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पद्मपुराणम्

Padma Purāṇa

The Complete Seven-Khaṇḍa Edition

Complete Sanskrit · Roman · English edition

7 khaṇḍas · 693 chapters · 49,734 detected verse markers

About this edition

This edition presents the complete Padma Purāṇa in seven khaṇḍas and 693 chapters. Every chapter contains the full Sanskrit reading text, direct Roman transliteration, and the complete N. A. Deshpande English translation. The web reader and this download consume the same checksum-controlled corpus.

Textual control

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

English witness

The English is N. A. Deshpande's complete ten-volume translation. Each chapter is controlled against its published web witness and the archival ten-volume set. Uttara-khaṇḍa 175–192, grouped by the main index as the Gītā-māhātmya, is restored here as eighteen canonical chapters.

Sources

Sanskrit: Padma Purāṇa, Sanskrit Wikisource (CC BY-SA 4.0). English: N. A. Deshpande, The Padma Purana, ten-volume translation, with chapter pages supplied by Wisdom Library and archival control from Internet Archive.

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Sṛṣṭi-khaṇḍa · Chapter 1

Introductory

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Sanskrit

स्वच्छं चंद्रावदातं करिकरमकरक्षोभसंजातफेनं।
ब्रह्मोद्भूतिप्रसक्तैर्व्रतनियमपरैः सेवितं विप्रमुख्यैः।
कारालंकृतेन त्रिभुवनगुरुणा ब्रह्मणा दृष्टिपूतं।
संभोगाभोगरम्यं जलमशुभहरं पौष्करं वः पुनातु१।
सूतमेकांतमासीनं व्यासशिष्यं महामतिः।
लोमहर्षणनामा वा उग्रश्रवसमाह तत्२।
ऋषीणामाश्रमांस्तात गत्वा धर्मान्समासतः।
पृच्छतां विस्तराद्ब्रूहि यन्मत्तः श्रुतवानसि३।
वेदव्यासान्मया पुत्र पुराणान्यखिलानि च।
तवाख्यातानि प्राप्तानि मुनिभ्यो वद विस्तरात्४।
प्रयागे मुनिवर्यैश्च यथापृष्टः स्वयं प्रभुः।
पृष्टेन चानुशिष्टास्ते मुनयो धर्मकांक्षिणः५।
देशं पुण्यमभीप्संतो विभुना च हितैषिणा।
सुनाभं दिव्यरूपं च सत्यगं शुभविक्रमं६।
अनौपम्यमिदं चक्रं वर्तमानमतंद्रिताः।

पृष्टतो यातनियमात्पदं प्राप्स्यथ यद्धितम्७।
गच्छतो धर्मचक्रस्य यत्र नेमिर्विशीर्यते।
पुण्यः स देशो मंतव्य इत्युवाच स्वयं प्रभुः८।
उक्त्वा चैवमृषीन्सर्वानदृश्यत्वमगात्पुनः।
गंगावर्तसमाहारो नेमिर्यत्र व्यशीर्यत९।
ईजिरे दीर्घसत्रेण ऋषयो नैमिषे तदा।
तत्र गत्वा तु तान्ब्रूहि पृच्छतो धर्मसंशयान्१०।
उग्रश्रवास्ततो गत्वा ज्ञानविन्मुनिपुंगवान्।
अभिगम्योपसंगृह्य नमस्कृत्वा कृतांजलिः११।
तोषयामास मेधावी प्रणिपातेन तानृषीन्।
ते चापि सत्रिणः प्रीताः ससदस्या महात्मने१२।
तस्मै समेत्य पूजां च यथावत्प्रतिपेदिरे।
ऋषय ऊचुः।
कुतस्त्वमागतः सूत कस्माद्देशादिहागतः१३।
कारणं चागमे ब्रूहि वृंदारकसमद्युते।

सूत उवाच।
पित्राहं तु समादिष्टो व्यासशिष्येण धीमता१४।
शुश्रूषस्व मुनीन्गत्वा यत्ते पृच्छंति तद्वद।
वदंतु भगवंतो मां कथयामि कथां तु यां१५।
पुराणं चेतिहासं वा धर्मानथ पृथग्विधान्।
तां गिरं मधुरां तस्य शुश्रुवुर्ऋषिसत्तमाः१६।
अथ तेषां पुराणस्य शुश्रूषा समपद्यत।
दृष्ट्वा तमतिविश्वस्तं विद्वांसं लौमहर्षणिं१७।
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शौनको नाम मेधावी विज्ञानारण्यके गुरुः१८।
इत्थं तद्भावमालंब्य धर्माञ्छुश्रूषुराह तम्।
त्वया सूत महाबुद्धे भगवान्ब्रह्मवित्तमः१९।
इतिहासपुराणार्थं व्यासः सम्यगुपासितः।
दुदोहिथमतिं तस्य त्वं पुराणाश्रयां शुभां२०।
अमीषां विप्रमुख्यानां पुराणं प्रति सम्प्रति।

शुश्रूषाऽस्ते महाबुद्धे तछ्रावयितुमर्हसि२१।
सर्वे हीमे महात्मानो नानागोत्राः समागताः।
स्वान्स्वानंशान्पुराणोक्ताञ्छृण्वन्तु ब्रह्मवादिनः२२।
संपूर्णे दीर्घसत्रेस्मिंस्तांस्त्वं श्रावय वै मुनीन्।
पाद्मं पुराणं सर्वेषां कथयस्व महामते२३।
कथं पद्मं समुद्भूतं ब्रह्म तत्र कथं न्वभूत्।
प्रोद्भूतेन कथं सृष्टिः कृता तां तु तथा वद२४।
एवं पृष्टस्ततस्तांस्तु प्रत्युवाच शुभां गिरम्।
सूक्ष्मं च न्यायसंयुक्तं प्राब्रवीद्रौमहर्षणिः२५।
प्रीतोस्म्यनुगृहीतोस्मि भवद्भिरिह चोदनात्।
पुराणार्थं पुराणज्ञैः सर्वधर्मपरायणैः२६।
यथाश्रुतं सुविख्यातं तत्सर्वं कथयामि वः।
धर्म एष तु सूतस्य सद्भिर्दृष्टः सनातनः२७।
देवतानामृषीणां च राज्ञां चामिततेजसाम्।
वंशानां धारणं कार्यं स्तुतीनां च महात्मनाम्२८।

इतिहासपुराणेषु दृष्टा ये ब्रह्मवादिनः।
न हि वेदेष्वधीकारः कश्चित्सूतस्य दृश्यते२९।
वैन्यस्य हि पृथोर्यज्ञे वर्त्तमाने महात्मनः।
मागधश्चैव सूतश्च तमस्तौतां नरेश्वरम्३०।
तुष्टेनाथ तयोर्ह्दत्तो वरो राज्ञा महात्मना।
सूताय सूतविषयो मगधो मागधाय च३१।
तत्र सूत्यां समुत्पन्नः सूतो नामेह जायते।
ऐन्द्रे सत्रे प्रवृत्ते तु ग्रहयुक्ते बृहस्पतौ३२।
तमेवेंद्रं बार्हस्पत्ये तत्र सूतो व्यजायत।

शिष्यहस्तेन यत्पृक्तमभिभूतं गुरोर्हविः३३।
अधरोत्तरधारेण जज्ञे तद्वर्णसंकरम्।
येत्र क्षत्रात्समभवन्ब्राह्मण्याश्चैव योनितः३४।
पूर्वेणैव तु साधर्म्याद्वैधर्मास्ते प्रकीर्तिताः।
मध्यमो ह्येष सूतस्य धर्मः क्षेत्रोपजीविनः३५।
पुराणेष्वधिकारो मे विहितो ब्राह्मणैरिह।

दृष्ट्वा धर्ममहं पृष्टो भवद्भिर्ब्रह्मवादिभिः३६।
तस्मात्सम्यग्भुवि ब्रूयां पुराणमृषिपूजितम्।
पितृणां मानसी कन्या वासवं समपद्यत३७।
अपध्याता च पितृभिर्मत्स्यगर्भे बभूव सा।
अरणीव हुताशस्य निमित्तं पुण्यजन्मनः३८।
तस्यां बभूव पूतात्मा महर्षिस्तु पराशरात्।
तस्मै भगवते कृत्वा नमः सत्याय वेधसे३९।
पुरुषाय पुराणाय ब्रह्मवाक्यानुवर्तिने।
मानवच्छद्मरूपाय विष्णवे शंसितात्मने४०।
जातमात्रं च यं वेद उपतस्थे ससंग्रहः।
मतिमंथानमाविध्य येनासौ श्रुतिसागरात्४१।
प्रकाशो जनितो लोके महाभारत चंद्रमाः।
भारतं भानुमान्विष्णुर्यदि न स्युरमी त्रयः४२।
ततोऽज्ञानतमोंधस्य कावस्था जगतो भवेत्।
कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम्४३।

को ह्यन्यः पुंडरीकाक्षान्महाभारतकृद्भवेत्।
तस्मादहमुपाश्रौषं पुराणं ब्रह्मवादिनः४४।
सर्वज्ञात्सर्वलोकेषु पूजिताद्दीप्ततेजसः।
पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्४५।
उत्तमं सर्वलोकानां सर्वज्ञानोपपादकम्।
त्रिवर्गसाधनं पुण्यं शतकोटिप्रविस्तरम्४६।
निःशेषेषु च लोकेषु वाजिरूपेण केशवः।
ब्रह्मणस्तु समादेशाद्वेदानाहृतवानसौ४७।
अंगानि चतुरो वेदान्पुराणन्यायविस्तरम्।
असुरेणाखिलं शास्त्रमपहृत्यात्मसात्कृतम्४८।
मत्स्यरूपेणाजहार कल्पादावुदकार्णवे।
अशेषमेतदवदद्बुदकांतर्गतो विभुः४९।
श्रुत्वा जगाद च मुनीन्प्रतिवेदांश्चतुर्मुखः।
प्रवृत्तिस्सर्वशास्त्राणां पुराणस्याभवत्तदा५० 1.1.50।
कालेनाग्रहणं दृष्ट्वा पुराणस्य तदा विभुः।

व्यासरूपस्तदा ब्रह्मा संग्रहार्थं युगे युगे५१।
चतुर्लक्षप्रमाणेन द्वापरे द्वापरे जगौ।

तदाष्टादशधा कृत्वा भूलोकेस्मिन्प्रकाशितं५२।
अद्यापि देवलोकेषु शतकोटिप्रविस्तरम्।
तदेवात्र चतुर्लक्षं संक्षेपेण निवेशितम्५३।
प्रवक्ष्यामि महापुण्यं पुराणं पाद्मसञ्ज्ञितम्।
सहस्रं पञ्चपञ्चाशत्पंचखण्डैस्समन्वितम्५४।
तत्रादौ सृष्टिखण्डं स्याद्भूमिखण्डं ततः परम्।
स्वर्गखण्डं ततः पश्चात्ततः पातालखण्डकम्५५।
पञ्चमं च ततः ख्यातमुत्तरं खण्डमुत्तमम्।
एतदेव महापद्ममुद्भूतं यन्मयं जगत्५६।
तद्वृत्तान्ताश्रयं यस्मात्पाद्ममित्युच्यते ततः।
एतत्पुराणममलं विष्णुमाहात्म्यनिर्मलम्५७।
देवदेवो हरिर्यद्वै ब्रह्मणे प्रोक्तवान्पुरा।
ब्रह्मणाभिहितं पूर्वं यावन्मात्रं मरीचये५८।

एतदेव च वै ब्रह्मा पाद्मं लोके जगाद वै।
सर्वभूताश्रयं तच्च पाद्ममित्युच्यते बुधैः५९।
पाद्मं तत्पंचपंचाशत्सहस्राणीह पठ्यते।
पंचभिः पर्वभिः प्रोक्तं संक्षेपाद्व्यासकारितात्६०।
पौष्करं प्रथमं पर्व यत्रोत्पन्नः स्वयं विराट्।
द्वितीयं तीर्थपर्व स्यात्सर्वग्रहगणाश्रयम्६१।
तृतीयपर्वग्रहणा राजानो भूरिदक्षिणाः।
वंशानुचरितं चैव चतुर्थे परिकीर्तितम्६२।
पंचमे मोक्षतत्वं च सर्वतत्वं निगद्यते।
पौष्करे नवधा सृष्टिः सर्वेषां ब्रह्मकारिता६३।
देवतानां मुनीनां च पितृसर्गास्तथापरः।
द्वितीये पर्वताश्चैव द्वीपाः सप्त ससागराः६४।
तृतीये रुद्रसर्गस्तु दक्षशापस्तथैव च।
चतुर्थे संभवो राज्ञां सर्ववंशानुकीर्तनम्६५।
अन्त्येपवर्गसंस्थानं मोक्षशास्त्रानुकीर्तनम्।

सर्वमेतत्पुराणेऽस्मित्कथयिष्यामि वो द्विजाः६६।
इदं पवित्रं यशसो निधानमिदं पितृणामतिवल्लभं स्यात् इदं च देवस्य सुखाय नित्यमिदं महापातकभिच्च पुंसाम्६७।

Roman transliteration

svacchaṃ caṃdrāvadātaṃ karikaramakarakṣobhasaṃjātaphenaṃ|
brahmodbhūtiprasaktairvrataniyamaparaiḥ sevitaṃ vipramukhyaiḥ|
kārālaṃkṛtena tribhuvanaguruṇā brahmaṇā dṛṣṭipūtaṃ|
saṃbhogābhogaramyaṃ jalamaśubhaharaṃ pauṣkaraṃ vaḥ punātu1|
sūtamekāṃtamāsīnaṃ vyāsaśiṣyaṃ mahāmatiḥ|
lomaharṣaṇanāmā vā ugraśravasamāha tat2|
ṛṣīṇāmāśramāṃstāta gatvā dharmānsamāsataḥ|

prcchatāṃ vistarādbrūhi yanmattaḥ śrutavānasi3|
vedavyāsānmayā putra purāṇānyakhilāni ca|
tavākhyātāni prāptāni munibhyo vada vistarāt4|
prayāge munivaryaiśca yathāprṣṭaḥ svayaṃ prabhuḥ|
prṣṭena cānuśiṣṭāste munayo dharmakāṃkṣiṇaḥ5|
deśaṃ puṇyamabhīpsaṃto vibhunā ca hitaiṣiṇā|
sunābhaṃ divyarūpaṃ ca satyagaṃ śubhavikramaṃ6|
anaupamyamidaṃ cakraṃ vartamānamataṃdritāḥ|

prṣṭato yātaniyamātpadaṃ prāpsyatha yaddhitam7|
gacchato dharmacakrasya yatra nemirviśīryate|
puṇyaḥ sa deśo maṃtavya ityuvāca svayaṃ prabhuḥ8|
uktvā caivamṛṣīnsarvānadṛśyatvamagātpunaḥ|
gaṃgāvartasamāhāro nemiryatra vyaśīryata9|
ījire dīrghasatreṇa ṛṣayo naimiṣe tadā|
tatra gatvā tu tānbrūhi prcchato dharmasaṃśayān10|
ugraśravāstato gatvā jñānavinmunipuṃgavān|
abhigamyopasaṃgṛhya namaskṛtvā kṛtāṃjaliḥ11|
toṣayāmāsa medhāvī praṇipātena tānṛṣīn|
te cāpi satriṇaḥ prītāḥ sasadasyā mahātmane12|
tasmai sametya pūjāṃ ca yathāvatpratipedire|
ṛṣaya ūcuḥ|
kutastvamāgataḥ sūta kasmāddeśādihāgataḥ13|
kāraṇaṃ cāgame brūhi vṛṃdārakasamadyute|

sūta uvāca|
pitrāhaṃ tu samādiṣṭo vyāsaśiṣyeṇa dhīmatā14|
śuśrūṣasva munīngatvā yatte prcchaṃti tadvada|
vadaṃtu bhagavaṃto māṃ kathayāmi kathāṃ tu yāṃ15|
purāṇaṃ cetihāsaṃ vā dharmānatha pṛthagvidhān|
tāṃ giraṃ madhurāṃ tasya śuśruvurṛṣisattamāḥ16|
atha teṣāṃ purāṇasya śuśrūṣā samapadyata|
dṛṣṭvā tamativiśvastaṃ vidvāṃsaṃ laumaharṣaṇiṃ17|
tasminsatre kulapatissarvaśāstrāviśāradaḥ|
śaunako nāma medhāvī vijñānāraṇyake guruḥ18|
itthaṃ tadbhāvamālaṃbya dharmāñchuśrūṣurāha tam|
tvayā sūta mahābuddhe bhagavānbrahmavittamaḥ19|
itihāsapurāṇārthaṃ vyāsaḥ samyagupāsitaḥ|
dudohithamatiṃ tasya tvaṃ purāṇāśrayāṃ śubhāṃ20|
amīṣāṃ vipramukhyānāṃ purāṇaṃ prati samprati|

śuśrūṣā'ste mahābuddhe tachrāvayitumarhasi21|
sarve hīme mahātmāno nānāgotrāḥ samāgatāḥ|
svānsvānaṃśānpurāṇoktāñchṛṇvantu brahmavādinaḥ22|
saṃpūrṇe dīrghasatresmiṃstāṃstvaṃ śrāvaya vai munīn|
pādmaṃ purāṇaṃ sarveṣāṃ kathayasva mahāmate23|
kathaṃ padmaṃ samudbhūtaṃ brahma tatra kathaṃ nvabhūt|
prodbhūtena kathaṃ srṣṭiḥ kṛtā tāṃ tu tathā vada24|
evaṃ prṣṭastatastāṃstu pratyuvāca śubhāṃ giram|
sūkṣmaṃ ca nyāyasaṃyuktaṃ prābravīdraumaharṣaṇiḥ25|
prītosmyanugṛhītosmi bhavadbhiriha codanāt|
purāṇārthaṃ purāṇajñaiḥ sarvadharmaparāyaṇaiḥ26|
yathāśrutaṃ suvikhyātaṃ tatsarvaṃ kathayāmi vaḥ|

dharma eṣa tu sūtasya sadbhirdṛṣṭaḥ sanātanaḥ27|
devatānāmṛṣīṇāṃ ca rājñāṃ cāmitatejasām|
vaṃśānāṃ dhāraṇaṃ kāryaṃ stutīnāṃ ca mahātmanām28|

itihāsapurāṇeṣu dṛṣṭā ye brahmavādinaḥ|
na hi vedeṣvadhīkāraḥ kaścitsūtasya dṛśyate29|
vainyasya hi pṛthoryajñe varttamāne mahātmanaḥ|
māgadhaścaiva sūtaśca tamastautāṃ nareśvaram30|
tuṣṭenātha tayorddatto varo rājñā mahātmanā|
sūtāya sūtaviṣayo magadho māgadhāya ca31|
tatra sūtyāṃ samutpannaḥ sūto nāmeha jāyate|
aindre satre pravṛtte tu grahayukte bṛhaspatau32|
tameveṃdraṃ bārhaspatye tatra sūto vyajāyata|
śiṣyahastena yatpṛktamabhibhūtaṃ gurorhaviḥ33|
adharottaradhāreṇa jajñe tadvarṇasaṃkaram|
yetra kṣatrātsamabhavanbrāhmaṇyāścaiva yonitaḥ34|
pūrveṇaiva tu sādharmyādvaidharmāste prakīrtitāḥ|
madhyamo hyeṣa sūtasya dharmaḥ kṣetropajīvinaḥ35|
purāṇeṣvadhikāro me vihito brāhmaṇairiha|

dṛṣṭvā dharmamahaṃ pṛṣṭo bhavadbhirbrahmavādibhiḥ36|
tasmātsamyagbhuvi brūyāṃ purāṇamṛṣipūjitam|
pitṝṇāṃ mānasī kanyā vāsavaṃ samapadyata37|
apadhyātā ca pitṛbhirmatsyagarbhe babhūva sā|
araṇīva hutāśasya nimittaṃ puṇyajanmanaḥ38|
tasyāṃ babhūva pūtātmā maharṣistu parāśarāt|
tasmai bhagavate kṛtvā namaḥ satyāya vedhase39|
puruṣāya purāṇāya brahmavākyānuvartine|
mānavacchadmarūpāya viṣṇave śaṃsitātmane40|
jātamātraṃ ca yaṃ veda upatasthe sasaṃgrahaḥ|
matimaṃthānamāvidhya yenāsau śrutisāgarāt41|
prakāśo janito loke mahābhārata caṃdramāḥ|
bhārataṃ bhānumānviṣṇuryadi na syuramī trayaḥ42|
tato'jñānatamoṃdhasya kāvasthā jagato bhavet|
kṛṣṇadvaipāyanaṃ vyāsaṃ viddhi nārāyaṇaṃ prabhum43|

ko hyanyaḥ puṃḍarīkākṣānmahābhāratakṛdbhavet|
tasmādahamupāśrauṣaṃ purāṇaṃ brahmavādinaḥ44|
sarvajñātsarvalokeṣu pūjitāddīptatejasaḥ|
purāṇaṃ sarvaśāstrāṇāṃ prathamaṃ brahmaṇā smṛtam45|
uttamaṃ sarvalokānāṃ sarvajñānopapādakam|
trivargasādhanaṃ puṇyaṃ śatakoṭipravistaram46|
niḥśeṣeṣu ca lokeṣu vājirūpeṇa keśavaḥ|
brahmaṇastu samādeśādvedānāhṛtavānasau47|
aṃgāni caturo vedānpurāṇanyāyavistaram|
asureṇākhilaṃ śāstramapahṛtyātmasātkṛtam48|
matsyarūpeṇājahāra kalpādāvudakārṇave|
aśeṣametadavadadudakāṃtargato vibhuḥ49|
śrutvā jagāda ca munīnprativedāṃścaturmukhaḥ|
pravṛttissarvaśāstrāṇāṃ purāṇasyāpahavattadā50 1.1.50|
kālenāgrahaṇaṃ dṛṣṭvā purāṇasya tadā vibhuḥ|

vyāsarūpastadā brahmā saṃgrahārthaṃ yuge yuge51|
caturlakṣapramāṇena dvāpare dvāpare jagau|
tadāṣṭādaśadhā kṛtvā bhūlokesminprakāśitaṃ52|
adyāpi devalokeṣu śatakoṭipravistaram|
tadevātra caturlakṣaṃ saṃkṣepeṇa niveśitam53|
pravakṣyāmi mahāpuṇyaṃ purāṇaṃ pādmasaṅjñitam|
sahasraṃ pañcapañcāśatpaṃcakhaṇḍaissamanvitam54|
tatrādau srṣṭikhaṇḍaṃ syādbhūmikhaṇḍaṃ tataḥ param|
svargakhaṇḍaṃ tataḥ paścāttataḥ pātālakhaṇḍakam55|
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etatpurāṇamamalaṃ viṣṇumāhātmyanirmalam57|
devadevo hariryadvai brahmaṇe proktavānpurā|
brahmaṇābhihitaṃ pūrvaṃ yāvanmātraṃ marīcaye58|

etadeva ca vai brahmā pādmaṃ loke jagāda vai|
sarvabhūtāśrayaṃ tacca pādmamityucyate budhaiḥ59|
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paṃcame mokṣatatvaṃ ca sarvatatvaṃ nigadyate|
pauṣkare navadhā sṛṣṭiḥ sarveṣāṃ brahmakāritā63|
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tṛtīye rudrasargastu dakṣaśāpastathaiva ca|
caturthe saṃbhavo rājñāṃ sarvavaṃśānukīrttanam65|
antyepavargasaṃsthānaṃ mokṣaśāstrānukīrttanam|

sarvametatpurāṇe'smitkathayiṣyāmi vo dvijāḥ66|
idaṃ pavitraṃ yaśaso nidhānamidaṃ pitṝṇāmativallabhaṃ syāt idaṃ ca devasya sukhāya nityamidaṃ mahāpātakabhicca puṃsām67|

English translation

1. May the water of the Puṣkara lake purify you—the water which is clean; which is clear like the moon; in which foam is produced by the commotion of elephants' trunks and of crocodiles; which is frequented by the chief Brāhmaṇas engaged in the (observance of) vows and restraints for the realisation of Brahman ; which is sanctified by the sight of Brahmā adorned by Oṃkāra and the Lord of the three worlds; which is delightful due to (its being fit for) enjoyment; and which removes evil.

2. Lomaharṣaṇa [1] said to Ugraśravas , Vyāsa 's highly intelligent pupil (well known as) Sūta who was sitting alone:

3. "O son, go to the hermitages of the sages and explain in brief to them, who will (i.e. when they) ask you, the duties (Dharmas) which you have heard from me in detail.

4. O son, I have narrated to you all the Purāṇas which I had obtained (i.e. heard) from Veda-Vyāsa ; narrate them in detail to the sages.

5-6a. (Tell them) how at Prayāga the great sages asked the Lord (about Dharma); (how) on being asked by them who were desirous of knowing Dharma and of going to an auspicious country they were advised by the Lord desiring (their) welfare:

6b-7. 'Go carefully and with restraint after this rotating, matchless wheel, of a good nave, of a divine form, moving effectually [or (capable of) going (even) to Satya Loka], of an auspicious pace, and you will reach the place that is beneficial.

8. That region in which the rim of the wheel wears out should be regarded as holy.' Thus spoke the Lord.

9a. Having thus spoken to all the sages, he again disappeared.

9b. It was Gaṅgāvartasamāhāra (in the place where there was a group of the eddies of the Ganges), where the rim (of the wheel) wore out.

10. At that time the sages were performing a sacrificial session in the Naimiṣa forest. Go there and speak to the sages who (will) ask you to clear their doubts about Dharma."

11-12a. Having gone from that place and having approached the best sages, bowing to them respectfully with palms joined in reverence and adoring them, that wise and intelligent Ugraśravas pleased the sages by salutation.

12b-13a. Those sacrificers too, along with their colleagues, were pleased with the magnanimous one, and together duly offered him homage.

The sages said :

13b-14a. O Sūta, whence have you come? From which country have you come here? O lustrous one like the gods, tell us the purpose of your arrival.

Sūta said :

14b. I was ordered by my father, the intelligent pupil of Vyāsa (thus):

15-16a. 'Going to the sages wait upon them and tell them whatever they ask you.' The revered ones (therefore) may tell me which story I (should) narrate— Purāṇa or Itihāsa , or if I should describe the various kinds of duties (dharmas).

16b. The best sages heard the sweet words uttered by him.

17a. Then in them arose a desire to listen to Purāṇa.

17b-19a. Seeing that very confident learned Laumaharṣaṇī, the chief of the sages, Śaunaka by name, adept in all branches of knowledge, an intelligent teacher of profane knowledge and (the philosophical treatises viz.) the Āraṇyakas , depending upon their intention (anticipating what the sages wished), and desiring to hear the religious observances, said:

19b-20. "O highly intelligent Sūta, for (learning) Itihāsa and Purāṇas, you had properly waited upon revered Vyāsa, the best among those who know Brahman. You drew (towards you) his auspicious mind attached to the Purāṇas.

21-23. O highly intelligent one, these eminent brahmins have now a desire to listen to the Purāṇa. Please, therefore, narrate it to them; for all these noble ones belonging to different families have gathered here. Let these teachers of Veda hear their own portions (of history) narrated in the Purāṇa. During this entire lengthy sacrificial session narrate them to the sages. O you very intelligent one, narrate the Padma Purāṇa to all of them:

24. How was the lotus produced? How did Brahmā come into being there? Narrate, in due order, how, He, after having sprung up (from the lotus) effected the creation?"

25. Thus asked, he replied to them in sweet words: Ugraśravas, the son of Romaharṣaṇa spoke to them exquisitely and logically:

26. "By this encouragement of yours, I am pleased. I am favoured by you who are conversant with Purāṇa and who have mastered the entire Dharma.

27a. I shall narrate to you the entire well-known significance of the Purāṇa as I learnt it (from my father).

27b-29. This is the Sūta's duty from primeval times as perceived by the good to record the genealogies of gods, sages and kings of unlimited prowess and the eulogies of the noble who are seen in Itihāsa and Purāṇas to be the declarers of sacred lore. The sūta has no authority whatsoever over (the teaching or reciting of) Vedas .

30. When the sacrifice of the noble Pṛthu , son of Vena , was in progress, Māgadha and Sūta praised that king.

31a. Being pleased (with them), the large-hearted king granted them a boon:

31b. (He gave) the Sūta-country to Sūta and the Magadha (country) to Māgadha.

32-33a. The one born of Sūti is known here as Sūta. When a sacrificial session in honour of Indra proceeded, and Bṛhaspati was conjoined with (other) planets, that (offering) to Indra (was mixed up with that meant for) Bṛḥaspati (and) there Sūta was born. [1]

33b-34a. As the preceptor's powerful offering got mixed up with the offering in the pupil's hand there arose the mixed castes due to the mixing up of lower and higher streams.

34b-35. Those here who were born of a Kṣatriya father and a brahmin mother formed a different group though (having) similarity with the former (i.e. Sūta). [3] To subsist on a Kṣatriya's profession is the secondary duty of a Sūta.

36. Here (in this world) Brahmins have delegated to me authority over the Purāṇas. Having perceived Dharma, you, the declarers of Veda, have asked me thus.

37a. Therefore, I shall narrate to you properly the Purāṇa revered by the sages on the earth.

37b-38. The mind-born daughter of the Pitṛs [4] got united with Indra and was cursed by the Pitṛs. Resembling Araṇi , the cause of holy fire, she got into the womb of a fish.

39-42a. From her by Parāśara the purified soul, Vyāsa, was born. I salute that Real one, the Creator, Viṣṇu , the Ancient Puruṣa , who conforms to the Vedic words, who had taken a human form, and who was extolled; whom, as soon as He was born, the Veda with all its collection stood by; who employing the churning-rod of his intellect produced in the world the light, viz. the moon in the form of the Mahābhārata from the ocean of the sacred lore.

42b-43a. If these three, viz. Bhārata , the sun and Viṣṇu were not there, what would have been the plight of the world blind with the darkness of ignorance?

43b. Know Kṛṣṇa Dvaipāyana to be the Lord, viz., Nārāyaṇa .

44a. Who else but the Lotus-eyed one (i.e. Viṣṇu) would be the author of the Mahābhārata?

44b-46. From that teacher of the Veda, the Omniscient one of bright lustre and revered in all the worlds, I learnt the Purāṇa. Of all the branches of knowledge, Brahmā first called to His mind Purāṇa—the best in all the worlds, the cause of all knowledge, the means to the three goals of human life (viz. Dharma, Artha and Kāma), and of an expanse of a hundred crores (of verses).

47. At the order of Brahmā, Keśava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

48. The Asura had kept to himself after having snatched away the Vedāṅgas , the four Vedas, the entire religious literature with the extensive Purāṇa and Nyāya (treatises).

49. At the beginning of Kalpa , Keśava in the form of Fish snatched it back in the ocean of water; (and) remaining in the water, the Omnipresent one narrated the whole of it (to Brahmā).

50. The Four-faced one (i.e. Brahmadeva) having heard it (from Keśava) narrated the Vedas to the sages. Then, Purāṇa became the source of all the sciences.

51-52. Then Brahmā, the Supreme Ruler, seeing after (a lapse of) time the lack of apprehension of the Purāṇa (by people), sang it, in the form of Vyāsa at the measure of four lakhs (of verses) in every Dvāpara Yuga to (re-) collect it; then dividing it into eighteen parts He brought it to light in this world.

53. Even now in the worlds of gods its expanse is a hundred crores (of verses); the same is put here in an abridged form in four lakhs (verses).

54. I shall narrate the greatly meritorious Purāṇa called Pādma having fifty-five thousand (verses) having (i.e. divided in) five Khaṇḍas .

55-56. There (i.e. in the Purāṇa) would be (i.e. there is) Sṛṣṭi - khaṇḍa at the beginning; after that (there is) Bhūmi -khaṇḍa; after that (follows) Svarga -khaṇḍa; then (comes) Pātāla -khaṇḍa; after that comes the fifth khaṇḍa known as Uttara -khaṇḍa (which is) the best. This alone is Mahā Padma that has come up and full of which is the world.

57-60. Because the Purāṇa is based on the account of it (i.e. the Padma), it is therefore called Pādma. This Purāṇa is pure and spotless due to the greatness of Viṣṇu; (and) which, Hari , the God of gods first narrated to Brahmā; and whichever portion Brahmā had formerly narrated to Marīci that (much) alone Brahmā narrated as Padma in the world. That (Purāṇa), the refuge of all beings, is called Pādma by the wise. That is Pādma; in it fifty-five thousand verses are read (i.e. form the text). It is narrated in five Parvans in an abridgement made by Vyāsa.

61-63a. The first Parvan is ‘ Pauṣkara ’ in which Virāṭ Himself is (described to be) born; the second is ‘Tirthaparvan’ based on (the accounts of) the groups of planets. The third Parvan records the (accounts of) kings (giving) ample gifts (to brāhmaṇas). In the fourth is narrated the history of dynasties. In the fifth the essential nature of final Bliss and of everything (else) is narrated.

63b-64a. In the Pauṣkara (Parvan the description of) the creation of nine kinds and of Brahmā’s being the Creator of all gods and sages (is given); and also (the description of) the matchless creation of the fathers (is given).

64b. In the second (Parvan) the mountains and the seven islands with the seas (are described).

65. In the third one the creation of Rudra and Dakṣa 's curse (are described); while in the fourth one the creation of kings and the narration of all genealogies (find a place).

66. In the last one the characteristic sign of absolution and the description of the science of final emancipation (occur); all this (is to be found) in this Purāṇa. O Brāhmaṇas, I shall recount it to you.

67. This (Purāṇa) is sacred; is the treasure of glory; it is (i.e. would be) extremely dear to the ancestors; it always makes God happy and destroys (even) the great sin(s) of men."

[1]: [1] : Lomaharṣaṇa: also Romaharṣaṇa; the pupil of Vyāsa, who taught him the entire Itihāsa and Purāṇa, in which he earned great proficiency (Mbh. Adi. l; Vāyu 1.45, 2.4). He propagated the knowledge of Itihāsa and Purāṇa that he obtained from Vyāsa (Bhāgavata 1.4. 22; Viṣṇu 3.4.10; Vāyu 1.60.16; Brahmāṇḍa 2.34 etc. Vāyu 1.1.13 gives the derivation of his name).

[2]: [2] : Vāyu 6.136.137 and Brahmāṇḍa 6.161, 162b, 163a tell how the offering meant for Indra got mixed up with the one intended for Bṛhaspati.

[3]: [3] : "The Sūta mentioned here is not the caste that was described as the offspring of a kṣatriya father and brāhmaṇa mother; that was a later application of the term. This Sūta was a bard like a Magadha...." (Ancient Indian Historical Tradition, F.E. Pargiter, p. 16). Vāyu 1.31-32 and Padma 1.1.27-28 state the duties of the Sūta. They were required to preserve the genealogies of gods, sages and illustrious kings, and also the ballads about famous men, belonging to olden times.

[4]: [4] : 'The mind-born daughter...' According to the Mbh (Adi. 63) she is not the mind-born daughter of the Pitṛs, but the daughter of Uparicara Vasu and Girikā. An Apsarā named Adrīkā, who, as a result of a curse, had turned into a female fish swallowed the semen of the king. The daughter that was born of her was named Kāli, Satyavatī etc. Vyāsa was the son of this Satyavatī and Parāśara. He was born in Yamunā-dvīpa; so he came to be called Dvaipāyana (Mbh. Adi. 60.2). He is called Purāṇa-pravaktā (Vāyu. 1.1; 1.60 etc.). In every Dvāpara one Vyāsa is born. He composed 17 Purāṇas, but not being content with this feat, he, at the behest of Nārada, composed Bhāgavata, and taught it to Sūta (Padma, Uttara-khaṇḍa 198).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 2

Contents of the Section on Creation (Sṛṣṭi-khaṇḍa)

Chapter 2 of 693 · 120 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
नमस्ये सर्वलोकानां विश्वस्य जगतः पतिम्।
य इमं कुरुते भावं सृष्टिरूपं प्रधानवित्१।
लोककृल्लोकतत्वज्ञो योगमास्थाय योगवित्।
असृजत्सर्वभूतानि स्थावराणि चराणि च२।
तमजं विश्वकर्माणं चित्पतिं लोकसाक्षिणम्।
पुराणाख्यानजिज्ञासुर्व्रजामि शरणं विभुम्३।
ब्रह्मविष्णुगिरीशेभ्यो नमस्कृत्वा समाहितः।
इंद्राय लोकपालेभ्यः सवित्रे च समाधिना४।
मुनीनां च वरिष्ठाय वसिष्ठाय महात्मने।
तद्वक्त्रेभाततपसे जातूकर्ण्याय चाक्षुषे५।
तस्मै भगवते नत्वा वेदव्यासाय वेधसे।
पुरुषाय पुराणाय भृगुवाक्यानुवर्तिने६।
तस्मादहमुपाश्रौषं पुराणं ब्रह्मवादिनः।
सर्वज्ञात्सर्वलोकेषु पूजिताद्दीप्ततेजसः७।

अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकम्।
महदादिविशेषांतं सृजतीति विनिश्चयः८।
अण्डे हिरण्मये पूर्वं ब्रह्मणः सूतिरुत्तमा।
अंडस्यावरणं चाद्भिरपामपि च तेजसा९।
वायुना तस्य वायोः खात्तद्भूतादित आवृतम्।
भूतादिर्महता चापि अव्यक्तेनावृतो महान्१०।
प्रादुर्भावश्च लोकानामंड एवोपवर्णितः।
नदीनां पर्वतानां च प्रादुर्भावोनुवर्ण्यते११।
मन्वंतराणां संक्षेपात्कल्पानां चोपवर्णनम्।
ब्रह्मवृक्षलय ब्रह्मप्रजासर्गोपवर्णनम्१२।
कल्पानां संचरश्चैव जगतः स्थापनं तथा।
शयनं च हरेरप्सु पृथिव्युद्धरणं पुनः१३।
दशधा जन्मसंचारो भृगुशापेन केशवे।
सन्निवेशो युगादीनां सर्वाश्रमविभाजनम्१४।
स्वर्गस्थानविभागश्च मर्त्यानां स्वर्गचारिणां।

पशूनां पक्षिणां चैव संभवः परिकीर्त्तितः१५।
तथा निर्वचनं कल्पं स्वाध्यायस्य परिग्रहः।
प्रतिसर्गाः पुनः प्रोक्ता ब्रह्मणो बुद्धिपूर्वकाः१६।
त्रयोन्येऽबुद्धिपूर्वास्ते तथा लोकानकल्पयत्।
ब्रह्मणो वदनेभ्यश्च भृग्वादीनां समुद्भवः१७।
कल्पयोरंतरं प्रोक्तं प्रतिसंधिश्च सर्गयोः।
भृग्वादीनामृषीणां च प्रजासर्गोपवर्णनम्१८।
वसिष्ठस्य च ब्रह्मर्षेर्ब्रह्मत्त्वं परिकीर्त्तितम्।
स्वायंभुवस्य च मनोस्ततश्चाप्यनुकीर्तनम्१९।
उक्तो नाभेर्विसर्गश्च रजसश्च महात्मनः।
द्वीपानां च समुद्राणां पर्वतानां च कीर्तनम्२०।
द्वीपभेदसमुद्राणामन्तर्भावश्च सप्तसु।
कीर्त्यन्ते योजनाग्रेण ये च तत्र निवासिनः२१।
तदीयानि च वर्षाणि नदीभिः पर्वतैः सह।
जंबूद्वीपादयो द्वीपाः समुद्रैः सप्तभिर्वृताः२२।

अंडस्यांतस्त्विमेलोकाः सप्तद्वीपा च मेदिनी।
सूर्याचंद्रमसोश्चारो ग्रहाणां ज्योतिषां तथा२३।
कीर्त्यते ध्रुवसामर्थ्यात्प्रजानां च शुभाशुभम्।
ब्रह्मणा निर्मितः सौरः स्यंदनोर्थवशात्स्वयम्२४।
कल्पितो भगवांस्तेन प्रसर्पति दिवाकरः।
सूर्यादीनां स्यंदनानां ध्रुवादेव प्रवर्त्तनं२५।
कल्पितः शिंशुमारश्च यस्य पुच्छे ध्रुवः स्थितः।
संभवांते च संहारः संहारांते च संभवः२६।
देवतानामृषीणां च मनोः पितृगणस्य च।
न शक्यं विस्तराद्वक्तुमित्युक्तं च समासतः२७।
अतीतानागतानां वै समं स्वायंभुवेन तु।
मन्वंतरेषु देवानां प्रजेशानां च कीर्तनम्२८।
नैमित्तिकः प्राकृतिकस्तथैवात्यंतिकः स्मृतः।
त्रिविधः सर्वभूतानां कल्पितः प्रतिसंचरः२९।
अनावृष्टिर्भास्कराच्च घोरः संवर्त्तकानलः।

मेघाश्चैकार्णवा ये तु तथा रात्रिर्महात्मनः३०।
संध्यालक्षणमुद्दिष्टं तथा ब्राह्मं विशेषतः।
भूतानां चापि लोकानां सप्तानामनुवर्णनम्३१।
संकीर्त्यं ते मया चात्र पापानां रौरवादयः।
सर्वेषामेव सत्वानां परिणामविनिर्णयः३२।
ब्रह्मणः प्रतिसर्गश्च सर्वसंहारवर्णनम्।
कल्पेकल्पे च भूतानां महतामपि संक्षयः३३।
सुसंख्याय च बुद्ध्वा वै ब्रह्मणश्चाप्यनित्यताम्।
दौरात्म्यं चैव भोगानां संसारस्य च कष्टताम्३४।

दुर्ल्लभत्वं च मोक्षस्य वैराग्याद्दोषदर्शनम्।
व्यक्ताव्यक्तं परित्यज्य सत्वं ब्रह्मणि संस्थितम्३५।
नानात्व दर्शनात्सुस्थस्ततस्तदभिवर्त्तते।
ततस्तापत्रयातीतो विरूपाख्यो निरंजनः३६।
आनंदं ब्रह्मणः प्राप्तो न बिभेति कुतश्चन।
इति कृत्य समुद्देशः प्रमाणस्योपवर्णितः३७।

कीर्त्यते जगतो यत्र सर्गप्रलयविक्रियाः।
प्रवृत्तिश्चापि भूतानां निवृत्तीनां फलानि च३८।
प्रादुर्भावो वसिष्ठस्य शक्तेर्जन्म तथैव च।
सौदासान्निग्रहस्तस्य विश्वामित्रकृतेन च३९।
पराशरस्य चोत्पत्तिरदृश्यन्त्यां यथा विभोः।
जज्ञे पितृणां कन्यायां व्यासश्चापि यथा मुनिः४०।
शुकस्य च यथा जन्म पुत्रस्य सह धीमतः।
पराशरस्य विद्वेषो विश्वामित्रकृतो यथा४१।
वसिष्ठसंभृतश्चाग्निर्विश्वामित्रजिघांसया।
संधानहेतोर्विभुना जीर्णः कण्वेन धीमता४२।
देवेन विप्रा विप्राणां विश्वामित्रहितैषिणा।
एकं वेदं चतुःपादं चतुर्धा पुनरीश्वरः४३।
यथा बिभेद भगवान् व्यासः सर्वेष्वनुग्रहात्।
तस्य शिष्यप्रशिष्यैश्च शाखाभेदाः पुनः कृताः४४।
प्रयागे मुनिवर्यैश्च यथा पृष्टः स्वयं प्रभुः।

कृष्णेन चानुशिष्टास्ते मुनयो धर्मकांक्षिणः४५।
एतत्सर्वं यथातत्वमाख्यातं द्विजसत्तमाः।
मुनीनां धर्मनित्यानां लोकतंत्रमनुत्तमम्४६।
ब्रह्मणा यत्पुरा प्रोक्तं पुलस्त्याय महात्मने।
पुलस्त्येनाथ भीष्माय गंगाद्वारे प्रभाषितम्४७।
धन्यं यशस्यमायुष्यं सर्व्वपापप्रणाशनम्।
कीर्तनं श्रवणं चास्य धारणं च विशेषतः४८।
सूतेनानुक्रमेणेदं पुराणं संप्रकाशितम्।
ब्राह्मणेषु पुरा यच्च ब्रह्मणोक्तं सविस्तरम्४९।
पादमस्य विदन्सम्यग्योधीयीत जितेंद्रियः।
तेनाधीतं पुराणं स्यात्सर्वं नास्त्यत्र संशयः५० 1.2.50।
यो विद्याच्चतुरो वेदान्सांगोपनिषदो द्विजः।
पुराणं च विजानाति यः स तस्माद्विचक्षणः५१।
इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्यल्पश्रुताद्वेदो मामयं प्रतरिष्यति५२।

अधीत्य चैकमध्यायं स्वयं प्रोक्तं स्वयंभुवा।
आपदः प्राप्य मुच्येत यथेष्टां प्राप्नुयाद्गतिम्५३।

पुरा परंपरां वक्ति पुराणं तेन वै स्मृतम्।
निरुक्तिमस्य यो वेद सर्वपापैः प्रमुच्यते५४।
ऋषयोह्यब्रुवन्सूतं कथं भीष्मेण सङ्गतः।
ब्रह्मणो मानसः पुत्रः पुलस्त्यो भगवानृषिः५५।
दुर्लभं दर्शनं यस्य नरैः पापसमन्वितैः।
अत्याश्चर्यमिदं सूत क्षत्रियेण कथं मुनिः५६।
आराधितो बृहद्भूतस्तन्नो वद महामते।
कीदृशं वा तपस्तेन को वान्यो नियमः कृतः५७।
येन तुष्टो मुनिर्ब्राह्मस्तथा तेन प्रभाषितः।
पर्वं वाप्यथ पर्वार्धं समग्रं वा प्रभाषितम्५८।
यस्मिन्स्थाने यथादृष्टः पुलस्त्यो भगवानृषिः।
तन्नो वद महाभाग कल्याः स्म श्रवणे वयम्५९।
सूत उवाच।

यत्र गंगा महाभागा साधूनां हितकारिणी।
विभिद्य पर्वतं वेगान्निःसृता लोकपावनी६०।
गंगाद्वारे महातीर्थे भीष्मः पितृपरायणः।
शुश्रूषुः सुचिरं कालं महतां नियमे स्थितः६१।
यावद्वर्षशतं साग्रं परमेण समाधिना।
ध्यायमानः परं ब्रह्म त्रिकालं स्नानमाचरत्६२।
पितॄन्देवांस्तर्पयतः स्वाध्यायेन महात्मनः।
आत्मानं कर्षतश्चास्य तुष्टो देवः पितामहः६३।
उवाच तनयं ब्रह्मा पुलस्त्यमृषिसत्तमम्।
स त्वं देवव्रतं भीष्मं वीरं कुरुकुलोद्भवम्६४।
तपसः संनिवर्त्तस्व कारणं चास्य कीर्त्तय।
पितॄन्भक्त्या महाभागो ध्यायमानस्समास्थितः६५।
यो ह्यस्य मनसः कामस्तं संपादयमाचिरम्।
पितामहवचः श्रुत्वा पुलस्त्यो मुनिसत्तमः६६।
गंगाद्वारमथागत्य भीष्मं वचनमब्रवीत्।

वरं वरय भद्रं ते यत्ते मनसि वर्त्तते६७।
तुष्टस्ते तपसा वीर साक्षाद्देवः पितामहः।
ब्रह्मणा प्रेषितस्तेहं वरान्दास्यामि कांक्षितान्६८।
भीष्मोपि तद्वचः श्रुत्वा मनःश्रोत्रसुखावहम्।
उन्मील्य नयने दृष्ट्वा पुलस्त्यं पुरतः स्थितम्६९।
अष्टांगप्रणिपातेन नत्वा तं मुनिसत्तमम्।
उवाच प्रणतो भूत्वा सर्वांगालिंगितावनिः७०।
अद्य मे सफलं जन्म दिनं चेदं सुशोभनम्।
भवतश्चरणौ दृष्टौ जगद्वंद्यौ मया त्विह७१।
तपसश्च फलं प्राप्तं यद्दृष्टोभगवान्मया।

वरप्रदो विशेषेण संप्राप्तश्च नदीतटे७२।
इयं ब्रसी मया क्लप्ता आस्यतां सुखदा कृता।
अर्घ्यपात्रे तु पालाशे दूर्वाक्षतसुमैः कुशैः७३।
सर्षपैश्च दधिक्षौद्रैर्यवैश्च पयसा सह।
अष्टांगो ह्येष निर्द्दिष्टो ह्यर्घो हि मुनिभिः पुरा७४।

श्रुत्वैतद्वचनं तस्य भीष्मस्यामिततेजसः।
उपविष्टो ब्रह्मसुतः पुलस्त्यो भगवानृषिः७५।
विष्टरं सहपाद्येन अर्घपात्रं मुदान्वितः।
जुजोष भगवान्प्रीतः सदाचारेण तेन तु७६।
पुलस्त्य उवाच।
सत्यवान्दानशीलोसि सत्यसंधिर्नरेश्वरः।
ह्रीमान्मैत्रः क्षमाशीलो विक्रांतः शत्रुशासने७७।
धर्मज्ञस्त्वं कृतज्ञस्त्वं दयावान्प्रियभाषिता।
मान्यमानयिता विज्ञो ब्रह्मण्यः साधुवत्सलः७८।
तुष्टस्तेहं सदा वत्स प्रणिपातपरस्य वै।
प्रब्रूहि त्वं महाभाग कथनं ते वदाम्यहम्७९।
भीष्म उवाच।
भगवन्भगवान्ब्रह्मा कस्मिन्काले स्थितो विभुः।
सृष्टिं चकार वै पूर्वं देवादीनां वदस्व मे८०।
स्थितिं वा भगवान्विष्णुः कथं रुद्रस्तु निर्मितः।

कथं वा ऋषयो देवास्सृष्टास्तेन महात्मना८१।
कथं पृथ्वी कथं व्योम कथं चेमे तु सागराः।
कथं द्वीपाः पर्वताश्च ग्रामारण्यपुराणि च८२।
मुनीन्प्रजापतींश्चैव सप्तर्षीन्प्रवरानपि।
वर्णान्वायुं पुरास्थानं गंधर्वान्यक्षराक्षसान्८३।
तीर्थानि सरितो वाथ सूर्यादीन्ग्रहतारकान्।
यथा ससर्ज भगवांस्तथा मे त्वं वदस्व ह८४।
पुलस्त्य उवाच।
परः पराणां परमः परमात्मा पितामहः।
रूपवर्णादिरहितो विशेषण विवर्जितः८५।
अपक्षयविनाशाभ्यां परिणामर्द्धिजन्मभिः।
गुणैर्विवर्जितः सर्वैः स भातीति हि केवलम्८६।
सर्वत्रासौ समश्चापि वसन्ननुपमो मतः।
भावयन्ब्रह्मरूपेण विद्वद्भिः परिपठ्यते८७।
तं गुह्यं परमं नित्यमजमक्षयमव्ययम्।

तथा पुरुषरूपेण कालरूपेण संस्थितम्८८।
तं नत्वाहं प्रवक्ष्यामि यथा सृष्टिं चकार ह।
पूर्वं तु पद्मशयनादुत्थाय जगतःप्रभुः८९।

गुणव्यंजनसंभूतः सर्गकाले नराधिप।
सात्विको राजसश्चैव तामसश्च त्रिधा महान्९०।
प्रधानतत्वेन समं तथा बीजादिभिर्वृतः।
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः९१।
त्रिविधोयमहंकारो महतत्त्वादजायत।
भूतेंद्रियाणां पंचानां तथा कर्मेन्द्रियैः सह९२।
पृथिव्यापस्तथातेजो वायुराकाशमेव च।
एकैकशः स्वरूपेण कथयामि यथोत्तरम्९३।
शब्दमात्रमथाकाशं भूतादिः खं समावृणोत्।
अथाकाशं विकुर्वाणं स्पर्शमात्रं ससर्ज ह९४।
बलवानेष वै वायुस्तस्य स्पर्शो गुणो मतः।
आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत्९५।

ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह।
ज्योतीरूपन्तु तद्वायुस्तद्रूपगुणमुच्यते९६।
स्पर्शरूपस्तु वै वायू रूपमात्रं समावृणोत्।
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह९७।
संभवंति ततोंभांसि रूपमात्रं समावृणोत्।
विकुर्वाणानि चांभांसि गंधमात्रं ससर्जिरे९८।
संघातो जायते तस्मात्तस्य गंधो मतो गुणः।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश९९।
एकादशम्मनश्चात्र देवा वैकारिकाः स्मृताः।
त्वक्चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पंचमम्१०० 1.2.100।
एतेषां तु मतं कृत्यं शब्दादि ग्रहणं पुनः।
वाक्पाणिपादपायूनि चोपस्थं तत्र पञ्चमम्१०१।
विसर्गशिल्पगत्युक्तिर्गुणा एषां विपर्ययात्।
आकाश वायु तेजांसि सलिलं पृथिवी तथा१०२।
शब्दादिभिर्गुणैर्वीर युक्तानीत्युत्तरोत्तरैः।

शांता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः१०३।
नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना।
नाशक्नुवन्प्रजाः स्रष्टुमसमागम्य कृत्स्नशः१०४।
समेत्यान्योन्यसंयोगात्परस्परसमाश्रयात्।
एकसंघातलक्षाश्च संप्राप्यैक्यमशेषतः१०५।
पुरुषाधिष्ठितत्वाच्च व्यक्तानुग्रहणे तथा।
महदाद्यो विशेषांता ह्यंडमुत्पादयंति वै१०६।
तत्क्रमेण विवृत्तं तु जलबुद्बुदवत्समम्।
तत्राव्यक्तस्वरूपोसौ व्यक्तरूपी जनार्दनः१०७।
ब्रह्माब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः।
मेरुरुल्बमभूतस्य जरायुश्च महीधराः१०८।

गर्भोदकं समुद्राश्च तस्यासंश्च महात्मनः।
तत्र द्वीपास्समुद्राश्च सज्योतिर्लोकसंग्रहः१०९।
तस्मिन्नंडेऽभवन्वीर सदेवासुरमानुषाः।
वारि वह्न्यनिलाकाशैर्वृतैर्भूतादिना बहिः११०।

वृतं दशगुणैरंडं भूतादिर्महता तथा।
अव्यक्तेनावृतो राजंस्तैः सर्वैः सहितो महान्१११।
एभिरावरणैः सर्वैः सर्वभूतैश्च संयुतम्।
नारिकेलफलं यद्वद्बीजं बाह्यदलैरिव११२।
ब्रह्मा स्वयं च जगतो विसृष्टौ संप्रवर्त्तते।
सृष्टिं च पात्यनुयुगं यावत्कल्पविकल्पना११३।
स संज्ञां याति भगवानेक एव जनार्दनः।
सत्वभुग्गुणवान्देवो ह्यप्रमेय पराक्रमः११४।
तमोद्रेकं च कल्पांते रूपं रौद्रं करोति च।
राजेंद्राखिलभूतानि भक्षयत्यतिभीषणः११५।
भक्षयित्वा च भूतानि जगत्येकार्णवीकृते।
नागपर्यंकशयने शेते सर्वस्वरूपधृक्११६।
प्रबुद्धश्च पुनः सृष्टिं प्रकरोति च रूपधृक्।
सृष्टिस्थित्यंतकरणाद्ब्रह्मविष्णुशिवात्मकः११७।
स्रष्टा सृजति चात्मानं विष्णुः पाल्यं च पाति च।

उपसंह्रियते चापि संहर्त्ता च स्वयं प्रभुः११८।
पृथिव्यापस्तथा तेजो वायुराकाशमेव च।
स एव सर्वभूतेशो विश्वरूपो यतोव्ययः११९।
सर्गादिकं ततोस्यैव भूतस्थमुपकारकम्।
स एव सृज्यः स च सर्गकर्त्ता स एव पाल्यं प्रतिपाल्यते यतः।
ब्रह्माद्यवस्थाभिरशेषमूर्त्तिर्ब्रह्मा वरिष्ठो वरदो वरेण्यः१२०।

Roman transliteration

sūta uvāca|
namasye sarvalokānāṃ viśvasya jagataḥ patim|
ya imaṃ kurute bhāvaṃ sṛṣṭirūpaṃ pradhānavit1|
lokakṛllokatatvajño yogamāsthāya yogavit|
asṛjatsarvabhūtāni sthāvarāṇi carāṇi ca2|
tamajaṃ viśvakarmāṇaṃ citpatiṃ lokasākṣiṇam|
purāṇākhyānajijñāsurvrajāmi śaraṇaṃ vibhum3|
brahmaviṣṇugirīśebhyo namaskṛtvā samāhitaḥ|
iṃdrāya lokapālebhyaḥ savitre ca samādhinā4|
munīnāṃ ca variṣṭhāya vasiṣṭhāya mahātmane|
tadvaktrebhātatapase jātūkarṇyāya cākṣuṣe5|
tasmai bhagavate natvā vedavyāsāya vedhase|
puruṣāya purāṇāya bhṛguvākyānuvartine6|
tasmādahamupāśrauṣaṃ purāṇaṃ brahmavādinaḥ|

sarvajñātsarvalokeṣu pūjitāddīptatejasaḥ7|

avyaktaṃ kāraṇaṃ yattannityaṃ sadasadātmakam|
mahadādiviśeṣāṃtaṃ sṛjatīti viniścayaḥ8|
aṇḍe hiraṇmaye pūrvaṃ brahmaṇaḥ sūtiruttamā|
aṃḍasyāvaraṇaṃ cādbhirapāmapi ca tejasā9|
vāyunā tasya vāyoḥ khāttadbhūtādita āvṛtam|
bhūtādirmahatā cāpi avyaktenāvṛto mahān10|
prādurbhāvaśca lokānāmaṃḍa evopavarṇitaḥ|
nadīnāṃ parvatānāṃ ca prādurbhāvonuvarṇyate11|
manvaṃtarāṇāṃ saṃkṣepātkalpānāṃ copavarṇanam|
brahmavṛkṣalaya brahmaprajāsargopavarṇanam12|
kalpānāṃ saṃcaraścaiva jagataḥ sthāpanaṃ tathā|
śayanaṃ ca hareraṃpsu pṛthivyuddharaṇaṃ punaḥ13|
daśadhā janmasaṃcāro bhṛguśāpena keśave|
sanniveśo yugādīnāṃ sarvāśramavibhājanam14|
svargasthānavibhāgaśca martyānāṃ svargacāriṇāṃ|

paśūnāṃ pakṣiṇāṃ caiva saṃbhavaḥ parikīrttitaḥ15|
tathā nirvacanaṃ kalpaṃ svādhyāyasya parigrahaḥ|
pratisargāḥ punaḥ proktā brahmaṇo buddhipūrvakāḥ16|
trayonye'buddhipūrvāste tathā lokānakalpayat|
brahmaṇo vadanebhyaśca bhṛgvādīnāṃ samudbhavaḥ17|
kalpayoraṃtaraṃ proktaṃ pratisaṃdhiśca sargayoḥ|
bhṛgvādīnāmṛṣīṇāṃ ca prajāsargopavarṇanam18|
vasiṣṭhasya ca brahmarṣerbrahmattvaṃ parikīrttitam|
svāyaṃbhuvasya ca manostataścāpyanukīrtanam19|
ukto nābhervisargaśca rajasaśca mahātmanaḥ|
dvīpānāṃ ca samudrāṇāṃ parvatānāṃ ca kīrtanam20|
dvīpabhedasamudrāṇāmantarbhāvaśca saptasu|
kīrtyante yojanāgreṇa ye ca tatra nivāsinaḥ21|
tadīyāni ca varṣāṇi nadībhiḥ parvataiḥ saha|
jaṃbūdvīpādayo dvīpāḥ samudraiḥ saptabhirvṛtāḥ22|

aṃḍasyāṃtastvimelokāḥ saptadvīpā ca medinī|
sūryācaṃdramasoścāro grahāṇāṃ jyotiṣāṃ tathā23|
kīrtyate dhruvasāmarthyātprajānāṃ ca śubhāśubham|
brahmaṇā nirmitaḥ sauraḥ syaṃdanorthavaśātsvayam24|
kalpito bhagavāṃstena prasarpati divākaraḥ|
sūryādīnāṃ syaṃdanānāṃ dhruvādeva pravarttanaṃ25|
kalpitaḥ śiṃśumāraśca yasya pucche dhruvaḥ sthitaḥ|
saṃbhavāṃte ca saṃhāraḥ saṃhārāṃte ca saṃbhavaḥ26|
devatānāmṛṣīṇāṃ ca manoḥ pitṛgaṇasya ca|
na śakyaṃ vistarādvaktumityuktaṃ ca samāsataḥ27|
atītānāgatānāṃ vai samaṃ svāyaṃbhuvena tu|
manvaṃtareṣu devānāṃ prajeśānāṃ ca kīrtanam28|
naimittikaḥ prākṛtikastathaivātyaṃtikaḥ smṛtaḥ|
trividhaḥ sarvabhūtānāṃ kalpitaḥ pratisaṃcaraḥ29|
anāvṛṣṭirbhāskarācca ghoraḥ saṃvarttakānalaḥ|

meghāścaikārṇavā ye tu tathā rātrirmahātmanaḥ30|
saṃdhyālakṣaṇamuddiṣṭaṃ tathā brāhmaṃ viśeṣataḥ|
bhūtānāṃ cāpi lokānāṃ saptānāmanuvarṇanam31|

saṃkīrtyaṃ te mayā cātra pāpānāṃ rauravādayaḥ|
sarveṣāmeva satvānāṃ pariṇāmavinirṇayaḥ32|
brahmaṇaḥ pratisargaśca sarvasaṃhāravarṇanam|
kalpekalpe ca bhūtānāṃ mahatāmapi saṃkṣayaḥ33|
susaṃkhyāya ca buddhvā vai brahmaṇaścāpyanityatām|
daurātmyaṃ caiva bhogānāṃ saṃsārasya ca kaṣṭatām34|
durllabhatvaṃ ca mokṣasya vairāgyāddoṣadarśanam|
vyaktāvyaktaṃ parityajya satvaṃ brahmaṇi saṃsthitam35|
nānātva darśanātsusthastatastadabhivarttate|
tatastāpatrayātīto virūpākhyo niraṃjanaḥ36|
ānaṃdaṃ brahmaṇaḥ prāpto na bibheti kutaścana|
iti kṛtya samuddeśaḥ pramāṇasyopavarṇitaḥ37|

kīrtyaṃte jagato yatra sargapralayavikriyāḥ|
pravṛttiścāpi bhūtānāṃ nivṛttīnāṃ phalāni ca38|
prādurbhāvo vasiṣṭhasya śakterjanma tathaiva ca|
saudāsānnigrahastasya viśvāmitrakṛtena ca39|
parāśarasya cotpattiradṛśyantyāṃ yathā vibhoḥ|
jajñe pitṝṇāṃ kanyāyāṃ vyāsaścāpi yathā muniḥ40|
śukasya ca yathā janma putrasya saha dhīmataḥ|
parāśarasya vidveṣo viśvāmitrakṛto yathā41|
vasiṣṭhasaṃbhṛtaścāgnirviśvāmitrajighāṃsayā|
saṃdhānahetorvibhunā jīrṇaḥ kaṇvena dhīmatā42|
devena viprā viprāṇāṃ viśvāmitrahitaiṣiṇā|
ekaṃ vedaṃ catuḥpādaṃ caturdhā punarīśvaraḥ43|
yathā bibheda bhagavān vyāsaḥ sarveṣvanugrahāt|
tasya śiṣyapraśiṣyaiśca śākhābhedāḥ punaḥ kṛtāḥ44|
prayāge munivaryaiśca yathā pṛṣṭaḥ svayaṃ prabhuḥ|

kṛṣṇena cānuśiṣṭāste munayo dharmakāṃkṣiṇaḥ45|
etatsarvaṃ yathātatvamākhyātaṃ dvijasattamāḥ|
munīnāṃ dharmanityānāṃ lokataṃtramanuttamam46|
brahmaṇā yatpurā proktaṃ pulastyāya mahātmane|
pulastyenātha bhīṣmāya gaṃgādvāre prabhāṣitam47|
dhanyaṃ yaśasyamāyuṣyaṃ sarvvapāpapraṇāśanam|
kīrtanaṃ śravaṇaṃ cāsya dhāraṇaṃ ca viśeṣataḥ48|
sūtenānukrameṇedaṃ purāṇaṃ saṃprakāśitam|
brāhmaṇeṣu purā yacca brahmaṇoktaṃ savistaram49|
pādamasya vidansamyagyodhīyīta jiteṃdriyaḥ|
tenādhītaṃ purāṇaṃ syātsarvaṃ nāstyatra saṃśayaḥ50 1.2.50|
yo vidyāccaturo vedānsāṃgopaniṣado dvijaḥ|
purāṇaṃ ca vijānāti yaḥ sa tasmādvicakṣaṇaḥ51|
itihāsapurāṇābhyāṃ vedaṃ samupabṛṃhayet|
bibhetyalpaśrutādvedo māmayaṃ pratariṣyati52|

adhītya caikamadhyāyaṃ svayaṃ proktaṃ svayaṃbhuvā|
āpadaḥ prāpya mucyeta yatheṣṭāṃ prāpnuyādgatim53|
purā paraṃparāṃ vakti purāṇaṃ tena vai smṛtam|
niruktimasya yo veda sarvapāpaiḥ pramucyate54|
ṛṣayohyabruvansūtaṃ kathaṃ bhīṣmeṇa saṅgataḥ|
brahmaṇo mānasaḥ putraḥ pulastyo bhagavānṛṣiḥ55|
durlabhaṃ darśanaṃ yasya naraiḥ pāpasamanvitaiḥ|
atyāścaryamidaṃ sūta kṣatriyeṇa kathaṃ muniḥ56|

ārādhito bṛhadbhūtastanno vada mahāmate|
kīdṛśaṃ vā tapastena ko vānyo niyamaḥ kṛtaḥ57|
yena tuṣṭo munirbrāhmastathā tena prabhāṣitaḥ|
parvaṃ vāpyatha parvārdhaṃ samagraṃ vā prabhāṣitam58|
yasminsthāne yathādṛṣṭaḥ pulastyo bhagavānṛṣiḥ|
tanno vada mahābhāga kalyāḥ sma śravaṇe vayam59|
sūta uvāca|

yatra gaṃgā mahābhāgā sādhūnāṃ hitakāriṇī|
vibhidya parvataṃ vegānniḥsṛtā lokapāvanī60|
gaṃgādvāre mahātīrthe bhīṣmaḥ pitṛparāyaṇaḥ|
śuśrūṣuḥ suciraṃ kālaṃ mahatāṃ niyame sthitaḥ61|
yāvadvarṣaśataṃ sāgraṃ parameṇa samādhinā|
dhyāyamānaḥ paraṃ brahma trikālaṃ snānamācarat62|
pitṝndevāṃstarpayataḥ svādhyāyena mahātmanaḥ|
ātmānaṃ karṣataścāsya tuṣṭo devaḥ pitāmahaḥ63|
uvāca tanayaṃ brahmā pulastyamṛṣisattamam|
sa tvaṃ devavrataṃ bhīṣmaṃ vīraṃ kurukulodbhavam64|
tapasaḥ saṃnivarttasva kāraṇaṃ cāsya kīrttaya|
pitṝnbhaktyā mahābhāgo dhyāyamānassamāsthitaḥ65|
yo hyasya manasaḥ kāmastaṃ saṃpādayamāciram|
pitāmahavacaḥ śrutvā pulastyo munisattamaḥ66|
gaṃgādvāramathāgatya bhīṣmaṃ vacanamabravīt|

varaṃ varaya bhadraṃ te yatte manasi varttate67|
tuṣṭaste tapasā vīra sākṣāddevaḥ pitāmahaḥ|
brahmaṇā preṣitastehaṃ varāndāsyāmi kāṃkṣitān68|
bhīṣmopi tadvacaḥ śrutvā manaḥśrotrasukhāvaham|
unmīlya nayane dṛṣṭvā pulastyaṃ puratāḥ sthitam69|
aṣṭāṃgapraṇipātena natvā taṃ munisattamam|
uvāca praṇato bhūtvā sarvāṃgāliṃgitāvaniḥ70|
adya me saphalaṃ janma dinaṃ cedaṃ suśobhanam|
bhavataścaraṇau dṛṣṭau jagadvaṃdyau mayā tviha71|
tapasaśca phalaṃ prāptaṃ yaddṛṣṭobhagavānmayā|
varaprado viśeṣeṇa saṃprāptaśca nadītaṭe72|
iyaṃ brasī mayā klaptā āsyatāṃ sukhadā kṛtā|
arghyapātre tu pālāśe dūrvākṣatasumaiḥ kuśaiḥ73|
sarṣapaiśca dadhikṣaudrairyavaiśca payasā saha|
aṣṭāṃgo hyeṣa nirddiṣṭo hyargho hi munibhiḥ purā74|

śrutvaitadvacanaṃ tasya bhīṣmasyāmitatejasaḥ|
upaviṣṭo brahmasutaḥ pulastyo bhagavānṛṣiḥ75|
viṣṭaraṃ sahapādyena arghapātraṃ mudānvitaḥ|
jujoṣa bhagavānprītaḥ sadācāreṇa tena tu76|
pulastya uvāca|
satyavāndānaśīlosi satyasaṃdhirnareśvaraḥ|
hrīmānmaitraḥ kṣamāśīlo vikrāṃtaḥ śatruśāsane77|
dharmajñastvaṃ kṛtajñastvaṃ dayāvānpriyabhāṣitā|
mānyamānayitā vijño brahmaṇyaḥ sādhuvatsalaḥ78|
tuṣṭastehaṃ sadā vatsa praṇipātaparasya vai|
prabrūhi tvaṃ mahābhāga kathanaṃ te vadāmyaham79|
bhīṣma uvāca|
bhagavanbhagavānbrahmā kasminkāle sthito vibhuḥ|

sṛṣṭiṃ cakāra vai pūrvaṃ devādīnāṃ vadasva me80|
sthitiṃ vā bhagavānviṣṇuḥ kathaṃ rudrastu nirmitaḥ|

kathaṃ vā ṛṣayo devāssṛṣṭāstena mahātmanā81|
kathaṃ pṛthvī kathaṃ vyoma kathaṃ ceme tu sāgarāḥ|
kathaṃ dvīpāḥ parvatāśca grāmāraṇyapurāṇi ca82|
munīnprajāpatīṃścaiva saptarṣīnpravarānapi|
varṇānvāyuṃ purāsthānaṃ gaṃdharvānyakṣarākṣasān83|
tīrthāni sarito vātha sūryādīngrahatārakān|
yathā sasarja bhagavāṃstathā me tvaṃ vadasva ha84|
pulastya uvāca|
paraḥ parāṇāṃ paramaḥ paramātmā pitāmahaḥ|
rūpavarṇādirahito viśeṣaṇa vivarjitaḥ85|
apakṣayavināśābhyāṃ pariṇāmarddhijanmabhiḥ|
guṇairvivarjitaḥ sarvaiḥ sa bhātīti hi kevalam86|
sarvatrāsau samaścāpi vasannanupamo mataḥ|
bhāvayanbrahmarūpeṇa vidvadbhiḥ paripaṭhyate87|
taṃ guhyaṃ paramaṃ nityamajamakṣayamavyayam|

tathā puruṣarūpeṇa kālarūpeṇa saṃsthitam88|
taṃ natvāhaṃ pravakṣyāmi yathā sṛṣṭiṃ cakāra ha|
pūrvaṃ tu padmaśayanādutthāya jagataḥprabhuḥ89|
guṇavyaṃjanasaṃbhūtaḥ sargakāle narādhipa|
sātviko rājasaścaiva tāmasaśca tridhā mahān90|
pradhānatatvena samaṃ tathā bījādibhirvṛtaḥ|
vaikārikastaijasaśca bhūtādiścaiva tāmasaḥ91|
trividhoyamahaṃkāro mahattattvādajāyata|
bhūteṃdriyāṇāṃ paṃcānāṃ tathā karmendriyaiḥ saha92|
pṛthivyāpastathātejo vāyurākāśameva ca|
ekaikaśaḥ svarūpeṇa kathayāmi yathottaram93|
śabdamātramathākāśaṃ bhūtādiḥ khaṃ samāvṛṇot|
athākāśaṃ vikurvāṇaṃ sparśamātraṃ sasarja ha94|
balavāneṣa vai vāyustasya sparśo guṇo mataḥ|
ākāśaṃ śabdamātraṃ tu sparśamātraṃ samāvṛṇot95|

tato vāyurvikurvāṇo rūpamātraṃ sasarja ha|
jyotīrūpantu tadvāyustadrūpaguṇamucyate96|
sparśarūpastu vai vāyū rūpamātraṃ samāvṛṇot|
jyotiścāpi vikurvāṇaṃ rasamātraṃ sasarja ha97|
saṃbhavaṃti tatoṃbhāṃsi rūpamātraṃ samāvṛṇot|
vikurvāṇāni cāṃbhāṃsi gaṃdhamātraṃ sasarjire98|
saṃghāto jāyate tasmāttasya gaṃdho mato guṇaḥ|
taijasānīndriyāṇyāhurdevā vaikārikā daśa99|
ekādaśammanaścātra devā vaikārikāḥ smṛtāḥ|
tvakcakṣurnāsikā jihvā śrotramatra ca paṃcamam100 1.2.100|
eteṣāṃ tu mataṃ kṛtyaṃ śabdādi grahaṇaṃ punaḥ|
vākpāṇipādapāyūni copasthaṃ tatra pañcamam101|
visargaśilpagatyuktirguṇā eṣāṃ viparyayāt|
ākāśa vāyu tejāṃsi salilaṃ pṛthivī tathā102|
śabdādibhirguṇairvīra yuktānītyuttarottaraiḥ|

śāṃtā ghorāśca mūḍhāśca viśeṣāstena te smṛtāḥ103|
nānāvīryāḥ pṛthagbhūtāstataste saṃhatiṃ vinā|

nāśaknuvanprajāḥ sraṣṭumasamāgamya kṛtsnaśaḥ104|
sametyānyonyasaṃyogātparasparasamāśrayāt|
ekasaṃghātalakṣāśca saṃprāpyaikyamaśeṣataḥ105|
puruṣādhiṣṭhitatvācca vyaktānugrahaṇe tathā|
mahadādayo viśeṣāṃtā hyaṃḍamutpādayaṃti vai106|
tatkrameṇa vivṛttaṃ tu jalabudbudavatsamam|
tatrāvyaktasvarūposau vyaktarūpī janārdanaḥ107|
brahmābrahmasvarūpeṇa svayameva vyavasthitaḥ|
merurulbamabhūttasya jarāyuśca mahīdharāḥ108|
garbhodakaṃ samudrāśca tasyāsaṃśca mahātmanaḥ|
tatra dvīpāssamudrāśca sajyotirlokasaṃgrahaḥ109|
tasminnaṃḍe'bhavanvīra sadevāsuramānuṣāḥ|
vāri vahnyanilākāśairvṛtairbhūtādinā bahiḥ110|

vṛtaṃ daśaguṇairaṃḍaṃ bhūtādirmahatā tathā|
avyaktenāvṛto rājaṃstaiḥ sarvaiḥ sahito mahān111|
ebhirāvaraṇaiḥ sarvaiḥ sarvabhūtaiśca saṃyutam|
nārikelaphalaṃ yadvadbījaṃ bāhyadalairiva112|
brahmā svayaṃ ca jagato visṛṣṭau saṃpravarttate|
sṛṣṭiṃ ca pātyanuyugaṃ yāvatkalpavikalpanā113|
sa saṃjñāṃ yāti bhagavāneka eva janārdanaḥ|
satvabhugguṇavāndevo hyaprameya parākramaḥ114|
tamodrekaṃ ca kalpāṃte rūpaṃ raudraṃ karoti ca|
rājeṃdrākhilabhūtāni bhakṣayatyatibhīṣaṇaḥ115|
bhakṣayitvā ca bhūtāni jagatyekārṇavīkṛte|
nāgaparyaṃkaśayane śete sarvasvarūpadhṛk116|
prabuddhaśca punaḥ srṣṭiṃ prakaroti ca rūpadhṛk|
sṛṣṭisthityaṃtakaraṇādbrahmaviṣṇuśivātmakaḥ117|
sraṣṭā sṛjati cātmānaṃ viṣṇuḥ pālyaṃ ca pāti ca|

upasaṃhriyate cāpi saṃharttā ca svayaṃ prabhuḥ118|
pṛthivyāpastathā tejo vāyurākāśameva ca|
sa eva sarvabhūteśo viśvarūpo yatovyayaḥ119|
sargādikaṃ tatosyaiva bhūtasthamupakārakam|
sa eva sṛjyaḥ sa ca sargakarttā sa eva pālyaṃ pratipālyate yataḥ|
brahmādyavasthābhiraśeṣamūrttirbrahmā variṣṭho varado vareṇyaḥ120|

English translation

Sūta spoke :

1. I salute the Lord of all human beings and of the entire world, of the form of Creation and the Knower of Pradhāna (i.e. Sāṃkhya Prakṛti). He creates this disposition in me.

2. He, the Creator of the worlds, the Knower of their essential nature , conversant with Yoga (-doctrines), resorting to the concentration of mind created all immobile and mobile beings.

3. Being desirous of knowing the story of the Purāṇa I submit myself to Him—the unborn , the creator of everything, the Lord of souls , the Observer of the worlds, and the Supreme Ruler.

4-6. Being well-disposed, having saluted with a concentrated mind Brahmā , Viṣṇu , Śiva , Indra , the Guardians of the Quarters of the world and the sun; and also the magnanimous Vasiṣṭha , the greatest

among the sages and Jātukarṇya [1] , with penance shining on his face , in the Cāksuṣa (Manvantara); and having saluted the revered Vyāsa , the Creator, the ancient Puruṣa who acted according to the words of Bhṛgu (I shall narrate the Purāṇa).

7. From Him, the declarer of the Vedas , the omniscient one, adored in all the worlds and of glowing lustre . I heard the Purāṇa.

8. It is a certainty that Unmanifest Eternal Cause, of the nature of being and non-being, creates all distinctions upto Mahat .

9-10. In the golden egg, the excellent birth of Brahmā (took place) first. The egg was covered by water, and water by light (or heat). It (i.e. light) was covered by air; air by ether ; that by the source of the elements (i.e. Ahaṃkāra); that source of elements too was covered by Mahat, and Mahat by the Invisible.

11. And the coming into being (appearance) ofthe worlds in the egg itself is described; then follows the description of the coming into existence of rivers and mountains .

22. Then (follows) the description in brief of the periods of Manus [2] and of the Kalpas , (and also) of the extinction of the Divine Tree and the creation of the beings by Brahmā.

13. The passage of the Kalpas, the fixing of the world, Viṣṇu's sleeping in the water and the lifting up of the earth again (are also narrated).

14. Viṣṇu's passing through ten existences (i.e. the ten Incarnations) due to Bhṛgu's curse [3] ; the arrangement of the Yugas (ages of the world); the division of (human) life into all the stages (are described).

15. The distinction in the conditions of the mortals moving in heaven (after death), as well as the origin of beasts and birds is narrated.

16-17. And also etymology and ritual (find a place here) and the inclusion of sacred study (is done); in the same way Brahmā's wilful dissolutions and creations , and also His three unwilful secondary creations (are recounted); and (how) Brahma conceived the worlds (is told); and the rise of Bhṛgu and others from Brahmā's mouth (is described in the Purāṇa).

18a. The interval between two Kalpas is narrated and the period of transition between two creations (is described).

18b-19. The description of the origin of the progeny of Bhṛgu and other sages (as given here) and the greatness of the Brahmanical sage Vasiṣṭha is narrated; then follows the glorification of Svāyambhuva Manu .

20. (Account of) the creations of Nābhi and the noble Rajas (is told). The enumeration of the islands [4] , oceans and mountains (is also done).

21. The inclusion among the seven of the various islands and oceans according to their arrangement and the residents thereof are described (in the Purāṇa).

22. Also the regions thereof, along with the rivers and mountains, as well as the islands like Jambū Dvīpa , surrounded by seven seas (are described).

23-25. (The accounts of) these worlds in the egg and the earth with its seven islands (are given); the movement of the sun and the moon and of the planets (and other) luminaries also due to the power of Dhruva is narrated; the good and bad fortune of the beings (is narrated), and (the description of) the

sun's chariot fashioned for a purpose by Brahmā Himself, in which (chariot) regulated by him, the revered sun moves (is given). (It is also told how) the chariots of the sun and others proceed from Dhruva only.

26a. (The Purāṇa narrates how) He created Śiṃśumāra in whose tail Dhruva remains.

26b. Destruction coming at the end of creation and creation at the end of destruction (are described).

27. It is not possible to give in detail the account of gods , sages, Manu and the host of fathers ; so it is narrated in brief.

28. The narration of gods and kings , past and future, in the periods of (various) Manus is similar to that in the (period of) Svāyambhuva (i.e. the first) Manu.

29. The ' dissolution -and- recreation ' of the beings conceived to be of three types is called Naimittika , Prākṛtika , and Ātyantika .

30. Drought and the terrible fire of destruction from the sun, and the clouds causing general inundation, and also the night of the Highest Lord (are described).

31. The characteristic mark of the period intervening between the end of one Yuga and the commencement of another is described and especially that of Brahmā; also the description of the beings and seven worlds (is given in it).

32. I shall describe here (i.e. in the Purāṇa) the hells like Raurava of the Sinners (i.e. where the sinners go); also the consideration of the end of one and all beings.

33. (It contains) the secondary creation of Brahmā and the description of the total destruction; anḍ the destruction of even the great beings in every Kalpa .

34. Having perceived after proper calculation (I shall describe) the evanescence of even Brahmā, and also the depravity of the enjoyments and the painfulness of the worldly existence.

35-36. (The Purāṇa describes) (how) salvation is difficult to attain, and (how) faults are noticed through detachment and (how) Reality, discarding the manifest and unmanifest, remains in Brahman . (The Purāṇa tells) how the untinged one called Virūpa , after realising the diversity, and having gone beyond the three miseries is happy and then, remains in it (ie. Brahman). 'Experiencing the joy of Brahman he is afraid of nothing'. A full and proper description of the proof for such (statements) is given (here).

[Note: From here I have increased the verse number with one so that it corresponds with the Sanskrit edition]

38. In it (lit. in which) the changes pertaining to the world like creation and dissolution are described; also the active worldly life and the fruits of resignation of worldly acts (are described).

39-45. (It describes) The origin of Vasiṣṭha; also the birth of Śakti [4] ; his destruction by Kalmāṣapāda , the son of Sudāsa , through the act of Viśvāmitra ; the birth of Parāśara the Lord from Adṛśyantī ; also how Vyāsa was born of the daughter of the Pitṛs , and how Śuka was born; also of his intelligent son; how Parāśara was very much hated by Viśvāmītra; (how) fire prepared by Vasiṣṭha with a desire to kill Viśvāmitra was destroyed by intelligent Kaṇva —the Lord of the brāhmaṇas and non-brāhmaṇas—desiring the welfare of Visvāmitra , to reconcile (the two sages). How Vyāsa, the Lord, favouring all, divided one Veda of four quarters into four parts; how his pupils and their pupils again divided (the Veda) into (various) branches ; (how) the Lord (i.e. Vyāsa) was asked by the best

sages at Prayāga and (how) those sages longing for Dharma , were advised by Kṛṣṇa (Dvaipāyana Vyāsa).

46a. O best sages, all this is correctly told (in the Purāṇa).

46b-47. So also (is told) the best course of the world of (i.e. as practised by) the sages always practising Dharma, which was in ancient times narrated to the noble Pulastya by Brahmā and by Pulastya to Bhīṣma at Gaṅgādvāra .

48. The narration or the listening to and especially the assimilation of this Purāṇa is blessed, leads to fame, prolongs life and destroys all sins.

49. To the brāhrnaṇas Sūta declared in detail and in due order this Purāṇa which was formerly narrated by Brahmā.

50. There is no doubt that he,who, with his senses subdued, would study with proper understanding (even) a part of this, has studied the entire Purāṇa.

51. He, who knows the four Vedas, along with the Aṅgas (i.e. certain classes of works regarded as auxiliary to the Vedas) and the Upaniṣads and knows the Purāṇa also, is wiser than the one (described above).

52. One should nourish Veda with Itihāsa and Purāṇas . Veda, thinking 'he would deceive me', is afraid of a (person) of little learning.

53. And having studied (even) one chapter (of this Purāṇa) narrated by Brahmā himself, one would be free from calamities (even) after having met with them and would get the desired course.

54. It tells about the old tradition; so it is called Purāṇa. He who knows its derivation is absolved of all sins.

The sages said to the Sūta :

55-59. How did the revered sage Pulastya, Brahmā's mind-born son, whose sight is difficult to be obtained, come in contact with Bhīṣma? It is a a great wonder , O Sūta, O highly intelligent one. Tell us how that great sage was propitiated by that kṣatriya (i.e. Bhīṣma). What kind of penance or what other religious observances did he practise by which that brahmanic sage talked to him in such a way that he explained to him a section or half a section or the entire (Purāṇa)? O fortunate one, tell us, in which place and in what condition the revered one was seen by him? We are ready to listen to it.

Sūta Said :

60-62. Where the Ganges , the benefactress of the good, the purifier of the world, having broken (open) the mountain , flowed forth, there—at the great sacred place—(named) Gaṅgādvāra, Bhīṣma, devoted to the forefathers, desirous of listening to (the Purāṇa), remained, for a very long time in the religious observances of (i.e. practised by) the great, for full hundred years, meditating with great concentration on the Highest Brahman, and bathed thrice (a day).

63. God Brahmā was pleased with the noble one who gratified the forefathers and gods with self-recitation , and who subdued himself.

64-66a. Brahma said to his son Pulastya, the best among the sages: "Such as you are, ward off from penance that brave Devavrata Bhīṣma, a descendant of the Kuru - family , and tell him the reason (for

doing so). The blessed one has remained (there) meditating upon his forefathers. What desire his mind has, fulfil it; do not delay."

66b-67. Having heard the words of Brahmā, Pulastya, the best of the sages, having come to Gaṅgedvāra [Gaṅgādvāra?], said (these) words to Bhīṣma: "Welfare to you; ask for whatever boon is in your mind (i.e. you think of asking).

68. O warrior , god Brahmā himself is pleased with your penance. I, who am sent by Brahmā, will grant you your desired boons.

69-70. Bhīṣma too, having heard those words pleasing to the ears , opening his eyes and seeing Pulastya standing before him, (and) having saluted the best sage with the eight parts of his body and the entire body touching the earth, and thus bending, said:

71. "Today my birth is fruitful; and this day is very auspicious (as) here I have seen your feet adorable for the world.

72. And I have obtained the fruit of my penance since I have seen the venerable one, the granter of the boon, who has especially arrived at the river-bank .

73-74. I have made ready this comfortable seat ; (please) be seated. In the offering-vessel made of Palāśa - leaves is the respectful offering with (i.e. consisting of) sacred dūrvā - grass , rice grains, flowers , barley and milk , for of yore the sages have recommended such an offering consisting of eight articles."

75. Having heard these words of Bhīṣma, of unlimited lustre the revered sage Pulastya, the son of Brahmā, sat on the seat.

76. Being pleased with him of good behaviour and being delighted the revered one liked the seat with the water offered for washing the feet and the (contents of) the offering-vessel.

Pulastya said :

77. You are a truthful munificent king , true to your word, modest, friendly, of a forgiving nature, (and) powerful in controlling the enemies .

78. O sweet-speaking one, you are conversant with religious law, grateful, kind. (You) honour those who deserve honour. You are intelligent, hospitable to the brāhmaṇas (and) kind towards the good.

79. O child , I am pleased with you who are always intent on obeisance. Tell me, O blessed one, what I (should) tell you.

Bhīṣma said :

80. O revered one, tell me during which time the venerable lord lived and formerly made the creation of gods and others.

81. (When) did revered Viṣṇu (effect) the preservation? How was Rudra creaetd? and how were the sages and gods created by that magnanimous one?

82. How (were) the earth, the sky, these oceans, the islands, the mountains, the villages , the forests and the cities created (by him)?

83-84. Tell me how (i.e. in the order in which) the lord created the ascetics, the (ten) lords of created beings, and the seven distinguished sages, the castes , wind , old places, Gandharvas ; Yakṣas and demons , holy places, rivers, planets like the sun and stars .

Pulastya said :

85-86. He, the best among the best, the greatest, the supreme spirit —Brahmā—without any form or complexion, destitute of any attribute, decay or destruction, change, increase or birth, (and also) void of all qualities, alone shines .

87. He is regarded to be living equally everywhere, and is said to be matchless. The learned declare him to manifest himself in the form of Brahmā.

88-89. Having saluted him, the mysterious, supreme, eternal, unborn, inexhaustible, immutable one, that has remained in the form of time, I shall tell you, how having first risen from the lotus -bed, the lord of the world brought the creation.

90-92. O king, at the time of creation, Mahān , of three types, viz. Sāttvika , Rājasa and Tāmasa also, came out, endowed with the marks of the three constituents.

This Ahaṃkāra—resembling the principle of Pradhāna, and enveloped by seeds etc. of three types (viz. Vaikārika or Sāttvika, Taijasa or Rājasa and Bhutādi or Tāmasa) arose from the principle of Mahat. (From it arose) the five elements and organs of sense, along with the organs of action.

93. I shall narrate the nature of each one (of the five elements, viz.) earth, water, and fire, air and Ākāśa in succession.

94. Ākāśa has the quality of sound ; Bhūtadi [5] covered the sky; Ākāśa, being effected, created the quality of touch.

95. This Vāyu is indeed powerful; touch is regarded to be its quality. Ākāśa, having sound as its quality, covered the quality of touch.

96. From that Vāyu being effected, created the quality of form: that (arising from Vāyu) is of the form of lustre; it is said to be having form as its quality.

97. Vāyu, of the nature of touch, covered (lustre having) the quality of form; lustre too, being effected created the quality of water.

98. The quality of form covered the water arising out of it. The water being effected, created the quality of odour.

99. From it comes into being the aggregate (i.e. the earth). Odour is regarded as its quality; the sense-organs are said to be (arising from) Tejas . The ten of sense and action organs are products of the Sāttvika (Vaikārika Ahaṃkāra).

100. Here (i.e. of the organs) mind is the eleventh. The sense-organs are said to be Vaikārika. (They are:) Skin , eye, nose , tongue , and ear is the fifth of these.

101-103. The function of these is said to be the apprehension of sound etc. (The other are:) speech , hands, feet, anus , and the fifth of these is the sex-organ. The characteristics of these in reverse order are: discharge, manual work , movement and speech. Ākāsa , air, fire, water and earth are, O brave one, endowed with the successive qualities of sound etc.; therefore, the specific objects (or particularities) are said to be tranquil, violent and stupid.

104. Then being of diverse strength, and separated , they were unable to procreate without wholly coming together.

105-106. Having come together, by mutual contact and inter-dependence, having the target of one aggregate, completely being united, by being controlled by the Puruṣa, and by the favour of the invisible (Prakṛti) (when favoured by the Avyakta), (they) beginning with the Mahān etc. and ending with the specific objects effect the egg.

107-111. That (egg) gradually manifested is like a water-bubble. In it, Brahmā himself, whose form is invisible, (who is) Janārdana of a visible form, re mains in the form of Brahman. Of him, the great-souled one, Meru was the foetus, the (other) mountains were the outer skin of the embryo and oceans were the (foetus-) fluid. In that egg, O warrior, there were the islands, seas, and and the whole universe with the luminaries, with gods, demons and human beings. The egg has water, fire, air and ether (Ākāśa) concealed within and is, from outside, covered by Ahaṃkāra and by the ten powers [6] (i.e. ten organs) and Ahaṃkāra (is covered) by Mahān. O prince, Mahān, with all these, is covered by Avyakta.

112. The egg is endowed with all these covers and all beings as the coconut seed is covered by external scabbards.

113. Brahma himself proceeds towards the creation of the world, and protects the creation yuga after yuga, as long as the kalpa is regulated.

114. That god Janārdana, all alone, enjoying pleasure , possessing virtues, of unlimited valour (now) gets an appelation.

115-116. At the end of the kalpa, O best of princes, he increases darkness and takes up a terrible form, and being very ferocious, eats up all beings; and, when the world becomes but one ocean , he, having eaten up all beings, and having assumed his own full form, sleeps on the bed of the serpent .

117. Being awake, he, taking up the form (of Brahmā) effects the creation. For creating, maintaining and destroying (the world he takes up) respectively the forms of Brahmā, Viṣṇu and Śiva.

118. The creator creates himself, and Viṣṇu protects (the world) that is to be protected, and the lord himself, the with-drawer, is withdrawn (into himself).

119. Since he, the immutable one of a universal form , is the lord of (all these) elements—earth, water, and also fire, air and ether, therefore beneficial creation etc. proceed from him only.

120. He—having the entire (world) as his form through such states as Brahman etc., the Supreme Being, the best one, the giver of boons and the worthiest—alone is the creation and the creator; he is the one that protects what is to be protected.

[1]: [1] : Jātukarṇya: “The Jātukarṇyas were a Vasiṣṭha gotra (Matsya 200.19; Vāyu 1.9-10; but see Bhāgavata IX.2.21). This name is a patronymic, and so there were several of the name. Jātukaraṇya or Jatukarṇa is said to have taught Vyāsa the Veda (Vāyu 1.44; Harivaṃśa 42, 2364), and the Purāṇa (Brahmāṇḍa 1.1.11)” (Ancient Indian Historical Tradition, p. 217). The Manu is called Cāksuṣa because he was born from the mouth of the Highest Lord (Markaṇḍeya Purāṇa 76.2).

[2]: [2] : A manvantara is said to be the period of a Manu and the gods (Padma , Sṛṣṭi - khaṇḍa 3.12ff.).

[3]: [3] : The curse pronounced by Bhṛgu on Viṣṇu is attributed to different causes in Devī Bhāgavata (4.11.12) and Padma, Bhūmikhaṇḍa 121.

[4]: [4] : The seven islands are: Jambū , Plakṣa , Sālmala, Kuśa , Krauñca , Śāka and Puṣkara .

[5]: [5] : Śakti: Eldest son of Vasiṣṭha and Arundhati . Adṛśyantī was his wife (Bhāgavata 4.1.41; Mbh. Adi 192.11). He defeated Viśvāmitra in a sacrifice at the house of Saudāsa . Jamadagni again endowed Viśvāmitra with power. Then Viśvāmitra burnt him with the help of Saudāsa. At the time of his death Adṛśyantī was carrying. She gave birth to the celebrated Parāśara. In the present Manvantara the name ofthe 26th Vyāsa is Śakti. (Matsya iii. 2.12-18).

[6]: [6] : Bhūtādi is the Tāmasa Ahaṃkāra . Ahaṃkāra is said to be of three types: (i) Vaikārika or Sāttvika, (ii) Taijasa or Rājasa, and (iii) Bhūtādi or Tāmasa.

[7]: [7] : Guṇa : the five subtle organs of perception , five subtle organs of action and the mind are the eleven śaktis or guṇas of Ahaṃkāra.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 3

Kinds of Creation

Chapter 3 of 693 · 206 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
निर्गुणस्याप्रमेयस्य शुद्धस्याथ महात्मनः।
कथं सर्गादिकर्तृत्वं ब्रह्मणो ह्युपपद्यते १।
पुलस्त्य उवाच।
शक्तयः सर्वभावानामचिंत्या ज्ञानगोचराः।
यततो ब्रह्मणस्तास्तुसर्गाद्या भावशक्तयः २।
उत्पन्नः प्रोच्यते विद्वान्नित्य एवोपचारतः।
निजेन तस्य मानेन आयुर्वर्षशतं स्मृतम् ३।
तत्पराख्यं परार्द्धं च तदर्द्धं परिकीर्त्तितम्।
काष्ठा पंचदशाख्या ता निमेषा नृपसत्तम ४।
काष्ठा स्त्रिंशत्कला त्रिंशत्कला मौहुर्त्तिको विधिः।
तावत्संख्यैरहोरात्रं मुहुर्त्तैर्मानुषं स्मृतम् ५।
अहोरात्राणि तावंति मासः पक्षद्वयात्मकः।
तैष्षड्भिरयनं वर्षमयने दक्षिणोत्तरे ६।
अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्।

दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम् ७।
चतुर्युगं द्वादशभिस्तद्विभागं निबोध मे।
चत्वारि त्रीणिद्वे चैकं कृतादिषु यथाक्रमम् ८।
दिव्याब्दानां सहस्राणि युगेष्वाहुः पुराविदः।
तत्प्रमाणैः शतैः संध्या पूर्वा तत्राभिधीयते ९।
संध्यांशकश्च ततुल्यो युगस्यानंतरो हि यः।
संध्यासंध्यांशयोरंतः कालो यो नृपसत्तम १०।
युगाख्यः स तु विज्ञेयः कृतत्रेतादिसंज्ञितः।
कृतं त्रेता द्वापरं च कलिश्चैव चतुर्युगम् ११।
प्रोच्यते तत्सहस्रं तु ब्रह्मणो दिवसं नृप।
ब्रह्मणो दिवसे राजन्मनवश्च चतुर्दश १२।
भवंति परिमाणं च तेषां कालकृतं शृणु।
सप्तर्षयः सुराः शक्रो मनुस्तत्सूनवो नृप १३।
एककाले हि सृज्यंते संह्रियंते च पूर्ववत्।
चतर्युगानां संख्याता साधिका ह्येकसप्ततिः १४।

मन्वंतरं मनोः कालः सुरादीनां च पार्थिव।
अष्टौ शतसहस्राणि दिव्यया संख्यया स्मृतः १५।
द्विपंचाशत्तथान्यानि सहस्राण्यधिकानि च।
त्रिंशत्कोट्यस्तु संपूर्णाः संख्याताः संख्यया नृप १६।
सप्तषष्टिस्तथान्यानि नियुतानि महामते।
विंशतिश्च सहस्राणि कालोयमधिकं विना १७।
मन्वंतरस्य संख्येयं मानुषैरिह वत्सरैः।
चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम् १८।
ब्राह्मो नैमित्तिको नाम तस्यांते प्रतिसंचरः।
तदाहि दह्यते सर्वं त्रैलोक्यं भूर्भुवादिकम् १९।
जनं प्रयांति तापार्त्ता महर्लोकनिवासिनः।
एकार्णवे तु त्रैलोक्ये ब्रह्मा ब्रह्मविदां वरः २०।
भोगिशय्यागतः शेते त्रैलोक्यग्रासबृंहितः।
जनस्थैर्योगिभिर्ह्येवश्चिंत्यमानो जगद्विभुः २१।
तत्प्रमाणां हि तां रात्रिं तदंते सृजते पुनः।

एवं तु ब्रह्मणो वर्षमेवं वर्षशतं च तत् २२।
शतं हि तस्य वर्षाणां परमायुर्महात्मनः।
एकमस्य व्यतीतं तु परार्धं ब्रह्मणोनघ २३।
तस्यान्तेभून्महाकल्पः पाद्म इत्यभिविश्रुतः।
द्वितीयस्य परार्धस्य वर्तमानस्य वै नृप २४।
वाराह इति कल्पोयं प्रथमः परिकल्पितः।
ब्रह्मा नारायणाख्योसौ कल्पादौ भगवान्यथा २५।
ससर्ज सर्वभूतानि तदाचक्ष्व महामुने।
पुलस्त्य उवाच।
प्रजाः ससर्ज भगवाननादिस्सर्वसंभवः २६।
अतीतकल्पावसाने निशासुप्तोत्थितः प्रभुः।
सत्वोद्रिक्तस्तथा ब्रह्मा शून्यं लोकमवैक्षत २७।
तोयान्तस्स महीं ज्ञात्वा निमग्नां वारिसंप्लवे।
प्रविचिंत्य तदुद्धारं कर्तुकामः प्रजापतिः २८।
विष्णुरूपं तदा ज्ञात्वा पृथ्वीं वोढुं स्वतेजसा।

मत्स्यकूर्मादिकां चान्यां वाराहीं तनुमाविशत् २९।
वेदयज्ञमयं रूपमाश्रित्य जगतः स्थितौ।
स्थितः स्थिरात्मा सर्वात्मा परमात्मा प्रजापतिः ३०।
प्रविवेशे तदा तोयं तोयाधारे धराधरः।
निरीक्ष्य तं तदा देवी पातालतलमागतम् ३१।
तुष्टाव प्रणता भूत्वा भक्तिनम्रा वसुंधरा।
पृथिव्युवाच।
नमस्ते सर्वभूताय नमस्ते परमात्मने ३२।
मामुद्धरास्मादद्य त्वं त्वत्तोहं पूर्वमुत्थिता।

परमात्मन्नमस्तेस्तु पुरुषात्मन्नमोस्तु ते ३३।
प्रधानव्यक्तरूपाय कालभूताय ते नमः।
त्वं कर्त्तासर्वभूतानां त्वं पाता त्वं विनाशकृत् ३४।
सर्गादौ यः परोब्रह्मा विष्णुरुद्रात्मरूपधृक्।
भक्षयित्वा च सकलं जगत्येकार्णवीकृते ३५।
शेषे त्वमेव गोविन्द चिन्त्यमानो मनीषिभिः।

भवतो यत्परं रूपं तन्न जानाति कश्चन ३६।
अवतारेषु यद्रूपं तदर्चन्ति दिवौकसः।
त्वामाराध्य परं ब्रह्म याता मुक्तिं मुमुक्षवः ३७।
वासुदेवमनाराध्य को हि मोक्षमवाप्स्यति।
यद्रूपं मनसा ग्राह्यं यद्ग्राह्यं चक्षुरादिभिः ३८।
बुद्ध्या च यत्परिछेद्यं तद्रूपमखिलं तव।
त्वन्मय्यहं त्वदाधारात्वत्सृष्टा त्वामुपाश्रिता ३९।
माधवीमिति लोकोयमभिधत्ते ततो हि माम्।
एवं संस्तूयमानस्तु पृथिव्या पृथिवीधरः ४०।
सामस्वरध्वनिः श्रीमान्जगर्ज परिघर्घरम्।
ततः समुत्क्षिप्य धरां स्वदंष्ट्रया महावराहः स्फुटपद्मलोचनः।
रसातलादुत्पलपत्रसन्निभः समुत्थितो नील इवाचलो महान् ४१।
उत्तिष्ठता तेन मुखानिलाहतं तदाप्लवांभो जनलोक संश्रयान्।
सनंदनादीनपकल्मषान्मुनींश्चकार भूयोपि पवित्रतास्पदम् ४२।
प्रयांति तोयानि खुराग्रविक्षते रसातलेऽधकृतशब्दसंततिः।

बलाहकानां च तति स्तुतस्य श्वासानिलास्ता परितः प्रयाति ४३।
उत्तिष्ठतस्तस्य जलार्द्रकुक्षेर्महावराहस्य महीं विदार्य।
विधून्वतो वेदमयं श(शि?)रीरं रोमांतरस्था मुनयो जुषंति ४४।
जनेश्वराणां परमेश्व केशव प्रभुर्गदा शंखदरासिचक्रधृक्।
प्रभूति नाश स्थिति हेतुरीश्वरस्त्वमेव नान्यत्परमं च यत्पदम् ४५।
पादेषु वेदास्तव यूपदंष्ट्रा दंतेषु यज्ञाः श्रुतयश्च वक्त्रे।
हुताश जिह्वोसि तनूरुहाणि दर्भाः प्रभो यज्ञपुमांस्त्वमेव ४६।
द्यावापृथिव्योरतुलप्रभाव यदंतरं तद्वपुषा तवैव।
व्याप्तं जगद्वापि समस्तमेतद्धिताय विश्वस्य विभो भवत्वम् ४७।
परमात्मा त्वमेवैको नान्योस्ति जगतः पते ४८।
तवैष महिमा येन व्याप्तमेतच्चराचरं।
ज्ञानस्वरूपमखिलं जगदेतदबुद्धयः ४९।
अर्थस्वरूपं पश्यंतो भ्राम्यंते तमसः प्लवे।
ये तु ज्ञानविदश्शुद्धचेतसस्तेऽखिलं जगत् ५० 1.3.50।
ज्ञानात्मकं प्रपश्यंति त्वद्रूपं परमेश्वर।

प्रसीद सर्वभूतात्मन्भवाय जगतस्त्विमाम् ५१।
उद्धरोर्वीममेयात्मन्निमग्नामब्जलोचन।

सत्वोद्रिक्तोसि भगवन्गोविंद पृथिवीमिमाम् ५२।
समुद्धर भवायेश कुरु सर्वजगद्धितं।
एवं संस्तूयमानश्च परमात्मा महीधरः ५३।
उज्जहार क्षितिं क्षिप्रं न्यस्तवान्स महार्णवे।
तस्योपरि जलौघेस्य महती नौरिवस्थिता ५४।
ततः क्षितिं समां कृत्वा पृथिव्यामचिनोद्गिरीन्।
यथाविभागं भगवाननादिः पुरुषोत्तमः ५५।
भूविभागं ततः कृत्वा सप्तद्वीपान्यथातथं।
भूताद्यांश्चतुरोलोकान्पूर्ववत्समकल्पयत् ५६।
ब्रह्मणे विष्णुना पूर्वमेतदेव प्रदर्शितं।
तुष्टेन देवदेवेन त्वं देवः पुरुषोत्तमः ५७।
त्वया मया जगच्चेदं धार्यं पाल्यं च यत्नतः।
येषां त्वसुरमुख्यानां वरो दत्तो मयाधुना ५८।

देवानां हितकामेन हंतव्यास्ते त्वया विभो।
अहं सृष्टिं करिष्यामि सा च पाल्या त्वया विभो ५९।
एवमुक्तो गतो विष्णुर्देवादीनसृजद्विभुः।
अबुद्धिपूर्वकस्तस्य प्रादुर्भूतस्तमोमयः ६०।
तमो मोहो महामोहस्तामिस्रो ह्यन्धसंज्ञकः।
पंचधावस्थितः सर्गो ध्यायतस्तु महात्मनः ६१।
बहिरंतश्चाप्रकाशः संवृतात्मा नगात्मकः।
मुख्यानागायतश्चोक्ता मुख्यसर्गस्ततस्त्वयं ६२।
तं दृष्ट्वा साधकं सर्गममन्यदपरं प्रभुः।
तस्याभिध्यायतस्सर्गस्तिर्यक्स्रोतोभ्यवर्तत ६३।
यस्मात्तिर्यक्प्रवृत्तिः स्यात्तिर्यक्स्रोतस्ततः स्मृतः।
पश्वादयस्ते विख्यातास्तमः प्राया ह्यवेदिनः ६४।
उत्पथग्राहिणश्चैव ते ज्ञाने ज्ञानमानिनः।
अहंकृतास्त्वहंमाना अष्टाविंशद्विधात्मकाः।
अंतःप्रकाशास्ते सर्व आवृतास्ते परस्परम् ६५।

तमप्यसाधकं मत्वा ध्यायतोन्यस्ततोभवत्।
ऊर्द्ध्वस्रोतस्तृतीयस्तु सात्विकोर्ध्वमवर्तत ६६।
ते सुखप्रीतिबहुला बहिरंतरनावृताः।
प्रकाशा बहिरंतश्च ऊर्द्ध्वस्रोतास्ततः स्मृताः ६७।
तुष्टात्मनस्तृतीयस्तु देवसर्गस्तु संस्मृतः।
तस्मिन्सर्गे भवत्प्रीतिर्निष्पन्ने ब्रह्मणस्तदा ६८।
ततोन्यं स तदा दध्यौ साधकं सर्गमुत्तमम्।
असाधकांस्तुतान्ज्ञात्वा मुख्यसर्गादिसंभवान् ६९।
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः।
प्रादुर्भूतस्तदाव्यक्तादर्वाक्स्रोतस्तु साधकः ७०।

यस्मादर्वाक्प्रवर्तते ततोऽवाक्स्रोतसस्तु ते।
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोधिकाः ७१।
तस्मात्ते दुःखबहुला भूयोभूयश्च कारिणः।
प्रकाशा बहिरंतश्च मनुष्याः साधकाश्च ते ७२।
पंचमोनुग्रहः सर्गः स चतुर्द्धा व्यवस्थितः।

विपर्ययेण सिद्धया च शक्त्या तुष्ट्या तथैव च ७३ (तुलनीय - ब्रह्माण्ड पुराणम् [https://sa.wikisource.org/s/89a १.१.५.६१], लिङ्ग पुराणम् [https://sa.wikisource.org/s/4ii १.७०.१५८])।
विवृत्तं वर्त्तमानं च ते न जानंति वै पुनः।
भूतादिकानां भूतानां षष्ठः सर्गः स उच्यते ७४।
ते परिग्राहिणः सर्वे सविभागतरास्तु ते।
चोदना जाप्यशीलाश्च ज्ञेया भूतादिकास्तु ते ७५।
इत्येते कथिताः सर्गाः षडत्र नृपसत्तम।
प्रथमो महतस्सर्गो द्वितीयो ब्रह्मणस्तु यः ७६।
तन्मात्राणां द्वितीयस्तु भूतसर्गोहि स स्मृतः।
वैकारिकस्तृतीयस्तु सर्गश्चैंद्रियकः स्मृतः ७७।
इत्येष प्राकृतः सर्गः संभूतो बुद्धिपूर्वकः।
मुख्यसर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः ७८।
तिर्यक्स्रोतश्च यः प्रोक्तस्तिर्यग्योन्यस्स उच्यते।
ततोर्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः ७९।
ततोर्वाक्स्रोतसां सर्गः सप्तमः स तु मानुषः।
अष्टमोनुग्रहः सर्गः सात्विकस्तामसस्तु सः ८०।

पंचैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः।
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः ८१।
एते तव समाख्याता नवसर्गाः प्रजापतेः।
प्राकृता वैकृताश्चैव जगतो मूलहेतवः ८२।
सृजतो जगदीशस्य किमन्यच्छ्रोतुमर्हसि।
भीष्म उवाच।
संक्षेपात्कथिताः सर्गा देवादीनां गुरोस्तथा ८३।
विस्तराच्छ्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम।
पुलस्त्य उवाच।
कर्मभिर्भाविताः सर्वेकुशलाकुशलैस्तु ते ८४।
ख्यात्या तया ह्यनिर्मुक्ताः संहारे ह्युपसंहृताः।
स्थावरान्तास्सुराद्यास्तु प्रजा राजंश्चतुर्विधाः ८५।
ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसाः स्मृताः।
ततो देवासुरपितॄन्मानुषांस्तु चतुष्टयं ८६।
सिसृक्षुरंभांस्येतानि स्वमात्मानमयूयुजत्।

मुक्तात्मनस्ततो जाता दुरात्मानः प्रजापतेः ८७।
सिसृक्षोर्जघनात्पूर्वं जज्ञिरे त्वसुरास्ततः।

तत्याज तां ततो दुष्टान्तमोमात्रात्मिकां तनुं ८८।
सा तु त्यक्ता तनुस्तेन राजेंद्राभूद्विभावरी।
सिसृक्षुरन्यदेहस्थः प्रीतिमापुस्ततः सुराः ८९।
सत्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो नृप।
त्यक्ता सापि तनुस्तेन सत्वप्रायमभूद्दिनं ९०।
ततो हि बलिनो रात्रावसुरा देवतादि वा।
सत्वमात्रात्मिकां चैव ततोन्यां जगृहे तनुम् ९१।
पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे।
उत्ससर्ज पितॄन्कृत्वा ततस्तामपि स प्रभुः ९२।
सा चोत्सृष्टा भवत्संध्या दिननक्तांतरा स्थितिः।
रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः ९३।
रजोमात्रोत्कटा जाता मनुष्याः कुरुसत्तम।
तामप्याशु स तत्याज तनुमाद्यां प्रजापतिः ९४।

ज्योत्स्ना समभवच्चापि प्राक्संध्या याभिधीयते।
ज्योत्स्नागमे तु बलिनो मनुष्याः पितरस्तथा ९५।
राजेंद्र संध्यासमये तस्मात्ते प्रभवंति वै।
ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्येतानि वै विभोः ९६।
ब्रह्मणस्तु शरीराणि त्रिगुणोपाश्रयाणि च।
रजोमात्रात्मिकामेव ततोन्यां जगृहे तनुं ९७।
ततः क्षुद्ब्रह्मणोजाता जज्ञे कोपस्तया कृतः।
क्षुत्क्षामो ह्यंधकारे तु सोसृजद्भगवांस्ततः ९८।
विरूपा अतुकामास्ते समधावंत तं प्रभुम्।
रक्षतामेष यैरुक्तं राक्षसास्ते ततोभवन् ९९।
ऊचुः खादाम इत्यन्ये ये ते यक्षास्तु तेभवन्।
अतिभीतस्य तान्दृष्ट्वा केशाः शीर्यन्ति वेधसः १०० 1.3.100।
हीनाश्च शिरसो भूयः समारोहंति ते शिरः।
सर्पणात्तेभवन्सर्पा हीनत्वादहयः स्मृताः १०१।
ततः क्रुद्धेन वै स्रष्ट्रा क्रोधात्मानो विनिर्मिताः।

वर्णेन कपिशेनोग्रा भूतास्ते पिशिताशिनः १०२।
धयतो गां समुद्भूता गंधर्वास्तस्य तत्क्षणात्।
पिबंतो जज्ञिरे वाचं गंधर्वास्तेन तेऽभवन् १०३।
एतानि सृष्ट्वा भगवान्ब्रह्मा तच्छक्तिचोदितः।
ततः स्वच्छंदतोऽन्यानि वयांसि वयसोऽसृजत् १०४।
अवयो वक्षसश्चक्रे मुखतोजांश्च सृष्टवान्।
सृष्टवानुदराद्गाश्च महिषांश्च प्रजापतिः १०५।
पद्भ्यां चाश्वान्स मातंगान्रासभान्गवयान्मृगान्।
उष्ट्रानश्वतरांश्चैव न्यंकूनन्याश्च जातयः १०६।
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे।

त्रेतायुगमुखे ब्रह्मा कल्पस्यादौ नृपोत्तम १०७।
सृष्ट्वा पश्वोषधीस्सम्यक्युयोज स तदाध्वरे।
गामजं महिषम्मेषमश्वाश्वतरगर्दभान् १०८।
एतान्ग्राम्यपशूनाहुरारण्यांश्च निबोधमे।
श्वापदो द्विखुरो हस्ती वानरः पञ्चमः खगः १०९।

उष्ट्रकाः पशवष्षष्ठास्सप्तमास्तु सरीसृपाः।
गायत्रं च ऋचश्चैव त्रिवृत्सोमं रथन्तरम् ११०।
अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात्।
यजूंषि त्रैष्टुभं छन्दः स्तोमं पञ्चदशं तथा १११।
बृहत्साम तथोक्थं च दक्षिणादसृजन्मुखात्।
सामानि जगतीच्छन्दः स्तोमं सप्तदशं तथा ११२।
वैरूपमतिरात्रं च पश्चिमादसृजन्मुखात्।
एकविंशमथर्वाणमप्तोर्यामाणमेव च ११३।
आनुष्टुभं सवैराजमुत्तरादसृजन्मुखात्।
उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे ११४।
सुरासुरपितॄन्सृष्ट्वा मनुष्यांश्च प्रजापतिः।
ततः पुनः ससर्जासौ स कल्पादौ पितामहः ११५।
यक्षान्पिशाचान्गंधर्वांस्तथैवाप्सरसां गणान्।
सिद्धकिन्नररक्षांसि सिंहान्पक्षिमृगोरगान् ११६।
अव्ययं च व्ययं चैव यदिदं स्थाणुजंगमम्।

तत्ससर्ज तदा ब्रह्मा भगवानादिकृद्विभुः ११७।
तेषां ये यानि कर्माणि प्राक्सृष्ट्यां प्रतिपेदिरे।
तान्येव प्रतिपद्यंते सृज्यमानाः पुनः पुनः ११८।
हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते।
तद्भाविताः प्रपद्यंते तस्मात्तत्तस्य रोचते ११९।
इंद्रियार्थेषु भूतेषु शरीरेषु च स प्रभुः।
नानात्त्वं विनियोगं च धातैव व्यसृजत्स्वयं १२०।
नामरूपं च भूतानां कृत्यानां च प्रपंचनम्।
वेदशब्देभ्य एवादौ देवादीनां चकार सः १२१।
ऋषीणां नामधेयानि यथा वेदे श्रुतानि वै।
यथानियोगं योग्यानि अन्येषामपि सोकरोत् १२२।
यथर्तावृतुलिंगानि नानारूपाणि पर्यये।
दृश्यंते तानितान्येव तथा भावा युगादिषु १२३।
करोत्येवंविधां सृष्टिं कल्पादौ स पुनःपुनः।
सिसृक्षुश्शक्तियुक्तोसौ सृज्य शक्तिप्रचोदितः १२४।

भीष्म उवाच।
अर्वाक्स्रोतास्तु कथितो भवता यस्तु मानुषः।
ब्रह्मन्विस्तरतो ब्रूहि ब्रह्मा तमसृजद्यथा १२५।

यथा सवर्णानसृजद्भृणांश्च स महामुने।
यच्च तेषां स्मृतं कर्म विप्रादीनां तदुच्यताम् १२६।
पुलस्त्य उवाच।
सत्वाभिध्यायिनः पूर्वं सिसृक्षोर्ब्रह्मणः प्रजाः।
अजायंत कुरुश्रेष्ठ सत्वोद्रिक्ता मुखात्प्रजाः १२७।
वक्षसो रजसोद्रिक्तास्तथान्या ब्रह्मणोभवन्।
रजसस्तमसश्चैव समुद्रिक्तास्तथोरुतः १२८।
पद्भ्यामन्याः प्रजा ब्रह्मा ससर्ज कुरुसत्तम।
तमःप्रधानास्ताः सर्वाश्चातुर्वर्ण्यमिदं ततः १२९।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च नृपसत्तम।
पादोरुवक्षस्थलतो मुखतश्च समुद्गताः १३०।
यज्ञनिष्पत्तये सर्वमेतद्ब्रह्मा चकार ह।

चातुर्वर्ण्यं महाराज यज्ञसाधनमुत्तमम् १३१।
यज्ञेनाप्यायिता देवा वृष्ट्युत्सर्गेण मानवाः।
आप्यायंते धर्मयज्ञा यतः कल्याणहेतवः १३२।
निष्पद्यंते नरैस्ते तु सुकर्मनिरतैः सदा।
विरुद्धाचरणापेतैः सद्भिः सन्मार्गगामिभिः १३३।
स्वर्गापवर्गं मानुष्यात्प्राप्नुवंति नरा नृप।
यच्चाभिरुचितं स्थानं तद्यांति मनुजा विभो १३४।
प्रजास्ता ब्रह्मणा सृष्टाश्चातुर्वर्ण्यव्यवस्थितौ।
सम्यक्शुद्धाः समाचारा चरणा नृपसत्तम १३५।
यथेच्छावासनिरताः सर्वबाधाविवर्जिताः।
शुद्धांतःकरणाः शुद्धा धर्मानुष्ठाननिर्मलाः १३६।
शुद्धे च तासां मनसि शुद्धांतःसंस्थिते हरौ।
शुद्धज्ञानं प्रपश्यंति ब्रह्माख्यं येन तत्पदं १३७।
ततः कालात्मको योसौ विरिंचा वा स उच्यते।
संसारपातमत्यर्थं घोरमल्पाल्पसारवत् १३८।

अधर्मबीजभूतं ततमोलोभसमुद्भतम्।
प्रजासु तासु राजेंद्र रागादिक्रमसाधनम् १३९।
ततः सा सहजासिद्धिस्तेषां नातीव जायते।
राजन्वश्यादयश्चान्याः सिद्धयोष्टौ भवंति याः १४०।
तासु क्षीणास्वशेषासु वर्द्धमाने च पातके।
द्वंद्वाभिभवदुःखार्तास्ता भवंति ततः प्रजाः १४१।
ततो दुर्गाणि ताश्चक्रुर्वार्क्षं पार्वतमौदकम्।
धान्वनं च तथा दुर्गं पुरं खार्वटकादि यत् १४२।
गृहाणि च यथान्यायं तेषु चक्रुः पुरादिषु।
शीतातापादिबाधानां प्रशमाय महामते १४३।
प्रतिहारमिमं कृत्वा शीतादेस्ताः प्रजाः पुनः।

वार्तोपायं ततश्चक्रुर्स्तसिद्धिं च कर्मजाम् १४४।
व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः।
प्रियंगुकोविदाराश्च कोरदूषाः सचीनकाः १४५।
माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थकाः।

अढकाश्चणकाश्चैव शणास्सप्तदश स्मृताः १४६।
इत्येता ओषधीनां तु ग्राम्याणां जातयो नृप।
ओषध्यो यज्ञियाश्चैव ग्राम्यावन्याश्चतुर्दश १४७।
व्रीहयः सयवा माषा गोधूमा अणवस्तिलाः।
प्रियंगुसप्तमा ह्येता अष्टमास्तु कुलुत्थकाः १४८।
श्यामाकस्त्वथ नीवारो वर्तुलस्स गवेधुकः।
अथ वेणुयवाः प्रोक्तास्तद्वन्मर्कटका नृप १४९।
ग्राम्या वन्याः स्मृता ह्येता ओषध्यश्च चतुर्दश।
यज्ञनिष्पत्तये तद्वत्तथासां हेतुरुत्तमः १५० 1.3.150।
एताश्च सहयज्ञेन प्रजानां कारणं परम्।
परापरविदः प्राज्ञास्ततो यज्ञान्वितन्वते १५१।
अहन्यहन्यनुष्ठानं यज्ञानां पार्थिवोत्तम।
उपकारकरं पुंसां क्रियमाणं फलार्थिनाम् १५२।
येषां चकालसृष्टोसौ पपा(?)बिंदुर्महामते।
मर्यादां स्थापयामास यथास्थानं यथागुणम् १५३।

वर्णानामाश्रमाणां च धर्मान्धर्मभृतांवर।
लोकांश्च सर्ववर्णानां सम्यग्धर्मानुपालिनाम् १५४।
प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं तु पार्थिव।
स्थानमैंद्रं क्षत्रियाणां सङ्ग्रामेष्वनिवर्तिनाम् १५५।
वैश्यानाम्मारुतं स्थानं स्वधर्ममनुवर्तिनाम्।
गान्धर्वं शूद्रजातीनां परिचर्या सुवर्तिनाम् १५६।
अष्टाशीतिसहस्राणां यतीनामूर्द्ध्वरेतसाम्।
स्मृतं तेषां तु यत्स्थानं तदेव गुरुवासिनाम् १५७।
सप्तर्षीणां च यत्स्थानं स्मृतं तद्वै वनौकसाम्।
प्राजापत्यं गृहस्थानां न्यासिनां ब्राह्मसंज्ञितम् १५८।
योगिनाममृतं स्थानं ब्रह्मणः परमं पदं।
एकांतिनः सदोद्युक्ता ध्यायिनो योगिनो हि ये१५९।
तेषां तत्परमं स्थानं यत्तत्पश्यंति सूरयः।
गतागतानि वर्त्तंते चंद्रादित्यादयो ग्रहाः १६०।
अद्यापि न निवर्तंते नारायणपरायणाः।

तामिस्रमंधतामिस्रं महारौरव रौरवम् १६१।
असिपत्रवनं घोरं कालसूत्रमवीचिमत्।
विनिंदकानां वेदस्य यज्ञव्याघातकारिणाम् १६२।
स्थानमेतत्समाख्यातं स्वधर्मत्यागिनश्च ये।

ततोभिध्यायतस्तस्य जज्ञिरे मानसाः प्रजाः १६३।
तच्छरीरसमुत्पन्नैः कायस्थैः करणैः सह।
क्षेत्रज्ञाः समवर्तंत गात्रेभ्यस्तस्य धीमतः १६४।
ते सर्वे समवर्तंत ये मया प्रागुदाहृताः।
देवाद्याः स्थावरां ताश्च त्रैगुण्यविषयेस्थिताः १६५।
एवं भूतानि सृष्टानि स्थावराणि चराणि च।
यदास्य ताः प्रजाः सर्वानव्यवर्द्धंतधीमतः १६६।
अथान्यान्मानसान्पुत्रान्सदृशानात्मनोऽसृजत्।
भृगुं मां पुलहं चैव क्रतुमंगिरसं तथा १६७।
मरीचिं दक्षमत्रिं चवसिष्ठंचैवमानसान्।
नवब्रह्माण इत्येतेपुराणे निश्चयं गताः १६८।

सनंदनादयो ये च पूर्वं सृष्टास्तु वेधसा।
न ते लोकेष्वसज्जंत निरपेक्षाः प्रजासुते १६९।
सर्वे ह्यागतविज्ञाना वीतरागा विमत्सराः।
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः १७०।
ब्रह्मणोभून्महान्क्रोधस्त्रैलोक्यदहन क्षमः।
तस्य क्रोधात्समुद्भूतं ज्वालामालावदीपितम् १७१।
ब्रह्मणस्तु तदा ज्योतिस्त्रैलोक्यमखिलं दहत्।
भ्रकुटी कुटिलात्तस्य ललाटात्क्रोधदीपितात् १७२।
समुत्पन्नस्तदा रुद्रो मध्याह्नार्कसमप्रभः।
अर्द्धनारीनरवपुः प्रचण्डोति शरीरवान् १७३।
विभजात्मानमित्युक्त्वा तं ब्रह्मांतर्दधेः ततः।
तथोक्तोसौ द्विधा स्त्रीत्वं पुरुषत्वं तथाकरोत् १७४।
बिभेद पुरुषत्वं च दशधा चैकधा च सः।
सौम्यासौम्यैस्तथा रूपैः शांतैः स्त्रीत्वं च स प्रभुः १७५।
बिभेद बहुधा चैव स्वरूपैरसितैः सितैः।

ततो ब्रह्मा स्वयंभूतं पूर्वं स्वायंभुवं प्रभुम् १७६।
आत्मानमेव कृतवान्प्रजापत्ये मनुं नृप।
शतरूपां च तां नारीं तपोनिर्द्धूतकल्मषाम् १७७।
स्वायंभुवो मनुर्नाम पत्नीत्वे जगृहे प्रभुः।
तस्माच्च पुरुषाद्देवी शतरूपा व्यजायत १७८।
प्रियव्रतोत्तानपाद प्रसूत्याकूति संज्ञितम्।
ददौ प्रसूतिं दक्षाय आकूतिं रुचये पुरा १७९।
प्रजापतिः स जग्राह तयोर्जज्ञे स दक्षिणः।
पुत्रो यज्ञो महाभाग दंपत्योर्मिथुनं ततः १८०।
यज्ञस्य दक्षिणायां तु पुत्रा द्वादश जज्ञिरे।
यामा इति समाख्याता देवाः स्वायंभुवे मनौ १८१।
प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिं तथा।

ससर्ज कन्यास्तासां तु सम्यङ्नामानि मे शृणु १८२।
श्रद्धा लक्ष्मीर्धृतिः पुष्टिस्तुष्टिर्मेधा क्रिया तथा।
बुद्धिर्लज्जावपुः शांतिर्ऋद्धिः कीर्तिस्त्रयोदशी १८३।

पत्न्यर्थं प्रतिजग्राह धर्मो दाक्षायिणीः प्रभुः।
ताभ्यः शिष्टा यवीयस्य(स्प?) एकादश सुलोचनाः १८४।
ख्यातिः सत्यथ संभूतिः स्मृतिः प्रीतिः क्षमा तथा।
सन्नतिश्चानसूया च ऊर्ज्जा स्वाहा स्वधा तथा १८५।
भृगुर्भवो मरीचिश्च तथा चैवांगिरा मुनिः।
अहं च पुलहश्चैव क्रतुर्मुनिवरस्तथा १८६।
अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्।
ख्यात्याद्या जगृहुः कन्या मुनयो राजसत्तम १८७।
श्रद्धा कामं बलं लक्ष्मीर्नियमं धृतिरात्मजम्।
संतोषं च तथा तुष्टिर्लोभं पुष्टिरसूयत १८८।
मेधा श्रुतं क्रिया दण्डं नयं विनयमवे च।
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम् १८९।
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत।
सुखमृद्धिर्यशः कीर्तिरित्येते धर्मसूनवः १९०।
कामान्नंदी सुतं हर्षं धर्मपौत्रमसूयत।

हिंसा भार्यात्वधर्मस्य तस्य जज्ञे तदानृतं १९१।
कन्या च निकृतिस्ताभ्यां भयं नरक एव च।
माया च वेदना चैव मिथुनं द्वंद्वमेव च १९२।
तयोर्जज्ञेथ वै माया मृत्युं भूतापहारिणम्।
वेदनायास्ततश्चापि दुःखं जज्ञेथ रौरवात् १९३।
मृत्योर्व्याधिजराशोक तृष्णाक्रोधाश्च जज्ञिरे।
दुःखोत्तराः स्मृता ह्येते सर्वे चाधर्मलक्षणाः १९४।
नैषां भार्यास्ति पुत्रो वा ते सर्वे ह्यूर्द्ध्वरेतसः।
रौद्राण्येतानि रूपाणि ब्रह्मणो नृवरात्मज १९५।
नित्यं प्रलयहेतुत्वं जगतोस्य प्रयांति वै।
रुद्रसर्गं प्रवक्ष्यामि यथा ब्रह्मा चकार हा(?) १९६।
कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः।
प्रादुरासीत्प्रभोरंके कुमारो नीललोहितः १९७।
रुदन्वै सुस्वरं सोथ द्रवंश्च नृपसत्तम।
किं रोदिषीति तं देवो रुदंतं प्रत्युवाच ह १९८।

नामधेहीति तं सोथ प्रत्युवाच प्रजापतिम्।
रोदनाद्रुद्रनामासि मा रोदीर्धैर्यमावह १९९।
एवमुक्तः पुनस्सोथ सप्तकृत्वो रुरोद ह।
ततोन्यानि ददौ तस्मै सप्तनामानि वै प्रभुः २०० 1.3.200।
मूर्तीनां चैवमष्टानां स्थानान्यष्टौ चकार ह।

भवं शर्वमथेशानं तथा पशुपतिं नृप २०१।
भीममुग्रं महादेवमुवाच स पितामहः।
सूर्यो जलं मही वह्निर्वायुराकाशमेव च २०२।
दीक्षितो ब्राह्मणः सोम इत्येते तनवः कमात्।
एवं प्रकारो रुद्रोसौ सतीं भार्यामविंदत २०३।
दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम्।
हिमवद्दुहिता साभून्मेनायां नृपसत्तम २०४।
उपयेमे पुनश्चैव याचित्वा भगवान्भवः।
दाक्षी धातृविधातारौ भृगोः ख्यातिरसूयत २०५।
श्रियं च देवदेवस्य पत्नी नारायणस्य या २०६।

Roman transliteration

bhīṣma uvāca|
nirguṇasyāprameyasya śuddhasyātha mahātmanaḥ|
kathaṃ sargādikarttṛtvaṃ brahmaṇo hyupapadyate 1|
pulastya uvāca|
śaktayaḥ sarvabhāvānāmacintyā jñānagocarāḥ|
yattato brahmaṇastāstusargādyā bhāvaśaktayaḥ 2|
utpannaḥ procyate vidvānnitya evopacārataḥ|
nijena tasya mānena āyurvarṣaśataṃ smṛtam 3|
tatparākhyaṃ parārddhaṃ ca tadarddhaṃ parikīrttitam|
kāṣṭhā paṃcadaśākhyā tā nimeṣā nṛpasattama 4|
kāṣṭhā triṃśatkalā triṃśatkalā mauhūrttiko vidhiḥ|
tāvatsaṃkhyairahorātraṃ muhūrttairmānuṣaṃ smṛtam 5|
ahorātrāṇi tāvaṃti māsaḥ pakṣadvayātmakaḥ|
taiṣṣaḍbhirayanaṃ varṣamayane dakṣiṇottare 6|
ayanaṃ dakṣiṇaṃ rātrirdevānāmuttaraṃ dinam|

divyairvarṣasahasraistu kṛtatretādisaṃjñitam 7|
caturyugaṃ dvādaśabhistadvibhāgaṃ nibodha me|
catvāri trīṇidve caikaṃ kṛtādiṣu yathākramam 8|
divyābdānāṃ sahasrāṇi yugeṣvāhuḥ purāvidaḥ|
tatpramāṇaiḥ śataiḥ saṃdhyā pūrvā tatrābhidhīyate 9|
saṃdhyāṃśakaśca tattulyo yugasyānaṃtaro hi yaḥ|
saṃdhyāsaṃdhyāṃśayoraṃtaḥ kālo yo nṛpasattama 10|
yugākhyaḥ sa tu vijñeyaḥ kṛtatretādisaṃjñitaḥ|
kṛtaṃ tretā dvāparaṃ ca kaliścaiva caturyugam 11|
procyate tatsahasraṃ tu brahmaṇo divasaṃ nṛpa|
brahmaṇo divase rājanmanavaśca caturdaśa 12|
bhavaṃti parimāṇaṃ ca teṣāṃ kālakṛtaṃ śṛṇu|
saptarṣayaḥ surāḥ śakro manustatsūnavo nṛpa 13|
ekakāle hi sṛjyaṃte saṃhriyaṃte ca pūrvavat|
cataryugānāṃ saṃkhyātā sādhikā hyekasaptatiḥ 14|

manvaṃtaraṃ manoḥ kālaḥ surādīnāṃ ca pārthiva|
aṣṭau śatasahasrāṇi divyayā saṃkhyayā smṛtaḥ 15|
dvipaṃcāśattathānyāni sahasrāṇyadhikāni ca|
triṃśatkoṭyastu saṃpūrṇāḥ saṃkhyātāḥ saṃkhyayā nṛpa 16|

saptaṣaṣṭistathānyāni niyutāni mahāmate|
viṃśatiśca sahasrāṇi kāloyamadhikaṃ vinā 17|
manvaṃtarasya saṃkhyeyaṃ mānuṣairiha vatsaraiḥ|
caturddaśaguṇo hyeṣa kālo brāhmamahaḥ smṛtam 18|
brāhmo naimittiko nāma tasyāṃte pratisaṃcaraḥ|
tadāhi dahyate sarvaṃ trailokyaṃ bhūrbhuvādikam 19|
janaṃ prayāṃti tāpārttā maharlokanivāsinaḥ|
ekārṇave tu trailokye brahmā brahmavidāṃ varaḥ 20|
bhogiśayyāgataḥ śete trailokyagrāsabṛṃhitaḥ|
janasthairyogibhirddevaściṃtyamāno jagadvibhuḥ 21|
tatpramāṇāṃ hi tāṃ rātriṃ tadaṃte sṛjate punaḥ|

evaṃ tu brahmaṇo varṣamevaṃ varṣaśataṃ ca tat 22|
śataṃ hi tasya varṣāṇāṃ paramāyurmahātmanaḥ|
ekamasya vyatītaṃ tu parārdhaṃ brahmaṇonagha 23|
tasyāntebhūnmahākalpaḥ pādma ityabhiviśrutaḥ|
dvitīyasya parārdhasya vartamānasya vai nṛpa 24|
vārāha iti kalpoyaṃ prathamaḥ parikalpitaḥ|
brahmā nārāyaṇākhyosau kalpādau bhagavānyathā 25|
sasarja sarvabhūtāni tadācakṣva mahāmune|
pulastya uvāca|
prajāḥ sasarja bhagavānanādissarvasaṃbhavaḥ 26|
atītakalpāvasāne niśāsuptotthitaḥ prabhuḥ|
satvodriktastathā brahmā śūnyaṃ lokamavaikṣata 27|
toyāntassa mahīṃ jñātvā nimagnāṃ vārisaṃplave|
praviciṃtya taduddhāraṃ kartukāmaḥ prajāpatiḥ 28|
viṣṇurūpaṃ tadā jñātvā pṛthvīṃ voḍhuṃ svatejasā|

matsyakūrmādikāṃ cānyāṃ vārāhīṃ tanumāviśat 29|
vedayajñamayaṃ rūpamāśritya jagataḥ sthitau|
sthitaḥ sthirātmā sarvātmā paramātmā prajāpatiḥ 30|
praviveśe tadā toyaṃ toyādhāre dharādharaḥ|
nirīkṣya taṃ tadā devī pātālatalamāgatam 31|
tuṣṭāva praṇatā bhūtvā bhaktinamrā vasuṃdharā|
pṛthivyuvāca|
namaste sarvabhūtāya namaste paramātmane 32|
māmuddharāsmādadya tvaṃ tvattohaṃ pūrvamutthitā|
paramātmannamastestu puruṣātmannamostu te 33|
pradhānavyaktarūpāya kālabhūtāya te namaḥ|
tvaṃ karttāsarvabhūtānāṃ tvaṃ pātā tvaṃ vināśakṛt 34|
sargādau yaḥ parobrahmā viṣṇurudrātmarūpadhṛk|
bhakṣayitvā ca sakalaṃ jagatyekārṇavīkṛte 35|
śeṣe tvameva govinda cintyamāno manīṣibhiḥ|

bhavato yatparaṃ rūpaṃ tanna jānāti kaścana 36|
avatāreṣu yadrūpaṃ tadarcanti divaukasaḥ|
tvāmārādhya paraṃ brahma yātā muktiṃ mumukṣavaḥ 37|
vāsudevamanārādhya ko hi mokṣamavāpsyati|
yadrūpaṃ manasā grāhyaṃ yadgrāhyaṃ cakṣurādibhiḥ 38|
buddhyā ca yatparichedyaṃ tadrūpamakhilaṃ tava|
tvanmayyahaṃ tvadādhārātvatsṛṣṭā tvāmupāśritā 39|
mādhavīmiti lokoyamabhidhatte tato hi mām|
evaṃ saṃstūyamānastu pṛthivyā pṛthivīdharaḥ 40|

sāmasvaradhvaniḥ śrīmāñjagarja parighargharam|
tataḥ samutkṣipya dharāṃ svadaṃṣṭrayā mahāvarāhaḥ sphuṭapadmalocanaḥ|
rasātalādutpalapatrasannibhaḥ samutthito nīla ivācalo mahān 41|
uttiṣṭhatā tena mukhānilāhataṃ tadāplavāṃbho janaloka saṃśrayān|
sanaṃdanādīnapakalmaṣānmunīṃścakāra bhūyopi pavitratāspadam 42|
prayāṃti toyāni khurāgravikṣate rasātale'dhakṛtaśabdasaṃtatiḥ|

balāhakānāṃ ca tati stutasya śvāsānilāstā paritaḥ prayāti 43|
uttiṣṭhatastasya jalārdrakukṣermahāvarāhasya mahīṃ vidārya|
vidhūnvato vedamayaṃ śa(śi?)rīraṃ romāṃtarasthā munayo juṣaṃti 44|
janeśvarāṇāṃ parameśa keśava prabhurgadā śaṃkhadarāsicakradhṛk|
prabhūti nāśa sthiti heturīśvarastvameva nānyatparamaṃ ca yatpadam 45|
pādeṣu vedāstava yūpadaṃṣṭrā daṃteṣu yajñāḥ śrutayaśca vaktre|
hutāśa jihvosi tanūruhāṇi darbhāḥ prabho yajñapumāṃstvameva 46|
dyāvāpṛthivyoratulaprabhāva yadaṃtaraṃ tadvapuṣā tavaiva|
vyāptaṃ jagadvāpi samastametaddhitāya viśvasya vibho bhavatvam 47|
paramātmā tvamevaiko nānyosti jagataḥ pate 48|
tavaiṣa mahimā yena vyāptametaccarācaraṃ|
jñānasvarūpamakhilaṃ jagadetadabuddhayaḥ 49|
arthasvarūpaṃ paśyaṃto bhrāmyaṃte tamasaḥ plave|
ye tu jñānavidaśśuddhacetasaste'khilaṃ jagat 50 1.3.50|
jñānātmakaṃ prapaśyaṃti tvadrūpaṃ parameśvara|

prasīda sarvabhūtātmanbhavāya jagatastvimām 51|
uddharorvīmameyātmannimagnāmabjalocana|
satvodriktosi bhagavangoviṃda pṛthivīmimām 52|
samuddhara bhavāyeśa kuru sarvajagaddhitaṃ|
evaṃ saṃstūyamānaśca paramātmā mahīdharaḥ 53|
ujjahāra kṣitiṃ kṣipraṃ nyastavānsa mahārṇave|
tasyopari jalaughesya mahatī naurivasthitā 54|
tataḥ kṣitiṃ samāṃ kṛtvā pṛthivyāmacinodgirīn|
yathāvibhāgaṃ bhagavānanādiḥ puruṣottamaḥ 55|
bhūvibhāgaṃ tataḥ kṛtvā saptadvīpānyathātathaṃ|
bhūtādyāṃścaturolokānpūrvavatsamakalpayat 56|
brahmaṇe viṣṇunā pūrvametadeva pradarśitaṃ|
tuṣṭena devadevena tvaṃ devaḥ puruṣottamaḥ 57|
tvayā mayā jagaccedaṃ dhāryaṃ pālyaṃ ca yatnataḥ|
yeṣāṃ tvasuramukhyānāṃ varo datto mayādhunā 58|

devānāṃ hitakāmena haṃtavyāste tvayā vibho|
ahaṃ sṛṣṭiṃ kariṣyāmi sā ca pālyā tvayā vibho 59|
evamukto gato viṣṇurdevādīnasṛjadvibhuḥ|
abuddhipūrvakastasya prādurbhūtastamomayaḥ 60|
tamo moho mahāmohastāmisro hyandhasaṃjñakaḥ|
paṃcadhāvasthitaḥ sargo dhyāyatastu mahātmanaḥ 61|
bahiraṃtaścāprakāśaḥ saṃvṛtātmā nagātmakaḥ|
mukhyānāgāyataścoktā mukhyasargastatastvayaṃ 62|
taṃ dṛṣṭvā sādhakaṃ sargamamanyadaparaṃ prabhuḥ|
tasyābhidhyāyatassargastiryaksrotobhyavartata 63|
yasmāttiryakpravṛttiḥ syāttiryaksrotastataḥ smṛtaḥ|
paśvādayaste vikhyātāstamaḥ prāyā hyavedinaḥ 64|
utpathagrāhiṇaścaiva te jñāne jñānamāninaḥ|
ahaṃkṛtāstvahaṃmānā aṣṭāviṃśadvidhātmakāḥ|

aṃtaḥprakāśāste sarva āvṛtāste parasparam 65|

tamapyasādhakaṃ matvā dhyāyatonyastatobhavat|
ūrddhvasrotastṛtīyastu sātvikordhvamavartata 66|
te sukhaprītibahulā bahiraṃtaranāvṛtāḥ|
prakāśā bahiraṃtaśca ūrddhvasrotāstataḥ smṛtāḥ 67|
tuṣṭātmanastṛtīyastu devasargastu saṃsmṛtaḥ|
tasminsarge bhavatprītirniṣpanne brahmaṇastadā 68|
tatonyaṃ sa tadā dadhyau sādhakaṃ sargamuttamam|
asādhakāṃstutānjñātvā mukhyasargādisaṃbhavān 69|
tathābhidhyāyatastasya satyābhidhyāyinastataḥ|
prādurbhūtastadāvyaktādarvāksrotastu sādhakaḥ 70|
yasmādarvākpravartaṃte tato'vāksrotasastu te|
te ca prakāśabahulāstamodriktā rajodhikāḥ 71|
tasmātte duḥkhabahulā bhūyobhūyaśca kāriṇaḥ|
prakāśā bahiraṃtaśca manuṣyāḥ sādhakāśca te 72|
paṃcamonugrahaḥ sargaḥ sa caturddhā vyavasthitaḥ|

viparyayeṇa siddhyā ca śaktyā tuṣṭyā tathaiva ca 73 (tulanīya - brahmāṇḍa purāṇam [https://sa.wikisource.org/s/89a 1.1.5.61], liṅga purāṇam [https://sa.wikisource.org/s/4ii 1.70.158])|
vivṛttaṃ varttamānaṃ ca te na jānaṃti vai punaḥ|
bhūtādikānāṃ bhūtānāṃ ṣaṣṭhaḥ sargaḥ sa ucyate 74|
te parigrāhiṇaḥ sarve savibhāgatarāstu te|
codanā jāpyaśīlāśca jñeyā bhūtādikāstu te 75|
ityete kathitāḥ sargāḥ ṣaḍatra nṛpasattama|
prathamo mahatassargo dvitīyo brahmaṇastu yaḥ 76|
tanmātrāṇāṃ dvitīyastu bhūtasargohi sa smṛtaḥ|
vaikārikastṛtīyastu sargaścaiṃdriyakaḥ smṛtaḥ 77|
ityeṣa prākṛtaḥ sargaḥ saṃbhūto buddhipūrvakaḥ|
mukhyasargaścaturthastu mukhyā vai sthāvarāḥ smṛtāḥ 78|
tiryaksrotaśca yaḥ proktastiryagyonyassa ucyate|
tatordhvasrotasāṃ ṣaṣṭho devasargastu sa smṛtaḥ 79|
tatorvāksrotasāṃ sargaḥ saptamaḥ sa tu mānuṣaḥ|
aṣṭamonugrahaḥ sargaḥ sātvikastāmasastu saḥ 80|

paṃcaite vaikṛtāḥ sargāḥ prākṛtāstu trayaḥ smṛtāḥ|
prākṛto vaikṛtaścaiva kaumāro navamaḥ smṛtaḥ 81|
ete tava samākhyātā navasargāḥ prajāpateḥ|
prākṛtā vaikṛtāścaiva jagato mūlahetavaḥ 82|
sṛjato jagadīśasya kimanyacchrotumarhasi|
bhīṣma uvāca|
saṃkṣepātkathitāḥ sargā devādīnāṃ gurostathā 83|
vistarācchrotumicchāmi tvatto munivarottama|
pulastya uvāca|
karmabhirbhāvitāḥ sarvekuśalākuśalaistu te 84|
khyātyā tayā hyanirmuktāḥ saṃhāre hyupasaṃhṛtāḥ|
sthāvarāntāssurādyāstu prajā rājaṃścaturvidhāḥ 85|
brahmaṇaḥ kurvataḥ sṛṣṭiṃ jajñire mānasāḥ smṛtāḥ|
tato devāsurapitṝnmānuṣāṃstu catuṣṭayaṃ 86|
sisṛkṣuraṃbhāṃsyetāni svamātmānamayūyujat|

muktātmanastato jātā durātmānaḥ prajāpateḥ 87|
sisṛkṣorjaghanātpūrvaṃ jajñire tvasurāstataḥ|

tatyāja tāṃ tato duṣṭāntamomātrātmikāṃ tanuṃ 88|
sā tu tyaktā tanustena rājeṃdrābhūdvibhāvarī|
sisṛkṣuranyadehasthaḥ prītimāpustataḥ surāḥ 89|
satvodriktāḥ samudbhūtā mukhato brahmaṇo nṛpa|
tyaktā sāpi tanustena satvaprāyamabhūddinaṃ 90|
tato hi balino rātrāvasurā devatādi vā|
satvamātrātmikāṃ caiva tatonyāṃ jagṛhe tanum 91|
pitṛvanmanyamānasya pitarastasya jajñire|
utsasarja pitṝnkṛtvā tatastāmapi sa prabhuḥ 92|
sā cotsṛṣṭā bhavatsaṃdhyā dinanaktāṃtarā sthitiḥ|
rajomātrātmikāmanyāṃ jagṛhe sa tanuṃ tataḥ 93|
rajomātrotkaṭā jātā manuṣyāḥ kurusattama|
tāmapyāśu sa tatyāja tanumādyāṃ prajāpatiḥ 94|

jyotsnā samabhavaccāpi prāksaṃdhyā yābhidhīyate|
jyotsnāgame tu balino manuṣyāḥ pitarastathā 95|
rājeṃdra saṃdhyāsamaye tasmātte prabhavaṃti vai|
jyotsnā rātryahanī sandhyā catvāryetāni vai vibhoḥ 96|
brahmaṇastu śarīrāṇi triguṇopāśrayāṇi ca|
rajomātrātmikāmeva tatonyāṃ jagṛhe tanuṃ 97|
tataḥ kṣudbrahmaṇojātā jajñe kopastayā kṛtaḥ|
kṣutkṣāmo hyaṃdhakāre tu sosṛjadbhagavāṃstataḥ 98|
virūpā attukāmāste samadhāvaṃta taṃ prabhum|
rakṣatāmeṣa yairuktaṃ rākṣasāste tatobhavan 99|
ūcuḥ khādāma ityanye ye te yakṣāstu tebhavan|
atibhītasya tāndṛṣṭvā keśāḥ śīryanti vedhasaḥ 100 1.3.100|
hīnāśca śiraso bhūyaḥ samārohaṃti te śiraḥ|
sarpaṇāttebhavansarpā hīnatvādahayaḥ smṛtāḥ 101|
tataḥ kruddhena vai sraṣṭrā krodhātmāno vinirmitāḥ|

varṇena kapiśenogrā bhūtāste piśitāśinaḥ 102|
dhayato gāṃ samudbhūtā gaṃdharvāstasya tatkṣaṇāt|
pibaṃto jajñire vācaṃ gaṃdharvāstena te'bhavan 103|
etāni sṛṣṭvā bhagavānbrahmā tacchakticoditaḥ|
tataḥ svacchaṃdato'nyāni vayāṃsi vayaso'sṛjat 104|
avayo vakṣasaścakre mukhatojāṃśca sṛṣṭavān|
sṛṣṭavānudarādgāśca mahiṣāṃśca prajāpatiḥ 105|
padbhyāṃ cāśvānsa mātaṃgānrāsabhāṅgavayāṅnmṛgān|
uṣṭrānaśvatarāṃścaiva nyaṃkūnanyāśca jātayaḥ 106|
oṣadhyaḥ phalamūlinyo romabhyastasya jajñire|
tretāyugamukhe brahmā kalpasyādau nṛpottama 107|
sṛṣṭvā paśvoṣadhīssamyakyuyoja sa tadādhvare|
gāmajaṃ mahiṣammeṣamaśvāśvataragardabhān 108|
etāngrāmyapaśūnāhurāraṇyāṃśca nibodhame|
śvāpado dvikhuro hastī vānaraḥ pañcamaḥ khagaḥ 109|

uṣṭrakāḥ paśavaṣṣaṣṭhāssaptamāstu sarīsṛpāḥ|
gāyatraṃ ca ṛcaścaiva trivṛtsomaṃ rathantaram 110|
agniṣṭomaṃ ca yajñānāṃ nirmame prathamānmukhāt|
yajūṃṣi traiṣṭubhaṃ chandaḥ stomaṃ pañcadaśaṃ tathā 111|
bṛhatsāma tathokthaṃ ca dakṣiṇādasṛjanmukhāt|
sāmāni jagatīcchandaḥ stomaṃ saptadaśaṃ tathā 112|
vairūpamatirātraṃ ca paścimādasṛjanmukhāt|

ekaviṃśamatharvāṇamaptoryāmāṇameva ca 113|
ānuṣṭubhaṃ savairājamuttarādasṛjanmukhāt|
uccāvacāni bhūtāni gātrebhyastasya jajñire 114|
surāsurapitṝnsṛṣṭvā manuṣyāṃśca prajāpatiḥ|
tataḥ punaḥ sasarjāsau sa kalpādau pitāmahaḥ 115|
yakṣānpiśācāngaṃdharvāṃstathaivāpsarasāṃ gaṇān|
siddhakinnararakṣāṃsi siṃhānpakṣimṛgoragān 116|
avyayaṃ ca vyayaṃ caiva yadidaṃ sthāṇujaṃgamam|

tatsasarja tadā brahmā bhagavānādikṛdvibhuḥ 117|
teṣāṃ ye yāni karmāṇi prāksṛṣṭyāṃ pratipedire|
tānyeva pratipadyaṃte sṛjyamānāḥ punaḥ punaḥ 118|
hiṃsrāhiṃsre mṛdukrūre dharmādharmāvṛtānṛte|
tadbhāvitāḥ prapadyaṃte tasmāttattasya rocate 119|
iṃdriyārtheṣu bhūteṣu śarīreṣu ca sa prabhuḥ|
nānāttvaṃ viniyogaṃ ca dhātaiva vyasṛjatsvayaṃ 120|
nāmarūpaṃ ca bhūtānāṃ kṛtyānāṃ ca prapaṃcanam|
vedaśabdebhya evādau devādīnāṃ cakāra saḥ 121|
ṛṣīṇāṃ nāmadheyāni yathā vede śrutāni vai|
yathāniyogaṃ yogyāni anyeṣāmapi sokarot 122|
yathartāvṛtuliṃgāni nānārūpāṇi paryaye|
dṛśyaṃte tānitānyeva tathā bhāvā yugādiṣu 123|
karotyevaṃvidhāṃ sṛṣṭiṃ kalpādau sa punaḥpunaḥ|
sisṛkṣuśśaktiyuktosau sṛjya śaktipracoditaḥ 124|

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arvāksrotāstu kathito bhavatā yastu mānuṣaḥ|
brahmanvistarato brūhi brahmā tamasṛjadyathā 125|
yathā savarṇānasṛjadguṇāṃśca sa mahāmune|
yacca teṣāṃ smṛtaṃ karma viprādīnāṃ taducyatām 126|
pulastya uvāca|
satvābhidhyāyinaḥ pūrvaṃ sisṛkṣorbrahmaṇaḥ prajāḥ|
ajāyaṃta kuruśreṣṭha satvodriktā mukhātprajāḥ 127|
vakṣaso rajasodriktāstathānyā brahmaṇobhavan|
rajasastamasaścaiva samudriktāstathorutaḥ 128|
padbhyāmanyāḥ prajā brahmā sasarja kurusattama|
tamaḥpradhānāstāḥ sarvāścāturvarṇyamidaṃ tataḥ 129|
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśca nṛpasattama|
pādoruvakṣasthalato mukhataśca samudgatāḥ 130|
yajñanisṛpattaye sarvametadbrahmā cakāra ha|

cāturvarṇyaṃ mahārāja yajñasādhanamuttamam 131|
yajñenāpyāyitā devā vṛṣṭyutsargeṇa mānavāḥ|
āpyāyaṃte dharmayajñā yataḥ kalyāṇahetavaḥ 132|
niṣpadyaṃte naraiste tu sukarmanirataiḥ sadā|
viruddhācaraṇāpetaiḥ sadbhiḥ sanmārgagāmibhiḥ 133|
svargāpavargaṃ mānuṣyātprāpnuvaṃti narā nṛpa|
yaccābhirucitaṃ sthānaṃ tadyāṃti manujā vibho 134|
prajāstā brahmaṇā srṣṭāścāturvarṇyavyavasthitau|
samyakśuddhāḥ samācārā caraṇā nṛpasattama 135|
yathecchāvāsaniratāḥ sarvabādhāvivarjitāḥ|
śuddhāṃtaḥkaraṇāḥ śuddhā dharmānuṣṭhānanirmalāḥ 136|
śuddhe ca tāsāṃ manasi śuddhāṃtaḥsaṃsthite harau|

śuddhajñānaṃ prapaśyaṃti brahmākhyaṃ yena tatpadaṃ 137|
tataḥ kālātmako yosau viriṃcā vā sa ucyate|
saṃsārapātamatyarthaṃ ghoramalpālpasāravat 138|

adharmabījabhūtaṃ tattamolobhasamudgatam|
prajāsu tāsu rājeṃdra rāgādikramasādhanam 139|
tataḥ sā sahajāsiddhisteṣāṃ nātīva jāyate|
rājanvaśyādayaścānyāḥ siddhayoṣṭau bhavaṃti yāḥ 140|
tāsu kṣīṇāsvaśeṣāsu varddhamāne ca pātake|
dvaṃdvābhibhavaduḥkhārtāstā bhavaṃti tataḥ prajāḥ 141|
tato durgāṇi tāścakrurvārkṣaṃ pārvatamaudakam|
dhānvanaṃ ca tathā durgaṃ puraṃ khārvaṭakādi yat 142|
gṛhāṇi ca yathānyāyaṃ teṣu cakruḥ purādiṣu|
śītatāpādibādhānāṃ praśamāya mahāmate 143|
pratihāramimaṃ kṛtvā śītādestāḥ prajāḥ punaḥ|
vārtopāyaṃ tataścakrurhastasiddhiṃ ca karmajām 144|
vrīhayaśca yavāścaiva godhūmā aṇavastilāḥ|
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māṣā mudgā masūrāśca niṣpāvāḥ sakulatthakāḥ|

aḍhakāścaṇakāścaiva śaṇāssaptadaśa smṛtāḥ 146|
ityetā oṣadhīnāṃ tu grāmyāṇāṃ jātayo nṛpa|
oṣadhyo yajñiyāścaiva grāmyāvanyāścaturdaśa 147|
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śyāmākastvatha nīvāro vartulassa gavedhukaḥ|
atha veṇuyavāḥ proktāstadvanmarkaṭakā nṛpa 149|
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yajñaniṣpattaye tadvattathāsāṃ heturuttamaḥ 150 1.3.150|
etāśca sahayajñena prajānāṃ kāraṇaṃ param|
parāparavidaḥ prājñāstato yajñānvitanvate 151|
ahanyahanyanuṣṭhānaṃ yajñānāṃ pārthivottama|
upakārakaraṃ puṃsāṃ kriyamāṇaṃ phalārthinām 152|
yeṣāṃ cakālasṛṣṭosau papā(?)biṃdurmahāmate|
maryādāṃ sthāpayāmāsa yathāsthānaṃ yathāguṇam 153|

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lokāṃśca sarvavarṇānāṃ samyagdharmānupālinām 154|
prājāpatyaṃ brāhmaṇānāṃ smṛtaṃ sthānaṃ tu pārthiva|
sthānamaiṃdraṃ kṣatriyāṇāṃ saṅgrāmeṣvanivartinām 155|
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gāndharvaṃ śūdrajātīnāṃ paricaryā suvartinām 156|
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smṛtaṃ teṣāṃ tu yatsthānaṃ tadeva guruvāsinām 157|
saptarṣīṇāṃ ca yatsthānaṃ smṛtaṃ tadvai vanaukasām|
prājāpatyaṃ gṛhasthānāṃ nyāsināṃ brāhmasaṃjñitam 158|
yogināmamṛtaṃ sthānaṃ brahmaṇaḥ paramaṃ padaṃ|
ekāṃtinaḥ sadodyuktā dhyāyino yogino hi ye159|
teṣāṃ tatparamaṃ sthānaṃ yattatpaśyaṃti sūrayaḥ|
gatāgatāni varttaṃte caṃdrādityādayo grahāḥ 160|
adyāpi na nivartaṃte nārāyaṇaparāyaṇāḥ|

tāmisramaṃdhatāmisraṃ mahāraurava rauravam 161|
asipatravanaṃ ghoraṃ kālasūtramavīcimat|
viniṃdakānāṃ vedasya yajñavyāghātakāriṇām 162|
sthānametatsamākhyātaṃ svadharmatyāginaśca ye|
tatobhidhyāyatastasya jajñire mānasāḥ prajāḥ 163|
taccharīrasamutpannaiḥ kāyasthaiḥ karaṇaiḥ saha|
kṣetrajñāḥ samavarttaṃta gātrebhyastasya dhīmataḥ 164|
te sarve samavartaṃta ye mayā prāgudāhṛtāḥ|
devādyāḥ sthāvarāṃ tāśca traiguṇyaviṣayesthitāḥ 165|
evaṃ bhūtāni sṛṣṭāni sthāvarāṇi carāṇi ca|
yadāsya tāḥ prajāḥ sarvānavyavarddhaṃtadhīmataḥ 166|
athānyānmānasānputrānsadṛśānātmano'sṛjat|
bhṛguṃ māṃ pulahaṃ caiva kratumaṃgirasaṃ tathā 167|
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navabrahmāṇa ityetepurāṇe niścayaṃ gatāḥ 168|

sanaṃdanādayo ye ca pūrvaṃ sṛṣṭāstu vedhasā|
na te lokeṣvasajjaṃta nirapekṣāḥ prajāsute 169|
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teṣvevaṃ nirapekṣeṣu lokasṛṣṭau mahātmanaḥ 170|
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tasya krodhātsamudbhūtaṃ jvālāmālāvadīpitam 171|
brahmaṇastu tadā jyotistrailokyamakhilaṃ dahat|
bhrakuṭī kuṭilāttasya lalāṭātkrodhadīpitāt 172|
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arddhanārīnaravapuḥ pracaṇḍoti śarīravān 173|
vibhajātmānamityuktvā taṃ brahmāṃtardadheḥ tataḥ|
tathoktosau dvidhā strītvaṃ puruṣatvaṃ tathākarot 174|
bibheda puruṣatvaṃ ca daśadhā caikadhā ca saḥ|
saumyāsaumyaistathā rūpaiḥ śāṃtaiḥ strītvaṃ ca sa prabhuḥ 175|
bibheda bahudhā caiva svarūpairasitaiḥ sitaiḥ|

tato brahmā svayaṃbhūtaṃ pūrvaṃ svāyaṃbhuvaṃ prabhum 176|
ātmānameva kṛtavānprajāpatye manuṃ nṛpa|
śatarūpāṃ ca tāṃ nārīṃ taponirddhūtakalmaṣām 177|
svāyaṃbhuvo manurnāma patnītve jagṛhe prabhuḥ|
tasmācca puruṣāddevī śatarūpā vyajāyata 178|
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dadau prasūtiṃ dakṣāya ākūtiṃ rucaye purā 179|
prajāpatiḥ sa jagrāha tayorjajñe sa dakṣiṇaḥ|
putro yajño mahābhāga daṃpatyormithunaṃ tataḥ 180|
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medhā śrutaṃ kriyā daṇḍaṃ nayaṃ vinayamave ca|
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māyā ca vedanā caiva mithunaṃ dvaṃdvameva ca 192|
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kiṃ rodiṣīti taṃ devo rudaṃtaṃ pratyuvāca ha 198|

nāmadhehīti taṃ sotha pratyuvāca prajāpatim|
rodanādrudranāmāsi mā rodīrdhairyamāvaha 199|
evamuktaḥ punassotha saptakṛtvo ruroda ha|
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mūrttīnāṃ caivamaṣṭānāṃ sthānānyaṣṭau cakāra ha|
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bhīmamugraṃ mahādevamuvāca sa pitāmahaḥ|
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English translation

Bhīṣma said :

1. How is it possible for Brahman , the quality-less, unlimited, pure and great, to be the author of the creation etc.?

Pulastya said :

2. As the potentialities of all objects are inconceivable and inapprehensible, so are those powers of creation of Brahman.

3. The wise one who is born is only secondarily described to be eternal; and by his own measure his life-span is said to be a hundred years.

4. O best prince, that is called para ; half of it is said to be parārdha . Fifteen nimeṣas (= twinklings of an eye) are said (to form) one kāṣṭhā .

5. Thirty kalās make one kāṣṭhā (also called nimiṣa), (or) the period called muhūrta . Muhūrtas equalling that number (i.e. 30) form the human day and night (taken together).

6. As many (i.e. 30) days and nights (i.e. thirty days) form a month havingtwo fortnights. With six of them an ayana is formed and a year has (two such ayanas , viz.) Dakṣiṇa and Uttara .

7-9. The dakṣiṇāyana is the night of the gods and the uttarāyaṇa is their day. The set of four yugas called Kṛta , Tretā etc. is formed by 12000 divine years. Learn from me their division: Those acquainted with the past say that the number of a thousand divine years in the Kṛta and other yugas is respectively four, three, two and one. A (period called) sandhyā of equal number of hundred years (corresponding to thousands—the number of years of each yuga) is said to precede it (i.e. each yuga).

10-11. That period coming immediately after a yuga and equal to (the period of) a Sandhyā is (called) Sandhyāṃśaka . The period between a Sandhyā and Sandhyāṃśa is to be known as a yuga called Kṛta , Tretā etc. The Caturyuga is said to consist of Kṛta , Tretā , Dvāpara and Kali .

12-21. O prince, a thousand of such caturyugas is said to be a day of Brahmā . There are fourteen Manus during one day of Brahmā. Listen to the measure of their period: O prince the seven sages, Indra , Manu and his sons are created at one and the same time, and are also withdrawn as before (i.e. at one and the same time). The period of Manu and gods is called Manvantara , and is enumerated to form seventy-one caturyugas (i.e. groups of four yugas). This span, O highly intelligent one, is said to be (e qual to) eight lakhs and fifty-two thousand divine years. According to the calculation, thirty crores, sixtyseven million ond twenty thousand human years without any addition is the number of years in a Manvantara . The day of Brahmā is fourteen times this period. At the end of it (i.e. this day) there is Brahmā's reabsorption (of the creation called) Naimittika . At that time all the three worlds like Bhūḥ , Bhuvaḥ are consumed. Residents of the Mahas world, afflicted by tormentation, go to the world of (i.e. called) Jana . When the three worlds just become one ocean, Brahmā, the lord of the world, the best among those who know Brahman, increased with the nourishment of the worlds, and being meditated upon by the yogins remaining in the Jana -world lies on the bed of a serpent.

22. At the end of the night which is of the same measure (as the day) he again brings about the creation. Such is the year of Brahmā and likewise are his hundred years.

23. Long is the life-span of that great one, viz. one hundred years. Only one Parārdha (half of the span) has rolled by, O sinless one.

24-25a. At the end of it there was the great Kalpa known as Padma . Of the second Parārdha , O king, this present Kalpa (called) Varāha is conceived to be the first one.

Bhīṣma said :

Tell me, O great, sage, how this Brahmā, called Nārāyaṇa , created all the beings at the beginning of the Kalpa .

Pulastya spoke :

25b-29. Brahmā, the lord, beginningless, cause of everything, who had slept at night, at the end of the bygone Kalpa , got up, with increased vitality, saw the world void; being in the water and noticing the earth plunged in the flood of water, and after a thought desiring to take it and comprehending up the form of Viṣṇu in order to carry off the earth he entered other forms like those of Matsya , Kūrma and Varāha.

30. Having resorted to the form of Vedic Sacrifice, the Creator, of a firm mind, the soul of all and the highest soul, remained (firm) for the stability of the world.

31-32. Then the sustainer of the earth entered the water in the ocean; then the goddess Earth seeing him who had come from the nether region, reverential through devotion, bowing down, praised him.

The Earth said :

33. Salutation to you, the all-existing one; salutation to you, the highest soul; lift me today from this (ocean); formerly I have risen from you. Salution to you, O highest soul; salutation to you, O soul of man.

34-36. Salutation to you who are the manifest form of Pradhāna (the Sāṃkhya Prakṛti), and who are the destroyer. You are the creator, the protector and the destroyer of all the beings; you, O Govinda , the highest Brahma , who, at the the beginning of the creation take the form of Viṣṇu and Rudra , having devoured everything when the world has just become one ocean, lie (in it) being meditated upon by the wise. Nobody knows that which is your highest form.

37. The residents of heaven worship that form of yours which (you take) in your incarnations. Those desirous of salvation have attained it after having propitiated you, the highest Brahman.

38-40a. For, who would attain salvation without propitiating Vāsudeva ? All that form which can be mentally grasped, the external form that can be perceived by eyes etc. and that which can be defined by intelligence, is your form. I am full of you; you are my support; you have created me (and) I have sought your refuge. Therefore the people call me ‘ Mādhavī ’ (i.e. of or belonging to Mādhava i e. Viṣṇu).

40b-41 Being thus praised by the Earth, the lustrous sustainer of the earth, having the voice like the Sāman -notes, roared with a loud murmuring sound. Then the great boar, resembling a lotus-leaf, and having eyes like full-blown lotuses, having lifted the earth (from the ocean) with is fang, rose like a great blue mountain.

42. The water of the ocean struck by his breath when he rose, again made the sinless sages like Sanandana , who had resorted to the Jana world, the abode of purity.

43. When the base of the earth was struck by his hoof, the water moved on, and the row of clouds hurled by his breath moved all around, making a continuous (thundering) sound.

44. The sages that were between the hair on his body praised the great boar tossing his body of Veda when, he, with his sides wet, came out (of the ocean) after having rent the earth.

45. “O greatest lord, Keśava , you are the lord of the lords of people. O you, holder of the mace, conchshell and disc! You, are the cause of the creation, sustenance and destruction; you are the ruler, and you, and none else, are the place which is the highest.

46. The Vedas are at your feet, your tusk is the tying post, sacrifices are in your fangs, and the sacred texts in your mouth. Your tongue is fire, your hair the sacred darbha grass. O lord, you alone are the sacrificial man.

47. O you of matchless prowess, the distance between heaven and earth—or this entire world—is pervaded by your body; be, O lord, for the well-being of the world.

48-53. O lord of the world, you alone, and none else, are the lord of the world. It is the greatness of you alone by which the movable and the immovable are pervaded. The ignorant ones, who look upon this world, of the form of knowledge, to be true, wander in the flood of darkness; but O lord, the wise ones of pure heart see the entire world, your form, to be of the nature of knowledge. O soul of all beings, be pleased for the existence of the world; O you lotus-eyed one, unlimited self, lift up this earth that is plunged (in the ocean). You are enhanced with energy, O lord Govind. Lift up this earth for the well-being (of the world); bring about the good of the world."

54. The highest soul, who had held the earth, being thus praised, put it in the great ocean. The earth remained over it like a boat in a stream of water.

55. The beginningless supreme being, then having flattened the earth, piled the mountains on it according to (its) divisions.

56. Then having accurately divided the earth into seven divisions, he conceived the four worlds Bhūḥ etc. as before.

57. This is exactly what was formerly shown to Brahmā by Viṣṇu. The god of gods who was pleased (said to Viṣṇu):

58-59. "This world is to be sustained and protected by you and me with care. O mighty one, those chief Asuras who were granted a boon by me, are now to be billed by you, desiring the good of gods. I shall create the world. O supreme one, it is to be protected by you."

60. Viṣṇu, the eminent one, being thus addressed (by Brahmā) went (from that place) and created gods and others. From him spontaneous (creation) full of darkness proceeded.

61-62. From the great one, who did not ponder, five kinds of creation stood apart: Tamas , Moha , Mahāmoha , Tāmisra , Andha . It was dark from within and without, and of the form of (i.e. consisting of) the immovable. This is (called) Mukhya Sarga as the Nāgas are said to be pre-eminent in it.

63-64. Seeing that ineffective creation the lord thought of another (creation). From who was pondering, the creation called Tiryak - srotas stood out. As the movement (of the animals other than man) was horizontal (with their faces turned to the ground) the creation is said to be Tiryak-srotas . The beasts etc. too, were known to be almost full of ignorance and lacking perception.

65-67. Taking a wrong path they looked upon ignorance as knowledge. Self-conceited and self-loving, they were of twenty-eight kinds. All of them were shining within and had concealed one another. When he looked upon that as ineffective, another creation came up from him, who pondered. This (creation) too he thought to be ineffective. Then from him, who pondered, another (creation) came up. This third creation was Ūrdhva-srotas , virtuous, and stood high up. They had abundant happiness and pleasure and were open and shining from within and without. Hence they are said to be Ūrdhva -srotas .

68. This third creation of him who was pleased, is known as the creation of gods (deva -sarga). When it was accomplished, Brahmā was pleased.

69. Knowing those, coming up from the Mukhya Sarga etc. to be ineffective, he then thought of another excellent effective creation.

70. When he was thinking thus, from him, the manifest one and of the thoughts, an effective creation (called) Arvāk -srotas proceeded.

71-72. Since they move on the lower side, they are Arvāk-srotas . They are rich in brilliance, enhanced in Tamas and strong in Rajas . Therefore they are full of grief and repeat the same things over and over again. They, the human beings, are bright within and without and are efficient.

73-75. Fifth is the Anugraha Sarga arranged in four ways: error, success, power and satisfaction. They again do not know the past and the present. The sixth sarga (creation) is said to be of the beings and the like. All of them have possessions, they become partners, follow instructions, mutter texts and should be known as beings etc.

76. Thus, O best king, the six creations are narrated. First one is the creation of Mahat ; and that which is the second is of Brahmā.

77. The second one of the subtle and primary elements is known as the Bhūtādi sarga . The third one, the Vaikārika , is said to be of sense organs.

78. Thus this is (i.e. these three are together called) Prākṛta sarga , which has come up without deliberation. The fourth one is Mukhya sarga . The immovables are known to be Mukhya .

79-80. That (sarga) which is described as Tiryak-srotas is (also) called Tiryak-yonya . Then (comes) the sixth one of the Ūrdhva-srotas known as Deva-sarga . Then (follows) the creation of the Arvāk-srotas (moving with their faces turned to the ground); and the seventh one is Mānuṣa . Eighth is the Anugraha sarga . It is both virtuous and vicious.

81. These five are Vaikṛta sargas (i.e. modified creations). (Other) three are known to be Prākṛta (natural). The ninth (sarga called) Kaumāra is both Prākṛta and Vaikṛta .

82. These nine creations of Prajāpati , viz. the Prākṛta and the Vaikṛta and the root causes of the world are enumerated to you.

83-84a. What else do you want to hear about the lord of the world—the creator?

Bhīṣma said :

You have told in brief the sargas of gods and others from the lord. O best sage, I desire to hear about them from you in detail.

Pulastya said :

84b-87. Created due to their good and bad actions, and not devoid of the faculty of discrimination, they are withdrawn at the time of universal destruction. O king, the beings—beginning with gods and ending with the immovable—are of four types. They were created by Brahmā creating the world and are known to be mānasa . Then desiring to create the group of four, viz. gods, manes, demons and human beings, he employed himself (to create) this water. Then from Prajāpati free and wicked souls were born.

88. First, (from him) desirous of creating beings, the demons were born from his buttocks. Then he abandoned that wicked body full of vice only.

89-90. O best of kings, that body abandoned by him be came the night. Then resorting to another body, he desired to create; and then, O king, gods, born from his mouth, were joyful (as they were) increased with brightness. He abandoned that body too, and (it became) the day full of brightness.

91-92. Therefore, the demons are powerful at night and the gods by day. Then he took up another body full of virtue only. The pitṛs looking upon him as their father were born from (that body of) him. The lord having created the pitṛs gave up that body too.

93. That body, thus abandoned, became evening—the time between (the end of) day and (the beginning of) night. Then he took up another body full of activity only.

94-97. (From it) human beings, richly endowed with activity only, were born, O best among the Kurus . Prajāpati quickly gave up that former body also. That body became light, which is also called twilight. Therefore human beings arepower-ful when the light comes on (i.e. in the morning), and likewise the pitṛs are powerful (in the evening). Light, night, day and evening—these four are Brahmā's bodies supporting the three constituents (sattva , rajas and tamas). Then he took up another body of the nature of activity (rajas) only.

98. Then Brahmā had a sneeze; and it produced anger (in him); affected by it the lord then created (certain beings) in darkness.

99-101. These deformed (beings) desiring to eat him up, ran to the lord. Those who said 'Protect him', became goblins. Those others who said 'Let us eat him', became spirits. The hairs of the creator who was very much afraid of them fell off, and those that fell off, again got on his head. They are known as serpents (sarpa) on account of their creeping (sarpaṇa), and snakes (ahi) on account of their having fallen (hinatva).

102-104. Then the angry creator created fearful, angry-minded beings, pink in colour and flesh-eaters. Then Gandharvas , sucking the earth, sprang from him at that time. While sucking (the earth), they produced sounds; so on that account, they became gandharvas . Impelled by the respective capacity of them, he, having created these, created the birds at his free will.

105-114. He created sheep from his chest, and rams from his mouth. He created cows and buffaloes from his belly; and from his feet (he created) horses with elephants, donkeys, (a species of ox called) gavayas , deer, camels, mules, antelopes and other species; herbs having fruits and roots sprang up from his hair. At the beginning of the kalpa , and the introduction of Tretā yuga , Brahmā having duly created animals and herbs, employed himself in a sacrifice. Cows, rams, buffaloes, sheep, horses, mules, and donkeys—these are called tame animals. Learn from me the wild ones: Beasts of prey, two-hoofed animals, elaphants, monkeys, birds, as the fifth (species), animals like camels as the sixth, serpents as the seventh. From his first mouth (i.e. facing the east) he created Gāyatra , ṛks , and also Trivṛtsoma and Rathantara and Agniṣṭoma of sacrifices. From his mouth facing the south (he created) the Yajus -formulae, Triṣṭubh metre, and Stoma , Pañcadaśa , Bṛhatsāma and Uktha . From his mouth facing the west he created Sāmans , Jagatī metre, and Stoma , Saptadaśa , Vairūpa and Atirāja . From his mouth facing the north, he created Ekaviṃśa , Atharva , Āptoryāma , Anuṣṭubh , and Vairāja . From the limbs of his body high and low animals were created.

115-116. Having created gods, demons, manes and human beings, the creator again at the beginning of the kalpa , created spirits, goblins, gandhavas and groups of celestial nymphs, siddhas , kinnaras , demons, lions, birds, beasts and reptiles.

117. Then Brahmā, supreme ruler, the primary cause, created whatever is unchanging and changing, movable and immovable.

118. Those beings being again and again created, enter upon those acts which they performed before (this) creation (i.e. in the previous creation).

119. Inspired by cruelty and kindness, right or wrong, truth or falsehood, they follow that; therefore each one likes a particular thing.

120. The creator, the lord, himself created diversity and employment among the objects of senses, the beings and (their) bodies.

121. From (i.e. by the authority of) the Vedic words, he, in the beginning, brought about the names and forms, and also the diversity in acts of gods etc.

122. He also gave names to the sages as reported in the Vedas, and also to others according to their respective duties.

123. Since, in the season the characteristics are seen and in the change (that an object goes through) various forms are observed, they are as they occurred in the beginnings of the yugas .

124. Desirous of creation, endowed with capacity and impelled by the potency of creation, he again and again brings about creation of this type at the beginning of a kalpa .

Bhīṣma said :

125. O brāhmaṇa , please tell me in detail how Brahma brought about that creation of human beings called Arvāksrotas which you mentioned.

126. (Tell me) O great sage, how he created the castes, and qualities; tell (me) what is said to be the duty of brāhmaṇas etc.

Pulastya spoke :

127. O best among the Kurus, formerly from the mouth of Brahmā, thinking of virtue and desiring to create, beings enhanced with virtue were created.

128. From his chest (sprang up those) who were enhanced with activity and others and from his thigh those who were enhanced with activity and ignorance.

129-130. Brahmā then created from his feet other beings. All those are dominated by ignorance. From it, O best of kings, castes have come : Brāhmaṇa , Kṣatriya , Vaiśya , and Śūdra have sprung up from his feet, thighs, chest and mouth (in the reverse order).

131. Brahmā did all this for the accomplishment of sacrifice. O great king, the four-fold caste is the best means of sacrifice.

132. Gods are satisfied bysacrifice; human beings by gift of rain; for this reason religious sacrifices are the cause of wellbeing.

133. They are accomplished by good human beings always engaged in good acts, keeping away from opposite (i.e. bad) conduct and going along the good path.

134. O king, from humanity men obtain (i.e. go to) heaven and salvation. O lord, human beings go to the place which is liked by them.

135-136. O best king, for the steadiness of the fourfold caste Brahmā created these beings duly, pure and of a good conduct, living where they liked, destitute of all afflictions, of pure hearts, pure and spotless due to the practice of religion.

137. When Hari is well-settled in their pure minds and hearts, they, by that see that place called Brahman of pure knowledge.

138-139. Then that place of the nature of the Supreme Spirit is called the abode of Viriñca . O best king, Tamas (darkness), cause of falling into the mundane existence, extremely fearful, having little worth, the seed of unrighteousness, arising out of greed, and cause of the series of attachment etc. (springs up) in the beings.

140-141. Then the natural superhuman power does not quite arise in them. O king, there are eight other superhuman powers like subduing (others). When all of them become exhausted and sin increases, then the beings become afflicted with pain due to being overpowered by the pairs of opposite qualities.

142. Then they put up forts: in forests, on mountains, or in water they built forts, cities and villages.

143. O highly intelligent one, in the cities etc. they put up, according to propriety, houses for protection from afflictions like cold and heat.

144. After shunning cold etc. these beings again employed agriculture and manual labour as a result of their acts.

145-146. Rice, barley, and wheat, aṇu , sesamum, long pepper, kovidāra (trees), kodrava (grains) with grams, beans, masūra (pulse), niṣpāva , kulutthaka (pulse), aḍhaka (grains), grams and hemp are said to be seventeen.

147. These, O king, are the species of plants in a village. There are fourteen plants used for sacrifice and found in a village and a forest.

148-149. Rice with barley, beans, wheat, aṇu , sesamum with priyaṅgu as the seventh and kulutthaka (pulse) as the eighth. Śyāmāka grain, wild rice, peas, gavedhu (grass), bamboo-seeds are mentioned. So also markataka grain.

150. These fourteen plants are said to be found in a village and a forest. So also for the accomplishment of a sacrifice they are an excellent means.

151-153. Along with the sacrifice they are also a great cause (of the nourishment) of beings. Therefore, the wise, who know the higher and the lower, perform sacrifices. O best king, performing sacrifices daily is useful to men desiring fruit (of the sacrifices); and for whom, O highly intelligent one, the papābindu created by time set the limit according to their position and qualities.

154. O best among the religious people, he prescribed the duties of castes and the stages of life and the worlds men properly practising the duties of their castes (would go to).

155-157. O king, the place of the brāhmaṇas (i.e. the place which the brāhmaṇas reach) is said to be of Prajāpati (i.e. Brahmaloka); of kṣatriyas not returning (i.e. not fleeing away) from the battle (the place) is that of Indra; of vaiśyas who follow their duties the place is of Vāyu ; and for śūdras who adhere to (remain well in) service the place is that of Gandharvas. That place which is said to be of (i.e. reached by) the eighty-eight thousand sages remaining in perpetual celibacy is also of (i.e. reached by) celibate students living with their teachers.

158-164. That place which is said to be of the Seven Sages is also said to be of (i.e. reached by) the anchorites. The place of (i.e. reached by) the householders is of Prajāpati and the place of (i.e. reached by) the ascetics is called Brahma. The place of (i.e. reached by) the yogins is the immortal place—the highest place of Brahman; of the yogins always remaining in secluded places constantly exerting and meditating, the highest place is the one which the wise (alone) see. The planets like the moon and the sun go and come; but those who are intent upon Nārāyaṇa do not return even now. For those who condemn the Vedas and create obstacles in (the performance of) sacrifices and who give up their duties, the place that is told is the terrible Tāmisra , Andhatāmisra , Mahāraurava , Raurava , Asipatravana , Kālasūtra and Avīcimat . Then from him who meditated, the mind-born beings sprang up. From the limbs of the intelligent one, souls came up along with sense-organs produced from his body and remaining there.

165. All those whom I have enumerated before sprang up: beginning with gods and ending with the immovable, and remaining in the sphere of the three constituents (of Prakṛti viz. sattva , rajas and tamas).

166-169. Thus the beings—immovable and movable—were created. When all these created beings of that intelligent one increased, then he created other mind-born sons like himself: Bhṛgu , myself (i.e. Pulastya), Pulaha , Kratu and Aṅgiras also; Marīci , Dakṣa and Atri , and Vasiṣṭha . In the Purāṇa they are determined to be the nine Brahmās . Sanandana and others who were formerly created by the creator did not take interest in the worlds, as they were indifferent to (raising) progeny.

170-171. All of them were having knowledge, were free from attachment, and void of hatred. When they were thus indifferent to the creation of the world, Brahmā entertained great anger capable of burning the three worlds. From his wrath the series of burning flames arose. The flame (from the anger) of Brahmā was (capable of) burning all the three worlds.

172-173. From his forehead, with the eyebrows knit and blazing with anger sprang up Rudra, huge, resembling the mid-day sun, having a large body, consisting of half male and half female.

174. 'Divide yourself'. Saying so, Brahmā then vanished. Thus addressed, he divided himself into two (forms)—female and male.

175. He divided the male form into ten and one; and the female into mild and harsh and tranquil forms.

176-180. He also divided himself into many forms black and white. Then Brahma appointed the self-existent one, the lord, the former Svāyambhuva Manu , who was but his own self, for begetting progeny. That Manu, named Svāyambhuva , the lord, took that lady Śatarūpā , with her sins completely washed, as his wife. From that supreme being, goddess Śatarūpā gave birth to (two sons, viz.) Priyavrata and Uttānapāda ; (and two daughters, viz.) Prasūti and Ākūti . First he gave Prasūti (in marriage) to Dakṣa and Ākūti to Ruci . That Prajāpati (Ruci) accepted her (i.e. Ākūti). From that couple, O great one, Yajña , the son, along with Dakṣiṇā , was then born.

181. Twelve sons were born to Dakṣiṇā from Yajña. They were called Yama - devas , in the Svāyambhuva Manu (period).

182. In the same way, Dakṣa begot twenty-four daughters on Prasūti. Hear from me their correct names.

183-185. Śraddhā , Lakṣmī , Dhṛti , Puṣṭi , Tuṣṭi , Medhā , Kriyā ; and also Buddhi , Lajjā , Vapu , Śānti , Ṛddhi , and Kīrti as the thirteenth. Dharma , the lord, accepted these daughters of Dakṣa as his wives. The remaining eleven, fine-eyed (daughters who were) younger than these were: Khyāti , Satī and

Sambhūti , (also) Smṛti , Prīti , and Kṣamā , Sannati , Anasūyā , Ūrjā , Svāhā , and Svadhā .

186-187. O best king, the sages Bhṛgu, Bhava , Marīci, Aṅgiras, I (i.e. Pulastya), (and) Kratu—the excellent sage—and also Atri, Vasiṣṭha, Vahni , and the pitṛs married these daughters viz. Khyāti and others.

188-190. Śraddhā gave birth to a son, viz. Kāma , Lakṣmī to Bala , Dhṛti to Niyama ; Tuṣṭi also gave birth to Santoṣa , and Puṣṭi to Lobha ; Medhā to Śruta , Kriyā to Daṇḍa , Naya and Vinaya ; Vapu gave birth to a son, viz. Vyavasāya ; Śānti to Kṣema ; (these and) Sukha , Ṛdhhi, Yaśas , Kīrti, are the sons of Dharma.

191. Nandī gave birth to Harṣa , Dharma's grandson from Kāma. Adharma 's wife was Hiṃsā , who begot Anṛta and a daughter, viz. Nikṛti .

192-193. From the two (i.e. Anṛta and Nikṛti) were born Bhaya and Naraka ; and also the pair Māyā and Vedanā . From the two Māyā brought forth Mṛtyu , who takes away (the lives of) the beings, and from Raurava Vedanā brought forth Duḥkha .

194. From Mṛtyu were born Vyādhi , Jarā , Śoka , Tṛṣṇā , and Krodha . All these are said to be accompanied by Duḥkha and are characterised by unrighteousness.

195-196. They do not have wives or sons, and all of them live in perpetual celibacy. O prince, these are Brahmā's terrible forms. They constantly become the cause of the destruction of the world. I shall (now) tell (you) the creation of Rudra as brought about by Brahmā.

197-199. When, at the beginning of the kalpa , he was thinking of a son, a boy, blue-red in complexion, and crying melodiously, arose from him. Out of pity, O king, god (Brahmā) said to him who was crying: 'Why are you crying?' He replied to the creator: 'Give me a name'. (Brahmā said:) 'On account of your crying, you are named Rudra. Do not weep; have courage'.

200-204. Thus addressed, he cried seven times. So the lord gave him seven other names; and for his eight forms he fashioned eight places. The creator said to Rudra (called) Bhava, Śarva , Īśāna , Pasupati , Bhīma , Ugra , and Mehādeva: 'The sun, water, earth, fire, air and the sky, the initiated Brāhmaṇa and Soma —these are your bodies respectively'. Rudra, thus characterised, obtained Satī as his wife. That Satī gave up her body due to the wrath of Dakṣa. O best king, she became the daughter of Himālaya (born) from Menā .

205-206. Lord Bhava, soliciting her again, married her. Khyāti, the daughter of Dakṣa, gave birth to Dhātā and Vidhātā ; and to Śrī, the wife of Lord Nārāyaṇa.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 4

The birth of Lakṣmī

Chapter 4 of 693 · 137 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
क्षीराब्धौ तु तथा लक्ष्मीः किलोत्पन्ना मया श्रुता।
ख्यात्यां भृगोः समुत्पन्ना एतदाह कथं भवान्१।
कथं च दक्षदुहिता देहं त्यक्तवती शुभा।
मेनायां गर्भसंभूतिमुमाया जन्म एव च२।
किमर्थं देवदेवेन पत्नी हैमवती कृता।
विरोधं चाथ दक्षेण भगवांस्तु ब्रवीतु मे३।
पुलस्त्य उवाच।
इदं च शृणु भूपाल यत्पृष्टोहमिह त्वया।
श्रीसंबंधो मयाप्येष श्रुत आसीत्पितामहात्४।
अत्रिपुत्रस्तु दुर्वासाः परिभ्राम्यन्महीमिमाम्।
विद्याधरीकरेमालां दृष्ट्वा सौगन्धिकीं शुभाम्५।
याचयामास मे देहि जटाजूटे करोम्यहम्।
इति विद्याधरी तेन पृष्टा सा ऋषिणा तथा६।
ददौ तस्मै मुदायुक्ता तां मालां स तदा नृप।

गृहीत्वा सुचिरं कालं शिरोमालां बबंध ह७।
उन्मत्त प्रेतवद्विप्रः शोभमानोब्रवीदिदम्।
इयं विद्याधरी कन्या पीनोन्नत पयोधरा८।
शोभालंकारसौभाग्यैर्युक्ता दृष्टा ततो मनः।
क्षोभमायाति मे चाद्य नाहं कामे विचक्षणः९।
व्रजामि तावदन्यत्र सौभाग्यं स्वं प्रदर्शयन्।
एवमुक्त्वा स राजेंद्र परिबभ्राम मेदिनीम्१०।
ऐरावतं समारूढं राजानं त्रिदिवौकसाम्।
त्रैलोक्याधिपतिं शक्रं भ्राजमानं शचीपतिम्११।
तामात्मशिरसो मालां भ्रमदुन्मत्तषट्पदाम्।
आदायामरराजाय चिक्षेपोन्मत्तवन्मुनिः१२।
गृहीत्वा देवराजेन माला सा गजमूर्द्धनि।
मुक्ता रराज सा माला कैलासे जाह्नवी यथा१३।
मदांधकारिताक्षोसौ गंधाघ्राणेन वारणः।
करेणादाय चिक्षेप तां मालां पृथिवीतले१४।

ततश्चुक्रोध भगवान्दुर्वासा मुनिपुंगवः।
राजेंद्रदेवराजानं क्रुद्धश्चेदमुवाच ह१५।
ऐश्वर्यमददुष्टात्मन्नतिस्तब्धोसि वासव।
श्रियोधामस्रजं यस्मान्मद्दत्तान्नाभिनंदसि१६।
त्रैलोक्यश्रीरतो मूढ विनाशमुपयास्यति।
मद्दत्ता भवता माला क्षिप्ता यस्मान्महीतले१७।
तस्मात्प्रणष्टलक्ष्मीकं त्रैलोक्यं ते भविष्यति।
यस्य संजातकोपस्य भयमेति चराचरम्१८।
तं मां त्वमतिगर्वेण देवराजावमन्यसे।
महेंद्रो वारणस्कंधादवतीर्य त्वरान्वितः१९।
प्रसादयामास मुनिं दुर्वाससमकल्मषम्।
प्रसाद्यमानः स तदा प्रणिपातपुरःसरम्२०।
नाहं क्षमिष्ये बहुना किमुक्तेन शतक्रतो।
इत्युक्त्वा प्रययौ विप्रो देवराजोपि तं पुनः२१।
आरुह्यैरावतं नागं प्रययावमरावतीम्।

ततः प्रभृति निःश्रीकं सशक्रं भुवनत्रयम्२२।
न यज्ञाः संप्रवर्तंते न तपस्यंति तापसाः।
न च दानानि दीयंते नष्टप्रायमभूज्जगत्२३।
एवमत्यंतनिःश्रीके त्रैलोक्ये सत्त्ववर्जिते।
देवान्प्रतिबलोद्योगं चक्रुर्दैतेयदानवाः२४।
विजितास्त्रिदशा दैत्यैरिंद्राद्याः शरणं ययुः।
पितामहं महाभागं हुताशनपुरोगमाः२५।
यथावत्कथिते देवैर्ब्रह्मा प्राह तथा सुरान्।
क्षीरोदस्योत्तरं कूलं जगाम सहितः सुरैः२६।
गत्वा जगाद भगवान्वासुदेवं पितामहः।
उत्तिष्ठ विष्णो शीघ्रं त्वं देवतानां हितं कुरु२७।
त्वया विना दानवैस्तु जिताः सर्वे पुनःपुनः।
इत्युक्तः पुंडरीकाक्षः पुरुषः पुरुषोत्तमः२८।
अपूर्वरूपसंस्थानान्दृष्ट्वा देवानुवाच ह।
तेजसो भवतां देवाः करिष्याम्युपबृंहणम्२९।

वदाम्यहं यत्क्रियतां भवद्भिस्तदिदं सुराः।
आनीय सहिता दैत्यैः क्षीराब्धौ सकलौषधीः३०।
मंथानं मंदरं कृत्वा नेत्रं कृत्वा च वासुकिम्।
मथ्यताममृतं देवाः सहाये मय्यवस्थिते३१।
सामपूर्वं च दैतेयांस्तत्र सम्भाष्य कर्मणि।
समानफलभोक्तारो यूंय चात्र भविष्यथ३२।
मथ्यमाने च तत्राब्धौ यत्समुत्पद्यतेऽमृतम्।
तत्पानाद्बलिनो यूयममराः संभविष्यथ३३।
तथैवाहं करिष्यामि यथा त्रिदशविद्विषः।

न प्राप्स्यंत्यमृतं देवाः केवलं क्लेशभागिनः३४।
इत्युक्ता देवदेवेन सर्व एव ततः सुराः।
संधानमसुरैः कृत्वा यत्नवंतोऽमृतेभवन्३५।
सर्वौषधीः समानीय देवदैतेयदानवाः।
क्षिप्त्वा क्षीराब्धिपयसि शरदभ्रामलत्विषि३६।
मंथानं मंदरं कृत्वा नेत्रं कृत्वा च वासुकिम्।

ततो मथितुमारब्धा राजेंद्र तरसामृतम्३७।
विबुधाः सहिताः सर्वे यतः पुच्छं ततः स्थिताः।
विष्णुना वासुकेर्दैत्याः पूर्वकाये निवेशिताः३८।
ते तस्य प्राणवातेन वह्निना च हतत्विषः।
निस्तेजसोऽसुराः सर्वे बभूवुरमरद्युते३९।
तेनैव मुखनिःश्वासवायुनाथ बलाहकैः।
पुच्छप्रदेशे वर्षद्भिस्तदा चाप्यायिताः सुराः४०।
क्षीरोदमध्ये भगवान्ब्रह्मा ब्रह्मविदां वरः।
महादेवो महातेजा विष्णुपृष्ठनिवासिनौ४१।
बाहुभ्यां मंदरं गृह्य पद्मवत्स परंतपः।
शृंखले च तदा कृत्वा गृहीत्वा मंदराचलम्४२।
देवानां दानवानां च बलमध्ये व्यवस्थितः।
क्षीरोदमध्ये भगवान्कूर्मरूपी स्वयं हरिः४३।
अन्येन तेजसा देवानुपबृंहितवान्हरिः।
मथ्यमाने ततस्तस्मिन्क्षीराब्धौ देवदानवैः४४।

हविर्धान्यभवत्पूर्वं सुरभिः सुरपूजिता।
जग्मुर्मुदं तदा देवा दानवाश्च महामते४५।
व्याक्षिप्तचेतसः सर्वे बभूवुस्तिमितेक्षणाः।
किमेतदिति सिद्धानां दिवि चिंतयतां तदा४६।
बभूव वारुणी देवी मदाघूर्णितलोचना।
कृतावर्त्ता ततस्तस्मात्प्रस्खलंती पदे पदे४७।
एकवस्त्रा मुक्तकेशी रक्तांतस्तब्धलोचना।
अहं बलप्रदा देवी मां वा गृह्णन्तु दानवाः४८।
अशुचिं वारुणीं मत्वा त्यक्तवंतस्तदा सुराः।
जगृहुस्तां तदा दैत्या ग्रहणान्तेसुराभवत्४९।
मंथने पारिजातोभूद्देव श्रीनंदनो द्रुमः।
रूपौदार्य्यगुणोपेतास्ततश्चाप्सरसां गणाः५० 1.4.50।
षष्टिकोट्यस्तदा जातास्सामान्या देव दानवैः।
सर्वास्ताः कृतपूर्वास्तु सामान्याः पुण्यकर्मणा५१।
ततः शीतांशुरभवद्देवानां प्रीतिदायकः।

ययाचे शंकरो देवो जटाभूषणकृन्मम५२।
भविष्यति न संदेहो गृहीतोयं मया शशी।

अनुमेने च तं ब्रह्मा भूषणाय हरस्य तु५३।
ततो विषं समुत्पन्नं कालकूटं भयावहं।
तेन चैवार्दितास्सर्वे दानवाः सह दैवतैः५४।
महादेवेन तत्पीतं विषं गृह्य यदृच्छया।
तस्य पानान्नीलकंठस्तदा जातो महेश्वरः५५।
पीतावशेषं नागास्तु क्षीराब्धेस्तु समुत्थितम्।
ततो धन्वंतरिर्जातः श्वेतांबरधरः स्वयम्५६।
बिभ्रत्कमंडलुं पूर्णममृतस्य समुत्थितः।
ततः स्वस्थमनस्कास्ते वैद्यराजस्य दर्शनात्५७।
ततश्चाश्वः समुत्पन्नो नागश्चैरावतस्तथा।
तत स्फुरत्कांतीमतिविकासि कमलेस्थिता५८।
श्रीर्देवी पयसस्तस्मादुत्थिता धृतपंकजा।
तां तुष्टवुर्मुदायुक्ताः श्रीसूक्तेन महर्षयः५९।

विश्वावसुमुखास्तस्या गंधर्वाः पुरतो जगुः।
घृताचीप्रमुखास्तत्र ननृतुश्चाप्सरोगणाः६०।
गंगाद्याः सरितस्तोयैः स्नानार्थमुपतस्थिरे।
दिग्गजा हेमपात्रस्थमादाय विमलं जलम्६१।
स्नापयांचक्रिरे देवीं सर्वलोकमहेश्वरीम्।
क्षीरोदस्तु स्वयं तस्यै मालामम्लानपंकजाम्६२।
ददौ विभूषणान्यंगे विश्वकर्मा चकार ह।
दिव्यमाल्यांबरधरां स्नातां भूषणभूषिताम्६३।
इंद्राद्याश्चामरगणा विद्याधरमहोरगाः।
दानवाश्च महादैत्या राक्षसाः सह गुह्यकैः६४।
कन्यामभिलषन्ति स्म ततो ब्रह्मा उवाच ह।
वासुदेव त्वमेवैनां मया दत्तां गृहाण वै६५।
देवाश्च दानवाश्चैव प्रतिषिद्धा मया त्विह।
तुष्टोहं भवतस्तावदलौल्येनेह कर्मणा६६।
सा तु श्रीर्ब्रह्मणा प्रोक्ता देवि गछस्व केशवं।

मया दत्तं पतिं प्राप्य मोदस्व शाश्वतीः समाः६७।
पश्यतां सर्वदेवानां गता वक्षस्थलं हरेः।
ततो वक्षस्थलं प्राप्य देवं वचनमब्रवीत्६८।
नाहं त्याज्या सदा देव सदैवादेशकारिणी।
वक्षस्थले निवत्स्यामि सर्वस्य जगतः प्रिय६९।
ततोवलोकिता देवा विष्णुवक्षस्थलस्थया।
लक्ष्म्या राजेंद्र सहसा परां निर्वृतिमागताः७०।
उद्वेगं च परं जग्मुर्दैत्या विष्णुपराङ्मुखाः।
त्यक्तास्तु दानवा लक्ष्म्या विप्रचित्तिपुरोगमाः७१।
ततस्ते जगृहुर्दैत्या धन्वंतरिकरस्थितम्।

अमृतं तन्महावीर्य्या दैत्याः पापसमन्विताः७२।
मायया लोभयित्वा तु विष्णुः स्त्रीरूपसंश्रयः।
आगत्य दानवान्प्राह दीयतां मे कमंडलुः७३।
युष्माकं वशगा भूत्वा स्थास्यामि भवतां गृहे।
तां दृष्ट्वा रूपसंपन्नां नारीं त्रैलोक्यसुंदरीम्७४।

प्रार्थयानास्सुवपुषं लोभोपहतचेतसः।
दत्त्वामृतं तदा तस्यै ततोपश्यन्त तेग्रतः७५।
दानवेभ्यस्तदादाय देवेभ्यः प्रददेमृतं।
ततः पपुः सुरगणाः शक्राद्यास्तत्तदामृतम्७६।
उद्यतायुधनिस्त्रिंशा दैत्यास्तांस्ते समभ्ययुः।
पीतेमृते च बलिभिर्जिता दैत्यचमूस्ततः७७।
वध्यमाना दिशो भेजुः पातालं विविशुश्च ते।
ततो देवा मुदायुक्ताः शंखचक्रगदाधरम्७८।
प्रणिपत्य यथापूर्वं प्रययुस्ते त्रिविष्टपम्।
ततःप्रभृति ते भीष्म स्त्रीलोला दानवाभवन्७९।
अपध्यातास्तु कृष्णेन गतास्ते तु रसातलम्।
ततः सूर्यः प्रसन्नाभः प्रययौ स्वेन वर्त्मना८०।
जज्वाल भगवांश्चोच्चैश्चारुदीप्तिर्हुताशनः।
धर्मे च सर्वभूतानां तदा मतिरजायत८१।
श्रियायुक्तं च त्रैलोक्यं विष्णुना प्रतिपालितं।

देवास्तु ते तदा प्रोक्ता ब्रह्मणा लोकधारिणा८२।
भवतां रक्षणार्थाय मया विष्णुर्नियोजितः।
उमापतिश्च देवेशो योगक्षेमं करिष्यतः८३।
उपास्यमानौ सततं युष्मत्क्षेमकरौ यतः।
ततः क्षेम्यौ सदा चैतौ भविष्येते वरप्रदौ८४।
एवमुक्त्वा तु भगवान्जगाम गतिमात्मनः।
अदर्शनं गते देवे सर्वलोकपितामहे८५।
देवलोकं गते शक्रे स्वं लोकं हरिशंकरौ।
प्राप्तौ तु तत्क्षणाद्देवौ स्थानं कैलासमेव च८६।
ततस्तु देवराजेन पालितं भुवनत्रयम्।
एवं लक्ष्मीर्महाभागा उत्पन्ना क्षीरसागरात्८७।
पुनः ख्यात्यां समुत्पन्ना भृगोरेषा सनातनी।
श्रिया सह समुत्पन्ना भृगुणा च महर्षिणा८८।
स्वनाम्ना नगरी चैव कृता पूर्वं सरित्तटे।
नर्मदायां महाराज ब्रह्मणा चानुमोदिता८९।

लक्ष्मीः पुरं स्वपित्रे स्वं सह कुञ्चिकयाऽप्य च।
आगता देवलोकं साऽयाचतागत्य वै पुनः९०।
लोभान्न दत्तं तु पुरं प्रार्थयाना यदा पुनः।

भृगोः सकाशान्नावाप तदा चैवाह केशवम्९१।
परिभूता तु पित्राहं गृहीतं नगरं मम।
तस्य हस्तात्त्वमाक्षिप्य पुरं तच्चानय स्वयम्९२।
तं गत्वा पुंडरीकाक्षो देवश्चक्रगदाधरः।
भृगुं सानुनयं प्राह कन्यायै पुरमर्पय९३।
कुञ्चिकातालिके चोभे दीयेतां च प्रसादतः।
भृगुस्तं कुपितः प्राह नार्पयिष्याम्यहं पुरम्९४।
न लक्ष्म्यास्तत्पुरं देव मया चेदं स्वयं कृतम्।
भगवन्नैव दास्यामि त्यजाक्षेपं तु केशव९५।
तं प्राह देवो भूयोपि लक्ष्म्यास्तत्पुरमर्पय।
सर्वथा तु त्वया त्याज्यं वचनान्मे महामुने९६।
ततः कोपसमाविष्टो भृगुरप्याह केशवम्।

पक्षपातेन मां साधो भार्याया बाधसेधुना९७।
नृलोके दशजन्मानि लप्स्यसे मधुसूदन।
भार्यायास्ते वियोगेन दुःखान्यनुभविष्यसि९८।
एवं शापं ददौ तस्मै भृगुः परमकोपनः।
विष्णुना च पुनस्तस्य दत्तः शापो महात्मना९९।
न चापत्यकृतां प्रीतिं प्राप्स्यसे मुनिपुंगव।
शापं दत्त्वा ऋषेस्तस्य ब्रह्मलोकं जगाम ह१०० 1.4.100।
पद्मजन्मानमाहेदं दृष्ट्वा देवस्तु केशवः।
भगवंस्तव पुत्रोसौ भृगुः परमकोपनः१०१।
निष्कारणं च तेनाहं शप्तो जन्मानि मानुषे।
लप्स्यसे दशधा त्वं हि ततो दुःखान्यनेकशः१०२।
भार्यावियोगजा पीडा बलपौरुषनाशिनी।
त्यत्क्वा चाहमिमं लोकं शयिष्ये च महोदधौ१०३।
देवकार्येषु सर्वेषु पुनश्चावाहनं क्रियाः।
तथा ब्रुवंतं तं देवं ब्रह्मा लोकगुरुस्तदा१०४।

प्रसादनार्थं विष्णोस्तु स्तुतिमेतां चकार ह।
त्वया सृष्टं जगदिदं पद्मं नाभौ विनिःसृतम्।
तत्र चाहं समुत्पन्नस्तव वश्यश्च केशव१०५।
त्वं त्राता सर्वलोकानां स्रष्टा त्वं जगतः प्रभो।
त्रैलोक्यं न त्वया त्याज्यमेष एव वरो मम१०६।
दशजन्ममनुष्येषु लोकानां हितकाम्यया।
स्वयं कर्त्ता न ते शक्तः शापदानाय कोपि वा१०७।
कोयं भृगुः कथं तेन शक्यं शप्तुं जनार्दन।
मानयस्व सदा विप्रान्ब्राह्मणास्ते तनुस्स्वयम्१०८।
योगनिद्रामुपास्व त्वं क्षीराब्धौ स्वपि हीश्वर।
कार्यकाले पुनस्त्वां तु बोधयिष्यामि माधव१०९।

भगवन्नेष तावत्तु त्वच्छक्त्या चोपबृंहितः।
सर्वकार्यकरः शक्रस्तवैवांशेन शत्रुहा११०।
त्रैलोक्यं पालयन्नेव त्वदाज्ञां स करिष्यति।
एवं स्तुतस्तदा विष्णुर्ब्रह्माणमिदमुक्तवान्१११।

सर्वमेतत्करिष्यामि यन्मां ज्ञापयसे प्रभो।
अदर्शनं गतो देवो ब्रह्मा तं नाभिजज्ञिवान्११२।
गते देवे तदा विष्णौ ब्रह्मा लोकपितामहः।
भूयश्चकार वै सृष्टिं लोकानां प्रभवः प्रभुः११३।
तं दृष्ट्वा नारदः प्राह वाक्यं वाक्यविदां वरः।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
सर्वव्यापी भुवः स्पर्शादध्यतिष्ठद्दशांगुलम्११४।
यद्भूतं यच्च वै भाव्यं सर्वमेव भवान्यतः।
ततो विश्वमिदं तात त्वत्तो भूतं भविष्यति११५।
त्वत्तो यज्ञः सर्वहुतः पृषदाज्यं पशुर्द्विधा।
ऋचस्त्वत्तोथ सामानि त्वत्त एवाभिजज्ञिरे११६।
त्वत्तो यज्ञास्त्वजायंत त्वत्तो श्वाश्चैव दंतिनः।
गावस्त्वत्तः समुद्भूताः त्वत्तो जातावयोमृगाः११७।
त्वन्मुखाद्ब्राह्मणा जातास्त्वत्तः क्षत्रमजायत।
वैश्यास्तवोरुजाः शूद्रास्तव पद्भ्यां समुद्भताः११८।

अक्ष्णोः सूर्योनिलः श्रोत्राच्चंद्रमा मनसस्तव।
प्राणोंतः सुषिराज्जातो मुखादग्निरजायत११९।
नाभितो गगनं द्यौश्च शिरसः समवर्त्तत।
दिशः श्रोत्रात्क्षितिः पद्भ्यां त्वत्तः सर्वमभूदिदम्१२०।
न्यग्रोधः सुमहानल्पे यथा बीजे व्यवस्थितः।
ससर्ज्ज विश्वमखिलं बीजभूते तथा त्वयि१२१।
बीजांकुरसमुद्भूतो न्यग्रोधः समुपस्थितः।
विस्तारं च यथा याति त्वत्तः सृष्टौ तथा जगत्१२२।
यथा हि कदली नान्या त्वक्पत्रेभ्योऽभिदृश्यते।
एवं विश्वमिदं नान्यत्त्वत्स्थमीश्वर दृश्यते१२३।
ह्लादिनी त्वयि शक्तिस्सा त्वय्येका सहभाविनी।
ह्लादतापकरीमिश्रा त्वयि नो गुणवर्जिते१२४।
पृथग्भूतैकभूताय सर्वभूताय ते नमः।
व्यक्तं प्रधानं पुरुषो विराट्सम्राट्तथा भवान्१२५।
सर्वस्मिन्सर्वभूतस्त्वं सर्वः सर्वस्वरूपधृक्।

सर्वं त्वत्तः समुद्भूतं नमः सर्वात्मने ततः१२६।
सर्वात्मकोसि सर्वेश सर्वभूतस्थितो यतः।
कथयामि ततः किं ते सर्वं वेत्सि हृदिस्थितं१२७।
यो मे मनोरथो देव सफलः स त्वया कृतः।

तप्तं सुतप्तं सफलं यद्दृष्टोसि जगत्पते१२८।
ब्रह्मोवाच।
तपसस्तत्फलं पुत्र यद्दृष्टोहं त्वयाधुना।
मद्दर्शनं हि विफलं नारदेह न जायते१२९।
वरं वरय तस्मात्त्वं यथाभिमतमात्मनः।
सर्वं संपद्यते तात मयि दृष्टिपथं गते१३०।
नारद उवाच।
भगवन्सर्वभूतेश सर्वस्यास्ते भवान्हृदि।
किमज्ञातं तव स्वामिन्मनसा यन्मयेप्सितम्१३१।
कृता त्वया यथा सृष्टिर्मया दृष्टा तथा विभो।
तेन मे कौतुकं जातं दृष्ट्वा देवर्षिदानवान्१३२।

पुलस्त्य उवाच।
नारदस्य पिता तुष्टो ब्रह्मा देवो दिवस्पतिः।
नारदाय वरं प्रादादृषीणामुत्तमो भवान्१३३।
भविता मत्प्रसादेन कलिकेलिकथाप्रियः।
गतिश्च तेऽप्रतिहता दिवि भूमौ रसातले१३४।
यज्ञोपवीतसूत्रेण योगपट्टावलंबिका।
छत्रिका च तथा वीणा अलंकाराय तेनघ१३५।
विष्णोः समीपे रुद्रस्य तथा शक्रस्य नारद।
द्वीपेषु पार्थिवानां तु सदा प्रीतिं च लप्स्यसे१३६।
वर्णानां तु भवान्शास्तावरोदत्तोमयातव।
तिष्ठ पुत्र यथाकामं सेव्यमानः सुरैर्द्विवि१३७।

Roman transliteration

bhīṣma uvāca|
kṣīrābdhau tu tathā lakṣmīḥ kilotpannā mayā śrutā|
khyātyāṃ bhṛgoḥ samutpannā etadāha kathaṃ bhavān1|
kathaṃ ca dakṣaduhitā dehaṃ tyaktavatī śubhā|
menāyāṃ garbhasaṃbhūtimumāyā janma eva ca2|
kimarthaṃ devadevena patnī haimavatī kṛtā|
virodhaṃ cātha dakṣeṇa bhagavāṃstu bravītu me3|
pulastya uvāca|
idaṃ ca śṛṇu bhūpāla yatpṛṣṭohamiha tvayā|
śrīsaṃbaṃdho mayāpyeṣa śruta āsītpitāmahāt4|
atriputrastu durvāsāḥ paribhrāmyanmahīmimām|
vidyādharīkaremālāṃ dṛṣṭvā saugandhikīṃ śubhām5|
yācayāmāsa me dehi jaṭājūṭe karomyaham|
iti vidyādharī tena pṛṣṭā sā ṛṣiṇā tathā6|
dadau tasmai mudāyuktā tāṃ mālāṃ sa tadā nṛpa|

gṛhītvā suciraṃ kālaṃ śiromālāṃ babaṃdha ha7|
unmatta pretavadvipraḥ śobhamānobravīdidam|
iyaṃ vidyādharī kanyā pīnonnata payodharā8|

śobhālaṃkārasaubhāgyairyuktā dṛṣṭā tato manaḥ|
kṣobhamāyāti me cādya nāhaṃ kāme vicakṣaṇaḥ9|
vrajāmi tāvadanyatra saubhāgyaṃ svaṃ pradarśayan|
evamuktvā sa rājeṃdra paribabhrāma medinīm10|
airāvataṃ samārūḍhaṃ rājānaṃ tridivaukasām|
trailokyādhipatiṃ śakraṃ bhrājamānaṃ śacīpatim11|
tāmātmaśiraso mālāṃ bhramadunmattaṣaṭpadām|
ādāyāmararājāya cikṣeponmattavanmuniḥ12|
gṛhītvā devarājena mālā sā gajamūrddhani|
muktā rarāja sā mālā kailāse jāhnavī yathā13|
madāṃdhakāritākṣosau gaṃdhāghrāṇena vāraṇaḥ|
kareṇādāya cikṣepa tāṃ mālāṃ pṛthivītale14|

tataścukrodha bhagavāndurvāsā munipuṃgavaḥ|
rājeṃdradevarājānaṃ kruddhaścedamuvāca ha15|
aiśvaryamadaduṣṭātmannatistabdhosi vāsava|
śriyodhāmasrajaṃ yasmānmaddattānnābhinaṃdasi16|
trailokyaśrīrato mūḍha vināśamupayāsyati|
maddattā bhavatā mālā kṣiptā yasmānmahītale17|
tasmātpraṇaṣṭalakṣmīkaṃ trailokyaṃ te bhaviṣyati|
yasya saṃjātakopasya bhayameti carācaram18|
taṃ māṃ tvamatigarveṇa devarājāvamanyase|
maheṃdro vāraṇaskaṃdhādavatīrya tvarānvitaḥ19|
prasādayāmāsa muniṃ durvāsasamakalmaṣam|
prasādyamānaḥ sa tadā praṇipātapuraḥsaram20|
nāhaṃ kṣamiṣye bahunā kimuktena śatakrato|
ityuktvā prayayau vipro devarājopi taṃ punaḥ21|
āruhyairāvataṃ nāgaṃ prayayāvamarāvatīm|

tataḥ prabhṛti niḥśrīkaṃ saśakraṃ bhuvanatrayam22|
na yajñāḥ saṃpravartaṃte na tapasyaṃti tāpasāḥ|
na ca dānāni dīyaṃte naṣṭaprāyamabhūjjagat23|
evamatyaṃtaniḥśrīke trailokye sattvavarjite|
devānpratibalodyogaṃ cakrurdaiteyadānavāḥ24|
vijitāstridaśā daityairiṃdrādyāḥ śaraṇaṃ yayuḥ|
pitāmahaṃ mahābhāgaṃ hutāśanapurogamāḥ25|
yathāvatkathite devairbrahmā prāha tathā surān|
kṣīrodasyottaraṃ kūlaṃ jagāma sahitaḥ suraiḥ26|
gatvā jagāda bhagavānvāsudevaṃ pitāmahaḥ|
uttiṣṭha viṣṇo śīghraṃ tvaṃ devatānāṃ hitaṃ kuru27|
tvayā vinā dānavaistu jitāḥ sarve punaḥpunaḥ|
ityuktaḥ puṃḍarīkākṣaḥ puruṣaḥ puruṣottamaḥ28|
apūrvarūpasaṃsthānāṃdṛṣṭvā devānuvāca ha|
tejaso bhavatāṃ devāḥ kariṣyāmyupabṛṃhaṇam29|

vadāmyahaṃ yatkriyatāṃ bhavadbhistadidaṃ surāḥ|
ānīya sahitā daityaiḥ kṣīrābdhau sakalauṣadhīḥ30|
maṃthānaṃ maṃdaraṃ kṛtvā netraṃ kṛtvā ca vāsukim|
mathyatāmamṛtaṃ devāḥ sahāye mayyavasthite31|
sāmapūrvaṃ ca daiteyāṃstatra sambhāṣya karmaṇi|
samānaphalabhoktāro yūṃya cātra bhaviṣyatha32|
mathyamāne ca tatrābdhau yatsamutpadyate'mṛtam|
tatpānādbalino yūyamamarāḥ saṃbhaviṣyatha33|

tathaivāhaṃ kariṣyāmi yathā tridaśavidviṣaḥ|
na prāpsyaṃtyamṛtaṃ devāḥ kevalaṃ kleśabhāginaḥ34|
ityuktā devadevena sarva eva tataḥ surāḥ|
saṃdhānamasuraiḥ kṛtvā yatnavaṃto'mṛtebhavan35|
sarvauṣadhīḥ samānīya devadaiteyadānavāḥ|
kṣiptvā kṣīrābdhipayasi śaradabhrāmalatviṣi36|
maṃthānaṃ maṃdaraṃ kṛtvā netraṃ kṛtvā ca vāsukim|

tato mathitumārabdhā rājeṃdra tarasāmṛtam37|
vibudhāḥ sahitāḥ sarve yataḥ pucchaṃ tataḥ sthitāḥ|
viṣṇunā vāsukerddaityāḥ pūrvakāye niveśitāḥ38|
te tasya prāṇavātena vahninā ca hatattviṣaḥ|
nistejaso'surāḥ sarve babhūvuramaradyute39|
tenaiva mukhaniḥśvāsavāyunātha balāhakaiḥ|
pucchapradeśe varṣadbhistadā cāppayitāḥ surāḥ40|
kṣīrodamadhye bhagavānbrahmā brahmavidāṃ varaḥ|
mahādevo mahātejā viṣṇuprṣṭhanivāsinau41|
bāhubhyāṃ maṃdaraṃ gṛhya padmavatsa paraṃtapaḥ|
śṛṃkhale ca tadā kṛtvā gṛhītvā maṃdarācalam42|
devānāṃ dānavānāṃ ca balamadhye vyavasthitaḥ|
kṣīrodamadhye bhagavānkūrmarūpī svayaṃ hariḥ43|
anyena tejasā devānupabṛṃhitavānhariḥ|
mathyamāne tatastasminkṣīrābdhau devadānavaiḥ44|

havirdhānyabhavatpūrvaṃ surabhiḥ surapūjitā|
jagmurmudaṃ tadā devā dānavāśca mahāmate45|
vyākṣiptacetasaḥ sarve babhūvustimitekṣaṇāḥ|
kimetaditi siddhānāṃ divi ciṃtayatāṃ tadā46|
babhūva vāruṇī devī madāghūrṇitalocanā|
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English translation

Bhīṣma said :

1. I have heard that Lakṣmī was born in the white ocean. How did you say that she was born of Khyāti from Bhṛgu ?

2. How did the auspicious daughter of Dakṣa give up her body? And how was she conceived by Menā and born as Umā?

3. Why did the lord of lords take Himālaya 's daughter as his wife? And why did he have hostility with Dakṣa? May the revered one tell this to me.

Pulastya said :

4. O king, listen to this (account) since you have now asked me. I have heard about this connection of Śrī (with Bhṛgu and Khyāti) from Brahmā .

5-10. Durvāsas , Atri 's son, wandering over this earth, saw a fragant, auspicious, garland in the hand of a Vidyādhari. He solicited her for it (saying): 'Give it to me. I shall place it in the mass of my matted hair'. Thus the Vidyādhari was asked by him. O king, being pleased, she then gave that garland to him. Taking it, he tied it to his head for a long time, and the brāhmaṇa looking like a mad ghost, said this:

'I saw the Vidyādhari maiden, with stout, high breasts, and having charm due to brilliant ornaments; and then my mind gets perturbed today; and I am not skilled in sex. So exhibiting my good fortune, I shall go somewhere else'. O king, saying so, he wandered over the earth.

11-12. Taking from his own head that garland with intoxicating bees hovering over it, he threw it at the bright lord of gods, king of the three worlds, Śacī 's husband, mounted upon Airāvata .

13. Taking that garland, the king of gods, put it on the head of the elephant. There it shone like Ganges on Kailāsa .

14. The elephant, with his eyes blinded by intoxication, held the garland in his trunk for smelling its fragrance, and hurled it on the earth.

15-16. Then Durvāsas, the best of the sages, got angry; and, O king, being angry, said to the king of gods: 'O you Indra , with your mind (turned) wicked due to the intoxication of splendour, you are very stiff, since you do not rejoice at the garland, the abode of wealth, given by me.

17-23. Since you threw the garland given by me on the earth, therefore, O fool, the prosperity of the world will perish. Therefore, these three worlds of you, with their wealth perished, will stand perished. O lord of gods, you have slighted me, of whom, when angered, the movable and the immovable are afraid'. Indra, hastily getting down from the elephant's body, propitiated the sinless sage Durvāsas. Being pleased by (Indra's) prostrations, the brāhmaṇa left, saying: 'I won't pardon you; what is the use of talking too much?' The lord of gods also, mounted upon that elephant, and went to Amarāvatī . Since then these three worlds, along with Indra, were void of affluence. Sacrifices were not performed; ascetics did not practise penance; and gifts were not given; the world had almost perished.

24. When thus the three worlds had become void of affluence and deprived of energy, the Daityas (sons of Diti) and Dānavas (sons of Danu) started military operations against gods.

25-31. The Daityas defeated gods; and Indra and others led by Agni , took refuge with the illustrious Brahmā. Being correctly informed by gods, Brahmā likewise spoke to them. With them he went to the northern shore of the white ocean. Having gone there, the revered Brahmā said to Vāsudeva : "Quickly get up and do whatever is good for the gods. Without you, the gods (would be) repeatedly defeated by the Dānavas." Viṣṇu , the supreme being, having eyes like lotuses, thus addressed, looking at the gods, in an unprecedented poise, said: "O gods, I shall nourish you with strength. I shall tell you what[?] should be done by you. Bringing all herbs (and putting themṣ into the Milky Ocean, and making Vāsuki the string of the churning rod, O gods, with me to help you, churn out, along with the Daityas, the nectar (from the ocean)."

32. Talking to the Daityas in an appeasing manner about that operation (of churning the ocean) (he said to them) "Here you will share the fruit equally."

33-34. (To the gods he said): "O gods, by drinking the nectar which will come up when the ocean will be churned you will become strong. I shall, O gods, act in such a way that the enemies of gods will not obtain nectar (but will) merely suffer anguish."

35. All those gods thus addressed by the lord of gods, entering into a league with the Asuras , exerted to get nectar.

36-37. Gods, Daityas and Dānavas, having collected all herbs threw them into the water of the ocean which was bright like spotless autumnal sky, and having made Mandara mountain the churning rod and Vāsuki, the string of the churning rod, O best king, they started churning (the ocean).

38. All the gods remained (on that side) where the tail (of Vāsuki) was. Viṣṇu put the Daityas (on the side of the) forepart of (the body of) Vāsuki.

39. O you, lustrous like a god, all the Asuras deprived of lustre by his (Vāsuki's) breath and fire became powerless.

40. The gods became stout by the showering clouds produced by that breath on the region of (Vāsuki's) tail.

41-49. In the ocean, revered Brahmā, best among the wise, and Mahādeva of great lustre, remained on the back of Viṣṇu. Brahmā, tormenter of the enemies, holding the Mandara (mountain) with both hands, and preparing a couple of chains for holding the Mandara (mountain) remained between the hosts of gods and demons (Dānavas). Viṣṇu himself, remaining in the ocean in the form of a tortoise,

nourished the gods with unusual lustre. Then, when the Milky Ocean was being churned by gods and demons, first a fragrant receptacle of oblation honoured by gods, became (manifest). O highly intelligent one, the gods and the demons were then glad. Their minds were distracted and their eyes were motionless. While the Siddhas (semi-divine beings possessing eight supernatural powers) were thinking in heaven 'What is this?', the goddess Vāruṇi became (manifest). Her eyes were rolling about due to intoxication. Then turning round from there, and faltering at every step, and having only one garment (on her person), with hair let loose, with her eyes motionless, and their corners red (she said): "I am a goddess giving strength. The demons may take me". Regarding Vāruṇī as impure, the gods let her go. Then the demons took her. She became wine after being taken (by them).

50-54. During the churning, Pārijāta , the wealth of gods, the tree in the paradise, appeared; then came up the hosts of sixty crores of celestial nymphs, (to be) common to gods and demons; and all of them were determined to be common (i.e. available) to the doer of a religious act. Then the moon, delighting the gods, came up. God Śaṅkara implored: "(This) moon will be undoubtedly the ornament of my matted hair; I have taken him". Brahmā agreed to his being the ornament of Hara . Then the deadly poison (came up). By it all gods and demons with (other) deities were afflicted.

55. Mahādeva took and drank that poison at his will. Due to drinking it Mahādeva had his throat turned dark blue.

56. The Nāgas drank the remaining poison that had come up from the White Ocean. Then Dhanvantari himself holding a white umbrella sprang up.

57. He came up holding a pitcher full of nectar. Then the gods became at ease at the sight of the lord of physicians.

58-59. Then the horse (viz. Uccaiḥśravas) and the elephant Airāvata came up. Then goddess Śrī with throbbing lustre and seated upon a blooming lotus, and holding a lotus came from that water. The great sages joyfully praised her with the hymn (called) Śrī-sūkta .

60. Gandharvas led by Viśvāvasu sang before her and the hosts of celestial nymphs headed by Ghṛtācī danced there.

61-62. The rivers, Ganges and others, came there for (giving Lakṣmī) a bath with their water. The quarter-elephants bringing pure water in golden pots, bathed the goddess, the great ruler of all the worlds. The Milky Sea himself gave her a garland of unblooming lotuses. Viśvakarmā put ornaments on her body.

63-66. The hosts of gods like Indra, the Vidyādharas and great snakes, demons (Dānavas). great Daityas, Rākṣasas with Guhyakas , longed for that maiden, who had bathed, put on divine flowers and garments and was adorned with ornaments. Then Brahmā said: "O Vāsudeva, you alone accept her, offered by me to you. The gods and demons have been forbidden by me in this case (i.e. from seeking her hand). I am pleased with your steady performance."

67. And the goddess was (thus) addressed by Brahmā: "O goddess, go to Keśava ; obtaining the bridegroom given by me, be happy for many years."

68. When allgods were watching, she resorted to Hari 's bosom. Then reaching the bosom she said (these) words to the god (Viṣṇu):

69. "O dear to all the world, I am not to be forsaken by you. Being always obedient to you I shall stay on your bosom."

70-71. Then O best king, the gods seen by Lakṣmī, who had resorted to Viṣṇu's bosom, suddenly became very glad, but the Daityas (demons) who were opposed to Viṣṇu, became extremely dejected. Lakṣmī shunned the Dānavas (demons) led by Vipracitti .

72. Then the very powerful Daityas, full of sin seized the nectar which was in the hands of Dhanvantari.

73-75. But Viṣṇu, taking a female form, and alluring the Dānavas with a trick, approaching them, said: "Give the pitcher to me; being obedient to you I shall stay in your house." Seeing that beautiful lady, most lovely in the three worlds and of a charming body, they, with their minds overpowered by greed and longing for her, gave her that nectar and looked in front.

76. Taking that nectar from the Dānavas, Viṣṇu gave it to the gods. Then the hosts of gods led by Śakra drank that nectar.

77. With their weapons and swords raised, the Daityas attacked them. The army of Daityas was then vanquished by gods being mighty after having drunk the nectar.

78-79. Being killed (by gods) they turned to (different) quarters and entered the nether world. Then gods, being glad, saluting (Viṣṇu), the holder of the conch, disc, and mace, repaired, as before, to heaven. Since then, O Bhīṣma , the Dānavas have become eager for (the company of) ladies.

80-84. Mentally cursed by Kṛṣṇa (i.e. Viṣṇu) they went to the lower world. Then the Sun of pleasing lustre, moved along his path. Fire, of charming brilliance blazed aloft and all the beings entertained regard for righteousness and the three worlds endowed with Śrī were protected by Viṣṇu. Then the gods were addressed by Brahmā, preserver of the world:

"I have appointed Viṣṇu and the chief of gods, Lord of Umā, for your protection. And since they are propitious to you when waited upon, they will look after your welfare, and they, taking care of your well-being will grant you boons."

85-86. Saying so the lord went his way. When the grand-sire of all the worlds vanished and when Indra went to heaven, that moment Viṣṇu and Śaṅkara reached Vainkuṇṭha and Kailāsa.

87. Then the king of gods protected the three worlds. Thus glorious Lakṣmī sprang up from the Milky Ocean.

88-90. O great king, this eternal one (i.e. Lakṣmī) was again born with great splendour to Khyāti from Bhṛgu. The great sage Bhṛgu first made his capital, named after her, on the bank of the river Narmadā , and was approved by Brahmā.

Having given her city along with its key to her father, she came to the divine world and coming back again asked her father to return it.

91. When she did not get back the city given to Bhṛgu from him through greed, though she asked for it, then she said to Viṣṇu:

92. "I have been humiliated by my father; he has taken my city. Snatching it from him, give it to me."

93. The lord, with lotus-like eyes and holding the disc and mace, going to Bhṛgu spoke courteously to him:

94. "Give the city to your daughter. Be gracious; give to her both the key and the lock (of the city)." Being angry Bhṛgu said to him:

95. “I will not give her the city. O god, it is not Lakṣmī’s city. I myself have fashioned it. Sir, I will not give it. Stop censuring me.”

96. Again the lord said to him: “Give the city to Lakṣmī. By all means, O great sage, by my order you have to give it up.”

97-98. Then, overcome with anger, Bhṛgu too said to Keśava: “O good one, due to your partiality for your wife, you are now harassing me. O Madhusūdana , you will have ten births in the human world. You will experience many agonies by separation from your wife.”

99. Bhṛgu, extremely angry, thus cursed him. The noble Viṣṇu too, cursed him back.

100. “o best sage, you will not get the affection of your children.” Having (thus) cursed the sage, he went to the world of Brahmā.

101-103. Seeing him (i.e. Brahmā), who was born from the lotus, Keśava said: “Sir, this your son Bhṛgu is very irascible. Without any reason he has cursed me: ‘You will have ten births in the human world (as a human being), and as a result of that (you will) (suffer from) miseries of many kinds, (and have) suffering due to the separation from your wife, which would destroy your might and valour.’ Leaving this world, I shall lie in the great ocean.

104-105. Invoke me for all divine missions”. In order to please Viṣṇu, who was speaking thus, Brahmā, the lord of the world of gods, thus praised him:”You created this world, and the lotus issued from (your) navel. I was born there, and am your servant, O Keśava.

106. O lord, you are the protector of all the worlds, and the creator of the universe. You should not leave the three worlds. This alone is my wish.

107. With the desire for the well-being of the worlds, you live for ten existences among human beings. You are the independent author. Nobody is capable of cursing you.

108. Who is this Bhṛgu? How is it possible for him to curse (you)? Always honour the brāhmaṇas ; the brāhmaṇas are your own body.

109. Resort to light sleep (i.e. Viṣṇu’s sleep at the end of a yuga) O lord; lie in the Milky Ocean. At the time of performing a mission, I shall wake you up.

110-112. Sir, this Śakra, grown by your power and killer of enemies, doing all your deeds as your secondary incarnation, will protect the three worlds; he will obey your order”. Viṣṇu, thus praised, said to Brahmā: “I shall do all that you ask me (to do) O lord.” The lord (Viṣṇu) disappeared; Brahmā did not notice it.

113. When lord Viṣṇu had left, lord Brahmā, the grandsire of the worlds, the source of the worlds, again created the world.

114. Seeing that, Nārada ,the best among those conversant with speech, said (these) words: “The supreme being, with a thousand heads, a thousand eyes, a thousand feet, all-pervading, remained ten fingers above the touch of the earth.

115. Since you are whatever is past and whatever is future, therefore. O father, all this has come up from you, and will come up from you.

116. From you has come up Sacrifice with everything, such as the oblation, the ghee mixed with coagulated milk, and the beasts of two kinds. Ṛks and Sāmans have sprung up from you.

117. Sacrifices have come up from you, and also the elephants; cows have sprung up from you, and also birds and wild beasts.

118. From your mouth the brāhmaṇas came up; the kṣatriyas are born from you. The vaiśyas have been born from your thighs and the śūdras have come up from your feet.

119-121. From your eyes the sun came up; the wind has come from your ear; the moon (has sprung up) from your mind. Breath (has proceeded) from your internal cavity, and fire from your mouth. The sky came up from your navel, and the heaven from your head; quarters from your ear; the earth from your feet; all this has come up from you. As the great fig-tree (the Nyagrodha tree) remains well in a small seed, so all this has come up (from you) with you as the seed.

122. As the fig-tree rises from the seed and the sprout, and grows, in the same way the world rises and grows from you.

123. As the plantain tree and nothing else is beheld from the barks and leaves, similarly, O lord, all this is seen to be residing in you.

124. In you is the pleasing power; it alone has come up with you. In you, free from qualities, the mixed power causing joy and affliction does not exist.

125. Salutation to you, who have remained separately and unitedly, and you who are all the beings. You are the manifest, the (unmanifest) Pradhāna , your first progeny (Virāṭa Puruṣa) and the universal lord.

126. In everything you are the all-in-all; you are everything, and you take up all forms; everything has come up from you; salutation to you, the soul of all.

127. O lord of all, you are the soul of everything, since you are present in all beings; what shall I tell you, since you know everything that is in (our) mind.

128. O lord, you have fulfilled the desire which I had. My penance is well-practised, as I have seen you, O lord of the world.”

Brahmā said :.

129. Son, that is the fruit ofyour penance that you have seen me now. Here, O Nārada, seeing me would not be in vain.

130. Therefore, ask for a boon of your liking. Everything is accomplished, O son, when I am seen.

Nārada said :

131. O sire, O lord of all beings, you remain in the heart of everyone. Is, what is mentally desired by me, not known to you?

132. O lord, I have seen the creation of the world as done by you. Therefore, seeing the gods. sages and demons, curiosity has sprung up in me.

Pulastya said :

133-134. God Brahmā, the lord of heaven, father of Nārada, was pleased, and gave a boon to Nārada: “You are the best among the sages. Due to my favour you will be fond of jesting and promoting

discords, and you will move freely in the heaven, on the earth and in the nether region.

135. O sinless one, your ornaments will be, along with the sacred thread, a cloth thrown over the back, and hanging down the knees, a small umbrella, and a lute.

136. You will always obtain affection in the presence of (i.e. from) Viṣṇu, Rudra , and Śakra, and in the regions of kings.

137. You will be the instructor of the castes. This is the boon I have granted you, O sinless one. Live in heaven at your sweet will with gods waiting upon you."

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 5

Destruction of Dakṣa's Sacrifice

Chapter 5 of 693 · 97 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
कथं सती दक्षसुता देहं त्यक्तवती शुभा।
दक्षयज्ञस्तु रुद्रेण विध्वस्तः केन हेतुना१।
एतन्मे कौतुकं ब्रह्मन्कथं देवो महेश्वरः।
जगामाथ क्रोधवशं त्रिपुरारिर्महायशाः२।
पुलस्त्य उवाच।
गंगाद्वारे पुरा भीष्म दक्षो यज्ञमथारभत्।
तत्र देवासुरगणाः पितरोथ महर्षयः३।
समाजग्मुर्मुदायुक्ताः सर्वे देवाः सवासवाः।
नागा यक्षाः सुपर्णाश्च वीरुदोषधयस्तथा४।
कश्यपो भगवानत्रिः पुलस्त्यः पुलहः क्रतुः।
प्रचेतसोंगिराश्चैव वसिष्ठश्च महातपाः५।
तत्र वेदीं समां कृत्वा चातुर्होत्रं न्यवेशयत्।
होता वसिष्ठस्तत्रासीदंगिराध्वर्युसत्तमः६।
बृहस्पतिरथोद्गाता ब्रह्मा वै नारदस्तथा।

यज्ञकर्मप्रवृत्तौ तु हुयमानेषु चाग्निषु७।
आगता वसवः सर्व आदित्या द्वादशैव तु।
अश्विनौ मरुतश्चैव मनवश्च चतुर्दश८।
एवं यज्ञे प्रवृत्ते तु हुयमानेषु चाग्निषु।
विभूतिं तां परां तत्र भक्ष्यभोज्यकृतां शुभाम्९।
आलोक्य सर्वतो भूमिं समंताद्दशयोजनम्।
महावेदी कृता तत्र सर्वैस्तत्र समन्वितैः१०।
सर्वान्देवान्शक्रमुख्यान्यज्ञे दृष्ट्वा सती शुभा।
तदासानुनयं वाक्यं प्रजापतिमभाषत११।
सत्युवाच।
ऐरावतं समारूढो देवराजः शतक्रतुः।
पत्म्या शच्या सहायातः कृतावासः शतक्रतुः१२।
पापानां यो यमयिता धर्मेणाधर्मिणां प्रभुः।
पत्म्या धूमोर्णया सार्द्धमिहायातः स दृश्यते१३।
यादसां च पतिर्देवो वरुणो लोकभावनः।

गौर्य्या पत्न्या सहायातः प्रचेता मंडपे त्विह१४।
सर्वयक्षाधिपो देवः पुत्रो विश्रवसो मुनेः।
पत्न्या त्विह समायातः सह देव्या धनाधिपः१५।
मुखं यः सर्वदेवानां जंतूनामुदरे स्थितः।
वेदा यदर्थमुत्पन्नास्सोयं यज्ञमुपागतः१६।
निर्ऋती राक्षसेन्द्रोऽसौ दिक्पतित्वे नियोजितः।
स च त्विहागतस्तात पत्न्या सार्द्धं क्रताविह१७।
आयुःप्रदो जगत्यस्मिन्ब्रह्मणा निर्मितः पुरा।
प्राणोपानोव्यानउदानस्समानाह्वयस्तथा१८।
एकोनपंचाशत्केन गणेन परिवारितः।
यज्ञे प्रजापतिश्चासौ वायुर्देवःसमागतः१९।
द्वादशात्मा ग्रहाध्यक्षःचक्षुषी जगतस्त्विह।
पाति वै भुवनं सर्वं देवानां यः परायणः२०।
आयुषश्च वनानां च दिवसानां पतिर्हि यः।
संज्ञा पतिरिहायातो भास्करो लोकपावनः२१।

अत्रिवंशसमुद्भूतो द्विजराजो महायशाः।
नयनानंदजननो लोकनाथो धरातले२२।
ओषधीनां पतिश्चापि वीरुधामपि सर्वशः।
उडुनाथः सपत्नीक इहायातः शशी तव२३।
वसवोष्टौ समायाता अश्विनौ च समागतौ।
वृक्षो वनस्पतिश्चापि गन्धर्वाप्सरसां गणाः२४।
विद्याधरा भूतसंघा वेताला यक्षराक्षसाः।
पिशाचाश्चोग्रकर्माणस्तथान्ये जीवहारकाः२५।
नद्यो नदाः समुद्राश्च द्वीपाश्च सह पर्वतैः।
ग्राम्यारण्याश्च पशवो यदिङ्गं यच्च नेङ्गति२६।
कश्यपो भगवानत्रिर्वसिष्ठश्चापरैः सह।
पुलस्त्यः पुलहश्चैव सनकाद्या महर्षयः२७।
पुण्या राजर्षयश्चैव पृथिव्यां ये च पार्थिवाः।
वर्णाश्चाश्रमिणश्चैव सर्वे ये कर्मकारिणः२८।
किमत्र बहुनोक्तेन ब्राह्मी सृष्टिरिहागता।

भगिन्यो भागिनेयाश्च भगिनीपतयस्त्विमे२९।
स्वभार्यासहिताः सर्वे सपुत्रास्सह बांधवाः।
त्वया समर्चिताः सर्वे दानमानपरिग्रहैः३०।
आमंत्रणा मंत्रितानां सर्वेषां मानना कृता।
एक एवात्र भगवान्पतिर्मे न समागतः३१।
विना तेन त्विदं सर्वं शून्यवत्प्रतिभाति मे।
मन्ये चाहं तु भवता पतिर्मे न निमंत्रितः३२।
विस्मृतस्ते भवेन्नूनं सर्वं शंसतु मे भवान्।
पुलस्त्य उवाच।

तस्यास्तदुक्तं वचनं श्रुत्वा दक्षः प्रजापतिः३३।
पतिस्नेह समायुक्तां प्राणेभ्योपि गरीयसीम्।
अंकमारोप्य तां बालां साध्वीं पतिपरायणाम्३४।
पतिव्रतां महाभागां पतिप्रियहितैषिणीम्।
प्राह गंभीरभावेन शृणु वत्से यथातथम्३५।
येनाद्य कारणेनेह पतिस्ते न निमंत्रितः।

कपालपात्रधृक्चर्मी भस्मावृत तनुस्तथा३६।
शूली मुण्डी च नग्नश्च श्मशाने रमते सदा।
विभूत्याङ्गानि सर्वाणि परिमार्ष्टि च नित्यशः३७।
व्याघ्रचर्मपरीधानो हस्तिचर्मपरिच्छदः।
कपालमालं शिरसि खट्वागं च करे स्थितं३८।
कट्यां वै गोनसं बध्वा लिंगेऽस्थ्नां वलयं तथा।
पन्नगानां तु राजानमुपवीतं च वासुकिम्३९।
कृत्वा भ्रमति चानेन रूपेण सततं क्षितौ।
नग्ना गणाः पिशाचाश्च भूतसंघा ह्यनेकशः४०।
त्रिनेत्रश्च त्रिशूली च गीतनृत्यरतस्सदा।
कुत्सितानि तथान्यानि सदा ते कुरुते पतिः४१।
त्रपाकरो भवेन्मह्यं देवानां संनिधिः कथं।
कीदृक्च वसनं तस्य केतनं प्रति नार्हति४२।
एतैर्दोषैर्मया वत्से लोकानां चैव लज्जया।
नाह्वानं तु कृतं तस्य कारणेन मया सुते४३।

यज्ञस्यास्य समाप्तौ तु पूजां कृत्वा त्वया सह।
आनीय तव भर्त्तारं त्वया सह त्रिलोचनम्४४।
त्रैलोक्यस्याधिकां पूजां करिष्यामि च सत्कृतैः।
एतत्ते सर्वमाख्यातं त्रपायाः कारणं महत्४५।
नात्र मन्युस्त्वया कार्यः सर्वः स्वं भागमर्हति।
अन्यजन्मनि यैर्यादृक्कृतं कर्म शुभाशुभम्४६।
इह जन्मनि ते तादृक्पुत्रिके भुंजते फलम्।
परितापं मा कृथास्त्वं फलं भुंक्ष्व पुराकृतम्४७।
श्रियं परगतां दृष्ट्वा रूपसौभाग्यशोभनाम्।
रूपं च कांतिसौभाग्यं रम्याण्याभरणानि च४८।
कुलेमहतिवैजन्मवपुश्चातीवसुंदरम्।
पूर्वभाग्यैस्तु लभ्यंते नरैरेतानि सुव्रते४९।
मात्मानं परिनिंदेथामाच भाग्यानि सुव्रते।
फलं चैवं विधिकृतं दातुं कस्य तु कः क्षमः५० 1.5.50।
नास्ति वै बलवान्कश्चिन्नमूढो न च पंडितः।

पांडित्यं च बलं चैव जायते पूर्वकर्मणः५१।
एते देवा दिवं प्राप्ताः शोभमानाः स्थिताश्चिरम्।

पुण्येन तपसा चैव क्षेत्रेषुविविधेषुच५२।
यदेभिरार्जितं पुण्यं तस्यैते फलभागिनः।
एवमुक्ता ततः सा तु सती भीष्मरुषान्विता५३।
विनिंदमाना पितरं क्रोधेनारुणितेक्षणा।
एवमेतद्यथा तात त्वया चोक्तं ममाग्रतः५४।
सर्वो जनः पुण्यभागी पुण्येन लभते श्रियं।
पुण्येन लभते जन्म पुण्ये भोगाः प्रतिष्ठिताः५५।
तदयं जगतामीशः सर्वेषामुत्तमोत्तमः।
स्थानान्येतानि सर्वेषां दत्तान्येतेन धीमता५६।
ये गुणास्तस्य देवस्य वक्तुं जिह्वापि वेधसः।
न शक्ता ख्यापने तस्य देवस्य परमेष्ठिनः५७।
भस्मास्थि च कपालानि श्मशाने वसतिस्तथा।
गोनसाद्याश्च ये सर्पाः सर्वे ते भूषणीकृताः५८।

भूतप्रेतगणास्तस्य पिशाचा गुह्यकास्तथा।
एष धाता विधाता च एष पालयिता दिशः५९।
प्रसादेन च रुद्रस्य प्राप्तस्वर्गः पुरंदरः।
यदि रुद्रेस्ति देवत्वं यदि सर्वगतः शिवः६०।
सत्येन तेन ते यज्ञं विध्वंसयतु शंकरः।
यद्यस्ति मे तपः किंचित्कश्चिद्धर्मोथवा कृतः६१।
फलेन तस्य धर्मस्य यज्ञस्ते नाशमर्हति।
प्रियाहं यदि देवस्य यदि मां तारयिष्यति६२।
तेन सत्येन ते गर्वः समाप्तिमभिगच्छतु।
इत्युक्त्वा योगमास्थाय स्वदेहस्थेन तेजसा६३।
निर्ददाह तदात्मानं सदेवासुरपन्नगैः।
किंकिमेतदिति प्रोक्ते गंधर्वगणगुह्यकैः६४।
गंगाकूले तदा मुक्तो देहो वै क्रुद्धया तया।
सौनकं नाम तत्तीर्थं गंगायाः पश्चिमे तटे६५।
श्रुत्वा रुद्रस्तु तद्वार्तां पत्न्यानाश सुदुःखितः।

हंतुं यज्ञं धीरभवत्देवानामिह पश्यताम्६६।
गणकोटिः समादिष्टा ग्रहा वैनायकास्तथा।
भूतप्रेतपिशाचाश्च दक्षयज्ञ विनाशने६७।
तैर्गत्वा विबुधास्सर्वे यज्ञे निर्जित्य नाशिताः।
हते यज्ञे तदा दक्षो निरुत्साहो निरुद्यमः६८।
उपगम्याब्रवीत्त्रस्तो देवदेवं पिनाकिनम्।
न ज्ञातोसि मया देव देवानां प्रभुरीश्वरः६९।
त्वमस्य जगतोधीशः सुरास्सर्वे त्वया जिताः।
कृपां कुरु महेशान गणान्सर्वान्निवर्त्तय७०।
गणैर्नानाविधैर्घोरैर्नानाभूषणभूषितैः।

नानावदनदंतौष्ठैर्नाना प्रहरणोद्यतैः७१।
नाना नागेंद्रसंदष्ट जटाभारोपशोभितैः।
सुदृढोद्धत दर्पाढ्यैर्घोरैर्घोरनिघातिभिः७२।
कामरूपैरकांतैश्च सर्वकामसमन्वितैः।
अनिवार्यबलैश्चोग्रैर्योगिभिर्योगगामिभिः७३।

व्यालोलकेसरजटैर्दंष्ट्रोत्कटहसन्मुखैः।
करींद्रकरटाटोप पाटवैः सिंहदेहिभिः७४।
केचित्परमदाघ्राण घूर्णद्दीपसमप्रभैः।
विचित्रचित्रवसनैर्द्धीरधीरवारदिभिः७५।
मृगव्याघ्रसिंहरुतैस्तरक्ष्वजिनधारिभिः।
भुजंगहारवलयकृतयज्ञोपवीतकैः७६।
शूलासिपट्टिशधरैः परशुप्रासहस्तकैः।
वज्रक्रकचकोदंडकालदंडास्त्रपाणिभिः७७।
गणेश्वरैः सुदुर्द्धर्षैर्वृतः सूर्यो ग्रहैरिव।
देवदेवमहादेव नष्टो यज्ञो दिवं गतः७८।
मृगरूपधरो भूत्वा भयभीतस्तु शंकर।
नमः शङ्खाभदेवाय सगणाय सनंदिने७९।
वृषासनाय सोमाय क्रतुकालांतकाय च।
नमो दिक्चर्मवस्त्राय नमस्ते तीव्रतेजसे८०।
ब्रह्मणे ब्रह्मदेहाय ब्रह्मण्यायामिताय च।

गिरीशाय सुरेशाय ईशानाय नमोनमः८१।
रुद्राय प्रतिवज्राय शिवाय क्रथनाय च।
सुरासुराधिपतये यतीनां पतये नमः८२।
धूम्रोग्राय विरूपाय यज्वने घोररूपिणे।
विरूपाक्षाशुभाक्षाय सहस्राक्षाय वै नमः८३।
मुंडाय चंडमुण्डाय वरखट्वाङ्गधारिणे।
कव्यरूपाय हव्याय सर्वसंहारिणे नमः८४।
भक्तानुकंपिनेत्यर्थं रुद्रजाप्यस्तुताय च।
विरूपाय सुरूपाय रूपाणां शतकारिणे८५।
पंचास्याय शुभास्याय चंद्रास्याय नमो नमः।
वरदाय वरार्हाय कूर्माय च मृगाय च८६।
लीलालकशिखंडाय कमंडलुधराय च।
विश्वनाम्नेथ विश्वाय विश्वेशाय नमोनमः८७।
त्रिनेत्रत्राणमस्माकं त्रिपुरघ्नविधीयतां।
वाङ्मनः कायभावैस्तु प्रपन्नस्य महेश्वर८८।

एवं स्तुतस्तदा देवो दक्षेणापन्नदेहिना।
दिव्येनानेन स्तोत्रेण भृशमाराधितस्तदा८९।
समग्रं ते यज्ञफलं मया दत्तं प्रजापते।

सर्वकामप्रसिर्द्ध्यर्थंफलंप्राप्स्यस्यनुत्तमम्९०।
एवमुक्तो भगवता प्रणम्याथ सुरेश्वरम्।
जगाम स्वनिकेतं तु गणानामेव पश्यताम्९१।
पत्न्याः शोकेन वै देवो गंगाद्वारे तदास्थितः।
तां सतीं चिंतयानस्तु क्व नु सामेप्रियागता९२।
तस्य शोकाभिभूतस्य नारदो भवसंन्निधौ।
सा ते सती या देवेश भार्या प्राणसमामृता९३।
हिमवद्दुहिता सा च मेनागर्भसमुद्भवा।
जग्राह देहमन्यं सा वेदवेदार्थवेदिनी९४।
श्रुत्वा देवस्तदा ध्यानमवतीर्णामपश्यत।
कृतकृत्यमथात्मानं कृत्वा देवस्तदास्थितः९५।
संप्राप्तयौवना देवी पुनरेव विवाहिता।

एवं हि कथितं भीष्म यथा यज्ञो हतः पुरा९६।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखण्डे दक्षयज्ञविध्वंसोनाम पञ्चमोऽध्यायः५।

Roman transliteration

bhīṣma uvāca|
kathaṃ satī dakṣasutā dehaṃ tyaktavatī śubhā|
dakṣayajñastu rudreṇa vidhvastaḥ kena hetunā1|
etanme kautukaṃ brahmankathaṃ devo maheśvaraḥ|
jagāmātha krodhavaśaṃ tripurārirmahāyaśāḥ2|
pulastya uvāca|
gaṃgādvāre purā bhīṣma dakṣo yajñamathārabhat|
tatra devāsuragaṇāḥ pitarotha maharṣayaḥ3|
samājagmurmudāyuktāḥ sarve devāḥ savāsavāḥ|
nāgā yakṣāḥ suparṇāśca vīrudoṣadhayastathā4|
kaśyapo bhagavānatriḥ pulastyaḥ pulahaḥ kratuḥ|
pracetasoṃgirāścaiva vasiṣṭhaśca mahātapāḥ5|
tatra vedīṃ samāṃ kṛtvā cāturhotraṃ nyaveśayat|
hotā vasiṣṭhastatrāsidaṃgirādhvaryusattamaḥ6|
bṛhaspatirathodgātā brahmā vai nāradastathā|

yajñakarmapravṛttau tu hūyamāneṣu cāgniṣu7|
āgatā vasavaḥ sarva ādityā dvādaśaiva tu|
aśvinau marutaścaiva manavaśca caturdaśa8|
evaṃ yajñe pravṛtte tu hūyamāneṣu cāgniṣu|
vibhūtiṃ tāṃ parāṃ tatra bhakṣyabhojyakṛtāṃ śubhām9|
ālokya sarvato bhūmiṃ samaṃtāddaśayojanam|
mahāvedī kṛtā tatra sarvaistatra samanvitaiḥ10|
sarvāndevānśakramukhyānyajñe dṛṣṭvā satī śubhā|
tadāsānunayaṃ vākyaṃ prajāpatimabhāṣata11|
satyuvāca|
airāvataṃ samārūḍho devarājaḥ śatakratuḥ|
patnyā śacyā sahāyātaḥ kṛtāvāsaḥ śatakratuḥ12|
pāpānāṃ yo yamayitā dharmeṇādharmiṇāṃ prabhuḥ|

patnyā dhūmorṇayā sārddhamihāyātaḥ sa dṛśyate13|
yādasāṃ ca patirddevo varuṇo lokabhāvanaḥ|

gauryyā patnyā sahāyātaḥ pracetā maṃḍape tviha14|
sarvayakṣādhipo devaḥ putro viśravaso muneḥ|
patnyā tviha samāyātaḥ saha devyā dhanādhipaḥ15|
mukhaṃ yaḥ sarvadevānāṃ jaṃtūnāmudare sthitaḥ|
vedā yadarthamutpannāssoyaṃ yajñamupāgataḥ16|
niṛtī rākṣasendro'sau dikpatitve niyojitaḥ|
sa ca tvihāgatastāta patnyā sārddhaṃ kratāviha17|
āyuḥprado jagatyasminbrahmaṇā nirmitaḥ purā|
prāṇopānovyānaudānassamānāhvayastathā18|
ekonapaṃcāśatkena gaṇena parivāritaḥ|
yajñe prajāpatiścāsau vāyurdevaḥsamāgataḥ19|
dvādaśātmā grahādhyakṣaḥcakṣuṣī jagatastviha|
pāti vai bhuvanaṃ sarvaṃ devānāṃ yaḥ parāyaṇaḥ20|
āyuṣaśca vanānāṃ ca divasānāṃ patirhi yaḥ|
saṃjñā patirihāyāto bhāskaro lokapāvanaḥ21|

atrivaṃśasamudbhūto dvijarājo mahāyaśāḥ|
nayanānaṃdajanano lokanātho dharātale22|
oṣadhīnāṃ patiścāpi vīrudhāmapi sarvaśaḥ|
uḍunāthaḥ sapatnīka ihāyātaḥ śaśī tava23|
vasavoṣṭau samāyātā aśvinau ca samāgatau|
vṛkṣo vanaspatiścāpi gandharvāpsarasāṃ gaṇāḥ24|
vidyādharā bhūtasaṃghā vetālā yakṣarākṣasāḥ|
piśācāścograkarmāṇastathānye jīvahārakāḥ25|
nadyo nadāḥ samudrāśca dvīpāśca saha parvataiḥ|
grāmyāraṇyāśca paśavo yadiṅgaṃ yacca neṅgati26|
kaśyapo bhagavānatrirvasiṣṭhaścāparaiḥ saha|
pulastyaḥ pulahaścaiva sanakādyā maharṣayaḥ27|
puṇyā rājarṣayaścaiva pṛthivyāṃ ye ca pārthivāḥ|
varṇāścāśramiṇaścaiva sarve ye karmakāriṇaḥ28|
kimatra bahunoktena brāhmī sṛṣṭirihāgatā|

bhaginyo bhāgineyāśca bhaginīpatayastvime29|
svabhāryāsahitāḥ sarve saputrāssaha bāṃdhavāḥ|
tvayā samarcitāḥ sarve dānamānaparigrahaiḥ30|
āmaṃtraṇā maṃtritānāṃ sarveṣāṃ mānanā kṛtā|
eka evātra bhagavānpatirme na samāgataḥ31|
vinā tena tvidaṃ sarvaṃ śūnyavatpratibhāti me|
manye cāhaṃ tu bhavatā patirme na nimaṃtritaḥ32|
vismṛtaste bhavennūnaṃ sarvaṃ śaṃsatu me bhavān|
pulasya uvāca|
tasyāstaduktaṃ vacanaṃ śrutvā dakṣaḥ prajāpatiḥ33|
patisneha samāyuktāṃ prāṇebhyopi garīyasīm|
aṃkamāropya tāṃ bālāṃ sādhvīṃ patiparāyaṇām34|
pativratāṃ mahābhāgāṃ patipriyahitaiṣiṇīm|
prāha gaṃbhīrabhāvena śṛṇu vatse yathātatham35|
yenādya kāraṇeneha patiste na nimaṃtritaḥ|

kapālapātradhṛkcarmī bhasmāvṛta tanustathā36|
śūlī muṇḍī ca nagnaśca śmaśāne ramate sadā|

vibhūtyāṅgāni sarvāṇi parimārṣṭi ca nityaśaḥ37|
vyāghracarmaparīdhāno hasticarmaparicchadaḥ|
kapālamālaṃ śirasi khaṭvāgaṃ ca kare sthitaṃ38|
kaṭyāṃ vai gonasaṃ badhvā liṃge'sthnāṃ valayaṃ tathā|
pannagānāṃ tu rājānamupavītaṃ ca vāsukim39|
kṛtvā bhramati cānena rūpeṇa satataṃ kṣitau|
nagnā gaṇāḥ piśācāśca bhūtasaṃghā hyanekaśaḥ40|
trinetraśca triśūlī ca gītanṛtyaratassadā|
kutsitāni tathānyāni sadā te kurute patiḥ41|
trapākaro bhavenmahyaṃ devānāṃ saṃnidhiḥ kathaṃ|
kīdṛkca vasanaṃ tasya ketanaṃ prati nārhati42|
etairdoṣairmayā vatse lokānāṃ caiva lajjayā|
nāhvānaṃ tu kṛtaṃ tasya kāraṇena mayā sute43|

yajñasyāsya samāptau tu pūjāṃ kṛtvā tvayā saha|
ānīya tava bharttāraṃ tvayā saha trilocanam44|
trailokyasyādhikāṃ pūjāṃ kariṣyāmi ca satkṛtaiḥ|
etatte sarvamākhyātaṃ trapāyāḥ kāraṇaṃ mahat45|
nātra manyustvayā kāryaḥ sarvaḥ svaṃ bhāgamarhati|
anyajanmani yairyādṛkkṛtaṃ karma śubhāśubham46|
iha janmani te tādṛkputrike bhuṃjate phalam|
paritāpaṃ mā kṛthāstvaṃ phalaṃ bhuṃkṣva purākṛtam47|
śriyaṃ paragatāṃ dṛṣṭvā rūpasaubhāgyaśobhanām|
rūpaṃ ca kāṃtisaubhāgyaṃ ramyāṇyābharaṇāni ca48|
kulemahativaijanmavapuścātīvasuṃdaram|
pūrvabhāgyaistu labhyaṃte narairetāni suvrate49|
mātmānaṃ pariniṃdethāmāca bhāgyāni suvrate|
phalaṃ caivaṃ vidhikṛtaṃ dātuṃ kasya tu kaḥ kṣamaḥ50 1.5.50|
nāsti vai balavānkaścinnamūḍho na ca paṃḍitaḥ|

pāṃḍityaṃ ca balaṃ caiva jāyate pūrvakarmaṇaḥ51|
ete devā divaṃ prāptāḥ śobhamānāḥ sthitāściram|
puṇyena tapasā caiva kṣetreṣuvividheṣuca52|
yadebhirārjitaṃ puṇyaṃ tasyaite phalabhāginaḥ|
evamuktā tataḥ sā tu satī bhīṣmaruṣānvitā53|
viniṃdamānā pitaraṃ krodhenāruṇitekṣaṇā|
evametadyathā tāta tvayā coktaṃ mamāgrataḥ54|
sarvo janaḥ puṇyabhāgī puṇyena labhate śriyaṃ|
puṇyena labhate janma puṇye bhogāḥ pratiṣṭhitāḥ55|
tadayaṃ jagatāmīśaḥ sarveṣāmuttamottamaḥ|
sthānānyetāni sarveṣāṃ dattānyetena dhīmatā56|
ye guṇāstasya devasya vaktuṃ jihvāpi vedhasaḥ|
na śaktā khyāpane tasya devasya parameṣṭhinaḥ57|
bhasmāsthi ca kapālāni śmaśāne vasatistathā|
gonasādyāśca ye sarpāḥ sarve te bhūṣaṇīkṛtāḥ58|

bhūtapretagaṇāstasya piśācā guhyakāstathā|
eṣa dhātā vidhātā ca eṣa pālayitā diśaḥ59|
prasādena ca rudrasya prāptasvargaḥ puraṃdaraḥ|
yadi rudresti devatvaṃ yadi sarvagataḥ śivaḥ60|
satyena tena te yajñaṃ vidhvaṃsayatu śaṃkaraḥ|
yadyasti me tapaḥ kiṃcitkaściddharmothavā kṛtaḥ61|
phalena tasya dharmasya yajñaste nāśamarhati|

priyāhaṃ yadi devasya yadi māṃ tārayiṣyati62|
tena satyena te garvaḥ samāptimabhigacchatu|
ityuktvā yogamāsthāya svadehasthena tejasā63|
nirdadāha tadātmānaṃ sadevāsurapannagaiḥ|
kiṃkimetaditi prokte gaṃdharvagaṇaguhyakaiḥ64|
gaṃgākūle tadā mukto deho vai kruddhayā tayā|
saunakaṃ nāma tattīrthaṃ gaṃgāyāḥ paścime tate65|
śrutvā rudrastu tadvārttāṃ patnyānāśa suduḥkhitaḥ|

haṃtuṃ yajñaṃ dhīrabhavatdevānāmiha paśyatām66|
gaṇakoṭiḥ samādiṣṭā grahā vaināyakāstathā|
bhūtapretapiśācāśca dakṣayajña vināśane67|
tairgatvā vibudhāssarve yajñe nirjitya nāśitāḥ|
hate yajñe tadā dakṣo nirutsāho nirudyamaḥ68|
upagamyābravīttrasto devadevaṃ pinākinam|
na jñātosi mayā deva devānāṃ prabhurīśvaraḥ69|
tvamasya jagatodhīśaḥ surāssarve tvayā jitāḥ|
kṛpāṃ kuru maheśāna gaṇānsarvānnivarttaya70|
gaṇairnānāvidhairghorairnānābhūṣaṇabhūṣitaiḥ|
nānāvadanadaṃtauṣṭhairnānā praharaṇodyataiḥ71|
nānā nāgeṃdrasaṃdaṣṭa jaṭābhāropaśobhitaiḥ|
sudṛḍhoddhata darpāḍhyairghorairghoranighātibhiḥ72|
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vicitracitravasanairddhīradhīravāradibhiḥ75|
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namaḥ śaṅkhābhadevāya sagaṇāya sanaṃdine79|
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namo dikcarmavastrāya namaste tīvratejase80|
brahmaṇe brahmadehāya brahmaṇyāyāmitāya ca|

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rudrāya prativajrāya śivāya krathanāya ca|
surāsurādhipataye yatīnāṃ pataye namaḥ82|
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English translation

Bhīṣma said :

1. How did Satī , Dakṣa 's auspicious daughter, cast off her body? For what reason was Dakṣa's sacrifice destroyed by Rudra ?

2. I have also a desire to know why lord Śiva , the destroyer of Tripura and greatly renowned, got angry.

Pulastya spoke :

3-8. O Bhīṣma , in olden time, Dakṣa commenced a sacrifice at Haridvāra . There hosts of gods, Pitṛs (manes), and great sages, all gods with Indra , Nāgas , Yakṣas , Suparṇas , creepers and herbs, and revered Kaśyapa , Atri , Pulastya , Pulaha , Kratu , Pracetas , Aṅgiras and Vasiṣṭha of great penance had assembled. Making the altar even, he appointed four priests. Vasiṣṭha was the Hotṛ (reciting the Ṛgvedic prayers at the sacrifice); Aṅgiras was the best Adhvaryu (officiating priest); Bṛhaspati was the Udgātṛ (chanting the hymns of Sāmaveda) and Nārada the Brahmā (-priest). When the sacrifice commenced and oblations were offered into fires, all the Vasus and the twelve Ādityas , the two Aśvins , Maruts and the fourteen Manus arrived there.

9-11. When thus the sacrifice proceeded and (oblations were) offered into fires, then seeing that great bright splendour of food and the ground around upto ten yojanas , and the great altar prepared by all that had gathered there, and seeing, at the sacrifice, all gods led by Śakra , the auspicious Satī, spoke the following words to Prajāpati .

Satī said :

12. King of gods, Indra, mounted on Airāvata , has come with his wife Śacī , and has stayed here.

13. He, who curbs sins and who is by nature the lord of the virtuous, has arrived here with his wife Dhūmorṇā .

14. God Varuṇa (also called) Pracetas, lord of the aquatic animals and the creators of the world, has come to this pavilion along with his wife Gaurī ,

15. The lord of wealth (i.e. Kubera), the supreme ruler of all the Yakṣas, and the son of the sage Viśravas , has come here with his wife Sahadevī.

16-17. He, who is the mouth of all gods, who resides in the bellies of all creatures, and for whom the sacrifices have come up, he, Niṛtī [Nirṛtī?], the lord of the Rākṣasas , who has been appointed as the lord of the (south-western) direction, O dear father, has come to this sacrifice with his wife.

18-19. Lord Vāyu , the giver of life in this world, and created in olden time by Brahmā, and known as Prāṇa , Apāna , Vyāna , Udāna (and) Samāna , and surrounded by his forty-nine attendants, has come to this sacrifice.

20-21. Bhāskara (the Sun), having twelve souls, lord of the planets, the (two) eyes of the world, and the best resort of the gods, the lord of life, of the forests and the lord of days, the husband of Saṃjñā and the purifier of the worlds, has come here.

22-23. Your Moon, born in the family of Atri, and lord of the brāhmaṇas , of great fame, delighting the eyes, lord of the world, by all means the master of the herbs and creepers on the earth, the lord of the constellations, has arrived here with his wife.

24-28. The eight Vasus have come; the two Asvins have arrived; and Trees, Herbs, Gandharvas and the groups of the celestial nymphs, Vidyādharas , groups of ghosts, vampires, Yakṣas and demons, goblins of horrible deeds, and others who take away life, great rivers, and streams, oceans and islands, with mountains, and wild beasts, as well as the movable and the immovable, revered Kaśyapa, Atri, and Vasiṣṭha with other (sages), and great sages like Pulastya, Pulaha and Sanaka and others, righteous royal sages, and also the kings of the earth, all people of various castes and of the orders of life, and all labourers (have arrived here).

29-30. What is the use of prolixity in this case? The creation of Brahmā has come here. Sisters, their sons and their brothers-in-law with their wives and sons, (and) with their relatives, all these—who have been honoured by you with gifts, regards and with attendants (are assembled here).

31. You have honoured all who were invited by you; but my revered husband alone has not come.

32. All this appears to me to be void without him. I think you have not invited my husband.

33-37. In all probability you have forgotten him. Tell me everything.

Pulastya said :

Having heard the words uttered by her, Dakṣa Prajāpati, placing that virtuous, magnanimous young woman on his lap, solemnly said to her, who was devoted to her husband, and was full of love for him, the one more important to her than her own life, who desired what was dear to and good for her husband: “My dear child, hear precisely why your husband was not invited. He holds the pot of skull; puts on a hide; his body is covered over with ashes; holds a trident; has a garland ofheads round his neck; is naked; and always rejoices in the cemetery; he always rubs his body with ashes.

38-41. He puts on a tiger's hide, and has a garment of elephant's skin. On his head there is a string of skulls and he has in his hand, a club with a skull at its top and has a snake tied round his waist; has put a ring round his organ of generation; has made Vāsuki , the lord of serpents, his sacred thread. He always moves in this form on the earth. (He has with him) many naked attendants, goblins, and groups of creatures. He has three eyes, a trident, and is always engaged in music and dance. Your husband always does similar (other) contemptible things.

42. (He) in the presence of gods would cause shame to me. What kind of garment does he have? He does not honour (i.e. care for) a residence.

43. O child, due to these faults and fearing public censure I have not invited him, O my daughter.

44-45. After this sacrifice is over, bringing your husband and honouring him with you, I shall offer the three-eyed one, with respects, a worship uncommon in the three worlds. I have told you this great reason for (my) shame.

46-49. You should not be angry for this; everyone should have what he deserves. O daughter, those who have done any good or bad deed in a previous existence, get its fruit like (i.e. according to) that in this existence. Seeing other's prosperity, charming with grace and good fortune, do not get excited enjoy the fruit of (what was) done formerly. O you virtuous lady, appearance, beauty and blessedness, delightful ornaments, and birth in a great family, and extremely handsome body—all these are obtained by men due to good fortune.

50-51. Do not censure yourself, O virtuous lady, nor blame your destiny. This is the destined fruit. Who can give it to whom? No one is strong, or foolish, or wise. Wisdom or power comes due to former deeds.

52. These gods have secured heaven, and the shining ones have remained there and in various fields, for a long time by means of religious merit and penance.

53-57. They enjoy the fruit of the religious merit that they have earned."

Thus addressed, that chaste lady, full of terrible wrath, with her eyes red with anger, and condemning her father (said): father, it is as you told me. Every person partakes of his religious merit; gets wealth by means of his merit; gets birth as a result of his religious merit; and enjoyments have their basis in religious merit. Therefore he is the lord of the worlds, and. the best of the best. By him, the intelligent one, these positions are given to all these, That highest god has those virtues which even the tongue of the Creator is unable to narrate.

58. The ashes, bones, skulls, residence in a cemetery, the serpents like gonasa , evil spirits, his attendants, ghosts, fiends, Guhyakas are his ornaments.

59-64. He is the author and the creator; he guards the quarters. By the favour of Rudra, Indra attained heaven. If there is godhead in Rudra, if Śiva is omnipotent, then truly Śaṅkara should destroy your sacrifice. If I have some penance (to my credit), or if I have moral merit, then by the fruit of that merit your sacrifice will perish. If I am dear to the lord, if he will liberate me, then truly your pride will come to an end."

Speaking thus, and contemplating the supreme spirit, she burnt herself with the lustre residing in her body, while the gods, demons, serpents, Gandharvas, attendants and Guhyakas said: "Oh! what is this, what is this?"

65. Then she, the angry one, cast her body on the bank of the Ganges . That sacred place called Saunaka is on the western bank of the Ganges.

66. Hearing that news, Rudra, extremely pained at the loss of his wife, thought of destroying the sacrifice even when the gods were watching it.

67. For the destruction of Dakṣa's sacrifice, the crores of his attendants were ordered; and also the evil demons, the followers of Gajānana , the spirits, ghosts and fiends (were ordered).

68. Having gone (to the place of the sacrifice) they vanquished all gods; caused them to flee. When the sacrifice was destroyed, Dakṣa became devoid of energy and inactive.

69-70. Being alarmed, he approached Śaṅkara, the god of gods, and said to him: "I did not know your true character as the lord and master of the gods. You are the lord of this world, and gods are conquered by you. O great lord, favour me and withdraw all your attendants.

71-77. The sacrifice has gone to the heaven after being caused to fly away by your brave attendants of various kinds, of various mouths, teeth and lips, ready with various kinds of weapons, shining with matted hair, being bitten (i.e. touched) by many great serpents, full of intense and excessive pride, terrible, and hitting terribly, taking forms according to their desire, ugly-looking, having all desires, having invincible power, fearful, having armours, and moving trickishly, having unsteady matted hair, their laughing faces looking fierce due to the fangs, having great energy like the cheeks of elephants (?), having bodies like lions, and some of them stinking with madness and staggering like lamp (-flames) having quivering brilliance. (They are) crying like beasts, tigers, and lions, wearing hides like hyenas, using the wreaths of sepents [serpents?] as sacred threads, holding lances, swords and sharp-edged spears, carrying in their hands hatchets and barbed missiles, and destructive weapons, saws, bows and (other) fatal missiles.

78. Sacrifice, surrounded by very invincible powerful attendants like the sun with planets, O Śaṅkara, and taking the form of a deer, and being frightened, fled and went to heaven.

79-80. My saluation to the god resembling a conch, accompanied by his attendants, and by Nandi . My salutation to Soma , seated on a bull, and the destroyer of the sacrifice and time, and to him having the quarters as his garments, and to him of strong lustre.

81-87. My salutation to Brahmā, Brahmaṇya , having the body of Brahmā, to the unlimited one, to Girīśa, to the lord of gods, and to Īśāna , to Rudra, to him resembling the thunderbolt, to Śiva, to Krathana , to the lord of the gods, and of demons and sages; to Dhūmogra, Virūpa , Yajvan , to the one of a fearful form, to Virūpākṣa , Aśubhākṣa, and Sahasrākṣa ; to Muṇḍa , Caṇḍamuṇḍa, the holder of an excellent club with a skull at the top, to Kavyarūpa, Havya , and the destroyer of all; my salutation to (the lord), compassionate to his devotees and to him praised by the muttered prayer (addressed) to Rudra; to Virūpa, Sarūpa , to him who takes hundreds of forms; my salutation to Pañcāsya , Śubhāsya and Candrāsya, to the giver of boons, to Varāha , to Kūrma and to Mṛga ; to him having a sportive lock of hair, and to the holder of a water-pot, to Viśvanāman, to Viśva and to Viśveśa .

88. O three-eyed one, O destroyer of Tripura, give protection to us (and to me) who have taken refuge in you, through sincerity of speech, mind and body."

89. The lord, thus praised by Dakṣa, with his body afflicted, and propitiated very much with this divine eulogy (said):

90. "O Prajapati , I have given you the entire fruit of the sacrifice. You will get its excellent fruit leading to the accomplishment of all (your) desires."

91. Thus addressed by the lord, Dakṣa, having saluted the lord of gods, and being watched by śiva's attendants, went to his residence.

92. (And) then the lord, due to the grief for his wife Satī, and thinking of her—'Where has (my) beloved gone?'—remained at Gaṅgādvāra .

93. Nārada approached him who was overpowered by grief. (He said): "O lord of gods, that Satī, your wife, is dead.

94. She, the knower of the Vedas and their significance, has taken up another body as the daughter of Himavat , born from the womb of Mena ."

95. Having heard this, the lord saw her descending into his meditation. Regarding himself blessed, the lord then remained (there).

96. Attaining youth, the goddess married again. Thus, O Bhīṣma, I have told you how the Sacrifice perished in olden times.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 6

Birth of Devas, Daityas, Birds and Serpents etc.

Chapter 6 of 693 · 79 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
देवानां दानवानां च गंधर्वोरगरक्षसाम्।
उत्पत्तिं विस्तरेणेमां गुरो ब्रूहि यथाविधि१।
पुलस्त्य उवाच।
संकल्पाद्दर्शनात्स्पर्शात्पूर्वेषां सृष्टिरुच्यते।
दक्षात्प्राचेतसाद्ऊर्ध्वं सृष्टिर्मैथुनसंभवा२।
यथा ससर्ज चैवासौ तथैव शृणु कौरव।
यदा तु सृजतस्तस्य देवर्षिगणपन्नगान्३।
न वृद्धिमगमल्लोकस्तदा मैथुनयोगतः।
दक्षः पुत्रसहस्राणि तदासिक्न्यामजीजनत्४।
तांस्तु दृष्ट्वा महाभागान्सिसृक्षून्विविधाः प्रजाः।
नारदः प्राह हर्यश्वान्दक्षपुत्रान्समागतान्५।
भुवः प्रमाणं सर्वं तु ज्ञात्वोर्द्धमध एव वा।
ततः सृष्टिं विशेषेण कुरुध्वमृषिसत्तमाः६।
ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतोदिशम्।

अद्यापि न निवर्त्तंते समुद्रादिव सिंधवः७।
हर्यश्वेषु प्रणष्टेषु पुनर्दक्षः प्रजापतिः।
वीरिण्यामेव पुत्राणां सहस्रमसृजत्प्रभुः८।
शबलाश्वा नाम ते च समेताः सृष्टिकर्मणि।
नारदोनुगतान्प्राह पुनस्तान्पूर्ववन्मुनिः९।
भुवः प्रमाणं सर्वं तु ज्ञात्वा भ्रातृनथो पुनः।
आगत्य च पुनः सृष्टिं करिष्यथ विशेषतः१०।
तेपि तेनैव मार्गेण जग्मुर्भ्रात्रनुगास्तदा।
ततः प्रभृति न भ्रातुः कनीयान्मार्गमिच्छति११।
अन्वेष्टा दुःखमाप्नोति तेन तत्परिवर्जयेत्।
ततस्तेष्वपि नष्टेषु(यु) षष्टिं कन्याः प्रजापतिः१२।
वीरिण्यां जनयामास दक्षः प्राचेतसस्तदा।
प्रादात्स दश धर्माय कश्यपाय त्रयोदश१३।
विंशतिसप्त सोमाय चतस्रोरिष्टनेमिने।
द्वे चैव भृगुपुत्राय द्वे कृशाश्वाय धीमते१४।

द्वे चैवांगिरसे प्रादात्तासां नामानि विस्तरात्।
शृणु त्वं देवमातॄणां प्रजाविस्तारमादितः१५।
अरुंधती वसुर्जामिर्लम्बा भानुर्मरुत्वती।
संकल्पा च मुहुर्ता च साध्या विश्वा च भामिनी१६।
धर्मपत्न्यः समाख्यातास्तासां पुत्रान्निबोध मे।
विश्वेदेवास्तु विश्वायाः साध्या साध्यानजीजनत्१७।
मरुत्वत्यां मरुत्वंतो वसोस्तु वसवस्तथा।
भानोस्तु भानवो जाता मूहुर्त्ताया मुहुर्तजाः१८।
लंबायां घोषनामानो नागवीथी तु जामिजा।
पृथिवीतलसंभूतमरुंधत्यामजायत१९।
संकल्पायास्तु संकल्पा वसु सृष्टिं निधारय।
ज्योतिष्मतंश्च ये देवा व्यापकाः सर्वतोदिशम्२०।
वसवस्ते समाख्यातास्तेषां नामानि मे शृणु।
आपो ध्रुवश्च सोमश्च धरश्चैवानिलोनलः२१।
प्रत्यूषश्च प्रभासश्च वसवोष्टौ प्रकीर्तिताः।

आपस्य पुत्राश्चत्वारः श्रांतो वैतण्ड एव च२२।
अपि शांतो मुनिर्वभ्रुर्यज्ञरक्षाधिकारिणः।
ध्रुवस्य कालः पुत्रस्तु वर्चाः सोमादजायत२३।
द्रविणो हव्यवाहश्च धर पुत्राविमौ स्मृतौ।
कल्पांतस्थस्ततः प्राणो रमणः शिशिरोपि च२४।
मनोहरो धवश्चाथ शिवो वाथ हरेः सुताः।
शिवो मनोजवं पुत्रमविज्ञातगतिप्रदम्२५।
अवाप चानलः पुत्रानग्निप्रायगुणांस्ततः।
तत्र शाखो विशाखश्च निगमेषु स्वयंभुवः२६।
अपत्यं कृत्तिकानां च कार्तिकेयस्ततः स्मृतः।
प्रत्यूषस्य ऋभुः पुत्रो मुनिर्नामाथ देवलः२७।
विश्वकर्मा प्रभासस्य पुत्रः शिल्पी प्रजापतिः।
प्रासादभवनोद्यान प्रतिमा भूषणादिषु२८।
तटाकारामकूपेषु त्रिदशानां च वर्द्धकिः।
अजैकपादहिर्बुध्न्यो विरूपाक्षोथ रैवतः२९।

हरश्च बहुरूपश्च त्र्यंबकश्च सुरेश्वरः।
सावित्रश्च जयंतश्च पिनाकी चापराजितः३०।
एते रुद्रास्समाख्याता एकादश गणेश्वराः।
एतेषां मानसानां तु त्रिशूलवरधारिणाम्३१।
कोट्यश्चतुरशीतिस्तु तत्पुत्राश्चाक्षया मताः।
दिक्षु सर्वासु ये रक्षां प्रकुर्वन्ति गणेश्वराः३२।
एते वै पुत्रपौत्राश्च सुरभीगर्भसंभवाः।
कश्यपस्य प्रवक्ष्यामि पुत्रपौत्रादि पत्निषु३३।
अदितिर्दितिर्दनुश्चैव अरिष्टा सुरसा तथा।

सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा३४।
कद्रू खसा मुनिस्तद्वत्तासु पुत्रान्निबोध मे।
तुषिता नाम ये देवाश्चाक्षुषस्यांतरे मनोः३५।
वैवस्वतेंतरे चैव आदित्या द्वादश स्मृताः।
इन्द्रो धाता भगस्त्वष्टा मित्त्रोऽथ वरुणोऽर्यमा३६।
विवस्वान्सविता पूषा अंशुमान्विष्णुरेव च।

एते सहस्रकिरणा आदित्या दाद्वश स्मृताः३७।
मारीचात्कश्यपाज्जाताः पुत्त्रास्तेऽदितिनंदनाः।
कृशाश्वस्य ऋषेः पुत्रा देवप्रहरणाः स्मृताः३८।
एते देवगणास्तात प्रतिमन्वंतरेषु च।
उत्पद्यंते विलीयंते कल्पेकल्पे तथैव च३९।
दितिः पुत्रद्वयं लेभे कश्यपादिति नः श्रुतम्।
हिरण्यकशिपुं चैव हिरण्याक्षं तथैव च४०।
हिरण्यकशिपोस्तद्वज्जातं पुत्रचतुष्टयम्।
प्रह्लादश्चानुह्लादश्च संह्लादोह्लाद एव च४१।
प्रह्लादपुत्रा आयुष्मान्शिबिर्बाष्कलिरेव च।
विरोचनश्चतुर्थस्तु स बलिं पुत्रमाप्तवान्४२।
बलेः पुत्रशतं त्वासीद्बाणज्येष्ठं ततो नृप।
धृतराष्ट्रस्तथासूर्य्यो विवस्वानंशुतापनः४३।
निकुम्भनामा गुर्वक्षः कुक्षिर्भीमोथ भीषणः।
एवमन्ये तु बहवो बाणोज्येष्ठो गुणाधिकः४४।

बाणस्सहस्रबाहुस्तु सर्वास्त्रगुणसंयुतः।
तपसा तोषितो यस्य पुरे वसति शूलधृत्४५।
महाकालत्वमगमत्साार्थ्यं यस्य पिनाकिनः।
हिरण्याक्षस्य पुत्रोभूद्धंधको नामनामतः४६।
भूतसंतापनश्चैव महानागस्तथैव च।
एतेभ्यः पुत्रपौत्राणां कोटयः सप्तसप्ततिः४७।
महाबला महाकाया नानारूपा महौजसः।
दनुः पुत्रशतं लेभे कश्यपाद्वरदर्पितम्४८।
विप्रचित्तिः प्रधानोभूद्देषां मध्ये महाबलः।
द्विरष्टमूर्द्धा शकुनिस्तथा शंकुशिरोधरः४९।
अयोमुखः शंबरश्च कपिलो वामनस्तथा।
मरीचिर्मागधश्चैव हरिर्गजशिरास्तथा५० 1.6.50।
निद्राधरश्च केतुश्च केतुवीर्यः शतक्रतुः।
इन्द्रमित्रग्रहश्चैव वज्रनाभस्तथैव च५१।
एकवस्त्रो महाबाहुर्वज्राक्षस्तारकस्तथा।

असिलोमा पुलोमा च विकुर्वाणो महासुरः५२।
स्वर्भानुर्वृषपर्वा च एवमाद्या दनोस्सुताः।

स्वर्भानोः सुप्रभा कन्या शची चैव पुलोमजा५३।
उपदानवी मयस्यासीत्तथा मंदोदरी कुहुः।
शर्मिष्ठा सुंदरी चैव चंडा च वृषपर्वणः५४।
पुलोमा कालका चैव वैश्वनरसुते उभे।
बह्वपत्यो महासत्वो मारीचस्य परिग्रहः५५।
तयोः षष्टिसहस्राणि दानवानां पुराभवन्।
पौलोमान्कालखंजांश्च मारीचोजनयत्पुरा५६।
अवध्या ये नराणां वै हिरण्यपुरवासिनः।
चतुर्मुखाल्लब्धवरा ये हता विजयेन तु५७।
विप्रचित्तिः सिंहिकायां नव पुत्रानजीजनत्।
हिरण्यकशिपोर्येवै भागिनेयास्त्रयोदश५८।
कंसः शंखश्च राजेन्द्र नलो वातापिरेव च।
इल्वलो नमुचिश्चैव खसृमश्चांजनस्तथा५९।

नरकः कालनाभश्च परमाणुस्तथैव च।
कल्पवीर्यश्च विख्यातो दनुवंशविवर्द्धनः६०।
संह्लादस्य तु दैत्यस्य निवातकवचाः कुले।
अवध्याः सर्वदेवानां गंधर्वोरगराक्षसाम्६१।
ये हता बलमाश्रित्य अर्जुनेन रणाजिरे।
षट्कन्या जनयामास ताम्रा मारीचवीर्यतः६२।
शुकीं श्येनीं च भासीं च सुगृध्रीं गृध्रिकां शुचिम्।
शुकी शुकानुलूकांश्च जनयामास धर्मतः६३।
श्येनी श्येनांश्च भासी च कुररानप्यजीजनत्।
गृध्री गृध्रान्सुगृध्री च पारावतविहंगमान्६४।
हंस सारस कारंड प्लवान्शुचिरजीजनत्।
एते ताम्रासुताः प्रोक्ता विनताया निशामय६५।
गरुडः पतगश्रेष्ठोऽरुणश्चेशः पतत्रिणाम्।
सौदामिनी तथा कन्या येयं नभसि विश्रुता६६।
संपातिश्च जटायुश्च अरुणस्य सुतावुभौ।

संपातिपुत्रो बभ्रुश्च शीघ्रगश्चातिविश्रुतः६७।
जटायोः कर्णिकारश्च शतगामी च विश्रुतौ।
तेषामसंख्यमभवत्पक्षिणां पुत्रपौत्रकम्६८।
सुरसायां सहस्रं तु सर्पाणामभवत्पुरा।
सहस्रशिरसां कद्रूः सहस्रं प्राप सुव्रता६९।
प्रधानास्तेषु विख्याता षड्विंशतिररिन्दम।
शेषवासुकिककर्कोट शंखैरावतकंबलाः७०।
धनंजय महानील पद्माश्वतर तक्षकाः।
एलापत्र महापद्म धृतराष्ट्र बलाहकाः७१।
शंखपाल महाशंख पुष्पदंष्ट्रं शुभाननाः।

शंखरोमा च नहुषो रमणः पणिनस्तथा७२।
कपिलो दुर्मुखश्चापि पतंजलिमुखास्तथा।
एषामनंतमभवत्सर्वेषां पुत्रपौत्रकम्७३।
प्रायशो यत्पुरादग्धं जनमेजयमंदिरे।
रक्षोगणं क्रोधवशा सुनामानमजीजनत्७४।

दंष्ट्रिणां नियुतं तेषां भीमसेनादगात्क्षयम्।
दंष्ट्रिं गोमायु काकादीन्महिषीर्गोवराङ्गनाः७५।
सुरभिर्जनयामास कश्यपात्त्रितयं पुरा।
मुनिर्मुनीनां च गणं गणमप्सरसां तथा७६।
तथा किन्नरगंधर्वानरिष्टा जनयद्बहुन्।
तृणवृक्षलता गुल्ममिरा सर्वमजीजनतत्७७।
खसा तु यक्षरक्षांसि जनयामास कोटिशः।
एते कश्यपदायादाः शतशोथ सहस्रशः७८।
एष मन्वंतरे भीष्म सर्गः स्वारोचिषे स्मृतः।
ततस्त्वेकोनपंचाशन्मरुतः कश्यपाद्दितिः।
जनयामास धर्मज्ञ सर्वानमरवल्लभान्७९।

Roman transliteration

bhīṣma uvāca|
devānāṃ dānavānāṃ ca gaṃdharvoragarakṣasām|
utpattiṃ vistareṇemāṃ guro brūhi yathāvidhi1|
pulastya uvāca|
saṃkalpāddarśanātsparśātpūrveṣāṃ sṛṣṭirucyate|
dakṣātprācetasādūrdhvaṃ sṛṣṭirmaithunasaṃbhavā2|
yathā sasarja caivāsau tathaiva śṛṇu kaurava|
yadā tu sṛjatastasya devarṣigaṇapannagān3|
na vṛddhimagamallokastadā maithunayogataḥ|
dakṣaḥ putrasahasrāṇi tadāsiknyāmajījanat4|
tāṃstu dṛṣṭvā mahābhāgānsisṛkṣūnvividhāḥ prajāḥ|
nāradaḥ prāha haryaśvāndakṣaputrānsamāgatān5|
bhuvaḥ pramāṇaṃ sarvaṃ tu jñātvorddhamadha eva vā|
tataḥ sṛṣṭiṃ viśeṣeṇa kurudhvamṛṣisattamāḥ6|
te tu tadvacanaṃ śrutvā prayātāḥ sarvatodiśam|

adyāpi na nivarttaṃte samudrādiva siṃdhavaḥ7|
haryaśveṣu praṇaṣṭeṣu punardakṣaḥ prajāpatiḥ|
vīriṇyāmeva putrāṇāṃ sahasramasṛjatprabhuḥ8|
śabalāśvā nāma te ca sametāḥ sṛṣṭikarmaṇi|
nāradonugatānprāha punastānpūrvavanmuniḥ9|
bhuvaḥ pramāṇaṃ sarvaṃ tu jñātvā bhrātṝnatho punaḥ|
āgatya ca punaḥ sṛṣṭiṃ kariṣyatha viśeṣataḥ10|
tepi tenaiva mārgeṇa jagmurbhrātranugāstadā|
tataḥ prabhṛti na bhrātuḥ kanīyānmārgamicchati11|
anveṣṭā duḥkhamāpnoti tena tatparivarjayet|
tatasteṣvapi naṣṭeṣu(yu) ṣaṣṭiṃ kanyāḥ prajāpatiḥ12|

vīriṇyāṃ janayāmāsa dakṣaḥ prācetasastadā|
prādātsa daśa dharmāya kaśyapāya trayodaśa13|
viṃśatisapta somāya catasroriṣṭanemine|
dve caiva bhṛguputrāya dve kṛśāśvāya dhīmate14|

dve caivāṃgirase prādāttāsāṃ nāmāni vistarāt|
śṛṇu tvaṃ devamātṝṇāṃ prajāvistāramāditaḥ15|
aruṃdhatī vasurjāmirlambā bhānurmarutvatī|
saṃkalpā ca muhūrtā ca sādhyā viśvā ca bhāminī16|
dharmapatnyaḥ samākhyātāstāsāṃ putrānnibodha me|
viśvedevāstu viśvāyāḥ sādhyā sādhyānajījanat17|
marutvatyāṃ marutvaṃto vasostu vasavastathā|
bhānostu bhānavo jātā mūhūrttāyā muhūrtajāḥ18|
laṃbāyāṃ ghoṣanāmāno nāgavīthī tu jāmiyā|
pṛthivītalasaṃbhūtamaruṃdhatyāmajāyata19|
saṃkalpāyāstu saṃkalpā vasu sṛṣṭiṃ nidhāraya|
jyotiṣmataṃśca ye devā vyāpakāḥ sarvatodiśam20|
vasavaste samākhyātāsteṣāṃ nāmāni me śṛṇu|
āpo dhruvaśca somaśca dharaścaivānilonalaḥ21|
pratyūṣaśca prabhāsaśca vasavoṣṭau prakīrtitāḥ|

āpasya putrāścatvāraḥ śrāṃto vaitaṇḍa eva ca22|
api śāṃto munirvabhruryajñarakṣādhikāriṇaḥ|
dhruvasya kālaḥ putrastu varcāḥ somādajāyata23|
draviṇo havyavāhaśca dhara putrāvimau smṛtau|
kalpāṃtasthastataḥ prāṇo ramaṇaḥ śiśiropi ca24|
manoharo dhavaścātha śivo vātha hareḥ sutāḥ|
śivo manojavaṃ putramavijñātagatipradam25|
avāpa cānalaḥ putrānagniprāyaguṇāṃstataḥ|
tatra śākho viśākhaśca nigameṣu svayaṃbhuvaḥ26|
apatyaṃ kṛttikānāṃ ca kārtikeyastataḥ smṛtaḥ|
pratyūṣasya rbhuḥ putro munirnāmātha devalaḥ27|
viśvakarmā prabhāsasya putraḥ śilpī prajāpatiḥ|
prāsādabhavanodyāna pratimā bhūṣaṇādiṣu28|
taṭākārāmakūpeṣu tridaśānāṃ ca varddhakiḥ|
ajaikapādahirbudhnyo virūpākṣotha raivataḥ29|

haraśca bahurūpaśca tryaṃbakaśca sureśvaraḥ|
sāvittraśca jayaṃtaśca pinākī cāparājitaḥ30|
ete rudrāssamākhyātā ekādaśa gaṇeśvarāḥ|
eteṣāṃ mānasānāṃ tu triśūlavaradhāriṇām31|
koṭyaścaturaśītistu tatputrāścākṣayā matāḥ|
dikṣu sarvāsu ye rakṣāṃ prakurvanti gaṇeśvarāḥ32|
ete vai putrapautrāśca surabhīgarbhasaṃbhavāḥ|
kaśyapasya pravakṣyāmi putrapautrādi patniṣu33|
aditirditirdanuścaiva ariṣṭā surasā tathā|
surabhirvinatā caiva tāmrā krodhavaśā irā34|
kadrū khasā munistadvattāsu putrānnibodha me|
tuṣitā nāma ye devāścākṣuṣasyāṃtare manoḥ35|
vaivasvateṃtare caiva ādityā dvādaśa smṛtāḥ|
indro dhātā bhagastvaṣṭā mittro'tha varuṇo'ryamā36|
vivasvānsavitā pūṣā aṃśumānviṣṇureva ca|

ete sahasrakiraṇā ādityā dādvaśa smṛtāḥ37|
mārīcātkaśyapājjātāḥ puttrāste'ditinaṃdanāḥ|
kṛśāśvasya ṛṣeḥ putrā devapraharaṇāḥ smṛtāḥ38|
ete devagaṇāstāta pratimanvaṃtareṣu ca|
utpadyaṃte vilīyaṃte kalpekalpe tathaiva ca39|
ditiḥ putradvayaṃ lebhe kaśyapāditi naḥ śrutam|
hiraṇyakaśipuṃ caiva hiraṇyākṣaṃ tathaiva ca40|
hiraṇyakaśipostadvajjātaṃ putracatuṣṭayam|
prahlādaścānuhlādaśca saṃhlādohlāda eva ca41|
prahlādaputrā āyuṣmāṅśibirbāṣkalireva ca|
virocanaścaturthastu sa baliṃ putramāptavān42|
baleḥ putraśataṃ tvāsīdbāṇajyeṣṭhaṃ tato nṛpa|
dhṛtarāṣṭrastathāsūryyo vivasvānaṃśutāpanaḥ43|
nikumbhanāmā gurvakṣaḥ kukṣirbhaumotha bhīṣaṇaḥ|
evamanye tu bahavo bāṇojyeṣṭho guṇādhikaḥ44|

bāṇassahasrabāhustu sarvāstraguṇasaṃyutaḥ|
tapasā toṣito yasya pure vasati śūladhṛt45|
mahākālatvamagamatsārthyaṃ yasya pinākinaḥ|
hiraṇyākṣasya putrobhūdaṃdhako nāmanāmataḥ46|
bhūtasaṃtāpanaścaiva mahānāgastathaiva ca|
etebhyaḥ putrapautrāṇāṃ koṭayaḥ saptasaptatiḥ47|
mahābalā mahākāyā nānārūpā mahaujasaḥ|
danuḥ putraśataṃ lebhe kaśyapādvaradarpitam48|
vipracittiḥ pradhānobhūdeṣāṃ madhye mahābalaḥ|
dviraṣṭamūrddhā śakunistathā śaṃkuśirodharaḥ49|
ayomukhaḥ śaṃbaraśca kapilo vāmanastathā|
marīcirmāgadhaścaiva harirgajaśirāstathā50 1.6.50|
nidrādharaśca ketuśca ketuvīryaḥ śatakratuḥ|
indramitragrahaścaiva vajranābhastathaiva ca51|
ekavastro mahābāhurvajrākṣastārakastathā|

asilomā pulomā ca vikurvāṇo mahāsuraḥ52|
svarbhānurvṛṣaparvā ca evamādyā danossutāḥ|
svarbhānoḥ suprabhā kanyā śacī caiva pulomajā53|
upadānavī mayasyāsīttathā maṃdodarī kuhūḥ|
śarmiṣṭhā suṃdarī caiva caṃḍā ca vṛṣaparvaṇaḥ54|
pulomā kālakā caiva vaiśvanarasute ubhe|
bahvapatyo mahāsatvo mārīcasya parigrahaḥ55|
tayoḥ ṣaṣṭisahasrāṇi dānavānāṃ purābhavan|
paulomānkālakhaṃjāṃśca mārīcojanayatpurā56|
avadhyā ye narāṇāṃ vai hiraṇyapuravāsinaḥ|
caturmukhāllabdhavarā ye hatā vijayena tu57|
vipracittiḥ siṃhikāyāṃ nava putrānajījanat|
hiraṇyakaśiporyevai bhāgineyāstrayodaśa58|
kaṃsaḥ śaṃkhaśca rājendra nalo vātāpireva ca|
ilvalo namuciścaiva khasṛmaścāṃjanastathā59|

narakaḥ kālanābhaśca paramāṇustathaiva ca|
kalpavīryaśca vikhyāto danuvaṃśavivarddhanaḥ60|
saṃhlādasya tu daityasya nivātakavacāḥ kule|
avadhyāḥ sarvadevānāṃ gaṃdharvoragarākṣasām61|
ye hatā balamāśritya arjunena raṇājire|
ṣaṭkanyā janayāmāsa tāmrā mārīcavīryataḥ62|

śukīṃ śyenīṃ ca bhāsīṃ ca sugṛdhrīṃ gṛdhrikāṃ śucim|
śukī śukānulūkāṃśca janayāmāsa dharmataḥ63|
śyenī śyenāṃśca bhāsī ca kurarānapyajījanat|
gṛdhrī gṛdhrānsugṛdhrī ca pārāvatavihaṃgamān64|
haṃsa sārasa kāraṃḍa plavānśucirajījanat|
ete tāmrāsutāḥ proktā vinatāyā niśāmaya65|
garuḍaḥ patagaśreṣṭho'ruṇaśceśaḥ patatriṇām|
saudāminī tathā kanyā yeyaṃ nabhasi viśrutā66|
saṃpātiśca jaṭāyuśca aruṇasya sutāvubhau|

saṃpātiputro babhruśca śīghragaścātiviśrutaḥ67|
jaṭāyoḥ karṇikāraśca śatagāmī ca viśrutau|
teṣāmasaṃkhyamabhavatpakṣiṇāṃ putrapautrakam68|
surasāyāṃ sahasraṃ tu sarpāṇāmabhavatpurā|
sahasraśirasāṃ kadrūḥ sahasraṃ prāpa suvratā69|
pradhānāsteṣu vikhyātā ṣṣaḍviṃśatirarindama|
śeṣavāsukikarkoṭa śaṃkhairāvatakaṃbalāḥ70|
dhanaṃjaya mahānīla padmāśvatara takṣakāḥ|
elāpatra mahāpadma dhṛtarāṣṭra balāhakāḥ71|
śaṃkhapāla mahāśaṃkha puṣpadaṃṣṭraṃ śubhānanāḥ|
śaṃkharomā ca nahuṣo ramaṇaḥ paṇinastathā72|
kapilo durmukhaścāpi pataṃjalimukhāstathā|
eṣāmanaṃtamabhavatsarveṣāṃ putrapautrakam73|
prāyaśo yatpurādagdhaṃ janamejayamaṃdire|
rakṣogaṇaṃ krodhavaśā sunāmānamajījanat74|

daṃṣṭriṇāṃ niyutaṃ teṣāṃ bhīmasenādagātkṣayam|
daṃṣṭri gomāyu kākādīnmahiṣīrgovarāṅganāḥ75|
surabhirjanayāmāsa kaśyapātttritayaṃ purā|
munirmunīnāṃ ca gaṇaṃ gaṇamapsarasāṃ tathā76|
tathā kinnaragaṃdharvānariṣṭā janayadbahūn|
tṛṇavṛkṣalatā gulmamirā sarvamajījanatat77|
khasā tu yakṣarakṣāṃsi janayāmāsa koṭiśaḥ|
ete kaśyapadāyādāḥ śataśotha sahasraśaḥ78|
eṣa manvaṃtare bhīṣma sargaḥ svārociṣe smṛtaḥ|
tatastvekonapaṃcāśanmarutaḥ kaśyapādditiḥ|
janayāmāsa dharmajña sarvānamaravallabhān79|

English translation

Bhīṣma said :

1. O sire, tell me duly and in detail, about the birth of gods, demons and of the Gandharvas , serpents and goblins.

Pulastya spoke :

2. The creation in ancient times is said to be effected by volition, sight and touch; (but) the creation after Prācetasa Dakṣa is effected by coitus.

3-4. Listen, O Kaurava , as to how he created (gods etc.): When he was creating groups of gods, sages and serpents, the world did not grow. So Dakṣa generated thousands of sons on his young maid-servant.

5-6. Seeing those magnanimous ones (i.e. Dakṣa's sons), desiring to create various kinds of beings, Nārada said to Dakṣa's sons who approached him:

"O you best sages, knowing the entire measure of the earth up and down, you should (proceed to) create with discrimination."

7. Having heard these words, they went in all directions; and even now have not returned as rivers from the sea.

8. When Haryaśvas had disappeared, Dakṣa Prajāpati again produced a thousand sons on Vīriṇī .

9-10. Those (sons) named Śabalāśva gathered in the act of creation. To them, who went after (i.e. approached) Nārada, the sage told as before:

"Having known the entire extent of the earth, and coming back, you will especially undertake the creation."

11. They followed their brothers along the same path. Since then a younger brother does not desire(to follow) the path of the (elder) brother.

12-16. The one who follows, gets into trouble; therefore, one should avoid it. When they too disappeared, Prācetasa Dakṣa Prajāpati generated sixty daughters on Vīriṇī. He gave (in marriage) ten (daughters) to Dharma , and thirteen to Kaśyapa , twenty-seven to Soma , and four to Ariṣṭanemi , two to Bhṛgu 's son, two to intelligent Kṛśāśva , and gave two to Aṅgiras . Hear in detail the names of these mothers of gods and the expanse of mankind from the beginning: Arundhatī , Vasu , Jāmī , Lambā , Bhānu , Marutvatī , Saṅkalpā , Muhūrtā , Sādehyā, and the beautiful Viśvā .

17. These are known to be the wives of Dharma. Know from me their sons; Viśvedevas were (the sons) of Viśvā, and Sādhyā gave birth to Sādhyas .

18. Marutvāns were born of Marutvatī, and Vasavas of Vasu; Bhānus of Bhānu and Muhūrtajas of Muhūrtā.

19. Those known as Ghoṣa were born of Lambā and Nāgavīthīs were born of Jāmī. Pṛthvītala and Sambhūta were born of Arundhatī.

20-23. Saṃkalpas were born of Saṃkalpā. Understand (now) the progeny of Vasu. Gods, bright and pervading all quarters, are called Vasus . Hear their names from me: Āpa, Dhruva , Soma, Dhara , Anila , Anala , Pratyūṣa and Prabhāsa are known as the eight Vasus. Āpa had four sons: Śrānta , Vaitaṇḍa and Śānta and the sage Babhru —(they were) the officers protecting the sacrifice. Kāla was the son of Dhruva, and Varcas was born from Soma.

24-25. Draviṇa and Havyavāha —these two are said to be the sons of Dhara. Hari 's sons were: Kalpāntastha and Prāṇa , Ramaṇa and also Śiśira , as well as the charming Dhava and Śiva . Śiva obtained a son, having the mind's speed and giving (causing) unknown speed.

26. Anala also obtained sons like Śākha , Viśākha —self-existent in (supreme authorities on?) the Vedas —having mostly the qualities of fire.

27. Then Kārtikeya was known to be the child of the Kṛttikās . Ṛbhu , Muni and Devala were the sons of Pratyūṣa.

28-34. Viśvakarmā Prajāpati was the son of Prabhāsa. He was an architect (skilled) in (fashioning) palaces, houses, gardens, images, ornaments, lakes, parks and wells; he also was the carpenter of gods. Ajaikapāda , Ahirbudhnya , Virūpākṣa , Raivata , Hara , Bahurūpa , Tryambaka the lord of gods, Sāvitra , Jayanta , Pinākin, and Aparājita —these eleven, the lords of (Śiva's) attendants, are called Rudra . These mind-born ones and holders of tridents are said to have eighty-four crores of imperishable sons, who, being the principal attendants in all the directions, protect; these are the sons and grandsons born from the womb of Surabhi . I shall name the sons and grandsons of Kaşyapa's wives: Aditi , Diti , Danu , Ariṣṭā , Surasā , Surabhi, Vinatā , Tāmrā , Krodhavaśā , Irā, Kadrū , Khasā, and Muni.

35-39. Hear now the (names of the) sons born from them: Those gods who were known as Tuşita in the period of Cākṣuşa Manu were known as the twelve Ādityas in the Vaivasvata period. Indra , Dhātā , Bhaga , Tvaṣṭā , Mitra , Varuṇa , Aryaman , Vivasvān , Savitā , Pūṣan , Aṃśumān , and Viṣṇu —these twelve are thousand-rayed Ādityas. From Kaśyapa, the son of Marīca , were born the sons of Aditi. The sons of the sage Kṛśāśva are known as Devapraharaṇa . These groups of gods, O dear one, are born and perish in the Manu -periods and in each Kalpa .

40. We have heard that Diti got two sons, Hiraṇyakaśipu and Hiraṇyākṣa , from Kaśyapa.

41. Similarly, four sons were born from Hiraṇyakaśipu: Prahlāda , Anuhlāda , Saṃhlāda , and Uhlāda.

42. The sons of Prahlāda were Āyuşmān , Śibi , and Bāşkali . The fourth son was Virocana by name. He got a son named Bali .

43. O king, Bali had a hundred sons with Bāṇa as the eldest; and also Dhṛtarāṣṭra , Sūrya , Vivasvān and Aṃśutāpana.

44. Nikumbha , Nāmāgu, Vakşa , Kukşi , Bhauma , and Bhīşaṇa were many other (sons): but the eldest, viz. Bāṇa was preeminent in virtues.

45-47. Bāṇa had a thousand arms, and was endowed with excellence (in the use) of all missiles; and in his city the Trident-holder, pleased by his (i.e. Bāṇa's) penance lived, and his being the destroyer (Mahākāla) of the world became significant. Hiraṇyākṣa's son was Andhaka by name. And Bhūtasantāpana , and Mahānāga also were (his sons). From these were born seventy-seven crores of sons and grandsons.

48. They were very powerful, had gigantic bodies and many forms and were very vigorous. From Kaśyapa, Danu obtained a hundred sons proud of boons.

49-53. Among them Vipracitti , of great power, was the chief. (Others were) Dviraṣṭamūrdhā, Śakuni , Śaṅkuśirodhara , Ayomukha , Śambara , Kapila , Vāmana , Marīci , Māgadha , and Hari. Gajaśiras , Nidrādhara, Ketu , Ketuvīrya Taśakratu, Indramitragraha, Vrajanābha, Ekavastra, Mahābāhu , Vajrākşa , Tāraka , Asiloman , Puloman , Vikurvāṇa, Mahāpura , Svarbhānu , and Vṛşaparvan —these and others were also Danu's sons. Suprabhā was Svarbhānu's daughter, and Śacī was the daughter of Puloman.

54. Maya 's daughters were Upadānavī , Mandodarī and Kuhū . Vṛşaparvan's daughters were Sarmiṣṭhā , Sundarī and Caṇḍā .

55. Pulomā and Kālakā were the two daughters of Vaiśvānara ; Mārīca 's very spirited wife had many children.

56. From the two, sixty-thousand Dānavas were born in olden times; Mārīca generated the Paulomas and Kālakhañjas .

57. They, living in Hiraṇyapura , having obtained a boon from Brahmā , were incapable of being killed by men, but were killed by Arjuna .

58-60. Vipracitti begot nine sons on Siṃhikā . Hiraṇyakaśipu's sister's sons were thirteen: Kaṃsa , Śaṃkha, Rājendra, Nala , Vātāpi , Ilvala , Namuci , Khasṛma , Añjana , Naraka , Kālanābha , Paramāṇu and the well-known Kalpavīrya, who exalted Danu's race.

61-63. In the family of the demon Saṃhlāda, (were) born the Nivātakavacas , incapable of being killed by all gods, Gandharvas, serpents and fiends, (but) who were killed in battle by Arjuna resorting to power. From the semen of Mārīca, Tāmrā gave birth to six daughters: Śukī , Śyenī , Bhāsī , Sugṛdhrī, Gṛdhrikā and Śucī. Śukī lawfully gave birth to parrots and owls.

64. śyenī gave birth to hawks and Bhāsī to ospreys, Gṛdhrī to vultures and Sugṛdhrī to birds like pigeons.

65-67. Śucī gave birth to swans, cranes and ducks. These are said to be the sons of Tāmrā. Listen to (the names of the offspring) of Vinatā: Garuḍa , the best among birds, and Aruṇa , the lord of birds, and daughter Saudāminī well-known in the sky. Sampāti and Jaṭāyu were the two sons of Aruṇa; Sampāti's son was Babhru, who was swift and very well-known.

68. Jaṭāyu's famous sons were Karṇikāra and Śatagāmin. From them innumerable sons and grandsons of birds were born.

69. A thousand serpents were formerly born on Surasā. Kadrū, of a good vow, obtained a thousand (sons), the Nāgas .

70-74. Of them, O subduer of enemies, twenty-six prominent ones are famous: Śeṣa , Vāsuki , Karkoṭa , Śaṅkha , Airāvata , Kambala , Dhanañjaya , Mahānīla , Padma , Aśvatara , Takṣaka , Elāpatra , Mahāpadma , Dhṛtarāṣṭra, Balāhaka , Śaṅkhapāla , Mahāśaṅkha , Puṣpadaṃṣṭra, Śubhānana, Śaṅkha, Romāca, Nahuṣa , Ramaṇa, Paṇina, Kapila, Durmukha , and Patañjali . These had innumerable sons and grandsons, who were mostly burnt in the abode of Janamejaya . Krodhavaśā gave birth to the well-known group of demons.

75-76. A lakh of these snakes perished at the hands of Bhīmasena . From Kaśyapa Surabhi formerly gave birth to snakes, jackals, crows etc. and the triad of buffaloes, cows and excellent ladies. Similarly, Muni gave birth to a group of sages and of the celestial nymphs.

77. In the same, way, Ariṣṭā gave birth to many Kinnaras and Gandharvas; Irā created all the grass, trees and clumps of creepers.

78. Khasā gave birth to crores of Yakṣas and demons. These hundreds and thousands are Kaśyapa's relatives.

79. O Bhīṣma , this is known to be the creation in the Manu-period named Svārociṣa . Then, O you, conversant with religious law, Diti gave birth to forty-nine Maruts , all dear to gods.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 7

Description of Manu Periods

Chapter 7 of 693 · 114 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
दितेः पुत्राः कथं जाता मरुतो देववल्लभाः।
देवैर्जग्मुश्च सापत्नैः कस्मात्सख्यमनुत्तमम्१।
पुलस्त्य उवाच।
पुरा दैवासुरे युद्धे हतेषु हरिणा सुरैः।
पुत्रपौत्रेषु शोकार्ता गता भूलोकमुत्तमम्२।
पुष्करेषु महातीर्थे सरस्वत्यास्तटे शुभे।
भर्तुराराधनपरा तप उग्रं चचार ह३।
दितिर्वै दैत्यमाता तु ऋषिकार्येण सुव्रता।
फलाहारा तपस्तेपे कृच्छ्रचांद्रायणादिभिः४।
यावद्वर्षशतं साग्रं जराशोकसमाकुला।
ततः सा तपसा तप्ता वसिष्ठादीनपृच्छत५।
कथयंतु भवंतो मे पुत्रशोकविनाशनम्।
व्रतं सौभाग्यफलदमिहलोके परत्र च६।
ऊचुर्वसिष्ठप्रमुखा ज्येष्ठस्य पूर्णिमाव्रतम्।

यस्य प्रसादादभवत्सुतशोकविवर्जिता७।
भीष्म उवाच।
श्रोतुमिच्छाम्यहं ब्रह्मन्ज्येष्ठस्य पूर्णिमाव्रतम्।
सुतानेकोनपंचाशद्येन लेभे पुनर्दितिः८।
पुलस्त्य उवाच।
यद्वसिष्ठादिभिः पूर्वं दित्यै संकथितं व्रतम्।
विस्तरेण तदेवेदं मत्सकाशान्निशामय९।
ज्येष्ठे मासि सिते पक्षे पौर्णमास्यां यतव्रता।
स्थापयेदव्रणं कुंभं सिततण्डुलपूरितम्१०।
नानाफलयुतं तद्वदिक्षुदंडसमन्वितम्।
सितवस्त्रयुगच्छन्नंसितचंदनचर्चितम्११।
नानाभक्ष्यसमोपेतं सहिरण्यं तु शक्तितः।
ताम्रपात्रं गुडोपेतं तस्योपरि निवेशयेत्१२।
तस्मादुपरि ब्रह्माणं सौवर्णं पद्मकोटरे।
कुर्यात्शार्करयोपेतां सावित्रीं तस्य वामतः१३।

गंधंधूपं तयोर्दद्याद्गीतं वाद्यं च कारयेत्।
तदभावे कथं कुर्याद्यथा पद्मे पितामहः१४।
ब्रह्माह्वयां च प्रतिमां कृत्वा गुडमयीं शुभाम्।
शुक्लपुष्पाक्षततिलैरर्चयेत्पद्मसंभवम्१५।
ब्राह्माय पादौ संपूज्य जंघे सौभाग्यदाय च।
विरिंचायोरुयुग्मं च मन्मथायेति वै कटिम्१६।
स्वच्छोदरायेत्युदरमतंद्रायेत्युरो विधेः।
मुखं पद्ममुखायेति बाहु वै वेदपाणये१७।
नमः सर्वात्मने मौलिमर्च्चयेच्चापि पंकजम्।
ततः प्रभाते तत्कुंभं ब्राह्मणाय निवेदयेत्१८।
ब्राह्मणं भोजयेद्भक्त्या स्वयं तु लवणं विना।
भक्त्या प्रदक्षिणं दद्यादिमं मंत्रमुदीरयेत्१९।
प्रीयतामत्र भगवान्सर्वलोकपितामहः।
हृदये सर्वलोकानां यस्त्वानंदोभिधीयते२०।
अनेन विधिना सर्वं मासिमासि समाचरेत्।

उपवासी पौर्णमास्यामर्चयेद्ब्राह्ममव्ययम्२१।
फलमेकं च संप्राश्य शर्वर्यां भूतले स्वपेत्।
ततस्त्रयोदशे मासि घृतधेनुसमन्विताम्२२।
शय्यां दद्याद्विरिंचाय सर्वोपस्करसंयुताम्।
ब्रह्माणं कांचनं कृत्वा सावित्रीं रजतैस्तथा२३।
पद्मात्मकः सृष्टिकर्त्ता सावित्रीमुपलभ्यतु।
वस्त्रैर्द्विजं सपत्नीकं पूज्य भक्त्या विभूषणैः२४।
शक्त्या गवादिकं दद्यात्प्रीयतामित्युदीरयेत्।
होमं शुक्लैस्तिलैः कुर्याद्ब्रह्मनामानि कीर्तयेत्२५।
गव्येन सर्पिषा तद्वत्पायसेन च धर्मवित्।
विप्रेभ्योथ धनं दद्यात्पुष्पमालां च शक्तितः२६।
यः कुर्याद्विधिनानेन पौर्णमास्यां स्त्रियोपि वा।
सर्वपापविनिर्मुक्तः प्राप्नोति ब्रह्मसात्म्यताम्२७।
इहलोके वरान्पुत्रान्सौभाग्यं ध्रुवमश्नुते।
यो ब्रह्मा स स्मृतो विष्णुरानंदात्मा महेश्वरः२८।

सुखार्थी कामरूपेण स्मरेद्देवं पितामहम्।
एवं श्रुत्वा चकारासौ दितिः सर्वमशेषतः२९।
कश्यपो व्रतमाहात्म्यादागत्य परया मुदा।
चकार कर्कशां भूयो रूपलावण्यसंयुताम्३०।
वरैराछंदयामास सा तु वव्रे वरंवरम्।
पुत्रं शक्रवधार्थाय समर्थं च महौजसम्३१।
वरयामि महात्मानं सर्वामरनिषूदनम्।
उवाच कश्यपो वाक्यमिंद्रहंतारमूर्जितम्३२।
प्रदास्याम्यहमेतेन किन्त्वेतत्क्रियतां शुभे।

आपस्तंबीं तु कृत्वेष्टिं पुत्रीयामद्य सुस्तनि३३।
विधास्यामि ततो गर्भं स्पृष्ट्वाहं ते स्तनौ शुभे।
भविष्यति शुभो गर्भो देवि शक्रनिषूदनः३४।
आपस्तंबीं ततश्चक्रे पुत्रेष्टिं द्रविणाधिकाम्।
इंद्रशत्रोभवस्वेति जुहाव च हविस्त्वरन्३५।
देवाश्च मुमुर्हुर्दैत्या विमुखाश्चैव दानवाः।

दित्यां गर्भमथाधत्त कश्यपः प्राह तां पुनः३६।
मुखं ते चंद्रप्रतिमं स्तनौ बिल्वफलोपमौ।
अधरौ विद्रुमाकारौ वर्णश्चातीव शोभनः३७।
त्वां दृष्ट्वाहं विशालाक्षि विस्मरामि स्विकां तनुम्।
तदेवं गर्भः सुश्रोणि हस्तेनोप्तस्तनौ तव३८।
त्वया यत्ने विधातव्यो ह्यस्मिन्गर्भे वरानने।
संवत्सरशतं त्वेकमस्मिन्नेव तपोवने३९।
संध्यायां नैव भोक्तव्यं गर्भिण्या वरवर्णिनि।
न स्थातव्यं न गंतव्यं वृक्षमूलेषु सर्वदा४०।
नोपस्करेषु निविशेन्मुसलोलूखलादिषु।
जलं च नावगाहेत शून्यागारं च वर्जयेत्४१।
वल्मीकेषु न तिष्ठेत न चोद्विग्नमना भवेत्।
न नखेन लिखेद्भूमौ नांगारे न च भस्मनि४२।
न शयालुः सदा तिष्ठेद्व्यायामं च विवर्जयेत्।
न तुषांगारभस्मास्थि कपालेषु समाविशेत्४३।

वर्जयेत्कलहं लोके गात्राभ्यंगं तथैव च।
न मुक्तकेशी तिष्ठेत नाशुचिः स्यात्कथंचन४४।
न शयीतोत्तरशिराः न चैवाधः शिराः क्वचित्।
न वस्त्रहीना नोद्विग्ना न चार्द्रचरणा सती४५।
नामंगल्यां वदेद्वाचं न च हास्याधिकाभवेत्।
कुर्याच्च गुरुभिर्नित्यं पूजां मांगल्यतत्परा४६।
सर्वौषधीभिः सृष्टेन वारिणा स्नानमाचरेत्।
तिष्ठेत्प्रसन्नवदना भर्तृप्रियहिते रता।
न गर्हयेच्च भर्तारं सर्वावस्थमपि क्वचित्४८।
कृशाहं दुर्बला चैव वार्द्धक्यं मम चागतम्।
स्तनौ मे चलितौ स्थानान्मुखं च वलिभंगुरम्४९।
एवंविधा त्वया चाहं कृतेति न वदेत्क्वचित्।
स्वस्त्यस्तुते गमिष्यामि तथेत्युक्तस्तया पुनः५० 1.7.50।
पश्यतां सर्वभूतानां तत्रैवांतरधीयत।
ततः सा भर्तृवाचोक्तविधिना समतिष्ठत५१।

अथ ज्ञात्वा तथेंद्रोपि दितेः पार्श्वमुपागतः।
विहाय देवसदनं तां शुश्रूषुरवस्थितः५२।

दितेश्छिद्रांतरप्रेप्सुरभवत्पाकशासनः।
विपरीतोंतरव्यग्रः प्रसन्नवदतो बहिः५३।
अजानन्निव तत्कार्यमात्मनश्शुभमाचरन्।
ततो वर्षशतांते सा न्यूने तु दिवसैस्त्रिभिः५४।
मेने कृतार्थमात्मानं प्रीत्या विस्मितमानसा।
अकृत्वा पादयोः शौचं शयाना मुक्तमूर्धजा५५।
निद्राभरसमाक्रांता दिवा परशिराः क्वचित्।
ततस्तदंतरं लब्ध्वा प्रविश्यांतः शचीपतिः५६।
वज्रेण सप्तधा चक्रे तं गर्भं त्रिदशाधिपः।
ततः सप्त च ते जाताः कुमाराः सूर्यवर्चसः५७।
रुदंतः सप्त ते बाला निषिद्धा दानवारिणा।
भूयोपि रुदमानांस्तानेकैकान्सप्तधा हरिः५८।
चिच्छेद वज्रहस्तो वै पुनः स्तूदरसंस्थितान्।

एवमेकोनपंचाशद्भूत्वा ते रुरुदुर्भृशम्५९।
इंद्रो निवारयामास मा रुदध्वं पुनःपुनः।
ततः स चिंतयामास वितर्कमिति वृत्रहा६०।
कर्मणः कस्य माहात्म्यात्पुनः संजीवितास्त्वमी।
विदित्वा पुण्ययोगेन पौर्णमासीफलं त्विदम्६१।
नूनमेतत्परिणतमथवा ब्रह्मपूजनात्।
वज्रेणाभिहताः संतो न विनाशमुपाययुः६२।
एकोप्यनेकतामाप यस्मादुदरगोपनम्।
अवध्या नूनमेते वै तस्माद्देवा भवंत्विति६३।
यस्मान्मा रुद इत्युक्ता रुदंतो गर्भसंभवाः।
मरुतो नाम ते नाम्ना भवंतु सुखभागिनः६४।
ततः प्रसाद्य देवेशः क्षमस्वेति दितिं पुनः।
अर्थशास्त्रं समास्थाय मयैतद्दुष्कृतं कृतम्६५।
कृत्वा मरुद्गणं देवैः समानममराधिपः।
दितिं विमानमारोप्य ससुतामगमद्दिवम्६६।

यज्ञभागभुजः सर्वे मरुतस्ते ततोभवन्।
न जग्मुरैक्यमसुरैरतस्ते सुरवल्लभाः६७।
भीष्म उवाच।
आदिसर्गस्त्वया ब्रह्मन्कथितो विस्तरेण मे।
प्रतिसर्गश्च यो येषामधिपांस्तान्वदस्व मे६८।
पुलस्त्य उवाच।
यदाभिषिक्तः सकलेपि राज्ये पृथुर्द्धरित्र्यामधिपो बभूव।
तथौषधीनामधिपं चकार यज्ञव्रतानां तपसां च सोमम्६९।
नक्षत्रताराद्विजवृक्षगुल्मलतावितानस्य च रुक्मगर्भम्।
अपामधीशं वरुणं धनानां राज्ञां प्रभुं वैश्रवणं च तद्वत्७०।

विष्णुं रवीणामधिपं वसूनामग्निं च लोकाधिपतिं चकार।
प्रजापतीनामधिपं च दक्षं चकार शक्रं मरुतामधीशम्७१।
दैत्याधिपानामथ दानवानां प्रह्लादमीशं च यमं पितॄणाम्।
पिशाचरक्षःपशुभूतयक्षवेतालराजं ह्यथ शूलपाणिम्७२।
प्रालेयशैलं च पतिं गिरीणामीशं समुद्रं सरितामधीशम्।

गंधर्वविद्याधरकिन्नराणामीशं पुनश्चित्ररथं चकार७३।
नागाधिपं वासुकिमुग्रवीर्यं सर्पाधिपं तक्षकमादिदेश।
दिग्वारणानामधिपं चकार गजेंद्रमैरावणनामधेयम्७४।
सुपर्णमीशं पततामथार्वतां राजानमुच्चैःश्रवसं चकार।
सिंहं मृगाणां वृषभं गवां च प्लक्षं पुनः सर्ववनस्पतीनाम्७५।
पितामहः पूर्वमथाभ्यषिंचदेतान्पुनः सर्वदिशाधिनाथान्।
पूर्वेश दिक्पालमथाभ्यषिंचन्नाम्ना सुवर्माणमरातिकेतुं७६।
ततोधिपं दक्षिणतश्चकार सर्वेश्वरं शंखपदाभिधानम्।
सकेतुमंतं दिगधीशमीशं चकार पश्चाद्भुवनांडगर्भः७७।
हिरण्यरोमाणमुदग्दिगीशं प्रजापतिं मेघसुतं चकार।
अद्यापि कुर्वंति दिशामधीशाः सदा वहंतस्तु भुवोभिरक्षाम्७८।
चतुर्भिरेतैः पृथुनामधेयो नृपोभिषिक्तः प्रथमः पृथिव्याम्।
गतेंतरे चाक्षुषनामधेये वैवस्वतं चक्रुरिमं पृथिव्यां७९।
गतेंतरे चाक्षुषनामधेये वैवस्वताख्ये च पुनः प्रवृत्ते।
प्रजापतिः सोस्य चराचरस्य बभूव सूर्यान्वयजः सचिह्नः८०।

पुलस्त्य उवाच।
मन्वंतराणि सर्वाणि मनूनां चरितानि यत्।
प्रमाणं चैव कल्पस्य तत्सृष्टिं च समासतः८१।
एकचित्तः प्रसन्नात्मा शृणु कौरवनंदन।
यामा नाम पुरा देवा आसन्स्वायंभुवांतरे८२।
सप्तैव ऋषयः पूर्वं ये मरीच्यादयः स्मृताः।
आग्नीध्रश्चाग्निबाहुश्च विभुः सवन एव च८३।
ज्योतिष्मान्द्युतिमान्भव्यो मेधा मेधातिथिर्वसुः।
स्वायंभुवस्यास्य मनोर्दशैते वंशवर्द्धनाः८४।
प्रतिसर्गममी कृत्वा जग्मुस्ते परमं पदम्।
एवं स्वायंभुवं प्रोक्तं स्वारोचिषमतः परम्८५।
स्वारोचिषस्य तनयाश्चत्वारो देववर्चसः।
नभोनभस्य प्रभृतिर्भावनः कीर्तिवर्द्धनः८६।
दत्तोग्निश्च्यवनस्तंभः प्राणः कश्यप एव च।
अर्वा बृहस्पतिश्चैव सप्त सप्तर्षयोभवन्८७।

तदा देवाश्च तुषिताः स्मृता स्वारोचिषेंतरे।
हवींद्रसुःकृतो मूर्तिरापो ज्योतिरथः स्मृतः८८।
वसिष्ठस्य सुताः सप्त ये प्रजापतयस्तदा।

द्वितीयमेतत्कथितं मन्वंतरमतः परं८९।
अन्यच्चैव प्रवक्ष्यामि तथा मन्वंतरं शुभं।
मनुर्नामौत्तमिस्तत्र दश पुत्रानजीजनत्९०।
इषऊर्जस्तनूजश्च शुचिः शुक्रस्तथैव च।
मधुश्च माधवश्चैव नभस्योथ नभस्तथा९१।
सहः सहस्य एतेषामुत्तमः कीर्तिवर्द्धनः।
भानवस्तत्र देवाः स्युरूर्जाः सप्तर्षयः स्मृताः९२।
कौकभिण्डिः कुतुण्डश्च दाल्भ्यः शंखः प्रवाहितः।
मितिश्च संमितिश्चैव सप्तैते योगवर्द्धनाः९३।
मन्वंतरं चतुर्थं तु तामसं नाम विश्रुतं।
कपिः पृथुस्तथैवाग्निरकपिः कविरेव च९४।
तथैव जन्यधामानौ मुनयः सप्त नामतः।

साध्या देवगणा ये च कथितास्तामसेंतरे९५।
अकल्मषस्तपोधन्वी तपोमूलस्तपोधनः।
तपोराशिस्तपस्यश्च सुतपस्यः परंतपः९६।
तामसस्य सुताः सर्वे दशवंशविवर्द्धनाः।
पंचमस्य मनोस्तद्वद्रैवतस्यांतरं शृणु९७।
देवबाहुः सुबाहुश्च पर्ज्यन्यः समयोमुनिः।
हिरण्यरोमा सप्ताश्ववः सप्तैते ऋषयः स्मृताः९८।
देवाश्च भूतरजसस्तथा प्रकृतयः स्मृताः।
अवशस्तत्वदर्शी च वीतिमान्हव्यपः कपिः९९।
मुक्तो निरुत्सुकः सत्वो निर्मोहोथ प्रकाशकः।
धर्मवीर्यबलोपेता दशैते रेवतात्मजाः१०० 1.7.100।
भृगुः सुधामा विरजः सहिष्णुर्नारदस्तथा।
विवस्वान्कृतिनामा च सप्त सप्तर्षयोपरे१०१।
चाक्षुषस्यांतरे देवा लेखानामपरिश्रुताः।
विभवोथ पृथक्चानु कीर्तितास्त्रिदिवौकसः१०२।

चाक्षुषस्यांतरे प्राप्ते देवानां पंचमो जनः।
रुरुप्रभृतयस्तद्वच्चाक्षुषस्य सुता दश१०३।
प्रोक्ताः स्वायंभुवे वंशे ये मया पूर्वमेव ते।
अन्तरं चाक्षुषं चैव मया ते परिकीर्तितं१०४।
सप्तमं च प्रवक्ष्यामि यद्वैवस्वतमुच्यते।
अत्रिश्चैव वसिष्ठश्च कश्यपो गौतमस्तथा१०५।
भारद्वाजस्तथा योगी विश्वामित्रः प्रतापवान्।
जमदग्निश्च सप्तैते सांप्रतं ते महर्षयः१०६।
कृत्वा धर्मव्यवस्थानं प्रयान्ति परमं पदं।
सावर्ण्यस्य प्रवक्ष्यामि मनोर्भावि तथांतरं१०७।
अश्वत्थामा शरद्वांश्च कौशिको गालवस्तथा।

शतानंदः काश्यपश्च रामश्च ऋषय स्मृताः१०८।
धृतिर्वरीयान्यवसुः सुवर्णो धृतिरेव च।
वरिष्णुवीर्यः सुमतिर्वसुश्शुक्रश्च वीर्यवान्१०९।
भविष्यस्यार्कसावर्णेर्मनोः पुत्राः प्रकीर्तिताः।

रौच्यादयस्तथान्येपि मनवः संप्रकीर्तिताः११०।
रुचेः प्रजापतेः पुत्रो रौच्यो नाम भविष्यति।
मनुर्भूतिसुतस्तद्वद्भौत्यो नाम भविष्यति१११।
ततस्तु मेरुसावर्णिर्ब्रह्मसुनुर्मनुः स्मृतः।
ऋभुश्च ऋतुधामा च विष्वक्सेनो मनुस्तथा११२।
अतीतानागताश्चैव मनवः परिकीर्तिताः।
वर्षाणां युगसाहस्रमेभिर्व्याप्तं नराधिप११३।
स्वेस्वेन्तरे सर्वमिदं समुत्पाद्य चराचरं।
कल्पक्षये निवृत्ते तु मुच्यंते ब्रह्मणा सह११४।
अमीयुगसहस्रान्ते विनश्यन्ति पुनःपुनः।
ब्रह्माद्या विष्णुसायुज्यं ततो यास्यंति वै नृप११५।

Roman transliteration

bhīṣma uvāca|
diteḥ putrāḥ kathaṃ jātā maruto devavallabhāḥ|
devairjagmuśca sāpatnaiḥ kasmātsakhyamanuttamam1|
pulastya uvāca|
purā daivāsure yuddhe hateṣu hariṇā suraiḥ|
putrapautreṣu śokārtā gatā bhūlokamuttamam2|
puṣkareṣu mahātīrthe sarasvatyāstaṭe śubhe|
bhartturārādhanaparā tapa ugraṃ cacāra ha3|
ditirvai daityamātā tu ṛṣikāryeṇa suvratā|
phalāhārā tapastepe kṛcchracāṃdrāyaṇādibhiḥ4|
yāvadvarṣaśataṃ sāgraṃ jarāśokasamākulā|
tataḥ sā tapasā taptā vasiṣṭhādīnapṛcchata5|
kathayaṃtu bhavaṃto me putraśokavināśanam|
vrataṃ saubhāgyaphaladamihaloke paratra ca6|
ūcurvasiṣṭhapramukhā jyeṣṭhasya pūrṇimāvratam|

yasya prasādādabhavatsutaśokavivarjitā7|
bhīṣma uvāca|
śrotumicchāmyahaṃ brahmanjyeṣṭhasya pūrṇimāvratam|
sutānekonapaṃcāśadyena lebhe punarditiḥ8|
pulastya uvāca|
yadvasiṣṭhādibhiḥ pūrvaṃ dityai saṃkathitaṃ vratam|
vistareṇa tadevedaṃ matsakāśānniśāmaya9|
jyeṣṭhe māsi site pakṣe paurṇamāsyāṃ yatavratā|
sthāpayedavraṇaṃ kuṃbhaṃ sitataṇḍulapūritam10|
nānāphalayutaṃ tadvadikṣudaṃḍasamanvitam|
sitavastrayugacchannaṃsitacaṃdanacarcitam11|
nānābhakṣyasamopetaṃ sahiraṇyaṃ tu śaktitaḥ|

tāmrapātraṃ guḍopetaṃ tasyopari niveśayet12|
tasmādupari brahmāṇaṃ sauvarṇaṃ padmakoṭare|
kuryātśarkarayopetāṃ sāvitrīṃ tasya vāmataḥ13|

gaṃdhaṃdhūpaṃ tayordadyādgītaṃ vādyaṃ ca kārayet|
tadabhāve kathaṃ kuryādyathā padme pitāmahaḥ14|
brahmāhvayāṃ ca pratimāṃ kṛtvā guḍamayīṃ śubhām|
śuklapuṣpākṣatatilairarcayetpadmasaṃbhavam15|
brāhmāya pādau saṃpūjya jaṃghe saubhāgyadāya ca|
viriṃcāyoruyugmaṃ ca manmathāyeti vai kaṭim16|
svacchodarāyetyudaramataṃdrāyetyuro vidheḥ|
mukhaṃ padmamukhāyeti bāhū vai vedapāṇaye17|
namaḥ sarvātmane maulimarccayeccāpi paṃkajam|
tataḥ prabhāte tatkuṃbhaṃ brāhmaṇāya nivedayet18|
brāhmaṇaṃ bhojayedbhaktyā svayaṃ tu lavaṇaṃ vinā|
bhaktyā pradakṣiṇaṃ dadyādimaṃ maṃtramudīrayet19|
prīyatāmatra bhagavānsarvalokapitāmahaḥ|
hṛdaye sarvalokānāṃ yastvānaṃdobhidhīyate20|
anena vidhinā sarvaṃ māsimāsi samācaret|

upavāsī paurṇamāsyāmarcayedbrāhmamavyayam21|
phalamekaṃ ca saṃprāśya śarvaryāṃ bhūtale svapet|
tatastrayodaśe māsi ghṛtadhenusamanvitām22|
śayyāṃ dadyādviriṃcāya sarvopaskarasaṃyutām|
brahmāṇaṃ kāṃcanaṃ kṛtvā sāvitrīṃ rajataistathā23|
padmātmakaḥ sṛṣṭikarttā sāvitrīmupalabhyatu|
vastrairdvijaṃ sapatnīkaṃ pūjya bhaktyā vibhūṣaṇaiḥ24|
śaktyā gavādikaṃ dadyātprīyatāmityudīrayet|
homaṃ śuklaistilaiḥ kuryādbrahmanāmāni kīrtayet25|
gavyena sarpiṣā tadvatpāyasena ca dharmavit|
viprebhyotha dhanaṃ dadyātpuṣpamālāṃ ca śaktitaḥ26|
yaḥ kuryādvidhinānena paurṇamāsyāṃ striyopi vā|
sarvapāpavinirmuktaḥ prāpnoti brahmasātmyatām27|
ihaloke varānputrānsaubhāgyaṃ dhruvamaśnute|
yo brahmā sa smṛto viṣṇurānaṃdātmā maheśvaraḥ28|

sukhārthī kāmarūpeṇa smareddevaṃ pitāmaham|
evaṃ śrutvā cakārāsau ditiḥ sarvamaśeṣataḥ29|
kaśyapo vratamāhātmyādāgatya parayā mudā|
cakāra karkaśāṃ bhūyo rūpalāvaṇyasaṃyutām30|
varairāchaṃdayāmāsa sā tu vavre varaṃvaram|
putraṃ śakravadhārthāya samarthaṃ ca mahaujasam31|
varayāmi mahātmānaṃ sarvāmaraniṣūdanam|
uvāca kaśyapo vākyamiṃdrahaṃtāramūrjitam32|
pradāsyāmyahametena kintvetatkriyatāṃ śubhe|
āpastaṃbīṃ tu kṛtveṣṭiṃ putrīyāmadya sustani33|
vidhāsyāmi tato garbhaṃ spṛṣṭvāhaṃ te stanau śubhe|
bhaviṣyati śubho garbho devi śakraniṣūdanaḥ34|
āpastaṃbīṃ tataścakre putreṣṭiṃ draviṇādhikām|
iṃdraśatrobhavasveti juhāva ca havistvaran35|
devāśca mumurhurdaityā vimukhāścaiva dānavāḥ|

dityāṃ garbhamathādhatta kaśyapaḥ prāha tāṃ punaḥ36|
mukhaṃ te caṃdrapratimaṃ stanau bilvaphalopamau|
adharau vidrumākārau varṇaścātīva śobhanaḥ37|
tvāṃ dṛṣṭvāhaṃ viśālākṣi vismarāmi svikāṃ tanum|
tadevaṃ garbhaḥ suśroṇi hastenoptastanau tava38|
tvayā yatne vidhātavyo hyasmingarbhe varānane|
saṃvatsaraśataṃ tvekamasminneva tapovane39|
saṃdhyāyāṃ naiva bhoktavyaṃ garbhiṇyā varavarṇini|
na sthātavyaṃ na gaṃtavyaṃ vṛkṣamūleṣu sarvadā40|
nopaskareṣu niviśenmusalolūkhalādiṣu|
jalaṃ ca nāvagāheta śūnyāgāraṃ ca varjayet41|
valmīkeṣu na tiṣṭheta na codvignamanā bhavet|
na nakhena likhedbhūmau nāṃgāre na ca bhasmani42|
na śayāluḥ sadā tiṣṭhedvyāyāmaṃ ca vivarjayet|
na tuṣāṃgārabhasmāsthi kapāleṣu samāviśet43|

varjayetkalahaṃ loke gātrābhyaṃgaṃ tathaiva ca|
na muktakeśī tiṣṭheta nāśuciḥ syātkathaṃcana44|
na śayītottaraśirāḥ na caivādhaḥ śirāḥ kvacit|
na vastrahīnā nodvignā na cārdracaraṇā satī45|
nāmaṃgalyāṃ vadedvācaṃ na ca hāsyādhikābhavet|
kuryācca gurubhirnityaṃ pūjāṃ māṃgalyatatparā46|
sarvauṣadhībhiḥ sṛṣṭena vāriṇā snānamācaret|
tiṣṭhetprasannavadanā bhartṛpriyahite ratā|
na garhayecca bhartāraṃ sarvāvasthamapi kvacit48|
kṛśāhaṃ durbalā caiva vārddhakyaṃ mama cāgatam|
stanau me calitau sthānānmukhaṃ ca valibhaṃguram49|
evaṃvidhā tvayā cāhaṃ kṛteti na vadetkvacit|
svastyastute gamiṣyāmi tathetyuktastayā punaḥ50 1.7.50|
paśyatāṃ sarvabhūtānāṃ tatraivāṃtaradhīyata|
tataḥ sā bhartṛvācoktavidhinā samatiṣṭhata51|

atha jñātvā tatheṃdropi diteḥ pārśvamupāgataḥ|
vihāya devasadanaṃ tāṃ śuśrūṣuravasthitaḥ52|
diteśchidrāṃtaraprepsurabhavatpākaśāsanaḥ|
viparītoṃtaravyagraḥ prasannavadato bahiḥ53|
ajānanniva tattkāryamātmanaśśubhamācaran|
tato varṣaśatāṃte sā nyūne tu divasaistribhiḥ54|
mene kṛtārthamātmānaṃ prītyā vismitamānasā|
akṛtvā pādayoḥ śaucaṃ śayānā muktamūrdhajā55|
nidrābharasamākrāṃtā divā paraśirāḥ kvacit|
tatastadaṃtaraṃ labdhvā praviśyāṃtaḥ śacīpatiḥ56|
vajreṇa saptadhā cakre taṃ garbhaṃ tridaśādhipaḥ|
tataḥ sapta ca te jātāḥ kumārāḥ sūryavarcasaḥ57|
rudaṃtaḥ sapta te bālā niṣiddhā dānavāriṇā|
bhūyopi rudamānāṃstānekaikānsaptadhā hariḥ58|
ciccheda vajrahasto vai punaḥ stūdarasaṃsthitān|

evamekonapaṃcāśadbhūtvā te rurudurbhṛśam59|
iṃdro nivārayāmāsa mā rudadhvaṃ punaḥpunaḥ|
tataḥ sa ciṃtayāmāsa vitarkamiti vṛtrahā60|
karmaṇaḥ kasya māhātmyātpunaḥ saṃjīvitāstvamī|
viditvā puṇyayogena paurṇamāsīphalaṃ tvidam61|
nūnametatpariṇatamathavā brahmapūjanāt|

vajreṇābhihatāḥ saṃto na vināśamupāyayuḥ62|
ekopyanekatāmāpa yasmādudaragopanam|
avadhyā nūnamete vai tasmāddevā bhavaṃtviti63|
yasmānmā ruda ityuktā rudaṃto garbhasaṃbhavāḥ|
maruto nāma te nāmnā bhavaṃtu sukhabhāginaḥ64|
tataḥ prasādya deveśaḥ kṣamasveti ditiṃ punaḥ|
arthaśāstraṃ samāsthāya mayaitadduṣkṛtaṃ kṛtam65|
kṛtvā marudgaṇaṃ devaiḥ samānamamarādhipaḥ|
ditiṃ vimānamāropya sasutāmagamaddivam66|

yajñabhāgabhujaḥ sarve marutaste tatobhavan|
na jagmuraikyamasurairataste suravallabhāḥ67|
bhīṣma uvāca|
ādisargastvayā brahmankathito vistareṇa me|
pratisargaśca yo yeṣāmadhipāṃstānvadasva me68|
pulastya uvāca|
yadābhiṣiktaḥ sakalepi rājye pṛthurddharitryāmadhipo babhūva|
tathauṣadhīnāmadhipaṃ cakāra yajñavratānāṃ tapasāṃ ca somam69|
nakṣatratārādvijavṛkṣagulmalatāvitānasya ca rukmagarbham|
apāmadhīśaṃ varuṇaṃ dhanānāṃ rājñāṃ prabhuṃ vaiśravaṇaṃ ca tadvat70|
viṣṇuṃ ravīṇāmadhipaṃ vasūnāmagniṃ ca lokādhipatiṃ cakāra|
prajāpatīnāmadhipaṃ ca dakṣaṃ cakāra śakraṃ marutāmadhīśam71|
daityādhipānāmatha dānavānāṃ prahlādamīśaṃ ca yamaṃ pitṝṇām|
piśācarakṣaḥpaśubhūtayakṣavetālarājaṃ hyatha śūlapāṇim72|
prāleyaśailaṃ ca patiṃ girīṇāmīśaṃ samudraṃ saritāmadhīśam|

gaṃdharvavidyādharakinnarāṇāmīśaṃ punaścitrarathaṃ cakāra73|
nāgādhipaṃ vāsukimugravīryaṃ sarpādhipaṃ takṣakamādideśa|
digvāraṇānāmadhipaṃ cakāra gajeṃdramairāvaṇanāmadheyam74|
suparṇamīśaṃ patatāmathārvatāṃ rājānamuccaiḥśravasaṃ cakāra|
siṃhaṃ mṛgāṇāṃ vṛṣabhaṃ gavāṃ ca plakṣaṃ punaḥ sarvavanaspatīnām75|
pitāmahaḥ pūrvamathābhyaṣiṃcadetānpunaḥ sarvadiśādhināthān|
pūrveśa dikpālamathābhyaṣiṃcannāmnā suvarmāṇamarātiketuṃ76|
tatodhipaṃ dakṣiṇataścakāra sarveśvaraṃ śaṃkhapadābhidhānam|
saketumaṃtaṃ digadhīśamīśaṃ cakāra paścādbhuvanāṃḍagarbhaḥ77|
hiraṇyaromāṇamudagdigīśaṃ prajāpatiṃ meghasutaṃ cakāra|
adyāpi kurvaṃti diśāmadhīśāḥ sadā vahaṃtastu bhuvobhirakṣām78|
caturbhiretaiḥ pṛthunāmadheyo nṛpobhiṣiktaḥ prathamaḥ pṛthivyām|
gateṃtare cākṣuṣanāmadheye vaivasvataṃ cakrurimaṃ pṛthivyāṃ79|
gateṃtare cākṣuṣanāmadheye vaivasvatākhye ca punaḥ pravṛtte|
prajāpatiḥ sosya carācarasya babhūva sūryānvayajaḥ sacihnaḥ80|

pulastya uvāca|
manvaṃtarāṇi sarvāṇi manūnāṃ caritāni yat|
pramāṇaṃ caiva kalpasya tatsṛṣṭiṃ ca samāsataḥ81|
ekacittaḥ prasannātmā śṛṇu kauravanaṃdana|
yāmā nāma purā devā āsansvāyaṃbhuvāṃtare82|
saptaiva ṛṣayaḥ pūrvaṃ ye marīcyādayaḥ smṛtāḥ|
āgnīdhraścāgnibāhuśca vibhuḥ savana eva ca83|
jyotiṣmāndyutimānbhavyo medhā medhātithirvasuḥ|
svāyaṃbhuvasyāsya manordaśaite vaṃśavarddhanāḥ84|
pratisargamamī kṛtvā jagmuste paramaṃ padam|
evaṃ svāyaṃbhuvaṃ proktaṃ svārociṣamataḥ param85|

svārociṣasya tanayāścatvāro devavarcasaḥ|
nabhonabhasya prabhṛtirbhāvanaḥ kīrtivarddhanaḥ86|
dattogniścyavanastaṃbhaḥ prāṇaḥ kaśyapa eva ca|
arvā bṛhaspatiścaiva sapta saptarṣayobhavan87|

tadā devāśca tuṣitāḥ smṛtā svārociṣeṃtare|
havīṃdrasuḳkṛto mūrtirāpo jyotirathaḥ smṛtaḥ88|
vasiṣṭhasya sutāḥ sapta ye prajāpatayastadā|
dvitīyametatkathitaṃ manvaṃtaramataḥ paraṃ89|
anyaccaiva pravakṣyāmi tathā manvaṃtaraṃ śubhaṃ|
manurnāmauttamistatra daśa putrānajījanat90|
iṣaūrjastanūjaśca śuciḥ śukrastathaiva ca|
madhuśca mādhavaścaiva nabhasyotha nabhastathā91|
sahaḥ sahasya eteṣāmuttamaḥ kīrtivarddhanaḥ|
bhānavastatra devāḥ syurūrjāḥ saptarṣayaḥ smṛtāḥ92|
kaukabhiṇḍiḥ kutuṇḍaśca dālbhyaḥ śaṃkhaḥ pravāhitaḥ|
mitiśca saṃmitiścaiva saptaite yogavarddhanāḥ93|
manvaṃtaraṃ caturthaṃ tu tāmasaṃ nāma viśrutaṃ|
kapiḥ pṛthustathaivāgnirakapiḥ kavireva ca94|
tathaiva janyadhāmānau munayaḥ sapta nāmataḥ|

sādhyā devagaṇā ye ca kathitāstāmaseṃtare95|
akalmaṣastapodhanvī tapomūlastapodhanaḥ|
taporāśistapasyaśca sutapasyaḥ paraṃtapaḥ96|
tāmasasya sutāḥ sarve daśavaṃśavivarddhanāḥ|
paṃcamasya manostadvadraivatasyāṃtaraṃ śṛṇu97|
devabāhuḥ subāhuśca parjyanyaḥ samayomuniḥ|
hiraṇyaromā saptāśvaḥ saptaite ṛṣayaḥ smṛtāḥ98|
devāśca bhūtarajasastathā prakṛtayaḥ smṛtāḥ|
avaśastatvadarśī ca vītimānhavyapaḥ kapiḥ99|
mukto nirutsukaḥ satvo nirmohotha prakāśakaḥ|
dharmavīryabalopetā daśaite revatātmajāḥ100 1.7.100|
bhṛguḥ sudhāmā virajaḥ sahiṣṇurnāradastathā|
vivasvānkṛtināmā ca sapta saptarṣayopare101|
cākṣuṣasyāṃtare devā lekhānāmapariśrutāḥ|
vibhavotha pṛthakcānu kīrtitāstridivaukasaḥ102|

cākṣuṣasyāṃtare prāpte devānāṃ paṃcamo janaḥ|
ruruprabhṛtayastadvaccākṣuṣasya sutā daśa103|
proktāḥ svāyaṃbhuve vaṃśe ye mayā pūrvameva te|
antaraṃ cākṣuṣaṃ caiva mayā te parikīrtitaṃ104|
saptamaṃ ca pravakṣyāmi yadvaivasvatamucyate|
atriścaiva vasiṣṭhaśca kaśyapo gautamastathā105|
bhāradvājastathā yogī viśvāmitraḥ pratāpavān|
jamadagniśca saptaite sāṃprataṃ te maharṣayaḥ106|
kṛtvā dharmavyavasthānaṃ prayānti paramaṃ padaṃ|
sāvarṇyasya pravakṣyāmi manorbhāvi tathāṃtaraṃ107|
aśvatthāmā śaradvāṃśca kauśiko gālavastathā|
śatānaṃdaḥ kāśyapaśca rāmaśca ṛṣaya smṛtāḥ108|
dhṛtirvarīyānyavasuḥ suvarṇo dhṛtireva ca|
variṣṇuvīryaḥ sumatirvasuśśukraśca vīryavān109|
bhaviṣyasyārkasāvarṇermanoḥ putrāḥ prakīrtitāḥ|

raucyādayastathānyepi manavaḥ saṃprakīrtitāḥ110|
ruceḥ prajāpateḥ putro raucyo nāma bhaviṣyati|
manurbhūtisutastadvadbhautyo nāma bhaviṣyati111|
tatastu merusāvarṇirbrahmasunurmanuḥ smṛtaḥ|
ṛbhuśca ṛtudhāmā ca viṣvakseno manustathā112|
atītānāgatāścaiva manavaḥ parikīrtitāḥ|
varṣāṇāṃ yugasāhasramebhirvyāptaṃ narādhipa113|
svesventare sarvamidaṃ samutpādya carācaraṃ|
kalpakṣaye nivṛtte tu mucyaṃte brahmaṇā saha114|
amīyugasahasrānte vinaśyanti punaḥpunaḥ|
brahmādyā viṣṇusāyujyaṃ tato yāsyaṃti vai nṛpa115|

English translation

Bhīṣma said :

1. How did Maruts , the sons of Diti ; become dear to gods, and how did they have excellent intimacy with gods?

Pulastya spoke :

2. Formerly, in the war between the gods and the demons, when, by Hari and gods, her sons and grandsons were killed, Diti, afflicted with grief, went to the excellent terrestrial globe.

3. At the great sacred place in Puṣkara , on the auspicious bank of the Sarasvatī , Diti the mother of the Daityas , intent upon propitiating her husband, practised a severe penance.

4-6. She, of a good vow, afflicted with old age and grief, subsisting on fruit, performed fully, for a hundred years, a penance, with vows like Kṛcchra - cāndrāyaṇa , for the sages. Then she, tormented by penance, asked Vasiṣṭha and others: “Tell me a vow that will remove my grief for my sons and will cause good luck in this and the next world”.

7. Vasiṣṭha and others told (her) about the vow of the full-moon night of Jyeṣṭha , due to the auspiciousness of which she became free from the grief for her sons.

Bhīṣma said :

8. O brāhmaṇa , I wish to hear about the vow of the full-moon of Jyeṣṭha, by which Diti got back her forty-nine sons.

Pulastya said :

9. Hear from me in details the vow which was formerly told by Vasiṣṭha and others to Diti.

10-13. In the bright fortnight of Jyeṣṭha, on the full-moon day, one, of a pure vow, should place an unbruised pitcher filled with white rice, and having many fruits and sugarcanes, covered with a couple of white clothes, and besmeared with sandal; then one should put on it a copper-vessel, containing gold according to one’s capacity, and various kinds of eatables and jaggery; in a hollow of a lotus, one should instal a golden image of Brahmā . To his (i.e. Brahmā’s) left, one should fashion (the image of) Sāvitri made of sugar.

14. To them he should offer perfume and incense and have vocal and instrumental music. How can one do it without it since Brahma lives in the lotus?

15-18. Having fashioned an auspicious image made of jaggery and called Brahmā, one should worship Brahmā with white flowers, sacred grains and sesamum; one should worship him, saying 'Salutation to Brahmā' while worshipping his feet; saying 'Salutation to Saubhāgyada' while worshipping his shanks; saying 'Salutation to Viriñca ' while worshipping his hair of thinghs[?thighs?]; saying' 'Salutation to Manmatha ' while worshipping his waist; saying 'Salutation to Svacchodara' while worshipping his belly; saying 'Salutation to Atandra' while worshipping his chest; saying 'Salutation to Padmamukha' while worshipping his face; saying 'Salutation to Vedapāṇi' while worshipping his arms: saying 'Salutation to Sarvātman' while worshipping his head; and one should also worship the lotus. Then in the morning one should present the pitcher to a brāhmaṇa.

19-20. With devotion one should feed the brāhmaṇa and oneself eat saltless (food), and devoutly cicumambulate and recite this hymn: 'The revered one, the grandsire of all the worlds, who lives in the hearts of all people, and who is called Ānanda (joy), may be pleased now'.

21. With this rite one should practise the vow every month; and observing a fast, one should worship the immutable Brahma on every full-moon day.

22-23. Eating one fruit (only) one should at night sleep on the ground. Then in the thirteenth month one should give a bed to Viriñca with ghee and a cow and with all ingredients, and fashioning a golden image of Brahmā and (an image of Savitri) of silver.

24-25. (One should say:) 'May the creator born from a lotus obtain Sāvitrī .' Honouring a brāhmaṇa with his wife, by (giving them) garments and ornaments, one should give a cow etc. according to one's ability and should say: 'Be pleased'. One should perform a sacrifice with white sesamum and utter the names of Brahma.

26. One, knowing the religious practices, should, along with ghee made from cow's milk, give money and a garland of flowers to brahmaṇas according to one's capacity.

27. One, who—even ladies (can observe this vow)—observes (the vow) according to the rite on a full-moon day, being free from all sins, gets identity with Brahman .

28. In this world (such a) one certainly obtains excellent sons and good fortune. He, who is Brahma, is known to be Viṣṇu , to be the essence of joy, and Maheśvara .

29. One who desires happiness should remember the lord in any form one likes. Having heard this, Diti did everything fully.

30. Kaśyapa , due to the great virtue of her vow, having come there with great joy, made that rough (lady) full of form and beauty.

31. He persuaded her (to ask for) boons, and she chose an excellent boon: "I desire a powerful, very lustrous, magnanimous son, capable of killing all gods, to murder Indra ."

32-34. Kaśyapa uttered these words: "With this (boon) I shall give you a powerful son who will kill Indra; but, O you auspicious one, do this: O you of beautiful breasts, I shall today perform the Āpastamba sacrifice for (obtaining) a son. Then I shall deposit my semen (into you) after touching your breasts, O auspicious one. O lady, you will have a son capable of killing Indra."

35. Then he performed the Āpastamba sacrifice with (i.e. spending) great wealth for (obtaining) a son, and hurriedly offered the oblation saying: "O enemy of Indra, be (conceived)."

36. The gods fainted and the demons and the fiends turned away their faces. Kaśyapa then put the semen into Diti, and again said to her:

37. “Your face is like the moon; your breasts resemble the bilva -fruit (are stout). Your lips have the form of corals and your complexion is very lovely.

38. Seeing you, O you lady of large eyes, I forget my own body. Therefore, O lady, of charming hips, I have, with my own hand (i.e. myself), deposited my seed into your body.

39-41. You should, O lady, having an excellent face, take care of this foetus in a penance-grove for one hundred years. During pregnancy you should not eat in the evening; you should not remain under, or go to the roots of, trees. You should not resort to (i.e. handle) instruments like mortar, pestle etc.; you should not plunge into water, and should avoid a vacant dwelling.

42. You should not remain on ant-hills; you should not be dejected in mind; you should not write (i.e. scratch) with nails on the ground, on charcoal, or ashes.

43. You should not always be sleepy, and should avoid (acts causing) fatigue. You should not come to rest upon charcoal or ashes of husk or bowls of bones.

44. You should avoid quarrel with people, and should avoid smearing your body with oily substances; you should not remain with loose hair and should never remain impure.

45. You should never sleep either by raising or lowering your head; should not be without garments (on your person); should not be dejected or with wet feet.

46. You should not utter inauspicious words; you should not laugh excessively Intent upon auspiciousness, you should everyday perform worship along with the elders.

47-48. You should take bath with water connected (i.e. mixed) with all herbs; having protected yourself and with a desire to serve, and intent upon worshipping with vows, you should keep a pleasing face, and be engrossed in the things dear to your husband; should never condemn (your) husband in any condition.

49. Should never say: ‘I am emaciated, weak; old age has come upon me; my breasts have moved (away) from their place, and face is curled with folds. You have made me like this’.” (Before departing, he said:) “may it be well with you. I shall go (now)”.

50-51. When she said “All right”, he, in the presence of all beings, vanished there only. Then she took to the vow as told by her husband.

52-57. Knowing that and leaving gods’ residence, Indra came near her and remained there desiring to hear what she said. Indra wanted to know the weak points of Diti. He was acting in a false manner, distracted interanally and having a smiling face outwardly, as it were not knowing her mission and doing (only) what was good for him. She regarded herself as blessed, and with a proud mind, through joy, not cleansing her feet, lay anywhere by day, with hair let loose and with her head raised. when only three days were left for hundred years to be completed. Then, taking that opportunity, the lord of Śacī , and the ruler of gods, entering inside (her body), cut the foetus into seven parts with his bolt; then those (pieces) were born as sons, as bright as the sun.

58-59. Those seven boys who were crying were suppressed (i.e. appeased) with the water of libation. Again Indra, with the bolt in his hand, cut each of the crying ones, who were in the womb, into seven pieces. Thus cut into forty-nine (in number) they cried very much.

60-62. Again and again Indra suppressed (i.e. appeased) them by saying, 'Do not cry'. Then the killer of Vṛtra conjectured: 'Due to the virtue of which act have they survived? He knew by means of (his) religious merit that this was the fruit of the Paurṇamāsī (vow), or indeed this happened as a result of the worship of Brahmā; (so) though struck by the bolt, they did not perish.

63. Even one became many. Since the foetus was protected, and they indeed could not be killed, let them be gods.

64-65. Since, when born from the womb, they were told not to cry, there fore, let them be named Maruts, and let them be happy'. Then the lord of gods, having propitiated Diti, (said to her): "Forgive me; resorting to the rule of need, I did this bad act."

66. The lord of gods, making the group of Maruts equal to gods, and putting Diti along with her sons in an aeroplane, went to heaven.

67. Since then all the Maruts enjoyed a share in the sacrificial offerings. They did not have unity with the Asuras ; therefore, they were dear to gods.

Bhīṣma said :

68. O brāhmaṇa, you have explained to me in detail the initial creation. Tell me what is the second ary creation and (who are) the lords (and) of which (species).

Pulastya spoke :

69-70. When Pṛthu was crowned (as the king) of all the kingdom, he became the lord on the earth; Brahmā made Soma (the moon) having radiance within, the lord of the herbs, sacrificial vows, and austerities and of constellations, stars, brāhmaṇas , clumps of trees and spreading creepers. Similarly he made Varuṇa the lord of waters, and Vaiśravaṇa (i.e. Kubera) the lord of wealth.

71. He made Viṣṇu the lord of the suns and Vasus , and Agni the lord of the worlds; made Dakṣa the lord of Prajāpatis , and Śakra the lord of Maruts.

72. He made Prahlāda the lord of the kings of Daityas, and of Dānavas . He made the trident-holder the lord of demons, fiends, beasts, spirits, Yakṣas and vampires.

73. He made Himālaya mountain the lord of mountains, and ocean the lord of rivers. He made Citraratha the chief of the Gandharvas , Vidyādharas and Kinnaras .

74. He appointed Vāsuki of strong power as the lord of serpent-demons, and Takṣaka as the lord of snakes. He made the lordly elephant, Airavata by name, the lord of the quarter-elephants.

75. He made Suparṇa the lord of birds and Uccaiḥśravas the lord of horses. He made lion the lord of beasts, bull the lord of cows, and the fig tree with waving leaves the lord of plants.

76. Then Brahmā consecrated these as the lords of quarters: He consecrated Suvarman , eminent as a foe, as the lord of the eastern quarter.

77. Then he made him— Śaṅkha by name—the lord of the south. Brahmā made Ketumanta the lord of the (western) direction.

78. Then Prajāpati made Hiraṇyaroman , the son of Megha , the lord of the northern direction.

Even now, the lords of quarters always carrying upon them (the responsibility of the protection of the earth) protect the earth.

79. Along with these four, he first installed as the king of the earth (a man) Pṛthu by name. When the period of Manu named Cākṣuṣa was over, he made this (period) of Vaivasvata (Manu) on the earth.

80. When the period of Manu by name Cākṣuṣa was over, and when the period called Vaivasvata set in, he, born in the solar family, became the king, with his insignia, of this movable and immovable (creation).

Pulastya said :

81-82. O son of Kuru , listen, in short, with concentrated and gracious mind, to all the periods of Manus and their lives, the measure of a Kalpa , and the creation in it. Formerly in the period of Svāyambhuva Manu , there were gods called Yāmā .

83-84. And also seven sages only like Marīci and others were said to be there. These ten increased the race of Manu: Āgnīdhra , Agnibāhu , Vibhu , Savana , Jyotiṣmat , Dyutimat , Bhavya , Medhā , Medhātithi , Vasu .

85. These, having brought about secondary creation, reached the highest place. Thus is described the Svāyambhuva period; after this comes the Svārociṣa .

86. Svārociṣa's four sons, having god-like lustre were: Nabha , Nabhasya , Bhāvana , and Kiitivardhana.

87. The seven sages were: Datta , Agni, Cyavana , Stambha , Prāṇa , Kaśyapa and Arvābṛhaspati.

88-93. Then, in the Svārociṣa period, gods were called Tuṣita . The seven sons of Vasiṣṭha were then the Prajāpatis: Havi , Indra, Sukṛta , Mūrti , Āpa, Jyotiratha , and Smṛta. This is said to be the second period of Manu.

After this I shall narrate the next auspicious period of Manu. In it the Manu named Auttami produced ten sons; Iṣa. Ūrja , Tanūja, Śuci , Śukra , Madhu , Mādhava , Nabhasya, Nabha, Saha , Sahasya and excellent Kīrtivardhana were the twelve Ādityas . Gods were (then) called Ūrja. The seven sages were:

Kaukabhiṇḍa, Kutuṇḍa, Dālbhya , Śaṅkha, Pravāhita, Miti and Sammiti; and these seven increased the contemplation of the supreme spirit.

94-95. The fourth period of Manu is known as Tāmasa . The names of the seven sages in it (are): Kapi , Pṛthu, Agni, Akapi , Kavi , Janya and Dhāman . The hosts of gods in the Tāmasa period were called Sādhyas .

96-98. All the ten sons of Tāmasa, viz. Akalmaṣa , Tapa , Dhanvi , Tapomūla , Tapodhana , Taporāśi, Tapasya , Sutapasya and Parantapa increased the race. Similarly, listen to the fifth, i.e. the Raivata :

Devabāhu , Subāhu , Parjanya , Samaya , Muni , Hiraṇyaroman, Saptāśva are said to be the seven sages.

99-102. The gods Bhūtarajas are similarly said to be the elements. These ten are the sons of Raivata, (they are) endowed with piety, vigour and power:

Avaśa , Tattvadarśin, Vītimān, Havyapa , Kapi, Mukta , Nirutsuka , Sattva , Nirmoha , and Prakāśaka .

Bhṛgu , Sudhāma, Viraja , Sahiṣṇu , Nārada , Vivasvān and Kṛti were the seven sages in the Cākṣuṣa period; and the gods were known as Lekhā ; and the Vibhus also were separately termed as gods.

103-104. When the Cākṣuṣa period set in, the gods had the fifth world: and similarly Cākṣuṣa had ten sons— Ruru and others. They have already been mentioned by me in the Svāyambhuva family. Thus I have described the Cākṣuṣa period to you.

105-106. I shall (now) tell you about the seventh which is called Vaivasvata. Now the seven great sages are: Atri and Vasiṣṭha, Kaśyapa and Gautama , the contemplative Bharadvāja , the valorous Viśvāmitra and Jamadagni .

107. After setting the religious order, they will reach the highest place. I shall describe to you the future period of Sāvarṇya Manu.

108. The sages (of this Manvantara) are said to be: Aśvatthāman , Śaradvān , Kauśika , Gālava , Śatānanda , Kāśyapa and Rāma .

109-110. Dhṛti , Varīyān , Yavasu, Suvarṇa and Dhṛti (again), Variṣṇu, Vīrya , Sumati , Vasu and powerful Śukra are said to be the sons of the future Sāvarṇi Manu . Raucya and others also are said to be Manus.

111. Raucya, the son ef Prajāpati Ruci will be a Manu; and also Bhautya , the son of Bhūti , will be a Manu.

112. Then Merusāvarṇi , son of Brahma, is said to be a Manu. And also Ṛbhu , Ṛtudhāman , Viśvaksena will (each) be a Manu.

113. Past and future Manus are (thus) described (by me). O prince, a thousand yugas will be occupied by (each one of) these.

114. Having created all these mobile and immobile beings in their own periods, they will, at the end of the kalpa , obtain release along with Brahmā.

115. At the end of a thousand yugas they will again and again perish, and led by Brahma will then be absorbed in Viṣṇu.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 8

Description of the Solar Race (Ādityavaṃśa or Sūryavaṃśa)

Chapter 8 of 693 · 163 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
बहुभिर्द्धरणी भुक्ता भूपालैः श्रूयते पुरा।
पार्थिवाः पृथिवीयोगात्पृथिवी कस्य योगतः१।
किमर्थं च कृता संज्ञा भूमेस्सा पारिभाषिकी।
गौरितीयं च संज्ञा वा भुवः कस्माद्ब्रवीहि मे२।
पुलस्त्य उवाच।
पुरा कृतयुगस्यासीदंगो नाम प्रजापतिः।
मृत्योस्तु दुहिता तेन परिणीतातिदुर्मुखी३।
सुनीथा नाम तस्यास्तु वेनो नाम सुतः पुरा।
अधर्मनिरतः कामी बलवान्वसुधाधिपः४।
लोकस्याधर्मकृच्चापि परभार्यापहारकः।
अथ तस्य प्रसिद्यर्थं जगदर्थं महर्षिभिः५।
अनुनीतोपि न ददावशुद्धात्माऽभयं ततः।
शापेन मारयित्वैनमराजकभयार्दिताः६।
ममंथुर्ब्राह्मणास्तस्य बलाद्देहमकल्मषाः।

तत्कायान्मथ्यमानातु जनिता म्लेच्छजातयः७।
शरीरे मातुरंशेन कृष्णांजनसमप्रभाः।
पितुरंशस्य संगेन धार्मिको धर्मकारकः८।
उत्पन्नो दक्षिणाद्धस्तात्सधनुः सशरो गदी।
दिव्यतेजोमयः पुत्रस्सरत्नकवचांगदः९।
पृथुरेवाभवन्नाम्ना स च विष्णुरजायत।
स विप्रैरभिषिक्तः संस्तपः कृत्वा सुदुष्करं१०।
विष्णोर्वरेण सर्वस्य प्रभुत्वमगमत्प्रभुः।
निःस्वाध्यायवषट्कारं निर्द्धर्मं वीक्ष्य भूतलं११।
वेद्धुमेवोद्यतः कोपाच्छरेणामितविक्रमः।
ततो गोरूपमास्थाय भूः पलायितुमुद्यता१२।
पृष्ठे त्वन्वगमत्तस्याः पृथुः सेषुशरासनः।
ततः स्थित्वैकदेशे तु किं करोमीति चाब्रवीत्१३।
पृथुरप्यवदद्वाक्यमीप्सितं देहि सुव्रते।
सर्वस्य जगतः शीघ्रं स्थावरस्य चरस्य च१४।

तथेति चाब्रवीद्भूमिर्दुदोह स नराधिपः।
स्वके पाणौ पृथुर्वत्सं कृत्वा स्वायंभुवं मनुं१५।
तदन्नमभवद्दुग्धं प्रजा जीवंति येन तु।
ततस्तु ऋषिभिर्दुग्धा वत्सः सोमस्तदाभवत्१६।
दोग्धा वाचस्पतिरभूत्पात्रं वेदस्तपो रसः।
देवैश्च वसुधा दुग्धा मरुद्दोग्धा तदाभवत्१७।
इन्द्रो वत्सः समभवत्क्षीरमूर्ज्जस्वलं बलं।
देवानां कांचनं पात्रं पितृणां राजतं तथा१८।
अंतकश्चाभवद्दोग्धा यमो वत्सः स्वधा रसः।
बिलं च पात्रं नागानां तक्षको वत्सकोभवत्१९।
विषं क्षीरं ततो दोग्धा धृतराष्ट्रोभवत्पुनः।
असुरैरपि दुग्धेयं आयसे शत्रुपीडनम्२०।
पात्रे मायामभूद्वत्सःप्राल्हादिस्तुविरोचनः।
दोग्धा त्रिमूर्द्धा तत्रासीन्माया येन प्रवर्तिता२१।
यक्षैश्च वसुधा दुग्धा पुरांतर्द्धानमीप्सुभिः।

कृत्वा विश्रवावसुं वत्सं मणिमंतं महीपते२२।
प्रेतरक्षोगणैर्दुग्धा वसा रुधिरमुल्बणं।
रौप्यनाभोभवद्दोग्धा सुमाली वत्स एव च२३।
गंधर्वैश्च पुनर्दुग्धा वसुधा साप्सरोगणैः।
वत्सं चित्ररथं कृत्वा गंधान्पद्मदले तथा२४।
दोग्धावसुरुचिर्नामाथर्ववेदस्य पारगः।
गिरिभिर्वसुधा दुग्धा रत्नानि विविधानि च२५।
औषधानि च दिव्यानि दोग्धा मेरुर्महीधरः।
वत्सोभूद्धिमवांस्तत्र पात्रं शैलमयं पुनः२६।
वृक्षैश्च वसुधा दुग्धा क्षीरं छिन्नप्ररोहणं।
पालाशपात्रे दोग्धा तु सालः पुष्पवनाकुलः२७।
प्लक्षोभवत्ततो वत्सः सर्ववृक्षवनाधिपः।
एवमन्यैश्च वसुधा तथा दुग्धा यथेच्छतः२८।
आयुर्द्धनानि सौख्यं च पृथौ राज्यं प्रशासति।
न दारिद्र्यं तथा रोगी नाधनोनचपापकृत्२९।

नोपसर्गा न चाघातः पृथौ राज्यं प्रशासति।
नित्यंप्रमुदितालोका दुःखशोकविवर्जिताः३०।
धनुः कोट्या च शैलेंद्रानुत्सार्य स महाबलः।
भूमंडलं समं चक्रे लोकानां हितकाम्यया३१।
न पुरग्रामदुर्गाणि न चायुधधरा नराः।
म्रियंते यत्र दुःखं च नार्थशास्त्रस्य चादरः३२।
धर्मैकतानाः पुरुषाः पृथौ राज्यं प्रशासति।
कथितानि च पात्राणि यत्क्षीरं च यथा तव३३।
येषां येन रुचिस्तत्र तेभ्यो दत्तं विजानता।

यज्ञश्रीदेषु सर्वेषु मया तुभ्यं निवेदितं३४।
दुहितृत्वं गता यस्मात्पृथोः पृथ्वी महामते।
तस्यानुसारयोगाच्च पृथिवी विश्रुता बुधैः३५।
भीष्म उवाच।
आदित्यवंशमखिलं वद ब्रह्मन्यथाक्रमं।
सोमवंशं च तत्त्वज्ञ यथावद्वक्तुमर्हसि३६।

पुलस्त्य उवाच।
विवस्वान्कश्यपात्पूर्वमदित्यामभवत्पुरा।
तस्य पत्नीत्रयं तद्वत्संज्ञा राज्ञी प्रभा तथा३७।
रैवतस्य सुता राज्ञी रेवतं सुषुवे सुतं।
प्रभा प्रभातं सुषुवे त्वाष्ट्रं संज्ञा तथा मनुं३८।
यमश्च यमुना चैव यमलौ च बभूवतुः।
ततस्तेजोमयं रूपमसहंती विवस्वतः३९।
नारीमुत्पादयामास स्वशरीरादनिंदितां।
त्वाष्ट्री स्वरूपरूपेण नाम्ना छायेति भामिनी४०।
किंकरोमीति पुरतः संस्थितां तामभाषत।
छाये त्वं भज भर्तारं मदीयं तं वरानने४१।
अपत्यानि मदीयानि मातृस्नेहेन पालय।
तथेत्युक्त्वा च सा देवमगात्कामाय सुव्रता४२।
कामयामास देवोपि संज्ञेयमिति चादरात्।
जनयामास सावर्णिं मनुं मनुस्वरूपिणम्४३।

सवर्णत्वाच्च सावर्णेर्मनोर्वैवस्वतस्य तु।
ततः सुतां च तपतीं त्वाष्ट्रीं चैव क्रमेण तु४४।
छायायां जनयामास संज्ञेयमिति भास्करः।
छाया स्वपुत्रे त्वधिकं स्नेहं चक्रे मनौ तदा४५।
न चक्षमे मनुः पूर्वस्तद्यमः क्रोधमूर्छितः।
संतर्जयामास तदा पादमुत्क्षिप्य दक्षिणं४६।
शशाप च यमं छाया भवतु क्रिमिसंयुतः।
पादोयमेको भविता पूयशोणितविस्रवः४७।
निवेदयामास पितुर्यमः शापेन धर्षितः।
निःकारणमहं शप्तो मात्रा देव सकोपया४८।
बालभावान्मया किंचिदुद्यतश्चरणः सकृत्।
मनुना वार्यमाणापि मम शापमदाद्विभो४९।
प्रायो न माता सास्माकमसमा स्नेहतो यतः।
देवोप्याह यमं भूयः किं करोमि महामते५० 1.8.50।
सौख्यात्कस्य न दुःखं स्यादथवा कर्मसंततिः।

अनिवार्या भवस्यापि का कथान्येषु जंतुषु५१।
कृकवाकुस्तव पदे स क्रिमिं भक्षयिष्यति।

खंजं च रुचिरं चैव पादमेतद्भविष्यति५२।
एवमुक्तः समाश्वस्तस्तपस्तीव्रं चकार ह।
वैराग्यात्पुष्करे तीर्थे फलपेनानिलाशनः५३।
पितामहं समाराध्य यावद्वर्षायुतं पुनः।
तपःप्रभावाद्वेवेशः संतुष्टः पद्मसंभवः५४।
वव्रे स लोकपालत्वं पितृलोकं तथाक्षयं।
धर्माधर्मात्मकस्यास्य जगतस्तु परीक्षणम्५५।
एवं स लोकपालत्वमगमत्पद्मसंभवात्।
पितृणामाधिपत्यं च धर्माधर्मस्य चानघ५६।
विवस्वानथ तज्ज्ञात्वा संज्ञायाः कर्मचेष्टितं।
त्वष्टुः समीपमगमदाचचक्षे सरोषवान्५७।
तमुवाच ततस्त्वष्टा सांत्वपूर्वमिदं वचः।
तवासहंती भगवंस्तेजस्तीव्रं तमोनुद५८।

बडवारूपमास्थाय मत्सकाशमिहागता।
निवारिता मया सा च त्वद्भयेन दिवस्पते५९।
यस्मादविज्ञातमना मत्सकाशमिहागता।
तस्मान्मदीयं भवनं प्रवेष्टुं न तवार्हति६०।
एवमुक्ता जगामाशु मरुदेशमनिंदिता।
बडवारूपमास्थाय भूतले संप्रतिष्ठिता६१।
तस्मात्प्रसादं कुरु मे यद्यनुग्रहभागहम्।
अपनेष्यामि ते तेजः कृत्वा यंत्रे दिवाकरम्६२।
रूपं तव करिष्यामि लोकानंदकरं प्रभो।
तथेत्युक्तः स रविणा भ्रमे कृत्वा दिवाकरं६३।
पृथक्चकार तेजश्च चक्रं विष्णोः प्रकल्पयत्।
त्रिशूलं चापि रुद्रस्य वज्रमिंद्रस्य चापरं६४।
दैत्यदानवसंहर्तृ सहस्रकिरणात्मकं।
रूपं चाप्रतिमं चक्रे त्वष्टा पद्भ्यामृते महत्६५।
न शशाक च तद्द्रष्टुं पादरूपं रवेः पुनः।

अद्यापि च ततः पादौ न कश्चित्कारयेत्क्वचित्६६।
यः करोति स पापिष्ठो गतिमाप्नोति निंदितां।
कुष्ठरोगमवाप्नोति लोकेस्मिन्दुःखसंज्ञितं६७।
तस्मान्न धर्मकामार्थी चित्रेष्वायतनेषु च।
न क्वचित्कारयेत्पादौ देवदेवस्य धीमतः६८।
ततः स भगवान्गत्वा भूर्लोकममराधिपः।
कामयामास कामार्तो मुख एव दिवाकरः६९।
अश्वरूपेण महता तेजसा च समन्वितः।
संज्ञा च मनसा क्षोभमगमद्भयविह्वला७०।
नासापुटाभ्यामुत्सृष्टं परोयमिति शंकया।

तस्याथ रेतसो जातावश्विनाविति नः श्रुतम्७१।
दस्रौ श्रुतित्वात्संजातौ नासत्यौ नासिकाग्रतः।
ज्ञात्वा चिराच्च तं देवं संतोषमगमत्परं७२।
विमानेनागमत्स्वर्गे पत्न्या सह मुदान्वितः।
सावर्ण्योपि मनुर्मेरावद्यापि तपते तपः७३।

शनिस्तपोबलाच्चापि ग्रहाणां समतां गतः।
यमुना तपती चैव पुनर्नद्यौ बभूवतुः७४।
विष्ठिर्घोरात्मिका तद्वत्कालत्वेन व्यवस्थिता।
मनोर्वैवस्वतस्यापि दश पुत्रा महाबलाः७५।
इलस्तु प्रथमस्तेषां पुत्रेष्ट्या समकल्पि यः।
इक्ष्वाकुः कुशनाभश्च अरिष्टो धृष्ट एव च७६।
नरिष्यंतः करूषश्च शर्यातिश्च महाबलः।
पृषध्रश्चाथ नाभागः सर्वे ते दिव्यमानुषाः७७।
अभिषिच्य मनुः पूर्वमिलं पुत्रं स धार्मिकम्।
जगाम तपसे भूयः पुष्करं स तपोवनं७८।
अथाजगाम सिध्यर्थं तस्य ब्रह्मा वरप्रदः।
वरं वरय भद्रं ते मानवेय यथेप्सितं७९।
उवाच स तदा देवं पद्माक्षं पद्मजं विभुं।
वंशे मे धर्मसंयुक्ताः पृथिव्यां सर्वपार्थिवाः८०।
भवेयुरीश्वराः स्वामिन्प्रसादात्तव कंजज।

तथेत्युक्त्वा तु देवेशस्तत्रैवांतरधीयत८१।
ततोयोध्यां समागत्य समतिष्ठच्चथा पुरा।
अथैकदा रथारूढ इलो निज सुतो मनोः८२।
निर्जगामार्थसिध्यर्थमिनप्रायां महीमिमां।
भ्रमन्द्वीपानि सर्वाणि क्ष्माभृतः संप्रसाधयन्८३।
जगामोपवनं शंभोरथाकृष्टः प्रतापवान्।
कल्पद्रुमलताकीर्णं नाम्ना शरवणं महत्८४।
रमते यत्र देवेशः सोमः सोमार्द्धशेखरः।
उमया समयस्तत्र पुरा शरवणे कृतः८५।
पुंनामसंज्ञं यत्किंचिदागमिष्यति नो वनं।
स्त्रीत्वमेष्यति तत्सर्वं दशयोजनमंडले८६।
अज्ञातसमयो राजा इलः शरवणं गतः।
स्त्रीत्वं जगाम सहसा बडवाश्वोऽभवत्क्षणात्८७।
पुरुषत्वे कृतं सर्वं स्त्रीकाये विस्मृतं ततः।
इलेति साभवन्नारी पीनोन्नतघनस्तनी८८।

उन्नतश्रोणिजघना पद्मपत्रायतेक्षणा।
पूर्णेन्दुवदना तन्वी विलासिन्यसितेक्षणा८९।
पीनोन्नतायतभुजा नीलकुंचितमूर्द्धजा।

तनुलोमा सुवदना मृदुगद्गदभाषिणी९०।
श्यामागौरेण वर्णेन तनुताम्रनखांकुरा।
कार्मुकभ्रूयुगोपेता हंसावरणगामिनी९१।
भ्रममाणा वने तस्मिन्चिंतयामास भामिनी।
को मे पिता वा भ्राता वा को मे त्राता भवेदिह९२।
कस्य भर्त्तुरहं दत्ता कियद्वर्षास्मि भूतले।
चिंतयंती च ददृशे सोमपुत्रेण साङ्गना९३।
इलारूप समाक्षिप्त मनसा वरवर्णिनी।
बुधस्तदाप्तये यत्नमकरोत्कामपीडितः९४।
विशिष्टाकारवान्मुंडी स कमंडलुपुस्तकः।
वेणुदंडकृतावेशः पवित्रक खनित्रकः९५।
द्विजरूपः शिखी ब्रह्म निगदन्कर्णकुंडली।

वटुभिश्चार्थिभिर्युक्तः समित्पुष्पकुशोदकैः९६।
कालेन्विष्यां ततस्तस्मिन्नाजुहाव स तामिलाम्।
बहिर्वनस्यांतरितः किल पादपमंडपे९७।
ससंभ्रममकस्माच्च सोपालंभमिवाभवत्।
त्यक्त्वाग्निहोत्रशुश्रूषां क्व गता मंदिरान्मम९८।
इयं विहारवेला ते अतिक्रामति सांप्रतम्।
एह्येहि पृथुसुश्रोणि संभ्रांता केन हेतुना९९।
इयं सायंतनी वेला विहारस्येह वर्त्तते।
कृत्वोपलेपनं पुष्पैरलंकुरु गृहं मम१०० 1.8.100।
साब्रवीद्विस्मृताहं च सर्वमेव तपोधन।
आत्मानं त्वां च भर्त्तारं कुलं च वद मेनघ१०१।
बुधः प्रोवाच तां तन्वीमिला त्वं वरवर्णिनी।
अहं च कामुको नाम बहुविद्यो बुधः स्मृतः१०२।
तेजस्विनः कुले जातः पिता मे ब्राह्मणाधिपः।
इति सा तस्यवचनात्प्रविष्टा बुधमंदिरम्१०३।

रत्नस्तंभसमाकीर्णं दिव्यमायाविनिर्मितम्।
इला कृतार्थमात्मानं मेने तद्भवने स्थिता१०४।
अहो वृत्तमहोरूपमहो धनमहोकुलम्।
मम चास्य च भर्त्तुर्वा अहो लावण्यमुत्तमम्१०५।
रेमे च सा तेन सममतिकालमिला वने।
सर्वभोगमये गेहे यथेंद्रभवने तथा१०६।
अथान्विष्यंतो राजानं भ्रातरस्तस्य मानवाः।
इक्ष्वाकुप्रमुखा जग्मुस्तदा शरवणांतिकम्१०७।
ततस्ते ददृशुः सर्वे वडवामग्रतः स्थिताम्।
रत्नपर्यंतकिरणदीप्यमानामनुत्तमाम्१०८।
संप्राप्य प्रत्यभिज्ञानात्सर्वे विस्मयमागताः।

अयं चंद्रप्रभो नाम वाजी तस्य महात्मनः१०९।
अगमद्वडवारूपमुत्तमं केन हेतुना।
ततस्तु मैत्रावरुणिं पप्रच्छुः स्वपुरोहितम्११०।
किमेतदित्यभूच्चित्रं वद योगविदां वर।

वसिष्ठोप्यब्रवीत्सर्वं दृष्ट्वा तं ध्यानचक्षुषा१११।
समयः शंभुदयिता कृतः शरवणे पुरा।
यः पुमान्प्रविशेच्चात्र स नारीत्वमवाप्स्यति११२।
अयमश्वोपि नारीत्वमगाद्बाह्या सहैव तु।
इलः पुरुषतामेति यथासौ धनदोपमः११३।
तथैव यत्नः कर्त्तव्य आराध्य च पिनाकिनम्।
ततस्ते मानवा जग्मुर्यत्र देवो महेश्वरः११४।
तुष्टवुर्विविधैः स्तोत्रैः पार्वतीपरमेश्वरौ।
तावूचतुरलं चैष समयः किं नु सांप्रतं११५।
इक्ष्वाकोरश्वमेधेन यत्फलं स्यात्तदावयोः।
दत्वा किंपुरुषो वीरः स भविष्यत्यसंशयम्११६।
तथेत्युक्त्वा तु ते सर्वे जग्मुर्वैवस्वतात्मजाः।
इष्ट्वाश्वमेधेन तत इला किंपुरुषोभवत्११७।
मासमेकं पुमान्वीरः स्त्रीत्वं मासमभूत्पुनः।
बुधस्य भवने तिष्ठन्निलो गर्भधरोभवत्११८।

अजीजनत्पुत्रमेकमनेकगुणसंयुतम्।
बुध उत्पाद्य तं पूरुं स स्वर्गमगमत्पुनः११९।
इलस्य नाम्ना तद्वर्षमिलावृतमभूत्तदा।
सोमार्कवंशजो राजा इलोभूद्वंशवर्द्धनः१२०।
एवं पुरूरवाः पूरोरभवद्वंशवर्द्धनः।
इक्ष्वाकुरर्कवंशस्य तथैवोक्तो नरेश्वरः१२१।
इलः किंपुरुषत्वे च सुद्युम्न इति चोच्यते।
पुनः पुत्रत्रयमभूत्सुद्युम्नस्यापराजितम्१२२।
उत्कलोथ गयस्तद्वद्धरिताश्वश्च वीर्यवान्।
उत्कलस्योत्कला नाम गयस्य तु गयापुरी१२३।
हरिताश्वस्य दिग्याम्या संज्ञाता कुरुभिः सह।
प्रतिष्ठानेभिषिच्याथ स पुरूरवसं सुतम्१२४।
जगामेलावृतं भोक्तुं दिव्यं वर्षं फलाशनः।
इक्ष्वाकुर्ज्येष्ठदायादो मध्यदेशमवाप्तवान्१२५।
नरिष्यंतस्य पुत्रोभूच्छुको नाम महाबलः।

नाभागादंबरीषस्तु धृष्टस्य तु सुतत्रयम्१२६।
धृष्टकेतुः स्वधर्माथो रणधृष्टश्च वीर्यवान्।
आनर्तो नाम शर्यातेः सुकन्या चैव दारिका१२७।
आनर्तस्याभवत्पुत्रो रोचमानः प्रतापवान्।

आनर्तो नाम देशोभून्नगरी च कुशस्थली१२८।
रोचमानस्य रेवोभूद्रेवाद्रैवत एव च।
ककुद्मी चापरं नाम ज्येष्ठः पुत्रशतस्य च१२९।
रेवती तस्य सा कन्या भार्या रामस्य विश्रुता।
करूषाच्चैव कारूषा बहवः प्रथिता भुवि१३०।
पृषध्रो गोवधाच्छूद्रो गुरुशापादजायत।
इक्ष्वाकुपुत्रा नाम्नाथ विकुक्षि निमिदंडकाः१३१।
श्रेष्ठाः पुत्रशतस्यासन्पंचाशच्चाथ तत्सुताः।
मेरोरुत्तरतस्ते तु जाताः पार्थिवसत्तमाः१३२।
चत्वारिंशत्तथाष्टान्ये शतमध्ये च येभवन्।
मेरोर्दक्षिणतश्चैव राजानस्ते प्रकीर्तिताः१३३।

ज्येष्ठात्ककुत्स्थनामाभूत्सुतस्तस्य सुयोधनः।
तस्य पुत्रः पृथूर्नाम विश्वस्तस्य पृथोः सुतः१३४।
आर्द्रस्तस्य च पुत्रोभूद्युवनाश्वस्ततोभवत्।
युवनाश्वस्य पुत्रोभूच्छावस्तो नाम वीर्यवान्१३५।
निर्मिता येन शावस्ती ह्यंगदेशे नराधिप।
शावस्ताद्बृहदश्वो भूत्कुवलाश्वस्ततोभवत्१३६।
धुंधुमारत्वमगमद्धुंधुं हत्वाऽसुरं पुरा।
तस्य पुत्रास्त्रयो जाता दृढाश्वो घृणिरेव च१३७।
कपिलाश्वश्च विख्यातो धौंधुमारिः प्रतापवान्।
दृढाश्वस्य प्रमोदस्तु हर्यश्वस्तस्य चात्मजः१३८।
हर्यश्वस्य निकुंभोभूत्संहताश्वस्ततोभवत्।
अकृताश्वो रणाश्वश्च संहताश्व सुतावुभौ१३९।
युवनाश्वो रणाश्वस्य मांधाता च ततोभवत्।
मांधातुः पुरुकुत्सोभूद्धर्मसेतुश्च पार्थिवः१४०।
मुचुकुन्दश्च विख्यातश्शक्रमित्रः प्रतापवान्।

पुरुकुत्सस्य पुत्रोभूद्धुस्सहो नर्मदापतिः१४१।
संभूतिस्तस्य पुत्रोभूत्त्रिधन्वा च ततोभवत्।
त्रिधन्वनः सुतो जातस्त्रय्यारुण इति स्मृतः१४२।
तस्य सत्यव्रतो नाम तस्मात्सत्यरथः स्मृतः।
तस्य पुत्रो हरिश्चन्द्रो हरिश्चंद्राच्च रोहितः१४३।
रोहताच्च वृको जातो वृकाद्बाहुरजायत।
सगरस्तस्य पुत्रोभूद्राजा परमधार्मिकः१४४।
द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा।
ताभ्यामाराधितः पूर्वमौर्वाग्निः पुत्रकाम्यया१४५।
और्वस्तुष्टस्तयोः प्रादाच्चथेष्टं वरमुत्तमम्।
एका षष्टिसहस्राणि सुतमेकं तथापरा१४६।
अगृह्णाद्वंशकर्तारं प्रभाऽगृह्णाद्बहुन्सुतान्।

एकं भानुमती पुत्रमगृह्णादसमंजसं१४७।
ततः षष्टिसहस्राणि सुषुवे यादवी प्रभा।
खनंतः पृथिवीं दग्धा विष्णुना ये ऽश्वमार्गणे१४८।

असमंजस्तु तनयो ह्यंशुमान्नाम विश्रुतः।
तस्य पुत्रो दिलीपस्तु दिलीपात्तु भगीरथः१४९।
येन भागीरथी गङ्गा तपः कृत्वावतारिता।
भगीरथस्य तनयो नाभाग इति विश्रुतः१५० 1.8.150।
नाभागस्यांबरीषोभूत्सिंधुद्वीपस्ततोभवत्।
तस्यायुतायुः पुत्रोभूद्ऋतुपर्णस्ततोभवत्१५१।
तस्य कल्माषपादस्तु सर्वकर्मा ततः स्मृतः।
तस्यानरण्यः पुत्रोभून्निघ्नस्तस्य सुतोभवत्१५२।
निघ्नपुत्रावुभौ जातावनमित्र रघूत्तमौ।
अनमित्रो वनमगादरिनाशकृते नृप१५३।
रघोरभूद्दिलीपस्तु दिलीपाच्चाप्यजस्तथा।
दीर्घबाहुरजाज्जातः प्रजापालस्ततोभवत्१५४।
ततो दशरथो जातस्तस्य पुत्रचतुष्टयं।
नारायणात्मकाः सर्वे रामस्तस्याग्रजोभवत्१५५।
रावणांतकरस्तद्वद्रघूणां वंशवर्द्धनः।

वाल्मीकिर्यस्य चरितं चक्रे भार्गवसत्तमः१५६।
तस्य पुत्रः कुशो नाम इक्ष्वाकुकुलवर्द्धनः।
अतिथिस्तु कुशाज्जातो निषधस्तस्य चात्मजः१५७।
नलस्तु निषधाज्जातो नभास्तस्मादजायत।
नभसः पुंडरीकोभूत्क्षेमधन्वा ततः परम्१५८।
तस्यपुत्रोभवद्वीरो देवानीकः प्रतापवान्।
अहीनगुस्तस्य सुतः सहस्राश्वस्ततः परः१५९।
ततश्चंद्रावलोकस्तु तारापीडस्ततोभवत्।
तस्यात्मजश्चन्द्रगिरिश्चंद्रस्तस्य सुतोभवत्१६०।
श्रुतायुरभवत्तस्माद्भारते यो निपातितः।
नलौ द्वावेव विख्यातौ वंशे यस्य विशेषतः१६१।
वीरसेनसुतस्तद्वन्नैषधश्च नराधिपः।
एते विवस्वतो वंशे राजानो भूरिदक्षिणाः१६२।
इक्ष्वाकुवंशप्रभवाः प्राधान्येन प्रकीर्तिताः१६३।

Roman transliteration

bhīṣma uvāca|
bahubhirddharaṇī bhuktā bhūpālaiḥ śrūyate purā|
pārthivāḥ pṛthivīyogātpṛthivī kasya yogataḥ1|
kimarthaṃ ca kṛtā saṃjñā bhūmessā pāribhāṣikī|
gauritīyaṃ ca saṃjñā vā bhuvaḥ kasmādbravīhi me2|

pulastya uvāca|
purā kṛtayugasyāsīdaṃgo nāma prajāpatiḥ|
mṛtyostu duhitā tena pariṇītātidurmukhī3|
sunīthā nāma tasyāstu veno nāma sutaḥ purā|
adharmanirataḥ kāmī balavānvasudhādhipaḥ4|
lokasyādharmakṛccāpi parabhāryāpahārakaḥ|
atha tasya prasidyarthaṃ jagadarthaṃ maharṣibhiḥ5|
anunītopi na dadāvaśuddhātmā'bhayaṃ tataḥ|
śāpena mārayitvainamarājakabhayārditāḥ6|
mamaṃthurbrāhmaṇāstasya balāddehamakalmaṣāḥ|

tatkāyānmathyamānāttu janitā mlecchajātayaḥ7|
śarīre māturaṃśena kṛṣṇāṃjanasamaprabhāḥ|
pituraṃśasya saṃgena dhārmiko dharmakārakaḥ8|
utpanno dakṣiṇāddhastātsadhanuḥ saśaro gadī|
divyatejomayaḥ putrassaratnakavacāṃgadaḥ9|
pṛthurevābhavannāmnā sa ca viṣṇurajāyata|
sa viprairabhiṣiktaḥ saṃstapaḥ kṛtvā suduṣkaraṃ10|
viṣṇorvareṇa sarvasya prabhutvamagamatprabhuḥ|
niḥsvādhyāyavaṣaṭkāraṃ nirddharmaṃ vīkṣya bhūtalaṃ11|
veddhumevodyataḥ kopāccharaṇāmitavikramaḥ|
tato gorūpamāsthāya bhūḥ palāyitumudyatā12|
pṛṣṭhe tvanvagamattasyāḥ pṛthuḥ seṣuśarāsanaḥ|
tataḥ sthitvaikadeśe tu kiṃ karomīti cābravīt13|
pṛthurapyavadadvākyamīpsitaṃ dehi suvrate|
sarvasya jagataḥ śīghraṃ sthāvarasya carasya ca14|

tatheti cābravīdbhūmirdudoha sa narādhipaḥ|
svake pāṇau pṛthurvatsaṃ kṛtvā svāyaṃbhuvaṃ manuṃ15|
tadannamabhavaddugdhaṃ prajā jīvaṃti yena tu|
tatastu ṛṣibhirdugdhā vatsaḥ somastadābhavat16|
dogdhā vācaspatirabhūtpātraṃ vedastapo rasaḥ|
devaiśca vasudhā dugdhā maruddogdhā tadābhavat17|
indro vatsaḥ samabhavatkṣīramūrjjasvalaṃ balaṃ|
devānāṃ kāṃcanaṃ pātraṃ pitṛṇāṃ rājataṃ tathā18|
aṃtakaścābhavaddogdhā yamo vatsaḥ svadhā rasaḥ|
bilaṃ ca pātraṃ nāgānāṃ takṣako vatsakobhavat19|
viṣaṃ kṣīraṃ tato dogdhā dhṛtarāṣṭrobhavatpunaḥ|
asurairapi dugdheyaṃ āyase śatrupīḍanam20|
pātre māyāmabhūdvatsaḥprālhādistuvirocanaḥ|
dogdhā trimūrddhā tatrāsīnmāyā yena pravartitā21|
yakṣaiśca vasudhā dugdhā purāṃtarddhānamīpsubhiḥ|

kṛtvā viśvāvasuṃ vatsaṃ maṇimaṃtaṃ mahīpate22|
pretarakṣogaṇairdugdhā vasā rudhiramulbaṇaṃ|
raupyanābhobhavaddogdhā sumālī vatsa eva ca23|
gaṃdharvaiśca punardugdhā vasudhā sāpsarogaṇaiḥ|
vatsaṃ citrarathaṃ kṛtvā gaṃdhānpadmadale tathā24|
dogdhāvasurucirnāmātharvavedasya pāragaḥ|
giribhirvasudhā dugdhā ratnāni vividhāni ca25|
auṣadhāni ca divyāni dogdhā merurmahīdharaḥ|
vatsobhūddhimavāṃstatra pātraṃ śailamayaṃ punaḥ26|
vṛkṣaiśca vasudhā dugdhā kṣīraṃ chinnaprarohaṇaṃ|

pālāśapātre dogdhā tu sālaḥ puṣpavanākulaḥ27|
plakṣobhavattato vatsaḥ sarvavṛkṣavanādhipaḥ|
evamanyaiśca vasudhā tathā dugdhā yathecchataḥ28|
āyurddhanāni saukhyaṃ ca pṛthau rājyaṃ praśāsati|
na dāridryaṃ tathā rogī nādhanonacapāpakṛt29|

nopasargā na cāghātaḥ pṛthau rājyaṃ praśāsati|
nityaṃpramuditālokā duḥkhaśokavivarjitāḥ30|
dhanuḥ koṭyā ca śaileṃdrānutsārya sa mahābalaḥ|
bhūmaṃḍalaṃ samaṃ cakre lokānāṃ hitakāmyayā31|
na puragrāmadurgāṇi na cāyudhadharā narāḥ|
mriyaṃte yatra duḥkhaṃ ca nārthaśāstrasya cādaraḥ32|
dharmaikatānāḥ puruṣāḥ pṛthau rājyaṃ praśāsati|
kathitāni ca pātrāṇi yatkṣīraṃ ca yathā tava33|
yeṣāṃ yena rucistatra tebhyo dattaṃ vijānatā|
yajñaśrīdeṣu sarveṣu mayā tubhyaṃ niveditaṃ34|
duhitṛtvaṃ gatā yasmātpṛthoḥ pṛthvī mahāmate|
tasyānusārayogācca pṛthivī viśrutā budhaiḥ35|
bhīṣma uvāca|
ādityavaṃśamakhilaṃ vada brahmanyathākramaṃ|
somavaṃśaṃ ca tattvajña yathāvadvaktumarhasi36|

pulastya uvāca|
vivasvānkaśyapātpūrvamadityāmabhavatpurā|
tasya patnītrayaṃ tadvatsaṃjñā rājñī prabhā tathā37|
raivatasya sutā rājñī revataṃ suṣuve sutaṃ|
prabhā prabhātaṃ suṣuve tvāṣṭraṃ saṃjñā tathā manuṃ38|
yamaśca yamunā caiva yamalau ca babhūvatuḥ|
tatastejomayaṃ rūpamasahaṃtī vivasvataḥ39|
nārīmutpādayāmāsa svaśarīrādaniṃditāṃ|
tvāṣṭrī svarūparūpeṇa nāmnā chāyeti bhāminī40|
kiṃkaromīti purataḥ saṃsthitāṃ tāmabhāṣata|
chāye tvaṃ bhaja bhartāraṃ madīyaṃ taṃ varānane41|
apatyāni madīyāni mātṛsnehena pālaya|
tathetyuktvā ca sā devamagātkāmāya suvratā42|
kāmayāmāsa devopi saṃjñeyamiti cādarāt|
janayāmāsa sāvarṇiṃ manuṃ manusvarūpiṇam43|

savarṇatvācca sāvarṇermanorvaivasvatasya tu|
tataḥ sutāṃ ca tapatīṃ tvāṣṭrīṃ caiva krameṇa tu44|
chāyāyāṃ janayāmāsa saṃjñeyamiti bhāskaraḥ|
chāyā svaputre tvadhikaṃ snehaṃ cakre manau tadā45|
na cakṣame manuḥ pūrvastadyamaḥ krodhamūrchitaḥ|
saṃtarjayāmāsa tadā pādamutkṣipya dakṣiṇaṃ46|
śaśāpa ca yamaṃ chāyā bhavatu krimisaṃyutaḥ|
pādoyameko bhavitā pūyaśoṇitavisravaḥ47|
nivedayāmāsa pituryamaḥ śāpena dharṣitaḥ|
niḥkāraṇamahaṃ śapto mātrā deva sakopayā48|
bālabhāvānmayā kiṃcidudyataścaraṇaḥ sakṛt|
manunā vāryamāṇāpi mama śāpamadādvibho49|
prāyo na mātā sāsmākamasamā snehato yataḥ|
devopyāha yamaṃ bhūyaḥ kiṃ karomi mahāmate50 1.8.50|
saukhyātkasya na duḥkhaṃ syādathavā karmasaṃtatiḥ|

anivāryā bhavasyāpi kā kathānyeṣu jaṃtuṣu51|
kṛkavākustava pade sa krimiṃ bhakṣayiṣyati|
khaṃjaṃ ca ruciraṃ caiva pādametadbhaviṣyati52|
evamuktaḥ samāśvastastapastīvraṃ cakāra ha|
vairāgyātpuṣkare tīrthe phalaphenānilāśanaḥ53|
pitāmahaṃ samārādhya yāvadvarṣāyutaṃ punaḥ|
tapaḥprabhāvāddeveśaḥ saṃtuṣṭaḥ padmasaṃbhavaḥ54|
vavre sa lokapālatvaṃ pitṛlokaṃ tathākṣayaṃ|
dharmādharmātmakasyāsya jagatastu parīkṣaṇam55|
evaṃ sa lokapālatvamagamatpadmasaṃbhavāt|
pitṝṇāmādhipatyaṃ ca dharmādharmasya cānagha56|
vivasvānatha tajjñātvā saṃjñāyāḥ karmaceṣṭitaṃ|
tvaṣṭuḥ samīpamagamadācacakṣe saroṣavān57|
tamuvāca tatastvaṣṭā sāṃtvapūrvamidaṃ vacaḥ|
tavāsahaṃtī bhagavaṃstejastīvraṃ tamonuda58|

baḍavārūpamāsthāya matsakāśamihāgatā|
nivāritā mayā sā ca tvadbhayena divaspate59|
yasmādavijñātamanā matsakāśamihāgatā|
tasmānmadīyaṃ bhavanaṃ praveṣṭuṃ na tavārhati60|
evamuktā jagāmāśu marudeśamanirṃditā|
baḍavārūpamāsthāya bhūtale saṃpratiṣṭhitā61|
tasmātprasādaṃ kuru me yadyanugrahabhāgaham|
apaneṣyāmi te tejaḥ kṛtvā yaṃtre divākaram62|
rūpaṃ tava kariṣyāmi lokānaṃdakaraṃ prabho|
tathetyuktaḥ sa raviṇā bhrame kṛtvā divākaraṃ63|
pṛthakcakāra tejaśca cakraṃ viṣṇoḥ prakalpayat|
triśūlaṃ cāpi rudrasya vajramiṃdrasya cāparaṃ64|
daityadānavasaṃhartṛ sahasrakiraṇātmakaṃ|
rūpaṃ cāpratimaṃ cakre tvaṣṭā padbhyāmṛte mahat65|
na śaśāka ca taddraṣṭuṃ pādarūpaṃ raveḥ punaḥ|

adyāpi ca tataḥ pādau na kaścitkārayetkvacit66|
yaḥ karoti sa pāpiṣṭho gatimāpnoti niṃditāṃ|
kuṣṭharogamavāpnoti lokesminduḥkhasaṃjñitaṃ67|
tasmānna dharmakāmārthī citreṣvāyataneṣu ca|
na kvacitkārayetpādau devadevasya dhīmataḥ68|
tataḥ sa bhagavāngatvā bhūrlokamamarādhipaḥ|
kāmayāmāsa kāmārto mukha eva divākaraḥ69|
aśvarūpeṇa mahatā tejasā ca samanvitaḥ|
saṃjñā ca manasā kṣobhamagamadbhayavihvalā70|
nāsāpuṭābhyāmutsṛṣṭaṃ paroyamiti śaṃkayā|
tasyātha retaso jātāvaśvināviti naḥ śrutam71|
dasrau śrutitvātsaṃjātau nāsatyau nāsikāgrataḥ|
jñātvā cirācca taṃ devaṃ saṃtoṣamagamatparaṃ72|
vimānenāgamatsvarge patnyā saha mudānvitaḥ|
sāvarṇyopi manurmerāvadyāpi tapate tapaḥ73|

śanistapobalāccāpi grahāṇāṃ samatāṃ gataḥ|
yamunā tapatī caiva punarnadyau babhūvatuḥ74|
viṣṭhirghorātmikā tadvatkālatvena vyavasthitā|
manorvaivasvatasyāpi daśa putrā mahābalāḥ75|
ilastu prathamasteṣāṃ putreṣṭyā samakalpi yaḥ|
ikṣvākuḥ kuśanābhaśca ariṣṭo dhṛṣṭa eva ca76|

nariṣyaṃtaḥ karūṣaśca śaryātiśca mahābalaḥ|
prṣadhraścātha nābhāgaḥ sarve te divyamānuṣāḥ77|
abhiṣicya manuḥ pūrvamilaṃ putraṃ sa dhārmikam|
jagāma tapase bhūyaḥ puṣkaraṃ sa tapovanaṃ78|
athājagāma sidhyarthaṃ tasya brahmā varapradaḥ|
varaṃ varaya bhadraṃ te mānaveya yathepsitaṃ79|
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English translation

Bhīṣma said :

1. It is heard that the earth was formerly enjoyed by many kings. They are (called) Pārthiva on account of their connection with the earth; but on account of (its) connection with whom is the Pṛthvī (earth) so called?

2. Why is the earth given that technical name? Tell me why it has the name Gau, or why it is (called) Bhū?

Pulastya said :

3. Formerly Aṅga by name was the Prajāpati of the Kṛtayuga . He married Mṛtyu 's extremely ugly daughter named Sunīthā . Her son was Vena .

4-12. This king was attached to wickedness, and was lustful and powerful. He did unrighteous things to people, and took away others' wives. Though entreated by the great sages for his success and for the (good of the) world, he, of an impure mind, did not grant them safety. The sinless brāhmaṇas distressed with the fear of anarchy, having killed him, with a curse, forcibly churned his body. From that body, being churned, the Mlecha [Mleccha ?] tribes, dark like collyrium, due to the (presence of) the mother's portion in the body were created. Due to the contact of the father's portion, from the right hand of the body a pious son, full of divine lustre, doing righteous things, and with a bow, an arrow, a mace and gems, an armour and armlets, named Pṛthu , who was Viṣṇu himself, was born. Being consecrated by the brāhmaṇas, and having practised a very difficult penance, he, due to Viṣṇu's boon,

became the lord of all. Seeing the earth without sacred study, without oblation to deities, and void of righteous behaviour, he, of unlimited valour, was, through anger, quite ready to pierce it with his arrow. Then the earth, taking up the form of a cow, was about to flee.

13. Pṛthu, having a bow and arrows, pursued her. Then remaining in one place, she said: “What should I do?”

14. Pṛthu also uttered (these) words: “O you of righteous vow, give quickly what is desired by the world—immobile and mobile”.

15. The earth said: “All right”. Then king Pṛthu, making Svāyambhuva Manu the calf, milked her (milk in the pot) in his hand.

16. That milk turned into food on which the creatures subsist. Then the earth was milked by the sages, when Soma was the calf.

17-18. Vācaspati (then) milked her (lit. became the milkman); Veda was the pot, and penance the milk. Then the gods milked her when Marut was the milkman. Indra became the calf and mighty power was the milk. The pot of the gods was golden and that of the Pitṛs was silvery.

19-21. The god of death milked her when Yama was the calf and Svadhā the milk. The pot of the serpents was a hole and Takṣaka was the calf, and poison was the milk. And Dhṛtarāṣṭra and the demons too, milked her (taking the milk) in an iron pot, the milk being the trickery harassing the enemies. The calf was Virocana , the son of Prahlāda . The milkman then was Trimūrdhan, who promoted deceit.

22. O king, the Yakṣas desiring to conceal themselves, also milked the earth in ancient days, making Vivasvān , having the gem, the calf.

23. The groups of evil spirits and fiends milked the earth, marrow and clotted blood (being the milk). Raupyanābha was the milkman and Sumālin the calf.

24. The Gandharvas again, along with the groups of the celestial nymphs milked the earth, making Citraratha (Gandharva) the calf, and the fragrances in the lotus-petal (the milk).

25. Vararuci , the expert in Atharva Veda milked the cow. The mountains also milked her with various jewels (as the milk).

26. Mountain Meru milked (her with) divine herbs (as the milk). The Himālaya was the calf and the pot was made of mountains.

27. The trees also milked the (milk of the) earth, into the pot made from the Palāsa tree; the cut-off sprouts were the milk and Sāla full of flowers and woods was the milkman.

28. And the fig-tree, the lord of all trees and woods, was the calf. Thus others also milked the earth according to their desire.

29. While Pṛthu was ruling, there prevailed longevity, wealth, and happiness. There was no poverty, and also no sick person, no poor person and no sinner.

30. When Pṛthu was ruling, there were no calamities; there was no misfortune; people not having sorrow or grief, were ever joyful.

31. Having uprooted, with the end of his bow, the big mountains, he, with the desire to do good to the people, made the terrestrial globe (i.e. the earth) even.

32-33. There were no inaccessible cities or villages; men did not die with weapons in their hands; there was no sorrow, and science of politics was honoured; men were given to piety when Pṛthu was ruling. I have narrated to you, in the manner mentioned (above), (which were) the pots, which was the milk (etc.).

34-35. He, the wise one, gave those whatever they liked, when all were giving importance to sacrifice (or, when all were giving i.e. pouring wealth into sacrifice). I have (thus) told you, O highly intelligent one, that since the earth became the daughter of Pṛthu, she accordingly was known by the wise to be Pṛthivi.

Bhīṣma said :

36. O brāhmaṇa , tell me in due order, about the entire solar dynasty [Ādityavaṃśa or Sūryavaṃśa]; please also explain (to me) the lunar dynasty [Somavaṃśa or Candravaṃśa], O you who know the truth.

Pulastya said :

37. Formerly Vivasvān was born to Aditi from Kaśyapa . He had three daughters: Saṃjñā , Rājñi and Prabhā .

38. Raivata 's daughter Rājñi gave birth to a son (called) Revata . Prabhā gave birth to Prabhāta and Saṃjñā to Manu .

39-40. The twins Yama and Yamunā were also born (to Saṃjñā). Then unable to bear Vivasvān's lustre, she, the beautiful daughter of Tvaṣṭṛ , produced from her own body, a blameless lady, Chāyā by name.

41-42. To her, who stood before her saying; "what should I do?" she said: "O beautiful Chāyā, you serve my husband, nourish my children with motherly affection" Saying "All right" she of a righteous vow, went to god (Vivasvān) for sensual enjoyment.

43-45. The god too, taking her to be Saṃjñā, longed for her with regard, (and) generated Sāvarṇi Manu resembling Manu (the son of Saṃjñā) in form due to his having complexion similar to that of Vaivasvata Manu . Then in due order he generated a daughter by name Tapatī , on Chāyā, the daughter of Tvaṣṭṛ, taking her to be Saṃjñā. Chāyā loved her son Manu more.

46. The former Manu (i.e. the elder one) did not tolerate it. So Yama, violent with anger, and raising his right foot, threatened (her).

47. Chāyā too, cursed Yama: "This one foot will be full of worms and pus, and blood will ooze from it."

48-49. Insulted by this curse, Yama told his father: "O god, mother has angrily cursed me without any reason. Due to child-like nature, I raised my foot a little. O lord, even though warded off by Manu, she gave me a curse.

50-52. Probably she is not our mother, since she is partial in her love." God (Vivasvān) also said in return to Yama: "O highly intelligent one, what should I do? Who does not get misery after happiness? Or (rather), the flow of karma is difficult to be resisted even by Bhava , then what about other creatures? A cock will eat the worms on your leg. This leg of yours will be lame and charming."

53-54. Thus addressed and consoled, he, through detachment, and subsisting on fruits, foam and wind, and propitiating Brahmā , practised, for myriads of years, a severe penance at Puṣkara Tīrtha . The lotus-born one was pleased by the power of his penance.

55. He asked for the lordship of the world and for the eternal world of Pitṛs, and putting to test this world full of piety and impiety.

56. O innocent one, he thus obtained the lordship of the world, the supremacy over the Pitṛs and over piety and impiety.

57. Vivasvān then having come to know that act of Saṃjñā, went to Tvaṣṭṛ and angrily reported it to him.

58-60. Then Tvaṣṭṛ said these kind words to him: “O remover of darkness, not being able to bear your severe lustre, she came to me here, I, fearing you, kept her off, O lord of the sky. ‘Since you have come to me here without your intention being known (by your husband), please do not enter my house’.

61. Thus addresed, she the blameless one, quickly went to the Maru country and taking the form of a mare, lived on the earth.

62-66. “Therefore, show favour to me if I deserve it. Putting you on a machine I shall take off your lustre and will make your appearance delightful to the eyes of the world, O lord.” When the Sun said to him, “All right”, he separated the Sun’s lustre from him, and fashioned from it Viṣṇu’s disk, and also Rudra ’s trident and Indra’s bolt (all) capable of destroying the demons and the friends. Tvaṣṭṛ made the Sun’s form matchless and having a thousand rays, (but) without feet. He could not see the form of the feet of the Sun. Even now nobody should ever fashion the (Sun’s image with) feet.

67. He, the most sinful one, who fashions it, reaches a censured condition, and contracts leprosy, known to be miserable in this world.

68. Therefore one, desiring religious merit and sensual enjoyments, should never fashion in pictures and temples the feet of the intelligent lord of lords.

69-70. Then the love-striken lord of gods going to the earth in the guise of a horse and endowed with great lustre, had oral coitus with her; and the mind of Saṃjñā, afflicted by fear, became agitated.

71. Suspecting him to be a stranger, she threw out (his semen) through her nostrils. We have heard that from that semen Aśvins were born.

72. They became known as Dasra (wonder-workers) and Nāsatya (truthful) (due to their being born) from the nostrils.

73. Full of joy, he went to the heaven with his wife in an aeroplane. Sāvarṇya Manu also is even now practising penance on Meru.

74. Śani also, due to the power of his penance, attained equality with the planets, and Yamunā and Tapatī became rivers.

75. Similarly, Viṣṭhi too, of a terrible form, settled in the form of time. Vaivasvata Manu too had ten sons.

76-77. Out of them Ila was the first who was born as a result of a sacrifice performed to obtain a male issue. (The ten sons were:) Ikṣvāku , Kuśanābha , Ariṣṭa and Dhṛṣṭa , Nariṣyanta , Karūṣa , and very powerful Śaryāti , Pṛṣadhra , and Nābhāga ; all these were divine men.

78. Manu, having first consecrated his righteous son Ila, went to the Puṣkara penance-grove for (practising) penance.

79. For his success Brahmā, the giver of boons, came there, (and said to him:) “Well-being to you, O Mānaveya; ask for a boon”.

80-81. Then he said to the lotus-born god, having lotuslike eyes: “O lotus-born, lord, let all the righteous kings, the lords on the earth, be under my control, through your favour”. Saying “Let it be so”, the lord of gods vanished there only.

82-85. Then coming (back) to Ayodhyā , he lived as before. Then, once, Ila, Manu’s son, seated in a chariot, moved out on this earth, rich with kings, for the fulfilment of an object, and roaming overall regions and subduing kings; and he, the brave one, being attracted, went to Śaṅkara ’s great grove called Śaravaṇa , full of desire-yielding creepers and trees, in which, Śiva , lord of gods, having the crescent moon on his head, sports with Umā. Formerly a convention was fixed about that Śaravaṇa:

86. “Whatever called male enters our grove, all that, within a radius of ten yojanas , will turn into a female.”

87. Not knowing this convention, king Ila entered Śaravaṇa, (and) instantly became a woman, and the same moment (his) horse turned into a mare.

88-91. And while in the female body, he forgot everything that he did as a man; he became a slender lady called llā, having plump, raised and compact breasts, raised hips and loins, having long and dark eyes like lotus-leaves, having a face like the full moon, having plump, raised and long arms, and dark, curly and fine hair, of a charming face and talking sweetly and indistinctly, of a slender shape, with a fair complexion, and having thin, reddish, sprout-like nails, having bow-like eyebrows, and with a gait concealing (i.e. superior to) that of a swan.

92-94. The beautiful young woman, wandering in the forest, thought: ‘Who would be my father, or brother, or mother here? To which husband am I given? For how many years am I (living) on the earth?’ While thinking (thus), she, a lady of an excellent complexion, was seen by (Budha), the son of Soma, with his mind seized by the figure of Ilā. Budha, oppressed by love, tried to secure her.

95-96. He, of a distinguished form, bald-headed, entered the grove with a water-pot and a book, a bamboo-stick in his hand, having a ring of kuśa -grass and a shovel, with a brāhmaṇa’s form, having a tuft of hair, reciting Veda, wearing earrings, accompanied by young boys and having sacred fuel, flowers, kuśa grass and water.

97-100. At that time, having looked into it, he hastily concealing himself in a bower outside the grove, called that Ilā, and it was, as it were, an unexpected taunt (for her). “Leaving the service of my sacred fire, where have you gone? Now the time for your sport is over, O you of large hips, come on; why are you confused? This evening time is here, the time for diversion. Having besmeared ground, adorn my house with flowers”.

101. She said: “O you having penance as your wealth, I have forgotten all th is. Tell me all about myself, about you—my husband, and my family, O sinless one.”

102. Budha said to that slender lady: “O you ofexcellent complxion, you are Ilā, and I am known as passionate Budha, well-versed in many lores.

103-105. I am born in the family of the brilliant one (i.e. Soma); my father is the chief of the brāhmaṇas.” After these words uttered by him, she entered Buddha ’s abode, full of jewelled pillars,

fashioned with divine illusion. Ilā, having remained in that house regarded herself to be blessed. ‘Oh! wonderful are the vow, the figure, the wealth and the family of this my lord’.

106. And Ilā sported with him in the forest for a long time, in the house full of all enjoyments as in Indra’s residence.

107. Then the king’s brothers, the sons of Manu, Ikṣvāku and others, looking for him, came to that Śaravaṇa.

108. Then they all saw an excellent mare, shining with rays shooting from the points of gems, standing in front of them.

109-110. Recognising her, all of them were amazed. ‘This is the horse, Candraprabha by name, of that magnanimous one. Why has he turned into an excellent mare?’ Then they asked Maitrāvaruṇi (i.e. Vasiṣṭha), their priest (about it).

111. “O you best among the contemplative sages, tell us, as to what this extraordinary appearance is”. Vasiṣṭha too, knowing all that bymeans of his divine intuition, said:

112-114. “Formerly in the Śaravaṇa a stipulation was laid down by Śambhu ’s wife: The man who would enter this grove will become a woman. This horse also, along with the king, turned into a female. Propitiating the trident-holder (i.e. Śiva), make such an effort that this Ilā will (again) turn into a man resembling Kubera .”

115. With various eulogies they praised Pārvatī and the highest lord (Śiva). They (two) said: “Severe is the stipulation.

116. What indeed is proper? Having given us that fruit which will accrue through Īkṣvāku ’s horse-sacrifice the brave one will undoubtedly be a low man (kiṃpuruṣa ?).”

117. Saying “All right”, all those sons of Vaivasvata went (from that place). After the performance of the horse-sacrifice, Ilā became a low man.

118-119. The brave one became a man for one month, and a woman for another. Remaining in the house of Budha, Ilā became pregnant, and gave birth to a son endowed with many good qualities. Budha, having generated that Pūru , again went to heaven.

120. Then, after Ilā’s name that region became (i.e. came to be called) ‘ Ilāvṛta ’. King Ila born in the lunar and solar families, increased his family.

121. Similarly Purūravas , who increased the family was born from Pūru. And king Ikṣvāku was said to (belong to) the solar race.

122-126. Ila is called Sudyumna in his low man’s condition. Again, three victorious sons were born to Sudyumna: Utkala , and Gaya , and powerful Haritāśva . The city of Utkala is Utkalā by name; that of Gaya is Gayā ; (to its) south, along with the Kuru -country is said to be the region of Haritāśva. Having consecrated his son Purūravas, as the king, he went to Ilāvṛta to enjoy (there) for a divine year, subsisting on fruits. Ikṣvāku, the eldest son, got the Madhyadeśa (as his kingdom). Śuka of great strength was the son of Nariṣyanta. Ambarīṣa was born from Nābhāga.

127. Dhṛṣṭa had three sons: Dhṛṣṭaketu , Svadharman and the valorous Raṇadhṛṣṭa . Śaryāti’s son was Ānarta , and his daughter was Sukanyā .

128. Brave Rocamāna was the son of Ānarta; his country was Ānarta, and (capital) city was Kuśasthalī .

129. Rocamāna's son was Reva , and from Reva was born Raivata; his other name was Kakudmin ; he was the eldest among (Reva's) sons.

130. Revatī was his daughter; she is known to be the wife of (Bala -) Rāma ; and from Karūṣā, were born Kārūṣas , well-known on the earth.

131. Pṛṣadhra became a Śūdra as a result of a cow's slaughter, due to his preceptor's curse. Ikṣvāku's sons named Vikukṣi , Nimi , Daṇḍaka were pre-eminant among his hundred sons.

132. His other fifty sons became best kings to the north of Meru.

133. Forty-eight out of the hundred were known to be the kings to the south of Meru.

134. From the eldest son was born Kakutstha . His son was Suyodhana . His son was Pṛthu. Viśva was the son of that Pṛthu.

135. His (Viśva's) son was Ārdra ; from him was born Yuvanāśva .

136. Yuvanāśva's valourous son was Śāvasta , by whom was set up Śāvastī in the Aṅga country, O prince.

Bṛhadaśva was born of Śāvasta, and from Bṛhadaśva Kuvalāśva was born.

137-138. He became (i.e. came to be called) Dhundhumāra for having formerly killed the demon Dhundhu . He had three sons; Dṛḍhāśva and Ghṛṇi , and the brave Kapilāśva was also the famous son of Dhundhumāra. Dṛḍhāśva's son was Pramoda , and his son was Haryaśva .

139. Haryaśva's son was Nikumbha , and from him was born Saṃhatāśva . Akṛtāśva and Raṇāśva were the two sons of Saṃhatāśva.

140-141. Raṇāśva's son was Yuvanāśva and from him was born Māndhātr. Purukutsa and king Dharmasetu , well known Mucukunda and the brave Śakramitra were born from Māndhātṛ . Dussaha , Narmadā 's husband, was the son of Purukutsa.

142. His (Dussaha's) son was Sambhūti ; from him was born Tridhanvan; the son born to Tridhanvan is known as Trayyāruṇa .

143. His son was Satyavrata ; his son was known to be Satyaratha ; his son was Hariścandra ; Rohita was born from Hariścandra.

144. Vṛka was born from Rohita, and Bāhu from Vṛka. Sagara who was a very religious king was his son.

145. Sagara had two wives; Prabhā and Bhānumati. In olden days they propitiated Aurvāgni (the sub-marine fire).

146. Aurva , pleased with them, granted them an excellent boon as desired by them.

147. One asked for sixty thousand sons; the other chose a son continuing the race. Prabhā chose many sons, Bhānumatī chose one son, viz. Asamañjasa .

148. Prabhā, of the Yadu family, gave birth to sixty thousand sons, who pursuing the (Aśvamedha) horse dug the earth and were burnt in a group by Viṣṇu.

149-150. The well known son of Asamañjasa was Aṃśumān ; his son was Dilīpa ; from him Bhagīratha was born, who, by performing a penance brought down the Ganges (known) as Bhāgīrathī (after him)

(to the earth). Bhagīratha's son was the well-known Nābhāga.

151. Nābhāga's son, was Ambarīṣa; from him Sindhudvīpa was born; his son was Ayutāyu , and from his Ṛtuparṇa was born.

152. His son was Kalmāṣapāda . Sarvakarman is known to have been born to him. His son was Anaraṇya ; his son was Nighna .

153. Nighna had two sons: Anamitra and Raghūttama. Anamitra went to the forest after having destroyed his enemies.

154. From Raghu was born Dilīpa and from Dilīpa Aja was born. Dīrghabāhu was born from Aja and from him (Dīrghabāhu) Prajāpāla was born.

155. From him was born Daśaratha ; he had four sons, of the nature of Nārāyaṇa , and Rāma was his eldest son.

156. He destroyed Rāvaṇa and increased the race of Raghus . Vālmīki , the best of the Bhārgavas , composed his biography.

157. His son was Kuśa by name, who increased the Ikṣvāku-race. Atithi was born from Kuśa and Niṣadha was his (Atithi's) son.

158. From Niṣadha was born Nala ; from him was born Nabhas . From Nabhas Puṇḍarīka was born and from him Kṣemadhanvan was born.

159. His son was the brave Devānīka ; his son was Ahīnagu ; Sahasrāśva was born from him.

160. From him (Sahasrāśva) was born Candrāvaloka and from him Tārāpīḍa was born. His son was Candragiri , whose son was Candra .

161-162. From him was born Śrutāyu , who was killed in the Bhārata war; in his family two Nalas only were particularly famous: the son of Vīrasena and the king Naiṣadha , i.e. the son of Niṣadha. These were the kings in Vivasvat 's race, who gave rich presents. (Thus) the important kings in the Ikṣvāku race have been described.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 9

General Rules of Śrāddha Performance

Chapter 9 of 693 · 192 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
भगवन्श्रोतुमिच्छामि पितृणां वंशमुत्तमम्।
रवेश्च श्राद्धदेवस्य सोमस्य च विशेषतः१।
पुलस्त्य उवाच।
हंत ते कथयिष्यामि पितृणां वंशमुत्तमम्।
स्वर्गे पितृगणाः सप्त त्रयस्तेषाममूर्तयः२।
मूर्तिमंतोथ चत्वारः सर्वेषाममितौजसां।
अमूर्तयः पितृगणा वैराजस्य प्रजापतेः३।
यजन्ति यान्देवगणा वैराजा इति विश्रुताः।
ये वै ते योगविभ्रष्टाः प्रापुर्लोकान्सनातनान्४।
पुनर्ब्रह्मदिनांते तु जायंते ब्रह्मवादिनः।
संप्राप्य तां स्मृतिं भूयो योगं सांख्यमनुत्तमम्९।
सिद्धिं प्रयांति योगेन पुनरावृत्तिदुर्ल्लभाम्।
योगिनामेव देयानि तस्माच्छ्राद्धानि दातृभिः६।
एतेषां मानसी कन्या पत्नी हिमवतो मता।

मैनाकस्तस्य दायादः क्रौचस्तस्य सुतोभवत्७।
क्रौंचद्वीपः स्मृतो येन चतुर्थो धृतसंयुतः।
मेना तु सुषवे तिस्रः कन्या योगवतीस्ततः८।
उमैकपर्णा पर्णा च तीव्रव्रतपरायणाः।
रुद्रस्यैका भृगोश्चैका जैगीषव्यस्य चापरा९।
दत्ता हिमवता बालाः सर्वलोकतपोधिकाः।
पितृणां लोकसंगीतं कथयामि शृणुष्व तत्१०।
लोकाः सोमपथा नाम यत्र मारीचनंदनाः।
वर्त्तंते येन पितरो यान्देवा भावयन्त्यलम्११।
अग्निष्वात्ता इति ख्याता यज्वानो यत्र संस्थिताः।
अच्छोदा नाम तेषां तु कन्याभूद्वरवर्णिनी१२।
अच्छोदं च सरस्तत्र पितृभिर्निर्मितं पुरा।
अच्छोदाथ तपश्चक्रे दिव्यं वर्षसहस्रकम्१३।
आजग्मुः पितरस्तुष्टा दास्यन्तः किल ते वरम्।
दिव्यरूपधराः सर्वे दिव्यमाल्यानुलेपनाः१४।

सर्वे प्रधाना बलिनः कुसुमायुधसन्निभाः।
तन्मध्येमावसुं नाम पितरं वीक्ष्य सांगना१५।
वव्रे वरार्थिनी संगं कुसुमायुधपीडिता।
योगाद्भ्रष्टा तु सा तेन व्यभिचारेण भामिनी१६।
धरान्न स्पृशते पूर्वं प्रयाताथ भुवस्तले।
तथैवामावसुर्योयमिच्छां चक्रे न तां प्रति१७।
धैर्येण तस्य सा लोके अमावास्येति विश्रुता।
पितृणां वल्लभा यस्माद्दत्तस्याक्षयकारिका१८।
अच्छोदाधोमुखी दीना लज्जिता तपसः क्षयात्।
सा पितॄन्प्रार्थयामास पुनरात्मसमृद्धये१९।
विलज्जमाना पितृभिरिदमुक्ता तपस्विनी।
भविष्यमथ चालोक्य देवकार्यं च ते तदा२०।
इदमूचुर्महाभागाः प्रसाद शुभयागिरा।
दिवि दिव्यशरीरेण यत्किंचित्क्रियते बुधैः२१।
तेनैव तत्कर्मफलं भुज्यते वरवर्णिनी।

सद्यः फलंति कर्माणि देवत्वे प्रेत्यमानुषे२२।
तस्मात्त्वं सुकृतं कृत्वा प्राप्स्यसे प्रेत्य यत्फलम्।
अष्टाविंशे भवित्री त्वं द्वापरे मत्स्ययोनिजा२३।
व्यतिक्रमात्पितृणां तु कष्टं कुलमवाप्स्यसि।
तस्माद्राज्ञो वसोः कन्या त्वमवश्यं भविष्यसि२४।
कन्यात्वे देवलोकांस्तान्पुनः प्राप्स्यसि दुर्ल्लभान्।
पराशरस्य वीर्येण पुत्रमेकमवाप्स्यसि२५।
द्वीपे तु बदरीप्राये बादरायणमप्युत।
स वेदमेकं बहुधा विभजिष्यति ते सुतः२६।
पौरवस्यात्मजौ द्वौ तु समुद्भांशस्य शंतनोः।
विचित्रवीर्यस्तनयस्तथा चित्रांगदो नृपः२७।
इमावुत्पाद्य तनयौ क्षेत्रजौ तस्य धीमतः।
प्रौष्ठपद्यष्टकाभूयः पितृलोके भविष्यसि२८।
नाम्ना सत्यवती लोके पितृलोके तथाष्टका।
आयुरारोग्यदा नित्यं सर्वकामफलप्रदा२९।

भविष्यसि परे लोके नदी त्वं च गमिष्यसि।
पुण्यतोया सरिच्छ्रेष्ठा लोकेष्वच्छोदनामिका३०।
इत्युक्ता सा गणैस्तैस्तु तत्रैवांतरधीयत।
साप्यापचारित्रफलं मया यदुदितं पुरा३१।
विभ्राजो नाम ये चान्ये दिवि संति सुवर्चसः।
लोका बर्हिषदो यत्र पितरः संति सुव्रताः३२।
यत्र बर्हिषि युक्तानि विमानानि सहस्रशः।
संकल्पपादपा यत्र तिष्ठंति फलदायिनः३३।
यदभ्युदयशालासु मोदंते श्राद्धदायिनः।

ये दानवासुरगणा गंधर्वाप्सरसां गणाः३४।
यक्षरक्षोगणास्ते च यजंति दिवि देवताः।
पुलस्त्यपुत्राः शतशस्तपोयोगबलान्विताः३५।
महात्मानो महाभागा भक्तानामभयंकराः।
एतेषां पीवरी कन्या मानसी दिवि विश्रुता३६।
योगिनी योगमाता च तपश्चक्रे सुदारुणं।

प्रसन्नो भगवांस्तस्या वरं वव्रे तु सा ततः३७।
योगवंतं सुरूपं च भर्तारं विजितेंद्रियम्।
देहि देव प्रसन्नस्त्वं यदि ते वदतां वर३८।
उवाच देवो भविता व्यासपुत्रो यदा शुकः।
भवित्री तस्य भार्या त्वं योगाचार्यस्य सुव्रता३९।
भविष्यति च ते कन्या कृत्तीनामाथ योगिनी।
पांचालपतये देया सात्वताय तु सा तदा४०।
जननी ब्रह्मदत्तस्य योगसिद्धांतगा स्मृता।
कृष्ण गौरश्च शंभुश्च भविष्यंति च ते सुताः४१।
सर्वकामसमृद्धेषु विमानेष्वपि पावनाः।
किं पुनः श्राद्धदा विप्रा भक्तिमंतः क्रियान्विताः४२।
गौर्नाम कन्या येषां तु मानसी दिवि राजते।
सुकन्या दयिता पत्नी साध्यानां कीर्तिवर्द्धिनी४३।
मरीचिगर्भनामानो लोके मार्तंडमंडले।
पितरो यत्र तिष्ठंति हविष्मंतोंगिरः सुताः४४।

तीर्थश्राद्धप्रदा यांति यत्र क्षत्रियसत्तमाः।
राज्ञां तु पितरस्ते वै स्वर्गभोगफलप्रदाः४५।
एतेषां मानसी कन्या यशोदा नाम विश्रुता।
पत्नी यांशुमतः श्रेष्ठा स्नुषा पंचजनस्य च४६।
जनन्यथ दिलीपस्य भगीरथपितामही।
लोकाः कामदुघा नाम कामभोगफलप्रदाः४७।
सुस्वधा नाम पितरो यत्र तिष्ठन्ति ते सुताः।
आज्यपा नाम लोकेषु कर्दमस्य प्रजापतेः४८।
पुलहाग्रजदायादा वैश्यास्तान्भावयंति ह।
यत्र श्राद्धकृतः सर्वे पश्यंति युगपद्गताः४९।
मातृभ्रातृपितृस्वसृः सखिसंबंधिबांधवान्।
अपिजन्मायुतैर्दृष्टाननुभूतान्सहस्रशः५० 1.9.50।
एतेषां मानसी कन्या विरजा नाम विश्रुता।
सा पत्नी नहुषस्यासीद्ययातेर्जननी तथा५१।
एषाष्टकाभवत्पश्चाद्ब्रह्मलोकगता सती।

त्रय एते गणाः प्रोक्ताश्चतुर्थं तु वदाम्यहम्५२।
लोकाः सुमनसो नाम ब्रह्मलोकोपरिस्थिताः।

सोमपा नाम पितरो यत्र तिष्ठंति शाश्वतं५३।
धर्ममूर्तिधराः सर्वे परतो ब्रह्मणः स्मृताः।
उत्पन्नाः प्रलयांते तु ब्रह्मत्वं प्राप्य योगिनः५४।
कृत्वा सृष्ट्यादिकं सर्वे मानसे सांप्रतं स्थिताः।
नर्मदा नाम तेषां तु कन्या तोयवहा सरित्५५।
भूतानि पुनती या तु पश्चिमोदधिगामिनी।
तेभ्यः सर्वत्र मनुजाः प्रजासर्गे च निर्मितम्५६।
ज्ञात्वा श्राद्धानि कुर्वंति धर्मभावेन सर्वदा।
सर्वदा तेभ्य एवास्य प्रसादाद्योगसंततिः५७।
पितृणामादिसर्गे तु श्राद्धमेवं विनिर्मितम्।
सर्वेषां राजतं पात्रमथवा राजतान्वितम्५८।
दत्तं स्वधां पुरोधाय पितॄन्प्रीणाति सर्वदा।
आग्नीध्रसोमपाभ्यां तु कार्यमाप्यायनं बुधैः५९।

अग्र्यभावे तु विप्रस्य पाणौ वाथ जलेपि वा।
अजाकर्णेश्वकर्णे वा गोष्ठे वाथ शिवांतिके६०।
पितृणाममलं स्थानं दक्षिणादिक्प्रशस्यते।
प्राचीनावीतमुदकं तिलसंत्यागमेव च६१।
खड्गिगनामामिषं चैवमन्नं श्यामाकशालयः।
यवनीवारमुद्गेक्षु शुक्लपुष्प फलानि च६२।
वल्लभानि प्रशस्तानि पितृणामिह सर्वदा।
दर्भा माषष्षष्टिकान्नं गोक्षीरं मधुसर्पिषी६३।
शस्त्राणि च प्रवक्ष्यामि श्राद्धे वर्ज्यानि यानि च।
मसूर शण निष्पावा राजमाषाः कुलुत्थकाः६४।
पद्म बिल्वार्कादुतूर पारिभद्राटरूषकाः।
न देयाः पितृकार्येषु पयश्चाजाविकं तथा६५।
कोद्रवोदारवरटकपित्थं मधुकातसी।
एतान्यपि न देयानि पितृभ्यः श्रियमिच्छता६६।
पितॄन्प्रीणाति यो भक्त्या ते पुनः प्रीणयंति तं।

यच्छंति पितरः पुष्टिं स्वांगारोग्यं प्रजाफलम्६७।
देवकार्यादपि पुनः पितृकार्यं विशिष्यते।
देवताभ्यः पितॄणां तु पूर्वमाप्यायनं स्मृतम्६८।
शीघ्रप्रसादास्त्वक्रोधा निस्संगाः स्थिर सौहृदाः।
शांतात्मानः शौचपराः सततं प्रियवादिनः६९।
भक्तानुरक्ताः सुखदाः पितरः पर्वदेवताः।
हविष्मतामाधिपत्ये श्राद्धदेवः स्मृतो रविः७०।
एतद्धि सर्वमाख्यातं पितृवंशानुकीर्त्तनम्।
पुण्यं पवित्रमारोग्यं कीर्त्तनीयं नृभिः सदा७१।
भीष्म उवाच।

श्रुत्वैतदखिलं भूयः पराभक्तिरुपस्थिता।
श्राद्धकालं विधिं चैव श्राद्धमेव तथैव च ७२।
श्राद्धेषु भोजनीया ये श्राद्धवर्ज्या द्विजातयः।
कस्मिन्वासरभागे तु पितृभ्यः श्राद्धमारभेत्७३।
अन्नं दत्तं कथं याति श्राद्धे वै ब्रह्मवित्तम।

विधिना केन कर्त्तव्यं कथं प्रीणाति तान्पितॄन्७४।
पुलस्त्य उवाच।
कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन च।
पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन्७५।
नित्यं नैमित्तिकं काम्यं त्रिविधं श्राद्धमुच्यते।
नित्यं तावत्प्रवक्ष्यामि अर्घ्यावाहनवर्जितम्७६।
अदैवतं विजानीयात्पार्वणं पर्व सुस्मृतम्।
पार्वणं त्रिविधं प्रोक्तं शृणु यत्नान्महीपते७७।
पार्वणेय नियोज्यास्तु तान्शृणुष्व नराधिप।
पंचाग्निः स्नातकश्चैव त्रिसौपर्णः षडंगवित्७८।
श्रोत्रियः श्रोत्रियसुतो विधिवाक्यविशारदः।
सर्वज्ञो वेदवान्मंत्री ज्ञानवंशकुलान्वितः७९।
त्रिणाचिकेतस्त्रिमधुः श्रुतेष्वन्येषु संस्थितः।
पुराणवेत्ता ब्रह्मज्ञः स्वाध्यायी जपतत्परः८०।
ब्रह्मभक्तः पितृपरः सूर्यभक्तोथ वैष्णवः।

ब्राह्मणो योगनिष्ठात्मा विजितात्मा सुशीलवान्८१।
एते तोष्याः प्रयत्नेन वर्जनीयानिमान्शृणु।
पतितस्तत्सुतः क्लीबः पिशुनो व्यंगरोगितः८२।
सर्वे ते श्राद्धकाले तु त्याज्या वै धर्मदर्शिभिः।
पूर्वेद्युरपरेद्युर्वा विनीतांश्च निमंत्रयेत्८३।
निमंत्रितांश्च पितर उपतिष्ठंति तान्द्विजान्।
वायुभूतानि गच्छंति तथासीनानुपासते८४।
दक्षिणं जानुचालभ्य वामं पात्यनिमंत्रयेत्।
अक्रोधनैः शौचपरैः सुस्नातैर्ब्रह्मवादिभिः८५।
भवितव्यं भवद्भिस्तु मया च श्राद्धकर्मणि।
पितृयज्ञं विनिर्वर्त्य तर्पणाख्यं तु योग्निमान्८६।
पिंडान्वाहार्यकं कुर्याच्छ्राद्धमिंदुक्षये तथा।
गोमयेनानुलिप्ते तु दक्षिणाप्लवनस्थले८७।
श्राद्धं समारभेद्भक्त्या गोष्ठे वा जलसन्निधौ।
अग्निमान्निर्वपेत्पित्र्यं चरुं वा सक्तुमुष्टिभिः८८।

पितृभ्यो निर्वपामीति सर्वं दक्षिणतो न्यसेत्।
अभिघार्य ततः कुर्यान्निर्वापत्रयमग्रतः८९।
ते वितस्त्यायताः कार्याश्चतुरङ्गुलविस्तृताः।

दर्वीत्रयं च कुर्वीत खादिरं रजतान्वितम्९०।
रत्निमात्रं परिश्लक्ष्णं हस्ताकाराग्रमुत्तमम्।
उदपात्राणि कांस्यस्य मेक्षणं च समित्कुशम्९१।
तिलपात्राणि सद्वासो गंधधूपानुलेपनम्।
आहरेदपसव्यं च सर्वं दक्षिणतः शनैः९२।
एवमासाद्य तत्सर्वं भवनस्योत्तरेंतरे।
गोमयेनानुलिप्तायां गोमूत्रेण च मंडलम्९३।
साक्षताभिः सपुष्पाभिरद्भिः सव्यापसव्यवत्।
विप्राणां क्षालयेत्पादावभिवंद्य पुनःपुनः९४।
आसनेषूपविष्टेषु दर्भवत्सु विधानतः।
उपस्पृष्टोदकान्विप्रानुपवेश्यानुमंत्रयेत्९५।
द्वौ दैवे पितृकृत्ये त्रीनेकैकं चोभयत्र वा।

भोजयेदीश्वरोपीह न कुर्याद्विस्तरं बुधः ९६।
दैवपूर्वं निवेद्याथ विप्रानर्घादिना बुधैः।
अग्नौ कुर्यादनुज्ञातो विप्रैर्विप्रो यथाविधि ९७।
स्वगृह्योक्तेन विधिना काले कृत्वा समंततः।
अग्नीषोममयाभ्यां तु कुर्यादाप्यायनं बुधः९८।
दक्षिणाग्नौ प्रणीतेन स एवाग्निर्द्विजोत्तमः।
यज्ञोपवीतान्निर्वर्त्य ततः पर्युक्षणादिकम्९९।
प्राचीनावीतिना कार्यमेतत्सर्वं विजानता।
लब्ध्वा तस्माद्विशेषेण पिंडान्कुर्वीत चोदकं१०० 1.9.100।
दद्यादुदकपात्रैस्तु सलिलं सव्यपाणिना।
दद्यात्सर्वं प्रयत्नेन दमयुक्तो विमत्सरः१०१।
विधाय रेखां यत्नेन निर्वपेदवनेजनं।
दक्षिणाभिमुखः कुर्यात्ततो दर्भान्निधाय वै१०२।
निधाय पिंडमेकैकं सर्वं दर्भोपरिक्रमात्।
निर्वपेदथ दर्भेषु नामगोत्रानुकीर्तनैः१०३।

तेषु दर्भेषु तं हस्तं विमृज्याल्लेपभागिनां।
तथैव च जपं कुर्यात्पुनः प्रत्यवनेजनम्१०४।
जलयुक्तं नमस्कृत्य गंधधूपार्घनादिभिः।
एवमावाह्य तत्सर्वं वेदमंत्रैर्यथोदितैः१०५।
एकाग्नरेकएवाद्धिर्निर्वपेद्दर्विकां तथा।
ततः कृत्वा नरो दद्यात्पितृभ्यस्तु कुशान्बुधः१०६।
ततः पिंडादिकं कुर्यादावाहनविसर्जनम्।
ततो गृहीत्वा पिंडेभ्यो मात्राः सर्वाः क्रमेण तु१०७।
तानेव विप्रान्प्रथममाशयित्वा च मानवः।
वर्णयन्भोजयेदन्नमिष्टं पूतं च सर्वदा१०८।
वर्जयेत्क्रोधपरतां स्मरन्नारायणं हरिम्।

तृप्तान्ज्ञात्वा पुनः कुर्याद्विकिरं सार्ववर्णिकं१०९।
विधृत्य सोदकं त्वन्नं सतिलं प्रक्षिपेद्भुवि।
आचांतेषु पुनर्दद्याज्जलं पुष्पाक्षतोदकम्११०।
स्वधावाचनकं सर्वं पिंडोपरि समाचरेत्।

देवाद्यंतं प्रकुर्वीत श्राद्धनाशोन्यथा भवेत्१११।
विसृज्य विप्रान्प्रणतस्तेषां कृत्वा प्रदक्षिणम्।
दक्षिणांदिशमाकांक्षन्पितॄनुद्दिश्य मानवः११२।
दातारो नोभिवर्द्धंतां वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहुदेयं च नोस्त्विति११३।
अन्नं च नो बहुभवेदतिथींश्च लभेमहि।
याचितारश्च नः संतु मा च याचिष्म कंचन११४।
एतदग्निमतः प्रोक्तमन्वाहार्यं तु पार्वणं।
यथेंदुसंक्षये तद्वदन्यत्रापि निगद्यते११५।
पिंडांस्तु गोजविप्रेभ्यो दद्यादग्नौ जलेपि वा।
वप्रांते वाथ विकिरेदापोभिरथ वापयेत्११६।
पत्नीं तु मध्यमं पिंडं प्राशयेद्विनयान्विताम्।
आधत्त पितरो गर्भं पुत्रसंतानवर्द्धनं११७।
तावन्निर्वापणं तिष्ठेद्यावद्विप्रा विसर्जिताः।
वैश्वदेवं ततः कुर्यान्निवृत्तः पितृकर्मणः११८।

इष्टैः सह ततः शांतो भुंजीत पितृसेवितम्।
पुनर्भोजनमध्वानं यानमायासमैथुनम्११९।
श्राद्धकृच्छ्राद्धभुग्यो वा सर्वमेतद्विवर्जयेत्।
स्वाध्यायं कलहं चैव दिवास्वप्नं च सर्वदा१२०।
अनेन विधिना श्राद्धं त्रिवर्गस्येह निर्वपेत्।
कन्या कुंभ वृषस्थेर्के कृष्णपक्षेषु सर्वदा१२१।
यत्रयत्र प्रदातव्यं सपिंडीकरणात्मकम्।
तत्रानेन विधानेन देयमग्निमता सदा१२२।
अतः परं प्रवक्ष्यामि ब्रह्मणा यदुदीरितम्।
श्राद्धं साधारणं नाम भुक्तिमुक्तिफलप्रदम्१२३।
अयने विषुवे चैव अमावस्यार्कसंक्रमे।
अमावस्याष्टका कृष्णपक्ष पंचदशीषु च१२४।
आर्द्रा मघा रोहिणीषु द्रव्यब्राह्मणसंगमे।
गजच्छायाव्यतीपाते विष्टिवैधृतिवासरे१२५।
वैशाखस्य तृतीयायां नवमीकार्तिकस्य च।

पंचदशी तु माघस्य नभस्ये च त्रयोदशी१२६।
युगादयः स्मृता ह्येताः पितृपक्षोपकारिकाः।
तथा मन्वंतरादौ च देयं श्राद्धं विजानता१२७।
अश्वयुङ्नवमी चैव द्वादशी कार्तिके तथा।

तृतीया चैत्रमासस्य तथा भाद्रपदस्य च१२८।
फाल्गुनस्य त्वमावास्या पौषस्यैकादशी तथा।
आषाढस्यापि दशमी माघमासस्य सप्तमी१२९।
श्रावणे चाष्टमी कृष्णा तथाषाढी च पूर्णिमा।
कार्तिकी फाल्गुनी चैवा ज्येष्ठे पंचदशी सिता१३०।
मन्वंतरादयस्त्वेता दत्तस्याक्षयकारिकाः।
पानीयमप्यत्र तिलैर्विमिश्रं दद्यात्पितृभ्यः प्रयतो मनुष्यः१३१।
श्राद्धं कृतं तेन समास्सहस्रं रहस्यमेतत्पितरो वदंति।
वैशाख्यामुपवासेषु तथोत्सवमहालये१३२।
तीर्थायतनगोष्ठेषु द्वीपोद्यानगृहेषु च।
विविक्तेषूपलिप्तेषु श्राद्धं देयं विजानता१३३।

विप्रान्पूर्वेपरेचाह्नि विनीतात्मानि मंत्रयेत्।
शीलवृत्तगुणोपेतान्वयोरूपसमन्वितान्१३४।
द्वौ दैवे पितृकृत्ये त्रीनेकैकमुभयत्र वा।
भोजयेत्सुसमृद्धोपि न प्रकुर्वीत विस्तरम्१३५।
विश्वेदेवान्यवैः पुष्पैरभ्यर्च्यासनपूर्वकं।
पूरयेत्पात्रयुग्मं तु स्थाप्यं दर्भपवित्रके१३६।
शन्नोदेवीत्यपः कुर्याद्यवोसीति यवानपि।
गंधपुष्पैस्तु संपूज्य विश्वान्देवान्प्रतिन्यसेत्१३७।
विश्वेदेवास इत्याभ्यामावाह्य विकिरेद्यवान्।
यवोसि धान्यराजस्त्वं वारुणो मधुमिश्रितः१३८।
निर्णुदः सर्वपापानां पवित्र ऋषिसंस्तुतः।
गंधपुष्पैरलंकृत्य या दिव्येत्यर्घमुत्सृजेत्३९।
अभ्यर्च्य गंधाद्युत्सृज्य पितृयज्ञं समारभेत्।
दर्भासनादि कृत्वादौ त्रीणि पात्राणि चार्चयेत्१४०।
सपवित्राणि कृत्वादौ शन्नोदेवीत्यपः क्षिपेत्।

तिलोसीति तिलान्कुर्याद्गन्धपुष्पादिकं पुनः१४१।
पात्रं वनस्पतिमयं तथा पर्णमयं पुनः।
राजतं वा प्रकुर्वीत तथा सागरसंभवम्१४२।
सौवर्णं राजतं ताम्रं पितृणां पात्रमुच्यते।
रजतस्य कथा वापि दर्शनं दानमेव च१४३।
राजतैर्भाजनैरेषां पितृणां रजतान्वितैः।
वार्यपि श्रद्धया दत्तमक्षयायोपकल्पते१४४।
अद्यापि पितृपात्रेषु पितृणां राजतान्वितम्।
शिवनेत्रोद्भवं यस्मादुत्तमं पितृवल्लभम्१४५।
एवं पात्राणि संकल्प्य यथालाभं विमत्सरः।
या दिव्येति पितुर्नाम गोत्रे दर्भान्करे न्यसेत्१४६।
पितॄनावाहयिष्यामि तथेत्युक्तः स तैः पुनः।

उशंतस्त्वा तथायन्तु ऋग्म्यामावाहयेत्पितॄन्१४७।
या दिव्येत्यर्घ्यमुत्सृज्य दद्याद्गंधादिकं ततः।
वस्त्रोत्तरं दर्भपूर्वं दत्वा संश्रयमादितः१४८।

पितृपात्रे निधायाथ न्युब्जमुत्तरतो न्यसेत्।
पितृभ्यः स्थानमसीति निधाय परिवेषयेत्१४९।
तत्रापि पूर्वतः कुर्यादग्निकार्यं विमत्सरः।
उभाभ्यामपि हस्ताभ्यामाहृत्य परिवेषयेत्१५० 1.9.150।
उशन्तस्त्वेति तं दर्भं पाणिभक्तं विशेषतः।
गुणान्वितैश्च शाकाद्यैर्नानाभक्ष्यैस्तथैव च१५१।
अन्नं च सदधिक्षीरं गोघृतं शर्करान्वितं।
मासं प्रीणाति वै सर्वान्पितॄनित्याह पद्मजः१५२।
द्वौ मासौ मत्स्यमांसेन त्रीन्मासान्हारिणेन तु।
औरभ्रेणाथ चतुरः शाकुनेनाथ पंच वै१५३।
वाराहस्य तु मांसेन षण्मासं तृप्तिरुत्तमा।
सप्तलोहस्य मांसेन तथाष्टावाजकेन तु१५४।
पृषतस्य तु मांसेन तृप्तिर्मासान्नवैव तु।
दशमासांश्च तृप्यंते वराहमहिषामिषैः१५५।
शशकूर्मयोस्तु मांसेन मासानेकादशैव तु।

संवत्सरं तु गव्येन पयसा पायसेन वा१५६।
सौकरेण तु तृप्यंते मासान्पंचदशैव तु।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी१५७।
कालशाकेन चानंत्यं खड्गमांसेन चैव हि।
यत्किंचिन्मधुना मिश्रं गोक्षीरं दधिपायसम्१५८।
दत्तमक्षयमित्याहुः पितरः पूर्वदेवताः।
स्वाध्यायं श्रावयेत्पित्र्यं पुराणान्यखिलानि च१५९।
ब्रह्मविष्ण्वर्करुद्राणां स्तवानि विविधानि च।
इंद्रेशसोमसूक्तानि पावमानीश्च शक्तितः१६०।
बृहद्रथंतरं तत्र ज्येष्ठसामाथ रौरवं।
तथैव शांतिकाध्यायं मधुब्राह्मणमेव च१६१।
मण्डलब्राह्मणं तद्वत्प्रीतिकारि च यत्पुनः।
विप्राणामात्मनश्चापि तत्सर्वं समुदीरयेत्१६२।
भारताध्ययनं कार्यं पितॄणां परमप्रियं।
भुक्तवत्सु च विप्रेषु भोज्यतोयादिकं नृप१६३।

सार्ववर्णिकमन्नाद्यमानयेत्सावधारणं।
समुत्सृजेद्भुक्तवतामग्रतो विकिरान्भुवि१६४।
अग्निदग्धाश्च ये जीवा येप्यदग्धाः कुले मम।
भूमौ दत्तेन तृप्यंतु तृप्ता यांतु परां गतिं१६५।
येषां न माता न पिता न बंधुर्न चापि मित्रं न तथान्नमस्ति।

तत्तृप्तयेन्नं भुवि दत्तमेतत्पयातु योगाय यतो यतस्ते१६६।
असंस्कृतप्रमीतानां त्यागिनां कुलभागिनां।
उच्छिष्टभागधेयानां दर्भेषु विकिरासनं१६७।
तृप्तान्ज्ञात्वोदकं दद्यात्सकृद्विकिरणे तथा।
विप्रलिप्तमहीपृष्टे गोशकृन्मूत्रवारिणा१६८।
निधाय दर्भान्विधिवद्दक्षिणाग्रान्प्रयत्नतः।
सर्ववर्णविधानेन पिंडांश्च पितृयज्ञवत्१६९।
अवनेजनपूर्वं तु नामगोत्रं तु मानवः।
उक्त्वा पुष्पादिकं दत्वा कृत्वा प्रत्यवनेजनं१७०।
ज्ञात्वापसव्यं सव्येन पाणिना त्रिः प्रदक्षिणं।

पितृवन्मातृकं कार्यं विधिवद्दर्भपाणिना१७१।
दीपप्रज्वालनं तद्वत्कुर्यात्पुष्पार्चनं बुधः।
तथा चांतेषु चाचम्य दद्याच्चापः सकृत्सकृत्१७२।
तथा पुष्पाक्षतान्पश्चादक्षय्योदकमेव च।
सतिलं नामगोत्रेण दद्याच्छक्त्या च दक्षिणाम्१७३।
गोभूहिरण्यवासांसि भव्यानि शयनानि च।
दद्याद्यदिष्टं विप्राणामात्मनः पितुरेव च१७४।
वित्तशाठ्येन रहितः पितृभ्यः प्रीतिमावहेत्।
ततः स्वधावाचनकं विश्वेदेवेषु चोदकं१७५।
दत्वाशीः प्रतिगृह्णीयाद्द्विजेभ्योपि यथा बुधः।
अघोराः पितरः संतु संत्वित्युक्तः पुनर्द्विजैः१७६।
गोत्रं तथा वर्द्धतां तु तथेत्युक्तश्च तैः पुनः।
स्वस्तिवाचनकं कुर्यात्पिंडानुद्धृत्य भक्तितः१७७।
उच्छेषणं तु तत्तिष्ठेद्यावद्विप्रविसर्जनम्।
ततो गृहबलिं कुर्यादिति धर्मो व्यवस्थितः१७८।

उच्छेषणं भूमिगतमजिह्मस्याशठस्य च।
दासवर्गस्य तत्पिंडं भागधेयं प्रचक्षते१७९।
पितृभिर्निर्मितं पूर्वमेतदाप्यायनं सदा।
अव्रतानामपुत्राणां स्त्रीणामपि नराधिप१८०।
ततः स्थानाग्रतः स्थित्वा प्रतिगृह्यांबुपात्रिकां।
वाजेवाजेति च जपन्कुशाग्रेण विसर्जयेत्१८१।
बहिः प्रदक्षिणं कुर्यात्पदान्यष्टावनुव्रजेत्।
बंधुवर्गेण सहितः पुत्रभार्यासमन्वितः१८२।
निवृत्य प्रणिपत्याथ प्रयुज्याग्निं स मंत्रवित्।
वैश्वदेवं प्रकुर्वीत नैत्यिकं बलिमेव च१८३।
ततस्तु वैश्वदेवांते सभृत्यसुतबांधवः।
भुंजीतातिथिसंयुक्तः सर्वं पितृनिषेवितं१८४।
एतच्चानुपनीतोपि कुर्यात्सर्वेषु पर्वसु।

श्राद्धं साधारणं नाम सर्वकामफलप्रदम्।
भार्याविरहितोप्येतत्प्रवासस्थोपि भक्तिमान्१८५।

शूद्रोप्यमंत्रकं कुर्यादनेन विधिना नृप।
तृतीयमाभ्युदयिकं वृद्धिश्राद्धं विधीयते१८६।
उत्सवानंदसंस्कारे यज्ञोद्वाहादिमंगले।
मातरः प्रथमं पूज्याः पितरस्तदनंतरं१८७।
ततो मातामहा राजन्विश्वेदवास्तथैव च।
प्रदक्षिणोपचारेण दध्यक्षतफलोदकैः१८८।
प्राङ्मुखो निर्वपेत्पिंण्डान्पूर्वांश्चैव पुरातनान्।
संपन्नमित्यभ्युदये दद्यादर्घं द्वयोर्द्वयोः१८९।
युग्मा द्विजातयः पूज्या वस्त्राकल्पांबरादिभिः।
तिलकार्यं यवैः कार्यं तच्च सर्वानुपूर्वकं१९०।
मंगल्यानि च सर्वाणि वाचयेद्विजपुंगवान्।
एवं शूद्रोपि सामान्यं वृद्धिश्राद्धं च सर्वदा१९१।
नमस्कारेण मंत्रेण कुर्याद्दानानि वै बुधः।
दानं प्रधानं शूद्रस्य इत्याह भगवान्प्रभुः।
दानेन सर्वकामाप्तिस्तस्य संजायते यतः१९२।

Roman transliteration

bhīṣma uvāca|
bhagavanśrotumicchāmi pitṝṇāṃ vaṃśamuttamam|
raveśca śrāddhadevasya somasya ca viśeṣataḥ1|
pulastya uvāca|
haṃta te kathayiṣyāmi pitṝṇāṃ vaṃśamuttamam|
svarge pitṛgaṇāḥ sapta trayasteṣāmamūrtayaḥ2|
mūrtimaṃtotha catvāraḥ sarveṣāmamitaujasāṃ|
amūrttayaḥ pitṛgaṇā vairājasya prajāpateḥ3|
yajanti yāndevagaṇā vairājā iti viśrutāḥ|
ye vai te yogavibhraṣṭāḥ prāpurlokānsanātanān4|
punarbrahmadināṃte tu jāyaṃte brahmavādinaḥ|
saṃprāpya tāṃ smṛtiṃ bhūyo yogaṃ sāṃkhyamanuttamam5|
siddhiṃ prayāṃti yogena punarāvṛttidurllabhām|
yogināmeva deyāni tasmācchāddhāni dātṛbhiḥ6|
eteṣāṃ mānasī kanyā patnī himavato matā|

mainākastasya dāyādaḥ kraucastasya sutobhavat7|
krauṃcadvīpaḥ smṛto yena caturtho dhṛtasaṃyutaḥ|
menā tu suṣave tisraḥ kanyā yogavatīstataḥ8|
umaikaparṇā parṇā ca tīvravrataparāyaṇāḥ|
rudrasyaikā bhṛgoścaikā jaigīṣavyasya cāparā9|
dattā himavatā bālāḥ sarvalokatapodhikāḥ|
pitṝṇāṃ lokasaṃgītaṃ kathayāmi śṛṇuṣva tat10|
lokāḥ somapathā nāma yatra mārīcanaṃdanāḥ|
varttaṃte yena pitaro yāndevā bhāvayantyalam11|
agniṣvāttā iti khyātā yajvāno yatra saṃsthitāḥ|

acchodā nāma teṣāṃ tu kanyābhūdvaravarṇinī12|
acchodaṃ ca sarastatra pitṛbhirnirmitaṃ purā|
acchodātha tapaścakre divyaṃ varṣasahasrakam13|
ājagmuḥ pitarastuṣṭā dāsyantaḥ kila te varam|
divyarūpadharāḥ sarve divyamālyānulepanāḥ14|

sarve pradhānā balinaḥ kusumāyudhasannibhāḥ|
tanmadhyemāvasuṃ nāma pitaraṃ vīkṣya sāṃganā15|
vavre varārthinī saṃgaṃ kusumāyudhapīḍitā|
yogādbhraṣṭā tu sā tena vyabhicāreṇa bhāminī16|
dharānna spṛśate pūrvaṃ prayātātha bhuvastale|
tathaivāmāvasuryoyamicchāṃ cakre na tāṃ prati17|
dhairyeṇa tasya sā loke amāvāsyeti viśrutā|
pitṝṇāṃ vallabhā yasmāddattasyākṣayakārikā18|
acchodādhomukhī dīnā lajjitā tapasaḥ kṣayāt|
sā pitṝnprārthayāmāsa punarātmasaṃṛddhaye19|
vilajjamānā pitṛbhiridamuktā tapasvinī|
bhaviṣyamatha cālokya devakāryaṃ ca te tadā20|
idamūcurmahābhāgāḥ prasāda śubhayāgirā|
divi divyaśarīreṇa yatkiṃcitkriyate budhaiḥ21|
tenaiva tatkarmaphalaṃ bhujyate varavarṇinī|

sadyaḥ phalaṃti karmāṇi devatve pretyamānuṣe22|
tasmāttvaṃ sukṛtaṃ kṛtvā prāpsyase pretya yatphalam|
aṣṭāviṃśe bhavitrī tvaṃ dvāpare matsyayonijā23|
vyatikramātpitṝṇāṃ tu kaṣṭaṃ kulamavāpsyasi|
tasmādrājño vasoḥ kanyā tvamavaśyaṃ bhaviṣyasi24|
kanyātve devalokāṃstānpunaḥ prāpsyasi durllabhān|
parāśarasya vīryeṇa putramekamavāpsyasi25|
dvīpe tu badarīprāye bādarāyaṇamapyuta|
sa vedamekaṃ bahudhā vibhajiṣyati te sutaḥ26|
pauravasyātmajau dvau tu samudrāṃśasya śaṃtanoḥ|
vicitravīryastanayastathā citrāṃgado nṛpaḥ27|
imāvutpādya tanayau kṣetrajau tasya dhīmataḥ|
prauṣṭhapadyaṣṭakābhūyaḥ pitṛloke bhaviṣyasi28|
nāmnā satyavatī loke pitṛloke tathāṣṭakā|
āyurārogyadā nityaṃ sarvakāmaphalapradā29|

bhaviṣyasi pare loke nadī tvaṃ ca gamiṣyasi|
puṇyatoyā saricchreṣṭhā lokeṣvacchodanāmikā30|
ityuktā sā gaṇaistaistu tatraivāṃtaradhīyata|
sāpyāpacāritraphalaṃ mayā yaduditaṃ purā31|
vibhrājo nāma ye cānye divi saṃti suvarcasaḥ|
lokā barhiṣado yatra pitaraḥ saṃti suvratāḥ32|
yatra barhiṣi yuktāni vimānāni sahasraśaḥ|
saṃkalpapādapā yatra tiṣṭhaṃti phaladāyinaḥ33|
yadabhyudayaśālāsu modaṃte śrāddhadāyinaḥ|
ye dānavāsuragaṇā gaṃdharvāpsarasāṃ gaṇāḥ34|
yakṣarakṣogaṇāste ca yajaṃti divi devatāḥ|
pulastyaputrāḥ śataśastapoyogabalānvitāḥ35|
mahātmāno mahābhāgā bhaktānāmabhayaṃkarāḥ|
eteṣāṃ pīvarī kanyā mānasī divi viśrutā36|
yoginī yogamātā ca tapaścakre sudāruṇaṃ|

prasanno bhagavāṃstasyā varaṃ vavre tu sā tataḥ37|
yogavaṃtaṃ surūpaṃ ca bhartāraṃ vijiteṃdriyam|
dehi deva prasannastvaṃ yadi te vadatāṃ vara38|
uvāca devo bhavitā vyāsaputro yadā śukaḥ|
bhavitrī tasya bhāryā tvaṃ yogācāryasya suvratā39|
bhaviṣyati ca te kanyā kṛttīnāmātha yoginī|
pāṃcālapataye deyā sātvatāya tu sā tadā40|
jananī brahmadattasya yogasiddhāṃtagā smṛtā|
kṛṣṇa gauraśca śaṃbhuśca bhaviṣyaṃti ca te sutāḥ41|
sarvakāmasamṛddheṣu vimāneṣvapi pāvanāḥ|
kiṃ punaḥ śrāddhadā viprā bhaktimaṃtaḥ kriyānvitāḥ42|
gaurnāma kanyā yeṣāṃ tu mānasī divi rājate|
sukanyā dayitā patnī sādhyānāṃ kīrtivarddhinī43|
marīcigarbhanāmāno loke mārtaṃḍamaṃḍale|
pitaro yatra tiṣṭhaṃti haviṣmaṃtoṃgiraḥ sutāḥ44|

tīrthaśrāddhapradā yāṃti yatra kṣatriyasattamāḥ|
rājñāṃ tu pitaraste vai svargabhogaphalapradāḥ45|
eteṣāṃ mānasī kanyā yaśodā nāma viśrutā|
patnī yāṃśumataḥ śreṣṭhā snuṣā paṃcajanasya ca46|
jananyatha dilīpasya bhagīrathapitāmahī|
lokāḥ kāmadughā nāma kāmabhogaphalapradāḥ47|
susvadhā nāma pitaro yatra tiṣṭhanti te sutāḥ|
ājyapā nāma lokeṣu kardamasya prajāpateḥ48|
pulahāgrajadāyādā vaiśyāstānbhāvayaṃti ha|
yatra śrāddhakṛtaḥ sarve paśyaṃti yugapadgatāḥ49|
mātṛbhrātṛpitṛsvasṝḥ sakhisaṃbaṃdhibāṃdhavān|
apijanmāyutairdṛṣṭānanubhūtānsahasraśaḥ50 1.9.50|
eteṣāṃ mānasī kanyā virajā nāma viśrutā|
sā patnī nahuṣasyāsīdyayāterjananī tathā51|
eṣāṣṭakābhavatpaścādbrahmalokagatā satī|

traya ete gaṇāḥ proktāścaturthaṃ tu vadāmyaham52|
lokāḥ sumanaso nāma brahmalokoparisthitāḥ|
somapā nāma pitaro yatra tiṣṭhaṃti śāśvataṃ53|
dharmamūrtidharāḥ sarve parato brahmaṇaḥ smṛtāḥ|
utpannāḥ pralayāṃte tu brahmatvaṃ prāpya yoginaḥ54|
kṛtvā srṣṭyādikaṃ sarve mānase sāṃpratataṃ sthitāḥ|
narmadā nāma teṣāṃ tu kanyā toyavahā sarit55|
bhūtāni punatī yā tu paścimodadhigāminī|
tebhyaḥ sarvatra manujāḥ prajāsarge ca nirmitam56|
jñātvā śrāddhāni kurvaṃti dharmabhāvena sarvadā|
sarvadā tebhya evāsya prasādādyogasaṃtatiḥ57|
pitṝṇāmādisarge tu śrāddhamevaṃ vinirmitam|
sarveṣāṃ rājataṃ pātramathavā rājatānvitam58|
dattaṃ svadhāṃ purodhāya pitṝnprīṇāti sarvadā|
āgnīdhrasomapābhyāṃ tu kāryamāpyāyanaṃ budhaiḥ59|

agnyabhāve tu viprasya pāṇau vātha jalepi vā|
ajākarṇeśvakarṇe vā goṣṭhe vātha śivāṃtike60|
pitṝṇāmamalaṃ sthānaṃ dakṣiṇādikpraśasyate|
prācīnāvītamudakaṃ tilasaṃtyāgameva ca61|
khaḍgiganāmāmiṣaṃ caivamannaṃ śyāmākaśālayaḥ|
yavanīvāramudgekṣu śuklapuṣpa phalāni ca62|

vallabhāni praśastāni pitṝṇāmiha sarvadā|
darbhā māṣaṣṣaṣṭikānnaṃ gokṣīraṃ madhusarpiṣī63|
śastrāṇi ca pravakṣyāmi śrāddhe varjyāni yāni ca|
masūra śaṇa niṣpāvā rājamāṣāḥ kulutthakāḥ64|
padma bilvārkāduttūra pāribhadrāṭarūṣakāḥ|
na deyāḥ pitṛkāryeṣu payaścājāvikaṃ tathā65|
kodravodāravaraṭakapitthaṃ madhukātasī|
etānyapi na deyāni pitṝbhyaḥ śriyamicchatā66|
pitṛnprīṇāti yo bhaktyā te punaḥ prīṇayaṃti taṃ|

yacchaṃti pitaraḥ puṣṭiṃ svāṃgārogyaṃ prajāphalam67|
devakāryādapi punaḥ pitṛkāryaṃ viśiṣyate|
devatābhyaḥ pitṝṇāṃ tu pūrvamāpyāyanaṃ smṛtam68|
śīghraprasādāstvakrodhā nissaṃgāḥ sthira sauhṛdāḥ|
śāṃtātmānaḥ śaucaparāḥ satataṃ priyavādinaḥ69|
bhaktānuraktāḥ sukhadāḥ pitaraḥ parvadevatāḥ|
haviṣmatāmādhipatye śrāddhadevaḥ smṛto raviḥ70|
etaddhi sarvamākhyātaṃ pitṛvaṃśānukīrttanam|
puṇyaṃ pavitramārogyaṃ kīrttanīyaṃ nṛbhiḥ sadā71|
bhīṣma uvāca|
śrutvaitadakhilaṃ bhūyaḥ parābhaktirupasthitā|
śrāddhakālaṃ vidhiṃ caiva śrāddhameva tathaiva ca 72|
śrāddheṣu bhojanīyā ye śrāddhavarjyā dvijātayaḥ|
kasminvāsarabhāge tu pitṛbhyaḥ śrāddhamārabhet73|
annaṃ dattaṃ kathaṃ yāti śrāddhe vai brahmavittama|

vidhinā kena karttavyaṃ kathaṃ prīṇāti tānpitṝn74|
pulastya uvāca|
kuryādaharahaḥ śrāddhamannādyenodakena ca|
payomūlaphalairvāpi pitṛbhyaḥ prītimāvahan75|
nityaṃ naimittikaṃ kāmyaṃ trividhaṃ śrāddhamucyate|
nityaṃ tāvatpravakṣyāmi arghyāvāhanavarjitam76|
adaivataṃ vijānīyātpārvaṇaṃ parva susmṛtam|
pārvaṇaṃ trividhaṃ proktaṃ śṛṇu yatnānmahīpate77|
pārvaṇeya niyojyāstu tānśṛṇuṣva narādhipa|
paṃcāgniḥ snātakaścaiva trisauparṇaḥ ṣaḍaṃgavit78|
śrotriyaḥ śrotriyasuto vidhivākyaviśāradaḥ|
sarvajño vedavānmaṃtrī jñānavaṃśakulānvitaḥ79|
triṇāciketastrimadhuḥ śruteṣvanyeṣu saṃsthitaḥ|
purāṇavettā brahmajñaḥ svādhyāyī japatatparaḥ80|
brahmabhaktaḥ pitṛparaḥ sūryabhaktotha vaiṣṇavaḥ|

brāhmaṇo yoganiṣṭhātmā vijitātmā suśīlavān81|
ete toṣyāḥ prayatnena varjanīyānimānśṛṇu|
patitastatsutaḥ klībaḥ piśuno vyaṃgarogitaḥ82|
sarve te śrāddhakāle tu tyājyā vai dharmadarśibhiḥ|
pūrvedyuraparedyurvā vinītāṃśca nimaṃtrayet83|
nimaṃtritāṃśca pitara upatiṣṭhaṃti tāndvijān|
vāyubhūtāni gacchaṃti tathāsīnānupāsate84|
dakṣiṇaṃ jānucālabhya vāmaṃ pātyanimaṃtrayet|
akrodhanaiḥ śaucaparaiḥ susnātairbrahmavādibhiḥ85|
bhavitavyaṃ bhavadbhistu mayā ca śrāddhakarmaṇi|
pitṛyajñaṃ vinirvartya tarpaṇākhyaṃ tu yognimān86|

piṃḍānvāhāryakaṃ kuryācchrāddhamiṃdukṣaye tathā|
gomayenānulipte tu dakṣiṇāplavanasthale87|
śrāddhaṃ samārabhedbhaktyā goṣṭhe vā jalasannidhau|
agnimānnirvapetpitryaṃ caruṃ vā saktumuṣṭibhiḥ88|

pitṛbhyo nirvapāmīti sarvaṃ dakṣiṇato nyaset|
abhighārya tataḥ kuryānnirvāpatrayamagrataḥ89|
te vitastyāyatāḥ kāryāścaturaṅgulavistṛtāḥ|
darvītrayaṃ ca kurvīta khādiraṃ rajatānvitam90|
ratnimātraṃ pariślakṣṇaṃ hastākārāgramuttamam|
udapātrāṇi kāṃsyasya mekṣaṇaṃ ca samitkuśam91|
tilapātrāṇi sadvāso gaṃdhadhūpānulepanam|
āharedapasavyaṃ ca sarvaṃ dakṣiṇataḥ śanaiḥ92|
evamāsādya tatsarvaṃ bhavanasyottareṃtare|
gomayenānuliptāyāṃ gomūtreṇa ca maṃḍalam93|
sākṣatābhiḥ sapuṣpābhiradbhiḥ savyāpasavyavat|
viprāṇāṃ kṣālayetpādāvabhivaṃdya punaḥpunaḥ94|
āsaneṣūpaviṣṭeṣu darbhavatsu vidhānataḥ|
upaspṛṣṭodakānviprānupaveśyānumaṃtrayet95|
dvau daive pitṛkṛtye trīnekaikaṃ cobhayatra vā|

bhojayedīśvaropīha na kuryādvistaraṃ budhaḥ 96|
daivapūrvaṃ nivedyātha viprānarghādinā budhaiḥ|
agnau kuryādanujñāto viprairvipro yathāvidhi 97|
svagṛhyoktena vidhinā kāle kṛtvā samaṃtataḥ|
agnīṣomamayābhyāṃ tu kuryādāpyāyanaṃ budhaḥ98|
dakṣiṇāgnau praṇītena sa evāgnirdvijottamaḥ|
yajñopavītānnirvartya tataḥ paryukṣaṇādikam99|
prācīnāvītinā kāryametatsarvaṃ vijānatā|
labdhvā tasmādviśeṣeṇa piṃḍānkurvīta codakaṃ100 1.9.100|
dadyādudakapātraistu salilaṃ savyapāṇinā|
dadyātsarvaṃ prayatnena damayukto vimatsaraḥ101|
vidhāya rekhāṃ yatnena nirvapedavanejanaṃ|
dakṣiṇābhimukhaḥ kuryāttato darbhānnidhāya vai102|
nidhāya piṃḍamekaikaṃ sarvaṃ darbhoparikramāt|
nirvapedatha darbheṣu nāmagotrānukīrtanaiḥ103|

teṣu darbheṣu taṃ hastaṃ vimṛjyāllepabhāgināṃ|
tathaiva ca japaṃ kuryātpunaḥ pratyavanejanam104|
jalayuktaṃ namaskṛtya gaṃdhadhūpārcanādibhiḥ|
evamāvāhya tatsarvaṃ vedamaṃtrairyathoditaiḥ105|
ekāgnarekaevādbhirnirvapeddarvikāṃ tathā|
tataḥ kṛtvā naro dadyātpitṛbhyastu kuśānbudhaḥ106|
tataḥ piṃḍādikaṃ kuryādāvāhanavisarjanam|
tato gṛhītvā piṃḍebhyo mātrāḥ sarvāḥ krameṇa tu107|
tāneva viprānprathamamāśayitvā ca mānavaḥ|
varṇayanbhojayedannamiṣṭaṃ pūrtaṃ ca sarvadā108|
varjayetkrodhaparatāṃ smarannārāyaṇaṃ harim|
tṛptānjñātvā punaḥ kuryādvikiraṃ sārvavarṇikaṃ109|
vidhṛtya sodakaṃ tvannaṃ satilaṃ prakṣipedbhuvi|
ācāṃteṣu punardadyājjalaṃ puṣpākṣatodakam110|
svadhāvācanakaṃ sarvaṃ piṃḍopari samācaret|

devādyaṃtaṃ prakurvīta śrāddhanāśonyathā bhavet111|
visṛjya viprānpraṇatasteṣāṃ kṛtvā pradakṣiṇam|
dakṣiṇāṃdiśamākāṃkṣanpitṝnuddiśya mānavaḥ112|
dātāro nobhivarddhaṃtāṃ vedāḥ santatireva ca|
śraddhā ca no mā vyagamadbahudeyaṃ ca nostviti113|
annaṃ ca no bahubhavedatithīṃśca labhemahi|
yācitāraśca naḥ saṃtu mā ca yāciṣma kaṃcana114|
etadagnimataḥ proktamanvāhāryaṃ tu pārvaṇaṃ|
yatheṃdusaṃkṣaye tadvadanyatrāpi nigadyate115|
piṃḍāṃstu gojaviprebhyo dadyādagnau jalepi vā|
vaprāṃte vātha vikiredāpobhiratha vāpayet116|
patnīṃ tu madhyamaṃ piṃḍaṃ prāśayedvinayānvitām|
ādhatta pitaro garbhaṃ putrasaṃtānavarddhanaṃ117|
tāvannirvāpaṇaṃ tiṣṭhedyāvadviprā visarjitāḥ|
vaiśvadevaṃ tataḥ kuryānnivṛttaḥ pitṛkarmaṇaḥ118|

iṣṭaiḥ saha tataḥ śāṃto bhuṃjīta pitṛsevitam|
punarbhojanamadhvānaṃ yānamāyāsamaithunam119|
śrāddhakṛcchrāddhabhugyo vā sarvametadvivarjayet|
svādhyāyaṃ kalahaṃ caiva divāsvapnaṃ ca sarvadā120|
anena vidhinā śrāddhaṃ trivargasyeha nirvapet|
kanyā kuṃbha vṛsastherke kṛṣṇapakṣeṣu sarvadā121|
yatrayatra pradātavyaṃ sapiṃḍīkaraṇātmakam|
tatrānena vidhānena deyamagnimatā sadā122|
ataḥ paraṃ pravakṣyāmi brahmaṇā yaduđīritam|
śrāddhaṃ sādhāraṇaṃ nāma bhuktimuktiphalapradam123|
ayane viṣuve caiva amāvasyārkasaṃkrame|
amāvasyāṣṭakā kṛṣṇapakṣa paṃcadaśīṣu ca124|
ārdrā maghā rohiṇīṣu dravyabrāhmaṇasaṃgame|
gajacchāyāvyatīpāte viṣṭivaidhṛtivāsare125|
vaiśākhasya tṛtīyāyāṃ navamīkārtikasya ca|

paṃcadaśī tu māghasya nabhasye ca trayodaśī126|
yugādayaḥ smṛtā hyetāḥ pitṝpakṣopakārikāḥ|
tathā manvaṃtarādau ca deyaṃ śrāddhaṃ vijānatā127|
aśvayuṅnavamī caiva dvādaśī kārtike tathā|
tṛtīyā caitramāsasya tathā bhādrapadasya ca128|
phālgunasya tvamāvāsyā pauṣasyaikādaśī tathā|
āṣāḍhasyāpi daśamī māghamāsasya saptamī129|
śrāvaṇe cāṣṭamī kṛṣṇā tathāṣāḍhī ca pūrṇimā|
kārtikī phālgunī caivā jyeṣṭhe paṃcadaśī sitā130|
manvaṃtarādayastvetā dattasyākṣayakārikāḥ|
pānīyamapyatra tilairvimiśraṃ dadyātpitṛbhyaḥ prayato manuṣyaḥ131|
śrāddhaṃ kṛtaṃ tena samāssahasraṃ rahasyametatpitaro vadaṃti|
vaiśākhyāmupavāseṣu tathotsavamahālaye132|
tīrthāyatanagoṣṭheṣu dvīpodyānagṛheṣu ca|
vivikteṣūpalipteṣu śrāddhaṃ deyaṃ vijānatā133|

viprānpūrveparecāhni vinītātmāni maṃtrayet|
śīlavṛttaguṇopetānvayorūpasamanvitān134|
dvau daive pitṛkṛtye trīnekaikamubhayatra vā|
bhojayetsusamṛddhopi na prakurvīta vistaram135|
viśvedevānyavaiḥ puṣpairabhyarcyāsanapūrvakaṃ|
pūrayetpātrayugmaṃ tu sthāpyaṃ darbhapavitrake136|

śannodevīrityapaḥ kuryādyavosīti yavānapi|
gaṃdhapuṣpaistu saṃpūjya viśvāndevānpratinyaset137|
viśvedevāsa ityābhyāmāvāhya vikiredyavān|
yavosi dhānyarājastvaṃ vāruṇo madhumiśritaḥ138|
nirṇudaḥ sarvapāpānāṃ pavitra ṛṣisaṃstutaḥ|
gaṃdhapuṣpairalaṃkṛtya yā divyetyarghamutsṛjet39|
abhyarcya gaṃdhādyutsṛjya pitṛyajñaṃ samārabhet|
darbhāsanādi kṛtvādau trīṇi pātrāṇi cārcayet140|
sapavitrāṇi kṛtvādau śannodevīrityapaḥ kṣipet|

tilosīti tilānkuryādgandhapuṣpādikaṃ punaḥ141|
pātraṃ vanaspatimayaṃ tathā parṇamayaṃ punaḥ|
rājataṃ vā prakurvīta tathā sāgarasaṃbhavam142|
sauvarṇaṃ rājataṃ tāmraṃ pitṝṇāṃ pātramucyate|
rajatasya kathā vāpi darśanaṃ dānameva ca143|
rājatairbhājanaireṣāṃ pitṝṇāṃ rajatānvitaiḥ|
vāryapi śraddhayā dattamakṣayāyopakalpate144|
adyāpi pitṛpātreṣu pitṝṇāṃ rājatānvitam|
śivanetrodbhavaṃ yasmāduttamaṃ pitṛvallabham145|
evaṃ pātrāṇi saṃkalpya yathālābhaṃ vimatsaraḥ|
yā divyeti piturnāma gotre darbhānkare nyaset146|
pitṝnāvāhayiṣyāmi tathetyuktaḥ sa taiḥ punaḥ|
uśaṃtastvā tathāyantu rgmyāmāvāhayetpitṝn147|
yā divyetyarghyamutsṛjya dadyādgaṃdhādikaṃ tataḥ|
vastrottaraṃ darbhapūrvaṃ datvā saṃśrayamāditaḥ148|

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pitṛbhyaḥ sthānamasīti nidhāya pariveṣayet149|
tatrāpi pūrvataḥ kuryādagnikāryaṃ vimatsaraḥ|
ubhābhyāmapi hastābhyāmāhṛtya pariveṣayet150 1.9.150|
uśantastveti taṃ darbhaṃ pāṇibhaktaṃ viśeṣataḥ|
guṇānvitaiśca śākādyairnānābhakṣyaistathaiva ca151|
annaṃ ca sadadhikṣīraṃ goghṛtaṃ śarkarānvitaṃ|
māsaṃ prīṇāti vai sarvānpitṝnityāha padmajaḥ152|
dvau māsau matsyamāṃsena trīnmāsānhāriṇena tu|
aurabhreṇātha caturaḥ śākunenātha paṃca vai153|
vārāhasya tu māṃsena ṣaṇmāsaṃ tṛptiruttamā|
saptalohasya māṃsena tathāṣṭāvājakena tu154|
pṛṣatasya tu māṃsena tṛptirmāsānnavaiva tu|
daśamāsāṃśca tṛpyaṃte varāhamahiṣāmiṣaiḥ155|
śaśakūrmayostu māṃsena māsānekādaśaiva tu|

saṃvatsaraṃ tu gavyena payasā pāyasena vā156|
saukareṇa tu tṛpyaṃte māsānpaṃcadaśaiva tu|
vārdhrīṇasasya māṃsena tṛptirdvādaśavārṣikī157|
kālaśākena cānaṃtyaṃ khaḍgamāṃsena caiva hi|
yatkiṃcinmadhunā miśraṃ gokṣīraṃ dadhipāyasam158|
dattamakṣayamityāhuḥ pitaraḥ pūrvadevatāḥ|
svādhyāyaṃ śrāvayetpitryaṃ purāṇānyakhilāni ca159|
brahmaviṣṇvarkarudrāṇāṃ stavāni vividhāni ca|
itihāsasomasūktāni pāvamānīśca śaktitaḥ160|
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English translation

Bhīṣma said :

1. O revered one, I wish to learn about the best family of the manes (pitṛs), and also particularly of Ravi , of the deity of Śrāddha i.e. Soma .

Pulastya said :

2. I shall narrate to you the best family of the manes. In the heaven there are seven groups of the manes. Out of them three are incorporeal.

3. Of all (the manes) of unlimited lustre four are corporeal. The incorporeal groups of manes are said to belong to Vairāja Prajāpati .

4. They are (whom groups of gods worship) called Vairāja. They fallen from Yoga , attained eternal worlds.

5. Again at the end of Brahmā 's day, these teachers of Veda are born and would again get recollection and the excellent Sāṃkhya and Yoga.

6. Again by means of deep and abstract meditation they would attain the state of perfection, (reaching) which rebirth is not obtained. Therefore, givers of gifts should offer obsequial oblations to the Yogins only.

7. The mind-born daughter of these is supposed to be the wife of Himālaya . Her son was Maināka , and his son was Krauñca .

8-10. He is remembered to have held together the fourth Dvīpa , viz. Krauñca. Menā gave birth to three daughters possessing deep and abstract meditation, viz. Umā, Ekaparṇā and Parṇā, engaged in severe vows. Himavat gave these daughters, superior due to their austerities, (marrying) one to Rudra , another to Bhṛgu and the third to Jaigiṣavya. I shall now tell you about the music in the world of manes; listen to it.

11. There are worlds named Somapatha , where live the sons of Mārīca ; by (living there) they are manes, and gods honour them fully.

12. They lived where the sacrifices are called ‘ Agniṣvātta ’. Their daughter was Acchodā of excellent complexion.

13. Formerly the manes also fashioned there a lake named Acchodā. Acchodā practised penance for one thousand divine years.

14-15. The manes, having divine forms, having divine flowers and unguents, all pre-eminent, strong and resembling Cupid, came there and being pleased would indeed grant her a boon. That lady, having seen among them a mane named Amāvasu being oppressed by passion and desiring a groom, longed for him.

16-18. Due to that violation that beautiful lady deviated from her concentration, went (down) to the earth, though she never touched the ground. And Amāvasu due to his steadiness did not long for her who had bowed to him. She came to be known in the world as Amāvāsyā . Since she was dear to the manes, she made the gift (given on Amāvāsyā) inexhaustible.

19. Acchodā, helpless and with her face hung down due to the loss (of the merit) of her penance, again entreated the manes for her prosperity.

20. The bashful and miserable one was thus addressed by the manes taking into consideration her future and her worship of gods.

21. The magnimous ones thus spoke to her with words auspicious due to their favour:

22. “O you of excellent complexion, the fruit of whatever is done with a divine body in heaven is to be enjoyed with that (body) only. The deeds done in human life give their fruits instantly after death, in the divine life.

23. Therefore perform good deeds whose fruits you will obtain after death. In the twenty-eighth Dvāpara -period you will be born in the fish species.

24. Due to your disregard for the manes you will obtain (birth in) an evil family. Thence you will certainly be the daughter of king Vasu .

25. As a maiden you will certainly obtain the divine worlds difficult to get.

26. From the semen of Parāśara you will get a son named Bādarāyaṇa in a grove full of the badari trees. That your son will divide one Veda into many.

27-28. Having begotten these two sons, viz. Vicitravīrya and Citrāṅgada , to that intelligent Paurava , viz. Śantanu , the secondary incarnation of Śiva , you will be again born as Prauṣṭhapadī and Aṣṭakā in the world of manes.

29-30. In the (mortal) world you will be Satyavatī and Aṣṭakā in the world of manes. You will be giver of (long) life, health and wealth and will always fulfil all desires (while) in the other world; and you will become the river named Acchodā of holy water and the best river in the worlds.”

31. Thus addressing her the groups (of manes) vanished there only; and she also obtained the fruit of her bad deed which I have already told.

32-34. In heaven there are other very lustrous worlds called Vibhrāj, where there are manes called Barhiṣad , of good vows, where (i.e. in these worlds) there are thousands of aeroplanes equipped with seats of Kuśa grass, where there are desire-yielding trees, in the halls for festive occasions in which those groups of demons, gods, Gandharvas , Apsarasas , also groups of Yakṣas , fiends, making obsequial offering are delighted and worship deities in heaven.

35. They (the Barhiṣads) are hundreds of sons of Pulastya ; they are endowed with austerities and concentration of mind.

36. They are magnanimous ones and give security to their devotees.

37. Their mind-born daughter is known as Pīvarī . She, a contemplative saint and a divine mother, of abstract meditation, practised a very severe panance. The lord was pleased with her, and then she asked for a boon.

38. “O god, the foremost among the eloquent, if you are pleased, give me a husband possessed of abstract meditation, handsome and one who has controlled his organs of sense”.

39. The lord said: “When Śuka , the master of Yoga (and), Vyāsa ’s son, will be born, you, of a good vow, will be his wife.

40. You will have a saintly daughter Kṛtti by name; you should give her in marriage to Sāttvata , the lord of Pāñcāla .

41. Then she will be the mother of Brahmadatta and will be known as having mastered the tenets of Yoga. You will have sons named Kṛṣṇagaura and Śambhu .

42. They will be (regarded as) holy even among the specially respected ones who have all their desires fulfilled and are devoted; what to speak of the devoted brāhmaṇas who make obsequial offerings and perform (religious) rites?

43. They have in heaven, a mind-born daughter named Gau. She is a good daughter, a loving wife and adds to the fame of the Sādhyas .

44. In the orb of the sun there are worlds named Marīci-garbha where the manes getting oblations and sons of Speech live.

45. To these worlds go the best Kṣatriyas performing obsequial rites at sacred places; they are the ancestors of kings and are givers of fruits like enjoyments in heaven.

46. The mind-born daughter is known to be Yaśodā , who is the wife of Aṃśumat and the eldest daughter-in-law of Pañcajana .

47. She is the mother of Dilīpa and grand-mother of Bhagīratha . There are worlds named Kāmadugha giving the fruits in the form of enjoyment of desires.

48-50. There live sonless manes named Susvadhā. In the worlds named Ājyapā of Kardama Prajāpati, there are the elderly relatives of Pulaha and the Vaiśyas honour them; those who perform the obsequial rites go there and simultaneously meet their mothers, brothers, fathers, sisters, friends and relatives, thousands of whom, not known before, are seen there after myriads of existences.

51. The mind-born daughter of these is known as Virajā . She was the wife of Nahuṣa and the mother of Yayāti .

52. Later, she, having gone to the Brahmaloka , became Aṣṭakā. I have told you about these three groups. I shall (now) describe the fourth.

53. There are worlds by name Sumanas which exist beyond the world of Brahmā. Here manes named Somapā live eternally.

54-57. All they were further than Brahmā and were piety embodied. Born at the end of deluge, they, practising deep meditation having reached Brahman , and having fashioned the world etc. have now settled in Mānasa . Their daughter is the river Narmadā , who purifies beings and flows to the Western Ocean. Men, knowing that all beings and whatever is created at the time of creation are (created) from them, always devoutly offer obsequial offerings to them. From them only due to their favour a man gets devoted children.

58-59. Thus Śrāddha had been created at the first creation of the manes. Whatever is offered with the utterance of Svadhā to all these manes in a silver pot or a pot of imitation silver always pleases them. The wise should always satisfy the Āgnīdhra and the Somapā.

60. In the absence of fire the offering (should be) made on the brāhmaṇa 's hand or under the Ajākarṇa or Aśvakarṇa tree or in a cowpen or near a god.

61. The proper place for the manes is said to be the southern direction. (While making offerings to them) the sacred thread should be worn over the right shoulder and passed under the left arm and offering of sesamum (should be made).

62-63. The flesh of rhinoceros, food, śyāmāka and śāli -grains, barley, nīvāra grains, kidney-beans, sugar-cane and white flowers and fruits are always dear to and commended for the manes, and also, Darbhas , beans, Ṣaṣṭikā -rice, sweetened milk, honey and ghee .

64-65. I shall now tell you things to be avoided at the obsequial rite. Masūra -pulse. hemp (seeds), winnowed bean and Kuluttha grains, lotuses, bilva , flowers of sun-plant, of Duttūra , Nimba -leaves, Aṭarūṣa, and also goat-milk.

66. One desiring wealth should not give Kodrava , Varāṭa , Kapittha , Aśoka -flowers and flax .

67. Him, who pleases the manes with devotion, the manes also please. The manes give him the fruit in the form of nourishment, health, and progeny.

68. Again the rite in honour of manes is superior to that in honour of gods. It is said that manes are to be satisfied before gods.

69. They are pleased quickly; they are wrathless; are unattached and of a steady affection, of a tranquil mind, intent on purity, and always speak pleasing words.

70. The manes, the deities of the Parvans always love their devotees, give them happiness; and the Sun, the god of the obsequial rite, is said to be the chief of those who receive oblations.

71. I have narrated to you all this account of the family of manes. It is meritorious, holy and leading to health. It should always be recited by men.

Bhīṣma said :

72. Having heard all this, a great devotion has again arisen (in me). (Tell me about) the time of Śrāddha, its rite, and the Śrāddha itself.

73-74. Which kinds of brāhmanas are to be fed at Śrāddhas and which ones are to be avoided; at what division (i.e. time) of the day should one begin the Śrāddha in honour of the manes? O best of brāhmaṇas, how does the food offered at a Śrāddha proceed? With which procedure should it be offered? How does it please the manes?

Pulastya said :

75. Having love for the manes one should everyday offer Śrāddha with food and water, or with milk, roots and fruits.

76-77. Śrāddha is said to be of three kinds: Nitya (regularly performed); Naimittika (occasionally performed); and Kāmya (performed for some particular desire). I shall explain to you the Nitya (Śrāddha). One should know it to be without a respectful offering and invocation and deity. The Śrāddha performed on the change of the moon is called Pārvaṇa . O King, the Pārvaṇa is said to be of three kinds. Please listen to them.

78-81. Listen O king, as to who are to be appointed at a Pārvaṇa : a Brāhmaṇa who keeps the fires; one who has returned from the preceptor's house and become an initiated householder; one who has studied the Trisuparṇa ; one who knows the six limbs of the Veda; one who is well-versed in the Vedas or his son; one who is proficient in the ritual; one who knows everything; one who possesses (the knowledge of) the Vedas; one who knows the incantations, endowed with knowledge and belonging to a good family, Triṇāciketa ; Trimadhu ; well-settled in other scriptures also; knower of the Purāṇas ; knowing Brahma ; studying Vedas; eagerly engaged in muttering prayers; a devotee of Brahma; obedient to his father; devoted to the Sun and Viṣṇu ; having firm faith in abstract meditation; having control over his mind; and of a good character.

82. These are to be satisfied with effort. Now listen to those who are to be avoided: a brāhmaṇa who is fallen, or his son, an impotent brāhmaṇa, a wicked one, and a deformed one.

83. All these are to be avoided by those who know what is right. Either on the previous or on the same day one should invite the learned brāhmaṇas.

84. The manes turning themselves into air remain by those brāhmaṇas who are invited; they go to them and sit by them when they (i.e. the brāhmaṇas) sit.

85-88. Kneeling with the left leg by touching the right knee of the brāhmaṇa he should invite him. (He should tell the brāhmaṇas) 'You should be wrathless, intent on purity, well-bathed and reciting the Vedas. I should be also like that at the obsequial rite'. One who maintains the fire, should, having performed the sacrifice in honour of the manes called Tarpaṇa (satiating), and having done Piṇḍānvāhāryaka (i.e. having offered a meal in honour of the manes), perform a Śrāddha at the wane of the moon. Having besmeared with cow dung (a spot near the) bathing place in the south, he should devoutly begin the Śrāddha either in a cowpen or (at a place) near water. He, maintaining the fire, should offer the (rice or barley-flour cooked in) the saucepan in honour of the manes with handfuls of barley-flour.

89. Saying, 'I am offering this to the manes', he should keep all that in the southern direction. Then having restrained himself, he should, in front of him, thrice make offerings in honour of the manes.

90. The length of these (fires) should be of the measure of twelve aṅgulis and the breadth should be four aṅgulis . He should also make three laddies of Khadira wood, fixed with silver. Its length should be a cubit; it should be smooth, excellent and its end should have the shape of the hand.

91. He should make the vessels of water of bell-metal, and also a wooden stick (for stirring up the Caru) and sacred fuel and Kuśa .

92. Making the sacred thread hang down towards the left part of the body over the right shoulder he should slowly place all (these things, viz.) pots containing sesamum, a good piece of cloth, incense and unguent at his right hand.

93-94. Having procured all these, he should, at the northern part of the house, on the ground besmeared with cow-dung and encircled with cow-urine, wash with water (mixed) with whole rice grains and flowers, the feet of the brāhmaṇas when they are duly seated on Darbha -seats, saluting them again, placing his sacred thread once on the right and once on the left shoulder.

95. Having (thus) seated the brāhmaṇas, who have sipped water, he should invite them.

96. He should give food to two brāhmaṇas for a rite in honour of gods, to three for a rite in honour of the manes or one at each of these two rites, even though he is rich; a wise man should avoid multiplying (the number).

97. Having first performed the worship in honour of gods and having made to them respectful offering, permitted by the wise brāhmaṇa he should duly make offerings into fire.

98-99. Performing all rites according to the rules in the Gṛhya- sūtras of his branch the wise brāhmaṇa should (offer worship) to satisfy Agnīṣoma and Yama , when the southern fire is kindled, that is not the same fire. Then the best brāhmaṇa changing the sacred thread from the left shoulder to the right should do the sprinkling round of water silently and without uttering any ritual formula etc.

100-101. Then taking from it (some fire) discriminately he should prepare the Piṇḍas and offer water. He should offer water from the water-pots with his right hand. Being restrained and free from hatred he should offer all this.

102. Carefully drawing a line he should, facing the south, offer oblations in honour of the manes and (after feeding the brāhmaṇas) (give them water for) washing (their hands etc.)

103. Then placing the darbhas he should place serially one piṇḍa each on all the darbhas . Then he should offer libation on the darbhas by uttering his name and family.

104-105. Then he should touch the darbhas meant for the paternal ancestors of the 4th, 5th and 6th degrees; and also he should mutter prayers and having worshipped (the brāhmaṇas) reverentially with fragrance, incense etc. he should again wash (his hands etc.).

106. Having thus invoked all that he, maintaining a fire, should also offer the spoon with water, and with Vedic hymn as mentioned. Then the wise man, preparing Kuśas should offer them to the manes.

107-108. Then preparing piṇḍas etc. he should invoke and allow (the deities) to go. Then taking portions from the piṇḍas serially and feeding these very brāhmaṇas first, the man should praise the food, desired (by the brāhmaṇa) and pure.

I 09. He should, remembering Nārāyaṇa Hari , avoid wrath. Knowing the brāhmaṇas to be pleased he should again distribute all kinds (of food).

110. Then picking up food, he should place it on the ground with water and sesamum. When they have rinsed their mouths, he should again offer water and flowers and whole rice grains.

111. Then declaring the oblation of food to the manes he should worship the piṇḍas . He should complete (the Śrāddha) by honouring the gods, otherwise the Śrāddha perishes.

112-114. Having given leave to the brāhmaṇas and going round them keeping them to his right, and desiring the southern direction and mentioning the manes the man (should pray): “May our donors increase; may the Vedas flourish; may our progeny increase; may our faith not go away from us; may we be able to give much; have ample food; may we have guests; may sufficient be ours (i.e. come to us); may we not beg of anyone.”

115. This is called the Anvāhārya (i.e. the monthly Śrāddha performed in honour of the manes on the day of the new moon). As it is said on the new moon day it is also said to be performed on other days.

116. The piṇḍas should be given to a cow, a goat or brāhmaṇas or may be cast into fire or water, or near the rampart.

117. He should make his modest wife eat the middle piṇḍa . (If this is done) the manes deposit a foetus into her womb which would increase the sons and (other) progeny.

118. Till the brāhmaṇas are dismissed the oblation should stand (should not be removed). Having performed the rite in honour of the manes, he should then make an offering to all gods.

119. He should then calmly eat the food partaken of by the manes, along with his dear persons.

120. One who performs a Śrāddha or eats at it should avoid eating again, should avoid journey, (or) going in a vehicle, exertion and coitus, study, quarrel and sleep by day.

121. Thus one should offer Śrāddha to anyone of the three castes, when the sun is in the zodiacal sign, viz. Kanyā , Kumbha or Vṛṣabha and always in the dark fortnights.

122. Wherever Sapiṇḍa Śrāddha is to be offered it should always be offered according to this procedure by one who maintains a fire.

123. Hereafter I shall explain (to you) the Sādhāraṇa Śrāddha as told by Brahmā and giving enjoyment and salvation.

124-126. (Śrāddha should be offered) during the solstices and the sun's equinoctial passage, on a new moon day, and during the sun's passage from one zodiacal sign to another; on an aṣṭakā (i.e. a collection of three days, viz. 7th, 8th and 9th beginning from the seventh day after the full moon, new moon day, and the 15th day of the dark half, and on the days of Ārdrā , Maghā and Rohiṇī when the materials and brāhmaṇas are available; on Gajacchāyā day (when an elephant's shadow falls in the east), on the Vyatīpāta (i.e. new-moon-day when it falls on Sunday and when the moon is in certain Nakṣatras), on a rainy day, on the day of Vaidhṛti (i.e. the day of the conjunction of the sun and the moon), the third of Vaiśākha , the ninth of Kārtika , the fifteenth of Māgha , the thirteenth of Bhādrapada .

127-131. These are said to be the Yuga - tithis and favourable for the fortnight of the manes'. So also Śrāddha should be offered on the Manvantara tithis i.e. the ninth of the bright half of Āśvina , the twelfth of the bright half of Kārtika , the third of the bright half of Caitra , the third of the bright half of Bhādrapada , the new moon day of Phālguna , the eleventh of the bright half of Pauṣa , the tenth of the bright half of Āṣāḍha , the seventh of the bright half of Māgha , the eighth of the dark half of Śrāvaṇa , and the full moon days of Āṣāḍha , Kārtika , Phālguna and Jyeṣṭha . These are Manvantara tithis making the gifts inexhaustible. A restrained man should give on these days at least water mixed with sesamum.

132. The manes say that the secret is that such a man has performed Śrāddha for a thousand years.

133. A wise man should offer Śrāddha on the full moon day of Vaiśākha and on fast days, during festivals and in sanctuaries, at sacred places and in cowpens, in islands, gardens and houses, in solitary places that are besmeared.

134. Politely he should invite the brāhmaṇas, endowed with character and (good) behaviour and virtues and age and form, either on the previous or the same day.

135. Even though he is very rich he should feed two brāhmaṇas at the rite in honour of gods and three at the rite in honour of manes or one brāhmaṇa at (each of) the two; he should not indulge in multiplying (the number).

136. Having worshipped the Viśvedevas with barley (-flour) and flowers after offering them a seat, he should fill a couple of pots (with water) and place it on the darbha -blades.

137. Reciting (the hymn) ' Śan no devīḥ ' (may the deities be to our welfare) he should offer water; reciting ' Yavaḥ asi ' (you are barley) he should offer barley grains. Having worshipped Viśvedevas with sandal and flowers he should place them.

138. Having invoked them with these two (incantations) ' Viśvedevā saḥ ', he should scatter the barley-grains.

139. Reciting 'you are barley, the king of grains dedicated to Varuṇa , and mixed with honey, destroyer of all sins, holy and praised by the sages', and adorning them with sandal and flowers he should scatter them.

140-141. Having (thus) worshipped them and having cast away the sandal etc. he should commence the rite in honour of the manes. Making seats of darbha etc. he should first consecrate three pots; putting the darbha blades in them he should sprinkle water reciting the incantation ' Śan no devīḥ '. Reciting ' Tilosi ' (you are sesamum), he should again put sesamum, sandal etc.

142. He should make a pot made from a tree or of leaves or of silver or gold.

143. A golden pot or a silver pot or a copper pot is said to be the pot of manes; or even the mention of silver, seeing it or its gift (delights them).

144. Even water given with faith to these manes in silver pots or pots (of metal mixed with) silver becomes inexhaustible.

145. Even now among the pots meant for (making offerings to) manes, one having silver in it, is excellent and dear to the manes, since it has originated from Śiva's eye.

146. Thus securing the pots as available, he, without ill-feeling, should place the darbhas in his hand reciting the incantation ' yā divyā '; (mentioning) the name and family of the manes (he should say) 'I shall invoke the manes'.

147. When they (brāhmaṇas) say 'all right' he should invoke the the manes with the two ṛcs ' Uśantastvā ', ' Āvantu (naḥ pitaraḥ)'.

148. Having made a respectful offering with (the incantation) ' Yā divyā ', he should offer sandal etc. First the darbhas , then a piece of cloth should be offered, and a resting place from the beginning.

149. Keeping (these) in the pot meant for manes, then having bent he should keep it to the north. Saying, 'You are the place for the manes' he should serve up meals (to the brāhmaṇas).

150. There also he should first, free from ill-feeling, perform the rite with reference to fire. Holding the pots of the food with both hands he should serve up (the brāhmaṇas).

151. With the (hymn) ' Uśantastvā ' he should keep the food in his hand on the darbha , along with subordinate dishes, vegetables etc., and eatables of various kinds.

152. Brahmā said that food with curds, milk, ghee made from cow's milk, and with sugar pleases all the manes for one month.

153. They are pleased for two months with the flesh of fish, for three months with the flesh of deer, for four months with the flesh of ram and for five months with bird's flesh.

154. They get excellent satisfaction for six months by pig's flesh, for seven months by red goat's flesh, for eight months by a lamb's flesh.

155. The flesh of a spotted antelope gives (them) satisfaction for nine months. They are satisfied for ten months with the flesh of boar and buffalo.

156. (They are satisfied) for eleven months with the flesh of hare and tortoise; for a year with cow's milk or sweetened milk.

157. They are satisfied for fifteen months with hog's flesh and satisfaction for twelve years is brought about by the flesh of rhinoceros. Eternal satisfaction comes by the potherb ocimum sanctum and also by the flesh of a rhinoceros.

158. The old deities—the manes—say, 'Whatever cow's milk, curds and sweetened milk, mixed with honey is offered becomes eternal'.

159. One should narrate the passages sacred to the manes and all the Purāṇas .

160. So also the various eulogies of Brahmā, Viṣṇu, Arka and Rudra, of Indra , Īśa, Soma and Pavamāna , according to his ability.

161. So also Bṛhadrathantara , Jyeṣṭhasāman , Rorava , and propitiatory passages and Madhu brāhmaṇa .

162. So also Maṇḍala brāhmaṇa which is agreeable. He should narrate all this to the brāhmaṇas and himself.

163. He should listen to the chapters from Bharata very dear to the manes.

164. O Prince, when the brāhmaṇas have eaten, he should bring carefully food of all kinds and water etc. He should spread it on the ground before the brāhmaṇas who have eaten.

165. 'Those who in my family were Agnidagdhas (i.e. a class of pitṛs , who, when on earth, maintained a sacred fire) and those who were not, may be pleased with (the food) given on the ground and may get the highest place as a result of satisfaction.

166. This food is offered on the ground for the satisfaction of those who do not have mother, father, brother, not a friend; since they may go in for abstract meditation from wherever they are.'

167-168. Giving a seat to them who died without any purificatory rite being performed over them, also to the relatives who have left the family, and partaking of the remaining; knowing them to be satisfied one should offer water on the scattered (food), when the surface of the earth is besmeared with cow-dung, cow-urine and water.

169. Placing carefully the darbhas with their tips facing the south he should offer the piṇḍas of all the varieties as in the rite in honour of the manes.

170-171. After washing (his hands etc.) the man uttering his name and family, offering flowers etc., doing the washing off again, with the thread on the left and then the right shoulder should go round thrice. One should perform with darbhas in one's hands the rite in honour of one's mother like that of one's father.

172. In the same way the wise one should burn the lamp and should worship with flowers; then when they have sipped water he should, having sipped water, offer water once.

173. Then he should offer flowers and whole rice-grains and inexhaustible water along with sesamum and uttering the name and family and should give presents according to his capacity.

174. He should give cows, land, gold, garments, large beds and whatever is dear to the brāhmaṇas, to himself and to the mane.

175. Void of perfidy due to wealth he should have love for the manes, then should do the recitation of ' Svadhā ' and offering of water to Viśvedevas. Offering prayers to the brāhmaṇas the wise one should accept blessings from them.

176-177. He should say, 'May the manes be amiable', when the brāhmaṇas in return say, 'May they be so'; 'May my family increase', when they in return say, 'Let it be so'. He should make the complimentary present after devoutly lifting up the piṇḍas .

178. The remainders should remain till the brāhmaṇas are dismissed. Then he should make the domestic oblation (i.e. offering of the remnants to all creatures and household deities). This is the settled practice.

179. The remnant on the ground, the portionof the piṇḍas , is said to belong to honest and diligent servants.

180. This act of satisfying was formerly prescribed by the manes for those not practising any vow, and for the sonless and the wifeless, O King.

181. Then standing ahead of the seat and washing the water-pot, one should dismiss with the tip of a Kuśa muttering ' Vāja , Vāja '.

182. He should circumambulate and walk eight steps with his relatives, sons and wife.

183. Then returning and saluting, he, knowing the incantations, employing the fire, should offer the Vaiśvadeva (rite) and make the daily offering.

184. Then at the end of the Vaiśvadeva (rite) he should, along with his servants, sons, relatives and guests eat what was enjoyed by the manes.

185. Even one who has not undergone the thread ceremony should offer this Śrāddha called Sādhāraṇa (general) fulfilling all desires on all parvans (the eighth and fourteenth day of each month and the days of the full moon and new moon).

186. Even one without a wife or while journeying, or even a Śūdra should devoutly offer the Śrāddha according to this procedure, without the accompaniment of the sacred prayers. The third Śrāddha that is enjoined is Vṛddhiśrāddha leading to prosperity.

187-188. In a festival or a happy sacrament, at a sacrifice or an auspicious celebration like marriage one should first worship the divine mothers and then the manes, then one's mother and then the Viśvedeva , by circumambulation and with curds, whole rice-grains, fruits and water.

189. He, facing the east, should offer the earlier and the later piṇḍas . He should declare 'It is accomplished' and should make respectful offering to two brāhmaṇas.

190. The brāhmaṇas should be honoured in pairs with pieces of cloth or clothe etc.

191. He should speak auspicious things to the brāhmaṇas. In the same way a wise Śūdra should always perform the general Vṛddhi-śrāddha (an offering made to manes on prosperous occasions such as the birth of a son) and make presents with salutation and incantations.

192. The lord said: ‘For a Śūdra, giving gifts is the principal thing, since all his desires are fulfilled by giving in charity’.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 10

The Greatness of Pitṛs

Chapter 10 of 693 · 128 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
एकोद्दिष्टं ततो वक्ष्ये यदुक्तं ब्रह्मणा पुरा।
मृते पुत्रैर्यथाकार्यमाशौचं च पितुर्यदि१।
दशाहं शावमाशौचं ब्राह्मणस्य विधीयते।
क्षत्रियेषु दश द्वे च पक्षं वैश्येषु चैव हि२।
शूद्रेषु मासमाशौचं सपिंडेषु विधीयते।
नैशमाचूडमाशौचं त्रिरात्रं परतः स्मृतम्३।
जननेष्येवमेव स्यात्सर्ववर्णेषु सर्वदा।
अस्थिसंचयनादूर्ध्वमङ्गस्पर्शो विधीयते४।
प्रेताय पिंडदानं तु द्वादशाहं समाचरेत्।
पाथेयं तस्य तत्प्रोक्तं यतः प्रीतिकरं महत्५।
यस्मात्प्रेतपुरं प्रेतो द्वादशाहेन नीयते।
गृहे पुत्रकलत्रं च द्वादशाहं प्रपश्यति६।
तस्मान्निधेयमाकाशे दशरात्रं पयस्तथा।
सर्वदाहोपशांत्यर्थमध्वश्रमविनाशनम्७।

ततस्त्वेकादशाहेपि द्विजानेकादशैव तु।
गोत्रादिसूतकांते च भोजयेन्मनुजो द्विजान्८।
द्वितीयेह्नि पुनस्तद्वदेकोद्दिष्टं समाचरेत्।
नावाहनाग्नौकरणं दैवहीनं विधानतः९।
एकं पवित्रमेकोर्घ एकः पिंडो विधीयते।
उपतिष्ठतामिति वदेद्देयं पश्चात्तिलोदकं१०।
स्वास्ति ब्रूयाद्विप्रकरे विसर्गे चाभिरम्यताम्।
शेषं पूर्ववदत्रापि कार्यं वेदविदो विदुः११।
अनेन विधिना सर्वमनुमासं समाचरेत्।
सूतकांते द्वितीयेह्नि शय्यां दद्याद्विलक्षणाम्१२।
कांचनं पुरुषं तद्वत्फलवस्त्रसमन्वितम्।
प्रपूज्य द्विजदांपत्यं नानाभरणभूषितम्१३।
उपवेश्य तु शय्यायां मधुपर्कं ततो ददेत्।
रजतस्य तु पात्रेण दधिदुग्धसमन्वितम्१४।
अस्थिलालाटिकं गृह्य सूक्ष्मं कृत्वा विमिश्रयेत्।

पाययेद्विद्वजदांपत्यं पितृभक्त्या समन्वितः१५।
एष एव विधिर्दृष्टः पार्वतीयैर्द्विजोतमैः।
तेन दुष्टा तु सा शय्या न ग्राह्या द्विजसत्तमैः१६।
गृहीतायां तु तस्यां हि पुनः संस्कारमर्हति।
वेदे चैव पुराणे च शय्या सर्वत्र गर्हिता१७।
ग्रहीतारस्तु जायन्ते सर्वे नरकगामिनः।
ग्रथितां वसुजालेन शय्यां दांपत्यसेविताम्१८।
ये स्पृशंति न जानंतः सर्वे नरकगामिनः।
नवश्राद्धेन भोक्तव्यं भुक्त्वा चांद्रायणं चरेत्१९।
पितृभक्त्या तु पुत्राणां कार्यमेव सदा भवेत्।
वृषोत्सर्गं च कुर्वीत देया च कपिला शुभा२०।
उदकुंभश्च दातव्यो भक्ष्यभोज्यफलान्वितः।
यावदब्दं नरश्रेष्ठ सतिलोदकपूर्वकम्२१।
ततः संवत्सरे पूर्णे सपिंडीकरणं भवेत्।
सपिंडीकरणाद्ऊर्द्ध्वं प्रेतः पार्वणभुग्यतः२२।

वृद्धिपूर्वेषु कार्येषु गृहस्थस्य भवेत्ततः।
सपिंडीकरणं श्राद्धं देवपूर्वं नियोजयेत्२३।
पितॄनावाहयेत्तत्र पृथक्प्रेतं विनिर्दिशेत्।
गंधोदकतिलैर्युक्तं कुर्यात्पात्रचतुष्टयम्२४।
अर्घ्यार्थं पितृपात्रेषु प्रेतपात्रं प्रसेचयेत्।
तद्वत्संकल्प्य चतुरः पिंडान्पितृपरस्तदा२५।
ये समाना इति द्वाभ्यामन्नं तु विभजेत्त्रिधा।
अनेन विधिना चार्घ्यं पूर्वमेव प्रदापयेत्२६।
ततः पितृत्वमापन्नस्स चतुर्थस्तदा त्वनु।
अग्निष्वात्तादि मध्ये तु प्राप्नोत्यमृतमुत्तमम्२७।
सपिण्डीकरणाद्ऊर्ध्वं पृथक्तस्मै न दीयते।
पितृष्वेव च दातव्यं तत्पिंडं येषु संस्थितम्२८।
ततः प्रभृति संक्रान्तावुपरागादि पर्वसु।
त्रिपिंडमाचरेच्छ्राद्धमेकोद्दिष्टं मृतेहनि२९।
एकोद्दिष्टं परित्यज्य मृताहे यः समाचरेत्।

स दैवं पितृहा स स्यात्तथा भ्रातृविनाशकः३०।
मृताहे पार्वणं कुर्वन्नधो याति स मानवः।
संपृक्ते स्वर्गती भावे प्रेतमोक्षो यतो भवेत्३१।
आमश्राद्धं तदा कुर्याद्विधिज्ञः श्राद्धदस्ततः।
तेनाग्नौकरणं कुर्यात्पिंडांस्तेनैव निर्वपेत्३२।
त्रिभिः सपिंडीकरणं मासैक्ये त्रितये तथा।
यदा प्राप्स्यति कालेन तदा मुच्येत बंधनात्३३।
मुक्तोपि लेपभागित्वं प्राप्नोति कुशमार्जनात्।
लेपभाजश्चतुर्थाद्यास्त्रयः स्युः पिंडभागिनः३४।

पिण्डदः सप्तमस्तेषां सपिंडाः सप्तपूरुषाः।
भीष्म उवाच।
कथं हव्यानि देयानि कव्यानि च जनैरिह३५।
गृह्णंति पितृलोके वा प्रायः के कैर्निगद्यते।
यदि मर्त्ये द्विजो भुंक्ते हुयते यदि वानले३६।
शुभाशुभात्मकाः प्रेतास्तदन्नं भुंजते कथम्।

पुलस्त्य उवाच।
वसुस्वरूपाः पितरो रुद्राश्चैव पितामहाः३७।
प्रपितामहास्तथादित्या इत्येषा वैदिकी श्रुतिः।
नामगोत्रं पितृणां तु प्रापकं हव्यकव्ययोः३८।
श्राद्धस्य मन्त्रतस्तत्वमुपलभ्येत भक्तितः।
अग्निष्वात्तादयस्तेषामाधिपत्ये व्यवस्थिताः३९।
नामगोत्रास्तदा देशा भवंत्युद्भवतामपि।
प्राणिनः प्रीणयत्येतदर्हणं समुपागतं४०।
दिव्यो यदि पिता माता गुरुः कर्मानुयोगतः।
तस्यान्नममृतं भूत्वा दिव्यत्त्वेप्यनुगच्छति४१।
दैत्यत्वे भोगरूपेण पशुत्वेपि तृणं भवेत्।
श्राद्धान्नं वायुरूपेण नागत्वेप्युपतिष्ठति४२।
पानं भवति यक्षत्वे राक्षसत्वे तथामिषं।
दानवत्वे तथा पानं प्रेतत्वे रुधिरोदकम्४३।
मनुष्यत्वेन्नपानादि नानाभोगवतां भवेत्।

रतिशक्तिस्त्रियः कान्तेऽन्येषां भोजनशक्तिता४४।
दानशक्तिः स विभवा रूपमारोग्यमेव च।
श्राद्धपुष्पमिदं प्रोक्तं फलं ब्रह्मसमागमः४५।
आयुः पुत्रान्धनं विद्यां स्वर्गं मोक्षं सुखानि च।
प्रयच्छन्ति तथा राज्यं प्रीताः पितृगणा नृप४६।
श्रूयते च पुरा मोक्षं प्राप्ताः कौशिकसूनवः।
पंचभिर्जन्मसंबंधैः प्राप्ता ब्रह्मपरं पदम्४७।
भीष्म उवाच।
कथं कौशिकदायादाः प्राप्ता योगमनुत्तमम्।
पंचभिर्जन्मसंबन्धैः कथं कर्मक्षयो भवेत्४८।
पुलस्त्य उवाच।
कौशिको नाम धर्मात्मा कुरुक्षेत्रे महानृषिः।
नामतः कर्मतस्तस्य पुत्राणां तन्निबोध मे४९।
स्वसृपः क्रोधनो हिंस्रः पिशुनः कविरेव च।
वाग्दुष्टः पितृवर्ती च गर्गशिष्यास्तदाभवन्५० 1.10.50।

पितर्युपरते तेषामभूद्दुर्भिक्षमुल्बणं।
अनावृष्टिश्च महती सर्वलोकभयंकरी५१।

गर्गादेशाद्वने दोग्ध्रीं रक्षंति च तपोधनाः।
खादामः कपिलामेतां वयं क्षुत्पीडिता भृशं५२।
इति चिंतयतां पापं लघुः प्राह तदानुजः।
यद्यवश्यमियं वध्या श्राद्धरूपेण योज्यतां५३।
श्राद्धे नियोज्यमानायां पापं नश्यति नो ध्रुवं।
एवं कुर्वित्यनुज्ञातः पितृवर्ती तदानुजैः५४।
चक्रे समाहितः श्राद्धमुपयुज्याथ तां पुनः।
द्वौ दैवे भ्रातरो कृत्वा पित्र्ये त्रींश्चापरान्क्रमात्५५।
तथैकमतिथिं कृत्वा श्राद्धदः स्वयमेव तु।
चकार मंत्रवच्छ्राद्धं स्मरन्पितृपरायणः५६।
तदा गत्वा विशंकास्ते गुरवे च न्यवेदयन्।
व्याघ्रेण निहता धेनुर्वत्सोयं प्रतिगृह्यतां५७।
एवं सा भक्षिता धेनुः सप्तभिस्तैस्तपोधनैः।

वैदिकं बलमाश्रित्य क्रूरे कर्मणि निर्भयाः५८।
ततः काले प्रणष्टास्ते व्याधा दश पुरेभवन्।
जातिस्मरत्वं प्राप्तास्ते पितृभावेन भाविताः५९।
तत्र विज्ञाय वैराग्यं प्राणानुत्सृज्य धर्मतः।
लोकैरवीक्ष्यमाणास्ते तीर्थांतेनशनेन तु६०।
संजाता मृगरूपास्ते सप्त कालंजरे गिरौ।
प्राप्तविज्ञानयोगास्ते तत्यजुस्तां निजां तनुम्६१।
मम्रुः प्रपतनेनाथ जातवैराग्यमानसाः।
मानसे चक्रव्राकास्ते संजाताः सप्तयोगिनः६२।
नामतः कर्मतः सर्वे सुमनाः कुसुमोवसुः।
चित्तदर्शी सुदर्शी च ज्ञाता ज्ञानस्य पारगः६३।
ज्येष्ठानुरक्ताः श्रेष्ठास्ते सप्तैते योगपावनाः।
योगभ्रष्टास्त्रयस्तेषां बभूवुश्चलचेतसः६४।
दृष्ट्वा विभ्राजमानं तमणुहं स्त्रीभिरन्वितम्।
क्रीडंतं विविधैर्भोगैर्महाबलपराक्रमम्६५।

पञ्चालान्वयसंभूतं प्रभूतबलवाहनम्।
राज्यकामोभवत्त्वेकस्तेषां मध्ये जलौकसाम्६६।
पितृवर्ती च यो विप्रः श्राद्धकृत्पितृवत्सलः।
अपरौ मंत्रिणौ दृष्ट्वा प्रभूतबलवाहनौ६७।
मंत्रित्वे चक्रतुश्चेच्छामस्मिन्मर्त्यो द्विजोत्तमौ।
विभ्राजपुत्रस्त्वेकोभूद्ब्रह्मदत्त इति स्मृतः६८।
मंत्रिपुत्रौ तथा चैव पुंडरीकसुबालकौ।
ब्रह्मदत्तोभिषिक्तस्तु कांपिल्ये नगरोत्तमे६९।
पंचालराजो विक्रांतः श्राद्धकृत्पितृवत्सलः।
योगवित्सर्वजंतूनां चित्तवेत्ताभवत्तदा७०।

तस्य राज्ञोभवद्भार्या सुदेवस्यात्मजा तदा।
सन्नतिर्नाम विख्याता कपिलायाभवत्पुरा७१।
पितृकार्ये नियुक्तत्वादभवद्ब्रह्मवादिनी।
तया चकार सहितः स राज्यं राजनंदनः७२।
कदाचिद्धृतउद्यानं तया सह स पार्थिवः।

ददर्श कीटमिथुनमनंगकलहान्वितम्७३।
पिपीलिकामधोवक्त्रां पुरतः कीटकामुकः।
पंचबाणाभितप्तांगः सगद्गदमुवाच ह७४।
न त्वया सदृशी लोके कामिनी विद्यते क्वचित्।
मध्ये क्षीणातिजघना बृहद्वक्त्रातिगामिनी७५।
सुवर्णवर्णसदृशी सद्वक्त्रा चारुहासिनी।
आलक्ष्यते च वदनं गुडशर्करवत्सलं७६।
भोक्ष्यसे मयि भुक्ते त्वं स्नासि स्नाते तथा मयि।
प्रोषिते मयि दीना त्वं क्रुद्धे च भयचंचला७७।
किमर्थं वद कल्याणि सदाधोवदनास्थिता।
सा तमाह ज्वलत्कोपा किमालपसि रे शठ७८।
त्वया मोदकचूर्णं तु मां विहायापि भक्षितम्।
प्रादास्त्वं तदतिक्रम्य मामन्यस्यै समन्मथः७९।
पिपीलक उवाच।
त्वत्सादृश्यान्मया दत्तमन्यस्यै वरवर्णिनि।

तदेकमपराधं मे क्षंतुमर्हसि भामिनि८०।
नैवं पुनः करिष्यामि त्यज कोपं च सुस्तनि।
स्पृशामि पादौ सत्येन प्रणतस्य प्रसीद मे८१।
रुष्टायां त्वयि सुश्रोणि मृत्युर्मे पुरतो भवेत्।
तुष्टायां त्वयि वामोरु पूर्णाः सर्वमनोरथाः८२।
पूर्णचंद्रोपमं वक्त्रं स्वादेमृतरसोपमम्।
निर्भरं पिब सुश्रोणि कामासक्तस्य मे सदा८३।
एतन्मत्वा शुभे कार्या सर्वदा तु कृपा मयि।
इति सा वचनं श्रुत्वा प्रसन्ना चाभवत्ततः८४।
आत्मानमर्पयामास मोहनाय पिपीलिका।
ब्रह्मदत्तोपि तत्सर्वं ज्ञात्वा सस्मयमाहसत्८५।
सर्वसत्वरुतज्ञानी प्रभावात्पूर्वकर्मणः।
भीष्म उवाच।
कथं सर्वरुतज्ञोभूद्ब्रह्मदत्तो नराधिपः८६।
तच्चापि चाभवत्कुत्र चक्रवाकचतुष्टयं।

तन्मे कथय सर्वज्ञ कुले कस्य च सुव्रतम्८७।
पुलस्त्य उवाच।
तस्मिन्नेव पुरे जाताश्चक्रवाका अथो नृप८८।

वृद्धद्विजस्य दायादा विप्रा जातिस्मरा बुधाः।
धृतिमांस्तत्त्वदर्शी च विद्यावर्णस्तपोधिकः८९।
नामतः कर्मतश्चैव सुदरिद्रस्य ते सुताः।
तपसे बुद्धिरभवत्तेषां वै द्विजजन्मनां९०।
यास्यामः परमां सिद्धिमूचुस्ते द्विजसत्तमाः।
तत्तेषां वचनं श्रुत्वा सुदरिद्रो महातपाः९१।
उवाच दीनया वाचा किमेतदिति पुत्रकाः।
अधर्म एष वः पुत्रा पिता तानित्युवाच ह९२।
वृद्धं पितरमुत्सृज्य दरिद्रं वनवासिनम्।
क्व नु धर्मोत्र भविता मां त्यक्त्वा गतिमेव च९३।
ऊचुस्ते कल्पिता वृत्तिस्तव तात वचश्शृणु।
व्रतमेतत्पुरा राज्ञः स ते दास्यति पुष्कलं९४।

धनं ग्राम सहस्राणि प्रभाते पठतस्तव।
कुरुक्षेत्रे तु ये विप्रा व्याधा दशपुरे तु ये९५।
कालंजरे मृगा भूताश्चक्रवाकास्तु मानसे।
इत्युक्त्वा पितरं जग्मुस्ते वनं तपसे पुनः९६।
वृद्धोपि स द्विजो राजन्जगाम स्वार्थसिद्धये।
अणुहो नाम वैभ्राजः पञ्चालाधिपतिः पुरा९७।
पुत्रार्थी देवदेवेशं पद्मयोनिं पितामहम्।
आराधयामास विभुं तीव्रव्रतपरायणः९८।
ततः कालेन महता तुष्टस्तस्य पितामहः।
वरं वरय भद्रं ते हृदयेभीप्सितं नृप९९।
अणुह उवाच।
पुत्रं मे देहि देवेश महाबलपराक्रमम्।
पारगं सर्वविद्यानां धार्मिकं योगिनां वरम्१०० 1.10.100।
सर्वसत्वरुतज्ञं मे देहि योगिनमात्मजम्।
एवमस्त्विति विश्वात्मा तमाह परमेश्वरः१०१।

पश्यतां सर्वभूतानां तत्रैवांतरधीयत।
ततः स तस्य पुत्रोभूद्ब्रह्मदत्तः प्रतापवान्१०२।
सर्वसत्वानुकंपी च सर्वसत्वबलाधिकः।
सर्वसत्वरुतज्ञश्च सर्वसत्वेश्वरेश्वरः१०३।
अथ सत्वेन योगात्मा स पिपीलकमागतः।
यत्र तत्कीटमिथुनं रममाणमवस्थितम्१०४।
ततः सा सन्नतिर्दृष्ट्वा प्रहसंतं सुविस्मितं।
किमप्याशंकमाना सा तमपृच्छन्नरेश्वरम्१०५।
सन्नतिरुवाच।
अकस्मादतिहासोयं किमर्थमभवन्नृप।
हास्यहेतुं न जानामि यदकाले कृतं त्वया१०६।

अवदद्वाजपुत्रोसौ तं पिपीलिकभाषितम्।
रागवद्विरसोत्पन्नमेतद्धास्यं वराननेे०७।
न चान्यत्कारणं किंचिद्धास्यहेतुः शुचिस्मिते।
न सामन्यततं देवी प्राहालीकमिदं तवे०८।

अहमेवेह हसिता न जीविष्ये त्वयाधुना।
कथं पिपीलिकालापं मर्त्यो वेत्ति सुरादृतेे०९।
तस्मात्त्वयाहमेवाद्य हसिता किमतः परम्।
ततो निरुत्तरो राजा जिज्ञासुस्तद्वचो हरेः११०।
आस्थाय नियमं तस्थौ सप्तरात्रमकल्मषः।
स्वप्नान्ते प्राह तं ब्रह्मा प्रभाते पर्यटन्पुरम्१११।
वृद्धद्विजोत्तमाद्वाक्यं सर्वं ज्ञास्यति ते प्रिया।
इत्युक्त्वांतर्दधे ब्रह्मा प्रभाते च नृपः पुरात्११२।
निर्गच्छन्मन्त्रिसहितः सभार्यो वृद्धमग्रतः।
गदंतं विप्रमायांतं वृद्धं च स ददर्श ह११३।
ब्राह्मण उवाच।
ये विप्रमुख्याः कुरुजांगलेषु दाशास्तथा दाशपुरे मृगाश्च।
कालंजरे सप्त च चक्रवाका ये मानसे तेत्र वसंति सिद्धाः११४।
इत्याकर्ण्य वचस्तस्य स पपात शुचान्वितः।
जातिस्मरत्वमगमत्तौ च मंत्रिवरात्मजौ११५।

कामशास्त्रप्रणेता तु बाभ्रव्यः स तु बालकः।
पंचाल इति लोकेषु विश्रुतः सर्वशास्त्रवित्११६।
पुंडरीकोपि धर्मात्मा वेदशास्त्रप्रवर्तकः।
भूत्वा जातिस्मरौ शोकात्पतितावग्रतस्तथा११७।
हा वयं कर्मविभ्रष्टाः कामतः कर्मबंधनात्।
एवं विलप्य बहुशस्त्रयस्ते योगपारगाः११८।
विस्मयाच्छ्राद्धमाहाम्यमभिनंद्य पुनः पुनः।
स तु तस्मै धनं दत्त्वा प्रभूतग्रामसंयुतम्११९।
विसृज्य ब्राह्मणं तं च वृद्धं धनमदान्वितम्।
आत्मीयं नृपतिः पुत्रं नृपलक्षणसंयुतम्१२०।
विष्वक्सेनाभिधानं च राजाराज्येभ्यषेचयत्।
मानसे सलिले सर्वे ततस्ते योगिनां वराः१२१।
ब्रह्मदत्तादयस्तस्मिन्पितृभक्ता विमत्सराः।
सन्नतिश्चाभवद्धृष्टा मयैव तव दर्शितम्१२२।
राजन्योगफलं सर्वं यदेतदभिलक्ष्यते।

तथेति प्राह राजापि पुरस्तादभिनंदयन्१२३।
त्वत्प्रसादादिदं सर्वं मयैवं प्राप्यते फलम्१२४।
ततस्ते योगमास्थाय सर्व एव वनौकसः।
ब्रह्मरंध्रेण परमं पदमापुस्तपोबलात्१२५।

एवमायुर्धनं विद्यां स्वर्गमोक्षसुखानि च।
प्रयच्छंति सुतं राज्यं नृणां तुष्टाः पितामहाः१२६।
इदं च पितृमाहात्म्यं ब्रह्मदत्तस्य वै नृप।
द्विजेभ्यः श्रावयेद्विद्वान्शृणोति पठतेपि वा।
कल्पकोटिशतं साग्रं ब्रह्मलोके महीयते१२७।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पितृमाहात्म्यकथनंनाम दशमोऽध्यायः१०।

Roman transliteration

pulastya uvāca|
ekoddiṣṭaṃ tato vakṣye yaduktaṃ brahmaṇā purā|
mṛte putrairyathākāryamāśaucaṃ ca pituryadi1|
daśāhaṃ śāvamāśaucaṃ brāhmaṇasya vidhīyate|
kṣatriyeṣu daśa dve ca pakṣaṃ vaiśyeṣu caiva hi2|
śūdreṣu māsamāśaucaṃ sapiṃḍeṣu vidhīyate|
naiśamācūḍamāśaucaṃ trirātraṃ parataḥ smṛtam3|
jananepyevameva syātsarvavarṇeṣu sarvadā|
asthisaṃcayanādūrdhvamaṅgasparśo vidhīyate4|
pretāya piṃḍadānaṃ tu dvādaśāhaṃ samācaret|
pātheyaṃ tasya tatproktaṃ yataḥ prītikaraṃ mahat5|
yasmātpretapuraṃ preto dvādaśāhena nīyate|
gṛhe putrakalatraṃ ca dvādaśāhaṃ prapaśyati6|
tasmānnidheyamākāśe daśarātraṃ payastathā|
sarvadāhopaśāṃtyarthamadhvaśramavināśanam7|

tatastvekādaśāhepi dvijānekādaśaiva tu|
gotrādisūtakāṃte ca bhojayenmanujo dvijān8|
dvitīyehni punastadvadekoddiṣṭaṃ samācaret|
nāvāhanāgnaukaraṇaṃ daivahīnaṃ vidhānataḥ9|
ekaṃ pavitramekorgha ekaḥ piṃḍo vidhīyate|
upatiṣṭhatāmiti vadeddeyaṃ paścāttilodakaṃ10|
svāsti brūyādviprakare visarge cābhiramyatām|
śeṣaṃ pūrvavadatrāpi kāryaṃ vedavido viduḥ11|
anena vidhinā sarvamanumāsaṃ samācaret|
sūtakāṃte dvitīyehni śayyāṃ dadyādvilakṣaṇāṃ12|
kāṃcanaṃ puruṣaṃ tadvatphalavastrasamanvitam|
prapūjya dvijadāṃpatyaṃ nānābharaṇabhūṣitam13|
upaveśya tu śayyāyāṃ madhuparkaṃ tato dadet|
rajatasya tu pātreṇa dadhidugdhasamanvitam14|
asthilālāṭikaṃ gṛhya sūkṣmaṃ kṛtvā vimiśrayet|

pāyayedidvajadāṃpatyaṃ pitṛbhaktyā samanvitaḥ15|
eṣa eva vidhirdṛṣṭaḥ pārvatīyairdvijotamaiḥ|
tena duṣṭā tu sā śayyā na grāhyā dvijasattamaiḥ16|
gṛhītāyāṃ tu tasyāṃ hi punaḥ saṃskāramarhati|
vede caiva purāṇe ca śayyā sarvatra garhitā17|
grahītārastu jāyante sarve narakagāminaḥ|
grathitāṃ vasujālena śayyāṃ dāṃpatyasevitāṃ18|
ye spṛśaṃti na jānaṃtaḥ sarve narakagāminaḥ|
navaśrāddhena bhoktavyaṃ bhuktvā cāṃdrāyaṇaṃ caret19|

pitṛbhaktyā tu putrāṇāṃ kāryameva sadā bhavet|
vṛṣotsargaṃ ca kurvīta deyā ca kapilā śubhā20|
udakumbhaśca dātavyo bhakṣyabhojyaphalānvitaḥ|
yāvadabdaṃ naraśreṣṭha satilodakapūrvakam21|
tataḥ saṃvatsare pūrṇe sapiṃḍīkaraṇaṃ bhavet|
sapiṃḍīkaraṇādūrddhvaṃ pretaḥ pārvaṇabhugyataḥ22|

vṛddhipūrveṣu kāryeṣu gṛhasthasya bhavettataḥ|
sapiṃḍīkaraṇaṃ śrāddhaṃ devapūrvaṃ niyojayet23|
pitṝnāvāhayettatra pṛthakpretaṃ vinirdiśet|
gaṃdhodakatilairyuktaṃ kuryātpātracatuṣṭayam24|
arghyārthaṃ pitṛpātreṣu pretapātraṃ prasecayet|
tadvatsaṃkalpya caturaḥ piṃḍānpitṛparastadā25|
ye samānā iti dvābhyāmannaṃ tu vibhajettridhā|
anena vidhinā cārghyaṃ pūrvameva pradāpayet26|
tataḥ pitṛtvamāpannassa caturthastadā tvanu|
agniṣvāttādi madhye tu prāpnotyamṛtamuttamam27|
sapiṇḍīkaraṇādūrdhvaṃ pṛthaktasmai na dīyate|
pitṛṣveva ca dātavyaṃ tatpiṃḍaṃ yeṣu saṃsthitam28|
tataḥ prabhṛti saṃkrāntāvuparāgādi parvasu|
tripiṃḍamācarecchrāddhamekoddiṣṭaṃ mṛtehani29|
ekoddiṣṭaṃ parityajya mṛtāhe yaḥ samācaret|

sa daivaṃ pitṛhā sa syāttathā bhrātṛvināśakaḥ30|
mṛtāhe pārvaṇaṃ kurvannadho yāti sa mānavaḥ|
saṃprkte svargatī bhāve pretamokṣo yato bhavet31|
āmaśrāddhaṃ tadā kuryādvidhijñaḥ śrāddhadastataḥ|
tenāgnaukaraṇaṃ kuryātpiṃḍāṃstenaiva nirvapet32|
tribhiḥ sapiṃḍīkaraṇaṃ māsaikye tritaye tathā|
yadā prāpsyati kālena tadā mucyeta baṃdhanāt33|
muktopi lepabhāgitvaṃ prāpnoti kuśamārjanāt|
lepabhājaścaturthādyāstrayaḥ syuḥ piṃḍabhāginaḥ34|
piṇḍadaḥ saptamasteṣāṃ sapiṃḍāḥ saptapūruṣāḥ|
bhīṣma uvāca|
kathaṃ havyāni deyāni kavyāni ca janairiha35|
gṛhṇaṃti pitṛloke vā prāyaḥ ke kairnigadyate|
yadi martye dvijo bhuṃkte hūyate yadi vānale36|
śubhāśubhātmakāḥ pretāstadannaṃ bhuṃjate katham|

pulastya uvāca|
vasusvarūpāḥ pitaro rudrāścaiva pitāmahāḥ37|
prapitāmahāstathādityā ityeṣā vaidikī śrutiḥ|
nāmagotraṃ pitṝṇāṃ tu prāpakaṃ havyakavyayoḥ38|
śrāddhasya mantratastatvamupalabhyeta bhaktitaḥ|
agniṣvāttādayasteṣāmādhipatye vyavasthitāḥ39|
nāmagotrāstadā deśā bhavaṃtyudbhavatāmapi|
prāṇinaḥ prīṇayatyetadarhaṇaṃ samupāgataṃ40|
divyo yadi pitā mātā guruḥ karmānuyogataḥ|
tasyānnamamṛtaṃ bhūtvā divyattvepyanugacchati41|
daityatve bhogarūpeṇa paśutvepi tṛṇaṃ bhavet|
śrāddhānnaṃ vāyurūpeṇa nāgatvepyupatiṣṭhati42|
pānaṃ bhavati yakṣatve rākṣasatve tathāmiṣaṃ|
dānavatve tathā pānaṃ pretatve rudhirodakam43|

manuṣyatvennapānādi nānābhogavatāṃ bhavet|

ratiśaktistriyaḥ kānte'nyeṣāṃ bhojanaśaktitā44|
dānaśaktiḥ sa vibhavā rūpamārogyameva ca|
śrāddhapuṣpamidaṃ proktaṃ phalaṃ brahmasamāgamaḥ45|
āyuḥ putrāndhanaṃ vidyāṃ svargaṃ mokṣaṃ sukhāni ca|
prayacchanti tathā rājyaṃ prītāḥ pitṛgaṇā nṛpa46|
śrūyate ca purā mokṣaṃ prāptāḥ kauśikasūnavaḥ|
paṃcabhirjanmasaṃbaṃdhaiḥ prāptā brahmaparaṃ padam47|
bhīṣma uvāca|
kathaṃ kauśikadāyādāḥ prāptā yogamanuttamam|
paṃcabhirjanmasaṃbandhaiḥ kathaṃ karmakṣayo bhavet48|
pulastya uvāca|
kauśiko nāma dharmātmā kurukṣetre mahānṛṣiḥ|
nāmataḥ karmatastasya putrāṇāṃ tannibodha me49|
svasṛpaḥ krodhano hiṃsraḥ piśunaḥ kavireva ca|
vāgduṣṭaḥ pitṛvartī ca gargaśiṣyāstadābhavan50 1.10.50|

pitaryuparate teṣāmabhūddurbhikṣamulbaṇaṃ|
anāvṛṣṭiśca mahatī sarvalokabhayaṃkarī51|
gargādeśādvane dogdhrīṃ rakṣaṃti ca tapodhanāḥ|
khādāmaḥ kapilāmetāṃ vayaṃ kṣutpīḍitā bhṛśaṃ52|
iti ciṃtayatāṃ pāpaṃ laghuḥ prāha tadānujaḥ|
yadyavaśyamiyaṃ vadhyā śrāddharūpeṇa yojyatāṃ53|
śrāddhe niyojyamānāyāṃ pāpaṃ naśyati no dhruvaṃ|
evaṃ kurvityanujñātaḥ pitṛvartī tadānujaiḥ54|
cakre samāhitaḥ śrāddhamupayuṃjyātha tāṃ punaḥ|
dvau daive bhrātaro kṛtvā pitrye trīṃścāparānkramāt55|
tathaikamatithiṃ kṛtvā śrāddhadaḥ svayameva tu|
cakāra maṃtravacchrāddhaṃ smaranpitṛparāyaṇaḥ56|
tadā gatvā viśaṃkāste gurave ca nyavedayan|
vyāghreṇa nihatā dhenurvatsoyaṃ pratigṛhyatāṃ57|
evaṃ sā bhakṣitā dhenuḥ saptabhistaistapodhanaiḥ|

vaidikaṃ balamāśritya krūre karmaṇi nirbhayāḥ58|
tataḥ kāle praṇaṣṭāste vyādhā daśa purebhavan|
jātismaratvaṃ prāptāste pitṛbhāvena bhāvitāḥ59|
tatra vijñāya vairāgyaṃ prāṇānutsṛjya dharmataḥ|
lokairavīkṣyamāṇāste tīrthāṃtenaśanena tu60|
saṃjātā mṛgarūpāste sapta kālaṃjare girau|
prāptavijñānayogāste tatyajustāṃ nijāṃ tanum61|
mamruḥ prapatanenātha jātavairāgyamānasāḥ|
mānase cakravrākāste saṃjātāḥ saptayoginaḥ62|
nāmataḥ karmataḥ sarve sumanāḥ kusumovasuḥ|
cittadarśī sudarśī ca jñātā jñānasya pāragaḥ63|
jyeṣṭhānuraktāḥ śreṣṭhāste saptaite yogapāvanāḥ|
yogabhraṣṭāstrayasteṣāṃ babhūvuścalacetasaḥ64|
dṛṣṭvā vibhrājamānaṃ tamaṇuhaṃ strībhiranvitam|
krīḍaṃtaṃ vividhairbhogairmahābalaparākramam65|

pañcālānvayasaṃbhūtaṃ prabhūtabalavāhanam|
rājyakāmobhavattvekasteṣāṃ madhye jalaukasām66|
pitṛvartī ca yo vipraḥ śrāddhakṛtpitṛvatsalaḥ|

aparau maṃtriṇau dṛṣṭvā prabhūtabalavāhanau67|
maṃtritve cakratuścecchāmasminmartyau dvijottamau|
vibhrājaputrastvekobhūdbrahmadatta iti smṛtaḥ68|
maṃtriputrau tathā caiva puṃḍarīkasubālakau|
brahmadattobhiṣiktastu kāṃpilye nagarottame69|
paṃcālarājo vikrāṃtaḥ śrāddhakṛtpitṛvatsalaḥ|
yogavitsarvajaṃtūnāṃ cittavettābhavattadā70|
tasya rājñobhavadbhāryā sudevasyātmajā tadā|
sannatirnāma vikhyātā kapilāyābhavatpurā71|
pitṛkārye niyuktatvādabhavadbrahmavādinī|
tayā cakāra sahitaḥ sa rājyaṃ rājanaṃdanaḥ72|
kadācidgataudyānaṃ tayā saha sa pārthivaḥ|

dadarśa kīṭamithunamanaṃgakalahānvitam73|
pipīlikāmadhovaktrāṃ puratāḥ kīṭakāmukaḥ|
paṃcabāṇābhitaptāṃgaḥ sagadgadamuvāca ha74|
na tvayā sadṛśī loke kāminī vidyate kvacit|
madhye kṣīṇātijaghanā bṛhadvaktrātigāminī75|
suvarṇavarṇasadṛśī sadvaktrā cāruhāsinī|
ālakṣyate ca vadanaṃ guḍaśarkaravatsalaṃ76|
bhokṣyase mayi bhukte tvaṃ snāsi snāte tathā mayi|
proṣite mayi dīnā tvaṃ kruddhe ca bhayacaṃcalā77|
kimarthaṃ vada kalyāṇi sadādhovadanāsthitā|
sā tamāha jvalatkopā kimālapasi re śaṭha78|
tvayā modakacūrṇaṃ tu māṃ vihāyāpi bhakṣitam|
prādāstvaṃ tadatikramya māmanyasyai samanmathaḥ79|
pipīlaka uvāca|
tvatsādṛśyānmayā dattamanyasyai varavarṇini|

tadekamaparādhaṃ me kṣaṃtumarhasi bhāmini80|
naivaṃ punaḥ kariṣyāmi tyaja kopaṃ ca sustani|
spṛśāmi pādau satyena praṇatasya prasīda me81|
ruṣṭāyāṃ tvayi suśroṇi mṛtyurme purato bhavet|
tuṣṭāyāṃ tvayi vāmoru pūrṇāḥ sarvamanorathāḥ82|
pūrṇacaṃdropamaṃ vaktraṃ svādemṛtarasopamam|
nirbharaṃ piba suśroṇi kāmāsaktasya me sadā83|
etanmatvā śubhe kāryā sarvadā tu kṛpā mayi|
iti sā vacanaṃ śrutvā prasannā cābhavattataḥ84|
ātmānamarpayāmāsa mohanāya pipīlikā|
brahmadattopi tatsarvaṃ jñātvā sasmayamāhasat85|
sarvasatvarutajñānī prabhāvātpūrvakarmaṇaḥ|
bhīṣma uvāca|
kathaṃ sarvarutajñobhūdbrahmadatto narādhipaḥ86|
taccāpi cābhavatkutra cakravākacatuṣṭayaṃ|

tanme kathaya sarvajña kule kasya ca suvratam87|
pulastya uvāca|
tasminneva pure jātāścakravākā atho nṛpa88|
vṛddhadvijasya dāyādā viprā jātismarā budhāḥ|
dhṛtimāṃstattvadarśī ca vidyāvarṇastapodhikaḥ89|
nāmataḥ karmataścaiva sudaridrasya te sutāḥ|
tapase buddhirabhavatteṣāṃ vai dvijajanmanāṃ90|
yāsyāmaḥ paramāṃ siddhimūcuste dvijasattamāḥ|

tatteṣāṃ vacanaṃ śrutvā sudaridro mahātapāḥ91|
uvāca dīnayā vācā kimetaditi putrakāḥ|
adharma eṣa vaḥ putrā pitā tānityuvāca ha92|
vṛddhaṃ pitaramutsṛjya daridraṃ vanavāsinam|
kva nu dharmotra bhavitā māṃ tyaktvā gatimeva ca93|
ūcuste kalpitā vṛttistava tāta vacaśśṛṇu|
vratametatpurā rājñaḥ sa te dāsyati puṣkalaṃ94|

dhanaṃ grāma sahasrāṇi prabhāte paṭhatastava|
kurukṣetre tu ye viprā vyādhā daśapure tu ye95|
kālaṃjare mṛgā bhūtāścakravākāstu mānase|
ityuktvā pitaraṃ jagmuste vanaṃ tapase punaḥ96|
vṛddhopi sa dvijo rājanjagāma svārthasiddhaye|
aṇuho nāma vaibhrājaḥ pañcālādhipatiḥ purā97|
putrārthī devadeveśaṃ padmayoniṃ pitāmaham|
ārādhayāmāsa vibhuṃ tīvravrataparāyaṇaḥ98|
tataḥ kālena mahatā tuṣṭastasya pitāmahaḥ|
varaṃ varaya bhadraṃ te hṛdayebhīpsitaṃ nṛpa99|
aṇuha uvāca|
putraṃ me dehi deveśa mahābalaparākramam|
pāragaṃ sarvavidyānāṃ dhārmikaṃ yogināṃ varam100 1.10.100|
sarvasatvarutajñaṃ me dehi yoginamātmajam|
evamastviti viśvātmā tamāha parameśvaraḥ101|

paśyatāṃ sarvabhūtānāṃ tatraivāṃtaradhīyata|
tataḥ sa tasya putrobhūdbrahmadattaḥ pratāpavān102|
sarvasatvānukaṃpī ca sarvasatvabalādhikaḥ|
sarvasatvarutajñaśca sarvasatveśvareśvaraḥ103|
atha satvena yogātmā sa pipīlakamāgataḥ|
yatra tatkīṭamithunaṃ ramamāṇamavasthitam104|
tataḥ sā sannatirdṛṣṭvā prahasaṃtaṃ suvismitaṃ|
kimapyāśaṃkamānā sā tamapṛcchannareśvaram105|
sannatiruvāca|
akasmādatihāsoyaṃ kimarthamabhavannṛpa|
hāsyahetuṃ na jānāmi yadakāle kṛtaṃ tvayā106|
avadadrājaputrosau taṃ pipīlikabhāṣitam|
rāgavadvirasotpannametaddhāsyaṃ varānane107|
na cānyatkāraṇaṃ kiṃciddhāsyahetuḥ śucismite|
na sāmanyatataṃ devī prāhālīkamidaṃ tava108|

ahameveha hasitā na jīviṣye tvayādhunā|
kathaṃ pipīlikālāpaṃ martyo vetti surādṛte109|
tasmāttvayāhamevādya hasitā kimataḥ param|
tato niruttaro rājā jijñāsustadvaco hareḥ110|
āsthāya niyamaṃ tasthau saptarātramakalmaṣaḥ|
svapnānte prāha taṃ brahmā prabhāte paryaṭanpuram111|
vṛddhadvijottamādvākyaṃ sarvaṃ jñāsyati te priyā|
ityuktvāṃtardadhe brahmā prabhāte ca nṛpaḥ purāt112|
nirgacchanmantrisahitaḥ sabhāryo vṛddhamagrataḥ|
gadaṃtaṃ vipramāyāṃtaṃ vṛddhaṃ ca sa dadarśa ha113|
brāhmaṇa uvāca|
ye vipramukhyāḥ kurujāṃgaleṣu dāśātathā dāśapure mṛgāśca|
kālaṃjare sapta ca cakravākā ye mānase tetra vasaṃti siddhāḥ114|

ityākarṇya vacastasya sa papāta śucānvitaḥ|
jātismaratvamagamattau ca maṃtrivarātmajau115|

kāmaśāstrapraṇetā tu bābhravyaḥ sa tu bālakaḥ|
paṃcāla iti lokeṣu viśrutaḥ sarvaśāstravit116|
puṃḍarīkopi dharmātmā vedaśāstrapravartakaḥ|
bhūtvā jātismarau śokātpatitāvagratastathā117|
hā vayaṃ karmavibhraṣṭāḥ kāmataḥ karmabaṃdhanāt|
evaṃ vilapya bahuśastrayaste yogapāragāḥ118|
vismayācchrāddhamāhāmyamabhinaṃdya punaḥ punaḥ|
sa tu tasmai dhanaṃ dattvā prabhūtagrāmasaṃyutam119|
visṛjya brāhmaṇaṃ taṃ ca vṛddhaṃ dhanamadānvitam|
ātmīyaṃ nṛpatiḥ putraṃ nṛpalakṣaṇasaṃyutam120|
viṣvaksenābhidhānaṃ ca rājārājyebhyaṣecayat|
mānase salile sarve tataste yoginām varāḥ121|
brahmadattādayastasminpitṛbhaktā vimatsarāḥ|
sannatiścābhavaddhṛṣṭā mayaiva tava darśitam122|
rājanyogaphalaṃ sarvaṃ yadetadabhilakṣyate|

tatheti prāha rājāpi purastādabhinaṃdayan123|
tvatprasādādidaṃ sarvaṃ mayaivaṃ prāpyate phalam124|
tataste yogamāsthāya sarva eva vanaukasaḥ|
brahmaraṃdhreṇa paramaṃ padamāpustapobalāt125|
evamāyurdhanaṃ vidyāṃ svargamokṣasukhāni ca|
prayacchaṃti sutaṃ rājyaṃ nṛṇāṃ tuṣṭāḥ pitāmahāḥ126|
idaṃ ca pitṛmāhātmyaṃ brahmadattasya vai nṛpa|
dvijebhyaḥ śrāvayedvidvāṅśṛṇoti paṭhatepi vā|
kalpakoṭiśataṃ sāgraṃ brahmaloke mahīyate127|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe pitṛmāhātmyakathanaṃnāma daśamo'dhyāyaḥ10|

English translation

Pulastya said :

1. I shall now explain the Ekoddiṣṭa (a śrāddha performed for one definite deceased individual, not including other ancestors) described by Brahmā formerly as to how the sons should perform it till the purification from personal defilement caused by the death of the father.

2. For a brāhmaṇa the defilement caused by the death is said to be for ten days; for a kṣatriya it is for twelve days, for a Vaiśya it is for a fortnight and for a Śudra it is for one month on the death of a Sapiṇḍa .

3. In the case of a child dying before the tonsure-ceremony is performed, the defilement (i.e. mourning period) is for a night only. Afterwards it is said to be three nights.

4. It should always be like this also at the time of birth in all castes. After the collection of bones (i.e. the ashes after burning a corpse) touching (one another's) body is laid down.

5. One should give piṇḍas to the dead person for twelve days, that is said to be his provender since it gives him great joy.

6. Since the dead person is taken to the city of the dead at the end of twelve days, he sees (is able to see) his son and wife in the house for twelve days.

7. Therefore, for ten nights (and days) water removing the fatigue of journey should be offered in the sky for the cessation of all tormentation.

8. Then on the eleventh day a man should feed eleven brāhmaṇas ; so also at the end of the defilement due to the birth of a child in the family.

9. In the same way, on the next day he should perform the Ekoddiṣṭa . Invocation or preparation of fire is not done there according to the procedure and may be without worship offered to gods.

10. (For it) only one Kuśa -ring, one object and one piṇḍa are laid down. First he should say '(Please) be near', and then should offer water with sesamum.

11. He should say, 'May it be well with (us)' and should take interest in scattering (the food) and offering it.

12-14. With this procedure he should do all this month after month. On the second day after the defilement due to birth is over, he should present an unusual bed, so also a golden image along with fruits and cloth. Having worshipped a brāhmaṇa couple adorned with various ornaments and seating them on the bed he should make a respectful offering of honey mixed with curds and milk to the couple from a silver pot.

15. Taking a bone of the forehead, pounding it and mixing it, and with devotion to the manes, he should make the couple drink it.

16. This alone is the procedure as observed by the best brāhmaṇas living in the mountains. Due to it (i.e. the couple's sitting upon it) the bed is defiled and so should not be accepted by best brāhmaṇas.

17. If it is accepted it again requires sanctification—(such) a bed is condemned everywhere in the Veda and the Purāṇa .

18-20. Those who accept it all go to hell. Those who unknowingly touch (such) a bed woven with excellent texture and used by a couple go to hell. One should enjoy by means of a new Śrāddha , and after having enjoyed should practise the Cāndrāyaṇa vow. Sons should always perform it out of their devotion for the dead ancestors. One should present a bull (to a brāhmaṇa) or an auspicious tawny cow should be presented.

21-23. O prince, till one year is over, he should give a jar of water along with eatables. Then when the year is complete there should be Sapiṇḍīkaraṇa preceded by water with sesamum. After the Sapiṇḍīkaraṇa , since the dead person becomes the enjoyer of the Śrāddhas offered on the parvan , a householder should have Sapiṇḍīkaraṇa in rites preceded by the Vṛddhi (Śrāddha). One should perform the Sapiṇḍīkaraṇa Śrāddha after the rite in honour of gods.

24. In it (i.e., this Śrāddha) he should invite the dead ancestors and should indicate the dead person separately. He should keep (ready) four pots with sandal, water and sesamum for respectful offering.

25-26. He should sprinkle the pot for the dead person kept among the pots meant for the manes. Similarly, being solely devoted to the manes and having prepared four piṇḍas for the dead, with the two incantations ' Ye samānā ' he should divide the piṇḍas into three parts. And with this procedure he should offer them preceded by the respectful offering (of water etc.).

27. Then the fourth one that attained the status of manes obtains immortality among the Agniṣvāttas etc.

28. After the Sapiṇḍīkaraṇa , a separate offering is not to be made to him. The piṇḍa should be offered to him who has (now) settled among the dead ancestors.

29. Since then on Saṃkrānti or on the days of solar and lunar eclipse, he should perform the Tripiṇḍa Śrāddha with the Ekoddiṣṭa .

30. On the day of the death anniversy [anniversary?] of a person one who moves without the Ekoddiṣṭa harms the gods and manes and also his brothers.

31. If a man performs a pārvaṇa (a general ceremony of offering oblations to all the manes) on the day of the death of a person, he has a downward fall, from which the dead person may get release if he gets contact with the course to heaven.

32. Then the knower of the procedure and giver of the Śrāddha should perform the Āma-śrāddha . With that he should make the offering and offer the piṇḍas into fire.

33. When with three piṇḍas he performs sapiṇḍīkaraṇa , then after one month or three months, the person to whom the Śrāddha is offered becomes free from bondage.

34. Even a free soul gets a share in the offerings by sprinkling with a Kuśa blade. The dead ancestors beginning from the fourth are lepa -bhāja , and the first three share the piṇḍas .

35. The offerer of the piṇḍa is the seventh among them and the seven are called sapiṇḍas .

Bhīṣma said :

36. In this world how should people make offerings to gods and deceased persons? Who generally accept these in the world of manes? With which (signs) arc they enumerated? If on the earth a brāhmaṇa is fed or if offering is made into fire how is it that the dead with good and bad minds enjoy that food?

Pulastya said :

37. The fathers are of the form of Vasu ; and the grandfathers are Rudra . Similarly, the great-grandfathers are Āditya . So says Vedic text.

38. The (mention of) the name and family of the manes takes to them the offerings meant for divinities and manes.

39. One should devoutly understand the truth about the Śrāddha offered with incantations. The Agniṣvāttas and others are kept as their chiefs.

40. The names and families also of those to be born are controlled by them. This worship when accomplished pleases beings.

41. If the father or the mother or an elderly person is in the heaven due to good deeds, their food (i.e. food offered) becoming nectar goes to them even in their godhead.

42. It takes the form of a repast if they have became (i.e. are born as) demons, and turns into grass if they have become (i.e. are born as) beasts.

43. The food offered at a Śrāddha stands by them by becoming air (even) if they have become (i.e. born as) serpents. It turns into a drink if they have become (i.e. born as) Yakṣas and becomes flesh if they have turned into fiends; similarly it becomes a drink if they are demons and becomes blood like water if they have become ghosts.

44-45. If they are born as human beings it turns into food and drink; it is (thus enjoyed) in many ways by the enjoyers. The flower of Śrāddha is said to be sexual power in a lady and the husband's ability to feed others. It is the power accompanied by prosperity; it is to give handsomeness, and health; and the fruit is union with Brahman .

46. O King, when the hosts of the manes are pleased they grant (long) life, sons, wealth, knowledge, heaven, final release and pleasures and kingdom also.

47. It is heard that Kauśika 's sons after having five existences reached the highest place, viz. that of Brahman.

Bhīṣma said :

48. How did the sons of Kauśika obtain the best union (with Brahman) after having five existences? How does the destruction of (the bondage due to one's) deeds come about?

Pulastya said :

49. In Kurukṣetra there was a great high-souled sage Kauśika by name. Listen to the names and deeds of his sons from me (i.e. as I tell you):

50. Svasṛpa , Krodhana , Hiṃsra , Piśuna , Kavi , Vāgduṣṭa , and Pitṛvartin. They were then the disciples of Garga

51. When their father died, they had to face a great famine; there was also drought causing great fear to all the world.

52. Those (Kauśika-sons), whose wealth was their penance, protected in the forest, (Garga's) milch-cow by his order. 'We are very much oppressed by hunger, (so) we shall eat up this tawny cow'.

53. When they were conceiving this sinful idea, the youngest brother said: "If she must be killed, then utilize her for a Śrāddha . When she will be utilized for a Śrāddha , our sin will certainly perish".

54. When Pitṛvartin was permitted by his brothers with the words 'Do so' he, being concentrated, performed the Śrāddha by utilising her.

55. He employed, in (due) order two brothers (to receive offerings made to) gods, three (to receive offerings made to) manes, employed one as the guest and himself became the performer of the Śrāddha .

56. Being devoted to his dead ancestors, he performed the Śrāddha with (the recital of) the sacred texts.

57. Then they free from fear, went (to their teacher) and told him: "(Your) cow was killed by a tiger; (please) take back this calf".

58. In this way the seven ascetics fearless due to their depending upon Vedic power in (doing) the cruel deed, had consumed the cow.

59. Then after having died in (due course of) time, they were born in Daśapura . Transformed into the state of manes, they remembered their (former) existence.

60-61. Then understanding the true character of asceticism and giving up life religiously not being seen by people, dying near a sacred place, they were born as deer on the Kālañjara mountain. Having secured, through knowledge, contemplation of the Supreme Spirit, they gave up those bodies also.

62. With indifference to world produced in their minds they died by falling (from the mountain). The seven ascetics were born as Cakravāka (birds) in the Mānasa lake.

63-64. By name and by deeds they were: Sumanas , Kusuma , Vasu, Cittadarśī, Sudarśī, Jñātā and Jñānapāraga. They loved the eldest brother and (all) the seven were holy due to control of mind. Out of them three of unsteady minds had swerved from the path of yoga .

65-69. Then one of the aquatic birds—brāhmaṇa Pitṛvartin, devoted to manes who performed the Śrāddha , seeing the bright, strong and brave king Aṇuha of the Pañcāla family accompanied by ladies, sporting with various enjoyments, having a large army and vehicles, desired the kingdom (i.e. to be the king). Seeing (Aṇuha's) two ministers, the other two best brāhmaṇas desired to be his ministers. One of them became Aṇuha's son (who came to be) known as Brahmadatta . The minister's sons also came to be known as Puṇḍarīka and Subālaka . Brahmadatta was consecrated in the excellent city of Kāmpilya as the Pañcāla King.

70. He was devoted to his dead anecstors and performed Śrāddha , knew (the path of) Yoga (contemplation of the Supreme Spirit) and read the minds (of others).

71. His wife, the queen, was the daughter of Vāsudeva . She was well known as Sannati and was the same tawny cow (in the former existence).

72. Being engaged in deeds relating to manes she became the expounder of the Vedas . The king ruled over the kingdom with her.

73. Once he went to a garden with her, and (there) he saw a couple of insects (ants) engaged in love-quarrel.

74. The he-ant with his body tormented with sex love said in a faltering tone to the she-ant in front of him and with her face hung down:

75-76. "Nowhere in the world there is a loving female like

you, slender in the waist, of large hips, of expansive breasts, of an excellent gait, having a golden complexion, of a charming face and sweet smile; your face is sweet like jaggery and sugar.

77. You eat after I do and bathe after I bathe. You are distressed when I go on a journey and you are uneasy with fear when I am angry.

78. Why is that, O auspicious one, you always remain with your face hung down?" She with blazing anger said: "What are you speaking?

79. You ate the powder of the modakas without me. Being passionate you gave it to someone else".

The he-ant said :

80-81. O you of excellent complexion, due to similarity with you I gave it to other ant; O you beautiful lady, please forgive (this) one fault of mine; O you of charming breasts, I shall not do so again; give up

your anger. Verily I touch your feet (i.e. I salute you), please be pleased with me.

82. O you of beautiful hips, when you are angry, death would stand before me; O you of charming thighs, when you are pleased, all my desires are fulfilled.

83. O you of beautiful buttocks, drink (i.e. kiss) fully the face of me who am always passionate like the full moon and resembling nectar in taste.

84. Granting this, O you auspicious one, you should always show favour to me.

Hearing these words she then became pleased.

85. The she-ant offered herself to the fascinating one. Brahmadatta too, conversant with the sounds of all animals due to the efficacy of the deeds (in his) former (existence) knowing all that, smiled in amazement.

Bhīṣma said :

86. How did king Brahmadatta know the (meaning of the) sounds of all (animals)?

87. Where did the group of the four Cakravākas live? O omniscient one, tell me all that and (tell me) in which family that (group) of good vows was (born)?

Pulastya said :

88. O king, the Cakravākas were born in the same city as the sons of an old brāhmaṇa and all they—the wise brāhmaṇas—remembered their (former) birth.

89. They were the sons of a brāhmaṇa named Sudaridra ,

90. Their names and deeds befitted them: Dhṛtimān , Tattvadarśī, Vidyāvarṇa and Tapodhika. The brāhmaṇas had a mind to practise penance.

91-93. The best brāhmaṇas said: “We shall attain great superhuman power”. Hearing these words of them, Sudaridra, a great ascetic, said with piteous words: “What is this, O sons?” He said to them “O sons, this is a failure in your duty; forsaking your old father, living in a forest, what merit, what scope will you have by doing this?”

94-98. They said: “O father, we have arranged for your subsistance; listen to our words. The King (here) maintains an old vow. He will give much wealth, a thousand villages to you who (should) tell him in the morning, ‘Those who were brāhmaṇas in Kurukṣetra, who were hunters in Daśapura, they became deer on the Kālañjara (mountain) and Crkravākas [Cakravākas?] in the Mānasa (lake)’. Speaking thus to the father they went to the forest for (practising) penance. O King, that old (brāhmaṇa) too, went to secure his object. Formerly, Vaibhrāja , named Aṇuha, the lord of Pañcāla, desiring a son, engaged in severe penance, propitiated eternal Brahmā, the lord of lords.

99. Then after a long time Brahmā was pleased with him (and said to him); “Well-being to you; choose a boon—the desire of your heart”.

Aṇuha said :

100-102. O lord of gods, give me a son of great strength and valour, master of all lores, religious, and best among the devotees. Give me a son, a devotee and one who would know (the meaning of) the

sounds of all beings.

The lord, the universal soul, said to him: “Let it be so,” and disappeared there only when all the beings were seeing (i.e. in the presence of all beings). Then he had that brave son, Brahmadatta.

103. (He was) compassionate to all beings, and was more powerful than all of them; he knew (the meaning of) the sounds of all beings and was the lord of lords of all beings.

104. Due to his inherent power, he, naturally disposed to concentration of mind, came to the he-ant to that place where the couple of the sporting ants had remained.

105. Then that Sannati, seeing him smiling and very much amazed, suspecting something, asked the king:

Sannati said :

106. O King, why this untimely smile? I do not know the reason for which you have smiled untimely.

107-108. The prince told her the words of the ant. “O you of excellent face, this sympathetic smile has sprung up from great interest; O you of bright smile, there is no other reason for my smile”. The queen did not agree with him, She said: “You are telling a lie.

109. You laughed at me only. Now I won’t live with you. How can a mortal, who is not a god, understand the talk of ants?

110. Therefore, today you laughed at me only. What else (can be said)?”

111. The king, unable to answer, desiring to know (seek) Hara ’s advice observed, remaining pure, his (Hara’s) vow for seven nights. Brahmā while wandering in the city in the morning, said to him at the end of his (King’s) dream:

112-113. “Your beloved will learn every word from the best of brāhmaṇas.” Saying so, Brahmā disappeared. In the morning the king moving out of the city with his minisrers and wife saw the old brāhmaṇa, saying (something) and coming before (i.e. towards) him.

114. The brāhmaṇa said: “Those sages who were the chief brāhmaṇas in Kurujāṅgala , fishermen in Daśapura, and deer in Kālañjara mountain and the seven Cakravākas in the Mānasa lake, they are living here”.

115. Hearing these words of him, he fell down with grief and recollected his (past) birth; the minister's two sons also (remembered their past birth).

116. That boy Bābhravya who knew all sciences, came to be known as Pañcāla in the worlds and was the expounder of the science of love.

117. Pious Puṇḍarīka too, the founder of the science of Veda, recollected his former birth and through grief fell before them in the same way.

118. ‘Oh! Due to passion, we had, due to the bondage of our actions, fallen from our (proper) deeds’.

119. The three, well-versed in Yoga, having thus lamented again and again, repeatedly praised with wonder the greatness of Śrāddha .

120. The king, then having given (the old brāhmaṇa) wealth with many villages and having dismissed him, full of joy, due to (having received) wealth, consecrated on the throne his son, Viṣvaksena by

name and endowed with kingly qualities.

121-123a. Then all the best ascetics, Brahmadatta and others, devoted to their parents and free from hatred, went to the water of the Mānasa lake. Sannati too, was glad saying “O King, I pointed out to you all this and the fruit of abstract meditation—that is seen”.

123b. Then (in the sequel) praising her the king said:

124. “It is so; through your favour I have obtained all this fruit.”

125. Then all these residents of forest, contemplating on the Supreme Spirit, obtained, by the strength of their penance, the highest place through the aperture in the crown of the head.

126. Thus the ancestors, when pleased, give men (long) life, wealth, knowledge, heaven, final release and pleasure, and also son and kingdom.

127. O king, one who reads out to brāhmaṇas or listens to or reads this Pitṛ - māhātmya (greatness of the ancestors) of Brahmadatta, is honoured in heaven for a full hundred crores of Kalpas (Kalpa =432 million years of mortals).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 11

A list of sacred places (tīrtha)

Chapter 11 of 693 · 95 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
कस्मिन्वासरभागे तु श्राद्धी श्राद्धं समाचरेत्।
तीर्थेषु केषु वै श्राद्धं कृतं बहुफलं द्विज१।
पुलस्त्य उवाच।
तीर्थं तु पुष्करं नाम यत्तु श्रेष्ठतमं स्मृतम्।
सर्वेषां द्विजमुख्यानां मनोरथमिव स्थितम्२।
तत्र दत्तं हुतं जप्तमनन्तं भवति ध्रुवम्।
पितृणां वल्लभं नित्यमृषीणां परमं मतम्३।
नंदाथ ललिता तद्वत्तीर्थं मायापुरी शुभा।
तथा मित्रपदं राजंस्ततः केदारमुत्तमम्४।
गंगासागरमित्याहुः सर्वतीर्थमयं शुभम्।
तीर्थं ब्रह्मसरस्तद्वच्छतद्रुसलिलं शुभम्९।
तीर्थं तु नैमिषं नाम सर्वतीर्थफलप्रदम्।
गंगोद्भेदस्तु गोमत्यां यत्रोद्भूतः सनातनः६।
तथा यज्ञवराहस्तु देवदेवश्च शूलधृक्।

यत्र तत्कांचनं दानमष्टादशभुजो हरः७।
नेमिस्तु धर्मचक्रस्य शीर्णा यत्राभवत्पुरा।
तदेतन्नैमिशारण्यं सर्वतीर्थनिषेवितम्८।
देवदेवस्य तत्रापि वराहस्य च दर्शनम्।
यः प्रयाति स पूतात्मा नारायणपुरं व्रजेत्९।
कोकामुखं परं तीर्थमिन्द्रमार्गोपि लक्ष्यते।
अथापि पितृतीर्थं तु ब्रह्मणोव्यक्तजन्मनः१०।
पुष्करारण्यसंस्थोसौ यत्र देवः पितामहः।
विरिंचिदर्शनं श्रेष्ठमपवर्गफलप्रदम्११।
कृतं नाम महापुण्यं सर्वपापनिषूदनम्।
यत्राद्यो नारसिंहस्तु स्वयमेव जनार्दनः१२।
तीर्थमिक्षुमतीनाम पितृणां च शुभावहा।
तुष्यन्ति पितरो नित्यं गंगायमुनसंगमे१३।
कुरुक्षेत्रं महापुण्यं यत्र मार्गोपि लक्ष्यते।
अद्यापि पितृतीर्थं तु सर्वकामफलप्रदम्१४।

नीलकण्ठमिति ख्यातं पितृतीर्थं नराधिप।
तथा भद्रसरः पुण्यं सरो मानसमेव च१५।
मंदाकिनी तथाऽच्छोदा विपाशा च सरस्वती।
सर्वमित्रपदं तद्वद्वैद्यनाथं महाफलम्१६।
क्षिप्रा नदी तथा पुण्या तथा कालञ्जरं शुभम्।
तीर्थोद्भेदं हरोद्भेदं गर्भभेदं महालयम्१७।
भद्रेश्वरं विष्णुपदं नर्मदा द्वारमेव च।
गयापिंडप्रदानेन समान्याहुर्महर्षयः१८।
एतानि पितृतीर्थानि सर्वपापहराणि च।
स्मरणादपि लोकानां किमु श्राद्धप्रदायिनाम्१९।
ॐकारं पितृतीर्थं तु कावेरीकपिलोदकम्।
संभेदश्चण्डवेगायां तथैवामरकंटकम्२०।
कुरुक्षेत्राच्चद्विगुणं तस्मिन्स्नानादिकं भवेत्।
शुक्लतीर्थं तु विख्यातं तीर्थं सोमेश्वरं परम्२१।
सर्वव्याधिहरंपुण्यंफलंकोटिगुणाधिकम्।

श्राद्धेदानेतथाहोमेस्वाध्यायेचापिसन्निधौ२२।
कायावारोहणं नाम देवदेवस्य शूलिनः।
अवतारं रोचमानं ब्राह्मणावसथे शुभे२३।
जातं तत्सुमहापुण्यं तथा चर्मण्वती नदी।
शूलतापी पयोष्णी च पयोष्णीसंगमस्तथा२४।
महौषधी चारणा च नागतीर्थप्रवर्तिनी।
महावेणा नदी पुण्या महाशालस्तथैव च२५।
गोमती वरुणा तद्वत्तीर्थं हौताशनं परम्।
भैरवं भृगुतुंगं च गौरीतीर्थमनुत्तमम्२६।
तीर्थं वैनायकं नाम वस्त्रेश्वरमनुत्तमम्।
तथा पापहरं नाम पुण्या वेत्रवती नदी२७।
महारुद्रं महालिंगं दशार्णा च महानदी।
शतरुद्रा शताह्वा च तथा पितृपदं पुरम्२८।
अंगारवाहिका तद्वन्नदौ द्वौ शोणघर्घरौ।
कालिका च नदी पुण्या पितरा च नदी शुभा२९।

एतानि पितृतीर्थानि शस्यंते स्नानदानयोः।
श्राद्धमेतेषु यद्दत्तं तदनंतफलं स्मृतम्३०।
शतावटा नदी ज्वाला शरद्वी च नदी तथा।
द्वारका कृष्णतीर्थं च तथा ह्युदक्सरस्वती३१।
नदी मालवती नाम तथा च गिरिकर्णिका।
धूतपापं तथा तीर्थं समुद्रे दक्षिणे तथा३२।
गोकर्णो गजकर्णश्च तथा चक्रनदी शुभा।
श्रीशैलं शाकतीर्थं च नारसिंहमतः परम्३३।
महेंद्रं च तथा पुण्या पुण्या चापि महानदी।

एतेष्वपि सदा श्राद्धमनंतफलदं स्मृतम्३४।
दर्शनादपि पुण्यानि सद्यः पापहराणि वै।
तुंगभद्रा नदी पुण्या तथा चक्ररथीति च३५।
भीमेश्वरं कृष्णवेणा कावेरी चांजना नदी।
नदी गोदावरी पुण्या त्रिसंध्या पूर्णमुत्तमम्३६।
तीर्थं त्रैयंबकं नाम सर्वतीर्थनमस्कृतम्।

यत्रास्ते भगवान्भीमः स्वयमेव त्रिलोचनः३७।
श्राद्धमेतेषु सर्वेषु दत्तं कोटिगुणं भवेत्।
स्मरणादपि पापानि व्रजंति शतधा नृप३८।
श्रीपर्णा च नदी पुण्या व्यासतीर्थमनुत्तमम्।
तथा मत्स्यनदी कारा शिवधारा तथैव च३९।
भवतीर्थं च विख्यातं पुण्यतीर्थं च शाश्वतम्।
पुण्यं रामेश्वरं तद्वद्वेणापुरमलंपुरम्४०।
अंगारकं च विख्यातमात्मदर्शमलंबुषम्।
वत्सव्रातेश्वरं तद्वत्तथागोकामुखं परम्४१।
गोवर्द्धनं हरिश्चंद्रं पुरश्चन्द्रं पृथूदकम्।
सहस्राक्षं हिरण्याक्षं तथा च कदलीनदी४२।
नामधेयानि च तथा तथा सौमित्रिसंगतम्।
इंद्रनीलं महानादं तथा च प्रियमेलकम्४३।
एतान्यपि सदा श्राद्धे प्रशस्तान्यधिकानि च।
एतेषु सर्वदेवानां सांनिध्यं पठ्यते यतः४४।

दानमेतेषु सर्वेषु भवेत्कोटिशताधिकम्।
बाहुदा च नदी पुण्या तथा सिद्धवटं शुभम्४५।
तीर्थं पाशुपतं चैव नदी पर्यटिका तथा।
श्राद्धमेतेषु सर्वेषु दत्तं कोटिशतोत्तरम्४६।
तथैव पंचतीर्थं च यत्र गोदावरी नदी।
युता लिंगसहस्रेण सव्येतर जलावहा४७।
जामदग्न्यस्य तत्तीर्थं मोदायतनमुत्तमम्।
प्रतीकस्य भयात्सिद्धा यत्र गोदावरी नदी४८।
तीर्थं तद्धव्यकव्यानामप्सरोगणसंयुतम्।
श्राद्धाग्नि दानकार्यं च तत्र कोटिशताधिकम्४९।
तथा सहस्रलिंगं च राघवेश्वरमुत्तमम्।
सेन्द्रकाला नदी पुण्या तत्र शक्रो गतः पुरा५० 1.11.50।
निहत्य नमुचिं मित्रं तपसा स्वर्गमाप्तवान्।
तत्र दत्तं नरैः श्राद्धमनंतफलदं भवेत् ५१।
पुष्करं नाम वै तीर्थं शालग्रामं तथैव च।

शोणपातश्च विख्यातो यत्र वैश्वानराश्रयः ५२।
तीर्थं सारस्वतं चैव स्वामितीर्थं तथैव च।

मलंदरा नदी पुण्या कौशिकी चंद्रका तथा ५३।
विदर्भा चाथ वेगा च पयोष्णी प्राङ्मुखा परा।
कावेरी चोत्तरांगा च तथा जालंधरो गिरिः ५४।
एतेषु श्राद्धतीर्थेषु श्राद्धमानंत्यमश्नुते।
लोहदंडं तथा तीर्थं चित्रकूटस्तथैव च ५५।
दिव्यं सर्वत्र गंगायास्तथा नद्यास्तटं शुभम्।
कुब्जाम्रकं तथा तीर्थमुर्वशीपुलिनं तथा ५६।
संसारमोचनं तीर्थं तथैव ऋणमोचनम्।
एतेषु पितृतीर्थेषु श्राद्धमानंत्यमश्नुते ५७।
अट्टहासं तथा तीर्थं गौतमेश्वरमेव च।
तथा वसिष्ठतीर्थं च भारतं च ततः परम् ५८।
ब्रह्मावर्तं कुशावर्तं हंसतीर्थं तथैव च।
पिंडारकं च विख्यातं शंखोद्धारं तथैव च ५९।

भांडेश्वरं बिल्वकं च नीलपर्वतमेव च।
तथा च बदरीतीर्थं सर्वतीर्थेश्वरेश्वरम् ६०।
वसुधाराह्वयं तीर्थं रामतीर्थं तथैव च।
जयंती विजया चैव शुक्लतीर्थं तथैव च ६१।
एषु श्राद्धप्रदातारः प्रयांति परमं पदम्।
तीर्थं मातृगृहं नाम करवीरपुरं तथा ६२।
सप्तगोदावरीनाम सर्वतीर्थेश्वरेश्वरम्।
तत्र श्राद्धं प्रदातव्यमनंतफलमीप्सुभिः ६३।
कीकटेषु गया पुण्या पुण्यं राजगृहं वनम्।
च्यवनस्याश्रमं पुण्यं नदी पुण्या पुनःपुना ६४।
विषयाराधनं पुण्यं नदी या तु पुनःपुना।
यत्र गाथा विचरति ब्रह्मणा परिकीर्तिता ६५।
एष्टव्या बहवः पुत्रा यद्येकोपि गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ६६।
एषा गाथा विचरति तीर्थेष्वायतनेषु च।

सर्वे मनुष्या राजेंद्र कीर्त्तयंतः समागताः ६७।
किमस्माकं कुले कश्चिद्गयां यास्यति यः सुतः।
प्रीणयिष्यति तान्गत्वा सप्तपूर्वांस्तथापरान् ६८।
मातामहानामप्येवं श्रुतिरेषा चिरंतनी।
गंगायामस्थिनिचयं गत्वा क्षेप्स्यति यः सुतः ६९।
तिलैः सप्ताष्टभिर्वापि दास्यते च जलांजलिम्।
अरण्यत्रितये वापि पिंडदानं करिष्यति ७०।
प्रथमं पुष्करारण्ये नैमिषे तदनंतरं।
धर्मारण्यं पुनः प्राप्य श्राद्धं भक्त्या प्रदास्यति ७१।
गयायां धर्मपृष्ठे वा सरसि ब्रह्मणस्तथा।

गयाशीर्षवटे चैव पितृणां दत्तमक्षयम् ७२।
व्रजन्कृत्वा निवापं यस्त्वध्वानं परिसर्पति।
नरकस्थान्पितॄन्सोपि स्वर्गं नयति सत्वरं ७३।
कुले तस्य न राजेंद्र प्रेतो भवति कश्चन।
प्रेतत्वं मोक्षभावं च पिंडदानाच्च गच्छति ७४।

एको मुनिस्ताम्रकराग्रहस्तो ह्याम्रेषु मूले सलिलं ददाति।
आम्राश्च सिक्ताः पितरश्च तृप्ता एका क्रिया द्व्यर्थकरी प्रसिद्धा ७५।
गयायां पिण्डदानस्य नान्यद्दानं विशिष्यते।
एकेन पिंडदानेन तृप्तास्ते मोक्षगामिनः ७६।
धान्यप्रदानं प्रवरं वदंति वसुप्रदानं च तथामुनींद्राः।
गया सुतीर्थेषु नरैः प्रदत्तं तद्धर्महेतुं प्रवरं वदंति ७७।
सर्वात्मना सुरुचिना महाचल महानदी।
ये तु पश्यंति तां गत्वा मानसे दक्षिणोत्तरे ७८।
प्रणम्य द्विजमुख्येभ्यः प्राप्तं तैर्जन्मनः फलं।
यद्यदिच्छति वै मर्त्यस्ततदाप्नोत्यसंशयम् ७९।
एष तूद्देशतः प्रोक्तस्तीर्थानां सग्रहो मया।
वागीशोपि न शक्नोति विस्तरात्किमु मानुषः ८०।
सत्यं तीर्थं दया तीर्थं तीर्थमिन्द्रियनिग्रहः।
वर्णाश्रमाणां गेहेपि तीर्थं शम उदाहृतम् ८१।
येषु तीर्थेषु यच्छ्राद्धं तत्कोटिगुणमिष्यते।

गयायां यत्तु वै श्राद्धं तच्छ्राद्धमपवर्गदम् ८२।
यस्मात्तस्मात्प्रयत्नेन तीर्थे श्राद्धं विधीयते।
प्रातःकालो मुहुर्तास्त्रीन्संगवस्तावदेव तु ८३।
मध्याह्नस्त्रिमुहुर्तः स्यादपराह्णस्ततः परम्।
सायाह्नस्त्रिमुहुर्तः स्याच्छ्राद्धं तत्र न कारयेत् ८४।
राक्षसी नाम सा वेला गर्हिता सर्वकर्मसु।
अह्नो मुहुर्ता व्याख्याता दशपंच च सर्वदा ८५।
तत्राष्टमो मुहुर्तो यः स कालः कुतपः स्मृतः।
मध्याह्नात्सर्वदा यस्मान्मंदी भवति भास्करः ८६।
तस्मादनंतफलदस्तत्रारंभो विशिष्यते।
खड्गपात्रं च कुतपस्तथा नैपालकंबलम् ८७।
रुक्मं दर्भास्तिला गावो दौहित्रश्चाष्टमः स्मृतः।
पापं कुत्सितमित्याहुस्तस्य तत्तापकारिणः ८८।
अष्टावेते यतस्तस्मात्कुतपा इति विश्रुताः।
ऊर्ध्वं मुहुर्त्तात्कुतपान्मुहुर्तं च चतुष्टयम् ८९।

मुहुर्त्तपंचकं चैव स्वधावाचनमिष्यते।
विष्णुदेहसमुद्भूताः कुशाः कृष्णतिलास्तथा ९०।
श्राद्धस्य लक्षणं कालमिति प्राहुर्मनीषिणः।

तिलोदकांजलिर्देयो जलांते तीर्थवासिभिः ९१।
सदर्भहस्तेनैकेन गृहे श्राद्धं गमिष्यति।
पुण्यं पवित्रमायुष्यं सर्वपापविनाशनम् ९२।
ब्रह्मणा चैव कथितं तीर्थश्राद्धानुकीर्तनम्।
शृणोति यः पठेद्वापि श्रीमान्संजायते नरः ९३।
श्राद्धकाले च वक्तव्यं तथा तीर्थनिवासिभिः।
सर्वपापोपशांत्यर्थमलक्ष्मीनाशनं मतं ९४।
इदं पवित्रं यशसो निधानमिदं महापातकनाशनं च।
ब्रह्मार्करुद्रैरभिपूजितं च श्राद्धस्य माहात्म्यमुशंति तज्ज्ञाः ९५।

Roman transliteration

bhīṣma uvāca|
kasminvāsarabhāge tu śrāddhī śrāddhaṃ samācaret|
tīrtheṣu keṣu vai śrāddhaṃ kṛtaṃ bahuphalaṃ dvija1|
pulastya uvāca|
tīrthaṃ tu puṣkaraṃ nāma yattu śreṣṭhatamaṃ smṛtam|
sarveṣāṃ dvijamukhyānāṃ manorathamiva sthitam2|
tatra dattaṃ hutaṃ japtamanantaṃ bhavati dhruvam|
pitṝṇāṃ vallabhaṃ nityamṛṣīṇāṃ paramaṃ matam3|
naṃdātha lalitā tadvattīrthaṃ māyāpurī śubhā|
tathā mitrapadaṃ rājaṃstataḥ kedāramuttamam4|
gaṃgāsāgaramityāhuḥ sarvatīrthamayaṃ śubham|
tīrthaṃ brahmasarastadvacchatadrusalilaṃ śubham5|
tīrthaṃ tu naimiṣaṃ nāma sarvatīrthaphalapradam|
gaṃgodbhedastu gomatyāṃ yatrodbhūtaḥ sanātanaḥ6|
tathā yajñavarāhastu devadevaśca śūladhṛk|

yatra tatkāṃcanaṃ dānamaṣṭādaśabhujo haraḥ7|
nemistu dharmacakrasya śīrṇā yatrābhavatpurā|
tadetannaimiśāraṇyaṃ sarvatīrthaniṣevitam8|
devadevasya tatrāpi varāhasya ca darśanam|
yaḥ prayāti sa pūtātmā nārāyaṇapuraṃ vrajet9|
kokāmukhaṃ paraṃ tīrthamindramārgopi lakṣyate|
athāpi pitṛtīrthaṃ tu brahmaṇovyaktajanmanaḥ10|
puṣkarāraṇyasaṃsthosau yatra devaḥ pitāmahaḥ|
viriṃcidarśanaṃ śreṣṭhamapavargaphalapradam11|
kṛtaṃ nāma mahāpuṇyaṃ sarvapāpaniṣūdanam|
yatrādyo nārasiṃhastu svayameva janārdanaḥ12|
tīrthamikṣumatīnāma pitṝṇāṃ ca śubhāvahā|
tuṣyanti pitaro nityaṃ gaṃgāyamunasaṃgame13|
kurukṣetraṃ mahāpuṇyaṃ yatra mārgopi lakṣyate|
adyāpi pitṛtīrthaṃ tu sarvakāmaphalapradam14|

nīlakaṇṭhamiti khyātaṃ pitṛtīrthaṃ narādhipa|
tathā bhadrasaraḥ puṇyaṃ saro mānasameva ca15|
maṃdākinī tathā'cchodā vipāśā ca sarasvatī|
sarvamitrapadaṃ tadvadvaidyanāthaṃ mahāphalam16|
kṣiprā nadī tathā puṇyā tathā kālañjaraṃ śubham|

tīrthodbhedaṃ harodbhedaṃ garbhabhedaṃ mahālayam17|
bhadreśvaraṃ viṣṇupadaṃ narmadā dvārameva ca|
gayāpiṇḍapradānena samānyāhurmaharṣayaḥ18|
etāni pitṛtīrthāni sarvapāpaharāṇi ca|
smaraṇādapi lokānāṃ kimu śrāddhapradāyinām19|
oṃkāraṃ pitṛtīrthaṃ tu kāverīkapilodakam|
saṃbhedaścaṇḍavegāyāṃ tathaivāmarakaṃṭakam20|
kurukṣetrāccadviguṇaṃ tasminsnānādikaṃ bhavet|
śuklatīrthaṃ tu vikhyātaṃ tīrthaṃ someśvaraṃ param21|
sarvavyādhiharaṃpuṇyaṃphalaṃkoṭiguṇādhikam|

śrāddhedānetathāhomesvādhyāyecāpisannidhau22|
kāyāvārohaṇaṃ nāma devadevasya śūlinaḥ|
avatāraṃ rocamānaṃ brāhmaṇāvasathe śubhe23|
jātaṃ tatsumahāpuṇyaṃ tathā carmaṇvatī nadī|
śūlatāpī payoṣṇī ca payoṣṇīsaṃgamastathā24|
mahauṣadhī cāraṇā ca nāgatīrthapravarttinī|
mahāveṇā nadī puṇyā mahāśālastathaiva ca25|
gomatī varuṇā tadvattīrthaṃ hautāśanaṃ param|
bhairavaṃ bhṛgutuṃgaṃ ca gaurītīrthamanuttamam26|
tīrthaṃ vaināyakaṃ nāma vastreśvaramanuttamam|
tathā pāpaharaṃ nāma puṇyā vetravatī nadī27|
mahārudraṃ mahāliṃgaṃ daśārṇā ca mahānadī|
śatarudrā śatāhvā ca tathā pitṛpadaṃ puram28|
aṃgāravāhikā tadvannadau dvau śoṇagharharau|
kālikā ca nadī puṇyā pitarā ca nadī śubhā29|

etāni pitṛtīrthāni śasyaṃte snānadānayoḥ|
śrāddhameteṣu yaddattaṃ tadanaṃtaphalaṃ smṛtam30|
śatāvaṭā nadī jvālā śaradvī ca nadī tathā|
dvārakā kṛṣṇatīrthaṃ ca tathā hyudaksarasvatī31|
nadī mālavatī nāma tathā ca girikarṇikā|
dhūtapāpaṃ tathā tīrthaṃ samudre dakṣiṇe tathā32|
gokarṇo gajakarṇaśca tathā cakranadī śubhā|
śrīśailaṃ śākatīrthaṃ ca nārasiṃhamataḥ param33|
maheṃdraṃ ca tathā puṇyā puṇyā cāpi mahānadī|
eteṣvapi sadā śrāddhamanaṃtaphaladaṃ smṛtam34|
darśanādapi puṇyāni sadyaḥ pāpaharāṇi vai|
tuṃgabhadrā nadī puṇyā tathā cakrarathīti ca35|
bhīmeśvaraṃ kṛṣṇaveṇā kāverī cāṃjanā nadī|
nadī godāvarī puṇyā trisaṃdhyā pūrṇamuttamam36|
tīrthaṃ traiyaṃbakaṃ nāma sarvatīrthanamaskṛtam|

yatrāste bhagavānbhīmaḥ svayameva trilocanaḥ37|
śrāddhameteṣu sarveṣu dattaṃ koṭiguṇaṃ bhavet|
smaraṇādapi pāpāni vrajaṃti śatadhā nṛpa38|
śrīparṇā ca nadī puṇyā vyāsatīrthamanuttamam|
tathā matsyanadī kārā śivadhārā tathaiva ca39|
bhavatīrthaṃ ca vikhyātaṃ puṇyatīrthaṃ ca śāśvatam|
puṇyaṃ rāmeśvaraṃ tadvadveṇāpuramalaṃpuram40|
aṃgārakaṃ ca vikhyātamātmadarśamalaṃbuṣam|
vatsavrāteśvaraṃ tadvattathāgokāmukhaṃ param41|
govarddhanaṃ hariścaṃdraṃ puraścandraṃ pṛthūdakam|

sahasrākṣaṃ hiraṇyākṣaṃ tathā ca kadalīnadī42|
nāmadheyāni ca tathā tathā saumitrisaṃgatam|
iṃdranīlaṃ mahānādaṃ tathā ca priyamelakam43|
etānyapi sadā śrāddhe praśastānyadhikāni ca|
eteṣu sarvadevānāṃ sāṃnidhyaṃ paṭhyate yataḥ44|

dānameteṣu sarveṣu bhavetkoṭiśatādhikam|
bāhudā ca nadī puṇyā tathā siddhavaṭaṃ śubham45|
tīrthaṃ pāśupataṃ caiva nadī paryaṭikā tathā|
śrāddhameteṣu sarveṣu dattaṃ koṭiśatottaram46|
tathaiva paṃcatīrthaṃ ca yatra godāvarī nadī|
yutā liṃgasahasreṇa savyetara jalāvahā47|
jāmadagnyasya tattīrthaṃ modāyatanamuttamam|
pratīkasya bhayātsiddhā yatra godāvarī nadī48|
tīrthaṃ taddhavyakavyānāmapsarogaṇasaṃyutam|
śrāddhāgni dānakāryaṃ ca tatra koṭiśatādhikam49|
tathā sahasraliṃgaṃ ca rāghaveśvaramuttamam|
sendrakālā nadī puṇyā tatra śakro gataḥ purā50 1.11.50|
nihatya namuciṃ mitraṃ tapasā svargamāptavān|
tatra dattaṃ naraiḥ śrāddhamanaṃtaphaladaṃ bhavet 51|
puṣkaraṃ nāma vai tīrthaṃ śālagrāmaṃ tathaiva ca|

śoṇapātaśca vikhyāto yatra vaiśvānarāśayaḥ 52|
tīrthaṃ sārasvataṃ caiva svāmitīrthaṃ tathaiva ca|
malaṃdarā nadī puṇyā kauśikī caṃdrakā tathā 53|
vidarbhā cātha vegā ca payoṣṇī prāṅmukhā parā|
kāverī cottarāṃgā ca tathā jālaṃdharo giriḥ 54|
eteṣu śrāddhatīrtheṣu śrāddhamānaṃtyamaśnute|
lohadaṃḍaṃ tathā tīrthaṃ citrakūṭastathaiva ca 55|
divyaṃ sarvatra gaṃgāyāstathā nadyāstaṭaṃ śubham|
kubjāmrakaṃ tathā tīrthamurvaśīpulinaṃ tathā 56|
saṃsāramocanaṃ tīrthaṃ tathaiva ṛṇamocanam|
eteṣu pitṛtīrtheṣu śrāddhamānaṃtyamaśnute 57|
aṭṭahāsaṃ tathā tīrthaṃ gautameśvarameva ca|
tathā vasiṣṭhatīrthaṃ ca bhārataṃ ca tataḥ param 58|
brahmāvartaṃ kuśāvartaṃ haṃsatīrthaṃ tathaiva ca|
piṃḍārakaṃ ca vikhyātaṃ śaṃkhoddhāraṃ tathaiva ca 59|

bhāṃḍeśvaraṃ bilvakaṃ ca nīlaparvatameva ca|
tathā ca badarītīrthaṃ sarvatīrtheśvareśvaram 60|
vasudhārāhvayaṃ tīrthaṃ rāmatīrthaṃ tathaiva ca|
jayaṃtī vijayā caiva śuklatīrthaṃ tathaiva ca 61|
eṣu śrāddhapradātāraḥ prayāṃti paramaṃ padam|
tīrthaṃ mātṛgṛhaṃ nāma karavīrapuraṃ tathā 62|
saptagodāvarīnāma sarvatīrtheśvareśvaram|
tatra śrāddhaṃ pradātavyamanaṃtaphalamīpsubhiḥ 63|
kīkaṭeṣu gayā puṇyā puṇyaṃ rājagṛhaṃ vanam|
cyavanasyāśramaṃ puṇyaṃ nadī puṇyā punaḥpunā 64|
viṣayārādhanaṃ puṇyaṃ nadī yā tu punaḥpunā|
yatra gāthā vicarati brahmaṇā parikīrtitā 65|
eṣṭavyā bahavaḥ putrā yadyekopi gayāṃ vrajet|
yajeta vāśvamedhena nīlaṃ vā vṛṣamutsṛjet 66|
eṣā gāthā vicarati tīrtheṣvāyataneṣu ca|

sarve manuṣyā rājeṃdra kīrttayaṃtaḥ samāgatāḥ 67|
kimasmākaṃ kule kaścidgayāṃ yāsyati yaḥ sutaḥ|
prīṇayiṣyati tāngatvā saptapūrvāṃstathāparān 68|
mātāmahānāmapyevaṃ śrutireṣā ciraṃtanī|
gaṃgāyāmasthinicayaṃ gatvā kṣepsyati yaḥ sutaḥ 69|
tilaiḥ saptāṣṭabhirvāpi dāsyate ca jalāṃjalim|
araṇyatritaye vāpi piṃḍadānaṃ kariṣyati 70|
prathamaṃ puṣkarāraṇye naimiṣe tadanaṃtaraṃ|
dharmāraṇyaṃ punaḥ prāpya śrāddhaṃ bhaktyā pradāsyati 71|
gayāyāṃ dharmaprṣṭhe vā sarasi brahmaṇastathā|
gayāśīrṣavaṭe caiva pitṝṇāṃ dattamakṣayam 72|
vrajankṛtvā nivāpaṃ yastvadhvānaṃ parisarpati|
narakasthānpitṝnsopi svargaṃ nayati satvaraṃ 73|
kule tasya na rājeṃdra preto bhavati kaścana|
pretatvaṃ mokṣabhāvaṃ ca piṃḍadānācca gacchati 74|

eko munistāmrakarāgrahasto hyāmreṣu mūle salilaṃ dadāti|
āmrāśca siktāḥ pitaraśca tṛptā ekā kriyā dvyarthakarī prasiddhā 75|
gayāyāṃ piṃḍadānasya nānyaddānaṃ viśiṣyate|
ekena piṃḍadānena tṛptāste mokṣagāminaḥ 76|
dhānyapradānaṃ pravaraṃ vadaṃti vasupradānaṃ ca tathāmunīṃdrāḥ|
gayā sutīrtheṣu naraiḥ pradattaṃ taddharmahetuṃ pravaraṃ vadaṃti 77|
sarvātmanā surucinā mahācala mahānadī|
ye tu paśyaṃti tāṃ gatvā mānase dakṣiṇottare 78|
praṇamya dvijamukhyebhyaḥ prāptaṃ tairjanmanaḥ phalaṃ|
yadyadicchati vai martyastattadāpnotyasaṃśayam 79|
eṣa tūddeśataḥ proktastīrthānāṃ sagraho mayā|
vāgīśopi na śaknoti vistarātkimu mānuṣaḥ 80|
satyaṃ tīrthaṃ dayā tīrthaṃ tīrthamindriyanigrahaḥ|
varṇāśramāṇāṃ gehepi tīrthaṃ śama udāhṛtam 81|
yeṣu tīrtheṣu yacchrāddhaṃ tatkoṭiguṇamiṣyate|

gayāyāṃ yattu vai śrāddhaṃ tacchrāddhamapavargadam 82|
yasmāttasmātprayatnena tīrthe śrāddhaṃ vidhīyate|
prātaḥkālo muhūrtāṃstrīnsaṃgavastāvadeva tu 83|
madhyāhnastrimuhūrtaḥ syādaparāhṇastataḥ param|
sāyāhnastrimuhūrtaḥ syācchrāddhaṃ tatra na kārayet 84|
rākṣasī nāma sā velā garhitā sarvakarmasu|
ahno muhūrtā vyākhyātā daśapaṃca ca sarvadā 85|
tatrāṣṭamo muhūrto yaḥ sa kālaḥ kutapaḥ smṛtaḥ|
madhyāhnātsarvadā yasmānmaṃdī bhavati bhāskaraḥ 86|
tasmādanaṃtaphaladastatrāraṃbho viśiṣyate|
khaḍgapātraṃ ca kutapastathā naipālakaṃbalam 87|
rukmaṃ darbhāstilā gāvo dauhitraścāṣṭamaḥ smṛtaḥ|
pāpaṃ kutsitamityāhustasya tattāpakāriṇaḥ 88|
aṣṭāvete yatastasmātkutapā iti viśrutāḥ|
ūrdhvaṃ muhurttātkutapānmahūrttaṃ ca catuṣṭayam 89|

muhūrttapaṃcakaṃ caiva svadhāvācanamiṣyate|
viṣṇudehasamudbhūtāḥ kuśāḥ kṛṣṇatilāstathā 90|
śrāddhasya lakṣaṇaṃ kālamiti prāhurmanīṣiṇaḥ|
tilodakāṃjalirdeyo jalāṃte tīrthavāsibhiḥ 91|
sadarbhahastenaikena gṛhe śrāddhaṃ gamiṣyati|
puṇyaṃ pavitramāyuṣyaṃ sarvapāpavināśanam 92|

brahmaṇā caiva kathitaṃ tīrthaśrāddhānukīrtanam|
śṛṇoti yaḥ paṭhedvāpi śrīmānsaṃjāyate naraḥ 93|
śrāddhakāle ca vaktavyaṃ tathā tīrthanivāsibhiḥ|
sarvapāpopaśāṃntyarthamalakṣmīnāśanaṃ mataṃ 94|
idaṃ pavitraṃ yaśaso nidhānamidaṃ mahāpātakanāśanaṃ ca|
brahmārkarudrairabhipūjitaṃ ca śrāddhasya māhātmyamuśaṃti tajjñāḥ 95|

English translation

Bhīṣma said :

I. During which portion of the day should the performer of a Śrāddha perform it? O brāhmaṇa , what are the sacred places in which Śrāddha performed gives abundant fruit?

Pulastya spoke :

2-3. The sacred place named Puṣkara , is said to be the greatest. Presents or offerings made there, or muttering done there certainly becomes endless. It is always dear to the manes and is regarded as great by the sages.

4. So also, O king, Nandā , Lalitā , so also the sacred place, viz. the auspicious Māyāpurī , so also Mitrapada ; Kedāra is still better.

5. Gaṅgāsāgara is also said to be an aupsicious sacred place composed of all sacred places; similarly Brahma-tīrtha is auspicious having the water of Śatadru .

6-7. There is a sacred place named Naimiṣa giving the fruit of all sacred places. On (the bank of) Gomatī there is a sacred place called Gaṅgodbheda , where Brahmā , Viṣṇu and (Śiva) the trident-holder came up; where golden gifts are offered, and Hara with eighteen arms (lives).

8. That is the Naimiṣa forest where formerly the rim of the wheel of Dharma wore out. It is waited upon by all (other) Tīrthas .

9. There also one can have the sight of (Viṣṇu in his) Varāha (incarnation). One who goes there, goes, with his soul purified, to the city of Nārāyaṇa .

10. Another sacred place is Kokāmukha ; Indramārga is also noted (as a Tīrtha). Another Tirtha is Pitṛ-tīrtha (sacred to) Brahmā, manifesting his existence.

11. That lord Brahmā resides in Puṣkara forest. The sight of Brahmā is most prosperous and gives the fruit in the form of final release.

12. Kṛta is (one more) sacred place of great religious merit and it destroys all sins; where Janārdana , the first Narasiṃha (resides).

13. Īkṣumati is a sacred place auspicious to the manes; at the confluence of the Ganges and Jumna the manes are always pleased.

14. Kurukṣetra has great religious merit; where the path (to heaven) is also noticed. Even now (this) tīrtha , sacred to the manes, fulfils all desires.

15-16. O King, (there is another sacred place) called Nīlakaṇṭha , sacred to the manes. Similarly other tīrthas are: Bhadrasaras , Puṇyasaras, and Mānasa . So also Mandākinī , Acchodā , Vipāsā, and Sarasvatī , Sarvamitrapada, Vaidyanātha giving great fruit.

17. River Kṣiprā is similarly sacred; so also Kālañjara is auspicious; (other tīrthas are) Tīrthodbheda, Harodbheda, Garbhabheda, Mahālaya .

18. Bhadreśvara , Viṣṇupada and Narmadādvāra, Gayā ; the great sages say that they resemble (one another) (are equally meritorious) because of the offering of piṇḍas i.e. as far as offering of piṇḍas goes.

19. These places sacred to the manes remove all sins, even of those people who remember them; then what about those who offer Śrāddha (at these places)?

20-21. Oṃkāra is (another) place sacred to the manes; so also Kāverī and Kapilodaka; Sambheda on (the bank of) the Caṇḍavegā (river); so also Amarakaṇṭaka ; bath etc. in it gives merit which is double that of Kurukṣetra. (Another) well-known sacred place is Śuklatīrtha ; Someśvara is a great Tīrtha .

22. It removes all ailments, is meritorious and gives a crore times greater fruit by (one's) offering śrāddha , giving gifts, performing sacrifice or reciting sacred texts in its vicinity.

23. Another sacred place is by name Kāyāvārohaṇa where, in the auspicious dwelling place of Brāhmaṇas , there is a lovely form of the trident-holder, lord of gods.

24. It has become extremely meritorious; similarly the river Carmaṇvatī (is a tīrtha); Śūlatāpī, Payoṣṇī and the confluence of Payoṣṇī (with Śūlatāpī).

25. Mahauṣadhī , Cāraṇā and the meritorious Mahāveṇā flowing to Nāgatīrtha ; so also Mahāśāla .

26. So also Gomatī. Varuṇā is a great sacred place of Agni . Bhairava , Bhṛgutuṅga and Gaurītīrtha are incomparably the best.

27. (Then there is) a sacred place by name Vaināyaka ; so also the best tīrtha Vastreśvara. Similarly (there is the tīrtha) named Pāpahara and there is the holy river Vetravatī .

28. (The tīrthas) Mahārudra and Mahāliṅga (are other sacred places) and the great river Daśārṇā . So also Śatarudrā, Śatāhvā and the city called Pitṛpada.

29. (River) Aṅgāravāhikā and the two big rivers Śoṇa and Gharghara , the holy river Kālikā and the auspicious river Pitarā.

30. These are sacred places for manes which are recommended for bath and for making presents. śrāddha offered here is said to have an inexhaustible fruit.

31. The river Śatāvaṭā, so also Jvālā and Śaradvī. Dvārakā , Kṛṣṇatīrtha and the Northern Sarasvatī.

32. River Mālavatī; so also Girikarṇikā ; so also the Dhūtapāpatīrtha in the southern ocean.

33. Gokarṇa and Gajakarṇa ; similarly the auspicious river Cakra . Śrīśaila , Śākatīrtha and then Nārasiṃha .

34. So also Mahendra , Puṇya and the holy Mahānadī . A śrāddha offered at these places also is said to give unending fruit.

35. Even their sight gives religious merit and they instantly remove sin. Tuṅgabhadrā is a holy river; so also is Cakrarathī.

36. Bhīmeśvara , (and rivers) Kṛṣṇaveṇā , Kāverī and Añjanā . River Godāvarī is holy; Trisandhyāpūrṇa is the best.

37. The tīrtha named Tryambaka is a complete and excellent tīrtha and is respected by (i.e. superior to) all other sacred places. Here the terrible three-eyed lord (i.e. Śiva) himself resides.

38. Śrāddha offered at these places is a crore times meritgiving; O king, even by remembering these (places) sins go away in a hundred ways.

39. The river Śrīparṇā is holy, so also the Vyāsatīrtha is unparalleled. So, also Matsyanadī , Kārā and Śivadhārā.

40. There is the well-known Bhava -tīrtha and the eternal Puṇyatīrtha. Similarly there are the holy Rāmeśvara and Veṇāpura and Alaṃpura.

41. The famous Aṅgāraka , and Ātmadarśa and Alambuṣa ; so also Vatsavrāteśvara and the great Gokāmukha .

42. Govardhana , Hariścandra , Puraścandra, Pṛthūdaka , Sahasrākṣa , Hiraṇyākṣa , so also the river Kadalī .

43. The (other) names are: Lakṣmaṇa -tīrtha, Indranīla , Mahānāda ; so also Priyamelaka.

44. These also are very much recommended for the performance of śrāddha , since it is said that in these holy places all gods are present.

45. Presents made at all these become a crore times more

fruitful. Similarly there is the river Bāhudā , so also the auspicious Siddhavaṭa .

46. And the holy place Pāśupata , similarly river Paryaṭikā. Presents made at all these places become a crore times greater.

47. So also the Pañcatīrtha where the river Godāvarī, flowing towards left, comes in contact with Liṅga - sahasra .

48. The place sacred to Jāmadagnya is the best place for (getting) final release; where the river stands ready due to the fear of an adversary.

49. That is the holy place for making offerings to gods and manes and has a host of the celestial nymphs.

50. So also Sahasraliṅga and excellent Rāghaveśvara with the sacred river Indrakālā; there Śakra had formerly gone.

51. Having killed Namuci he reached heaven by (practising) penance. Śrāddha offered here by men gives inexhaustible fruit.

52. The sacred place Puṣkara, so also Śālagrāma ; then the well-knwon Śoṇapāta where there is the abode of Supreme Being.

53. Then (there are) the Sārasvatatīrtha, and Svāmitīrtha also; then the holy river Malandarā , so also Kauśikī and Candrakā.

54. Then (the river) Vidarbhā , and Vegā and Payoṣṇī flowing towards the east. Kāverī flowing in the northern direction; similarly the mountain Jālandhara .

55. Śrāddha offered at these holy places meant for offering Śrāddha becomes endless. Similarly Lohadaṇḍa is a tīrtha , so also Citrakūṭa .

56. Similarly the bank of the river Ganges is everywhere divine and auspicious. Then (there are the tīrthas) Kubjā , Āmraka and Urvaśīpulina .

57. (Then there are) the Saṃsāramocana -tīrtha, so also Ṛṇamocana . Śrāddha offered at these places meant for offering Śrāddha is inexhaustible.

58. Similarly is the tīrtha Aṭṭahāsa ; so also Gautameśvara ; then is the Vasiṣṭha-tīrtha ; next one is Bhārata (tīrtha).

59. Similarly Brahmāvarta , Kuśāvarta and Haṃsatīrtha (are other tīrthas), so also (are) the well-known Piṇḍāraka and Śaṃkhoddhāra.

60. So also Bhāṇḍeśvara, Bilvaka and Nīlaparvata ; Similarly (is) Badaritīrtha, the greatest of all holy places.

61. And (there is) the holy place called Vasudhārā , so also Rāmeśvara; then Jayantī , Vijayā and Śukla .

62. Those who offer Śrāddha at these places go to the highest place; (then there is) a sacred place named Mātṛgṛha ; also Karavīra .

63. (The tīrtha) Sapta-godāvarī is the best among all the holy places; those desiring inexhaustible fruit should offer Śrāddha there.

64. The holy Gayā is in the Kīkaṭa country; the Rājagṛha forest is holy; so also (is) Cyavanāśrama ; the river Punaḥpunā is also holy.

65. The holy place Viṣayārādhana and the sacred river Punaḥpunā, where the (following) verse composed by Brahmā is (still) floating.

66. 'If someone desires many sons he should go to Gayā; one should either perform a horse-sacrifice or should let loose a bull at the Nīla (mountain)'.

67. This is the verse floating at the sacred (and other) places; all men, O best king, came saying:

68. Will any son from our family go to Gayā, who, will propitiate the seven earlier and later (members of the family)?

69-70. Among the maternal grandfathers these words have become long-standing: (Will there be) a son, who, having gone (to the Ganges), will drop the collection (of the ashes) of the bones into the Ganges and offer water with even seven or eight sesamum seeds or offer piṇḍas in (one of) the three forests (viz. Puṣkara, Naimiṣa and Dharma)?

71. (Who) with devotion will offer a śrāddha , first in the Puṣkara- araṇya , then in the Naimiṣāraṇya and then in Dharmāraṇya ?

72. Whatever is offered to the manes at Gayā or in Dharmāraṇya or at Brahmasaras and at Gayāśīrṣavaṭa becomes inexhaustible.

73. One who going to these places and having made a libation moves round, quickly takes to heaven the manes residing in hell.

74. O best king, in his family no one becomes an evil spirit, (because) the evil spirit attains liberation due to the offering of piṇḍas .

75. A holy man with water in his right hand gives water at the root of mango (trees). (Thereby) the mango-trees are watered and the manes are propitiated; thus one action is known to serve two purposes.

76. There is no other offering surpassing that made at Gayā; those (manes) moving towards liberation are pleased by one offering of piṇḍas .

77. The best sages say that giving grains is (an) excellent (gift), so also giving wealth. They say that whatever is given by men at holy places like Gayā is a great source of religious merit.

78-79. Those who go to the south and north of the Mānasa lake and with all their heart and with love see Mahācala and Mahānadī after having saluted chief brāhmaṇas, get the fruit of their life. Whatever a mortal desires, he undoubtedly obtains it.

80. I have briefly stated this compendium of the holy places. Even the lord of speech cannot describe it in detail; then what about a human being?

81. Truth is a holy place; compassion is a holy place; restraint of senses is a holy place; in the houses of those (who observe) the castes and the four stages of life, tranquility is said to be a sacred place.

82-83. Since whatever Śrāddha is recommended at the holy places is laid down to (have) a crore-fold (fruit), and since, the Śrāddha offered at Gayā is the giver of final release, therefore an effort should be made to offer a Śrāddha at a holy place. The morning time has three muhūrtas (a muhurta = 48 minutes), the saṅgava (period after morning time) has a similar duration; fore-noon has three muhūrtas ; then afternoon follows.

84. The evening time has three muhūrtas ; a śrāddha should not be performed during that period.

85. That time is rākṣasī (demonish) and is condemned for all rites; the muhūrtas of the day are always said to be fifteen.

86. Among them the eighth period is said to be Kutapa ; since after noon the sun always becomes mild.

87-91. Therefore, the act during that period, is specified as the giver of eternal fruit. A sword, a vessel, the Kutapa (period), so also a blanket made in Nepal, gold, darbhas , sesamum seeds and cows (these are the seven necessary things for a Śrāddha); and a daughter's son is said to be the eighth. Sin is said to be Kutsita (condemned); since these eight torment it, they are known as Kutapa . After the Kutapa -period there are four muhūrtas ; so also is the fifth one (which) is laid down for the performance of a Śrāddha . Kuśas , so also black sesamum are said to have sprung up from Viṣṇu's body. The wise say that black is the mark of a Śrāddha ; the residents of a holy place should offer water with sesamum seed after water is offered (to the manes).

92. With darbha inone hand one should offer in one's house a Śrāddha (which is) meritorious and holy, gives (long) life, and destroys all sins.

93. And this glory of śrāddha is narrated by Brahmā too; a man who listens to or recites it becomes rich.

94. Similarly the residents of a holy place should, at the time of a Śrāddha , say it for the cessation of all sins (the following verse) which is regarded as the remover of poverty:

95. 'This is pure, the treasure of fame; this is the destroyer of great sins; the greatness of Śrāddha is honoured by Brahmā, Arka and Rudra —(thus) declare the wise'.

Sṛṣṭi-khaṇḍa · Chapter 12

The dynasty of Yadu

Chapter 12 of 693 · 140 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
सोमवंशः कथं जातः कथयात्र विशारद।
तद्वंशे केतुराजानो बभूवुः कीर्तिवर्द्धनाः१।
पुलस्त्य उवाच।
आदिष्टो ब्रह्मणा पूर्वमत्रिः सर्गविधौ पुरा।
अनंतरं नाम तपः सृष्ट्यर्थं तप्तवान्विभुः २।
यदानंदकरं ब्रह्म भगवन्क्लेशनाशनं।
ब्रह्मरुद्रेन्द्रसूर्याणामभ्यंतरमतींद्रियं३।
शान्तिं कृत्वात्ममनसा तदत्रिः संयमे स्थितः।
माहात्म्यं तपसो वापि परमानंदकारकं ४।
यस्माद्वंशपतिः साद्धं समये तदधिष्ठितः।
तं दृष्ट्वाचष्ट सोमेन तस्मात्सोमोभवद्विभुः ५।
अथ सुस्राव नेत्राभ्यां जलं तत्रात्रिसंभवम्।
द्योतयद्विश्वमखिलं ज्योत्स्नया सचराचरम् ६।
तद्दिशो जगृहुस्तत्र स्त्रीरूपेणासहच्छयाः।

गर्भो भूत्वोदरे तासां स्थितः सोप्यत्रिसंभवः७।
आशाश्च मुमुचुर्गर्भमशक्ता धारणे ततः।
समादायाथ तं गर्भमेकीकृत्य चतुर्मुखः ८।
युवानमकरोद्ब्रह्मा सर्वायुधधरं नरम्।
स्यंदनेथ सहस्तेन वेदशक्तिमये प्रभुः९।
आरोप्य लोकमनयदात्मीयं स पितामहः।
ततो ब्रह्मर्षिभिः प्रोक्तं ह्यस्मत्स्वामीभवत्वयम्१०।
ऋषिभिर्देवगंधर्वैरप्सरोभिस्तथैव च।
स्तूयमानस्य तस्याभूदधिकं महदंतरम्११।
तेजोवितानादभवद्भुवि दिव्यौषधीगणः।
तद्दीप्तिरधिका तस्माद्रात्रौ भवति सर्वदा१२।
तेनौषधीशः सोमोभूद्विजेष्वपि हि गण्यते।
वेदधामा रसश्चायं यदिदं मंडलं शुभम्१३।
क्षीयते वर्द्धते चैव शुक्ले कृष्णे च सर्वदा।
विंशतिं च तथा सप्त दक्षः प्राचेतसो ददौ१४।

रूपलावण्यसंयुक्तास्तस्मै कन्याः सुवर्चसः।
ततः शक्तिसहस्राणां सहस्राणि दशैव तु१५।
तपश्चकार शीतांशुर्विष्णुध्यानैकतत्परः।
ततस्तुष्टश्च भगवांस्तस्मै नारायणो हरिः१६।
वरं वृणीष्व चोवाच परमात्मा जनार्दनः।
ततो वव्रे वरं सोमः शक्रलोके यजाम्यहम्१७।
प्रत्यक्षमेव भोक्तारो भवंतु मम मंदिरे।
राजसूये सुरगणा ब्रह्माद्या ये चतुर्विधाः१८।
रक्षपालः सुरोस्माकमास्तां शूलधरो हरः।
तथेत्युक्तः समाजह्रे राजसूयं तु विष्णुना१९।
होतात्रिर्भृगुरध्वर्युरुद्गाता च चतुर्मुखः।
ब्रह्मत्वमगमत्तस्य उपद्रष्टा हरिः स्वयम्२०।
सदस्याः सर्वदेवास्तु राजसूयविधिः स्मृतः।
वसवोध्वर्यवस्तद्वद्विश्वेदेवास्तथैव च२१।
त्रैलोक्यं दक्षिणा तेन ऋत्विग्भ्यः प्रतिपादिता।

सोमः प्राप्याथदुष्प्राप्यमैश्वर्यं सृष्टिसत्कृतं२२।
सप्तलोकैकनाथत्वं प्राप्तस्स्वतपसा तदा।
कदाचिदुद्यानगतामपश्यदनेकपुष्पाभरणोपशोभाम्२३।
बृहन्नितंबस्तनभारखेदां पुष्पावभंगेप्यतिदुर्बलांगीं।
भार्यां च तां देवगुरोरनंगबाणाभिरामायत चारुनेत्रां२४।
तारां स ताराधिपतिः स्मरार्तः केशेषु जग्राह विविक्तभूमौ।
सापि स्मरार्ता सहते न रेमे तद्रूपकांत्याहृतमानसैव२५।
चिरं विहृत्याथ जगाम तारां विधुर्गृहीत्वा स्वगृहं ततोपि।
न तृप्तिरासीत्स्वगृहेपि तस्य तारानुरक्तस्य सुखागमेषु२६।
बृहस्पतिस्तद्विरहाग्निदग्धस्तद्ध्याननिष्ठैकमना बभूव।
शशाक शापं न च दातुमस्मै न मंत्रशस्त्राग्निविषैरनेकैः२७।
तस्यापकर्तुं विविधैरुपायैर्नैवाभिचारैरपि वागधीशः।
स याचयामास ततस्तु देवं सोमं स्वभार्यार्थमनंगतप्तः२८।
स याच्यमानोपि ददौ न भार्यां बृहस्पतेः कामवशेन मोहितः।
महेश्वरेणाथ चतुर्मुखेन साध्यैर्मरुद्भिः सह लोकपालैः२९।

ददौ यदा तां न कथंचिदिंदुस्तदा शिवः क्रोधपरो बभूव।
यो वामदेवप्रथितः पृथिव्यामनेकरुद्रार्चितपादपद्मः३०।
ततः सशिष्यो गिरिशः पिनाकी बृहस्पतेः स्नेहवशानुबद्धः।
धनुर्गृहीत्वाजगवं पुरारिर्जगाम भूतेश्वरसिद्धजुष्टः३१।
युद्धाय सोमेन विशेषदीप्तस्तृतीयनेत्रानलभीमवक्त्रः।
सहैव जग्मुश्च गणेश्वराणां विंशाधिका षष्टिरथोग्रमूर्तिः३२।
यक्षेश्वराणां सगणैरनेकैर्युतोन्वगात्स्यंदनसंस्थितानां।
वेतालयक्षोरगकिन्नराणां पद्मेन चैकेन तथार्बुदानाम्३३।
लक्षैस्त्रिभिर्द्वा दशभी रथानां सोमोप्यगात्तत्र विवृद्धमन्युः।

शनैश्चरांगारकवृद्धतेजा नक्षत्रदैत्यासुरसैन्ययुक्तः३४।
जग्मुर्भयं सप्त तथैव लोका धरावनद्वीपसमुद्रगर्भाः।
ससोममेवाभ्यगमत्पिनाकी गृहीतदीप्तास्त्रविशालवह्निः३५।
अथाभवद्भीषण भीम सोम सैन्यद्वयस्याथ महाहवोसौ।
अशेषसत्वक्षयकृत्प्रवृद्धस्तीक्ष्णप्रधानो ज्वलनैकरूपः३६।
शस्त्रैरथान्योन्यमशेषसैन्यं द्वयोर्जगामक्षयमुग्रतीक्ष्णैः।

पतंति शस्त्राणि तथोज्वलानि स्वर्भूमिपातालमलं दहंति३७।
रुद्रः क्रोधाद्ब्रह्मशिरो मुमोच सोमोपि सोमास्त्रममोघवीर्यं।
तयोर्निपातेन समुद्रभूम्योरथांतरिक्षस्य च भीतिरासीत्३८।
तदा सुयुद्धं जगतां क्षयाय प्रवृद्धमालोक्य पितामहोपि।
ततः प्रविश्याथ कथंचिदेव निवारयामास सुरैः सहैव३९।
अकारणं किं क्षयकृज्जनानां सोम त्वयापीदमकार्यकार्यं।
यस्मात्परस्त्रीहरणाय सोम त्वया कृतं युद्धमतीव भीमम्४०।
पापग्रहस्त्वं भविता जनेषु पापोस्यलं वह्निमुखाशिनां त्वं।
भार्यामिमामर्पय वाक्पतेस्त्वं प्रमाणयन्नेव मदीय वाचम्४१।
तथेति चोवाच हिमांशुमाली युद्धादपाक्रामदतः प्रशांतः।
बृहस्पतिस्तामथ गृह्य तारां हृष्टो जगाम स्वगृहं च रुद्रः ४२।
पुलस्त्य उवाच।
ततः संवत्सरस्यांते द्वादशादित्यसन्निभः।
दिव्यपीताम्बरधरो दिव्याभरणभूषितः४३।
तारोदरविनिष्क्रान्तः कुमारस्सूर्यसन्निभः।

सर्वार्थशास्त्रविद्विद्वान्हस्तिशास्त्रप्रवर्त्तकः४४।
नामयद्राजपुत्रोयं विश्रुतो राजवैद्यकः।
राज्ञः सोमस्य पुत्रत्वाद्राजपुत्रो बुधः स्मृतः४५।
जनानां तु स तेजांसि सर्वाण्येवाक्षिपद्बली।
ब्रह्माद्यास्तत्र चाजग्मुर्देवा देवर्षिभिः सह४६।
बृहस्पतिगृहे सर्वे जातकर्मोत्सवे तदा।
पप्रच्छुस्ते सुरास्तारां केन जातः कुमारकः४७।
ततः सा लज्जिता तेषां न किंचिदवदत्तदा।
पुनः पुनस्तदा पृष्टा लज्जयंती वरांगना४८।
सोमस्येति चिरादाह ततो गृह्लाद्विधुः सुतं।
बुध इत्यकरोन्नाम प्रादाद्राज्यं च भूतले४९।
अभिषेकं ततः कृत्वा प्रदानमकरोद्विभुः।
ग्रहमध्यं प्रदायाथ ब्रह्मा ब्रह्मर्षिभिर्युतः५० 1.12.50।
पश्यतां सर्वभूतानां तत्रैवांतरधीयत।
इलोदरे च धर्मिष्ठं बुधः पुत्रमजीजनत्५१।

अश्वमेधशतंसाग्रमकरोद्यस्स्वतेजसा।
पुरूरवा इति ख्यातः सर्वलोकनमस्कृतः५२।

हिमवच्छिखरे रम्ये समाराध्य पितामहं।
लोकैश्वर्यमगाद्राजन्सप्तद्वीपपतिस्तदा५३।
केशिप्रभृतयो दैत्यास्तद्भृत्यत्वं समागताः।
उर्वशी यस्य पत्नीत्वमगमद्रूपमोहिता५४।
सप्तद्वीपावसुमती सशैलवनकानना।
धर्मेण पालिता तेन सर्वलोकहितैषिणा५५।
चामरग्रहणाकीर्तिः स्वयं चैवांगवाहिका।
ब्रह्मप्रसादाद्देवेंद्रो ददावर्द्धासनं तदा५६।
धर्मार्थकामान्धर्मेण समवेतोभ्यपालयत्।
धर्मार्थकामास्तं द्रष्टुमाजग्मुः कौतुकान्विताः५७।
जिज्ञासवस्तच्चरितं कथं पश्यति नः समम्।
भक्त्या चक्रे ततस्तेषामर्घ्यपाद्यादिकं ततः५८।
आसनत्रयमानीय दिव्यं कनकभूषणम्।

निवेश्याथाकरोत्पूजामीषद्धर्मेधिकां पुनः५९।
जग्मतुस्तौ च कामार्थावतिकोपं नृपं प्रति।
अर्थः शापमदात्तस्मै लोभात्त्वं नाशमेष्यसि६०।
कामोप्याह तवोन्मादो भविता गंधमादने।
कुमारवनमाश्रित्य वियोगाच्चोर्वशीभवात्६१।
धर्मोप्याह चिरायुस्त्वं धार्मिकश्च भविष्यसि।
संततिस्तव राजेंद्र यावदाचंद्रतारकम्६२।
शतशो वृद्धिमायाति न नाशं भुवि यास्यति।
षष्टिं वर्षाणि चोन्माद ऊर्वशीकामसंभवः६३।
अचिरादेव भार्यापि वशमेष्यति चाप्सराः।
इत्युक्त्वांतर्दधुः सर्वे राजा राज्यं तदान्वभूत्६४।
अहन्यहनि देवेंद्रं द्रष्टुं याति पुरूरवाः।
कदाचिदारुह्य रथं दक्षिणांबरचारिणा६५।
सार्धं शक्रेण सोऽपश्यन्नीयमानामथांबरे।
केशिना दानवेंद्रेण चित्रलेखामथोर्वशीम्६६।

तं विनिर्जित्य समरे विविधायुधपातनैः।
पुरा शक्रोपि समरे येन वज्री विनिर्जितः६७।
मित्रत्वमगमत्तेन प्रादादिंद्राय चोर्वशीं।
ततःप्रभृति मित्रत्वमगमत्पाकशासनः६८।
सर्वलोकेतिशयितं पुरूरवसमेव तम्।
प्राह वज्री तु संतुष्टो नीयतामियमेव च६९।
सा पुरूरवसः प्रीत्यै चागायच्चरितं महत्।
लक्ष्मीस्वयंवरंनाम भरतेन प्रवर्तितम्७०।
मेनकां चोर्वशीं रंभां नृत्यध्वमिति चादिशत्।
ननर्त सलयं तत्र लक्ष्मीरूपेण चोर्वशी७१।

सा पुरूरवसं दृष्ट्वा नृत्यंती कामपीडिता।
विस्मृताभिनयं सर्वं यत्पुरातनचोदितम्७२।
शशाप भरतः क्रोधाद्वियोगात्तस्य भूतले।
पंचपंचाशदब्दानि लताभूता भविष्यसि७३।
ततस्तमुर्वशी गत्वा भर्त्तारमकरोच्चिरं।

शापानुभवनांते च उर्वशी बुधसूनुना७४।
अजीजनत्सुतानष्टौ नामतस्तान्निबोध मे।
आयुर्दृढायुर्वश्यायुर्बलायुर्धृतिमान्वसुः७५।
दिव्यजायुः शतायुश्च सर्वे दिव्यबलौजसः।
आयुषो नहुषः पुत्रो वृद्धशर्मा तथैव च७६।
रजिर्दंडो विशाखश्च वीराः पंचमहारथाः।
रजेः पुत्रशतं जज्ञे राजेया इति विश्रुतं७७।
रजिराराधयामास नारायणमकल्मषं।
तपसा तोषितो विष्णुर्वरं प्रादान्महीपतेः७८।
देवासुरमनुष्याणामभूत्स विजयी तदा।
अथ देवासुरं युद्धमभूद्वर्षशतत्रयम्७९।
प्रह्लादशक्रयोर्भीमं न कश्चिद्विजयी तयोः।
ततो देवासुरैः पृष्टः पृथग्देवश्चतुर्मुखः८०।
अनयोर्विजयी कः स्याद्रजिर्यत्रेति सोब्रवीत्।
जयाय प्रार्थितो राजा सहायस्त्वं भवस्व नः८१।

दैत्यैः प्राह यदि स्वामी वो भवामि ततस्त्वलम्।
नासुरैः प्रतिपन्नं तत्प्रतिपन्नं सुरैस्तदा८२।
स्वामी भव त्वमस्माकं बलनाशय विद्विषः।
ततो विनाशिताः सर्वे ये वध्या वज्रपाणिनः८३।
पुत्रत्वमगमत्तुष्टस्तस्येंद्रः कर्मणा ततः।
दत्त्वेंद्राय पुरा राज्यं जगाम तपसे रजिः८४।
रजिपुत्रैस्तदाछिन्नं बलादिंद्रस्य वैयदा।
यज्ञभागश्च राज्यं च तपोबलगुणान्वितैः८५।
राज्यभ्रष्टस्ततः शक्रो रजिपुत्रनिपीडितः।
प्राह वाचस्पतिं दीनः पीडितोऽस्मि रजेः सुतैः८६।
न यज्ञभागो राज्यं मे पीडितस्य बृहस्पते।
राज्यलाभाय मे यत्नं विधत्स्व धिषणाधिप८७।
ततो बृहस्पतिः शक्रमकरोद्बलदर्पितम्।
ग्रहशांतिविधानेन पौष्टिकेन च कर्मणा८८।
गत्वाथ मोहयामास रजिपुत्रान्बृहस्पतिः।

जिनधर्मं समास्थाय वेदबाह्यं स धर्मवित्८९।
वेदत्रयीपरिभ्रष्टांश्चकार धिषणाधिपः।
वेदबाह्यान्परिज्ञाय हेतुवादसमन्वितान्९०।

जघान शक्रो वज्रेण सर्वान्धर्मबहिष्कृतान्।
नहुषस्य प्रवक्ष्यामि पुत्रान्सप्तैव धार्मिकान्९१।
यतिर्ययातिश्शर्यातिरुत्तरः पर एव च।
अयतिर्वियतिश्चैव सप्तैते वंशवर्द्धनाः९२।
यतिः कुमारभावेपि योगी वैखानसोभवत्।
ययातिरकरोद्राज्यं धर्मैकशरणः सदा९३।
शर्मिष्ठा तस्य भार्याभूद्वृहिता वृषपर्वणः।
भार्गवस्यात्मजा चैव देवयानी च सुव्रता९४।
ययातेः पंचदायादास्तान्प्रवक्ष्यामि नामतः।
देवयानी यदुं पुत्रं तुर्वसुं चाप्यजीजनत्९५।
तथा द्रुह्यमणं पूरुं शर्मिष्ठाजनयत्सुतान्।
यदुः पूरूश्च भरतस्ते वै वंशविवर्द्धनाः९६।

पूरोर्वंशं प्रवक्ष्यामि यत्र जातोसि पार्थिव।
यदोस्तु यादवा जाता यत्र तौ बलकेशवौ९७।
भारावतारणार्थाय पांडवानां हिताय च।
यदोः पुत्रा बभूवुश्च पंच देवसुतोपमाः९८।
सहस्रजित्तथा ज्येष्ठः क्रोष्टा नीलोञ्जिको रघुः।
सहस्रजितो दायादः शतजिन्नाम पार्थिवः९९।
शतजितश्च दायादास्त्रयः परमधार्मिकाः।
हैहयश्च हयश्चैव तथा तालहयश्च यः१०० 1.12.100।
हैहयस्य तु दायादो धर्मनेत्रः प्रतिश्रुतः।
धर्मनेत्रस्य कुंतिस्तु संहतस्तस्य चात्मजः१०१।
संहतस्य तु दायादो महिष्मान्नाम पार्थिवः।
आसीन्महिष्मतः पुत्रो भद्रसेनः प्रतापवान्१०२।
वाराणस्यामभूद्राजा कथितः पूर्वमेव हि।
भद्रसेनस्य पुत्रस्तु दुर्दमो नाम धार्मिकः१०३।
दुर्दमस्य सुतो भीमो धनको नाम वीर्यवान्।

धनकस्य सुता ह्यासन्चत्वारो लोकविश्रुताः१०४।
कृताग्निः कृतवीर्यश्च कृतधर्मा तथैव च।
कृतौजाश्च चतुर्थोभूत्कृतवीर्याच्च सोर्जुनः१०५।
जातो बाहुसहस्रेण सप्तद्वीपेश्वरो नृपः।
वर्षायुतं तपस्तेपे दुश्चरं पृथिवीपतिः१०६।
दत्तमाराधयामास कार्त्तवीर्योत्रिसंभवम्।
तस्मै दत्तो वरान्प्रादाच्चतुरः पुरुषोत्तमः१०७।
पूर्वं बाहुसहस्रं तु स वव्रे राजसत्तमः।
अधर्मं ध्यायमानस्य भीतिश्चापि निवारणम्१०८।
युद्धेन पृथिवीं जित्वा धर्मेणावाप्य वै बलम्।
संग्रामे वर्तमानस्य वधश्चैवाधिकाद्भवेत्१०९।

एतेनेयं वसुमती सप्तद्वीपा सपत्तना।
सप्तोदधि परिक्षिप्ता क्षात्रेण विधिना जिता११०।
जज्ञे बाहुसहस्रं च इच्छतस्तस्य धीमतः।
सर्वे यज्ञा महाबाहोस्तस्यासन्भूरिदक्षिणाः१११।

सर्वे कांचनयूपास्ते सर्वे कांचनवेदिकाः।
सर्वे देवैश्च संप्राप्ता विमानस्थैरलंकृतैः११२।
गंधर्वैरप्सरोभिश्च नित्यमेवापि सेविताः।
यस्य यज्ञे जगौ गाथा गंधर्वो नारदस्तथा११३।
कार्त्तवीर्यस्य राजर्षेर्महिमानं निरीक्ष्य सः।
न नूनं कार्त्तवीर्यस्य गतिं यास्यंति पार्थिवाः१४।
यज्ञैर्दानैस्तपोभिश्च विक्रमेण श्रुतेन च।
सप्तद्वीपाननुचरन्वेगेन पवनोपमः११५।
पंचाशीतिसहस्राणि वर्षाणां च नराधिपः।
सप्तद्वीपपृथिव्याश्च चक्रवर्ती बभूव ह११६।
स एव पशुपालोभूत्क्षेत्रपालः स एव हि।
स एव वृष्ट्या पर्जन्यो योगित्वादर्जुनोभवत्११७।
योसौ बाहुसहस्रेण ज्याघातकठिनत्वचा।
भाति रश्मिसहस्रेण शारदेनेव भास्करः११८।
एष नाम मनुष्येषु माहिष्मत्यां महाद्युतिः।

एष वेगं समुद्रस्य प्रावृट्काले भजेत वै११९।
क्रीडते स्वसुखा ये विप्रतिस्रोतो महीपतिः।
ललनाः क्रीडता तेन प्रतिबद्धोर्मिमालिनी१२०।
ऊर्मिभ्रुकुटिमाला सा शंकिताभ्येति नर्मदा।
एष एव मनोर्वंशे त्ववगाहेन्महार्णवम्१२१।
करेणोद्धृत्य वेगं तु कामिनीप्रीणनेन तु।
तस्य बाहुसहस्रेण क्षोभ्यमाणे महोदधौ१२२।
भवंति लीना निश्चेष्टाः पातालस्था महासुराः।
तद्रुरुक्षोभचकिता अमृतोत्पादशंकिताः१२३।
नता निश्चलमूर्द्धानो भवंति च महोरगाः।
एष धन्वी च चिक्षेप रावणं प्रति सायकान्१२४।
एष धन्वी धनुर्गृह्य उत्सिक्तं पंचभिः शरैः।
लंकेशं मोहयित्वा तु सबलं रावणं बलात्१२५।
निर्जित्य बद्ध्वा त्वानीय माहिष्मत्याम्बबंध तम्।
ततो गतोहं तस्याग्रे अर्जुनं संप्रसादयन्१२६।

मुमोच राजन्पौत्रं मे सख्यं कृत्वा च पार्थिवः।
तस्य बाहुसहस्रस्य बभूव ज्यातलस्वनः१२७।
युगांताग्नेः प्रवृत्तस्य यथा ज्यातलनिःस्वनः।
अहो बलं विधेर्वीर्यं भार्गवः स यदाच्छिनत्१२८।

मृधे सहस्रं बाहुनां हेमतालवनं यथा।
यं वसिष्ठस्तु संक्रुद्धो ह्यर्जुनं शप्तवान्विभुः१२९।
यस्माद्वनं प्रदग्धं ते विश्रुतं मम हैहय।
तस्मात्ते दुष्कृतं कर्म कृतमन्यो हनिष्यति१३०।
छित्वा बाहुसहस्रं ते प्रमथ्य तरसा बली।
तपस्वी ब्राह्मणस्त्वां वै वधिष्यति स भार्गवः१३१।
तस्य रामोथ हंतासीन्मुनिशापेन धीमतः।
तस्य पुत्रशतं त्वासीत्पंच तत्र महारथाः१३२।
कृतास्त्रा बलिनः शूरा धर्मात्मानो महाबल।
शूरसेनश्च शूरश्च धृष्टो वै कृष्ण एव च१३३।
जयद्ध्वजः स वै कर्ता अवन्तिश्च रसापतिः।

जयध्वजस्य पुत्रस्तु तालजंघो महाबलः१३४।
तस्य पुत्राश्शतान्येव तालजंघा इति स्मृताः।
तेषां पंचकुलान्यासन्हैहयानां महात्मनाम्१३५।
वीतिहोत्राश्च संजाता भोजाश्चावंतयस्तथा।
तुंडकेराश्च विक्रांतास्तालजंघाः प्रकीर्तिताः१३६।
वीतिहोत्रसुतश्चापि अनंतो नाम वीर्यवान्।
दुर्जयस्तस्य पुत्रस्तु बभूवामित्रकर्षणः१३७।
सद्भावेन महाराजः प्रजाधर्मेण पालयन्।
कार्तवीर्यार्जुनो नाम राजा बाहुसहस्रभृत्१३८।
येन सागरपर्यंता धनुषा निर्जिता मही।
यस्तस्यकीर्तयेन्नाम कल्यमुत्थाय मानवः१३९।
न तस्य वित्तनाशः स्यान्नष्टं च लभते पुनः।
कार्तवीर्यस्य यो जन्म कथयेदिह धीमतः।
यथा यष्टा यथा दाता स्वर्गलोके महीयते१४०।

Roman transliteration

bhīṣma uvāca|
somavaṃśaḥ kathaṃ jātaḥ kathayātra viśārada|
tadvaṃśe keturājāno babhūvuḥ kīrtivarddhanāḥ1|
pulastya uvāca|
ādiṣṭo brahmaṇā pūrvamatriḥ sargavidhau purā|
anaṃtaraṃ nāma tapaḥ sṛṣṭyarthaṃ taptavānvibhuḥ 2|
yadānaṃdakaraṃ brahma bhagavankleśanāśanaṃ|
brahmarudrendrasūryāṇāmabhyaṃtaramatīṃdriyaṃ3|
śāntiṃ kṛtvātmamanasā tadatriḥ saṃyame sthitaḥ|
māhātmyaṃ tapaso vāpi paramānaṃdakārakaṃ 4|
yasmādvaṃśapatiḥ sārddhaṃ samaye tadadhiṣṭhitaḥ|
taṃ dṛṣṭvācaṣṭa somena tasmātsomobhavadvibhuḥ 5|
atha susrāva netrābhyāṃ jalaṃ tatrātrisaṃbhavam|
dyotayadviśvamakhilaṃ jyotsnayā sacarācaram 6|
taddiśo jagṛhustatra strīrūpeṇāsahṛcchayāḥ|

garbho bhūtvodare tāsāṃ sthitaḥ sopyatrisaṃbhavaḥ7|
āśāśca mumucurgarbhamaśaktā dhāraṇe tataḥ|
samādāyātha taṃ garbhamekīkṛtya caturmukhaḥ 8|
yuvānamakarodbrahmā sarvāyudhadharaṃ naram|
syaṃdanetha sahastena vedaśaktimaye prabhuḥ9|
āropya lokamanayadātmīyaṃ sa pitāmahaḥ|
tato brahmarṣibhiḥ proktaṃ hyasmatsvāmībhavatvayam10|
ṛṣibhirdevagaṃdharvairapsarobhistathaiva ca|
stūyamānasya tasyābhūdadhikaṃ mahadaṃtaram11|
tejovitānādabhavadbhuvi divyauṣadhīgaṇaḥ|
taddīptiradhikā tasmādrātrau bhavati sarvadā12|
tenauṣadhīśaḥ somobhūddvijeṣvapi hi gaṇyate|
vedadhāmā rasaścāyaṃ yadidaṃ maṃḍalaṃ śubham13|
kṣīyate varddhate caiva śukle kṛṣṇe ca sarvadā|
viṃśatiṃ ca tathā sapta dakṣaḥ prācetaso dadau14|

rūpalāvaṇyasaṃyuktāstasmai kanyāḥ suvarcasaḥ|
tataḥ śaktisahasrāṇāṃ sahasrāṇi daśaiva tu15|
tapaścakāra śītāṃśurviṣṇudhyānaikatatparaḥ|
tatastuṣṭaśca bhagavāṃstasmai nārāyaṇo hariḥ16|
varaṃ vṛṇīṣva covāca paramātmā janārdanaḥ|
tato vavre varaṃ somaḥ śakraloke yajāmyaham17|
pratyakṣameva bhoktāro bhavaṃtu mama maṃdire|
rājasūye suragaṇā brahmādyā ye caturvidhāḥ18|
rakṣapālaḥ surosmākamāstāṃ śūladharo haraḥ|
tathetyuktaḥ samājahre rājasūyaṃ tu viṣṇunā19|
hotātrirbhṛguradhvaryurudgātā ca caturmukhaḥ|
brahmatvamagamattasya upadraṣṭā hariḥ svayam20|
sadasyāḥ sarvadevāstu rājasūyavidhiḥ smṛtaḥ|
vasavodhvaryavastadvadviśvedevāstathaiva ca21|
trailokyaṃ dakṣiṇā tena ṛtvigbhyaḥ pratipāditā|

somaḥ prāpyāthaduṣprāpyamaiśvaryaṃ sṛṣṭisatkṛtaṃ22|
saptalokaikanāthatvaṃ prāptassvatapasā tadā|
kadācidudyānagatāmapaśyadanekapuṣpābharaṇopaśobhām23|
bṛhannitaṃbastanabhārakhedāṃ puṣpāvabhaṃgepyatidurbalāṃgīṃ|
bhāryāṃ ca tāṃ devaguroranaṃgabāṇābhirāmāyata cārunetrāṃ24|
tārāṃ sa tārādhipatiḥ smarārtaḥ keśeṣu jagrāha viviktabhūmau|
sāpi smarārtā sahate na reme tadrūpakāṃtyāhṛtamānasaiva25|
ciraṃ vihṛtyātha jagāma tārāṃ vidhurgṛhītvā svagṛhaṃ tatopi|
na tṛptirāsītsvagṛhepi tasya tārānuraktasya sukhāgameṣu26|
bṛhaspatistadvirahāgnidagdhastaddhyānaniṣṭhaikamanā babhūva|
śaśāka śāpaṃ na ca dātumasmai na maṃtraśastrāgniviṣairanekaiḥ27|
tasyāpakartuṃ vividhairupāyairnaivābhicārairapi vāgadhīśaḥ|
sa yācayāmāsa tatastu devaṃ somaṃ svabhāryārthamanaṃgataptaḥ28|
sa yācyamānopi dadau na bhāryāṃ bṛhaspateḥ kāmavaśena mohitaḥ|
maheśvareṇātha caturmukhena sādhyairmarudbhiḥ saha lokapālaiḥ29|

dadau yadā tāṃ na kathaṃcidiṃdustadā śivaḥ krodhaparo babhūva|
yo vāmadevaprathitaḥ pṛthivyāmanekarudrārcitapādapadmaḥ30|
tataḥ saśiṣyo giriśaḥ pinākī bṛhaspateḥ snehavaśānubaddhaḥ|
dhanurgṛhītvājagavaṃ purārirjagāma bhūteśvarasiddhajuṣṭaḥ31|
yuddhāya somena viśeṣadīptastṛtīyanetrānalabhīmavaktraḥ|
sahaiva jagmuśca gaṇeśvarāṇāṃ viṃśādhikā ṣaṣṭirathogramūrtiḥ32|

yakṣeśvarāṇāṃ sagaṇairanekairyutonvagātsyaṃdanasaṃsthitānāṃ|
vetālayakṣoragakinnarāṇāṃ padmena caikena tathārbudānām33|
lakṣaistribhirdvā daśabhī rathānāṃ somopyagāttatra vivṛddhamanyuḥ|
śanaiścarāṃgārakavṛddhatejā nakṣatradaityāsurasainyayuktaḥ34|
jagmurbhayaṃ sapta tathaiva lokā dharāvanadvīpasamudragarbhāḥ|
sasomamevābhyagamatpinākī gṛhītadīptāstraviśālavahniḥ35|
athābhavadbhīṣaṇa bhīma soma sainyadvayasyātha mahāhavosau|
aśeṣasatvakṣayakṛtpravṛddhastīkṣṇapradhāno jvalanaikarūpaḥ36|
śastrairathānyonyamaśeṣasainyaṃ dvayorjagāmakṣayamugratīkṣṇaiḥ|

pataṃti śastrāṇi tathojvalāni svarbhūmipātālamalaṃ dahaṃti37|
rudraḥ krodhādbrahmaśiro mumoca somopi somāstramamoghavīryaṃ|
tayornipātena samudrabhūmyorathāṃtarikṣasya ca bhītirāsīt38|
tadā suyuddhaṃ jagatāṃ kṣayāya pravṛddhamālokya pitāmahopi|
tataḥ praviśyātha kathaṃcideva nivārayāmāsa suraiḥ sahaiva39|
akāraṇaṃ kiṃ kṣayakṛjjanānāṃ soma tvayāpīdamakāryakāryaṃ|
yasmātparastrīharaṇāya soma tvayā kṛtaṃ yuddhamatīva bhīmam40|
pāpagrahastvaṃ bhavitā janeṣu pāposyalaṃ vahnimukhāśināṃ tvaṃ|
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English translation

Bhīṣma said :

1. O learned one, tell me now how the Soma dynasty came up and which kings were born in that family that increased its fame.

Pulastya said :

2-3. Formerly Atri was ordered by Brahmā to create. Then the lord practised penance for creation. (It was) delightful, removing the trouble of Brahmā, nearest to Brahmā, Rudra , Indra and Sūrya and supra-sensual.

4-5. Having made his mind tranquil Atri then remained restrained. Even the greatness of penance causes great delight. Since the chief of the dynasty then stood out it increased by half and since Soma having seen him reported it he became mighty.

6. Then from Atri's eyes water of tears, illuminating all the mobile and immobile things with its moonlight, flowed.

7. The quarters in the form of ladies drank it up; it turned into an embryo generated by Atri and remained in their uterus.

8-9. Then the quarters unable to hold it dropped it. Brahma then took the embryo and put it together and (thus) fashioned a youth skilled in using all weapons.

10. Having put him with his own hands in a chariot, full of the power of Vedas , he took him to the world. Then the brāhmaṇic sages said: Let him be our lord.

11. Then the interior of that (Soma) who was being praised by sages, Gandharvas and celestial nymphs became very great.

12. From that expanding lustre the host of herbs sprang on the earth; his lustre is great; so he always is (i.e. shines) during the night.

13-15. Therefore Soma became the lord ofherbs; he is also counted among the brāhmaṇas ; as he is the Vedic lustre and the fluid. The auspicious disc in the dark and bright (fortnights) wanes and waxes. Prācetasa Dakṣa gave him (his) twenty-seven brilliant daughters endowed with form and beauty and then ten thousand of thousand (-fold) powers.

16-17. Soma intent on meditating upon Viṣṇu practised penance. Then the lord, Nārāyaṇa - Hari , thesupremejanārdana was pleased with him and said to him, “Ask for a boon.” Then Soma asked for a boon: “I shall perform a sacrifice in the world of Indra.

18-1 9. The groups of gods with the four led by Brahmā should in person enjoy (the offerings) in my house, at the Rājasūya . The trident-holder god, Hara , should be our protector.” When Viṣṇu said, “Let it be so” he performed the Rājasūya .

20. Atri was the Hotṛ (the priest reciting the prayers of the Ṛgveda). Bhṛgu was the Adhvaryu (an officiating priest). Brahmā became the Udgātā (one who chants the hymns of Sāmaveda), and Hari himself was the superintendent.

21. All the (other) gods were assisting priests; the rite was laid down (said) to be Rājasūya . The Vasus and also the Viśvedevas were the officiating priests.

22. He gave the three worlds as the sacrificial fee to the priests. Having obtained splendour which was difficult to obtain, and which was honoured by the world, Soma, by means of his penance, got the sovereignty of the seven worlds.

23-24. Once he saw in a garden Bṛhaspati ’s wife, Tārā , adorned with many flowers and ornaments, of large hips, oppressed with the burden of breasts, so feeble (i.e. delicate) (that she would not) even (tolerate) the plucking of flowers, charming like Cupid’s arrows and having broad and beautiful eyes.

25. In that secluded region, the lord of stars, being smit with love, seized her with her hair. She too, (equally) love-sick with her mind attracted by his form and handsomeness, enjoyed with him.

26. Having sported for a long time Soma took Tārā to his house; then even in his own house he, attached to Tārā, was not satisfied with the (sexual) pleasures.

27-28. Bṛhaspati, scorched by the fire of the separation had his mind contemplating on her only. He was unable to curse him (i.e. Soma), nor was (the lord of speech) able to harm him by means of many chants, missiles, fire or poisons; or by various stratagems or by magical spells. Being tormented with love, he besought god Soma to (return) his wife.

29. Being infatuated with love, he, though besought by Śiva or Brahmā, by the Sādhyas , and Maruts along with the regents of the quarters, did not give (back) Bṛhaspati’s wife.

30. When he did not give her (back) Śiva, who (also called Vāmadeva) was well known on the earth and whose lotus like feet were worshipped by many Rudras , became angry.

31. Then, Śiva the trident-holder, along with his disciples, bound by love for Bṛhaspati, resorted to by the lords of spirits, and Siddhas , taking his bow called Jagava, went (forth) to fight with Soma.

32-34. He, especially brilliant, of a terrible form and terrible and cruel due to the fire in his third eye, and the eighty lords of his attendants and with the lords of Yakṣas seated in a war-chariot, and Soma too, with his anger, and with a thousand billions of Vetālas , Yakṣas, Snakes and Kinnaras , so also of

serpents, so also with thirty-six thousand chariots, with his lustre increased by Śani and Aṅgāraka came there, accompanied by the army of the Nakṣatras , demons and fiends.

35. The seven worlds, earth, forests, islands and the interiors of the oceans got frightened. The trident-holder, who had taken the blazing missile and great fire went forth to (fight) Soma.

36. Then took place a great war between the terrible armies of Rudra and Soma. Capable of destroying all animals, it (i.e. the war) of the form of intensive and pre-eminent fire, escalated.

37. The full armies of both with sharp and poignant missiles met destruction. Bright missiles, capable of burning heaven, earth and the nether region were discharged.

38. Through anger, Rudra released the missile Brahmasiras ; Soma too released the missile 'Soma' of infallible power. By the fall of the two (missiles) fear spread in the ocean, on the earth, in the atmosphere.

39. Then seeing that war escalating and capable of destroying the worlds, Brahmā along with gods, entering there, somehow averted it.

40-41. "O Soma, why are you, without any cause, doing this ignoble deed, leading to the destruction of people? Since you waged this terrible war for taking away the wife of someone else you will be (taken to be) an evil planet among people; you are a sinner; you will be equal to the eaters of brāhmaṇas. Honouring my word, restore this Bṛhaspati's wife to him."

42. Saying 'let it be so', Soma, being tranquilled, kept away from fighting; Bṛhaspati taking Tārā and being delighted, went home; so also Rudra.

Pulastya said :

43-45. Then at the end of a year, a boy resembling twelve suns, wearing a divine yellow garment, adorned with divine ornaments, and like the sun, was born to Tārā. He knew all the sciences, and was the propounder of the science of elephants. Named Rājaputra he was a well-known royal physician. He was known as Budha , being the son of king Soma.

46. He, the powerful one, snatched all the lustre of all people. Brahma and others came there; so also gods with the divine sages came to the house of Bṛhaspati at the time of the ceremony performed at the birth of the child.

47. The gods asked Tārā by whom was the boy begotten (i.e. who was his father—Soma or Bṛhaspati)?

48-49. She, ashamed of them, did not say anything, at that time. The excellent lady, being again asked, replied shamefully after a long time that the son was Soma's. Then Soma took the son, named him 'Budha' and gave him a kingdom on the earth.

50-51. Then having consecrated him, the supreme lord Brahmā offered him a seat in the planets; having given it he, along with the brāhmaṇic sages, disappeared there only even as all beings were watching. Buddha produced the most religious son in (i.e. from) the womb of Ilā.

52. He (i.e. the son) fully performed a hundred horse-sacrifices, and due to his lustre was known as Purūravas and was honoured by all people.

53. Having propitiated Brahmā on the peak of the Himālayas , he, the lord of the seven islands, obtained the lordship of the world.

54. The demons Keśin and others became his servants; Urvaśī , enamoured of his handsomeness, became his wife.

55. Desiring the good of all the people, he justly protected the earth having seven islands, with mountains, forests and groves.

56. Due to the favour of Brahmā (he obtained) fame that became his carrier and waiting girl holding the chowrie. The lord of gods offered him half (of his) seat.

57. He protected Dharma , Artha and Kāma equally and justly.

58. Dharma , Artha and Kāma came to see him with curiosity, desiring to know how he maintained them equally. With devotion he then offered them offerings, water for washing feet etc.

59. Having brought three seats adorned with gold, and seating them on the seats, he offered them worship, (offering) slightly superior worship to Dharma .

60. Kāma and Artha then became very angry with the king; Artha cursed him: “You will perish due to greed.”

61. Kāma also said: “You will become insane in the Gandhamādana , after having gone to the grove (sacred to) Kumāra due to the separation from Urvaśī”.

62-64. Dharma too said: “You will have a long life and will be religious; O lord of kings, your progeny will increase hundred times as long as the sun and the moon stay (in the sky) and will not perish on the earth. The madness caused by (the longing for) Urvaśī will last for sixty years; and that celestial nymph, your wife, will soon be won over by you”. Saying so all of them disappeared.

65-66. Purūravas everyday went to see Urvaśī. Once while moving in the sky in the southern direction seated in the chariot with Indra he saw Urvaśī and Citralekhā being taken (away) in the atmosphere by the lord of demons, Keśin.

67-68. Having in a battle vanquished him (i.e. Keśin) who had formerly vanquished in battle even Indra by throwing various missiles (at him), he (i.e. Purūravas) became friendly with Indra and gave Urvaśī to him. Since then Indra became his friend.

69. Indra being pleased, with Purūravas, excelling (everyone) in the world, said to him: “You take her”.

70. Due to love she sang to Purūravas a great story enacted by Bharata and named Lakṣmī - svayaṃvara .

71. He (i.e. Bharata) ordered Menakā , Urvaśī and Rambhā to dance. There Urvaśī, in the role of Lakṣmī, danced with proper pauses (in music).

72. She, while dancing, seeing Purūravas, became oppressed by love and forgot all acting that was directed before.

73-74. Bharata angrily cursed her that separated from him (i.e. Purūravas) she would turn into a creeper, live on the earth for fifty-five years. Then Urvaśī having gone to him, made him her husband for a long time. After experiencing the curse, Urvaśī gave birth to eight sons by (Purūravas), the son of Budha.

75-77. Listen to their names from me (as I tell them). Āyu, Dṛdhāyu, Vaśyāyu, Balāyu, Dhṛtimān , Vasu , Divyajāyu, and Śatāyu —a ll were having divine strength and vigour. Nahuṣa was the son of Āyu, so also was Vṛddhasarmā; and Raji , Daṇḍa and Viśākha ; these five were brave warriors. A hundred sons

were born to Raji; they were known as Rājeya .

78. Raji propitiated pure Nārāyaṇa; Viṣṇu who was (thus) propitiated by penance, gave a boon to the king.

79. He then became the conqueror of gods, demons and men. Then the war between gods and demons continued for three hundred years.

80. A terrible battle took place between Prahlāda and Śakra , and none of them came out victorious. Then gods and demons separately asked Brahmā:

81. “Who will be victorious out ofthe two?” He said: “He, where (i.e. on whose side) Raji is (will be victorious).”

82. The demons requested the king, “Help us to victory”. He said: “If I shall be your lord (I shall help you); otherwise enough of it (i.e. I shall not help you)”. The demons did not accept it; but the gods did.

83. “Be our lord and destroy the enemy’s army.” Then he destroyed all that were to be killed by Indra.

84. By that deed of his, Indra then became his son. Then giving the kingdom to Indra, Raji went (to perform) penance.

85. Then, Raji’s sons endowed with the merit of penance and power, forcibly snatched the kingdom from Indra and his portion in the sacrifice.

86-87. He, deprived of the kingdom and oppressed by Raji’s sons, being helpless, said to Bṛhaspati: “O Bṛhaspati, lam harassed by Raji’s sons; I who am oppressed, am not having the kingdom nor the portion in the sacrifice; master of intellect, strive to get the kingdom for me.”

88. Then Bṛhaspati, by means of the rite to pacify the planets and to promote welfare, made Indra haughty with power.

89-91. Bṛhaspati, having gone to Raji’s sons, stupefied them. The lord of intellect (i.e. Bṛhaspati) who knew religion, resorting to the religion of the Jainas, which was out of the Vedic fold, made them fallen from the three Vedas. Knowing them to be out of the Vedic fold and endowed with disputation, Indra with his bolt killed them all—who were excommunicated from the (Vedic) religion. I shall tell you about the seven pious sons of Nahuṣa:

92. Yati , Yayāti , Śaryāti , Uttara and Para ; so also Ayati and Viyati ; these seven propagated the race.

93. Yati became an anchorite even in his boyhood. Yayāti, always given to piety, ruled his kingdom.

94. Śarmiṣṭhā , the daughter of Vṛṣaparvan , was his wife; so also Bhārgava ’s daughter Devayānī of a good vow (was his wife).

95. Yayāti had five sons; I shall mention them by names. Devayānī gave birth to a son (named) Yadu and also (another son) Vasu.

96. Śarmiṣṭhā gave birth to (three) sons: Druhyu , Aṇu and Pūru . Yadu, Pūru and Bharata continued the race.

97-98. O King, (now) I shall describe the Pūru-race, in which you are born. From Yadu the Yādavas were born, among whom were (born) Bala (- rāma) and Kṛṣṇa for taking down the burden of Pāṇḍavas and for their welfare. Yadu’s five sons were like god’s sons.

99. The eldest was Sahasrajit , then Kroṣṭṛ , Nīla , Añjika and Raghu . King named Śatajit was Sahasrajit's son.

100. Śatajit had three extremely religious sons: Haihaya , Haya and Tālahaya also.

101. Dharmanetra was the well-known son of Haihaya; Dharmanetra's son was Kunti and his (Kunti's) son was Saṃhata .

102-104. The king named Mahiṣmān was Saṃhata's son. Brave Bhadrasena was the son of Mahiṣmān. He was a king in Vārāṇasī , who has already been mentioned. The religious son of Bhadrasena was Durdama by name. The terrible son of Durdama was named Dhanaka . Dhanaka had four sons well-known in the world.

105. Kṛtāgni , Kṛtavīrya , so also Kṛtadharma; the fourth son was Kṛtaujas ; that (well known) Arjuna was (the son) of Kṛtavīrya.

106. By means of his thousand arms the king became the lord of seven islands. Then the lord of the earth practised penance for ten thousand years.

107. Kārtavīrya propitiated Datta born of Atri. Datta, the best among men granted him four boons.

108. The best king, first chose a thousand arms. (By the second boon he chose that) one thinking impiously would incur fear and be warded off.

109. (By the third boon) he would conquer the earth by fighting and would get strength by means of religious acts; and by the additional (i.e. the fourth boon) he would kill anyone that would stand before him in a battle.

110. He conquered this earth by his heroism with its seven islands and cities and surrounded by seven seas.

111. Of him, the intelligent one, a thousand arms were produced as desired by him; he performed all sacrifices in which large fees were paid.

112. All of them had golden sacrificial posts and golden altars; all were attended by gods seated in aerial cars and adorned.

113-116. They were always attended by the Gandharvas and the celestial nymphs also. In his sacrifice Gandharva and Nārada sang a verse, after having seen the greatness of the royal sage Kārtavīrya. Kings would never attain to the position of Kārtavīrya by means of sacrifices, gifts, austerities, valour or learning. Moving swiftly on the seven islands the king, comparable to wind, became the sovereign emperor of the earth with seven islands, for eighty-five thousand years.

117. He became the protector of beasts; he alone was the protector of fields; he alone became cloud by means ofshowers and became Arjuna by means ofhis diligence (assiduity),

118. By means ofhis thousand arms, and with skin rugged on account of the strokes of the bowstring he shone like the autumnal sun with thousand rays.

119. In Māhiṣmatī he was (a man) of great brilliance among men; in the rainy season he would meet the agitation of the ocean.

120. He sports (i.e. sported) against the current, for his own pleasure; sporting with the lashes he tied down the sea.

121-123. Narmadā , frightened and having a series of knittings of her eye-brows in the form of her ripples flowed to him. He alone, from Manu 's family, would, plunge into the sea, by drawing out, with one hand the ocean and plunging into it by pleasing the beautiful ladies. When by his thousand arms the great ocean would be agitated, the great demons of the nether region would hide themselves and remain motionless.

124-128. The great serpents stunned by the agitation of his thighs, and suspecting that nectar was being churned out, bent down keeping their heads motionless. This archer discharged arrows against Rāvaṇa . This archer taking a bow, having (with force) stupefied and vanquished the haughty lord of Laṅkā —Rāvaṇa, with five arrows and having arrested and brought him to Māhiṣmatī imprisoned him there. Then to propitiate that Arjuna, I went to him; having made friendship with my grandson (i.e. Rāvaṇa) he released him. The sound of the bow-string of him having a thousand arms was like that of the fire, that would spread on the earth at the end of a Yuga (the age of the world).

129. (Paraśurāma) cut off in battle the thousand arms like the grove of golden Tāla -trees. The powerful Vasiṣṭha getting angry cursed that Arjuna:

130. “Since, O Haihaya, you burnt my well known grove, so someone else will destroy your wicked deeds.

131. That powerful ascetic brāhmaṇa Bhārgava, having powerfully cut off your thousand arms (and thus) having harassed you, will kill you.”

132-134. Paraśurāma was thus the killer of that intelligent (Kārtavīrya). O very powerful (Bhīṣma), he had a hundred sons; out of them (the following) five were great warriors, trained in the science of missiles, mighty, brave and religious: Śūrasena , Śūra , Dhṛṣṭa , Kṛṣṇa and Jayadhvaja ; he was the builder of Avantī and the lord of the earth. Tālajaṅgha of great might was Jayadhvaja's son.

135. His hundred sons were known as Tālajaṅghas . Of these Haihayas there were five families.

136. The Vītihotras were born (in this family), so also Bhojas and Avantis , and Tuṇḍakera; (all these) were called Tālajaṅghas.

137. The powerful son of Vītihotra was Ananta . His son was Durjaya who tormented his enemies.

138-140. The great king Kārtavīrya by name having a thousand arms protected the subjects sincerely, who with his bow vanquished the earth bounded by the oceans; and a man who getting up at daybreak utters his name, never loses his wealth; he regains what is lost. One who narrates the life of the intelligent Kārtavīrya, becomes honoured in heaven like a donor or a sacrificer.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 13

The Deeds of the Avatāra (Incarnation)

Chapter 13 of 693 · 413 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
क्रोष्टोः शृणु त्वं राजेंद्र वंशमुत्तमपूरुषम्।
यस्यान्ववाये संभूतो विष्णुर्वृष्णिकुलोद्वहः१।
क्रोष्टोरेवाभवत्पुत्रो वृजिनीवान्महायशाः।
तस्य पुत्रोभवत्स्वातिः कुशंकुस्तत्सुतोभवत्२।
कुशंकोरभवत्पुत्रो नाम्ना चित्ररथोस्य तु।
शशबिंदुरिति ख्यातश्चक्रवर्ती बभूव ह३।
अत्रानुवंशश्लोकोयं गीतस्तस्य पुराभवत्।
शशबिंदोस्तु पुत्राणां शतानामभवच्छतम्४।
धीमतां चारुरूपाणां भूरिद्रविणतेजसाम्।
तेषां शतप्रधानानां पृथुसाह्वा महाबलाः५।
पृथुश्रवाः पृथुयशाः पृथुतेजाः पृथूद्भवः।
पृथुकीर्तिः पृथुमतो राजानः शशबिंदवः६।
शंसंति च पुराणज्ञाः पृथुश्रवसमुत्तमम्।
ततश्चास्याभवन्पुत्राः उशना शत्रुतापनः७।

पुत्रश्चोशनसस्तस्य शिनेयुर्नामसत्तमः।
आसीत्शिनेयोः पुत्रो यः स रुक्मकवचो मतः८।
निहत्य रुक्मकवचो युद्धे युद्धविशारदः।
धन्विनो विविधैर्बाणैरवाप्य पृथिवीमिमाम्९।
अश्वमेधे ऽददाद्राजा ब्राह्मणेभ्यश्च दक्षिणां।
जज्ञे तु रुक्मकवचात्परावृत्परवीरहा१०।
तत्पुत्रा जज्ञिरे पंच महावीर्यपराक्रमाः।
रुक्मेषुः पृथुरुक्मश्च ज्यामघः परिघो हरिः११।
परिघं च हरिं चैव विदेहे स्थापयत्पिता।
रुक्मेषुरभवद्राजा पृथुरुक्मस्तथाश्रयः१२।
ताभ्यां प्रव्राजितो राज्याज्ज्यामघोवसदाश्रमे।
प्रशांतश्चाश्रमस्थस्तु ब्राह्मणेन विबोधितः१३।
जगाम धनुरादाय देशमन्यं ध्वजी रथी।
नर्मदातट एकाकी केवलं वृत्तिकर्शितः१४।
ऋक्षवंतं गिरिं गत्वा मुक्तमन्यैरुपाविशत्।

ज्यामघस्याभवद्भार्या शैब्या परिणता सती१५।
अपुत्रोप्यभवद्राजा भार्यामन्यामचिंतयन्।
तस्यासीद्विजयो युद्धे तत्र कन्यामवाप्य सः१६।
भार्यामुवाच संत्रासात्स्नुषेयं ते शुचिस्मिते।
एवमुक्त्वाब्रवीदेनं कस्य केयं स्नुषेति वै१७।
राजोवाच।
यस्ते जनिष्यते पुत्रस्तस्य भार्या भविष्यति।
तस्याः सा तपसोग्रेण कन्यायाः संप्रसूयत१८।
पुत्रं विदर्भं सुभगं शैब्या परिणता सती।
राजपुत्र्यां तु विद्वांसौ स्नुषायां क्रथकौशिकौ१९।
लोमपादं तृतीयं तु पुत्रं परमधार्मिकम्।
पश्याद्विदर्भो जनयच्छूरं रणविशारदम्२०।
लोमपादात्मजो बभ्रुर्धृतिस्तस्य तु चात्मजः।
कौशिकस्यात्मजश्चेदिस्तस्माच्चैद्यनृपाः स्मृताः२१।
क्रथो विदर्भपुत्रो यः कुंतिस्तस्यात्मजोभवत्।

कुंतेर्धृष्टस्ततो जज्ञे धृष्टात्सृष्टः प्रतापवान्२२।
सृष्टस्य पुत्रो धर्मात्मा निवृत्तिः परवीरहा।
निवृत्तिपुत्रो दाशार्हो नाम्ना स तु विदूरथः२३।
दाशार्हपुत्रो भीमस्तु भीमाज्जीमूत उच्यते।
जीमूतपुत्रो विकृतिस्तस्यभीमरथः सुतः२४।
अथ भीमरथस्यापि पुत्रो नवरथः किल।
तस्य चासीद्दशरथः शकुनिस्तस्य चात्मजः२५।
तस्मात्करंभस्तस्माच्च देवरातो बभूव ह।
देवक्षत्रोभवद्राजा देवरातान्महायशाः२६।
देवगर्भसमो जज्ञे देवक्षत्रस्य नंदनः।
मधुर्नाममहातेजा मधोः कुरुवशः स्मृतः२७।
आसीत्कुरुवशात्पुत्रः पुरुहोत्रः प्रतापवान्।
अंशुर्जज्ञेथ वैदर्भ्यां द्रवंत्यां पुरुहोत्रतः२८।
वेत्रकी त्वभवद्भार्या अंशोस्तस्यां व्यजायत।
सात्वतः सत्वसंपन्नः सात्वतान्कीर्तिवर्द्धनः२९।

इमां विसृष्टिं विज्ञाय ज्यामघस्य महात्मनः।
प्रजावानेति सायुज्यं राज्ञः सोमस्य धीमतः३०।
सात्वतान्सत्वसंपन्ना कौसल्या सुषुवे सुतान्।
तेषां सर्गाश्च चत्वारो विस्तरेणैव तान्शृणु३१।
भजमानस्य सृंजय्यां भाजनामा सुतोभवत्।
सृंजयस्य सुतायां तु भाजकास्तु ततोभवन्३२।
तस्य भाजस्य भार्ये द्वे सुषुवाते सुतान्बहुन्।
नेमिं चकृकणं चैव वृष्णिं परपुरंजयं३३।
ते भाजकाः स्मृता यस्माद्भजमानाद्वि जज्ञिरे।

देवावृधः पृथुर्नाम मधूनां मित्रवर्द्धनः३४।
अपुत्रस्त्वभवद्राजा चचार परमं तपः।
पुत्रः सर्वगुणोपेतो मम भूयादिति स्पृहन्३५।
संयोज्य कृष्णमेवाथ पर्णाशाया जलं स्पृशन्।
सा तोयस्पर्शनात्तस्य सांनिध्यं निम्नगा ह्यगात्३६।
कल्याणं चरतस्तस्य शुश्रोच निम्नगाततः।

चिंतयाथ परीतात्मा जगामाथ विनिश्चयम्३७।
भूत्वा गच्छाम्यहं नारी यस्यामेवं विधः सुतः।
जायेत तस्मादद्याहं भवाम्यस्य सुतप्रदा३८।
अथ भूत्वा कुमारी सा बिभ्रती परमं वपुः।
ज्ञापयामास राजानं तामियेष नृपस्ततः३९।
अथसानवमेमासिसुषुवेसरितांवरा।
पुत्रं सर्वगुणोपेतं बभ्रुं देवावृधात्परम्४०।
अत्र वंशे पुराणज्ञा ब्रुवंतीति परिश्रुतम्।
गुणान्देवावृधस्याथ कीर्त्तयंतो महात्मनः४१।
बभ्रुः श्रेष्ठो मनुष्याणां देवैर्देवावृधः समः।
षष्टिः शतं च पुत्राणां सहस्राणि च सप्ततिः४२।
एतेमृतत्वं संप्राप्ता बभ्रोर्देवावृधादपि।
यज्ञदानतपोधीमान्ब्रह्मण्यस्सुदृढव्रतः४३।
रूपवांश्च महातेजा भोजोतोमृतकावतीम्।
शरकान्तस्य दुहिता सुषुवे चतुरः सुतान्४४।

कुकुरं भजमानं च श्यामं कंबलबर्हिषम्।
कुकुरस्यात्मजो वृष्टिर्वृष्टेस्तु तनयो धृतिः४५।
कपोतरोमा तस्यापि तित्तिरिस्तस्य चात्मजः।
तस्यासीद्बहुपुत्रस्तु विद्वान्पुत्रो नरिः किल४६।
ख्यायते तस्य नामान्यच्चंदनोदकदुंदुभिः।
अस्यासीदभिजित्पुत्रस्ततो जातः पुनर्वसुः४७।
अपुत्रोह्यभिजित्पूर्वमृषिभिः प्रेरितो मुदा।
अश्वमेधंतुपुत्रार्थमाजुहावनरोत्तमः४८।
तस्य मध्ये विचरतः सभामध्यात्समुत्थितः।
अन्धस्तु विद्वान्धर्मज्ञो यज्ञदाता पुनर्वसुः४९।
तस्यासीत्पुत्रमिथुनं वसोश्चारिजितः किल।
आहुकश्चाहुकी चैव ख्याता मतिमतां वर५० 1.13.50।
इमांश्चोदाहरंत्यत्र श्लोकांश्चातिरसात्मकान्।
सोपासंगानुकर्षाणां तनुत्राणां वरूथिनाम्५१।
रथानां मेघघोषाणां सहस्राणि दशैव तु।

नासत्यवादिनो भोजा नायज्ञा नासहस्रदाः५२।
नाशुचिर्नाप्यविद्वांसो न भोजादधिकोभवत्।

आहुकां तमनुप्राप्त इत्येषोन्वय उच्यते५३।
आहुकश्चाप्यवंतीषु स्वसारं चाहुकीं ददौ।
आहुकस्यैव दुहिता पुत्रौ द्वौ समसूयत५४।
देवकं चोग्रसेनं च देवगर्भसमावुभौ।
देवकस्य सुताश्चैव जज्ञिरे त्रिदशोपमाः५५।
देववानुपदेवश्च सुदेवो देवरक्षितः।
तेषां स्वसारः सप्तैव वसुदेवाय ता ददौ५६।
देवकी श्रुतदेवा च यशोदा च श्रुतिश्रवा।
श्रीदेवा चोपदेवा च सुरूपा चेति सप्तमी५७।
नवोग्रसेनस्य सुताः कंसस्तेषां च पूर्वजः।
न्यग्रोधस्तु सुनामा च कंकः शंकुः सुभूश्च यः५८।
अन्यस्तु राष्ट्रपालश्च बद्धमुष्टिः समुष्टिकः।
तेषां स्वसारः पंचासन्कंसा कंसवती तथा५९।

सुरभी राष्ट्रपाली च कंका चेति वरांगनाः।
उग्रसेनः सहापत्यो व्याख्यातः कुकुरोद्भवः६०।
भजमानस्य पुत्रोभूद्रथिमुख्यो विदूरथः।
राजाधिदेवः शूरश्च विदूरथसुतोभवत्६१।
राजाधिदेवस्य सुतौ जज्ञाते वीरसंमतौ।
क्षत्रव्रतेतिनिरतौ शोणाश्वः श्वेतवाहनः६२।
शोणाश्वस्य सुताः पंच शूरा रणविशारदाः।
शमी च राजशर्मा च निमूर्तः शत्रुजिच्छुचिः६३।
शमीपुत्रः प्रतिक्षत्रः प्रतिक्षत्रस्य चात्मजः।
प्रतिक्षत्रसुतो भोजो हृदीकस्तस्य चात्मजः।
हृदीकस्याभवन्पुत्रा दश भीमपराक्रमाः६४।
कृतवर्माग्रजस्तेषां शतधन्वा च सत्तमः।
देवार्हश्च सुभानुश्च भीषणश्च महाबलः६५।
अजातश्च विजातश्च करकश्च करंधमः।
देवार्हस्य सुतो विद्वान्जज्ञे कंबलबर्हिषः६६।

असमौजास्ततस्तस्य समौजाश्च सुतावुभौ।
अजातपुत्रस्य सुतौ प्रजायेते समौजसौ६७।
समौजः पुत्रा विख्यातास्त्रयः परमधार्मिकाः।
सुदंशश्च सुवंशश्च कृष्ण इत्यनुनामतः६८।
अंधकानामिमं वंशं यः कीर्तयति नित्यशः।
आत्मनो विपुलं वंशं प्रजामाप्नोत्ययं ततः६९।
गांधारी चैव माद्री च क्रोष्टोर्भार्ये बभूवतुः।
गांधारी जनयामास सुनित्रं मित्रवत्सलम्७०।
माद्री युधाजितं पुत्रं ततो वै देवमीढुषं।
अनमित्रं शिनिं चैव पंचात्र कृतलक्षणाः७१।

अनमित्रसुतो निघ्नो निघ्नस्यापि च द्वौ सुतौ।
प्रसेनश्च महावीर्यः शक्तिसेनश्च तावुभौ७२।
स्यमंतकं प्रसेनस्य मणिरत्नमनुत्तमं।
पृथिव्यां मणिरत्नानां राजेति समुदाहृतम्७३।
हृदि कृत्वा सुबहुशो मणिं तं स व्यराजत।

मणिरत्नं ययाचेथ राजार्थं शौरिरुत्तमम्७४।
गोविंदश्च न तं लेभे शक्तोपि न जहार सः।
कदाचिन्मृगयां यातः प्रसेनस्तेन भूषितः७५।
बिले शब्दं स शुश्राव कृतं सत्त्वेन केनचित्।
ततः प्रविश्य स बिलं प्रसेनो ह्यृक्षमासदत्७६।
ऋक्षः प्रसेनं च तथा ऋक्षं चापि प्रसेनजित्।
आसाद्य युयुधाते तौ परस्परजयेच्छया७७।
हत्वा ऋक्षः प्रसेनं च ततस्तं मणिमाददात्।
प्रसेनं तु हतं श्रुत्वा गोविंदः परिशंकितः७८।
सत्राजित्रा तु तद्भ्रात्रा यादवैश्च तथापरैः।
गोविंदेन हतो नूनं प्रसेनो मणिकारणात्७९।
प्रसेनस्तु गतोरण्यं मणिरत्नेन भूषितः।
तं दृष्ट्वा निजघानाथ न त्यजन्तं स्यमंतकम्८०।
जघानैवाप्रदानेन शत्रुभूतं च केशवः।
इति प्रवादस्सर्वत्र ख्यातस्सत्राजिता कृतः८१।

अथ दीर्घेण कालेन मृगयां निर्गतः पुनः।
यदृच्छया च गोविंदो बिलाभ्याशमथागमत्८२।
ततश्शब्दं यथापूर्वं स चक्रे ऋक्षराड्बली।
शब्दं श्रुत्वा तु गोविंदः खड्गपाणिः प्रविश्य च८३।
अपश्यज्जांबवंतं च ऋक्षराजं महाबलं।
ततस्तूर्णं हृषीकेशस्तमृक्षमतिरंहसा८४।
जांबवंतं स जग्राह क्रोधसंरक्तलोचनः।
दृष्ट्वा चैनं तथा विष्णुं कर्मभिर्वैष्णवीं तनुं८५।
तुष्टाव ऋक्षराजोपि विष्णुसूक्तेन सत्वरं।
ततस्तु भगवांस्तुष्टो वरेण समरोचयत्८६।
जाम्बवानुवाच।
इष्टं चक्रप्रहारेण त्वत्तो मे मरणं शुभम्।
कन्या चेयं मम सुता भर्त्तारं त्वामवाप्नुयात्८७।
योयं मणिः प्रसेनात्तु हत्वा चैवाप्तवानहम्।
स त्वया गृह्यतां नाथ मणिरेषोऽत्र वर्त्ततेऽ८८।

इत्युक्तो जांबवंतं वै हत्वा चक्रेण केशवः।
कृतकार्यो महाबाहुः कन्यां चैवाददौ तदा८९।
ततः सत्राजिते चैतन्मणिरत्नं स वै ददौ।

यल्लब्ध्मृक्षराजाच्च सर्वयादवसन्निधौ९०।
तेन मिथ्याप्रवादेन संतप्तोयं जनार्दनः।
ततस्ते यादवाः सर्वे वासुदेवमथाब्रुवन्९१।
अस्माकं मनसि ह्यासीत्प्रसेनस्तु त्वया हतः।
एकैकस्यास्तु सुंदर्यो दश सत्राजितः सुताः९२।
सत्योत्पन्नास्सुतास्तस्य शतमेकं च विश्रुताः।
विख्याताश्च महावीर्या भंगकारश्च पूर्वजः९३।
सत्या व्रतवती स्वप्ना भंगकारस्य पूर्वजा।
सुषुवुस्ताः कुमारांश्च शिनीवालः प्रतापवान्९४।
अभंगो युयुधानश्च शिनिस्तस्यात्मजोभवत्।
तस्माद्युगंधरः पुत्राश्शतं तस्य प्रकीर्तिताः९५।
अनमित्राह्वयो यो वै विख्यातो वृष्णिवंशजः।

अनमित्रात्शिनिर्जज्ञे कनिष्ठो वृष्णिनंदनः९६।
अनमित्राच्च संजज्ञे वृष्णिवीरो युधाजितः।
अन्यौ च तनयौ वीरा वृषभश्चित्र एव च९७।
ऋषभः काशिराजस्य सुतां भार्यामनिंदितां।
जयंतश्च जयंतीं च श्रुभां भार्यामविंदत९८।
जयंतस्य जयंत्यां वै पुत्रः समभवत्ततः।
सदा यज्वातिधीरश्च श्रुतवानतिथिप्रियः९९।
अक्रूरः सुषुवे तस्मात्सुदक्षो भूरिदक्षिणः।
रत्नकन्या च शैब्या च अक्रूरस्तामवाप्तवान्१०० 1.13.100।
पुत्रानुत्पादयामास एकादशमहाबलान्।
उपलंभं सदालंभमुत्कलं चार्य्यशैशवं१०१।
सुधीरं च सदायक्षं शत्रुघ्नं वारिमेजयं।
धर्मदृष्टिं च धर्मं च सृष्टिमौलिं तथैव च१०२।
सर्वे च प्रतिहर्तारो रत्नानां जज्ञिरे च ते।
अक्रूराच्छूरसेनायां सुतौ द्वौ कुलनंदनौ१०३।

देववानुपदेवश्च जज्ञाते देवसंमतौ।
अश्विन्यां त्रिचतुः पुत्राः पृथुर्विपृथुरेव च१०४।
अश्वग्रीवो श्ववबाहुश्च सुपाश्र्वक गवेषणौ।
रिष्टनेमिः सुवर्चा च सुधर्मा मृदुरेव च१०५।
अभूमिर्बहुभूमिश्च श्रविष्ठा श्रवणे स्त्रियौ।
इमां मिथ्याभिशप्तिं यो वेद कृष्णस्य बुद्धिमान्१०६।
न स मिथ्याभिशापेन अभिगम्यश्च केनचित्।
एक्ष्वाकी सुषुवे पुत्रं शूरमद्भुतमीढुषम्१०७।
मीढुषा जज्ञिरे शूरा भोजायां पुरुषा दश।
वसुदेवो महाबाहुः पूर्वमानकदुंदुभिः१०८।
देवभागस्तथा जज्ञे तथा देवश्रवाः पुनः।

अनावृष्टिं कुनिश्चैव नंदिश्चैव सकृद्यशाः१०९।
श्यामः शमीकः सप्ताख्यः पंच चास्य वरांगनाः।
श्रुतकीर्तिः पृथा चैव श्रुतदेवी श्रुतश्रवाः११०।
राजाधिदेवी च तथा पंचैता वीरमातरः।

वृद्धस्य श्रुतदेवी तु कारूषं सुषुवे नृपम्१११।
कैकेयाच्छ्रुतकीर्तेस्तु जज्ञे संतर्दनो नृपः।
श्रुतश्रवसि चैद्यस्य सुनीथः समपद्यत११२।
राजाधिदेव्याः संभूतो धर्माद्भयविवर्जितः।
शूरः सख्येन बद्धोसौ कुंतिभोजे पृथां ददौ११३।
एवं कुंती समाख्या च वसुदेवस्वसा पृथा।
कुंतिभोजोददात्तां तु पांडोर्भार्यामनिंदिताम्११४।
पाण्ड्वर्थेसूत देवी सा देवपुत्रान्महारथान्।
धर्माद्युधिष्ठिरो जज्ञे वाताज्जज्ञे वृकोदरः११५।
इंद्राद्धनंजयश्चैव शक्रतुल्यपराक्रमः।
योऽसौ त्रिपुरुषाज्जातस्त्रिभिरंशैर्महारथः११६।
देवकार्यकरश्चैव सर्वदानवसूदनः।
अवध्याश्चापि शक्रस्य दानवा येन घातिताः११७।
स्थापितस्स तु शक्रेण लब्धवर्चास्त्रिविष्टपे।
माद्रवत्यां तु जनितावश्विनाविति नः श्रुतम्११८।

नकुलः सहदेवश्च रूपसत्वगुणान्वितौ।
रोहिणी पौरवी नाम भार्या चानकदुंदुभेः११९।
लेभे चेष्टं सुतं रामं सारणं च रणप्रियम्।
दुर्धरं दमनं चैव पिंडारकमहाहनुं१२०।
अथ मायात्वमावास्या देवकी या भविष्यति।
तस्यां जज्ञे महाबाहुः पूर्वं तु स प्रजापतिः१२१।
अनुजाताभवत्कृष्णा सुभद्रा भद्रभाषिणी।
विजयो रोचमानस्तु वर्धमानश्च देवलः१२२।
एते सर्वे महात्मान उपदेव्यां प्रजज्ञिरे।
अगावहं महात्मानं बृहद्देवी व्यजायत१२३।
बृहद्देव्यां स्वयं जज्ञे मन्दको नाम नामतः।
सप्तमं देवकी पुत्रं रेमंतं सषुवे सुतम्१२४।
गवेषणं महाभागं संग्रामेष्वपराजितम्।
श्रुतदेव्या विहारे तु वने विचरता पुरा१२५।
वैश्यायां समधाच्छौरिः पुत्रं कौशिकमग्रजम्।

श्रुतंधरा तु राज्ञी तु सौरगंधपरिग्रहः१२६।
पुत्रं च कपिलं चैव वसुदेवात्मजो बली।
जनानां च विषादोभूत्प्रथमः स धनुर्द्धरः१२७।
सौभद्रश्चाभवश्चैव महासत्वौ बभूवतुः।

देवभागसुतश्चापि प्रस्तावः स बुधः स्मृतः१२८।
पण्डितं प्रथमं बाहु देवश्रवसमुत्तमम्।
इक्ष्वाकुकुलतो यस्य मनस्विन्या यशस्विनी१२९।
निवृत्तशत्रुः शत्रुघ्नः श्रद्धा तस्मादजायत।
गंडूषायामपत्यानि कृष्णस्तुष्टः शतं ददौ१३०।
स चंद्रं तु महाभागं वीर्यवंतं महाबलम्।
रंतिपालश्च रंतिश्च नंदनस्य सुतावुभौ१३१।
शमीकपुत्राश्चत्वारो विक्रांताः सुमहाबलाः।
विरजश्च धनुश्चैव व्योमस्तस्य स सृंजयः१३२।
अनपत्योभवद्व्योमः सृंजयस्य धनंजयः।
यो जायमानो भोजत्वं राजर्षित्वमवाप्तवान्१३३।

कृष्णस्य जन्माभ्युदयं यः कीर्तयति नित्यशः।
शृणोति वा नरो नित्यं सर्वपापैः प्रमुच्यते१३४।
अथ देवो महादेवः पूर्वं कृष्णः प्रजापतिः।
विहारार्थं स देवोसौ मानुषेष्वप्यजायत१३५।
देवक्यां वसुदेवेन तपसा पुष्करेक्षणः।
चतुर्बाहुस्तु संजातो दिव्यरूपो जनाश्रयः१३६।
श्रीवत्सलक्षणं देवं दृष्ट्वा देवैः सलक्षणम्।
उवाच वसुदेवस्तं रूपं संहर वै प्रभो१३७।
भीतोहं देव कंसस्य ततस्त्वेतद्ब्रवीमि ते।
मम पुत्रा हतास्तेन श्रेष्ठाः षड्भीमविक्रमाः१३८।
वसुदेववचः श्रुत्वा रूपं संहरदच्युतः।
अनुज्ञाप्य तु तं शौरिर्नन्दगोपगृहेनयत्१३९।
दत्वा तं नंदगोपाय रक्ष्यतामिति चाब्रवीत्।
अतस्तुसर्वकल्याणं यादवानां भविष्यति१४०।
अयं तु गर्भो देवक्या यावत्कंसं हनिष्यति।

तावत्पृथिव्यां भविता क्षेमो भारावहः परम्१४१।
ये वै दुष्टास्तु राजानस्तांस्तु सर्वान्हनिष्यति।
कौरवाणां रणे भूते सर्वक्षत्रसमागमे१४२।
सारथ्यमर्जुनस्यायं स्वयं देवः करिष्यति।
निःक्षत्रियां धरां कृत्वा भोक्ष्यते शेषतां गताम्१४३।
सर्वं यदुकुलं चैव देवलोकं नयिष्यति।
भीष्म उवाच।
क एष वसुदेवस्तु देवकी का यशस्विनी१४४।
नंदगोपश्च कश्चैव यशोदा का महाव्रता।
या विष्णुं पोषितवती यां स मातेत्यभाषत१४५।
या गर्भं जनयामास या चैनं समवर्द्धयत्।
पुलस्त्य उवाच।

पुरुषः कश्यपश्चासावदितिस्तत्प्रिया स्मृता१४६।
कश्यपो ब्रह्मणोंशस्तु पृथिव्या अदितिस्तथा।
नंदो द्रोणस्समाख्यातो यशोदाथ धराभवत्१४७।

अथकामान्महाबाहुर्देवक्याः समपूरयत्।
ये तया कांक्षिताः पूर्वमजात्तस्मान्महात्मनः१४८।
अचिरं स महादेवः प्रविष्टो मानुषीं तनुं।
मोहयन्सर्वभूतानि योगाद्योगी समाययौ१४९।
नष्टे धर्मे तथा यज्ञे विष्णुर्वृष्णिकुले विभुः।
कर्तुं धर्मव्यवस्थानमसुराणां प्रणाशनम्१५० 1.13.150।
रुक्मिणी सत्यभामा च सत्या नाग्निजिती तथा।
सुमित्रा च तथा शैब्या गांधारी लक्ष्मणा तथा१५१।
सुभीमा च तथा माद्री कौशल्या विजया तथा।
एवमादीनि देवीनां सहस्राणि च षोडश१५२।
रुक्मिणी जनयामास पुत्रान्शृणु विशारदान्।
चारुदेष्णं रणेशूरं प्रद्युम्नञ्च महाबलम्१५३।
सुचारुं चारुभद्रञ्च सदश्वं ह्रस्वमेव च।
सप्तमञ्चारुगुप्तञ्च चारुभद्रञ्च चारुकं१५४।
चारुहासं कनिष्ठञ्च कन्याञ्चारुमतीं तथा।

जज्ञिरे सत्यभामाया भानुर्भीमरथः क्षणः१५५।
रोहितो दीप्तिमांश्चैव ताम्रबंधो जलंधमः।
चतस्रो जज्ञिरे तेषां स्वसारश्च यवीयसीः१५६।
जांबवत्याः सुतो जज्ञे सांबश्चैवातिशोभनः।
सौरशास्त्रस्य कर्त्ता वै प्रतिमा मंदिरस्य च१५७।
मूलस्थाने निवेशश्च कृतस्तेन महात्मना।
तुष्टेन देवदेवेन कुष्ठरोगो विनाशितः१५८।
सुमित्रं चारुमित्रं च मित्रविंदा व्यजायत।
मित्रबाहुः सुनीथश्च नाग्नजित्यां बभूवतुः१५९।
एवमादीनि पुत्राणांसहस्राणि निशामय।
अशीतिश्च सहस्राणां वासुदेवसुतास्तथा१६०।
प्रद्युम्नस्य च दायादो वैदर्भ्यां बुद्धिसत्तमः।
अनिरुद्धो रणे योद्धा जज्ञेस्य मृगकेतनः१६१।
काम्या सुपार्श्वतनया सांबाल्लेभे तरस्विनम्।
सत्त्वप्रकृतयो देवाः पराः पंच प्रकीर्तिताः१६२।

तिस्रः कोट्यः प्रवीराणां यादवानां महात्मनां।
षष्टिः शतसहस्राणि वीर्यवंतो महाबलाः१६३।
देवांशाः सर्व एवेह उत्पन्नास्ते महौजसः।
दैवासुरे हता ये वा असुरास्तु महाबलाः१६४।
इहोत्पन्ना मनुष्येषु बाधंते सर्वमानवान्।

तेषामुद्धरणार्थाय उत्पन्ना यादवे कुले१६५।
कुलानां शतमेकं च यादवानां महात्मनाम्।
विष्णुस्तेषां प्रणेता च प्रभुत्वे च व्यवस्थितः१६६।
निदेशस्थायिनस्तस्य ऋद्धयंते सर्वयादवाः।
भीष्म उवाच।
सप्तर्षयः कुबेरश्च यक्षो मणिधरस्तथा१६७।
सात्यकिर्नारदश्चैव शिवो धन्वंतरिस्तथा।
आदिदेवस्तथाविष्णुरेभिस्तु सह दैवतैः१६८।
किमर्थं सहसंभूताः सुरसम्भूतयः क्षितौ।
भविष्याः कति वा चास्य प्रादुर्भावा महात्मनः१६९।

सर्वक्षेत्रेषु सर्वेषु किमर्थमिह जायते।
यदर्थमिह संभूतो विष्णुर्वृष्ण्यंधके कुले१७०।
पुनःपुनर्मनुष्येषु तन्मे त्वं ब्रूहि पृच्छतः।
पुलस्त्य उवाच।
शृणु भूप प्रवक्ष्यामि रहस्यातिरहस्यकम्।
यथा दिव्यतनुर्विष्णुर्मानुषेष्विह जायते१७१।
युगांते तु परावृत्ते काले प्रशिथिले प्रभुः।
देवासुरमनुष्येषु जायते हरिरीश्वरः१७२।
हिरण्यकशिपुर्दैत्यस्त्रैलोक्यस्य प्रशासिता।
बलिनाधिष्ठिते चैव पुनर्लोकत्रये क्रमात्१७३।
सख्यमासीत्परमकं देवानामसुरैः सह।
युगाख्या दश संपूर्णा आसीदव्याकुलं जगत्१७४।
निदेशस्थायिनश्चापि तयोर्देवासुरा स्वयं।
बद्धो बलिर्विमर्दोयं सुसंवृत्तः सुदारुणः१७५।
देवानामसुराणां च घोरः क्षयकरो महान्।

कर्तुं धर्मव्यवस्थां च जायते मानुषेष्विह१७६।
भृगोः शापनिमित्तं तु देवासुरकृते तदा।
भीष्म उवाच।
कथं देवासुरकृते हरिर्देहमवाप्तवान्१७७।
दैवासुरं यथावृत्तं तन्मे कथय सुव्रत।
पुलस्त्य उवाच।
तेषां जयनिमित्तं वै संग्रामा स्युः सुदारुणाः१७८।
अवतारा दशह्यौ च शुद्धा मन्वंतरे स्मृताः।
नामधेयं समासेन शृणु तेषां विवक्षितम्१७९।
प्रथमो नारसिंहस्तु द्वितीयश्चापि वामनः।
तृतीयस्तु वराहश्च चतुर्थोऽमृतमंथनः१८०।
संग्रामः पंचमश्चैव सुघोरस्तारकामयः।
षष्ठो ह्याडीबकाख्यश्च सप्तमस्त्रैपुरस्तथा१८१।

अष्टमश्चांधकवधो नवमो वृत्रघातनः।
ध्वजश्च दशमस्तेषां हालाहलस्ततः परं१८२।

प्रथितो द्वादशस्तेषां घोरः कोलाहलस्तथा।
हिरण्यकशिपुर्दैत्यो नरसिंहेन सूदितः१८३।
वामनेन बलिर्बद्धस्त्रैलोक्याक्रमणे पुरा।
हिरण्याक्षो हतो द्वंद्वे प्रतिवादे तु दैवतैः१८४।
दंष्ट्रया तु वराहेण समुद्रस्थो द्विधा कृतः।
प्रह्लादो निर्जितो युद्धे इंद्रेणामृतमंथने१८५।
विरोचनस्तु प्राह्लादिर्नित्यमिन्द्रवधोद्यतः।
इंद्रेणैव च विक्रम्य निहतस्तारकामये१८६।
अशक्नुवत्सु देवेषु त्रिपुरं सोढुमासुरम्।
मोहयित्वाऽमृते पीते गोरूपेणासुरारिणा१८७।
नासन्जीवयितुं शक्या भूयो भूयोमृतासुराः।
निहता दानवाः सर्वे त्रैलोक्ये त्र्यंबकेण तु१८८।
असुराश्च पिशाचाश्च दानवाश्चांधके वधे।
हता देवमनुष्यैस्ते पितृभिश्चैव सर्वशः१८९।
संपृक्तो दानवैर्वृत्रो घोरे कोलाहले हतः।

तदा विष्णुसहायेन महेंद्रेण निपातितः१९०।
हतस्ततो महेंद्रेण मायाछन्नस्तु योगवित्।
वज्रेण क्षणमाविश्य विप्रचित्तिः सहानुगः१९१।
दैत्याश्च दानवाश्चैव संयुताः कृत्स्नशस्तु ते।
एते दैवाऽसुरावृत्ताः संग्रामाद्वा दशैव तु१९२।
देवासुरक्षयकराः प्रजानां च हिताय वै।
हिरण्यकशिपू राजा वर्षाणामर्बुदं बभौ१९३।
द्विसप्ततिं तथान्यानि नियुतान्यधिकानि तु।
अशीति च सहस्राणि त्रैलोक्यैश्वर्यवानभूत्१९४।
पर्यायेण तु राजाभूद्बलिर्वर्षार्बुदं पुनः।
षष्ठिं चैव सहस्राणि नियुतानि च विंशतिं१९५।
बलिराज्याधिकारे तु यावत्कालश्च कीर्तितः।
तावत्कालं तु प्रह्लादो निर्वृतो ह्यसुरैः सह१९६।
जयार्थमेते विज्ञेया असुराणां महौजसः।
त्रैलोक्यमिदमव्यग्रं महेंद्रेणानुपाल्यते१९७।

असम्पन्नमिदं सर्वं यावद्वर्षायुतं पुनः।
पर्यायेणैव सम्प्राप्ते त्रैलोक्यं पाकशासने१९८।
ततोऽसुरान्परित्यज्य यज्ञो देवानगच्छत।
यज्ञे देवानथ गते दितिजाः काव्यमब्रुवन्१९९।
दैत्या ऊचुः-।
हतं मघवता राज्यं त्यक्त्वा यज्ञः सुरान्गतः।

स्थातुं न शुक्नुमो ह्यत्र प्रविशामो रसातलम्२०० 1.13.200।
एवमुक्तोब्रवीदेतान्विषण्णान्सांत्वयन्गिरा।
मा भैष्ट धारयिष्यामि तेजसा स्वेन वोऽसुराः२०१।
मंत्राश्चौषधयश्चैव धरायां यत्तु वर्तते।
मयि तिष्ठति तत्सर्वं पादमात्रं सुरेषु वै२०२।
तत्सर्वं च प्रदास्यामि युष्मदर्थे धृतं मया।
ततो देवास्तुतान्दृष्ट्वा धृतान्काव्येन धीमता२०३।
अमंत्रयंत देवा वै संविग्नास्तज्जिघृक्षया।
काव्यो ह्येष इदं सर्वं व्यावर्तयति नो बलात्२०४।

साधु गच्छामहे तूर्णं यावन्न च्यावयेत वै।
प्रसह्य जित्वा शिष्टांस्तु पातालं प्रापयामहे२०५।
ततो देवास्तु संरब्धा दानवानुपसृत्य ह।
ततस्ते वध्यमानास्तैः काव्यमेवाभिदुद्रुवुः२०६।
ततः काव्यस्तु तान्दृष्ट्वा तूर्णं देवैरभिद्रुतान्।
रक्षाकार्येण संहृत्य देवेभ्यस्तान्सुरार्दितान्२०७।
काव्यं दृष्ट्वा स्थितं देवा निर्विशंकास्तु ते जहुः।
ततः काव्योनुचिंत्याथ ब्रह्मणो वचनं हितम्२०८।
तानुवाच ततः काव्यः पूर्ववृत्तमनुस्मरन्।
त्रैलोक्यं वो हृतं सर्वं वामनेन त्रिभिः क्रमैः२०९।
बलिर्बद्धो हतो जंभो निहतश्च विरोचनः।
महासुरा द्वादशासु संग्रामेषु सुरैर्हताः२१०।
तैस्तैरुपायैर्भूयिष्ठा निहतास्तु प्रधानतः।
केचिच्छिष्टाश्च यूयं वै युद्धं नास्तीति मे मतम्२११।
नीतयो वो विधातव्या उपासे कालपर्ययात्।

यास्याम्यहं महादेवं मंत्रार्थं विजयावहम्२१२।
अप्रतीपांस्ततो देवान्मंत्रान्प्राप्य महेश्वरात्।
योत्स्यामहे पुनर्देवैस्ततः प्राप्स्यथ वै जयम्२१३।
ततस्ते कृतसंवादा देवानूचुस्तदासुराः।
न्यस्तशस्त्रा वयं सर्वे निःस्सन्नाहा रथैर्विना२१४।
वयं तपश्चरिष्यामः संवृता वल्कलैस्तथा।
देवास्तेषां वचः श्रुत्वा सत्याभिव्याहृतं ततः२१५।
ततोन्यवर्तयन्सर्वे विज्वरा मुदिताश्च ते।
न्यस्तशस्त्रेषु दैत्येषु विनिवृत्तास्तदा सुराः२१६।
ततस्तानब्रवीत्काव्य उपाध्वं तपसि स्थिताः।
निरुत्सिक्तास्तपोयुक्ताः कालं कार्यार्थसाधकम्२१७।
पितुराश्रमसंस्था वै मां प्रतीक्षथ दानवाः।
तानुद्दिश्यासुरान्काव्यो महादेवं प्रपद्यत२१८।
शुक्र उवाच।

मंत्रानिच्छाम्यहं देव येन सन्ति बृहस्पतौ।

पराभवाय देवानामसुराणां जयाय च२१९।
एवमुक्तोब्रवीद्देवो व्रतं त्वं चर भार्गव।
पूर्णं वर्षसहस्रं तु कणधूममधः शिराः२२०।
यदि पास्यसि भद्रं ते ततो मंत्रानवाप्स्यसि।
तथेति समनुज्ञाप्य शुक्रस्तु भृगुनंदनः२२१।
पादौ संस्पृश्य देवस्य बाढमित्यब्रवीद्वचः।
व्रतं चराम्यहं देव त्वयादिष्टोद्य वै प्रभो२२२।
आदिष्टो देवदेवेन कृतवान्भार्गवो मुनिः।
तदा तस्मिन्गते शुक्रे असुराणां हिताय वै२२३।
मंत्रार्थे तनुते काव्यो ब्रह्मचर्यं महेश्वरात्।
तद्बुद्ध्वा नीतिपूर्वं वै राजन्यास्तु तदा सुखं२२४।
अस्मिंश्छिद्रे तदामर्षाद्देवास्तानभिदुद्रुवुः।
दंशिताः सायुधाः सर्वे बृहस्पतिपुरःसराः२२५।
दृष्ट्वा सुरगणा देवान्प्रगृहीतायुधान्पुनः।
उत्पेतुस्सहसा सर्वे संत्रस्तास्तान्वचोब्रुवत्२२६।

दैत्या ऊचुः।
न्यस्तशस्त्रा वयं देवा आचार्ये व्रतमास्थिते।
दत्वा भवंतस्त्वभयं संप्राप्ता नो जिघांसया२२७।
अनमर्षा वयं सर्वे त्यक्तशस्त्राश्च संस्थिताः।
चीरकृष्णाजिनधरा निष्क्रिया निष्परिग्रहाः२२८।
रणे विजेतुं देवांश्च न शक्ष्यामः कथंचन।
अयुद्धेन प्रपत्स्यामः शरणं काव्यमातरम्२२९।
ज्ञापयामः कृच्छ्रमिदं यावन्नाभ्येति नो गुरुः।
निवृत्ते च तथा शुक्रे योत्स्यामो दंशितायुधाः२३०।
एवमुक्त्वा च तेन्योन्यं शरणं काव्यमातरम्।
प्रापद्यंत ततो भीतास्तेभ्योऽदादभयं तु सा२३१।
न भेतव्यं न भेतव्यं भयं त्यजत दानवाः।
मत्सन्निधौ वर्त्ततां वो न भीर्भवितुर्महति२३२।
तयाभिरक्षितांस्तांश्च दृष्ट्वा देवास्तदाऽसुरान्।
अभिजग्मुः प्रसह्यैतानविचार्य बलाबलम्२३३।

ततस्तान्बध्यमानांस्तु देवैर्दृष्ट्वासुरांस्तदा।
देवी क्रुद्धाब्रवीद्देवान्निद्रया मोहयाम्यहम्२३४।
संभृत्य सर्वसंभारान्निद्रां सा व्यसृजत्तदा।
तस्तंभ देवी च बलाद्योगयुक्ता तपोधना२३५।
ततस्तं स्तभितं दृष्ट्वा इन्द्रं देवाश्च मूढवत्।
प्राद्रवंत ततो भीता इन्द्रं दृष्ट्वा वशीकृतम्२३६।
गतेषु सुरसंघेषु विष्णुरिंद्रमभाषत।

विष्णुरुवाच।
मां त्वं प्रविश भद्रं ते रक्षिष्ये त्वां सुरोत्तम२३७।
एवमुक्तस्ततो विष्णुं प्रविवेश पुरंदरः।
विष्णुसंरक्षितं दृष्ट्वा देवी क्रुद्धा वचोऽब्रवीत्२३८।
एष त्वां विष्णुना सार्धं दहामि मघवन्बलात्।
मिषतां सर्वभूतानां दृश्यतां मे तपोबलम्२३९।
तयाभिभूतौ तौ देवाविंद्रविष्णू बभूवतुः।
कथं मुच्येय सहितो विष्णुरिंद्रमभाषत२४०।

इंद्रोब्रवीज्जहि ह्येनां यावन्नौ न दहेत्प्रभो।
विशेषेणाभिभूतोस्मि जहीमां जहि मा चिरम्२४१।
ततः समीक्ष्य विष्णुस्तांस्त्रीवधे कृच्छ्रमास्थितः।
अभिध्याय ततः शक्रमापन्नं सत्वरं प्रभुः२४२।
ततः स त्वरयायुक्तः शीघ्रकारी भयान्वितः।
ज्ञात्वा विष्णुस्ततस्तस्याः क्रूरं देव्याश्चेकीर्षितम्२४३।
क्रुद्धश्च चक्रमादाय शिरश्चिच्छेद वै भयात्।
तं दृष्ट्वा स्त्रीवधं घोरं चुक्रोध भृगुरीश्वरः२४४।
ततो हि शप्तो भृगुणा विष्णुर्भार्यावधे कृते।
भृगुरुवाच।
यत्त्वया जानता धर्ममवध्या स्त्री निषूदिता२४५।
तस्मात्त्वं सप्तकृत्वो हि मानुषेषूपयास्यसि।
ततस्तेनाभिशापेन नष्टे धर्मे पुनःपुनः२४६।
लोकस्य च हितार्थाय जायते मानुषेष्विह।
अथ व्याहृत्य विष्णुं स तदादाय शिरः स्वयम्२४७।

समानीय ततः कायं पाणौ गृह्योदमब्रवीत्।
भृगुरुवाच।
एषा त्वं विष्णुना देवि हता संजीवयाम्यहं२४८।
यदि कृत्स्नो मया धर्मो ज्ञायते चरितोपि वा।
तेन सत्येन जीवस्व यदि सत्यं ब्रवीम्यहम्२४९।
ततस्तां प्रोक्ष्य शीताद्भिर्जीवजीवेति सोब्रवीत्।
ततोभिव्याहृते तस्मिन्देवी संजीविता तदा२५० 1.13.250।
ततस्तां सर्वभूतानि दृष्ट्वा सुप्तोत्थितामिव।
साधुसाध्विति दृष्ट्वैव वचस्तां सर्वतोब्रुवन्२५१।
एवं प्रत्याहृता तेन देवी सा भृगुणा तदा।
मिषतां दैवतानां हि तदद्भुतमिवाभवत्२५२।
असंभ्रांतेन भृगुणा पत्नी संजीविता पुनः।
दृष्ट्वा चेंद्रो नालभत शर्म काव्यभयात्पुनः२५३।
प्रजागरे ततश्चेंद्रो जयंतीमिदमब्रवीत्।
संधिकामोभ्यधाद्वाक्यं स्वां कन्यां पाकशासनः२५४।

इन्द्र उवाच।
एष काव्यो ह्यनिंद्राय व्रतं चरति दारुणम्।
तेनाहं व्याकुलः पुत्रि कृतो मतिमता दृढम्२५५।
तैस्तैर्मनोनुकूलैश्च उपचारैरतंद्रिता।
आराधय तथा पुत्रि यथा तुष्येत स द्विजः२५६।
गच्छ त्वं तस्य दत्तासि प्रयत्नं कुरु मत्कृते।
एवमुक्ता जयंती सा वचः संगृह्य वै पितुः२५७।
अगच्छद्यत्र घोरं स तपो ह्यारभ्य तिष्ठति।
तं दृष्ट्वा च पिबंतं सा कणधूममधोमुखम्२५८।
यक्ष्णेण पात्यमानं च कुंडधारेण पावनम्।
दृष्ट्वा तं यतमानं तु देवी काव्यमवस्थितम्२५९।
शत्रूपघाते श्राम्यंन्तं दुर्बलस्थितिमास्थितम्।
पित्रा यथोक्तं वाक्यं सा काव्ये कृतवती तदा२६०।
गीर्भिश्चैवानुकूलाभिः स्तुवंती वल्गुभाषिणी।
गात्रसंवाहनैः काले सेवमाना त्वचः सुखैः२६१।

व्रतचर्यानुकूलाभिरुपास्य बहुलाः समाः।
पूर्णे धूमव्रते तस्मिन्घोरे वर्षसहस्रके२६२।
वरेण छंदयामास शिवः प्रीतोभवत्तदा।
महेश्वर उवाच।
एतद्व्रतं त्वयैकेन चीर्णं नान्येन केनचित्२६३।
तस्माद्वै तपसा बुद्ध्या श्रुतेन च बलेन च।
तेजसा च सुरान्सर्वांस्त्वमेकोभिभविष्यसि२६४।
यच्च किंचिन्मयि ब्रह्मन्विद्यते भृगुनंदन।
प्रतिदास्यामि तत्सर्वं त्वया वाच्यं न कस्यचित्२६५।
किं भाषितेन बहुना अवध्यस्त्वं भविष्यसि।
तान्दत्वा तु वरांस्तस्मै भार्गवाय पुनः पुनः२६६।
प्रजेशत्वं धनेशत्वमवध्यत्वं च वै ददौ।
एतान्लब्ध्वा वरान्काव्यः संप्रहृष्टतनूरुहः२६७।
एवमाभाष्य देवेशमीश्वरं नीललोहितम्।
प्रज्ञान्वितस्ततस्तस्मै प्राञ्जलि प्रणतो ऽभवत्२६८।

ततः सोंऽतर्हिते देवे जयंतीमिदमब्रवीत्।
कस्य त्वं सुभगे का वा दुःखिते मयि दुःखिता२६९।
महता तपसा युक्ता किमर्थं मां जिगीषसि।
अनया संस्थिता भक्त्या प्रश्रयेण दमेन च२७०।
स्नेहेन चैव सुश्रोणि प्रीतोस्मि वरवर्णिनि।
किमिच्छसि वरारोहे कस्ते कामः समुद्यतः२७१।
तं ते संपादयाम्यद्य यद्यपि स्यात्सुदुष्करम्।
एवमुक्ताब्रवीदेनं तपसा ज्ञातुमर्हसि२७२।
चिकीर्षितं हि मे ब्रह्मंस्त्वं वै वद यथातथम्।

एवमुक्तोब्रवीदेनं दृष्ट्वा दिव्येन चक्षुषा२७३।
मया सह त्वं सुश्रोणि शतवर्षाणि भामिनि।
सर्वभूतैरदृश्यांतः संप्रयोगमिहेच्छसि२७४।
देवि इंदीवरश्यामे वरार्हे वामलोचने।
एवं वृणोषि कामांस्त्वं ढढे वै वल्गुभाषिते२७५।
एवं भवतु गच्छाव गृहं मे मत्तकाशिनि।

ततः स गृहमागम्य जयंत्या सह चोशना२७६।
तया सहावसद्दिव्या शतवर्षाणि भार्गवः।
अदृश्यः सर्वभूतानां मायया संशितव्रतः२७७।
कृतार्थमागतं ज्ञात्वा शुक्रं सर्वे दितेस्सुताः।
अभिजग्मुर्गृहं तस्य मुदितास्ते दिदृक्षवः२७८।
गता यदा न पश्यंति मायया संवृतं गुरुम्।
लक्षणं तस्य चाबुद्ध्वा नाद्यागच्छति नो गुरुः२७९।
एवं ते स्वानि धिष्ण्यानि गताः सर्वे यथागताः।
ततो देवगणास्सर्वे गत्वांगिरसमब्रुवन्२८०।
दानवालये तु भगवान्गत्वा तत्र च तां चमूम्।
मोहयित्वात्मवशगां क्षिप्रमेव तथा कुरु२८१।
धिषणस्तान्सुरानाह एवमेव व्रजाम्यहम्।
तेन गत्वा दानवेंद्रः प्रह्लादो वै वशीकृतः२८२।
शुक्रो भूत्वा स्थितस्तत्र पौरोहित्यं चकार सः।
स्थितो वर्षशतं साग्रमुशना तावदागतः२८३।

दनुपुत्रैस्ततो दृष्टः सभायां तु बृहस्पतिः।
उशना एक एवात्र द्वितीयः किमिहागतः२८४।
सुमहत्कौतुकं चात्र भविता विग्रहो दृढम्।
किं वदिष्यति लोकोयं द्वारि योयं व्यवस्थितः२८५।
सभायामास्थितो योयं गुरुः किं नो वदिष्यति।
एवं प्रजल्पतां तेषां दनूनां कविरागतः२८६।
स्वरूपधारिणं तत्र दृष्ट्वासीनं बृहस्पतिम्।
उवाच वचनं क्रुद्धः किमर्थं त्वमिहागतः२८७।
शिष्यान्मोहयसे मे त्वं युक्तं सुरगुरोस्तव।
मूढास्ते त्वां न जानंति त्वन्मायामोहिता ध्रुवम्२८८।
तन्न युक्तं तव ब्रह्मन्परशिष्यप्रधर्षणम्।
व्रज त्वं देवलोकं स्वं तिष्ठ धर्ममवाप्स्यसि२८९।
शिष्यो हि मे कचः पूर्वं हतो दानवपुंगवैः।
विद्यार्थी तनयो ब्रह्मंस्तवायोग्या गतिस्त्विह२९०।
श्रुत्वा तु तस्य तद्वाक्यं स्मितं कृत्वावदद्गुरुः।

संति चोराः पृथिव्यां येपरद्रव्यापहारिणः२९१।
एवं विधानदृष्टाश्च रूपदेहापहारिणः।

वृत्रघातेन चेंद्रस्य ब्रह्महहत्या पुराभवत्२९२।
लोकायतिक शास्त्रेण भवता सा तिरस्कृता।
जानामि त्वामांगिरसं देवाचार्यं बृहस्पतिम्२९३।
मद्रूपधारिणं प्राप्तं सर्वे पश्यत दानवाः।
एष वो मोहनायालं प्राप्तो विष्णुविचेष्टितैः२९४।
तदेनं शृंखलैर्बद्ध्वा क्षिपेत लवणार्णवे।
पुनरेवाब्रवीच्छुक्रः पुरोधायं दिवौकसाम्२९५।
मोहितानूनमेतेन क्षयं यास्यथ दानवाः।
भो अहं दानवेंद्रेह वंचितोऽस्मि दुरात्मना२९६।
किमर्थं भवता त्यक्तः कृतश्चान्यः पुरोहितः।
देवाचार्यॐगिरःपुत्रएषवबृहस्पतिः२९७।
वंचितोसि न संदेहो हितार्थं तु दिवौकसाम्।
त्यजस्वैनं महाभाग शत्रुपक्षजयावहम्२९८।

अनुशिष्यभयाद्यातः पूर्वमेवमहं प्रभो।
जलमध्येस्थितः पीतो महादेवेन शंभुना२९९।
उदरस्थस्य मे जातं साग्रं वर्षशतं किल।
उदराच्छुक्ररूपेण शिश्नेनाहं विसर्जितः३०० 1.13.300।
वरदः प्राह मां देवश्शुक्रेष्टं त्वं वरं वृणु।
मयावृतो वरं राजन्देवदेवः पिनाकधृत्३०१।
मनसा चिंतिता ह्यर्था मानसे ये स्थिता वराः।
भवंतु मयि ते सर्वे प्रसादात्तव शंकर३०२।
एवमस्त्विति देवेन प्रेषितोऽस्मि तवांतिकम्।
तावदत्राभवच्चायं पुरोधास्ते बृहस्पतिः३०३।
दृष्टः सत्यं दानवेंद्र मयोक्तं त्वं निशामय।
बृहस्पतिस्तदा वाक्यं प्रह्लादं प्रत्यभाषत३०४।
नाहमेतं प्रजानामि देवं वा दानवं नरम्।
मद्रूपधारिणं राजन्वंचनार्थं तवागतम्३०५।
ततस्ते दानवाः सर्वे साधुसाध्विति वादिनः।

पुरोधाः पौर्विको नोस्तु यो वा को वा भवत्विति३०६।
नानेन कार्यमस्माकं या तु ह्येष यथागतः।
सक्रोधमशपत्काव्यो दानवेंद्रान्समागतान्३०७।
त्यक्तो यथाहं युष्माभिस्तथा सर्वांश्चिरादिव।
गतश्रीकान्गतप्राणान्पश्येयं दुःखजीविकान्३०८।
सुघोरामापदं प्राप्तानचिरादेव सर्वशः।
एवमुक्त्वा गतः काव्यो यदृच्छातस्तपोवनम्३०९।
तस्मिन्गते ततः शुक्रे स्थितस्तत्र बृहस्पतिः।
पालयन्दानवांस्तत्र किंचित्कालमतिष्ठत३१०।
ततो बहुतिथे काले अतिक्रांते नरेश्वर।

संभूय दानवाः सर्वे पर्यपृछंस्तदा गुरुम्३११।
संसारेस्मिन्नसारे तु किंचिज्ज्ञानं प्रयच्छ नः।
येन मोक्षं व्रजामश्च प्रसादात्तव सुव्रत३१२।
ततः सुरगुरुः प्राह काव्यरूपी तदा गुरुः।
ममाप्येषा मतिः पूर्वं या युष्माभिरुदाहृता३१३।

क्षणं कुर्वंतु सहिताश्शुचीभूय समाहिताः।
ज्ञानं वक्ष्यामि वो दैत्या अहं वै मोक्षदायि यत्३१४।
एषा श्रुतिर्वैदिकी या ऋग्यजुःसामसंज्ञिता।
वैश्वानरप्रसादात्तु दुःखदा प्राणिनामिह३१५।
यज्ञश्राद्धं कृतं क्षुद्रैरैहिकस्वार्थतत्परैः।
ये त्वमी वैष्णवा धर्मा ये च रुद्रकृतास्तथा३१६।
कुधर्मा दारसहितैर्हिंसाप्रायाः कृताहितैः।
अर्द्धनारीश्वरो रुद्र कथं मोक्षं गमिष्यति३१७।
वृतो भूतगणैर्भूरिभूषितश्चास्थिभिस्तथा।
न स्वर्गो नैव मोक्षोत्र लोकाः क्लिश्यंति वै तथा३१८।
हिंसायामास्थितो विष्णुः कथं मोक्षं गमिष्यति।
रजोगुणात्मको ब्रह्मा स्वां सृष्टिमुपजीवति३१९।
देवर्षयोथ ये चान्ये वैदिकं पक्षमाश्रिताः।
हिंसाप्रायाः सदा क्रूरा मांसादाः पापकारिणः३२०।
सुरास्तु मद्यपानेन मांसादा ब्राह्मणास्त्वमी।

धर्मेणानेन कः स्वर्गं कथं मोक्षं गमिष्यति३२१।
यच्च यज्ञादिकं कर्म स्मार्तं श्राद्धादिकं तथा।
तत्र नैवापवर्गोस्ति यत्रैषा श्रूयते श्रुतिः३२२।
यज्ञं कृत्वा पशुं हत्वा कृत्वा रुधिरकर्दमम्।
यद्येवं गम्यते स्वर्गो नरकः केन गम्यते३२३।
यदि भुक्तमिहान्येन तृप्तिरन्यस्य जायते।
दद्यात्प्रवसतः श्राद्धं न स भोजनमाहरेत्३२४।
आकाशगामिनो विप्राः पतिता मांसभक्षणात्।
तेषां न विद्यते स्वर्गो मोक्षो नैवेह दानवाः३२५।
जातस्य जीवितं जंतोरिष्टं सर्वस्य जायते।
आत्ममांसोपमं मांसं कथं खादेत पंडितः३२६।
योनिजास्तु कथं योनिं सेवंते जंतवस्त्वमी।
मैथुनेन कथं स्वर्गं यास्यंते दानवेश्वर।
मृद्भस्मना यत्रशुद्धिस्तत्र शुद्धिस्तु का भवेत्३२७।
विपरीततमं लोकं पश्य दानव यादृशम्।

विण्मूत्रस्य कृतोत्सर्गे शिश्नापाने तु शोधनम्३२८ ।
भुक्ते वा भोजने राजन्कथं नापानशिश्नयोः३२९।
क्रियते शोधनं तद्वद्विपरीता स्थितिस्त्वियम्।

यत्र प्रक्षालनं प्रोक्तं तत्र तेनैव कुर्वते३३०।
तारां बृहस्पतेर्भार्यां हृत्वा सोमः पुरा गतः।
तस्यां जातो बुधः पुत्रो गुरुर्जग्राह तां पुनः३३१।
गौतमस्य मुनेः पत्नीमहल्यां नाम नामतः।
अगृह्णात्तां स्वयं शक्रः पश्य धर्मो यथाविधः३३२।
एतदन्यच्च जगति दृश्यते पापदायकम्।
एवंविधो यत्र धर्मः परमार्थो मतस्तु कः३३३।
वदस्व त्वं दानवेंद्र वद भूयो वदामि ते।
गुरोस्तु गदितं श्रुत्वा परमार्थान्वितं वचः३३४।
जातकौतूहलास्तत्र विविक्तास्तु भवार्णवात्।
दानवा ऊचुः।
दीक्षयस्व गुरो सर्वान्प्रपन्नान्भक्तितः स्थितान्३३५।

येन वै न पुनर्मोहं व्रजामस्तव शासनात्।
सुविरक्ताः स्म संसारे शोकमोहप्रदायिनि३३६।
उद्धरस्व गुरो सर्वान्केशाकर्षेण कूपतः।
कस्य देवस्य शरणं गच्छामो ब्राह्मणोत्तम३३७।
दैवतं च प्रपन्नानां प्रकाशय महामते।
स्मरणेनोपवासेन ध्यानधारणया तथा३३८।
पूजोपहारे च कृते अपवर्गस्तु लभ्यते।
विरक्तास्स्म कुटुंबे तु भूयो नात्र यतामहे३३९।
एवं चैव गुरुश्छन्नस्तैरुक्तो दनुपुंगवैः।
चिंतयामास तत्कार्यं कथमेतत्करोम्यहम्३४०।
कथमेते मया पापाः कर्तव्या नरकौकसः।
विडंबनाच्छुतेर्बाह्यास्त्रैलोक्ये हास्यकारिणः३४१।
इत्युक्त्वा धिषणो राजंश्चिन्तयामास केशवम्।
तस्य तच्चिंतितं ज्ञात्वा मायामोहं जनार्दनः३४२।
समुत्पाद्य ददौ तस्य प्राह चेदं बृहस्पतिम्।

मायामोहोयमखिलांस्तान्दैत्यान्मोहयिष्यति३४३।
भवता सहितः सर्वान्वेदमार्गबहिष्कृतान्।
एवमादिश्य भगवानंतर्द्धानं जगाम ह३४४।
तपस्यभिरतान्सोथ मायामोहो गतोऽसुरान्।
तेषां समीपमागत्य बृहस्पतिरुवाच ह३४५।
अनुग्रहार्थं युष्माकं भक्त्या प्रीतस्त्विहागतः।
योगी दिगम्बरो मुण्डो बर्हिपत्रधरो ह्ययम्३४६।
इत्युक्ते गुरुणा पश्चान्मायामोहोब्रवीद्वचः।
भो भो दैत्याधिपतयः प्रब्रूत तपसि स्थिताः३४७।
एहिकार्थं तु पारक्यं तपसः फलमिच्छथ।
दानवा ऊचुः।

पारक्यधर्मलाभाय तपश्चर्या हि नो मता३४८।
अस्माभिरियमारब्धा किं वा तत्र विवक्षितम्।
दिगंबर उवाच।
कुरुध्वं मम वाक्यानि यदि मुक्तिमभीप्सथ३४९।

आर्हतं सर्वमेतच्च मुक्तिद्वारमसंवृतम्।
धर्माद्विमुक्तेरर्होयं नैतस्मादपरः परः३५० 1.13.350।
अत्रैवावस्थिताः स्वर्गं मुक्तिं चापि गमिष्यथ।
एवंप्रकारैर्बहुभिर्मुक्तिदर्शनवर्जितैः३५१।
मायामोहेन ते दैत्याः वेदमार्गबहिष्कृताः।
धर्मायैतदधर्माय सदेतदसदित्यपि३५२।
विमुक्तये त्विदं नैतद्विमुक्तिं संप्रयच्छति।
परमार्थोयमत्यर्थं परमार्थो न चाप्ययम्३५३।
कार्यमेतदकार्यं हि नैतदेतत्स्फुटं त्विदम्।
दिग्वाससामयं धर्मो धर्मोयं बहुवाससाम्३५४।
इत्यनेकार्थवादांस्तु मायामोहेन ते यतः।
उक्तास्ततोऽखिला दैत्याः स्वधर्मांस्त्याजिता नृप३५५।
अर्हध्वं मामकं धर्मं मायामोहेन ते यतः।
उक्तास्तमाश्रिता धर्ममार्हतास्तेन तेभवन्३५६।
त्रयीमार्गं समुत्सृज्य मायामोहेन तेसुराः।

कारितास्तन्मया ह्यासंस्तथान्ये तत्प्रबोधिताः३५७।
तैरप्यन्ये परे तैश्च तैरन्योन्यैस्तथापरे।
नमोऽर्हते चेति सर्वे संगमे स्थिरवादिनः३५८।
अल्पैरहोभिः संत्यक्ता तैर्दैत्यैः प्रायशस्त्रयी।
पुनश्च रक्तांबरधृन्मायामोहो जितेक्षणः३५९।
सोन्यानप्यसुरान्गत्वा ऊचेन्यन्मधुराक्षरम्।
स्वर्गार्थं यदि वो वाञ्छा निर्वाणार्थाय वा पुनः३६०।
तदलं पशुघातादि दुष्टधर्मैर्निबोधत।
विज्ञानमयमेतद्वै त्वशेषमधिगच्छत३६१।
बुध्यध्वं मे वचः सम्यग्बुधैरेवमिहोदितम्।
जगदेतदनाधारं भ्रांतिज्ञानानुतत्परम्३६२।
रागादिदुष्टमत्यर्थं भ्राम्यते भवसंकटे।
नानाप्रकारं वचनं स तेषां मुक्तियोजितम्३६३।
तथा तथावदद्धर्मं तत्यजुस्ते यथायथा।
केचिद्विनिंदां वेदानां देवानामपरे नृप३६४।

यज्ञकर्मकलापस्य तथा चान्ये द्विजन्मनाम्।
नैतद्युक्तिसहं वाक्यं हिंसा धर्माय जायते३६५।
हवींष्यनलदग्धानि फलान्यर्हंति कोविदाः।
निहतस्य पशोर्यज्ञे स्वर्गप्राप्तिर्यदीष्यते३६६।

स्वपिता यजमानेन किं वा तत्र न हन्यते।
तृप्तये जायते पुंसो भुक्तमन्येन चेद्यदि३६७।
दद्याच्छ्राद्धं प्रवसतो न वहेयुः प्रवासिनः।
यज्ञैरनेकैर्देवत्वमवाप्येंद्रेण भुज्यते३६८।
शम्यादि यदि चेत्काष्ठं तद्वरं पत्रभुक्पशुः।
जना श्रद्धेयमित्येतदवगम्य तु तद्वचः३६९।
उपेक्ष्य श्रेयसे वाक्यं रोचतां यन्मयेरितम्।
न ह्याप्तवादा नभसो निपतंति महासुराः३७०।
युक्तिमद्वचनं ग्राह्यं मयान्यैश्च भवद्विधैः।
दानवा ऊचुः।
तत्ववादे वयं सर्वे प्रपन्नास्तव भक्तितः३७१।

कुरुष्वानुग्रहं चाद्य प्रसन्नोसि यदि प्रभो।
संभारानाहरामोद्य दीक्षायोग्यांश्च सर्वशः३७२।
प्रसादात्तव येनाशु मोक्षो हस्तगतो भवेत्।
ततस्तानब्रवीत्सर्वान्मायामोहोसुरांस्तदा३७३।
प्रपन्नः शासनं ह्येष मदीयो गुरुरग्र्यधीः।
दीक्षां दास्यति युष्माकं निदेशान्मम सत्तमः३७४।
एतान्दीक्षय भो ब्रह्मन्वचनान्मम पुत्रकान्।
गते मोहे दानवास्ते भार्गवं वाक्यमब्रुवन्३७५।
देहि दीक्षां महाभाग सर्वसंसारमोचनीम्।
तथेत्याहोशना दैत्यान्गच्छामो नर्मदामनु३७६।
भोभोस्त्यजत वासांसि दीक्षां कारयितास्मि वः।
एवं ते दानवा भीष्म भृगुरूपेण धीमता३७७।
आंगिरसेन ते तत्र कृता दिग्वाससोसुराः।
बर्हिपिच्छध्वजं तेषां गुंजिका चारुमालिकां३७८।
दत्वा चकार तेषां तु शिरसो लुंचनं ततः।

केशस्योत्पाटनं चैव परमं धर्मसाधनम्३७९।
धनानामीश्वरो देवो धनदः केशलुंचनात्।
सिद्धिं परमिकां प्राप्ताः सदा वेषस्य धारणात्३८०।
नित्यत्वं लभ्यते ह्येवं पुरा प्राहार्हतः स्वयम्।
वालोत्पाटेन देवत्वं मानुषैर्लभ्यते त्विह३८१।
किं न कुर्वीत तत्तस्मान्महापुण्यप्रदं यतः।
मनोरथो हि देवानां लोके वै मानुषे कदा३८२।
अस्मिन्स्याद्भारते वर्षे जन्मनः श्रावके कुले।
तपसा युञ्ज्महेस्मान्वै केशोत्पाटनपूर्वकम्३८३।
तीर्थंकराश्चतुर्विंशतथा तैस्तु पुरस्कृताः।
छायाकृतं फणींद्रेण ध्यानमार्गप्रदर्शकम्३८४।
स्तुवन्तं मंत्रवादेन स्वर्गो हस्तगतोर्हतं।

मोक्षो वा भविता नूनं विचारः कोत्र कथ्यते३८५।
कदा स्यामर्षयो भूत्वा सूर्याग्निसमतेजसः।
जप्त्वा विरागिणश्चैवमनुपंचांगकं तथा३८६।

तथा तपस्यतां मृत्युं गतानां कालपर्ययात्।
पाषाणेन शिरोभग्नं भवते पुण्यकर्मणाम्३८७।
अरण्ये निर्जने वासःकदा वै भविता हि नः।
कर्णजप्यं श्रावकाश्च करिष्यंति समाहिताः३८८।
भोभो ऋषे न गंतव्यं मोक्षमार्गो यतो भवान्।
लब्धानि यानि स्थानानि भूयोवृत्तिकराणि च३८९।
त्याज्यानि तेन चैतानि सत्यमेव वचो हि नः।
अस्मदीयेन तपसा नियमैर्विविधैस्तथा३९०।
व्रजध्वं चोत्तमं स्थानं मोक्षमार्गं च यं बुधाः।
विंदंति भक्तिभावेन तपोयुक्तास्तपस्विनः३९१।
अक्षेषु निग्रहो यत्र दयाभूतेषु सर्वदा।
तत्तपोधर्ममित्युक्तं सर्वा चान्या विडंबना३९२।
ज्ञात्वैतद्भवता साध्यं गंतव्यं परमं पदम्।
यां वै तीर्थंकरा याता यां गतिं योगिनो गताः३९३।
एवं वै देवताः पूर्वं विद्याधरमहोरगाः।

मनोरथाभिलाषांस्ते चिंतयंतो दिवानिशम्३९४।
यद्येषणा वै युष्माकं संसारविरतौ कृता।
परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च३९५।
यस्यां योनौ पिता यातस्तां योनिं सेवसे कथम्।
आत्ममांसोपमं मांसं कथं खादंति जंतवः३९६।
ततस्ते दानवा भीष्मा ऊचुः सर्वे गुरुं वचः।
दीक्षस्व नो महाभाग भ्रूणकानग्रतः स्थितान्३९७।
तथा कृत्वा स तानाह समयेन पुरोहितः।
प्रणामो नान्यदेवेषु कर्तव्यो वः कदाचन३९८।
एकस्थाने यदा भक्तं भोक्तव्यं करसंपुटे।
तत्रस्थाने स्थितं तोयं केशकीटविवर्जितम्३९९।
तुल्यं प्रियाप्रियं कार्यं नान्यदृष्टिहतं क्वचित्।
भोक्तव्यमेतेन विभो आचारेण तथा कुरु४०० 1.13.400।
भवध्वं सहिता यूयं ते तथा मोक्षभागिनः।
एवमुक्त्वा स नियमान्कृत्वा तान्दनुपुंगवान्४०१।

जगाम धिषणो राजन्देवलोकं दिवौकसाम्।
आचचक्षे स तत्सर्वं दानवानां च कारितम्४०२।
ततस्ते त्वसुरा जग्मुर्नर्मदामभितो वसन्।
दृष्ट्वा तान्दानवांस्तत्र प्रह्लादेन विना कृतान्४०३।
देवराजस्ततो हृष्टो नमुचिं प्राह वै वचः।

हिरण्याक्षं यज्ञहनं धर्मघ्नं वेदनिंदकम्४०४।
राक्षसं क्रूरकर्माणं प्रघसं विघसं तथा।
मुचिं चैव तथा बाणं विरोचनमथापि वा४०५।
महिषाक्षं बाष्कलं च प्रचंडं चंडकं तथा।
रोचमानं तथात्युग्रं सुषेणं दानवोत्तमम्४०६।
एतान्दृष्ट्वा तथा चान्यान्दानवेंद्रानथाब्रवीत्।
इन्द्र उवाच।
दानवेंद्राः पुरा जाताः कृतं राज्यं त्रिविष्टपे४०७।
इदानीं कथमेवेदं व्रतं वेदविलोपकम्।
भवद्भिः कर्तुमारब्धं नग्नमुंडिकमंडलु४०८।

मयूरध्वजधारित्वं कथं चैवेह तिष्ठथ।
दानवा ऊचुः।
त्यक्तः सर्वासुरभाव ऋषिधर्मे वयं स्थिताः४०९।
धर्मवृद्धिकरं कर्म चरामः सर्वजंतुषु।
त्रैलोक्यराज्यमखिलं भुंक्ष्व शक्र व्रजस्व च४१०।
तथेति चोक्त्वा मघवा पुनर्यातस्त्रिविष्टपम्।
एवं ते मोहिताः सर्वे भीष्म देवपुरोधसा४११।
नर्मदा सरितं प्राप्य स्थिता दानवसत्तमाः।
ज्ञात्वा शुक्रेण ते सर्वे वृत्तांतमनुबोधिताः४१२।
तदा त्रैलोक्यहरणे चक्रुः क्रूरां पुनर्मतिम्४१३।

Roman transliteration

pulastya uvāca|
kroṣṭoḥ śṛṇu tvaṃ rājeṃdra vaṃśamuttamapūruṣam|
yasyānvavāye saṃbhūto viṣṇurvṛṣṇikulodvahaḥ1|
kroṣṭorevābhavatputro vṛjinīvānmahāyaśāḥ|
tasya putrobhavatsvātiḥ kuśaṃkustatsutobhavat2|
kuśaṃkorabhavatputro nāmnā citrarathosya tu|
śaśabiṃduriti khyātaścakravartī babhūva ha3|
atrānuvaṃśaślokoyaṃ gītastasya purābhavat|
śaśabiṃdostu putrāṇāṃ śatānāmabhavacchatam4|
dhīmatāṃ cārurūpāṇāṃ bhūridraviṇatejasām|
teṣāṃ śatapradhānānāṃ pṛthusāhvā mahābalāḥ5|
pṛthuśravāḥ pṛthuyaśāḥ pṛthutejāḥ pṛthūdbhavaḥ|
pṛthukīrtiḥ pṛthumato rājānaḥ śaśabiṃdavaḥ6|
śaṃsaṃti ca purāṇajñāḥ pṛthuśravasamuttamam|
tataścāsyābhavanputrāḥ uśanā śatrutāpanaḥ7|

putraścośanasastasya śineyurnāmasattamaḥ|
āsītśineyoḥ putro yaḥ sa rukmakavaco mataḥ8|
nihatya rukmakavaco yuddhe yuddhaviśāradaḥ|
dhanvino vividhairbāṇairavāpya pṛthivīmimām9|
aśvamedhe 'dadādrājā brāhmaṇebhyaśca dakṣiṇāṃ|
jajñe tu rukmakavacātparāvṛtparavīrahā10|

tatputrā jajñire paṃca mahāvīryaparākramāḥ|
rukmeṣuḥ pṛthurukmaśca jyāmaghaḥ parigho hariḥ11|
parighaṃ ca hariṃ caiva videhe sthāpayatpitā|
rukmeṣurabhavadrājā pṛthurukmastathāśrayaḥ12|
tābhyāṃ pravrājito rājyājjyāmaghovasadāśrame|
praśāṃtaścāśramasthastu brāhmaṇena vibodhitaḥ13|
jagāma dhanurādāya deśamanyaṃ dhvajī rathī|
narmadātaṭa ekākī kevalaṃ vṛttikarśitaḥ14|
ṛkṣavaṃtaṃ giriṃ gatvā muktamanyairupāviśat|

jyāmaghasyābhavadbhāryā śaibyā pariṇatā satī15|
aputropyabhavadrājā bhāryāmanyāmaciṃtayan|
tasyāsīdvijayo yuddhe tatra kanyāmavāpya saḥ16|
bhāryāmuvāca saṃtrāsātsnuṣeyaṃ te śucismite|
evamuktvābravīdenaṃ kasya keyaṃ snuṣeti vai17|
rājovāca|
yaste janiṣyate putrastasya bhāryā bhaviṣyati|
tasyāḥ sā tapasogreṇa kanyāyāḥ saṃprasūyata18|
putraṃ vidarbhaṃ subhagaṃ śaibyā pariṇatā satī|
rājaputryāṃ tu vidvāṃsau snuṣāyāṃ krathakauśikau19|
lomapādaṃ tṛtīyaṃ tu putraṃ paramadhārmikam|
paścādvidarbho janayacchūraṃ raṇaviśāradam20|
lomapādātmajo babhrurdhṛtistasya tu cātmajaḥ|
kauśikasyātmajaścedistasmāccaidyanṛpāḥ smṛtāḥ21|
kratho vidarbhaputro yaḥ kuṃtistasyātmajobhavat|

kuṃterdhṛṣṭastato jajñe dhṛṣṭātsṛṣṭaḥ pratāpavān22|
sṛṣṭasya putro dharmātmā nivṛttiḥ paravīrahā|
nivṛttiputro dāśārho nāmnā sa tu vidūrathaḥ23|
dāśārhaputro bhīmastu bhīmājjīmūta ucyate|
jīmūtaputro vikṛtistasyabhīmarathaḥ sutaḥ24|
atha bhīmarathasyāpi putro navarathaḥ kila|
tasya cāsīddaśarathaḥ śakunistasya cātmajaḥ25|
tasmātkaraṃbhastasmācca devarāto babhūva ha|
devakṣatrobhavadrājā devarātānmahāyaśāḥ26|
devagarbhasamo jajñe devakṣatrasya naṃdanaḥ|
madhurnāmamahātejā madhoḥ kuruvaśaḥ smṛtaḥ27|
āsītkuruvaśātputraḥ puruhotraḥ pratāpavān|
aṃśurjajñetha vaidarbhyāṃ dravaṃtyāṃ puruhotrataḥ28|
vetrakī tvabhavadbhāryā aṃśostasyāṃ vyajāyata|
sātvataḥ satvasaṃpannaḥ sātvatānkīrtivarddhanaḥ29|

imāṃ visṛṣṭiṃ viṃñāya jyāmaghasya mahātmanaḥ|
prajāvāneti sāyujyaṃ rājñaḥ somasya dhīmataḥ30|
sātvatānsatvasaṃpannā kausalyā suṣuve sutān|
teṣāṃ sargāśca catvāro vistareṇaiva tānśṛṇu31|
bhajamānasya sṛṃjayyāṃ bhājanāmā sutobhavat|
sṛṃjayasya sutāyāṃ tu bhājakāstu tatobhavan32|
tasya bhājasya bhārye dve suṣuvāte sutānbahūn|
nemiṃ cakṛkaṇaṃ caiva vṛṣṇiṃ parapuraṃjayaṃ33|
te bhājakāḥ smṛtā yasmādbhajamānādvi jajñire|
devāvṛdhaḥ pṛthurnāma madhūnāṃ mitravarddhanaḥ34|
aputrastvabhavadrājā cacāra paramaṃ tapaḥ|

putraḥ sarvaguṇopeto mama bhūyāditi spṛhan35|
saṃyojya kṛṣṇamevātha parṇāśāyā jalaṃ spṛśan|
sā toyasparśanāttasya sāṃnidhyaṃ nimnagā hyagāt36|
kalyāṇaṃ caratastasya śuśoca nimnagātataḥ|

ciṃtayātha parītātmā jagāmātha viniścayam37|
bhūtvā gacchāmyahaṃ nārī yasyāmevaṃ vidhaḥ sutaḥ|
jāyeta tasmādadyāhaṃ bhavāmyasya sutapradā38|
atha bhūtvā kumārī sā bibhratī paramaṃ vapuḥ|
jñāpayāmāsa rājānaṃ tāmiyeṣa nṛpastataḥ39|
athasānavamemāsisuṣuvesaritāṃvarā|
putraṃ sarvaguṇopetaṃ babhruṃ devāvṛdhātparam40|
atra vaṃśe purāṇajñā bruvaṃtīti pariśrutam|
guṇāndevāvṛdhasyātha kīrttayaṃto mahātmanaḥ41|
babhruḥ śreṣṭho manuṣyāṇāṃ devairdevāvṛdhaḥ samaḥ|
ṣaṣṭiḥ śataṃ ca putrāṇāṃ sahasrāṇi ca saptatiḥ42|
etemṛtatvaṃ saṃprāptā babhrordevāvṛdhādapi|
yajñadānatapodhīmānbrahmaṇyassudṛḍhavrataḥ43|
rūpavāṃśca mahātejā bhojotomṛtakāvatīm|
śarakāntasya duhitā suṣuve caturaḥ sutān44|

kukuraṃ bhajamānaṃ ca śyāmaṃ kaṃbalabarhiṣam|
kukurasyātmajo vṛṣṭirvṛṣṭestu tanayo dhṛtiḥ45|
kapotaromā tasyāpi tittiristasya cātmajaḥ|
tasyāsīdbahuputrastu vidvānputro nariḥ kila46|
khyāyate tasya nāmānyaccaṃdanodakaduṃdubhiḥ|
asyāsīdabhijitputrastato jātaḥ punarvasuḥ47|
aputrohyabhijitpūrvamṛṣibhiḥ prerito mudā|
aśvamedhaṃtuputrārthamājuhāvanarottamaḥ48|
tasya madhye vicarataḥ sabhāmadhyātsamutthitaḥ|
andhastu vidvāndharmajño yajñadātā punarvasuḥ49|
tasyāsītputramithunaṃ vasoścārijitaḥ kila|
āhukaścāhukī caiva khyātā matimatāṃ vara50 1.13.50|
imāṃścodāharaṃtyatra ślokāṃścātirasātmakān|
sopāsaṃgānukarṣāṇāṃ tanutrāṇāṃ varūthinām51|
rathānāṃ meghaghoṣāṇāṃ sahasrāṇi daśaiva tu|

nāsatyavādino bhojā nāyajñā nāsahasradāḥ52|
nāśucirnāpyavidvāṃso na bhojādadhikobhavat|
āhukāṃ tamanuprāpta ityeṣonvaya ucyate53|
āhukaścāpyavaṃtīṣu svasāraṃ cāhukīṃ dadau|
āhukasyaiva duhitā putrau dvau samasūyata54|
devakaṃ cograsenaṃ ca devagarbhasamāvubhau|
devakasya sutāścaiva jajñire tridaśopamāḥ55|
devavānupadevaśca sudevo devarakṣitaḥ|
teṣāṃ svasāraḥ saptaiva vasudevāya tā dadau56|
devakī śrutadevā ca yaśodā ca śrutiśravā|
śrīdevā copadevā ca surūpā ceti saptamī57|
navograsenasya sutāḥ kaṃsasteṣāṃ ca pūrvajaḥ|
nyagrodhastu sunāmā ca kaṃkaḥ śaṃkuḥ subhūśca yaḥ58|
anyastu rāṣṭrapālaśca baddhamuṣṭiḥ samuṣṭikaḥ|
teṣāṃ svasāraḥ paṃcāsankaṃsā kaṃsavatī tathā59|

surabhī rāṣṭrapālī ca kaṃkā ceti varāṃganāḥ|
ugrasenaḥ sahāpatyo vyākhyātaḥ kukurodbhavaḥ60|
bhajamānasya putrobhūdrathimukhyo vidūrathaḥ|
rājādhidevaḥ śūraśca vidūrathasutobhavat61|
rājādhidevasya sutau jajñāte vīrasaṃmatau|
kṣatravratetinīratau śoṇāśvaḥ śvetavāhanaḥ62|
śoṇāśvasya sutāḥ paṃca śūrā raṇaviśāradāḥ|
śamī ca rājaśarmā ca nimūrttaḥ śatrujicchuciḥ63|
śamīputraḥ pratikṣatraḥ pratikṣatrasya cātmajaḥ|
pratikṣatrasuto bhojo hṛdīkastasya cātmajaḥ|
hṛdīkasyābhavanputrā daśa bhīmaparākramāḥ64|
kṛtavarmāgrajasteṣāṃ śatadhanvā ca sattamaḥ|
devārhaśca subhānuśca bhīṣaṇaśca mahābalaḥ65|
ajātaśca vijātaśca karakaśca karaṃdhamaḥ|
devārhasya suto vidvānjajñe kaṃbalabarhiṣaḥ66|

asamaujāstatastasya samaujāśca sutāvubhau|
ajātaputrasya sutau prajāyete samaujasau67|
samaujaḥ putrā vikhyātāstrayaḥ paramadhārmikāḥ|
sudaṃśaśca suvaṃśaśca kṛṣṇa ityanunāmataḥ68|
aṃdhakānāmimaṃ vaṃśaṃ yaḥ kīrtayati nityaśaḥ|
ātmano vipulaṃ vaṃśaṃ prajāmāpnotyayaṃ tataḥ69|
gāṃdhārī caiva mādrī ca kroṣṭorbhārye babhūvatuḥ|
gāṃdhārī janayāmāsa sunitraṃ mitravatsalam70|
mādrī yudhājitaṃ putraṃ tato vai devamīḍhuṣaṃ|
anamitraṃ śiniṃ caiva paṃcātra kṛtalakṣaṇāḥ71|
anamitrasuto nighno nighnasyāpi ca dvau sutau|
prasenaśca mahāvīryaḥ śaktisenaśca tāvubhau72|
syamaṃtakaṃ prasenasya maṇiratnamanuttamaṃ|
pṛthivyāṃ maṇiratnānāṃ rājeti samudāhṛtam73|
hṛdi kṛtvā subahuśo maṇiṃ taṃ sa vyarājata|

maṇiratnaṃ yayācetha rājārthaṃ śauriruttamam74|
goviṃdaśca na taṃ lebhe śaktopi na jahāra saḥ|
kadācinmṛgayāṃ yātaḥ prasenastena bhūṣitaḥ75|
bile śabdaṃ sa śuśrāva kṛtaṃ sattvena kenacit|
tataḥ praviśya sa bilaṃ praseno hyṛkṣamāsadat76|
ṛkṣaḥ prasenaṃ ca tathā ṛkṣaṃ cāpi prasenajit|
āsādya yuyudhāte tau parasparajayecchayā77|
hatvā ṛkṣaḥ prasenaṃ ca tatastaṃ maṇimādadāt|
prasenaṃ tu hataṃ śrutvā goviṃdaḥ pariśaṃkitaḥ78|
satrājitrā tu tadbhrātrā yādavaiśca tathāparaiḥ|
goviṃdena hato nūnaṃ praseno maṇikāraṇāt79|
prasenastu gatoraṇyaṃ maṇiratnena bhūṣitaḥ|
taṃ dṛṣṭvā nijaghānātha na tyajantaṃ syamaṃtakam80|
jaghānaivāpradānena śatrubhūtaṃ ca keśavaḥ|
iti pravādassarvatra khyātassatrājitā kṛtaḥ81|

atha dīrgheṇa kālena mṛgayāṃ nirgataḥ punaḥ|
yadṛcchayā ca goviṃdo bilābhyāśamathāgamat82|
tataśśabdaṃ yathāpūrvaṃ sa cakre ṛkṣarāḍbalī|
śabdaṃ śrutvā tu goviṃdaḥ khaṅgapāṇiḥ praviśya ca83|
apaśyajjāṃbavaṃtaṃ ca ṛkṣarājaṃ mahābalaṃ|
tatastūrṇaṃ hṛṣīkeśastamṛkṣamatiraṃhasā84|

jāṃbavaṃtaṃ sa jagrāha krodhasaṃraktalocanaḥ|
dṛṣṭvā cainaṃ tathā viṣṇuṃ karmabhirvaiṣṇavīṃ tanuṃ85|
tuṣṭāva ṛkṣarājopi viṣṇusūktena satvaraṃ|
tatastu bhagavāṃstuṣṭo vareṇa samarocayat86|
jāmbavānuvāca|
iṣṭaṃ cakraprahāreṇa tvatto me maraṇaṃ śubham|
kanyā ceyaṃ mama sutā bharttāraṃ tvāmavāpnuyāt87|
yoyaṃ maṇiḥ prasenāttu hatvā caivāptavānaham|
sa tvayā gṛhyatāṃ nātha maṇireṣo'tra varttate88|

ityukto jāṃbavaṃtaṃ vai hatvā cakreṇa keśavaḥ|
kṛtakāryo mahābāhuḥ kanyāṃ caivādadau tadā89|
tataḥ satrājite caitanmaṇiratnaṃ sa vai dadau|
yallabdhamṛkṣarājācca sarvayādavasannidhau90|
tena mithyāpravādena saṃtaptoyaṃ janārdanaḥ|
tataste yādavāḥ sarve vāsudevamathābruvan91|
asmākaṃ manasi hyāsītprasenastu tvayā hataḥ|
ekaikasyāstu suṃdaryo daśa satrājitaḥ sutāḥ92|
satyotpannāssutāstasya śatamekaṃ ca viśrutāḥ|
vikhyātāśca mahāvīryā bhaṃgakāraśca pūrvajaḥ93|
satyā vratavatī svapnā bhaṃgakārasya pūrvajā|
suṣuvustāḥ kumārāṃśca śinīvālaḥ pratāpavān94|
abhaṃgo yuyudhānaśca śinistasyātmajobhavat|
tasmādyugaṃdharaḥ putrāśśataṃ tasya prakīrtitāḥ95|
anamitrāhvayo yo vai vikhyāto vṛṣṇivaṃśajaḥ|

anamitrātśinirjajñe kaniṣṭho vṛṣṇinaṃdanaḥ96|
anamitrācca saṃjajñe vṛṣṇivīro yudhājitaḥ|
anyau ca tanayau vīrā vṛṣabhaścitra eva ca97|
ṛṣabhaḥ kāśirājasya sutāṃ bhāryāmanaṃditāṃ|
jayaṃtaśca jayaṃtīṃ ca śubhāṃ bhāryāmaviṃdata98|
jayaṃtasya jayaṃtyāṃ vai putraḥ samabhavattataḥ|
sadā yajvātidhīraśca śrutavānatithipriyaḥ99|
akrūraḥ suṣuve tasmātsudakṣo bhūridakṣiṇaḥ|
ratnakanyā ca śaibyā ca akrūrastāmavāptavān100 1.13.100|
putrānutpādayāmāsa ekādaśamahābalān|
upalaṃbhaṃ sadālaṃbhamutkalaṃ cāryyaśaiśavaṃ101|
sudhīraṃ ca sadāyakṣaṃ śatrughnaṃ vārimejayaṃ|
dharmadṛṣṭiṃ ca dharmaṃ ca sṛṣṭimauliṃ tathaiva ca102|
sarve ca pratihartāro ratnānāṃ jajñire ca te|
akrūrācchūrasenāyāṃ sutau dvau kulanaṃdanau103|

devavānupadevaśca jajñāte devasaṃmatau|
aśvinyāṃ tricatuḥ putrāḥ pṛthurvipṛthureva ca104|
aśvagrīvo śvabāhuśca supārśvaka gaveṣaṇau|
riṣṭanemiḥ suvarcā ca sudharmā mṛdureva ca105|
abhūmirbahubhūmiśca śraviṣṭhā śravaṇe striyau|
imāṃ mithyābhiśaptiṃ yo veda kṛṣṇasya buddhimān106|
na sa mithyābhiśāpena abhigamyaśca kenacit|
ekṣvākī suṣuve putraṃ śūramadbhutamīḍhuṣam107|
mīḍhuṣā jajñire śūrā bhojāyāṃ puruṣā daśa|
vasudevo mahābāhuḥ pūrvamānakaduṃdubhiḥ108|
devabhāgastathā jajñe tathā devaśravāḥ punaḥ|

anāvṛṣṭiṃ kuniścaiva naṃdiścaiva sakṛdyaśāḥ109|
śyāmaḥ śamīkaḥ saptākhyaḥ paṃca cāsya varāṃganāḥ|
śrutakīrtiḥ pṛthā caiva śrutadevī śrutaśravāḥ110|
rājādhidevī ca tathā paṃcaitā vīramātaraḥ|

vṛddhasya śrutadevī tu kārūṣaṃ suṣuve nṛpam111|
kaikeyācchrutakīrtestu jajñe saṃtardano nṛpaḥ|
śrutaśravasi caidyasya sunīthaḥ samapadyata112|
rājādhidevyāḥ saṃbhūto dharmādbhayavivarjitaḥ|
śūraḥ sakhyena baddhosau kuṃtibhoje pṛthāṃ dadau113|
evaṃ kuṃtī samākhyā ca vasudevasvasā pṛthā|
kuṃtibhojodadāttāṃ tu pāṃḍorbhāryāmaniṃditām114|
pāṃḍvarthesūta devī sā devaputrānmahārathān|
dharmādyudhiṣṭhiro jajñe vātājjajñe vṛkodaraḥ115|
iṃdrāddhanaṃjayaścaiva śakratulyaparākramaḥ|
yo'sau tripuruṣājjātastribhiraṃśairmahārathaḥ116|
devakāryakaraścaiva sarvadānavasūdanaḥ|
avadhyāścāpi śakrasya dānavā yena ghātitāḥ117|
sthāpitassa tu śakreṇa labdhavarcāstriviṣṭape|
mādravatyāṃ tu janitāvaśvināviti naḥ śrutam118|

nakulaḥ sahadevaśca rūpasatvaguṇānvitau|
rohiṇī pauravī nāma bhāryā cānakaduṃdubheḥ119|
lebhe ceṣṭaṃ sutaṃ rāmaṃ sāraṇaṃ ca raṇapriyam|
durdharaṃ damanaṃ caiva piṃḍārakamahāhanuṃ120|
atha māyātvamāvāsyā devakī yā bhaviṣyati|
tasyāṃ jajñe mahābāhuḥ pūrvaṃ tu sa prajāpatiḥ121|
anujātābhavatkṛṣṇā subhadrā bhadrabhāṣiṇī|
vijayo rocamānastu vardhamānaśca devalaḥ122|
ete sarve mahātmāna upadevyāṃ prajajñire|
agāvahaṃ mahātmānaṃ bṛhaddevī vyajāyata123|
bṛhaddevyāṃ svayaṃ jajñe mandako nāma nāmataḥ|
saptamaṃ devakī putraṃ remaṃtaṃ saṣuve sutam124|
gaveṣaṇaṃ mahābhāgaṃ saṃgrāmeṣvaparājitam|
śrutadevyā vihāre tu vane vicaratā purā125|
vaiśyāyāṃ samadhāccharuiḥ putraṃ kauśikamagrajam|

śrutaṃdharā tu rājñī tu sauragaṃdhaparigrahaḥ126|
putraṃ ca kapilaṃ caiva vasudevātmajo balī|
janānāṃ ca viṣādobhūtprathamaḥ sa dhanurddharaḥ127|
saubhadraścābhavaścaiva mahāsatvau babhūvatuḥ|
devabhāgasutaścāpi prastāvaḥ sa budhaḥ smṛtaḥ128|
paṃḍitaṃ prathamaṃ bāhu devaśravasamuttamam|
ikṣvākukulato yasya manasvinyā yaśasvinī129|
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gaṃḍūṣāyāmapatyāni kṛṣṇastuṣṭaḥ śataṃ dadau130|
sa caṃdraṃ tu mahābhāgaṃ vīryavaṃtaṃ mahābalam|
raṃtipālaśca raṃtiśca naṃdanasya sutāvubhau131|
śamīkaputrāścatvāro vikrāṃtāḥ sumahābalāḥ|
virajaśca dhanuścaiva vyomastasya sa sṛṃjayaḥ132|
anapatyobhavadvyomaḥ sṛṃjayasya dhanaṃjayaḥ|
yo jāyamāno bhojatvaṃ rājarṣitvamavāptavān133|

kṛṣṇasya janmābhyudayaṃ yaḥ kīrtayati nityaśaḥ|
śṛṇoti vā naro nityaṃ sarvapāpaiḥ pramucyate134|
atha devo mahādevaḥ pūrvaṃ kṛṣṇaḥ prajāpatiḥ|
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uvāca vasudevastaṃ rūpaṃ saṃhara vai prabho137|
bhītohaṃ deva kaṃsasya tatastvetadbravīmi te|
mama putrā hatāstena śreṣṭhāḥ ṣaḍbhīmavikramāḥ138|
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datvā taṃ naṃdagopāya rakṣyatāmiti cābravīt|
atastusarvakalyāṇaṃ yādavānāṃ bhaviṣyati140|
ayaṃ tu garbho devakyā yāvatkaṃsaṃ haniṣyati|

tāvatpṛthivyāṃ bhavitā kṣemo bhārāvahaḥ param141|
ye vai duṣṭāstu rājānastāṃstu sarvānhaniṣyati|
kauravāṇāṃ raṇe bhūte sarvakṣatrasamāgame142|
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niḥkṣatriyāṃ dharāṃ kṛtvā bhokṣyate śeṣatāṃ gatām143|
sarvaṃ yadukulaṃ caiva devalokaṃ nayiṣyati|
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mohayansarvabhūtāni yogādyogī samāyayau149|
naṣṭe dharme tathā yajñe viṣṇurvṛṣṇikule vibhuḥ|
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rukmiṇī satyabhāmā ca satyā nāgnijitī tathā|
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subhīmā ca tathā mādrī kauśalyā vijayā tathā|
evamādīni devīnāṃ sahasrāṇi ca ṣoḍaśa152|
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saptamañcāruguptañca cārubhadrañca cārukaṃ154|
cāruhāsaṃ kaniṣṭhañca kanyāñcārumatīṃ tathā|

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rohito dīptimāṃścaiva tāmrabaṃdho jalaṃdhamaḥ|
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jāṃbavatyāḥ suto jajñe sāṃbaścaivātiśobhanaḥ|
sauraśāstrasya karttā vai pratimā maṃdirasya ca157|
mūlasthāne niveśaśca kṛtastena mahātmanā|

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sumitraṃ cārumitraṃ ca mitraviṃdā vyajāyata|
mitrabāhuḥ sunīthaśca nāgnajityāṃ babhūvatuḥ159|
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English translation

Pulastya said :

1. O king of kings , listen to (the account) of Kroṣṭṛ 's family (in which) excellent men (were born). In his family was born Viṣṇu , the perpetuator of the Vṛṣṇi family.

2. From Kroṣṭṛ was born Vṛjinīvān , of great fame. His son was Svāti , and Kuśaṅku was his (i.e. Svāti's) son.

3. Kuśaṅku had a son Citraratha by name; his son named Śaśabindu became a sovereign emperor.

4-5. About him this verse containing the genealogical table was formerly sung. The hundred sons of Śatabindu had a hundred sons. From those hundred intelligent , handsome and important sons resplendent with great wealth were born the very mighty kings having the appellation Pṛthu .

6. Pṛthuśravas , Pṛthuyaśas , Pṛthutejas, Pṛthūdbhava, Pṛthukīrti , Pṛthumata were the kings (in the family) of Śaśabindu.

7-8. Those well-versed in the Purāṇas praise Pṛthuśravas to be the best. He had sons. (Out of them) Uśanas tormented the enemies. Uśanas's son was Śineyu by name and was most virtuous. Śineyu's son was known as Rukmakavaca .

9-10. Rukmakavaca, skilled in fighting , having killed the archers with various arrows and having obtained this earth , gave gifts to brāhmaṇas in the horse - sacrifice . Parāvṛt , the killer of the rival heroes was born from Rukmakavaca.

11. Five sons were born to him who were very powerful and valourous: Rukmeṣu , Pṛthurukma , Jyāmagha , Parigha and Hari .

12. The father put Parigha and Hari in Videha . Rukmeṣu became a king and Pṛthurukma lived with him.

13-14. Jyāmagha, exiled by these two, lived in a hermitage . He, living peacefully in the hermitage and being roused by a brāhmaṇa took his bow and carrying a flag and seated in a chariout went to another country. Being all alone and distressed for want of subsistence he went to the mountain Ṛkṣavān on the bank of Narmadā , deserted by others, and sat there.

15. Śaibyā was Jyāmagha's chaste wife old (in age).

16-17. The king too, being sonless, thought of taking another wife. He got victory in a war and securing a maiden in the war he through fear said to his wife, "O you of bright smile, this is your daughter-in-law." When he said this, she said to him: "Who is she? Whose daughter-in-law is she?"

18-19. The king replied, "She will be the wife of the son that will be born to you." Due to the severe penance of that maiden that old Śaibyā gave birth to the son (named) Vidarbha .

20. Vidarbha generated on the princess, (Jyāmagha's) daughter-in-law, two sons, Kratha and Kauśika and later the third son Lomapāda by name, who was extremely pious, brave, and skilled in fighting.

21. Babhru was Lomapāda's son; Babhru's son was Dhṛti ; Kauśika's son was Cedi and the kings who are known as Caidya were (born) from him.

22. Kunti was the son of Kratha who was the son of Vidarbha. Dhṛṣṭa was Kunti's son; from that Dhṛṣṭa brave Sṛṣṭa was born.

23. Sṛṣṭa's son was pious Nivṛtti , the killer of rival heroes. Nivṛtti's son named Daśārha was the same as Vidūratha .

24-25. Daśārha's son was Bhīma ; Bhīma's son is said to be Jīmūta ; Jimūta 's son was Vikṛti ; Bhīmaratha was his son; and Bhīmaratha's son was said to be Navaratha . His son was Daśaratha ; his son was Śakuni .

26. From him was born Karambha , and from him Devarāta ; from Devarāta was born the very renowned Devakṣatra .

27. A god-like and very bright son by name Madhu was born of Devakṣatra. Kuruvaśa is said to be born from Madhu.

28. A brave son Puruhotra was born from Kuruvaśa. From Puruhotra Aṃśa was born on the sporting Vaidarbhī .

29-30. Vetrakī was Aṃśu 's wife; on her Sātvata (i.e. Aṃśu) endowed with energy and of growing fames generated Sātvatas . One having children and knowing this progeny of the magnanimous

Jyāmagha, becomes united with the intelligent Soma .

31-32. Kausalyā gave birth to the sons called Sātvata, endowed with energy. Their creations (i.e. lines) are four; listen to them (as I tell you) in detail: On Sṛñjayī, Bhajamāna got a son named Bhāja. Then Bhājakas were born on the daughter of Sṛñjaya .

33. The two wives of that Bhāja gave birth to many sons: Nemica, Kṛkaṇa and Vṛṣṇi, the conqueror of the enemies' cities.

34. Since they were born from Bhajamāna they came to be called Bhājaks. There was Devāvṛdha Pṛthu and he increased friendship with the Madhus .

35-36. This king was sonless, so desiring 'I should have a son endowed with all virtues' and concentrating upon Kṛṣṇa only and touching the water of the Parṇāśā (river), he practised a great penance. Due to his touching the water the river came near him.

37-38. Then the river worried about the well-being of him who was practising penance. With her mind full of anxiety she resolved: 'Turning myself into a woman I shall go (to him), from whom a son like this (i.e. endowed with all qualities) would be born. Therefore today I shall (be his wife who would) give him a son'.

39. Then becoming a maiden and taking up an excellent body she informed the king (about herself); the king then longed for her.

40. Then from Devāvṛdha, that best river, in the ninth month , gave birth to a great son viz. Babhru endowed with all virtues.

41. We have heard that those who know the Purāṇas, narrating the virtues of the magnanimuos Devāvṛdha, say that:

42. Babhru was the greatest among men; Devāvṛdha resembled gods; from Babhru and Devāvṛdha seventy thousand and six hundred sons were born and they became immortal.

43-46. Bhoja (given to performing) sacrifice, (giving) gifts, (practising) penance, intelligent, pious and of a very strong vow, handsome and very bright (married) Mṛtakāvatī. (This) daughter of Śarakānta gave birth to four sons: Kukura , Bhajamāna, Śyāma and Kambalabarhiṣa . Kukura's son was Vṛṣṭi and Vṛṣṭi's son was Dhṛti. His son was Kapotaroman ; and his son was Tittiri ; his son was Bahuputra . It is said that (his) learned son was Nari ; his other name is said to be Candanodakadundubhi .

47. His son was Abhijit ; from him Punarvasu was born.

48. Abhijit was first sonless; but this (king), best among men, encouraged by sages gladly performed the horse-sacrifice to obtain a son.

49. When he was moving in the gathering (at the sacrifice) from it arose blind Punarvasu learned, well-versed in religion and giver at sacrifices .

50. It is said that Vasu had a couple of sons. O best among the intelligent, they were known as Āhuka and Āhukī .

51-52. In this matter they quote very interesting verses. They had ten thousand armoured and mailed chariots , thundering like cloud and having their bottoms with attachments . The Bhojas never told a lie; they never remained without performing sacrifices; and never gave less than a thousand.

53. There was never a purer or a more learned person than a Bhoja. This family is said to have come down upto Āhuka.

54-55. And Āhuka gave his sister (to the Avanti -king) in Avanti. And the daughter of Āhuka gave birth to two sons; Devaka and Ugrasena who were like divine children; and the sons that were born to Devaka were like gods.

56. (They were) Devavān , Upadeva , Sudeva and Devarakṣita ; they had seven sisters whom he (Ugrasana) gave to Vāmadeva :

57. Devakī , Śrutadevā , Yaśodā , Śrutiśravā, Śrīdevā , Upadevā and Surūpā was the seventh.

58-60. Ugrasena had nine sons and Kaṃsa was the eldest among them: Nyagrodha , Sunāman , Kaṅka , Śaṅku , and (he) who (was called) Subhū. The other one was Rāṣṭrapāla ; so also (were) Baddhamuṣṭi and Samuṣṭika. They had five sisters: Kaṃsā , Kaṃsavatī , Surabhī , Rāṣṭrapālī and Kaṅkā ; they were beautiful ladies. Ugrasena along with his children belonged to the Kukura (i.e. Daśārha) country.

61. Vidūratha, best among the warriors , was Bhajamāna's son. The brave Rājādhideva was Vidūratha's son.

62. The two sons born to Rajādhideva were Śoṇāśva and Śvetavāhana . They were liked by brave men, very much given to the Kṣatriya -vow.

63. Śoṇāśva had five brave sons skilled in fighting: Śamī , Rājaśarmā, Nimūrtta, Śatrujit and Śuci .

64. Pratikṣatra was the son of Śamī and the son of Pratikṣatra was Bhoja and his son was Hṛdīka . Hṛdīka had ten sons of fearful valour.

65-66. Among them Kṛtavarman was the eldest, and best was Śatadhanvan . (Others were) Devārha , Subhānu , Bhīṣaṇa and Mahābala , and Ajāta , Vijāta, Kakara and Karandhama . A son, Kambalabarhiṣa was born to Devārha; (he was) learned.

67. He had two sons: Asamauja and Samauja. Two valourous sons were born to the son of Ajāta.

68. Samauja had three well-known and very religious sons. Their names in order were: Sudaṃśa, Suvaṃśa and Kṛṣṇa.

69. One who everyday glorified this family of the Andhakas , consequently had a large family and progeny.

70-71. Kroṣṭṛ had two wives: Gāndhārī and Mādrī . Gāndhārī gave birth to Sunitra affectionate to his friends; Mādrī gave birth to a son Yudhājit (by name), then to Devamīḍhuṣa , (then to) Anamitra and Śini . These five possessed lucky marks (on their bodies).

72. Nighna was Anamitra's son; Nighna had two sons: the two were Prasena and the very brave Śaktisena .

73. Prasena had the best and unparalleled gem by name ' Syamantaka '. It was described as the 'King of best gems in the world '.

74. Wearing that gem on his chest very many times he shone brightly. Śauri asked for that excellent gem for his king.

75. Govinda too did not obtain it; though capable, he did not snatch it. Some time Prasena, adorned with it went ahunting.

76-77. He heard a sound made by a certain being in a cave . Then entering the cave Prasena encountered a bear (viz. Jāmbavān). The bear attacked Prasena and Prasenjit also attacked the bear and (thus) they, desirous of vanquishing each other, fought.

78-79. The bear, having killed Prasena took that gem. Hearing that Prasena was killed Govinda was suspected by his (i.e. Prasena's) brother, so also by others that Prasena was killed by Govinda to get the gem.

80-81. Prasena, adorned with that best gem, had gone to the forest ; seeing him who was not willing to part with Syamantaka, Kaśava had killed him (Prasena) as he, by not giving the gem, had turned into his enemy. This rumour started by Satrājit spread everywhere.

82. Then after a long time, Govinda who had again set out for hunting , by chance came near the cave.

83-84. Then that mighty lord of bears (viz. Jāmbavān) made a sound as before. Govinda having heard the sound and entering the cave with a sword in his hand , saw the very mighty king of the bears, viz. Jāmbavān. Then Hṛṣīkeśa , with his eyes reddened with rage, at once seized Jāmbavān very violently.

85-86. Then seeing him as Viṣṇu in Viṣṇu's body due to his (past) deeds the lord of the bears too quickly praised him with Viṣṇusūkta (a eulogy in honour of Viṣṇu). Then the lord being pleased, favoured him with a boon.

87. Jāmbavān said: "It is desirable and auspicious to meet death at your hands with the stroke of your disc . This virgin daughter of mine should have you as her husband.

88. O lord, you should take the gem which I obtained from Prasena by killing him. The gem is here".

89. Keśava having killed Jāmbavān who had spoken thus with his disc, he of mighty arms, having achieved his purpose, took that daughter.

90-92. Then in the presence of all Yādavas , Janārdana , who was angry due to the false rumour, gave to Satrājit that best gem which he had received from the bear-king. Then all the Yādavas said to Vāsudeva : "We had thought that you had killed Prasena". Satrājit had ten sons from each one of his ten wives.

93. He had hundred and one sons born of Satyā . They were well-known and very brave, and Bhaṅgakāra was the eldest.

94. Satyā, Vratavati and Svapnā, elder to Bhaṅgakāra, gave birth to those boys. Śinīvāla was brave.

95. There was (born) the warrior Abhaṅga ; Śini was his son; from him Yugandhara (was born); he is said to have had a hundred sons.

96. He was called Anamitra; was well known as a descendant of the Vṛṣṇi family. From Anamitra was born Śini, the youngest member of the Vṛṣṇi family.

97. From Anamitra again was born Yudhājit, a warrior of the Vṛṣṇi family. Two other sons also (were born from Anamitra): Ṛṣabha and Citra .

98. Ṛṣabha got as his wife the praiseworthy daughter of Kāśirāja , and Jayanta obtained auspicious Jayantī as his wife.

99. Then Jayanta's son was born of Jayantī. He always performed sacrifices, was very courageous, learned and was dear to the guests (or he) liked guests.

100. From him Akrūra , very diligent and giver of large presents was born. Śaibyā was the gem among virgins; Akrūra obtained her (as his wife).

101-102. On her he generated eleven very mighty sons: Upalambha , Sadālambha , Utkala , Āryaśaiśava, Sudhīra , Sadāyakṣa, Śatrughna , Vārimejaya , Dharmadṛṣṭi, Dharma and Sṛṣṭimauli.

103-106a. And all of them were born (so brave) that they took away gems. Two sons, resembling gods, and delighting the family were born on Śūrasenā from Akrūra: Devavān and Upadeva. From Akrūra twelve sons were born to Aśvinī : Pṛthu Vipṛthu , Aśvagrīva , Aśvabāhu , Supārśva , Gaveṣaṇa , Riṣṭanemi Suvarcas , Sudharman , Mṛdu , Abhūmi and Bahubhūmi ; and two daughters: Śraviṣṭhā and Śravaṇā .

106b-107a. An intelligent preson, who knows about this false accusation of Kṛṣṇa can never be assailed by anyone with a false curse .

107b. Aikṣvākī gave birth to a brave son—the wonderful Mīḍhuṣa .

108-111. Ten brave sons were generated on Bhojā by Mīḍhuṣa: Vasudeva (was born) first, (then) Ānakadundubhi ; so also Devabhāga was generated (by Mīḍhuṣa); and Devaśravas , Anāvṛṣṭi , Kunti, and Nandi and Sakṛdyaśa, Śyama, Śamīka (also) known as Sapta . He had five beautiful wives: Śrutakīrti , Pṛthā , and Śrutadevī and Śrutaśravā and also Rājādhidevī . These five were the mothers of heroes. Vṛddha 's wife Śrutadevī gave birth to king Kāruṣa .

112. From Kaikaya Śrutakīrti gave birth to king Santardana . Sunītha was born on Śrutaśravas from Caidya.

113. From Dharma Bhayavivarjita was born on Rājādhidevī. Śūra , bound by friendship, gave (in adoption) Pṛthā to Kuntibhoja .

114. Thus, Pṛthā, Vasudeva's sister was also called Kuntī . Kuntibhoja gave that praiseworthy Pṛthā to Pāṇḍu as his wife.

115. That queen gave birth to five brave sons for Pāṇḍu: Yudhiṣṭhira was born from Dharma; Vṛkodara (i.e. Bhīma) was born from Vāyu .

116. Dhanañjaya (i.e. Arjuna) comparable to Indra in valour was born from Indra; he the brave one, was born with the three portions from three gods.

117. He worked for gods, and killed all demons ; he killed those demons whom even Indra was unable to kill.

118. He who had obtained vigour was placed in heaven by Indra. We have heard that two sons were generated on Mādravatī (by the Aśvins).

119. (They were) Nakula and Sahadeva and were endowed with handsome form and goodness. Ānakadundubhi had a wife named Rohiṇī of the Pūru family.

120-121. He had (from her) a son Rāma dear to him; so also Sāraṇa , Caraṇapriya, Durdhara , Damana , Piṇḍāraka and Mahāhanu . That who was Māyā Amāvāsyā would be Devakī. First that mighty Prajāpati was born from her.

122. Then from her the darkish Subhadrā , gracious in speech , was born; so also (were born) Vijaya , Rocamāna , Vardhamāna and Devala .

123-126. All these were born on the subordinate queen. Bṛhaddevī gave birth to the magnanimous Agāvaha . He himself was born by name Mandaka on Bṛhaddevī. Devakī gave birth to her seventh son Romanta, and Gaveṣaṇa unvanquished in battles. While formerly wandering in the forest, Śauri produced in Śrutadevī's pleasure - house , the eldest son viz. Kusika on a Vaiśya lady. Śrutandharā was one of the queens (of Vasudeva).

127. Vasudeva's mighty son Kapila , having divine fragrance , the first archer , caused grief to the people.

128a. These two, viz. Saubhadra and Bhava were very energetic.

128b-129. (Obscure) Devabhāga's son (named) Prastāva together with Budha is remembered . The first and best Devaśravas is said (Bāhu or Prāhuḥ?) to be a scholars. His daughter Yaśasvinī was born from Manasvin of Ikṣvāku family. (Her son was) Śatrughna.

130-13la. (Obscure) His enemies had retreated from him; he was the killer of enemies; Śraddhā was born from him. Kṛṣṇa being pleased gave a hundred children to Gaṇḍūṣā , with the moon , magnanimous, powerful and strong(?)

131b-133. Nandana 's two sons were Rantipāla and Ranti -Śamīka's four brave and very mighty sons were: Viraja , Dhanu and Vyoma and Sṛñjaya. Vyoma was childless; Dhanañjaya was Sṛñjaya's (son); he who was born as Bhoja became a royal sage .

134. The man who always narrates or listens to Kṛṣṇa's birth and rise is freed from all sins.

135. Kṛṣṇa, the great god, formerly the creator, was born even among men.

136. By means of penance Vasudeva produced on Devakī the lotus-eyed (Kṛṣṇa), having four arms, of a divine form and the refuge for people.

137. Having seen him with the sign of Śrivatsa and resembling gods, Vasudeva said to him "O Lord, withdraw your form.

138. O god, I am afraid of Kaṃsa, therefore I am saying this to you. He killed my six pre-eminent sons of terrible valour."

139. Having heard Vasudeva's words Acyuta withdrew his form.

140. After he agreed to it, Śauri took him to the house of the cowherd Nanda . Having handed him over to Nanda, he said to him, "Protect him; then only all the Yādavas will be happy.

141. As soon as this embryo (i.e. son) of Devakī will kill Kaṃsa, there will be happiness in the world, which would greatly remove the burden (of the earth).

142. Who (i.e. he) will kill all those kings who are wicked, when there will be a war among the Kauravas where all the Kṣatriyas will assemble.

143. This god himself will be the charioteer of Arjuna; having rid the earth of the Kṣatriyas he will enjoy the rest (i.e. void of the Kṣatriyas) and will take the entire Yadu -race to the divine world."

Bhīṣma said :

144. Who is this Vasudeva? Who is this glorious Devakī?

145. Who is the cowherd Nanda? Who is Yaśodā rigidly observing vows, who nourished Viṣṇu and whom he called his mother?

146a. Who gave birth to (a son) an embryo and brought him up?

Pulastya said :

146b. Kaśyapa was the Supreme Being and Aditi is said to be his beloved.

147. Kaśyapa was a portion of Brahman and Aditi that of the earth. Nanda was said to be a cloud and Yaśodā was the earth.

148. He satisfied many desires of Devakī, which she had formerly entertained from the great unborn one.

149-150. Soon that great god entered a human body . He (lord Viṣṇu) possessed of magical powers , stupefying all beings with his superhuman faculties came (down) in the family to establish righteousness and destroy the demons, when righteousness and sacrifice had perished.

151-152. Rukmiṇī , Satyabhāmā , Satyā, so also Nāgnijitī and Sumitrā , Śaibyā, Gāndhāri and Lakṣmaṇā . So also Subhīmā , Mādrī, Kausalyā and Vijayā . These and others were his sixteen thousand wives.

153. Listen to the (names of) sons born of Rukmiṇī: Cārudeṣṇa who was brave in battles, and very mighty Pradyumna .

154. Sucāru and Cārubhadra and Sadaśva and also Hrasva .

155-156. The youngest was Cāruhāsa , and a daughter (named) Cārumatī . On Rohiṇī were born Bhānu , Bhīmaratha, Kṣaṇa , Rohita and Dīptimān , Tāmrabandhu, Jalandhama . Among them, four daughters were born and they were younger.

157. From Jāmbavatī was born the extremely charming Sāmba . He was the author of solar science , and an image in the house.

158. The magnanimous one entered the very base (supreme spirit); (then) the god of gods being pleased destroyed his leprosy .

159. Mitravindā gave birth to Sumitra and Cārumitra. From Nāgnajitī were born Mitrabāhu and Sunītha.

160. Know these and others to be thousands of (Kṛṣṇa's) sons; the sons of Vāsudeva are eighty thousand.

161. Pradyumna's most intelligent son, viz. Aniruddha , a warrior in battle and Mṛgaketana (having the deer on his banner) was born of Vaidarbhī.

162. Kāmyā , the daughter of Supārśva obtained Tarasvin from Sāmba. The other five were declared to be good-natured gods.

163. There were three crores of the great Yādavas. Sixty thousand were brave and very mighty.

164-165. Portions of gods were born in the form of all of these of great prowess . Or mighty demons killed in the war between gods and demons were born here among men and harassed all men. For their emancipation they were born in the Yādava -family.

166. There were a hundred families of the magnanimous Yādavas. Viṣṇu was their promoter and was placed as their lord.

167. All those Yādavas remaining obedient to him prospered.

Bhīṣma said :

168-169. The seven sages, Kubera , Maṇidhara , Yakṣa , Sātyaki , Nārada , Śiva and Dhanvantari , Viṣṇu the first god along with (other) deities —why were all these hosts of gods born together on the earth?

170. How many manifestations of this great one will be there? For which purpose is he born in all fields ? For what purpose is Viṣṇu born in the Vṛṣṇyandhaka family? Please tell me who am asking you.

Pulastya said :

171. O prince, listen, I shall tell you a very great secret as to why Viṣṇu of a divine body is born among men.

172. When the Yuga comes to an end, and time becomes lax, Hari, the lord, is born among gods, demons or men,

173-174. The demon Hiraṇyakaśipu was the ruler of the three worlds ; again subsequently when Bali was the ruler of the three worlds there was great friendship of the gods with the demons. Ten complete yugas passed; the world was unperturbed.

175. The gods and demons were obedient to those two. Bali was bound (by Vāmana). His destruction was extremely fearful, (which) brought a great loss both to gods and demons.

176-177. Here (in this world) he is then born among men due to Bhṛgu 's curse to establish religious order for gods and men.

Bhīṣma said :

178. Why did Hari take up a body for gods and demons? O you of good vow, tell me the (full account of the war) between gods and demons as it took place.

Pulastya spoke :

Terrible battles were fought between them for victory.

179. Ten and two pure incarnations are said (to have been taken) in the period of Manu . Listen to their names as desired to be told by me.

180. First (incarnation) is Narasiṃha ; and the second one is Vāmana; the third is Varāha and the fourth is (Kūrma at the time of) churning out nectar.

181. Fifth one is the very terrible war Tārakāmaya involving Tāraka . The sixth one is called Āḍīvaka; similarly the seventh is Traipura .

182. Eighth is that of the murder of Andhaka , the ninth is that of the murder of Vṛtra . Tenth of them is that of Dhvaja , and Hālāhala is next to that.

183. The twelfth is known as the terrible Kolāhala . The demon Hiraṇyakaśipu was killed by Narasiṃha.

184. Formerly Bali was bound by Vāmana at the time of overpowering the three worlds.

185. The deities killed Hiraṇyākṣa in an encounter. The Boar (incarnation) made him into two when he dwelt in the ocean .

186. At the time of churning nectar (out of the ocean i.e. during the incarnation as Tortoise) Indra vanquished Prahlāda . Virocana , the son of Prahlāda, was always intent on killing Indra; but Indra having overpowered him killed him in the Tārakāmaya battle.

187-188. When the gods were unable to conquer Tripura , the enemy of gods, they having deluded the demons drank the nectar and came to life again and again. All the demons in the three worlds were killed by Śiva.

189. At the murder of Andhaka gods, men and manes killed demons, goblins and fiends everywhere.

190. In the terrible tumult Vṛtra who was (formerly) sprinkled (with nectar) by the demons was struck and destroyed by Indra with the help of Viṣṇu.

191. Having approached Vipracitti with his followers Mahendra with his bolt killed him who knew magical art and had concealed himself wickedly.

192. The demons and gods who had fully gathered had fought twelve battles causing destruction of gods and demons and leading to the well-being of the beings.

193-194. Hiraṇyakaśipu ruled as a king and enjoyed sovereignty in the three worlds for a hundred and seventy-two million and eighty thousand years .

195. Bali, in turn, became a king (and ruled) for a hundred and twenty million and sixty thousand years.

196. Prahlāda enjoyed with the demons for the same period as Bali was said to have ruled.

197-198. These (wars) of the mighty Indra should be known (to have been fought) for conquering the demons. This entire group of the three worlds is then protected by Indra, when for ten thousand years it was not prosperous. When after a lapse of time Indra obtained the (kingdom) of the three worlds, Yajña left the demons and went to the gods.

199. When Yajña went to gods, the sons of Diti said to Śukra :

200. “Indra has snatched our kingdom; Yajña , deserting us, has gone to gods. We can’t remain here; we shall enter the lower world.”

201. Thus addressed, Śukra said to the dejected demons, consoling them with(these) words: “Do not be afraid, O demons, I shall support you with my might.

202. Whatever chants and herbs are there on the earth all that is with me; only a portion of it is with gods.

203. I shall give you all that is kept for you by me”. Then gods seeing them supported by Śukra and being dejected held consultation with a desire to kill them:

204. “This Śukra will with his might, withdraw all this from us. We shall well go (ahead) before he deprives us (of the kingdom).

205. Having forcibly conquered the remaining (demons) we shall send them to the nether world.”

206. Then the enraged gods approached the demons and the demons being killed by them rushed to Śukra himself.

207. Then Kāvya (i.e. Śukra) seeing them being attacked by gods, brought them together for protecting them who were harassed by gods.

208a. They stopped after seeing Kāvya, and the gods killed them without any fear.

208b-210. Then Kāvya pondering over the beneficial words of Brahman(?) and remembering the former account said to them: “Vāmana snatched the three worlds in three strides; Bali was bound; Jambha was killed; Virocana also was killed. The gods killed the great demons in the twelve battles.

211. With various expedients many prominent demons among them were killed. A few of you have survived; I think this is no war.

212. Political wisdom must be employed by you. I shall stand by you till the times change . I shall go to Mahādeva for (obtaining) a chant that would bring victory to you.

213. Getting from god Maheśvara chants favourable to us we shall again fight with gods; then we shall get victory.”

214. Having agreed (having conversed among themselves) the demons said to gods: “All of us have put down our weapons ; we are without armours and chariots.

215. Covered with bark- garments , we shall practise penance.”

216. Gods having heard their words spoken truthfully, being free from heat and being delighted retired from there. When the demons had laid down their weapons, then the demons also retired.

217-218. Then Kāvya said to them: “Being free from pride and endowed with moral virtue pass the time taking care of your bodies. Remaining in the hermitage of Brahmā , wait for me, O demons.” Kāvya approached Brahma for those demons.

219. Śukra said: “For the defeat of gods and victory of demons, O god, I want those chants which Bṛhaspati does not have.”

220. Thus addressed the god said: “O Bhārgava , with your head bent down, you practise the Kaṇadhūma vow for a full thousand years; if you practise it, God bless you, you will obtain the chants.”

221-222. Saying “all right” Śukra, son of Bhṛgu, being permitted by Brahmā and touching the feet of the lord said, “Yes sir, I shall, as ordered by you, practise the vow.”

223.-225. As ordered by the god of gods, sage Bhārgava did (as he was told). Then when that Śukra went for the good of the demons he observed celibacy to get the chants from Maheśvara. Then knowing that joy of them due to political wisdom, at this vulnerable point gods furnished with armours and weapons and led by Bṛhaspati, vehemently attacked them.

226. Seeing the groups of gods holding weapons all demons getting frightened, emerged into view and said to them (these) words:

227. “O gods, while our preceptor is practising a vow we have laid down our weapons. Having promised us security you have now approached us with a desire to kill us.

228. We all are free from jealousy and have remained (here) with our arms laid down. Clothed in rags and deer- skins we have remained inactive and possessionless.

229. In no way we are able to conquer gods in a battle.” (To one another they said:) “We shall surrender to Kāvya’s mother without (waging) war.

230. (And) we shall acquaint her with this misery until our preceptor returns. When Śukra returns we, furnished with armours and arms, shall fight (with gods).”

231. Speaking thus to one another, they who were frightened, took the shelter of Kāvya’s mother. She too granted them security.

232. “Do not be afraid; give up your fear, O demons. Remain with me; (then) you will have no fear.”

233. Gods then seeing the demons protected by her, and without judging their strength or weakness forcibly assailed them.

234. Then that goddess (i.e. Kāvya’s mother) feeing the demons being murdered by gods, got angry and said to the gods: “I shall stupefy you with sleep .”

235. Collecting all materials she then brought about sleep (to the gods); she rich in penance and endowed with meditation stupefied (them) with her power .

236. Then seeing Indra paralysed (by Kāvya’s mother) the army of gods fled. The gods, seeing Indra subdued , ran through fear.

237. When the hosts of gods had fled, Viṣṇu said to Indra, “Enter me, God bless you, O best of gods, I shall protect you.”

238. Indra, thus ad dressed, entered Viṣṇu. Seeing him protected by Viṣṇu the enraged goddess said (these) words:

239. “O Indra, I shall now with force burn you along with Viṣṇu, when all the beings are looking on; see the might of my penance!”

240. The two gods, Indra and Viṣṇu, were overpowered by her. Viṣṇu said to Indra: “How should I get free with you?”

241. Indra said: “Kill her as long as she does not burn us, O lord; I am especially subdued by her; kill her; do not delay.”

242. Then observing her, Viṣṇu determined to do the evil deed of killing a woman (?) and the lord quickly approached the distressed Indra.

243-244. Then Viṣṇu, struck with fear and moving with speed, and knowing the cruel act desired to be done by the goddess got angry, took his disc and through dread cut off her head. Seeing that dreadful murder of the woman Lord Bhṛgu got angry.

245-246. Then Viṣṇu was cursed by Bhṛgu for his wife's murder.

Bhṛgu said :

Since you, knowing Dharma , have killed a lady who should not have been killed, therefore you will be born among human beings seven times.

247. Then due to that curse he is repeatedly born among human beings for the well-being of the world, when Dharma disappears from it. Then, after having spoken to Viṣṇu, himself bringing the head, and bringing her body and holding (the head and the body) in his hand he said:

248. “O goddess, I am reviving you, who were killed by Viṣṇu. If I know the entire sacred law or have practised it, and if I am telling the truth , (forsooth) come back to life.”

249. Then having sprinkled her with cold water, he said: “Come back to life, come back to life.”

250. When he spoke (thus) the goddess came back to life.

251. Then all the beings having seen her as if awakened from sleep, uttered the words ‘good! good!’ from all sides .

252. Thus that Bhṛgu then brought back to life that respectable lady. While the gods were watching that wonderful thing took place.

253. Unperplexed Bhṛgu again brought back to life his wife; but seeing it, Indra, through fear of Kāvya, did not get happiness.

254. Then after lying awake at night (i.e. sleepless) Indra, desiring peace said (these) words to his daughter, Jayanti :

255. “This Kāvya is observing a terrible vow to destroy Indra (i.e. me). O daughter, he, the intelligent one, has very much frightened me.

256. O daughter, propitiate him with service pleasing to his mind in such a way that the brāhmaṇa would be pleased.

257-259. Go to him; I have given you to him; make an effort for me.”

Comprehending well the words of her father, Jayantī went to that place where he remained after having undertaken the terrible vow. Seeing him with his face bent down, drinking the particles of smoke , dropped by a Yakṣa from a dripping bowl, seeing Kāvya who remained (there) trying and striving for the destruction of his enemies, reduced to a weak condition, she acted with Kāvya as she was told by her father.

260-263. The sweet-speaking girl praised him with agreeable eulogies. At the (proper) time she gently rubbed his limbs which soothed the skin and in keeping with the practice of the vow served him for many years. When that terrible vow (called Kaṇa -) Dhūma was over after a thousand years, Śiva being pleased granted him a boon. Maheśvara said: “You alone have observed this vow; none else has observed it.

264. Therefore, by your penance, intellect , knowledge and might and brilliance you (all) alone will overcome all gods.

265. O son of Bhṛgu, I shall give you all that I have; do not disclose it to anyone. What is the use of talking much? You will be immune to death.”

266. Having granted those boons to Bhārgava, he also granted him the lordship of beings, ofwealth and immunity from death.

267. Kāvya, receiving these boons was happy with his hair standing on end.

268. Speaking thus to lord Śiva, the god of gods, Śukra, endowed with intelligence, joining his palms bent down before him.

269. Then, when god (Śiva) vanished, he said this (i.e. these words) to Jayantī: “O auspicious one, whom do you belong to? Who are you that you are afflicted when I am distressed?

270. Why do you, endowed with great penance, want to win me over? You have remained (here) with this (i.e. such) devotion , respect and restraint and affection; O you, charming lady of attractive hips, I am pleased with you.

271-272. O you beautiful lady, what do you desire? What wish was arisen (in your mind)? I shall fulfil it even though it is difficult to accomplish.”

Thus addressed, she said to him: “By means of your penance you can know, O brāhmaṇa, what I desire you to do for me. (Now) tell me precisely (what you would do).”

273. Thus addressed, he, looking at her with a divine eye, said to her:

274. “O beautiful young lady, unseen by all beings you desire a union with me for a thousand years.

275. O respectable young divine lady, charming like the blue lotus , having beautiful eyes, and sweet-speaking thus you choose enjoyments .

276-277. Let it be so; O you very beautiful and fascinating lady; we shall go to (my) house.”

Then having come to his house with Jayantī, Uśanas the son of Bhṛgu who had fulfilled his vow, lived for a hundred years unseen by all beings with that respectable lady.

278. All the sons of Diti, having come to know that Śukra had returned after having gained his object, being delighted went to his house to see him.

279. When, after having gone there they did not see their preceptor who had concealed himself by his magical power, and not seeing any sign of his (having returned), they (concluded), ‘Our preceptor has not yet come’.

280. And so they went to their abodes as they had come. Then all the hosts of gods having gone to Aṅgiras , said to him:

281. “You, the revered one, go to the residence of the demons, and after stupefying their army, quickly bring it under your control .”

282. Bṛhaspati said to those gods: “Just so, (just now) I go.” Having gone (there) he subjugated Prahrāda, the lord of demons.

283. Transforming himself into Śukra, he worked there as (their) priest . He stayed there for a full hundred years, when Uśanas came back.

284-285. The demons saw Bṛhaspati in the assembly. “Here there is (already) one Uśanas. Why has the other one come here? It is a great wonder ; a great quarrel will ensue (now); what will people say (about) this one who is seated at the door?

286. (And) what will our preceptor, seated in the assembly say to us?” When the demons were speaking like this, Kavi came (there).

287. Seeing there Bṛhaspati who had taken his form and who was seated there, he, being angry said (these) words: “Why have you come here?

288-289. You are confusing my disciples. Is it proper for you (who are) the preceptor of gods? Being certainly stupefied by your trickery, the ignorant ones do not recognise you. So, O brāhmaṇa, it is not proper for you thus to ill-treat another’s disciples.

Go to the abode of gods (and) stay (there). Thus (i.e. by doing so) you will obtain religious merit.

290. O brāhmaṇa, formerly the best of the demons had

killed your son and pupil Kaca who had come here as a student . (So) your entrance here is improper.”

291-293. Hearing those words of him, and smiling, Bṛhaspati said: “There are thieves on the earth, who snatch away others’ wealth; (but) such thieves (like you as) takeaway another’s appearance and body, were not seen. Formerly, Indra by killing Vṛtra committed a brāhmaṇa’s murder. You have surpassed it by (i.e. by teaching) the science of the materialists (like Cārvāka). I know you to be Āṅgirasa Bṛhaspati, the preceptor of gods.

294. O demons, all you observe (him) who has come (here after) taking my form. Through the efforts of Viṣṇu he, capable of infatuating you, has come here.

295. So binding him with chains you should throw him into the salt ocean.”

296. And again Śukra said: “He is the priest of gods. Stupefied by him, you will perish, O demons. O lord of demons, this wicked one has deceived me.

297. Why did you leave me and take up another priest? This is Bṛhaspati only, the preceptor of gods and the son of Sarasvatī .

298. You have been deceived in the interest of gods. There is no doubt (about) it. O magnanimous one, forsake him who would bring victory to the enemies.

299. O lord, through anxiety about my disciples formerly only I went from here and remained in water. I was drunk by the great god Śambhu .

300-301. I indeed passed a complete hundred years in his belly. I was discharged by him in the form of (his) semen through his generative organ. The god, granter of boons said to me; ‘Śukra, choose a boon liked by you.’ O king, I chose a boon from the god of gods, the trident-holder.

302. ‘O Śaṅkara , let all the objects entertained by my mind and desires residing in my mind be (fulfilled) through your favour .’

303-305. Saying ‘Let it be so’ the god sent me to you; (but) thus by the time (I returned) I actually saw this Bṛhaspati to have become your priest. O lord of demons, listen to my words.” Bṛhaspati again said these words to Prahrāda: “I do not recognise him as to whether he is a god or a demon or a human being; he has, after assuming my form, come here to deceive you, O king.”

306. Then all the demons said: “Well-said; we would have the former priest; whosoever he may be; we have nothing to do with this (later); let him go as he has come!”

307-308. Kāvya angrily cursed all the lords of demons that had gathered there: “Since you have abandoned me, I shall see all of you void of wealth, dead (or) leading a miserable life for a long time.

309. And by all means an extremely terrible calamity will very soon befall you.”

Speaking thus Kāvya at his will went to a penance- grove .

310. When that Śukra had (thus) left, Bṛhaspati remained there for some time, looking after the demons.

311-312. O King, then when a long time elapsed, all the demons collecting together asked Bṛhaspati: “Give us some knowledge (useful) in this worthless worldly life, by which we shall obtain release through your favour, O you of good vow.”

313-314. Then Guru , the preceptor of gods, who had then assumed the form of Kāvya said: “I had already the same idea as expressed by you (now); so together you, being composed and pure, find leisure (so that), O demons, I shall tell you that knowledge which will give you release.

315. That knowledge called Ṛg(veda), Yajur(veda) and Sāma (veda) is Vaidika (knowledge); and is due to the favour of Vaiśvānara (the Supreme Being) but it causes grief to the beings in this world.

316-318. The mean, intent upon material self-aggrandisement, perform sacrifices and Śrāddhas . These unkind ones along with their wives follow the bad practices —practices laid down by Viṣṇu and by Rudra . How will Rudra, whose form is half male and half female, who is surrounded by hosts of goblins and is adorned with bones give release (to a person)? There is neither heaven nor release; people are afflicted here.

319. How will Viṣṇu, practising violence, lead one to release? Brahma of the nature of Rajas subsists on his own progeny.

320-321. The others i.e. the divine sages, who have resorted to the Vedic fold are full of violence, always cruel and eat flesh ; the gods also are sinners by virtue of their drinking wine . These brāhmaṇas are flesh-eaters. Who will and how will he, by (practising) such observances go to heaven or (get) release?

322. Those religious rites like sacrifice etc. and like Śrāddha recorded in the Smṛtis etc. which the scriptures enjoin to be leading to heaven or release do not do so.

323. If a person is taken to heaven by performing a sacrifice and causing mire of blood by killing a beast , then what (is it) by which a person is taken to hell ?

324. If by one’s eating (food), someone else is satisfied then Śrāddha should be offered to one who has gone on a journey; he should not (then) take food (with him).

325. O demons, (even) brāhmaṇas moving in the sky, fall by eating flesh; for them there is neither heaven nor release here (i.e. in this system of the Vaidikas).

326. For every being that is born his life becomes dear (to him); how would a wise man eat flesh which is like his own flesh?

327. How do these (followers of the Vaidika practices) enjoy the female organ (i.e. have copulation) from which they are born? O lord of demons, by copulation how can they go to heaven? What kind of purity is that which is had by means of clay and ashes ?

328-330. O demons, see how very perverse this world (of the Vaidikas) is! After passing urine or after excretion the organ of generation or the anus are cleansed with clay and water, but the same provision is not made in the case of the mouth after eating. Then O king, why are the organ of generation and anus not cleaned in the same way? This state (of things) is perverse (for) they do not do cleansing where (actually) it is enjoined.

331. Formerly Soma went away after snatching Tārā , Bṛhaspati's wife. A son Budha was born on her (from Soma); and Guru again accepted her.

332. Śakra himself took away Gautama 's wife named Ahalyā ; see what kind of religious practice this is!

333. This and other things causing sin are seen in this world. When such kind of religious practices exists then tell me, which is said to be the highest good .

334. O lord of demons, ask me and I shall tell you again."

Hearing Bṛhaspati's words full of truth, the demons with curiosity risen in them and being detached from the worldly existence , said:

335-336. "O preceptor, initiate all of us, who have approached you and are firm in our devotion, so that with your instruction we shall not again be infatuated; we shall remain very much detached in this worldly existence causing grief and infatuation.

337. O preceptor, draw us out from the well (of mundane existence) by pulling our hair; O best of brāhmaṇas, which god should we take shelter of?

338-339. O highly intelligent one, show us who have

approached you, a deity by remembering, serving or meditating on, so also by having worshipped which, release will be obtained (by us). We are displeased with the family, and we won't strive again here (i.e. to have a family)."

340. When Guru, who was disguised, was thus addressed by the best of the demons, he thought about that undertaking : 'How shall I bring about this?

341. How can I make them sinners (and consequently) denizens of hell, outcast from the Vedic fold due to their ridiculing it and (therefore) being laughed at in the three worlds?'

342-344. Saying thus (to himself) Bṛhaspati meditated on Keśava (i.e. Viṣṇu). Knowing that meditation of his Janardana created Māyāmoha (i.e. a being who would delude the demons with his tricks) and presented him to Bṛhaspati and said to him: "This Māyāmoha associated with you will infatuate all demons, outcast from the Vedic path ." Having instructed thus the lord disappeared .

345. That Māyāmoha went to the demons who were engaged in penance. Bṛhaspati approached them and said:

346. "This naked, clean -shaven ascetic holding a peacock 's feather, being pleased with your devotion has come to favour you."

347-349. After Guru had spoken thus Māyāmoha said (these) words: "O demons, you who are engaged in penance, tell (me) whether you desire as the fruit of your penance something worldly or otherworldly?" The demons replied: "In our opinion performance of penance is for the acquisition of religious merit in the other world; (so) we have started it; what have you to say in this matter?" The naked one (i.e. Māyāmoha) said: "You act according to my words if you desire release.

350. The entire door to release as advised by the Arhat is open. This Ārhata (way) is for release from the (Vedic) path ; there is none greater than he.

351. Remaining here (i.e. in his fold) only you will reach heaven and release."

352. The demons were taken out of the Vedic path by Māyāmoha (saying) “This leads to merit, this to sin; this is good and this is bad.

353. This leads to release, this would not give release; this is the highest truth.

354. This ought to be done; this ought not to be done; this is not this (i.e. as it is said to be so); this is clear; this is the practice of the naked, this is that of those who put on many garments.”

355. Thus Māyāmoha told the demons the words of the Arhats , and made them give up their own (old) practices.

356. When Māyāmoha told them the words of Arhat, viz. ‘Honour my way of life ’, they resorted to him and therefore they became the followers of the Arhats.

357-358. After they had given up (the path of the) three Vedas Māyāmoha made them wholly absorbed in the Arhat way; others also were instructed by him; they instructed others; these instructed still others; these also still others. ‘ Salutation to Arhats’ thus they spoke firmly in their congregation.

359. Within a few days the demons almost gave up (the path of the three) Vedas. Māyāmoha with his senses conquered again became the wearer of red garments .

360-361. He too, going to other demons, spoke sweet words: ‘If you have a desire for (going to) heaven or for release, then enough of the wicked practices like killing the beasts . (Please) understand (it). Know this all to be of the nature of worldly knowledge.

362. Understand my words properly; they are said by the wise. This world is propless and erroneous knowledge is preeminent in it.

363. It is very much defiled by passions like attachment and gets one involved in the peril of rebirth.”

364. He said manifold words intended for their release in such a manner that they abandoned their (former) practices. O king, some condemned the Vedas, while others condemned gods.

365. Others condemned the group of religious practices and others brāhmaṇas. These logical arguments do not lead to the practices involving killing (i.e. are against killing):

366-367. “O wise ones, if the oblations burnt in fire be come fruitful, or if it is laid down that a beast killed in a sacrifice obtains heaven, then why does the sacrificer not kill his own father there (i.e. in the sacrifice)? If something eaten by one leads to the satisfaction of someone else, then Śrāddha should be offered to those who are travelling and they should not take (provender etc.) with them.

368-369. After having obtained godhead by performing many sacrifices if wood of Śamī etc. is eaten by Indra then a beast eating leaves is certainly better. Knowing that his words are not to be relied on by men, ignore them, and be pleased (to take) the words uttered by me to be leading to final beatitude.

370. O great demons, those whose words are authoritative do not fall from the sky.

371. Words having propriety should be accepted by me and others like you.”

The demons said :

372-374. We all are resorting with devotion to this statement of facts made by you. If you are pleased, O lord, favour us today. We shall bring all the material necessary for initiation , by doing which, through your favour release would quickly be obtained by us.

Then Māyāmoha said to all these demons: “This my preceptor of best intellect, has betaken himself to this discipline . The best one will initiate you at my direction: ‘O brāhmaṇa, initiate these sons at my instruction’”.

375. The demons, when infatuated, said (these) words to Bhārgava:

376. “O magnanimous one, give us initiation, that will free (us) from the entire worldly existence.” Uśanas said to the demons: “All right, let us go to (the river) Narmadā.

377. O you, strip off your garments, I shall initiate you.”

Thus, O Bhīṣma , the intelligent son of Aṅgiras in the form of Bhṛgu made the demons naked.

378-379. And giving them peacock’s feathers, flags , berries of gunja plant, charming garlands , he got their hair plucked, (for) plucking out hair is a great means of (acquiring) religious merit.

380. God Kubera became the lord of wealth due to having plucked out his hair. By always remaining dress -less (devotees) obtained great superhuman power.

381. Arhat himself has formerly said that in this way (i.e. by following the Arhat-practices) eternity is obtained. Godhead is obtained here (only) by men by plucking out their hair.

382-383. Why then not do it since it gives great religious merit? It was a great desire of gods: ‘When would we be born in the family of a layman in Bhārata country and would be endowed with penance after plucking out our hair.’

384-385. They had adored the twentyfour Tīrthaṅkaras . (For them) Praising with the muttering of incantations the Arhat covered over with the lord of cobras and showing the path of meditation, heaven was (quite) at hand or release would come. Which thought is expressed by them?

386-387. (The thought) is: Being similar to the sun and fire in lustre when shall we be sages? When shall we be passionless by (means of) muttering (incantations) and the five modes (of devotion)? For the heads of those religious people practising penance in that way and having met with death are broken with a stone .

388. When shall we reside in a solitary forest? (When) will the calm layman mutter secretly into our ears:

389-391. ‘O sage, do not go, since you are a traveller on the path to release. Whatever places you have secured cause further activity (and) so they are to be forsaken—these words of ours are true. By means of our penance and various restraints go to the best place and along that path of release which the wise ones, being endowed with penance obtain by means of devotion’.

392. That is said to be the practice of penance where there is the restraint of senses and compassion for all beings; everything else is mockery’.

393. Knowing this you should obtain the highest position worth going to and (should obtain) the same condition which the Tīrthaṅkaras and ascetics have obtained.

394. Thus (only) the deities, the Vidyādharas and the great serpents formerly entertaining desires day and night (obtained that state).

395. If you have entertained a desire to end the course of worldly life then leave (your) wives that are impediments in the path to heaven.

396. How do you enjoy that female organ of generation into which your father entered (i.e. had coitus)? How is it that beings eat flesh which is similar to their own?

397. Then all those terrible demons said (these) words to Guru: “O magnanimous one, initiate us (your) children who are before you!”

398. Having done so the priest at that time said: “You should never salute any other deity (than the Arhat).

399. When you are required to eat at a place you have to eat by putting the food in the cavity of your hands and should look equally upon the water likeable or otherwise (which is) without hair and worms and not contaminated by other’s glance .

400. O lord, one should eat according to this practice. Do like that. Those fit for release and you should remain together.”

401-402. O prince, telling thus the restraints to those best demons, Guru went to heaven, the abode of gods and told them all that he had made the demons to do.

403-406. Then the demons went to Narmada and lived by it. Seeing there those demons except Prahrāda, the lord of gods, being pleased said (these) words ro Namuci : Seeing these—Hiraṇyākṣa, the destroyer of sacrifices and of religious practices and the censurer of the Vedas, so also Praghasa the demon of wicked deeds, and Vighasa , and Muci, and Bāṇa and Virocana, Mahiṣākṣa , Bāṣkala , Pracaṇḍa , Caṇḍaka , so also the shining and very cruel Suṣeṇa , the best among the demons—and others he said to the lords of demons:

Indra said :

407-408. O lords of demons, you were born in olden days; and you ruled over heaven; how is it that now you have started practising this vow destroying the Vedas, (being) naked, cleanshaven (and with) a pitcher and holding the peacock and have remained here?

The demons said :

409. Having given up all our demonhood we have remained in these practices of the sages.

410. We are doing deeds leading to the enhancement of religious practices in all the beings. O Indra, enjoy the kingdom of the three worlds and (now) depart (from here).

411. Saying ‘All right’ Indra again went to heaven. O Bhīṣma, all those (demons) were thus stupefied by (Bṛhaspati) the priest of gods.

412. Going to the river Narmadā the best demons stayed (there). Knowing all that account Śukra again advised them.

413. Then they again entertained the wicked idea of conquering the three worlds.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 14

Chopping-off of Brahmā's head by Rudra

Chapter 14 of 693 · 214 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
कथं त्रिपुरुषाज्जातो ह्यर्जुनः परवीरहा।
कथं कर्णस्तु कानीनः सूतजः परिकीर्त्यते१।
वरं तयोः कथं भूतं निसर्गादेव तद्वद।
बृहत्कौतूहलं मह्यं तद्भवान्वक्तुमर्हति२।
पुलस्त्य उवाच।
छिन्ने वक्त्रे पुरा ब्रह्मा क्रोधेन महता वृतः।
ललाटे स्वेदमुत्पन्नं गृहीत्वा ताडयद्भुवि३।
स्वेदतः कुंडली जज्ञे सधनुष्को महेषुधिः।
सहस्रकवची वीरः किंकरोमीत्युवाच ह४।
तमुवाच विरिंचस्तु दर्शयन्रुद्रमोजसा।
हन्यतामेष दुर्बुद्धिर्जायते न यथा पुनः५।
ब्रह्मणो वचनं श्रुत्वा धनुरुद्यम्य पृष्ठतः।
संप्रतस्थे महेशस्य बाणहस्तोतिरौद्रदृक्६।
दृष्ट्वा पुरुषमत्युग्रं भीतस्तस्य त्रिलोचनः।

अपक्रांतस्ततो वेगाद्विष्णोराश्रममभ्यगात्७।
त्राहित्राहीति मां विष्णो नरादस्माच्च शत्रुहन्।
ब्रह्मणा निर्मितः पापो म्लेच्छरूपो भयंकरः८।
यथा हन्यान्न मां क्रुद्धस्तथा कुरु जगत्पते।
हुंकारध्वनिना विष्णुर्मोहयित्वा तु तं नरम्९।
अदृश्यः सर्वभूतानां योगात्मा विश्वदृक्प्रभुः।
तत्र प्राप्तं विरूपाक्षं सांत्वयामास केशवः१०।
ततस्स प्रणतो भूमौ दृष्टो देवेन विष्णुना।
विष्णुरुवाच।
पौत्रो हि मे भवान्रुद्र कं ते कामं करोम्यहम्११।
दृष्ट्वा नारायणं देवं भिक्षां देहीत्युवाच ह।
कपालं दर्शयित्वाग्रे प्रज्वलंस्तेजसोत्कटम्१२।
कपालपाणिं संप्रेक्ष्य रुद्रं विष्णुरचिन्तयत्।
कोन्यो योग्यो भवेद्भिक्षुर्भिक्षादानस्य सांप्रतम्१३।
योग्योऽयमिति संकल्प्य दक्षिणं भुजमर्पयत्।

तद्भिभेदातितीक्ष्णेन शूलेन शशिशेखरः१४।
प्रावर्तत ततो धारा शोणितस्य विभोर्भुजात्।
जांबूनदरसाकारा वह्निज्वालेव निर्मिता१५।
निपपात कपालांतश्शम्भुना सा प्रभिक्षिता।
ऋज्वी वेगवती तीव्रा स्पृशंती त्वांबरं जवात्१६।
पंचाशद्योजना दैर्घ्याद्विस्ताराद्दशयोजना।
दिव्यवर्षसहस्रं सा समुवाह हरेर्भुजात्१७।
इयंतं कालमीशोसौ भिक्षां जग्राह भिक्षुकः।
दत्ता नारायणेनाथ कापाले पात्र उत्तमे१८।
ततो नारायणः प्राह शंभुं परमिदं वचः।
संपूर्णं वा न वा पात्रं ततो वै परमीश्वरः१९।
सतोयांबुदनिर्घोषं श्रुत्वा वाक्यं हरेर्हरः।
शशिसूर्याग्निनयनः शशिशेखरशोभितः२०।
कपाले दृष्टिमावेश्य त्रिभिर्नेत्रैर्जनार्दनम्।
अंगुल्या घटयन्प्राह कपालं परिपूरितम्२१।

श्रुत्वा शिवस्य तां वाणीं विष्णुर्धारां समाहरत्।
पश्तोऽथ हरेरीशः स्वांगुल्या रुधिरं तदा२२।
दिव्यवर्षसहस्रं च दृष्टिपातैर्ममंथ सः।
मथ्यमाने ततो रक्ते कलिलं बुद्बुदं क्रमात्२३।
बभूव च ततः पश्चात्किरीटी सशरासनः।
बद्धतूणीरयुगलो वृषस्कंधोज्ज्वलित्रवान्२४।
पुरुषो वह्निसंकाशः कपाले संप्रदृश्यते।
तं दृष्ट्वा भगवान्विष्णुः प्राह रुद्रमिदं वचः२५।
कपाले भव को वाऽयं प्रादुर्भूतोऽभवन्नरः।
वचः श्रुत्वा हरेरीशस्तमुवाच विभो शृणु२६।
नरो नामैष पुरुषः परमास्त्रविदां वरः।
भवतोक्तो नर इति नरस्तस्माद्भविष्यति२७।
नरनारायणौ चोभौ युगे ख्यातौ भविष्यतः।
संग्रामे देवकार्येषु लोकानां परिपालने२८।
एष नारायणसखो नरस्तस्माद्भविष्यति।

अथासुरवधे साह्यं तव कर्ता महाद्युतिः२९।
मुनिर्ज्ञानपरीक्षायां जेता लोके भविष्यति।
तेजोधिकमिदं दिव्यं ब्रह्मणः पंचमं शिरः३०।
तेजसो ब्रह्मणो दीप्ताद्भुजस्य तव शोणितात्।
मम दृष्टि निपाताच्च त्रीणि तेजांसि यानि तु३१।
तत्संयोगसमुत्पन्नः शत्रुं युद्धे विजेष्यति।
अवध्या ये भविष्यंति दुर्जया अपि चापरे३२।
शक्रस्य चामराणां च तेषामेष भयंकरः।
एवमुक्त्वा स्थितः शंभुर्विस्मितश्च हरिस्तदा३३।

कपालस्थः स तत्रैव तुष्टाव हरकेशवौ।
शिरस्यंजलिमाधाय तदा वीर उदारधीः३४।
किंकरोमीति तौ प्राह इत्युक्त्वा प्रणतः स्थितः।
तमुवाच हरः श्रीमान्ब्रह्मणा स्वेन तेजसा३५।
सृष्टो नरो धनुष्पाणिस्त्वमेनं तु निषूदय।
इत्थमुक्त्वांजलिधरं स्तुवंतं शंकरो नरम्३६।

तथैवांजलिसंबद्धं गृहीत्वा च करद्वयम्।
उद्धृत्याथ कपालात्तं पुनर्वचनमब्रवीत्३७।
स एष पुरुषो रौद्रो यो मया वेदितस्तव।
विष्णुहुंकाररचितमोहनिद्रां प्रवेशितः३८।
विबोधयैनं त्वरितमित्युक्त्वान्तर्दधे हरः।
नारायणस्य प्रत्यक्षं नरेणानेन वै तदा३९।
वामपादहतः सोपि समुत्तस्थौ महाबलः।
ततो युद्धं समभवत्स्वेदरक्तजयोर्महत्४०।
विस्फारितधनुः शब्दं नादिताशेषभूतलम्।
कवचं स्वेदजस्यैकं रक्तजेन त्वपाकृतम्४१।
एवं समेतयोर्युद्धे दिव्यं वर्षद्वयं तयोः।
युध्यतोः समतीतं च स्वेदरक्तजयोर्नृप४२।
रक्तजं द्विभुजं दृष्ट्वा स्वेदजं चैव संगतौ।
विचिन्त्य वासुदेवोगाद्ब्रह्मणः सदनं परम्४३।
ससंभ्रममुवाचेदं ब्रह्माणं मधुसूदनः।

रक्तजेनाद्य भो ब्रह्मन्स्वेदजोयं निपातितः४४।
श्रुत्वैतदाकुलो ब्रह्मा बभाषे मधुसूदनम्।
हरे द्यजन्मनि नरो मदीयो जीवतादयम्४५।
तथा तुष्टोऽब्रवीत्तं च विष्णुरेवं भविष्यति।
गत्वा तयो रणमपि निवार्याऽऽह च तावुभौ४६।
अन्यजन्मनि भविता कलिद्वापरयोर्मिथः।
संधौ महारणे जाते तत्राहं योजयामि वां४७।
विष्णुना तु समाहुय ग्रहेश्वरसुरेश्वरौ।
उक्ताविमौ नरौ भद्रौ पालनीयौ ममाज्ञया४८।
सहस्रांशो स्वेदजोयं स्वकीयोंऽशो धरातले।
द्वापरांतेवतार्योयं देवानां कार्यसिद्धये४९।
यदूनां तु कुले भावी शूरोनाम महाबलः।
तस्य कन्या पृथा नाम रूपेणाप्रतिमा भुवि५० 1.14.50।
उत्पत्स्यति महाभागा देवानां कार्यसिद्धये।
दुर्वासास्तु वरं तस्यै मंत्रग्रामं प्रदास्यति५१।

मंत्रेणानेन यं देवं भक्त्या आवाहयिष्यति।
देवि तस्य प्रसादात्तु तव पुत्रो भविष्यति५२।

सा च त्वामुदये दृष्ट्वा साभिलाषा रजस्वला।
चिंताभिपन्ना तिष्ठंती भजितव्या विभावसो५३।
तस्या गर्भे त्वयं भावी कानीनः कुंतिनंदनः।
भविष्यति सुतो देवदेवकार्यार्थसिद्धये५४।
तथेति चोक्त्वा प्रोवाच तेजोराशिर्दिवाकरः।
पुत्रमुत्पादयिष्यामि कानीनं बलगर्वितम्५५।
यस्य कर्णेति वै नाम लोकः सर्वो वदिष्यति।
मत्प्रसादादस्य विष्णो विप्राणां भावितात्मनः५६।
अदेयं नास्ति वै लोके वस्तु किंचिच्च केशव।
एवं प्रभावं चैवैनं जनये वचनात्तव५७।
एवमुक्त्वा सहस्रांशुर्देवं दानवघातिनम्।
नारायणं महात्मानं तत्रैवांतर्दधे रविः५८।
अदर्शनं गते देवे भास्करे वारितस्करे।

वृद्धश्रवसमप्येवमुवाच प्रीतमानसः५९।
सहस्रनेत्ररक्तोत्थो नरोऽयं मदनुग्रहात्।
स्वांशभूतो द्वापरांते योक्तव्यो भूतले त्वया६०।
यदा पांडुर्महाभागः पृथां भार्यामवाप्स्यति।
माद्रीं चापि महाभाग तदारण्यं गमिष्यति६१।
तस्याप्यरण्यसंस्थस्य मृगः शापं प्रदास्यति।
तेन चोत्पन्नवैराग्यः शतशृगं गमिष्यति६२।
पुत्रानभीप्सन्क्षेत्रोत्थान्भार्यां स प्रवदिष्यति।
अनीप्संती तदा कुंती भर्त्तारं सा वदिष्यति६३।
नाहं मर्त्यस्य वै राजन्पुत्रानिच्छे कथंचन।
दैवतेभ्यः प्रसादाच्च पुत्रानिच्छे नराधिप६४।
प्रार्थयंत्यै त्वया शक्र कुंत्यै देयो नरस्ततः।
वचसा च मदीयेन एवं कुरु शचीपते६५।
अथाब्रवीत्तदा विष्णुं देवेशो दुःखितो वचः।
अस्मिन्मन्वंतरेऽतीते चतुर्विंशतिके युगे६६।

अवतीर्य रघुकुले गृहे दशरथस्य च।
रावणस्य वधार्थाय शांत्यर्थं च दिवौकसाम्६७।
रामरूपेण भवता सीतार्थमटता वने।
मत्पुत्रो हिंसितो देव सूर्यपुत्रहितार्थिना६८।
वालिनाम प्लवंगेंद्रः सुग्रीवार्थे त्वया यतः।
दुःखेनानेन तप्तोहं गृह्णामि न सुतं नरम्६९।
अगृह्णमानं देवेंद्रं कारणांतरवादिनम्।
हरिः प्रोचे शुनासीरं भुवो भारावतारणे७०।
अवतारं करिष्यामि मर्त्यलोके त्वहं प्रभो।
सूर्यपुत्रस्य नाशार्थं जयार्थमात्मजस्य ते७१।

सारथ्यं च करिष्यामि नाशं कुरुकुलस्य च।
ततो हृष्टोभवच्छक्रो विष्णुवाक्येन तेन ह७२।
प्रतिगृह्य नरं हृष्टः सत्यं चास्तु वचस्तव।
एवमुक्त्वा वरं देवः प्रेषयित्वाऽच्युतः स्वयम्७३।
गत्वा तु पुंडरीकाक्षो ब्रह्माणं प्राह वै पुनः।

त्वया सृष्टमिदं सर्वं त्रैलोक्यं सचराचरम्७४।
आवां कार्यस्य करणे सहायौ च तव प्रभो।
स्वयं कृत्वा पुनर्नाशं कर्तुं देव न बुध्यसे७५।
कृतं जुगुप्सितं कर्म शंभुमेतं जिघांसता।
त्वया च देवदेवस्य सृष्टः कोपेन वै पुमान्७६।
शुद्ध्यर्थमस्य पापस्य प्रायश्चित्तं परं कुरु।
गृह्णन्वह्नित्रयं देव अग्निहोत्रमुपाहर७७।
पुण्यतीर्थे तथा देशे वने वापि पितामह।
स्वपत्न्या सहितो यज्ञं कुरुष्वास्मत्परिग्रहात्७८।
सर्वे देवास्तथादित्या रुद्राश्चापि जगत्पते।
आदेशं ते करिष्यंति यतोस्माकं भवान्प्रभुः७९।
एकोहि गार्हपत्योग्निर्दक्षिणाग्निर्द्वितीयकः।
आहवनीयस्तृतीयस्तु त्रिकुंडेषु प्रकल्पय८०।
वर्तुले त्वर्चयात्मानम्मामथो धनुराकृतौ।
चतुःकोणे हरं देवं ऋग्यजुःसामनामभिः८१।

अग्नीनुत्पाद्य तपसा परामृद्धिमवाप्य च।
दिव्यं वर्षसहस्रं तु हुत्वाग्नीन्शमयिष्यसि८२।
अग्निहोत्रात्परं नान्यत्पवित्रमिह पठ्यते।
सुकृतेनाग्निहोत्रेण प्रशुद्ध्यंति भुवि द्विजाः८३।
पंथानो देवलोकस्य ब्राह्मणैर्दर्शितास्त्वमी।
एकोग्निः सर्वदा धार्यो गृहस्थेन द्विजन्मना८४।
विनाग्निना द्विजेनेह गार्हस्थ्यन्न तु लभ्यते।
भीष्म उवाच।
योऽसौ कपालादुत्पन्नो नरो नाम धनुर्द्धरः८५।
किमेष माधवाज्जात उताहो स्वेन कर्मणा।
उत रुद्रेण जनितो ह्यथवा बुद्धिपूर्वकम्८६।
ब्रह्मन्हिरण्यगर्भोऽयमंडजातश्चतुर्मुखः।
अद्भुतं पञ्चमं तस्य वक्त्रं तत्कथमुत्थितम्८७।
सत्वे रजो न दृश्येत न सत्वं रजसि क्वचित्।
सत्वस्थो भगवान्ब्रह्मा कथमुद्रेकमादधात्८८।

मूढात्मना नरो येन हंतुं हि प्रहितो हरं।
पुलस्त्य उवाच।
महेश्वरहरी चैतो द्वावेव सत्पथि स्थितौ८९।

तयोरविदितं नास्ति सिद्धासिद्धं महात्मनोः।
ब्रह्मणः पंचमं वक्त्रमूर्द्ध्वमासीन्महात्मनः९०।
ततो ब्रह्माभवन्मूढो रजसा चोपबृंहितः।
ततोऽयं तेजसा सृष्टिममन्यत मया कृता९१।
मत्तोऽन्यो नास्ति वै देवो येन सृष्टिः प्रवर्तिता।
सह देवाः सगंधर्वाः पशुपक्षिमृगाकुलाः९२।
एवं मूढः स पंचास्यो विरिंचिरभवत्पुनः।
प्राग्वक्त्रं मुखमेतस्य ऋग्वेदस्य प्रवर्तकम्९३।
द्वितीयं वदनं तस्य यजुर्वेदप्रवर्तकम्।
तृतीयं सामवेदस्य अथर्वार्थं चतुर्थकम्९४।
सांगोपांगेतिहासांश्च सरहस्यान्ससंग्रहान्।
वेदानधीते वक्त्रेण पंचमेनोर्द्ध्वचक्षुषा९५।

तस्याऽसुरसुराः सर्वे वक्त्रस्याद्भुतवर्चसः।
तेजसा न प्रकाशंते दीपाः सूर्योदये यथा९६।
स्वपुरेष्वपि सोद्वेगा ह्यवर्तंत विचेतसः।
न कंचिद्भणयेच्चान्यं तेजसा क्षिपते परान्९७।
नाभिगंतु न च द्रष्टुं पुरस्तान्नोपसर्पितुम्।
शेकुस्त्रस्ताः सुरास्सर्वे पद्मयोनिं महाप्रभुम्९८।
अभिभूतमिवात्मानं मन्यमाना हतत्विषः।
सर्वे ते मंत्रयामासुर्दैवता हितमात्मनः९९।
गच्छामः शरणं शंभुं निस्तेजसोऽस्य तेजसा।
देवा ऊचुः।
नमस्तेसर्वसत्वेश महेश्वर नमोनमः१०० 1.14.100।
जगद्योने परंब्रह्म भूतानां त्वं सनातनः।
प्रतिष्ठा सर्वजगतां त्वं हेतुर्विष्णुना सह१०१।
एवं संस्तूयमानोसौ देवर्षिपितृदानवैः।
अंतर्हित उवाचेदं देवाः प्रार्थयतेप्सितम्१०२।

देवा ऊचुः।
प्रत्यक्षदर्शनं दत्वा देहि देव यथेप्सितम्।
कृत्वा कारुण्यमस्माकं वरश्चापि प्रदीयताम्१०३।
यदस्माकं महद्वीर्यं तेज ओजः पराक्रमः।
तत्सर्वं ब्रह्मणा ग्रस्तं पंचमास्यस्य तेजसा१०४।
विनेशुः सर्वतेजांसि त्वत्प्रसादात्पुनः प्रभो।
जायते तु यथापूर्वं तथा कुरु महेश्वर१०५।
ततः प्रसन्नवदनो देवैश्चापि नमस्कृतः।
जगाम यत्र ब्रह्माऽसौ रजोहंकारमूढधीः१०६।
स्तुवंतो देवदेवेशं परिवार्य समाविशन्।
ब्रह्मा तमागतं रुद्रं न जज्ञे रजसावृतः१०७।

सूर्यकोटिसहस्राणां तेजसा रंजयन्जगत्।
तदादृश्यत विश्वात्मा विश्वसृग्विश्वभावनः१०८।
सपितामहमासीनं सकलं देवमंडलम्।
अभिगम्य ततो रुद्रो ब्रह्माणं परमेष्ठिनम्१०९।

अहोतितेजसा वक्त्रमधिकं देव राजते।
एवमुक्त्वाट्टहासं तु मुमोच शशिशेखरः११०।
वामांगुष्ठनखाग्रेण ब्रह्मणः पंचमं शिरः।
चकर्त कदलीगर्भं नरः कररुहैरिव१११।
विच्छिन्नं तु शिरः पश्चाद्भवहस्ते स्थितं तदा।
ग्रहमंडलमध्यस्थो द्वितीय इव चंद्रमाः११२।
करोत्क्षिप्तकपालेन ननर्त च महेश्वरः।
शिखरस्थेन सूर्येण कैलास इव पर्वतः११३।
छिन्ने वक्त्रे ततो देवा हृष्टास्तं वृषभध्वजम्।
तुष्टुवुर्विविधैस्तोत्रैर्देवदेवं कपर्दिनम्११४।
देवा ऊचुः।
नमः कपालिने नित्यं महाकालस्य कालिने।
ऐश्वर्यज्ञानयुक्ताय सर्वभागप्रदायिने११५।
नमो हर्षविलासाय सर्वदेवमयाय च।
कलौ संहारकर्ता त्वं महाकालः स्मृतो ह्यसि११६।

भक्तानामार्तिनाशस्त्वं दुःखांतस्तेन चोच्यसे।
शंकरोष्याशुभक्तानां तेन त्वं शंकरः स्मृतः११७।
छिन्नं ब्रह्मशिरो यस्मात्त्वं कपालं बिभर्षि च।
तेन देव कपाली त्वं स्तुतो ह्यद्य प्रसीद नः११८।
एवं स्तुतः प्रसन्नात्मा देवान्प्रस्थाप्य शंकरः।
स्वानि धिष्ण्यानि भगवांस्तत्रैवासीन्मुदान्वितः११९।
विज्ञाय ब्रह्मणो भावं ततो वीरस्य जन्म च।
शिरो नीरस्य वाक्यातु लोकानां कोपशांतये१२०।
शिरस्यंजलिमाधाय तुष्टावाथ प्रणम्य तम्।
तेजोनिधि परं ब्रह्म ज्ञातुमित्थं प्रजापतिम्१२१।
निरुक्तसूक्तरहस्यैर्ऋग्यजुः सामभाषितैः।
रुद्र उवाच।
अप्रमेय नमस्तेस्तु परमस्य परात्मने१२२।
अद्भुतानां प्रसूतिस्त्वं तेजसां निधिरक्षयः।
विजयाद्विश्वभावस्त्वं सृष्टिकर्ता महाद्युते१२३।

ऊर्द्ध्ववक्त्र नमस्तेस्तु सत्वात्मकधरात्मक।
जलशायिन्जलोत्पन्न जलालय नमोस्तु ते१२४।
जलजोत्फुल्लपत्राक्ष जय देव पितामह।
त्वया ह्युत्पादितः पूर्वं सृष्ट्यर्थमहमीश्वर१२५।

यज्ञाहुतिसदाहार यज्ञांगेश नमोऽस्तु ते।
स्वर्णगर्भ पद्मगर्भ देवगर्भ प्रजापते१२६।
त्वं यज्ञस्त्वं वषट्कारः स्वधा त्वं पद्मसंभव।
वचनेन तु देवानां शिरश्छिन्नं मया प्रभो१२७।
ब्रह्महत्याभिभूतोस्मि मां त्वं पाहि जगत्पते।
इत्युक्तो देवदेवेन ब्रह्मा वचनमब्रवीत्१२८।
ब्रह्मोवाच।
सखा नाराणो देवः स त्वां पूतं करिष्यति।
कीर्तनीयस्त्वया धन्यः स मे पूज्यः स्वयं विभुः१२९।
अनुध्यातोऽसि वै नूनं तेन देवेन विष्णुना।
येन ते भक्तिरुत्पन्ना स्तोतुं मां मतिरुत्थिता१३०।

शिरश्छेदात्कपाली त्वं सोमसिद्धांतकारकः।
कोटीः शतं च विप्राणामुद्धर्तासि महाद्युते१३१।
ब्रह्महत्याव्रतं कुर्या नान्यत्किंचन विद्यते।
अभाष्याः पापिनः क्रूरा ब्रह्मघ्नाः पापकारिणः१३२।
वैतानिका विकर्मस्था न ते भाष्याः कथंचन।
तैस्तु दृष्टैस्तथा कार्यं भास्करस्यावलोकनम्१३३।
अंगस्पर्शे कृते रुद्र सचैलो जलमाविशेत्।
एवं शुद्धिमवाप्नोति पूर्वं दृष्टां मनीषिभिः१३४।
स भवान्ब्रह्महन्तासि शुद्ध्यर्थं व्रतमाचर।
चीर्णे व्रते पुनर्भूयः प्राप्स्यसि त्वं वरान्बहुन्१३५।
एवमुक्त्वा गतो ब्रह्मा रुद्रस्तन्नाभिजज्ञिवान्।
अचिंतयत्तदाविष्णुं ध्यानगत्या ततः स्वयं१३६।
लक्ष्मीसहायं वरदं देवदेवं सनातनम्।
अष्टांगप्रणिपातेन देवदेवस्त्रिलोचनः१३७।
तुष्टाव प्रणतो भूत्वा शंखचक्रगदाधरम्।

रुद्र उवाच।
परं परााणाममृतं पुराणं परात्परं विष्णुमनंतवीर्यं१३८।
स्मरामि नित्यं पुरुषं वरेण्यं नारायणं निष्प्रतिमं पुराणम्।
परात्परं पूर्वजमुग्रवेगं गंभीरगंभीरधियां प्रधानम्१३९।
नतोस्मि देवं हरिमीशितारं परात्परं धामपरं च धाम।
परापरं तत्परमं च धाम परापरेशं पुरुषं विशालम्१४०।
नारायणं स्तौमि विशुद्धभावं परापरं सूक्ष्ममिदं ससर्ज।
सदास्थितत्वात्पुरुषप्रधानं शांतं प्रधानं शरणं ममास्तु१४१।
नारायणं वीतमलं पुराणं परात्परं विष्णुमपारपारम्।
पुरातनं नीतिमतां प्रधानं धृतिक्षमाशांतिपरं क्षितीशम्१४२।
शुभं सदा स्तौमि महानुभावं सहस्रमूर्द्धानमनेकपादम्।
अनंतबाहुं शशिसूर्यनेत्रं क्षराक्षरं क्षीरसमुद्रनिद्रम्१४३।

नारायणं स्तौमि परं परेशं परात्परं यत्त्रिदशैरगम्यम्।
त्रिसर्गसंस्थं त्रिहुताशनेत्रं त्रितत्वलक्ष्यं त्रिलयं त्रिनेत्रम्१४४।
नमामि नारायणमप्रमेयं कृते सितं द्वापरतश्च रक्तम्।

कलौ च कृष्णं तमथो नमामि ससर्ज यो वक्त्रत एव विप्रान्१४५।
भुजांतरात्क्षत्रमथोरुयुग्माद्विशः पदाग्राच्च तथैव शूद्रान्।
नमामि तं विश्वतनुं पुराणं परात्परं पारगमप्रमेयम्१४६।
सूक्ष्ममूर्त्तिं महामूर्त्तिं विद्यामूर्तिममूर्तिकम्।
कवचं सर्वदेवानां नमस्ये वारिजेक्षणम्१४७।
सहस्रशीर्षं देवेशं सहस्राक्षं महाभुजम्।
जगत्संव्याप्य तिष्ठंतं नमस्ये परमेश्वरम्१४८।
शरण्यं शरणं देवं विष्णुं जिष्णुं सनातनम्।
नीलमेघप्रतीकाशं नमस्ये शार्ङ्गपाणिनम्१४९।
शुद्धं सर्वगतं नित्यं व्योमरूपं सनातनम्।
भावाभावविनिर्मुक्तं नमस्ये सर्वगं हरिम्१५० 1.14.150।
न चात्र किंचित्पश्यामि व्यतिरिक्तं तवाच्युत।
त्वन्मयं च प्रपश्यामि सर्वमेतच्चराचरम्१५१।
एवं तु वदतस्तस्य रुद्रस्य परमेष्ठिनः।
इतीरितेस्तेन सनातन स्वयं परात्परस्तस्य बभूव दर्शने१५२।

रथांगपाणिर्गरुडासनो गिरिं विदीपयन्भास्करवत्समुत्थितः।
वरं वृणीष्वेति सनातनोब्रवीद्धरस्तवाहं वरदः समागतः१५३।
इतीरिते रुद्रवरो जगाद ममातिशुद्धिर्भविता सुरेश।
न चास्य पापस्य हरं हि चान्यत्संदृश्यतेग्र्यं च ऋते भवं तम्१५४।
ब्रह्महत्याभिभूतस्य तनुर्मे कृष्णतां गता।
शवगंधश्च मे गात्रे लोहस्याभरणानि मे१५५।
कथं मे न भवेदेवमेतद्रूपं जनार्दनम्।
किं करोमि महादेव येन मे पूर्विका तनूः१५६।
त्वत्प्रसादेन भविता तन्मे कथय चाच्युत।
विष्णुरुवाच।
ब्रह्मवध्या परा चोग्रा सर्वकष्टप्रदा परा१५७।
मनसापि न कुर्वीत पापस्यास्य तु भावनाम्।
भवता देववाक्येन निष्ठा चैषा निबोधिता१५८।
इदानीं त्वं महाबाहो ब्रह्मणोक्तं समाचर।
भस्मसर्वाणि गात्राणि त्रिकालं घर्षयेस्तनौ१५९।

शिखायां कर्णयोश्चैव करे चास्थीनि धारय।
एवं च कुर्वतो रुद्र कष्टं नैव भविष्यति१६०।
संदिश्यैवं स भगवांस्ततोऽतर्द्धानमीश्वरः।
लक्ष्मीसहायो गतवान्रुद्रस्तं नाभिजज्ञिवान्१६१।
कपालपाणिर्देवेशः पर्यटन्वसुधामिमाम्।

हिमवंतं समैनाकं मेरुणा च सहैव तु१६२।
कैलासं सकलं विंध्यं नीलं चैव महागिरिम्।
कांचीं काशीं ताम्रलिप्तां मगधामाविलां तथा१६३।
वत्सगुल्मं च गोकर्णं तथा चैवोत्तरान्कुरून्।
भद्राश्वं केतुमालं च वर्षं हैरण्यकं तथा१६४।
कामरूपं प्रभासं च महेंद्रं चैव पर्वतम्।
ब्रह्महत्याभिभूतोसौ भ्रमंस्त्राणं न विंदति१६५।
त्रपान्वितः कपालं तु पश्यन्हस्तगतं सदा।
करौ विधुन्वन्बहुशो विक्षिप्तश्च मुहुर्मुहुः१६६।
यदास्य धुन्वतो हस्तौ कपालं पतते न तु।

तदास्य बुद्धिरुत्पन्ना व्रतं चैतत्करोम्यहम्१६७।
मदीयेनैव मार्गेण द्विजा यास्यंति सर्वतः।
ध्यात्वैवं सुचिरं देवो वसुधां विचचार ह१६८।
पुष्करं तु समासाद्य प्रविष्टोऽरण्यमुत्तमम्।
नानाद्रुमलताकीर्णं नानामृगरवाकुलम्१६९।
द्रुमपुष्पभरामोद वासितं यत्सुवायुना।
बुद्धिपूर्वमिव न्यस्तैः पुष्पैर्भूषितभूतलम्१७०।
नानागधंरसैरन्यैः पक्वापक्वैः फलैस्तथा।
विवेश तरुवृंदेन पुष्पामोदाभिनंदितः१७१।
अत्राराधयतो भक्त्या ब्रह्मा दास्यति मे वरम्।
ब्रह्मप्रसादात्संप्राप्तं पौष्करं ज्ञानमीप्सितम्१७२।
पापघ्नं दुष्टशमनं पुष्टिश्रीबलवर्द्धनम्।
एवं वै ध्यायतस्तस्य रुद्रस्यामिततेजसः१७३।
आजगाम ततो ब्रह्मा भक्तिप्रीतोऽथ कंजजः।
उवाच प्रणतं रुद्रमुत्थाप्य च पुनर्गुरुः१७४।

दिव्यव्रतोपचारेण सोहमाराधितस्त्वया।
भवता श्रद्धयात्यर्थं ममदर्शनकांक्षया१७५।
व्रतस्था मां हि पश्यंति मनुष्या देवतास्तथा।
तदिच्छया प्रयच्छामि वरं यत्प्रवरं वरम्१७६।
सर्वकामप्रसिद्ध्यर्थं व्रतं यस्मान्निषेवितम्।
मनोवाक्कायभावैश्च संतुष्टेनांतरात्मना१७७।
कं ददामि च वै कामं वद भोस्ते यथेप्सितम्।
रुद्र उवाच।
एष एवाद्य भगवन्सुपर्याप्तो महा वरः१७८।
यद्दृष्टोसि जगद्वंद्य जगत्कर्तर्नमोस्तुते।
महता यज्ञसाध्येन बहुकालार्जितेन च१७९।
प्राणव्ययकरेण त्वं तपसा देव दृश्यते।
इदं कपालं देवेश न करात्पतितं विभो१८०।

त्रपाकरा ऋषीणां च चर्यैषा कुत्सिता विभो।
त्वत्प्रसादाद्व्रतं चेदं कृतं कापालिकं तु यत्१८१।

सिद्धमेतत्प्रपन्नस्य महाव्रतमिहोच्यताम्।
पुण्यप्रदेशे यस्मिंस्तु क्षिपामीदं वदस्व मे१८२।
पूतो भवामि येनाहं मुनीनां भावितात्मनाम्।
ब्रह्मोवाच।
अविमुक्तं भगवतः स्थानमस्ति पुरातनम्१८३।
कपालमोचनं तीर्थं तव तत्र भविष्यति।
अहं च त्वं स्थितस्तत्र विष्णुश्चापि भविष्यति१८४।
दर्शने भवतस्तत्र महापातकिनोपि ये।
तेपि भोगान्समश्नंति विशुद्धा भवने मम१८५।
वरणापि असीचापि द्वे नद्यौ सुरवल्लभे।
अंतराले तयोः क्षेत्रे वध्या न विशति क्वचित्१८६।
तीर्थानां प्रवरं तीर्थं क्षेत्राणां प्रवरं तव।
आदेहपतनाद्ये तु क्षेत्रं सेवंति मानवाः१८७।
ते मृता हंसयानेन दिवं यांत्यकुतोभयाः।
पंचक्रोशप्रमाणेन क्षेत्रं दत्तं मया तव१८८।

क्षेत्रमध्याद्यदा गंगा गमिष्यति सरित्पतिम्।
तदा सा महती पुण्या पुरी रुद्र भविष्यति१८९।
पुण्या चोदङ्मुखी गंगा प्राची चापि सरस्वती।
उदङ्मुखी योजने द्वे गच्छते जाह्नवी नदी१९०।
तत्र वै विबुधाः सर्वे मया सह सवासवाः।
आगता वासमेष्यंति कपालं तत्र मोचय१९१।
तस्मिंस्तीर्थे तु ये गत्वा पिण्डदानेन वै पितॄन्।
श्राद्धैस्तु प्रीणयिष्यंति तेषां लोकोऽक्षयो दिवि१९२।
वाराणस्यां महातीर्थे नरः स्नातो विमुच्यते।
सप्तजन्मकृतात्पापाद्गमनादेव मुच्यते१९३।
ततीर्थं सर्वतीर्थानामुत्तमं परिकीर्तितम्।
त्यजंति तत्र ये प्राणान्प्राणिनः प्रणतास्तव१९४।
रुद्रत्वं ते समासाद्य मोदंते भवता सह।
तत्रापि हि तु यद्दत्तं दानं रुद्र यतात्मना१९५।
स्यान्महच्च फलं तस्य भविता भावितात्मनः।

स्वांगस्फुटित संस्कारं तत्र कुर्वंति ये नराः१९६।
ते रुद्रलोकमासाद्य मोदंते सुखिनः सदा।
तत्र पूजा जपो होमः कृतो भवति देहिनां१९७।
अनंतफलदः स्वर्गो रुद्रभक्तियुतात्मनः।
तत्र दीपप्रदाने तु ज्ञानचक्षुर्भवेन्नरः१९८।
अव्यंगं तरुणं सौम्यं रूपवंतं तु गोसुतम्।

योऽकयित्वा मोचयति स याति परमं पदम्१९९।
पितृभिः सहितो मोक्षं गच्छते नात्र संशयः।
अथ किं बहुनोक्तेन यत्तत्र क्रियते नरैः२०० 1.14.200।
कर्मधर्मं समुद्दिश्य तदनंतफलं भवेत्।
स्वर्गापवर्गयोर्हेतुस्तद्धि तीर्थम्मतं भुवि२०१।
स्नानाज्जपात्तथा होमादनंतफलसाधनम्।
गत्वा वाराणसीतीर्थं भक्त्या रुद्रपरायणाः२०२।
ये तत्र पंचतां प्राप्ता भक्तास्ते नात्र संशयः।
वसवः पितरो ज्ञेया रुद्राश्चैव पितामहाः२०३।

प्रपितामहास्तथादित्या इत्येषा वैदिकी श्रुतिः।
त्रिविधः पिंडदानाय विधिरुक्तो मयानघ२०४।
मानुषैः पिंडादानं तु कार्यमत्रागतैस्सदा।
पिंडदानं च तत्रैव स्वपुत्रैः कार्यमादरात्२०५।
सुपुत्रास्ते पितृणां तु भवंति सुखदायकाः।
प्रोक्तं तीर्थं मया तुभ्यं दर्शनादपि मुक्तिदम्२०६।
स्नात्वा तु सलिले तत्र मुच्यते जन्मबंधनात्।
विमुक्तो ब्रह्महत्यायास्तत्र रुद्र यथासुखम्२०७।
अविमुक्ते मया दत्ते तिष्ठ त्वं भार्यया सह।
रुद्र उवाच।
पृथिव्यां यानि तीर्थानि तेष्वहं विष्णुना सह२०८।
तिष्ठामि भवतोक्तेन वर एष वृतो मया।
अहं देवो महादेव आराध्यो भवता सदा२०९।
वरं दास्यामि ते चाहं संतुष्टेनांतरात्मना।
विष्णोश्चाहं प्रदास्यामि वरांश्च मनसीप्सितान्२१०।

सुराणां चैव सर्वेषां मुनीनां भवितात्मनाम्।
अहं दाता अहं याच्यो नान्यो भाव्यः कथंचन२११।
ब्रह्मोवाच।
एवं करिष्येहं रुद्र यत्वयोक्तं वचः शुभम्।
नारायणश्च ते वाक्यं कर्ता सर्वं न संशयः२१२।
विसृज्यैवं तदा रुद्रं ब्रह्मा चांतरधीयत।
वाराणस्यां महादेवो गत्वा तीर्थं न्यवेशयत्२१३।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे रुद्रस्य ब्रह्मवध्यानाशश्चतुर्दशोऽध्यायः१४।
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Roman transliteration

bhīṣma uvāca|
kathaṃ tripuruṣājjāto hyarjunaḥ paravīrahā|
kathaṃ karṇastu kānīnaḥ sūtajaḥ parikīrtyate1|

varaṃ tayoḥ kathaṃ bhūtaṃ nisargādeva tadvada|
bṛhatkautūhalaṃ mahyaṃ tadbhavānvaktumarhati2|
pulastya uvāca|
chinne vaktre purā brahmā krodhena mahatā vṛtaḥ|
lalāṭe svedamutpannaṃ gṛhītvā tāḍayadbhuvi3|
svedataḥ kuṃḍalī jajñe sadhanuṣko maheṣudhiḥ|
sahasrakavacī vīraḥ kiṃkaromītyuvāca ha4|
tamuvāca viriṃcastu darśayanrudramojasā|
hanyatāmeṣa durbuddhirjāyate na yathā punaḥ5|
brahmaṇo vacanaṃ śrutvā dhanurudyamya pṛṣṭhataḥ|
saṃpratasthe maheśasya bāṇahastotiraudradṛk6|
dṛṣṭvā puruṣamatyugraṃ bhītastasya trilocanaḥ|

apakrāṃtastato vegādviṣṇorāśramamabhyagāt7|
trāhitrāhīti māṃ viṣṇo narādasmācca śatruhan|
brahmaṇā nirmitaḥ pāpo mleccharūpo bhayaṃkaraḥ8|
yathā hanyānna māṃ kruddhastathā kuru jagatpate|
huṃkāradhvaninā viṣṇurmohayitvā tu taṃ naram9|
adṛśyaḥ sarvabhūtānāṃ yogātmā viśvadṛkprabhuḥ|
tatra prāptaṃ virūpākṣaṃ sāṃtvayāmāsa keśavaḥ10|
tatassa praṇato bhūmau dṛṣṭo devena viṣṇunā|
viṣṇuruvāca|
pautro hi me bhavānrudra kaṃ te kāmaṃ karomyaham11|
dṛṣṭvā nārāyaṇaṃ devaṃ bhikṣāṃ dehītyuvāca ha|
kapālaṃ darśayitvāgre prajvalaṃstejasotkaṭam12|
kapālapāṇiṃ saṃprekṣya rudraṃ viṣṇuracintayat|
konyo yogyo bhavedbhikṣurbhikṣādānasya sāṃpratam13|
yogyo'yamiti saṃkalpya dakṣiṇaṃ bhujamarpayat|

tadbibhedātitīkṣṇena śūlena śaśiśekharaḥ14|
prāvartata tato dhārā śoṇitasya vibhorbhujāt|
jāṃbūnadarasākārā vahnijvāleva nirmitā15|
nipapāta kapālāṃtaśśambhunā sā prabhikṣitā|
ṛjvī vegavatī tīvrā spṛśaṃtī tvāṃbaraṃ javāt16|
paṃcāśadyojanā dairghyādvistārāddaśayojanā|
divyavarṣasahasraṃ sā samuvāha harerbhujāt17|
iyaṃtaṃ kālamīśosau bhikṣāṃ jagrāha bhikṣukaḥ|
dattā nārāyaṇenātha kāpāle pātra uttame18|
tato nārāyaṇaḥ prāha śaṃbhuṃ paramidaṃ vacaḥ|
saṃpūrṇaṃ vā na vā pātraṃ tato vai paramīśvaraḥ19|
satoyāṃbudanirghoṣaṃ śrutvā vākyaṃ harerharaḥ|
śaśisūryāgninayanaḥ śaśiśekharaśobhitaḥ20|
kapāle dṛṣṭimāveśya tribhirnetrairjanārdanam|
aṃgulyā ghaṭayanprāha kapālaṃ paripūritam21|

śrutvā śivasya tāṃ vāṇīṃ viṣṇurdhārāṃ samāharat|
paśto'tha hareriśaḥ svāṃgulyā rudhiraṃ tadā22|
divyavarṣasahasraṃ ca dṛṣṭipātairmamaṃtha saḥ|
mathyamāne tato rakte kalilaṃ budbudaṃ kramāt23|
babhūva ca tataḥ paścātkirīṭī saśarāsanaḥ|
baddhatūṇīrayugalo vṛṣaskaṃdhoṅgulitravān24|
puruṣo vahnisaṃkāśaḥ kapāle saṃpradṛśyate|
taṃ dṛṣṭvā bhagavānviṣṇuḥ prāha rudramidaṃ vacaḥ25|

kapāle bhava ko vā'yaṃ prādurbhūto'bhavannaraḥ|
vacaḥ śrutvā harerīśastamuvāca vibho śṛṇu26|
naro nāmaiṣa puruṣaḥ paramāstravidāṃ varaḥ|
bhavatokto nara iti narastasmādbhaviṣyati27|
naranārāyaṇau cobhau yuge khyātau bhaviṣyataḥ|
saṃgrāme devakāryeṣu lokānāṃ paripālane28|
eṣa nārāyaṇasakho narastasmādbhaviṣyati|

athāsuravadhe sāhyaṃ tava kartā mahādyutiḥ29|
munirjñānaparīkṣāyāṃ jetā loke bhaviṣyati|
tejodhikamidaṃ divyaṃ brahmaṇaḥ paṃcamaṃ śiraḥ30|
tejaso brahmaṇo dīptādbhujasya tava śoṇitāt|
mama dṛṣṭi nipātācca trīṇi tejāṃsi yāni tu31|
tatsaṃyogasamutpannaḥ śatruṃ yuddhe vijeṣyati|
avadhyā ye bhaviṣyaṃti durjayā api cāpare32|
śakrasya cāmarāṇāṃ ca teṣāmeṣa bhayaṃkaraḥ|
evamuktvā sthitaḥ śaṃbhurvismitaśca haristadā33|
kapālasthaḥ sa tatraiva tuṣṭāva harakeśavau|
śirasyaṃjalimādhāya tadā vīra udāradhīḥ34|
kiṃkaromīti tau prāha ityuktvā praṇataḥ sthitaḥ|
tamuvāca haraḥ śrīmānbrahmaṇā svena tejasā35|
sṛṣṭo naro dhanuṣpāṇistvamenaṃ tu niṣūdaya|
itthamuktvāṃjalidharaṃ stuvaṃtaṃ śaṃkaro naram36|

tathaivāṃjalisaṃbaddhaṃ gṛhītvā ca karadvayam|
uddhṛtyātha kapālāttaṃ punarvacanamabravīt37|
sa eṣa puruṣo raudro yo mayā veditastava|
viṣṇuhuṃkāraracitamohanidrāṃ praveśitaḥ38|
vibodhayainaṃ tvaritamityuktvāntardadhe haraḥ|
nārāyaṇasya pratyakṣaṃ nareṇānena vai tadā39|
vāmapādahataḥ sopi samuttasthau mahābalaḥ|
tato yuddhaṃ samabhavatsvedaraktajayormahat40|
visphāritadhanuḥ śabdaṃ nāditāśeṣabhūtalam|
kavacaṃ svedajasyaikaṃ raktajena tvapākṛtam41|
evaṃ sametayoryuddhe divyaṃ varṣadvayaṃ tayoḥ|
yudhyatoḥ samatītaṃ ca svedaraktajayornṛpa42|
raktajaṃ dvibhujaṃ dṛṣṭvā svedajaṃ caiva saṃgatau|
vicintya vāsudevogādbrahmaṇaḥ sadanaṃ param43|
sasaṃbhramamuvācedaṃ brahmāṇaṃ madhusūdanaḥ|

raktajenādya bho brahmansvedajoyaṃ nipātitaḥ44|
śrutvaitadākulo brahmā babhāṣe madhusūdanam|
hare dyajanmani naro madīyo jīvatādayam45|
tathā tuṣṭo'bravīttaṃ ca viṣṇurevaṃ bhaviṣyati|
gatvā tayo raṇamapi nivāryā"ha ca tāvubhau46|
anyajanmani bhavitā kalidvāparayormithaḥ|
saṃdhau mahāraṇe jāte tatrāhaṃ yojayāmi vāṃ47|
viṣṇunā tu samāhūya graheśvarasureśvarau|
uktāvimau narau bhadrau pālanīyau mamājñayā48|
sahasrāṃśo svedajoyaṃ svakīyoṃ'śo dharātale|
dvāparāṃtevatāryoyaṃ devānāṃ kāryasiddhaye49|
yadūnāṃ tu kule bhāvī śūronāma mahābalaḥ|
tasya kanyā pṛthā nāma rūpeṇāpratimā bhuvi50 1.14.50|

utpatsyati mahābhāgā devānāṃ kāryasiddhaye|
durvāsāstu varaṃ tasyai maṃtragrāmaṃ pradāsyati51|

maṃtreṇānena yaṃ devaṃ bhaktyā āvāhayiṣyati|
devi tasya prasādāttu tava putro bhaviṣyati52|
sā ca tvāmudaye dṛṣṭvā sābhilāṣā rajasvalā|
ciṃtābhipannā tiṣṭhaṃtī bhajitavyā vibhāvaso53|
tasyā garbhe tvayaṃ bhāvī kānīnaḥ kuṃtinaṃdanaḥ|
bhaviṣyati suto devadevakāryārthasiddhaye54|
tatheti coktvā provāca tejorāśirdivākaraḥ|
putramutpādayiṣyāmi kānīnaṃ balagarvitam55|
yasya karṇeti vai nāma lokaḥ sarvo vadiṣyati|
matprasādādasya viṣṇo viprāṇāṃ bhāvitātmanaḥ56|
adeyaṃ nāsti vai loke vastu kiṃcicca keśava|
evaṃ prabhāvaṃ caivainaṃ janaye vacanāttava57|
evamuktvā sahasrāṃśurdevaṃ dānavaghātinam|
nārāyaṇaṃ mahātmānaṃ tatraivāṃtardadhe raviḥ58|
adarśanaṃ gate deve bhāskare vāritaskare|

vṛddhaśravasamapyevamuvāca prītamānasaḥ59|
sahasranetraraktottho naro'yaṃ madanugrahāt|
svāṃśabhūto dvāparāṃte yoktavyo bhūtale tvayā60|
yadā pāṃḍurmahābhāgaḥ pṛthāṃ bhāryāmavāpsyati|
mādrīṃ cāpi mahābhāga tadāraṇyaṃ gamiṣyati61|
tasyāpyaraṇyasaṃsthasya mṛgaḥ śāpaṃ pradāsyati|
tena cotpannavairāgyaḥ śataśṛgaṃ gamiṣyati62|
putrānabhīpsankṣetrotthānbhāryāṃ sa pravadiṣyati|
anīpsaṃtī tadā kuṃtī bharttāraṃ sā vadiṣyati63|
nāhaṃ martyasya vai rājanputrānicche kathaṃcana|
daivatebhyaḥ prasādācca putrānicche narādhipa64|
prārthayaṃtyai tvayā śakra kuṃtyai deyo narastataḥ|
vacasā ca madīyena evaṃ kuru śacīpate65|
athābravīttadā viṣṇuṃ deveśo duḥkhito vacaḥ|
asminmanvaṃtare'tīte caturviṃśatike yuge66|

avatīrya raghukule gṛhe daśarathasya ca|
rāvaṇasya vadhārthāya śāṃtyarthaṃ ca divaukasām67|
rāmarūpeṇa bhavatā sītārthamaṭatā vane|
matputro hiṃsito deva sūryaputrahitārthinā68|
vālināma plavaṃgeṃdraḥ sugrīvārthe tvayā yataḥ|
duḥkhenānena taptohaṃ gṛhṇāmi na sutaṃ naram69|
agṛhṇamānaṃ deveṃdraṃ kāraṇāṃtaravādinam|
hariḥ proce śunāsīraṃ bhuvo bhārāvatāraṇe70|
avatāraṃ kariṣyāmi martyaloke tvahaṃ prabho|
sūryaputrasya nāśārthaṃ jayārthamātmajasya te71|
sārathyaṃ ca kariṣyāmi nāśaṃ kurukulasya ca|
tato hṛṣṭobhavacchakro viṣṇuvākyena tena ha72|
pratigṛhya naraṃ hṛṣṭaḥ satyaṃ cāstu vacastava|
evamuktvā varaṃ devaḥ preṣayitvā'cyutaḥ svayam73|
gatvā tu puṃḍarīkākṣo brahmāṇaṃ prāha vai punaḥ|

tvayā sṛṣṭamidaṃ sarvaṃ trailokyaṃ sacarācaram74|
āvāṃ kāryasya karaṇe sahāyau ca tava prabho|

svayaṃ kṛtvā punarnāśaṃ kartuṃ deva na budhyase75|
kṛtaṃ jugupsitaṃ karma śaṃbhumetaṃ jighāṃsatā|
tvayā ca devadevasya sṛṣṭaḥ kopena vai pumān76|
śuddhyarthamasya pāpasya prāyaścittaṃ paraṃ kuru|
gṛhṇanvahnitrayaṃ deva agnihotramupāhara77|
puṇyatīrthe tathā deśe vane vāpi pitāmaha|
svapatnyā sahito yajñaṃ kuruṣvāsmatparigrahāt78|
sarve devāstathādityā rudrāścāpi jagatpate|
ādeśaṃ te kariṣyaṃti yatosmākaṃ bhavānprabhuḥ79|
ekohi gārhapatyognirdakṣiṇāgnirdvitīyakaḥ|
āhavanīyastṛtīyastu trikuṃḍeṣu prakalpaya80|
vartule tvarcayātmānammāmatho dhanurākṛtau|
catuḥkoṇe haraṃ devaṃ ṛgyajuḥsāmanāmabhiḥ81|

agnīnutpādya tapasā parāmṛddhimavāpya ca|
divyaṃ varṣasahasraṃ tu hutvāgnīnśamayiṣyasi82|
agnihotrātparaṃ nānyatpavitramiha paṭhyate|
sukṛtenāgnihotreṇa praśuddhyaṃti bhuvi dvijāḥ83|
paṃthāno devalokasya brāhmaṇairdaśitāstvamī|
ekogniḥ sarvadā dhāryo gṛhasthena dvijanmanā84|
vināgninā dvijeneha gārhasthyanna tu labhyate|
bhīṣma uvāca|
yo'sau kapālādutpanno naro nāma dhanurddharaḥ85|
kimeṣa mādhavājjāta utāho svena karmaṇā|
uta rudreṇa janito hyathavā buddhipūrvakam86|
brahmanhiraṇyagarbho'yamaṃḍajātaścaturmukhaḥ|
adbhutaṃ pañcamaṃ tasya vaktraṃ tatkathamutthitam87|
satve rajo na dṛśyeta na satvaṃ rajasi kvacit|
satvastho bhagavānbrahmā kathamudrekamādadhāt88|

mūḍhātmanā naro yena haṃtuṃ hi prahito haraṃ|
pulastya uvāca|
maheśvaraharī caito dvāveva satpathi sthitau89|
tayoraviditaṃ nāsti siddhāsiddhaṃ mahātmanoḥ|
brahmaṇaḥ paṃcamaṃ vaktramūrddhvamāsīnmahātmanaḥ90|
tato brahmābhavanmūḍho rajasā copabṛṃhitaḥ|
tato'yaṃ tejasā sṛṣṭimamanyata mayā kṛtā91|
matto'nyo nāsti vai devo yena sṛṣṭiḥ pravartitā|
saha devāḥ sagaṃdharvāḥ paśupakṣimṛgākulāḥ92|
evaṃ mūḍhaḥ sa paṃcāsyo viriṃcirabhavatpunaḥ|
prāgvaktraṃ mukhametasya ṛgvedasya pravartakam93|
dvitīyaṃ vadanaṃ tasya yajurvedapravartakam|
tṛtīyaṃ sāmavedasya atharvārthaṃ caturthakam94|
sāṃgopāṃgetihāsāṃśca sarahasyānsasaṃgrahān|
vedānadhīte vaktreṇa paṃcamenorddhvacakṣuṣā95|

tasyā'surasurāḥ sarve vaktrasyādbhutavarcasaḥ|
tejasā na prakāśaṃte dīpāḥ sūryodaye yathā96|
svapureṣvapi sodvegā hyavartaṃta vicetasaḥ|
na kaṃcidgaṇayeccānyaṃ tejasā kṣipate parān97|
nābhigaṃtu na ca draṣṭuṃ purastānnopasarpitum|
śekustrastāḥ surāssarve padmayoniṃ mahāprabhum98|
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sarve te maṃtrayāmāsurdaivatā hitamātmanaḥ99|
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devā ūcuḥ|
namastesarvasatveśa maheśvara namonamaḥ100 1.14.100|
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pratiṣṭhā sarvajagatāṃ tvaṃ heturviṣṇunā saha101|
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devā ūcuḥ|
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ahotitejasā vaktramadhikaṃ deva rājate|
evamuktvāṭṭahāsaṃ tu mumoca śaśiśekharaḥ110|
vāmāṃguṣṭhanakhāgreṇa brahmaṇaḥ paṃcamaṃ śiraḥ|
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vicchinnaṃ tu śiraḥ paścādbhavahaste sthitaṃ tadā|
grahamaṃḍalamadhyastho dvitīya iva caṃdramāḥ112|
karotkṣiptakapālena nanarta ca maheśvaraḥ|
śikharasthena sūryeṇa kailāsa iva parvataḥ113|
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devā ūcuḥ|
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kalau saṃhārakartā tvaṃ mahākālaḥ smṛto hyasi116|

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brahmovāca|
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varaṃ dāsyāmi te cāhaṃ saṃtuṣṭenāṃtarātmanā|
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brahmovāca|
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|

English translation

Bhīṣma said :

1-2. Tell me how Arjuna , the killer of the brave enemies, was born from Tripuruṣa; how again, Karṇa , the son of an unmarried woman is known as born from a charioteer; how enmity sprang up between the two. I have a great curiosity; so please tell me that.

Pulastya said :

3-4. Formerly when his face was rent, Brahma , overpowered by great anger, took up the perspiration produced on his forehead and struck it on the ground; from that perspiration a brave hero having rings, arrows and a great bow and having a thousand armours was born and he said: “What shall I do?”

5. Pointing, with vigour, to Rudra , Brahmā said to him: “Kill this wicked-minded one so that he will not be born again.”

6. Hearing the words of Brahmā and raising the bow from behind Maheśa , he with arrows in his hand and having very angry eyes started (to kill him).

7-8. Seeing that very terrible man, Rudra being frightened speedily went away from there and reached Viṣṇu ’s hermitage. “O Viṣṇu, killer of enemies, save me from this man; this terrible sinner of the form of a Mleccha is created by Brahma. O lord of the world, act in such a manner that he, an angry man, would not kill me.”

9-11. Lord Viṣṇu, invisible to all beings (yet himself) seeing everything and possessed of magical powers having deluded that man, concealed Virūpākṣa (i.e. Rudra) who had come there. God Viṣṇu saw him who had bent himself (before Viṣṇu) on the ground.

Viṣṇu said to him :

O Rudra, you are my grandson, tell me which desire of you I should fulfil?

12. Seeing god Viṣṇu and blazing exceedingly with lustre and pointing to his (begging) skull, he said, “Give me alms”.

13. Seeing Rudra with the skull in his hand Viṣṇu thought: ‘Now who else (but you) would be proper for giving alms to?’

14. Thinking ‘this one is proper’ he offered him his right arm. Śiva cut it with his sharp trident.

15. Then from the lord’s arm a stream of blood like liquified gold produced from a flame of fire started (to flow).

16. It fell out of the skull, and Śambhu begged it; it was straight, strong and touched the sky with speed.

17. From Viṣṇu’s arm it flowed for a thousand years and was fifty-five Yojanas long and its expanse was ten Yojanas.

18. The lord, the beggar, received the alms for such (a long) period. It was given (i.e. put) by Nārāyaṇa into an excellent (begging) skull.

19. Then Nārāyaṇa said these words to that great Śambhu (i.e. Rudra):

20-21. “Is the pot filled or not?” Then the great lord, hearing Viṣṇu’s words resembling the thundering of clouds, having eyes like the moon and the sun and adorned with the (crescent) moon on his head, fixing (all his) three eyes on the skull, and reaching it said to Janārdana : “The skull is full.”

22-24. Hearing those words of Śiva, Viṣṇu withdrew the stream. When Hari was observing, the lord (i. e. Rudra) churned (stirred) that blood with his finger and his glances for a thousand divine years. When the blood was (thus) churned (stirred), it gradually became first a mass, then a bubble and after that a man with a crown (on his head), with a bow, having bull-like (i.e. strong) shoulders, with two quivers tied to his back, with a finger-protector, appearing like fire, in the skull.

25. Seeing him lord Viṣṇu said these words to Rudra:

26-27. “O Bhava , who is this man (Nara) that has sprung

up in the skull?” Hearing (these) words of Viṣṇu, Śiva said to him: “O Lord, listen; this is the man named Nara, best among those who know (the use of) great missiles. You called him Nara, so he will be (called) Nara.

28-30. Both Nara and Nārāyaṇa will be famous in the Yuga and in battles, in deeds helping gods and in the protection of people. This Nara, therefore, will be the friend of Nārāyaṇa. This one of great lustre will help you in killing the demons; he will be a sage in testing knowledge and a conquerer in the world. This is the fifth head of Brahmā, with a superior lustre.

31-33. Born from the combination of the three lustres that rose from the blazing lustre of Brahmā and the glance that I cast, he will conquer the enemy in battle. He will be terrible to those who cannot be killed by Indra and (other) gods and also to the others who will be invincible to Indra and (other) gods.”

Saying so, Śambhu then stood still and Hari too stood wondering.

34-37. The (man) remaining in the skull praised Śiva and Viṣṇu. The hero, of generous mind, joining his palms together and raising them to his head said to them: “What should I do?” Saying so he remained bent (i.e. humble) before them. The glorious Hara said to him: “With his own lustre Brahmā has created a man with a bow in his hand. You kill him”. Śaṅkara , speaking thus, holding the man’s both hands which were joined like that in satisfaction, and lifting up the man, who was praising him, from the skull said these words again:

38-39. “This is the terrible man about whom I told you, he has been put to sleep. Awaken him quickly.” Saying so Hara disappeared. Then in the presence of Nārāyaṇa, the mighty one struck by the left foot by Nara, got up.

40-41. Then between the two born of (Brahmā’s) perspiration and (Viṣṇu’s) blood, took place a great battle in which the sound of the extended bow spread (everywhere) and the entire earth resounded with the sound (of the battle).

The one born of (Viṣṇu’s) blood (i.e. Nara) took off the armour of the one born of perspiration.

42-43. O king, a couple of divine years passed when the two thus met in battle and fought. Seeing the two-handed one born of (Viṣṇu’s) blood and the one born of (Brahmā’s) perspiration thus encountering (each other) Viṣṇu after having thought, went to the great abode of Brahmā.

44-46. Madhusūdana (i.e. Viṣṇu) spoke, in alarm, these words to Brahma: “O Brahman , the one born of (your) perspiration was today hurled down by the one born of (my) blood.”

On hearing this Brahmā who (became) distressed said to Madhusūdana:

“O Hari, let this my man live (again) in this existence.”

Viṣṇu being pleased said: “It shall be so.”

47. Going to their battlefield and warding them off he said to both of them: “In the intervening period between the Kali and Dvāpara yugas , in your next birth there will be (a war); when the great war will take place I shall bring both of you together (to fight).”

48. Viṣṇu having called the lord of planets and the lord of gods told them: “By my command these two good men are to be protected by you.

49. O sun (having a thousand rays), this one born of the perspiration (of Brahmā) is to be descended on the earth as your portion at the end of the Dvāpara (yuga) for the success of gods.

50. In the family of the Yadus there will be born very mighty Śūra .

51. His glorious daughter Pṛthā , incomparable in beauty on the earth will be born for the success of gods; and Durvāsas will grant her a boon and a group of spells:

52. ‘Whatever god she (i.e. you) would invoke with that spell by the favour of that god, O venerable lady, you will obtain a son’.

53. O Sun, she during her menses seeing you rising will long for you; when she is (thus) afflicted with anxiety you should enjoy her.

54. In her i.e. Kuntī ’s womb he will be (conceived and) born as the son ofan unmarried woman for the success of gods, O lord.”

55. The Sun, the heap of lustre Saying “All right” spoke (further): “On the maiden I shall generate a son who will be proud ofhis power.

56. And all people will address him by the name Karṇa. O Viṣṇu, due to my favour in the world there will be nothing with him, of a pure soul, that will not be given to brāhmaṇas , O Keśava .

57. By your direction I shall generate him of such a prowess.”

58. Having thus addressed the magnanimous god Nārāyaṇa, the destroyer of demons, the Sun disappeared there only.

59. When the Sun-god, the robber of clouds, diappeared (Viṣṇu) with his mind pleased said to Indra also:

60. “O Indra, this Nara sprung up from (my) blood due to my favour and who is a portion of me should be placed by you on the earth at the end of Dvāpara .

61. O magnanimous one, when the illustrious Pāṇḍu will obtain Pṛthā as his wife and so also Mādrī he will go to a forest.

62. A deer will give him a curse when he will be in the forest; with aversion produced by that he will go to Śataśṛṅga .

63. Desiring sons to be born on his wife (by another) he will say (so) to her. Then Kuntī unwilling (to do so) will say to her husband (i.e. Pāṇḍu):

64. ‘O King, I do not at all desire sons (begotten) by a mortal. O King, I desire sons from the deities by their favour.’

65. O Śakra then you should present Nara to Kuntī who would beseech you. O Lord of Śacī , do so by my direction.”

66-72. Then the unhappy lord of gods said (these) words to Viṣṇu: “When this period of Manu passes, then in the twenty-fourth Yuga you, descending (i.e. being born) as Rāma in Raghu ’s family, in Daśaratha ’s house for killing Rāvaṇa and for causing peace to the gods, (while) wandering in the forest for Sītā , desiring the good of Sun’s son, (will have) killed my son, named Vālin , the chief of the monkeys. Being, tormented by this grief, I shall not accept that son viz. Nara.” To Indra, the lord of gods, who did not accept Nara and telling some other reason, Viṣṇu spoke for taking down the burden of the earth: “O Lord, I shall take an incarnation in the mortal world for destroying Sun’s son and for your son’s success. I shall also act as (Arjuna’s) charioteer and bring about the destruction of the Kuru -family.”

73. Then with these words of Viṣṇu, Śakra accepting Nara, was pleased. Being delighted he (said): “May your words come true.” God Viṣṇu himself, granting the boon thus and sending (Indra) and having gone to Brahmā, the lotus-eyed one (i.e. Viṣṇu) again said to him:

74-85. “You have created the three worlds (consisting of) the movable and immovable. O lord, we two shall help you in the execution of (your) job. O lord, you do not realize that you are destroying (the world) after having yourself created it. Desiring to kill this Śambhu, you have done the censurable deed. Due to your anger for god (Śiva) you created the man. To absolve you of this sin undertake great expiation. O god, accepting the three fires offer an oblation to Agni , either at a sacred place or in a sacred region or forest. O Pitāmaha , perform, with your wife, a sacrifice under our protection. O lord of the worlds, all gods, so also Ādityas and Rudras will obey your command as you are our lord. One is the Gārhapatya fire, second is the Dakṣiṇāgni and the third is the Āhavanīya . Prepare these in three fire-vessels. Worship yourself in a circle, me in a bow-like figure and god Hara in a quadrangle by means of (the recitation of) the Ṛks, Yajus and Sāmans . Having generated fires by means of penance and obtaining great affluence, you will put out the fires after having offered oblations into them for one thousand divine years. Nothing is said to be more sacred than offering oblations to fire in this world. Brāhmaṇas are purified on the earth by well-offered oblation to fire.

These are indicated by the brāhmaṇas to be the paths leading to the world of gods. A brāhmaṇa householder should always maintain a fire. The status of a householder can never be obtained by a brāhmaṇa without (maintaining) a fire.”

Bhīṣma said :

86. Was that archer, named Nara, who sprang up from the skull, born from Mādhava or due to his own deeds? Or was he deliberately created by Rudra?

87. O brāhmaṇa, Brahmā, the Hiraṇyagarbha , sprang up from an egg. How is it that that fifth face came up?

88. Rajas (a cosmic quality—the cause of activity) is never seen in Sattva (quality of goodness), nor Sattva in Rajas . How did Brahmā (always) remaining in Sattva have excess (of Rajas) by which he with his mind deluded, sent the man to kill Hara?

Pulastya said :

89. Maheśvara (i.e. Śiva) and Hari both these remained on the good path.

90. For the two magnanimous ones, nothing that is either unaccomplished or accomplished, is unknown. The fifth face of the great Brahmā had come up.

91. So, growing with Rajas Brahmā became deluded. He thought that he had fashioned the creation (i.e. the world) with his lustre.

92. 'There is no other god than I, who set forth the creation including gods, Gandharvas , beasts, birds and deer.'

93. And the five-faced Brahmā was thus deluded. His face facing the east was the originator of Ṛgveda .

94. His second face set forth Yajurveda . The third one was the originator of Sāmaveda and fourth of Atharvaveda .

95. With the fifth face looking upwards he studies the Vedas with limbs (i.e. the Vedāṅgas) and sub-limbs (i.e. the supplementary works to the Vedāṅgas), history, secret sciences and compilations (of laws).

96. By the lustre of that face of wonderful brilliance all demons and gods lost their brilliance like lamps at sunrise.

97. The perplexed ones being disgusted remained in their own cities. One neither cared for another nor offended others with his might.

98. All the frightened gods were unable to approach or to see or to go near that great lord Brahmā.

99. Dimmed in lustre they regarded themselves as overpowered. All they pondered over their own good—the good of gods.

100a. 'We, who have lost our lustre by his brilliance will resort to Śiva.'

Gods said :

100b. Salutation to you, O lord of all beings, great god, we repeatedly salute you.

101. O you source of the world, O you highest Brahman, you are eternal. You are, along with Viṣṇu, the support and the cause of all the worlds.

102. He, being thus praised by gods, sages, forefathers and demons, remaining hidden, said: "O gods, ask for your desired object."

Gods said :

103. O god, appearing in person, give us as much as is desired by us. Have pity on us and give us a boon also.

104. Whatever great valour, lustre, power we had—all that has been eclipsed by Brahma with his fifth face.

105. All lustres have perished. O great lord, act in such a way that everything becomes as before.

106. Then Śiva, with his face pleased and saluted even by gods, went there where Brahma was with his mind deluded by the pride of his Rajas quality.

107. (Gods) praising the lord of gods and surrounding him approached him. Brahma enveloped in (i.e. overpowered by) the Rajas quality did not recognise Rudra who had come to him.

108. At that time the soul of all, the creator of the universe and the illuminator of everything was seen to please the world with his lustre (like that) of crores of suns.

109. Then Rudra, approaching Brahmā, the Almighty, seated (there) with the entire group of gods (said):

110. “O god, with great lustre your face shines more!” Saying so Śiva laughed loudly.

111. As a man cuts off the interior of a plantain tree with his nails, Śiva cut off Brahmā’s fifth head with the nail of the left thumb.

112. That head that was cut off then remained in the hand of Śiva, like another moon remaining in the midst of planets.

113. Maheśvara danced with the head held up in his hand like the Kailāsa mountain with the sun on its peak.

114. When the head was chopped off, the gods being pleased, praised Vṛṣabhadhvaja Kapardin (i.e. Śiva), the god of gods, with various hymns of praise.

Gods said :

115. Salutation forever to the holder of the skull, to the destroyer of great death, to him who is endowed with splendour and knowledge and is the giver of all portions (of enjoyment).

116. Salutation to him who is the flash of joy, and who is full of all gods. You are the destroyer in the Kali (age), hence you are known to be Mahākāla .

117. You destroy the afflictions of (your) devotees; you are called Duḥkhānta (i.e. one who puts an end to all miseries). As you quickly bring about the welfare of (your) devotees you are called Śaṅkara .

118. O god, since you hold (Brahmā’s) head that is cut off and the skull, you are therefore Kapālin . Favour us as you are praised by us.

119. Thus praised, Śaṅkara with his mind pleased, sent the gods to their respective abodes and remained there full of joy.

120-121. Knowing the mind of Brahmā and the birth of Vīra , Śiva, throwing off the head at the words (i.e. request) of the people, having put his joined palms on his head and having saluted Brahmā praised him for appeasing his anger and to know the Brahman, the greatest storehouse of lustre with expressions, hymns, secret (chants) and texts from Ṛg(veda), Yajur (veda) and Sāma (veda) thus:

Rudra said :

122-123. Salutation to you, O infinite one, and the supreme spirit of the highest one; you are the origin of wonderful things; you are an inexhaustible treasure of lustres. Due to your success you are the soul of all. You are the author of the creation, O you of great lustre.

124. Salutation to you, O you having one face turned upwards, of the nature of goodness, of the form of the earth, O you lying in water, born of water and having your abode in water.

125. O you born of water, having eyes like blooming leaves; victory to you O grandsire, O god, O lord; you formerly created me for the creation.

126. O you who always took oblations made into the sacrifice, O you the lord of the constituents of sacrifice, salutation to you, O you the interior of gold, of lotus, of gods, O you lord of beings.

127. O you born of lotus, you are the sacrifice, the Vaṣaṭkāra (the exclamation Vaṣaṭ used on making an oblation to a deity) and the Svadhā (oblation offered to the pitṛs). O lord, I cut off the head at the direction of gods.

128. I am humiliated with the murder of a brāhmaṇa; O lord of the world, protect me.

Thus addressed by the god of gods, Brahmā said (these) words:

Brahma said :

129. God Nārāyaṇa, (our) friend, will purify you. You should praise that virtuous one; the self-mighty one is venerable to me.

130. Indeed you were thought of by that god Viṣṇu, so as devotion in you was produced, and a desire to praise me sprang up in you.

131. You are Kapāli for having cut off the head. You are the author of the Soma doctrine. O you of great lustre, you have emancipated a hundred crores of brāhmaṇas.

132. You should perform the vow (of expiation) for killing a brāhmaṇa; there is no other course. The sinful, cruel murderers ofbrāhmaṇas who are sinners, should not be talked to.

133. Sacrificers, doing wrong acts, should never be talked to. If they see one, one should look at the sun (to be free from the sin).

134. O Rudra, if they touch one's body, one should, with one's garments on, enter water. Thus one obtained purity as formerly observed by the wise.

135. Such as you are, you are the murderer of a brāhmaṇa; observe a vow for (getting) purity. On your having observed a vow you will obtain many boons.

136. Having spoken thus Brahma went away. Rudra did not understand that. He then meditated on Viṣṇu himself.

137. Trilocana (i.e. Rudra), the god of gods, bowing, saluting, with the eight parts of the body, touching the ground, praised (Viṣṇu), the eternal god, giver of boons, accompanied by Lakṣmī and the holder of the conch, disc and mace.

Rudra said :

138-139. I mentally recall Viṣṇu Nārāyaṇa who is immortal through continuous series, who is old, who has infinite power, who is eternal, is the most distinguished person, is matchless, is greater than the greatest, the first-born and very powerful and is the chief among those whose intellect is inscrutable and profound.

140. I salute god Hari, the controller, the greatest abode, the supreme place, that highest and distinguished resort, the highest lord and the huge being.

141. I (shall) praise Nārāyaṇa, of a pure nature, (who) created this high and low and the subtle. (I praise him who) being always present (everywhere) is the highest person, calm and prominent. Let him be my refuge.

142-143. I (shall) always praise Viṣṇu Nārāyaṇa, free from impurity, old, greater than the greatest, having no end, ancient, chief among the prudent, given to courage, forgiveness and peace, the lord of the earth, auspicious, of great prowess, having a thousand heads and many feet and innumerable hands, having the moon and the sun as his eyes, of the nature of the mobile and the immobile, lying in the ocean.

144. I (shall) praise Nārāyaṇa, the supreme one, the highest lord, greater than the greatest, who cannot be approached (even) by gods, living in the three creations, having three principles, absorbed in three and having three eyes.

145-146. I salute the immeasurable Nārāyaṇa white in the Kṛta (yuga), red in the Dvāpara (yuga) and black in the Kali (yuga); I salute him who from his very mouth, created the Brāhmaṇas. (I salute him who created) the Kṣatriyas from his arms, (created) the Vaiśyas from his two thighs and the Śūdras from the tips of his feet. I salute him having the universe as his body, profoundly learned and infinite.

147. I salute the lotus-eyed (Viṣṇu) of a subtle form, of a great form, having learning as his form and formless (also) and the armour of all gods.

148. I salute that lord of gods (viz. Viṣṇu) of a thousand heads, thousand eyes, of great arms, that great god remaining after having pervaded the (entire) world.

149. I salute god Viṣṇu, the protector, the refuge, the conquerer, the ancient one, resembling a dark-blue cloud and having the Śārṅga bow in his hand.

150. I salute the omnipresent, pure, eternal, ancient Hari, of the form of the sky, free from existence and non-existence.

151. O Acyuta , I see here nothing except you. I see all this mobile and immobile (world) as full of you.

152. When that Parameṣṭhin (i.e. Rudra) was thus speaking, he, the eternal and the highest one appeared before him in person.

153. He, having the disc in his hand and Garuḍa as his seat, rose like the sun illuminating a mountain. The ancient one said, “I, the giver of boons, have come. Ask for a boon.”

154. After having thus praised (Viṣṇu) the best Rudra said: “O lord of gods, let me be extremely pure. I do not see anything better than you that will remove this sin.

155. The body of mine tortured by the murder of a brāhmaṇa has become dark. My body is stinking with the odour of a dead body and my ornaments are of iron.

156-157a. O Janārdana, (tell me) how my form will not remain like this. Tell me, O Acyuta, O great god, what I should do so that I shall have my old body by your favour.”

Viṣṇu said :

157b. A brāhmaṇa’s murder is very cruel and highly painful.

158. One should not even mentally think of such a sin. You have expressed such devotion because of the words of gods.

159-160. O you of mighty arms, now do what Brahma

has told you. Rub with ashes all your limbs, (rub ashes) on your body thrice (a day). Wear bones on your crest, on your ears and hand. By doing this, O Rudra, you will have no pain.

161. Having thus instructed (Rudra), the lord, accompanied by Lakṣmī, vanished there only. Rudra did not know it.

162-165. The lord of gods with the skull in his hand and tortured by a brāhmaṇa's murder wandering over this earth (and visiting) {the mountains viz.) the Himālaya , Maināka with Meru , Kailāsa, Kala , Vindhya , and the great mountain Nīla , (and places like) Kāñcī , Kāśī , Tāmralipta , Magadhā, Āvilā, so also the regions like Vatsagulma , Gokarṇa , North Kuru, Bhadrāśva , Ketumāla and Hairaṇyaka, Kāmarūpa , Prabhāsa and the mountain Mahendra , did not get refuge (anywhere).

166. Always seeing the skull in his hand, he, overcome with shame, shook his hands many times and was again and again distracted.

167. When (even) after he shook his hands, the skull did not fall off, it came to his mind: 'I shall observe this vow.

168. Brāhmaṇas will always follow my path only'. Thinking thus for a long time the god wandered over the earth.

169-171. Having reached Puṣkara , he entered the best forest, full of many trees and creepers and with the sounds of many beasts, which was perfumed with the fragrance of abundant flowers of trees, the land of which was as it were decorated intentionally with flowers put (on the ground), (which was full of) many perfumes and juices and other ripe and raw fruits. He, greeted by the fragrance of flowers of the grove of trees, entered it.

172-173. 'Brahma will grant a boon to me who will propitiate him here. Due to the favour of Brahmā I have come to know about this Puṣkara (forest), which destroys sins, pacifies evils, and increases nourishment, affluence and power.'

174. When that Rudra of infinite lustre was thus thinking, there came Brahmā, the lotus-born. The lord having raised Rudra who had bowed down said to him:

175-177. "By the observance of a divine vow you have, with a strong desire to see me, propitiated me with devotion; for by remaining in a vow only men can see deities. I shall therefore grant an excellent boon according to (your) desire. Since, to accomplish your desires you have observed this vow mentally, physically and with speech and with your mind pleased, tell me which boon, desired by you, I should grant."

Rudra said :

178-183a. This in itself is a very adequate boon that I could see you, O you venerable to the (entire) world. O creator of the world, my salutation to you. O god, you are seen by means of a penance to be had by a great sacrifice performed over a long time and causing (even) death. O Almighty lord, this skull did not fall off my hand. Since I observed this vow of a Kāpālika (i.e. a wandering sage holding the skull and eating and drinking out from it) my bearing causes shame to the sages and is contemptible. This great vow (undertaken) by me who sought refuge with you is fulfilled. Now tell me.

Say in which auspicious region I should throw this (skull), by (doing) which I shall be pure (in the eyes) of the sages of purified souls.

Brahmā said :

183b-184. Avimukta is an ancient place of (i.e. sacred to) the lord; there you will find the sacred place for dropping the skull (which will be called) Kapālamocana . You and I dwell there. So also Viṣṇu will be there.

185. By seeing you there, even those who are great sinners will obtain enjoyments in my abode.

186. Between the two rivers, dear to gods, viz. Varaṇā and Asī, there will be a region where no killing will ever occur.

187-188. lt will be the best sacred place and the best place of pilgrimage (in) your (honour). Those men who, before the fall of their bodies, resort to this sacred place, will, being immortal, and having no fear from anywhere reach heaven along the path of Brahman. I have given you this sacred place measuring five Krośas .

189. O Rudra, when the Gaṅgā will flow through the sacred place, to the lord of rivers (i.e. the ocean), then that will be a great holy city.

190. The holy Gaṅgā faces (i.e. flows towards) the north and the Sarasvatī the east. The river Jāhnavī (Gaṅgā) flows for two Yojanas towards the north.

191. There all gods with me and Indra have arrived or will come. Leave the skull there.

192. Those who, going there, please their forefathers by offering piṇḍas and Śrāddhas , obtain in the heaven, an eternal region.

193. A man having bathed at the great sacred place in Vārāṇasī , is released. Merely by going there he is free from sins committed during seven existences.

194. That holy place is said to be the best of all holy places.

195-197. Those beings, who, bowing to you, die there, obtaining Rudra (i.e. your status), rejoice with you. O Rudra, whatever a person with a controlled mind offers there, gives him, of a pure soul, a great fruit. Those men, who perform there the rite of destroying their bodies (i.e. ending their life), reach Rudra's world and always being happy rejoice there.

198. Worship, a muttered prayer, a sacrifice performed there lead to heaven, the giver of eternal fruit to one whose heart is full of devotion. A man offering a lamp there would be a man of intellectual vision.

199-200. One who leaves there, after marking it, a bull that is uncrippled, young, mild and having good features goes to the highest place; there is no doubt that with his forefathers he obtains salvation. What is the use of prolixity? Whatever act is done here by men with a view to (obtaining) religious merit would give (them) an eternal fruit.

201. That, which is the cause of heaven and salvation, is regarded as a sacred place on the earth.

202. By means of a bath, a prayer or a sacrifice (performed there) it (the Tīrtha) becomes the means of an everlasting fruit.

203-204. Those devotees, absorbed in Rudra, who go to sacred place Vārāṇasī and die there, should be regarded as Vasus , Pitṛs, Rudras and grand-fathers and great-grand-fathers and Ādityas—so says the Vedic text. O sinless one, I have described a threefold rite for offering piṇḍas.

205. Men who come here should always offer piṇḍas . Their sons should also respectfully offer piṇḍas there.

206. Such good sons give joy to their forefathers. I have told you about the sacred place, which, by the very sight of it, gives final release.

207. By bathing here one is free from the bondage of birth. Rudra, I have given you this sacred place viz. Avimukta. Being free from (the sin of) a brāhmaṇa's murder live there with your wife.

Rudra said :

208. I shall stay with Viṣṇu in the sacred places which are on the earth; this is the boon I have chosen, as you told me (to choose).

209. I am the great god; you should always propitiate me.

210. I too with my mind pleased, shall grant you a boon. And I shall grant boons to Viṣṇu also as desired by him in his mind.

211. I am the giver to, and I am to be implored by, all the gods and sages of pure souls; and none else.

Brahmā said :

212. O Rudra, I shall carry out your auspicious command. Nārāyaṇa also, will undoubtedly follow your advice.

213. Thus dismissing Rudra, Brahmā disappeared there only. Mahādeva having gone to Vārāṇasī, encamped there.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 15

Importance of Dwelling at a sacred place (tīrtha)

Chapter 15 of 693 · 391 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
किं कृतं ब्रह्मणा ब्रह्मन्प्रेष्य वाराणसीपुरीम्।
जनार्दनेन किं कर्म शंकरेण च यन्मुने१।
कथं यज्ञः कृतस्तेन कस्मिंस्तीर्थे वदस्व मे।
के सदस्या ऋत्विजश्च सर्वांस्तान्प्रब्रवीहि मे२।
के देवास्तर्पितास्तेन एतन्मे कौतुकं महत्।
पुलस्त्य उवाच।
श्रीनिधानं पुरं मेरोः शिखरे रत्नचित्रितम्३।
अनेकाश्चर्यनिलयंबहुपादपसंकुलम्।
विचित्रधातुभिश्चित्रं स्वच्छस्फटिकनिर्मलम्४।
लताविताननशोभाढ्यं शिखिशब्दविनादितम्।
मृगेन्द्रवित्रस्त गजयूथसमाकुलम्५।
निर्झरांबुप्रपातोत्थ शीकरासारशीतलम्।
वाताहततरुव्रात प्रसन्नापानचित्रितम्६।
मृगनाभिवरामोद वासिताशेषकाननम्।

लतागृहरतिश्रान्त सुप्तविद्याधराध्वगम्७।
प्रगीतकिन्नरव्रात मधुरध्वनिनादितम्।
तस्मिन्ननेकविन्यास शोभिताशेषभूमिकम्८।
वैराजं नाम भवनं ब्रह्मणः परमेष्ठिनः।
तत्र दिव्यांगनोद्गीत मधुरध्वनि नादिता९।
पारिजाततरूत्पन्न मंजरीदाममालिनी।
रत्नरश्मिसमूहोत्थ बहुवर्णविचित्रिता१०।
विन्यस्तस्तंभकोटिस्तु निर्मलादर्शशोभिता।
अप्सरोनृत्यविन्यास विलासोल्लासलासिता११।
बह्वातोद्यसमुत्पन्नसमूहस्वननादिता।
लयतालयुतानेक गीतवादित्र शोभिता१२।
सभा कांतिमती नाम देवानां शर्मदायिका।
ऋषिसंघसमायुक्ता मुनिवृंदनिषेविता१३।
द्विजातिसामशब्देन नादिताऽनंददायिनी।
तस्यां निविष्टो देवेशस्संध्यासक्तः पितामहः१४।

ध्यायति स्म परं देवं येनेदं निर्मितं जगत्।
ध्यायतो बुद्धिरुत्पन्ना कथं यज्ञं करोम्यहम्१५।
कस्मिन्स्थाने मया यज्ञः कार्यः कुत्र धरातले।
काशीप्रयागस्तुंगा च नैमिषं शृंखलं तथा१६।
कांची भद्रा देविका च कुरुक्षेत्रं सरस्वती।
प्रभासादीनि तीर्थानि पृथिव्यामिह मध्यतः१७।
क्षेत्राणि पुण्यतीर्थानि संति यानीह सर्वशः।
मदादेशाच्च रुद्रेण कृतान्यन्यानि भूतले१८।
यथाहं सर्वदेवेषु आदिदेवो व्यवस्थितः।
तथा चैकं परं तीर्थमादिभूतं करोम्यहम्१९।
अहं यत्र समुत्पन्नः पद्मं तद्विष्णुनाभिजम्।
पुष्करं प्रोच्यते तीर्थमृषिभिर्वेदपाठकैः२०।
एवं चिंतयतस्तस्य ब्रह्मणस्तु प्रजापतेः।
मतिरेषा समुत्पन्ना व्रजाम्येष धरातले२१।
प्राक्स्थानं स समासाद्य प्रविष्टस्तद्वनोत्तमम्।

नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम्२२।
नानापक्षिरवाकीर्णं नानामृगगणाकुलम्।
द्रुमपुष्पभरामोदैर्वासयद्यत्सुरासुरान्२३।
बुद्धिपूर्वमिव न्यस्तैः पुष्पैर्भूषितभूतलम्।
नानागंधरसैः पक्वापक्वैश्च षड्ऋतूद्भवैः२४।
फलैः सुवर्णरूपाढ्यैर्घ्राणदृष्टिमनोहरैः।
जीर्णं पत्रं तृणं यत्र शुष्ककाष्ठफलानि च२५।
बहिः क्षिपति जातानि मारुतोनुग्रहादिव।
नानापुष्पसमूहानां गंधमादाय मारुतः२६।
शीतलो वाति खं भूमिं दिशो यत्राभिवासयन्।
हरितस्निग्ध निश्छिद्रैरकीटकवनोत्कटैः२७।
वृक्षैरनेकसंज्ञैर्यद्भूषितं शिखरान्वितैः।
अरोगैर्दर्शनीयैश्च सुवृतैः कैश्चिदुज्ज्वलैः२८।
कुटुंबमिव विप्राणामृत्विग्भिर्भाति सर्वतः।
शोभंते धातुसंकाशैरंकुरैः प्रावृता द्रुमाः२९।

कुलीनैरिव निश्छिद्रैः स्वगुणैः प्रावृता नराः।
पवनाविद्धशिखरैः स्पृशंतीव परस्परम्३०।
आजिघ्रंती वचाऽन्योन्यं पुष्पशाखावतंसकाः।
नागवृक्षाः क्वचित्पुष्पैर्द्रुमवानीरकेसरैः३१।
नयनैरिव शोभंते चंचलैः कृष्णतारकैः।
पुष्पसंपन्नशिखराः कर्णिकारद्रुमाः क्वचित्३२।
युग्मयुग्माद्विधा चेह शोभन्त इव दंपती।
सुपुष्पप्रभवाटोपैस्सिंदुवार द्रुपंक्तयः३३।
मूर्तिमत्य इवाभांति पूजिता वनदेवताः।

क्वचित्क्वचित्कुंदलताः सपुष्पाभरणोज्वलाः३४।
दिक्षु वृक्षेषु शोभंते बालचंद्रा इवोच्छ्रिताः।
सर्जार्जुनाः क्वचिद्भ्रान्ति वनोद्देशेषु पुष्पिताः३५।
धौतकौशेयवासोभिः प्रावृताः पुरुषा इव।
अतिमुक्तकवल्लीभिः पुष्पिताभिस्तथा द्रुमाः३६।
उपगूढा विराजंते स्वनारीभिरिव प्रियाः।

अपरस्परसंसक्तैः सालाशोकाश्च पल्लवैः३७।
हस्तैर्हस्तान्स्पृशंतीव सुहृदश्चिरसंगताः।
फलपुष्पभरानम्राः पनसाः सरलार्जुनाः३८।
अन्योन्यमर्चयंतीव पुष्पैश्चैव फलैस्तथा।
मारुतावेगसंश्लिष्टैः पादपास्सालबाहुभिः३९।
अभ्याशमागतं लोकं प्रतिभावैरिवोत्थिताः।
पुष्पाणामवरोधेन सुशोभार्थं निवेशिताः४०।
वसंतमहमासाद्य पुरुषान्स्पर्द्धयंति हि।
पुष्पशोभाभरनतैः शिखरैर्वायुकंपितैः४१।
नृत्यंतीव नराः प्रीताः स्रगलंकृतशेखराः।
शृंगाग्रपवनक्षिप्ताः पुष्पावलियुता द्रुमाः४२।
सवल्लीकाः प्रनृत्यंति मानवा इव सप्रियाः।
स्वपुष्पनतवल्लीभिः पादपाः क्वचिदावृताः४३।
भांति तारागणैश्चित्रैः शरदीव नभस्तलम्।
द्रुमाणामथवाग्रेषु पुष्पिता मालती लताः४४।

शेखराइव शोभंते रचिता बुद्धिपूर्वकम्।
हरिताः कांचनच्छायाः फलिताः पुष्पिता द्रुमाः४५।
सौहृदं दर्शयंतीव नराः साधुसमागमे।
पुष्पकिंजल्ककपिला गताः सर्वदिशासु च४६।
कदंबपुष्पस्य जयं घोषयंतीव षट्पदाः।
क्वचित्पुष्पासवक्षीबाः संपतंति ततस्ततः४७।
पुंस्कोकिलगणावृक्ष गहनेष्विव सप्रियाः।
शिरीषपुष्पसंकाशाः शुका मिथुनशः क्वचित्४८।
कीर्तयंति गिरश्चित्राः पूजिता ब्राह्मणा यथा।
सहचारिसुसंयुक्ता मयूराश्चित्रबर्हिणः४९।
वनांतेष्वपि नृत्यंति शोभंत इव नर्त्तकाः।
कूजंतःपक्षिसंघाता नानारुतविराविणः५० 1.15.50।
कुर्वंति रमणीयं वै रमणीयतरं वनम्।
नानामृगगणाकीर्णं नित्यं प्रमुदितांडजम्५१।
तद्वनं नंदनसमं मनोदृष्टिविवर्द्धनम्।

पद्मयोनिस्तु भगवांस्तथा रूपं वनोत्तमम्५२।
ददर्शादर्शवद्दृष्ट्या सौम्ययापा पयन्निव।

ता वृक्षपंक्तयः सर्वा दृष्ट्वा देवं तथागतम्५३।
निवेद्य ब्रह्मणे भक्त्या मुमुचुः पुष्पसंपदः।
पुष्पप्रतिग्रहं कृत्वा पादपानां पितामहः५४।
वरं वृणीध्वं भद्रं वः पादपानित्युवाच सः।
एवमुक्ता भगवता तरवो निरवग्रहाः५५।
ऊचुः प्रांजलयः सर्वे नमस्कृत्वा विरिंचनम्।
वरं ददासि चेद्देव प्रपन्नजनवत्सल५६।
इहैव भगवन्नित्यं वने संनिहितो भव।
एष नः परमः कामः पितामह नमोस्तु ते५७।
त्वं चेद्वससि देवेश वनेस्मिन्विश्वभावन।
सर्वात्मना प्रपन्नानां वांछतामुत्तमं वरम्५८।
वरकोटिभिरन्याभिरलं नो दीयतां वरम्।
सन्निधानेन तीर्थेभ्य इदं स्यात्प्रवरं महत्५९।

ब्रह्मोवाच।
उत्तमं सर्वक्षेत्राणां पुण्यमेतद्भविष्यति।
नित्यं पुष्पफलोपेता नित्यसुस्थिरयौवनाः६०।
कामगाः कामरूपाश्च कामरूपफलप्रदाः।
कामसंदर्शनाः पुंसां तपःसिद्ध्युज्वला नृणाम्६१।
श्रिया परमया युक्ता मत्प्रसादाद्भविष्यथ।
एवं स वरदो ब्रह्मा अनुजग्राह पादपान्६२।
स्थित्वा वर्ष सहस्रं तु पुष्करं प्रक्षिपद्भुवि।
क्षितिर्निपतिता तेन व्यकंपत रसातलम्६३।
विवशास्तत्यजुर्वेलां सागराः क्षुभितोर्मयः।
शक्राशनि हतानीव व्याघ्र व्याला वृतानि च६४।
शिखराण्यप्यशीर्यंत पर्वतानां सहस्रशः।
देवसिद्धविमानानि गंधर्वनगराणि च६५।
प्रचेलुर्बभ्रमुः पेतुर्विविशुश्च धरातलम्।
कपोतमेघाः खात्पेतुः पुटसंघातदर्शिनः६६।

ज्योतिर्गणांश्छादयंतो बभूवुस्तीव्र भास्कराः।
महता तस्य शब्देन मूकांधबधिरीकृतम्६७।
बभूव व्याकुलं सर्वं त्रैलोक्यं सचराचरम्।
सुरासुराणां सर्वेषां शरीराणि मनांसि च६८।
अवसेदुश्च किमिति किमित्येतन्न जज्ञिरे।
धैर्यमालंब्य सर्वेऽथ ब्रह्माणं चाप्यलोकयन्६९।
न च ते तमपश्यंत कुत्र ब्रह्मागतो ह्यभूत्।
किमर्थं कंपिता भूमिर्निमित्तोत्पातदर्शनम्७०।
तावद्विष्णुर्गतस्तत्र यत्र देवा व्यवस्थिताः।
प्रणिपत्य इदं वाक्यमुक्तवंतो दिवौकसः७१।

किमेतद्भगवन्ब्रूहि निमित्तोत्पातदर्शनम्।
त्रैलोक्यं कंपितं येन संयुक्तं कालधर्मणा७२।
जातकल्पावसानं तु भिन्नमर्यादसागरम्।
चत्वारो दिग्गजाः किं तु बभूवुरचलाश्चलाः७३।
समावृता धरा कस्मात्सप्तसागरवारिणा।

उत्पत्तिर्नास्ति शब्दस्य भगवन्निः प्रयोजना७४।
यादृशो वा स्मृतः शब्दो न भूतो न भविष्यति।
त्रैलोक्यमाकुलं येन चक्रे रौद्रेण चोद्यता७५।
शुभोऽशुभो वा शब्दोरेयं त्रैलोक्यस्य दिवौकसाम्।
भगवन्यदि जानासि किमेतत्कथयस्व नः७६।
एवमुक्तोऽब्रवीद्विष्णुः परमेणानुभावितः।
मा भैष्ट मरुतः सर्वे शृणुध्वं चात्र कारणम्७७।
निश्चयेनानुविज्ञाय वक्ष्याम्येष यथाविधम्।
पद्महस्तो हि भगवान्ब्रह्मा लोकपितामहः७८।
भूप्रदेशे पुण्यराशौ यज्ञं कर्तुं व्यवस्थितः।
अवरोहे पर्वतानां वने चातीवशोभने७९।
कमलं तस्य हस्तात्तु पतितं धरणीतले।
तस्य शब्दो महानेष येन यूयं प्रकंपिताः८०।
तत्रासौ तरुवृंदेन पुष्पामोदाभिनंदितः।
अनुगृह्याथ भगवान्वनं तत्समृगांडजम्८१।

जगतोऽनुग्रहार्थाय वासं तत्रान्वरोचयत्।
पुष्करं नाम तत्तीर्थं क्षेत्रं वृषभमेव च८२।
जनितं तद्भगवता लोकानां हितकारिणा।
ब्रह्माणं तत्र वै गत्वा तोषयध्वं मया सह८३।
आराध्यमानो भगवान्प्रदास्यति वरान्वरान्।
इत्युक्त्वा भगवान्विष्णुः सह तैर्देवदानवैः८४।
जगाम तद्वनोद्देशं यत्रास्ते स तु कंजजः।
प्रहृष्टास्तुष्टमनसः कोकिलालापलापिताः८५।
पुष्पोच्चयोज्ज्वलं शस्तं विविशुर्ब्रह्मणो वनम्।
संप्राप्तं सर्वदेवैस्तु वनं नंदनसंमितम्८६।
पद्मिनीमृगपुष्पाढ्यं सुदृढं शुशुभे तदा।
प्रविश्याथ वनं देवाः सर्वपुष्पोपशोभितम्८७।
इह देवोस्तीति देवा बभ्रमुश्च दिदृक्षवः।
मृगयंतस्ततस्ते तु सर्वे देवाः सवासवाः८८।
अद्भुतस्य वनस्यांतं न ते ददृशुराशुगाः।

विचिन्वद्भिस्तदा देवं दैवैर्वायुर्विलोकितः८९।
स तानुवाच ब्रह्माणं न द्रक्ष्यथ तपो विना।
तदा खिन्ना विचिन्वंतस्तस्मिन्पर्वतरोधसि९०।

दक्षिणे चोत्तरे चैव अंतराले पुनः पुनः।
वायूक्तं हृदये कृत्वा वायुस्तानब्रवीत्पुनः९१।
त्रिविधो दर्शनोपायो विरिंचेरस्य सर्वदा।
श्रद्धा ज्ञानेन तपसा योगेन च निगद्यते९२।
सकलं निष्कलं चैव देवं पश्यंति योगिनः।
तपस्विनस्तु सकलं ज्ञानिनो निष्कलं परम्९३।
समुत्पन्ने तु विज्ञाने मंदश्रद्धो न पश्यति।
भक्त्या परमया क्षिप्रं ब्रह्म पश्यंति योगिनः९४।
द्रष्टव्यो निर्विकारोऽसौ प्रधानपुरुषेश्वरः।
कर्मणा मनसा वाचा नित्ययुक्ताः पितामहम्९५।
तपश्चरत भद्रं वो ब्रह्माराधनतत्पराः।
ब्राह्मीं दीक्षां प्रपन्नानां भक्तानां च द्विजन्मनाम्९६।

सर्वकालं स जानाति दातव्यं दर्शनं मया।
वायोस्तु वचनं श्रुत्वा हितमेतदवेत्य च९७।
ब्रह्मेच्छाविष्टमतयो वाक्पतिं च ततोऽब्रुवन्।
प्रज्ञानविबुधास्माकं ब्राह्मीं दीक्षां विधत्स्व नः९८।
स दिदीक्षयिषुः क्षिप्रममरान्ब्रह्मदीक्षया।
वेदोक्तेन विधानेन दीक्षयामास तान्गुरुः९९।
विनीतवेषाः प्रणता अंतेवासित्वमाययुः।
ब्रह्मप्रसादं संप्राप्ताः पौष्करं ज्ञानमीरितम्१०० 1.15.100।
यज्ञं चकार विधिना धिषणोध्वर्युसत्तमः।
पद्मं कृत्वा मृणालाढ्यं पद्मदीक्षाप्रयोगतः१०१।
अनुजग्राह देवांस्तान्सुरेच्छा प्रेरितो मुनिः।
तेभ्यो ददौ विवेकिभ्यः स वेदोक्तावधानवित्१०२।
दीक्षां वै विस्मयं त्यक्त्वा बृहस्पतिरुदारधीः।
एकमग्निं च संस्कृत्य महात्मा त्रिदिवौकसाम्१०३।
प्रादादांगिरसस्तुष्टो जाप्यं वेदोदितं तु यत्।

त्रिसुपर्णं त्रिमधु च पावमानीं च पावनीम्१०४।
स हि जाप्यादिकं सर्वमशिक्षयदुदारधीः।
आपो हिष्ठेति यत्स्नानं ब्राह्मं तत्परिपठ्यते१०५।
पापघ्नं दुष्टशमनं पुष्टिश्रीबलवर्द्धनम्।
सिद्धिदं कीर्तिदं चैव कलिकल्मषनाशनम्१०६।
तस्मात्सर्वप्रयत्नेन ब्राह्मस्नानं समाचरेत्।
कुर्वंतो मौनिनो दांता दीक्षिताः क्षपितेंद्रियाः१०७।
सर्वे कमंडलुयुता मुक्तकक्षाक्षमालिनः।
दंडिनश्चीरवस्त्राश्च जटाभिरतिशोभिताः१०८।
स्नानाचारासनरताः प्रयत्नध्यानधारिणः।
मनो ब्रह्मणि संयोज्य नियताहारकांक्षिणः१०९।

अतिष्ठन्दर्शनालापसंगध्यानविवर्जिताः।
एवं व्रतधराः सर्वे त्रिकालं स्नानकारिणः११०।
भक्त्या परमया युक्ता विधिना परमेण च।
कालेन महता ध्यानाद्देवज्ञानमनोगताः१११।

ब्रह्मध्यानाग्निनिर्दग्धा यदा शुद्धैकमानसाः।
अविर्बभूव भगवान्सर्वेषां दृष्टिगोचरः११२।
तेजसाप्यायितास्तस्य बभूवुर्भ्रांतचेतसः।
ततोवलंब्य ते धैर्यमिष्टं देवं यथाविधि११३।
षडंगवेदयोगेन हृष्टचित्तास्तु तत्पराः।
शिरोगतैरंजलिभिः शिरोभिश्च महीं गताः११४।
तुष्टुवुः सृष्टिकर्त्तारं स्थितिकर्तारमीश्वरम्।
देवा ऊचुः।
ब्रह्मणे ब्रह्मदेहाय ब्रह्मण्यायाऽजिताय च११५।
नमस्कुर्मः सुनियताः क्रतुवेदप्रदायिने।
लोकानुकंपिने देव सृष्टिरूपाय वै नमः११६।
भक्तानुकंपिनेत्यर्थं वेदजाप्यस्तुताय च।
बहुरूपस्वरूपाय रूपाणां शतधारिणे११७।
सावित्रीपतये देव गायत्रीपतये नमः।
पद्मासनाय पद्माय पद्मवक्त्राय ते नमः११८।

वरदाय वरार्हाय कूर्माय च मृगाय च।
जटामकुटयुक्ताय स्रुवस्रुचनिधारिणे११९।
मृगांकमृगधर्माय धर्मनेत्राय ते नमः।
विश्वनाम्नेऽथ विश्वाय विश्वेशाय नमोनमः१२०।
धर्मनेत्रत्राणमस्मादधिकं कर्तुमर्हसि।
वाङ्मनःकायभावैस्त्वां प्रपन्नास्स्मः पितामह१२१।
एवं स्तुतस्तदा देवैर्ब्रह्मा ब्रह्मविदां वरः।
प्रदास्यामि स्मृतो बाढममोघं दर्शनं हि वः१२२।
ब्रुवंतु वांछितं पुत्राः प्रदास्यामि वरान्वरान्।
एवमुक्ता भगवता देवा वचनमब्रुवन्१२३।
एष एवाद्य भगवन्सुपर्याप्तो महान्वरः।
जनितो नः सुशब्दोयं कमलं क्षिपता त्वया१२४।
किमर्थं कंपिता भूमिर्लोकाश्चाकुलिताः कृताः।
नैतन्निरर्थकं देव उच्यतामत्र कारणम्१२५।
ब्रह्मोवाच।

युष्मद्धितार्थमेतद्वै पद्मं विनिहितं मया।
देवतानां च रक्षार्थं श्रूयतामत्र कारणम्१२६।
असुरो वज्रनाभोऽयं बालजीवापहारकः।
अवस्थितस्त्ववष्टभ्य रसातलतलाश्रयम्१२७।

युष्मदागमनं ज्ञात्वा तपस्थान्निहितायुधान्।
हंतुकामो दुराचारः सेंद्रानपि दिवौकसः१२८।
घातः कमलपातेन मया तस्य विनिर्मितः।
स राज्यैश्वर्यदर्पिष्टस्तेनासौ निहतो मया१२९।
लोकेऽस्मिन्समये भक्ता ब्राह्मणा वेदपारगाः।
मैव ते दुर्गतिं यांतु लभंतां सुगतिं पुनः१३०।
देवानां दानवानां च मनुष्योरगरक्षसाम्।
भूतग्रामस्य सर्वस्य समोस्मि त्रिदिवौकसः१३१।
युष्मद्धितार्थं पापोऽसौ मया मंत्रेण घातितः।
प्राप्तः पुण्यकृतान्लोकान्कमलस्यास्य दर्शनात्१३२।
यन्मया पद्ममुक्तं तु तेनेदं पुष्करं भुवि।

ख्यातं भविष्यते तीर्थं पावनं पुण्यदं महत्१३३।
पृथिव्यां सर्वजंतूनां पुण्यदं परिपठ्यते।
कृतो ह्यनुग्रहो देवा भक्तानां भक्तिमिच्छताम्१३४।
वनेस्मिन्नित्यवासेन वृक्षैरभ्यर्थितेन च।
महाकालो वनेऽत्रागादागतस्य ममानघाः१३५।
तपस्यतां च भवतां महज्ज्ञानं प्रदर्शितम्।
कुरुध्वं हृदये देवाः स्वार्थं चैव परार्थकम्१३६।
भवद्भिर्दर्शनीयं तु नानारूपधरैर्भुवि।
द्विषन्वै ज्ञानिनं विप्रं पापेनैवार्दितो नरः१३७।
न विमुच्येत पापेन जन्मकोटिशतैरपि।
वेदांगपारगं विप्रं न हन्यान्न च दूषयेत्१३८।
एकस्मिन्निहते यस्मात्कोटिर्भवति घातिता।
एकं वेदांतगं विप्रं भोजयेच्छ्रद्धयान्वितः१३९।
तस्य भुक्ता भवेत्कोटिर्विप्राणां नात्र संशयः।
यः पात्रपूरणीं भिक्षां यतीनां तु प्रयच्छति१४०।

विमुक्तः सर्वपापेभ्यो नाऽसौ दुर्गतिमाप्नुयात्।
यथाहं सर्वदेवानां ज्येष्ठः श्रेष्ठः पितामहः१४१।
तथा ज्ञानी सदा पूज्यो निर्ममो निः परिग्रहः।
संसारबंधमोक्षार्थं ब्रह्मगुप्तमिदं व्रतम्१४२।
मया प्रणीतं विप्राणामपुनर्भवकारणम्।
अग्निहोत्रमुपादाय यस्त्यजेदजितेंद्रियः१४३।
रौरवं स प्रयात्याशु प्रणीतो यमकिंकरैः।
लोकयात्राविघातंडश्च क्षुद्रं कर्म करोति यः१४४।
स रागचित्तः शृंगारी नारीजन धनप्रियः।
एकभोजी सुमिष्टाशी कृषिवाणिज्यसेवकः१४५।
अवेदो वेदनिंदी च परभार्यां च सेवते।
इत्यादिदोषदुष्टो यस्तस्य संभाषणादपि१४६।

नरो नरकगामी स्याद्यश्च सद्व्रतदूषकः।
असंतुष्टं भिन्नचित्तं दुर्मतिं पापकारिणम्१४७।
न स्पृशेदंगसंगेन स्पृष्ट्वा स्नानेन शुद्ध्यति।

एवमुक्त्वा स भगवान्ब्रह्मा तैरमरैः सह१४८।
क्षेत्रं निवेशयामास यथावत्कथयामि ते।
उत्तरे चंद्रनद्यास्तु प्राची यावत्सरस्वती१४९।
पूर्वं तु नंदनात्कृत्स्नं यावत्कल्पं सपुष्करम्।
वेदी ह्येषा कृता यज्ञे ब्रह्मणा लोककारिणा१५० 1.15.150।
ज्येष्ठं तु प्रथमं ज्ञेयं तीर्थं त्रैलोक्यपावनम्।
ख्यातं तद्ब्रह्मदैवत्यं मध्यमं वैष्णवं तथा१५१।
कनिष्ठं रुद्रदैवत्यं ब्रह्मपूर्वमकारयत्।
आद्यमेतत्परं क्षेत्रं गुह्यं वेदेषु पठ्यते१५२।
अरण्यं पुष्कराख्यं तु ब्रह्मा सन्निहितः प्रभुः।
अनुग्रहो भूमिभागे कृतो वै ब्रह्मणा स्वयम्१५३।
अनुग्रहार्थं विप्राणां सर्वेषां भूमिचारिणाम्।
सुवर्णवज्रपर्यंता वेदिकांका मही कृता१५४।
विचित्रकुट्टिमारत्नैः कारिता सर्वशोभना।
रमते तत्र भगवान्ब्रह्मा लोकपितामहः१५५।

विष्णुरुद्रौ तथा देवौ वसवोप्यश्विनावपि ?।
मरुतश्च महेंद्रेण रमंते च दिवौकसः१५६।
एतत्ते तथ्यमाख्यातं लोकानुग्रहकारणम्।
संहितानुक्रमेणात्र मंत्रैश्च विधिपूर्वकम्१५७।
वेदान्पठंति ये विप्रा गुरुशुश्रूषणे रताः।
वसंति ब्रह्मसामीप्ये सर्वे तेनानुभाविताः१५८।
भीष्म उवाच।
भगवन्केन विधिना अरण्ये पुष्करे नरैः।
ब्रह्मलोकमभीप्सद्भिर्वस्तव्यं क्षेत्रवासिभिः१५९।
किं मनुष्यैरुतस्त्रीभिरुत वर्णाश्रमान्वितैः।
वसद्भिः किमनुष्ठेयमेतत्सर्वं ब्रवीहि मे१६०।
पुलस्त्य उवाच।
नरैः स्त्रीभिश्च वस्तव्यं वर्णाश्रमनिवासिभिः।
स्वधर्माचारनिरतैर्दंभमोहविवर्जितैः१६१।
कर्मणा मनसा वाचा ब्रह्मभक्तैर्जितेंद्रियैः।

अनसूयुभिरक्षुद्रैः सर्वभूतहिते रतैः१६२।
भीष्म उवाच।
किं कुर्वाणो नरः कर्म ब्रह्मभक्तस्त्विहोच्यते।
कीदृशा ब्रह्मभक्ताश्च स्मृता नृणां वदस्व मे१६३।
पुलस्त्य उवाच।

त्रिविधा भक्तिरुद्दिष्टा मनोवाक्कायसंभवा।
लौकिकी वैदिकी चापि भवेदाध्यात्मिकी तथा१६४।
ध्यानधारणया बुद्ध्या वेदार्थस्मरणे हि यत्।
ब्रह्मप्रीतिकरी चैषा मानसी भक्तिरुच्यते१६५।
मंत्रवेदनमस्कारैरग्निश्राद्धादिचिंतनैः।
जाप्यैश्चावश्यकैश्चैव वाचिकी भक्तिरिष्यते१६६।
व्रतोपवासनियतैश्चेतेंद्रियनिरोधिभिः।
भूषणैर्हेमरत्नाढ्यैस्तथा चांद्रायणादिभिः१६७।
ब्रह्मकृच्छ्रोपवासैश्च तथाचान्यैः शुभव्रतैः।
कायिकीभक्तिराख्याता त्रिविधा तु द्विजन्मनाम्१६८।

गोघृतक्षीरदधिभिः रत्नदीपकुशोदकैः।
गंधैर्माल्यैश्च विविधैर्धातुभिश्चोपपादितैः१६९।
घृतगुग्गुलुधूपैश्च कृष्णागरुसुगंधिभिः।
भूषणैर्हेमरत्नाढ्यैश्चित्राभिः स्रग्भिरेव च१७०।
नृत्यवादित्रगीतैश्च सर्वरत्नोपहारकैः।
भक्ष्यभोज्यान्नपानैश्च या पूजा क्रियते नरैः१७१।
पितामहं समुद्दिश्य भक्तिस्सा लौकिकी मता।
वेदमंत्रहविर्योगैर्भक्तिर्या वैदिकी मता१७२।
दर्शे वा पौर्णमास्यां वा कर्तव्यमग्निहोत्रकम्।
प्रशस्तं दक्षिणादानं पुरोडाशं चरुक्रिया१७३।
इष्टिर्धृतिः सोमपानां यज्ञीयं कर्म सर्वशः।
ऋग्यजुःसामजाप्यानि संहिताध्ययनानि च१७४।
क्रियंते विधिमुद्दिश्य सा भक्तिर्वैदिकीष्यते।
अग्नि भूम्यनिलाकाशांबुनिशाकरभास्करम्१७५।
समुद्दिश्य कृतं कर्म तत्सर्वं ब्रह्मदैवतम्।

आध्यात्मिकी तु द्विविधा ब्रह्मभक्तिः स्थिता नृप१७६।
संख्याख्या योगजा चान्या विभागं तत्र मे शृणु।
चतुर्विंशतितत्वानि प्रधानादीनि संख्यया१७७।
अचेतनानि भोग्यानि पुरुषः पंचविंशकः।
चेतनः पुरुषो भोक्ता न कर्ता तस्य कर्मणः१७८।
आत्मा नित्योऽव्ययश्चैव अधिष्ठाता प्रयोजकः।
अव्यक्तः पुरुषो नित्यः कारणं च पितामहः१७९।
तत्वसर्गो भावसर्गो भूतसर्गश्च तत्त्वतः।
संख्यया परिसंख्याय प्रधानं च गुणात्मकम्१८०।
साधर्म्यमानमैश्वर्यं प्रधानं च विधर्मि च।
कारणत्वं च ब्रह्मत्वं काम्यत्वमिदमुच्यते१८१।
प्रयोज्यत्वं प्रधानस्य वैधर्म्यमिदमुच्यते।
सर्वत्रकर्तृस्यद्ब्रह्मपुरुषस्याप्यकर्तृता१८२ ।

चेतनत्वं प्रधाने च साधर्म्यमिदमुच्यते।
तत्वांतरं च तत्वानां कर्मकारणमेव च१८३।

प्रयोजनं च नैयोज्यमैश्वर्यं तत्वसंख्यया।
संख्यास्तीत्युच्यते प्राज्ञैर्विनिश्चित्यार्थचिंतकैः१८४।
इति तत्वस्य संभारं तत्वसंख्या च तत्वतः।
ब्रह्मतत्वाधिकं चापि श्रुत्वा तत्वं विदुर्बुधाः१८५।
सांख्यकृद्भक्तिरेषा च सद्भिराध्यात्मिकी कृता।
योगजामपि भक्तानां शृणु भक्तिं पितामहे१८६।
प्राणायामपरो नित्यं ध्यानवान्नियतेंद्रियः।
भैक्ष्यभक्षी व्रती वापि सर्वप्रत्याहृतेंद्रियः१८७।
धारणं हृदये कुर्याद्ध्यायमानः प्रजेश्वरम्।
हृत्पद्मकर्णिकासीनं रक्तवक्त्रं सुलोचनम्१८८।
परितो द्योतितमुखं ब्रह्मसूत्रकटीतटम्।
चतुर्वक्त्रं चतुर्बाहुं वरदाभयहस्तकम्१८९।
योगजा मानसी सिद्धिर्ब्रह्मभक्तिः परा स्मृता।
य एवं भक्तिमान्देवे ब्रह्मभक्तः स उच्यते१९०।
वृत्तिं च शृणु राजेंद्र या स्मृता क्षेत्रवासिनाम्।

स्वयं देवेन विप्राणां विष्ण्वादीनां समागमे१९१।
कथिता विस्तरात्पूर्वं सर्वेषां तत्र सन्निधौ।
निर्ममा निरहंकारा निःसंगा निष्परिग्रहाः१९२।
बंधुवर्गे च निःस्नेहास्समलोष्टाश्मकांचनाः।
भूतानां कर्मभिर्नित्यैर्विविधैरभयप्रदाः१९३।
प्राणायामपरा नित्यं परध्यानपरायणाः।
याजिनः शुचयो नित्यं यतिधर्मपरायणाः१९४।
सांख्ययोगविधिज्ञाश्च धर्मज्ञाश्छिन्नसंशयाः।
यजंते विधिनानेन ये विप्राः क्षेत्रवासिनः१९५।
अरण्ये पौष्करे तेषां मृतानां सत्फलं शृणु।
व्रजंति ते सुदुष्प्रापं ब्रह्मसायुज्यमक्षयम्१९६।
यत्प्राप्य न पुनर्जन्म लभन्ते मृत्युदायकम्।
पुनरावर्तनं हित्वा ब्राह्मीविद्यां समास्थिताः१९७।
पुनरावृत्तिरन्येषां प्रपंचाश्रमवासिनाम्।
गार्हस्थ्यविधिमाश्रित्य षट्कर्मनिरतः सदा१९८।

जुहोति विधिना सम्यङ्मंत्रैर्यज्ञे निमंत्रितः।
अधिकं फलमाप्नोति सर्वदुःखविवर्जितः१९९।
सर्वलोकेषु चाप्यस्य गतिर्न प्रतिहन्यते।
दिव्यैनैश्वर्ययोगेन स्वारूढः सपरिग्रहः२०० 1.15.200।
बालसूर्यप्रकाशेन विमानेन सुवर्चसा।
वृतः स्त्रीणां सहस्रैस्तु स्वंच्छदगमनालयः२०१।

विचरत्यनिवार्येण सर्वलोकान्यदृच्छया।
स्पृहणीयतमः पुंसां सर्वधर्मोत्तमो धनी२०२।
स्वर्गच्युतः प्रजायेत कुले महति रूपवान्।
धर्मज्ञो धर्मभक्तश्च सर्वविद्यार्थपारगः२०३।
तथैव ब्रह्मचर्येण गुरुशुश्रूषणेन च।
वेदाध्ययनसंयुक्तो भैक्ष्यवृतिर्जितेन्द्रियः२०४।
नित्यं सत्यव्रते युक्तः स्वधर्मेष्वप्रमादवान्।
सर्वकामसमृद्धेन सर्वकामावलंबिना२०५।
सूर्येणेव द्वितीयेन विमानेनानिवारितः।

गुह्यकानामब्रह्माख्य गणाः परमसंमताः२०६।
अप्रमेयबलैश्वर्या देवदानवपूजिताः।
तेषां स समता याति तुल्यैश्वर्यसमन्वितः२०७।
देवदानवमर्त्येषु भवत्यनियतायुधः।
वर्षकोटिसहस्राणि वर्षकोटिशतानि च२०८।
एवमैश्वर्यसंयुक्तो विष्णुलोके महीयते।
उषित्वाऽसौ विभूत्यैवं यदा प्रच्यवते पुनः२०९।
विष्णुलोकात्स्वकृत्येन स्वर्गस्थानेषु जायते२१०।
पुष्करारण्यमासाद्य ब्रह्मचर्याश्रमे स्थितः।
अभ्यासेन तु वेदानां वसति म्रियतेपि वा२११।
मृतोऽसौ याति दिव्येन विमानेन स्वतेजसा।
पूर्णचंद्रप्रकाशेन शशिवत्प्रियदर्शनः२१२।
रुद्रलोकं समासाद्य गुह्यकैः सह मोदते।
ऐश्वर्यं महदाप्नोति सर्वस्य जगतः प्रभुः२१३।
भुक्त्वा युगसहस्राणि रुद्रलोके महीयते।

प्रच्युतस्तु पुनस्तस्माद्रुद्रलोकात्क्रमेण तु२१४।
नित्यं प्रमुदितस्तत्र भुक्त्वा सुखमनामयम्।
द्विजानां सदने दिव्ये कुले महति जायते२१५।
मानुषेषु स धर्म्मात्मा सुरूपो वाक्पतिर्भवेत्।
स्पृहणीयवपुः स्त्रीणाम्महाभोगपतिर्बली२१६।
वानप्रस्थसमाचारी ग्राम्यौषधिविवर्जितः।
सर्वलोकेषु चाप्यस्य गतिर्न प्रतिहन्यते२१७।
शीर्णपर्णफलाहारः पुष्पमूलांबुभोजनः।
कापोतेनाश्मकुट्टेन दंतोलूखलिकेन च२१८।
वृत्युपायेन जीवेत चीरवल्कलवाससा।
जटीत्रिषवणस्नायी त्यक्तदोषस्तु दंडवान्२१९।
कृच्छ्रव्रतपरो यस्तु श्वपचो यदि वा परः।
जलशायी पंचतपा वर्षास्वभ्रावगाहकः२२०।
कीटकंटकपाषाणभूम्यां तु शयनं तथा।

स्थानवीरासनरतः संविभागी दृढव्रतः२२१।

अरण्यौषधिभोक्ता च सर्वभूताभयप्रदः।
नित्यं धर्मार्जनरतो जितक्रोधो जितेंद्रियः२२२।
ब्रह्मभक्तः क्षेत्रवासी पुष्करे वसते मुनिः।
सर्वसंगपरित्यागी स्वारामो विगतस्पृहः२२३।
यश्चात्र वसते भीष्म शृणु तस्यापि या गतिः।
तरुणार्कप्रकाशेन वेदिकास्तंभशोभिना२२४।
ब्रह्मभक्तो विमानेन याति कामप्रचारिणाम्।
विराजमानो नभसि द्वितीय इव चंद्रमाः२२५।
गीतवादित्रनृत्यज्ञैर्गंधर्वाप्सरसांगणैः।
अप्सरोभिः समायुक्तो वर्षकोटिशतान्यसौ२२६।
यस्य कस्यापि देवस्य लोकं यात्यनिवारितः।
ब्रह्मणोऽनुग्रहेणैव तत्रतत्र विराजते२२७।
ब्रह्मलोकाच्च्युतश्चापि विष्णुलोकं स गच्छति।
विष्णुलोकात्परिभ्रष्टो रुद्रलोकं स गच्छति२२८।
तस्मादपि च्युतः स्थानाद्द्वीपेषु स हि जायते।

स्वर्गेषु च तथान्येषु भोगान्भुक्त्वा यथेप्सितान्२२९।
भुक्त्वैश्वर्यं ततस्तेषु पुनर्मर्त्येषु जायते।
राजा वा राजपुत्रो वा जायते धनवान्सुखी२३०।
सुरूपः सुभगः कांतः कीर्तिमान्भक्तिभावितः।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वा क्षेत्रवासिनः२३१।
स्वधर्मनिरता राजन्सुवृत्ताश्चिरजीविनः।
सर्वात्मना ब्रह्मभक्ता भूतानुग्रहकारिणः२३२।
पुष्करे तु महाक्षेत्रे ये वसंति मुमुक्षवः।
मृतास्ते ब्रह्मभवनं विमानैर्यांति शोभनैः२३३।
अप्सरोगणसंघुष्टैः कामगैः कामरूपिभिः।
अथवा सर्वदीप्ताग्नौ स्वशरीरं जुहोति यः२३४।
ब्रह्मध्यायी महासत्वस्स ब्रह्मभवनं व्रजेत्।
ब्रह्मलोकोऽक्षयस्तस्य शाश्वतो विभवैः सह२३५।
सर्वलोकोत्तमो रम्यो भवतीष्टार्थसाधकः।
पुष्करे तु महापुण्ये प्राणान्ये सलिले त्यजन्२३६।

तेषामप्यक्षयो भीष्म ब्रह्मलोको महात्मनाम्।
साक्षात्पश्यंति ते देवं सर्वदुःखविनाशनम्२३७।
सर्वामरयुतं देवं रुद्रविष्णुगणैर्युतम्।
अनाशके मृताश्शूद्राः पुष्करे तु वने नराः२३८।
हंसयुक्तैस्ततो यांति विमानैरर्कसप्रभैः।
नानारत्नसुवर्णाढ्यैर्दृढैर्गंधाधिवासितैः२३९।
अनौपम्यगुणैरन्यैरप्सरोगीतनादितैः।

पताकाध्वजविन्यस्तैर्नानाघण्टानिनादितैः२४०।
बह्वाश्चर्यसमोपेतैः क्रीडाविज्ञानशालिभिः।
सुप्रभैर्गुणसंपन्नैर्मयूरवरवाहिभिः२४१।
ब्रह्मलोके नरा धीरा रमंते नाशके मृताः।
तत्रोषित्वा चिरं कालं भुक्त्वा भोगान्यथेप्सितान्२४२।
धनी विप्नकुले भोगी जायते मर्त्यमागतः।
कारीषीं साधयेद्यस्तु पुष्करे तु वने नरः२४३।
सर्वलोकान्परित्यज्य ब्रह्मलोकं स गच्छति।

ब्रह्मलोके वसेत्तावद्यावत्कल्पक्षयो भवेत्२४४।
नैव पश्यति मर्त्यं हि क्लिश्यमानं स्वकर्मभिः।
गतिस्तस्याऽप्रतिहता तिर्यगूर्ध्वमधस्तथा२४५।
स पूज्यः सर्वलोकेषु यशो विस्तारयन्वशी।
सदाचारविधिप्रज्ञः सर्वेन्द्रिय मनोहरः२४६।
नृत्यवादित्रगीतज्ञः सुभगः प्रियदर्शनः।
नित्यमम्लानकुसुमो दिव्याभरणभूषितः२४७।
नीलोत्पलदलश्यामो नीलकुंचितमूर्द्धजः।
अजघन्याः सुमध्याश्च सर्वसौभाग्यपूरिताः२४८।
सर्वैश्वर्यगुणोपेता यौवनेनातिगर्विताः।
स्त्रियः सेवंति तत्रस्थाः शयने रमयंति च२४९।
वीणावेणुनिनादैश्च सुप्तः संप्रतिबुध्यते।
महोत्सवसुखं भुंक्ते दुःप्राप्यमकृतात्मभिः२५० 1.15.250।
प्रसादाद्देवदेवस्य ब्रह्मणः शुभकारिणः।
भीष्म उवाच।

आचाराः परमा धर्माः क्षेत्रधर्मपरायणाः२५१।
स्वधर्माचारनिरता जितक्रोधा जितेंद्रियाः।
ब्रह्मलोकं व्रजंतीति नैतच्चित्रं मतं मम२५२।
असंशयं च गच्छंति लोकानन्यानपि द्विजाः।
विना पद्मोपवासेन तथैव नियमेन च२५३।
स्त्रियो म्लेछाश्च शूद्राश्च पक्षिणः पशवो मृगाः।
मूका जडान्धबधिरास्तपो नियमवर्जिताः२५४।
तेषां वद गतिं विप्र पुष्करे ये त्ववस्थिताः।
पुलस्त्य उवाच।
स्त्रियो म्लेच्छाश्च शूद्राश्च पशवः पक्षिणो मृगाः२५५।
पुष्करे तु मृता भीष्म ब्रह्मलोकं व्रजंति ते।
शरीरैर्दिव्यरूपैस्तु विमानै रविसप्रभैः२५६।
दिव्यव्यूहसमायुक्तैः सुवर्णवरकेतनैः।
सुवर्णवज्रसोपानमणिस्तंभविभूषितैः२५७।
सर्वकामोपभोगाढ्यैः कामगैः कामरूपिभिः।

नानारसाढ्यं गच्छंति स्त्रीसहस्रसमाकुलाः२५८।
ब्रह्मलोकं महात्मानो लोकानन्यान्यथेप्सितान्।
ब्रह्मलोकाच्च्युताश्चापि क्रमाद्द्वीपेषु यांति ते२५९।
कुले महति विस्तीर्णे धनी भवति स द्विजः।
तिर्यग्योनि गता ये तु सर्पकीटपिपीलिकाः२६०।
स्थलजा जलजाश्चैव स्वेदांडोद्भिज्जरायुजाः।
सकामा वाप्यकामा वा पुष्करे तु वने मृताः२६१।
सूर्यप्रभविमानस्था ब्रह्मलोकं प्रयांति ते।
कलौ युगे महाघोरे प्रजाः पापसमीरिताः२६२।
नान्येनास्मिन्नुपायेन धर्मः स्वर्गश्च लभ्यते।
वसंति पुष्करे ये तु ब्रह्मार्चनरता नराः२६३।
कलौ युगे कृतार्थास्ते क्लिश्यंत्यन्ये निरर्थकाः।
रात्रौ करोति यत्पापं नरः पंचभिरिंद्रियैः२६४।
कर्मणा मनसा वाचा कामक्रोधवशानुगाः।
प्रातः स जलमासाद्य पुष्करे तु पितामहम्२६५।

अभिगम्य शुचिर्भूत्वा तस्मात्पापात्प्रमुच्यते।
उदयेऽर्कस्य चारभ्य यावद्दर्शनमूर्ध्वगम्२६६।
मानसाख्ये प्रसंचिंत्य ब्रह्मयोगे हरेदघम्।
दृष्ट्वा विरिंचिं मध्याह्ने नरः पापात्प्रमुच्यते२६७।
मध्याह्नास्तमयान्तं यदिंद्रियैः पापमाचरेत्।
पितामहस्य संध्यायां दर्शनादेव मुच्यते२६८।
शब्दादीन्विषयान्सर्वान्भुंजानोपि सकामतः।
यः पुष्करे ब्रह्मभक्तो निवसेत्तपसि स्थितः२६९।
पुष्करारण्यमध्यस्थो मिष्टान्नास्वादभोजनः।
त्रिकालमपि भुंजानो वायुभक्षसमो मतः२७०।
वसंति पुष्करे ये तु नराः सुकृतकर्मिणः।
ते लभंते महाभोगान्क्षेत्रस्यास्य प्रभावतः२७१।
यथा महोदधेस्तुल्यो न चान्योऽस्ति जलाशयः।
तथा वै पुष्करस्यापि समं तीर्थं न विद्यते२७२।
पुष्करारण्यसदृशं तीर्थं नास्त्यधिकं गुणैः।

अथ तेऽन्यान्प्रवक्ष्यामि क्षेत्रे येऽस्मिन्व्यवस्थिताः२७३।
विष्णुना सहिताः सर्व इंद्राद्याश्च दिवौकसः।
गजवक्त्रः कुमारश्च रेवंतः सदिवाकरः२७४।
शिवदूती तथा देवी कन्या क्षेमंकरी सदा।
अलं तपोभिर्नियमैः सुक्रियार्चनकारिणाम्२७५।
व्रतोपवासकर्माणि कृत्वान्यत्र महांत्यपि।
ज्येष्ठे तु पुष्करारण्ये यस्तिष्ठति निरुद्यमः२७६।
लभते सर्वकामित्वं योऽत्रैवास्ते द्विजः सदा।
पितामहसमं याति स्थानं परममव्ययम्२७७।

कृते द्वादशभिर्वर्षैस्त्रेतायां हायनेन तु।
मासेन द्वापरे भीष्म अहोरात्रेण तत्कलौ२७८।
फलं संप्राप्यते लोके क्षेत्रेस्मिंस्तीर्थवासिभिः।
इत्येवं देवदेवेन पुरोक्तं ब्रह्मणा मम२७९।
नातः परतरं किंचित्क्षेत्रमस्तीह भूतले।
तस्मात्सर्वप्रयत्नेनारण्यमेतत्समाश्रयेत्२८०।

गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ भिक्षुकः।
यथोक्तकारिणः सर्वे गच्छंति परमां गतिम्२८१।
एकस्मिन्नाश्रमे धर्मं योऽनुतिष्ठेद्यथाविधि।
अकामद्वेषसंयुक्तः स परत्र महीयते२८२।
चतुष्पथाहि निःश्रेणी ब्रह्मणेह प्रतिष्ठिता।
एतामाश्रित्य निश्रेणीं ब्रह्मलोके महीयते२८३।
आयुषोऽपि चतुर्भागं ब्रह्मचार्यनसूयकः।
गुरौ वा गुरुपुत्रे वा वसेद्धर्मार्थकोविदः२८४।
कर्मातिरेकेण गुरोरध्येतव्यं बुभूषता।
दक्षिणानां प्रदापी स्यादाहुतो गुरुमाश्रयेत्२८५।
जघन्यशायी पूर्वं स्यादुत्थायी गुरुवेश्मनि।
यच्च शिष्येण कर्त्तव्यं कार्यमासेवनादिकम्२८६।
कृतमित्येव तत्सर्वं कृत्वा तिष्ठेत्तु पार्श्वतः।
किंकरः सर्वकारी च सर्वकर्मसुकोविदः२८७।
शुचिर्दक्षो गुणोपेतो ब्रूयादिष्टमथोत्तरम्।

चक्षुषा गुरुमव्यग्रो निरीक्षेत जितेंद्रियः२८८।
नाऽभुक्तवति चाश्नीयादपीतवति नो पिबेत्।
न तिष्ठति तथासीत न सुप्तेनैव संविशेत्२८९।
उत्तानाभ्यां च पाणिभ्यां पादावस्य मृदु स्पृशेत्।
दक्षिणं दक्षिणेनैव सव्यं सव्येन पीडयेत्२९०।
अभिवाद्य गुरुं ब्रूयादभिधां स्वां ब्रुवन्निति।
इदं करिष्ये भगवन्निदं चापि मया कृतम्२९१।
इति सर्वं च विज्ञाप्य निवेद्य गुरवे धनम्।
कुर्यात्कृतं च तत्सर्वमाख्येयं गुरवे पुनः२९२।
यांस्तु गंधान्नसान्वापि ब्रह्मचारी न सेवते।
सेवेत तान्समावृत्य इति धर्मेषु निश्चयः२९३।
ये केचिद्विस्तरेणोक्ता नियमा ब्रह्मचारिणः।
तान्सर्वाननुगृह्णीयाद्भक्तश्शिष्यश्च वै गुरोः२९४।
स एव गुरवे प्रीतिमुपकृत्य यथाबलम्।
अग्राम्येष्वाश्रमेष्वेव शिष्यो वर्तेत कर्मणा२९५।

वेदवेदौ तथा वेदान्वेदार्थांश्च तथा द्विजः।
भिक्षाभुगप्यधःशायी समधीत्य गुरोर्मुखात्२९६।

वेदव्रतोपयोगी च चतुर्थांशेन योगतः।
गुरवे दक्षिणां दत्वा समावर्तेद्यथाविधि२९७।
धर्मान्वितैर्युतो दारैरग्नीनावाह्य पूजयेत्।
द्वितीयमायुषो भागं गृहमेधी समाचरेत्२९८।
गृहस्थवृत्तयः पूर्वं चतस्रो मुनिभिः कृताः।
कुसूलधान्या प्रथमा कुंभीधान्या द्वितीयका२९९।
अश्वस्तनी तृतीयोक्ता कापोत्यथ चतुर्थिका।
तासां परापरा श्रेष्ठा धर्मतो लोकजित्तमा३०० 1.15.300।
षट्कर्मवर्त्तकस्त्वेकस्त्रिभिरन्यः प्रसर्पते।
द्वाभ्यां चैव चतुर्थस्तु द्विजः स ब्रह्मणि स्थितः३०१।
गृहमेधिव्रतादन्यन्महत्तीर्थं न चक्षते।
नात्मार्थे पाचयेदन्नं न वृथा घातयेत्पशुम्३०२।
प्राणी वा यदि वाप्राणी संस्काराद्यज्ञमर्हति।

न दिवा प्रस्वपेज्जातु न पूर्वापररात्रयोः३०३।
न भुंजीतांतराकाले नानृतं तु वदेदिह।
न चाप्यश्नन्वसेद्विप्रो गृहे कश्चिदपूजितः३०४।
तथास्यातिथयः पूज्या हव्यकव्यवहाः स्मृताः।
वेदविद्याव्रतस्नाता श्रोत्रिया वेदपारगाः३०५।
स्वकर्मजीविनोदांताः क्रियावंतस्तपस्विनः।
तेषां हव्यं च कव्यं चाप्यर्हणार्थं विधीयते३०६।
नश्वरैस्संप्रयातस्य स्वधर्मापगतस्य च।
अपविद्धाग्निहोत्रस्य गुरोर्वालीककारिणः३०७।
असत्याभिनिवेशस्य नाधिकारोस्ति कर्मणोः।
संविभागोत्र भूतानां सर्वेषामेव शिष्यते३०८।
तथैवापचमानेभ्यः प्रदेयं गृहमेधिना।
विघसाशी भवेन्नित्यं नित्यं चामृतभोजनः३०९।
अमृतं यज्ञशेषं स्याद्भोजनं हविषा समम्।
संभुक्तशेषं योश्नाति तमाहुर्विघसाशिनम्३१०।

स्वदारनिरतो दांतो दक्षोत्यर्थं जितेंद्रियः।
ऋत्विक्पुरोहिताचार्यमातुलातिथिसंहतैः३११।
वृद्धबालातुरैर्वैद्यैर्ज्ञातिसंबंधि बांधवैः।
मात्रा पित्रा च जामात्रा भ्रात्रा पुत्रेण भार्यया३१२।
दुहित्रा दासवर्गेण विवादं न समाचरेत्।
एतान्विमुच्य संवादान्सर्वपापैः प्रमुच्यते३१३।
एतैर्जितैस्तु जयति सर्वलोकान्न संशयः।
आचार्यो ब्रह्मलोकेशः प्राजापत्य प्रभुः पिता३१४।
अतिथिः सर्वलोकेश ऋत्विग्वेदाश्रयः प्रभुः।
जामाताप्सरसांलोके ज्ञातयो वैश्वदेविकाः३१५।

संबंधि बांधवा दिक्षु पृथिव्यां मातृमातुलौ।
वृद्धबालातुराश्चैव आकाशे प्रभविष्णवः३१६।
पुरोधा ऋषिलोकेशाः संश्रितास्साध्यलोकपाः।
अश्विलोकपतिर्वैद्यो भ्राता तु वसुलोकपः३१७।
चंद्रलोकेश्वरी भार्या दुहिताप्सरसां गृहे।

भ्राता ज्येष्ठः समः पित्रा भार्या पुत्र स्वकातनुः३१८।
कायस्था दासवर्गाश्च दुहिता कृपणं परम्।
तस्मादेतैरधिक्षिप्तः सहेन्नित्यमसंज्वरः३१९।
गृहधर्मरतो विद्वान्धर्मनिष्ठो जितक्लमः।
नारभेद्बहुकार्याणि धर्मवान्किंचिदारभेत्३२०।
गृहस्थवृत्तयस्तिस्रस्तासां निश्रेयसं परं।
परस्परं तथैवाहुश्चातुराश्रम्यमेव च३२१।
ये चोक्तानि यमास्तेषां सर्वं कार्यं बुभूषुणा।
कुंभधान्यैरुंच्छशिलैः कापोतीं वृत्तिमाश्रितैः३२२।
यस्मिंश्चैते वसंत्यर्थास्तद्राष्ट्रमभिवर्धते।
पूर्वापरान्दशपरान्पुनाति च पितामहान्३२३।
गृहस्थवृत्तिमप्येतां वर्तयेद्यो गतव्यथः।
स चक्रधरलोकानां समानाम्प्राप्नुयाद्गतिम्३२४।
जितेंद्रियाणामथवा गतिरेषा विधीयते।
स्वर्गलोको गृहस्थानां प्रतिष्ठा नियतात्मनां३२५।

ब्रह्मणाभिहता श्रेणी ह्येषा यस्याः प्रमुच्यते।
द्वितीयां क्रमशः प्राप्य स्वर्गलोके महीयते३२६।
तृतीयामपि वक्ष्यामि वानप्रस्थाश्रमं शृणु।
गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः३२७।
अपत्यस्यैव चापत्यं वनमेव तदाश्रयेत्।
गृहस्थव्रतखिन्नानां वानप्रस्थाश्रमौकसां३२८।
श्रूयतां भीष्म भद्रं ते सर्वलोकाश्रयात्मनां।
दीक्षापूर्वं निवृत्तानां पुण्यदेशनिवासिनां३२९।
प्रज्ञाबलयुजां पुंसां सत्यशौचक्षमावतां।
तृतीयमायुषो भागं वानप्रस्थाश्रमे वसन्३३०।
तानेवाग्नीन्परिचरेद्यजमानो दिवौकसः।
नियतो नियताहारो विष्णुभक्तिप्रसक्तिमान्३३१।
तदाग्निहोत्रमात्राणि यज्ञांगानि च सर्वशः।
अकृष्टं वै व्रीहियवं नीवारं विघसानि च३३२।
ग्रीष्मे हविष्यं प्रायच्छेत्स माघेष्वपि पंचसु।

वानप्रस्थाश्रमेप्येताश्चतस्रो वृत्तयः स्मृताः३३३।
सद्यः प्रभक्षकाः केचित्केचिन्मासिकसंचयान्।
वार्षिकान्संचयान्केचित्केचिद्द्वादशवार्षिकान्३३४।

कुर्वन्त्यतिथिपूजार्थं यज्ञतन्त्रार्थमेव च।
अभ्रावकाशा वर्षासु हेमंते जलसंश्रयाः३३५।
ग्रीष्मे पंचाग्नितपसः शरद्यमृतभोजनाः।
भूमौ विपरिवर्तंते तिष्ठंति प्रपदैरपि३३६।
स्थानासने च वर्तन्ते वसनेष्वपि संस्थिते।
दंतोलूखलिनः केचिदश्मकुट्टास्तथा परे३३७।
शुक्लपक्षे पिबन्त्येके यवागूं क्वथितां क्वचित्।
कृष्णपक्षे पिबंत्येके भुंजते च यथागमम्३३८।
मूलैरेके फलैरेके जलैरेके दृढव्रताः।
वर्तयंति यथान्यायं वैखानस धृतव्रताः३३९।
एताश्चान्याश्च विविधा दीक्षास्तेषां मनस्विनां।
चतुर्थश्चौपनिषदो धर्मः साधारणो मतः३४०।

वानप्रस्थो गृहस्थश्च सततोन्यः प्रवर्त्तते।
तस्मिन्नेव युगे तात विप्रैः सर्वार्थदर्शिभिः३४१।
अगस्त्यश्च सप्तर्षयो मधुच्छंदो गवेषणः।
सांकृतिः सदिवो भांडिर्यवप्रोथो ह्यथर्वणः३४२।
अहोवीर्यस्तथा काम्यः स्थाणुर्मेधातिथिर्बुधः।
मनोवाकः शिनीवाकः शून्यपालो कृतव्रणः३४३।
एते कर्मसु विद्वांसस्ततः स्वर्गमुपागमन्।
एते प्रत्यक्षधर्माणस्तथा यायावरागणाः३४४।
ऋषीणामुग्रतपसां धर्मनैपुण्यदर्शिनाम्।
सुरेश्वरं समाराध्य ब्राह्मणा वनमाश्रिताः३४५।
अपास्योपरता मायां ब्राह्मणा वनमाश्रिताः।
अनक्षत्रास्तथा धृष्या दृश्यन्ते प्रोषिता गणाः३४६।
जरया तु परिद्यूना व्याधिना परिपीडिताः।
चतुर्थं त्वाश्रमं शेषं वानप्रस्थाश्रमाद्ययुः३४७।
सद्यस्कारी सुनिर्वाप्य सर्ववेदसदक्षिणाम्।

आत्मयाजी सौम्यमतिरात्मक्रीडात्मसंश्रयः३४८।
आत्मन्यग्निं समाधाय त्यक्त्वासर्वपरिग्रहम्।
सद्यस्कश्च यजेद्यज्ञानिष्टिं चैवेह सर्वदा३४९।
सदैव याजिनां यज्ञानात्मनीज्या प्रवर्त्तते।
त्रीनेवाग्नींस्त्यजेत्सम्यगात्मन्येवात्मना क्षणात्३५० 1.15.350।
प्राप्नुयाद्येन वा यच्च तत्प्राश्नीयादकुत्सयन्।
केशलोमनखान्यस्येद्बानप्रस्थाश्रमे रतः३५१।
आश्रमादाश्रमं सद्यः पूतो गच्छति कर्मभिः।
अभयं सर्वभूतेभ्यो यो दत्वा प्रव्रजेद्द्विजः३५२।
लोकास्तेजोमयास्तस्य प्रेत्य चानंत्यमश्नुते।
सुशीलवृत्तो व्यपनीतकल्मषो न चेह नामुत्र चरन्तुमीहते३५३।

अरोषमोहो गतसंधिविग्रहः स चेदुदासीनवदात्मचिंतया।
यमेषु चैवान्यगतेषु न व्यथः स्वशास्त्रशून्यो हृदिनात्मविभ्रमः३५४।
भवेद्यथेष्टागतिरात्मयाजिनी निस्संशये धर्मपरे जितेन्द्रिये।
अतःपरं श्रेष्ठमतीवसद्भणैरधिष्ठितं त्रीनतिवर्त्य चाश्रमान्३५५।

चतुर्थमुक्तं परमाश्रमं शृणु प्रकीर्त्यमानं परमं परायणम्।
प्राप्य संस्कारमेताभ्यामाश्रमाभ्यां ततः परम्३५६।
यत्कार्यं परमात्मार्थं तत्त्वमेकमनाः शृणु।
काषायं धारयित्वा तु श्रेणीस्थानेषु च त्रिषु३५७।
यो व्रजेच्च परं स्थानं पारिव्राज्यमनुत्तमम्।
तद्भावनेन संन्यस्य वर्तनं श्रूयतां तथा३५८।
एक एव चरेद्धर्मं सिध्यर्थमसहायवान्।
एकश्चरति यः पश्यन्न जहाति न हीयते३५९।
अनग्निरनिकेतस्तु ग्रामं भिक्षार्थमाश्रयेत्।
अश्वस्तनविधानः स्यान्मुनिर्भावसमन्वितः३६०।
लघ्वाशी नियताहारः सकृदन्नं निषेवयेत्।
कपालं वृक्षमूलानि कुचेलमसहायता३६१।
उपेक्षा सर्वभूतानामेतावद्भिक्षु लक्षणम्।
यस्मिन्वाचः प्रविशंति कूपे प्राप्ता मृता इव३६२।
न वक्तारं पुनर्यांति स कैवल्याश्रमे वसेत्।

नैव पश्येन्न शृणुयादवाच्यं जातु कस्यचित्३६३।
ब्राह्मणानां विशेषेण नैतद्ब्रूयात्कथंचन।
यद्ब्राह्मणस्यानुकूलं तदेव सततं वदेत्३६४।
तूष्णीमासीत निंदायां कुर्वन्भैषज्यमात्मनः।
येन पूर्णमिवाकाशं भवत्येकेन सर्वदा३६५।
शून्यं येन समाकीर्णं तं देवा ब्राह्मणं विदुः३६६।
येनकेन चिदाछिन्नो येनकेन चिदाशितः।
यत्र क्वचन शायी च तं देवा ब्राह्मणं विदुः३६७।
अहेरिव जनाद्भीतः सुहृदो नरकादिव।
कृपणादिव नारीभ्यस्तं देवा ब्राह्मणं विदुः३६८।
न हृष्येत विषीदेत मानितो मानितस्तथा।
सर्वभूतेष्वभयदस्तं देवा ब्राह्मणं विदुः३६९।
नाभिनंदेत मरणं नाभिनंदेत जीवितम्।
कालमेव निरीक्षेत निर्देशं कृषको यथा३७०।
अनभ्याहतचित्तश्च दांतश्चाहतधीस्तथा।

विमुक्तः सर्वपापेभ्यो नरो गच्छेत्ततो दिवम्३७१।
अभयं सर्वभूतेभ्यो भूतानामभयं यतः।
तस्य देहविमुक्तस्य भयं नास्ति कुतश्चन३७२।
यथा नागपदेऽन्यानि पदानि पदगामिनाम्।

सर्वाण्येवावलीयंते तथा ज्ञानानि चेतसि३७३।
एवं सर्वमहिंसायां धर्मोऽर्थश्च महीयते।
मृतः स नित्यं भवति यो हिंसां प्रतिपद्यते३७४।
अहिंसकस्ततः सम्यग्धृतिमान्नियतेंद्रियः।
शरण्यस्सर्वभूतानां गतिमाप्नोत्यनुत्तमाम्३७५।
एवं प्रज्ञानतृप्तस्य निर्भयस्य मनीषिणः।
न मृत्युरधिकोभावः सोमृतत्वं च गच्छति३७६।
विमुक्तः सर्वसंगेभ्यो मुनिराकाशवत्स्थितः।
विष्णुप्रियकरः शांतस्तं देवा ब्राह्मणं विदुः३७७।
जीवितं यस्य धर्मार्थं धर्मोरत्यर्थमेव च।
अहोरात्रादि पुण्यार्थं तं देवा ब्राह्मणं विदुः३७८।

निवारितसमारंभं निर्नमस्कारमस्तुतिम्।
अक्षीणं क्षीणकर्माणं तं देवा ब्राह्मणं विदुः३७९।
सर्वाणि भूतानि सुखं रमंते सर्वाणि दुःखानि भृशं भवंति।
तेषां भवोत्पादनजातखेदः कुर्यात्तु कर्माणि च श्रद्दधानः३८०।
दानं हि भूताभयदक्षिणायाः सर्वाणि दानान्यधितिष्ठतीह।
तीक्ष्णे तनुं यः प्रथमं जुहोति सोनंतमाप्नोत्यभयं प्रजाभ्यः३८१।
उत्तानमास्येन हविर्जुहोति अनंतमाप्नोत्यभितः प्रतिष्ठाम्।
तस्यांगसंगादभिनिष्कृतं च वैश्वानरं सर्वमिदं प्रपेदे३८२।
प्रादेशमात्रं हृदभिस्रुतं यत्तस्मिन्प्राणेनात्मयाजी जुहोति।
तस्याग्निहोत्रे हुतमात्मसंस्थं सर्वेषु लोकेषु सदैव तेषु३८३।
देवं विधातुं त्रिवृतं सुवर्णं ये वै विदुस्तं परमार्थभूतम्।
ते सर्वभूतेषु महीयमाना देवाः समर्था अमृतं व्रजंति३८४।
वेदांश्च वेद्यं च विधिं च कृत्स्नमथो निरुक्तं परमार्थतां च।
सर्वं शरीरात्मनि यः प्रवेद तस्याभिसर्वे प्रचरंति नित्यम्३८५।
भूमावसक्तं दिवि चाप्रमेयं हिरण्मयं तं च समंडलांते।

प्रदक्षिणं दक्षिणमंतरिक्षे यो वेदनाप्यात्मनि दीप्तरश्मिः३८६।
आवर्तमानं च विवर्तमानं षण्नेमि यद्द्वादशारं त्रिपर्व।
यस्येदमास्यं परिपाति विश्वं तत्कालचक्रं निहितं गुहायाम्३८७।
यतः प्रसादं जगतः शरीरं सर्वांश्च लोकानधिगच्छतीह।
तस्मिन्हि संतर्पयतीह देवान्स वै विमुक्तो भवतीह नित्यम्३८८।
तेजोमयो नित्यमतः पुराणो लोके भवत्यर्थभयादुपैति।
भूतानि यस्मान्नभयं व्रजंति भूतेभ्यो यो नो द्विजते कदाचित्३८९।
अगर्हणीयो न च गर्हतेन्यान्स वै विप्रः प्रवरं स्वात्मनीक्षेत्।
विनीतमोहोप्यपनीतकल्मषो न चेह नामुत्र च योर्थमृच्छति३९०।
अरोषमोहः समलोष्टकांचनः प्रहीणशोको गतसंधिविग्रहः।
अपेतनिंदास्तुतिरप्रियाप्रियश्चरन्नुदासीनवदेव भिक्षुः३९१।

Roman transliteration

bhīṣma uvāca|
kiṃ kṛtaṃ brahmaṇā brahmanpreṣya vārāṇasīpurīm|
janārdanena kiṃ karma śaṃkareṇa ca yanmune1|
kathaṃ yajñaḥ kṛtastena kasmiṃstīrthe vadasva me|
ke sadasyā ṛtvijaśca sarvāṃstānprabravīhi me2|
ke devāstarpitāstena etanme kautukaṃ mahat|
pulastya uvāca|
śrīnidhānaṃ puraṃ meroḥ śikhare ratnacitritam3|
anekāścaryanilayaṃbahupādapasaṃkulam|
vicitradhātubhiścitraṃ svacchasphaṭikanirmalam4|
latāvitānaśobhāḍhyaṃ śikhiśabdavināditam|
mṛgendraravavitrasta gajayūthasamākulam5|
nirjharāṃbuprapātottha śīkarāsāraśītalam|
vātāhatataruvrāta prasannāpānacitritam6|
mṛgānābhivarāmoda vāsitāśeṣakānanam|

latāgṛharatiśrānta suptavidyādharādhvagam7|
pragītakinnaravrāta madhuradhvaninādītam|
tasminnanekavinyāsa śobhitāśeṣabhūmikam8|
vairājaṃ nāma bhavanaṃ brahmaṇaḥ parameṣṭhinaḥ|
tatra divyāṃganodgīta madhuradhvani nāditā9|
pārijātatarūtpanna maṃjarīdāmamālinī|
ratnaraśmisamūhottha bahuvarṇavicitritā10|
vinyastastaṃbhakoṭistu nirmalādarśaśobhitā|
apsaronṛtyavinyāsa vilāsollāsalāsitā11|
bahvātodyasamutpannasamūhasvananāditā|
layatālayutāneka gītavāditra śobhitā12|
sabhā kāṃtimatī nāma devānāṃ śarmadāyikā|
ṛṣisaṃghasamāyuktā munivṛṃdaniṣevitā13|
dvijātisāmaśabdena nāditā"naṃdadāyinī|
tasyāṃ niviṣṭo deveśassaṃdhyāsaktaḥ pitāmahaḥ14|

dhyāyati sma paraṃ devaṃ yenedaṃ nirmitaṃ jagat|
dhyāyato buddhirutpannā kathaṃ yajñaṃ karomyaham15|
kasminsthāne mayā yajñaḥ kāryaḥ kutra dharātale|
kāśīprayāgastuṃgā ca naimiṣaṃ śṛṃkhalaṃ tathā16|
kāṃcī bhadrā devikā ca kurukṣetraṃ sarasvatī|
prabhāsādīni tīrthāni pṛthivyāmiha madhyataḥ17|
kṣetrāṇi puṇyatīrthāni saṃti yānīha sarvaśaḥ|
madādeśācca rudreṇa kṛtānyanyāni bhūtale18|
yathāhaṃ sarvadeveṣu ādidevo vyavasthitaḥ|
tathā caikaṃ paraṃ tīrthamādibhūtaṃ karomyaham19|
ahaṃ yatra samutpannaḥ padmaṃ tadviṣṇunābhijam|
puṣkaraṃ procyate tīrthamṛṣibhirvedapāṭhakaiḥ20|
evaṃ ciṃtayatastasya brahmaṇastu prajāpateḥ|
matireṣā samutpannā vrajāmyeṣa dharātale21|
prāksthānaṃ sa samāsādya praviṣṭastadvanottamam|

nānādrumalatākīrṇaṃ nānāpuṣpopaśobhitam22|
nānāpakṣiravākīrṇaṃ nānāmṛgagaṇākulam|
drumapuṣpabharāmodairvāsayadyatsurāsurān23|
buddhipūrvamiva nyastaiḥ puṣpairbhūṣitabhūtalam|

nānāgaṃdharasaiḥ pakvāpakvaiśca ṣaḍṛtūdbhavaiḥ24|
phalaiḥ suvarṇarūpāḍhyairghrāṇadṛṣṭimanoharaiḥ|
jīrṇaṃ patraṃ tṛṇaṃ yatra śuṣkakāṣṭhaphalāni ca25|
bahiḥ kṣipati jātāni mārutonugrahādiva|
nānāpuṣpasamūhānāṃ gaṃdhamādāya mārutaḥ26|
śītalo vāti khaṃ bhūmiṃ diśo yatrābhivāsayan|
haritasnigdha niśchidrairakīṭakavanotkaṭaiḥ27|
vṛkṣairanekasaṃjñairyadbhūṣitaṃ śikharānvitaiḥ|
arogairdarśanīyaiśca suvṛttaiḥ kaiścidujjvalaiḥ28|
kuṭuṃbamiva viprāṇāmṛtvigbhirbhāti sarvataḥ|
śobhaṃte dhātusaṃkāśairaṃkuraiḥ prāvṛtā drumāḥ29|

kulīnairiva niśchidraiḥ svaguṇaiḥ prāvṛtā narāḥ|
pavanāviddhaśikharaiḥ spṛśaṃtīva parasparam30|
ājighraṃtī vacā'nyonyaṃ puṣpaśākhāvataṃsakāḥ|
nāgavṛkṣāḥ kvacitpuṣpairdrumavānīrakesaraiḥ31|
nayanairiva śobhaṃte caṃcalaiḥ kṛṣṇatārakaiḥ|
puṣpasaṃpannaśikharāḥ karṇikāradrumāḥ kvacit32|
yugmayugmādvidhā ceha śobhanta iva daṃpatī|
supuṣpaprabhavāṭopaissiṃduvāra drupaṃktayaḥ33|
mūrtimatya ivābhāṃti pūjitā vanadevatāḥ|
kvacitkvacitkuṃdalatāḥ sapuṣpābharaṇojvalāḥ34|
dikṣu vṛkṣeṣu śobhaṃte bālacaṃdrā ivocchritāḥ|
sarjārjunāḥ kvacidbhānti vanoddeśeṣu puṣpitāḥ35|
dhautakauśeyavāsobhiḥ prāvṛtāḥ puruṣā iva|
atimuktakavallībhiḥ puṣpitābhistathā drumāḥ36|
upagūḍhā virājaṃte svanārībhiriva priyāḥ|

aparasparasaṃsaktaiḥ sālāśokāśca pallavaiḥ37|
hastairhastānspṛśaṃtīva suhṛdaścirasaṃgatāḥ|
phalapuṣpabharānamrāḥ panasāḥ saralārjunāḥ38|
anyonyamarcayaṃtīva puṣpaiścaiva phalaistathā|
mārutāvegasaṃśliṣṭaiḥ pādapāssālabāhubhiḥ39|
abhyāśamāgataṃ lokaṃ pratibhāvairivotthitāḥ|
puṣpāṇāmavarodhena suśobhārthaṃ niveśitāḥ40|
vasaṃtamahamāsādya puruṣānsparddhayaṃti hi|
puṣpaśobhābharanataiḥ śikharairvāyukaṃpitaiḥ41|
nṛtyaṃtīva narāḥ prītāḥ sragalaṃkṛtaśekharāḥ|
śṛṃgāgrapavanakṣiptāḥ puṣpāvaliyutā drumāḥ42|
savallīkāḥ pranṛtyaṃti mānavā iva sapriyāḥ|
svapuṣpanatavallībhiḥ pādapāḥ kvacidāvṛtāḥ43|
bhāṃti tārāgaṇaiścitraiḥ śaradīva nabhastalam|
drumāṇāmathavāgreṣu puṣpitā mālatī latāḥ44|

śekharāiva śobhaṃte racitā buddhipūrvakam|
haritāḥ kāṃcanacchāyāḥ phalitāḥ puṣpitā drumāḥ45|
sauhṛdaṃ darśayaṃtīva narāḥ sādhusamāgame|
puṣpakiṃjalkakapilā gatāḥ sarvadiśāsu ca46|
kadaṃbapuṣpasya jayaṃ ghoṣayaṃtīva ṣaṭpadāḥ|
kvacitpuṣpāsavakṣībāḥ saṃpataṃti tatastataḥ47|
puṃskokilagaṇāvṛkṣa gahaneṣviva sapriyāḥ|
śirīṣapuṣpasaṃkāśāḥ śukā mithunaśaḥ kvacit48|
kīrtayaṃti giraścitrāḥ pūjitā brāhmaṇā yathā|

sahacārisusaṃyuktā mayūrāścitrabarhiṇaḥ49|
vanāṃteṣvapi nṛtyaṃti śobhaṃta iva narttakāḥ|
kūjaṃtaḥpakṣisaṃghātā nānārutavirāviṇaḥ50 1.15.50|
kurvaṃti ramaṇīyaṃ vai ramaṇīyataraṃ vanam|
nānāmṛgagaṇākīrṇaṃ nityaṃ pramuditāṃḍajam51|
tadvanaṃ naṃdanasamaṃ manodṛṣṭivivarddhanam|

padmayonistu bhagavāṃstathā rūpaṃ vanottamam52|
dadarśādarśavaddṛṣṭyā saumyayāpā payanniva|
tā vṛkṣapaṃktayaḥ sarvā dṛṣṭvā devaṃ tathāgatam53|
nivedya brahmaṇe bhaktyā mumucuḥ puṣpasaṃpadaḥ|
puṣpapratigrahaṃ kṛtvā pādapānāṃ pitāmahaḥ54|
varaṃ vṛṇīdhvaṃ bhadraṃ vaḥ pādapānityuvāca saḥ|
evamuktā bhagavatā taravo niravagrahāḥ55|
ūcuḥ prāṃjalayaḥ sarve namaskṛtvā viriṃcanam|
varaṃ dadāsi ceddeva prapannajanavatsala56|
ihaiva bhagavannityaṃ vane saṃnihito bhava|
eṣa naḥ paramaḥ kāmaḥ pitāmaha namostu te57|
tvaṃ cedvasasi deveśa vanesminviśvabhāvana|
sarvātmanā prapannānāṃ vāṃchatāmuttamaṃ varam58|
varakoṭibhiranyābhiralaṃ no dīyatāṃ varam|
sannidhānena tīrthebhya idaṃ syātpravaraṃ mahat59|

brahmovāca|
uttamaṃ sarvakṣetrāṇāṃ puṇyametadbhaviṣyati|
nityaṃ puṣpaphalopetā nityasusthirayauvanāḥ60|
kāmagāḥ kāmarūpāśca kāmarūpaphalapradāḥ|
kāmasaṃdarśanāḥ puṃsāṃ tapaḥsiddhyujvalā nṛṇām61|
śriyā paramayā yuktā matprasādādbhaviṣyatha|
evaṃ sa varado brahmā anujagrāha pādapān62|
sthitvā varṣa sahasraṃ tu puṣkaraṃ prakṣipadbhuvi|
kṣitirnipatitā tena vyakaṃpata rasātalam63|
vivaśāstatyajurvelāṃ sāgarāḥ kṣubhitormayaḥ|
śakrāśani hatānīva vyāghra vyālā vṛtāni ca64|
śikharāṇyapyaśīryaṃta parvatānāṃ sahasraśaḥ|
devasiddhavimānāni gaṃdharvanagarāṇi ca65|
pracelurbabhramuḥ peturviviśuśca dharātalam|
kapotameghāḥ khātpetuḥ puṭasaṃghātadarśinaḥ66|

jyotirgaṇāṃśchādayaṃto babhūvustīvra bhāskarāḥ|
mahatā tasya śabdena mūkāṃdhabadhirīkṛtam67|
babhūva vyākulaṃ sarvaṃ trailokyaṃ sacarācaram|
surāsurāṇāṃ sarveṣāṃ śarīrāṇi manāṃsi ca68|
avaseduśca kimiti kimityetanna jajñire|
dhairyamālaṃbya sarve'tha brahmāṇaṃ cāpyalokayan69|
na ca te tamapaśyaṃta kutra brahmāgato hyabhūt|
kimarthaṃ kaṃpitā bhūmirnimittotpātadarśanam70|
tāvadviṣṇurgatastatra yatra devā vyavasthitāḥ|
praṇipatya idaṃ vākyamuktavaṃto divaukasaḥ71|
kimetadbhagavanbrūhi nimittotpātadarśanam|
trailokyaṃ kaṃpitaṃ yena saṃyuktaṃ kāladharmaṇā72|
jātakalpāvasānaṃ tu bhinnamaryādasāgaram|
catvāro diggajāḥ kiṃ tu babhūvuracalāścalāḥ73|

samāvṛtā dharā kasmātsaptasāgaravāriṇā|

utpattirnāsti śabdasya bhagavanniḥ prayojanā74|
yādṛśo vā smṛtaḥ śabdo na bhūto na bhaviṣyati|
trailokyamākulaṃ yena cakre raudreṇa codyatā75|
śubho'śubho vā śabdoreyaṃ trailokyasya divaukasām|
bhagavanyadi jānāsi kimetatkathayasva naḥ76|
evamukto'bravīdviṣṇuḥ parameṇānubhāvitaḥ|
mā bhaiṣṭa marutaḥ sarve śṛṇudhvaṃ cātra kāraṇam77|
niścayenānuvijñāya vakṣyāmyeṣa yathāvidham|
padmahasto hi bhagavānbrahmā lokapitāmahaḥ78|
bhūpradeśe puṇyarāśau yajñaṃ kartuṃ vyavasthitaḥ|
avarohe parvatānāṃ vane cātīvaśobhane79|
kamalaṃ tasya hastāttu patitaṃ dharaṇītale|
tasya śabdo mahāneṣa yena yūyaṃ prakaṃpitāḥ80|
tatrāsau taruvṛṃdena puṣpāmodābhinaṃditaḥ|
anugṛhyātha bhagavānvanaṃ tatsamṛgāṃḍajam81|

jagato'nugrahārthāya vāsaṃ tatrānvarocayat|
puṣkaraṃ nāma tattīrthaṃ kṣetraṃ vṛṣabhameva ca82|
janitaṃ tadbhagavatā lokānāṃ hitakāriṇā|
brahmāṇaṃ tatra vai gatvā toṣayadhvaṃ mayā saha83|
ārādhyamāno bhagavānpradāsyati varānvarān|
ityuktvā bhagavānviṣṇuḥ saha tairdevadānavaiḥ84|
jagāma tadvanoddeśaṃ yatrāste sa tu kaṃjajaḥ|
prahṛṣṭāstuṣṭamanasaḥ kokilālāpalāpitāḥ85|
puṣpoccayojjvalaṃ śastaṃ viviśurbrahmaṇo vanam|
saṃprāptaṃ sarvadevaistu vanaṃ naṃdanasaṃmitam86|
padminīmṛgapuṣpāḍhyaṃ sudṛḍhaṃ śuśubhe tadā|
praviśyātha vanaṃ devāḥ sarvapuṣpopaśobhitam87|
iha devostīti devā babhramuśca didṛkṣavaḥ|
mṛgayaṃtastataste tu sarve devāḥ savāsavāḥ88|
adbhutasya vanasyāṃtaṃ na te dadṛśurāśugāḥ|

vicinvadbhistadā devaṃ daivairvāyurvilokitaḥ89|
sa tānuvāca brahmāṇaṃ na drakṣyatha tapo vinā|
tadā khinnā vicinvaṃtastasminparvatarodhasi90|
dakṣiṇe cottare caiva aṃtarāle punaḥ punaḥ|
vāyūktaṃ hṛdaye kṛtvā vāyustānabravītpunaḥ91|
trividho darśanopāyo viriṃcerasya sarvadā|
śraddhā jñānena tapasā yogena ca nigadyate92|
sakalaṃ niṣkalaṃ caiva devaṃ paśyaṃti yoginaḥ|
tapasvinastu sakalaṃ jñānino niṣkalaṃ param93|
samutpanne tu vijñāne maṃdaśraddho na paśyati|
bhaktyā paramayā kṣipraṃ brahma paśyaṃti yoginaḥ94|
draṣṭavyo nirvikāro'sau pradhānapuruṣeśvaraḥ|
karmaṇā manasā vācā nityayuktāḥ pitāmaham95|
tapaścarata bhadraṃ vo brahmārādhanatatparāḥ|
brāhmīṃ dīkṣāṃ prapannānāṃ bhaktānāṃ ca dvijanmanām96|

sarvakālaṃ sa jānāti dātavyaṃ darśanaṃ mayā|
vāyostu vacanaṃ śrutvā hitametadavetya ca97|
brahmecchāviṣṭamatayo vākpatiṃ ca tato'bruvan|

prajñānavibudhāsmākaṃ brāhmīṃ dīkṣāṃ vidhatsva naḥ98|
sa didīkṣayiṣuḥ kṣipramamarānbrahmadīkṣayā|
vedoktena vidhānena dīkṣayāmāsa tānguruḥ99|
vinītaveṣāḥ praṇatā aṃtevāsitvamāyayuḥ|
brahmaprasādaṃ saṃprāptāḥ pauṣkaraṃ jñānamīritam100 1.15.100|
yajñaṃ cakāra vidhinā dhiṣaṇodhvaryusattamaḥ|
padmaṃ kṛtvā mṛṇālāḍhyaṃ padmadīkṣāprayogataḥ101|
anujagrāha devāṃstānsurecchā prerito muniḥ|
tebhyo dadau vivekibhyaḥ sa vedoktāvadhānavit102|
dīkṣāṃ vai vismayaṃ tyaktvā bṛhaspatirudāradhīḥ|
ekamagniṃ ca saṃskṛtya mahātmā tridivaukasām103|
prādādāṃgirasastuṣṭo jāpyaṃ vedoditaṃ tu yat|

trisuparṇaṃ trimadhu ca pāvamānīṃ ca pāvanīm104|
sa hi jāpyādikaṃ sarvamaśikṣayadudāradhīḥ|
āpo hiṣṭheti yatsnānaṃ brāhmaṃ tatparipaṭhyate105|
pāpaghnaṃ duṣṭaśamanaṃ puṣṭiśrībalavarddhanam|
siddhidaṃ kīrtidaṃ caiva kalikalmaṣanāśanam106|
tasmātsarvaprayatnena brāhmasnānaṃ samācaret|
kurvaṃto maunino dāṃtā dīkṣitāḥ kṣapiteṃdriyāḥ107|
sarve kamaṃḍaluyutā muktakakṣākṣamālinaḥ|
daṃḍinaścīravastrāśca jaṭābhiratiśobhitāḥ108|
snānācārāsanaratāḥ prayatnadhyānadhāriṇaḥ|
mano brahmaṇi saṃyojya niyatāhārakāṃkṣiṇaḥ109|
atiṣṭhandarśanālāpasaṃgadhyānavivarjitāḥ|
evaṃ vratadharāḥ sarve trikālaṃ snānakāriṇaḥ110|
bhaktyā paramayā yuktā vidhinā parameṇa ca|
kālena mahatā dhyānāddevajñānamanogatāḥ111|

brahmadhyānāgninirdagdhā yadā śuddhaikamānasāḥ|
avirbabhūva bhagavānsarveṣāṃ dṛṣṭigocaraḥ112|
tejasāpyāyitāstasya babhūvurbhrāṃtacetasaḥ|
tatovalaṃbya te dhairyamiṣṭaṃ devaṃ yathāvidhi113|
ṣaḍaṃgavedayogena hṛṣṭacittāstu tatparāḥ|
śirogatairaṃjalibhiḥ śirobhiśca mahīṃ gatāḥ114|
tuṣṭuvuḥ srṣṭikarttāraṃ sthitikartāramīśvaram|
devā ūcuḥ|
brahmaṇe brahmadehāya brahmaṇyāyājitāya ca115|
namaskurmaḥ suniyatāḥ kratuvedapradāyine|
lokānukaṃpine deva srṣṭirūpāya vai namaḥ116|
bhaktānukaṃpinetyarthaṃ vedajāpyastutāya ca|
bahurūpasvarūpāya rūpāṇāṃ śatadhāriṇe117|
sāvitrīpataye deva gāyatrīpataye namaḥ|
padmāsanāya padmāya padmavaktrāya te namaḥ118|

varadāya varārhāya kūrmāya ca mṛgāya ca|
jaṭāmakuṭayuktāya sruvasrucanidhāriṇe119|
mṛgāṃkamṛgadharmāya dharmanetrāya te namaḥ|
viśvanāmne'tha viśvāya viśveśāya namonamaḥ120|
dharmanetratrāṇamasmādadhikaṃ kartumarhasi|
vāṅmanaḥkāyabhāvaistvāṃ prapannāssmaḥ pitāmaha121|
evaṃ stutastadā devairbrahmā brahmavidāṃ varaḥ|
pradāsyāmi smṛto bāḍhamamoghaṃ darśanaṃ hi vaḥ122|

bruvaṃtu vāṃchitaṃ putrāḥ pradāsyāmi varānvarān|
evamuktā bhagavatā devā vacanamabruvan123|
eṣa evādya bhagavansuparyāpto mahānvaraḥ|
janito naḥ suśabdoyaṃ kamalaṃ kṣipatā tvayā124|
kimarthaṃ kaṃpitā bhūmirlokāścākulitāḥ kṛtāḥ|
naitannirarthakaṃ deva ucyatāmatra kāraṇam125|
brahmovāca|

yuṣmaddhitārthametadvai padmaṃ vinihitaṃ mayā|
devatānāṃ ca rakṣārthaṃ śrūyatāmatra kāraṇam126|
asuro vajranābho'yaṃ bālajīvāpahārakaḥ|
avasthitastvavaṣṭabhya rasātalatalāśrayam127|
yuṣmadāgamanaṃ jñātvā tapasthānnihitāyudhān|
haṃtukāmo durācāraḥ seṃdrānapi divaukasaḥ128|
ghātaḥ kamalapātena mayā tasya vinirmitaḥ|
sa rājyaiśvaryadarpiṣṭastenāsau nihato mayā129|
loke'sminsamaye bhaktā brāhmaṇā vedapāragāḥ|
maiva te durgatiṃ yāṃtu labhaṃtāṃ sugatiṃ punaḥ130|
devānāṃ dānavānāṃ ca manuṣyoragarakṣasām|
bhūtagrāmasya sarvasya samosmi tridivaukasaḥ131|
yuṣmaddhitārthaṃ pāpo'sau mayā maṃtreṇa ghātitaḥ|
prāptaḥ puṇyakṛtānlokānkamalasyāsya darśanāt132|
yanmayā padmamuktaṃ tu tenedaṃ puṣkaraṃ bhuvi|

khyātaṃ bhaviṣyate tīrthaṃ pāvanaṃ puṇyadaṃ mahat133|
pṛthivyāṃ sarvajaṃtūnāṃ puṇyadaṃ paripaṭhyate|
kṛto hyanugraho devā bhaktānāṃ bhaktimicchatām134|
vanesminnityavāsena vṛkṣairabhyarthitena ca|
mahākālo vane'trāgādāgatasya mamānaghāḥ135|
tapasyatāṃ ca bhavatāṃ mahajjñānaṃ pradarśitam|
kurudhvaṃ hṛdaye devāḥ svārthaṃ caiva parārthakam136|
bhavadbhirdarśanīyaṃ tu nānārūpadharairbhuvi|
dviṣanvai jñāninaṃ vipraṃ pāpenaivārdito naraḥ137|
na vimucyeta pāpena janmakoṭiśatairapi|
vedāṃgapāragaṃ vipraṃ na hanyānna ca dūṣayet138|
ekasminnihate yasmātkoṭirbhavati ghātitā|
ekaṃ vedāṃtagaṃ vipraṃ bhojayecchraddhayānvitaḥ139|
tasya bhuktā bhavetkoṭirviprāṇāṃ nātra saṃśayaḥ|
yaḥ pātrapūraṇīṃ bhikṣāṃ yatīnāṃ tu prayacchati140|

vimuktaḥ sarvapāpebhyo nā'sau durgatimāpnuyāt|
yathāhaṃ sarvadevānāṃ jyeṣṭhaḥ śreṣṭhaḥ pitāmahaḥ141|
tathā jñānī sadā pūjyo nirmamo niḥ parigrahaḥ|
saṃsārabaṃdhamokṣārthaṃ brahmaguptamidaṃ vratam142|
mayā praṇītaṃ viprāṇāmapunarbhavakāraṇam|
agnihotramupādāya yastyajedajiteṃdriyaḥ143|
rauravaṃ sa prayātyāśu praṇīto yamakiṃkaraiḥ|
lokayātrāvitaṃḍaśca kṣudraṃ karma karoti yaḥ144|
sa rāgacittaḥ śṛṃgārī nārījana dhanapriyaḥ|
ekabhojī sumiṣṭāśī kṛṣivāṇijyasevakaḥ145|
avedo vedaniṃdī ca parabhāryāṃ ca sevate|
ityādidoṣaduṣṭo yastasya saṃbhāṣaṇādapi146|
naro narakagāmī syādyaśca sadvratadūṣakaḥ|

asaṃtuṣṭaṃ bhinnacittaṃ durmatiṃ pāpakāriṇam147|
na spṛśedaṃgasaṃgena spṛṣṭvā snānena śuddhyati|

evamuktvā sa bhagavānbrahmā tairamaraiḥ saha148|
kṣetraṃ niveśayāmāsa yathāvatkathayāmi te|
uttare caṃdranadyāstu prācī yāvatsarasvatī149|
pūrvaṃ tu naṃdanātkṛtsnaṃ yāvatkalpaṃ sapuṣkaram|
vedī hyeṣā kṛtā yajñe brahmaṇā lokakāriṇā150 1.15.150|
jyeṣṭhaṃ tu prathamaṃ jñeyaṃ tīrthaṃ trailokyapāvanam|
khyātaṃ tadbrahmadaivatyaṃ madhyamaṃ vaiṣṇavaṃ tathā151|
kaniṣṭhaṃ rudradaivatyaṃ brahmapūrvamakārayat|
ādyametatparaṃ kṣetraṃ guhyaṃ vedeṣu paṭhyate152|
araṇyaṃ puṣkarākhyaṃ tu brahmā sannihitaḥ prabhuḥ|
anugraho bhūmibhāge kṛto vai brahmaṇā svayam153|
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English translation

Bhīṣma said :

1-3. What did Brahmā do after having sent (Rudra) to Vārāṇasī ? What work did Viṣṇu do? Tell me (also), O sage, what Śaṅkara did, which sacrifice he performed, and at which sacred place (he performed it). Who were the assistant priests and who were the officiating priests? Tell me about them all. I have great curiosity (to know) who were the gods that he gratified.

Pulastya said :

4. On Meru 's peak there is a city named Śrīnidhāna. It is variegated with jewels; is the abode of many wonders; is full of many trees; is variegated with many minerals and is clear like spotless crystal.

5. It is beautified with the expansion of the creepers; it resounds with peacocks' cries; it is fearful due to (the presence of) lions; it is full of herds of elephants.

6-7. It is cool with the sharp sprays rising from the water falling from the springs; it is variegated with pleasing taverns of the groves of trees struck by wind; the entire forest of it is made fragrant with the excellent perfume of musk; in its bowers of creepers the travelling Vidyādharas sleep due to the fatigue caused by sexual pleasures.

8. It is resounding with the sweet sounds of the songs sung by the groups of Kinnaras . In it there is Brahmā's mansion by name Vairāja , the entire floor of which is decorated with various arrangements.

9-14. In it there is a hall named Kāntimatī . It resounds with the sweet sound of songs sung by divine ladies; it has the garlands of sprouts shooting from the Pārijāta trees; lt is variegated with many colours rising from a number of rays of the gems; crores of pillars are fixed in it; it is adorned with spotless mirrors, and with the splendour of the graceful movements of the dance presented by the celestial dancers; it resounds with the number of sounds produced by the many musical instruments, graced with many songs and musical instruments with pauses and beating time. It gives joy to gods; it is full of the groups of sages and is resorted to by ascetics. It resounds with the texts of Sāman (sung by) the brāhmaṇas and causes delight. In it Brahmā, honoured (i.e. served) by (his wife) Sandhyā , resided.

15. He meditated on the highest god who created this world. While meditating it came to his mind: 'How shall I perform a sacrifice?

16. Where on the earth—at which place—should I perform the sacrifice?

17. Kāśī , Prayāga , Tuṅga and Naimiṣa and Śṛṅkhala , so also Kāñcī , Bhadrā , Devikā , Kurukṣetra and Sarasvatī , Prabhāsa and others are the holy places on the earth.

18. These are the places which are holy places of pilgrimage and also others which Rudra established on the earth at my command.

19. As I have been settled as the first god among all gods, so I shall make one great sacred place as the first one.

20. That lotus, that sprung up from Viṣṇu's navel, and in which I was born, is called the Puṣkara - tīrtha by sages who recite the Vedic texts.'

21. When Brahmā was thus thinking, this idea came to his mind: 'I now go to the earth.'

22-24. Reaching the place first, he entered that best forest, full of many trees and creepers; adorned with many flowers; filled with the notes of many birds; crowded with groups of many beasts; making gods and demons fragrant with the perfumes of the abundant flowers of trees; its ground was graced with flowers which were as it were intentionally placed there.

25-28. The (seasons there) were fully enveloped with many perfumes and juices, and it was full of fruits of the six seasons, which were endowed with golden appearance delighting the sense of smell and sight; where wind, as it were through favour, throws out worn-out leaves, grass and dry wood and fruits; where wind, taking fragrance from the heaps of flowers, (and) perfuming the sky, earth and quarters, blows (being) cold; (which is) adorned with green glossy large trees without any opening and without groups of worms and with tops and of various names.

29. Everywhere it appears as a family of brāhmaṇas with healthy, handsome, virtuous and bright priests on account of trees covered with sprouts resembling minerals.

30-31. They look like men covered (i.e. endowed) with noble and fautless qualities; with their tops tossed by wind they as it were touch one another; and with ornaments of flowery branches as it were smell one another.

32. At some places the Nāga trees with the filaments of the ratan look beautiful as it were with eyes with their black pupils unsteady.

33. Karṇikāra trees in pairs and in twos with their tops full of flowers look like couples. The rows of the Sinduvāra trees with the abundance of good flowers actually appear to be the sylvan deities that are worshipped.

34. At places the Kunda creepers, bright with the ornaments of flowers, (look) like young moons risen on (the tops of) trees and in the quarters.

35-39. In some parts of the forest the flowered Śarja and Arjuna trees look like men covered with white silken garments. Similarly trees embraced by the blooming Atimukta creepers look like lovers embraced by their own beloveds. The Sāla and Aśoka trees with their leaves clinging to one another as it were touch one another like friends touching one anothers' hands when they meet after a long time. Panasa , Sarala and Arjuna trees bending due to abundance of fruits and flowers as it were worship one another with flowers and fruits.

40. Sāla trees, with their arms (in the form of branches) touched by the flurry of the wind have, as it were, risen (to greet) the approaching people with the same feelings (i.e. affection).

41-42. With the covering of flowers, trees planted there for beauty, having reached the spring-festival, as it were vie with men (having arms). With their tips bent with abundance of beautiful flowers and tossed by wind, the trees dance like men, who are pleased and whose heads are adorned with garlands.

43-47. Trees with rows of flowers on their tops tossed by wind dance with the creepers like men with their beloveds. At paces trees surrounded by creepers bent due to their (abundant) flowers appear like the autumnal sky with variegated clusters of stars. The blossomed Mālatī creepers on the tops of trees look charming like chaplets arranged intentionally. Green trees with wealth of beauty, having (abundant) fruits, and flowers, show friendliness like men on the arrival of a good man. Bees, tawny due to the filaments of flowers, moving in all directions, as it were announce the victory of the Kadamba - flower and intoxicated with (i.e. due to having sucked) honey, fall here and there.

48-56. At places the flocks of male cuckoos (are seen) in the thickets of trees with their mates. At places the parrot-couples resembling the Śirīṣa -flowers speak interesting word like brāhmaṇas that

are honoured. Peacocks with variegated plumage accompanied by their mates dance like richly decorated dancers even in the interiors of the forests. The cooing groups of birds giving out various notes, make more charming the (already) charming forest, full of many herds of beasts and always delighting the birds, resembling Indra 's garden and delighting the mind and eyes. The lotus-born lord saw with his pleasing eyes as it were removing evil, that best forest of that nature resembling a mirror. All those rows of trees, seeing god Brahmā who had arrived like that, and presenting themselves to him with devotion, poured forth their wealth of flowers. Accepting the flowers (offered) by the trees Brahmā said to them, "Welfare to you; ask for a boon." The trees, free from (any) control, with humility (lit. with their palms joined in obeisance) having saluted Brahmā said: "If, O god, affectionate towards people, who take refuge with you, you are granting a boon then always stay by us in the forest.

57. This is our greatest desire; salutation to you, O grand-sire.

58-59. O lord of gods, O creator of the universe; if you stay in this forest, (that would) be the best boon for us seeking your refuge and desiring a boon. Give us this boon—more adequate than crores of other boons. This (forest) will be more distinguished and greater than all other holy places by your presence."

Brahmā said :

60-62. This (place) will be best of all sacred places and auspicious. By my favour you will always be full of flowers and fruits; you will always have very steady youth; you will (be able to) move at your desire; you will (be able to) take any form desired by you; you will give pleasant fruits; you will present yourselves to men at will and will (give) splendour to men in fulfilment of their penance; you will be endowed with great affluence.

Thus Brahmā, the granter of boons, favoured the trees.

63. Remaining (there) for a thousand years he threw a lotus on the ground. The earth by its fall trembled upto bottom.

64-65. Helpless oceans, with agitated waves, crossed their boundary. Thousands of mountain-peaks occupied by tigers and vicious elephants struck as it were with Indra's bolt, were shattered.

66-67. The mansions of gods and Siddhas (semi-divine beings characterised by eight special faculties), the cities of Gandharvas shook, tottered and penetrated the earth. The Kapota -clouds, showing a collection of sheaths fell (i.e. showered rain) from the sky. There were poignant suns, covering the clusters of luminaries.

68. Due to the great sound of that the three worlds with the mobile and immobile in it, rendered dumb, blind and deaf were frightened.

69-70. The bodies and minds of all gods and demons sank down and did not know what it was. Mustering courage all of them looked for Brahmā. They did not know where Brahmā had gone. (They could not understand) why the earth quaked and why the omens and portents appeared.

71. Viṣṇu just went there where the gods had remained. Gods saluting him said these words:

72-73. "O revered one, why is this appearanee of omens and portents by which, the three worlds as it were joined with death are made to tremble, and the Kalpa has come to an end and the oceans have crossed their boundaries? Why have the four steady quarter-elephants become unsteady?

74-75. Why is the earth covered over with the water of the seven seas? O lord, the sound could not have been produced without any cause; such a terrible sound which, when it arose, made the three worlds frightened is not remembered to have ever occurred before nor will it occur again.

76. If, O lord, you know whether this is an auspicious or inauspicious sound to the three worlds and to the gods, tell us what this is."

77. Thus addressed, Viṣṇu, cherished by the supreme, said: "O gods, do not be alarmed; all of you listen to the cause of this.

78. This I, perceiving (the cause) definitely will tell you as it happened.

79. Revered Brahma , the grandsire of the worlds, with a lotus in his hand, settled in an extremely beautiful region—a heap of religious merit—on the slope of mountains to perform a sacrifice.

80. And from his hand the lotus fell on the ground. It made a great sound which caused you to tremble.

81-84. There, being greeted with the fragrance of flowers by the trees, he favoured the forest with beasts and birds, and for favouring the world took delight in residing there. The revered one, benefactor of the worlds, put up that best holy place (called) Puṣkara. Going there with me propitiate Brahmā. The revered one, when pleased, will give you excellent boons."

85-93. Saying so, divine Viṣṇu went with those gods and demons to that forest-region where Brahmā dwelt. They, delighted and with their minds pleased, and conversing among themselves like cooings of the cuckooks entered Brahmā's forest bright with heaps of flowers and praiseworthy. That forest, reached by all gods and resembling Indra's garden, and rich with lotus-creepers, beasts and flowers, then looked beautiful. Then the gods, entering the forest adorned with all (kinds of) flowers said (to themselves), 'The god is here'; and desiring to see Brahmā wandered (in it). Then all gods, with Indra, searching for Brahmā did not see the interior of the forest. Then the gods looking for god (Brahmā) saw Vāyu . He said to them, "Without penance you will not (be able to) see Brahmā." Then being dejected and keeping in mind what Vāyu had told (them), all the gods again and again looked for Brahmā on the slope of the mountain, in the south, in the north and in between (the two directions). Vayu again spoke to them, "Thereis always a threefold means to have the sight of Viriñci (i.e. Brahmā). It is said to be by faith-born knowledge, penance and deep and abstract meditation. Those who follow the path of deep and abstract meditation see the god both with and without parts. The ascetics see him with parts while the wise see him without them.

94. On the other hand when worldly knowledge is produced one with indifference does not see (Brahmā). Those who follow the path of deep and abstract meditation speedily see the god by means of their great devotion.

95. One should see that changeless lord of Prakṛti and Puruṣa .

96. Always being absorbed in the god by acts, mind and speech, and intent on propitiating Brahmā, observe penance; god will bless you. He always thinks: 'I should appear before those who have dedicated themselves to Brahmā and before brāhmaṇa devotees.'"

97-98. Hearing the words of Vāyu and thinking them to be beneficial (and) with their minds possessed of the desire for (seeing) Brahmā they then said to the lord of speech (Bṛhaspati), "O you god of knowledge, initiate us into (the path of) the realisation of Brahmā."

99. Desiring to initiate them into (the path), the great Guru initiated them according to the Vedie rules.

100. Dressed in a simple way and being humble, they became his disciples; they obtained the favour of Brahmā; the knowledge about Puṣkara was given to (them).

101. Guru, the best of the officiating priests performed a sacrifice according to rules.

102. By employing the (method of the) consecration of the lotus the sage, propelled by the desire of those gods, made a lotus full of fibres and (thus) favoured the gods.

103. The highly intelligent Bṛhaspati knowing the rules stated in the Veda and casting off doubt initiated the discreet (gods).

104-111. The magnanimous Āṅgirasa (i.e. Guru), being pleased and having consecrated a fire, gave (i.e. taught) the gods muttered prayers as laid down in the Vedas . The highly intelligent one taught (the gods) (Vedic chants called) Trisuparṇa , Trimadhu and all muttered prayers etc. That bath (accompanied by the chant) Āpohiṣṭhā is called Brāhma . It removing sins, subdues the wicked, increases fulness, wealth and strength, gives (the special faculties called) Siddhis and fame, and destroys the sins of the Kali (age). So one should by all means take that bath. All (of them) taking a bath observing the vow of silence, being restrained (for the vow), and being prepared (for the vow), and with their senses destroyed (i.e. curbed), with water-pots (in their hands), with the ends of their lower garments loosened, having rosaries, carrying staffs, clothed in bark or rags, very much adorned with matted hair, engaged in taking a bath and (particular) postures, meditating with great effort, and desiring limited food after having united the mind with Brahmā, remained there avoiding visiting (any one), talk, company or thought (about worldly objects). Endowed with great devotion and a great sacred precept, their minds had, through meditation, the knowledge of the god, after (a lapse of some) time.

112. When their minds were absolutely pure, being fully burnt by means of the meditation on Brahmā, the lord became visible to all.

113-114. They were pleased with his lustre(yet) their minds were perplexed. Then mustering courage, with their mind pleased and intent on him they placed their folded palms on their heads, and putting their heads to the ground (i.e. bowing with their heads) praised the lord, the author of the creation and maintenance by resorting to the Vedas with their six limbs (i.e. with Vedic texts and texts from the six limbs).

The gods said :

115-121. O god, we, well-controlled, salute you, the Brahman , the one having the body of Brahmā, friendly to brāhmaṇas, the unconquered one, the giver of sacrifices and Vedas, kind to the world, of the form of creation, extremely compassionate to your devotees, one who is praised by the muttering of the texts from the Vedas, one whose form consists of many forms, one who takes up hundreds of forms, the lord of Sāvitrī and Gāyatrī , seated on a lotus, (yourself) a lotus and having (a beautiful) face like a lotus, the giver of boons, worthy of a boon, the Kūrma (the second incarnation) and Mṛga , having matted hair and a crown, holding a ladle, having the characteristics of the moon and a deer, and having the eyes of Dharma , having every name and the lord of the universe. O you, having the eyes of piety, please protect us more; O grand-sire, we have sought your refuge by speech, mind and body.

122. Brahmā, the best among those who know the Vedas, thus praised by gods (said to them): “All right, when remembered by you I shall give (you what you want); your seeing me will be fruitful.

123. O sons, tell (me) what is desired by you; I shall give you excellent boons!” Thus addressed by the lord, the gods said (these) words:

124. “O revered one, this in itself is a great boon which is quite enough, that a good sound was heard by us when you threw the lotus.

125. Why did the earth tremble? Why were the people distressed? That cannot be without any purpose. Tell (us) the cause of this, O god.”

Brahmā spoke :

126. This lotus is held by me for your good and for protecting the gods. Now listen what was the cause.

127. This demon Vajranābha by name, takes away the life of children. He remains taking shelter in the nether world.

128. Knowing about the arrival of you, remaining in penance, having laid down your weapons, the wicked one wanted to kill (you) the gods along with Indra even.

129. I brought about his destruction by dropping the lotus; he was proud of his kingdom and splendour; so I killed him.

130. At this time there are in the world, devotees, brāhmaṇas who have mastered the Vedas. May they not meet with misfortune, but may they have good fortune.

131. O gods, I am equal (i.e. impartial) to gods, demons, men, reptiles, friends, and the entire host of beings.

132. I killed the sinner with a spell for your well-being. He has reached the worlds of the religious due to the sight of this lotus.

133. Since I dropped the lotus (here), therefore this place will be known as Puṣkara, a great, sanctifying holy place, giving religious merit.

134-135. For all the beings on the earth it will be said to be holy. (I) have, being requested by the trees, O gods, shown favour to devotees desiring devotion, by staying here eternally. O sinless ones, when I arrived here Mahākāla (also) has come here.

136. You who have been practising penance, have demonstrated great knowledge, O gods; bear in mind your own interest as well as of others.

137. Taking various forms on the earth you have to show that a man hating a wise brāhmaṇa is afflicted by sin only.

138-141. Even after crores of existences he would not be free from sins. One should neither kill nor find fault with a brāhmaṇa who has mastered the Veda and its limbs (i.e. the Vedāṅgas); since if one is killed, a crore (of them) are killed. One should feed with faith (at least) one brāhmaṇa who has mastered the Veda. There is no doubt about it that one would feed a crore of brāhmaṇas (by just feeding one such brāhmaṇa). One who offers a potful of alms to ascetics is free from all sins and does not meet with misfortune. As I, the grandsire, am the eldest and the best among gods, similarly, a wise man, not having the feeling of mineness and possessions, is always respectable.

142-148. I have promulgated this vow, preserved in the Vedas, for (getting) freedom from the bondage of the worldly existence and leading to the absence of rebirth in the case of brāhmaṇas. One, who, after accepting the maintenance of the sacred fire, (and) not conquering (i.e. losing control over) his senses, gives it up, would, led by Yama 's servants, immediately go to Raurava (hell). (By talking to one) who cavils the way of the world and does a mean act, has his heart full of attachment and erotic sentiment, is fond of women and wealth, eats all alone very sweet things, follows agriculture and commerce, does not know the Veda and censures the Veda, and enjoys other's wife; by talking to such a person who is defiled with such faults, a man goes to hell; so also one who spoils a good vow. One should not have a bodily contact with one who is not satisfied, is of a split or wicked mind and is a sinner. If one touches (such a person) one would be pure after taking a bath.

Thus speaking, lord Brahmā, with the gods, founded a sacred place there. I shall tell (about) it to you in (due) order.

149-150. It is in the north of Candranadī; Sarasvatī is (flowing) by its east; it is superior to Indra's garden; and the entire one with Puṣkara (Tīrtha) will remain there till the end of the Kalpa. This is the altar in (i.e. of) the sacrifice, made by Brahmā, the author of the worlds.

151-153. The first one should be known as the best and purifying the three worlds. That is said to be sacred to the deity Brahmā. The middle one (i.e. the second) (is sacred to) Viṣṇu. The last one is sacred to the deity Rudra. Brahmā first fashioned (these). This great sacred place viz. the forest called Puṣkara is said to be the foremost mystical region in the Vedas. Lord Brahmā is present (there). Brahmā himself favoured this region.

154-156. For favouring all the brāhmaṇas wandering over the earth he made the land bounded by gold and diamonds, and marked by an altar; he made it all beautiful with the variegated jewels of the floor. Brahmā, the grandsire of the worlds, stays here. So also the gods Viṣṇu, Rudra and Vasu and the two Aśvins also, and Maruts with Indra stay here.

157-158. I have told you this fact, the cause of favouring the worlds. Those brāhmaṇas, who are engaged in serving their preceptors, and who recite here the Vedas according to proper rules and with chants in order of the hymnical text of the Veda, live in the vicinity of Brahmā, being helped by him.

Bhīṣma said :

159-160. O revered one, tell me all this: Following which rules should the men, the residents of the region, desiring Brahmā's world, stay in the Puṣkara forest? And what should the men or the women having (i.e. belonging to) various castes and stages of life, living here, practise?

Pulastya said :

161-162. Men and women of (various) castes and living in (different) stages of life, engaged in following the duties of their own class, free from deceit and delusion, devoted to Brahmā by acts, mind and speech and with their senses controlled, and free from jealousy and meanness, engaged in the good of all beings, should stay here.

Bhīṣma said :

163. Tell me, doing which act is a man said to be the devotee of Brahma. Of what nature are the devotees of Brahmā among men?

Pulastya said :

164. Homage is said to be of three kinds: effected by mind, speech and body; so also it may be worldly, Vedic and relating to the soul.

165. That is said to be mental homage which, in the recollection of the significance of the Veda with mind holding fast (i.e. meditating) causes love for Brahmā.

166. The homage by speech is laid down (to be done) by means of chants, (recital of) Vedic texts, obeisance, (offering oblations into) fire, performing Śrāddha and thinking (about these), and by means of mu ttering essential texts.

167-168. For the brāhmaṇas homage by body is said to be of three kinds: Kṛcchra (bodily mortification), (rigid penance like) sāntapana and others, so also (religious observances depending upon the phases of the moon like) the cāndrāyaṇa , regulated by vows and fasts restraining the senses, so also Brahmakṛcchra -fasts and other auspicious vows.

169-171. That worship with reference to Brahmā is said to be worldly homage which is done by men with cow's ghee , milk and curds, jewelled lamp, darbha grass and water, sandal, flowers and various minerals that are made ready, clarified butter, guggulu (a kind of fragrant gum resin) and fragrant incense of the sandal, ornaments rich in gold and jewels, and variegated garlands, dance, instrumental music and songs, presents of all (kinds of) jewels, and with eatables, meals, food and drinks.

172-176. The homage (offered) with Vedic chants and oblations is said to be Vaidikī . Offering to fire should be made on every new-moon day and full-moon day; a present to brāhmaṇas is recommended; a sacrificial oblation made of powdered rice, so also an oblation of boiled rice, barley and pulse; similarly a sacrifice in honour of the manes giving them joy is always (regarded as) a sacrificial act. So also (that is Vaidikī homage in which) texts from the Ṛgveda , Yajurveda and Sāmaveda are muttered and the hymnical texts of the Veda are studied according to the rules. All the rites performed with reference to fire, earth, wind, sky, water, the moon, and the sun belong to the deity Brahmā. O King, the homage to Brahma (called) spiritual is oftwo kinds: one is called Sāṃkhya and the other is born of Yoga .

177-178. Hear from me thedivisions in it (i.e. the Sāṃkhya). The number of the (Sāṃkhya) principles like Pradhāna , that are insentient objects of enjoyment, is twentyfour. The soul is the twenty-fifth. The sentient soul is the enjoyer of an act but not its agent.

179. The soul is eternal, immutable, controller and employer; and Brahmā, the unmanifest, eternal, supreme being is the cause.

180-182. There is truly the creation of the principles, of the dispositions and of the beings. The Sāṃkhya enumerates the Pradhāna to be of the nature of the (three) constituents. It resembles the lord in respect of certain qualities and is also different from him. This (resemblance) is said to be the condition of cause and of Brahmahood; that of Pradhāna's being used (by Puruṣa) is said to be its dissimilarity. Brahman is all-potent; while the soul is a non-doer.

183. The sentience in Pradhāna (due to its contact with the lord) is said to be its similarity (with the latter). This another principle (Pradhāna) is the cause of the active property of the other principles.

184. No purpose is to be attributed to this principle (the other principle viz. Pradhāna). The wise, who ponder over the truth, having ascertained (it) say it is reflection (Saṃkhyā).

185-186. The wise ones, having thus learnt the collection of the principles, and their number properly, so also the principle of Brahman as an additional one, have grasped the truth. The propounders of the Sāṃkhya (system) have termed this (kind of) worship as spiritual. Listen to the homage, arising from (i.e. as told in the) Yoga (philosophy), which is paid to Brahmā:

187-189. Intent on restraining the breath, always meditating and with one's senses restrained, eating food got by begging, observing vows, and with all one's senses withdrawn one should meditate upon and keep in one's mind, the lord of the created beings, remaining in the pericarp of the lotus of the heart, having red face(s), beautiful eyes, and with his faces illuminated all round, with a sacred thread (around) his loins, having four faces, four arms, with his hands granting boons and safety.

190. The great mental accomplishment due to the yogic practices is said to be the homage to Brahmā. One who has such a devotion for Brahma is said to be Brahmabhakta (a devotee of Brahmā).

191-196. O best of kings, listen to the mode of living laid down for those who live in the sacred place. It was formerly told in detail by the lord himself in the presence of all the brāhmaṇas and in the congregation of Viṣṇu and others. (The residents of this place should be) without the feeling of mineness; without ego; without attachment and possessions; without feeling of love for the host of relatives; looking upon a clod of clay, a stone and gold equally; granting safety to beings by various obligatory acts; always intent upon restraining their breath; and engrossed in the meditation on the supreme soul; always performing sacrifices and pure; given to the ascetic practices; knowing the rules of the Sāṃkhya and Yoga (systems); well-versed in the religious practices and having their doubts removed. Listen to the good fruit obtained by those brāhmaṇas, living in (this) sacred place, who perform sacrifices according to these precepts and die in the Puṣkara forest. They get complete and inexhaustible absorption with Brahmā, which is difficult to obtain.

197-202. Having got this absorption in Brahmā, they avoid rebirth, and remaining in the knowledge of Brahmā, they do not get rebirth; others who live in the (various) stages of the (illusory) world, have to be born again. One (i.e. a brāhmaṇa) following the rules of the householder's stage, and always engaged in the six duties (learning, teaching, performing sacrifices. and acting as priests at sacrifices and giving and accepting gifts), who, when invited to (act as a priest) at a sacrifice offers (oblations) properly with the chants, being free from all miseries, gets a greater fruit. His movement in all the worlds is never prevented. Being self-dependent due to divine power, he with his wife (or belongings), surrounded by thousands of ladies, going to places at his sweet will, in a very bright aeroplane resembling the young sun, moves uninterruptedly and as he likes, in all the worlds. He becomes most desirable among men; he, performing the best duties, becomes a wealthy man.

203-207. Fallen from heaven he would be born in a great family (as a) handsome (person). He becomes well-versed in the moral duties and is devoted to them; he masters the significance of all the lores. Similarly with (the practice of) celibacy, service to preceptors, and study of the Vedas, subsisting on alms, with his senses conquered, always engaged in the vow of truth, not erring in his own duties, being unrestricted (he goes) to the world of Viṣṇu in an aeroplane richly endowed with all objects of desire and supporting (i.e. fulfilling) all desires, and as it were being another sun; he, endowed with the splendour similar to that of Brahma-attendants named Guhyakas , who are very much esteemed, who have infinite power and splendour and who are honoured by gods and demons, resembles them.

208-213. His weapons are unrestrained among gods, demons and mortals. In this way he is honoured in the world of Viṣṇu for thousands of crores, hundreds of crores of years. Having thus stayed there with great slpendour, when he again falls from Viṣṇu's world, he is born in heavenly places by dint of his own deeds; or having come to the Puṣkara forest and ramaining in the stage of celibacy, he lives studying the Vedas; and after death, looking auspicious like the moon, he goes by divine aeroplane

with its lustre like the fullmoon-light (to Rudra's world); having reached Rudra's world he rejoices there with the Guhyakas, and being the lord of the entire world obtains great affluence.

214-217. Enjoying (like this) for thousands of yugas he is honoured in Rudra's world. Always rejoicing there, enjoying sound happiness and then having fallen from that Rudra's world, he is born in a divine, great brāhmaṇa family. Among the human beings that religious soul would be (born as) handsome and as a master of speech; he has an enviable body, he is the powerful husband of ladies, who enjoys greatly; he (then) leads the life of an anchorite and is free from vulgar tricks; his movement even in the divine worlds is not hampered.

218-219. He eats withered leaves and fruits, and flowers and roots. He lives like the pigeons or by pounding them (i.e. leaves etc.) with stones or using the teeth as mortar, and wearing rags or bark garments. He has matted hair, bathes thrice a day, gives up all faults and has a staff.

220. He is engrossed in the Kṛcchra vow, even if he is an outcast or of a superior (caste). He remains in water, observes the (agni - sādhana) penance, remains in the rains during the rainy season.

221. Similarly he lies on the ground, full of insects, thorns and stones; he remains in the standing posture or in the posture of sitting on the hams; he shares (articles with others) and is of a firm vow.

222-225. He eats the herbs in the forest, and gives safety to all beings. He is always engaged in earning religious merit, controls his anger and senses. He is a devotee of Brahmā, and lives in a sacred place like Puṣkara. Such an ascetic gives up all attachment, is delighted in himself and is free from desires. O Bhīṣma , listen to what course he, who lives here, gets. Such a devotee of Brahma, goes by the aeroplane of those who move according to their own will, which shines like the young sun, and looks charming by means of a raised seat and pillars; he shines in the sky like a second moon.

226-227. For hundreds of crores of years he is in the company of celestial nymphs knowing vocal and instrumental music and dancing. To whichever god's world he undeterred, goes, remains there by Brahmā's grace.

228-230. Fallen from Brahmā's world, he goes to Viṣṇu's world, and fallen from Viṣṇu's world he goes to Rudraloka ; and fallen from that place also, he is born in the (various) divisions of the world, so also in other heavens, enjoying pleasures as desired. Having enjoyed affluence there he is born among the mortals as a king or as a prince or a wealthy or happy person—very handsome, very fortunate, loveable, famous and endowed with devotion.

231-238. O King, Brāhmaṇas, Kṣatriyas , Vaiśyas or Śūdras residing in the sacred places, engaged in (practising) the duties of their own class, well-behaved and having a long life, devoted completely to Brahmā, showing kindness to beings, who live in the great sacred place viz. Puṣkara, go, after death, to Brahmā's abode in richly decorated aeroplanes, beautified by the hosts of celestial nymphs, and going as desired (by the occupants), and taking any form as desired (by the occupants). One who, very pious, meditating upon Brahmā, offers his body into an all-blazing fire, would go to Brahmā's abode. Brahmā's world, best among all worlds, charming and accomplishing the desired objects, becomes his permanent abode with all (its) greatness. O Bhīṣma, those magnanimous ones also, who cast their life in the water at the very meritorious Puṣkara, go to the imperishable world of Brahmā. They actually see the god, the destroyer of all miseries, and accompanied by all gods and by the hosts of Rudras and Viṣṇus .

239-241. The Śūdras who die at Puṣkara, never causing frustration, go in an aeroplane yoked with swans, resembling the sun in lustre, rich with various jewels and gold, strong and made fragrant with perfumes, of (several) other matchless qualities, resounding with the songs of celestial damsels, fixed

with banners and flags, and, sounding with many bells, endowed with many wonders and acquainted with pleasures and very lustrous, endowed with qualities and being borne by excellent peacocks.

242-244. The wise men who die in the unperishable (Puṣkara) rejoice in Brahmā's world. Having lived there for a long time and having enjoyed pleasures as desired, the mortal coming (to this world) is born in a brāhmaṇa family, is a rich man enjoying pleasures. A man, who, accomplishes the Karīra rite at Puṣkara, leaving all (other) worlds goes to Brahmā's world. He would dwell in Brahmā's world till the Kalpa comes to an end.

245. He does not at all see a man being tormented by his own deeds. His course is undeterred—slanting, upwards and downwards.

246. He is revered in all worlds, spreading his fame and controlled. His behaviour is good, he knows the rules and all his sense organs are attractive.

247. He is well-versed in dancing, instrumental music, fortunate and handsome. He is always like an unfaded (i.e. a fresh) flower, and adorned with divine ornaments. He is dark-blue like the petals of a dark-blue lotus, and his hair is dark and curly.

248-249. Ladies there, who are of a high origin and of a graceful waist, and (who are) full of all good fortune and endowed with all rich qualities, (who are) very proud of their youth serve him and delight him in bed (i,e. give him sexual pleasure).

250-252. He is awakened from his sleep by the sound of lutes and flutes . Due to the favour of the lord viz. Brahmā, the doer of auspicious things, he enjoys pleasure of great festivity, which is difficult to be obtained by the ignorant ones.

Bhīṣma said :

(Good) practices are a great religious merit; to me it is not a wonder, that those who are intent upon (following) the customary observances of a sacred place, who are engaged in following the duties of their class, and who have conquered their anger and senses, go to Brahmā's world.

253. There is no doubt that Brāhmaṇas go even to other worlds without waiting upon Brahmā or observing restrictions.

254-255. O brāhmaṇa, tell me the course followed by the women, Mlecchas , Śūdras, cattle, birds and quadrupeds, (so also) the dumb, the dull, the blind, the deaf, who live in Puṣkara (but) do not practise the penance or observe the restrictions.

Pulastya said :

256-259. O Bhīṣma, women, Mlecchas, Śūdras, cattle, birds and quadrupeds, who die in Puṣkara go to Brahmā's world with divine bodies in aeroplanes resembling the sun in lustre, endowed with divine forms, having excellent golden banners, decorated with staircases of gold and diamonds and with jewelled pillars, rich in all pleasures, moving at the desire (of the occupants) and having any form (as desired by the occupants). The great ones, surrounded bythousands of ladies go to Brahmā's world full of many charms or to other worlds as desired by them. Fallen from Brahmā's world they go to other terrestrial regions in due order.

260-267. A brāhmaṇa becomes rich (being born) in a great large family. Those born as lower animals like serpents, insects, ants, so also the land-born, water-born, sweat-generated, oviparous, plants and

the viviparous animals who, with or without any desire, die in Puṣkara go to Brahmā's world in a plane resembling the sun in lustre. In the Kali-age the beings are impelled by sin. In this (yuga) neither religious merit nor heaven is obtained by any other means. Those men who live in Puṣkara and are intent on the worship of Brahmā in the kali-yuga are blessed;others having no goal, suffer. A man is free from the sin which he commits at night by his five sense-organs, by action, thought and speech and under the influence of desire and anger, when, after going to the water of Puṣkara he reaches the grandsire (i.e. Brahmā) and becomes pure. Seeing the sun from his rise to his going up (in the sky) removes a man's sin after he meditates in Brahmā's union called mental (union). On seeing Brahmā at mid-day a man is free from sin.

268. A man is free from that sin which he commits from mid-day to sun-set when he merely sees Brahmā in the evening.

269-270. Even though that devotee of Brahmā who lives at Puṣkara remaining in penance enjoys all objects of senses like sound, and remaining in the Puṣkara forest eats dainty dishes even three times a day is regarded as equal to one who subsists on air.

271. Those men who live in Puṣkara doing pious deeds, obtain great pleasures by the power of this sacred place.

272. As there is no reservoir comparable to the great ocean, similarly there is no sacred place like Puṣkara.

273-275. There is no other sacred place like Puṣkara that can surpass it in merits. I shall tell you (the names) of other (gods) who have settled in this sacred place: All gods along with Viṣṇu and Indra and others; Gajānana , Kārtikeya ; Revanta with the sun; Śiva 's messenger goddess Durgā , who is always propitious. Enough of (i.e. no need for) penance and restraints for them who do good deeds and (pay) respect to deities and superiors.

276-277. A brāhmaṇa, who, having done such acts as vows and fasts, stays in the best Puṣkara forest without doing anything, has always all his desires fulfilled even when he simply lives here. He goes to the great imperishable place resembling that of Brahmā.

278-279. The residents of this sacred place obtain in this sacred place (just) in a day that fruit which is obtained in twelve years in the Kṛta (yuga), in a year in the Tretā (yuga) and in a month in the Dvāpara (yuga). Thus was I formerly told by Brahmā, the god of gods.

280. There is no other sacred place superior to this on the earth. Therefore one should, with all efforts, resort to this forest.

281. A householder, a celibate, an anchorite and a mendicant—all those told (above) reach a great position.

282. He, who, without any desire or hatred, duly follows the religious precepts in a (particular) stage of life is honoured in the next world.

283. Brahmā has set up here a ladder with four rungs. One resorting to this ladder is honoured in Brahmā's world.

284. He, who knows moral merit and worldly prosperity should live with a preceptor or his son for one-fourth (span) of his life and perform the worship of Brahmā.

285. He, who wants to be excellent in moral duty, should learn from a preceptor; should give present (to the preceptor); and when called should assist the preceptor.

286. (While staying) in the preceptor's house, he should sleep after him and should get up before the preceptor gets up. He should do all that i.e. service etc. that ought to be done by a disciple.

287. Having done all that service, he should stand by (the preceptor). He should be a servant, doing everything and proficient in all (kinds of) work.

288. He should be pure, diligent, endowed with qualities and, give the preceptor a desired reply with his senses controlled; he should gaze steadfastly at the preceptor.

289-290. He should not eat unless the preceptor has eaten; he should not drink (water) unless the preceptor has done so. He should not sit when the preceptor is standing, and should not sleep unless the preceptor has slept; with his hands stretched out he should press the (preceptor's) feet; and should press the (preceptor's) right foot with his right hand and the left foot with his left hand.

291. Announcing his name and saluting the preceptor he should say, 'O revered sir, I shall do this, and I have done this'.

292. Having informed the preceptor of all this, and having offered money to him, he should do all that work (assigned to him) and should inform the preceptor of (having done) it.

293. (Only) after having returned from the preceptor's house he should enjoy all those odours and flavours, which a celibate does not enjoy. This is the fixed opinion of the law (-books).

294. The disciple and devotee of the preceptor should observe all the rules prescribed in detail for a celibate.

295. The disciple himself, having, according to his power, bestowed affection on his preceptor, should live by performing his duty in the hermitage outside the village.

296-297. Similarly a brāhmaṇa lying low should learn a Veda, two Vedas or (three) Vedas from the mouth of the preceptor, and practising the vows laid down in the Veda and giving the preceptor one-fourth of his acquisition he should duly return home from the preceptor's house.

298. Having a wife endowed with religious merit, he should propitiate fires after having invoked them. (Thus) a householder should behave in the second part of his life.

299-300. The sages have formerly laid down four modes of a householder's life: first is to store corn sufficient for three years; the second is to store corn sufficient for one; the third is to store corn sufficient for a day; the fourth is to store little corn. Of them the last is the best as it conquers (all) the worlds (for him).

301. One follows the six duties (viz. learning, teaching, sacrificing, acting as a priest at a sacrifice, giving and receiving gifts); another leads his life (performing) three duties; the fourth one (lives) by only two duties. Such a brāhmaṇa remains in Brahman.

302-305. No other great sacred place is said (to exist) than the vow of a householder. One should not cause food to be cooked for oneself; one should not kill a beast for no reason, (but) an animal or a non-animal deserves a sacrifice (i.e. may be sacrificed) after (proper) sanctification. He should never sleep by day nor in the first or the last part of the night. He should not eat at a wrong time—between the two meals, and should not tell a lie. No brāhmaṇa coming to his house should remain unhonoured; and his guests are venerable and are said to convey offerings made to gods and manes. They are bathed in the vow of (studying) the Vedic lore, are learned and have mastered the Vedas.

306. They obtain their livelihood by (doing) their own duty, are restrained, are engaged in (their) work and practise penance. Offering made to gods and manes is laid down for honouring them.

307-308. (But) he who has attached himself with perishable things, and has deviated from religious practices, and has broken the vow of keeping sacred fire, and plays false with his teacher, and is devoted to falsehood, has no right to perform these two duties (i.e. offering oblations to gods and manes) and in such a case sharing (food) with all beings remains (undone).

309. Similarly a householder should give (food) to those who do not cook (for themselves). He should always be vighasāśī (one who eats the remains of food eaten by others) and amṛta - bhojana (one who tastes the residues of a sacrifice).

310. Amṛta is the remains of a sacrifice; and bhojana is said to be equivalent to oblations. He, who eats the remains of what is eaten (by others), is called vighasāśī .

311-313. He should be devoted to his wife, should be restrained, diligent and should have his senses very much controlled. He should not argue with old people, children, sick persons, persons belonging to his caste and relatives, his mother, father, son-in-law, brother, son, wife, daughter and servants. Having avoided (i.e. if he avoids) argument with these he becomes free from all sins.

314-318. Won over by these he undoubtedly conquers all the worlds. The preceptor is the lord of Brahmā's world. The father is the lord of whatever is sacred to Prajāpati . The guest is the lord of all the worlds. The officiating priest is the resort of the Vedas and a supreme authority. The son-in-law is (the lord) in the world of the celestial nymphs. The kinsmen belong to all the gods. The relatives are powerful in the quarters. The mother and maternal uncle are powerful on the earth. Old people, children and sick persons are powerful in the sky. The family-priest is the lord of the world of the sages. The dependents are the rulers of the (particular class of celestial beings called) Sādhyas . The physician is the lord of the world of Aśvins. And the brother is the lord of the world of Vasus . The wife is the ruler of the world of the moon. The daughter is powerful in the house of the celestial nymphs.

319. The eldest brother is equivalent to the father. The wife and the son are one's own body. The clerks, servants, the daughter are very piteable. Therefore, (when) insulted by these, he should without getting angry, always bear with them.

320. A wise man, devoted to a householder's life, firm in religious duties, and undepressed should not commence many acts (simultaneously) (but) being dutiful he should start a little.

321. The modes of subsistence of a householder are three. Their main aim is the highest bliss. Similarly they say that four stages of life are mutually (dependent).

322-323. And he who desires to be (a householder) should follow all the rules that are laid down. They should (live) by storing grain in jars for six days (or for one year's consumption), or should live by gleaning grains like pigeons (i.e. by storing very little); and that nation, in which such significant persons live, prospers. Such a person purifies the former ten paternal grandsires (i.e. ancestors) and the ten of the successive (generations).

324. He, who, free from anguish, follows the way of the life of a householder, would obtain a position similar to that of the worlds of Viṣṇu.

325. Or this is said to be a condition of those who have conquered their senses. Heaven is the habitation of those who are self-controlled.

326. This ladder is laid down by Brahmā. One liberated from this, getting the second in due order, is honoured in heaven.

327. I shall narrate the third one—the stage of the anchorite; (please) listen. When a householder sees himself to be with wrinkles and grey hair, and sees his child's child, he should then resort to forest only.

328-337. Well-being to you, O Bhīṣma, listen to (the account) of those who are disgusted with the householder's stage, who live in the stage of the anchorite, the supporters of all the worlds, who have retired to forest after being initiated, who live in holy countries, who have the power of intelligence and who are endowed with truth, purity and forgiveness. Living in the third part of life in the stage of the anchorite, he, a sacrificer, should tend the same divine fires (as he tended as a householder). Controlled and moderate in food (habits) and devoted and attached to Viṣṇu, he should by all means(continue) the agnihotra (maintenance of the sacred fire) and other sacrificial requisites. He (should subsist on) rice and barley growing wild and on leavings of food eaten. He should offer oblations in the summer season (beginning) with the month of Māgha . These four modes of subsistence are said (to be found) in the stage of the anchorite. Some eat instantly (i.e. do not store anything); some store (grains) lasting for a month, or lasting for a year or for twelve years for honouring the guests and sacrificial rituals. In the rainy season they remain under the sky; in the winter they resort to water; in the summer they practise the penance of the five fires (i.e. four fires placed around one inthe four directions and the sun is the fifth fire); in the autumn they eat unsolicited alms. They roll on the ground or stand on the forepart of their feet. They remain in the stationary posture or even in their (own dwellings). Some use their teeth for a mortar, while others use stones for pounding things.

338-339. Some drink boiled sour gruel during the bright fortnight; or some in the dark fortnight; or eat as (and when) they get something (to eat); practising the mode of the anchorite's life, and of a firm resolve some properly live on roots, others on fruits and (still) others on water.

340-341. These and others are the various religious rites of those high-minded ones. The fourth mode of life (i.e. Saṃnyāsa) as laid down in the Upaniṣads is said to be universal. The mode of the life of an achorite is one; another is the mode of the life of a householder. In the same life the other one (i.e. the Saṃnyāsa) proceeds (after these). (This is said) by sages who see everything.

342-343. These (sages) viz. Agastya and the seven sages, Madhucchandas , Gaveṣaṇa , Sāṃkṛti, Sadiva, Bhāṇḍi , Yavaprotha, Atharvaṇa , Ahovīrya, so also Kāmya , Sthāṇu , and the wise Medhātithi , Manovāka, Śinīvāka, Śūnyapāla , Kṛtavraṇa , knowing well their duty, went to heaven.

344-345. Those who are religion incarnate, so also the groups of the vagrant mendicants from among the sages practising severe penance and showing skill in religious matters, having propitiated the lord of gods, have resorted to a forest.

346. Brāhmaṇas who have repented, have, having given up deceit, resorted to a forest. Vagrant and unapproachable groups are seen to be away from their homes.

347-349. Being afflicted by old age and troubled by disease (brāhmaṇas) have gone to the remaining stage of life viz. the fourth, from that of the anchorite. Quick in action, he who has finished (the study of) all Vedas and (has performed sacrifices) with presents, is one who looks upon all beings as self; is of a soft mind, sporting in himself; self-dependent, having placed fire in the self and having given up all possessions, he should always perform sacrifices (or a sacrifice).

350-351. (In the case) of those who always perform sacrifice it goes into the self At a fit moment he should duly surrender the three fires with his individual soul into the supreme self. He should eat, without censuring, whatever he gets in whatever manner. One who is fondly attached to the (third) stage of life viz. that of the anchorite, should cast off the hair on the head and other parts of the body.

352-359. Being instantly purified by his acts he goes from one stage of life to another. That brāhmaṇa, who resigns the world after having granted security to all beings, goes to lustrous worlds after death and attains infinity. He, of a good character and with his sins removed, does not take delight either in this or the next world. Free from anger and infatuation, without friendship or strife, he remains indifferent as a result of self-meditation. He is not perturbed by the deaths of others; is mentally indifferent to his scriptures and does not err in (understanding) self. For him, free from doubt, looking upon all beings as self, and intent on righteousness and with his senses conquered, acquisition (of things) becomes agreeable to his desire (i.e. things may take their own course). Now listen to (the description of) that fourth stage of life, which is said to be the greatest stage, being described (by me). It is the highest goal, very much surpassing (other) stages of life. Listen, with concentration, to that which should be done for (reaching) the supreme soul and which has received refinement from the two stages (viz. that of a householder and of the anchorite) and (which should be undertaken) after them. Listen to how he, having put on red garments in the three rungs (i.e. who accepts asceticism)—the unsurpassed stage—and having renounced (everything) with that thought (of renunciation), behaves; unaccompanied by anyone else, he should all alone practise righteousness. He, who, a discerning person, practises (righteousness) by himself, does not forsake (anyone nor is deficient in anything).

360-363. Not maintaining any fire, nor having any abode, he should resort to a village (only) for alms. Endowed with the thoughts (befitting) an ascetic, he should not keep anything for the future. He should eat little, have control over food (habits), and should eat food once (in a day). He should (use a begging-) bowl, should (stay) at the roots of trees, should (wear) rags, and be all alone. He should be indifferent to all beings. These are the signs of an ascetic. He, to whom words go as dead bodies (are) in a well, and never return to him who utters them (i.e. he who is deaf to all criticism) should remain in the ascetic's stage. He should not see (unworthy things) nor should hear what is not worthy of being told to others.

364. This should especially take place in the case of brāhmaṇas on any account; he should always speak what is agreeable to a brāhmaṇa.

365. Taking care of himself he should keep mum when he is censured (by others); so that by him being but one the entire space is filled.

366. Gods look upon him as a brāhmaṇa, who has filled up a void.

367. Gods look upon him as a brāhmaṇa, who covers himself with anything, and is satisfied by eating anything.

368. Gods look upon him as a brāhmaṇa, who like a serpent, is afraid of people, or who, like a man of good heart, is afraid of (falling into) a hell, or who, like a vile person, is afraid of ladies.

369. When honoured he should not be elated, nor should he be dejected when insulted. Gods look upon him as a brāhmaṇa, who grants security to all beings.

370. He should welcome neither death nor life. He should just observe (the workings of) destiny as an ox waits for (his master's) order.

371. Then (such) a man, with his mind unaffected, self-restrained, and with his intellect unimpaired, being free from all sins, would go to heaven.

372. To him, who has no fear from all beings and who grants safety to beings, and who is liberated in the body (i.e. while living), there is no fear from anywhere.

373. As the footprints (of) others lie (i.e. disappear) under the footprints of an elephant, similarly all kinds of knowledge lie in his heart.

374. Thus everything, so also piety and worldly prosperity, increase when harmlessness (is practised); he who does harm to others, is always dead.

375. So one who does no harm (to anybody), who is properly courageous, who has his senses controlled. and who is a refuge to all beings, obtains the best position.

376. Thus, for the wise one, who is content with knowledge, who is fearless, death is not an additional condition; and, he reaches immortality.

377. Gods look upon him as a brāhmaṇa, who is a sage free from all attachments, remains like space, does what is dear to Viṣṇu and is calm.

378. Gods look upon him as a brāhmaṇa, whose life is for piety, and whose piety is (meant) for affection; and whose day and night are for (doing) meritorious deeds.

379. Gods look upon him as a brāhmaṇa, who keeps away from (all) actions, who avoids salutation and praise, who is unaffected, and (the effects of) whose actions are diminished.

380. All beings enjoy happily; all sorrows are excessive; being dejected due to their causing birth he should perform his acts (i.e. duty) with faith.

381. His gift is granting safety to beings; it stands superior to all (other) gifts in the world. He who first offers his body to severity obtains infinite security from beings.

382. He offers the oblation frank-mindendly with his mouth (i.e. he performs the sacrifice only verbally). He everywhere obtains a high position for an endless period. All this has gone forth due to the contact with his body; has reached Vaiśvānara (the Supreme Being).

383. Whatever, he, sacrificing for himself, offers into his heart, which has spread (i.e. is) of the measure of the span between the thumb and the forefinger, remains in the soul, in the presence of all the people along with the deities.

384. Those, who know the three-fold god of a fine complexion, who has become the highest object, being honoured in all the worlds (and becoming) powerful gods, reach immortality.

385. Always all move by him who finds in his individual soul the Vedas, that which is to be known, the entire rite, the etymological interpretations and the highest truth.

386-388. He, who, having blazing rays, knows that wheel of time, which does not stick to the ground, which cannot be measured in the sky, which is golden in the orb, which is in the south in the atmosphere, and not in himself, which is revolving and turning round, which has six fellies and three periods, in the opening of which everything falls (i.e. is included), to have been placed in a cave (i.e. is unintelligible), by the favour of which he knows the body of the world and all the people here, in it he pleases the gods and (thus) becomes eternally free.

389-390. In the world he becomes lustrous, omnipresent, eternal and approaches (the supreme being) due to the fear of worldly objects; of whom (i.e. him) the beings are not afraid, nor is he fed up with the being, that brāhmaṇa, not being censured, does not censure others; he should very much look into his own soul. With his confusion removed, and sins destroyed, he becomes stiff in this world and the next,

as desired.

391. Free from anger and delusion, looking upon equally on a clod of clay and gold, with his grief destroyed, with his friendship and quarrel ceased, free from censure or praise, not having anything dear or disagreeable, he is an anchorite indifferent (to the world).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 16

The acquisition of Gāyatrī

Chapter 16 of 693 · 190 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
यदेतत्कथितं ब्रह्मंस्तीर्थमाहात्म्यमुत्तमम्।
कमलस्याभिपातेन तीर्थं जातं धरातले१।
तत्रस्थेन भगवता विष्णुना शंकरेण च।
यत्कृतं मुनिशार्दूल तत्सर्वं परिकीर्त्तय२।
कथं यज्ञो हि देवेन विभुना तत्र कारितः।
के सदस्या ऋत्विजश्च ब्राह्मणाः के समागताः३।
के भागास्तस्य यज्ञस्य किं द्रव्यं का चदक्षिणा।
का वेदी किं प्रमाणं च कृतं तत्र विरंचिना४।
यो याज्यः सर्वदेवानां वेदैः सर्वत्र पठ्यते।
कं च काममभिध्यायन्वेधा यज्ञं चकार ह५।
यथासौ देवदेवेशो ह्यजरश्चामरश्च ह।
तथा चैवाक्षयः स्वर्गस्तस्य देवस्य दृश्यते६।
अन्येषां चैव देवानां दत्तः स्वर्गो महात्मना।
अग्निहोत्रार्थमुत्पन्ना वेदा ओषधयस्तथा७।

ये चान्ये पशवो भूमौ सर्वे ते यज्ञकारणात्।
सृष्टा भगवतानेन इत्येषा वैदिकी श्रुतिः८।
तदत्र कौतुकं मह्यं श्रुत्वेदं तव भाषितम्।
यं काममधिकृत्यैकं यत्फलं यां च भावनां९।
कृतश्चानेन वै यज्ञः सर्वं शंसितुमर्हसि।
शतरूपा च या नारी सावित्री सा त्विहोच्यते१०।
भार्या सा ब्रह्मणः प्रोक्ताः ऋषीणां जननी च सा।
पुलस्त्याद्यान्मुनीन्सप्त दक्षाद्यांस्तु प्रजापतीन्११।
स्वायंभुवादींश्च मनून्सावित्री समजीजनत्।
धर्मपत्नीं तु तां ब्रह्मा पुत्रिणीं ब्रह्मणः प्रियः१२।
पतिव्रतां महाभागां सुव्रतां चारुहासिनीं।
कथं सतीं परित्यज्य भार्यामन्यामविंदत१३।
किं नाम्नी किं समाचारा कस्य सा तनया विभोः।
क्व सा दृष्टा हि देवेन केन चास्य प्रदर्शिता१४।
किं रूपा सा तु देवेशी दृष्टा चित्तविमोहिनी।

यां तु दृष्ट्वा स देवेशः कामस्य वशमेयिवान्१५।
वर्णतो रूपतश्चैव सावित्र्यास्त्वधिका मुने।
या मोहितवती देवं सर्वलोकेश्वरं विभुम्१६।
यथा गृहीतवान्देवो नारीं तां लोकसुंदरीं।
यथा प्रवृत्तो यज्ञोसौ तथा सर्वं प्रकीर्तय१७।
तां दृष्ट्वा ब्रह्मणः पार्श्वे सावित्री किं चकार ह।
सावित्र्यां तु तदा ब्रह्मा कां तु वृत्तिमवर्त्तत१८।
सन्निधौ कानि वाक्यानि सावित्री ब्रह्मणा तदा।
उक्ताप्युक्तवती भूयः सर्वं शंसितुमर्हसि१९।
किं कृतं तत्र युष्माभिः कोपो वाथ क्षमापि वा।
यत्कृतं तत्र यद्दृष्टं यत्तवोक्तं मया त्विह२०।
विस्तरेणेह सर्वाणि कर्माणि परमेष्ठिनः।
श्रोतुमिच्छाम्यशेषेण विधेर्यज्ञविधिं परं२१।
कर्मणामानुपूर्व्यं च प्रारंभो होत्रमेव च।
होतुर्भक्षो यथाऽचापि प्रथमा कस्य कारिता२२।

कथं च भगवान्विष्णुः साहाय्यं केन कीदृशं।
अमरैर्वा कृतं यच्च तद्ब्रवान्वक्तुमर्हति२३।
देवलोकं परित्यज्य कथं मर्त्यमुपागतः।
गार्हपत्यं च विधिना अन्वाहार्यं च दक्षिणम्२४।
अग्निमाहवनीयं च वेदीं चैव तथा स्रुवम्।
प्रोक्षणीयं स्रुचं चैव आवभृथ्यं तथैव च२५।
अग्नींस्त्रींश्च यथा चक्रे हव्यभागवहान्हि वै।
हव्यादांश्च सुरांश्चक्रे कव्यादांश्च पितॄनपि२६।
भागार्थं यज्ञविधिना ये यज्ञा यज्ञकर्मणि।
यूपान्समित्कुशं सोमं पवित्रं परिधीनपि२७।
यज्ञियानि च द्रव्याणि यथा ब्रह्मा चकार ह।
विबभ्राज पुरा यश्च पारमेष्ठ्येन कर्मणा२८।
क्षणा निमेषाः काष्ठाश्च कलास्त्रैकाल्यमेव च।
मुहुर्तास्तिथयो मासा दिनं संवत्सरस्तथा२९।
ऋतवः कालयोगाश्च प्रमाणं त्रिविधं पुरा।

आयुः क्षेत्राण्यपचयं लक्षणं रूपसौष्ठवम्३०।
त्रयो वर्णास्त्रयो लोकास्त्रैविद्यं पावकास्त्रयः।
त्रैकाल्यं त्रीणि कर्माणि त्रयो वर्णास्त्रयो गुणाः३१।
सृष्टा लोकाः पराः स्रष्ट्रा ये चान्येनल्पचेतसा।
या गतिर्धर्मयुक्तानां या गतिः पापकर्मणां३२।
चातुर्वर्ण्यस्य प्रभवश्चातुर्वर्ण्यस्य रक्षिता।
चतुर्विद्यस्य यो वेत्ता चतुराश्रमसंश्रयः३३।
यः परं श्रूयते ज्योतिर्यः परं श्रूयते तपः।
यः परं परतः प्राह परं यः परमात्मवान्३४।

सेतुर्यो लोकसेतूनां मेध्यो यो मेध्यकर्मणाम्।
वेद्यो यो वेदविदुषां यः प्रभुः प्रभवात्मनाम्३५।
असुभूतश्च भूतानामग्निभूतोग्निवर्चसाम्।
मनुष्याणां मनोभूतस्तपोभूतस्तपस्विनाम्३६।
विनयो नयवृत्तीनां तेजस्तेजस्विनामपि।
इत्येतत्सर्वमखिलान्सृजन्लोकपितामहः३७।

यज्ञाङ्गतिं कामन्वैच्छत्कथं यज्ञे मतिः कृता।
एष मे संशयो ब्रह्मन्नेष मे संशयः परः३८।
आश्चर्यः परमो ब्रह्मा देवैर्दैत्यैश्च पठ्यते।
कर्मणाश्चर्यभूतोपि तत्त्वतः स इहोच्यते३९।
पुलस्त्य उवाच।
प्रश्नभारो महानेष त्वयोक्तो ब्रह्मणश्च यः।
यथाशक्ति तु वक्ष्यामि श्रूयतां तत्परं यशः४०।
सहस्रास्यं सहस्राक्षं सहस्रचरणं च यम्।
सहस्रश्रवणं चैव सहस्रकरमव्ययम्४१।
सहस्रजिह्वं साहस्रं सहस्रपरमं प्रभुं।
सहस्रदं सहस्रादिं सहस्रभुजमव्ययम्४२।
हवनं सवनं चैव हव्यं होतारमेव च।
पात्राणि च पवित्राणि वेदीं दीक्षां चरुं स्रुवम्४३।
स्रुक्सोममवभृच्चैव प्रोक्षणीं दक्षिणा धनम्।
अद्ध्वर्युं सामगं विप्रं सदस्यान्सदनं सदः४४।

यूपं समित्कुशं दर्वीं चमसोलूखलानि च।
प्राग्वंशं यज्ञभूमिं च होतारं बन्धनं च यत्४५।
ह्रस्वान्यतिप्रमाणानि प्रमाणस्थावराणि च।
प्रायश्चित्तानि वाजाश्च स्थंडिलानि कुशास्तथा४६।
मंत्रं यज्ञं च हवनं वह्निभागं भवं च यं।
अग्रेभुजं होमभुजं शुभार्चिषमुदायुधं४७।
आहुर्वेदविदो विप्रा यो यज्ञः शाश्वतः प्रभुः।
यां पृच्छसि महाराज पुण्यां दिव्यामिमां कथां४८।
यदर्थं भगवान्ब्रह्मा भूमौ यज्ञमथाकरोत्।
हितार्थं सुरमर्त्यानां लोकानां प्रभवाय च४९।
ब्रह्माथ कपिलश्चैव परमेष्ठी तथैव च।
देवाः सप्तर्षयश्चैव त्र्यंबकश्च महायशाः५० 1.16.50।
सनत्कुमारश्च महानुभावो मनुर्महात्मा भगवान्प्रजापतिः।
पुराणदेवोथ तथा प्रचक्रे प्रदीप्तवैश्वानरतुल्यतेजाः५१।
पुरा कमलजातस्य स्वपतस्तस्य कोटरे।

पुष्करे यत्र संभूता देवा ऋषिगणास्तथा५२।
एष पौष्करको नाम प्रादुर्भावो महात्मनः।

पुराणं कथ्यते यत्र वेदस्मृतिसुसंहितं५३।
वराहस्तु श्रुतिमुखः प्रादुर्भूतो विरिंचिनः।
सहायार्थं सुरश्रेष्ठो वाराहं रूपमास्थितः५४।
विस्तीर्णं पुष्करे कृत्वा तीर्थं कोकामुखं हि तत्।
वेदपादो यूपदंष्ट्रः क्रतुहस्तश्चितीमुखः५५।
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः।
अहोरात्रेक्षणो दिव्यो वेदांगः श्रुतिभूषणः५६।
आज्यनासः स्रुवतुंडः सामघोषस्वनो महान्।
सत्यधर्ममयः श्रीमान्कर्मविक्रमसत्कृतः५७।
प्रायश्चित्तनखो धीरः पशुजानुर्मखाकृतिः।
उद्गात्रांत्रो होमलिंगो फलबीजमहौषधिः५८।
वाय्वंतरात्मा मंत्रास्थिरापस्फिक्सोमशोणितः।
वेदस्कंधो हविर्गंधो हव्यकव्यातिवेगवान्५९।

प्राग्वंशकायो द्युतिमान्नानादीक्षाभिरर्चितः।
दक्षिणाहृदयो योगी महासत्रमयो महान्६०।
उपाकर्मेष्टिरुचिरः प्रवर्ग्यावर्तभूषणः।
छायापत्नीसहायो वै मणिशृंगमिवोच्छ्रितः६१।
सर्वलोकहितात्मा यो दंष्ट्राभ्युज्जहारगाम्।
ततः स्वस्थानमानीय पृथिवीं पृथिवीधरः६२।
ततो जगाम निर्वाणं पृथिवीधारणाद्धरिः।
एवमादिवराहेण धृत्वा ब्रह्महितार्थिना६३।
उद्धृता पुष्करे पृथ्वी सागरांबुगता पुरा।
वृतः शमदमाभ्यां यो दिव्ये कोकामुखे स्थितः६४।
आदित्यैर्वसुभिः साध्यैर्मरुद्भिर्दैवतैः सह।
रुद्रैर्विश्वसहायैश्च यक्षराक्षसकिन्नरैः६५।
दिग्भिर्विदिग्भिः पृथिवी नदीभिः सह सागरैः।
चराचरगुरुः श्रीमान्ब्रह्मा ब्रह्मविदांवरः६६।
उवाच वचनं कोकामुखं तीर्थं त्वया विभो।

पालनीयं सदा गोप्यं रक्षा कार्या मखे त्विह६७।
एवं करिष्ये भगवंस्तदा ब्रह्माणमुक्तवान्।
उवाच तं पुनर्ब्रह्मा विष्णुं देवं पुरः स्थितम्६८।
त्वं हि मे परमो देवस्त्वं हि मे परमो गुरुः।
त्वं हि मे परमं धाम शक्रादीनां सुरोत्तम६९।
उत्फुल्लामलपद्माक्ष शत्रुपक्ष क्षयावह।
यथा यज्ञेन मे ध्वंसो दानवैश्च विधीयते७०।
तथा त्वया विधातव्यं प्रणतस्य नमोस्तु ते।
विष्णुरुवाच।
भयं त्यजस्व देवेश क्षयं नेष्यामि दानवान्७१।

ये चान्ते विघ्नकर्तारो यातुधानास्तथाऽसुराः।
घातयिष्याम्यहं सर्वान्स्वस्ति तिष्ठ पितामह७२।
एवमुक्त्वा स्थितस्तत्र साहाय्येन कृतक्षणः।
प्रववुश्च शिवा वाताः प्रसन्नाश्च दिशो दश७३।
सुप्रभाणि च ज्योतींषि चंद्रं चक्रुः प्रदक्षिणम्।

न विग्रहं ग्रहाश्चक्रुः प्रसेदुश्चापि सिंधवः७४।
नीरजस्का भूमिरासीत्सकला ह्लाददास्त्वपः।
जग्मुः स्वमार्गं सरितो नापि चुक्षुभुरर्णवाः७५।
आसन्शुभानींद्रियाणि नराणामंतरात्मनाम्।
महर्षयो वीतशोका वेदानुच्चैरवाचयन्७६।
यज्ञे तस्मिन्हविः पाके शिवा आसंश्च पावकाः।
प्रवृत्तधर्मसद्वृत्ता लोका मुदितमानसाः७७।
विष्णोः सत्यप्रतिज्ञस्य श्रुत्वारिनिधना गिरः।
ततो देवाः समायाता दानवा राक्षसैस्सह७८।
भूतप्रेतपिशाचाश्च सर्वे तत्रागताः क्रमात्।
गंधर्वाप्सरसश्चैव नागा विद्याधरागणाः७९।
वानस्पत्याश्चौषधयो यच्चेहेच्च नेहति।
ब्रह्मादेशान्मारुतेन आनीताः सर्वतो दिशः८०।
यज्ञपर्वतमासाद्य दक्षिणामभितोदिशम्।
सुरा उत्तरतः सर्वे मर्यादापर्वते स्थिताः८१।

गंधर्वाप्सरसश्चैव मुनयो वेदपारगाः।
पश्चिमां दिशमास्थाय स्थितास्तत्र महाक्रतौ८२।
सर्वे देवनिकायाश्च दानवाश्चासुरागणाः।
अमर्षं पृष्ठतः कृत्वा सुप्रीतास्ते परस्परम्८३।
ऋषीन्पर्यचरन्सर्वे शुश्रूषन्ब्राह्मणांस्तथा।
ऋषयो ब्रह्मर्षयश्च द्विजा देवर्षयस्तथा८४।
राजर्षयो मुख्यतमास्समायाताः समंततः।
कतमश्च सुरोप्यत्र क्रतौ याज्यो भविष्यति८५।
पशवः पक्षिणश्चैव तत्र याता दिदृक्षवः।
ब्राह्मणा भोक्तुकामाश्च सर्वे वर्णानुपूर्वशः८६।
स्वयं च वरुणो रत्नं दक्षश्चान्नं स्वयं ददौ।
आगत्यवरुणोलोकात्पक्वंचान्नंस्वतोपचत्८७।
वायुर्भक्षविकारांश्च रसपाची दिवाकरः।
अन्नपाचनकृत्सोमो मतिदाता बृहस्पतिः८८।
धनदानं धनाध्यक्षो वस्त्राणि विविधानि च।

सरस्वती नदाध्यक्षो गंगादेवी सनर्मदा८९।
याश्चान्याः सरितः पुण्याः कूपाश्चैव जलाशयाः।
पल्वलानि तटाकानि कुंडानि विविधानि च९०।

प्रस्रवाणि च मुख्यानि देवखातान्यनेकशः।
जलाशयानि सर्वाणि समुद्राः सप्तसंख्यकाः९१।
लवणेक्षुसुरासर्पिर्दधिदुग्धजलैः समम्।
सप्तलोकाः सपातालाः सप्तद्वीपाः सपत्तनाः९२।
वृक्षा वल्ल्यः सतृणानि शाकानि च फलानि च।
पृथिवीवायुराकाशमापोज्योतिश्च पंचमम्९३।
सविग्रहाणि भूतानि धर्मशास्त्राणि यानि च।
वेदभाष्याणि सूत्राणि ब्रह्मणा निर्मितं च यत्९४।
अमूर्तं मूर्तमत्यन्तं मूर्तदृश्यं तथाखिलम्।
एवं कृते तथास्मिंस्तु यज्ञे पैतामहे तदा९५।
देवानां संनिधौ तत्र ऋषिभिश्च समागमे।
ब्रह्मणो दक्षिणे पार्श्वे स्थितो विष्णुः सनातनः९६।

वामपार्श्वे स्थितो रुद्रः पिनाकी वरदः प्रभुः।
ऋत्विजां चापि वरणं कृतं तत्र महात्मना९७।
भृगुर्होतावृतस्तत्र पुलस्त्योध्वर्य्युसत्तमः।
तत्रोद्गाता मरीचिस्तु ब्रह्मा वै नारदः कृतः९८।
सनत्कुमारादयो ये सदस्यास्तत्र ते भवन्।
प्रजापतयो दक्षाद्या वर्णा ब्राह्मणपूर्वकाः९९।
ब्रह्मणश्च समीपे तु कृता ऋत्विग्विकल्पना।
वस्त्रैराभरणैर्युक्ताः कृता वैश्रवणेन ते१०० 1.16.100।
अंगुलीयैः सकटकैर्मकुटैर्भूषिता द्विजाः।
चत्वारो द्वौ दशान्ये च त षोडशर्त्विजः१०१।
ब्रह्मणा पूजिताः सर्वे प्रणिपातपुरःसरम्।
अनुग्राह्यो भवद्भिस्तु सर्वैरस्मिन्क्रताविह१०२।
पत्नी ममैषा सावित्री यूयं मे शरणंद्विजाः।
विश्वकर्माणमाहुय ब्रह्मणः शीर्षमुंडनं१०३।
यज्ञे तु विहितं तस्य कारितं द्विजसत्तमैः।

आतसेयानि वस्त्राणि दंपत्यर्थे तथा द्विजैः१०४।
ब्रह्मघोषेण ते विप्रा नादयानास्त्रिविष्टपम्।
पालयंतो जगच्चेदं क्षत्रियाः सायुधाः स्थिताः१०५।
भक्ष्यप्रकारान्विविधिन्वैश्यास्तत्र प्रचक्रिरे।
रसबाहुल्ययुक्तं च भक्ष्यं भोज्यं कृतं ततः१०६।
अश्रुतं प्रागदृष्टं च दृष्ट्वा तुष्टः प्रजापतिः।
प्राग्वाटेति ददौ नाम वैश्यानां सृष्टिकृद्विभुः१०७।
द्विजानां पादशुश्रूषा शूद्रैः कार्या सदा त्विह।
पादप्रक्षालनं भोज्यमुच्छिष्टस्य प्रमार्जनं१०८।
तेपि चक्रुस्तदा तत्र तेभ्यो भूयः पितामहः।
शूश्रूषार्थं मया यूयं तुरीये तु पदे कृताः१०९।

द्विजानां क्षत्रबन्धूनां बन्धूनां च भवद्विधैः।
त्रिभ्यश्शुश्रूषणा कार्येत्युक्त्वा ब्रह्मा तथाऽकरोत्११०।
द्वाराध्यक्षं तथा शक्रं वरुणं रसदायकम्।
वित्तप्रदं वैश्रवणं पवनं गंधदायिनम्१११।

उद्योतकारिणं सूर्यं प्रभुत्वे माधवः स्थितः।
सोमः सोमप्रदस्तेषां वामपक्ष पथाश्रितः११२।
सुसत्कृता च पत्नी सा सवित्री च वरांगना।
अध्वर्युणा समाहुता एहि देवि त्वरान्विता११३।
उत्थिताश्चाग्नयः सर्वे दीक्षाकाल उपागतः।
व्यग्रा सा कार्यकरणे स्त्रीस्वभावेन नागता११४।
इहवै न कृतं किंचिद्द्वारे वै मंडनं मया।
भित्त्यां वैचित्रकर्माणि स्वस्तिकं प्रांगणेन तु११५।
प्रक्षालनं च भांडानां न कृतं किमपि त्विह।
लक्ष्मीरद्यापि नायाता पत्नीनारायणस्य या११६।
अग्नेः पत्नी तथा स्वाहा धूम्रोर्णा तु यमस्य तु।
वारुणी वै तथा गौरी वायोर्वै सुप्रभा तथा११७।
ऋद्धिर्वैश्रवणी भार्या शम्भोर्गौरी जगत्प्रिया।
मेधा श्रद्धा विभूतिश्च अनसूया धृतिः क्षमा११९।
गंगा सरस्वती चैव नाद्या याताश्च कन्यकाः।

इंद्राणी चंद्रपत्नी तु रोहिणी शशिनः प्रियाः१२०।
अरुंधती वसिष्ठस्य सप्तर्षीणां च याः स्त्रियः।
अनसूयात्रिपत्नी च तथान्याः प्रमदा इह१२१।
वध्वो दुहितरश्चैव सख्यो भगिनिकास्तथा।
नाद्यागतास्तु ताः सर्वा अहं तावत्स्थिता चिरं१२२।
नाहमेकाकिनी यास्ये यावन्नायांति ता स्त्रियः।
ब्रूहि गत्वा विरंचिं तु तिष्ठ तावन्मुहुर्तकम्१२३।
सर्वाभिः सहिता चाहमागच्छामि त्वरान्विता।
सर्वैः परिवृतः शोभां देवैः सह महामते१२४।
भवान्प्राप्नोति परमां तथाहं तु न संशयः।
वदमानां तथाध्वर्युस्त्यक्त्वा ब्रह्माणमागतः१२५।
सावित्री व्याकुला देव प्रसक्ता गृहकर्माणि।
सख्यो नाभ्यागता यावत्तावन्नागमनं मम१२६।
एवमुक्तोस्मि वै देव कालश्चाप्यतिवर्त्तते।
यत्तेद्य रुचितं तावत्तत्कुरुष्व पितामह१२७।

एवमुक्तस्तदा ब्रह्मा किंचित्कोपसमन्वितः।
पत्नीं चान्यां मदर्थे वै शीघ्रं शक्र इहानय१२८।
यथा प्रवर्तते यज्ञः कालहीनो न जायते।
तथा शीघ्रं विधित्स्व त्वं नारीं कांचिदुपानय१२९।

यावद्यज्ञसमाप्तिर्मे वर्णे त्वां मा कृथा मनः।
भूयोपि तां प्रमोक्ष्यामि समाप्तौ तु क्रतोरिह१३०।
एवमुक्तस्तदा शक्रो गत्वा सर्वं धरातलं।
स्त्रियो दृष्टाश्च यास्तेन सर्वाः परपरिग्रहाः१३१।
आभीरकन्या रूपाढ्या सुनासा चारुलोचना।
न देवी न च गंधर्वी नासुरी न च पन्नगी१३२।
न चास्ति तादृशी कन्या यादृशी सा वरांगना।
ददर्श तां सुचार्वंगीं श्रियं देवीमिवापराम्१३३।
संक्षिपन्तीं मनोवृत्तिं विभवं रूपसंपदा।
यद्यत्तु वस्तुसौंदर्याद्विशिष्टं लभ्यते क्वचित्१३४।
तत्तच्छरीरसंलग्नं तन्वंग्या ददृशे वरम्।

तां दृष्ट्वा चिंतयामास यद्येषा कन्यका भवेत्१३५।
तन्मत्तः कृतपुण्योन्यो न देवो भुवि विद्यते।
योषिद्रत्नमिदं सेयं सद्भाग्यायां पितामहः१३६।
सरागो यदि वा स्यात्तु सफलस्त्वेष मे श्रमः।
नीलाभ्र कनकांभोज विद्रुमाभां ददर्श तां१३७।
त्विषं संबिभ्रतीमंगैः केशगंडे क्षणाधरैः।
मन्मथाशोकवृक्षस्य प्रोद्भिन्नां कलिकामिव१३८।
प्रदग्धहृच्छयेनैव नेत्रवह्निशिखोत्करैः।
धात्रा कथं हि सा सृष्टा प्रतिरूपमपश्यता१३९।
कल्पिता चेत्स्वयं बुध्या नैपुण्यस्य गतिः परा।
उत्तुंगाग्राविमौ सृष्टौ यन्मे संपश्यतः सुखं१४०।
पयोधरौ नातिचित्रं कस्य संजायते हृदि।
रागोपहतदेहोयमधरो यद्यपि स्फुटम्१४१।
तथापि सेवमानस्य निर्वाणं संप्रयच्छति।
वहद्भिरपि कौटिल्यमलकैः सुखमर्प्यते१४२।

दोषोपि गुणवद्भाति भूरिसौंदर्यमाश्रितः।
नेत्रयोर्भूषितावंता वाकर्णाभ्याशमागतौ१४३।
कारणाद्भावचैतन्यं प्रवदंति हि तद्विदः।
कर्णयोर्भूषणे नेत्रे नेत्रयोः श्रवणाविमौ१४४।
कुंडलांजनयोरत्र नावकाशोस्ति कश्चन।
न तद्युक्तं कटाक्षाणां यद्दृविधाकरणं हृदि१४५।
तवसंबंधिनोयेऽत्र कथं ते दुःखभागिनः।
सर्वसुंदरतामेति विकारः प्राकृतैर्गुणैः१४६।
वृद्धे क्षणशतानां तु दृष्टमेषा मया धनम्।
धात्रा कौशल्यसीमेयं रूपोत्पत्तौ सुदर्शिता१४७।
करोत्येषा मनो नृणां सस्नेहं कृतिविभ्रमैः।
एवं विमृशतस्तस्य तद्रूपापहृतत्विषः१४८।

निरंतरोद्भतैश्छन्नमभवत्पुलकैर्वपुः।
तां वीक्ष्य नवहेमाभां पद्मपत्रायतेक्षणाम्१४९।
देवानामथ यक्षाणां गंधर्वोरगरक्षसाम्।

नाना दृष्टा मया नार्यो नेदृशी रूपसंपदा१५० 1.16.150।
त्रैलोक्यांतर्गतं यद्यद्वस्तुततत्प्रधानतः।
समादाय विधात्रास्याः कृता रूपस्य संस्थितिः१५१।
इंद्र उवाच।
कासि कस्य कुतश्च त्वमागता सुभ्रु कथ्यताम्।
एकाकिनी किमर्थं च वीथीमध्येषु तिष्ठसि१५२।
यान्येतान्यंगसंस्थानि भूषणानि बिभर्षि च।
नैतानि तव भूषायै त्वमेतेषां हि भूषणम्१५३।
न देवी न च गंधर्वी नासुरी न च पन्नगी।
किन्नरी दृष्टपूर्वा वा यादृशी त्वं सुलोचने१५४।
उक्ता मयापि बहुशः कस्माद्वत्से हि नोत्तरम्।
त्रपान्विता तु सा कन्या शक्रं प्रोवाच वेपती१५५।
गोपकन्या त्वहं वीर विक्रीणामीह गोरसम्।
नवनीतमिदं शुद्धं दधि चेदं विमंडकम्१५६।
दध्ना चैवात्र तक्रेण रसेनापि परंतप।

अर्थी येनासि तद्ब्रूहि प्रगृह्णीष्व यथेप्सितम्१५७।
एवमुक्तस्तदा शक्रो गृहीत्वा तां करे दृढम्।
अनयत्तां विशालाक्षीं यत्र ब्रह्मा व्यवस्थितः१५८।
नीयमाना तु सा तेन क्रोशंती पितृमातरौ।
हा तात मातर्हा भ्रातर्नयत्येष नरो बलात्१५९।
यदि वास्ति मया कार्यं पितरं मे प्रयाचय।
स दास्यति हि मां नूनं भवतः सत्यमुच्यते१६०।
का हि नाभिलषेत्कन्या भर्तारं भक्तिवत्सलम्।
नादेयमपि ते किंचित्पितुर्मे धर्मवत्सल१६१।
प्रसादये तं शिरसा मां स तुष्टः प्रदास्यति।
पितुश्चित्तमविज्ञाय यद्यात्मानं ददामि ते१६२।
धर्मो हि विपुलो नश्येतेन त्वां न प्रसादये।
भविष्यामि वशे तुभ्यं यदि तातः प्रदास्यति१६३।
इत्थमाभाष्यमाणस्तु तदा शक्रोऽनयच्च ताम्।
ब्रह्मणः पुरतः स्थाप्य प्राहास्यार्थे मयाऽबले१६४।

आनीतासि विशालाक्षि मा शुचो वरवर्णिनि।
गोपकन्यामसौ दृष्ट्वा गौरवर्णां महाद्युतिम्१६५।
कमलामेव तां मेने पुंडरीकनिभेक्षणाम्।
तप्तकांचनसद्वर्णा सदृशा पीनवक्षसम्१६६।
मत्तेभहस्तवृत्तोरुं रक्तोत्तुंग नखत्विषं।

तं दृष्ट्वाऽमन्यतात्मानं सापि मन्मनथचरम्१६७।
तत्प्राप्तिहेतु क धिया गतचित्तेव लक्ष्यते।
प्रभुत्वमात्मनो दाने गोपकन्याप्यमन्यत१६८।
यद्येष मां सुरूपत्वादिच्छत्यादातुमाग्रहात्।
नास्ति सीमंतिनी काचिन्मत्तो धन्यतरा भुवि१६९।
अनेनाहं समानीता यच्चक्षुर्गोचरं गता।
अस्य त्यागे भवेन्मृत्युरत्यागे जीवितं सुखम्१७०।
भवेयमपमानाच्च धिग्मूपा दुःखदायिनी।
दृश्यते चक्षुषानेन यापि योषित्प्रसादतः१७१।
सापि धन्या न संदेहः किं पुनर्यां परिष्वजेत्।

जगद्रूपमशेषं हि पृथक्संचारमाश्रितम्१७२।
लावण्यं तदिहैकस्थं दर्शितं विश्वयोनिना।
अस्योपमा स्मरः साध्वी मन्मथस्य त्विषोपमा१७३।
तिरस्कृतस्तु शोकोयं पिता माता न कारणम्।
यदि मां नैष आदत्ते स्वल्पं मयि न भाषते१७४।
अस्यानुस्मरणान्मृत्युः प्रभविष्यति शोकजः।
अनागसि च पत्न्यां तु क्षिप्रं यातेयमीदृशी१७५।
कुचयोर्मणिशोभायै शुद्धाम्बुज समद्युतिः।
मुखमस्य प्रपश्यंत्या मनो मे ध्यानमागतम्१७६।
अस्यांगस्पर्शसंयोगान्न चेत्त्वं बहु मन्यसे।
स्पृशन्नटसि तर्हि न त्वं शरीरं वितथं परम्१७७।
अथवास्य न दोषोस्ति यदृच्छाचारको ह्यसि।
मुषितः स्मर नूनं त्वं संरक्ष स्वां प्रियां रतिम्१७८।
त्वत्तोपि दृश्यते येन रूपेणायं स्मराधिकः।
ममानेन मनोरत्न सर्वस्वं च हतं दृढम्१७९।

शोभा या दृश्यते वक्त्रे सा कुतः शशलक्ष्मणि।
नोपमा सकलं कस्य निष्कलंकेन शस्यते१८०।
समानभावतां याति पंकजं नास्य नेत्रयोः।
कोपमा जलशंखेन प्राप्ता श्रवणशंङ्खयोः१८१।
विद्रुमोप्यधरस्यास्य लभते नोपमां ध्रुवम्।
आत्मस्थममृतं ह्येष संस्रवंश्चेष्टते ध्रुवम्१८२।
यदि किंचिच्छुभं कर्म जन्मांतरशतैः कृतम्।
तत्प्रसादात्पुनर्भर्ता भवत्वेष ममेप्सितः१८३।
एवं चिंतापराधीना यावत्सा गोपकन्यका।
तावद्ब्रह्मा हरिं प्राह यज्ञार्थं सत्वरं वचः१८४।
देवी चैषा महाभागा गायत्री नामतः प्रभो।
एवमुक्ते तदा विष्णुर्ब्रह्माणं प्रोक्तवानिदम्१८५।
तदेनामुद्वहस्वाद्य मया दत्तां जगत्प्रभो।

गांधर्वेण विवाहेन विकल्पं मा कृथाश्चिरम्१८६।
अमुं गृहाण देवाद्य अस्याः पाणिमनाकुलम्।

गांधेर्वेण विवाहेन उपयेमे पितामहः१८७।
तामवाप्य तदा ब्रह्मा जगादाद्ध्वर्युसत्तमम्।
कृता पत्नी मया ह्येषा सदने मे निवेशय१८८।
मृगशृंगधरा बाला क्षौमवस्त्रावगुंठिता।
पत्नीशालां तदा नीता ऋत्विग्भिर्वेदपारगैः१८९।
औदुंबेरण दंडेन प्रावृतो मृगचर्मणा।
महाध्वरे तदा ब्रह्मा धाम्ना स्वेनैव शोभते१९०।
प्रारब्धं च ततो होत्रं ब्राह्मणैर्वेदपारगैः।
भृगुणा सहितैः कर्म वेदोक्तं तैः कृतं तदा।
तथा युगसहस्रं तु स यज्ञः पुष्करेऽभवत्१९१।

Roman transliteration

bhīṣma uvāca|
yadetatkathitaṃ brahmaṃstīrthamāhātmyamuttamam|
kamalasyābhipātena tīrthaṃ jātaṃ dharātale1|
tatrasthena bhagavatā viṣṇunā śaṃkareṇa ca|
yatkṛtaṃ muniśārdūla tatsarvaṃ parikīrttaya2|
kathaṃ yajño hi devena vibhunā tatra kāritaḥ|
ke sadasyā ṛtvijaśca brāhmaṇāḥ ke samāgatāḥ3|
ke bhāgāstasya yajñasya kiṃ dravyaṃ kā cadakṣiṇā|
kā vedī kiṃ pramāṇaṃ ca kṛtaṃ tatra viraṃcinā4|
yo yājyaḥ sarvadevānāṃ vedaiḥ sarvatra paṭhyate|
kaṃ ca kāmamabhidhyāyanvedhā yajñaṃ cakāra ha5|
yathāsau devadeveśo hyajaraścāmaraśca ha|
tathā caivākṣayaḥ svargastasya devasya dṛśyate6|
anyeṣāṃ caiva devānāṃ dattaḥ svargo mahātmanā|
agnihotrārthamutpannā vedā oṣadhayastathā7|

ye cānye paśavo bhūmau sarve te yajñakāraṇāt|
sṛṣṭā bhagavatānena ityeṣā vaidikī śrutiḥ8|
tadatra kautukaṃ mahyaṃ śrutvedaṃ tava bhāṣitam|
yaṃ kāmamadhikṛtyaikaṃ yatphalaṃ yāṃ ca bhāvanāṃ9|
kṛtaścānena vai yajñaḥ sarvaṃ śaṃsitumarhasi|
śatarūpā ca yā nārī sāvitrī sā tvihocyate10|
bhāryā sā brahmaṇaḥ proktāḥ ṛṣīṇāṃ jananī ca sā|
pulastyādyānmunīnsapta dakṣādyāṃstu prajāpatīn11|
svāyaṃbhuvādīṃśca manūnsāvitrī samajījanat|
dharmapatnīṃ tu tāṃ brahmā putriṇīṃ brahmaṇaḥ priyaḥ12|
pativratāṃ mahābhāgāṃ suvratāṃ cāruhāsinīṃ|
kathaṃ satīṃ parityajya bhāryāmanyāmaviṃdata13|
kiṃ nāmnī kiṃ samācārā kasya sā tanayā vibhoḥ|
kva sā dṛṣṭā hi devena kena cāsya pradarśitā14|
kiṃ rūpā sā tu deveśī dṛṣṭā cittavimohinī|

yāṃ tu dṛṣṭvā sa deveśaḥ kāmasya vaśameyivān15|
varṇato rūpataścaiva sāvitryāstvadhikā mune|
yā mohitavatī devaṃ sarvalokeśvaraṃ vibhum16|
yathā gṛhītavāndevo nārīṃ tāṃ lokasuṃdarīṃ|
yathā pravṛtto yajñosau tathā sarvaṃ prakīrtaya17|
tāṃ dṛṣṭvā brahmaṇaḥ pārśve sāvitrī kiṃ cakāra ha|
sāvitryāṃ tu tadā brahmā kāṃ tu vṛttimavarttata18|
sannidhau kāni vākyāni sāvitrī brahmaṇā tadā|
uktāpyuktavatī bhūyaḥ sarvaṃ śaṃsitumarhasi19|
kiṃ kṛtaṃ tatra yuṣmābhiḥ kopo vātha kṣamāpi vā|
yatkṛtaṃ tatra yaddṛṣṭaṃ yattavoktaṃ mayā tviha20|
vistareṇeha sarvāṇi karmāṇi parameṣṭhinaḥ|
śrotumicchāmyaśeṣeṇa vidheryajñavidhiṃ paraṃ21|
karmaṇāmānupūrvyaṃ ca prāraṃbho hotrameva ca|
hoturbhakṣo yathā'cāpi prathamā kasya kāritā22|

kathaṃ ca bhagavānviṣṇuḥ sāhāyyaṃ kena kīdṛśaṃ|
amarairvā kṛtaṃ yacca tadbhavānvaktumarhati23|
devalokaṃ parityajya kathaṃ martyamupāgataḥ|
gārhapatyaṃ ca vidhinā anvāhāryaṃ ca dakṣiṇam24|
agnimāhavanīyaṃ ca veđīṃ caiva tathā sruvam|
prokṣaṇīyaṃ srucaṃ caiva āvabhṛthyaṃ tathaiva ca25|
agnīṃstrīṃśca yathā cakre havyabhāgavahānhi vai|
havyādāṃśca surāṃścakre kavyādāṃśca pitṝnapi26|
bhāgārthaṃ yajñavidhinā ye yajñā yajñakarmaṇi|
yūpānsamitkuśaṃ somaṃ pavitraṃ paridhīnapi27|
yajñiyāni ca dravyāṇi yathā brahmā cakāra ha|
vibabhrāja purā yaśca pārameṣṭhyena karmaṇā28|
kṣaṇā nimeṣāḥ kāṣṭhāśca kalāstraikālyameva ca|
muhūrtāstithayo māsā dinaṃ saṃvatsarastathā29|
ṛtavaḥ kālayogāśca pramāṇaṃ trividhaṃ purā|

āyuḥ kṣetrāṇyapacayaṃ lakṣaṇaṃ rūpasauṣṭhavam30|
trayo varṇāstrayo lokāstraividyaṃ pāvakāstrayaḥ|
traikālyaṃ trīṇi karmāṇi trayo varṇāstrayo guṇāḥ31|
sṛṣṭā lokāḥ parāḥ sraṣṭrā ye cānyenalpacetasā|
yā gatirdharmayuktānāṃ yā gatiḥ pāpakarmaṇāṃ32|
cāturvarṇyasya prabhavaścāturvarṇyasya rakṣitā|
caturvidyasya yo vettā caturāśramasaṃśrayaḥ33|
yaḥ paraṃ śrūyate jyotiryaḥ paraṃ śrūyate tapaḥ|
yaḥ paraṃ parataḥ prāha paraṃ yaḥ paramātmavān34|
seturyo lokasetūnāṃ medhyo yo medhyakarmaṇām|
vedyo yo vedaviduṣāṃ yaḥ prabhuḥ prabhavātmanām35|
asubhūtaśca bhūtānāmagnibhūtognivarcasām|
manuṣyāṇāṃ manobhūtastapobhūtastapasvinām36|
vinayo nayavṛttīnāṃ tejastejasvināmapi|
ityetatsarvamakhilānsṛjanlokapitāmahaḥ37|

yajñādgatiṃ kāmanvaicchatkathaṃ yajñe matiḥ kṛtā|
eṣa me saṃśayo brahmanneṣa me saṃśayaḥ paraḥ38|
āścaryaḥ paramo brahmā devairdaityaiśca paṭhyate|
karmaṇāścaryabhūtopi tattvataḥ sa ihocyate39|
pulastya uvāca|
praśnabhāro mahāneṣa tvayokto brahmaṇaśca yaḥ|

yathāśakti tu vakṣyāmi śrūyatāṃ tatparaṃ yaśaḥ40|
sahasrāsyaṃ sahasrākṣaṃ sahasracaraṇaṃ ca yam|
sahasraśravaṇaṃ caiva sahasrakaramavyayam41|
sahasrajihvaṃ sāhasraṃ sahasraparamaṃ prabhuṃ|
sahasradaṃ sahasrādiṃ sahasrabhujamavyayam42|
havanaṃ savanaṃ caiva havyaṃ hotārameva ca|
pātrāṇi ca pavitrāṇi vedīṃ dīkṣāṃ caruṃ sruvam43|
sruksomamavabhṛccaiva prokṣaṇīṃ dakṣiṇā dhanam|
addhvaryuṃ sāmagaṃ vipraṃ sadasyānsadanaṃ sadaḥ44|

yūpaṃ samitkuśaṃ darvī camasolūkhalāni ca|
prāgvaṃśaṃ yajñabhūmiṃ ca hotāraṃ bandhanaṃ ca yat45|
hrasvānyatipramāṇāni pramāṇasthāvarāṇi ca|
prāyaścittāni vājāśca sthaṃḍilāni kuśāstathā46|
maṃtraṃ yajñaṃ ca havanaṃ vahnibhāgaṃ bhavaṃ ca yaṃ|
agrebhujaṃ homabhujaṃ śubhārcişamudāyudhaṃ47|
āhurvedavido viprā yo yajñaḥ śāśvataḥ prabhuḥ|
yāṃ pṛcchasi mahārāja puṇyāṃ divyāmimāṃ kathāṃ48|
yadarthaṃ bhagavānbrahmā bhūmau yajñamathākarot|
hitārthaṃ suramartyānāṃ lokānāṃ prabhavāya ca49|
brahmātha kapilaścaiva parameşṭhī tathaiva ca|
devāḥ saptarşayaścaiva tryaṃbakaśca mahāyaśāḥ50 1.16.50|
sanatkumāraśca mahānubhāvo manurmahātmā bhagavānprajāpatiḥ|
purāṇadevotha tathā pracakre pradīptavaiśvānaratulyatejāḥ51|
purā kamalajātasya svapatastasya koṭare|

puşkare yatra saṃbhūtā devā ṛşigaṇāstathā52|
eşa pauşkarako nāma prādurbhāvo mahātmanaḥ|
purāṇaṃ kathyate yatra vedasmṛtisusaṃhitaṃ53|
varāhastu śrutimukhaḥ prādurbhūto viriṃcinaḥ|
sahāyārthaṃ suraśreşṭho vārāhaṃ rūpamāsthitaḥ54|
vistīrṇaṃ puşkare kṛtvā tīrthaṃ kokāmukhaṃ hi tat|
vedapādo yūpadaṃşṭraḥ kratuhastaścitīmukhaḥ55|
agnijihvo darbharomā brahmaśīrşo mahātapāḥ|
ahorātrekşaṇo divyo vedāṃgaḥ śrutibhūşaṇaḥ56|
ājyanāsaḥ sruvatuṃḍaḥ sāmaghoşasvano mahān|
satyadharmamayaḥ śrīmānkarmavikramasatkṛtaḥ57|
prāyaścittanakho dhīraḥ paśujānurmakhākṛtiḥ|
udgātrāṃtro homaliṃgo phalabījamahauşadhiḥ58|
vāyvaṃtarātmā maṃtrāsthirāpasphiksomaśoṇitaḥ|
vedaskaṃdho havirgaṃdho havyakavyātivegavān59|

prāgvaṃśakāyo dyutimānnānādīkşābhirarcitaḥ|
dakşiṇāhṛdayo yogī mahāsatramayo mahān60|
upākarmeşṭiruciraḥ pravargyāvartabhūşaṇaḥ|
chāyāpatnīsahāyo vai maṇiśṛṃgamivocchritaḥ61|
sarvalokahitātmā yo daṃşṭrayābhyujjahāragām|
tataḥ svasthānamānīya pṛthivīṃ pṛthivīdharaḥ62|
tato jagāma nirvāṇaṃ pṛthivīdhāraṇāddhariḥ|
evamādivarāheṇa dhṛtvā brahmahitārthinā63|
uddhṛtā puşkare pṛthvī sāgarāṃbugatā purā|
vṛtaḥ śamadamābhyāṃ yo divye kokāmukhe sthitaḥ64|
ādityairvasubhiḥ sādhyairmarudbhirdaivataiḥ saha|

rudrairviśvasahāyaiśca yakṣarākṣasakinnaraiḥ65|
digbhirvidigbhiḥ pṛthivī nadībhiḥ saha sāgaraiḥ|
carācaraguruḥ śrīmānbrahmā brahmavidāṃvaraḥ66|
uvāca vacanaṃ kokāmukhaṃ tīrthaṃ tvayā vibho|

pālanīyaṃ sadā gopyaṃ rakṣā kāryā makhe tviha67|
evaṃ kariṣye bhagavaṃstadā brahmāṇamuktavān|
uvāca taṃ punarbrahmā viṣṇuṃ devaṃ puraḥ sthitam68|
tvaṃ hi me paramo devastvaṃ hi me paramo guruḥ|
tvaṃ hi me paramaṃ dhāma śakrādīnāṃ surottama69|
utphullāmalapadmākṣa śatrupakṣa kṣayāvaha|
yathā yajñena me dhvaṃso dānavaiśca vidhīyate70|
tathā tvayā vidhātavyaṃ praṇatasya namostu te|
viṣṇuruvāca|
bhayaṃ tyajasva deveśa kṣayaṃ neṣyāmi dānavān71|
ye cānte vighnakartāro yātudhānāstathā'surāḥ|
ghātayiṣyāmyahaṃ sarvānsvasti tiṣṭha pitāmaha72|
evamuktvā sthitastatra sāhāyyena kṛtakṣaṇaḥ|
pravavuśca śivā vātāḥ prasannāśca diśo daśa73|
suprabhāṇi ca jyotīṃṣi caṃdraṃ cakruḥ pradakṣiṇam|

na vigrahaṃ grahāścakruḥ praseduścāpi siṃdhavaḥ74|
nīrajaskā bhūmirāsītsakalā hlādadāstvapaḥ|
jagmuḥ svamārgaṃ sarito nāpi cukṣubhurarṇavāḥ75|
āsanśubhānīṃdriyāṇi narāṇāmaṃtarātmanām|
maharṣayo vītaśokā vedānuccairavācayan76|
yajñe tasminhaviḥ pāke śivā āsaṃśca pāvakāḥ|
pravṛttadharmasadvṛttā lokā muditamānasāḥ77|
viṣṇoḥ satyapratijñasya śrutvārinidhanā giraḥ|
tato devāḥ samāyātā dānavā rākṣasaissaha78|
bhūtapretapiśācāśca sarve tatrāgatāḥ kramāt|
gaṃdharvāpsarasaścaiva nāgā vidyādharāgaṇāḥ79|
vānaspatyāścauṣadhayo yaccehedyacca nehati|
brahmādeśānmārutena ānītāḥ sarvato diśaḥ80|
yajñaparvatamāsādya dakṣiṇāmabhitodiśam|
surā uttarataḥ sarve maryādāparvate sthitāḥ81|

gaṃdharvāpsarasaścaiva munayo vedapāragāḥ|
paścimāṃ diśamāsthāya sthitāstatra mahākratau82|
sarve devanikāyāśca dānavāścāsurāgaṇāḥ|
amarṣaṃ pṛṣṭhataḥ kṛtvā suprītāste parasparam83|
ṛṣīnparyacaransarve śuśrūṣanbrāhmaṇāṃstathā|
ṛṣayo brahmarṣayaśca dvijā devarṣayastathā84|
rājarṣayo mukhyatamāssamāyātāḥ samaṃtataḥ|
katamaśca suropyatra kratau yājyo bhaviṣyati85|
paśavaḥ pakṣiṇaścaiva tatra yātā didṛkṣavaḥ|
brāhmaṇā bhoktukāmāśca sarve varṇānupūrvaśaḥ86|
svayaṃ ca varuṇo ratnaṃ dakṣaścānnaṃ svayaṃ dadau|
āgatyavaruṇolokātpakvaṃcānnaṃsvatopacat87|
vāyurbhakṣavikārāṃśca rasapācī divākaraḥ|
annapācanakṛtsomo matidātā bṛhaspatiḥ88|
dhanadānaṃ dhanādhyakṣo vastrāṇi vividhāni ca|

sarasvatī nadādhyakṣo gaṃgādevī sanarmadā89|
yāścānyāḥ saritaḥ puṇyāḥ kūpāścaiva jalāśayāḥ|
palvalāni taṭākāni kuṃḍāni vividhāni ca90|
prasravāṇi ca mukhyāni devakhātānyanekaśaḥ|
jalāśayāni sarvāṇi samudrāḥ saptasaṃkhyakāḥ91|
lavaṇekṣusurāsarpirdadhidugdhajalaiḥ samam|
saptalokāḥ sapātālāḥ saptadvīpāḥ sapattanāḥ92|
vṛkṣā vallyaḥ satṛṇāni śākāni ca phalāni ca|
pṛthivīvāyurākāśamāpojyotiśca paṃcamam93|
savigrahāṇi bhūtāni dharmaśāstrāṇi yāni ca|
vedabhāṣyāṇi sūtrāṇi brahmaṇā nirmitaṃ ca yat94|
amūrtaṃ mūrtamatyantaṃ mūrtadṛśyaṃ tathākhilam|
evaṃ kṛte tathāsmiṃstu yajñe paitāmahe tadā95|
devānāṃ saṃnidhau tatra ṛṣibhiśca samāgame|
brahmaṇo dakṣiṇe pārśve sthito viṣṇuḥ sanātanaḥ96|

vāmapārśve sthito rudraḥ pinākī varadaḥ prabhuḥ|
ṛtvijāṃ cāpi varaṇaṃ kṛtaṃ tatra mahātmanā97|
bhṛgurhotāvṛtastatra pulastyodhvaryyusattamaḥ|
tatrodgātā marīcistu brahmā vai nāradaḥ kṛtaḥ98|
sanatkumārādayo ye sadasyāstatra te bhavan|
prajāpatayo dakṣādyā varṇā brāhmaṇapūrvakāḥ99|
brahmaṇaśca samīpe tu kṛtā ṛtvigvikalpanā|
vastrairābharaṇairyuktāḥ kṛtā vaiśravaṇena te100 1.16.100|
aṃgulīyaiḥ sakaṭakairmakuṭairbhūṣitā dvijāḥ|
catvāro dvau daśānye ca ta ṣoḍaśartvijaḥ101|
brahmaṇā pūjitāḥ sarve praṇipātapuraḥsaram|
anugrāhyo bhavadbhistu sarvairasminkratāviha102|
patnī mamaiṣā sāvitrī yūyaṃ me śaraṇaṃdvijāḥ|
viśvakarmāṇamāhūya brahmaṇaḥ śirṣamuṃḍanaṃ103|
yajñe tu vihitaṃ tasya kāritaṃ dvijasattamaiḥ|

ātaseyāni vastrāṇi daṃpatyarthe tathā dvijaiḥ104|
brahmaghoṣeṇa te viprā nādayānāstriviṣṭapam|
pālayaṃto jagaccedaṃ kṣatriyāḥ sāyudhāḥ sthitāḥ105|
bhakṣyaprakārānvividhinvaiśyāstatra pracakrire|
rasabāhulyayuktaṃ ca bhakṣyaṃ bhojyaṃ kṛtaṃ tataḥ106|
aśrutaṃ prāgadṛṣṭaṃ ca dṛṣṭvā tuṣṭaḥ prajāpatiḥ|
prāgvāṭeti dadau nāma vaiśyānāṃ srṣṭikṛdvibhuḥ107|
dvijānāṃ pādaśuśrūṣā śūdraiḥ kāryā sadā tviha|
pādaprakṣālanaṃ bhojyamucchiṣṭasya pramārjanaṃ108|
tepi cakrustadā tatra tebhyo bhūyaḥ pitāmahaḥ|
śuśrūṣārthaṃ mayā yūyaṃ turīye tu pade kṛtāḥ109|
dvijānāṃ kṣatrabandhūnāṃ bandhūnāṃ ca bhavadvidhaiḥ|
tribhyaśśuśrūṣaṇā kāryetyuktvā brahmā tathā'karot110|
dvārādhyakṣaṃ tathā śakraṃ varuṇaṃ rasadāyakam|
vittapradaṃ vaiśravaṇaṃ pavanaṃ gaṃdhadāyinam111|

udyotakāriṇaṃ sūryaṃ prabhutve mādhavaḥ sthitaḥ|
somaḥ somapradasteṣāṃ vāmapakṣa pathāśritaḥ112|
susatkṛtā ca patnī sā savitrī ca varāṃganā|
adhvaryuṇā samāhūtā ehi devi tvarānvitā113|
utthitāścāgnayaḥ sarve dīkṣākāla upāgataḥ|
vyagrā sā kāryakaraṇe strīsvabhāvena nāgatā114|

ihavai na kṛtaṃ kiṃciddvāre vai maṃḍanaṃ mayā|
bhittyāṃ vaicitrakarmāṇi svastikaṃ prāṃgaṇena tu115|
prakṣālanaṃ ca bhāṃḍānāṃ na kṛtaṃ kimapi tviha|
lakṣmīradyāpi nāyātā patnīnārāyaṇasya yā116|
agneḥ patnī tathā svāhā dhūmrorṇā tu yamasya tu|
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English translation

Bhīṣma said :

1-2. O brāhmaṇa , (now) that you have narrated to me the excellent importance of the sacred place, that the sacred place was produced on the surface of the earth by the fall of the lotus, best among the sages, tell me all that revered Viṣṇu and Śaṅkara , who stayed there, did.

3. (Tell me) how the sacrifice was performed by the all-powerful god. Who were the members? Who were the priests? Which brāhmaṇas arrived there?

4. What were the portions of the sacrifice? What was the material? What was the sacrificial fee? What was the altar? What was the measure (of the altar) that Brahmā adopted?

5. Entertaining which desire, did Brahmā, to whom sacrifice is offered by all gods and who is described by all Vedas , perform the sacrifice?

6-11. As this god, the lord of gods, is unaging and immortal, so also the heaven is inexhaustible for him. The great one has granted (a place in) heaven to other gods also. The Vedas and the herbs have come up for an oblation to fire. The Vedic texts say that whatever other beasts are (seen) on the earth all of them have been created for the sake of sacrifice by this lord. Having heard these words of you, I have a curiosity in this matter. Please tell me all that with reference to what desire, what fruit and what idea he performed the sacrifice. Here it is said that the lady with a hundred forms is Sāvitrī . She is said to be the wife of Brahmā and the mother of the sages. Sāvitrī gave birth to the seven sages like Pulastya and others and the lords of the created beings like Dakṣa .

12-17. Sāvitrī also gave birth to Manus like Svāyambhuva . How is it that Brahmā, dear to the brāhmaṇa, abandoned that religiously wedded blessed wife, endowed with sons, devoted (to her husband), of a good vow and smiling charmingly, and take to another wife? What was the name (of the other wife)? How was her conduct? Of which lord was she the daughter? Where was she seen by the lord? Who showed her to him? Of what form did she, alluring the mind, look—seeing whom the lord of gods came under the influence of lust? (Was) she, O sage, who allured the all-powerful lord of gods, superior to Sāvitrī in complexion and beauty? Tell me all that as to how the god accepted that lady (most) beautiful in the world, and how the sacrifice proceeded.

18. What did Sāvitri do on seeing her by the side of Brahmā? and what was Brahmā's attitude towards Sāvitrī at that time?

19. Please tell (me) all that—which words did Sāvitrī, who was addressed by Brahmā, again utter?

20-28. What did you do there? (Did you express) anger or (did you show) patience? I desire to hear in detail what you did and saw and whatever I have asked you now and all the deeds of the lord. So also (I wish to hear) fully the great performance of the sacrifice. So also the order of acts and their beginning. Similarly (I wish to hear about) the oblation, [1] the food of the sacrificial priest. To whom was worship first offered? How did venerable Viṣṇu (act)? Who offered which help? Please (also) tell me what the gods did. How (i.e. why) did Brahmā leave the divine world and come (down) to the mortal world?

(Please) tell me also how according to the (prescribed) rite he established the three fires, viz. the householder's perpetual fire, the southern fire called Anvāhārya and the consecrated fire. How he got ready the sacrificial altar, the sacrificial ladle, [2] the water for consecration, the wooden ladle [3] , the materials for the oblation. So also how he prepared the three sacrifices and the portions of the oblations; how he made the gods the recipients of the offerings meant for gods, [4] and the manes the recipients of the offerings meant for them, [5] the various (small) sacrifices performed according to the sacrificial procedure for portioning (the shares) in the sacrifice. (So also please tell me) as to how Brahmā made (ready) the sacrificial materials like the tying posts, the sacred fuel and the darbha (grass), Soma , so also the two blades of Kuśa grass, [6] and the sticks laid round the sacrificial fire. [7] (Tell me also) how he formerly shone by means of his supreme act.

29-38. The creator of a great mind, formerly created moments, twinklings, Kāṣṭhās , Kalās , the three times, Muhūrtas , dates, months, day, year, seasons, timely incantations [8] , the threefold sacred authority (i.e. the scriptures), life, sacred spots, decrease, signs and excellence of form. (He created) the three castes, the three worlds, the three lores (i.e. the Vedas) and the three fires, the three times, three (kinds of) acts, the three castes and the three constituents, so also the superior and other worlds. (He laid down) the course followed by those endowed with (i.e. practising) righteousness, so also of those of sinful acts. He is the cause of the four castes, the protector of the four castes, who (i.e. he) is the knower of the four lores (i.e. the Vedas), is the resort of the four stages of life, is said to be the highest light and the highest penance, is greater than the highest, who (himself) is the supreme (spirit) and is self-possessed, is the bridge of the bridges (in the form) of the worlds, is fit for sacred acts, is fit to be known by those learned in the Vedas, the lord of the creators, is the life of the beings, the fire of those who are vigorous like fire, who is the mind of men, the penance of those who practise it, the modesty of the prudent, and the lustre of the lustrous; thus the grandsire of the worlds created all this. (Please tell) me what course he desired as a result of the sacrifice and how he decided (to perform) the sacrifice. This, O brāhmaṇa, is my doubt—this is my great doubt.

39. Highest Brahma is said to be a wonder by gods and demons. Though he is wonderful due to his (wondrous) deeds, he is here actually described to be so (i.e. a wonder).

Pulastya spoke :

40-49. The load of questions asked by you about Brahmā is great. I shall tell (i.e. answer your questions) according to my capacity. Listen to his great glory. (Hear about him) whom the brahmaṇas knowing the Vedas describe (as follows): He has a thousand mouths, a thousand eyes, a thousand feet, a thousand ears, a thousand hands. (He is) immutable, he has a thousand tongues, (he is) thousandfold, thousand times a great lord, he is giver (in) a thousand (ways), is the origin of thousands, and is the immutable one having a thousand arms. (He is) the oblation, the extracting of Soma juice, the offering and the priest. (He is) the vessels, the blades of Kuśa grass used at sacrifices in purifying and sprinkling ghee , the altar, the initiation, the oblation of rice, barley and pulse boiled for presentation to the gods and manes, the sacrificial ladle, so also the wooden ladle used for pouring clarified butter on sacrificial fire, the Soma , the oblation, the holy water, [9] the money for (paying) the sacrificial fees, the officiating priest, the brāhmaṇa versed in the Sāma - veda , the members (present at the sacrifice), the chamber, the assembly, the tying post, the sacred fuel, the spoon [10] , the pestle and the mortar, the room in which the friends and family of the sacrificer assemble, the sacrificial ground, the hotṛ -priest, the binding, the short (or) (proper-) sized inanimate objects (like clay, stones), the darbhas , so also the Vedic hymn, the sacrifice, the offering of an oblation with fire, the portion of the fire, and that which is the excellence, the one who enjoys first, the enjoyer of the sacrifice. He is of an auspicious lustre, one who has raised his weapon, the sacrifice and the eternal

lord. (I shall tell you), O great king, this divine account about which you are asking (me) and the reason for which lord Brahmā performed a sacrifice on the earth, for the good of gods and mortals and for the production of the worlds.

50-51. Brahmā, and Kapila , and Viṣṇu, gods, the seven sages, Śiva of great prowess, the high-souled Manu , the revered creator, all these resembling fire in lustre were created by the ancient god.

52-53. Formerly when the lotus-born (Brahmā) was performing penance in his abode—in Puṣkara —where gods and groups of sages were produced, the manifestation of him, the high-souled one, is called Pauṣkaraka, about which the Purāṇa , agreeing well with the Vedas and Smṛtis is narrated.

54-67. A boar, with a face of scriptures appeared there. The lord of gods resorting to a boar-form, having made an extensive sacred place at Puṣkara—for it is the opening of a red lotus—manifested himself there for the help of Brahmā. He had the feet in the form of the Vedas, fangs in the form of tying posts, hands in the form of sacrifices, face in the form of an oblong [11] , tongue in the form of fire, hair in the form of darbhas, head in the form of sacred texts and had great penance (to his credit). He had eyes in the form of day and nights, was divine, had the body of the Vedas and the ornaments of scriptures, had a nose in the form of ghee, mouth of a sacrificial ladle, was great with the sound of Sāman . He was full of truth, possessed splendour, and was adorned with his steps and strides. He had nails in the form of expiation, and was firm; had knees in the form of beasts and the figure of a sacrifice; had udgātṛ -priest as his intestine, had sacrifice as his genital organ; he was a great plant with fruits and seeds; he had wind as his mind, hymns as his bones, water as his lips and Soma as his blood; his shoulders were the Vedas, he had the fragrance of the oblations; he was very speedy with oblations offered to gods and manes. His body was the sacrificial room having its columns turned towards the east; he was bright; and was decorated with initiations; he, a contemplative saint, had the sacrificial fee as his heart; and the great one was full of great sacrificial sessions. He was charming on account of the sacrificial ceremony of Upakarma [12] . He had ornaments in the form of the ceremonies preliminary to Soma-sacrifices. [13] He was accompanied by his wife like his shadow, and was lofty like a jewelled peak. He who looked to the interest of the people uplifted the earth with his fang. Then he, the holder of the earth, having brought the earth to its own place, became satisfied with having sustained the earth. Thus, the first boar, desiring the good of Brahmā, having seized the earth, uplifted it which had formerly gone down into the water of the ocean. Brahmā, remaining at the opening of the red lotus, covered with (i.e. full of) tranquility and restraint, the lord of the movable and the immovable, endowed with splendour, best among those who knew the Vedas, accompanied by deities like Ādityas [14] , Vasus [15] , Sādhyas [16] , Maruts [17] , Rudras [18] —the friends of all, so also by Yakṣas , demons and Kinnaras , directions and intermediate directions, rivers on the earth along with oceans, said these words (to Viṣṇu in the form of the boar): “O lord, you will please always look after and protect the sacred place Kokāmukha (i.e. Puṣkara); here, at the sacrifice you will undertake the protection (of the sacrifice).”

68. Then he said to Brahmā: “Revered one, I shall do so”. Brahmā again said to god Viṣṇu who stood before him:

69-76. “O best of gods, you are my greatest god, you are my best preceptor; you are my highest resort and of Śakra and others. O you having eyes like bloomed, spotless lotuses, you who bring about the destruction of the enemy, you should act in such a way that the demons do not destroy the sacrifice of me who am bending before you; my salutation to you.” Viṣṇu said: “Give up your fear, O lord of gods; I shall destroy all those others (like) the evil spirits and the demons who will cause obstructions.” Saying so he, who had taken a pledge to help (Brahmā), remained there. Auspicious breezes blew and the ten quarters were bright. The very bright luminaries went round the moon. The planets did not have (any) strife, and the seas were appeased. The ground was dustless; water gave joy to all; the rivers followed

their own course; the seas were not agitated; the senses of men with controlled minds were conducive to good. Great sages, free from grief, recited the Vedas loudly.

77. In that sacrifice ready with oblations, the fires were auspicious, people followed righteous behaviour and were of a good conduct with their minds pleased.

78-89. Having heard the words of Viṣṇu of a truthful vow, about (his) killing the enemies, the gods along with demons and evil spirits arrived (there). Spirits, goblins, ghosts—all came there successively; so also Gandharvas , [19] celestial nymphs, serpents and groups of Vidyādharas [20] (arrived there). By the order of Brahmā, the wind brought, from all quarters, trees [21] and herbs that wished and that did not wish to come. Having reached the sacrificial mountain towards the southern direction, all the gods remained on the frontier mountain in the north. At that great sacrifice, the Gandharvas, the celestial nymphs and the sages who had mastered the Vedas having resorted to the western direction, remained there. All groups of gods, all demons and the hosts of evil spirits kept their wrath concealed and were mutually affectionate. All of them waited upon the sages and served the brāhmaṇas. Chief sages, brāhmaṇic sages, brāhmaṇas and divine sages, so also royal sages had come from all sides. (All were eager to know) for which god would this sacrifice be performed? Beasts and birds, with a desire to witness it, so also brāhmaṇas desirous of eating and all castes in due order had come there. Varuṇa himself careful in (choosing) the best gave the food. Having arrived from the Varuṇa-worlḍ he dressed the cooked food of his own accord. Vāyu digested the varieties of food and the sun the liquids. Soma, the digester of food and Bṛhaspati , the giver of intelligence (were) present. The lord of wealth (looked after) giving of wealth, and garments of various kinds. Sarasvatī , the head of rivers, goddess Gaṅgā with Narmadā (had come there).

90-111. All other auspicious rivers, wells and lakes, pools and ponds, wells consecrated to some deity or holy purpose, many main streams dug by gods, so also all reservoirs of water and seas seven in number; salt, sugarcane, spirituous liquor, clarified butter and curds with milk and water (were there); the seven worlds with the seven nether worlds, the seven islands with the towns; trees and creepers, vegetables with grass and fruits; the earth, the wind, the ether, the water and fire as the fifth (element)—these elements; so also whichever were the codes of laws (were there), the glosses on Vedas, the sūtras were present in person; (thus) the unembodied, the embodied and the extremely embodied, so also all (that was) visible—(thus) all (objects) created by Brahmā (were present there). When thus the sacrifice of the grandsire was performed at that time in the presence of gods and in the company of the sages, eternal Viṣṇu remained on the right hand side of Brahmā. Rudra , the trident-holder, the giver of boons, the lord, remained on Brahmā's left side. The great-souled one (Brahmā) also chose the priests to officiate at the sacrifice. Bhṛgu was chosen as the official priest reciting the prayers of the Ṛgveda [22] ; Pulastya was chosen as the best Adhvaryu [23] priest. Marīci (was chosen as) the Udgātṛ [24] priest (one who chants the hymns of the Sāmaveda) and Nārada (was chosen as) the Brahmā priest. Sanatkumāra and others were the members (of the sacrificial assembly), so also Prajāpatis like Dakṣa and the castes preceded by the brāhmaṇas (attended the sacrifice); the (seating) arrangement of the priests was made near Brahmā. They were endowed with clothes and ornaments by Kubera . The brāhmaṇas were adorned with rings along with bracelets and fillets. The brāhmaṇas were four, two and ten (thus making the total) sixteen. All of them were worshipped by Brahmā with a salutation. (He said to them): "O brāhmaṇas, during this sacrifice you should favour me; this is my wife Sāvitrī; you are my refuge." Having called Viśvakarman , the brāhmaṇas got Brahmā's head shaved, as it was laid down (as a preliminary) in (the performance of) a sacrifice. The brāhmaṇas also (secured) flaxen clothes for the couple (viz. Brahma and Sāvitrī). The brāhmaṇas remained there filling (i.e. the brāhmaṇas filled) the heaven with the sound (of the recitation) of the Vedas; the kṣatriyas remained there with weapons protecting this world; the vaiśyas prepared various kinds of food; food and eatables full of great flavour were also prepared then; seeing it unheard and

unseen before, Brahmā was pleased; the lord, the creator, gave the name Prāgvāṭa to the vaiśyas. (Brahmā laid it down:) 'Here the śūdras have always to serve the feet of the brāhmaṇas; they have to wash their feet, eat what is left over by them (i.e. the brāhmaṇas) and cleanse (the ground etc.). They also did (these things) there; then having again said to them, "I have put you on the fourth position for serving the brāhmaṇas, the kṣatriya brothers, and (other) brothers like you; you have to offer service to the three". Saying so Brahmā appointed Śaṅkara so also Indra as the gate-superintendents, Varuṇa to give water, Kubera to distribute wealth, Wind to offer scents, the Sun to (arrange) lighting and Viṣṇu stayed as the (chief) authority. The Moon, giver of Soma resorted to the path on the left side.

112-125. Sāvitrī, his beautiful wife, who was well honoured, was invited by the adhvaryu : "Madam, come quickly, all the fires have risen (i.e. are well-kindled), the time for initiation has approached." She, engrossed in doing some work, did not come promptly, as usually happens with females. "I have not made any decoration here, at the door; I have not drawn pictures on the wall; I have not drawn the Svastika [25] in the courtyard. The cleansing of the pots has not at all been done here. Lakṣmī , who is the wife of Nārāyaṇa has not as yet arrived. So also Svāhā , the wife of Agni ; and Dhūmrorṇā, Yama 's wife; Gaurī , the wife of Varuṇa; Ṛddhi , the wife of Kubera; Gaurī, Śambhu 's wife, dear to the world. So also the daughters Medhā , Śraddhā , Vibhūti , Anasūyā , Dhṛti , Kṣamā , and the rivers Gaṅgā and Sarasvatī have not as yet come. Indrāṇī , and the Moon's wife Rohiṇī , dear to the Moon. Similarly Ārundhatī, Vasiṣṭha 's wife; so also the wives of the seven sages, and Anasūyā, Atri 's wife and other ladies, daughters-in-law, daughters, friends, sisters have not as yet come. I alone have remained here (waiting for them) for a long time. I shall not go alone until those ladies come. Go and tell Brahmā to wait for a while. I shall hurriedly come with all (those ladies); O you of high intellect, you surrounded by gods, will attain great grace; so also shall I; there is no doubt about it." Leaving her talking like that the Adhvaryu came to Brahmā.

126-127. "O god, Sāvitrī is busy; she is engaged in domestic work. I shall not come till my friends arrive—Thus she has told me. O lord, time is passing away. O grandsire, do today whatever you like."

128-130. Brahmā, thus addressed (got) a little angry and said to Indra: "O Śakra, get here quickly another wife for me. Do that quickly by which the sacrifice proceeds (properly) and is not delayed; bring some woman for me till the sacrifice is over; I am soliciting you; make up your mind for me; I shall again free her after the sacrifice is over."

131. Thus addressed, Indra having gone (i.e. roamed) over the entire earth observed women, (but) all of them were others' wives.

132-133. There was a cowherd's daughter, endowed with beauty, of a fine nose and charming eyes. No goddess, no Gandharva woman, no demoness, no female serpent, no maiden was like that excellent lady. He saw her of a charming form, like another goddess Lakṣmī, and curtailing (i.e. distracting) the powers of the mind's functions by means of the wealth of her beauty.

134-137. Whatever object distinguished by beauty is found anywhere, every such excellent object was seen to be attached to the lady with a slim body. Seeing her Indra thought: 'If she is a maiden, then on the earth no other god is more meritorious than I. This is that gem of a lady, for whom, if the grandsire longs, then this my exertion would be fruitful.'

138. He saw her having the beauty of the blue sky, a golden lotus and a coral, (having) lustre by means of (i.e. in) her limbs, hair, cheeks, eyes and lips and resembling the sprouting bud of an apple-wood or aśoka tree.

139. 'How was she created by the creator, with the burning dart in his heart and with heaps of flames (of passion) of fire in his eyes, without seeing a likeness?

140-151. If he has fashioned her after his own idea then it is the highest product of his skill. These two breasts of high tips are fashioned (by him); seeing which (i.e. them) I am getting pleasure. In whose heart great wonder would not be produced on seeing them? Though this lip has obviously its form overpowered by passion (also, redness), yet it will give great joy to its enjoyer. The hair, in spite of its having crookedness (i.e. the curly hair) is giving pleasure. Even a defect, when it resorts to abundant beauty appears to be a merit. The decorated corners of (her) eyes have come upto (i.e. reached her) ears; (and for this) reason the experts describe beauty as the (very) spirit of love. Her eyes are the ornaments of her ears (and) her ears are the ornaments of her eyes. There is no scope here either for the ear-rings or for the collyrium. It does not behove her glances to split the heart into two (parts). How can those who come in contact with you share (i.e. have) unhappiness? (Even) a deformation becomes all-beautiful (in contact) with natural qualities. I have seen the valued possession of my hundreds of large eyes. This is the limit of his skill that the creator has well demonstrated in creating this beautiful form. By means of her graceful acts (i.e. movements) she engenders love in men's minds.' The body of him, whose brilliance was taken away when he was thinking thus, was covered over with horripilation rising continuously. Having seen her having charm like new gold, and having long eyes like lotus-leaves (he thought:) 'I have seen many ladies of gods, Yakṣas, Gandharvas, snakes and demons, but nowhere such wealth of beauty (was seen). The creator has fashioned her form after having especially collected whatever things there are in the three worlds.'

Indra said :

152-155. O you of charming eye-brows, tell me-who are you? Whom do you belong to? Whence have you come? Why do you stand in the middle of the road? These ornaments which add excitement to your body and which you put on do not adorn you; (but rather) you adorn them. O you of beautiful eyes, no goddess, no Gandharva lady, no demoness, not a female serpent, not a Kinnara female was seen as beautiful as you. Though repeatedly spoken to by me, why do you not give a reply?

And that maiden, overpowered by bashfulness and trembling, said to Indra:

156-157. "O warrior, I am a cowherd-maiden; I sell milk, this pure butter, and curds full of cream. Whichever taste you want—that of curds or butter milk—tell it (to me), take as much as you desire."

158. Thus addressed (by her), Indra firmly seized her hand, and brought that lady of large eyes to (the place) where Brahmā was stationed.

159. She, who was being taken by him, was crying for her father and mother. 'O father, O mother, O brother, this man is taking me (away) forcibly.'

160-161. (She said to Indra): "If you have something to be done by me, then request my father. He will give me to you; I am telling the truth. Which maiden does not long for a husband affectionate with attachment? Nothing will be accepted from you, O you devoted to righteousness, by my father.

162-163. I shall propitiate him with (the bowing down of) my head, and being pleased he will offer (me to you). If I offer myself to you without knowing the mind of my father, much of my religious merit will perish and so I shall not (be able to) please you. I shall submit myself to you if (only) my father presents me to you."

164-168. Even though Śakra was thus being addressed by her he took her, and having placed her before Brahmā said: "O lady of large eyes, I have brought you for this (lord); do not be grieved, O you of excellent complexion." Seeing the cowherd's daughter of a fair complexion and great lustre, he (i.e. Brahmā) thought her having eyes like lotuses, to be Lakṣmī herself. Resembling the portion of a wall of

heated gold, she, too, seeing him having a stout chest, having round thighs like the trunks of intoxicated elephants, having the lustre of nails red and bright, looked upon herself as animated with (the feeling of) love. With a desire to secure him (as her husband) the cowherd-maiden appeared to be senseless. She also thought to have (i.e. she had) the authority to offer herself (to him). (She said to herself:)

169-180. 'If he, due to my beauty, insists on having me, there is no other woman luckier than I am. Since he saw me, he brought me. If I leave him I shall die; if I do not leave him my life will be happy; and due to insult I—with my form condemned—will be causing unhappiness (to others); whichever lady he sees favourably with his eyes, she too would be blessed. I have no doubt about it; (then) what about her whom he embraces? The entire beauty of the world has moved to various ways (i.e. had remained in different places); (now) the origin of the universe (i.e. the creator) has manifested the beauty in one place only. He is comparable to Cupid only; comparison to Cupid due to his brilliance is good. I give up this grief(of mine). Neither the father nor the mother is the cause (of whatever one gets in life). If he does not accept me or does not talk to me a little, I shall, longing for him, meet death due to grief. When this innocent one goes to his wife (i.e. acts as a husband to his wife), such brilliance like pure lotuses will be (the cause of) the grace of gems on the breasts. The mind of me, seeing him, has entered contemplation. (She says to her mind:) If you do not look highly upon the touch of and contact with his body, then, you, not touching (such) an excellent body, are wandering fruitlessly. Or it is not his fault; for you roam at your sweet will. O Cupid, you are indeed robbed. Protect your own beloved Rati , since, O Cupid, he looks superior to you in handsomeness. He has certainly snatched away the gem of my mind and all my possessions. How (can one find) the beauty on the moon which is seen on his face? Comparison between an object with spots and a spotles object is not advisable.

181-183. A lotus does not attain resemblance with his eyes. How can the water-conch be compared with his conch (-like) ears? Even a coral certainly does not obtain the resemblance of his lip. Nectar resides in him. He certainly causes a flow of nectar. If I have done some auspicious deed in hundreds of my former existences, then due to its power let him, whom I desire, be my husband'.

184-187. When that cowherd-maiden was thus beyond herself due to being engrossed in thought, Brahmā quickly said these words to Viṣṇu for (expediting) the sacrifice: "And this is, O lord, the goddess named Gāyatrī , the greatly blessed one." When these words were uttered, Viṣṇu said these words to Brahmā: "O lord of the world, today marry, in the Gāndharva - style (of marriage), her whom I have given to you. Do not hesitate any longer. O lord, without being perturbed, accept this hand of her." (Then) the grandsire married her in the Gāndharva -style of marriage.

188-191. Having obtained her (as his wife), Brahmā said to the best of the adhvaryu -priests: "I have taken this lady as my wife; put her into my house." The priests, masters of the Vedas, then took that young lady, holding the deer's horn and clothed in a silken garment, to the chamber meant for the sacrificer's wife. Brahmā with the audumbara staff (in his hand and) covered with deer-hide, shone there at the sacrifice, as it were with his own lustre. Then the brāhmaṇas, with Bhṛgu, commenced the sacrifice as laid down in the Vedas. Then that sacrifice lasted (i.e. continued) at the Puṣkara- tīrtha for a thousand yugas .

[1]: [1] : Hotra : Anything fit to be offered as an oblation (as ghee).

[2]: [2] : Sruva : a sacrificial ladle.

[3]: [3] : Sruc : a kind of wooden ladle, used for pouring clarified butter on sacrificial fire. It is usually made of Palāśa or Khadira. Sruva : a sacrificial ladle.

[4]: [4] : Havya : An offering to gods.

[5]: [5] : Kavya : An offering to manes.

[6]: [6] : Pavitra : Two blades of Kuśa grass used at sacrifices for purifying and sprinkling ghee.

[7]: [7] : Paridhi : A stick of a sacred tree like Palāśa laid round the sacrificial fire.

[8]: [8] : Yoga : Incantation.

[9]: [9] : Prokṣaṇī : Holy water.

[10]: [10] : Darvī : Ladle, spoon.

[11]: [11] : Citi : An oblong with quadrangular sides.

[12]: [12] : Upakararma : A rite performed at the commencement.

[13]: [13] : Pravargya: A ceremony preliminary to the Soma-sacrifice. Upakararma : A rite performed at the commencement.

[14]: [14] : Ādityas : They are twelve suns and are supposed to shine only at the destruction of the universe.

[15]: [15] : Vasus : They are a class of deities; they are eight in number: Āpa, Dhruva, Soma, Dhara or Dhava, Anila, Anala, Pratyūṣa and Prabhāsa.

[16]: [16] : Sādhyas : A class of celestial beings.

[17]: [17] : Maruts : A class of gods. Sādhyas : A class of celestial beings.

[18]: [18] : Rudras : Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of the group.

[19]: [19] : Gandharvas : A class of demi-gods regarded as the singers or musicians of gods and said to give good and agreeable voice to girls.

[20]: [20] : Vidyādharas : A class of semi-divine beings or demi-gods. Himalaya is regarded as their favourite haunt. Whenever they notice any act of extraordinary merit performed by mortals, they are described as showering heavenly flowers. They are said to wander in the air.

[21]: [21] : Vānaspatya : A tree, the fruit of which is produced from the blossom e.g. the mango.

[22]: [22] : Hotṛ : A sacrificial priest, specially one who recites the prayers of the Ṛgveda at a sacrifice.

[23]: [23] : Adhvaryu : An officiating priest.

[24]: [24] : Udgātṛ : One of the four principal priests at a sacrifice; one who chants the hymns of the Sāmaveda.

[25]: [25] : Svastika : A kind of mark denoting good luck.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 17

Sāvitrī's curses and Gāyatrī's boons

Chapter 17 of 693 · 329 detected Sanskrit verse markers

Sanskrit

"भीष्म-उवाच।
तस्मिन्यज्ञे किमाश्चर्यं तदासीद्द्विजसत्तम।
कथं रुद्रःस्थितस्तत्र विष्णुश्चापि सुरोत्तमः।१।
आभीर:पुत्री गायत्र्या किं कृतं तत्र पत्नीत्वे स्थितया तया।
आभीराः किं सुवृत्तज्ञैर्ज्ञात्वा तैश्च कृतं मुने।२।
एतद्वृत्तं समाचक्ष्व यथावृत्तं यथाकृतम्।
आभीरैर्ब्राह्मणाचापि ममैतत्कौतुकं महत्।३।
"पुलस्त्य उवाच।
तस्मिन्यज्ञे यदाश्चर्यं वृत्तमासीन्नराधिप।
कथयिष्यामि तत्सर्वं शृणुष्वैकमना नृप।४।
रुद्रस्तु महदाश्चर्यं कृतवान्वै सदो गतः।
निन्द्यरूपधरो देवस्तत्रायाद्द्विजसन्निधौ।५।
विष्णुना न कृतं किञ्चित्प्राधान्ये स यतःस्थितः।
नाशं तु गोपकन्याया ज्ञात्वा गोपकुमारकाः।६।
गोप्यश्च तास्तथा सर्वा आगता ब्रह्मणोन्तिकम्।

दृष्ट्वा तां मेखलाबद्धां यज्ञसीमव्यस्थिताम्।७।
हा पुत्रीति तदा माता पिता हा पुत्रिकेति च।
स्वसेति बान्धवाः सर्वे सख्यः सख्येन हासखि।८।
केन त्वमिह चानीता अलक्तांका तु सुन्दरी।
शाटीं निवृतांकृत्वा तु केन युक्ता च कम्बली।९।
केन चेयं जटा पुत्रि रक्तसूत्रावकल्पिता।
एवंविधानि वाक्यानि श्रुत्वोवाच स्वयंहरिः।१०।
इह चास्माभिरानीता पत्न्यर्थं विनियोजिता।
ब्रह्मणालम्बिता बाला प्रलापं माकृथास्त्विह।११।
पुण्या चैषा सुभाग्या च सर्वेषां कुलनन्दिनी।
पुण्या चेन्न भवत्येषा कथमागच्छते सदः।१२।
एवं ज्ञात्वा महाभागन त्वं शोचितुमर्हसि।
कन्यैषा ते महाभागा प्राप्ता देवं विरिंचनम्।१३।
योगिनो योगयुक्ता ये ब्राह्मणा वेदपारगाः।
न लभन्ते प्रार्थयन्तस्तां गतिं दुहिता गता।१४।

*धर्मवन्तं सदाचारं भवन्तं धर्मवत्सलम्।
मया ज्ञात्वा ततः कन्या दत्ताचैषा विरञ्चये।१५।
अनया-आभीरकन्याया तारितो गच्छ! *दिव्यान्लोकान्महोदयान्।
युष्माकं च कुले चापि देवकार्यार्थसिद्धये।१६।
*अवतारं करिष्येहं सा क्रीडा तु भविष्यति।
यदा नन्दप्रभृतयो ह्यवतारं धरातले।१७।
करिष्यन्ति तदा चाहं वसिष्ये तेषु मध्यतः।
युष्माकं कन्यकाः सर्वा वसिष्यन्ति मया सह।१८।
तत्र दोषो न भविता न द्वेषो न च मत्सरः।
करिष्यन्ति तदा गोपा भयं च न मनुष्यकाः।१९।
न चास्याभविता दोषः कर्मणानेन कर्हिचित्।
श्रुत्वा वाक्यं तदा विष्णोःप्रणिपत्य ययुस्तदा।२०।
एवमेष वरो देव यो दत्तो भविता हि मे।
अवतारः कुलेस्माकं कर्तव्यो धर्मसाधनः।२१।
भवतो दर्शनादेव भवामः स्वर्गवासिनः।

शुभदा कन्यका चैषा तारिणी मे कुलैः सह।२२।
एवं भवतु देवेश वरदानं विभो तव।
अनुनीतास्तदा गोपाः स्वयं देवेन विष्णुना।२३।
ब्रह्मणाप्येवमेवं तु वामहस्तेन भाषितम्।
त्रपान्विता दर्शने तु बन्धूनां वरवर्णिनी।२४।
कैरहं तु समाख्याता येनेमं देशमागताः।
दृष्ट्वा तु तांस्ततः प्राह गायत्री आभीरकन्यका।२५।
वामहस्तेन तान्सर्वान्प्राणिपातपुरःसरम्।
अत्र चाहं स्थिता मातर्ब्रह्माणं समुपागता।२६।
भर्ता लब्धो मया देवः सर्वस्याद्योजगत्पतिः।
नाहंशोच्या भवत्यातु न पित्रा न च बान्धवैः।२७।
सखीगणश्च मे यातु भगिन्यो दारकैः सह।
सर्वेषां कुशलं वाच्यं स्थितास्मि सह दैवतैः।२८।
गतेषु तेषु सर्वेषु गायत्री सा सुमध्यमा।
ब्रह्मणा सहिता रेजे यज्ञवाटं गता सती।२९।

याचितो ब्राह्मणैर्ब्रह्मा वरान्नो देहि चेप्सितान्।
यथेप्सितं वरं तेषां तदाब्रह्माप्ययच्छत।३०।
तया देव्या च गायत्र्या दत्तं तच्चानुमोदितम्।
सा तु यज्ञे स्थिता साध्वीदेवतानां समीपगा।३१।
दिव्यंवर्षशतं साग्रं स यज्ञो ववृधे तदा।
यज्ञवाटं कपर्दीतु भिक्षार्थं समुपागतः।३२।
बृहत्कपालं संगृह्य पञ्चमुण्डैरलंकृतः।
ऋत्विग्भिश्च सदस्यैश्च दूरात्तिष्ठन्जुगुप्सितः।३३।
कथं त्वमिह सम्प्राप्तो निन्दितो वेदवादिभिः।

एवं प्रोत्सार्यमाणोपि निन्द्यमानः स तैर्द्विजैः।३४।
उवाच तान्द्विजान्सर्वान्स्मितं कृत्वा महेश्वरः।
अत्र पैतामहे यज्ञे सर्वेषां तोषदायिनि।३५।
कश्चिदुत्सार्य तेनैव ऋतेमां द्विजसत्तमाः।
उक्तः स तैःकपर्दी तु भुक्त्वा चान्नंततो व्रज।३६।
कपर्दिना च ते उक्ता भुक्त्वा यास्यामि भो द्विजाः।

एवमुक्त्वा निषण्णः सकपालं न्यस्य चाग्रतः।३७।
तेषां निरीक्ष्य तत्कर्म चक्रे कौटिल्यमीश्वरः।
मुक्त्वा कपालं भूमौ तु तान्द्विजानवलोकयन्।३८।
उवाच पुष्करं यामि स्नानार्थं द्विजसत्तमाः।
तूर्णं गच्छेति तैरुक्तः स गतः परमेश्वरः।३९।
वियत्स्थितः कौतुकेन मोहयित्वा दिवौकसः।
स्नानार्थं पुष्करं याते कपर्दिनि द्विजातयः।४०।
कथं होमोत्र क्रियते कपाले सदसि स्थिते।
कपालान्तान्यशौचानि पुरा प्राह प्रजापतिः।४१।
विप्रोभ्यधात्सदस्येकः कपालमुत्क्षिपाम्यहं।
उद्धृतं तु सदस्येन प्रक्षिप्तं पाणिना स्वयम्।४२।
तावदन्यत्स्थितं तत्र पुनरेव समुद्धृतम्।
एवं द्वितीयं तृतीयं विंशतिस्त्रिंशदप्यहो।४३।
पञ्चाशच्च शतं चैव सहस्रमयुतं तथा।
एवं नान्तः कपालानां प्राप्यते द्विजसत्तमैः।४४।

नत्वा कपर्दिनं देवं शरणं समुपागताः।
पुष्करारण्यमासाद्य जप्यैश्च वैदिकैर्भृशम्।४५।
तुष्टुवुः सहिताः सर्वे तावत्तुष्टो हरः स्वयम्।
ततः सदर्शनं प्रादाद्द्विजानां भक्तितः शिवः।४६।
उवाच तांस्ततो देवो भक्तिनम्रान्द्विजोत्तमान्।
पुरोडाशस्य निष्पत्तिः कपालं न विना भवेत्।४७।
कुरुध्वं वचनं विप्राः भागः स्विष्टकृतो मम।
एवं कृते कृतं सर्वं मदीयं शासनं भवेत्।४८।
तथेत्यूचुर्द्विजाश्शम्भुं कुर्मो वै तव शासनम्।
कपालपाणिराहेशो भगवन्तं पितामहम्।४९।
वरं वरय भो ब्रह्मन्हृदि यत्ते प्रियं स्थितम्।
सर्वं तव प्रदास्यामि अदेयं नास्ति मे प्रभो।५० 1.17.50।
"ब्रह्मोवाच।
न ते वरं ग्रहीष्यामि दीक्षितोहं सदःस्थितः।
सर्वकामप्रदश्चाहं यो मां प्रार्थयते त्विह।५१।

एवं वदन्तं वरदं क्रतौ तस्मिन्पितामहम्।
तथेति चोक्त्वा रुद्रः स वरमस्मादयाचत।५२।

ततो मन्वन्तरेतीते पुनरेव प्रभुः स्वयम्।
ब्रह्मोत्तरं कृतं स्थानं स्वयं देवेन शंभुना।५३।
चतुर्ष्वपि हि वेदेषु परिनिष्ठां गतो हि यः।
तस्मिन्काले तदा देवो नगरस्यावलोकने।५४।
सम्भाषणे द्विजानां तु कौतुकेन सदो गतः।
तेनैवोन्मत्तवेषेण हुतशेषे महेश्वरः।५५।
प्रविष्टो ब्रह्मणः सद्म दृष्टो देवैर्द्विजोत्तमैः।
प्रहसन्ति च केप्येनं केचिन्निर्भर्त्सयंति च।५६।
अपरे पान्सुभिः सिञ्चन्त्युन्मत्तं तं तथा द्विजाः।
लोष्टैश्च लगुडैश्चान्ये शुष्मिणो बलगर्विताः।५७।
प्रहरन्ति स्मोपहासं कुर्वाणा हस्तसंविदम्।
ततोन्ये वटवस्तत्र जटास्वागृह्य चान्तिकम्।५८।
पृच्छन्ति व्रतचर्यां तां केनैषा ते निदर्शिता।

अत्र वामास्त्रियः संति तासामर्थे त्वमागतः।५९।
केनैषा दर्शिता चर्या गुरुणा पापदर्शिना।
येनचोन्मत्तवद्वाक्यं वदन्मध्येप्रधावसि।६०।
शिश्नं मे ब्रह्मणो रूपं भगं चापि जनार्दनः।
उप्यमानमिदं बीजं लोकः क्लिश्नातिचान्यथा।६१।
मयायं जनितः पुत्रो जनितोनेन चाप्यहम्।
महादेवकृते सृष्टिः सृष्टा भार्या हिमालये।६२।
उमादत्ता तु रुद्रस्य कस्य सा तनया वद।
मूढा यूयं न जानीथ वदतां भगवांस्तु वः।६३।
ब्रह्मणा न कृता चर्या दर्शिता नैव विष्णुना।
गिरिशेनापि देवेन ब्रह्मवध्या कृतेन तु।६४।
कथंस्विद्बर्हसे देवं वध्योस्माकं त्वमद्य वै।
एवं तैर्हन्यमानस्तु ब्राह्मणैस्तत्र शंकरः।६५।
स्मितं कृत्वाब्रवीत्सर्वान्ब्राह्मणान्नृपसत्तम।
किं मां न वित्थ भो विप्रा उन्मत्तं नष्टचेतनम्।६६।

यूयं कारुणिकाः सर्वे मित्रभावे व्यवस्थिताः।
वदमानमिदं छद्म ब्रह्मरूपधरं हरम्।६७।
मायया तस्य देवस्य मोहितास्ते द्विजोत्तमाः।
कपर्दिनं निजघ्नुस्ते पाणिपादैश्च मुष्टिभिः।६८।
दण्डैश्चापि च कीलैश्च उन्मत्तवेषधारिणम्।
पीड्यमानस्ततस्तैस्तु द्विजैः कोपमथागमत्।६९।
ततो देवेन ते शप्ता यूयं वेदविवर्जिताः।
ऊर्ध्वजटाः क्रतुभ्रष्टाः परदारोपसेविनः।७०।
वेश्यायान्तु रता द्यूते पितृमातृविवर्जिताः।
न पुत्रः पैतृकं वित्तं विद्यां वापि गमिष्यति।७१।

सर्वे च मोहिताः सन्तु सर्वेंद्रियविवर्जिताः।
रौद्रीं भिक्षां समश्नंतु परपिण्डोपजीविनः।७२।
आत्मानं वर्तयन्तश्च निर्ममा धर्मवर्जिताः।
कृपार्पिता तु यैर्विप्रैरुन्मत्ते मयि सांप्रतम्।७३।
तेषां धनं च पुत्राश्च दासीदासमजाविकम्।

कुलोत्पन्नाश्च वै नार्यो मयि तुष्टे भवन्विह।७४।
एवं शापं वरं चैव दत्वान्तर्द्धानमीश्वरः।
गतो द्विजागते देवे मत्वा तं शंकरं प्रभुम्।७५।
अन्विष्यन्तोपि यत्नेन न चापश्यंत ते यदा।
तदा नियमसंपन्नाः पुष्करारण्यमागताः।७६।
स्नात्वा ज्येष्ठसरो विप्रा जेपुस्ते शतरुद्रियम्।
जाप्यावसाने देवस्तानशीररगिराऽब्रवीत्।७७।
अनृतं न मया प्रोक्तं स्वैरेष्वपि कुतःपुनः।
आगते निग्रहे क्षेमं भूयोपि करवाण्यहम्।७८।
शान्ता दांता द्विजा ये तु भक्तिमन्तो मयि स्थिराः।
न तेषां छिद्यते वेदो न धनं नापि सन्ततिः।७९।
अग्निहोत्ररता ये च भक्तिमन्तो जनार्दने।
पूजयन्ति च ब्रह्माणंतेजोराशिं दिवाकरम्।८०।
नाशुभं विद्यते तेषां येषां साम्ये स्थिता मतिः।
एतावदुक्त्वा वचनं तूष्णीं भूतस्तु सोऽभवत्।८१।

लब्ध्वा वरं सप्रसादं देवदेवान्महेश्वरात्।
आजग्मुः सहितास्सर्वे यत्र देवःपितामहः।८२।
विरिञ्चिं संहिताजाप्यैस्तोषयंतोऽग्रतःस्थिताः।
तुष्टस्तानब्रवीद्ब्रह्मा मत्तोपि ब्रियतां वरः।८३।
ब्रह्मणस्तेनवाक्येन हृष्टाः सर्वे द्विजोत्तमाः।
को वरो याच्यतां विप्राः परितुष्टे पितामहे।८४।
अग्निहोत्राणि वेदाश्च शास्त्राणि विविधानि च।
सान्तानिकाश्च ये लोका वरदानाद्भवंतु नः।८५।
एवं प्रजल्पतां तत्र विप्राणां कोपमाविशत्।
के यूयं केत्र प्रवरा वयं श्रेष्ठास्तथापरे।८६।
नेतिनेति तथा विप्रा द्विजांस्तांस्तत्र संस्थितान्।
ब्रह्मोवाचाभिसंप्रेक्ष्य ब्राह्मणान्क्रोधपूरितान्।८७।
यस्माद्यूयं त्रिभिर्भागैः सभायां बाह्यतः स्थिताः।
तस्मादामूलिको गुल्मो ह्येको भवतु वोद्विजाः।८८।
उदासीनाः स्थिता ये तु उदासीना भवंतु ते।

सायुधाबद्धनिस्त्रिंशा योद्धुकामा व्यवस्थिताः।८९।
कौशिकीति गणो नाम तृतीयो भवतु द्विजाः।
त्रिधाबद्धमिदं स्थानं सर्वं युष्मद्भविष्यति।९०।

बाह्यतो लोकशब्देन प्रोच्यमानाः प्रजास्त्विह।
अविज्ञेयमिदं स्थानं विष्णुः पालयिता ध्रुवम्।९१।
मया दत्तं चिरस्थायि अभंगं चभविष्यति।
एवमुक्त्वा तदा ब्रह्मा समाप्तिंतामवैक्षत।९२।
ब्राह्मणाः सहितास्ते तु क्रोधामर्षसमन्विताः।
अतिथिं भोजयानाश्च वेदाभ्यासरतास्तु ते।९३।
एतच्च परमं क्षेत्रं पुष्करं ब्रह्मसंज्ञितम्।
तत्रस्था ये द्विजाः शांता वसंति क्षेत्रवासिनः।९४।
न तेषां दुर्लभं किंचिद्ब्रह्मलोके भविष्यति।
कोकामुखे कुरुक्षेत्रे नैमिषे ऋषिसंगमे।९५।
वाराणस्यां प्रभासे च तथा बदरिकाश्रमे।
गंगाद्वारे प्रयागे च गंगासागरसंगमे।९६।

रुद्रकोट्यां विरूपाक्षे मित्रस्यापि तथा वने।
तीर्थेष्वेतेषु सर्वेषु सिद्धिर्या द्वादशाब्दिका।९७।
प्राप्यते मानवैर्लोके षण्मासाद्राजसत्तम।
पुष्करे तु न संदेहो ब्रह्मचर्यमना यदि।९८।
तीर्थानां परमं तीर्थं क्षेत्राणामपि चोत्तमम्।
सदा तु पूजितं पूज्यैर्भक्तियुक्तैः पितामहे।९९।
अतः परं प्रवक्ष्यामिसावित्र्या ब्रह्मणा सह।
वादो यथानुभूतस्तु परिहासकृतो महान्।१००। 1.17.100।
सावित्रीगमने सर्वा-आगता देवयोषितः।
भृगोःख्यात्यां समुत्पन्नाविष्णुपत्नी यशस्विनी।१०१।
आमन्त्रिता सदा लक्ष्मीस्तत्रायाता त्वरान्विता।
मदिराच महाभागा योगनिद्रा विभूतिदा।१०२।
श्रीः कमलालयाभूतिः कीर्तिः श्रद्धा मनस्विनी।
पुष्टितुष्टिप्रदा या तु देव्या एताः समागताः।१०३।
सती या दक्षतनया उमेति पार्वती शुभा।

त्रैलोक्यसुन्दरी देवी स्त्रीणां सौभाग्यदायिनी।१०४।
जया च विजया चैव मधुच्छन्दामरावती।
सुप्रिया जनकान्ता च सावित्र्या मंदिरे शुभे।१०५।
गौर्या सह समायातास्सुवेषा भरणान्विताः।
पुलोमदुहिता चैव शक्राणी च सहाप्सराः।१०६।
स्वाहा चापि स्वधाऽऽयाता धूमोर्णा च वरानना।
यक्षी तु राक्षसी चैव गौरी चैव महाधना।१०७।
मनोजवा वायुपत्नी ऋद्धिश्च धनदप्रिया।
देवकन्यास्तथाऽऽयाता दानव्यो दनुवल्लभाः।१०८।
सप्तर्षीणां महापत्न्य ऋषीणां च वरांगनाः।
एवं भगिन्यो दुहिता विद्याधरीगणास्तथा।१०९।

राक्षस्यः पितृकन्याश्च तथान्या लोकमातरः।
वधूभिः सस्नुषाभिश्च सावित्री गन्तुमिच्छति।११०।
अदित्याद्यास्तथा सर्वा दक्षकन्यास्समागताः।
ताभिः परिवृता साध्वी ब्रह्माणी कमलालया।१११।

काचिन्मोदकमादाय काचिच्छूर्पं वरानना।
फलपूरितमादाय प्रयाता ब्रह्मणोंतिकम्।११२।
आढकीः सह निष्पावा गृहीत्वान्यास्तथापरा।
दाडिमानि विचित्राणि मातुलिंगानि शोभना।११३।
करीराणि तथा चान्या गृहीत्वा कमलानि च।
कौसुंभकं जीरकं च खर्जूरमपरा तथा।११४।
उत्तमान्यपरादाय नालिकेराणि सर्वशः।
द्राक्षयापूरितं काचित्पात्रंश्रृँगाटकंतथा।११५।
कर्पूराणि विचित्राणि जंबूकानि शुभानि च।
अक्षोटामलकान्गृह्य जम्बीराणि तथापरा।११६।
बिल्वानि परिपक्वानि चिपिटानि वरानना।
कार्पासतूलिकाश्चान्या वस्त्रं कौसुम्भकं तथा।११७।
एवमाद्यानि चान्यानि कृत्वा शूर्पे वराननाः।
सावित्र्यासहिताःसर्वाः संप्राप्ताःसहसाशुभाः।११८।
सावित्रीमागतां दृष्ट्वा भीतस्तत्र पुरन्दरः।

अधोमुखः स्थितोब्रह्मा किमेषा मांवदिष्यति।११९।
त्रपान्वितौ विष्णुरुद्रौ सर्वे चान्ये द्विजातयः।
सभासदस्तथा भीतास्तथा चान्ये दिवौकसः।१२०।
पुत्राःपौत्रा भागिनेया मातुला भ्रातरस्तथा।
ऋभवो नाम ये देवा देवानामपि देवताः।१२१।
वैलक्ष्येवस्थिताः सर्वे सावित्री किं वदिष्यति।
ब्रह्मपार्श्वे स्थिता तत्र किंतु वै गोपकन्यका।१२२।
मौनीभूता तु शृण्वाना सर्वेषां वदतां गिरः।
अद्ध्वर्युणा समाहुता नागता वरवर्णिनी।१२३।
शक्रेणान्याहृता-आभीरादत्ता सा विष्णुनास्वयम्।
अनुमोदिताचरुद्रेणपित्राऽदत्तास्वयं तथा।१२४।
कथं सा भविता यज्ञे समाप्तिं वा व्रजेत्कथम्।
एवं चिंतयतां तेषां प्रविष्टा कमलालया।१२५।
वृतो ब्रह्मासदस्यैस्तु ऋत्विग्भिर्दैवतैस्तथा।
हुयंते चाग्नयस्तत्र ब्राह्मणैर्वेदपारगैः।१२६।

पत्नीशालास्थिता गोपी सैणश्रृँगा समेखला।
क्षौमवस्त्रपरीधाना ध्यायंती परमं पदम्।१२७।
पतिव्रता पतिप्राणा प्राधान्ये च निवेशिता।
रूपान्विता विशालाक्षी तेजसा भास्करोपमा।१२८।

द्योतयन्ती सदस्तत्र सूर्यस्येव यथा प्रभा।
ज्वलमानं तथा वह्निं श्रयन्ते ऋत्विजस्तथा।१२९।
पशूनामिह गृह्णानाभागं स्वस्व चरोर्मुदा।
यज्ञभागार्थिनो देवा विलम्बाद्ब्रुवते तदा।१३०।
कालहीनं न कर्तव्यं कृतं न फलदं यतः।
वेदेष्वेवमधीकारो दृष्टःसर्वैर्मनीषिभिः।१३१।
प्रावर्ग्ये क्रियमाणे तु ब्राह्मणैर्वेदपारगैः।
क्षीरद्वयेन संयुक्त शृतेनाध्वर्युणा तथा।१३२।
उपहुतेनागते नचाहुतेषु द्विजन्मसु।
क्रियमाणे तथाभक्ष्ये दृष्ट्वा देवी रुषान्विता।१३३।
उवाच देवी ब्रह्माणं सदोमध्ये तु मौनिनम्।

किमेतच्चुज्यते देव कर्तुमेतद्विचेष्टितम्।१३४।
मां परित्यज्य यत्कामात्कृतवानसि किल्बिषम्।
नतुल्यापादरजसा ममैषा या शिरः कृता।१३५।
यद्वदन्ति जनास्सर्वे संगताः सदसि स्थिताः।
आज्ञामीश्वरभूतानां तां कुरुष्व यदीच्छसि।१३६।
भवता रूपलोभेन कृतं लोकविगर्हितम्।
पुत्रेषु नकृतालज्जा पौत्रेषुचन ते प्रभो।१३७।
कामकारकृतं मन्य एतत्कर्मविगर्हितम्।
पितामहोसि देवानामृषीणां प्रपितामहः।१३८।
कथं न ते त्रपा जाता आत्मनःपश्यतस्तनुम्।
लोकमध्येकृतं हास्यमहं चापकृता प्रभो।१३९।
यद्येष ते स्थिरो भावस्तिष्ठ देव नमोस्तुते।
अहंकथंसखीनांतु दर्शयिष्यामि वैमुखम्।१४०।
भर्त्रा मे विधृता पत्नी कथमेतदहं वदे।
"ब्रह्मोवाच।

ऋत्विग्भिस्त्वरितश्चाहं दीक्षाकालादनंतरम्।१४१।
पत्नीं विना न होमोत्र शीघ्रं पत्नीमिहानय।
शक्रेणैषा समानीता दत्तेयं मम विष्णुना।१४२।
गृहीता च मया सुभ्रु क्षमस्वैतं मया कृतम्।
न चापराधं भूयोन्यं करिष्ये तव सुव्रते।१४३।
पादयोः पतितस्तेहं क्षमस्वेह नमोस्तुते।
"पुलस्त्य उवाच।
एवमुक्ता तदा क्रुद्धा ब्रह्माणं शप्तुमुद्यता।१४४।
यदि मेस्ति तपस्तप्तं गुरवो यदि तोषिताः।
सर्वब्रह्मसमूहेषु स्थानेषु विविधेषु च।१४५।
नैव ते ब्राह्मणाः पूजां करिष्यंति कदाचन।
ऋते तु कार्तिकीमेकां पूजां सांवत्सरीं तव।१४६।

करिष्यन्ति द्विजाः सर्वे मर्त्या नान्यत्र भूतले।
एतद्ब्रह्माणमुक्त्वाह शतक्रतुमुपस्थितम्।१४७।
भोभोः! शक्र त्वयानीता आभीरी ब्रह्मणोन्तिकम्।

यस्मात्ते क्षुद्रकंकर्मतस्मात्वं लप्स्यसे फलम्।१४८।
यदा संग्राममध्ये त्वं स्थाता शक्र भविष्यसि।
तदा त्वं शत्रुभिर्बद्धो नीतः परमिकां दशाम्।१४९।
अकिञ्चनो नष्टसत्वः शत्रूणां नगरे स्थितः।
पराभवं महत्प्राप्य न चिरादेव मोक्ष्यसे।१५०।1.17.150।
शक्रं शप्त्वा तदा देवी विष्णुं वाक्यमथाब्रवीत्।
भृगुवाक्येन ते जन्म यदा मर्त्ये भविष्यति।१५१।
भार्यावियोगजं दुःखं तदा त्वं तत्र भोक्ष्यसे।
हृतातेशत्रुणा पत्नी परे पारो महोदधेः।१५२।
न च त्वं ज्ञास्यसे नीतां शोकोपहतचेतनः।
भ्रात्रा सह परं कष्टामापदं प्राप्य दुःखितः।१५३।
यदा यदुकुले जातः□कृष्णसंज्ञो भविष्यसि।
पशूनां दासतां प्राप्य चिरकालं भ्रमिष्यसि।१५४।
तदाह रुद्रं कुपिता यदा दारुवने स्थितः।
तदा त ऋषयः क्रुद्धाःशापं दास्यन्तिवै हर।१५५।

भोभोः !कापालिक क्षुद्र स्त्रीरस्माकं जिहीर्षसि।
तदेतद्दर्पितं तेद्य भूमौ लिङ्गंपतिष्यति।१५६।
विहीनः पौरुषेण त्वं मुनिशापाच्च पीडितः।
गङ्गाद्वारेस्थिता पत्नी सा त्वामाश्वासयिष्यति।१५७।
अग्ने त्वं सर्वभक्षोसि पूर्वं पुत्रेण मे कृतः।
भृगुणा धर्मनित्येन कथं दग्धं दहाम्यहम्।१५८।
जातवेदस्स रुद्रस्त्वां रेतसा प्लावयिष्यति।
अमेध्येषु च तेजिह्वा अधिकं प्रज्वलिष्यति।१५९।
ब्राह्मणानृत्विजः सर्वान्सावित्रीवैशशाप ह।
प्रतिग्रहार्थाग्निहोत्रोवृथाटव्याश्रयास्तथा।१६०।
सदा तीर्थानि क्षेत्राणि लोभादेव भजिष्यथ।
परान्नेषु सदातृप्ता अतृप्तास्स्वगृहेषु च।१६१।
अयाज्ययाजनं कृत्वा कुत्सितस्य प्रतिग्रहम्।
वृथाधनार्जनं कृत्वा व्ययं चैव तथा वृथा।१६२।
प्रेतानां तेन प्रेतत्वं भविष्यति न संशयः।

एवं शक्रं तथा विष्णुं रुद्रं वै पावकं तथा।१६३।
ब्रह्माणं ब्राह्मणांश्चैव सर्वांस्तानाशपद्रुषा।
शापं दत्वा तथातेषां निष्क्रांता सदसस्तथा।१६४।
ज्येष्ठं पुष्करमासाद्य तदासा च व्यवस्थिता।
लक्ष्मींप्राह सतीं तां चशक्रभार्यां वराननाम्।१६५।

युवतीस्तास्तथोवाच नात्र स्थास्यामि सन्सदि।
तत्रचाहं गमिष्यामि यत्रश्रोष्ये न च ध्वनिम्।१६६।
ततस्ताः प्रमदाः सर्वाः प्रयाताः स्वनिकेतनम्।
सावित्री कुपिता तासामपि शापाय चोद्यता।१६७।
यस्मान्मां तु परित्यज्य गतास्ता देवयोषितः।
तासामपि तथा शापंप्रदास्येकुपिता भृशम्।१६८।
नैकत्रवासो लक्ष्म्यास्तु भविष्यतिकदाचन।
क्षुद्रा सा चलचित्ता चमूर्खेषु चवसिष्यति।१६९।
म्लेच्छेषु पार्वतीयेषु कुत्सिते कुत्सिते तथा।
मूर्खेषु चावलिप्तेषु अभिशप्ते दुरात्मनि।१७०।

एवंविधे नरे स्यात्ते वसतिःशापकारिता।
शापं दत्वाततस्तस्या इन्द्राणीमशपत्ततदा।१७१।
ब्रह्महत्या गृहीतेंद्रे पत्यौ तेदुःखभागिनि।
नहुषापहृते राज्ये दृष्ट्वा त्वांयाचयिष्यति।१७२।
अहमिन्द्रः कथं चैषा नोपस्थास्यति बालिशा।
सर्वान्देवान्हनिष्यामि न लप्स्येहं शचीं यदि।१७३।
नष्टा त्वं च तदा त्रस्ता वाक्पतेर्दुःखिता गृहे।
वसिष्यसे दुराचारे मम शापेन गर्विते।१७४।
देवभार्यासु सर्वासु तदा शापमयच्छत।
न चापत्यकृतां प्रीतिमेताः सर्वा लभिष्यथ।१७५।
दह्यमाना दिवारात्रौ वंध्याशब्देन दूषिताः।
गौर्य्यप्येवं तदा शप्ता सावित्र्या वरवर्णिनी।१७६।
रुदमाना तु सा दृष्टा विष्णुना च प्रसादिता।
मा रोदीस्त्वंविशालाक्षि एह्यागच्छ सदाशुभे।१७७।
प्रविश्य च सभां देहि मेखलां क्षौमवाससी।

गृहाण दीक्षां ब्रह्माणिपादौ च प्रणमामि ते।१७८।
एवमुक्ताऽब्रवीदेनं न करोमि वचस्तव।
तत्रचाहं गमिष्यामि यत्रश्रोष्ये न वै ध्वनिम्।१७९।
एतावदुक्त्वा सारुह्य तस्मात्स्थानद्विरौ स्थिता।
विष्णुस्तदग्रतःस्थित्वाबध्वा च करसम्पुटं।१८०।
तुष्टाव प्रणतो भूत्वा भक्त्या परमयास्थितः।
"विष्णुरुवाच।
सर्वगा सर्वभूतेषु द्रष्टव्या सर्वतोद्भुता।१८१।
सदसच्चैव यत्किंचिद्दृश्यं तन्न विना त्वया।
तथापियेषु स्थानेषु द्रष्टव्या सिद्धिमीप्सुभिः।१८२।
स्मर्तव्या भूमिकामैर्वा तत्प्रवक्ष्यामि तेग्रतः।
सावित्री पुष्करेनाम तीर्थानां प्रवरे शुभे।१८३।
वाराणस्यां विशालाक्षी नैमिषे लिंगधारिणी।

प्रयागे ललितादेवी कामुका गन्धमादने।१८४।
मानसे कुमुदा नाम विश्वकाया तथाम्बरे।

गोमन्ते गोमती नाम मन्दरेकामचारिणी।१८५।
मदोत्कटा चैत्ररथे जयन्ती हस्तिनापुरे।
कान्यकुब्जे तथा गौरीरम्भा मलयपर्वते।१८६।
एकाम्रके कीर्तिमती विश्वा विश्वेश्वरी तथा।
कर्णिके पुरुहस्तेति केदारे मार्गदायिका।१८७।
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वेगले तु प्रचण्डाथ चण्डिकामरकण्टके।२००। 1.17.200।
सोमेश्वरे वरारोहा प्रभासे पुष्करावती।
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एतद्भक्त्या मया प्रोक्तं नामाष्टशतमुत्तमं।२११।
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येषु तीर्थेषु यः कृत्वा स्नानं पश्येन्नरोत्तमः।
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देवार्चनविधौ शृण्वन्परं ब्रह्माधिगच्छति।२१५।
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सम्यक्स्तुता त्वया पुत्र त्वमजय्योभविष्यसि।२१६।
अवतारे सदारस्त्वं पितृमातृषु वल्लभः।
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तेषां वस्त्रं धनंधान्यं दाराःसौख्यं धनानि च।२२२।

अविच्छिन्नं तथा सौख्यं गृहे वै पुत्रपौत्रकम्।
भुक्त्वासौ सुचिरं कालमंते मोक्षं गमिष्यति।२२३।
"पुलस्त्य उवाच।
ब्रह्माणं च प्रतिष्ठाप्य सर्वयत्नैर्विधानतः।
यत्पुण्यफलमाप्नोति तदेकाग्रमनाः शृणु।२२४।
सर्वयज्ञ तपो दान तीर्थ वेदेषु यत्फलम्।
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कार्तिके मासि देवस्य रथयात्रा प्रकीर्तिता।
यांकृत्वावामानवाभक्त्यासंयान्तिब्रह्मलोकताम्।२२८।
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भ्रामयेन्नगरं सर्वं नानावाद्यसमन्वितः।
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ब्राह्मणान्वाचयित्वातु कृत्वा पुण्याहमङ्गलम्।२३२।
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नानाविधैः प्रेक्षणिकैर्ब्रह्मघौषैश्च पुष्कलैः।२३३।
कृत्वा प्रजागरं देवं प्रभाते ब्राह्मणान्नृप।
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पूजयित्वा जनं धीर मंत्रेण विधिवन्नृप।
आज्येन तु महाबाहो पयसा पायसेन च।२३५।
ब्राह्मणान्वाचयित्वा तु स्वस्त्या तु विधिवन्नृप।
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बह्वृवृचाथर्वणैर्वीरछन्दोगाध्वर्युभिस्तथा।२३७।
भ्रामयेद्देवदेवस्य सुरश्रेष्ठस्य तं रथं।
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न वोढव्यो रथो वीर रूद्धेण हितमिच्छता।
न चारोहेद्रथं प्राज्ञो मुक्त्वैकं भोजकं नृपः।२३९।
ब्रह्मणो दक्षिणे पार्श्वे गायत्रीं स्थापयेन्नृप।
भोजकं वामपार्श्वे तुपुरतःपंङ्कजं न्येसेत्।२४०।

एवं तूर्यनिनादैस्तु शङ्ख शब्दैश्च पुष्कलैः।
भ्रामयित्वा रथं वीर पुरं सर्वं प्रदक्षिणम्।२४१।
स्वस्थाने स्थापयेद्देवं दत्वा नीराजनं बुधः।
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रथं वा कर्षयेद्यस्तु स गच्छेद्ब्रह्मणः पदं।
*कार्तिके मास्यमावास्यां यश्च दीपप्रदीपनं।२४३।
शालायां ब्रह्मणः कुर्यात्स गच्छेत्परमं पदम्।
गन्धपुष्पैर्नवैर्वस्त्रैरात्मानं पूजयेतु यः।२४४।

तस्यां प्रतिपदायां तु स गच्छेद्ब्रह्मणः पदम्।
महापुण्यातिथिरियं *-बलिराज्यप्रवर्तिनी।२४५।
ब्रह्मणः सुप्रिया नित्यं बालेयी परिकीर्तिता।
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भवन्ति कुरुशार्दूल तस्मात्स्नानं समाचरेत्।
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तेन वस्त्रादिभिः सर्वैस्तोरणंबाह्यतो न्यसेत्।२५०।1.17.250।
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ब्राह्मणानां तथा भोज्यं कुर्यात्कुरुकुलोद्वह।
तिस्रो ह्येताः पुरा प्रोक्तास्तिथयः कुरुनन्दन।२५१।

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"गायत्र्युवाच।
यदुक्तं तु तया वाक्यं सावित्र्या कमलोद्भवं।२५३।
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भ्रात्रा सह परं दुःखं स्वभार्याहरणादिजं।२५८।

हत्वा शत्रुं पुनर्भार्यां लप्स्यसे सुरसन्निधौ।
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ख्यातिस्ते विपुला लोके अनुरागं जनैस्सह।२६०।
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ते पूताः पुण्यकर्माणः स्वर्गलोकस्य भागिनः।
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पूजयिष्यंति सुप्राता रुद्रलोकस्य भागिनः।
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त्वयि प्रीते सुराः सर्वे प्रीता वै नात्र संशयः।

त्वन्मुखेन हविर्देवैः प्रीताः प्रीते त्वयिध्रुवम्।२६६।
भुञ्जते नात्र सन्देहो वेदोक्तं वचनं यथा।
गायत्री ब्राह्मणांस्तांश्च सर्वांश्चैवाब्रवीदिदं।२६७।
युष्माकं प्रीणनं कृत्वा सर्वतीर्थेषु मानवाः।
पदं सर्वे गमिष्यंति वैराजाख्यं न संशयः।२६८।
अन्नप्रकारान्विविधान्दत्वा दानान्यनेकशः।
श्राद्धेषु प्रीणनं कृत्वा देवदेवा भवन्ति ते।२६९।
ये च वै ब्राह्मणश्रेष्ठास्तेषामास्ये दिवौकसः।
भुञ्जते च हविः क्षिप्रं कव्यं चैवपितामहाः।२७०।
यूयं हि धारणे शक्तास्त्रैलोक्यस्य न संशयः।
प्राणायामेन चैकेन सर्वे पूता भविष्यथ।२७१।
विशेषात्पुष्करे स्नात्वा मां जप्त्वा वेदमातरं।
प्रतिग्रहकृतान्दोषान्न प्राप्स्यथ द्विजोतमाः।२७२।
पुष्करे चान्नदानेन प्रीताः स्युः सर्वदेवताः।
एकस्मिन्भोजिते विप्रेकोट्याः फलमवाप्स्यते।२७३।

ब्रह्महत्यादिपापानि दुष्कृतानि कृतानि च।
करिष्यंति नरास्सर्वे दत्वा युष्मत्करे धनम्।२७४।
मदीयेन तु जाप्येन पूजनीयस्त्रिभिः कृतैः।
ब्रह्महत्यासमं पापं तत्क्षणादेव नश्यति।२७५।
दशभिर्जन्मभिर्जातं शतेन च पुरा कृतं।
त्रियुगेन सहस्रेण गायत्री हन्ति किल्बिषं।२७६।
एवं ज्ञात्वा सदा पूता जाप्ये तु मम वै कृते।
भविष्यध्वं न संदेहो नात्र कार्या विचारणा।२७७।
प्रणवेन त्रिमात्रेण सार्द्धंजप्त्वा विशेषतः।

पूताः सर्वे न संदेहो जप्त्वामां शिरसा सह।२७८।
अष्टाक्षरा स्थिता चाहं जगद्व्याप्तं मया त्विदं।
माताहं सर्ववेदानां पदैः सर्वैरलंकृता।२७९।
जप्त्वा मां भक्तितः सिद्धिं यास्यंति द्विजसत्तमाः।
प्राधान्यं मम जाप्येन सर्वेषां वो भविष्यति।२८०।
गायत्रीसारमात्रोपि वरं विप्रः सुसंयतः।

नायंत्रितश्चतुर्वेदी सर्वाशी सर्वविक्रयी।२८१।
यस्माद्विप्रेषु सावित्र्या शापो दत्तःसदस्यथ।
अत्र दत्तं हुतं चापि सर्वमक्षयकारकम्।२८२।
दत्तो वरो मया तेन युष्माकं द्विजसत्तमाः।
अग्निहोत्रपरा विप्रास्त्रिकालं होमदायिनः।२८३।
स्वर्गं ते तु गमिष्यंति सैकविंशतिभिः कुलैः।
एवं शक्रस्य विष्णोश्च रुद्रस्य पावकस्य च।२८४।
ब्रह्मणो ब्राह्मणानां च गायत्रीवरमुत्तमम्।
तस्मिन्वै पुष्करे दत्त्वा ब्रह्मणःपाश्वर्गाऽभवत्।२८५।
चारणैस्तु तदाऽऽख्यातं लक्ष्म्या वै शापकारणम्।
युवतीनाञ्च सर्वासां शापाञ्ज्ञात्वापृथक्पृथक्।२८६।
लक्ष्म्याश्चैव वरं प्रादाद्गायत्री ब्रह्मणः प्रिया।
अकुत्सितान्सदा सर्वान्कुर्वन्ती धनशोभना।२८७।
शोभिष्यसे न संदेहः सर्वेभ्यः प्रीतिदायिनी।
ये त्वया वीक्षिताःपुत्रि सर्वेते पुण्यभोजनाः।२८८।

परित्यक्तास्त्वया ये तु सर्वे ते दुःखभागिनः।
तेषां जातिः कुलं शीलं धर्मश्चैव वरानने।२८९।
सभायां ते च शोभंते दृश्यंते चैव पार्थिवैः।
अर्थित्वं चैव तेषां तु करिष्यंति द्विजोत्तमाः।२९०।
सौजन्यं तेषु कुर्वंति त्वं नो भ्राता पिता गुरुः।
बांधवोपि न संदेहो न जीवेयं त्वया विना।२९१।
त्वयि दृष्टे प्रसन्ना मे दृष्टिर्भवति शोभना।
मनः प्रसीदतेत्यर्थं सत्यं सत्यं वदामि ते।२९२।
एवंविधानि वाक्यानि त्वदृष्ट्या ये निरीक्षिताः।
सज्जनास्ते तु श्रोष्यंति जनानां प्रीतिदायकाः।२९३।
इन्द्रत्वं नहुषः प्राप्य दृष्ट्वा त्वां याचयिष्यति।
त्वदृष्ट्या तु हतःपापो ह्यगस्त्यवचनाद्ध्रुवम्।२९४।
सर्पत्वं समनुप्राप्य प्रार्थयिष्यति तं तु सः।
दर्पेणाहं विनष्टोस्मि शरणं मे मुने भव।२९५।
वाक्येन तेन तस्यासौ नृपस्य भगवानृषिः।

कृत्वा मनसि कारुण्यमिदं वाक्यं वदिष्यति।२९६।
उत्पत्स्यते कुले राजा त्वदीये कुलनन्दनः।

सर्परूपधरं दृष्ट्वा स ते शापं हि भेत्स्यति।२९७।
तदा त्वं सर्पतां त्यक्त्वा पुनः स्वर्गं गमिष्यसि।
अश्वमेधकृतेन त्वं भर्त्रा सह पुनर्दिवम्।२९८।
प्राप्स्यसे वरदानेन मदीयेन सुलोचने।
"पुलस्त्य उवाच।
देवपत्न्यस्तदा सर्वास्तुष्टया परिभाषिताः।२९९।
अपत्यैरपि हीनानां नैव दुःखं भविष्यति।
गौरी चैव तु गायत्र्या तदा सापि विबोधिता।३००। 1.17.300।
बृंहिता परितोषेण वरान्दत्त्वा मनस्विनी।
समाप्तिंतस्य यज्ञस्य काङ्क्षन्तीब्रह्मणःप्रिया।३०१।
वरदां तां तथा दृष्ट्वा गायत्रीं वेदमातरम्।
प्रणिपत्य तदा रुद्रः स्तुतिमेतां चकार ह।३०२।
"रुद्र उवाच।

नमोस्तु ते वेदमातरष्टाक्षरविशोधिते।
गायत्री दुर्गतरणी वाणी सप्तविधा तथा।३०३।
सर्वाणि स्तुतिशास्त्राणि गाथाश्च निखिलास्तथा।
अक्षराणि च सर्वाणि लक्षणानि तथैव च।३०४।
भाष्यादि सर्वशास्त्राणि ये चान्ये नियमास्तथा।
अक्षराणि च सर्वाणि त्वं तु देवि नमोस्तुते।३०५।
श्वेता त्वं श्वेतरूपासि शशांकेन समानना।
बिभ्रती विपुलौ बाहु कदलीगर्भकोमलौ।३०६।
एणश्रृँगं करे गृह्य पंकजं च सुनिर्मलम्।
वसाना वसने क्षौमे रक्तेनोत्तरवाससा।३०७।
शशिरश्मिप्रकाशेन हारेणोरसि राजिता।
दिव्यकुंडलपूर्णाभ्यां कर्णाभ्यां सुविभूषिता।३०८।
चंद्रसापत्न्यभूतेन मुखेन त्वं विराजसे।
मकुटेनातिशुद्धेन केशबंधेन शोभिता।३०९।
भुजंगाभोगसदृशौ भुजौ ते भूषणन्दिवः।

स्तनौ ते रुचिरौ देवि वर्तुलौ समचूचुकौ।३१०।
जघनेनातिशुभ्रेण त्रिवलीभंगदर्पिता।
सुमध्यवर्त्तिनी नाभिर्गंभीरा शुभदर्शिनी।३११।
विस्तीर्णजघना देवी सुश्रोणी च वरानने।
सुजातवृत्तोरुयुगा सुजानु चरणा तथा।३१२।
त्रैलोक्यधारिणी सा त्वं भुवि सत्योपयाचना।
भविष्यसि महाभागे वरदा वरवर्णिनी।३१३।
पुष्करे च कृता यात्रा दृष्ट्वा त्वां संभविष्यति।
ज्येष्ठे मासेपौर्णमास्यामग्र्यांपूजां च लप्स्यसे।३१४।
ये च वा त्वत्प्रभावज्ञाः पूजयिष्यंति मानवाः।

न तेषां दुर्लभं किंचित्पुत्रतो धनतोपि वा।३१५।
कान्तारेषु निमग्नानामटव्यां वा महार्णवे।
दस्युभिर्वानिरुद्धानां त्वं गतिः परमा नृणाम्।३१६।
त्वं सिद्धिःश्रीर्धृतिः कीर्तिर्ह्रीर्विद्या सन्नतिर्मतिः।
संध्या रात्रिःप्रभा निद्रा कालरात्रिस्त्वमेव च।३१७।

अंबा च कमला मातुर्ब्रह्माणी ब्रह्मचारिणी।
जननी सर्वदेवानां गायत्री परमांगना।३१८।
जया च विजया चैव पुष्टिस्त्वं च क्षमा दया।
सावित्र्यवरजा चासि सदा चेष्टा पितामहे।३१९।
बहुरूपा विश्वरूपा सुनेत्रा ब्रह्मचारिणी।
सुरूपा त्वं विशालाक्षी भक्तानां परिरक्षिणी।३२०।
नगरेषु च पुण्येषु आश्रमेषु वरानने।
वासस्तव महादेवि वनेषूपवनेषु च।३२१।
ब्रह्मस्थानेषु सर्वेषु ब्रह्मणो वामतः स्थिता।
दक्षिणेन तु सावित्री मध्ये ब्रह्मा पितामहः।३२२।
अंतर्वेदी च यज्ञानामृत्विजां चापि दक्षिणा।
सिद्धिस्त्वंहि नृपाणांच वेला सागरजा मता।३२३।
ब्रह्मचारिणि या दीक्षा शोभा च परमा मता।
ज्योतिषांच प्रभा देवीलक्ष्मीर्नारायणे स्थिता।३२४।
क्षमा सिद्धिर्मुनीनां च नक्षत्राणां च रोहिणी।

राजद्वारेषु तीर्थेषु नदीनां संगमेषु च।३२५।
पूर्णिमा पूर्णचंद्रे च बुद्धिर्नीत्यां क्षमा धृतिः।
उमादेवी च नारीणां श्रूयसे वरवर्णिनी।३२६।
इन्द्रस्य चारुदृष्टिस्त्वं सहस्रनयनोपगा।
ऋषीणां धर्मबुद्धिस्त्वं देवानां च परायणा।३२७।
कर्षकाणां च सीता त्वं भूतानां धरणी तथा।
स्त्रीणामवैधव्यकरी धनधान्यप्रदा सदा।३२८।
व्याधिं मृत्युं भयं चैव पूजिता शमयिष्यसि।
तथा तु कार्तिके मासि पौर्णमास्यांसुपूजिता।३२९।
सर्वकामप्रदा देवी भविष्यसि शुभप्रदे।
यश्चेदं पठते स्तोत्रं शृणुयाद्वाप्यभीक्ष्णशः।३३०।
सर्वार्थसिद्धिं लभते नरो नास्त्यत्र संशयः।
"गायत्र्युवाच।
भविष्यत्येवमेवं तु यत्त्वया पुत्र भाषितम्३३१।
विष्णुना सहितः सर्वस्थानेष्वेव भविष्यसि।

Roman transliteration

"bhīṣma-uvāca|
tasminyajñe kimāścaryaṃ tadāsīddvijasattama|
kathaṃ rudraḥsthitastatra viṣṇuścāpi surottamaḥ|1|
ābhīra:putrī gāyatryā kiṃ kṛtaṃ tatra patnītve sthitayā tayā|
ābhīrā: kiṃ suvṛttajñairjñātvā taiśca kṛtaṃ mune|2|
etadvṛttaṃ samācakṣva yathāvṛttaṃ yathākṛtam|
ābhīrairbrāhmaṇācāpi mamaitatkautukaṃ mahat|3|
"pulastya uvāca|
tasminyajñe yadāścaryaṃ vṛttamāsīnnarādhipa|
kathayiṣyāmi tatsarvaṃ śṛṇuṣvaikamanā nṛpa|4|
rudrastu mahadāścaryaṃ kṛtavānvai sado gataḥ|
nindyarūpadharo devastatrāyāddvijasannidhau|5|
viṣṇunā na kṛtaṃ kiñcitprādhānye sa yataḥsthitaḥ|
nāśaṃ tu gopakanyāyā jñātvā gopakumārakāḥ|6|
gopyaśca tāstathā sarvā āgatā brahmaṇontikam|

dṛṣṭvā tāṃ mekhalābaddhāṃ yajñasīmavyasthitām|7|
hā putrīti tadā mātā pitā hā putriketi ca|
svaseti bāndhavāḥ sarve sakhyaḥ sakhyena hāsakhi|8|
kena tvamiha cānītā alaktāṃkā tu sundarī|
śāṭīṃ nivṛttāṃkṛtvā tu kena yuktā ca kambalī|9|
kena ceyaṃ jaṭā putri raktasūtrāvakalpitā|
evaṃvidhāni vākyāni śrutvovāca svayaṃhariḥ|10|
iha cāsmābhirānītā patnyarthaṃ viniyojitā|
brahmaṇālambitā bālā pralāpaṃ mākṛthāstviha|11|
puṇyā caiṣā subhāgyā ca sarveṣāṃ kulanandinī|
puṇyā cenna bhavatyeṣā kathamāgacchate sadaḥ|12|
evaṃ jñātvā mahābhāgana tvaṃ śocitumarhasi|
kanyaiṣā te mahābhāgā prāptā devaṃ viriṃcanam|13|
yogino yogayuktā ye brāhmaṇā vedapāragāḥ|
na labhante prārthayantastāṃ gatiṃ duhitā gatā|14|

*dharmavantaṃ sadācāraṃ bhavantaṃ dharmavatsalam|
mayā jñātvā tataḥ kanyā dattācaiṣā virañcaye|15|
anayā-ābhīrakanyāyā tārito gaccha! *divyānlokānmahodayān|
yuṣmākaṃ ca kule cāpi devakāryārthasiddhaye|16|
*avatāraṃ kariṣyehaṃ sā krīḍā tu bhaviṣyati|
yadā nandaprabhṛtayo hyavatāraṃ dharātale|17|
kariṣyanti tadā cāhaṃ vasiṣye teṣu madhyataḥ|
yuṣmākaṃ kanyakāḥ sarvā vasiṣyanti mayā saha|18|
tatra doṣo na bhavitā na dveṣo na ca matsaraḥ|
kariṣyanti tadā gopā bhayaṃ ca na manuṣyakāḥ|19|
na cāsyābhavitā doṣaḥ karmaṇānena karhicit|
śrutvā vākyaṃ tadā viṣṇoḥpraṇipatya yayustadā|20|
evameṣa varo deva yo datto bhavitā hi me|
avatāraḥ kulesmākaṃ kartavyo dharmasādhanaḥ|21|
bhavato darśanādeva bhavāmaḥ svargavāsinaḥ|

śubhadā kanyakā caiṣā tāriṇī me kulaiḥ saha|22|
evaṃ bhavatu deveśa varadānaṃ vibho tava|
anunītāstadā gopāḥ svayaṃ devena viṣṇunā|23|
brahmaṇāpyevamevaṃ tu vāmahastena bhāṣitam|
trapānvitā darśane tu bandhūnāṃ varavarṇinī|24|
kairahaṃ tu samākhyātā yenemaṃ deśamāgatāḥ|

dṛṣṭvā tu tāṃstataḥ prāha gāyatrī ābhīrakanyakā|25|
vāmahastena tānsarvānprāṇipātapuraḥsaram|
atra cāhaṃ sthitā mātarbrahmāṇaṃ samupāgatā|26|
bhartā labdho mayā devaḥ sarvasyādyojagatpatiḥ|
nāhaṃśocyā bhavatyātu na pitrā na ca bāndhavaiḥ|27|
sakhīgaṇaśca me yātu bhaginyo dārakaiḥ saha|
sarveṣāṃ kuśalaṃ vācyaṃ sthitāsmi saha daivataiḥ|28|
gateṣu teṣu sarveṣu gāyatrī sā sumadhyamā|
brahmaṇā sahitā reje yajñavāṭaṃ gatā satī|29|

yācito brāhmaṇairbrahmā varānno dehi cepsitān|
yathepsitaṃ varaṃ teṣāṃ tadābrahmāpyayacchata|30|
tayā devyā ca gāyatryā dattaṃ taccānumoditam|
sā tu yajñe sthitā sādhvīdevatānāṃ samīpagā|31|
divyaṃvarṣaśataṃ sāgraṃ sa yajño vavṛdhe tadā|
yajñavāṭaṃ kapardītu bhikṣārthaṃ samupāgataḥ|32|
bṛhatkapālaṃ saṃgṛhya pañcamuṇḍairalaṃkṛtaḥ|
ṛtvigbhiśca sadasyaiśca dūrāttiṣṭhanjugupsitaḥ|33|
kathaṃ tvamiha samprāpto nindito vedavādibhiḥ|
evaṃ protsāryamāṇopi nindyamānaḥ sa tairdvijaiḥ|34|
uvāca tāndvijānsarvānsmitaṃ kṛtvā maheśvaraḥ|
atra paitāmahe yajñe sarveṣāṃ toṣadāyini|35|
kaścidutsārya tenaiva ṛtemāṃ dvijasattamāḥ|
uktaḥ sa taiḥkapardī tu bhuktvā cānnaṃtato vraja|36|
kapardinā ca te uktā bhuktvā yāsyāmi bho dvijāḥ|

evamuktvā niṣaṇṇaḥ sakapālaṃ nyasya cāgrataḥ|37|
teṣāṃ nirīkṣya tatkarma cakre kauṭilyamīśvaraḥ|
muktvā kapālaṃ bhūmau tu tāndvijānavalokayan|38|
uvāca puṣkaraṃ yāmi snānārthaṃ dvijasattamāḥ|
tūrṇaṃ gaccheti tairuktaḥ sa gataḥ parameśvaraḥ|39|
viyatsthitaḥ kautukena mohayitvā divaukasaḥ|
snānārthaṃ puṣkaraṃ yāte kapardini dvijātayaḥ|40|
kathaṃ homotra kriyate kapāle sadasi sthite|
kapālāntānyaśaucāni purā prāha prajāpatiḥ|41|
viprobhyadhātsadasyekaḥ kapālamutkṣipāmyahaṃ|
uddhṛtaṃ tu sadasyena prakṣiptaṃ pāṇinā svayam|42|
tāvadanyatsthitaṃ tatra punareva samuddhṛtam|
evaṃ dvitīyaṃ tṛtīyaṃ viṃśatistriṃśadapyaho|43|
pañcāśacca śataṃ caiva sahasramayutaṃ tathā|
evaṃ nāntaḥ kapālānāṃ prāpyate dvijasattamaiḥ|44|

natvā kapardinaṃ devaṃ śaraṇaṃ samupāgatāḥ|
puṣkarāraṇyamāsādya japyaiśca vaidikairbhṛśam|45|
tuṣṭuvuḥ sahitāḥ sarve tāvattuṣṭo haraḥ svayam|
tataḥ sadarśanaṃ prādāddvijānāṃ bhaktitaḥ śivaḥ|46|
uvāca tāṃstato devo bhaktinamrāndvijottamān|
puroḍāśasya niṣpattiḥ kapālaṃ na vinā bhavet|47|
kurudhvaṃ vacanaṃ viprāḥ bhāgaḥ sviṣṭakṛto mama|
evaṃ kṛte kṛtaṃ sarvaṃ madīyaṃ śāsanaṃ bhavet|48|
tathetyūcurdvijāśśambhuṃ kurmo vai tava śāsanam|
kapālapāṇirāheśo bhagavantaṃ pitāmaham|49|
varaṃ varaya bho brahmanhṛdi yatte priyaṃ sthitam|

sarvaṃ tava pradāsyāmi adeyaṃ nāsti me prabho|50 1.17.50|
"brahmovāca|
na te varaṃ grahīṣyāmi dīkṣitohaṃ sadaḥsthitaḥ|
sarvakāmapradaścāhaṃ yo māṃ prārthayate tviha|51|

evaṃ vadantaṃ varadaṃ kratau tasminpitāmaham|
tatheti coktvā rudraḥ sa varamasmādayācata|52|
tato manvantaretīte punareva prabhuḥ svayam|
brahmottaraṃ kṛtaṃ sthānaṃ svayaṃ devena śaṃbhunā|53|
caturṣvapi hi vedeṣu pariniṣṭhāṃ gato hi yaḥ|
tasminkāle tadā devo nagarasyāvalokane|54|
sambhāṣaṇe dvijānāṃ tu kautukena sado gataḥ|
tenaivonmattaveṣeṇa hutaśeṣe maheśvaraḥ|55|
praviṣṭo brahmaṇaḥ sadma dṛṣṭo devairdvijottamaiḥ|
prahasanti ca kepyenaṃ kecinnirbhartsayaṃti ca|56|
apare pānsubhiḥ siñcantyunmattaṃ taṃ tathā dvijāḥ|
loṣṭaiśca laguḍaiścānye śuṣmiṇo balagarvitāḥ|57|
praharanti smopahāsaṃ kurvāṇā hastasaṃvidam|
tatonye vaṭavastatra jaṭāsvāgṛhya cāntikam|58|
pṛcchanti vratacaryāṃ tāṃ kenaiṣā te nidarśitā|

atra vāmāstriyaḥ saṃti tāsāmarthe tvamāgataḥ|59|
kenaiṣā darśitā caryā guruṇā pāpadarśinā|
yenaconmattavadvākyaṃ vadanmadhyepradhāvasi|60|
śiśnaṃ me brahmaṇo rūpaṃ bhagaṃ cāpi janārdanaḥ|
upyamānamidaṃ bījaṃ lokaḥ kliśnāticānyathā|61|
mayāyaṃ janitaḥ putro janitonena cāpyaham|
mahādevakṛte sṛṣṭiḥ sṛṣṭā bhāryā himālaye|62|
umādattā tu rudrasya kasya sā tanayā vada|
mūḍhā yūyaṃ na jānītha vadatāṃ bhagavāṃstu vaḥ|63|
brahmaṇā na kṛtā caryā darśitā naiva viṣṇunā|
giriśenāpi devena brahmavadhyā kṛtena tu|64|
kathaṃsvidgarhase devaṃ vadhyosmākaṃ tvamadya vai|
evaṃ tairhanyamānastu brāhmaṇaistatra śaṃkaraḥ|65|
smitaṃ kṛtvābravītsarvānbrāhmaṇānnṛpasattama|
kiṃ māṃ na vittha bho viprā unmattaṃ naṣṭacetanam|66|

yūyaṃ kāruṇikāḥ sarve mitrabhāve vyavasthitāḥ|
vadamānamidaṃ chadma brahmarūpadharaṃ haram|67|
māyayā tasya devasya mohitāste dvijottamāḥ|
kapardinaṃ nijaghnuste pāṇipādaiśca muṣṭibhiḥ|68|
daṇḍaiścāpi ca kīlaiśca unmattaveṣadhāriṇam|
pīḍyamānastatastaistu dvijaiḥ kopamathāgamat|69|
tato devena te śaptā yūyaṃ vedavivarjitāḥ|
ūrdhvajaṭāḥ kratubhraṣṭāḥ paradāropasevinaḥ|70|
veśyāyāntu ratā dyūte pitṛmātṛvivarjitāḥ|
na putraḥ paitṛkaṃ vittaṃ vidyāṃ vāpi gamiṣyati|71|
sarve ca mohitāḥ santu sarveṃdriyavivarjitāḥ|
raudrīṃ bhikṣāṃ samaśnaṃtu parapiṇḍopajīvinaḥ|72|
ātmānaṃ vartayantaśca nirmamā dharmavarjitāḥ|
kṛpārpitā tu yairviprairunmatte mayi sāṃpratam|73|
teṣāṃ dhanaṃ ca putrāśca dāsīdāsamajāvikam|

kulotpannāśca vai nāryo mayi tuṣṭe bhavanvīha|74|
evaṃ śāpaṃ varaṃ caiva datvāntarddhānamīśvaraḥ|
gato dvijāgate deve matvā taṃ śaṃkaraṃ prabhum|75|
anviṣyantopi yatnena na cāpaśyaṃta te yadā|
tadā niyamasaṃpannāḥ puṣkarāraṇyamāgatāḥ|76|
snātvā jyeṣṭhasaro viprā jepuste śatarudriyam|
jāpyāvasāne devastānaśīraragirā'bravīt|77|
anṛtaṃ na mayā proktaṃ svaireṣvapi kutaḥpunaḥ|
āgate nigrahe kṣemaṃ bhūyopi karavāṇyaham|78|
śāntā dāṃtā dvijā ye tu bhaktimanto mayi sthirāḥ|
na teṣāṃ chidyate vedo na dhanaṃ nāpi santatiḥ|79|
agnihotraratā ye ca bhaktimanto janārdane|
pūjayanti ca brahmāṇaṃtejorāśiṃ divākaram|80|
nāśubhaṃ vidyate teṣāṃ yeṣāṃ sāmye sthitā matiḥ|
etāvaduktvā vacanaṃ tūṣṇīṃ bhūtastu so'bhavat|81|

labdhvā varaṃ saprasādaṃ devadevānmaheśvarāt|
ājagmuḥ sahitāssarve yatra devaḥpitāmahaḥ|82|
viriñciṃ saṃhitājāpyaistoṣayaṃto'grataḥsthitāḥ|
tuṣṭastānabravīdbrahmā mattopi vriyatāṃ varaḥ|83|
brahmaṇastenavākyena hṛṣṭāḥ sarve dvijottamāḥ|
ko varo yācyatāṃ viprāḥ parituṣṭe pitāmahe|84|
agnihotrāṇi vedāśca śāstrāṇi vividhāni ca|
sāntānikāśca ye lokā varadānādbhavaṃtu naḥ|85|
evaṃ prajalpatāṃ tatra viprāṇāṃ kopamāviśat|
ke yūyaṃ ketra pravarā vayaṃ śreṣṭhāstathāpare|86|
netineti tathā viprā dvijāṃstāṃstatra saṃsthitān|
brahmovācābhisaṃprekṣya brāhmaṇānkrodhapūritān|87|
yasmādyūyaṃ tribhirbhāgaiḥ sabhāyāṃ bāhyataḥ sthitāḥ|
tasmādāmūliko gulmo hyeko bhavatu vodvijāḥ|88|
udāsīnāḥ sthitā ye tu udāsīnā bhavaṃtu te|

sāyudhābaddhanistriṃśā yoddhukāmā vyavasthitāḥ|89|
kauśikīti gaṇo nāma tṛtīyo bhavatu dvijāḥ|
tridhābaddhamidaṃ sthānaṃ sarvaṃ yuṣmadbhaviṣyati|90|
bāhyato lokaśabdena procyamānāḥ prajāstvīha|
avijñeyamidaṃ sthānaṃ viṣṇuḥ pālayitā dhruvam|91|
mayā dattaṃ cirasthāyi abhaṃgaṃ cabhaviṣyati|
evamuktvā tadā brahmā samāptiṃtāmavaikṣata|92|
brāhmaṇāḥ sahitāste tu krodhāmarṣasamanvitāḥ|
atithiṃ bhojayānāśca vedābhyāsaratāstu te|93|
etacca paramaṃ kṣetraṃ puṣkaraṃ brahmasaṃjñitam|
tatrasthā ye dvijāḥ śāṃtā vasaṃti kṣetravāsinaḥ|94|
na teṣāṃ durlabhaṃ kiṃcidbrahmaloke bhaviṣyati|
kokāmukhe kurukṣetre naimiṣe ṛṣisaṃgame|95|
vārāṇasyāṃ prabhāse ca tathā badarikāśrame|
gaṃgādvāre prayāge ca gaṃgāsāgarasaṃgame|96|

rudrakoṭyāṃ virūpākṣe mitrasyāpi tathā vane|
tīrtheṣveteṣu sarveṣu siddhiryā dvādaśābdikā|97|
prāpyate mānavairloke ṣaṇmāsādrājasattama|
puṣkare tu na saṃdeho brahmacaryamanā yadi|98|
tīrthānāṃ paramaṃ tīrthaṃ kṣetrāṇāmapi cottamam|
sadā tu pūjitaṃ pūjyairbhaktiyuktaiḥ pitāmahe|99|

ataḥ paraṃ pravakṣyāmisāvitryā brahmaṇā saha|
vādo yathānubhūtastu parihāsakṛto mahān|100| 1.17.100|
sāvitrīgamane sarvā-āgatā devayoṣitaḥ|
bhṛgoḥkhyātyāṃ samutpannāviṣṇupatnī yaśasvinī|101|
āmantritā sadā lakṣmīstatrāyātā tvarānvitā|
madirāca mahābhāgā yoganidrā vibhūtidā|102|
śrīḥ kamalālayābhūtiḥ kīrtiḥ śraddhā manasvinī|
puṣṭituṣṭipradā yā tu devyā etāḥ samāgatāḥ|103|
satī yā dakṣatanayā umeti pārvatī śubhā|

trailokyasundarī devī strīṇāṃ saubhāgyadāyinī|104|
jayā ca vijayā caiva madhucchandāmarāvatī|
supriyā janakāntā ca sāvitryā maṃdire śubhe|105|
gauryā saha samāyātāssuveṣā bharaṇānvitāḥ|
pulomaduhitā caiva śakrāṇī ca sahāpsarāḥ|106|
svāhā cāpi svadhā"yātā dhūmorṇā ca varānanā|
yakṣī tu rākṣasī caiva gaurī caiva mahādhanā|107|
manojavā vāyupatnī ṛddhiśca dhanadapriyā|
devakanyāstathā"yātā dānavyo danuvallabhāḥ|108|
saptarṣīṇāṃ mahāpatnya ṛṣīṇāṃ ca varāṃganāḥ|
evaṃ bhaginyo duhitā vidyādharīgaṇāstathā|109|
rākṣasyaḥ pitṛkanyāśca tathānyā lokamātaraḥ|
vadhūbhiḥ sasnuṣābhiśca sāvitrī gantumicchati|110|
adityādyāstathā sarvā dakṣakanyāssamāgatāḥ|
tābhiḥ parivṛtā sādhvī brahmāṇī kamalālayā|111|

kācinmodakamādāya kācicchūrpaṃ varānanā|
phalapūritamādāya prayātā brahmaṇoṃtikam|112|
āḍhakīḥ saha niṣpāvā gṛhītvānyāstathāparā|
dāḍimāni vicitrāṇi mātuliṃgāni śobhanā|113|
karīrāṇi tathā cānyā gṛhītvā kamalāni ca|
kausuṃbhakaṃ jīrakaṃ ca kharjūramaparā tathā|114|
uttamānyaparādāya nālikerāṇi sarvaśaḥ|
drākṣayāpūritaṃ kācitpātraṃśṛṇ~gāṭakaṃtathā|115|
karpūrāṇi vicitrāṇi jaṃbūkāni śubhāni ca|
akṣoṭāmalakāngṛhya jambīrāṇi tathāparā|116|
bilvāni paripakvāni cipiṭāni varānanā|
kārpāsatūlikāścānyā vastraṃ kausumbhakaṃ tathā|117|
evamādyāni cānyāni kṛtvā śūrpe varānanāḥ|
sāvitryāsahitāḥsarvāḥ saṃprāptāḥsahasāśubhāḥ|118|
sāvitrīmāgatāṃ dṛṣṭvā bhītastatra purandaraḥ|

adhomukhaḥ sthitobrahmā kimeṣā māṃvadiṣyati|119|
trapānvitau viṣṇurudrau sarve cānye dvijātayaḥ|
sabhāsadastathā bhītāstathā cānye divaukasaḥ|120|
putrāḥpautrā bhāgineyā mātulā bhrātarastathā|
ṛbhavo nāma ye devā devānāmapi devatāḥ|121|
vailakṣyevasthitāḥ sarve sāvitrī kiṃ vadiṣyati|
brahmapārśve sthitā tatra kiṃtu vai gopakanyakā|122|
maunībhūtā tu śṛṇvānā sarveṣāṃ vadatāṃ giraḥ|
addhvaryuṇā samāhūtā nāgatā varavarṇinī|123|
śakreṇānyāhṛtā-ābhīrādattā sā viṣṇunāsvayam|
anumoditācarudreṇapitrā'dattāsvayaṃ tathā|124|

kathaṃ sā bhavitā yajñe samāptiṃ vā vrajetkatham|
evaṃ ciṃtayatāṃ teṣāṃ praviṣṭā kamalālayā|125|
vṛto brahmāsadasyaistu ṛtvigbhirdaivataistathā|
hūyaṃte cāgnayastatra brāhmaṇairvaidapāragaiḥ|126|

patnīśālāsthitā gopī saiṇaśṛṛ~gā samekhalā|
kṣaumavastraparīdhānā dhyāyaṃtī paramaṃ padam|127|
pativratā patiprāṇā prādhānye ca niveśitā|
rūpānvitā viśālākṣī tejasā bhāskaropamā|128|
dyotayantī sadastatra sūryasyeva yathā prabhā|
jvalamānaṃ tathā vahniṃ śrayante ṛtvijastathā|129|
paśūnāmiha gṛhṇānābhāgaṃ svasva carormudā|
yajñabhāgārthino devā vilambādbruvate tadā|130|
kālahīnaṃ na kartavyaṃ kṛtaṃ na phaladaṃ yataḥ|
vedeṣvevamadhīkāro dṛṣṭaḥsarvairmanīṣibhiḥ|131|
prāvargye kriyamāṇe tu brāhmaṇairvedapāragaiḥ|
kṣīradvayena saṃyukta śṛtenādhvaryuṇā tathā|132|
upahūtenāgate nacāhūteṣu dvijanmasu|
kriyamāṇe tathābhakṣye dṛṣṭvā devī ruṣānvitā|133|
uvāca devī brahmāṇaṃ sadomadhye tu mauninam|

kimetadyujyate deva kartumetadviceṣṭitam|134|
māṃ parityajya yatkāmātkṛtavānasi kilbiṣam|
natulyāpādarajasā mamaiṣā yā śiraḥ kṛtā|135|
yadvadanti janāssarve saṃgatāḥ sadasi sthitāḥ|
ājñāmīśvarabhūtānāṃ tāṃ kuruṣva yadīcchasi|136|
bhavatā rūpalobhena kṛtaṃ lokavigarhitam|
putreṣu nakṛtālajjā pautreṣucana te prabho|137|
kāmakārakṛtaṃ manya etatkarmavigarhitam|
pitāmahosi devānāmṛṣīṇāṃ prapitāmahaḥ|138|
kathaṃ na te trapā jātā ātmanaḥpaśyatastanum|
lokamadhyekṛtaṃ hāsyamahaṃ cāpakṛtā prabho|139|
yadyeṣa te sthiro bhāvastiṣṭha deva namostute|
ahaṃkathaṃsakhīnāṃtu darśayiṣyāmi vaimukham|140|
bhartrā me vidhṛtā patnī kathametadahaṃ vade|
"brahmovāca|

ṛtvigbhistvaritaścāhaṃ dīkṣākālādanaṃtaram|141|
patnīṃ vinā na homotra śīghraṃ patnīmihānaya|
śakreṇaiṣā samānītā datteyaṃ mama viṣṇunā|142|
gṛhītā ca mayā subhru kṣamasvaitaṃ mayā kṛtam|
na cāparādhaṃ bhūyonyaṃ kariṣye tava suvrate|143|
pādayoḥ patitastehaṃ kṣamasveha namostute|
"pulastya uvāca|
evamuktā tadā kruddhā brahmāṇaṃ śaptumudyatā|144|
yadi mesti tapastaptaṃ guravo yadi toṣitāḥ|
sarvabrahmasamūheṣu sthāneṣu vividheṣu ca|145|
naiva te brāhmaṇāḥ pūjāṃ kariṣyaṃti kadācana|
ṛte tu kārtikīmekāṃ pūjāṃ sāṃvatsarīṃ tava|146|
kariṣyanti dvijāḥ sarve martyā nānyatra bhūtale|
etadbrahmāṇamuktvāha śatakratumupasthitam|147|
bhobhoḥ! śakra tvayānītā ābhīrī brahmaṇontikam|

yasmātte kṣudrakaṃkarmatasmātvaṃ lapsyase phalam|148|
yadā saṃgrāmamadhye tvaṃ sthātā śakra bhaviṣyasi|
tadā tvaṃ śatrubhirbaddho nītaḥ paramikāṃ daśām|149|
akiñcano naṣṭasatvaḥ śatrūṇāṃ nagare sthitaḥ|
parābhavaṃ mahatprāpya na cirādeva mokṣyase|150|1.17.150|
śakraṃ śaptvā tadā devī viṣṇuṃ vākyamathābravīt|
bhṛguvākyena te janma yadā martye bhaviṣyati|151|
bhāryāviyogajaṃ duḥkhaṃ tadā tvaṃ tatra bhokṣyase|
hṛtāteśatruṇā patnī pare pāro mahodadheḥ|152|
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English translation

Bhīṣma said :

1-3. O best brāhmaṇa , then what was the wonder there at the sacrifice? How did Rudra stay there? How also did Viṣṇu , the best of gods, reside there? What did Gāyatrī , who was positioned as (Brahmā 's) wife do there? O sage, what did the cowherds of good conduct do after having come to know (about the seizure of Gāyatrī)? Tell me this story—as to what took place and what was done by the cowherds and Brahmā. I have a great curiosity (to know) it.

Pulastya spoke :

4-7. O king, I shall tell you the wonderful things that took place at the sacrifice. Listen with concentration. Rudra, after having gone to the (sacrificial) assembly, did a great wonder. The god (i.e. Rudra) having taken up a censurable form, came there near the brāhmaṇas . Since Viṣṇu had occupied an important place, he did not do anything (to stop Rudra from entering the assembly). The cowherd boys and all the cowherdesses having learnt about the loss of the cowherd maiden, came near Brahmā.

8-10. Seeing her with a girdle tied round (her waist), and seated at the boundary of the sacrifice (the cowherds cried). Then the mother (cried): “O daughter”; the father (cried): “O daughter”; the brothers (cried): “O sister”; the friends (cried) with affection: “O friend, who brought you, the beautiful one, marked with red resin, here? Removing your garment who put the blanket on you? Who has, O daughter, tied a red string round your matted hair?” Having heard such words, Hari himself said (to her father):

11-20. “We brought her here and appointed her as (Brahma ’s) wife. The girl is attached to Brahmā. Do not lament. She is auspicious, and the cause of good luck to all. and of delight to the family; if she were not auspicious, how would she have come to the (sacrificial) assembly? Realising this, O blessed one, do not grieve. Thus your daughter is very lucky (as) she has come to god Brahmā. Your daughter has secured that position which the brāhmaṇas, adept in and endowed with the contemplation on the supreme spirit, and masters of the Vedas , do not get. Having known you to be a religious person of a good conduct and devoted to righteousness, I have given this daughter to Brahmā. Liberated by her go to divine and prosperous worlds. For the fulfilment of a divine mission I shall be born in your family. It will just be a sport. When Nanda and others will be born on the earth, I shall stay among them. All your daughters will live with me. There will be no sin, no hatred and nojealousy. The cowherds or men will also cause no fear. As a result of this act (of having married Brahmā) this (your daughter) will incur no sin.” Having heard (these) words of Viṣṇu, (all of them) having saluted him left (the place).

21. (The father said :) “Let me have (i.e. enjoy) the boon which you have given me. You will take an incarnation, bringing about religious merit, in our family.

22-28. Merely by your sight we shall be the residents of heaven; and this my daughter will liberate me with (the members of) my family. O master, lord of gods, may you grant us a boon like this.” The god Viṣṇu himself pleased the cowherds. By means of (i.e. by waving) his left hand, Brahmā also communicated the same idea. The lady of excellent complexion, Gāyatrī, the cowherd-daughter, embarrassed on seeing her relatives, met them and saluting them all with her left hand, said: “Who told you (the news) about me so that you have come to this place? O mother, having come to Brahma, I have remained here; I have today obtained as my husband the lord of the entire world. You should not grieve for me, nor my father, nor my relations. Tell about my safety (i.e. I am well) to the group of my friends and to my sisters along with the children; I am staying here with deities.”

29. When all of them had left, that Gāyatrī, of a charming waist, having gone with Brahmā to the place [1] prepared and enclosed for the sacrifice, shone there.

30. The brāhmaṇas asked Brahmā for boons. (They said): “Give us the desired boons”. Brahmā too granted them the desired boons.

31. That goddess Gāyatrī also gave her consent to what was granted (by Brahmā); and that good lady too remained near the deities at the sacrifice.

32-37. That sacrifice continued for more than a hundred divine years; and Śiva , having taken a big skull (as the begging bowl) and adorned with five heads came to the place of sacrifice for alms. He, standing at the door, was reproached by the priests and members (of the sacrificial assembly): “How have you, who are censured by the expounders of the Vedas, arrived here?” Maheśvara (i.e. Śiva) thus being expelled condemned by the brāhmaṇas with a smile said to all those brāhmaṇas: “At this sacrifice of the grandsire which pleases all, no one, but me, is being driven away, O best brāhmaṇas.” Śiva [2] was told by them: “Eat food and then go”. Śiva too said to them: “O brāhmaṇas, I shall leave after eating (food).” Saying thus, and keeping the skull in front of him he sat there.

38-41. Seeing that act of theirs, the god (i.e. Śiva) acted crookedly. Leaving the skull on the ground and looking at the brāhmaṇas he said: “O best brāhmaṇas, I am going for a bath to (the sacred place) Puṣkara ”. Being told by them ‘go quickly’, the lord left; he, having stupefied the gods, remained in the sky with eagerness. When Śiva had gone to Puṣkara for a bath, Brahmā soon said: “When there is the skull in the sacrificial assembly how can the sacrifice be performed here? There are filthy things in the skull.”

42-48. A brāhmaṇa in the assembly said: “I shall throw off the skull”. That member (i.e that brāhmaṇa) picked it up with his own hand and threw it off. Just then another skull appeared there; again it was picked up; in this way second, third...twenty....thirty...fifty...hundred... thousand...ten thousand (skulls appeared there). The best brāhmaṇas found no end to the skulls. Having reached the Puṣkara forest, and having saluted god Śiva they submitted to him with Vedic prayers muttered by them; and all together very much propitiated him. Then Śiva himself was pleased. Then Śiva manifested himself before them as a result of their devotion. Then that god said to those best brāhmaṇas, humble due to their devotion (for him): “Without the skull, the sacrificial oblation made of ground rice and offered in vessels [3] , cannot be prepared. O brāhmaṇas, do as I tell you; (keep for me) a well-offered portion. If this is done all my directions would be followed.”

49-50. The brāhmaṇas said: “All right, we shall follow your instructions”. The lord, with the skull in his hand, said to the illustrious grandsire: “O Brahmā, ask for the boon that you hold dear to your heart. I shall, O lord, give you everything. There is nothing that I can’t give”.

51-60. Brahmā said: “As I am initiated, and I am seated here in the sacrificial assembly, I shall not accept a boon from you. I shall give all that is desired by him who solicits me here.” Saying “All right” to the grandsire, the granter of boons, who was thus speaking at the sacrifice, that Rudra asked for a boon from him. Then, when the Manu -period passed over, the lord himself (performed a sacrifice) in the same way. Śambhu fixed a place for himself to the north of Brahmā’s (place). He, the god, who had the complete knowledge even of the four Vedas, (had) at that time (gone) to see the city. (On hearing) the talk of the brāhmaṇas he went to the sacrificial assembly out of curiosity. Maheśvara, who entered Brahmā’s residence (clothed) in the same crazy dress, was seen by the best brāhmaṇas. Some laughed at him, and some censured him. Similarly other brāhmaṇas threw dust at the insane (Śiva). Other strong brāhmaṇas, proud of their strength, ridiculing him, and making (various) signs with their hands, beat him with clods of clay and clubs. So also other lads (going) near (and) seizing him with his matted hair asked him: “Who instructed you this way of observing a vow? Here there are beautiful ladies; you have come for them. Which preceptor, directing (you) the sinful (way) has shown you this course, that, talking like a mad person, you are running through (this place)?”

61-74. (Śiva replied :) “My generative organ is the form of Brahmā; and my pudendum muliebre is Viṣṇu; this seed is to be sown; otherwise the world will suffer. This son was generated by me, and by him I was produced; the creation is for Mahādeva (i.e. Śiva); (my) wife is created on Himālaya ; Umā was given to Rudra; tell (me) whose daughter she is. You stupid ones, you do not know (it); may the lord speak (i.e. explain) it to you.” “(This) course was not followed by Brahmā, nor was it shown by Viṣnu; nor was it shown by Śiva, the killer of Brahmā.” “How (is it that) you are censuring the god? Today you must be killed by us”. O king, Śaṅkara , thus being beaten by the brāhmaṇas, smiled and said to all the brāhmaṇas (there): “O brāhmaṇas, have you not recognised me the frantic one, who has lost his sense? All of you are kind and have abided in friendship (with me).” The best brāhmaṇas stupefied by the trick of Hara , speaking (i.e. giving) a plea and having (put on) a brāhmaṇa’s guise, beat him, who had put on a mad man’s dress, with hands, feet, fists, sticks and blows with elbows. Thus being tormented by the brāhmaṇas he became angry. They were then cursed by the god (i.e. by Śiva): “You will be abandoned by the Vedas, will have your matted hair erect, will fall from sacrifice, enjoy others’ wives, will be delighted in the (company of) prostitutes and in gambling, will be forsaken by your fathers and mothers. A son shall not get the parental wealth or knowledge and may all of you, being stupefied, and abandoned by your senses, and depending on others’ food, obtain Rudra-like alms. Behaving (like this) and devoid of piety, you do not belong to me; but those brāhmaṇas who showed compassion towards me, will have wealth, sons, maids, servants and small cattle, and will have ladies born in noble families (as their wives) since I am now pleased (with these brāhmaṇas).”

75-93. Giving a curse and a boon like this, the god disappeared. When he had left, the brāhmaṇas, taking him to be lord Śaṅkara, tried to look for him; but when they did not find him, they, endowed with self-imposed religious observances, came to the Puṣkara forest. Having bathed in the pre-eminent lake, the brāhmaṇas muttered the hundred (names) of Rudra. At the end of the muttering of the prayer, the god (i.e. Śiva) spoke to them in a heavenly voice: “Even in a free talk I have never told a lie; then how (would I do so) when I have curbed my senses? I shall again confer happiness on you. The Vedas (i.e. Vedic knowledge), wealth and progeny of those brāhmaṇas who are tranquil, restrained, devoted to me and steady(-minded) in me, will not be taken away. Nothing inauspicious exists for those (brāhmaṇas) who are engaged in maintaining the sacred fire, are devoted to Janārdana (i.e. Viṣṇu), worship Brahmā (and) the Sun—the heap of lustre, and whose minds are steady in equilibrium.” Saying these words he remained silent. All (the brāhmaṇas) having received a boon and favour from the great god (i.e. Śiva) went together to (that place) where Brahma (stayed). They, together propitiating Brahmā, remained before him. Brahmā, being pleased, said to them: “Choose a boon from me also.” With these words of Brahmā, all those best brāhmaṇas were pleased. (They said to one another:) “O brāhmaṇas, which boon should we ask for when Brahmā is pleased? Let us have, as the result of the grant of this boon, the maintenance of the sacred fire, the Vedas, the various religious treatises, and the worlds relating to (i.e. due to) offspring.” When the brāhmaṇas were thus talking (among themselves) they became angry; “Who are you? Who are pre-eminent here? We are superior here.” The other brāhmaṇas said: “No, (it is not so).” Brahmā, seeing the brāhmaṇas that were there and were full of anger, said to them: “Since you remained in three groups out of the sacrificial assembly, therefore, brāhmaṇas, one group of you will be called āmūlika ; those who remained neutral, will be called udāsīna ; the third group, O brāhmaṇas, will be of those who have weapons with them and have equipped themselves with swords and will be termed kauśikī . This place, thus occupied in three ways (by the three groups) will be entirely yours. The subjects (living) here will be called a ‘world’ from outside (i.e. by the outsiders); Viṣṇu will certainly look after this unknown place. This place given by me will last eternally and be complete.” Saying so Brahmā thought of the conclusion of the sacrifice. All these brāhmaṇas who were (some time back) full of anger and jealousy together fed the guests and became engrossed in the Vedic studies.

94-99. This Puṣkara, also called Brahma, is a great sacred place. To the tranquil brāhmaṇas living in that sacred place nothing is difficult to obtain in the world of Brahmā. O best king, fulfilment of an object, which takes place at other sacred places after twelve years is had by men within six months only at these sacred places, viz. Kokāmukha , Kurukṣetra , Naimiṣa where there is the congregation of the sages, Vārāṇasī , Prabhāsa , so also Badarikāśrama , and at Gaṅgādvāra , Prayāga , and at the point where the Ganges meets the ocean, Rudrakoṭi , Virūpākṣa , so also Mitravana [4] ; (about the fulfilment of the object of a man) there is no doubt if the man is intent on religious study. Puṣkara is the greatest of all sacred places and the best of all; it is always revered by the respectable ones devoted to the grandsire (i.e. Brahmā).

100-118. Hereafter I shall tell you the great dispute, caused by jest, of Sāvitrī with Brahmā (i.e. between Sāvitrī and Brahmā).

After Sāvitrī had left, all the divine ladies came there. The daughter of Bhṛgu born of Khyāti , viz. Lakṣmī , (ever) successful, always invited by (Sāvitrī) came there hurriedly. The very virtuous Madirā , giver of Yoganidrā (a state between sleep and wakefulness) and prosperity; Śrī, residing in a lotus, Bhūti , Kīrti and the high-minded Śraddhā : all these goddesses who gave nourishment and satisfaction had arrived (there); Satī , Dakṣa ’s daughter, auspicious Pārvatī or Umā, the most beautiful lady in the three worlds, giving good fortune (absence of widowhood) to ladies; Jayā and Vijayā , Madhucchandā, Amarāvatī , Supriyā , Janakāntā (had all gathered) in Sāvitrī’s auspicious residence. They, who had put on fine dresses and ornaments, had arrived with Gaurī . (There were ladies like)

Śakrāṇī, Puloman 's daughter, along with the celestial nymphs; Svāhā , Svadhā and Dhūmorṇā , of a beautiful face; Yakṣī and Rākṣasī and the very wealthy Gaurī; Manojavā , Vāyu 's wife, and Ṛddhi , the beloved (wife) of Kubera ; so also the daughters of gods and the Dānava -ladies dear to Danu had come there. The great beautiful wives of the seven sages, [5] in the same way sisters, daughters and the hosts of Vidyādharīs ; the Rākṣasīs , daughters of manes and other world-mothers. Sāvitrī desired to go (to the place of sacrifice) with the young married ladies and daughters-in-law; so also all daughters of Dakṣa, like Aditi and others had come. The chaste lady viz. Brahma's wife (Sāvitrī), having a lotus as her residence, was surrounded by them. Some beautiful lady had taken sweets in her hand, someone with a winnowing basket filled with fruits approached Brahma. Similarly others taking measures of winnowed grain; so also a beautiful lady carried various kinds of pomegranates, citrons; another took bamboo-shoots, so also lotuses, and saffron, cumin-seeds, dates; another took all coconuts; (another) took a vessel full of grape (-juice); so also the śṛṅgāṭaka plant, variegated camphor-flowers and auspicious roseapples; so also someone else took walnuts, emblic myrobalan and citrons; a beautiful lady took ripe bilva -fruits and flattened rice; someone else took cotton -wicks and saffron-coloured garment. All the auspicious and beautiful ladies having put these and other things in winnowing baskets, reached there with Sāvitrī.

119-120. Purandara , seeing Sāvitrī there, was frightened; Brahma (too) remained there with his face hung down (thinking): 'What will she (now) say to me?' Viṣṇu and Rudra were ashamed, so also all other brāhmaṇas; the members (of the sacrificial assembly) and other gods were frightened.

121-122. Sons, grandsons, nephews, maternal uncles, brothers, so also gods named Ṛbhus and other deities—all remained embarrassed as to what Sāvitrī would say (then).

123-124. The cowherd daughters remained silent by the side of Brahmā listening to the words of all that talked there. 'The lady of best complexion, though called by the (chief) priest did not come; (so) Indra brought another cowherdess (and) Viṣṇu himself presented her to Brahmā.

125-129. How would she be (behaving) at the sacrifice? How would the sacrifice be accomplished?' When they were thus thinking, there entered (Brahmā's wife) living in the lotus. Brahmā was, at that time surrounded by the members (of the sacrificial assembly), the priests and the deities. The brāhmaṇas who had mastered the Vedas were offering oblations to the fires. The cowherdess, remaining in the chamber (meant for the sacrificed wife) and having a deer's horn and a girdle, and clothed in silken garments, meditated on the highest position. She was loyal to her husband, her husband was her life; she was seated prominently; she was endowed with beauty; in lustre she resembled the sun: she illumined the assembly there as (does) the brilliance of the sun.

130. The priests also worshipped the blazing fire (offering) portion of the sacrificial animals.

131-136. Gods desirous of receiving portions of oblations at the sacrifice then said: "(The sacrifice) should not be delayed; (for an act) performed late, does not give its (desired) fruit; this is the rule that is seen in the Vedas by all the learned." When two milk (-pots) were ready, the food was jointly cooked, and when the brāhmaṇas were invited, the adhvaryu to whom the oblation was offered had come there, and the pravargya was performed by brāhmaṇas skilled in the Vedas; the food was being prepared. Goddess (Sāvitrī) seeing that said angrily to Brahmā who was sitting silently at the (sacrificial) session: "What is this misdeed you are about to do, that through lust you have abandoning me and committed a sin? She, whom you have put on your head (i.e. whom you have given so much importance) is not comparable with even the dust of my foot. This is what people gathered in the (sacrificial) assembly say. If you so desire, follow that command of those who are (like) gods.

137-141. Through your longing for beauty you have done what is condemned by people; O lord, you were not ashamed of your sons nor of your grandsons; I think you have done this censurable deed through passion; you are the grandsire of gods and the great grandsire of the sages! How did you not feel shame when you see your own body? You have become ridiculous for people and have harmed me. If this is your firm feeling, then O god, live (alone); salutation (goodbye) to you; how shall I (be able to) show my face to my friends? How shall I tell people that my husband has taken (another lady as) his wife?"

Brahmā said :

142-144. Immediately after the time of initiation, the priests prompted me: Without wife the sacrifice cannot be performed; bring your wife quickly. This (other) wife was brought by Indra, and presented to me by Viṣṇu; (so) I accepted her; O you of beautiful eyebrows, pardon me for what I have done. O you of good vow, I shall not wrong you like this again. Pardon me, who have fallen at your feet; my salutation to you.

Pulastya said :

Thus addressed, she got angry, and set about to curse Brahmā:

145-148. "If I have practised penance, if I have pleased my preceptors in the groups of brāhmaṇas, and at various places, brāhmaṇas will never offer you worship, except your annual worship (that falls)in the month of Kārtika which the brāhmaṇas will (alone) offer, but not other men at any other place on the earth." Saying these words to Brahmā, she said to Indra who was nearby: "O Śakra , you brought the cowherdess to Brahmā. Since this was a mean deed you will obtain its fruit.

149. When you will stand (ready to fight) in a battle, you will be bound by your enemies and will be reduced to a very (pitiable) plight.

150. Being without any possession, having lost your energy, you will, having faced a great defeat, live in your enemy's city, (but) will soon be released."

151-153. Having cursed Indra (like this) the goddess then spoke (these words) to Viṣṇu: "When, due to the curse of Bhṛgu you will be born in the mortal world, you will there (i.e. in that existence) experience the pain of separation from your wife. Your wife will be taken by your enemy beyond the great ocean; with your mind struck by grief you will not know (by whom she is) taken, and you will be unhappy along with your brother after having met with a great calamity.

154-156. When you will be born in the Yadu -family, you will be named Kṛṣṇa ; and being the attendant of beasts will wander for a long time." Then the angry one said to Rudra: "When you will stay in the Dāruvana , then, O Rudra, the angry sages will curse you; O you skull-holder, mean one, you desire to snatch away a lady from amongst us; therefore, this arrogant generative organ of yours will today fall on the ground.

157-160. Void of manliness, you will be afflicted by the sages' curse. Your wife residing at the Gaṅgādvāra will console you." "O Agni , you were formerly made all-consumer by my son Bhṛgu, always righteous. How shall I burn (you) who are already burnt by him? O Agni, that Rudra will submerge you with his semen, and your tongue (i.e. your flame) will blaze more while consuming things not fit for a sacrifice." Sāvitrī cursed all the brāhmaṇas and priests who had become the sacrificial priests for looting her husband, and who had, for nothing, reseated to the forest:

161. “Resort to all sacred and holy places through greed only; you will always be satisfied only (when you get) food of others; but will not be contented with food (prepared in) your own houses.

162-164. By sacrificing that which is not to be sacrificed and by accepting what is contemptible, by earning wealth and spending it purposelessl y—by that (your) dead bodies will only be departed spirits without obsequial rites (being offered to them).” In this way that angry (Sāvitrī) cursed Indra, so also Viṣṇu, Rudra, Agni, Brahmā and all the brāhmaṇas.

165-166. Having thus cursed them, she went out of the (sacrificial) assembly. Having reached the preeminent Puṣkara, she settled (there). She said to Lakṣmī who was laughing and also to the beautiful wife of Indra and also to young ladies (there): “I shall go there where I won’t hear any sound.”

167. Then all those ladies went to their respective residences. Sāvitrī, who was angry, set about to curse them too.

168. “Since these divine ladies have abandoned me and gone, I, who am extremely angry, shal I curse them also:

169-171. Lakṣmī shall never stay at one place. She, the mean and fickle-minded one, will stay among fools, among the barbarians and the mountaineers, among the foolish and the proud; so also as a result of (my) curse, you (i.e. Lakṣmī) will stay with mean persons such as the accursed and the wicked ones.”

172-174. Having thus given a curse (to Lakṣmī), she cursed Indrāṇī : “When Indra, your husband, oppressed by (the sin of) murder of a brāhmaṇa, will be unhappy, and when his kingdom will be snatched away by Nahuṣa , he will, having seen you, ask for you. (He will say) ‘I am Indra; how is it that this childish (lady) does not wait upon me? I shall kill all gods if I do not obtain Śacī (i.e. Indrāṇī)’. Then you who will have to run away, and will be alarmed and grieved, will stay in the house of Bṛhaspati , as a result of my curse, O you of wicked conduct and proud (one).”

175-1 78. Then she pronounced a curse on all the wives of gods: “All these (ladies) will not get affection due from children; they will be scorched (with grief) day and night and will be insulted and called ‘barren’.” Gaurī, of an excellent complexion was also cursed by Sāvitrī. She, who was weeping, was seen by Viṣṇu and he propitiated her: “O you of large eyes, do not weep; you ever-auspicious one, (please) come on; entering the (sacrificial) assembly, hand over your girdle and silken garments; O you wife of Brahmā, receive the initiation, I salute your feet.”

179. Thus addressed, she said to him: “I shall do as you say; and I shall go there where I shall not hear (any) sound.”

180-215. Having said this much, she (going) from that place and having climbed up a mountain, remained there. Remaining in front of her with great devotion, Viṣṇu, joining his hands and having bent down, eulogised her.

[see 108 names of Sāvitrī]

216-219. Sāvitrī, of a good vow, said to Viṣṇu who was thus praising her: “Son, you have properly praised me; you will be unconquerable; in your in carnation you will be along with your wife, dear to your father and mother; and he, who, having come here, praises me with this eulogy, will, being free from all sins, go to the highest place. Go to Brahmā’s sacrifice, O son, and complete it. At Kurukṣetra and Prayāga, I shall be the giver of food; and remaining by my husband do what you have said.”

220. Viṣṇu, thus addressed, went to the excellent (sacrificial) assembly of Brahmā. When Sāvitrī had left. Gāyatrī uttered (these) words:

221. “May the sages listen to my words uttered in the presence of my husband—whatever I, pleased and ready to grant a boon, say.

222-223. (Those) men (who), endowed with devotion, worship Brahmā, will have garments, grains, wives, happiness and riches; similarly (they will have) unbroken happiness in their house and (will have) sons and grandsons. Having enjoyed (happiness) for a long time, they will, at the end (of their life) attain salvation.”

Pulastya said :

224-225. Listen, with a concentrated mind, to the fruit one gets after having installed, with all care and according to the sacred rule, (the image of) Brahmā. By means of this installation one would get that fruit, which is a crore times surperior to the fruit of all sacrifices, all penance, charity, sacred places and Vedas.

226-227. O king, that man, who fasts with devotion on the full-moon day and worships Brahmā on the first day (i.e. the day succeeding the full-moon day) goes, O great-armed (i.e. mighty) one, to the place of Brahman ; and he who worships him through priests especially goes to Viriñci (or) Vāsudeva (i.e. the lord of souls).

228-239. The chariot-procession of the lord is prescribed in the month of Kārtika ; doing (i.e. taking) which with devotion men reach Brahmā’s world. With a number of musical instruments one should take out, along the road, the procession of Brahmā, with Sāvitri on the full-moon day of Kārtika, O best king. He should move (i.e. take out in procession the image of Brahmā) with people (i.e. the citizens) through the entire town. Then having thus taken out the procession, he should bathe him. Having fed the brāhmaṇas and first worshipped Agni, he should place (the image of) the god in a chariot accompanied by the sounds of auspicious musical instruments. Having worshipped Agni, according to the sacred precept, in front of the chariot, and having invoked the blessings of the brāhmaṇas, and repeating ‘this is an auspicious day’ three times, and placing (the image) of the god in a chariot, he should keep awake at night by means of many shows and the sound (of the recitation) of Vedas. O king, having kept awake the god, and having, in the morning, fed the brāhmaṇas with a number of articles of food according to his capacity, and, O king, having worshipped, with the recitation of sacred formula, and with clarified butter and milk, and according to the sacred rules; so also having invoked, according to the sacred precept, the blessings ofbrāhmaṇas, and having declared it to be an auspicious day he should move (i.e. take out in procession) the chariot through the city. The chariot of Brahmā should be moved (i.e. dragged) by brāhmaṇas learned in the four Vedas; so also, O brave one, by those skilled in the Atharva Veda , having (i.e. knowing) many verses and by priests—the chanters of Sāmaveda . He should thus take the chariot of the highest god round the city along a very even path. O brave one, the chariot is not to be moved by a Śūdra desiring his welfare; and no wise man, but the bhojaka , is to mount upon the chariot.

240-253. O king, he should place Sāvitrī to Brahmā’s right, bhojaka to his left and should place the lotus in his front. Thus O brave one, with many sounds of trumpets and conchs, the wise one should, having moved the chariot round the entire city, place the (image of the) god at the proper place after waving lights before it as an act of adoration. He, who takes out such a procession, or he who sees it with devotion or he who drags the chariot, would go to Brahmā’s place. He who offers lights in Brahmā’s hall (i.e. temple) in the new-moon day in the month of Kārtika and adores himself with

sandal, flowers and new clothes on the first day (of Kārtika) would reach Brahmā's place. This is a very holy day, on which Bali 's [6] kingdom was founded. The day is always very dear to Brahmā. It is called Bāleyī . He who, on this day, adores Brahmā and more specially himself, he goes to the highest place of Viṣṇu of unlimited lustre. O you of mighty arms, the first day of Caitra is auspicious and best. He, the best man, who, on this day, touches a Cāṇḍāla and bathes has no sin, no mental agonies or bodily diseases; therefore one should take bath (on this day) or it is a divine waving of lights before an idol, which destroys all diseases. O King, he should take out all the cows and buffaloes; then outside (the house) he should put up an arched door-way with all clothes etc. Similarly, O sustainer of the Kuru -family, he should give food to the brāhmaṇas. O you descendant of the Kuru-family, I have formerly told about these three days in the months of Kārtika, Āśvina and Caitra, O king; bath, giving gifts (on these days) (give) hundred-fold merit. O king, the (first) day of Kārtika is auspicious for king Bali, and beneficial to beasts!

Gāyatrī said :

254-255. O you born of the lotus, (though) Sāvitrī uttered the words that the brāhmaṇas will never worship you, (yet) on hearing my words they will worship you; having enjoyed pleasures here (i.e. in this world), they will obtain salvation in the other world. Knowing this to be a superior view (-point), he, being pleased, will grant them a boon.

256. O Indra, I shall grant you a boon: When you will be arrested by your enemies, Brahmā, having gone to the abode of the enemy will free you.

257. Due to the destruction of your enemy, you will have great joy and will get back your (capital-) city which (you had) lost. In the three worlds yours will be a great kingdom without any vexation.

258-259. O Viṣṇu, when you will take an incarnation on the earth, you will, with your brother, experience great grief due to the kidnapping of your wife etc. You will, having killed your enemy rescue your wife in the presence of gods. Having accepted her and having governed the kingdom again, you will go to heaven.

260. You will (rule) for eleven thousand years and (then) will go to heaven. You will enjoy great fame in the world, and will love people.

261. O god, those men who would be emancipated by you in the form (i.e. incarnation) of Rāma , will have (i.e. will go to) the celebrated worlds called Sāntānika .

262-265. Then Gāyatrī , the giver of boons said to Rudra: "Those, men, who will worship your genital organ (in the form of phallus) even though it had fallen, being purifed and earning merit thereby, will share (i.e. enjoy) heaven. That state which men get by worshipping your genital organ (in the form of phallus), cannot be had in (i.e. by) maintaining sacred fire or offering oblations into it. Those who will, in the early morning worship your genital organ (in the form of phallus) with a bilva-leaf, will enjoy the world of Rudra."

266-267. "O Agni, you too, getting the status of the devotee of Śiva, be a purifier. There is no doubt that when you are pleased gods are pleased. The offerings are received by gods through you (only). Certainly when you are pleased, they, being pleased, will enjoy (the offerings); there is no doubt about this, since such is the Vedic statement."

Then Gāyatrī said these words to all those brāhmaṇas :

268-284. There is no doubt that men having propitiated you at all the sacred places, will go to the place called Vairāja (i.e. of Brahmā). Having given various kinds of food and many gifts, and having pleased (the manes) they become gods of gods. Gods immediately enjoy offerings and manes immediately enjoy oblations in (i.e. through) the mouths of those who are the best brāhmaṇas, for you alone are capable of sustaining the three worlds—there is no doubt about it. You will all be purified by the restraint of breath; O best brāhmaṇas, you will not incur the sins for receiving gifts especially after having bathed at Puṣkara and having muttered (the names) of the mother of the Vedas (i.e. Gāyatrī). All deities are pleased by offering food (to brāhmaṇas) at Puṣkara. Even if (a man) feeds one brāhmaṇa, he obtains the fruit of (having fed) a crore. Men (destroy) all their sins like the murder of a brāhmaṇa and other bad deeds done by them by giving money into the hand of a brāhmaṇa. He is to be thrice worshipped using prayers to be muttered in my honour. That moment (even) a sin like the murder of a brāhmaṇa perishes. Gāyatrī destroys the sin committed during ten existences (or) even during a thousand existences and thousand groups of the three ages. Thus knowing and having muttered prayers in my honour you will be forever purified. There is no doubt or no hesitation about this. Having muttered, with your heads (bowed), (my) prayers especially with the utterance of 'Om' having three syllables, you will be undoubtedly purified. I have remained in the eight syllables (of the Gāyatrī metre). This world is pervaded by me. Adorned with all the words I am the mother of the Vedas. The best brāhmaṇas will attain success by muttering my names with devotion. All of you will have pre-eminence by muttering my names. A well-controlled brāhmaṇa having just the essence of Gāyatrī is better than one knowing the four Vedas, eating everything and selling all things. Since in the assembly Sāvitri pronounced a curse on the brāhmaṇas, whatever is given or offered here, all that becomes inexhaustible. Therefore, O best brāhmaṇas, I have given (this) boon. The brāhmaṇas who are devoted to the maintenance of sacred fire and offer sacrifice three times (i.e. morning, noon and evening), will go to heaven along with their twenty-one generations.

285-293. Thus having given an excellent boon to Indra, Viṣṇu, Rudra, Fire, Brahmā and brāhmaṇas at Puṣkara, Gāyatrī remained by the side of Brahmā. Then the bards narrated the cause of the curse to Lakṣmī. Gāyatrī, the beloved wife of Brahmā, having come to know about the several curses given to all these young ladies and to Lakṣmī, granted a boon to them: "Making all always praiseworthy, and looking charming with wealth, you, causing delight to all, will shine. O daughter, all, whom you look at, will share (i.e. have) religious merit; but abandoned by you all they will experience grief. They alone (whom you favour) will have (i.e. be born in high) caste and (noble) family, (will have) righteousness, O you of charming face. They alone will shine in the assembly and (they alone) will be (favourably) looked at by the kings. The best brāhmaṇas will solicit them only, and will be courteous to them only. 'You are our brother, father, preceptor and relative too. There is no doubt about it. I can't live without you. When I look at you my sight becomes clear and beautiful; my mind is very much pleased, I am telling you the truth and the truth only'. Such words delighting the people, will they, the good ones, who have been looked at (favourably) by you will hear.

294-299. Nahuṣa, having obtained Indrahood, will implore you. The sinner, put down through Agastya 's words, by you, will after being changed into a serpent, request him: 'O sage, I am doomed through pride; be my refuge (i.e. help me)'. Then the revered sage, having pity in his heart (moved) by those words of his (i.e. of Nahuṣa), will say these words to him: 'A king, honour to your family, will be born in your family. Seeing you in the form of (i.e. as) a serpent, he will break down your curse. Then you, giving up your state of serpent, will again go to heaven'. O you of beautiful eyes, as a result of my boon you will again reach heaven with your husband, who will have performed the horse-sacrifice."

Pulastya spoke :

300-302. Then all the wives of the gods were addressed by (Gāyatrī) who was pleased: “Even though you will be having no children, you will not be grieved”. Then Gāyatrī grown with joy, advised Gaurī also. The high-minded beloved wife of Brahmā, granting the boons, desired the accomplishment of the sacrifice. Rudra, seeing Gāyatrī, the granter of boons, like that, saluted her and praised her with these words:

Rudra said :

303-317. My salutation to you, the mother of the Vedas, and purified by eight syllables. You are Gāyatrī, who helps people to cross difficulties, and speech of seven types [7] , all the treatises containing eulogies, so also all verses, similarly all letters and signs, all treatises like the glosses, so also all precepts, and all letters. O goddess, my salutation to you. You are fair and of a fair form, and your face resembles the moon. You have large arms, delicate like the interiors of plantain-trees; you hold a deer’s horn and an extremely clean lotus in your hand; you have put on silken garments and the upper garment is red. You are adorned with a necklace, brilliant like the moon rays, round your neck. You are well beautified with ears having divine earrings. You shine with a face rivalling with the moon. You look charming with a hair-band having an extremely pure crown. Your arms like the hoods of serpents adorn the heaven. Your charming and circular breasts have their nipples even. The triple fold on the belly is proud of the divisions with the extremely fair hips and loins. Your navel is having a circular shape, is deep and indicates auspiciousness. You have expansive hips and loins and attractive buttocks; your couple of thighs is very beautiful and round; you have good knees and legs. Such as you are, you sustain the three worlds, and requests to you are truthful (i.e. are surely graceful). You will be a very fortunate one, the granter of boons and of an excellent complexion. The pilgrimage to Puṣkara will be fruitful on seeing you. You will receive the first adoration on the full-moon day of the month of Jyeṣṭha ; and those men who knowing your prowess, will worship you, have nothing wanting as far as sons and wealth are concerned. You are the highest recourse to those who are plunged in a forest or in a great ocean; or those who are held up by bandits. You are the success, the wealth, the courage, the fame, the sense of shame, the learning, the good salutation, the intellect, the twilight, the light, the sleep and also the night of destruction at the end of the world. You are Ambā , Kamalā , the mother, Brahmāṇī and Durgā .

318-331. You are the mother of all gods, Gāyatrī and an excellent lady. You are Jayā, Vijayā (i.e. Durgā), and Puṣṭi (nourishment) and Tuṣṭi (satisfaction), forgiveness and pity. You are younger than Sāvitrī and will always be liked by Brahma. You are having many forms, a universal form; you are having charming eyes and move with Brahmā; you are of a beautiful form, you have large eyes and are a great protector of your devotees. O great goddess, you live in cities, in holy hermitages and in forests and parks. You remain to the left of Brahmā at all the places where he stays. To Brahmā’s right is Sāvitrī, and Brahmā is between (Sāvitrī and you). You are in the altar of the sacrifices, and you are the sacrificial fees of the priests; you are the victory of kings and the boundary of the ocean. O Brahmacāriṇī , you are (that which is the) initiation, and are looked upon as great beauty; you are the lustre of the luminaries and are goddess Lakṣmī living in Nārāyaṇa . You are the divine power of forgiveness of the sages, and are Rohiṇī among the constellations. You stay at the royal gates, sacred places, and at the confluences of rivers. You are the full-moon day in the full moon, and are intellect in prudence, and are forgiveness and courage. You of an excellent complexion, are known as goddess Umā among ladies. You are the charming sight of Indra, and are near Indra. You are the righteous outlook of the sages, and are devoted to the gods. You are the furrowed land of the agriculturists, and are the earth (or ground) of the beings. You cause the absence of widowhood to (married) ladies, and always give wealth and grains. When worshipped, you put an end to disease, death and fear. O you goddess, giving auspicious things, if you are properly worshipped on the full moon day of the month of

Kārtika, you fulfil all desires. A man, who recites or listens to this eulogy repeatedly, gets success in all his undertakings; there is no doubt about it.

Gāyatrī said :

O son, what you have said will come about. You will be present at all places along with Viṣṇu.

[1]: [1] : Yajñavāṭa : A place prepared and enclosed for sacrifice.

[2]: [2] : Kapardin : An epithet of Śaṅkara. Kaparda: Braided and matted hair, especially of Śaṅkara.

[3]: [3] : Puroḍāśa : A sacrificial oblation made of ground rice and offered in Kapālas or vessels.

[4]: [4] : Mitravana : Name of a forest.

[5]: [5] : Saptarṣi : The seven sages i.e. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.

[6]: [6] : Bali : Celebrated demon, a son of Virocana, the son of Prahlāda. When Viṣṇu, as a son of Kaśyapa and Aditi, came to Bali, noted for his liberality, and prayed to him to give as much earth as he could cover in three steps, and when he found that there was no place to put the third step, he planted it on the head of Bali and sent him with all his legions to the Pātāla and allowed him to be its ruler.

[7]: [7] : Saptavidhā Vāṇī : Seems to represent the seven notes of Indian gamut.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 18

The greatness of Nandā-Prācī

Chapter 18 of 693 · 473 detected Sanskrit verse markers

Sanskrit

भीष्मउवाच।
अत्यद्भुतमिदं ब्रह्मन्श्रुतवानस्मि तत्त्वतः।
अभिषेकं तु गायत्र्याः सदस्यत्र तथा कृतम्१।
विरोधं चैव सावित्र्या शापदानं तथा कृतम्।
विष्णुना च यथा देवी सर्वस्थानेषु कीर्तिता२।
गायत्री चापि रुद्रेण स्तुता च वरवर्णिनी।
तं श्रुत्वा प्रतिमात्मानं विस्तरेण पितामहम्३।
प्रहृष्टानि च रोमाणि प्रशांतं च मनो मम।
श्रुत्वा मे परमा प्रीतिः कौतूहलमथैव हि४।
नारायणस्तु भगवान्कृत्वा तां परमां च वै।
ब्रह्मपत्न्याः स्तुतिं भक्त्या न्यस्यतां पर्वतोपरि५।
उवाच वचनं विष्णुस्तुष्टिपुष्टिप्रदायकम्।
श्रीमति ह्रीमती चैव या च देवीश्वरी तथा६।
एतदेव श्रुतं ब्रह्मंस्तव वक्त्राद्विनिःसृतम्।
उत्तरं तत्र यद्भूतं यच्च तस्मिन्स्थले कृतम्७।

आनुपूर्व्या च तत्सर्वं भगवान्वक्तुमर्हति।
श्रुतेन मे देहशुद्धिर्भविष्यति न संशयः८।
पुलस्त्य उवाच।
यजतः पुष्करे तस्य देवस्य परमेष्ठिनः।
शृणुराजन्निदं चित्रं पूर्वमेव यथाकृतम्९।
आदौ कृतयुगे तस्मिन्यजमाने पितामहे।
मरीचिरंगिराश्चैव पुलस्त्यः पुलहः क्रतुः१०।
दक्षः प्रजापतिश्चैव नमस्कारं प्रचक्रिरे।
विद्योतमानाः पुरुषाः सर्वाभरणभूषिताः११।
उपनृत्यंति देवेशं विष्णुमप्सरसां गणाः।
ततो गंधर्वतूर्यैस्तु प्रतिनंद्य विहायसि१२।
बहुभिः सह गंधर्वैः प्रगायति च तुंबरुः।
महाश्रुतिश्चित्रसेन ऊर्णायुरनघस्तथा१३।
गोमायुस्सूर्यवर्चाश्च सोमवर्चाश्च कौरव।
युगपच्च तृणायुश्च नंदिश्चित्ररथस्तथा१४।

त्रयोदशः शालिशिराः पर्जन्यश्च चतुर्दशः।
कलिः पंचदशश्चात्र तारकश्चात्र षोडशः१५।
हाहाहुहुश्च गंधर्वो हंसश्चैव महाद्युतिः।
इत्येते देवगंधर्वा उपगायंति ते विभुम्१६।
तथैवाप्सरसो दिव्या उपनृत्यंति तं विभुं।
धातार्यमा च सविता वरुणोंशो भगस्तथा१७।
इंद्रो विवस्वान्पूषा च त्वष्टा पर्जन्य एव च।
इत्येते द्वादशादित्या ज्वलंतो दीप्ततेजसः१८।
चक्रुरस्मिन्सुरेशाश्च नमस्कारं पितामहे।
मृगव्याधश्च शर्वश्च निर्ऋतिश्च महायशाः१९।
अजैकपादहिर्बुध्न्यः पिनाकी चापराजितः।
भवो विश्वेश्वरश्चैव कपर्दी च विशांपते२०।
स्थाणुर्भगश्च भगवान्रुद्रास्तत्रावतस्थिरे।
अश्विनौ वसवश्चाष्टौ मरुतश्च महाबलाः२१।
विश्वेदेवाश्च साध्याश्च तस्मै प्रांजलयः स्थिताः।

शेषाद्यास्तु महानागा वासुकिप्रमुखाहयः२२।
काश्यपः कंबलश्चापि तक्षकश्च महाबलः।
एते नागा महात्मानस्तस्मै प्रांजलयः स्थिताः२३।
ताक्ष्यश्चारिष्टनेमिश्च गरुडश्च महाबलः।
वारुणिश्चैवारुणिश्च वैनतेया व्यवस्थिताः२४।
नारायणश्च भगवान्स्वयमागत्य लोकवान्।
प्राह लोकगुरुं श्रीमान्सहसर्वैर्महर्षिभिः२५।
त्वया ततमिदं सर्वं त्वया सृष्टं जगत्पते।
तस्माल्लोकेश्वरश्चासि पद्मयोने नमोस्तु ते२६।
यदत्र ते मया कार्यं कर्तव्यं च तदादिश।
एवं प्रोवाच भगवान्सार्धं देवर्षिभिः प्रभुः२७।
नमस्कृत्य सुरेशाय ब्रह्मणेऽव्यक्तजन्मने।
स च तत्रस्थितो ब्रह्मा तेजसा भासयन्दिशः२८।
श्रीवत्सलोमसंच्छन्नो हेमसूत्रेण राजता।
सुरर्षिप्रतिमः श्रीमान्स्वयंभूर्भूतभावनः२९।

शुचिरोमा महावक्षाः सर्वतेजोमयः प्रभुः।
यो गतिः पुण्यशीलानामगतिः पापकर्मणां३०।
योगसिद्धा महात्मानो यं विदुर्लोकमुत्तमं।
यस्याष्टगुणमैश्वर्यं यमाहुर्देवसत्तमम्३१।
यं प्राप्य शाश्वतं विप्रा नियता मोक्षकांक्षिणः।
जन्मनो मरणाच्चैव मुच्यंते योगभाविताः३२।
यदेतत्तप इत्याहुः सर्वाश्रमनिवासिनः।
सेवंसेवं यताहारा दुश्चरं व्रतमास्थिताः३३।
योनंत इति नागेषु प्रोच्यते सर्वयोगिभिः।

सहस्रमूर्द्धा रक्ताक्षः शेषादिभिरनुत्तमैः३४।
यो यज्ञ इति विप्रेंद्रैरिज्यते स्वर्गलिप्सुभिः।
नानास्थानगतिः श्रीमानेकः कविरनुत्तमः३५।
यं देवं वेत्ति वेत्तारं यज्ञभागप्रदायिनं।
वृषाग्निसूर्यचंद्राक्षं देवमाकाशविग्रहं३६।
तं प्रपद्यामहे देवं भगवन्शरणार्थिनः।

शरण्यं शरणं देवं सर्वदेवभवोद्भवं३७।
ऋषीणां चैव स्रष्टारं लोकानां च सुरेश्वरं।
प्रियार्थं चैव देवानां सर्वस्य जगतः स्थितौ ३८।
कव्यं पितृणामुचितं सुराणां हव्यमुत्तमं।
येन प्रवर्तितं सर् तं नतास्मस्सुरोत्तमं ३९।
त्रेताग्निना तु यजता देवेन परमेष्ठिना।
यथासृष्टिः कृता पूर्वं यज्ञसृष्टिस्तथा पुनः४०।
तथा ब्रह्माप्यनंतेन लोकानां स्थितिकारिणा।
अन्वास्यमानो भगवान्वृद्धोप्यथ च बुद्धिमान्४१।
यज्ञवाटमचिंत्यात्मा गतस्तत्र पितामहः।
धनाढ्यैर्ऋत्विजैः पूर्णं सदस्यैः परिपालितम्४२।
गृहीतचापेन तदा विष्णुना प्रभविष्णुना।
दैत्यदानवराजानो राक्षसानां गणाः स्थिताः४३।
आत्मानमात्मना चैव चिंतयामास वै द्रुतं।
चिंतयित्वा यथातत्वं यज्ञं यज्ञः सनातनः४४।

वरणं तत्र भगवान्कारयामास ऋत्विजाम्।
भृग्वाद्या ऋत्विजश्चापि यज्ञकर्मविचक्षणाः४५।
चक्रुर्बह्वृचमुख्यैश्च प्रोक्तं पुण्यं यदक्षरं।
शुश्रुवुस्ते मुनिश्रेष्ठा विततते तत्र कर्मणि४६।
यज्ञविद्या वेदविद्या पदक्रमविदां तथा।
घोषेण परमर्षीणां सा बभूव निनादिना४७।
यज्ञसंस्तरविद्भिश्च शिक्षाविद्भिस्तथा द्विजैः।
शब्दनिर्वचनार्थज्ञैः सर्वविद्याविशारदैः४८।
मीमांसा हेतुवाक्यज्ञैः कृता नानाविधा मुखे।
तत्र तत्र च राजेंद्र नियतान्संशितव्रतान्४९।
जपहोमपरान्मुख्यान्ददृशुस्तत्रवै द्विजान्।
यज्ञभूमौ स्थितस्तस्यां ब्रह्मा लोकपितामहः५० 1.18.50।
सुरासुरगुरुः श्रीमान्सेव्यमानः सुरासुरैः।
उपासते च तत्रैनं प्रजानां पतयः प्रभुं५१।
दक्षो वसिष्ठः पुलहो मरीचिश्च द्विजोत्तमः।

अंगिरा भृगुरत्रिश्च गौतमो नारदस्तथा५२।
विद्यामानमंतरिक्षं वायुस्तेजो जलं मही।

शब्दः स्पर्शश्च रूपं च रसो गंधस्तथैव च५३।
विकृतश्च विकारश्च यच्चान्यत्कारणं महत्।
ऋग्यजुः सामाथर्वाख्या वेदाश्चत्वार एव च५४।
शब्दः शिक्षा निरुक्तं च कल्पश्च्छंदः समन्विताः।
आयुर्वेद धनुर्वेदौ मीमांसा गणितं तथा५५।
हस्त्यश्वज्ञानसहिता इतिहाससमन्विताः।
एतैरंगैरुपांगैश्च वेदाः सर्वे विभूषिताः५६।
उपासते महात्मानं सहोंकारं पितामहं।
तपश्च क्रतवश्चैव संकल्पः प्राण एव च५७।
एते चान्ये च बहवः पितामहमुपस्थिताः।
अर्थो धर्मश्च कामश्च द्वेषो हर्षश्च सर्वदा५८।
शुक्रो बृहस्पतिश्चैव संवर्तो बुध एव च।
शनैश्चरश्च राहुश्च ग्रहाः सर्वे तथैव च५९।

मरुतो विश्वकर्मा च पितरश्चापि भारत।
दिवाकरश्च सोमश्च ब्रह्माणं पर्युपासते६०।
गायत्री दुर्गतरणी वाणी सप्तविधा तथा।
अक्षराणि च सर्वाणि नक्षत्राणि तथैव च६१।
भाष्याणि सर्वशास्त्राणि देहवंति विशांपते।
क्षणा लवा मुहुर्ताश्च दिनं रात्रिस्तथैव च६२।
अर्द्धमासाश्च मासाश्च क्रतवः सर्व एव च।
उपासते महात्मानं ब्रह्माणं दैवतैः सह६३।
अन्याश्च देव्यः प्रवरा ह्रीः कीर्तिर्द्युतिरेव च।
प्रभा धृतिः क्षमा भूतिर्नीतिर्विद्या मतिस्तथा६४।
श्रुतिः स्मृतिस्तथा क्षांतिः शांतिः पुष्टिस्तथा क्रिया।
सर्वाश्चाप्सरसो दिव्या नृत्यगीतविशारदाः६५।
उपतिष्ठंति ब्रह्माणं सर्वास्ता देवमातरः।
विप्रचित्तिः शिविः शंकुरयःशंकुस्तथैव च६६।
वेगवान्केतुमानुग्रः सोग्रो व्यग्रो महासुरः।

परिघः पुष्करश्चैव सांबोश्वपतिरेव च६७।
प्रह्लादोथ बलि कुंभः संह्रादो गगनप्रियः।
अनुह्लादो हरिहरौ वराहश्च कुशो रजः६८।
योनिभक्षो वृषपर्वा लिंगभक्षोथ वै कुरुः।
निःप्रभः सप्रभः श्रीमांस्तथैव च निरूदरः६९।
एकचक्रो महाचक्रो द्विचक्रः कुलसंभवः।
शरभः शलभश्चैव क्रपथः क्रापथः क्रथः७०।
बृहद्भांतिर्महाजिह्वः शंकुकर्णो महाध्वनिः।
दीर्घजिह्वोर्कनयनो मृडकायो मृडप्रियः७१।
वायुर्गरिष्ठो नमुचिश्शम्बरो विज्वरो विभुः।

विष्वक्सेनश्चंद्रहर्ता क्रोधवर्द्धन एव च७२।
कालकः कलकांतश्च कुंडदः समरप्रियः।
गरिष्ठश्च वरिष्ठश्च प्रलंबो नरकः पृथुः७३।
इंद्रतापन वातापी केतुमान्बलदर्पितः।
असिलोमा सुलोमा च बाष्कलि प्रमदो मदः७४।

सृगालवदनश्चैव केशी च शरदस्तथा।
एकाक्षश्चैव राहुश्च वृत्रः क्रोधविमोक्षणः७५।
एते चान्ये च बहवो दानवा बलवर्द्धनाः।
ब्रह्माणं पर्युपासंत वाक्यं चेदमथोचिरे७६।
त्वया सृष्टाः स्म भगवंस्त्रैलोक्यं भवता हि नः।
दत्तं सुरवरश्रेष्ठ देवेभ्यधिकाः कृताः७७।
भगवन्निह किं कुर्मो यज्ञे तव पितामह।
यद्धितं तद्वदास्माकं समर्थाः कार्यनिर्णये७८।
किमेभिस्ते वराकैश्च अदितेर्गर्भसंभवैः।
दैवतैर्निहतैः सर्वैः पराभूतैश्च सर्वदा७९।
पितामहोसि सर्वेषामस्माकं दैवतैः सह।
तव यज्ञसमाप्तौ च पुनरस्मासु दैवतैः८०।
श्रियं प्रति विरोधश्च भविष्यति न संशयः।
इदानीं प्रेक्षणं कुर्मः सहिताः सर्वदानवैः८१।
पुलस्त्य उवाच।

सगर्वं तु वचस्तेषां श्रुत्वा देवो जनार्दनः।
शक्रेण सहितः शंभुमिदमाह महायशाः८२।
विघ्नं प्रकर्तुं वै रुद्र आयाता दनुपुंगवाः।
ब्रह्मणामंत्रिताश्चेह विघ्नार्थं प्रयतंति ते८३।
अस्माभिस्तु क्षमाकार्या यावद्यज्ञः समाप्यते।
समाप्ते तु क्रतावस्मिन्युद्धं कार्यं दिवौकसां८४।
यथानिर्दानवा भूमिस्तथा कार्यं त्वया विभो।
जयार्थं चेह शक्रस्य भवता च मया सह८५।
द्विजानां परिवेष्टारो मरुतः परिकल्पिताः।
दानवानां धनं यच्च गृहीत्वा तद्यजामहे८६।
अत्रागतेषु विप्रेषु दुःखितेषु जनेष्विह।
व्ययं तस्य करिष्यामो दासभावे निवेशिताः८७।
वदंतमेवं तं विष्णुं ब्रह्मा वचनमब्रवीत्।
एते दनुसुताः क्रुद्धा युष्माकं कोपनेप्सिताः८८।
भवता च क्षमा कार्या रुद्रेण सह दैवतैः।

कृते युगावसाने तु समाप्तिं चक्रतौ गते८९।
मया च प्रेषिता यूयमेते च दनुपुंगवाः।
संधिर्वा विग्रहो वापि सर्वैः कार्यस्तदैव हि९०।

पुलस्त्य उवाच।
पुनस्तान्दानवान्ब्रह्मा वाक्यमाह स्वयंप्रभुः।
दानवैर्न विरोधोत्र यज्ञे मम कथंचन९१।
मैत्रभावस्थिता यूयमस्मत्कार्ये च नित्यशः।
दानवा ऊचुः।
सर्वमेतत्करिष्यामः शासनं ते पितामह९२।
अस्माकमनुजा देवा भयं तेषां न विद्यते।
पुलस्त्य उवाच।
एतच्छ्रुत्वा तदा तेषां परितुष्टः पितामहः९३।
मुहुर्तं तिष्ठतां तेषामृषिकोटिरुपागता।
श्रुत्वा पैतामहं यज्ञं तेषां पूजां तु केशवः९४।
आसनानि ददौ तेषां तदा देवः पिनाकधृत्।

वसिष्ठोर्घं ददौ तेषां ब्रह्मणा परिचोदितः९५।
गामर्घं च ततो दत्वा पृष्ट्वा कुशलमव्ययम्।
निवेशं पुष्करे दत्वा स्थीयतामिति चाब्रवीत्९६।
ततस्ते ऋषयः सर्वे जटाजिनधरास्तथा।
शोभयंतः सरःश्रेष्ठं गङ्गामिव दिवौकसः९७।
मुंडाः काषायिणश्चैके दीर्घश्मश्रुधराः परे।
विरलैर्दशनैः केचिच्चिपिटाक्षास्तथा परे९८।
बृहत्तनूदराः केपि केकराक्षास्तथापरे।
दीर्घकर्णा विकर्णाश्च कर्णैश्च त्रुटितास्तथा९९।
दीर्घफाला विफालाश्च स्नायुचर्मावगुंठिताः।
निर्गतं चोदरं तेषां मुनीनां भावितात्मनां१०० 1.18.100।
दृष्ट्वा तु पुष्करं तीर्थं दीप्यमानं समंततः।
तीर्थलोभान्नरव्याघ्र तस्य तीरे व्यवस्थिताः१०१।
वालखिल्या महात्मानो ह्यश्मकुट्टास्तथापरे।
दंतोलूखलिनश्चान्ये संप्रक्षालास्तथापरे१०२।

वायुभक्षा जलाहाराः पर्णाहारास्तथापरे।
नाना नियमयुक्ताश्च तथा स्थंडिलशायिनः१०३।
सरस्यस्मिन्मुखं दृष्ट्वा सुरूपास्याः क्षणादभुः।
किमेतदिति चिंत्याथ निरीक्ष्य च परस्परम्१०४।
अस्मिंस्तीर्थे दर्शनेन मुखस्येह सुरूपता।
मुखदर्शनमित्येव नाम कृत्वा तु तापसाः१०५।
स्नाता नियमयुक्ताश्च सुरूपास्ते तदाभवन्।
देवपुत्रोपमा जाता अनौपम्य गुणान्विताः१०६।
शोभमाना नरश्रेष्ठ स्थिताः सर्वे वनौकसः।
यज्ञोपवीतमात्रेण व्यभजंस्तीर्थमंजसा१०७।
जुह्वतश्चाग्निहोत्राणि चक्रुश्च विविधाः क्रियाः।

चिंतयंतो हि राजेंद्र तपसा दग्धकिल्बिषाः१०८।
न यास्यामो परं तीर्थं ज्येष्ठभावेत्विदं सरः।
ज्येष्ठपुष्करमित्येव नाम चक्रुर्द्विजातयः१०९।
तत्र कुब्जान्बहुन्दृष्ट्वा स्थितांस्तीर्थसमीपतः।

बभूवुर्विस्मितास्तत्र जना ये च समागताः११०।
दत्वा दानं द्विजातिभ्यो भांडानि विविधानि च।
श्रुत्वा सरस्वतीं प्राचीं स्नातुकामा द्विजागताः१११।
सरस्वतीतीर्थवरा नानाद्विजगणैर्युता।
बदरेंगुदकाश्मर्य प्लक्षाश्वत्थविभीतकैः११२।
पौलोमैश्च पलाशैश्च करीरैः पीलुभिस्तथा।
सरस्वतीतीर्थरुहैर्धन्वनैः स्यंदनैस्तथा११३।
कपित्थैः करवीरैश्च बिल्वैराम्लातकैस्तथा।
अतिमुक्तकपंडैश्च पारिजातैश्च शोभिता११४।
कदंबवनभूयिष्ठा सर्वसत्वमनोरमा।
वाय्वंबुफलपर्णादैर्दंतोलूखलिकैरपि११५।
तथाश्मकुट्टमुख्यैश्च वरिष्ठैर्मुनिभिर्वृता।
स्वाध्यायघोषसंघुष्टा मृगयूथशताकुला११६।
अहिंसैर्धर्मपरमैस्तथा चातीव शोभिता।
सुप्रभा कांचनाख्या च प्राची नंदा विशालका११७।

स्रोतोभिः पंचभिस्तत्र वर्तते पुष्करे नदी।
पितामहस्य सदसि वर्त्तमाने महीतले११८।
विततते यज्ञवाटे तु स्वागतेषु द्विजादिषु।
पुण्याहघोषैर्विततैर्देवानां नियमैस्तथा११९।
देवेषु चैव व्यग्रेषु तस्मिन्यज्ञविधौ तथा।
तत्र चैव महाराज दीक्षिते च पितामहे१२०।
यजतस्तस्य सत्रेण सर्वकामसमृद्धिना।
मनसा चिंतिता ह्यर्था धर्मार्थकुशलास्तथा१२१।
उपतिष्ठंति राजेंद्र द्विजातींस्तत्र तत्र ह।
जगुश्च देवगंधर्वा ननृतुश्चाप्सरोगणाः१२२।
वादित्राणि च दिव्यानि वादयामासुरंजसा।
तस्य यज्ञस्य संपत्या तुतुषुदेर्वता अपि१२३।
विस्मयं परमं जग्मुः किमु मानुषयोनयः।
वर्तमाने तथा यज्ञे पुष्करस्थे पितामहे१२४।
अब्रुवन्नृषयो भीष्म तदा तुष्टास्सरस्वतीम्।

सुप्रभां नाम राजेंद्र नाम्ना चैव सरस्वतीम्१२५।
ते दृष्ट्वा मुनयः सर्वे वेगयुक्तां सरस्वतीम्।
पितामहं भासयंतीं क्रतुं ते बहु मेनिरे१२६।
एवमेषा सरिच्छ्रेष्ठा पुष्करेषु सरस्वती।

पितामहार्थं सम्भूता तुष्ट्यर्थं च मनीषिणाम्१२७।
पुण्यस्य पुण्यताकारि पंचस्रोतास्सरस्वती।
सुप्रभा नाम राजेन्द्र नाम्ना चैव सरस्वती१२८।
यत्र ते मुनयश्शान्ता नानास्वाध्यायवादिनः।
ते समागत्य ऋषयस्सस्मरुर्वै सरस्वतीम्१२९।
साभिध्याता महाभागा ऋषिभिः सत्रयाजिभिः।
समास्थिता दिशं पूर्वां भक्तिप्रीता महानदी१३०।
प्राची पूर्वावहा नाम्ना मुनिवंद्या सरस्वती।
इदमन्यन्महाराज शृण्वाश्चर्यवरं भुवि१३१।
क्षतो मंकणको विप्रः कुशाग्रेणेति नः श्रुतम्।
क्षतात्किल करे तस्य राजन्शाकरसोस्रवत्१३२।

स वै शाकरसं दृष्ट्वा हर्षाविष्टः प्रनृत्तवान्।
ततस्तस्मिन्प्रनृत्ते तु स्थावरं जंगमं च यत्१३३।
प्रानृत्यत जगत्सर्वं तेजसा तस्य मोहितम्।
शक्रादिभिस्सुरै राजन्नृषिभिश्च तपोधनैः१३४।
विज्ञप्तस्तत्र वै ब्रह्मा नायं नृत्येत्तथा कुरु।
आदिष्टो ब्रह्मणा रुद्र ऋषेरर्थे नराधिप१३५।
नायं नृत्येद्यथा भीम तथा त्वं वक्तुमर्हसि।
गत्वा रुद्रो मुनिं दृष्ट्वा हर्षाविष्टमतीव हि१३६।
भो भो विप्रर्षभ त्वं हि नृत्यसे केन हेतुना।
नृत्यमानेन भवता जगत्सर्वं च नृत्यति१३७।
तेनायं वारितः प्राह नृत्यन्वै मुनिसत्तमः।
मुनिरुवाच।
किं न पश्यसि मे देव कराच्छाकरसोस्रवत्१३८।
तं तु दृष्ट्वाप्र नृत्तोहं हर्षेण महतावृतः।
तं प्रहस्याब्रवीद्देवो मुनिं रागेण मोहितम्१३९।

अहं न विस्मयं विप्र गच्छामीह प्रपश्य मां।
एवमुक्तो मुनिश्रेष्ठो महादेवेन कौरव१४०।
ध्यायमानस्तदा कोयं प्रतिषिद्धोस्मि येन हि।
अंगुल्यग्रेण राजेंद्र स्वांगुष्ठस्ताडितस्तथा१४१।
ततो भस्मक्षताद्राजन्निर्गतं हिमपांडुरं।
तद्दृष्ट्वा व्रीडितश्चासौ प्राह तत्पादयोः पतन्१४२।
नान्यद्देवादहं मन्ये रुद्रात्परतरं महत्।
चराचरस्य जगतो गतिस्त्वमसि शूलधृत्१४३।
त्वया सृष्टमिदं सर्वं वदंतीह मनीषिणः।
त्वामेव सर्वं विशति पुनरेव युगक्षये१४४।
देवैरपि न शक्यस्त्वं परिज्ञातुं मया कुतः।
त्वयि सर्वे च दृश्यन्ते सुरा ब्रह्मादयोपि ये१४५।

सर्वस्त्वमसि देवानां कर्ता कारयिता च यः।
त्वत्प्रसादात्सुराः सर्वे भवंतीहाकुतोभयाः१४६।
एवं स्तुत्वा महादेवमृषिश्च प्रणतोब्रवीत्।

भगवंस्त्वत्प्रसादेन तपो न क्षीयते त्विह१४७।
ततो देवः प्रीतमनास्तमृषिं पुनरब्रवीत्।
तपस्ते वर्द्धतां विप्र मत्प्रसादात्सहस्रधा१४८।
प्राचीमेवेह वत्स्यामि त्वया सार्द्धमहं सदा।
सरस्वती महापुण्या क्षेत्रे चास्मिन्विशेषतः१४९।
न तस्य दुर्लभं किंचिदिह लोके परत्र च।
सरस्वत्युत्तरे तीरे यस्त्यजेदात्मनस्तनुम्१५० 1.18.150।
प्राचीतटे जाप्यपरो न चेह म्रियते पुनः।
आप्लुतो वाजिमेधस्य फलमाप्स्यति पुष्कलं१५१।
नियमैश्चोपवासैश्च कर्शयन्देहमात्मनः।
जलाहारो वायुभक्षः पर्णाहारश्च तापसः१५२।
तथा स्थंडिलशायी च ये चान्ये नियमाः पृथक्।
करोति यो द्विजश्रेष्ठो नियमांस्तान्व्रतानि च१५३।
स याति शुद्धदेहश्च ब्रह्मणः परमं पदं।
तस्मिंस्तीर्थे तु यैर्दत्तं तिलमात्रं तु कांचनं१५४।

मेरुदानसमं तत्स्यात्पुरा प्राह प्रजापतिः।
तस्मिंस्तीर्थे तु ये श्राद्धं करिष्यंति हि मानवाः१५५।
एकविंशकुलोपेताः स्वर्गं यास्यंति ते नराः।
पितॄणां च शुभं तीर्थं पिंडेनैकेन तर्पिताः१५६।
ब्रह्मलोकं गमिष्यंति स्वपुत्रेणेह तारिताः।
भूयश्चान्नं न चेच्छंति मोक्षमार्गं व्रजंति ते१५७।
प्राचीनत्वं सरस्वत्या यथा भूतं शृणुष्व तत्।
सरस्वती पुरा प्रोक्ता देवैः सर्वैः सवासवैः१५८।
तटं त्वया प्रयातव्यं प्रतीच्यां लवणोदधेः।
वडवाग्निमिमं नीत्वा समुद्रे निक्षिपस्व ह१५९।
एवं कृते सुराः सर्वे भवंति भयवर्जिताः।
अन्यथा वाडवाग्निस्तु दहते स्वेन तेजसा१६०।
तस्माद्रक्षस्व विबुधानेतस्मादचिराद्भयात्।
मातेव भव सुश्रोणि सुराणामभयप्रदा१६१।
एवमुक्ता तु सा देवी विष्णुना प्रभविष्णुना।

आह नाहं स्वतंत्रास्मि पिता मे व्रियतां स्वराट्१६२।
तदाज्ञाकारिणी नित्यं कुमारीह धृतव्रता।
पित्रादेशाद्विना नाहं पदमेकमपि क्वचित्१६३।
गच्छामि तस्मात्कोप्यन्य उपायश्चिंत्यतामहो।
तदाशयं विदित्वाहुस्ते समेत्य पितामहं१६४।

नान्येन शक्यते नेतुं वडवाग्निः पितामह।
अदृष्टदोषाम्मुक्त्वैकां कुमारीं तनयां तव१६५।
सरस्वतीं समानीय कृत्वांके वरवर्णिनीं।
शिरस्याघ्रायसस्नेहमुवाचाथसरस्वतीम्१६६।
मां च देवि सुराः प्राहुः स त्वं ब्रूहि यशस्विनीम्।
नीत्वा विनिक्षिपेदेनं बाडवं लवणांबुनि१६७।
पितुर्वाक्यं हि तच्छ्रुत्वा वियुक्ता कुररी यथा।
पित्रा तदैव सा कन्या रुरुदे दीनमानसा१६८।
शोभते तन्मुखं तस्याः शोकबाष्पाविलेक्षणं।
सितं विकसितं तद्वत्पद्मं तोयकणोक्षितम्१६९।

तत्तथाविधमालोक्य पितामहपुरस्सराः।
विबुधाः शोकभावस्य सर्वे वशमुपागताः१७०।
संस्तभ्य हृदयं तस्याः शोकसंतापितं तदा।
पितामहस्तामुवाच मा रोदीर्नास्ति ते भयम्१७१।
मान लाभश्च भविता तव देवानुभावतः।
नीत्वा क्षारोदमध्ये तु क्षिपस्व ज्वलनं सुते१७२।
एवमुक्ता तु सा बाला बाष्पाकुलितलोचना।
प्रणम्य पद्मजन्मानं गच्छाम्युक्तवती तु सा१७३।
मा भैरुक्ता पुनस्तैस्तु पित्रा चापि तथैव सा।
त्यक्त्वा भयं हृष्टमनाः प्रयातुं समवस्थिता१७४।
तस्याः प्रयाणसमये शंखदुंदुभिनिस्वनैः।
मंगलानां च निर्घोषैर्जगदापूरितं शुभैः१७५।
सितांबरधराधन्या सितचंदनमंडिता।
शरदंबुजसच्छाय तारहारविभूषिता१७६।
संपूर्णचंद्रवदना पद्मपत्रायतेक्षणा।

शुभां कीर्तिं सुरेशस्य पूरयंती दिशो दश१७७।
स्वतेजसा तद्धृदयान्निःसृता भासयज्जगत्।
अनुव्रजन्ती तां गंगा तयोक्ता वरवर्णिनी१७८।
द्रक्ष्यामि त्वां पुनरहं प्रयासि कुत्र मे सखि।
एवमुक्ता तु सा गंगा प्रोवाच मधुरां गिरम्१७९।
यदैवायास्यसि प्राचीं दिशं मां पश्यसे शुभे।
विबुधैस्त्वं परिवृता दर्शनं तव संश्रये१८०।
उदङ्मुखी तदा भूत्वा त्यज शोकं शुचिस्मिते।
अहं चोदङ्मुखी पुण्या त्वं तु प्राची सरस्वति१८१।
तत्र क्रतुशतं पुण्यं स्नानदानेन सुव्रते।
श्राद्धदाने तथा नित्यं पितॄणां दत्तमक्षयम्१८२।
ये करिष्यंति मनुजा विमुक्तास्ते ऋणैस्त्रिभिः।
मोक्षमार्गं गमिष्यंति विचारो नात्र विद्यते१८३।

तामुवाच ततो गंगा पुनर्दर्शनमस्तु ते।
गच्छ स्वमालयं भद्रे स्मर्तव्याहं त्वयानघे१८४।

यमुनापि तथैवं सा गायत्री च मनोरमा।
सावित्र्या सहिताः सर्वाः सखीं संप्रेषयंस्तथा१८५।
ततो विसृज्य तान्देवान्नदी भूत्वा सरस्वती।
उत्तंकस्याश्रमपद उद्भूता सा मनस्विनी१८६।
अधस्तात्प्लक्षवृक्षस्य अवरोप्य च तां तनुम्।
अवतीर्णा महाभागा देवानां पश्यतां तदा१८७।
विष्णुरूपस्तरुः सोत्र सर्वदेवैस्तु वंदितः।
संसेव्यश्च द्विजैर्नित्यं फलहेतोर्महोदयः१८८।
अनेकशाखाविततश्चतुर्मुख इवापरः।
तत्कोटरकुटीकोटि प्रविष्टानां द्विजन्मनाम्१८९।
श्रूयंते विविधा वाचः सुराणां रक्तचेतसाम्।
वनस्पतिरपुष्पोपि पुष्पितश्चोपलक्ष्यते१९०।
जातीचंपकवत्पुष्पैः शाखालग्नैः शुकैः शुभैः।
केतकीभिः सुरभिभिरशोभत सरिद्वरा१९१।
कोकिलाभिस्स मालेव फेनकैः पुष्पितेव सा।

हरेणेव यथा गंगा प्लक्षेणैव हि सा तथा१९२।
तत्रांभस्था तदा देवं प्रोवाचाथ जनार्दनम्।
समर्पयस्व तं वह्निं देवादेशं करोम्यहम्९१३।
एवमुक्तेन सा तेन प्रत्युक्ता विष्णुना तदा।
न ते दाहभयं त्याज्यस्त्वयायं वह्निराट्स्वयम्१९४।
पश्चेमं सागरं नेतुं वाडवज्वलनं शुभे।
एवं क्रमेण गच्छंत्या तदापं प्राप्स्यते शुभे१९५।
ततस्तं शातकुंभस्थं कृत्वासौ वडवानलं।
समर्पयत गोविंदः सरस्वत्या महोदरे१९६।
सा तं गृहीत्वा सुश्रोणी प्रतीच्यभिमुखी ययौ।
अंतर्द्धानेन संप्राप्ता पुष्करं सा महानदी१९७।
मर्यादापर्वते तस्मिन्संभूता विमला सरित्।
पुष्करारण्यं विपुलं सुरसिद्धनिषेवितम्१९८।
पितामहेन यत्रासीद्यज्ञसत्रं निषेवितम्।
सिध्यर्थं मुनिमुख्यानामागतासौ महानदी१९९।

येषु तत्र कृतो होमः कुंडेष्वासीद्विरिंचिना।
तानि सर्वाणि संप्लाव्य तोयेनाप्युद्गता हि सा२०० 1.18.200।
तत्र क्षेत्रे महापुण्या पुष्करे सा तथोत्थिता।
तेन तत्पूरणं प्रोक्तं वायुना जगदायुषा२०१।
सापि तत्क्षेत्रमासाद्य पुण्यं पुण्या महानदी।
सरस्वती स्थिता देवी मर्त्यानां पापनाशिनी२०२।

तत्र ये शुभकर्माणः पुष्करस्थां सरस्वतीम्।
पश्यंति ते न पश्यंति सुघोरां तामधोगतिं२०३।
यः पुनस्तत्र भावेन नरः स्नानं समाचरेत्।
स ब्रह्मलोकमासाद्य ब्रह्मणा सह मोदते२०४।
यस्तु दद्यात्तत्र दधि ब्राह्मणाय मनोरमम्।
सोप्यग्निलोकमासाद्य भुंक्ते भोगान्सुशोभनान्२०५।
वरं प्रावरणं योपि भक्त्या दद्याद्द्विजातये।
सोपि सद्वस्त्रदानस्य फलं दशगुणं लभेत्२०६।
ज्येष्ठकुंडे नरः स्नात्वा यः संतर्पयते पितॄन्।

स तानुद्धरते सर्वान्नरकादपि शुद्धधीः२०७।
क्षेत्रे पैतामहे पूते पुण्यां प्राप्य सरस्वतीम्।
नरः किं प्रार्थयेदन्यत्तीर्थं ब्रह्मसुतोब्रवीत्२०८।
तस्मात्सर्वेषु तीर्थेषु स्नातः प्राप्नोति यत्फलम्।
तत्सर्वं प्राप्नुयान्मर्त्यो ज्येष्ठकुंडे सकृत्प्लुतः२०९।
किमत्र बहुनोक्तेन क्षेत्रं तीर्थं गतिश्शुभा।
येनैतत्त्रितयं प्राप्तं प्राप्ता तेन गतिः परा२१०।
काले क्षेत्रे तथा तीर्थे स्नात्वा हुत्वापि तत्र यः।
प्रयच्छते द्विजायार्थं सोनंतं सुखमश्नुते२११।
कार्त्तिके मासि शुक्ले च वैशाखे शशिभूषणे।
चंद्रसूर्योपरागे च काले च कुरुजांगले२१२।
क्षेत्रेष्वेतेषु तीर्थानि यान्युक्तानि मुनीश्वरैः।
तेषां पुण्यतमं तीर्थमिदमाह पितामहः२१३।
कुंडे तु मध्यमे स्नात्वा कार्तिक्यां यः पुमान्द्विजे।
प्रयच्छते चापि द्रव्यं सोश्वमेधमवाप्नुयात्२१४।

एवं कनिष्ठकेप्यत्र कुंडे स्नात्वा समाधिना।
यः प्रयच्छति विप्राय सुरूपामपि शालिकाम्२१५।
स प्रयाति नरः क्षिप्रमग्निलोकं मनोरमम्।
त्रिःसप्तकुलसंयुक्तो भुंक्ते तत्र महाफलम्२१६।
तस्मात्सर्वप्रयत्नेन गमनाय मतिः स्थिरा।
पुरुषेण तु कर्तव्या पुष्करावाप्तये शुभा२१७।
पुष्करारण्यमासाद्य प्राची यत्र सरस्वती।
मतिः स्मृतिः शुभा प्रज्ञा मेधा बुद्धिर्दयापरा२१८।
सरस्वत्यास्तु पर्यायाष्षडेते संप्रकीर्तिताः।
ततः प्रभृति यत्रासौ प्राचीभूता सरस्वती२१९।
तत्रस्थं तज्जलं येपि पश्यंति तटसंस्थिताः।
तेप्यश्वमेधस्यफलं लभंते नात्र संशयः२२०।
योवतीर्य पुनस्तत्र कश्चित्स्नानं समाचरेत्।
नरः समाधियुक्तो वै ब्रह्मणोनुचरो भवेत्२२१।

शाकादिनापि हि पितॄन्यस्तत्रार्चयते नरः।

सोप्येति विपुलान्भोगांस्तेषामेवानुभावतः२२२।
ये पुनर्विधिना तत्र श्राद्धं कुर्वंति मानवाः।
ते नयंति पितॄन्स्वर्गं नरकादपि दुःखदात्२२३।
तृप्यंति पितरस्तस्य यस्तत्र कुशमिश्रितम्।
स्नात्वा प्रयच्छते तोयं पूतं तेषां तिलान्वितम्२२४।
सर्वेषामेव तीर्थानामिदमेवाधिकं स्मृतम्।
आदितीर्थमिदं तस्मात्तीर्थानां भुवि विश्रुतम्२२५।
धर्मापवर्गयोःनक्रीडाननिधिभूतमवस्थितम्।
सरस्वत्यानपुनश्चैवनसमेतंनगुणवत्तरम्२२६।
धर्मार्थकाममोक्षाणां चतुर्णामपि दायकम्।
येप्यत्र मलनाशाय पुमांसो विविशुर्जलम्२२७।
गोप्रदानसमं तेषां सुखेनैव फलं भवेत्।
सुवर्णदानेन सममेवमाहुर्मनीषिणः२२८।
तर्पणात्पिण्डदानाच्च नरकेष्वपि संस्थिताः।
स्वर्गं प्रयान्ति पितरस्तत्र पुत्रेण तारिताः२२९।

पुष्करेपि सरस्वत्यां ये पिबन्ति जलं जनाः।
ते लभन्तेऽक्षयान्लोकान्ब्रह्मविश्वेशवंदितान्२३०।
स्वर्गनिश्रेणिकाभूता पुष्करे च सरस्वती।
सा पुण्यवद्भिस्संप्राप्तुं पुंभिश्शक्या महानदी२३१।
मुनिभर्धर्मतत्त्वज्ञैस्तत्र तत्र निषेविता।
तस्मात्सर्वत्र सा देवी पवित्रा सर्वतस्स्थिता२३२।
पुष्करे तु विशेषेण पूतात्पूततमा हि सा।
नदी सरस्वती पुण्या सुलभा जगति स्थिता२३३।
दुर्लभा सा कुरुक्षेत्रे प्रभासे पुष्करे तथा।
तत्तीर्थं सर्वतीर्थानां प्रवरं विहितं भुवि२३४।
धर्मार्थकाममोक्षाणां चतुर्णामपि साधकम्।
प्राचीं सरस्वतीं प्राप्य योन्यत्तीर्थं हि मार्गते२३५।
स करस्थं समुत्सृज्य ह्यमृतं विषमिच्छति।
ज्येष्ठे ज्येष्ठा प्रयागस्य मध्यमे मध्यमा स्मृता२३६।
प्रदक्षिणं ततो गच्छेत्कनीयांसं विचक्षणः।

त्रिष्वप्येतेषु स्नायीत कुर्याच्चापि प्रदक्षिणम्२३७।
प्रयच्छति पितृभ्यो यस्तोयं तेषां तिलान्वितम्।
तेपि तुष्टाः पुनस्तस्य प्रयच्छंत्यमितं फलम्२३८।
यः स्नात्वा प्रयतो नित्यं ततः पश्येत्पितामहम्।
अनुलोमविलोमाभ्यां तथा व्यस्तसमस्तयोः२३९।
स्नातव्यं पुष्करे नित्यं ब्रह्मलोकमभीप्सिता।
त्रीणि शृंगाणि शुभ्राणि त्रीणि प्रस्रवणानि च२४०।

पुष्कराणि प्रसिद्धानि न विद्मस्तत्र कारणं।
कनीयांसं मध्यमं च तृतीयं ज्येष्ठपुष्करं२४१।
शृंगशब्दाभिधानानि शुभप्रस्रवणानि च।
धर्मार्थकाममोक्षाणां संकल्पैरफलं नरः२४२।
यस्तत्र संत्यजेद्देहं मोक्षं प्राप्नोत्यसंशयम्।
प्रयतः संयतस्तस्यां स्नात्वा दद्याद्विजे शुभाम्२४३।
गामेकां मंत्रपूतां च लोकानाप्नोतिमोक्षदान्।
किमत्र बहुनोक्तेन रात्रावपि हि योर्थिने२४४।

अर्थं प्रयच्छते स्नात्वा सोनन्तं सुखमश्नुते।
तत्र दानं प्रशंसंति तिलानां मुनिसत्तमाः२४५।
कृष्णपक्षे चतुर्दश्यां स्नानं च विहितं सदा।
पिण्याकेन गुडेनापि पिंडं योत्र प्रयच्छति२४६।
पितृणां प्रयतो भूत्वा पितृलोकं स यछति।
पुष्करारण्यमासाद्य पुनस्तस्मात्सरस्वती२४७।
अंतर्द्धानं गता गंतुं प्रवृत्तागपश्चिमामुखी।
नातिदूरे ततस्तस्य पुष्करस्य सुशोभना२४८।
खर्जूरवनमासाद्य फलपुष्पोपशोभितं।
तत्रोषित्वा पुनर्देवी वने मुनिमनोरमे२४९।
सर्वर्तुकुसुमाकीर्णे सिद्धचारणसेविते।
नंदा नाम सरिच्छ्रेष्ठा त्रिषुलोकेषु विश्रुता२५० 1.18.250।
मीननक्रझषोपेता विमलोदकपूरिता।
सूत उवाच।
अथ देवव्रतःप्राह किमन्या सा सरिद्वरा२५१।

एतन्मे कौतुकं ब्रह्मन्नंदा शब्दा सरस्वती।
यथाभूता येन कृता कारणेन सरिद्वरा२५२।
एवमुक्ते पुलस्त्यः स भीष्मायैतत्पुरातनं।
आख्यातुमुपचक्राम नंदा नाम यतस्स्मृतं२५३।
क्षत्रव्रतधरो नित्यमासीद्राजा प्रभंजनः।
प्रवृत्तोसौ मृगान्हंतुं वने तस्मिन्महाबलः२५४।
स ददर्श ततस्तस्मिन्मृगीं गुल्मांतरे स्थितां।
मार्गणेन सुतीक्ष्णेन तां विव्याध पुरोगतां२५५।
सा विलोक्य दिशः सर्वास्तं दृष्ट्वा शरपाणिनं।
आह किं ते कृतं मूढ त्वयैतत्कर्मदुष्करं२५६।
स्तनं तावत्प्रयच्छामि सुतस्याधोमुखी स्थिता।
मांसलोभेन विद्धाहं तरसा ह्यकुतोभया२५७।
पिबंतं गुप्तवत्सं च गूढमैथुनमागतं।
एवंविधं मृगं राजन्न हन्यात्प्राज्ञया श्रुतं२५८।
स्तनं तु तनयस्यास्य प्रयच्छंती त्वया हता।

बाणेनाशनिकल्पेन निर्दोषा वनमागता२५९।
तस्मात्त्वमपि दुर्बुद्धे क्रव्यादत्वमवाप्स्यसि।
वनेस्मिन्कंटकाकीर्णे व्याघ्ररूपं त्वमाप्नुहि२६०।
शापप्रदानं श्रुत्वैवं स राजापुरतः स्थितः।
प्रोवाच प्रांजलिर्भूत्वा तां मृगीं व्यथितेन्द्रियः२६१।
स्तनं तु तनयस्येह प्रयच्छंती न मे मता।
अज्ञानेन हता भद्रे प्रसीद सुसमाधिना२६२।
व्याघ्ररूपमहं त्यक्त्वा प्राप्स्यामि मानुषं कदा।
एवंविधस्य शापस्य विमोक्षं शंस मे मृगि२६३।
एवमुक्ते मृगी तस्य प्रोवाच वचनं शुभम्।
राजन्नब्दशतांते तु शापस्यागतया गवा२६४।
नंदया सह संवादमासाद्यांतो भविष्यति।
मृग्योक्ते वचने राजा व्याघ्र एवाभवत्तदा२६५।
नखदंष्ट्रायुधोपेतो व्याघ्ररूपोति भीषणः।
तत्रासौ भक्षयन्नास्ते मृगान्हत्वा चतुष्पदः२६६।

द्विपदानपि तत्रस्थान्कालेन क्रमयोजितान्।
एवं तत्र वने तस्य संवत्सरशतं गतम्२६७।
आत्मानं निंदमानस्य मृगमांसानि खादतः।
कदाहं मानुषं भावं गमिष्यामीदृशं पुनः२६८।
कुत्सितं न करिष्यामि वियोनिकरणं महत्।
कुर्वता मांसलोभेन मृगयां परिधावता२६९।
आपदासहितं प्राप्तं मानुषाणां भयावहम्।
दर्शनं दुःखदं मह्यं मृगाणां मानुषैः सह२७०।
पापेन पापतां नीतो ह्यपापेऽपि सतां कुले।
उत्पन्नो विकृतिं नीतः पश्य कालस्य पर्ययम्२७१।
तस्मान्मे सुकृतं नास्ति हिंसाप्येका विगर्हिता।
तया तु प्राप्यते दुःखं न च मोक्षो भविष्यति२७२।
कथं मे भविता मोक्षः कथं सत्या मृगी भवेत्।
गते वर्षशते तस्य वसतस्तद्वने तदा२७३।
आयातं गोकुलं काले यवसोदककारणात्।

गोवाटवाटीसंस्थानं ततत्र समवस्थितम्२७४।
वनोपकण्ठे मंथानरवेणापूरितं च यत्।
क्षीबैर्गोपैः समाकीर्णं पादपैरपितद्वनम्२७५।
निशिवंशरवोपेतं गोपीनां च शुभप्रदम्।
एवं तु वसतस्तस्य खर्जूरवनसंसदि२७६।
हृष्टा तुष्टा च पुष्टा च नंदा वै नाम नामतः।
गोमंडलस्य सामुख्या हंसवर्णा घटस्रवा२७७।
दीर्घघोणा विभक्तांगी बंधुरांगी तनुत्वचा।
नीलकंठा शुभग्रीवा घंटाली मधुरस्वना२७८।

सा च यूथस्य सर्वस्य पुरश्चरति निर्भया।
घासस्थानं चरेच्छन्नं गत्वैका च यथासुखम्२७९।
यथेष्टकामा सुरभी छन्नं चरति वै तृणम्।
रोहितो नाम तत्रान्यः पर्वतः सरितस्तटे२८०।
अनेककंदरदरी गुहासत्व निषेवितः।
तस्य पूर्वोत्तरेभागे घोरे तृणसमाकुले२८१।

संकटे विषमे दुर्गे भैरवे लोमहर्षणे।
मृगसिंहसमाकीर्णे बहु श्वापद सेविते२८२।
वल्लीवृक्षादिगहने शिवाशत निनादिते।
दुर्गेस्मिन्वसते रौद्रः कामरूपी भयंकरः२८३।
द्वीपी शोणित दिग्धांसो घोरदंष्ट्रानखायुधः।
नंदो नाम स धर्मात्मा स च गोपीहिते रतः२८४।
अच्छिन्नाग्रैस्तृणैर्दीर्घैर्गोधनं परिरक्षति।
तस्य यूथपरिभ्रष्टा सानंदा तृणलिप्सया२८५।
चरंती व्याघ्रपुरतः सा धेनुः प्रत्युपस्थिता।
अभ्यद्रवच्च तां द्वीपी तिष्ठतिष्ठेति चाब्रवीत्२८६।
त्वमद्य विहितो भक्षः स्वयं प्राप्तासि धेनुके।
द्वीपिनश्च वचः श्रुत्वा निष्ठुरं रोमहर्षणं२८७।
शुक्लरूपान्वितं बालं भद्रमिंदुसमप्रभम्।
वत्सं स्मरति सा धेनुः स्नेहाक्ता गद्गदाक्षरम्२८८।
दह्यंती पुत्रशोकेन नंदा सा पुत्रवत्सला।

रुदंती करुणं चैव निराशा पुत्रदर्शने२८९।
द्वीपी दृष्ट्वा तु तां धेनुं क्रंदमानां सुदुःखिताम्।
उवाच वचनं घोरं धेनुके किं प्ररुद्यते२९०।
दैवात्सुखोपपन्नासि भक्षस्त्वं मे यदृच्छया।
रुदंत्या वा हसंत्या वा तवात्तं जीवितं भवेत्२९१।
विहितं भुज्यते लोके स्वयंप्राप्तासि धेनुके।
मृत्युस्ते विहितोद्यैव वृथा किमनुशोचसि२९२।
पप्रच्छ तां पुनर्द्वीपी किमर्थं रुदितं त्वया।
कौतुकं चात्र मे जातं महन्मे कथयस्व वै२९३।
व्याघ्रस्य वचनं श्रुत्वा नंदा वाक्यमथाब्रवीत्।
क्षंतुमर्हसि मे नाथ कामरूपिन्नमोस्तु ते२९४।
त्वां समासाद्य लोकस्य परित्राणं न विद्यते।
जीवितार्थं न शोचामि प्राप्तव्यं मरणं मया२९५।
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येर्थे न शोचामि मृगाधिप२९६।

देवैरपि यथा सर्वैर्मर्त्तव्यमवशैर्ध्रुवम्।
तस्मात्तु नाहमेवैका व्याघ्र शोचामि जीवितम्२९७।

किंतु स्नेहेन वै साधो दुःखेन रुदितं मया।
अस्ति मे हृदि संतापस्तं च त्वं श्रोतुमर्हसि२९८।
प्रथमे वयसि प्राप्ते प्रसूताहं मृगाधिप।
इष्टः प्रथमजातश्च सुतस्तु मम बालकः२९९।
क्षीरपायी च मे वत्सस्तृणं नाद्यापि जिघ्रति।
स च गोपकुले बद्धः क्षुधार्तो मामवेक्षते३०० 1.18.300।
तमहं चानुशोचामि कथं जीविष्यते सुतः।
तस्येच्छामि स्तनं दातुं पुत्रस्नेहवशं गता३०१।
पाययित्वा स्तनं वत्समवलिह्य च मूर्द्धनि।
सखीनामर्पयित्वा तु संदिश्य च हिताहितम्३०२।
पुनः प्रत्यागमिष्यामि यथेष्टं भक्षयिष्यसि।
स नंदाया वचः श्रुत्वा मृगेंद्रः पुनरब्रवीत्३०३।
किं ते पुत्रेण कर्त्तव्यं मरणं किं न बुध्यसे।

त्रस्यंति सर्वभूतानि म्रियंते मां निरीक्ष्य च३०४।
त्वं पुनः कृपयाविष्टा पुत्रपुत्रेति भाषसे।
न पुत्रा न तपो दानं न माता न पिता गुरुः३०५।
शक्नुवंति परित्रातुं नरं कालप्रपीडितम्।
कथं त्वं गोकुलं गत्वा गोपीजनसमाकुलम्३०६।
वृषभैर्नादितं दिव्यं बालवत्सविभूषितम्।
भूषणं देवलोकस्य स्वर्गतुल्यं न संशयः३०७।
नित्यं प्रमुदितं दिव्यं सर्वदेवप्रपूजितम्।
यत्पवित्रं पवित्राणां मंगलानां च मंगलम्३०८।
यत्तीर्थं सर्वतीर्थानां धन्यानां धन्यमुत्तमम्।
समस्तगुणसंपन्नमीश्वरायतनं महत्३०९।
यत्ख्यातं सर्वतीर्थानां भूमिस्वर्गमनुत्तमम्।
गोपीमंथनशब्देन बालवत्सरवेण च३१०।
गवां हुंकारशब्देन अलक्ष्मीः प्रतिहन्यते।
यत्र वत्साश्च हुंकारं करुणं मातृकांक्षया३११।

यद्भोपैः पालितं शूरैर्बाहुयुद्धकृतश्रमैः।
प्रगीतनृत्यसंलापं नंदितास्फोटनादितम्३१२।
इतस्ततः स्थितैर्वत्सैर्नर्द्यमानं समंततः।
सरोवद्राजते गोष्टं चलद्भिरिव पंकजैः३१३।
तं श्रीनिकेतनं सौम्यं हृष्टपुष्टजनाकुलम्।
गोलोकप्रतिमं दृष्ट्वा कथं प्रत्यागमिष्यसि३१४।
पंचभूतानि मे भद्रे पिबंतु रुधिरं तव।
न निर्विण्णानि भूतानि वाङ्मात्रेण करोम्यहम्३१५।
नंदोवाच।
एवं प्रथमवत्साया मृगेंद्र शृणु मे वचः।

दृष्ट्वा सखीः सुतं बालं गोपांश्च प्रतिपालकान्३१६।
गोपीजनमुपामंत्र्य जननीं च विशेषतः।
शपथैरागमिष्यामि मन्यसे यदि मुंच मां३१७।
यत्पापं ब्रह्मवध्यायां मातृपितृवधेषु च।
तेन पापेन लिप्येहं यद्यहं नागमे पुनः३१८।

यत्पापं लुब्धकानां तु म्लेच्छानां गरदायिनाम्।
तेन पापेन लिप्येहं यद्यहं नागमे पुनः३१९।
गोषु विघ्नांश्च ये कुर्युः स्वपंतीं ताडयंति च।
तेन पापे नलिप्येहं यद्यहं नागमे पुनः३२०।
सकृद्दत्वा तु यः कन्यां द्वितीये दातुमिच्छति।
तस्य पापेन लिप्येहं यद्यहं नागमे पुनः३२१।
यस्त्वनर्हान्बलीवर्दान्विषमे वाहयेत्पुमान्।
कथायां कथ्यमानायां विघ्नं कारयते तु यः३२२।
तेन पापेन लिप्येहं यद्यहं नागमे पुनः।
गृहे यस्यागतं मित्रं निराशं प्रतिगच्छति३२३।
तस्य पापेन लिप्येहं यद्यहं नागमे पुनः।
इत्येतैः पातकैर्घोरैरागमिष्याम्यहं पुनः३२४।
बुध्वा संप्रत्ययं द्वीपी पुनर्वचनमब्रवीत्।
व्याघ्र उवाच।
संजातः प्रत्ययोस्माकं शपथैर्धेनुके तव३२५।

कदाचिन्मन्यसे गत्वा मूर्खोयं वंचितो मया।
अत्रापि केचिद्वक्ष्यंति शपथे नास्ति पातकम्३२६।
कामिनीषु विवाहेषु गवां मुक्तौ तथैव च।
प्राणत्यागे समुत्पन्ने श्रद्धातव्यं न च त्वया३२७।
लोकेस्मिन्नास्तिकाः केचिन्मूर्खाः पंडितमानिनः।
भ्रामयिष्यंति ते चित्तं चक्रारूढमिव क्षणात्३२८।
कुतर्कहेतुवृत्तांतैरज्ञानावृतचेतसः।
मोहयंति नराः क्षुद्रा आगमानविशारदाः३२९।
अतथ्यान्यपि तथ्यानि दर्शयंत्यतिपेशलाः।
समे निम्नोन्नतानीव चित्रकर्मविदो जनाः३३०।
प्रायः कृतार्थो लोकोयं मन्यते नोपकारिणम्।
वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम्३३१।
न तं पश्यामि लोकेस्मिन्कृते प्रतिकरोति यः।
सर्वस्य हि कृतार्थस्य मतिरन्या प्रवर्तते३३२।
ऋषिदेवासुरनरैः शपथाः कार्यसिद्धये।

कृताः परस्परं पूर्वं तान्न मन्यामहे वयम्३३३।
सत्येनापि शपेद्यस्तु देवाग्निगुरुसन्निधौ।
तस्य वैवस्वतो राजा धर्मस्यार्द्धं निकृंतति३३४।

मा ते बुद्धिर्भवेदेवं शपथैरेष वंचितः।
त्वयैव दर्शितं सर्वं यथेष्टं कुरु सांप्रतं३२५।
नंदोवाच।
एवमेव महासाधो कस्त्वां वंचयितुं क्षमः।
आत्मैव वंचितस्तेन यः परं वंचयिष्यति३२६।
द्वीप्युवाच।
धेनुके पश्य गच्छ त्वं पुत्रकं पुत्रवत्सले।
पाययित्वा स्तनं वत्समवलिह्य च मूर्द्धनि३२७।
मातरं भ्रातरं दृष्ट्वा सखीस्वजनबांधवान्।
सत्यमेवाग्रतः कृत्वा शीघ्रमागमनं कुरु३२८।
एवं सा शपथं कृत्वा धेनुर्वै सत्यवादिनी।
अनुज्ञाता मृगेंद्रेण प्रयाता पुत्रवत्सला३२९।

अश्रुपूर्णमुखीदीना वेपमाना सुदुःखिता।
हंभारवं प्रमुंचंती पतिता शोकसागरे३४०।
करीव चरणग्राहं गृहीतः सलिलाशये।
अशक्ता स्वपरित्राणे विलपंती मुहुर्मुहुः३४१।
सा तत्र गोकुलं प्राप्ता हरिन्नद्यास्तटे स्थितम्।
श्रुत्वा वत्सं तु क्रोशंतं पर्यधावत संमुखी३४२।
उपसृप्य च तं बालं बाष्पपर्याकुलेक्षणम्।
संप्राप्य मातरं वत्सः शंकितः परिपृच्छति३४३।
न ते पश्याम्यहं स्वास्थ्यं धैर्यं नैवाद्य लक्षये।
उद्विग्ना चापि ते दृष्टिर्भीता चातीव लक्ष्यसे३४४।
नन्दोवाच।
पिब पुत्र स्तनं मेद्य कारणं यदि पृच्छसि।
अशक्ताहं तवाख्यातुं कुरु तृप्तिं यथेप्सिताम्३४५।
अपश्चिमं तु ते पुत्र दुर्लभं मातृदर्शनम्।
एकाहमद्य मे पीत्वा प्रभाते कस्य पास्यसि३४६।

त्वां त्यक्त्वा पुत्र गंतव्यं शपथैरागता ह्यहम्।
क्षुत्क्षामस्य च व्याघ्रस्य दातव्यमात्मजीवितम्३४७।
नंदायाश्च वचः श्रुत्वा वत्सो वचनमब्रवीत्।
वत्स उवाच।
अहं तत्र गमिष्यामि यत्र त्वं गंतुमिच्छसि३४८।
श्लाघ्यं ममापि मरणं त्वया सह न संशयः।
एकाकिनापि मर्तव्यं मयार्तेन त्वया विना३४९।
यदि मां संहितं मातर्वने व्याघ्रो हनिष्यति।
या गतिर्मातृभक्तानां ध्रुवं सा मे भविष्यति३५० 1.18.350।
तस्मादवश्यं यास्यामि त्वया सह न संशयः।
अथवा तिष्ठ मातस्त्वं शपथाः संतु ते मम३५१।

जनन्या च वियुक्तस्य जीविते किं प्रयोजनम्।
अनाथस्य वने नित्यं को मे नाथो भविष्यति३५२।
नास्ति मातृसमो बंधुर्बालानां क्षीरजीविनाम्।
नास्ति मातृसमो नाथो नास्ति मातृसमा गतिः३५३।

नास्ति मातृसमः स्नेहो नास्ति मातृसमं मुखम्।
नास्ति मातृसमो देव इहलोके परत्र च३५४।
एवं वै परमो धर्मः प्रजापतिविनिर्मितः।
ये तिष्ठंति सदा पुत्रास्ते यांति परमां गतिम्३५५।
नंदोवाच।
ममैव विहितो मृत्युर्न त्वं पुत्रागमिष्यसि।
न चायमन्यजीवानां मृत्युः स्यादन्यमृत्युना३५६।
अपश्चिममिमं पुत्र मातृसंदेशमुत्तमम्।
अत्रातिष्ठस्व मद्वाक्यात्ततः शुश्रूषणं पुनः३५७।
जलेस्थले च विचरन्प्रमादं तात मा कुरु।
प्रमादात्सर्वभूतानि विनश्यंति न संशयः३५८।
न च लोभेन चर्तव्यं विषमस्थं तृणं क्वचित्।
लोभाद्विनाशः सर्वेषामिहलोके परत्र च३५९।
समुद्रमटवीं पुत्र विशंति लोभमोहिताः।
लोभादकार्यमत्युग्रं विद्वानपि समाचरेत्३६०।

लोभात्प्रमादाद्विस्रंभात्त्रिभिर्नाशो भवेन्नृणाम्।
तस्माल्लोभं न कुर्वीत न प्रमादं न विश्वसेत्३६१।
आत्मा हि सततं पुत्र रक्षितव्यः प्रयत्नः।
सर्वेभ्यः श्वापदेभ्यश्च म्लेच्छचोरादिसंकटात्३६२।
तिरश्चां पापयोनीनामेकत्र वसतामपि।
विपरीतानि चित्तानि विज्ञायंते न पुत्रक३६३।
नखिनां च नदीनां च शृंगिणां शस्त्रधारिणाम्।
न विश्वासस्त्वया कार्यः स्त्रीणां प्रेष्यजनस्य च३६४।
न विश्वसेदविश्वस्ते विश्वस्तेनाति विश्वसेत्।
विश्वासाद्भयमुत्पन्नं मूलान्यपि निकृंतति३६५।
न विश्वसेत्स्वदेहेपि बलिष्ठे भीतचेतसि।
वक्ष्यंति गूढमत्यर्थं सुप्तं मत्तं प्रमादतः३६६।
गंधः सर्वत्र सततमाघ्रातव्यः प्रयत्नतः।
गावः पश्यंति गंधेन राजानश्चारचक्षुषा३६७।
नैकस्तिष्ठेद्वनेघोरे धर्ममेकं च चिंतयेत्।

नचोद्वेगस्त्वयाकार्यः सर्वस्य मरणं ध्रुवं३६८।
यथा हि पथिकः कश्चिच्छायामाश्रित्य तिष्ठति।
विश्रम्य च पुनर्याति तद्वद्भूतसमागमः३६९।
पुत्र नित्यं जगत्सर्वं तत्रैकः शोचसे कथं।

तावत्त्वं शोकमुत्सृज्य मद्वाक्यमनुपालय३७०।
शिरस्याघ्राय तं पुत्रमवलिह्य च मूर्द्धनि।
शोकेन महताविष्टा बाष्पव्याकुललोचना३७१।
विनिःश्वसंती नागीव दीर्घमुष्णं मुहुर्मुहुः।
पुत्रहीनं जगच्छून्यं प्रपश्यंतीव साऽभवत्३७२।
महापंकनिमग्नेव तिष्ठंती चावसीदती।
विलप्य नंदिनी पुत्रमुवाचेदं पुनर्वचः३७३।
नास्ति पुत्रसमः स्नेहो नास्तिपुत्रसमं सुखं।
नास्ति पुत्रसमा प्रीतिर्नास्ति पुत्रसमा गतिः३७४।
अपुत्रस्य जगच्छून्यमपुत्रस्य गृहेऽसुखम्।
पुत्रेण लभते लोकमपुत्रो नरकं व्रजेत्३७५।

लोको वदति वाक्यानि चंदनं किल शीतलं।
पुत्रगात्रपरिष्वंगश्चंदनादतिशीतलः३७६।
इति पुत्रगुणानुक्त्वा निरीक्ष्य च पुनःपुनः।
स्वमातरं सखीर्गोपीस्त्वरमाणा च पृच्छति३७७।
यूथस्याग्रे चरंतीं मामाससाद मृगाधिपः।
मुक्ताहं तेन शपथैः पुनर्यास्यामि तत्र वै३७८।
सुतं च मातरं चैव सखीर्द्रष्टुं च गोकुलं।
आगता सत्यवाक्येन पुनर्यास्यामि तत्र वै३७९।
मातः क्षमस्व तत्सर्वं दौःशील्यादि कृतं मम।
बालस्तवायं दौहित्रः किमत्रान्यद्ब्रवीम्यहं३८०।
विपुले चंपके मातर्भद्रे सुरभि मानिनि।
वसुधारे प्रियानंदे महानंदे घटस्तवे३८१।
अज्ञानाज्ज्ञानतो वापि यदुक्तं किंचिदप्रियं।
तत्क्षमध्वं महाभागा यच्चान्यच्च कृतं मया३८२।
सर्वाः सर्वगुणोपेताः सर्वा लोकस्य मातरः।

सर्वाः सर्वप्रदा नित्यं रक्षध्वं मम बालकं३८३।
अनाथं विकलं दीनं रक्षध्वं मम पुत्रकं।
मातृशोकाभिसंतप्तं भगिन्यः पालयिष्यथ३८४।
यस्मादनाथमबलं पुत्रवत्पालयिष्यथ।
क्षमध्वं च महाभागा यास्यामि सत्यसंश्रयात्३८५।
न चिंता महती कार्या सखीभिश्च कथंचन।
प्रथमस्यास्य जातस्य स्थितं मरणमग्रतः३८६।
श्रुत्वा तु नंदावचनं माता सख्यश्च दुःखिताः।
विषादं परमं जग्मुरिदमूचुश्च विस्मिताः३८७।
अहोऽत्र महदाश्चर्यं यद्व्याघ्रवचनं त्वया।
प्रकर्तुमुद्यतं भीमं नंदा त्वं सत्यवादिनी३८८।
शपथैः सत्यवाक्येन वंचयित्वा महाभयं।

नाशनीयं प्रयत्नेन न गंतव्यं कथंचन३८९।
नंदे न चैव गंतव्यमधर्मः क्रियते त्वया।
यद्बालं स्वसुतं त्यक्त्वा सत्यलोभेन गम्यते३९०।

अत्र गाथा पुरा प्रोक्ता ऋषिभिर्ब्रह्मवादिभिः।
प्राणत्यागे समुत्पन्ने शपथैर्नास्ति पातकं३९१।
उक्त्वानृतं भवेद्यत्र प्राणिनां प्राणरक्षणं।
अनृतं तत्र सत्यं स्यात्सत्यमप्यनृतं भवेत्३९२।
कामिनीषु विवाहेषु गवां मुक्तौ तथैव च।
ब्राह्मणानां विपत्तौ च शपथैर्नास्ति पातकं३९३।
नंदोवाच।
परेषां प्राणरक्षार्थं वदाम्येवानृतं वचः।
नात्मार्थमुत्सहे वक्तुं जीवितार्थे कथंचन३९४।
एकः संश्लिष्यते गर्भे मरणे भरणे तथा।
भुंक्ते चैकः सुखं दुःखमतः सत्यं वदाम्यहम्३९५।
सत्ये प्रतिष्ठिता लोका धर्मः सत्ये प्रतिष्ठितः।
उदधिस्सत्यवाक्येन मर्यादां न विलंघते३९६।
विष्णवे पृथिवीं दत्वा बलि पातालमाश्रितः।
छद्मनापि बलिर्बद्धः सत्यवाक्यं न चात्यजत्३९७।

प्रवर्धमानः शैलेंद्रः शतशृंगः समुत्थितः।
सत्येन संस्थितो विंध्यः प्रबन्धं नातिवर्तते३९८।
स्वर्गापवर्गनरकाः सत्यवाचि प्रतिष्ठिताः।
यस्तु लोपयते वाचमशेषं तेन लोपितं३९९।
योऽन्यथा संतमात्मानमन्यथा प्रतिपद्यते।
किं तेन न कृतं पापं चोरेणात्मापहारिणा४०० 1.18.400।
यास्यामि नरकं घोरं विलोप्यात्मानमात्मना।
तस्य वैवस्वतो राजा धर्मस्यार्धं निकृंतति४०१।
अगाधे सलिले शुद्धे सत्य तीर्थे क्षमा ह्रदे।
स्नात्वा पापविनिर्मुक्तः प्रयाति परमां गतिं४०२।
अश्वमेधसहस्रं च सत्यं च तुलया धृतं।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते४०३।
सत्यं साधुफलं श्रुतं च परमं क्लेशादिभिर्वर्जितं।
साधूनां निकटं सतां कुलधनं सर्वाश्रमाणां फलं।
यस्मात्तं समवाप्य गच्छति दिवं संत्यज्यतेऽसौ कथं।

लोकैरत्र समागमे प्रतिदिनं सत्यं वदध्वं ध्रुवं४०४।
सख्य ऊचुः।
नंदे सा त्वं नमस्कार्या सर्वैरपि सुरासुरैः।
या त्वं परमसत्वेन प्राणांस्त्यजसि दुस्त्यजान्४०५।
ब्रूमः किं तत्र कल्याणि या त्वं धर्मधुरंधरा।

त्यागेनानेन नाऽप्राप्यं त्रैलोक्ये वस्तु किंचन४०६।
अवियोगं च पश्यामस्त्यागादस्मात्सुतेन हि।
नार्याः कल्याणचित्तायानापदः संति कुत्रचित्४०७।
दृष्ट्वा गोपीजनं सर्वं परिक्रम्य च गोकुलं।
नंदा संप्रस्थिता देवान्वृक्षांश्चापृच्छय सा पुनः४०८।
क्षितिं वरुणमग्निं च वायुं चापि निशाकरं।
दशदिग्देवतावृक्षान्नक्षत्राणि ग्रहैः सह४०९।
सर्वान्विज्ञापयामास प्रणिपत्य मुहुर्मुहुः।
ये संश्रिता वने सिद्धाः सर्वाश्च वनदेवताः४१०।
वने चरंतं च तृणं ते रक्षंतु सुतं मम।

चंपकाशोक पुन्नागास्सरलार्जुनकिंशुकाः४११।
शृण्वंतु पादपाः सर्वे संदेशं मम विक्लवं।
वत्समेकाकिनं दीनं चरंतं विषमे वने४१२।
रक्षध्वं वत्सकं बालं स्नेहात्पुत्रमिवौरसं।
मात्रापित्राविहीनं च अनाथं दीनमानसं४१३।
विचरंतमिमां भूमिं क्रंदमानं सुदुःखितं।
तस्येह क्रंदमानस्य मत्पुत्रस्य महावने४१४।
महाशोकाभिभूतस्य क्षुत्पिपासातुरस्य च।
शून्यस्यैकाकिनः सर्वं जगच्छून्यं प्रपश्यतः४१५।
चरमाणस्य कर्तव्यं सानुक्रोशैस्तु रक्षणं।
संदिश्य नंदा प्रीत्यैवं पुत्रस्नेहवशं गता४१६।
शोकाग्निना च सन्दीप्ता विच्छिन्ना पुत्रदर्शने।
वियुक्ता चक्रवाकीव लतेव पतिता तरोः४१७।
अंधेव दृष्टिरहिता प्रस्खलंती पदे पदे।
अगच्छत्सा पुनस्तत्र यत्रासौ पिशिताशनः४१८।

आस्ते विस्फूर्जितमुखस्तीक्ष्णदंष्ट्रो भयावहः।
तावत्तस्याः सुतो वत्स ऊर्द्ध्वपुच्छोतिवेगवान्४१९।
आगत्य मातुरग्रेसौ मृगेंद्रस्याग्रतोऽभवत्।
आगतं तु सुतं दृष्ट्वा मृत्युं तमग्रतः स्थितं४२०।
व्याघ्रं दृष्ट्वा तु सा धेनुरिदं वचनमब्रवीत्।
भोभो मृगेंद्रागताहं सत्यधर्मव्रते स्थिता४२१।
कुरु तृप्तिं यथाकाममस्मन्मांसेन सांप्रतम्।
संतर्पय स्वभूतानि पिब त्वं शोणितं मम४२२।
मृतायां तु मयि त्वं भो भक्षयेमं तु बालकम्।
द्वीप्युवाच।
स्वागतं तव कल्याणि धेनुके सत्यवादिनी४२३।
न हि सत्यवतां किंचिदशुभं भवति क्वचित्।
त्वयोक्तं धेनुके पूर्वं सत्यं प्रत्यागमे पुनः४२४।

तेन मे कौतुकं प्राप्तं प्राप्ता गच्छेत्कथं पुनः।
तव सत्यपरीक्षार्थं प्रेषितासि मया पुनः४२५।

अन्यथा मां समासाद्य जीवंती यास्यसे कथम्।
यच्च नः कौतुकं जातं सत्यमन्वेषणं मम४२६।
तस्मादनेन सत्येन मुक्तासि च मयाऽधुना।
भगिनी भवती मह्यं भागिनेयः सुतस्तव४२७।
दत्तोपदेशस्य शुभे मम पापिष्ठकर्मणः।
सत्ये प्रतिष्ठिता लोका धर्मः सत्ये प्रतिष्ठितः४२८।
सत्येन गौः क्षीरधारां प्रमुंचति हविः प्रियाम्।
स वै धन्यतमो गोपो यस्त्वत्क्षीरेण जीवति४२९।
भूमिप्रदेशा धन्यास्ते सतृणा वीरुधः शुभे।
ते धन्याश्च कृतार्थाश्च तैरेव सुकृतं कृतम्४३०।
तैराप्तं जन्मनः सारं ये पिबंति पयस्तव।
मृगेंद्रः प्रत्ययं गत्वा विस्मयं परमं गतः४३१।
प्रत्यादेशोऽयमस्माकं सत्यं देवैः प्रदर्शितः।
सत्यमिष्टं गवां दृष्ट्वा न मे वाञ्छास्ति जीवितुम्४३२।
तत्करिष्याम्यहं कर्म येन मुच्येय किल्बिषात्।

मया जीवसहस्राणि भक्षितानि शतानि च४३३।
गतिं कामिह गच्छामि दृष्ट्वा गोः सत्यमीदृशम्।
अहं पापो दुराचारो नृशंसो जीवघातकः४३४।
कांस्तु लोकान्गमिष्यामि कृत्वा कर्म सुदारुणम्।
गमिष्ये पुण्यतीर्थानि करिष्ये पापशोधनम्४३५।
पतिष्ये गिरिमारुह्य प्रवेक्ष्ये वा हुताशनम्।
धेनोऽद्य यन्मया कार्यं तपः पापाद्विशुद्धये४३६।
तदादिशस्व संक्षेपान्न कालो विस्तरस्य तु।
धेनुरुवाच।
तपः कृते प्रशंसंति त्रेतायां ज्ञानमेव च४३७।
द्वापरे यज्ञमित्याहुर्दानमेकं कलौ युगे।
सर्वेषामेव दानानामिदमेवैकमुत्तमम्४३८।
अभयं सर्वभूतानां नास्ति दानमतः परम्।
चराचराणां भूतानामभयं यः प्रयच्छति४३९।
स च सर्वभयान्मुक्तः परं ब्रह्माधिगच्छति।

नास्त्यहिंसा समं दानं नास्त्यहिंसा समं तपः४४०।
यथा हस्तिपदेष्वन्यत्पदं सर्वं प्रलीयते।
सर्वे धर्मास्तथा व्याघ्र प्रलीयंते ह्यहिंसया४४१।
योगवृक्षस्य छाया या तापत्रयविनाशिनी।
धर्मज्ञाने च पुष्पाणि स्वर्गमोक्षौ फलानि च४४२।
दुःखत्रयाभितप्तस्य छाया योगतरोः स्मृता।

न बाध्यते पुनर्दुःखैः प्राप्य निर्वाणमुत्तमम्४४३।
इत्येतत्परमं श्रेयः कीर्तितं ते समासतः।
ज्ञातं चैव त्वया सर्वं केवलं मां तु पृच्छसि४४४।
द्वीप्युवाच।
अहं मृग्या पुरा शप्तो व्याघ्ररूपेण संस्थितः।
ततः प्राणिवधात्सर्वमशेषं मम विस्मृतम्४४५।
त्वत्संपर्कोपदेशाभ्यां संजातं स्मरणं पुनः।
त्वं चाप्यनेन सत्येन गमिष्यसि परां गतिं४४६।
तदहं त्वां पुनः पृच्छे प्रश्नमेकं हृदि स्थितम्।

साग्रं वर्षशतं जातं चिंतयानस्य मे शुभे४४७।
भवत्या भाग्ययोगेन कदाचित्स्वर्गशोभने।
कृतं धर्मस्य संस्थानं सतां मार्गे प्रतिष्ठितम्४४८।
किं तेऽभिधानं कल्याणि ब्रूहि मेऽज्ञस्य सुव्रते।
नंदोवाच।
मम नंदेति संज्ञा तु कृता नंदेन स्वामिना४४९।
सांप्रतं भक्षयामीति ह्यतिष्ठः केन हेतुना।
नंदेति श्रुत्वा तन्नाम मुक्तशापः प्रभंजनः४५० 1.18.450।
पुनर्नृपत्वमापन्नो बलरूपसमन्वितः।
एतस्मिन्नंतरे धर्मस्तां ज्ञात्वा सत्यवादिनीम्४५१।
द्रष्टुं समागतस्तत्र प्राब्रवीच्च पयस्विनीम्।
तव सत्यव्रताद्भृष्टो धर्मोहमिह चागतः४५२।
नंदे वृणीष्व भद्रं ते वरं वरतमं हि यत्।
एवमुक्ता हि सा देवी नंदा तं प्रार्थयद्वरम्४५३।
तवानुभावात्ससुता गच्छामि पदमुत्तमम्।

भवेदिदं शुभं तीर्थं मुनीनां धर्मदायकम्४५४।
मन्नाम्ना च सरिदियं नंदा नाम सरस्वती।
वरप्रदानाद्देवेश तदेतत्प्रार्थितं मया४५५।
पुलस्त्य उवाच।
सा तत्क्षणाद्भृता देवी स्थानं सत्यवतां शुभम्।
प्रभंजनोपि तद्राज्यं संप्राप्तः प्रागुपार्जितम्४५६।
नंदा येन गता स्वर्गं नंदां प्राप्य सरस्वतीम्।
तेनाख्यया बुधैस्तस्याः प्रोक्ता नंदा सरस्वती४५७।
सरस्वती पुनस्तस्माद्वनात्खर्जूरसंज्ञितात्।
दक्षिणेन पुनर्याता प्लावयंती धरातलम्४५८।
आगच्छन्नपि यस्तस्या नाम गृह्णाति मानवः।
जीवन्सुखं स आप्नोति मृतो भवति खेचरः४५९।
तत्र ये शुभकर्माणस्त्यजंति स्वां तनुं नराः।
ते विद्याधरराजानो भवंति सुखिनो जनाः४६०।

नराणां स्वर्गनिःश्रेणी स्नानात्पानात्सरस्वती।

तत्र स्नानं प्रकुर्वन्ति येष्टम्यां सुसमाहिताः४६१।
ते मृताः स्वर्गमासाद्य मोदंते सुमनोरमाः।
सरस्वती सदा स्त्रीणां तत्र सौभाग्यदायिका४६२।
उपोषिता तृतीयायामपि सौभाग्यभाजना।
तत्र तद्दर्शनेनापि मुच्यते पापसंचयात्४६३।
स्पृशंति ये नराः केचित्तेपि ज्ञेया मुनीश्वराः।
रजतस्य प्रदानेन रूपवान्जायते नरः४६४।
पुण्या पुण्यजलोपेता नदीयं ब्रह्मणः सुता।
नंदा नामेति विपुला प्रवृत्ता दक्षिणामुखी४६५।
गत्वा ततो नातिदूरं पुनर्याता पराङ्मुखी।
ततः प्रभृति सा देवी प्रसभं प्रकटा स्थिता४६६।
तस्यास्तटेषु पुण्येषु तीर्थान्यायतनानि च।
संसेवितानि मुनिभिः सिद्धैश्चापि समंततः४६७।
तेषु सर्वेषु भवति धर्महेतुस्सरस्वती।
स्नानात्पानात्प्रदानाद्वा हिरण्यस्य महानदी४६८।

हाटकक्षितिगौरीणां नंदातीर्थे महोदयं।
दानं दत्तं नरैः स्नातैर्जनयत्यक्षयं फलं४६९।
धान्यप्रदानं प्रवदंति शस्तं वसुप्रदानं च तथा मुनींद्राः ।
यैस्तेषु तीर्थेषु नरैः प्रदत्तं तद्धर्महेतुः प्रवरं प्रदिष्टम्४७०।
प्रायोपवेशं प्रयतः प्रयत्नाद्यस्तत्र कुर्यात्प्रमदा पुमान्वा।
तीर्थेषु सायुज्यमवाप्य सोऽयं भुङ्क्ते फलं ब्रह्मगृहे यथेष्टं४७१।
तस्योपकंठे तु मृतास्तु ये वै कर्मक्षयात्स्थावरजंगमाश्च।
तैश्चापि सर्वैः सहसा प्रसह्य लभ्येत यज्ञस्य फलं दुरापम्४७२।
ततस्तु सा धर्मफलप्रदा भवेज्जन्मादि दुःखार्दित चेतसां नृणाम्।
सर्वात्मना पुण्यफला सरस्वती सेव्या प्रयत्नात्पुरुषैर्महानदी४७३।

Roman transliteration

bhīṣmauvāca|
atyadbhutamidaṃ brahmanśrutavānasmi tattvataḥ|
abhiṣekaṃ tu gāyatryāḥ sadasyatra tathā kṛtam1|
virodhaṃ caiva sāvitryā śāpadānaṃ tathā kṛtam|
viṣṇunā ca yathā devī sarvasthāneṣu kīrtitā2|
gāyatrī cāpi rudreṇa stutā ca varavarṇinī|
taṃ śrutvā pratimātmānaṃ vistareṇa pitāmaham3|
prahṛṣṭāni ca romāṇi praśāṃtaṃ ca mano mama|
śrutvā me paramā prītiḥ kautūhalamathaiva hi4|
nārāyaṇastu bhagavānkṛtvā tāṃ paramāṃ ca vai|
brahmapatnyāḥ stutiṃ bhaktyā nyasyatāṃ parvatopari5|
uvāca vacanaṃ viṣṇustuṣṭipuṣṭipradāyakam|
śrīmati hrīmatī caiva yā ca deviśvarī tathā6|

etadeva śrutaṃ brahmaṃstava vaktrādviniḥsṛtam|
uttaraṃ tatra yadbhūtaṃ yacca tasminsthale kṛtam7|

ānupūrvyā ca tatsarvaṃ bhagavānvaktumarhati|
śrutena me dehaśuddhirbhaviṣyati na saṃśayaḥ8|
pulastya uvāca|
yajataḥ puṣkare tasya devasya parameṣṭhinaḥ|
śṛṇurājannidaṃ citraṃ pūrvameva yathākṛtam9|
ādau kṛtayuge tasminyajamāne pitāmahe|
marīciraṃgirāścaiva pulastyaḥ pulahaḥ kratuḥ10|
dakṣaḥ prajāpatiścaiva namaskāraṃ pracakrire|
vidyotamānāḥ puruṣāḥ sarvābharaṇabhūṣitāḥ11|
upanṛtyaṃti deveśaṃ viṣṇumapsarasāṃ gaṇāḥ|
tato gaṃdharvatūryaistu pratinaṃdya vihāyasi12|
bahubhiḥ saha gaṃdharvaiḥ pragāyati ca tuṃbaruḥ|
mahāśrutiścitrasena ūrṇāyuranaghastathā13|
gomāyussūryavarcāśca somavarcāśca kaurava|
yugapacca tṛṇāyuśca naṃdiścitrarathastathā14|

trayodaśaḥ śāliśirāḥ parjanyaśca caturdaśaḥ|
kaliḥ paṃcadaśaścātra tārakaścātra ṣoḍaśaḥ15|
hāhāhūhūśca gaṃdharvo haṃsaścaiva mahādyutiḥ|
ityete devagaṃdharvā upagāyaṃti te vibhum16|
tathaivāpsaraso divyā upanṛtyaṃti taṃ vibhuṃ|
dhātāryamā ca savitā varuṇoṃśo bhagastathā17|
iṃdro vivasvānpūṣā ca tvaṣṭā parjanya eva ca|
ityete dvādaśādityā jvalaṃto dīptatejasaḥ18|
cakrurasminsureśāśca namaskāraṃ pitāmahe|
mṛgavyādhaśca śarvaśca nirṛtiśca mahāyaśāḥ19|
ajaikapādahirbudhnyaḥ pinākī cāparājitaḥ|
bhavo viśveśvaraścaiva kapardī ca viśāṃpate20|
sthāṇurbhagaśca bhagavānrudrāstatrāvatasthire|
aśvinau vasavaścāṣṭau marutaśca mahābalāḥ21|
viśvedevāśca sādhyāśca tasmai prāṃjalayaḥ sthitāḥ|

śeṣādyāstu mahānāgā vāsukipramukhāhayaḥ22|
kāśyapaḥ kaṃbalaścāpi takṣakaśca mahābalaḥ|
ete nāgā mahātmānastasmai prāṃjalayaḥ sthitāḥ23|
tārkṣyaścāriṣṭanemiśca garuḍaśca mahābalaḥ|
vāruṇiścaivāruṇiśca vainateyā vyavasthitāḥ24|
nārāyaṇaśca bhagavānsvayamāgatya lokavān|
prāha lokaguruṃ śrīmānsahasarvairmaharṣibhiḥ25|
tvayā tatamidaṃ sarvaṃ tvayā sṛṣṭaṃ jagatpate|
tasmāllokeśvaraścāsi padmayone namostu te26|
yadatra te mayā kāryaṃ kartavyaṃ ca tadādiśa|
evaṃ provāca bhagavānsārdhaṃ devarṣibhiḥ prabhuḥ27|
namaskṛtya sureśāya brahmaṇe'vyaktajanmane|
sa ca tatrasthito brahmā tejasā bhāsayandiśaḥ28|
śrīvatsalomasaṃcchanno hemasūtreṇa rājatā|
surarṣipratimaḥ śrīmānsvayaṃbhūrbhūtabhāvanaḥ29|

śuciromā mahāvakṣāḥ sarvatejomayaḥ prabhuḥ|
yo gatiḥ puṇyaśīlānāmagatiḥ pāpakarmaṇāṃ30|

yogasiddhā mahātmāno yaṃ vidurlokamuttamaṃ|
yasyāṣṭaguṇamaiśvaryaṃ yamāhurdevasattamam31|
yaṃ prāpya śāśvataṃ viprā niyatā mokṣakāṃkṣiṇaḥ|
janmano maraṇāccaiva mucyaṃte yogabhāvitāḥ32|
yadetattapa ityāhuḥ sarvāśramanivāsinaḥ|
sevaṃsevaṃ yatāhārā duścaraṃ vratamāsthitāḥ33|
yonaṃta iti nāgeṣu procyate sarvayogibhiḥ|
sahasramūrddhā raktākṣaḥ śeṣādibhiranuttamaiḥ34|
yo yajña iti vipreṃdrairijyate svargalipsubhiḥ|
nānāsthānagatiḥ śrīmānekaḥ kaviranuttamaḥ35|
yaṃ devaṃ vetti vettāraṃ yajñabhāgapradāyinaṃ|
vṛṣāgnisūryacaṃdrākṣaṃ devamākāśavigrahaṃ36|
taṃ prapadyāmahe devaṃ bhagavanśaraṇārthinaḥ|

śaraṇyaṃ śaraṇaṃ devaṃ sarvadevabhavodbhavaṃ37|
ṛṣīṇāṃ caiva sraṣṭāraṃ lokānāṃ ca sureśvaraṃ|
priyārthaṃ caiva devānāṃ sarvasya jagataḥ sthitau 38|
kavyaṃ pitṝṇāmucitaṃ surāṇāṃ havyamuttamaṃ|
yena pravartitaṃ sar taṃ natāsmassurottamaṃ 39|
tretāgninā tu yajatā devena parameṣṭhinā|
yathāsṛṣṭiḥ kṛtā pūrvaṃ yajñasṛṣṭistathā punaḥ40|
tathā brahmāpyanaṃtena lokānāṃ sthitikāriṇā|
anvāsyamāno bhagavānvṛddhopyatha ca buddhimān41|
yajñavāṭamaciṃtyātmā gatastatra pitāmahaḥ|
dhanāḍhyairṛtvijaiḥ pūrṇaṃ sadasyaiḥ paripālitam42|
gṛhītacāpena tadā viṣṇunā prabhaviṣṇunā|
daityadānavarājāno rākṣasānāṃ gaṇāḥ sthitāḥ43|
ātmānamātmanā caiva ciṃtayāmāsa vai drutaṃ|
ciṃtayitvā yathātatvaṃ yajñaṃ yajñaḥ sanātanaḥ44|

varaṇaṃ tatra bhagavānkārayāmāsa ṛtvijām|
bhṛgvādyā ṛtvijaścāpi yajñakarmavicakṣaṇāḥ45|
cakrurbahvṛcamukhyaiśca proktaṃ puṇyaṃ yadakṣaraṃ|
śuśruvuste muniśreṣṭhā vitate tatra karmaṇi46|
yajñavidyā vedavidyā padakramavidāṃ tathā|
ghoṣeṇa paramarṣīṇāṃ sā babhūva ninādinā47|
yajñasaṃstaravidbhiśca śikṣāvidbhistathā dvijaiḥ|
śabdanirvacanārthajñaiḥ sarvavidyāviśāradaiḥ48|
mīmāṃsā hetuvākyajñaiḥ kṛtā nānāvidhā mukhe|
tatra tatra ca rājeṃdra niyatānsaṃśitavratān49|
japahomaparānmukhyāndadṛśustatravai dvijān|
yajñabhūmau sthitastasyāṃ brahmā lokapitāmahaḥ50 1.18.50|
surāsuraguruḥ śrīmānsevyamānaḥ surāsuraiḥ|
upāsate ca tatrainaṃ prajānāṃ patayaḥ prabhuṃ51|
dakṣo vasiṣṭhaḥ pulaho marīciśca dvijottamaḥ|

aṃgirā bhṛguratriśca gautamo nāradastathā52|
vidyāmānamaṃtarikṣaṃ vāyustejo jalaṃ mahī|
śabdaḥ sparśaśca rūpaṃ ca raso gaṃdhastathaiva ca53|
vikṛtaśca vikāraśca yaccānyatkāraṇaṃ mahat|
ṛgyajuḥ sāmātharvākhyā vedāścatvāra eva ca54|
śabdaḥ śikṣā niruktaṃ ca kalpaścchaṃdaḥ samanvitāḥ|
āyurveda dhanurvedau mīmāṃsā gaṇitaṃ tathā55|

hastyaśvajñānasahitā itihāsasamanvitāḥ|
etairaṃgairupāṃgaiśca vedāḥ sarve vibhūṣitāḥ56|
upāsate mahātmānaṃ sahoṃkāraṃ pitāmahaṃ|
tapaśca kratavaścaiva saṃkalpaḥ prāṇa eva ca57|
ete cānye ca bahavaḥ pitāmahamupasthitāḥ|
artho dharmaśca kāmaśca dveṣo harṣaśca sarvadā58|
śukro bṛhaspatiścaiva saṃvarto budha eva ca|
śanaiścaraśca rāhuśca grahāḥ sarve tathaiva ca59|

maruto viśvakarmā ca pitaraścāpi bhārata|
divākaraśca somaśca brahmāṇaṃ paryupāsate60|
gāyatrī durgataraṇī vāṇī saptavidhā tathā|
akṣarāṇi ca sarvāṇi nakṣatrāṇi tathaiva ca61|
bhāṣyāṇi sarvaśāstrāṇi dehavaṃti viśāṃpate|
kṣaṇā lavā muhūrtāśca dinaṃ rātristathaiva ca62|
arddhamāsāśca māsāśca kratavaḥ sarva eva ca|
upāsate mahātmānaṃ brahmāṇaṃ daivataiḥ saha63|
anyāśca devyaḥ pravarā hrīḥ kīrtirdyutireva ca|
prabhā dhṛtiḥ kṣamā bhūtirnītirvidyā matistathā64|
śrutiḥ smṛtistathā kṣāṃtiḥ śāṃtiḥ puṣṭistathā kriyā|
sarvāścāpsaraso divyā nṛtyagītaviśāradāḥ65|
upatiṣṭhaṃti brahmāṇaṃ sarvāstā devamātaraḥ|
vipracittiḥ śiviḥ śaṃkurayaḥśaṃkustathaiva ca66|
vegavānketumānugraḥ sogro vyagro mahāsuraḥ|

parighaḥ puṣkaraścaiva sāṃbośvapatireva ca67|
prahlādotha bali kuṃbhaḥ saṃhrādo gaganapriyaḥ|
anuhrādo hariharau varāhaśca kuśo rajaḥ68|
yonibhakṣo vṛṣaparvā liṃgabhakṣotha vai kuruḥ|
niḥprabhaḥ saprabhaḥ śrīmāṃstathaiva ca nirūdaraḥ69|
ekacakro mahācakro dvicakraḥ kulasaṃbhavaḥ|
śarabhaḥ śalabhaścaiva krapathaḥ krāpathaḥ krathaḥ70|
bṛhadvāṃtirmahājihvaḥ śaṃkukarṇo mahādhvaniḥ|
dīrghajihvorkanayano mṛḍakāyo mṛḍapriyaḥ71|
vāyurgariṣṭho namuciśśambaro vijvaro vibhuḥ|
viṣvaksenaścaṃdrahartā krodhavarddhana eva ca72|
kālakaḥ kalakāṃtaśca kuṃḍadaḥ samarapriyaḥ|
gariṣṭhaśca variṣṭhaśca pralaṃbo narakaḥ pṛthuḥ73|
iṃdratāpana vātāpī ketumānbaladarpitaḥ|
asilomā sulomā ca bāṣkali pramado madaḥ74|

sṛgālavadanaścaiva keśī ca śaradastathā|
ekākṣaścaiva rāhuśca vṛtraḥ krodhavimokṣaṇaḥ75|
ete cānye ca bahavo dānavā balavarddhanāḥ|
brahmāṇaṃ paryupāsaṃta vākyaṃ cedamathocire76|
tvayā sṛṣṭāḥ sma bhagavaṃstrailokyaṃ bhavatā hi naḥ|
dattaṃ suravaraśreṣṭha devebhyadhikāḥ kṛtāḥ77|
bhagavanniha kiṃ kurmo yajñe tava pitāmaha|
yaddhitaṃ tadvadāsmākaṃ samarthāḥ kāryanirṇaye78|
kimebhiste varākaiśca aditergarbhasaṃbhavaiḥ|
daivatairnihataiḥ sarvaiḥ parābhūtaiśca sarvadā79|
pitāmahosi sarveṣāmasmākaṃ daivataiḥ saha|
tava yajñasamāptau ca punarasmāsu daivataiḥ80|

śriyaṃ prati virodhaśca bhaviṣyati na saṃśayaḥ|
idānīṃ prekṣaṇaṃ kurmaḥ sahitāḥ sarvadānavaiḥ81|
pulastya uvāca|

sagarvaṃ tu vacasteṣāṃ śrutvā devo janārdanaḥ|
śakreṇa sahitaḥ śaṃbhumidamāha mahāyaśāḥ82|
vighnaṃ prakartuṃ vai rudra āyātā danupuṃgavāḥ|
brahmaṇāmaṃtritāśceha vighnārthaṃ prayataṃti te83|
asmābhistu kṣamākāryā yāvadyajñaḥ samāpyate|
samāpte tu kratāvasminyuddhaṃ kāryaṃ divaukasāṃ84|
yathānirdānavā bhūmistathā kāryaṃ tvayā vibho|
jayārthaṃ ceha śakrasya bhavatā ca mayā saha85|
dviṭjānāṃ pariveṣṭāro marutaḥ parikalpitāḥ|
dānavānāṃ dhanaṃ yacca gṛhītvā tadyajāmahe86|
atrāgateṣu vipreṣu duḥkhiteṣu janeṣviha|
vyayaṃ tasya kariṣyāmo dāsabhāve niveśitāḥ87|
vadaṃtamevaṃ taṃ viṣṇuṃ brahmā vacanamabravīt|
ete danusutāḥ kruddhā yuṣmākaṃ kopanepsitāḥ88|
bhavatā ca kṣamā kāryā rudreṇa saha daivataiḥ|

kṛte yugāvasāne tu samāptiṃ cakratau gate89|
mayā ca preṣitā yūyamete ca danupuṃgavāḥ|
saṃdhirvā vigraho vāpi sarvaiḥ kāryastadaiva hi90|
pulastya uvāca|
punastāndānavānbrahmā vākyamāha svayaṃprabhuḥ|
dānavairna virodhotra yajñe mama kathaṃcana91|
maitrabhāvasthitā yūyamasmatkārye ca nityaśaḥ|
dānavā ūcuḥ|
sarvametatkariṣyāmaḥ śāsanaṃ te pitāmaha92|
asmākamanujā devā bhayaṃ teṣāṃ na vidyate|
pulastya uvāca|
etacchutvā tadā teṣāṃ parituṣṭaḥ pitāmahaḥ93|
muhūrtaṃ tiṣṭhatāṃ teṣāmṛṣikoṭirupāgatā|
śrutvā paitāmahaṃ yajñaṃ teṣāṃ pūjāṃ tu keśavaḥ94|
āsanāni dadau teṣāṃ tadā devaḥ pināKadhṛt|

vasiṣṭhorghaṃ dadau teṣāṃ brahmaṇā paricoditaḥ95|
gāmarghaṃ ca tato datvā pṛṣṭvā kuśalamavyayam|
niveśaṃ puṣkare datvā sthīyatāmiti cābravīt96|
tataste ṛṣayaḥ sarve jaṭājinadharāstathā|
śobhayaṃtaḥ saraḥśreṣṭhaṃ gaṅgāmiva divaukasaḥ97|
muṃḍāḥ kāṣāyiṇaścaike dīrghaśmaśrudharāḥ pare|
viralairdaśanaiḥ keciccipiṭākṣāstathā pare98|
bṛhattanūdarāḥ kepi kekarākṣāstathāpare|
dīrghakarṇā vikarṇāśca karṇaiśca truṭitāstathā99|
dīrghaphālā viphālāśca snāyucarmāvaguṃṭhitāḥ|
nirgataṃ codaraṃ teṣāṃ munīnāṃ bhāvitātmanāṃ100 1.18.100|
dṛṣṭvā tu puṣkaraṃ tīrthaṃ dīpyamānaṃ samaṃtataḥ|
tīrthalobhānnaravyāghra tasya tīre vyavasthitāḥ101|
vālakhilyā mahātmāno hyaśmakuṭṭāstathāpare|
daṃtolūkhalinaścānye saṃprakṣālāstathāpare102|

vāyubhakṣā jalāhārāḥ parṇāhārāstathāpare|
nānā niyamayuktāśca tathā sthaṃḍilaśāyinaḥ103|
sarasyasminmukhaṃ dṛṣṭvā surūpāsyāḥ kṣaṇādabhuḥ|
kimetaditi ciṃtyātha nirīkṣya ca parasparam104|
asmiṃstīrthe darśanena mukhasyeha surūpatā|
mukhadarśanamityeva nāma kṛtvā tu tāpasāḥ105|
snātā niyamayuktāśca surūpāste tadābhavan|
devaputropamā jātā anaupamya guṇānvitāḥ106|
śobhamānā naraśreṣṭha sthitāḥ sarve vanaukasaḥ|
yajñopavītamātreṇa vyabhajaṃstīrthamaṃjasā107|
juhvataścāgnihotrāṇi cakruśca vividhāḥ kriyāḥ|
ciṃtayaṃto hi rājeṃdra tapasā dagdhakilbiṣāḥ108|
na yāsyāmo paraṃ tīrthaṃ jyeṣṭhabhāvetvidaṃ saraḥ|
jyeṣṭhapuṣkaramityeva nāma cakrurdvijātayaḥ109|
tatra kubjānbahūndṛṣṭvā sthitāṃstīrthasamīpataḥ|

babhūvurvismitāstatra janā ye ca samāgatāḥ110|
datvā dānaṃ dvijātibhyo bhāṃḍāni vividhāni ca|
śrutvā sarasvatīṃ prācīṃ snātukāmā dvijāgatāḥ111|
sarasvatītīrthavarā nānādvijagaṇairyutā|
badareṃgudakāśmarya plakṣāśvatthavibhītakaiḥ112|
paulomaiśca palāśaiśca karīraiḥ pīlubhistathā|
sarasvatītīrtharuhairdhanvanaiḥ syaṃdanaistathā113|
kapitthaiḥ karavīraiśca bilvairāmlātakaistathā|
atimuktakapaṃḍaiśca pārijātaiśca śobhitā114|
kadaṃbavanabhūyiṣṭhā sarvasatvamanoramā|
vāyvaṃbuphalaparṇādairdaṃtolūkhalikairapi115|
tathāśmakuṭṭamukhyaiśca variṣṭhairmunibhirvṛtā|
svādhyāyaghoṣasaṃghuṣṭā mṛgayūthaśatākulā116|
ahiṃsairdharmaparamaistathā cātīva śobhitā|
suprabhā kāṃcanākhyā ca prācī naṃdā viśālakā117|

srotobhiḥ paṃcabhistatra vartate puṣkare nadī|
pitāmahasya sadasi varttamāne mahītale118|
vitate yajñavāṭe tu svāgateṣu dvijādiṣu|
puṇyāhaghoṣairvitatairdevānāṃ niyamaistathā119|
deveṣu caiva vyagreṣu tasminyajñavidhau tathā|
tatra caiva mahārāja dīkṣite ca pitāmahe120|
yajatastasya satreṇa sarvakāmasamṛddhinā|
manasā ciṃtitā hyarthā dharmārthakuśalāstathā121|
upatiṣṭhaṃti rājeṃdra dvijātīṃstatra tatra ha|
jaguśca devagaṃdharvā nanṛtuścāpsarogaṇāḥ122|
vāditrāṇi ca divyāni vādayāmāsuraṃjasā|
tasya yajñasya saṃpatyā tutuṣudervatā api123|
vismayaṃ paramaṃ jagmuḥ kimu mānuṣayonayaḥ|
vartamāne tathā yajñe puṣkarasthe pitāmahe124|
abruvannṛṣayo bhīṣma tadā tuṣṭāssarasvatīm|

suprabhāṃ nāma rājeṃdra nāmnā caiva sarasvatīm125|
te dṛṣṭvā munayaḥ sarve vegayuktāṃ sarasvatīm|
pitāmahaṃ bhāsayaṃtīṃ kratuṃ te bahu menire126|
evameṣā saricchreṣṭhā puṣkareṣu sarasvatī|
pitāmahārthaṃ sambhūtā tuṣṭyarthaṃ ca manīṣiṇām127|
puṇyasya puṇyatākāri paṃcasrotāssarasvatī|

suprabhā nāma rājeṃndra nāmnā caiva sarasvatī128|
yatra te munayaśśāntā nānāsvādhyāyavādinaḥ|
te samāgatya ṛṣayassasmarurvai sarasvatīm129|
sābhidhyātā mahābhāgā ṛṣibhiḥ satrayājibhiḥ|
samāsthitā diśaṃ pūrvāṃ bhaktiprītā mahānadī130|
prācī pūrvāvahā nāmnā munivaṃdyā sarasvatī|
idamanyanmahārāja śṛṇvāścaryavaraṃ bhuvi131|
kṣato maṃkaṇako vipraḥ kuśāgreṇeti naḥ śrutam|
kṣatātkila kare tasya rājanśākarasosravat132|

sa vai śākarasaṃ dṛṣṭvā harṣāviṣṭaḥ pranṛttavān|
tatastasminpranṛtte tu sthāvaraṃ jaṃgamaṃ ca yat133|
prānṛtyata jagatsarvaṃ tejasā tasya mohitam|
śakrādibhissurai rājannṛṣibhiśca tapodhanaiḥ134|
vijñaptastatra vai brahmā nāyaṃ nṛtyettathā kuru|
ādiṣṭo brahmaṇā rudra ṛṣerarthe narādhipa135|
nāyaṃ nṛtyedyathā bhīma tathā tvaṃ vaktumarhasi|
gatvā rudro muniṃ dṛṣṭvā harṣāviṣṭamatīva hi136|
bho bho viprarṣabha tvaṃ hi nṛtyase kena hetunā|
nṛtyamānena bhavatā jagatsarvaṃ ca nṛtyati137|
tenāyaṃ vāritaḥ prāha nṛtyanvai munisattamaḥ|
muniruvāca|
kiṃ na paśyasi me deva karācchākarasosravat138|
taṃ tu dṛṣṭvāpra nṛttohaṃ harṣeṇa mahatāvṛtaḥ|
taṃ prahasyābravīddevo muniṃ rāgeṇa mohitam139|

ahaṃ na vismayaṃ vipra gacchāmīha prapaśya māṃ|
evamukto muniśreṣṭho mahādevena kaurava140|
dhyāyamānastadā koyaṃ pratiṣiddhosmi yena hi|
aṃgulyagreṇa rājeṃdra svāṃguṣthastāḍitastathā141|
tato bhasmakṣatādrājannirgataṃ himapāṃḍuraṃ|
taddṛṣṭvā vrīḍitaścāsau prāha tatpādayoḥ patan142|
nānyaddevādahaṃ manye rudrātparataraṃ mahat|
carācarasya jagato gatistvamasi śūladhṛt143|
tvayā sṛṣṭamidaṃ sarvaṃ vadaṃtīha manīṣiṇaḥ|
tvāmeva sarvaṃ viśati punareva yugakṣaye144|
devairapi na śakyastvaṃ parijñātuṃ mayā kutaḥ|
tvayi sarve ca dṛśyante surā brahmādayopi ye145|
sarvastvamasi devānāṃ kartā kārayitā ca yaḥ|
tvatprasādātsurāḥ sarve bhavaṃtīhākutobhayāḥ146|
evaṃ stutvā mahādevamṛṣiśca praṇatobravīt|

bhagavaṃstvatprasādena tapo na kṣīyate tviha147|
tato devaḥ prītamanāstamṛṣiṃ punarabravīt|
tapaste varddhatāṃ vipra matprasādātsahasradhā148|
prācīmeveha vatsyāmi tvayā sārddhamahaṃ sadā|
sarasvatī mahāpuṇyā kṣetre cāsminviśeṣataḥ149|
na tasya durlarbhaṃ kiṃcidiha loke paratra ca|
sarasvatyuttare tīre yastyajedātmanastanum150 1.18.150|
prācītaṭe jāpyaparo na ceha mriyate punaḥ|
āpluto vājimedhasya phalamāpsyati puṣkalaṃ151|
niyamaiścopavāsaiśca karśayandehamātmanaḥ|
jalāhāro vāyubhakṣaḥ parṇāhāraśca tāpasaḥ152|

tathā sthaṃḍilaśāyī ca ye cānye niyamāḥ pṛthak|
karoti yo dvijaśreṣṭho niyamāṃstānvratāni ca153|
sa yāti śuddhadehaśca brahmaṇaḥ paramaṃ padaṃ|
tasmiṃstīrthe tu yairdattaṃ tilamātraṃ tu kāṃcanaṃ154|

merudānasamaṃ tatsyātpurā prāha prajāpatiḥ|
tasmiṃstīrthe tu ye śrāddhaṃ kariṣyaṃti hi mānavāḥ155|
ekaviṃśakulopetāḥ svargaṃ yāsyaṃti te narāḥ|
pitṝṇāṃ ca śubhaṃ tīrthaṃ piṃḍenaikena tarpitāḥ156|
brahmalokaṃ gamiṣyaṃti svaputreṇeha tāritāḥ|
bhūyaścānnaṃ na cecchaṃti mokṣamārgaṃ vrajaṃti te157|
prācīnatvaṃ sarasvatyā yathā bhūtaṃ śṛṇuṣva tat|
sarasvatī purā proktā devaiḥ sarvaiḥ savāsavaiḥ158|
taṭaṃ tvayā prayātavyaṃ pratīcyāṃ lavaṇodadheḥ|
vaḍavāgnimimaṃ nītvā samudre nikṣipasva ha159|
evaṃ kṛte surāḥ sarve bhavaṃti bhayavarjitāḥ|
anyathā vāḍavāgnistu dahate svena tejasā160|
tasmādrakṣasva vibudhānetasmādacirādbhayāt|
māteva bhava suśroṇi surāṇāmabhayapradā161|
evamuktā tu sā devī viṣṇunā prabhaviṣṇunā|

āha nāhaṃ svataṃtrāsmi pitā me vriyatāṃ svarāṭ162|
tadājñākāriṇī nityaṃ kumārīha dhṛtavratā|
pitrādeśādvinā nāhaṃ padamekamapi kvacit163|
gacchāmi tasmātkopyanya upāyaściṃtyatāmaho|
tadāśayaṃ viditvāhuste sametya pitāmahaṃ164|
nānyena śakyate netuṃ vaḍavāgniḥ pitāmaha|
adṛṣṭadoṣāmmuktvaikāṃ kumārīṃ tanayāṃ tava165|
sarasvatīṃ samānīya kṛtvāṃke varavarṇinīṃ|
śirasyāghrāyasasnehamuvācāthasarasvatīm166|
māṃ ca devi surāḥ prāhuḥ sa tvaṃ brūhi yaśasvinīm|
nītvā vinikṣipedenaṃ bāḍavaṃ lavaṇāṃbuni167|
piturvākyaṃ hi tacchrutvā viyuktā kurarī yathā|
pitrā tadaiva sā kanyā rurude dīnamānasā168|
śobhate tanmukhaṃ tasyāḥ śokabāṣpāvilekṣaṇaṃ|
sitaṃ vikasitaṃ tadvatpadmaṃ toyakaṇokṣitam169|

tattathāvidhamālokya pitāmahapurassarāḥ|
vibudhāḥ śokabhāvasya sarve vaśamupāgatāḥ170|
saṃstabhya hṛdayaṃ tasyāḥ śokasaṃtāpitaṃ tadā|
pitāmahastāmuvāca mā rodīrnāsti te bhayam171|
māna lābhaśca bhavitā tava devānubhāvataḥ|
nītvā kṣārodamadhye tu kṣipasva jvalanaṃ sute172|
evamuktā tu sā bālā bāṣpākulitalocanā|
praṇamya padmajanmānaṃ gacchāmyuktavatī tu sā173|
mā bhairuktā punastaistu pitrā cāpi tathaiva sā|
tyaktvā bhayaṃ hṛṣṭamanāḥ prayātuṃ samavasthitā174|
tasyāḥ prayāṇasamaye śaṃkhaduṃdubhinisvanaiḥ|
maṃgalānāṃ ca nirghoṣairjagadāpūritaṃ śubhaiḥ175|
sitāṃbaradharādhanyā sitacaṃdanamaṃḍitā|
śaradaṃbujasacchāya tārahāravibhūṣitā176|
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English translation

Bhīṣma said :

1-2. Indeed, O brāhmaṇa , I am hearing something very wonderful—the consecration of Gāyatrī performed like that in the (sacrificial) assembly; Sāvitrī 's opposition and curses; Viṣṇu 's glorification of all her places.

3-8. Gāyatrī, of an excellent complexion, also was praised by Rudra . Hearing in detail about the grandsire the very likeness of the soul, my hair has bristled, and my mind has become very tranquil. Having heard it I am very much pleased and have great curiosity (to know what took place later). Revered Nārāyaṇa , having in that way very much praised Brahmā 's wife with devotion, and placed her on the mountain, uttered the words giving satistaction and strength. I heard (about) Śrīmatī , Hrīmatī and (about)the chief goddess—this much only that came out of your mouth (i.e. whatever you said). The revered one may please tell me in order as to what took place afterwards and what was done at that place. There is no doubt that by hearing it my body will be purified.

Pulastya spoke :

9-26. O king, listen to this as to what wondrous thing was done at Puṣkara when the highest lord was performing the sacrifice. When in the Kṛtayuga , in the beginning, the grandsire was performing the sacrifice, Marīci , Aṅgiras and Pulastya , Pulaha , Kratu , Dakṣa Prajāpati saluted him. All men shining and adorned with ornaments and groups of the celestial nymphs danced near Viṣṇu. Then Tumbaru, having blessed him with the (sounds of the) musical instruments, sang along with the Gandharvas . O Kaurava , gods and Gandharvas like Mahāśruti, Citrasena , Ūrṇāyu , Anagha , Gomāyu, Sūryavarcas and Somavarcas , Tṛṇāyu, Nandi , Citrarartha, Śāliśiras as the thirteenth, Parjanya as the fourteenth, Kali as the fifteenth and Tāraka as the sixteenth, so also the Gandharva Hāhā by name, the Hūhū class of Gandharvas, so also very bright Haṃsa , simultaneously sang (the praise of) the lord. Similarly divine nymphs sang his praise. The twelve Ādityas , glowing and bright with lusture, viz. Dhātā , Aryaman , Savitā , Varuṇa and Aṃśa , so also Bhaga , Indra , Vivasvat , Pūṣan , Tvaṣṭṛ and Parjanya, and lords of gods saluted him at this sacrifice of Brahmā. The Rudras , Mṛgavyādha and Śarva , Nirṛti of great fame, Ajaikapād, Ahirbudhnya , and Pinākin the undefeated, Bhava , Viśveśvara and Kapardin , Sthāṇu and revered Bhaga remained there, O king. The (two) Aśvins , the eight Vasus and the very mighty Maruts , so also the Viśvedevas [1] , the Sādhyas remained with their hands folded (showing respect) to him. The great serpents like Śeṣa with Vāsuki as the chief, so also Kāśyapa , Kambala and also the very powerful Takṣaka remained with their hands folded (in adoration to) him. The sons of Vinatā , viz. Tārkṣya , Ariṣṭanemi , the very strong Garuḍa , Vāruṇi and Aruṇi , were well settled there; and revered Nārāyaṇa the lord of the worlds, possessed of wealth, himself having come there along

with the sages, said to the chief (god i.e. Brahmā): “O lord of universe, you have pervaded all this; you have created it; therefore you are the lord of the world; O you born from the lotus, my salutation to you.

27-39. Specify what ought to be done by me here (i.e. at this sacrifice).” Thus the revered lord, along with the divine sages, said (to Brahmā), after having saluted Brahmā, the lord of gods, of an inscrutable origin; and that lord Brahmā illumining the quarters with his lustre, covered with a curl of hair on the chest, shining with a golden thread (i.e. necklace), resembling a divine sage, possessing majesty, (himself) the cause of the beings, having bright hair on his body, having a mighty chest, and full of all lustre, remained there—he, who was the recourse to the righteous ones and unapproachable to sinners, whom the great-souled ones having attained divine faculties by means of the concentration of mind regard as the best world (to reach), who possesses the eight divine faculties, whom they call the best of gods, having reached whom the eternal one the restrained brāhmaṇas desirous of final salvation and sanctified with meditation become free from (the cycle of) birth and death. (He is) what (people) residing in all the stages of life, controlled and repeatedly serving him and resorting to a vow difficult to perform, describe as penance; who is described as Ananta among the serpents by the contemplative saints; and as having a thousand heads and red eyes by the excellent (serpents) like Śeṣa; who is adored as a sacrifice by brāhmaṇas desiring heaven; who (i.e. he) can (simultaneously) move at many places; he possesses splendour; he alone is the matchless omniscient one. We, desirious of a refuge, betake ourselves to that god, the god of gods, whom one knows to be the knower, tobe giving a portion in the sacrifice, to have the eyes of a bull, fire, the sun and the moon, to have the sky as his body, who is the protector and refuge and who is the cause of the birth of all gods, and who is the creator of the sages and the worlds. We bow down to that best god, who, for doing what is agreeable to the gods and for the stability of the entire universe, made kavya (oblations offered to manes) suitable to the manes, and havya (offerings made to gods) best (suited) for gods, (and made) all things in the world).

40-63. God Brahmā, who was performing the sacrifice with the sacrificial fires, [2] fashioned the creation again as he had done before. Revered, aged, intelligent Brahmā, the grandsire, of an immeasurable nature, being followed by Viṣṇ U, who maintained the worlds, came to the place of sacrifice, full of the rich, the priests and the members and protected by mighty Viṣṇu holding a bow. Kings of the demons, and the groups of friends were (present) there. He quickly meditated upon himself with his self; then properly conceiving the sacrifice, the eternal, revered one chose the priests there (i.e. for the sacrifice). Bhṛgu and other priests, well-versed in the performance of a sacrifice performed (the sacrifice), and the prominent sages listened to the auspicious words uttered by the chief of those who knew many Vedic verses at the sacrifice that was being performed. The sacrificial lore—the Vedic lore—abided there, with the resounding sound of the great sages conversant with the order of the worlds. The etymology of words was discussed in various ways at the sacrifice by the brāhmaṇas who were conversant with the proper performance of a sacrifice, who knew the science dealing with the proper pronunciation of words and laws of euphony, [3] who knew the meanings of words, who were adept in all lores, who had the knowledge of the system dealing with the correct interpretation of the ritual of Veda and the settlement of dubious points in regard to the Vedic texts and conversant with logical aphorisms. At every place, O best king, (people) saw important restrained brāhmaṇas, who had fulfilled their vows, who were engaged in muttering (sacred hymns) and (performing) sacrifices. At the sacrificial place there, Brahmā, the grandsire of the worlds, the preceptor of the gods and demons, possessing splendour, was (being) waited upon by gods and demons. Dakṣa, Vasiṣṭha , Pulaha, Marīci, the best brāhmaṇa, so also Aṅgiras, Bhṛgu, Atri , Gautama , Nārada , Knowledge, Authority, the Sky, Wind, Fire Water, Earth, so also Sound, Touch, Form, Taste and Odour, so also the changes and modifications, and whatever was a great cause, and the four Vedas

, viz. Ṛk, Yajus , Sāman and Atharvan along with the (sciences of) sound, phonetics, etymology, ritual, and metrics, and with the sciences of health, archery, investigation, of knowing (the signs of) elephants and horses, and with history—with these supplementary sciences, all the well-adorned Vedas waited upon the grandsire—the great-souled one—along with Oṃkāra . O you belonging to the family of Bharata , Penance, Sacrifices, and the Solemn vow to perform an observance, and Breath—these and others—waited upon the grandsire. Artha (Worldly prosperity), Dharma (Good works), Kāma (Love of sensual enjoyments), Hatred, Joy, Śukra , Bṛhaspati and Saṃvarta (a kind of cloud), so also Budha , Śanaiścara , Rāhu and all (other) planets, and the Maruts, Viśvakarman , the manes, the Sun, the Moon, all these ever waited upon Brahmā; Gāyatrī, the remover of difficulties, speech of seven kinds, all syllables, so also the constellations, glosses, all sciences in an embodied form, were there, O king, so also the Moments, Lavas [4] (i.e. minute divisions of time), Muhūrtas and Day and Night, Fortnights and Months, so also all sacrifices, along with the deities, waited upon the magnanimous Brahmā.

64-66. Other important goddeses, all the divine mothers—Hrī, Kīrti and Dyuti , Prabhā , Dhṛti , Kṣamā , Bhūti , Nīti , Vidyā , so also Mati , Śruti , Smṛti and Kṣānti , Śānti , Puṣṭi and Kriyā ; so also all celestial nymphs skilled in dancing and singing waited upon Brahmā.

67-81. Vipracitti , Śibi , Śaṅku , Rayaḥśaṅku, Vegavān , Ketumān , Ugra , Sogra, Vyagra, Mahāsura, Parigha , Puṣkara and Sāmba , so also Aśvapati and Prahlāda , Bali , Kumbha , Saṃrāda, Gaganapriya, Anuhrāda , Hari and Hara , Varāha and Kuśoraja, Yonibhakṣa, Vṛṣaparvan , Liṅgabhakṣa and Kuru , Niḥprabha, Saprabha, Śrīmān , so also Nirūdara , Ekacakra , Mahācakra , Dvicakra, Kulasambhava, Śarabha and Śalabha , Vakrapatha, Krāpatha, Kratha , Bṛhadvānti, Mahājihva , Śaṅkukarṇa , Mahādhvani, Dīrghajihva , Arkanayana, Mṛḍakāya, Mṛḍapriya, Vāyu , Gariṣṭha , Namuci , Śambara , Vijvara , Vibhu , Viṣvaksena , Candrahartṛ and Krodhavardhana also, Kālaka , and Kalakānta, Kuṇḍada, who loved fighting and Gariṣṭha, Variṣṭha , Pralamba , Naraka , Pṛthu , Indratāpana , Vātāpī and Ketumān proud of his strength, Asiloman , Suloman and Bāṣkali , Pramada , Mada , Śṛgālavadana and Keśin , so also Śarada and Ekākṣa , Varāhu, Vṛtra and Krodhavimokṣaṇa. These and other powerful demons said to Brahmā who was being waited upon by them: “O revered one, you created us; you gave the three worlds; O best among the prominent gods, you made the gods superior to us; O holy grandsire, what should we do at this sacrifice of yours? Tell us what is beneficial; we are not able to decide what to do. What is the use of these poor gods to you—these gods who are born of Aditi , are always struck down by all and are always defeated? You are the grandsire ofus along with the gods; when your sacrifice will be over, there will be a (quarrel) with gods and there will be hostility about wealth; there is no doubt about this. We shall, with all demons (therefore, only) witness your sacrifice.”

Pulastya said :

82-86. Having heard their proud words, Janārdana (i.e. Viṣṇu) of great fame, along with Indra said these words to Śambhu : “O Rudra, these prominent demons have come here to create obstacles; invited by Brahmā, they will try to create an obstacle here (i.e. in the sacrifice). We have to forgive (i.e. put up with) them till the sacrifice is completed. When this sacrifice will come to an end, gods should fight (with demons). O lord, you have to act in such a way that the earth gets rid of the demons. So also you have, along with me (to do various things) for Indra’s victory. The Maruts are appointed to surround the brāhmaṇas (for their protection).

87-90. We shall perform a sacrifice by seizing whatever wealth the demons have. When the brāhmaṇas and other people that have come here are sad, we who are appointed to serve (at Brahmā’s sacrifice), shall spend it.” Brahmā said to that Viṣṇu who was thus speaking: “These sons of Danu are angry, and are not desired (i.e. liked) by you also; you along wit:h Rudra and other gods have to forgive them.

When the Yuga is terminated and the sacrifice is over, you and these brave (sons of) Danu will be dismissed by me; at that time (only) you should have peace with them or fight with them."

Pulastya spoke :

91-93a. Brahmā, the lord himself, again said to the demons: "In this sacrifice I have no hostility whatsoever against the demons. You have always remained well-disposed (to me) and interested in my undertaking."

The demons said :

O grandsire, we shall do all this that you command. Gods are our younger brothers. They have no fear (fromus).

Pulastya said :

93b. Hearing these words (uttered) by them, the grandsire was pleased.

94-96. When they waited for a while, a crore of sages, having heard about the sacrifice of Brahmā, came (there). Viṣṇu (offered) worship to them and the Trident-holder (i.e. Śiva) gave them a respectful offering; and having presented them with a cow and a respectful offering, having offered them a residence at Puṣkara, told them to stay (there).

97-99. Then all the sages having matted hair and deer-hide, adorning the best lake as the gods do the Ganges (stayed there). Some were clean-shaved; some had put on red garments; others had long beards; the teeth of some were not compact; some had small eyes; some had very thin or very big (i.e. bulging) bellies; some were squint-eyed; some had long ears; some had deformed ears; the ears of some were cut off.

100-137. Some had put on long cotton garments; some had no garments; some were covered with sinews and skin. The bellies of (some of) those holy sages had bulged out. O King, seeing the sacred place, viz. Puṣkara, shining all around, the sages, with a strong desire (to stay at a holy place) settled there. There were high-souled Vālakhilyas [5] ; the others were Aśmakuṭṭas (using stones for pounding); (some) were Dantolūkhalins (using only the teeth as pestle and mortar); others were Samprakṣāla (having full oblation); others subsisted on air (only); some observed many restraints; so also (some) slept on barren field (bare ground). Having seen (the reflections of) their faces in this lake in a moment they became handsome. Thinking 'What is this?' and observing one another, (and finding that) their faces had become charming after seeing their reflections in the holy water, the ascetics named the holy place as 'Mukhadarśana'. At that time they had bathed, were restrained, and had become handsome; endowed with incomparable qualities they were (i.e. could be) likened to gods' sons. O king, all the forest-dwellers (i.e. the ascetics) shining only with their sacred threads, and properly worshipping the sacred place, lived there. Making offerings into (and thus maintaining) the sacred fires, they performed various rites; with their sins burnt by penance they remained there, and thinking 'We shall promote this holy place to the highest position' (those) brāhmaṇas named it ' Jyeṣṭha Puṣkara'. People who came there were astonished to see the many dwarfs who lived by the holy place. (They) gave gifts and various kinds of utensils to brāhmaṇas; hearing about Sarasvatī and Prācī , the brāhmaṇas desiring to bathe there came there.

The best holy place on the Sarasvatī was (crowded) with many hosts of brāhmaṇas. It was adorned with trees growing on the Sarasvatī-tīrtha like jujube trees, iṅguda trees, kāśmarya plants (called gāmbhārī), Indian fig trees, so also the holy fig trees, atimukta creepers, Terminalia Belerica, pauloma

trees, palāśa trees, shoots of bamboos and pīlu trees, so also with dry soils and with syandana trees, the wood-apple trees, karavīra trees, bilva trees, embic myrobalan trees, and groups of palm trees. It had mainly the clusters of kadamba trees, and was delightful to all beings. It was chosen (for residence) by those who subsisted on air, water, fruits and leaves, so also by those who used their teeth as the mortars (i.e. those who ground grain to be eaten between their teeth), so also by the chief of those who pounded the grains with, stones, so also by superior sages. It was noisy with the sound of the recitation of the Vedas; and was crowded with hundreds of herds of deer. Similarly it looked extremely beautiful with (the presence of) those who observed non-violence and were very righteous.

At that Puṣkara the river was (flowing) in five streams: Suprabhā , Kāñcanā, Prācī [6] , Nanda and Viśālakā. In the sacrificial assembly of the grandsire, in the extensive place of the sacrifice (being performed) on the earth, when brāhmaṇas were well-received with the announcement of the day being auspicious and similarly, with the observance of restraints by the gods, O great king, when they (the gods) were engaged in the sacrifice and when Brahmā, after being initiated was performing the sacrificial session, rich (in the fulfilment) of all desires, objects mentally thought of and conducive to Dharma and Artha stood by the brāhmaṇas, at every place, O best king; and the gods and Gandharvas sang and groups of celestial damsels danced. Divine musical instruments (were) duly sounded. Even gods were greatly amazed at the grandeur of the sacrifice, what to say of human beings! O Bhīṣma , when that sacrifice (of the grandsire) was being performed, and when the grandsire remained at Puṣkara, O best of kings, the sages, being pleased, spoke to Sarasvatī, (one of the streams of which) was named Suprabhā.

All those sages seeing Sarasvatī (flowing) with speed and illumining the grandsire, looked highly upon the sacrifice. Thus this best of the rivers i.e. Sarasvatī, arose for the grandsire and for pleasing the sages, at that place, where the tranquil sages reciting various Vedic texts (resided); and the river Sarasvatī herself having five streams and making religious merit (more) meritorious, was named Suprabhā. The sages coming together, remembered Sarasvatī. She, the blessed one, was thought of by the sages engaged in sacrificial sessions; the great river, pleased with (their) devotion resorted to (i.e. flowed towards) the eastern direction. (This stream of) Sarasvatī flowing to the east was called Prācī.

O great king, listen to this another great wonder on the earth. We have heard that a brāhmaṇa, Maṅkaṇaka (by name) was injured by the tip of a darbha . From that wound on his palm, it is said that the juice of vegetables flew. Seeing that juice of vegetables, he, overcome with joy, danced. Then, when he started dancing, all the mobile and immobile world being deluded by his lustre, (also) danced. Gods like Indra, and sages with penance as their wealth, requested Brahma to do that by which he would not dance. O King, for the sake of the sages, Brahma directed Rudra, “O Śiva, speak (to him) in such a way that he would not dance.” Rudra, having gone (there) saw the sage overpowered with joy (and said): “O best brāhmaṇa, why are you dancing? With you dancing, the entire world is dancing.”

138a. Restrained by him, this best sage, (who was) dancing said:

138b-147. “O god, do you not see the juice of vegetables flowing from my hand? Seeing it, and filled with great joy I am dancing.” The god laughed and said to the sage deluded with passion: “I am not being amazed, O brāhmaṇa, observe me (properly).” O Kaurava, the best sage, thus addressed by the great god then thought: “Who is this one who has stoppedme?” Śiva struck his thumb with his own finger. Then, O king, from the wound, ashes white like snow, oozed out. Seeingit and being ashamed, he fell at his (i.e. Śiva’s) feet, and said: “I do not regard anyone else greater than Rudra. O Trident-holder, you are the recourse to the movable and immovable world. The learned say that you have created all this; and at the time of the deluge everything enters you again. Even gods cannot know you properly; then how can I? All gods, even Brahmā and others are seen in you. You are all (in all) of the gods, you are the doer and you get things done. Due to your favour only all gods become fully

fearless here". The sage, thus praising Mahādeva , saluted him and said: "Revered one, by your favour penance does not wane here".

148-149. Then god (Śiva), being pleased, again said to the sage: "O brāhmaṇa, by my favour may your penance increase thousandfold. With you I shall always live here by the Prāci, the very auspicious stream of Sarasvatī—especially more so at this holy place."

150-151. For him, who casts his body at the northern bank of Sarasvatī, nothing would be inaccessible in this and the next world. Again, he who is intent on muttering prayers at the bank of Prācī, does not die. (On the contrary) being floated (i.e. saved) he attains great fruit of the horse-sacrifice.

152-154. That best brāhmaṇa, an ascetic, emaciating his body by means of restraints and fasts, subsisting on water, wind and leaves, sleeping on the sacrificial ground, and also following other restraints individually, with his body purified, reaches the highest place of Brahman .

155-157. Formerly Brahma said that whatever (piece of) gold (even of the size of) a sesamum is offered at that sacred place is equal to the offering of Meru . Those men who make the Śrāddha -offerings at that holy place go to heaven along with twenty-one (members of) their family. It is an auspicious holy place for the manes; they, rescued here with the presentation of one obsequial rice-ball by their son, will go to heaven. Again (i.e. after that) they do not desire (any) food, and go along the path of salvation.

158-161. Hear as to how Sarasvatī obtained this ancient status. In olden times Sarasvatī was (thus) told by gods including Indra: "You should flow in the western direction towards the shore of the salt sea. Taking this Vaḍavāgni , drop him into the sea. When this is done all gods will be fearless; otherwise (i.e. if the fire is not dropped into the sea), this will burn (the gods) with his lustre. Therefore, protect the gods; for a long time they are afraid of him. O you of beautiful buttocks, be a mother to the gods; grant them fearlessness."

162-165. That goddess thus addressed by that mighty Viṣṇu said: "I am not free; let my father, the supreme being, choose (me to do the job); I am a maiden having a vow; I always obey his order; without the command I would not move even a step; therefore. O (gods), find out some other way." Knowing her intention, they, having approached the grandsire, said to him: "O grandsire, no one except your daughter, the faultless maiden, can take the Vaḍavāgni (to the oceans)."

166-167. (Brahmā then) having brought Sarasvatī and having placed her in his lap and having smelt at her head, said to her affectionately: "O goddess, the gods have asked me to tell you, the glorious one, to carry and drop this Vaḍavāgni into the salt sea."

168-172. Having heard those words of her father, the girl, of a helpless mind, wept like a segregated osprey. Her face, turbid with tears of grief, appeared like a white blooming lotus sprinkled with drops of water. Seeing her like that, all gods, led by the grandsire (i.e. with the grandsire being preeminent), were overpowered by grief. Then having propped up her heart tormented with grief, the grandsire said to her: "Do not weep; there is no cause of fear for you. Due to the prowess of gods you will get respect. O daughter, taking the fire (to the sea) drop it into it."

173. Thus addressed, that girl with her eyes bedewed with tears, having saluted the lotus-born (i.e. Brahmā), said: "I shall go."

1 74. She was again told by them (i.e. the gods) and also by her father not to entertain fear. Giving up fear, and with her mind pleased, she set out.

175-218. At the time of her departure the world was filled with the auspicious sounds of conchs and drums and of (other auspicious (musical instruments). She, the blessed one, had put on white garments, was decorated with white sandal, and adorned with a radiant necklace resembled white lotuses. Her face was like the full moon, her long eyes resembled lotuses; she filled the white fame of the lord of gods in the ten quarters. With the lustre in her heart she, illuminating the entire world, went out. Gaṅgā following her, was thus addressed by the excellent one: "O my friend, I shall see you again, where are you going?" Gaṅgā, thus addressed, said to her in sweet words: "O auspicious one, when you will go to the eastern direction you will see me. You will be surrounded by gods. I shall have your sight (i.e. I shall see you) after turning to the north; you of a bright smile, give up your grief. O Sarasvatī, I who will turn to the north will be auspicious; (so will you be when) you turn to the east. O you of a good vow, those men who perform there a hundred auspicious sacrifices by means of a bath, offering presents and Śrāddha, and also inexhaustible oblations to the manes, are free from the three debts. They will go along the path of final bliss. There is no doubt about it." Then Gaṅgā again said to her: "May I see you again; go to your own residence; O sinless one, you should remember me." In the same way, Yamuna too, and charming Gāyatrī along with Sāvitrī saw their friend off. Then the high-minded Sarasvatī, dismissing the gods and becoming a river appeared in Uttaṅka 's hermitage; after having put down that form under an Indian fig-tree, the revered one descended there in the presence of gods. That tree, of the form of Viṣṇṇ, is always revered by gods. For obtaining (desired) fruit this very glorious tree should always be waited upon by brāhmaṇas. It is extended with many branches and is like another Brahmā.

Various words of the brāhmaṇas and gods with their hearts tinged by emotion, who have entered the hollows (of) and huts (near) the tree are heard. The tree though having no flowers appears to be flowered. The excellent river looked splendid with flowers like jasmine and campaka and with auspicious parrots sticking to (i.e. perching on) the branches, and with fragrant ketaka flowers. By means of the cuckoos she appears to have put on a garland, and due to the foam she appears to have flowers—as Gaṅgā appears with Śiva similarly she appears with the fig tree. Remaining in that water there she said to god Janārdana (i.e. Viṣṇu): "Give that fire, I shall obey the order of the god." Viṣṇu thus addressed, said to her: "You need have no fear of getting burnt; you yourself should drop this royal fire, this Vaḍavāgni, after having taken it to the western ocean, O auspicious one. If you go in this way you will reach the water of the ocean. Govinda , having placed the fire into a golden pot, put it into the interior (i.e. water) of Sarasvatī.

That (goddess) of beautiful buttocks, that great river, taking it went towards the west, and having disappeared (from there) reached Puṣkara. The pure great river rose on the boundary-mountain and came to the big Puṣkara-forest, which was resorted to by the gods and Siddhas (semi-divine beings), and where the grandsire had performed a sacrificial session, for the success of principal sages. She rose after having inundated all the pools into which Brahmā had made (offerings of) the sacrifice. She, very auspicious, rose like that in the sacred place Puṣkara. Therefore, it is said to be filling up with wind, the life of the world. That great auspicious river, that goddess Sarasvatī that destroyed the sins of mortals too, reaching that auspicious holy place remained there. Those of auspicious deeds who see Sarasvatī remaining at Puṣkara, do not have a very fearful downfall. And again that man, who bathes there with devotion, having reached Brahmā's world enjoys with Brahmā. He, again, who gives curds pleasing to the mind, he too, reaching Agni 's world, enjoys excellent pleasures. He too, who gives with devotion, an excellent garment to a brāhmaṇa, obtains ten-fold the fruit of the present of a garment. That man of a pure intelligence, who having bathed in the Jyeṣṭha Kuṇḍa , offers oblations to the manes, frees all of them even from hell.

The son of Brahmā said: "What other sacred place would a man desire after having reached the auspicious Sarasvatī at the holy place of Brahmā? Therefore a man who bathes (but) once in the

Jyeṣṭha Kuṇḍa, obtains all that fruit that he would obtain after having bathed in all (other) holy places. What is the use of prolixity in this matter? The sacred place is an auspicious course. He who has obtained this triad, has obtained the highest station. He who bathes and makes offerings at the holy place in Kurukṣetra at the proper time and gives money to a brāhmaṇa in the bright half of Kārtika or of Vaiśākha or at the time of lunar or solar eclipse, obtains unending happiness. 'Of the bathing places, the sacred places described by the best sages, this is the most meritorious'—so said the grandsire. He who having bathed in the Madhyama Kuṇḍa on the full-moon day of Kārtika, gives money (to a brāhmaṇa) obtains the merit (that accrues by the performance) of Aśvamedha . In the same way a man, who takes a bath with devotion in the Kaniṣṭha Kuṇḍa, and gives a beautiful small dwelling to a brāhmaṇa, quickly goes to the world of Agni; and along with twenty-one members of his family enjoys a great fruit there. Therefore a man should, with all efforts, make up his mind to go to and to reach Puṣkara—where having reached Puṣkara forest Prācī Sarasvatī, is called Mati, Smṛti, Śubha Prajñā , Medhā , Buddhi and Dayāparā.

219-221. These six are said to be the synonyms of Sarasvatī. Since the time Sarasvatī became Prācī, those, who remaining on the bank, even see the water there, also obtain the fruit (of the performance) of Aśvamedha ; and a man, who getting down there (i.e. into the water) bathes with devotion, would become the follower of Brahman.

222-239. He, too, who there worships his manes with vegetables etc. obtains many pleasures due to their prowess; and men who offer a śrāddha there according to the rules, take their dead ancestors to heaven from the painful hell. The dead forefathers of him who after having bathed there offers them water with sesamum and mixed with darbhas are pleased. Of all the holy places this one is declared to be uncommon; therefore it is known to be the first of all the holy places. It has remained as an abode of sport for righteousness and salvation; again it is connected with Sarasvatī and is superior in merit. It is the giver even of the four goals of human life, viz. Dharma , Artha , Kāma and Mokṣa . Even those men who enter the water here for the destruction of their sins, easily obtain the fruit equivalent to the presentation of a cow. The wise say that it is equal to the offering of gold. The dead ancestors rescued there by the son by presenting libation of water and balls of rice, go to heaven even if they had stayed in hell. Those men who drink the water of Sarasvatī at Puṣkara obtain the inexhaustible worlds adored by Brahmā, the lord of the universe.

At Puṣkara, the Sarasvatī has become a flight of steps (leading) to heaven. She, the great river, residing at various places, is capable of being reached by men of religious merit, sages knowing the essential nature of righteousness. Therefore, that pure goddess is present everywhere—especially at Puṣkara, for she is pure, most pure. The auspicious river Sarasvatī has remained easily accessible in the world; but at Kurukṣetra, Prabhāsa , so also at Puṣkara, she is the best. That holy place is said to be the best of all the holy places on the earth. It is (said) to accomplish the four (goals of human life) viz. Dharma , Artha , Kāma and Mokṣa .

He, who having reached Prācī Sarasvatī, desires (to go to any) other holy place, having abandoned nectar in his hand longs for poison. She is said to be the greatest in Jyeṣṭha (Puṣkara and) mediocre in Prayāga ; from there a wise man should go to the less important (i.e. the Kaniṣṭha) to the south. He should take bath in all these three (pools), should also go round (them); to him who gives the water of these with sesamum to his dead ancestors, they being pleased again (i.e. in return) give him unlimited fruit. He, who after having bathed and having become restrained, always sees the grandsire in natural or reverse order, either jointly or separately (gets unlimited fruit).

240-251a. One who desires (to go to) Brahmā's world should always bathe in Puṣkara. The three projections and the three white streams of Puṣkara are well-known. We do not know its cause. (The three pools are): Kanīyāṃsa (or Kaniṣṭha), Madhyama and the third is the Jyeṣṭha Puṣkara. The white

streams are known as Śṛṅgas . A man, who, with his desires for Dharma , Artha , Kāma and Mokṣa unsatiated, casts his body there undoubtedly gets salvation; one, who being devout and restrained, and having bathed there gives an auspicious cow purified with sacred prayers to a brāhmaṇa obtains (i.e. goes to) the worlds giving salvation. What is the use of prolixity in this matter? He, who even at night, after bathing offers money to a suppliant obtains endless happiness. The best sages recommend making offerings of sesamum there. A bath (there) on the fourteenth of the dark half is prescribed. One who being self-subdued offers a round lump of food with an oil cake or jaggery to the manes goes to their world. Having reached Puṣkara forest, Sarasvatī, the very charming one, disappeared and went from there. Then she proceeded towards the west and not far away from that Puṣkara, she reached the Kharjūra -forest, delighting the minds of the sages, full of flowers in all seasons, and resorted to by the Siddhas [7] and the celestial singers. She came to be known as Nandā , the best among rivers. She was possessed of fish, aligators, and large fish and full of pure water.

Sūta said :

251b-253. Then Devavrata (i.e. Bhīṣma) said: “O brāhmaṇa, which is that other excellent river, viz. Sarasvatī named as Nandā? I have curiosity (to know) about it, as to how this best river came about, and for which reason she was produced.” Thus addressed, Pulastya started to tell Bhiṣma the old story as to why she was called Nandā.

Pulastya said :

254. There was a king Prabhañjana , who followed the vow of a Kṣatriya . He, the powerful one, proceeded to kill deer in the forest.

255. Then he saw a female deer staying in that thicket; he struck her, that came in front of him, with a very sharp arrow.

256. Looking in all directions and seeing him with an arrow in his hand she said (to him): “O fool, why have you done this wicked deed?

257. I, bending down, was just giving a suck to my son. I not entertaining fear from any quarter, was quickly struck (by you) through greed for (my) flesh.

258-259. O king, I have formerly heard that one should not kill a deer when it is suckling or concealing a young one (i.e. pregnant) or is mating privately. When I was breastfeeding this my son you struck me who innocent and who had come to this forest, with an arrow like Indra’s bolt.

260. Therefore, O you of wicked mind, you will become a carnivorous animal. Be a tiger in this forest full of thorns.”

261. Hearing the curse thus pronounced on him, the king stood before (her). Being afflicted, and joining his hands in supplication the king said to the female deer:

262. “I did not know that you were giving a suck to your son (i.e. your young one). O good one, I struck you through ignorance; being well-reconciled (please) be gracious.

263. O female deer, tell me when I shall abandon the tiger’s form and shall (again) get the human form? (Tell me) how I can get free from such a curse.”

264-267. Thus addressed by him, the female deer said these auspicious words to him: “O king, at the end of a hundred years, having had conversation with Nandā as a cow, your curse will come to an end.”

When these words were uttered by the female deer, the king turned into a tiger having the weapons like nails and fangs and extremely fierce. He, a quadruped remained there, killing and eating beasts, and also the bipeds whose turn of fate was ordained by death. Thus he, condemning himself and eating flesh of beasts, passed a hundred years in that forest.

268-270. “When shall I again become a human being? I shall not (again) do such a vile deed causing a debased birth. [8] Running and hunting through greed for flesh I obtained, along with a calamity, a sight causing fear to human beings, and painful to beasts and human beings.

271-284. Though born in a sinless family of the good, I am made wicked by a sin, and my form is changed. Mark (how) time changes. So I have no good deed (to my credit). Only the condemned violence (stands to my credit). It leads to grief, and no freedom is possible. How will (the words of) the female deer come true?” When a hundred years passed as he was living in the forest, once a herd of cows came there for (eating) grass and (drinking) water. It remained there in cow-pens or enclosures, and remaining in the neighbourhood of the forest it filled it with the sound of rumination. The forest was crowded with excited cowherds and trees. At night it had the sound of the bamboos and was auspicious to the cowherdesses. When he was thus staying in the group of the date-trees, a cow by name Nandā (came there); she was delighted, glad and (well-) fed; she was the chief of the herd of cows; her complexion was (white) like that of a swan; her udders oozing (milk); her skin was thin; her throat was dark-blue; her nose was long; her lovely body was ornamented [9] ; her neck was white; her neighing was sweet like (the jingling of) a row of bells. Fearless, she grazed at the front of the entire herd; going to a place covered (with grass), she, the virtuous one, moved freely and ate the grass secretly. On the bank of the river there was another mountain named Rohita , which was having many dens and valleys and caves and which was frequented by many beasts. In its north-east region, in an inaccessible place, which was fearful, full of grass, impassable and rough, which was difficult of access, terrible and causing horripilation, which was scattered over with dear and lions, which was resorted to by many beasts of prey, which was dense with creepers, trees etc., which was resounding with (the cries of) hundreds of female foxes, lived a fearful tiger taking any form and causing fear, with his shoulders besmeared with blood and having weapons in the form of fearful fangs and nails. (There was a cowherd) named Nanda, who was righteous-minded.

285-287a. He was engaged in the good of the cowherdesses. He protected his wealth of cows with long blades of grass with their tips uncut. That cow Nanda, separated from the herd through desire for grass stood before him. The tiger rushed to her and said “Stop, stop. You are decreed to be my prey today; and O cow, you have come (to me) on your own.”

287b-289. Hearing the tiger’s words which were cruel and caused horripilation, that cow, full of love and with a stammering tone, affectionate towards her calf and being scorched by grief for her son (i.e. her calf), weeping piteously, disappointed in seeing her son, remembered her good calf, of a white complexion and resembling the moon in radiance.

290-292. The tiger, seeing that cow piteously and very much grieved, said these fearful words to her: “O cow, why are you weeping? Luckily you have come to me; accidentally you have become my prey. The life of you weeping or laughing is in (my) possession. In the world one enjoys what is ordained; O cow, you have come of your own accord. Your death is ordained for today only; why do you bewail in vain?”

293. The tiger again asked her: “Why did you weep? I have a great curiosity in this matter. So (please) tell me.”

294. Having heard the tiger's words, Nanda said these words: "O you (tiger) who changes your forms according to will, please forgive me.

295. Salutation to you. Having met you the (beings in the) world have no protection. I am not lamenting for my own life; I have to meet death.

296-301. One that is born is sure to die, and one that is dead is sure to be born. There, O lord of beasts, I am not grieving over an inevitable thing. As even all gods, being helpless, are sure to die, therefore, O tiger, I am not the one to repent for my life. But O good one, I wept through love (for my calf) and (consequent) distress. There is torment in my heart, please listen to it. O king of beasts, I brought forth (a calf) in my youth. My calf—my son, is liked by me and is my first-born. My calf sucks milk and does not yet (even) smell grass. He is tied in the cowherd's residence, and being hungry is waiting for me. I am bewailing him; how will my son live. Overpowered by my love for my son I desire to give him a suck.

302-315. Having given him a suck and having licked him on his head, having handed him over to my friends and instructed them about proper and improper (things for him), I shall again come back; then you will eat me as you like." Hearing Nandā's words, the lord of beasts spoke again: "What have you to do with your son (now)? Why do you not think about your death? All beings, on seeing me, are frightened and die, but you, full of pity, are saying 'O son, O son.' Sons, penance, gifts, mother, father, preceptor—none of these can save a person oppressed by death. How will you come back after having gone and seen that cow-house full of the cowherdesses, charmingly resounding with (the sound of) bulls, adorned with young calves, ornament of the divine world, and undoubtedly resembling the heaven, always j oyful,divine,worshipped by all gods, which is (most) pure of the pure and (most) auspicious of the auspicious, which is the (most) sacred place of all the sacred places, which is the most blessed of all blessed things, (which is) endowed with all qualities, and is a great abode of the lord, which is known as the matchless heaven on earth among all the sacred places, where poverty is driven away by the sound of churning made by the cowherdesses, and (by the sound) of the young calf, and also by the lowing of the cows, where the calves desiring (to meet) their mothers low piteously, which is protected by the brave cowherds, exerting in fighting with arms, where there is the sound of excellent music and dance, which resounds with clapping (done) with joy, and with the calves moving here and there, which shines like a lake with moving lotuses, which is a pleasing abode of Lakṣmī and which is crowded with delighted and nourished people and which resembles the world of cows? O good one, let my five elements (i.e. the five elements in me) drink your blood. I shall not make them sad merely by speaking (to you)."

Nandā said :

316-324. O lord of beasts I am like this, a cow who has brought forth her first calf; (please) listen to my words: Seeing my friends, my young calf, the cowherds (who) protected me, and taking my leave of the cowherdesses and especially of my mother, I shall surely come back; if you trust me, leave me. If I do not come back, I shall be tainted by that sin that accrues due to the murder of a brāhmaṇa and of the mother and father. If I do not again come back I shall be tainted by that sin which the hunters or barbarians or those that administer poison, commit. If I do not return again, I shall be tainted by that sin of those who cause trouble to the cows and beat their wife (wives). If I shall not come back again I shall be tainted by the sin of him who, having given (i.e. promised to give) his daughter to one, desires to offer her to another man. If I do not return again I shall be tainted with the sin of him who drives unfit bulls over a rugged (surface) or who creates interruption when a story is being narrated. If I do not come back again I shall be tainted by the sin of him, whose friend, having come to his house, goes back disappointed. (I shall be tainted) by such terrible sins (if I do not come back; therefore) I shall

come back again.

325-333. Having comprehended the agreement the tiger again spoke (these) words.

The tiger said :

O young cow, by means of your oaths an understanding (now) has been produced (i.e. reached) between us. Perhaps having gone (back) you may think, 'This fool has been duped by me'. In this matter (of oaths) also, some say that there is no sin in (taking and then breaking) a promise by oath (given to) ladies, in case of marriages and freeing cows, and when there is a danger to one's life; but you should not believe (in such words). In this world certain heretics or fools who regard themselves to be wise, will confuse your mind in a moment as if put on a wheel. Mean persons, with their minds covered with ignorance and not well-versed in the scriptures delude people with accounts based on false logic. The very clever ones show what is false to be true, as those who know surprising acts show low and high parts on an even surface. Generally a successful person does not respect his benefactor; a calf seeing the loss of milk abandons his mother. I do not see anyone in this world who returns a (good) turn; the design of everyone who is successful becomes changed. Formerly the sages, gods, demons and men mutually made promises by oath; we do not honour them.

334-335. King Vaivasvata (i.e. Yama) cuts off half the merit of him who swears by truth in the presence of gods, fire or (his) preceptor. Let you not think that this one is deceived by your oaths. Do all that you indicated now.

Nanda said :

336-338. It is so, O great king, who is able to deceive you? He who will deceive others will have deceived himself.

The tiger said :

O young cow, affectionate towards your son (i.e. your calf), look (here). Go to your son. Giving him a suck and having licked him on the head, having seen your mother, brother, your friends and relatives, keep (ing) truth in the fore (i.e. honour truth and) come back quickly.

339-344. That truth-speaking cow affectionate towards her calf, having thus taken an oath and being permitted by the lord of beasts went to (the cow-house). Her face was bedewed with tears; she was helpless; she was weeping and extremely distressed; she was lowing and had fallen into the ocean of grief; she was repeatedly weeping, being unable to protect herself like an elephant whose leg was seized (by an alligator) in a lake. She reached the cowpen situated on the green river. Seeing her weeping calf she ran to him, approaching (i.e. she approached) that young one with his eyes full of tears. The calf, reaching his mother and (being) apprehensive asked her: "I am not finding (you) in your (usual) spirits, or fortitude, today; your eyes appear dejected, you appear to be very much frightened."

Nanda said :

345-348a. O son, drink (the milk from) my breasts today. If you ask the cause (of my dejection), I unable to tell it (to you). Satisfy yourself as much as you like. O son, this is the last (time you have the) sight of your mother. It will be difficult to have it hereafter. Today I am alone (here with you). Having

sucked my udders today, whose udders will you suck in the morning? O son, abandoning you I have to go, since I have come here with a binding by oath. I have to give up my life to a tiger who is emaciated with hunger.

Hearing the words of Nandā the calf said (these) words:

The calf said :

348b-350. I shall go there where you desire to go. There is no doubt that my death with you (i.e. when you die) is praiseworthy, (for) being (left all) alone and being unhappy, I have to die. O mother, if the tiger eats me up with (you), then I shall certainly have the same path as those who are devoted to their mothers have.

351-355. Therefore I shall certainly accompany you. There can be no doubt about it; or O mother, you remain (here); let me have the bindings by oaths. What is the use of the life of me who is separated from (my) mother? In the forest, who will be the protector ofme who has never had a protector? For children, living on (their mothers') milk there is no relative like a mother. There is no protector like a mother; there is no asylum like a mother; there is no love (i.e. there is none who loves) as a mother (does); there is no face like (that of) a mother; there is no god like a mother—in this or the next world. Such is the great law made by the creator. Those sons who remain in it (i.e. follow it) reach the highest place.

Nandā spoke :

356-370. O son, only my death is ordained; (therefore) you will not come (with me); the death of some other being does not take place by the death of someone else. Carry out, O son, this excellent, last message of your mother; then have a desire to hear (i.e. listen to what I say). My dear child, do not be careless whenever you move on a watery place or on ground. Due to negligence al beings perish. There is no doubt about this. Do not, through greed, graze (i.e. eat) the grass that exists at a difficult place; for everyone perishes through greed in this or the next world. Deluded by greed, O son, beings enter an ocean or a forest. Even a learned man would undertake a very wicked deed through greed. Men may perish through (these)three—greed, negligence, trust. Therefore one should not be greedy, one should not be careless and one should not trust (others). O son, one should always protect oneself with great care from all beasts of prey and from danger from barbarians or thieves. O son, the perverted minds of animals of foul birth though staying together cannot be known. You should not trust animals armed with claws, and rivers, horned animals, persons carrying weapons, so also ladies and servants. You should not trust an untrustworthy person; nor should you very much trust a trustworthy person. Fear caused by trust cuts off even the roots. One should not even trust one's strongest body with the mind frightened. Through the negligence of a sleeping or intoxicated (person) they may carry him to a very secret place. One should carefully inhale the smell of every place (where one goes, for) cows perceive through smell and the kings perceive with the eyes of the spies. One should not stay all alone in a fearful forest; and one should think of righteousness only. You should not be dejected; for one is sure to die. As a traveller stays (i.e. rests) by resorting to a shadow and having rested proceeds—in the same way beings come together (and are separated). The entire world is perpetuated because of a son (only); then how do you all alone bewail in this matter? Just give up your grief and follow my words (i.e. advice).

371-372. She, having smelt the son (the calf) on his head and having licked it, and overcome with great grief, with her eyes full of tears, (and) repeatedly heaving hot sighs like a female serpent, appeared to see the world as a void without her son.

373. As if sunk into dense mud she ramained there disheartened.

The cow bewailing again said these words to her son :

374-376. There is no (object of) love like a son; there is no happiness like (i.e. except that obtained from) a son; there is no (object of) affection like a son; there is no resort like a son; For a sonless person the world is a void, there is unhappiness in the house of a sonless person. The (best) world is obtained through a son; a sonless person goes to hell. People say these words: Indeed sandal is cool; (but) the embrace of a son's body is much cooler than sandal.

377. Thus narrating a son's merits, and seeing him again and again, she hurriedly took her leave of her mother, friends and cowherdesses.

(She said :)

378-386. A tiger approached me who was grazing before the herd; he freed me by binding me with the oath that I would go (back) there. With the promise (i.e. promising him) that I would again go there, I have come (here) to see my son, my mother, my friends and my cowpen. O mother, (please) forgive all that I did through ill behaviour. This child (i.e. this calf) is your grandson (i.e. your daughter's son); what else should I say in this matter? O Vipulā , Campakā , O mother, O Bhadrā , Surabhi [10] Māninī , Vasudhārā , Priyānandā, Mahānandā , Ghaṭasravā, O you magnanimous ones, please forgive me whatever I did knowingly or unknowingly and whatever else I did. All of you are endowed with all virtues; all of you are the mothers of the world; all you are always the givers of all things; (please) protect my child. Protect my son who is helpless, alarmed and miserable. O sisters, look after my son who is tormented with grief of (separation from) his mother. O magnanimous ones, forgive me; since you will look after my helpless, poor son like your own sons, I, resorting to truth (i.e. to keep my promise), am going (to the tiger). My friends should never very much worry (about me). When (just) this first son is born to me, my death has stood before me (i.e. is imminent).

387. Hearing the words of Nandā, her mother and friends who were (already) grieved, were very much dejected, and being amazed uttered (these words):

388-393. "Oh! it is a great wonder that the words of the tiger have made you undertake a terrible act; you are truth-speaking. Having deceived the very fearful one by oaths and true words (i.e. promises), carefully avoid him; you should in no case go (to him). O Nandā, you should not go at all; (in going to him) you are failing in your duty, since you are going (there) through greed leaving your young calf (here). In this case there runs a verse related formerly by sages knowing the Vedas: There is no sin (in getting oneself bound) by oaths when there is a danger to one's life; if by telling a lie the life of a being can be saved (then) (telling) a lie is (telling) the truth; truth may become falsehood (in such a case); there is no sin in taking oaths when ladies are concerned in (settling) marriages, for releasing cows (from danger) and when brāhmaṇas are in a calamity."

Nandā said :

394-396. I would certainly tell a lie to protect the life of others; I do not dare tell a lie for myself—(I shall) never tell it to save my own life. One adheres (i.e. remains all) alone in the womb, in death and in nourishment; one (all) alone enjoys pleasure or pain; therefore, I am telling the truth. The worlds are established in (i.e. rest on) truth; righteousness is established in truth; the ocean does not transgress its boundary due to being truthful in speech.

397-404. Having presented the earth to Viṣṇu, Bali resorted to the lower world; Bali was (thus) bound (by Viṣṇu) with a trick; (yet) he did not give up truth-speaking. When Vindhya , the lord of mountains with a hundred peaks, was growing, he was fixed (there only by Agastya) by means of truthful words. Heaven, salvation and hell are fixed in truthful speech. He who causes his speech to swerve from truth has lost everything. What sin has the thief, the imposter, not committed who considers himself otherwise than what he is? If I offend against my soul, I shall go to hell (like the imposter). King Vaivasvata cuts off half the merit of him (of such a person). Having bathed in the unfathomable pure water—in the holy place of truth and in the pool of forgiveness, one being free (from the bonds of Karma) goes to the highest place. If a thousand horse-sacrifices and truth are counterpoised, truth excels a thousand horse-sacrifices. Truth is well-known to have a great fruit; it is great, and free from sufferings; it is near the good; it is the family-wealth of the virtuous; it is the fruit of all the stages of (human) life. Since he who having well secured it, goes to heaven, how can he be abandoned by people in the society? (Therefore) do speak the truth everyday.

Friends spoke :

405-420. O Nandā, such as you are, you who are giving up your life difficult to part with, are fit to be saluted by all sages, gods and demons. O auspicious one, what should we say (to you) who are the foremost in (practising) righteousness? There is not a single thing in the three worlds that cannot be had by this sacrifice (of yours); and we think that due to this sacrifice you will not be separated from your son. Nowhere calamities befall a lady of a virtuous mind.

Having seen the cowherdesses, having gone round the cow-pen, and having taken her leave of the gods and trees, that Nandā again proceeded (to the tiger). Having again and again prostrated herself before the earth, Varuṇa, Agni, Vāyu and the Moon, (so also) the ten quarter-deities, trees, constellations along with the planets she requested all of them: “May the Siddhas and the sylvan deities who have resorted to the forest, protect my son grazing in the forest. May all the trees like campaka , aśoka , punnāga , sarala , arjuna and kiṃśuka listen to the message of mine who is overcome with fear. (Please) protect as your own son, with love, my young lonely calf grazing in the dangerous forest, and an orphan—abandoned by his parents—and with his mind afflicted, wandering along this ground, weeping and very unhappy. You should protect with pity, in this great forest, my weeping son, overpowered with great grief and afflicted with hunger and thirst, desolate and lonely and feeling the world to be void.”

Having thus given a message, Nandā, overcome with love for her son, scorched by the fire of grief, and torn asunder on seeing the son, separated like a Cakravākī , (or) like a creeper fallen from the (supporting) tree, like a blind person deprived of sight, staggering at every step she went to that place where the fearful flesh-eater (i.e. tiger) with his mouth wide open, having sharp fangs was (waiting for her). Just then her son, the calf, with his tail lifted, speedily came before his mother and stood before that lord of beasts. Seeing the son that had come there and death i.e. the tiger that stood before, the cow uttered these words:

421-423. “O lord of beasts, I, who remain in the vow of truth, have arrived. Now satisfy yourself at your sweet will by (eating) my flesh. Gratify your (inner) elements, drink my blood; and when I die eat up this child (i.e. calf) of mine.”

The tiger said :

424-437a. O auspicious cow, welcome to you. You have told the truth. Nothing inauspicious ever takes place in the case of those who speak the truth. O cow, what you said before has come true by your

coming back. That has made me wonder. ‘How would she go when she has come?’ (So I thought); (but) I sent you to test your truthfulness. Otherwise how would you have gone alive (when I had) taken your flesh? It has made me wonder that my search after (your honesty) has come true. Therefore by this truthful behaviour of yours, you are now freed by me; you are my sister and this your son is the nephew of me of the most sinful act and to whom advice has been given, O auspicious one. Worlds are established in (i.e. depend upon} truth; righteousness is established in (i.e. depends upon) truth. Due to truth a cow pours a stream of milk dear to oblations (i.e. useful in sacrifice). That cowherd who lives on your milk is most blessed. O auspicious one, those parts of land, and those creepers with grass (by which you move) are blessed. Those who drink your milk are lucky and blessed; they alone have done a good deed; they alone have obtained the quintessence of life.

Being convinced, the lord of beasts was greatly amazed. “Indeed gods have shown this warning to us. Seeing that truth is liked by the cows I have no desire to live. So (now) I shall do that act by which I shall be free from sin. I have eaten up hundreds and thousands of beings. What will be my condition on seeing such truth followed by the cow? I am a sinner, doer of wicked deeds, malicious and killer of animals; which worlds shall I go to by doing a very horrible deed? I shall go to holy places and have expiation for (i.e. shall atone for) my sin. (Or) having gone up a mountain I shall fall from it, or I shall enter fire. O cow, tell me in brief what penance I should practise for purifying (myself) from the sin. There is no time for prolixity.”

The cow spoke :

437b-444. In Kṛtayuga penance is praised; in Tretā (yuga) they recommend knowledge; in Dvāpara (yuga) sacrifice is praised; in Kali (yuga) they praise charity alone. Of all (kinds of) charity the best is to give fearlessness to all beings; there is no greater charity than this. He who causes fearlessness in all beings—movable and immovable, being free from all fear obtains the highest Brahman. There is no charity like harmlessness; there is no penance like harmlessness. O tiger, as all other feet (i.e. foot-prints) are absorbed in the foot (-print) of an elephant, similarly all virtues are absorbed in harmlessness. (A person practising harmlessness rests in) that shadow of the tree in the form of deep meditation which removes the three kinds of miseries; [11] its flowers are righteousness and knowledge and its fruits are heaven and salvation. The shadow of the tree in the form of deep meditation is laid down for one who is tormented by the three kinds of miseries. He is not again troubled by miseries and gets excellent bliss. Thus I have told you in brief the highest religious merit. You certainly have known all this; but are just asking me.

The tiger said :

445-449a. Formerly I was cursed by a female deer; and remained in the form of a tiger (i.e. was transformed into a tiger). Then due to my killing animals I forgot all the rest. Due to your contact and advice I have recollected (all that). As a result of this truth (fulness) of yours, you will obtain the highest position. I shall then ask you a question lurking in my mind. A full hundred years have passed since (the time) I have been thinking about it, O auspicious one. O you, adorning the heaven, due to your good luck you established on the path of the good have made the accumulation of virtue. O you of a good vow, tell me what your name is; (since) I am ignorant of (i.e. I do not know) it.

Nandā said :

449b-455. My master named me Nandā. (You should have said): ‘Now I shall eat you’. Then why do you tarry?

Having heard her name to be Nandā, Prabhañjana, freed from the curse, again became (i.e. turned into) the king, endowed with strength and handsomeness. In the meanwhile, Dharma knowing her to be of a truthful speech, came there to see the milch-cow and said to her: “Pleased with your vow of truthfulness, I, Dharma, have come here. O Nandā, God bless you; ask for the most selected boon.”

Thus addressed, that goddess Nandā, asked for a boon from him. “Due to your prowess let me, along with my son, go to the best place. Let this holy place be the best one giving religious merit to the sages. By your granting me the boon let this river be named after me as Nandā-Sarasvatī. This is what I solicit.”

Pulastya said :

456-473. That moment only the respectable (cow) went to the auspicious place of the truthful ones. Prabhañjana too got that kingdom which he had formerly earned.

She was called by the name Nandā-Sarasvatī, on account of that (path) along which Nandā went to heaven. Sarasvatī again, inundating the earth went (i e. flowed) from that forest called ‘Kharjūra’, to the south. A man, who even while approaching (that place) utters her name, gets happiness while alive and after death moves in the sky. Those men of pious deeds who cast their bodies there, the happy persons,become Vidyādhara kings. For people on account of their bathing in and drinking the water of Sarasvatī, she becomes the flight of steps to heaven. Those, who, being well composed take a bath there on the eighth day (of a month), being immortal and very attractive, having reached heaven, enjoy (there). There Sarasvatī always gives good fortune (i.e. absence of widowhood) to ladies; and if one stays by her (i.e. observes a fast there) on the third day (of a month) she becomes the repository of good luck. One even is absolved of a heap of sins even by having a sight of her at that place. Those men again, who touch her should be known as the chief of the sages. A man becomes handsome by offering silver. This big, auspicious river, of auspicious water and the daughter of Brahmā and named Nandā flowed towards the south. Having gone (i.e. flowed) not far from there she has again turned to the other side, and having manifested herself forcibly has stayed there. All the holy places and abodes (i.e. temples) that are (situated) on her holy banks are resorted to on all sides by sages and Siddhas . The gift of gold, or of a dwelling or of land made at the holy place of Nandā by people who have bathed there, creates inexhaustible fruit. The best sages also recommend the gift of grains or of wealth. Whatever is offered by men at the holy places is said to be an excellent cause of religious merit. A man or a woman, who undertakes fast unto death, carefully, at the holy places gets absorbed in his deity [12] and enjoys the fruit (of the fast) at his will in Brahmā’s house. Those movable and immovable ones that die near that holy river, as a result of the destruction of (the bonds of) their deeds, would at once obtain the fruit of a sacrifice, which is difficult to obtain. Then she gives the fruit of virtue to men whose hearts are afflicted by such sorrows as birth etc. Men should with all their heart resort, with perseverance, to the great river Sarasvatī, the giver of religious merit.

[1]: [1] : Viśvedevas : Name of a particular group of deities ten in number and supposed to be the sons of Viśvā; their names are—Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

[2]: [2] : Tretāgni : The sacrificial fires taken together.

[3]: [3] : Śikṣā : The science dealing with the proper pronunciation of words and laws of euphony.

[4]: [4] : Lava : The sixth part of a twinkling. Muhūrta : a period of 48 minutes.

[5]: [5] : Vālakhilyas : A class of divine personages of the size of a thumb and produced from the Creator's body, and said to precede the sun's chariot. Their number is said to be sixty thousand.

[6]: [6] : Prācī : The stream of Sarasvatī flowing to the east was called Prācī.

[7]: [7] : Siddhas : Semi-divine beings supposed to be of great purity and holiness, and said to be particularly characterized by eight supernatural powers called Siddhis, viz. Aṇimā, Laghimā, Prāpti, Prākāmya, Mahiṃā, Īśitva, Vaśitva and Kāmāvasāyitā.

[8]: [8] : Viyonikaraṇa : Causing an ignominious or debased birth.

[9]: [9] : Vibhakta : Ornamented.

[10]: [10] : Surabhi : The divine, desire-yielding cow.

[11]: [11] : Tāpatraya : The three kinds of miseries which human beings have to suffer in this world: (1) Ādhyātmika—caused by the mind; (2) Ādhidaivika—caused by fate and (3) Ādhibhautika—caused by animals.

[12]: [12] : Sāyujya : Identification with or absorption, especially in a deity.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 19

Conversation of the Seven Sages

Chapter 19 of 693 · 369 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
पुष्करस्य च नंदायाः श्रुतं माहात्म्यमुत्तमं।
ऋषिकोटिर्यदायाता पुष्करे मुखदर्शनात्१।
सर्वैः सुरूपता लब्धा सर्वमेतन्मया श्रुतं।
यज्ञोपवीतैर्भक्तानि यानि तानि वदस्व मे२।
कथं तीर्थविभागस्तु कृतस्तैस्सु महात्मभिः।
आश्रमे यानि तीर्थानि कृतान्यपि महर्षिभिः३।
पदन्यासः कृतः पूर्वं विष्णुना यज्ञपर्वते।
नागैस्तत्र पंचतीर्थं कृतं तैस्तु महाविषैः४।
पिंडप्रदानवापी च केन पूर्वं विनिर्मिता।
उदङ्मुखी भूमिगता कथं गंगासरस्वती५।
ब्राह्मणैर्वेदविद्बद्धिः कथं यात्रा त्रिपुष्करे।
कर्तव्या यत्फलं तस्या जायते तद्बदस्व मे६।
पुलस्त्य उवाच।
प्रश्नभारो महानेष भवता परिकल्पितः।

तदेकाग्रमना भूत्वा शृणु तीर्थ महाफलं७।
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतं।
विद्यातपश्च कीर्तिश्च स तीर्थफलमश्नुते८।
प्रतिग्रहादुपावृत्तः संतुष्टो येनकेन चित्।
अहंकारनिवृत्तश्च स तीर्थफलमश्नुते९।
अक्रोधनश्च राजेंद्र सत्यशीलो दृढव्रतः।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते१०।
ऋषीणां परमं गुह्यमिदं भरतसत्तम।
पूर्वं यत्र महाराज सत्रे पैतामहे तथा११।
यतीनामुग्रतपसां येषां कोटिः समागता।
मुखदर्शनमाश्रित्य स्थितास्ते ज्येष्ठपुष्करे१२।
सुरूपतां परां लब्ध्वा प्रीतास्ते मुनिसत्तमाः।
हर्षेण महताविष्टा ब्रह्मदर्शनकांक्षिणः१३।
यज्ञोपवीतैस्ते भूमिं माप्य सर्वे चतुर्द्दिशं।
कृत्वा तीर्थं विभागं च स्थिता भक्तिपरायणाः१४।

आसन्नश्च ततस्तेषां तदा तुष्टः पितामहः।
कोटिं कृत्वा तदा तेषां मानं दृष्ट्वा मनीषिणां१५।
अद्यप्रभृति युष्माकं धर्मवृद्धिर्भविष्यति।
इहागत्य नरो यो वै यदंगं प्रथमं जले१६।
प्लावविष्यति रूपार्थं रूपिता तीर्थकारिता।
भविष्यति न संदेहो योजनायतमंडले१७।
अर्धयोजनविस्तारं दीर्घं सार्धं हि योजनम्।
एतत्प्रमाणं तीर्थस्य ऋषिकोटिप्रवर्त्तितम्१८।
गमनादेव राजेंद्र पुष्करस्य त्वरिंदम।
राजसूयाश्वमेधाभ्यां फलमाप्नोति मानवः१९।
सरस्वती महापुण्या प्रविष्टा ज्येष्ठपुष्करे।
तत्रब्रह्मादयो देवा ऋषयः सिद्धचारणाः२०।
अभिगच्छंति राजेंद्र चैत्रशुक्ल चतुर्दशीं।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः२१।
गोमेधं च तदाप्नोति कुलं चैव समुद्धरेत्।

एवं तीर्थविभागस्तु कृतस्तैस्तु महर्षिभिः२२।
पितृन्देवांश्च सन्तर्प्य विष्णुलोके महीयते।
तत्र स्नात्वा भवेन्मर्त्यो विमलश्चन्द्रमा यथा२३।
ब्रह्मलोकमवाप्नोति गतिं च परमां व्रजेत्।
नृलोके देवदेवस्य तीर्थं त्रैलोक्यविश्रुतम्२४।
पुष्करं नाम विख्यातं महापातकनाशनम्।
दशकोटिसहस्राणि तीर्थानां वै महीपते२५।
सान्निध्यं पुष्करे येषां त्रिसन्ध्यं कुलनन्दन।
आदित्या वसवो रुद्रास्साध्याश्च स मरुद्गणाः२६।
गन्धर्वाप्सरसश्चैव नित्यं सन्निहिता विभोः।
यत्र देवास्तपस्तप्त्वा दैत्या ब्रह्मर्षयस्तथा२७।
दिव्य योगा महाराज पुण्येन महतान्विताः।
मनसाप्यभिकामस्य पुष्कराणि मनस्विनः२८।
पूयन्ते सर्वपापानि नाकपृष्ठे स मोदते।
तस्मिंस्तीर्थे महाराज नित्यमेव पितामहः२९।

उवास परमप्रीतो देवदानवसम्मतः।
पुष्करेषु महाराज देवास्सर्षिपुरोगमाः३०।
सिद्धिं च समनुप्राप्ताः पुण्येन महतान्विताः।
तत्राभिषेकं यः कुर्यात्पितृदेवार्चने रतः३१।
अश्वमेधाद्दशगुणं प्रवदंति मनीषिणः।
अप्येकं भोजयेद्विप्रं पुष्करारण्यमाश्रितः३२।
अन्नेन तेन संप्रीता कोटिर्भवति पूजिता।
तेनासौ कर्मणा भीष्म प्रेत्य चेह च मोदते३३।
शाकैर्मूलैः फलैर्वापि येन वा वर्त्तयेत्स्वयम्।

तद्वै दद्याद्ब्राह्मणाय श्रद्धावाननसूयकः३४।
तेनैव प्राप्नुयात्प्राज्ञो हयमेधफलं नरः।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा राजसत्तम३५।
पैतामहं सरः पुण्यं पुष्करं नाम नामतः।
वैखानसानां सिद्धानां मुनीनां पुण्यदं हि यत्३६।
सरस्वती पुण्यतमा यस्माद्याता महार्णवम्।

आदिदेवो महायोगी यत्रास्ते मधुसूदनः३७।
ख्यात आदिवराहेति नाम्ना त्रिदशपूजितः।
हीनवर्णाश्च ये वर्णास्तीर्थे पैतामहे गताः३८।
न वियोनिं व्रजंत्येते स्नात्वा तीर्थे महात्मनः।
कार्तिक्यां च विशेषेण योभिगच्छेत्तु पुष्करं३९।
फलं तत्राक्षयं तस्य भवतीत्यनुशुश्रुम।
सायंप्रातः स्मरेद्यस्तु पुष्कराणि कृतांजलि४०।
उपस्पृष्टं भवेत्तेन सर्वतीर्थे तु कौरव।
जन्मप्रभृति यत्पापं स्त्रियो वा पुरुषस्य वा४१।
पुष्करे स्नानमात्रेण सर्वमेतत्प्रणश्यति।
यथासुराणां प्रवरः सर्वेषां तु पितामहः४२।
तथैव पुष्करं तीर्थं तीर्थानामादिरुच्यते।
त दृष्ट्वा दशवर्षाणि पुष्करे नियतः शुचिः४३।
क्रतून्सर्वानवाप्नोति ब्रह्मलोकं स गच्छति।
यस्तु वर्षशतं पूर्णमग्निहोत्रमुपासते४४।

कार्तिकीं वा वसेदेकां पुष्करे सममेव तु।
पुष्करे दुष्करो होमः पुष्करे दुष्करं तपः४५।
पुष्करे दुष्करं दानं वासश्चैव सुदुष्करः।
ब्राह्मणो वेदविद्वांस्तु गत्वा वै ज्येष्ठपुष्करं४६।
स्नानाद्भवेन्मोक्षभागी श्राद्धेन पितृतारकः।
नाममात्रोपि यो विप्रो गत्वा संध्यामुपासते४७।
वर्षाणि द्वादशैवेह तेन संध्या ह्युपासिता।
भवेत्तु नात्र संदेहः पुरा प्रोक्तं स्वयंभुवा४८।
सावित्री कथितो दोषः कुले तस्य न जायते।
या पत्नी ददते भर्तुः संध्योपास्तिं करिष्यतः४९।
करकेण तु ताम्रेण तोयं मुक्ता दिवं व्रजेत्।
ब्रह्मलोकमनुप्राप्य तिष्ठति ब्रह्मणो दिनं५० 1.19.50।
एकाकिना गतेनापि संध्या वंद्या यथाक्रमं।
पौष्करेणाथ तोयेन भृंगारे निहितेन तु५१।
तेनापि द्वादशाब्दानि संध्योपास्ता न संशयः।

भवेत्समीपगा पत्नी कुर्वतः पितृतर्पणं५१।
दक्षिणां दिशमास्थाय गायत्र्या राजसत्तम।

पितृणां परमा तृप्तिः क्रियते द्वादशाब्दिकी५३।
युगसहस्रं पिण्डेन श्राद्धेनानन्त्यमश्नुते।
एतदर्थं हि विद्वांसः कुर्वंते दारसंग्रहं५४।
तीर्थे गत्त्वा प्रदास्यामः पिंडान्वै श्राद्धपूर्वकं।
तेषां पुत्रा धनं धान्यमविच्छिन्ना च संततिः५५।
भवेद्वै नात्र संदेह एतदाह पितामहः।
तर्पयित्वा पितृन्देवानग्निष्टोमफलं लभेत्५६।
आश्रमानपि ते वच्मि शृणुष्वैकमना नृप।
अगस्त्येन कृतश्चात्र आश्रमो देवसंमितः५७।
सप्तर्षीणां पुरा चात्र आश्रमो देवसम्मतः।
ब्रह्मर्षीणां तथा चात्र मनूनां परमस्तथा५८।
नागानां च पुरी रम्या यज्ञपर्वतरोधसि।
अगस्त्यस्य महाराज प्रभावममितात्मनः५९।

कथयामि समासेन शृणु त्वं सुसमाहितः।
पूर्वं कृतयुगे भीष्म दानवा युद्धदुर्मदाः६०।
कालेया इति विख्याता गणाः परमदारुणाः।
ते तु वृत्रं समाश्रित्य देवान्हंतुं समुद्यताः६१।
ततो देवाः समुद्विग्ना ब्रह्माणमुपतस्थिरे।
कृतांजलींस्तु तान्सर्वान्परमेष्ठीत्युवाच ह६२।
विदितं मे सुराः सर्वं यद्वः कार्यं चिकीर्षितं।
तमुपायं प्रवक्ष्यामि यथा वृत्रं वधिष्यथ६३।
दधीचिरिति विख्यातो महानृषिरुदारधीः।
तं गत्वा सहितास्सर्वे वरं च प्रतियाचत६४।
स वो दास्यति धर्मात्मा सुप्रीतेनांतरात्मना।
स वाच्यः सहितैः सर्वैर्भवद्भिर्जयकांक्षिभिः६५।
स्वान्यस्थीनि प्रयच्छस्व त्रैलोक्यहितकांक्षया।
स शरीरं समुत्सृज्य स्वान्यस्थीनि प्रदास्यति६६।
तस्यास्थिभिर्महाघोरं वज्रं संक्रियतां दृढं।

महच्छत्रुहनं दिव्यं तदस्त्रमशनिः स्मृतं६७।
तेन वज्रेण वै वृत्रं वधिष्यति शतक्रतुः।
एतद्वः सर्वमाख्यातं तस्मात्सर्वं विधीयतां६८।
एवमुक्तास्ततो देवा अनुज्ञाप्य पितामहं।
शतक्रतुं पुरस्कृत्य दधीचेराश्रमं ययुः६९।
सरस्वत्याः परे पारे नानाद्रुमलतावृतं।
षट्पदोद्गीतनिनदैरुद्धुष्टं सामगैरिव७०।
पुंस्कोकिलरवोन्मिश्रं जीवं जीवकनादितम्।
महिषैश्च वराहैश्च सृमरैश्चमरैरपि७१।
तत्रतत्रानुचरितैः शार्दूलभयवर्जितैः।

करेणुभिर्वारणैश्च प्रभिन्नकरटामुखैः७२।
स्वरोद्गारैश्च क्रीडद्भिः समंतादनुनादितं।
सिंहव्याघ्रैर्महानादं नदद्भिरनुनादितं७३।
मयूरैश्चापि संलीनैर्गुहाकंदरवासिभिः।
तेषु तेषु च कुंजेषु नादितं सुमनोरमं७४।

त्रिविष्टपसमप्रख्यं ददृधीच्याश्रममागमन्।
तत्रापश्यन्ददधीचिं तं दिवाकरसमप्रभम्७५।
जाज्वल्यमानं वपुषा यथा लक्ष्म्या चतुर्भुजम्।
तस्य पादौ सुरा राजन्नभिवंद्य प्रणम्य च।
अयाचंत वरं सर्वे यथोक्तं परमेष्ठिना७६।
ततो दधीचिः परमप्रतीतः सुरोत्तमांस्तानिदमित्युवाच।
करोमि यद्वो हितमद्य देवाः स्वं वापि देहं त्वहमुत्सृजामि७७।
तानेवमुक्त्वा द्विपदां वरिष्ठः प्राणांस्ततोऽसौ सहसोत्ससर्ज।
सुरास्तदस्थीनि सवासवास्ते यथोपयोगं जगृहुः स्म तस्य७८।
प्रहृष्टरूपाश्च जयाय देवास्त्वष्टारमासाद्य तमर्थमूचुः।
त्वष्टा तु तेषां वचनं निशम्य प्रहृष्टरूपः प्रयतः प्रयत्नात्७९।
चकार वज्रं भृशमुग्रवीर्यं कृत्वा च शस्त्रं तमुवाच हृष्टः।
अनेन शस्त्रप्रवरेण देव भस्मीकुरुष्वाद्य सुरारिमुग्रं८०।
ततो हतारिः सगणः सुखं त्वं प्रशाधि कृत्स्नं त्रिदिवं दिविष्ठः।
त्वष्ट्रा तथोक्तस्तु पुरंदरश्च वज्रं प्रहृष्टः प्रयतो ह्यगृह्णात्८१।

ततः स वज्रेणयुतो दैवतैरभिपूजितः।
आससाद ततो वृत्रं स्थितमावृत्य रोदसी८२।
कालकेयैर्महाकायैस्समंतादभिरक्षितं।
समुद्यत प्रहरणैः सशृंगैरिव पर्वतैः८३।
ततो युद्धं समभवद्देवानां सह दानवैः।
मुहुर्तं भरतश्रेष्ठ लोकत्रासकरं महत्८४।
उद्यतैः प्रतिसृष्टानां खड्गानां वीरबाहुभिः।
आसीत्सुतुमुलः शब्दः शरीरैरभिपाटितैः८५।
शिरोभिः प्रपतद्भिश्चाप्यंतरिक्षान्महीतलं।
तालैरिव महीपाल वृतं तैरेव दृश्यते८६।
ते हेमकवचा भूत्वा कालेयाः परिघायुधाः।
त्रिदशानभ्यवर्तन्त दावदग्धा इव द्रुमाः८७।
तेषां वेगवतां वेगं सहितानां प्रधावताम्।
न शेकुः सहिताः सोढुं भग्नास्ते प्राद्रवन्भयात्८८।
तान्दृष्ट्वा द्रवतो भीतान्सहस्राक्षः पुरंदरः।

वृत्रं च वर्द्धमानं तु कश्मलं महदाविशत्८९।
तं शक्रं कश्मलाविष्टं दृष्ट्वा विष्णुः सनातनः।
स्वतेजो व्यदधाच्छक्रे बलमस्य विवर्धयन्९०।

विष्णुनाप्यायितं शक्रं दृष्ट्वादे वगणास्तदा।
सर्वे तेजस्समादध्युस्तथा ब्रह्मर्षयोऽमलाः९१।
स समाप्यायितः शक्रो विष्णुना दैवतैः सह।
ऋषिभिश्च महाभागैर्बलवान्समपद्यत९२।
ज्ञात्वा बलस्थं त्रिदशाधिपं तं ननाद वृत्रस्सुमहानि नादम्।
तस्य प्रणादेन धरा दिशश्च खं द्यौर्नगाश्चेति चचाल सर्वं९३।
ततो महेंद्रः परमाभितप्तः श्रुत्वा रवं घोरतरं महांतम्।
भयेन मग्नस्त्वरितं मुमोच वज्रं महान्तं खलु तस्य शीर्षे९४।
स शक्रवज्राभिहतः पपात महास्वनः कांचनमाल्यधारी।
यथा महाशैलवरः पुरस्तात्स मंदरो विष्णुकरात्प्रमुक्तः९५।
तस्मिन्हते दैत्यवरे भयार्तः शक्रः प्रदुद्राव सरः प्रवेष्टुं।
वज्रं च मेने स्वकरात्प्रमुक्तं वृत्रं भयाच्चैव हतं न पश्यति९६।

सर्वे च देवा मुदिताः प्रहृष्टाः सहर्षयश्चैनमथो स्तुवंति।
शेषांश्च दैत्यांस्त्वरितं समेत्य जघ्नुः सुरा वृत्रवधाभितप्तान्९७।
ते वध्यमानास्त्रिदशैस्तदानीं महासुरा वायुसमानवेगाः।
समुद्रमेवाविविशुर्भयार्ताः प्रविश्य चैवोदधिमप्रमेयम्९८।
झषाकुलं रत्नसमाकुलं च तदा स्म मंत्रं सहिताः प्रचक्रुः।
तत्र स्म केचिन्मतिनिश्चयज्ञास्तांस्तानुपायान्परिचिंतयंतः९९।
भयार्दिता देवनिकायतप्तास्त्रैलोक्यनाशाय मतिं प्रचक्रुः।
तेषां तु तत्र क्षयकालयोगाद्घोरामतिश्चिंतयतां बभूव१०० 1.19.100।
ये संति विद्यातपसोपपन्नास्तेषां विनाशः प्रथमं च कार्यः।
लोकाश्च सर्वे तपसा ध्रियंते तस्मात्त्वरध्वं तपसः क्षयाय१०१।
ये संति केचिद्धि वसुंधरायां तपस्विनो धर्मविदश्च तज्ज्ञाः।
तेषां वधश्चक्रियतां हि क्षिप्रं तेषु प्रणष्टेषु जगद्विनष्टम्१०२।
एवं हि सर्वे गतबुद्धिभावा जगद्विनाशे परमप्रहृष्टाः।
दुर्गंसमाश्रित्य महोर्मिमंतं रत्नाकरं वारुणमालयं स्म१०३।
समुद्रं ते समासाद्य वारुणं त्वंभसां निधिं।

कालेयास्समपद्यंत त्रैलोक्यस्य विनाशने१०४।
ते रात्रौ समभिक्रुद्धा बभक्षुस्तांस्तदा मुनीन्।
आश्रमेषु च ये संति पुण्येष्वायतनेषु च१०५।
वसिष्ठस्याश्रमे विप्रा भक्षितास्तैर्दुरात्मभिः।
अशीतिः शतमष्टौ च वने चान्ये तपस्विनः१०६।
च्यवनस्याश्रमं गत्वा पुण्यं द्विजनिषेवितम्।
फलमूलाशनानां हि मुनीनां भक्षितं शतं१०७।
एवं रात्रौ स्म कुर्वंतो विविशुश्चार्णवं दिवा।
भरद्वाजाश्रमं गत्वा नियता ब्रह्मचारिणः१०८।
वाताहारांबुभक्षाश्च विंशतिश्च निषूदिताः।
एवं क्रमेण भक्षार्थं मुनीनां दानवास्तदा१०९।

निशायां पर्यधावंत शक्ता भुजबलाश्रयात्।
कालेन महता ते वै जघ्नुर्मुनिगणान्बहुन्११०।
न चैतानवबुध्यंत मनुजा मनुजाधिप।
निस्वाध्यायवषट्कारं नष्टयज्ञोत्सवक्रियम्१११।

जगदासीन्निरुत्साहं कालेयभयपीडितं।
एवं प्रक्षीयमाणास्ते मानवा मनुजेश्वर११२।
आत्मत्राणपरा भीताः प्राद्रवंस्तु दिशो दश।
केचिद्बिहां प्रविविशुर्विकीर्णाश्चापरे द्विजाः११३।
अपरे च भयोद्विग्ना भयात्प्राणान्समत्यजन्।
केचित्तत्र महेष्वासाः शूराः परमदर्पिताः११४।
मार्गमाणाः परं यत्नंदानवानांप्रचक्रिरे।
नचैताननुजग्मुस्ते समुद्रं समुपाश्रितान्११५।
शमं न जग्मुः परममाजग्मुः क्षयमेव च।
जगत्प्रशमने जाते नष्टयज्ञोत्सवक्रिये११६।
आजग्मुः परमोद्विग्नास्त्रिदशा मनुजेश्वर।
समेत्य समहेंद्रास्तु भयान्मंत्रं प्रचक्रिरे११७।
नारायणं पुरस्कृत्य वैकुंठमपराजितम्।
ततो देवास्समेतास्ते तदोचुर्मधुसूदनम्११८।
त्वं नः स्रष्टा च गोप्ता च भर्ता च जगतः प्रभो।

त्वया सृष्टं जगत्सर्वं यच्चेंगं यच्च नेङ्गति११९।
त्वया भूमिः पुरा नष्टा समुद्रात्पुष्करेक्षण।
वाराहं रूपमास्थाय जगदर्थे समुद्धृता१२०।
आदिदैत्यो महावीर्यो हिरण्यकशिपुः पुरा।
नारसिंहं वपुः कृत्वा सूदितः पुरुषोत्तम१२१।
अवध्यः सर्वभूतानां बलिश्चापि महासुरः।
वामनं वपुरास्थाय त्रैलोक्याद्भ्रंशितस्त्वया१२२।
असुरः सुमहेष्वासो जंभ इत्यभिविश्रुतः।
यज्ञक्षोभकरः क्रूरस्त्वमरैर्विनिपातितः१२३।
एवमादीनि कर्माणि येषां संख्या न विद्यते।
अस्माकं भयभीतानां त्वं गतिर्मधुसूदन१२४।
तस्मात्त्वां देवदेवेश लोकार्थं ज्ञापयामहे।
रक्ष लोकांश्च देवांश्च शक्रं च महतो भयात्१२५।
भवत्प्रसादाद्वर्तंते प्रजास्सर्वाश्चतुर्विधाः।
स्वस्था भवंति मनुजा हव्यकव्यैर्दिवौकसः१२६।

लोका ह्येवं प्रवर्तंते अन्योन्यं च समाश्रिताः।
त्वत्प्रभावान्निरुद्विग्नास्त्वयैव परिरक्षिताः१२७।
इदं च समनुप्राप्तं लोकानां भयमुत्तम्।
जानीमो न च केनैते वध्यंते ब्राह्मणा निशि१२८।

ब्राह्मणेषु च क्षीणेषु पृथिवी क्षयमेष्यति।
त्वत्प्रसादान्महाबाहो लोकास्सर्वे जगत्पते१२९।
विनाशं नाधिगच्छेयुस्त्वया वै परिरक्षिताः।
विष्णु उवाच।
विदितं मे सुरास्सर्वं प्रजायाः क्षयकारणम्१३०।
भवतां चापि वक्ष्यामि शृणुध्वं विगतज्वराः।
कालकेया इति ख्याता गणाः परमदारुणाः१३१।
ते वृत्रं निहतं दृष्ट्वा सहस्राक्षेण धीमता।
जीवितं परिरक्षन्तः प्रविष्टा वरुणालयम्१३२।
ते प्रविश्योदधिं घोरं नानाग्राहसमाकुलम्।
उत्सादनार्थं लोकस्य रात्रौ घ्नंति मुनीनिह१३३।

न तु शक्याः क्षयं नेतुं समुद्रांतर्हिता हि ते।
समुद्रस्य क्षये बुद्धिर्भवद्भिः परिचिंत्यताम्१३४।
एतच्छ्रुत्वा वचो देवा विष्णुना समुदाहृतम्।
परमेष्ठिनमासाद्य अगस्त्यस्याश्रमं ययुः१३५।
तत्रापश्यन्महात्मानं वारुणं दीप्ततेजसम्।
उपास्यमानमृषिभिर्द्वैवैरिव पितामहम्१३६।
तेभिगम्य महात्मानं मैत्रावरुणिमुत्तमम्।
अप्रमत्तं तपोराशिं कर्मभिः स्वैरनुष्ठितैः१३७।
देवा ऊचुः।
नहुषेणाभितप्तानां लोकानां त्वं गतिः पुरा।
भ्रंशितश्च सुरैश्वर्याल्लोकार्थं लोककंटकः१३८।
क्रोधात्प्रवृद्धः स महान्भास्करस्य नगोत्तमः।
वचस्तवानतिक्रामन्विन्ध्यः शैलो न वर्धते१३९।
तमसाच्छादिते लोके मृत्युनाभ्यर्दिताः प्रजाः।
त्वामेव नाथमागम्य निर्वृतिं परमां गताः१४०।

अस्माकं भयभीतानां नित्यमेव भवान्गतिः।
ततस्त्वद्य प्रयाचामस्त्वां वरं वरदो ह्यसि१४१।
भीष्म उवाच।
किमर्थं सहसा विंध्यः प्रवृद्धः क्रोधमूर्च्छितः।
एतदिच्छाम्यहं श्रोतुं विस्तरेण महामुने१४२।
पुलस्त्य उवाच।
अद्रिराजं महाशैलं मेरुं कनकपर्वतम्।
उदयेऽस्तमये भानुः प्रदक्षिणमवर्तत१४३।
तं दृष्ट्वा तु तदा विंध्यः शैलः सूर्यमथाब्रवीत्।
यथा हि मेरुर्भवता नित्यशः परिगम्यते१४४।
प्रदक्षिणं च क्रियते मामेवं कुरु भास्कर।
एवमुक्तस्ततः सूर्यः शैलेंद्रं प्रत्यभाषत१४५।

नाहमात्मेच्छया शैलं करोम्येनं प्रदक्षिणम्।
एष मार्गः प्रदिष्टो मे येनेदं निर्मितं जगत्१४६।
एवमुक्तस्तदा क्रोधात्प्रवृद्धः सहसाचलः।

सूर्याचंद्रमसोर्मार्गं रोद्धुमिच्छन्परंतप१४७।
ततो हि देवाः सहितास्तु सर्वे सेंद्राः समागम्य महाद्रिराजम्।
निवारयामासुरथोत्पतंतं न वै स तेषां वचनं चकार१४८।
ततो हि जग्मुर्मुनिमाश्रमस्थं तपस्विनां धर्मवतां वरिष्ठम्।
अगस्त्यमत्यद्भुतदीप्तवीर्यं तं चार्यमूचुः सहिताः सुरास्ते१४९।
देवा ऊचुः।
सूर्याचंद्रमसोर्मार्गं नक्षत्राणां गतिं तथा।
शैलराडावृणोत्येष विंध्यः क्रोधवशानुगः१५० 1.19.150।
तं निवारयितुं शक्तो नान्यः कश्चिन्मुनीश्वर।
तच्छ्रुत्वा वचनं विप्रः सुराणां शैलमभ्यगात्१५१।
सोभिगम्याब्रवीद्विंध्यं सादरं समुपस्थितम्।
मार्गमिच्छाम्यहं दत्तं भवता पर्वतोत्तम१५२।
दक्षिणामभिगंतास्मि दिशं कार्येण केनचित्।
यावदागमनं मे स्यात्तावत्त्वं प्रतिपालय१५३।
निवृत्ते मयि शैलेंद्र ततो वर्धस्व कामतः।

पुलस्त्य उवाच।
अद्यापि दक्षिणाद्देशाद्वारुणिर्न निवर्तते१५४।
एतत्ते सर्वमाख्यातं यथा विन्ध्यो न वर्धते।
अगस्त्यस्य प्रभावेण यन्मां त्वं परिपृच्छसि१५५।
कालेयास्तु यथा राजन्सुरैः सर्वैर्निषूदिताः।
अगस्त्यद्वारमासाद्य तन्मे निगदतः शृणु१५६।
त्रिदशानां वचः श्रुत्वा मैत्रावरुणिरब्रवीत्।
किमर्थं समुपायाता वरं मत्तः किमिच्छथ१५७।
एवमुक्तास्तदा तेन देवास्तं मुनिमब्रुवन्।
इच्छाम एकं वरमद्भुतं वयं पिबार्णवं देवमुने महात्मन्१५८।
एवं त्वयेच्छेम कृते महर्षे महार्णवं पीयमानं समग्रम्।
ततो विहन्याम च सानुबंधं कालेयसंज्ञं सुरविद्विषां बलम्१५९।
त्रिदशानां वचः श्रुत्वा तथेति मुनिरब्रवीत्।
करिष्ये भवतां कामं लोकानां सुखकारकम्१६०।
एवमुक्त्वा ततोऽगच्छत्समुद्रं निधिमंभसाम्।

तपःसिद्धैश्च मुनिभिः सार्धं देवैश्च सुव्रत१६१।
मनुष्योरगगंधर्वा यक्षाः किंपुरुषास्तथा।
अनुजग्मुर्महात्मानं द्रष्टुकामास्तदद्भुतम्१६२।
ततोऽभ्यपश्यत्सहितः समुद्रं भीमनिःस्वनम्।
नृत्यंतमिव चोर्मीभिर्वल्गंतमिव वायुना१६३।

हसंतमिव फेनौघैः स्खलंतं कंदरेषु च।
नानाग्राहसमाकीर्णं नानाद्विजगणैर्युतम्१६४।
अगस्त्यसहिता देवाः सगंधर्वमहोरगाः।
ऋषयश्च महाभागाः समासेदुर्महोदधिम्१६५।
समुद्रं स समासाद्य वारुणिर्भगवानृषिः।
उवाच सहितान्देवानृषींस्तांस्तु समागतान्१६६।
पातुकामः समुद्रं च अगस्त्य ऋषिसत्तमः।
एष लोकहितार्थाय पिबामि वरुणालयम्१६७।
भवतां यदनुष्ठेयं तच्छीघ्रं संविधीयताम्।
एतावदुक्त्वा वचनं मैत्रावरुणिरग्रतः१६८।

समुद्रमपिबत्क्रुद्धस्सर्वलोकस्य पश्यतः।
पीयमानं समुद्रं तु दृष्ट्वा देवाः सवासवाः१६९।
विस्मयं परमं जग्मुस्स्तुतिभिश्चाप्यपूजयन्।
त्वं नस्त्राता विधाता च लोकानां लोकभावनः।
त्वत्प्रसादात्समुत्सेधमुपगच्छेत्समं जगत्१७०।
संपूज्यमानस्त्रिदशैर्महात्मा गंधर्वमुख्येषु नदत्सु चैव।
दिव्यैश्च पुष्पैरवकीर्यमाणो महार्णवं निःसलिलं चकार१७१।
दृष्ट्वा कृतं निःसलिलं महार्णवं सुराः समस्ताः परमप्रहृष्टाः।
प्रगृह्य दिव्यानि वरायुधानि तान्दानवान्जघ्नुरदीनसत्त्वाः१७२।
ते वध्यमानास्त्रिदशैर्महात्मभिर्महाबलैर्वेगयुतैर्नदद्भिः।
न सेहिरे वेगवतां महात्मनां वेगं तदा धारयितुं दिवौकसाम्१७३।
ते वध्यमानास्त्रिदशैर्दानवा भीमनिःस्वनाः।
चक्रुः सुतुमुलं युद्धं मुहुर्तमिव भारत१७४।
ते पूर्वं तपसा दग्धा मुनिभिर्भावितात्मभिः।
यतमानाः परं शक्त्या त्रिदशैर्विनिषूदिताः१७५।

ते हेमनिष्काभरणाः कुंडलांगदधारिणः।
निहता बह्वशोभंत पुष्पिता इव किंशुकाः१७६।
हतशिष्टास्ततः केचित्कालेयदनुजोत्तमाः।
विदार्य वसुधां देवीं पातालतलमाश्रिताः१७७।
निहतान्दानवान्दृष्ट्वा त्रिदशा मुनिपुंगवम्।
तुष्टुवुर्विविधैर्वाक्यैरिदं चैवाब्रुवन्वचः१७८।
त्वत्प्रसादान्महाभाग लोकैः प्राप्तं महत्सुखम्।
त्वत्तेजसा च निहताः कालेया भीमविक्रमाः१७९।
पूरयस्व महाविप्र समुद्रं लोकभावनम्।
यत्त्वया सलिलं पीतं तदस्मिन्पुनरुत्सृज१८०।
एवमुक्तः प्रत्युवाच भगवान्मुनिपुंगवः।
जीर्णं तद्धि मया तोयमुपायोन्यः प्रचिंत्यताम्१८१।
पूरणार्थं समुद्रस्य भवद्भिर्यत्नमास्थितैः।

एवं श्रुत्वा तु वचनं महर्षेर्भावितात्मनः१८२।
विस्मिताश्च विषण्णाश्च बभूवुः सहितास्सुराः।

परस्परमनुज्ञाप्य प्रणम्य मुनिपुंगवम्१८३।
प्रजाः सर्वा महाराज विप्रा जग्मुर्यथागतम्।
त्रिदशा विष्णुना सार्द्धमनुजग्मुः पितामहम्१८४।
पूरणार्थं समुद्रस्य मंत्रयंतः परस्परम्।
ऊचुः प्रांजलयः सर्वे सागरस्य हि पूरणम्१८५।
तानुवाच समेतांस्तु ब्रह्मा लोकपितामहः।
गच्छध्वं विबुधास्सर्वे यथाकामं यथेप्सितम्१८६।
महता कालयोगेन प्रकृतिं यास्यतेऽर्णवः।
ज्ञातींस्तु कारणं कृत्वा महाराजो भगीरथः१८७।
गंगौघेन समुद्रं च पुनः संपूरयिष्यति।
एवं ते ब्रह्मणा देवाः प्रेषिता ऋषिसत्तमाः१८८।
उवाच भगवांस्तुष्टस्त्वगस्त्यमृषिसत्तमम्।
देवकार्यं तु भवता दानवानां विनाशनम्१८९।
यतस्संतारिता देवास्तेन तुष्टोस्मि वै मुने।
अभिप्रेतो वरो यस्ते याचयस्व ददामि तम्१९०।

एवमुक्तस्तदागस्त्यः प्रणिपातपुरःसरम्।
इहस्थेन मया देव देवकार्यमिदं कृतम्१९१।
सर्वाश्रमाणां प्रवरो भवत्वेष ममाश्रमः।
त्वया चोक्तस्तु भगवन्भविता नात्र संशयः१९२।
ब्रह्मोवाच।
यात्रां तु पुष्करे कृत्वा इहागत्य नरास्तु ये।
इह कुंडेषु ये स्नानं तर्पणं पितृदेवयोः१९३।
अर्चनं चैव देवेषु सर्वमक्षयकारकम्।
अर्घ्यं चोच्चावचं गृह्य शष्कुलापूपकांस्ततः१९४।
दास्यंति द्विजमुख्येभ्यस्तेषां वासस्त्रिविष्टपे।
श्राद्धेन पितरस्तृप्ता यावदाभूतसंप्लवम्१९५।
कंदमूलफलैर्वापि तर्पयिष्यति यो मुनिम्।
सप्तर्षिस्थानमासाद्य मोदते शाश्वतीः समाः१९६।
यत्रपर्वतमारूढो दृष्ट्वा गंगाविनिर्गमम्।
उदङ्मुखी देवनदी निर्गता पुष्करं प्रति१९७।

अत्राभिषेकं यः कुर्यात्पितृदेवार्चने रतः।
अश्वमेधफलं तस्य भवत्येव न संशयः१९८।
यस्त्वेकं भोजयेद्विप्रं कोटिर्भवति भोजिता।
अक्षयं त्वन्नपानं च अत्र दत्तं मुनीश्वर१९९।
यो यमिच्छति कामं तु सर्वं तस्य भविष्यति।
न वियोनिं व्रजत्यत्र स्नातमात्रो नरो भुवि२०० 1.19.200।

स्थानानां परमं स्थानं तीर्थानां तीर्थमुत्तमम्।
मया दत्तं मुनिश्रेष्ठ भविष्यति न संशयः२०१।
जन्मप्रभृति यत्पापं स्त्रिया वा पुरुषस्य वा।
अत्रैव स्नातमात्रस्य सर्वमेतत्प्रणश्यति२०२।
एवमुक्त्वा तु भगवान्ब्रह्मा लोकपितामहः।
जगामामंत्र्य स मुनिमगस्त्यं मुनिसत्तमम्२०३।
अगस्त्योपि स्थितस्तत्र आश्रमे स्वे परंतप।
अगस्त्यस्याश्रमोत्पत्तिरेषा ते परिकीर्तिता२०४।
सप्तर्षीणामाश्रमांश्च कीर्त्तयिष्ये कुरूद्वह।

अत्रिश्चैव वसिष्ठोथ पुलस्त्यः पुलहः क्रतुः२०५।
अंगिरा गौतमश्चैव सुमतिः सुमुखस्तथा।
विश्वामित्रः स्थूलशिराः संवर्तश्च प्रतर्दनः२०६।
रैभ्यो बृहस्पतिश्चैव च्यवनः कश्यपो भृगुः।
दुर्वासा जमदग्निश्च मार्कण्डेयोथ गालवः२०७।
उशनाथ भरद्वाजो यवक्रीतस्तथा मुनिः।
स्थूलाक्षः सकलाक्षश्च कण्वो मेधातिथिः कृतः२०८।
नारदः पर्वतश्चैव स्वगंधी च्यवनो द्विजः।
तृणाम्बु शबलो धौम्यः शतानंदो कृतव्रणः२०९।
जमदग्निस्तथा रामो ह्यष्टकश्चैवमादयः।
कृष्णद्वैपायनश्चैव पुत्रशिष्यैः समन्वितः२१०।
एते तु पुष्करं प्राप्य सप्तर्षीणामथाश्रमे।
वेष्टिता नियमैश्चापि दयायुक्तास्तपस्विनः२११।
आनृशंस्यं जयो धैर्यं तपः सत्यं क्षमार्जवम्।
दया दानं जपश्चैव सर्वेषां तत्प्रतिष्ठितं२१२।

इह यत्क्रियते कर्म तत्परत्रोपभुज्यते।
ज्ञात्वा तदित्थं मुनयः परमार्थपरायणाः२१३।
न तत्र नास्तिका यांति न स्तेना नाजितेंद्रियाः।
न नृशंसा न पिशुना न कृतघ्ना न मानिनः२१४।
सत्य तेजस्विनः शूरा दयावंतः क्षमापराः।
यज्वानो यज्ञशीलाश्च निरीहा निरुपद्रवाः२१५।
निर्ममा निरहंकारास्तत्र गच्छंति पुष्करे।
न रोगो न जरामृत्युर्भवितात्र महात्मनां२१६।
न तत्र मूढा विशंति पुरुषा विषयात्मकाः।
कामलोभमदद्वोह क्रोधमोहैरुपद्रुताः२१७।
तुल्य मानापमानाश्च निर्द्वंद्वास्संयतेंद्रियाः।
ध्यानयोगपराश्चैव ते तु गच्छंति पुष्करं२१८।
आश्रमेषु यथोक्तेषु यथोक्तं वै द्विजातयः।
ये वर्तंते यमं त्रातुं तेषां लोका महोदयाः२१९।

ये न हिंसंति भूतानि कर्मणा मनसा गिरा।

अनृशंसतराः संतः सर्वदा च प्रियंवदाः२२०।
अग्निहोत्ररता नित्यं नित्यं चातिथिपूजकाः।
नित्यं स्वाध्यायवंतश्च नित्यं स्नानपरायणाः२२१।
मातृवत्स्वसृवच्चैव तथा दुहितृवच्च ह।
परदारान्प्रपश्यंति सततं विगतस्पृहाः२२२।
येधिक्षिप्ता न कुप्यंति न हिंसंति च हिंसिताः।
समदुःखसुखाः संतो महात्मानो जितेंद्रियाः२२३।
ते हि सर्वे प्रपश्यंति पुरा चेरुर्महीमिमां।
समाधिना चिंतयंतो ब्रह्मलोकं सनातनं२२४।
अथाभवदनावृष्टिः कदाचिन्महती तदा।
कृच्छ्रप्रायो ह्यभूत्तत्र सर्वलोकः क्षुधार्दितः२२५।
ततो निरन्ने लोकेस्मिंश्चात्मानं ते परीप्सवः।
मृतं कुमारमादाय कृच्छ्रप्रायास्तदापचन्२२६।
अथ पर्यचरत्तत्र क्लिश्यमानान्हि तानृषीन्।
दृष्ट्वा राजा विषादार्त्तः प्रोवाचेदं वचस्तदा२२७।

राजोवाच।
प्रतिग्रहो ब्राह्मणानां दृष्टा वृत्तिरनिंदिता।
तस्मात्प्रतिग्रहान्मत्तो गृह्णीध्वं मुनिसत्तमाः२२८।
वरान्ग्रामान्व्रीहियवान्नसान्नत्नानि कांचनं।
गाश्च धेनूश्च तत्सर्वं मा मांसं पचत द्विजाः२२९।
ऋषय ऊचुः।
राजन्प्रतिग्रहो घोरो मध्वास्वादो विषोपमः।
तज्जानतां नः कस्मात्त्वं कुरुषे सम्प्रलोभनं२३०।
दशसूना समश्चक्री दशचक्रिसमो ध्वजी।
दशध्वजिसमा वेश्या दशवेश्यासमो नृपः२३१।
दशसूना सहस्राणि यो वाहयति शौंडिकः।
तेन तुल्यस्ततो राजा घोरस्तस्य प्रतिग्रहः२३२।
यो राज्ञः प्रतिगृह्णाति ब्राह्मणो लोभमोहितः।
तामिस्रादिषु घोरेषु नरकेषु स पच्यते२३३।
तद्गच्छ कुशलं तेस्तु सह दानेन पार्थिव।

अन्येषां दीयतामेतदित्युक्त्वा ते वनं ययुः२३४।
अथ राज्ञःसमादेशात्तत्र गत्वाथ मंत्रिणः।
उदुंबराणि व्यकिरन्हेमगर्भाणि भूतले२३५।
ततो ह्यन्नं विचिन्वंतो गृह्णंश्चोदुंबराण्यपि।
गुरूणि हि विदित्वा तु न ग्राह्याण्यत्रिरब्रवीत्२३६।
अत्रिरुवाच।
नास्महे मूढविज्ञाना नास्महे मंदबुद्धयः।

हैमानीमानि जानीमः प्रतिबुद्धाः स्म ज्ञानिनः२३७।
इहैवेदं वसुप्रीत्यै प्रेत्य वैकुंठितोदयं।
तस्मान्न ग्राह्यमेवैतत्सुखमानंत्यमिच्छता२३८।
शतेनगुणितं निष्कं सहस्रेण समन्वितम्।
यश्चान्यतः प्रतीच्छेत्स पापिष्टां लभते गतिम्२३९।
यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः।
नूनं नैकस्य पर्याप्तमिति मत्वा शमं व्रजेत्२४०।
वसिष्ठ उवाच।

तपसां संचयो यस्य द्रव्याणां यस्य संचयः।
तपःसंचय एवेह विशिष्टो धनसंचयात्२४१।
त्यजतः संचयान्सर्वान्यांति नाशमुपद्रवाः।
नहि संचयवान्कश्चिद्दृश्यते निरुपद्रवः२४२।
यथायथा न गृह्णाति ब्राह्मणोऽसत्प्रतिग्रहम्।
तथा तस्य हि संतोषाद्ब्राह्मं तेजो विवर्द्धते२४३।
अकिंचनत्वं राज्यं च तुलया समतोलयत्।
अकिंचनत्वमधिकं राज्यादपि हितात्मनः२४४।
कश्यप उवाच।
अनर्थो ब्राह्मणस्यैष यस्त्वर्थनिचयो महान्२४५।
अर्थैश्वर्यविमूढो हि श्रेयसो भ्रश्यते द्विजः।
अर्थसंपद्विमोहाय विमोहो नरकाय च२४६।
तस्मादर्थमनर्थाख्यं श्रेयोर्थी दूरतस्त्यजेत्।
यस्य धर्मार्थमर्थेहा तस्यानीहा गरीयसी२४७।
प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरं।

योर्थेन साध्यते धर्मः क्षयिष्णुः स प्रकीर्तितः२४८।
यः परार्थे परित्यागः सोक्षयो मुक्तिलक्षणः।
भरद्वाज उवाच।
जीर्यंति जीर्यतः केशा दंता जीर्यंति जीर्यतः२४९।
धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति।
चक्षुः श्रोत्रे च जीर्येते तृष्णैका निरुपद्रवा२५० 1.19.250।
सूच्या सूत्रं यथा वस्त्रे समानयति सूचकः।
तद्वत्संसारसूत्रं हि तृष्णासूच्योपनीयते२५१।
यथा शृंगं रुरोः काये वर्द्धमाने च वर्द्धते।
अनंतपारा दुष्पूरा तृष्णा दुःखशतावहा२५२।
अधर्मबहुला चैव तस्मात्तां परिवर्जयेत्।
गौतम उवाच।
संतुष्टः को न शक्नोति फलैश्चाप्यतिवर्तितुम्२५३।
लुब्धइंद्रियलौल्येन संकटान्यवगाहते।
सर्वत्र संपदस्तस्य संतुष्टं यस्य मानसं२५४।

उपानद्गूढपादस्य तस्य चर्मावृतेव भूः।
संतोषामृततृप्तानां यत्सुखं शांतचेतसां२५५।
कुतस्तद्धनलुब्धानामितश्चेतश्च धावताम्।
असंतोषः परं दुःखं संतोषः परमं सुखम्२५६।
सुखार्थी पुरुषस्तस्मात्संतुष्टः संततं भवेत्।
विश्वामित्र उवाच।
कामं कामयमानस्य यदि कामः समृद्ध्यति२५७।
अथैनमपरः कामो भूयो विध्यति बाणवत्।
न जातुकामः कामानामुपभोगेन शाम्यति२५८।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते।
कामानभिलषन्मोहान्न नरः सुखमेधते२५९।
श्येनालयतरुच्छायां व्रजन्निव कपिंजलः।
चतुस्सागरपर्यन्तां यो भुंक्ते पृथिवीमिमाम्२६०।
तुल्याश्मकाञ्चनोयश्च सकृतार्थो न पार्थिवः।
जमदग्निरुवाच।

प्रतिग्रहसमर्थोपि नादत्ते यः प्रतिग्रहम्२६१।
ये लोका दानशीलानां स तानाप्नोति शाश्वतान्।
योर्थानिच्छेन्नृपाद्विप्रः शोचितव्यो महर्षिभिः२६२।
न स पश्यति मूढात्मा नरके यातनाभयम्।
प्रतिग्रहसमर्थोपि न प्रसज्येत्प्रतिग्रहे२६३।
प्रतिग्रहेण विप्राणां ब्राह्मं तेजः प्रशाम्यति।
प्रतिग्रहसमर्थानां निवृत्तानां प्रतिग्रहात्२६४।
य एव ददतां लोकास्त एवाप्रतिगृह्णताम्।
अरुन्धत्युवाच।
बिसतंतुर्यथानित्यमंभस्थस्सततं विशेत्२६५।
तृष्णा चैवमनाद्यंता तथा देहगता सदा।
या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः२६६।
योसौ प्राणांतिको रोगस्तां तृष्णां त्यजतः सुखं।
चांडाल उवाच।
उग्रादितो भयाद्यस्माद्बिभ्यती मे महेश्वराः२६७।

बलीयसो दुर्बलवत्तस्माच्चैव बिभेम्यहम्।
पशुसख उवाच।
यदाचरंति विद्वांसः सदा धर्मपरायणाः२६८।
तदेव विदुषा कार्यमात्मनो हितमिच्छता।
इत्युक्त्वा हेमगर्भाणि त्यक्त्वा तानि फलानि वै२६९।
ऋषयो जग्मुरन्यत्र सर्व एव दृढव्रताः।
ततस्ते विचरंतो वै मध्यमं पुष्करं गताः२७०।
ददृशुः सहसा प्राप्तं परिव्राजं शुनःसखं।
तेनेह सहितास्तत्र गत्वा किंचिद्वनांतरं२७१।

सरः परमपश्यंत वृतं पद्मैर्जलाशयम्।
निविष्टाः सरसस्तीरे चिंतयंतो गतिं शुभाम्२७२।
शुनःसखो मुनीन्सर्वानुवाच क्षुधितांस्तदा।
सर्वे वदंतु सहिताः कीदृशी क्षुत्प्रवेदना२७३।
तमूचुः सहितास्ते तु परिव्राजं शुनःसखं।
ऋषय ऊचुः।

शक्तिखड्गगदाभिश्च चक्रतोमरसायकैः२७४।
बाधिते वेदना या तु क्षुधया सापि निर्जिता।
श्वासकुष्ठक्षयाष्ठीली ज्वरापस्मार शूलकैः२७५।
व्याधिभिर्जनिता सापि क्षुधाया नाधिका भवेत्।
हिरण्यांगदकेयूरमकुटोज्ज्वलकुंडलाः२७६।
क्षुधायां न विराजंते तत्र ये संस्थिता नराः।
यथा भूमिगतं तोयं रविरश्मिर्विकर्षति२७७।
तद्वच्छरीरजा नाड्यः शोष्यंते जठराग्निना।
न शृणोति न चाघ्राति चक्षुषा नैव पश्यति२७८।
दह्यते क्षीयते मूढः शुष्यते क्षुधयार्दितः।
न पूर्वां दक्षिणां चापि पश्चिमां नोत्तरामपि२७९।
न चाधो नैव चोर्द्ध्वं च क्षुधाविष्टो हि विंदति।
मूकत्वं बधिरत्वं च जडत्वमथ पंगुता२८०।
भैरवत्वममर्यादं क्षुधायां संप्रवर्द्धते।
जनकं जननीं पुत्रान्भार्यां दुहितरं तथा२८१।

भ्रातरं स्वजनं वापि त्यजति क्षुधयार्दितः।
न पितॄन्पूजयेत्सम्यक्देवं चापि गुरुं तथा२८२।
ऋषीनुपगतांश्चापि क्षुधाविष्टो न विंदति।
एवमन्नविहीनस्य भवंत्येतानि देहिनां२८३।
तदेवं संप्रयच्छेत अन्नं श्रद्धासमन्वितः।
ब्रह्मभूतस्ततः सोथ ब्रह्मणा सह मोदते२८४।
सुसंस्कृतं च योप्यन्नं दद्यादहरहर्द्विजे।
यः पठेदन्नदानं तु श्राद्धे चैव विशेषतः२८५।
एकाग्रमानसो भूत्वा अमावस्येंदुसंक्षये।
भूतोपघातसंपूर्णे श्राद्धे श्रावयते सदा२८६।
पितरस्तस्य तुष्यंति यावज्जीवं न संशयः।
देवद्विजसमीपस्थोन्नस्यदाता विमुच्यते२८७।
प्रबुद्धो वा प्रमत्तो वा प्रसंगादागतोपि वा।
भक्त्या विरहितो वापि शृण्वन्पापाद्विमुच्यते२८८।
दानेन संयुता विप्राः सुखिनो धर्मभागिनः।

यमो दमो वै नियमः प्रोक्तस्तत्वार्थदर्शिभिः२८९।
ब्राह्मणानां विशेषेण दमो धर्मः सनातनः।

दमस्तेजो वर्द्धयति पवित्रो दम उत्तमः२९०।
विपाप्मा चैव तेजस्वी पुरुषो दमतो भवेत्।
ये केचिन्नियमा लोके ये च धर्माश्शुभान्वयाः २९१।
सर्वयज्ञफलं चापि दमस्तेभ्यो विशिष्यते।
तपो यज्ञस्तथा दानं दमादेव प्रवर्तते२९२।
किमरण्येत्वदांतस्य दांतस्यापि किमाश्रमे।
यत्रयत्र वसेद्दांतस्तदरण्यं महाश्रमः२९३।
शीलवृत्तसमेतस्य निगृहीतेंद्रियस्य च।
आर्जवे वर्तमानस्य आश्रमैः किं प्रयोजनम्२९४।
वनेपि दोषाः प्रभवंति रागिणां गृहेपि पंचेंद्रियनिग्रहस्तपः।
अकुत्सिते कर्मणि यः प्रवर्तते निवृत्तरागस्य गृहं तपोवनम्२९५।
सुकर्मधर्मार्जितजीवितानां सदा च संतुष्य गृहे रतानाम्।
जितेंद्रियाणामतिथिप्रियाणां गृहेपि धर्मो नियमस्थितानाम् २९६।

न शब्दशास्त्रे निरतस्य मोक्षो न वर्णसंगे निरतस्य चैव।
न भोजनाच्छादन तत्परस्य न लोकवृत्तग्रहणेरतस्य २९७।
एकांतशीलस्य दृढव्रतस्य सर्वेन्द्रियप्रीतिनिवर्तकस्य।
अध्यात्मयोगे गतमानसस्य मोक्षो ध्रुवं नित्यमहिंसकस्य२९८।
सुखं च दांतः स्वपिति सुखेन प्रतिबुध्यते।
समः सर्वेषु भूतेषु मनो यस्य प्रबुध्यते २९९।
न रथेन सुखं याति न हयेन न दंतिना।
यथात्मना विनीतेन सुखं याति महापथे ३०० 1.19.300।
न तु कुर्याद्धरिः स्पृष्टः सर्पो वाप्यतिरोषितः।
अरिर्वा नित्यसंक्रुद्धो यथात्मा दमवर्जितः३०१।
न यमं यममित्याहुरात्मा वै यम उच्यते।
आत्मा वै यमितो येन स यमस्तु विशिष्यते३०२।
यमो यम इति प्रोक्तो वृथा तूद्विजते जनः।
आत्मा वै यमितो येन यमस्तस्य करोति किम्३०३।
क्रव्यादेभ्यश्च भूतेभ्योऽदान्तेभ्यश्च सदा भयम्।

तेषां विप्रतिषेधार्थं दंडः सृष्टः स्वयंभुवा ३०४।
दंडो रक्षति भूतानि दंडः पालयते प्रजाः।
निवारयति पापिष्ठान्दंडो दुर्जय एव वा ३०५।
श्यामो युवा लोहिताक्षः सर्वभूतभयावहः।
दंडः शास्ता मनुष्याणां यस्मिन्धर्मः प्रतिष्ठितः३०६।
अथाश्रमेषु सर्वेषु दम एवोत्तमं व्रतम्।
तानि लिंगानि वक्ष्यामि यैर्दांत इति कीर्त्यते३०७।
अकार्पण्यमपारुष्यं संतोषः सुविधानता।
अनसूया गुरोः पूजा दया भूतेष्वपैशुनम्३०८।
षड्भिरेष दमः प्रोक्त ऋषिभिः शांतबुद्धिभिः।

दयाधीनौ धर्ममोक्षौ तथा स्वर्गश्च पार्थिव३०९।
अपमाने न कुप्येत संमाने न प्रहृष्यति।
समदुःखसुखो धीरः स शांत इति कीर्त्यते३१०।
शेते सुखं हि शांतस्तु सुखं हि प्रतिबुध्यते।
श्रेयस्तरमतस्तिष्ठेदवमन्ता विनश्यति३११।

अपमानितस्तु न ध्यायेत्तस्य पापं कदाचन।
स्वधर्ममपि चावेक्ष्य परधर्मं न दूषयेत्३१२।
आत्मानमपि जानीयात्परं दोषैस्तु नाक्षिपेत्।
मंत्रैर्हीनं क्रियाभिर्वा जन्मनाप्यथवा पुनः३१३।
दमश्छादयते सर्वं हीनमंगं पटो यथा।
अधीयते निरर्थन्ते नाभिजानंति ये दमम्३१४।
श्रुतस्य हि दमो मूलं दमो धर्मः सनातनः।
यो ह्यात्मनस्तुलयते सुवर्णं तुलया दमम्३१५।
स तेन धृतिमान्ख्यातो न तु द्रव्येण मोहितः।
व्रतानामपि सर्वेषां दम एव परायणम्३१६।
यद्यधीते षडंगानि वेदतत्त्वार्थविद्द्विजः।
दमेन तु विहीनश्च पूज्यत्वं नेह गच्छति३१७।
दमेनहीनं न पुनंति वेदा यद्यप्यधीताः सह षड्भिरंगैः।
सांख्यं च योगश्च कुलं च जन्म तीर्थाभिषेकश्च निरर्थकानि३१८।
अमृतस्येव तृप्येत अपमानस्य योगवित्।

विषवच्च जुगुप्सेत संमानस्य सदा द्विजः१९।
अपमानात्तपोवृद्धिः संमानाच्च तपःक्षयः।
अर्चितः पूजितो विप्रो दुग्धा गौरिव गच्छति३२०।
पुनराप्यायते धेनुः सतृणैः सलिलैर्यथा।
एवं जपैश्च होमैश्च पुनराप्यायते द्विजः३२१।
आक्रोशकसमो लोके सुहृदन्यो न विद्यते।
यस्तु दुष्कृतमादाय सुकृतं स्वं प्रयच्छति३२२।
आक्रोशमानान्नाक्रोशेन्मन्युं स्वं विनिवर्तयेत्।
सन्नियम्य तदात्मानममृतेनाभिषिंचति३२३।
कपालं वृक्षमूलानि कुचेलमसहायता।
अनपेक्षा ब्रह्मचर्यं नयन्ति परमां गतिम्३२४।
कामक्रोधौ विनिर्जित्य किमरण्ये करिष्यति।
अभ्यासेन तु वै शास्त्रं कुलं शीलेन धार्यते३२५।
गुणैर्मन्त्रा विधार्यन्ते क्रोधस्सत्त्वेन धार्यते।
यस्तु क्रोधं समुत्पन्नं संधारयति चात्मनः३२६।

अक्रोधेन जयेद्वीरः कस्तेन सदृशो भुवि।
यस्तु क्रोधं समुत्पन्नं संतं संयम्य तिष्ठति३२७।
तं सत्सारतमम्मन्ये नास्मिन्सीदति यः पुमान्।

एष पैतामहो गुह्यो ब्रह्मराशिस्सनातनः३२८।
धर्मस्य नियमो यो हि मया ते कथितो भृशम्।
अन्ये च यज्वनां लोका अन्ये चापि तपस्विनां३२९।
अन्ये दमवतां लोकास्ते वै परमपूजिताः।
एकः क्षमावतां दोषो द्वितीयो नोपपद्यते३३०।
यदिदं क्षमया युक्तमशक्तम्मन्यते जनः।
न चैष दोषो मंतव्यः क्षमा प्रज्ञावतां बलम्३३१।
प्रशमं योभिजानाति इष्टापूर्तं महीयते।
यत्क्रोधयुक्तो जपति जुहोति च यदर्चति३३२।
सर्वं क्षरति तत्तस्य भिन्नकुंभादिवोदकम्।
दमाध्यायमिमं पुण्यं प्रातरुत्थाय यः पठेत्३३३।
स धर्मनावमारुह्य दुर्गाण्यति तरिष्यति।

दमाध्यायमिमं पुण्यं सततं श्रावयेद्विजः३३४।
स ब्रह्मलोकमाप्नोति तस्मान्न च्यवते पुनः।
श्रूयतां धर्मसर्वस्वं श्रुत्वा चैतत्प्रधार्यताम्३३५।
आत्मनः प्रतिकूलानि परेषां न समाचरेत्।
मातृवत्परदारांश्च परद्रव्याणि लोष्ठवत्३३६।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति।
पचनं वैश्वदेवार्थे परार्थे यच्च जीवितम्३३७।
एतद्भवेच्च सर्वस्वं धातूनामिव कांचनम्।
सर्वभूतहितं राजन्नधीत्यामृतमश्नुते३३८।
एवं वै धर्मसर्वस्वमुक्त्वा ते तु शुनःसखम्।
तेनैव सहिताः सर्वे निविष्टास्सरसस्तटे३३९।
सरोपश्यन्सुविस्तीर्णं पद्मोत्पलजलावृतम्।
तत्रावतारं कृत्वा ते बिसानि च कलापशः३४०।
तीरे निक्षिप्य सरसश्चक्रुः पुण्यां जलक्रियाम्।
अथोत्तीर्य जलात्तस्मात्ते समेत्य परस्परम्३४१।

बिसान्येतान्यपश्यंत इदं वचनमब्रुवन्।
ऋषय ऊचुः।
केन क्षुधाभितप्तानामस्माकं पापकर्मणाम्३४२।
नृशंसेनापनीतानि बिसान्याहारकांक्षिणा।
ते शंकमानास्त्वन्योन्यं पर्यपृच्छन्द्विजोत्तमाः३४३।
चक्रुश्च निश्चयं सर्वे शपथं प्रति पार्थिव।
कश्यप उवाच।
सर्वत्र सर्वं हरतु न्यासलोपं करोतु च३४४।
कूटसाक्षित्वमभ्येतु बिसस्तैन्यं करोति यः।
दंभेन धर्मं चरतु राजानं चोपसेवताम्३४५।
मधुमांसं समश्नातु बिसस्तैन्यं करोति यः।

अनृतं भाषतु सदा विषयांश्चोपसेवतु३४६।
ददातु कन्यां शुल्केन बिसस्तैन्यं करोति यः।
वसिष्ठ उवाच।
अनृतौ मैथुनं यातु दिवास्वप्नं निषेवतु३४७।

अन्योन्यातिथितामेतु बिसस्तैन्यं करोति यः।
एककूपे वसेद्ग्रामे ब्राह्मणो वृषलीपतिः३४८।
तस्य सालोक्यतां यातु बिसस्तैन्यं करोति यः।
भरद्वाज उवाच।
नृशंसस्सोऽस्तु सर्वेषु समृध्या चाप्यहंकृतः३४९।
मत्सरी पिशुनश्चैव बिसस्तैन्यं करोति यः।
प्रत्याक्रोशत्ववाक्रुष्टस्ताडयत्वन्यताडितः३५० 1.19.350।
विक्रीणातु रसांश्चैव बिसस्तैन्यं करोति यः।
गौतम उवाच।
अतिथिं त्वागतं प्राप्य पाकभेदं करोतु सः३५१।
शूद्रान्नं च सदाश्नातु बिसस्तैन्यं करोति यः।
दत्वा दानं कीर्तयतु परभार्यासु तुष्यतु३५२।
एकाकीमिष्टमश्नीयाद्बिसस्तैन्यं करोति यः।
विश्वामित्र उवाच।
नित्यकामपरः सोस्तु दिवसे चैव मैथुनी३५३।

नित्यं तु पातकी चैव बिसस्तैन्यं करोति यः।
परापवादं वदतु परदारांश्च सेवतु३५४।
परनिंदारतश्चास्तु बिसस्तैन्यं करोति यः।
मातरं पितरं चैव सोवमन्यतु दुर्मतिः३५५।
समातर्यन्यबुद्धिस्याद् बिसस्तैन्यं करोति यः।
परपाकं सदाश्नातु परनारीं च सेवतु३५६।
वेदविक्रयकृच्चास्तु बिसस्तैन्यं करोति यः।
जमदग्निरुवाच।
परस्य यातु प्रेष्यत्वं स तु जन्मनि जन्मनि३५७।
सर्वधर्मक्रियाहीनो बिसस्तैन्यं करोति यः।
शुनःसख उवाच।
न्यायेन वेदानध्येतु गृहस्थोस्तु प्रियातिथिः३५८।
सत्यं वदतु वाजस्रं बिसस्तैन्यं करोति यः।
अग्निं जुहोतु विधिवद्यज्ञं यजतु नित्यशः३५९।
ब्रह्मणस्सदनं यातु बिसस्तैन्यं करोति यः।

ऋषय ऊचुः।
इष्टमेव द्विजातीनां यदिदं शपथीकृतं३६०।
त्वया कृतं बिसस्तैन्यं सर्वेषां नः शुनःसख।
शुनःसख उवाच।

मया ह्यंतर्हितान्यासन्बिसानीमानि वो द्विजाः३६१।
धर्मं च श्रोतुकामेन जानीध्वं मां च वासवम्।
अलोभादक्षयालोका जिता वो मुनिसत्तमाः३६२।
विमानमधितिष्ठध्वं गच्छामस्त्रिदशालयम्।
ततो महर्षयस्ते तु विज्ञायाथ पुरंदरम्३६३।
ऊचुः पुरंदरं चेदं वाक्यं वाक्यविशारदाः।
इहागत्य नरो यस्तु मध्यमं पुष्करं विशेत्३६४।
त्रिरात्रोपोषितो भूत्वा लभेदावश्यकं फलम्।
द्वादशवार्षिकीदीक्षा स्मृता यातु वनौकसां३६५।
तस्याः फलं समग्रं च लभेदिह न संशयः।
नासौ दुर्गतिमाप्नोति स्वगणैः सह मोदते३६६।

विरिञ्चिस्थानमासाद्य तिष्ठेद्वै ब्रह्मणो दिनम्।
पुलस्त्य उवाच।
इंद्रेण सह संप्रीतास्तदा जग्मुस्त्रिविष्टपम्३६७।
एवं विलोभ्यमानास्ते लोभैर्बहुविधैरिह।
नैव लोभं तथा चक्रुस्तेन जग्मुस्त्रिविष्टपम्३६८।
इदं यः शृणुयान्नित्यमृषीणां चरितं शुभम्।
विमुक्तः सर्वपापेभ्यः स्वर्गलोके महीयते३६९।

Roman transliteration

bhīṣma uvāca|
puṣkarasya ca naṃdāyāḥ śrutaṃ māhātmyamuttamaṃ|
ṛṣikoṭiryadāyātā puṣkare mukhadarśanāt1|
sarvaiḥ surūpatā labdhā sarvametanmayā śrutaṃ|
yajñopavītairbhaktāni yāni tāni vadasva me2|
kathaṃ tīrthavibhāgastu kṛtastaissu mahātmabhiḥ|
āśrame yāni tīrthāni kṛtānyapi maharṣibhiḥ3|
padanyāsaḥ kṛtaḥ pūrvaṃ viṣṇunā yajñaparvate|
nāgaistatra paṃcatīrthaṃ kṛtaṃ taistu mahāviṣaiḥ4|
piṃḍapradānavāpī ca kena pūrvaṃ vinirmitā|
udaṅmukhī bhūmigatā kathaṃ gaṃgāsarasvatī5|
brāhmaṇairvedavidvadbhiḥ kathaṃ yātrā tripuṣkare|
kartavyā yatphalaṃ tasyā jāyate tadvadasva me6|
pulastya uvāca|
praśnabhāro mahāneṣa bhavatā parikalpitaḥ|

tadekāgramanā bhūtvā śṛṇu tīrtha mahāphalaṃ7|
yasya hastau ca pādau ca manaścaiva susaṃyataṃ|
vidyātapaśca kīrtiśca sa tīrthaphalamaśnute8|
pratigrahādupāvṛttaḥ saṃtuṣṭo yenakena cit|
ahaṃkāranivṛttaśca sa tīrthaphalamaśnute9|
akrodhanaśca rājeṃdra satyaśīlo dṛḍhavrataḥ|
ātmopamaśca bhūteṣu sa tīrthaphalamaśnute10|
ṛṣīṇāṃ paramaṃ guhyamidaṃ bharatasattama|

pūrvaṃ yatra mahārāja satre paitāmahe tathā11|
yatīnāmugratapasāṃ yeṣāṃ koṭiḥ samāgatā|
mukhadarśanamāśritya sthitāste jyeṣṭhapuṣkare12|
surūpatāṃ parāṃ labdhvā prītāste munisattamāḥ|
harṣeṇa mahatāviṣṭā brahmadarśanakāṃkṣiṇaḥ13|
yajñopavītaiste bhūmiṃ māpya sarve caturddiśaṃ|
kṛtvā tīrthaṃ vibhāgaṃ ca sthitā bhaktiparāyaṇāḥ14|

āsannaśca tatasteṣāṃ tadā tuṣṭaḥ pitāmahaḥ|
koṭiṃ kṛtvā tadā teṣāṃ mānaṃ dṛṣṭvā manīṣiṇāṃ15|
adyaprabhṛti yuṣmākaṃ dharmavṛddhirbhaviṣyati|
ihāgatya naro yo vai yadaṃgaṃ prathamaṃ jale16|
plāvaviṣyati rūpārthaṃ rūpitā tīrthakāritā|
bhaviṣyati na saṃdeho yojanāyatamaṃḍale17|
ardhayojanavistāraṃ dīrghaṃ sārdhaṃ hi yojanam|
etatpramāṇaṃ tīrthasya ṛṣikoṭipravarttitam18|
gamanādeva rājeṃdra puṣkarasya tvariṃdama|
rājasūyāśvamedhābhyāṃ phalamāpnoti mānavaḥ19|
sarasvatī mahāpuṇyā praviṣṭā jyeṣṭhapuṣkare|
tatrabrahmādayo devā ṛṣayaḥ siddhacāraṇāḥ20|
abhigacchaṃti rājeṃdra caitraśukla caturdaśīṃ|
tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ21|
gomedhaṃ ca tadāpnoti kulaṃ caiva samuddharet|

evaṃ tīrthavibhāgastu kṛtastaistu maharṣibhiḥ22|
pitṝndevāṃśca santarpya viṣṇuloke mahīyate|
tatra snātvā bhavenmartyo vimalaścandramā yathā23|
brahmalokamavāpnoti gatiṃ ca paramāṃ vrajet|
nṛloke devadevasya tīrthaṃ trailokyaviśrutam24|
puṣkaraṃ nāma vikhyātaṃ mahāpātakanāśanam|
daśakoṭisahasrāṇi tīrthānāṃ vai mahīpate25|
sānnidhyaṃ puṣkare yeṣāṃ trisandhyaṃ kulanandana|
ādityā vasavo rudrāssādhyāśca sa marudgaṇāḥ26|
gandharvāpsarasaścaiva nityaṃ sannihitā vibhoḥ|
yatra devāstapastaptvā daityā brahmarṣayastathā27|
divya yogā mahārāja puṇyena mahatānvitāḥ|
manasāpyabhikāmasya puṣkarāṇi manasvinaḥ28|
pūyante sarvapāpāni nākapṛṣṭhe sa modate|
tasmiṃstīrthe mahārāja nityameva pitāmahaḥ29|

uvāsa paramaprīto devadānavasammataḥ|
puṣkareṣu mahārāja devāssarṣipurogamāḥ30|
siddhiṃ ca samanuprāptāḥ puṇyena mahatānvitāḥ|
tatrābhiṣekaṃ yaḥ kuryātpitṛdevārcane rataḥ31|
aśvamedhāddaśaguṇaṃ pravadaṃti manīṣiṇaḥ|
apyekaṃ bhojayedvipraṃ puṣkarāraṇyamāśritaḥ32|
annena tena saṃprītā koṭirbhavati pūjitā|
tenāsau karmaṇā bhīṣma pretya ceha ca modate33|
śākairmūlaiḥ phalairvāpi yena vā varttayetsvayam|
tadvai dadyādbrāhmaṇāya śraddhāvānanasūyakaḥ34|
tenaiva prāpnuyātprājño hayamedhaphalaṃ naraḥ|
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā rājasattama35|
paitāmahaṃ saraḥ puṇyaṃ puṣkaraṃ nāma nāmataḥ|

vaikhānasānāṃ siddhānāṃ munīnāṃ puṇyadaṃ hi yat36|
sarasvatī puṇyatamā yasmādyātā mahārṇavam|

ādidevo mahāyogī yatrāste madhusūdanaḥ37|
khyāta ādivarāheti nāmnā tridaśapūjitaḥ|
hīnavarṇāśca ye varṇāstīrthe paitāmahe gatāḥ38|
na viyoniṃ vrajaṃtyete snātvā tīrthe mahātmanaḥ|
kārtikyāṃ ca viśeṣeṇa yobhigacchettu puṣkaraṃ39|
phalaṃ tatrākṣayaṃ tasya bhavatītyanuśuśruma|
sāyaṃprātaḥ smaredyastu puṣkarāṇi kṛtāṃjali40|
upaspṛṣṭaṃ bhavettena sarvatīrthe tu kaurava|
janmaprabhṛti yatpāpaṃ striyo vā puruṣasya vā41|
puṣkare snānamātreṇa sarvametatpraṇaśyati|
yathāsurāṇāṃ pravaraḥ sarveṣāṃ tu pitāmahaḥ42|
tathaiva puṣkaraṃ tīrthaṃ tīrthānāmādirucyate|
ta ddṛṣṭvā daśavarṣāṇi puṣkare niyataḥ śuciḥ43|
kratūnsarvānavāpnoti brahmalokaṃ sa gacchati|
yastu varṣaśataṃ pūrṇamagnihotramupāsate44|

kārtikīṃ vā vasedekāṃ puṣkare samameva tu|
puṣkare duṣkaro homaḥ puṣkare duṣkaraṃ tapaḥ45|
puṣkare duṣkaraṃ dānaṃ vāsaścaiva suduṣkaraḥ|
brāhmaṇo vedavidvāṃstu gatvā vai jyeṣṭhapuṣkaraṃ46|
snānādbhavenmokṣabhāgī śrāddhena pitṛtārakaḥ|
nāmamātropi yo vipro gatvā saṃdhyāmupāsate47|
varṣāṇi dvādaśaiveha tena saṃdhyā hyupāsitā|
bhavettu nātra saṃdehaḥ purā proktaṃ svayaṃbhuvā48|
sāvitrī kathito doṣaḥ kule tasya na jāyate|
yā patnī dadate bhartuḥ saṃdhyopāstiṃ kariṣyataḥ49|
karakeṇa tu tāmreṇa toyaṃ muktā divaṃ vrajet|
brahmalokamanuprāpya tiṣṭhati brahmaṇo dinaṃ50 1.19.50|
ekākinā gatenāpi saṃdhyā vaṃdyā yathākramaṃ|
pauṣkareṇātha toyena bhṛṃgāre nihitena tu51|
tenāpi dvādaśābdāni saṃdhyopāstā na saṃśayaḥ|

bhavetsamīpagā patnī kurvataḥ pitṛtarpaṇaṃ51|
dakṣiṇāṃ diśamāsthāya gāyatryā rājasattama|
pitṝṇāṃ paramā tṛptiḥ kriyate dvādaśābdikī53|
yugasahasraṃ piṇḍena śrāddhenānantyamaśnute|
etadarthaṃ hi vidvāṃsaḥ kurvaṃte dārasaṃgrahaṃ54|
tīrthe gattvā pradāsyāmaḥ piṃḍānvai śrāddhapūrvakaṃ|
teṣāṃ putrā dhanaṃ dhānyamavicchinnā ca saṃtatiḥ55|
bhavedvai nātra saṃdeha etadāha pitāmahaḥ|
tarpayitvā pitṝndevānagniṣṭomaphalaṃ labhet56|
āśramānapi te vacmi śṛṇuṣvaikamanā nṛpa|
agastyena kṛtaścātra āśramo devasaṃmitaḥ57|
saptarṣīṇāṃ purā cātra āśramo devasammataḥ|
brahmarṣīṇāṃ tathā cātra manūnāṃ paramastathā58|
nāgānāṃ ca purī ramyā yajñaparvatarodhasi|
agastyasya mahārāja prabhāvamamitātmanaḥ59|

kathayāmi samāsena śṛṇu tvaṃ susamāhitaḥ|
pūrvaṃ kṛtayuge bhīṣma dānavā yuddhadurmadāḥ60|

kāleyā iti vikhyātā gaṇāḥ paramadāruṇāḥ|
te tu vṛtraṃ samāśritya devānhaṃtuṃ samudyatāḥ61|
tato devāḥ samudvignā brahmāṇamupatasthire|
kṛtāṃjalīṃstu tānsarvānparameṣṭhītyuvāca ha62|
viditaṃ me surāḥ sarvaṃ yadvaḥ kāryaṃ cikīrṣitaṃ|
tamupāyaṃ pravakṣyāmi yathā vṛtraṃ vadhiṣyatha63|
dadhīciriti vikhyāto mahānṛṣirudāradhīḥ|
taṃ gatvā sahitāssarve varaṃ ca pratiyācata64|
sa vo dāsyati dharmātmā suprītenāṃtarātmanā|
sa vācyaḥ sahitaiḥ sarvairbhavadbhirjayakāṃkṣibhiḥ65|
svānyasthīni prayacchasva trailokyahitakāṃkṣayā|
sa śarīraṃ samutsṛjya svānyasthīni pradāsyati66|
tasyāsthibhirmahāghoraṃ vajraṃ saṃkriyatāṃ dṛḍhaṃ|

mahacchatruhanaṃ divyaṃ tadastramaśaniḥ smṛtaṃ67|
tena vajreṇa vai vṛtraṃ vadhiṣyati śatakratuḥ|
etadvaḥ sarvamākhyātaṃ tasmātsarvaṃ vidhīyatāṃ68|
evamuktāstato devā anujñāpya pitāmahaṃ|
śatakratuṃ puraskṛtya dadhīcerāśramaṃ yayuḥ69|
sarasvatyāḥ pare pāre nānādrumalatāvṛtaṃ|
ṣaṭpadodgītaninadairudghuṣṭaṃ sāmagairiva70|
puṃskokilaravonmiśraṃ jīvaṃ jīvakanāditaṃ|
mahiṣaiśca varāhaiśca sṛmaraiścamarairapi71|
tatratatrānucaritaiḥ śārdūlabhayavarjitaiḥ|
kareṇubhirvāraṇaiśca prabhinnakaraṭāmukhaiḥ72|
svarodgāraiśca krīḍadbhiḥ samaṃtādanunāditaṃ|
siṃhavyāghrairmahānādaṃ nadadbhiranunāditaṃ73|
mayūraiścāpi saṃlīnairguhākaṃdaravāsibhiḥ|
teṣu teṣu ca kuṃjeṣu nāditaṃ sumanoramaṃ74|

triviṣṭapasamaprakhyaṃ dadhīcyāśramamāgaman|
tatrāpaśyandadhīciṃ taṃ divākarasamaprabham75|
jājvalyamānaṃ vapuṣā yathā lakṣmyā caturbhujam|
tasya pādau surā rājannabhivaṃdya praṇamya ca|
ayācaṃta varaṃ sarve yathoktaṃ parameṣṭhinā76|
tato dadhīciḥ paramapratītaḥ surottamāṃstānidamityuvāca|
karomi yadvo hitamadya devāḥ svaṃ vāpi dehaṃ tvahamutsṛjāmi77|
tānevamuktvā dvipadāṃ variṣṭhaḥ prāṇāṃstato'sau sahasotsasarja|
surāstadasthīni savāsavāste yathopayogaṃ jagṛhuḥ sma tasya78|
prahṛṣṭarūpāśca jayāya devāstvaṣṭāramāsādya tamarthamūcuḥ|
tvaṣṭā tu teṣāṃ vacanaṃ niśamya prahṛṣṭarūpaḥ prayataḥ prayatnāt79|
cakāra vajraṃ bhṛśamugravīryaṃ kṛtvā ca śastraṃ tamuvāca hṛṣṭaḥ|
anena śastrapravareṇa deva bhasmīkuruṣvādya surārimugraṃ80|
tato hatāriḥ sagaṇaḥ sukhaṃ tvaṃ praśādhi kṛtsnaṃ tridivaṃ diviṣṭhaḥ|
tvaṣṭrā tathoktastu puraṃdaraśca vajraṃ prahṛṣṭaḥ prayato hyagṛhṇāt81|

tataḥ sa vajreṇayuto daivatairabhipūjitaḥ|
āsasāda tato vṛtraṃ sthitamāvṛtya rodasī82|
kālakeyairmahākāyaissamaṃtādabhirakṣitaṃ|
samudyata praharaṇaiḥ saśṛṃgairiva parvataiḥ83|
tato yuddhaṃ samabhavaddevānāṃ saha dānavaiḥ|
muhūrtaṃ bharataśreṣṭha lokatrāsakaraṃ mahat84|
udyataiḥ pratisṛṣṭānāṃ khaḍgānāṃ vīrabāhubhiḥ|

āsītsutumulaḥ śabdaḥ śarīrairabhipāṭitaiḥ85|
śirobhiḥ prapatadbhiścāpyaṃtarikṣānmahītalaṃ|
tālairiva mahīpāla vṛtaṃ taireva dṛśyate86|
te hemakavacā bhūtvā kāleyāḥ parighāyudhāḥ|
tridaśānabhyavartanta dāvadagdhā iva drumāḥ87|
teṣāṃ vegavatāṃ vegaṃ sahitānāṃ pradhāvatām|
na śekuḥ sahitāḥ soḍhuṃ bhagnāste prādravanbhayāt88|
tāndṛṣṭvā dravato bhītānsahasrākṣaḥ puraṃdaraḥ|

vṛtraṃ ca varddhamānaṃ tu kaśmalaṃ mahadāviśat89|
taṃ śakraṃ kaśmalāviṣṭaṃ dṛṣṭvā viṣṇuḥ sanātanaḥ|
svatejo vyadadhācchakre balamasya vivardhayan90|
viṣṇunāpyāyitaṃ śakraṃ dṛṣṭvāde vagaṇāstadā|
sarve tejassamādadhyustathā brahmarṣayo'malāḥ91|
sa samāpyāyitaḥ śakro viṣṇunā daivataiḥ saha|
ṛṣibhiśca mahābhāgairbalavānsamapadyata92|
jñātvā balasthaṃ tridaśādhipaṃ taṃ nanāda vṛtrassumahāni nādam|
tasya praṇādena dharā diśaśca khaṃ dyaurnagāśceti cacāla sarvaṃ93|
tato maheṃdraḥ paramābhitaptaḥ śrutvā ravaṃ ghorataraṃ mahāṃtam|
bhayena magnastvaritaṃ mumoca vajraṃ mahāntaṃ khalu tasya śīrṣe94|
sa śakravajrābhihataḥ papāta mahāsvanaḥ kāṃcanamālyadhārī|
yathā mahāśailavaraḥ purastātsa maṃdaro viṣṇukarātpramuktaḥ95|
tasminhate daityavare bhayārtaḥ śakraḥ pradudrāva saraḥ praveṣṭuṃ|
vajraṃ ca mene svakarātpramuktaṃ vṛtraṃ bhayāccaiva hataṃ na paśyati96|

sarve ca devā muditāḥ prahṛṣṭāḥ saharṣayaścainamatho stuvaṃti|
śeṣāṃśca daityāṃstvaritaṃ sametya jaghnuḥ surā vṛtravadhābhitaptān97|
te vadhyamānāstridaśaistadānīṃ mahāsurā vāyusamānavegāḥ|
samudramevāviviśurbhayārtāḥ praviśya caivodadhimaprameyam98|
jhaṣākulaṃ ratnasamākulaṃ ca tadā sma maṃtraṃ sahitāḥ pracakruḥ|
tatra sma kecinmatiniścayajñāstāṃstānupāyānpariciṃtayaṃtaḥ99|
bhayārditā devanikāyataptāstrailokyanāśāya matiṃ pracakruḥ|
teṣāṃ tu tatra kṣayakālayogādghorāmatiściṃtayatāṃ babhūva100 1.19.100|
ye saṃti vidyātapasopapannāsteṣāṃ vināśaḥ prathamaṃ ca kāryaḥ|
lokāśca sarve tapasā dhriyaṃte tasmāttvaradhvaṃ tapasaḥ kṣayāya101|
ye saṃti keciddhi vasuṃdharāyāṃ tapasvino dharmavidaśca tajjñāḥ|
teṣāṃ vadhaścakriyatāṃ hi kṣipraṃ teṣu praṇaṣṭeṣu jagadvinaṣṭam102|
evaṃ hi sarve gatabuddhibhāvā jagadvināśe paramaprahṛṣṭāḥ|
durgaṃsamāśritya mahormimaṃtaṃ ratnākaraṃ vāruṇamālayaṃ sma103|
samudraṃ te samāsādya vāruṇaṃ tvaṃbhasāṃ nidhiṃ|

kāleyāssamapadyaṃta trailokyasya vināśane104|
te rātrau samabhikruddhā babhakṣustāṃstadā munīn|
āśrameṣu ca ye saṃti puṇyeṣvāyataneṣu ca105|
vasiṣṭhasyāśrame viprā bhakṣitāstairdurātmabhiḥ|
aśītiḥ śatamaṣṭau ca vane cānye tapasvinaḥ106|
cyavanasyāśramaṃ gatvā puṇyaṃ dvijaniṣevitam|
phalamūlāśanānāṃ hi munīnāṃ bhakṣitaṃ śataṃ107|
evaṃ rātrau sma kurvaṃto viviśuścārṇavaṃ divā|
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vātāhārāṃbubhakṣāśca viṃśatiśca niṣūditāḥ|
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niśāyāṃ paryadhāvaṃta śaktā bhujabalāśrayāt|

kālena mahatā te vai jaghnurmuniganānbahūn110|
na caitānavabudhyaṃta manujā manujādhipa|
nisvādhyāyavaṣaṭkāraṃ naṣṭayajñotsavakriyam111|

jagadāsīnnirutsāhaṃ kāleyabhayapīḍitaṃ|
evaṃ prakṣīyamāṇāste mānavā manujeśvara112|
ātmatrāṇaparā bhītāḥ prādravaṃstu diśo daśa|
kecidguhāṃ praviviśurvikīrṇāścāpare dvijāḥ113|
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ājagmuḥ paramodvignāstridaśā manujeśvara|
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nārāyaṇaṃ puraskṛtya vaikuṃṭhamaparājitam|
tato devāssametāste tadocurmadhusūdanam118|
tvaṃ naḥ sraṣṭā ca goptā ca bhartā ca jagataḥ prabho|

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tvayā bhūmiḥ purā naṣṭā samudrātpuṣkarekṣaṇa|
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avadhyaḥ sarvabhūtānāṃ baliścāpi mahāsuraḥ|
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asmākaṃ bhayabhītānāṃ tvaṃ gatirmadhusūdana124|
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rakṣa lokāṃśca devāṃśca śakraṃ ca mahato bhayāt125|
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svasthā bhavaṃti manujā havyakavyairdivaukasaḥ126|

lokā hyevaṃ pravartaṃte anyonyaṃ ca samāśritāḥ|
tvatprabhāvānnirudvignāstvayaiva parirakṣitāḥ127|
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bhavatāṃ cāpi vakṣyāmi śṛṇudhvaṃ vigatajvarāḥ|
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te vṛtraṃ nihataṃ dṛṣṭvā sahasrākṣeṇa dhīmatā|
jīvitaṃ parirakṣantaḥ praviṣṭā varuṇālayam132|
te praviśyodadhiṃ ghoraṃ nānāgrāhasamākulam|
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na tu śakyāḥ kṣayaṃ netuṃ samudrāṃtarhitā hi te|
samudrasya kṣaye buddhirbhavadbhiḥ paricinṭyatām134|
etacchrutvā vaco devā viṣṇunā samudāhṛtam|
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upāsyamānamṛṣibhirddevairiva pitāmaham136|
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devā ūcuḥ|
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tvāmeva nāthamāgamya nirvṛtiṃ paramāṃ gatāḥ140|

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etadicchāmyahaṃ śrotuṃ vistareṇa mahāmune142|
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yathā hi merurbhavatā nityaśaḥ parigamyate144|
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tato hi jagmurmunimāśramasthaṃ tapasvināṃ dharmavatāṃ variṣṭham|
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devā ūcuḥ|
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śailarāḍāvṛṇotyeṣa viṃdhyaḥ krodhavaśānugaḥ150 1.19.150|
taṃ nivārayituṃ śakto nānyaḥ kaścinmunīśvara|
tacchrutvā vacanaṃ vipraḥ surāṇāṃ śailamabhyagāt151|
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pātukāmaḥ samudraṃ ca agastya ṛṣisattamaḥ|
eṣa lokahitārthāya pibāmi varuṇālayam167|
bhavatāṃ yadanuṣṭheyaṃ tacchīghraṃ saṃvidhīyatām|
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pīyamānaṃ samudraṃ tu dṛṣṭvā devāḥ savāsavāḥ169|
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tvaṃ nastrātā vidhātā ca lokānāṃ lokabhāvanaḥ|
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pragṛhya divyāni varāyudhāni tāndānavānjaghnuradīnasattvāḥ172|
te vadhyamānāstridaśairmahātmabhirmahābalairvegayutairnadadbhiḥ|
na sehire vegavatāṃ mahātmanāṃ vegaṃ tadā dhārayituṃ divaukasām173|
te vadhyamānāstridaśairdānavā bhīmaniḥsvanāḥ|
cakruḥ sutumulaṃ yuddhaṃ muhūrttamiva bhārata174|
te pūrvaṃ tapasā dagdhā munibhirbhāvitātmabhiḥ|
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pūraṇārthaṃ samudrasya bhavadbhiryatnamāsthitaiḥ|
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jñātīṃstu kāraṇaṃ kṛtvā mahārājo bhagīrathaḥ187|
gaṃgaughena samudraṃ ca punaḥ saṃpūrayiṣyati|
evaṃ te brahmaṇā devāḥ preṣitā ṛṣisattamāḥ188|
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yatassaṃtāritā devāstena tuṣṭosmi vai mune|
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ihasthena mayā deva devakāryamidaṃ kṛtam191|
sarvāśramāṇāṃ pravaro bhavatveṣa mamāśramaḥ|
tvayā coktastu bhagavanbhavitā nātra saṃśayaḥ192|
brahmovāca|
yātrāṃ tu puṣkare kṛtvā ihāgatya narāstu ye|
iha kuṃḍeṣu ye snānaṃ tarpaṇaṃ pitṛdevayoḥ193|
arcanaṃ caiva deveṣu sarvamakṣayakārakam|
arghyaṃ coccāvacaṃ gṛhya śaṣkulāpūpakāṃstataḥ194|
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śrāddhena pitarastṛptā yāvadābhūtasaṃplavam195|
kaṃdamūlaphalairvāpi tarpayiṣyati yo munim|
saptarṣisthānamāsādya modate śāsvatīḥ samāḥ196|
yajñaparvatamārūḍho dṛṣṭvā gaṃgāvinirgamam|
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atrābhiṣekaṃ yaḥ kuryātpitṛdevārcane rataḥ|
aśvamedhaphalaṃ tasya bhavatyeva na saṃśayaḥ198|
yastvekaṃ bhojayedvipraṃ koṭirbhavati bhojitā|
akṣayaṃ tvannapānaṃ ca atra dattaṃ munīśvara199|
yo yamicchati kāmaṃ tu sarvaṃ tasya bhaviṣyati|
na viyoniṃ vrajatyatra snātamātro naro bhuvi200 1.19.200|
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mayā dattaṃ muniśreṣṭha bhaviṣyati na saṃśayaḥ201|
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atraiva snātamātrasya sarvametatpraṇaśyati202|
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agastyopi sthitastatra āśrame sve paraṃtapa|
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raibhyo bṛhaspatiścaiva cyavanaḥ kaśyapo bhṛguḥ|
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uśanātha bharadvājo yavakrītastathā muniḥ|
sthūlākṣaḥ sakalākṣaśca kaṇvo medhātithiḥ kṛtaḥ208|
nāradaḥ parvataścaiva svagaṃdhī cyavano dvijaḥ|
tṛṇāmbu śabalo dhaumyaḥ śatānaṃdo kṛtavraṇaḥ209|
jamadagnistathā rāmo hyaṣṭakaścaivamādayaḥ|
kṛṣṇadvaipāyanaścaiva putraśiṣyaiḥ samanvitaḥ210|
ete tu puṣkaraṃ prāpya saptarṣīṇāmathāśrame|
veṣṭitā niyamaiścāpi dayāyuktāstapasvinaḥ211|
ānṛśaṃsyaṃ jayo dhairyaṃ tapaḥ satyaṃ kṣamārjavam|
dayā dānaṃ japaścaiva sarveṣāṃ tatpratiṣṭhitaṃ212|

iha yatkriyate karma tatparatropabhujyate|
jñātvā tadittthaṃ munayaḥ paramārthaparāyaṇāḥ213|
na tatra nāstikā yāṃti na stenā nājiteṃdriyāḥ|
na nṛśaṃsā na piśunā na kṛtaghnā na māninaḥ214|
satya tejasvinaḥ śūrā dayāvaṃtaḥ kṣamāparāḥ|
yajvāno yajñaśīlāśca nirīhā nirupadravāḥ215|
nirmamā nirahaṃkārāstatra gacchaṃti puṣkare|
na rogo na jarāmṛtyurbhavitātra mahātmanāṃ216|
na tatra mūḍhā viśaṃti puruṣā viṣayātmakāḥ|
kāmalobhamadadroha krodhamohairupadrutāḥ217|
tulya mānāpamānāśca nirdvaṃdvāssaṃyateṃdriyāḥ|
dhyānayogaparāścaiva te tu gacchaṃti puṣkaraṃ218|
āśrameṣu yathokteṣu yathoktaṃ vai dvijātayaḥ|
ye vartaṃte yamaṃ trātuṃ teṣāṃ lokā mahodayāḥ219|
ye na hiṃsaṃti bhūtāni karmaṇā manasā girā|

anṛśaṃsatarāḥ saṃtaḥ sarvadā ca priyaṃvadāḥ220|
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nityaṃ svādhyāyavaṃtaśca nityaṃ snānaparāyaṇāḥ221|
mātṛvatsvasṛvaccaiva tathā duhitṛvacca ha|
paradārānprapaśyaṃti satataṃ vigataspṛhāḥ222|
yedhikṣiptā na kupyaṃti na hiṃsaṃti ca hiṃsitāḥ|
samaduḥkhasukhāḥ saṃto mahātmāno jiteṃdriyāḥ223|
te hi sarve prapaśyaṃti purā cerurmahīmimāṃ|
samādhinā ciṃtayaṃto brahmalokaṃ sanātanaṃ224|
athābhavadanāvṛṣṭiḥ kadācinmahatī tadā|
kṛcchraprāyo hyabhūttatra sarvalokaḥ kṣudhārditaḥ225|
tato niranne lokesmiṃścātmānaṃ te parīpsavaḥ|
mṛtaṃ kumāramādāya kṛcchraprāyāstadāpacan226|
atha paryacarattatra kliśyamānānhi tānṛṣīn|
dṛṣṭvā rājā viṣādārttaḥ provācedaṃ vacastadā227|

rājovāca|
pratigraho brāhmaṇānāṃ dṛṣṭā vṛttiraniṃditā|
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gāśca dhenūśca tatsarvaṃ mā māṃsaṃ pacata dvijāḥ229|
ṛṣaya ūcuḥ|

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daśadhvajīsamā veśyā daśaveśyāsamo nṛpaḥ231|
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tena tulyastato rājā ghorastasya pratigrahaḥ232|
yo rājñaḥ pratigṛhṇāti brāhmaṇo lobhamohitaḥ|
tāmisrādiṣu ghoreṣu narakeṣu sa pacyate233|
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English translation

Bhīṣma said :

1-6. I have heard the excellent (account of) the greatness of Puṣkara and Nandā . I have heard all that, viz. that a crore of sages came there and all became handsome on seeing the (reflections of their) faces in (the water of) Puṣkara. Tell me how they divided the portions of land. How did the magnanimous ones divide the sacred place? How did they fashion the other holy hermitages also? Viṣṇu first stepped on the sacrificial mountain. Then serpents of great (i.e. severe) poison fashioned a holy place there. Who first fashioned the well for the offering of balls of rice to the manes? How did Gaṅgā - Sarasvatī , going underground, flow towards the north? (Please) tell me how the brāhmaṇas well-versed in the Vedas should undertake the pilgrimage of the triad of Puṣkara and what fruit accrues from it.

Pulastya spoke :

7-10. You have got ready with a great burden (i.e. volley) of questions. So please listen with a concentrated mind to the great fruit of (a visit to) a sacred place. He whose hands and feet and mind are well-controlled, and who has knowledge, penance and fame (to his credit) gets the fruit of (a visit to) a holy place. He who keeps himself away from accepting a donation, is content with whatever he gets and is free from egotism gets the fruit of (a visit to) a holy place. O lord of kings, he who is free from anger, is of a truthful disposition and of a firm vow, who looks upon other beings as himself obtains the fruit of (a visit to) a holy place.

11-12. This is a great secret of the sages, O best of Bharatas . Formerly at (the time of) Brahmā 's sacrifice a crore of sages with severe penance came there and seeing (the reflections of their own) faces lived at Jyeṣṭha Puṣkara.

13-14. Having become extremely handsome the best sages overcome with great joy and desirous of seeing (the deities), having measured with the sacred thread that land in the four directions and thus having divided it into the various sacred places, lived there with great devotion.

15. The grandsire being pleased with them lived near them having made their division of (i.e. having divided) the crore and seeing the (land measured by) the wise ones (said to them):

16-18. "From today your merit will enhance. A man, who having come here, first bathes his body in the water (here) for (obtaining) handsomeness, will have undoubtedly turned this place into a holy place (with its effect spreading over) a circle (i.e. radius) of the length (i.e. measure) of a Yojana (a measure of eight or nine miles). Its breadth is half a Yojana and length is a Yojana and a half: this is the measure of the holy place that is introduced by the crore of sages."

19. By merely going to Puṣkara a man obtains the fruit of Rājasūya and Aśvamedha sacrifices, O lord of kings.

20-26a. The very holy Sarasvatī has entered Jyeṣṭha Puṣkara. On the fourteenth day in the first half of Caitra , O lord of kings, gods like Brahmā, sages, divine beings with special faculties and divine singers go there. A man, who, engrossed in worshipping gods and manes, bathes there, obtains the (fruit of) having offered a cow. Those sages have thus made the (various) divisions of the holy place. Having

satiated the gods and manes a man is honoured in Viṣṇu's world. Having bathed there a man becomes spotless like the moon; he obtains Brahmā's world and gets the highest position. The holy place named Puṣkara in the world of men is well-known in the three worlds as the destroyer of great sins. The thousands of crores of holy places reside in Puṣkara for (all) the three times (of the day), O you scion of the (Kuru) family.

26b-29a. O lord, Ādityas , Vasus , Rudras , Sādhyas with the hosts of Maruts , Gandharvas and celestial nymphs are always present there; where (i.e. at this holy place) gods, demons, brahmanic sages having practised penance got united with the divine and were endowed with great religious merit. All the sins of a person even desiring (to visit) Puṣkara are purified (and) he enjoys at the top of heaven.

29b-31 a. Brahmā, liked by gods and demons and being very much delighted, always lived at the holy place. O great king, gods along with sages obtained great well-being and were endowed with great religious merit.

31b-33. The wise say that one, who, engaged in worshipping manes and gods, bathes there (gets) religious merit (which is) ten times more than (the one obtained by) a horse-sacrifice. If a person living in Puṣkara-forest feeds even one brāhmaṇa , by that food a crore (of) brāhmaṇas are worshipped and well-pleased. By that act he becomes happy here (i.e. in this world) and after death (i.e. in heaven).

34-41a. A person, who himself lives on vegetables or roots or any other (eatable), should, being free from jealousy, and with faith, offer the same to a brāhmaṇa. O best king, by (offering vegetables etc. to a brāhmaṇa) a man—whether he is a brāhmaṇa, or a kṣatriya or a vaiśya or a śūdra —gets the fruit of a horse sacrifice. The lake by name Puṣkara, belonging to the grandsire, gives religious merit to anchorites, siddhas and sages; from which (holy place) most auspicious Sarasvatī went to the great ocean; where (again) the first god, the great ascetic, killer of Madhu (i.e. Viṣṇu) lives who is known as Ādivarāha (the first boar) and was worshipped by gods. Even those magnanimous ones who belong to the low castes go to the holy place of the grandsire (i.e. Puṣkara), and who bathe in it do not get an ignominious birth. We have heard that he who goes to Puṣkara especially on the full-moon day of Kārtika gets there an inexhaustible fruit. He who with his hands joined in reverance recollects the holy place (called) Puṣkara in the morning and evening, has (i.e. may be said to have) bathed in all holy places.

41b-46a. Whatever may be the sin of a man or a woman all that perishes merely by having a bath in Puṣkara. As the grandsire (i.e. Brahmā) is said to be best among gods, in the same way Puṣkara- tīrtha is said to be the first among the holy places. He, who, being restrained and pure, considering this, lives for ten years at Puṣkara, gets the (merit of) all sacrifices and goes to the world of Brahmā. One who maintains the sacred fire for a hundred years or one who lives at Puṣkara on (just) one full-moon day of Kārtika—(the religious merit of bath) is the same. Performing a sacrifice at Puṣkara is difficult. Practice of penance at Puṣkara is difficult. To give a gift at Puṣkara is difficult. So also residence at Puṣkara is difficult.

46b-49a. A brāhmaṇa, well-versed in the Vedas visiting Puṣkara and bathing there attains salvation and by offering a Śrāddha becomes the saviour of his manes. (If) a brāhmaṇa in name only goes to Puṣkara and offers Sandhyā [1] , (it may be said that) he has offered Sandhyā for twelve years. There is no doubt in this (for) Brahmā himself has formerly said so. The defect mentioned by Sāvitrī is not produced in his family.

49b-53. A wife who offers, with a copper water-pot, water to her husband who offers Sandhyā, being released (from the cycle of birth and death) goes to heaven. Reaching the world of Brahmā she stays there for (an entire) day of Brahmā. One, who all alone goes (to Puṣkara), performs Sandhyā in due

order with the water of Puṣkara put in a pitcher, has also performed Sandhyā for twelve years. There is no doubt about this. While he is making oblations to his manes his wife should be by his side. O best of kings, by him resorting to the southern direction the manes are satisfied for twelve years.

54-56a. With (the muttering of) Gāyatrī prayer, with (i.e. by offering) a ball of rice the manes are satisfied for a thousand yugas ; and with (i.e. by offering) a śrāddha they get eternity. For this (i.e. śrāddha etc.) a man marries. Those (who say): going to the sacred place we shall offer the balls of rice with faith, obtain sons, wealth, grains and uninterrupted lineage. There is no doubt about this. This is what the grandsire said.

56b-60a. One would get (i.e. one gets) the fruit of the Agniṣṭoma sacrifice by satisfying manes and gods. O king, I shall also describe to you the hermitages; listen with a concentrated mind. Agastya has put up here a hermitage liked by the gods, of the seven sages, the brahmanic sages; so also the great hermitage of Manus . The beautiful city of the Nāgas is (situated) on the mountain-slope. O great king, I shall tell you in brief (about) the prowess of Agastya of immeasurable vitality; listen quite attentively.

60b-62. O Bhīṣma , formerly in the Kṛta-yuga there were very fearful demons, known as the Kāleya hosts, who were maddened with fighting. Resorting to Vṛtra they were eager to defeat gods. Then gods, being dejected, waited upon Brahmā. The highest lord, seeing all of them (waiting upon him) with the palms of their hands joined, said (to them):

63-65. “O gods, I have understood what you desire to be done. I shall tell you a stratagem (adopting) which you will kill Vṛtra. There is a generous-minded great and well known sage by name Dadhīci . All of you going together to him ask for a boon. He, of a righteous mind will grant it very gladly. All of you desiring victory should thus speak to him:

66-68. ‘Desiring the good of the three worlds (please) give (us) your bones.’ Casting his body he will give (you) his bones. With his bones fashion a very terrible great destructive weapon like the thunderbolt. That great divine missile, capable of killing the enemy is called Aśani . With that thunderbolt Indra will kill Vṛtra. All this I have explained to you; do all that (as explained).”

69-76. Then the gods, being thus addressed (by Brahmā), sought his leave and led by Indra went to Dadhīci’s hermitage. It was on the other bank of Sarasvatī; it was covered with various trees and creepers, resounding with the hummings of the bees like the sounds of the Sāma -singers; resounding with the notes of the cakora -birds [2] mixed with the notes of the male cuckoos; it was resounding with the cries of buffalos, boars, sṛmara and camara [3] deer, free from the fear of tigers and roaming at various places (in it); so also with trumpetings of female and male elephants in rut and resounding with the cries (of) the sporting lions and great tigers roaring loudly; so also it was resounding with the cries of peacocks secretly dwelling in various dens and caves. (Gods) came to Dadhīci’s hermitage well-known like heaven. There they saw that Dadhīci having lustre like that of the sun shining with his body like the four-armed (Viṣṇu) with Lakṣmī . Having saluted and paid homage to his feet, all gods asked him for a boon as they were told by Brahmā.

77. Then that very well-known Dadhīci spoke thus to the best gods: “O gods, I shall do whatever is beneficial to you; I shall even cast my body.”

78-81. Speaking thus to them, he, the greatest among the bipeds (i.e. human beings), abandoned his life. Those gods, along with Indra, took his bones to use them as required; and the gods, with their appearances pleasing in view of the victory, finding (i.e. going to) Tvaṣṭṛ told him (their) desire. Tvaṣṭṛ too, hearing their words, pleased in appearance and self-restrained, carefully fashioned the very powerful thunderbolt; and being delighted (on) having fashioned that missile said to (Indra): “O god, today reduce to ashes, with this excellent missile, that fearful enemy of gods (i.e. Vṛtra). Then with

your enemies killed, you, remaining in the heaven along with the group of your attendants (the gods) happily rule over the three worlds." Thus addresed by Tvaṣṭṛ Indra, who was delighted and self-restrained, took that thunderbolt.

82-83. Then he, provided with the thunderbolt, and adored by gods, found out Vṛtra who had remained by covering the heaven and the earth, who was all around protected by Kālakeyas [4] of big bodies and with their weapons ready and (looking) like mountains with their peaks.

84. Then O best of Bharatas, a great war, causing fear to the world, of the gods with the demons took place for a while.

85-86. A clanging noise of the swords repulsed by the raised arms of the heroes, was produced (there;) O king, with the bodies pierced, and the heads falling from the sky, the earth appeared to be covered by tāla -trees.

87. The Kāleyas , putting on golden armours, having (iron) beams as their weapons, and, looking like trees burnt by wild fire attacked the gods.

88. (The gods) could not put up with the force of them (i.e. of the Kāleyas) who were together forcibly rushing (to the gods); being defeated they (i.e. the gods) fled through fear.

89. Seeing them frightened and fleeing, and seeing Vṛtra strengthened, the thousand-eyed Indra became very much dejected.

90. Seeing that Indra (thus) overcome with dejection eternal Viṣṇu put his own lustre into Indra and increased his power.

91. The hosts of gods and all the pure brahmanic sages, seeing Indra (thus) strengthened by Viṣṇu, mustered strength.

92. Indra, who was (thus) strengthened by Viṣṇu along with gods and illustrious sages, became powerful.

93. Coming to know that the lord ofgods (i.e. Indra) had become powerful Vṛtra cried very loudly. Due to his shouting, everything—earth, quarters, the sky, heaven, mountains—shook (up).

94. Then that great Indra, who was very much agitated, sank with fear on hearing that fearful, great shouting and quickly discharged his thunderbolt on his head.

95. He, who had put on golden flowers, struck by Indra's thunderbolt, fell down with a great sound in front (of Indra), like a very great mountain along with Mandara , released from Viṣṇu's hand.

96. When that greatest demon was killed, Indra, struck by fear, ran to enter a lake. He thought that the thunderbolt had slipped from his hand due to Vṛtra's fear, and did not notice Vṛtra (who was) killed by him.

97. All the gods along with the sages were happy and delighted and praised him (i.e. Indra); and the gods, agitated due to Vṛtra's murder, together quickly killed the remaining demons.

98-100. Being killed at that time by the gods, the great demons, with speed like that of the wind, and struck by fear, entered the vast ocean full of large fish and gems, and together held consultations. There some of them of a firm mind conceiving various remedies, and distressed with fear and tormented by the groups of gods, decided to destroy the three worlds. Due to their (imminent) contact with destructive death, they who were thinking there, had a terrible idea.

101-102. (They said:) “Those who are endowed with learning and penance should be destroyed (i.e. killed) first; and as all the worlds are sustained by penance, make hurry to destroy penance. Quickly murder those on the earth who are ascetics, well-versed in piety and wise; (for) when they are destroyed the world will be destroyed.”

103-106. Thus all of them with their understanding and disposition lost, became very much delighted at (the idea of) the destruction of the world. They resorted to the inaccessible treasure of gems (i.e. the ocean) of great waves and the abode of Varuṇa . (Thus) having obtained (as their resort) the ocean, the treasure of water and (the abode of) Varuṇa, the Kāleyas became busy in the destruction of the three worlds. They who were very angry, devoured, at night, the sages that lived in the hermitages and auspicious abodes. They ate up one hundred and eighty-eight brāhmaṇas in Vasiṣṭha ’s hermitage and also others practising penance in the forest.

107-110. Having gone to Cyavana ’s holy hermitage inhabited by brāhmaṇas, they ate up a hundred sages subsisting on fruits and roots. Doing such (things) at night, they entered the ocean in the day. Having gone to Bharadvāja ’s hermitage, they killed twenty restrained celibates subsisting on air and water. In this manner the powerful demons, due to the might of their arms, rushed at night to devour the sages.

111-122. During a long period they killed many hosts of sages; and, O lord of men, men did not recognise them. The world distressed with the fear of the Kāleyas was without any sacred study, exclamation of Vaṣaṭ or sacrifices, festivals and (other sacred) rites and (therefore) without any exertion. O lord of men, men being thus destroyed, being frightened, and intent upon their own protection, ran into the ten directions. Some entered the caves, while others were scattered (i.e. ran here and there); some others, distressed with fear, gave up their life through fear. Certain very proud, brave, great archers strove hard to find out the demons; but they could not pursue them who had entered the ocean. They did not get much peace, and returned home. When there was (thus) slaughter in the world and when sacrifices, festivals and sacred rites were no more (observed), O lord of men, the gods, very much dejected, came back through fear to the unconquered Viṣṇu after having gathered together; and led by Viṣṇu, they held consultations. Then the gods who had gathered (there) said to Viṣṇu: “O lord of the world, you are our creator, protector and commander; you have created all this world—that which moves and that which does not move. O you lotus-eyed one, formerly, assuming the boar’s form you took up (i.e. out) the earth that had disappeared (i.e. sunk into the ocean) for (the good of) the world. O you best of men, taking up the body (i.e. form) of Narasiṃha , you formerly killed the very mighty and foremost demon Hiraṇyakaśipu . Assuming the form of Vāmana , you threw out from the three worlds, the great demon Bali , who could not be killed by any being.

123-130. The gods killed the cruel demon Jambha [5] who was a great archer and caused disturbance in sacrifices. Such deeds, which are innumerable (were done by you). O killer of Madhu, you are the recourse of us who are very much frightened; therefore, O god, lord of gods, we are requesting you to (save) the world. Protect the worlds and Indra too, from great fear. The beings of the four kinds act by your favour. Men are happy and the residents of heaven are happy because of the oblations offered to gods and manes. Thus people, depending upon one another and unexcited due to your favour and protected by you alone, act; and this very great fear has now come to the worlds; we do not know by whom the brāhmaṇas are killed at night; when the brāhmal)as are weakened, the world will perish. O you of mighty arms, O lord of the universe, due to your favour let not all the worlds, protected by you alone, perish.”

Viṣṇu said :

131-134. O gods, I know the entire cause of the destruction of the beings; and I shall tell (it) to you; being free from distress listen (to me). The very terrible groups (of demons) called Kālakeya , seeing Vṛtra killed by the intelligent Indra, (trying) to protect their life, entered the ocean. They entered the fearful ocean full of alligators, (and) at night killed the sages for the destruction of the world. As they are hidden (i.e. as they hide themselves) within the ocean, they cannot be destroyed. You should (therefore) think of destroying the ocean.

135. Hearing these words uttered by Viṣṇu and having met Brahmā, the gods went to Agastya's hermitage.

136. There they saw the magnanimous Agastya, of a blazing lustre and waited upon by the sages as the grandsire by gods.

137. Having gone to the noble, excellent, careful Agastya, the heap of penance due to his having done the deeds assigned to him, the gods said:

138. "Formerly you were the refuge of the worlds tormented by Nahuṣa . For the (good of the) people you deprived him, the thorn (i.e. troublesome) to the worlds, of the throne.

139. Due to his being angry with the Sun, the best mountain viz. Vindhya grew (in height); but not transgressing your words (i.e. obeying your order) he does not grow now.

140-141. As the world is covered with darkness, and the beings are afflicted with (the fear of) death, we, having come to you, the protector, are very happy. You are always the refuge of us who are very much afraid. Therefore, because you are the giver of boons, we shall today seek a boon from you."

Bhīṣma said :

142. O great sage, I wish to hear in detail why all of a sudden Vindhya was filled with anger and why he grew (in height).

Pulastya said :

143. At the time of rising and setting, the Sun went round the great golden mountain Meru , the lord of mountains.

144-146. Seeing the Sun like that (i.e. going round Meru) the Vindhya mountain said to him: "As you go to the mountain Meru everyday and go round him, you should do the same to (i.e. go round) me (also)." Thus addressed, the Sun replied to the lord of mountains: "I am not going round the (Meru) mountain by my desire. This path is ordained for me by Him who created this world."

147. O you who torment the enemies, the (Vindhya) mountain who was thus told (by the Sun), being angry and desiring to block the path of the Sun and the Moon suddenly grew (in height).

148. Then all gods gathering together with Indra (and) coming to the lord of mountains warded (i.e. tried to ward) off the growing (mountain), but he did not do what they told him.

149. All those gods together went to the respectable sage Agastya residing in his hermitage and best among those possessing penance and piety, and having glowing power.

The gods said :

150-151. O best sage, this lord of mountains, Vindhya, being under the influence of anger, blocks the path of the Sun, the Moon and the Constellations. None else (except you) is able to ward him off.

Having heard these words of the gods, he went to the mountain.

152-154a. Having gone to Vindhya, he said to him who stood by him with respect: “O best of mountains, I desire that a passage be given (to me) by you; for some work I am going to the southern direction; (please) wait till I come back. O lord of mountains, after I return you may grow as you like.”

Pulastya said :

154b-157. (Even till) today, Agastya has not returned from the southern region. You asked me and I have told you why Vindhya does not grow due to the prowess of Agastya. Now, O king, listen to me. I will tell you how all the gods, after going to the door of (the hermitage of) Agastya, killed the Kāleyas. Having heard the words of gods, Agastya said to them: “For what purpose have you come (to me)? What boon do you desire from me?.”

158-159. Thus addressed by him at that time, the gods said to the sage: “We desire (to have) a wonderful boon (from you). O divine sage, O high-souled one, drink (up) the ocean. O great sage, we thus desire the great ocean to be fully drunk by you. Then we shall kill the army of god’s enemies, called Kāle-yas, along with their descendants.”

160. Hearing the words of the gods, the sage said: “All right. I shall fulfil your desire which would cause happiness to the worlds.”

161. O you of good vow, saying this he then went, along with the sages mature in penance, and gods, to the ocean, the abode of water.

162-165. Men, serpents, Gandharvas, Yakṣas and Kimpuruṣas (beings with human heads and forms of horses) desiring to see that wonder went after the noble sage. Then with them he saw the ocean roaring fearfully, as it were dancing with waves and leaping with the wind, as it were laughing with the heaps of foam and tumbling into the crevices, crowded with crocodiles (or sharks) and full of hosts of birds. Gods with Agastya, great serpents, Gandharvas, and noble sages reached the great ocean.

166-171. Having reached there the revered and best of the sages, Agastya desiring to drink (up) the ocean said to the gods and sages that had assembled there: “For the good of the worlds I will drink up the ocean. Do quickly what you want to do.” Saying this much (i.e. these words), that angry Agastya drank up the ocean when all the world was watching. Gods with Indra, seeing the ocean (thus) being drunk up (by Agastya) were very much amazed and adored him with eulogies. (They said to him:) “O you creator of the worlds, you are the protector and creator of us and (also) of the worlds. This flat world will be elevated by your favour.” The great one being (thus) adored by the gods when the chief Gandharvas were shouting (joyfully), and being showered upon with flowers, made the great ocean void of water.

172-177. All the gods became very much delighted on seeing the ocean emptied (by Agastya); and holding divine and excellent weapons the gods, of great energy, killed those demons. They (i.e. demons) being thus killed by the noble, violent and roaring gods, were unable to bear the force of the high-souled gods. O you born in the family of Bharata , the demons who were making fearful sounds, being killed by the gods fought very fiercely for a while. They who were striving hard with their might were formerly burnt by the sages, whose souls were purified and were killed by gods. They (i.e. the demons) who had put on golden ornaments [6] on their chests and wore earrings and bracelets [7] , when killed shone very much like blossomed Kiṃśuka trees. Some of the best followers of demon

Kāleya, that remained (i.e. escaped being killed), tore asunder goddess earth and entered the lower region.

178. Having seen the demons killed, the gods praised the best sage with various words and said these words to him:

179-180. “O illustrious one, the worlds have obtained great happiness by your favour. The Kāleyas of a fearful valour have been killed by your lustre. O great brāhmaṇa, fill up (with water) the ocean, the promoter of the welfare of the world. Pour out again the water that you had drunk.”

181-182. Thus addressed, the revered sage, best among the sages, said: “That water has been digested by me; you who strove (to empty the ocean should now) think of some other way for filling the ocean (with water).”

183-188a. Hearing these words of the great holy sage (all the) gods together became amazed and dejected. Requesting one another and saluting the best sage, all the beings and the brāhmaṇas went as they had come, O great king. Gods along with Viṣṇu, consulting one another about the filling up of the ocean, followed (i.e. went to) the grandsire (i.e. Brahmā), and with the palms of their hands joined, all of them told him about the filling up of the ocean. Brahmā, the grandsire of the worlds said to them, who had gathered (there): “O gods, all of you (may) go as you like and as you wish; after a long period the ocean will go back to its original condition. The great king Bhagīratha , making his relations the cause (i.e. for the sake of his relations) will again fill up the ocean with the stream of the Ganges .”

188b. Thus (i.e. having told them like this) Brahmā dismissed the gods and the best sages.

189-190. The lord who was pleased said to Agastya, the best sage: “You have performed this operation—the destruction of the demons—for gods; since you saved the gods, I am pleased with you, O sage. Ask for a boon that you desire to have; I shall grant it.”

191-192. Agastya, thus addressed by Brahmā, saluted Brahmā (and said to him): “O god, I did this mission of the gods by remaining here. Let this hermitage be the best of all; and there is no doubt that when you say it will be so (i.e. best of all), it will be like that.”

Brahmā said :

193-195. “Having had a pilgrimage to Puṣkara those men, who, having come here bathe in the pools here and satisfy (by making offerings) manes and gods and offer worship to gods which causes everything to be inexhaustible, and taking (in their hands) high and low materials of worship offer baked cakes [8] and small round cakes [9] to brāhmaṇas, will reside in heaven; the manes are satisfied with the śrāddha (offered here) till the submersion of the beings (i.e. final deluge).

196-200. He, who, having climbed up the sacrificial mountain, sees the outflow of the Ganges, pleases a sage with bulbs, roots and fruits, reaches the place of seven sages and enjoys happiness (there) for eternal years. The divine river flowing to the north has come up to Puṣkara. There is no doubt that he who bathes here and is engaged in worshipping manes and gods, gets the fruit of a horse-sacrifice. O best of sages, he who feeds (but) one brāhmaṇa (here) has (indeed) fed a crore of brāhmaṇas; the food-and-drink offered here is inexhaustible. Whatever he desires, all that he obtains. A man who has just bathed here does not have an ignominious birth.

201-202. The place that I have given (you), O best of sages, will be the best among places, and the best sacred place of all sacred places. There is no doubt about it. All that sin of a man or a woman perishes merely by his (or her) having bathed here.

203-204. Having thus spoken, and having taken his leave of the best sage Agastya and of other sages, revered Brahmā, the grandsire of the worlds went (to his abode); and, O hero, Agastya too lived in his own hermitage. I have thus narrated to you the origin of the hermitage of Agastya.

205-211. O you born in the Kuru-family, I shall also describe to you the hermitages of the seven sages: These sages, viz. Atri and Vasiṣṭha, and Pulastya , Pulaha , Kratu , Aṅgiras , Gautama , also Sumati and Sumukha , Viśvāmitra , Sthūlaśiras , Saṃvarta and Pratardana , Raibhya , Bṛhaspati and Cyavana, Kaśyapa , Bhṛgu , Durvāsas , Jamadagni , Mārkaṇḍeya and Gālava , Uśanas and Bharadvāja, and the sage Yavakrīta , (also) Sthūlākṣa , Sakalākṣa, Kaṇva , Medhātithi and Kṛta , Nārada and Parvata , Svagandhi and brāhmaṇa Cyavana, Tṛṇāmbu, Śabala , Dhaumya , Śatānanda and Kṛtavarṇa, Jamadagni, also Rāma and Aṣṭaka and others, also Kṛṣṇadvaipāyana along with his sons and disciples, came to Puṣkara and in the hermitage of the seven sages, got engrossed in restraints and these ascetics were full of compassion.

212-216. (All these virtues, viz.) kindness, victory, courage, penance, truth, uprightness, pity, charity, muttering were established in all of them. The (fruit of the) deed which is done here is enjoyed in the next world. Knowing this to be so, the sages are intent upon the highest goal. Atheists, thieves, those who have not restrained their senses, (also) the cruel and wicked, the ungrateful and the haughty men do not come here. Those who are truthful and lustrous, brave, kind and given to forgiveness, (also) those who perform and are disposed to sacrifices, who are desireless and innocent, who do not have the sense of mineness and egotism go there to Puṣkara.

217-224. The noble ones there do not have (i.e. do not contract) a disease or old age or death. Fools, also sensual persons, and those who are perturbed by love of sensual enjoyments, greed, passion, treachery, anger and delusion do not enter (i.e. go) there. Those who look upon honour and dishonour as equal, who are indifferent to pairs of opposite feelings (of pleasure and pain), and who have controlled their senses and who are intent on meditation and concentration of mind go to Puṣkara. The brāhmaṇas who, as already told, live in the hermitages to protect themselves from Yama , get (i.e. go to) glorious worlds; (also) those who do not harm beings by act, thought or speech, who are more (i.e. very) kind, good and always speak agreeably, who always maintain the sacred fire, who always honour guests, who always study the Vedas, and are always engaged in bathing, and who, being free from desire, always look upon other's wife as their own mother or sister or daughter (go to the glorious worlds). (Similarly) those who do not get angry when insulted, do not harm when harmed, look upon pleasure and pain as equal, (who) are noble and have their senses controlled, all of them perceive (everything) and all of them, thinking about the eternal world of Brahmā with profound meditation, formerly moved on this earth.

225-227. Some time there was the entire world, oppressed by hunger, was full of miseries. Then when thus there was no food in the world, they (i.e. the sages) desirous of obtaining (i.e. sustaining) themselves, and being very miserable got (the) dead (body of) a boy and cooked it. A king walked about there. Seeing the distressed sages and being struck by dejection he said these words (to them) at that time:

The king said :

228-229. Receiving gifts is observed to be a praiseworthy mode of leading life for the brāhmaṇas. Therefore, O sages, accept from me gifts like excellent villages, rice, barley, drinks, jewels, gold, cattle and milch-cows. (Take) all that, (but), O brāhmaṇas, do not cook flesh.

The sages spoke :

230-236. O king, accepting gifts is terrible, it is tasting wine; it is like poison. Why do you allure us who know this? An oilman is equal to ten slaughter-houses; a vendor of spirituous liquors is equal to ten oilmen; a prostitute is equal to ten vendors of spirituous liquors; (and) a king is equal to ten prostitutes. So a king is comparable to a vintner who carries (i.e. is equal to) ten thousand slaughter-houses. Acceptance of gifts from him is fearful. A brāhmaṇa, who, deluded by greed, accepts (gifts) from a king, is cooked in the terrible hells like Tāmisra . [10] Therefore O king, go (your way); may you prosper with your gifts. Give this (host of gifts) to others.

Saying so, they went to a forest. Then the king's ministers went there at the bidding of the king and scattered on the ground udumbara fruits containing gold. Then (while) collecting food they picked up the udumbara fruits also. Seeing them to be heavy, Atri said, "These are not to be taken."

Atri said :

237-240. We are not fools, we are not dullards. Being wise and learned we know that these (fruits) are golden. It gives great pleasure here (i.e. in this world); but it impedes the rise (of the person) after death; therefore he who desires happiness and eternity should not take it. He who receives a golden coin multiplied by hundred or endowed with a thousand (i.e. he who receives a hundred or thousand golden coins) from another (person), goes to the most sinful condition. Whatever rice, barley, gold, beasts or ladies are there on the earth—realising that (all) this is not eough for one, one should be tranquil.

Vasiṣṭha said :

241-244. Between the accumulation of penance that one has and the accumulation of wealth that another has, the former is superior to the latter. Calamities of a person who discards all accumulations, vanish. No hoarder is ever free from calamities. According as a brāhmaṇa does not accept a bad gift, his brahmanic lustre increases as a result of contentment. If poverty and kingdom are weighed (i.e. compared) with each other, then poverty is superior to kingdom for one of a good mind.

Kaśyapa said :

245-249. This accumulation of wealth is a great calamity for a brāhmaṇa. A brāhmaṇa deluded by material prosperity is deprived of final beatitude. Material wealth leads to delusion, and delusion leads to hell. Therefore, one who desires bliss should abandon from a distance (i.e. keep away) material wealth called misery. The desirelessness of him, who desires material things (only) for religious merit, is superior; for it is better not to touch mud than to wash it (after being smeared with it). That religious merit which is obtained through material wealth is said to be perishable. That sacrifice which is done for others is inexhaustible and is a cause of salvation.

Bharadvāja said :

250-253. The hair of one who grows old, wears out. The teeth of one who grows old, perish. (But) the desire for wealth and for life, even of him who grows old, does not wither away. The eyes and ears wear out, (but) desire alone is undisturbed. As a tailor brings together (i.e. stitches) two pieces of cloth with a needle, similarly the thread of the mundane existence is brought near (a person) by the needle of desire. Like the growing horn of the ruru deer when his body grows, desire is unlimited, difficult to satiate, the cause of hundreds of miseries and full of unrighteous things; therefore one should avoid it

completely.

Gautama spoke :

254-257. Who, content even with fruits, is not able to excel? A man plunges into miseries because of the fickleness of the greedy senses. For him, whose mind is contented, wealth exists everywhere; for him, with his feet covered with hide, the earth is at it were, covered with hide. How can that happiness, which, those who are gratified with the nectar of contentment get, be obtained by those who are greedy of wealth and who run here and there (for wealth)? Want of contentment is a great misery, and contentment is great happiness. Therefore, a man desiring happiness should always be contented.

Viśvāmitra said :

258-261. If one desire of a person entertaining it is satisfied, another desire pierces him like an arrow. Desire never ceases by enjoying the desired things; like fire with oblations put into it, it again grows. A man who longs for desires (being satisfied) does not get happiness like a cātaka bird going to the shadow of a tree which has a hawk's nest on it. A king who enjoys this earth begirt by four oceans is not (so) happy (as) he who looks upon stone and gold as equal.

Jamadagni said :

262-265. He who does not accept a gift even though he is fit to receive it goes to those eternal worlds to which the charitable people go. A brāhmaṇa who desires wealth from a king should be deplored by great sages. The fool does not realise the fear of tortures in hell. Even though one is worthy of receiving a gift one should not be attached to it. By (accepting) a gift the brahmanic lustre of the brāhmaṇas comes to an end. Those, who are worthy of receiving gifts, but desist from doing so (i.e.) those who do not receive gifts, go to the same worlds as the givers.

Arundhatī spoke :

266-267. As the lotus-fibre remaining in a lotus would always pervade it, similarly desire, having no beginning and no end, and which is difcult to be abandoned by the wicked and which does not grow old even though the person (who entertains it) grows old, is always associated with the body. Gladly give up this desire which is a fatal disease.

Cāṇḍāla said :

268. As these kings dread (i.e. entertain) the fear from Rudra etc. (or) as a weak person is afraid of a powerful one, I afraid of (greed).

Paśusakha said :

269a. A learned man desiring his well-being should do that which the wise always intent upon piety do.

269b-273. Speaking thus, all the sages firm in their vows abandoned those fruits containing gold and went elsewhere. Then as they were wandering they went to Madhyama Puṣkara. There they saw a wandering mendicant, Śunaḥsakha (by name) who had all of a sudden come there. Accompanying him

to some other forest they saw a great lake—a reservoir—covered with lotuses. Thinking about an auspicious way they encamped on the bank of Sarasvatī. Then that ascetic Śunaḥsakha (lit. one with a dog) said to all the hungry sages: "Tell me, all of you, what kind of pain hunger is."

274a. All the sages together said to that Śunaḥsakha (the mendicant with a dog):

The sages said :

274b-277. Even that pain (that one has) when one is wounded by a (missile called) Śakti , a sword, a mace, and a disc, a javeline or an arrow, is vanquished by the pain caused by hunger. That pain also caused by diseases like asthma, leprosy, consumption, knee-ache, fever, epilepsy, gout is not greater (i.e. acuter) than the pain caused by hunger. Men who have put on golden armlets, anklets, crowns or bright ear-rings do not shine when they remain in hunger (i.e. when they are hungry). As the sun's ray draws the water fallen on the ground, similarly the arteries in the body are dried up by the digestive fire of the stomach.

278-281. A person oppressed by hunger does not hear, does not smell, does not see with his eyes, is scorched, gets emaciated, is perplexed and parched up. Overpowered by hunger he does not recognise the directions like the east, the south, the west and the north; and also the lower and the higher. Due to hunger dumbness, deafness, dullness, lameness, horror aggravate excessively. A person oppressed with hunger abandons his father, mother, sons, wife and daughter, and also his brother and kinsman.

282-284. A person oppressed with hunger, does not worship properly the manes, god or preceptor, and also sages that have followed (i.e. approached) him. Thus left by himself, (he suffers from) these troubles which happen to (cause pain to) men. So a person, endowed with faith, should thus offer food. Then being one with Brahman , he rejoices with Brahman.

285-286. The manes of that man, who everyday offers well-cooked food to a brāhmaṇa, who declares offering of food especially at the time of śrāddha, who at a śrāddha where the spirits have undergone destruction, ever narrates (texts), are pleased till death.

287-288. There is no doubt about this. One who offers food in the vicinity of gods and brāhmaṇas gets salvation. He who hears (texts about charity etc.) is free from sin whether he is enlightened, or intoxicated or has arrived accidentally, or is void of devotion.

289-292. Brāhmaṇas endowed with charity are happy and share piety. Those who know the truth have laid down restraint, control and curbing of the passions. It is especially an eternal duty for brāhmaṇas; curbing the passions increases lustre; curbing the passions is pure and excellent. A man becomes free from sin and lustrous by means of curbing his passions. Whatever restraints and religious duties of good families are prescribed, or even whatever fruit of sacrifices that is said to be obtained, curbing the passions excels (all) of them. From curbing of passions only proceed penance, sacrifice and charity.

293-295. What (can) an unrestrained person (get) in a forest or what (can) a restrained person (get) in a hermitage? Wherever a restrained person stays, that is a forest, that is a great hermitage. What is the use of the hermitages to him endowed with a virtuous mode of life and with sense-control? Mistakes occur in the case of (i.e. are committed by) impassioned persons even in a forest, (while) penance of the nature of the control of five senses is possible (even) at home. For him who indulges in a praiseworthy deed, his house (itself) is a penance-grove.

296-299. Those who earn their livelihood by (doing) good deeds and righteously, who are always pleased and rejoice in their (own) house, who have conquered their senses, to whom guests are dear and who abide by restrictions, follow piety in their house (itself). Salvation is not had by him who is

engrossed in (the study of) grammar, who is interested in fame, who is intent upon (getting) food and clothes, and who is delighted in knowing the behaviour of (other) people. Salvation is certainly possible for him who is given to loneliness, who is of a firm vow, who withdraws affection for all the senses, whose mind is directed to the supreme spirit and meditation on it and for him who is always harmless. A person whose passions are curbed, sleeps and wakes up happily. He, whose mind is awakened, behaves equally with all beings.

300-303. A person does not move as happily in a chariot, or on (the back of) a horse or an elephant, as he moves, with his mind disciplined, on the passage into the next world. (As) one should not touch a lion, nor very much anger a serpent. nor should always make one's enemy wrathful, so also one should not make one's mind void of control. Yama is not called Yama. It is one's self that is called Yama (restraint). That yama by which one's self is controlled, is called Yama (restraint), but a man is dejected without any reason. What can Yama do to him who has controlled himself?

304-306. There is always fear from the carnivorous and (other) animals. To control them the Self-born one (i.e. the creator) has created the rod or sceptre (as the symbol of authority and punishment). The sceptre protects the beings; the sceptre guards the subjects; the sceptre, difficult to conquer, keeps off the most sinful ones. The dark, young, red-eyed sceptre, in which customary observances have been established, governs men.

307-311. (Now) in all the stages (of human life) restraint is the best vow. I shall tell all the characteristics [11] by which a person is said to be one whose passions are curbed. (They are:) want of lightness of spirit, want of harshness, contentment, good manners, absence of jealousy, revering the elders, kindness and absence of wickedness towards beings. Curbing passions is said (to consist) of these six (characteristics) by the sages of tranquil minds. Piety and salvation are dependent upon kindness; so also is heaven, O king. He is said to be tranquil who is not angry when insulted, or is not delighted when honoured, and who looks upon pleasure and pain as equal and who is wise. A tranquil person sleeps happily and awakens happily; so he remains superior. He who despises, perishes.

312-313. Even though insulted by (another person) he should never think ill about him; looking to the duties of his own class, he should not find fault with those of others. He should know himself and should not insult another person by (finding) his faults.

314-316. As a garment covers a defective body, similarly curbing the passions covers one who is deficient in sacred formulae, acts or also in birth. Those who do not know (what) curbing the passions (is), have studied in vain. Restraint is the root of sacred learning; it is an eternal law; he who holds his restraint as equal to gold, is called firm by (i.e. on account of) that (attitude); and not one who is deluded by wealth. Of all the vows restraint is the highest one.

317-318. Even if a brāhmaṇa, knowing the real nature of the Vedas, studies the six limbs (of the Vedas) but is destitute of restraint, he is not honoured here (i.e. in this world). Even though Vedas are studied along with their six limbs, they do not purify a person who is void of restraint. (The study of) Sāṃkhya or Yoga or birth in a (noble) family, or a bath in a holy place is useless (without restraint).

319-320. A brāhmaṇa well-versed in the meditation on the supreme spirit would be gratified with an insult as with nectar, and would always despise honour as poison. Penance increases (in strength) by means of insult and decreases by means of honour. A brāhmaṇa who is adored and worshipped goes (away) like a cow (after being) milked.

321 -324. As the cow again swells with grass and water, similarly the brāhmaṇa again grows (in strength) by means of repeating prayers and sacrifices. There is no other friend like censure which, receiving sin, gives its own merit. A person should not revile the revilers, should abstain from anger;

then (i.e. by doing this), controlling his self he sprinkles it with nectar. A skull (as a begging bowl), roots of trees (as a residence), rugged garments, solitude, indifference, and celibacy lead (one) to the highest position.

325-328. What will he do in a forest (i.e. what is the use of living in a forest) after having conquered desire and anger (i.e. if he has controlled his desire and anger)? Scriptures are (i.e. scriptural knowledge is) retained by study and a family is sustained by good character; sacred prayers are retained by their use, and anger is retained (i.e. checked) by goodness. Who is like him on the earth, who controls his anger that is produced (in his mind), and who, the brave one, mutters prayers without anger? I regard him as the best man who remains after (i.e. by) curbing his anger that is produced, and not that man who sinks into anger. I have told you in detail this rule of piety, which has come down from the grandsire, which is sacred, which is the collection (i.e. essence) of the Vedas and which is eternal.

329-333a. Worlds of those who perform sacrifices are different; so also worlds of those who practise penance are different. Different are the worlds of those whose passions are curbed; and they are greatly honoured. Those who forgive have one fault (only) and no other; and it is that people look upon a person given to forgiveness as weak; (but) this should not be looked upon as a fault (for) forgiveness is the strength of the intelligent. He who knows tranquility greatly values performing sacrifices and digging wells and doing other acts of charity. [12] He who mutters prayers or offers oblations or worships with anger, all that (he does) leaks like water from a broken jar.

333b-342a. He who, getting up in the morning, recites this chapter on restraint, will, after having got into the boat of religious merit, overcome difficulties. A brāhmaṇa should always recite this chapter on restraint. He (then) goes to the world of Brahmā. From it he does not fall down. Listen to the all-in-all of righteousness; retain it after having heard it. Do not do to others what is unfavourable to yourself. He who looks upon other's wife as his mother, and upon other's wealth as a clod, and upon other beings as himself (alone) perceives (i.e. is wise). Cooking (food) for (offering it to) all gods, and living for others—this is the all-in-all of everything as gold is of (all) metals. Remembering (what is) beneficial to all beings one gets immortality, O king.

Thus having spoken about the essential nature of religious merit to Śunaḥsakha, all of them stayed there on the bank of the lake with him. They saw the extensive lake covered with (i.e. full of) lotuses blooming at sunrise and moonrise. Getting down into the lake. they put the bundles of fibres of lotuses on the bank of the lake, and performed the auspicious rite of offering water. Having come out of the water, and having met one another, and not seeing these lotus-fibres, they said these words:

The sages said :

342b-344a. Which sinful and cruel person, desiring to eat (the lotus-fibres) has taken away the lotus-fibres of us who are tormented with hunger?

Those best brāhmaṇas, suspecting one another, asked one another; and O king, they decided to swear.

Kaśyapa said :

344b-347a. May he, who has stolen the lotus-fibres, lose everything everywhere, be deprived of his deposit, be a false witness. May he, who has stolen the lotus-fibres practise unjust acts through trickery; and have the fruit of those who serve a king. May he, who has stolen the lotus-fibres, (drink and) eat liquor and flesh, always tell lies and always enjoy objects of senses. May he, who has stolen

the lotus-fibres, give his daughter (in marriage) after (receiving) her purchase-price.

Vasiṣṭha said :

347b-348. May he, who has stolen the lotus-fibres, have sexual intercourse during a period unfavourable for conception, sleep during the day, and be the guest of one another. May such a brāhmaṇa and the husband of Śūdra female live in a village having one well only.

349-351a. May he, who has stolen the lotus-fibres, get the same world as he (i.e. the Śūdra-female's husband) gets. May he, who has stolen the lotus-fibres, be cruel and proud of his prosperity, and be jealous and wicked. May he, who has stolen the lotus-fibres, revile when he is reviled (by others) and beat when he is beaten by others; and may he sell liquors.

Gautama said :

351 b-353a. May he, who has stolen the lotus-fibres, spoil the food after the guest has arrived, and always eat the food of a Śūdra; having given gifts, may he proclaim them, and may he be pleased with (i.e. enjoy) others' wives. May he, who has stolen the lotus-fibres eat sweat-meat all alone.

Viśvāmitra said :

353b-357a. May he, who has stolen the lotus-fibres, always indulge in sex and have sexual intercourse by day, and be a sinner always. May he, who has stolen the lotus-fibres, censure others and enjoy other's wife, and be interested in blaming others. May he, of a wicked mind who has stolen the lotus-fibres, slight his mother and father, and have a different (i.e. a mean) attitude towards his mother. May he, who has stolen the lotus-fibres, always eat other's food and sell the (knowledge contained in the) Vedas.

Jamadagni said :

357b-358a. May he, who has stolen the lotus-fibres, be other's servant in every existence, and be destitute of all religious rites.

Śunaḥsakha said :

358b-360a. May he, who has stolen the lotus-fibres, study the Vedas justly and be a householder to whom guests are dear, and may tell the truth continuously. May he, who has stolen the lotus-fibres, offer (oblations) to fire according to the proper rites. May he always perform sacrifice(s), and go to the abode of Brahman.

The sages said :

360b-361a. This swearing that is done (now), is desirable for the brāhmaṇas; O Śunaḥsakha, you have stolen the lotus-fibres of all of us.

Śunaḥsakha said :

361b-363a. O brāhmaṇas, these lotus-fibres were concealed by me, who also desired to hear (about) religious merit (from you); know me to be Indra. O sages, due to your greedlessness you have won the inexhaustible worlds. Get in the aeroplane; we shall go to the abode of gods.

363b-367a. Then the great sages, who recognised Indra, and who were well-versed in speech, said these words:

"A man, who, having come here, enters the Madhyama Puṣkara, gets the necessary fruit after having fasted for three nights. There is also no doubt that he would get here the entire fruit of the twelve-year initiation which is laid down for those who live in forests. He does not meet with misfortune and enjoys with his own hosts (i.e. his own kinsmen); and having reached Brahmā's place lives there for (such a long time as) Brahmā's day."

Pulastya said :

367b-369. The sages, being very much pleased, went to heaven with Indra. Since though thus subjected to various temptations, they did not indulge in greed, so they went to heaven. He who always listens to the auspicious account of the sages, becomes free from all sins and is honoured in heaven.

[1]: [1] : Sandhyā : The morning, noon and evening prayers of a brāhmaṇa.

[2]: [2] : Jīvaṃjīvaka : The cakra bird.

[3]: [3] : Sṛmara & Camara : Are kinds of deer.

[4]: [4] : Kālakeyas/Kāleyas : Name of a kind of demons.

[5]: [5] : Jambha : The name of a demon killed by Indra; here, however, he is said to have been killed by gods.

[6]: [6] : Niṣka : A golden ornament for the neck.

[7]: [7] : Aṅgada : Bracelet.

[8]: [8] : Śaṣkula : A kind of baked cake.

[9]: [9] : Apūpa : A small round cake of flour, meal, etc.

[10]: [10] : Tāmisra : A division of hell. There are twenty-one different parts of the internal regions where different kinds of tortures are inflicted on sinners.

[11]: [11] : Though the characteristics are said to be six, they are really eight, beginning with akārpaṇya and ending with apaiśunya.

[12]: [12] : Iṣṭāpūrta : Performing sacrifices and digging wells and doing other acts of charity.

Sṛṣṭi-khaṇḍa · Chapter 20

The rules of ablution

Chapter 20 of 693 · 172 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
अत्याश्चर्यवती रम्या कथेयं पापनाशिनी।
विस्तरेण च मे ब्रूहि याथातथ्येन पृच्छतः १।
माहात्म्यं मध्यमस्यापि ऋषिभिः परिकीर्तितम्।
फलं चान्नस्य कथितं माहात्म्यं च दमस्य तु २।
विष्णुना च पदन्यासः कृतो यत्र महामुने।
कनीयसस्तथोत्पत्तिर्यथाभूता वदस्व मे ३।
पुलस्त्य उवाच।
पुरा रथंतरे कल्पे राजासीत्पुष्पवाहनः।
नाम्ना लोकेषु विख्यातस्तेजसा सूर्यसन्निभः ४।
तपसा तस्य तुष्टेन चतुर्वक्त्रेण भारत।
कमलं कांचनं दत्तं यथाकामगमं नृप ५।
सप्तद्वीपानि लोकं च यथेष्टं विचरत्सदा।
कल्पादौ तु समं द्वीपं तस्य पुष्करवासिना ६।
लोकेन पूजितं तस्मात्पुष्करद्वीपमुच्यते।

तदेव ब्रह्मणा दत्तं यानमस्य ततोंबुजम् ७।
पुष्पवाहन इत्याहुस्तस्मात्तं देवदानवाः।
नौपम्यमस्तीह जगत्त्रयेपि ब्रह्मांबुजस्थस्य च तस्य राज्ञः ८।
तपोनुभावादथ तस्य राज्ञी नारी सहस्रैरभिवंद्यमाना।
नाम्ना च लावण्यवती बभूव या पार्वतीवेष्टतमा भवस्य ९।
तस्यात्मजानामयुतं बभूव धर्मात्मनामग्र्यधनुर्धराणाम्।
तदात्मजांस्तानभिवीक्ष्य राजा मुहुर्मुहुर्विस्मयमाससाद १०।
सोभ्यागतं पूज्य मुनिप्रवीरं प्रचेतसं वाक्यमिदं बभाषे।
कस्माद्विभूतिरचलामरमर्त्यपूजा जाता कथं कमलजा सदृशी सुराज्ञी ११।
भार्या मयाल्पतपसा परितोषितेन दत्तं ममांबुजगृहं च मुनींद्र धात्रा।
यस्मिन्प्रविष्टमपि कोटिशतं नृपाणां सामात्यकुंजररथौघजनावृतानां १२।
नालक्ष्यते क्वगतमम्बरगामिभिश्च तारागणेंदुरविरश्मिभिरप्यगम्यम्।
तस्मात्किमन्यजननीजठरोद्भवेन धर्मादिकं कृतमशेषजनातिगं यत् १३।
सर्वैर्मयाथ तनयैरथ वानयापि सद्भार्यया तदखिलं कथय प्रचेतः।
सोप्यभ्यधादथ भवांतरितं निरीक्ष्य पृथ्वीपते शृणु तदद्भुतहेतुवृत्तम् १४।

जन्माभवत्तव तु लुब्धकुलेपि घोरं जातस्त्वमप्यनुदिनं किल पापकारी।
वपुरप्यभूत्तव पुनः पुरुषांगसंधिदुर्गंधिसत्त्वकुनखाभरणं समंतात् १५।
न च ते सुहृन्न सुतबंधुजनो न तादृक्नैवस्वसा न जननी च तदाभिशस्ता।
अतिसंमता परमभीष्टतमाभिमुखी जाता मही शतवयोषिदियं सुरूपा १६।
अभूदनावृष्टिरतीव रौद्रा कदाचनाहारनिमित्तमस्यां।
क्षुत्पीडितेन भवता तु यदा न किंचिदासादितं वन्यफलादि भक्ष्यं१७।
अथाभिदृष्टं महदंबुजाढ्यं सरोवरं पंकपरीतरोधः।
पद्मान्यथादाय ततो बहुनि गतः पुरं वैदिश नामधेयं १८।
तन्मूल्यलाभाय पुरं समस्तं भ्रांतं त्वयाशेषमहस्तदासीत्।
क्रेता न कश्चित्कमलेषु जातः क्लांतः परं क्षुत्परिपीडितश्च १९।
उपविष्टस्त्वमेकस्मिन्सभार्यो भवनांगणे।
ततो रात्रौ भवांस्तत्र अश्रौषीन्मंगलध्वनिं २०।
सभार्यस्तत्र गतवान्यत्रासौ मंगलध्वनिः।
तत्र मंडलमध्यस्था विष्णोरर्चाविलोकिता २१।
वेश्यानंगवती नाम बिभ्रती द्वादशीव्रतं।

समाप्य माघमासस्य द्वादश्यां लवणाचलं २२।
न्यवेदयत्तु गुरवे शय्यां चोपस्करान्विताम्।
अलंकृत्य हृषीकेशं सौवर्णं सममादरात् २३।
सा तु दृष्टा ततस्ताभ्यामिदं च परिचिंतितं।
किमेभिः कमलैः कार्यं वरं विष्णुरलंकृतः २४।
इति भक्तिस्तदा जाता दंपत्योस्तु नरेश्वर।
तत्प्रसंगात्समभ्यर्च्य केशवं लवणाचलं २५।
शय्या च पुष्पप्रकरैः पूजिताभूच्च सर्वशः।
अथानंगवती तुष्टा तयोर्धान्यशतत्रयम् २६।
दीयतामादिदेशाथ कलधौतपलत्रयं।
न गृहीतं ततस्ताभ्यां महासत्वावलंबनात् २७।
अनंगवत्या च पुनस्तयोरन्नं चतुर्विधं।
आनीय व्याहृतं चान्नं भुज्यतामिति भूपते २८।
ताभ्यां च तदपि त्यक्तं भोक्ष्यावः श्वो वरानने।
प्रसंगादुपवासो नौ तवाद्यास्तु शुभावहः २९।

जन्मप्रभृति पापिष्ठावावां देवि दृढव्रते।
त्वत्प्रसंगाद्भवद्वेहे धर्मलेशोस्तु नाविह ३०।
इति जागरणं ताभ्यां तत्प्रसंगादनुष्ठितं।
प्रभाते च तया दत्ता शय्या सलवणाचला ३१।
ग्रामश्च गुरवे भक्त्या विप्रेभ्यो द्वादशैव तु।
वस्त्रालंकारसंयुक्ता गावश्च कनकान्विताः ३२।
भोजनं च सुहृन्मित्रदीनांधकृपणैः सह।
तच्च लुब्धकदांपत्यं पूजयित्वा विसर्जितम् ३३।
स भवान्लुब्धको जातः सपत्नीको नृपेश्वरः।

पुष्करप्रकरात्तस्मात्केशवस्य तु पूजनात् ३४।
विनष्टाशेषपापस्य तव पुष्करमंदिरं।
तस्य सत्यस्य माहात्म्यादलोभतपसा नृप ३५।
प्रादात्कामगमं यानं लोकनाथश्चतुर्मुखः।
संतुष्टस्तव राजेंद्र पुष्करं त्वं समाश्रय ३६।
कल्पं सत्वं समासाद्य विभूतिद्वादशीव्रतं।

कुरु राजेंद्र निर्वाणमवश्यं समवाप्स्यसि ३७।
एतदुक्त्वा तु स मुनिस्तत्रैवांतरधीयत।
राजा यथोक्तं च पुनरकरोत्पुष्पवाहनः ३८।
इदमाचरतो राजन्नखंडव्रतता भवेत्।
यथाकथंचित्कालेन द्वादशद्वादशीर्नृप ३९।
कर्तव्या शक्तितो देव विप्रेभ्यो दक्षिणा नृप।
ज्येष्ठे गावः प्रदातव्या मध्यमे भूमिरुत्तमा ४०।
कनिष्ठे कांचनं देयमित्येषा दक्षिणा स्मृता।
प्रथमं ब्रह्मदैवत्यं द्वितीयं वैष्णवं तथा ४१।
तृतीयं रुद्रदैवत्यं त्रयो देवास्त्रिषु स्थिताः।
इति कलुषविदारणं जनानां पठति च यस्तु शृणोति चापि भक्त्या ४२।
मतिमपि च स याति देवलोके वसति च रोमसमानि वत्सराणि।
अथातः संप्रवक्ष्यामि व्रतानामुत्तमं व्रतं ४३।
कथितं तेन रुद्रेण महापातकनाशनम्।
नक्तमब्दं चरित्वा तु गवासार्धं कुटुंबिने ४४।

हैमं चक्रं त्रिशूलं च दद्याद्विप्राय वाससी।
एवं यः कुरुते पुण्यं शिवलोके स मोदते४५।
एतदेव व्रतं नाम महापातकनाशनम्।
यस्त्वेकभक्तेन क्षिपेद्धेनुं वृषसमन्विताम् ४६।
धेनुं तिलमयीं दद्यात्स पदं याति शांकरम्।
एतद्रुद्रव्रतं नाम भयशोकविनाशनम् ४७।
यश्च नीलोत्पलं हैमं शर्करापात्रसंयुतम्।
एकांतरितनक्ताशी समांते वृषसंयुतम् ४८।
वैष्णवं स पदं याति नीलव्रतमिदं स्मृतम्।
आषाढादिचतुर्मासमभ्यंगं वर्जयेन्नरः ४९।
भोजनोपस्करं दद्यात्स याति भवनं हरेः।
जनप्रीतिकरं नृणां प्रीतिव्रतमिहोच्यते ५० 1.20.50।
वर्जयित्वा मधौ यस्तु दधिक्षीरघृतैक्षवम्।
दद्याद्वस्त्राणि सूक्ष्माणि रसपात्रेण संयुतम् ५१।
संपूज्य विप्रमिथुनं गौरी मे प्रीयतामिति।

एतद्गौरीव्रतं नाम भवानीलोकदायकम् ५२।
पुष्यादौ यस्त्रयोदश्यां कृत्वा नक्तमथो पुनः।

अशोकं कांचनं दद्यादिक्षुयुक्तं दशांगुलम् ५३।
विप्राय वस्त्रसंयुक्तं प्रद्युम्नः प्रीयतामिति।
कल्पं विष्णुपुरे स्थित्वा विशोकस्स्यात्पुनर्नृप ५४।
एतत्कामव्रतं नाम सदा शोकविनाशनम्।
आषाढादि व्रते यस्तु वर्जयेद्यः फलाशनम् ५५।
चातुर्मास्ये निवृत्ते तु घटं सर्पिर्गुडान्वितम्।
कार्तिक्यां तत्पुनर्हैमं ब्राह्मणाय निवेदयेत् ५६।
स रुद्रलोकमाप्नोति शिवव्रतमिदं स्मृतम्।
वर्जयेद्यस्तु पुष्पाणि हेमंते शिशिरावृते ५७।
पुष्पत्रयं च फाल्गुन्यां कृत्वा शक्त्या च कांचनम्।
दद्याद्दिकालवेलायां प्रीयेतां शिवकेशवौ ५८।
दत्वा परं पदं याति सौम्यव्रतमिदं स्मृतम्।
फाल्गुनादि तृतीयायां लवणं यस्तु वर्जयेत्५९।

समांते शयनं दद्याद्गृहं चोपस्करान्वितम्।
संपूज्य विप्रमिथुनं भवानी प्रीयतामिति ६०।
गौरीलोके वसेत्कल्पं सौभाग्यव्रतमुच्यते।
संध्यामौनं नरः कृत्वा समांते घृतकुंभकम् ६१।
वस्त्रयुग्मं तिलान्घंटां ब्राह्मणाय निवेदयेत्।
लोकं सारस्वतं याति पुनरावृत्तिदुर्लभम् ६२।
एतत्सारस्वतं नाम रूपविद्याप्रदायकम्।
लक्ष्मीमभ्यर्च्य पंचम्यामुपवासी भवेन्नरः ६३।
समांते हेमकमलं दद्याद्धेनुसमन्वितम्।
स वै विष्णुपदं याति लक्ष्मीः स्याज्जन्मजन्मनि ६४।
एतल्लक्ष्मीव्रतं नाम दुःखशोकविनाशनम्।
कृत्वोपलेपनं शंभोरग्रतः केशवस्य च ६५।
यावदब्दं पुनर्देया धेनुर्जलघटस्तथा।
जन्मायुतं स राजा स्यात्ततः शिवपुरं व्रजेत् ६६।
एतदायुर्व्रतं नाम सर्वकामप्रदायकम्।

अश्वत्थं भास्करं गंगां प्रणम्यैकाग्रमानसः ६७।
एकभक्तं नरः कुर्यादब्दमेकं विमत्सरः।
व्रतांते विप्रमिथुनं पूज्यं धेनुत्रयान्वितम् ६८।
वृक्षं हिरण्मयं दद्यात्सोश्वमेधफलं लभेत्।
एतत्कीर्तिव्रतं नाम भूतिकीर्तिफलप्रदम् ६९।
घृतेन स्नपनं कृत्वा शंभोर्वा केशवस्य वा।
अक्षताभिः सपुष्पाभिः कृत्वा गोमयमंडलम् ७०।
समांते हेमकमलं तिलधेनुसमन्वितम्।
शूलमष्टांगुलं दद्याच्छिवलोके महीयते७१।
सामगायनकं चैव सामव्रतमिहोच्यते।

नवम्यामेकभक्तं तु कृत्वा कन्याश्च शक्तितः ७२।
भोजयित्वा समं दद्याद्धेमकंचुकवाससी।
हैमं सिंहं च विप्रा यदद्याच्छिवपदं व्रजेत् ७३।
जन्मार्बुदं सुरूपः स्याच्छत्रुभिश्चापराजितः।
एतद्वीरव्रतं नाम नराणां च सुखप्रदम्७४।

चैत्रादि चतुरोमासाञ्जलं दद्याद्दयान्वितः।
व्रतांते मणिकं दद्यादन्नं वस्त्रसमन्वितम्७५।
तिलपात्रं हिरण्यं च ब्रह्मलोके महीयते।
कल्पांते भूतिजननमानंदव्रतमुच्यते ७६।
पंचामृतेन स्नपनं कृत्वा संवत्सरं विभोः।
वत्सरांते पुनर्दद्याद्धेनुं पंचामृतान्वितां ७७।
विप्राय दद्याच्छंखं च सपदं याति शांकरम्।
राजा भवति कल्पांते धृतिव्रतमिदं स्मृतम्७८।
वर्जयित्वा पुमान्मांसं व्रतांते गोप्रदो भवेत्।
तद्वद्धेममृगं दद्यात्सोश्वमेधफलं लभेत्७९।
अहिंसाव्रतमित्युक्तं कल्पांते भूपतिर्भवेत्।
कल्यमुत्थाय वै स्नानं कृत्वा दांपत्यमर्चयेत्८०।
भोजयित्वा यथाशक्ति माल्यवस्त्रविभूषणैः।
सूर्यलोके वसेत्कल्पं सूर्यव्रतमिदं स्मृतम्८१।
आषाढादि चतुर्मासं प्रातःस्नायी भवेन्नरः।

विप्राय भोजनं दत्वा कार्तिक्यां गोप्रदो भवेत्८२।
स वैष्णवपदं याति विष्णुव्रतमिदं स्मृतम्।
अयनादयनं यावद्भर्जयेत्पुष्पसर्पिषी८३।
तदंते पुष्पमन्नानि घृतधेन्वा सहैव तु।
दत्वा शिवपदं याति विप्राय घृतपायसम्८४।
एतच्छीलव्रतं नाम शीलारोग्यफलप्रदम्।
यावत्समं भवेद्यस्तु पंचदश्यां पयोव्रतः८५।
समांते श्राद्धकृद्दद्याद्वाश्च पंच पयस्विनीः।
वासांसि च पिशंगानि जलकुंभयुतानि च८६।
स याति वैष्णवं लोकं पितॄणां तारयेच्छतम्८७।
कल्पांते राजराजेंद्र पितृव्रतमिदं स्मृतम्।
संध्यादीप प्रदो यस्तु घृतैस्तैलं विवर्जयेत्८८।
समांते दीपकं दद्याच्चक्रं शूलं च कांचनम्।
वस्त्रयुग्मं च विप्राय स तेजस्वी भवेन्नरः८९।
रुद्रलोकमवाप्नोति दीप्तिव्रतमिदं स्मृतम्।

कार्तिकादि तृतीयायां प्राश्य गोमूत्र यावकम्९०।
नक्तं चरेदब्दमेकमब्दान्ते गोप्रदो भवेत्।
गौरीलोके वसेत्कल्पं ततो राजा भवेदिह९१।

एतद्रुद्रव्रतं नाम सदा कल्याणकारकम्।
वर्जयेच्चतुरो मासान्यस्तु गन्धानुलेपनम्९२।
शुक्तिगन्धाक्षतान्दद्याद्विप्राय सितवाससी।
वारुणं पदमाप्नोति दृढव्रतमिदं स्मृतम्९३।
वैशाखे पुष्पलवणं वर्जयेदथ गोप्रदः।
भूत्वा विष्णुपदे कल्पं स्थित्वा राजा भवेदिह९४।
एतच्छान्तिव्रतं नाम कीर्तिकामफलप्रदम्।
ब्रह्माण्डं काञ्चनं कृत्वा तिलराशि समन्वितम्९५।
घृतेनान्यप्रदो भूत्वा वह्निं संतर्प्य सद्विजम्।
संपूज्य विप्रदांपत्यं माल्यवस्त्रविभूषणैः९६।
शक्तितस्त्रिपलादूर्ध्वं विश्वात्मा प्रीयतामिति।
पुण्येऽह्नि दद्यादपरे ब्रह्म यात्यपुनर्भवम्९७।

एतद्ब्रह्मव्रतं नाम निर्वाणफलदं नृणाम्।
यश्चोभयमुखीं दद्यात्प्रभूतसकलान्विताम्९८।
दिनं पयोव्रतं तिष्ठेत्स याति परमं पदम्।
एतद्वै सुव्रतं नाम पुनरावृत्तिदुर्लभम्९९।
त्र्यहं पयोव्रतः स्थित्वा काञ्चनं कल्पपादपम्।
पलादूर्ध्वं यथाशक्ति तण्डुलप्रस्थसंयुतम्१०० 1.20.100।
दत्त्वा ब्रह्मपदं याति भीमव्रतमिदं स्मृतम्।
मासोपवासी यो दद्याद्धेनुं विप्राय शोभनाम्१०१।
स वैष्णवपदं याति भीमव्रतमिदं स्मृतम्।
दद्याद्विंशत्पलादूर्ध्वं महीं कृत्वा तु काञ्चनीम्१०२।
दिनं पयोव्रतस्तिष्ठेद्रुद्रलोके महीयते।
धनप्रदमिदं प्रोक्तं सप्तकल्पशतानुगम्१०३।
माघेमास्यथ चैत्रे वा गुडधेनुप्रदो भवेत्।
गुडव्रतं तृतीयायां गौरीलोके महीयते१०४।
महाव्रतमिदं नाम परमानन्दकारकम्।

पक्षोपवासी यो दद्याद्विप्राय कपिलाद्वयम्१०५।
स ब्रह्मलोकमाप्नोति देवासुरसुपूजितः।
कल्पान्ते सर्वराजा स्यात्प्रभाव्रतमिदं स्मृतम्१०६।
वत्सरं त्वेकभक्ताशी सभक्ष्यजलकुंभदः।
शिवलोके वसेत्कल्पं प्राप्तिव्रतमिदं स्मृतम्७।
नक्ताशी त्वष्टमीषु स्याद्वत्सरांते तु धेनुदः।
पौरंदरं पुरं याति सुगतिव्रतमुच्यते८।
इंधनं यो ददेद्विप्रे वर्षार्दीश्चतुरस्त्वृतून्।
घृतधेनुप्रदोंते च स परं ब्रह्म गच्छति१०९।
वैश्वानरव्रतं नाम सर्वपापप्रणाशनम्।
एकादश्यां तु नक्ताशी यश्चक्रं विनिवेदयेत्११०।

कृत्वा समांते सौवर्णं विष्णोः पदमवाप्नुयात्।
एतत्कृष्णव्रतं नाम कल्पांते राज्यलाभकृत्१११।
पायसाशी समांते तु दद्याद्विप्राय गोयुगम्।
लक्ष्मीलोके वसेत्कल्पमेतद्वेवीव्रतं स्मृतं११२।

सप्तम्यां नक्तभुग्दद्यात्समाप्ते गां पयस्विनीं।
सूर्यलोकमवाप्नोति भानुव्रतमिदं स्मृतम्११३।
चतुर्थ्यां नक्तभुग्दद्याद्धेमंते गोयुगं तथा।
एतद्वैनायकं नाम शिवलोकफलप्रदम्११४।
महाफलानि यस्त्यक्त्वा चातुर्मास्ये द्विजातये।
हैमानि कार्तिकेदद्याद्धोमान्ते गोयुगं तथा११५।
एतत्सौरव्रतं नाम सूर्यलोकफलप्रदम्।
द्वादशाद्वादशीर्यस्तु समाप्योपोषणे नृप११६।
गोवस्त्रकांचनैर्विप्रान्पूजयेच्छक्तितो नरः।
परं पदमवाप्नोति विष्णुव्रतमिदं स्मृतम्११७।
चतुर्दश्यां तु नक्ताशी समान्ते गोयुगप्रदः।
शैवं पदमवाप्नोति त्रैयंबकमिदं स्मृतम्११८।
सप्तरात्रोषितो दद्याद्धृतकुंभं द्विजातये।
वरव्रतमिदं प्राहुर्ब्रह्मलोकफलप्रदम्११९।
असौ काशीं समासाद्य धेनुं दत्ते पयस्विनीम्।

शक्रलोके वसेत्कल्पमिदं मंत्रव्रतं स्मृतम्१२०।
मुखवासं परित्यज्य समांते गोप्रदो भवेत्।
वारुणं लोकमाप्नोति वारुणव्रतमुच्यते१२१।
चांद्रायणं च यः कुर्याद्धैमं चंद्रं निवेदयेत्।
चंद्रव्रतमिदं प्रोक्तं चंद्रलोकफलप्रदम्१२२।
ज्येष्ठे पंचतपा योंते हेमधेनुप्रदो दिवम्।
यात्यष्टमीचतुर्दश्यो रुद्रव्रतमिदं स्मृतम्१२३।
सकृद्विधानकं कुर्यात्तृतीयायां शिवालये।
समाप्ते धेनुदो याति भवानीव्रतमुच्यते१२४।
माघे निश्यार्द्रवासाः स्यात्सप्तम्यां गोप्रदो भवेत्।
दिविकल्पं वसित्वेह राजा स्यात्पवनव्रतम्१२५।
त्रिरात्रोपोषितो दद्यात्फाल्गुन्यां भवनं शुभम्।
आदित्यलोकमाप्नोति धामव्रतमिदं स्मृतम्१२६।
त्रिसंध्यं पूज्य दांपत्यमुपवासी विभूषणैः।
ददन्मोक्षमवाप्नोति मोक्षव्रतमिदं स्मृतम्१२७।

दत्त्वासितद्वितीयायामिंदौ लवणभाजनम्।
समाप्ते गोप्रदो याति विप्राय शिवमंदिरम्१२८।
कांस्यं सवस्त्रं राजेन्द्र दक्षिणासहितं तथा।
समाप्ते गां च यो दद्यात्स याति शिवमंदिरम्१२९।

कल्पांते राजराजस्स्यात्सोमव्रतमिदं स्मृतम्।
प्रतिपत्स्वेकभक्ताशी समाप्ते च फलप्रदः१३०।
वैश्वानरपदं याति शिखिव्रतमिदं स्मृतम्।
हैमं पलद्वयादूर्द्ध्वं रथमश्वयुगान्वितम्१३१।
दद्यात्कृतोपवासः स दिवि कल्पशतं वसेत्।
तदंते राजराजस्स्यादश्वव्रतमिदं स्मृतम्१३२।
तद्वद्धेमरथं दद्यात्करिभ्यां संयुतं पुनः।
सत्यलोके वसेत्कल्पं सहस्रमपि भूमिपः१३३।
भवेदिहागतो भूम्यां करिव्रतमिदं स्मृतम्।
दशम्यामेकभक्ताशी समाप्ते दशधेनुदः१३४।
दीपं च कांचनं दद्याद्ब्रह्माण्डाधिपतिर्भवेत्।

एतद्विश्वव्रतं नाम महापातकनाशनम्१३५।
कन्यादानं तु कार्तिक्यां पुष्करे यः करिष्यति।
एकविंशद्कुणोपेतो ब्रह्मलोकं गमिष्यति१३६।
कन्यादानात्परं दानं नैव चास्त्यधिकं क्वचित्।
पुष्करे तु विशेषेण कार्तिक्यां तु विशेषतः१३७।
विप्राय विधिवद्देयं तेषां लोकोक्षयो भवेत्।
तिलपिष्टमयं कृत्वा गजं रत्नसमन्वितम्१३८।
विप्राय ये प्रयच्छंति जलमध्ये स्थिता नराः।
तेषां चैवाक्षयो लोको भविता भूतसंप्लवम्१३९।
यः पठेच्छृणुयाद्वापि व्रतषष्ठिमनुत्तमाम्।
मन्वंतरशतं सोपि गंधर्वाधिपतिर्भवेत्१४०।
षष्ठिव्रतं भारत पुण्यमेतत्तवोदितं विश्वजनीनमद्य।
श्रोतुं यदीच्छा तवराजराज शृणु द्विजातेः करणीयमेतत्१४१।
नैर्मल्यं भावशुद्धिश्चविनास्नानं न विद्यते।
तस्मान्मनोविशुद्ध्यर्थं स्नानमादौ विधीयते१४२।

अनुद्धृतैरुद्धृतैर्वा जलैः स्नानं समाचरेत्।
तीर्थं प्रकल्पयेद्विद्वान्मूलमंत्रेण मंत्रवित्१४३।
नमो नारायणायेति मूलमंत्र उदाहृतः।
सदर्भपाणिर्विधिना आचांतः प्रयतः शुचिः१४४।
चतुर्हस्तसमायुक्तं चतुरश्रं समंततः।
प्रकल्प्यावाहयेद्गंगामेभिर्मंत्रैर्विचक्षणः१४५।
विष्णोः पादप्रसूतासि वैष्णवी विष्णुदेवता।
त्राहि नस्त्वेनसस्तस्मादाजन्ममरणांतिकात्१४६।
तिस्रः कोट्योर्धकोटी च तीर्थानां वायुरब्रवीत्।
दिवि भुव्यंतरिक्षे च तानि ते संति जाह्नवि१४७।
नंदिनीत्येव ते नाम देवेषु नलिनीति च।
दक्षा पृथ्वी च सुभगा विश्वकाया शिवासिता१४८।

विद्याधरी सुप्रसन्ना तथा लोकप्रसादिनी।
क्षेमा च जाह्नवी चैव शांता शांतिप्रदायिनी१४९।
एतानि पुण्यनामानि स्नानकाले प्रकीर्त्तयेत्।

भवेत्सन्निहिता तत्र गंगा त्रिपथगामिनी१५० 1.20.150।
सप्तवाराभिजप्तेन करसंपुटयोजितम्।
मूर्ध्नि कुर्याज्जलं भूयस्त्रिचतुःपंचसप्तधा१५१।
स्नानं कुर्यान्मृदातद्वदामंत्र्य तु विधानतः।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे१५२।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम्।
उद्धृतासि वराहेण कृष्णेन शतबाहुना१५३।
नमस्ते सर्वलोकानां प्रभवोरणि सुव्रते।
एवं स्नात्वा ततः पश्चादाचम्य तु विधानतः१५४।
उत्थाय वाससी शुभ्रे शुद्धे तु परिधाय वै।
ततस्तु तर्पणं कुर्यात्त्रैलोक्याप्यायनाय वै१५५।
ब्रह्माणं तर्पयेत्पूर्वं विष्णुं रुद्रं प्रजापतीन्।
देवायक्षास्तथा नागा गंधर्वाप्सरसां गणाः१५६।
क्रूरास्सर्पाः सुपर्णाश्च तरवो जंभकादयः।
विद्याधरा जलधरास्तथैवाकाशगामिनः१५७।

निराधाराश्च ये जीवा पापधर्मरताश्च ये।
तेषामाप्यायनायैतद्दीयते सलिलं मया१५८।
कृतोपवीतो देवेभ्यो निवीती च भवेत्ततः।
मनुष्यांस्तर्पयेद्भक्त्या ऋषिपुत्रानृषींस्तथा१५९।
सनकश्च सनंदश्च तृतीयश्च सनातनः।
कपिलश्चासुरिश्चैव वोढुः पंचशिखस्तथा१६०।
सर्वे ते तृप्तिमायांतु मद्दत्तेनांबुना सदा।
मरीचिमत्र्यंगिरसौ पुलस्त्यं पुलहं क्रतुम्१६१।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च।
देवब्रह्मऋषीन्सर्वांस्तर्पयेत्साक्षतोदकैः१६२।
अपसव्यं ततः कृत्वा सव्यं जानु च भूतले।
अग्निष्वात्तांस्तथा सौम्यान्हविष्मंतस्तथोष्मपान्१६३।
सुकालिनो बर्हिषदस्तथा चैवाज्यपान्पुनः।
संतर्पयेत्पितॄन्भक्त्या सतिलोदकचंदनैः१६४।
सदर्भपाणिर्विधिना पितॄंस्वांस्तर्पयेत्ततः।

पित्रादीन्नामगोत्रेण तथा मातामहानपि१६५।
संतर्प्य विधिवद्भक्त्या इमं मंत्रमुदीरयेत्।
यो बांधवा बांधवा ये येन्यजन्मनि बांधवाः१६६।
ते तृप्तिमखिलायां तु येप्यस्मत्तोयकांक्षिणः।
आचम्य विधिना सम्यगालिखेत्पद्ममग्रतः१६७।

साक्षताद्भिस्सपुष्पाभिः सतिलारुणचंदनैः।
अर्घ्यं ददात्प्रयत्नेन सूर्यनामानुकीर्तनैः१६८।
नमस्ते विश्वरूपाय नमस्ते विष्णुरूपिणे।
सर्वदेवनमस्तेस्तु प्रसीद मम भास्कर१६९।
दिवाकर नमस्तेस्तु प्रभाकर नमोस्तु ते।
एवं सूर्यं नमस्कृत्य त्रिः कृत्वा च प्रदक्षिणम्१७०।
द्विजं गां कांचनं चैव दृष्ट्वा स्पृष्ट्वा गृहं व्रजेत्।
स्वगेहस्थां ततः पुण्यां प्रतिमां चापि पूजयेत्१७१।
भोजनं च ततः पश्चाद्द्विजपूर्वं च कारयेत्।
अनेन विधिना सर्वऋषयः सिद्धिमागताः१७२।

Roman transliteration

bhīṣma uvāca|
atyāścaryavatī ramyā katheyaṃ pāpanāśinī|
vistareṇa ca me brūhi yāthātathyena prcchataḥ 1|
māhātmyaṃ madhyamasyāpi ṛṣibhiḥ parikīrtitam|
phalaṃ cānnasya kathitaṃ māhātmyaṃ ca damasya tu 2|
viṣṇunā ca padanyāsaḥ kṛto yatra mahāmune|
kanīyasastathotpattiryathābhūtā vadasva me 3|
pulastya uvāca|
purā rathaṃtare kalpe rājāsītpuṣpavāhanaḥ|
nāmnā lokeṣu vikhyātastejasā sūryasannibhaḥ 4|
tapasā tasya tuṣṭena caturvaktreṇa bhārata|
kamalaṃ kāṃcanaṃ dattaṃ yathākāmagamaṃ nṛpa 5|
saptadvīpāni lokaṃ ca yatheṣṭaṃ vicaratsadā|
kalpādau tu samaṃ dvīpaṃ tasya puṣkaravāsinā 6|
lokena pūjitaṃ tasmātpuṣkaradvīpamucyate|

tadeva brahmaṇā dattaṃ yānamasya tatoṃbujam 7|
puṣpavāhana ityāhustasmāttaṃ devadānavāḥ|
naupamyamastīha jagattrayepi brahmāṃbujasthasya ca tasya rājñaḥ 8|
taponubhāvādatha tasya rājñī nārī sahasrairabhivaṃdyamānā|
nāmnā ca lāvaṇyavatī babhūva yā pārvatīveṣṭatamā bhavasya 9|
tasyātmajānāmayutaṃ babhūva dharmātmanāmagryadhanurdharāṇām|
tadātmajāṃstānabhivīkṣya rājā muhurmuhurvismayamāsasāda 10|
sobhyāgataṃ pūjya munipravīraṃ pracetasaṃ vākyamidaṃ babhāṣe|
kasmādvibhūtiracalāmaramartyapūjā jātā kathaṃ kamalajā sadṛśī surājñī 11|
bhāryā mayālpatapasā paritoṣitena dattaṃ mamāṃbujagṛhaṃ ca munīṃdra dhātrā|
yasminpraviṣṭamapi koṭiśataṃ nṛpāṇāṃ sāmātyakuṃjararathaughajanāvṛtānāṃ 12|
nālakṣyate kvagatamambaragāmibhiśca tārāgaṇeṃduraviraśmibhirapyagamyam|
tasmātkimanyajananījaṭharodbhavena dharmādikaṃ kṛtamaśeṣajanātigaṃ yat 13|
sarvairmayātha tanayairatha vānayāpi sadbhāryayā tadakhilaṃ kathaya pracetaḥ|
sopyabhyadhādatha bhavāṃtaritaṃ nirīkṣya pṛthvīpate śṛṇu tadadbhutahetuvṛttam 14|

janmābhavattava tu lubdhakulepi ghoraṃ jātastvamapyanudinaṃ kila pāpakārī|
vapurapyabhūttava punaḥ puruṣāṃgasaṃdhidurgaṃdhisattvakunakhābharaṇaṃ samaṃtāt 15|
na ca te suhṛnna sutabaṃdhujano na tādṛknaivasvasā na jananī ca tadābhiśastā|
atisaṃmatā paramabhīṣṭatamābhimukhī jātā mahī śatavayoṣidiyaṃ surūpā 16|

abhūdanāvṛṣṭiratīva raudrā kadācanāhāranimittamasyāṃ|
kṣutpīḍitena bhavatā tu yadā na kiṃcidāsāditaṃ vanyaphalādi bhakṣyaṃ17|
athābhidṛṣṭaṃ mahadaṃbujāḍhyaṃ sarovaraṃ paṃkaparītarodhaḥ|
padmānyathādāya tato bahūni gataḥ puraṃ vaidiśa nāmadheyaṃ 18|
tanmūlyalābhāya puraṃ samastaṃ bhrāṃtaṃ tvayāśeṣamahastadāsīt|
kretā na kaścitkamaleṣu jātaḥ klāṃtaḥ paraṃ kṣutparipīḍitaśca 19|
upaviṣṭastvamekasminsabhāryo bhavanāṃgaṇe|
tato rātrau bhavāṃstatra aśrauṣīnmaṃgaladhvaniṃ 20|
sabhāryastatra gatavānyatrāsau maṃgaladhvaniḥ|
tatra maṃḍalamadhyasthā viṣṇorarcāvilokitā 21|
veśyānaṃgavatī nāma bibhratī dvādaśīvrataṃ|

samāpya māghamāsasya dvādaśyāṃ lavaṇācalaṃ 22|
nyavedayattu gurave śayyāṃ copaskarānvitām|
alaṃkṛtya hṛṣīkeśaṃ sauvarṇaṃ samamādarāt 23|
sā tu dṛṣṭā tatastābhyāmidaṃ ca pariciṃtitaṃ|
kimebhiḥ kamalaiḥ kāryaṃ varaṃ viṣṇuralaṃkṛtaḥ 24|
iti bhaktistadā jātā daṃpatyostu nareśvara|
tatprasaṃgātsamabhyarcya keśavaṃ lavaṇācalaṃ 25|
śayyā ca puṣpaprakaraiḥ pūjitābhūcca sarvaśaḥ|
athānaṃgavatī tuṣṭā tayordhānyaśatatrayam 26|
dīyatāmādideśātha kaladhautapalatrayaṃ|
na gṛhītaṃ tatastābhyāṃ mahāsatvāvalaṃbanāt 27|
anaṃgavatyā ca punastayorannaṃ caturvidhaṃ|
ānīya vyāhṛtaṃ cānnaṃ bhujyatāmiti bhūpate 28|
tābhyāṃ ca tadapi tyaktaṃ bhokṣyāvaḥ śvo varānane|
prasaṃgādupavāso nau tavādyāstu śubhāvahaḥ 29|

janmaprabhṛti pāpiṣṭhāvāvāṃ devi dṛḍhavrate|
tvatprasaṃgādbhavadgehe dharmaleśostu nāviha 30|
iti jāgaraṇaṃ tābhyāṃ tatprasaṃgādanuṣṭhitaṃ|
prabhāte ca tayā dattā śayyā salavaṇācalā 31|
grāmaśca gurave bhaktyā viprebhyo dvādaśaiva tu|
vastrālaṃkārasaṃyuktā gāvaśca kanakānvitāḥ 32|
bhojanaṃ ca suhṛnmitradīnāṃdhakṛpaṇaiḥ saha|
tacca lubdhakadāṃpatyaṃ pūjayitvā visarjitam 33|
sa bhavānlubdhako jātaḥ sapatnīko nṛpeśvaraḥ|
puṣkaraprakarāttasmātkeśavasya tu pūjanāt 34|
vinaṣṭāśeṣapāpasya tava puṣkaramaṃdiraṃ|
tasya satyasya māhātmyādalobhatapasā nṛpa 35|
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saṃtuṣṭastava rājeṃdra puṣkaraṃ tvaṃ samāśraya 36|
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kuru rājeṃdra nirvāṇamavaśyaṃ samavāpsyasi 37|
etaduktvā tu sa munistatraivāṃtaradhīyata|
rājā yathoktaṃ ca punarakarotpuṣpavāhanaḥ 38|
idamācarato rājannakhaṃḍavratatā bhavet|
yathākathaṃcitkālena dvādaśadvādaśīrnṛpa 39|
kartavyā śaktito deva viprebhyo dakṣiṇā nṛpa|
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matimapi ca sa yāti devaloke vasati ca romasamāni vatsarāṇi|
athātaḥ saṃpravakṣyāmi vratānāmuttamaṃ vrataṃ 43|
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naktamabdaṃ caritvā tu gavāsārdhaṃ kuṭuṃbine 44|

haimaṃ cakraṃ triśūlaṃ ca dadyādviprāya vāsasī|
evaṃ yaḥ kurute puṇyaṃ śivaloke sa modate45|
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English translation

Bhīṣma said :

1-3. Please narrate in detail and truthfully, to me who am asking you, another charming account (capable of) destroying sins, also of the Madhyama (Puṣkara) glorified by the sages and the fruit of (offering) food, and the importance of restraint (as told by them). And also, O great sage, tell me where Viṣṇu planted his foot, and how the Kaniṣṭha (Puṣkara) came about.

Pulastya said :

4-5. Formerly in the Rathantara Kalpa , there was a king by name Puṣpavāhana who was well-known among people and like the sun in lustre. Pleased with his penance, the four-faced one (i.e. Brahmā) gave him a golden lotus going at will, O king of the Bharata -family.

6. It always moved at will on the seven islands and the earth. At the beginning of the Kalpa, the people living in Puṣkara honoured it like an island; hence it is called Puṣkaradvipa.

7-8. Just that lotus-aeroplane was given to him by Brahmā. Therefore gods and demons called him Puṣpavāhana. There was no match to the king seated in that lotus (aeroplane) given by Brahmā in the three worlds.

9. Due to the prowess of his penance he had a queen named Lāvaṇyavatī , who was as it were saluted by thousands of ladies and was like Pārvatī , who was most liked by Bhava (i.e. Śiva).

10. He had ten thousand sons who were religious-minded and were foremost among archers. Seeing his sons, the king again and again became proud.

11-14a. He said these words to the best and revered sage Pracetas who had come to him: “How did I get this steady prosperity? How am I honoured by gods and mortals? How did I have this good queen resembling Lakṣmī as my wife? O best sage, the creator who was pleased with my penance, gave me this lotus-abode (i.e. this aeroplane) which is not noticed though a hundred crores of kings along with their ministers, elephants, flow of chariots and surrounded by people enter it, and also (it is not noticed by) those who move in the sky (and ask) ‘Where has it gone’? It is not accessible to the Moon and the Sun in the sky. Therefore, O Pracetas, tell me whether I have earned religious merit etc. surpassing all that of other people when I was born from the womb of other mother (than my present

one, i.e. in the previous existence), or all my sons had done (such religious merit) or this my good wife had done (such religious merit as a result of which I have obtained such prosperity)".

14b. He (i.e. Pracetas) viewing completely (what had happened) in the previous birth said: "O king, listen to that wonderful account.

15. Your awful birth took place in the family of a hunter (i.e. you were born in the awful family of a hunter); and day by day you became a sinner. Your body again became one with the male organ (i.e. of generation) and joints having bad smell all around and having the ornaments of bad nails like those of animals.

16. You did not have a friend nor a son, nor a brother, nor a sister, nor mother, nor someone to govern you; but O king, this beautiful lady was very much liked and loved by you and was friendly with you.

17. There was a fierce drought; on a certain occasion, you who were oppressed by hunger, did not get anything like wild fruits etc. for her to eat.

18-20. You saw a great lake full of lotuses and its bank filled with mud. Taking from it (i.e. the lake) many lotuses you went to a city named Vaidiśa . To get the price of the lotuses you wandered in the city for a whole day. (Then) there was a buyer for (i.e. who bought) the lotuses. You were very much fatigued and oppressed with hunger and sat, with your wife, in the courtyard of a house. Then at night you heard there an auspicious sound.

21-24a. With your wife you went there where (from) that auspicious sound was (i.e. came). There you saw the worship of Viṣṇu in a circle. A prostitute by name Anaṅgavatī was observing the vow of Dvādaśī Having adorned (the) golden (image of) Viṣṇu, and having, on the twelfth day of Māgha , prepared a heap of salt, she presented a prepared bed to her preceptor. They (i.e. the hunter and his wife) saw her (i.e. Anaṅgavatī) and thought thus:

24b-27a. 'What is to be done with these lotuses? It is better to adorn Viṣṇu (with them).' O king, thus devotion was produced in (the minds of) that couple. At that time, having worshipped Viṣṇu and the heap of salt, the bed was worshipped by them with heaps of flowers on all sides. Anaṅgavatī, who was pleased, ordered (her servants) to give them three hundred (measures) of corn and three palas of gold.

27b-29. Due to their very good nature they did not accept them. Then, O king, Anaṅgavatī again brought food of four kinds [1] and told them to eat it. The couple refused that also (and told her:) 'O you of a beautiful face, we shall eat it tomorrow. Due to contact with you we are observing this fast. Let it lead (us) to good fortune.

30. O you good lady of a firm vow, we are the most sinful

(persons) from our birth. Let there be a portion of religious merit for us due to our association with you in this your house.'

31-33. Thus due to their association with her they kept awake (during the night). In the morning she presented with devotion the bed with the heap of salt and a hamlet to her preceptor and presented twelve cows endowed with gold and with garments and ornaments to brāhmaṇas and fed them with friends and allies and blind and helpless persons. She also dismissed the couple of hunters honouring them.

34-37. Along with his wife that hunter was born as you, the lord of kings. O king, due to your offering that heap of lotuses and worshipping Viṣṇu, and due to the greatness of the truth (you always spoke) and due to that greedless penance of you, the four-faced one (i.e. Brahmā)was pleased with you whose

sins had perished and gave you that lotus-dwelling (i.e. the aeroplane) and (said to you): 'Resort to (i.e. take) this Puṣkara (plane). O lord of kings, taking to proper disposition observe this mighty vow of Dvādaśī ; you will certainly attain salvation.'

38-39. Saying this much, the sage vanished there (only); and king Puṣkaravāhana did as (he was) told. O king, he who practises this, has his vow uninterrupted, as after some time-twelve dvādaśīs (will be over).

40-43. O king, one should give presents to brāhmaṇas according to one's capacity; a village should be given to the seniormost brāhmaṇa ; anexcellent(piece of) land should be given to a brāhmaṇa of the middle order; gold should be given to the junior-most brāhmaṇa. This is laid down as to the presents (to be offered). The first one belongs to god Brahmā, the second one to Viṣṇu and the third one to Rudra . The three gods reside in the three (brāhmaṇas). Thus he who reads or hears, with devotion, this (account) destroying the sins of people, or he, who thinks about it, lives in the world of gods for as many years as there is hair (on the body). Now I shall tell (you) the best of the vows.

44-47. It is told by that Rudra and destroys great sins. Eating only at night for a year, one should give, along with a cow, a golden disc and trident and garments to a brāhmaṇa having a family. One who performs this religious vow, delights in the world of Śiva. This alone is the vow destroying great sins; one who, eating only once (a day) offers a cow with a bull (or) gives a cow made of sesamum goes to the place of Śiva. This is called the vow of Rudra ; it destroys great sins.

48-49. He, who, eating every alternate night, offers at the end of a year a golden lotus along with a pot (full) of sugar and (a cow) with a bull attains the affluence of Viṣṇu; this is said to be Nīla - vrata . A man should avoid smearing the body with unctuous substances during the (period of) four months beginning with Āṣāḍha .

50. He should offer articles of food (to a brāhmaṇa). He goes to the abode of Viṣṇu. The vow is called Prīti -vrata as it delights the people.

51-52. Avoiding, in the month of Caitra , (eating) curds, milk, ghee and sugar, one, after having honoured a brāhmaṇa-couple. should offer them, saying 'May Gaurī be pleased with me', fine garments with a pot of juice. This is Gaurī-vrata (vow in honour of Gaurī), and gives (i.e. takes one to) the world of Bhavānī .

53-55a. He, who, eating only at night on the thirteenth day of Pauṣa etc., gives to a brāhmaṇa, a golden aśoka with a sugarcane ten fingers in length and with a garment saying, 'May Pradyumna be pleased', becomes, O king, free from grief having lived in the city of Viṣṇu for a Kalpa . This is called Kāma -vrata ; it always destroys grief.

55b-57a. He, who, avoids eating fruits during the vow practised in Āṣāḍha etc., and after the four months are over, offers, on the full-moon day of Kārtika , a golden pitcher with ghee and jaggery, obtains (i.e. goes to) Śiva's world. This is called the vow of Śiva .

57b-59a. He who avoids the (use of) flowers in the winter season (comprising the months of Mārgaśīrṣa and Pauṣa) encompassed by (i.e. along with) the cold season (comprising of the months of Māgha and Phālguna) and offers, according to his capacity, three golden flowers (to a brāhmaṇa) at an auspicious time (i.e. when it is not the time of Saturn [2]) saying 'May Śiva and Viṣṇu be pleased with me', goes, by making such offerings to the highest position. This is called Saumya -vrata .

59b-61a. He, who, on the third day of Phālguna etc., avoids (eating) salt, and, at the end of a year, having honoured a brāhmaṇa-couple, gives to them, saying, 'May Bhavānī be pleased', a bed and a furnished house, lives for a Kalpa in the world of Gaurī. This is called Saubhāgya -vrata .

61b-63a. He who, observing silence in the evenings, gives at the end of a year, a pitcher full of ghee, a pair of garments, sesamum, and a bell to a brāhmaṇa, goes to the world of Sarasvatī , from which return is difficult. This (vow) is called Sārasvata , which gives form and learning.

63b-65a. A man, worshipping Lakṣmī on the fifth day, should observe a fast. At the end of a year, he should present a golden lotus with a cow (to a brāhmaṇa). He goes to the position of Viṣṇu and has wealth in every existence. This is Lakṣmī-vrata which destroys grief.

65b-67a. Besmearing (with sandal the image of) Śiva before that of Viṣṇu, a cow and a water-pitcher should be given upto a year. (He who does this) would become a king for a myriad existences, and then would go to Śiva's city. This is called Āyur-vrata , which gives (i.e. fulfils) all desires.

67b-69. A man, free from jealousy, saluting with concentrated mind the Aśvattha tree, the Sun and the Ganges , should eat once a day for one year. At the end of the vow he should honour a brāhmaṇa-couple along with three cows. He should (also) give a golden tree. He would obtain the fruit of a horse-sacrifice. This vow is called Kiīrti-vrata ; and gives the fruit viz. prosperity and fame.

70-74. Besmearing Śiva or Viṣṇu with ghee and making a circle with cow-dung along with rice (used for sacred purposes) and flowers, one should give (a brāhmaṇa) a golden lotus along with sesamum and a cow and a pike having the length of eight fingers at the end of a year. He is honoured in Śiva's world. He should also have the singing of Sāmans . This is called Sāmavrata in the world. On the ninth day, having eaten once a day, and having fed, according to his capacity, maidens, he should give (them) gold, bodices and garments. He should (also) give a golden lion to a brāhmaṇa; he would go to Śiva's position. For a hundred million years he would be handsome and would not be defeated by his enemies. This is called Vīra-vrata , and it gives happiness to men.

75-78. Being kind, he should offer water (to the needy) for four months beginning with Caitra. At the end of the vow he should give a ruby along with food and garments, so also a pot (full) of sesamum and gold (to a brāhmaṇa). He is honoured in Brahmā's world; and at the end of a Kalpa gets a prosperous birth (i.e. is born in a prosperous family). This is called Ānanda -vrata . Having bathed the lord with five sweet things [3] (viz. milk, sugar, ghee, curds and honey) for one year, he should give a cow with the five sweet things and a conch to a brāhmaṇa at the end of the year; he goes to the position of Śaṃkara . At the end of a Kalpa , he becomes a king. This is known as Dhṛti -vrata .

79-81. A man should avoid flesh (-eating) and should give a cow and a golden deer at the end of the vow. He gets the fruit of a horse-sacrifice. This is called Ahiṃsā-vrata . At the end of a Kalpa he would become a king. Having got up at day-break, and having bathed, he should worship a (brāhmaṇa-) couple, and feed the couple, according to his capacity, along with (i.e. give it) flowers, garments and ornaments. He would live in the Sun's world for a Kalpa . This is known as Sūrya -vrata .

82-88a. In the four months beginning with Āṣāḍha, a man should bathe in the morning. Having given food to a brāhmaṇa, he should give a cow (to a brāhmaṇa) on the full-moon day of Kārtika. He goes to the position of Viṣṇu. This is called Vaiṣṇava -vrata . A man should avoid from one year to another (i.e. for one year) flowers and ghee; and at the end of it should give flowers, food, ghee with a cow and rice boiled in milk and mixed with ghee, to a brāhmaṇa; he goes to Śiva's position; this is called Śīla-vrata ; it gives good character and health. A man who observes the vow of (drinking) milk (only) on the fifteenth day (of every month) and at the end of the year offers a śrāddha and gives five milch-cows, tawny clothes with water-pitchers, goes to the position of Viṣṇu; and would liberate a hundred ancestors, at the end of a Kalpa , O king of kings. This is known as Pitṛ-vrata .

88b-90a. He, who offers an evening lamp with ghee, should avoid oil. At the end of the year he should present a golden lamp, a disc and a golden pike and a pair of garments to a brāhmaṇa. Such a man

becomes lustrous; he obtains the Rudra-world. This is known as the Dīpti -vrata .

90b-92a. (A man) having drunk cow's urine and (eaten) food prepared from barley [4] on the third day of Kārtika etc., should eat only at night for one year and offer a cow (to a (brāhmaṇa). For one Kalpa he would reside in the world of Gaurī and after that would become a king on the earth. This is known as Rudra-vrata and always leads to good fortune.

92b-98a. He who avoids besmearing (his body) with sandal paste (etc.) for four months, and gives (a kind of perfume called) Śukti , sandal-paste and sacred rice grains and a couple of white garments to a brāhmaṇa goes to the position of Varuṇa . This is called Dṛḍha-vrata . He who avoids (using) flowers and salt in Vaiśākha and presents a cow (to a brāhmaṇa), stays for a Kalpa at the place of Viṣṇu and becomes a king on the earth. This is said to be Śānti -vrata ; it gives fame and gives the fruit of (i.e. satisfies) one's desires. He, who, having made a golden egg (representing the egg of) Brahman , gives it along with a heap of sesamum with ghee to someone else, and having gratified a brāhmaṇa and having honoured a brāhmaṇa-couplewith flowers, garments and ornaments according to his capacity (saying) 'May the world-soul be pleased', gives (gold) weighing more than three palas [5] (to a brāhmaṇa) goes to Brahman not to be born again. This is called Brahma-vrata . It gives men the fruit viz. eternal bliss.

98b-101a. He who gives a pregnant cow with a low sound and remains for a day observing the vow of milk (i.e. subsisting on milk) goes to the highest position. This is called Suvrata , (having done which) rebirth is not easy. He who, remaining for three days observing the vow of milk, gives according to his capacity a golden (representation) of the desire-yielding tree weighing more than a pala along with rice measuring a prastha , [6] goes to the position of Brahmā. This is known as Bhīma -vrata .

101b-104. He, who, observing fast for a month gives a beautiful cow to a brāhmaṇa, goes to Viṣṇu's position. This is called Bhīma-vrata . He who fashioning a golden image of the earth weighing more than twenty palas gives it (to a brāhmaṇa) and observes the vow of milk (i.e. subsists on milk) for a day is honoured in the world of Rudra. This is said to be the giver of wealth for the next seven hundred kalpas . He who gives a cow made of jaggery on the third day in the month of Māgha or Caitra is honoured in the world of Gaurī.

105-108. This Guḍa -vrata is called Mahā-vrata and gives great joy. He, who observes fast for a fortnight and gives a couple of tawny cows to a brāhmaṇa, being honoured by gods and demons obtains the world of Brahma , and becomes a sovereign king at the end of a Kalpa . This is called Prabhā -vrata . He who eats once a day for one year and gives a pitcher of water with food (to a brāhmaṇa) lives for one Kalpa in the world of Śiva. This is known a Prāpti -vrata . He who eats (only) at night on the eighth day (of every month) and gives a cow to a brāhmaṇa at the end of a year goes to the city of Indra . This is said to be Sugati -vrata .

109-110a. He who gives fuel to a brāhmaṇa during four seasons like the rainy-season, and gives ghee and cow to a brāhmaṇa, goes, after death, to the highest Brahman. This is known as Vaiśvānara -vrata . It destroys all sins.

110b-113. He, who, eating only at night on the eleventh day of a month and having made a golden disc, offers it (to a brāhmaṇa) at the end of the year, obtains Viṣṇu's position. This is said to be Kṛṣṇa -vrata , which secures for him kingdom. One who drinks milk (only) and gives a couple of cows to a brāhmaṇa, would live, for a Kalpa , in the world of Lakṣmī. This is known as Devī -vrata . He who eats (only) at night on the seventh day of a month and gives a milch-cow (to a brāhmaṇa) at the end (of the vow) obtains the world of the Sun. This is said to be Bhānu -vrata .

114- 116a. Eating (only) at night on the fourth day of (every month) during winter, one should (at the end of the vow), give a couple of cows (to a brāhmaṇa). This is Vaināyaka -vrata , giving (i.e. taking one

to) the world of Śiva. One should avoid (eating) bitter gourds for four months and give golden ones along with a couple of cows to a brāhmaṇa at the end of a sacrifice. This is called Saura-vrata . It gives the fruit (of going to) the world of the Sun.

116b-119. O king, a man, who observes fast on the twelfth day and worships, according to his capacity, brāhmaṇas with a cow, garments and gold, obtains the highest position. This is known as Viṣṇu-vrata . He who eats (only) at night on the fourteenth day (of every month) and gives, at the end of the year, a couple of cows (to a brāhmaṇa), goes to Śiva's position. This is known as Tryambaka -vrata . Having observed fast for seven days one should give a pitcher (full) of ghee to a brāhmaṇa. This is called Vara -vrata . It gives the fruit of (going to) the world of Brahmā.

120-122. One, who, having gone to Kāśī , gives a milch-cow (to a brāhmaṇa), would live in the world of Indra for a Kalpa . This is known as Mantra -vrata . One, who, having avoided perfumes used to scent the mouth, [7] gives, at the end of the year, a cow (to a brāhmaṇa), goes to the world of Varuṇa. This is called Varuṇa-vraṭa . He who (i.e. one) should observe the Cāndrāyaṇa [8] (vow); should present a golden (image of) the Moon. This is called Candra-vrata which gives (i.e. leads one to) the world of the Moon.

123-124. He who observes the Pañcatapas [9] vow in (the month of) Jyeṣṭha and at the end (of the vow) offers a golden (image of a) cow (to a brāhmaṇa) on the eighth or the fourteenth day goes to heaven. This is known as Rudra-vrata . One should once observe a sacred rule (i.e. a vow) on the third (of a month) in a Śiva-temple. One, who, at the end of it, offers a cow (to a brāhmaṇa) goes to the (world of Śiva); this is called Bhavānī-vrata .

125. He, who, with wet clothes on his person on the night (s) of (the month of) Māgha, gives a cow (to a brāhmaṇa) on the seventh day, having lived for a thousand Kalpas in heaven, would become a king on the earth. (This is called) Pavana -vrata .

126. A man, having observed fast for three days should give an auspicious house (to a brāhmaṇa) on the full-moon day of Phālguna. He obtains the world of Āditya . This is known as Dhāma -vrata .

127-130a. He, who, observing a fast, worships a (brāhmaṇa) couple by giving them ornaments gets eternal bliss. This is said to be Mokṣa -vrata . He, who having offered on the second of the bright half a pot (full) of salt in (honour of) the Moon and a cow at the end of the vow (to a brāhmaṇa) goes to the abode of Śiva. O lord of kings, he also, who, (during the vow) gives a bell-metal (-vessel) with a garment and presents, and also a cow at the end (of the vow), goes to Śiva's abode; and at the end of a Kalpa becomes a king of kings. This is called Soma -vrata .

130b-132. He, who eats (only) once on the first (of every fortnight) and offers fruits (to a brāhmaṇa) at the end (of the vow), goes to the position of Vaiśvānara; this is known as Śikhi -vrata . He, who, observing a fast, gives a golden chariot with the horses, weighing more than two palas (to a brāhmaṇa), would live in heaven for a hundred Kalpas; and at the end of that (period) would become a king of kings; this is known as Aśva-vrata .

133-135. Similarly he, who gives a golden chariot with two elephants (to a brāhmaṇa), would live in the Satyaloka for a thousand Kalpas ; and having come to (i.e. being born on) the earth he would become a king; this is known as Kari-vrata . Eating once only on the tenth of a month and giving ten cows at the end of the vow, one should give a golden lamp (to a brāhmaṇa); one would be the lord of the universe. This is called Viśva -vrata which destroys great sins.

136-140. He, who offers a daughter (in marriage) on the full-moon day of Kārtika at Puṣkara, having earned twenty-one-fold religious merit, goes to the world of Brahmā; there is no greater gift than

offering a daughter. Presents should be duly given to a brāhmaṇa specially at Puṣkara, and especially on the full-moon day of Kārtika. Such people (i.e. who give such gifts) will get (i.e. go to) an inexhaustible world (and live there) till universal deluge. He, who recites and listens to the best vow (called) Ṣaṣṭhī -vrata , (he) too becomes the lord of Gandharvas for a hundred Manvantara (ages of Manu).

141-145. O you descendant of the Bharata-family, I have told you this auspicious vow good for all mankind. If you desire to hear, O king of kings, listen to these duties of the brāhmaṇa-caste. Cleanliness and purity of mind cannot take place without a bath. Therefore, a bath is first laid down for the purification of the mind. He should bathe with water that is either not drawn out (i.e. of a lake etc.) or drawn out. (Such) a wise man knowing the original sacred texts should prepare a holy place with (the recitation of) an original sacred text. The original sacred text that is laid down is: 'Salutation to Nārāyaṇa '. He, the wise one, with darbhas in his hand, who has duly sipped water, who is restrained and pure, having prepared a quadrangular measuring four hands, should invoke Gaṅgā with these basic texts:

146-149. 'You have sprung from the feet of Viṣṇu, you are (therefore) Vaiṣṇavī (of Viṣṇu). Viṣṇu is your deity; therefore, protect us from the sin upto (i.e. from) birth and (upto) death. Vāyu said that there are three crores and a half sacred places; these (holy places), O Jāhnavī , belong to you in the heaven, on the earth and in the intermediate region between heaven and earth. Among the gods your name is (i.e. you are known as) Nandinī and Nalinī . You are also (known as) Dakṣā , Pṛthvī , Śubhagā, Viśvakāyā , Śivā and Sītā , Vidyādharī , Suprasanna and Lokaprasādini, Kṣemā , Jāhnavī, and also Śāntā and Śāntipradāyinī.'

150-151. One should recite these holy names at the time of bathing. Then Ganges, moving (i.e. flowing) along the three paths (viz. the sky, earth and the lower world) is near. Having muttered (the names) seven times, one should put the water, held in the cavity of his hands, on one's head three, four, five or seven times.

152-154a. Having similarly invoked (the earth) duly, one should bathe with clay (besmeared on one's body): 'O you earth, you clay, who are trodden over by horses, chariots and by Viṣṇu, remove my sin—the wicked deed—I did. You were drawn up (out of the ocean) by Kṛṣṇa (i.e. Viṣṇu) having a hundred arms. (My), salutation to you who are the origin of all the people, O you of a good vow!

154b-155. Having thus (i.e. with this sacred text) taken bath, then having duly sipped water after that, one should stand up and having put on a couple of pure white garments one should present libations of water to the manes of his deceased ancestors for satisfying the three worlds.

156-158. First one should gratify Brahmā (by offering water and then) Viṣṇu, Rudra and Prajāpatis : 'I offer this (libation of) water to satisfy the gods, Yakṣas , also Nāgas , Gandharvas and the hosts of the celestial nymphs, the cruel serpents, Suparṇas , trees like the citron tree, Vidyādharas , Jaladharas , also those who can move in the sky, and those beings who are without any support and those who are engaged in sinful acts.'

159-160. With the investiture of the sacred thread (i.e. wearing the sacred thread over the left shoulder) one should gratify (i.e. offer libation of water) to gods; then one should wear the sacred thread round one's neck (like a garland) [10] and should offer libations of water with devotion to human beings, sons of sages and sages also. (The sages are:) Sanaka and Sananda and the third is Sanātana ; also Kapila and Āsuri and Vodhṛ and Pañcaśikha .

161-164. (One should say:) 'May all the sages be always pleased with the water offered by me.' With sacred rice grains and water he should make offerings to all the divine and brahmanic sages (like)

Marīci , Atri , Aṅgiras , Pulastya , Pulaha , Kratu , Pracetas, Vasiṣṭha , Bhṛgu and Nārada . Then wearing the sacred thread over the right shoulder and keeping the right knee on the ground, he should devoutly gratify with water, sesamum and sandal paste (the sages, viz.) Agniṣvāttas [11] (manes of brāhmaṇas), Haviṣmantas [12] (sons of Aṅgiras), Ūṣmapas , Sukālins [13] (manes of Śūdras and sons of Vasiṣṭha), Barhiṣads (sons of Atri and manes of demons, Yakṣas etc.) and Ājyapas [14] (sons of Pulastya).

165-166. Then one, with darbhas in one's hand, should duly offer libations of water to one's own manes. Having, with devotion and according to proper rites, offered libations of water to one's manes, (uttering) their names and appellations and the maternal grandfathers and others, one should recite this basic sacred text: 'May they who were my relatives in this existence and also may they who were my relatives in a past existence, be completely satisfied, and also those desiring water.'

167-170a. Having duly sipped water one should properly draw a lotus in front; (and) uttering the names of the Sun, one should carefully offer oblations with sacred rice grains, flowers, sesamum and reddish sandal paste: 'My salutation to (the Sun) of a universal form; my salutation to (the Sun) of the form of Viṣṇu; my salutation to all gods; O Bhāskara , be pleased with me; O Divākara , my salutation to you; O Prabhākara , my salutation to you.'

170b-172. Having thus (that is, with the utterance of this sacred text) saluted the Sun and gone round (the lotus) three times, one should see and touch a brāhmaṇa, a cow and gold and then go home. One should then worship the holy image (of the deity) in one's house. Then one should after feeding the brāhmaṇas eat meal. By (performing) this rite all the sages attain perfection.

[1]: [1] : Caturvidham annam : Food is, in fact, said to be of five, and not four, types. The five types of food are: (1) Bhakṣya—to be chewed and then eaten, as bread. (2) Bhojya—to be eaten without chewing, as rice. (3) Coṣya—to be sucked, as a mango. (4) Lehya—to be licked, as thin luquid condiments. (5) Peya—to be drunk, as milk.

[2]: [2] : Kālavelā : The time of Saturn i.e. a particular time of the day (half a watch everyday) at which any religious act is improper.

[3]: [3] : Pancāmṛta : The collection of five sweet things used in worshipping deities: milk, sugar, ghee, curds and honey.

[4]: [4] : Yavaka : Food prepared from barley.

[5]: [5] : Pala : A particular weight equal to four karṣas. A karṣa is equal to sixteen māṣas. A māṣa is said to be equal to ten guñjas.

[6]: [6] : Prastha : A particular measure of the capacity equal to thirty-two palas.

[7]: [7] : Mukhavāsa : A perfume used to scent the mouth.

[8]: [8] : Cāndrāyaṇa : A religious observance of expiatory penance regulated by the waxing and waning of the moon. In it the daily quality of food, which consists of fifteen mouthfuls at the full moon, is reduced by one mouthful everyday during the dark fortnight till it is zero at the new moon, and is increased in like manner during the bright fortnight.

[9]: [9] : Pañcatapas : An ascetic who in summer practices penance sitting in the middle of the four fires with the sun burning right over his head.

[10]: [10] : Nivītī : Wearing the sacred thread, round the neck, making it hang down like a garland.

[11]: [11] : Agniṣvāttas : Are manes of gods, and are said to be the sons of Marīci.

[12]: [12] : Haviṣmantas : Sons of Aṅgiras.

[13]: [13] : Sukālins : Manes of śūdras and sons of Vasiṣṭha.

[14]: [14] : Ājyapas : Are sons of Pulastya.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 21

The greatness of Puṣkara and some important vows

Chapter 21 of 693 · 8 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।।
आसीत्पुरा बृहत्कल्पे धर्ममूर्तिर्जनाधिपः।।
सुहृच्छक्रस्य निहता येन दैत्यास्सहस्रशः१।।
सोमसूर्यादयो यस्य तेजसा विगतप्रभाः।।
भवंति शतशो येन दानवाश्च पराजिताः२।।
यथेच्छरूपधारी च मानुषोप्यपराजितः।।
तस्य भानुमती भार्या सती त्रैलोक्यसुंदरी३।।
लक्ष्मीसदृशरूपेण निर्जितामरसुंदरी।।
राज्ञस्तस्याग्रमहिषी प्राणेभ्योपि गरीयसी४।।
दशनारीसहस्राणां मध्ये श्रीरिव राजते।।
नृपकोटिसहस्रेण न कदाचित्समुच्यते५।।
कदाचिदास्थानगतः पप्रच्छ स्वपुरोहितम्।।
विस्मयेनावृतो नत्वा वसिष्ठमृषिसत्तमम्६।।
भगवन्केन धर्मेण मम लक्ष्मीरनुत्तमा।।
कस्माच्च विपुलं तेजो मच्छरीरे सदोत्तमम्७।।

वसिष्ठ उवाच।।
पुरा लीलावती नाम वेश्या शिवपरायणा।।
तया दत्तश्चतुर्दश्यां पुष्करे लवणाचलः८।।
हेमवृक्षामरैः सार्द्धं यथावद्विधिपूर्वकं।।
शूद्रः सुवर्णकारश्च कर्मकृत्सोऽभवत्तदा९।।
भृत्यो लीलावतीगेहे तेन हैमा विनिर्मिताः।।
तरवो हेमपुष्पाश्च श्रद्धायुक्तेन पार्थिव१०।।
अतिरूपेण संपन्ना घटितास्ते सुशोभनाः।।
धर्मकार्यमिति ज्ञात्वा न गृहीतं च वेतनम्११।।
उज्ज्वालिताश्च ते पत्म्या सुवर्णमयपादपाः।।
लीलावतीगृहे चापि परिचर्या च पार्थिव१२।।
कृता ताभ्यामशाठ्येन द्विजशुश्रूषणादिका।।
सा च लीलावती वेश्या कालेन महतानघ१३।।
सर्वपापविनिर्मुक्ता जगाम शिवमंदिरम्।।
योऽसौ सुवर्णकारश्च दरिद्रोप्यतिसत्त्ववान्१४।।

न मूल्यमादाद्वेश्यातः स भवानिह सांप्रतम्।।
सप्तद्वीपपतिर्जातः सूर्यायुतसमप्रभः१५।।
यया सुवर्णकारस्य तरवो हेमनिर्मिताः।।
सम्यगुज्ज्वलिताः पत्न्मा सेयं भानुमती तव१६।।
तस्मान्नृलोकेष्वपराजितस्त्वमारोग्यसौभाग्ययुता च लक्ष्मीः।।
तस्मात्त्वमप्यत्र विधानपूर्वं धान्याचलादीन्नृपते कुरुष्व१७।।
पुलस्त्य उवाच।।
तथेति संपूज्य सुधर्ममूर्तिर्वचो वसिष्ठस्य ददौ च सर्वान्।।
धान्याचलादीन्विधिनास्मरारेर्लोकं गतोसौ सुरपूज्यमानः१८।।
पश्येद्यदीमानुपनीयमानान्स्पृशेन्मनुष्यैरिह दीयमानान्।।
शृणोति भक्त्याथ मतिं ददाति विकल्मषः सोपि दिवं प्रयाति१९।।
दुःस्वप्नप्रशममुपैति पठ्यमानैः शैलेंद्रैर्भवभयभेदनैर्मनुष्यः।।
यः कुर्यात्किमु नृपपुंगवेह सम्यक्शांतात्मा सकलगिरींद्रसंप्रदानम्२०।।
भीष्म उवाच।।
किमभीष्टवियोगशोकसंधानलमुद्धर्तुमुपोषणं व्रतं वा।।

विभवध्रुवकारिभूतलेस्मिन्भवभीतेरपि सूदनं च पुंसः२१।।
पुलस्त्य उवाच।।
परिपृष्टमिदं जगत्प्रियं ते विबुधानामपि दुर्लभं महत्त्वात्।।
तव भक्तिमतस्तथापि वक्ष्ये व्रतमिंद्रासुरमानवेषु गुह्यम्२२।।
पुण्यमाश्वयुजे मासि विशोकद्वादशीव्रतम्।।
दशम्यां लघुभुग्विद्वान्प्रारभेत यमेन तु२३।।
उदङ्मुखः प्राङ्मुखो वा दंतधावनपूर्वकम्।।
एकादश्यां निराहारः सम्यगभ्यर्च्य केशवम्२४।।
श्रियं चाभ्यर्च्य विधिवद्भोक्ष्येऽहं चापरेहनि।।
एवं नियमकृत्सुप्त्वा प्रातरुत्थाय मानवः२५।।
स्नानं सर्वौषधैः कुर्यात्पंचगव्यजलेन तु।।
शुभ्रमाल्यांबरधरःपूजयेच्छ्रीशमुत्पलैः२६।।
विशोकाय नमः पादौ जंघे च वरदाय वै।।
श्रीशाय जानुनी तद्वद्वूरू च जलशायिने२७।।
कंदर्पाय नमो गुह्यं माधवाय नमः कटिं।।

दामोदरायेत्युदरं पार्श्वे च विपुलायवै२८।।
नाभिं च पद्मनाभाय हृदयं मन्मथाय वै।।
श्रीधराय विभोर्वक्षः करौ मधुभिदे नमः२९।।
वैकुण्ठाय नमः कंठमास्यं पद्ममुखायवै।।
नासामशोकनिधये वासुदेवाय चाक्षिणी३०।।
ललाटं वामनायेति हरये च पुनर्भ्रुवौ।।
अलकं माधवायेति किरीटं विश्वरूपिणे३१।।
नमः सर्वात्मने तद्वच्छिर इत्यभिपूजयेत्।।
एवं संपूज्य गोविंदं धूपमाल्यानुलेपनैः३२।।

ततस्तु मंडलं कृत्वा स्थंडिलं कारयेन्मृदा।।
चतुरश्रं समंताच्च रत्निमात्रमुदक्प्लवम्३३।।
श्लक्ष्णं हृद्यं च परितो वप्रत्रयसमावृतम्।।
त्रिरंगुलोच्छ्रितावप्रास्तद्विस्तारो द्विरंगुलः३४ (पा. – च्छिता)।।
स्थंडिलस्योपरिष्टात्तु भित्तिरष्टांगुला भवेत्।।
नदी वालुकया सूर्ये लक्ष्म्याः प्रतिकृतिं न्यसेत्३५।।

स्थंडिले सूर्यमध्यस्थ लक्ष्मीमभ्यर्चयेद्बुधः।।
नमो देव्यै नमः शांत्यै नमो लक्ष्म्यै नमः श्रिये३६।।
नमस्तुष्ट्यै नमः पुष्ट्यै सृष्ट्यै दृष्ट्यै नमो नमः।।
विशोका दुःखनाशा यविशोका वरदास्तु ते३७।।
विशोका मेस्तु संपत्त्यै विशोका सर्वसिद्धये।।
ततः शुभ्रांबरैः सूर्यं वेष्ट्य संपूजयेत्फलैः३८।।
भक्ष्यैर्नानाविधैस्तद्वत्सुवर्णकमलेन च।।
राजतीषु च पात्रीषु न्यसेद्दर्भोदकं बुधः३९।।
ततस्तु नृत्यगीतानि कारयेत्सकलां निशाम्।।
यामत्रये व्यतीते तु तत उत्थाय मानवः४०।।
अभिगम्य च विप्राणां मिथुनानि च पूजयेत्।।
शक्तितस्त्रीणि चैकं वा वस्त्रमाल्यानुलेपनैः४१।।
शयनस्थानि पूज्यानि नमोस्तु जलशायिने।।
ततस्तु गीतवाद्येन रात्र्यां जागरणे कृते४२।।
प्रभाते च ततः स्नानं कृत्वा दांपत्यमर्चयेत्।।

भोजयेच्च यथाशक्ति वित्तशाठ्येन वर्जितः४३।।
भक्त्याश्रुत्वापुराणानितद्दिनंचातिवाहयेत्।।
अनेन विधिना सर्वं मासिमासि समाचरेत्४४।।
व्रतांते शयनं दद्याद्गुडधेनुसमन्वितं।।
सोपधानं सविश्रामं स्वास्तरावरणं शुभं४५।।
यथालक्ष्मीर्नरेश त्वां न परित्यज्य गच्छति।।
तथा सुरूपतारोग्यमशोकं चास्तु मे सदा४६।।
यथा देवेन रहिता न लक्ष्मीर्जायते क्वचित्।।
तथा विशोकता मेऽस्तु भक्तिरग्र्या च केशवे४७।।
मंत्रेणानेन शयनं गुडधेनुसमन्वितं।।
सूर्यश्च लक्ष्म्या सहितो दातव्यो भूतिमिच्छता४८।।
उत्पलं करवीरं वाप्यम्लानं चैव कुंकुमं।।
केतकं सिंधुवारं च मल्लिकागंधपाटला४९।।
कदंबं कुब्जकं जाती शस्तान्येतानि सर्वदा।।
भीष्म उवाच।।

गुडधेनुविधानं च समाचक्ष्व मुनीश्वर५० 1.21.50।।
किं रूपा केन मंत्रेण दातव्या तदिहोच्यतां।।

पुलस्त्य उवाच।।
गुडधेनुविधानस्य यद्रूपमिह यत्फलम्५१।।
तदिदानीं प्रवक्ष्यामि सर्वपापविनाशनम्।।
कृष्णाजिनं चतुर्हस्तं प्राग्ग्रीवं विन्यसेद्भुवि५२।।
गोमयेनानुलिप्तायां दर्भानास्तीर्य सर्वतः।।
लघ्वेणकाजिनं तद्वत्वत्सं च परिकल्पयेत्५३।।
प्राङ्मुखीं कल्पयेद्धेनुं मृदा वा गां सवत्सकां।।
उत्तमा गुडधेनुः स्यात्सदा भारचतुष्टयं५४।।
वत्सं भारेण कुर्वीत भाराभ्यां मध्यमा स्मृता।।
अर्द्धभारेण वत्सस्स्यात्कनिष्ठा भारकेण तु५५।।
चतुर्थांशे नवत्सः स्याद्बृहवित्तानुसारतः।।
धेनुवत्सौ कृतौ चोभौ सितसूक्ष्मांबरावृतौ५६।।
शुक्तिकर्णाविक्षुपादौ शुचिमुक्ताफलेक्षणौ।।

सितसूत्रसिराजालौ सितकंबलकंबलौ५७।।
ताम्रगंडकपृष्ठौ द्वौ सितचामरलोमकौ।।
विद्रुमभ्रूयुगावेतौ नवनीतस्तनान्वितौ५८।।
काञ्चनाक्षियुगोपेताविन्द्रनीलकनीनिकौ।।
क्षौमपुच्छौ कांस्यदोहौ शुभ्रातिकमनीयकौ५९।।
सुवर्णशृंगाभरणौ राजताढ्य खुरौ च तौ।।
नानाफलसमायुक्तौ घ्राणगंधकरंडकौ६०।।
इत्येवं रचयित्वा तु धूपदीपैस्तथार्चयेत्।।
या लक्ष्मीस्सर्वभूतानां या च देवेष्ववस्थिता६१।।
धेनुरूपेण सा देवी मम पापं व्यपोहतु।।
विष्णोर्वक्षसि या लक्ष्मीः स्वाहा या च विभावसौ६२।।
चंद्रार्कशक्रशक्तिर्या सा धेनुर्वरदास्तु मे।।
स्वधा त्वं पितृमुख्यानां स्वाहा यज्ञभुजां यतः६३।।
सर्वपापहरा धेनुस्तस्माद्भूतिं प्रयच्छ मे।।
एवमामंत्र्य तां धेनुं ब्राह्मणाय निवेदयेत्६४।।

विधानमेतद्धेनूनां सर्वासामपि पठ्यते।।
यास्तु पापविनाशिन्यः पठ्यंते दश धेनवः६५।।
तासां स्वरूपं वक्ष्यामि नामानि च नराधिप।।
प्रथमा गुडधेनुः स्याद्घृतधेनुरथापरा६६।।
तिलधेनुस्तृतीया च चतुर्थी जलनामिका।।
क्षीरधेनुः पंचमी च मधुधेनुस्तथापरा६७।।
सप्तमी शर्कराधेनुरष्टमी दधिकल्पिता।।
रसधेनुश्च नवमी दशमी स्यात्स्वरूपतः६८।।
कुंभास्स्यू रसधेनूनामितरासां स्वराशयः।।
सुवर्णधेनुं चाप्यत्र केचिदिच्छंति मानवाः६९।।

नवनीतेन तैलैश्च तथान्येपि महर्षयः।।
एतदेवविधानं स्यात्त एवोपस्करास्स्मृताः७०।।
मंत्रावाहनसंयुक्ताः सदा पर्वणि पर्वणि।।
यथा श्राद्धं प्रदातव्या भुक्तिमुक्तिफलप्रदाः७१।।
गुडधेनुप्रसंगेन सर्वास्तव मयोदिताः।।

अशेषयज्ञफलदाः सर्वपापहराः शुभाः७२।।
व्रतानामुत्तमं यस्माद्विशोकद्वादशीव्रतम्।।
तदंगत्वेन चैवात्र गुडधेनुः प्रशस्यते७३।।
अयने विषुवे पुण्ये व्यतीपाते तथा पुनः।।
गुडधेन्वादयो देया उपरागादिपर्वसु७४।।
विशोकद्वादशी चैषा सर्वपापहरा शुभा।।
यामुपोष्य नरो याति तद्विष्णोः परमं पदम्७५।।
इहलोके स सौभाग्यमायुरारोग्यमेव च।।
वैष्णवं पुरमाप्नोति मरणे स्मरणं हरेः७६।।
नवार्बुदसहस्राणि दश चाष्टौ च धर्मवित्।।
न शोकदुःखदौर्गत्यं तस्य संजायते नृप७७।।
नारी वा कुरुते या तु विशोकद्वादशीमिमां।।
नृत्यगीतपरा नित्यं सापि तत्फलमाप्नुयात्७८।।
यस्मादग्रे हरेर्नृत्यमनन्तं गीतवादनम्।।
इति पठति य इत्थं यः शृणोतीह सम्यक्।।

मधुमुरनरकारेरर्चनं वाथ पश्येत्७९।।
मतिमपि च जनानां यो ददातीन्द्रलोके।।
स वसति विबुधौघैः पूज्यते कल्पमेकम्।।
भीष्म उवाच।।
भगवन्श्रोतुमिच्छामि दानमाहात्म्यमुत्तमम्८०।।
यदक्षयं परे लोके देवर्षिगणपूजितम्।।
पुलस्त्य उवाच।।
मेरोः प्रदानं वक्ष्यामि दशधा नृपसत्तम८१।।
यत्प्रदातानंतलोकान्प्राप्नोति सुरपूजितान्।।
पुराणेषु च वेदेषु यज्ञेष्वायतनेषु च८२।।
न तत्फलमधीतेषु कृतेष्विह यदश्नुते।।
तस्माद्दानं प्रवक्ष्यामि पर्वतानामनुक्रमात्८३।।
प्रथमो धान्यशैलः स्यादिद्वतीयो लवणाचलः।।
गुडाचलस्तृतीयस्तु चतुर्थो हेमपर्वतः८४।।
पंचमस्तिलशैलस्स्यात्षष्टः कार्प्पासपर्वतः।।

सप्तमो घृतशैलः स्याद्रत्नशैलस्तथाष्टमः८५।।
राजतो नवमस्तद्वद्दशमः शर्कराचलः।।
वक्ष्ये विधानमेतेषां यथावदनुपूर्वशः८६।।

अयनो वेपुण्ये व्यतीपाते दिनक्षये।।
शुक्लपक्षे तृतीयायामुपरागेश शिक्षये८७।।
विवाहोत्सवयज्ञेषु द्वादश्यामथवा पुनः।।
शुक्लायां पंचदश्यां वा पुण्यर्क्षे वा विधानतः८८।।
धान्यशैलादयो देयाः कार्तिक्यां ज्येष्ठपुष्करे।।
तीर्थेष्वायतने वापि गोष्ठे वा भवनांगणे८९।।
मंडपं कारयेद्भक्त्या चतुरश्रमुदङ्मुखम्।।
प्रागुदक्प्रवणं पुण्यं प्राङ्मुखं वा विधानतः९०।।
गोमयेनानुलिप्तायां भूमावास्तीर्य वै कुशान्।।
तन्मध्ये पर्वतं कुयाद्विष्कंभं पर्वतान्वितम्९१।।
धान्यद्रोणसहस्रेण भवेद्गिरिरिहोत्तमः।।
मध्यमः पंचशतकैः कनिष्ठश्च त्रिभिः शतैः९२।।

मेरुर्महाव्रीहिमयस्तु मध्ये सुवर्णवृक्षत्रयसंयुतः स्यात्।।
मूर्द्धन्यवस्थानमथांबरेण कार्यं त्वनेकं च पुनर्द्विजाग्र्यैः९३।।
चत्वारि शृंगाणि च राजतानि नितंबभागा अपि राजतास्स्युः।।
पूर्वेण मुक्ताफलवज्रयुक्तो याम्येन गोमेदकपद्मरागैः९४।।
पश्चाच्च गारुत्मतनीलरत्नैः सौम्येन वैडूर्यकपुष्परागैः।।
श्रीखंडखंडैरभितः प्रवालैर्लतान्वितो मौक्तिकप्रस्तराढ्यः९५।।
ब्रह्माथ विष्णुर्भगवान्पुरारिर्दिवाकरोप्यत्र हिरण्मयः स्यात्।।
तथेक्षुवंशावृतकंदरस्तु घृतोदकप्रस्रवणो दिशासु९६।।
शुभ्रांबराण्यंबुधरावलिस्यात्पूर्वेण पीतानि च दक्षिणेन।।
वासांसि पश्चादथ कर्बुराणि रक्तानि चैवोत्तरतो घनानि९७।।
रौप्यान्महेंद्रप्रमुखांस्तथाऽष्टौ संस्थाप्य लोकाधिपतीन्क्रमेण।।
नानावनाली च समंततः स्यान्मनोरमम्माल्यविलेपनं च९८।।
वितानकं चोपरि पंचवर्णमम्लानपुष्पाभरणं सितं च।।
इत्थं निवेश्यामरशैलमग्र्यं मेरोस्तु विष्कंभगिरीन्क्रमेण९९।।
तुरीयभागेन चतुर्दिशं च संस्थापयेत्पुष्पविलेपनाढ्यम्।।

पूर्वेण मंदरमनेकफलैश्चयुक्तं कामेन कांचनमयेन विराजमानम्१०० 1.21.100।।
याम्येन गंधमदनो विनिवेशनीयो गोधूमसंचयमयः कलधौतवांश्च।।
हैमेन यज्ञपतिना घृतमानसेन वस्त्रेणराजतवनैश्च स संयुतः स्यात्१०१।।
पश्चात्तिलाचलमनेकसुगंधपुष्पसौवर्णपिप्पलहिरण्मयहंसयुक्तम्।।
आकारयेद्भजतपुष्पवनेन तद्वद्वस्त्रान्वितं दधिसितोदसरस्तथाग्रे१०२।।
संस्थाप्यतं विपुलशैलमथोत्तरेण शैलं सुपाश्वंमपि माषमयं सवस्त्रम्।।
पुष्पैश्च हेमवटपादपशेखरं तमाकारयेत्कनककेतुविराजमानम्१०३।।
माक्षीकभद्रसरसा च वनेन तद्वद्भौप्येण भासुरवितानयुतं विधाय।।
होमश्चतुर्भिरथ वेदपुराणविद्भिर्दांतैरनिंद्यचरिताकृतिभिर्द्विजेंद्रैः १०४।।
पूर्वेण हस्तमितमत्र विधाय कुंडं कार्यस्तिलैर्यवघृतेन समित्कुशैश्च।।
रात्रौ च जागरमनुद्धतगीतरूपैरावाहनं च कथयामि शिलोच्चयानाम्१०५।।

त्वं सर्वदेवगणधामनिधे विरुद्धमस्मद्गृहेष्वमरपर्वत नाशयाशु।।
क्षेमं विधत्स्व कुरु शांतिमनुत्तमां च संपूजितः परमभक्तिमता मया हि१०६।।
त्वमेव भगवानीशो ब्रह्मा विष्णुर्दिवाकरः।।
मूर्तामूर्तमयं बीजमतः पाहि सनातन१०७।।

यस्मात्त्वं लोकपालानां विश्वमूर्तेश्च मंदिरम्।।
रुद्रादित्यवसूनां च तस्माच्छान्तिं प्रयच्छ मे१०८।।
यस्मादशून्यममरैर्नारीभिश्च शिरस्तव।।
तस्मान्मामुद्धरामुष्माद्दुःखसंसारसागरात्१०९।।
एवमभ्यर्च्य तं मेरुं मंदरं चाभिपूजयेत्।।
यस्माच्चैत्ररथेन त्वं भद्राश्वेन च पर्वत११०।।
शोभसे मंदर क्षिप्रमतस्तुष्टिकरो भव।।
यस्माच्चूडामणिर्जंबूद्वीपे त्वं गंधमादन१११।।
गंधर्वगणशोभावांस्ततः कीर्तिर्दृढास्तु मे।।
यस्मात्त्वं केतुमालेन वैभ्राजेन वनेन च११२।।
हिरण्मयाश्मशोभावांस्तस्मात्पुष्टिर्ध्रुवास्तु मे।।
उत्तरैः कुरुभिर्यस्मात्सावित्रेण वनेन च११३।।
सुपार्श्व राजसे नित्यमतः श्रीरक्षयास्तु मे।।
एवमामंत्र्य तान्सर्वान्प्रभाते विमले पुनः११४।।
स्नात्वा तु गुरवे दद्यान्मध्यमं पर्वतोत्तमं।।

विष्कंभपर्वतान्दद्याद्दृत्विग्भ्यः क्रमशो नृप११५।।
गावो देयाश्चतुर्विंशदथवा दश पार्थिव।।
शक्तितः सप्तचाष्टौ वा पंच दद्यादशक्तिमान्११६।।
एकापि गुरवे देया कपिलाथ पयस्विनी।।
पर्वतानामशेषाणामेष एव विधिः स्मृतः११७।।
त एव पूजने मंत्रास्त एवोपस्कराः स्मृताः।।
ग्रहाणां लोकपालानां ब्रह्मादीनां च सर्वतः१८।।
स्वमंत्रेणैव सर्वेषु होमः शैलेषु पठ्यते।।
उपवासी भवेन्नित्यमशक्तौ नक्तमिष्यते११९।।
विधानं सर्वशैलानां क्रमशः शृणु पार्थिव।।
दानेषु चैव ये मंत्राः पर्वतेषु यथा फलम्१२०।।
अन्नं ब्रह्म यतः प्रोक्तमन्नं प्राणाः प्रकीर्तिताः।।
अन्नाद्भवंति भूतानि जगदन्नेन वर्धते१२१।।
अन्नमेव यतो लक्ष्मीरन्नमेव जनार्दनः।।
धान्यपर्वतरूपेण पाहि तस्मान्नगोत्तम१२२।।

अनेन विधिना यस्तु दद्याद्धान्यमयं गिरिम्।।
मन्वंतरशतं साग्रं देवलोके महीयते१२३।।
अप्सरोगणगंधर्वैराकीर्णेन विराजितः।।
विमानेन दिवः पृष्ठमायाति नृपसत्तम१२४।।

कर्मक्षये राजराज्यमाप्नोतीह न संशयः।।
अथातः संप्रवक्ष्यामि लवणाचलमुत्तमम्१२५।।
यत्प्रदानान्नरो लोकमाप्नोति शिवसंयुतम्।।
उत्तमः षोडशद्रोणैः कर्तव्यो लवणाचलः१२६।।
मध्यमश्च तदर्धेन चतुर्भिरधमस्स्मृतः।।
वित्तहीनो यथाशक्ति द्रोणाद्वूर्द्ध्वं च कारयेत्१२७।।
चतुर्थांशेन विष्कंभपर्वतान्कारयेत्पृथक्।।
विधानं पूर्ववत्कुर्याद्ब्रह्मादीनां च सर्वदा१२८।।
तद्वद्धेममयं सर्वलोकपालनिवेशनम्।।
सरांसि वनवृक्षादि तद्वच्चान्यान्निनिवेशयेत्१२९।।
कुर्याज्जागरमत्रापि दानमंत्रान्निबोधत।।

सौभाग्यरससंयुक्तो यतोयं लवणे रसः१३०।।
तदात्मकत्वेन च मां पाह्यापन्नं नगोत्तम।।
यस्मादन्ये रसाः सर्वे नोत्कटा लवणं विना१३१।।
प्रियश्च शिवयोर्नित्यं तस्माच्छांतिप्रदो भव।।
विष्णुदेहसमुद्भूतो यस्मादारोग्यवर्धनः१३२।।
तस्मात्पर्वतरूपेण पाहि संसारसागरात्।।
अनेन विधिना यस्तु दद्याल्लवणपर्वतम्१३३।।
उमालोके वसेत्कल्पं ततो याति परां गतिम्।।
अतः परं प्रवक्ष्यामि गुडपर्वतमुत्तमम्१३४।।
यत्प्रदानान्नरः स्वर्गं प्राप्नोति सुरपूजितः।।
उत्तमो दशभिर्भारैर्मध्यमः पंचभिर्मतः१३५।।
त्रिभिर्भारैः कनिष्ठः स्यात्तदर्धेनाल्पवित्तवान्।।
तद्वदामंत्रणं पूजां हैमवृक्षान्सुरार्चनं१३६।।
विष्कंभपर्वतांस्तद्वत्सरांसि वनदेवताः।।
होमं जागरणं तद्वल्लोकपालाधिवासनम्१३७।।

धान्यपर्वतवत्कुर्यादिमं मंत्रमुदीरयेत्।।
यथा देवेषु विश्वात्मा प्रवरोयं जनार्दनः१३८।।
सामवेदस्तु वेदानां महादेवस्तु योगिनां।।
प्रणवः सर्वमंत्राणां नारीणां पार्वती यथा१३९।।
तथा रसानां प्रवरः सदैवेक्षुरसो मतः।।
मम तस्मात्परां लक्ष्मीं ददातु गुडपर्वतः१४०।।
यस्मात्सौभाग्यदायिन्या धाम त्वं गुडपर्वत।।
निर्मितश्चासि पार्वत्या तस्मान्मां पाहि सर्वदा१४१।।
अनेन विधिना यस्तु दद्याद्गुडमयं गिरिम्।।
संपूज्यमानो गंधर्वैर्गौरीलोके महीयते१४२।।
पुनः कल्पशतांते च सप्तद्वीपाधिपो भवेत्।।
आयुरारोग्यसंपन्नः शत्रुभिश्चापराजितः१४३।।

अथ पापहरं वक्ष्ये सुवर्णाचलमुत्तमम्।।
यस्य प्रदानाद्भवनं वैरिंचं यांति मानवाः१४४।।
उत्तमः पलसाहस्रो मध्यमः पंचभिः शतैः।।

तदर्धेनाधमस्तद्वदल्पवित्तोपि मानवः१४५।।
दद्यादेकपलाद्दूर्ध्वं यथाशक्ति विमत्सरः।।
धान्यपर्वतवत्सर्वं विदध्याद्राजसत्तम१४६।।
विष्कंभशैलांस्तद्वच्च ऋत्विग्भ्यः प्रतिपादयेत्।।
नमस्ते सर्वबीजाय ब्रह्मगर्भाय वै नमः१४७।।
यस्मादनंतफलदस्तस्मात्पाहि शिलोच्चय।।
यस्मादग्नेरपत्यं त्वं यस्मात्पुत्रो जगत्पतेः१४८।।
हेमपर्वतरूपेण तस्मात्पाहि नगोत्तम।।
अनेन विधिना यस्तु दद्यात्कनकपर्वतम्१४९।।
स याति परमं ब्रह्म लोकमानंदकारकम्।।
तत्र कल्पशतं तिष्ठेत्ततो याति परां गतिम्१५० 1.21.150।।
अथातः संप्रवक्ष्यामि तिलशैलं विधानतः।।
यत्प्रदानान्नरो याति विष्णुलोकमनुत्तमम्१५१।।
उत्तमो दशभिर्द्रोणैर्मध्यमः पंचभिः स्मृतः।।
त्रिभिः कनिष्ठो राजेंद्र तिलशैलः प्रकीर्तितः१५२।।

पूर्ववच्चापरं सर्वं विष्कंभपर्वतादिकम्।।
दानमंत्रं प्रवक्ष्यामि यथा च नृपपुंगव१५३।।
यस्मान्मधुवधे विष्णोर्देहस्वेदसमुद्भवाः।।
तिलाः कुशाश्च माषाश्च तस्माच्छांतिप्रदो भव१५४।।
हव्यकव्येषु यस्माच्च तिला एव हि रक्षणम्।।
लक्ष्मीं च कुरु शैलेंद्र तिलाचल नमोस्तु ते१५५।।
इत्यामंत्र्य च यो दद्यात्तिलाचलमनुत्तमम्।।
स वैष्णवं पदं याति पुनरावृत्तिदुर्लभम्१५६।।
कार्पासपर्वतश्चैव विंशद्भारैरिहोत्तमः।।
दशभिर्मध्यमः प्रोक्तः कनिष्ठः पंचभिर्मतः१५७।।
भारेणाल्पधनो दद्याद्वित्तशाठ्यविवर्जितः।।
धान्यपर्वतवत्सर्वमासाद्यं राजसत्तम१५८।।
प्रभातायां च शर्वर्यां दद्यादिदमुदीरयेत्।।
त्वमेवावरणं यस्माल्लोकानामिह सर्वदा१५९।।
कार्पासाद्रे नमस्तस्मादघौघ ध्वंसनो भव।।

इति कार्पासशैलेंद्रं यो दद्याच्छर्वसंनिधौ१६०।।
रुद्रलोके वसेत्कल्पं ततो राजा भवेदिह।।
अथातः संप्रवक्ष्यामि घृताचलमनुत्तमम्१६१।।
तेजोमयं घृतं पुण्यंमहापातकनाशनम्।।
विंशत्या घृतकुंभानामुत्तमः स्याद्धृताचलः१६२।।

दशभिर्मध्यमः प्रोक्तः पंचभिस्त्वधमः स्मृतः।।
अल्पवित्तोपि कुर्वीत द्वाभ्यामिह विधानतः१६३।।
विष्कम्भपर्वतांस्तद्वच्चतुर्भागेन कल्पयेत्।।
शालितंडुलपात्राणि कुंभोपरि निवेशयेत्१६४।।
कारयेत्संहतानुच्चान्यथाशोभं विधानतः।।
वेष्टयेच्छुक्लवासोभिरिक्षुदंडफलादिकैः१६५।।
धान्यपर्वतवत्संवं विधानमिह पठ्यते।।
अधिवासनपूर्वं हि तद्वद्धोमसुरार्चनम्१६६।।
प्रभातायां च शर्वर्यां गुरवे विनिवेदयेत्।।
विष्कंभपर्वतांस्तद्वदृत्विग्भ्यः शांतमानसः१६७।।

संयोगाद्धृतमुत्पन्नं यस्मादमृततेजसि।।
तस्माद्धृतार्चिर्विश्वात्मा प्रीयतामत्र शंकर१६८।।
यस्मात्तेजोमयं ब्रह्म घृते चैव व्यवस्थितम्।।
घृतपर्वतरूपेण तस्मान्नः पाहि भूधर१६९।।
अनेन विधिना दद्याद्धृताचलमनुत्तमम्।।
महापातकयुक्तोपि लोकमायाति शांभवम्१७०।।
हंससारसयुक्तेन किंकिणीजालमालिना।।
विमानेनाप्सरोभिश्च सिद्धविद्याधरैर्वृतः१७१।।
विचरेत्पितृभिः सार्धं यावदाभूतसंप्लवम्।।
अथातः संप्रवक्ष्यामि रत्नाचलमनुत्तमम्१७२।।
मुक्ताफलसहस्रेण पर्वतस्स्यादनुत्तमः।।
मध्यमः पंचशतिकस्त्रिशतेनाधमः स्मृतः१७३।।
चतुर्थांशेन विष्कंभ पर्वताः स्युः समन्ततः।।
पूर्वेण वज्रगोमेदैर्दक्षिणेनेंद्रनीलकैः१७४।।
पुष्यरागैर्युतः कार्यो विद्वद्भिर्गंधमादनः।।

वैडूर्यविद्रुमैः पश्चात्संमिश्रो विपुलाचलः१७५।।
पद्मरागैः स सौवर्णैरुत्तरेणापि विन्यसेत्।।
धान्यपर्वतवत्सर्वमत्रापि परिकल्पयेत्१७६।।
तद्वदावाहनं कृत्वा वृक्षान्देवांश्च कांचनान्।।
पूजयेत्पुष्पगन्धाद्यैः प्रभाते स्याद्विसर्जनम्१७७।।
पूर्ववद्गुरुऋत्विग्भ्य इमं मंत्रमुदीरयेत्।।
यथा देवगणाः सर्वे सर्वरत्नेष्ववस्थिताः१७८।।
त्वं च रत्नमयो नित्यमतः पाहि महाचल।।
यस्माद्रत्नप्रदानेन तुष्टिमेति जनार्दनः१७९।।
पूजामंत्रप्रसादेन तस्मान्नः पाहि पर्वत।।
अनेन विधिना यस्तु दद्याद्रत्नमयं गिरिम्१८०।।
स याति वैष्णवं लोकममरेश्वरपूजितः।।
यावत्कल्पशतं साग्रं वसेत्तत्र नराधिप१८१।।

रूपारोग्यगुणोपेतः सप्तद्वीपाधिपो भवेत्।।
ब्रह्महत्यादिकं किंचिदत्रामुत्राथवा कृतम्१८२।।

तत्सर्वं नाशमायाति गिरिर्वज्राहतो यथा।।
अथातः संप्रवक्ष्यामि रौप्याचलमनुत्तमम्१८३।।
यत्प्रदानान्नरो याति सोमलोकं नरोत्तम।।
दशभिः पलसाहस्रैरुत्तमो रजताचलः१८४।।
पंचभिर्मध्यमः प्रोक्तस्तदर्धेनाधमः स्मृतः।।
अशक्तो विंशतेरूर्द्ध्वं कारयेच्छक्तितः सदा१८५।।
विष्कंभपर्वतांस्तद्वत्तुरीयांशेन कल्पयेत्।।
पूर्ववद्राजतान्कुर्यान्मंदरादीन्विधानतः१८६।।
कलधौतमयांस्तद्वल्लोकेशान्कारयेद्बुधः।।
ब्रह्मविष्ण्वर्कवान्कार्यो नितंबोत्र हिरण्मयः१८७।।
राजतं स्यात्तदन्येषां पर्वतांना च कांचनम्।।
शेषं च पूर्ववत्कुर्याद्धोमजागरणादिकम्१८८।।
दद्यात्तद्वत्प्रभाते तु गुरवे रौप्यपर्वतम्।।
विष्कंभशैलानृत्विग्भ्यः पूज्य वस्त्रविभूषणैः१८९।।
इमं मंत्रं पठन्दद्याद्दर्भपाणिर्विमत्सरः।।

पितृणां वल्लभं यस्मादिन्दोर्वा शंकरस्य च१९०।।
रजतं पाहि तस्मान्नः शोकसंसारसागरात्।।
इत्थं निवेश्य यो दद्याद्रजताचलमुत्तमम्१९१।।
गवामयुतसाहस्रफलमाप्नोति मानवः।।
सोमलोके सगंधर्वैः किन्नराप्सरसांगणैः१९२।।
पूज्यमानो वसेद्विद्वान्यावदाभूतसंप्लवम्।।
अथातः संप्रवक्ष्यामि शर्कराचलमुत्तमम्१९३।।
यस्य प्रदानाद्विष्ण्वर्करुद्रास्तुष्यंति सर्वदा।।
अष्टभिः शर्कराभारैरुत्तमः स्यान्महाचलः१९४।।
चतुर्भिर्मध्यमः प्रोक्तो भाराभ्यामधमः स्मृतः।।
भारेण चार्द्धभारेणकुर्याद्यः स्वल्पवित्तवान्१९५।।
विष्कंभपर्वतान्कुर्यात्तुरीयांशेन मानवः।।
धान्यपर्वतवत्सर्वं हैमांबरसुसंयुतम्१९६।।
मेरोरुपरितः स्थाप्यं हैमं तत्र तरुत्रयम्।।
मंदारः पारिजातश्च तृतीयः कल्पपादपः१९७।।

एतद्वृक्षत्रयं मूर्ध्नि सर्वेष्वपि निवेशयेत्।।
हरिचंदनसंतानौ पूर्वपश्चिमभागयोः१९८।।
निवेश्यौ सर्वशैलेषु विशेषाच्छर्कराचले।।
मंदरे कामदेवस्तु प्रत्यग्वक्त्रः सदा भवेत्१९९।।
गंधमादनशृंगे तु धनदः स्यादुदङ्मुखः।।
प्राङ्मुखो वेदमूर्त्तिस्तु हंसः स्याद्विपुलाचले२०० 1.21.200।।

हैमी भवेत्सुपार्श्वे तु सुरभी दक्षिणामुखी।।
धान्यपर्वतवत्सर्वमावाहनमखादिकम्२०१।।
कृत्वाथ गुरवे दद्यान्मध्यमं पर्वतोत्तमम्।।
ऋत्विग्भ्यश्चतुरः शैलानिमान्मंत्रानुदीरयेत्२०२।।
सौभाग्यामृतसारोयं परमः शर्कराचलः।।
तस्मादानंदकारी त्वं भवशैलेंद्र सर्वदा२०३।।
अमृतं पिबतां ये तु पतिता भुवि शीकराः।।
देवानां तत्समुत्थस्त्वं पाहि नः शर्कराचल२०४।।
मनोभवधनुर्मध्यादुद्भूता शर्करा पुनः।।

तन्मयोसि महाशैल पाहि संसारसागरात्२०५।।
यो दद्याच्छर्कराशैलमनेन विधिना नरः।।
सर्वपापविनिर्मुक्तः प्रयाति ब्रह्ममंदिरम्२०६।।
चंद्रसूर्यप्रतीकाशमधिरुह्यानुजीविभिः।।
सहैव यानमुत्तिष्ठेत्ततो विष्णुप्रभो दिवि२०७।।
ततः कल्पशतांते तु सप्तद्वीपाधिपो भवेत्।।
आयुरारोग्यसंपन्नो यावज्जन्मायुतत्रयम्२०८।।
भोजनं शक्तितः कुर्यात्सर्वशैलेष्वमत्सरः।।
स्वयं चाक्षारलवणमश्नीयात्तदनुज्ञया२०९।।
पर्वतोपस्करान्सर्वान्प्रापयेद्ब्राह्मणालयम्।।
एतत्ते सर्वमाख्यातं शैलदानमनुत्तमम्२१०।।
यदन्यद्रोचते तुभ्यं तन्मां पृच्छस्व पार्थिव।।
भीष्म उवाच।।
भगवन्भवसंसारसागरोत्तारकारकम्२११।।
किंचिद्व्रतं समाचक्ष्व स्वर्गारोग्यफलप्रदम्।।

पुलस्त्य उवाच।।
सौरधर्मं प्रवक्ष्यामि नाम्ना कल्याणसप्तमीम्२१२।।
विशोकसप्तमीं तद्वत्तृतीयां फलसप्तमीम्।।
शर्करासप्तमीं कुर्यात्तथा कमलसप्तमीम्२१३।।
मंदारसप्तमीं षष्ठीं सप्तमीं शुभसप्तमीम्।।
सर्वाः पुण्यफलाः प्रोक्ताः सर्वा देवर्षिपूजिताः२१४।।
विधानमासां वक्ष्यामि यथावदनुपूर्वशः।।
यदा तु शुक्लसप्तम्यामादित्यस्य दिनं भवेत्२१५।।
सा तु कल्याणिनी नाम विजया च निगद्यते।।
प्रातर्गव्येन पयसा स्नानं नद्यां समाचरेत्२१६।।
शुक्लांबरधरः पद्ममक्षतैः परिकल्पयेत्।।
प्राङ्मुखोष्टदलं मध्ये तद्वद्वृत्तां च कर्णिकाम्२१७।।
पुष्पाक्षताद्भिर्देवेशं विन्यसेत्सर्वतः क्रमात्।।
पूर्वेण तपनायेति मार्तंडायेति वै ततः२१८।।

याम्ये दिवाकरायेति विधात्र इति नैर्ऋते।।

पश्चिमे वरुणायेति भास्करायेति चानिले२१९।।
सौम्ये विकर्तनायेति देवायेत्यष्टमे दले।।
आदावंते च मध्ये चनमोस्तु परमात्मने२२०।।
मंत्रैरेतैस्समभ्यर्च्य नमस्कारांत दापितैः।।
शुक्लैर्वस्त्रैः फलैर्भक्ष्यैर्धूपमाल्यानुलेपनैः२२१।।
स्थंडिले पूजयेद्भक्त्या गुडेन लवणेन वै।।
ततो व्याहृतिमंत्रेण विसृज्य द्विजपुंगवान्२२२।।
शक्तितस्तर्पयेद्भक्त्या गुडक्षीरघृतादिभिः।।
तिलपात्रं हिरण्यं च ब्राह्मणाय निवेदयेत्२२३।।
एवं नियमकृत्सुप्त्वा प्रातरुत्थाय मानवः।।
कृतस्नानजपो विप्रैः सहैव घृतपायसम्२२४।।
भुक्त्वा च वेदविदुषि वैडालव्रतवर्जिते।।
घृतपात्रं सकनकं सोदकुंभं निवेदयेत्२२५।।
प्रीयतामत्र भगवान्परमात्मा दिवाकरः।।
अनेन विधिना सर्वं मासिमासि समाचरेत्२२६।।

ततस्त्रयोदशे मासि गाश्च दद्यात्त्रयोदश।।
वस्त्रालंकारसंयुक्ताः स्वर्णशृंगाः पयस्विनीः२२७।।
एकामपि प्रदद्याच्य वित्तहीनो विमत्सरः।।
न वित्तशाठ्यं कुर्वीत यतो मोहात्पतत्यधः२२८।।
अनेन विधिना यस्तु कुर्यात्कल्याणसप्तमीं।।
सर्वपापविनिर्मुक्तः सूर्यलोके महीयते२२९।।
आयुरारोग्यमैश्वर्यमनंतमिह जायते।।
सर्वपापहरा चेयं सर्वदैवतपूजिता२३०।।
सर्वदुष्टोपशमनी सदा कल्याणसप्तमी।।
इमामनंतफलदां यस्तु कल्याणसप्तमीं२३१।।
शृणोति यः पठेद्वापि स च पापैः प्रमुच्यते।।
विशोकसप्तमीं तद्वद्वक्ष्यामि नृपसत्तम२३२।।
यामुपोष्य नरः शोकं न कदाचिदिहाश्नुते।।
माघे कृष्णतिलै स्नातः पंचम्यां शुक्लपक्षतः२३३।।
कृताहारः कृसरया दंतधावनपूर्वकम्।।

उपवासव्रतं कृत्वा ब्रह्मचारी निशि स्वपेत्२३४।।
ततः प्रभात उत्थाय कृतस्नानजपः शुचिः।।
कृत्वा तु कांचनं पद्ममर्कायेति प्रपूजयेत्२३५।।
करवीरेण रक्तेन रक्तवस्त्रयुगेन च।।
यथा विशोकं भुवनं त्वयैवादित्य सर्वदा२३६।।
तथा विशोकता मे स्यात्त्वद्भक्तिः प्रतिजन्म च।।
एवं सपूज्य षष्ठ्यां तु भक्त्या संपूजयेद्द्विजान्२३७।।

स्वयं संप्राश्य गोमूत्रमुत्थाय कृतनैत्यकः।।
संपूज्य विप्रान्यत्नेन गुडपात्रसमन्वितम्२३८।।
सद्वस्त्रयुग्मं पद्मं च ब्राह्मणाय निवेदयेत्।।
अतैललवणं भुक्त्वा सप्तम्यां मौनसंयुतः२३९।।
ततः पुराणश्रवणं कर्त्तव्यं भूतिमिच्छता।।
अनेन विधिना सर्वमुभयोरपि पक्षयोः२४०।।
कुर्याद्यावत्पुनर्माघशुक्लपक्षस्य सप्तमी।।
व्रतांते कलशं दद्यात्सुवर्णकमलान्वितम्२४१।।

शय्यां सोपस्करां दद्यात्कपिलां च पयस्विनीं।।
अनेन विधिना यस्तु वित्तशाठ्येन वर्जितः२४२।।
विशोकसप्तमीं कुर्यात्स याति परमां गतिम्।।
यावज्जन्मसहस्राणां साग्रं कोटिशतं भवेत्२४३।।
तावन्न शोकमाप्नोति रोगदौर्गत्यवर्जितः।।
यं यं कामयते कामं तं तं प्राप्नोति पुष्कलम्२४४।।
निष्कामं कुरुते यस्तु स परं ब्रह्म गच्छति।।
यः पठेच्छृणुयाद्वापि विशोकाख्यां तु सप्तमीम्२४५।।
सोपींद्रलोकमासाद्य न दुःखी जायते क्वचित्।।
अन्यामपि प्रवक्ष्यामि नाम्ना तु फलसप्तमीम्२४६।।
यामुपोष्य नरः पापैर्विमुक्तः स्वर्गभाग्भवेत्।।
मार्गशीर्षे शुभे मासि पंचम्यां नियतव्रतः२४७।।
षष्ठीमुपोष्य कमलं कारयित्वा तु कांचनम्।।
शर्करासंयुतं दद्याद्ब्राह्मणाय कुटुंबिने२४८।।
रूपं च कांचनं कृत्वा फलस्यैकस्य धर्मवित्।।

दद्याद्दिवाकालवेलायां भानुर्मे प्रीयतामिति२४९।।
शक्त्या तु विप्रान्संपूज्य सप्तम्यां क्षीरभोजनम्।।
कृत्वा कुर्यात्फलत्यागं यावत्स्यात्कृष्णसप्तमी२५० 1.21.250।।
तामुपोष्याथ विधिवदनेनैव क्रमेण तु।।
तद्वद्धेमफलं दत्वा सुवर्णकमलान्वितम्२५१।।
शर्करापात्रसंयुक्तं वस्त्रमालासमन्वितम्।।
संवत्सरमनेनैव विधिनोभयसप्तमीम्२५२।।
उपोष्य दद्यात्क्रमशः सूर्यमंत्रमुदीरयेत्।।
भानुरर्को रविर्ब्रह्मा सूर्यः शुक्रो हरिः शिवः२५३।।
श्रीमान्विभावसुस्त्वष्टा वरुणः प्रीयतामिति।।
प्रतिमासं च सप्तम्यामेकैकं नाम कीर्त्तयेत्२५४।।
प्रतिपक्षं फलत्यागमेतत्कुर्वन्समाचरेत्।।
व्रतांते विप्रमिथुनं पूजयेद्वस्त्रभूषणैः२५५।।
शर्कराकलशं दद्याद्धेमपद्मफलान्वितम्।।
यथा न विफलः कामस्त्वद्भक्तानां सदा भवेत्२५६।।

तथानंतफलावाप्तिरस्तु मे जन्मजन्मनि।।
इमामनंतफलदां यः कुर्यात्फलसप्तमीम्२५७।।
भूतभव्यांश्च पुरुषांस्तारयेदेकविंशतिम्।।
यः शृणोति पठेद्वापि सोपि कल्याणभाग्भवेत्२५८।।
सर्वपापविशुद्धात्मा सूर्यलोके महीयते।।
सुरापानादिकं किंञ्चिदत्रामुत्र च वा कृतम्२५९।।
तत्सर्वं नाशमायाति यः कुर्यात्फलसप्तमीम्।।
शर्करासप्तमीं वक्ष्ये तद्वत्कल्मषनाशिनीम्२६०।।
आयुरारोग्यमैश्वर्यं ययानंतं प्रजायते।।
माधवस्य सिते पक्षे सप्तम्यां नियतव्रतः२६१।।
प्रातः स्नात्वा तिलैः शुभ्रैः शुद्धमाल्यानुलेपनः।।
स्थंडिले पद्ममालिख्य कुंकुमेन सकर्णिकम्२६२।।
तस्मिन्नमः सवित्रेति गंधपुष्पं निवेदयेत्।।
स्थापयेदुदकुंभं च शर्करापात्रसंयुतम्२६३।।
शुक्लवस्त्रैरलंकृत्य शुक्लमाल्यानुलेपनैः।।

स्वर्णपुष्पसमायुक्तं मंत्रेणानेन पूजयेत्२६४।।
विश्ववेदमयो यस्मात्त्वं वेदेषु च पठ्यसे।।
त्वमेवामृतसर्वस्वमतः शांतिं प्रयच्छ मे२६५।।
पंचगव्यं ततः पीत्वा स्वपेत्तत्पार्श्वतः क्षितौ।।
सौरसूक्तं जपन्नास्ते पुराणश्रवणेन च२६६।।
अहोरात्रे गते पश्चादष्टम्यां कृतनैत्यकः।।
तत्सर्वं वेदविदुषे ब्राह्मणाय निवेदयेत्२६७।।
भोजयेच्छक्तितो विप्रान्शर्कराघृतपायसैः।।
भुंजीतातैललवणं स्वयमप्यथ वाग्यतः२६८।।
अनेन विधिना सर्वं मासिमासि समाचरेत्।।
संवत्सरांते शयनं शर्कराकलशान्वितम्२६९।।
सर्वोपस्करसंयुक्तं तथैकांगां पयस्विनीम्।।
गृहं च शक्तिमान्दद्यात्समस्तोपस्करान्वितम्२७०।।
सहस्रेणाथ निष्काणां कृत्वा दद्याच्छतेन वा।।
दशभिर्वा त्रिभिर्वापि निष्केणैकेन वा पुनः२७१।।

पद्मं स्वशक्तितो दद्यात्पूर्ववन्मंत्रपाठनम्।।
वित्तशाठ्यं न कुर्वीत कुर्वन्दोषान्समश्नुते२७२।।
अमृतं पिबतो वक्त्रात्सूर्यस्यामृतबिंदवः।।
समुत्पेतुर्द्धरण्यां ये शालिमुद्वेक्षवस्तु ते२७३।।
शर्करायारसस्तस्मादिक्षुसारोमृतात्मवान्।।
इष्टारवेरतः पुण्या शर्करा हव्यकव्ययोः२७४।।
शर्करासप्तमी चेयं वाजिमेधफलप्रदा।।
सर्वदुष्टोपशमनी पुत्रपौत्रविवर्धिनी२७५।।
यः कुर्यात्परया भक्त्या स परं ब्रह्म गच्छति।।

कल्पमेकं वसेत्स्वर्गे ततो याति परं पदम्२७६।।
इदमनघ शृणोति यः स्मरेद्वा परिपठतीह सुरेश्वरस्य लोके।।
मतिमपि च ददाति सोपि देवैरमरपुरे परिपूज्यते मुनीन्द्रैः २७७।।
अतः परं प्रवक्ष्यामि तद्वत्कमलसप्तमीम्।।
यस्यास्संकीर्त्तनादेव तुष्यतीह दिवाकरः२७८।।
वसंतामलसप्तम्यां सुस्नातो गौरसर्षपैः।।

तिलपात्रे च सौवर्णं निधाय कमलं शुभम्२७९।।
वस्त्रयुग्मावृतं कृत्वा गंधपुष्पैरथार्चयेत्।।
नमस्ते पद्महस्ताय नमस्ते विश्वधारिणे२८०।।
दिवाकर नमस्तेस्तु प्रभाकर नमोस्तुते।।
ततो द्विकालवेलायामुदकुंभसमन्वितम्२८१।।
विप्राय दद्यात्संपूज्य वस्त्रमाल्यविभूषणैः।।
शक्तितः कपिलां दद्यादलंकृत्य विधानतः२८२।।
अहोरात्रे गते पश्चादष्टम्यां भोजयेद्द्विजान्।।
यथाशक्ति च भुंजीत विमांसं तैलवर्जितं२८३।।
अनेन विधिना शुक्लसप्तम्यां मासि मासि च।।
सर्वं समाचरेद्भक्त्या वित्तशाठ्यविवर्जितः२८४।।
व्रतांते शयनं दद्यात्सुवर्णकमलान्वितम्२८५।।
गाश्च प्रदद्याच्छक्त्या तु सुवर्णस्य पयस्विनीः।।
भाजनासनदीपादीन्दद्यादिष्टानुपस्करान्२८६।।
अनेन विधिना यस्तु कुर्यात्कमलसप्तमीम्।।

लक्ष्मीमनंतामभ्येति सूर्यलोके च मोदते२८७।।
कल्पेकल्पे ततो लोकान्सप्त गत्वा पृथक्पृथक्।।
अप्सरोभिः परिवृतस्ततो याति परां गतिं२८८।।
पश्येदिमां यः शृणुयान्मुहुर्ते पठेच्च भक्त्याथ मतिं ददाति।।
सोप्यत्र लक्ष्मीममलामवाप्य गंधर्वविद्याधरलोकमेति२८९।।
अतः परं प्रवक्ष्यामि सर्वपापप्रणाशिनीम्।।
सर्वकामप्रदां पुण्यां नाम्ना मंदारसप्तमीं२९०।।
माघस्यामलपक्षे तु पंचम्यां लघुभुङ्नरः।।
दंतकाष्ठं ततः कृत्वा षष्ठीमुपवसेद्बुधः२९१।।
विप्रान्संपूजयित्वा तु मंदारं प्रार्थयेन्निशि।।
ततः प्रभात उत्थाय कृत्वा स्नानं पुनर्द्विजान्२९२।।
भोजयेच्छक्तितः कुर्यान्मंदारकुसुमाष्टकं।।
सौवर्णं पुरुषं तद्वत्पद्महस्तं सुशोभनं२९३।।
पद्मं कृष्णतिलैः कृत्वा ताम्रपात्रेष्टपत्रकं।।
हेममंदारकुसुमैर्भास्करायेति पूर्वतः२९४।।

नमस्कारेण तद्वच्च सूर्यायेत्यमले दले।।
दक्षिणे तद्वदर्काय तथार्यम्णे च नैर्ऋते२९५।।

पश्चिमे वेदधाम्ने च वायव्ये चंडभानवे।।
पूष्णे चोत्तरतः पूज्य आनंदायेति तत्परम्२९६।।
कर्णिकायां च पुरुषः स्थाप्यः सर्वात्मनेपि च।।
शुक्लवस्त्रैः समावेष्ट्य भक्ष्यैर्माल्यफलादिभिः२९७।।
एवमभ्यर्च्य तत्सर्वं दद्याद्वेदविदे पुनः।।
भुंजीतातैललवणं वाग्यतः प्राङ्मुखो गृही२९८।।
अनेन विधिना सर्वं सप्तम्यां मासिमासि च।।
कुर्यात्संवत्सरं यावद्वितशाठ्यविवर्जितः२९९।।
एतदेव व्रतांते तु निधाय कलशोपरि।।
गोभिर्विभवतः सार्द्धं दातव्यं भूतिमिच्छता३०० 1.21.300।।
नमो मंदारनाथाय मंदारभवनाय च।।
त्वं रवे तारयस्वास्मानस्मात्संसारसागरात्३०१।।
अनेन विधिना यस्तु कुर्यान्मंदारसप्तमीम्।।

विपाप्मा स सुखी मर्त्यः कल्पं च दिवि मोदते३०२।।
इमामघौघपटलभीषणध्वांतदीपिकां।।
गच्छन्संगृह्य संसारशर्वर्यां न स्खलेन्नरः३०३।।
मंदारसप्तमीमेतामीप्सितार्थफलप्रदां।।
यः पठेच्छृणुयाद्वापि सोपि पापैः प्रमुच्यते३०४।।
अथान्यामपि वक्ष्यामि शोभनां शुभसप्तमीं।।
यामुपोष्य नरो रोगशोकौघात्तु प्रमुच्यते३०५।।
पुण्यमाश्वयुजे मासि कृतस्नानजपः शुचिः।।
वाचयित्वा ततो विप्रानारभेच्छुभसप्तमीं३०६।।
कपिलां पूजयेद्भक्त्या गंधमाल्यानुलेपनैः।।
नमामि सूर्यसंभूतामशेषभुवनालयां३०७।।
त्वामहं शुभकल्याणि स्वशरीरविशुद्धये।।
अथ कृत्वा तिलप्रस्थं ताम्रपात्रेणसंयुतम्३०८।।
कांचनं वृषभं तद्वद्वस्त्रमाल्यगुडान्वितं।।
सोपधानं च विश्रामभाजनासनसंयुतम्३०९।।

फलैर्नानाविधैर्भक्ष्यैः घृतपायससंयुतैः।।
दद्याद्विकालवेलायामर्यमा प्रीयतामिति३१० विकाल।।
पंचगव्यं च संप्राश्य स्वपेद्भूमावसंस्तरे।।
ततः प्रभाते संजाते भक्त्या संतर्पयेद्विजान्३११।।
अनेन विधिना दद्यान्मासिमासि सदा नरः।।
वाससी वृषभं हैमं तद्वद्वां कांचनोद्भवाम्३१२।।
संवत्सरांते शयनमिक्षुदंडगुडान्वितम्।।
ताम्रपात्रे तिलप्रस्थं सौवर्णं वृषभं तथा३१३।।
दद्याद्वेदविदे सर्वं विश्वात्मा प्रीयतामिति।।
अनेन विधिना विद्वान्कुर्याद्यः शुभसप्तमीम्३१४।।

तस्य श्रीर्विमला कीर्त्तिर्भवेज्जन्मनि जन्मनि।।
अप्सरोगणगंधर्वैः पूज्यमानः सुरालये३१५।।
वसेद्भ्रणाधिपो भूत्वा यावदाभूतसंप्लवम्।।
कल्पादाववतीर्ण३च सप्तद्वीपाधिपो भवेत्३१६।।
भ्रूणहत्यासहस्रस्य ब्रह्महत्याशतस्य च।।

नाशायालमियं पुण्या पठ्यते शुभसप्तमी३१७।।
इमां पठेद्यः शृणुयान्मुहुर्तं पश्येत्प्रसंगादपि दीयमानम्।।
सोप्यत्र सर्वाघविमुक्तदेहः प्राप्नोति विद्याधरनायकत्वम्३१८।।
यावत्समास्सप्त नरः करोति यः सप्तमीं सप्तविधानयुक्ताम्।।
स सप्तलोकाधिपतिः क्रमेण भूत्वा पदं याति परं मुरारेः३१९।।

Roman transliteration

pulastya uvāca||
āsītpurā bṛhatkalpe dharmamūrtirjanādhipaḥ||
suhṛcchakrasya nihatā yena daityāssahasraśaḥ1||
somasūryādayo yasya tejasā vigataprabhāḥ||
bhavaṃti śataśo yena dānavāśca parājitāḥ2||
yatheccharūpadhārī ca mānuṣopyaparājitaḥ||
tasya bhānumatī bhāryā satī trailokyasuṃdarī3||
lakṣmīsadṛśarūpeṇa nirjitāmarasuṃdarī||
rājñastasyāgramahiṣī prāṇebhyopi garīyasī4||
daśanārīsahasrāṇāṃ madhye śrīriva rājate||
nṛpakoṭisahasreṇa na kadācitsamucyate5||
kadācidāsthānagataḥ papraccha svapurohitam||
vismayenāvṛto natvā vasiṣṭhamṛṣisattamam6||
bhagavankena dharmeṇa mama lakṣmīranuttamā||
kasmācca vipulaṃ tejo maccharīre sadottamam7||

vasiṣṭha uvāca||
purā līlāvatī nāma veśyā śivaparāyaṇā||
tayā dattaścaturdaśyāṃ puṣkare lavaṇācalaḥ8||
hemavṛkṣāmaraiḥ sārddhaṃ yathāvadvidhipūrvakaṃ||
śūdraḥ suvarṇakāraśca karmakṛtso'bhavattadā9||
bhṛtyo līlāvatīgehe tena haimā vinirmitāḥ||
taravo hemapuṣpāśca śraddhāyuktena pārthiva10||
atirūpeṇa saṃpannā ghaṭitāste suśobhanāḥ||
dharmakāryamiti jñātvā na gṛhītaṃ ca vetanam11||
ujjvālitāśca te patnyā suvarṇamayapādapāḥ||
līlāvatīgṛhe cāpi paricaryā ca pārthiva12||
kṛtā tābhyāmaśāṭhyena dvijaśuśrūṣaṇādikā||
sā ca līlāvatī veśyā kālena mahatānagha13||
sarvapāpavinirmuktā jagāma śivamaṃdiram||
yo'sau suvarṇakāraśca daridropyatisattvavān14||

na mūlyamādādveśyātaḥ sa bhavāniha sāṃpratam||
saptadvīpapatirjātaḥ sūryāyutasamaprabhaḥ15||
yayā suvarṇakārasya taravo hemanirmitāḥ||

samyaguj̃jvalitāḥ patnyā seyaṃ bhānumatī tava16||
tasmānnṛlokeṣvaparājitastvamārogyasaubhāgyayutā ca lakṣmīḥ||
tasmāttvamapyatra vidhānapūrvaṃ dhānyācalādīnnṛpate kuruṣva17||
pulastya uvāca||
tatheti saṃpūjya sudharmamūrtirvaco vasiṣṭhasya dadau ca sarvān||
dhānyācalādīnvidhināsmarārerlokaṃ gatosau surapūjyamānaḥ18||
paśyedyadīmānupanīyamānānspṛśenmanuṣyairiha dīyamānān||
śṛṇoti bhaktyātha matiṃ dadāti vikalmaṣaḥ sopi divaṃ prayāti19||
duḥsvapnapraśamamupaiti paṭhyamānaiḥ śaileṃdrairbhavabhayabhedanairmanuṣyaḥ||
yaḥ kuryātkimu nṛpapuṃgaveha samyakśāṃtātmā sakalagirīṃdrasaṃpradānam20||
bhīṣma uvāca||
kimabhīṣṭaviyogaśokasaṃdhānalamuddhartumupoṣaṇaṃ vrataṃ vā||

vibhavadhruvakāribhūtalesminbhavabhīterapi sūdanaṃ ca puṃsaḥ21||
pulastya uvāca||
paripṛṣṭamidaṃ jagatpriyaṃ te vibudhānāmapi durlabhaṃ mahattvāt||
tava bhaktimatastathāpi vakṣye vratamiṃdrāsuramānaveṣu guhyam22||
puṇyamāśvayuje māsi viśokadvādaśīvratam||
daśamyāṃ laghubhugvidvānprārabheta yamena tu23||
udaṅmukhaḥ prāṅmukho vā daṃtadhāvanapūrvakam||
ekādaśyāṃ nirāhāraḥ samyagabhyarcya keśavam24||
śriyaṃ cābhyarcya vidhivadbhokṣye'haṃ cāparehani||
evaṃ niyamakṛtsuptvā prātarutthāya mānavaḥ25||
snānaṃ sarvauṣadhaiḥ kuryātpaṃcagavyajalena tu||
śubhramālyāṃbaradharaḥpūjayecchrīśamutpalaiḥ26||
viśokāya namaḥ pādau jaṃghe ca varadāya vai||
śrīśāya jānunī tadvadūrū ca jalaśāyine27||
kaṃdarpāya namo guhyaṃ mādhavāya namaḥ kaṭiṃ||

dāmodarāyetyudaraṃ pārśve ca vipulāyavai28||
nābhiṃ ca padmanābhāya hṛdayaṃ manmathāya vai||
śrīdharāya vibhorvakṣaḥ karau madhubhide namaḥ29||
vaikuṇṭhāya namaḥ kaṃṭhamāsyaṃ padmamukhāyavai||
nāsāmaśokanidhaye vāsudevāya cākṣiṇī30||
lalāṭaṃ vāmanāyeti haraye ca punarbhruvau||
alakaṃ mādhavāyeti kirīṭaṃ viśvarūpiṇe31||
namaḥ sarvātmane tadvacchira ityabhipūjayet||
evaṃ saṃpūjya goviṃdaṃ dhūpamālyānulepanaiḥ32||
tatastu maṃḍalaṃ kṛtvā sthaṃḍilaṃ kārayenmṛdā||
caturaśraṃ samaṃtācca ratnimātramudakplavam33||
ślakṣṇaṃ hṛdyaṃ ca parito vapratrayasamāvṛtam||
triraṃgulocchritāvaprāstadvistāro dviraṃgulaḥ34 (pā. – cchitā)||
sthaṃḍilasyopariṣṭāttu bhittiraṣṭāṃgulā bhavet||
nadī vālukayā sūrye lakṣmyāḥ pratikṛtiṃ nyaset35||

sthaṃḍile sūryamadhyastha lakṣmīmabhyarcayedbudhaḥ||
namo devyai namaḥ śāṃtyai namo lakṣmyai namaḥ śriye36||
namastuṣṭyai namaḥ puṣṭyai sṛṣṭyai dṛṣṭyai namo namaḥ||
viśokā duḥkhanāśā yaviśokā varadāstu te37||
viśokā mestu saṃpattyai viśokā sarvasiddhaye||
tataḥ śubhrāṃbaraiḥ sūryaṃ veṣṭya saṃpūjayetphalaiḥ38||
bhakṣyairnānāvidhaistadvatsuvarṇakamalena ca||
rājatīṣu ca pātrīṣu nyaseddarbhodakaṃ budhaḥ39||

tatastu nṛtyagītāni kārayetsakalāṃ niśām||
yāmatraye vyatīte tu tata utthāya mānavaḥ40||
abhigamya ca viprāṇāṃ mithunāni ca pūjayet||
śaktitastrīṇi caikaṃ vā vastramālyānulepanaiḥ41||
śayanasthāni pūjyāni namostu jalaśāyine||
tatastu gītavādyena rātryāṃ jāgaraṇe kṛte42||
prabhāte ca tataḥ snānaṃ kṛtvā dāṃpatyamarcayet||

bhojayecca yathāśakti vittaśāṭhyena varjitaḥ43||
bhaktyāśrutvāpurāṇānitaddinaṃcātivāhayet||
anena vidhinā sarvaṃ māsimāsi samācaret44||
vratāṃte śayanaṃ dadyādguḍadhenusamanvitaṃ||
sopadhānaṃ saviśrāmaṃ svāstarāvaraṇaṃ śubhaṃ45||
yathālakṣmīrnareśa tvāṃ na parityajya gacchati||
tathā surūpatārogyamaśokaṃ cāstu me sadā46||
yathā devena rahitā na lakṣmīrjāyate kvacit||
tathā viśokatā me'stu bhaktiragyrā ca keśave47||
maṃtreṇānena śayanaṃ guḍadhenusamanvitaṃ||
sūryaśca lakṣmyā sahito dātavyo bhūtimicchatā48||
utpalaṃ karavīraṃ vāpyamlānaṃ caiva kuṃkumaṃ||
ketakaṃ siṃdhuvāraṃ ca mallikāgaṃdhapāṭalā49||
kadaṃbaṃ kubjakaṃ jātī śastānyetāni sarvadā||
bhīṣma uvāca||

guḍadhenuvidhānaṃ ca samācakṣva munīśvara50 1.21.50||
kiṃ rūpā kena maṃtreṇa dātavyā tadihocyatāṃ||
pulastya uvāca||
guḍadhenuvidhānasya yadrūpamiha yatphalam51||
tadidānīṃ pravakṣyāmi sarvapāpavināśanam||
kṛṣṇājinaṃ caturhastaṃ prāggrīvaṃ vinyasedbhuvi52||
gomayenānuliptāyāṃ darbhānāstīrya sarvataḥ||
laghveṇakājinaṃ tadvatvatsaṃ ca parikalpayet53||
prāṅmukhīṃ kalpayeddhenuṃ mṛdā vā gāṃ savatsakāṃ||
uttamā guḍadhenuḥ syātsadā bhāracatuṣṭayaṃ54||
vatsaṃ bhāreṇa kurvīta bhārābhyāṃ madhyamā smṛtā||
arddhabhāreṇa vatsassyātkaniṣṭhā bhārakeṇa tu55||
caturthāṃśe navatsaḥ syādgṛhavittānusārataḥ||
dhenuvatsau kṛtau cobhau sitasūkṣmāṃbarāvṛtau56||
śuktikarṇāvikṣupādau śucimuktāphalekṣaṇau||

sitasūtrasirājālau sitakaṃbalakaṃbalau57||
tāmragaṃḍakaprṣṭhau dvau sitacāmaralomakau||
vidrumabhrūyugāvetau navanītastanānvitau58||
kāñcanākṣiyugopetāvindranīlakanīnikau||
kṣaumapucchau kāṃsyadohau śubhrātikamanīyakau59||
suvarṇaśṛṃgābharaṇau rājatāḍhya khurau ca tau||
nānāphalasamāyuktau ghrāṇagaṃdhakaraṃḍakau60||
ityevaṃ racayitvā tu dhūpadīpaistathārcayet||
yā lakṣmīssarvabhūtānāṃ yā ca deveṣvavasthitā61||
dhenurūpeṇa sā devī mama pāpaṃ vyapohatu||
viṣṇorvakṣasi yā lakṣmīḥ svāhā yā ca vibhāvasau62||
caṃdrārkaśakraśaktiryā sā dhenurvaradāstu me||
svadhā tvaṃ pitṛmukhyānāṃ svāhā yajñabhujāṃ yataḥ63||

sarvapāpaharā dhenustasmādbhūtiṃ prayaccha me||
evamāmaṃtrya tāṃ dhenuṃ brāhmaṇāya nivedayet64||

vidhānametaddhenūnāṃ sarvāsāmapi paṭhyate||
yāstu pāpavināśinyaḥ paṭhyaṃte daśa dhenavaḥ65||
tāsāṃ svarūpaṃ vakṣyāmi nāmāni ca narādhipa||
prathamā guḍadhenuḥ syādghṛtadhenurathāparā66||
tiladhenustṛtīyā ca caturthī jalanāmikā||
kṣīradhenuḥ paṃcamī ca madhudhenustathāparā67||
saptamī śarkarādhenuraṣṭamī dadhikalpitā||
rasadhenuśca navamī daśamī syātsvarūpataḥ68||
kuṃbhāssyū rasadhenūnāmitarāsāṃ svarāśayaḥ||
suvarṇadhenuṃ cāpyatra kecidicchaṃti mānavāḥ69||
navanītena tailaiśca tathānyepi maharṣayaḥ||
etadevavidhānaṃ syātta evopaskarāssmṛtāḥ70||
maṃtrāvāhanasaṃyuktāḥ sadā parvaṇi parvaṇi||
yathā śrāddhaṃ pradātavyā bhuktimuktiphalapradāḥ71||
guḍadhenuprasaṃgena sarvāstava mayoditāḥ||

aśeṣayajñaphaladāḥ sarvapāpaharāḥ śubhāḥ72||
vratānāmuttamaṃ yasmādviśokadvādaśīvratam||
tadaṃgatvena caivātra guḍadhenuḥ praśasyate73||
ayane viṣuve puṇye vyatīpāte tathā punaḥ||
guḍadhenvādayo deyā uparāgādiparvasu74||
viśokadvādaśī caiṣā sarvapāpaharā śubhā||
yāmupoṣya naro yāti tadviṣṇoḥ paramaṃ padam75||
ihaloke sa saubhāgyamāyurārogyameva ca||
vaiṣṇavaṃ puramāpnoti maraṇe smaraṇaṃ hareḥ76||
navārbudasahasrāṇi daśa cāṣṭau ca dharmavit||
na śokaduḥkhadaurgatyaṃ tasya saṃjāyate nṛpa77||
nārī vā kurute yā tu viśokadvādaśīmimāṃ||
nṛtyagītaparā nityaṃ sāpi tatphalamāpnuyāt78||
yasmādagre harernṛtyamanantaṃ gītavādanam||
iti paṭhati ya itthaṃ yaḥ śṛṇotīha samyak||

madhumuranarakārerarcanaṃ vātha paśyet79||
matimapi ca janānāṃ yo dadātīndraloke||
sa vasati vibudhaughaiḥ pūjyate kalpamekam||
bhīṣma uvāca||
bhagavanśrotumicchāmi dānamāhātmyamuttamam80||
yadakṣayaṃ pare loke devarṣigaṇapūjitam||
pulastya uvāca||
meroḥ pradānaṃ vakṣyāmi daśadhā nṛpasattama81||
yatpradātānaṃtalokānprāpnoti surapūjitān||
purāṇeṣu ca vedeṣu yajñeṣvāyataneṣu ca82||
na tatphalamadhīteṣu kṛteṣviha yadaśnute||
tasmāddānaṃ pravakṣyāmi parvatānāmanukramāt83||
prathamo dhānyaśailaḥ syādidvatīyo lavaṇācalaḥ||
guḍācalastṛtīyastu caturtho hemaparvataḥ84||
paṃcamastilaśailassyātṣaṣṭaḥ kārppāsaparvataḥ||

saptamo ghṛtaśailaḥ syādratnaśailastathāṣṭamaḥ85||
rājato navamastadvaddaśamaḥ śarkarācalaḥ||

vakṣye vidhānameteṣāṃ yathāvadanupūrvaśaḥ86||
ayano vepuṇye vyatīpāte dinakṣaye||
śuklapakṣe tṛtīyāyāmuparāgeśa śikṣaye87||
vivāhotsavayajñeṣu dvādaśyāmathavā punaḥ||
śuklāyāṃ paṃcadaśyāṃ vā puṇyarkṣe vā vidhānataḥ88||
dhānyaśailādayo deyāḥ kārtikyāṃ jyeṣṭhapuṣkare||
tīrtheṣvāyatane vāpi goṣṭhe vā bhavanāṃgaṇe89||
maṃḍapaṃ kārayedbhaktyā caturaśramudaṅmukham||
prāgudakpravaṇaṃ puṇyaṃ prāṅmukhaṃ vā vidhānataḥ90||
gomayenānuliptāyāṃ bhūmāvāstīrya vai kuśān||
tanmadhye parvataṃ kuyādviṣkaṃbhaṃ parvatānvitam91||
dhānyadroṇasahasreṇa bhavedgiririhottamaḥ||
madhyamaḥ paṃcaśatakaiḥ kaniṣṭhaśca tribhiḥ śataiḥ92||

merurmahāvrīhimayastu madhye suvarṇavṛkṣatrayasaṃyutaḥ syāt||
mūrddhanyavasthānamathāṃbareṇa kāryaṃ tvanekaṃ ca punardvijāgryaiḥ93||
catvāri śṛṃgāṇi ca rājatāni nitaṃbabhāgā api rājatāssyuḥ||
pūrveṇa muktāphalavajrayukto yāmyena gomedakapadmarāgaiḥ94||
paścācca gārutmatanīlaratnaiḥ saumyena vaiḍūryakapuṣparāgaiḥ||
śrīkhaṃḍakhaṃḍairabhitaḥ pravālairlatānvito mauktikaprastarāḍhyaḥ95||
brahmātha viṣṇurbhagavānpurārirdivākaropyatra hiraṇmayaḥ syāt||
tathekṣuvaṃśāvṛtakaṃdarastu ghṛtodakaprasravaṇo diśāsu96||
śubhrāṃbarāṇyaṃbudharāvalisyātpūrveṇa pītāni ca dakṣiṇena||
vāsāṃsi paścādatha karburāṇi raktāni caivottarato ghanāni97||
raupyānmaheṃdrapramukhāṃstathā'ṣṭau saṃsthāpya lokādhipatīṃkrameṇa||
nānāvanālī ca samaṃtataḥ syānmanoramammālyavilepanaṃ ca98||
vitānakaṃ copari paṃcavarṇamamlānapuṣpābharaṇaṃ sitaṃ ca||
itthaṃ niveśyāmaraśailamagryaṃ merostu viṣkaṃbhagirīṃkrameṇa99||
turīyabhāgena caturdiśaṃ ca saṃsthāpayetpuṣpavilepanāḍhyam||

pūrveṇa maṃdaramanekaphalaiścayuktaṃ kāmena kāṃcanamayena virājamānam100 1.21.100||
yāmyena gaṃdhamadano viniveśanīyo godhūmasaṃcayamayaḥ kaladhautavāṃśca||
haimena yajñapatinā ghṛtamānasena vastreṇarājatavanaiśca sa saṃyutaḥ syāt101||
paścāttilācalamanekasugaṃdhapuṣpasauvarṇapippalahiraṇmayahaṃsayuktam||
ākārayedrajatapuṣpavanena tadvadvastrānvitaṃ dadhisitodasarastathāgre102||
saṃsthāpyataṃ vipulaśailamathottareṇa śailaṃ supārśvamapi māṣamayaṃ savastram||
puṣpaiśca hemavaṭapādapaśekharaṃ tamākārayetkanakaketuvirājamānam103||
mākṣīkabhadrasarasā ca vanena tadvadraupyeṇa bhāsuravitānayutaṃ vidhāya||
homaścaturbhiratha vedapurāṇavidbhirdāṃtairaniṃdyacaritākṛtibhirdvijeṃdraiḥ 104||
pūrveṇa hastamitamatra vidhāya kuṃḍaṃ kāryastilairyavaghṛtena samitkuśaiśca||
rātrau ca jāgaramanuddhatagītarūpairāvāhanaṃ ca kathayāmi śiloccayānām105||
tvaṃ sarvadevagaṇadhāmanidhe viruddhamasmadgṛheṣvamaraparvata nāśayāśu||
kṣemaṃ vidhatsva kuru śāṃtimanuttamāṃ ca saṃpūjitaḥ paramabhaktimatā mayā hi106||
tvameva bhagavānīśo brahmā viṣṇurdivākaraḥ||
mūrtāmūrtamayaṃ bījamataḥ pāhi sanātana107||

yasmāttvaṃ lokapālānāṃ viśvamūrteśca maṃdiram||
rudrādityavasūnāṃ ca tasmācchāntiṃ prayaccha me108||
yasmādaśūnyamamarairnārībhiśca śirastava||
tasmānmāmuddharāmuṣmāḍduḥkhasaṃsārasāgarāt109||
evamabhyarcya taṃ meruṃ maṃḍaraṃ cābhipūjayet||
yasmāccaitrarathena tvaṃ bhadrāśvena ca parvata110||
śobhase maṃḍara kṣipramatastuṣṭikaro bhava||

yasmāccūḍāmaṇirjaṃbūdvīpe tvaṃ gaṃdhamādana111||
gaṃdharvagaṇaśobhāvāṃstataḥ kīrtirdṛḍhāstu me||
yasmāttvaṃ ketumālena vaibhrājena vanena ca112||
hiraṇmayāśmaśobhāvāṃstasmātpuṣṭirdhruvāstu me||
uttaraiḥ kurubhiryasmātsāvitreṇa vanena ca113||
supārśva rājase nityamataḥ śrīrakṣayāstu me||
evamāmaṃtrya tānsarvānprabhāte vimale punaḥ114||
snātvā tu gurave dadyānmadhyamaṃ parvatottamaṃ||

viṣkaṃbhaparvatāndadyādṛtvigbhyaḥ kramaśo nṛpa115||
gāvo deyāścaturviṃśadathavā daśa pārthiva||
śaktitaḥ saptacāṣṭau vā paṃca dadyādaśaktimān116||
ekāpi gurave deyā kapilātha payasvinī||
parvatānāmaśeṣāṇāmeṣa eva vidhiḥ smṛtaḥ117||
ta eva pūjane maṃtrāsta evopaskarāḥ smṛtāḥ||
grahāṇāṃ lokapālānāṃ brahmādīnāṃ ca sarvataḥ118||
svamaṃtreṇaiva sarveṣu homaḥ śaileṣu paṭhyate||
upavāsī bhavennityamaśaktau naktamiṣyate119||
vidhānaṃ sarvaśailānāṃ kramaśaḥ śṛṇu pārthiva||
dāneṣu caiva ye maṃtrāḥ parvateṣu yathā phalam120||
annaṃ brahma yataḥ proktamannaṃ prāṇāḥ prakīrtitāḥ||
annādbhavaṃti bhūtāni jagadannena vardhate121||
annameva yato lakṣmīrannameva janārdanaḥ||
dhānyaparvatarūpeṇa pāhi tasmānnagottama122||

anena vidhinā yastu dadyāddhānyamayaṃ girim||
manvaṃtaraśataṃ sāgraṃ devaloke mahīyate123||
apsarogaṇagaṃdharvairākīrṇena virājitaḥ||
vimānena divaḥ pṛṣṭhamāyāti nṛpasattama124||
karmakṣaye rājarājyamāpnotīha na saṃśayaḥ||
athātaḥ saṃpravakṣyāmi lavaṇācalamuttamam125||
yatpradānānnaro lokamāpnoti śivasaṃyutam||
uttamaḥ ṣoḍaśadroṇaiḥ kartavyo lavaṇācalaḥ126||
madhyamaśca tadardhena caturbhiradhamassmṛtaḥ||
vittahīno yathāśakti droṇādūrddhvaṃ ca kārayet127||
caturthāṃśena viṣkaṃbhaparvatānkārayetpṛthak||
vidhānaṃ pūrvavatkuryādbrahmādīnāṃ ca sarvadā128||
tadvaddhemamayaṃ sarvalokapālaniveśanam||
sarāṃsi vanavṛkṣādi tadvaccānyānniveśayet129||
kuryājjāgaramātrāpi dānamaṃtrānnibodhata||

saubhāgyarasasaṃyukto yatoyaṃ lavaṇe rasaḥ130||
tadātmakatvena ca māṃ pāhyāpannaṃ nagottama||
yasmādanye rasāḥ sarve notkaṭā lavaṇaṃ vinā131||
priyaśca śivayornityaṃ tasmācchāṃtiprado bhava||
viṣṇudehasamudbhūto yasmādārogyavardhanaḥ132||
tasmātparvatarūpeṇa pāhi saṃsārasāgarāt||
anena vidhinā yastu dadyāllavaṇaparvatam133||
umāloke vasetkalpaṃ tato yāti parāṃ gatim||
ataḥ paraṃ pravakṣyāmi guḍaparvatamuttamam134||
yatpradānānnaraḥ svargaṃ prāpnoti surapūjitaḥ||
uttamo daśabhirbhārairmadhyamaḥ paṃcabhirmataḥ135||
tribhirbhāraiḥ kaniṣṭhaḥ syāttadardhenālpavittavān||

tadvadāmaṃtraṇaṃ pūjāṃ haimavṛkṣānsurārcanaṃ136||
viṣkaṃbhaparvatāṃstadvatsarāṃsi vanadevatāḥ||
homaṃ jāgaraṇaṃ tadvallokapālādhivāsanam137||

dhānyaparvatavatkuryādimaṃ maṃtramudīrayet||
yathā deveṣu viśvātmā pravaroyaṃ janārdanaḥ138||
sāmavedastu vedānāṃ mahādevastu yoginām||
praṇavaḥ sarvamaṃtrāṇāṃ nārīṇāṃ pārvatī yathā139||
tathā rasānāṃ pravaraḥ sadaivekṣuraso mataḥ||
mama tasmātparāṃ lakṣmīṃ dadātu guḍaparvataḥ140||
yasmātsaubhāgyadāyinyā dhāma tvaṃ guḍaparvata||
nirmitaścāsi pārvatyā tasmānmāṃ pāhi sarvadā141||
anena vidhinā yastu dadyādguḍamayaṃ girim||
saṃpūjyamāno gaṃdharvairgaurīloke mahīyate142||
punaḥ kalpaśatāṃte ca saptadvīpādhipo bhavet||
āyurārogyasaṃpannaḥ śatrubhiścāparājitaḥ143||
atha pāpaharaṃ vakṣye suvarṇācalamuttamam||
yasya pradānādbhavanaṃ vairiṃcaṃ yāṃti mānavāḥ144||
uttamaḥ palasāhasro madhyamaḥ paṃcabhiḥ śataiḥ||

tadardhenādhamastadvadalpavittopi mānavaḥ145||
dadyādekapalādūrddhvaṃ yathāśakti vimatsaraḥ||
dhānyaparvatavatsarvaṃ vidadhyādrājasattama146||
viṣkaṃbhaśailāṃstadvacca ṛtvigbhyaḥ pratipādayet||
namaste sarvabījāya brahmagarbhāya vai namaḥ147||
yasmādanaṃtaphaladastasmātpāhi śiloccaya||
yasmādagnerapatyaṃ tvaṃ yasmātputro jagatpateḥ148||
hemaparvatarūpeṇa tasmātpāhi nagottama||
anena vidhinā yastu dadyātkanakaparvatam149||
sa yāti paramaṃ brahma lokamānaṃdakārakam||
tatra kalpaśataṃ tiṣṭhettato yāti parāṃ gatim150 1.21.150||
athātaḥ saṃpravakṣyāmi tilaśailaṃ vidhānataḥ||
yatpradānānnaro yāti viṣṇulokamanuttamam151||
uttamo daśabhirdroṇairmadhyamaḥ paṃcabhiḥ smṛtaḥ||
tribhiḥ kaniṣṭho rājeṃdra tilaśailaḥ prakīrtitaḥ152||

pūrvavaccāparaṃ sarvaṃ viṣkaṃbhaparvatādikam||
dānamaṃtraṃ pravakṣyāmi yathā ca nṛpapuṃgava153||
yasmānmadhuvadhe viṣṇordehasvedasamudbhavāḥ||
tilāḥ kuśāśca māṣāśca tasmācchāṃtiprado bhava154||
havyakavyeṣu yasmācca tilā eva hi rakṣaṇam||
lakṣmīṃ ca kuru śaileṃdra tilācala namostu te155||
ityāmaṃtrya ca yo dadyāttilācalamanuttamam||
sa vaiṣṇavaṃ padaṃ yāti punarāvṛttidurlabham156||
kārpāsaparvataścaiva viṃśadbhārairihottamaḥ||
daśabhirmadhyamaḥ proktaḥ kaniṣṭhaḥ paṃcabhirmataḥ157||
bhāreṇālpadhano dadyādvittaśāṭhyavivarjitaḥ||
dhānyaparvatavatsarvamāsādyaṃ rājasattama158||
prabhātāyāṃ ca śarvaryāṃ dadyādidamudīrayet||
tvamevāvaraṇaṃ yasmāllokānāmiha sarvadā159||
kārpāsādre namastasmādaghaugha dhvaṃsano bhava||

iti kārpāsaśaileṃdraṃ yo dadyāccharvasaṃnidhau160||
rudraloke vasetkalpaṃ tato rājā bhavediha||
athātaḥ saṃpravakṣyāmi ghṛtācalamanuttamam161||
tejomayaṃ ghṛtaṃ puṇyaṃmahāpātakanāśanam||
viṃśatyā ghṛtakuṃbhānāmuttamaḥ syādghṛtācalaḥ162||
daśabhirmadhyamaḥ proktaḥ paṃcabhistvadhamaḥ smṛtaḥ||
alpavittopi kurvīta dvābhyāmiha vidhānataḥ163||
viṣkambhaparvatāṃstadvaccaturbhāgena kalpayet||
śālitaṃḍulapātrāṇi kuṃbhopari niveśayet164||
kārayetsaṃhatānuccānyathāśobhaṃ vidhānataḥ||
veṣṭayecchuklavāsobhirikṣudaṃḍaphalādikaiḥ165||
dhānyaparvatavatsaṃrvaṃ vidhānamiha paṭhyate||
adhivāsanapūrvaṃ hi tadvaddhomasurārcanam166||
prabhātāyāṃ ca śarvaryāṃ gurave vinivedayet||
viṣkaṃbhaparvatāṃstadvadṛtvigbhyaḥ śāṃtamānasaḥ167||

saṃyogādghṛtamutpannaṃ yasmādamṛtatejasi||
tasmādghṛtārcirviśvātmā prīyatāmatra śaṃkara168||
yasmāttejomayaṃ brahma ghṛte caiva vyavasthitam||
ghṛtaparvatarūpeṇa tasmānnaḥ pāhi bhūdhara169||
anena vidhinā dadyādghṛtācalamanuttamam||
mahāpātakayuktopi lokamāyāti śāṃbhavam170||
haṃsasārasayuktena kiṃkiṇījālamālinā||
vimānenāpsarobhiśca siddhavidyādharairvṛtaḥ171||
vicaretpitṛbhiḥ sārdhaṃ yāvadābhūtasaṃplavam||
athātaḥ saṃpravakṣyāmi ratnācalamanuttamam172||
muktāphalasahasreṇa parvatassyādanuttamaḥ||
madhyamaḥ paṃcaśatikastriśatenādhamaḥ smṛtaḥ173||
caturthāṃśena viṣkaṃbha parvatāḥ syuḥ samantataḥ||
pūrveṇa vajragomedairdakṣiṇeneṃdranīlakaiḥ174||
puṣyarāgairyutaḥ kāryo vidvadbhirgaṃdhamādanaḥ||

vaiḍūryavidrumaiḥ paścātsaṃmiśro vipulācalaḥ175||
padmarāgaiḥ sa sauvarṇairuttareṇāpi vinyaset||
dhānyaparvatavatsarvamatrāpi parikalpayet176||
tadvadāvāhanaṃ kṛtvā vṛkṣāndevāṃśca kāṃcanān||
pūjayetpuṣpagandhādyaiḥ prabhāte syādvisarjanam177||
pūrvavadgurutvigbhya imaṃ maṃtramudīrayet||
yathā devagaṇāḥ sarve sarvaratneṣvavasthitāḥ178||
tvaṃ ca ratnamayo nityamataḥ pāhi mahācala||
yasmādratnapradānena tuṣṭimeti janārdanaḥ179||
pūjāmaṃtraprasādena tasmānnaḥ pāhi parvata||
anena vidhinā yastu dadyādratnamayaṃ girim180||
sa yāti vaiṣṇavaṃ lokamamareśvarapūjitaḥ||
yāvatkalpaśataṃ sāgraṃ vasettatra narādhipa181||
rūpārogyaguṇopetaḥ saptadvīpādhipo bhavet||
brahmahatyādikaṃ kiṃcidatrāmutrāthavā kṛtam182||

tatsarvaṃ nāśamāyāti girirvajrāhato yathā||
athātaḥ saṃpravakṣyāmi raupyācalamanuttamam183||
yatpradānānnaro yāti somalokaṃ narottama||
daśabhiḥ palasāhasrairuttamo rajatācalaḥ184||
paṃcabhirmadhyamaḥ proktastadardhenādhamaḥ smṛtaḥ||
aśakto viṃśaterūrddhvaṃ kārayecchaktitaḥ sadā185||

viṣkaṃbhaparvatāṃstadvatturīyāṃśena kalpayet||
pūrvavadrājatāṅkuryānmaṃdarādīnvidhānataḥ186||
kaladhautamayāṃstadvallokeśāṅkārayedbudhaḥ||
brahmaviṣṇvarkavāṅkāryo nitaṃbotra hiraṇmayaḥ187||
rājataṃ syāttadanyeṣāṃ parvatāṃnā ca kāṃcanam||
śeṣaṃ ca pūrvavatkuryāddhomajāgaraṇādikam188||
dadyāttadvatprabhāte tu gurave raupyaparvatam||
viṣkaṃbhaśailāṅrtvigbhyaḥ pūjya vastravibhūṣaṇaiḥ189||
imaṃ maṃtraṃ paṭhandadyāddarbhapāṇirvimatsaraḥ||

pitṝṇāṃ vallabhaṃ yasmādindorvā śaṃkarasya ca190||
rajataṃ pāhi tasmānnaḥ śokasaṃsārasāgarāt||
itthaṃ niveśya yo dadyādrajatācalamuttamam191||
gavāmayutasāhasraphalamāpnoti mānavaḥ||
somaloke sagaṃdharvaiḥ kinnarāpsarasāṃgaṇaiḥ192||
pūjyamāno vasedvidvānyāvadābhūtasaṃplavam||
athātaḥ saṃpravakṣyāmi śarkarācalamuttamam193||
yasya pradānādviṣṇvarkarudrāstuṣyaṃti sarvadā||
aṣṭabhiḥ śarkarābhārairuttamaḥ syānmahācalaḥ194||
caturbhirmadhyamaḥ prokto bhārābhyāmadhamaḥ smṛtaḥ||
bhāreṇa cārddhabhāreṇakuryādyaḥ svalpavittavān195||
viṣkaṃbhaparvatāṅkuryātturīyāṃśena mānavaḥ||
dhānyaparvatavatsarvaṃ haimāṃbarasusaṃyutam196||
meroruparitaḥ sthāpyaṃ haimaṃ tatra tarutrayam||
maṃdāraḥ pārijātaśca tṛtīyaḥ kalpapādapaḥ197||

etadvṛkṣatrayaṃ mūrdhni sarveṣvapi niveśayet||
haricaṃdanasaṃtānau pūrvapaścimabhāgayoḥ198||
niveśyau sarvaśaileṣu viśeṣāccharkarācale||
maṃdare kāmadevastu pratyagvaktraḥ sadā bhavet199||
gaṃdhamādanaśṛṃge tu dhanadaḥ syādudaṅmukhaḥ||
prāṅmukho vedamūrttistu haṃsaḥ syādvipulācale200 1.21.200||
haimī bhavetsupārśve tu surabhī dakṣiṇāmukhī||
dhānyaparvatavatsarvamāvāhanamakhādikam201||
kṛtvātha gurave dadyānmadhyamaṃ parvatottamam||
ṛtvigbhyaścaturaḥ śailānimānmaṃtrānudīrayet202||
saubhāgyāmṛtasāroyaṃ paramaḥ śarkarācalaḥ||
tasmādānaṃdakārī tvaṃ bhavaśaileṃdra sarvadā203||
amṛtaṃ pibatāṃ ye tu patitā bhuvi śīkarāḥ||
devānāṃ tatsamutthastvaṃ pāhi naḥ śarkarācala204||
manobhavadhanurmadhyādudbhūtā śarkarā punaḥ||

tanmayosi mahāśaila pāhi saṃsārasāgarāt205||
yo dadyāccharkarāśailamanena vidhinā naraḥ||
sarvapāpavinirmuktaḥ prayāti brahmamaṃdiram206||
caṃdrasūryapratīkāśamadhiruhyānujīvibhiḥ||
sahaiva yānamuttiṣṭhettato viṣṇuprabho divi207||
tataḥ kalpaśatāṃte tu saptadvīpādhipo bhavet||
āyurārogyasaṃpanno yāvajjanmāyutatrayam208||
bhojanaṃ śaktitaḥ kuryātsarvaśaileṣvamatsaraḥ||
svayaṃ cākṣāralavaṇamaśnīyāttadanujñayā209||
parvatopaskarānsarvānprāpayedbrāhmaṇālayam||
etatte sarvamākhyātaṃ śailadānamanuttamam210||

yadanyadrocate tubhyaṃ tanmāṃ prcchasva pārthiva||
bhīṣma uvāca||
bhagavanbhavasaṃsārasāgarottārakārakam211||
kiṃcidvrataṃ samācakṣva svargārogyaphalapradam||

pulastya uvāca||
sauradharmaṃ pravakṣyāmi nāmnā kalyāṇasaptamīm212||
viśokasaptamīṃ tadvattṛtīyāṃ phalasaptamīm||
śarkarāsaptamīṃ kuryāttathā kamalasaptamīm213||
maṃdārasaptamīṃ ṣaṣṭhīṃ saptamīṃ śubhasaptamīm||
sarvāḥ puṇyaphalāḥ proktāḥ sarvā devarṣipūjitāḥ214||
vidhānamāsāṃ vakṣyāmi yathāvadanupūrvaśaḥ||
yadā tu śuklasaptamyāmādityasya dinaṃ bhavet215||
sā tu kalyāṇinī nāma vijayā ca nigadyate||
prātargavyena payasā snānaṃ nadyāṃ samācaret216||
śuklāṃbaradharaḥ padmamakṣataiḥ parikalpayet||
prāṅmukhoṣṭadalaṃ madhye tadvadvṛttāṃ ca karṇikām217||
puṣpākṣatādbhirdeveśaṃ vinyasetsarvataḥ kramāt||
pūrveṇa tapanāyeti mārtaṃḍāyeti vai tataḥ218||
yāmye divākarāyeti vidhātra iti nairṛte||

paścime varuṇāyeti bhāskarāyeti cānile219||
saumye vikartanāyeti devāyetyaṣṭame dale||
ādāvaṃte ca madhye canamostu paramātmane220||
maṃtrairetaissamabhyarcya namaskārāṃta dāpitaiḥ||
śuklairvastraiḥ phalairbhakṣyairdhūpamālyānulepanaiḥ221||
sthaṃḍile pūjayedbhaktyā guḍena lavaṇena vai||
tato vyāhṛtimaṃtreṇa visṛjya dvijapuṃgavān222||
śaktitastarpayedbhaktyā guḍakṣīraghṛtādibhiḥ||
tilapātraṃ hiraṇyaṃ ca brāhmaṇāya nivedayet223||
evaṃ niyamakṛtsuptvā prātarutthāya mānavaḥ||
kṛtasnānajapo vipraiḥ sahaiva ghṛtapāyasam224||
bhuktvā ca vedaviduṣi vaiḍālavratavarjite||
ghṛtapātraṃ sakanakaṃ sodakuṃbhaṃ nivedayet225||
prīyatāmatra bhagavānparamātmā divākaraḥ||
anena vidhinā sarvaṃ māsimāsi samācaret226||

tatastrayodaśe māsi gāśca dadyāttrayodaśa||
vastrālaṃkārasaṃyuktāḥ svarṇaśṛṃgāḥ payasvinīḥ227||
ekāmapi pradadyācca vittahīno vimatsaraḥ||
na vittaśāṭhyaṃ kurvīta yato mohātpatatyadhaḥ228||
anena vidhinā yastu kuryātkalyāṇasaptamīṃ||
sarvapāpavinirmuktaḥ sūryaloke mahīyate229||
āyurārogyamaiśvaryamanaṃtamiha jāyate||
sarvapāpaharā ceyaṃ sarvadaivatapūjitā230||
sarvaduṣṭopaśamanī sadā kalyāṇasaptamī||
imāmanaṃtaphaladāṃ yastu kalyāṇasaptamīṃ231||
śṛṇoti yaḥ paṭhedvāpi sa ca pāpaiḥ pramucyate||
viśokasaptamīṃ tadvadvakṣyāmi nṛpasattama232||
yāmupoṣya naraḥ śokaṃ na kadācidihāśnute||
māghe kṛṣṇatilai snātaḥ paṃcamyāṃ śuklapakṣataḥ233||
kṛtāhāraḥ kṛsarayā daṃtadhāvanapūrvakam||

upavāsavrataṃ kṛtvā brahmacārī niśi svapet234||
tataḥ prabhāta utthāya kṛtasnānajapaḥ śuciḥ||
kṛtvā tu kāṃcanaṃ padmamarkāyeti prapūjayet235||
karavīreṇa raktena raktavastrayugena ca||
yathā viśokaṃ bhuvanaṃ tvayaivāditya sarvadā236||
tathā viśokatā me syāttvadbhaktiḥ pratijanma ca||
evaṃ sapūjya ṣaṣṭhyāṃ tu bhaktyā saṃpūjayeddvijān237||
svayaṃ saṃprāśya gomūtramutthāya kṛtanaityakaḥ||
saṃpūjya viprānyatnena guḍapātrasamanvitam238||
sadvastrayugmaṃ padmaṃ ca brāhmaṇāya nivedayet||
atailalavaṇaṃ bhuktvā saptamyāṃ maunasaṃyutaḥ239||
tataḥ purāṇaśravaṇaṃ karttavyaṃ bhūtimicchatā||
anena vidhinā sarvamubhayorapi pakṣayoḥ240||
kuryādyāvatpunarmāghaśuklapakṣasya saptamī||
vratāṃte kalaśaṃ dadyātsuvarṇakamalānvitam241||

śayyāṃ sopaskarāṃ dadyātkapilāṃ ca payasvinīṃ||
anena vidhinā yastu vittaśāṭhyena varjitaḥ242||
viśokasaptamīṃ kuryātsa yāti paramāṃ gatim||
yāvajjanmasahasrāṇāṃ sāgraṃ koṭiśataṃ bhavet243||
tāvanna śokamāpnoti rogadaurgatyavarjitaḥ||
yaṃ yaṃ kāmayate kāmaṃ taṃ taṃ prāpnoti puṣkalam244||
niṣkāmaṃ kurute yastu sa paraṃ brahma gacchati||
yaḥ paṭhecchṛṇuyādvāpi viśokākhyāṃ tu saptamīm245||
sopīṃdralokamāsādya na duḥkhī jāyate kvacit||
anyāmapi pravakṣyāmi nāmnā tu phalasaptamīm246||
yāmupoṣya naraḥ pāpairvimuktaḥ svargabhāgbhavet||
mārgaśīrṣe śubhe māsi paṃcamyāṃ niyatavrataḥ247||
ṣaṣṭhīmupoṣya kamalaṃ kārayitvā tu kāṃcanam||
śarkarāsaṃyutaṃ dadyādbrāhmaṇāya kuṭuṃbine248||
rūpaṃ ca kāṃcanaṃ kṛtvā phalasyaikasya dharmavit||

dadyāddvikālavelāyāṃ bhānurme prīyatāmiti249||
śaktyā tu viprānsaṃpūjya saptamyāṃ kṣīrabhojanam||
kṛtvā kuryātphalatyāgaṃ yāvatsyātkṛṣṇasaptamī250 1.21.250||
tāmupoṣyātha vidhivadanenaiva krameṇa tu||
tadvaddhemaphalaṃ datvā suvarṇakamalānvitam251||
śarkarāpātrasaṃyuktaṃ vastramālāsamanvitam||
saṃvatsaramanenaiva vidhinobhayasaptamīm252||
upoṣya dadyātkramaśaḥ sūryamaṃtramudīrayet||
bhānurarko ravirbrahmā sūryaḥ śukro hariḥ śivaḥ253||
śrīmānvibhāvasustvaṣṭā varuṇaḥ prīyatāmiti||
pratimāsaṃ ca saptamyāmekaikaṃ nāma kīrttayet254||
pratipakṣaṃ phalatyāgametatkurvansamācaret||
vratāṃte vipramithunaṃ pūjayedvastrabhūṣaṇaiḥ255||
śarkarākalaśaṃ dadyāddhemapadmaphalānvitam||
yathā na viphalaḥ kāmastvadbhaktānāṃ sadā bhavet256||

tathānaṃtaphalāvāptirastu me janmajanmani||
imāmanaṃtaphaladāṃ yaḥ kuryātphalasaptamīm257||
bhūtabhavyāṃśca puruṣāṃstārayedekaviṃśatim||
yaḥ śṛṇoti paṭhedvāpi sopi kalyāṇabhāgbhavet258||
sarvapāpaviśuddhātmā sūryaloke mahīyate||
surāpānādikaṃ kiṃñcidatrāmutra ca vā kṛtam259||

tatsarvaṃ nāśamāyāti yaḥ kuryātphalasaptamīm||
śarkarāsaptamīṃ vakṣye tadvatkalmaṣanāśinīm260||
āyurārogyamaiśvaryaṃ yayānaṃtaṃ prajāyate||
mādhavasya site pakṣe saptamyāṃ niyatavrataḥ261||
prātaḥ snātvā tilaiḥ śubhraiḥ śuddhamālyānulepanaḥ||
sthaṃḍile padmamālikhya kuṃkumena sakarṇikam262||
tasminnamaḥ savitreti gaṃdhapuṣpaṃ nivedayet||
sthāpayedudakuṃbhaṃ ca śarkarāpātrasaṃyutam263||
śuklavastrairalaṃkṛtya śuklamālyānulepanaiḥ||

svarṇapuṣpasamāyuktaṃ maṃtreṇānena pūjayet264||
viśvavedamayo yasmāttvaṃ vedeṣu ca paṭhyase||
tvamevāmṛtasarvasvamataḥ śāṃtiṃ prayaccha me265||
paṃcagavyaṃ tataḥ pītvā svapettatpārśvataḥ kṣitau||
saurasūktaṃ japannāste purāṇaśravaṇena ca266||
ahorātre gate paścādaṣṭamyāṃ kṛtanaityakaḥ||
tatsarvaṃ vedaviduṣe brāhmaṇāya nivedayet267||
bhojayecchaktito viprāṅśarkarāghṛtapāyasaiḥ||
bhuṃjītātailalavaṇaṃ svayamapyatha vāgyataḥ268||
anena vidhinā sarvaṃ māsimāsi samācaret||
saṃvatsarāṃte śayanaṃ śarkarākalaśānvitam269||
sarvopaskarasaṃyuktaṃ tathaikāṃgāṃ payasvinīm||
gṛhaṃ ca śaktimāndadyātsamastopaskarānvitam270||
sahasreṇātha niṣkāṇāṃ kṛtvā dadyācchatena vā||
daśabhirvā tribhirvāpi niṣkeṇaikena vā punaḥ271||

padmaṃ svaśaktito dadyātpūrvavanmaṃtrapāṭhanam||
vittaśāṭhyaṃ na kurvīta kurvandoṣānsamaśnute272||
amṛtaṃ pibato vaktrātsūryasyāmṛtabiṃdavaḥ||
samutpeturddharaṇyāṃ ye śālimudgekṣavastu te273||
śarkarāyārasastasmādikṣusāromṛtātmavān||
iṣṭāraverataḥ puṇyā śarkarā havyakavyayoḥ274||
śarkarāsaptamī ceyaṃ vājimedhaphalapradā||
sarvaduṣṭopaśamanī putrapautravivardhinī275||
yaḥ kuryātparayā bhaktyā sa paraṃ brahma gacchati||
kalpamekaṃ vasetsvarge tato yāti paraṃ padam276||
idamanagha śṛṇoti yaḥ smaredvā paripaṭhatīha sureśvarasya loke||
matimapi ca dadāti sopi devairamarapure paripūjyate munīndraiḥ 277||
ataḥ paraṃ pravakṣyāmi tadvatkamalasaptamīm||
yasyāssaṃkīrttanādeva tuṣyatīha divākaraḥ278||
vasaṃtāmalasaptamyāṃ susnāto gaurasarṣapaiḥ||

tilapātre ca sauvarṇaṃ nidhāya kamalaṃ śubham279||
vastrayugmāvṛtaṃ kṛtvā gaṃdhapuṣpairathārcayet||
namaste padmahastāya namaste viśvadhāriṇe280||
divākara namastestu prabhākara namostute||
tato dvikālavelāyāmudakuṃbhasamanvitam281||
viprāya dadyātsaṃpūjya vastramālyavibhūṣaṇaiḥ||
śaktitaḥ kapilāṃ dadyādalaṃkṛtya vidhānataḥ282||
ahorātre gate paścādaṣṭamyāṃ bhojayeddvijān||
yathāśakti ca bhuṃjīta vimāṃsaṃ tailavarjitaṃ283||
anena vidhinā śuklasaptamyāṃ māsi māsi ca||
sarvaṃ samācaredbhaktyā vittaśāṭhyavivarjitaḥ284||

vratāṃte śayanaṃ dadyātsuvarṇakamalānvitam285||
gāśca pradadyācchaktyā tu suvarṇasya payasvinīḥ||
bhājanāsanadīpādīndadyādiṣṭānupaskarān286||
anena vidhinā yastu kuryātkamalasaptamīm||

lakṣmīmanaṃtāmabhyeti sūryaloke ca modate287||
kalpekalpe tato lokānsapta gatvā pṛthakpṛthak||
apsarobhiḥ parivṛtastato yāti parāṃ gatiṃ288||
paśyedimāṃ yaḥ śṛṇuyānmuhūrte paṭhecca bhaktyātha matiṃ dadāti||
sopyatra lakṣmīmamalāmavāpya gaṃdharvavidyādharalokameti289||
ataḥ paraṃ pravakṣyāmi sarvapāpapraṇāśinīm||
sarvakāmapradāṃ puṇyāṃ nāmnā maṃdārasaptamīṃ290||
māghasyāmalapakṣe tu paṃcamyāṃ laghubhuṅnaraḥ||
daṃtakāṣṭhaṃ tataḥ kṛtvā ṣaṣṭhīmupavasedbudhaḥ291||
viprānsaṃpūjayitvā tu maṃdāraṃ prārthayenniśi||
tataḥ prabhāta utthāya kṛtvā snānaṃ punardvijān292||
bhojayecchaktitaḥ kuryānmaṃdārakusumāṣṭakaṃ||
sauvarṇaṃ puruṣaṃ tadvatpadmahastaṃ suśobhanaṃ293||
padmaṃ kṛṣṇatilaiḥ kṛtvā tāmrapātreṣṭapatrakaṃ||
hemamaṃdārakusumairbhāskarāyeti pūrvataḥ294||

namaskāreṇa tadvacca sūryāyetyamale dale||
dakṣiṇe tadvadarkāya tathāryamṇe ca nairṛte295||
paścime vedadhāmne ca vāyavye caṃḍabhānave||
pūṣṇe cottarataḥ pūjya ānaṃdāyeti tatparam296||
karṇikāyāṃ ca puruṣaḥ sthāpyaḥ sarvātmanepi ca||
śuklavastraiḥ samāveṣṭya bhakṣyairmālyaphalādibhiḥ297||
evamabhyarcya tatsarvaṃ dadyādvedavide punaḥ||
bhuṃjītātailalavaṇaṃ vāgyataḥ prāṅmukho gṛhī298||
anena vidhinā sarvaṃ saptamyāṃ māsimāsi ca||
kuryātsaṃvatsaraṃ yāvadvittaśāṭhyavivarjitaḥ299||
etadeva vratāṃte tu nidhāya kalaśopari||
gobhirvibhavataḥ sārddhaṃ dātavyaṃ bhūtimicchatā300 1.21.300||
namo maṃdāranāthāya maṃdārabhavanāya ca||
tvaṃ rave tārayasvāsmānasmātsaṃsārasāgarāt301||
anena vidhinā yastu kuryānmaṃdārasaptamīm||

vipāpmā sa sukhī martyaḥ kalpaṃ ca divi modate302||
imāmaghaughapaṭalabhīṣaṇadhvāṃtadīpikāṃ||
gacchansaṃgṛhya saṃsāraśarvaryāṃ na skhalennaraḥ303||
maṃdārasaptamīmetāmīpsitārthaphalapradāṃ||
yaḥ paṭhecchṛṇuyādvāpi sopi pāpaiḥ pramucyate304||
athānyāmapi vakṣyāmi śobhanāṃ śubhasaptamīṃ||
yāmupoṣya naro rogaśokaughāttu pramucyate305||
puṇyamāśvayuje māsi kṛtasnānajapaḥ śuciḥ||
vācayitvā tato viprānārabhecchubhasaptamīṃ306||
kapilāṃ pūjayedbhaktyā gaṃdhamālyānulepanaiḥ||
namāmi sūryasaṃbhūtāmaśeṣabhuvanālayāṃ307||
tvāmahaṃ śubhakalyāṇi svaśarīraviśuddhaye||
atha kṛtvā tilaprasthaṃ tāmrapātreṇasaṃyutam308||
kāṃcanaṃ vṛṣabhaṃ tadvadvastramālyaguḍānvitaṃ||
sopadhānaṃ ca viśrāmabhājanāsanasaṃyutam309||

phalairnānāvidhairbhakṣyaiḥ ghṛtapāyasasaṃyutaiḥ||
dadyāddvikālavelāyāmaryamā prīyatāmiti310 vikāla||
paṃcagavyaṃ ca saṃprāśya svapedbhūmāvasaṃstare||
tataḥ prabhāte saṃjāte bhaktyā saṃtarpayeddvijān311||
anena vidhinā dadyānmāsimāsi sadā naraḥ||
vāsasī vṛṣabhaṃ haimaṃ tadvadgāṃ kāṃcanodbhavām312||
saṃvatsarānte śayanamikṣudaṃḍaguḍānvitam||
tāmrapātre tilaprasthaṃ sauvarṇaṃ vṛṣabhaṃ tathā313||
dadyādvedavide sarvaṃ viśvātmā prīyatāmiti||
anena vidhinā vidvānkuryādyaḥ śubhasaptamīm314||
tasya śrīrvimalā kīrttirbhavejjanmani janmani||
apsarogaṇagaṃdharvaiḥ pūjyamānaḥ surālaye315||
vasedgaṇādhipo bhūtvā yāvadābhūtasaṃplavam||
kalpādāvavatīrṇaśca saptadvīpādhipo bhavet316||
bhrūṇahatyāsahasrasya brahmahatyāśatasya ca||

nāśāyālamiyaṃ puṇyā paṭhyate śubhasaptamī317||
imāṃ paṭhedyaḥ śṛṇuyānmuhūrtaṃ paśyetprasaṃgādapi dīyamānam||
sopyatra sarvāghavimuktadehaḥ prāpnoti vidyādharanāyakatvam318||
yāvatsamāssapta naraḥ karoti yaḥ saptamīṃ saptavidhānayuktām||
sa saptalokādhipatiḥ krameṇa bhūtvā padaṃ yāti paraṃ murāreḥ319||

English translation

Pulastya said :

1-3a. Formerly in the Bṛhatkalpa , there was a king by name Dharmamūrti who was a friend of Indra and who had killed thousands of demons. Due to his lustre, the Moon and the Sun had lost their brilliance. He had defeated demons in hundreds, could take any form he liked and was undefeated even among (i.e. by) men.

3b-4. That king had the chief queen Bhānumatī by name, the most beautiful lady in the three worlds, who resembled Lakṣmī in beauty and had vanquished divine beauties (by means of her beauty), and who was greater (i.e. dearer) to the king than his own life.

5. Among ten thousand ladies she shone like Lakṣmī He cannot be said to be equalled (even) by a thousand crores of kings.

6-7. Once when he was seated in his assembly he, filled with amazement, asked his priest, Vasiṣṭha , the best sage, “Revered Sir, due to which religious merit have I this excellent wealth and for what reason is there always great and excellent lustre in my body?”

Vasiṣṭha said ;

8-9a. Formerly there was a prostitute Līlāvatī by name, who was devoted to Śiva . She duly offered, at Puṣkara , a mountain (i.e. a heap) of salt with a large number of golden trees, on the fourteenth day of the month.

9b-15. There was a śūdra servant, a goldsmith in Līlāvatī’s house. O king, he, full of faith, fashioned trees with golden flowers, (well) formed, extremely charming and beautiful. Knowing it to be a pious deed he did not accept wages for it; and his wife polished the golden trees; and O king, the two

honestly did service in the house of Līlāvatī like waiting upon the sages etc. And that prostitute Līlāvatī, O sinless one, after a long time, being free from all sins, went to the abode of Śiva; and now you are that goldsmith who, though poor, was very good and (so) did not accept the price (i.e. the wages for his work) from the prostitute. He has become the lord of the seven islands and is lustrous like myriad Suns.

16. This is your (wife) Bhānumatī, who (as) the wife of the goldsmith, had polished the golden trees fashioned by (her husband) the goldsmith.

17. Therefore, in the worlds of mortals you are unvanquished; and your wealth is safe and full of good fortune. Therefore, O king, you too should, in keeping with sacred precepts, fashion mountains ofgrains etc.

Pulastya said :

18. Saying 'all right' he, the fine image of religious merit, having honoured Vasiṣṭha's words, duly gave all the mountains of grains etc., and being respected by gods he went to the world of the enemy of Cupid, (i.e. of Śiva).

19. A man, whc sees these (mountains of grains) being brought or sees them being given by men or hears (about such a gift) with devotion or thinks (about it), too, being free from sins, goes to heaven.

20. A man destroys the (effect) of bad dreams by big mountains (of grains etc.) being invoked, (which are the) destroyers of the fear of the mundane existence; then, O best of men, what about him, who, with a tranquil mind and with his sins removed, gives the entire lord of mountains?

Bhīṣma said :

21. What is there on the earth, capable of removing the association with the grief arising from the separation of the dear ones? Or what fast or vow is there that would certainly bring about prosperity or that would destroy man's fear of the mundane existence?

Pulastya said :

22. You have asked me about this vow dear to the world and difficult to perform even for the wise on account of its importance. Yet I shall explain this vow—a secret among Indra, gods and men—to you who are devoted.

23-25a. This is Dvādaśī- vrata (to be performed) in the holy month of Āśvina . A wise man eating little on the tenth day, should begin it with restraint, after brushing his teeth and facing the north or the east. On the eleventh, he should not eat anything and having properly worshipped Viṣṇu and having also duly worshipped Lakṣmī (he should say:) 'I shall eat on the next day (i.e. tomorrow).'

25b-26. Having thus taken a pledge, a man, having got up in the morning, should bathe with all herbs and the five products [1] of the cow taken collectively. Having put on white flowers and a garment he should worship the lord of śrī with lotuses.

2 7. He should worship the feet (of the deity) saying, 'My salutation to Viśoka .' He should worship the shanks saying, 'My salutation to Varada .' He should worship the knees saying, 'My salutation to Śrīśa.' He should worship the thighs saying, 'My salutation to Jalaśāyī .'

28-32a. He should worship the waist saying, ‘My salutation to Mādhava ’. He should worship the belly saying, ‘My salutation to Dāmodara ’. He should worship the sides saying, ‘My salutation to Vipula ’. He should worship the navel saying, ‘My salutation to Padmanābha ’. He should worship the heart saying, ‘My salutation to Manmatha ’. He should worship the chest of the lord saying, ‘My salutation to Śrīdhara .’ He should worship the hands saying, ‘My salutation to Madhubhid.’ He should worship the throat saying, ‘My salutation to Vaikuṇṭha .’ He should worship the face saying, ‘My salutation to Aśokanidhi.’ He should worship the eyes saying, ‘My salutation to Vāsudeva .’ He should worship the forehead saying, ‘My salutation to Vāmana .’ He should worship the eyebrows saying, ‘My salutation to Hari .’ He should worship the hair saying, ‘My salutation to Mādhava.’ He should worship the crest saying, ‘My salutation to Viśvarūpin.’ Similarly he should worship the head saying, ‘My salutation to Sarvātman.’

32b-38a. Thus having worshipped Govinda (i.e. Viṣṇu) with incense, flowers and anointing, and then having made a circle he should get fashioned an altar with clay; (it should be) having four corners; (it should) have the length of a cubit; and (should) have a slope towards the north. (It should be) smooth, pleasing and surrounded by three ramparts on all sides. The ramparts should be three fingers high, and two fingers in expanse. Above the altar there should be a wall eight fingers high. He should put (i.e. make) the image of Lakṣmī in the (circle representing the) Sun with sand from the river. The wise man should worship Lakṣmī in the (circle representing the) Sun on the altar. (He should say) ‘My salutation to Devi ; my salutation to Śānti ; my salutation to Lakṣmī; my salutation to Śrī; my salutation to Tuṣṭi ; my salutation to Puṣṭi ; my salutations Puṣṭi and Sṛṣṭi . Being happy she should remove your grief and be a giver of boons to you. Being happy she should grant me wealth and all (kinds) of success.’

38b-42a. Then having covered the (representation of the) Sun with white garments all round, he should worship it with fruits and eatables of various kinds, and also with a golden lotus. The wise one should put water with darbhas in silver pots. Then for the whole night he should arrange dancing and music. When three watches have passed, the man, having got up and having approached three couples or one couple of brāhmaṇas , should worship them (or it) according to his capacity with garments, flowers and incense. He should worship the couples seated on the beds, saying ‘My salutation to Jalaśāyin.’

42b-44. Then having kept awake for the (whole) night with singing and (playing upon) musical instruments, and having bathed in the morning he should worship a couple (of brāhmaṇas) and without conceit born of wealth he should feed them according to his capacity; and listening to the Purāṇas with devotion he should pass the day. He should perform this rite every month.

45-47. At the conclusion of the vow he should present a bed with a cow made of jaggery, with a cushion, with a rest and an auspicious coverlet. (He should say:) ‘O lord of men, as Lakṣmī never goes abandoning you, similarly good form, health and absence of grief should always be with me (good form, health and absence of grief should never leave me). As Lakṣmī would never be (i.e. renain) without god (Viṣṇu), similarly may I have freedom from grief and best devotion, O Keśava .’

48-50a. Repeating this sacred text, he, who desires his well-being, should offer a bed with a cow made of jaggery, and also (the representation of) the Sun with Lakṣmī. (He should always offer) a lotus, a Karavīra flower, a fresh saffron flower, and flowers of ketaka , sindhuvāra , camallikā reddish with fragrance, kadamba , kubjaka and jasmine.

Bhīṣma said :

50b-5la. O lord of the sages, tell me about the cow made of jaggery. Tell me now of what form it is and with the recitation of which sacred text it is to be given.

Pulastya said :

51b-52a. I shall now tell you the nature and the fruit of the rite of (offering) a cow made of jaggery, which (i.e. which offering) removes all sins.

52b-54a. A man should spread deer-hide on the ground with the neck (of the deer-hide) in (i.e. facing) the east; he should scatter darbhas all over the ground smeared with cow-dung; he should spread a small (piece) of deer-hide and prepare a (representation of a) calf. He should fashion a clay (representation of a) cow (without or) with a calf.

54b-56. (A representation of) a cow made of jaggery weighing four bharas is the best. The weight of the calf should be a bhāra . The (representation of the) cow weighing two bhāras is said to be second-rate; (then) the representation of the calf would weigh half a bhāra ; the smallest type would weigh a bhāra ; (then) the calf would weigh one-fourth bhāra , according to the expanse of his dwelling and wealth. The two, viz. the cow and the calf (thus) fashioned should be covered with white fine garments.

57-60. Their ears should be made of conch shells, feet of sugarcanes, eyes of bright pearls, arteries of white thread, and dewlaps of white blanket, backs of reddish coins [2] and hair of the white bushy tail of camara ; these two (i.e. the cow and the calf) should have the pair of eyebrows made of coral; their udders should be fashioned with butter; they should have a pair of golden eyes, and pupils (of their eyes) should be (made of) sapphires; their tails should be (made) of silk ; their udders of bronze—white and very charming; they should be adorned with golden horns, and their hoofs with silver; the two should be furnished with many fruits and baskets of scents.

61-64a. Thus having arranged (the two) like this he should worship them by (waving) a light and incense. (He should recite the basic text:) ‘May that goddess in the form of the cow, who is Lakṣmī to all beings and who has remained in gods, remove my sin. May that cow, who is Lakṣmī resting on Viṣṇu’s bosom, and who is Svāhā in the fire, and who is the power of the Moon and the Sun, grant me boons. Since you, (O cow,) are the Svadhā of the chief manes, and the Svāhā of those who enjoy the sacrifices (i.e. of gods), and (since) you remove all sins, grant me well-being.’

64b-66a. Having thus invoked the cow he should offer her (i.e. the representation of the cow) to a brāhmaṇa . This rite (of offering) is laid down for (the offering of) all cows. O king, I shall tell you (about) the form and names of the cows that are said to remove sins.

66b-68. The first cow is guḍa-dhenu (i.e. made of jaggery); the second is ghṛta-dhenu (i.e. of ghee); the third one is tila - dhenu (i.e. of sesamum); the fourth one is called jala -dhenu , (i. e. of water); the fifth one is kṣīra -dhenu (i.e. of milk); the next one is madhu-dhenu (i.e. of honey); the seventh one is śarkarā-dhenu (i.e. of sugar); the eighth one is fashioned with curds; the ninth one is of (i.e. represented by) juice; and the tenth one is of the original form (i.e. an actual cow).

69-70. Pitchers should be used for the liquid (representations of) cows, and heaps of their sizes for (representation of) other cows. Some men also desire to offer golden cows. Some other great sages desire to offer cows (represented) by butter and oils. The rite is the same and the ingredients are also the same.

71-73. Always at every parvan (i.e. the eighth and the fourteenth day of each half month and the days of the full moon and the new moon) these (representations of cows), giving enjoyment and salvation, should be offered (to brāhmaṇas), with invocation of sacred texts as at a śrāddha . On the occasion of

(telling you about the offering of a) guḍa -dhenu , I have explained all of them, which give the fruits of all sacrifices, which remove all sins and which are auspicious. Since the Viśoka-dvādaśī-vrata is best of the vows, the (offering of) a guḍa-dhenu , is recommended as auxiliary to it.

74. Guḍa-dhenu etc. should be offered during the period of the Sun's passage from one solstice to another [3] , during the auspicious equinoctial period, when a portent forebodes a great calamity [4] , and also on eclipse days etc.

75-77. And this Viśoka-dvādaśī removes all sins and is auspicious, fasting on which (day) a man reaches that highest position of Viṣṇu. In this world he obtains good fortune, (long) life and health, and on death he reaches Viṣṇu's city and has the recollection of Hari (i.e. Viṣṇu). O king, he does not meet with grief, sorrow or calamity for nine thousand and ten and eight hundred millions (of years) [5] .

78-79a. A woman, who, devoted to dancing and singing (on this day), observes this vow of Viśoka-dvādaśī, would also get that fruit; since dancing, singing and playing upon musical instruments in front of Viṣṇu (gives) unending (fruit).

79b-80a. He who recites like this or listens to this properly or observes the worship of the enemy of (the demons) Madhu , Mura and Naraka , or even suggests people (to observe this vow), lives in the world of Indra and is honoured by streams (i.e. large groups) of gods for a Kalpa .

Bhīṣma said :

80b-81a. O revered one, I desire to hear the great importance of (that) offering which is inexhaustible in the other world and is honoured by hosts of gods and sages.

Pulastya said :

81b-83a. O best of kings, I shall tell you (about) the ten ways of the gift of the Meru, the giver of which obtains unending worlds honoured by gods. One does not get fruit of that (gift) (even) by studying the Purāṇas and the Vedas and performing sacrifices and (visiting) holy places.

83b-86. (Now), therefore, I shall serially describe the gift of mountains: The first is dhānya - śaila (the mountain of grains); the second is lavaṇācala (the mountain of salt); the third is guḍācala (the mountain of jaggery); the fourth is hema - parvata (the mountain of gold); the fifth is tīla -śaila (the mountain of sesamum); the sixth is kārpāsa -parvata (the mountain of cotton); the seventh is ghṛta -śaila (the mountain of ghee); the eighth is ratna -śaila (the mountain of gems); the ninth is the mountain of silver and the tenth is śarkarācala (the mountain of sugar). I shall tell (you) in proper order the manner in which they are observed.

87-89a. Mountains (i.e. heaps) of grains should be given as prescribed during the auspicious half of the year, or in the evening at the time of a portent foreboding a great calamity, or on the third day of the bright half, or on the day of a lunar eclipse, or at the time of marriage, festival or sacrifice, or on the twelfth day, or on the fifteenth day of the bright half, or when constellations are auspicious, or on the full moon day of Kārtika at Jyeṣṭha Puṣkara.

89b-90. In the holy places or in a cowpen or in the courtyard of the house, he should, with devotion, get prepared an auspicious pavilion having four corners, facing the south, and having a slope towards the north-east or facing the east according to the prescribed rules.

91-92. Having spread darbhas on the ground smeared with cowdung, he should fashion among them a mountain with pillars in the form of (other) mountains. This best mountain should be (made of) a thousand droṇas [6] , that of a middle size should be (made of) five hundred droṇas , and the smallest one should be (made of) three hundred droṇas .

93-95a. In the centre should be the Meru mountain made of rice along with three golden trees. Through best brāhmaṇas one (or) more (pieces of) cloth should be put at the top. It should have four silver peaks, and also the slopes should be made of silver; in the east, it should be (decorated) with pearls and diamonds; in the south with gomeda -gems and rubies; in the west (it should be decorated) with emeralds and sapphires, (and) in the north with lapis lazuli and topaz.

95b-97. It should be decorated with bits of sandal and corals on all sides, (and also) with creepers, and with pearls and gems. Golden (representations of) revered Brahmā and Viṣṇu and Śiva and (and also of) the Sun should be (installed) here; similarly its caves should be covered with sugarcanes and bamboos, and the streams of water in the form of ghee (should flow) in (various) directions. The row of clouds would be (represented by) pieces of cloth—white in the east, yellow in the south, variegated in the west and red and compact in the north.

98-100a. One should install the silver (images of) chief kings and of the eight lords of the worlds in (proper) order. There should be various rows of forests round about, and also flowers and perfumes. At the top, it should have a canopy of five colours, and should have the decoration of fresh white flowers. Thus having placed the best mountain (viz. Meru) and the pillar mountains in (due) order, one should with (i.e. in the remaining) fourth part establish (the representations of) the four quarters decorated with flowers and perfumes.

100b. In the east should be the Meru mountain with many fruits and shining as it w:uld be full of gold.

101. Gandhamādana , made of heap of wheat and adorned with silver should be installed in the south. It should be end owed with golden representation of Viṣṇu [7] or his Mānasa (form) [8] made of ghee and with a piece of cloth and silver forests.

102. In the west one should get fashioned a mount of sesamum, (decorated) with many fragrant flowers and a golden pippala tree and a golden swan; there should be a cluster of silver flowers, and it should be decorated with a (piece of) cloth, and at the front there should be a lake with white water in the form of curds.

103-104a. Having placed the big mount he should get fashioned in the north mount Supārśva made of beans and along with cloth and flowers, and having at its top a golden bunyan [banyan?] tree and shining with a golden flag, and with a forest (on it) having an auspicious lake of honey and a bright silver canopy.

104b-105. Through four self-controlled brāhmaṇas, knowing Vedas and Purāṇas and of praise-worthy character and forms, a sacrifice should be performed with sesamum, barley, ghee, sacred fuel and darbhas , after having made a pool of the measure of a hand, in the east. At night one should keep awake with (i.e. by singing) mild songs and (staging) plays. I shall now tell (you) about the invocation of the mountains.

106-109. ‘O treasure, you are the abode of the hosts of all gods; O you immortal mountain, destroy whatever is adverse in his house; bring about wellbeing and excellent peace, for you have been worshipped by me of great devotion. You alone are revered lord, Brahmā, Viṣṇu and Divākara (i.e. the Sun); you are the embodied and unembodied seed; therefore, O eternal one, protect me. Since you are the abode of the regents of the quarters of the world and of the omnipresent one, and also of Rudra ,

Ādityas and Vasus , therefore, grant me peace. Since your top is crowded with gods and ladies, therefore emancipate me from this painful ocean of worldly existence.'

110-I14a. Having thus worshipped Meru one should worship Mandara : 'O Mandara, since you look charming with Caitraratha and Bhadrāśva , therefore give (me) happiness. O Gandhamādana, you are the crest-jewel in Jambūdvīpa and look charming with the hosts of Gandharvas , therefore let me have enduring fame. Since you have the beauty of golden slabs with Ketumāla and Vaibhrāja forest, therefore, let me have permanent nourishment. O Supārśva, since you always shine with Uttara Kuru and Savitra forest, therefore let me have inexhaustible prosperity.'

114b-115. Having thus invoked all those (mountains) and having taken bath in the bright morning one should present the middle mountain to his preceptor; then O king, he should give the pillar-mountains to the priests one by one.

116-117. According to one's capacity one should give twentyfour or ten cows, O king, or if one does not have the capacity one should give seven or eight or five cows. At least one tawny milch-cow should be offered to the preceptor. The same procedure should be followed in the case of the remaining.

118. The same sacred texts and ingredients (should be used) for the worship of all the planets, regents of the quarters of the world and Brahmā etc.

119-122. A sacrifice on all mountains is laid down with (the accompaniment of) one's own sacred text. One should (during the vow) always observe fast; if one is weak, meal at night is prescribed. O king, listen, according to the proper order, to the procedure to be followed in case of all mountains; (listen) also (to) the sacred texts to be recited at the time of making gifts on (i.e. with reference to) the mountains and their fruit. 'As food is said to be Brahman , as food is declared to be life, as beings are born from food, as the world grows on food, as food is Lakṣmī, as food is Viṣṇu himself, so, O best mountain, protect me by means of your form of the mountain of grains.'

123-125a. He, who gives the mountain full of grains with this rite, is honoured in the world of gods for full hundred manvantaras . O best of king, accompanied by hosts of celestial nymphs and Gandharvas, he goes to heaven in an aeroplane; and after the destruction of (the bonds of) his deeds he obtains the kingdom of kings; there is no doubt about it.

125b-129. Now I shall describe to you the (rite of the) best mountain of salt, by giving which a man goes to the world connected with Śiva. The best mountain of salt should be fashioned with sixteen droṇas ; the middle one should be fashioned with half (the quantity) of it; and the lowest one is said (to consist) of four (droṇas). A poor person should (get a mountain fashioned) which (consists of) more than a droṇa , according to his capacity. He should get the four pillar-mountains fashioned separately with one-fourth (droṇa). He should always follow the same procedure as formerly told in the case of Brahmā and others. Similarly he should install golden abodes of all the regents of the quarters of the world, and also lakes and forests and trees etc.

130-133a. Here (i.e. in this case) also keeping awake during the night (as usual) is recommended. Listen to the sacred texts (to be recited at this time): 'Since this taste in the salt is associated with good fortune and since all other tastes do not excel without salt, therefore, being identical with it, O best mountain, (please) protect me who am afflicted. As you are always dear to Śiva, so give (me) peace. Since you have sprung up from the body of Viṣṇu and increase good health, therefore, you, of the form of a mountain, protect me.'

133b-135a. He, who, presents the mountain of salt (to a brāhmaṇa) with this rite, would live for a Kalpa in the world of Umā, and thence would get the highest position. Hereafter I shall describe (the

rite of) the mountain of jaggery, by making the present of which a man, honoured by gods, obtains heaven.

135b-138a. The best (jaggery-mountain) is deemed (to weigh) ten bhāras ; the middle one is (deemed to weigh) five (bhāras); the smallest is (said to weigh) three bhāras . A person with small wealth (should have the mountain weighing) half of it (i.e. one bhāra and a half). He should have the same in vocation, the same (type of) worship, the same (kind of) golden trees, worship of gods, pillar-mountains, and also (the same type of) lakes and sylvan deities, the same (type of) sacrifice, keeping awake (at night), and abodes of the regents of quarters of the world, as in the case of (the offering of) the mountain of grains. He should recite this sacred text:

138b-141. 'As among gods this Janārdana , the universal soul, is the best, as Sāmaveda is the best among Vedas, as Mahādeva (i.e. Śiva) is the best among those who practise abstract meditation, as Oṃkāra is the best of all sacred texts, as Pārvatī is the best among all ladies, in the same way the taste of sugarcane is regarded as the best of all tastes. Therefore, may the mountain of jaggery give me great wealth. O you mountain of jaggery, since you have been created by Pārvatī, the giver of good fortune, as her abode, therefore always protect me.'

142-143. He, who gives according to this rite, a mountain (made) of jaggery (to a brāhmaṇa), being honoured by Gandharvas, is respected in the world of Gaurī ; (and) again at the end of a hundred Kalpas becomes the lord of the seven islands; and is endowed with (long) life and health and is not defeated by (his) enemies.

144. Now I shall describe (to you the rite of) the golden mountain giving which men go to the world of Viriñci (i.e. Brahmā).

145-149a. The best one (is said to weigh) a thousand palas ; the middle one (is said to weigh) five hundred palas ; the lowest one (is said to weigh) half of it. Even a man with small wealth, free from jealousy, should give (a golden mountain weighing) more than a pala . O best king, all the procedure should be the same as in the case of (the present of) a mountain of grains. As (in the case of the present of) that (i.e. a mountain of grains) he should offer the pillar-mountains to the priests. He should recite the text: 'O mountain, since you give unending fruit, therefore (please) protect me. O best of mountains, since you are the child of Agni , since you are the lord of the universe, therefore, in your form of the golden mountain (please) protect me.'

149b-150. He, who gives, according to this rite, a golden mountain (to a brāhmaṇa) goes to the delight-giving world of Brahma ; he would stay there for a hundred kalpas and then he goes to the highest position from there.

151. Now I shall tell (you about the present of) a mountain of sesamum along with the rite, by giving which a man goes to the excellent world of Viṣṇu.

152. The best one is said to weigh ten droṇas ; the middle one (is said to weigh) five droṇas ; O best of kings, the lowest one is said to weigh three droṇas .

153. Other things like the pillar-mountains are the same as before. O best of kings, I shall tell you the sacred text that accompanies the presentation:

154-155. 'Since sesamum, darbhas and beans were produced from the perspiration of the body of Viṣṇ U at the time of the murder of Madhu, and since sesamum seeds alone are the protection in the offerings made to gods and manes of ancestors, therefore, grant us peace; and O best of mountains, give (me) wealth; (my) salutation to you.'

156. He, who, invoking in this way, presents an excellent mountain of sesamum, goes to the position of Viṣṇu, from which return (i.e. rebirth) is difficult.

157. The mountain of cotton weighing twenty bhāras is the best; the middle one is said (to weigh) ten bhāras , and the lowest is said to weigh five bhāras .

158. A poor man, free from pride born of wealth, should give the mountain of cotton weighing one bhāra . O best of kings, everything is to be accomplished as in the case of the presentation of the mountain of grains.

159-16la. When the dawn has broken, he should give it and recite this (sacred text): 'O mountain of cotton, since you always are the covering of people, destroy the stream of (my) sins. (My) salutation to you.' Saying this, he, who gives the mountain of cotton (to a brāhmaṇa), would live for a Kalpa in Rudra's world with Śarva (i.e. Śiva); then he would be a king in this world.

161b. Now I shall describe (to you) the (rite of the) excellent mountain of ghee, which is lustrous, auspicious and destroyer of great sins.

162-164. The best mountain of ghee would weigh twenty (bhāras); the middle is said to weigh ten (bhāras); and the lowest one is said to weigh five (bhāras). Even a poor person should prepare one weighing two bhāras , according to the procedure. Similarly the pillar-mountains should be prepared with the fourth portion of it, and one should put the vessels of rice on a pitcher.

165-166. He should get fashioned compact (mountains) according to the procedure and (as would look) charming. He should surround them with pieces of cloth and sugarcanes and fruits etc. Here (also) the entire procedure is the same as in the case of the mountain of grains. The installation (of the deities etc.) and a sacrifice and worship of deities, are (to be done) like that (i.e. as in the case of the mountains of grains).

167. When the dawn has broken, he should offer it to his teacher; and with a tranquil mind he should present the pillar-mountains to the priests.

168-169. He should recite the following text: 'Since ghee was produced due to combination (of curds etc.) in milk, therefore, may Śiva, the universal soul and a blazing fire, be pleased here. O mountain (of ghee), since Brahman, full of lustre, is settled in ghee, therefore, protect me with your mountain-form of ghee.'

170-172a. He should present the excellent ghee-mountain (to a brāhmaṇa) with this rite. Even though he is filled with great sins, he goes to Śiva's world in an aeroplane to which swans and cranes are yoked, and has a mass of strings of bells attached to it, and is surrounded by celestial nymphs and Siddhas and Vidyādharas ; he would move there with the manes till deluge.

172b-173. Now I shall explain to you (the rite) of the excellent mountain of jewels. (This) mountain would be the best with a thousand of pearls. The middle one should be fashioned with five hundred pearls; the lowest one is said to have been fashioned with three hundred pearls.

174-176. All around it there should be pillar-mountains made from one-fourth portion (of the material viz. the pearls). The wise should fashion the (Mandara) (mountain) in the east with diamonds and gems brought from the Himālayas , should fashion the Gandhamādana in the south with sapphires and topaz; the Vipulācala should be fashioned in the west with lapis lazuli and corals; he should also place in the north (the Supārśva mountain) with rubies and gold. In this case also he should arrange everything as in the case of the mountain of grains.

177. Having invoked like that (i.e. as in the case of the mountain of grains), the golden trees and (images of) deities he should worship them with flowers, sandal etc. In the morning he should allow (the deities invoked) to go.

178-180a. And as before he (should give them) to the priests (and) recite this sacred text: 'O great mountain, as all the hosts of gods are settled in all jewels and as you are always full of jewels, (please) protect me. Since Viṣṇu is pleased with the offering of jewels, and with the worship, the sacred text and the food offered (to the deity), therefore, O mountain, protect us.'

180b-183a. O king, he, who presents the jewelled mountain (to a brāhmaṇa) with this rite, being worshipped by the lord of gods, goes to Viṣṇu's world, and lives there for a full hundred Kalpas. He, being endowed with a (good) form, health and virtues, would become the lord of the seven islands. And all that (sin) like the murder of a brāhmaṇa etc. committed in this or the other world perishes as a mountain struck with the thunderbolt.

183b-184. O king, I shall now describe (to you the rite of) the excellent silver mountain, by offering which man goes to the world of Soma (i.e. the Moon). The best silver mountain is (that which is fashioned) with silver weighing ten thousand palas .

185-186. The middle one is said to be (fashioned) with silver (weighing) five thousand palas . A poor person should get a silver mountain fashioned with more than twenty palas (of silver) according to his capacity. Similarly he should fashion the pillar-mountains with one-fourth portion (of the silver), and as before he should get fashioned Mandara and other (mountain) according to the procedure (that is laid down).

187-188. The wise one should get the regents of the quarters of the world fashioned with silver. The slope (of the mountain) having Brahmā, Viṣṇu and the Sun on it should be golden; (or it may be made of) silver. The other mountains should be (made of) gold. The remaining (items) like sacrifice, keeping awake (at night) should be as before.

189-190a. And like that (i.e. as before) he should give, in the morning, the silver mountain to his preceptor and the pillar-mountains along with garments and ornaments to the priests; and being free from jealousy and with darbhas in his hands, he should, reciting this sacred text, offer it:

190b-192a. 'As silver is dear to the manes, to the Moon and to Śiva, so, O silver, protect us from this ocean of mundane existence (full) of grief.' The man, who, declaring in this way, gives the excellent silver mountain, gets the fruit of (offering) thousands of myriads of cows.

192b-193a. Being honoured by Gandharvas, Kinnaras and hosts of celestial nymphs, he would live in the world of the Moon till deluge.

193b-195. Now I shall describe (to you the rite of) the best mountain of sugar, by offering which Viṣṇu, the Sun and Śiva are always pleased. The best mountain would be (the one weighing) eight bhāras of sugar; the middle one is said (to weigh) four bhāras ; and the lowest one is said (to weigh) two bhāras . He who is very poor should fashion it with silver (weighing) a bhāra or half a bhāra .

196-199a. The man should fashion the pillar-mountains with one-fourth portion (of the silver); all other things would be like the mountain of grains with gold and cloth (etc.). On Meru, the three golden trees, viz. Mandāra , Pārijāta and Kalpa as the third, should be placed; this triplet of trees should be placed at the top of all. (The two trees, viz.) Haricandana and Santāna [9] should be placed in eastern and western regions on all the mountains, especially on the mountain of sugar.

199b-200. On the Mandara mountain (the image of) god Cupid facing the west should be (placed). On the peak of Gandhamādana, (the image of) Kubera , facing the north, should be (kept). The representation of the Vedas should face the east, and (the image of) Viṣṇu should be (placed) on the Vipula-mountain.

201-202. The golden (representation of a) cow of good flanks should face the south. Having done the invocation, the sacrifice as in the case of the mountain of grains, he should give the excellent middle mountain to his preceptor; he should give the four mountains to the priests and recite these secret texts:

203-205. 'Since this sugar-mountain is the essence of the nectar of good-fortune, therefore, O lord of mountains, always be pleasure-giving. O sugar-mountain, you have sprung up from the drops of nectar that fell on the earth when gods were drinking it; (please) protect us. Sugar again has come up from the bow of Cupid. O great mountain, you are made of it (i.e. sugar); protect us from the ocean of the worldly existence.'

206. The man, who presents sugar-mountain according to this rite, being free from all sins, goes to the abode of Brahmā.

207. Then getting into an aeroplane shining like the Moon and the Sun, he would rise from there (and go to) the heaven of lord Viṣṇu.

208-209. After that at the end of a hundred Kalpas, he, endowed with (long) life and (good) health, would be the lord of the seven islands for three myriads of existence. In (the rites of) all (these) mountains, he, free from jealousy, should have (i.e. offer) meals (to brāhmaṇas) according to his capacity, and with their permission should himself eat food without salt.

210-21 la. He should send all the ingredients (used for the rite) of the mountain to the house of the brāhmaṇa (invited for the rite). I have (thus) told you this (observance of the rite of the) gift of a mountain. O king, ask me what else you like (to hear from me).

Bhīṣma said :

211b-212a. O revered sir, tell (meabout) some vow capable of taking one out of the ocean of the worldly existence and giving the fruit (in the form) of heaven and (good) health.

Pulastya spoke :

212b-214. I shall explain to you a religious observance with reference to the Sun, which is called Kalyāṇa - saptamī . So also Viśoka-saptamī , and a third one, viz. Phala -saptamī . One should observe (the vow of) Śarkarā-saptamī and Kamalā -saptamī also; (similarly one should observe the vow of) Mandāra-saptamī , the sixth (vow), and Śubha -saptamī the seventh (vow). All (these) are said to give religious merit and all are honoured by gods and sages.

215-216. I shall tell (you) in their order the manner in which they are to be observed. When on the seventh of any of the bright fortnights it is Sunday (i.e. when the seventh day of the bright fortnight falls on Sunday), it is called Kalyāṇinī and Vijayā also. In the morning one should bathe in the river with cow's milk (i.e. after applying cow's milk to one's body).

217-220. Wearing a white garment and facing the east, one should prepare, with sacred rice grains, a lotus having eight petals with a pericarp in its centre. In due order one should install the lord of gods everywhere (i.e. in all the petals) with (i.e. offering) flowers and sacred rice grains (and paying homage

to him). (One should offer flowers and sacred rice grains to the representation installed) in the eastern direction (saying, 'I offer) this to Tapana ;' then one should offer flowers and sacred rice grains to the representation in the south-east direction (saying, 'I offer this) to Mārtaṇḍa ;' then to the one in the south (saying, 'I offer this) to Divākara;' (then to the one) in southwest direction (saying, 'I offer) this to Vidhātṛ '; (then to one) in the north-west (saying, 'I offer this) to Bhāskara ;' (then to the one) in the north (saying, 'I offer this) to Vaikartana ;' and then keeping (the flowers and sacred rice grains) on the eighth petal (one should say, 'I offer this) to Deva .' At the beginning, in the middle, and at the end (of the rite, one should say,' my) salutation to the highest soul.'

221-225. Having worshipped the deity with sacred texts and having saluted it, one should worship it on the altar with white garments, fruits, eatables, incense, and unctions, and with jaggery and salt. Then having with the utterance of vyāhṛti [10] allowed the best brāhmaṇas to go, one should devoutly and according to his capacity please them with jaggery, milk, ghee etc. One should also offer the pot of sesamum and gold to a brāhmaṇa. A man, having accepted a vow thus, should sleep, and having got up in the morning, and having bathed and muttered sacred texts, and having eaten ghee and rice boiled in milk, he should give the pot of ghee with gold and water-pitcher to a brāhmaṇa who is not a religious hypocrite. [11]

226. (He should say:) 'May the highest soul, Divākara (i.e. the Sun) be pleased here (i.e. with this offering)'. He should perform this rite every month.

227-228. Then in the thirteenth month he should give thirteen milch-cows with pieces of cloth and ornaments, and with golden horns (i.e. with their horns decked with gold) or if he is poor, he, free from jealousy, should give one cow; he should not be proud of his wealth, for due to that he, through delusion, falls down (i.e. into hell).

229-231. He, who observes (the vow of) Kalyāṇa-saptamī in this manner, is free from all sins and is honoured in the world of Sun; and in this world he has unlimited life, (good) health and prosperity. This (vow of Kalyāṇa-saptamī) removes all sins and is honoured by all gods. (This) Kalyāṇa-saptamī destroys all evils.

232-234. He, who listens to the (description of the vow of) Kalyāṇa-saptamī , or reads it, becomes free from all sins. O best king, like this (vow of Kalyāṇa-saptamī) I shall explain (to you) the vow of Viśoka-saptamī , having observed which a man never meets with grief in this world. On the fifth day of the bright half of Māgha , he, having bathed with black sesamum, having, after brushing the teeth, eaten the mixture of rice and peas with a few spices [12] , should observe a fast, and avoiding sexual intercourse, should sleep at night.

235-237. Then getting up in the morning and having bathed and muttered sacred texts and (thus being) pure, he should fashion a golden lotus and should worship (the Sun with it saying: 'I offer this) to Arka .' Also (he should worship the Sun) with a red Karavīra and with a pair of red garments. (He should say:) 'O Āditya , as the world is free from grief due to you only, let me in the same way have freedom from grief and devotion to you in every existence.' Thus worshipping the Sun on the sixth day, he should devoutly honour the brāhmaṇas.

238-242a. After getting up (in the morning) and after drinking cow's urine and after having performed his daily rites, and having carefully worshipped brāhmaṇas, he should give a pair of good garments and (the golden) lotus with a pot of jaggery. Then eating (food) without oil and salt on the seventh day, and observing silence, he, desiring his well-being, should listen to the (recital of) Purāṇa . He should observe (this vow on the sixth and seventh days) of both the fortnights upto the seventh day of the (next) Māgha. At the end of the vow, he should give a pitcher along with a golden lotus and a furnished

bed and a milch-cow.

242b-246a. He, who, being free from the conceit of wealth, observes (the vow of) Viśoka-saptamī goes to the highest position; and till an entire crore of hundreds of existences pass, he, being free from calamity, does not meet with grief. He fully satisfies whatever desire he entertains. He, who observes (this vow) without any desire, goes to the highest Brahman. He too, who listens to the vow called Viśoka-saptamī , reaches Indra's world, and is never unhappy.

246b-247a. I shall (now) tell (you) about another (vow) called Phala-saptamī , observing which, a man, being free from sins, goes to heaven.

247b-250. On the fifth day of the auspicious month of Mārgaśīrṣa , he, with a firm devotion and having fasted on the sixth day, (and) getting fashioned a golden lotus, should offer it with sugar to a brāhmaṇa having a family; and he, knowing (what) religious merit (is), should make a golden form of a fruit (i.e. should fashion a golden fruit) and give it in the evening (to a brāhmaṇa saying): 'May Bhānu (i.e. the Sun) be pleased with me.' Having honoured the brāhmaṇas according to his capacity on the seventh day, he should have the meal with (sweetened) milk; and give up (eating) fruit upto the seventh day of the dark fortnight.

251-252a. And according to this procedure one should fast on that day. Similarly one should present a golden fruit, along with a golden lotus, a pot (full) of sugar and a garment and a garland.

252b-253a. For a year having fasted on both the seventh days (of a month), he should present (the above-mentioned things) in due order and should recite this sacred text in honour of the Sun.

253b-254a. 'May Bhānu, Arka, Ravi , Brahma, Sūrya , Śakra , Hari, Śiva, Śrīmān , Vibhāvasu , Tvaṣṭṛ (and) Varuṇa be pleased.'

254b-256a. On the seventh day of each month he should recite one of these names. He should observe (the vow also) by giving up eating one (species of) fruit per fortnight. At the conclusion of the vow he should honour a couple of brāhmaṇas with garments and ornaments. He should (also) give a pitcher (full) of sugar along with a golden fruit.

256b-257a. (He should pray as follows:) 'Since the desire of your devotees is never fruitless, therefore let me have an unending fruit in every existence.'

257b-260a. He who observes this (vow of) Saptamī, giving unlimited fruit, liberates twentyone past and future male (-members) (of his family). He, who listens to or recites (the procedure of the vow), too, becomes virtuous; and with his heart purified he is honoured in the world of the Sun. Whatever sin like drinking of wine is done (i.e. commit ted) by a man in this or in the next world, all that (sin of him) who observes the vow of Phala- saptami , is destroyed.

260b-264. Like this (vow of Phala-saptamī) I shall describe (to you) Śarkarā -saptamī that destroys sins, and by (observing) which unending (long) life, good (health) and prosperity are produced (i.e. are obtained). On the seventh day of the bright half (of the month) of Vaiśākha , he, of a firm faith, after having bathed in the morning with white sesamum and having had pure garland and anointment, and after having drawn a lotus with a pericarp (in it) with saffron, he should offer on it sandal and flowers (saying:) 'My salutation to Savitṛ .' He should install a water-pitcher with a sugar-pot after having adorned it with white flowers and anointing (it), and also with a golden flower. He should worship it with this sacred text:

265-266. 'Since you are described in the Vedas as full of all Vedas and since you are all-in-all of immortality, give me peace.' Then having drunk (the mixture of) the five products of a cow, he should

sleep by its side on (bare) ground. He keeps on reciting the Saura - sūkta (i.e. the eulogy of the Sun) and listening to the Purāṇas (i.e. He should recite the Saura-sūkta and listen to the recital of the Purāṇas).

267-271. When a (whole) day and night have passed, he after having performed the daily rites, should present all that to a brahmaṇa , well-versed in the Vedas. He should feed the brāhmaṇas, according to his capacity, with sugar, ghee and (sweetened) milk; (but) he himself, restrained in speech, should eat (food) without oil and salt. Every month, he should (observe this vow) according to this procedure. And, he, according to his capacity, should give, at the end of the year, an all-furnished bed, with a pitcher of sugar, a milch-cow and a well-furnished house; and should offer a thousand, or a hundred or ten, or three niṣkas , or one niṣka .

272. He should, according to his capacity, give a golden lotus and should recite the sacred text as before. He should not be proud of his wealth, for doing so, he would incur sins.

273. (He should say:) 'May you have the rice, kidney-beans [13] and the sugar-canes (which are) the drops of nectar that had fallen on the ground from the mouth of the Sun (when he was) drinking nectar.'

274. Therefore, the taste of sugar has the essence of sugar-canes and has nectar as its soul. So, this sugar, dear to the Sun, is auspicious at the time of making offerings to gods and manes.

275-277. And this Śarkarā-saptamī gives the fruit ofa horse-sacrifice, removes all evils and increases (the number of) sons and grandsons. He, who observes this vow with great devotion, goes to the highest Brahman; for one year he would live in heaven and then he goes to the highest position. O sinless one, he who listens to this (account), or recollects it, or recites it or thinks about it in this world, is honoured by gods and best sages in the city of gods, in the world of the lord of gods.

278. Hereafter I shall likewise, describe to you the Kamala -saptamī , by the mere mention of which the Sun is pleased.

279-281a. Having well-bathed with white mustard, and having put in a sesamum-pot, an auspicious golden lotus, and surrounding it with a pair of garments he should worship it with sandal and flowers. (He should recite this sacred text:) 'My salutation to Padmahasta ; my salutation to Viśvadhārin; my salutation to Divākara; my salutation to Prabhākara .'

281b-282. Then in the evening, he should offer it with a water-pitcher to a brāhmaṇa after having honoured him with garments, flowers and ornaments; he should (also) give, according to his capacity, a cow after adorning her according to the (proper) procedure.

283-284. When a day and a night have passed, he should feed the brāhmaṇas on the eighth day; and he himself should eat (food) without flesh and oil. He being free from pride about his wealth, should, with devotion, observe all this according to the proper rite on the seventh day of the bright half of every month.

285-286. At the conclusion of the vow he should give golden cows, (or) milch-cows, vessels, beds etc. and also the desired household articles.

287-292. He, who observes the (vow of) Kamala-saptamī according to this procedure goes to (i.e. obtains) unlimited wealth and is delighted in the world of the Sun. He would partake of (i.e. go to) each of the seven worlds in a Kalpa , and being surrounded by the celestial nymphs, he then reaches the highest position. He who witnesses or listens to, or recites at the (proper) time or devoutly thinks about this vow, too, obtaining spotless wealth, goes to the world of Gandharvas and Vidyādharas.

Hereafter I shall describe to you (the vow) called Mandāra-saptamī which destroys all sins, fulfils all desires, and is auspicious. A wise man, eating (very) little on the fifth day of the bright half of Māgha, should, after brushing |his teeth, observe a fast on the sixth day. Having honoured the brāhmaṇas he should pray to Mandāra at night. Then having got up in the morning, and having bathed, he should feed the brāhmaṇas according to his capacity.

293-296. He should (then) fashion a group of eight mandāra flowers; similarly he should fashion a golden (image of a) man with a very charming lotus in his hand. Having made of black sesamum, a lotus having eight leaves, in a copper-vessel, (he should worship the Sun) with the golden mandāra flowers. While offering the flowers in the eastern direction (he should say, 'I offer) this to Bhāskara.' In the same way (he should offer) two spotless petals with a salutation (saying 'I offer) these to the Sun.' In the same way (when offering the flower) in the southern direction (he should say 'I offer) this to Arka'; (while offering it in the north-west direction he should say, 'I offer) this to Aryaman .' Similarly (while offering it) in the west (he should say), 'I offer this to Vedadhāman,' and (while offering it) in the northeast direction he should say, 'I offer) this to Caṇḍabhānu.' And he should worship Pūṣan in the north (saying 'I offer) this to Ānanda .'

297-301. (An image of) a man should be installed in a pericarp. (He should) also (make an offering) to (the highest god) the soul of all, after having surrounded it with white garments, articles of food, flowers and fruits. Having thus worshipped (the deity), he should give all that to a brāhmaṇa, learned in (all) Vedas; and the householder, observing silence, and facing the east should eat without oil and salt. Being free from the vanity of wealth, he should do everything according to this procedure on the seventh day of every month for a year. He who desires his well-being should place this on a pitcher and give it according to his wealth (i.e. economic condition) with cows (to a brāhmaṇa). (While making the offering he should say) 'Salutation to Mandāranātha and to Mandārabhavana. O Ravi, rescue us from this ocean of the worldly existence.'

302. The man, who observes the vow of Mandāra-saptamī according to this procedure, being free from sins, and being happy, delights in heaven for a Kalpa .

303. A man taking with him this torch in (i.e. for removing) the terrible darkness in a train of sins does not fall down in the night of the mundane existence.

304. Even he, who recites, or listens to (the account of this vow of) Mandāra-saptamī which gives the desired fruit, becomes free from all sins.

305. Now I shall tell you about another vow, viz. of the good Śubha-saptamī , having fasted on which a man becomes free from the stream of diseases and griefs.

306. In the month of Āśvina, having solemnly bathed and muttered sacred texts, and having become pure, and having informed the brāhmaṇas, he should begin the (vow of) Śubha-saptamī .

307-311. He should devoutly worship a cow with sandal, flowers and anointment. (While making the offering he should say) 'O Śubha- kalyāṇī , I salute you, who are born from the Sun and are the abode of the entire world, for the purification of (my body).' (Saying,) 'May Aryaman be pleased,' he should, in the evening, give an offering of a prastha (-measure) of sesamum after having prepared it, with a copper-vessel, and also a golden bull, with a piece of cloth, flowers and jaggery, and with a cushion, repose, vessels and a seat, along with fruits and various articles of food with ghee and (sweetened) milk. Having drunk the (mixture of the) five products of cow, he should sleep on a bare ground; then, when the morning has dawned, he should devoutly offer it to the brāhmaṇas.

312-317. A man should offer, according to this rite, a couple of garments, a golden bull and a golden cow. And at the end of the year he should, saying, 'May the universal soul be pleased,' give a bed with a sugar-cane and jaggery, and a prastha (-measure) of sesamum (after having put it) in a copper-pot, as well as a golden bull, to a brāhmaṇa learned in the Vedas. A wise man, who observes the vows of Śubha-saptamī according to this procedure, gets wealth (and) pure fame in every existence; and being honoured by the hosts of celestial nymphs and Gandharvas in the abode of gods, he, being, the chief of the troop of demigods—attendants of Śiva, lives (there) till deluge; and having descended (on the earth) at the beginning of a Kalpa, he would become the lord of the seven islands. This Śubha-saptamī is said to be capable of destroying the sin of a thousand killings of embryos or of brāhmaṇas.

318-319. He, too, who recites, listens to this (vow), or, by chance sees for a while the gifts being given, with his body freed from all sins, obtains the leadership of Vidyādharas. A man, who observes the vow of the (Śubha-) saptamī for seven years, gradually becomes the lord of the seven worlds and (then) goes to the position of Murāri .

[1]: [1] : Pañcagavya : The five products of the cow taken collectively viz. milk, curds, clarified butter or ghee, urine and cow-dung.

[2]: [2] : Gaṇḍaka : A coin of the value of four cowries.

[3]: [3] : Ayana : The sun's passage, north and south of the equator; hence the period of the duration of this passage, half year, the time from one solstice to another.

[4]: [4] : Vyatīpāta : A portent foreboding a great calamity.

[5]: [5] : Arbuda : One hundred millions.

[6]: [6] : Droṇa : A measure of capacity equal to 128 sers [seers?].

[7]: [7] : Yajñapati : A name of Viṣṇu.

[8]: [8] : Mānasa : A form of Viṣṇu.

[9]: [9] : Santāna : One of the five divine trees. The other four are: Mandāra, Pārijātaka, Kalpavṛkṣa and Haricandana.

[10]: [10] : Vyāhṛti : A mystic word uttered by every brāhmaṇa in performing his daily sandhyā—adoration. These Vyāhṛtis are three—Bhūr, Bhuvas and Svas or Svar, usually repeated after Om; according to some, they are seven in number.

[11]: [11] : Vaiḍāla-vrata : 'A cat-like observance'. Concealing one's malice or evil designs under the garb of piety or virtue. Vaiḍāla-vratin is one who leads a chaste life simply for want of female company and not because he has controlled his senses.

[12]: [12] : Kṛsara : A dish consiiting of the mixture of rice and peas with a few spices.

[13]: [13] : Mudga : Kidney-bean.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 22

On vows (vrata)

Chapter 22 of 693 · 194 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच
भूर्लोकोथ भुवर्लोकः स्वर्लोकोथ महर्जनः
तपः सत्यं च सप्तैते देवलोकाः प्रकीर्त्तिताः१
पर्यायेण तु सर्वेषामाधिपत्यं कथं भवेत्
इहलोके शुभं रूपमायुरारोग्यमेव च २
लक्ष्मीश्च विपुला ब्रह्मन्कथं स्यात्सुरपूजित
पुलस्त्य उवाच
पुरा हुताशनः सार्द्धं मारुतेन महीतले ३
आदिष्टः पुरुहुतेन विनाशाय सुरद्विषाम्
निर्दग्धेषु ततस्तेन दानवेषु सहस्रशः ४
तारकः कमलाक्षश्च कालदंष्ट्रः परावसुः
विरोचनस्तु संह्रादः प्रयातास्ते तदा वसन् ५
अंतःसमुद्रमाविश्य सन्निवेशमकुर्वत
अशक्ता इति तेप्यग्निमारुताभ्यामुपेक्षिताः ६
ततः प्रभृति वै देवान्मानुषान्स भुजंगमान्

संपीड्य च मुनीन्सर्वान्प्रविशंति पुनर्जलम् ७
एवं युगसहस्राणि ते वीराः सप्त पंच च
जलदुर्गबलाद्राजन्पीडयंति जगत्त्रयम् ८
ततः पुनरथो वह्निमारुतावमराधिपः
आदिदेशाचिरादंबु निधिरेष विशोष्यताम्९
यस्मादस्मद्विषां चैष शरणं वरुणालयः
तस्माद्भवद्भ्यामचैव शोषमेष प्रणीयताम्१०
तावूचतुस्ततः शक्रं मयशम्बरसूदनम्
अधर्म एष देवेंद्र सागरस्य विनाशनम्११
यस्माज्जीवनिकायस्य महतः संक्षयो भवेत्
तस्मादुपायमन्यं तु समाश्रय पुरंदर१२
यस्य योजनमात्रेपि जीवकोटि शतानि च
निवसंति सुरश्रेष्ठ स कथं नाशमर्हति१३
एवमुक्तः सुरेंद्रस्तु क्रोधसंरक्तलोचनः
उवाचेदं वचो रोषादमरावग्निमारुतौ १४

न धर्माधर्मसंयोगं प्राप्नुवंत्यमराः क्वचित्
भवंतौ तु विशेषेण महात्मानौ च तिष्ठतः १५
ममाज्ञा न कृता यस्मान्मारुतेन समं त्वया
मुंनिव्रतपरो भूत्वा परिगृह्य कलेवरम्१६
धर्मार्थशास्त्ररहितां योनिं प्रति विभावसो
तस्मादेकेन वपुषा मुनिरूपेण मानुषे १७
मारुतेन समं लोके तव जन्म भविष्यति
यदा तु मानुषत्वेपि त्वया गंडूषशोषितः १८
भविष्यत्युदधिर्वह्ने तदा देवत्वमाप्स्यसि
इतींद्रशापात्पतितौ तत्क्षणात्तौ महीतले १९
अवाप्तवंतौ देहे च कुंभाज्जन्म ततोभवत्
मित्रावरुणयोर्वीर्याद्वसिष्ठश्चात्मजोभवत् २०
ततोगस्त्य उग्रतपा बभूव मुनिसत्तमः
अस्माद्भ्रातुः स वै भ्राता वसिष्ठस्यानुजो मुनिः२१
भीष्म उवाच

कथं च मित्रावरुणौ पितरावस्य तौ स्मृतौ
जन्म कुंभादगस्त्यस्य यथाभूत्तद्वदाधुना २२
पुलस्त्य उवाच
पुरा पुराणपुरुषः कदाचिद्ब्रंधमादने
भूत्वा धर्मसुतो विष्णुश्चचार विपुलं तपः २३
तपसा चास्य भीतेन विघ्नार्थे प्रेषितावुभौ
शक्रेण माधवानंगावप्सरोगणसंयुतौ २४
यदा च गीतवाद्येन भावहावादिना हरिः
न काममाधवाभ्यां च मोहं नेतुमशक्यत २५
तदा काममधुस्त्रीणां विषादमभजद्गणः
संक्षोभायत तस्तेषामूरुदेशान्नराग्रजः२६
नारीमुत्पादयामास त्रैलोक्यस्यापि मोहिनीम्
संमोहितास्तया देवास्तौ तु चैव सुरावुभौ२७
अप्सराणां समक्षं हि देवानामब्रवीद्धरिः
उर्वशीति च नाम्नेयं लोके ख्यातिं गमिष्यति२८

ततः कामयमानेन मित्रेणाहुयतोर्वशी
प्रोक्ता मां रमयस्वेति बाढमित्यब्रवीच्च सा २९
गच्छंती तु ततः सूर्यलोकमिंदीवरेक्षणा
वरुणेन वृता पश्चाद्वचनं तमभाषत ३०
मित्रेणाहं वृता पूर्वं मम सूर्यः पतिः प्रभो
उवाच वरुणश्चेत्तं मयि संन्यस्य गम्यताम् ३१
गतायां बाढमित्युक्त्वा मित्रः शापमदादथ
अद्यैव मानुषे लोके गच्छ सोमसुतात्मजम्३२
भजस्वेति यतो मिथ्या धर्म एष त्वया कृतः

जलकुंभे ततो वीर्यं मित्रेण वरुणेन च ३३
प्रक्षिप्तमथ संजातौ द्वावेव मुनिसत्तमौ
निमिर्नाम नृपः स्त्रीभिः पुरा द्यूतमदीव्यत ३४
तदंतरेभ्याजगाम वसिष्ठो ब्रह्मसंभवः
तस्य पूजामकुर्वाणं शशाप स मुनिर्नृपम् ३५
विदेहस्त्वं भवस्वेति शप्तस्तेनाप्यसौ मुनिः

अन्योन्यशापादुभयोर्विशरीरे तु तेजसी ३६
जग्मतुश्शापनाशाय ब्रह्माणं जगतः पतिम्
अथ ब्रह्मसमादेशात्लोचनेष्ववसन्निमिः ३७
निमेषाः स्युश्चलोकानां तद्विश्रामाय पार्थिव
वसिष्ठोप्यभवत्तस्मिञ्जलकुंभे च पूर्ववत् ३८
ततो जातश्चतुर्बाहुः साक्षसूत्रकमंडलुः
अगस्त्य इति शांतात्मा बभूव ऋषिसत्तमः३९
मलयस्यैकदेशे तु वैखानस विधानतः
सभार्यः संवृतो विप्रैस्तपश्चक्रे सुदुष्करम् ४०
ततः कालेन महता तारकादिनिपीडितम्
जगद्वीक्ष्यसकोपेन पीतवान्वरुणालयम्४१
ततोस्य वरदास्सर्वे बभूवुः शंकरादयः
ब्रह्माविष्णुश्च भगवान्वरदानाय जग्मतुः४२
वरं वृणीश्व भद्रं ते यश्चाभीष्टोत्र वै मुने
अगस्त्य उवाच

यावद्ब्रह्मसहस्राणां पंचविंशतिकोटयः४३
वैमानिको भविष्यामि दक्षिणांबरवर्त्मनि
मद्विमानोदयात्कुर्याद्यः कश्चित्पूजनं मम ४४
स सप्तलोकाधिपतिः पर्यायेण भविष्यति
यस्त्वाश्रमं पुष्करे तु मन्नाम्ना परिकीर्तयेत् ४५
स चैव पुण्यतां यातु वर एष वृतो मया
श्राद्धं येऽत्र करिष्यंति पिंडपूर्वं तु भक्तितः४६
तेषां पितृगणास्सर्वे मया सह दिवि स्थिताः
एतत्कालं वसिष्यंति एष एव वरो मम४७
एवमस्त्विति तेप्युक्त्वा जग्मुर्देवा यथागतम्
तस्मादर्घः प्रदातव्यो ह्यगस्त्याय सदा बुधैः४८
भीष्म उवाच
कथमर्घप्रदानं च कर्तव्यं तस्य वै मुनेः
विधानं यदगस्त्यस्य पूजने तद्वदस्व मे ४९
पुलस्त्य उवाच

प्रत्यूष समये विद्वान्कुर्यादस्योदये निशि
स्नानं शुक्लतिलैस्तद्वच्छुक्लमाल्यांबरो गृही ५० 1.22.50

स्थापयेदव्रणं कुंभं माल्यवस्त्रविभूषितम्
पंचरत्नसमायुक्तं घृतपात्रेणसंयुतम्५१
अंगुष्ठमात्रं पुरुषं तथैव सुवर्णमध्यायतबाहुदंडम्
चतुर्भुजं कुंभमुखे निधाय धान्यानि सप्ताचलसंयुतानि५२
सकांस्यपात्राक्षतशुक्लयुक्तं मंत्रेण दद्याद्द्विजपुंगवाय
उत्क्षिप्य कुंभोपरिदीर्घबाहुमनन्यचेता यमदिङ्मुखस्थम्५३
श्वेतां च दद्याद्यदिशक्तिरस्ति रौप्यैः खुरैर्हेममुखीं सवत्सां
धेनुं नरः क्षीरवतीं प्रणम्य स्रग्वस्त्रघंटाभराणां द्विजाय५४
आसप्तरात्रादुदये नृपास्य दातव्यमेतत्सकलं नरेण
यावत्समास्सप्तदशाथ वा स्युरथोर्द्ध्वमप्यत्र वदंति केचित्५५
काशपुष्पप्रतीकाश अग्निमारुतसंभव
मित्रावरुणयोः पुत्र कुंभयोने नमोस्तु ते५६
प्रत्यब्दं च फलत्यागमेवं कुर्वन्नसीदति

होमं कृत्वा ततः पश्चाद्व्रतयेन्मानवः फलम्५७
अनेनविधिना यस्तु पुमानर्घं निवेदयेत् अर्घ्य
इमं लोकमवाप्नोति रूपारोग्यफलप्रदम्५८
द्वितीयेन भुवर्लोकं स्वर्लोकं च ततः परम्
सप्तैव लोकानाप्नोति सप्तार्घान्यः प्रयच्छति५९
इति पठति शृणोति यो हि सम्यक्चरितमगस्त्यसमर्चनं च पश्येत्
मतिमपि च ददाति सोपि विष्णोर्भवनगतः परिपूज्यतेमरौघैः६०
भीष्म उवाच
सौभाग्यारोग्यफलदममित्रक्षयकारकम्
भुक्तिमुक्तिप्रदं यच्च तन्मे ब्रूहि महामते६१
पुलस्त्य उवाच
यदुमाया पुरा देव उवाचांधकसूदनः
कथासु संप्रवृत्तासु धर्म्यासु ललितासु च६२
तदिदानीं प्रवक्ष्यामि भुक्तिमुक्तिफलप्रदम्
गौर्युवाच

दत्तः शापो हि सावित्र्या मह्यं लक्ष्म्यै सुरेश्वर६३
यथा लक्ष्मीप्रधानत्वमहं यामि तथा वद
शंकर उवाच
शृणुष्वावहिता देवि तथैवान्यत्स्वयंकृतम्६४
नराणामथ नारीणामाराधनमनुत्तमम्
नभस्ये वाथ वैशाखे पुण्ये मार्गशिरस्यथ६५
शुक्लपक्षे तृतीयायां स्नातः स गौरसर्षपैः
गोरोचनं सगोमूत्रं गोदुग्धं च घृतं तथा६६
दधिचंदनसंमिश्रं ललाटे तिलकं न्यसेत्
सौभाग्यारोग्यकृद्यस्मात्सदा च ललिताप्रियम्६७

प्रतिपक्षं तृतीयायां पुमान्वापि सुवासिनी
धारयेद्वक्तवस्त्राणि कुसुमानि सितानि च ६८
विधवा शुक्लवस्त्रं वै त्वेकमेव हि धारयेत्
कुमारी शुक्ल सूक्ष्मे च परिदध्यात्तु वाससी ६९
देवीं च पंचगव्येन ततः क्षीरेण केवलं

स्नापयेन्मधुना तद्वत्पुष्पगंधोदकेन तु७०
पूजयेच्छुक्लपुष्पैस्तु फलैर्नानाविधैरपि
धान्यलाजादिलवणगुडक्षीरघृतान्वितैः७१
शुक्लाक्षततिलैरर्चा कार्या देवि सदा त्वया
पादयोरर्चनं कुर्यात्प्रतिपक्षं वरानने ७२
वरदायै नमः पादौ तथा गुल्फौ श्रियै नमः
अशोकायै नमो जंघे पार्वत्यै जानुनी तथा ७३
ऊरू मांगल्यकारिण्यै वामदेव्यै तथा कटिम्
पद्मोदरायै जठरं नमः कंठे श्रियै नमः७४
करौ सौभाग्यदायिन्यै बाहु च सुमुखश्रियै
मुखं दर्पविनाशिन्यै स्मरदायै स्मितं पुनः७५
गौर्यै नमस्तथानासामुत्पलायै च लोचने
तुष्ट्यै ललाटमलकं कात्यायन्यै नमः शिरः७६
नमो गोर्य्यै नमः पुष्ट्यै नमः कांत्यै नमः श्रियै
रंभायै ललितायै च वामदेव्यै नमो नमः७७

एवं संपूज्य विधिवदग्रतः पद्ममालिखेत्
पत्रैः षोडशभिर्युक्तं क्रमेणैव सकर्णिकम्७८
पूर्वेण विन्यसेद्गौरीमपर्णां च ततः परम्
भवानीं दक्षिणे तद्वद्रुद्राणीं च ततः परम्७९
विन्यसेत्पश्चिमे भागे सौम्यां मदनवासिनीम्
वायव्ये पाटलामुग्रामुत्तरेण तथा उमाम्८०
साध्यां पथ्यां तथा सौम्यां मंगलां कुमदां सतीम्
भद्रां च मध्ये संस्थाप्य ललितां कर्णिकोपरि८१
कुसुमैरक्षताद्भिर्वा नमस्कारेण विन्यसेत्
गीतमंगलघोषं च कारयित्वा सुवासिनीम्८२
पूजयेद्वक्तवासोभी रक्तमाल्यानुलेपनैः
सिंदूरं स्नानचूर्णं च तासां शिरसि पातयेत्८३
सिंदूरं कुंकुमं स्नानमतीवेष्टं यतस्ततः
तथोपदेष्टारमपि पूजयेद्यत्नतो गुरुम्८४
न पूज्यते गुरुर्यत्र सर्वास्तत्राफलाः क्रियाः

जप्यैश्च पूजयेद्गौरीमुत्पलैरसितैः सदा८५
बंधुजीवैः प्रिये पूज्या कार्तिके मासि यत्नतः
जातीपुष्पैर्मार्गशिरे पौषे पीतैः कुरंटकैः८६

कुंदैः कुमुदपुष्पैश्च देवीं माघेपि पूजयेत्
सिंदुवारेण जात्या वा फाल्गुनेप्यर्चयेन्नरः८७
चैत्रे तु मल्लिकाशोकैर्वैशाखे गंधपाटलैः
ज्येष्ठे कमलमंदारैराषाढे च जलांबुजैः८८
मंदारैरथ मालत्या श्रावणे पूजयेत्सदा
गोमूत्रं गोमयं क्षीरं दधिसर्पिः कुशोदकम्८९
बिल्वपत्रार्ककुसुमांबुज गोशृंगवारि च
पंचगव्यं च बिल्वं च प्राशयेत्क्रमशः सदा९०
एतद्भाद्रपदादौ तु प्राशनं समुदाहृतम्
प्रतिपक्षं च मिथुनं तृतीयायां वरानने९१
भोजयित्वार्चयेद्भक्त्या वस्त्रमाल्यानुलेपनैः
पुंसः पीतांबरे दद्यात्स्त्रियाः कौशेयवाससी९२

निष्पाव जीरलवणमिक्षुदंड गुडान्वितम्
स्त्रियै दद्यात्फलं पुंसः सुवर्णोत्पलसंयुतम्९३
यथा न देवि देवस्त्वां संपरित्यज्य गच्छति
तथा मामुद्धराशेष दुःखसंसारसागरात्९४
कुमुदा विमला नंदा भवानी वसुधा शिवा
ललिता कमला गौरी सती रम्भाथ पार्वती९५
नभस्यादिषु मासेषु प्रीयतामित्युदीरयेत्
व्रतांते शयनं दद्यात्सुवर्णकमलान्वितम्९६
मिथुनानि चतुर्विंशद्वादशाथ समर्चयेत्
अष्टावष्टाथवा भूयश्चतुर्मासेथ वार्चयेत्९७
पूर्वं दत्वाथ गुरवे पश्चादन्यान्समर्चयेत्
उक्तानन्ततृतीयैषा सदानंतफलप्रदा९८
सर्वपापहरा देवी सौभाग्यारोग्यवर्धिनी
न चैनं वित्तशाठ्येन कदाचिदपि लंघयेत्९९
नरो वा यदि वा नारी सोपवासव्रतं चरेत्

गर्भिणी सूतिका नक्तं कुमारी वाथ रोगिणी१०० 1.22.100
यदाऽशुद्धा तदान्येन कारयेत्प्रयता स्वयम्
इमामनंतफलदां यस्तृतीयां समाचरेत्१०१
कल्पकोटिशतं साग्रं शिवलोके महीयते
वित्तहीनोपि कुर्वीत यावद्वर्षमुपोषणम्१०२
पुष्पमंत्रविधाने सोपि तत्फलमाप्नुयात्
नारी वा कुरुते या तु आत्मनः शुभमिच्छती१०३
जन्मपौरुषमाप्नोति गौर्यनुग्रहकारितम्
इति पठति शृणोति वा य इत्थं गिरितनयाव्रतमिंद्रलोकसंस्थः१०४
मतिमपि च ददाति योपि देवैरमरवधूजनकिन्नरैः स पूज्यः
अन्यामपि प्रवक्ष्यामि तृतीयां पापनाशिनीम्१०५

रसकल्याणिनीमेतां पुराकल्पभवा विदुः
माघेमासि तु संप्राप्य तृतीयां शुक्लपक्षतः१०६
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स्नापयेन्मधुना देवीं तथैवेक्षुरसेन तु१०७

गंधोदकेन च पुनः पूजनं कुंकुमेन तु
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ललितायै पदं देव्यै वामगुल्फौ ततोर्चयेत्
जंघे जानु तथा शांत्यै तथैवोरुं श्रियै नमः१०९
मदालसायै च कटिममलायै तथोदरम्
स्तनौ मदनवासिन्यै कुमुदायै च कंधराम्११०
भुजं भुजाग्रं माधव्यै कमलायै सुखस्मिते
भ्रूललाटं च रुद्राण्यै शंकरायै तथालकं१११
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नेत्रे चंद्रार्धधारिण्यै तुष्ट्यै च वदनं पुनः११२
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धराधरायै पादौ तु विश्वकायै नमः शिरः११५
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प्रीयतामत्र कुमुदा गृह्णीयाल्लवणव्रतम्
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घृतमाश्वयुजे तद्वद्भूर्जे वर्ज्यं च माक्षिकं
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व्रतांते करकं पूर्णमेतेषां मासिमासि च
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सकलकलुषमुक्तः पार्वतीलोकमेति१३५
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नाम्ना च लोकविख्यातामग्र्यानंदकरीमिमां
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शुक्लवस्त्राणि दत्त्वा च सहिरण्यानि शक्तितः१८१
गायत्रीं पूजयेद्भक्त्या शुक्लमाल्यानुलेपनैः
यथा न देवि भगवान्ब्रह्मा लोकपितामहः१८२
त्वां परित्यज्य तिष्ठेच्च तथा भव वरप्रदा
वेदशास्त्राणि धर्माणि नृत्यगीतादिकं च यत्१८३
न विहीनं त्वया देवि तथा मे संतु सिद्धयः
लक्ष्मीर्मेधा धरा पुष्टिर्गौरी तुष्टिर्जया मतिः१८४
एताभिः पाहि चाष्टाभिर्मूर्तिभिर्मां सरस्वति
एवं संपूज्य गायत्रीं वीणाकमलधारिणीम्१८५
शुक्लपुष्पाक्षतैर्भक्त्या सकमंडलु पुस्तकाम्
मौनव्रतेन भुंजीत सायंप्रातश्च धर्मवित्१८६
पंचम्यां प्रतिपक्षं च गां च विप्राय शोभनाम्
तथैव तंडुलप्रस्थं घृतपात्रेण संयुतम्१८७

क्षीरं दद्याद्धिरण्यं च गायत्री प्रीयतामिति
संध्यायां च तथा मौनमेतत्कुर्वन्समाचरेत्१८८
न रात्र्यां भोजनं कुर्याद्यावन्मासास्त्रयोदश
समाप्ते तु व्रते दद्याद्भोजनं शुक्लतंडुलैः१८९
दिव्यां वितानं घंटां च सितनेत्रपटान्विताम्
चंदनं वस्त्रयुग्मं च दध्यन्नं सुरसं पुनः१९०
अथोपदेष्टारमपि भक्त्या संपूजयेद्गुरुम्
वित्तशाठ्येनरहितो वस्त्रमाल्यानुलेपनैः१९१
अनेन विधिना यस्तु कुर्यात्सारस्वतं व्रतम्
सौभाग्यमतियुक्तस्तु सूक्ष्मकंठश्च जायते१९२
सरस्वत्याः प्रसादेन ब्रह्मलोके महीयते
नारी वा कुरुते या तु सापि तत्फलभागिनी१९३
ब्रह्मलोके वसेद्वाजन्यावत्कल्पायुत त्रयम्
सारस्वतं व्रतं यस्तु शृणुयादपि वा पठेत्१९४
विद्याधरपुरे सोऽपि वसेदब्दायुतत्रयम्

Roman transliteration

bhīṣma uvāca
bhūrlokotha bhuvarlokaḥ svarlokotha maharjanaḥ
tapaḥ satyaṃ ca saptaite devalokāḥ prakīrttitāḥ1
paryāyeṇa tu sarveṣāmādhipatyaṃ kathaṃ bhavet
ihaloke śubhaṃ rūpamāyurārogyameva ca 2

lakṣmīśca vipulā brahmankathaṃ syātsurapūjita
pulastya uvāca
purā hutāśanaḥ sārddhaṃ mārutena mahītale 3
ādiṣṭaḥ puruhūtena vināśāya suradviṣām
nirdagdheṣu tatastena dānaveṣu sahasraśaḥ 4
tārakaḥ kamalākṣaśca kāladaṃṣṭraḥ parāvasuḥ
virocanastu saṃhrādaḥ prayātāste tadā vasan 5
aṃtaḥsamudramāviśya sanniveśamakurvata
aśaktā iti tepyagnimārutābhyāmupekṣitāḥ 6
tataḥ prabhṛti vai devānmānuṣānsa bhujaṃgamān

saṃpīḍya ca munīnsarvānpraviśaṃti punarjalam 7
evaṃ yugasahasrāṇi te vīrāḥ sapta paṃca ca
jaladurgabalādrājanpīḍayaṃti jagattrayam 8
tataḥ punaratho vahnimārutāvamarādhipaḥ
ādideśācirādaṃbu nidhireṣa viśoṣyatām9
yasmādasmaddviṣāṃ caiṣa śaraṇaṃ varuṇālayaḥ
tasmādbhavadbhyāmadyaiva śoṣameṣa praṇīyatām10
tāvūcatustataḥ śakraṃ mayaśambarasūdanam
adharma eṣa deveṃdra sāgarasya vināśanam11
yasmājjīvanikāyasya mahataḥ saṃkṣayo bhavet
tasmādupāyamanyaṃ tu samāśraya puraṃdara12
yasya yojanamātrepi jīvakoṭi śatāni ca
nivasaṃti suraśreṣṭha sa kathaṃ nāśamarhati13
evamuktaḥ sureṃdrastu krodhasaṃraktalocanaḥ
uvācedaṃ vaco roṣādamarāvagnimārutau 14

na dharmādharmasaṃyogaṃ prāpnuvaṃtyamarāḥ kvacit
bhavaṃtau tu viśeṣeṇa mahātmānau ca tiṣṭhataḥ 15
mamājñā na kṛtā yasmānmārutena samaṃ tvayā
muṃnivratāparo bhūtvā parigṛhya kalevaram16
dharmārthaśāstrarahitāṃ yoniṃ prati vibhāvaso
tasmādekena vapuṣā munirūpeṇa mānuṣe 17
mārutena samaṃ loke tava janma bhaviṣyati
yadā tu mānuṣatvepi tvayā gaṃḍūṣaśoṣitaḥ 18
bhaviṣyatyudadhirvahne tadā devatvamāpsyasi
itīṃdraśāpātpatitau tatkṣaṇāttau mahītale 19
avāptavaṃtau dehe ca kuṃbhājjanma tatobhavat
mitrāvaruṇayorvīryādvasiṣṭhaścātmajobhavat 20
tatogastya ugratapā babhūva munisattamaḥ
asmādbhrātuḥ sa vai bhrātā vasiṣṭhasyānujo muniḥ21
bhīṣma uvāca

kathaṃ ca mitrāvaruṇau pitarāvasya tau smṛtau
janma kuṃbhādagastyasya yathābhūttadvadādhunā 22
pulastya uvāca
purā purāṇapuruṣaḥ kadācidgaṃdhamādane
bhūtvā dharmasuto viṣṇuścacāra vipulaṃ tapaḥ 23
tapasā cāsya bhītena vighnārthe preṣitāvubhau
śakreṇa mādhavānaṃgāvapsarogaṇasaṃyutau 24
yadā ca gītavādyena bhāvahāvādinā hariḥ
na kāmamādhavābhyāṃ ca mohaṃ netumaśakyata 25
tadā kāmamadhustrīṇāṃ viṣādamabhajadgaṇaḥ

saṃkṣobhāyata tasteṣāmūrudeśānnarāgrajaḥ26
nārīmutpādayāmāsa trailokyasyāpi mohinīm
saṃmohitāstayā devāstau tu caiva surāvubhau27
apsarāṇāṃ samakṣaṃ hi devānāmabravīddhariḥ
urvaśīti ca nāmneyaṃ loke khyātiṃ gamiṣyati28

tataḥ kāmayamānena mitreṇāhūyatorvaśī
proktā māṃ ramayasveti bāḍhamityabravīcca sā 29
gacchaṃtī tu tataḥ sūryalokamiṃdīvarekṣaṇā
varuṇena vṛtā paścādvacanaṃ tamabhāṣata 30
mitreṇāhaṃ vṛtā pūrvaṃ mama sūryaḥ patiḥ prabho
uvāca varuṇaścittaṃ mayi saṃnyasya gamyatām 31
gatāyāṃ bāḍhamityuktvā mitraḥ śāpamadādatha
adyaiva mānuṣe loke gaccha somasutātmajam32
bhajasveti yato mithyā dharma eṣa tvayā kṛtaḥ
jalakuṃbhe tato vīryaṃ mitreṇa varuṇena ca 33
prakṣiptamatha saṃjātau dvāveva munisattamau
nimirnāma nṛpaḥ strībhiḥ purā dyūtamadīvyata 34
tadaṃtarebhyājagāma vasiṣṭho brahmasaṃbhavaḥ
tasya pūjāmakurvāṇaṃ śaśāpa sa munirnṛpam 35
videhastvaṃ bhavasveti śaptastenāpyasau muniḥ

anyonyaśāpādubhayorviśarīre tu tejasī 36
jagmatuśśāpanāśāya brahmāṇaṃ jagataḥ patim
atha brahmasamādeśāllocaneṣvavasannimiḥ 37
nimeṣāḥ syuścalokānāṃ tadviśrāmāya pārthiva
vasiṣṭhopyabhavattasmiñjalakuṃbhe ca pūrvavat 38
tato jātaścaturbāhuḥ sākṣasūtrakamaṃḍaluḥ
agastya iti śāṃtātmā babhūva ṛṣisattamaḥ39
malayasyaikadeśe tu vaikhānasa vidhānataḥ
sabhāryaḥ saṃvṛto vipraistapaścakre suduṣkaram 40
tataḥ kālena mahatā tārakādinipīḍitam
jagadvīkṣyasakopena pītavānvaruṇālayam41
tatosya varadāssarve babhūvuḥ śaṃkarādayaḥ
brahmāviṣṇuśca bhagavānvaradānāya jagmatuḥ42
varaṃ vṛṇīśva bhadraṃ te yaścābhīṣṭotra vai mune
agastya uvāca

yāvadbrahmasahasrāṇāṃ paṃcaviṃśatikoṭayaḥ43
vaimāniko bhaviṣyāmi dakṣiṇāṃbaravartmani
madvimānodayātkuryādyaḥ kaścitpūjanaṃ mama 44
sa saptalokādhipatiḥ paryāyeṇa bhaviṣyati
yastvāśramaṃ puṣkare tu mannāmnā parikīrtayet 45
sa caiva puṇyatāṃ yātu vara eṣa vṛto mayā
śrāddhaṃ ye'tra kariṣyaṃti piṃḍapūrvaṃ tu bhaktitaḥ46
teṣāṃ pitṛgaṇāssarve mayā saha divi sthitāḥ
etatkālaṃ vasiṣyaṃti eṣa eva varo mama47
evamastviti tepyuktvā jagmurdevā yathāgatam
tasmādarghaḥ pradātavyo hyagastyāya sadā budhaiḥ48
bhīṣma uvāca
kathamarghapradānaṃ ca kartavyaṃ tasya vai muneḥ
vidhānaṃ yadagastyasya pūjane tadvadasva me 49
pulastya uvāca

pratyūṣa samaye vidvānkuryādasyodaye niśi
snānaṃ śuklatilaistadvacchuklamālyāṃbaro gṛhī 50 1.22.50
sthāpayedavraṇaṃ kuṃbhaṃ mālyavastravibhūṣitam
paṃcaratnasamāyuktaṃ ghṛtapātreṇasaṃyutam51
aṃguṣṭhamātraṃ puruṣaṃ tathaiva suvarṇamadhyāyatabāhudaṃḍam
caturbhujaṃ kuṃbhamukhe nidhāya dhānyāni saptācalasaṃyutāni52
sakāṃsyapātrākṣataśuklayuktaṃ maṃtreṇa dadyāddvijapuṃgavāya
utkṣipya kuṃbhoparidīrghabāhumananyacetā yamadiṅmukhastham53
śvetāṃ ca dadyādyadiśaktirasti raupyaiḥ khurairhemamukhīṃ savatsāṃ
dhenuṃ naraḥ kṣīravatīṃ praṇamya sragvastraghaṃṭābharāṇāṃ dvijāya54
āsaptarātrādudaye nṛpāsya dātavyametatsakalaṃ nareṇa
yāvatsamāssaptadaśātha vā syurathorddhvamapyatra vadaṃti kecit55
kāśapuṣpapratīkāśa agnimārutasaṃbhava
mitrāvaruṇayoḥ putra kuṃbhayone namostu te56
pratyabdaṃ ca phalatyāgamevaṃ kurvannasīdati

homaṃ kṛtvā tataḥ paścādvartayenmānavaḥ phalam57
anenavidhinā yastu pumānarghaṃ nivedayet arghya
imaṃ lokamavāpnoti rūpārogyaphalapradam58
dvitīyena bhuvarlokaṃ svarlokaṃ ca tataḥ param
saptaiva lokānāpnoti saptārghānyaḥ prayacchati59
iti paṭhati śṛṇoti yo hi samyakcaritamagastyasamarcanaṃ ca paśyet
matimapi ca dadāti sopi viṣṇorbhavanagataḥ paripūjyatemaraughaiḥ60
bhīṣma uvāca
saubhāgyārogyaphaladamamitrakṣayakārakam
bhuktimuktipradaṃ yacca tanme brūhi mahāmate61
pulastya uvāca
yadumāyā purā deva uvācāṃdhakasūdanaḥ
kathāsu saṃpravṛttāsu dharmyāsu lalitāsu ca62
tadidānīṃ pravakṣyāmi bhuktimuktiphalapradam
gauryuvāca

dattaḥ śāpo hi sāvitryā mahyaṃ lakṣmyai sureśvara63
yathā lakṣmīpradhānatvamahaṃ yāmi tathā vada
śaṃkara uvāca
śuṇuṣvāvahitā devi tathaivānyatsvayaṃkṛtam64
narāṇāmatha nārīṇāmārādhanamanuttamam
nabhasye vātha vaiśākhe puṇye mārgaśirasyatha65
śuklapakṣe tṛtīyāyāṃ snātaḥ sa gaurasarṣapaiḥ
gorocanaṃ sagomūtraṃ godugdhaṃ ca ghṛtaṃ tathā66
dadhicaṃdanasaṃmiśraṃ lalāṭe tilakaṃ nyaset
saubhāgyārogyakṛdyasmātsadā ca lalitāpriyam67
pratipakṣaṃ tṛtīyāyāṃ pumānvāpi suvāsinī
dhārayedraktavastrāṇi kusumāni sitāni ca 68
vidhavā śuklavastraṃ vai tvekameva hi dhārayet
kumārī śukla sūkṣme ca paridadhyāttu vāsasī 69
devīṃ ca paṃcagavyena tataḥ kṣīreṇa kevalaṃ

snāpayenmadhunā tadvatpuṣpagaṃdhodakena tu70
pūjayecchuklapuṣpaistu phalairnānāvidhairapi
dhānyalājādilavaṇaguḍakṣīraghṛtānvitaiḥ71
śuklākṣatatilairarcā kāryā devi sadā tvayā
pādayorarcanaṃ kuryātpratipakṣaṃ varānane 72
varadāyai namaḥ pādau tathā gulphau śriyai namaḥ

aśokāyai namo jaṃghe pārvatyai jānunī tathā 73
ūrū māṃgalyakāriṇyai vāmadevyai tathā kaṭim
padmodarāyai jaṭharaṃ namaḥ kaṃṭhe śriyai namaḥ74
karau saubhāgyadāyinyai bāhū ca sumukhaśriyai
mukhaṃ darpavināśinyai smaradāyai smitaṃ punaḥ75
gauryai namastathānāsāmutpalāyai ca locane
tuṣṭyai lalāṭamalakaṃ kātyāyanyai namaḥ śiraḥ76
namo goryyai namaḥ puṣṭyai namaḥ kāṃtyai namaḥ śriyai
raṃbhāyai lalitāyai ca vāmadevyai namo namaḥ77

evaṃ saṃpūjya vidhivadagrataḥ padmamālikhet
patraiḥ ṣoḍaśabhiryuktaṃ krameṇaiva sakarṇikam78
pūrveṇa vinyasedgaurīmaparṇāṃ ca tataḥ param
bhavānīṃ dakṣiṇe tadvadrudrāṇīṃ ca tataḥ param79
vinyasetpaścime bhāge saumyāṃ madanavāsinīm
vāyavye pāṭalāmugrāmuttareṇa tathā umām80
sādhyāṃ pathyāṃ tathā saumyāṃ maṃgalāṃ kumadāṃ satīm
bhadrāṃ ca madhye saṃsthāpya lalitāṃ karṇikopari81
kusumairakṣatādbhirvā namaskāreṇa vinyaset
gītamaṃgalaghoṣaṃ ca kārayitvā suvāsinīm82
pūjayedraktavāsobhī raktamālyānulepanaiḥ
siṃdūraṃ snānacūrṇaṃ ca tāsāṃ śirasi pātayet83
siṃdūraṃ kuṃkumaṃ snānamatīveṣṭaṃ yatastataḥ
tathopadeṣṭāramapi pūjayedyatnato gurum84
na pūjyate gururyatra sarvāstatrāphalāḥ kriyāḥ

japyaiśca pūjayedgaurīmutpalairasitaiḥ sadā85
baṃdhujīvaiḥ priye pūjyā kārtike māsi yatnataḥ
jātīpuṣpairmārgaśire pauṣe pītaiḥ kuraṃṭakaiḥ86
kuṃdaiḥ kumudapuṣpaiśca devīṃ māghepi pūjayet
siṃduvāreṇa jātyā vā phālgunepyarcayennaraḥ87
caitre tu mallikāśokairvaiśākhe gaṃdhapāṭalaiḥ
jyeṣṭhe kamalamaṃdārairāṣāḍhe ca jalāṃbujaiḥ88
maṃdārairatha mālatyā śrāvaṇe pūjayetsadā
gomūtraṃ gomayaṃ kṣīraṃ dadhisarpiḥ kuśodakam89
bilvapatrārkakusumāṃbuja gośṛṃgavāri ca
paṃcagavyaṃ ca bilvaṃ ca prāśayetkramaśaḥ sadā90
etadbhādrapadādau tu prāśanaṃ samudāhṛtam
pratipakṣaṃ ca mithunaṃ tṛtīyāyāṃ varānane91
bhojayitvārcayedbhaktyā vastramālyānulepanaiḥ
puṃsaḥ pītāṃbare dadyātstriyāḥ kauśeyavāsasī92

niṣpāva jīralavaṇamikṣudaṃḍa guḍānvitam
striyai dadyātphalaṃ puṃsaḥ suvarṇotpalasaṃyutam93
yathā na devi devastvāṃ saṃparityajya gacchati
tathā māmuddharāśeṣa duḥkhasaṃsārasāgarāt94
kumudā vimalā naṃdā bhavānī vasudhā śivā
lalitā kamalā gaurī satī rambhātha pārvatī95
nabhasyādiṣu māseṣu prīyatāmityudīrayet
vratāṃte śayanaṃ dadyātsuvarṇakamalānvitam96
mithunāni caturviśaddvādaśātha samarcayet
aṣṭāvaṣṭāthavā bhūyaścaturmāsetha vārcayet97
pūrvaṃ datvātha gurave paścādanyānsamarcayet

uktānantatṛtīyaiṣā sadānaṃtaphalapradā98
sarvapāpaharā devī saubhāgyārogyavardhinī
na cainaṃ vittaśāṭhyena kadācidapi laṃghayet99
naro vā yadi vā nārī sopavāsavrataṃ caret

garbhiṇī sūtikā naktaṃ kumārī vātha rogiṇī100 1.22.100
yadā'śuddhā tadānyena kārayetprayatā svayam
imāmanaṃtaphaladāṃ yastṛtīyāṃ samācaret101
kalpakoṭiśataṃ sāgraṃ śivaloke mahīyate
vittahīnopi kurvīta yāvadvarṣamuposaṇam102
puṣpamaṃtravidhāne sopi tatphalamāpnuyāt
nārī vā kurute yā tu ātmanaḥ śubhamicchatī103
janmapauruṣamāpnoti gauryanugrahakāritam
iti paṭhati śṛṇoti vā ya itthaṃ giritanayāvratamiṃdralokasaṃsthaḥ104
matimapi ca dadāti yopi devairamaravadhūjanakinnaraiḥ sa pūjyaḥ
anyāmapi pravakṣyāmi tṛtīyāṃ pāpanāśinīm105
rasakalyāṇinīmetāṃ purākalpabhavā viduḥ
māghemāsi tu saṃprāpya tṛtīyāṃ śuklapakṣataḥ106
prātargaṃdhena payasā tilaiḥ snānaṃ samācaret
snāpayenmadhunā devīṃ tathaivekṣurasena tu107

gaṃdhodakena ca punaḥ pūjanaṃ kuṃkumena tu
dakṣiṇāṃgāni saṃpūjya tato vāmāni pūjayet108
lalitāyai padaṃ devyai vāmagulphau tatorcayet
jaṃghe jānu tathā śāṃtyai tathaivoruṃ śriyai namaḥ109
madālasāyai ca kaṭimamalāyai tathodaram
stanau madanavāsinyai kumudāyai ca kaṃdharām110
bhujaṃ bhujāgraṃ mādhavyai kamalāyai sukhasmite
bhrūlalāṭaṃ ca rudrāṇyai śaṃkarāyai tathālakaṃ111
madanāyai lalāṭaṃ tu mohanāyai punarbhruvau
netre caṃdrārdhadhāriṇyai tuṣṭyai ca vadanaṃ punaḥ112
utkaṃṭhinyai namaḥ kaṃṭhamaṃrtāyai namastanum
raṃbhāyai ca mahābāhū viśokāyai namaḥ karau113
hṛdayaṃ manmathāhvāyai pāṭalāyai tathodaraṃ
kaṭiṃ suratavāsinyai tathorū paṃkajaśriyai114
jānujaṃghe namo gauryai gulphau śāṃtyai tathārcayet

dharādharāyai pādau tu viśvakāyai namaḥ śiraḥ115
namo bhavānyai kāminyai vāsudevyai jagacchriyai
ānaṃdadāyai naṃdāyai subhadrāyai namonamaḥ116
evaṃ saṃpūjya vidhivaddvijadāṃpatyamarcayet
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English translation

Bhīṣma said :

1-3. Bhūḥ , Bhuvaḥ , Svaḥ , Mahaḥ , Jana , Tapas and Satya are said to be the seven worlds. How can one have the lordship over all these in turn? O brāhmaṇa , who are honoured by gods, how can one have handsome form, (long) life and (good) health, and also ample wealth in this world?

Pulastya said :

4-10. Formerly Indra ordered Agni , along with Vāyu , to destroy the enemies of gods. When he consequently burnt the demons in thousands, (the demons) Tāraka , Kamalākṣa , Kāladaṃṣṭra , Parāvasu , Virocana and Saṃhrāda entered the ocean and remained deep in it. Taking them to be weak, Agni and Vāyu ignored them. Since then they harass gods, men and snakes and all sages and then again enter the ocean. In this way, O king, those heroes have harassed, on the strength of the water (of the ocean) being inaccessible, the three worlds for seven and five (i.e. twelve) thousand yugas . Then again Indra ordered Agni and Vāyu: “Dry up this ocean immediately. Since this abode of Varuṇa (i.e. the ocean) is the shelter of our enemies, therefore you should today only dry it up.”

11-13. They said to Indra, the killer of Maya and Śambara : “It is a wicked act, O lord of gods, to destroy the ocean; since by doing so a large group of beings would be destroyed, therefore, O Indra, adopt some other remedy. O best of gods, how should the ocean, in the portion measuring just a (square) yojana of which crores of beings live, be destroyed?”

14-21. Thus addressed, the lord of gods, whose eyes were reddened due to wrath, said these words to Agni and Vāyu: “The gods never obtain (i.e. accept) the union of impiety with piety. Especially you two are magnanimous. Since you, O Agni, along with Vāyu, did not obey my order, therefore, you both, intent on the vow of a sage, will obtain a human body, and will be born as a sage, in an existence bereft of the true meaning of the science of sacred precepts; and when in your human existence you will dry up the ocean just with a mouthful you will (again) obtain godhood”. Thus, due to the curse of Indra, that moment only they fell down on the earth, obtained human bodies and were then born from a pitcher. From the semen of Mitrā -varuṇa, Vasiṣṭha was born as the son; then was born Agastya of severe penance. This sage was (thus) the younger brother of Vasiṣṭha.

Bhīṣma said :

22. How are Mitrā-varuṇa said to be his fathers? Tell me now how Agastya was born from a pitcher.

Pulastya said :

23-27. Formerly the eternal man, Viṣṇu , after becoming the son of Dharma , at some time practised ample penance on the Gandhamādana (mountain). Śakra , afraid of his penance, sent Spring and Cupid, along with the hosts of celestial nymphs, to create an obstacle in his penance. When Viṣṇu could not be fascinated by Cupid and Spring with songs and instrumental music and coquettish [1] and amorous gestures [2] , the group of the ladies that had accompanied Cupid and Spring became dejected. Then Nara ’s elder brother [3] (i.e. Nārāyaṇa) produced from his thigh a lady fascinating the three worlds, to agitate them. Gods, including the two gods (i.e. Cupid and Spring), were fascinated by her.

28-33a. In the presence of the celestial nymphs, Hari (i.e. Viṣṇu) said to the gods: “She will be known in the world as Urvaśī .” Then Mitra , longing for Urvaśī, called her and said (to her): “Satisfy me.” She said: “All right”. Afterwards, Varuṇa wooed the lotus-eyed lady (when she was) going to the Sun’s world. She said (these) worlds to him: “I have been chosen before by Mitra, O lord, the Sun is my husband.” Varuṇa said: “Resigning your heart in (i.e. to) me, you (can) go.” When she left, saying “All right”, Mitra cursed her: “Since you thus behaved falsely, go, today only, to the human world and resort to the grandson of Soma .”

33b-38a. Then Mitra and Varuṇa deposited their seed in a water-pitcher; and (from that) two best sages were born. Formerly a king by name Nimi played with ladies with dice; that time Vasiṣṭha, born from Brahmā , came there. The sage cursed the king who did not honour him: “You become bodiless.” He too cursed the sage (in the same way). Due to the curse (given to) each other, the two (who had become) bodiless lustres went to Brahmā, the lord of the world, for the destruction (i.e. cessation) of the curse. Then by the order of Brahmā Nimi lived in the eyes (of people). So, O king, people have the twinklings of eyes in order to give him rest.

38b-43a. Vasiṣṭha also appeared as before in the water-pitcher. From that sprang up Agastya of four arms and with a rosary and a water-pot, the best sage of a tranquil mind. In the manner of ascetics, he, with h1s wife and surrounded by brāhmaṇas performed a very difficult penance in a part of Malaya . Then after a long time, seeing the world being harassed by Tāraka and others he, being angry, drank the abode of Varuṇa (i.e. the ocean). Then all (gods) like Śaṅkara granted him boons. Brahmā and revered Viṣṇu also went to give him a boon. (They said:) “Well-being to you, O sage, ask for a boon.”

Agastya said :

43b-47. For a period of twenty-five thousand crores of Brahmā’s years I should be borne in an aeroplane in the southern tract in the sky. He who offers me worship before the rise of my heavenly car (in the sky), becomes, in turn, the lord of (each of) the seven worlds. May he, who glorified the hermitage named after me at Puṣkara , obtain religious merit. This is the boon I choose. The hosts of the manes of those who offer a Śrāddha with devotion and (with the offering of) rice balls, will stay in heaven with me, for this much period (i.e. as long as I stay there). This is the boon (I ask for).

48. Saying, “let it be so,” the gods went as they had come. Therefore the wise should always offer a respectful offering to Agastya.

Bhīṣma said :

49. In what manner should an offering be made to that sage? Tell me (about) the procedure for Agastya’s worship.

Pulastya said :

50-60. At the rise of him (i.e. the Agastya constellation) in the night (i.e.) in the early morning a wise man should take bath with white sesamum. Like that, he, the householder, having put on white flowers and garment, should install an unbroken jar decorated with flowers and cloth, (and also) with five jewels along with a pot of ghee . In the same way having placed at the top of the pitcher a golden human figure of the measure of a thumb with four longhands and arms, and also grains with seven mountains and with a bronze pot, sacred rice grains and silver, he should offer this to the best brāhmaṇa after reciting a sacred text. Having, with a concentrated mind and facing the south, picked

up the long-armed (human figure), he, after having saluted a brāhmaṇa, should offer a white milch-cow having silver hoofs and golden face along with a calf and adorned with a garland, a piece of cloth and a bell, if he has a capacity (to do so). O king, a man should give all this for seven nights at the rise (of Agastya). This he (should continue) for seventeen years, or some say (he should continue) even longer. (He should recite the sacred text:) 'O you born from Agni and Vāyu, O you son of Mitrā-varuṇa, O you resembling the Kāśa -flower, O you born from the pitcher, my salutation to you.' He, who gives a fruit like this, never sinks; after having performed a sacrifice, a man then should live on a fruit. A man who offers reverential offering in this way, obtains this world (i.e. Bhūḥ), causing handsomeness and (good) health. By (offering) the second (reverential offering) he obtains the Bhuvaḥ world, then by (the one) after that (i.e. by the third) he obtains heaven (Svaḥ .); he who offers seven reverential offerings obtains the seven worlds. He, who in this way recites or listens properly to the account of Agastya, or he, who does the worship of Agastya or intends to do it, (he) too, having gone to Viṣṇu's abode is honoured (there) by hosts of gods.

Bhīṣma said :

61. O you highly intelligent one, tell me that which gives the fruit of good-fortune, (good) health, which brings about the destruction of the enemies and which gives enjoyment and liberation.

Pulastya said :

62-63a. I shall now tell you that, which formerly god (Śiva), the killer of Andhaka , [4] told Pārvatī , when very religious and charming stories (talks) were going on, and which causes enjoyment and liberation.

Gaurī said :

63b-64a. O lord of gods, Sāvitrī gave a curse [5] to me, the wife of a hero. Tell me how I shall be prominent like Lakṣmī ?

Śaṅkara said :

64b-68. O respectable lady, listen attentively to another form of worship done by oneself, which is an excellent worship for men as well as women. A man, having bathed with white mustard on the third day of the bright half of Śrāvaṇa , or Vaiśākha or of the auspicious Mārgaśīrṣa month, should put on his forehead a mark of the bright yellow pigment [6] with cow's urine and milk and mixed with curd and sandal, since it causes good fortune and good health and is always dear to Lalitā . A man or a married lady should put on red garments and white flowers on the third day of every fortnight.

69-70. A widow should put on one white garment only. A. maiden should put on two white, fine garments. Then he (or she) should give bath to (the image of) the goddess with the five products of a cow, then only with milk and also with honey and with sandal mixed with flowers.

71-72. He (or she) should worship (the image) with white flowers and fruits of various kinds (and) with grains, parched grains [7] etc. together with salt, jaggery, milk and ghee. O respectable lady, you should always worship (the image) with sacred rice grains and white sesamum. In every fortnight worship should be offered to the feet (of the image of the goddess), O you beautiful lady.

73-77. (While offering worship) to the feet (he should say) 'My salutation to Varadā ;' (while offering worship) to the ankles (he should say) 'My salutation to Śrī.' (While offering worship) to the shanks (he should say) 'My offering to Aśokā '. (Whileoffering worship) to the knees (he should say) 'My salutation to Pārvatī.' (While offering worship) to the thighs (he should say) 'My salutation to Vāmadevī.' (While offering worship) to the belly (he should say) 'My salutation to Padmodarā.' (While offering worship) to the throat (he should say) 'My salutation to Śrī.' (While offering worship) to the arms (he should say) 'My salutation to Darpavināśinī,' and (while offering worship) to her (face with a) smile (he should say) 'My salutation to Smaradā.' (While offering worship) to the nose (he should say) 'My salutation to Gaurī .' (While offering worship to the eyes (he should say) 'My salutation to Utpalā.' (While offering worship) to the forehead and hair (he should say) 'My salutation to Tuṣṭi .' (While worshipping) the head (he should say) 'My salutation to Kātyāyanī .' (He should also say) 'My salutation to Gaurī, to Puṣṭi , to Kānti , to Śrī, to Rambhā , to Lalitā, to Vāmadevī.'

78-82a. Having thus offered the worship according to the procedure he should draw (the figure of) a lotus with sixteen leaves one after another and with a pericarp. He should install (the image of) Gaurī in the east; next to it (i.e. in the southeast) he should install (the image of) Aparṇā ; similarly he should install (the image of) Bhavānī in the south; next to it (i.e. in the south-west) he should install Rudrāṇī . In the western region (i.e. direction) he should install (the image of) Saumyā Madanavāsinī; in the north-west he should install (the image of) Pāṭalā Ugrā ; he should install (the image of) Umā in the north; he should place in the centre (the images of) Sādhyā , Pathyā , Saumyā, Maṅgalā , Kumudā , Satī and Bhadrā and should place (the image of) Lalitā on the pericarp. He should install them with (the offering of) flowers, sacred rice grains, water and salutation.

82b-84. Having made auspicious sound of music, he should offer worship to a married lady whose husband is alive, with red garments, red flowers and anointing; and he should drop (powder of) red lead and aromatic powder on their heads, because bath with red lead and saffron is extremely desirable. Similarly he should carefully worship his spiritual preceptor.

85-90. All the rites performed in a place where the preceptor is not honoured become fruitless. A man should always worship Gaurī with muttered prayers and dark (-blue) lotuses; in the welcome month of Kārtika he should carefully worship her with bandhujīva flowers; in Mārgaśīrṣa (he should worship her) with jasmine flowers; (he should worship her) with yellow kurantaka flowers in Pauṣa ; and should worship the goddess with kunda flowers and lotuses in Māgha ; a man should worship her with Vitex negundo or jasmine flowers in Phālguna . He should worship her with jasmine and aśoka flowers in Cakra ; he should worship her with fragrant trumpet-flowers in Vaiśākha; he should worship her with lotuses and mandāra flowers in Jyeṣṭha ; and with water-lilies in Āṣāḍha ; he should always worship her with mandāra and mālatī flowers in Śrāvaṇa; and in proper order should always feed her with (i.e. offer) cow-urine, cow-dung, milk, curds, ghee, darbha and water, bilva -leaves, arka -flowers, lotuses, water from a syringe, mixture of the five products of a cow and bilva .

91-96. Thus feeding (i.e. offering) is said to be done in Bhādrapada etc. O you beautiful lady, on the third day of every fortnight he should feed a (brāhmaṇa) couple and should honour them devoutly with garments, flowers, anointing. He should give two yellow garments to the man, and two silken garments to the woman. He should give the woman winnowed (i.e. cleaned) cumin seed with salt, with sugarcane and jaggery; and should give the man a fruit with a golden lotus. He should say, 'O goddess, the lord does not go away after abandoning you; therefore, lift me up from this entire unhappy ocean of the mundane existence. May Kumudā, Vimalā , Nandā , Bhavānī, Vasudhā , Śivā , Lalitā, Kamalā , Gaurī, Satī, Rambhā and Pārvatī be pleased in the months Śrāvaṇa etc. At the conclusion of the vow he should give a bed with a golden lotus (to a brāhmaṇa couple).

97-98. He should honour twenty-four or twelve (brāhmaṇa) couples; or should honour eight couples (each time) in the period of four months. Having first made an offering to his preceptor, he should then honour others. This is called Anantatṛtīyā, which always gives unending fruit.

99. The goddess removes all sins and enhances good fortune and good health. A man should never ignore her through vanity of wealth.

100. If a man or a woman observes the vow of fast, (if) a pregnant woman or if a woman recently delivered, or a maiden or a sick woman observes fast at night (he or she would get unending fruit).

101-104a. When impure (i.e. during menstruation), she, being restrained, should get it done by someone else. He, who observes (the vow of) this Ananta -phaladā (giving unending fruit) Tṛtīyā , is honoured in Śiva's world for a full crore of Kalpas . Even a poor person should observe a fast (on the third day of every month). for a year, with the rite of offering flowers with sacred texts. He too will get the same fruit. A woman, who, desiring her good, observes (this vow), gets birth as a man, favoured by Gaurī.

104b-105. He, who thus recites or listens to or thinks about this vow in honour of the daughter of the (Himālaya) mountain (i.e. Pārvatī), is, while living in Indra's world, honoured by young divine ladies and Kinnaras . I shall also tell you about another (vow of) Tṛtīyā , which removes sins.

106-108a. Those born in the former age (i.e. those who are very old) know it as Rasakalyāṇinī . Reaching the third day (i.e. on the third day) of the bright half of the month of Māgha, he should, in the morning, bathe with sandal, water and sesamum; (then) he should give bath to the (image of the) goddess with honey and sugarcane-juice; and he should (offer) worship to her with sandal (mixed with) water and saffron.

108b-116. Having (first) worshipped the left parts (of her body), he should then worship the right parts. While worshipping the foot (he should say), 'My salutation to Lalitā;' then he should worship the left ankle, (saying) 'My salutation to Devī .' (While worshipping) the shanks and knees (he should say) 'My salutation to Śāntā .' (While worshipping) the thigh (he should say) 'My salutation to Madālasā ;' similarly (while worshipping) the belly (he should say) 'My salutation to Amalā.' (While worshipping) the breasts (he should say) 'My salutation to Madanavāsinī;' (while worshipping) the neck (he should say) 'My salutation to Kumudā.' (While worshipping) the arm and its tip (he should say) 'My salutation to Mādhavī , Kamalā, Sukhasmitā;' (while worshipping) the eyebrows and forehead (he should say) 'My salutation to Rudrāṇī;' similarly (while worshipping) the hair (he should say) 'My salutation to Śaṅkarā .' (While worshipping) the forehead (he should say) 'My salutation to Madanā ;' (while worshipping) the eyebrows (he should say) 'My salutation to Mohanā '. (While worshipping) the eyes (he should say) 'My salutation to Candrārdhadhāriṇī.' (While worshipping) the mouth (he should say) 'My salutation to Tuṣṭi.' (While saluting) the throat (he should say) 'My salutation to Utkaṇṭhinī.' (While worshipping) the body (he should say) 'My salutation to Amṛtā .' (While saluting (the great arms (he should say) 'My salutation to Rambhā.' (While worshipping) the hands (he should say) 'My salutation to Viśokā .' (While worshipping) the heart (he should say) 'My salutation to Manmathāhvā.' (While worshipping the belly (he should say) 'My salutation to Pāṭalā.' (While worshipping) the waist (he should say) 'My salutation to Suratavāsinī.' (While saluting) the thighs (he should say) my salutation to Paṅkajaśrī. (While worshipping) the knees and shanks (he should say) 'My salutation to Śāntā.' (While worshipping) the feet (he should say) 'My salutation to Dharādharā'. (While saluting) the head (he should say) 'My salutation to Viśvakāyā .' (He should also say) 'My repeated salutations to Bhavānī, Kāminī , Vāsudevī, Jagatśrī, Ānandadā, Nandā, Subhadrā '.

117-118. Having thus worshipped (the image) according to the proper rite, he should honour a brāhmaṇa-couple. Having them fed (the couple) with sweet food, he, free from jealousy, should, after having given them a water-pitcher with modakas (sweet-meats) and a pair of white garments, worship the couple with sandal and flowers.

119-125a. (Saying) 'May Kumudā be pleased here (i.e. with this),' he should accept the vow of (avoiding) salt. Every month he should worship the goddess according to this procedure. He should avoid (eating) salt in Māgha and jaggery in Phālguna; similarly (eating) butter should be avoided in Caitra , and honey in Vaiśākha. [8] He should avoid (drinking) a beverage in the month of Jyeṣṭha; similarly he should avoid cumin seed in Āṣāḍha; he should avoid milk in Śrāvaṇa and similarly curds in Bhādrapada. In the same way he should avoid ghee in Āśvina , and honey in Kārtika. [9] He should avoid coriander in Mārgaśīrṣa, and sugar in Pauṣa. At the end of the vow, and in every month he should give, in the evening [10] a pot full of these along with a pot containing articles of food. Similarly in (the months) beginning with Māgha he should give sweet balls, sevaka , cakes, round cakes, and also pots full of ghee, and jars full of flour. (He should give) milk, vegetables, curds, food with curds, food and vegetables.

125b-128. He should, in every month, beginning with Māgha, say in order, 'May Kumudā, Mādhavī, Rambhā, Subhadrā, Śivā, Jayā , Lalitā, Kamalā, Anaṅgā , Ratilālasā be pleased.' Every time the drinking of the mixture of the five products of a cow is enjoined. He should every time observe a fast; fast at night is laid down for a weak person. A woman should thus observe the vow called Rasakalyāṇinī .

129-136a. When again (the month of) Māgha arrives, having made a golden (image of) Gaurī, having four hands, endowed with pearls and silver eyes and covered with a garment, and with five jewels, and also with a rosary of the size of her thumb and a pitcher, similarly a golden couple of cows (i.e. a cow and a bull), white garment, he should give all this along with cloth and pots (to a brāhmaṇa couple), saying 'May Bhavāni be pleased.' He, who, observes the Rasakalyāṇinī- vrata according to this procedure is free from all sins instantly; and is never unhappy in a thousand existences. He would get that fruit which is obtained by performing a thousand Agniṣṭoma - sacrifices. O you of a beautiful face, a woman, or a maiden or an unhappy widow would get the same fruit. He, who happens to read or hear this, being free from sins, goes to Pārvatī's world. He, who thinks about the good of the people, would go to the world of the lord of gods and become successful.

136b-140a. I shall similarly tell you about another (vow observed on the) tṛtīyā which destroys sins. This is well-known in the world and gives best joy. When on the third day of a month there is (the rise) of the constellation Āṣāḍhā , or Brahmā or Maghā or Hasta he should properly bathe with darbhas , sandal and water. Having put on white flowers and a white garment and having anointed himself with sandal he should worship Bhavānī devoutly with white fragrant flowers; and also Mahādeva , seated by the side (of Bhavānī), O you very chaste lady.

140b-148. He should worship the feet (of the images of Bhavānī and Mahādeva saying) 'My salutation to Vāsudevī, Śaṅkarā, Hara .' (While worshipping) the shanks (he should say) '... to the destroyer of grief (and) giver of respect to the lood'; 'My salutation to the destroyer of grief (and) giver of respect (Mānada) to the lord'; (while worshipping) the thighs (he should. say) 'My salutation to Rambhā, and to Śiva Pināki̇n (i.e. the trident-holder)'. (While worshipping) the waist (of the image) of the goddess (he should say) 'My salutation to Ānandinī and the trident in the hand of Śūlin .' (While worshipping) the navel (he should say) 'My salutation to Mādhavī and Śambhu , Bhava .' (While worshipping) the breasts (he should say) 'My salutation to Ānandakāriṇī and Śaṅkara having the moon.' (While worshipping) the throat (he should say) 'My salutation to Utkaṇṭhinī, and Nīlakaṇṭha Hara.' (While worshipping) the hands (he should say) 'My salutation to Utpaladhāriṇī and to Rudra , the lord of the

world.' (While worshipping) the arms (he should say) 'My salutation to Parirambhiṇī and Hara, the one fond of dancing.' (While worshipping) the mouth (he should say) 'My salutation to Vilāsinī and the lord's bull'. (While worshipping) the smile (he should say) 'My salutation to Smaraṇīyā and the universal face of the lord.' (While worshipping) the eyes (he should say) 'My salutation to Mandāravāsinī and to the universal lustre of the trident-holder.' (While worshipping) the eyebrows (he should say) 'My salutation to Nṛtya - priyā and the noose with the trident of Śambhu.' (While worshipping) the forehead of the goddess (he should say) 'My salutation to Indrāṇī and the lord's vehicle—the bull.' (While worshipping) the crown (he should say) 'My salutation to Svāhā and Gaṅgādhara the lord.' (He should also say) 'I salute Pārvatī and Śiva, the body, arms, feet, faces of the universe, being auspicious and granting boons when pleased.'

149-156. Having thus worshipped Śiva and Pārvatī according to the proper procedure he should design, in front (of the images) of Śiva and Pārvatī, lotuses with pollen of various colours; also conch and disc with bracelets and svastika leading to auspiciousness. He is honoured for as many thousands of years in Śivaloka , as many particles of pollen have fallen on the ground. According to his capacity, he should present four pots of ghee with gold to a brāhmaṇa (and also he should give the brāhmaṇa) a water-pot with water. He should give this every fortnight for four months. Then, in the four months beginning with Mārgaśīrṣa, he should offer as (told) before. four pots (filled) with ghee and then four pots (filled) with sesamum after a water-pot is given. He should also offer sandal-water, flowers with water, sandal and saffron (mixed with) water, and also crude curds and milk and water from a syringe, and cloud-water, as well as water with powder of Kuṣṭha and Uśīra [11] ; then having taken sesamum water and water with barley-powder also he should sleep; in the months like Mārgaśīrṣa the feeding (i.e. offering) is recommended in both the fortnights.

157-165a. In all cases for worshipping, white flowers are recommended; and in all cases the (following) sacred text should be recited at the time of making a present: 'May the auspicious Gaurī be always pleased with me to destroy my sins. May Lalitā Bhavānī lead (me) to good fortune for the attainment of all (objects).' To please Gaurī, he should offer at the end of the year, salt with jaggery and saffron, and also a pitcher with sandal and a golden lotus, as well as (objects of) gold with sugarcane and fruits, and a bed with a covering and resting-place to a brāhmaṇa with his wife(saying), 'May Gaurī be pleased with me.' A man (who observes this vow) would ootain wealth called Ātmānandakarī (giving delight to himself); and being endowed with (long) life and joy would never meet with grief. A lady or a virgin or a widow who observes (this vow), being favoured by the goddess, gets the same fruit. Thus having observed a fast in every fortnight with the procedure (of the recital) of sacred text and worship, he obtains the world of Rudras from which return (i.e. rebirth) is difficult. He who devoutly listens to this (account) or causes others to hear it goes to Indra's world, and living there for a Kalpa is honoured there.

Śaṅkara said :

165b-168. If a woman becomes intent upon (the observance of) the vow, what kind of curse is that of poor Sāvitrī (i.e. what can Sāvitrī's curse do to her)? There is no significance (to her curse) since Lakṣmī due to her being accepted (as his wife) by Viṣṇu was worthy of reverence to the ancient ones; for you I formerly destroyed the sacrifice of Dakṣa . Viṣṇu too formerly churned the ocean for obtaining Lakṣmī. You two (i.e. Lakṣmī and you) are obedient. Do not be afraid at all.

169. Sāvitrī is to be honoured; she who is angry is to be propitiated by me, by Viṣṇu and by Brahmā desiring respect (being given to him).

170-176a. I shall go to Brahmā's residence. O you of a beautiful face, wait (here).

Saying so Rudra went (to Brahmā's residence) and Gaurī lived there for an entire Kṛtayuga . In that sacrifice (which he performed) Agni carried oblations to gods and pleased the three worlds; the lord gave everything—food to chief brāhmaṇas, objects of enjoyment to the host of Vidyādharas and satisfied the desires of men. Then Rudra said to Viṣṇu, "(Please) explain the duties of Gaurī; also (explain) that which is said to be the vow of Sarasvatī ." Thus addressed by Rudra, Viṣṇu said, "I shall now not explain the duty (sacred) to me, O Śaṅkara. O best of gods, you may explain my greatness; formerly you have told it; having done which (vow) sins are destroyed; there is no doubt about this; you will be purified."

Bhīṣma said :

l76b-178a. O best of sages, O best one, tell me by (performing) which vow (one's) words would be sweet (i.e. one would be sweet-tongued), and also (one would have) good fortune among men, (would have) intelligence and skill in lores, as well as (give) concord between husband and wife, and company of relatives.

Pulastya said :

178b-182a. O king, you have asked well; listen to the vow of Sarasvatī, by the mere narration of which goddess Sarasvatī would be pleased, as long as the devotee eulogises her; this is the best vow. Before the day begins (i.e. in the early morning) a man having worshipped her, should begin (reciting) the divine eulogy; or on a Sunday when the planets and stars are powerful, he should feed brāhmaṇas with milk and should proclaim (the vow) to the brāhmaṇas; and having given them white garments along with gold according to his capacity, he should worship Gāyatri with white flowers and anointment.

182b-185a. (He should pray to her:) 'O goddess, since revered Brahmā, the grandsire of the world, does not stay without you, (please) grant (me) a boon. O goddess, the Vedas , the (other) sacred treatises, practices, dance and singing (all this) is not (i.e. has no existence) without you; so let me have Siddhis ; O Sarasvatī, protect me with your eight forms viz. Medhā , Dharā , Puṣṭi, Gaurī, Tuṣṭi, Jayā, and Mati .'

185b-186. He, the knower of the religious practices, having thus, with devotion, worshipped Gāyatrī , the holder of lute and lotus, and a pot and a book, with white flowers and sacred rice grains, he should observing the vow of silence, eat in the morning and evening.

187-188. And on the fifth day of every fortnight, he, (saying) 'May Gāyatrī be pleased with me,' should give an auspicious cow, and also rice (measuring) a prastha with a pot (full) of ghee, and milk and gold to a brāhmaṇa; he should, observing silence, do this in the evening.

189-191a. For thirteen months he should not take food at night; and when the vow is concluded, he should give food in the form of white (boiled) rice; he should give a cushion, a charming bell along with a fine silken garment; he should also give sandal, a pair of garments and tasty rice with curds.

l91b-194. Being free from the vanity of wealth he should also honour his preceptor with garments, flowers and anointments. He who observes the Sārasvata vow according to this procedure, is endowed with good fortune, intellect and fine voice; and is honoured in Brahmā's world due to Sarasvatī's favour. A lady who observes this vow also gets the same fruit. She would live in Brahmā's world for three Kalpas. He who would listen to the Sārasvata vow or would read it, would live in the city of Vidyādharas for three myriads of years.

[1]: [1] : Hāva : Any feminine coquettish gesture calculated to excite amorous sensations.

[2]: [2] : Bhāva : Amorous gesture, gesture of love.

[3]: [3] : Narāgraja : is Nārāyaṇa.

[4]: [4] : Andhakasūdana : is Śiva. He killed Andhaka, a demon and a son of Kaśyapa and Diti.

[5]: [5] : For this curse see 1.17.76 above.

[6]: [6] : Gorocana : A bright yellow pigment prepared from the urine or bile of a cow, or found in the head of a cow.

[7]: [7] : Lājā : Fried or parched grain.

[8]: [8] : Mādhava : is Vaiśākha.

[9]: [9] : Ūrja : is Kārtika.

[10]: [10] : Vikāla : Evening.

[11]: [11] : Uśīra : The fragrant root of a plant.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 23

The vow (vrata) for Prostitutes (veśyā)

Chapter 23 of 693 · 143 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच
वैष्णवा ये तु वै धर्मा यान्ब्रह्मः प्रोक्तवानिह
तान्मे कथय विप्रेंद्र कीदृशास्ते फलं तु किम्।१।
पुलस्त्य उवाच
पुरा रथन्तरे कल्पे परिपृष्टो महात्मना
मन्दरस्थो महादेवः पिनाकी ब्रह्मणा स्वयम्।२।
कथमारोग्यमैश्वर्यमनंतममरेश्वर
अल्पेन तपसा देव भवेन्मोक्षः सदा नृणां
३।
किं तज्ज्ञानं महादेव त्वत्प्रसादादधोक्षज
अल्पकेनापि तपसा महाफलमिहोच्यते।४।
इति पृष्टस्स विश्वात्मा ब्रह्मणा लोकभावनः
उमापतिरुवाचेदं मनसः प्रीतिकारकम्।५।
ईश्वर उवाच
अस्माद्रथंतरात्कल्पाद्भूयो विञ्शतिमो यदा

वाराहो भविता कल्पस्तदा मन्वन्तरे शुभे।६।
वैवस्वताख्ये सम्प्राप्ते सप्तमे सप्तलोकधृक्
द्वापराख्यंयुगं तस्मिन्सप्तविंशतिमं यदा।७।
तस्यां ते तु महातेजा वासुदेवो जनार्दनः
भारावतरणार्थाय त्रिधा विष्णुर्भविष्यति।८।
द्वैपायन ऋषिस्तत्र रौहिणेयोथ केशवः
कंसारिः केशिमथनः केशवः क्लेशनाशनः९
पुरीं द्वारवतीं नाम साम्प्रतं या कुशस्थली
दिव्यानुभावसंयुक्तामधिवासाय शार्ङ्गिणः।१०।
त्वष्टा तदाज्ञया ब्रह्मन्करिष्यति जगत्पतेः
तस्यां कदाचिदासीनः सभायां सोऽमितद्युतिः।११।
भार्याभिर्वृष्णिविद्वद्भिर्भूरिभिर्भूरिदक्षिणैः
कुरुभिर्देवगन्धर्वैरन्वितः कैटभार्दनः।१२।
प्रवृत्तासु पुराणासु धर्मसम्बन्धिनीषु च
कथासु भीमसेनेन परिपृष्टः प्रतापवान्।१३।

त्वया पृष्टस्य धर्मस्य वक्ष्यत्यस्य च भेददृक्
भविता स तदा ब्रह्मन्कर्ता चैव वृकोदरः।१४।
प्रवर्तकोऽस्य धर्मस्य पाण्डुसूनुर्महाबलः
यस्य तीक्ष्णो वृको नाम जठरे हव्यवाहनः।१५।
सम्भाष्यते स धर्मात्मा तेन चासौ वृकोदरः
अतीव स्वादशीलश्च नागायुत बलो महान्।१६।
धार्मिकस्याप्यशक्तस्य तीव्राग्नित्वादुपोषणे
इदं व्रतमशेषाणां व्रतानामधिकं यतः।१७।
कथयिष्यति विश्वात्मा वासुदेवो जगद्गुरुः
अशेषयज्ञफलदमशेषाघविनाशनम्।।१८।
अशेषदुष्टशमनमशेषसुरपूजितम्
पवित्राणां पवित्रं यन्मगलानां च मङ्गलम्
भविष्यं च भविष्याणां पुराणानां पुरातनम्।१९।
वासुदेव उवाच
यद्यष्टमी चतुर्दश्योर्द्वादशीषु च भारत

अन्येष्वपि दिनर्क्षेषु नशक्तस्त्वमुपोषितुम्।२०।
ततस्त्वग्र्यामिमां भीम तिथिं पापप्रणाशिनीम्
उपोष्य विधिनानेन गच्छ विष्णोः परं पदं।२१।
माघमासस्य दशमी यदा शुक्ला भवेत्तदा
घृतेनाभ्यंजनं कृत्वा तिलैः स्नानं समाचरेत्।२२।
तथैव विष्णुमभ्यर्चेन्नमो नारायणाय च
कृष्णाय पादौ संपूज्य शिरःकृष्णात्मनेति च।२३।
वैकुण्ठायेति वैकुण्ठमुरः श्रीवत्सधारिणे
शङ्खिने गदिने चैव चक्रिणे वरदाय वै।२४।
सर्वं नारायणन्त्वेवं सम्पूज्यावाहनक्रमात्
दामोदरायेत्युदरं कटिं पञ्चजनाय वै।२५।
ऊरूसौभाग्यनाथाय जानुनी भूतधारिणे
नमो नीलाय वै जङ्घे पादौ विश्वभुजे पुनः।२६।
नमो देव्यै नमः शांत्यै नमो लक्ष्म्यै नमः श्रियै
नमस्तुष्ट्यै नमः पुष्ट्यै धृत्यै व्युष्ट्यै नमो नमः।२७।

नमो विहङ्गनाथाय वायुवेगाय पक्षिणे
विषप्रमथनायेति गरुडं चाभिपूजयेत्।२८।
एवं सम्पूज्य गोविन्दमुमापतिविनायकौ
गन्धैर्माल्यैस्तथा धूपैर्भक्ष्यैर्नानाविधैरपि।२९।
गव्येन पयसा सिक्तां कृसरामथ पायसम्
सर्पिषा सह भुक्त्वा तु गत्वा स्थानांतरं पुनः।३०।
नैयग्रोधं दन्तकाष्ठमथवा खादिरं बुधः
गृहीत्वा धावयेद्दन्तानाचान्तः प्रागुदङ्मुखः।३१।
ब्रूयात्सायन्तनीं कृत्वा सन्ध्यामस्तमिते रवौ

नमो नारायणायेति त्वामहं शरणं गतः।३२।
एकादश्यां निराहारः समभ्यर्च्य च केशवम्
तां रात्रिं सकलां स्थित्वा शेषपर्यंकशायिनम्।३३।
सर्पिषा विश्वदहनं हुत्वा ब्राह्मणपुङ्गवैः
सहैव पुण्डरीकाक्षं द्वादश्यां क्षीरभोजनम्।३४।
करिष्यामि यथात्मानं निर्विघ्नेनास्तु तच्च मे

एवमुक्त्वा स्वपेद्भूमाविति्हासकथां पुनः।३५।
श्रुत्वा प्रभाते सञ्जाते नदीं गत्वा विशाम्पते
स्नानं कृत्वा मुदा तद्वत्पाषण्डानभिवर्जयेत्।३६।
उपास्य सन्ध्यां विधिवत्कृत्वा च पितृतर्पणम्
प्रणम्य च हृषीकेशं शेषपर्यङ्कशायिनम्।३७।
गृहस्य पुरतो भक्त्या मण्डपं कारयेद्बुधः
चतुर्हस्तां शुभां कुर्याद्वेदीमरिनिषूदन।३८।
चतुर्हस्तप्रमाणं तु विन्यसेत्तत्र तोरणम्
मध्ये च कलशं तत्र माषमात्रेण सञ्युतम्।३९।
छिद्रेण जलसम्पूर्णमधः कृष्णाजिने स्थितः
तस्य धारां च शिरसा धारयेत्सकलां निशाम्।४०।
धाराभिर्भूरिभिर्भूरि फलं वेदविदो विदुः
यस्मात्तस्मात्कुरुश्रेष्ठ कारयेत्प्रयतो द्विजः।४१।
दक्षिणे चार्धचन्द्रं तु पश्चिमे वर्तुलं तथा
अश्वत्थपत्राकारं च उत्तरेण तु कारयेत्।४२।

मध्ये तु पद्माकारं च कारयेद्वैष्णवो द्विजः
पूर्वतो वेदिकां स्थो न स्थो न याम्ये च कल्पयेत्।४३।
पानीयधारां शिरसि धारयेद्विष्णुतत्परः
द्वितीया वेदी देवस्य तत्र पद्मं सकर्णिकम्।४४।
तस्य मध्ये स्थितं देवं कुर्याद्वै पुरुषोत्तमम्
हस्तमात्रं च तत्कुण्डं कृत्वा तत्र त्रिमेखलम्४५
योनिवक्त्रं ततस्तस्मिन्ब्राह्मणैर्यवसर्पिषी
तिलाञ्श्च विष्णुदेवत्यैर्मन्त्रैरेवानले हुनेत्।४६।
कृत्वा तु वैष्णवं सम्यग्यागं तत्र प्रकल्पयेत्
आज्यधारा मध्यमे तु कुंडे दद्यात्तु यत्नतः।४७।
क्षीरधारां देवदेवे वारिधारात्मनोपरि
निष्पावार्धप्रमाणां वै धारामाज्यस्य पातयेत्।४८।
स्वेच्छया क्षीरजलयोरविच्छिन्नां च शर्वरीं
जलकुम्भान्महावीर्य स्थापयित्वा त्रयोदश।४९।
भक्ष्यैर्नानाविधैर्युक्तान्सितवस्त्रैरलङ्कृतान्

प्रतानौदुम्बरैः पात्रैः पञ्चरत्नसमन्वितैः।1.23.५०।
चतुर्भिर्बह्वृचैर्होमः कार्यस्तत्र उदङ्मुखैः

रुद्रजाप्यश्चतुर्भिश्च यजुर्वेदपरायणैः।५१।
वैष्णवानि च सामानि चतुर्भिः सामवेदिभिः
एवं द्वादश वै विप्रान्वस्त्रमाल्यानुलेपनैः।५२।
पूजयेदङ्गुलीयैश्च कटकैर्हेमसूत्रकैः
वासोभिः शयनीयैश्च वित्तशाठ्यविवर्जितः।५३।
एवं क्षपातिवाह्या वै गीतमङ्गलनिःस्वनैः
उपाध्यायस्य च पुनर्द्विगुणं सर्वमेव तु।५४।
ततः प्रभाते विमले समुत्थाय त्रयोदश
गावो देयाः कुरुश्रेष्ठ सौवर्णशृङ्गसंवृताः।५५।
पयस्विन्यः शीलवत्यः कांस्यदोहसमन्विताः
रौप्यखुराः सवत्साश्च चन्दनेनाभिभूषिताः।५६।
तास्तु तेषां ततो दत्वा भक्ष्यभोज्येन तर्पितान्
कृत्वा वै ब्राह्मणान्सर्वान्छत्रैर्नानाविधैस्तथा।५७।

भुक्त्वा चाक्षारलवणमात्मना च विसर्जयेत्
अनुगम्य पदान्यष्टौ पुत्रभार्यासमन्वितः।५८।
प्रीयतामत्र देवेशः केशवः क्लेशनाशनः
एवं गुर्वाज्ञया कुम्भान्गाश्चैव शयनानि च।५९।
वासांसि चैव सर्वेषां गृहाणि प्रापयेद्बुधः
अभावे बहुशय्यानामेकामपि सुसंस्कृताम्।६०।
शय्यां दद्याद्गृही भीम सर्वोपस्करसंयुताम्
इतिहासपुराणानि वाचयित्वा तु वाहयेत्।६१।
तद्विनं कुरुशार्दूल य इच्छेद्विपुलां श्रियम्
तस्मात्त्वं सत्त्वमालंब्य भीमसेन विमत्सरः।६२।
कुरु व्रतमिदं सम्यक्स्नेहाद्बह्व्यं मयोदितम्
त्वया कृतमिदं वीर त्वन्नाम्ना च भविष्यति।६३।
सा भीमद्वादशी ह्येषा सर्वपापहरा शुभा
या तु कल्याणिनी नाम पुरा कल्पेषु पठ्यते।६४।
त्वं चादिकर्ता भव सौकरेस्मिन्कल्पे महावीर वरप्रधान

यस्याः स्मृतेः कीर्तनतोप्यशेषं पापं प्रणष्टं त्रिदशाधिपस्य।६५।
दृष्ट्वा च तामप्सरसामभीष्टां वेश्याकृतामन्यभवान्तरेषु।
आभीरकन्या हि कुतूहलेन सैवोर्वशी सम्प्रति नाकपृष्ठे।६६।
जाताऽथ सा वैश्यकुलोद्भवापि पुलोमकन्या पुरुहुतपत्नी।।
तत्रापि तस्याः परिचारिकेयं मम प्रिया सम्प्रति सत्यभामा।६७।
कृतं पुरा मंगलमेतदेव द्विजात्मजा वेदवती बभूव।६८।
अस्यां च कल्याणतिथौ विवस्वान्सहस्रधारेण सहस्ररश्मिः
स्नातः पुरा मण्डलमेत्य तद्वत्तेजोमयं खेटपतिर्बभूव।६९।
इदमेवकृतं महेंद्रमुख्यैर्बहुभिर्देवसुरारिकोटिभिश्च
फलमस्येह न शक्यते हि वक्तुं यदि जिह्वायुतकोटयो मुखे स्युः।७०।

कलिकलुषविदारिणीमनन्तामपि कथयिष्यति यादवेंद्रसूनुः
अथ नरकगतान्पितॄनथैषा ह्यलमुद्धर्तुमिहैव यः करोति।७०।
इदमनघशृणोति वक्ति भक्त्या परिपठतीह परोपकारहेतोः
इह पंकजनाभभक्तिमान्भवेदथ शक्रस्य सपूज्यतामुपैति।७१।
कल्याणिनी नाम पुरा विसर्गे या द्वादशी माघसितेभिपूज्या

सा पाण्डुपुत्रेण कृता भविष्यत्यंनतपुण्यानघभीमपूर्वा।७२
ब्रह्मोवाच
वर्णाश्रमाणां प्रभवः पुराणेषु मया श्रुतः
सदाचारश्च भगवान्धर्मशास्त्रांगविस्तरैः।७३।
पण्यस्त्रीणां समाचारं श्रोतुमिच्छामि तत्वतः
ईश्वर उवाच
तस्मिन्नेव पुरे ब्रह्मन्सहस्राणि तु षोडश७४
वासुदेवस्य नारीणां भविष्यंत्यंबुजोद्भव
ताभिर्वसंतसमये कोकिलालिकुलाकुले७५
पुष्पितोपवने फुल्लकल्हारसरसस्तटे
निर्भरं सहपत्नीभिः प्रशस्ताभिरलंकृतः७६
रमयिष्यति विश्वात्मा कृष्णो यदुकुलोद्वहः
कुरंगनयनः श्रीमान्मालतीकृतशेखरः७७
गच्छन्समीपमार्गेण सांबो जांबवतीसुतः
साक्षात्कंदर्परूपेण सर्वाभरणभूषितः७८

अनंगशरतप्ताभिः साभिलाषमवेक्षितः
प्रबुद्धो मन्मथस्तासां भविष्यति यदात्मनि७९
तदवेक्ष्य जगन्नाथस्सर्वज्ञो ध्यानचक्षुषा
स्वयंप्रभुर्वक्ष्यति ता वो हरिष्यंति दस्यवः८०
अपरोक्षं यतस्त्वेवं स्निग्धमेतद्विचिंतितम्
ततः प्रसादितो देव इदं वक्ष्यति शार्ङ्गभृत्८१
ताभिः शापाभितप्ताभिर्भगवान्भूतभावनः
उत्तराश्रितदाशानामुद्धर्ता ब्राह्मणप्रियः८२
उपदेक्ष्यत्यनंतात्मा भावि कल्याणकारकम्
भवतीनामृषिर्दाल्भ्यो यद्व्रतं कथयिष्यति८३
इत्युक्त्वा ताः परित्यज्य गतोन्तर्धानमीश्वरः
ततः कालेन महता भारावतरणे कृते८४
निवृत्ते मौसले तद्वत्केशवे दिवमागते
शून्ये यदुकुले सर्वे चोरैरपि जितेर्जुने८५
हृतासु कृष्णपत्नीषु दाशभोग्यासु चार्बुदे

तिष्ठंतीषु च दौर्गत्यसंतप्तासु चतुर्मुख८६
आगमिष्यति योगात्मा दाल्भ्योनाम महातपाः
तास्तमर्घ्येण संपूज्य प्रणिपत्य पुनःपुनः८७

लालप्यमाना बहुशो वाष्पपर्याकुलेक्षणाः
स्मरंत्यो विविधान्भोगान्दिव्यमाल्यानुलेपनान्९८
भर्त्तारं जगतामीशमनंतमपराजितम्
दिव्यानुभावां च पुरींनानारत्नगृहाणि च९९
द्वारकावासिनः सर्वान्देवरूपान्कुमारकान्
प्रश्नमेतं करिष्यंति मुनेरभिमुखंस्थिताः९०
दस्युभिर्भगवन्सर्वाः परिभुक्ता वयं बलात्
स्वधर्मश्च्यावितोस्माकमस्मिन्नः शरणं भवान्९१
आदिष्टोसि पुरा ब्रह्मन्केशवेन च धीमता
कस्मादीशेन संयोगं प्राप्य वेश्यात्वमागताः९२
वेश्यानामपि यो धर्मस्तं नो ब्रूहि तपोधन
कथयिष्ये वदत्तासां यद्दाल्भ्यश्चैकितायनः९३

दाल्भ्य उवाच
जलक्रीडाविहारेषु पुरा सरसि मानसे
भवतीनां सगर्वाणां नारदोभ्याशमागतः९४
हुताशनसुताः सर्वा भवत्योप्सरसः पुरा
अप्रणम्यावलेपेन परिपृष्टः स योगवित्९५
कथं नारायणोस्माकं भर्त्ता स्यादित्युपादिश
तस्माद्वरप्रदानं च शापश्चायमभूत्पुरा९६
शय्याद्वयप्रदानेन मधुमाधवमासयोः
सुवर्णोपस्करोत्संगं द्वादश्यां शुक्लपक्षतः९७
भर्ता नारायणो नूनं भविष्यत्यन्यजन्मनि
यदकृत्वा प्रणामं मे रूपसौभाग्यमत्सरात्९८
परिपृष्टोस्मि तेनाशु वियोगो वो भविष्यति
चौरैरपहृताः सर्वा वेश्यात्वं समवाप्स्यथ९९
एवं नारदशापेन केशवस्य च शापतः
वेश्यात्वमागताः सर्वा भवत्यः काममोहिताः1.23.१००

इदानीमपि यद्वक्ष्ये तच्छृणुध्वं वरांगनाः
पुरा दैवासुरे युद्धे हतेषु शतशः सुरैः१०१
दानवासुरदैत्येषु राक्षसेषु ततस्ततः
तेषां दारसहस्राणि शतशोथ सहस्रशः१०२
परिणीतानि यानि स्युर्बलाद्भुक्तानि यानि वै
तानि सर्वाणि देवेशः प्रोवाच वदतां वरः१०३
वेश्याधर्मेण वर्तध्वमधुना नृपमंदिरे
भक्तिमत्यो वरारोहास्तथा देवकुलेषु च१०४
राजतः स्वामिनश्चापि जीविकां च प्रलप्स्यथ
भविष्यति च सौभाग्यं सर्वासामपि शक्तितः१०५
यः कश्चिच्छुल्कमादाय गृहमेष्यति वः सदा

निश्छद्मनैवोपचर्यः प्रीतिभावैरदांभिकैः१०६
देवतानां पितॄणां च पुण्येह्नि समुपस्थिते
गोभूहिरण्यधान्यानि प्रदेयानि च शक्तितः१०७
यद्व्रतं चोपदेक्ष्यामि तत्कुरुध्वं च सर्वशः

संसारोत्तारणायालमेतद्वेदविदो विदुः१०८
यदा सूर्यदिने हस्तः पुष्यो वाथ पुनर्वसुः
भवेत्सर्वौषधिस्नानं सम्यक्नारी समाचरेत्१०९
तदा पंचशरात्मा तु हरिस्सन्निधिमेष्यति
अर्चयेत्पुंडरीकाक्षमनंगस्यानुकीर्तनैः११०
कामाय पादौ संपूज्य जंघे वै मोहकारिणे
मेढ्रं कंदर्पनिधये कटिं प्रीतिमते नमः१११
नाभिं सौख्यसमुद्राय वामनाय तथोदरम्
हृदयं हृदयेशाय स्तनावाह्लादकारिणे११२
उत्कंठायेति वै कंठमास्यमानंदकारिणे
वामांसं पुष्पचापाय पुष्पबाणाय दक्षिणम्११३
मानसायेति वै मालिं विलोलायेति मूर्द्धजम्
सर्वात्मने शिरस्तद्वद्देवदेवस्य पूजयेत्११४
नमः शिवाय शांताय पाशांकुशधराय च
गदिने पीतवस्त्राय शंखचक्रधराय च११५

नमो नारायणायेति कामदेवात्मने नमः
नमः शांत्यै नमः प्रीत्यै नमारेत्यै नमः श्रियै११६
नमः पुष्ट्यै नमस्तुष्ट्यै नमः सर्वार्थसंपदे
एवं संपूज्य गोविंदमनंगात्मकमीश्वरम्११७
गंधमाल्यैस्तथा धूपैर्नैवेद्येन च भामिनी
तत आहुय धर्मज्ञं ब्राह्मणं वेदपारगम्११८
अव्यंगमथ संपूज्य गंधपुष्पार्चनादिभिः
शालेयतंडुलप्रस्थं घृतपात्रेण संयुतम्११९
तस्मै विप्राय वै दद्यान्माधवः प्रीयतामिति
यथेष्टाहारसंभुक्तमेनं द्विजमनुत्तमम्१२०
रत्यर्थं कामदेवोयमिति चित्ते च धारयेत्
यद्यदिच्छति विप्रेंद्रस्तत्तत्कुर्याद्विलासिनी१२१
सर्वभावेन चात्मानमर्पयेत्स्मितभाषिणी
एवमादित्यवारेण सर्वमेतत्समाचरेत्।१२२।
तंडुलप्रस्थदानं च यावन्मासास्त्रयोदश

ततस्त्रयोदशे मासि संप्राप्ते चास्य भामिनी।१२३।
विप्रस्योपस्करैर्युक्तां शय्यां दद्याद्विचक्षणा
सोपधानां सविन्यासां स्वास्तरावरणां शुभाम्।१२४।
दीपिकोपानहच्छत्र पादुकासनसंयुताम्

सपत्नीकमलंकृत्य हेमसूत्रांगुलीयकैः।२५
सूक्ष्मवस्त्रैः सकटकैर्धूपमाल्यानुलेपनैः
कामदेवं सपत्नीकं गुडकुम्भोपरिस्थितम्।१२६।
ताम्रपात्रासनगतं हेमनेत्रपटावृतम्
सुकांस्यभाजनोपेतमिक्षुदंडसमन्वितम्।२७
दद्यादनेन मन्त्रेण तथैकां गां पयस्विनीम्
यथांतरं न पश्यामि कामकेशवयोः सदा।१२८।
तथैव सर्वकामाप्तिरस्तु विप्र सदा मम
तथा च कांचनं देवं प्रतिगृह्य द्विजोत्तमः।१२९।
कोदात्कामोदादिति वैदिकं मंत्रमुदीरयेत्
ततः प्रदक्षिणीकृत्य विसृज्य द्विजपुंगवम्।१३०।

शय्यासनादिकं सर्वं ब्राह्मणस्य गृहं नयेत्
ततः प्रभृति योऽन्योपि रत्यर्थं गेहमागतः।१३१।
सम्मान्य सूर्यवारेण स संपूज्यो भवेत्सदा
एवं त्रयोदशं यावन्मासमेकं द्विजोत्तमम्।१३२।
तर्पयित्वा यथाकामं प्रेषयेच्चैव मंदिरम्
तदनुज्ञया रूपवंतं यावदस्यागमो भवेत्।१३३।
आत्मनोपि यदा विघ्नं गर्भसूतकराजकम्
दैवं वा मानुषं वा स्यादुपरागेण वा ततः।१३४।
सावारा नष्टपंचाशद्यथाशक्ति समर्पयेत्
एतद्धि कथितं सम्यग्भवतीनां विशेषतः।१३५।
स्वधर्मोयं यतो भाव्यो वेश्यानामिह सर्वदा
शय्यया त्यज्यते देव न कदाचिद्यथा भवान्।१३६।
शय्या ममाप्यशून्येयं तथास्तु मधुसूदन
गीतवादित्रनिर्घोषं देवदेवस्य कारयेत्।१३७।
एतद्वः कथितं सर्वं वेश्याधर्ममशेषतः

पुरुहुतेन यत्प्रोक्तं दानवीषु पुरा मया।१३८।
तदिदं सांप्रतं सर्वं भवतीष्वपि युज्यते
सर्वपापप्रशमनमनंतफलदायकम्।१३९।
कल्याणिनीनां कथितं तदेतद्धुश्चरं व्रतम्
करोति याऽशेषमुदग्रमेतत्कल्याणिनी माधवलोकसंस्था।१४०।
सा पूजिता देवगणैरशेषैरानंदकृत्स्थानमुपैति विष्णोः
तपोधनः सोप्यभिधाय चैतदनंगदानव्रतमंगनानाम्।१४१।
स्वस्थानमेष्यंति समस्तमित्थं व्रतं करिष्यंति च देवयोने।१४२।

Roman transliteration

bhīṣma uvāca
vaiṣṇavā ye tu vai dharmā yānrudraḥ proktavāniha

tānme kathaya vipreṃdra kīdṛśāste phalaṃ tu kim|1|
pulastya uvāca
purā rathantare kalpe paripṛṣṭo mahātmanā
mandarastho mahādevaḥ pinākī brahmaṇā svayam|2|
kathamārogyamaiśvaryamanaṃtamamareśvara
alpena tapasā deva bhavenmokṣaḥ sadā nṛṇāṃ
3|
kiṃ tajjñānaṃ mahādeva tvatprasādādadhokṣaja
alpakenāpi tapasā mahāphalamihocyate|4|
iti pṛṣṭassa viśvātmā brahmaṇā lokabhāvanaḥ
umāpatiruvācedaṃ manasaḥ prītikārakam|5|
īśvara uvāca
asmādrathaṃtarātkalpādbhūyo viṃśatimo yadā

vārāho bhavitā kalpastadā manvantare śubhe|6|
vaivasvatākhye samprāpte saptame saptalokadhṛk
dvāparākhyaṃyugaṃ tasminsaptaviṃśatimaṃ yadā|7|
tasyāṃ te tu mahātejā vāsudevo janārdanaḥ
bhārāvataraṇārthāya tridhā viṣṇurbhaviṣyati|8|
dvaipāyana ṛṣistatra rauhiṇeyotha keśavaḥ
kaṃsāriḥ keśimathanaḥ keśavaḥ kleśanāśanaḥ9
purīṃ dvāravatīṃ nāma sāmpratāṃ yā kuśasthalī
divyānubhāvasaṃyuktāmadhivāsāya śārṅgiṇaḥ|10|
tvaṣṭā tadājñayā brahmankariṣyati jagatpateḥ
tasyāṃ kadācidāsīnaḥ sabhāyāṃ so'mitadyutiḥ|11|
bhāryābhirvṛṣṇividvadbhibhūribhirbhūridakṣiṇaiḥ
kurubhirdevagandharvairanvitaḥ kaiṭabhārdanaḥ|12|
pravṛttāsu purāṇāsu dharmasambandhadhinīṣu ca
kathāsu bhīmasenena paripṛṣṭaḥ pratāpavān|13|

tvayā pṛṣṭasya dharmasya vakṣyatyasya ca bhedadṛk
bhavitā sa tadā brahmankartā caiva vṛkodaraḥ|14|
pravartako'sya dharmasya pāṇḍusūnurmahābalaḥ
yasya tīkṣṇo vṛko nāma jaṭhare havyavāhanaḥ|15|
sambhāṣyate sa dharmātmā tena cāsau vṛkodaraḥ
atīva svādaśīlaśca nāgāyuta balo mahān|16|
dhārmikasyāpyaśaktasya tīvrāgnitvāduposaṇe
idaṃ vratamaśeṣāṇāṃ vratānāmadhikaṃ yataḥ|17|
kathayiṣyati viśvātmā vāsudevo jagadguruḥ
aśeṣayajñaphaladamaśeṣāghavināśanam||18|
aśeṣaduṣtaśamanamaśeṣasurapūjitam
pavitrāṇāṃ pavitraṃ yanmagalānāṃ ca maṅgalam
bhaviṣyaṃ ca bhaviṣyāṇāṃ purāṇānāṃ purātanam|19|
vāsudeva uvāca
yadyaṣṭamī caturddaśyordvādaśīṣu ca bhārata

anyeṣvapi dinarkṣeṣu naśaktastvamupoṣitum|20|
tatastvagryāmimāṃ bhīma tithiṃ pāpapraṇāśinīm
upoṣya vidhinānena gaccha viṣṇoḥ paraṃ padaṃ|21|
māghamāsasya daśamī yadā śuklā bhavettadā
ghṛtenābhyaṃjanaṃ kṛtvā tilaiḥ snānaṃ samācaret|22|
tathaiva viṣṇumabhyarcennamo nārāyaṇāya ca
kṛṣṇāya pādau saṃpūjya śiraḥkṛṣṇātmaneti ca|23|

vaikuṇṭhāyeti vaikuṇṭhamuraḥ śrīvatsadhāriṇe
śaṅkhine gadine caiva cakriṇe varadāya vai|24|
sarvaṃ nārāyaṇantvevaṃ sampūjyāvāhanakramāt
dāmodarāyetyudaraṃ kaṭiṃ pañcajanāya vai|25|
ūrūsaubhāgyanāthāya jānunī bhūtadhāriṇe
namo nīlāya vai jaṅghe pādau viśvabhuje punaḥ|26|
namo devyai namaḥ śāṃtyai namo lakṣmyai namaḥ śriyai
namastuṣṭyai namaḥ puṣṭyai dhṛtyai vyuṣṭyai namo namaḥ|27|

namo vihaṅganāthāya vāyuvegāya pakṣiṇe
viṣapramathanāyeti garuḍaṃ cābhipūjayet|28|
evaṃ sampūjya govindamumāpativināyakau
gandhairmālyaistathā dhūpairbhakṣyairnānāvidhairapi|29|
gavyena payasā siktāṃ kṛsarāmatha pāyasam
sarpiṣā saha bhuktvā tu gatvā sthānāṃtaraṃ punaḥ|30|
naiyagrodhaṃ dantakāṣṭhamathavā khādiraṃ budhaḥ
gṛhītvā dhāvayeddantānācāntaḥ prāgudaṅmukhaḥ|31|
brūyātsāyantanīṃ kṛtvā sandhyāmastamite ravau
namo nārāyaṇāyeti tvāmahaṃ śaraṇaṃ gataḥ|32|
ekādaśyāṃ nirāhāraḥ samabhyarcya ca keśavam
tāṃ rātriṃ sakalāṃ sthitvā śeṣaparyaṃkaśāyinam|33|
sarpiṣā viśvadahanaṃ hutvā brāhmaṇapuṅgavaiḥ
sahaiva puṇḍarīkākṣaṃ dvādaśyāṃ kṣīrabhojanam|34|
kariṣyāmi yathātmānaṃ nirvighnenāstu tacca me

evamuktvā svapedbhūmāvitihāsakathāṃ punaḥ|35|
śrutvā prabhāte sañjāte nadīṃ gatvā viśāmpate
snānaṃ kṛtvā mudā tadvatpāṣaṇḍānabhivarjayet|36|
upāsya sandhyāṃ vidhivatkṛtvā ca pitṛtarpaṇam
praṇamya ca hṛṣīkeśaṃ śeṣaparyaṅkaśāyinam|37|
gṛhasya purato bhaktyā maṇḍapaṃ kārayedbudhaḥ
caturhastāṃ śubhāṃ kuryādvedīmariniṣūdana|38|
caturhastapramāṇaṃ tu vinyasettatra toraṇam
madhye ca kalaśaṃ tatra māṣamātreṇa saṅyutam|39|
chidreṇa jalasampūrṇamadhaḥ kṛṣṇājine sthitaḥ
tasya dhārāṃ ca śirasā dhārayetsakalāṃ niśām|40|
dhārābhirbhūribhirbhūri phalaṃ vedavido viduḥ
yasmāttasmātkuruśreṣṭha kārayetprayato dvijaḥ|41|
dakṣiṇe cārdhacandraṃ tu paścime vartulaṃ tathā
aśvatthapatrākāraṃ ca uttareṇa tu kārayet|42|

madhye tu padmākāraṃ ca kārayedvaiṣṇavo dvijaḥ
pūrvato vedikāṃ stho na stho na yāmye ca kalpayet|43|
pānīyadhārāṃ śirasi dhārayedviṣṇutatparaḥ
dvitīyā vedī devasya tatra padmaṃ sakarṇikam|44|
tasya madhye sthitaṃ devaṃ kuryādvai puruṣottamam
hastamātraṃ ca tatkuṇḍaṃ kṛtvā tatra trimekhalam45
yonivaktraṃ tatastasminbrāhmaṇairyavasarpiṣī
tilāñśca viṣṇudevatyairmaṃtrairevānale hunet|46|
kṛtvā tu vaiṣṇavaṃ samyagyāgaṃ tatra prakalpayet
ājyadhārā madhyame tu kuṃḍe dadyāttu yatnataḥ|47|
kṣīradhārāṃ devadeve vāridhārātmanopari
niṣpāvārdhapramāṇāṃ vai dhārāmājyasya pātayet|48|

svecchayā kṣīrajalayoravicchinnāṃ ca śarvarīṃ
jalakumbhānmahāvīrya sthāpayitvā trayodaśa|49|
bhakṣyairnānāvidhairyuktānsitavastrairalaṅkṛtān

pratānauḍumbaraiḥ pātraiḥ pañcaratnasamanvitaiḥ|1.23.50|
caturbhirbahvṛcairhomaḥ kāryastatra udaṅmukhaiḥ
rudrajāpyaścaturbhiśca yajurvedaparāyaṇaiḥ|51|
vaiṣṇavāni ca sāmāni caturbhiḥ sāmavedibhiḥ
evaṃ dvādaśa vai viprānvastramālyānulepanaiḥ|52|
pūjayedaṅgulīyaiśca kaṭakairhemasūtrakaiḥ
vāsobhiḥ śayanīyaiśca vittaśāṭhyavivarjitaḥ|53|
evaṃ kṣapātivāhyā vai gītamaṅgalaniḥsvanaiḥ
upādhyāyasya ca punardviguṇaṃ sarvameva tu|54|
tataḥ prabhāte vimale samutthāya trayodaśa
gāvo deyāḥ kuruśreṣṭha sauvarṇaśṛṅgasaṃvṛtāḥ|55|
payasvinyaḥ śīlavatyaḥ kāṃsyadohasamanvitāḥ
raupyakhurāḥ savatsāśca candanenābhibhūṣitāḥ|56|
tāstu teṣāṃ tato datvā bhakṣyabhojyena tarpitān
kṛtvā vai brāhmaṇānsarvānchatrairnānāvidhaistathā|57|

bhuktvā cākṣāralavaṇamātmanā ca visarjayet
anugamya padānyaṣṭau putrabhāryāsamanvitaḥ|58|
prīyatāmatra deveśaḥ keśavaḥ kleśanāśanaḥ
evaṃ gurvājñayā kumbhāṅgāścaiva śayanāni ca|59|
vāsāṃsi caiva sarveṣāṃ gṛhāṇi prāpayedbudhaḥ
abhāve bahuśayyānāmekāmapi susaṃskṛtām|60|
śayyāṃ dadyādgṛhī bhūma sarvopaskarasaṃyutām
itihāsapurāṇāni vācayitvā tu vāhayet|61|
taddinaṃ kuruśārdūla ya icchedvipulāṃ śriyam
tasmāttvaṃ sattvamālaṃbya bhīmasena vimatsaraḥ|62|
kuru vratamidaṃ samyaksnehādguhyaṃ mayoditam
tvayā kṛtamidaṃ vīra tvannāmnā ca bhaviṣyati|63|
sā bhīmadvādaśī hyeṣā sarvapāpaharā śubhā
yā tu kalyāṇinī nāma purā kalpeṣu paṭhyate|64|
tvaṃ cādikartā bhava saukaresminkalpe mahāvīra varapradhāna

yasyāḥ smṛteḥ kīrtanatopyaśeṣaṃ pāpaṃ praṇaṣṭaṃ tridaśādhipasya|65|
dṛṣṭvā ca tāmapsarasāmabhīṣṭāṃ veśyākṛtāmanyabhavāntareṣu|
ābhīrakanyā hi kutūhalena saivorvaśī samprati nākapṛṣṭhe|66|
jātā'tha sā vaiśyakulodbhavāpi pulomakanyā puruhūtapatnī||
tatrāpi tasyāḥ paricārikeyaṃ mama priyā samprati satyabhāmā|67|
kṛtaṃ purā maṃgalametadeva dvijātmajā vedavatī babhūva|68|
asyāṃ ca kalyāṇatithau vivasvānsahasradhāreṇa sahasraraśmiḥ
snātaḥ purā maṇḍalametya tadvattejomayaṃ kheṭapatirbabhūva|69|
idamevakṛtaṃ maheṃdramukhyairbahubhirdevasurārikoṭibhiśca
phalamasyeha na śakyate hi vaktuṃ yadi jihvāyutakoṭayo mukhe syuḥ|70|
kalikaluṣavidāriṇīmanantāmapi kathayiṣyati yādaveṃdrasūnuḥ
atha narakagatānpitṝnathaiṣā hyalamuddhartumihaiva yaḥ karoti|70|
idamanaghaśṛṇoti vakti bhaktyā paripaṭhatīha paropakārahetoḥ
iha paṃkajanābhabhaktimānbhavedatha śakrasya sapūjyatāmupaiti|71|
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English translation

Bhīṣma said :

1. O lord of brāhmaṇas , tell me what kind of practices in honour of Viṣṇu are (observed), as Rudra had told them, and. what their fruit is.

Pulastya said :

2-4. Formerly, in the Rathantara Kalpa , Mahādeva (i.e. Śiva), the trident-holder (who was), living on Mandara , was asked by Brahmā , the great-souled one, himself: “How can men always have good health, endless prosperity and salvation by (practising) little penance, O god? O Adhokṣaja [1] what is that knowledge, which (obtained) through your favour even by little penance is said to be very fruitful in this world?”

5. Thus asked by Brahmā, (Śiva), the lord of Umā, the universal soul, the creator of the worlds, said this (that) delights the mind:

The god said :

6-9. When from this Rathantara Kalpa , there again will come the twentieth Varāha Kalpa , and when the seventh auspicious Manu -period called Vaivasvata will arrive, and when there will be a yuga numbering twenty-seventh called Dvāpara , at the end of it, Vāsudeva Janārdana (i.e.) Viṣṇ U will be born in three ways for taking down the burden (i.e. for destroying demons etc.) as the sage Dvaipāyana , Balarāma and Keśava (i.e. Kṛṣṇa called) Kaṃsāri, Kesimathana, Keśava and Kleśanāśana.

10-12. O Brahmā, Tvaṣṭṛ will, at the order of the lord of the world, fashion a city, which is now called Kuśasthalī , named Dvāravatī , endowed with divine splendour, for the residence of Śārṅgin (i.e. Viṣṇu or Kṛṣṇa). Sometime he, of an unlimited lustre and killer of Kaiṭabha (would) be seated in his assembly, along with his wives, Yādavas , many learned men (receiving) large (fees), Kurus , gods and Gandharvas .

13. When old and religious stories would be going on, he, the valiant one observing distinctions (i.e. a keen observer), on being asked by Bhīmasena , will explain the religious practices (about which a question is) asked by you.

14-17a. O Brahmā, he will be the founder of the practices and the very mighty Vṛkodara , Pāṇḍu ’s son, will be the propagator. He, the religious-minded one, is (called) Vṛkodara because in his belly lies the sharp fire called Vṛka . The great one, who would have the strength of a myriad of elephants, would be a great eater, (for) even the fire of hunger of a religious but weak person is sharp while fasting.

17b-19. This vow is superior to all (other) vows since Vāsudeva, the lord of the world will tell (so). The vow gives the fruit of all sacrifices and destroys all sins. It subdues all evils; it is honoured by all gods. It is the (most) pure of the pure (objects); and the (most) auspicious of the auspicious things; it is the best among the future and the past things.

Vasudeva said :

20-21. O Bhīma , if you are not able to observe a fast on the eighth or fourteenth or on other days (with the rise) of auspicious stars, then having fasted on this excellent day, ṭhe destroyer of sin, according to the proper rite, reach the highest position of Viṣṇu.

22-28. When it is the tenth day of the bright half of Māgha , anointing his body with ghee , a man should bathe with sesamum; similarly (saying) ‘(My) salutation to Nārāyaṇa ’ he should worship Viṣṇu. Worshipping the feet (of the deity he should say) ‘My salutation to Kṛṣṇa’; worshipping the head (of the deity he should say) ‘My salutation to Kṛṣṇātman’; worshipping the throat (he should say) 'My salutation to Vaikuṇṭha ’; and worshipping the chest (he should say) ‘My salutation to Śrīvatsadhārin, to Śaṅkhin, Gadin , Cakrin and Varada ’. Thus having worshipped Sava Nārāyaṇa,

invoking (him by various epithets) in due order, he should further worship the belly (saying) 'My salutation to Dāmodra'; he should worship the waist (saying) 'My salutation to Pañcajana '; he should worship the thighs (saying) 'My salutation to Saubhāgyanātha'; he should worship the knees (saying) 'My salutation to Bhūtadhārin'; he should worship the shanks (saying) 'My salutation to Nīla '; he should worship the feet saying 'My salutation to Viśvabhuj'. (He should also say), 'My salutation to Devī , to Śānti , to Lakṣmī , to Śrī, to Tuṣṭi , to Puṣṭi , to Dhṛti , to Vyuṣṭi '. He should worship Garuḍa (saying), 'My salutation to the bird, viz. Vihaṅganātha (i.e. the lord of birds), Vāyuvega (i.e. having the speed of wind), and Viṣapramathana'.

29-32. Having thus worshipped Govinda (i.e. Viṣṇu), and Śiva and Vināyaka (i.e. Garuḍa) with sandal, flowers, incense and eatables of various kinds, and having eaten with ghee, the (boiled) mixture of rice and peas with a few spices, [2] sprinkled over with ghee (prepared from the milk) of cow, and having gone to another place, should take a piece of stick of nyagrodha or khadira and clean his teeth; and facing the north-east direction he should offer the evening prayer at the sunset; he should say, 'My salutation to Nārāyaṇa; I have sought your refuge.'

33-35a. Going without food on the eleventh day and having worshipped Keśava, and remaining that night by him, who lies on the bed of Śeṣa (i.e. Viṣṇu) and having offered (an oblation) to fire with ghee through best brāhmaṇas, (he should say), 'I shall have the food with sweetened milk on the twelfth; let me have it without any difficulty'.

35b-38. O king, having said so, he should sleep on the ground; having heard a historical story and having, when the dawn has broken, gone to the river and having taken a bath he should avoid heretics.

Having offered the Sandhyā (prayer) according to the proper procedure and having offered libation to the manes, and having saluted Hṛṣīkeśa , lying on a bed, the wise one should get fashioned a pavilion in front of his house; and also, O killer of enemies, he should fashion an altar four hands (in length and breadth).

39-41. There he should put an ornamental arch of the length of four hands; in the middle he should put a pitcher with a hole of the size of a bean and full of water; sitting on the deer-hide, under the pitcher, he should sustain (i.e. allow to fall) the stream of water with (i.e. on) his head for the whole night. Since those who are well-versed in the Vedas know that many streams give great fruit, therefore, O best of the Kurus, a restrained brāhmaṇa should get it done.

42-44a. He should get fashioned a crescent moon in the south, a circle in the west and the figure of an aśvattha -leaf in the north; the brāhmaṇa, devoted to Viṣṇu, should get fashioned a lotus-figure in the centre; and also at various spots to the east and south of the altar; and being intent on Viṣṇu, he should sustain on the head the stream of water (i.e. allow the stream of water to fall on his head).

44b-45a. The second altar is of (i.e. meant for) the deity; there he should fashion a lotus with a pericarp; in the centre of it he should install (the image of) the god viz. Puruṣottama (i.e. Viṣṇu).

45b-46. He should, having made there a basin, having three girdles (i.e. parts), and having the face like the female organ of generation, offer into the fire in it, barley, ghee and sesamum through brāhmaṇas, (to the accompaniment) of (the recital of) sacred texts.

47-48, Having done (this) he should perform there a sacrifice in honour of Viṣṇu. He should carefully offer (i.e. drop) a stream of ghee into the central (part of the) basin; he should drop a stream of milk on (the image of) the god of gods and that water on himself. He should drop the stream of pure ghee of half the size (of the water stream).

49-51a. O you of great might, he should also (drop) the streams of water and milk if he so desires for the whole night. Having put thirteen water-pitchers along with eatables of various kinds, decorated with white garments and with vessels having udumbara -shoots and jewels of five kinds, he should get a sacrifice performed by four brāhmaṇas knowing many Ṛgvedic verses and facing the north.

51b-53. He should also get the Rudra (-prayers) repeated by four brāhmaṇas well-versed in Yajurveda . He should get the songs of praise of Viṣṇu recited by four brāhmaṇas well-versed in Sāmaveda . Thus he, free from the vanity of wealth, should honour the twelve brāhmaṇas by (giving them) clothes, flowers, anointment, rings, bracelets, golden chains, and also garments and beds.

54. He should thus pass the night with songs and auspicious sounds. All these (presents mentioned above) should be (given) in duplicate to the (family-) preceptor.

55-56. Then O best of the Kurus, having got up in the clear (i.e. bright) morning, he should give thirteen good-natured milch cows with their horns covered with gold, with udders, (adorned) with bell-metal, with their hoofs (decorated) with silver, with calves, and decorated with sandal.

57-58. Having given these (cows) to the brāhmaṇas, pleased with (their having eaten articles of) food, and having given various kinds of umbrellas to them, and himself having eaten food without salt, he should allow (the brāhmaṇas) to go, following them, with his sons and wife for seven or eight steps.

59-61a. (At this time he should say) 'May the lord of gods viz. Keśava, the destroyer of sufferings, be pleased here (i.e. with this)'. In this way, by the order of his preceptor he should send the pitchers, the cows, the beds, the garments to the houses of all (the brāhmaṇas). O Bhīma, in the absence of many beds, a householder should give (at least) one fully furnished bed.

61b-63. O foremost of the Kurus, he who desires ample wealth, should pass that day having read (i.e. by reading accounts in) history and Purāṇas . Therefore, O Bhīmasena, mustering courage and being free from jealousy, observe properly this vow as told by me to you through love. This vow observed by you will be (known) by your name.

64. This is that auspicious Bhīmadvādaśī which destroys all sins and which was called Kalyāṇinī in former Kalpas .

65. O you best among the great heroes, be the first observer (of this vow of Bhīmadvādaśī) by remembering and telling (about) which all the sin of the lord of gods was destroyed.

66. Having seen her (i.e. Śacī) dear to the celestial nymphs and made a prostitute (veśyā) in other existences, (the lord favoured her and) though she was born in a Vaiśya family, she, the daughter of Puloman [3] , became the wife of Indra .

67. There (i.e. in that existence) also she (i.e. Śacī, wife of Indra) had an attendant who is now my (wife) Satyabhāmā . She formerly did this very auspicious thing; and so became (i.e. was born as) Vedavatī , a brāhmaṇa's daughter.

68. Formerly the Sun, of a thousand rays, bathed with a thousand streams on this auspicious day; he then having reached the lustrous orb, became the lord of the stars and planets.

69. This vow (alone) was observed by great Indras , and many crores of gods and their enemies. Even though there be myriads of tongues in the mouths it is not possible to describe the fruit of this (vow).

70. Even the son of the lord of Yādavas will tell that the (observance of this) vow destroys the sins in the Kali age and (gives) unending (fruit). He, who observes this (vow), is able to emancipate his manes even though they have gone to a hell.

71-72. O sinless one, he who listens to (the account of) this (vow), or talks about it, or recites it with devotion for obliging others, would be Viṣṇu's devotee and would be honoured by Indra. O sinless one, that twelfth day of the bright fortnight of Māgha, which was called Kalyāṇinī in a former creation, will be observed (as auspicious) by Pāṇḍu's son, will give inexhaustible merit and will have (its name) preceded by (the word) Bhīma (i.e. will be called Bhīmadvādaśī).

Brahmā said :

73-74a. O revered one, in (i.e. from) the Purāṇas, I have heard about the origin of the castes and the stages of human life; and also I have learnt about good conduct along with the details of the branches of the science of religion. I (now) desire to hear the true account of the conduct of prostitutes.

The Lord said :

74b-77. O Brahman , born from the lotus, in the same city there will be sixteen thousand wives of Vāsudeva. Kṛṣṇa, the universal soul, having eyes like those of a deer, the dignified scion of Yadu family, who had put the garland of Mālatī flowers on his head, and being adorned with his praiseworthy wives, will enjoy with them in a garden rich with flowers, and situated on the bank of a lake, in the spring season abounding in cuckoos and swarms of bees.

78-79. Sāmba , Jāmbavatī 's son, adorned with all (kinds of ornaments), going along with the path nearby, really of the form of Cupid, will be longingly seen by the ladies and passion will be aroused in the hearts of them who will be tormented by the arrows of Cupid.

80-83. He, the lord of the world, the omniscient master, having perceived it with his eye of contemplation, will say to them: "The evil being will kidnap you, since you have thus entertained the passion of love (for Sāmba) in my presence." Then the revered lord, the cause of beings, the holder of the bow made of horn, being propitiated (by the ladies) tormented with the curse, will say this: "(You will observe) the vow, beneficial in the future, which sage Dālbhya , emancipator of the fishermen living in the north and of an unlimited (generosity of) mind will tell you."

84-87a. Saying so and leaving them, the lord vanished. Then after a (long) time when the burden (on the earth as a result of the great Bhārata war) will be lightened and when the fight with clubs [4] (among the Yādavas) will be over, when Keśava will have come back to the heaven, when the entire Yadu-family will be no more, when even Arjuna will be defeated by the thieves, when Kṛṣṇa's wives will be kidnapped and will be enjoyed by the fishermen for a hundred million years and when they will be (thus) tormented, a devout soul, Dālbhya by name, with great penance (to his credit) will come there.

87b-90. Having honoured him with a respectful offering, having saluted him again and again, (and) being frequently talked to, with their eyes full of tears and remembering various enjoyments and divine flowers and anointment, and also their husband, the undefeated and endless lord of the worlds, (also remembering) the (Dvārakā) city of a divine prowess, and the many jewelled houses, as well as all the residents of Dvārakā and the boys of a divine form, they, standing before the sage, will put to him this question:

91-93. "O revered sir, all of us have been per force enjoyed by the evil beings; we have slipped from (i.e. erred in) our duty. You are our refuge. O brāhmaṇa, you have been formerly instructed by the intelligent Keśava. Why have we become prostitutes after having come in contact with the lord? O you, whose wealth is penance, explain to us the duties of the prostitutes."

I shall tell you what Dālbhya Caikitāyana said to them.

Dālbhya said :

94-95. Formerly Nārada approached you, who were proud, while (you were) sporting in the water of the Mānasa lake. All of you were daughters of Agni and were the nymphs in olden days. Not saluting Nārada through haughtiness you asked the sage conversant with deep and abstract meditation:

96-99. "Advise us as to how Nārāyaṇa will be our husband." From him, this boon and this curse came forth (i.e. Nārada gave this boon to and prouounced this curse on the ladies) in ancient days: "By giving a couple of beds with articles of gold (to a brāhmaṇa) on the twelfth day of the bright fortnight of Caitra and Vaiśākha , Nārāyaṇa will certainly be your husband (i.e. you will obtain Nārāyaṇa as your husband); (and) since, you asked me (a question) without saluting me, due to your selfish addiction to your beauty and good fortune, you will be kidnapped by thieves and will become prostitutes."

100-106. Thus, due to the curse of Nārada and also that of Keśava, all of you, deluded by passion, have become prostitutes (veśyā). O you excellent ladies, listen, even now, to what I shall say. The lord of lords, the best speaker, formerly said to the hundreds and thousands of thousands of the wives of the demons, the asuras (the evil spirits—enemies of gods), the sons of Diti and the goblins, when these (ladies) were married and enjoyed by force (by the gods), after hundreds of the asuras and demons were killed by the gods in the war between gods and asuras (that took place) in ancient days: "O you devout and beautiful ladies, now live as prostitutes in king's residences and in temples of gods; you will obtain your livelihood from the king and the master; and all of you will have good fortune as per your capacity. He, who enters your house with the fee should be served by you with attitude of love void of deceit.

107. When the days auspicious to deities and manes approach, you should give, according to your capacity, cows, land, gold and grains.

108. Observe fully the vow which I shall tell you (now). Those who are conversant with the Vedas say that this vow is powerful enough to get one across (the ocean of) mundane existence.

109. When (the rise of the constellation) Hasta , Puṣya or Punarvasu falls on a Sunday, a lady should bathe properly with (her body anointed with) herbs.

110. At that time, he, having the five arrows as his soul (i.e. Cupid), will go (i.e. remain) near Hari . She should worship the lotus-eyed (god i.e. Viṣṇu), followed bv eulogies of Cupid.

111-117a. She should worship the feet (of the image of the deity saying:) 'My salutation to Kāma '; (she should worship) the shanks (saying:) 'My salutation to Vaimohakārin'; (she should worship) the generative organ (of the image of the deity saying:) 'My salutation to Kandarpanidhi'; (she should worship) the waist of (the image of the deity saying:) 'My salutation to Prītimān'; (she (should worship) the navel of the deity's image saying:) 'My salutation to Saukhyasamudra'; similarly (she should worship) the belley (of the deity's image saying:) 'My salutation to Vāmana '; (she should worship) the heart (of the deity's image saying:) 'My salutation to Hṛdayeśa '; (she should worship) the breasts (i.e. the chest of the deity's image saying;) 'My salutation to Ālhādakārin'; she should worship the left shoulder (of the deity's image saying:) 'My salutation to Puṣpabāṇa ;' (she should worship) the head (of the deity saying) my salutation to Mānasa'; (she should worship) the hair (of the deity's image saying) 'My salutation to Vilola'; similarly she should worship the head of the god of gods (saying:) 'My salutation to the soul of all'. (She should also say:) 'My salutation to Śiva, Śānta , Cāpāṅkuśadhara (the holder of a bow and goad), to Gadin (holder of a mace), to Pītavastra, and Śaṅkhacakradhara (holder

of the conch and disc).' 'My salutation to Nārāyaṇa, to Kāmadevātman. My salutation to Śānti, Prīti , Rati , Śrī, Puṣṭi, Tuṣṭi, and Sarvārthasampadā (i.e. having all kinds of wealth)'.

117b-121. Having thus worshipped Govinda, the lord of the form of Anaṅga , the lady having made an offering with sandal, flowers and incense, and then having invited a brāhmaṇa knowing customary observances, who has mastered the Vedas and who is without any deformity, and then having honoured him with adoration of sandal, flowers etc. she should give the brāhmaṇa rice of the measure of a prastha [5] along with a pot of ghee, (saying:) 'May Mādhava be pleased'. She should bear in mind that the best brāhmaṇa, who has eaten well according to his sweet will, is Kāmadeva meant for Rati. The lady should do whatever the best brāhmaṇa desires.

122-123a. She, speaking with a smile, should offer herself with all sincerity (to the brāhmaṇa). In this way she should do all this on a Sunday. The offering of rice of the measure of a prastha (should be made) for thirteen months.

123b-130a. Then when the thirteenth month arrives, the wise lady should give the brāhmaṇa a furnished bed, well-arranged with a pillow and an auspicious coverlet, along with a lamp, shoes, an umbrella, and wooden shoes. Having adorned him, along with his wife, with golden strings and rings, fine garments with bracelets, and incense, flowers and anointment, she should give the brāhmaṇa with the accompaniment of the sacred text, 'As I never see any difference between Kāma and Keśava, so like that only I should always have my desires fulfilled', the image of Kāmadeva with that of his wife, fixed on a pitcher (full) of jaggery, and seated on a copper pot, with golden eyes and covered over with (a piece of) cloth, along with a pot of bell-metal and a sugar-cane, and also and complete cow. Similarly the best brāhmaṇa should accept the golden (image of the) deity and should recite the Vedic text 'Who gave it? Kāma gave it'.

130b-132a. Then having circumambulated and allowed the best brāhmaṇa to go, she should take all (the articles) like the bed, the seat, to the brāhmaṇa's house. Since then whosoever comes to her house for sexual enjoyment should be similarly honoured on a Sunday and should always be adored.

132b-135. Thus till the thirteenth month arrives, she should gratify a brāhmaṇa and then send him to his house; with his permission (she may entertain) a handsome (person) till he arrives (to her residence). When she has a difficulty as a result of impurity due to child-birth or abortion or from the king or a difficulty due to divine or human (forces) or due to an eclipse, then she should offer herself according to her capacity, for fifty-eight times.

136-142. This (vow) I have especially narrated to you, since this is the duty that should be always performed by the prostitutes (veśyā) in this world. (She should pray to God:) "O god, as you are never abandoned by (i.e. as you are always in contact with) your bed, similarly, O Madhusūdana , may my bed be always occupied." She should also get produced (i.e. have) the sound of songs and musical instruments. I have told you this entire practice (to be followed) by prostitutes, which was formerly narrated by Indra to the demonesses. Therefore now it is proper for you too (to follow it). She, the auspicious lady, who serves this exalted vow, destroying all sins and giving an unending fruit, and which is said to be difficult to be observed by auspicious ladies, establishes herself in the world of Mādhava. Being honoured by all the hosts of gods she goes to Viṣṇu's position, causing delight.

Having told the ladies this vow called Anaṅgadāna, that (sage) whose wealth is his penance, will go to his place; and O you superhuman being, the ladies will observe this full vow.

[1]: [1] : Adhokṣaja —an epithet of Viṣṇu.

[2]: [2] : Kṛsara : a dish consisting of sesamum and grains, mixture of rice and peas with a few spices.

[3]: [3] : Puloman : Name of a demon, the father-in-law of Indra (Puruhūta).

[4]: [4] : Mausala : The civil war among the Yādavas.

[5]: [5] : Prastha : a particular measure of capacity equal to 32 palas.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 24

The vow (vrata) of Aṅgāraka Caturthī

Chapter 24 of 693 · 61 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच।
भगवन्पुरुषस्येह स्त्रियाश्च वरदायकम्।
शोकव्याधिभयं दुःखं न भवेद्येन तद्वद१।
शंकर उवाच।
श्रावणस्य द्वितीयायां कृष्णायां मधुसूदनः।
क्षीरार्णवे सपत्नीकः सदा वसति केशवः२।
तस्यां संपूज्य गोविंदं सर्वान्कामानवाप्नुयात्।
गोभूहिरण्यदानादि सप्तकल्पशतानुगम्३।
आवाहनादिकां पूजां पूर्ववत्परिकल्पयेत्।
अशून्यशयना नाम द्वितीयासौ प्रकीर्तिता४।
तस्यां संपूजयेद्विष्णुमेभिर्मंत्रैर्विधानतः।
श्रीवत्सधारिन्श्रीकांत श्रीपते श्रीधराव्यय५।
गार्हस्थ्यं मा प्रणाशं मे यातु धर्मार्थकामदं।
अग्नयो मा प्रणश्यंतु देवताः पुरुषोत्तम६।
पितरो मा प्रणश्यंतु मम दांपत्यभेदतः।

लक्ष्म्या वियुज्यते देवो न कदाचिद्यथा हरिः७।
तथा कलत्रसंबंधो देव मा मे वियुज्यतां।
लक्ष्म्या न शून्यं वरद यथा ते शयनं सदा८।
शय्या ममाप्यशून्यास्तु तथैव मधुसूदन।
गीतवाद्यनिर्घोषान्देवदेवस्य कारयेत्९।
घंटा भवेदशक्तस्य सर्ववाद्यमयो यतः।
एवं संपूज्य गोविंदमश्नीयात्तैलवर्जितम्१०।
नक्तमक्षारलवणं यावत्तु स्याच्चतुष्टयं।
ततः प्रभाते संजाते लक्ष्मीपतिसमन्विताम्११।
दीपान्नभाजनैर्युक्तां शय्यां दद्याद्विलक्षणाम्।
पादुकोपानहच्छत्र चामरासन संयुताम्१२।
अभीष्टोपस्करैर्युक्तां शुक्लपुष्पांबरावृताम्।
अव्यंगाय च विप्राय वैष्णवाय कुटुंबिने१३।
दातव्या वेदविदुषे न वंध्यापतये क्वचित्।
तत्रोपवेश्य दांपत्यमलंकृत्य विधानतः१४।

पत्न्यास्तु भाजनं दद्याद्भक्ष्यभोज्यसमन्वितम्।
ब्राह्मणस्यापि सौवर्णीमुपस्करसमन्विताम्१५।
प्रतिमां देवदेवस्य सोदकुंभां निवेदयेत्।
एवं यस्तु पुमान्कुर्यादशून्यशयनं हरेः१६।
वित्तशाठ्येन रहितो नारायणपरायणः।
न तस्य पत्न्या विरहः कदाचिदपि जायते१७।
नारी वा विधवा ब्रह्मन्यावच्चंद्रार्कतारकं।
न विरूपौ न शोकार्तौ दंपती भवतः क्वचित्१८।
न पुत्रपशुरत्नानि क्षयं यांति पितामह।
सप्तकल्पसहस्राणि सप्तकल्पशतानि च१९।
कुर्वन्नशून्यशयनं विष्णुलोके महीयते।
ब्रह्मोवाच।
कथमारोग्यमैश्वर्यं मतिर्धर्मस्थितिस्सदा२०।
अव्यंगाथ परे भक्तिर्विष्णौ चापि भवेत्कथम्।
ईश्वर उवाच।

साधु ब्रह्मंस्त्वया पृष्टमिदानीं कथयामि ते२१।
विरोचनस्य संवादं भार्गवस्य च धीमतः।
प्रह्लादस्य सुतं दृष्ट्वा द्विरष्टपरिवत्सरम्२२।
तस्य रूपमिदं ब्रह्मन्सोहसद्भगुनंदनः।
साधुसाधु महाबाहो विरोचन शिवं तव२३।
तत्तथा हसितं तस्य पप्रच्छ सुरसूदनः।
ब्रह्मन्किमर्थमेतत्ते हास्यं वै मामकं कृतम्२४।
साधुसाध्विति मामेवमुक्तवांस्त्वं वदस्व मे।
तमेवं वादिनं युक्तमुवाच वदतां वरः२५।
विस्मयाद्व्रतमाहात्म्याद्धास्यमेतत्कृतं मया।
पुरा दक्षविनाशाय कुपितस्य त्रिशूलिनः२६।
अपतद्भीमवक्त्रस्य स्वेदबिंदुर्ललाटजः।
भित्वा स सप्तपातालानदहत्सप्तसागरान्२७।
अनेकवक्त्रनयनोज्वलज्ज्वलन भीषणः।
वीरभद्र इति ख्यातः करपादायुतैर्युतः२८।

कृत्वा स यज्ञमथनं पुनर्भूतस्य संप्लवः।
त्रिजगद्दहनाद्भूयः शिवेन विनिवारितः२९।
कृतं त्वया वीरभद्र दक्षयज्ञविनाशनं।
इदानीमलमेतेन लोकदाहेन कर्मणा३०।
शांतिप्रदानात्सर्वेषां ग्रहणां प्रथमो भव।
प्रहृष्टाभिजनाः पूजां करिष्यंति कृतात्मनः३१।
अंगारक इति ख्यातिं गमिष्यसि धरात्मज।
देवलोके द्वितीयं च तव रूपं भविष्यति३२।
ये च त्वां पूजयिष्यंति चतुर्थ्यां तु दिने नराः।

रूपमारोग्यमैश्वर्यं तेष्वनंतं भविष्यति३३।
एवमुक्तस्ततः शांतिमगमत्कामरूपधृत्।
स जातस्तत्क्षणाद्राजन्ग्रहत्वमगमत्पुनः३४।
स कदाचिद्भवांस्तस्य पूजार्घादिकमुत्तमं।
दृष्टवान्क्रियमाणं च शूद्रेण त्वं व्यवस्थितः३५।
तेन त्वं रूपवान्जातो सुरः शत्रुकुलाशनिः।

विविधा च रुचिर्जाता यस्मात्तव विदूरगा३६।
विरोचन इति प्राहुस्तस्मात् त्वां देवदानवाः।
शूद्रेण क्रियमाणस्य व्रतस्य तव दर्शनात्३७।
ईदृशी रूपसंपत्तिरिति विस्मितवानहम्।
साधुसाध्विति तेनोक्तमहो माहात्म्यमुत्तमं३८।
पश्यतोपि भवेद्रूपमैश्वर्यं किमु कुर्वतः।
यस्माच्च भक्त्या धरणीसुतस्य विनिंद्यमानेन गवादिदानम्३९।
आलोकितं तेन सुरारिगर्भे संभूतिरेषा तव दैत्य जाता।
अथ तद्वचनं श्रुत्वा भार्गवस्य महात्मनः४०।
प्रह्लादनंदनो वीरः पुनः पप्रच्छ भार्गवम्।
विरोचन उवाच।
भगवंस्तद्व्रतं सम्यक्श्रोतुमिच्छामि तत्वतः४१।
दीयमानं तु यद्दानं मया दृष्टं भवांतरे।
माहात्म्यं च विधिं तस्य यथावद्वक्तुमर्हसि४२।
इति तद्वचनं श्रुत्वा विप्रः प्रोवाच सादरं।

चतुर्थ्यंगारकदिने यदा भवति दानव४३।
मृदास्नानं तदा कुर्यात्पद्मरागविभूषितः।
अग्निर्मूर्द्धादिवो मंत्रं जपेत्स्नात उदङ्मुखः४४।
शूद्रस्तूष्णीं स्मरन्भौममास्तां भोगविवर्जितः।
अथास्तमित आदित्ये गोमयेनानुलेपयेत्४५।
प्रांगणं पुष्पमालाभिरक्षताद्भिः समंततः।
तदभ्यर्च्यालिखेत्पद्मं कुंकुमेनाष्टपत्रकम्४६।
कुंकुमस्याप्यभावेन रक्तचंदनमिष्यते।
चत्वारः करकाः कार्याः भक्ष्यभोज्यसमन्विताः४७।
तंडुलै रक्तशालेयैः पद्मरागैश्च संयुताः।
चतुःकोणेषु तान्कृत्वा फलानि विविधानि च ४८।
गंधमाल्यादिकं सर्वं तथैव विनिवेशयेत्।
सुवर्णशृंगां कपिलामथार्च्य रौप्यैः खुरैः कांस्यदोहां सवस्त्राम्४९।
धुरंधरं रक्तखुरं च सौम्यं धान्यानि सप्तांबरसंयुतानि।
अंगुष्ठमात्रं पुरुषं तथैव सौवर्णमप्यायतबाहुदंडम् 1.24.५०।

चतुर्भुजं हेममयं च ताम्रपात्रे गुडस्योपरि सर्पियुक्तम्।
सामस्वरज्ञाय जितेंद्रियाय वाग्रूपशीलान्वयसंयुताय५१।

दातव्यमेतत्सकलं द्विजाय कुटुम्बिने नैव तु दंभयुक्ते।
भूमिपुत्र महाभाग स्वेदोद्भव पिनाकिनः५२।
रूपार्थी त्वां प्रपन्नोहं गृहाणार्घ्यं नमोऽस्तु ते।
मंत्रेणानेन दत्वार्घ्यं रक्तचंदनवारिणा५३।
ततोर्चयेद्विप्रवरं रक्तमाल्यांबरादिभिः।
दद्यात्तेनैव मंत्रेण भौमं गोमिथुनान्वितम्५४।
शय्यां च शक्तिमान्दद्यात्सर्वोपस्करसंयुताम्।
यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे५५।
तत्तद्गुणवते देयं दत्तस्याक्षयमिच्छता।
ततः प्रदक्षिणं कृत्वा विसृज्य द्विजसत्तमम्५६।
नक्तं क्षीराशनं कुर्यादेवं चांगारकाष्टकम्।
चतुरो वाथ वातस्य यत्पुण्यं तद्ददामि ते५७।
रूपसौभाग्यसंपन्नः पुमान्जन्मनि जन्मनि।

विष्णौ वाथ शिवे भक्तः सप्तद्वीपाधिपो भवेत्५८।
सप्तकल्पसहस्राणि रुद्रलोके महीयते।
तस्मात्वमपि दैत्येंद्र व्रतमेतत्समाचर५९।
इत्येवमुक्तो भुगुनंदनेन चकार सर्वं व्रतमेव दैत्यः।
त्वं चापि राजन्कुरु सर्वमेतद्यतोक्षयं वेदविदो वदंति६०।
शृणोति यश्चैनमनन्यचेतास्तस्यापि सर्वं भगवान्विधत्ते६१।

Roman transliteration

brahmovāca|
bhagavanpuruṣasyeha striyāśca varadāyakam|
śokavyādhibhayaṃ duḥkhaṃ na bhavedyena tadvada1|
śaṃkara uvāca|
śrāvaṇasya dvitīyāyāṃ kṛṣṇāyāṃ madhusūdanaḥ|
kṣīrārṇave sapatnīkaḥ sadā vasati keśavaḥ2|
tasyāṃ saṃpūjya goviṃdaṃ sarvānkāmānavāpnuyāt|
gobhūhiraṇyadānādi saptakalpaśatānugam3|
āvāhanādikāṃ pūjāṃ pūrvavatparikalpayet|
aśūnyaśayanā nāma dvitīyāsau prakīrtitā4|
tasyāṃ saṃpūjayedviṣṇumebhirmaṃtrairvidhānataḥ|
śrīvatsadhārinśrīkāṃta śrīpate śrīdharāvyaya5|
gārhasthyaṃ mā praṇāśaṃ me yātu dharmārthakāmadaṃ|
agnayo mā praṇaśyaṃtu devatāḥ puruṣottama6|
pitaro mā praṇaśyaṃtu mama dāṃpatyabhedataḥ|

lakṣmyā viyujyate devo na kadācidyathā hariḥ7|
tathā kalatrasaṃbaṃdho deva mā me viyujyatāṃ|
lakṣmyā na śūnyaṃ varada yathā te śayanaṃ sadā8|
śayyā mamāpyaśūnyāstu tathaiva madhusūdana|
gītavāditranirghoṣāndevadevasya kārayet9|
ghaṃṭā bhavedaśaktasya sarvavādyamayo yataḥ|
evaṃ saṃpūjya goviṃdamaśnīyāttailavarjitam10|

naktamakṣāralavaṇaṃ yāvattu syāccatuṣṭayaṃ|
tataḥ prabhāte saṃjāte lakṣmīpatisamanvitām11|
dīpānnabhājanairyuktāṃ śayyāṃ dadyādvilakṣaṇām|
pādukopānahacchatra cāmarāsana saṃyutām12|
abhīṣṭopaskarairyuktāṃ śuklapuṣpāmbarāvṛtām|
avyaṃgāya ca viprāya vaiṣṇavāya kuṭuṃbine13|
dātavyā vedaviduṣe na vaṃdhyāpataye kvacit|
tatropaveśya dāṃpatyamalaṃkṛtya vidhānataḥ14|

patnyāstu bhājanaṃ dadyādbhakṣyabhojyasamanvitam|
brāhmaṇasyāpi sauvarṇīmupaskarasamanvitām15|
pratimāṃ devadevasya sodakuṃbhāṃ nivedayet|
evaṃ yastu pumānkuryādaśūnyaśayanaṃ hareḥ16|
vittaśāṭhyena rahito nārāyaṇaparāyaṇaḥ|
na tasya patnyā virahaḥ kadācidapi jāyate17|
nārī vā vidhavā brahmanyāvaccaṃdrārkatārakaṃ|
na virūpau na śokārtau daṃpatī bhavataḥ kvacit18|
na putrapaśuratnāni kṣayaṃ yāṃti pitāmaha|
saptakalpasahasrāṇi saptakalpaśatāni ca19|
kurvannaśūnyaśayanaṃ viṣṇuloke mahīyate|
brahmovāca|
kathamārogyamaiśvaryaṃ matirdharmasthitissadā20|
avyaṃgātha pare bhaktirviṣṇau cāpi bhavetkatham|
īśvara uvāca|

sādhu brahmaṃstvayā pṛṣṭamidānīṃ kathayāmi te21|
virocanasya saṃvādaṃ bhārgavasya ca dhīmataḥ|
prahlādasya sutaṃ dṛṣṭvā dviraṣṭaparivatsaram22|
tasya rūpamidaṃ brahmansohasadbhṛgunaṃdanaḥ|
sādhusādhu mahābāho virocana śivaṃ tava23|
tattathā hasitaṃ tasya papraccha surasūdanaḥ|
brahmankimarthametatte hāsyaṃ vai māmakaṃ kṛtam24|
sādhusādhviti māmevamuktavāṃstvaṃ vadasva me|
tamevaṃ vādinaṃ yuktamuvāca vadatāṃ varaḥ25|
vismayādvratamāhātmyāddhāsyametatkṛtaṃ mayā|
purā dakṣavināśāya kupitasya triśūlinaḥ26|
apatadbhīmavaktrasya svedabiṃdurlalāṭajaḥ|
bhitvā sa saptapātālānadahatsaptasāgarān27|
anekavaktranayanojvalajjvalana bhīṣaṇaḥ|
vīrabhadra iti khyātaḥ karapādāyutairyutaḥ28|

kṛtvā sa yajñamathanaṃ punarbhūtasya saṃplavaḥ|
trijagaddahanādbhūyaḥ śivena vinivāritaḥ29|
kṛtaṃ tvayā vīrabhadra dakṣayajñavināśanaṃ|
idānīmalametena lokadāhena karmaṇā30|
śāṃtipradānātsarveṣāṃ grahaṇāṃ prathamo bhava|
prahṛṣṭābhijanāḥ pūjāṃ kariṣyaṃti kṛtātmanaḥ31|
aṃgāraka iti khyātiṃ gamiṣyasi dharātmaja|
devaloke dvitīyaṃ ca tava rūpaṃ bhaviṣyati32|
ye ca tvāṃ pūjayiṣyaṃti caturthyāṃ tu dine narāḥ|
rūpamārogyamaiśvaryaṃ teṣvanaṃtaṃ bhaviṣyati33|
evamuktastataḥ śāṃtimagamatkāmarūpadhṛt|
sa jātastatkṣaṇādrājangrahatvamagamatpunaḥ34|

sa kadācidbhavāṃstasya pūjārghādikamuttamaṃ|
dṛṣṭavānkriyamāṇaṃ ca śūdreṇa tvaṃ vyavasthitaḥ35|
tena tvaṃ rūpavānjāto suraḥ śatrukulāśaniḥ|

vividhā ca rucirjātā yasmāttava vidūragā36|
virocana iti prāhustasmāt tvāṃ devadānavāḥ|
śūdreṇa kriyamāṇasya vratasya tava darśanāt37|
īdṛśī rūpasaṃpattiriti vismitavānaham|
sādhusādhviti tenoktamaho māhātmyamuttamaṃ38|
paśyatopi bhavedrūpamaiśvaryaṃ kimu kurvataḥ|
yasmācca bhaktyā dharaṇīsutasya viniṃdyamānena gavādidānam39|
ālokitaṃ tena surārigarbhe saṃbhūtireṣā tava daitya jātā|
atha tadvacanaṃ śrutvā bhārgavasya mahātmanaḥ40|
prahlādanaṃdano vīraḥ punaḥ papraccha bhārgavam|
virocana uvāca|
bhagavaṃstadvrataṃ samyakśrotumicchāmi tatvataḥ41|
dīyamānaṃ tu yaddānaṃ mayā dṛṣṭaṃ bhavāṃtare|
māhātmyaṃ ca vidhiṃ tasya yathāvadvaktumarhasi42|
iti tadvacanaṃ śrutvā vipraḥ provāca sādaraṃ|

caturthyaṃgārakadine yadā bhavati dānava43|
mṛdāsnānaṃ tadā kuryātpadmarāgavibhūṣitaḥ|
agnirmūrddhādivo maṃtraṃ japetsnāta udaṅmukhaḥ44|
śūdrastūṣṇīṃ smaranbhaumamāstāṃ bhogavivarjitaḥ|
athāstamita āditye gomayenānulepayet45|
prāṃgaṇaṃ puṣpamālābhirakṣatādbhiḥ samaṃtataḥ|
tadabhyarcyālikhetpadmaṃ kuṃkumenāṣṭapatrakam46|
kuṃkumasyāpyabhāvena raktacaṃdanamiṣyate|
catvāraḥ karakāḥ kāryāḥ bhakṣyabhojyasamanvitāḥ47|
taṃḍulai raktaśāleyaiḥ padmarāgaiśca saṃyutāḥ|
catuḥkoṇeṣu tānkṛtvā phalāni vividhāni ca 48|
gaṃdhamālyādikaṃ sarvaṃ tathaiva viniveśayet|
suvarṇaśṛṃgāṃ kapilāmathārcya raupyaiḥ khuraiḥ kāṃsyadohāṃ savastrām49|
dhuraṃdharaṃ raktakhuraṃ ca saumyaṃ dhānyāni saptāṃbarasaṃyutāni|
aṃguṣṭhamātraṃ puruṣaṃ tathaiva sauvarṇamapyāyatabāhudaṃḍam 1.24.50|

caturbhujaṃ hemamayaṃ ca tāmrapātre guḍasyopari sarpiyuktam|
sāmasvarajñāya jiteṃdriyāya vāgrūpaśīlānvayasaṃyutāya51|
dātavyametatsakalaṃ dvijāya kuṭumbine naiva tu daṃbhayukte|
bhūmiputra mahābhāga svedodbhava pināki naḥ52|
rūpārthī tvāṃ prapannohaṃ gṛhāṇārghyaṃ namo'stu te|
maṃtreṇānena datvārghyaṃ raktacaṃdanavāriṇā53|
tatorcayedvipravaraṃ raktamālyāṃbarādibhiḥ|
dadyāttenaiva maṃtreṇa bhaumaṃ gomithunānvitam54|
śayyāṃ ca śaktimāndadyātsarvopaskarasaṃyutām|
yadyadiṣṭatamaṃ loke yaccāsya dayitaṃ gṛhe55|
tattadguṇavate deyaṃ dattasyākṣayamicchatā|
tataḥ pradakṣiṇaṃ kṛtvā visṛjya dvijasattamam56|
naktaṃ kṣīrāśanaṃ kuryādevaṃ cāṃgārakāṣṭakam|
caturo vātha vātasya yatpuṇyaṃ tadvadāmi te57|
rūpasaubhāgyasaṃpannaḥ pumānjanmani janmani|

viṣṇau vātha śive bhaktaḥ saptadvīpādhipo bhavet58|
saptakalpasahasrāṇi rudraloke mahīyate|
tasmātvamapi daityeṃdra vratametatsamācara59|
ityevamukto bhugunaṃdanena cakāra sarvaṃ vratameva daityaḥ|
tvaṃ cāpi rājankuru sarvametadyatokṣayaṃ vedavido vadaṃti60|
śṛṇoti yaścainamananyacetāstasyāpi sarvaṃ bhagavānvidhatte61|

English translation

Brahmā said :

1. O revered sir, tell me (about) that (vow) which causes blessing (i.e. divine favour) to a man as well as a woman, and by (the observance of) which there will be no grief, disease, fear or sorrow.

Śaṅkara said :

2-3. On the second day of the dark half of Śrāvaṇa , Madhusūdana always lives with his wife in the milky ocean. A man would get (i.e. fulfil) all his desires by worshipping Govinda on that (day). He should give the present of a cow, gold etc. as was done in seven hundred Kalpas .

4. He should arrange invocation, worship as (told) before. This dvitīyā (i.e. the second day) is called Aśūnyaśayanā .

5-10. On that day, having worshipped Viṣṇu according to the proper procedure with the following sacred texts he should have the sound of singing and musical instruments: “O Śrīvatsadhārin, O Śrīkānta , O Śrīpati , O Śrīdhara , O Avyaya (the immutable one), may not my stage of a householder, which grants righteousness, worldly prosperity and desire of sensual enjoyments, perish. O Puruṣottama , may my fires, my deities not perish. May my manes not perish, due to the discord between husband and wife. As god Hari is never separated from Lakṣmī , in the same way let my relation with the wife be not severed. O Varada (granter of boons), O Madhusādana, as your bed is not unoccupied by Lakṣmī, in the same way may my bed also remain occupied.” A person (who is economically) weak, (should use) the bell, as it contains (the sounds of) all musical instruments.

11a. Having worshipped Govinda thus he should take meals without oil. At night (he should eat food) free from salt till the four watches (pass).

11b-14a. When the morning breaks, he should give an unusual bed with a lamp, food, vessels, and with wooden sandals, shoes, an umbrella, a chowrie, and also with the desired articles, and covered with white flowers and cloth to a brāhmaṇa who is not deformed who is a devotee of Viṣṇu, who is a man of family and who is well-versed in the Vedas , but never to the husband of a barren woman.

14b-16a. Having seated there a (brāhmaṇa-) couple and adorning them properly he should give the wife a vessel with (articles of) food. To the brāhmaṇa also he should give a golden image of the god of gods with (other) ornaments along with a pitcher of water.

16b-20a. A man who, in this way, free from the vanity of wealth and intent upon Nārāyaṇa (i.e. Viṣṇu), observes (the vow of) Aśūnyaśayana (in honour) of Hari, is never separated from his wife. O Brahman , a woman also (who observes this vow does not become) a widow as long as the moon, the sun and the stars last. A couple also does not become deformed and afflicted with grief. O grandsire, his sons, beasts and jewels do not perish. One who observes (this vow of) Aśūnyaśayana is honoured in the world of Viṣṇu for thousands and hundreds of Kalpas.

Brahmā said :

20b-21a. How can there be (i.e. how can one have) good health, prosperity, intellect and firmness in religious practices? How also can there be (i.e. can one have) perfect devotion for Viṣṇu?

The Lord said :

21b. O Brahman, you have asked well. I shall now tell you about the conversation between Virocana and Bhārgava .

22-23. O Brahman, seeing the sixteen-year old son of Prahlāda and seeing his form that son of Bhṛgu laughed. “O Virocana of mighty arms, bravo, well-being to you.”

24-25a. The destroyer of the gods (i.e. Virocana) seeing him laughing, asked him: “O brahman, why did you laugh at me like this and why did you say to me ‘Bravo’?”

25b-27a. The best among speakers (i.e. Bhārgava) said to him who spoke like this: “I laughed through wonder due to the greatness of the vow. Formerly when the trident-holder (i.e. Śiva) was angry (and ready) for destroying Dakṣa , a drop of perspiration produced on the forehead of him of a fearful face, dropped down.

27b-28. That (drop) having broken asunder the seven nether regions consumed the seven oceans. He was having many faces and eyes and terrible like bright fire. Being endowed with hands and feet, he was known as Vīrabhadra .

29-33. He who had destroyed (Dakṣa’s) sacrifice, and had submerged the beings was prevented from burning the three worlds by Śiva (who said:) ‘O Vīrabhadra, you have destroyed Dakṣa’s sacrifice; now desist from this act of burning the (three) worlds. By giving peace (to all) be the foremost among all the planets. Purified in mind people will worship you, (and) O son of the earth, you will be known as Aṅgāraka . Your form will be matchless in the world of gods. Those men, who will worship you on the fourth day (of the month), will have unending beauty, (good) health and prosperity.’

34. O King, thus addressed, he who took any form at his will, became calm, and at that very moment turned into a planet.

35-36a. Once standing near, you saw that (planet) being worshipped with oblations etc. by a Śūdra . Due to that you became a handsome demon-fire to the family of your enemies.

36b-37a. Since from you, far-going lustre of various types was produced, therefore gods and demons call you Virocana.

37b-38. I was amazed because (merely) by seeing the vow (being observed) by a Śūdra, you got such a handsome form. Therefore I uttered (the word) ‘Bravo’, O your excellent greatness!

39-41a. If merely by seeing (the vow being performed) one gets handsomeness and prosperity, then what (would one get) who observes (the vow)? O demon, since you saw the worship of the son of the earth (i.e. Aṅgāraka) which was offered with devotion by a Śūdra, you were born from the womb (of the wife) ofthe enemy of gods.” Having heard these words of the great-souled Bhārgava, the hero, the son of Prahlāda again asked Bhārgava.

Virocana said :

41 b-42. O revered sir, I desire to listen to (the account of) that vow fully and accurately. Please explain to me the gift that was seen by me when it was being given (to a brāhmaṇa) and about the importance and procedure of that vow.

43-46. Hearing these words (of Virocana) the brāhmaṇa (i.e. Bhārgava) spoke respectfully:

"O demon, when the fourth day of a month falls on Tuesday, a man adorned with a ruby should bathe with (i.e. after anointing himself with) clay. Having bathed, and facing the north, he should mutter the sacred text: 'Fire is the head of the heaven'. Free from any enjoyment, a Śūdra, remembering Bhauma , should observe silence; and when the sun has set, he should smear the courtyard with cowdung and having decorated it with garlands of flowers and sacred grains all round, should draw there a lotus having eight leaves, with saffron.

47. In the absence of saffron, red sandal is recommended. Four pots containing food should be prepared, along with anointed śāli -rice and rubies.

48-52a. Putting them in four corners, he should put various fruits and also everything like sandal, flower etc. Having adorned a tawny cow having golden horns and udders of bell-metal with silver hoofs and a piece of cloth, and also having adorned an auspicious bull with red hoofs, he should give them and grains with seven garments, as well as a golden (image of) man of the size of the thumb, having four long arms and hands made of gold (and placed) in a copper vessel on jaggery and with ghee —he should give all this to a brāhmaṇa, who knows the notes of the Sārna (veda), who has restrained his senses, who is endowed with (good) speech, (handsome) form and (good) character, who is a man with a family and who does not have religious hypocrisy.

52b-53a. 'O illustrious son of the earth, O you born of the sweat of the trident-holder (i.e. Śiva), I, desiring a (handsome) form, am seeking your refuge; accept my respectful offering; my salutation to you.'

53b-54. Having offered a respectful offering with sandal-water to the accompaniment of this sacred text he should then honour the brāhmaṇa with flowers, garments etc. To the accompaniment of the same sacred text he should give (the representation of) Bhauma along with a pair of a cow and a bull.

55-56a. He, who has the capacity should give a fully-furnished bed. Desiring the imperishability of whatever is given (in charity) he should give whatever is most liked in the world and desired in the house to a virtuous brāhmaṇa.

56b-57. Then having circumambulated the best brāhmaṇa he should allow him to go. At night he should take (sweetened) milk. In this way (he should observe this vow of) Aṅgāraka eight times or four times. I shall tell you what religious merit is (got by observing this vow).

58-61. A devotee of Viṣṇu or Śiva endowed with good form and fortune in every existence would become the king of the seven islands. For seven Kalpas he is honoured in the world of Rudra . Therefore O lord of demons, you too observe the full vow (i.e. observe it fully). O king, you too observe all this, since those well-versed in the Vedas describe it to be inexhaustible. The lord bestows everything on him who listens to its account with a concentrated mind."

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 25

The Vow of Ādityaśayana

Chapter 25 of 693 · 37 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
उपवासेष्वशक्तस्य तदेव फलमिच्छतः।
अनभ्यासेन रोगाद्वा किमिष्टं व्रतमुच्यताम्१।
पुलस्त्य उवाच।
उपवासेष्वशक्तानां नक्तं भोजनमिष्यते।
यस्मिन्व्रते तदप्यत्र श्रूयतां वै व्रतं महत्२।
आदित्यशयनं नाम यथावच्छंकरार्चनम्।
येषु नक्षत्रयोगेषु पुराणज्ञाः प्रचक्षते३।
यदा हस्तेन सप्तम्यामादित्यस्य दिनं भवेत्।
सूर्यस्य चापि संक्रांतिस्तिथिस्सा सार्वकामिकी४।
उमामहेश्वरस्यार्चामर्चयेत्सूर्यनामभिः।
सूर्यार्चां शिवलिगं च उभयं पूजयेद्यतः५।
उमापते रवेश्चापि न भेदः क्वचिदिष्यते।
यस्मात्तस्मान्नृपश्रेष्ठ गृहे भानुं समर्चयेत्६।
हस्तेन सूर्याय नमोस्तुपादावर्काय चित्रासु च गुल्फदेशं।

स्वातीषु जंघे पुरुषोत्तमाय धात्रे विशाखासु च जानुदेशम्७।
तथानुराधासु नमोभि पूज्यमुरुद्वयं चैव सहस्रभानोः।
ज्येष्ठास्वनंगाय नमोस्तु गुह्यमिन्द्रा यभीमाय कटिं च मूले८।
पूर्वोत्तराषाढयुगे च नाभिं त्वष्ट्रे नमः सप्ततुरंगमाय।
तीक्ष्णांशवे श्रवणे चाथ कुक्षिं पृष्ठं धनिष्ठासु विकर्तनाय९।
वक्षस्थलं ध्वांतविनाशनाय जलाधिपर्क्षे प्रतिपूजनीयम्।
पूर्वोत्तरा भाद्रपदद्वये च बाहुत्तमश्चंडकराय पूज्यौ१०।
साम्नामधीशाय करद्वयं च संपूजनीयं नृप रेवतीषु।
नखानि पूज्यानि तथाश्विनीषु नमोस्तु सप्ताश्वधुरंधराय११।
कठोरधाम्ने भरणीषु कंठं दिवाकरायेत्यभिपूजनीयम्।
ग्रीवाग्निपर्क्षे धरसंपुटे तु संपूजयेद्धारत रोहिणीषु१२।
मृगेर्चनीया रसना पुरारे रौद्रे तु दंता हरये नमस्ते।
नमः सवित्रे इति शंकरस्य नासाभि पूज्या च पुनर्वसौ च१३।
ललाटमंभोरुहवल्लभाय पुष्येलकान्वेदशरीरधारिणे।
सार्पे च मौलिविबुधप्रियाय मघासु कर्णाविति पूजनीयौ१४।

पूर्वासु गोब्राह्मणनंदनाय नेत्राणि संपूज्यतमानि शंभोः।
अथोत्तराफाल्गुनि भे भ्रुवौ च विश्वेश्वरायेति च पूजनीये१५।
नमोस्तु पाशांकुशपद्मशूल कपालसर्पेन्दुधनुर्धराय।
गयासुरानङ्गपुरांधकादि विनाशमूलाय नमः शिवाय१६।
इत्यादिकांगानि च पूजयित्वा विश्वेश्वरायेति शिरोभिपूज्यम्।
अत्रापि भोक्तव्यमतैलमन्नममांसमक्षारमभुक्तशेषम्१७।
इत्येवं नृप नक्तानि कृत्वा दद्यात्पुनर्वसौ।
शालेयतंडुलप्रस्थमौदुंबरमथो घृतम्१८।
संस्थाप्य पात्रे विप्राय सहिरण्यं निवेदयेत्।
सप्तमे वस्त्रयुग्मं तु पारणे त्वधिकं भवेत्१९।
चतुर्दशे तु संप्राप्ते पारणे भारतादिके ।
ब्राह्मणं भोजयेद्भक्त्या गुडक्षीरघृतादिभिः२०।
कृत्वा च कांचनं पद्ममष्टपत्रं सकर्णिकम्।
शुद्धमष्टांगुलं तच्च पद्मरागदलान्वितम्२१।
शय्यां सुलक्षणां कृत्वा विरुद्धग्रंथिवर्जिताम्।

सोपधानवितानां च स्वास्तरावरणाश्रयाम्२२।
पादुकोपानहच्छत्र चामरासनदर्पणैः।
भूषणैरपिसंयुक्तां फलवस्त्रानुलेपनैः२३।
तस्यां विधाय तत्पद्ममलंकृत्य गुणान्विताम्।
कपिलां वस्त्रसंयुक्तामतिशीलां पयस्विनीम्२४।
रौप्यखुरां हेमशृंगीं सवत्सां कांस्यदोहनाम्।
दद्यान्मंत्रेण तां धेनुं पूर्वाह्णं नातिलंघयेत्२५।
यथैवादित्य शयनमशून्यं तव सर्वदा।
कांत्या धृत्या श्रिया पुष्ट्या तथा मे संतु वृद्धयः२६।
यथा न देवाः श्रेयांसं त्वदन्यमनघं विदुः।
तथा मामुद्धराशेष दुःखसंसारसागरात्२७।
ततः प्रदक्षिणीकृत्य प्रणम्य च विसर्जयेत्।
शय्यां गवादि तत्सर्वं द्विजस्य भवनं नयेत्२८।
नैतद्विशीलाय न दांभिकाय प्रकाशनीयं व्रतमिंदुमौलेः।
गोविप्रदेवर्षिविकर्मयोगिनां यश्चापि निंदामधिकां विधत्ते२९।

भक्ताय दांताय च गुह्यमेतदाख्येयमानंदकरं शिवञ्च।
इदं महापातकिनां नराणां अघक्षयं वेदविदो वदंति३०।
न बंधुपुत्रैर्न धनैर्वियुक्तः पत्नीभिरानंदकरः सुराणां।
नाभ्येति रोगं न च दुःखमोहं या चापि नारी कुरुतेथ भक्त्या३१।
इदं वसिष्ठेन पुरार्जुनेन कृतं कुबेरेण पुरंदरेण।
यत्कीर्तनादप्यखिलानि नाशमायांति पापानि न संशयोत्र३२।
इति पठति शृणोति वा य इत्थं रविशयनं पुरुहुतवल्लभः स्यात्।
अपि नरकगतान्पितॄनशेषानपि दिवमानयतीह यः करोति३३।
अश्वत्थं च वटं चैवोदुंबरं वृक्षमेव च।

नंदीशं जंबुवृक्षं च बिल्वं प्राहुर्महर्षयः३४।
मार्गशीर्षादिमासाभ्यां द्वाभ्यां द्वाभ्यामथ क्रमात्।
एकैकं दंतधवनं वृक्षेष्वेतेषु कारयेत्३५।
दद्यात्समाप्ते दध्यन्नं वितानध्वजचामरम्।
द्विजानामुदकुंभांश्च पंचरत्नसमन्वितान्३६।
न वित्तशाठ्यं कुर्वीत कुर्वन्दोषानवाप्नुयात्३७।

Roman transliteration

bhīṣma uvāca|
upavāseṣvaśaktasya tadeva phalamicchataḥ|
anabhyāsena rogādvā kimiṣṭaṃ vratamucyatām1|
pulastya uvāca|
upavāseṣvaśaktānāṃ naktaṃ bhojanamiṣyate|
yasminvrate tadapyatra śrūyatāṃ vai vrataṃ mahat2|
ādityaśayanaṃ nāma yathāvacchaṃkarārcanam|
yeṣu nakṣatrayogeṣu purāṇajñāḥ pracakṣate3|
yadā hastena saptamyāmādityasya dinaṃ bhavet|
sūryasya cāpi saṃkrāṃtistithissā sārvakāmikī4|
umāmaheśvarasyārcāmarcayetsūryanāmabhiḥ|
sūryārcāṃ śivaligaṃ ca ubhayaṃ pūjayedyataḥ5|
umāpate raveścāpi na bhedaḥ kvacidiṣyate|
yasmāttasmānnṛpaśreṣṭha gṛhe bhānuṃ samarcayet6|
hastena sūryāya namostupādāvarkāya citrāsu ca gulphadeśaṃ|

svātīṣu jaṃghe puruṣottamāya dhātre viśākhāsu ca jānudeśam7|
tathānurādhāsu namobhi pūjyamuruddvayaṃ caiva sahasrabhānoḥ|
jyeṣṭhāsvanaṃgāya namostu guhyamindrā yabhīmāya kaṭiṃ ca mūle8|
pūrvottarāṣāḍhayuge ca nābhiṃ tvaṣṭre namaḥ saptaturaṃgamāya|
tīkṣṇāṃśave śravaṇe cātha kukṣiṃ pṛṣṭhaṃ dhaniṣṭhāsu vikartanāya9|
vakṣasthalaṃ dhvāṃtavināśanāya jalādhiparkṣe pratipūjanīyam|
pūrvottarā bhādrapadadvaye ca bāhūttamaścaṃḍakarāya pūjyau10|
sāmnāmadhīśāya karadvayaṃ ca saṃpūjanīyaṃ nṛpa revatīṣu|
nakhāni pūjyāni tathāśvinīṣu namostu saptāśvadhuraṃdharāya11|
kaṭhoradhāmne bharaṇīṣu kaṃṭhaṃ divākarāyetyabhipūjanīyam|
grīvāgniparkṣe dharasaṃpuṭe tu saṃpūjayedbhārata rohiṇīṣu12|
mṛgercanīyā rasanā purāre raudre tu daṃtā haraye namaste|
namaḥ savitre iti śaṃkarasya nāsābhi pūjyā ca punarvasau ca13|
lalāṭamaṃbhoruhavallabhāya puṣyelakānvedaśarīradhāriṇe|
sārpe ca maulivibudhapriyāya maghāsu karṇāviti pūjanīyau14|

pūrvāsu gobrāhmaṇanaṃdanāya netrāṇi saṃpūjyatamāni śaṃbhoḥ|
athottarāphālguni bhe bhruvau ca viśveśvarāyeti ca pūjanīye15|
namostu pāśāṃkuśapadmaśūla kapālasarpendudhanurdharāya|
gayāsurānaṅgapurāṃdhakādi vināśamūlāya namaḥ śivāya16|
ityādikāṃgāni ca pūjayitvā viśveśvarāyeti śirobhipūjyam|
atrāpi bhoktavyamatailamannamamāṃsamakṣāramabhuktaśeṣam17|
ityevaṃ nṛpa naktāni kṛtvā dadyātpunarvasau|
śāleyataṃḍulaprasthamauduṃbaramatho ghṛtam18|
saṃsthāpya pātre viprāya sahiraṇyaṃ nivedayet|

saptame vastrayugmaṃ tu pāraṇe tvadhikaṃ bhavet19|
caturdaśe tu saṃprāpte pāraṇe bhāratādike |
brāhmaṇaṃ bhojayedbhaktyā guḍakṣīraghṛtādibhiḥ20|
kṛtvā ca kāṃcanaṃ padmamaṣṭapatraṃ sakarṇikam|
śuddhamaṣṭāṃgulaṃ tacca padmarāgadalānvitam21|
śayyāṃ sulakṣaṇāṃ kṛtvā viruddhagraṃthivarjitām|

sopadhānavitānāṃ ca svāstarāvaraṇāśrayām22|
pādukopānahacchatra cāmarāsanadarpaṇaiḥ|
bhūpaṇairapisaṃyuktāṃ phalavastrānulepanaiḥ23|
tasyāṃ vidhāya tatpadmamalaṃkṛtya guṇānvitām|
kapilāṃ vastrasaṃyuktāmatiśīlāṃ payasvinīm24|
raupyakhurāṃ hemaśṛṃgīṃ savatsāṃ kāṃsyadohanām|
dadyānmaṃtreṇa tāṃ dhenuṃ pūrvāhṇaṃ nātilaṃghayet25|
yathaivāditya śayanamaśūnyaṃ tava sarvadā|
kāṃtyā dhṛtyā śriyā puṣṭyā tathā me saṃtu vṛddhayaḥ26|
yathā na devāḥ śreyāṃsaṃ tvadanyamanaghaṃ viduḥ|
tathā māmuddharāśeṣa duḥkhasaṃsārasāgarāt27|
tataḥ pradakṣiṇīkṛtya praṇamya ca visarjayet|
śayyāṃ gavādi tatsarvaṃ dvijasya bhavanaṃ nayet28|
naitadviśīlāya na dāṃbhikāya prakāśanīyaṃ vratamiṃdumauleḥ|
govipradevarṣivikarmayogināṃ yaścāpi niṃdāmadhikāṃ vidhatte29|

bhaktāya dāṃtāya ca guhyametadākhyeyamānaṃdakaraṃ śivaṅca|
idaṃ mahāpātakināṃ narāṇāṃ aghakṣayaṃ vedavido vadaṃti30|
na baṃdhuputrairna dhanairviyuktaḥ patnībhirānaṃdakaraḥ surāṇāṃ|
nābhyeti rogaṃ na ca duḥkhamohaṃ yā cāpi nārī kurutetha bhaktyā31|
idaṃ vasiṣṭhena purārjunena kṛtaṃ kubereṇa puraṃdareṇa|
yatkīrtanādapyakhilāni nāśamāyāṃti pāpāni na saṃśayotra32|
iti paṭhati śṛṇoti vā ya itthaṃ raviśayanaṃ puruhūtavallabhaḥ syāt|
api narakagatānpitṝnaśeṣānapi divamānayatīha yaḥ karoti33|
aśvatthaṃ ca vaṭaṃ caivoduṃbaraṃ vṛkṣameva ca|
naṃdīśaṃ jaṃbuvṛkṣaṃ ca bilvaṃ prāhurmaharṣayaḥ34|
mārgaśīrṣādimāsābhyāṃ dvābhyāṃ dvābhyāmatha kramāt|
ekaikaṃ daṃtadhavanaṃ vṛkṣeṣveteṣu kārayet35|
dadyātsamāpte dadhyannaṃ vitānadhvajacāmaram|
dvijānāmudakuṃbhāṃśca paṃcaratnasamanvitān36|
na vittaśāṭhyaṃ kurvīta kurvandoṣānavāpnuyāt37|

English translation

Bhīṣma said :

1. Tell me about the vow that is desirable for one who is unable to observe fasts due to lack of practice or ill health.

Pulastya said :

2. Hear about that great vow in (the performance of) which meal at night is prescribed for those who are unable to observe fasts.

3. It is called Ādityaśayana in which Śaṅkara is to be properly worshipped. (Listen to) the conjunctions of constellations (and planets), which, those who are well-versed in the Purāṇas , prescribe.

4. That seventh day of the month which falls on Sunday with Hasta (rising on that day), and on which there is also the transition [1] of the Sun, is the one which satisfies all desires.

5. With (the utterance of) the names of the Sun, a man should worship Umā and Maheśvara ; and hereafter he should worship both the Sun and the Phallus of Śiva .

6. Since no distinction is ever made between the lord of Umā (i.e. Śiva) and the Sun, therefore, O best of kings, he should worship the Sun at his house.

7. With (the appearance of) Hasta (in the sky he should worship the feet (of the image of the Sun, saying:) 'My salutation to Sūrya .' On (the appearance of) Citrā (in the sky, he should worship) the region of the ankles (of the Sun's image, saying:) 'My salutation to Arka '. On (the appearance of) Svāti (in the sky, he should worship) the shanks (of the Sun's image, saying:) 'My salutation to Puruṣottama '. On (the appearance of) the Viśākhā (in the sky, he should worship) the region of knees (of the Sun's image, saying:) 'My salutation to Dhātṛ .'

8. Then (on the appearance) of Anurādhā the couple of the thighs of (the image of) the Sun should be worshipped. On (the appearance of) Jyeṣṭhā (in the sky, he should worship) the organ of generation (of the image of the Sun saying:) 'My salutation to Anaṅga '. On (the appearance of) Mūla (in the sky, he should worship) the waist of the image, saying:) 'My saluation to the fearful Indra '.

9. On (the appearance of) the two viz. Pūrvā and Uttarā Āṣādhā (in the sky, he should worship) the navel (of the image saying:) 'My salutation to Tvaṣṭṛ with seven horses'. On (the appearance of) Śravaṇa (in the sky, he should worship) the ears (of the image saying:) 'My salutation to Tīkṣāṃśu'. On (the appearance of) Dhaniṣṭhā (in the sky, he should worship) the sides and the back (of the image saying:) 'My salutation to Vikartana '.

10. On (the appearance of Śatatārakā (in the sky, he should worship) the chest (of the image, saying:) 'My salutation to Dhvānta - vināśana (i.e. to the destroyer of darkness)'. On the appearance of the two, viz. Pūrvā and Uttarā Bhādrapadā (in the sky), he should worship the arms (of the image saying:) 'My salutation to Caṇḍakara'.

11. O king, on (the appearance of) Revatī (in the sky), the couple of the hands (of the image) should be worshipped (saying:) 'My salutation to Sāmnām Adhīśa (i.e. to the lord of the Sāmans)'. Similarly on (the appearance of) Aśvinī (in the sky), the nails (of the image) should be worshipped by a man (saying:) 'My salutation to Saptāśvadhurandhara (i.e. having seven excellent horses).'

12. On (the appearance of) Bharaṇī (in the sky), the throat (of the image) should be worshipped (saying:) 'My salutation to Divākara of severe lustre'. O you descendant of Bharata , on (the appearance of) Kṛttikā and Rohiṇī (in the sky, a man) should worship the lips (of the image).

13. On (the appearance of) Mṛga (in the sky), the tongue (of the image) of Purāri should be worshipped. On (the appearance of) Ārdrā (in the sky), (a man) should worship the teeth (of the image saying:) 'My salutation to Hari '. On (the appearance of) Punarvasu (in the sky), the nose (of image) of Śiva, should be worshipped (saying:) 'My salutation to Savitṛ '.

14. On (the appearance of) Puṣya (in the sky), the forehead (of the image should be worshipped saying:) 'My salutation to Ambhoruha , and the hair (should be worshipped saying: 'My salutation' to Vedaśarīradhārin'. On (the appearance of) Āśleṣā (in the sky), (he should worship) the head (saying:) 'My salutation to Vibudhapriya'. On (the appearance of) Maghā (in the sky), he should worship the

ears (of the image).

15. On the appearance af Pūrvā (in the sky), he should properly worship the eyes of (the image of) Śambhu (saying:) 'My salutation to Go- brāhmaṇa - nandana (i.e. to him who delights the cows and the brāhmaṇas).' On (the appearance of) Uttarā- phālgunī (in the sky), he should worship the eye-brows of the image (saying:) My salutation to Viśveśvara '.

16. (He should also say:) 'My salutation to the holder of the noose, the goad, the lotus, the trident, the skull, the serpent, the (crescent-) moon and the bow, and also to Śiva, the root (i.e. the cause) of the destruction of the demon Gaja and of Cupid, and (the demon) Andhaka etc.'

17. Thus having worshipped the various parts (ofthe body of the image), he should worship the head saying: 'My salutation to Śiva'. Here (i.e. during this vow) also he should eat food free from oil and salt, should not eat flesh and food left over.

18-19. Thus, O king, having eaten only at night, he should, on the day of Punarvasu, present a measure of Śāli —rice, an udumbara fruit, ghee , along with gold, after having placed (these things) in a vessel, to a brāhmaṇa. On the seventh conclusion of the fast he should give a pair of garments or more (to a brāhmaṇa).

20. O you descendant of Bharata, when the conclusion of the fourteenth fast has come (i.e. at the time of the conclusion of the fourteenth fast) he should devoutly feed a brāhmaṇa with jaggery, (sweetened) milk, ghee etc.

21-25. Having fashioned a golden lotus with eight leaves and a pericarp, which should be pure, of the length of eight fingers and should have petals of rubies; having prepared an excellent bed, free from improper protuberances, with a pillow and a cushion, with a good carpet and a coverlet, along with wooden sandals, shoes, an umbrella, a chowrie, a seat, a mirror and ornaments, and also with fruits, garments; and having placed that (golden) lotus on it (i.e. on the bed), he should give it (and) a tawny cow of good qualities, giving profuse milk, having good habits, with her hoofs (adorned) with silver, horns decorated with gold, udders with bell-metal, along with her calf to a brāhmaṇa in the forenoon to the accompaniment of the sacred text (given below); he should not tarry (in this matter).

26-27. 'O Āditya , as your body is always occupied by Kānti (lustre), Dhṛti (energy), Śrī (splendour) and Puṣṭi (nourishment), in the same way may I have prosperity. As the gods do not know anyone other than you as superior and innocent, so emancipate me from the entire painful ocean of the worldly existence.'

28. Then having gone round (the brāhmaṇa) he should allow (him) to go. He should take all that—the bed, the cow etc. to the house of the brāhmaṇa.

29. One should not disclose this vow of (Śiva) having the crescent-moon on his head, to a man of bad character, or a hypocrite or to those who are connected with impious acts with reference to cows, brāhmaṇas and gods or to him who very much indulges in calumny.

30. This secret (vow) which causes delight and which is auspicious, should be narrated to a restrained devotee. Those who are well-versed in the Vedas say that this (vow) destroys the sin of people (who are) great sinners.

31. A man, who observes this vow devoutly, is not separated from his relatives, sons, wealth, wives and gives delight to gods. He, and also a woman, who observe this vow devoutly do not meet with a disease, nor with grief or delusion.

32. This (vow of Śiva) was formerly observed by Vasiṣṭha , Arjuna , Kubera (and) Indra. Even by its narration all sins perish. There is no doubt about it.

33. He, who thus recites or listens to this (vow called) Ravi - śayana , would; become dear to Indra. He, who observes this (vow) brings (i.e. takes) to heaven even (those of) his manes who have fallen into hell.

34-35. The great sages have recommended aśvattha , vaṭa and the udumbara tree, and also the tree of nandīśa , of jambu and bilva ; in each of the couple of months, beginning with Mārgaśīrṣa , he should use, one by one, (the wood of) each of these trees (for making a brush) to clean his teeth.

36-37. At the conclusion (of the vow), he should give food with curds, a cushion, a flag and a chowrie, and also five water-pitchers with gems to brāhmaṇas. He should not have vanity about his wealth; if he has, he gets blemishes.

[1]: [1] : Saṅkrānti : Passage from one point to another, transition, the passage of the Sun or any planetary body from one zodiacal sign into another.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 26

The vow of Rohiṇīcandraśayana

Chapter 26 of 693 · 29 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
दीर्घायुरारोग्यकुलातिवृद्धिभिर्युक्तः पुमान्रूपकुलान्वितः स्यात्।
मुहुर्मुहुर्जन्मनि येन सम्यक्व्रतं समाचक्ष्व च शीतरश्मेः१।
पुलस्त्य उवाच।
त्वया पृष्टमिदं सम्यगक्षयस्वर्गकारकम्।
रहस्यं तु प्रवक्ष्यामि यत्पुराणविदो विदुः२।
रोहिणीचंद्रशयनं नामव्रतमिहोच्यते।
तस्मिन्नारायणस्यार्चामर्घयेदिंदुनामभिः३।
यदा सोमदिने शुक्ला भवेत्पंचदशी क्वचित्।
अथवा ब्रह्मनक्षत्रं पौर्णमास्यां प्रजायते४।
तदा स्नानं नरः कुर्यात्पंचगव्येन सर्षपैः।
आप्यायस्वेति च जपेद्विद्वानष्टशतं पुनः५।
शूद्रोपि परया भक्त्या पाषंडालापवर्जितः।
सोमाय शांताय नमोस्तु पादावनंतधाम्नेति च जानुजंघे।
ऊरुद्वयं चापि जलोदराय संपूजयेन्मेढ्रमनंगधाम्ने८।

नमोनमः कामसुखप्रदाय कटिः शशांकस्य सदार्चनीयः।
तथोदरं चाप्यमृतोदराय नाभिः शशांकाय नमोभिपूज्या९।
नमोस्तु चंद्राय मुखं च नित्यं दंता द्विजानामधिपाय पूज्याः।
हास्यं नमश्चंद्रमसेऽभिपूज्यमोष्ठौ तु कौमोदवनप्रियाय१०।
नासा च नाथाय वरौषधीनामानंदबीजाय पुनर्भ्रुवौ च।
नेत्रद्वयं पद्मनिभं तथेंदोरिंदीवरव्यासकराय शौरेः११।
नमः समस्ताध्वरपूजिताय कर्णद्वयं दैत्यनिषूदनाय।
ललाटमिंदोरुदधिप्रियाय केशाः सुषुम्नाधिपतेः प्रपूज्याः१२।
शिरः शशांकाय नमो मुरारेर्विश्वेश्वरायाथ नमः किरीटं।
पद्मप्रिये रोहिणीनाम लक्ष्मि सौभाग्यसौख्यामृतसागराय१३।
दैवीं च संपूज्य सुगंधिपुष्पैर्नैवेद्यधूपादिभिरिंदुपत्नीम्।
सुप्त्वा तु भूमौ पुनरुत्थितो यः स्नात्वा च विप्राय हविष्यभुक्तः१४।
देयः प्रभाते सहिरण्य वारिकुंभो नमः पापविनाशनाय।
संप्राश्य गोमूत्रममांसमन्नमक्षारमष्टावथ विंशतिं च१५।
ग्रासांश्च त्रीन्सर्पियुतानुपोष्य भुक्त्वेतिहासं शृणुयान्मुहुर्तं ।

कदंबनीलोत्पलकेतकानि जातिःसरोजं शतपत्रिका च१६।
अम्लानपुष्पाण्यथ सिंदुवारं पुष्पं पुनर्भारतमल्लिकायाः।
शुक्लं च पुष्पं करवीरपुष्पं श्रीचंपकं चंद्रमसे प्रदेयम्१७।
श्रावणादिषु मासेषु क्रमादेतानि सर्वदा।
यस्मिन्मासे व्रतादिः स्यात्तत्पुष्पैरर्चयेद्धरिम्१८।
एवं संवत्सरं यावद्व्रपोष्य विधिवन्नरः।
व्रतांते शयनं दद्याच्छयनोपस्करान्वितम्१९।
रोहिणीचंद्रमिथुनं कारयित्वा तु कांचनम्।
चंद्रः षडंगुलः कार्यो रोहिणी चतुरंगुला२०।
मुक्ताफलाष्टकयुतां सितनेत्रसमन्विताम्।
क्षीरकुंभोपरि पुनः कांस्यपात्राक्षतान्विताम्२१।
दद्यान्मंत्रेण पूर्वाह्णे शालीक्षुफलसंयुताम्।
श्वेतामथ सुवर्णास्यां रौप्यखुरसमन्विताम्२२।
सवस्त्रभाजनां धेनुं तथा शंखं च भाजनम्।
भूषणैर्द्विजदाम्पत्यमलंकृत्य गुणान्वितं२३।

चंद्रोयं विप्ररूपेण सभार्य इति कल्पयेत्।
यथा ते रोहिणी कृष्ण शयनं न त्यजेदपि२४।
सोमरूपस्य वैतद्वन्न मे भेदो विभूतिभिः।
यथा त्वमेव सर्वेषां परमानंदमुक्तिदः२५।
भुक्तिर्मुक्तिस्तथा भक्तिस्त्वयि चंद्र दृढास्तु मे।
इति संसारभीतस्य मुक्तिकामस्य चानघ२६।
रूपारोग्यायुषामेतद्विधायकमनुत्तमम्।
इदमेव पितृणां च सर्वदा वल्लभं नृप२७।
त्रैलोक्याधिपतिर्भूत्वा सप्तकल्पशतत्रयम्।
चंद्रलोकमवाप्नोति पुनरावृत्तिदुर्लभम्२८।
नारी वा रोहिणीचंद्रशयनं या समाचरेत्।
सापि तत्फलमाप्नोति पुनरावृत्तिदुर्लभम्२९।
इति पठति शृणोति वा य इत्थं मधुमथनार्चनमिंदुकीर्तनेन।
मतिमपि च ददाति सोपि शौरेर्भवनगतः परिपूज्यतेमरौघैः३०।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे रोहिणीचंद्रशयनव्रतं नाम षड्विंशोऽध्यायः२६।

Roman transliteration

bhīṣma uvāca|
dīrghāyurārogyakulātivṛddhibhiryuktaḥ pumānrūpakulānvitaḥ syāt|
muhurmuhurjanmani yena samyakvrataṃ samācakṣva ca śītaraśmeḥ1|
pulastya uvāca|
tvayā pṛṣṭamidaṃ samyagakṣayasvargakārakam|
rahasyaṃ tu pravakṣyāmi yatpurāṇavido viduḥ2|
rohiṇīcaṃdraśayanaṃ nāmavratamihocyate|
tasminnārāyaṇasyārcāmarcayediṃdunāmabhiḥ3|
yadā somadine śuklā bhavetpaṃcadaśī kvacit|

athavā brahmanakṣatraṃ paurṇamāsyāṃ prajāyate4|
tadā snānaṃ naraḥ kuryātpaṃcagavyena sarṣapaiḥ|
āpyāyasveti ca japedvidvānaṣṭaśataṃ punaḥ5|
śūdropi parayā bhaktyā pāṣaṃḍālāpavarjitaḥ|
somāya śāṃtāya namostu pādāvanaṃtadhāmneti ca jānujaṃghe|
ūrudvayaṃ cāpi jalodarāya saṃpūjayenmeḍhramanaṃgadhāmne8|

namonamaḥ kāmasukhapradāya kaṭiḥ śaśāṃkasya sadārcanīyaḥ|
tathodaraṃ cāpyamṛtodarāya nābhiḥ śaśāṃkāya namobhipūjyā9|
namostu caṃdrāya mukhaṃ ca nityaṃ daṃtā dvijānāmadhipāya pūjyāḥ|
hāsyaṃ namaścaṃdramase'bhipūjyamoṣṭhau tu kaumodavanapriyāya10|
nāsā ca nāthāya varauṣadhīnāmānaṃdabījāya punarbhruvau ca|
netradvayaṃ padmanibhaṃ tatheṃdoriṃdīvaravyāsakarāya śaureḥ11|
namaḥ samastādhvarapūjitāya karṇadvayaṃ daityaniṣūdanāya|
lalāṭamiṃdorudadhipriyāya keśāḥ suṣumnādhipateḥ prapūjyāḥ12|
śiraḥ śaśāṃkāya namo murārerviśveśvarāyātha namaḥ kirīṭaṃ|
padmapriye rohiṇīnāma lakṣmi saubhāgyasaukhyāmṛtasāgarāya13|
daivīṃ ca saṃpūjya sugaṃdhipuṣpairnaivedyadhūpādibhiriṃdupatnīm|
suptvā tu bhūmau punarutthito yaḥ snātvā ca viprāya haviṣyabhuktaḥ14|
deyaḥ prabhāte sahiraṇya vārikuṃbho namaḥ pāpavināśanāya|
saṃprāśya gomūtramamāṃsamannamakṣāramaṣṭāvatha viṃśatiṃ ca15|
grāsāṃśca trīnsarpiyutānupoṣya bhuktvetihāsaṃ śṛṇuyānmuhūrtaṃ |

kadaṃbanīlotpalaketakāni jātiḥsarojaṃ śatapatrikā ca16|
amlānapuṣpāṇyatha siṃduvāraṃ puṣpaṃ punarbhāratamallikāyāḥ|
śuklaṃ ca puṣpaṃ karavīrapuṣpaṃ śrīcaṃpakaṃ caṃdramase pradeyam17|
śrāvaṇādiṣu māseṣu kramādetāni sarvadā|
yasminmāse vratādiḥ syāttatpuṣpairarcayeddharim18|
evaṃ saṃvatsaraṃ yāvadupoṣya vidhivannaraḥ|
vratāṃte śayanaṃ dadyācchayanopaskarānvitam19|
rohiṇīcaṃdramithunaṃ kārayitvā tu kāṃcanam|
caṃdraḥ ṣaḍaṃgulaḥ kāryo rohiṇī caturaṃgulā20|
muktāphalāṣṭakayutāṃ sitanetrasamanvitām|
kṣīrakuṃbhopari punaḥ kāṃsyapātrākṣatānvitām21|
dadyānmaṃtreṇa pūrvāhṇe śālīkṣuphalasaṃyutām|
śvetāmatha suvarṇāsyāṃ raupyakhurasamanvitām22|
savastrabhājanāṃ dhenuṃ tathā śaṃkhaṃ ca bhājanam|
bhūṣaṇairdvijadāmpatyamalaṃkṛtya guṇānvitaṃ23|

caṃdroyaṃ viprarūpeṇa sabhārya iti kalpayet|
yathā te rohiṇī kṛṣṇa śayanaṃ na tyajedapi24|
somarūpasya vaitadvanna me bhedo vibhūtibhiḥ|
yathā tvameva sarveṣāṃ paramānaṃdamuktidaḥ25|
bhuktirmuktistathā bhaktistvayi caṃdra dṛḍhāstu me|
iti saṃsārabhītasya muktikāmasya cānagha26|
rūpārogyāyuṣāmetadvidhāyakamanuttamam|
idameva pitṝṇāṃ ca sarvadā vallabhaṃ nṛpa27|
trailokyādhipatirbhūtvā saptakalpaśatatrayam|
caṃdralokamavāpnoti punarāvṛttidurlabham28|
nārī vā rohiṇīcaṃdraśayanaṃ yā samācaret|
sāpi tatphalamāpnoti punarāvṛttidurlabham29|
iti paṭhati śṛṇoti vā ya itthaṃ madhumathanārcanamiṃdukīrtanena|
matimapi ca dadāti sopi śaurerbhavanagataḥ paripūjyatemaraughaiḥ30|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe rohiṇīcaṃdraśayanavrataṃ nāma ṣaḍviṃśo'dhyāyaḥ26|

English translation

Bhīṣma said :

I. Tell me properly about the vow of the cool-rayed one (i.e. the Moon), by (the observance of) which a man would be endowed with a long life, good health and his family's great prosperity, as well as a (handsome) form and (noble) family, in every existence.

Pulastya said :

2-3. I shall (now) tell you fully the secret (vow) leading to the unending (residence in) heaven, (and) which those who are well-versed in the Purāṇas know. This vow is here called Rohiṇīcandra-śayana . A man should perform Nārāyaṇa 's worship with the accompaniment of the epithets of the Moon in (i.e. while observing) that vow.

4-5. When the fifteenth day of the bright fortnight (i.e. the full-moon day) falls on Monday or the Brahmanakṣatra appears on the full-moon day, a man should bathe with the mixture of the five products of the cow and with mustard; the wise one should again mutter the text '(Please) grow' for one hundred and eight times.

6. Even a Śūdra , free from (the company of) heretics, should devoutly repeat (the text:) 'My repeated salutations to Soma Varada and to Viṣṇu '.

7. Having muttered the text, and having come (back) to his own house, he should, repeating the names of Soma, worship Madhusūdana with fruits and flowers.

8. He should worship the feet (of the image saying:) 'My salutation to Soma Śānta .' (He should worship) the knees and shanks (of the image saying:) 'My salutation to Anantadhāman (i.e. having unending lustre)'. He should worship the pair of the thighs (of the image saying:) 'My salutation to Jalodara'. He should worship the organ of generation (ofthe image, saying, 'My salutation to Anaṅgadhāman'.

9. The waist of Śaśāṅka (i.e. of the image of Śaśāṅka, the Moon) should always be worshipped (with the utterance of the text:) 'My repeated salutations to Kāmasukhaprada'. Similarly he should worship the belly (of the image saying:) 'My salutation to Amṛtodara'. The navel of the image should be worshipped (to the accompaniment of the text:) 'My salutation to Śaśāṅka.'

10. He should always worship the mouth (of the image saying:) 'My salutation to Candra '; the teeth (of the image) should be worshipped (to the accompaniment of the text: 'My) salutation to the lord of brāhmaṇas (i.e. the Moon)'. The smile (of the deity) should be honoured (by saying:) 'My salutation to Candramas '. He should worship the lips (of the image saying:) 'My salutation to Kaumodavanapriya.'

11. (He should worship) the nose (of the image saying, 'My salutation to the lord of the excellent herbs', and (should worship) the eyebrows (of the image saying:) 'My salutation to Ānandabīja.' He should similarly worship the pair of the eyes (of the image) of Indu (i.e. the Moon, saying:) 'My salutation to him who causes Viṣṇu's lotus to bloom'.

12. He should worship the pair of the ears (of the image saying:) 'My salutation to Samastādhvarapūjita (i.e. who is honoured in all sacrifices and) to Daityaniṣūdana (i.e. the killer of the demons)'. He should worship the forehead (of the image) of Indu saying, 'My salutation to Udadhipriya (i.e. he who is dear to the ocean)'; the hair of the lord of rays should (also) be worshipped.

13. The head of Murāri (should be worshipped by a man saying':) 'My salutation to Śaśāṅka'; (he should worship) the crown (of the image saying:) 'My salutation to Viśveśvara '; he should also salute the Moon's spouse by name Rohiṇī addressing her as Padmapriyā, Lakṣmī , (and should also say:) 'My salutation to Saubhāgya -saukhyāmṛta- sāgara (i.e. to the ocean of the nectar of good fortune and happiness)'.

14-15a. Having honoured the goddess, viz. the wife of Indu (i.e. the Moon), with fragrant flowers and with offerings and incense etc. and having slept on the (bare) ground, and having got up and bathed and having enjoyed the offerings, he should give, in the morning, a golden water-pitcher to a brāhmaṇa , (to the accompaniment of the text) 'My salutation to Pāpavināśana (i.e. the destroyer of sins).'

15b-16a. Having drunk cow-urine and having eaten food void of flesh and free from salt and having eaten eight and thirty and three morsels with ghee , he should for a while, listen (to accounts from) history.

16b-17. He should offer the flowers of Kadamba and blue lotuses and Ketaka -flowers, jasmine flowers, lotuses, (other) fresh flowers, Sinduvāra -flowers and the flowers of jasmine to the Moon, O you descendent of Bharata . He should also offer to the Moon a white flower, a Karavīra -flower and a Campaka -flower.

18. Beginning with the month of Śrāvaṇa , he should, in the serial order, always offer these flowers to Hari (i.e. Viṣṇu); he should offer in that month the flowers at the observance of the vow, which are available in that month.

19. Thus having fasted for a year according to the prescribed rules, he should give a furnished bed (to a brāhmaṇa) at the end of the vow.

20-23. Having got fashioned golden (images of) Rohiṇī and Candra—the image of Candra should be six fingers (in length) and that of Rohiṇī (should be) four fingers—he should, (placing the images) on the pitcher (containing) sweetened milk, give in the morning, (to a brāhmaṇa couple) the images with eight pearls and having silver eyes, along with a vessel of bell-metal and sacred grains, and with rice and sugar-cane, to the accompaniment of a religious text. Having decorated a virtuous brāhmaṇa-couple with ornaments he should give the couple a cow with garments and pots, and also a shell-pot.

24-26a. He should imagine that the Brāhmaṇa along with his wife is Candra himself. (He should pray as follows:) 'O Kṛṣṇa , as Rohiṇi [Rohiṇī?] would never abandon the bed of you of the form of Candra, so (should I have) food and absence of separation from welfare. Since, O Candra, you are the giver of great joy and salvation to all, may I have enjoyment and salvation (due to you, and may I have) firm devotion to you.'

26b-27. Thus, O sinless one, this vow is excellent (as) it gives a handsome form, good health and long life to one who is afraid of the mundane existence and desires salvation. O king, this (vow) alone is always dear to the manes.

28. Being the lord of the three worlds for three hundred Kalpas , he obtains (i.e. goes to) the world of the Moon from which return (to the mortal world i.e. rebirth) is difficult.

29. If a lady observes (this vow of) Rohiṇīcandra- śayana , she too gets that fruit whereby return (to the mortal world) is difficult.

30. By thus narrating(the account ofthe vow) of the Moon, he, who recites or listens to the worship of Madhumathana (i.e. destroyer of Madhu , i.e. Viṣṇu) or intends to perform it, too, having gone to the residence of Śauri (i.e. Viṣṇu) is honoured by streams (i.e. groups) of gods.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 27

The rite (vidhi) of installation of Lakes etc.

Chapter 27 of 693 · 61 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
तटाकारामकूपेषु वापीषु नलिनीषु च।
विधिं वदस्व मे ब्रह्मन्देवतायतनेषु च१।
के तत्र ऋत्विजो विप्रा वेदी वा कीदृशी भवेत्।
दक्षिणाबलयः कालः स्थानमाचार्य एव च२।
द्रव्याणि कानि शस्तानि सर्वमाचक्ष्व सुव्रत।
पुलस्त्य उवाच।
शृणु राजन्महाबाहो तटाकादिषु यो विधिः३।
पुराणेष्वितिहासोयं पठ्यते राजसत्तम।
प्राप्य पक्षं शुभं शुक्लं संप्राप्ते चोत्तरायणे४।
पुण्येह्नि विप्रैः कथिते कृत्वा ब्राह्मणवाचनम्।
अशुभैर्वर्जिते देशे तटाकस्य समीपतः५।
चतुर्हस्तां समां वेदीं चतुरश्रां चतुर्मुखीम्।
तथा षोडशहस्तः स्यान्मंडपश्च चतुर्मुखः६।
वेद्यास्तु परितो गर्तारत्निमात्रास्त्रिमेखलाः।

नव सप्ताथ वा पंच ऋजुवक्त्रा नृपात्मज७।
वितस्तिमात्रा योनिः स्यात्षट्सप्तांगुलि विस्तृता।
गर्ताश्च हस्तमात्राः स्युस्त्रिपर्वोच्छ्रितमेखलाः८।
सर्वतस्तु सवर्णाः स्युः पताकाध्वजसंयुताः।
अश्वत्थोदुंबरप्लक्षवटशाखाकृतानि तु९।
मंडपस्य प्रतिदिशं द्वाराण्येतानि कारयेत्।
शुभास्तत्राष्टहोतारो द्वारपालास्तथाष्ट वै१०।
अष्टौ तु जापकाः कार्या ब्राह्मणा वेदपारगाः।
सर्वलक्षणसंपूर्णान्मंत्रज्ञान्विजितेंद्रियान्११।
कुलशीलसमायुक्तान्स्थापयेद्वै द्विजोत्तमान्।
प्रतिगर्तेषु कलशा यज्ञोपकरणानि च१२।
व्यजने चासनं शुभ्रं ताम्रपात्रं सुविस्तरम्।
ततस्त्वनेकवर्णास्युर्बलयः प्रतिदैवतम्१३।
आचार्यः प्रक्षिपेद्भूमावनुमंत्र्य विचक्षणः।
अरत्निमात्रो यूपः स्यात्क्षीरवृक्षविनिर्मितः१४।

यजमानप्रमाणो वा संस्थाप्यो भूतिमिच्छता।
हेमालंकारिणः कार्याः पंचविंशति ऋत्विजः१५।
कुंडलानि च हैमानि केयूरकटकानि च।
तथांगुलिपवित्राणि वासांसि विविधानि च१६।
दद्यात्समानि सर्वेषामाचार्ये द्विगुणं स्मृतम्।
दद्याच्छय(प)नसंयुक्तमात्मनश्चापि यत्प्रियम्१७।
सौवर्णौ कूर्ममकरौ राजतौ मत्स्यडुण्डुभौ।
ताम्रौ कुंभीरमंडूका वायसः शिंशुमारकः१८।
एवमासाद्य तत्सर्वमादावेव विशांपते।
शुक्लमाल्याम्बरधरः शुक्लंगंधानुलेपनः१९।
सर्वौषध्युदकैः सर्वैः स्नापितो वेदपारगैः।
यजमानः सपत्नीकः पुत्रपौत्रसमन्वितः२०।
पश्चिमद्वारमासाद्य प्रविशेद्यागमंडपम्।
ततो मंगलशब्देन भेरीणां निःस्वनेन च२१।
रजसा मंडलं कुर्यात्पंचवर्णेन तत्त्ववित्।

षोडशारं ततश्चक्रं पद्मगर्भं चतुर्मुखम्२२।
चतुरश्रं तु परितो वृत्तं मध्ये सुशोभनम्।
वेद्याश्चोपरितः कृत्वा ग्रहान्लोकपतींस्ततः२३।
संन्यसेन्मंत्रतः सर्वान्प्रतिदिक्षु विचक्षणः।
कलशं स्थापयेन्मध्ये वारुणं मंत्रमाश्रितम्२४।
ब्रह्माणं च शिवं विष्णुं तत्रैव स्थापयेद्बुधः।
विनायकं च विन्यस्य कमलामंबिकां तथा२५।
शांत्यर्थं सर्वलोकानां भूतग्रामं न्यसेत्ततः।
पुष्पभक्ष्यफलैर्युक्तमेवं कृत्वाधिवासनम्२६।
कुंभांश्च रत्नगर्भांस्तान्वासोभिः परिवेष्टयेत्।
पुष्पगंधैरलंकृत्य द्वारपालान्समंततः२७।
यजद्ध्वमिति तान्ब्रूयादाचार्यमभिपूजयेत्।
बह्वृचौ पूर्वतः स्थाप्यौ दक्षिणेन यजुर्विदौ२८।
सामगौ पश्चिमे स्थाप्यावुत्तरेण अथर्वणौ।
उदङ्मुखो दक्षिणतो यजमान उपाविशेत्२९।

यजध्वमिति तान्ब्रूयाद्याजकान्पुनरेव तान्।
उत्कृष्टमंत्रजाप्येन तिष्ठध्वमिति जापकान्३०।
एवमादिश्य तान्सर्वान्संधुक्ष्याग्निं समंत्रवित्।
जुहुयादाहुतीर्मंत्रैराज्यं च समिधस्तथा३१।
ऋत्विग्भिश्चैव होतव्यं वारुणैरेव सर्वतः।
ग्रहेभ्यो विधिवद्धुत्वा तथेंद्रायेश्वराय च३२।
मरुद्भ्यो लोकपालेभ्यो विधिवद्विश्वकर्मणे।
शान्तिसूक्तं च रौद्रं च पावमानं च मंगलम्३३।
जपेच्च पौरुषं सूक्तं पूर्वतो बह्वृचः पृथक्।

शाक्रं रौद्रं च सौम्यं च कौश्मांडं जातवेदसम्३४।
सौरं सूक्तं जपेयुस्ते दक्षिणेन यजुर्विदः।
वैराजं पौरुषं सूक्तं सौपर्णं रुद्रसंहितम्३५।
शैशवं पंचनिधनं गायत्रं ज्येष्ठसाम च।
वामदेव्यं बृहत्साम रौरवं च रथंतरम्३६।
गवां व्रतं विकीर्णं च रक्षोघ्नं च यमं तथा।

गायेयुः सामगा राजन्पश्चिमद्वारमाश्रिताः३७।
आथर्वणाश्चोत्तरतः शांतिकं पौष्टिकं तथा।
जपेयुर्मनसा देवमाश्रिता वरुणं प्रभुम्३८।
पूर्वे द्युरभितो रात्रावेवं कृत्वाधिवासनम्।
गजाश्वरथवल्मीक संगमाद्व्रजगोकुलात्३९।
मृदमादाय कुंभेषु प्रक्षिपेदोषधीस्तथा।
रोचनां च ससिद्धार्थां गंधान्गुग्गुलुमेव च४०।
स्नापनं तस्य कर्त्तव्यं पंचगव्यसमन्वितं।
पूर्वं कर्तुर्महामंत्रैरेवं कृत्वा विधानतः४१।
अतिवाह्य क्षपामेवं विधियुक्तेन कर्मणा।
ततः प्रभाते विमले संजाते तु शतं गवां४२।
ब्राह्मणेभ्यः प्रदातव्यमष्टषष्ट्यथवा पुनः।
पंचाशद्वाथ षट्त्रिंशत्पंचविंशति वा पुनः४३।
ततश्चावसरप्राप्ते शुद्धे लग्ने सुशोभने।
वेदशब्दैः सगंधर्वैर्वाद्यैश्च विविधैः पुनः४४।

कनकालंकृतां कृत्वा जले गामवतारयेत्।
सामगाय च सा देया ब्राह्मणाय विशांपते४५।
पात्रीमादाय सौवर्णी पंचरत्नसमन्विताम्।
ततो निक्षिप्य मकरान्मत्स्यादींश्चैव सर्वशः४६।
धृतां चतुर्भिर्विप्रैश्च वेदवेदांगपारगैः।
महानदीजलोपेतां दध्यक्षतविभूषिताम्४७।
उत्तराभिमुखां न्युब्जां जलमध्ये तु कारयेत्।
आथर्वणेन सुस्नातां पुनर्मायां तथैव च४८।
आपोहिष्ठेति मंत्रेण क्षिप्त्वागत्य च मंडपं।
पूजयित्वा सदस्यान्वै बलिं दद्यात्समंततः४९।
पुनर्दिनानि होतव्यं चत्वारि राजसत्तम।
चतुर्थीकर्म कर्त्तव्यं देयं तत्रापि शक्तितः1.27.५०।
कृत्वा तु यज्ञपात्राणि यज्ञोपकरणानि च।
ऋत्विग्भ्यस्तु समं दद्यान्मंडपं विभजेत्पुनः५१।
हेमपात्रीं च शय्यां च विप्राय च निवेदयेत्।

ततः सहस्रं विप्राणामथवाऽष्टशतं तथा५२।
भोजनीयं यथाशक्ति पंचाशद्वाथ विंशतिः।

एवमेष पुराणेषु तटाकविधिरुच्यते५३।
कूपवापीषु सर्वासु तथा पुष्करिणीषु च।
एष एव विधिर्दृष्टः प्रतिष्ठासु तथैव च५४।
मंत्रतस्तु विशेषः स्यात्प्रासादोद्यानभूमिषु।
अयं त्वशक्तावर्धेन विधिर्दृष्टः स्वयंभुवा५५।
स्वल्पेष्वेकाग्निवत्कार्यो वित्तशाठ्यविवर्जितैः।
प्रावृट्काले स्थितं तोयमग्निष्टोमसमं स्मृतम्५६।
शरत्कालस्थितं यत्स्यात्तदुक्तफलदायकम्।
वाजपेयातिरात्राभ्यां हेमंते शिशिरे स्थितम्५७।
अश्वमेधसमं प्राहुर्वसंतसमये स्थितम्।
ग्रीष्मेपि यत्स्थितं तोयं राजसूयाद्विशिष्यते५८।
एतान्महाराज विशेषधर्मान्करोति चोर्व्यामतिशुद्धबुद्धिः।
स याति ब्रह्मालयमेव शुद्धः कल्पाननेकान्दिवि मोदते च५९।

अनेकलोकान्विचरन्स्वरादीन्भुक्त्वा परार्धद्वयमङ्गनाभिः।
सहैव विष्णोः परमं पदं यत्प्राप्नोति तद्योगबलेन भूयः६०।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे तटाकप्रतिष्ठाविधिर्नाम सप्तविंशोऽध्यायः२७।
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Roman transliteration

bhīṣma uvāca|
taṭākārāmakūpeṣu vāpīṣu nalinīṣu ca|
vidhiṃ vadasva me brahmandevatāyataneṣu ca1|
ke tatra ṛtvijo viprā vedī vā kīdṛśī bhavet|
dakṣiṇābalayaḥ kālaḥ sthānamācārya eva ca2|
dravyāṇi kāni śastāni sarvamācakṣva suvrata|
pulastya uvāca|
śṛṇu rājanmahābāho taṭākādiṣu yo vidhiḥ3|
purāṇeṣvitihāsoyaṃ paṭhyate rājasattama|
prāpya pakṣaṃ śubhaṃ śuklaṃ saṃprāpte cottarāyaṇe4|
puṇyehni vipraiḥ kathite kṛtvā brāhmaṇavācanam|
aśubhairvarjite deśe taṭākasya samīpataḥ5|
caturhastāṃ samāṃ vedīṃ caturaśrāṃ caturmukhīm|
tathā ṣoḍaśahastaḥ syānmaṃḍapaśca caturmukhaḥ6|
vedyāstu parito gartāratnimātrāstrimekhalāḥ|

nava saptātha vā paṃca ṛjuvaktrā nṛpātmaja7|
vitastimātrā yoniḥ syātṣaṭsaptāṃguli vistṛtā|
gartāśca hastamātrāḥ syustriparvocchritamekhalāḥ8|
sarvatastu savarṇāḥ syuḥ patākādhvajasaṃyutāḥ|
aśvatthoduṃbaraplakṣavaṭaśākhākṛtāni tu9|
maṃḍapasya pratidiśaṃ dvārāṇyetāni kārayet|
śubhāstatrāṣṭahotāro dvārapālāstathāṣṭa vai10|
aṣṭau tu jāpakāḥ kāryā brāhmaṇā vedapāragāḥ|
sarvalakṣaṇasaṃpūrṇānmaṃtrajñānvijiteṃdriyān11|
kulaśīlasamāyuktānsthāpayedvai dvijottamān|

pratigarteṣu kalaśā yajñopakaraṇāni ca12|
vyajane cāsanaṃ śubhraṃ tāmrapātraṃ suvistaram|
tatastvanekavarṇāsyurbalayaḥ pratidaivatam13|
ācāryaḥ prakṣipedbhūmāvanumaṃtrya vicakṣaṇaḥ|
aratnimātro yūpaḥ syātkṣīravṛkṣavinirmitaḥ14|

yajamānapramāṇo vā saṃsthāpyo bhūtimicchatā|
hemālaṃkāriṇaḥ kāryāḥ paṃcaviṃśati ṛtvijaḥ15|
kuṃḍalāni ca haimāni keyūrakaṭakāni ca|
tathāṃgulipavitrāṇi vāsāṃsi vividhāni ca16|
dadyātsamāni sarveṣāmācārye dviguṇaṃ smṛtam|
dadyācchaya(pa)nasaṃyuktamātmanaścāpi yatpriyam17|
sauvarṇau kūrmamakarau rājatau matsyaḍuṇḍubhau|
tāmrau kuṃbhīramaṃḍūkā vāyasaḥ śiṃśumārakaḥ18|
evamāsādya tatsarvamādāveva viśāṃpate|
śuklamālyāmbaradharaḥ śuklaṃgaṃdhānulepanaḥ19|
sarvauṣadhyudakaiḥ sarvaiḥ snāpito vedapāragaiḥ|
yajamānaḥ sapatnīkaḥ putrapautrasamanvitaḥ20|
paścimadvāramāsādya praviśedyāgamaṃḍapam|
tato maṃgalaśabdena bherīṇāṃ niḥsvanena ca21|
rajasā maṃḍalaṃ kuryātpaṃcavarṇena tattvavit|

ṣoḍaśāraṃ tataścakraṃ padmagarbhaṃ caturmukham22|
caturaśraṃ tu parito vṛttaṃ madhye suśobhanam|
vedyāścoparitaḥ kṛtvā grahānlokapatīṃstataḥ23|
saṃnyasenmaṃtrataḥ sarvānpratidikṣu vicakṣaṇaḥ|
kalaśaṃ sthāpayenmadhye vāruṇaṃ maṃtramāśritam24|
brahmāṇaṃ ca śivaṃ viṣṇuṃ tatraiva sthāpayedbudhaḥ|
vināyakaṃ ca vinyasya kamalāmaṃbikāṃ tathā25|
śāṃtyarthaṃ sarvalokānāṃ bhūtagrāmaṃ nyasettataḥ|
puṣpabhakṣyaphalairyuktamevaṃ kṛtvādhivāsanam26|
kuṃbhāṃśca ratnagarbhāṃstānvāsobhiḥ pariveṣṭayet|
puṣpagaṃdhairalaṃkṛtya dvārapālānsamaṃtataḥ27|
yajaddhvamiti tānbrūyādācāryamabhipūjayet|
bahvṛcau pūrvataḥ sthāpyau dakṣiṇena yajurvidau28|
sāmagau paścime sthāpyāvuttareṇa atharvaṇau|
udaṅmukho dakṣiṇato yajamāna upāviśet29|

yajadhvamiti tānbrūyādyājakānpunareva tān|
utkṛṣṭamaṃtrajāpyena tiṣṭhadhvamiti jāpakān30|
evamādiśya tānsarvānsaṃdhukṣyāgniṃ samaṃtravit|
juhuyādāhutīrmaṃtrairājyaṃ ca samidhastathā31|
ṛtvigbhiścaiva hotavyaṃ vāruṇaireva sarvataḥ|
grahebhyo vidhivaddhutvā tatheṃdrāyeśvarāya ca32|
marudbhyo lokapālebhyo vidhivadviśvakarmaṇe|
śāntisūktaṃ ca raudraṃ ca pāvamānaṃ ca maṃgalam33|
japecca pauruṣaṃ sūktaṃ pūrvato bahvṛcaḥ pṛthak|
śākraṃ raudraṃ ca saumyaṃ ca kauśmāṃḍaṃ jātavedasam34|
sauraṃ sūktaṃ japeyuste dakṣiṇena yajurvidaḥ|
vairājaṃ pauruṣaṃ sūktaṃ sauparṇaṃ rudrasaṃhitam35|
śaiśavaṃ paṃcanidhanaṃ gāyatraṃ jyeṣṭhasāma ca|
vāmadevyaṃ bṛhatsāma rauravaṃ ca rathaṃtaram36|
gavāṃ vrataṃ vikīrṇaṃ ca rakṣoghnaṃ ca yamaṃ tathā|

gāyeyuḥ sāmagā rājanpaścimadvāramāśritāḥ37|
ātharvaṇāścottarataḥ śāṃtikaṃ pauṣṭikaṃ tathā|
japeyurmanasā devamāśritā varuṇaṃ prabhum38|
pūrve dyurabhito rātrāvevaṃ kṛtvādhivāsanam|
gajāśvarathavalmīka saṃgamādvrajagokulāt39|
mṛdamādāya kuṃbheṣu prakṣipedoṣadhīstathā|
rocanāṃ ca sasiddhārthāṃ gaṃdhāngguggulumeva ca40|
snāpanaṃ tasya karttavyaṃ paṃcagavyasamanvitaṃ|
pūrvaṃ karturmahāmaṃtrairevaṃ kṛtvā vidhānataḥ41|
ativāhya kṣapāmevaṃ vidhiyuktena karmaṇā|
tataḥ prabhāte vimale saṃjāte tu śataṃ gavāṃ42|
brāhmaṇebhyaḥ pradātavyamaṣṭaṣaṣṭyathavā punaḥ|
paṃcāśadvātha ṣaṭtriṃśatpaṃcaviṃśati vā punaḥ43|
tataścāvasaraprāpte śuddhe lagne suśobhane|
vedaśabdaiḥ sagaṃdharvairvādyaiśca vividhaiḥ punaḥ44|

kanakālaṃkṛtāṃ kṛtvā jale gāmavatārayet|
sāmagāya ca sā deyā brāhmaṇāya viśāṃpate45|
pātrīmādāya sauvarṇī paṃcaratnasamanvitām|
tato nikṣipya makarānmatsyādīṃścaiva sarvaśaḥ46|
dhṛtāṃ caturbhirvipraiśca vedavedāṃgapāragaiḥ|
mahānadījalopetāṃ dadhyakṣatavibhūṣitām47|
uttarābhimukhāṃ nyubjāṃ jalamadhye tu kārayet|
ātharvaṇena susnātāṃ punarmāyāṃ tathaiva ca48|
āpohiṣṭheti maṃtreṇa kṣiptvāgatya ca maṃḍapaṃ|
pūjayitvā sadasyānvai baliṃ dadyātsamaṃtataḥ49|
punardināni hotavyaṃ catvāri rājasattama|
caturthīkarma karttavyaṃ deyaṃ tatrāpi śaktitaḥ1.27.50|
kṛtvā tu yajñapātrāṇi yajñopakaraṇāni ca|
ṛtvigbhyastu samaṃ dadyānmaṃḍapaṃ vibhajetpunaḥ51|
hemapātrīṃ ca śayyāṃ ca viprāya ca nivedayet|

tataḥ sahasraṃ viprāṇāmathavā'ṣṭaśataṃ tathā52|
bhojanīyaṃ yathāśakti paṃcāśadvātha viṃśatiḥ|
evameṣa purāṇeṣu taṭākavidhirucyate53|
kūpavāpīṣu sarvāsu tathā puṣkariṇīṣu ca|
eṣa eva vidhirdṛṣṭaḥ pratiṣṭhāsu tathaiva ca54|
maṃtratastu viśeṣaḥ syātprāsādodyānabhūmiṣu|
ayaṃ tvaśaktāvardhena vidhirdṛṣṭaḥ svayaṃbhuvā55|
svalpeṣvekāgnivatkāryo vittaśāṭhyavivarjitaiḥ|
prāvṛtkāle sthitaṃ toyamagniṣṭomasamaṃ smṛtam56|
śaratkālasthitaṃ yatsyāttaduktaphaladāyakam|
vājapeyātirātrābhyāṃ hemaṃte śiśire sthitam57|
aśvamedhasamaṃ prāhurvasaṃtasamaye sthitam|
grīṣmepi yatsthitaṃ toyaṃ rājasūyādviśiṣyate58|
etānmahārāja viśeṣadharmānkaroti corvyāmatiśuddhabuddhiḥ|
sa yāti brahmālayameva śuddhaḥ kalpānanekāndivi modate ca59|

anekalokānvicaransvarādīnbhuktvā parārdhadvayamaṅganābhiḥ|
sahaiva viṣṇoḥ paramaṃ padaṃ yatprāpnoti tadyogabalena bhūyaḥ60|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe taṭākapratiṣṭhāvidhirnāma saptaviṃśo'dhyāyaḥ27|
|

English translation

Bhīṣma said :

1-3a. O brāhmaṇa , tell me in detail, about the rite (which is performed) with reference to lakes, gardens, ponds, wells and ponds full of lotuses, and temples of deities. Tell me which brāhmaṇas are employed as the priests there; (tell me) also (about) the fees to be paid to the priests, (about) the offerings, the time, the place and the preceptor. O you of a good vow, tell me also about the components that are prescribed (for the rite).

Pulastya said :

3b. O king of mighty arms, listen to the description of the rite performed with reference to the lakes etc.

4-6. O best king, this account is narrated in the Purāṇas . When Uttarāyaṇa comes, a man, having obtained (i.e. having chosen) the auspicious bright half of a month, on a day declared to be auspicious by the brāhmaṇas, should get fashioned an altar measuring four cubits, even, and having four comers and four openings in a region free from evil things and near a lake. Similarly there should be a pavilion open on four sides and of the measure of sixteen cubits.

7. Around the altar there should be holes of the measure of the cubit of the middle length and having three belts. O prince, they should be nine, seven or five (in number), and should not have curved openings.

8. The receptacle should be of the measure of the length equal to twelve aṅgulas [1] , and six or seven fingers [2] in expanse. The holes should be of the measure of a cubit [3] and should have three belts raised at three steps.

9. On all the sides there should be banners of the same colour, along with flags. He should get fashioned doors of the branches (i.e. parts) of (the trees viz.) Aśvattha , Udumbara , Plakṣa and Vaṭa , for the pavilion in every direction.

10-12a. There should be eight sacrificial priests (who recite the prayers of the Ṛgveda) and eight door-keepers. There should be eight brāhmaṇas, well-versed in the Vedas , as the mutterers (of sacred texts). He should place (i.e. appoint) best brāhmaṇas, endowed with all (good) signs, knowing the sacred texts, with their senses curbed and (belonging to good) family and having a (noble) character.

12b-13. In every hole he should put pitchers, and materials for the sacrifice; the seat should be white and (equipped) with a fan; there should be a very big copper-vessel. Then there should be offerings of various colours for each deity.

14-15. The wise preceptor should put (the various things) on the ground after having consecrated them. The sacrificial post, made of the Kṣīra tree, should be of the length of a cubit [4] or of the size of the sacrificer; desiring his well-being, he should fix it. He should engage twenty-five priests with golden ornaments on their persons.

16-17. He should give to all the priests, equally, golden armlets, bracelets, and also finger-rings, and various kinds of garments; it is prescribed that the preceptor should be given double (of what is given to other priests). He should also give (these things) with a bed and also whatever is dear to himself.

18-20. O king, having first obtained all these, viz. golden (images of) a tortoise and a crocodile, silver (images) of a fish and a (kind of) snake (not poisonous), copper (images of) a shark and a frog and iron (image of) a porpoise, the sacrificer, along with his wife, sons and grandsons, should be bathed by all (brāhmaṇas) who have mastered the Vedas, with water (mixed) with all herbs.

21-22. (Then) he, having reached the western entrance, should enter the pavilion. He, knowing the truth, should draw a circle with dust of five colours to the accompaniment of auspicious sounds and the sound of kettle-drums; and also (he should draw) a wheel with sixteen spokes and the figure of Brahmā within a lotus.

23-24. It should have four corners (i.e. it should be drawn within a square), should be circular on all sides and richly decorated in the middle. The wise one, having fashioned the images of the planets and the regents of the quarters around the altar, should properly install all of them in every direction. Having recited the text sacred to Varuṇa he should place the pitcher at the centre.

25-26a. The wise should install (the images of) Brahmā, Śiva and Viṣṇu there only. Having installed (the images of) Vināyaka , Kamalā (i.e. Lakṣmī) and Ambikā (i.e. Pārvatī), he should, then, for the peace of all worlds, install (the images of) the group of spirits.

26b-28a. Having thus made the installation with flowers, eatables and fruits, he should cover those pitchers containing gems with pieces of cloth. Having on all sides, decorated the door-keepers with flowers and sandal he should say to them: '(Please) proceed with the sacrifice' and should honour the preceptor.

28b-29. Two (brāhmaṇas) knowing the Ṛgveda should be kept (i.e. seated) in the east; two (brāhmaṇas) knowing the Yajurveda should be kept (i.e. seated) in the south. Two (brāhmaṇas the) singers of the Sāmaveda should be kept (i.e. seated) in the west; and two (brāhmaṇas) knowing the Atharvaveda should be seated in the north. The sacrificer, facing the east, should sit in the south.

30. He should again tell the sacrificing priests to (commence the) sacrifice: 'Please resort to the muttering of excellent sacred texts.'

31. Having thus advised all those mutterers (of the sacred texts) and he, knowing the sacred texts, having kindled the fire, should offer into it ghee and sacred sticks (to the accompaniment of the recital) of sacred texts.

32a. The sacrificial priests of the Ṛgveda should make offerings all round into the fire with (the recital of) texts sacred to Varuṇa only.

32b-35a. Having duly made offerings to the planets, and also to Indra and the lord, to the Maruts , the regents of the quarters and to Viśvakarman , the priest (called) Bahṛc (seated) in the east should mutter separately the auspicious Śāntisūkta , the prayer to Rudra and Pavamāna , the Puruṣa-sūkta . The priests knowing Yajurveda seated in the south should recite the sūkta (i.e. eulogy) of Śakra , Rudra, Budha , and also a hymn addressed to the demons called Kuṣmāṇḍa [5] , the sūkta (i.e. eulogy) of Jātavedas (i.e. Fire), and of the Sun.

35b-37a. The Sāma -singers seated at the western door (of the pavilion) should sing the Sāmans called Vairāja Pauruṣa Sūkta [6] , Sauparṇa Sūkta , Rudrasūkta , Śaiśava Sūkta , Pañcanidhāna Sūkta , Gāyatra Sūkta , Jyeṣṭha Sāman , Vāmadeva Sūkta , Bṛhatsāman , Raurava , Rathantara , the celebrated Gavām Vrata , (the hymns called) Rakṣoghna and Yama . [7]

37b-38. The priests of the Atharva Veda (seated) in the north, should, resorting mentally to Lord Varuṇa, repeat the Sāntika and Pauṣṭika hymns (from the Atharvaveda). [8]

39-41a. Having thus fully made the consecration of the image at night of the previous day, and having brought earth from a hamlet where cowherds and cows stay, and where elephants, horses, chariots and anthills are found, he should put it and the herbs also into pitchers. Then bringing the yellow pigment, white mustard, sandal and a fragrant gum resin, he (i.e. the sacrificer) should be bathed with (water mixed with) the five products of a cow.

41b-43. Having thus first duly done the bathing of the sacrificer to the accompaniment of great religious texts, and having thus spent the night in the acts performed according to sacred precepts, he should at clear daybreak give a hundred or eighty-eight or fifty or thirty-six or twenty-five cows to brāhmaṇas.

44-45. Then when the time of an auspicious moment of the Sun's entrance into a zodiacal sign approaches, he should take down into water, a cow decorated with gold to the accompaniment of Vedic texts, divine music and various musical instruments. O king, that cow should be given to a singer of Sāmans .

46-48a. Then having taken a golden vessel (decked) with five jewels, and then having fully placed into it the (golden) crocodile, fish etc., he should put it, while held by four brahmaṇas [brāhmaṇas?] well-versed in Vedas and Vedāṅgas , and containing the water of great rivers, into water with its opening turned down and facing the north.

48b-49. Then having well-bathed (the image of) Māyā , he should put it (into water) to the accompaniment of the sacred hymn Āpohiṣṭha and then having come (back) to the pavilion, and having honoured the members (of the sacrificial session) he should make offerings on all sides.

50. Then he should make offerings for four days. He should perform the (proper) rite on the fourth day and at that (rite) also he should give (presents to brāhmaṇas) according to his capacity.

51. Arranging the sacrificial vessels and the sacrificial material, he should distribute these equally among the priests.

52. Then he should pull down the pavilion; and he should give the golden vessel and a bed to a brāhmaṇa. Then, according to his capacity, he should feed one thousand, or eight hundred or fifty brāhmaṇas.

53-54. The rite about the lakes is thus narrated in the Purāṇas. The same rite is prescribed in the case of all wells and reservoirs of water and lotus-pools; and in the case of installation (of images).

55. In the case of palaces and gardens the difference lies in the sacred texts (i.e. the sacred texts are different). In the case of one who does not have the capacity (to spend so much), the rite as decided by Brahmā (is to be performed) with half (the expenditure).

56. When (the means) are few, the rite should be performed (as in the case of a rite with one fire) by (men) free from the vanity of wealth. The water that remains in the lakes in the rainy season after such a rite is performed, is considered to be equal to (i.e. gives the fruit of) the Agniṣṭoma sacrifice.

57. That (water) which remains (in the lakes) in the autumn gives the fruit described above. That (water) which remains in the lakes in the cold and winter seasons (comprising of the months of Mārgaśīrṣa to Phālguna) is equal to the Vājapeya and Atirātra sacrifices (i.e. gives the fruit of Vājapeya and Atirātra).

58. That (water) which remains (in the lakes) in the spring season is equal to (i.e. gives the fruit of) the Aśvamedha sacrifice; and that water too that remains (in the lakes) during the summer excels (the

fruit of) the Rājasūya (sacrifice).

59-60. O great king, he, the pure one, who, of an extremely pure mind, performs these special religious deeds, goes to Brahmā's abode only, and (there) rejoices for many Kalpas . Having moved in many worlds, and having enjoyed (in) the worlds like Svaḥ [9] , with beautiful ladies for two parārdhas (i.e. for a very very long period), he, again goes to Viṣṇu's place, obtainable by the power of deep and abstract meditation.

[1]: [1] : Vitasti : a measure of length equal to 12 aṅgulas (being the distance between the extended thumb and little finger).

[2]: [2] : Hasta : a measure equal to 18 inches.

[3]: [3] : Ratni : (seems to he a corruption of aratni)—the distance from the elbow to the end of the closed fist, a cubit.

[4]: [4] : Aratni : a cubit of the middle length, from the elbow to the tip of the little finger.

[5]: [5] : Kauṣmāṇḍa : addressed (as a hymn) to the demons called Kuṣmāṇḍa .

[6]: [6] : Pauruṣa Sūkta : Ṛgveda X.90. It is regarded as a very sacred hymn.

[7]: [7] : Śaiśava , Pañcanidhāna , Vairāja [?] are names of various Sāmans — Sāman is first mentioned in Ṛgveda X.90.9. Jyeṣṭhasāman —Name of a Sāman ; see Mahābhārata XII. Vāmadevya —perhaps sāmans composed by Vāmadeva, who was a sage credited with the authorship of a larger portion of the IV maṇḍala of the Ṛgveda.

[8]: [8] : Śāntika , Pauṣṭika —Gertain hymns from the Atharvaveda. Atharvaṇa [?]—a priest or brāhmaṇa whose ritual is comprised in the Atharva Veda.

[9]: [9] : Svaḥ : is one of the seven worlds viz. Bhūḥ , Bhuvaḥ , Svaḥ , Mahaḥ , Jana , Tapas and Satya .

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 28

The rite (vidhi) of planting of trees (pādapa)

Chapter 28 of 693 · 32 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
पादपानां विधिं ब्रह्मन्यथावद्विस्तराद्वद।
विधिना येन कर्त्तव्यं पादपारोपणं बुधैः१।
ये च लोकाः स्मृता येषां तानिदानीं वदस्व मे।
पुलस्त्य उवाच।
पादपानां विधिं वक्ष्ये तथैवोद्यानभूमिषु२।
तटाकविधिवत्सर्वं समाप्य जगतीश्वर।
ऋत्विङ्मंडपसंभारमाचार्यं चापि तद्विधं३।
पूजयेद्ब्राह्मणांस्तद्वद्धेमवस्त्रानुलेपनैः।
सर्वौषध्युदकैः सिक्तान्दध्यक्षतविभूषितान्४।
वृक्षान्माल्यैरलंकृत्य वासोभिरभिवेष्टयेत्।
सूच्या सौवर्णया कार्यं सर्वेषां कर्णवेधनं५।
अंजनं चापि दातव्यं तद्वद्धेमशलाकया।
फलानि सप्त चाष्टौ वा कालधौतानि कारयेत्६।
प्रत्येकं सर्ववृक्षाणां वेद्यांतान्यधिवासयेत्।

धूपोत्र गुग्गुलुः श्रेष्ठस्ताम्रपात्रेष्वधिष्ठितान्७।
सप्तधान्यस्थितान्कृत्वा वस्त्रगंधानुलेपनैः।
कुंभान्सर्वेषु वृक्षेषु स्थापयित्वावनीश्वर८।
पूजयित्वा दिनांते च कृत्वा बलिनिवेदनम्।
यथावल्लोकपालानामिंद्रादीनां विधानतः९।
वनस्पतेरधिवास एवं कार्यो द्विजातिभिः।
ततः शुक्लांबरधरान्सौवर्णकृतमेखलान्१०।
सकांस्यदोहां सौवर्णशृंगाभ्यामतिशालिनीं।
पयस्विनीं वृक्षमध्यादुत्सृजेद्गामुदङ्मुखीम्११।
ततोभिषेकमंत्रेण वाद्यमंगलगीतकैः।
ऋग्यजुःसाममंत्रैश्च वारुणैरभितस्तदा१२।
तैरेव कुंभैः स्नपनं कुर्युर्ब्राह्मणपुंगवाः।
स्नातः शुक्लांबरधरो यजमानोभिपूजयेत्१३।
गोभिर्विभवतः सर्वानृत्विजः ससमाहितान्।
हेमसूत्रैः सकटकैरंगुलीयैः पवित्रकैः१४।

वासोभिः शयनीयैश्च तथोपस्करपादुकैः।
क्षीराभिषेचनं कुर्याद्यावद्दिनचतुष्टयम्१५।
होमश्च सर्पिषा कार्यो यवैः कृष्णतिलैरपि।
पलाशसमिधः शस्ताश्चतुर्थेऽह्नि तथोत्सवः१६।
दक्षिणा च पुनस्तद्वद्देया तत्रापि शक्तितः।
यद्यदिष्टतमं किंचित्तत्तद्दद्यादमत्सरी१७।
आचार्ये द्विगुणं दत्त्वा प्रणिपत्य क्षमापयेत्।
अनेन विधिना यस्तु कुर्याद्वृक्षोत्सवं बुधः१८।
सर्वान्कामानवाप्नोति पदं चानन्तमश्नुते।
यश्चैवमपि राजेन्द्र वृक्षं संस्थापयेद्बुधः१९।
सोपि स्वर्गे वसेद्राजन्यावदिंद्रायुतत्रयम्।
भूतान्भव्यांश्च मनुजांस्तारयेद्रोमसंमितान्२०।
परमां सिद्धिमाप्नोति पुनरावृत्तिदुर्लभाम्।
य इदं शृणुयान्नित्यं श्रावयेद्वापि मानवः२१।
सोपि संपूज्यते देवैर्ब्रह्मलोके महीयते।

अपुत्रस्य च पुत्रित्वं पादपा एव कुर्वते२२।
तीर्थेषु पिंडदानादीन्नोपकाणां ददंति ते।
यत्नेनापि च राजेंद्र अश्वत्थारोपणं कुरु२३।
स ते पुत्रसहस्रस्य कृत्यमेकः करिष्यति।
धनी चाश्वत्थवृक्षेण अशोकः शोकनाशनः२४।
प्लक्षो यज्ञप्रदः प्रोक्तः क्षीरी चायुःप्रदः स्मृतः।
जंबुकी कन्यकादात्री भार्यादा दाडिमी तथा२५।
अश्वत्थो रोगनाशाय पलाशो ब्रह्मदस्तथा।
प्रेतत्वं जायते पुंसो रोपयेद्यो विभीतकम्२६।
अंकोले कुलवृद्धिस्तु खादिरेणाप्यरोगिता।
निंबप्ररोहकाणां तु नित्यं तुष्येद्विवाकरः२७।
श्रीवृक्षे शंकरो देवः पाटलायां तु पार्वती।
शिंशपायामप्सरसः कुंदे गंधर्वसत्तमाः२८।
तिंतिडीके दासवर्गा वंजुले दस्यवस्तथा।
पुण्यप्रदः श्रीप्रदश्च चंदनः पनसस्तथा२९।

सौभाग्यदश्चंपकश्च करीरः पारदारिकः।
अपत्यनाशकस्तालो बकुलः कुलवर्द्धनः३०।
बहुभार्या नारिकेला द्राक्षा सर्वांगसुंदरी।
रतिप्रदा तथा कोली केतकी शत्रुनाशिनी३१।
एवमादि नगाश्चान्ये ये नोक्तास्तेपि दायकाः।
प्रतिष्ठां ते गमिष्यंति यैस्तु वृक्षाः प्ररोपिताः३२।

Roman transliteration

bhīṣma uvāca|
pādapānāṃ vidhiṃ brahmanyathāvadvistarādvada|
vidhinā yena karttavyaṃ pādapāropaṇaṃ budhaiḥ1|
ye ca lokāḥ smṛtā yeṣāṃ tānidānīṃ vadasva me|
pulastya uvāca|
pādapānāṃ vidhiṃ vakṣye tathaivodyānabhūmiṣu2|
taṭākavidhivatsarvaṃ samāpya jagatīśvara|
ṛtviṅmaṇḍapasaṃbhāramācāryaṃ cāpi tadvidhaṃ3|
pūjayedbrāhmaṇāṃstadvaddhemavastrānulepanaiḥ|
sarvauṣadhyudakaiḥ siktāndadhyakṣatavibhūṣitān4|
vṛkṣānmālyairalaṃkṛtya vāsobhirabhiveṣṭayet|
sūcyā sauvarṇayā kāryaṃ sarveṣāṃ karṇavedhanaṃ5|
aṃjanaṃ cāpi dātavyaṃ tadvaddhemaśalākayā|
phalāni sapta cāṣṭau vā kāladhautāni kārayet6|
pratyekaṃ sarvavṛkṣāṇāṃ vedyāṃtānyadhivāsayet|

dhūpotra gugguluḥ śreṣṭhastāmrapātreṣvadhiṣṭhitān7|
saptadhānyasthitānkṛtvā vastragaṃdhānulepanaiḥ|
kuṃbhānsarveṣu vṛkṣeṣu sthāpayitvāvanīśvara8|
pūjayitvā dināṃte ca kṛtvā balinivedanam|
yathāvallokapālānāmiṃdrādīnāṃ vidhānataḥ9|
vanaspateradhivāsa evaṃ kāryo dvijātibhiḥ|
tataḥ śuklāṃbaradharānsauvarṇakṛtamekhalān10|
sakāṃsyadohāṃ sauvarṇaśṛṃgābhyāmatiśālinīṃ|
payasvinīṃ vṛkṣamadhyādutsṛjedgāmudaṅmukhīm11|
tatobhiṣekamaṃtreṇa vādyamaṃgalagītakaiḥ|
ṛgyajuḥsāmamaṃtraiśca vāruṇairabhitastadā12|
taireva kuṃbhaiḥ snapanaṃ kuryurbrāhmaṇapuṃgavāḥ|
snātaḥ śuklāṃbaradharo yajamānobhipūjayet13|
gobhirvibhavataḥ sarvāṃrtvijaḥ sasamāhitān|
hemasūtraiḥ sakaṭakairaṃgulīyaiḥ pavitrakaiḥ14|

vāsobhiḥ śayanīyaiśca tathopaskarapādukaiḥ|
kṣīrābhiṣecanaṃ kuryādyāvaddinacatuṣṭayam15|
homaśca sarpiṣā kāryo yavaiḥ kṛṣṇatilairapi|
palāśasamidhaḥ śastāścaturthe'hni tathotsavaḥ16|
dakṣiṇā ca punastadvaddeyā tatrāpi śaktitaḥ|
yadyadiṣṭatamaṃ kicittattaddadyādamatsarī17|
ācārye dviguṇaṃ dattvā praṇipatya kṣamāpayet|
anena vidhinā yastu kuryādvṛkṣotsavaṃ budhaḥ18|
sarvānkāmānavāpnoti padaṃ cānantamaśnute|
yaścaivamapi rājendra vṛkṣaṃ saṃsthāpayedbudhaḥ19|
sopi svarge vasedrājanyāvadiṃdrāyutatrayam|
bhūtānbhavyāṃśca manujāṃstārayedromasaṃmitān20|
paramāṃ siddhimāpnoti punarāvṛttidurlabhām|
ya idaṃ śṛṇuyānnityaṃ śrāvayedvāpi mānavaḥ21|
sopi saṃpūjyate devairbrahmaloke mahīyate|

aputrasya ca putritvaṃ pādapā eva kurvate22|
tīrtheṣu piṃḍadānādīnropakāṇāṃ dadaṃti te|
yatnenāpi ca rājeṃdra aśvatthāropaṇaṃ kuru23|
sa te putrasahasrasya kṛtyamekaḥ kariṣyati|
dhanī cāśvatthavṛkṣeṇa aśokaḥ śokanāśanaḥ24|
plakṣo yajñapradaḥ proktaḥ kṣīrī cāyuḥpradaḥ smṛtaḥ|

jaṃbukī kanyakādātrī bhāryādā dāḍimī tathā25|
aśvattho roganāśāya palāśo brahmadastathā|
pretatvaṃ jāyate puṃso ropayedyo vibhītakam26|
aṃkole kulavṛddhistu khādireṇāpyarogitā|
niṃbaprarohakāṇāṃ tu nityaṃ tuṣyeddivākaraḥ27|
śrīvṛkṣe śaṃkaro devaḥ pāṭalāyāṃ tu pārvatī|
śiṃśapāyāmapsarasaḥ kuṃde gaṃdharvasattamāḥ28|
tiṃtiḍīke dāsavargā vaṃjule dasyavastathā|
puṇyapradaḥ śrīpradaśca caṃdanaḥ panasastathā29|

saubhāgyadaścaṃpakaśca karīraḥ pāradārikaḥ|
apatyanāśakastālo bakulaḥ kulavarddhanaḥ30|
bahubhāryā nārikelā drākṣā sarvāṃgasuṃdarī|
ratipradā tathā kolī ketaki śatrunāśinī31|
evamādi nagāścānye ye noktāstepi dāyakāḥ|
pratiṣṭhāṃ te gamiṣyaṃti yaistu vṛkṣāḥ praropitāḥ32|

English translation

Bhīṣma said :

1-2a. O brahman , tell me in detail about the rite (which is performed) with reference to (the planting of) trees (pādapa). Also tell me about the worlds that are said (to exist).

Pulastya said :

2b-3. O King, I shall describe to you the rite with reference to the (planting) of trees in gardens and other places. O lord of the worlds, having accomplished everything as in the case of the rite with reference to the lakes, he should worship the priests, parts of the pavilion and also the preceptor like that (i. e. in the same way).

4-5. He should similarly honour brāhmaṇas with gold, garments and anointment. He should cover the trees with garments after having sprinkled them with water containing all herbs and with curds, and (after having) decorated them with curds and sacred grains. Their ears should be pierced [1] with a golden needle.

6-8. He should also give (i.e. apply) collyrium to them with a small golden stick. He should also get fashioned seven or eight silver fruits; and should put each one of them on the altar (in the form) of the trees. Here the incense of guggulu is the best. O king, having filled pitchers with seven kinds of grains, having covered them with cloth, (having applied) sandal and anointment to them and having placed them in copper-vessels, he should put them on the trees.

9-10a. After worshipping them in the evening, and after properly making offerings to the regents of the quarters (and gods) like Indra , the brāhmaṇas should thus consecrate the tree.

10b-11. Then from the midst of the trees, he should give a cow covered with white cloth, with her girdle made of gold, her udders decorated with bell-metal and looking charming with golden horns and with her face turned towards the north.

12-15. Then the best brāhmaṇas should bathe with (the water in) those very pitchers to the accompaniment of religious texts (used at the time) of holy bathing, and also of musical instruments and auspicious songs and also to the accompaniment of sacred texts from the Ṛgveda , Yajurveda and Sāmaveda and texts sacred to Varuṇa . The host, having bathed and put on a white garment, should worship with grandeur, all the well-composed priests with (i.e. by giving them) cows, golden strings with bracelets, rings and sacred threads, as well as garments, beds, pieces of furniture and wooden sandals. For four days he should bathe with milk.

16. He should perform a sacrifice with ghee , barley or even with black sesamum. The sacrificial sticks of Palāśa are recommended. Similarly a festival (should be celebrated) on the fourth day.

17-18a. He also should give presents (to brāhmaṇas) according to his capacity. He should, without being jealous, do whatever is most desirable. He should give double (the presents given to brāhmaṇas) to the preceptor; and having saluted him, he should seek his pardon.

18b-19a. A wise man, who celebrates the tree-festival according to this rite, obtains (i.e. fulfils) all his desires, and an endless position.

19b-20. O lord of kings, he, who, thus installs (i.e. plants) a tree, would also live in heaven as long as three myriads of Indras (rule there); and would save (from falling into hell), past and future men (i.e. his relatives) equal to the number of hair on the body (i.e. a large number).

21-22. He attains great prosperity (making) rebirth difficult. Even that man, who listens to this, or makes others to listen to it (i.e. reads it to others), is honoured by gods and in the world of Brahman. The trees alone make a sonless person have a son.

23-24. They offer libations etc. to plants at sacred places. O lord of kings, plant an aśvattha tree even with great effort. It alone will give you a thousand sons. And by (planting) an aśvattha a man becomes wealthy; the aśoka (tree) destroys grief.

25. The plakṣa tree is said to give (the fruit of) a sacrifice; the kṣīra tree is said to cause (long) life. Jambukī gives daughters; dāḍimī gives a wife.

26. Aśvattha leads to the destruction of diseases; palāśa gives (i.e. takes one to) Brahman. A man who plants a vibhītaka (tree) becomes a ghost.

27. (The planting of) Aṅkola tree leads to the expansion of the family. Health is (caused) by (the planting of) the khadira (tree). The sun is ever pleased with the nimba shoots.

28. God Śiva (is pleased) when śrī (tree is planted); and Pārvatī (is pleased) with the red lodhra (being planted). The celestial nymphs (are pleased) with (the planting of) śiṃśapā , and the best Gandharvas with the kunda tree.

29. (One would get) groups of servants (if one plants) tintiḍīka tree; similarly (the planting of) vañjula (leads to the rise of) robbers. Candana , and panasa also give religious merit and wealth.

30. (Planting of) campaka gives good fortune, and that of karīra makes one an adulterer. (Planting of) tāla destroys one's progeny; while (planting of) vakula (i.e. bakula) expands the family. [2]

31. The planting of coconut tree brings many wives, while planting of the grape-creeper (makes one have) an all-beautiful (wife). Similarly (planting of) kolī causes sexual enjoyment; (planting of) ketakī destroys one's enemies.

32. These trees and others which are not mentioned (here) are givers (of various objects). Those who have planted trees will go (i.e. attain) high position.

[1]: [1] : Karṇavedhana —ear-boring; a religious ceremony sometimes performed as a saṃskāra .

[2]: [2] : Tala : Planting of this tree is said to destroy children and that of bakula to increase the family.

[3]: [3] : Ahaṃkāra , Pradhāna and Puruṣa are principles accepted by the Sāṃkhya school of philosophy. For a detailed description of these, see Chapter 2 above.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 29

The vow (vrata) called Saubhāgyaśayana

Chapter 29 of 693 · 59 detected Sanskrit verse markers

Sanskrit

।
एकोनत्रिंशोऽध्यायः ।
पुलस्त्यउवाच।
तथैवान्यत्प्रवक्ष्यामि सर्वकामफलप्रदम्।
सौभाग्यशयनंनाम यत्पुराणविदो विदुः१।
पुरा दग्धेषु लोकेषु भूर्भुवः स्वर्महादिषु।
सौभाग्यं सर्वभूतानामेकस्थमभवत्तदा२।
वैकुंठं सर्वमासाद्य विष्णोर्वक्षस्थले स्थितम्।
ततः कालेन कियता पुनः सर्गविधौ नृपः३।
अहंकारवृतेलोके प्रधानपुरुषान्विते।
स्पर्द्धायां च प्रवृद्धायां कमलासनकृष्णयोः४।
पिंगाकारा समुद्भूता वह्निज्वालातिभीषणा।
तयाभितप्तस्य हरेर्वक्षसस्तद्विनिःसृतम्५।
यद्वक्षःस्थलमाश्रित्य विष्णोः सौभाग्यमास्थितम्।
रसरूपं न तद्यावदाप्नोति वसुधातले६।

उत्क्षिप्तमंतरिक्षात्तु ब्रह्मपुत्रेण धीमता।
दक्षेण पीतमात्रं तद्रूपलावण्यकारकम्७।
बलंतेजोमहज्जातं दक्षस्य परमेष्ठिनः।
शेषं यदपतद्भूमावष्टधा तद्व्यजायत८।
ततस्त्वोषधयो जाताः सप्त सौभाग्यदायिकाः।
इक्षवस्तरुराजश्च निष्पावश्शालिधान्यकम्९।
विकारवच्च गोक्षीरं कुसुंभं कुसुमं तथा।
लवणं चाष्टमं तद्वत्सौभाग्याष्टकमुच्यते१०।
पीतं यद्ब्रह्मपुत्रेण योगज्ञानविदा पुरा।
दुहिता साभवत्तस्माद्या सतीत्यभिधीयते११।
लोकानतीत्य लालित्याल्ललिता तेन चोच्यते।
त्रैलोक्यसुंदरीं देवीमुपयेमे पिनाकधृत्१२।
त्रिविश्वसौभाग्यमयीं भुक्तिमुक्तिफलप्रदाम्।
तामाराध्य पुमान्भक्त्या नारी वा किं न विंदति१३।
भीष्म उवाच।

कथमाराधनं तस्या ललिताया मुने वद।
यद्विधानं च जगतः शांतये तद्वदस्व मे१४।
पुलस्त्य उवाच।
वसंतमासमासाद्य तृतीयायां जनप्रियः।
शुक्लपक्षस्य पूर्वाह्णे तिलैः स्नानं समाचरेत्१५।
तस्मिन्नहनि सा देवी किल विश्वात्मना सती।
पाणिग्रहणिकैर्मंत्रैरुद्वूढा वरवर्णिनी१६।
तया सहैव विश्वेशं तृतीयायामथार्चयेत्।
फलैर्नानाविधैर्दीपैर्धूपैर्नैवेद्यसंयुतैः१७।
प्रतिमां पंचगव्येन तथा गंधोदकेन च।
स्नापयित्वार्चयेद्भौरीमिंदुशेखरसंयुताम्१८।
नमोस्तु पाटलायै तु पादौ देव्याः शिवस्य च।
शिवायेति च संकीर्त्य जयायै गुल्फयोर्द्वयोः१९।
त्र्यंबकायेति रुद्रस्य भवान्यै जंघयोर्युगम्।
शिरो रुद्रेश्वरायेति विजयायै च जानुनी२०।

संकीर्त्य हरिकेशाय तथोरुवरदे नमः।
ईशायेति कटिं रत्यै शंकरायेति शंकरम्२१।
कुक्षिद्वयं च कोटव्यै शूलिनं शूलपाणये।
मंगलायै नमस्तुभ्यमुदरं चाभिभूजयेत्२२।
सर्वात्मने नमो रुद्रमीशान्यै च कुचद्वयम्।
शिवं वेदात्मने तद्वद्घ्राण्यै कंठमर्चयेत्२३।
त्रिपुरघ्नाय विश्वेशमनंतायै करद्वयम्।
त्रिलोचनायेति हरं बाहु कालानलप्रिये२४।
सौभाग्यभवनायेति भूषणानि सदार्चयेत्।
स्वाहास्वधायै च मुखमीश्वरायेति शूलिनम्२५।
अशोकवनवासिन्यै पूज्यावोष्ठौ च भूतिदौ।
स्थाणवे च हरं तद्वदास्यं चंद्रमुखप्रिये२६।
नमोर्धनारीशहरमसितांगीति नासिकाम्।
नम उग्राय लोकेशं ललितेति पुनर्भ्रुवौ२७।
शर्वाय पुरहर्त्तारं वासुदेव्यै तथालकम्।

नमः श्रीकंठनाथाय शिवकेशांस्तथार्चयेत्२८।
भीमोग्रभीमरूपिण्यै शिरः सर्वात्मने नमः।
हरमभ्यर्च्य विधिवत्सौभाग्याष्टकमग्रतः२९।
स्थापयेत्स्निग्धनिष्पावान्कुसुंभक्षीरजीरकम्।
तरुराजेक्षुलवणं कुस्तुंबुरुमथाष्टमम्३०।
दद्यात्सौभाग्यकृद्यस्मात्सौभाग्याष्टकमित्युत।
एवंनिवेद्य तत्सर्वमग्रतः शिवयोः पुनः३१।
चैत्रे शृंगाटकान्प्राश्य स्वपेद्भूमावरिंदम।
पुनः प्रभाते च तथा कृतस्नानजपः शुचिः३२।

संपूज्य द्विजदांपत्यं माल्यवस्त्रं विभूषणैः।
सौभाग्याष्टकसंयुक्त सौवर्णं प्रतिमाद्वयम्३३।
प्रीयतां मेत्र ललिता ब्राह्मणाय निवेदयेत्।
एवं संवत्सरं यावत्तृतीयायां सदा नृप३४।
प्राशने दानमंत्रे च विशेषोयं निबोध मे।
गोशृंगांबु मधौ प्रोक्तं वैशाखे गोमयं पुनः३५।

ज्येष्ठे मंदारकुसुमं बिल्वपत्रं शुचौ स्मृतम्।
श्रावणे दधिसंप्राश्यं नभस्ये तु कुशोदकम्३६।
क्षीरं चाश्वयुजे मासि कार्त्तिके पृषदाज्यकम्।
मार्गशीर्षे तु गोमूत्रं पौषे संप्राशयेद्घृतम्३७।
माघे कृष्णतिलांस्तद्वत्पंचगव्यं च फाल्गुने।
ललिता विजया भद्रा भवानी कुमुदा शिवा३८।
वासुदेवी तथा गौरी मंगला कमला सती।
उमा च दानकाले तु प्रीयतामिति कीर्तयेत्३९।
तस्मिंस्तु द्वादशे मासि द्वादश्यां कृष्णमर्चयेत्।
तथा लक्ष्मीं च तत्रैव भर्त्रा सार्धमथार्चयेत्४०।
पौर्णमास्यामतस्तद्वत्सपत्नीकः पितामहः।
उपासनीयो विदुषा परत्रा भीतिमिच्छता४१।
सौभाग्याष्टकं तद्वच्च दातव्यं भूतिमिच्छता।
मल्लिकाशोककमलं कदंबोत्पलचंपकम्४२।
कुब्जकं करवीरं च बाणमम्लानपंकजम्।

सिंदुवारं च सर्वेषु मासेषु कुसुमं स्मृतम्४३।
जपाकुसुंभकुसुमं मालती शतपत्रिका।
यथालाभं प्रशस्तानि करवीरं च सर्वदा४४।
एवं संवत्सरं यावदुपोष्य विधिवन्नरः।
स्त्री च नक्तं कुमारी च शिवमभ्यर्च्य भक्तितः४५।
व्रतांते शयनं दद्यात्सर्वोपस्करसंयुतम्।
उमामहेश्वरौ हैमौ वृषभं च गवा सह४६।
स्थापयित्वा च शयनं ब्राह्मणाय निवेदयेत्।
द्वादश्यां वत्सरं त्वेकं महालक्ष्म्या च केशवम्४७।
ब्रह्माणं सह सावित्र्या पूजयित्वा नरस्त्विह।
सर्वान्कामानवाप्नोति मनसा समभीप्सितान्४८।
अन्यान्यपि यथाशक्ति मिथुनान्यंबरादिभिः।
धान्यालङ्कारगोदानैरन्यैश्च धनसञ्चयैः४९।
वित्तशाठयेन रहितः पूजयेद्व्रतविस्मयः।
एवं करोति यः सम्यक्सौभाग्यशयनव्रतम्1.29.५०।

सर्वान्कामानवाप्नोति पदं वा नित्यमश्नुते।
फलस्यैकस्य च त्यागमेतत्कुर्वन्समाचरेत्५१।

यशः कीर्तिमवाप्नोति प्रतिमासं नराधिप।
सौभाग्यारोग्यरूपैश्च वस्त्रालंकारभूषणैः५२।
न वियुक्तो भवेद्भाजन्सौभाग्यशयनप्रदः।
यस्तु द्वादशवर्षाणि सौभाग्यशयनव्रतम्५३।
करोति सप्त चाष्टौ वा ब्रह्मलोके महीयते।
पूज्यमानो वसेत्सम्यक्यावत्कल्पायुतं नरः५४।
विष्णोर्लोकमथासाद्य शिवलोकगतस्तथा।
नारी वा कुरुते या तु कुमारी वा नरेश्वर५५।
सापि तत्फलमाप्नोति देव्यनुग्रहलालिता।
शृणुयादपि यश्चैव प्रदद्यादथवा मतिम्५६।
सोपि विद्याधरो भूत्वा स्वर्गलोके चिरं वसेत्।
इदमिह मदनेन पूर्वसृष्टं शतधनुषा च कृतं नरेण तद्वत्५७।
कृतमथ पवनेन नंदिना च किमु जननाथमहाद्भुतं न वा स्यात्५८।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे व्रताध्यायोनाम एकोनत्रिंशोऽध्यायः२९।
।

Roman transliteration

|
ekonatriṃśo'dhyāyaḥ |
pulastyauvāca|
tathaivānyatpravakṣyāmi sarvakāmaphalapradam|
saubhāgyaśayanaṃnāma yatpurāṇavido viduḥ1|
purā dagdheṣu lokeṣu bhūrbhuvaḥ svarmahādiṣu|
saubhāgyaṃ sarvabhūtānāmekasthamabhavattadā2|
vaikuṃṭhaṃ sarvamāsādya viṣṇorvakṣasthale sthitam|
tataḥ kālena kiyatā punaḥ sargavidhau nṛpaḥ3|
ahaṃkāravṛteloke pradhānapuruṣānvite|
sparddhāyāṃ ca pravṛddhāyāṃ kamalāsanakṛṣṇayoḥ4|
piṃgākārā samudbhūtā vahnijvālātibhīṣaṇā|
tayābhitaptasya harervakṣasastadviniḥsṛtam5|
yadvakṣaḥsthalamāśritya viṣṇoḥ saubhāgyamāsthitam|
rasarūpaṃ na tadyāvadāpnoti vasudhātale6|

utkṣiptamaṃtarikṣāttu brahmaputreṇa dhīmatā|
dakṣeṇa pītamātraṃ tadrūpalāvaṇyakārakam7|
balaṃtejomahajjātaṃ dakṣasya parameṣṭhinaḥ|
śeṣaṃ yadapatadbhūmāvaṣṭadhā tadvyajāyata8|
tatastvoṣadhayo jātāḥ sapta saubhāgyadāyikāḥ|
ikṣavastarurājaśca niṣpavāvaśśālidhānyakam9|
vikāravacca gokṣīraṃ kusuṃbhaṃ kusumaṃ tathā|
lavaṇaṃ cāṣṭamaṃ tadvatsaubhāgyāṣṭakamucyate10|
pītaṃ yadbrahmaputreṇa yogajñānavidā purā|
duhitā sābhavattasmādyā satītyabhidhīyate11|
lokānatītya lālityāllalitā tena cocyate|
trailokyasuṃdarīṃ devīmupayeme pināKadhṛt12|

triviśvasaubhāgyamayīṃ bhuktimuktiphalapradām|
tāmārādhya pumānbhaktyā nārī vā kiṃ na viṃdati13|
bhīṣma uvāca|

kathamārādhanaṃ tasyā lalitāyā mune vada|
yadvidhānaṃ ca jagataḥ śāṃtaye tadvadasva me14|
pulastya uvāca|
vasaṃtamāsamāsādya tṛtīyāyāṃ janapriyaḥ|
śuklapakṣasya pūrvāhṇe tilaiḥ snānaṃ samācaret15|
tasminnahani sā devī kila viśvātmanā satī|
pāṇigrahaṇikairmaṃtrairudūḍhā varavarṇinī16|
tayā sahaiva viśveśaṃ tṛtīyāyāmathārcayet|
phalairnānāvidhairdīpairdhūpairnaivedyasaṃyutaiḥ17|
pratimāṃ paṃcagavyena tathā gaṃdhodakena ca|
snāpayitvārcayedgaurīmiṃduśekharasaṃyutām18|
namostu pāṭalāyai tu pādau devyāḥ śivasya ca|
śivāyeti ca saṃkīrtya jayāyai gulphayordvayoḥ19|
tryaṃbakāyeti rudrasya bhavānyai jaṃghayoryugam|
śiro rudreśvarāyeti vijayāyai ca jānunī20|

saṃkīrtya harikeśāya tathoruvarade namaḥ|
īśāyeti kaṭiṃ ratyai śaṃkarāyeti śaṃkaram21|
kukṣidvayaṃ ca koṭavyai śūlinaṃ śūlapāṇaye|
maṃgalāyai namastubhyamudaraṃ cābhibhūjayet22|
sarvātmane namo rudramīśānyai ca kucadvayam|
śivaṃ vedātmane tadvadrudrāṇyai kaṃṭhamarcayet23|
tripuraghnāya viśveśamanaṃtāyai karadvayam|
trilocanāyeti haraṃ bāhū kālānalapriye24|
saubhāgyabhavanāyeti bhūṣaṇāni sadārcayet|
svāhāsvadhāyai ca mukhamīśvarāyeti śūlinam25|
aśokavanavāsinyai pūjyāvoṣṭhau ca bhūtidau|
sthāṇave ca haraṃ tadvadāsyaṃ caṃdramukhapriye26|
namordhanārīśaharamasitāṃgīti nāsikām|
nama ugrāya lokeśaṃ laliteti punarbhruvau27|
śarvāya puraharttāraṃ vāsudevyai tathālakam|

namaḥ śrīkaṃṭhanāthāya śivakeśāṃstathārcayet28|
bhīmograbhīmarūpiṇyai śiraḥ sarvātmane namaḥ|
haramabhyarcya vidhivatsaubhāgyāṣṭakamagrataḥ29|
sthāpayetsnigdhaniṣpāvānkusuṃbhakṣīrajīrakam|
tarurājekṣulavaṇaṃ kustuṃburumathāṣṭamam30|
dadyātsaubhāgyakṛdyasmātsaubhāgyāṣṭakamityuta|
evaṃnivedya tatsarvamagrataḥ śivayoḥ punaḥ31|
caitre śṛṃgāṭakānprāśya svapedbhūmāvariṃdama|
punaḥ prabhāte ca tathā kṛtasnānajapaḥ śuciḥ32|
saṃpūjya dvijadāṃpatyaṃ mālyavastraṃ vibhūṣaṇaiḥ|
saubhāgyāṣṭakasaṃyukta sauvarṇaṃ pratimādvayam33|
prīyatāṃ metra lalitā brāhmaṇāya nivedayet|
evaṃ saṃvatsaraṃ yāvattṛtīyāyāṃ sadā nṛpa34|
prāśane dānamaṃtre ca viśeṣoyaṃ nibodha me|
gośṛṃgāṃbu madhau proktaṃ vaiśākhe gomayaṃ punaḥ35|

jyeṣṭhe maṃdārakusumaṃ bilvapatraṃ śucau smṛtam|
śrāvaṇe dadhisaṃprāśyaṃ nabhasye tu kuśodakam36|
kṣīraṃ cāśvayuje māsi kārttike prṣadājyakam|
mārgaśīrṣe tu gomūtraṃ pauṣe saṃprāśayedghṛtam37|
māghe kṛṣṇatilāṃstadvatpaṃcagavyaṃ ca phālgune|
lalitā vijayā bhadrā bhavānī kumudā śivā38|
vāsudevī tathā gaurī maṃgalā kamalā satī|
umā ca dānakāle tu prīyatāmiti kīrttayet39|
tasmiṃstu dvādaśe māsi dvādaśyāṃ kṛṣṇamarcayet|
tathā lakṣmīṃ ca tatraiva bhartrā sārdhamathārcayet40|
paurṇamāsyāmatastadvatsapatnīkaḥ pitāmahaḥ|
upāsanīyo viduṣā paratrā bhītimicchatā41|
saubhāgyāṣṭakaṃ tadvacca dātavyaṃ bhūtimicchatā|
mallikāśokakamalaṃ kadaṃbotpalacaṃpakam42|
kubjakaṃ karavīraṃ ca bāṇamamlānapaṃkajam|

siṃduvāraṃ ca sarveṣu māseṣu kusumaṃ smṛtam43|
japākusuṃbhakusumaṃ mālatī śatapatrikā|
yathālābhaṃ praśastāni karavīraṃ ca sarvadā44|
evaṃ saṃvatsaraṃ yāvadupoṣya vidhivannaraḥ|
strī ca naktaṃ kumārī ca śivamabhyarcya bhaktitaḥ45|
vratāṃte śayanaṃ dadyātsarvopaskarasaṃyutam|
umāmaheśvarau haimau vṛṣabhaṃ ca gavā saha46|
sthāpayitvā ca śayanaṃ brāhmaṇāya nivedayet|
dvādaśyāṃ vatsaraṃ tvekaṃ mahālakṣmyā ca keśavam47|
brahmāṇaṃ saha sāvitryā pūjayitvā narastviha|
sarvānkāmānavāpnoti manasā samabhīpsitān48|
anyānyapi yathāśakti mithunānyaṃbarādibhiḥ|
dhānyālaṅkāragodānairanyaiśca dhanasañcayaiḥ49|
vittaśāṭhyena rahitaḥ pūjayedgatavismayaḥ|
evaṃ karoti yaḥ samyaksaubhāgyaśayanavratam1.29.50|

sarvānkāmānavāpnoti padaṃ vā nityamaśnute|
phalasyaikasya ca tyāgametatkurvansamācaret51|
yaśaḥ kīrtimavāpnoti pratimāsaṃ narādhipa|
saubhāgyārogyarūpaiśca vastrālaṃkārabhūṣaṇaiḥ52|
na viyukto bhavedrājansaubhāgyaśayanapradaḥ|
yastu dvādaśavarṣāṇi saubhāgyaśayanavratam53|
karoti sapta cāṣṭau vā brahmaloke mahīyate|
pūjyamāno vasetsamyakyāvatkalpāyutaṃ naraḥ54|
viṣṇorlokamathāsādya śivalokagatastathā|
nārī vā kurute yā tu kumārī vā nareśvara55|
sāpi tatphalamāpnoti devyanugrahalālitā|
śṛṇuyādapi yaścaiva pradadyādathavā matim56|
sopi vidyādharo bhūtvā svargaloke ciraṃ vaset|
idamiha madanena pūrvasṛṣṭaṃ śatadhanuṣā ca kṛtaṃ nareṇa tadvat57|
kṛtamatha pavanena naṃdinā ca kimu jananāthamahādbhutaṃ na vā syāt58|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe vratādhyāyonāma ekonatriṃśo'dhyāyaḥ29|
|

English translation

Pulastya said :

1. Similarly I shall tell you about another (vow) fulfilling all desires. Those who are well-versed in the Purāṇas know it to be Saubhāgya - śayana .

2. Formerly when worlds like Bhūḥ , Bhuvaḥ , Svaḥ and Mahaḥ were burnt, then the good fortune of all the beings became (concentrated) at one place.

3-5a. All that, having reached Vaikuṇṭha , remained in the chest of Viṣṇu . O king, then, when, after some time, at the time of creation again, the world was covered over with Ahaṃkāra , and was linked to Pradhāna and Puruṣa [1] , and when the rivalry between Brahmā and Viṣṇu had increased, a terrible tawny flame of fire arose.

5b-7. Heated by the flame, the good fortune (of the beings) which had resorted to Viṣṇu's chest, turned into a liquid (form), even before it reached the surface of the earth; and intelligent Dakṣa , Brahmā's son, drank it which caused good form and handsomeness—when it was thrown up from the heaven.

8. (By drinking that) great power and lustre came to the great Dakṣa. The remaining, which fell on the earth, became (divided) into eight parts.

9-10. From them the seven herbs, causing good fortune, came up: sugarcane, the tālā tree, beans, rice, the product of the cow's milk (i.e. curds), saffron and flowers, and the eighth one was salt. (This group of eight) is called the group of the eight things leading to good fortune.

11. From that which Brahmā's son, well-versed in concentrated meditation, drank in olden times, a daughter sprang up. She is called Satī .

12-13. Since she excels the worlds in charm, she is also called Lalitā . The trident-holder (i.e. Śiva) married the goddess (who was the most) beautiful in all the three worlds, and who was full of auspiciousness in the three worlds, and who gave enjoyments and salvation (to people). What is it that a man or a woman does not get by worshipping her devoutly.

Bhīṣma said ;

14. O sage, tell me in what way that Lalitā is to be propitiated. Tell me also its mode which would lead to the peace in the world.

Pulastya said :

15-16. Having reached the spring season (i.e. when the month of Caitra in the spring comes), he, who is dear to the people, should bathe with sesamum in the morning of the third day of the bright half (of Caitra). It is said that on that day that goddess of an excellent complexion was married by the universal soul (i.e. Śiva) to the accompaniment of sacred hymns (recited at the time) of marriage.

17. He should worship the lord of the universe along with her only on the third day (of Caitra) with fruits of various kinds, lamps and incense with offerings.

18. Having bathed (her) image with the five products of cow [3] and with water mixed with sandal, he should worship Gaurī with (the image of the god) having the crescent-moon on his head (i.e. god Śiva).

19. (While worshipping) the feet (of the images) of Śiva and Gaurī (he should say:) 'Salutation to Pāṭalā '. Saying, 'Salutation to Śiva and Jayā ' he should worship the ankles of both.

20. (Saying) ‘Salutation to Tryambaka and Bhavānī ’ (he should worship) the two shanks of Rudra (and Lalitā). (Saying:) ‘Salutation to ‘Rudreśvara and Vijayā ’ (he should worship) the knees (of the images).

21. (Saying) ‘Salutatiou to Harikeśa and to you, O giver of boons’ (he should worship) the thighs. (Saying) ‘Salutation to Rati ’ he should worship the waist, and (saying) ‘Salutation to Śaṅkara ’ he should worship Śaṅkara.

22-23. (Saying) ‘Salutation to Koṭavī [4] and the Trident-holder’ (he should worship) the two armpits and the Trident-holder respectively. (Saying) ‘Salution to you, Maṅgalā ’, he should also worship Rudra and the breasts (of the image of Gaurī). In the same way he should worship Śiva (saying) ‘Salutation to Vedātman’ and should worship the throat (of Gaurī’s image saying) ‘Salutation to Rudrāṇī .’

24. He should worship Viśveśa (the lord of the universe, saying) ‘Salutation to Tripuraghna ’. (Saying) ‘Salutation to Trilocana ’ he should worship Hara , and should worship the arms (of Gaurī’s image, saying) ‘Salutation to you, O Kālānalapriyā’.

25. He should always worship the ornaments (of the image saying) ‘Salutation to Saubhāgyabhavana (i.e. the abode of good fortune)’. He should worship the mouth (of the image saying) ‘Salutation to Svāhā Svadhā ’ and should worship Śūlin (i.e. the Trident-holder saying) ‘Salutation to Īśvara ’.

26. (Saying) ‘Salutation to Aśokavanavāsinī’ he should worship (the image’s) lips, granting well-being. He should worship Hara (saying) ‘Salutation to Sthāṇu ’. In the same way he should worship the face (of the image saying) ‘Salutation to you, O Candramukhapriya’.

27. (Saying) ‘Salutation to Ardhanārīśvara ’, he should worship (Śiva, and should worship) the nose (of the image of Gaurī, saying) ‘Salutation to you, O you of white complexion.’ He should worship Lokeśa (the lord of the worlds saying) ‘Salutation to Ugra ’, and should worship the eye-brows (of Gaurī’s image saying) ‘Salutation to you, O Lalitā’.

28. He should worship Purāhartā (saying) ‘Salutation to Śarva ’, and should worship the (image’s hair saying:) ‘Salutation to Vasudevī’. (Saying) ‘Salutation to Śrīkaṇṭhanātha’, he should worship Śiva’s hair.

29-32a. Saying ‘Salutation to Bhīmarūpiṇī, of a terrible and fierce form, and to Sarvātman’, having duly worshipped Hara and the group of eight objects causing good fortune he should place them before him. (They are:) greasy beans, saffron, milk, cuminseeds, tāla , sugarcane, salt and gourd as the eighth. He should offer this group of eight ‘ saubhāgya ’ (to a brāhmaṇa), as it causes good fortune. Having thus presented all that in front of Śiva and Pārvatī , he should eat Śṛṅgāṭakas in Caitra, and should sleep on the (bare) ground, O you tamer of enemies.

32b-34a. Then again in the morning, having bathed and muttered sacred texts (and thus having become) pure, and having honoured a brāhmaṇa couple with flowers, clothes and ornaments, he should give a couple of golden images (of Śiva and Pārvatī) along with the eight auspicious things to a brāhmaṇa, (saying) ‘May Lalitā be pleased here (i.e. as a result of this vow) with me’.{GL_NOTE::}

34b. O king, he should always do like this on the third (day of every month) for a year.

35. Listen to the speciality (that lies) in eating (Śṛṅgāṭakas etc.) and in the sacred text used at the time of making an offering. In Caitra water (flowing from) a cow’s horns is recommended while in Vaiśākha cowdung is recommended.

36. Mandāra -flower is recommended in Jyeṣṭha , and bilva - leaf in Āṣāḍha . In Śrāvaṇa curds should be eaten and water flowing from darbhas should be drunk.

37. In the month of Āśvina milk should be drunk, and ghee mixed with coagulated milk should be eaten in Kārtika . He should drink cow-urine in Mārgaśīrṣa , and ghee in Pauṣa .

38-39. He should eat black sesamum in Māgha and the five products of cow in Phālguna ; and at the time of making an offering he should say: 'May Lalitā, Vijayā, Bhadrā , Bhavānī, Kumudā , Śivā , Vāsudevī and also Gaurī, Maṅgalā, Kamalā , Satī and Umā be pleased'.

40. Then in the twelfth month he should worship Kṛṣṇa on the twelfth day; similary he should worship Lakṣmī along with her husband there only (i.e. on the same day).

41. A wise man desiring his well-being in the next world should similarly worship Brahmā with his wife on the full-moon day.

42-43. Similarly desiring his well-being he should give the Saubhāgyāṣṭaka (i.e. the group of eight things leading to good fortune). (He should also offer) the flowers of mallikā (i.e. jasmine) and of aśoka , lotuses, kadamba flowers, blue lotuses, campaka flowers, flowers of kubjaka , karavira , bāṇa , and fresh lotuses. Sinduvāra flowers and (other) flowers are recommended in all the months.

44. The flowers of japā (i.e. the china roses), safflowers, flowers of mālatī , śatapatra and karavīra flowers when available are always recommended.

45-46a. Thus, for one year, a man or a woman or a maiden, having duly observed a fast at night and having devoutly worshipped Śiva for a year, should give a fully furnished bed at the end of the vow.

46b-47a. Having placed on the bed golden images of Umā and Maheśvara , and also (the image of) a bull with a cow he should offer it to a brāhmaṇa.

47b-48. A man, who, for one year on the twelfth day (of every month) worships Keśava with Mahālakṣmī , and Brahmā with Sāvitrī fulfils all desires that he thinks of.

49-50a. He, free from vanity of wealth and free from pride, should worship other couples (i.e. couples of images of other deities), according to his capacity, with garments, grains, ornaments and gifts of cows and other large quantities of valuables.

50b-51. He, who properly observes the vow of Saubhāgyaśayana , obtains all desired things and an eternal position. He should, while observing this vow, abandon eating one fruit each month.

52-53a. O king, he (then) gets success and fame. O king, he who makes gifts at the vow of Saubhāgya-śayana , is not separated from good fortune, good health, handsome form, garments, ornaments and decorations.

53b-55a. He, who observes the vow of Saubhāgya-śayana for twelve years, or for seven or eight years, is honoured in in Brahmā's world. Then having reached the world of Viṣṇu and that of Śiva, and being honoured there he duly lives there for a couple of Kalpas .

55b-56a. O lord of men, a lady or a maiden who observes that vow, also, being graced by the favour of Lalitā, gets the same fruit.

56b-58. He too, who listens to (the account of the vow) or intends to observe it, becomes a Vidyādhara , and lives for a long time in heaven. This vow was formerly created (i.e. introduced) by Madana . It was observed by Śatadhanu and Nara , also by Pavana and Nandī . How then, O lord of people, is it not wonderful?'

[1]: [1] : Ahaṃkāra , Pradhāna and Puruṣa are principles accepted by the Sāṃkhya school of philosophy. For a detailed description of these, see Chapter 2 above.

[2]: [2] : Pañcagavya —the five products of the cow taken collectively, viz. milk, curds, clarified butter or ghee, urine and cowdung.

[3]: [3] : Koṭavī —an epithet of the goddess Durgā (represented as naked).

[4]: [4] : The list given here slightly differs from the one given in 29.9; and the last word is not clear.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 30

Origin of Viṣṇu's steps

Chapter 30 of 693 · 202 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
यज्ञपर्वतमासाद्य विष्णुना प्रभविष्णुना।
पदानि चेह दत्तानि किमर्थं पदपद्धतिः१।
कृता वै देवदेवेन तन्मे वद महामते।
कतमो दानवस्तेन विष्णुना दमितोत्र वै२।
कृत्वा वै पदविन्यासं तन्मे शंस महामुने।
स्वर्लोके वसतिर्विष्णोर्वैकुंठेऽस्य महात्मनः३।
स कथं मानुषे लोके पदन्यासं चकार ह।
देवलोकेषु वै देव देवाः सेंद्रपुरोगमाः४।
तपसा महता ब्रह्मन्भक्ता ये सततं प्रभुम्।
श्रीवराहस्य वसतिर्महर्ल्लोके प्रकीर्तिता५।
नृसिंहस्य तथा प्रोक्ता जनलोके महात्मनः।
त्रिविक्रमस्य वसतिस्तपोलोके प्रकीर्तिता६।
लोकानेतान्परित्यज्य कथं भूमौ पदद्वयम्।
क्षेत्रे पैतामहे चास्मिन्पुष्करे यज्ञपर्वते७।

पदानि कृतवान्ब्रह्मन्विस्तरान्मम कीर्तय।
श्रुतेन सर्वपापस्य नाशो वै भविता ध्रुवम्८।
पुलस्त्य उवाच।
सम्यक्पृच्छसि भोस्त्वं यत्संशृणु त्वं समाहितः।
यथापूर्वं पदन्यासः कृतो देवेन विष्णुना९।
यज्ञपर्वतमासाद्य शिलापर्वतरोधसि।
पुरा कृतयुगे भीष्म देवकार्यार्थसिद्धये१०।
विष्णुना च कृतं पूर्वं पृथिव्यर्थे परंतप।
त्रिदिवं सर्वमानीतं दानवैर्बलवत्तरैः११।
त्रैलोक्यं वशमानीय जित्वा देवान्सवासवान्।
दानवा यज्ञभोक्तारस्तत्रासन्बलवत्तराः१२।
कृता बाष्कलिना सर्वे दानवेन बलीयसा।
एवंभूते तदा लोके त्रैलोक्ये सचराचरे१३।
परमार्तिं ययौ शक्रो निराशो जीविते कृतः।
स बाष्कलिर्दानवेंद्रोऽवध्योयं मम संयुगे१४।

ब्रह्मणो वरदानेन सर्वेषां तु दिवौकसाम्।
तदहं ब्रह्मणो लोके वृतः सर्वैर्दिवौकसैः१५।
व्रजामि शरणं देवं गतिरन्या न विद्यते।
एवं विचिंत्य देवेंद्रो वृतः सर्वैर्दिवौकसैः१६।
जगाम त्वरितो भीष्म यत्र देवः पितामहः।
ब्रह्मणः स पदं प्राप्य वृतस्तैश्च दिवौकसैः१७।
अब्रवीज्जगतः कार्यं प्राप्तामापदमुत्तमाम्।
किं न जानासि वै देव यतो नो भयमागतम्१८।
दैत्यैर्यदाहृतं सर्वं वरदानाच्च ते प्रभो।
कथितं वै मया सर्वं बाष्कलेश्च दुरात्मनः१९।
क्रियतां चाविलंबेन पिता त्वं नः पितामहः।
तत्त्वं चिंतय देवेश शांत्यर्थं जगतस्त्विह२०।
तेषां च पश्यतां किंचिच्छ्रौतस्मार्तादिकाः क्रियाः।
न प्रावर्तन्त हानिस्तु तैरस्माकं दिनेदिने२१।
यथा हि प्राकृतः कश्चित्स्वार्थमुद्दिश्य भाषते।

विज्ञाप्यसे तथास्माभिर्निरस्तोपकृतैः सदा२२।
यद्येनोपकृतं यस्य सहस्रगुणितं पुनः।
यो न तस्योपकाराय तत्करोति वृथा मतिः२३।
तस्योपकारदग्धस्य निस्त्रपस्यासतः पुनः।
नरकेष्वपि संवासस्तस्य दुष्कृतकारिणः२४।
नैतावतैव साधुत्वं कृते यातु प्रतिक्रिया।
स्वार्थैकनिष्ठबुद्धीनामेतन्नापि प्रवर्तते२५।
यद्यस्य नाभवत्स्थानं जगतो ह्यत्र दुःखदं।
शतधा हृदयं दीर्णं तन्न तृप्तिमुपागतम्२६।
तत्र वा यत्र गंतास्मि निमग्नानुद्धरस्व नः।
उपायकथनेनास्य येन तेजः प्रवर्तते२७।
यथाख्यातं मया दृष्टं जगत्तत्स्थमवेक्ष्य ताम्।
निःस्वाध्यायवषट्कारं निवृत्तोत्सवमंगलम्२८।
त्यक्ताध्ययनसंयोगं मुक्तवार्ता परिग्रहम्।
दंडनीत्या परित्यक्तं श्वासमात्रावशेषितम्२९।

जगदार्तिमपि प्राप्तं पुनः कष्टतरां दशां।
एतावता हि कालेन वयं ग्लानिमुपागताः३०।
ब्रह्मोवाच।
जानामि बाष्कलिं तं तु वरदानाच्च गर्वितम्।
अजेयं भवतां मन्ये विष्णुसाध्यो भविष्यति३१।
निरुध्य संस्थितो ब्रह्मा भावं तत्वमयं तदा।
समाधिस्थस्य तस्यैव ध्यानमात्राच्चतुर्भुजः३२।
स्तोकेनैव हि कालेन चिंत्यमानः स्वयंभुवा।
आजगाम मुहुर्तेन सर्वेषामेव पश्यताम्३३।

विष्णुरुवाच।
भो भो ब्रह्मन्निवर्त्तस्व ध्यानादस्मान्निवारितः।
यदर्थमिष्यते ध्यानं सोहं त्वां समुपागतः३४।
ब्रह्मोवाच।
महाप्रसाद एषोऽत्र स्वामिनो हि प्रदर्शनम्।
कस्यान्यस्य भवेच्चैषा चिन्ता या जगतः प्रभो३५।

ममैव तावदुत्पत्तिर्जगदर्थे विनिर्मिता।
जगदेतत्त्वदर्थीयं तत्त्वतो नास्ति विस्मयः३६।
भवता पालनं कार्यं संहरेद्रुद्र एव तु।
एवंभूते जगत्यस्मिन्शक्रस्यास्य महात्मनः३७।
हृतं राज्यं बाष्कलिना त्रैलोक्यं सचराचरम्।
भृत्यस्य क्रियतां साह्यं मंत्रदानेन केशव३८।
वासुदेव उवाच।
भवतो वरदानेन अवध्यः स तु सांप्रतम्।
बुद्धिसाध्यः स वै कार्यो बंधनादिह दानवः३९।
वामनोहं भविष्यामि दानवानां विनाशकः।
मया सह व्रजत्वेष बाष्कलेस्तु निवेशनम्४०।
तत्र गत्वा वरं त्वेष मदर्थे याचतामिमम्।
वामनस्यास्य विप्रस्य भूमे राजन्पदत्रयम्४१।
प्रयच्छस्व महाभाग याच्ञैषा तु मया कृता।
शक्रेणोक्तो दानवेंद्रो दद्यात्स्वमपि जीवितम्४२।

गृह्य प्रतिग्रहं तस्य दानवस्य पितामह।
तं बध्वा च ततो यत्नात्कृत्वा पातालवासिनम्४३।
सौकरं रूपमास्थाय वधार्थं च दुरात्मनः।
भविष्यामि न संदेहो व्रज शक्र त्वरान्वितः४४।
विरराम तमुक्त्वैवमंतर्द्धानं गतश्च वै।
अथ कालांतरे विष्णावदितेर्गर्भतां गते४५।
निमित्तान्यतिघोराणि प्रादुर्भूतान्यनेकशः।
समस्तजगदाधारे विष्णौ गर्भत्वमागते४६।
शोभनं हि तदा जातं निमित्तं चैवमूर्जितम्।
मालतीकुसुमानां तु सुगंधः सुरभिर्ववौ४७।
अथ विहितविधानं कालमासाद्य देवस्त्रिदशगणहितार्थं सर्वभूतानुकंपी।
विमल विरल केशश्चंद्रशंखोदयश्रीरदितितनयभावं देवदेवश्चकार४८।
अवतरति च विष्णौ सिद्धदेवासुराणामनिमिषनयनानां विप्रसेदुर्मुखानि।
अतिविरतरजोभिर्वायुभिः संवहद्भिर्दिनमपि च तदासीज्जन्म विष्णोः सुगर्भे४९।
अदितिरजनगर्भा सापि देवी प्रयांती नतजघनभरार्त्ता मंदसंचाररम्या।

अलसवदनखेदं पांडुभावं वहंती गुरुतरमवगाढं गर्भमेवोद्वहंती1.30.५०।
ततः प्रविष्टे खलु गर्भवासं नारायणे भूतभविष्ययोगात्।

विनापदं प्राप्तमनोरथानि भूतानि सर्वाणि तदा बभूवुः५१।
समीरणो वाति च मंदमंदं पतत्सु वर्षेषु नगोद्भवेषु।
विविक्तमार्गेषु दिगंतरेषु जनेषु वै सत्यमुपागतेषु५२।
विमुच्यमाने गगने रजोभिः शनैश्शनैर्नश्यति चांधकारे।
उदरांतर्गते विष्णौ द्रोहबुद्धिस्तदाभवत्५३।
तां निशामय राजेंद्र देवमातुर्यथाक्रमम्।
किमनुक्रमणेनैव लंघयामि त्रिविष्टपम्५४।
बाष्कलिं दानवेंद्रं तं कुर्यां पातालवासिनम्।
शक्रस्य तु मया दत्तं धनं लावण्यमेव च५५।
दानवानां विनाशाय एकैव प्रभवाम्यहम्।
क्षिपामि शरजालानि चक्रयानान्यनेकशः५६।
गदाव्रातांश्च विविधान्दानवानां विनाशने।
विबुधान्देवलोकस्थानधोभूमेस्तु दानवान्५७।

करोमि कालयोगेन ततु कार्यं व्रतेन मे।
निस्सृता सहसा वाणी वक्त्रमेवाभिसंस्थिता५८।
येनेदं चिन्त्यते पूर्वं यन्न दृष्टं न च श्रुतम्।
बंधं वै दनुमुख्यस्य कृतं कोपेन पश्य मे५९।
कश्यपाय पुरा दत्तं धनं लावण्यमेव च।
किमयं विगतोत्साहो वायवोथ समाकुलाः६०।
भ्रमतीव हि मे दृष्टिर्मैतद्रूपं प्रचिंतितम्।
आविष्टा किमहं वच्मि केनाप्यसदृशं वचः६१।
विकल्यवशमापन्नाऽभीक्ष्णं हृदिममर्श सा।
दधार दिव्यं वर्षाणां सहस्रं दिव्यमीश्वरम्६२।
ततः समभवत्तस्यां वामनो भूतवामनः।
जातेन येन चक्षूंषि दानवानां हृतानि वै६३।
जातमात्रे ततस्तस्मिन्देवदेवे जनार्दने।
नद्यः स्वच्छांबुवाहिन्यो ववौ गंधवहोऽनिलः६४।
कश्यपोपि सुखं लेभे तेन पुत्रेण भास्वता।

सर्वेषां मानसोत्साहस्त्रैलोक्यांतरवासिनाम्६५।
संजातमात्रे तु ततो जनाधिपजनार्दने।
स्वर्गलोके दुंदुभयो विनेदुस्तैश्च ताडिताः६६।
अतिप्रहर्षात्तु जगत्त्रयस्य मोहश्च दुःखानि च नाशमीयुः।
जगो च गन्धर्वगणोतिमात्रं भावस्वरैर्भर्तृविमिश्रिताश्च६७।
सुराङ्गनाश्चापि च भावयुक्ता नृत्यंति तत्राप्सरसां समूहाः।
तथैव विद्याधरसिद्धसंघा विमानयानैर्मुदिता भ्रमंति६८।
वदंति सत्यानृतकार्यनिर्णयं तथाभिरंगं प्रतिदर्शयंति।
गायंति गेयं विनिवृत्तरागा मुहुर्मुहुर्दुःखसुखप्रभूताः६९।
नृत्यंति वै स्वर्गगताश्च ते तु धर्मार्जितं स्वर्गमितो व्रजंति।

इति विगतविषादे निर्मले जीवलोके तिमिरनिकरमुक्ता निर्वृतिं प्राप्तुकामाः७०।
तत्रोचुः केचिदुर्व्यां जयजय भगवन्संप्रहृष्टाश्च केचित्।
त्वेवं प्रोक्तप्रणादैरविरल मनसश्चानुवादैस्तथान्यैः।
ध्यायंतेन्ये निगूढं जननभय जरामृत्युविच्छेदहेतो-।
रित्येवं कृत्स्नमासीज्जगदिदमखिलं सर्वतः संपृहृष्टम्७१।

परमासाद्य यं विष्णुं ब्रह्माह जगतः कृते।
जातोयं भवतामर्थे वामनो यदपीश्वरः७२।
एष ब्रह्मा च विष्णुश्च एष एव महेश्वरः।
एष वेदाश्च यज्ञाश्च स्वर्गश्चैष न संशयः७३।
विष्णुव्याप्तमिदं सर्वं जगत्स्थावरजंगमम्।
एकः स तु पृथ्क्त्वेन स्वयंभूरिति विश्रुतः७४।
यथार्थवर्णके स्थाने विचित्रः स्फाटिको मणिः।
ततो गुणवशात्तस्य स्वयंभोरनुवर्तनम्७५।
यथा हि गार्हपत्योग्निरन्यसंज्ञां पुनर्व्रजेत्।
लभेत संज्ञां भगवान्ब्राह्मादिषु तथा ह्यसौ७६।
सर्वथा वामनो देवो देवकार्यं करिष्यति।
एवं चिंतयतां तेषां भावितानां दिवौकसाम्७७।
जगाम शक्रसहितो बाष्कलेश्च निवेशनम्।
दूरादेव च तां दृष्ट्वा पुरीं तस्य समावृताम्७८।
पांडुरैः खगमागम्यैः सर्वरत्नोपशोभितैः।

शोभितां भवनैर्मुख्यैस्सुविभक्तमहापथैः७९।
नित्यप्रभिन्नैर्मातंगैरंजनाचलसन्निभैः।
देवनागकुलोत्पन्नैः शतसंख्यैर्विराजिताम्८०।
निर्मांसगात्रैस्तुरगैरल्पकर्णैर्मनोजवैः।
दीर्घग्रीवाक्षिकूटैश्च मनोज्ञैरुपशोभिताम्८१।
पद्मगर्भसुवर्णाभाः पूर्णचंद्रनिभाननाः।
संल्लापोल्लापकुशलास्तत्र वेश्याः सहस्रशः८२।
न तत्पुण्यं न सा विद्या न तच्छिल्पं न सा कला।
बाष्कलेर्न पुरेऽस्याथ निवासं प्रतिगच्छति८३।
उद्यानशतसंबाधं समाजोत्सवमालिनि।
अन्विते दनुमुख्यैश्च सर्वैरंतकवर्जितैः८४।
वीणावेणुमृदंगानां शब्दैः सर्वत्र नादिते।
सदा प्रहृष्टा दनुजा बहुरत्नोपशोभिताः८५।
क्रीडमानाः प्रदृश्यंते मेराविव यथामराः।
ब्रह्मघोषो महांस्तत्र दनुवृद्धैरुदीरितः८६।

साज्यधूमेन चाग्नीनां वायुना नष्टकिल्बिषे।
सुगंधधूपविक्षेप सुरभीकृतमारुते८७।
सुगंधिदनुजाकीर्णे पुरे तस्मिंस्तु बाष्कलि।

त्रैलोक्यं तु वशे कृत्वा सुखेनास्ते स दानवः८८।
तत्रस्थः पालयन्नास्ते त्रैलोक्यं सचराचरं।
धर्मज्ञश्च कृतज्ञश्च सत्यवादी जितेंद्रियः८९।
सुदर्शः पूर्वदेवानां नयानयविचक्षणः।
ब्रह्मण्यश्च शरण्यश्च दीनानामनुकंपकः९०।
वेदमंत्रप्रभूत्साह सर्वशक्तिसमन्वितः।
षाड्गुण्यविषयोत्साहः स्मितपूर्वाभिभाषितः९१।
वेदवेदांगतत्वज्ञो यज्ञयाजी तपोरतः।
न च दुःशीलनिरतः स सर्वत्राविहिंसकः९२।
मान्यमानयिता शुद्धः सुमुखः पूज्यपूजकः।
सर्वार्थविदनाधृष्यः सुभगः प्रियदर्शनः९३।
बहुधान्यो बहुधनो बहुयानश्च दानवः।

त्रिवर्गसाधको नित्यं त्रैलोक्ये वरपूरुषः९४।
स्वपुरीनिलयो नित्यं देवदानवदर्पहा।
स चैवं पालयामास त्रैलोक्ये सकलाः प्रजाः९५।
नाधमः कश्चिदप्यास्ते तस्मिन्राजनि दानवे।
दीनो वा व्यधितो वापि अल्पायुर्वाथ दुःखितः९६।
मूर्खो वा मंदरूपो वा दुर्भगो वा निराकृतः।
एवं युतं तं विमलैर्गुणौघैर्दृष्ट्वा च मत्वा च निविष्टबुद्धिं९७।
प्रसादयन्दैत्यवरं महात्मा पुरंदरस्तं तु दनुप्रधानं।
तेजोयुक्तं दानवं तं तपंतमिव भास्करं९८।
त्रैलोक्यधारणे शक्तं विस्मितः सोऽभवत्तदा।
इंद्रं पुरागतं दृष्ट्वा दानवेंद्राय पार्थिव९९।
इदमूचुस्तदागत्वा दानवा युद्धदुर्मदाः।
आश्चर्यमिति वै कृत्वा इंद्रोभ्येति पुरीं तव1.30.१००।
एकाकी द्विजमुख्येन वामनेन सह प्रभो।
अस्माभिर्यदनुष्ठेयं सांप्रतं नो वदस्व राट्१०१।

दानवानब्रवीत्सर्वान्पुरे तिष्ठत संकुलं।
प्रवेश्यतां देवराजः पूज्यः स तु ममाद्य वै१०२।
एतस्मिन्नेव काले तु वामनः स च वासवः।
आगतौ दनुनाथेन प्रेम्णा चैवावलोकितौ१०३।
कृतार्थं मन्यतात्मानं प्रणिपातपुरःसरम्।
उवाच वचनं राजा दानवानां धुरंधरः१०४।
अद्य वै त्रिषु लोकेषु नास्ति धन्यतरो मया।
योहं श्रियावृतः शक्रं पश्यामि गृहमागतम्१०५।
अर्थित्वकाम्यया यस्तु मामयं याचयिष्यति।
गृहागतस्य तस्याहं दास्ये प्राणानपि ध्रुवम्१०६।
दारान्पुत्रांस्तथागारं त्रैलोक्ये का कथा मम।

आगत्य संमुखं तस्य अंकमानीय सादरम्१०७।
परिष्वज्याभिनन्द्यैनं गृहं प्रावेशयत्स्वकम्।
तस्य स्वागतमर्घ्याद्यैः कृत्वा पूजां प्रयत्नतः१०८।
अद्य मे सफलं जन्म पूर्णाः सर्वे मनोरथाः।

यस्त्वां पश्यामि शक्राद्य स्वयमेव गृहागतम्१०९।
ख्याप्योहं दनुमुख्यानां देवराज त्वया कृतः।
आगच्छता मम गृहं पुण्यता तु परा हि मे११०।
अग्निष्टोमादिभिर्यज्ञैस्सम्यगिष्टैस्तु यत्फलम्।
तत्फलं समवाप्येत त्वयि दृष्टे पुरंदर१११।
यत्फलं भूमिदानेन गवां दानेन ऋत्विजे।
ममाद्य तत्फलं भूतमथवा राजसूयकम्११२।
नाल्पेन तपसा लभ्यं दर्शनं तव वासव।
एवं गेहे मया यत्ते प्रियं कार्यं तदुच्यताम्११३।
विकल्पोऽन्यो न भवता हृदि कार्यः कथंचन।
कृतं च तद्विजानीया यद्यदि स्यात्सुदुष्करं११४।
पुण्योहं पुण्यतां प्राप्तो दर्शनात्तव शत्रुहन्।
यत्ते देव वरैर्वंचौ वंदितौ चरणौ मया११५।
किमागमनकृत्यं ते वद सर्वं मयि प्रभो।
अत्याश्चर्यमिदं मन्ये तवागमन कारणं११६।

इंद्र उवाच।
जानेहं दनुमुख्यानां प्रधानं त्वां तु बाष्कले।
नात्याश्चर्यमिदं भाति त्वयि दृष्टेऽसुरोत्तम११७।
विमुखा नार्थिनो यांति भवतो गृहमागताः।
अर्थिनां कल्पवृक्षोसि दाता चान्यो न विद्यते११८।
प्रभायां सूर्यतुल्योसि गांभीर्ये सागरोपमः।
सहिष्णुत्वे धरा चैव श्रिया नारायणोपमः११९।
ब्राह्मणः कश्यपकुले जातोयं वामनः शुभे।
प्रार्थितोहमनेनैवं भूमेर्देहि पदत्रयं१२०।
ममाग्निशरणार्थाय यत्र कुर्यां मखं त्वहं।
तदस्य कारणं कृत्वा अर्थितैषा मम प्रभो१२१।
लोकत्रयं मेऽपहृतं त्वया विक्रम्य बाष्कले।
निर्वृत्तिको निर्धनोस्मि यद्दित्से न तदस्ति मे१२२।
भवंतं याचयिष्यामि परार्थेनापि चात्मना।
अर्थित्वेन ममाप्यस्य यद्योग्यं तत्समाचर१२३।

जातोसि काश्यपे च त्वं वंशे वंशविवर्द्धनः।
दित्यास्त्वं गर्भसंभूतः पिता त्रैलोकपूजितः१२४।
एवंभूतमहं ज्ञात्वा तेन त्वां याचयाम्यहम्।
अस्याग्निशरणार्थाय दीयतां भू पदत्रयम्१२५।

अतीव ह्रस्वगात्रस्य वामनस्यास्य दानव।
भूमिभागे च पारक्ये दातुं न त्वहमुत्सहे१२६।
एतदेव मया दत्तं यद्भवानर्थितोसि मे।
गुरवो यदि मन्यंते मंत्रिणो वा पदत्रयम्१२७।
अर्थित्वेन मदीयेन स्वकुले बांधवेपि च।
गृहायाते मयि तथा यद्योग्यं तत्समाचर१२८।
यदि ते रुचितं वीर दानवेंद्र महाद्युते।
तदस्मै दीयतां शीघ्रं वामनाय महात्मने१२९।
बाष्कलिरुवाच।
देवेंद्र स्वागतं तेऽस्तु स्वस्ति प्राप्नुहि मा चिरम्।
त्वं समीक्षस्वधात्मानं सर्वेषां च परायणम्१३०।

त्वयि भारं समावेश्य सुखमास्ते पितामहः।
ध्यानधारणयायुक्तश्चिंतयानः परं पदम्१३१।
संग्रामैर्बहुभिः खिन्नो जगच्चिंतामपास्य तु।
क्षीराब्धिद्वीपमाश्रित्य सुखं स्वपिति केशवः१३२।
अन्ये च दानवाः सर्वे बलिनः सायुधास्त्वया।
असहायेनैव शक्र सर्वेपि विनिपातिताः१३३।
आदित्या द्वादशैवेह रुद्रास्त्वेकादशापि वा।
अश्विनौ वसवश्चैव धर्मश्चैव सनातनः१३४।
त्वद्बाहुबलमाश्रित्य त्रिदिवे मखभागिनः।
त्वया क्रतुशतैरिष्टं समाप्तवरदक्षिणैः१३५।
त्वया च घातितो वृत्रो नमुचिः पाकशासन।
त्वदाज्ञाकारिणा पूर्वं विष्णुना प्रभविष्णुना१३६।
हिरण्यकशिपोर्भ्राता हिरण्याक्षोपि घातितः।
हिरण्यकशिपुर्योत्र जङ्घे चारोप्य घातितः१३७।
वज्रपाणिनमायांतमैरावणशिरोगतम्।

संग्रामभूमौ दृष्ट्वा त्वां सर्वे नश्यंति दानवाः१३८।
ये त्वया विजिताः पूर्वं दानवा बलवत्तराः।
सहस्रांशेन ततुल्यो न भवामि कथंचन१३९।
एवंविधोऽसि देवेंद्र मम का गणना भवेत्।
मां समुद्धर्तुकामेन त्वयैवागमनं कृतम्१४०।
करिष्यामि न संदेहो दास्ये प्राणानपि ध्रुवम्।
किमर्थं देवराजोक्ता भूमिरेषा त्वया हि मे१४१।
इमे दाराः सुता गावो यच्चान्यद्विद्यते वसु।
त्रैलोक्यराज्यमखिलं विप्रस्यास्य प्रदीयताम्१४२।
अपकीर्तिर्भवेन्मह्यं पूर्वेषां च न संशयः।
गृहायातस्य शक्रस्य दत्तं बाष्कलिना न तु१४३।
अन्योपि योर्थी मे प्राप्तः समे प्रियतरः सदा।

भवानत्र विशेषेण विचारं मा कृथाः क्वचित्१४४।
बृहत्त्रपा मे देवेंद्र यद्भूमेस्तु पदत्रयम्।
ब्राह्मणस्य विशेषेण प्रार्थितं तु त्वया विभो१४५।

दास्ये ग्रामवरानस्य भवतस्तु त्रिविष्टपम्।
अश्वान्गजान्भूमिधनं स्त्रियश्चोद्भिन्नचूचुकाः१४६।
यासां दर्शनमात्रेण वृद्धोपि तरुणायते।
ताः स्त्रियो वसुधां चैतां वामनस्य प्रतिग्रहम्१४७।
प्रतिदास्यामि देवेन्द्र प्रसादः क्रियतां हि मे।
एतावदुक्ते वचने तदा बाष्कलिना नृप१४८।
पुरोधास्तूशना प्राह दानवेंद्रं तदा वचः।
भवान्राजा दानवेंद्र ऐश्वर्येष्टविधे स्थितः१४९।
युक्तायुक्तं न जानासि देयं कस्य मया क्वचित्।
मंत्रिभिः सुसमालोच्य युक्तायुक्तं परीक्ष्य च 1.30.१५०।
प्राप्तं त्रैलोक्यराज्यत्वं जित्वा देवान्सवासवान्।
वाक्यस्यास्यावसानेव भवान्प्राप्स्यति बंधनं१५१।
य एष वामनो राजन्विष्णुरेव सनातनः।
नास्य वै भवता देयं पिता ते घातितः स्वयं१५२।
अयं ते पितृहा प्राप्तो मातृहा बंधुघातकः।

वंशोच्छेदकरस्तुभ्यं भूतश्चैव भविष्यति१५३।
न चैष धर्मं जानाति शक्रादीनां हिते रतः।
मायाविना दानवा ये मायया येन निर्जिताः१५४।
मायया ब्राह्मणं रूपं वामनं च प्रदर्शितम्।
अत्र किं बहुनोक्तेन नास्य देयं तु किंचन१५५।
मक्षिकापादमात्रं तु भूमिरस्य प्रतिग्रहः।
विनाशमेष्यसि क्षिप्रं सत्यंसत्यं मया श्रुतम्१५६।
गुरुणाप्येवमुक्तस्तु भूयो वाक्यमथाब्रवीत्।
धर्मार्थिना मया सर्वं प्रतिज्ञातं गुरो त्विदम्१५७।
प्रतिज्ञापालनं कार्यं सतां धर्मः सनातनः।
यद्येष भगवान्विष्णुर्नास्ति धन्यतरो मया१५८।
गृह्य प्रतिग्रहं मत्तो यदि देवान्बुभूषति।
भूयोपि धन्यतां नीतो देवेनानेन वै गुरो१५९।
यं योगिनो ध्यानयुक्ता ध्यायमाना हि दर्शनम्।
न लभंते तथा विप्रास्सोयं दृष्टो मयाद्य वै१६०।

दानानि ये प्रयच्छंति सकुशोदकपाणिना।
प्रीयतां भगवान्विष्णुः परमात्मा सनातनः१६१।
एवमुक्ते तु वचने अपवर्गस्य भागिनः।
यदत्र कार्यकरणे विकल्पो मे बभूव ह१६२।
उपदिष्टोस्मि भवता बालत्वे चावधारितम्।

शत्रावपि गृहायाते मास्त्वदेयं तु किंचन१६३।
एतदेव विचिंत्याहं प्राणानपि स्वकान्गुरो।
वामनस्य प्रदास्यामि शक्रस्यापि त्रिविष्टपम्१६४।
अपीडाकारि यद्दानं तद्दानमिह दीयते।
पीडाकारि च यद्दानं तद्दानं समलं स्मृतम्१६५।
एतच्छ्रुत्वा गुरुस्तत्र त्रपयाधोमुखः स्थितः।
बाष्कलिरुवाच।
अर्थिता भवतो देव देया सर्वा धरा मया१६६।
त्रपाकरं भवेन्मह्यं यदस्य भूपदत्रयम्।
इंद्र उवाच।

सत्यमेतद्दानवेन्द्र यदुक्तं भवता हि मे१६७।
भूमेः पदत्रयार्थित्वं द्विजेनानेन मे कृतम्।
एतावता त्वयं चार्थी मयाप्यस्य कृते भवान्१६८।
दनुपुत्रो याचितोसि वरमेतत्प्रदीयताम्।
बाष्कलिरुवाच।
पदत्रयं वामनाय देवराज प्रतीच्छ मे१६९।
तत्र त्वं सुचिरं कालं सुखी सुरपते वस।
एवमुक्त्वा बाष्कलिना वामनाय पदत्रयम्१७०।
तोयपूर्वं तदा दत्तं प्रीयतां मे हरिः स्वयम्।
दत्ते तु दानवेंद्रेण त्यक्त्वा रूपं च वामनम्१७१।
हरिराचक्रमे लोकान्देवानां हितकाम्यया।
यज्ञपर्वतमासाद्य गत्वा चैव उदङ्मुखः१७२।
देवस्य वामचरणे निविष्टो दानवालयः।
तत्र क्रमं स प्रथमं ददौ सूर्ये जगत्पतिः१७३।
द्वितीयं च ध्रुवे देवस्तृतीयेन च पार्थिव।

ब्रह्मांडस्ताडितस्तेन देवेनाद्भुतकर्मणा१७४।
अंगुष्ठाग्रेण भिन्नेंडे जलं भूरि विनिःसृतम्।
प्लावयित्वा ब्रह्मलोकान्सर्वान्लोकाननुक्रमात्१७५।
ध्रुवस्थानं सूर्यलोकं प्लाव्य तं यज्ञपर्वतम्।
प्रविष्टा पुष्करं धारा धौत्वा विष्णुपदानि सा१७६।
पदानि यानि जातानि वैष्णवानि धरातले।
तत्राश्रमे तु यो गत्वा स्नानं वाप्यां समाचरेत्१७७।
अश्वमेधफलं तस्य दर्शनादेव जायते।
एकविंशगणोपेतो वैकुंठे वासमाप्नुयात्१७८।
भुक्त्वा तु विपुलान्भोगान्कल्पानां तु शतत्रयम्।
तदंते जायते राजा सार्वभौमः क्षितावहि१७९।
तोयधारा तु सा भीष्म अंगुष्ठाग्राद्विनिःसृता।
नदी सा वैष्णवी प्रोक्ता विष्णुपादसमुद्भवा१८०।

अनेन कारणेनाभूद्भंगा विष्णुपदी नृप।
यया सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम्१८१।

अंगुष्ठाग्रक्षतादंडाद्यत्प्रविष्टं जलं शुभम्।
प्राप्तं देवनदीत्वं तु यातु विष्णुपदी नदी१८२।
देवनद्या तया व्याप्तं ब्रह्मांडं सचराचरम्।
विभूतिभिर्महाभाग सर्वानुग्रहकाम्यया१८३।
स बाष्कलिर्वामनेन उक्तः पूरय मे क्रमान्।
अधोमुखस्तदा जात उत्तरं नास्य विंदति१८४।
मौनीभूतं तु तं दृष्ट्वा पुरोधा वाक्यमब्रवीत्।
स्वाभाविकी दानशक्तिर्न तु स्रष्टुं वयं क्षमाः१८५।
यावतीयं धरा देव सा दत्तानेन ते प्रभो।
उक्तो बाष्कलिना विष्णुर्यावन्मात्रा वसुंधरा१८६।
या सृष्टा भवता पूर्वं सा मया न च गोपिता।
अल्पाभूमिर्भवान्दीर्घो न तु सृष्टेरहं क्षमः१८७।
इच्छाशक्तिः प्रभवति प्रभोस्ते देव सर्वदा।
निरुत्तरस्तदा विष्णुर्मत्वा तं सत्यवादिनम्१८८।
ब्रूहि दानवमुख्य त्वं कं ते कामं करोम्यहम्।

मम हस्तगतं तोयं त्वया दत्तं तु दानव१८९।
तेन त्वं वरयोग्योसि वराणां भाजनं शुभं।
दास्येहं भवतः काममर्थीयेन वृणुष्व ह१९०।
विज्ञप्तो हि तदा तेन देवदेवो जनार्दनः।
भक्तिं वृणोमि देवेश त्वद्धस्तान्मरणं हि मे१९१।
व्रजामि श्वेतद्वीपं ते दुर्लभं तु तपस्विनाम्।
आहैवमुक्ते विष्णुस्तं तिष्ठस्वैव युगांतरम्१९२।
वाराहरूपी यदाहं प्रवेक्ष्यामि धरातलम्।
तदा हनिष्येहं त्वां तु मदग्रे च यदैष्यसि१९३।
उक्तोथ दानवस्तेन अपासर्प्पत्तदग्रतः।
वामनेन समाक्रांताः सर्वे लोकास्तदा नृप१९४।
असुरैस्तैस्तदा त्यक्तं देवानां सत्यभाषणम्।
देवो हृत्वा तु त्रैलोक्यं जगामादर्शनं विभुः१९५।
पातालनिलयश्चापि सुखमास्ते स बाष्कलि।
शक्रोपि पालयामास विपश्चिद्भुवनत्रयम्१९६।

अयं त्रैविक्रमो नाम प्रादुर्भावो जगद्गुरोः।
गंगासंभवसंयुक्तस्सर्वकल्मषनाशनः१९७।
विष्णोः पदानामेषा ते उत्पत्तिः कथिता नृप।
यां श्रुत्वा तु नरो लोके सर्वपापैः प्रमुच्यते१९८।
दुःस्वप्नं दुर्विचिंत्यं च दुःष्करं दुःष्कृतानि च।
क्षिप्रं हि नाशमायांति दृष्टे विष्णुपदत्रये१९९।

युगानुक्रमशो दृष्ट्वा पापिनो जंतवस्तथा।
सूक्ष्मता दर्शिता भीष्म विष्णुना पदर्शने1.30.२००।
यस्त्वारोहति तस्मिंस्तु मौनवान्मानवो भुवि।
कृत्वा त्रिपुष्करी यात्रामश्वमेधफलं व्रजेत्२०१।
मुच्यते सर्वपापैश्च मृतो विष्णुपुरं व्रजेत्२०२।

Roman transliteration

bhīṣma uvāca|
yajñapavartamāsādya viṣṇunā prabhaviṣṇunā|
padāni ceha dattāni kimarthaṃ padapaddhatiḥ1|
kṛtā vai devadevena tanme vada mahāmate|
katamo dānavastena viṣṇunā damitotra vai2|
kṛtvā vai padavinyāsaṃ tanme śaṃsa mahāmune|
svarloke vasatirviṣṇorvaikuṃṭhe'sya mahātmanaḥ3|
sa kathaṃ mānuṣe loke padanyāsaṃ cakāra ha|
devalokeṣu vai deva devāḥ seṃdrapurogamāḥ4|
tapasā mahatā brahmanbhaktā ye sataṭaṃ prabhum|
śrīvarāhasya vasatirmaharlloke prakīrtitā5|
nṛsiṃhasya tathā proktā janaloke mahātmanaḥ|
trivikramasya vasatistapoloke prakīrtitā6|
lokānetānparityajya kathaṃ bhūmau padadvayam|
kṣetre paitāmahe cāsminpuṣkare yajñaparvate7|

padāni kṛtavānbrahmanvistarānmama kīrtaya|
śrutena sarvapāpasya nāśo vai bhavitā dhruvam8|
pulastya uvāca|
samyakpṛcchasi bhostvaṃ yatsaṃśṛṇu tvaṃ samāhitaḥ|
yathāpūrvaṃ padanyāsaḥ kṛto devena viṣṇunā9|
yajñaparvatamāsādya śilāparvatarodhasi|
purā kṛtayuge bhīṣma devakāryārthasiddhaye10|
viṣṇunā ca kṛtaṃ pūrvaṃ pṛthivyarthe paraṃtapa|
tridivaṃ sarvamānītaṃ dānavairbalavattaraiḥ11|
trailokyaṃ vaśamānīya jitvā devānsavāsavān|
dānavā yajñabhoktārastatrāsanbalavattarāḥ12|
kṛtā bāṣkalinā sarve dānavena balīyasā|
evaṃbhūte tadā loke trailokye sacarācare13|
paramārtiṃ yayau śakro nirāśo jīvite kṛtaḥ|
sa bāṣkalirdānaveṃdro'vadhyoyaṃ mama saṃyuge14|

brahmaṇo varadānena sarveṣāṃ tu divaukasām|
tadahaṃ brahmaṇo loke vṛtaḥ sarvairdivaukasaiḥ15|
vrajāmi śaraṇaṃ devaṃ gatiranyā na vidyate|
evaṃ viciṃtya deveṃdro vṛtaḥ sarvairdivaukasaiḥ16|
jagāma tvarito bhīṣma yatra devaḥ pitāmahaḥ|
brahmaṇaḥ sa padaṃ prāpya vṛtastaiśca divaukasaiḥ17|
abravījjagataḥ kāryaṃ prāptāmāpadamuttamām|
kiṃ na jānāsi vai deva yato no bhayamāgatam18|
daityairyadāhṛtaṃ sarvaṃ varadānācca te prabho|
kathitaṃ vai mayā sarvaṃ bāṣkaleśca durātmanaḥ19|

kriyatāṃ cāvilaṃbena pitā tvaṃ naḥ pitāmahaḥ|
tattvaṃ ciṃtaya deveśa śāṃtyarthaṃ jagatastviha20|
teṣāṃ ca paśyatāṃ kiṃcicchrautasmārtādikāḥ kriyāḥ|
na prāvartanta hānistu tairasmākaṃ dinedine21|
yathā hi prākṛtaḥ kaścitsvārthamuddiśya bhāṣate|

vijñāpyase tathāsmābhirnirastopakṛtaiḥ sadā22|
yadyenopakṛtaṃ yasya sahasraguṇitaṃ punaḥ|
yo na tasyopakārāya tatkaroti vṛthā matiḥ23|
tasyopakāradagdhasya nistrapasyāsataḥ punaḥ|
narakeṣvapi saṃvāsastasya duṣkṛtakāriṇaḥ24|
naitāvataiva sādhutvaṃ kṛte yātu pratikriyā|
svārthaikaniṣṭhabuddhīnāmetannāpi pravartate25|
yadyasya nābhavatsthānaṃ jagato hyatra duḥkhadaṃ|
śatadhā hṛdayaṃ dīrṇaṃ tanna tṛptimupāgatam26|
tatra vā yatra gaṃtāsmi nimagnānuddharasva naḥ|
upāyakathanenāsya yena tejaḥ pravartate27|
yathākhyātaṃ mayā dṛṣṭaṃ jagattatsthamavekṣya tām|
niḥsvādhyāyavaṣaṭkāraṃ nivṛttotsavamaṃgalam28|
tyaktādhyayanasaṃyogaṃ muktavārtā parigraham|
daṃḍanītyā parityaktaṃ śvāsamātrāvaśeṣitam29|

jagadārtimapi prāptaṃ punaḥ kaṣṭatarāṃ daśāṃ|
etāvatā hi kālena vayaṃ glānimupāgatāḥ30|
brahmovāca|
jānāmi bāṣkaliṃ taṃ tu varadānācca garvitam|
ajeyaṃ bhavatāṃ manye viṣṇusādhyo bhaviṣyati31|
nirudhya saṃsthito brahmā bhāvaṃ tatvamayaṃ tadā|
samādhisthasya tasyaiva dhyānamātrāccaturbhujaḥ32|
stokenaiva hi kālena ciṃtyamānaḥ svayaṃbhuvā|
ājagāma muhūrtena sarveṣāmeva paśyatām33|
viṣṇuruvāca|
bho bho brahmannivarttasva dhyānādasmānnivāritaḥ|
yadarthamiṣyate dhyānaṃ sohaṃ tvāṃ samupāgataḥ34|
brahmovāca|
mahāprasāda eṣo'tra svāmino hi pradarśanam|
kasyānyasya bhaveccaiṣā cintā yā jagataḥ prabho35|

mamaiva tāvadutpattirjagadarthe vinirmitā|
jagadetattvadarthīyaṃ tattvato nāsti vismayaḥ36|
bhavatā pālanaṃ kāryaṃ saṃharedrudra eva tu|
evaṃbhūte jagatyasminśakrasyāsya mahātmanaḥ37|
hṛtaṃ rājyaṃ bāṣkalinā trailokyaṃ sacarācaram|
bhṛtyasya kriyatāṃ sāhyaṃ maṃtradānena keśava38|
vāsudeva uvāca|
bhavato varadānena avadhyaḥ sa tu sāṃpratam|
buddhisādhyaḥ sa vai kāryo baṃdhanādiha dānavaḥ39|
vāmanohaṃ bhaviṣyāmi dānavānāṃ vināśakaḥ|
mayā saha vrajatveṣa bāṣkalestu niveśanam40|
tatra gatvā varaṃ tveṣa madarthe yācatāmimam|
vāmanasyāsya viprasya bhūme rājanpadatrayam41|
prayacchasva mahābhāga yācñaiṣā tu mayā kṛtā|
śakreṇokto dānaveṃdro dadyātsvamapi jīvitam42|

gṛhya pratigrahaṃ tasya dānavasya pitāmaha|
taṃ badhvā ca tato yatnātkṛtvā pātālavāsinam43|
saukaraṃ rūpamāsthāya vadhārthaṃ ca durātmanaḥ|
bhaviṣyāmi na saṃdeho vraja śakra tvarānvitaḥ44|
virarāma tamuktvaivamaṃtarddhānaṃ gataśca vai|
atha kālāṃtare viṣṇāvaditergarbhatāṃ gate45|
nimittānyatighorāṇi prādurbhūtānyanekaśaḥ|
samastajagadādhāre viṣṇau garbhatvamāgate46|
śobhanaṃ hi tadā jātaṃ nimittaṃ caivamūrjitam|
mālatīkusumānāṃ tu sugaṃdhaḥ surabhirvavau47|
atha vihitavidhānaṃ kālamāsādya devastridaśagaṇahitārthaṃ sarvabhūtānukaṃpī|
vimala virala keśaścaṃdraśaṃkhodayaśrīradititanayabhāvaṃ devadevaścakāra48|
avatarati ca viṣṇau siddhadevāsurāṇāmanimiṣanayanānāṃ viprasedurmukhāni|
ativiratarajobhirvāyubhiḥ saṃvahadbhirdinamapi ca tadāsījjanma viṣṇoḥ sugarbhe49|
aditirajanagarbhā sāpi devī prayāṃtī natajaghanabharārttā maṃdasaṃcāraramyā|

alasavadanakhedaṃ pāṃḍubhāvaṃ vahaṃtī gurutaramavagāḍhaṃ garbhamevodvahaṃtī1.30.50|
tataḥ praviṣṭe khalu garbhavāsaṃ nārāyaṇe bhūtabhaviṣyayogāt|
vināpadaṃ prāptamanorathāni bhūtāni sarvāṇi tadā babhūvuḥ51|
samīraṇo vāti ca maṃdamaṃdaṃ patatsu varṣeṣu nagodbhaveṣu|
viviktamārgeṣu digaṃtareṣu janeṣu vai satyamupāgateṣu52|
vimucyamāne gagane rajobhiḥ śanaiśśanairnaśyati cāṃdhakāre|
udarāṃtargate viṣṇau drohabuddhistadābhavat53|
tāṃ niśāmaya rājeṃdra devāmāturyathākramam|
kimanukramaṇenaiva laṃghayāmi triviṣṭapam54|
bāṣkaliṃ dānaveṃdraṃ taṃ kuryāṃ pātālavāsinam|
śakrasya tu mayā dattaṃ dhanaṃ lāvaṇyameva ca55|
dānavānāṃ vināśāya ekaiva prabhavāmyaham|
kṣipāmi śarajālāni cakrayānānyanekaśaḥ56|
gadāvrātāṃśca vividhāndānavānāṃ vināśane|
vibudhāndevalokasthānadhobhūmestu dānavān57|

karomi kālayogena tattu kāryaṃ vratena me|
nissṛtā sahasā vāṇī vaktramevābhisaṃsthitā58|
yenedaṃ cintyate pūrvaṃ yanna dṛṣṭaṃ na ca śrutam|
baṃdhaṃ vai danumukhyasya kṛtaṃ kopena paśya me59|
kaśyapāya purā dattaṃ dhanaṃ lāvaṇyameva ca|
kimayaṃ vigatotsāho vāyavotha samākulāḥ60|
bhramatīva hi me dṛṣṭirmaitadrūpaṃ praciṃtitam|
āviṣṭā kimahaṃ vacmi kenāpyasadṛśaṃ vacaḥ61|
vikalpavaśamāpannā'bhīkṣṇaṃ hṛdimamarśa sā|
dadhāra divyaṃ varṣāṇāṃ sahasraṃ divyamīśvaram62|
tataḥ samabhavattasyāṃ vāmano bhūtavāmanaḥ|
jātena yena cakṣūṃṣi dānavānāṃ hṛtāni vai63|
jātamātre tatastasmindevadeve janārdane|
nadyaḥ svacchāṃbuvāhinyo vavau gaṃdhavaho'nilaḥ64|
kaśyapopi sukhaṃ lebhe tena putreṇa bhāsvatā|

sarveṣāṃ mānasotsāhastrailokyāṃtaravāsināṃ65|
saṃjātamātre tu tato janādhipajanārdane|
svargaloke duṃdubhayo vinedustaiśca tāḍitāḥ66|
atipraharṣāttu jagattrayasya mohaśca duḥkhāni ca nāśamīyuḥ|
jago ca gandharvagaṇotimātraṃ bhāvasvarairbhartṛvimiśritāśca67|
surāṅganāścāpi ca bhāvayuktā nṛtyaṃti tatrāpsarasāṃ samūhāḥ|

tathaiva vidyādharasiddhasaṃghā vimānayānairmuditā bhramaṃti68|
vadaṃti satyānṛtakāryanirṇayaṃ tathābhiraṃgaṃ pratidarśayaṃti|
gāyaṃti geyaṃ vinivṛttarāgā muhurmuhurduḥkhasukhaprabhūtāḥ69|
nṛtyaṃti vai svargagatāśca te tu dharmārjitaṃ svargamito vrajaṃti|
iti vigataviṣāde nirmale jīvaloke timiranikaramuktā nirvṛtiṃ prāptukāmāḥ70|
tatrocuḥ kecidurvyāṃ jayajaya bhagavansaṃprahṛṣṭāśca kecit|
tvevaṃ proktapraṇādairavirala manasaścānuvādaistathānyaiḥ|
dhyāyaṃtenye nigūḍhaṃ jananabhaya jarāmṛtyuvicchedaheto-|
rityevaṃ kṛtsnamāśijjagadidamakhilaṃ sarvataḥ saṃprahṛṣṭam71|

paramāsādya yaṃ viṣṇuṃ brahmāha jagataḥ kṛte|
jātoyaṃ bhavatāmarthe vāmano yadapīśvaraḥ72|
eṣa brahmā ca viṣṇuśca eṣa eva maheśvaraḥ|
eṣa vedāśca yajñāśca svargaścaiṣa na saṃśayaḥ73|
viṣṇuvyāptamidaṃ sarvaṃ jagatsthāvarajaṃgamam|
ekaḥ sa tu pṛthktvena svayaṃbhūriti viśrutaḥ74|
yathārthavarṇake sthāne vicitraḥ sphāṭiko maṇiḥ|
tato guṇavaśāttasya svayaṃbhoranuvarttanam75|
yathā hi gārhapatyogniranyasaṃjñāṃ punarvrajet|
labheta saṃjñāṃ bhagavānbrāhmādiṣu tathā hyasau76|
sarvathā vāmano devo devakāryaṃ kariṣyati|
evaṃ ciṃtayatāṃ teṣāṃ bhāvitānāṃ divaukasām77|
jagāma śakrasahito bāṣkaleśca niveśanam|
dūrādeva ca tāṃ dṛṣṭvā purīṃ tasya samāvṛtām78|
pāṃḍuraiḥ khagamāgamyaiḥ sarvaratnopaśobhitaiḥ|

śobhitāṃ bhavanairmukhyaissuvibhaktamahāpathaiḥ79|
nityaprabhinnairmātaṃgairaṃjanācalasannibhaiḥ|
devanāgakulotpannaiḥ śatasaṃkhyairvirājitām80|
nirmāṃsagātraisturagairalpakarṇairmanojavaiḥ|
dīrghagrīvākṣikūṭaiśca manojñairupaśobhitām81|
padmagarbhasuvarṇābhāḥ pūrṇacaṃdranibhānanāḥ|
saṃllāpollāpakuśalāstatra veśyāḥ sahasraśaḥ82|
na tatpuṇyaṃ na sā vidyā na tacchilpaṃ na sā kalā|
bāṣkalerna pure'syātha nivāsaṃ pratigacchati83|
udyānaśatasaṃbādhaṃ samājotsavamālini|
anvite danumukhyaiśca sarvairaṃtakavarjitaiḥ84|
vīṇāveṇumṛdaṃgānāṃ śabdaiḥ sarvatra nādite|
sadā prahṛṣṭā danujā bahuratnopaśobhitāḥ85|
krīḍamānāḥ pradṛśyaṃte merāviva yathāmarāḥ|
brahmaghoṣo mahāṃstatra danuvṛddhairudīritaḥ86|

sājyadhūmena cāgnīnāṃ vāyunā naṣṭakilbiṣe|
sugaṃdhadhūpavikṣepa surabhīkṛtamārute87|
sugaṃdhidanujākīrṇe pure tasmiṃstu bāṣkali|
trailokyaṃ tu vaśe kṛtvā sukhenāste sa dānavaḥ88|
tatrasthaḥ pālayannāste trailokyaṃ sacarācaraṃ|
dharmajñaśca kṛtajñaśca satyavādī jiteṃdriyaḥ89|
sudarśaḥ pūrvadevānāṃ nayānayavicakṣaṇaḥ|
brahmaṇyaśca śaraṇyaśca dīnānāmanukaṃpakaḥ90|
vedamaṃtraprabhūtsāha sarvaśaktisamanvitaḥ|
ṣāḍguṇyaviṣayotsāhaḥ smitapūrvābhibhāṣitaḥ91|
vedavedāṃgatatvajño yajñayājī taporataḥ|

na ca duḥśīlaniratāḥ sa sarvatrāvihiṃsakaḥ92|
mānyamānayitā śuddhaḥ sumukhaḥ pūjyapūjakaḥ|
sarvārthavidanādhṛṣyaḥ subhagaḥ priyadarśanaḥ93|
bahudhānyo bahudhano bahuyānaśca dānavaḥ|

trivargasādhako nityaṃ trailokye varapūruṣaḥ94|
svapurīnilayo nityaṃ devadānavadarpahā|
sa caivaṃ pālayāmāsa trailokye sakalāḥ prajāḥ95|
nādhamaḥ kaścidapyāste tasminrājani dānave|
dīno vā vyadhito vāpi alpāyurvātha duḥkhitaḥ96|
mūrkho vā maṃdarūpo vā durbhago vā nirākṛtaḥ|
evaṃ yutaṃ taṃ vimalairguṇaughairdṛṣṭvā ca matvā ca niviṣṭabuddhiṃ97|
prasādayandaityavaraṃ mahātmā puraṃdarastaṃ tu danupradhānaṃ|
tejoyuktaṃ dānavaṃ taṃ tapaṃtamiva bhāskaraṃ98|
trailokyadhāraṇe śaktaṃ vismitaḥ so'bhavattadā|
iṃdraṃ purāgataṃ dṛṣṭvā dānaveṃdrāya pārthiva99|
idamūcustadāgatvā dānavā yuddhadurmadāḥ|
āścaryamiti vai kṛtvā iṃdrobhyeti purīṃ tava1.30.100|
ekākī dvijamukhyena vāmanena saha prabho|
asmābhiryadanuṣṭheyaṃ sāṃprataṃ no vadasva rāṭ101|

dānavānabravītsarvānpure tiṣṭhata saṃkulaṃ|
praveśyatāṃ devarājaḥ pūjyaḥ sa tu mamādya vai102|
etasminneva kāle tu vāmanaḥ sa ca vāsavaḥ|
āgatau danunāthena premṇā caivāvalokitau103|
kṛtārthaṃ manyatātmānaṃ praṇipātapuraḥsaram|
uvāca vacanaṃ rājā dānavānāṃ dhuraṃdharaḥ104|
adya vai triṣu lokeṣu nāsti dhanyataro mayā|
yohaṃ śriyāvṛtaḥ śakraṃ paśyāmi gṛhamāgatam105|
arthitvakāmyayā yastu māmayaṃ yācayiṣyati|
gṛhāgatasya tasyāhaṃ dāsye prāṇānapi dhruvam106|
dārānputrāṃstathāgāraṃ trailokye kā kathā mama|
āgatya saṃmukhaṃ tasya aṃkamānīya sādaram107|
pariṣvajyābhinandyainaṃ gṛhaṃ prāveśayatsvakam|
tasya svāgatamarghyādyaiḥ kṛtvā pūjāṃ prayatnataḥ108|
adya me saphalaṃ janma pūrṇāḥ sarve manorathāḥ|

yastvāṃ paśyāmi śakrādya svayameva gṛhāgatam109|
khyāpyohaṃ danumukhyānāṃ devarāja tvayā kṛtaḥ|
āgacchatā mama gṛhaṃ puṇyatā tu parā hi me110|
agniṣṭomādibhiryajñaissamyagiṣṭaistu yatphalam|
tatphalaṃ samavāpyeta tvayi dṛṣṭe puraṃdara111|
yatphalaṃ bhūmidānena gavāṃ dānena ṛtvije|
mamādya tatphalaṃ bhūtamathavā rājasūyakam112|
nālpena tapasā labhyaṃ darśanaṃ tava vāsava|
evaṃ gehe mayā yatte priyaṃ kāryaṃ taducyatām113|
vikalpo'nyo na bhavatā hṛdi kāryaḥ kathaṃcana|
kṛtaṃ ca tadvijānīyā yadyadi syātsuduṣkaraṃ114|
puṇyohaṃ puṇyatāṃ prāpto darśanāttava śatruhan|
yatte deva varairvaṃdyau vaṃditau caraṇau mayā115|
kimāgamanakṛtyaṃ te vada sarvaṃ mayi prabho|
atyāścaryamidaṃ manye tavāgamana kāraṇaṃ116|

iṃdra uvāca|
jānehaṃ danumukhyānāṃ pradhānaṃ tvāṃ tu bāṣkale|
nātyāścaryamidaṃ bhāti tvayi dṛṣṭe'surottama117|
vimukhā nārthino yāṃti bhavato gṛhamāgatāḥ|
arthināṃ kalpavṛkṣosi dātā cānyo na vidyate118|
prabhāyāṃ sūryatulyosi gāṃbhīrye sāgaropamaḥ|
sahiṣṇutve dharā caiva śriyā nārāyaṇopamaḥ119|
brāhmaṇaḥ kaśyapakule jātoyaṃ vāmanaḥ śubhe|
prārthitohamanenaivaṃ bhūmerdehi padatrayaṃ120|
mamāgniśaraṇārthāya yatra kuryāṃ makhaṃ tvahaṃ|
tadasya kāraṇaṃ kṛtvā arthitaiṣā mama prabho121|
lokatrayaṃ me'pahṛtaṃ tvayā vikramya bāṣkale|
nirvṛttiko nirdhanosmi yadditse na tadasti me122|
bhavaṃtaṃ yācayiṣyāmi parārthenāpi cātmanā|
arthittvena mamāpyasya yadyogyaṃ tatsamācara123|

jātosi kāśyape ca tvaṃ vaṃśe vaṃśavivarddhanaḥ|
dityāstvaṃ garbhasaṃbhūtaḥ pitā trailokapūjitaḥ124|
evaṃbhūtamahaṃ jñātvā tena tvāṃ yācayāmyaham|
asyāgniśaraṇārthāya dīyatāṃ bhū padatrayam125|
atīva hrasvagātrasya vāmanasyāsya dānava|
bhūmibhāge ca pārakye dātuṃ na tvahamutsahe126|
etadeva mayā dattaṃ yadbhavānarthitosi me|
guravo yadi manyaṃte maṃtriṇo vā padatrayam127|
arthitvena madīyena svakule bāṃdhavepi ca|
gṛhāyāte mayi tathā yadyogyaṃ tatsamācara128|
yadi te rucitaṃ vīra dānaveṃdra mahādyute|
tadasmai dīyatāṃ śīghraṃ vāmanāya mahātmane129|
bāṣkaliruvāca|
deveṃdra svāgataṃ te'stu svasti prāpnuhi mā ciram|
tvaṃ samīkṣasvadhātmānaṃ sarveṣāṃ ca parāyaṇam130|

tvayi bhāraṃ samāveśya sukhamāste pitāmahaḥ|
dhyānadhāraṇayāyuktaściṃtayānaḥ paraṃ padam131|
saṃgrāmairbahubhiḥ khinno jagacciṃtāmapāsya tu|
kṣīrābdhidvīpamāśritya sukhaṃ svapiti keśavaḥ132|
anye ca dānavāḥ sarve balinaḥ sāyudhāstvayā|
asahāyenaiva śakra sarvepi vinipātitāḥ133|
ādityā dvādaśaiveha rudrāstvekādaśāpi vā|
aśvinau vasavaścaiva dharmaścaiva sanātanaḥ134|
tvadbāhubalamāśritya tridive makhabhāginaḥ|
tvayā kratuśatairiṣṭaṃ samāptavaradakṣiṇaiḥ135|
tvayā ca ghātito vṛtro namuciḥ pākaśāsana|
tvadājñākāriṇā pūrvaṃ viṣṇunā prabhaviṣṇunā136|
hiraṇyakaśiporbhrātā hiraṇyākṣopi ghātitaḥ|
hiraṇyakaśipuryotra jaṅghe cāropya ghātitaḥ137|
vajrapāṇinamāyāṃtamairāvaṇaśirogatam|

saṃgrāmabhūmau dṛṣṭvā tvāṃ sarve naśyaṃti dānavāḥ138|
ye tvayā vijitāḥ pūrvaṃ dānavā balavattarāḥ|
sahasrāṃśena tattulyo na bhavāmi kathaṃcana139|
evaṃvidho'si deveṃdra mama kā gaṇanā bhavet|
māṃ samuddhartukāmena tvayaivāgamanaṃ kṛtam140|
kariṣyāmi na saṃdeho dāsye prāṇānapi dhruvam|

kimarthaṃ devarājoktā bhūmireṣā tvayā hi me141|
ime dārāḥ sutā gāvo yaccānyadvidyate vasu|
trailokyarājyamakhilaṃ viprasyāsya pradīyatām142|
apakīrtirbhavenmahyaṃ pūrveṣāṃ ca na saṃśayaḥ|
gṛhāyātasya śakrasya dattaṃ bāṣkalinā na tu143|
anyopi yorthī me prāptaḥ same priyataraḥ sadā|
bhavānatra viśeṣeṇa vicāraṃ mā kṛthāḥ kvacit144|
bṛhattrapā me deveṃdra yadbhūmestu padatrayam|
brāhmaṇasya viśeṣeṇa prārthitaṃ tu tvayā vibho145|

dāsye grāmavarānasya bhavatastu triviṣṭapam|
aśvāngajānbhūmidhanaṃ striyaścodbhinnacūcukāḥ146|
yāsāṃ darśanamātreṇa vṛddhopi taruṇāyate|
tāḥ striyo vasudhāṃ caitāṃ vāmanasya pratigraham147|
pratidāsyāmi devendra prasādaḥ kriyatāṃ hi me|
etāvadukte vacane tadā bāṣkalinā nṛpa148|
purodhāstūśanā prāha dānaveṃdraṃ tadā vacaḥ|
bhavānrājā dānaveṃdra aiśvaryeṣṭavidhe sthitaḥ149|
yuktāyuktaṃ na jānāsi deyaṃ kasya mayā kvacit|
maṃtribhiḥ susamālocya yuktāyuktaṃ parīkṣya ca 1.30.150|
prāptaṃ trailokyarājyatvaṃ jitvā devānsavāsavān|
vākyasyāsyāvasāneva bhavānprāpsyati baṃdhanaṃ151|
ya eṣa vāmano rājanviṣṇureva sanātanaḥ|
nāsya vai bhavatā deyaṃ pitā te ghātitaḥ svayaṃ152|
ayaṃ te pitṛhā prāpto mātṛhā baṃdhughātakaḥ|

vaṃśocchedakarastubhyaṃ bhūtaścaiva bhaviṣyati153|
na caiṣa dharmaṃ jānāti śakrādīnāṃ hite rataḥ|
māyāvinā dānavā ye māyayā yena nirjitāḥ154|
māyayā brāhmaṇaṃ rūpaṃ vāmanaṃ ca pradarśitam|
atra kiṃ bahunoktena nāsya deyaṃ tu kiṃcana155|
makṣikāpādamātraṃ tu bhūmirasya pratigrahaḥ|
vināśameṣyasi kṣipraṃ satyaṃsatyaṃ mayā śrutam156|
guruṇāpyevamuktastu bhūyo vākyamathābravīt|
dharmārthinā mayā sarvaṃ pratijñātaṃ guro tvidam157|
pratijñāpālanaṃ kāryaṃ satāṃ dharmaḥ sanātanaḥ|
yadyeṣa bhagavānviṣṇurnāsti dhanyataro mayā158|
gṛhya pratigrahaṃ matto yadi devānbubhūṣati|
bhūyopi dhanyatāṃ nīto devenānena vai guro159|
yaṃ yogino dhyānayuktā dhyāyamānā hi darśanam|
na labhaṃte tathā viprāssoyaṃ dṛṣṭo mayādya vai160|

dānāni ye prayacchaṃti sakuśodakapāṇinā|
prīyatāṃ bhagavānviṣṇuḥ paramātmā sanātanaḥ161|
evamukte tu vacane apavargasya bhāginaḥ|
yadatra kāryakaraṇe vikalpo me babhūva ha162|
upadiṣṭosmi bhavatā bālatve cāvadhāritam|
śatrāvapi gṛhāyāte māstvadeyaṃ tu kiṃcana163|
etadeva viciṃtyāhaṃ prāṇānapi svakānguro|
vāmanasya pradāsyāmi śakrasyāpi triviṣṭapam164|
apīḍākāri yaddānaṃ taddānamiha dīyate|
pīḍākāri ca yaddānaṃ taddānaṃ samalaṃ smṛtam165|
etacchrutvā gurustatra trapayādhomukhaḥ sthitaḥ|

bāṣkaliruvāca|
arthitā bhavato deva deyā sarvā dharā mayā166|
trapākaraṃ bhavenmahyaṃ yadasya bhūpadatrayam|
iṃdra uvāca|

satyametaddānavendra yaduktaṃ bhavatā hi me167|
bhūmeḥ padatrayārthitvaṃ dvijenānena me kṛtam|
etāvatā tvayaṃ cārthī mayāpyasya kṛte bhavān168|
danuputro yācitosi varametatpradīyatām|
bāṣkaliruvāca|
padatrayaṃ vāmanāya devarāja pratīccha me169|
tatra tvaṃ suciraṃ kālaṃ sukhī surapate vasa|
evamuktvā bāṣkalinā vāmanāya padatrayam170|
toyapūrvaṃ tadā dattaṃ prīyatāṃ me hariḥ svayam|
datte tu dānaveṃdreṇa tyaktvā rūpaṃ ca vāmanam171|
harirācakrame lokāndevānāṃ hitakāmyayā|
yajñaparvatamāsādya gatvā caiva udaṅmukhaḥ172|
devasya vāmacaraṇe niviṣṭo dānavālayaḥ|
tatra kramaṃ sa prathamaṃ dadau sūrye jagatpatiḥ173|
dvitīyaṃ ca dhruve devastṛtīyena ca pārthiva|

brahmāṃḍastāḍitastena devenādbhutakarmaṇā174|
aṃguṣṭhāgreṇa bhinneṃḍe jalaṃ bhūri viniḥsṛtam|
plāvayitvā brahmalokānsarvānlokānanukramāt175|
dhruvasthānaṃ sūryalokaṃ plāvya taṃ yajñaparvatam|
praviṣṭā puṣkaraṃ dhārā dhautvā viṣṇupadāni sā176|
padāni yāni jātāni vaiṣṇavāni dharātale|
tatrāśrame tu yo gatvā snānaṃ vāpyāṃ samācaret177|
aśvamedhaphalaṃ tasya darśanādeva jāyate|
ekaviṃśagaṇopeto vaikuṃṭhe vāsamāpnuyāt178|
bhuktvā tu vipulānbhogānkalpānāṃ tu śatatrayam|
tadaṃte jāyate rājā sārvabhaumaḥ kṣitāviha179|
toyadhārā tu sā bhīṣma aṃguṣṭhāgrādviniḥsṛtā|
nadī sā vaiṣṇavī proktā viṣṇupādasamudbhavā180|
anena kāraṇenābhūdgaṃgā viṣṇupadī nṛpa|
yayā sarvamidaṃ vyāptaṃ trailokyaṃ sacarācaram181|

aṃguṣṭhāgrakṣatādaṃḍādyatpraviṣṭaṃ jalaṃ śubham|
prāptaṃ devanadītvaṃ tu yātu viṣṇupadī nadī182|
devanadyā tayā vyāptaṃ brahmāṃḍaṃ sacarācaram|
vibhūtibhirmahābhāga sarvānugrahakāmyayā183|
sa bāṣkalirvāmanena uktaḥ pūraya me kramān|
adhomukhastadā jāta uttaraṃ nāsya viṃdati184|
maunībhūtaṃ tu taṃ dṛṣṭvā purodhā vākyamabravīt|
svābhāvikī dānaśaktirna tu sraṣṭuṃ vayaṃ kṣamāḥ185|
yāvatīyaṃ dharā deva sā dattānena te prabho|
ukto bāṣkalinā viṣṇuryāvanmātrā vasuṃdharā186|
yā sṛṣṭā bhavatā pūrvaṃ sā mayā na ca gopitā|
alpābhūmirbhavāndīrgho na tu srṣṭerahaṃ kṣamaḥ187|
icchāśaktiḥ prabhavati prabhoste deva sarvadā|
niruttarastadā viṣṇurmatvā taṃ satyavādinam188|
brūhi dānavamukhya tvaṃ kaṃ te kāmaṃ karomyaham|

mama hastagataṃ toyaṃ tvayā dattaṃ tu dānava189|
tena tvaṃ varayogyosi varāṇāṃ bhājanaṃ śubhaṃ|
dāsyehaṃ bhavataḥ kāmamarthīyena vṛṇuṣva ha190|
vijñapto hi tadā tena devadevo janārdanaḥ|
bhaktiṃ vṛṇomi deveśa tvaddhastānmaraṇaṃ hi me191|
vrajāmi śvetadvīpaṃ te durlabhaṃ tu tapasvinām|
āhaivamukte viṣṇustaṃ tiṣṭhasvaiva yugāṃtaram192|
vārāharūpī yadāhaṃ pravekṣyāmi dharātalam|
tadā haniṣyehaṃ tvāṃ tu madagre ca yadaiṣyasi193|
uktotha dānavastena apāsarppattadagrataḥ|
vāmanena samākrāṃtāḥ sarve lokāstadā nṛpa194|
asuraistaistadā tyaktaṃ devānāṃ satyabhāṣaṇam|
devo hṛtvā tu trailokyaṃ jagāmādarśanaṃ vibhuḥ195|
pātālanilayaścāpi sukhamāste sa bāṣkali|
śakropi pālayāmāsa vipaścidbhuvanatrayam196|

ayaṃ traivikramo nāma prādurbhāvo jagadguroḥ|
gaṃgāsaṃbhavasaṃyuktassarvakalmaṣanāśanaḥ197|
viṣṇoḥ padānāmeṣā te utpattiḥ kathitā nṛpa|
yāṃ śrutvā tu naro loke sarvapāpaiḥ pramucyate198|
duḥsvapnaṃ durviciṃtyaṃ ca duḥṣkaraṃ duḥṣkṛtāni ca|
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English translation

Bhīṣma said :

1-4a. Having reached the sacrificial mountain. the powerful Viṣṇu planted his foot (-steps) there. What is the purpose of this line of the foot (-steps) which the lord of lords planted? O highly intelligent one, tell me (about) that. O great sage, tell me which demon he subdued after having planted his foot (-steps) there. The residence of Viṣṇu is in heaven, the great-souled one lives in Vaikuṇṭha . How is it that he planted his foot (-step) in the human world?

4b-5. O brahman , lords of gods (i.e. great gods) with Indra as their leader, and also devotees who continuously (please) the lord by means of great penance (live in the world of gods). It is said that the residence of Śrīvarāha is in the Mahar -world.

6-8. Similarly the residence of Nṛsiṃha , the great-souled one, is said to be in the Jana -world. The residence of Trivikrama is said to be in the Tapas -world. Tell me in detail, O brahman, how (is it that the lord), leaving these worlds, planted his two foot-steps on the earth and (how is it that he) planted his footsteps on the sacrificial mountain in this place, viz. Puṣkara , which is sacred to Brahmā . By hearing (this account) all sins will certainly perish.

Pulastya said :

9. That you have asked properly, listen attentively to (the account as to how) in olden days, lord Viṣṇu having come to the sacrificial mountain, planted his foot (-step) on the embankment of it.

10-12a. O Bhīṣma , formerly in the Kṛtayuga Viṣṇu performed a (mighty) deed for the attainment of gods' purpose and for the (good of the) earth. The stronger demons, having conquered gods along with Indra, had brought under their control the entire heaven, after subduing the three worlds.

12b-14a. The very mighty demon Bāṣkali had made the stronger demons the enjoyers (of portions) at sacrifices. When the three worlds with the mobile and the immobile were reduced to this condition, Indra, being disappointed with life, became very much distresed.

14b-16a. (He thought:) 'Due to the grant of boon to him by Brahma , that Bāṣkali, the lord of demons, cannot be killed in a battle by all the residents of heaven. So surrounded (accompanied) by all gods in the world of Brahmā, I shall seek refuge with the lord (i.e. Brahmā). There is no other course.'

16b-18a. O Bhīṣma, thinking thus, the lord of gods, sur

rounded by all residents of heaven, quickly went to Brahmā's place. Surrounded by those residents of heaven he reached (i.e. touched) the feet of Brahmā and told (i.e. acquainted) him (with) what should be done about the world and also about the worst calamity that had befallen the world.

18b-20. "O god, do you not know wherefrom fear has come to us? O lord, I have told you what the demons have snatched, and also everything of (i.e. done by) that wicked Bāṣkali; you are our grandsire; (so) do (something) without delay (to save us). O lord of gods, think now about some measures for world-peace.

21. When they (i.e. the demons) have been watching, the rites laid down in the śrutis and smṛtis have not proceeded. Everyday they are causing harm to us.

22. As an insignificant person speaks about (i.e. gives importance to) his own interest, in the same way, we who have thrown into the background your obligations, have always spoken to (i.e. requested) you.

23-24. If a man with a false mind does not do (i.e. return the favour) thousandfold to him who has obliged him, then for that bad and shameless man of wicked action and scorched by obligation there is residence in hell alone.

25. Goodness does not lie in this much (i.e. in merely) returning an obligation; but those whose minds are bent on selfishness do not do even this (i.e. do not even return a good turn).

26. (I wish) if only the stability of the world should not have become a cause of worry; my heart is rent into a hundred (pieces); it is not satisfied (i.e. happy).

27. I am going (i.e. wandering) here and there (for help). (Please) drag us up who are drowned (in grief), by telling us a means by which our lustre will again shoot up.

28. I have told you as I have seen the world. You (can) see it as it is. It is bereft of Vedic studies and the exclamation of Vaṣat. Festivals (and other) auspicious (rites) have ceased.

29. Contact with study i.e Vedic study has been abandoned (by the brāhmaṇas); agriculture [1] is given up; it (i.e. the world) is left by administration of justice [2] ; it remains merely in breath (i.e. it is barely alive).

30. The world has met with distress; and by (the passing of) this much time we are exhausted."

Brahmā said :

31. I know that Bāṣkali has become arrogant as a result of (my) having granted him a boon; I think he cannot be conquered by you; (but) he will be conquerable by Viṣṇu.

32-33. Having restrained (his senses) Brahmā then remained in his original nature (i.e. resumed his usual silence). When the self-born Brahmā was thinking about him, the four-armed one [3] (i.e. Viṣṇu) came there after a while merely as the result of Brahmā's meditating on him, when all (the gods) were looking on.

Viṣṇu said :

34. Warded off (by) me, O Brahman, stop this meditation. I, for whom this meditation was intended, have approached you.

Brahmā said :

35. It is indeed a great favour that the lord has manifested himself here. Who else would have so much anxiety for the world as the lord has?

36. For the (good of) the world I brought about its creation. Virtually the world depends upon you. There is no doubt about this.

37-38. You should protect the world, and Rudra should destory it. When such was the case with the world, Bāṣkali snatched off the kingdom consisting of the three worlds and of the mobile and immobile, of (i.e. from) this great-souled Indra. O Keśava , help your servant by offering him counsel.

Vāsudeva (i.e. Viṣṇu) said :

39. That demon (viz. Bāṣkali) has been now immune to being killed due to your having granted him a boon. By captivating him he must be conquered by intelligent handling.

40. I shall be a dwarf, the destroyer of the demons. This one (i.e. Indra) should go with me to Bāṣkali's residence.

41. Having gone there he should ask him for this boon for me:

42. 'O king, O magnanimous one, give (a piece of) land (measuring) three steps to this short brāhmaṇa . This is the request I make to you'. Asked by Indra the lord of the demons might offer even his own life.

43-44. O grandsire, having accepted the gift from that demon, having bound him carefully and made him the resident of the nether world, I shall be (born), taking the form of a boar, to kill that wicked one. There is no uncertainty about this. O Indra, move on quickly.

45-46a. Having thus told (Brahmā) he ceased (speaking) and disappeared. Then after some time, when Viṣṇu was conceived by Aditi , [4] many fearful ill omens appeared.

46b-47a. When Viṣṇu, the prop of the entire world, was conceived (by Aditi), an excellent auspicious omen also appeared.

47b-48. Breezes carrying the fragrance of Mālati flowers blew. Then, having reached (i.e. at) the time as ordained, the god, the lord of gods (i.e. Viṣṇu), kind to all beings, of pure and scanty hair, having the beauty of the moon, the conch and the (sun-) rise, became (i.e. was born as) Aditi's son.

49. When Viṣṇu thus descended (on the earth), the faces of Siddhas , gods and demons with the winkings of their eyes stopped, were pleased; and that day, too, on which Viṣṇu got into that excellent womb, was having breezes, of scanty pollen, blowing (gently).

50. That respectable Aditi also, having the unborn one (i.e. Viṣṇu) in her womb, walked charmingly, distressed by her heavy hips. Her face was dull, gloomy and pale. Thus she carried the embryo that was heavier and was (lying) low (in her womb).

51. When, Nārāyaṇa thus entered the womb (of Aditi) as a result of the past and future (deeds), all beings got their desires fulfilled without any difficulty.

52-53. (When) the wind was blowing very gently; and (when) indeed people had gone to other regions by isolated paths; when the sky was being deserted by dust-particles and when darkness was gradually disappearing; (and) when Viṣṇu was in (Aditi's) womb, that mother of gods entertained a malicious design.

54-55. Listen to it, O lord of kings, in succession: "What is the use of proceeding in order? I shall spring over the heaven; and I shall make that Bāṣkali, the lord of demons, the resident of the nether world. I have (already) given wealth and handsomeness to Indra.

56. I alone shall be able to destroy the demons. I shall throw (at them) volleys of arrows and trains of discs in many ways.

57-58a. (I shall also discharge) multitudes ofmaces for the destruction of the demons; and as fate would have it, I shall make gods the residents of heaven and the demons the residents of the nether region".

58b. (Thus) the words that were (lingering) in her mouth at once came out.

59. "See (now), I shall, through anger, bind the chief of the demons in such a way as was not thought of before, nor seen before nor (also) heard of before.

60. Formerly I have given wealth and handsomeness to Kaśyapa . Why has he lost his energy and (why is) the wind gusty?

61. My eyes are as it were reeling; let me not have conceived this form. By what am I possessed that I am uttering these improper words?"

62. Got into (i.e. caught between) alternatives she repeatedly reflected in her heart. She carried (in her womb) the divine lord for a thousand divine years.

63. Then Vāmana (i.e. Viṣṇu), the cause of the beings, was born of her—(Vāmana) who, when born, attracted the eyes of the demons.

64. As soon as that Janārdana , the god of gods, was born, rivers flowed with clear water, and fragrant breezes blew.

65-66. Kaśyapa too obtained pleasure due to that bright son. O lord of men, no sooner was Janārdana born, than the minds of all the residents of the three worlds were full of enthusiasm, and kettle-drums that were beaten in heaven gave out sounds.

67-68. Due to extreme joy the delusion and miseries of the three worlds came to an end. The group of Gandharvas sang with notes full of emotion; and the groups of heavenly damsels, mingling with their lords, and full of emotions, danced there (i.e. in the heaven). In the same way, groups of Vidyādharas and Siddhas wandered in (i.e. being seated in) aeroplanes.

69-71. They discussed the verdict about good and bad deeds and exhibited acting and singing. Free from passions and full of pain and pleasure they sang songs, and being in the heaven they danced and (i.e. since they) have gone to the heaven from here after having obtained it by dint of their religious merit. Then some, being very much delighted, uttered (the words:) 'Victory (to you), O lord'. Others, with a steady mind, repeated these words loudly. Others secretly meditated upon him through fear of (re-) birth and for the destruction of old age and death. Thus the entire world was fully delighted.

72-73. (It was said:) 'Though a dwarf, this is the lord, who has been born for you, and after having approached whom, Brahmā had told (i.e. requested) about the (well-being of the) world. This one (i.e. he) is Brahmā, Viṣṇu and Maheśvara (i.e. Śiva) himself; also be is the sacrifices; he is the heaven. There is no doubt about it.

74. This entire world—immobile and mobile—is pervaded by Viṣṇu. He, the self-born one, though one only, is known to be many.

75. The crystal-gem is (i.e. appears) variegated at a place where there are colours (which get reflected in the gem). The self-born one behaves in the same way (i.e. appears to be many) due to (his contact with) the constituents (like sattva , rajas and tamas).

76. As the Gārhapatya fire gets another name, similarly this lord gets appellations like Brahmā etc.

77-78a. By all means god Vāmana will accomplish this feat (of subduing Bāṣkali).' When the residents of heaven were thus thinking and reflecting, (Viṣṇu), with Indra, went to Bāṣkali's residence.

78b-80. Having seen (i.e. he saw) the city adorned with prominent white buildings approachable by Gandharvas, and decorated with all (kinds of) jewels, and well-separated (from one another) by big roads; (it was) adorned with hundreds of elephants always in rut, resembling the mountain of collyrium, and born in the family of divine elephants.

81. (It was also) adorned with horses with bodies having (almost) no flesh (i.e. having slim bodies), having small ears, having the speed of the mind, having long necks and long prominent parts of the foreheads above the eyes.

82. There were thousands of courtesans having excellent complexion like the interiors of lotuses, having faces resembling the full moon, and skilled in conversation and caressing.

83. There was no religious merit, no lore, no architecture, no art that did not exist (i.e. that was not found) in the city of this Bāṣkali.

84-86. It was crowded with hundreds of gardens. In it having a series of social festivals, endowed with all chief demons except Yama , resounding everywhere with sounds of lutes, flutes and tabors, sons of Danu , always joyful, decorated with many jewels, were seen sporting likegods on the Meru mountain. There was a great sound of (the recitation of) the Vedas made by the venerable demons.

87-88. That demon Bāṣkali having subdued the three worlds lived happily in that city, the sins in which were destroyed by the smoke of the ghee of (i.e. put into) fires, and by wind, in which the breezes were made fragrant by the moving about of the fragrant incense, and which was crowded with virtuous demons.

89-90. Living there he protected the three worlds along with the mobile and the immobile. He was conversant with righteousness, was grateful, truth-speaking, and had his senses controlled, was handsome, and knew the good and bad ways of life of the ancient gods. He was well-versed in the Vedas, was a protector and was kind to the distressed.

91-92. He was endowed with all the (regal) powers [5] like the Vedic, that of good counsel, personal preeminence and energy. He was interested in the six measures to be practised by a king, and talked with a smile. He knew the essence of the Vedas and the Vedāṅgas [6] , performed sacrifices and was engaged in (practising) penance. He was not ill-mannered and always abstained from causing harm to others.

93. He honoured those who deserved honour, was pure, pleasing, and worshipped the venerable. He knew all objects; he was invincible, agreeable and of a pleasing appearance.

94. The demon had ample grains, wealth, and vehicles. He always accomplished the three objects [7] (of worldly existence). He was the best person in the three worlds.

95-97a. He always lived in his own city and always removed the pride of gods and demons. In this way he protected all the beings in the three worlds. When he was the king (i.e. in his kingdom) there was no mean person, no poor person, no sick person, no short-lived person, no unhappy person, no foolish person, no person of a dull form, no unfortunate person, nor a person that was expelled.

97b-99a. Seeing that excellent chief of the demons, who was endowed with multitudes of pure qualities and who was bright like the sun, and taking him to be a person of a controlled mind, and capable of sustaining the three worlds, Indra was amazed.

99b-100a. O king, seeing Indra to have entered the city the demons maddened for fight, said this to the lord of demons:

100b-101a. “It is something strange that Indra is doing when he, all alone, except being accompanied by a short preeminent brāhmaṇa, is coming.

101b-102. O king, tell us what we should do now.” He said to all the demons: “Assembled together you remain in the city. Let the lord of gods enter the city. Today he is to be honoured by me.”

103. In the meantime that short (brāhmaṇa) and Indra arrived there; they were looked at affectionately by the lord of demons.

104. He regarded himself as blessed and the king, the leader of the demons said (to them) after saluting them:

105-106. “Today, in the three worlds, there is no person who is luckier than I, who, chosen by Glory, am seeing Indra coming (to me). With a desire to receive something from me he will beseech me. I shall certainly give (up) even my life for him who has come to my house.

107a. (I shall even give up) my wife, sons, and also my residence. What then should I say (even) about the three worlds?”

107b-108. Going to meet him, and bringing him near himself with respect, and embracing and greeting him, and carefully offering him welcome and worship with materials of worship etc. he brought him (i.e. Indra) into his house.

109. (He said:) “Today my birth is fruitful, all my desires are fulfilled, that, O Indra, I am seeing you who have visited my house.

110. O lord of gods, I have (today indeed) been proclaimed to be the king of demons by you who have come to my house. It is my great religious merit.

111. O Purandara , one would get that fruit, which is obtained by sacrifices like the Agniṣṭoma , on seeing you.

112. I have today obtained that fruit which is obtained by the grant of land, or of cows to a priest, or (the fruit that is obtained by the performance) of the Rājasūya sacrifice.

113. O Vāsava , you are not to be seen by little penance. Tell me what I can do, that is dear to you, in my house.

114. Do not entertain any other doubt in your heart. Know that it shall be done even if it is very difficult.

115. O you, killer of enemies, I am lucky, I have obtained religious merit on having seen you, since I have saluted your feet adored by excellent gods.

116. O lord, tell (me) all that has made you come (to me). I take the intention of your arrival to be a great surprise (your arrival has caused surprise).”

Indra said :

117. O Bāṣkali, I know you to be the chief among the pre-eminent demons. It is not a great surprise to have seen you, O best of the demons.

118. Suppliants who have visited your house never go (back) being averse (i.e. disappointed). You are the desire-yielding tree to the suppliants. There is no other donor (like you).

119. In lustre you (i.e. as far as lustre is concerned) arc comparable to the sun; in (i.e. as far as) depth (i.e. seriousness is concerned), you are the earth and in (i.e. as far as) wealth (is concerned) you are like Nārāyaṇa.

120. This short brāhmaṇa is born in the auspicious family of Kaśyapa.

121. I was requested by him: “Give here (a piece of) land measuring the distance covered by three steps, to me who want a fire-sanctuary where I would perform a sacrifice.” I have, therefore, O lord, asked you on his behalf.

122-123. O Bāṣkali, having overpowered (me) you have taken away the three worlds belonging to me. I have nothing to subsist upon; I am poor; I do not want for myself what you desire to give. For someone else I am going to beseech you as a suppliant (does). For this (brāhmaṇa) I have turned a suppliant. Do what is proper.

124. You, who have exalted the family, are born in the family of Kaśyapa. You are born from the womb of Diti and your father is revered in the three worlds.

125-126. Knowing that you are like this I am requesting you. O demon, give a piece of land measuring three footsteps to this one (i.e. this brāhmaṇa)—this dwarf, with short limbs, who desires to have a fire-sanctuary.

127. I do not dare to give the portion of land belonging to someone else. This is what is given (i.e. what is said) by me since you asked me to ask for something. You may give the piece of land measuring three steps if yourpreceptors and ministers agree.

128. When I, your kinsman of the same family have come to your house as a suppliant, do what is proper.

129. O you hero, O you lord of demons, O you of great lustre, if you like then quickly give (a piece of land) to this short, great-souled (brāhmaṇa).

Bāṣkali said :

130. O lord of gods, welcome and well-being to you. With pleasure look upon yourself as the highest object of all.

131. The grandsire, having placed the burden (i.e. the responsibility of looking after the three worlds), given to meditation and reflecting upon the highest position, lives happily.

132. Keśava(i.e. Viṣṇu), exhausted due to (having fought) many battles, after having given up anxiety about the world, and after having gone to the milky ocean, sleeps (there) happily.

133. O Śakra , even all other powerful demons having weapons were destroyed by you without (the help of) anybody else.

134-135a. The twelve Ādityas , the eleven Rudras , the two Aśvins , the Vasus and eternal Dharma are enjoying the portions of sacrifice in the heaven (only because they have) resorted to the power of your arms.

135b-136a. You have performed a hundred sacrifices endowed with excellent sacrificial fees; and O Pākaśāsana , you killed Vṛtra Namuci .

136b-137. Powerful Viṣṇu, who obeyed your order, formerly also killed Hiraṇyākṣa , the brother of Hiraṇyakaśipu . He also killed Hiyaṇyakaśipu by striking on his shank.

138. All demons seeing you, when you, with the thunderbolt in your hand and seated on the head of Airāvata , come to the battle-field, flee away.

139. In no way shall I be even equal to one-thousandth part of you who formerly defeated the very powerful demons.

140. O lord of gods, you are like this. What need I say about you? You have arrived here with a desire to emancipate me.

141. I shall do (what you tell me). There is no doubt that I shall even give up life. For what purpose, O lord of gods, you have asked me to give this land?

142. Let all these—mywife, sons, cows, and whatever other wealth I have, and also this entire kingdom of the three worlds be given to this brāhmaṇa.

143. There is no doubt that infamy will accrue to me and my ancestors, viz. ‘Bāṣkali did not give to Śakra (what he asked for and) who had come to his house.’

144. Even if some other suppliant had come here, he would be dearer to me. You are especially so. Do not hesitate at all.

145. O lord, O god of gods, it causes me great shame that you have asked only for a piece of land measuring three steps and that too for the sake of a brāhmaṇa.

146-147. I shall give this brāhmaṇa excellent villages and will give you heaven; (I shall give him) horses, elephants, land. wealth and ladies with sprout-like breast-nipples, seeing whom even an old man becomes young. The brāhmaṇa will receive those ladies and this earth.

148-149a. I shall give (these things), O lord of gods. (Please) favour me (by accepting them).

When, O king, Bāṣkali had said these words, his family priest Uśanas (i.e. Śukra) said these words to the lord of demons:

149b. "O lord of demons, you are a king remaining in (i.e. having) eightfold prosperity. [8]

150-151. (But) you do not realize what is proper and what is improper. (You also do not understand): 'I should give something to someone after having consultations with my ministers and after having assessed what is proper and what is improper'. Having conquered the gods along with Indra you have obtained the kingdom of the three worlds. (Just) as the sentence (I am speaking) is over you will be made a captive.

152-153. This dwarf is that eternal Viṣṇu only. Do notgive (anything) to him. This is the one who is the killer of your father, mother, and relatives. He has formerly cut off (i.e. destroyed) your family and will do the same in future.

154. Interested in the well-being of Śakra and others he does not know (i.e. does not care for) moral merit. He is the deceitful one who vanquished the demons with trickery.

155. He has manifested this form of a dwarfish brāhmaṇa through trickery (only). What is the use of prolixity in this matter? Nothing should be given to him.

156. You will perish even if you give a (particle of) land measuring just the foot of a bee. This is the truth, the only truth I have heard about."

157. Even though he was thus addressed by his preceptor he again spoke (these) words: "O preceptor, desiring religious merit I have made this promise.

158. It is the eternal duty of the good to keep their promise. If this is revered Viṣṇu then there is none else luckier than I (am).

159. (Even) after receiving a gift from me he (still) desires to become (i.e. to be called) a god, (then) I O preceptor, again made blessed by this god.

160. I have seen him, whom the devotees meditating on him with concentration and the brāhmaṇa also, do not see.

161-163. They, who give gifts with darbhas and water in their hands and utter the sacred text, 'May the revered Viṣṇu, the highest soul and the eternal one, be pleased,' share (i.e. obtain) salvation. If there was any doubt doing this act (of giving, it was because) I was advised and was determined to be a fool by you. There is nothing that should not be given even to an enemy when he comes to one's house.

164-166a. O preceptor, having given thought to this, I shall give even my life to this dwarf and heaven to Indra. In this world that gift which causes suffering is said to be impure." Having heard this, the preceptor remained there with his face hung down in shame.

Bāṣkali said :

166b-167a. O god, when you have asked for (a gift of land) I should give you the entire earth. It would be shameful to me to give him (the piece of) land measuring three (foot-) steps.

Indra said :

167b-169a. O lord of demons, these words which you have said to me are true; (but) this brāhmaṇa has asked me for a piece of land measuring three (foot-) steps (only). He has asked me for this much land; and I have (therefore) asked you to give that much (only). You, the son of Danu, have thus been implored by me. Grant me this boon.

Bāṣkali said :

169b-1 70a. O King of gods, accept from me (the piece of land measuring) three (foot-) steps for (this) dwarf; (and) O lord of gods, live there (i.e. in the heaven) happily for a very long time.

170b-17la. Saying so, Bāṣkali then gave (the piece of land measured by) three (foot-) steps to the dwarf, after (pouring) water (on his hand), saying, 'Let Hari himself be pleased with me.'

171 b-172. Desiring the well-being of gods, Hari (i.e. Viṣṇu), when he was given the gift by the lord of demons, gave up the dwarf-form and with his face turned towards the north, he having reached the sacrificial mountain, took possession of the worlds.

1 73. The residence of the demons came to be put under the god's left foot. Then the lord of the world first put his step on the Sun.

174. He placed the second step on Dhruva , and with the third, the god of wondrous deeds, struck the universe.

175-176. When the universe was pierced with the tip ofhis toe profuse water flowed out. That stream, having inundated all Brahmā-worlds one by one, and also the place of Dhruva, the world of the Sun, and the sacrificial mountain, entered, having washed Viṣṇu's feet, the Puṣkara (Tīrtha).

177-178. He, who, having gone to (the spot) where the footprints were produced on the earth, bathes in the well in the hermitage (there), gets the fruit of the Aśvamedha (sacrifice) merely by seeing (the spot). With the group of the twenty-one attendants he obtains (i.e. reaches) Vaikuṇṭha.

179. Then having enjoyed many pleasures (there) for three hundred Kalpas , he, at the end of it (i.e. that period), becomes a sovereign emperor on this earth.

180. O Bhīṣma, the stream of water that flowed out from the tip of (Viṣṇu's) toe, is called the river Viṣṇupadī (since) it sprang up from Viṣṇu's foot.

181. For this reason (i.e. this is the reason why), O king Gaṅgā became (i.e. came to be known as) Viṣṇupadī, which has pervaded all this universe along with the mobile and the immobile.

182. That auspicious water, which entered (Puṣkara after flowing out) from the wound (i.e. the hole made into) the universe caused by the tip of (Viṣṇu's) toe, obtained the status of a divine river. It is that river called Viṣṇupadī.

183. O you illustrious one, that divine river, with a desire to favour all, has occupied the universe with the mobile and immobile, by means of its splendours.

184. Vāmana said to that Bāṣakali: “(Now) fill out (i.e. give space for) my steps”. He hung down his face (as) he did not find an answer (i.e. a solution).

185-186a. Seeing him silent the family-priest (i.e. Śukra) said (these) words: “The power of giving is natural (i.e. it cannot be increased and so) we are not able to create (another earth where Vāmana could put his steps). O lord, he has given you whatever land exists.”

186b-187. Bāṣkali said to Viṣṇu: “That much earth (i.e. of that extent) which you formerly created (has beengiven to you); I have not held it back. The earth is small (and) you are great; (and) I am not capable of creation.

188. O lord, your will power always prevails.” Viṣṇu, finding no reply, and taking him to be truth-speaking, (said to him):

189-190. “O chief of the demons, tell me, which desire (entertained) by you I should satisfy. Since I have in my hand the water offered by you, you, deserve a boon. You are an auspicious receptacle of boons. I shall give what you desire. Ask for the object of your desire.”

191-193. He (i.e. Bāṣkali) then requested Janādana, the lord of gods: “O, lord of gods, I seek devotion to you and death at your hands. I shall enter Śvetadvīpa [9] , which is inaccessible to the ascetics.” When he spoke thus, Viṣṇu, said to him: “Do remain (there) till the end of the age of the world. When I, taking the boar-form, shall enter (i.e. come to) the earth, I shall kill you when you will come before me.”

194. The demon, thus addressed by him, went away from him. Then, O king, Vāmana occupied all worlds.

195. Those demons then gave up speaking truthfully with gods. The powerful lord, having snatched the three worlds, disappeared.

196. Bāṣkali lived happily in the nether world where he took residence. The wise Indra also protected the three worlds.

197. This manifestation of the lord of the world is called Traivikrama. It is connected with the rise of the Ganges and is the destroyer of all sins.

198. O king, I have told you this origin of the steps of Viṣṇu hearing which a man becomes free from all sins.

199. At the sight of the three steps of Viṣṇu, (the effects of) an evil dream, an evil thought, a difficult or bad deed perish quickly.

200-202. Sinful beings (have emancipated themselves) age after age after having seen (the steps of Viṣṇu). O Bḥīṣma, Viṣṇu has shown ingenuity in manifesting the steps. A man, who, observing silence, climbs up (the mountain) and takes up the pilgrimage of Puṣkara gets the fruit of Aśvamedha (sacrifice). He is free from all sins and would goto Viṣṇu’s city.

[1]: [1] : Vārtā —agriculture, the occupation of Vaiśya.

[2]: [2] : Daṇḍanīti —administration of justice, judicature.

[3]: [3] : Caturbhuja —an epithet of Viṣṇu.

[4]: [4] : Aditi —daughter of Dakṣa and wife of Kaśyapa and mother of Ādityas.

[5]: [5] : The three Śaktis (powers) are—(1) Prabhutva —personal pre-eminene; (2) Mantra —good counsel; (3) Utsāha —energy. Sāḍguṇya [Sāḍguṇya ?]. The six expedients to be used by a king in foreign policies: (1) Sandhi —peace or alliance, (2) Vigraha —war, (3) Yāna —march or expedition, (4) Sthāna or Āsana —halt, (5) Saṃśraya —seeking shelter, (6) Dvaidha or Dvaidhibhāva —duplicity.

[6]: [6] : Vedāṅga—Name of certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the mantras in ceremonies. They are six in number: (1) Śikṣā —the science of proper articulation and pronunciation; (2) Chandas —the science of prosody; (3) Vyākaraṇa —grammar; (4) Nirukta —etymological explanation of difficult Vedic words; (5) Jyotiṣa —astronomy and (6) Kalpa —ritual or ceremonial.

[7]: [7] : Trivarga —the three objecte of worldly existence viz. Dharma , Artha and Kāma .

[8]: [8] : Aiśvarya —divine faculties like omnipotence, omnipresence etc.

[9]: [9] : Śvetadvīpa —name of one of the eighteen minor divisions of the known continent.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 31

The account of Śivadūtī

Chapter 31 of 693 · 155 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
भगवन्महदाश्चर्यं बाष्कलेर्बंधनं हि यत्।
कृतं त्रिविक्रमं रूपं यदा संयमितो बलि१।
एतन्मया श्रुतं पूर्वं कथ्यमानं द्विजोत्तमैः।
पाताले वसतेद्यापि वैरोचनसुतो बलि२।
नागतीर्थं यथाभूतं पिशाचानां तु संभवम्।
शिवदूती कथं चात्र केनेयं मंगलीकृता३।
अंतरिक्षे पुष्करं तु केन नीतं महामुने।
एतदाचक्ष्व मे सर्वं यथा बाष्कलिबंधनम्४।
भूमिप्रक्रमणं पूर्वं कृतं देवेन विष्णुना।
द्वितीये कारणं किं च येन देवश्चकार ह५।
तत्त्वतस्त्वं हि तत्सर्वं यथाभूतं तथा वद।
पापक्षयकरं ह्येतच्छ्रोतव्यं भूतिमिच्छता६।
पुलस्त्य उवाच।
प्रश्नभारस्त्वया राजन्कौतुकादेव कीर्तितः।

कथयामि हि तत्सर्वं यथाभूतं नृपोत्तम७।
विष्णोः पदानुषंगेण बंधनं बाष्कलेरिह।
श्रुतं तद्भवता सर्वं मया ते परिकीर्तितं८।
भूयोपि विष्णुना भीष्म प्राप्ते वैवस्वतेंतरे।
त्रैलोक्यं बलिनाक्रांतं विष्णुना प्रभविष्णुना९।
गत्वा त्वेकाकिना यज्ञे तथा संयमितो बलि।
भूयोपि देवदेवेन भूमेः प्रक्रमणं कृतम्१०।
प्रादुर्भावो वामनस्य तथाभूतो नराधिप।
पुनस्त्रिविक्रमो भूत्वा वामनो भूद्ववामनः११।
उत्पत्तिरेषा ते सर्वा कथिता कुरुनंदन।
नागानां तु यथा तीर्थं तच्छृणुष्व महाव्रत१२।
अनंतो वासुकिश्चैव तक्षकश्च महाबलः।
कर्कोटकश्च नागेंद्रः पद्मश्चान्यः सरीसृपः१३।
महापद्मस्तथा शंखः कुलिकश्चापराजितः।
एते कश्यपदायादा एतैरापूरितं जगत्१४।

एतेषां तु प्रसूत्या तु इदमापूरितं जगत्।
कुटिलाभीमकर्माणस्तीक्ष्णास्याश्च विषोल्बणाः१५।
दष्ट्वा मंदांश्चमनुजान्कुर्युर्भस्मक्षणात्तु ते।
तद्दर्शनाद्भवेन्नाशो मनुष्याणां नराधिप१६।
अहन्यहनि जायेत क्षयः परमदारुणः।
आत्मनस्तु क्षयं दृष्ट्वा प्रजास्सर्वास्समंततः१७।
जग्मुः शरण्यं शरणं ब्रह्माणं परमेश्वरं।
इममेवार्थमुद्दिश्य प्रजाः सर्वा महीपते१८।
ऊचुः कमलजं दृष्ट्वा पुराणं ब्रह्मसंज्ञकम्।
प्रजा ऊचुः।
देवदेवेश लोकानां प्रसूते परमेश्वर१९।
त्राहि नस्तीक्ष्णदंष्ट्राणां भुजगानां महात्मनाम्।
दिनेदिने भयं देव पश्यामः कृपणा भृशम्२०।
मनुष्यपशुपक्ष्यादि तत्सर्वं भस्मसाद्भवेत्।
त्वया सृष्टिः कृता देव क्षीयते तु भुजंगमैः२१।

एतज्ज्ञात्वा यदुचितं तत्कुरुष्व पितामह।
ब्रह्मोवाच।
अहं रक्षां विधास्यामि भवतीनां न संशयः२२।
व्रजध्वं स्वनिकेतानि नीरुजो गतसाध्वसाः।
एवमुक्ते प्रजाः सर्वा ब्रह्मणाऽव्यक्तमूर्तिना२३।
आजग्मुः परमप्रीताः स्तुत्वा चैव स्वयंभुवम्।
प्रयातासु प्रजास्वेवं तानाहुय भुजंगमान्२४।
शशाप परमक्रुद्धो वासुकिप्रमुखांस्तदा।
ब्रह्मोवाच।
अहन्यहनि भूतानि भक्ष्यंते वै दुरात्मभिः२५।
नश्यंति तूरगैर्दष्टा मनुष्याः पशवस्तथा।
यस्मान्मत्प्रभवान्नित्यं क्षयं नयथ मानुषान्२६।
अतोन्यस्मिन्भवे भूयान्ममकोपात्सुदारुणात्।
भवतां हि क्षयो घोरो भावि वैवस्वतेंतरे२७।
तथान्यः सोमवंशीयो राजा वै जनमेजयः।

धक्ष्यते सर्पसत्रेण प्रदीप्ते हव्यवाहने२८।
मातृष्वसुश्च तनयांस्ताक्ष्यो वो भक्षयिष्यति।
एवं वो भविता नाशः सर्वेषां दुष्टचेतसाम्२९।
शप्त्वा कुलसहस्रं तु यावदेकं कुलं स्थितम्।
एवमुक्ते तु वेपंतो ब्रह्मणा भुजगोत्तमाः३०।
निपत्य पादयोस्तस्य इदमूचुर्वचस्तदा।
भगवन्कुटिला जातिरस्माकं भूतभावन३१।
विषोल्बणत्वं क्रूरत्वं दंदशूकत्वमेव च।
संपादितं त्वया देव इदानीं शपसे कथं३२।

ब्रह्मोवाच।
यदि नाम मया सृष्टा भवंतः कुटिलाशयाः।
ततः किं बहुना नित्यं भक्षयध्वं गतव्यथाः३३।
नागा ऊचुः।
मर्यादां कुरु देवेश स्थानं चैव पृथक्पृथक्।
मनुष्याणां तथास्माकं समयं देव कारय३४।

शापो यो भवता दत्तो मनुष्यो जनमेजयः।
नाशं नः सर्पसत्रेण उल्बणं च करिष्यति३५।
ब्रह्मोवाच।
जरत्कारुरिति ख्यातो भविता ब्रह्मवित्तमः।
जरत्कन्या तस्य देया तस्यामुत्पत्स्यते सुतः३६।
रक्षां कर्ता स वो विप्रो भवतां कुलपावनः।
तथा करोमि नागानां समयं मनुजैः सह३७।
तदेकमनसः सर्वे शृणुध्वं मम शासनम्।
सुतलं वितलं चैव तृतीयं च तलातलम्३८।
दत्तं च त्रिप्रकारं वो गृहं तत्र गमिष्यथ।
तत्र भोगान्बहुविधान्भुंजाना मम शासनात्३९।
तिष्ठध्वं सप्तमं यावत्कालं तं तु पुनःपुनः।
ततो वैवस्वतस्यादौ काश्यपेयो भविष्यति४०।
दायादः सर्वदेवानां सुपर्णस्सर्पभक्षकः।
तदा प्रसूतिः सर्पाणां दग्धा वै चित्रभानुना४१।

भवतां चैव सर्वेषां भविष्यति न संशयः।
ये ये क्रूरा भोगिनो दुर्विनीतास्तेषामंतो भाविता नान्यथैतत्४२।
कालव्याप्तं भक्षयध्वं च सत्वं तथापकारे चकृते मनुष्यम्।
मंत्रौषधैर्गारुडैश्चैव तंत्रैर्बंधैर्जुष्टा मानवा ये भवंति४३।
तेभ्यो भीतैर्वर्तितव्यं न चान्यच्चित्ते कार्यं चान्यथा वो विनाशः।
इतीरिते ब्रह्मणा वै भुजंगा जग्मुः स्थानं सुतलाख्यं हि सर्वे४४।
तस्थुर्भोगान्भुंजमानाश्च सर्वे रसातले लीलया संस्थितास्ते।
एवं शापं तुते लब्ध्वाप्रसादं च चतुर्मुखात्४५।
तस्थुः पातालनिलये मुदितेनांतरात्मना।
ततः कालांत रेभूते पुनरेवं व्यचिंतयन्४६।
भविता भरतो राजा पांडवेयो महायशाः।
अस्माकं तु क्षयकरो दैवयोगेन केनचित्४७।
कथं त्रिभुवने नाथः सर्वेषां च पितामहः।
सृष्टिकर्ता जगद्वंद्यः शापमस्मासु दत्तवान्४८।
देवं विरंचिनं त्यक्त्वा गतिरन्या न विद्यते।

वैराजे भवनश्रेष्ठे तत्र देवः स तिष्ठति४९।
स देवः पुष्करस्थो वै यज्ञं यजति सांप्रतम्।

गत्वा प्रसादयामस्तं वरं तुष्टः प्रदास्यति1.31.५०।
एवं विचिंत्य ते सर्वे नागा गत्वा च पुष्करम्।
यज्ञपर्वतमासाद्य शैलभित्तिमुपाश्रिताः५१।
दृष्ट्वा नागांस्तथा श्रान्तान्वारिधाराश्च शीतलाः।
उदङ्मुखा वै निष्क्रांतास्सर्वेषां तु सुखप्रदाः५२।
नागतीर्थं ततो जातं पृथिव्यां भरतर्षभ।
नागकुंडं च वै केचित्सरितं चापरेऽब्रुवन्५३।
पुण्यं तत्सर्वतीर्थानां सर्पाणां विषनाशनम्।
मज्जन्ति तत्र ये मर्त्या अधिश्रावण पंचमि५४।
न तेषां तु कुले सर्पाः पीडां कुर्वन्ति कर्हिचित्।
श्राद्धं पितृणां ये तत्र करिष्यंति नरा भुवि५५।
ब्रह्मा तेषां परं स्थानं दास्यते नात्र संशयः।
नागानां तु भयं ज्ञात्वा ब्रह्मा लोकपितामहः५६।

पूर्वोक्तं तु पुनर्वाक्यं नागानश्रावयत्तदा।
पंचमी सा तिथिर्धन्या सर्वपापहरा शुभा५७।
यतोऽस्यामेव सुतिथौ नागानां कार्यमुद्धृतम्।
एतस्यां सर्वतो यस्तु कट्वम्लं परिवर्जयेत्५८।
क्षीरेण स्नापयेन्नागांस्तस्य ते यांति मित्रताम्।
भीष्म उवाच।
शिवदूती यथा जाता येन चैव निवेशिता५९।
तन्मे सर्वं यथातत्त्वं भवान्शंसितुर्महति।
पुलस्त्य उवाच।
शिवा नीलगिरिं प्राप्ता तपसे धृतमानसा६०।
रौद्री जटोद्भवा शक्तिस्तस्याः शृणु नृप व्रतम्।
तपः कृत्वा चिरं कालं ग्रसिष्याम्यखिलं जगत्६१।
एवमुद्दिश्य पंचाग्निं साधयामास भामिनी।
तस्याः कालांतरे देव्यास्तपंत्यास्तप उत्तमम्६२।
रुरुर्नाममहातेजा ब्रह्मदत्तवरोऽसुरः।

समुद्रमध्ये रत्नाख्यं पुरमस्ति महाधनम्६३।
तत्रातिष्ठत्स दैत्येंद्रस्सर्वदेवभयंकरः।
अनेक शतसाहस्र कोटिकोटिशतोत्तमैः६४।
असुरैरर्चितः श्रीमान्द्वितीयो नमुचिर्यथा।
कालेन महता सोऽथ लोकपालपुरं ययौ६५।
जिगीषुः सैन्यसंवीतो देवैर्वैरमरोचयत्।
उत्तिष्ठतस्तस्य महासुरस्य समुद्रतोयं ववृधेति वेगात्६६।
अनेक नाग ग्रह मीनजुष्टमाप्लावयत्पर्वतसानुदेशान्।
अंतःस्थितानेकसुरारिसंघं विचित्रवर्मायुधचित्रशोभम्६७।
भीमं बलं चलितं चारुयोधं विनिर्ययौ सिंधुजलाद्विशालम्।

तत्र द्विपा दैत्यभठाभ्युपेताः सयानघंटाश्च समृद्धियुक्ताः६८।
विनिर्ययुः स्वाकृतिभिर्झषाणां समत्वमुच्चैः खलु दर्शयंतः।
अश्वास्तथा कांचनसूत्रनद्धा रोहीतमत्स्या इव ते जलांते६९।
व्यवस्थितास्तैः सममेव तूर्णं विनिर्ययुर्लक्षशः कोटिशश्च।
तथा रविस्यंदनतुल्यवेगाः सचक्रदंडाक्षतवेणुयुक्ताः७०।

रथाश्च यंत्रोपरिपीडितांगाश्चलत्पताकाः स्वनितं विचक्रुः।
तथैव योधाः स्थगितास्तरीभिस्तितीर्षवस्ते प्रवरास्त्रपाणयः७१।
रणेरणे लब्धजयाः प्रहारिणो विरेजुरुच्चैरसुरानुगा भृशं।
देवेषु वै रणे तेषु विद्रुतेषु विशेषतः७२।
असुरास्सर्वदेवानामन्वधावंस्ततस्ततः।
ततो देवगणाः सर्वे द्रवंतो भयविह्वलाः७३।
नीलं गिरिवरं जग्मुर्यत्र देवी स्वयं स्थिता।
रौद्री तपोन्विता धन्या शांभवी शक्तिरुत्तमा७४।
संहारकारिणी देवी कालरात्रीति यां विदुः।
सा तु दृष्ट्वा तदा देवान्भयत्रस्तान्विचेतसः७५।
पप्रच्छ विस्मयाद्देवी प्रोत्फुल्लांबुजलोचना।
पृष्ठतो वो न पश्यामि भयं किंचिदुपागतम्७६।
कथं तु विद्रुता देवाः सर्वे शक्रपुरःसराः।
देवा ऊचुः।
अयमायाति दैत्येंद्रो रुरुर्भीमपराक्रमः७७।

चतुरंगेण सैन्येन महता परिवारितः।
तस्माद्वीना वयं देवीं भवतीं शरणं गताः७८।
देवानामिति वै श्रुत्वा वाक्यमुच्चैर्जहास सा।
तस्यां हसंत्यां निश्चेरुर्वरांग्यो वदनाततः७९।
पाशांकुशधराः सर्वाः पीनोन्नतपयोधराः।
सर्वाश्शूलधरा भीमाः सर्वा दंष्ट्राङ्कुशाननाः८०।
आबद्धमकुटाः सर्वाः संदष्टदशनच्छदाः।
फूत्कारवैरशिवैस्त्रासयंत्यश्चराचरम्८१।
काश्चिच्छुक्लाम्बरधराः काश्चिच्चित्राम्बरास्तथा।
सुनीलवसनाः काश्चिद्रक्तपानातिलालसाः८२।
नानारूपैर्मुखैस्तास्तु नानावेषवपुर्धराः।
ताभिरेवं वृता देवी देवानामभयंकरी८३।
मा भैष्ट देवा भद्रं वो यावद्वदति दानवः।
चतुरंगबलोपेतो रुरुस्तावत्समागतः८४।
तं नीलपर्वतवरं देवानां मार्गमार्गणः।

देवानामग्रतः सैन्यं दृष्ट्वा देवी समाकुलम्८५।
तिष्ठतिष्ठेति जल्पंतो दैत्यास्ते समुपागताः।
ततः प्रववृते युद्धं तासां तेषां महाभयम्८६।

नाराचैर्भिन्नदेहानां दैत्यानां भुवि सर्पतां।
रोषाद्दंडप्रभग्नानां सर्पाणामिव सर्पताम्८७।
शक्तिनिर्भिन्नहृदया गदासंचूर्णितोरसः।
कुठारैर्भिन्नशिरसो मुसलैर्भिन्नमस्तकाः८८।
विद्धोदरास्त्रिशूलाग्रैश्छिन्नग्रीवा वरासिभिः।
क्षताश्वरथमातंगपादाताः पेतुराहवे८९।
रणभूमिं समासाद्य दैत्याः सर्वे रुरुं विना।
ततो बलं हतं दृष्ट्वा रुरुर्मायां तदाददे९०।
तया संमोहिता देव्यो देवाश्चापि रणाजिरे।
तामस्या मायया देव्या सर्वमन्धंतमोभवत्९१।
ततो देवी महाशक्त्या तं दैत्यं समताडयत्।
तया तु ताडितस्याजौ दैत्यस्य प्रगतं तमः९२।

मायायामथ नष्टायां तामस्यां दानवो रुरुः।
पातालमाविशत्तूर्णं तत्रापि परमेश्वरी९३।
देवीभिः सहिता क्रुद्धा पुरतोभिमुखी स्थिता।
रुरोस्तु दानवेंद्रस्य भीतस्याग्रे गतस्य च९४।
नखाग्रेण शिरश्छित्वा चर्म चादाय वेगिता।
निष्पपाताथ पातालात्पुष्करं च पुनर्गिरिम्९५।
कन्या सैन्येन महता बहुरूपेण भास्वता।
देवैस्तुविस्मितैर्दृष्टा चर्ममुंडधरा रुरोः९६।
स्वकीये तपसः स्थाने निविष्टा परमेश्वरी।
ततो देव्यो महाभागाः परिवार्य व्यवस्थिताः९७।
याचयामासुरव्यग्रास्तां तु देवीं बुभुक्षिताः।
बुभुक्षिता वयं देवि देहि नो भोजनं वरम्९८।
एवमुक्त्वा ततो देवी दध्यौ तासां तु भोजनम्।
नाध्यगच्छत्तदा तासां भोजनं चिन्तितम्महत्९९।
तदा दध्यौ महादेवं रुद्रं पशुपतिं विभुम्।

सोपि ध्यानात्समुत्तस्थौ परमात्मा त्रिलोचनः1.31.१००।
उवाच रुद्रस्तां देवीं किं ते कार्यं विवक्षितम्।
ब्रूहि देवि महामाये यत्ते मनसि वर्तते१०१।
शिवदूत्युवाच।
छागमध्ये तु वै देव छागरूपेण वर्तसे।
एतास्त्वां भक्षयिष्यन्ति भक्ष्यमीप्सितमादरात्१०२।
भक्षार्थमासां देवेश किंचिद्दातुमिहार्हसि।
शूलीकुर्वंति मामेता भक्षार्थिन्यो महाबलाः१०३।
अन्यथा मामपि बलाद्भक्षयेयुर्बुभुक्षिताः।
एवं मां तु समालक्ष्य भक्ष्यं कल्पय सत्वरम्१०४।
रुद्र उवाच।

शिवदूति ब्रवीम्येकं प्रवृत्तं यद्युगांतरे।
गंगाद्वारे दक्षयज्ञो गणैर्विध्वंसितो मम१०५।
तत्र यज्ञो मृगो भूत्वा प्रदुद्राव सुवेगवान्।
मया बाणेन निर्विद्धो रुधिरेण प्रसेचितः१०६।

अजगंधस्तदा भूतो नाम देवैस्तु मे कृतम्।
अजगंधस्त्वमेवेति दास्ये चान्यत्तु भोजनम्१०७।
एतासां शृणु मे देवि भक्ष्यमेकं मयोचितम्।
कथ्यमानं वरारोहे कालरात्रि महाप्रभे१०८।
या स्त्री सगर्भा देवेशि अन्यस्त्रीपरिधानकम्।
परिधत्ते स्पृशेद्वापि पुरुषस्य विशेषतः१०९।
सभागोस्तु वरारोहे कासांचित्पृथिवीतले।
अप्येकवर्षं बालं तु गृहीत्वा तत्र वै बलात्११०।
भुक्त्वा तिष्ठंतु सुप्रीता अपि वर्षशतान्बहुन्।
अन्याः सूतिगृहे च्छिद्रं गृह्णीयुस्तु ह्यपूजिताः१११।
निवसिष्यंति देवेशि तथा वै जातहारिकाः।
गृहे क्षेत्रे तटाके च वाप्युद्यानेषु चैव हि११२।
अत्येषु च रुदंत्यो या स्त्रियस्तिष्ठंति नित्यशः।
तासां शरीरगाश्चान्याः काश्चित्तृप्तिमवाप्नुयुः११३।
शिवदूत्य उवाच।

कुत्सितं भवता दत्तं प्रजानां परिपीडनम्।
न च त्वं बुध्यसे दातुं शंकररस्य विशेषतः११४।
त्रपाकरं यद्भवति प्रजानां परिपीडकम्।
न तु तद्युज्यते दातुं तासां भक्ष्यं तु शंकर११५।
रुद्र उवाच।
अवंत्यां तु यदा स्कंदो मया पूर्वं तु भद्रितः।
चूडाकर्मणि वृत्ते तु कुमारस्य तदा शुभे११६।
आगत्य मातरो भक्ष्यमपूर्वं तु प्रचक्रिरे।
देवलोकाद्देवगणा मातृणां भोक्तुमागताः११७।
तासां गृहे यदा पूर्वं ब्रह्माद्यास्सुरसत्तमाः।
गंधर्वाप्सरसश्चैव यक्षास्सर्वे च गुह्यकाः११८।
मेर्वादयः शिखरिणो गंगाद्याः सरितस्तथा।
सर्वे नागा गजास्सिद्धाः पक्षिणोऽसुरसूदनाः११९।
डाकिन्यः सह वेतालैर्वृताः सर्वैर्ग्रहैस्तदा।
किमुक्तेनामुना देवि यत्सृष्टं ब्रह्मणा त्विह१२०।

तत्सर्वं भोजनं दत्तं स्वेच्छान्नं च नभोगतं।
शिवदूत्युवाच।
आसां कृतं देहि भोज्यं दुर्लभं यत्त्रिविष्टपे१२१।
स्नेहाक्तं सगुडं हृद्यं सुपक्वं परिकल्पितम्।

क्वचिन्नान्येन यद्भुक्तमपूर्वं परमेश्वर१२२।
एवमुक्तस्तदा सोपि देवदेवो महेश्वरः।
भक्ष्यार्थं तास्तदा प्राह पार्वत्याश्चैव सन्निधौ१२३।
मया वै साधितं चान्नं प्रकारैर्बहुभिः कृतं।
तत्सर्वं च व्ययं यातं न चान्यदिह दृश्यते१२४।
भवतीष्वागतास्वद्य किं मया देयमुच्यताम्।
अपूर्वं भवतीनां यन्मया देयं विशेषतः१२५।
अस्वादितं न चान्येन भक्ष्यार्थे च ददाम्यहम्।
अधोभागे च मे नाभेर्वर्तुलौ फलसन्निभौ१२६।
भक्षयध्वं हि सहिता लंबौ मे वृषणाविमौ।
अनेन चापि भोज्येन परा तृप्तिर्भविष्यति१२७।

महाप्रसादं ता लब्ध्वा देव्यस्सर्वास्तदा शिवम्।
प्रणिपत्य स्थिताश्चार्व इदं वचनमब्रवीत्१२८।
करिष्यंति शुभाचारान्विना हास्येन ये नराः।
तेषां धनं पशुः पुत्रा दाराश्चैव गृहादिकम्१२९।
भविष्यति मया दत्तं यच्चान्यन्मनसि स्थितम्।
हास्येन दीर्घदशना दरिद्राश्च भवंति ते१३०।
तस्मान्न निंदा हास्यं च कर्तव्यं हि विजानता।
भवत्यो मातरः ख्याता ह्यस्मिन्लोके भविष्यथ१३१।
उपहारे नरा ये तु करिष्यंति च कौमुदीम्।
चणकान्पूरिकाश्चैव वृषणैः सह पूपकान्१३२।
बंधुभिः स्वजनैश्चैव तेषां वंशो न छिद्यते।
अपुत्रो लभते पुत्रं धनार्थी लभते धनम्१३३।
रूपवान्सुभगो भोगी सर्वशास्त्रविशारदः।
हंसयुक्तेन यानेन ब्रह्म लोके महीयते१३४।
शिवदूति मयाप्येवं तासां दत्तं च भक्षणम्।

त्रपाकरं किं भवत्या उक्तोहं तन्निशामय१३५।
जयस्व देवि चामुंडे जय भूतापहारिणि।
जय सर्वगते देवि कालरात्रि नमोस्तु ते१३६।
विश्वमूर्तियुते शुद्धे विरूपाक्षि त्रिलोचने।
भीमरूपे शिवे विद्ये महामाये महोदरे१३७।
मनोजये मनोदुर्गे भीमाक्षि क्षुभितक्षये।
महामारि विचित्रांगि गीतनृत्यप्रिये शुभे१३८।
विकरालि महाकालि कालिके पापहारिणि।
पाशहस्ते दंडहस्ते भीमहस्ते भयानके१३९।
चामुंडे ज्वलमानास्ये तीक्ष्णदंष्ट्रे महाबले।
शिवयानप्रिये देवि प्रेतासनगते शिवे१४०।
भीमाक्षि भीषणे देवि सर्वभूतभयंकरि।

करालि विकराले च महाकालि करालिनि१४१।
कालिकरालविक्रांते कालरात्रि नमोस्तु ते।
सर्वशस्त्रभृते देवि नमो देवनमस्कृते१४२।

एवं स्तुता शिवदूती रुद्रेण परमेष्ठिना।
तुतोष परमा देवी वाक्यं चैवमुवाच ह१४३।
वरं वृणीष्व देवेश यत्ते मनसि वर्तते।
रुद्र उवाच।
स्तोत्रेणानेन ये देवि स्तोष्यंति त्वां वरानने१४४।
तेषां त्वं वरदा देवि भव सर्वगता सती।
इमं पर्वतमारुह्य यः पूजयति भक्तितः१४५।
स पुत्रपौत्रपशुमान्समृद्धिमुपगच्छतु।
यश्चैवं शृणुयाद्भक्त्या स्तवं देवि समुद्भवं१४६।
सर्वपापविनिर्मुक्तः परं निर्वाणमृच्छतु।
भ्रष्टराज्यो यदा राजा नवम्यां नियतः शुचिः१४७।
अष्टम्यां च चतुर्दश्यां सोपवासो नरोत्तम।
संवत्सरेण लभतां राज्यं निष्कंटकं पुनः१४८।
एषा ज्ञानान्विता शक्तिः शिवदूतीति चोच्यते।
य एवं शृणुयान्नित्यं भक्त्या परमया नृप१४९।

सर्वपापविनिर्मुक्तः परं निर्वाणमाप्नुयात्।
यश्चैनं पठते भक्त्या स्नात्वा वै पुष्करे जले1.31.१५०।
सर्वमेतत्फलं प्राप्य ब्रह्मलोके महीयते।
यत्रैतल्लिखितं गेहे सदा तिष्ठति पार्थिव१५१।
न तत्राग्निभयं घोरं सर्वचोरादिसंभवं।
यश्चेदं पूजयेद्भक्त्या पुस्तकेपि स्थितं बुधाः१५२।
तेन चेष्टं भवेत्सर्वं त्रैलोक्यं सचराचरं।
जायंते बहवः पुत्रा धनं धान्यं वरस्त्रियः१५३।
रत्नान्यश्वा गजा भृत्यास्तेषामाशु भवंति च।
यत्रेदं लिख्यते गेहे तत्राप्येवं ध्रुवं भवेत्१५४।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे शिवदूतीचरितं नाम एकत्रिंशोऽध्यायः३१।

Roman transliteration

bhīṣma uvāca|
bhagavanmahadāścaryaṃ bāṣkalerbaṃdhanaṃ hi yat|
kṛtaṃ trivikramaṃ rūpaṃ yadā saṃyamito bali1|
etanmayā śrutaṃ pūrvaṃ kathyamānaṃ dvijottamaiḥ|
pātāle vasatedyāpi vairocanasuto bali2|
nāgatīrthaṃ yathābhūtaṃ piśācānāṃ tu saṃbhavam|
śivadūtī kathaṃ cātra keneyaṃ maṃgalīkṛtā3|
aṃtarikṣe puṣkaraṃ tu kena nītaṃ mahāmune|
etadācakṣva me sarvaṃ yathā bāṣkalibaṃdhanam4|

bhūmiprakramaṇaṃ pūrvaṃ kṛtaṃ devena viṣṇunā|
dvitīye kāraṇaṃ kiṃ ca yena devaścakāra ha5|
tattvatastvaṃ hi tatsarvaṃ yathābhūtaṃ tathā vada|
pāpakṣayakaraṃ hyetacchrotavyaṃ bhūtimicchatā6|
pulastya uvāca|
praśnabhārastvayā rājankautukādeva kīrtitaḥ|

kathayāmi hi tatsarvaṃ yathābhūtaṃ nṛpottama7|
viṣṇoḥ padānuṣaṃgeṇa baṃdhanaṃ bāṣkaleriha|
śrutaṃ tadbhavatā sarvaṃ mayā te parikīrtitaṃ8|
bhūyopi viṣṇunā bhīṣma prāpte vaivasvateṃtare|
trailokyaṃ balināmākrāṃtaṃ viṣṇunā prabhaviṣṇunā9|
gatvā tvekākinā yajñe tathā saṃyamito bali|
bhūyopi devadevena bhūmeḥ prakramaṇaṃ kṛtam10|
prādurbhāvo vāmanasya tathābhūto narādhipa|
punastrivikramo bhūtvā vāmano bhūdavāmanaḥ11|
utpattireṣā te sarvā kathitā kurunaṃdana|
nāgānāṃ tu yathā tīrthaṃ tacchṛṇuṣva mahāvrata12|
anaṃto vāsukiścaiva takṣakaśca mahābalaḥ|
karkoṭakaśca nāgeṃdraḥ padmaścānyaḥ sarīsṛpaḥ13|
mahāpadmastathā śaṃkhaḥ kulikaścāparājitaḥ|
ete kaśyapadāyādā etairāpūritaṃ jagat14|

eteṣāṃ tu prasūtyā tu idamāpūritaṃ jagat|
kuṭilābhīmakarmāṇastīkṣṇāsyāśca viṣolbaṇāḥ15|
daṣṭvā maṃdāṃścamanujānkuryurbhasmakṣaṇāttu te|
taddarśanādbhavennāśo manuṣyāṇāṃ narādhipa16|
ahanyahani jāyeta kṣayaḥ paramadāruṇaḥ|
ātmanastu kṣayaṃ dṛṣṭvā prajāssarvāssamaṃtataḥ17|
jagmuḥ śaraṇyaṃ śaraṇaṃ brahmāṇaṃ parameśvaraṃ|
imamevārthamuddiśya prajāḥ sarvā mahīpate18|
ūcuḥ kamalajaṃ dṛṣṭvā purāṇaṃ brahmasaṃjñakam|
prajā ūcuḥ|
devadeveśa lokānāṃ prasūte parameśvara19|
trāhi nastīkṣṇadaṃṣṭrāṇāṃ bhujagānāṃ mahātmanām|
dinedine bhayaṃ deva paśyāmaḥ kṛpaṇā bhṛśam20|
manuṣyapaśupakṣyādi tatsarvaṃ bhasmasādbhavet|
tvayā sṛṣṭiḥ kṛtā deva kṣīyate tu bhujaṃgamaiḥ21|

etajjñātvā yaducitaṃ tatkuruṣva pitāmaha|
brahmovāca|
ahaṃ rakṣāṃ vidhāsyāmi bhavatīnāṃ na saṃśayaḥ22|
vrajadhvaṃ svaniketāni nīrujo gatasādhvasāḥ|
evamukte prajāḥ sarvā brahmaṇā'vyaktamūrtinā23|
ājagmuḥ paramaprītāḥ stutvā caiva svayaṃbhuvam|
prayātāsu prajāsvevaṃ tānāhūya bhujaṃgamān24|
śaśāpa paramakruddho vāsukipramukhāṃstadā|
brahmovāca|
ahanyahani bhūtāni bhakṣyaṃte vai durātmabhiḥ25|
naśyaṃti tūragairdaṣṭā manuṣyāḥ paśavastathā|
yasmānmatprabhavānnityaṃ kṣayaṃ nayatha mānuṣān26|
atonyasminbhave bhūyānmamakopātsudāruṇāt|
bhavatāṃ hi kṣayo ghoro bhāvi vaivasvateṃtare27|

tathānyaḥ somavaṃśīyo rājā vai janamejayaḥ|

dhakṣyate sarpasatreṇa pradīpte havyavāhane28|
mātṛṣvasuśca tanayāṃstārkṣyo vo bhakṣayiṣyati|
evaṃ vo bhavitā nāśaḥ sarveṣāṃ duṣṭacetasām29|
śaptvā kulasahasraṃ tu yāvadekaṃ kulaṃ sthitam|
evamukte tu vepaṃto brahmaṇā bhujagottamāḥ30|
nipatya pādayostasya idamūcurvacastadā|
bhagavankuṭilā jātirasmākaṃ bhūtabhāvana31|
viṣolbaṇatvaṃ krūratvaṃ daṃdaśūkatvameva ca|
saṃpāditaṃ tvayā deva idānīṃ śapase kathaṃ32|
brahmovāca|
yadi nāma mayā sṛṣṭā bhavaṃtaḥ kuṭilāśayāḥ|
tataḥ kiṃ bahunā nityaṃ bhakṣayadhvaṃ gatavyathāḥ33|
nāgā ūcuḥ|
maryādāṃ kuru deveśa sthānaṃ caiva pṛthakpṛthak|
manuṣyāṇāṃ tathāsmākaṃ samayaṃ deva kāraya34|

śāpo yo bhavatā datto manuṣyo janamejayaḥ|
nāśaṃ naḥ sarpasatreṇa ulbaṇaṃ ca kariṣyati35|
brahmovāca|
jaratkāruriti khyāto bhavitā brahmavittamaḥ|
jaratkanyā tasya deyā tasyāmutpatsyate sutaḥ36|
rakṣāṃ kartā sa vo vipro bhavatāṃ kulapāvanaḥ|
tathā karomi nāgānāṃ samayaṃ manujaiḥ saha37|
tadekamanasaḥ sarve śṛṇudhvaṃ mama śāsanam|
sutalaṃ vitalaṃ caiva tṛtīyaṃ ca talātalam38|
dattaṃ ca triprakāraṃ vo gṛhaṃ tatra gamiṣyatha|
tatra bhogānbahuvidhānbhuṃjānā mama śāsanāt39|
tiṣṭhadhvaṃ saptamaṃ yāvatkālaṃ taṃ tu punaḥpunaḥ|
tato vaivasvatasyādau kāśyapeyo bhaviṣyati40|
dāyādaḥ sarvadevānāṃ suparṇassarpabhakṣakaḥ|
tadā prasūtiḥ sarpāṇāṃ dagdhā vai citrabhānunā41|

bhavatāṃ caiva sarveṣāṃ bhaviṣyati na saṃśayaḥ|
ye ye krūrā bhogino durvinītāsteṣāmaṃto bhāvitā nānyathaitat42|
kālavyāptaṃ bhakṣayadhvaṃ ca satvaṃ tathāpakāre cakṛte manuṣyam|
maṃtrauṣadhairgāruḍaiścaiva taṃtrairbaṃdhairjuṣṭā mānavā ye bhavaṃti43|
tebhyo bhītairvartitavyaṃ na cānyaccitte kāryaṃ cānyathā vo vināśaḥ|
itīrite brahmaṇā vai bhujaṃgā jagmuḥ sthānaṃ sutalākhyaṃ hi sarve44|
tasthurbhogānbhuṃjamānāśca sarve rasātale līlayā saṃsthitāste|
evaṃ śāpaṃ tute labdhvāprasādaṃ ca caturmukhāt45|
tasthuḥ pātālanilaye muditenāṃtarātmanā|
tataḥ kālāṃta rebhūte punarevaṃ vyaciṃtayan46|
bhavitā bharato rājā pāṃḍaveyo mahāyaśāḥ|
asmākaṃ tu kṣayakaro daivayogena kenacit47|
kathaṃ tribhuvane nāthaḥ sarveṣāṃ ca pitāmahaḥ|
sṛṣṭikartā jagadvaṃdyaḥ śāpamasmāsu dattavān48|
devaṃ viraṃcinaṃ tyaktvā gatiranyā na vidyate|

vairāje bhavanaśreṣṭhe tatra devaḥ sa tiṣṭhati49|
sa devaḥ puṣkarastho vai yajñaṃ yajati sāṃpratam|
gatvā prasādayāmastaṃ varaṃ tuṣṭaḥ pradāsyati1.31.50|

evaṃ viciṃtya te sarve nāgā gatvā ca puṣkaram|
yajñaparvatamāsādya śailabhittimupāśritāḥ51|
dṛṣṭvā nāgāṃstathā śrāntānvāridhārāśca śītalāḥ|
udaṅmukhā vai niṣkrāṃtāssarveṣāṃ tu sukhapradāḥ52|
nāgatīrthaṃ tato jātaṃ pṛthivyāṃ bharatarṣabha|
nāgakuṃḍaṃ ca vai kecitsaritaṃ cāpare'bruvan53|
puṇyaṃ tatsarvatīrthānāṃ sarpāṇāṃ viṣanāśanam|
majjanti tatra ye martyā adhiśrāvaṇa paṃcami54|
na teṣāṃ tu kule sarpāḥ pīḍāṃ kurvanti karhicit|
śrāddhaṃ pitṝṇāṃ ye tatra kariṣyaṃti narā bhuvi55|
brahmā teṣāṃ paraṃ sthānaṃ dāsyate nātra saṃśayaḥ|
nāgānāṃ tu bhayaṃ jñātvā brahmā lokapitāmahaḥ56|

pūrvoktaṃ tu punarvākyaṃ nāgānaśrāvayattadā|
paṃcamī sā tithirdhanyā sarvapāpaharā śubhā57|
yato'syāmeva sutithau nāgānāṃ kāryamuddhṛtam|
etasyāṃ sarvato yastu kaṭvamlaṃ parivarjayet58|
kṣīreṇa snāpayennāgāṃstasya te yāṃti mitratām|
bhīṣma uvāca|
śivadūtī yathā jātā yena caiva niveśitā59|
tanme sarvaṃ yathātattvaṃ bhavāṅśaṃsiturmahati|
pulastya uvāca|
śivā nīlagiriṃ prāptā tapase dhṛtamānasā60|
raudrī jaṭodbhavā śaktistasyāḥ śṛṇu nṛpa vratam|
tapaḥ kṛtvā ciraṃ kālaṃ grasiṣyāmyakhilaṃ jagat61|
evamuddiśya paṃcāgniṃ sādhayāmāsa bhāminī|
tasyāḥ kālāṃtare devyāstapaṃtyāstapa uttamam62|
rururnāmamahātejā brahmadattavaro'suraḥ|

samudramadhye ratnākhyaṃ puramasti mahādhanam63|
tatrātiṣṭhatsa daityeṃdrassarvadevabhayaṃkaraḥ|
aneka śatasāhasra koṭikoṭiśatottamaiḥ64|
asurairarcitaḥ śrīmāndvitīyo namuciryathā|
kālena mahatā so'tha lokapālapuraṃ yayau65|
jigīṣuḥ sainyasaṃvīto devairvairamarocayat|
uttiṣṭhatastasya mahāsurasya samudratoyaṃ vavṛdheti vegāt66|
aneka nāga graha mīnajuṣṭamāplāvayatparvatasānudeśān|
aṃtaḥsthitānekasurārisaṃghaṃ vicitravarmāyudhacitraśobham67|
bhīmaṃ balaṃ calitaṃ cāruyodhaṃ viniryayau siṃdhujalādviśālam|
tatra dvipā daityabhaṭhābhyupetāḥ sayānaghaṃṭāśca samṛddhiyuktāḥ68|
viniryayuḥ svākṛtibhirjhaṣāṇāṃ samatvamuccaiḥ khalu darśayaṃtaḥ|
aśvāstathā kāṃcanasūtranaddhā rohitamatsyā iva te jalāṃte69|
vyavasthitāstaiḥ samameva tūrṇaṃ viniryayurlakṣaśaḥ koṭiśaśca|
tathā ravisyaṃdanatulyavegāḥ sacakradaṃḍākṣataveṇuyuktāḥ70|

rathāśca yaṃtroparipīḍitāṃgāścalatpatākāḥ svanitaṃ vicakruḥ|
tathaiva yodhāḥ sthagitāstarībhistitīrṣavaste pravarāstrapāṇayaḥ71|
raṇeraṇe labdhajayāḥ prahāriṇo virejuruccairasurānugā bhṛśaṃ|
deveṣu vai raṇe teṣu vidruteṣu viśeṣataḥ72|
asurāssarvadevānāmanvadhāvaṃstatastataḥ|
tato devagaṇāḥ sarve dravaṃto bhayavihvalāḥ73|
nīlaṃ girivaraṃ jagmuryatra devī svayaṃ sthitā|
raudrī taponvitā dhanyā śāṃbhavī śaktiruttamā74|

saṃhārakāriṇī devī kālarātrīti yāṃ viduḥ|
sā tu dṛṣṭvā tadā devānbhayatrastānvicetasaḥ75|
papraccha vismayāddevī protphullāṃbujalocanā|
pṛṣṭhato vo na paśyāmi bhayaṃ kiṃcidupāgatam76|
kathaṃ tu vidrutā devāḥ sarve śakrapuraḥsarāḥ|
devā ūcuḥ|
ayamāyāti daityeṃdro rururbhīmaparākramaḥ77|

caturaṃgeṇa sainyena mahatā parivāritaḥ|
tasmāddīnā vayaṃ devīṃ bhavatīṃ śaraṇaṃ gatāḥ78|
devānāmiti vai śrutvā vākyamuccairjahāsa sā|
tasyāṃ hasaṃtyāṃ niścerurvarāṃgyo vadanāttataḥ79|
pāśāṃkuśadharāḥ sarvāḥ pīnonnatapayodharāḥ|
sarvāśśūladharā bhīmāḥ sarvā daṃṣṭrāṅkuśānanāḥ80|
ābaddhamakuṭāḥ sarvāḥ saṃdaṣṭadaśanacchadāḥ|
phūtkārarāvairaśivaistrāsayaṃtyaścarācaram81|
kāścicchuklāmbaradharāḥ kāścicctrāmbarāstathā|
sunīlavasanāḥ kāścidraktapānātilālasāḥ82|
nānārūpairmukhaistāstu nānāveṣavapurdharāḥ|
tābhirevaṃ vṛtā devī devānāmabhayaṃkarī83|
mā bhaiṣṭa devā bhadraṃ vo yāvadvadati dānavaḥ|
caturaṃgabalopeto rurustāvatsamāgataḥ84|
taṃ nīlaparvatavaraṃ devānāṃ mārgamārgaṇaḥ|

devānāmagrataḥ sainyaṃ dṛṣṭvā devī samākulam85|
tiṣṭhatiṣṭheti jalpaṃto daityāste samupāgatāḥ|
tataḥ pravavṛte yuddhaṃ tāsāṃ teṣāṃ mahābhayam86|
nārācairbhinnadehānāṃ daityānāṃ bhuvi sarpatāṃ|
roṣāddaṃḍaprabhagnānāṃ sarpāṇāmiva sarpatām87|
śaktinirbhinnahṛdayā gadāsaṃcūrṇitorasaḥ|
kuṭhārairbhinnaśiraso musalairbhinnamastakāḥ88|
viddhodarāstriśūlāgraiśchinnagrīvā varāsibhiḥ|
kṣatāśvarathamātaṃgapādātāḥ peturāhave89|
raṇabhūmiṃ samāsādya daityāḥ sarve ruruṃ vinā|
tato balaṃ hataṃ dṛṣṭvā rururmāyāṃ tadādade90|
tayā saṃmohitā devyo devāścāpi raṇājire|
tāmasyā māyayā devyā sarvamandhaṃtamobhavat91|
tato devī mahāśakyā taṃ daityaṃ samatāḍayat|
tayā tu tāḍitasyājau daityasya pragataṃ tamaḥ92|

māyāyāmatha naṣṭāyāṃ tāmasyāṃ dānavo ruruḥ|
pātālamāviśattūrṇaṃ tatrāpi parameśvarī93|
devībhiḥ sahitā kruddhā puratobhimukhī sthitā|
rurostu dānaveṃdrasya bhītasyāgre gatasya ca94|
nakhāgreṇa śiraśchitvā carma cādāya vegitā|
niṣpapātātha pātālātpuṣkaraṃ ca punargirim95|
kanyā sainyena mahatā bahurūpeṇa bhāsvatā|
devaistuvismitairdṛṣṭā carmamuṃḍadharā ruroḥ96|
svakīye tapasaḥ sthāne niviṣṭā parameśvarī|
tato devyo mahābhāgāḥ parivārya vyavasthitāḥ97|
yācayāmāsuravyagrāstāṃ tu devīṃ bubhukṣitāḥ|
bubhukṣitā vayaṃ devi dehi no bhojanaṃ varam98|
evamuktvā tato devī dadhyau tāsāṃ tu bhojanam|

nādhyagacchattadā tāsāṃ bhojanaṃ cintitammahat99|
tadā dadhyau mahādevaṃ rudraṃ paśupatiṃ vibhum|

sopi dhyānātsamuttasthau paramātmā trilocanaḥ1.31.100|
uvāca rudrastāṃ devīṃ kiṃ te kāryaṃ vivakṣitam|
brūhi devi mahāmāye yatte manasi vartate101|
śivadūtyuvāca|
chāgamadhye tu vai deva chāgarūpeṇa vartase|
etāstvāṃ bhakṣayiṣyanti bhakṣyamīpsitamādarāt102|
bhakṣārthamāsāṃ deveśa kiṃciddātumihārhasi|
śūlīkurvaṃti māmetā bhakṣārthinyo mahābalāḥ103|
anyathā māmapi balādbhakṣayeyurbubhukṣitāḥ|
evaṃ māṃ tu samālakṣya bhakṣyaṃ kalpaya satvaram104|
rudra uvāca|
śivadūti bravīmyekaṃ pravṛttaṃ yadyugāṃtare|
gaṃgādvāre dakṣayajño gaṇairvidhvaṃsito mama105|
tatra yajño mṛgo bhūtvā pradudrāva suvegavān|
mayā bāṇena nirviddho rudhireṇa prasecitaḥ106|

ajagaṃdhastadā bhūto nāma devaistu me kṛtam|
ajagaṃdhastvameveti dāsye cānyattu bhojanam107|
etāsāṃ śṛṇu me devi bhakṣyamekaṃ mayocitam|
kathyamānaṃ varārohe kālarātri mahāprabhe108|
yā strī sagarbhā deveśi anyastrīparidhānakam|
paridhatte spṛśedvāpi puruṣasya viśeṣataḥ109|
sabhāgostu varārohe kāsāṃcitpṛthivītale|
apyekavarṣaṃ bālaṃ tu gṛhītvā tatra vai balāt110|
bhuktvā tiṣṭhaṃtu suprītā api varṣaśatānbahūn|
anyāḥ sūtigṛhe cchidraṃ gṛhṇīyustu hyapūjitāḥ111|
nivasiṣyaṃti deveśi tathā vai jātahārikāḥ|
gṛhe kṣetre taṭāke ca vāpyudyāneṣu caiva hi112|
atyeṣu ca rudaṃtyo yā striyastiṣṭhaṃti nityaśaḥ|
tāsāṃ śarīragāścānyāḥ kāścittṛptimavāpnuyuḥ113|
śivadūtya uvāca|

kutsitaṃ bhavatā dattaṃ prajānāṃ paripīḍanam|
na ca tvaṃ budhyase dātuṃ śaṃkararasya viśeṣataḥ114|
trapākaraṃ yadbhavati prajānāṃ paripīḍakam|
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English translation

Bhīṣma said :

1-2. O revered one, the killing of Bāṣkali is a great wonder I have heard (the account) being narrated by best brāhmaṇas (that Viṣṇu) had taken the form of Trivikrama (i.e. Vāmana) when he had formerly subdued Bali , the son of Vairocana who even now stays in Pātāla .

3. (Tell me now as to) how Nāgatīrtha came into being, and also (tell me about) the origin of goblins, and how Śivadūti came there and who made her auspicious.

4. O great sage (tell me) who took Puṣkara into the intermediate space. Tell me all this as (you told me) about the killing of Bāṣkali.

5. Formerly (i.e. when he subdued Bali) god Viṣṇu had trodden upon the earth. What is the reason for the second treading for which he (again) did it?

6. Tell me all that accurately and as it took place, for it destroys sins, and should be heard by him who desires his well-being.

Pulastya said :

7. O king , you have put on me this load (i.e. volley) of questions through curiosity only. O best king, I shall tell you all as it happened.

8. The subduing of Bāṣkali (took place) in connection with the steps of Viṣṇu. You have heard all that. I have narrated all that to you.

9-10. When the age of Vaivasvata (Manu) set in, Viṣṇu again did it. The three worlds were occupied by Bali. Powerful Viṣṇu, having gone all alone, subdued Bali like that in a sacrifice. The lord of gods

again trod upon the earth.

11. O king, Vāmana appeared like that. Vāmana having become Trivikrama, again became Avāmana (non-Vāmana).

12. O you descendant of the Kuru (- family), I have told you all (about) this becoming visible (of Viṣṇu). O you of a great vow, listen as to how the place sacred to the Nāgas (came about).

13-15. Ananta , Vāsuki and the very powerful Takṣaka , Karkoṭaka —the chief of Nāgas, and also another Nāga (named) Padma , Mahāpadma , as well as Śaṅkha , and Kulika , the undefeated one: these were the heirs of Kaśyapa and had occupied the world. Their issues also ocoupied this world. These (issues) were crooked, performed fearful acts, had sharp mouths, and were strong with poison.

16. Seeing dull persons, they reduced them to ashes in a moment. O king (merely) by seeing them people perished (i.e. died).

17-18a. Day by day very terrible destruction took place. All the beings seeing their destruction sought refuge with the great god Brahma .

18b-19a. O king, with this object in mind all the beings saw the ancient (god) born from a lotus and named Brahmā and said to him:

19b-22a. The beings said: “O lord of gods, the origin of the worlds, O highest god, protect us from the great-souled serpents of sharp fangs. We, the extremely distressed ones, day by day are seeing (i.e. anticipating) fear. All men, beasts and birds will be reduced to ashes. O god, you fashioned the creation of the world; but that is being destroyed by the serpents. O grandsire, considering this, do what is proper.”

Brahmā said :

22b-23a. I shall undoubtedly protect you. Go to your (respective) residences without anguish and fear.

23b-24a. Thus addressed by Brahmā, who had manifested his form, all the beings, being very much pleased, returned (home) after having praised the self-born one.

24b-25a. When the beings had left, Brahmā who was very angry, called the serpents led by Vāsuki and cursed them.

Brahmā said :

25b-27. The wicked ones are day by day eating the beings. Men and beasts, bitten by serpents, are perishing. (He said to them:) Since you are always destroying the men born of (i.e. created by) me, therefore due to my terrible wrath, you you will meet with a terrible destruction in the future Vaivasvata Manu -ages.

28-29. Similarly king Janamejaya , of the Lunar dynasty will burn you in blazing fire by (performing) serpent sacrifice; and the son of your mother’s sister (viz. Garuḍa) will (also) swallow you. Thus all of you of wicked hearts will perish.

30a. I curse the thousand families (i.e. the effect of my curse will last) till only one family (of the serpents) survives.

30b-3la. When Brahmā spoke like this, the excellent serpents, trembling, fell at the feet of Brahmā and said these words to him):

31b-32. “O revered sir, O you cause of the beings, our species is crooked. O god, you have effected in us profuseness of poison, cruelty and biting. Then how do you curse us now?”

33. Brahmā said: “Granted that I have made you of crooked hearts. Then, why say much? You (should) always eat without anxiety. " ;

34. The serpents said: “O lord of gods, fix a rule and allot separate places (to men and us) and bring about an agreement between men and us.

35. You have given us this curse that a man (called) Janamejaya will bring about a great destruction of the serpents in a serpent-sacrifice.”

Brahmā said :

36. There will be a man, best among the knowers of the Veda , by name Jaratkāru [1] . Jaratkanyā will be given to him (in marriage). A son will be born to her.

37. That brāhmaṇa will be your protector and the purifier of your family. I shall also bring about an agreement between the serpents and men.

38-39a. So listen with concentration to my order. I have given you three places of residence, viz. Sutala , Vitala and the third called Talātala . [2] You will go there.

39b-41. By my order, enjoy there pleasures of various kinds. Remain there till the seventh Kala i.e. the kalpa period. Then at the beginning of the Vaivasvata the son of Kaśyapa, Suparṇa the relative of all gods, the devourer of all serpents, will be born.

42. Then the progeny of the serpents will be burnt by fire. There is no doubt that your progeny will be (burnt by fire). Those serpents who are cruel and wicked will perish. This (statement) will not be falsified.

43a. You should eat that being which is possessed by death and also (you should eat) a man when (he) has done harm to you.

43b-44a. Of those men, who are endowed with charms against snake-poison or spells or snares, you should be afraid. Do not entertain any other idea in your mind. Otherwise you will perish.

44b-45a. When Brahmā finished speaking thus all the serpents went to the place named Sutala. All (the serpents) lived in the lower world enjoying pleasures. They lived there comfortably.

45b-46. Thus having received a curse and a favour from Brahmā, they lived in (the lower world viz.) Pātāla with their hearts pleased. Again when (some) time passed, they thought like this:

47. ‘There will be born a king of the Bharata race, and a descendant of Pāṇḍu who, through some (stroke of ill) luck, will destroy us.

48. How is it that the grandsire, the lord in (i.e. of) the three worlds, the creator, and the one respected by the world cursed us?

49. We have no other recourse than god Brahmā. That god stays in Vairāja , the best residence.

50. Now, that god, living in Puṣkara, is performing a sacrifice. Going (there) we shall propitiate him. Being pleased he will grant (us) a boon'.

51. Thinking thus, all the serpents, having reached the sacrificial mountain , resorted to its slope.

52. Seeing the serpents fatigued like that cool streams of water, turned towards the north, came out and delighted all.

53. O best among the Bharatas , as a result of those (streams) Nāgatīrtha was formed. Some call it Nāgakuṇḍa; others call it a river.

54-55a. The sacred place is the holiest of all and destroys (i.e. removes the effect of the) poison of serpents. Serpents do not cause any harm to any member of the family of those mortals who bathe there on the fifth day of Śrāvaṇa .

55b-56a. There is no doubt that Brahmā gives an excellent place to those men who offer Śrāddha to their dead ancestors in that region.

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56b-59a. Realising the fear of the serpents, Brahmā again said the words which he had uttered before: "That fifth day (of Śrāvaṇa) is blessed, removes all sins and is auspicious, since the work of the emancipation of the serpents was done on that day. They befriend him who completely avoids pungent and sour (things) on this day and bathes (an image of) a cow with milk."

Bhīṣma said :

59b-60a. You (please) tell me how Śivadūtī was born and how she was installed.

Pulastya said :

60b-61a. O king, a power called Śivā , sprung up from the matted hair of Rudra , and determined to (practise) penance went to Nīlagiri . Listen to (the account of) the vow in her (honour).

61b-62a. 'Practising penance, I shall devour the entire world.' With this intention, the beautiful young woman accomplished (the vow of) the five fires.

62b-65a. When that goddess was practising excellent penance, there lived in the wealthy city called Ratnākhya in the middle of the ocean, a demon by name Ruru , who was very lustrous and to whom a boon was given by Brahma. That lord of demons, fearful to all gods, wealthy and respected by many hundred thousands of excellent demons, was like another Namuci . [3]

65b-66. After a long time he went to the city of the regent of the quarter. He, desirous of conquering, and adorned with an army liked enmity with gods. When that great demon rose up, the water of the ocean increased with a great speed.

67-69 Possessed of many sharks, crocodiles and fish it inundated the peaks of mountains . A huge, fearful army, having in it many groups of the enemies of gods, having a variegated beauty due to various armours and weapons , consisting of excellent warriors, set out of the water of the ocean. Elephants, with demon-warriors (on their backs), with moving bells, and endowed with supremacy, and very much demonstrating their similarity with large fish by means of their own figures, moved out.

70. Lakhs and crores of horses , tied with golden strings, resembling rohita fish, arranged in order in the water also quickly moved out with them (i.e. elephants).

71-72a. Similarly, chariots , having the speed of the Sun's chariot , with wheels and sticks and with unrent bamboos, with banners moving (on their tops), made a noise. In the same way warriors, with excellent missiles in their hands , hidden in boats and desiring to cross (the ocean in the boats), victorious in every battle and the followers of the demon shone very brightly.

72b-73a. When in the fights the gods fled, the demons particularly pursued all of them.

73b-74a. Then all groups of gods, distressed with fear and fleeing went to that excellent Nīlagiri, where the goddess herself had remained.

74b-76a. That goddess, Raudrī (i.e. sprung up from Rudra), endowed with penance, blessed one, and the excellent power of Śambhu , causing destruction, and known as the night of the destruction of the world, and having eyes like blooming lotuses, seeing the gods distressed with fear and confounded, asked them through amazement:

76b-77a. "I am not seeing any (cause of) fear for you. How is it that all gods, led by Indra , have fled away?".

The gods said :

77b-78. This Ruru, the lord of demons, of a fearful valour and surrounded by great complete army is coming. Therefore, we being distressed, have sought the resort of you, the goddess.

79. Hearing these words of gods she laughed loudly. From the mouth of her who was laughing, excellent ladies came out.

80-81. They all held nooses and goads; their breasts were stout and raised; all held tridents, all were fearful; their mouths had goads in the form of large teeth; they had put on crowns; they bit their lower lips; they frightened the mobile and the immobile with the sounds of their hissing.

82. Some had put on white garments; some had put on variegated garments. The garments of some were dark-blue; some had a strong desire to drink blood.

83. Their faces had various forms; their dresses were of various kinds, so also their bodies. That goddess, causing absence of fear among the gods, was thus surrounded by them.

84-85a. No sooner did she say to the gods, 'O gods, do not be frightened; well-being to you', than the demon Ruru came with his complete army [4] , to that excellent Nīla - parvata , in search of gods.

85b-86a. Seeing in front of them the army of gods with the goddess, the demons came there saying, 'Wait, wait'.

86b-90a. Then a great war was waged between them, when all the demons who had come to the battlefield, whose bodies were pierced with arrows, who were moving on the ground, whose staffs were broken in anger, and who were creeping (i.e. moving) like serpents, with the wounded horses, the broken chariots, the injured elephants and the foot-soldiers, with their chests pounded by the mace that came out from the heart of that Śakti (i.e. that goddess), with their heads cut off with axes and broken with pestles, with their bellies pierced with the tips of tridents, and with their necks cut off with excellent swords, fell (on the ground) in the war, except Ruru.

90b. Then seeing his army destroyed Ruru created (malignant) illusion.

91. Gods and goddesses were deluded by that (illusion) on the battlefield. Everywhere pitch-darkness prevailed due to the malignant illusion.

92. Then the goddess (i.e. Śivadūtī) struck the demon with great power. When the demon was struck by her, the darkness (caused) by the demon passed away.

93-94. When the illusion came to an end, the demon Ruru quickly entered Pātāla. There too the angry goddess, along with (other) goddesses stood before Ruru, the lord of demons, who had gone there before.

95-96a. Cutting off Ruru's head with the tips of her nails, and taking off his skin, she speedily went out of Pātāla , and again came to the Puṣkara (Tīrtha) and to the mountain (called Nīlagiri), along with the bright and multi-formed army of the maidens (created by her).

96b-98a. The gods saw with amazement the goddess holding Ruru's head and skin and remaining at the place of her penance. Then the magnanimous, hungry and bewildered goddesses (created by Śivadūtī) stood surrounding her and implored her:

98b. "O goddess, we are hungry; give us excellent food ."

99. Thus addressed, she pondered over the food to be given to them. But she did not get the food though she very much thought about it.

100. Then she meditated upon the mighty Mahādeva , the lord of beings. He, the three-eyed highest soul , stood up (before her) as a result of her meditation.

101. Rudra said to that goddess: "What is the mission that you desire to tell me? O you goddess, the great creator of illusion, tell me what is in your mind."

Śivadūtī said :

102. O you god, in a goat you remain in the form of a goat. These will eat you with great respect as their desired food.

103. O lord of gods, please give them something as their food. Otherwise the mighty ones, desiring food will put me (and roast me) on an iron-spit.

104. The hungry ones may even forcibly devour me. Taking me to be like this (please) prepare (i.e. bring about) food quickly.

Rudra said :

105. O Śivadūtī, I am telling you one (incident) that took place in another (i.e. previous) yuga . My attendants destroyed Dakṣa 's sacrifice (being performed) at Gaṅgādvāra .

106. There (i.e. at that time) sacrifice, being (i.e. turning himself into) a deer ran fast. He was pierced by me with an arrow and (as a result) he was sprinkled with blood (i.e. started bleeding.

107-108. Then Ajagandha sprang up. Gods gave me the (same) name (saying:) 'You yourself are Ajagandha'. I shall give (these goddesses) other food also. O you Kālarātri of great lustre and beautiful one, listen to (the name of) the food suited to these (goddesses, now) being told by me.

109-110a. Let that woman, who, while pregnant, puts on or touches the garment of another woman and especially of a man be the food of some of these (goddesses) on the earth, O you chief goddess.

110b-111. Also let them forcibly seize the child of such a lady till that child becomes a year old, and then let them remain well-pleased for many hundreds of years. Let others, who will not be worshipped, find a flaw in the lying-in chamber.

112. Also, (some goddesses) seizing new-born infants will live in houses, fields, lakes and also in gardens.

113. Those and others possessing the bodies of those women who always weep, will satisfy themselves (by eating) such women.

Śivadūtī said :

114-115. O Śaṅkara , you have given them (food) which is despised and which would inflict pain on them. You do not realize that you should give them some special food. O Śaṅkara, please do not give them food which would cause shame to them, and which would cause pain to the beings.

Rudra said :

116-117a. When, formerly, in Avanti , I (got) Skanda shaved, (that is) when the auspicious tonsure-ceremony [5] of Kumāra (i.e. Skanda) took place, the mothers, having come there, prepared unprecedented food.

117b. Groups of gods came from the world of gods to enjoy the food of (i.e. prepared by) the mothers.

118-121. At that olden time in their house best gods like Brahmā and Gandharvas , celestial nymphs, Yakṣas and Guhyakas , mountains like Meru and rivers like Gaṅgā , as well as all serpents, elephants, Siddhas , birds and killers of the demons, female goblins with vampires [6] and surrounded by all planets had gathered. What should I say, O goddess? All that was created here by Brahmā was given.

Śivadūtī said :

122. For these goddesses give me food which is inaccessible in heaven, which is oily, mixed with jaggery, tasty and well-cooked and which is intended for them, and which is not enjoyed by anyone else before, O great god.

123. Thus addressed Maheśvara , the god of gods, told them in the vicinity of Pārvatī about their food:

124. “I have accomplished the food prepared in many ways. All that is exhausted. And no other (kind of food) is seen here.

125. Tell me what I should today give to you who have come (to me). I have especially to give something quite new.

126-127. I shall give you as food which has never been tasted before by anyone. Below my navel are these two circular long and fruit-like testicles. Even with this food you will have great satisfaction.”{GL_NOTE::}

128. Receiving that great favour all the goddesses saluted Śiva . Śarva said these words to them:

129-130. “The wealth, beasts, sons, wives and houses etc. of those who perform auspicious deeds without laughing, will be given to you by me; and also whatever else is in your mind. Those who by laughing have long teeth (i.e. show their teeth) (will) become poor.

131. Therefore, one who is wise, should not indulge in censuring or laughing (at others). In this world you will be known as mothers.

132-133a. The lineage of those men, who, along with their relatives and kinsmen, prepare (articles from) a lotus, grams, and also cakes and sorts of bread with (i.e. having the shape of) testicles, as an offering, is not cut off.

133b-134. A man who has no son, gets a son; he, who desires wealth, obtains it; he, being handsome, lucky, enjoyer, well-versed in all sciences , is honoured in Brahmā’s world with (i.e. being taken in) a vehicle to which swans are yoked.

135. O Śivadūtī, thus I have given them food. Does it bring shame to you? Please listen to what I said:

136-142. Be victorious, O goddess, Cāmuṇḍā ; victory to you who snatch away beings. Victory to you who are omnipresent; O goddess Kālarātri, salutation to you. O you (goddess) endowed with the universal form, O you Virūpākṣī (of deformed eyes), O you Trilocanā , O you Bhīmarūpā (i.e. of a terrible form), O Śivā, Vidyā , Mahāmāyā , Mahodarā, Manojayā, Manodurgā, Bhhīmākṣī, Kṣubhitakṣayā, Mahāmārī, Vicitrāṅgī, O you to whom singing and dancing are dear, O you auspicious one, O Vikarālī, Mahākālī , Kālikā , Pāpahāriṇī, Pāśahastā , Daṇḍahastā, Bhīmahastā, Bhayānakā , Cāmuṇḍā, Jvalamānāsyā, Tīkṣṇadaṃṣṭrā , Mahābalā , Śivayānapriyā, Devi , Pretāsanagatā, Śivā, Bhīmākṣī, Bhīṣaṇā , O you goddess, Sarvabhūtabhayaṅkarī, Karālī , Vikarālī, Mahākālī, Karālinī , Kālī , Karālavikrāntā, Kālarātri, salutation to you. O you goddes, salutation to you who hold all weapons and who are saluted by all gods.

143. Śivadūtī, who was thus praised by Parameṣṭhin Rudra, the great goddess was pleased and said these words:

144a. “O lord of gods, ask for a boon which you have in your mind.”

Rudra said :

144b. O goddess of a beautiful face, being present every where grant boons to those men who praise you with this eulogy.

145-146a. May he, who climbing up this mountain, worships you with devotion, have sons, grandsons and prosperity.

146b-147a. He, who hears this eulogy rising from (i.e. about) the goddess, becomes free from all sins, may obtain (i.e. obtains) the highest bliss.

147b-148. If a king, who has lost his kingdom, being controlled and pure, (praises) while observing a fast, (the goddess) on the ninth, or eighth or fourteenth (day of a month), he regains his kingdom, free from enemies, after a year.

149-151a. This power endowed with knowledge is called Śivadūtī. O king, he, who listens to this (eulogy) with great devotion, being free from all sins, would obtain the highest salvation. He, who, after having bathed in the water of the Puṣkara (Tīrtha), recites this (eulogy), gets all this fruit, and is honoured in the world of Brahmā.

151b-152a. That house, in which a written (copy) of this (eulogy) is kept, has no fear of terrible fire or fear due to thieves etc.

152b-154. A wise man, who devoutly worships this remaining in a book-form, has everything desired by him—(even) the three worlds with the mobile and the immobile. Many sons are born (i.e. he gets many sons, and also he gets) wealth, grains, and excellent ladies; and also quickly gets gems, horses, elephants and servants. All this will certainly take place in the house in which this is kept in a manuscript-form.

[1]: [1] : Jaratkāru —a great sage who married a sister of Vāsuki.

[2]: [2] : The seven lower regions under the earth are: Atala , Vitala , Sutala , Rasātala , Talātala , Mahātala and Pātāla .

[3]: [3] : Namuci —a demon slain by Indra.

[4]: [4] : Caturaṅga sainya —a complete army consisting of elephants, chariots, cavalry and infantry.

[5]: [5] : Cūḍākarman —Ceremony of tonsure.

[6]: [6] : Vetāla —a kind of ghost—particularly a ghost occupying a dead body.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 32

Descent of a Holy Place

Chapter 32 of 693 · 156 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
केन कर्मविपाकेन प्रेतत्वं जायते पुनः।
केन वात्र प्रमुच्येत तन्मे ब्रूहि महामते१।
पुलस्त्य उवाच।
अहं ते कथयिष्यामि सर्वमेतदशेषतः।
यच्छ्रुत्वा न पुनर्मोहं यास्यते नृपसत्तम२।
येन जायेत प्रेतत्वं येन चास्मात्प्रमुच्यते।
प्राप्नोति नरकं घोरं दुस्तरं त्रिदशैरपि३।
सतां संभाषणे चैव पुण्यतीर्थानुकीर्त्तने।
मानवास्तु प्रमुच्यंत आपन्नाः प्रेतयोनिषु४।
श्रूयते हि पुरा भीष्म ब्राह्मणः संशितव्रतः।
पृथुस्सर्वत्र विख्यातः संतोषे च सदा स्थितः५।
स्वाध्याययुक्तो गेहेषु नित्ययोगश्च योगवित्।
जपयज्ञविधानेन युक्तं कालं क्षिपेच्च सः६।
युक्तः क्षमादयाभ्यां च क्षांत्यायुक्तश्च तत्त्ववित्।

अहिंसाहितचित्तश्च मार्द्दवे च तथास्थितः७।
ब्रह्मचर्यसमायुक्तस्तपोयोगसमन्वितः।
युक्तः स पितृकार्येषु युक्तो वैदिककर्मसु८।
परलोकभयेयुक्तो युक्तस्सत्यवचः प्रति।
युक्तो मधुरवाक्येषु युक्तश्चातिथिपूजने९।
इष्टापूर्तसमायुक्तो युक्तो द्वंद्वविवर्जने।
स्वकर्मविधिसंयुक्तो युक्तः स्वाध्यायकर्मसु१०।
एवं कर्माणि कुर्वंतस्संसारविजिगीषया।
बहुन्यब्दान्यतीतानि ब्राह्मणस्य गृहे सतः११।
तस्य बुद्धिरियं जाता तीर्थाभिगमनं प्रति।
पुण्यैस्तीर्थजलैरेतत्क्लिन्नं कुर्यां कलेवरम्१२।
प्रयतः पुष्करे स्नात्वा भास्करस्योदयं प्रति।
कृतजप्यनमस्कारोप्यद्ध्वानं प्रत्यपद्यत१३।
अग्रतः पंचपुरुषानपश्यत्सोति भीषणान्।
वने कंटकवृक्षाढ्ये निर्जने पक्षिवर्जिते१४।

तान्दृष्ट्वा विकृताकारान्सुघोरान्पापदर्शनान्।
ईषत्संत्रस्तहृदयो व्यतिष्ठन्निश्चलाकृतिः१५।
अवलंब्य ततो धैर्य्यं भयमुत्सृज्य दूरतः।
पप्रच्छ मधुराभाषी के यूयं विकृताः कुतः१६।
किं वा चैव कृतं कर्म ये नप्राप्ताश्च वैकृतम्।
कथमेवंविधाः सर्वे प्रस्थिताः कुत्र चाध्वनि१७।
प्रेता ऊचुः।
क्षुत्पिपासान्विता नित्यं महादुःखसमावृताः।
हतप्रज्ञा वयं सर्वे नष्टसञ्ज्ञाविचेतसः१८।
न जानीमो दिशं चापि प्रदिशं चापि कां च न।
नांतरिक्षं महीं चापि न जानीमो दिवं तथा१९।
यदेतद्दुःखमाख्यातमेतदेव सुखं भवेत्।
प्रभातमिदमाभाति भास्करोदयदर्शनात्२०।
अहं पर्युषितो नाम सूचीमुखस्तथाऽपरः।
शीघ्रगो रोहकश्चैव पंचमो लेखकस्तथा२१।

ब्राह्मण उवाच।
प्रेतानां कर्मजातानां नाम्ना वै संभवः कुतः।
किं तत्कारणमुद्दिश्य यतो यूयं सनामकाः२२।
प्रेता ऊचुः।
अहं स्वादु सदा भुंजे दद्यां पर्युषितं द्विजे।
एतत्कारणमासाद्य नाम पर्युषितो मम२३।
सूचिता बहवोऽनेन विप्राश्चान्नाद्यकांक्षिणः।
एतत्कारणमुद्दिश्य सूचीमुखाभिधो मतः२४।
शीघ्रं गतोऽस्मि विप्रेण याचितः क्षुधितेन च।
एतत्कारणमुद्दिश्य शीघ्रगो द्विजसत्तम२५।
गृहोपरि सदा स्वादु भुंक्ते द्विजभयेन हि।
उद्विग्नमानसस्तत्र तेनासौ रोहकः स्मृतः२६।
मौने चापि स्थितो नित्यं याचितो विलिखन्महीम्।
अस्माकमपि पापिष्ठो लेखको नाम नामतः२७।
कृच्छ्रेण लेखको याति रोहकस्तु अवाक्शिराः।

शीघ्रगः पंगुतां प्राप्तः सूची सूचीमुखोऽभवत्२८।
पर्युषितो लम्बग्रीवो लंबोदर उदाहृतः।
बृहद्भृषणलंबोष्ठः पापादस्मादजायत२९।
एतत्ते सर्वमाख्यातमात्मवृत्तं सहेतुकम्।
पृच्छस्व यदि ते श्रद्धा पृष्टाश्च कथयामहे३०।
ब्राह्मण उवाच।
ये जीवा भुवि तिष्ठंति सर्वेप्याहारमूलकाः।
युष्माकमपि चाहारं श्रोतुमिच्छामि तत्त्वतः३१।
प्रेता ऊचुः।

शृणुष्वाहारमस्माकं सर्वसत्वविगर्हितम्।
यच्छ्रुत्वा निंदसे विप्र भूयोभूयश्च नित्यशः३२।
श्लेष्ममूत्रपुरीषेण योषिदङ्गमलेन च।
गृहाणि त्यक्तशौचानि प्रेता भुंजंति तत्र वै३३।
स्त्रीभिर्दग्धानि कीर्णानि प्रकीर्णोच्छिष्टकानि च।
मलेनापि जुगुप्स्यानि प्रेता भुंजंति तत्र वै३४।

चित्तलज्जाविहीनानि होमहीनानि यानि च।
व्रतैश्चैव विहीनानि प्रेता भुंजंति तत्र वै३५।
गुरवो नैव पूज्यंते स्त्रीजितानि गृहाणि च।
क्रोधलोभगृहीतानि प्रेता भुंजंति तत्र वै३६।
त्रपा मे जायते तात कथ्यमाने स्वभोजने।
अस्मात्परतरं चान्यन्न वक्तुमपि शक्यते३७।
निवृत्तिं प्रेतभावस्य पृच्छामस्त्वां दृढव्रत।
यथा न भवति प्रेतस्तन्मे वद तपोधन३८।
ब्राह्मण उवाच।
एकरात्र द्विरात्रादि कृच्छ्रचांद्रायणादिभिः।
व्रतैरन्यैः कृतैर्नित्यं न प्रेतो जायते नरः३९।
त्रीनग्नीन्पञ्च चैकं वा योऽहन्यहनि सेवते।
स वै भूतदयापन्नो न प्रेतो जायते नरः४०।
तुल्यो मानेऽपमाने च तुल्यः कांचनलोष्टयोः।
तुल्यः शत्रौ च मित्रे च न प्रेतो जायते नरः४१।

देवताऽतिथिपूजासु गुरुपूजासु नित्यशः।
रतो वै पितृपूजासु न प्रेतो जायते नरः४२।
शुक्लांगारकसंयुक्ता चतुर्थी जायते यदा।
श्रद्धया श्राद्धकृत्तस्यां न प्रेतो जायते नरः४३।
जितक्रोधविमर्शोयस्तृष्णासंगविवर्जितः।
क्षमावान्दानशीलश्च न प्रेतो जायते नरः४४।
गोब्राह्मणांश्च तीर्थानि पर्वतांश्च नदीस्तथा।
देवांश्चैव तु यो वन्द्यान्न प्रेतो जायते नरः४५।
प्रेता ऊचुः।
श्रुताश्च विविधा धर्माः पृच्छामो दुःखिता मुने।
येन वै जायते प्रेतस्तन्नो वद महामते४६।
ब्राह्मण उवाच।
शूद्रान्नेन तु भुक्तेन ब्राह्मणेन विशेषतः।
म्रियते ह्युदरस्थेन स वै प्रेतो भवेन्नरः४७।
मातरं पितरं भ्रातृन्भगिनीं सुतमेव च।

अदृष्टदोषांस्त्यजति स प्रेतो जायते नरः४८।
अयाज्ययाजनाच्चैव याज्यस्य च विवर्जनात्।

रतो वै शूद्रसेवासु स प्रेतो जायते नरः४९।
न्यासापहर्ता मित्रध्रुक्शूद्रपाकरतः सदा।
विस्रंभघाती कूटस्थः स प्रेतो जायते नरः1.32.५०।
ब्रह्महा गोघ्नकः स्तेनः सुरापो गुरुतल्पगः।
भूमिकन्यापहर्त्ता च स प्रेतो जायते नरः५१।
सामान्यां दक्षिणां लब्ध्वा एक एव निगूहति।
नास्तिकीभावनिरतः स वै प्रेतोभिजायते५२।
एवं ब्रुवाणे विप्रेन्द्र आकाशे दुंदुभिस्वनः।
पुष्पवृष्टिः पपातोर्व्यां देवैर्मुक्ता सहस्रशः५३।
प्रेतानां तु विमानानि आगतानि समंततः।
अस्य विप्रस्य संभाषात्पुण्यसंकीर्तनेन च५४।
तस्मात्सर्वप्रयत्नेन सतां संभाषणं कुरु।
यदि ते श्रेयसा कार्यं गंगासुत अतंद्रितः५५।

तिलकं सर्वधर्मस्य पञ्चप्रेतकथामिमाम्।
पठेल्लक्षं योऽस्य कुले न प्रेतो जायते नरः५६।
शृणोति वाप्यभीक्ष्णं वा श्रद्धया परयान्वितः।
भक्त्या समन्वितो वापि न प्रेतो जायते नरः५७।
भीष्म उवाच।
अंतरिक्षे किमर्थं तु पुष्करं परिकीर्त्यते।
मुनिभिर्धर्मशीलैश्च लभ्यते तत्कथं त्विह५८।
येन तल्लभ्यते लब्धं लब्धं चैव फलप्रदम्।
तन्मे सर्वं समाचक्ष्व कौतुकादेव पृच्छतः५९।
पुलस्त्य उवाच।
ऋषिकोटिस्समायाता दक्षिणापथवासिनी।
स्नानार्थं पुष्करे राजन्पुष्करं च वियद्व्रतम्६०।
मत्वाते मुनयः सर्वे प्राणायामपरायणाः।
ध्यायमानाः परं ब्रह्म स्थिता द्वादशवत्सरान्६१।
ब्रह्मा महर्षयस्तत्र देवास्सेन्द्रास्समागताः।

ऋषयोंतर्हिताः प्रोचुर्नियमांस्ते सुदुष्करान्६२।
आकारणं पुष्करस्य मंत्रेण क्रियतां द्विजाः।
आपोहिष्ठेति तिसृभिर्ऋग्भिः सांनिध्यमेष्यति६३।
अघमर्षणजप्येन भवेद्वै फलदायकम्।
विप्रैर्वाक्यावसाने तु सर्वैस्तैस्तु तथा कृतम्६४।
कृतेन पुण्यतां प्राप्ता ये निदेशाच्च ते द्विजाः।
गर्हिता धर्मशास्त्रेषु ते विप्रा दक्षिणोत्तराः६५।
ये चान्ये पार्वतीयाश्च श्राद्धेनार्हंति केतनम्।
एतस्मात्कारणाद्राजन्वियत्येवं समास्थितम्६६।
कार्तिक्यां पुष्करं स्नानात्पूततामभियच्छति।

ब्रह्मणा सहितं राजन्सर्वेषां पुण्यदायकम्६७।
तत्रागतास्तु ये वर्णाः सर्वे ते पुण्यभाजनाः।
द्विजैस्तुल्या न संदेहो विना मंत्रेण ते नृप६८।
आग्नेयं तु यदा ऋक्षं कार्तिक्यां भवति क्वचित्।
महती सा तिथिर्ज्ञेया स्नाने दाने तथोत्तमा६९।

यदा याम्यं तु भवति ऋक्षं तस्यां तिथौ क्वचित्।
तिथिः सापि महापुण्या यतिभिः परिकीर्तिता७०।
प्राजापत्यं यदा ऋक्षं तिथौ तस्यां नराधिप।
सा महाकार्तिकी प्रोक्ता देवानामपि दुर्लभा७१।
यदा चार्के गुरौ सोमे वारेष्वेतेषु वै त्रिषु।
त्रीण्येतानि च ऋक्षाणि स्वयं प्रोक्तानि ब्रह्मणा७२।
अत्राश्वमेधिकं पुण्यं स्नातस्य भवति ध्रुवम्।
दानमक्षयतां याति पितॄणां तर्पणं तथा७३।
विशाखासु यदा भानुः कृत्तिकासु च चंद्रमाः।
स योगः पुष्करो नाम पुष्करेष्वतिदुर्लभः७४।
अंतरिक्षावतीर्णे तु तीर्थे पैतामहे शुभे।
स्नानं येऽत्र करिष्यंति तेषां लोका महोदयाः७५।
न स्पृहांतेन्यपुण्यस्य कृतस्याप्यकृतस्य च।
करिष्यंति महाराज सत्यमेतदुदाहृतम्७६।
तीर्थानां प्रवरं तीर्थं पृथिव्यामिह पठ्यते।

नास्मात्परं पुण्यतीर्थं लोकेषु नृप पठ्यते७७।
कार्तिक्यां तु विशेषेण पुण्या पापहरा शुभा।
उदुंबरवनात्तस्मादागता च सरस्वती७८।
तया तत्पूरितं तीर्थं पुष्करं मुनिसेवितम्।
दक्षिणे शिखरं भाति पर्वतस्याविदूरतः७९।
नीलांजनचयप्रख्यं वर्णतो नीलशाद्वलम्।
तया तच्छिखरं तस्य खस्थितं पुष्करं यथा८०।
प्रावृट्काले वियत्पूर्णं घनवृंदमिवोच्छ्रितम्।
कदंबपुष्पगंधाढ्यं कुटजार्जुनभूषितम्८१।
रथमार्गमिवारोढुं रवेस्तच्छिखरं स्थितम्।
वृत्तैस्सपुलकैस्स्निग्धैः स्त्रीणामिव पयोधरैः८२।
श्रीफलैः शिखरं भाति समन्तात्सुमनोहरैः।
गुंजद्भिः षट्पदकुलैः समंतादुपशोभितम्८३।
कोकिलारावरुचिरं शिखि केका रवाकुलम्।
शृंगे मनोहरे तस्मिन्नुद्भतासु मनोरमा८४।

पुण्यापुण्यजलोपेता नदीयं ब्रह्मणस्सुता।
वंशस्तंबात्सुविपुला प्रवृत्ता चोत्तरामुखी८५।
गत्वा ततो नातिदूरात्पुनर्याति पराङ्मुखी।

ततः प्रभृति सा देवी प्रसन्ना प्रकटास्थिता८६।
अन्तर्धानं परित्यज्य प्राणिनामनुकम्पया।
कनका सुप्रभा चैव नन्दा प्राची सरस्वती८७।
पंचस्रोताः पुष्करेषु ब्रह्मणा परिभाषिता।
तस्यास्तीरे सुरम्याणि तीर्थान्यायतनानि च८८।
संसेवितानि मुनिभिः सिद्धैश्चापि समंततः।
तेषु सर्वेषु भविता धर्महेतुः सरस्वती८९।
हाटकक्षितिगौरीणां तत्तीर्थेषु महोदयम्।
दानं दत्तं नरैः स्नातैर्जनयत्यक्षयं फलम्९०।
धान्यप्रदानं प्रवरं वदंति तिलप्रदानं च तथा मुनींद्राः ।
यैस्तेषु तीर्थेषु नरैः प्रदत्तं तद्धर्महेतु प्रवरं प्रदिष्टम्९१।
प्रायोपवेशं प्रयतः प्रयत्नाद्यस्तेषु कुर्यात्प्रमदा पुमान्वा।

तीर्थेपि संयोज्य मनोपि चेत्थं भुंक्ते फलं ब्रह्मगृहे यथेष्टम्९२।
तस्योपकंठे म्रियते हि यैस्तु कर्मक्षयात्स्थावरजंगमैश्च।
ते चापि सर्वे सकलं प्रसह्य लभंति यज्ञस्य फलं दुरापम्९३।
ततस्तु सा धर्मफलारणी च जन्मादिदुःखार्दितचेतसां तु।
सर्वात्मना चारुफला सरस्वती सेव्या प्रयत्नात्पुरुषैर्महानदी९४।
तत्र ये सलिलं पूतं पिबंति सततं नराः।
न ते मनुष्या देवास्ते जगत्यामिह संस्थिताः९५।
यज्ञैर्दानैस्तपोभिश्च यत्फलं प्राप्यते द्विजैः।
तदत्र स्नानमात्रेण शूद्रैरपि स्वभावजैः९६।
दर्शनात्पुष्करस्यापि महापातकिनोपि ये।
तेपि तत्पापनिर्मुक्ताः स्वर्गं यांति तनुक्षये९७।
तत्रोपवासी यज्ञस्य पुंडरीकस्य यत्फलम्।
तत्प्राप्नोति नरः क्षिप्रमल्पायासेन पुष्करे९८।
माघमासे तिलान्यस्तु प्रयच्छति च स द्विजे।
यथाशक्ति च भक्त्या च स विष्णुभवने वसेत्९९।

तत्रोपवासं स्नानं च पंचगव्याशनं तथा।
यः करोति नरः सोपि देहांते स्वर्गमाप्नुयात्1.32.१००।
वसंति तत्समीपस्था येपि तस्करजातयः।
तेपि तस्यानुभावेन स्वर्यांति च न संशयः१०१।
ये पुनः शूद्रवृत्तिस्थास्त्रिरात्रोपोषिता नराः।
प्रयच्छंति द्विजेष्वर्थं ब्रह्मशक्तिसमन्विताः१०२।
ते मृता यानमारूढाः पद्मासनचतुर्भुजाः।
ब्रह्मणा सह सायुज्यं प्राप्नुवंत्यपुनर्भवम्१०३।
गंगोद्भेदं यत्र गंगा संप्राप्ता सरितां वराम्।
सरस्वतीं द्रष्टुकामा सांत्वार्थे प्रोद्गतांऽबरात्१०४।
तत्र गत्वा पयःपूतं सुरसिद्धनिषेवितम्।

सारस्वतं च विमलं विद्याधरगणार्चितम्१०५।
पीतमेकांजलिमितं येनाप्तं तेन तत्परं।
अवलोक्य दिशं पूर्वामाह गंगे सखि त्वया१०६।
एकाकिनी वियुक्तास्मि क्व यास्येहमबांधवा।

तां विज्ञाय ततो गंगा रुदंतीं शोककर्शिताम्१०७।
पूर्वदेशात्समायाता द्रष्टुं तां दीनमानसाम्।
दृष्ट्वा च तां महाभागां परिष्वज्य तु पीडिताम्१०८।
नेत्रे प्रमृज्य चैतस्याः प्राह गंगा वचस्तदा।
मा रोदीस्त्वं महाभागे दुःष्करं ते कृतं सखि१०९।
देवकार्यं यदन्येन कर्तुं शक्येत नैव हि।
एतस्मात्ते महाभागे द्रष्टुं देवाः समागताः११०।
एषां च क्रियतां पूजा वाङ्मनः काय कर्मणा।
सरस्वती सुरेंद्राणां कृत्वा पूजा विधिक्रमम्१११।
क्रमेण ब्रह्मजा पश्चात्संगता तु सखीजनम्।
ज्येष्ठमध्यमयोर्मध्ये संगमो लोकविश्रुतः११२।
पश्चान्मुखी ब्रह्मसुता जाह्नवी तु उदङ्मुखी।
ततस्ते विबुधाः सर्वे पुष्करं ये समागताः११३।
विदित्वा दुष्करं कर्म तस्या स्तुतिमकारयन्।
त्वं बुद्धिस्त्वं मतिर्लक्ष्मीस्त्वं विद्या त्वं गतिः परा११४।

त्वं श्रद्धा त्त्वं परा निष्ठा बुद्धिर्मेधा रतिः क्षमा।
त्वं सिद्धिस्त्वं स्वधा स्वाहा त्वं पवित्रं मतं महत्११५।
संध्या रात्रिः प्रभा भूतिर्मेधा श्रद्धा सरस्वती।
यज्ञ विद्या महाविद्या गुह्यविद्या च शोभना११६।
आन्वीक्षिकी तु या वार्ता दंडनीतिश्च कथ्यते।
नमोस्तु ते पुण्यजले नमः सागरगामिनि११७।
नमस्ते पापनिर्मोके नमो देवि जगत्प्रिये।
एवं स्तुता हि सा देवी दिव्या स्वार्थपरायणैः११८।
एवं सा प्राङ्मुखी तत्र स्थिता देवी सरस्वती।
सर्वतीर्थमयी देवी सर्वामरसमन्विता११९।
प्राची सेति बुधैर्ज्ञेया ब्रह्मणो वचनं तथा।
तत्र शुद्धावटंनाम तीर्थं पैतामहं स्मृतम्१२०।
दर्शनेनापि वै तस्य महापातकिनोपि ये।
भोगिभोगान्समश्नंति विशुद्धा ब्रह्मणोंतिके१२१।
प्रायोपवेशं ये तत्र प्रकुर्वंति नरोत्तमाः।

ते मृता ब्रह्मयानेन दिवं यांत्यकुतोभयाः१२२।
तत्राल्पमपि यैर्दानं दत्तं ब्रह्मविदात्मनाम्।
जन्मांतरशतं तेषां तैर्दत्तं भावितात्मनाम्१२३।
खण्डस्फुटितसंस्कारं तत्र कुर्वन्ति ये नराः।

ते ब्रह्मलोकमासाद्य मोदन्ते सुखिनस्सदा१२४।
योऽत्र पूजाजपोहोमः कृतो भवति देहिनाम्।
अनन्तं तत्फलं सर्वं ब्रह्मभक्तिरतात्मनाम्१२५।
तत्र दीपप्रदानेन ज्ञानचक्षुरतींद्रियः।
प्राप्नोति धूपदानेन स्थानं ब्रह्मनिषेवितम्१२६।
अथ किं बहुनोक्तेन संगमे यत्प्रदीयते।
तदनंतफलं प्रोक्तं जीवतो वा मृतस्य च१२७।
स्नानाज्जपात्तथा होमादनंतफलसाधकम्।
रामेणागत्य वै तत्र पिंडं दशरथस्य च१२८।
दत्तं श्राद्धं तत्र तेन मार्कंडेयेन दर्शिते।
तत्र वापी चतुःकोणा तत्र पिंडप्रदा नराः१२९।

हंसयुक्तेन यानेन सर्वे यांति त्रिविष्टपम्।
तस्यां वाप्यां तु वै ब्रह्मा पितृमेधं चकार ह१३०।
यज्ञं यज्ञविदां श्रेष्ठः समाप्तवरदक्षिणम्।
वसवः पितरो ज्ञेया रुद्राश्चैव पितामहाः१३१।
आदित्याश्च ततस्तेषां विहिताः प्रपितामहाः।
त्रिविधा अपि आहुय पुनरुक्ता विरिंचिना१३२।
भवद्भिः पिंडदानाद्यं ग्राह्यमत्र स्थितैस्सदा।
यत्कृतं पितृकार्यं च तदनंतफलं भवेत्१३३।
वृत्यर्थं पितरस्तेषां तुष्टाश्चैव पितामहाः।
लभंते तर्पणात्तृप्तिं पिंडदानात्त्रिविष्टपम्१३४।
तस्मात्सर्वं परित्यज्य प्राचीने पिंडदो भवेत्।
दत्वा पुत्रः प्रयत्नेन पितॄन्सर्वांश्च तर्पयेत्१३५।
प्राचीनेश्वरदेवस्य पुरोभूतं प्रतिष्ठितम्।
आदितीर्थं तदित्युक्तं दर्शनादपि मुक्तिदम्१३६।
स्पृष्ट्वा तु सलिलं तत्र मुच्यते जन्मबंधनात्।

अवगाहनाद्ब्रह्मणोऽसौ भवत्यनुचरः सदा१३७।
आदितीर्थे नरः स्नात्वा यः प्रदद्यात्समाधिना।
अन्नमल्पमपि प्रायः प्रायशस्स्वर्गमाप्नुयात्१३८।
यस्तत्र ब्रह्मभक्तानां नरः स्नात्वा ददेद्धनम्।
कृसेरणापि हेम्ना च स स्वर्गे मोदते सुखी१३९।
प्राचीसरस्वती तत्र नरैः किं मृग्यते परम्।
तस्यां स्नानात्फलं तृप्त्यै तपोयज्ञादिलक्षणम्१४०।
ये पिबंति नराः पुण्यां प्राचीं देवीं सरस्वतीम्।
न ते नराः सुरा ज्ञेया मार्कंडेयर्षिरब्रवीत्१४१।
सरस्वती नदीं प्राप्य न स्नाने नियमः क्वचित्।
भुक्ते वा न च वा भुक्ते दिवा वा यदि वा निशि१४२।
तत्तीर्थं सर्वतीर्थानां प्राचीनं प्रवरं स्मृतत्।

पापघ्नं पुण्यजननं प्राणिनां परिकीर्तितम्१४३।
ये पुनर्भावितात्मानस्तत्र स्नात्वा जनार्दनम्।
पूजयन्ति यथाशक्ति ते प्रयांति त्रिविष्टपम्१४४।

देवानां प्रवरो विष्णुस्तेन यत्र सरस्वती।
सेविता तत्परं तीर्थं क्षितौ ब्रह्मसुतोऽब्रवीत्१४५।
ततस्तस्मान्महातीर्थं मन्यमाना महोदयम्।
मंदाकिनीमुदीक्षंती स्थिता तत्र सरस्वती१४६।
तत्तीर्थं सर्वतीर्थानां परं स्वायंभुवोऽब्रवीत्।
मंदाकिन्यासमं यत्र प्राप्य पुण्यसमागमम्१४७।
तत्रस्थाने स्थिता देवैः स्तुता देवी सरस्वती।
मत्वा चैकाकिनीं तां तु दीनास्यां दीनमानसां१४८।
सखीं तदाऽसृजद्ब्रह्मा रूपिणीं विमलेक्षणाम्।
हरिणीं हरिरप्याशु जज्ञे कमललोचनाम्१४९।
वज्रिणीमपि देवेशो वज्रपाणिर्विसृष्टवान्।
सुकुरंगरुचिं देवो नीलकंठो वृषध्वजः1.32.१५०।
सखीं संजनयामास सरस्वत्यास्त्रिलोचनः।
विलोक्यमाना सा राजन्सखीभिः सुरसुंदरी१५१।
प्रहृष्टा यातुमारब्धा देवादेशान्महानदी।

ततः सखीभिः सार्द्धं सा प्राचीनागंतुमुद्यता१५२।
सरस्वती समस्तानां तासां श्रेष्ठतमा स्मृता।
प्राचीसरस्वतीतोयं ये पिबंति मृगा भुवि१५३।
तेपि स्वर्गं गमिष्यंति यज्ञैर्द्विजवरा यथा।
चिंतामणिरिवात्रैषा प्राची ज्ञेया सरस्वती१५४।
तथा कामफलस्येयं हेतुभूता महानदी।
दक्षिणां दिशमालोक्य पुनः पश्चान्मुखी गता१५५।
उक्ता तया तथा गंगा दिशं प्राचीं व्रजस्व ह।
विस्मर्तव्या न चाहं ते व्रज देवि यथागतम्१५६।

Roman transliteration

bhīṣma uvāca|
kena karmavipākena pretatvaṃ jāyate punaḥ|
kena vātra pramucyeta tanme brūhi mahāmate1|
pulastya uvāca|
ahaṃ te kathayiṣyāmi sarvametadaśeṣataḥ|
yacchrutvā na punarmohaṃ yāsyate nṛpasattama2|
yena jāyeta pretatvaṃ yena cāsmātpramucyate|
prāpnoti narakaṃ ghoraṃ dustaraṃ tridaśairapi3|
satāṃ saṃbhāṣaṇe caiva puṇyatīrthānukīrttane|
mānavāstu pramucyaṃta āpannāḥ pretayoniṣu4|
śrūyate hi purā bhīṣma brāhmaṇaḥ saṃśitavrataḥ|

pṛthussarvatra vikhyātaḥ saṃtoṣe ca sadā sthitaḥ5|
svādhyāyayukto geheṣu nityayogaśca yogavit|
japayajñavidhānena yuktaṃ kālaṃ kṣipecca saḥ6|
yuktaḥ kṣamādayābhyāṃ ca kṣāṃtyāyuktaśca tattvavit|

ahiṃsāhitacittaśca mārddave ca tathāsthitaḥ7|
brahmacaryasamāyuktastapoyogasamanvitaḥ|
yuktaḥ sa pitṛkāryeṣu yukto vaidikakarmasu8|
paralokabhayeyukto yuktassatyavacaḥ prati|
yukto madhuravākyeṣu yuktaścātithipūjane9|
iṣṭāpūrtasamāyukto yukto dvaṃdvavivarjane|
svakarmavidhisaṃyukto yuktaḥ svādhyāyakarmasu10|
evaṃ karmāṇi kurvaṃtassaṃsāraviṅigīṣayā|
bahūnyabdānyatītāni brāhmaṇasya gṛhe sataḥ11|
tasya buddhiriyaṃ jātā tīrthābhigamanaṃ prati|
puṇyaistīrthajalairetatklinnaṃ kuryāṃ kalevaram12|
prayataḥ puṣkare snātvā bhāskarasyodayaṃ prati|
kṛtajapyanamaskāropyaddhvānaṃ pratyapadyata13|
agrataḥ paṃcapuruṣānapaśyatsoti bhīṣaṇān|
vane kaṃṭakavṛkṣāḍhye nirjane pakṣivarjite14|

tāndṛṣṭvā vikṛtākārānsughorānpāpadarśanān|
īṣatsaṃtrastahṛdayo vyatiṣṭhanniścalākṛtiḥ15|
avalaṃbya tato dhairyyaṃ bhayamutsṛjya dūrataḥ|
papraccha madhurābhāṣī ke yūyaṃ vikṛtāḥ kutaḥ16|
kiṃ vā caiva kṛtaṃ karma ye naprāptāśca vaikṛtam|
kathamevaṃvidhāḥ sarve prasthitāḥ kutra cādhvani17|
pretā ūcuḥ|
kṣutpipāsānvitā nityaṃ mahāduḥkhasamāvṛtāḥ|
hṛtaprajñā vayaṃ sarve naṣṭasaṅjñāvicetasaḥ18|
na jānīmo diśaṃ cāpi pradiśaṃ cāpi kāṃ ca na|
nāṃtarikṣaṃ mahīṃ cāpi na jānīmo divaṃ tathā19|
yadetadduḥkhamākhyātametadeva sukhaṃ bhavet|
prabhātamidamābhāti bhāskarodayadarśanāt20|
ahaṃ paryuṣito nāma sūcīmukhastathā'paraḥ|
śīghrago rohakaścaiva paṃcamo lekhakastathā21|

brāhmaṇa uvāca|
pretānāṃ karmajātānāṃ nāmnā vai saṃbhavaḥ kutaḥ|
kiṃ tatkāraṇamuddiśya yato yūyaṃ sanāmakāḥ22|
pretā ūcuḥ|
ahaṃ svādu sadā bhuṃje dadyāṃ paryuṣitaṃ dvije|
etatkāraṇamāsādya nāma paryuṣito mama23|
sūcitā bahavo'nena viprāścānnādyakāṃkṣiṇaḥ|
etatkāraṇamuddiśya sūcīmukhābhidho mataḥ24|
śīghraṃ gato'smi vipreṇa yācitaḥ kṣudhitena ca|
etatkāraṇamuddiśya śīghrago dvijasattama25|
gṛhopari sadā svādu bhuṃkte dvijabhayena hi|
udvignamānasastatra tenāsau rohakaḥ smṛtaḥ26|
maune cāpi sthito nityaṃ yācito vilikhanmahīm|
asmākamapi pāpiṣṭho lekhako nāma nāmataḥ27|
kṛcchreṇa lekhako yāti rohakastu avākśirāḥ|

śīghragaḥ paṃgutāṃ prāptaḥ sūcī sūcīmukho'bhavat28|
paryuṣito lambagrīvo laṃbodara udāhṛtaḥ|
bṛhadvṛṣaṇalaṃboṣṭhaḥ pāpādasmādajāyata29|
etatte sarvamākhyātamātmavṛttaṃ sahetukam|
pṛcchasva yadi te śraddhā pṛṣṭāśca kathayāmahe30|
brāhmaṇa uvāca|
ye jīvā bhuvi tiṣṭhaṃti sarvepyāhāramūlakāḥ|
yuṣmākamapi cāhāraṃ śrotumicchāmi tattvataḥ31|
pretā ūcuḥ|
śṛṇuṣvāhāramasmākaṃ sarvasatvavigarhitam|
yacchrutvā niṃdase vipra bhūyobhūyaśca nityaśaḥ32|
śleṣmamūtrapurīṣeṇa yoṣidaṅgamalena ca|
gṛhāṇi tyaktaśaucāni pretā bhuṃjaṃti tatra vai33|
strībhirdagdhāni kīṛṇāni prakīrṇocchiṣṭakāni ca|
malenāpi jugupsyāni pretā bhuṃjaṃti tatra vai34|

cittalajjāvihīnāni homahīnāni yāni ca|
vrataiścaiva vihīnāni pretā bhuṃjaṃti tatra vai35|
guravo naiva pūjyaṃte strījitāni gṛhāṇi ca|
krodhalobhagrhītāni pretā bhuṃjaṃti tatra vai36|
trapā me jāyate tāta kathyamāne svabhojane|
asmātparataraṃ cānyanna vaktumapi śakyate37|
nivṛttiṃ pretabhāvasya pṛcchāmastvāṃ dṛḍhavrata|
yathā na bhavati pretastanme vada tapodhana38|
brāhmaṇa uvāca|
ekarātra dvirātrādi kṛcchracāṃdrāyaṇadibhiḥ|
vratairanyaiḥ kṛtairnityaṃ na preto jāyate naraḥ39|
trīnagnīnpañca caikaṃ vā yo'hanyahani sevate|
sa vai bhūtadayāpanno na preto jāyate naraḥ40|
tulyo māne'pamāne ca tulyaḥ kāṃcanaloṣṭayoḥ|
tulyaḥ śatrau ca mitre ca na preto jāyate naraḥ41|

devatā'tithipūjāsu gurupūjāsu nityaśaḥ|
rato vai pitṛpūjāsu na preto jāyate naraḥ42|
śuklāṃgārakasaṃyuktā caturthī jāyate yadā|
śraddhayā śrāddhakṛttasyāṃ na preto jāyate naraḥ43|
jitakrodhavimarśoyastṛṣṇāsaṃgavivarjitaḥ|
kṣamāvāndānaśīlaśca na preto jāyate naraḥ44|
gobrāhmaṇāṃśca tīrthāni parvatāṃśca nadīstathā|
devāṃścaiva tu yo vandyānna preto jāyate naraḥ45|
pretā ūcuḥ|
śrutāśca vividhā dharmāḥ pṛcchāmo duḥkhitā mune|
yena vai jāyate pretastanno vada mahāmate46|
brāhmaṇa uvāca|
śūdrānnena tu bhuktena brāhmaṇena viśeṣataḥ|
mriyate hyudarasthena sa vai preto bhavennaraḥ47|
mātaraṃ pitaraṃ bhrātṝnbhaginīṃ sutameva ca|

adṛṣṭadoṣāṃstyajati sa preto jāyate naraḥ48|
ayājyayājanāccaiva yājyasya ca vivarjanāt|
rato vai śūdrasevāsu sa preto jāyate naraḥ49|
nyāsāpahartā mitradhrukśūdrapākarataḥ sadā|
visraṃbhaghātī kūṭasthaḥ sa preto jāyate naraḥ1.32.50|
brahmahā goghnakaḥ stenaḥ surāpo gurutalpagaḥ|

bhūmikanyāpaharttā ca sa preto jāyate naraḥ51|
sāmānyāṃ dakṣiṇāṃ labdhvā eka eva nigūhati|
nāstikībhāvaniratataḥ sa vai pretobhijāyate52|
evaṃ bruvāṇe viprendra ākāśe duṃdubhisvanaḥ|
puṣpavṛṣṭiḥ papātorvyāṃ devairmuktā sahasraśaḥ53|
pretānāṃ tu vimānāni āgatāni samaṃtataḥ|
asya viprasya saṃbhāṣātpuṇyasaṃkīrtanena ca54|
tasmātsarvaprayatnena satāṃ saṃbhāṣaṇaṃ kuru|
yadi te śreyasā kāryaṃ gaṃgāsuta ataṃdritaḥ55|

tilakaṃ sarvadharmasya pañcapretakathāmimām|
paṭhellakṣaṃ yo'sya kule na preto jāyate naraḥ56|
śṛṇoti vāpyabhīkṣṇaṃ vā śraddhayā parayānvitaḥ|
bhaktyā samanvito vāpi na preto jāyate naraḥ57|
bhīṣma uvāca|
aṃtarikṣe kimarthaṃ tu puṣkaraṃ parikīrtyate|
munibhirdharmaśīlaiśca labhyate tatkathaṃ tviha58|
yena tallabhyate labdhaṃ labdhaṃ caiva phalapradam|
tanme sarvaṃ samācakṣva kautukādeva pṛcchataḥ59|
pulastya uvāca|
ṛṣikoṭissamāyātā dakṣiṇāpathavāsinī|
snānārthaṃ puṣkare rājanpuṣkaraṃ ca viyadgatam60|
matvāte munayaḥ sarve prāṇāyāmaparāyaṇāḥ|
dhyāyamānāḥ paraṃ brahma sthitā dvādaśavatsarān61|
brahmā maharṣayastatra devāssendrāssamāgatāḥ|

ṛṣayoṃtarhitāḥ procurniyamāṃste suduṣkarān62|
ākāraṇaṃ puṣkarasya maṃtreṇa kriyatāṃ dvijāḥ|
āpohiṣṭheti tisṛbhirṛgbhiḥ sāṃnidhyameṣyati63|
aghamarṣaṇajapyena bhavedvai phaladāyakam|
viprairvākyāvasāne tu sarvaistaistu tathā kṛtam64|
kṛtena puṇyatāṃ prāptā ye nideśācca te dvijāḥ|
garhitā dharmaśāstreṣu te viprā dakṣiṇottarāḥ65|
ye cānye pārvatīyāśca śrāddhenārhaṃti ketanam|
etasmātkāraṇādrājanviyatyevaṃ samāsthitam66|
kārtikyāṃ puṣkaraṃ snānātpūtatāmabhiyacchati|
brahmaṇā sahitaṃ rājansarveṣāṃ puṇyadāyakam67|
tatrāgatāstu ye varṇāḥ sarve te puṇyabhājanāḥ|
dvijaistulyā na saṃdeho vinā maṃtreṇa te nṛpa68|
āgneyaṃ tu yadā ṛkṣaṃ kārtikyāṃ bhavati kvacit|
mahatī sā tithirjñeyā snāne dāne tathottamā69|

yadā yāmyaṃ tu bhavati ṛkṣaṃ tasyāṃ tithau kvacit|
tithiḥ sāpi mahāpuṇyā yatibhiḥ parikīrtitā70|
prājāpatyaṃ yadā ṛkṣaṃ tithau tasyāṃ narādhipa|
sā mahākārtikī proktā devānāmapi durlabhā71|
yadā cārke gurau some vāreṣveteṣu vai triṣu|
trīṇyetāni ca ṛkṣāṇi svayaṃ proktāni brahmaṇā72|
atrāśvamedhikaṃ puṇyaṃ snātasya bhavati dhruvam|
dānamakṣayatāṃ yāti pitṝṇāṃ tarpaṇaṃ tathā73|
viśākhāsu yadā bhānuḥ kṛttikāsu ca caṃdramāḥ|
sa yogaḥ puṣkaro nāma puṣkareṣvatidurlabhaḥ74|
aṃtarikṣāvatīrṇe tu tīrthe paitāmahe śubhe|

snānaṃ ye'tra kariṣyaṃti teṣāṃ lokā mahodayāḥ75|
na spṛhāṃtenyapuṇyasya kṛtasyāpyakṛtasya ca|
kariṣyaṃti mahārāja satyametadudāhṛtam76|
tīrthānāṃ pravaraṃ tīrthaṃ pṛthivyāmiha paṭhyate|

nāsmātparaṃ puṇyatīrthaṃ lokeṣu nṛpa paṭhyate77|
kārtikyāṃ tu viśeṣeṇa puṇyā pāpaharā śubhā|
uduṃbaravanāttasmādāgatā ca sarasvatī78|
tayā tatpūritaṃ tīrthaṃ puṣkaraṃ munisevitam|
dakṣiṇe śikharaṃ bhāti parvatasyāvidūrataḥ79|
nīlāṃjanacayaprakhyaṃ varṇato nīlaśādvalam|
tayā tacchikharaṃ tasya khasthitaṃ puṣkaraṃ yathā80|
prāvṛtkāle viyatpūrṇaṃ ghanavṛṃdamivocchritam|
kadaṃbapuṣpagaṃdhāḍhyaṃ kuṭajārjunabhūṣitam81|
rathamārgamivāroḍhuṃ ravestacchikharaṃ sthitam|
vṛttaissapulakaissnigdhaiḥ strīṇāmiva payodharaiḥ82|
śrīphalaiḥ śikharaṃ bhāti samantātsumanoharaiḥ|
guṃjadbhiḥ ṣaṭpadakulaiḥ samaṃtādupaśobhitam83|
kokilārāvaruciraṃ śikhi kekā ravākulam|
śṛṃge manohare tasminnudgatāsu manoramā84|

puṇyāpuṇyajalopetā nadīyaṃ brahmaṇassutā|
vaṃśastaṃbātsuvipulā pravṛttā cottarāmukhī85|
gatvā tato nātidūrātpunaryāti parāṅmukhī|
tataḥ prabhṛti sā devī prasannā prakaṭāsthitā86|
antardhānaṃ parityajya prāṇināmanukampayā|
kanakā suprabhā caiva nandā prācī sarasvatī87|
paṃcasrotāḥ puṣkareṣu brahmaṇā paribhāṣitā|
tasyāstīre suramyāṇi tīrthānyāyatanāni ca88|
saṃsevitāni munibhiḥ siddhaiścāpi samaṃtataḥ|
teṣu sarveṣu bhavitā dharmahetuḥ sarasvatī89|
hāṭakakṣitigaurīṇāṃ tattīrtheṣu mahodayam|
dānaṃ dattaṃ naraiḥ snātairjanayatyakṣayaṃ phalam90|
dhānyapradānaṃ pravaraṃ vadaṃti tilapradānaṃ ca tathā munīṃdrāḥ |
yaisteṣu tīrtheṣu naraiḥ pradattaṃ taddharmahetu pravaraṃ pradiṣṭam91|
prāyopaveśaṃ prayataḥ prayatnādyasteṣu kuryātpramadā pumānvā|

tīrthepi saṃyojya manopi cetthaṃ bhuṃkte phalaṃ brahmagṛhe yatheṣṭam92|
tasyopakaṃṭhe mriyate hi yaistu karmakṣayātsthāvarajaṃgamaiśca|
te cāpi sarve sakalaṃ prasahya labhaṃti yajñasya phalaṃ durāpam93|
tatastu sā dharmaphalāraṇī ca janmādiduḥkhārditacetasāṃ tu|
sarvātmanā cāruphalā sarasvatī sevyā prayatnātpuruṣairmahānadī94|
tatra ye salilaṃ pūtaṃ pibaṃti satataṃ narāḥ|
na te manuṣyā devāste jagatyāmiha saṃsthitāḥ95|
yajñairdānaistapobhiśca yatphalaṃ prāpyate dvijaiḥ|
tadatra snānamātreṇa śūdrairapi svabhāvajaiḥ96|
darśanātpuṣkarasyāpi mahāpātakinopi ye|
tepi tatpāpanirmuktāḥ svargaṃ yāṃti tanukṣaye97|
tatropavāsī yajñasya puṃḍarīkasya yatphalam|
tatprāpnoti naraḥ kṣipramalpāyāsena puṣkare98|
māghamāse tilānyastu prayacchati ca sa ddvije|
yathāśakti ca bhaktyā ca sa viṣṇubhavane vaset99|

tatropavāsaṃ snānaṃ ca paṃcagavyāśanaṃ tathā|
yaḥ karoti naraḥ sopi dehāṃte svargamāpnuyāt1.32.100|
vasaṃti tatsamīpasthā yepi taskarajātayaḥ|
tepi tasyānubhāvena svaryāṃti ca na saṃśayaḥ101|
ye punaḥ śūdravṛttisthāstrirātropoṣitā narāḥ|
prayacchaṃti dviṣeṣvarthaṃ brahmaśaktisamanvitāḥ102|
te mṛtā yānamārūḍhāḥ padmāsanacaturbhujāḥ|
brahmaṇā saha sāyujyaṃ prāpnuvaṃtyapunarbhavam103|
gaṃgodbhedaṃ yatra gaṃgā saṃprāptā saritāṃ varām|
sarasvatīṃ draṣṭukāmā sāṃtvārthe prodgatāṃ'barāt104|
tatra gatvā payaḥpūtaṃ surasiddhaniṣevitam|
sārasvataṃ ca vimalaṃ vidyādharagaṇārcitam105|
pītamekāṃjalimitaṃ yenāptaṃ tena tatparaṃ|
avalokya diśaṃ pūrvāmāha gaṃge sakhi tvayā106|
ekākinī viyuktāsmi kva yāsyehamabāṃdhavā|

tāṃ vijñāya tato gaṃgā rudaṃtīṃ śokakarśitām107|
pūrvadeśātsamāyātā draṣṭuṃ tāṃ dīnamānasām|
dṛṣṭvā ca tāṃ mahābhāgāṃ pariṣvajya tu pīḍitām108|
netre pramṛjya caitasyāḥ prāha gaṃgā vacastadā|
mā rodīstvaṃ mahābhāge duḥṣkaraṃ te kṛtaṃ sakhi109|
devakāryaṃ yadanyena kartuṃ śakyeta naiva hi|
etasmātte mahābhāge draṣṭuṃ devāḥ samāgatāḥ110|
eṣāṃ ca kriyatāṃ pūjā vāṅmanaḥ kāya karmaṇā|
sarasvatī sureṃdrāṇāṃ kṛttvā pūjā vidhikramam111|
krameṇa brahmajā paścātsaṃgatā tu sakhījanam|
jyeṣthamadhyamayormadhye saṃgamo lokaviśrutaḥ112|
paścānmukhī brahmasutā jāhnavī tu udaṅmukhī|
tataste vibudhāḥ sarve puṣkaraṃ ye samāgatāḥ113|
viditvā duṣkaraṃ karma tasyā stutimakārayan|
tvaṃ buddhistvaṃ matirlakṣmīstvaṃ vidyā tvaṃ gatiḥ parā114|

tvaṃ śraddhā ttvaṃ parā niṣṭhā buddhirmedhā ratiḥ kṣamā|
tvaṃ siddhistvaṃ svadhā svāhā tvaṃ pavitraṃ mataṃ mahat115|
saṃdhyā rātriḥ prabhā bhūtirmedhā śraddhā sarasvatī|
yajña vidyā mahāvidyā guhyavidyā ca śobhanā116|
ānvīkṣikī tu yā vārtā daṃḍanītiśca kathyate|
namostu te puṇyajale namaḥ sāgaragāminī117|
namaste pāpanirmoke namo devi jagatpriye|
evaṃ stutā hi sā devī divyā svārthaparāyaṇaiḥ118|
evaṃ sā prāṅmukhī tatra sthitā devī sarasvatī|
sarvatīrthamayī devī sarvāmarasamanvitā119|
prācī seti budhairjñeyā brahmaṇo vacanaṃ tathā|
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English translation

Bhīṣma said :

1. O you highly intelligent one, tell me, as a result of which deeds the condition of an evil spirit is produced (i.e. as a result of which one turns into an evil spirit after death); and also (tell me) by (doing which) deeds one is freed from here (i.e. this condition of evil spirit).

Pulastya said :

2. O best king , I shall entirely tell you all this, hearing which you will not be deluded.

3. I shall tell you by which (deeds) one is reduced to the condition of a spirit, and by (doing which deeds) one is freed from it; (I shall also tell you how) one reaches a terrible hell which is insuperable even to gods.

4. Men who have been reduced to the state of an evil spirit are emancipated by conversation with the good, and by (listening to) accounts of holy places.

5-6. O Bhīṣma , it is learnt that in olden times there was a brāhmaṇa , named Pṛthu , who had fulfilled his vow, who was well-known everywhere, who was always content, who was devoted to the study of sacred texts in his house, who always engaged in the practice of yoga (deep and abstract meditation) and who was a knower of yoga. He passed his time in muttering prayers and performing sacrifices.

7. He was endowed with forgiveness and kindness and with forbearance, and was a knower of truth. He had put his mind in (i.e. practised) harmlessness, and also he was steady in gentleness (i.e. he was gentle).

8. He was devoted to self-restraint and penance and meditation; he was engaged in (performing) rites (in honour) of the dead ancestors and in rites enjoined by the Vedas .

9. He entertained fear of the other world; he was given to truthful speech; he was devoted to (speaking) sweet words and to honouring guests.

I 0. He was engaged in performing sacrifices and doing acts of charity [1] ; he avoided the pairs (of pleasure, pain etc.); he performed his duties; and busied himself in the study of sacred texts.

11. Thus many years passed when the brāhmaṇa, residing in his house, performed acts like these with a desire to conquer (i.e. to go beyond) the worldly existence.

12. He made up his mind to visit holy places: 'I shall make my body wet with the auspicious water of the sacred places.'

13. At the time of sun-rise, he, having bathed in the Puṣkara (Tīrtha) and become pure, and muttered prayers and having saluted (the deities), resorted to the path (i.e. walked ahead).

14. In a lonely forest , full of thorny trees and void of birds, he saw in front of him five very fearful men.

15. Seeing the deformed, very terrible men of a wicked appearance he, with his heart slightly frightened, remained still.

16. He, of a sweet tongue, then mustered courage and casting off his fear asked them (in sweet words): "Who are you and what makes you deformed?

1 7. Or which deed did you perform by (i.e. as a result of) which you got this deformity? How are you like this? Which way are all of you setting on (i.e. where are you going)?"

The evil spirits said :

18. We are always hungry and thirsty, and are enveloped by great grief. We all have lost our understanding, our intellect and have become confounded.

19. We are unable to recognize a direction or an intermediate direction, nor are we able to recognize the sky, or the earth or heaven.

20. But it would be (i.e. it is) a pleasure that we have told all (this) grief (of ours to you). Now it seems to be the morning that the sun is seen rising.

21. I am Paryuṣita by name. (This) other one is Sūcīmukha . (This is) Śīghraga . (This is) Rohaka and this fifth one is Lekhaka .

The brāhmaṇa said :

22. How is it possible that those, who have turned into evil spirits as a result of their deeds have names? For what reason did you have (these) names?

The evil spirits said :

23. I always eat (i.e. ate) dainty food ; and would give stale food to a brāhmaṇa. For this reason my name is Paryuṣita.

24. This one pierced many brāhmaṇas desiring food etc.; for that reason he is regarded as having the name (i.e. he is named as) Sūcīmukha.

25. O best brāhmaṇa, I am (called) Śīghraga for the reason that when solicited by a hungry brāhmaṇa I moved (away) quickly.

26. This one, through fear of (being requested by) a brāhmaṇa (to give him food), always ate delicious food on the top of the house (to avoid the brāhmaṇa) of whom he was afraid. So he is called Rohaka.

27. This one is called Lekhaka, the most sinful amongst us, who always remained silent, scratching on the ground, when solicited (by someone for something).

28. Lekhaka walks with (great) difficulty. Rohaka has his head hung down. Śīgharga has become lame. Sūcīmukha has become (like) a needle.

29. Paryuṣita's neck is long and he is called pot-bellied. As a result of this sin his scrotum and his lips are protruding.

30. Thus I have told you everything about our mode of life and its cause. If you have a strong desire, then ask (further questions). When (thus) asked we shall state (further).

The brāhmaṇa said :

31. All the beings that live on the earth, depend upon food. I desire to hear the truth about your food.

The evil spirits said :

32. O brāhmaṇa, listen to (the description) of our food condemned by all beings, hearing which you will again and again censure us.

33. The evil spirits enjoy in those houses where purity is ignored (i.e. which are impure) due to phlegm, urine, feces and the dirt of the bodies of women.

34. The evil spirits enjoy there (i.e. in those places) where the remnants of food are burnt or scattered or thrown out by ladies or which are censured due to fith.

35. The evil spirits enjoy there (i.e. in those houses) where there is no sense of shame in the hearts (of the residents), in which no sacrifices are performed, and which are void of vows.

36. The evil spirits enjoy in those houses where the elders are not respected, and which are dominated by ladies, and (the inmates of) which are overpowered by anger and greed.

37. O dear, I am ashamed of telling you about my food. It is not possible even to tell you still further.

38. O you of a firm vow, I am asking you about (i.e. as to how to bring about) the cessation of this condition of an evil spirit. O you whose wealth is penance, tell me how (a man) does not become an evil spirit.

The brāhmaṇa said :

39. A man does not become an evil spirit if he always performs vows lasting for a day or two days or Kṛcchra Cāndrāyaṇa and other vows.

40. One who, full of compassion for beings, serves (i.e. worships) three, five or one fire everyday does not become an evil spirit.

41. One who looks equally upon honour and dishonour, upon gold and a clod of earth, and upon friend and foe, does not become an evil spirit.

42. One who is always engaged in worshipping deities, guests and preceptors and also in worshipping his dead ancestors, does not become an evil spirit.

43. One who, with faith, offers a śrāddha on the fourth day of a month which falls on a Tuesday in the bright half of a month, does not become an evil spirit.

44. One who has conquered his anger and doubt and is free from desire and attachment, is given to forgiveness and charity, does not become an evil spirit.

45. One, who salutes cows, brāhmaṇas, sacred places, mountains and rivers, and also gods, does not become an evil spirit.

The evil spirits said :

46. O highly intelligent sage, we have heard about various duties. Being distressed we are asking you. Tell us (about that) by (doing) which a man becomes an evil spirit.

The brāhmaṇa said :

47. If a man, especially a brāhmaṇa, dies having eaten Śūdra 's food, (with the food) lying in his belly, he becomes an evil spirit.

48. He, who abandons his mother, father or brothers, or his sister or his son in whom no fault is seen, becomes an evil spirit.

49. A man who performs sacrifices for those for whom no sacrifice should be performed, or who does not perform sacrifices for those for whom they should be performed, or who is engaged in serving the Śūdras , becomes an evil spirit.

50. A man who takes away a deposit (kept with him), or harms his friends, or is always engaged in cooking for a Śūdra, or is a betrayer of trust (i.e. deceives a person who trusts him), becomes an evil spirit.

51. A man who kills a brāhmaṇa or a cow, who is a thief, or who drinks liquor, or who violates his teacher's bed (i.e. his teacher's wife), who abducts a virgin or misappropriates a land, becomes an evil spirit.

52. He who, having received a gift in common, conceals it (for himself), or he who is attached to atheism, is born as an evil spirit.

53. When the best brāhmaṇa was speaking like this, there was (produced) a sound of kettle-drums in the sky and a shower of thousands of flowers discharged by gods fell on the earth.

54. Due to the talk of the brāhmaṇa and his telling about virtue many aeroplanes of the evil spirits came (there) from all sides.

55. Therefore, O Gaṅgāsuta (i.e. son of Gaṅgā), if you want bliss, then being vigilant, make every effort to convene with the good.

56. In the family of him who recites for a lakh of times this account of the five evil spirits—which is the ornament of all virtue—no one is born as an evil spirit.

57. He, who, endowed with devotion, repeatedly listens to it with great faith, is not born as an evil spirit.

Bhīṣma said :

58. Why is Puṣkara (Tīrtha) said to be (situated) in the sky? How is it that the sages, given to virtue, have it here (i.e. on the earth)?

59. Tell me, who am asking through curiosity, all that as to who secures it and (tell me) howit gives fruit when secured?

Pulastya said :

60. O king, a crore of sages, living in the southern part came to Puṣkara to bathe; but Puṣkara went up to the sky.

61. All the sages, knowing this, absorbed in suspending the breath, remained there for twelve years, meditating upon the highest Brahman .

62. Brahmā , great sages, gods with Indra came there. The (great) sages, concealing themselves, told the very difficult restraints:

63. “O brāhmaṇas, invoke Puṣkara with a prayer. It will come near you by your reciting (i.e. if you recite) the three ṛks (beginning with) Āpohiṣṭha .

64. It will give you fruit by your muttering the expiatory prayer”. [2] At the end of the words (uttered by the sages) all brāhmaṇas did like that (i.e. as they were told).

65-66. The brāhmaṇas, who did like that according to the instruction, obtained religious virtue. The brāhmaṇas living in the south and north censured in the codes of laws and other brāhmaṇas dwelling in mountains do not deserve an invitation to a śrāddha . O king, for this reason, it (i.e. Puṣkara) remained in the sky only.

67. O king, Puṣkara gives purity (to a person) by bathing (in it) on the full moon day of Kārtika . It gives religious merit to all including even Brahmā.

68. O king, (persons of) all castes who come there to obtain religious merit become equal to brāhmaṇas (even) without (the recitation of) a prayer.

69. The day on which the Moon is in the lunar mansion viz. Kṛttikā on the full moon day of Kārtika, should be regarded as important, and is good for (taking) a bath and (giving in) charity.

70. When on this day the Moon is in the lunar mansion called Bharaṇī that (day) also is declared to be very auspicious by the ascetics.

71. That full moon day of Kārtika on which the Moon enters the mansion called Rohiṇi , that day, O king, is said to be Mahākārtikī ; it is difficult to be had even by gods.

72. Brahmā himself has declared these three lunar mansions (to be auspicious) when they fall on Sundays or Thursdays or Mondays.

73. He, who takes a bath (on one of these days in Puṣkara), obtains greater religious merit than (by performing) an Aśvamedha sacrifice. Gifts (given on one of these days) and also offering oflibations to the manes (made on one of these days) become inexhaustible.

74. That combination when the Sun is in the Viśākhā and the Moon in the Kṛttikā is called Puṣkara and very difficult to be had at the Puṣaras.

75. Those, who take bath at Puṣkara, which has come down (to the earth) from the sky, which is auspicious and which is sacred to the grandsire (i.e. Brahmā), obtain worlds of prosperity.

76. O great king, I have told you the truth that these people will not long for any other religious merit done or undone.

77. It is said to be (the best) holy place of all holy places here on the earth. O king, no holy place is said to be superior to this.

78. Especially on the full moon day of Kārtika that auspicious Sarasvatī that removes sins has arrived (here) from that Udumbara forest.

79-80a. She has filled up (with her water) the holy place resorted to by sages. Not far from it shines the mountain -peak called Nīlāñjanacaya and dark-blue in colour like a grass-plot.

80b-81. Due to her the peak appears to be the Puṣkara high up in the sky full of lofty multitude of clouds in the rainy season. It was full of the fragrance of Kadamba flowers and decorated with Kuṭaja and Arjuna flowers.

82-83. It remained there as it were to go up to the path of the Sun. The peak shines (i.e. s hone) with beautiful coconuts on all sides. The coconuts were round like the glossy round breasts of ladies full of horripilation. It was adorned all round with the humming swarms of bees.

84-85. It was charming with the notes of cuckoos and full of the notes of peacocks. This auspicious river, having auspicious water, the daughter of Brahmā and very beautiful has risen on that charming peak; and from that cluster of bamboos that very great river has flowed towards the north.

86-87a. Not flowing far away from that place she again flows towards the west. Thereafter that goddess, who was pleased, having given up her concealment, stays manifest due to her compassion for beings.

87b-88a. At Puṣkara Brahma has given her, having five streams (five names viz.) Kanakā , Suprabhā , Nandā [3] , Prācī and Sarasvatī.

88b-89. On her bank there are very charming holy places and temples, which have been resorted to by sages and Siddhas from every side. In all these (sacred places etc.) the cause of religious merit is Sarasvatī.

90. Gift of gold, dwelling or land made at these holy places by men who have bathed (i.e. after having bathed) causes great prosperity and generates inexhaustible fruit.

91. The best sages declare that the gift of grains is excellent, and also the gift of oil. That which is given by men at the holy places is said to be superior.

92. A woman or a man, who, being restrained and having fixed her or his mind on the holy places would fast unto death with perseverance, enjoys fruit at Brahmā's residence as much as he desires.

93. All those—the immobile and the mobile—who die in her vicinity as a result of the exhaustion of their deeds, get the excellent fruit of a sacrifice which is difficult to obtain.

94. Therefore, men with all their heart should, with great effort, resort to the great river Sarasvatī that gives a charming fruit, gives the reward of religious merit to those whose minds are afflicted with the grief of birth etc.

95. Those who always drink that sacred water there, are not men but gods dwelling here on the earth.

96. That fruit which the brāhmaṇas get by (performing) sacrifices, (making) gifts, is obtained even by śūdras born according to their innate nature by taking a bath here.

97. Even great sinners, by the sight of Puṣkara, being free from sins, go to heaven after they cast their body.

98. By observing a fast at Puṣkara a man quickly and with little effort obtains that fruit which is the fruit of a fire-sacrifice.

99. He, who, in the month of Māgha , offers, with devotion and according to his capacity, sesamum to a virtuous brāhmaṇa, would live in the house of Viṣṇu .

100. That man also, who observes a fast there, bathes and eats the five products of a cow, would obtain (i.e. go to) heaven after death.

101. Even the thieves who live in its vicinity go to heaven due to its power. There is no doubt about it.

102-103. Also men following the occupation of śūdras, who, by fasting for three nights, give money to brāhmaṇas, being endowed with the power due to pious utterances, and being immortal and having four arms, get into a vehicle having a lotus-seat and obtain union with Brahman and are not reborn.

104. Gaṅgodbheda is the place where Gaṅgā came to see and appease Sarasvatī, the best river, rising from the sky.

105-106a. He, who, having gone there, has drunk a cavityful pure water (of Gaṅgā) resorted to by gods and Siddhas and also the pure water of Sarasvatī, worshipped by groups of Vidyādharas , attains to that highest (Brahman).

106b-107a. Looking in the east, Sarasvatī said: “O friend Gaṅgā, you have left me alone. Where are you going? I am friendless.”

1 07b-108a. Gaṅgā, finding her to be weeping and distressed with grief, came there from the eastern region to see her of afflicted mind.

108b-111a. Seeing the highly virtuous one and having embraced the distressed one, and having wiped her eyes Gaṅgā said these words at that time: “O you glorious one, do not weep. O friend, you have done, for the gods, a difficult task, which none else can do. For this reason, O you highly virtuous one, gods have come to see you. Worship them with words and with mental and physical acts.”

111b-112a. Sarasvatī, Brahma’s daughter, having duly worshipped the best gods, got united with (i.e. mixed with) her friend.

112b-114a. The confluence of the two between the Jyeṣṭha and the Madhyama Puṣkara is well-known in the world. Brahmā’s daughter (i.e. Sarasvatī then flowed) towards the west and Gaṅgā towards the north. Then all the gods who had come to Puṣkara, realising the difficult task (she had done) praised her:

114b-115. “You are intellect; you are thought; you are Lakṣmī (i.e. prosperity): you are knowledge; you are faith; you are highest devotion; you are intellect; you are retentive faculty; you are love; you are forbearance; you are success; you are libation offered to dead ancestors; you are oblation offered to gods; you are pure thought.

116. You are twilight, night, lustre, prosperity, retentive faculty, and faith. You are sacrificial lore, great knowledge, secret knowledge and bright.

117. You are said to be metaphysics, agriculture, and judicature. O you of auspicious water, salutation to you who go to the ocean.

118a. Salutation to you who liberate (persons) from sins; salutation to you, O goddess dear to the world".

118b-119. Thus the divine goddess was praised by (the gods) intent upon securing their own interest. Thus that goddess Sarasvatī, full of all holy places, remained there with all gods, facing the east.

120. She is to be known as Prācī—these are the words of Brahmā. There is a place named Śuddhavaṭa, said to (be sac,. red) to the grandsire (i.e. Brahmā).

121. Even those, who are great sinners, becoming pure merely by seeing it, obtain the pleasures of the happy persons, in the vicinity of Brahma.

122. Those who observe there a fast unto death, being immortal and having no fear from anywhere, go to heaven in Brahmā's vehicle.

123. Those who have even given very little to the knowers of Brahman—to those whose thoughts are fixed on the supreme spirit —have given a hundred existences (are not to be born for at least a hundred existences).

124. Those men who perform there the purificatory rite called Khaṇḍasphuṭita [4] , reach the world of Brahmā and are always happy there.

125. The fruit of the worship offered, or prayers muttered or sacrifice performed here, which is obtained by men whose minds are engrossed in devotion to Brahman, is infinite.

126. A person offering a lamp there, gets intellectual vision and becomes one with the supreme soul . A person, by offering incense (there) obtains the place resorted to by Brahma.

127. Or what is the use of talking much? Whatever is offered at the confluence (of Gaṅgā and Sarasvatī) is said to give infinite fruit to a person alive or dead.

128-129a. An unending fruit accrues by taking a bath or muttering prayers or performing a sacrifice there. Having come to that place Rāma offered a piṇḍa and a śrāddha to Daśaratha as directed by that (sage) Mārkaṇḍeya .

129b-130a. There is a well with four corners. All men who offer there go to heaven (borne) in a car to which swans are yoked.

130b-131. Brahma, the best among those well-versed in (performing) sacrifices, performed at that well a sacrifice in honour of manes in which excellent gifts were given. Vasus should be known as the manes and Rudras as the grandsires.

132. Similarly Ādityas are mentioned as their great grandsires. (All these) of the three categories were called and addressed by Brahma:

133a. "Always remaining here you should accept the offering of piṇḍas etc."

133b-134. Since what is done for (i.e. offered to) manes for their maintenance would give unending fruit, the manes and the grandsires also are pleased with them. By the libation they are satisfied and by the offering of piṇḍas they obtain (i.e. go to) heaven.

135. Therefore leaving everything (else) (a man) should offer piṇḍas at Prācīna . A son by offering (piṇḍas) should please all his manes.

136. It is preferred and valued by Pracīneśvara, is called the Āditīrtha (i.e. the best sacred place) and brings about salvation even by (merely) being seen.

137. A person merely by touching the water there becomes free from the bondage of birth (and death); by bathing in it he ever becomes the follower of Brahman.

138. A man who having bathed at Āditīrtha, gives even little food, would generally obtain (i.e. go to) heaven.

139. A man, who, after having bathed there, would offer money with a dish consisting of sesamum and rice and with gold, being happy, enjoys in heaven.

140. Prācī Sarasvatī resides there; what else do men seek? The fruit of a bath in her (water) leads to satisfaction, and is of the nature of (the fruit of) penance, sacrifice etc.

141. Those men who drink the auspicious (water of) goddess Prācī Sarasvatī are not men. They should be known as gods. So said sage Mārkaṇḍeya.

142. After having reached river Sarasvatī, there is no (strict) rule about bath. (A person can have it) after having eaten food or without having eaten food, or by day or at night.

143. That sacred place, viz. Prācīna is said to be best of all. It is said to destroy the sins of beings, and to be give religious virtue.

144. Again, those devout persons, who having bathed there, worship Janārdana according to their capacity, go to heaven.

145. Viṣṇu is the best among gods. So that place where he resorted to Sarasvatī is a great holy place—so said the son of Brahmā.

146. Therefore (i.e. because Viṣṇu resorted to that place), Sarasvatī, looking upon it as a great and very glorious sacred place, remained there waiting for Mandākinī (i.e. Gaṅgā).

147-148a. The son of Brahmā said, that sacred place is the best of all sacred places; gods praised Sarasvatī that remained there, where they obtained religious merit equal to (that obtained by resorting to) Gaṅgā.

148b-149. Knowing her to be of a melancholy face and of a distressed mind, Brahmā created her beautiful friend of spotless eyes.

l50-15la. Viṣṇu also created Lakṣmī of eyes like lotuses. Śiva (called) Nīlakaṇṭha , Vṛṣadhvaja , Vajrapāṇi , who was the lord of lords, created Sarasvatī's friend, viz. Vajriṇī , having the lustre of an excellent doe.

151b-153a. That great river, that divine beauty, being seen by her friends and being very much delighted started to proceed by the command of gods. Then that Sarasvatī, regarded as the best of all those (friends), turning towards the east, was eager to proceed.

153b-154. Even those beasts who drink the water of Prācī Sarasvatī go to heaven as the best brāhmaṇas (go to heaven) by (performing) sacrifices. Prācī Sarasvatī at this place should be looked upon as the desire-yielding gem.

155-156. Like it this great river has become the fulfiller of desires. Having seen (i.e. flowed towards) the southern direction she has gone to the west. She said to Gaṅgā: “Go to the eastern region; forget me not; O goddess, go as you had come.”

[1]: [1] : Iṣṭāpūrta : Performing sacrifices and digging wells and doing other acts of charity.

[2]: [2] : Aghamarṣaṇa —a prayer repeated by brāhmaṇas: Ṛgveda X.190.

[3]: [3] : The reason why she is called Nanda is given in Chapter 18 above.

[4]: [4] : Khaṇḍasphuṭitasaṃskāra —repairing of dilapidations.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 33

Rāma’s Visit to Mārkaṇḍeya’s Hermitage

Chapter 33 of 693 · 185 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
मार्कंडेयेन वै रामः कथमत्र प्रबोधितः।
कथं समागमो भूतः कस्मिन्काले कदा मुने१।
मार्कंडेयः कस्य सुतः कथं जातो महातपाः।
नाम्नोऽस्य निगमं ब्रूहि यथाभूतं महामुने२।
पुलस्त्य उवाच।
अथ ते संप्रवक्ष्यामि मार्कंडेयोद्भवं पुनः।
पुराकल्पे मुनिः पूर्वं मृकंडुर्नाम विश्रुतः३।
भृगोः पुत्रो महाभागः सभार्यस्तप्तवांस्तपः।
तस्य पुत्रस्तदा जातो वसतस्तु वनांतरे४।
सपंचवार्षिको भूतो बाल एव गुणाधिकः।
ज्ञानिना स तदा दृष्टो भ्रमन्बालस्तदांगणे५।
स्थित्वा स सुचिरं कालं भाव्यर्थं प्रत्यबुध्यत।
तस्य पित्रा स वै पृष्टः कियदायुः सुतस्य मे६।
संख्यायाचक्ष्व वर्षाणि तस्यात्पान्यधिकानि वा।

मृकंडुनैवमुक्तस्तु स ज्ञानी वाक्यमब्रवीत्७।
षण्मासमायुः पुत्रस्य धात्रा सृष्टं मुनीश्वर।
नैव शोकस्त्वया कार्यः सत्यमेतदुदाहृतम्८।
स तच्छ्रुत्वा वचो भीष्म ज्ञानिना यदुदाहृतम्।
अथोपनयनं चक्रे बालकस्य पिता तदा९।
आह चैनं पितापुत्रमृषींस्त्वमभिवादय।
एवमुक्तः स वै पित्रा प्रहृष्टश्चाभिवादने१०।
न वर्णा वर्णतां वेत्ति सर्ववर्णाभिवादनः।
पंचमासास्त्वतिक्रांता दिवसाः पंचविंशतिः११।
मार्गेणाथ समायाता ऋषयस्तत्र सप्त वै।
बालेन तेन ते दृष्टाः सर्वे चाप्यभिवादिताः१२।
आयुष्मान्भव तैरुक्तः स बालो दंडमेखली।
उक्त्वैवं ते पुनर्बालमपश्यन्क्षीणजीवितम्१३।
दिनानि पंच तस्यायुर्ज्ञात्वा भीताश्च ते नृप।
तं गृहीत्वा बालकं च गतास्ते ब्रह्मणोंतिकम्१४।

प्रतिमुच्य च तं राजन्प्रणिपेतुः पितामहम्।
अयमावेदितस्तैस्तु तेन ब्रह्माभिवादितः१५।
चिरायुर्ब्रह्मणा बालः प्रोक्तः स ऋषिसन्निधौ।
ततस्ते मुनयः प्रीताः श्रुत्वा वाक्यं पितामहात्१६।
पितामह ऋषीन्दृष्ट्वा प्रोवाच विस्मयान्वितः।
कार्येण येन चायातः कोयं बालो निवेद्यताम्१७।
ततस्त ऋषयो राजन्सर्वं तस्मै न्यवेदयन्।
पुत्रो मृकंडोः क्षीणायुः सायुषं कुरु बालकम्१८।
अल्पायुषस्त्वस्य मुनिर्बध्वेमां चापि मेखलाम्।
यज्ञोपवीतं दंडं च दत्वा चैनमबोधयत्१९।
यं कंचित्पश्यसे बाल भ्रमंतं भूतले जनम्।
तस्याभिवादः कर्तव्य एवमाह पिता वचः२०।
अभिवादनशीलोयं क्षितौ दृष्टः परिभ्रमन्।
तीर्थयात्राप्रसंगेन दैवयोगात्पितामह२१।
चिरायुर्भव पुत्रेति प्रोक्तोसौ तत्र बालकः।

कथं वचो भवेत्सत्यमस्माकं भवता सह२२।
एवमुक्तस्तदा तैस्तु ब्रह्मा लोकपितामहः।
ऋतवाक्यादियं भूमिः संस्थिता सर्वतोभया२३।
ब्रह्मोवाच।
मत्समश्चायुषा बालो मार्कंडेयो भविष्यति।
कल्पस्यादौ तथाचांते मतो मे मुनिसत्तमः२४।
एवं ते मुनयो बालं ब्रह्मलोके पितामहात्।
संसाध्य प्रेषयामासुर्भूयोप्येनं धरातलम्२५।
तीर्थयात्रां गता विप्रा मार्कंडेयो निजं गृहम्।
जगाम तेषु यातेषु पितरं स्वमथाब्रवीत्२६।
ब्रह्मलोकमहं नीतो मुनिभिर्ब्रह्मवादिभिः।
दीर्घायुश्च कृतश्चास्मि वरान्दत्वा विसर्जितः२७।
एतदन्यच्च मे दत्तं गतं चिंताकरं तव।
कल्पस्यादौ तथा चांते भविष्ये समनंतरे२८।
लोककर्तुर्ब्रह्मणोहं प्रसादात्तस्य वै पितः।

पुष्करं वै गमिष्यामि तपस्तप्तुं समुद्यतः२९।
तत्राहं देवदेवेशमुपासिष्ये पितामहम्।
सर्वकामावाप्तिकरं सर्वारातिनिबर्हणम्३०।
सर्वसौख्यप्रदं देवमिन्द्रादीनां परायणम्।
ब्रह्माणं तोषयिष्यामि सर्वलोकपितामहम्३१।
मार्कंडेयवचः श्रुत्वा मृकंडुर्मुनिसत्तमः।
जगाम परमं हर्षं क्षणमेकं समुच्छवसन्३२।
धैर्यं सुमनसा स्थाय इदं वचनमब्रवीत्।
अद्य मे सफलं जन्म जीवितं च सुजीवितम्३३।

सर्वस्य जगतां स्रष्टा येन दृष्टः पितामहः।
त्वया दायादवानस्मि पुत्रेण वंशधारिणा३४।
त्वं गच्छ पश्य देवेशं पुष्करस्थं पितामहम्।
दृष्टे तस्मिन्जगन्नाथे न जरामृत्युरेव च३५।
नृणां भवति सौख्यानि तथैश्वर्यं तपोऽक्षयम्।
त्रीणि शृङ्गाणि शुभ्राणि त्रीणि प्रस्रवणानि च३६।

पुष्कराणि तथा त्रीणि नविद्मस्तत्र कारणम्।
कनीयांसं मध्यमं च तृतीयं ज्येष्ठपुष्करम्३७।
शृंगशब्दाभिधानानि शुभप्रस्रवणानि च।
ब्रह्माविष्णुस्तथा रुद्रो नित्यं सन्निहितास्त्रयः३८।
पुष्करेषु महाराजा नातः पुण्यतमं भुवि।
विरजं विमलं तोयं त्रिषु लोकेषु विश्रुतम्३९।
ब्रह्मलोकस्य पन्थानं धन्याः पश्यंति पुष्करं।
यस्तु वर्षशतं साग्रमग्निहोत्रमुपासते४०।
कार्तिकीं वा वसेदेकां पुष्करे सममेव च।
कर्तुम्मया न शकितं कर्मणा नैव साधितम्४१।
तदयत्नात्त्वया तात मृत्युस्सर्वहरो जितः।
तत्र दृष्टस्स देवेशो ब्रह्मा लोकपितामहः४२।
नान्यो मर्त्यस्त्वया तुल्यो भविता जगतीतले।
अहं वै तोषितो येन पञ्चवार्षिकजन्मना४३।
वरेण त्वं मदीयेन उपमां चिरजीविनाम्।

गमिष्यसि न सन्देहस्तथाशीर्वचनम्मम४४।
एवं वदन्ति ते सर्वे व्रज लोकान्यथेप्सितान्।
एवं लब्धप्रसादेन मृकण्डुतनयेन च४५।
आश्रमःस्थापितस्तेन मार्कण्डाश्रम इत्युत।
तत्र स्नात्वा शुचिर्भूत्वा वाजपेयफलं लभेत्४६।
सर्वपापविशुद्धात्मा चिरायुर्जायते नरः।
पुलस्त्य उवाच।
तथान्यं ते प्रवक्ष्यामि इतिहासं पुरातनम्४७।
यथा रामेण वै तीर्थं पुष्करं तु विनिर्मितम्।
चित्रकूटात्पुरा रामो मैथिल्या लक्ष्मणेन च४८।
अत्रेराश्रममासाद्य पप्रच्छ मुनिसत्तमम्।
राम उवाच।
कानि पुण्यानि तीर्थानि किं वा क्षेत्रं महामुने४९।
यत्र गत्वा नरो योगिन्वियोगं सह बंधुभिः।
नैव प्राप्नोति भगवन्तन्ममाचक्ष्व सुव्रत1.33.५०।

अनेन वनवासेन राज्ञस्तु मरणेन च।
भरतस्य वियोगेन परितप्ये ह्यहं त्रिभिः५१।

तद्वाक्यं राघवेणोक्तं श्रुत्वा विप्रर्षभस्तदा।
ध्यात्वा च सुचिरं कालमिदं वचनमब्रवीत्५२।
अत्रिरुवाच।
साधु पृष्टं त्वया वीर रघूणां वंशवर्धन।
मम पित्रा कृतं तीर्थं पुष्करं नाम विश्रुतम्५३।
पर्वतौ द्वौ च विख्यातौ मर्यादा यज्ञपर्वतौ।
कुंडत्रयं तयोर्मध्ये ज्येष्ठमध्यकनिष्ठकम्५४।
तेषु गत्वा दशरथं पिंडदानेन तर्पय।
तीर्थानां प्रवरं तीर्थं क्षेत्राणामपि चोत्तमम्५५।
अवियोगा च सुरसा वापी रघुकुलोद्वह।
तथा सौभाग्यकूपोन्यः सुजलो रघुनंदन५६।
तेषु पिंडप्रदानेन पितरो मोक्षमाप्नुयुः।
आभूतसंप्लवं कालमेतदाह पितामहः५७।

तत्र राघव गच्छस्व भूयोप्यागमनं क्रियाः।
तथेति चोक्त्वा रामोपि गमनाय मनो दधे५८।
ऋक्षवंतमभिक्रम्य नगरं वैदिशं तथा।
चर्मण्वतीं समुत्तीर्य प्राप्तोसौ यज्ञपर्वतम्५९।
तमतिक्रम्य वेगेन मध्यमे पुष्करे स्थितः।
पितॄन्संतर्पयामास अद्भिर्देवांश्च सर्वशः६०।
स्नानावसाने रामेण मार्कंडो मुनिपुंगवः।
आगच्छन्शिष्यसंयुक्तो दृष्टस्तत्रैव धीमता६१।
गत्वा वै संमुखं तस्य प्रणिपत्य च सादरम्।
पृष्टोऽवियोगदः कूपः कतमस्यां दिशि प्रभो६२।
सुतो दशरथस्याहं रामो नाम जनैः स्मृतः।
सौभाग्यवापीं तां द्रष्टुमहं प्राप्तोत्रिशासनात्६३।
तत्स्थानं तौ च वै कूपौ भगवान्प्रब्रवीतु मे।
एवमुक्तश्च रामेण मार्कंडः प्रत्युवाच ह६४।
मार्कंडेय उवाच।

साधु राघव भद्रं ते सुकृतं भवता कृतम्।
तीर्थयात्राप्रसंगेन यत्प्राप्तोसीह सांप्रतम्६५।
एह्यागच्छस्व पश्य स्ववापीं तामवियोगदाम्।
अवियोगश्च सर्वैश्च कूप एवात्र जायते६६।
आमुष्मिके चैहिके च जीवतोपि मृतस्य वा।
एतद्वाक्यं मुनींद्रस्य श्रुत्वा लक्ष्मणपूर्वजः६७।
सस्मार रामो राजानं तदा दशरथं नृप।
भरतं सह शत्रुघ्नंभातॄनन्यांश्चनागरान्६८।
एवंचिंतयतस्तस्य संध्याकालो व्यजायत।
उपास्य पश्चिमां संध्यां मुनिभिःसह राघवः६९।

सुष्वाप तां निशां तत्र भ्रातृभार्यासमन्वितः।
विभावर्यवसाने तु स्वप्नांते रघुनंदनः७०।
पित्रा मात्रा तथा चान्यैरयोध्यायां स्थितः किल।
विवाहमंगले वृत्ते बहुभिर्बांधवैः सह७१।
समासीनः सभार्योऽसावृषिभिः परिवारितः।

लक्ष्मणेनाप्येवमेव दृष्टोऽसौ सीतया तथा७२।
प्रभाते तु मुनीनां तत्सर्वमेव प्रकीर्तितम्।
ऋषिभिश्च तथेत्युक्तः सत्यमेतद्घूतम७३।
मृतस्य दर्शने श्राद्धं कार्यमावश्यकं स्मृतम्।
वृद्धिकामास्तु पितरस्तथा चैवान्नकांक्षिणः७४।
ददंति दर्शनं स्वप्ने भक्तियुक्तस्य राघव।
अवियोगस्तु ते भ्रात्रा पित्रा च भरतेन च७५।
चतुर्दशानां वर्षाणां भविता राघव ध्रुवम्।
कुरु श्राद्धं तथा वीर राज्ञो दशरथस्य च७६।
अमी च ऋषयः सर्वे तव भक्ताः कृतक्षणाः।
अहं च जमदग्निश्च भारद्वाजश्च लोमशः७७।
देवरातः शमीकश्च षडेते वै द्विजोत्तमाः।
श्राद्धे च ते महाबाहो संभारांस्त्वमुपाहर७८।
मुख्यं चेंगुदिपिण्याकं बदरामलकैः सह।
श्रीफलानि च पक्वानि मूलं चोच्यावचं बहु७९।

मार्गेण चाथ मांसेन धान्येन विविधेन च।
तृप्तिं प्रयच्छ विप्राणां श्राद्धदानेन सुव्रत८०।
पुष्करारण्यमासाद्य नियतो नियताशनः।
पितॄंस्तर्पयते यस्तु सोऽश्वमेधमवाप्नुयात्८१।
स्नानार्थं तु वयं राम गच्छामो ज्येष्ठपुष्करम्।
इत्युक्त्वा ते गताः सर्वे मुनयो राघवं नृप८२।
लक्ष्मणं चाब्रवीद्रामो मेध्यमाहर मे मृगम्।
शुद्धेक्षणं च शशकं कृष्णशाकं तथा मधु८३।
जंबीराणि च मुख्यानि मूलानि विविधानि च।
पक्वानि च कपित्थानि फलान्यन्यानि यानि च८४।
तान्याहरस्व वै श्राद्धे क्षिप्रमेवास्तु लक्ष्मण।
तथा तत्कृतवान्सर्वं रामादेशाच्च राघवः८५।
बदरेङ्गुदिशाकानि मूलानि विविधानि च।
तत्राहृत्य च रामेण कूटाकारः कृतो महान्८६।
परिपक्वं च जानक्या सिद्धं रामे निवेदितम्।

स्नात्वा रामो योगवाप्यां मुनींस्ताननुपालयन्८७।
मध्याह्नाच्चलिते सूर्ये काले कुतपके तथा।
आयाता ऋषयः सर्वे ये रामेणानुमंत्रिताः८८।

तानागतान्मुनीन्दृष्ट्वा वैदेही जनकात्मजा।
रामांतिकं परित्यज्य व्रीडिताऽन्यत्र संस्थिता८९।
विस्मयोत्फुल्लनयना चिंतयाना च वेपती।
ब्राह्मणा नेह जानंति श्राद्धकाले ह्युपस्थिताः९०।
रामेण भोजिता विप्राः स्मृत्युक्तेन यथाविधि।
वैदिक्यश्च कृतास्सर्वाः सत्क्रिया यास्समीरिताः९१।
पुराणोक्तो विधिश्चैव वैश्वदेविकपूर्वकः।
भुक्तवत्सु च विप्रेषु दत्वा पिंडान्यथाक्रमम्९२।
प्रेषितेषु यथाशक्ति दत्वा तेषु च दक्षिणाम्।
गतेषु विप्रमुख्येषु प्रियां रामोऽब्रवीदिदम्९३।
किमर्थं सुभ्रु नष्टासि मुनीन्दृष्ट्वा त्विहागतान्।
तत्सर्वं त्वमिदं तत्वं कारणं वद माचिरम्९४।

भवितव्यं कारणेन तच्च गोप्यं न मे कुरु।
शापितासि मम प्राणैर्लक्ष्मणस्य शुचिस्मिते९५।
एवमुक्ता तदा भर्त्रा त्रपयाऽवाङ्मुखी स्थिता।
विमुंचंती साऽश्रुपातं राघवं वाक्यमब्रवीत्९६।
शृणु त्वं नाथ यद्दृष्टमाश्चर्यमिह यादृशम्।
राम त्वयाऽचिंत्यमानो राजेंद्रस्त्विह चागतः९७।
सर्वाभरणसंयुक्तौ द्वौ चान्यौ च तथाविधौ।
द्विजानां देहसंयुक्तास्त्रयस्ते रघुनंदन९८।
पितरस्तु मया दृष्टा ब्राह्मणांगेषु राघव।
दृष्ट्वा त्रपान्विता चाहमपक्रांता तवांतिकात्९९।
त्वया वै भोजिता विप्राः कृतं श्राद्धं यथाविधि।
वल्कलाजिनसंवीता कथं राज्ञः पुरःसरा1.33.१००।
भवामि रिपुवीरघ्न सत्यमेतदुदाहृतम्।
कौशेयानि च वस्त्राणि कैकेय्यापहृतानि च१०१।
ततः प्रभृति चैवाहं चीरिणी तु वनाश्रयम्।

ज्ञात्वाहं न वदे किंचिन्मा ते दुःखं भवत्विति१०२।
नाहं स्मरामि वै मातुर्न पितुश्च परंतप।
कदा भविष्यतीहांतो वनवासस्य राघव१०३।
एतदेवानिशं राम चिंतयंत्याः पुनः पुनः।
व्रजंति दिवसा नाथ तव पद्भ्यां शपाम्यहम्१०४।
स्वहस्तेन कथं राज्ञो दास्ये वै भोजनं त्विदम्।
दासानामपि यो दासो नोपभुंजीतयत्क्वचित्१०५।
एतादृशी कथं त्वस्मै संप्रदातुं समुत्सहे।
याहं राज्ञा पुरा दृष्टा सर्वालङ्कारभूषिता१०६।
बालव्यजनहस्ता च वीजयंती नराधिपम्।
सा स्वेदमलदिग्धांगी कथं पश्यामि भूमिपम्१०७।

व्यक्तं त्रिविष्टपं प्राप्तस्त्वया पुत्रेण तारितः।
दृष्ट्वा मां दुःखितां बालां वने क्लिष्टामनागसम्१०८।
शोकः स्यात्पार्थिवस्यास्य तेन नष्टास्मि राघव।
भवान्प्राणसमो राम न ते गोप्यं ममत्विह१०९।

सत्येन तेन चैवाथ स्पृशामि चरणौ तव।
तच्छ्रुत्वा राघवः प्रीतः प्रियां तां प्रियवादिनीम्११०।
अंकमानीय सुदृढं परिष्वज्य च सादरम्।
भुक्तौ भोज्यं तदा वीरौ पश्चाद्भुक्ता च जानकी१११।
एवं स्थितौ तदा सा च तां रात्रिं तत्र राघवौ।
उदिते च सहस्रांशौ गमनाय मनो दधुः११२।
प्रत्यङ्मुखं गतः क्रोशं ज्येष्ठं यावच्च पुष्करम्।
पूर्वभागे पुष्करस्य यावत्तिष्ठति राघवः११३।
शुश्राव च ततो वाचं देवदूतेन भाषितम्।
भो भो राघव भद्रं ते तीर्थमेतत्सुदुर्लभम्११४।
अस्मिन्स्थाने स्थितो वीर आत्मनः पुण्यतां कुरु।
देवकार्यं त्वया कार्यं हंतव्या देवशत्रवः११५।
ततो हृष्टमना वीरो ह्यब्रवील्लक्ष्मणं वचः।
सौमित्रेऽनुगृहीतोहं देवदेवेन ब्रह्मणा११६।
अत्राश्रमपदं कृत्वा मासमेकं च लक्ष्मण।

व्रतं चरितुमिच्छामि कायशोधनमुत्तमम्११७।
तथेति लक्ष्मणेनोक्ते व्रतं परिसमाप्यतु।
पिंडदानादिभिर्दानैः श्राद्धैश्चैव पितामहान्११८।
पुष्करे तु तदा रामोऽतर्पयद्विधिवत्तदा।
कनका सुप्रभा चैव नंदा प्राची सरस्वती११९।
पंचस्रोताः पुष्करेषु पितृणां तुष्टिदायिनी।
दैनंदिनीं पितृणां तु पूजां तां पितृपूर्विकाम्१२०।
रचयित्वा तदा रामो लक्ष्मणं वाक्यमब्रवीत्।
एहि लक्ष्मण शीघ्रं त्वं पुष्कराज्जलमानय१२१।
पादप्रक्षालनं कृत्वा शयनं कुरु संस्तरे।
विभावर्यां निवृत्तायां यास्यामो दक्षिणां दिशम्१२२।
लक्ष्मणस्त्वब्रवीद्वाक्यं सीतयानीय तां पयः।
नाहं राम सर्वकाले दासभावं करोमि ते१२३।
इयंपुष्टाचसुभृशंपीवरीचममाप्युत।
किं त्वं करिष्यस्यनया भार्यया वद सांप्रतम्१२४।

किं वा मृतस्य वै पृष्ठ इयं यास्यति ते प्रिया।
रक्षसे त्वं सदा कालं सुपुष्टां चैव सर्वदा१२५।
हृष्टा चैषा क्लेशयति सततं मां रघूत्तम।
त्वं च क्लेशयसे राम परत्र जायते क्षतिः१२६।

त्वत्कृते च सदा चाहं पिपासां क्षुधया सह।
संसहामि न संदेहः परत्र च निशामय१२७।
मृतानां पृष्ठतः कश्चिद्व्रतो नैव च दृश्यते।
भार्य्या पुत्रो धनं चापि एवमाहुर्मनीषिणः१२८।
मृतश्च ते पिता राम त्यक्त्वा राज्यमकंटकम्।
विनिक्षिप्य वने त्वां च कैकेय्याः प्रियकाम्यया१२९।
इहस्थिता सा कैकेयी धनं सर्वे च बांधवाः।
महाराजो दशरथ एक एव गतो गतिम्१३०।
मन्येहं न त्वया सार्धं सीता यास्यति वै ध्रुवम्।
करिष्यसे किमनया वद राघव सांप्रतम्१३१।
श्रुत्वा चाश्रुतपूर्वं हि वाक्यं लक्ष्मणभाषितम्।

विमना राघवस्तस्थौ सीता चापि वरानना१३२।
यदुक्तं लक्ष्मणेनाथ सीता सर्वं चकार ह।
स्नात्वा भुक्त्वा ततो वीरौ पुष्करे पुष्करेक्षणौ१३३।
नीत्वा विभावरीं तत्र गमनाय मनो दधुः।
एह्युत्तिष्ठ च सौमित्रे व्रजामो दक्षिणां दिशम्१३४।
सौमित्रिरब्रवीद्राम नाहं यास्ये कथंचन।
व्रज त्वमनया सार्धं भार्यया कमलेक्षण१३५।
नान्यद्वनं गमिष्यामि नैवायोध्यां च राघव।
अस्मिन्वने वसिष्यामि वर्षाणीह चतुर्दश१३६।
मया विना त्वयोध्यायां यदि त्वं न गमिष्यसि।
अनेन वर्त्मना भूप आगंतव्यं त्वया विभो१३७।
यदि जीवामि तत्कालं पुनर्यास्ये पितुः पुरम्।
तपस्संभावयिष्यामि मया त्वं किं करिष्यसि१३८।
व्रज सौम्य शिवः पंथामा च ते परिपंथिनः।
पश्यामि त्वां पुनः प्राप्तं सभार्यं कमलेक्षणम्१३९।

पितृपैतामहं राज्यमयोध्यायां नराधिप।
शत्रुघ्नभरतौ चोभौ त्वदाज्ञाकरणे स्थितौ१४०।
अहं ते प्रतिकूलस्तु वनवासे विशेषतः।
अनारतं दिवा चाहं रात्रौ चैव परंतप१४१।
कर्मकर्तुं न शक्नोमि व्रज सौम्य यथासुखम्।
एवं ब्रुवाणं सौमित्रिमुवाच रघुनंदनः१४२।
कथं पूर्वमयोध्याया निर्गतोसि मया सह।
वने वत्स्याम्यहं राम नववर्षाणि पंच च१४३।
न तु त्वया विरहितः स्वर्गेपि निवसे क्वचित्।
या गतिस्ते नरव्याघ्र मम सापि भविष्यति१४४।
प्रसादः क्रियतां मह्यं नय मामपि राघव।
इदानीमर्धमार्गे त्वं कथं स्थास्यसि शत्रुहन्१४५।

लक्ष्मणस्त्वब्रवीद्रामं नाहं गंता वने पुनः।
लक्ष्मणं संस्थितं ज्ञात्वा रामो वचनमब्रवीत्१४६।
मामनुव्रज सौमित्र एको यास्यामि काननम्।

द्वितीया मे त्वियं सीता रामेणोक्तस्तु लक्ष्मणः१४७।
गृहीत्वाऽथ समुत्तस्थौ रामवाक्यं स लक्ष्मणः।
मर्यादापर्वतं प्राप्तौ क्षेत्रसीमां परंतपौ१४८।
अजगंधं च देवेशं देवदेवं पिनाकिनम्।
अष्टांगप्रणिपातेन नत्वा रामस्त्रिलोचनम्१४९।
तुष्टाव प्रयतः स्थित्वा शंकरं पार्वतीप्रियम्।
कृतांजलिपुटो भूत्वा रोमांचितशरीरकः1.33.१५०।
सात्विकं भावमापन्नो विनिर्धूतरजस्तमाः।
लोकानां कारणं देवं बुबुधे विबुधाधिपम्१५१।
राम उवाच।
कृत्स्नस्य योऽस्य जगतः स चराचरस्य कर्ता कृतस्य च पुनः सुखदुःखदश्च।
संहारहेतुरपि यः पुनरंतकाले तं शंकरं शरणदं शरणं व्रजामि१५२।
योऽयं सकृद्विमलचारुविलोलतोयां गंगां महोर्मिविषमां गगनात्पतंतीम्।
मूर्ध्ना दधेऽस्रजमिव प्रविलोलपुष्पां तं शंकरं शरणदं शरणं व्रजामि१५३ ।
कैलासशैलशिखरं परिकम्प्यमानं कैलासशृंगसदृशेन दशाननेन।

यत्पादपद्मविधृतं स्थिरतां दधार तं शंकरं शरणदं शरणं व्रजामि१५४।
येनासकृद्दनुसुताः समरे निरस्ता विद्याधरोरगगणाश्च वरैः समग्रैः।
संयोजिता मुनिवराः फलमूलभक्षास्तं शंकरं शरणदं शरणं व्रजामि१५५।
दक्षाध्वरे च नयने च तथा भगस्य पूष्णस्तथा दशनपंक्तिमपातयच्च।
तस्तंभयः कुलिशयुक्तमथेंद्रहस्तं तं शंकरं शरणदं शरणं व्रजामि१५६।
एनःकृतोपिविषयेष्वपिसक्तचित्ताज्ञानान्वयश्रुतगुणैरपिनैवयुक्ताः।
यं संश्रिताः सुखभुजः पुरुषा भवंति तं शंकरं शरणदं शरणं व्रजामि१५७।
अत्रिप्रसूतिरविकोटिसमानतेजाः संत्रासनं विबुधदानवसत्तमानाम्।
यः कालकूटमपिबत्प्रसभं सुदीप्तं तं शंकरं शरणदं शरणं व्रजामि१५८।
ब्रह्मेंद्ररुद्रमरुतां च सषण्मुखानां दद्याद्वरं सुबहुशो भगवान्महेशः।
नन्दिं च मृत्युवदनात्पुनरुज्जहार तं शंकरं शरणदं शरणं व्रजामि१५९।
आराधितः सुतपसा हिमवन्निकुंजे धूमव्रतेन मनसापि परैरगम्ये।
संजीवनीमकथयद्भृगवे महात्मा तं शंकरं शरणदं शरणं व्रजामि१६०।
नानाविधैर्गजबिडालसमानवक्त्रैर्दक्षाध्वरप्रमथनैर्बलिभिर्गणैंद्रैः ।
योभ्यर्चितोमरगणैश्च सलोकपालैस्तं शंकरं शरणदं शरणं व्रजामि१६१।

शंखेंदुकुंदधवलं वृषभं प्रवीरमारुह्य यः क्षितिधरेंद्रसुतानुयातः।
यात्यंबरं प्रलयमेघविभूषितं च तं शंकरं शरणदं शरणं व्रजामि१६२।
शांतं मुनिं यमनियोगपरायणैस्तैर्भीमैर्महोग्रपुरुषैः प्रतिनीयमानम्।
भक्त्यानतं स्तुतिपरं प्रसभं ररक्ष तं शंकरं शरणदं शरणं व्रजामि१६३।
यः सव्यपाणि कमलाग्रनखेन देवस्तत्पंचमं प्रसभमेव पुरस्सुराणाम्।

ब्राह्मं शिरस्तरुणपद्मनिभं चकर्त्त तं शंकरं शरणदं शरणं व्रजामि१६४।
यस्य प्रणम्य चरणौ वरदस्य भक्त्या स्तुत्वा च वाग्भिरमलाभिरतंद्रितात्मा।
दीप्तस्तमांसि नुदते स्वकरैर्विवस्वांस्तं शंकरं शरणदं शरणं व्रजामि१६५।
ये त्वां सुरोत्तमगुरुं पुरुषा विमूढा जानंति नास्य जगतः सचराचरस्य।
ऐश्वर्यमाननिगमानुशयेन पश्चात्ते यातनामनुभवंत्यविशुद्धचित्ताः१६६।
तस्यैवं स्तुवतोऽवोचच्छूलपाणिर्वृषध्वजः।
उवाच वचनं हृष्टो राघवं तुष्टमानसः१६७।
रुद्र उवाच।
राम हृष्टोस्मि भद्रं ते जातस्त्वं निर्मले कुले।
त्वं चापि जगतां वंद्यो देवो मानुषरूपधृत्१६८।

त्वया नाथेन वै देवाः सुखिनः शाश्वतीः समा।
सेविष्यंते चिरं कालं गते वर्षे चतुर्दशे१६९।
अयोध्यामागतं त्वां ये द्रक्ष्यंति भुवि मानवाः।
सुखं तेऽत्र भजिष्यंति स्वर्गे वासन्तथाक्षयम्१७०।
देवकार्यं महत्कृत्वा आगच्छेथाः पुनः पुरीम्।
राघवस्तु तथा देवं नत्वा शीघ्रं विनिर्गतः१७१।
इंद्रमार्गां नदीं प्राप्य जटाजूटं नियम्य च।
अब्रवील्लक्ष्मणं राम इदमर्पय मे धनुः१७२।
रामवाक्यं तु तच्छ्रुत्वा सीतां वै लक्ष्मणोऽब्रवीत्।
किमर्थं देवि रामेण त्यक्तोहं कारणं विना१७३।
अपराधं न जानामि कुपितो यन्महाभुजः।
रामेणाहं परित्यक्तः प्राणांस्त्यक्ष्याम्यसंशयम्१७४।
नैव मे जीवितेनार्थो धिग्धिङ्मां कुलपांसनम्।
आर्यस्य येन वै मन्युर्जनितः पापकारिणा१७५।
कांस्तु लोकान्गमिष्यामि अपध्यातो महात्मना।

उभौ हस्तौ मुखे कृत्वा साश्रुकंठोऽब्रवीदिदम्१७६।
नापराध्यामि रामस्य कर्मणा मनसा गिरा।
स्पृष्टौ ते चरणौ देवि मम नान्या गतिर्भवेत्१७७।
ततः सीताऽब्रवीद्रामं त्यक्तः किमनुजस्त्वया।
वैषम्यं त्यज्यतां बाले लक्ष्मणे लक्ष्मिवर्धने१७८।
राघवस्त्वब्रवीत्सीतां नाहं त्यक्ष्यामि लक्ष्मणम्।
न कदाचिदपि स्वप्ने लक्ष्मणस्य मतं प्रिये१७९।
श्रुतपूर्वं च सुश्रोणि क्षेत्रस्यास्य विचेष्टितम्।
अत्र क्षेत्रे जनास्सत्यं सर्वे हि स्वार्थतत्पराः१८०।
परस्परं न पश्यंति स्वात्मनश्च हितं वचः।
न शृण्वंति पितुः पुत्राः पुत्राणां पितरस्तथा१८१।
न शिष्या हि गुरोर्वाक्यं शिष्यस्यापि तथा गुरुः।
अर्थानुबंधिनीप्रीतिर्न कश्चित्कस्यचित्प्रियः१८२।

इत्येवं कथयन्नेव प्राप्तो रेवां महानदीम्।
चक्रेभिषेकं काकुत्स्थः सानुजः सह सीतया१८३।

तर्पयित्वा च सलिलैः स्वान्पितॄन्दैवतान्यपि।
उदीक्ष्य च मुहुः सूर्यं देवताश्च समाहितः१८४।
कृताभिषेकस्तु रराज रामः सीता द्वितीयः सह लक्ष्मणेन।
कृताभिषेकः सह शैलपुत्र्या गुहेन सार्धं भगवानिवेशः१८५।

Roman transliteration

bhīṣma uvāca|
mārkaṃḍeyena vai rāmaḥ kathamatra prabodhitaḥ|
kathaṃ samāgamo bhūtaḥ kasminkāle kadā mune1|
mārkaṃḍeyaḥ kasya sutaḥ kathaṃ jāto mahātapāḥ|
nāmno'sya nigamaṃ brūhi yathābhūtaṃ mahāmune2|
pulastya uvāca|
atha te saṃpravakṣyāmi mārkaṃḍeyodbhavaṃ punaḥ|
purākalpe muniḥ pūrvaṃ mṛkaṃḍurnāma viśrutaḥ3|
bhṛgoḥ putro mahābhāgaḥ sabhāryastaptavāṃstapaḥ|
tasya putrastadā jāto vasatastu vanāṃtare4|
sapaṃcavārṣiko bhūto bāla eva guṇādhikaḥ|
jñāninā sa tadā dṛṣṭo bhramanbālastadāṃgaṇe5|
sthitvā sa suciraṃ kālaṃ bhāvyarthaṃ pratyabudhyata|
tasya pitrā sa vai pṛṣṭaḥ kiyadāyuḥ sutasya me6|
saṃkhyāyācakṣva varṣāṇi tasyālpānyadhikāni vā|

mṛkaṃḍunaivamuktastu sa jñānī vākyamabravīt7|
ṣaṇmāsamāyuḥ putrasya dhātrā sṛṣṭaṃ munīśvara|
naiva śokastvayā kāryaḥ satyametadudāhṛtam8|
sa tacchrutvā vaco bhīṣma jñāninā yadudāhṛtam|
athopanayanaṃ cakre bālakasya pitā tadā9|
āha cainaṃ pitāputraṃṛṣīṃstvamabhivādaya|
evamuktaḥ sa vai pitrā prahṛṣṭaścābhivādane10|
na varṇā varṇatāṃ vetti sarvavarṇābhivādanaḥ|
paṃcamāsāstvatikrāṃtā divasāḥ paṃcaviṃśatiḥ11|
mārgeṇātha samāyātā ṛṣayastatra sapta vai|
bālena tena te dṛṣṭāḥ sarve cāpyabhivāditāḥ12|
āyuṣmānbhava tairuktaḥ sa bālo daṃḍamekhalī|
uktvaivaṃ te punarbālamapaśyankṣīṇajīvitam13|
dināni paṃca tasyāyurjñātvā bhītāśca te nṛpa|
taṃ gṛhītvā bālakaṃ ca gatāste brahmaṇoṃtikam14|

pratimucya ca taṃ rājanpraṇipetuḥ pitāmaham|
ayamāveditastaistu tena brahmābhivāditaḥ15|
cirāyurbrahmaṇā bālaḥ proktaḥ sa ṛṣisannidhau|
tataste munayaḥ prītāḥ śrutvā vākyaṃ pitāmahāt16|
pitāmaha ṛṣīndṛṣṭvā provāca vismayānvitaḥ|
kāryeṇa yena cāyātaḥ koyaṃ bālo nivedyatām17|
tatasta ṛṣayo rājansarvaṃ tasmai nyavedayan|
putro mṛkaṃḍoḥ kṣīṇāyuḥ sāyuṣaṃ kuru bālakam18|

alpāyuṣastvasya munirbadhvemāṃ cāpi mekhalām|
yajñopavītaṃ daṃḍaṃ ca datvā cainamabodhayat19|
yaṃ kaṃcitpaśyase bāla bhramaṃtaṃ bhūtale janam|
tasyābhivādaḥ kartavya evamāha pitā vacaḥ20|
abhivādanaśīloyaṃ kṣitau dṛṣṭaḥ paribhraman|
tīrthayātrāprasaṃgena daivayogātpitāmaha21|
cirāyurbhava putreti proktosau tatra bālakaḥ|

kathaṃ vaco bhavetsatyamasmākaṃ bhavatā saha22|
evamuktastadā taistu brahmā lokapitāmahaḥ|
ṛtavākyādiyaṃ bhūmiḥ saṃsthitā sarvatobhayā23|
brahmovāca|
matsamaścāyuṣā bālo mārkaṃḍeyo bhaviṣyati|
kalpasyādau tathācāṃte mato me munisattamaḥ24|
evaṃ te munayo bālaṃ brahmaloke pitāmahāt|
saṃsādhya preṣayāmāsurbhūyopyenaṃ dharātalam25|
tīrthayātrāṃ gatā viprā mārkaṃḍeyo nijaṃ gṛham|
jagāma teṣu yāteṣu pitaraṃ svamathābravīt26|
brahmalokamahaṃ nīto munibhirbrahmavādibhiḥ|
dīrghāyuśca kṛtaścāsmi varāndatvā visarjitaḥ27|
etadanyacca me dattaṃ gataṃ ciṃtākaraṃ tava|
kalpasyādau tathā cāṃte bhaviṣye samanaṃtare28|
lokakarturbrahmaṇohaṃ prasādāttasya vai pitaḥ|

puṣkaraṃ vai gamiṣyāmi tapastaptuṃ samudyataḥ29|
tatrāhaṃ devadeveśamupāsiṣye pitāmaham|
sarvakāmāvāptikaraṃ sarvārātinibarhaṇam30|
sarvasaukhyapradaṃ devamindrādīnāṃ parāyaṇam|
brahmāṇaṃ toṣayiṣyāmi sarvalokapitāmaham31|
mārkaṃḍeyavacaḥ śrutvā mṛkaṃḍurmunisattamaḥ|
jagāma paramaṃ harṣaṃ kṣaṇamekaṃ samucchvasan32|
dhairyaṃ sumanasā sthāya idaṃ vacanamabravīt|
adya me saphalaṃ janma jīvitaṃ ca sujīvitam33|
sarvasya jagatāṃ sraṣṭā yena dṛṣṭaḥ pitāmahaḥ|
tvayā dāyādavānasmi putreṇa vaṃśadhāriṇā34|
tvaṃ gaccha paśya deveśaṃ puṣkarasthaṃ pitāmaham|
dṛṣṭe tasminjagannāthe na jarāmṛtyureva ca35|
nṛṇāṃ bhavati saukhyāni tathaiśvaryaṃ tapo'kṣayam|
trīṇi śṛṅgāṇi śubhrāṇi trīṇi prasravaṇāni ca36|

puṣkarāṇi tathā trīṇi navidmastatra kāraṇam|
kanīyāṃsaṃ madhyamaṃ ca tṛtīyaṃ jyeṣṭhapuṣkaram37|
śṛṃgaśabdābhidhānāni śubhaprasravaṇāni ca|
brahmāviṣṇustathā rudro nityaṃ sannihitāstrayaḥ38|
puṣkareṣu mahārājā nātaḥ puṇyatamaṃ bhuvi|
virajaṃ vimalaṃ toyaṃ triṣu lokeṣu viśrutam39|
brahmalokasya panthānaṃ dhanyāḥ paśyaṃti puṣkaraṃ|
yastu varṣaśataṃ sāgramagnihotramupāsate40|
kārtikīṃ vā vasedekāṃ puṣkare samameva ca|
kartummayā na śakitaṃ karmaṇā naiva sādhitam41|
tadayatnāttvayā tāta mṛtyussarvaharo jitaḥ|
tatra dṛṣṭassa deveśo brahmā lokapitāmahaḥ42|
nānyo martyastvayā tulyo bhavitā jagatītale|

ahaṃ vai toṣito yena pañcavārṣikajanmanā43|
vareṇa tvaṃ madīyena upamāṃ cirajīvinām|

gamiṣyasi na sandehastathāśīrvacanammama44|
evaṃ vadanti te sarve vraja lokānyathepsitān|
evaṃ labdhaprasādena mṛkaṇḍutanayena ca45|
āśramaḥsthāpitastena mārkaṇḍāśrama ityuta|
tatra snātvā śucirbhūtvā vājapeyaphalaṃ labhet46|
sarvapāpaviśuddhātmā cirāyurjāyate naraḥ|
pulastya uvāca|
tathānyaṃ te pravakṣyāmi itihāsaṃ purātanam47|
yathā rāmeṇa vai tīrthaṃ puṣkaraṃ tu vinirmitam|
citrakūṭātpurā rāmo maithilyā lakṣmaṇena ca48|
atrerāśramamāsādya papraccha munisattamam|
rāma uvāca|
kāni puṇyāni tīrthāni kiṃ vā kṣetraṃ mahāmune49|
yatra gatvā naro yoginviyogaṃ saha baṃdhubhiḥ|
naiva prāpnoti bhagavantanmamācakṣva suvrata1.33.50|

anena vanavāsena rājñastu maraṇena ca|
bharatasya viyogena paritapye hyahaṃ tribhiḥ51|
tadvākyaṃ rāghaveṇoktaṃ śrutvā viprarṣabhastadā|
dhyātvā ca suciraṃ kālamidaṃ vacanamabravīt52|
atriruvāca|
sādhu pṛṣṭaṃ tvayā vīra raghūṇāṃ vaṃśavardhana|
mama pitrā kṛtaṃ tīrthaṃ puṣkaraṃ nāma viśrutam53|
parvatau dvau ca vikhyātau maryādā yajñaparvatau|
kuṃḍatrayaṃ tayormadhye jyeṣṭhamadhyakaniṣṭhakam54|
teṣu gatvā daśarathaṃ piṃḍadānena tarpaya|
tīrthānāṃ pravaraṃ tīrthaṃ kṣetrāṇāmapi cottamam55|
aviyogā ca surasā vāpī raghukulodvaha|
tathā saubhāgyakūponyaḥ sujalo raghunaṃdana56|
teṣu piṃḍapradānena pitaro mokṣamāpnuyuḥ|
ābhūtasaṃplavaṃ kālametadāha pitāmahaḥ57|

tatra rāghava gacchasva bhūyopyāgamanaṃ kriyāḥ|
tatheti coktvā rāmopi gamanāya mano dadhe58|
ṛkṣavaṃtamabhikramya nagaraṃ vaidiśaṃ tathā|
carmaṇvatīṃ samuttīrya prāptosau yajñaparvatam59|
tamatikramya vegena madhyame puṣkare sthitaḥ|
pitṝnsaṃtarpayāmāsa adbhirdevāṃśca sarvaśaḥ60|
snānāvasāne rāmeṇa mārkaṃḍo munipuṃgavaḥ|
āgacchanśiṣyasaṃyukto dṛṣṭastatraiva dhīmatā61|
gatvā vai saṃmukhaṃ tasya praṇipatya ca sādaram|
pṛṣṭo'viyogadaḥ kūpaḥ katamasyāṃ diśi prabho62|
suto daśarathasyāhaṃ rāmo nāma janaiḥ smṛtaḥ|
saubhāgyavāpīṃ tāṃ draṣṭumahaṃ prāptotriśāsanāt63|
tatsthānaṃ tau ca vai kūpau bhagavānprabravītu me|
evamuktaśca rāmeṇa mārkaṃḍaḥ pratyuvāca ha64|
mārkaṃḍeya uvāca|

sādhu rāghava bhadraṃ te sukṛtaṃ bhavatā kṛtam|
tīrthayātrāprasaṃgena yatprāptosīha sāṃpratam65|

ehyāgacchasva paśya svavāpīṃ tāmaviyogadām|
aviyogaśca sarvaiśca kūpa evātra jāyate66|
āmuṣmike caihike ca jīvatopi mṛtasya vā|
etadvākyaṃ munīṃdrasya śrutvā lakṣmaṇapūrvajaḥ67|
sasmāra rāmo rājānaṃ tadā daśarathaṃ nṛpa|
bharataṃ saha śatrughnraṃbhātṝnanyāṃścanāgarān68|
evaṃciṃtayatastasya saṃdhyākālo vyajāyata|
upāsya paścimāṃ saṃdhyāṃ munibhiḥsaha rāghavaḥ69|
suṣvāpa tāṃ niśāṃ tatra bhrātṛbhāryāsamanvitaḥ|
vibhāvaryavasāne tu svapnāṃte raghunaṃdanaḥ70|
pitrā mātrā tathā cānyairayodhyāyāṃ sthitaḥ kila|
vivāhamaṃgale vṛtte bahubhirbāṃdhavaiḥ saha71|
samāsīnaḥ sabhāryo'sāvṛṣibhiḥ parivāritaḥ|

lakṣmaṇenāpyevameva dṛṣṭo'sau sītayā tathā72|
prabhāte tu munīnāṃ tatsarvameva prakīrtitam|
ṛṣibhiśca tathetyuktaḥ satyametadraghūttama73|
mṛtasya darśane śrāddhaṃ kāryamāvaśyakaṃ smṛtam|
vṛddhikāmāstu pitarastathā caivānnakāṃkṣiṇaḥ74|
dadaṃti darśanaṃ svapne bhaktiyuktasya rāghava|
aviyogastu te bhrātrā pitrā ca bharatena ca75|
caturdaśānāṃ varṣāṇāṃ bhavitā rāghava dhruvam|
kuru śrāddhaṃ tathā vīra rājño daśarathasya ca76|
amī ca ṛṣayaḥ sarve tava bhaktāḥ kṛtakṣaṇāḥ|
ahaṃ ca jamadagniśca bhāradvājaśca lomaśaḥ77|
devarātaḥ śamīkaśca ṣaḍete vai dvijottamāḥ|
śrāddhe ca te mahābāho saṃbhārāṃstvamupāhara78|
mukhyaṃ ceṃgudīpiṃyākaṃ badarāmalakaiḥ saha|
śrīphalāni ca pakvāni mūlaṃ coccāvacaṃ bahu79|

mārgeṇa cātha māṃsena dhānyena vividhena ca|
tṛptiṃ prayaccha viprāṇāṃ śrāddhadānena suvrata80|
puṣkarāraṇyamāsādya niyato niyatāśanaḥ|
pitṝṃstarpayate yastu sośvamedhamavāpnuyāt81|
snānārthaṃ tu vayaṃ rāma gacchāmo jyeṣṭhapuṣkaram|
ityuktvā te gatāḥ sarve munayo rāghavaṃ nṛpa82|
lakṣmaṇaṃ cābravīdrāmo medhyamāhara me mṛgam|
śuddhekṣaṇaṃ ca śaśakaṃ kṛṣṇaśākaṃ tathā madhu83|
jaṃbīrāṇi ca mukhyāni mūlāni vividhāni ca|
pakvāni ca kapitthāni phalānyanyāni yāni ca84|
tānyāharasva vai śrāddhe kṣipramevāstu lakṣmaṇa|
tathā tatkṛtavānsarvaṃ rāmādeśācca rāghavaḥ85|
badareṅgudiśākāni mūlāni vividhāni ca|
tatrāhṛtya ca rāmeṇa kūṭākāraḥ kṛto mahān86|
paripakvaṃ ca jānakyā siddhaṃ rāme niveditam|

snātvā rāmo yogavāpyāṃ munīṃstānanupālayan87|
madhyāhnāccalite sūrye kāle kutapake tathā|
āyātā ṛṣayaḥ sarve ye rāmeṇānumaṃtritāḥ88|
tānāgatānmunīndṛṣṭvā vaidehī janakātmajā|
rāmāṃtikaṃ parityajya vrīḍitā'nyatra saṃsthitā89|
vismayotphullanayanā ciṃtayānā ca vepatī|
brāhmaṇā neha jānaṃti śrāddhakāle hyupasthitāḥ90|

rāmeṇa bhojitā viprāḥ smṛtyuktena yathāvidhi|
vaidikyaśca kṛtāssarvāḥ satkriyā yāssamīritāḥ91|
purāṇokto vidhiścaiva vaiśvadevikapūrvakaḥ|
bhuktavatsu ca vipreṣu datvā piṃḍānyathākramam92|
preṣiteṣu yathāśakti datvā teṣu ca dakṣiṇām|
gateṣu vipramukhyeṣu priyām rāmo'bravīdidam93|
kimarthaṃ subhru naṣṭāsi munīndṛṣṭvā tvihāgatān|
tatsarvaṃ tvamidaṃ tatvaṃ kāraṇaṃ vada māciram94|

bhavitavyaṃ kāraṇena tacca gopyaṃ na me kuru|
śāpitāsi mama prāṇairlakṣmaṇasya śucismite95|
evamuktā tadā bhartrā trapayā'vāṅmukhī sthitā|
vimuṃcaṃtī sā'śrupātaṃ rāghavaṃ vākyamabravīt96|
śṛṇu tvaṃ nātha yaddṛṣṭamāścaryamiha yādṛśam|
rāma tvayā'ciṃtyamāno rājeṃdrastviha cāgataḥ97|
sarvābharaṇasaṃyuktau dvau cānyau ca tathāvidhau|
dvijānāṃ dehasaṃyuktāstrayaste raghunaṃdana98|
pitarastu mayā dṛṣṭā brāhmaṇāṃgeṣu rāghava|
dṛṣṭvā trapānvitā cāhamapakrāṃtā tavāṃtikāt99|
tvayā vai bhojitā viprāḥ kṛtaṃ śrāddhaṃ yathāvidhi|
valkalājinasaṃvītā kathaṃ rājñaḥ puraḥsarā1.33.100|
bhavāmi ripuvīraghna satyametadudāhṛtam|
kauśeyāni ca vastrāṇi kaikeyyāpahṛtāni ca101|
tataḥ prabhṛti caivāhaṃ cīriṇī tu vanāśrayam|

jñātvāhaṃ na vade kiṃcinmā te duḥkhaṃ bhavatviti102|
nāhaṃ smarāmi vai māturna pituśca paraṃtapa|
kadā bhaviṣyatīhāṃto vanavāsasya rāghava103|
etadevāniśaṃ rāma ciṃtayaṃtyāḥ punaḥ punaḥ|
vrajaṃti divasā nātha tava padbhyāṃ śapāmyaham104|
svahastena kathaṃ rājño dāsye vai bhojanaṃ tvidam|
dāsānāmapi yo dāso nopabhuṃjītayatkvacit105|
etādṛśī kathaṃ tvasmai saṃpradātuṃ samutsahe|
yāhaṃ rājñā purā dṛṣṭā sarvālaṅkārabhūṣitā106|
bālavyajanahastā ca vījayaṃtī narādhipam|
sā svedamaladigdhāṃgī kathaṃ paśyāmi bhūmipam107|
vyaktaṃ triviṣṭapaṃ prāptastvayā putreṇa tāritaḥ|
dṛṣṭvā māṃ duḥkhitāṃ bālāṃ vane kliṣṭāmanāgasam108|
śokaḥ syātpārthivasyāsya tena naṣṭāsmi rāghava|
bhavānprāṇasamo rāma na te gopyaṃ mamatviha109|

satyena tena caivātha spṛśāmi caraṇau tava|
tacchrutvā rāghavaḥ prītaḥ priyāṃ tāṃ priyavādinīm110|
aṃkamānīya sudṛḍhaṃ pariṣvajya ca sādaram|
bhuktau bhojyaṃ tadā vīrau paścādbhuktā ca jānakī111|
evaṃ sthitau tadā sā ca tāṃ rātriṃ tatra rāghavau|
udite ca sahasrāṃśau gamanāya mano dadhuḥ112|
pratyaṅmukhaṃ gataḥ krośaṃ jyeṣṭhaṃ yāvacca puṣkaram|
pūrvabhāge puṣkarasya yāvattiṣṭhati rāghavaḥ113|
śuśrāva ca tato vācaṃ devadūtena bhāṣitam|
bho bho rāghava bhadraṃ te tīrthametatsudurlabham114|
asminsthāne sthito vīra ātmanaḥ puṇyatāṃ kuru|
devakāryaṃ tvayā kāryaṃ haṃtavyā devaśatravaḥ115|

tato hṛṣṭamanā vīro hyabravīllakṣmaṇaṃ vacaḥ|
saumitre'nugṛhītohaṃ devadevena brahmaṇā116|
atrāśramapadaṃ kṛtvā māsamekaṃ ca lakṣmaṇa|

vrataṃ caritumicchāmi kāyaśodhanamuttamam117|
tatheti lakṣmaṇenokte vrataṃ parisamāpyatu|
piṃḍadānādibhirdānaiḥ śrāddhaiścaiva pitāmahān118|
puṣkare tu tadā rāmo'tarpayadvidhivattadā|
kanakā suprabhā caiva naṃdā prācī sarasvatī119|
paṃcasrotāḥ puṣkareṣu pitṝṇāṃ tuṣṭidāyinī|
dainaṃdinīṃ pitṝṇāṃ tu pūjāṃ tāṃ pitṛpūrvikām120|
racayitvā tadā rāmo lakṣmaṇaṃ vākyamabravīt|
ehi lakṣmaṇa śīghraṃ tvaṃ puṣkarājjalamānaya121|
pādaprakṣālanaṃ kṛtvā śayanaṃ kuru saṃstare|
vibhāvaryāṃ nivṛttāyāṃ yāsyāmo dakṣiṇāṃ diśam122|
lakṣmaṇastvabravīdvākyaṃ sītayānīya tāṃ payaḥ|
nāhaṃ rāma sarvakāle dāsabhāvaṃ karomi te123|
iyaṃpuṣṭācasubhṛśaṃpīvarīcamamāpyuta|
kiṃ tvaṃ kariṣyasyanayā bhāryayā vada sāṃpratam124|

kiṃ vā mṛtasya vai pṛṣṭha iyaṃ yāsyati te priyā|
rakṣase tvaṃ sadā kālaṃ supuṣṭāṃ caiva sarvadā125|
hṛṣṭā caiṣā kleśayati satataṃ māṃ raghūttama|
tvaṃ ca kleśayase rāma paratra jāyate kṣatiḥ126|
tvatkṛte ca sadā cāhaṃ pipāsāṃ kṣudhayā saha|
saṃsahāmi na saṃdehaḥ paratra ca niśāmaya127|
mṛtānāṃ pṛṣṭhataḥ kaścidgato naiva ca dṛśyate|
bhāryyā putro dhanaṃ cāpi evamāhurmanīṣiṇaḥ128|
mṛtaśca te pitā rāma tyaktvā rājyamakaṃṭakam|
vinikṣipya vane tvāṃ ca kaikeyyāḥ priyakāmyayā129|
ihasthitā sā kaikeyī dhanaṃ sarve ca bāṃdhavāḥ|
mahārājo daśaratha eka eva gato gatim130|
manyehaṃ na tvayā sārdhaṃ sītā yāsyati vai dhruvam|
kariṣyase kimanayā vada rāghava sāṃpratam131|
śrutvā cāśrutapūrvaṃ hi vākyaṃ lakṣmaṇabhāṣitam|

vimanā rāghavastasthau sītā cāpi varānanā132|
yaduktaṃ lakṣmaṇenātha sītā sarvaṃ cakāra ha|
snātvā bhuktvā tato vīrau puṣkare puṣkarekṣaṇau133|
nītvā vibhāvarīṃ tatra gamanāya mano dadhuḥ|
ehyuttiṣṭha ca saumitre vrajāmo dakṣiṇāṃ diśam134|
saumitrirabravīdrāma nāhaṃ yāsye kathaṃcana|
vraja tvamanayā sārdhaṃ bhāryayā kamalekṣaṇa135|
nānyadvanaṃ gamiṣyāmi naivāyodhyāṃ ca rāghava|
asminvane vasiṣyāmi varṣāṇīha caturdaśa136|
mayā vinā tvayodhyāyāṃ yadi tvaṃ na gamiṣyasi|
anena vartmanā bhūpa āgaṃtavyaṃ tvayā vibho137|
yadi jīvāmi tatkālaṃ punaryāsye pituḥ puram|
tapassaṃbhāvayiṣyāmi mayā tvaṃ kiṃ kariṣyasi138|
vraja saumya śivaḥ paṃthāmā ca te paripaṃthinaḥ|
paśyāmi tvāṃ punaḥ prāptaṃ sabhāryaṃ kamalekṣaṇam139|

pitṛpaitāmahaṃ rājyamayodhyāyāṃ narādhipa|
śatrughnabharatau cobhau tvadājñākaraṇe sthitau140|
ahaṃ te pratikūlastu vanavāse viśeṣataḥ|
anārataṃ divā cāhaṃ rātrau caiva paraṃtapa141|
karmakartuṃ na śakromi vraja saumya yathāsukham|
evaṃ bruvāṇaṃ saumitriṃuvāca raghunaṃdanaḥ142|
kathaṃ pūrvamayodhyāyā nirgatosi mayā saha|
vane vatsyāmyahaṃ rāma navavarṣāṇi paṃca ca143|
na tu tvayā virahitaḥ svargepi nivase kvacit|
yā gatiste naravyāghra mama sāpi bhaviṣyati144|
prasādaḥ kriyatāṃ mahyaṃ naya māmapi rāghava|
idānīmardhamārge tvaṃ kathaṃ sthāsyasi śatruhan145|
lakṣmaṇastvabravīdrāmaṃ nāhaṃ gaṃtā vane punaḥ|
lakṣmaṇaṃ saṃsthitaṃ jñātvā rāmo vacanamabravīt146|
māmanuvraja saumitra eko yāsyāmi kānanam|

dvitīyā me tviyaṃ sītā rāmeṇoktastu lakṣmaṇaḥ147|
gṛhītvā'tha samuttasthau rāmavākyaṃ sa lakṣmaṇaḥ|
maryādāparvataṃ prāptau kṣetrasīmāṃ paraṃtapau148|
ajagaṃdhaṃ ca deveśaṃ devadevaṃ pināķinam|
aṣṭāṃgapraṇipātena natvā rāmastrilocanam149|
tuṣṭāva prayataḥ sthitvā śaṃkaraṃ pārvatīpriyam|
kṛtāṃjalipuṭo bhūtvā romāṃcitaśarīrakaḥ1.33.150|
sātvikaṃ bhāvamāpanno vinirdhūtarajastamāḥ|
lokānāṃ kāraṇaṃ devaṃ bubudhe vibudhādhipam151|
rāma uvāca|
kṛtsnasya yo'sya jagataḥ sa carācarasya kartā kṛtasya ca punaḥ sukhaduḥkhadaśca|
saṃhāraheturapi yaḥ punaraṃtakāle taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi152|
yo'yaṃ sakṛdvimalacāruvilolatoyāṃ gaṃgāṃ mahormiviṣamāṃ gaganātpataṃtīm|
mūrdhnā dadhe'srajamiva pravilolapuṣpāṃ taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi153 |
kailāsaśailaśikharaṃ parikampyamānaṃ kailāsaśṛṃgasadṛśena daśānanena|

yatpādapadmavidhṛtaṃ sthiratāṃ dadhāra taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi154|
yenāsakṛddanusutāḥ samare nirastā vidyādharoragagaṇāśca varaiḥ samagraiḥ|
saṃyojitā munivarāḥ phalamūlabhakṣāstaṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi155|
dakṣādhvare ca nayane ca tathā bhagasya pūṣṇastathā daśanapaṃktimapātayacca|
tastaṃbhayaḥ kuliśayuktamatheṃdrahastaṃ taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi156|
enaḥkṛtopiviṣayeṣvapisaktacittājñānānvayaśrutaguṇairapinaivayuktāḥ|
yaṃ saṃśritāḥ sukhabhujaḥ puruṣā bhavaṃti taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi157|
atriprasūtiravikoṭisamānatejāḥ saṃtrāsanaṃ vibudhadānavasattamānām|
yaḥ kālakūṭamapibatprasabhaṃ sudīptaṃ taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi158|
brahmeṃdrarudramarutāṃ ca saṣaṇmukhānāṃ dadyādvaraṃ subahuśo bhagavānmaheśaḥ|
nandiṃ ca mṛtyuvadanātpunarujjahāra taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi159|
ārādhitaḥ sutapasā himavannikuṃje dhūmavratena manasāpi parairagamye|
saṃjīvanīmakathayadbhṛgave mahātmā taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi160|
nānāvidhairgajabiḍālasamānavaktrairdakṣādhvarapramathanairbalibhirgaṇaiṃdraiḥ |
yobhyarcitomaragaṇaiśca salokapālaistaṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi161|

śaṃkheṃdukuṃdadhavalaṃ vṛsabhaṃ pravīramāruhya yaḥ kṣitidhareṃdrasutānuyātaḥ|
yātyaṃbaraṃ pralayameghavibhūṣitaṃ ca taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi162|
śāṃtaṃ muniṃ yamaniyogaparāyaṇaistairbhīmairmahograpuruṣaiḥ pratinīyamānam|
bhaktyānataṃ stutiparaṃ prasabhaṃ rarakṣa taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi163|
yaḥ savyapāṇi kamalāgranakhena devastatpaṃcamaṃ prasabhameva purassurāṇām|
brāhmaṃ śirastaruṇapadmanibhaṃ cakartta taṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi164|

yasya praṇamya caraṇau varadasya bhaktyā stutvā ca vāgbhiramalābhirataṃdritātmā|
dīptastamāṃsi nudate svakarairvivasvāṃstaṃ śaṃkaraṃ śaraṇadaṃ śaraṇaṃ vrajāmi165|
ye tvāṃ surottamaguruṃ puruṣā vimūḍhā jānaṃti nāsya jagataḥ sacarācarasya|
aiśvaryamānanigamānuśayena paścātte yātanāmanubhavaṃtyaviśuddhacittāḥ166|
tasyaivaṃ stuvato'vocacchūlapāṇirvṛṣadhvajaḥ|
uvāca vacanaṃ hṛṣṭo rāghavaṃ tuṣṭamānasaḥ167|
rudra uvāca|
rāma hṛṣṭosmi bhadraṃ te jātastvaṃ nirmale kule|
tvaṃ cāpi jagatāṃ vaṃdyo devo mānuṣarūpadhṛt168|

tvayā nāthena vai devāḥ sukhinaḥ śāśvatīḥ samā|
seviṣyaṃte ciraṃ kālaṃ gate varṣe caturdaśe169|
ayodhyāmāgataṃ tvāṃ ye drakṣyaṃti bhuvi mānavāḥ|
sukhaṃ te'tra bhajiṣyaṃti svarge vāsantathākṣayam170|
devakāryaṃ mahatkṛtvā āgacchethāḥ punaḥ purīm|
rāghavastu tathā devaṃ natvā śīghraṃ vinirgataḥ171|
iṃdramārgāṃ nadīṃ prāpya jaṭājūṭaṃ niyamya ca|
abravīllakṣmaṇaṃ rāma idamarpaya me dhanuḥ172|
rāmavākyaṃ tu tacchrutvā sītāṃ vai lakṣmaṇo'bravīt|
kimarthaṃ devi rāmeṇa tyaktohaṃ kāraṇaṃ vinā173|
aparādhaṃ na jānāmi kupito yanmahābhujaḥ|
rāmeṇāhaṃ parityaktaḥ prāṇāṃstyakṣyāmyasaṃśayam174|
naiva me jīvitenārtho dhigdhiṅmāṃ kulapāṃsanam|
āryasya yena vai manyurjanitaḥ pāpakāriṇā175|
kāṃstu lokāngamiṣyāmi apadhyāto mahātmanā|

ubhau hastau mukhe kṛtvā sāśrukaṃṭho'bravīdidam176|
nāparādhyāmi rāmasya karmaṇā manasā girā|
spṛṣṭau te caraṇau devi mama nānyā gatirbhavet177|
tataḥ sītā'bravīdrāmaṃ tyaktaḥ kimanujastvayā|
vaiṣamyaṃ tyajyatāṃ bāle lakṣmaṇe lakṣmivardhane178|
rāghavastvabravītsītāṃ nāhaṃ tyakṣyāmi lakṣmaṇam|
na kadācidapi svapne lakṣmaṇasya mataṃ priye179|
śrutapūrvaṃ ca suśroṇi kṣetrasyāsya viceṣṭitam|
atra kṣetre janāssatyaṃ sarve hi svārthatatparāḥ180|
parasparaṃ na paśyaṃti svātmanaśca hitaṃ vacaḥ|
na śṛṇvaṃti pituḥ putrāḥ putrāṇāṃ pitarastathā181|
na śiṣyā hi gurorvākyaṃ śiṣyasyāpi tathā guruḥ|
arthānubaṃdhinīprītirna kaścitkasyacitpriyaḥ182|
ityevaṃ kathayanneva prāpto revāṃ mahānadīm|
cakrebhiṣekaṃ kākutsthaḥ sānujaḥ saha sītayā183|

tarpayitvā ca salilaiḥ svānpitṝndaivatānyapi|
udīkṣya ca muhuḥ sūryaṃ devatāśca samāhitaḥ184|
kṛtābhiṣekastu rarāja rāmaḥ sītā dvitīyaḥ saha lakṣmaṇena|
kṛtābhiṣekaḥ saha śailaputryā guhena sārdhaṃ bhagavāniveśaḥ185|

English translation

Bhīṣma said ;

1. O sage, how was Rāma enlightened here by Mārkaṇ-ḍeya? How did they meet? When did they meet?

2. Whose son was Mārkaṇḍeya ? How was the one of great penance born? O great sage, tell me the exact explanation of his name.

Pulastya said ;

3. I shall tell you about the birth of Mārkaṇḍeya. In the old Kalpa there was a well-known sage by name Mṛkaṇḍu .

4. The illustrious (sage), the son of Bhṛgu , practised penance with his wife. When he was living in a forest, a son was born to him.

5. That boy, superior in virtues, became five years old. At that time a sage saw the boy roaming about in the courtyard.

6. Remaining there for a pretty long time, he knew the future (events in the life of the boy). He was asked by the boy's father: "What is the span of the life of my son?

7. Calculate and tell me (the number of) years (of the span of his life—whether they are) few or many." Thus addressed by Mṛkaṇḍu, the wise sage spoke:

8. "'O best sage, the Creator has determined (the span of) your son's life to be six months. Do not grieve. I have told you the truth."

9. The father, having heard what the sage had said, then performed the thread-ceremony of the boy.

10. And the father said (to the son): "O son, salute the sages." Thus told by the father, he took delight in saluting people.

11. He did not care for the (high) caste or the absence of it (in the case of persons whom he saluted since) he saluted (persons belonging to) all castes. (In this way) five years and twenty-five days rolled by.

12. There were going seven sages along the path. The boy saw them, and he saluted them all.

13. The boy having a staff and wearing a muñjā- girdle was addressed by them: "Live long". Having spoken thus, they observed (that) the boy (would) be short-lived.

14. O king, knowing that his life would be just five days (more), they were frightened. Taking the boy, they went near Brahmā .

15. And, O king, leaving (i.e. placing) him there, they saluted the grandsire. They gave Brahmā information about (i.e. told Brahmā the account of) the boy. Then he saluted Brahmā.

16. In the presence of the sages, Brahmā said to the boy: "Live long". Then all the sages, having heard those words from the grandsire, were pleased.

17. The grandsire, seeing the sages, was amazed and said (to them): "Tell me for what purpose this boy has come to me and also tell me who is."

18. Then, O king, the sages told him everything. "This is the son of Mṛkaṇḍu. His life is short. Make him long-lived.

19. The sage (Mṛkaṇḍu) tied a (muñjā -) girdle (round) his (waist), gave him whose life was short a sacred thread and a staff (i.e. the sage Mṛkaṇḍu performed his thread-ceremony) and advised him:

20. ‘O boy, salute every person whom you see going about on the earth’. The father said these words to him.

21. O grandsire, we, who were going on a pilgrimage, saw, by chance, this boy disposed to saluting (everyone he saw).

22. We said to him: O son, live long. How will our words along with (words uttered by) you come true?”

23. Thus addressed by them, Brahmā, the grandsire of the worlds (said): “This land stands fearless due to true words (being spoken on it)”.

Brahmā said :

24. This boy, Mārkaṇḍeya, will have the (span of) life as I (shall have). (This) best sage is commended by me (to be present) at the beginning as well as at the end of a Kalpa .

25-26. Thus the sages having got the boy made safe by the grandsire, sent him to the earth, and proceeded with their pilgrimage. Mārkaṇḍeya went home. When they had left, he said to his father:

27. “Sages, teachers of the Vedas , had taken me to Brahmā’s world. Having made me a long-lived person (i.e. granting me a long life) and having given me boons, they sent me (home).

28-29. (They gave me) this and other things. The cause of your anxiety has (now) gone. I shall be present continuously at the beginning and also at the end of a Kalpa, as a result of the favour of Brahmā, the creator of the worlds and the father (of all). Being eager I shall (now) go to Puṣkara to practise penance.

30-31. There I shall wait upon the grandsire, the lord of gods. I shall please Brahmā, who fulfils all desires, who destroys all enemies, who gives all pleasures, who is the highest object of Indra and others and who is the grandsire of all the worlds.”

32-33a. Having heard the words of Mārkaṇḍeya, the best sage Mṛkaṇḍu was extremely pleased. Being relaxed in a moment, and mustering courage with a good (i.e. strong) mind, be said these words:

33b-34a. “Today my existence is fruitful and my life has proved to be well-lived, since I have seen the grandsire, the creator of all worlds.

34b. With you as my son, upholding (i.e. continuing my) family, I am having an heir.

35. Go and see the lord of gods, the grandsire, living at Puṣkara. When that lord of the worlds is seen (by a man) neither old age nor death (comes to him).

36. Men obtain pleasures, and also prosperity and inexhaustible penance. There are three white peaks and three streams.

37. Similarly there are three (holy places called) Puṣkara. We do not know the reason (for this number three): There is Kanīyāṃsa (Puṣkara), (there is) Madhyama (Puṣkara) and there is Jyeṣṭha (Puṣkara).

38-39. There are also the three white streams called Śṛṅga . The three viz. Brahmā, Viṣṇu and Rudra are always present in the vicinity of the (three) Puṣkaras . O great king, there is no other place more auspicious than these. The water there is free from dust, is pure, and is well-known in the three worlds.

40-41a. The blessed (alone) see Puṣkara, the path to Brahmā's world. (The fruit that) one, who maintains the sacred fires for full one hundred years, obtains, is equal (to the fruit that one would get) by giving at Puṣkara on (just) one full moon day of Kārtika .

41b-42. O boy, you have, without effort, accomplished that which I could not do, or what I could not accomplish by means of deeds (i.e. rites), viz. you have conquered death that takes away everyone. There you saw that Brahmā, the lord of gods and the grandsire of all the worlds.

43. There is no other mortal on the earth. who can be compared to you, who, being just five years old, have pleased me.

44. As a result of my boon you will obtain the resemblance of a long-lived one (i.e. you will live a very long life); there is no doubt about it; for such is my blessing.

45-47a. All they (i.e. all people will) say to you: 'Go to the worlds liked by you.'" A hermitage was (then) set up by Mṛkaṇḍu's son, who had thus obtained (his father's) favour. It is (called) Mārkaṇḍeya's Hermitage. One would get the fruit of Vājapeya (-sacrifice) by bathing there and by (thus) purifying (oneself). A man (who bathes there) becomes purified from all his sins and lives a long life.

Pulastya said :

47b-49a. Similarly I shall narrate to you another old historical account as to how Rāma brought about the sacred place, viz. Puṣkara. Rāma, having come from Citrakūṭa with Sītā and Lakṣmaṇa , to Atri 's hermitage, asked the best sage.

Rāma said :

49b-50. O revered saint of a good vow, tell me which are the auspicious sacred places or which is the sacred place, going where, a man is not separated from his relatives?

51. I am being tormented by the three, viz. this residence in the forest, the death of King (Daśaratha) and the separation from Bharata .

52. The best brāhmaṇa (i.e. Atri), having heard the words uttered by Rāma, and having thought for a very long time, said these words:

Atri said :

53. O you here, the perpetuator of the Raghu -family, you have asked well. My father has fashioned the well-known sacred place, viz. Puṣkara.

54. (He has also fashioned) the two well-known mountains Maryādā and Yajña . Between them there are three wells (called) Jyeṣṭha, Madhyama and Kaniṣṭhaka.

55. Go to them and gratify Daśaratha by offering him a piṇḍa . It is the best among the holy places and the best place of pilgrimage.

56. O you, perpetuator of the Raghu-family, there is a well, con taining good water, called Aviyogā. O you descendant of Raghu, there is also another well containing good water called Saubhāgya - kūpa .

57. If piṇḍas are offered into these (wells), the manes obtain salvation till the time of the destruction of beings. This (is what) the grandsire said.

58. O Raghava , go there; and come back again.

Saying 'All right' Rāma too decided to go (there).

59. Having approached Ṛkṣavān and Vidiśā city, and having crossed (the river) Carmaṇvatī , he reached Yajñaparvata.

60. Having crossed it speedily, he arrived at the Madhyama Puṣkara. He fully gratified the manes and gods with (libation of) water.

61. After Rāma had finished his bath, he, the intelligent one, saw the best sage, viz. Mārkaṇḍa , arriving (there) with his disciples.

62. Having gone facing (i.e. to) him, and having respectfully saluted him he asked him: "O lord, in which direction is the well called Aviyogadā (i.e. that brings about union)?

63. I am Daśaratha's son, known by people by the name Rāma. By Atri's instruction I have come here to see that Saubhāgya- vāpī .

64. May the revered one tell me about the place and the two wells." Thus addressed by Rāma, Mārkaṇḍa replied:

Mārkaṇḍeya said :

65. Well, O Rāghava , well-being to you; you have done a meritorious deed, since, now, while on a pilgrimage to sacred places, you have come here.

66-67a. Come, come along, see that Aviyogadā vāpī (i.e. the well bringing about union). Here union with all (one's kinsmen)—residing in the other or this world and living or dead—takes place.

67b-68. O king, at that time, Rama , the elder brother of Lakṣmaṇa, having heard these words of the best sage, remembered king Daśaratha, Bharata with Śatrughna , and other citizens also.

69-70a. When he was thinking like this, the evening-time came on. Rama, having offered the evening prayer with the sages, slept there that night with his brother and wife.

70b-71a. At the end of the night and after his sleep was over Rāma verily remained in Ayodhyā with his father, mother and others.

71b-72. When his auspicious marriage took place, he was seated there along with his wife and many relatives and was surrounded by sages. Lakṣmaṇa also saw him exactly like that i.e. along with Sītā.

73. In the morning he told all that to the sages. The sages also said: "O best among the Raghus , it is true.

74. Śrāddha is said to be essential on having the sight of the dead. The manes have a longing for prosperity and they desire food.

75-76. O Raghava, they appear before a devout person in (his) dream. O Raghava, surely for fourteen years you will not have separation from your brother, father and Bharata. O hero, perform a Śrāddha (in honour) of King Daśaratha.

77-78. All these sages, your devotees, are impatiently waiting for the exact moment (i.e. for the invitation). Six best brāhmaṇas are present at the Śrāddha : I myself (i.e. Mārkaṇḍeya), Jamadagni , Bhāradvāja , Lomaśa , Devarāta and Śamīka . O mighty one, fetch the requisites.

79. The chief (things are): Iṅgudi , an oil-cake with badaras and āmalakas ; ripe coconuts, roots of various kinds.

80. O you of a good vow, satisfy the brāhmaṇas with musk, and flesh and various kinds of grains, and by offering a śrāddha .

81. He, who, being restrained and having come to the Puṣkara-forest, and having controlled his diet, satisfies his manes (with a śrāddha), would get the fruit of a horse-sacrifice.

82. O Rāma, we are (now) going to Jyeṣṭha Puṣkara to have a bath (there).” O king, speaking thus to Rāma all the sages went (to Jyeṣṭha Puṣkara).

83-84. Rāma said to Lakṣmaṇa: “Bring me a deer fit for a sacrifice. Also bring a hare with bright eyes, black vegetable, jambīras , and various important roots, as well as ripe kapitthas and whichever other fruits (you can get) at (i.e. for) the Śrāddha .

85. This should be (done) quickly, O Lakṣmaṇa.” Lakṣmaṇa did all that according to the instruction of Rāma.

86. Having brought badaras , iṅgudis , vegetables and various roots, Rāma made a great heap of them.

87. Having cooked and made ready (the food), Jānakī reported to Rāma. Rāma bathed in the Yoga -vāpī and looked after the sages.

88. All the sages that were invited by Rāma arrived when the sun moved on from the mid-day and when it was eighth muhūrta [1] of the day.

89-90a. Janaka ’s daughter, Vaidehī) (i.e. Śītā), having seen the sages that arrived there, being abashed, left Rāma’s vicinity and with her eyes blooming with amazement, and reflecting and trembling, she remained somewhere else.

90b. The brāhmaṇas, who had come there at the time of the śrāddha , did not know this.

91. Rāma fed the brāhmaṇas according to the proper procedure (and) as prescribed in the Smṛtis ; he performed all the auspicious rites that were prescribed (in the Vedas).

92-93. He also performed the rite as prescribed in the Purāṇas after (having performed) the sacrifice in honour of the Viśvedevas . When the priests had eaten (the food), and when they were dismissed after the piṇḍas had been offered in due order and after gifts had been given to them according to (Rāma’s) capacity, and when the chief brāhmaṇas had left, Rāma said these words to his beloved.

94-95. “O you of charming eyebrows, why, did you disappear (i.e. go away) when you saw that the sages had come here? Tell me all the true reason for this. Do not delay. There must be some reason for this. Do not hide it from me. O you of bright smile, I swear you by my life and that of Lakṣmaṇa also.”

96. Thus addressed by her husband at that time, Sītā remained with her face hung down through shame. Shedding tears, she said (these) words to Rāma:

97-98. “O lord, listen to what kind of miracle I saw here. O Rāma, the lord of kings (i.e. Daśaratha) being thought of by you, came here with all ornaments (on his person). Two more persons also, (adorned) like that (came there). O you descendant of Raghu, they were united with the bodies of the brāhmaṇas.

99. On the bodies of the brāhmaṇas I saw the manes. Seeing them and (overcome) with bashfulness, I went away from your vicinity.

100-101a. You fed the brāhmaṇas, you performed the Śrāddha according to the proper procedure. O you killer of the heroes of the enemy, how should I, clad in bark-garments and deer-hide, move before the king? I have told you the truth.

101b-102. Kaikeyī had taken away all the silken garments. Since then I, clad in tattered garments, and knowing that I have to resort to (i.e. live in) a forest, I do not (i.e. did not) say anything, so that you should not be unhappy.

103-104. I am neither thinking of (my) mother or (of my) father, O conqueror. O lord, O Rāma, I swear by your feet that I pass my days repeatedly and incessantly thinking as to when this residence in the forest will come to an end.

105-107. How should I, with my own hand give (i.e. serve) the king (with) food which even a servant of servants would not enjoy? How would I, who was formerly seen by the king adorned with all ornaments, and who had fanned him with a fly flapper in my hand, (now) like this (i.e. reduced to such a condition) dare give (him i.e. serve him with food)? How should I, with my body smeared with perspiration and dirt, see the king (now)?

108-109a. It is clear that he, emancipated by you, his son, has reached heaven. Seeing me, an innocent unhappy young lady, being distressed in the forest, the king would have been pained; so I concealed myself.

109b-110a. O Rāma you are like my (own) life; so nothing is to be concealed from you. This being the truth I touch your feet (i.e. I swear by your feet that this is the truth)".

110b-111. Hearing those (words of Sītā), Rāma was pleased. He put that sweet-speaking beloved (of his) on his lap and embraced her closely and respectfully. The two heroes (i.e. Rāma and Lakṣmaṇa) then took food and after (they had eaten) Sitā took food.

112. She and the two descendants of Raghu (i.e. Rāma and Lakṣmaṇa) remained there like that. When the sun rose, they decided to go.

113-114a. When Rāma walked towards the west for two Krośas upto the Jyeṣṭha Puṣkara, and when he stood in the eastern region of Puṣkara, he heard the words uttered by a divine envoy:

114b-115. "O Rāghava, well-being to you; this is a holy place access to which is difficult. O hero, remaining here, bring religious merit to yourself. You have to carry out the mission of gods. You have to kill the enemies of gods."

116. Then the hero, with his mind pleased, said (these) words to Lakṣmaṇa: "O son of Sumitrā , I have been favoured by Brahmā, the lord of gods.

117. O Lakṣmaṇa, putting up a hermitage here, I desire to observe an excellent vow, purifying my body for a month."

118-119a. When Lakṣmaṇa said, "All right", Rāma completed the vow, and gratified, according to the proper rites, the grandsires by means of offering piṇḍas, giving gifts and performing śrāddhas there i.e. at Puṣkara.

119b-12la. At the (three) Puṣkaras there is the river pleasing the manes and having the five streams viz. Kanakā , Suprabhā , Nandā , Prācī and Sarasvatī . Rāma having daily worshipped first his father and then other manes said (these) words to Lakṣmaṇa:

12lb-122. “Come on, O Lakṣmaṇa, quickly bring water from Puṣkara. Having washed (my) feet sleep on the bed. When the night will come to an end (i.e. in the morning) we shall proceed towards the southern ditection.

123. But Lakṣmaṇa said (these) words: “Let Sītā bring the water. I shall not always act as your servant, O Rāma.

124. She is (more) strong and stout (than) even I (am). Tell me now, what You will do with a wife like this.

125. Will this one, dear to you, follow you when you die? You have always been protecting this very stout (lady).

126. O best of the Raghus, she, being delighted, torments me (i.e. she takes delight in tormenting me); O Rāma, you too trouble me. In the sequel there is a loss.

127. For you I am always putting up with thirst and hunger. There is no doubt about it. Listen further:

128. The wise say that nobody—the wife, the son—goes after a dead person. Nor even wealth goes (after a dead person).

129. With a desire to do what was dear to Kaikeyī, your father put you, O Rāma, into the forest and (then he) died leaving the kingdom free from any source of vexation.

130. That Kaikeyī, (this) wealth and all (his) relatives remained here (i.e. on the earth only). The great king all alone went his way.

131. I think Sītā will certainly not accompany you. Tell me now, O Rāghava, what will you do with her?”

132. Having heard (these) words of Lakṣmaṇa, which he had never heard before, Rāghava remained dejected; so also Sītā of a charming face.

133-134. Sītā did whatever was told by Lakṣmaṇa. The two lotus-eyed heroes, having bathed at Puṣkara and having eaten (food there) and having passed the night there, decided to leave that place. (Rāma said to Lakṣmaṇa): “O son of Sumitrā, come on, get up. We shall proceed to southern direction.”

135. Lakṣmaṇa said: “O Rāma, I shall in no case go (with you). O you lotus-eyed one, go with this your wife.

136. O Rāghava, I shall not go to any other forest, nor shall I go to Ayodhyā. For fourteen years I shall stay in this forest (only).

137. If you will not go (i.e. if you do not want to go) to Ayodhyā without me, then O king, O lord, (please) come this way.

138. If till that time I shall survive then I shall go to (our) father’s city (with you). I shall practise penance (here). What will you (i.e. what have you to) do with me?

139. O dear one, go; a happy journey to you. Let there be no obstructions in your journey. I shall see you, the lotus-eyed one, when you will again come with your wife.

140. O king, in Ayodhyā there is the kingdom that has come down from our grand-father and father. Śatrughna and Bharata obey your orders.

141-142. I am against you, especially as far as the residence in the forest is concerned. O you tormentor of enemies, I am unable to work incessantly day and night. O dear one, go as you please." Rāma said to Lakṣmaṇa, who was speaking thus:

143-144. "How (is it that) you formerly went out of (i.e. left) Ayodhyā with me? (Why did you say) 'Rāma, I shall stay in the forest with you for fourteen years but not even in heaven without you; O best among men, I shall meet the same fate as you.

145. O Rāghava, (please) do me afavour; take me too (with you).' Then, O you killer of enemies, how are you remaining (i.e. leaving me) halfway?"

146. However, Lakṣmaṇa said to Rāma: "I shall not go to the forest again". Seeing Lakṣmaṇa stationary (i.e. not making a move), Rāma said (these) words:

147-148. "O Lakṣmaṇa, follow me, or I shall (all) alone go to forest. This Sītā will be second to me (i.e. will accompany me)." Thus addressed by Rāma, Lakṣmaṇa accepted (i.e. agreed to) Rāma's words, and got up. The two tormentors of enemies (i.e. Rāma and Lakṣmaṇa) reached the boundary of the sacred place, the Maryādā mountain.

149-151. Rāma, having gained the virtuous feeling [2] and having cast off the feelings of great activity and ignorance, joining the palms of his hand, and with his body horripilated, having made a resp ectful obeisance by the prostration of the eight limbs of his body to Ajagandha , the trident-holder, the god with three eyes, the god of gods, and remaining restrained, glorified S aṅkara, dear to Pārvatī . He regarded the god, the lord of gods, as the cause of the worlds.

Rāma said :

152. "I seek the refuge of that Śaṅkara , who affords protection, who has fashioned this entire mobile and immobile world and who is the doer of (all) deeds and who gives pleasure and pain, and who, at the time of the end (of the world), is also the cause of the destruction of the world.

153. I seek the refuge of that Śaṅkara, who affords protection, and who held on his head, like a garland of unsteady flowers, Gaṅgā with her water at once pure, charming and rolling, and having fearful waves, falling from the sky.

154. I seek the refuge of that Śaṅkara, who affords protection, and sustained by whose lotus-like foot the peak of the Kailāsa -mountain, when tossed by Rāvaṇa resembling the peak of the Kailāsa-mountain, became steady.

155. I seek the refuge of Śaṅkara, who affords protection, and who on many occasions destroyed the sons of Danu and who united with (i.e. granted) boons to the groups of Vidyādharas and serpents and the best sages eating (i.e. subsisting on) fruits and roots.

156. I seek the refuge of Śaṅkara, who affords protection, and who in Dakṣa 's sacrifice destroyed Bhaga 's [3] eyes and knocked out Pūṣan 's [4] rows of teeth, and who paralysed Indra's hand holding the thunderbolt.

157. I seek the refuge of that Śaṅkara, who affords protection, and by resorting to whom men who have committed sins, whose minds are attached to sensual pleasures, and who are not endowed with qualities of learning, following understanding, become enjoyers of happiness.

158. I seek the refuge of that Śaṅkara, who affords protection, and whose lustre resembles that of a crore of moons and suns, who is held in awe, by the best demons and gods and who drank the

exceedingly burning Kālakūṭa .

159. I seek the refuge of that Śaṅkara, who affords protection, and who, the revered great lord, many times would grant (i.e. has granted) a boon to Brahmā, Indra, Rudra, Maruts and Skanda and who also took out Nandi from the jaws of death.

160. I seek the refuge of that Śaṅkara, who affords protection, who was propitiated (by Pārvatī) by means of the Dhūmavrata involving a severe penance in Himālaya 's bower, which was even mentally inaccessible; and who, the great-souled one, told Bhṛgu (the lore of) bringing back (a being) to life.

161. I seek the refuge of that Śaṅkara, who was worshipped by various mighty lords of his attendants having faces like those of elephants and cats and destroying Dakṣa's sacrifice and (who was) also (worshipped) by the groups of gods along with the regents of quarters.

162. I seek the refuge of that Śaṅkara, who affords protection, who, having mounted upon a strong bull white like a conch-shell, a Kunda flower and the moon, and (who) being followed by the daughter of the lord of mountains, moves in the sky decorated with the clouds at the dissolution of the world.

163. I seek the refuge of Śaṅkara, who affords protection, who vehemently protected the tranquil sage, humble with devotion, intent on praising (Śaṅkara), that was being taken back by those terrible and very fearful men bent upon the application of restraints.

164. I seek the refuge of that Śaṅkara, who affords protection, and who, the god, forcibly cut off the fifth head of Brahmā resembling a fresh lotus in the presence of gods with the nail-tip of his lotus-like right hand.

165 I seek the refuge of that Śaṅkara, who affords protection, and having saluted the feet of whom, the granter of boons, with devotion, and having praised whom with chaste words, the careful, blazing sun, removes the darkness with his rays.

166. (O god) those stupid men of impure minds, who, due to their close attachment to grandeur, pride and trade, do not recognise you to be the lord of the best gods and of this mobile and immobile world, (later) experience tortures of hell.

167. To Rama, who was praising (Śiva) with these words, Vṛṣadhvaja the trident-holder, being glad and with his mind pleased said (these) words:

Rudra said :

168. I am pleased; well-being to you; you are born in a pure family. You are god, who has taken up a human form and are adorable to the world.

169-171. With you as their lord, gods will enjoy happiness for a long time. Those men on the earth who will see you having returned to Ayodhyā after fourteen years have elapsed, will be happy here (i.e. in this world) and will also have an unending residence in heaven. Come back to the city (of Ayodhyā) after having done a great mission for the gods.

Rāma also, saying 'All right', quickly left.

172. Having reached the Indramārgā river and having tied the long tresses of hair twisted on the top of his head he said to Lakṣmaṇa: "Give this bow to me."

173. Hearing those words of Rāma, Lakṣmaṇa said to Sītā: "O revered lady, why has Rāma abandoned me without any reason?

174. I do not know the fault for which the great-armed one has forsaken me. Rāma has abandoned me. I shall certainly give up my life.

175. There is no use of this life to me? Fie upon me who am a disgrace to the family, and who, a sinner have thus angered my elder brother.

176. When the great-souled one has had a bad opinion about me which worlds shall I go to?" Putting both his hands on his face, he, with his throat (choked) with tears, said this (i.e. these words):

I 77. "I (shall) not harm Rāma by means of deed, thought or speech. O revered lady, I have touched your feet. I have no other course."

178. Then Sītā said to Rāma: "Why have you forsaken your younger brother? Give up harshness to young Lakṣmaṇa, bestower of prosperity".

179. Then Rāma said to Sītā: "I shall not forsake Lakṣmaṇa; O dear one, I have not given up thinking about Lakṣmaṇa even in a dream.

180. I have formerly heard about the working of this holy place. In this place all people are really intent upon self-interest.

181. They do not care for one another, nor do they listen to words beneficial to themselves. Sons do not (care to) listen to the words of their father, nor do fathers (care to) listen to the words of their sons.

182. Also disciples do not (care to) listen to the words of their preceptor nor preceptor to those of disciples. Love always depends upon money. No one is dear to anyone (else)."

183. While talking like this only, he reached the great river Revā . (Then) the descendant of Kakutstha [5] (i.e. Rāma) with his younger brother and Sītā bathed (there).

184. Having gratified his manes and deities with water, and having repeatedly looked up, at the Sun and (other) deities, he remained in abstract meditation.

185. Rāma who had bathed (there) shone with Sītā and Lakṣmaṇa like lord Śiva with Pārvatī and Skanda.

[1]: [1] : Kutapaka Kāla —eighth muhūrta of the day.

[2]: [2] : Sāttvika bhāva etc. see chapter 2 above.

[3]: [3] : Bhaga —according to a later legend his eyes were destroyed by Rudra.

[4]: [4] : Pūṣan —In the Brāhmaṇas , he is represented as having lost his teeth and feeling on a kind of gruel (See e.g. Kauśītaki Brāhmaṇa —VI.13), whence he is called Karambhād.

[5]: [5] : Kākutstha —descendant of Kakutstha. Kakutstha is an epithet of Purañjaya, a king of the solar race. See Raghuvaṃśa 6.71.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 34

The gift of Brahmāṇḍa

Chapter 34 of 693 · 419 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच॥
कस्मिन्काले भगवता ब्रह्मणा लोककारिणा।
यज्ञियैर्यष्टुमारब्धं तद्भवान्वक्तुमर्हति१॥
किं नामान ऋत्विजस्ते ब्रह्मणा ये प्रकल्पिताः।
का च वै दक्षिणा तेषां दत्ता तेन महात्मना२॥
यथाभूतं यथावृत्तं तथा त्वं मे प्रकीर्तय।
सुमहत्कौतुकं जातं यज्ञं पैतामहं प्रति३॥
पुलस्त्य उवाच॥
पूर्वमेव मया ख्यातं यदा स्वायंभुवो मनुः।
सृष्ट्वा प्रजापतीन्सर्वानुक्तः सृष्टिं कुरुष्व वै४॥
स्वयं तु पुष्करं गत्वा यज्ञस्याहृत्य विस्तरम्।
ससंभारान्समानाय्य वह्न्यगारे स्थितोभवत्५॥
गायंति नित्यं गंधर्वा नृत्यंत्यप्सरसां गणाः।
ब्रह्मोद्गाता होताध्वर्युश्चत्वारो यज्ञवाहकाः६॥
एकैकस्य त्रयश्चान्ये परिवाराः स्वयंकृताः।

ब्रह्मा च ब्रह्मणाच्छंसी पोता चाग्नीध्र एव च७॥
आन्वीक्षिकी सर्वविद्या ब्राह्मी ह्येषा चतुष्टयी।
उद्गाता च प्रत्युद्गाता प्रतिहर्ता सुब्रह्मण्यः८॥
चतुष्टयी द्वितीयैषा तूद्गातुश्च प्रकीर्तिता।
होता च मैत्रावरुणस्तथाऽच्छावाक एव च९॥
ग्रावस्तुच्च चतुर्थोत्र तृतीया च चतुष्टयी।
अध्वर्युश्च प्रतिष्ठाता नेष्टोन्नेता तथैव च१०॥
चतुष्टयी चतुर्थ्येषा प्रोक्ता शंतनुनंदन।
एते वै षोडश प्रोक्ता ऋत्विजो वेदचिंतकैः११॥
शतानि त्रीणि षष्टिश्च यज्ञाः सृष्टाः स्वयंभुवा॥
एतांश्चैतेषु सर्वेषु प्रवदंति सदा द्विजान्१२॥
सदस्यं केचिदिच्छंति त्रिसामाध्वर्युमेव च।
ब्रह्माणं नारदं चक्रे ब्राह्मणाच्छंसि गौतमम्१३॥
देवगर्भं च पोतारमाग्नीध्रं चैव देवलम्।
उद्गातांगिरसः प्रत्युद्गाता च पुलहस्तथा१४॥

नारायणः प्रतिहर्ता सुब्रह्मण्योत्त्रिरुच्यते।
तस्मिन्यज्ञे भृगुर्होता वसिष्ठो मैत्र एव च१५॥
अच्छावाकः क्रतुः प्रोक्तो ग्रावस्तुच्च्यवनस्तथा।
पुलस्त्योद्ध्वर्युरेवासीत्प्रतिष्ठाता च वै शिबिः१६॥
बृहस्पतिस्तत्र नेष्टा उन्नेता शांशपायनः।
धर्मः सदस्यस्तत्रासीत्पुत्रपौत्रसहायवान्१७॥
भरद्वाजः शमीकश्च पुरुकुत्सो युगंधरः।
एनकस्तीर्णकश्चैव केशः कुतप एव च१८॥
गर्गो वेदशिराश्चैव त्रिसामाद्ध्वर्यवः कृताः।
कण्वादयस्तथा चान्ये मार्कंडो गंडिरेव च१९॥
पुत्रपौत्रसमेताश्च सशिष्याः सहबांधवाः।
कर्माणि तत्र कुर्वाणा दिवानिशमतंद्रिताः२०॥
मन्वंतरे व्यतीते तु यज्ञस्यावभृथोभवत्।
दक्षिणा ब्रह्मणे दत्ता प्राची होतुस्तु दक्षिणा२१॥
अद्ध्वर्यवे प्रतीची तु उद्गातुश्चोत्तरा तथा।

त्रैलोक्यं सकलं ब्रह्मा ददौ तेषां तु दक्षिणाम्२२॥
धेनूनां च शतं प्राज्ञैर्दातव्यं यज्ञसिद्धये।
अष्टौ तु यज्ञवाहानां चत्वारिंशाधिकास्तथा२३॥
द्वितीयस्थानिनां चैव चतुर्विंशत्प्रकीर्तिताः।
षोडशैव तृतीयानां देया वै धेनवः शुभाः२४॥
द्वादशैव तथा चान्या आग्नीध्रादिषु दापयेत्।
अनया संख्यया चैव ग्रामान्दासीरजाविकं२५॥
सहस्रभोज्यं दातव्यं स्नात्वा चावभृथे क्रतौ।
यजमानेन सर्वस्वं देयं स्वायंभुवोब्रवीत्२६॥
अद्ध्वर्यूणां सदस्यानां स्वेच्छया दानमिष्यते।
विष्णुं चाहुय वै ब्रह्मा वाक्यमाह मुदान्वितः२७॥
अभिप्रसाद्य सावित्रीं त्वमिहानय सुव्रत।
त्वयि दृष्टे न सा कोपं करिष्यति शुभानना२८॥
स्निग्धैः सानुनयैर्वाक्यैर्हेतुयुक्तैर्विशेषतः।
त्वं सदा मधुराभाषी जिह्वा ते स्रवतेमृतम्२९॥

यः करोति न ते वाक्यं त्रैलोक्ये न स दृश्यते।
गंधर्वैः सहितो गत्वा प्रियां मम समानय३०॥
त्वया प्रसादिता साद्ध्वी तुष्टा सा त्वेष्यति ध्रुवम्।
विलंबो न त्वया कार्यो व्रज माधव माचिरम्३१॥
लक्ष्मीस्ते पुरतो यातु सावित्र्याः सदनं शुभा।
तस्यास्त्वं पदवीं गच्छ सांत्वयस्व प्रियां मम३२॥
न च ते विप्रियं देवि विविक्तं कर्तुमीहते।
मुखं प्रेक्ष्य सदा कालं वर्तते तव सुंदरि३३॥
एवंविधानि वाक्यानि मधुराणि बहुनि च।

देवी श्रावयितव्या सा यथातुष्टाऽचिराद्भवेत्३४॥
एवमुक्तस्तदा विष्णुर्ब्रह्मणा लोककारिणा।
जगाम त्वरितो भूत्वा सावित्री यत्र तिष्ठति३५॥
दूरादेवागच्छमानं पत्म्या सह च केशवम्।
उत्तस्थौ सत्वरा भूत्वा विष्णुना चाभिवंदिता३६॥
नमस्ते देवदेवेशि ब्रह्मपत्नि नमोस्तु ते।

त्वां नमस्कृत्य सर्वो हि जनः पापात्प्रमुच्यते३७॥
पतिव्रता महाभागा ब्रह्मणस्त्वं हृदि स्थिता।
अहर्निशं चिंतयंस्त्वां प्रसादं तेभिकांक्षति३८॥
सखीं चैनां प्रियां पृच्छ लक्ष्मीं भृगुसुतां सतीम्।
यदि च श्रद्दधा नासि वाक्यादस्मात्सुलोचने३९॥
एवमुक्त्वा ततः शौरिः सावित्र्याश्चरणद्वयम्।
उभाभ्यां चैव हस्ताभ्यां क्षम देवि नमोस्तु ते४०॥
जगद्वंद्ये जगन्मातरिति स्पृष्ट्वाऽभ्यवन्दत।
संकोच्य पादौ सा देवी स्वकरेण करौ हरेः४१॥
गृहीत्वोवाच तं विष्णुं सर्वं क्षान्तं मयाच्युत।
इयं लक्ष्मीः सदा वत्स हृदये ते निवत्स्यति४२॥
विना त्वया न चान्यत्र रतिं यास्यति कर्हिचित्।
भृगोः पत्म्यां समुत्पन्ना पत्न्येषा तव सुव्रता४३॥
देवदानवयत्नेन संभूता चोदधौ पुनः।
भगवान्यत्र तत्रैषा अवतारं च कुर्वती४४॥

देवत्वे देवदेहा वै मानुषत्वे च मानुषी।
त्वत्सहाया न संदेहो दांपत्यव्रतिनी चिरम्४५॥
यन्मया चात्र कर्त्तव्यं प्रभोतन्मां वदस्व वै।
विष्णुरुवाच॥
यज्ञावसानं संजातं प्रेषितोहं तवांतिकं४६॥
सावित्रीमानय क्षिप्रं मया स्नानं समाचरेत्।
आगच्छ त्वरिता देवि याहि तत्र मुदान्विता४७॥
पश्यस्व स्वपतिं गत्वा देवैः सर्वैस्समन्वितम्।
लक्ष्मीरुवाच॥
आर्ये उत्तिष्ठ शीघ्रं त्वं याहि यत्र पितामहः४८॥
विना त्वया न यास्यामि स्पृष्टौ पादौ मया तव।
उत्थाप्य साग्रहीद्धस्तं दक्षिणा दक्षिणे करे४९॥
चिरायमाणां सावित्रीं ज्ञात्वा देवः पितामहः।
समीपस्थं महादेवमिदमाह तदा वचः1.34.५०॥
गच्छ त्वमनया सार्द्धं पार्वत्याऽसुरदूषण।

गौरी त्वदग्रतो यातु पश्चात्त्वं गच्छ शंकर५१॥
प्रतिबोध्यानय यथा शीघ्रमायाति तत्कुरु।

एवमुक्तौ तदा तौ तु पार्वतीपरमेश्वरौ५२॥
गत्वादिष्टौ दंपती तां प्रोचतुर्ब्रह्मणः प्रियाम्।
बृहत्कृत्यं त्वया तत्र करणीयं पतिव्रते५३॥
पृच्छस्वेमां वरारोहां गौरीं पर्वतनंदिनीम्।
लक्ष्मीं चैतां विशालाक्षीमिंद्राणीं वा शुभानने५४॥
यासां वा श्रद्धधासि त्वं पृच्छ देवि नमोस्तु ते।
आशीर्वादस्तया दत्तो देवदेवस्य शूलिनः५५॥
शरीरार्धे च ते गौरी सदा स्थास्यति शंकर।
अनया शोभसे देव त्वया त्रैलोक्यसुंदर५६॥
सुखभागि जगत्सर्वं त्वया नाथेन शत्रुहन्।
एवं ब्रुवंती सावित्री गृहीता ब्रह्मणः प्रिया५७॥
गौर्य्या च वामहस्ते तु लक्ष्म्या वै दक्षिणे करे।
अभिवंद्य तु तां देवीं शंकरो वाक्यमब्रवीत्५८॥

एह्यागच्छ महाभागे यत्र तिष्ठति ते पतिः।
तत्र गच्छ वरारोहे स्त्रीणां भर्ता परागतिः५९॥
बृहदाग्रहणे देवि प्रणयाङ्गंतुमर्हसि।
लक्ष्मीश्चैषा पार्वती च स्थिता देवि तवाग्रतः६०॥
एतयोर्वचसा देवि आवयोश्च शुभानने।
मानभंगो न ते कर्तुं यज्यते ब्रह्मणः प्रिये६१॥
अस्मदभ्यर्थिता देवि तत्र याहि मुदान्विता।
गौर्युवाच॥
अहं च ते प्रिया देवि सर्वदा वदसि स्वयम्६२॥
लक्ष्मीश्च ते करे लग्ना दक्षिणे च मया धृता।
एह्यागच्छ महाभागे यत्र तिष्ठति ते पतिः६३॥
नीता सा तु तदा ताभ्यां देवी सा मध्यतः कृता।
पुरस्सरौ विष्णुरुद्रौ शक्राद्याश्च तथा सुराः६४॥
गंधर्वाप्सरसश्चैव त्रैलोक्यं सचराचम्।
तत्रायाता च सा देवी सावित्री ब्रह्मणः प्रिया६५॥

सावित्रीं सुमुखीं दृष्ट्वा सर्वलोकपितामहः।
गायत्र्या सहितो ब्रह्मा इदं वचनमब्रवीत्६६॥
एषा देवी कर्मकरी अहं ते वशगस्थितः।
समादिश वरारोहे यत्ते कार्यं मया त्विह६७॥
एवमुक्ता च सा देवी स्वयं देवेन ब्रह्मणा।
त्रपयाधोमुखी देवी न च किंचिदवोचत६८॥
पादयोः पतिता देवी गायत्री ब्रह्मचोदिता।
कृतवत्यपराधं ते क्षम देवि नमोस्तु ते६९॥
आलिंग्य सादरं कंठे सा परिष्वज्य पीडितां।
गायत्रीं सांत्वयामास मान्यश्चैष पतिर्मम७०॥

कर्त्तव्यं वचनं तस्य स्त्रीणां प्राणेश्वरः पतिः।
उक्तं भगवता पूर्वं सृष्टिकाले विरिंचिना७१॥
न च स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषणम्।
भर्ता यद्वदते वाक्यं तत्तु कुर्यादकुत्सया७२॥
भर्तृनिंदां या कुरुते स्वसृनिंदां तथैव च।

परिवादं प्रलापं वा नरकं सा तु गच्छति७३॥
पत्यौ जीवति या नारी उपवासव्रतं चरेत्।
आयुष्यं हरते भर्तुर्मृता नरकमिच्छति७४॥
एवं ज्ञात्वा त्वया भर्तुर्न कार्यं विप्रियं सति।
न चास्य दक्षिणं त्वंगं त्वया सेव्यं कथंचन७५॥
सर्वकार्ये त्वहं चास्य दक्षिणं पक्षमाश्रिता।
सव्यं त्वमायेस्साध्वि पार्श्वे नारदपुष्करौ७६॥
ब्रह्मस्थानानि चान्यानि स्थितान्यायतनानि च।
लभे वै शोभमानेह यावत्सृष्टिः प्रजायते७७॥
भवत्या च मया चैव स्थातव्यं च न संशयः।
पुष्करे ब्रह्मणः पार्श्वे वामं च त्वं समाश्रय७८॥
अनेन चोपदेशेन सुखं तिष्ठ मयान्विता।
गायत्र्युवाच॥
एवमेतत्करिष्यामि तव निर्देशकारिका७९॥
तवैवाज्ञा मया कार्या त्वं मे प्राणसमा सखी।

अहं ते त्वनुजा देवि सदा मां पातुमर्हसि८०॥
देवदेवस्तदा ब्रह्मा पुष्करे विष्णुना सह।
स्नानावसाने देवानां सर्वेषां प्रददौ वरान्८१॥
देवानां च पतिं शक्रं ज्योतिषां च दिवाकरं।
नक्षत्राणां तथा सोमं रसानां वरुणं तथा८२॥
प्रजापतीनां दक्षं च नदीनां चैव सागरं।
कुबेरं च धनाध्यक्षं तथा चक्रे च रक्षसां८३॥
भूतानां चैव सर्वेषां गणानां च पिनाकिनम्।
मानवानां मनुं चैव पक्षिणां गरुडं तथा८४॥
ऋषीणां च वसिष्ठं च ग्रहाणां च प्रभाकरं।
एवमादीनि वै दत्वा देवदेवः पितामहः८५॥
विष्णुं च शंकरं चैव ब्रह्मा प्रोवाच सादरम्।
पृथिव्याः सर्वतीर्थेषु भवंतौ पूज्यसत्तमौ८६॥
भवद्भ्यां न विना तीर्थं पुण्यतामेति कर्हिचित्।
लिंगं वा प्रतिमा वापि दृश्यते यत्रकुत्रचित्८७॥

तत्तीर्थं पुण्यतां याति सर्वमेव फलप्रदं।
मानवा ह्युपहारैश्च ये करिष्यंति पूजनं८८॥
युष्माकं मां पुरस्कृत्य तेषां रोगभयं कुतः।

येषु राष्ट्रेषु युष्माकमुत्सवाः पूजनादिकाः८९॥
प्रवर्त्स्यंति क्रियाः सर्वा यत्फलं तेषु तच्छृणु।
नाधयो व्याधयश्चैव नोपसर्गा न क्षुद्भयं९०॥
विप्रयोगो न चापीष्टैरनिष्टैर्नापि संगतिः।
नाक्षिरोगः शिरार्तिर्वा पित्तशूल भगंदराः९१॥
नाभिचारं भयं तत्रापस्मारो न विषूचिका।
वृद्धिर्निकामतस्तस्मिन्सम्यग्बुद्धिरनुत्तमा९२॥
आरोग्यं सर्वतश्चैव दीर्घायुश्च प्रजाधनं।
नाकाले भविता मृत्युर्गावो नाल्पपयोमुचः९३॥
नाकालफलिता वृक्षा नोत्पातभयमण्वपि।
एतच्छ्रुत्वा ततो विष्णुर्ब्रह्माणं स्तोतुमुद्यतः९४॥
विष्णुरुवाच॥

नमोस्त्वनंताय विशुद्धचेतसे स्वरूपरूपाय सहस्रबाहवे।
सहस्ररश्मिप्रभवाय वेधसे विशालदेहाय विशुद्धकर्मणे९५॥
समस्तविश्वार्तिहराय शंभवे समस्तसूर्यानलतिग्मतेजसे।
नमोस्तु विद्यावितताय चक्रिणे समस्तधीस्थानकृते सदा नमः९६॥
अनादिदेवाच्युत शेखरप्रभो भाव्युद्भवद्भूतपते महेश्वर।
महत्पते सर्वपते जगत्पते भुवस्पते भुवनपते सदा नमः९७॥
यज्ञेश नारायण जिष्णु शंकर क्षितीश विश्वेश्वर विश्वलोचन।
शशांकसूर्याच्युतवीरविश्वप्रवृत्तमूर्तेमृतमूर्त अव्ययं९८॥
ज्वलद्धुताशार्चि निरुद्धमंडल प्रदेशनारायण विश्वतोमुख।
समस्तदेवार्तिहरामृताव्यय प्रपाहि मां शरणगतं तथा विभो९९॥
वक्त्राण्यनेकानि विभो तवाहं पश्यामि यज्ञस्य गतिं पुराणम्।
ब्रह्माणमीशं जगतां प्रसूतिं नमोस्तु तुभ्यं प्रपितामहाय1.34.१००॥
संसारचक्रक्रमणैरनेकैः क्वचिद्भवान्देववराधिदेवः।
तत्सर्वविज्ञानविशुद्धसत्वैरुपास्यसे किं प्रणमाम्यहं त्वाम्१०१॥
एवं भवंतं प्रकृतेः पुरस्ताद्यो वेत्त्यसौ सर्वविदां वरिष्ठः।

गुणान्वितेषु प्रसभं विवेद्यो विशालमूर्तिस्त्विह सूक्ष्मरूपः१०२॥
वाक्पाणिपादैर्विगतेन्द्रियोपि कथं भवान्वै सुगतिस्सुकर्मा।
संसारबंधे निहितेंद्रियोपि पुनः कथं देववरोसि वेद्यः१०३॥
मूर्ताद्दमूर्तं न तु लभ्यते परं परं वपुर्देवविशुद्धभावैः।
संसारविच्छित्तिकरैर्यजद्भिरतोवसीयेत चतुर्मुख त्वम्१०४॥
परं न जानंति यतो वपुस्ते देवादयोप्यद्भुतरूपधारिन्।
विभोवतारेग्रतरं पुराणमाराधयेद्यत्कमलासनस्थम्१०५॥
न ते तत्त्वं विश्वसृजोपि योनिमेकांततो वेत्ति विशुद्धभावः।
परं त्वहं वेद्मि कथं पुराणं भवंतमाद्यं तपसा विशुद्धम्१०६॥
पद्मासनो वै जनकः प्रसिद्ध एवं प्रसिद्धिर्ह्यसकृत्पुराणात्।
संचिंत्य ते नाथ विभुं भवंतं जानाति नैवं तपसाविहीनः१०७॥

अस्मादृशैश्च प्रवरैर्विबोध्यं त्वां देवमूर्खाः स्वमतिं विभज्य।
प्रबोद्धुमिच्छन्ति न तेषु बुद्धिरुदारकीर्तिष्वपि वेदहीनाः१०८॥
जन्मांतरैर्वेद विवेकबुद्धिभिर्भवेद्यथा वा यदि वा प्रकाशः।
तल्लाभलुब्धस्य न मानुषत्वं न देवगंधर्वपतिः शिवः स्यात्१०९॥

न विष्णुरूपो भगवान्सुसूक्ष्मः स्थूलोसि देवः कृतकृत्यतायाः।
स्थूलोपि सूक्ष्मः सुलभोसि देव त्वद्बाह्यकृत्या नरकेपतंति११०॥
विमुच्यते वा भवति स्थितेस्मिन्दस्रेन्दुवह्न्यर्कमरुन्महीभिः।
तत्वैः स्वरूपैः समरूपधारिभिरात्मस्वरूपे विटत स्वभावः१११॥
इति स्तुतिं मे भगवन्ह्यनंत जुषस्व भक्तस्य विशेषतश्च।
समाधियुक्तस्य विशुद्धचेतसस्त्वद्भावभावैकमनोनुगस्य११२॥
सदा हृदिस्थो भगवन्नमस्ते नमामि नित्यं भगवन्पुराण।
इति प्रकाशं तव मे तदीशस्तवं मया सर्वगतिप्रबुद्ध११३॥
संसारचक्रे भ्रमणादियुक्ता भीतिं पुनर्नः प्रतिपालयस्व११४॥
ब्रह्मोवाच॥
सर्वज्ञस्त्वं न संदेहो प्रज्ञाराशिश्च केशव।
देवानां प्रथमः पूज्यः सर्वदा त्वं भविष्यसि११५॥
नारायणादनंतरं रुद्रो भक्त्या विरिंचनम्।
तुष्टाव प्रणतो भूत्वा ब्रह्माणं कमलोद्भवम्११६॥
नमः कमलपत्राक्ष नमस्ते पद्मजन्मने।

नमः सुरासुरगुरो कारिणे परमात्मने११७॥
नमस्ते सर्वदेवेश नमो वै मोहनाशन।
विष्णोर्नाभिस्थितवते कमलासन जन्मने११८॥
नमो विद्रुमरक्तांग पाणिपल्लवशोभिने।
शरणं त्वां प्रपन्नोस्मि त्राहि मां भवसंसृतेः११९॥
पूर्वं नीलांबुदाकारं कुड्मलं ते पितामह।
दृष्ट्वा रक्तमुखं भूयः पत्रकेसरसंयुतम्१२०॥
पद्मं चानेकपत्रान्तमसंख्यातं निरंजनम्।
तत्र स्थितेन त्वयैषा सृष्टिश्चैव प्रवर्तिता१२१॥
त्वां मुक्त्वा नान्यतस्त्राणं जगद्वंद्य नमोस्तु ते।
सावित्रीशापदग्धोहं लिंगं मे पतितं क्षितौ१२२॥
इदानीं कुरु मे शांतिं त्राहि मां सह भार्यया।
ब्रह्मा वै पातु मे पादौ जंघे वै कमलासनः१२३॥
विरिंचो मे कटिं पातु सृष्टिकृद्ब्रह्ममेव च।
नाभिं पद्मनिभः पातु जठरं चतुराननः१२४॥

उरस्तु विश्वसृक्पातु हृदयं पातु पद्मजः।
सावित्रीपतिर्मे कंठं हृषीकेशो मुखं मम१२५॥
पद्मवर्णश्च नयने परमात्मा शिरो मम।
एवं न्यस्य गुरोर्नाम शंकरो नामशंकरः१२६॥

नमस्ते भगवन्ब्रह्मन्नित्युक्त्वा विरराम ह।
ततस्तुष्टो हरं ब्रह्मा वाक्यमेतदुवाच ह१२७॥
कं ते कामं करोम्यद्य पृच्छ मां यद्यदिच्छसि।
रुद्र उवाच॥
यदि प्रसन्नो मे नाथ वरदो यदि वा मम१२८॥
तदेकं मे वद विभो यस्मिन्स्थाने भवान्स्थितः।
केषुकेषु च स्थानेषु त्वां पश्यंति सदा द्विजाः१२९॥
नाम्ना च केन ते स्थानं शोभते धरणीतले।
तन्मे वदस्व सर्वेश तव भक्तिरतस्य च१३०॥
ब्रह्मोवाच॥
पुष्करेहं सुरश्रेष्ठो गयायां च चतुर्मुखः।

कान्यकुब्जे देवगर्भो भृगुकक्षे पितामहः१३१॥
कावेर्य्यां सृष्टिकर्ता च नंदिपुर्य्यां बृहस्पतिः।
प्रभासे पद्मजन्मा च वानर्यां च सुरप्रियः१३२॥
द्वारवत्यां तु ऋग्वेदी वैदिशे भुवनाधिपः।
पौंड्रके पुंडरीकाक्षः पिंगाक्षो हस्तिनापुरे१३३॥
जयंत्यां विजयश्चास्मि जयंतः पुष्करावते।
उग्रेषु पद्महस्तोहं तमोनद्यां तमोनुदः१३४॥
अहिच्छन्ने जया नंदी कांचीपुर्यां जनप्रियः।
ब्रह्माहं पाटलीपुत्रे ऋषिकुंडे मुनिस्तथा१३५॥
महितारे मुकुंदश्च श्रीकंठः श्रीनिवासिते।
कामरूपे शुभाकारो वाराणस्यां शिवप्रियः१३६॥
मल्लिकाक्षे तथा विष्णुर्महेंद्रे भार्गवस्तथा।
गोनर्दे स्थविराकार उज्जयिन्यां पितामहः१३७॥
कौशांब्यां तु महाबोधिरयोध्यायां च राघवः।
मुनींद्रश्चित्रकूटे तु वाराहो विंध्यपर्वते१३८॥

गंगाद्वारे परमेष्ठी हिमवत्यपि शंकरः।
देविकायां स्रुचाहस्तः स्रुवहस्तश्चतुर्वटे१३९॥
वृंदावने पद्मपाणिः कुशहस्तश्च नैमिषे।
गोप्लक्षे चैव गोपीन्द्रः सचंद्रो यमुनातटे१४०॥
भागीरथ्यां पद्मतनुर्जलानंदो जलंधरे।
कौंकणे चैव मद्राक्षः कांपिल्ये कनकप्रियः१४१॥
वेंकटे चान्नदाता च शंभुश्चैव क्रतुस्थले।
लंकायां च पुलस्त्योहं काश्मीरे हंसवाहनः१४२॥
वसिष्ठश्चार्बुदे चैव नारदश्चोत्पलावते।
मेलके श्रुतिदाताहं प्रपाते यादसांपतिः१४३॥
सामवेदस्तथा यज्ञे मधुरे मधुरप्रियः।
अंकोटे यज्ञभोक्ता च ब्रह्मवादे सुरप्रियः१४४॥

नारायणश्च गोमंते मायापुर्यां द्विजप्रियः।
ऋषिवेदे दुराधर्षो देवायां सुरमर्दनः१४५॥
विजयायां महारूपः स्वरूपो राष्ट्रवर्द्धने।

पृथूदरस्तु मालव्यां शाकंभर्यां रसप्रियः१४६॥
पिंडारके तु गोपालः शंखोद्धारेंगवर्द्धनः।
कादंबके प्रजाध्यक्षो देवाध्यक्षः समस्थले१४७॥
गंगाधरो भद्रपीठे जलशाय्यप्यहमर्बुदे।
त्र्यंबके त्रिपुराधीशः श्रीपर्वते त्रिलोचनः१४८॥
महादेवः पद्मपुरे कापाले वैधसस्तथा।
शृंगिबेरपुरे शौरिर्नैमिषे चक्रपाणिकः१४९॥
दंडपुर्यां विरूपाक्षो गौतमो धूतपापके।
हंसनाथो माल्यवति द्विजेंद्रो वलिके तथा1.34.१५०॥
इंद्रपुर्यां देवनाथो द्यूतपायां पुरंदरः।
हंसवाहस्तु लंबायां चंडायां गरुडप्रियः१५१॥
महोदये महायज्ञः सुयज्ञो यज्ञकेतने।
सिद्धिस्मरे पद्मवर्णः विभायां पद्मबोधनः१५२॥
देवदारुवने लिंगं महापत्तौ विनायकः।
त्र्यंबको मातृकास्थाने अलकायां कुलाधिपः१५३॥

त्रिकूटे चैव गोनर्दः पाताले वासुकिस्तथा।
पद्माध्यक्षश्च केदारे कूष्मांडे सुरतप्रियः१५४॥
कुंडवाप्यां शुभांगस्तु सारण्यां तक्षकस्तथा।
अक्षोटे पापहा चैव अंबिकायां सुदर्शनः१५५॥
वरदायां महावीरः कांतारे दुर्गनाशनः।
अनंतश्चैव पर्णाटे प्रकाशायां दिवाकरः१५६॥
विराजायां पद्मनाभः स्वरुद्रश्च वृकस्थले।
मार्कंडो वटके चैव वाहिन्यां मृगकेतनः१५७॥
पद्मावत्यां पद्मगृहो गगने पद्मकेतनः।
अष्टोत्तरं स्थानशतं मया ते परिकीर्तितम्१५८॥
यत्र वै मम सांनिध्यं त्रिसंध्यं त्रिपुरांतक।
एतेषामपि यस्त्वेकं पश्यते भक्तिमान्नरः१५९॥
स्थानं सुविरजं लब्ध्वा मोदते शाश्वतीः समाः।
मानसं वाचिकं चैव कायिकं यच्च दुष्कृतम्१६०॥
तत्सर्वं नाशमायाति नात्र कार्या विचारणा।

यस्त्वेतानि च सर्वाणि गत्वा मां पश्यते नरः१६१॥
भवते मोक्षभागी च यत्राहं तत्र वै स्थितः।
पुष्पोपहारैर्धूपैश्च ब्राह्मणानां च तर्पणैः१६२॥
ध्यानेन च स्थिरेणाशु प्राप्यते परमेश्वरः।
तस्य पुण्यफलं चाग्र्यमंते मोक्षफलं तथा१६३॥

स ब्रह्मलोकमासाद्य तत्कालं तत्र तिष्ठति।
पुनः सृष्टौ भवेद्देवो वैराजानां महातपाः१६४॥
ब्रह्महत्यादि पापानि इहलोके कृतान्यपि।
अकामतः कामतो वा तानि नश्यंति तत्क्षणात्१६५॥
इहलोके दरिद्रो यो भ्रष्टराज्योथवा पुनः।
स्थानेष्वेतेषु वै गत्वा मां पश्यति समाधिना१६६॥
कृत्वा पूजोपहारं च स्नानं च पितृतर्पणम्।
कृत्वा पिंडप्रदानं च सोचिराद्दुःखवर्जितः१६७॥
एकच्छत्रो भवेद्राजा सत्यमेतन्न संशयः।
इह राज्यानि सौभाग्यं धनं धान्यं वरस्त्रियः१६८॥

भवंति विविधास्तस्य यैर्यात्रा पुष्करे कृता।
इदं यात्राविधानं यः कुरुते कारयेत वा१६९॥
शृणोति वा स पापैस्तु सर्वैरेव प्रमुच्यते।
अगम्यागमनं येन कृतं जानाति मानवः१७०॥
ब्रह्मक्रियाया लोपेन बहुवर्षकृतेन च।
यात्रां चेमां सकृत्कृत्वा वेदसंस्कारमाप्नुयात्१७१॥
किमत्र बहुनोक्तेन इदमस्तीह शंकर।
अप्राप्यं प्राप्यते तेन पापं चापि विनश्यति१७२॥
सर्वयज्ञफलैस्तुल्यं सर्वतीर्थफलप्रदम्।
सर्वेषां चैव वेदानां समाप्तिस्तेन वै कृता१७३॥
यैः कृत्वा पुष्करे संध्यां सावित्री समुपासिता।
स्वपत्नीहस्तदत्तेन पौष्करेण जलेन तु१७४॥
भृंगारेण वरेणैव मृण्मयेनापि शंकर।
आनीय तज्जलं पुण्यं संध्योपास्तिर्दिनक्षये१७५॥
समाधिना समाधेया सप्राणायामपूर्विका।

तस्यां कृतायां यत्पुण्यं तच्छृणुष्व हराद्य मे१७६॥
तेन द्वादशवर्षाणि भवेत्संध्या सुवंदिता।
अश्वमेधफलं स्नाने दाने दशगुणं तथा१७७॥
उपवासेप्यनंतं च स्वयं प्रोक्तं मयानघ।
सावित्र्याः पुरतो यस्तु दंपत्योर्भोजनं ददेत्१७८॥
तेनाहं भोजितस्तत्र भवामीह न संशयः।
द्वितीयं भोजयेद्यस्तु भोजितस्तेन केशवः१७९॥
लक्ष्मीसहायो वरदो वरांस्तस्य प्रयच्छति।
उमासहायस्तार्तीये भोजितोसि न संशयः१८०॥
अथवा या कुमारीणां भक्त्या दद्याच्च भोजनम्।
तस्याः कुले भवेद्वंध्या न कदाचिच्च दुर्भगा१८१॥
न कन्या जननी क्वापि न भर्तुर्या न वल्लभा।
तस्मात्सर्वप्रयत्नेन सावित्र्यग्रे तु भोजनम्१८२॥

पारत्रमैहिकं वापि कामयद्भिर्नरैः सदा।
दातव्यं सर्वदा भीष्म कटुतैलविवर्जितम्१८३॥

न चाम्लं न च वै क्षारं स्त्रीणां भोज्यं कदाचन।
भक्ष्यं पंचप्रकारं च रसैः सर्वैस्सुसंस्कृतम्१८४॥
घृतपूर्यः सुपक्वाश्च बहुक्षीरसमन्विताः।
शिखरिणी तथा पेया दधिक्षीरसमन्विता१८५॥
आह्लादकारिणी पुंसां स्त्रीणां चातीव वल्लभा।
धनधान्यां जनोपेतं नारीणां च शताकुलम्१८६॥
पूपकं शष्कुलं तस्यां जायते नात्र संशयः।
न ज्वरो न च संतापो न दुःखं न वियोगिता१८७॥
असौ तारयते स्वानां कुलानामेकविंशतिं।
बंधुभिश्च सुतैश्चैव दासीदासैरनंतकैः१८८॥
पूरितं च कुलं तस्याः पूरिकां या प्रदास्यति।
एधते च चिरं कालं पुत्रपौत्रसमन्वितम्१८९॥
कुलं च सकलं तस्य शष्कुलं यः प्रयच्छति।
पुत्रिण्यो वै दुहितरो बंधुभिः सहितं कुलम्१९०॥
शिखरिणीप्रदात्रीणां युवतीनां न संशयः।

मोदते तु कुलं तस्याः सर्वसिद्धिप्रपूरितम्१९१॥
मोदकानां प्रदानेन एवमाह प्रजापतिः।
एतदेव तु गौरीणां भोजनं हर शस्यते१९२॥
सुभगा पुत्रिणी साध्वी धनऋद्धिसमन्विता।
सहस्रभोजिनी शंभो जन्मजन्म भविष्यति१९३॥
पूपानि चैव पुण्यानि कृतानि मधुराणि च।
द्राक्षारसप्रधानं च गुडखंडसमन्वितम्१९४॥
शारदेन तु धान्येन कृत्वा खंडं विमिश्रितत्।
स्त्रीणां चैव तु पेयानि भक्ष्याणि च द्विजन्मनाम्१९५॥
इह चाविकवासांसि वर्षायोग्यानि सर्वशः।
यानियानि च पेयानि तानि योग्यानि दापयेत्१९६॥
प्रतिपूज्य विधानेन वसुदानैः सकंचुकैः।
कुंकुमेनानुलिप्तांग्यः स्रग्दामभिरलंकृताः१९७॥
दत्वा तूपानहावङ्घ्र्योर्नारिकेलं करे तथा।
अक्ष्णोश्चैवांजनं दत्वा सिंदूरं चैव मस्तके१९८॥

गुडं फलानि हृद्यानि वांछितानि मृदूनि च।
हस्ते दत्वा सपात्राणि प्रणिपत्य विसर्जयेत्१९९॥
स्वयं भुंजीत वै पश्चात्सबंधुर्बालकैः सह।
अथवा नैव संपत्तिस्तीर्थे दानं च भाजनम्1.34.२००॥
गृहे गतः प्रदास्यामि हृष्टो देव प्रसीद मे।
एवमेव पितृणां च आगत्य स्वीय मंदिरे२०१॥

पिंडप्रदानपूर्वं तु श्राद्धं कुर्याद्विधानतः।
पितरस्तस्य वै तृप्ता भवंति ब्रह्मणो दिनम्२०२॥
तीर्थादष्टगुणं पुण्यं स्वगृहे ददतां शिव।
न च पश्यंति वै नीचाः श्राद्धं द्विजातिभिः कृतं२०३॥
एकांते तु गृहे गुप्ते पितृणां श्राद्धमिष्यते।
नीचदृष्ट्या हतं तच्च पितृन्नैवोपतिष्ठति२०४॥
तस्मात्सर्वप्रयत्नेन श्राद्धं गुप्तं च कारयेत्।
पितृणां तृप्तिदं प्रोक्तं स्वयमेव स्वयंभुवा२०५॥
गौरीभक्त्याधिका या तु शस्ता ज्ञातक्रिया तु सा।

राजसी मनसा ज्ञाता जनानां कीर्तिदायिनी२०६॥
गुप्तं दानं सदा देयमात्मनो हितमिच्छता।
पक्वान्नं दृश्यतामेति दीयमानं जनैर्भुवि२०७॥
दृश्यमानं तु तत्तुष्ट्यै दृश्यते नेह कर्हिचित्।
एकस्मिन्भोजिते विप्रे कोटिर्भवति भोजिता२०८॥
भवने नात्र संदेहः सत्यं पौराणिकं वचः।
तीर्थे तु ब्राह्मणं नैव परीक्षेत कथंचन२०९॥
अन्नार्थिनमनुप्राप्तं भोज्यं तं मनुरब्रवीत्।
सक्तुभिः पिंडदानं च संयावैः पायसेन वा२१०॥
कर्त्तव्यमृषिभिर्दृष्टं पिण्याकेनैंगुदेन वा।
तिलपिण्याककैर्देयं भक्तिमद्भिर्नरैः सदा२११॥
श्राद्धं तत्र तु कर्तव्यमर्घ्यावाहनवर्जितम्।
स्वधां तु गृध्राः काका वा नैव दृष्ट्या हरन्ति ते२१२॥
श्राद्धं ततैर्थिकं प्रोक्तं पितृणां तृप्तिदं परम्।
कर्तव्यं तत्प्रयत्नेन भक्तिरेवात्र कारणम्२१३॥

भक्त्या तुष्यन्ति पितरस्तुष्टाः कामान्दिशन्ति ते।
पुत्रं पौत्रं धनं धान्यं कामान्यान्मनसेच्छति२१४॥
भक्त्या चाराधितो दद्यान्नृणां प्रीतः पितामहः।
अकालेप्यथ काले वा तीर्थे श्राद्धं सदा नरैः२१५॥
प्राप्तैरेव सदा स्नानं कर्तव्यं पितृतर्पणम्।
पिंडदानं च कर्तव्यं पितृणां चातिवल्लभम्२१६॥
पितरो हि निरीक्षन्ते गोत्रजं समुपागतम्।
आशया परया युक्ताः कांक्षंतस्सलिलं च ते२१७॥
विलम्बो नैव कर्तव्यो नैव विघ्नं समाचरेत्।
अच्छिन्ना सन्ततिस्तेषां सदा कालं भविष्यति२१८॥
पितरः पुत्रदातारं वृद्धिश्राद्धाभिकांक्षिणः।
तेन ते सन्ततिच्छेदं न कुर्वन्ति हि कर्हिचित्२१९॥
अतः श्राद्धं पुरा प्रोक्तं स्वयमेव स्वयंभुवा।
गुणोत्तरंतुयत्कार्यंद्विजैःपितृपरायणैः२२०॥

तीर्थे क्षेत्रे गृहे वापि संक्रांतौ ग्रहणेपि वा।

विषुवे अयने चापि जन्मर्क्षे च प्रपीडिते२२१॥
एतान्वै श्राद्धकालांस्तु पुरा स्वायंभुवोब्रवीत्।
कृते श्राद्धे न वै पुंसां पीडा भवति देहजा२२२॥
तदा पुत्रकृतं वापि सर्वं त्यजति दुष्कृतम्।
यथा न भविता पीडा ग्रहघोरनृपादिकात्२२३॥
दुष्कृतं नश्यते सर्वं परत्र च गतिं शुभाम्।
लभते नात्र सन्देहः प्रजापतिवचो यथा२२४॥
कृते युगे पुष्कराणि त्रेतायां नैमिषं स्मृतम्।
द्वापरे च कुरुक्षेत्रं कलौ गंगां समाश्रयेत्२२५॥
दुष्करः पुष्करे वासो दुष्करं पुष्करे तपः।
यदन्यत्र कृतं पापं तीर्थे तद्याति लाघवम्२२६॥
न तीर्थकृतमन्यत्र क्वचित्पापं व्यपोहति।
सायंप्रातः स्मरेद्यस्तु पुष्कराणि कृताञ्जलि२२७॥
उपस्पृष्टं भवेत्तेन सर्वतीर्थेषु भारत।
सायंप्रातरुपस्पृश्य पुष्करे नियतेन्द्रियः२२८॥

क्रतून्सर्वानवाप्नोति ब्रह्मलोकं च गच्छति।
द्वादशाब्दं द्वादशाहं मासं मासार्धमेव च२२९॥
यो वसेत्पुष्करे नित्यं स गच्छेत्परमांगतिम्।
सर्वेषामेवलोकानांब्रह्मलोकोपरिस्थितः२३०॥
यइच्छेत्पुष्करंगन्तुंसोनुसेवेतपुष्करम्।
यथा लोमविलोमाभ्यां तथा व्यस्तसमस्तयोः२३१॥
स्नातस्तु पुष्करे सम्यक्कोट्याश्च फलमुश्नुते।
विधिवत्क्रियमाणेषु सर्वतीर्थेषु यत्फलम्२३२॥
पुष्करालोकनादेव नरः प्राप्नोति तत्फलम्।
दशकोटिसहस्राणि तीर्थानां वै महीतले२३३॥
सान्निध्यं पुष्करे तेषां त्रिसंध्यं कुरुनन्दन।
यावत्तिष्ठंति गिरयो यावत्तिष्ठन्तिसागराः२३४॥
तावत्पुष्कर मृत्यूनां ब्रह्मलोको न संशयः।
जन्मान्तरसहस्रैश्च आजन्ममरणांन्तिकम्२३५॥
निर्दहेद्दुष्कृतं सर्वं सकृत्स्नात्वा तु पुष्करे।

पुष्करं दुष्करं क्षेत्रं सर्वपापप्रणाशनम्२३६॥
इदानीं शृणु मे राजन्पञ्चपातकनाशनम्।
यजनं देवदेवस्य ब्रह्मपुत्र वसुप्रदम्२३७॥
इह जन्मनि दारिद्र्य व्याधिकुष्ठादिपीडितः।
अलक्ष्मीवानपुत्रस्तु यो भवेत्पुरुषो भुवि२३८॥
तस्य सद्यो भवेल्लक्ष्मीरायुः पूर्णं सुतास्सुखम्।
कृत्वा तु मण्डलगतं लोकपालसमन्वितम्२३९॥

ब्रह्माणं तु परं देवं यः पश्यति विधानतः।
पूजितं नवनाभेन मन्त्रमूर्तिमयो निजम्२४०॥
कार्तिके मासि शुक्लायां पौर्णमास्यां विशेषतः।
सर्वासु वा यजेदेवं पूर्णिमासु विधानतः२४१॥
संक्रान्तौ च महाबाहो चन्द्रसूर्यग्रहेपि वा।
यः पश्यति विभुं देवं पूजितं गुरुणा नृप२४२॥
तस्य सद्यो भवेत्तुष्टिः पापध्वंसश्च जायते।
स मान्यो देवतानां च भवतीह नराधिप२४३॥

ब्राह्मणक्षत्रियविशां भक्तानां तु परीक्षणम्।
संवत्सरं गुरुः कुर्याज्जातिशौचक्रियादिभिः२४४॥
उपपन्नमिति ज्ञात्वा हृदये नावधारयेत्॥
तेपि भक्तियुता ध्यात्वा त्वाचार्यं परमेश्वरम्२४५॥
संवत्सरं गुरौ भक्तिं कुर्युर्विष्णौ यथा तथा।
प्रसादयेयुश्च ततः पूर्णे संवत्सरे गुरुम्२४६॥
भगवंस्त्वत्प्रसादेन संसारार्णवतारणम्।
परब्रह्मोपासनेन विरिंच्याराधनेन च२४७॥
सहस्रशीर्षजप्येन मण्डलब्राह्मणेन च।
ध्यानेन स्यात्तथास्माकमुपदेशः प्रदीयताम्२४८॥
इच्छामो वैदिकीं लक्ष्मीं विशेषेण प्रसीदताम्।
अभ्यर्थितो गुरुस्त्वेवं मेधावी तैस्तदा ततः२४९॥
यथाविधि समभ्यर्चेद्ब्रह्माणं विष्णुमग्रतः।
ते बद्धनेत्राः स्वाप्यास्तु कार्तिकस्य चतुर्दशीम्1.34.२५०॥
ब्राह्मे मुहुर्ते चोत्थाय बद्धपद्मासनास्तु ते।

ध्यात्वा गुरुं सहस्रारे श्वेतवस्त्रोपवीतकम्२५१॥
श्वेतमाल्यांबरधरं श्वेतगंधानुलेपनम्।
निर्गम्य च बहिर्नद्यां कुर्युर्नित्यमतन्द्रिताः२५२॥
क्षीरवृक्षोत्थमाचार्यो दापयेद्दन्तधावनम्।
ते च तं भक्षयेयुर्हि नदीं गत्वा समुद्रगाम्२५३॥
इतरद्वा तटाकं वा गृहे वापि विधानतः।
तद्भक्षयेयुर्मंत्रेण मंत्रितं परमेष्ठिनः२५४॥
आपोहिष्ठेति मंत्रेण सप्तकृत्वोभिमंत्रितं।
देवस्य त्वेति वै जप्त्वा युंजानेति करे न्यसेत्२५५॥
इरावत्येति प्रक्षाल्य ब्रह्मोदनेति वै मुखे।
भक्षयित्वा क्षिपेद्दूरं पतितं च निरीक्षयेत्२५६॥
सम्मुखं प्राङ्मुखं वापि विदिशं चापि वा गतम्।
संमुखे देवतालब्धिर्मंत्रसिद्धिश्च जायते२५७॥
पराङ्मुखे दंतकाष्ठे सर्वे देवाः पराङ्मुखाः।
उत्तरेण गते तस्मिन्सिद्धिर्भवति वा न वा२५८॥

दक्षिणेन भवेन्मृत्युर्गुरोस्तस्य न संशयः।
प्रेक्ष्याशुभं स्वपेद्भूमौ देवदेवस्य सन्निधौ२५९॥
स्वप्नान्दृष्ट्वा गुरोरग्रे श्रावयेयुर्विचक्षणाः।
ततः शुभाशुभं तत्र लक्षयेत्परमो गुरुः२६०॥
पौर्णमास्यामथ स्नात्वा ततो देवालयं व्रजेत्।
गुरुश्च मंडलं भूमौ कल्पितायां तु वर्तयेत्२६१॥
लक्षणैर्विविधैर्भूमिं लक्षयित्वा विधानतः।
षोडशारं लिखेत्पद्मं नवधारमथापि वा२६२॥
अष्टपत्रमथो वापि लिखित्त्वा दर्शयेद्बुधः।
नेत्रबंधं तु कुर्वीत सितवस्त्रेण यत्नतः२६३॥
वर्णानुक्रमतः शिष्यान्पुष्पहस्तान्प्रवेशयेत्।
नवनाभं यदा कुर्यान्मंडलं वर्णकैर्बुधः२६४॥
इंद्राणीपूर्वकं देवमिंद्रमैंद्र्यां तु पूजयेत्।
लोकपालैः समं तद्वदग्निं संपूजयेन्नृप२६५॥
दिशि वह्नेर्यमं याम्यां नैऋत्यां चैव निर्ऋतिम्।

वरुणं वारुणाशायां वायुं वायव्यगोचरे२६६॥
धनदं चोत्तरे न्यस्य रुद्रमीशानगोचरे।
कमंडलुं पूर्वतो हि स्रुचं वै दक्षिणे तथा२६७॥
हंसं वै पश्चिमायां तु उत्तरायां स्रुवं तथा।
आग्नेय्यां च व्रसीं दद्यान्नैर्ऋत्यां पादुके तथा२६८॥
वायव्यां योगपट्टं च ऐशान्यां च गलंतिकाम्।
विष्णुस्तु पूर्वतः पूज्यो दक्षिणे चापि शंकरः२६९॥
पश्चिमे तु रविर्देव ऋषयश्चोत्तरे तथा।
मध्ये स्वयं पद्मजन्मा सावित्री दक्षिणे तथा२७०॥
उत्तरे चैव गायत्री देवी पद्मदलेक्षणा।
ऋग्वेदं पूर्वतो न्यस्य यजुर्वेदं च दक्षिणे२७१॥
पश्चिमे सामवेदं च अथर्वं चोत्तरे तथा।
इतिहासपुराणानिच्छंदोज्यौतिषमेवच२७२॥
धर्मशास्त्राणि चान्यानि इंद्रादि दिक्षु विन्यसेत्।
पूर्वपत्रे बलं पूज्य प्रद्युम्नं दक्षिणे दले२७३॥

पश्चिमे चानिरुद्धं च वासुदेवमथोत्तरे।
पूर्वतो वामदेवं च सद्योजातं तु दक्षिणे२७४॥
ईशानं पश्चिमे स्थाप्य तत्पुरुषं चोत्तरे तथा।
अघोरस्सर्वतः पूज्य एषा पूजा तु मंडले२७५॥
पूर्वतो भास्करं पूज्य दक्षिणेन दिवाकरं।
प्रभाकरं पश्चिमे तु ग्रहराजमथोत्तरे२७६॥
एवं पूज्य विधानेन ब्रह्माणं परमेश्वरम्।
दिङ्मंडले तु विन्यस्य अष्टौ कुंभान्विधानतः२७७॥
ब्राह्मं तु कलशं मध्ये नवमं तत्र कल्पयेत्।

स्नापयेन्मुक्तिकामं तु ब्रह्मणो वै घटेन तु२७८॥
श्रीकामं वैष्णवेनेह कलशेन तु पार्थिव।
राज्यार्थिनं स्नापयेच्च ऐंद्रेण कलशेन तु२७९॥
द्रव्यप्रतापकामं तु आग्नेय घटवारिणा।
मृत्युंजयविधानाय याम्येन स्नापयेन्नरम्२८०॥
दुष्टप्रध्वंसनायालं नैर्ऋतेन विधीयते।

स्नापयेद्वारुणेनाशु पापनाशाय मानवं२८१॥
शरीरारोग्यकामं तु वायव्येनाभिषेचयेत्।
द्रव्यसंपत्तिकामस्य कौबेरेण विधीयते२८२॥
रौद्रेण ज्ञानकामस्य लोकपालघटास्त्विमे।
एकैकेन नरः स्नात्वा सर्वदोषविवर्जितः२८३॥
जायते ब्रह्मसदृशो राजासद्योऽथ वा नरः।
अथवा दिक्षु सर्वासु यथासंख्येन लोकपान्२८४॥
पूजयेतु स्वनाम्ना तु कुंभैरेव विधानतः।
एवं संपूज्य देवांस्तु लोकपालान्प्रसन्नधीः२८५॥
पश्चात्परीक्षितान्शिष्यान्बद्धनेत्रान्प्रवेशयेत्।
दग्ध्वाग्नेय्या धारणया वायुना विधुनेत्ततः२८६॥
सोमेनाप्यायितान्कृत्वा श्रावयेत्समयांस्ततः।
न निंद्याद्ब्राह्मणान्देवान्विष्णुं ब्रह्माणमेव च२८७॥
इंद्रमादित्यमग्निं च लोकपालान्ग्रहांस्तथा॥
गुरुं च ब्राह्मणं वापि मुनींद्रं पूर्वदीक्षितम्२८८॥

एवं तु समयान्श्राव्य पश्चाद्धोमं तु कारयेत्।
ॐ नमो भगवते ब्रह्मणे सर्वरूपिणे हुंफट्स्वाहा२८९॥
षोडशाक्षरमंत्रेण होमयेज्ज्वलितेनले।
गर्भाधानादिकाः सर्वा आहुतीस्संप्रदापयेत्२९०॥
तिसृभिस्तु व्याहृतिभिर्देवदेवस्य सन्निधौ।
होमांते दीक्षितः पश्चाद्दापयेद्गुरुदक्षिणाम्२९१॥
हस्त्यश्वयानशकटहेमधान्यादिकं नृप।
दापयेद्गुरवे प्राज्ञो मध्यमे मध्यमं तथा२९२॥
दापयेदपरे युग्मं सहिरण्यं तु तद्गुरोः।
एवं कृते तु यत्पुण्यं महत्संजायते तथा२९३॥
तन्न शक्यं निगदितुमपि वर्षशतैरपि।
दीक्षितोथ पुरा भूत्वा पाद्मं वै शृणुयाद्यदि२९४॥
तेन वेदाः पुराणानि सर्वमंत्रास्ससंग्रहाः।
जप्तास्स्युः पुष्करे तीर्थे प्रयागे सिंधुसागरे२९५॥
देवह्रदे कुरुक्षेत्रे वाराणस्यां विशेषतः।

ग्रहणे विषुवे चैव यत्फलं जपतां भवेत्२९६॥
फलं शतगुणं तच्च पुष्करस्थं पितामहम्।

दृष्ट्वा प्राप्नोति विविधान्कामान्कामयते यदि२९७॥
पूजां वैधानिकीं कृत्वा दीक्षितो यः शृणोति च।
देवा अपि तपः कृत्वा ध्यायंति च वदन्ति च२९८॥
कदा मे भारते वर्षे जन्म स्यादिति पार्थिव।
दीक्षिताश्च भविष्यामः पाद्मं श्रोष्यामहे कदा२९९॥
पाद्मं तु षोडशात्मानं न्यस्य देहे कदा वयम्।
यास्यामस्तु परं स्थानं यद्गत्वा न पुनर्भवेत्1.34.३००॥
एवं जल्पंति विबुधा मनसा चिंतयंति च।
ब्रह्मयज्ञं च कार्तिक्यां कदा द्रक्ष्यामहे नृप३०१॥
एवं ते विधिरुद्दिष्टो मयायं कुरुसत्तम।
देवगंधर्वयक्षाणां सर्वदा दुर्लभो ह्यसौ३०२॥
एवं यो वेत्ति तत्त्वेन यश्च पश्यति मंडलम्।
यश्चेमं शृणुयाच्चैव सर्वे मुक्ता इति श्रुतिः३०३॥

अतः परं प्रवक्ष्यामि रहस्यमिदमुत्तमम्।
येन लक्ष्मीर्धृतिस्तुष्टिः पुष्टिश्चापि भवेन्नृणाम्३०४॥
सर्वे ग्रहास्सदा सौम्या जायंते येन पार्थिव।
आदित्यवारं हस्तेन पूर्वमादाय भक्तितः३०५॥
भक्तैकेन क्षिपेत्तावद्यावत्सप्त च संख्यया।
ततस्तु सप्तमे पूर्णे कुर्याद्ब्राह्मणभोजनम्३०६॥
आदित्यं चैव सौवर्णं कृत्वा यत्नेन मानवः।
रक्तवस्त्रयुगच्छन्नं छत्रिकां पादुके तथा३०७॥
उपानहौ च दातव्ये स्थापयेत्ताम्रभाजने।
घृतेन स्नपनं कृत्वा संपूर्णांग द्विजातये३०८॥
दापयेत्कृत्यविदुषे ब्राह्मणाय विशेषतः।
एवं कृतौ फलं तस्य भवेदारोग्यमुत्तमम्३०९॥
द्रव्यसंपत्समग्राप्तिरिति पौराणिकी क्रिया।
अविसंवादिनी चेयं शांति पुष्टिप्रदा नृणाम्३१०॥
तद्वच्चित्रासु संगृह्य सोमवारं विचक्षणः।

रात्रिभक्षः क्षिपेदष्टौ सोमवारान्प्रयत्नतः३११॥
प्रत्येकं ब्राह्मणा भोज्या यथाशक्ति विचक्षणाः।
नवमे तु ततः पूर्णे कुर्याद्ब्राह्मणभोजनम्३१२॥
वस्त्रयुग्मं च दातव्यं ततः सोमं प्रदापयेत्।
कांस्यभाजनसंस्थं तु क्षीरसंपूरितं ततः३१३॥
तद्वच्छत्रं पादुके च तथोपानत्समन्वितम्।
संपूर्णांगाय दातव्यं ब्राह्मणाय विशेषतः३१४॥
स्वात्यामंगारकं पूज्य क्षपयेन्नक्तभोजनैः।
अष्टावेवं च यावच्च कुर्याद्ब्राह्मणभोजनम्३१५॥
अंगारकं च सौवर्णं स्थापितं ताम्रभाजने।

दापयेद्ब्राह्मणायाथ संपूर्णांगाय चैव हि३१६॥
नक्षत्रानुक्रमेणैव क्षिपेन्नक्तानि सप्त वै।
अष्टमे तु क्रमात्खेटान्सौवर्णान्दापयेद्बुधः३१७॥
अग्निकार्यं च कुर्वीत यथादृष्टं विधानतः।
एवं कृते भवेद्यद्वै तन्निबोध नराधिप३१८॥

असौम्याश्च ग्रहास्सर्वे सौम्यरूपा भवंति च॥
सर्वे रोगा विनश्यन्ति तुष्टिमायान्ति देवताः३१९॥
न विरुन्धन्ति तं नागाः पितरस्तर्पितास्तथा।
दुस्स्वप्ननाशो भवति शृण्वतां पठतां तथा३२०॥
यदि भौमो रविसुतो भास्करो राहुणा सह।
केतुश्च मूर्ध्नि तिष्ठंति रौद्राः पीडाकरा ग्रहाः३२१॥
अनेन कृतमात्रेण ससौभाग्या भवंति हि।
य एवं कुरुते राजन्सदाभक्तिसमन्वितः३२२॥
तस्य सानुग्रहाः सर्वे शांतिं यच्छंति नान्यथा।
शनैश्चरं राहुकेतू लोहपात्रेषु विन्यसेत्३२३॥
लोहेन कारयेच्चैनान्ब्राह्मणेभ्यश्च दापयेत्।
कृष्णं वस्त्रयुगं देयमेतेषां प्रीणनाय वै३२४॥
सौवर्णां गाश्च दातव्याः शांतिश्रीविजयेप्सुभिः।
व्रतांते सर्व एते हि ग्रहास्सौवर्णका नृप३२५॥
दातव्याः शांतिमिच्छद्भिर्व्रतांते द्विजभोजनम्।

यथाशक्ति दक्षिणा च ग्रहाणां प्रीतये तथा३२६॥
अल्पायासेन राजेंद्र सर्वान्कामानवाप्नुयात्।
शंकराज्ज्ञानमन्विच्छेदारोग्यं भास्करात्तथा३२७ (ज्ञान)॥
हुताशनाद्धनमिच्छेद्गतिमिच्छेज्जनार्दनात्। (गति)॥
ब्राह्म्यं पितामहाच्चैव सर्वजन्तुप्रशांतिदम्३२८॥
भीष्म उवाच॥
यस्त्वया कथितो यज्ञो यज्वनां तु फलं महत्।
तथायुषस्स्वल्पतया अन्यैः प्राप्तुं न शक्यते३२९॥
स्वल्पायासेन यत्पुण्यं संवत्सरमुपोषजम्।
भवेत्तन्मे मुनिश्रेष्ठ कथयस्व महाफलम्३३०॥
पुलस्त्य उवाच॥
इदमर्थं महाराज श्वेतो राजा महायशाः।
वसिष्ठं पृष्टवान्प्रश्नं क्षुधया पीडितो भृशम्३३१॥
आसीदिलावृते वर्षे श्वेतो राजा महाबलः।
स महीं सकलां जिग्ये सप्तद्वीपां सपत्तनाम्३३२॥

ब्रह्मपुत्रो वसिष्ठश्च आसीत्तस्य पुरोहितः।
स कदाचिन्नृपश्रेष्ठो जित्वा परमधार्मिकः३३३॥
पुरोहितमुवाचेदं वसिष्ठं जपतां वरम्।

श्वेत उवाच॥
भगवन्नश्वमेधानां सहस्रं कर्तुमुत्सहे३३४॥
सुवर्णरूप्यरत्नानां दानं कर्तुं द्विजातिषु।
पृथिव्यामन्नदानं तु दातुन्नेच्छामि वै गुरो३३५॥
नान्नेन किंचिद्दत्तेन दत्ते होम्नि द्विजे प्रभो।
न किंचिद्वस्त्विति ज्ञात्वा न दत्तं तत्कदाचन३३६॥
रक्तवस्त्रमलंकारं ग्रामांश्च नगराणि च।
अददाद्ब्राह्मणेभ्योऽसौ श्वेतो राजा महायशाः३३७॥
नान्नं जलं तेन राज्ञा दत्तमासीत्कदाचन।
ततोऽश्वमेधैर्बहुभिर्यज्वासौ नृपसत्तम३३८॥
स्वर्गं गतः पुण्यजितं तपस्तप्त्वार्बुदत्रयम्।
ब्राह्मीं सलोकतां प्राप्तः सर्वालंकारभूषितः३३९॥

नृत्यंत्यप्सरसस्तत्र गायंते सिद्धयोषितः।
तुंबुरुर्नारदस्तत्र द्वावप्यनुगतौ सदा३४०॥
अगायेतां महाप्राज्ञौ मुनयश्च तपोन्विताः।
वेदोक्तमंत्रैः स्तुवन्ति अनेकक्रतुयाजिनम्३४१॥
एवं विभवयुक्तस्य राज्ञस्तस्य महात्मनः।
क्षुधाया पीड्यते देहं तृष्णया च विशेषतः३४२॥
स तया पीड्यमानस्तु क्षुधया राजसत्तमः॥
विमानेनाप्यसौ स्वर्गं त्यक्त्वागादृक्षपर्वतम्३४३॥
यत्रात्ममूर्तिस्तत्रागात्पुरा दग्धा महावने।
तत्रास्थीनि स्वयं गृह्य लिहन्नास्ते स पार्थिवः३४४॥
पुनर्विमानमारुह्य ययौ नाकं नराधिपः।
अथ कालेन महता स राजा संशितव्रतः३४५॥
स्वान्यस्थीनि लिहन्दृष्टो वसिष्ठेन पुरोधसा।
उक्तश्च किन्नु राजेन्द्र स्वास्थिभक्षो नराधिप३४६॥
एवमुक्तस्ततो राजा वसिष्ठेन महर्षिणा।

उवाच वचनं चेदं श्वेतो राजाथ तं मुनिम्३४७॥
भगवंस्तृट्क्षुधार्तोहमन्नदानं पुरा मया।
न दत्तं मुनिशार्दूल तेन मां क्षुत्प्रबाधते३४८॥
एवमुक्तस्तदा राजा वसिष्ठो मुनिपुंगवः।
उवाच तं नृपं भूयो वाक्यमेतन्महामुनिः३४९॥
किं ते करोमि राजेंद्र क्षुधितस्य विशेषतः।
वस्तु कस्यापि किंचिद्धि नाऽदत्तमुपतिष्ठति1.34.३५०॥
रत्नहेमप्रदानेन भोगवान्जायते नरः।
अन्नदानप्रदानेन सर्वकामैः प्रदीपितः३५१॥
तन्न दत्तं त्वया राजन्स्तोकं मत्वा नराधिपः।
श्वेत उवाच॥

अदत्तस्य च संभूतिर्यथा भवति मे गुरो३५२॥
वसिष्ठ त्वत्प्रसादेन तन्ममाचक्ष्व पृच्छतः।
वसिष्ठ उवाच॥
अस्त्येकं कारणं येन जायते नात्र संशयः३५३॥

तच्छृणुष्व नरव्याघ्र कथ्यमानं मया तव।
आसीद्राजा पुरा कल्पे विनीताश्वेति कीर्तितः३५४॥
स चाश्वमेधमारेभे यज्ञं कर्तुं वरं नृपः।
यजनांते द्विजेंद्रेभ्यो दत्तं गोऽश्वादि याचितम्३५५॥
नान्नं दत्तं तेन किंचित्स्वल्पं मत्वा यथा त्वया।
ततः कालेन महता मृतोऽसौ जाह्नवी तटे३५६॥
मायापुर्यां विनीताश्वः सार्वभौमोऽभवन्नृपः।
स्वर्गं च गतवान्सोऽपि यथा राजा भवान्प्रभो३५७॥
असावपि क्षुधाविष्ट एवमेवागतोऽभवत्।
मर्त्यलोके नदीतीरे गंगायां नीलपर्वते३५८॥
विमानेनार्कवर्णेन भास्वता देववन्नृप।
ददर्श तत्स्वकं देहं तथा स्वं च पुरोहितम्३५९॥
होतारं ब्राह्मणं नाम यजंतं जाह्नवी तटे।
तं दृष्ट्वाऽसावपि पुनः पर्यपृच्छद्विजोत्तमम्३६०॥
क्षुधायाः कारणं राजन्स होता तमुवाच ह।

तिलधेनुं च वै राजन्घृतधेनुं च सत्तम३६१॥
जलधेनुं च धेनुं च रसधेनुं च पार्थिव।
देहि शीघ्रं येन भवांस्तृट्क्षुधावर्जितो दिवि३६२॥
रमे तयावदादित्यस्तपते दिवि चंद्रमाः।
एवमुक्तस्ततो राजा तं पुनः पृष्टवानिदम्३६३॥
तिलधेनुस्थितिं ब्रूहि तथा कृत्वा ददाम्यहम्।
पुरोहित उवाच॥
विधानं तिलधेनोस्तु तच्छृणुष्व नराधिप३६४॥
धेनुस्स्यात्षोडशाढक्य चतुर्भिर्वत्सको भवेत्।
इक्षुदंडमयाः पादा दन्ताः पुष्पमयाः शुभाः३६५॥
नासा गंधमयी तस्या जिह्वा गुडमयी तथा।
पुच्छे स्रक्कल्पनीयास्याद्घंटाभरणभूषिता३६६॥
ईदृशीं कल्पयित्वा तु स्वर्णशृंगीं तु कल्पयेत्।
रौप्यखुरां कांस्यदोहां पूर्वधेनुविधानतः३६७॥
कृत्वा तां ब्राह्मणायाशु दापयेन्मंत्रतो नृप।

स्थितां कृष्णाजिने धेनुं वासोभिर्गोपितां शुभाम्३६८॥
सूत्रेणासूत्रितां कृत्वा पंचरत्नसमन्विताम्।
सर्वौषधिसमायुक्तां मंत्रपूतां तु दापयेत्३६९॥
अन्नम्मे जायतां सद्यः पानं सर्वरसास्तथा।

कामान्संपादयास्माकं तिलधेनो द्विजेर्पिता३७०॥
गृह्णामि देवि त्वां भक्त्या कुटुम्बार्थे विशेषतः।
देहि कामान्वितान्सर्वांस्तिलधेनो नमोस्तु ते३७१॥
एवं विधानतो दत्ता तिलधेनुर्नृपोत्तम।
सर्वकामसमावाप्तिं कुरुते नात्र संशयः३७२॥
जलधेनुस्तथैवेह कुंभैरेव प्रकल्पिता।
दत्ता तु विधिना कामान्सद्यः सर्वान्प्रयच्छति३७३॥
धेनुशतं तथा दत्तं पूर्णिमा नियमेन हि।
सावित्री इव वै स्वर्गे सर्वकामप्रदा भवेत्३७४॥
घृतधेनुस्तथा दत्ता विधानेन विचक्षणैः।
सर्वकामसमावाप्तिं कुरुते कांतिदा भवेत्३७५॥

रसधेनुस्तथा दत्ता कार्तिके मासि पार्थिव।
सर्वान्कामान्प्रयच्छेत्तु नित्यं सा गतिदा भवेत्३७६॥
एतत्ते सर्वमाख्यातं समासाद्बहुविस्तरम्।
अपारं फलमुद्दिष्टं ब्रह्मणा सर्वकर्मणा३७७॥
तृष्णया क्षुधया यद्वा पीडितो राजसत्तम।
तद्दानं कार्तिके देयं पूर्वं देहि नराधिप३७८॥
ब्रह्मांडं सर्वसंपन्नं भूतरत्नौषधीयुतम्।
देवदानवयक्षैश्च युक्तमेतत्सदा विभो३७९॥
एततु सकलं कृत्वा सर्वतो रजतान्वितम्।
सुरत्नसूर्यचंद्राढ्यं कार्तिके द्वादशी दिने३८०॥
अथवा पंचदश्यां तु कार्तिकस्यैव नान्यतः।
पुरोहिताय गुरवे दापयेद्भक्तिमान्नरः३८१॥
ब्रह्मांडोदरवर्तीनि यानि भूतानि पार्थिव।
तानि दत्तानि वै तेन समासात्कथितं तव३८२॥
यद्यज्ञैर्यजतो राजन्समाप्तवरदक्षिणैः।

सर्वं फलं तत्खंडस्य ब्रह्मांडस्य विशेषतः३८३॥
यः पुनः सकलं चेदं ब्रह्मांडं प्रदिशेन्नरः।
तेन जप्तं हुतं दत्तं पठितं कीर्तितं भवेत्३८४॥
राजोवाच॥
विधिं ब्रह्मांडदानस्य कृत्वा तत्मोक्षभाग्भवेत्।
कालं देशं विप्रतीर्थं सर्वं त्वं वद मेनघ३८५॥
कृतेन येन सर्वस्य फलभागी भवाम्यहम्।
कुत्सितस्यास्य भावस्य मोक्षस्स्यादचिराच्च मे३८६॥
वसिष्ठ उवाच॥
एवं श्रुत्वा ततो राजन्पुरोधास्तस्य स द्विजः।
ब्रह्मांडं कारयामास सौवर्णं सर्वधातुभिः३८७॥
युतं निष्कसहस्रेण पद्मं तत्र ह्यकल्पयत्॥

तत्र ब्रह्मा तस्य मध्येपद्मरागैरलंकृतः३८८॥
सावित्र्या चैव गायत्र्या ऋषिभिर्मुनिभिः सह।
नारदाद्याः सुताः सर्व इन्द्राद्याश्च दिवौकसः३८९॥

सौवर्णविग्रहाः सर्वे ब्रह्मणस्तु पुरःसराः।
वराहरूपी भगवान्लक्ष्म्या सह सनातनः३९०॥
नीलं मरकतं चैव भूषायां तस्य कारयेत्।
गोमेदैस्तस्य वै शोभां कारयेत च बुद्धिमान्३९१॥
मोक्तिकैश्चापि सोमस्य शोभां वज्रैर्दिवाकरे।
ग्रहाणां चैव सर्वेषां सुवर्णानि च दापयेत्३९२॥
स्वर्णात्सप्तगुणं रौप्यं रौप्यात्ताम्रं तथाविधम्।
ततः सप्तगुणं कार्यं कांस्यं सप्तगुणं तथा३९३॥
कांस्यात्सप्तगुणं कार्यं त्रपु चैव नराधिप।
त्रपुसप्तगुणं सीसं सीसाल्लोहं च कारयेत्३९४॥
सप्तद्वीपास्समुद्राश्च सप्त वै कुलपर्वताः।
अनया संख्यया कृत्वा निपुणैः शिल्पिभिस्ततः३९५॥
पादपादीनि भूतानि राजतान्येव कारयेत्।
आरण्यानि च सत्त्वानि सौवर्णानि च कारयेत्३९६॥
वृक्षान्वनस्पतीन्गुल्मतृणपर्णानि वीरुधः।

सर्वं प्रकल्प्य विधिवत्तीर्थे देयं विचक्षणैः३९७॥
कुरुक्षेत्रे गयायां च प्रयागेऽमरकंटके।
द्वारवत्यां प्रभासे च गंगाद्वारे च पुष्करे३९८॥
तीर्थेष्वेतेषु वै देयं ग्रहणे शशिसूर्ययोः।
दिनच्छिद्रेषु सर्वेषु अयने दक्षिणोत्तरे३९९॥
व्यतीपाते बहुगुणं विषुवे च विशेषतः।
दातव्यमेतद्वाजेंद्र विचारं नैव कारयेत्1.34.४००॥
शालाग्निहोत्रिणं कृत्वा सुरूपं च गुणान्वितम्।
सपत्नीकं च संपूज्य भूषयित्वा च भूषणैः४०१॥
पुरोहितं मुख्यतमं कृत्वाऽन्ये च तथा द्विजाः।
चतुर्विंशद्गुणोपेताः सपत्नीका निमंत्रिताः४०२॥
अंगुलीयानि च तथा कर्णवेष्टं च दापयेत्।
एवंविधांस्तु तान्पूज्य तेषामग्रे सुसंस्थितः४०३॥
अष्टांगप्रणिपातेन प्रणम्य च पुनःपुन।ः॥
पुरोहिताय पुरतः कृत्वा वै करसंपुटम्४०४॥

यूयं वै ब्राह्मणाः प्रीता मैत्रत्वेनानुगृह्णत।
सौमुख्येन द्विजश्रेष्ठा भूयः पूततरस्त्वहः४०५॥
भवतां प्रीतियोगेन स्वयं प्रीतः पितामहः।
ब्रह्मांडेन तु दत्तेन तोषं यातु जनार्दनः४०६॥
पिनाकपाणिर्भगवान्शक्रश्च त्रिदशेश्वरः।

एते तोषं समायांतु अनुध्यानाद्द्विजोत्तमाः४०७॥
एवं स्तुत्वा ततो राजा ब्राह्मणान्वेदपारगान्।
ब्रह्माण्डं तु गुरोः प्रादात्सविधानं पुनः क्षणात्४०८॥
सर्वकामैस्ततस्तृप्तो ययौ स्वर्गं नराधिपः।
तेनैव गुरुणा तच्च विभक्तं ब्राह्मणैः सह४०९॥
दत्तं तेनापि चान्येभ्यो ब्रह्मांडं च नराधिप।
ब्रह्मांडे भूमिदाने च ग्राही चैको न वै भवेत्४१०॥
गृह्णन्दोषमवाप्नोति ब्रह्महत्यां न संशयः।
सर्वेषां चैव प्रत्यक्षं दातव्यं परिकीर्त्य वै४११॥
दीयमानं च पश्यंति तेपि पूता भवंति हि।

दर्शनादेव ते मुक्ता भवंन्त्येव न संशयः४१२॥
या भीमद्वादशी प्रोक्ता स्वर्णं तोयं मृगाजिनं।
एतानि कृत्वा पश्यन्तु दृष्टैरेतैः क्रियाफलं४१३॥
अयत्नादेव लभ्येत कर्तुश्चैव सलोकता।
सदा गावः प्रणम्याश्च मंत्रेणानेन पार्थिव४१४॥
नमो गोभ्यः श्रीमतीभ्यः सौरभेयीभ्य एव च।
नमो ब्रह्मसुताभ्यश्च पवित्राभ्यो नमोनमः४१५॥
मंत्रस्य चास्य स्मरणाद्भोदानफलमाप्नुयात्।
तस्मात्त्वमपि राजेंद्र पुष्करे तीर्थ उत्तमे४१६॥
कार्तिक्यां तु विशेषेण गोदानफलमाप्स्यसि।
यत्किंचिद्विद्यते पापं स्त्रियो वा पुरुषस्य वा४१७॥
पुष्करे स्नानमात्रेण तदशेषं प्रणश्यति।
पृथिव्यां यानि तीर्थानि आसमुद्रात्तु भारत४१८॥
पुष्करे तान्युपायांति कार्तिक्यां तु विशेषतः४१९॥

Roman transliteration

bhīṣma uvāca||
kasminkāle bhagavatā brahmaṇā lokakāriṇā|
yajñiyairyaṣṭumārabdhaṃ tadbhavānvaktumarhati1||
kiṃ nāmāna ṛtvijaste brahmaṇā ye prakalpitāḥ|
kā ca vai dakṣiṇā teṣāṃ dattā tena mahātmanā2||
yathābhūtaṃ yathāvṛttaṃ tathā tvaṃ me prakīrtaya|
sumahatkautukaṃ jātaṃ yajñaṃ paitāmahaṃ prati3||
pulastya uvāca||
pūrvameva mayā khyātaṃ yadā svāyaṃbhuvo manuḥ|
sṛṣṭvā prajāpatīnsarvānuktaḥ sṛṣṭiṃ kuruṣva vai4||
svayaṃ tu puṣkaraṃ gatvā yajñasyāhṛtya vistaram|
sasaṃbhārānsamānāyya vahnyagāre sthitobhavat5||
gāyaṃti nityaṃ gaṃdharvā nṛtyaṃtyapsarasāṃ gaṇāḥ|
brahmodgātā hotādhvaryuścatvāro yajñavāhakāḥ6||
ekaikasya trayaścānye parivārāḥ svayaṃkṛtāḥ|

brahmā ca brahmaṇācchaṃsī potā cāgnīdhra eva ca7||
ānvīkṣikī sarvavidyā brāhmī hyeṣā catuṣṭayī|
udgātā ca pratyudgātā pratihartā subrahmaṇyaḥ8||
catuṣṭayī dvitīyaiṣā tūdgātuśca prakīrtitā|
hotā ca maitrāvaruṇastathā'cchāvāka eva ca9||
grāvastucca caturthotra tṛtīyā ca catuṣṭayī|
adhvaryuśca pratiṣṭhātā neṣṭonnetā tathaiva ca10||
catuṣṭayī caturthyeṣā proktā śaṃtanunaṃdana|
ete vai ṣoḍaśa proktā ṛtvijo vedaciṃtakaiḥ11||
śatāni trīṇi ṣaṣṭiśca yajñāḥ sṛṣṭāḥ svayaṃbhuvā||
etāṃścaiteṣu sarveṣu pravadaṃti sadā dvijān12||
sadasyaṃ kecidicchaṃti trisāmādhvaryumeva ca|
brahmāṇaṃ nāradaṃ cakre brāhmaṇācchaṃsi gautamam13||
devagarbhaṃ ca potāramāgnīdhraṃ caiva devalam|
udgātāṃgirasaḥ pratyudgātā ca pulahastathā14||

nārāyaṇaḥ pratihartā subrahmaṇyotrirucyate|
tasminyajñe bhṛgurhotā vasiṣṭho maitra eva ca15||
acchāvākaḥ kratuḥ prokto grāvastuccyavanastathā|
pulastyoddhvaryurevāsītpratiṣṭhātā ca vai śibiḥ16||
bṛhaspatistatra neṣṭā unnetā śāṃśapāyanaḥ|
dharmaḥ sadasyastatrāsītputrapautrasahāyavān17||
bharadvājaḥ śamīkaśca purukutso yugaṃdharaḥ|
enakastīrṇakaścaiva keśaḥ kutapa eva ca18||
gargo vedaśirāścaiva trisāmāddhvaryavaḥ kṛtāḥ|
kaṇvādayastathā cānye mārkaṃḍo gaṃḍireva ca19||
putrapautrasametāśca saśiṣyāḥ sahabāṃdhavāḥ|
karmāṇi tatra kurvāṇā divāniśamataṃdritāḥ20||
manvaṃtare vyatīte tu yajñasyāvabhṛthobhavat|
dakṣiṇā brahmaṇe dattā prācī hotustu dakṣiṇā21||
addhvaryave pratīcī tu udgātuścottarā tathā|

trailokyaṃ sakalaṃ brahmā dadau teṣāṃ tu dakṣiṇām22||
dhenūnāṃ ca śataṃ prājñairdātavyaṃ yajñasiddhaye|
aṣṭau tu yajñavāhānāṃ catvāriṃśādhikāstathā23||
dvitīyasthāninām caiva caturviṃśatprakīrtitāḥ|
ṣoḍaśaiva tṛtīyānāṃ deyā vai dhenavaḥ śubhāḥ24||
dvādaśaiva tathā cānyā āgnīdhrādiṣu dāpayet|
anayā saṃkhyayā caiva grāmāndāsīrajāvikaṃ25||
sahasrabhojyaṃ dātavyaṃ snātvā cāvabhṛthe kratau|
yajamānena sarvasvaṃ deyaṃ svāyaṃbhuvobravīt26||
addhvaryūṇāṃ sadasyānāṃ svecchayā dānamiṣyate|
viṣṇuṃ cāhūya vai brahmā vākyamāha mudānvitaḥ27||
abhiprasādya sāvitrīṃ tvamihānaya suvrata|
tvayi dṛṣṭe na sā kopaṃ kariṣyati śubhānanā28||
snigdhaiḥ sānunayairvākyairhetuyuktairviśeṣataḥ|
tvaṃ sadā madhurābhāṣī jihvā te sravatemṛtam29||

yaḥ karoti na te vākyaṃ trailokye na sa dṛśyate|
gaṃdharvaiḥ sahito gatvā priyāṃ mama samānaya30||
tvayā prasāditā sāddhvī tuṣṭā sā tveṣyati dhruvam|
vilaṃbo na tvayā kāryo vraja mādhava māciram31||
lakṣmīste purato yātu sāvitryāḥ sadanaṃ śubhā|
tasyāstvaṃ padavīṃ gaccha sāṃtvayasva priyāṃ mama32||

na ca te vipriyaṃ devi viviktaṃ kartumīhate|
mukhaṃ prekṣya sadā kālaṃ vartate tava suṃdari33||
evaṃvidhāni vākyāni madhurāṇi bahūni ca|
devī śrāvayitavyā sā yathātuṣṭā'cirādbhavet34||
evamuktastadā viṣṇurbrahmaṇā lokakāriṇā|
jagāma tvarito bhūtvā sāvitrī yatra tiṣṭhati35||
dūrādevāgacchamānaṃ patnyā saha ca keśavam|
uttasthau satvarā bhūtvā viṣṇunā cābhivaṃditā36||
namaste devadeveśi brahmapatni namostu te|

tvāṃ namaskṛtya sarvo hi janaḥ pāpātpramucyate37||
pativratā mahābhāgā brahmaṇastvaṃ hṛdi sthitā|
aharniśaṃ ciṃtayaṃstvāṃ prasādaṃ tebhikāṃkṣati38||
sakhīṃ caināṃ priyāṃ pṛccha lakṣmīṃ bhṛgusutāṃ satīm|
yadi ca śraddadhā nāsi vākyādasmātsulocane39||
evamuktvā tataḥ śauriḥ sāvitryāścaraṇadvayam|
ubhābhyāṃ caiva hastābhyāṃ kṣama devi namostu te40||
jagadvaṃdye jaganmātariti spṛṣṭvā'bhyavandata|
saṃkocya pādau sā devī svakareṇa karau hareḥ41||
gṛhītvovāca taṃ viṣṇuṃ sarvaṃ kṣāntaṃ mayācyuta|
iyaṃ lakṣmīḥ sadā vatsa hṛdaye te nivatsyati42||
vinā tvayā na cānyatra ratiṃ yāsyati karhicit|
bhṛgoḥ patnyāṃ samutpannā patnyeṣā tava suvratā43||
devadānavayatnena saṃbhūtā codadhau punaḥ|
bhagavānyatra tatraiṣā avatāraṃ ca kurvatī44||

devatve devadehā vai mānuṣatve ca mānuṣī|
tvatsahāyā na saṃdeho dāṃpatyavratinī ciram45||
yanmayā cātra karttavyaṃ prabhotanmāṃ vadasva vai|
viṣṇuruvāca||
yajñāvasānaṃ saṃjātaṃ preṣitohaṃ tavāṃtikaṃ46||
sāvitrīmānaya kṣipraṃ mayā snānaṃ samācaret|
āgaccha tvaritā devi yāhi tatra mudānvitā47||
paśyasva svapatiṃ gatvā devaiḥ sarvaissamanvitam|
lakṣmīruvāca||
ārye uttiṣṭha śīghraṃ tvaṃ yāhi yatra pitāmahaḥ48||
vinā tvayā na yāsyāmi spṛṣṭau pādau mayā tava|
utthāpya sāgrahīddhastaṃ dakṣiṇā dakṣiṇe kare49||
cirāyamāṇāṃ sāvitrīṃ jñātvā devaḥ pitāmahaḥ|
samīpasthaṃ mahādevamidamāha tadā vacaḥ1.34.50||
gaccha tvamanayā sārddhaṃ pārvatyā'suradūṣaṇa|

gaurī tvadagrato yātu paścāttvaṃ gaccha śaṃkara51||
pratibodhyānaya yathā śīghramāyāti tatkuru|
evamuktau tadā tau tu pārvatīparameśvarau52||
gatvādiṣṭau daṃpatī tāṃ procaturbrahmaṇaḥ priyām|
bṛhatkṛtyaṃ tvayā tatra karaṇīyaṃ pativrate53||
pṛcchasvemāṃ varārohāṃ gaurīṃ parvatanaṃdinīm|
lakṣmīṃ caitāṃ viśālākṣīmiṃdrāṇīṃ vā śubhānane54||
yāsāṃ vā śraddhadhāsi tvaṃ pṛccha devi namostu te|
āśīrvādastayā datto devadevasya śūlinaḥ55||
śarīrārdhe ca te gaurī sadā sthāsyati śaṃkara|
anayā śobhase deva tvayā trailokyasuṃdara56||

sukhabhāgi jagatsarvaṃ tvayā nāthena śatruhan|
evaṃ bruvaṃtī sāvitrī gṛhītā brahmaṇaḥ priyā57||
gauryyā ca vāmahaste tu lakṣmyā vai dakṣiṇe kare|
abhivaṃdya tu tāṃ devīṃ śaṃkaro vākyamabravīt58||

ehyāgaccha mahābhāge yatra tiṣṭhati te patiḥ|
tatra gaccha varārohe strīṇāṃ bhartā parāgatiḥ59||
bṛhadāgrahaṇe devi praṇayādgaṃtumarhasi|
lakṣmīścaiṣā pārvatī ca sthitā devi tavāgrataḥ60||
etayorvacasā devi āvayośca śubhānane|
mānabhaṃgo na te kartuṃ yajyate brahmaṇaḥ priye61||
asmadabhyarthitā devi tatra yāhi mudānvitā|
gauryuvāca||
ahaṃ ca te priyā devi sarvadā vadasi svayam62||
lakṣmīśca te kare lagnā dakṣiṇe ca mayā dhṛtā|
ehyāgaccha mahābhāge yatra tiṣṭhati te patiḥ63||
nītā sā tu tadā tābhyāṃ devī sā madhyataḥ kṛtā|
purassarau viṣṇurudrau śakrādyāśca tathā surāḥ64||
gaṃdharvāpsarasaścaiva trailokyaṃ sacarācam|
tatrāyātā ca sā devī sāvitrī brahmaṇaḥ priyā65||

sāvitrīṃ sumukhīṃ dṛṣṭvā sarvalokapitāmahaḥ|
gāyatryā sahito brahmā idaṃ vacanamabravīt66||
eṣā devī karmakarī ahaṃ te vaśagasthitaḥ|
samādiśa varārohe yatte kāryaṃ mayā tviha67||
evamuktā ca sā devī svayaṃ devena brahmaṇā|
trapayādhomukhī devī na ca kiṃcidavocata68||
pādayoḥ patitā devī gāyatrī brahmacoditā|
kṛtavatyaparādhaṃ te kṣama devi namostu te69||
āliṃgya sādaraṃ kaṃṭhe sā pariṣvajya pīḍitāṃ|
gāyatrīṃ sāṃtvayāmāsa mānyaścaiṣa patirmama70||
karttavyaṃ vacanaṃ tasya strīṇāṃ prāṇeśvaraḥ patiḥ|
uktaṃ bhagavatā pūrvaṃ sṛṣṭikāle viriṃcinā71||
na ca strīṇāṃ pṛthagyajño na vrataṃ nāpyupoṣaṇam|
bhartā yadvadate vākyaṃ tattu kuryādakutsayā72||
bhartṛniṃdāṃ yā kurute svasṛniṃdāṃ tathaiva ca|

parivādaṃ pralāpaṃ vā narakaṃ sā tu gacchati73||
patyau jīvati yā nārī upavāsavrataṃ caret|
āyuṣyaṃ harate bharturmṛtā narakamicchati74||
evaṃ jñātvā tvayā bharturna kāryaṃ vipriyaṃ sati|
na cāsya dakṣiṇaṃ tvaṃgaṃ tvayā sevyaṃ kathaṃcana75||
sarvakārye tvahaṃ cāsya dakṣiṇaṃ pakṣamāśritā|
savyaṃ tvamāyessādhvi pārśve nāradapuṣkarau76||
brahmasthānāni cānyāni sthitānyāyatanāni ca|
labhe vai śobhamāneha yāvatsṛṣṭiḥ prajāyate77||
bhavatyā ca mayā caiva sthātavyaṃ ca na saṃśayaḥ|
puṣkare brahmaṇaḥ pārśve vāmaṃ ca tvaṃ samāśraya78||
anena copadeśena sukhaṃ tiṣṭha mayānvitā|
gāyatryuvāca||
evametatkariṣyāmi tava nirdeśakārikā79||
tavaivājñā mayā kāryā tvaṃ me prāṇasamā sakhī|

ahaṃ te tvanujā devi sadā māṃ pātumarhasi80||
devadevastadā brahmā puṣkare viṣṇunā saha|
snānāvasāne devānāṃ sarveṣāṃ pradadau varān81||
devānāṃ ca patiṃ śakraṃ jyotiṣāṃ ca divākaraṃ|
nakṣatrāṇāṃ tathā somaṃ rasānāṃ varuṇaṃ tathā82||
prajāpatīnāṃ dakṣaṃ ca nadīnāṃ caiva sāgaraṃ|
kuberaṃ ca dhanādhyakṣaṃ tathā cakre ca rakṣasāṃ83||
bhūtānāṃ caiva sarveṣāṃ gaṇānāṃ ca pināKinam|
mānavānāṃ manuṃ caiva pakṣiṇāṃ garuḍaṃ tathā84||
ṛṣiṇāṃ ca vasiṣṭhaṃ ca grahāṇāṃ ca prabhākaraṃ|
evamādīni vai datvā devadevaḥ pitāmahaḥ85||
viṣṇuṃ ca śaṃkaraṃ caiva brahmā provāca sādaram|
prthivyāḥ sarvatīrtheṣu bhavaṃtau pūjyasattamau86||
bhavadbhyāṃ na vinā tīrthaṃ puṇyatāmeti karhicit|
liṃgaṃ vā pratimā vāpi dṛśyate yatrakutracit87||

tattīrthaṃ puṇyatāṃ yāti sarvameva phalapradaṃ|
mānavā hyupahāraiśca ye kariṣyaṃti pūjanaṃ88||
yuṣmākaṃ māṃ puraskṛtya teṣāṃ rogabhayaṃ kutaḥ|
yeṣu rāṣṭreṣu yuṣmākamutsavāḥ pūjanādikāḥ89||
pravartsyaṃti kriyāḥ sarvā yatphalaṃ teṣu tacchṛṇu|
nādhayo vyādhayaścaiva nopasargā na kṣudbhayaṃ90||
viprayogo na cāpīṣṭairaniṣṭairnāpi saṃgatiḥ|
nākṣirogaḥ śirārtirvā pittaśūla bhagaṃdarāḥ91||
nābhicāraṃ bhayaṃ tatrāpasmāro na viṣūcikā|
vṛddhirnikāmatastasminsamyagbuddhiranuttamā92||
ārogyaṃ sarvataścaiva dīrghāyuśca prajādhanaṃ|
nākāle bhavitā mṛtyurgāvo nālpapayomucaḥ93||
nākālaphalitā vṛkṣā notpātabhayamaṇvapi|
etacchrutvā tato viṣṇurbrahmāṇaṃ stotumudyataḥ94||
viṣṇuruvāca||

namostvanaṃtāya viśuddhacetase svarūparūpāya sahasrabāhave|
sahasraraśmiprabhavāya vedhase viśāladehāya viśuddhakarmaṇe95||
samastaviśvārtiharāya śaṃbhave samastasūryānalatigmatejase|
namostu vidyāvitatāya cakriṇe samastadhīsthānakṛte sadā namaḥ96||
anādidevācyuta śekharaprabho bhāvyudbhavadbhūtapate maheśvara|
mahatpate sarvapate jagatpate bhuvaspate bhuvanapate sadā namaḥ97||
yajñeśa nārāyaṇa jiṣṇu śaṃkara kṣitīśa viśveśvara viśvalocana|
śaśāṃkasūryācyutavīraviśvapravṛttamūrtemṛtamūrta avyaya98||
jvaladdhutāśārci niruddhamaṃḍala pradeśanārāyaṇa viśvatomukha|
samastadevārtiharāmṛtāvyaya prapāhi māṃ śaraṇagataṃ tathā vibho99||
vaktrāṇyanekāni vibho tavāhaṃ paśyāmi yajñasya gatiṃ purāṇam|
brahmāṇamīśaṃ jagatāṃ prasūtiṃ namostu tubhyaṃ prapitāmahāya1.34.100||
saṃsāracakrakramaṇairanekaiḥ kvacidbhavāndevavarādhidevaḥ|
tatsarvavijñānaviśuddhasatvairupāsyase kiṃ praṇamāmyahaṃ tvām101||
evaṃ bhavaṃtaṃ prakṛteḥ purastādyo vettyasau sarvavidāṃ variṣṭhaḥ|

guṇānviteṣu prasabhaṃ vivedyo viśālamūrtistviha sūkṣmarūpaḥ102||
vākpāṇipādairvigatendriyopi kathaṃ bhavānvai sugatissukarmā|
saṃsārabaṃdhe nihiteṃdriyopi punaḥ kathaṃ devavarosi vedyaḥ103||
mūrttādamūrttaṃ na tu labhyate paraṃ paraṃ vapurdevaviśuddhabhāvaiḥ|
saṃsāravicchittikarairyajadbhiratovasīyeta caturmukha tvam104||
paraṃ na jānaṃti yato vapuste devādayopyadbhutarūpadhārin|

vibhovatāregrataraṃ purāṇamārādhayedyatkamalāsanastham105||
na te tattvaṃ viśvasṛjopi yonimekāṃtato vetti viśuddhabhāvaḥ|
paraṃ tvahaṃ vedmi kathaṃ purāṇaṃ bhavaṃtamādyaṃ tapasā viśuddham106||
padmāsano vai janakaḥ prasiddha evaṃ prasiddhirhyasakṛtpurāṇāt|
saṃciṃtya te nātha vibhuṃ bhavaṃtaṃ jānāti naivaṃ tapasāvihīnaḥ107||
asmādṛśaiśca pravarairvibodhyaṃ tvāṃ devamūrkhāḥ svamatiṃ vibhajya|
praboddhumicchanti na teṣu buddhirudārakīrtiṣvapi vedahīnāḥ108||
janmāṃtarairveda vivekabuddhibhirbhavedyathā vā yadi vā prakāśaḥ|
tallābhalubdhasya na mānuṣatvaṃ na devagaṃdharvapatiḥ śivaḥ syāt109||

na viṣṇurūpo bhagavānsusūkṣmaḥ sthūlosi devaḥ kṛtakṛtyatāyāḥ|
sthūlopi sūkṣmaḥ sulabhosi deva tvadbāhyakṛtyā narakepataṃti110||
vimucyate vā bhavati sthitesmindasrenduvahnyarkamarunmahībhiḥ|
tatvaiḥ svarūpaiḥ samarūpadhāribhirātmasvarūpe vitata svabhāvaḥ111||
iti stutiṃ me bhagavanhyanaṃta juṣasva bhaktasya viśeṣataśca|
samādhiyuktasya viśuddhacetasastvadbhāvabhāvaikamanonugasya112||
sadā hṛdistho bhagavannamaste namāmi nityaṃ bhagavanpurāṇa|
iti prakāśaṃ tava me tadīśastavaṃ mayā sarvagatiprabuddha113||
saṃsāracakre bhramaṇādiyuktā bhītiṃ punarnaḥ pratipālayasva114||
brahmovāca||
sarvajñastvaṃ na saṃdeho prajñārāśiśca keśava|
devānāṃ prathamaḥ pūjyaḥ sarvadā tvaṃ bhaviṣyasi115||
nārāyaṇādanaṃtaraṃ rudro bhaktyā viriṃcanam|
tuṣṭāva praṇato bhūtvā brahmāṇaṃ kamalodbhavam116||
namaḥ kamalapatrākṣa namaste padmajanmane|

namaḥ surāsuraguro kāriṇe paramātmane117||
namaste sarvadeveśa namo vai mohanāśana|
viṣṇornābhisthitavate kamalāsana janmane118||
namo vidrumaraktāṃga pāṇipallavaśobhine|
śaraṇaṃ tvāṃ prapannosmi trāhi māṃ bhavasaṃsṛteḥ119||
pūrvaṃ nīlāṃbudākāraṃ kuḍmalaṃ te pitāmaha|
dṛṣṭvā raktamukhaṃ bhūyaḥ patrakesarasaṃyutam120||
padmaṃ cānekapatrāntamasaṃkhyātaṃ niraṃjanam|
tatra sthitena tvayaiṣā sṛṣṭiścaiva pravartitā121||
tvāṃ muktvā nānyatastrāṇaṃ jagadvaṃdya namostu te|
sāvitrīśāpadagdhohaṃ liṃgaṃ me patitaṃ kṣitau122||
idānīṃ kuru me śāṃtiṃ trāhi māṃ saha bhāryayā|
brahmā vai pātu me pādau jaṃghe vai kamalāsanaḥ123||
viriṃco me kaṭiṃ pātu sṛṣṭikṛdguhyameva ca|
nābhiṃ padmanibhaḥ pātu jaṭharaṃ caturānanaḥ124||

urastu viśvasṛkpātu hṛdayaṃ pātu padmajaḥ|
sāvitrīpatirme kaṃṭhaṃ hṛṣīkeśo mukhaṃ mama125||
padmavarṇaśca nayane paramātmā śiro mama|
evaṃ nyasya gurornāma śaṃkaro nāmaśaṃkaraḥ126||
namaste bhagavanbrahmannityuktvā virarāma ha|
tatastuṣṭo haraṃ brahmā vākyametaduvāca ha127||
kaṃ te kāmaṃ karomyadya pṛccha māṃ yadyadicchasi|
rudra uvāca||
yadi prasanno me nātha varado yadi vā mama128||
tadekaṃ me vada vibho yasminsthāne bhavānsthitaḥ|
keṣukeṣu ca sthāneṣu tvāṃ paśyaṃti sadā dvijāḥ129||

nāmnā ca kena te sthānaṃ śobhate dharaṇītale|
tanme vadasva sarveśa tava bhaktiratasya ca130||
brahmovāca||
puṣkarehaṃ suraśreṣṭho gayāyāṃ ca caturmukhaḥ|

kānyakubje devagarbho bhṛgukakṣe pitāmahaḥ131||
kāveryyāṃ sṛṣṭikartā ca naṃdipuryyāṃ bṛhaspatiḥ|
prabhāse padmajanmā ca vānaryāṃ ca surapriyaḥ132||
dvāravatyāṃ tu ṛgvedī vaidiśe bhuvanādhipaḥ|
pauṃḍrake puṃḍarīkākṣaḥ piṃgākṣo hastināpure133||
jayaṃtyāṃ vijayaścāsmi jayaṃtaḥ puṣkarāvate|
ugreṣu padmahastohaṃ tamonadyāṃ tamonudaḥ134||
ahicchanne jayā naṃdī kāṃcīpuryāṃ janapriyaḥ|
brahmāhaṃ pāṭalīputre ṛṣikuṃḍe munistathā135||
mahitāre mukuṃdaśca śrīkaṃṭhaḥ śrīnivāsite|
kāmarūpe śubhākāro vārāṇasyāṃ śivapriyaḥ136||
mallikākṣe tathā viṣṇurmaheṃdre bhārgavastathā|
gonarde sthavirākāra ujjayinyāṃ pitāmahaḥ137||
kauśāṃbyāṃ tu mahābodhirayodhyāyāṃ ca rāghavaḥ|
muṃnīṃdraścitrakūṭe tu vārāho viṃdhyaparvate138||

gaṃgādvāre parameṣṭhī himavatyapi śaṃkaraḥ|
devikāyāṃ srucāhastaḥ sruvahastaścaturvaṭe139||
vṛṃdāvane padmapāṇiḥ kuśahastaśca naimiṣe|
goplakṣe caiva gopīndraḥ sacaṃdro yamunātaṭe140||
bhāgīrathyāṃ padmatanurjalānaṃdo jalaṃdhare|
kauṃkaṇe caiva madrākṣaḥ kāṃpilye kanakapriyaḥ141||
veṃkaṭe cānnadātā ca śaṃbhuścaiva kratusthale|
laṃkāyāṃ ca pulastyohaṃ kāśmīre haṃsavāhanaḥ142||
vasiṣṭhaścārbude caiva nāradaścotpalāvate|
melake śrutidātāhaṃ prapāte yādasāṃpatiḥ143||
sāmavedastathā yajñe madhure madhurapriyaḥ|
aṃkoṭe yajñabhoktā ca brahmavāde surapriyaḥ144||
nārāyaṇaśca gomaṃte māyāpuryāṃ dvijapriyaḥ|
ṛṣivede durādharṣo devāyāṃ suramardanaḥ145||
vijayāyāṃ mahārūpaḥ svarūpo rāṣṭravarddhane|

pṛthūdarastu mālavyāṃ śākaṃbharyāṃ rasapriyaḥ146||
piṃḍārake tu gopālaḥ śaṃkhoddhāreṃgavarddhanaḥ|
kādaṃbake prajādhyakṣo devādhyakṣaḥ samasthale147||
gaṃgādharo bhadrapīṭhe jalaśāyyapyahamarbude|
tryaṃbake tripurādhīśaḥ śrīparvate trilocanaḥ148||
mahādevaḥ padmapure kāpāle vaidhasastathā|
śṛṃgiberapure śaurirnaimiṣe cakrapāṇikaḥ149||
daṃḍapuryāṃ virūpākṣo gautamo dhūtapāpake|
haṃsanātho mālyavati dvijeṃdro valike tathā1.34.150||
iṃdrapuryāṃ devanātho dyūtapāyāṃ puraṃdaraḥ|
haṃsavāhastu laṃbāyāṃ caṃḍāyāṃ garuḍapriyaḥ151||
mahodaye mahāyajñaḥ suyajño yajñaketane|
siddhismare padmavarṇaḥ vibhāyāṃ padmabodhanaḥ152||
devadāruvane liṃgaṃ mahāpattau vināyakaḥ|
tryaṃbako mātṛkāsthāne alakāyāṃ kulādhipaḥ153||

trikūṭe caiva gonardaḥ pātāle vāsukistathā|
padmādhyakṣaśca kedāre kūṣmāṃḍe suratapriyaḥ154||
kuṃḍavāpyāṃ śubhāṃgastu sāraṇyāṃ takṣakastathā|
akṣoṭe pāpahā caiva aṃbikāyāṃ sudarśanaḥ155||
varadāyāṃ mahāvīraḥ kāṃtāre durganāśanaḥ|
anaṃtaścaiva parṇāṭe prakāśāyāṃ divākaraḥ156||
virājāyāṃ padmanābhaḥ svarudraśca vṛkasthale|
mārkaṃḍo vaṭake caiva vāhinyāṃ mṛgaketanaḥ157||
padmāvatyāṃ padmagṛho gagane padmaketanaḥ|
aṣṭottaraṃ sthānaśataṃ mayā te parikīrtitam158||
yatra vai mama sāṃnidhyaṃ trisaṃdhyaṃ tripurāṃtaka|
eteṣāmapi yastvekaṃ paśyate bhaktimānnaraḥ159||
sthānaṃ suvirajaṃ labdhvā modate śāśvatīḥ samāḥ|
mānasaṃ vācikaṃ caiva kāyikaṃ yacca duṣkṛtam160||
tatsarvaṃ nāśamāyāti nātra kāryā vicāraṇā|

yastvetāni ca sarvāṇi gatvā māṃ paśyate naraḥ161||
bhavate mokṣabhāgī ca yatrāhaṃ tatra vai sthitaḥ|
puṣpopahārairdhūpaiśca brāhmaṇānāṃ ca tarpaṇaiḥ162||
dhyānena ca sthireṇāśu prāpyate parameśvaraḥ|
tasya puṇyaphalaṃ cāgryamaṃte mokṣaphalaṃ tathā163||
sa brahmalokamāsādya tatkālaṃ tatra tiṣṭhati|
punaḥ sṛṣṭau bhaveddevo vairājānāṃ mahātapāḥ164||
brahmahatyādi pāpāni ihaloke kṛtānyapi|
akāmataḥ kāmato vā tāni naśyaṃti tatkṣaṇāt165||
ihaloke daridro yo bhraṣṭarājyothavā punaḥ|
sthāneṣveteṣu vai gatvā māṃ paśyati samādhinā166||
kṛtvā pūjopahāraṃ ca snānaṃ ca pitṛtarpaṇam|
kṛtvā piṃḍapradānaṃ ca socirādduḥkhavarjitaḥ167||
ekacchatro bhavedrājā satyametanna saṃśayaḥ|
iha rājyāni saubhāgyaṃ dhanaṃ dhānyaṃ varastriyaḥ168||

bhavaṃti vividhāstasya yairyātrā puṣkare kṛtā|
idaṃ yātrāvidhānaṃ yaḥ kurute kārayeta vā169||
śṛṇoti vā sa pāpaistu sarvaireva pramucyate|
agamyāgamanaṃ yena kṛtaṃ jānāti mānavaḥ170||
brahmakriyāyā lopena bahuvarṣakṛtena ca|
yātrāṃ cemāṃ sakṛtkṛtvā vedasaṃskāramāpnuyāt171||
kimatra bahunoktena idamastīha śaṃkara|
aprāpyaṃ prāpyate tena pāpaṃ cāpi vinaśyati172||
sarvayajñaphalaistulyaṃ sarvatīrthaphalapradam|
sarveṣāṃ caiva vedānāṃ samāptistena vai kṛtā173||
yaiḥ kṛtvā puṣkare saṃdhyāṃ sāvitrī samupāsitā|
svapatnīhastadattena pauṣkareṇa jalena tu174||
bhṛṃgāreṇa vareṇaiva mṛṇmayenāpi śaṃkara|
ānīya tajjalaṃ puṇyaṃ saṃdhyopāstirdinakṣaye175||
samādhinā samādheyā saprāṇāyāmapūrvikā|

tasyāṃ kṛtāyāṃ yatpuṇyaṃ tacchṛṇuṣva harādya me176||
tena dvādaśavarṣāṇi bhavetsaṃdhyā suvaṃditā|
aśvamedhaphalaṃ snāne dāne daśaguṇaṃ tathā177||
upavāsepyanaṃtaṃ ca svayaṃ proktaṃ mayānagha|
sāvitryāḥ purato yastu daṃpatyorbhojanaṃ dadet178||
tenāhaṃ bhojitastatra bhavāmīha na saṃśayaḥ|

dvitīyaṃ bhojayedyastu bhojitastena keśavaḥ179||
lakṣmīsahāyo varado varāṃstasya prayacchati|
umāsahāyastārtīye bhojitosi na saṃśayaḥ180||
athavā yā kumārīṇāṃ bhaktyā dadyācca bhojanam|
tasyāḥ kule bhavedvaṃdhyā na kadācicca durbhagā181||
na kanyā jananī kvāpi na bharturyā na vallabhā|
tasmātsarvaprayatnena sāvitryagre tu bhojanam182||
pāratramaihikaṃ vāpi kāmayadbhirnaraiḥ sadā|
dātavyaṃ sarvadā bhīṣma kaṭutailavivarjitam183||

na cāmlaṃ na ca vai kṣāraṃ strīṇāṃ bhojyaṃ kadācana|
bhakṣyaṃ paṃcaprakāraṃ ca rasaiḥ sarvaissusaṃskṛtam184||
ghṛtapūryaḥ supakvāśca bahukṣīrasamanvitāḥ|
śikhariṇī tathā peyā dadhikṣīrasamanvitā185||
āhlādakāriṇī puṃsāṃ strīṇāṃ cātīva vallabhā|
dhanadhānyāṃ janopetaṃ nārīṇāṃ ca śatākulam186||
pūpakaṃ śaṣkulaṃ tasyāṃ jāyate nātra saṃśayaḥ|
na jvaro na ca saṃtāpo na duḥkhaṃ na viyogitā187||
asau tārayate svānāṃ kulānāmekaviṃśatiṃ|
baṃdhubhiśca sutaiścaiva dāsīdāsairanaṃtakaiḥ188||
pūritaṃ ca kulaṃ tasyāḥ pūrikāṃ yā pradāsyati|
edhate ca ciraṃ kālaṃ putrapautrasamanvitam189||
kulaṃ ca sakalaṃ tasya śaṣkulaṃ yaḥ prayacchati|
putriṇyo vai duhitaro baṃdhubhiḥ sahitaṃ kulam190||
śikhariṇīpradātṛīṇāṃ yuvatīnāṃ na saṃśayaḥ|

modate tu kulaṃ tasyāḥ sarvasiddhiprapūritam191||
modakānāṃ pradānena evamāha prajāpatiḥ|
etadeva tu gaurīṇāṃ bhojanaṃ hara śasyate192||
subhagā putriṇī sādhvī dhanarddhisamanvitā|
sahasrabhojinī śaṃbho janmajanma bhaviṣyati193||
pūpāni caiva puṇyāni kṛtāni madhurāṇi ca|
drākṣārasapradhānaṃ ca guḍakhaṃḍasamanvitam194||
śāradena tu dhānyena kṛtvā khaṃḍaṃ vimiśritat|
strīṇāṃ caiva tu peyāni bhakṣyāṇi ca dvijanmanām195||
iha cāvikavāsāṃsi varṣāyogyāni sarvaśaḥ|
yāniyāni ca peyāni tāni yogyāni dāpayet196||
pratipūjya vidhānena vasudānaiḥ sakaṃcukaiḥ|
kuṃkumenānuliptāṃgyaḥ sragdāmabhiralaṃkṛtāḥ197||
datvā tūpānahāvaṅghryornārikelaṃ kare tathā|
akṣṇoścaivāṃjanaṃ datvā siṃdūraṃ caiva mastake198||

guḍaṃ phalāni hṛdyāni vāṃchitāni mṛdūni ca|
haste datvā sapātrāṇi praṇipatya visarjayet199||
svayaṃ bhuṃjīta vai paścātsabaṃdhurbālakaiḥ saha|
athavā naiva saṃpattistīrthe dānaṃ ca bhājanam1.34.200||
gṛhe gataḥ pradāsyāmi hṛṣṭo deva prasīda me|
evameva pitṝṇāṃ ca āgatya svīya maṃdire201||
piṃḍapradānapūrvaṃ tu śrāddhaṃ kuryādvidhānataḥ|
pitarastasya vai tṛptā bhavaṃti brahmaṇo dinam202||
tīrthādaṣṭaguṇaṃ puṇyaṃ svagṛhe dadatāṃ śiva|
na ca paśyaṃti vai nīcāḥ śrāddhaṃ dvijātibhiḥ kṛtaṃ203||
ekāṃte tu gṛhe gupte pitṝṇāṃ śrāddhamiṣyate|

nīcadṛṣṭyā hataṃ tacca pitṝnnaivopatiṣṭhati204||
tasmātsarvaprayatnena śrāddhaṃ guptaṃ ca kārayet|
pitṝṇāṃ tṛptidaṃ proktaṃ svayameva svayaṃbhuvā205||
gaurībhaktyādhikā yā tu śastā jñātakriyā tu sā|

rājasī manasā jñātā janānāṃ kīrtidāyinī206||
guptaṃ dānaṃ sadā deyamātmano hitamicchatā|
pakvānnaṃ dṛśyatāmeti dīyamānaṃ janairbhuvi207||
dṛśyamānaṃ tu tattuṣṭyai dṛśyate neha karhicit|
ekasminbhojite vipre koṭirbhavati bhojitā208||
bhavane nātra saṃdehaḥ satyaṃ paurāṇikaṃ vacaḥ|
tīrthe tu brāhmaṇaṃ naiva parīkṣeta kathaṃcana209||
annārthinamanuprāptaṃ bhojyaṃ taṃ manurabravīt|
saktubhiḥ piṃḍadānaṃ ca saṃyāvaiḥ pāyasena vā210||
karttavyamṛṣibhirdṛṣṭaṃ piṇyākenaiṃgudena vā|
tilapiṇyākakairdeyaṃ bhaktimadbhirnaraiḥ sadā211||
śrāddhaṃ tatra tu kartavyamarghyāvāhanavarjitam|
svadhāṃ tu gṛdhrāḥ kākā vā naiva dṛṣṭyā haranti te212||
śrāddhaṃ tattairthikaṃ proktaṃ pitṝṇāṃ tṛptidaṃ param|
kartavyaṃ tatprayatnena bhaktirevātra kāraṇam213||

bhaktyā tuṣyanti pitarastuṣṭāḥ kāmāndiśanti te|
putraṃ pautraṃ dhanaṃ dhānyaṃ kāmānyānmanasecchati214||
bhaktyā cārādhito dadyānnṛṇāṃ prītaḥ pitāmahaḥ|
akālepyatha kāle vā tīrthe śrāddhaṃ sadā naraiḥ215||
prāptaireva sadā snānaṃ kartavyaṃ pitṛtarpaṇam|
piṃḍadānaṃ ca kartavyaṃ pitṝṇāṃ cātivallabham216||
pitaro hi nirīkṣante gotrajaṃ samupāgatam|
āśayā parayā yuktāḥ kāṃkṣaṃtassalilaṃ ca te217||
vilambo naiva kartavyo naiva vighnaṃ samācaret|
acchinnā santatisteṣāṃ sadā kālaṃ bhaviṣyati218||
pitaraḥ putradātāraṃ vṛddhiśrāddhābhikāṃkṣiṇaḥ|
tena te santaticchedaṃ na kurvanti hi karhicit219||
ataḥ śrāddhaṃ purā proktaṃ svayameva svayaṃbhuvā|
guṇottaraṃtuyatkāryaṃdvijaiḥpitṛparāyaṇaiḥ220||
tīrthe kṣetre gṛhe vāpi saṃkrāṃtau grahaṇepi vā|

viṣuve ayane cāpi janmarkṣe ca prapīḍite221||
etānvai śrāddhakālāṃstu purā svāyaṃbhuvobravīt|
kṛte śrāddhe na vai puṃsāṃ pīḍā bhavati dehajā222||
tadā putrakṛtaṃ vāpi sarvaṃ tyajati duṣkṛtam|
yathā na bhavitā pīḍā grahacoraṇṛpādikāt223||
duṣkṛtaṃ naśyate sarvaṃ paratra ca gatiṃ śubhām|
labhate nātra sandehaḥ prajāpativaco yathā224||
kṛte yuge puṣkarāṇi tretāyāṃ naimiṣaṃ smṛtam|
dvāpare ca kurukṣetraṃ kalau gaṃgāṃ samāśrayet225||
duṣkaraḥ puṣkare vāso duṣkaraṃ puṣkare tapaḥ|
yadanyatra kṛtaṃ pāpaṃ tīrthe tadyāti lāghavam226||
na tīrthakṛtamanyatra kvacitpāpaṃ vyapohati|
sāyaṃprātaḥ smaredyastu puṣkarāṇi kṛtāñjali227||
upaspṛṣṭaṃ bhavettena sarvatīrtheṣu bhārata|
sāyaṃprātarupaspṛśya puṣkare niyatendriyaḥ228||

kratūnsarvānavāpnoti brahmalokaṃ ca gacchati|
dvādaśābdaṃ dvādaśāhaṃ māsaṃ māsārdhameva ca229||
yo vasetpuṣkare nityaṃ sa gacchetparamāṃgatim|
sarveṣāmevalokānāṃbrahmalokoparisthitaḥ230||
yaicchetpuṣkaraṃgantuṃsonusevetapuṣkaram|
yathā lomavilomābhyāṃ tathā vyastasamastayoḥ231||
snātastu puṣkare samyakkoṭyāśca phalamuśnute|
vidhivatkriyamāṇeṣu sarvatīrtheṣu yatphalam232||
puṣkarālokanādeva naraḥ prāpnoti tatphalam|
daśakoṭisahasrāṇi tīrthānāṃ vai mahītale233||
sānnidhyaṃ puṣkare teṣāṃ trisaṃdhyaṃ kurunandana|
yāvattiṣṭhaṃti girayo yāvattiṣṭhantisāgarāḥ234||
tāvatpuṣkara mṛtyūnāṃ brahmaloko na saṃśayaḥ|
janmāntarasahasraiśca ājanmamaraṇāṃntikam235||
nirdahedduṣkṛtaṃ sarvaṃ sakṛtsnātvā tu puṣkare|

puṣkaraṃ duṣkaraṃ kṣetraṃ sarvapāpapraṇāśanam236||
idānīṃ śṛṇu me rājanpañcapātakanāśanam|
yajanaṃ devadevasya brahmaputra vasupradam237||
iha janmani dāridrya vyādhikuṣṭhādipīḍitaḥ|
alakṣmīvānaputrastu yo bhavetpuruṣo bhuvi238||
tasya sadyo bhavellakṣmīrāyuḥ pūrṇaṃ sutāssukham|
kṛtvā tu maṇḍalagataṃ lokapālasamanvitam239||
brahmāṇaṃ tu paraṃ devaṃ yaḥ paśyati vidhānataḥ|
pūjitaṃ navanābhena mantramūrtimayo nijam240||
kārtike māsi śuklāyāṃ paurṇamāsyāṃ viśeṣataḥ|
sarvāsu vā yajedevaṃ pūrṇimāsu vidhānataḥ241||
saṃkrāntau ca mahābāho candrasūryagrahepi vā|
yaḥ paśyati vibhuṃ devaṃ pūjitaṃ guruṇā nṛpa242||
tasya sadyo bhavettuṣṭiḥ pāpadhvaṃsaśca jāyate|
sa mānyo devatānāṃ ca bhavatīha narādhipa243||

brāhmaṇakṣatriyaviśāṃ bhaktānāṃ tu parīkṣaṇam|
saṃvatsaraṃ guruḥ kuryājjātiśaucakriyādibhiḥ244||
upapannamiti jñātvā hṛdaye nāvadhārayet||
tepi bhaktiyutā dhyātvā tvācāryaṃ parameśvaram245||
saṃvatsaraṃ gurau bhaktiṃ kuryurviṣṇau yathā tathā|
prasādayeyuśca tataḥ pūrṇe saṃvatsare gurum246||
bhagavaṃstvatprasādena saṃsārārṇavatāraṇam|
parabrahmopāsanena viriṃcyārādhanena ca247||
sahasraśīrṣajapyena maṇḍalabrāhmaṇena ca|
dhyānena syāttathāsmākamupadeśaḥ pradīyatām248||
icchāmo vaidikīṃ lakṣmīṃ viśeṣeṇa prasīdatām|
abhyarthito gurustvevaṃ medhāvī taistadā tataḥ249||
yathāvidhi samabhyarcedbrahmāṇaṃ viṣṇumagrataḥ|
te baddhanetrāḥ svāpyāstu kārtikasya caturdaśīm1.34.250||
brāhme muhūrte cotthāya baddhapadmāsanāstu te|

dhyātvā guruṃ sahasrāre śvetavastropavītakam251||
śvetamālyāṃbaradharaṃ śvetagaṃdhānulepanam|
nirgamya ca bahirnadyāṃ kuryurnityamatandritāḥ252||
kṣīravṛkṣotthamācāryo dāpayeddantadhāvanam|
te ca taṃ bhakṣayeyurhi nadīṃ gatvā samudragām253||
itaradvā taṭākaṃ vā gṛhe vāpi vidhānataḥ|

tadbhakṣayeyurmaṃtreṇa maṃtritaṃ parameṣṭhinaḥ254||
āpohiṣṭheti maṃtreṇa saptakṛtvobhimaṃtritaṃ|
devasya tveti vai japtvā yuṃjāneti kare nyaset255||
irāvatyeti prakṣālya brahmodaneti vai mukhe|
bhakṣayitvā kṣipeddūraṃ patitaṃ ca nirīkṣayet256||
sammukhaṃ prāṅmukhaṃ vāpi vidiśaṃ cāpi vā gatam|
saṃmukhe devatālabdhirmaṃtrasiddhiśca jāyate257||
parāṅmukhe daṃtakāṣṭhe sarve devāḥ parāṅmukhāḥ|
uttareṇa gate tasminsiddhirbhavati vā na vā258||

dakṣiṇena bhavenmṛtyurgurostasya na saṃśayaḥ|
prekṣyāśubhaṃ svapedbhūmau devadevasya sannidhau259||
svapnāndṛṣṭvā guroragre śrāvayeyurvicakṣaṇāḥ|
tataḥ śubhāśubhaṃ tatra lakṣayetparamo guruḥ260||
paurṇamāsyāmatha snātvā tato devālayaṃ vrajet|
guruśca maṃḍalaṃ bhūmau kalpitāyāṃ tu vartayet261||
lakṣaṇairvividhairbhūmiṃ lakṣayitvā vidhānataḥ|
ṣoḍaśāraṃ likhetpadmaṃ navadhāramathāpi vā262||
aṣṭapatramatho vāpi likhittvā darśayedbudhaḥ|
netrabaṃdhaṃ tu kurvīta sitavastreṇa yatnataḥ263||
varṇānukramataḥ śiṣyānpuṣpahastānpraveśayet|
navanābhaṃ yadā kuryānmaṃḍalaṃ varṇakairbudhaḥ264||
iṃdrāṇīpūrvakaṃ devamiṃdramaiṃdryāṃ tu pūjayet|
lokapālaiḥ samaṃ tadvadagniṃ saṃpūjayennṛpa265||
diśi vahneryamaṃ yāmyāṃ naiṛtyāṃ caiva nirṛtim|

varuṇaṃ vāruṇāśāyāṃ vāyuṃ vāyavyagocare266||
dhanadaṃ cottare nyasya rudramīśānagocare|
kamaṃḍaluṃ pūrvato hi srucaṃ vai dakṣiṇe tathā267||
haṃsaṃ vai paścimāyāṃ tu uttarāyāṃ sruvaṃ tathā|
āgneyyāṃ ca brasīṃ dadyānnairṛtyāṃ pāduke tathā268||
vāyavyāṃ yogapaṭṭaṃ ca aiśānyāṃ ca galaṃtikām|
viṣṇustu pūrvataḥ pūjyo dakṣiṇe cāpi śaṃkaraḥ269||
paścime tu ravirdeva ṛṣayaścottare tathā|
madhye svayaṃ padmajanmā sāvitrī dakṣiṇe tathā270||
uttare caiva gāyatrī devī padmadalekṣaṇā|
ṛgvedaṃ pūrvato nyasya yajurvedaṃ ca dakṣiṇe271||
paścime sāmavedaṃ ca atharvaṃ cottare tathā|
itihāsapurāṇānicchaṃdojyautiṣamevaca272||
dharmaśāstrāṇi cānyāni iṃdrādi dikṣu vinyaset|
pūrvapatre balaṃ pūjya pradyumnaṃ dakṣiṇe dale273||

paścime cāniruddhaṃ ca vāsudevamathottare|
pūrvato vāmadevaṃ ca sadyojātaṃ tu dakṣiṇe274||
īśānaṃ paścime sthāpya tatpuruṣaṃ cottare tathā|
aghorassarvataḥ pūjya eṣā pūjā tu maṃḍale275||
pūrvato bhāskaraṃ pūjya dakṣiṇena divākaraṃ|
prabhākaraṃ paścime tu graharājamathottare276||
evaṃ pūjya vidhānena brahmāṇaṃ parameśvaram|
diṅmaṃḍale tu vinyasya aṣṭau kuṃbhānvidhānataḥ277||
brāhmaṃ tu kalaśaṃ madhye navamaṃ tatra kalpayet|
snāpayenmuktikāmaṃ tu brahmaṇo vai ghaṭena tu278||
śrīkāmaṃ vaiṣṇaveneha kalaśena tu pārthiva|

rājyārthinaṃ snāpayecca aiṃdreṇa kalaśena tu279||
dravyapratāpakāmaṃ tu āgneya ghaṭavāriṇā|
mṛtyuṃjayavidhānāya yāmyena snāpayennaram280||
duṣṭapradhvaṃsanāyālaṃ nairṛtena vidhīyate|

snāpayedvāruṇenāśu pāpanāśāya mānavaṃ281||
śarīrārogyakāmaṃ tu vāyavyenābhiṣecayet|
dravyasaṃpattikāmasya kaubereṇa vidhīyate282||
raudreṇa jñānakāmasya lokapālaghaṭāstvime|
ekaikena naraḥ snātvā sarvadoṣavivarjitaḥ283||
jāyate brahmasadṛśo rājāsadyo'tha vā naraḥ|
athavā dikṣu sarvāsu yathāsaṃkhyena lokapān284||
pūjayettu svanāmnā tu kuṃbhaireva vidhānataḥ|
evaṃ saṃpūjya devāṃstu lokapālānprasannadhīḥ285||
paścātparīkṣitānśiṣyānbaddhanetrānpraveśayet|
dagdhvāgneyyā dhāraṇayā vāyunā vidhunettataḥ286||
somenāpyāyitānkṛtvā śrāvayetsamayāṃstataḥ|
na niṃdyādbrāhmaṇāndevānviṣṇuṃ brahmāṇameva ca287||
iṃdramādityamagniṃ ca lokapālāngrahāṃstathā||
guruṃ ca brāhmaṇaṃ vāpi munīṃdraṃ pūrvadīkṣitam288||

evaṃ tu samayānśrāvya paścāddhomaṃ tu kārayet|
ū~ namo bhagavate brahmaṇe sarvarūpiṇe huṃphaṭsvāhā289||
ṣoḍaśākṣaramaṃtreṇa homayejjvalitenale|
garbhādhānādikāḥ sarvā āhutīssaṃpradāpayet290||
tisṛbhistu vyāhṛtibhirdevadevasya sannidhau|
homāṃte dīkṣitaḥ paścāddāpayedgurudakṣiṇām291||
hastyaśvayānaśakaṭahemadhānyādikaṃ nṛpa|
dāpayedgurave prājño madhyame madhyamaṃ tathā292||
dāpayedapare yugmaṃ sahiraṇyaṃ tu tadguroḥ|
evaṃ kṛte tu yatpuṇyaṃ mahatsaṃjāyate tathā293||
tanna śakyaṃ nigadītumapi varṣaśatairapi|
dīkṣitotha purā bhūtvā pādmaṃ vai śṛṇuyādyadi294||
tena vedāḥ purāṇāni sarvamaṃtrāssasaṃgrahāḥ|
japtāssyuḥ puṣkare tīrthe prayāge siṃdhusāgare295||
devahrade kurukṣetre vārāṇasyāṃ viśeṣataḥ|

grahaṇe viṣuve caiva yatphalaṃ japatāṃ bhavet296||
phalaṃ śataguṇaṃ tacca puṣkarasthaṃ pitāmaham|
dṛṣṭvā prāpnoti vividhānkāmānkāmayate yadi297||
pūjāṃ vaidhānikīṃ kṛtvā dīkṣito yaḥ śṛṇoti ca|
devā api tapaḥ kṛtvā dhyāyaṃti ca vadanti ca298||
kadā me bhārate varṣe janma syāditi pārthiva|
dīkṣitāśca bhaviṣyāmaḥ pādmaṃ śroṣyāmahe kadā299||
pādmaṃ tu ṣoḍaśātmānaṃ nyasya dehe kadā vayam|
yāsyāmastu paraṃ sthānaṃ yadgatvā na punarbhavet1.34.300||
evaṃ jalpaṃti vibudhā manasā ciṃtayaṃti ca|
brahmayajñaṃ ca kārtikyāṃ kadā drakṣyāmahe nṛpa301||
evaṃ te vidhiruddiṣṭo mayāyaṃ kurusattama|
devagaṃdharvayakṣāṇāṃ sarvadā durlabho hyasau302||
evaṃ yo vetti tattvena yaśca paśyati maṃḍalam|
yaścemaṃ śṛṇuyāccaiva sarve muktā iti śrutiḥ303||

ataḥ paraṃ pravakṣyāmi rahasyamidamuttamam|
yena lakṣmīrdhṛtistuṣṭiḥ puṣṭiścāpi bhavennṛṇām304||
sarve grahāssadā saumyā jāyaṃte yena pārthiva|
ādityavāraṃ hastena pūrvamādāya bhaktitaḥ305||
bhaktaikena kṣipettāvadyāvatsapta ca saṃkhyayā|
tatastu saptame pūrṇe kuryādbrāhmaṇabhojanam306||
ādityaṃ caiva sauvarṇaṃ kṛtvā yatnena mānavaḥ|
raktavastrayugacchannaṃ chatrikāṃ pāduke tathā307||
upānahau ca dātavye sthāpayettāmrabhājane|
ghṛtena snapanaṃ kṛtvā saṃpūrṇāṃga dvijātaye308||
dāpayetkṛtyaviduṣe brāhmaṇāya viśeṣataḥ|
evaṃ kṛtau phalaṃ tasya bhavedārogyamuttamam309||
dravyasaṃpatsamagrāptiriti paurāṇikī kriyā|
avisaṃvādinī ceyaṃ śāṃti puṣṭipradā nṛṇām310||
tadvaccitrāsu saṃgṛhya somavāraṃ vicakṣaṇaḥ|

rātribhakṣaḥ kṣipedaṣṭau somavārānprayatnataḥ311||
pratyekaṃ brāhmaṇā bhojyā yathāśakti vicakṣaṇāḥ|
navame tu tataḥ pūrṇe kuryādbrāhmaṇabhojanam312||
vastrayugmaṃ ca dātavyaṃ tataḥ somaṃ pradāpayet|
kāṃsyabhājanasaṃsthaṃ tu kṣīrasaṃpūritaṃ tataḥ313||
tadvacchatraṃ pāduke ca tathopānatsamanvitam|
saṃpūrṇāṃgāya dātavyaṃ brāhmaṇāya viśeṣataḥ314||
svātyāmaṃgārakaṃ pūjya kṣapayennaktabhojanaiḥ|
aṣṭāvevaṃ ca yāvacca kuryādbrāhmaṇabhojanam315||
aṃgārakaṃ ca sauvarṇaṃ sthāpitaṃ tāmrabhājane|
dāpayedbrāhmaṇāyātha saṃpūrṇāṃgāya caiva hi316||
nakṣatrānukrameṇaiva kṣipennaktāni sapta vai|
aṣṭame tu kramātkheṭāṃsauvarṇāndāpayedbudhaḥ317||
agnikāryaṃ ca kurvīta yathādṛṣṭaṃ vidhānataḥ|
evaṃ kṛte bhavedyadvai tannibodha narādhipa318||

asaumyāśca grahāssarve saumyarūpā bhavaṃti ca||
sarve rogā vinaśyanti tuṣṭimāyānti devatāḥ319||
na virundhanti taṃ nāgāḥ pitarastarpitāstathā|
dussvapnanāśo bhavati śṛṇvatāṃ paṭhatāṃ tathā320||
yadi bhaumo ravisuto bhāskaro rāhuṇā saha|
ketuśca mūrdhni tiṣṭhaṃti raudrāḥ pīḍākarā grahāḥ321||
anena kṛtamātreṇa sasaubhāgyā bhavaṃti hi|
ya evaṃ kurute rājansadābhaktisamanvitaḥ322||
tasya sānugrahāḥ sarve śāṃtiṃ yacchaṃti nānyathā|
śanaiścaraṃ rāhuketū lohapātreṣu vinyaset323||
lohena kārayeccainānbrāhmaṇebhyaśca dāpayet|
kṛṣṇaṃ vastrayugaṃ deyameteṣāṃ prīṇanāya vai324||
sauvarṇāṃ gāśca dātavyāḥ śāṃtiśrīvijayepsubhiḥ|
vratāṃte sarva ete hi grahāssauvarṇakā nṛpa325||
dātavyāḥ śāṃtimicchadbhirvratāṃte dvijabhojanam|

yathāśakti dakṣiṇā ca grahāṇāṃ prītaye tathā326||
alpāyāsena rājeṃdra sarvānkāmānavāpnuyāt|
śaṃkarājjñānamanavicchedārogyaṃ bhāskarāttathā327 (jñāna)||
hutāśanāddhanamicchedgatimicchejjanārdanāt | (gati)||
brāhmyaṃ pitāmahāccaiva sarvajantupraśāṃtidam328||
bhīṣma uvāca||

yastvayā kathito yajño yajvanāṃ tu phalaṃ mahat|
tathāyuṣassvalpatayā anyaiḥ prāptuṃ na śakyate329||
svalyāyāsena yatpuṇyaṃ saṃvatsaramupoṣajam|
bhavettanme muniśreṣṭha kathayasva mahāphalam330||
pulastya uvāca||
idamarthaṃ mahārāja śveto rājā mahāyaśāḥ|
vasiṣṭhaṃ prṣṭavānpraśnaṃ kṣudhayā pīḍito bhṛśam331||
āsīdilāvṛte varṣe śveto rājā mahābalaḥ|
sa mahīṃ sakalāṃ jigye saptadvīpāṃ sapattanām332||

brahmaputro vasiṣṭhaśca āsīttasya purohitaḥ|
sa kadācinnṛpaśreṣṭho jitvā paramadhārmikaḥ333||
purohitamuvācedaṃ vasiṣṭhaṃ japatāṃ varam|
śveta uvāca||
bhagavannaśvamedhānāṃ sahasraṃ kartumutsahe334||
suvarṇarūpyaratnānāṃ dānaṃ kartuṃ dvijātiṣu|
pṛthivyāmannadānaṃ tu dātunnecchāmi vai guro335||
nānnena kiṃciddattena datte homni dvije prabho|
na kiṃcidvastviti jñātvā na dattaṃ tatkadācana336||
raktavastramalaṃkāraṃ grāmāṃśca nagarāṇi ca|
adadādbrāhmaṇebhyo'sau śveto rājā mahāyaśāḥ337||
nānnaṃ jalaṃ tena rājñā dattamāsītkadācana|
tato'śvamedhairbahubhiryajvāsau nṛpasattama338||
svargaṃ gataḥ puṇyajitaṃ tapastaptvārbudatrayam|
brāhmīṃ salokatāṃ prāptaḥ sarvālaṃkārabhūṣitaḥ339||

nṛtyaṃtyapsarasastatra gāyaṃte siddhayoṣitaḥ|
tuṃburunāradastatra dvāvapyanugatau sadā340||
agāyetāṃ mahāprājñau munayaśca taponvitāḥ|
vedoktamaṃtraiḥ stuvanti anekakratuyājinam341||
evaṃ vibhavayuktasya rājñastasya mahātmanaḥ|
kṣudhāyā pīḍyate dehaṃ tṛṣṇayā ca viśeṣataḥ342||
sa tayā pīḍyamānastu kṣudhayā rājasattamaḥ||
vimānenāpyasau svargaṃ tyaktvāgādṛkṣaparvatam343||
yatrātmamūrtistatrāgātpurā dagdhā mahāvane|
tatrāsthīni svayaṃ gṛhya lihannāste sa pārthivaḥ344||
punarvimānamāruhya yayau nākaṃ narādhipaḥ|
atha kālena mahatā sa rājā saṃśitavrataḥ345||
svānyasthīni lihandṛṣṭo vasiṣṭhena purodhasā|
uktaśca kinnu rājendra svāsthibhakṣo narādhipa346||
evamuktastato rājā vasiṣṭhena maharṣiṇā|

uvāca vacanaṃ cedaṃ śveto rājātha taṃ munim347||
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English translation

Bhīṣma said :

1. Please tell me when revered Brahmā , the creator of the worlds , commenced to perform a sacrifice with the requisites.

2. Who were the priests that he employed at the sacrifice? What sacrificial fees did the great-souled one pay them?

3. (Please) tell me as it happened, as it took place; there is a great curiosity in me to know about the sacrifice of (i.e. performed by) Brahmā.

Pulastya said :

4. I have already told you that he having created the (ten) lords ofcreated beings said to Svāyambhuva Manu , “Fashion the creation ”.

5. He himself, having gone to Puṣkara , and having collected the minute details about the sacrifice, and having brought the materials , lived in the fire -chamber.

6. (At the sacrifice) Gandharvas continually sang (songs) and the hosts of celestial nymphs danced. (There were) the four performing priests, viz. Brahmā, Udgātṛ , Hotṛ and Adhvaryu .

7. He himself also appointed three attendants to each of them. (The first group consisted of) Brahmā [1] , Brahmaṇācchaṃsī [2] , Potṛ [3] and Agnīdhra [4] .

8. This group of four was metaphysics , all lores and Vedic lore (combined). The second group consisted of Udgātṛ, Pratyudgātṛ, Pratihartṛ and Subrahmaṇya .

9-10. This second group of four belonged to (i.e. was led by) Udgātṛ [5] . The third group consisted of Hotṛ [6] , Maitrāvaruṇa [7] , Acchāvāka [8] and Grāva [9] . The fourth group consisted of: Adhvaryu [10] , Pratiṣṭhātṛ [11] , Neṣṭṛ [12] and Unnetṛ . [13]

11. O you son of Śantanu , this is said to be the fourth group. Those who have pondered over the Vedas have recommended these sixteen priests.

12. The self- born one has created three hundred and sixty sacrifices . They (the authorities) say that these brāhmaṇas are always (employed) at these sacrifices.

13. Some also desire (i.e. recommend) a superintending priest , a group of three sāmans and the Adhvaryu also. He made Nārada the Brahmā-priest; he appointed Gautama as the Brahmaṇācchaṃsī-priest;

14. He (appointed) Devagarbha as the Potṛ-priest and Devala as the Agnīdhra-priest. Aṅgiras was the Udgātṛ-priest and Pulaha the Pratyudgātṛ-priest.

15. Nārāyaṇa was the Pratihartṛ-priest and Atri was said to be the Subrahmaṇya-priest. In that sacrifice Bhṛgu was the Hotṛ-priest, Vasiṣṭha the Maitrāvaruṇa-priest.

16. Kratu was the Acchāvāka-priest and Cyavana was the Grāva-priest. Pulastya (i.e. I) was the Adhvaryu-priest and Śibi was the Pratiṣṭhātṛ-priest.

17. There (i.e. at the sacrifice) Bṛhaspati was the Neṣṭṛ-priest and Śāṃśapāyana was the Unnetṛ-priest. Dharma was the Sadasya -priest; he was assisted by his sons and grandsons.

18-20. Others that were appointed as Sāma - singers and Adhvaryus were Bharadvāja , Śamīka , Purukutsa , Yugandhara , Enaka, Tīrṇaka, Keśa and Kutapa , also Garga and Vedaśiras . Similarly Kaṇva and others, and also Mārkaṇḍa and Gaṇḍi were present there with their sons, grandsons, disciples and relatives . They carefully worked there day and night .

21. (Thus) when one Manu -period passed (i.e. at the end of one full Manu-period) the ablution at the (completion of the) sacrifice took place. As the fee the (region of the) eastern direction was given to Brahmā and (the region of) the southern direction was given to Hotṛ.

22. The (region of) the west was given to Adhvaryu, and (the region of) the north to Udgātṛ. Brahmā gave all the worlds as the (sacrificial) fee to them.

23. For the successful accomplishment of the sacrifice a hundred cows should be given to a wise man . Eight (cows) should be given to the performing priests or more than forty also (may be given).

24. Gift of twenty-four cows is recommended for those of the second rank. Also sixteen auspicious cows should be given to the priests of the third rank.

25. Similarly other twelve cows etc. should be caused to be given to Agnīdhras etc. The same number of villages , maids and small cattle (should be given).

26. At the bathing at the completion of a sacrifice a feast to one thousand (brāhmaṇas) should be given. The self-born has said that the sacrificer should give all his wealth (to brāhmaṇas).

27. Gift according to the desire of the sacrificer is recommended to the Adhvaryus and the superintending priests. Brahmā called Viṣṇu and said to him gladly:

28. “O you of good vow, having propitiated Sāvitri , bring her here. That (goddess) of an auspicious face , will not be angry on seeing you (i.e. when she will see you).

29. You, using pleasing , courteous and especially logical speech , always speak sweetly. Your tongue oozes nectar.

30. No one who would not do what you tell is (to be) seen in the world . Going with Gandharvas, bring my beloved (here).

31. The good lady, propitiated by you, will certainly come. You should not delay. O Mādhava , go quickly . Do not tarry.

32. Auspicious Lakṣmī should go before you to Sāvitrī ’s residence . Follow her path , and pacify my beloved.

33. O goddess (Lakṣmī), Sāvitrī does not desire to do anything all alone, which is not liked by you. O beautiful lady, she always behaves (by) seeing your face (i.e. as you desire).

34. Such and many other sweet words should be spoken to the goddess, so that she would be soon pleased.”

35. When Viṣṇu was addressed like this by Brahmā, the creator of the worlds, he quickly went to that place where Sāvitrī remained.

36. (When she saw) even from a distance Viṣṇu coming with his wife, she quickly got up, and was saluted by Viṣṇu.

37. “My salutation to you, O chief goddess; my salutation to you, O wife of Brahmā, for every person gets absolved of sin (only) after he salutes you.

38. You are loyal to your husband; you are illustrious. You are in the heart of Brahmā. Thinking of you day and night, he desires your favour .

39. You (may) even ask this your dear good friend Lakṣmī, the daughter of Bhṛgu. O you of beautiful eyes, if (you feel), trust these words.”

40-42. Speaking thus, Śauri (i.e. Viṣṇu) then touched with both his hands the two feet of Sāvitrī saying: “Pardon me, O goddess, salutation to you, O you venerable to the world and the mother of the

world.” Withdrawing her feet, the goddess holding with her hand the hands of Viṣṇu, said to him: “O Acyuta , I have forgiven everything. O son, this Lakṣmī will always live in your heart.

43. She will never have attachment for anyone else but you. This one, born of Bhṛgu’s wife, is your good-vowed wife.

44. By the effort of gods and demons she was again born of the ocean . She would incarnate where you, the revered one, would (take birth).

45. In godhead (i.e. when she is born as a goddess), she has a divine body , and (when born) as a human being she has a human form . With you as her companion, she has been practising the vow of matrimonial relation for a long time .

46. O lord, tell me what I have to do in this matter.”

Viṣṇu said :

The end of the sacrifice has come. I have been sent to your vicinity (i.e. to you, by Brahmā).

47. (He told me:) “Bring Sāvitrī quickly; she would bathe with me.” (Therefore) O goddess, come on quickly. Go there happily.

48. Going there, see your husband followed by all gods.

Lakṣmī said :

O noble lady, get up quickly, go where the grandsire is.

49. I shall not go without you. I have touched (i.e. I am touching) your feet.

Getting up, the generous one held her hand in (i.e. with) her right hand.

50. The grandsire (i.e.) god (Brahmā) seeing that Sāvitrī was getting late, said these words to Mahādeva , who was near him:

51. “O you destroyer of the demons, go with this Pārvatī . Let Gaurī go before you, and O Śaṅkara , you go after her.

52-53. Having advised her, bring her (here). Act in such a way that she comes quickly.” That couple viz. Pārvatī and Śiva , thus addressed and instructed (by Brahmā), went and spoke to Brahmā’s beloved (i.e. Sāvitrī): “O you loyal wife, you have to do a lot of work there.

54. O you of a charming face, ask this beautiful Pārvatī, the daughter of the (Himālaya) Mountain or this Lakṣmī of broad eyes or this Indrāṇī .

55. Or, O goddess, ask them whom you trust. Salutation to you.” She gave a blessing to the trident-holder, the god of gods:

56. “O Śaṅkara, O you handsome one in the three worlds , Gaurī will remain on (i.e. occupy) half of your body. O god, you will look graceful on account of her.

57-58. O killer of enemies, the entire world is enjoying happiness due to you.” Gaurī held the left hand, and Lakṣmī the right hand of Sāvitrī, the beloved of Brahmā, who was speaking thus. Saluting that goddess, Śaṅkara said these words:

59. “Come on, come, O illustrious one, go to that place, O you beautiful lady, where your husband is (waiting). For women husband is the highest resort.

60. Due to (this) great persistence (of us) please show-regard (for us), and go. O goddess, this Lakṣmī and this Pārvatī are standing before you.

61. By (honouring) the words of these two and of us two (i.e. of Viṣṇu and Śiva), O you of a charming face (please come). O you beloved of Brahmā, the sacrifice is not being performed to insult you.

62. Requested by us, O goddess, please go there gladly.”

Gaurī spoke :

O goddess, you yourself always say that I am dear to you.

63. Lakṣmī also has held your right hand; I too have held (your left hand). O you illustrious one, come to that place where your husband is (waiting).

64-65. Then keeping her between themselves the two (i.e. Lakṣmī and Pārvatī) took her. Viṣṇu, Rudra and other gods like Śakra led them, and also Gandharvas, celestial nymphs and the three worlds with the mobile and the immobile. That goddess Sāvitri, Brahmā’s beloved, came there (i.e. to the place of the sacrifice).

66. Seeing Sāvitrī, of a beautiful face, the grandsire of all the worlds with Gāyatrī , said these words to her:

67. “This goddess (Gāyatrī) is (your) servant ; and I am obedient to you. O you beautiful lady, order what I should do for you.”

68. When that goddess was thus addressed by the self-born god Brahmā himself, she, with her face hung down through bashfulness, did not say anything.

69. Directed by Brahmā, goddess Gāyatrī fell at (her) feet. (She said:) “O goddess, I have offended you; (please) pardon me; my salutation to you.”

70. Having firmly and respectfully embraced her at the throat , she consoled Gāyatrī (thus) pressed (i.e. embraced by her): “This my husband is honourable.

71. You should obey his words (i.e. command). A husband is the master of the life of women. Formerly, at the time of creation revered Brahmā has said:

72. ‘For women no separate sacrifice or vow or fast (is enjoined). A woman should do, without censure, whatever her husband tells her.

73. She, who censures or scandalizes her husband or sister or wails, goes to hell .

74. That woman, who observes the vow (involving a) fast even while her husband is alive cuts off her husband’s life, and desires (i.e. goes to) hell after death .’

75. O you good lady, realising this, you should not do anything not liked by your husband. You should never resort to right side of his body.

76. (For) in all deeds (i.e. rites he has performed) I have resorted to his right side. O you good lady, you should come (and resort) to his left side, and Nārada and Puṣkara will be by his side.

77. There are other places for Brahmā (i.e. Brahmā resides at other places) and (there are) his temples also. I, looking beautiful, (shall) obtain them, till the creation is fashioned.

78. There is no doubt that you and I should stay by the side of Brahmā at Puṣkara. You should resort to his left side.

79. With (i.e. following) this advice stay happily with me."

Gāyatrī said :

Following your advice, I shall do so.

80. I shall obey your order only. You are my friend (and are) like my life (to me). O goddess, I am younger to you; please always protect me.

81. Then Brahmā, the god of gods, after having bathed at Puṣkara with Viṣṇu, granted boons to all gods.

82. He made Indra the lord of gods; the Sun the lord of luminaries; similarly (he made) the Moon the lord of the stars ; and Varuṇa the lord of liquids.

83. (He made) Dakṣa the lord of Prajāpatis , and (made) the Ocean the lord of rivers . (He made) Kubera the lord of wealth and demons.

84. (He made) the trident-holder (i.e. Śiva) the lord of all beings and attendants. (He made) Manu the lord of human beings and Garuḍa the lord of birds .

85-86. (He made) Vasiṣṭha the lord of sages and the Sun the lord of planets . Granting all these (positions), the grandsire, the lord of lords, respectfully said to Viṣṇu and Śaṅkara: "At all sacred places on the earth , you will be most adored.

87a. No sacred place will have religious merit in your absence .

87b-88a. That sacred place where the Phallus or image is seen is auspicious, and gives all the fruit .

88b-89a. Where can there be a fear of disease to those men, who worship you with me being prominent, with gifts?

89b-90a. Listen to the fruit that will be obtained in those countries where your festivals like your worship etc., and also rites in your honour will take place.

90b-91. There will be no mental pains , no bodily pains, no calamities, no fear of hunger , no separation from one's dear ones, and no contact with those that are not desired (i.e. liked); there will be no eye-disease, no pain of veins, no pain due to (excess of) bilious humour , no fistula.

92-94a. There will be no fear of employment of magical spells for malevolent purpose, no cholera. There will be prosperity though not longed for; there will be proper and excellent thoughts . There will be absence of disease everywhere, and the wealth in the form of beings will be long-lived. There will be no untimely death and the cows will not yield small (quantities of) milk . The trees will not have fruits out of season , and there will not be the slightest fear of portents."

94b. Hearing this, Viṣṇu, then engaged himself in praising (i.e. began to praise) Brahmā.

Viṣṇu said :

95-96. My salutation to Ananta (i.e. the endless one), to Viśuddhacetas (i.e. of a pure heart), to Svarūparūpa (i.e. of a lovely form), to Sahasrabāhu (i.e. having a thousand arms), to Visuddhakarman (i.e. of pure deeds), to Samastaviśvārtihara (i.e. he who removes all the sufferings of the entire universe), to Śambhu , to Samastasūryānilatigmatejasa (i.e. having scorching lustre of all the suns and fires); my salutation to Vidyāvitata (i.e. spread out with knowledge), to Cakrin (i.e. having a disc); I ever salute Samastadhīsthānakṛt (who abides in every mind).

97. I always salute you, O Anādideva (i.e. beginningless god), O Acyutaśekharaprabhu (i.e. he, who, being the lord, is at the top of all gods like Viṣṇu), O Bhāvyudbhava- bhūtapati (i.e. the lord of the future, present and past objects), O Maheśvara (i.e. great lord). I always salute you, O Mahatpati (i.e. mighty lord), O Sarvapati (i.e. lord of all), O Jagatpati (i.e. the lord of the worlds), O Bhuvanapati (i.e. lord of the world).

98-99. O Yajñeśa (i.e. lord of the sacrifices), O Nārāyaṇa, O Viṣṇu (i.e. victorious), O Śaṅkara, O Kṣitīśa (i.e. lord of the earth), O Viśveśvara (i.e. lord of everything), O Viśvalocana (i.e. seeing everything), O Śaśāṅkasūryācyuta-vīraviśvamūrti (i.e. from whom all forms like the moon, the sun, Viṣṇu, the heroes proceeded), O Amṛtāmūrta (i.e. of an immortal form), O Avyaya (i.e. the immutable one), O Jvalahutāśārciniruddhamaṇḍala- pradeśa (i.e. who has confined the global region to the flames of blazing fire), O Nārāyaṇa, O Viśvatomukha (i.e. having faces on all sides), O Samastadevārtihara (i.e. remover of the afflictions of all gods), O Amṛta (i.e. the immortal one), O Avyaya (i.e. the immutable one), O lord, protect me who am seeking your refuge.

100. O supreme lord, I see many faces of you; my salutation to you who are the ancient asylum of sacrifice; my salutation to Brahmā, the lord and the origin of the worlds; my salutation to you, the great grandsire.

101. Why are you, the lord of great gods, at times served by many beings purified by all that knowledge after having wandered in the cycle of the mundane existence ? I salute you.

102. One who knows you to be superior to Prakṛti , is the greatest among those who know (everything). You deserve to be known very much among the virtuous ones. Your form is extensive and (at the same time) subtle.

103. How is it that you have a good speed and you do good deeds, even though you have no organs like (that of) speech, hands and feet? How are you, who, in spite of your senses being placed in the mundane existence, are the best god, to be known?

104. Incorporeal things are not had (i.e. known) from corporeal objects; but your highest form is known as having four faces by the sacrificers having pure thought like gods, and cutting off the (bonds of the) mundane existence.

105. Since, O you who take wonderful forms, even the gods and others do not know your form, O mighty one, a man should propitiate the old and the foremost god seated on the lotus-seat during the lord's incaration.

106. Even a man with a pure heart does not know the truth about you and the origin of (you) the creator of the universe. How then can I know you the ancient (god), the first (one) and pure with penance?

107. The lotus -seated one is known as the father (i.e. the creator); that this (i.e. he) is conceived to be so is again and again known from the Purāṇa . O lord, a man having no penance to his credit does (i.e. can) not know you, the mighty one.

108. O god, those fools, without (i.e. not knowing) the Vedas, divide their thoughts (i.e. apply their mind) and desire to make known you who (in fact) should be made known by excellent (gods) like us.

109. Even though they are generous-hearted, they have no knowledge and after many existences having discriminating mind due to the (study of) Vedas and intent upon Brahmā, a man does not get the birth of a man or of the lord of gods or Gandharvas; he would be Śiva (i.e. get final beatitude).

110. You, being very subtle, are not of the form of Viṣṇu; you are gross (also); you are the master of realisation . O god, though gross, you are subtle. You are easy to be obtained. Those who do deeds outside you (i.e. prohibited by you) fall into hell.

111. A man with his original nature expanded is released by the original elements like the moon, the sun, the fire, the wind and the earth possessing their respective forms, when you, the wonderful one, remain in your original form.

112. O endless one, accept this praise of me, (who am) especially your devotee, who am endowed with concentration, who have a pure heart and who mentally follow your true state .

113. O revered one, my salutation to you, who always live in my heart. O ancient lord, I always salute you. Thus, O you knowing every condition, I have expressly praised you.

114. We (entertain) fear due to our moving in the cycle of worldly existence. Please protect us.

Brahmā said :

115. O Keśava , you are omniscient , there is no doubt. You are a heap of intellect (i.e. you are very intelligent). You will always be the first to be adored by gods.

116. After Nārāyaṇa (i.e. Viṣṇu), Rudra, bending down, praised with devotion , Viriñci (i.e. Brahmā) born from the lotus:

117. “(My) salutation to you, O Kamalapatrākṣa (i.e. having eyes like lotus- leaves); (my) salutation to you, O Padmajanman (i.e. born from a lotus); (my) salutation to you, O Surāsuraguru (i.e. best among gods and demons), O Kārin (i.e. creator), O Paramātman (i.e. highest soul).

118. O Sarvadeveśa (i.e. lord of all gods), (my) salutation to you; O Mohanāśana (destroyer of delusion), (my) salutation (to you) who remain in Viṣṇu’s navel (and) who are born in a lotus- seat .

119. (My) salutation to you, O Vidrumaraktāṅga (i.e. whose body resembles coral), who look handsome with (tender) hands like foliage. I have sought your refuge; protect me from moving (in this cycle) of worldly existence.

120-121. O you grandsire, formerly having seen a full-blown lotus, resembling the shape of a dark cloud , and of red colour , and with leaves and filaments, and having many leaves, and spotless and not known before, you sat in it and brought forth this creation.

122. Leaving (i.e. without) you there is no protection from any other (source); my salutation to you, O adorable to the world. I am scorched by the curse of Sāvitrī. My genital organ has fallen on the ground.

123. Appease me now. Protect me along with my life. May Brahma protect my feet. May Kamalāsana protect my shanks .

124. May Viriñci protect my waist . May Sṛṣṭikṛt (i.e. the creator) protect my organ of generation. May Padmanibha (i.e. one resembling a lotus) protect my navel. May Caturānana (i.e. one with four faces)

protect my belly.

125. May Viśvasṛk (i.e. the creator of the universe) protect my chest . May Padmaja (i.e. born from the lotus) protect my heart. My Sāvitrīpati (i.e. the husband of Sāvitrī) protect my throat. May Hṛṣīkeśa protect my mouth .

126-127a. May Padmavarṇa (i.e. whose complexion is likea lotus) protect my eyes. May Paramātmā (i.e. the highest soul) protect my head ." Thus having assigned the different parts of the body to deity , viz. Brahmā (while uttering) the epithets of the lord, Śaṅkara, who brings about the well-being, said: "Salutation to you, O Brahmā, O revered one", and ceased .

127b-128a. Then Brahmā, who was pleased, said these words to Śiva: "Which desire of you should I fulfil today? Ask me for whatever you desire."

Rudra said :

128b-130. O lord, if you are pleased with me, and if you (will) grant me boons, then tell me one thing, O lord: In which place do you reside? In which places do the brāhmaṇas always see (i.e. find) you? By which name does that place shine on the surface of the earth? O lord of all, tell that to me who am devoted to you.

Brahmā said :

131. I reside as (i.e. I am called) Suraśreṣṭha (i.e. best of gods) at Puṣkara. (I am called) Caturmukha (i.e. having four faces). (I am called) Devagarbha (i.e. containing all gods) at Kānyakubja . (I am called) Pitāmaha (i.e. grandsire) at Bhṛgukakṣa.

132. (I am called) Sṛṣṭikartā (i.e. the creator) at Kāverī . (I am called) Bṛhaspati at Nandipurī. (I am called) Padmajanma (i.e. born from the lotus) at Prabhāsa . (I am called) Surapriya (i.e. dear to gods) at Vānarī .

133. (I am called) Ṛgvedī at Dvāravatī . (I am called) Bhuvanādhipa (i.e. the lord of the worlds) at Vaidiśa . (I am called) Puṇḍarīkākṣa (i.e. having lotus-like eyes) at Pauṇḍraka . (I am called) Piṅgākṣa (i.e. having tawny eyes) at Hastināpura .

134. I am called Vijaya at Jayantī . (I am called) Jayanta at Puṣkarāvata. I am Padmahasta (i.e. having lotus-hands) at Ugra . (I am) Tamonuda (i.e. remover of darkness) at Tamonandī.

135. (I amcalled) Jayānandin at Ahichanna. (lam called) Janapriya (i.e. dear to people) at the city of Kāñcī . (Iam called) Brahmā at Pāṭalīputra . I am called Muni at Ṛṣikuṇḍa.

136. (I am called) Mukunda at Mahitāra. (I am called) Śubhākāra (i.e. of an auspicious form) at Kāmarūpa . (I am called) Śivapriya at Vārāṇasī .

137. Similarly (I am called) Viṣṇu at Mallikākṣa ; and Bhārgava at Mahendra . I am called Sthavirākāra (i.e. of an ancient form) at Gonarda . (I am called) Pitāmaha (i.e. grand-sire) at Ujjayinī .

138. (I am called) Mahābodhi at Kauśāmbī . (I am called) Rāghava at Ayodhyā . (I am called) Munīndra (i.e. the best sage) at Citrakūṭa . (I am called) Varāha on the Vindhya mountain.

139. (I am called) Parameṣṭhin at Gaṅgādvāra . (I am called) Śaṅkara on the Himālaya (mountain). (I am called) Srucāhasta (i.e. having a wooden ladle in his hand) at Devikā , and Sruvahasta (i.e. having a sacrificial ladle in his hand) at Caturvaṭa.

140. (I am called) Padmapāṇi (i.e. having a lotus in his hand) at Vṛndāvana ; and (I am called) Kuśahasta (having the darbha grass in his band) at Naimiṣa . (I am called) Gopīndra (i.e. lord of the cowherdesses) at Goplakṣa; and (I am called) Sacandra (having the moon) at the bank of Yamunā .

141. (I am called) Padmatanu at (the bank of) the Bhāgīrathī . (I am called) Jalānanda at Jalandhara . (I called) Madrākṣa in Koṅkaṇa . (I am called) Kanakapriya (i.e. to whom gold is dear) at Kāmpilya .

142. (I am called) Annadātā (i.e.giver of food) at Veṅkaṭa and Śambhu at Kratusthala. I am Pulastya in Lanka and Haṃsavāhana (i.e. having swans as his carriers) in Kāśmīra .

143. I am (called) Vasiṣṭha at Arbuda . I am (called) Nārada at Utpalāvata. I am (called) Śrutidātā (i.e. the giver of scriptures) at Melaka . I am (called) Yādasāmpati (i.e. the 10rd of the aquatic animals) at Prapāta .

144. I am Sāmaveda at a sacrifice. I am (called) Madhurapriya at Madhura . I am Yajñabhoktṛ (i.e. enjoyer of sacrifices) at Aṃkoṭa. (I am called) Surapriya (i.e. dear to the gods) at Brahmavāda .

145. (I am called) Nārāyaṇa in Gomanta and Dvijapriya (i.e. dear to brāhmaṇas) at Māyāpurī . (I am called) Durādharṣa (i.e. unassailable) at Ṛṣiveda and Suramardana at Devā .

146. (I am called) Mahārūpa at Vijayā , and Svarūpa at Rāṣṭravardhana . (I am called) Rasapriya at Śākambharī .

147. I am called Gopāla at Piṇḍāraka . I am called Aṅgavardhana at Śaṃkhoddhāra. (I am called) Prajādhyakṣa (i.e. lord of the beings) at Kadambaka . (I am called) Devādhyakṣa (i.e. lord of gods) at Samasthala.

148. (I am called) Gaṅgādhara at Bhadrapīṭha . (I am called) Jalaśāpī at Arbuda. I am Tripurādhīśa (i.e. lord of the three cities) at Tryambaka and Trilocana (i.e. having three eyes) at Śrīparvata .

149. (I am called) Mahādeva at Padmapura and Vaidhasa at Kāpāla . (I am called) Śauri at Śṛṅgiverapura, and Cakrapāṇika at Naimiṣa.

150. (I am called) Virūpākṣa (i.e. of deformed eyes) at Daṇḍapurī, and Gautama at Dhūtapātaka. (I am called) Haṃsanātha at Mālyavān , and Dvijendra at Valika .

151. (I am called) Devanātha at Indrapurī, and Purandara at Dyūtapā. (I am called) Haṃsavāha at Lambā , and Garuḍapriya (i.e. dear to Garuḍa) at Caṇḍā .

152. (I am called) Mahāyajña at Mahodaya ; and Padmavarṇa at Siddhismara. (I am called) Padmabodhana at Vibhā.

153. (I am called) Liṅga in Devadāruvana . (I am called) Vināyaka at Mahāpatti. (I am called) Tryambaka at Mātṛkāsthāna. (I am called) Kulādhipa at Alakā .

154. (I am called) Gonarda at Trikūṭa ; and similarly Vāsuki in Pātāla . (I am called) Padmādhyakṣa at Kedāra , and Suratapriya (i.e. playful) at Kūṣmāṇḍa .

155. (I am called) Śubhāṅga at Kuṇḍavāpi and Takṣaka at Sāraṇī . (I am called) Pāpahā at Akṣoṭa and Sudarśana at Ambikā .

156. (I am called) Mahāvīra at Varadā and Durganāśana (i.e. destroyer of difficulties) at Kāntāra . (I am called) Ananta at Parṇāṭa, and Divākara at Prakāśa .

157. (I am called) Padmanābha at Virājā and Svarudra at Vṛkasthala . Also (I am called) Mārkaṇḍa at Vaṭaka and Mṛgaketana at Vāhinī .

158-159a. (I am called) Padmagṛha at Padmāvatī and Padmaketana at Gagana . I have (thus) narrated to you one hundred and eight places, where, O destroyer of Tripura , I am present for all the three times when Sandhyā is offered (i.e. I am always present).

159b-160a. A devout man, who sees (i.e. visits) even one of these (places), reaches Brahmā's place and enjoys for many years .

160b-161a. All that sin, committed mentally or in speech or with the body, perishes. No doubt should be raised in this matter.

l61b-162a. A man who, after visiting these, sees me (there), enjoys salvation , and remains where I stay.

162b-163a. The highest god is immediately reached by him by means of offering flowers , incense , and gratifying the brāhmaṇas, and also by means of concentrated meditation .

163b-164a. The fruit of his religious merit is superior, and in the end he gets the fruit (in the form) of salvation. He instantly reaches Brahmā's world and stays there.

164b-165. He, with great penance (to his credit), would become a god among those belonging to Brahmā [14] ; and all his sins committed intentionally or unintentionally like a brāhmaṇa 's murder perish at that moment only.

166-167. He, who, in this world has become poor or is deprived of his kingdom, goes to these places and sees me (i.e. visits temples built in reverence to me) with concentration, and having offered worship (to me) and having bathed, makes, offering (of Śrāddha) to the manes and offers piṇḍas (to them) is quickly freed from grief .

168-169a. He would become a sovereign emperor. There is no doubt about this. Kingdoms, good fortune, wealth, grains, excellent women of various kinds are his (i.e. are got by him) who has undertaken a pilgrimage to Puṣkara.

169b-170. He who executes or gets executed this pilgrimage or hears about it, becomes free from all sins; also a man, who knows he had a union with a woman with whom union is forbidden (becomes free from that sin).

171. A man who has missed the Vedic rites for many years would obtain the purity due to recitation of the Vedas, by undertaking this pilgrimage just once.

172. O Śaṅkara, what is the use of talking much in this matter? By it (i.e. by visiting Puṣkara) that which is unobtainable is obtained and the sin too perishes.

173-1 74. It is equal to the fruit of all sacrifices; it gives the fruit of (a visit to) all sacred places; all Vedas are accomplished by him who has offered Sandhyā at Puṣkara and waited upon Sāvitrī with water of Puṣkara offered by his wife.

175-176. Having brought that auspicious water in an excellent clay - pitcher [15] he should offer Sandhyā in the evening with concentration and with controlled breath . O Hara , today hear from me, what religious merit accrues to a man on having offered that (Sandhyā).

177. By (doing) that Sandhyā is well-worshipped (i.e. well-offered) for twelve years (i.e. doing it is as good as offering Sandhyā for twelve years). By bathing there one gets the fruit of an aśvamedha

(-sacrifice), and by making offerings there the religious merit is ten-fold.

178-179. The fruit of fasting too is endless, O sinless one. One who offers food to a couple in front of Sāvitrī, feeds me by that. There is no doubt about it. He who offers food to a second couple, feeds Keśava.

180. He (i.e. Keśava), the granter of boons, accompanied by Lakṣmī, gives him boons. (O Śaṅkara) there is no doubt that you, with Umā, are fed when he feeds a third couple.

181-182a. And in the family of that woman, who devoutly offers food to maidens , an unfortunate barren woman is never born. Also a woman giving birth only to girls or one who is not dear to her husband (is never born in her family).

182b-183. Therefore, O Bhīṣma , men desiring (anything) either in the next or in this world should always give (food) that is not bitter and that is free from oil.

184. Food that is sour or salt should never be eaten by women. The food should be of five types and should be well-dressed (i.e. should have all the tastes).

185-186a. Cakes well-fried in ghee and (accompanied) with profuse milk (should be eaten)and śikhariṇī (i.e. a dish of curds and sugar with spices) with curds and milk should be drunk. It gives delight to men and is very much liked by women.

186b-187a. Wealth, grains, men and hundreds of women and also breads and cakes are had by (eating) it.

187b-188a. (In the family) there is no fever , there is no tormentation, no grief, no separation. He emancipates twenty-one generations of his family.

188b-190a. The family of her who gives a fried cake, becomes full of relatives, sons and innumerable maids and servants . The entire family of him, who offers a baked cake, prospers with sons and grandsons for a long time.

190b-19la. The daughters of those young women who give śikhariṇī have sons, and their family is full of brothers.

191b-192. Her family with all desired things accomplished, is delighted by offering sweetmeats. This is what the creator has said. O Śiva, the same food is recommended for young girls eight years old.

193. O Śiva, she who gives food to a thousand persons, is fortunate, pious, has sons, and is endowed with wealth and prosperity, for existence after existence (i.e. many existences).

194-196. Sweetened cakes also are meritorious. One should cause to give food mixing it with Khandari made from corn obtainable in autumn and with grape- juice as the (ingredient), and mixed with jaggery -pieces. One should also give drinks and articles of food to brāhmaṇa women; in the same way (one should give) woollen garments and garments fit for (being worn) in the rainy season and whichever drinks are suitable.

197. One should worship (women) according to the proper procedure by giving them money and bodices. One should besmear their bodies with saffron and adorn them with wreaths and garlands .

198. One should give (them) shoes for their feet, and also a coconut ; should give them collyrium (to be put into) their eyes and place red lead on their heads .

199. Having given them jaggery and tasty, soft fruits desired by them and vessels into their hands, one should salute them and dismiss them.

200. After that one should eat along with one's relatives and children ; or rather there is no accomplishment (without all this). One should give gifts (and) vessels at a sacred place.

20la. (One should say:) 'I shall make offerings on going home; O god, being pleased, favour me.'

20lb-202. In the same way, after having come (back) to one's own residence, one should duly offer a śrāddha to the manes with tbe offering of piṇḍas . The manes become pleased with him (and remain so) for the (entire) day of Brahmā.

203. The religious merit obtained by those who give gifts at their residence is eight times more than that obtained by giving at a sacred place. And the low ones do not see the Śrāddha performed by brāhmaṇas (at the residence).

204. A śrāddha performed in honour of the manes secretly in a (well-) guarded house is desirable. If it is struck (i.e. spoilt) by the sight of a mean person it does not reach the manes.

205. Therefore one should, with all care, get performed a śrāddha secretly. It is said to satisfy the manes. This is told by the self-born himself.

206. That rite which involves greater devotion to Gaurī (and so is superior), is said to be a familiar rite. The mental one is (called) Rājasī and gives fame to people.

207. One who desires one's own good should always give secret gifts (i.e. give gifts secretly). If cooked food is given on the earth it is seen by people.

208-209a. If it is seen being given it never leads to anybody's satisfaction. If one brāhmaṇa is fed in the house a crore of brāhmaṇas are fed (i.e. feeding one brāhmaṇa in the house amounts to feeding a crore of brāhmaṇas). There is no doubt about this. The statement made in the Purāṇas is true.

209b. One should never test a brāhmaṇa at a sacred place.

210-211. Manu has said that a brāhmaṇa who comes with a desire for food should be fed. The sages have recommended an offering of piṇḍas with (i.e. made of) flour of barley first fried and then ground, and with cakes of wheaten flour or with milk or with oil cakes or nuts of iṅgudi tree . Men with devotion should always make offerings with oil (and) oil cakes.

212. Men should perform a śrāddha there without offering and invocation. Vultures or crows do not take away offerings made to manes of the deceased ancestors on being seen.

213. That is called a śrāddha offered at a sacred place and it satisfies the manes. It should be performed with great care. The cause for it is devotion alone.

214. The manes are pleased with devotion; and (when) pleased, they direct (i.e. fulfil) desires. They satisfy desires for sons, grandsons, wealth, grains and other desires as mentally entertained.

215-216. The grandsire, being propitiated with devotion (is) pleased (and) gives (desired objects) to men. Men, after having reached the sacred place, should always perform a śrāddha at a proper or improper time. They should bathe (there) and offer oblations to the manes. They should also offer piṇḍas , since it is very dear to the manes.

217. The manes, full of great hope , and desiring (oblation of) water, observe the man born in their family, who has come to the sacred place.

218. (Therefore) men should not delay (the offering), nor cause an impediment. They will always have (a) continuous (line of) descendants.

219. Manes give sons. They desire the prosperity (of their descendants) and śrāddha . Therefore, they never cut off the line of descendants.

220-221. For this reason (only), formerly the self-born one has himself recommended śrāddha , which brāhmaṇas devoted to their manes should perform at a sacred place or in their houses on Saṃkrānti (i.e. passage of the sun from one zodiacal sign into another), on an eclipse (-day), on the equinoctial and solstitial points or when the star on which a person is born is suppressed. [16]

222-223. Formerly Svāyambhuva declared these to be the occasions of a śrāddha . When a śrāddha is performed, there is no bodily harm to a person; all bad deeds done by the son go away; and also there is no harm from the planets (turning evil) or thieves or kings .

224. (The effects of) all evil deeds perish, and (the son) obtains (i.e. goes to) a happy condition. There is no doubt about this; since (these) are the words of Prajāpati (himself).

225. The three Puṣkaras are said (to be meritorious) during the Kṛta age, Naimiṣa is said (to be meritorious) during the Tretā age, Kurukṣetra is said to be so during the Dvāpara age and one should resort to Gaṅgā during the Kali age.

226-227a. Residence at Puṣkara is difficult to be had; penance at Puṣkara is not easily had. (The effects of) sins committed elsewhere are diminished at Puṣkara; but the (effects of) sin committed at (this) sacred place are not removed at any other place.

227b-229a. O Bharata , who, with the palms of his hands joined, remembers Puṣkaras in the evening and in the morning, has (indeed) bathed at all the sacred places. Having bathed at Puṣkara in the evening and in the morning (i.e. one who has bathed at Puṣkara in the evening and in the morning), obtains (the fruit of) all sacrifices, and goes to the world of Brahmā.

229b-230. He who continuously stays at Puṣkara for twelve years, twelve days, a month or half a month would reach the highest station. Brahmā's world stands above all the (other) worlds.

231-232a. He who desires to go to Puṣkara should resort to it. He who bathes in Puṣkara with other people or singly, gets the fruit (of the bath which is) a crore times more.

232b-233a. The fruit which a man obtains by duly performing rites at different sacred places is obtained by one by merely looking at Puṣkara.

233b-234a. On the surface of the earth there are ten thousand crores of sacred places. O you descendant of Kuru , they are (said to be) in the vicinity of Puṣkara (i.e. are present at Puṣkara).

234b-236. There is no doubt that those who die at Puṣkara will go to Brahmā's world for as long as the mountains and the oceans stand (on the earth). The effect of all the evil deeds done (by a man) during thousands of existence, and from birth to death (during this existence) is completely burnt after having bathed in Puṣkara. Puṣkara is a sacred place to which access is not easy. It destroys all sins.

237. O king , now hear from me about the sacrifice in honour of the god of gods, which destroys the five sins and which gives Brahmanic power , sons and wealth.

238-239a. Wealth, full (span of) life, sons and happiness instantly come to that man who is oppressed with poverty, diseases , leprosy etc., who has no wealth or no son (if he visits Puṣkara).

239b-243. He, who sees the image of Brahmā, the highest god, the unborn one, conceived by prayers , along with (those) of the regents of quarters drawn in a circle, duly worshipped with Navanābha; or he, who worships (the image of) Brahmā in the month of Kārtika , especially on the full moon day, or duly worships (the image) on all full moon days, or he, who, O you of mighty arms, O king, sees (the image of the) mighty god worshipped by his preceptor on a Saṅkrānti -day or (a day auspicious due to the position) of the moon or the sun, gets satisfaction instantly and his sins are destroyed. O lord of men, he is honoured by gods here (i.e. in this world).

244. For one year , the preceptor should test the brāhmaṇa, kṣatriya and vaiśya devotees by birth and rites like those of purification etc.

245-246. Knowing him to be suitable he should understand him accurately. They (i.e. the devotees) too, being devout, should, for one year, be attached to the preceptor as (they would be) to Viṣṇu; and then at the end of the year they should propitiate the preceptor.

247-249a. 'Instruct us, O revered sir, in such a way that we would cross the ocean of worldly existence by means of your favour, meditation on the highest Brahman , worship of Viriñci (i.e. Brahmā), muttering prayers to the thousand-headed (god i.e. Viṣṇu), Maṇḍala brāhmaṇa and by means of meditation; we especially long for the prosperity of the Vedas; (please) favour (us)'.

249b-252. The intelligent preceptor who is thus requested by them at that time should duly worship Brahmā and Viṣṇu first. On the fourteenth day (of the lunar fortnight) of (the month of) Kārtika they (i.e. devotees) with their eyes blindfolded should be made to sleep (?). Then they, having got up before sunrise and taking the posture known as padmāsana , [17] and meditating upon the main image of the preceptor in the Sahasrāra [18] with a white garment and a sacred thread , and white flowers and cloth , and with white sandal (applied over the body) should go out (of the village) to a river and perform the daily routine carefully.

253-254. The preceptor should give them a toothbrush made from the Kṣīra -tree; going to a river flowing seawards they should chew it; or having gone to some other tank , or even in the house (itself), they should chew it consecrated with the prayer addressed to the highest lord.

255. Having consecrated it seven times with the sacred prayer 'Āpohiṣṭhā', and with ' Devasya tvā', and 'Āyuñjānā...' he should put it in his hand.

256-257a. Washing it with the prayer 'Irāvatyā...' he should put it into the mouth, and chewing it, should throw it away and note if it has fallen in front, behind him, or in an intermediate direction.

257b-259. When it falls in front, the deity is obtained (i.e. reached), and the prayers are fruitful. When the toothbrush falls behind, all the gods turn their faces away. When it has fallen in the northern direction, success may or may not be had. If it has fallen in the southern direction the teacher would die. There is no doubt about it. Seeing the inauspicious (omen) he should sleep on the (bare) ground near the lord of lords.

260. The wise ones, seeing dreams , should tell them before (i.e. to) the teacher. Then the great teacher should note the auspicious and inauspicious (omens).

261. The preceptor, having bathed on the full-moon day should go to a temple and draw a circle on the ground prepared (for that purpose).

262-263. Having duly marked the ground with various signs , he should draw there a lotus with sixteen or nine or eight petals . The wise (preceptor) should show it to the disciples. He should carefully cover their eyes with a white piece of cloth.

264-265a. He should bring in the disciples with flowers in their hands, in an alphabetical order. When the wise one would fashion the Navanābha circle with colours , he should worship Indra preceded (i.e. accompanied) by Indrāṇī in the east.

265b. The king should, like that, also worship Agni along with the regents of the quarters.

266. He should worship Yama in the southern direction, and Nirṛti in the south-east direction, and Varuṇa in the western direction and Vāyu in the north-west direction.

267. Keeping (the image of) Kubera in the northern direction he should place (the image of) Rudra in the north-east direction. He should put the water-pot in the east and the wooden ladle in the south.

268. He should place (the image of) Brahman in the west and the sacrificial ladle in the north. He should place the ascetic 's seat in the south-east and the wooden sandals in the south-west.

269. He should put the yogapaṭṭa [19] and a small pitcher [20] in north-east direction. Viṣṇu should be worshipped in the east and Śaṅkara in the south.

270. God Ravi (i.e. the image of the Sun) should be worshipped in the west, and the sages in the north. Brahmā himself should be put in the centre and Sāvitrī to his south.

271-273a. (The image of) lotus-eyed Gāyatrī should be placed in the north. Having placed Ṛgveda in the east and Yajurveda in the south, and also Sāmaveda in the west and Atharvaveda in the north, he should put Itihāsa -Purāṇas, metrics , astronomy , Dharma-śāstras and other (lores) in the eastern and other directions.

273b-274. Having worshipped Bala (rāma) on the eastern petal , he should worship Pradyumna on the southern petal, Aniruddha on the western petal and Vāsudeva (i.e. Kṛṣṇa) on the northern one. He should worship Vāmadeva on the eastern (petal) and Śiva on the southern one.

275. He should place Īśāna (i.e. Viṣṇu) on the western petal and the supreme spirit (i.e. Brahman) on the northern petal. Aghora (i.e. one of Śiva's forms) should be worshipped on all sides. This is the worship (to be offered to the deities) in the circle.

276. He should worship Bhāskara in the east, Divākara in the south, Prabhākara in the west and the lord of planets in the north.

277-278. Having thus worshipped Brahmā, the highest lord, according to the proper procedure and having duly placed eight pitchers in the circle in various directions, he should keep the ninth pitcher—the one intended for Brahmā in the centre. He (i.e. the preceptor) should bathe him, who desires salvation, with (the water poured from) the Brahmā-pitcher.

279. O king, he should bathe him, who desires wealth, with (the water poured from) the pitcher meant for Viṣṇu. He should bathe him, who desires kingdom, with (the water poured from) the pitcher sacred to Indra.

280. He should bathe him, who desires wealth and valour, with the water (poured from) the pitcher intended for Agni. He should bathe a man desiring victory over (i.e. to overcome) death with (water poured from) the pitcher sacred to Yama.

281. Bath with water from the pitcher sacred to Nirṛti, is laid down for the destruction of the wicked. He should bathe a man with (the water poured from) the pitcher sacred to Varuṇa, for the quick destruction of sins.

282. He should bathe a man, who desires health , with (water from) the pitcher placed in the north-west direction (and sacred to Vāyu). Bath with (water from the pitcher) sacred to Kubera is laid down for him who desires wealth.

283-284a. Bath with (water from) the pitcher sacred to Rudra is (laid down) for him who desires knowledge. These are the pitchers (sacred to) the regents of quarters. A man who bathes with water from each of these pitchers becomes free from all faults and instantly becomes a king like Brahmā.

284b-285a. Or he should duly worship the regents of all the quarters one by one with water from the pitchers by uttering the names of everyone of them.

285b-287a. Having thus worshipped the deities—the regents of the quarters—he, with a pleased mind, bring in the disciples with their eyes blind -folded, after having tested them. Burning (the sins of) them with (the power of) Agni with sustained breath, he should shake them (i.e. make them alert) with Vāyu, and making them corpulent with Soma , he should then make them hear (i.e. tell them) the usual practices .

287b-288. A man should not censure brāhmaṇas, gods, Viṣṇu and Brahmā, and also Indra, Āditya , Agni and regents of quarters and planets; also his preceptor, a brāhmaṇa, or a superior sage who has been formerly initiated.

289-290. Having thus made him hear (i.e. having thus told him) the usual practices, he should make him perform a sacrifice. 'Om, (my) salutation to revered Brahman of all forms. Hum, Phaṭ, Svāhā '. With (this) sacred text of sixteen letters he should make offerings into the blazing fire. He should offer into this fire all offerings made at the time of the rite of conception etc.

291. The initiated one (performing the sacrifice) should, at the end of the sacrifice (and) in the vicinity of the god of gods, cause the sacrificial fee to be given to the teacher to the accompaniment of the three Vyāhṛtis [21] (i.e. the mystic utterances).

292. The wise one should cause to give (i.e. offer) elephants , horses , vehicles and carts, gold, grains etc. to the preceptor. O king, to the middle preceptor (i.e. the preceptor second in order) he should give mediocre ones (i.e. the elephants etc. of the second grade).

293-294a. To the next one he should give a couple (of cows etc.) along with gold. It is not possible to describe the religious merit produced when this is done even for hundreds of years (i.e. even if the description continues for hundreds of years).

294b-296a. He who, being initiated first, listens to the Padma (Purāṇa), has muttered all the Vedas, the Purāṇas, all the sacred texts in totality, at the holy place of Puṣkara, or at Prayāga or Sindhusāgara, or Devahrada , or Kurukṣetra or particularly at Vārāṇasī.

296b-298a. He, having seen (i.e. who sees) the grandsire residing at Puṣkara, gets the fruit that is equal to hundred times the fruit obtained by those who mutter sacred texts on (days of) equinoctial points and eclipses. If he entertains many desires (they are satisfied) if he, having been initiated, worships (the deity) and listens to the Purāṇa.

298b-300. O king, even gods, having practised penance, meditate and say: 'When shall I get birth (i.e. when shall I be born) in Bhārata ? When shall we be initiated and listen to the Padma (Purāṇa)? When shall we, having put the Padma of the sixteen essences on our bodies, go to the highest place, having gone to which, there will be no rebirth?'

301-302. The gods speak like this and think (like this). O king, (they also say:) ‘When shall we see the sacrifice of Brahmā on the full moon day of Kārtika?’ O you best of the Kurus , I have thus told you the sacred precept of the gods, Gandharvas and Yakṣas , for it is always excellent.

303. The scriptures say that he who knows it correctly, he who sees the circle (in which the pitchers are placed), and he who would listen to this (account). all they are freed (from the mundane existence).

304-305a. Hereafter I shall tell you this excellent secret, with (the help of) which men can have wealth, steadiness , satisfaction and nourishment; and with (the help of) which, O king, all the planets become agreeable .

305b-306. Selecting first, a Sunday with the Hasta (constellation in union with the Moon), he should thereafter devoutly pass seven such Sundays eating once a day. When thus the seventh Sunday is over (i.e. on the seventh Sunday)he should feed brāhmaṇas.

307-308a. A man should fashion with care a golden image of the Sun, should cover it with a pair of red garments , and should place in a copper vessel the umbrella and wooden sandals and shoes to be presented (to a brāhmaṇa).

308b-309a. Having bathed it with clarified butter he should cause it to be given to a brāhmaṇa with full form (i.e. not having a deformed body), and especially to a brāhmaṇa, well-versed in (the performance of) rites.

309b-310a. If this is done, its fruit is excellent health, and also wealth, prosperity and the acquisition of everything. Such is the rite as described in the Purāṇas.

310b. It is not inconsistent , and gives peace and satisfaction to men.

311. Similarly a wise man should select a Monday when Citrā is (in union with the Moon); he, eating (only) at night, should carefully pass eight Mondays (in this way).

312. On every Monday wise brāhmaṇas should be fed (by him). When the ninth Monday is over (i.e. on the ninth Monday) he should feed brāhmaṇas.

313. He should give them pairs of garments, and should also cause (the image of) Soma, placed in a pot of bell metal full with milk, to be given.

314. Similarly an umbrella, two wooden sandals with shoes should be given to a brāhmaṇa, especially to one of a perfect body (i.e. whose body is not deformed).

315. He should similarly worship Aṅgāraka (i.e. Mars) on (the union of) Svāti (with the Moon) and pass eight Tuesdays by eating only at night till (on the last Tuesday) brāhmaṇas are fed.

316. He should cause to give golden image of Mars placed in a copper-vessel to a brāhmaṇa having a complete (i.e. not deformed) body.

317. A wise man should pass seven days in the order of the constellations by eating only at night, and on the eighth should cause to give golden horses (to a brāhmaṇa).

318. He should perform the fire-rites (i.e. the sacrifices) according to the procedure as seen (in the religious texts). O king, listen to what would happen when this is done.

319-320. All unfavourable planets become agreeable; all diseases vanish and deities are pleased. The serpents , and manes that are satisfied (by him) do not act against him. The wicked dreams of those who listen to or recite (the text), vanish.

321-322a. If Bhauma (i.e. Mars), the son of Ravi (i.e. Saturn), Bhāskara (i.e. the Sun), and Ketu stand atop and are terrible and cause trouble, they become auspicious when this is just done.

322b-323a. O king, all the planets become favourable to him and grant him peace who, full of devotion, always observes this (vow); not otherwise.

323b-324. He should place (the image of) Śanaiścara (i.e. Saturn), Rāhu and Ketu in an iron pot. He should get (the images of) these fashioned with iron and should cause them to be given to brāhmaṇas; and to please these (brāhmaṇas) a pair of black garments should be given.

325-326. Those who desire peace, wealth and victory should give golden (images of) cows. At the culmination of the vow the golden images of these planets should be given by those who desire peace. O king, at the end of the vow food should be served to brāhmaṇas. Similarly gifts according to one's capacity should also be given to please (i.e. pacify) the planets.

327-328. O lord of kings, he would fulfil all his desires with little effort. One should seek knowledge from Śaṅkara, and (good) health from Bhāskara (i.e. the Sun). One should desire wealth from Hutāśana (i.e. Fire), and position from Janārdana (i.e. Viṣṇu). One should seek Vedic (i.e. sacred knowledge), giving peace to all beings, from the grandsire.

Bhīṣma said :

329. The sacrifice which you described as giving great fruit to the sacrificers, cannot be obtained (i.e. performed) by others due to the short span of life.

330. O best of the sages, tell me about the auspicious vow, practised with little effort by observing fasts during a year, and giving a great fruit.

Pulastya said :

331. O great king, for this reason only, king Śveta of great fame, very much oppressed with hunger, put a question to Vasiṣṭha.

332. In the country named Ilāvṛta there was a very powerful king named Śveta. He conquered the entire earth with the seven islands and cities.

333-334a. Vasiṣṭha, the son of Brahmā, was his family-priest . That best king, who was greatly religious, having (i.e. who had) conquered (the earth), once said these words to Vasiṣṭha, the best among those who muttered the sacred prayers.

Śveta said :

334b-336. O revered sir, I strongly desire to perform a thousand horse -sacrifices, and to give gold and gems to brāhmaṇas. O preceptor, I do not wish to give the gift of food on the earth. It is no use giving food, O master, when I gave gold as a gift; I never gave food as a gift taking it to be a nonentity (i.e. of no avail).

337-338a. That king Śveta, of great fame, gave red garments, ornaments , villages and cities to brāhmaṇas; but that king never gave food and water (to brāhmaṇas).

338b-339. Then, O best bing, that king having performed many horse-sacrifices went to heaven conquered (i.e. obtained) by religious merit after having practised penance (for three arbudas (i.e.

three hundred million years). Adorned with all ornaments he lived in the world of Brahman.

340-341. The celestial nymphs danced there and the Siddha -women sang (songs). Both Tumburu and Nārada, who were very intelligent, always arrived there and sang (there). Sages, with penance (to their credit), praised him, who had performed many sacrifices, with prayers from the Vedas.

342. The body of the great-souled king, who was endowed with such grandeur , was oppressed with hunger, and particularly with thirst .

343. That best king oppressed by that (strong) hunger, left heaven in an aeroplane, and came to the mountain Ṛkṣa .

344. He came to that great forest where formerly his body was burnt. There the king took the bones (of his body) and remained licking them.

345-346a. The king again got into his aeroplane and went to heaven. After a long time the king, of a praiseworthy vow, was seen licking his own bones (i.e. the bones of his body in the former existence) by his family-priest Vasiṣṭha.

346b-347. He said to the king: “O lord of kings, O king, why are you eating (i.e. licking) your own bones?” King Śveta thus addressed by the great sage Vasiṣṭha, said these words to the sage:

348. “O revered sir, I am oppressed with thirst and hunger. O best sage, formerly I never gave food (to anyone); therefore hunger is excessively oppressing me.”

349. Thus addressed by the king, the great sage Vasiṣṭha, best among sages, again said these words to the king:

350-352a. “O lord of kings, what can I do for you especially (when you are so) hungry? A thing that is not given to anyone does not serve a person. A man gets enjoyments by giving gems and gold (to others). By giving food he shines with all desires (i.e. all his desires are fulfilled); (but) O king, you did not give that (i.e. food) taking it to be little (i.e. insignificant).”

Śveta said :

352b-353a. O preceptor, tell me how that which is not given is compensated. By your favour (i.e. favour me and) tell me who am asking you, O Vasiṣṭha.

Vasiṣṭha said :

353b-354. There is a cause for this about which there is no doubt. O best among men, listen to it as it is being told by me to you. In the former Kalpa there was a king known as Vinītāśva.

355-356. That king commenced to perform an excellent horse-sacrifice. At the end of the sacrifice he gave cows and horses to the best brāhmaṇas as asked by them; but he did not give them food looking upon it as insignificant; as you (regarded gift of food unimportant). Then after a long time he expired on the bank of Gaṅgā,

357. That king Vinītāśva became a sovereign emperor in Māyāpurī. O lord, like you he too went to heaven.

358. O king, he too, oppressed with hunger like you came in a bright aeroplane resembling the sun in colour, to the Nīla mountain on the bank of the river Gaṅgā on the earth.

359-361 a. There, on the bank of Jāhnavī , he saw his own body and his priest by name Brāhmaṇa, performing a sacrifice. O king, seeing him, he too again asked him the reason for his hunger. The priest said to him:

36lb-363a. “O best person, O king, quickly give a cow made of sesamum, and a cow made of ghee, and also of water, an (actual) cow and a liquid one, by (giving) which you will be free from thirst and hunger, and will enjoy in heaven as long as the sun and the moon shine (in the sky).”

363b-364a. Thus addressed, the king again asked him this (question): “Tell me the conditions (i.e. the attributes) of the cow of sesamum. I will fashion one accordingly and give it.”

364b-365. The priest said (in reply): “O king, listen to the sacred injunction about the cow of sesamum: The cow should be fashioned out of sesamum measuring sixteen āḍhakas [22] , and the calf (should be fashioned) out of sesamum measuring four (āḍhakas). The feet (of the cow) should be of sugarcanes and the bright teeth of flowers.

366. The nose should be made of sandal and the tongue should be made of jaggery. For the tail a garland should be used, and the cow should have a bell as her ornament .

367. He should fashion the cow like this; she should have golden horns , silver hoofs and udders of bronze like the cow as told previously [23] .

368-369. O king, having fashioned her like this, he should quickly cause it to be given to a brāhmaṇa, after having sanctified it with sacred texts. He should cause the auspicious cow, remaining (i.e. placed) on a black deer-hide , covered with clothes, tied with a thread, (adorned) with five gems, endowed with all herbs, to be given (to a brāhmaṇa).

370-371. (He should pray to the cow as:) ‘O sesamum cow, let me instantly have food, drink and all (kinds of) liquids. O you, who are presented to a brāhmaṇa, satisfy our desires. I am, O goddess, taking (to) you with devotion, especially for (the good of) my family. Satisfy all my desires. Salutation to you, O sesamum-cow.’

372. O best king, the sesamum-cow presented with this procedure, satisfies all desires. There is no doubt about this.

373. The cow of water is fashioned with pitchers only (i.e. pitchers are filed with water). When she is duly presented, she instantly satisfies all desires.

374. Similarly if a hundred cows are given following the rule (of the vow) of the full-moon day, Sāvitrī would satisfy all one’s desires here (i.e. in this world) as well as in heaven.

375. Similarly the cow made of ghee presented like this according to the proper procedure by the wise men , satisfies all desires and would give lustre.

376. Similarly, O king, the cow of liquids given in the month of Kārtika, would satisfy all one’s desires and would always give good position.

377. I have told you in brief this very extensive (account). It is described by Brahmā, the doer of all actions, to give unending fruit.

378-379. O best king, if a person is oppressed with thirst or hunger he should give this gift in Kārtika. Give first, O king, O lord, the ‘Egg of Brahman’, full of everything, having beings and gems and herbs, also full of gods, demons and Yakṣas.

380-381. Fashioning all this (and the egg covered) with silver all round , endowed with gems and (forms of) the Sun and the Moon, a devout man should cause it to be given to his preceptor-priest on the twelfth day in (i.e. of) Kārtika or on the fifteenth day of Kārtika only, and not in any other way.

382. O king, all beings that lie within the 'Egg of Brahman' are (i.e. must be said to be) given by him. I have told you (this) in brief.

383. O king, all that fruit of the performance of sacrifices, accomplished with excellent gifts, which is obtained by a sacrificer, is obtained by the gift of a portion of the 'Egg', especially (i.e. more so) by the gift of the (entire) 'Egg of Brahman.'

384. A man, who again gives this (form of the) entire "Egg of Brahman", has (i.e. should be said to have) muttered prayers, offered oblations, given gifts and narrated (the account)."

The king said :

385-386. O innocent brāhmaṇa, one would be obtaining salvation by performing the rite of the gift of the 'Egg of Brahman.' Tell me about the time, region and the sacred place for it (i.e. tell me when and where it should be performed); (so that) by doing it I shall get all the fruit, and shall soon get rid of this contemptible condition.

Vasiṣṭha said :

387. O king, having heard this, the brāhmaṇa priest got fashioned the Egg of Brahman out of gold and all (other) metals .

388-390. He fashioned that lotus (-seat) of Brahman with a thousand niṣkas . In it (he placed the image of) Brahmā adorned with rubies, Sāvitrī, Gāyatrī, sages and ascetics . In front of (the image of) Brahmā he put the golden images of all sons of Brahmā like Nārada and all gods like Indra. There should also be the image of the eternal lord in the form of the boar along with Lakṣmī.

391-394. For his decoration he should use green emeralds . The wise one should adorn it with the gems called gomeda [24] . The (form of) Moon should be decorated with pearls and (that of) the Sun with diamonds . He should also cause golden (forms) of planets to be given. (If silver is used) its quantity should be seven times that of gold; similarly the quantity of copper should be seven times that of silver. The quantity of bronze that may be used should be seven times that of copper. The quantity of tin (if used for forming the images) should be seven times that of bronze. O king, the quantity of lead should be seven times that of tin, and the quantity of iron should be seven times that of lead.

395-396. In accordance with this number he should get fashioned by skilled artisans seven islands , seven seas and seven principal mountains [25] . He should get fashioned the trees and beings with silver; and he should get fashioned the forests and beasts with gold.

397. The wise ones should duly get fashioned trees, plants, thickets, grass, leaves and creepers and should present them at a holy place.

398-399a. At the time of the lunar or the solar eclipse he should present these things at these sacred places: Kurukṣetra, Gayā , Prayāga, Amarakaṇṭaka , Dvāravatī, Prabhāsa, Gaṅgādvāra and Puṣkara.

399b-400. O lord of kings, all this should be given on all the openings of days, during the summer and the winter solstice. It is very meritorious on days of portents and especially on equinoctial points. He should entertain no doubt about this.

401-403a. Appointing a brāhmaṇa who is handsome and endowed with five qualities as the chief of the fire-chamber, and having honoured him with his wife, and making him the chief priest, and in the same way, having invited other brāhmaṇas with twenty-four qualities, along with their wives, he should give them rings and ear-rings .

403b-404. Having honoured them thus and having placed himself before them, and having again and again saluted with the eight parts of his body touching the ground, he, with the palms of his hands joined in obeisance, (should praise the brāhmaṇas) with the family-priest in the fore (i.e. headed by the family-priest with these words:)

405-407. 'O brāhmaṇas, being pleased you should favour (me) with a friendly attitude, and a kind disposition. I have again been more purified. Due to your devotion the grandsire himself is pleased. May Janārdana be pleased with (this) gift of Brahmāṇḍa . And also, O best brāhmaṇas, may the Pināka -holding god and Śakra, the lord of gods, be pleased by (my) meditation on them.'

408-409. Having thus praised the brāhmaṇas, who had mastered the Vedas, the king in a moment, duly presented the Brahmāṇḍa to his preceptor. Then with all his desires satisfied the king went to heaven.

410. That priest shared that (Brahmāṇḍa) with (the other) brāhmaṇas (i.e.) he too gave (portions of) it to other brāhmaṇas, O king. There should not be only one recipient of Brahmāṇḍa or the gift of land.

411-412. If only one man receives it he commits a sin—brāhmaṇacide—there is no doubt about it. This is witnessed by all. One should proclaim and give. Those also who see (the gift) being given are purified. Merely by seeing it, they are liberated. There is no doubt about this.

413-414. (On the day) which is called Bhīmadvādaśī , he should make (offerings of) gold, water and deer -hide. Let them (i.e. people) see these. When seen by them they easily get the fruit of the rite, and get (i.e. go to) the same world as the performer (of the rite). O king, cows should always be saluted with this sacred prayer:

415. '(My) repeated salutation to the prosperous cows that have descended from Surabhi . (My) repeated salutation to the pure daughters of Brahman.'

416-41 7a. One would obtain the fruit of the gift of cows (merely) by remembering this sacred prayer. Therefore, O king, you too will obtain the fruit of the gift of cows, especially on the full-moon day of Kārtika, at the excellent holy place, viz. Puṣkara.

417b-418. Whatever sin is of (i.e. committed by) a woman or a man, all that (sin) completely perishes by merely having a bath at Puṣkara. O descendant of Bharata, whichever sacred places there are on the earth right from the sea, they go to (i.e. merge into) Puṣkara, especially on the full-moon day of Kārtika.

[1]: [1] : Brahmā—One of the four priests employed at a Soma -sacrifice.

[2]: [2] : Brahmaṇācchaṃsī—A brāhmaṇa in the second stage (between brāhmaṇa- mātra i.e. a brāhmaṇa only by birth and śrotriya).

[3]: [3] : Potṛ—One of the sixteen officiating priests at a sacrifice; assistant of the priest called Brahman.

[4]: [4] : Agnīdhra—The priest who kindles fire.

[5]: [5] : Udgātṛ—One of the four chief priests at a sacrifice; he chants the hymns of the Sāmaveda. Pratyudgātā, Pratihartā and Subrahmaṇya are his three assistants.

[6]: [6] : Hotṛ—A sacrificial priest, especially one who recites the prayers of the Ṛgveda at a sacrifice.

[7]: [7] : Maitrāvaruṇa—One of the sixteen officiating priests at a sacrifice.

[8]: [8] : Acchāvāka—The invoker or inviter; a priest who is employed at Soma-sacrifices and is a co-ordinator of Hotṛ.

[9]: [9] : Grāvastut —One of the sixteen priests called after the hymn (Ṛgveda X.94) addressed to the Soma stones .

[10]: [10] : Adhvaryu: One of the priests at a sacrifice. His duties are: to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it. While engaged in these duties he repeated hymns from the Yajurveda.

[11]: [11] : Pratiṣṭhātṛ—Adhvaryu's assistant.

[12]: [12] : Neṣṭṛ—One of the chief officiating priests at a Soma-sacrifice; he leads forward the wife of the sacrificer and prepares Surā .

[13]: [13] : Unnetṛ—The priest who pours Soma into the receptacles .

[14]: [14] : Vairāja =belonging to Brahman.

[15]: [15] : Bhṛṅgāra is a pitcher of a particular type.

[16]: [16] : Viṣuva —The first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. Ayana —Equinoctial and solstitial points. Janmarkṣa —The star under which a person is born.

[17]: [17] : Padmāsana—A particular posture in religious meditation in which the left foot is placed at the root of the thigh and the right foot on the left thigh.

[18]: [18] : Sahasrāra—One of the mystic centres of spiritual energy, located on the top of the brain and like a thousand-petalled lotus in shape according to the teachers of Kuṇḍalini Yoga and Tantra .

[19]: [19] : Yogapaṭṭa—A cloth thrown over the back and knee of an ascetic during abstract meditation.

[20]: [20] : Galantikā —A small water-jar with a hole in the bottom from which the water drops upon the object of worship.

[21]: [21] : Vyāhṛti —The mystic utterances. They are three, viz. Bhūḥ, Bhuvaḥ and Svaḥ as mentioned here, or seven. They are preceded by the utterance of 'Om'.

[22]: [22] : Āḍhaka —A measure of grains, the fourth of a droṇa .

[23]: [23] : Pūrvadhenuvidhānataḥ... (see Chapter 21 above).

[24]: [24] : Gomeda—A gem brought from the Himalayas and Indus , described as of four different colours: white, pale- yellow , red and dark-blue .

[25]: [25] : Kulaparvata —These principal mountains are seven in number. Their names are: Mahendra, Malaya , Sahya , Śukitmat, Ṛkṣa, Vindhya and Pāriyātra .

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 35

The Killing of a Śūdra Ascetic

Chapter 35 of 693 · 100 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
उक्तं भगवता सर्वं पुराणाश्रयसंयुतं।
तथा श्वेतेन ब्रह्मांडं गुरवे प्रतिपादितं१।
श्रुत्वैतत्कौतुकं जातं यथा तेनास्थिलेहनं।
कृतं क्षुधापनोदार्थे अन्नदानाद्विना द्विज२।
तदहं श्रोतुमिच्छामि पृथिव्यां ये च पार्थिवाः।
अन्नदानाद्दिवं प्राप्ताः क्रतवश्चान्नमूलकाः३।
कथं तस्य मतिर्नष्टा श्वेतस्य च महात्मनः।
न दत्तं तेनान्नदानमृषिभिर्वा न दर्शितम्४।
अहो माहात्म्यमन्नस्य इह दत्तस्य यत्फलम्।
परत्र भुज्यते पुंभिः स्वर्गश्चाक्षयतां व्रजेत्५।
अन्नदानं परं विप्राः कीर्तयंति सदोत्थिताः।
अन्नदानात्सुरेद्रेण त्रैलोक्यमिह भुज्यते६।
शतक्रतुरिति प्रोक्तः सर्वैरेव द्विजोत्तमैः।
तेनावस्थां तत्सदृशीं प्राप्तवांस्त्रिदशेश्वरः७।

दानदेवगतः स्वर्गं त्वत्तः सर्वं श्रुतं मया।
अपरं च पुरावृत्तं निवृत्तं यदि कर्हिचित्८।
भूयोपि श्रोतुमिच्छामि तन्मे वद महामते।
पुलस्त्य उवाच।
एतदाख्यानकं पूर्वमगस्त्येन महात्मना९।
रामाय कथितं राजंस्तत्ते वक्ष्यामि सांप्रतम्।
भीष्म उवाच।
कस्मिन्वंशे समुत्पन्नो रामोऽसौ नृपसत्तमः१०।
यस्यागस्त्येन कथितश्चेतिहासः पुरातनः।
पुलस्त्य उवाच।
रघुवंशे समुत्पन्नो रामो नाम महाबलः११।
देवकार्यं कृतं तेन लंकायां रावणो हतः।
पृथिवीं राज्यसंस्थस्य ऋषयोऽभ्यागता गृहे१२।
प्राप्तास्ते तु महात्मानो राघवस्य निवेशनम्।
प्रतीहारस्ततो राममगस्त्यवचनाद्द्रुतम्१३।

आवेदयामास ऋषीन्प्राप्तास्तांश्च त्वरान्वितः।
दृष्ट्वा रामं द्वारपालः पूर्णचंद्रमिवोदितम्१४।
कौसल्यासुत भद्रं ते सुप्रभाताद्य शर्वरी।
द्रष्टुमभ्युदयं तेद्य सम्प्राप्तो रघुनंदन१५।
अगस्त्यो मुनिभिः सार्धं द्वारि तिष्ठति ते नृप।
श्रुत्वा प्राप्तान्मुनीन्रामस्तान्भास्करसमद्युतीन्१६।
प्राह वाक्यं तदा द्वास्थं प्रवेशय त्वरान्वितः।
किमर्थं तु त्वया द्वारि निरुद्धा मुनिसत्तमाः१७।
रामवाक्यान्मुनींस्तांस्तु प्रावेशयद्यथासुखम्।
दृष्ट्वा तु तान्मुनींन्प्राप्तान्प्रत्युवाच कृतांजलि१८।
रामोऽभिवाद्य प्रणत आसनेषु न्यवेशयत्।
ते तु कांचनचित्रेषु स्वास्तीर्णेषु सुखेषु च१९।
कुशोत्तरेषु चासीनाः समंतान्मुनिपुंगवाः।
पाद्यमाचमनीयं च ददौ चार्घ्यं पुरोहितः२०।
रामेण कुशलं पृष्टा ऋषयः सर्व एव ते।

महर्षयो वेदविद इदं वचनमब्रुवन्२१।
कुशलं ते महाबाहो सर्वत्र रघुनंदन।
त्वां तु दिष्ट्या कुशलिनं पश्यामो हतविद्विषम्२२।
हृता सीतातिपापेन रावणेन दुरात्मना।
पत्नी ते रघुशार्दूल तस्या एवौजसा हतः२३।
असहायेन चैकेन त्वया राम रणे हतः।
यादृशं ते कृतं कर्म तस्य कर्ता न विद्यते२४।
इह संभाषितुं प्राप्ता दृष्ट्वा पूताः स्म सांप्रतम्।
दर्शनात्तव राजेंद्र सर्वे जातास्तपस्विनः२५।
रावणस्य वधात्तेद्य कृतमश्रुप्रमार्जनम्।
दत्वा पुण्यामिमां वीर जगत्यभयदक्षिणाम्२६।
दिष्ट्या वर्धसि काकुत्स्थ जयेनामितविक्रम।
दृष्टस्संभाषितश्चासि यास्यामश्चाश्रमान्स्वकान्२७।
अरण्यं ते प्रविष्टस्य मया चेंद्रशरासनम्।
अर्पितं चाक्षयौ तूणौ कवचं च परंतप२८।

भूयोप्यागमनं कार्यमाश्रमे मे रघूद्वह।
एवमुक्त्वा तु ते सर्वे मुनयोंतर्हिताऽभवन्२९।
गतेषु मुनिमुख्येषु रामो धर्मभृतां वरः।
चिंतयामास तत्कार्यं किं स्यान्मे मुनिनोदितम्३०।
भूयोप्यागमनं कार्यमाश्रमे रघुनंदन।
अवश्यमेव गंतव्यं मयाऽगस्त्यस्य सन्निधौ३१।
श्रोतव्यं देवगुह्यं तु कार्यमन्यच्च यद्भवेत्।
एवं चिंतयतस्तस्य रामस्यामिततेजसः३२।
करिष्ये नियतं धर्मं धर्मो हि परमा गतिः।

सुतवर्षसहस्राणि दश राज्यमकारयत्३३।
ददतो जुह्वतश्चैव जग्मुस्तान्येकवर्षवत्।
प्रजाः पालयतस्तस्य राघवस्य महात्मनः३४।
एतस्मिन्नेव दिवसे वृद्धो जानपदो द्विजः।
मृतं पुत्रमुपादाय रामद्वारमुपागतः३५।
उवाच विविधं वाक्यं स्नेहाक्षरसमन्वितम्।

दुष्कृतं किंतु मे पुत्र पूर्वदेहांतरे कृतम्३६।
त्वामेकपुत्रं यदहं पश्यामि निधनं गतम्।
अप्राप्तयौवनं बालं पंचवर्षं गतायुषम्३७।
अकाले कालमापन्नं दुःखाय मम पुत्रक।
अकृत्वा पितृकार्याणि गतो वैवस्वतक्षयम्३८।
रामस्य दुष्कृतं व्यक्तं येन ते मृत्युरागतः।
बालवध्या ब्रह्मवध्या स्त्रीवध्या चैव राघवम्३९।
प्रवेक्ष्यति न सन्देहः सभार्ये तु मृते मयि।
शुश्राव राघवः सर्वं दुःखशोकसमन्वितम्४०।
निवार्य तं द्विजं रामो वसिष्ठं वाक्यमब्रवीत्।
किं मयाद्य च कर्तव्यं कार्यमेवं विधे स्थिते४१।
प्राणानहं जुहोम्यग्नौ पर्वताद्वा पतेह्यहम्।
कथं शुद्धिमहं यामि श्रुत्वा ब्राह्मणभाषितम्४२।
वसिष्ठस्याग्रतः स्थित्वा राज्ञो दीनस्य नारदः।
प्रत्युवाच श्रुतं वाक्यमृषीणां सन्निधौ तदा४३।

शृणु राम यथाकालं प्राप्तो वै बालसंक्षयः।
पुरा कृतयुगे राम सर्वत्र ब्राह्मणोत्तरम्४४।
अब्राह्मणो न वै कश्चित्तपस्तपति राघव।
अमृत्यवस्तदा सर्वे जायंते चिरजीविनः४५।
त्रेतायुगे पुनः प्राप्ते ब्रह्मक्षत्रमनुत्तमम्।
अधर्मो द्वापरे तेषां वैश्यान्शूद्रांस्तथाविशत्४६।
एवं निरंतरं जुष्टमुद्भूतमनृतं पुनः।
अधर्मस्य त्रयः पादा एको धर्मस्य चागतः४७।
ततः पूर्वे भृशं त्रस्ता वर्णा ब्राह्मणपूर्वकाः।
भूयः पादस्तु धर्मस्य द्वितीयः समपद्यत४८।
तस्मिन्द्वापरसंज्ञे तु तपो वैश्यं समाविशत्।
युगत्रयस्य वैधर्म्यं धर्मस्य प्रतितिष्ठति४९।
कलिसंज्ञे ततः प्राप्ते वर्तमाने युगेतिमे।
अधर्मश्चानृतं चैव ववृधाते नरर्षभ1.35.५०।
भविता शूद्रयोन्यां तु तपश्चर्या कलौ युगे।

स ते विषयपर्यंते राजन्नुग्रतरं तपः५१।
शूद्रस्तपति दुर्बुद्धिस्तेन बालवधः कृतः।

यस्याधर्ममकार्यं वा विषये पार्थिवस्य हि५२।
पुरे वा राजशार्दूल कुरुते दुर्मतिर्नरः।
क्षिप्रं स नरकं याति यावदाभूतसंप्लवम्५३।
चतुर्थं तस्य पापस्य भागमश्नाति पार्थिवः।
सत्त्वं पुरुषशार्दूल गच्छस्व विषयं स्वकम्५४।
दुष्कृतं यत्र पश्येथास्तत्र यत्नं समाचर।
एवं ते धर्मवृद्धिश्च बलस्य वर्धनं तथा५५।
भविष्यति नरश्रेष्ठ बालस्यास्य च जीवनम्।
नारदेनैवमुक्तस्तु साश्चर्यो रघुनंदनः५६।
प्रहर्षमतुलं लेभे लक्ष्मणं चेदमब्रवीत्।
गच्छ सौम्य द्विजश्रेष्ठं समाश्वासय लक्ष्मण५७।
बालस्य च शरीरं त्वं तैलद्रोण्यां निधापय।
गंधैश्च परमोदारैस्तैलैश्चैव सुगंधिभिः५८।

यथा न शीर्यते बालस्तथा सौम्य विधीयताम्।
यथा शरीरं गुप्तं स्याद्बालस्याक्लिष्टकर्मणः५९।
विपत्तिः परिभेदो वा न भवेत्तत्तथा कुरु।
तथा संदिश्य सौमित्रं लक्ष्मणं शुभलक्षणम्६०।
मनसा पुष्पकं ध्यावागच्छेति महायशाः।
इंगितं तत्तु विज्ञाय कामगं हेमभूषितम्६१।
आजगाम मुहुर्तात्तु समीपं राघवस्य हि।
सोब्रवीत्प्राञ्जलिर्वाक्यमहमस्मि नराधिप६२।
अग्रे तव महाबाहो किंकरः समुपस्थितः।
भाषितं सुचिरं श्रुत्वा पुष्पकस्य नराधिप६३।
अभिवाद्य महर्षींस्तान्विमानं सोध्यरोहत।
धनुर्गृहीत्वा तूणौ च खड्गं चापि महाप्रभम्६४।
निक्षिप्य नगरे वीरौ सौमित्रि भरतावुभौ।
प्रायात्प्रतीचीं त्वरितो विचिन्वन्सुसमाहितः६५।
उत्तरामगमत्पश्चाद्दिशं हिमवदाश्रिताम्।

पूर्वामपि दिशां गत्वा तथाऽपश्यन्नराधिपः६६।
सर्वां शुद्धसमाचारामादर्शमिव निर्मलाम्।
ततो दिशं समाक्रामद्दक्षिणां रघुनंदनः६७।
शैलस्य उत्तरे पार्श्वे ददर्श सुमहत्सरः।
तस्मिन्सरसि तप्यंतं तापसं सुमहत्तपः६८।
ददर्श राघवो भीमं लंबमानमधोमुखं।
तमुपागम्य काकुत्स्थस्तप्यमानं तु तापसम्६९।
उवाच राघवो वाक्यं धन्यस्त्वममरप्रभ।
कस्यां योनौ तपोवृद्धिर्वर्तते दृढनिश्चय७०।
अहं दाशरथी रामः पृच्छामि त्वां कुतूहलात्।

कोर्थो व्यवसितस्तुभ्यं स्वर्गलोकोथ वेतरः७१।
किमर्थं तप्यसे वा त्वं श्रोतुमिच्छामि तापस।
ब्राह्मणो वासि भद्रं ते क्षत्रियो वाथ दुर्जयः७२।
वैश्यस्तृतीयवर्णो वा शूद्रो वा सत्यमुच्यताम्।
तपः सत्यात्मकं नित्यं स्वर्गलोकपरिग्रहे७३।

सात्विकं राजसं चैव तच्च सत्यात्मकं तपः।
जगदुपकारहेतुर्हि सृष्टं तद्वै विरिंचिना७४।
रौद्रं क्षत्रियतेजोजं ततु राजसमुच्यते।
परस्योत्सादनार्थाय तच्चासुरमुदाहृतम्७५।
अंगानि निह्नुते यो वा असृग्दिग्धानि भागशः।
पंचाग्निंसाधयेद्वापि सिद्धिं वा मृत्युमेव वा७६।
आसुरो ह्येष ते भावो न च मे त्वं द्विजो मतः।
सत्यं ते वदतः सिद्धिरनृते नास्ति जीवितम्७७।
तस्य तद्भाषितं श्रुत्वा रामस्याक्लिष्टकर्मणः।
अवाक्शिरास्तथा भूतो वाक्यमेतदुवाच ह७८।
स्वागतं ते नृपश्रेष्ठ चिराद्दृष्टोसि राघव।
पुत्रभूतोस्मि ते चाहं पितृभूतोसि मेनघ७९।
अथवा नैतदेवं हि सर्वेषां नृपतिः पिता।
सत्वमर्च्योऽसि भो राजन्वयं ते विषये तपः८०।
चरामस्तत्रभागोस्ति पूर्वं सृष्टः स्वयंभुवा।

न धन्याः स्मो वयं राम धन्यस्त्वमसि पार्थिव८१।
यस्य ते विषये ह्येवं सिद्धिमिच्छंति तापसाः।
तपसा त्वं मदीयेन सिद्धिमाप्नुहि राघव८२।
यदेतद्भवता प्रोक्तं योनौ कस्यां तु ते तपः।
शूद्रयोनिप्रसूतोहं तप उग्रं समास्थितः८३।
देवत्वं प्रार्थये राम स्वशरीरेण सुव्रत।
न मिथ्याहं वदे भूप देवलोकजिगीषया८४।
शूद्रं मां विद्धि काकुत्स्थ शंबूकं नाम नामतः।
भाषतस्तस्य काकुत्स्थः खड्गं तु रुचिरप्रभं८५।
निष्कृष्य कोशाद्विमलं शिरश्चिच्छेद राघवः।
तस्मिन्शूद्रे हते देवाः सेन्द्राश्चाग्निपुरोगमाः८६।
साधुसाध्विति काकुत्स्थं प्रशशंसुर्मुहुर्मुहुः।
पुष्पवृष्टिश्च महती देवानां सुसुगंधिनी८७।
आकाशाद्विप्रमुक्ता तु राघवं सर्वतोकिरत्।
सुप्रीताश्चाब्रुवन्देवा रामं वाक्यविदांवरम्८८।

सुरकार्यमिदं सौम्य कृतं ते रघुनंदन।
गृहाण च वरं राम यमिच्छसि महाव्रत८९।
त्वत्कृतेन हि शूद्रोऽयं सशरीरोऽभ्यगाद्दिवं।

देवानां भाषितं श्रुत्वा राघवः सुसमाहितः९०।
उवाच प्राञ्जलिर्वाक्यं सहस्राक्षं पुरंदरम्।
यदि देवाः प्रसन्ना मे वरार्हो यदि वाप्यहम्९१।
कर्मणा यदि मे प्रीता द्विजपुत्रः स जीवतु।
वरमेतद्धि भवतां कांक्षितं परमं हि मे९२।
ममापराधाद्बालोऽसौ ब्राह्मणस्यैकपुत्रकः।
अप्राप्तकालः कालेन नीतो वैवस्वत क्षयम्९३।
तं जीवयत भद्रं वो नानृती स्यामहं गुरोः।
द्विजस्य संश्रुतो ह्यर्थो जीवयिष्यामि ते सुतम्९४।
मदीयेनायुषा बालं पादेनार्द्धेन वा सुराः।
जीवेदयं वरो मह्यं वरकोट्यधिको वृतः९५।
राघवस्य तु तद्वाक्यं श्रुत्वा विबुधसत्तमाः।

प्रत्यूचुस्ते महात्मानं प्रीताः प्रीतिसमन्विताः९६।
निर्वृतो भव काकुत्स्थ ब्राह्मणस्यैकपुत्रकः।
जीवितं प्राप्तवान्भूयः समेतश्चापि बंधुभिः९७।
यस्मिन्मुहुर्ते काकुत्स्थ शूद्रोयं विनिपातितः।
तस्मिन्मुहुर्ते सहसा जीवेन समयुज्यत९८।
स्वस्ति प्राप्नुहि भद्रं ते साधयामः परंतपः।
अगस्त्यस्याश्रमपदे द्रष्टारः स्म महामुनिम्९९।
स तथेति प्रतिज्ञाय देवानां रघुनंदनः।
आरुरोह विमानं तं पुष्पकं हेमभूषितम्१००।

Roman transliteration

bhīṣma uvāca|
uktaṃ bhagavatā sarvaṃ purāṇāśrayasaṃyutaṃ|
tathā śvetena brahmāṃḍaṃ gurave pratipāditaṃ1|
śrutvaitatkautukaṃ jātaṃ yathā tenāsthilehanaṃ|
kṛtaṃ kṣudhāpanodārthe annadānādvinā dvija2|
tadahaṃ śrotumicchāmi pṛthivyāṃ ye ca pārthivāḥ|
annadānāddivaṃ prāptāḥ kratavaścānnamūlakāḥ3|
kathaṃ tasya matirnaṣṭā śvetasya ca mahātmanaḥ|
na dattaṃ tenānnadānamṛṣibhirvā na darśitam4|
aho māhātmyamannasya iha dattasya yatphalam|
paratra bhujyate puṃbhiḥ svargaścākṣayatāṃ vrajet5|
annadānaṃ paraṃ viprāḥ kīrtayaṃti sadotthitāḥ|
annadānātsuredreṇa trailokyamiha bhujyate6|
śatakraturiti proktaḥ sarvaireva dvijottamaiḥ|
tenāvasthāṃ tatsadṛśīṃ prāptavāṃstridaśeśvaraḥ7|

dānadevagataḥ svargaṃ tvattaḥ sarvaṃ śrutaṃ mayā|
aparaṃ ca purāvṛttaṃ nivṛttaṃ yadi karhicit8|
bhūyopi śrotumicchāmi tanme vada mahāmate|
pulastya uvāca|

etadākhyānakaṃ pūrvamagastyena mahātmanā9|
rāmāya kathitaṃ rājaṃstatte vakṣyāmi sāṃpratam|
bhīṣma uvāca|
kasminvaṃśe samutpanno rāmo'sau nṛpasattamaḥ10|
yasyāgastyena kathitaścetihāsaḥ purātanaḥ|
pulastya uvāca|
raghuvaṃśe samutpanno rāmo nāma mahābalaḥ11|
devakāryaṃ kṛtaṃ tena laṃkāyāṃ rāvaṇo hataḥ|
pṛthivīṃ rājyasaṃsthasya ṛṣayo'bhyāgatā gṛhe12|
prāptāste tu mahātmāno rāghavasya niveśanam|
pratīhārastato rāmamagastyavacanāddrutam13|

āvedayāmāsa ṛṣīnprāptāstāṃśca tvarānvitaḥ|
dṛṣṭvā rāmaṃ dvārapālaḥ pūrṇacaṃdramivoditam14|
kausalyāsuta bhadraṃ te suprabhātādya śarvarī|
draṣṭumabhyudayaṃ tedya samprāpto raghunaṃdana15|
agastyo munibhiḥ sārdhaṃ dvāri tiṣṭhati te nṛpa|
śrutvā prāptānmunīnrāmastānbhāskarasamadyutīn16|
prāha vākyaṃ tadā dvāsthaṃ praveśaya tvarānvitaḥ|
kimarthaṃ tu tvayā dvāri niruddhā munisattamāḥ17|
rāmavākyānmunīṃstāṃstu prāveśayadyathāsukham|
dṛṣṭvā tu tānmunīṃnprāptānpratyuvāca kṛtāṃjali18|
rāmo'bhivādya praṇata āsaneṣu nyaveśayat|
te tu kāṃcanacitreṣu svāstīrṇeṣu sukheṣu ca19|
kuśottareṣu cāsīnāḥ samaṃtānmunipuṃgavāḥ|
pādyamācamanīyaṃ ca dadau cārghyaṃ purohitaḥ20|
rāmeṇa kuśalaṃ pṛṣṭā ṛṣayaḥ sarva eva te|

maharṣayo vedavida idaṃ vacanamabruvan21|
kuśalaṃ te mahābāho sarvatra raghunaṃdana|
tvāṃ tu diṣṭyā kuśalinaṃ paśyāmo hatavidviṣam22|
hṛtā sītātipāpena rāvaṇena durātmanā|
patnī te raghuśārdūla tasyā evaujasā hataḥ23|
asahāyena caikena tvayā rāma raṇe hataḥ|
yādṛśaṃ te kṛtaṃ karma tasya kartā na vidyate24|
iha saṃbhāṣituṃ prāptā dṛṣṭvā pūtāḥ sma sāṃpratam|
darśanāttava rājeṃdra sarve jātāstapasvinaḥ25|
rāvaṇasya vadhāttedya kṛtamaśrupramārjanam|
datvā puṇyāmimāṃ vīra jagatyabhayadakṣiṇām26|
diṣṭyā vardhasi kākutstha jayenāmitavikrama|
dṛṣṭassaṃbhāṣitaścāsi yāsyāmaścāśramānsvakān27|
araṇyaṃ te praviṣṭasya mayā ceṃdraśarāsanam|
arpitaṃ cākṣayau tūṇau kavacaṃ ca paraṃtapa28|

bhūyopyāgamanaṃ kāryamāśrame me raghūdvaha|
evamuktvā tu te sarve munayoṃtarhitā'bhavan29|
gateṣu munimukhyeṣu rāmo dharmabhṛtāṃ varaḥ|
ciṃtayāmāsa tatkāryaṃ kiṃ syānme muninoditam30|
bhūyopyāgamanaṃ kāryamāśrame raghunaṃdana|
avaśyameva gaṃtavyaṃ mayā'gastyasya sannidhau31|
śrotavyaṃ devaguhyaṃ tu kāryamanyacca yadvadet|
evaṃ ciṃtayatastasya rāmasyāmitatejasaḥ32|
kariṣye niyataṃ dharmaṃ dharmo hi paramā gatiḥ|

sutavarṣasahasrāṇi daśa rājyamakārayat33|
dadato juhvataścaiva jagmustānyekavarṣavat|
prajāḥ pālayatastasya rāghavasya mahātmanaḥ34|
etasminneva divase vṛddho jānapado dvijaḥ|
mṛtaṃ putramupādāya rāmadvāramupāgataḥ35|
uvāca vividhaṃ vākyaṃ snehākṣarasamanvitam|

duṣkṛtaṃ kiṃtu me putra pūrvadehāṃtare kṛtam36|
tvāmekaputraṃ yadahaṃ paśyāmi nidhanaṃ gatam|
aprāptayauvanaṃ bālaṃ paṃcavarṣaṃ gatāyuṣam37|
akāle kālamāpannaṃ duḥkhāya mama putraka|
akṛtvā pitṛkāryāṇi gato vaivasvatakṣayam38|
rāmasya duṣkṛtaṃ vyaktaṃ yena te mṛtyurāgataḥ|
bālavadhyā brahmavadhyā strīvadhyā caiva rāghavam39|
pravekṣyati na sandehaḥ sabhārye tu mṛte mayi|
śuśrāva rāghavaḥ sarvaṃ duḥkhaśokasamanvitam40|
nivārya taṃ dvijaṃ rāmo vasiṣṭhaṃ vākyamabravīt|
kiṃ mayādya ca kartavyaṃ kāryamevaṃ vidhe sthite41|
prāṇānahaṃ juhomyagnau parvatādvā patehyaham|
kathaṃ śuddhimahaṃ yāmi śrutvā brāhmaṇabhāṣitam42|
vasiṣṭhasyāgrataḥ sthitvā rājño dīnasya nāradaḥ|
pratyuvāca śrutaṃ vākyamṛṣīṇāṃ sannidhau tadā43|

śṛṇu rāma yathākālaṃ prāpto vai bālasaṃkṣayaḥ|
purā kṛtayuge rāma sarvatra brāhmaṇottaram44|
abrāhmaṇo na vai kaścittapastapati rāghava|
amṛtyavastadā sarve jāyaṃte cirajīvinaḥ45|
tretāyuge punaḥ prāpte brahmakṣatramanuttamam|
adharmo dvāpare teṣāṃ vaiśyāṅśūdrāṃstathāviśat46|
evaṃ niraṃtaraṃ juṣṭamudbhūtamanṛtaṃ punaḥ|
adharmasya trayaḥ pādā eko dharmasya cāgataḥ47|
tataḥ pūrve bhṛśaṃ trastā varṇā brāhmaṇapūrvakāḥ|
bhūyaḥ pādastu dharmasya dvitīyaḥ samapadyata48|
tasmindvāparasaṃjñe tu tapo vaiśyaṃ samāviśat|
yugatrayasya vaidharmyaṃ dharmasya pratitiṣṭhati49|
kalisaṃjñe tataḥ prāpte vartamāne yugeṃtime|
adharmaścānṛtaṃ caiva vavṛdhāte nararṣabha1.35.50|
bhavitā śūdrayonyāṃ tu tapaścaryā kalau yuge|

sa te viṣayaparyaṃte rājannugrataraṃ tapaḥ51|
śūdrastapati durbuddhistena bālavadhaḥ kṛtaḥ|
yasyādharmamakāryaṃ vā viṣaye pārthivasya hi52|
pure vā rājaśārdūla kurute durmatirnaraḥ|
kṣipraṃ sa narakaṃ yāti yāvadābhūtasaṃplavam53|
caturthaṃ tasya pāpasya bhāgamaśnāti pārthivaḥ|
sattvaṃ puruṣaśārdūla gacchasva viṣayaṃ svakam54|
duṣkṛtaṃ yatra paśyethāstatra yatnaṃ samācara|
evaṃ te dharmavṛddhiśca balasya vardhanaṃ tathā55|
bhaviṣyati naraśreṣṭha bālasyāsya ca jīvanam|
nāradenaivamuktastu sāścaryo raghunaṃdanaḥ56|
praharṣamatulaṃ lebhe lakṣmaṇaṃ cedamabravīt|
gaccha saumya dvijaśreṣṭhaṃ samāśvāsaya lakṣmaṇa57|
bālasya ca śarīraṃ tvaṃ tailadroṇyāṃ nidhāpaya|

gaṃdhaiśca paramodāraistailaiścaiva sugaṃdhibhiḥ58|

yathā na śīryate bālastathā saumya vidhīyatām|
yathā śarīraṃ guptaṃ syādbālasyākliṣṭakarmaṇaḥ59|
vipattiḥ paribhedo vā na bhavettattathā kuru|
tathā saṃdiśya saumitraṃ lakṣmaṇaṃ śubhalakṣaṇam60|
manasā puṣpakaṃ dadhyāvāgaccheti mahāyaśāḥ|
iṃgitaṃ tattu vijñāya kāmagaṃ hemabhūṣitam61|
ājagāma muhūrtāttu samīpaṃ rāghavasya hi|
sobravītprāñjalirvākyamahamasmi narādhipa62|
agre tava mahābāho kiṃkaraḥ samupasthitaḥ|
bhāṣitaṃ suciraṃ śrutvā puṣpakasya narādhipa63|
abhivādya maharṣīṃstānvimānaṃ sodhyarohata|
dhanurgṛhītvā tūṇau ca khaḍgaṃ cāpi mahāprabham64|
nikṣipya nagare vīrau saumitri bharatāvubhau|
prāyātpratīcīṃ tvarito vicinvansusamāhitaḥ65|
uttarāmagamatpaścāddiśaṃ himavadāśritām|

pūrvāmapi diśāṃ gatvā tathā'paśyannarādhipaḥ66|
sarvāṃ śuddhasamācārāmādarśamiva nirmalām|
tato diśaṃ samākrāmaddakṣiṇāṃ raghunaṃdanaḥ67|
śailasya uttare pārśve dadarśa sumahatsaraḥ|
tasminsarasi tapyaṃtaṃ tāpasaṃ sumahattapaḥ68|
dadarśa rāghavo bhīmaṃ laṃbamānamadhomukham|
tamupāgamya kākutsthastapyamānaṃ tu tāpasam69|
uvāca rāghavo vākyaṃ dhanyastvamamaraprabha|
kasyāṃ yonau tapovṛddhirvartate dṛḍhaniścaya70|
ahaṃ dāśarathī rāmaḥ pṛcchāmi tvāṃ kutūhalāt|
kortho vyavasitastubhyaṃ svargalokotha vetaraḥ71|
kimarthaṃ tapyase vā tvaṃ śrotumicchāmi tāpasa|
brāhmaṇo vāsi bhadraṃ te kṣatriyo vātha durjayaḥ72|
vaiśyastṛtīyavarṇo vā śūdro vā satyamucyatām|
tapaḥ satyātmakaṃ nityaṃ svargalokaparigrahe73|

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English translation

Bhīṣma said :

1. The revered one has told (me) everything based on the Purāṇa ; and also (has narrated to me) how (king) Śveta presented Brahmāṇḍa to his preceptor.

2. Hearing this curiosity has arisen (in me) as to how, O brāhmaṇa , he licked (his own) bones in the absence of (i.e. as a result of his non-gifting of) food.

3. I desire to hear that; I also desire to hear about other kings on the earth who reached heaven due to (i.e. as a result of) giving food; for sacrifices are based on food.

4. How is it that the great-souled Śveta lost his good sense with the result that he neither gave food to the sages nor showed it to them.

5. Ah, just see the greatness of food. The fruit of the food that is given here is enjoyed by men in heaven; and (due to it) one would have unending (residence in) heaven.

6. The prominent brāhmaṇas have declared the gift of food as great. Due to the gift of food the lord of gods enjoys the three worlds.

7. All best brāhmaṇas call him Śatakratu . Due to that (i.e. the gift of food) the lord of the gods has attained that position.

8-9a. He went to heaven because of having given food. All (this) I have heard from you. If something else has formerly taken place I desire to hear that too again; so, O highly intelligent one, now tell me about it.

Pulastya said :

9b-10a. O king, formerly this old episode was narrated to Rāma by the great-souled Agastya . I shall now tell it to you.

Bhīṣma said :

10b-11a. In which family was Rāama, the best king, to whom Agastya narrated the old episode, born?

Pulastya said :

11b-12a. The very mighty (hero) named Rāma was born in the family of Raghu . He did the mission of gods: he killed Rāvaṇa in Laṅkā .

12b-13a. (Once) sages came to the house of him who had settled (himself) as (the king) of the kingdom of the world. The great-souled (sages) arrived at Rāghava 's residence.

13b-14a. The doorkeeper, at the bidding of Agastya, immediately informed Rāma that the sages had come (to see him).

14b-16a. Seeing Rama , like the full moon that had risen (he said:) "O son of Kausalyā , well-being to you. The night (has ended and) an auspicious dawn has broken. O king, O descendant of Raghu, to see your prosperity Agastya has today come with sages. He is waiting at the door."

16b-17. Hearing that the sages, resembling the sun in lustre, had arrived, Rāma said (these) words to the doorkeeper: "Quickly bring them in. Why have you detained the best sages at the door?"

18. At these words of Rāma the doorkeeper gladly ushered them in. Seeing the sages who had arrived, Rāma, with his hands joined in obeisance, spoke (words of greeting to them).

19-20. Rama, having humbly saluted them made them sit on (i.e. offered them) seats. The best sages sat all around on golden, variegated, well-spread, comfortable seats, covered with Kuśa -grass. The family-priest offered them water for washing their feet, for rinsing their mouths and a respectful offering.

21. Rāma enquired after the health and welfare of all the sages. The great sages, well-versed in the Vedas said these words:

22. “O you Raghu’s descendant of mighty arms, welfare to you everywhere. Luckily we are seeing you happy with your enemies killed.

23. O best of Raghus , the extremely vicious Rāvaṇa, the villain, kidnapped Sītā , your wife. He was killed by her vigour only.

24. O Rāma, you all alone killed him in a battle. No other person is (seen) who would do the deed that you did

25. We had come here to talk to you; and now, on seeing you, we all the ascetics, are purified, O lord of kings.

26. You have today wiped the tears (of the world) by killing Rāvaṇa (i.e.) by giving this auspicious gift of fearlessness to the world, O hero.

27. O Rāghava, we are glad due to this victory of yours, O you of unlimited valour. Now that we have seen and talked to you, we shall go to our respective hermitages.

28. O you tormentor of the enemies, I had given Indra ’s bow and two inexhaustible quivers and an armour to you when you had (formerly) entered the forest.

29. O you descendant of Raghu, (please) visit my hermitage again.” Saying so all the sages disappeared.

30. When the chief sages had left, Rāma, the best among the supporters of righteousness, thought about the work (the sages wanted to assign to him. He said to himself:)

31. “What could be the mission (for which) the sage said to me: ‘O you descendant of Raghu, please come to my hermitage-again?’ I must certainly go to Agastya.

32a. I must hear (what the) secret (intention) of the gods is, and the mission that he would tell (me to do).”

32b-33. Rāma, of unlimited lustre, thought like this: “I shall surely perform my duty; for duty is the highest recourse.” He ruled for ten thousand years.

34. That great-souled Rāma, who gave gifts, performed sacrifices and protected his people, passed (this period just) like a year.

35. On this very day an old brāhmaṇa villager bringing with him his dead son, came to the door of (the residence of) Rāma.

36-37. He uttered many sentences with words full of affection: “O son, what wicked deed had I done in my previous existence, that I am seeing you, my only son, a child, who has not even attained youth and has just lived for five years, dead?

38. O son, you have died prematurely (only) to cause me grief. Without doing the obsequial rites you have gone to Yama ’s residence.

39-40. (Indeed) Rama’s wicked deed is evident that death has come to you. When I die with my wife the sin of killing a child, a brāhmaṇa, and a woman will accrue to Rāma; there is no doubt about it.” Rāghava listened to all that accompanied by (i.e. causing) grief.

41. Rāma said (these) words to Vasiṣṭha who was sending the brāhmaṇa back: “When this is the state (of things) what should I do today?

42. I shall sacrifice my life or fall from a mountain. How shall I get purity (i.e. feel innocent) after I have heard the brāhmaṇa's words?"

43. Nārada who was there in Vasiṣṭha's proximity, told the dejected Rāma the words he had heard in the vicinity of (i.e. from) the sages:

44-45. "O Rāma, listen (how) at the right time the child's death has taken place. O Rāma, formerly in Kṛtayuga , everywhere there was the superiority of brāhmaṇas. No non-brāhmaṇa, O Rāghava, even practised penance. All (men) then were immortal and long-lived.

46. Again in Tretāyuga brāhmaṇas and kṣatriyas became superior. In Dvāparayuga their sin entered vaiśyas and śūdras .

47. Thus falsehood that was continuously resorted to, again came up (i.e. became effective). Three feet (i.e. three quarters) of unrighteousness and (only) one foot (i.e. quarter) of righteousness appeared there.

48. Then there were many casteless persons led by brāhmaṇas. Then again the second foot (i.e. quarter) of righteousness came (up).

49. In that (yuga) called Dvāpara , penance entered (i.e. went to) vaiśyas. The unrighteousness of the three yugas stood [...?]

50. O best man, then when the last yuga called Kali came, (both) unrighteousness and falsehood increased.

51-52a. In (this) Kaliyuga practice of penance will be (found) in the persons born as śūdras. O king, a śūdra , the tormentor of his enemies, and of a wicked mind, is practising a very severe penance at the border of your country. He killed the child.

52b-53. O best of kings, a king, in whose kingdom or (capital-)city, a wicked person does an unrighteous thing unfit to be done, instantly goes to hell (and stays there) till deluge.

54-55a. The king takes the fourth portion of his sin. So, O best among men, you go to that (part of) your country where you will see a wicked deed (being committed). Make an effort (to stop it).

53b-56a. O best of men, by (doing) this your religious merit and might will increase, and also (the span of) this child's life."

56b-57a. Thus addressed by Nārada, the descendant of Raghu, who was astonished, obtained incomparable joy, and said these (words) to Lakṣmaṇa :

57b-59a. "O dear Lakṣmaṇa, go to the best brāhmaṇa and console him. Get the boy's body placed in a trough containing oil. O dear one, using abundant perfumes and fragrant oils do that by which (the body of) the boy does not decay.

59b-60a. Do that by which the body of the boy, who has not done any deed of distress, would be preserved, and by which there would be no mishap or decomposition."

60b-6la. Having thus ordered Sumitrā 's son Lakṣmaṇa of good marks he, of great fame, mentally thought of the Puṣpaka aeroplane and ordered it, "Come (here)".

61b-63a. Knowing the internal thought (of Rāma) that aeroplane, decorated with gold and moving according to (the occupant's) desire came near Rāma in a short time. He (i.e. the presidi ng deity of the aeroplane) joined the palms of his hands as a mark of humility and said: "O king, (here) I am. This

servant, O you of mighty arms, stands before you."

63b-64a. Having heard, for a long time, the words (of the presiding deity) of the plane, the king saluted those great sages, and got into it.

64b-65. He, the well-composed one, leaving the two heroes Lakṣmaṇa and Bharata in the city, and taking his bow and two quivers as well as his very powerful sword, looking for (the culprit) quickly went towards the west.

66-67. Then he went to the north which was resorted to by the Himālaya (mountain). Then the king went in all parts of the eastern direction (where people followed) good practices and which was spotless like a mirror. Then the descendant of Raghu traversed the south.

68-69a. On the northern side of a mountain he saw a very big lake. In it Rāghava saw a terrible sage hanging upside down, practising very great (i.e. severe) penance.

69b-70a. Rāghava, the descendant of Kakutstha [1] , approached the ascetic practising penance, and said (these) words:"O you having lustre like a god, you are lucky.

70b-71. O you of a firm resolve, in which caste does this penance prosper (i.e. to which caste do you, performing this severe penance, belong)? I am Rama, Daśaratha 's son, (who am) asking you through curiosity. Which object do you have in mind: heaven or some other world?

72-73a. O ascetic, I desire to hear (i.e. to know) why you are practising penance. Are you a brāhmaṇa? Well-being to you. Or are you an invincible kṣatriya ? Or are you a vaiśya i.e. belonging to the third caste? Or are you a śūdra? Tell (me) the truth.

73b-74. Penance is full of truth (and) is always (useful) in obtaining heaven. Penance is Sāttvika and Rājasa and it (i.e. Sāttvika) is of the nature of truth. It is the cause of (i.e. leads to) helping the world, and is created by Viriñci.

75. The Raudra (i.e. terrible) penance springs from kṣatriya's lustre, and is called Rājasa. That which is (used) for the destruction of others is called Āsura .

76. He who conceals one by one the parts of his body smeared with blood, or he who practises penance to conquer the five fires [2] or (tries to) accomplish perfection or conquer death (belongs to the Āsura category).

77. This your disposition is Āsura; and I do not think you are a brāhmaṇa. If you speak the truth you will accomplish perfection; if yon tell a lie you will not live."

78. Having heard those words of Rāma, who ha[?] never done any harmful deed, the ascetic remained hung upside down like that (i.e. before) and said:

79. "O best king, welcome to you. O Rāghava, you are seen after a long time. O innocent one, I am your son, and you are my father.

80-82. Or this is not so; for the king is the father of all (his subjects). O king, such as you are, you deserve to be honoured. We are practising penance in your country. In it (you have) a share which is formerly produced (i.e. fixed) by the self-born. O Rāma, we are not lucky. You are lucky, O king, in whose country the ascetics desire perfection like this. O Rāghava, obtain prosperity with (i.e. as the the fruit of) my penance.

83-84. As to what you said (as to the question that you asked, viz.) 'in which caste (are you born and) are practising your penance' (I would say:) I am born in a śūdra family; and have resorted to a severe

penance. O Rāma, of a good vow, I desire to have godhood with my body (i.e. I want to be a god, without casting off this body). O king, I am not telling a lie with a desire to conquer (i.e. go to) the world of gods.

85-86a. O descendant of Kakutstha, know me to be a śūdra, Śambūka , by name." When he was thus talking, Rāma, the descendant of Kakutstha, took out from the sheath, a spotless sword, and cut off his head.

86b-88a. When the Śūdra was killed, gods with Indra, led by Agni , repeatedly praised Rāma (saying), 'Well (done, well done)'; and a very fragrant shower of flowers discharged by the gods from the sky, scattered all around Rāghava.

88b. The gods, very much pleased, said these words to Rama, the best among those who knew (the meaning of) sentence.

89-90a. "O you descendant of Raghu, O you good one, you have done this mission of the gods. O Rāma of a great vow, take (i.e. choose) whichever boon you like. By your deed this śūdra has physically gone to heaven."

90b-9la. Hearing (these) words of the gods, Rāghava who was well-composed, and who had joined his palms in obeisance, said these words to Indra, the thousand-eyed (god):

91b-92. "If gods are pleased with me, if I deserve a (grant of) boon, if they are happy with my deed, then let this brāhmaṇa-boy come to life (again). This is the best boon desired by me from you.

93-94. Due to my fault this boy, the son of a brāhmaṇa, has met with an untimely death. He has been taken by Death to Yama's abode. Revive him, well-being to you, I should not prove to be a liar to my preceptor. I have given a promise to the brāhmaṇa: I shall bring back your son to life.

95. O gods, let this boy live by having the full span of my life, or half a portion or a quarter portion of (the span of) my life".

96. Hearing those words of Rāghava, the best gods who were pleased and were full of affection, said to the great-souled one:

97-98. "O descendant of Kakutstha, give up your anxiety; the only son of the brāhmaṇa has regained his life and is united with his relatives. O descendant of Kakutstha, the boy suddenly became united with (i.e. regained his) life, (just) at the moment when this śūdra was destroyed by you.

99-100. Obtain welfare; well-being to you; O you tormentor of your enemies, we (now) go (back). We shall see the great sage (viz. Agastya) in Agastya's hermitage". Having promised the gods with the words 'All right', the descendant of Raghu got into the Puṣpaka aeroplane decorated with gold.

[1]: [1] : Kakutstha—See note on 1.33.183.

[2]: [2] : Pañcāgni-sādhana—A form of self-mortification in which the ascetic sits with four fires burning in the four quarters around him with the sun, the fifth fire, overhead.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 36

Conversation between Rāma and Agastya

Chapter 36 of 693 · 128 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
ततो देवाः प्रयातास्ते विमानैर्बहुभिस्तदा।
रामोप्यनुजगामाशु कुंभयोनेस्तपोवनम्१।
उक्तं भगवता तेन भूयोप्यागमनं क्रियाः।
पूर्वमेव सभायां च यो मां द्रष्टुं समागतः२।
तदहं देवतादेशात्तत्कार्यार्थे महामुनिं।
पश्यामि तं मुनिं गत्वा देवदानवपूजितम्३।
उपदेशं च मे तुष्टः स्वयं दास्यति सत्तमः।
दुःखी येन पुनर्मर्त्ये न भवामि कदाचन४।
पिता दशरथो मह्यं कौसल्या जननी तथा।
सूर्यवंशे समुत्पन्नस्तथाप्येवं सुदुःखितः५।
राज्यकाले वने वासो भार्यया चानुजेन च।
हरणं चापि भार्याया रावणेन कृतं मम६।
असहायेन तु मया तीर्त्वा सागरमुत्तमम्।
रुद्ध्वा तु तां पुरीं सर्वां कृत्वा तस्य कुलक्षयम्७।

दृष्टा सीता मया त्यक्ता देवानां तु पुरस्तदा।
शुद्धां तां मां तथोचुस्ते मया सीता तथा गृहम्८।
समानीता प्रीतिमता लोकवाक्याद्विसर्जिता।
वने वसति सा देवी पुरे चाहं वसामि वै९।
जातोहमुत्तमे वंशे उत्तमोहं धनुष्मताम्।
उत्तमं दुःखमापन्नो हृदयं नैव भिद्यते१०।
वज्रसारस्य सारेण धात्राहं निर्मितो ध्रुवम्।
इदानीं ब्राह्मणादेशाद्भ्रमामि धरणीतले११।
तपः स्थितस्तु शूद्रोसौ मया पापो निपातितः।
देववाक्यात्तु मे भूयः प्राणो मे हृदि संस्थितः१२।
पश्यामि तं मुनिं वंद्यं जगतोस्य हिते रतम्।
दृष्टेन मे तथा दुःखं नाशमेष्यति सत्वरम्१३।
उदयेन सहस्रांशोर्हिमं यद्वद्विलीयते।
तद्वन्मे दुःखसंप्राप्तिः सर्वथा नाशमेष्यति१४।
दृष्ट्वा च देवान्संप्राप्तानगस्त्यो भगवानृषिः।

अर्घ्यमादाय सुप्रीतः सर्वांस्तानभ्यपूजयत्१५।
ते तु गृह्य ततः पूजां संभाष्य च महामुनिं।
जग्मुस्तेन तदा हृष्टा नाकपृष्ठं सहानुगाः१६।
गतेषु तेषु काकुत्स्थः पुष्पकादवरुह्य च।
अभिवादयितुं प्राप्तः सोगस्त्यमृषिमुत्तमम्१७।
राजोवाच।
सुतो दशरथस्याहं भवंतमभिवादितुम्।
आगतो वै मुनिश्रेष्ठ सौम्येनेक्षस्व चक्षुषा१८।
निर्धूतपापस्त्वां दृष्ट्वा भवामीह न संशयः।
एतावदुक्त्वा स मुनिमभिवाद्य पुनः पुनः१९।
कुशलं भृत्यवर्गस्य मृगाणां तनयस्य च।
भगवद्दर्शनाकांक्षी शूद्रं हत्वा त्विहागतः२०।
अगस्त्य उवाच।
स्वागतं ते रघुश्रेष्ठ जगद्वंद्य सनातन।
दर्शनात्तव काकुत्स्थ पूतोहं मुनिभिः सह२१।

त्वत्कृते रघुशार्दूल गृहाणार्घं महाद्युते।
स्वागतं नरशार्दूल दिष्ट्या प्राप्तोसि शत्रुहन्२२।
त्वं हि नित्यं बहुमतो गुणैर्बहुभिरुत्तमैः।
अतस्त्वं पूजनीयो वै मम नित्यं हृदिस्थितः२३।
सुरा हि कथयंति त्वां शूद्रघातिनमागतं।
ब्राह्मणस्य च धर्मेण त्वया वै जीवितः सुतः२४।
उष्यतां चेह भगवः सकाशे मम राघव।
प्रभाते पुष्पकेणासि गंतायोध्यां महामते२५।
इदं चाभरणं सौम्य सुकृतं विश्वकर्मणा।
दिव्यं दिव्येनवपुषा दीप्यमानं स्वतेजसा२६।
प्रतिगृह्णीष्व राजेन्द्र मत्प्रियं कुरु राघव।
लब्धस्य हि पुनर्ह्वाने सुमहत्फलमुच्यते२७।
त्वं हि शक्तः परित्रातुं सेंद्रानपि सुरोत्तमान्।
तस्मात्प्रदास्ये विधिवत्प्रतीच्छस्व नरर्षभ२८।
अथोवाच महाबाहुरिक्ष्वाकूणां महारथः।

कृतांजलिर्मुनिश्रेष्ठं स्वं च धर्ममनुस्मरन्२९।
प्रतिग्रहो वै भगवंस्तव मेऽत्र विगर्हितः।
क्षत्रियेण कथं विप्र प्रतिग्राह्यं विजानता३०।
ब्राह्मणेन तु यद्दत्तं तन्मे त्वं वक्तुमर्हसि।
सपुत्रो गृहवानस्मि समर्थोस्मि महामुने३१।
आपदा चन चाक्रांतः कथं ग्राह्यः प्रतिग्रहः।
भार्या मे सुचिरं नष्टा न चान्या मम विद्यते३२।
केवलं दोषभागी च भवामीह न संशयः।
कष्टां चैव दशां प्राप्य क्षत्रियोपि प्रतिग्रही३३।

कुर्वन्न दोषमाप्नोति मनुरेवात्र कारणम्।
वृद्धौ च मातापितरौ साध्वी भार्या शिशुः सुतः३४।
अप्यकार्यशतं कृत्वा भर्तव्या मनुरब्रवीत्।
नाहं प्रतीच्छे विप्रर्षे त्वया दत्तं प्रतिग्रहं३५।
न च मे भवता कोपः कार्यो वै सुरपूजित३६।
अगस्त्य उवाच।

न च प्रतिग्रहे दोषो गृहीते पार्थिवैर्नृप।
भवान्वै तारणे शक्तस्त्रैलोक्यस्यापि राघव३७।
तारय ब्राह्मणं राम विशेषेण तपस्विनं।
तस्मात्प्रदास्ये विधिवत्प्रतीच्छस्व नराधिप३८।
राम उवाच।
क्षत्रियेण कथं विप्र प्रतिग्राह्यं विजानता।
ब्राह्मणेन तु यद्दत्तं तन्मे त्वं वक्तुमर्हसि३९।
अगस्त्य उवाच।
आसीत्कृतयुगे राम ब्रह्मपूते पुरातने।
अपार्थिवाः प्रजाः सर्वाः सुराणां च शतक्रतुः४०।
ताः प्रजा देवदेवेशं राजार्थं समुपागमन्।
सुराणां विद्यते राजा देवदेवः शतक्रतुः४१।
श्रेयसेस्मासु लोकेश पार्थिवं कुरु सांप्रतं।
यस्मिन्पूजां प्रयुंजानाः पुरुषा भुंजते महीम्४२।
ततो ब्रह्मा सुरश्रेष्ठो लोकपालान्सवासवान्।

समाहुयाब्रवीत्सर्वांस्तेजोभागोऽत्र युज्यताम्४३।
ततो ददुर्लोकपालाश्चतुर्भागं स्वतेजसा।
अक्षयश्च ततो ब्रह्मा यतो जातोऽक्षयो नृपः४४।
तं ब्रह्मा लोकपालानामंशं पुंसामयोजयत्।
ततो नृपस्तदा तासां प्रजानां क्षेमपंडितः४५।
तत्रैंद्रेण तु भागेन सर्वानाज्ञापयेन्नृपः।
वारुणेन च भागेन सर्वान्पुष्णाति देहिनः४६।
कौबेरेण तथांशेन त्वर्थान्दिशति पार्थिवः।
यश्च याम्यो नृपे भागस्तेन शास्ति च वै प्रजाः४७।
तत्र चैंद्रेण भागेन नरेन्द्रोसि रघूतम।
प्रतिगृह्णीष्वाभरणं तारणार्थे मम प्रभो४८।
ततो रामः प्रजग्राह मुनेर्हस्तान्महात्मनः।
दिव्यमाभरणं चित्रं प्रदीप्तमिव भास्करं४९।
प्रतिगृह्य ततोगस्त्याद्राघवः परवीरहा।
निरीक्ष्य सुचिरं कालं विचार्य च पुनः पुनः1.36.५०।

मौक्तिकानि विचित्राणि धात्रीफलसमानि च।
जांबूनदनिबद्धानि वज्रविद्रुमनीलकैः५१।

पद्मरागैः सगोमेधैर्वैडूर्यैः पुष्परागकैः।
सुनिबद्धं सुविभक्तं सुकृतं विश्वकर्मणा५२।
दृष्ट्वा प्रीतिसमायुक्तो भूयश्चेदं व्यचिंतयत्।
नेदृशानि च रत्नानि मया दृष्टानि कानिचित्५३।
उपशोभानि बद्धानि पृथ्वीमूल्यसमानि च।
विभीषणस्य लंकायां न दृष्टानि मया पुरा५४।
इति संचित्य मनसा राघवस्तमृषिं पुनः।
आगमं तस्य दिव्यस्य प्रष्टुं समुपचक्रमे५५।
अत्यद्भुतमिदं ब्रह्मन्न प्राप्यं च महीक्षिताम्।
कथं भगवता प्राप्तं कुतो वा केन निर्मितम्५६।
कुतूहलवशाच्चैव पृच्छामि त्वां महामते।
करतलेस्थिते रत्ने करमध्यं प्रकाशते५७।
अधमं तद्विजानीयात्सर्वशास्त्रेषु गर्हितम्।

दिशः प्रकाशयेद्यत्तन्मध्यमं मुनिसत्तम५८।
ऊर्ध्वगं त्रिशिखं यत्स्यादुत्तमं तदुदाहृतम्।
एतान्युत्तमजातीनि ऋषिभिः कीर्तितानि तु५९।
आश्चर्याणां बहुनां हि दिव्यानां भगवान्निधिः।
एवं वदति काकुत्स्थे मुनिर्वाक्यमथाब्रवीत्६०।
अगस्त्य उवाच।
शृणु राम पुरावृत्तं पुरा त्रेतायुगे महत्।
द्वापरे समनुप्राप्ते वने यद्दृष्टवानहम्६१।
आश्चर्यं सुमहाबाहो निबोध रघुनंदन।
पुरा त्रेतायुगे ह्यासीदरण्यं बहुविस्तरम्६२।
समंताद्योजनशतं मृगव्याघ्रविवर्जितम्।
तस्मिन्निष्पुरुषेऽरण्ये चिकीर्षुस्तप उत्तमम्६३।
अहमाक्रमितुं सौम्य तदरण्यमुपागतः।
तस्यारण्यस्य मध्यं तु युक्तं मूलफलैः सदा६४।
शाकैर्बहुविधाकारैर्नानारूपैः सुकाननैः।

तस्यारण्यस्य मध्ये तु पंचयोजनमायतम्६५।
हंसकारंडवाकीर्णं चक्रवाकोपशोभितम्।
तत्राश्चर्यं मया दृष्टं सरः परमशोभितम्६६।
विसारिकच्छपाकीर्णं बकपंक्तिगणैर्युतम्।
समीपे तस्य सरसस्तपस्तप्तुं गतः पुरा६७।
देशं पुण्यमुपेत्यैवं सर्वहिंसाविवर्जितम्।
तत्राहमवसं रात्रिं नैदाघीं पुरुषर्षभ६८।
प्रभाते पुरुत्थाय सरस्तदुपचक्रमे।
अथापश्यं शवमहमस्पृष्टजरसं क्वचित्६९।
तिष्ठंतं परया लक्ष्म्या सरसो नातिदूरतः।

तदर्थं चिंतयानोहं मुहुर्तमिव राघव७०।
अस्य तीरे न वै प्राणी को वाप्येष सुरर्षभः।
मुनिर्वा पार्थिवो वापि क्व मुनिः पार्थिवोपि वा७१।
अथवा पार्थिवसुतस्तस्यैवं संभवः कृतः।
अतीतेहनि रात्रौ वा प्रातर्वापि मृतो यदि७२।

अवश्यं तु मया ज्ञेया सरसोस्य विनिष्क्रिया।
यावदेवं स्थितश्चाहं चिंतयानो रघूत्तम७३।
अथापश्यं मूहुर्तात्तु दिव्यमद्भुतदर्शनम्।
विमानं परमोदारं हंसयुक्तं मनोजवम्७४।
पुरस्तत्र सहस्रं तु विमानेप्सरसां नृप।
गंधर्वाश्चैव तत्संख्या रमयंति वरं नरम्७५।
गायंति दिव्यगेयानि वादयंति तथा परे।
अथापश्यं नरं तस्माद्विमानादवरोहितम्७६।
शवमांसं भक्षयन्तं च स्नात्वा रघुकुलोद्वह।
ततो भुक्त्वा यथाकामं स मांसं बहुपीवरम्७७।
अवतीर्य सरः शीघ्रमारुरोह दिवं पुनः।
तमहं देवसंकाशं श्रिया परमयान्वितम्७८।
भो भो स्वर्गिन्महाभाग पृच्छामि त्वां कथं त्विदम्।
जुगुप्सितस्तवाहारो गतिश्चेयं तवोत्तमा७९।
यदि गुह्यं न चैतत्ते कथय त्वद्य मे भवान्।

कामतः श्रोतुमिच्छामि किमेतत्परमं वचः८०।
को भवान्वद संदेहमाहारश्च विगर्हितः।
त्वयेदं भुज्यते सौम्य किमर्थं क्व च वर्तसे८१।
कस्यायमैश्वरोभावः शवत्वेन विनिर्मितः।
आहारं च कथं निंद्यं श्रोतुमिच्छामि तत्त्वतः८२।
श्रुत्वा च भाषितं तत्र मम राम सतां वर।
प्रांजलिः प्रत्युवाचेदं स स्वर्गी रघुनंदन८३।
शृणुष्वाद्य यथावृत्तं ममेदं सुखदुःखजम्।
कामो हि दुरितक्रम्यः शृणु यत्पृच्छसे द्विज८४।
पुरा वैदर्भको राजा पिता मे हि महायशाः।
वासुदेव इति ख्यातस्त्रिषु लोकेषु धार्मिकः८५।
तस्य पुत्रद्वयं ब्रह्मन्द्वाभ्यां स्त्रीभ्यामजायत।
अहं श्वेत इति ख्यातो यवीयान्सुरथोऽभवत्८६।
पितर्युपरते तस्मिन्पौरा मामभ्यषेचयन्।
तत्राहंकारयन्राज्यं धर्मे चासं समाहितः८७।

एवं वर्षसहस्राणि बहुनि समुपाव्रजन्।
मम राज्यं कारयतः परिपालयतः प्रजाः८८।
सोहं निमित्ते कस्मिंश्चिद्वैराग्येण द्विजोत्तम।

मरणं हृदये कृत्वा तपोवनमुपागमम्।८९।
सोहं वनमिदं रम्यं भृशं पक्षिविवर्जितम्।
प्रविष्टस्तप आस्थातुमस्यैव सरसोंतिके९०।
राज्येऽभिषिच्य सुरथं भ्रातरं तं नराधिपम्।
इदं सरः समासाद्य तपस्तप्तं सुदारुणम्९१।
दशवर्षसहस्राणि तपस्तप्त्वा महावने।
शुभं तु भवनं प्राप्तो ब्रह्मलोकमनामयम्९२।
स्वर्गस्थमपि मां ब्रह्मन्क्षुत्पिपासे द्विजोत्तम।
अबाधेतां भृशं चाहमभवं व्यथितेंद्रियः९३।
ततस्त्रिभुवनश्रेष्ठमवोचं वै पितामहम्।
भगवन्स्वर्गलोकोऽयं क्षुत्पिपासा विवर्जितः९४।
कस्येयं कर्मणः पक्तिः क्षुत्पिपासे यतो हि मे।

आहारः कश्च मे देव ब्रूहि त्वं श्रीपितामह९५।
ततः पितामहः सम्यक्चिरं ध्यात्वा महामुने।
मामुवाच ततो वाक्यं नास्ति भोज्यं स्वदेहजम्९६।
ऋते ते स्वानि मांसानि भक्षय त्वं तु हि नित्यशः।
स्वशरीरं त्वया पुष्टं कुर्वता तप उत्तमम्९७।
नादत्तं जायते तात श्वेत पश्य महीतले।
आग्रहाद्भिक्षमाणाय भिक्षापि प्राणिने पुरा९८।
न हि दत्ता गृहे भ्रांत्या मोहादतिथये तदा।
तेन स्वर्गगतस्यापि क्षुत्पिपासे तवाधुना९९।
स त्वं प्रपुष्टमाहारैः स्वशरीरमनुत्तमम्।
भक्षयस्व च राजेंद्र सा ते तृप्तिर्भविष्यति1.36.१००।
एवमुक्तस्ततो देवं ब्रह्माणमहमुक्तवान्।
भक्षिते च स्वके देहे पुनरन्यन्न मे विभो१०१।
क्षुधानिवारणं नैव देहस्यास्य विनौदनं।
खादामि ह्यक्षयं देव प्रियं मे न हि जायते१०२।

ततोब्रवीत्पुनर्ब्रह्मा तव देहोऽक्षयः कृतः।
दिनेदिने ते पुष्टात्मा शवः श्वेत भविष्यति१०३।
यावद्वर्षशतं पूर्णं स्वमांसं खाद भो नृप।
यदागच्छति चागस्त्यः श्वेतारण्यं महातपाः१०४।
भगवानतिदुर्धर्षस्तदा कृच्छ्राद्विमोक्ष्यसे।
स हि तारयितुं शक्तः सेंद्रानपि सुरासुरान्१०५।
आहारं कुत्सितं चेमं राजर्षे किं पुनस्तव।
सुरकार्यं महत्तेन सुकृतं तु महात्मना१०६।
उदधिं निर्जलं कृत्वा दानवाश्च निपातिताः।
विंध्यश्चादित्यविद्वेषाद्वर्धमानो निवारितः१०७।
लंबमाना मही चैषा गुरुत्वेनाधिवासिता।

दक्षिणा दिग्दिवं याता त्रैलाक्यं विषमस्थितम्१०८।
मया गत्वा सुरैः सार्द्धं प्रेषितो दक्षिणां दिशम्।
समां कुरु महाभाग गुरुत्वेन जगत्सम्म्१०९।
एवं च तेन मुनिना स्थित्वा सर्वा धरा समा।

कृता राजेंद्र मुनिना एवमद्यापि दृश्यते११०।
सोहं भगवत श्रुत्वा देवदेवस्य भाषितम्।
भुंजे च कुत्सिताहारं स्वशरीरमनुत्तमम्१११।
पूर्णं वर्षशतं चाद्य भोजनं कुत्सितं च मे।
क्षयं नाभ्येति तद्विप्र तृप्तिश्चापि ममोत्तमा११२।
तं मुनिं कृच्छ्रसन्तप्तश्चिंतयामि दिवानिशम्।
कदा वै दर्शनं मह्यं स मुनिर्दास्यते वने११३।
एवं मे चिंतयानस्य गतं वर्षशतन्त्विह।
सोगस्त्यो हि गतिर्ब्रह्मन्मुनिर्मे भविता ध्रुवं११४।
न गतिर्भविता मह्यं कुंभयोनिमृते द्विजम्।
श्रुत्वेत्थं भाषितं राम दृष्ट्वाहारं च कुत्सितम्११५।
कृपया परया युक्तस्तं नृपं स्वर्गगामिनम्।
करोम्यहं सुधाभोज्यं नाशयामि च कुत्सितम्११६।
चिन्तयन्नित्यवोचं तमगस्त्यः किं करिष्यति।
अहमेतत्कुत्सितं ते नाशयामि महामते११७।

ईप्सितं प्रार्थयस्वास्मान्मनः प्रीतिकरं परम्।
स स्वर्गी मां ततः प्राह कथं ब्रह्मवचोन्यथा११८।
कर्तुं मुने मया शक्यं न चान्यस्तारयिष्यति।
ऋते वै कुंभयोनिं तं मैत्रावरुणसंभवम्११९।
अपृष्टोपि मया ब्रह्मन्नेवमूचे पितामहः।
एवं ब्रुवाणं तं श्वेतमुक्तवानहमस्मि सः१२०।
आगतस्तव भाग्येन दृष्टोहं नात्र संशयः।
ततः स्वर्गी स मां ज्ञात्वा दंडवत्पतितो भुवि१२१।
तमुत्थाप्य ततो रामाब्रवं किं ते करोम्यहम्।
राजोवाच।
आहारात्कुत्सिताद्ब्रह्मंस्तारयस्वाद्य दुष्कृतात्१२२।
येन लोकोऽक्षयः स्वर्गो भविता त्वत्कृतेन मे।
ततः प्रतिग्रहो दत्तो जगद्वंद्य नृपेण हि१२३।
भवान्मामनुगृह्णातु प्रतीच्छस्व प्रतिग्रहम्१२७।
कृता मतिस्तारणाय न लोभाद्रघुनंदन।

गृहीते भूषणे राम मम हस्तगते तदा१२८।
मानुषः पौर्विको देहस्तदा नष्टोस्य भूपते।
प्रणष्टे तु शरीरे च राजर्षिः परया मुदा१२९।
मयोक्तोसौ विमानेन जगाम त्रिदिवं पुनः।

तेन मे शक्रतुल्येन दत्तमाभरणं शुभं१३०।
तस्मिन्निमित्ते काकुत्स्थ दत्तमद्भुतकर्मणा।
श्वेतो वैदर्भको राजा तदाभूद्भुतकल्मषः१३१।

Roman transliteration

pulastya uvāca|
tato devāḥ prayātāste vimānairbahubhistadā|
rāmopyanujagāmāśu kuṃbhayonestapovanam1|
uktaṃ bhagavatā tena bhūyopyāgamanaṃ kriyāḥ|
pūrvameva sabhāyāṃ ca yo māṃ draṣṭuṃ samāgataḥ2|
tadahaṃ devatādeśāttatkāryārthe mahāmuniṃ|
paśyāmi taṃ muniṃ gatvā devadānavapūjitam3|
upadeśaṃ ca me tuṣṭaḥ svayaṃ dāsyati sattamaḥ|
duḥkhī yena punarmartye na bhavāmi kadācana4|
pitā daśaratho mahyaṃ kausalyā jananī tathā|
sūryavaṃśe samutpannastathāpyevaṃ suduḥkhitaḥ5|
rājyakāle vane vāso bhāryayā cānujena ca|
haraṇaṃ cāpi bhāryāyā rāvaṇena kṛtaṃ mama6|
asahāyena tu mayā tīrtvā sāgaramuttamam|
ruddhvā tu tāṃ purīṃ sarvāṃ kṛtvā tasya kulakṣayam7|

dṛṣṭā sītā mayā tyaktā devānāṃ tu purastadā|
śuddhāṃ tāṃ māṃ tathocuste mayā sītā tathā gṛham8|
samānītā prītimatā lokavākyādvisarjitā|
vane vasati sā devī pure cāhaṃ vasāmi vai9|
jātohamuttame vaṃśe uttamohaṃ dhanuṣmatām|
uttamaṃ duḥkhamāpanno hṛdayaṃ naiva bhidyate10|
vajrasārasya sāreṇa dhātrāhaṃ nirmito dhruvam|
idānīṃ brāhmaṇādeśādbhramāmi dharaṇītale11|
tapaḥ sthitastu śūdrosau mayā pāpo nipātitaḥ|
devavākyāttu me bhūyaḥ prāṇo me hṛdi saṃsthitaḥ12|
paśyāmi taṃ muniṃ vaṃdyaṃ jagatosya hite ratam|
dṛṣṭena me tathā duḥkhaṃ nāśameṣyati satvaram13|
udayena sahasrāṃśorhimaṃ yadvadvilīyate|
tadvanme duḥkhasaṃprāptiḥ sarvathā nāśameṣyati14|
dṛṣṭvā ca devānsaṃprāptānagastyo bhagavānṛṣiḥ|

arghyamādāya suprītaḥ sarvāṃstānabhyapūjayat15|
te tu gṛhya tataḥ pūjāṃ saṃbhāṣya ca mahāmuniṃ|
jagmustena tadā hṛṣṭā nākaprṣṭhaṃ sahānugāḥ16|
gateṣu teṣu kākutsthaḥ puṣpakādavaruhya ca|
abhivādayituṃ prāptaḥ sogastyamṛṣimuttamam17|
rājovāca|
suto daśarathasyāhaṃ bhavaṃtamabhivāditum|
āgato vai muniśreṣṭha saumyenekṣasva cakṣuṣā18|
nirdhūtapāpastvāṃ dṛṣṭvā bhavāmīha na saṃśayaḥ|
etāvaduktvā sa munimabhivādya punaḥ punaḥ19|
kuśalaṃ bhṛtyavargasya mṛgāṇāṃ tanayasya ca|
bhagavaddarśanākāṃkṣī śūdraṃ hatvā tvihāgataḥ20|
agastya uvāca|

svāgataṃ te raghuśreṣṭha jagadvaṃdya sanātana|
darśanāttava kākutstha pūtohaṃ munibhiḥ saha21|

tvatkṛte raghuśārdūla gṛhāṇārghaṃ mahādyute|
svāgataṃ naraśārdūla diṣṭyā prāptosi śatruhan22|
tvaṃ hi nityaṃ bahumato guṇairbahubhiruttamaiḥ|
atastvaṃ pūjanīyo vai mama nityaṃ hṛdisthitaḥ23|
surā hi kathayaṃti tvāṃ śūdraghātinamāgataṃ|
brāhmaṇasya ca dharmeṇa tvayā vai jīvitaḥ sutaḥ24|
uṣyatāṃ ceha bhagavaḥ sakāśe mama rāghava|
prabhāte puṣpakeṇāsi gaṃtāyodhyāṃ mahāmate25|
idaṃ cābharaṇaṃ saumya sukṛtaṃ viśvakarmaṇā|
divyaṃ divyenavapuṣā dīpyamānaṃ svatejasā26|
pratigṛhṇīṣva rājendra matpriyaṃ kuru rāghava|
labdhasya hi punarddāne sumahatphalamucyate27|
tvaṃ hi śaktaḥ paritrātuṃ seṃdrānapi surottamān|
tasmātpradāsye vidhivatpratīcchasva nararṣabha28|
athovāca mahābāhurikṣvākūṇāṃ mahārathaḥ|

kṛtāṃjalirmuniśreṣṭhaṃ svaṃ ca dharmamanusmaran29|
pratigraho vai bhagavaṃstava me'tra vigarhitaḥ|
kṣatriyeṇa kathaṃ vipra pratigrāhyaṃ vijānatā30|
brāhmaṇena tu yaddattaṃ tanme tvaṃ vaktumarhasi|
saputro gṛhavānasmi samarthosmi mahāmune31|
āpadā cana cākrāṃtaḥ kathaṃ grāhyaḥ pratigrahaḥ|
bhāryā me suciraṃ naṣṭā na cānyā mama vidyate32|
kevalaṃ doṣabhāgī ca bhavāmīha na saṃśayaḥ|
kaṣṭāṃ caiva daśāṃ prāpya kṣatriyopi pratigrahī33|
kurvanna doṣamāpnoti manurevātra kāraṇam|
vṛddhau ca mātāpitarau sādhvī bhāryā śiśuḥ sutaḥ34|
apyakāryaśataṃ kṛtvā bhartavyā manurabravīt|
nāhaṃ pratīcche viprarṣe tvayā dattaṃ pratigrahaṃ35|
na ca me bhavatā kopaḥ kāryo vai surapūjita36|
agastya uvāca|

na ca pratigrahe doṣo gṛhīte pārthivairnṛpa|
bhavānvai tāraṇe śaktastrailokyasyāpi rāghava37|
tāraya brāhmaṇaṃ rāma viśeṣeṇa tapasvinaṃ|
tasmātpradāsye vidhivatpratīcchasva narāghipa38|
rāma uvāca|
kṣatriyeṇa kathaṃ vipra pratigrāhyaṃ vijānatā|
brāhmaṇena tu yaddattaṃ tanme tvaṃ vaktumarhasi39|
agastya uvāca|
āsītkṛtayuge rāma brahmapūte purātane|
apārthivāḥ prajāḥ sarvāḥ surāṇāṃ ca śatakratuḥ40|
tāḥ prajā devadeveśaṃ rājārthaṃ samupāgaman|
surāṇāṃ vidyate rājā devadevaḥ śatakratuḥ41|
śreyasesmāsu lokeśa pārthivaṃ kuru sāṃprataṃ|
yasminpūjāṃ prayuṃjānāḥ puruṣā bhuṃjate mahīm42|
tato brahmā suraśreṣṭho lokapālānsavāsavān|

samāhūyābravītsarvāṃstejobhāgo'tra yujyatām43|
tato dadurlokapālāścaturbhāgaṃ svatejasā|

akṣayaśca tato brahmā yato jāto'kṣayo nṛpaḥ44|
taṃ brahmā lokapālānāmaṃśaṃ puṃsāmayojayat|
tato nṛpastadā tāsāṃ prajānāṃ kṣemapaṃḍitaḥ45|
tatraiṃdreṇa tu bhāgena sarvānājñāpayennṛpaḥ|
vāruṇena ca bhāgena sarvānpuṣṇāti dehinaḥ46|
kaubereṇa tathāṃśena tvarthāndiśati pārthivaḥ|
yaśca yāmyo nṛpe bhāgastena śāsti ca vai prajāḥ47|
tatra caiṃdreṇa bhāgena narendrosi raghūttama|
pratigṛhṇīṣvābharaṇaṃ tāraṇārthe mama prabho48|
tato rāmaḥ prajagrāha munerhastānmahātmanaḥ|
divyamābharaṇaṃ citraṃ pradīptamiva bhāskaraṃ49|
pratigṛhya tatogastyādrāghavaḥ paravīrahā|
nirīkṣya suciraṃ kālaṃ vicārya ca punaḥ punaḥ1.36.50|

mauktikāni vicitrāṇi dhātrīphalasamāni ca|
jāṃbūnadanibaddhāni vajravidrumanīlakaiḥ51|
padmarāgaiḥ sagomedhairvaiḍūryaiḥ puṣparāgakaiḥ|
sunibaddhaṃ suvibhaktaṃ sukṛtaṃ viśvakarmaṇā52|
dṛṣṭvā prītisamāyukto bhūyaścedaṃ vyaciṃtayat|
nedṛśāni ca ratnāni mayā dṛṣṭāni kānicit53|
upaśobhāni baddhāni pṛthvīmūlyasamāni ca|
vibhīṣaṇasya laṃkāyāṃ na dṛṣṭāni mayā purā54|
iti saṃcitya manasā rāghavastamṛṣiṃ punaḥ|
āgamaṃ tasya divyasya praṣṭuṃ samupacakrame55|
atyadbhutamidaṃ brahmanna prāpyaṃ ca mahīkṣitām|
kathaṃ bhagavatā prāptaṃ kuto vā kena nirmitam56|
kutūhalavaśāccaiva pṛcchāmi tvāṃ mahāmate|
karatalesthite ratne karamadhyaṃ prakāśate57|
adhamaṃ tadvijānīyātsarvaśāstreṣu garhitam|

diśaḥ prakāśayedyattanmadhyamaṃ munisattama58|
ūrdhvagaṃ triśikhaṃ yatsyāduttamaṃ tadudāhṛtam|
etānyuttamajātīni ṛṣibhiḥ kīrtitāni tu59|
āścaryāṇāṃ bahūnāṃ hi divyānāṃ bhagavānnidhiḥ|
evaṃ vadati kākutsthe munirvākyamathābravīt60|
agastya uvāca|
śṛṇu rāma purāvṛttaṃ purā tretāyuge mahat|
dvāpare samanuprāpte vane yaddṛṣṭavānaham61|
āścaryaṃ sumahābāho nibodha raghunaṃdana|
purā tretāyuge hyāsīdaraṇyaṃ bahuvistaram62|
samaṃtādyojanaśataṃ mṛgavyāghravivarjitam|
tasminniṣpuruṣe'raṇye cikīrṣustapa uttamam63|
ahamākramituṃ saumya tadaraṇyamupāgataḥ|
tasyāraṇyasya madhyaṃ tu yuktaṃ mūlaphalaiḥ sadā64|
śākairbahuvidhākārairnānārūpaiḥ sukānanaiḥ|

tasyāraṇyasya madhye tu paṃcayojanamāyatam65|
haṃsakāraṃḍavākīrṇaṃ cakravākopaśobhitam|
tatrāścaryaṃ mayā dṛṣṭaṃ saraḥ paramaśobhitam66|
visārikacchapākīrṇaṃ bakapaṃktigaṇairyutam|
samīpe tasya sarasastapastaptuṃ gataḥ purā67|
deśaṃ puṇyamupetyaivaṃ sarvahiṃsāvivarjitam|
tatrāhamavasaṃ rātriṃ naidāghīṃ puruṣarṣabha68|

prabhāte purutthāya sarastadupacakrame|
athāpaśyaṃ śavamahamasprṣṭajarasaṃ kvacit69|
tiṣṭhaṃtaṃ parayā lakṣmyā saraso nātidūrataḥ|
tadarthaṃ ciṃtayānohaṃ muhūrtamiva rāghava70|
asya tīre na vai prāṇī ko vāpyeṣa surarṣabhaḥ|
munirvā pārthivo vāpi kva muniḥ pārthivopi vā71|
athavā pārthivasutastasyaivaṃ saṃbhavaḥ kṛtaḥ|
atītehani rātrau vā prātarvāpi mṛto yadi72|

avaśyaṃ tu mayā jñeyā sarasosya viniṣkriyā|
yāvadevaṃ sthitaścāhaṃ ciṃtayāno raghūttama73|
athāpaśyaṃ mūhūrtāttu divyamadbhutadarśanam|
vimānaṃ paramodāraṃ haṃsayuktaṃ manojavam74|
purastatra sahasraṃ tu vimānepsarasāṃ nṛpa|
gaṃdharvāścaiva tatsaṃkhyā ramayaṃti varaṃ naram75|
gāyaṃti divyageyāni vādayaṃti tathā pare|
athāpaśyaṃ naraṃ tasmādvimānādavarohitam76|
śavamāṃsaṃ bhakṣayantaṃ ca snātvā raghukulodvaha|
tato bhuktvā yathākāmaṃ sa māṃsaṃ bahupīvaram77|
avatīrya saraḥ śīghramāruroha divaṃ punaḥ|
tamahaṃ devasaṃkāśaṃ śriyā paramayānvitam78|
bho bho svarginmahābhāga pṛcchāmi tvāṃ kathaṃ tvidam|
jugupsitastavāhāro gatiśceyaṃ tavottamā79|
yadi guhyaṃ na caitatte kathaya tvadya me bhavān|

kāmataḥ śrotumicchāmi kimetatparamaṃ vacaḥ80|
ko bhavānvada saṃdehamāhāraśca vigarhitaḥ|
tvayedaṃ bhujyate saumya kimarthaṃ kva ca vartase81|
kasyāyamaiśvarobhāvaḥ śavatvena vinirmitaḥ|
āhāraṃ ca kathaṃ niṃdyaṃ śrotumicchāmi tattvataḥ82|
śrutvā ca bhāṣitaṃ tatra mama rāma satāṃ vara|
prāṃjaliḥ pratyuvācedaṃ sa svargī raghunaṃdana83|
śṛṇuṣvādya yathāvṛttaṃ mamedaṃ sukhaduḥkhajam|
kāmo hi duritakramyaḥ śṛṇu yatpṛcchase dvija84|
purā vaidarbhako rājā pitā me hi mahāyaśāḥ|
vāsudeva iti khyātastriṣu lokeṣu dhārmikaḥ85|
tasya putradvayaṃ brahmandvābhyāṃ strībhyāmajāyata|
ahaṃ śveta iti khyāto yavīyānsuratho'bhavat86|
pitaryuparate tasminpaurā māmabhyaṣecayan|
tatrāhaṃkārayanrājyaṃ dharme cāsaṃ samāhitaḥ87|

evaṃ varṣasahasrāṇi bahūni samupāvrajan|
mama rājyaṃ kārayataḥ paripālayataḥ prajāḥ88|
sohaṃ nimitte kasmiṃścidvairāgyeṇa dvijottama|
maraṇaṃ hṛdaye kṛtvā tapovanamupāgamam89|
sohaṃ vanamidaṃ ramyaṃ bhṛśaṃ pakṣivivarjitam|
praviṣṭastapa āsthātumasyaiva sarasoṃtike90|
rājye'bhiṣicya surathaṃ bhrātaraṃ taṃ narādhipam|
idaṃ saraḥ samāsādya tapastaptaṃ sudāruṇam91|
daśavarṣasahasrāṇi tapastaptvā mahāvane|
śubhaṃ tu bhavanaṃ prāpto brahmalokamanāmayam92|
svargasthamapi māṃ brahmankṣutpipāse dvijottama|
abādhetāṃ bhṛśaṃ cāhamabhavaṃ vyathiteṃdriyaḥ93|

tatastribhuvanaśreṣṭhamavocaṃ vai pitāmaham|
bhagavansvargaloko'yaṃ kṣutpipāsā vivarjitaḥ94|
kasyeyaṃ karmaṇaḥ paktiḥ kṣutpipāse yato hi me|

āhāraḥ kaśca me deva brūhi tvaṃ śrīpitāmaha95|
tataḥ pitāmahaḥ samyakciraṃ dhyātvā mahāmune|
māmuvāca tato vākyaṃ nāsti bhojyaṃ svadehajam96|
ṛte te svāni māṃsāni bhakṣaya tvaṃ tu hi nityaśaḥ|
svaśarīraṃ tvayā puṣṭaṃ kurvatā tapa uttamam97|
nādattaṃ jāyate tāta śveta paśya mahītale|
āgrahādbhikṣamāṇāya bhikṣāpi prāṇine purā98|
na hi dattā gṛhe bhrāṃtyā mohādatithaye tadā|
tena svargagatasyāpi kṣutpipāse tavādhunā99|
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English translation

Pulastya said :

1. Then the gods went by many aeroplanes. Rāma too quickly went to the penance-grove of Agastya .

2. (He thought:) 'The revered one, who had formerly come to see me in my assembly, had told me to go to him again.

3. So by the order of gods and for their work I shall go and see that great sage, honoured by gods and demons.

4. And the best one will advise me so that I shall never again be unhappy in this mortal world.

5. My father is Daśaratha and Kausalyā is my mother. I am born in the solar family. Still I am so much unhappy!

6. I had to stay in the forest with my wife and younger brother at the time (when I should have enjoyed) the kingdom. My wife also was abducted by Rāvaṇa .

7-8a. I met Sītā after having crossed the excellent ocean without anybody's help and having besieged that city (of Lanka) and having destroyed his (i.e. Rāvaṇa's) family. I abandoned her in front of the gods.

8b-9. They (then) told me that she was pure, so I, full of love, brought her home; but (again) forsook her on account of (an adverse) public opinion. That respectable lady is living in a forest, (while) I am living in the city.

10. I am born in the best family; I am best among the archers; I am suffering from the worst misery; (yet) my heart is not rent.

11. Surely the creator has created me with an adamantine essence. Now following the instruction of a brāhmaṇa , I wander over the surface of the earth.

12. Obeying the words of gods, I have destroyed this sinful śūdra who was practising penance. Again my life has stood still in my heart (i.e. I am very uneasy).

13. I (shall now) see the adorable sage, engaged in the wellbeing of this world, so that by seeing him my grief will soon come to an end.

14. As at the rise of the sun snow melts, in the same way (by seeing him) all the grief that has come to me will completely come to an end.'

15. The revered sage Agastya too, seeing the gods who had come there, and being very well pleased offered them a respectful offering and worshipped them.

16. They too, having talked to the great sage, and being delighted went to heaven with their followers.

17. When they had left, the descendant of Kakutstha (i.e. Rāma) got down from Puṣpaka and went to salute the best sage Agastya.

The king (i.e. Rāma) said :

18. O best sage, I am Daśaratha's son. I have come to salute you. (Please) look at me with a pleasing eye (i.e. favour me).

19. By seeing you my sins will be shaken off. There is no doubt (about it).

20. Saying this much and saluting the sage again and again, he (enquired after) the welfare of the servants, the beasts and his son (and said:) "After having killed the śūdra (viz. Śambūka) I have come here to see (you) the revered one."

Agastya said :

21-22. O you best among the Raghus , O you highly lust rous one, (please) accept the respectful offering meant for you. O best among the Raghus, O you who are adorable to the world, O you eternal one, welcome to you. O descendant of Kakutstha, your visit has purified me along with the sages. O you killer of enemies, due to my good luck, you have come here.

23. You are always very much respected due to your many excellent qualities. Therefore you deserve to be honoured. You have always remained in my heart.

24. The gods also proclaim that you, the killer of the śūdra, have come. You have righteously brought the brāhmaṇa's son back to life.

25. O Rāghava , (please) live with me. O you highly intelligent one, you will go to Ayodhyā in the Puṣpaka (next) morning.

26. O Rāghava, O gentle one, O king of kings, (please) accept this divine ornament well fashioned by Viśvakarman of a divine body and shining with its own lustre.

27. Do what is agreeable to me. It is said that great fruit accrues (to a person) when what is obtained is again given (by him).

28. You are capable of protecting the best gods including Indra . Therefore I shall duly offer (this to you). O best of men, (please) accept it.

29. Then the great warrior of mighty arms (i.e. very powerful) among the Ikṣvākus , remembering his duty, with the palms of his hands joined in obeisance, said:

30. “O revered sir, accepting a gift from you is censurable on my part. O brāhmaṇa, how can a wise kṣatriya accept a gift given by a brāhmaṇa? Please tell (i.e. explain) it to me.

31. I have sons, I am a householder and I am capable (of securing such gifts), O great sage.

32. I am not overcome with a calamity. (Then) how can I accept this gift? My wife has deceased long back: and I have not (taken to) another wife.

33-34a. Here (i.e. if I accept the gift), I shall merely commit an offence. There is no doubt about it. If a kṣatriya accepts a gift when he is reduced to a miserable condition, he does not incur sin. Manu is the authority in this matter.

34b-35. Manu has said that old parents, a virtuous wife, a young son should be taken care of (by a man) even by doing a hundred evil deeds. (So) O brāhmaṇa sage, I shall not accept the gift offered by you.

36. O you honoured by gods, (please) do not be angry with me.”

Agastya said :

37. O king, there is nothing wrong if kings accept a gift offered to them. O Rāghava, you are able to protect even the three worlds.

38. O Rāma, then protect this brāhmaṇa especially when he is also an ascetic. Therefore I shall duly give (the gift). (Please) accept it, O king.

Rāma said :

39. O brāhmaṇa, please tell me how should a wise kṣat-riya accept what is offered by a brāhmaṇa.

Agastya said :

40. O Rāma, in the old Kṛtayuga , that had become one with Brahman , all the beings were without a king: (only) Indra was (the king) of gods.

41-42. Those beings went to the great lord of gods for (securing) a king. (They said to him:) “Gods have a king viz. Śatakratu (i.e. Indra), the gods of gods. O lord of the worlds, for our well-being make (someone) our king, offering worship to whom men enjoy the earth.”

43. Then Brahmā , the greatest among gods, called the regents of the quarters with Indra, and said to all of them: “Bestow here a part of your lustre.”

44. Then the regents of the quarters (each) gave a quarter of their lustre. Due to that Brahmā became inexhaustible (in lustre), and from (i.e. due to) him the king also became inexhaustible (in lustre).

45. Then Brahmā bestowed the portion(s) of the lustre of the regents of the quarters upon men. Due to that a king is skilled in (looking after) the welfare of these beings.

46. Due to the portion (received) from Indra, the king should order all; and on account of Varuṇa 's portion (that he has in him) he nourishes all men.

47. The king directs (i.e. gives) wealth by means of the portion of Kubera (that he has in him); and the king governs his subjects with the portion of Yama that (he has) in him.

48. O best of Raghus, when such is the case, you are the lord of men due to Indra's portion (that you have in you) O lord, (please) accept the ornament to protect me.

49. Then Rāma accepted from the hand of the great-souled sage, the divine, bright ornament blazing like the sun.

50-53 a. Rāghava, the killer of the heroes of enemies for a long time examined the ornament and thought again and again, and seeing that it had many bright pearls (big) like the āmalaka -fruits, and it was inlaid with gold, and was well-knit, well-divided and well-fashioned with diamonds, corals, sapphires, rubies, gomedhas [1] , Lapis Lazuli and topaz, by Viśvakarman, he was pleased and again thought thus:

53b-54. 'I have never (before) seen such gems inlaid for beauty and worth the price of the earth. I have not seen them even in Bibhīṣaṇa 's Laṅkā .'

55. Thinking like this mentally (i.e. in his mind), Rāghava again began to ask the sage about the acquisition of the divine (ornament):

56. "O brāhmaṇa, it is very wonderful, and not obtainable (even) to kings; how did the revered one obtain it? Wherefrom did you obtain it? Who has fashioned it?

57-58a. O you highly intelligent one, I ask you only through

curiosity. If the middle portion of the palm of the hand is illuminated when the gem is put on the palm, then one should know it to be of the lowest (quality), and it is condemned in all treatises.

58b-59. O best of sages, that which illumines the directions, is mediocre. That is said to be the best having three rays shooting up. These are said to be of the best kind by the sages.

60. The revered one is a treasure of many divine marvels." When the descendant of Kakutstha was speaking like this, the sage said (these) words:

Agastya said :

61. O Rāma, listen to the great ancient account of what formerly took place in Tretayuga , when Dvapara was about to set in, and what I saw in a forest.

62-63a. O descendant of Raghu , O you of mighty arms,

know (i.e. listen to) the great wonder. Formerly in Tretāyuga there was a very extensive forest, measuring a hundred yojanas on all sides, and without beasts and tigers.

63b-64a. With a desire to practise excellent penance in that manless forest I went to the forest to enter it, O gentle one.

64b-65a. The centre of the forest was always full of roots and fruits, vegetables of various shapes, and good groves of many forms.

65b-67a. In the middle of the forest I saw a wonder, viz. a very beautiful lake five yojanas in length, abounding in swans, ducks and adorned with ruddy geese, crowded with large tortoises and full of the rows of cranes.

67b-68. Formerly I had gone near the lake to practise penance. O best of men, having gone near the auspicious region free from all kinds of violence, I stayed there for one summer night.

69-70a. Having again got up in the morning, I went to that lake; and not far from the lake I saw a dead body not at all touched by decrepitude and lying with great loveliness.

70b-73a. O Rāghava, (I stood) for a while thinking about it: 'There is no being on the bank of this lake; or who is (i.e. can be) this excellent god? Or can this be (the body of) a sage or a king? But where can there be such a sage or a king (near about)? Or how can there be the possibility (of the dead body being that) of a prince here? If the person died the previous day or night or in the morning, I must certainly know the vital part played by the lake (in bringing about the death).'

73b-74. O best of the Raghus, while I thus stood thinking, in a short while I saw before me a very big divine aeroplane looking wonderful, to which swans were yoked and which had the speed of mind.

75. In the aeroplane a thousand celestial nymphs and an equal number of Gandharvas were amusing an excellent man.

76-77a. (Some) were singing divine songs, others were playing on the musical instruments. O you perpetuator of Raghu's family, I saw a man getting down from the aeroplane and eating, after having bathed, the flesh of (that) dead body.

77b-78a. Then having eaten a very large (quantity) of the flesh to the satisfaction of his desire, he quickly got down into the lake and then again went up to heaven.

78b-79. (I said to) him who resembled a god, and who was endowed with great loveliness: "O you resident of heaven, O you magnanimous one, I (would like to) ask you: "How is it that your food is (so) condemnable while your position is (so) excellent?

80. If it is not a secret, you may (please) tell it to me today. I have a desire to hear what important words they are (i.e. what important things you have to say).

81. Who are you? (Please) speak (and remove) my doubt. O gentle one, why do you eat this censured food? Where do you stay?

82. Whose lordly condition is created as (i.e. transformed into) a dead body (i.e. who was the mighty person that is transformed into a dead body)? How is it that (you are enjoying) condemned food? I desire to hear the truth."

83. Hearing (these) words of (i.e. uttered by) me, O Rāma, best among the good, the resident of heaven, replied with the palms of his hands joined in obeisance, O descendant of Raghu:

84. "Today hear, how this, caused by pleasure and pain, happened in my case. O brāhmaṇa, desire is difficult to be resisted; hear (the reply to) what you ask.

85. Formerly there was a king of the Vidarbha country. He, of great fame, was my father known in the three worlds as Vāsudeva and was religious.

86. O brāhmaṇa, he had sons born from two wives. I (the elder one) was known as Sveta , and the younger one was Suratha .

87. When the father expired, the citizens consecrated me (as the king). There I ruled and was well-settled in righteousness.

88. As I was ruling over the kingdom and protecting my subjects in this way, many thousand years passed.

89. O best of brāhmaṇas , that I (i.e. I who lived like that), due to indifference to the world, as a result of some cause, thought of dying and went to the penance-grove.

90. That I (i.e. who thought...etc.) entered this very charming forest, free from birds, (and came) near this lake only.

91-92. Having placed Suratha on the throne as the king, I having come to this lake, practised a very severe penance. Having practised penance for ten thousand years in the great forest, I reached an auspicious residence, viz. the healthy world of Brahmā.

93. O best of brāhmaṇas, hunger and thirst tormented me even when I was in heaven; and my organs of sense were very much afflicted.

94-95. Then I said to the grandsire, the greatest in the three worlds: 'O revered sir, this heaven is free from hunger and thirst. Of what deed (of mine) is this the result that I am having (i.e. am oppressed by) hunger and thirst? O respectable grandsire, tell me what food I should eat.'

96. Then, O great sage, the grandsire having thought for a long time said (these) words to me: 'You have no other food than that produced from your own body.

97. You always eat your own flesh. While you were practising excellent penance you have nourished your body.

98-99. O Śveta , note that nothing that is not given springs up (i.e. the fruit of what is given only is obtained by human beings) on the earth. Formerly you never even gave anything as alms to a (human) being pressing (you i.e. entreating you) for it; in your house also you never gave anything to a guest (even) through a mistake (or) ignorance. Therefore hunger and thirst are oppressing you now even though you are staying in heaven.

100. O best king, you eat your own body well-nourished with (different kinds of) food. That would give you satisfaction.'

101-102. Thus addressed (by Brahmā), I said to god Brahmā: 'O lord, when I would have eaten my body, I would not have any food, except boiled rice, that would satiate my hunger. I shall eat my body till it is exhausted. Nothing agreeable comes to me.'

103. Then Brahma again said to me: 'I have made your body inexhaustible. O Śveta, day by day your dead body (of the previous existence) will be (more and more) fat.

104-105. O king, till hundred years are over, eat your own flesh. When the revered Agastya, of great penance and very inaccessible comes to the Svetāraṇya, you will be free from the calamity; for he is able to protect (i.e. free) gods and demons including even Indra.

106. Then what about this censurable food of you (i.e. he will easily make you get rid of this censurable food)? That great-souled one (i.e. Agastya) has well accomplished a great mission of the gods.

107. Having rendered the ocean waterless (i.e. having emptied the ocean) he destroyed the demons. He also stopped Vindhya who was growing due to his hatred for the Sun.

108. And he also made this dangling earth settled (i.e. steady) with heaviness. The southern direction had gone to the heaven, and the three worlds were in distress.

109-110. Having gone to him with the gods I sent him to the southern direction. O magnanimous one, I said, make the earth well-poised with heaviness (i.e. by making it heavy). O lord of kings, the sage remaining (there) made the entire earth even. It is seen like that even now.'

111. That I (i.e. I who was told like that) having heard the words of the revered lord of gods, am eating this condensable food, this excellent body of mine.

112. Today a hundred years have completed (since) I (have been eating) this censurable food. O brāhmaṇa, it is not getting exhausted, and I ^ fully satisfied.

113. I, who am tormented by this calamity, am thinking about the sage day and night. 'When will that sage appear before me in (this) forest?'

114-115a. Thinking thus I have passed a hundred years. O brāhmaṇa, that Agastya (alone) will certainly be my refuge. No other brāhmaṇa than the pitcher-born (Agastya) will be my refuge."

115b-116. O Rāma, hearing these words (of Śveta), and seeing censurable food, I, who was full of great compassion, thought: 'I shall make that king, going to heaven, an enjoyer of nectar and shall put an end to his abominable food'.

117. And I said to him: "What will Agastya do? I shall destroy this censurable food of yours, O you highly intelligent one.

118-119. Ask your mind for the desired object; (for) the mind is highly agreeable." Then that resident of heaven said to me: "O sage, how can I falsify the the words of Brahmā. None else but the pitcher-born son of Maitrā -Varuṇa will save me.

120-121a. O brāhmaṇa, even without being asked by me Brahma has told me thus." I said to that Śveta, who was speaking thus: "Through your good luck, you have seen me, who have come here. There is no doubt about it (i.e. about your good luck)."

121b-122a. Then that resident of heaven, having recognised me, fell (i.e. prostrated himself) on the earth like a staff. Raising him I then said to him: "What can I do for you?"

The king said :

122b-123a. O brāhmaṇa, today protect me from this wicked deed of eating this abominable food, so that by what you will do I shall have inexhaustible heaven (i.e. live in heaven eternally).

123b-124. Then the king, adorable to the world, gave me (this) gift. "You may (please) favour me. (Please) accept this gift. O best and gentle brāhmaṇa, this ornament (I am giving you) for my protection.

125-127a. O brāhmaṇa-sage, accept it. Please favour me. O brāhmaṇa, I offer you these cows, this gold, wealth with garments, articles of food and this ornament satisfying all desires and also (giving) all pleasures. O brāhmaṇa sage, please favour and protect me."

Agastya said :

127b-128a. O descendant of Raghu, having heard the words of the resident of heaven full of pain and pleasure, I made up my mind to save him and not through greed.

128b-130a. When I accepted the ornament, and when it was in my hand, the former human body of the king was no more. When the body was destroyed, the royal sage, instructed by me, went in the aeroplane to heaven with great joy.

130b-131. He, comparable to Śakra , gave this auspicious ornament to me. For that reason, O Kākutstha , he, of wonderful deeds, gave me the ornament. Then Śveta, the king of Vidarbha became free from sins.

[1]: [1] : Gomedha—Same as gomeda, for which see note on 1.34.391.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 37

Rāma’s Abstaining from the Performance of Rājasūya

Chapter 37 of 693 · 171 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
तदद्भुततमं वाक्यं श्रुत्वा च रघुनंदनः।
गौरवाद्विस्मयाच्चापि भूयः प्रष्टुं प्रचक्रमे१।
राम उवाच।
भगवंस्तद्वनं घोरं यत्रासौ तप्तवांस्तपः।
श्वेतो वैदर्भको राजा तदद्भुतमभूत्कथं२।
विषमं तद्वनं राजा शून्यं मृगविवर्जितं।
प्रविष्टस्तप आस्थातुं कथं वद महामुने३।
समंताद्योजनशतं निर्मनुष्यमभूत्कथं।
भवान्कथं प्रविष्टस्तद्येन कार्येण तद्वद४।
अगस्त्य उवाच।
पुरा कृतयुगे राजा मनुर्दंडधरः प्रभुः।
तस्य पुत्रोथ नाम्नासीदिक्ष्वाकुरमितद्युतिः५।
तं पुत्रं पूर्वजं राज्ये निक्षिप्य भुविसंमतम्।
पृथिव्यां राजवंशानां भव राजेत्युवाच ह६।

तथेति च प्रतिज्ञातं पितुः पुत्रेण राघव।
ततःपरमसंहृष्टः पुनस्तं प्रत्यभाषत७।
प्रीतोस्मि परमोदार कर्मणा ते न संशयः।
दंडेन च प्रजा रक्ष न च दंडमकारणम्८।
अपराधिषु यो दंडः पात्यते मानवैरिह।
स दंडो विधिवन्मुक्तः स्वर्गं नयति पार्थिवम्९।
तस्माद्दण्डे महाबाहो यत्नवान्भव पुत्रक।
धर्मस्ते परमो लोके कृत एवं भविष्यति१०।
इति तं बहुसंदिश्य मनुः पुत्रं समाधिना।
जगाम त्रिदिवं हृष्टो ब्रह्मलोकमनुत्तमम्११।
जनयिष्ये कथं पुत्रानिति चिंतापरोऽभवत्।
कर्मभिर्बहुभिस्तैस्तैस्ससुतैस्संयुतोऽभवत्१२।
तोषयामास पुत्रैस्स पितॄन्देवसुतोपमैः।
सर्वेषामुत्तमस्तेषां कनीयान्रघुनंदन१३।
शूरश्च कृतविद्यश्च गुरुश्च जनपूजया।

नाम तस्याथ दंडेति पिता चक्रे स बुद्धिमान्१४।
भविष्यद्दण्डपतनं शरीरे तस्य वीक्ष्य च।
संपश्यमानस्तं दोषं घोरं पुत्रस्य राघव१५।
स विंध्यनीलयोर्मध्ये राज्यमस्य ददौ प्रभुः।
स दंडस्तत्र राजाभूद्रम्ये पर्वतमूर्द्धनि१६।
पुरं चाप्रतिमं तेन निवेशाय तथा कृतम्।
नाम तस्य पुरस्याथ मधुमत्तमिति स्वयम्१७।
तथादेशेन संपन्नः शूरो वासमथाकरोत्।
एवं राजा स तद्राज्यं चकार सपुरोहितः१८।
प्रहृष्ट सुप्रजाकीर्णं देवराजो यथा दिवि।
ततः स दंडः काकुत्स्थ बहुवर्षगणायुतम्१९।
अकारयतु धर्मात्मा राज्यं निहतकंटकं।
अथ काले तु कस्मिंश्चिद्राजा भार्गवमाश्रमम्२०।
रमणीयमुपाक्रामच्चैत्रमासे मनोरमे।
तत्र भार्गवकन्यां तु रूपेणाप्रतिमां भुवि२१।

विचरंतीं वनोद्देशे दंडोऽपश्यदनुत्तमाम्।
उत्तुंगपीवरीं श्यामां चंद्राभवदनां शुभाम्२२।
सुनासां चारुसर्वांगीं पीनोन्नतपयोधराम्।
मध्ये क्षामां च विस्तीर्णां दृष्ट्वा तां कुरुते मुदम्२३।
एकवस्त्रां वने चैकां प्रथमे यौवने स्थिताम्।
स तां दृष्ट्वात्वधर्मेण अनंगशरपीडितः२४।
अभिगम्य सुविश्रांतां कन्यां वचनमब्रवीत्।
कुतस्त्वमसि सुश्रोणि कस्य चासि सुशोभने२५।
पीडतोहमनंगेन पृच्छामि त्वां सुशोभने।
त्वया मेऽपहृतं चित्तं दर्शनादेव सुंदरि२६।
इदं ते वदनं रम्यं मुनीनां चित्तहारकम्।
यद्यहं न लभे भोक्तुं मृतं मामवधारय२७।
त्वया हृता मम प्राणा मां जीवय सुलोचने।
दासोस्मि ते वरारोहे भक्तं मां भज शोभने२८।
तस्यैवं तु ब्रुवाणस्य मदोन्मत्तस्य कामिनः।

भार्गवी प्रत्युवाचेदं वचः सविनयं नृपम्२९।
भार्गवस्य सुतां विद्धि शुक्रस्याक्लिष्टकर्मणः।
अरजां नाम राजेंद्र ज्येष्ठामाश्रमवासिनः३०।
शुक्रः पिता मे राजेंद्र त्वं च शिष्यो महात्मनः।
धर्मतो भगिनी चाहं भवामि नृपनंदन३१।
एवंविधं वचो वक्तुं न त्वमर्हसि पार्थिव।
अन्येभ्योपि सुदुष्टेभ्यो रक्ष्या चाहं सदा त्वया३२।
क्रोधनो मे पिता रौद्रो भस्मत्वं त्वां समानयेत्।
अथवा राजधर्मेणासंबंधं कुरुषे बलात्३३।

पितरं याचयस्व त्वं धर्मदृष्टेन कर्मणा।
वरयस्व नृपश्रेष्ठ पितरं मे महाद्युतिम्३४।
अन्यथा विपुलं दुःखं तव घोरं भवेद्ध्रुवम्।
क्रुद्धो हि मे पिता सर्वं त्रैलोक्यमभिनिर्दहेत्३५।
ततोऽशुभं महाघोरं श्रुत्वा दंडः सुदारुणम्।
प्रत्युवाच मदोन्मत्तः शिरसाभिनतः पुनः३६।

प्रसादं कुरु सुश्रोणि कामोन्मत्तस्य कामिनि।
त्वया रुद्धा मम प्राणा विशीर्यंति शुभानने३७।
त्वां प्राप्य वैरं मेऽत्रास्तु वधो वापि महत्तरः।
भक्तं भजस्व मां भीरु त्वयि भक्तिर्हि मे परा३८।
एवमुक्त्वा तु तां कन्यां बलात्संगृह्य बाहुना।
अन्येन राज्ञा हस्तेन विवस्त्रा सा तथा कृता३९।
अंगमंगे समाश्लेष्य मुखे चैव मुखं कृतम्।
विस्फुरंतीं यथाकामं मैथुनायोपचक्रमे४०।
तमनर्थं महाघोरं दंडः कृत्वा सुदारुणम्।
नगरं स्वं जगामाशु मदोन्मत्त इव द्विपः४१।
भार्गवी रुदती दीना आश्रमस्याविदूरतः।
प्रत्यपालयदुद्विग्ना पितरं देवसम्मितम्४२।
स मुहुर्तादुपस्पृश्य देवर्षिरमितद्युतिः।
स्वमाश्रमं शिष्यवृतं क्षुधार्तः सन्यवर्तत४३।
सोपश्यदरजां दीनां रजसा समभिप्लुताम्।

चंद्रस्य घनसंयुक्तां ज्योत्स्नामिव पराजिताम्४४।
तस्य रोषः समभवत्क्षुधार्तस्य महात्मनः।
निर्दहन्निव लोकांस्त्रींस्तान्शिष्यान्समुवाच ह४५।
पश्यध्वं विपरीतस्य दंडस्यादीर्घदर्शिनः।
विपत्तिं घोरसंकाशां दीप्तामग्निशिखामिव४६।
यन्नाशं दुर्गतिं प्राप्तस्सानुगश्च न संशयः।
यस्तु दीप्तहुताशस्य अर्चिः संस्पृष्टवानिह४७।
यस्मात्स कृतवान्पापमीदृशं घोरसंमितम्।
तस्मात्प्राप्स्यति दुर्मेधाः पांसुवर्षमनुत्तमम्४८।
कुराजा देशसंयुक्तः सभृत्यबलवाहनः।
पापकर्मसमाचारो वधं प्राप्स्यति दुर्मतिः४९।
समंताद्योजनशतं विषयं चास्य दुर्मतेः।
धुनोतु पांसुवर्षेण महता पाकशासनः1.37.५०।
सर्वसत्वानि यानीह जंगमस्थावराणि वै।
सर्वेषां पांसुवर्षेण क्षयः क्षिप्रं भविष्यति५१।

दंडस्य विषयो यावत्तावत्सवनमाश्रमम्।
पांसुवर्षमिवाकस्मात्सप्तरात्रं भविष्यति५२।

इत्युक्त्वा क्रोधसंतप्तस्तमाश्रमनिवासिनम्।
जनं जनपदस्यांते स्थीयतामित्युवाच ह५३।
उक्तमात्रे उशनसा आश्रमावसथो जनः।
क्षिप्रं तु विषयात्तस्मात्स्थानं चक्रे च बाह्यतः५४।
तं तथोक्त्वा मुनिजनमरजामिदमब्रवीत्।
आश्रमे त्वं सुदुर्मेधे वस चेह समाहिता५५।
इदं योजनपर्यंतमाश्रमं रुचिरप्रभम्।
अरजे विरजास्तिष्ठ कालमत्र समाꣳशतम्५६।
श्रुत्वा नियोगं विप्रर्षेररजा भार्गवी तदा।
तथेति पितरं प्राह भार्गवं भृशदुःखिता५७।
इत्युक्त्वा भार्गवो वासं तस्मादन्यमुपाक्रमत्।
सप्ताहे भस्मसाद्भूतं यथोक्तं ब्रह्मवादिना५८।
तस्माद्दंडस्य विषयो विंध्यशैलस्य मानुष।

शप्तो ह्युशनसा राम तदाभूद्धर्षणे कृते५९।
ततःप्रभृति काकुत्स्थ दंडकारण्यमुच्यते।
एतत्ते सर्वमाख्यातं यन्मां पृच्छसि राघव६०।
संध्यामुपासितुं वीर समयो ह्यतिवर्तते।
एते महर्षयो राम पूर्णकुंभाः समंततः६१।
कृतोदका नरव्याघ्र पूजयंति दिवाकरम्।
सर्वैर्ऋषिभिरभ्यस्तैः स्तोत्रैर्ब्रह्मादिभिः कृतैः६२।
रविरस्तंगतो राम गत्वोदकमुपस्पृश।
ऋषेर्वचनमादाय रामः संध्यामुपासितुम्६३।
उपचक्राम तत्पुण्यं ससरोरघुनंदनः।
अथ तस्मिन्वनोद्देशे रम्ये पादपशोभिते६४।
नदपुण्ये गिरिवरे कोकिलाशतमंडिते।
नानापक्षिरवोद्याने नानामृगसमाकुले६५।
सिंहव्याघ्रसमाकीर्णे नानाद्विजसमावृते।
गृध्रोलूकौ प्रवसितौ बहुन्वर्षगणानपि६६।

अथोलूकस्य भवनं गृध्रः पापविनिश्चयः।
ममेदमिति कृत्वाऽसौ कलहं तेन चाकरोत्६७।
राजा सर्वस्य लोकस्य रामो राजीवलोचनः।
तं प्रपद्यावहै शीघ्रं कस्यैतद्भवनं भवेत्६८।
गृध्रोलूकौ प्रपद्येतां जातकोपावमर्षिणौ।
रामं प्रपद्यतौ शीघ्रं कलिव्याकुलचेतसौ६९।
तौ परस्परविद्वेषौ स्पृशतश्चरणौ तथा।
अथ दृष्ट्वा राघवेंद्रं गृध्रो वचनमब्रवीत्७०।
सुराणामसुराणां च त्वं प्रधानो मतो मम।
बृहस्पतेश्च शुक्राच्च त्वं विशिष्टो महामतिः७१।

परावरज्ञो भूतानां मर्त्ये शक्र इवापरः।
दुर्निरीक्षो यथा सूर्यो हिमवानिव गौरवे७२।
सागरश्चासि गांभीर्ये लोकपालो यमो ह्यसि।
क्षांत्या धरण्या तुल्योसि शीघ्रत्वे ह्यनिलोपमः७३।
गुरुस्त्वं सर्वसंपन्नो विष्णुरूपोसि राघव।

अमर्षी दुर्जयो जेता सर्वास्त्रविधिपारगः७४।
शृणु त्वं मम देवेश विज्ञाप्यं नरपुंगव।
ममालयं पूर्वकृतं बाहुवीर्येण वै प्रभो७५।
उलूको हरते राजंस्त्वत्समीपे विशेषतः।
ईदृशोयं दुराचारस्त्वदाज्ञा लंघको नृप७६।
प्राणांतिकेन दंडेन राम शासितुमर्हसि।
एवमुक्ते तु गृध्रेण उलूको वाक्यमब्रवीत्७७।
शृणु देव मम ज्ञाप्यमेकचित्तो नराधिप।
सोमाच्छक्राच्च सूर्याच्च धनदाच्च यमात्तथा७८।
जायते वै नृपो राम किंचिद्भवति मानुषः।
त्वं तु सर्वमयो देवो नारायणपरायणः७९।
प्रोच्यते सोमता राजन्सम्यक्कार्ये विचारिते।
सम्यग्रक्षसि तापेभ्यस्तमोघ्नो हि यतो भवान्८०।
दोषे दंडात्प्रजानां त्वं यतः पापभयापहः।
दाता प्रहर्ता गोप्ता च तेनेंद्र इव नो भवान्८१।

अधृष्यः सर्वभूतेषु तेजसा चानलो मतः।
अभीक्ष्णं तपसे पापांस्तेन त्वं राम भास्करः८२।
साक्षाद्वित्तेशतुल्यस्त्वमथवा धनदाधिकः।
चितायत्ता तु पत्नीश्रीर्नित्यं ते राजसत्तम८३।
धनदस्य तु कोशेन धनदस्तेन वैभवान्।
समः सर्वेषु भूतेषु स्थावरेषु चरेषु च८४।
शत्रौ मित्रे च ते दृष्टिः समंताद्याति राघव।
धर्मेण शासनं नित्यं व्यवहारविधिक्रमैः८५।
यस्य रुष्यसि वै राम मृत्युस्तस्याभिधीयते।
गीयसे तेन वै राजन्यम इत्यभिविश्रुतः८६।
यश्चासौ मानुषो भावो भवतो नृपसत्तम।
आनृशंस्यपरो राजा सर्वेषु कृपयान्वितः८७।
दुर्बलस्य त्वनाथस्य राजा भवति वै बलम्।
अचक्षुषो भवेच्चक्षुरमतेषु मतिर्भवेत्८८।
अस्माकमपि नाथस्त्वं श्रूयतां मम धार्मिक।

भवता तत्र मंतव्यं यथैते किल पक्षिणः८९।
योस्मन्नाथः स पक्षींद्रो भवतो विनियोज्यकः।
अस्वाम्यं देव नास्माकं सन्निधौ भवतः प्रभो९०।

भवतैव कृतं पूर्वं भूतग्रामं चतुर्विधम्।
ममालयप्रविष्टस्तु गृध्रो मां बाधते नृप९१।
भवान्देवमनुष्येषु शास्ता वै नरपुंगव।
एतच्छ्रुत्वा तु वै रामः सचिवानाह्वयत्स्वयम्९२।
विष्टिर्जयंतो विजयः सिद्धार्थो राष्ट्रवर्धनः।
अशोको धर्मपालश्च सुमंत्रश्च महाबलः९३।
एते रामस्य सचिवा राज्ञो दशरथस्य च।
नीतियुक्ता महात्मानः सर्वशास्त्रविशारदाः९४।
सुशांताश्च कुलीनाश्च नये मंत्रे च कोविदाः।
तानाहुय स धर्मात्मा पुष्पकादवरुह्य च९५।
गृध्रोलूकौ विवदंतौ पृच्छति स्म रघूतमः।
कति वर्षाणि भो गृध्र तवेदं निलयं कृतं९६।

एतन्मे कौतुकं ब्रूहि यदि जानासि तत्त्वतः।
एतच्छ्रुत्वा वचो गृध्रो बभाषे राघवं स्थितं९७।
इयं वसुमती राम मानुषैर्बहुबाहुभिः।
उच्छ्रितैराचिता सर्वा तदाप्रभृति मद्गृहं९८।
उलूकस्त्वब्रवीद्रामं पादपैरुपशोभिता।
यदैव पृथिवी राजंस्तदाप्रभृति मे गृहं९९।
एतच्छ्रुत्वा तु रामो वै सभासद उवाचह।
न सा सभा यत्र न संति वृद्धा वृद्धा न ते ये न वदंति धर्मं1.37.१००।
नासौ धर्मो यत्र न चास्ति सत्यं न तत्सत्यं यच्छलमभ्युपैति।
ये तु सभ्याः सभां गत्वा तूष्णीं ध्यायंत आसते१०१।
यथाप्राप्तं न ब्रुवते सर्वे तेऽनृतवादिनः।
न वक्ति च श्रुतं यश्च कामात्क्रोधात्तथा भयात्१०२।
सहस्रं वारुणाः पाशाः प्रतिमुंचंति तं नरं।
तेषां संवत्सरे पूर्णे पाश एकः प्रमुच्यते१०३।
तस्मात्सत्यं तु वक्तव्यं जानता सत्यमंजसा।

एतच्छ्रुत्वा तु सचिवा राममेवाब्रुवंस्तदा१०४।
उलूकः शोभते राजन्न तु गृध्रो महामते।
त्वं प्रमाणं महाराज राजा हि परमा गतिः१०५।
राजमूलाः प्रजाः सर्वा राजा धर्मः सनातनः।
शास्ता राजा नृणां येषां न ते गच्छंति दुर्गतिम्१०६।
वैवस्वतेन मुक्ताश्च भवंति पुरुषोत्तमाः।
सचिवानां वचः श्रुत्वा रामो वचनमब्रवीत्१०७।
श्रूयतामभिधास्यामि पुराणं यदुदाहृतं।
द्यौः सचंद्रार्कनक्षत्रा सपर्वतमहीद्रुमम्१०८।
सलिलार्णवसंमग्नं त्रैलोक्यं सचराचरं।
एकमेव तदा ह्यासीत्सर्वमेकमिवांबरं१०९।

पुनर्भूः सह लक्ष्म्या च विष्णोर्जठरमाविशत्।
तां निगृह्य महातेजाः प्रविश्य सलिलार्णवं११०।
सुष्वाप हि कृतात्मा स बहुवर्षशतान्यपि।
विष्णौ सुप्ते ततो ब्रह्मा विवेश जठरं ततः१११।

बहुस्रोतं च तं ज्ञात्वा महायोगी समाविशत्।
नाभ्यां विष्णोः समुद्भूतं पद्मं हेमविभूषितं११२।
स तु निर्गम्य वै ब्रह्मा योगी भूत्वा महाप्रभुः।
सिसृक्षुः पृथिवीं वायुं पर्वतांश्च महीरुहान्११३।
तदंतराः प्रजाः सर्वा मानुषांश्च सरीसृपान्।
जरायुजाण्डजान्सर्वान्ससर्ज स महातपाः११४।
तस्य गात्रसमुत्पन्नः कैटभो मधुना सह।
दानवौ तौ महावीर्यौ घोरौ लब्धवरौ तदा११५।
दृष्ट्वा प्रजापतिं तत्र क्रोधाविष्टावुभौ नृप।
वेगेन महता भोक्तुं स्वयंभुवमधावतां११६।
दृष्ट्वा सत्वानि सर्वाणि निस्सरन्ति पृथक्पृथक्।
ब्रह्मणा संस्तुतो विष्णुर्हत्वा तौ मधुकैटभौ११७।
पृथिवीं वर्धयामास स्थित्यर्थं मेदसा तयोः।
मेदोगंधा तु धरणी मेदिनीत्यभिधां गता११८।
तस्माद्वृध्नस्त्वसत्यो वै पापकर्मापरालयम्।

स्वीयं करोति पापात्मा दण्डनीयो न संशयः११९।
ततोऽशरीरिणीवाणी अंतरिक्षात्प्रभाषते।
मा वधी राम गृध्रं त्वं पूर्वदग्धं तपोबलात्१२०।
पुरा गौतम दग्धोऽयं प्रजानाथो जनेश्वर।
ब्रह्मदत्तस्तु नामैष शूरः सत्यव्रतः शुचिः१२१।
गृहमागत्य विप्रर्षेर्भोजनं प्रत्ययाचत।
साग्रं वर्षशतं चैव भुक्तवान्नृपसत्तम१२२।
ब्रह्मदत्तस्य वै तस्य पाद्यमर्घ्यं स्वयं ततः।
आत्मनैवाकरोत्सम्यग्भोजनार्थं महाद्युते१२३।
समाविश्य गृहं तस्य आहारे तु महात्मनः।
नारीं पूर्णस्तनीं दृष्ट्वा हस्तेनाथ परामृशत्१२४।
अथ क्रुद्धेन मुनिना शापो दत्तः सुदारुणः।
गृध्रत्वं गच्छ वै मूढ राजा मुनिमथाब्रवीत्१२५।
कृपां कुरु महाभाग शापोद्धारो भविष्यति।
दयालुस्तद्वचः श्रुत्वा पुनराह नराधिप१२६।

उत्पत्स्यते रघुकुले रामो नाम महायशाः।
इक्ष्वाकूणां महाभागो राजा राजीवलोचनः१२७।
तेन दृष्टो विपापस्त्वं भविता नरपुंगव।
दृष्टो रामेण तच्छ्रुत्वा बभूव पृथिवीपतिः१२८।

गृध्रत्वं त्यज्य वै शीघ्रं दिव्यगंधानुलेपनः।
पुरुषो दिव्यरूपोऽसौ बभाषे तं नराधिपं१२९।
साधु राघव धर्मज्ञ त्वत्प्रसादादहं विभो।
विमुक्तो नरकाद्घोरादपापस्तु त्वया कृतः१३०।
विसर्जितं मया गार्ध्यं नररूपी महीपतिः।
उलूकं प्राह धर्मज्ञ स्वगृहं विश कौशिक१३१।
अहं संध्यामुपासित्वा गमिष्ये यत्र वै मुनिः।
अथोदकमुपस्पृश्य संध्यामन्वास्य पश्चिमां१३२।
आश्रमं प्राविशद्रामः कुंभयोनेर्महात्मनः।
तस्यागस्त्यो बहुगुणं फलमूलं च सादरं१३३।
रसवंति च शाकानि भोजनार्थमुपाहरत्।

सभुक्तवान्नरव्याघ्रस्तदन्नममृतोपमम्१३४।
प्रीतश्च परितुष्टश्च तां रात्रिं समुपावसत्।
प्रभाते काल्यमुत्थाय कृत्वाह्निकमरिंदम१३५।
ऋषिं समभिचक्राम गमनाय रघूत्तमः।
अभिवाद्याब्रवीद्रामो महर्षिं कुंभसंभवम्१३६।
आपृच्छे साधये ब्रह्मन्ननुज्ञातुं त्वमर्हसि।
धन्योस्म्यनुगृहीतोस्मि दर्शनेन महामुने१३७।
दिष्ट्या चाहं भविष्यामि पावनात्मा महात्मनः।
एवं ब्रुवति काकुत्स्थे वाक्यमद्भुतदर्शनं१३८।
उवाच परमप्रीतो बाष्पनेत्रस्तपोधनः।
अत्यद्भुतमिदं वाक्यं तव राम शुभाक्षरं१३९।
पावनं सर्वभूतानां त्वयोक्तं रघुनंदन।
मुहुर्तमपि राम त्वां मैत्रेणेक्षंति ये नराः१४०।
पावितास्सर्वसूक्तैस्ते कथ्यंते त्रिदिवौकसः।
ये च त्वां घोरचक्षुर्भिरीक्षंते प्राणिनो भुवि१४१।

ते हता ब्रह्मदंडेन सद्यो नरकगामिनः।
ईदृशस्त्वं रघुश्रेष्ठ पावनः सर्वदेहिनां१४२।
कथयंतश्च लोकास्त्वां सिद्धिमेष्यंति राघव।
गच्छस्वानातुरोऽविघ्नं पंथानमकुतोभयः१४३।
प्रशाधि राज्यं धर्मेण गतिस्तु जगतां भवान्।
एवमुक्तस्तु मुनिना प्राञ्जलि प्रग्रहो नृपः१४४।
अभिवादयितुं चक्रे सोऽगस्त्यमृषिसत्तमम्।
अभिवाद्य मुनिश्रेष्ठंस्तांश्च सर्वांस्तपोधिकान्१४५।
अथारोहत्तदाव्यग्रः पुष्पकं हेमभूषितम्।
तं प्रयांतं मुनिगणा आशीर्वादैस्समंततः१४६।
अपूपुजन्नरेंद्रं तं सहस्राक्षमिवामराः।
ततोऽर्धदिवसे प्राप्ते रामः सर्वार्थकोविदः१४७।

अयोध्यां प्राप्य काकुत्स्थः पद्भ्यां कक्षामवातरत्।
ततो विसृज्य रुचिरं पुष्पकं कामवाहितं१४८।
कक्षांतराद्विनिष्क्रम्य द्वास्थान्राजाऽब्रवीदिदं।

लक्ष्मणं भरतं चैव गच्छध्वं लघुविक्रमाः१४९।
ममागमनमाख्याय समानयत मा चिरम्।
श्रुत्वाथ भाषितं द्वास्था रामस्याक्लिष्टकर्मणः1.37.१५०।
गत्वा कुमारावाहुय राघवाय न्यवदेयन्।
द्वास्थैः कुमारावानीतौ राघवस्य निदेशतः१५१।
दृष्ट्वा तु राघवः प्राप्तौ प्रियौ भरतलक्ष्मणौ।
समालिंग्य तु रामस्तौ वाक्यं चेदमुवाच ह१५२।
कृतं मया यथातथ्यं द्विजकार्यमनुत्तमं।
धर्महेतुमतो भूयः कर्तुमिच्छामि राघवौ१५३।
भवद्भ्यामात्मभूताभ्यां राजसूयं क्रतूत्तमं।
सहितो यष्टुमिच्छामि यत्र धर्मश्च शाश्वतः१५४।
पुष्करस्थेन वै पूर्वं ब्रह्मणा लोककारिणा।
शतत्रयेण यज्ञानामिष्टं षष्ट्याधिकेन च१५५।
इष्ट्वा हि राजसूयेन सोमो धर्मेण धर्मवित्।
प्राप्तः सर्वेषु लोकेषु कीर्तिस्थानमनुत्तमम्१५६।

इष्ट्वा हि राजसूयेन मित्रः शत्रुनिबर्हणः।
मुहुर्तेन सुशुद्धेन वरुणत्वमुपागतः१५७।
तस्माद्भवंतौ संचिंत्य कार्येस्मिन्वदतं हि तत्।
भरत उवाच।
त्वं धर्मः परमः साधो त्वयि सर्वा वसुंधरा१५८।
प्रतिष्ठिता महाबाहो यशश्चामितविक्रम।
महीपालाश्च सर्वे त्वां प्रजापतिमिवामराः१५९।
निरीक्षंते महात्मानो लोकनाथ तथा वयं।
प्रजाश्च पितृवद्राजन्पश्यंति त्वां महामते१६०।
पृथिव्यां गतिभूतोसि प्राणिनामिह राघव।
सत्वमेवंविधं यज्ञं नाहर्त्तासि परंतप१६१।
पृथिव्यां सर्वभूतानां विनाशो दृश्यते यतः।
श्रूयते राजशार्दूल सोमस्य मनुजेश्वर१६२।
ज्योतिषां सुमहद्युद्धं संग्रामे तारकामये।
तारा बृहस्पतेर्भार्या हृता सोमेनकामतः१६३।

तत्र युद्धं महद्भूत्तं देवदानवनाशनम्।
वरुणस्य क्रतौ घोरे संग्रामे मत्स्यकच्छपाः१६४।
निवृत्ते राजशार्दूल सर्वे नष्टा जलेचराः।
हरिश्चंद्रस्य यज्ञांते राजसूयस्य राघव१६५।
आडीबकंमहद्युद्धं सर्वलोकविनाशनम्।

पृथिव्यां यानि सत्वानि तिर्यग्योनिगतानि वै१६६।
दिव्यानां पार्थिवानां च राजसूये क्षयः श्रुतः।
स त्वं पुरुषशार्दूल बुद्ध्या संचिंत्य पार्थिव१६७।
प्राणिनां च हितं सौम्यं पूर्णधर्मं समाचर।
भरतस्य वचः श्रुत्वा राघवः प्राह सादरम्१६८।
प्रीतोस्मि तव धर्मज्ञ वाक्येनानेन शत्रुहन्।
निवर्तिता राजसूयान्मतिर्मे धर्मवत्सल१६९।
पूर्णं धर्मं करिष्यामि कान्यकुब्जे च वामनम्।
स्थापयिष्याम्यहं वीर सा मे ख्यातिर्दिवं गता१७०।
भविष्यति न संदेहो यथा गंगा भगीरथात्१७१।

Roman transliteration

pulastya uvāca|
tadadbhutatamaṃ vākyaṃ śrutvā ca raghunaṃdanaḥ|
gauravādvismayāccāpi bhūyaḥ praṣṭuṃ pracakrame1|
rāma uvāca|
bhagavaṃstadvanaṃ ghoraṃ yatrāsau taptavāṃstapaḥ|
śveto vaidarbhako rājā tadadbhutamabhūtkathaṃ2|
viṣamaṃ tadvanaṃ rājā śūnyaṃ mṛgavivarjitaṃ|
praviṣṭastapa āsthātuṃ kathaṃ vada mahāmune3|
samaṃtādyojanaśataṃ nirmanuṣyamabhūtkathaṃ|
bhavānkathaṃ praviṣṭastadyena kāryeṇa tadvada4|
agastya uvāca|
purā kṛtayuge rājā manurdaṃḍadharaḥ prabhuḥ|
tasya putrotha nāmnāsīdikṣvākuramitadyutiḥ5|
taṃ putraṃ pūrvajaṃ rājye nikṣipya bhuvisaṃmatam|
pṛthivyāṃ rājavaṃśānāṃ bhava rājetyuvāca ha6|

tatheti ca pratijñātaṃ pituḥ putreṇa rāghava|
tataḥparamasaṃhṛṣṭaḥ punastaṃ pratyabhāṣata7|
prītosmi paramodāra karmaṇā te na saṃśayaḥ|
daṃḍena ca prajā rakṣa na ca daṃḍamakāraṇam8|
aparādhiṣu yo daṃḍaḥ pātyate mānavairiha|
sa daṃḍo vidhivanmuktaḥ svargaṃ nayati pārthivam9|
tasmāddaṃḍe mahābāho yatnavānbhava putraka|
dharmaste paramo loke kṛta evaṃ bhaviṣyati10|
iti taṃ bahusaṃdiśya manuḥ putraṃ samādhinā|
jagāma tridivaṃ hṛṣṭo brahmalokamanuttamam11|
janayiṣye kathaṃ putrāniti ciṃtāparo'bhavat|
karmabhirbahubhistaistaissasutaissaṃyuto'bhavat12|
toṣayāmāsa putraissa pitṝndevasutopamaiḥ|
sarveṣāmuttamasteṣāṃ kanīyānraghunaṃdana13|
śūraśca kṛtavidyaśca guruśca janapūjayā|

nāma tasyātha daṃḍeti pitā cakre sa buddhimān14|
bhaviṣyaddaṇḍapatanaṃ śarīre tasya vīkṣya ca|
saṃpaśyamānastaṃ doṣaṃ ghoraṃ putrasya rāghava15|
sa viṃdhyanīlayormadhye rājyamasya dadau prabhuḥ|

sa daṃḍastatra rājābhūdramye parvatamūrddhani16|
puraṃ cāpratimaṃ tena niveśāya tathā kṛtam|
nāma tasya purasyātha madhumattamiti svayam17|
tathādeśena saṃpannaḥ śūro vāsamathākarot|
evaṃ rājā sa tadrājyaṃ cakāra sapurohitaḥ18|
prahṛṣṭa suprajākīrṇaṃ devarājo yathā divi|
tataḥ sa daṃḍaḥ kākutstha bahuvarṣagaṇāyutam19|
akārayattu dharmātmā rājyaṃ nihatakaṃṭakaṃ|
atha kāle tu kasmiṃścidrājā bhārgavamāśramam20|
ramaṇīyamupākrāmaccaitramāse manorame|
tatra bhārgavakanyāṃ tu rūpeṇāpratimāṃ bhuvi21|

vicaraṃtīṃ vanoddeśe daṃḍo'paśyadanuttamām|
uttuṃgapīvarīṃ śyāmāṃ caṃdrābhavadanāṃ śubhām22|
sunāsāṃ cārusarvāṃgīṃ pīnonnatapayodharām|
madhye kṣāmāṃ ca vistīrṇāṃ dṛṣṭvā tāṃ kurute mudam23|
ekavastrāṃ vane caikāṃ prathame yauvane sthitām|
sa tāṃ dṛṣṭvātvadharmeṇa anaṃgaśarapīḍitaḥ24|
abhigamya suviśrāṃtāṃ kanyāṃ vacanamabravīt|
kutastvamasi suśroṇi kasya cāsi suśobhane25|
pīḍatohamanaṃgena pṛcchāmi tvāṃ suśobhane|
tvayā me'pahṛtaṃ cittaṃ darśanādeva suṃdari26|
idaṃ te vadanaṃ ramyaṃ munīnāṃ cittahārakam|
yadyahaṃ na labhe bhoktuṃ mṛtaṃ māmavadhāraya27|
tvayā hṛtā mama prāṇā māṃ jīvaya sulocane|
dāsosmi te varārohe bhaktaṃ māṃ bhaja śobhane28|
tasyaivaṃ tu bruvāṇasya madonmattasya kāminaḥ|

bhārgavī pratyuvācedaṃ vacaḥ savinayaṃ nṛpam29|
bhārgavasya sutāṃ viddhi śukrasyākliṣṭakarmaṇaḥ|
arajāṃ nāma rājeṃdra jyeṣṭhāmāśramavāsinaḥ30|
śukraḥ pitā me rājeṃdra tvaṃ ca śiṣyo mahātmanaḥ|
dharmato bhaginī cāhaṃ bhavāmi nṛpanaṃdana31|
evaṃvidhaṃ vaco vaktuṃ na tvamarhasi pārthiva|
anyebhyopi suduṣṭebhyo rakṣyā cāhaṃ sadā tvayā32|
krodhano me pitā raudro bhasmatvaṃ tvāṃ samānayet|
athavā rājadharmeṇāsaṃbaṃdhaṃ kuruṣe balāt33|
pitaraṃ yācayasva tvaṃ dharmadṛṣṭena karmaṇā|
varayasva nṛpaśreṣṭha pitaraṃ me mahādyutim34|
anyathā vipulaṃ duḥkhaṃ tava ghoraṃ bhaveddhruvam|
kruddho hi me pitā sarvaṃ trailokyamabhinirdahet35|
tato'śubhaṃ mahāghoraṃ śrutvā daṃḍaḥ sudāruṇam|
pratyuvāca madonmattaḥ śirasābhinataḥ punaḥ36|

prasādaṃ kuru suśroṇi kāmonmattasya kāmini|
tvayā ruddhā mama prāṇā viśīryaṃti śubhānane37|
tvāṃ prāpya vairaṃ me'trāstu vadho vāpi mahattaraḥ|
bhaktaṃ bhajasva māṃ bhīru tvayi bhaktirhi me parā38|
evamuktvā tu tāṃ kanyāṃ balātsaṃgṛhya bāhunā|
anyena rājñā hastena vivastrā sā tathā kṛtā39|
aṃgamaṃge samāśleṣya mukhe caiva mukhaṃ kṛtam|
visphuraṃtīṃ yathākāmaṃ maithunāyopacakrame40|
tamanarthaṃ mahāghoraṃ daṃḍaḥ kṛtvā sudāruṇam|

nagaraṃ svaṃ jagāmāśu madonmatta iva dvipaḥ41|
bhārgavī rudatī dīnā āśramasyāvidūrataḥ|
pratyapālayadudvignā pitaraṃ devasammitam42|
sa muhūrtādupasparśya devarṣiramitadyutiḥ|
svamāśramaṃ śiṣyavṛtaṃ kṣudhārtaḥ sanyavartata43|
sopaśyadarajāṃ dīnāṃ rajasā samabhiplutām|

caṃdrasya ghanasaṃyuktāṃ jyotsnāmiva parājitām44|
tasya roṣaḥ samabhavatkṣudhārtasya mahātmanaḥ|
nirdahanniva lokāṃstrīṃstānśiṣyānsamuvāca ha45|
paśyadhvaṃ viparītasya daṃḍasyādīrghadarśinaḥ|
vipattiṃ ghorasaṃkāśāṃ dīptāmagniśikhāmiva46|
yannāśaṃ durgatiṃ prāptassānugaśca na saṃśayaḥ|
yastu dīptahutāśasya arciḥ saṃspṛṣṭavāniha47|
yasmātsa kṛtavānpāpamīdṛśaṃ ghorasaṃmitam|
tasmātprāpsyati durmedhāḥ pāṃsuvarṣamanuttamam48|
kurājā deśasaṃyuktaḥ sabhṛtyabalavāhanaḥ|
pāpakarmasamācāro vadhaṃ prāpsyati durmatiḥ49|
samaṃtādyojanaśataṃ viṣayaṃ cāsya durmateḥ|
dhunotu pāṃsuvarṣeṇa mahatā pākaśāsanaḥ1.37.50|
sarvasatvāni yānīha jaṃgamasthāvarāṇi vai|
sarveṣāṃ pāṃsuvarṣeṇa kṣayaḥ kṣipraṃ bhaviṣyati51|

daṃḍasya viṣayo yāvattāvatsavanamāśramam|
pāṃsuvarṣamivākasmātsaptarātraṃ bhaviṣyati52|
ityuktvā krodhasaṃtaptastamāśramanivāsinam|
janaṃ janapadasyāṃte sthīyatāmityuvāca ha53|
uktamātre uśanasā āśramāvasatho janaḥ|
kṣipraṃ tu viṣayāttasmātsthānaṃ cakre ca bāhyataḥ54|
taṃ tathoktvā munijanamarajāmidamabravīt|
āśrame tvaṃ sudurmedhe vasa ceha samāhitā55|
idaṃ yojanaparyaṃtamāśramaṃ ruciraprabham|
araje virajāstiṣṭha kālamatra samāśśatam56|
śrutvā niyogaṃ viprarṣerarajā bhārgavī tadā|
tatheti pitaraṃ prāha bhārgavaṃ bhṛśaduḥkhitā57|
ityuktvā bhārgavo vāsaṃ tasmādanyamupākramat|
saptāhe bhasmasādbhūtaṃ yathoktaṃ brahmavādinā58|
tasmāddaṃḍasya viṣayo viṃdhyaśailasya mānuṣa|

śapto hyuśanasā rāma tadābhūddharṣaṇe kṛte59|
tataḥprabhṛti kākutstha daṃḍakāraṇyamucyate|
etatte sarvamākhyātaṃ yanmāṃ pṛcchasi rāghava60|
saṃdhyāmupāsituṃ vīra samayo hyativartate|
ete maharṣayo rāma pūrṇakuṃbhāḥ samaṃtataḥ61|
kṛtodakā naravyāghra pūjayaṃti divākaram|
sarvairṛṣibhirabhyastaiḥ stotrairbrahmādibhiḥ kṛtaiḥ62|
ravirastaṃgato rāma gatvodakamupaspṛśa|
ṛṣervacanamādāya rāmaḥ saṃdhyāmupāsitum63|
upacakrāma tatpuṇyaṃ sasaroraghunaṃdanaḥ|
atha tasminvanoddeśe ramye pādapaśobhite64|
nadapuṇye girivare kokilāśatamaṃḍite|
nānāpakṣiravodyāne nānāmṛgasamākule65|
siṃhavyāghrasamākīrṇe nānādvijasamāvṛte|

gṛdhrolūkau pravasitau bahūnvarṣagaṇānapi66|

atholūkasya bhavanaṃ gṛdhraḥ pāpaviniścayaḥ|
mamedamiti kṛtvā'sau kalahaṃ tena cākarot67|
rājā sarvasya lokasya rāmo rājīvalocanaḥ|
taṃ prapadyāvahai śīghraṃ kasyaitadbhavanaṃ bhavet68|
gṛdhrolūkau prapadyetāṃ jātakopāvamarṣiṇau|
rāmaṃ prapadyatau śīghraṃ kalivyākulacetasau69|
tau parasparavidveṣau spṛśataścaraṇau tathā|
atha dṛṣṭvā rāghaveṃdraṃ gṛdhro vacanamabravīt70|
surāṇāmasurāṇāṃ ca tvaṃ pradhāno mato mama|
bṛhaspateśca śukrācca tvaṃ viśiṣṭo mahāmatiḥ71|
parāvarajño bhūtānāṃ martye śakra ivāparaḥ|
durnirīkṣo yathā sūryo himavāniva gaurave72|
sāgaraścāsi gāṃbhīrye lokapālo yamo hyasi|
kṣāṃtyā dharaṇyā tulyosi śīghratve hyanilopamaḥ73|
gurustvaṃ sarvasaṃpanno viṣṇurūposi rāghava|

amarṣī durjayo jetā sarvāstravidhipāragaḥ74|
śṛṇu tvaṃ mama deveśa vijñāpyaṃ narapuṃgava|
mamālayaṃ pūrvakṛtaṃ bāhuvīryeṇa vai prabho75|
ulūko harate rājaṃstvatsamīpe viśeṣataḥ|
īdṛśoyaṃ durācārastvadājñā laṃghako nṛpa76|
prāṇāṃtikena daṃḍena rāma śāsitumarhasi|
evamukte tu gṛdhreṇa ulūko vākyamabravīt77|
śṛṇu deva mama jñāpyamekacitto narādhipa|
somācchakrācca sūryācca dhanadācca yamāttathā78|
jāyate vai nṛpo rāma kiṃcidbhavati mānuṣaḥ|
tvaṃ tu sarvamayo devo nārāyaṇaparāyaṇaḥ79|
procyate somatā rājansamyakkārye vicārite|
samyagrakṣasi tāpebhyastamoghno hi yato bhavān80|
doṣe daṃḍātprajānāṃ tvaṃ yataḥ pāpabhayāpahaḥ|
dātā prahartā goptā ca teneṃdra iva no bhavān81|

adhṛṣyaḥ sarvabhūteṣu tejasā cānalo mataḥ|
abhīkṣṇaṃ tapase pāpāṃstena tvaṃ rāma bhāskaraḥ82|
sākṣādvitteśatulyastvamathavā dhanadādhikaḥ|
cittāyattā tu patnīśrīrnityaṃ te rājasattama83|
dhanadasya tu kośena dhanadastena vaibhavān|
samaḥ sarveṣu bhūteṣu sthāvareṣu careṣu ca84|
śatrau mitre ca te dṛṣṭiḥ samaṃtādyāti rāghava|
dharmeṇa śāsanaṃ nityaṃ vyavahāravidhikramaiḥ85|
yasya ruṣyasi vai rāma mṛtyustasyābhidhīyate|
gīyase tena vai rājanyama ityabhiviśrutaḥ86|
yaścāsau mānuṣo bhāvo bhavato nṛpasattama|
ānṛśaṃsyaparo rājā sarveṣu kṛpayānvitaḥ87|
durbalasya tvanāthasya rājā bhavati vai balam|
acakṣuṣo bhaveccakṣuramateṣu matirbhavet88|
asmākamapi nāthastvaṃ śrūyatāṃ mama dhārmika|

bhavatā tatra maṃtavyaṃ yathaite kila pakṣiṇaḥ89|
yosmannāthaḥ sa pakṣīṃdro bhavato viniyojyakaḥ|
asvāmyaṃ deva nāsmākaṃ sannidhau bhavataḥ prabho90|

bhavataiva kṛtaṃ pūrvaṃ bhūtagrāmaṃ caturvidham|
mamālayapraviṣṭastu gṛdhro māṃ bādhate nṛpa91|
bhavāndevamanuṣyeṣu śāstā vai narapuṃgava|
etacchrutvā tu vai rāmaḥ sacivānāhvayatsvayam92|
viṣṭirjayaṃto vijayaḥ siddhārtho rāṣṭravardhanaḥ|
aśoko dharmapālaśca sumaṃtraśca mahābalaḥ93|
ete rāmasya sacivā rājño daśarathasya ca|
nītiyuktā mahātmānaḥ sarvaśāstraviśāradāḥ94|
suśāṃtāśca kulīnāśca naye maṃtre ca kovidāḥ|
tānāhūya sa dharmātmā puṣpakādavaruhya ca95|
gṛdhrolūkau vivadaṃtau pṛcchati sma raghūttamaḥ|
kati varṣāṇi bho gṛdhra tavedaṃ nilayaṃ kṛtaṃ96|

etanme kautukaṃ brūhi yadi jānāsi tattvataḥ|
etacchrutvā vaco gṛdhro babhāṣe rāghavaṃ sthitaṃ97|
iyaṃ vasumatī rāma mānuṣairbahubāhubhiḥ|
ucchritairācitā sarvā tadāprabhṛti madgṛhaṃ98|
ulūkastvabravīdrāmaṃ pādapairupaśobhitā|
yadaiva pṛthivī rājaṃstadāprabhṛti me gṛhaṃ99|
etacchrutvā tu rāmo vai sabhāsada uvācaha|
na sā sabhā yatra na saṃti vṛddhā vṛddhā na te ye na vadaṃti dharmaṃ1.37.100|
nāsau dharmo yatra na cāsti satyaṃ na tatsatyaṃ yacchalamabhyupaiti|
ye tu sabhyāḥ sabhāṃ gatvā tūṣṇīṃ dhyāyaṃta āsate101|
yathāprāptaṃ na bruvate sarve te'nṛtavādinaḥ|
na vakti ca śrutaṃ yaśca kāmātkrodhāttathā bhayāt102|
sahasraṃ vāruṇāḥ pāśāḥ pratimuṃcaṃti taṃ naraṃ|
teṣāṃ saṃvatsare pūrṇe pāśa ekaḥ pramucyate103|
tasmātsatyaṃ tu vaktavyaṃ jānatā satyamaṃjasā|

etacchrutvā tu sacivā rāmamevābruvaṃstadā104|
ulūkaḥ śobhate rājanna tu gṛdhro mahāmate|
tvaṃ pramāṇaṃ mahārāja rājā hi paramā gatiḥ105|
rājamūlāḥ prajāḥ sarvā rājā dharmaḥ sanātanaḥ|
śāstā rājā nṛṇāṃ yeṣāṃ na te gacchaṃti durgatiṃ106|
vaivasvatena muktāśca bhavaṃti puruṣottamāḥ|
sacivānāṃ vacaḥ śrutvā rāmo vacanamabravīt107|
śrūyatāmabhidhāsyāmi purāṇaṃ yadudāhṛtaṃ|
dyauḥ sacaṃdrārkanakṣatrā saparvatamahīdrumaṃ108|
salilārṇavasaṃmagnaṃ trailokyaṃ sacarācaraṃ|
ekameva tadā hyāsītsarvamekamivāṃbaraṃ109|
punarbhūḥ saha lakṣmyā ca viṣṇorjaṭharamāviśat|
tāṃ nigṛhya mahātejāḥ praviśya salilārṇavaṃ110|
suṣvāpa hi kṛtātmā sa bahuvarṣaśatānyapi|
viṣṇau supte tato brahmā viveśa jaṭharaṃ tataḥ111|

bahusrotaṃ ca taṃ jñātvā mahāyogī samāviśat|
nābhyāṃ viṣṇoḥ samudbhūtaṃ padmaṃ hemavibhūṣitaṃ112|
sa tu nirgamya vai brahmā yogī bhūtvā mahāprabhuḥ|
sisṛkṣuḥ pṛthivīṃ vāyuṃ parvatāṃśca mahīruhān113|
tadaṃtarāḥ prajāḥ sarvā mānuṣāṃśca sarīsṛpān|
jarāyujāṇḍajānsarvānsasarja sa mahātapāḥ114|
tasya gātrasamutpannaḥ kaiṭabho madhunā saha|
dānavau tau mahāvīryau ghorau labdhavarau tadā115|

dṛṣṭvā prajāpatiṃ tatra krodhāviṣṭāvubhau nṛpa|
vegena mahatā bhoktuṃ svayaṃbhuvamadhāvatāṃ116|
dṛṣṭvā satvāni sarvāṇi nissaranti pṛthakpṛthak|
brahmaṇā saṃstuto viṣṇurhatvā tau madhukaiṭabhau117|
pṛthivīṃ vardhayāmāsa sthityarthaṃ medasā tayoḥ|
medogaṃdhā tu dharaṇī medinītyabhidhāṃ gatā118|
tasmādgṛdhrastvasatyo vai pāpakarmāparālayam|

svīyaṃ karoti pāpātmā daṇḍanīyo na saṃśayaḥ119|
tato'śarīriṇīvāṇī aṃtarikṣātprabhāṣate|
mā vadhī rāma gṛdhraṃ tvaṃ pūrvaṃdagdhaṃ tapobalāt120|
purā gautama dagdho'yaṃ prajānātho janeśvara|
brahmadattastu nāmaiṣa śūraḥ satyavrataḥ śuciḥ121|
gṛhamāgatya viprarṣerbhojanaṃ pratyayācata|
sāgraṃ varṣaśataṃ caiva bhuktavānnṛpasattama122|
brahmadattasya vai tasya pādyamarghyaṃ svayaṃ tataḥ|
ātmanaivākarotsamyagbhojanārthaṃ mahādyute123|
samāviśya gṛhaṃ tasya āhāre tu mahātmanaḥ|
nārīṃ pūrṇastanīṃ dṛṣṭvā hastenātha parāmṛśat124|
atha kruddhena muninā śāpo dattaḥ sudāruṇaḥ|
gṛdhratvaṃ gaccha vai mūḍha rājā munimathābravīt125|
kṛpāṃ kuru mahābhāga śāpoddhāro bhaviṣyati|
dayālustadvacaḥ śrutvā punarāha narādhipa126|

utpatsyate raghukule rāmo nāma mahāyaśāḥ|
ikṣvākūṇāṃ mahābhāgo rājā rājīvalocanaḥ127|
tena dṛṣṭo vipāpastvaṃ bhavitā narapuṃgava|
dṛṣṭo rāmeṇa tacchrutvā babhūva pṛthivīpatiḥ128|
gṛdhratvaṃ tyajya vai śīghraṃ divyagaṃdhānulepanaḥ|
puruṣo divyarūpo'sau babhāṣe taṃ narādhipaṃ129|
sādhu rāghava dharmajña tvatprasādādahaṃ vibho|
vimukto narakādghorādapāpastu tvayā kṛtaḥ130|
visarjitaṃ mayā gārdhyaṃ nararūpī mahīpatiḥ|
ulūkaṃ prāha dharmajña svagṛhaṃ viśa kauśika131|
ahaṃ saṃdhyāmupāsitvā gamiṣye yatra vai muniḥ|
athodakamupaspṛśya saṃdhyāmanvāsya paścimāṃ132|
āśramaṃ prāviśadrāmaḥ kuṃbhayonermahātmanaḥ|
tasyāgastyo bahuguṇaṃ phalamūlaṃ ca sādaraṃ133|
rasavaṃti ca śākāni bhojanārthamupāharat|

sabhuktavānnaravyāghrastadannamamṛtopamam134|
prītaśca parituṣṭaśca tāṃ rātriṃ samupāvasat|
prabhāte kālyamutthāya kṛtvāhnikamariṃdama135|
ṛṣiṃ samabhicakrāma gamanāya raghūttamaḥ|
abhivādyābravīdrāmo maharṣiṃ kuṃbhasaṃbhavam136|
āpṛcche sādhaye brahmannanujñātuṃ tvamarhasi|
dhanyosmyanugṛhītosmi darśanena mahāmune137|
diṣṭyā cāhaṃ bhaviṣyāmi pāvanātmā mahātmanaḥ|
evaṃ bruvati kākutsthe vākyamadbhutadarśanaṃ138|
uvāca paramaprīto bāṣpanetrastapodhanaḥ|
atyadbhutamidaṃ vākyaṃ tava rāma śubhākṣaraṃ139|
pāvanaṃ sarvabhūtānāṃ tvayoktaṃ raghunaṃdana|
muhūrtamapi rāma tvāṃ maitreṇekṣaṃti ye narāḥ140|

pāvitāssarvasūktaiste kathyaṃte tridivaukasaḥ|
ye ca tvāṃ ghoracakṣurbhirīkṣaṃte prāṇino bhuvi141|

te hatā brahmadaṃḍena sadyo narakagāminaḥ|
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English translation

Pulastya said :

1. The descendant of Raghu , having heard those most wonderful words, asked Agastya again, prompted by the importance of the ornament and through amazement.

Rāma said :

2. (Tell me) O revered sir, (about) the fearful forest where the Vidarbha -king Śveta practised penance. Tell me how the wonderful thing took place there.

3. Tell me how, (when) the fearful forest was desolate and void of beasts the king entered it to practise penance, O great sage.

4. Tell me how it was manless for a hundred yojanas around and how and on what business you entered it.

Agastya said :

5. Formerly in Kṛtayuga there lived Manu , the king who wielded the rod (as a symbol of judicial authority and punishment). His son was Ikṣvāku by name, whose lustre was unlimited.

6. (Manu) installed him, the elder son, on the throne on (i.e. of) the earth with the consent (of all) and said to him: “Be the king of royal families on the earth.”

7. O Rāghava , the son promised to the father to do so. Then being highly pleased, he again said to him:

8. “I am pleased with your very generous deeds. There is no doubt about it. Protect the subjects with the rod. The rod (should not be used) without (proper) reason.

9. That rod (i.e. punishment), which is inflicted upon the culprits by men here (i.e. in this world), being duly freed (from any blemish) takes the king to heaven.

10. Therefore, O (my) son, O you of mighty arms, be scrupulous (about using) the rod. If you do so, then you will have great religious merit in this world.”

11. Thus having very much advised his son with perfect concentration and being happy, Manu went to the world of Brahmā .

12. He (i.e. Ikṣvāku) became anxious (with the thought): 'How shall I generate sons?' As a result of various deeds he became united with (i.e. he had) many sons.

13. He gratified his dead ancestors with (i.e. by giving birth to) (his) sons resembling sons of gods. Best among them was the youngest.

14-18a. He was brave, had mastered the lores and was important as he was honoured by people. Foreseeing that (for committing a grave sin) the rod in future will fall on his person (i.e. on him), the intelligent father named him Daṇḍa .

15b-16. Seeing that terrible blemish of the son, O Rāghava, the lord gave him kingdom between Vindhya and Nīla (mountains). That Daṇḍa became the king there on the beautiful top of the mountain.

17. Similarly he fashioned a matchless city for his residence; and he himself named the city Madhumatta.

18-19a. Thus endowed with (i.e. possessing) that region the brave (Daṇḍa) lived there. Thus the king with (the help of) his priests governed that kingdom, full of subjects that were very much pleased, as the king of gods (i.e. Indra) ruled in heaven.

19b-20a. O descendant of Kakutstha , the righteous-minded Daṇḍa governed the kingdom, free from any source of vexation for many groups of myriads of years.

20b-21a. Some time during the charming month of Caitra , the king approached the beautiful hermitage of Śukra .

21b-23. There he saw Śukra's daughter of matchless beauty on the earth, who was wandering in the forest. Seeing her tall and stout, being in (the prime of) youth, with moon-like face, beautiful, of a fine nose, charming in all limbs, with stout and raised breasts, slim in the waist and big (in size), he was pleased.

24. Seeing her who had put on (only) one garment, who was (all) alone, and who was in her first (i.e. prime) youth, he naturally became tormented by love.

25-26. Approaching the well-reposed unmarried girl he said (these) words to her: "O you lady of beautiful buttocks (i.e. O you beautiful lady), wherefrom do you come? Whose daughter are you, O beautiful lady? I am tormented by love, therefore I am asking (you), O you beautiful lady. O charming lady, merely on seeing you, my heart is snatched by you.

27. Know me to be dead I do not get to enjoy this your beautiful face which attracts the hearts of sages.

28. My life is taken away by you; O beautiful lady, revive me. O you charming lady, I am your servant. Accept me who am your devotee."

29. When the king, intoxicated by the passion of love, was thus talking, the daughter of Śukra politely spoke to him:

30. "Know me to be the daughter of Bhārgava , i.e. Śukra of pious deeds. (I am) Arajā by name and the eldest daughter of (Śukra) living in the hermitage.

31. O best king, my father is Śukra, and you are the disciple of that great-souled one. So, O king's son, I am your spiritual sister.

32. O king, please do not utter such words. You should (in fact) protect me from other very wicked men.

33-34. My father is irascible and (when) angered will reduce you to ashes. Or (if) in view of the customary laws laid down for a king you (desire) to have union with me per force, ask my father through a prescribed course of conduct. O best king, request my father of a great lustre.

35. Otherwise you will certainly meet with a great terrible grief. When my father is angry he would burn (even) the three worlds."

36. Hearing these inauspicious and very fearful and terrible words from (i.e. of) her, Daṇḍa, who was intoxicated by passion, said again with his head hung down:

37-38. "O you beautiful lady, favour me who am mad with lust. O you beautiful lady, you have arrested my life; it will (now) perish. Let there be hostility or let me be even killed very (mercilessly) after I obtain you. O you timid one, resort to me—your devotee. I have great attachment for you."

39-40. Speaking thus, the king forcibly seized the girl with one hand, and snatched off her garments with the other (hand). He pressed her body with his body and put his mouth into hers (i.e. kissed her) and started copulating freely with her who was trembling (with fear).

41. Having wrought that very dreadful and fearful mischief, Daṇḍa quickly went to his city like an intoxicated elephant.

42. That daughter of Bhārgava (i.e. Arajā), helpless, dejected and weeping, waited, (there) not far away from the hermitage, for her father, honoured by gods.

43. That royal sage of great lustre, oppressed with hunger, and surrounded by his disciples, returned, after having bathed, to his hermitage.

44. He saw the helpless Arajā with an overflow of menstrual discharge (i.e. bleeding profusely) resembling the subjugated moonlight in union with the clouds.

45. The great-souled one, being oppressed with hunger, was very much angry. Burning the three worlds as it were (with his anger) he said to his disciples:

46-47. "See the terrible calamity, resembling the blazing flame of fire, of (i.e. brought about by) the perverse and shortsighted Daṇḍa, due to which (calamity), he along with his followers, will meet with a disaster. There is no doubt about it. He has here touched the flame of a blazing fire.

48. Since the wicked-minded one committed such a terrible sin, therefore he will get the worst shower of dust.

49. The wicked king, who has done a sinful deed, will, along with his country (-men) and servants, and army and vehicles, meet with destruction.

50. May Indra agitate with great shower of dust (i.e. dust-storm) the wicked king's region, upto a range of hundred yojanas on all sides.

51. All mobile and immobile beings that are here (i.e. in his country) will soon perish due to the shower of dust (i.e. the dust-storm).

52. For seven nights there will be an unexpected shower (i.e. storm) of dust in (the area over which) Daṇḍa's kingdom—including forests and hermitages—extends."

53. Bhārgava, who was inflamed with anger, saying these words to the inmates of the hermitage, told them to stay at the end of (i.e. outside) the country.

54. When Uśanas said (this much), the people living in the hermitage quickly made their abode outside that region.

55-56. Having spoken these words to the sages, he spoke these words to Arajā: "O you of very wicked mind, being well-composed live in here. This hermitage, shining charmingly, extends supto a hundred yojanas. O Arajā, remain here without menstrual discharge for a period of one hundred years."

57. Hearing the order of the brāhmaṇa -sage, Bhārgavi, being extremely grieved said to Bhārgava, her father: "All right."

58. Saying so Bhārgava shifted his residence to somewhere else. Within a week the region was reduced to ashes as was said by (the sage), the expounder of the Vedas .

59-60. O kind Rama , therefore, Daṇḍa's region of the Vindhya mountain was cursed by Uśanas (i.e. Bhārgava) when that offence was committed (by Daṇḍa). Since then (that region) is called Daṇḍakāraṇya , O descendant of Kakutstha. O Rāghava, I have told you all this that you ask (i.e. have asked) me.

61-62. O hero, the time for offering the evening prayer is passing away. O best among men, O Rāma , these great sages, with their pitchers full (of water), are, after offering libations of water, worshipping the Sun, everywhere; all the sages (have offered prayers) with the eulogies composed by Brahmā etc. and learnt by heart by them.

63a. O Rāma, the Sun has set. Go and sip water.

63b-64a. Obeying the words of the sage, Rāma, the descendant of Raghu, proceeded to that auspicious lake to offer his evening prayer.

64b-66. A vulture and an owl had been living for years together, in the charming forest-region, adorned with trees rendered auspicious by a river, having, a big mountain, adorned with hundreds of cuckoos, having parks (resounding with) the cries of various birds, full of many beasts, crowded with lions and tigers, and full of many brāhmaṇas .

67. The vulture of a wicked resolution, fought with the owl claiming the owl's residence to be his (vulture's) own.

68. (They decided:) Lotus-eyed Rāma is the king of all the world. We shall quickly approach him and (seek his verdict as) to whom this residence belongs.

69-70. The angry and intolerant vulture and owl approached (Rāma). Having quickly approached Rāma, the two, with their minds agitated with dissension, and hating each other, touched Rāma's feet. Seeing the best of the descendants of Raghu the vulture said (these) words:

71. "In may opinion you are the best among gods and demons. You, who are highly intelligent, are superior to Bṛhas - pati and Śukra (in intelligence).

72. You know the higher and lower among the beings and are like another Indra in the mortal world. Like the Sun you are difficult to look at. In dignity you are like Himālaya .

73. In gravity you are the ocean. You are Yama , the regent of the quarter. In forgiveness you are like the earth, in quickness you resemble the wind.

74. You are the lord, endowed witheverything; O Rāghava, you are of the nature of Viṣṇu . You are intolerant, difficult to conquer, victorious and are the master of the science of the use of all missiles.

75-77a. O best among men, O lord of gods, (please) listen to my request. O lord, I have, with the might of my arms, formerly constructed my residence. The owl snatches it off. O king, (it is too much when he does so)especially in your presence. O king, he disobeys your order. Rāma, inflict capital punishment on him."

77b. When the vulture said like this, the owl said (these) words:

78-79. "O lord, O king, (please) listen with concentration to my request. O Rāma, the king is born (with portions) from the Moon (Soma), Śakra , the Sun, Kubera and also Yama. There is little in him that is human; and you are said to be full of all gods and are devoted to Nārāyaṇa .

80. O king, your being Soma (i.e. your having the portion of Soma in you) consists in that after a proper thought is given to what should be done you protect the beings from miseries; for you dispel darkness (i.e. ignorance).

81. In the event of an offence, you, due to the rod (i.e. punishment) remove the fear of the subjects from the wicked and since you are a donor, a striker and a protector, therefore you are Indra.

82. You are unassailable among all beings. You are said to be fire on account of your lustre. O Rāma, you are Bhāskara (i.e. the Sun) as you repeatedly torment the wicked.

83. You are evidently comparable to the lord of wealth (i.e. Kubera) or (rather) you are superior to Kubera. O you best of kings, your wife Śrī (i.e. Lakṣmī) always rests in your mind.

84-85. On account of your having Kubera's treasure, you are Kubera; you are equal to (i.e. look equally upon) the immobile and the mobile beings; and O Rāghava, you look (equally) on your enemy as well as your friend. You always rule according to the law, by following (i.e. by paying regard to) usage and methods.

86. Death, O Rāma, is said (to come) to him, with whom you are angry; therefore, O king, your praise is sung and you are known as Yama.

87. O best king, your manly disposition is solely devoted to compassion. You are full of pity for all.

88. The king is the strength of the weak and the helpless. He is the sight of those who have no eyes; he is the intellect of those who have no thoughts.

89. You are even our lord; (please) listen, O you righteous one. You should think as do the birds.

90. You should appoint him, who is our protector, as the lord of birds. O lord, when you are nearby, let us not be without a lord.

91. Formerly you yourself have created the aggregate of living beings off our kinds. O king, this vulture, who has entered (i.e. taken unlawful possession of) my residence, troubles me.

92a. O best of men, you rule among gods and human beings."

92b-93. Having heard this Rāma called his ministers— Viṣṭi , Jayanta , Vijaya , Siddhārtha , Rāṣṭravardhana , Aśoka , Dharmapāla , Sumantra and Mahābala .

94-95a. These were the ministers of Rāma and also King Daśaratha . They were wise, magnanimous, and were well-versed in all sciences; and also they were very calm, were of a high descent, and were proficient in politics and (in giving) counsel.

95b-97a. Having called them and having got down from Puṣpaka , the best of the Raghus asked the vulture and the owl who were quarreling: “O vulture, tell me in truth for how many years you have made (i.e. have been living in) that residence? I am curious to know it.”

97b-98. Hearing this, the vulture spoke to Rama, who remained there: “O Rama, my house has stood since the time this earth was filled with lofty men having many arms.”

99. The owl said to Rama: “This residence belongs to me O king, since the time the earth was adorned with trees.”

100-101 a. Hearing this, Rāma spoke to the members of the assembly: “That is no assembly where old men are not present; they are not old, who do not tell about moral virtue; that is not moral virtue which has no (element of) truth; that is not truth which approaches deceit.

101b-102a. All those members of the assembly who, after having gone to (i.e. attended) the assembly, sit silent, brooding (on something else) and do not speak out what is proper for the occasion, are liars.

102b-103. A thousand nooses of Varuṇa bind that man who does not say wise things through passion, through anger through fear. One noose out of those (nooses) gets untied after one year is over.

104a. Therefore, one who knows the truth should speak it properly.”

104b. Hearing this the ministers then said to Rama:

105. “O you highly intelligent one, the owl seems to be the proper (owner of the residence), and not the vulture. O great king, you are the authority, for the king is the greatest resort.

106-107a. All the subjects have the king as their foundation. He is the eternal virtue. Those men whom the king rules, do not suffer. Such best men are spared by Yama.”

107b. Hearing the words of his ministers, Rāma said:

108-109. “(Please) listen to the old account which has been narrated (often) and which I shall (now) tell you. At that time (i.e. in the beginning) all these three worlds with the heaven, the moon, the sun, the stars, the mountains, the earth, the trees, the ocean, the mobile and the immobile, were one as though it were one sky.

110-111. The reborn (?) entered, with Lakṣmī, the belly of Viṣṇu. Having arrested her the great-lustred and self-possessed one, having entered the ocean, slept there for many hundred years. When Viṣṇu had (thus) slept, Brahmā entered his belly.

112. Knowing him to be multi-streamed, the great one possessed of superhuman powers entered him. From the navel of Viṣṇu arose a lotus decorated with gold.

113-114. Then the great lord Brahmā possessed of superhuman power having come out of (Viṣṇu’s belly), desiring to create the earth, the wind, mountains and trees, the one of great penance created (all these) and all beings in between them, (and also) human beings, creeping animals, viviparous animals, and egg-born animals.

115-116. From his body sprang up Kaiṭabha with Madhu . The two very powerful and fearful demons, who had obtained boons, seeing the creator, got angry, and O king, they ran to the self-born one to eat

him.

117-118. Seeing them all the beings got out separately (i.e. one by one). Being eulogised by Brahmā, Viṣṇu killed Madhu and Kaiṭabha, and for the stability of the earth, augmented it with their marrow (meda). The earth, having the odour of (their) marrow, came to be called Medinī since then.

119. Therefore the vulture is a liar; the sinner is claiming other's residence as his own. The wicked one must be punished. There is no doubt about it."

120. Then an unembodied voice spoke from the sky: "O Rāma, do not kill the vulture who was burnt by the power of penance.

121-122. O lord of men, this lord of beings was formerly burnt by Gautama . His name is Brahmadatta . He, a brave one, of a true vow and pure, having gone to the house of the brāhmaṇa-sage, begged him for food. O best king, he enjoyed it for a full hundred years.

123-124. O you of great lustre, having offered Brahmadatta water for washing his feet and respectful offering he himself made (arrangements) for his meal. Having entered the house of the great-souled one for food, he, seeing a lady withfull (i.e. plump) breasts, touched them with his hand.

125. Then the angry sage gave a very cruel curse: O you fool, be a vulture.

126-128a. Then the king said to the sage: "O glorious one, favour me (so that) there will be freedom from curse (i.e. I shall be free from your curse)." O king, the kind (sage) having heard his words, again said (to him): "In Raghu's family, Rāma of great fame and having eyes like lotuses will be born as the (most) illustrious among the Ikṣvākus . Seen by him, you will be free from sins, O best among men."

128b-129. Hearing that Rāma saw him and he became a king. Then quickly giving up his vulture-form, and besmeared with divine sandal, he, a man of divine form, said to that king:

130-131. "O Rāghava, well-versed in piety, well (done). Due to your favour I have been freed from a terrible hell. You have made me free from sins. I have given up the vulture-form." Then the king in a human form said to the owl: "O you owl, conversant with piety, enter your own house.

132-134. After having offered evening prayers I shall go to the place where that sage (Agastya) is." Then having sipped water, and offered the evening prayers, Rāma entered the hermitage of the pitcher-born, great-souled (sage). Agastya respectfully brought for his meal excellent fruits and roots and tasty vegetables. That best among men (i.e. Rāma) ate that food resembling nectar.

135-136. Pleased and fully satisfied he lived (there) that night. Getting up at day-break, and having performed the daily rites, the best of the Raghus went to the sage (to get his leave) to go, O you subduer of enemies. Having saluted the great sage born from a pitcher, Rāma said to him:

137-138a. "O brāhmaṇa, I take my leave of you. I am leaving. (Please) allow me (to go). O great sage, by seeing you I am blessed; I am favoured (by you). Luckily due to you I shall have my soul purified."

138b-139a. When Rāma was speaking thus the sage, the treasure of penance, being very much pleased and with tears in his eyes, said to him of a wonderful appearance:

139b-140a. "O Rāma these auspicious words uttered by you are extremely wonderful. What you said, O descendant of Raghu, will purify all beings.

140b-142. O Rāma, those who look at you even for a short while with friendly eyes are purified by eulogies: so say the gods; and those beings on the earth, who look at you with fearful eyes are instantly killed by Brahma 's rod (of chastisement) and go to hell. O best of Raghus, you are like this. You are the

purifier of all human beings.

143-145a. O Rāghava, those who describe you (i.e. your merits) will attain perfect success. Go safely, without any fear from anywhere, along the path free from any danger. Govern your kingdom righteously. You are the refuge of (all) the worlds." Thus addressed by the sage, the king (i.e. Rāma), with the palms of his hands joined in obeisance, saluted Agastya, the best sage.

145b-146a. Having saluted the best sage and (others) superior in penance, he, unbewildered, got into the Puṣpaka, decorated with gold.

146b-148a. The groups of sages on all sides honoured him, who was leaving, with blessings as gods honour Indra. When it was half a day (after having left Agastya's hermitage i.e. after travelling for half a day), Rāma who knew everything, reached Ayodhyā and went to his private chamber on foot.

148b-149a. Then having dismissed the charming, Puṣpaka, taken (anywhere) at will, the king, the descendant of Kakutstha, having come out of the private chamber, said these words to the door-keepers:

149b-150a. "Go quickly to Lakṣmaṇa and Bharata . Tell them about my arrival, and bring them (here); do not delay."

150b-151. The door-keepers, having heard (these) words of Rāma, of unimpaired deeds, went to the two youths, and having invited them, reported to Rāghava. The door-keepers had brought the two youths as per Rāma's order.

152. Rama, seeing beloved Bharata and Lakṣmaṇa, who had come (there) embraced them and said these words to them:

153. "I have properly carried out the excellent mission of the brāhmaṇa. O descendants of Raghu, hereafter I wish to do (something) which is the cause of (i.e. which would lead to) religious merit.

154. With you who are my (very) souls I desire to perform the excellent Rājasūya sacrifice in (i.e. by) which eternal merit (is obtained).

155-156. Formerly, Brahmā, the creator, living at Puṣkara , performed three hundred and sixty sacrifices. Soma, the knower of piety, having performed the Rājasūya sacrifices, obtained an excellent famous position in all the worlds.

157. Mitra , the destroyer of enemies, having performed the Rājasūya at a very auspicious time, became Varuṇa.

158a. Terefore, you two, having given a thought to this act, tell me (your opinion) about it."

Bharata said :

158b-160. O Righteous one, you are the highest Dharma . All the earth is supported by you, O you of mighty arms. O you of unlimited valour, (your) fame is great. All the kings look up to you as the great-souled gods look up to the Creator. O lord of the world, similarly we also (look up to you). O you highly intelligent one, O king, the subjects also look upon you as their father.

161-162a. O Rāghava, here, on this earth, you have become the shelter of beings. You who are like this (i.e. as described), O tormentor of enemies, (should) not perform such a sacrifice; since due to it the destruction of all the beings on the earth appears (imminent).

l62b-164a. O best of kings, O lord of men, it is heard that in the Tārakāmaya war a great battle took place between Soma and the Stars. Soma bad taken away, through lust, Tārā , the wife of Bṛhaspati .Then a great battle took place, which destroyed gods and demons.

164b-166a. O best king, when the sacrifice performed by Varuṇa was over, all the aquatic animals like the fish and the tortoises perished. O Rāghava, at the end of the Rājasūya sacrifice performed by Hariścandra , a great and terrible battle, Āḍībaka [1] , took place which destroyed the entire world.

166b-167a. All the beings that were in the earth turned into animals walking horizontally. It is heard that (even) divine kings perished in the Rājasūya sacrifice.

167b-168a. O you best among men, O king, such as you are, having carefully thought about the well-being of beings, (please) practise auspicious and complete piety.

168b-169. Having heard Bharata's words, Rāma respectfully said; "O you knower of Dharma, O you killer of enemies, I am pleased with these words (uttered) by you. O you who are devoted to righteousness, I have taken away my mind (i.e. have refrained) from (performing) the Rājasūya sacrifice.

170-171. I shall practise complete virtue and will install the (image of) Vāmana at Kānyakubja . O great hero, that fame of mine (i.e. my fame due to that will) have gone to heaven, as Gaṅgā (bacame famous) due to Bhagīratha . There is no doubt about it.

[1]: [1] : Āḍībaka—According to Monier-Williams a combat fought by the birds Āḍi and Baea (into which Vasiṣṭha and Viśvāmitra had been transformed respectively).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 38

The Installation of the Image of Vāmana

Chapter 38 of 693 · 194 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
कथं रामेण विप्रर्षे कान्यकुब्जे तु वामनः।
स्थापितः क्व च लब्धोसौ विस्तरान्मम कीर्तय१।
तथा हि मधुरा चैषा या वाणी रामकीर्तने।
कीर्तिता भगवन्मह्यं हृता कर्णसुखावह२।
अनुरागेण तं लोकाः स्नेहात्पश्यंति राघवम्।
धर्मज्ञश्च कृतज्ञश्च बुद्ध्या च परिनिष्ठितः३।
प्रशास्ति पृथिवीं सर्वां धर्मेण सुसमाहितः।
तस्मिन्शासति वै राज्यं सर्वकामफलाद्रुमाः४।
रसवंतः प्रभूताश्च वासांसि विविधानि च।
अकृष्टपच्या पृथिवी निःसपत्ना महात्मनः५।
देवकार्यं कृतं तेन रावणो लोककंटकः।
सपुत्रोमात्यसहितो लीलयैव निपातितः६।
तस्यबुद्धिस्समुत्पन्ना पूर्णे धर्मे द्विजोत्तम।
तस्याहं चरितं सर्वं श्रोतुमिच्छामि वै मुने७।

पुलस्त्य उवाच।
कस्यचित्त्वथ कालस्य रामो धर्मपथे स्थितः।
यच्चकार महाबाहो शृणुष्वैकमना नृप८।
सस्मार राक्षसेंद्रं तं कथं राजा विभीषणः।
लंकायां संस्थितो राज्यं करिष्यति च राक्षसः९।
गीर्वाणेषु प्रातिकूल्यं विनाशस्य तु लक्षणम्।
मया तस्य तु तद्दत्तं राज्यं चंद्रार्ककालिकम्१०।
तस्याविनाशतः कीर्तिः स्थिरा मे शाश्वती भवेत्।
रावणेन तपस्तप्तं विनाशायात्मनस्त्विह११।
विध्वस्तः स च पापिष्ठो देवकार्ये मयाधुना।
तदिदानीं मयान्वेष्यः स्वयं गत्वा विभीषणः१२।
संदेष्टव्यं हितं तस्य येन तिष्ठेत्स शाश्वतम्।
एवं चिंतयतस्तस्य रामस्यामिततेजसः१३।
आजगामाथ भरतो रामं दृष्ट्वाब्रवीदिदम्।
किं त्वं चिंतयसे देव न रहस्यं वदस्व मे१४।

देवकार्ये धरायां वा स्वकार्ये वा नरोत्तम।
एवं ब्रुवंतं भरतं ध्यायमानमवस्थितम्१५।
अब्रवीद्राघवो वाक्यं रहस्यं तु न वै तव।
भवान्बहिश्चरः प्राणो लक्ष्मणश्च महायशाः१६।
अवेद्यं भवतो नास्ति मम सत्यं विधारय।
एषा मे महती चिंता कथं देवैर्विभीषणः१७।
वर्तते यद्धितार्थं वै दशग्रीवो निपातितः।
गमिष्ये तदहं लंकां यत्र चासौ विभीषणः१८।
तं च दृष्ट्वा पुरीं तां तु कार्यमुक्त्वा च राक्षसम्।
आलोक्य सर्ववसुधां सुग्रीवं वानरेश्वरम्१९।
महाराजं च शत्रुघ्नं भातृपुत्रांश्च सर्वशः।
एवं वदति काकुत्स्थे भरतः पुरतः स्थितः२०।
उवाच राघवं वाक्यं गमिष्ये भवता सह।
एवं कुरु महाबाहो सौमित्रिरिह तिष्ठतु२१।
इत्युक्त्वा भरतं रामः सौमित्रं चाह वै पुरे।

रक्षाकार्या त्वया वीर यावदागमनं हि नौ२२।
एवं लक्ष्मणमादिश्य ध्यात्वा वै पुष्पकं नृप।
आरुरोह स वै यानं कौसल्यानंदवर्धनः२३।
पुष्पकं तु ततः प्राप्तं गांधारविषयो यतः।
भरतस्य सुतौ दृष्ट्वा जगन्नीतिं निरीक्ष्य च२४।
पूर्वां दिशं ततो गत्वा लक्ष्मणस्य सुतौ यतः।
पुरेषु तेषु षड्रात्रमुषित्वा रघुनंदनौ२५।
गतौ तेन विमानेन दक्षिणामभितो दिशम्।
गंगायामुनसंभेदं प्रयागमृषिसेवितम्२६।
अभिवाद्य भरद्वाजमत्रेराश्रममीयतुः।
संभाष्य च मुनींस्तत्र जनस्थानमुपागतौ२७।
राम उवाच।
अत्र पूर्वं हृता सीता रावणेन दुरात्मना।
हत्वा जटायुषं गृध्रं योसौ पितृसखो हि नौ२८।
अत्रास्माकं महद्युद्धं कबंधेन कुबुद्धिना।

हतेन तेन दग्धेन सीतास्ते रावणालये२९।
ऋष्यमूके गिरिवरे सुग्रीवो नाम वानरः।
स ते करिष्यते साह्यं पंपां व्रज सहानुजः३०।
पंपासरः समासाद्य शबरीं गच्छ तापसीम्।
इत्युक्तो दुःखितो वीर निराशो जीविते स्थितः३१।
इयं सा नलिनी वीर यस्यां वै लक्ष्मणोवदत्।
मा कृथाः पुरुषव्याघ्र शोकं शत्रुविनाशन३२।
आज्ञाकारिणि भृत्ये च मयि प्राप्स्यसि मैथिलीम्।
अत्र मे वार्षिका मासा गता वर्षशतोपमाः३३।

अत्रैव निहतो वाली सुग्रीवार्थे परंतप।
एषा सा दृश्यते नूनं किष्किंधा वालिपालिता३४।
यस्यां वै स हि धर्मात्मा सुग्रीवो वानरेश्वरः।
वानरैः सहितो वीर तावदास्ते समाः शतम्३५।
वानरैस्सह सुग्रीवो यावदास्ते सभां गतः।
तावत्तत्रागतौ वीरौ पुर्यां भरतराघवौ३६।

दृष्ट्वा स भ्रातरौ प्राप्तौ प्रणिपत्याब्रवीदिदम्।
क्व युवां प्रस्थितौ वीरौ कार्यं किं नु करिष्यथः३७।
विनिवेश्यासने तौ च ददावर्घ्ये स्वयं तदा।
एवं सभास्थिते तत्र धर्मिष्टे रघुनंदने३८।
अंगदोथ हनूमांश्च नलो नीलश्च पाटलः।
गजो गवाक्षो गवयः पनसश्च महायशाः३९।
पुरोधसो मंत्रिणश्च दैवज्ञो दधिवक्रकः।
नीलश्शतबलिर्मैन्दो द्विविदो गंधमादनः४०।
वीरबाहुस्सुबाहुश्च वीरसेनो विनायकः।
सूर्याभः कुमुदश्चैव सुषेणो हरियूथपः४१।
ऋषभो विनतश्चैव गवाख्यो भीमविक्रमः।
ऋक्षराजश्च धूम्रश्च सहसैन्यैरुपागताः४२।
अंतःपुराणि सर्वाणि रुमा तारा तथैव च।
अवरोधोंगदस्यापि तथान्याः परिचारिकाः४३।
प्रहर्षमतुलं प्राप्य साधुसाध्विति चाब्रुवन्।

वानराश्च महात्मानः सुग्रीवसहितास्तदा४४।
वानर्यश्च महाभागास्ताराद्यास्तत्र राघवम्।
अभिप्रेक्ष्याश्रुकंठ्यश्च प्रणिपत्येदमब्रुवन्४५।
क्व सा देवी त्वया देव या विनिर्जित्यरावणम्।
शुद्धिं कृत्वा हि ते वह्नौ पितुरग्र उमापतेः४६।
त्वयानीता पुरीं राम न तां पश्यामि तेग्रतः।
न विना त्वं तया देव शोभसे रघुनंदन४७।
त्वया विनापि साध्वी सा क्व नु तिष्ठति जानकी।
अन्यां भार्यां न ते वेद्मि भार्याहीनो न शोभसे४८।
क्रौंचयुग्मं मिथो यद्वच्चक्रवाकयुगं यथा।
एवं वदंतीं तां तारां ताराधिपसमाननाम्४९।
प्राह प्रवचसां श्रेष्ठो रामो राजीवलोचनः।
चारुदंष्ट्रे विशालाक्षि कालो हि दुरतिक्रमः1.38.५०।
सर्वं कालकृतं विद्धि जगदेतच्चराचरम्।
विसृज्यताः स्त्रियः सर्वाः सुग्रीवोभिमुखः स्थितः५१।

सुग्रीव उवाच।
भवंतौ येन कार्येण इहायातौ नरेश्वरौ।

तच्चापि कथ्यतां शीघ्रं कृत्यकालो हि वर्तते५२।
ब्रुवाणमेवं सुग्रीवं भरतो रामचोदितः।
आचचक्षे च गमनं लंकायां राघवस्य तु।
तौ चाब्रवीच्च सुग्रीवो भवद्भ्यां सहितः पुरीम्५३।
गमिष्ये राक्षसं देव द्रष्टुं तत्र विभीषणम्।
सुग्रीवेणैवमुक्ते तु गच्छस्वेत्याह राघवः५४।
सुग्रीवो राघवौ तौ च पुष्पके तु स्थितास्त्रयः।
तावत्प्राप्तं विमानं तु समुद्रस्योत्तरं तटम्५५।
अब्रवीद्भरतं रामो ह्यत्र मे राक्षसेश्वरः।
चतुर्भिः सचिवैः सार्धं जीवितार्थे विभीषणः५६।
प्राप्तस्ततो लक्ष्मणेन लंकाराज्येभिषेचितः।
अत्र चाहं समुद्रस्य परेपारे स्थितस्त्र्यहम्५७।
दर्शनं दास्यते मेऽसौ ज्ञातिकार्यं भविष्यति।

तावन्न दर्शनं मह्यं दत्तमेतेन शत्रुहन्५८।
ततः कोपः सुमद्भूतश्चतुर्थेहनि राघव।
धनुरायम्य वेगेन दिव्यमस्त्रं करे धृतम्५९।
दृष्ट्वा मां शरणान्वेषी भीतो लक्ष्मणमाश्रितः।
सुग्रीवेणानुनीतोऽस्मि क्षम्यतां राघव त्वया६०।
ततो मयोत्क्षिप्तशरो मरुदेशे ह्यपाकृतः।
ततस्समुद्रराजेन भृशं विनयशालिना६१।
उक्तोहं सेतुबंधेन लंकां त्वं व्रज राघव।
लंघयित्वा नरव्याघ्र वारिपूर्णं महोदधिम्६२।
एष सेतुर्मया बद्धः समुद्रे वरुणालये।
त्रिभिर्दिनैः समाप्तिं वै नीतो वानरसत्तमैः६३।
प्रथमे दिवसे बद्धो योजनानि चतुर्दश।
द्वितीयेहनि षट्त्रिंशत्तृतीयेर्धशतं तथा६४।
इयं सा दृश्यते लंका स्वर्णप्राकारतोरणा।
अवरोधो महानत्र कृतो वानरसत्तमैः६५।

अत्र युद्धं महद्वृत्तं चैत्राशुक्लचतुर्दशि।
अष्टचत्वारिंशद्दिनं यत्रासौ रावणो हतः६६।
अत्र प्रहस्तो नीलेन हतो राक्षसपुंगवः।
हनूमता च धूम्राक्षो ह्यत्रैव विनिपातितः६७।
महोदरातिकायौ च सुग्रीवेण महात्मना।
अत्रैव मे कुंभकर्णो लक्ष्मणेनेंद्रजित्तथा६८।
मया चात्र दशग्रीवो हतो राक्षसपुंगवः।
अत्र संभाषितुं प्राप्तो ब्रह्मा लोकपितामहः६९।
पार्वत्या सहितो देवः शूलपाणिर्वृषध्वजः।
महेंद्राद्याः सुरगणाः सगंधर्वास्स किंनराः७०।

पिता मे च समायातो महाराजस्त्रिविष्टपात्।
वृतश्चाप्सरसां संघैर्विद्याधरगणैस्तथा७१।
तेषां समक्षं सर्वेषां जानकी शुद्धिमिच्छता।
उक्ता सीता हव्यवाहं प्रविष्टा शुद्धिमागता७२।
लंकाधिपैः सुरैर्दृष्टा गृहीता पितृशासनात्।

अथाप्युक्तोथ राज्ञाहमयोध्यां गच्छ पुत्रकम्७३।
न मे स्वर्गो बहुमतस्त्वया हीनस्य राघव।
तारितोहं त्वया पुत्र प्राप्तोऽस्मीन्द्रसलोकताम्७४।
लक्ष्मणं चाब्रवीद्राजा पुत्र पुण्यं त्वयार्जितम्।
भ्रात्रासममथो दिव्यांल्लोकान्प्राप्स्यसि चोत्तमान्७५।
आहुय जानकीं राजा वाक्यं चेदमुवाच ह।
न च मन्युस्त्वया कार्यो भर्तारं प्रति सुव्रते७६।
ख्यातिर्भविष्यत्येवाग्र्या भर्तुस्ते शुभलोचने।
एवं वदति रामे तु पुष्पके च व्यवस्थिते७७।
तत्र ये राक्षसवरास्ते गत्वाशु विभीषणं।
प्राप्तो रामः ससुग्रीवश्चारा इत्थं तदाऽवदन्७८।
विभीषणस्तु तच्छ्रुत्वा रामागमनमंतिके।
चारांस्तान्पूजयामास सर्वकामधनादिभिः७९।
अलंकृत्य पुरीं तां तु निष्क्रान्तः सचिवैः सह।
दृष्ट्वा रामं विमानस्थं मेराविव दिवाकरं८०।

अष्टांगप्रणिपातेन नत्वा राघवमब्रवीत्।
अद्य मे सफलं जन्म प्राप्ताः सर्वे मनोरथाः८१।
यद्दृष्टौ देवचरणौ जगद्वंद्यावनिंदितौ।
कृतः श्लाघ्योस्म्यहं देव शक्रादीनां दिवौकसां८२।
आत्मानमधिकं मन्ये त्रिदशेशात्पुरंदरात्।
रावणस्य गृहे दीप्ते सर्वरत्नोपशोभिते८३।
उपविष्टे तु काकुत्स्थे अर्घं दत्वा विभीषणः।
उवाच प्रांजलिर्भूत्वा सुग्रीवं भरतं तथा८४।
इहागतस्य रामस्य यद्वास्ये न तदस्ति मे।
इयं च लंका रामेण रिपुं त्रैलोक्यकंटकम्८५।
हत्वा तु पापकर्माणं दत्ता पूर्वं पुरी मम।
इयं पुरी इमे दारा अमी पुत्रास्तथा ह्यहं८६।
सर्वमेतन्मया दत्तं सर्वमक्षयमस्तु ते।
ततः प्रकृतयः सर्वा लंकावासिजनाश्च ये८७।
आजग्मू राघवं द्रष्टुं कौतूहलसमन्विताः।

उक्तो विभीषणस्तैस्तु रामं दर्शय नः प्रभो८८।
विभीषणेन कथिता राघवाय महात्मने।
तेषामुपायनं सर्वं भरतो रामचोदितः८९।

जग्राह वानरेन्द्रश्च धनरत्नौघसंचयं।
एवं तत्र त्र्यहं रामो ह्यवसद्राक्षसालये९०।
चतुर्थेहनि संप्राप्ते रामे चापि सभास्थिते।
केकसी पुत्रमाहेदं रामं द्रक्ष्यामि पुत्रक९१।
दृष्टे तस्मिन्महत्पुण्यं प्राप्यते मुनिसत्तमैः।
विष्णुरेष महाभागश्चतुर्मूर्तिस्सनातनः९२।
सीता लक्ष्मीर्महाभाग न बुद्धा साग्रजेन ते।
पित्रा ते पूर्वमाख्यातं देवानां दिविसंगमे९३।
कुले रघूणां वै विष्णुः पुत्रो दशरथस्य तु।
भविष्यति विनाशाय दशग्रीवस्य रक्षसः९४।
विभीषण उवाच।
एवं कुरुष्व वै मातर्गृहाण नवमं वरम्।

पात्रं चंदनसंयुक्तं दधिक्षौद्राक्षतैः सह९५।
दूर्वयार्घं सह कुरु राजपुत्रस्य दर्शनम्।
सरमामग्रतः कृत्वा याश्चान्या देवकन्यकाः९६।
व्रजस्व राघवाभ्याशं तस्मादग्रे व्रजाम्यहम्।
एवमुक्त्वा गतं रक्षो यत्र रामो व्यवस्थितः९७।
उत्सार्य दानवान्सर्वान्रामं द्रष्टुं समागतान्।
सभां तां विमलां कृत्वा रामं स्वाभिमुखे स्थितम्९८।
विभीषण उवाच।
विज्ञाप्यं शृणु मे देव वदतश्च विशांपते।
दशग्रीवं कुंभकर्णं या च मां चाप्यजीजनत्९९।
इयं सा देवमाता नः पादौ ते द्रष्टुमिच्छति।
तस्यास्तु त्वं कृपां कृत्वा दर्शनं दातु मर्हसि1.38.१००।
राम उवाच।
अहं तस्याः समीपं तु मातृदर्शनकांक्षया।
गमिष्ये राक्षसेंद्र त्वं शीघ्रं याहि ममाग्रतः१०१।

प्रतिज्ञाय तु तं वाक्यमुत्तस्थौ च वरासनात्।
मूर्ध्नि चांजलिमाधाय प्रणाममकरोद्विभुः१०२।
अभिवादयेहं भवतीं माता भवसि धर्मतः।
महता तपसा चापि पुण्येन विविधेन च१०३।
इमौ ते चरणौ देवि मानवो यदि पश्यति।
पूर्णस्स्यात्तदहं प्रीतो दृष्ट्वेमौ पुत्रवत्सले१०४।
कौसल्या मे यथा माता भवती च तथा मम।
केकसी चाब्रवीद्रामं चिरं जीव सुखी भव१०५।
भर्त्रा मे कथितं वीर विष्णुर्मानुषरूपधृत्।
अवतीर्णो रघुकुले हितार्थेत्र दिवौकसाम्१०६।
दशग्रीव विनाशाय भूतिं दातुं विभीषणे।

वालिनो निधनं चैव सेतुबंधं च सागरे१०७।
पुत्रो दशरथस्यैव सर्वं स च करिष्यति।
इदानीं त्वं मया ज्ञातः स्मृत्वा तद्भर्तृभाषितम्१०८।
सीता लक्ष्मीर्भवान्विष्णुर्देवा वै वानरास्तथा।

गृहं पुत्र गमिष्यामि स्थिरकीर्तिमवाप्नुहि१०९।
सरमोवाच।
इहैव वत्सरं पूर्णमशोकवनिकास्थिता।
सेविता जानकी देव सुखं तिष्ठति ते प्रिया११०।
नित्यं स्मरामि वै पादौ सीतायास्तु परंतप।
कदा द्रक्ष्यामि तां देवीं चिंतयाना त्वहर्निशम्१११।
किमर्थं देवदेवेन नानीता जानकी त्विह।
एकाकी नैव शोभेथा योषिता च तया विना११२।
समीपे शोभते सीता त्वं च तस्याः परंतप।
एवं ब्रुवन्त्यां भरतः केयमित्यब्रवीद्वचः११३।
ततश्चेंगितविद्रामो भरतं प्राह सत्वरम्।
विभीषणस्य भार्या वै सरमा नाम नामतः११४।
प्रिया सखी महाभागा सीतायास्सुदृढं मता।
सर्वंकालकृतं पश्य न जाने किं करिष्यति११५।
गच्छ त्वं सुभगे भर्तृगेहं पालय शोभने।

मां त्यक्त्वा हि गता देवी भाग्यहीनं गतिर्यथा११६।
तया विरहितः सुभ्रु रतिं विंदे न कर्हिचित्।
शून्या एव दिशः सर्वाः पश्यामीह पुनर्भ्रमन्११७।
विसृज्यतां च सरमां सीतायास्तु प्रियां सखीम्।
गतायामथ केकस्यां रामः प्राह विभीषणम्११८।
दैवतेभ्यः प्रियं कार्यं नापराध्यास्त्वया सुराः।
आज्ञया राजराजस्य वर्तितव्यं त्वयानघ११९।
लंकायां मानुषो यो वै समागच्छेत्कथंचन।
राक्षसैर्न च हंतव्यो द्रष्टव्योसौ यथा त्वहम्१२०।
विभीषण उवाच।
आज्ञयाहं नरव्याघ्र करिष्ये सर्वमेव तु।
विभीषणे हि वदति वायू राममुवाच ह१२१।
इहास्तिवैष्णवी मूर्तिः पूर्वं बद्धो बलिर्यया।
तां नयस्व महाभाग कान्यकुब्जे प्रतिष्ठय१२२।
विदित्वा तदभिप्रायं वायुना समुदाहृतम्।

विभीषणस्त्वलंकृत्य रत्नैः सर्वैश्च वामनम्१२३।
आनीय चार्पयद्रामे वाक्यं चेदमुवाच ह।
यदा वै निर्जितः शक्रो मेघनादेन राघव१२४।
तदा वै वामनस्त्वेष आनीतो जलजेक्षण।

नयस्व तमिमं देव देवदेवं प्रतिष्ठय१२५।
तथेति राघवः कृत्वा पुष्पकं च समारुहत्।
धनं रत्नमसंख्येयं वामनं च सुरोत्तमम्१२६।
गृह्य सुग्रीवभरतावारूढौ वामनादनु।
व्रजन्नेवांबरे रामस्तिष्ठेत्याह विभीषणम्१२७।
राघवस्य वचः श्रुत्वा भूयोप्याह स राघवम्।
करिष्ये सर्वमेतद्धि यदाज्ञप्तं विभो त्वया१२८।
सेतुनानेन राजेंद्र पृथिव्यां सर्वमानवाः।
आगत्य प्रतिबाधेरन्नाज्ञाभंगो भवेत्तव१२९।
कोत्र मे नियमो देव किन्नु कार्यं मया विभो।
श्रुत्वैतद्राघवो वाक्यं राक्षसोत्तमभाषितम्१३०।

कार्मुकं गृह्य हस्तेन रामः सेतुं द्विधाच्छिनत्।
त्रिर्विभज्य च वेगेन मध्ये वै दशयोजनम्१३१।
छित्वा तु योजनं चैकमेकं खंडत्रयं कृतम्।
वेलावनं समासाद्य रामः पूजां रमापतेः१३२।
कृत्वा रामेश्वरं नाम्ना देवदेवं जनार्दनं।
अभिषिच्याथ संगृह्य वामनं रघुनंदनः१३३।
दक्षिणादुदधेश्चैव निर्जगाम त्वरान्वितः।
अंतरिक्षादभूद्वाणी मेघगंभीरनिःस्वना१३४।
रुद्र उवाच।
भो भो रामास्तु भद्रं ते स्थितोऽहमिह सांप्रतम्।
यावज्जगदिदं राम यावदेषा धरा स्थिता१३५।
तावदेव च ते सेतु तीर्थं स्थास्यति राघव।
श्रुत्वैवं देवदेवस्य गिरं तामृतोपमाम्१३६।
राम उवाच।
नमस्ते देवदेवेश भक्तानामभयंकर।

गौरीकांत नमस्तुभ्यं दक्षयज्ञविनाशन१३७।
नमो भवाय शर्वाय रुद्राय वरदाय च।
पशूनांपतये नित्यं चोग्राय च कपर्दिने१३८।
महादेवाय भीमाय त्र्यंबकाय दिशांपते।
ईशानाय भगघ्नाय नमोस्त्वंधकघातिने१३९।
नीलग्रीवाय घोराय वेधसे वेधसा स्तुत।
कुमारशत्रुनिघ्नाय कुमारजननाय च१४०।
विलोहिताय धूम्राय शिवाय क्रथनाय च।
नमो नीलशिखंडाय शूलिने दैत्यनाशिने१४१।
उग्राय च त्रिनेत्राय हिरण्यवसुरेतसे।
अनिंद्यायांबिकाभर्त्रे सर्वदेवस्तुताय च१४२।
अभिगम्याय काम्याय सद्योजाताय वै नमः।

वृषध्वजाय मुंडाय जटिने ब्रह्मचारिणे१४३।
तप्यमानाय तप्याय ब्रह्मण्याय जयाय च।
विश्वात्मने विश्वसृजे विश्वमावृत्य तिष्ठते१४४।

नमो नमोस्तु दिव्याय प्रपन्नार्तिहराय च।
भक्तानुकंपिने देव विश्वतेजो मनोगते१४५।
पुलस्त्य उवाच।
एवं संस्तूयमानस्तु देवदेवो हरो नृप।
उवाच राघवं वाक्यं भक्तिनम्रं पुरास्थितम्१४६।
रुद्र उवाच।
भो भो राघव भद्रं ते ब्रूहि यत्ते मनोगतम्।
भवान्नारायणो नूनं गूढो मानुषयोनिषु१४७।
अवतीर्णो देवकार्यं कृतं तच्चानघ त्वया।
इदानीं स्वं व्रजस्थानं कृतकार्योसि शत्रुहन्१४८।
त्वया कृतं परं तीर्थं सेत्वाख्यं रघुनंदन।
आगत्य मानवा राजन्पश्येयुरिह सागरे१४९।
महापातकयुक्ता ये तेषां पापं विलीयते।
ब्रह्मवध्यादिपापानि यानि कष्टानि कानिचित्1.38.१५०।
दर्शनादेव नश्यंति नात्र कार्या विचारणा।

गच्छ त्वं वामनं स्थाप्य गंगातीरे रघूत्तम१५१।
पृथिव्यां सर्वशः कृत्वा भागानष्टौ परंतप।
श्वेतद्वीपं स्वकं स्थानं व्रज देव नमोस्तु ते१५२।
प्रणिपत्य ततो रामस्तीर्थं प्राप्तश्च पुष्करम्।
विमानं तु न यात्यूर्ध्वं वेष्टितं तत्तु राघवः१५३।
किमिदं वेष्टितं यानं निरालंबेऽम्बरे स्थितम्।
भवितव्यं कारणेन पश्येत्याह स्म वानरम्१५४।
सुग्रीवो रामवचनादवतीर्य धरातले।
स च पश्यति ब्रह्माणं सुरसिद्धसमन्वितम्१५५।
ब्रह्मर्षिसङ्घसहितं चतुर्वेदसमन्वितम्।
दृष्ट्वाऽऽगत्याब्रवीद्रामं सर्वलोकपितामहः१५६।
सहितो लोकपालैश्च वस्वादित्यमरुद्गणैः।
तं देवं पुष्पकं नैव लंघयेद्धि पितामहम्१५७।
अवतीर्य ततो रामः पुष्पकाद्धेमभूषितात्।
नत्वा विरिंचनं देवं गायत्र्या सह संस्थितम्१५८।

अष्टांगप्रणिपातेन पंचांगालिंगितावनिः।
तुष्टाव प्रणतो भूत्वा देवदेवं विरिंचनम्१५९।
राम उवाच।
नमामि लोककर्तारं प्रजापतिसुरार्चितम्।
देवनाथं लोकनाथं प्रजानाथं जगत्पतिम्१६०।

नमस्ते देवदेवेश सुरासुरनमस्कृत।
भूतभव्यभवन्नाथ हरिपिंगललोचन१६१।
बालस्त्वं वृद्धरूपी च मृगचर्मासनांबरः।
तारणश्चासि देवस्त्वं त्रैलोक्यप्रभुरीश्वरः१६२।
हिरण्यगर्भः पद्मगर्भः वेदगर्भः स्मृतिप्रदः।
महासिद्धो महापद्मी महादंडी च मेखली१६३।
कालश्च कालरूपी च नीलग्रीवो विदांवरः।
वेदकर्ताभको नित्यः पशूनां पतिरव्ययः१६४।
दर्भपाणिर्हंसकेतुः कर्ता हर्ता हरो हरिः।
जटी मुंडी शिखी दंडी लगुडी च महायशाः१६५।

भूतेश्वरः सुराध्यक्षः सर्वात्मा सर्वभावनः।
सर्वगः सर्वहारी च स्रष्टा च गुरुरव्ययः१६६।
कमंडलुधरो देवः स्रुक्स्रुवादिधरस्तथा।
हवनीयोऽर्चनीयश्च ॐकारो ज्येष्ठसामगः१६७।
मृत्युश्चैवामृतश्चैव पारियात्रश्च सुव्रतः।
ब्रह्मचारी व्रतधरो गुहावासी सुपङ्कजः१६८।
अमरो दर्शनीयश्च बालसूर्यनिभस्तथा।
दक्षिणे वामतश्चापि पत्नीभ्यामुपसेवितः१६९।
भिक्षुश्च भिक्षुरूपश्च त्रिजटी लब्धनिश्चयः।
चित्तवृत्तिकरः कामो मधुर्मधुकरस्तथा१७०।
वानप्रस्थो वनगत आश्रमी पूजितस्तथा।
जगद्धाता च कर्त्ता च पुरुषः शाश्वतो ध्रुवः१७१।
धर्माध्यक्षो विरूपाक्षस्त्रिधर्मो भूतभावनः।
त्रिवेदो बहुरूपश्च सूर्यायुतसमप्रभः१७२।
मोहकोवंधकश्चैवदानवानांविशेषतः।

देवदेवश्च पद्माङ्कस्त्रिनेत्रोऽब्जजटस्तथा१७३।
हरिश्मश्रुर्धनुर्धारी भीमो धर्मपराक्रमः।
एवं स्तुतस्तु रामेण ब्रह्मा ब्रह्मविदांवरः१७४।
उवाच प्रणतं रामं करे गृह्य पितामहः।
विष्णुस्त्वं मानुषे देहेऽवतीर्णो वसुधातले१७५।
कृतं तद्भवता सर्वं देवकार्यं महाविभो।
संस्थाप्य वामनं देवं जाह्नव्या दक्षिणे तटे१७६।
अयोध्यां स्वपुरीं गत्वा सुरलोकं व्रजस्व च।
विसृष्टो ब्रह्मणा रामः प्रणिपत्य पितामहं१७७।
आरूढः पुष्पकं यानं संप्राप्तो मधुरां पुरीम्।
समीक्ष्य पुत्रसहितं शत्रुघ्नं शत्रुघातिनं१७८।
तुतोष राघवः श्रीमान्भरतः स हरीश्वरः।
शत्रुघ्नो भ्रातरौ प्राप्तौ शक्रोपेन्द्राविवागतौ१७९।

प्रणिपत्य ततो मूर्ध्ना पंचांगालिंगितावनिः।
उत्थाप्य चांकमारोप्य रामो भ्रातरमंजसा१८०।

भरतश्च ततः पश्चात्सुग्रीवस्तदनंतरं।
उपविष्टोऽथ रामाय सोऽर्घमादाय सत्वरं१८१।
राज्यं निवेदयामास चाष्टांगं राघवे तदा।
श्रुत्वा प्राप्तं ततो रामं सर्वो वै माथुरो जनः१८२।
वर्णा ब्राह्मणभूयिष्ठा द्रष्टुमेनं समागताः।
संभाष्य प्रकृतीः सर्वा नैगमान्ब्राह्मणैः सह१८३।
दिनानि पंचोषित्वाऽत्र रामो गंतुं मनो दधे।
शत्रुघ्नश्च ततो रामे वाजिनोथ गजांस्तथा१८४।
कृताकृतं च कनकं तत्रोपायनमाहरत्।
रामस्त्वाह ततः प्रीतः सर्वमेतन्मया तव१८५।
दत्तं पुत्रौ तेऽभिषिञ्च राजानौ माथुरे जने।
एवमुक्त्वा ततो रामः प्राप्तो मध्यंदिने रवौ१८६।
महोदयं समासाद्य गंगातीरे स वामनं।
प्रतिष्ठाप्य द्विजानाह भाविनः पार्थिवांस्तथा१८७।
मया कृतोऽयं धर्मस्य सेतुर्भूतिविवर्धनः।

प्राप्ते काले पालनीयो न च लोप्यः कथंचन१८८।
प्रसारितकरेणैवं प्रार्थनैषा मया कृता।
नृपाः कृते मयार्थित्वे यत्क्षेमं क्रियतामिह१८९।
नित्यं दैनंदिनीपूजा कार्या सर्वैरतंद्रितैः।
ग्रामान्दत्वा धनं तच्च लंकाया आहृतं च यत्१९०।
प्रेषयित्वा च किष्किंधां सुग्रीवं वानरेश्वरं।
अयोध्यामागतो रामः पुष्पकं तमथाब्रवीत्१९१।
नागंतव्यं त्वया भूयस्तिष्ठ यत्र धनेश्वरः।
कृतकृत्यस्ततो रामः कर्तव्यं नाप्यमन्यत१९२।
पुलस्त्य उवाच।
एवन्ते भीष्म रामस्य कथायोगेन पार्थिव।
उत्पत्तिर्वामनस्योक्ता किं भूयः श्रोतुमिच्छसि१९३।
कथयामि तु तत्सर्वं यत्र कौतूहलं नृप।
सर्वं ते कीर्तयिष्यामि येनार्थी नृपनंदन१९४।

Roman transliteration

bhīṣma uvāca|
kathaṃ rāmeṇa viprarṣe kānyakubje tu vāmanaḥ|
sthāpitaḥ kva ca labdhosau vistarānmama kīrtaya1|
tathā hi madhurā caiṣā yā vāṇī rāmakīrtane|
kīrtitā bhagavanmahyaṃ hṛtā karṇasukhāvaha2|
anurāgeṇa taṃ lokāḥ snehātpaśyaṃti rāghavam|

dharmajñaśca kṛtajñaśca buddhyā ca pariniṣṭhitaḥ3|
praśāsti pṛthivīṃ sarvāṃ dharmeṇa susamāhitaḥ|
tasminśāsati vai rājyaṃ sarvakāmaphalādrumāḥ4|
rasavaṃtaḥ prabhūtāśca vāsāṃsi vividhāni ca|
akṛṣṭapacyā pṛthivī niḥsapatnā mahātmanaḥ5|
devakāryaṃ kṛtaṃ tena rāvaṇo lokakaṃṭakaḥ|
saputromātyasahito līlayaiva nipātitaḥ6|
tasyabuddhissamutpannā pūrṇe dharme dvijottama|
tasyāhaṃ caritaṃ sarvaṃ śrotumicchāmi vai mune7|

pulastya uvāca|
kasyacittvatha kālasya rāmo dharmapathe sthitaḥ|
yaccakāra mahābāho śṛṇuṣvaikamanā nṛpa8|
sasmāra rākṣaseṃdraṃ taṃ kathaṃ rājā vibhīṣaṇaḥ|
laṃkāyāṃ saṃsthito rājyaṃ kariṣyati ca rākṣasaḥ9|
gīrvāṇeṣu prātikūlyaṃ vināśasya tu lakṣaṇam|
mayā tasya tu taddattaṃ rājyaṃ caṃdrārkakālikam10|
tasyāvināśataḥ kīrtiḥ sthirā me śāśvatī bhavet|
rāvaṇena tapastaptaṃ vināśāyātmanastviha11|
vidhvastaḥ sa ca pāpiṣṭho devakārye mayādhunā|
tadidānīṃ mayānveṣyaḥ svayaṃ gatvā vibhīṣaṇaḥ12|
saṃdeṣṭavyaṃ hitaṃ tasya yena tiṣṭhetsa śāśvatam|
evaṃ ciṃtayatastasya rāmasyāmitatejasaḥ13|
ājagāmātha bharato rāmaṃ dṛṣṭvābravīdidam|
kiṃ tvaṃ ciṃtayase deva na rahasyaṃ vadasva me14|

devakārye dharāyāṃ vā svakārye vā narottama|
evaṃ bruvaṃtaṃ bharataṃ dhyāyamānamavasthitam15|
abravīdrāghavo vākyaṃ rahasyaṃ tu na vai tava|
bhavānbahiścaraḥ prāṇo lakṣmaṇaśca mahāyaśāḥ16|
avedyaṃ bhavato nāsti mama satyaṃ vidhāraya|
eṣā me mahatī ciṃtā kathaṃ devairvibhīṣaṇaḥ17|
vartate yaddhitārthaṃ vai daśagrīvo nipātitaḥ|
gamiṣye tadahaṃ laṃkāṃ yatra cāsau vibhīṣaṇaḥ18|
taṃ ca dṛṣṭvā purīṃ tāṃ tu kāryamuktvā ca rākṣasam|
ālokya sarvavasudhāṃ sugrīvaṃ vānareśvaram19|
mahārājaṃ ca śatrughnaṃ bhātṛputrāṃśca sarvaśaḥ|
evaṃ vadati kākutsthe bharataḥ puratāḥ sthitaḥ20|
uvāca rāghavaṃ vākyaṃ gamiṣye bhavatā saha|
evaṃ kuru mahābāho saumitririha tiṣṭhatu21|
ityuktvā bharataṃ rāmaḥ saumitraṃ cāha vai pure|

rakṣākāryā tvayā vīra yāvadāgamanaṃ hi nau22|
evaṃ lakṣmaṇamādiśya dhyātvā vai puṣpakaṃ nṛpa|
āruroha sa vai yānaṃ kausalyānaṃdavardhanaḥ23|
puṣpakaṃ tu tataḥ prāptaṃ gāṃdhāraviṣayo yataḥ|
bharatasya sutau dṛṣṭvā jagannītiṃ nirīkṣya ca24|
pūrvāṃ diśaṃ tato gatvā lakṣmaṇasya sutau yataḥ|
pureṣu teṣu ṣaḍrātramuṣitvā raghunaṃdanau25|
gatau tena vimānena dakṣiṇāmabhito diśam|
gaṃgāyāmunasaṃbhedaṃ prayāgamṛṣisevitam26|
abhivādya bharadvājamatrerāśramamīyatuḥ|
saṃbhāṣya ca munīṃstatra janasthānamupāgatau27|

rāma uvāca|
atra pūrvaṃ hṛtā sītā rāvaṇena durātmanā|
hatvā jaṭāyuṣaṃ gṛdhraṃ yosau pitṛsakho hi nau28|
atrāsmākaṃ mahadyuddhaṃ kabaṃdhena kubuddhinā|

hatena tena dagdhena sītāste rāvaṇālaye29|
ṛṣyamūke girivare sugrīvo nāma vānaraḥ|
sa te kariṣyate sāhyaṃ paṃpāṃ vraja sahānujaḥ30|
paṃpāsaraḥ samāsādya śabarīṃ gaccha tāpasīm|
ityukto duḥkhito vīra nirāśo jīvite sthitaḥ31|
iyaṃ sā nalinī vīra yasyāṃ vai lakṣmaṇovadat|
mā kṛthāḥ puruṣavyāghra śokaṃ śatruvināśana32|
ājñākāriṇi bhṛtye ca mayi prāpsyasi maithilīm|
atra me vārṣikā māsā gatā varṣaśatopamāḥ33|
atraiva nihato vālī sugrīvārthe paraṃtapa|
eṣā sā dṛśyate nūnaṃ kiṣkiṃdhā vālipālitā34|
yasyāṃ vai sa hi dharmātmā sugrīvo vānareśvaraḥ|
vānaraiḥ sahito vīra tāvadāste samāḥ śatam35|
vānaraissaha sugrīvo yāvadāste sabhāṃ gataḥ|
tāvattatrāgatau vīrau puryāṃ bharatarāghavau36|

dṛṣṭvā sa bhrātarau prāptau praṇipatyābravīdidam|
kva yuvāṃ prasthitau vīrau kāryaṃ kiṃ nu kariṣyathaḥ37|
viniveśyāsane tau ca dadāvarghye svayaṃ tadā|
evaṃ sabhāsthite tatra dharmiṣṭe raghunaṃdane38|
aṃgadotha hanūmāṃśca nalo nīlaśca pāṭalaḥ|
gajo gavākṣo gavayaḥ panasaśca mahāyaśāḥ39|
purodhaso maṃtriṇaśca daivajño dadhivakrakaḥ|
nīlaśśatabalirmaindo dvivido gaṃdhamādanaḥ40|
vīrabāhussubāhuśca vīraseno vināyakaḥ|
sūryābhaḥ kumudaścaiva suṣeṇo hariyūthapaḥ41|
ṛṣabho vinataścaiva gavākhyo bhīmavikramaḥ|
ṛkṣarājaśca dhūmraśca sahasainyairupāgatāḥ42|
aṃtaḥpurāṇi sarvāṇi rumā tārā tathaiva ca|
avarodhoṃgadasyāpi tathānyāḥ paricārikāḥ43|
praharṣamatulaṃ prāpya sādhusādhviti cābruvan|

vānarāśca mahātmānaḥ sugrīvasahitāstadā44|
vānaryaśca mahābhāgāstārādyāstatra rāghavam|
abhiprekṣyāśrukaṃṭhyaśca praṇipatyedamabruvan45|
kva sā devī tvayā deva yā vinirjityarāvaṇam|
śuddhiṃ kṛtvā hi te vahnau pituragra umāpateḥ46|
tvayānītā purīṃ rāma na tāṃ paśyāmi tegrataḥ|
na vinā tvaṃ tayā deva śobhase raghunaṃdana47|
tvayā vināpi sādhvī sā kva nu tiṣṭhati jānakī|
anyāṃ bhāryāṃ na te vedmi bhāryāhīno na śobhase48|
krauṃcayugmaṃ mitho yadvaccakravākayugaṃ yathā|
evaṃ vadaṃtīṃ tāṃ tārāṃ tārādhipasamānanām49|
prāha pravacasāṃ śreṣṭho rāmo rājīvalocanaḥ|
cārudaṃṣṭre viśālākṣi kālo hi duratikramaḥ1.38.50|
sarvaṃ kālakṛtaṃ viddhi jagadetaccarācaram|
visṛjyatāḥ striyaḥ sarvāḥ sugrīvobhimukhaḥ sthitaḥ51|

sugrīva uvāca|
bhavaṃtau yena kāryeṇa ihāyātau nareśvarau|
taccāpi kathyatāṃ śīghraṃ kṛtyakālo hi vartate52|
bruvāṇamevaṃ sugrīvaṃ bharato rāmacoditaḥ|
ācacakṣe ca gamanaṃ laṃkāyāṃ rāghavasya tu|
tau cābravīcca sugrīvo bhavadbhyāṃ sahitaḥ purīm53|
gamiṣye rākṣasaṃ deva draṣṭuṃ tatra vibhīṣaṇam|
sugrīveṇaivamukte tu gacchasvetyāha rāghavaḥ54|
sugrīvo rāghavau tau ca puṣpake tu sthitāstrayaḥ|
tāvatprāptaṃ vimānaṃ tu samudrasyottaraṃ taṭam55|
abravīdbharataṃ rāmo hyatra me rākṣaseśvaraḥ|
caturbhiḥ sacivaiḥ sārdhaṃ jīvitārthe vibhīṣaṇaḥ56|
prāptastato lakṣmaṇena laṃkārājyebhiṣecitaḥ|
atra cāhaṃ samudrasya parepāre sthitastryaham57|
darśanaṃ dāsyate me'sau jñātikāryaṃ bhaviṣyati|

tāvanna darśanaṃ mahyaṃ dattametena śatruhan58|
tataḥ kopaḥ sumadbhūtaścaturthehani rāghava|
dhanurāyamya vegena divyamastraṃ kare dhṛtam59|
dṛṣṭvā māṃ śaraṇānveṣī bhīto lakṣmaṇamāśritaḥ|
sugrīveṇānunīto'smi kṣamyatāṃ rāghava tvayā60|
tato mayotkṣiptaśaro marudeśe hyapākṛtaḥ|
tatassamudrarājena bhṛśaṃ vinayaśālinā61|
uktohaṃ setubaṃdhena laṃkāṃ tvaṃ vraja rāghava|
laṃghayitvā naravyāghra vāripūrṇaṃ mahodadhim62|
eṣa seturmayā baddhaḥ samudre varuṇālaye|
tribhirdinaiḥ samāptiṃ vai nīto vānarasattamaiḥ63|
prathame divase baddho yojanāni caturdaśa|
dvitīyehani ṣaṭtriṃśattṛtīyerdhaśataṃ tathā64|
iyaṃ sā dṛśyate laṃkā svarṇaprākāratoraṇā|
avarodho mahānatra kṛto vānarasattamaiḥ65|

atra yuddhaṃ mahadvṛttaṃ caitrāśuklacaturdaśi|
aṣṭacatvāriṃśaddinaṃ yatrāsau rāvaṇo hataḥ66|
atra prahasto nīlena hato rākṣasapuṃgavaḥ|
hanūmatā ca dhūmrākṣo hyatraiva vinipātitaḥ67|
mahodarātikāyau ca sugrīveṇa mahātmanā|
atraiva me kuṃbhakarṇo lakṣmaṇeneṃdrajittathā68|
mayā cātra daśagrīvo hato rākṣasapuṃgavaḥ|
atra saṃbhāṣituṃ prāpto brahmā lokapitāmahaḥ69|
pārvatyā sahito devaḥ śūlapāṇirvṛṣadhvajaḥ|
maheṃdrādyāḥ suraganāḥ sagaṃdharvāssa kiṃnarāḥ70|
pitā me ca samāyāto mahārājastriviṣṭapāt|
vṛtaścāpsarasāṃ saṃghairvidyādharagaṇaistathā71|
teṣāṃ samakṣaṃ sarveṣāṃ jānakī śuddhimicchatā|
uktā sītā havyavāhaṃ praviṣṭā śuddhimāgatā72|
laṃkādhipaiḥ surairdṛṣṭā gṛhītā pitṛśāsanāt|

athāpyuktotha rājñāhamayodhyāṃ gaccha putrakam73|
na me svargo bahumatastvayā hīnasya rāghava|
tāritohaṃ tvayā putra prāpto'smīndrasalokatām74|
lakṣmaṇaṃ cābravīdrājā putra puṇyaṃ tvayārjitam|
bhrātrāsamamatho divyāṃllokānprāpsyasi cottamān75|
āhūya jānakīṃ rājā vākyaṃ cedamuvāca ha|

na ca manyustvayā kāryo bhartāraṃ prati suvrate76|
khyātirbhaviṣyatyevāgryā bhartuste śubhalocane|
evaṃ vadati rāme tu puṣpake ca vyavasthite77|
tatra ye rākṣasavarāste gatvāśu vibhīṣaṇaṃ|
prāpto rāmaḥ sasugrīvaścārā itthaṃ tadā'vadan78|
vibhīṣaṇastu tacchrutvā rāmāgamanamaṃtike|
cārāṃstānpūjayāmāsa sarvakāmadhanādibhiḥ79|
alaṃkṛtya purīṃ tāṃ tu niṣkrāntaḥ sacivaiḥ saha|
dṛṣṭvā rāmaṃ vimānasthaṃ merāviva divākaraṃ80|

aṣṭāṃgapraṇipātena natvā rāghavamabravīt|
adya me saphalaṃ janma prāptāḥ sarve manorathāḥ81|
yaddṛṣṭau devacaraṇau jagadvaṃdyāvaniṃditau|
kṛtaḥ ślāghyosmyahaṃ deva śakrādīnāṃ divaukasāṃ82|
ātmānamadhikaṃ manye tridaśeśātpuraṃdarāt|
rāvaṇasya gṛhe dīpte sarvaratnopaśobhite83|
upaviṣṭe tu kākutsthe arghaṃ datvā vibhīṣaṇaḥ|
uvāca prāṃjalirbhūtvā sugrīvaṃ bharataṃ tathā84|
ihāgatasya rāmasya yaddāsye na tadasti me|
iyaṃ ca laṃkā rāmeṇa ripuṃ trailokyakaṃṭakam85|
hatvā tu pāpakarmāṇaṃ dattā pūrvaṃ purī mama|
iyaṃ purī ime dārā amī putrāstathā hyahaṃ86|
sarvametanmayā dattaṃ sarvamakṣayamastu te|
tataḥ prakṛtayaḥ sarvā laṃkāvāsijanāśca ye87|
ājagmū rāghavaṃ draṣṭuṃ kautūhalasamanvitāḥ|

ukto vibhīṣaṇastaistu rāmaṃ darśaya naḥ prabho88|
vibhīṣaṇena kathitā rāghavāya mahātmane|
teṣāmupāyanaṃ sarvaṃ bharato rāmacoditaḥ89|
jagrāha vānarendraśca dhanaratnaughasaṃcayaṃ|
evaṃ tatra tryahaṃ rāmo hyavasadrākṣasālaye90|
caturthehani saṃprāpte rāme cāpi sabhāsthite|
kekasī putramāhedaṃ rāmaṃ drakṣyāmi putraka91|
dṛṣṭe tasminmahatpuṇyaṃ prāpyate munisattamaiḥ|
viṣṇureṣa mahābhāgaścaturmūrtissanātanaḥ92|
sītā lakṣmīrmahābhāga na buddhā sāgrajena te|
pitrā te pūrvamākhyātaṃ devānāṃ divisaṃgame93|
kule raghūṇāṃ vai viṣṇuḥ putro daśarathasya tu|
bhaviṣyati vināśāya daśagrīvasya rakṣasaḥ94|
vibhīṣaṇa uvāca|
evaṃ kuruṣva vai mātargṛhāṇa navamaṃ varam|

pātraṃ caṃdanasaṃyuktaṃ dadhikṣaudrākṣataiḥ saha95|
dūrvayārghaṃ saha kuru rājaputrasya darśanam|
saramāmagrataḥ kṛtvā yāścānyā devakanyakāḥ96|
vrajasva rāghavābhyāśaṃ tasmādagre vrajāmyaham|
evamuktvā gataṃ rakṣo yatra rāmo vyavasthitaḥ97|
utsārya dānavānsarvānrāmaṃ draṣṭuṃ samāgatān|
sabhāṃ tāṃ vimalāṃ kṛtvā rāmaṃ svābhimukhe sthitam98|
vibhīṣaṇa uvāca|
vijñāpyaṃ śṛṇu me deva vadataśca viśāṃpate|
daśagrīvaṃ kuṃbhakarṇaṃ yā ca māṃ cāpyajījanat99|
iyaṃ sā devamātā naḥ pādau te draṣṭumicchati|

tasyāstu tvaṃ kṛpāṃ kṛtvā darśanaṃ dātu marhasi1.38.100|
rāma uvāca|
ahaṃ tasyāḥ samīpaṃ tu mātṛdarśanakāṃkṣayā|
gamiṣye rākṣaseṃdra tvaṃ śīghraṃ yāhi mamāgrataḥ101|

pratijñāya tu taṃ vākyamuttasthau ca varāsanāt|
mūrdhni cāṃjalimādhāya praṇāmamakarodvibhuḥ102|
abhivādayehaṃ bhavatīṃ mātā bhavasi dharmataḥ|
mahatā tapasā cāpi puṇyena vividhena ca103|
imau te caraṇau devi mānavo yadi paśyati|
pūrṇassyāttadahaṃ prīto dṛṣṭvemau putravatsale104|
kausalyā me yathā mātā bhavatī ca tathā mama|
kekasī cābravīdrāmaṃ ciraṃ jīva sukhī bhava105|
bhartrā me kathitaṃ vīra viṣṇurmānuṣarūpadhṛt|
avatīrṇo raghukule hitārthetra divaukasām106|
daśagrīva vināśāya bhūtiṃ dātuṃ vibhīṣaṇe|
vālino nidhanaṃ caiva setubaṃdhaṃ ca sāgare107|
putro daśarathasyaiva sarvaṃ sa ca kariṣyati|
idānīṃ tvaṃ mayā jñātaḥ smṛtvā tadbhartṛbhāṣitam108|
sītā lakṣmīrbhavānviṣṇurdevā vai vānarāstathā|

gṛhaṃ putra gamiṣyāmi sthirakīrtimavāpnuhi109|
saramovāca|
ihaiva vatsaraṃ pūrṇamaśokavanikāsthitā|
sevitā jānakī deva sukhaṃ tiṣṭhati te priyā110|
nityaṃ smarāmi vai pādau sītāyāstu paraṃtapa|
kadā drakṣyāmi tāṃ devīṃ ciṃtayānā tvaharniśam111|
kimarthaṃ devadevena nānītā jānakī tviha|
ekākī naiva śobhethā yoṣitā ca tayā vinā112|
samīpe śobhate sītā tvaṃ ca tasyāḥ paraṃtapa|
evaṃ bruvantyāṃ bharataḥ keyamityabravīdvacaḥ113|
tataśceṃgitavidrāmo bharataṃ prāha satvaram|
vibhīṣaṇasya bhāryā vai saramā nāma nāmataḥ114|
priyā sakhī mahābhāgā sītāyāssudṛḍhaṃ matā|
sarvaṃkālakṛtaṃ paśya na jāne kiṃ kariṣyati115|
gaccha tvaṃ subhage bhartṛgehaṃ pālaya śobhane|

māṃ tyaktvā hi gatā devī bhāgyahīnaṃ gatiryathā116|
tayā virahitaḥ subhru ratiṃ viṃde na karhicit|
śūnyā eva diśaḥ sarvāḥ paśyāmīha punarbhraman117|
visṛjyatāṃ ca saramāṃ sītāyāstu priyāṃ sakhīm|
gatāyāmatha kekasyāṃ rāmaḥ prāha vibhīṣaṇam118|
daivatebhyaḥ priyaṃ kāryaṃ nāparādhyāstvayā surāḥ|
ājñayā rājarājasya vartitavyaṃ tvayānagha119|
laṃkāyāṃ mānuṣo yo vai samāgacchetkathaṃcana|
rākṣasairna ca haṃtavyo draṣṭavyosau yathā tvaham120|
vibhīṣaṇa uvāca|
ājñayāhaṃ naravyāghra kariṣye sarvameva tu|
vibhīṣaṇe hi vadati vāyū rāmamuvāca ha121|
ihāstivaiṣṇavī mūrtiḥ pūrvaṃ baddho baliryayā|
tāṃ nayasva mahābhāga kānyakubje pratiṣṭhaya122|
viditvā tadabhiprāyaṃ vāyunā samudāhṛtam|

vibhīṣaṇastvalaṃkṛtya ratnaiḥ sarvaiśca vāmanam123|
ānīya cārpayadrāme vākyaṃ cedamuvāca ha|
yadā vai nirjitaḥ śakro meghanādena rāghava124|
tadā vai vāmanastveṣa ānīto jalajekṣaṇa|
nayasva tamimaṃ deva devadevaṃ pratiṣṭhaya125|
tatheti rāghavaḥ kṛtvā puṣpakaṃ ca samāruhat|
dhanaṃ ratnamasaṃkhyeyaṃ vāmanaṃ ca surottamam126|
gṛhya sugrīvabharatāvārūḍhau vāmanādanu|
vrajannevāṃbare rāmastiṣṭhetyāha vibhīṣaṇam127|
rāghavasya vacaḥ śrutvā bhūyopyāha sa rāghavam|
kariṣye sarvametaddhi yadājñaptaṃ vibho tvayā128|
setunānena rājeṃdra pṛthivyāṃ sarvamānavāḥ|
āgatya pratibādherannājñābhaṃgo bhavettava129|
kotra me niyamo deva kinnu kāryaṃ mayā vibho|
śrutvaitadrāghavo vākyaṃ rākṣasottamabhāṣitam130|

kārmukaṃ gṛhya hastena rāmaḥ setuṃ dvidhācchinat|
trirvibhajya ca vegena madhye vai daśayojanam131|
chitvā tu yojanaṃ caikamekaṃ khaṃḍatrayaṃ kṛtam|
velāvanaṃ samāsādya rāmaḥ pūjāṃ ramāpateḥ132|
kṛtvā rāmeśvaraṃ nāmnā devadevaṃ janārdanaṃ|
abhiṣicyātha saṃgṛhya vāmanaṃ raghunaṃdanaḥ133|
dakṣiṇādudadheścaiva nirjagāma tvarānvitaḥ|
aṃtarikṣādabhūdvāṇī meghagaṃbhīraniḥsvanā134|
rudra uvāca|
bho bho rāmāstu bhadraṃ te sthito'hamiha sāṃpratam|
yāvajjagadidaṃ rāma yāvadeṣā dharā sthitā135|
tāvadeva ca te setu tīrthaṃ sthāsyati rāghava|
śrutvaivaṃ devadevasya giraṃ tāmaṃṛtopamām136|
rāma uvāca|
namaste devadeveśa bhaktānāmabhayaṃkara|

gaurīkāṃta namastubhyaṃ dakṣayajñavināśana137|
namo bhavāya śarvāya rudrāya varadāya ca|
paśūnāṃpataye nityaṃ cogrāya ca kapardine138|
mahādevāya bhīmāya tryaṃbakāya diśāṃpate|
īśānāya bhagaghnāya namostvaṃdhakaghātine139|
nīlagrīvāya ghorāya vedhase vedhasā stuta|
kumāraśatrunighnāya kumārajananāya ca140|
vilohitāya dhūmrāya śivāya krathanāya ca|
namo nīlaśikhaṃḍāya śūline daityanāśine141|
ugrāya ca trinetrāya hiraṇyavasuretase|
aniṃdyāyāṃbikābhartre sarvadevastutāya ca142|
abhigamyāya kāmyāya sadyojātāya vai namaḥ|
vṛṣadhvajāya muṃḍāya jaṭine brahmacāriṇe143|
tapyamānāya tapyāya brahmaṇyāya jayāya ca|
viśvātmane viśvasṛje viśvamāvṛtya tiṣṭhate144|

namo namostu divyāya prapannārtiharāya ca|
bhaktānukaṃpine deva viśvatejo manogate145|
pulastya uvāca|
evaṃ saṃstūyamānastu devadevo haro nṛpa|
uvāca rāghavaṃ vākyaṃ bhaktinamraṃ purāsthitam146|
rudra uvāca|

bho bho rāghava bhadraṃ te brūhi yatte manogatam|
bhavānnārāyaṇo nūnaṃ gūḍho mānuṣayoniṣu147|
avatīrṇo devakāryaṃ kṛtaṃ taccānagha tvayā|
idānīṃ svaṃ vrajasthānaṃ kṛtakāryosi śatruhan148|
tvayā kṛtaṃ paraṃ tīrthaṃ setvākhyaṃ raghunaṃdana|
āgatya mānavā rājanpaśyeyuriha sāgare149|
mahāpātakayuktā ye teṣāṃ pāpaṃ vilīyate|
brahmavadhyādipāpāni yāni kaṣṭāni kānicit1.38.150|
darśanādeva naśyaṃti nātra kāryā vicāraṇā|

gaccha tvaṃ vāmanaṃ sthāpya gaṃgātīre raghūttama151|
pṛthivyāṃ sarvaśaḥ kṛtvā bhāgānaṣṭau paraṃtapa|
śvetadvīpaṃ svakaṃ sthānaṃ vraja deva namostu te152|
praṇipatya tato rāmastīrthaṃ prāptaśca puṣkaram|
vimānaṃ tu na yātyūrdhvaṃ veṣṭitaṃ tattu rāghavaḥ153|
kimidaṃ veṣṭitaṃ yānaṃ nirālaṃbe'mbare sthitam|
bhavitavyaṃ kāraṇena paśyetyāha sma vānaram154|
sugrīvo rāmavacanādavatīrya dharātale|
sa ca paśyati brahmāṇaṃ surasiddhasamanvitam155|
brahmarṣisaṅghasahitaṃ caturvedasamanvitam|
dṛṣṭvā"gatyābravīdrāmaṃ sarvalokapitāmahaḥ156|
sahito lokapālaiśca vasvādityamarudgaṇaiḥ|
taṃ devaṃ puṣpakaṃ naiva laṃghayeddhi pitāmaham157|
avatīrya tato rāmaḥ puṣpakāddhemabhūṣitāt|
natvā viriṃcanaṃ devaṃ gāyatryā saha saṃsthitam158|

aṣṭāṃgapraṇipātena paṃcāṃgāliṃgitāvaniḥ|
tuṣṭāva praṇato bhūtvā devadevaṃ viriṃcanam159|
rāma uvāca|
namāmi lokakartāraṃ prajāpatisurārcitam|
devanāthaṃ lokanāthaṃ prajānāthaṃ jagatpatim160|
namaste devadeveśa surāsuranamaskṛta|
bhūtabhavyabhavannātha haripiṃgalalocana161|
bālastvaṃ vṛddharūpī ca mṛgacarmāsanāṃbaraḥ|
tāraṇaścāsi devastvaṃ trailokyaprabhurīśvaraḥ162|
hiraṇyagarbhaḥ padmagarbhaḥ vedagarbhaḥ smṛtipradaḥ|
mahāsiddho mahāpadmī mahādaṃḍī ca mekhalī163|
kālaśca kālarūpī ca nīlagrīvo vidāṃvaraḥ|
vedakartārbhako nityaḥ paśūnāṃ patiravyayaḥ164|
darbhapāṇirhaṃsaketuḥ kartā hartā haro hariḥ|
jaṭī muṃḍī śikhī daṃḍī laguḍī ca mahāyaśāḥ165|

bhūteśvaraḥ surādhyakṣaḥ sarvātmā sarvabhāvanaḥ|
sarvagaḥ sarvahārī ca sraṣṭā ca gururavyayaḥ166|
kamaṃḍaludharo devaḥ sruksruvādidharastathā|
havanīyo'rcanīyaśca oṃkāro jyeṣṭhasāmagaḥ167|
mṛtyuścaivāmṛtaścaiva pārīyātraśca suvrataḥ|
brahmacārī vratadharo guhāvāsī supaṅkajaḥ168|
amaro darśanīyaśca bālasūryanibhastathā|
dakṣiṇe vāmataścāpi patnībhyāmupasevitaḥ169|
bhikṣuśca bhikṣurūpaśca tṛjaṭī labdhaniścayaḥ|
cittavṛttikaraḥ kāmo madhurmadhukarastathā170|
vānaprastho vanagata āśramī pūjitastathā|

jagaddhātā ca karttā ca puruṣaḥ śāśvato dhruvaḥ171|
dharmādhyakṣo virūpākṣastridharmo bhūtabhāvanaḥ|
trivedo bahurūpaśca sūryāyutasamaprabhaḥ172|
mohakovaṃdhakaścaivadānavānāṃviśeṣataḥ|

devadevaśca padmāṅkastrinetro'bjajaṭastathā173|
hariśmaśrurdhanurdhārī bhīmo dharmaparākramaḥ|
evaṃ stutastu rāmeṇa brahmā brahmavidāṃvaraḥ174|
uvāca praṇataṃ rāmaṃ kare gṛhya pitāmahaḥ|
viṣṇustvaṃ mānuṣe dehe'vatīrṇo vasudhātale175|
kṛtaṃ tadbhavatā sarvaṃ devakāryaṃ mahāvibho|
saṃsthāpya vāmanaṃ devaṃ jāhnavyā dakṣiṇe taṭe176|
ayodhyāṃ svapurīṃ gatvā suralokaṃ vrajasva ca|
visṛṣṭo brahmaṇā rāmaḥ praṇipatya pitāmahaṃ177|
ārūḍhaḥ puṣpakaṃ yānaṃ saṃprāpto madhurāṃ purīm|
samīkṣya putrasahitaṃ śatrughnaṃ śatrughātinaṃ178|
tutoṣa rāghavaḥ śrīmānbharataḥ sa hariśvaraḥ|
śatrughno bhrātarau prāptau śakropendrāvivāgatau179|
praṇipatya tato mūrdhnā paṃcāṃgāliṃgitāvaniḥ|
utthāpya cāṃkamāropya rāmo bhrātaramaṃjasā180|

bharataśca tataḥ paścātsugrīvastadanaṃtaraṃ|
upaviṣṭo'tha rāmāya so'rghamādāya satvaraṃ181|
rājyaṃ nivedayāmāsa cāṣṭāṃgaṃ rāghave tadā|
śrutvā prāptaṃ tato rāmaṃ sarvo vai māthuro janaḥ182|
varṇā brāhmaṇabhūyiṣṭhā draṣṭumenaṃ samāgatāḥ|
saṃbhāṣya prakṛtīḥ sarvā naigamānbrāhmaṇaiḥ saha183|
dināni paṃcoṣitvā'tra rāmo gaṃtuṃ mano dadhe|
śatrughnaśca tato rāme vājinotha gajāṃstathā184|
kṛtākṛtaṃ ca kanakaṃ tatropāyanamāharat|
rāmastvāha tataḥ prītaḥ sarvametanmayā tava185|
dattaṃ putrau te'bhiṣiñca rājānau māthure jane|
evamuktvā tato rāmaḥ prāpto madhyaṃdine ravau186|
mahodayaṃ samāsādya gaṃgātīre sa vāmanaṃ|
pratiṣṭhāpya dvijānāha bhāvinaḥ pārthivāṃstathā187|
mayā kṛto'yaṃ dharmasya seturbhūtivivardhanaḥ|

prāpte kāle pālanīyo na ca lopyaḥ kathaṃcana188|
prasāritakareṇaivaṃ prārthanaiṣā mayā kṛtā|
nṛpāḥ kṛte mayārthitve yatkṣemaṃ kriyatāmiha189|
nityaṃ dainaṃdinīpūjā kāryā sarvairataṃdritaiḥ|
grāmāndatvā dhanaṃ tacca laṃkāyā āhṛtaṃ ca yat190|
preṣayitvā ca kiṣkiṃdhāṃ sugrīvaṃ vānareśvaraṃ|
ayodhyāmāgato rāmaḥ puṣpakaṃ tamathābravīt191|
nāgaṃtavyaṃ tvayā bhūyastiṣṭha yatra dhaneśvaraḥ|
kṛtakṛtyastato rāmaḥ kartavyaṃ nāpyamanyata192|
pulastya uvāca|
evante bhīṣma rāmasya kathāyogena pārthiva|
utpattirvāmanasyoktā kiṃ bhūyaḥ śrotumicchasi193|
kathayāmi tu tatsarvaṃ yatra kautūhalaṃ nṛpa|
sarvaṃ te kīrttayiṣyāmi yenārthī nṛpanaṃdana194|

English translation

Bhīṣma said :

1. O brāhmaṇa -sage, how did Rāma install (the image of) Vāmana at Kānyakubja ? Where did he get him (i.e. the image)? Tell me (all this) in detail.

2. O revered one, similarly the sweet words with which you described Rāma, gave pleasure to my ears.

3-4a. People look at Rāma with love and affection. Rāma, who knows virtue, who is grateful, who is firm in mind and who is well-composed, rules over the entire world righteously.

4b-5. When he is ruling the kingdom, trees are abundant and full of juice and satisfy all desires; there are various garments (easily available); the earth has (on it) exuberant growth (of corn etc.); great-souled men have no rivals.

6. He has done a (good) deed for gods, since he easily destroyed Rāvaṇa , who was a nuisance to the world, along with his sons and ministers.

7. O best brāhmaṇa, he thought of practising full virtue (i.e. practising virtue fully). O sage, I desire to hear his full life.

Pulastya spoke :

8. O king, listen with concentration to what Rāma did after he established himself on the path of virtue.

9-13a. He remembered that lord of demons (viz. Bibhīṣaṇa): ‘How will the demon viz. Bibhīṣaṇa, well-established in Laṅkā , be governing (his kingdom)? Hostility with gods is a sign of destruction. I have given him that kingdom (lasting) till the time of the moon and the sun (i.e. as long as the moon and the sun shine in the sky). If he does not perish, I shall have eternal and stable fame. Here (i.e. in the world) Rāvaṇa practised penance for his own destruction. That most sinful (demon) has now been destroyed as a mission of gods. Therefore now I should myself go and look for Bibhīṣaṇa. I should advise him what is good for him so that he would remain (there) permanently’.

13b-14a. When Rāma of unlimited lustre was thinking [1] like this, Bharata came (there). Seeing Rāma he said this (i.e. these words):

14b-15a. “O lord, O best among men, what are you thinking about? If it is not a secret about your mission for gods, or about a deed on the earth or about your own undertaking, then tell (it to) me.”

15b-20a. Rāghava said (these) words to Bharata who was speaking thus and standing there and contemplating: “There is nothing that is secret for you (i.e. I hide nothing from you). You are my external life; so also is Lakṣmaṇa of great fame. There is nothing that I have which should not be known by you (two). Take this to be the truth. This is my great anxiety as to how Bibhīṣaṇa, for whose well-being I destroyed Rāvaṇa, behaves with gods. Therefore I shall go to Laṅkā where that Bibhīṣaṇa resides. Having seen that city and having told the demon what ought to be done, and also having seen the entire earth and Sugrīva , the lord of monkeys, as well as having seen Śatrughna , the great king and my brothers’ sons on all sides (I shall come back).”

20b-21a. When the descendant of Kakutstha (i.e. Rāma) was speaking like this, Bharata who was standing in front of him, said (these) words to Rāghava: “I shall accompany you”.

2lb. “O you of mighty arms, let it be so. Let Lakṣmaṇa stay here.”

22. Speaking like this to Bharata, Rāma said to Lakṣmaṇa (who was to remain) in the city: “O brave one, till we two-come back you have to protect (the subjects).”

23. Having thus instructed Lakṣmaṇa, and having thought of the Puṣpaka , he, who enhanced the joy of Kausalyā , got into the plane.

24-26a. Puṣpaka then reached that region from where it was the Gāndhāra country (from where the Gāndhāra country started). Having seen Bharata’s sons, and having observed the behaviour of the world they went to the eastern direction where (there were) the two sons of Lakṣmaṇa. The two descendants of Raghu (viz. Rāma and Bharata), having stayed in those cities for six nights went in the plane towards the southern direction.

26b-27. Having paid homage to Prayāga , the place of the confluence of Gaṅgā and Yamuna , resorted to. by sages, and having paid obeisance to Bharadvāja , the two went to Atri ’s hermitage. Having conversed with the sages there, they went to- Janasthāna .

Rāma said :

28. Formerly the wicked Rāvaṇa kidnapped here, Sitā , after having killed the vulture Jatāyus, who was the friend of our father.

29. Here we had a great fight with that vile, accursed Kabandha . Sītā remained in Rāvaṇa’s house.

30-31 a. “On the excellent mountain Ṛṣyamūka lives a monkey named Sugrīva. He will help you. With your younger brother (Lakṣmaṇa) go to Pampā . Having reached the lake Pampā go to the female ascetic Śabarī .”

31b. Rāma who was thus told, was sad and had no hope for life.

32-33a. “O hero, this is that pond of lotuses at (i.e. by the side of) which Lakṣmaṇa said to me: ‘O best among men, O destroyer of enemies, do not grieve. When I am your obedient servant you will (re)gain Sītā.’

33b. Here I spent the months of the rainy season like a hundred years.

34-35. O you tormentor of the enemies, here only I killed Vālin for Sugrīva. O hero, this Kiṣkindhā , maintained by Vālin, where that virtuous lord of the monkeys, viz. Sugrīva, lives for a hundred years with the monkeys, is seen (now).”

36-37a. Then the two heroes, Bharata and Rāma, just went into the city. Seeing the two brothers that had arrived (there, Sugrīva) having saluted them, said these words:

37b. “O brave ones, where are you proceeding? What mission are you undertaking?”

38-42. Making them seated (i.e. offering them seats) he made a respectful offering to them. When thus the most righteous descendant of Raghu sat there in the court, Aṅgada , Hanūmān , Nala , Nīla and Pāṭala , and also Gaja , Gavākṣa , Gavaya and the very famous Panasa , the priests and ministers, astrologer Dadhivakraka, and Nīla, Śatabali , Mainda , Dvivida , Gandhamādana , Vīrabāhu , Subāhu , Vīrasena , Vināyaka , Kumuda —lustrous like the sun, Suṣeṇa —the chief of the herd of monkeys, Ṛṣabha , Vinata and Gava of a terrible valour, and also the king of the bears, Dhūmra came there with their armies.

43-44a. All the inmates of the harem, also Rumā , Tārā , similarly (ladies in) Aṅgada's harem and other female attendants having incomparable joy, said: "Fine, fine".

44b-45. The magnanimous monkeys with Sugrīva, also the very fortunate female monkeys like Tārā, having seen Rāma, with throats (choked) with tears, saluted and said to him:

46-47. "O lord, where is that respectable lady whom you had, after having totally vanquished Rāvaṇa, got purified in fire before my father and the lord of Umā (i.e. Śiva), and whom you had brought to this city? I am not seeing her before you. O you descendant of Raghu, you do not look charming without her.

48-49a. Nor does that chaste lady (look charming) without you. Where indeed is that Jānakī (now)? I do not know your having any other wife. You do not look charming without (your) wife, as the pair of the Krauñca birds or that of the Cakravāka birds (does not look charming without either of the mates, i.e. one of the two is not charming)".

49b-51. Lotus-eyed Rāma, the best among speakers said to Tārā, having her face like the moon (and) who was speaking like this: "O you of fine teeth, O you of broad eyes, it is difficult to resist destiny (Kāla). [2] Know that all this mobile and immobile world is fashioned by destiny." Having dismissed all those ladies, Sugrīva stood before (Rāma).

52. Sugrīva said: "O lords of men, tell me quickly about that mission also for which you have come here. It is time to do what should be done."

53-54a. Bharata, urged by Rāma, told Sugrīva, who was speaking like this, about Rāma's going to Lankā. Sugrīva said to them, "With you I shall go to the city (of Laṅkā) to see the demon Bibhīṣaṇa, O lord."

54b. Thus addressed by Sugrīva, Rāma said, "Go (i.e. accompany us)."

55. The three, viz. Sugrīva and the two Rāghavas got into the Puṣpaka. Just then the plane reached the other shore of the ocean.

56-57. Rāma said to Bharata, "With four ministers, Bibhīṣaṇa the lord of demons, saw me here to save (i.e. so that I should save) his life. Then he was consecrated by Lakṣmaṇa on the throne of Laṅkā; and here, on the other shore of the ocean I lived for three days.

58. (I thought): 'He (i.e. the ocean) will appear before me and the mission of the kinsmen will be done;' but, O you killer of enemies, he did not appear before me.

59. O Rāghava, on the fourth day I became angry. I stretched my bow and held the divine missile in my hand.

60. Seeing me (angry, the ocean) seeking shelter resorted to Lakṣmaṇa. I was pacified by Sugrīva (with the words): 'O Rāghava, pardon him'.

61-62. Then the arrow discharged by me went off (and fell in) to the Maru country. Then the ocean-king, being very modest, said to me: 'O Rāma, O best of men, build a bridge and go to Lankā (along it), (thus) crossing the great ocean full of water'.

63. I have built this bridge on the ocean, the abode of Varuṇa . Within three days it was (i.e, its construction was) completed by the best monkeys.

64. On the first day they constructed (its part of the length of) fourteen Yojanas . On the second day, they constructed (its part of the length of) thirty-six Yojanas , and on the third day (they constructed

its part of the length of) half a hundred (i.e. fifty) Yojanas .

65. This (i.e. here) is seen that Lankā with golden ramparts and portals. Here a great siege was laid by the best monkeys.

66. On the fourteenth day of the bright half of Caitra a great battle took place here. (This is the place) where on the eighteenth day that Rāvaṇa was killed.

67. Here Prahasta , the best among the demons, was killed by Nīla. Here Dhūmrākṣa was killed by Hanūmat.

68. (Here) the maganimous Sugrīva killed Mahodara and Atikāya . Here Kumbhakarṇta was killed by me and Indrajit by Lakṣmaṇa.

69-70a. I also killed here Rāvaṇa, the best demon. Here arrived Brahmā , the grandsire of the worlds to talk (to me), and also the trident-holder, the bull-bannered (Śiva) along with Pārvatī .

70b. (Here) also (came) the hosts of gods led by the great Indra with Gandharvas and Kinnaras .

71. The great king, my father, surrounded by groups of celestial nymphs and of Vidyādharas , also arrived from heaven.

72. In the presence of all of them, I desiring Sītā's purification, told her (to enter fire); she entered fire and was purified.

73-74. She was seen by the rulers of Laṅkā, gods and was accepted by me at the behest of my father. Then my father also said to me: 'O son, go to Ayodhyā . O Rāghava, I do not very much like heaven without you. O son, you have emancipated me; I have reached Indra's world.'

75. The king (i.e. Daśaratha) also said to Lakṣamaṇa: 'O son, you have earned religious merit. With your brother you will obtain (i.e. go to) best worlds.'

76-77a. Calling Sītā, the king said these words to her: 'O you of a good vow, do not entertain anger against your husband. O you of auspicious eyes, your husband will get excellent fame'."

77b-78. When Rāma was speaking like this, and when Puṣpaka came to a halt, the best demons that were there and the spies having quickly gone to Bibhīṣaṇa told him that Rāma had arrived with Sugrīva.

79. And Bibhīṣaṇa, having heard about Rāma's arrival in the vicinity, honoured the spies with (i.e. by satisfying) all their desires and with (i.e. by giving them) gold.

80-81a. Having adorned that city, he came out with his ministers. Seeing Rāma seated in the aeroplane like the sun on the Meru mountain, he saluted Rāma by the prostration of the eight parts of his body and said:

81b-83a. "My existence is fruitful today. All my desires are fulfilled, since I have seen the lord's feet fit to be adored by the world. I am made respectable among the gods like Indra. I am regarding myself superior to Indra, the lord of gods".

83b-84. When Rāvaṇa's residence was illumined, being adorned by all (kinds of) gems and when Rāma was seated, Bibhīṣaṇa, having offered him a respectful oblation, and with the palms of his hands joined in obeisance said to Sugrīva and Bharata:

85-86a. “I do not have that which I can give to Rāma who has come here. Formerly, having killed his enemy, the sinner, the nuisance to the three worlds (viz. Rāvaṇa), Rāma gave this city of Laṅkā to me.

86b-87a. (O Rāma), all this—this city, these wives, these sons and (even) I (myself)—is given (to you). Let it be with you eternally.”

87b-88. Then all the subjects, and all those who were the residents of Lankā, being full of curiosity, came there to see Rāghava. They said to Bibhīṣaṇa: “O lord, show us Rāma”.

89-90. They were told (i.e. introduced) to Rāma by Bibhīṣaṇa. Bharata, directed by Rāma received all the presents offered by them; and the lord of the monkeys (i.e. Sugrīva) received the heap of the gems pouring in. Thus Rāma staged in the demon’s residence for three days.

91-92. When the fourth day came, and when he was (seated) in the court, Kekasī [3] said these (words) to her son; “O son, I shall see Rāma. The sages obtain (i.e. have obtained) great religious merit when they saw him. This highly virtuous one is eternal Viṣṇu of four forms.

93-94. O illustrious one, Sītā is Lakṣmī . She was not so regarded by your elder brother (i.e. Rāvaṇa). In the gathering of gods in heaven at a former time your father had said: ‘In the family of Raghus , Viṣṇu will be (born) as Daśaratha’s son in order to destroy the demon viz. Rāvaṇa.’”

95-97a. Bibbīṣaṇa said: “O mother, do so. Put on a new garment. See the prince (taking) with (you) a vessel with sandal, honey and sacred rice grains and dūrvā -grass as a respectful offering. Putting Saramā [4] and other young divine ladies in front go near (i.e. approach) Rāghava. I (shall) then (just) go ahead.”

97b-98. Saying so, the demon went (to the place) where Rāma was seated. Having dismissed all the demons that had come there to see Rāma, and making the court clean, Bibhīṣaṇa said to Rāma who was sitting facing him:

99-100. “O god, O king, (please) listen to a request of me, who am telling it. O god, that mother of us, who gave birth to Rāvaṇa, Kumbhakarṇa and me desires to see your feet. Favour her and allow her to see you.”

101. Rāma said: “O lord of demons, with a desire to meet her, I shall approach her. Quickly go before (i.e. lead) me”.

102. Having made this statement (i.e. having said like this), Rāma got up from the excellent seat. Joining the palms of his hands and keeping them on his head in obeisance, the lord saluted (Bibhīṣaṇa’s mother and said to her:)

103-104. “I salute you. You are virtually my mother, O madam, if a man, as a result of his great penance and various (kinds of) religious merit, sees these feet of yours, he would be perfect. I am, therefore, pleased on seeing these, O you who love your sons.

105a. As Kausalyā is my mother, you are also my mother.”

105b-107a. Kekasī too said to Rāma: “Live long, be happy. O lord, my husband had told (me) that Viṣṇu, taking a hunan form had descended (i.e. was born) in the family of Raghu for the well-being of gods, for the destruction of Rāvaṇa and for granting prosperity to Bibhīṣaṇa.

107b-109. (He also told me that) that son of Daśaratha will do all this, viz. killing Vālin and constructing a bridge over the ocean. Recollecting those words ofmy husband, I have now recognised you. Sītā is Lakṣmī; you are Viṣṇu and the gods are monkeys. (Now) O son, I shall go home, obtain

stable fame."

110. Saramā said: "Here only, Sītā who remained in the Aśokavana , was served by me. (I hope that) that your beloved Jānakī is happy.

111. O you tormentor of your enemies, I daily remember the feet of Sītā. I am thinking as to when I shall (again) see Sītā.

112. Why is it that the lord of gods has not brought Sītā here? Without that lady you, all alone, do not look charming.

113. O you tormentor of enemies, Sītā looks charming in your company and you in her company." When she was speaking thus Bharata said (these words); "Who is she?"

114. Then Rāma, who knew the internal thoughts, quickly said to Bharata: "(She is) Bibhīṣaṇa's wife by name Saramā.

115. This virtuous one was Sītā's friend, and was very much liked by her. Know that everything is wrought by destiny. I do not know what she will do (when she does not see Sītā).

116. O you fortunate one, go and, O you auspicious one, look after your husband's house. The respectable lady (viz. Sītā) has gone leaving me, as (an excellent) position leaves a luckless person.

117. O you lady of beautiful eyebrows, I am not getting any delight; and (when) I wander here (i.e. on the earth) I find all the directions to be vacant."

118. He dismissed Saramā, the dear friend of Sītā (with these words). When Kekasī had left, Rāma said to Bibhīṣaṇa:

119. "Do what is liked by gods. You should not offend the demons. O sinless one, you should behave by the order of king of kings.

120. Any man, who somehow comes to Laṅkā should not he killed by demons. He should be looked upon as I (am)."

121. Bibhīṣaṇa said: "O lord of men, I shall do all according to your order." When Bibhīṣaṇa was speaking, Vāyu said to Rāma:

122. "Here is the image of Viṣṇu that formerly restrained Bali . Take it and install it at Kānyakubja."

123-124a. Understanding the purport of what Vāyu said, Bibhīṣaṇa having adorned (the image of) Vāmana with all jewels and having brought it (to Rāma) presented it to Rāma and said these words:

l24b-125. "O you lotus-eyed one, this (image of) Vāmana was brought when Meghanāda (i.e. Indrajit, the son of Rāvaṇa) vanquished Indra, O Rāghava. O lord, take (with you) this (image of) god of gods and install it."

126-127. Saying, "All right," Rāma got into the Puṣpaka. Taking immeasurable wealth, jewels and (the image of) Vāmana, Sugrīva and Bharata got into the plane after (the image of) Vāmana, the best of gods (was put into the plane). Rāma who was going into the sky (in the plane) said to Bibhīṣaṇa: "(Please) Wait."

128. Hearing the words of Rāma, he again said to Rāma: "O lord, I shall do all that you have ordered me.

129. O best of kings, all men on the earth will come (to Laṅkā) along this bridge and will harass (us); and thus your command will be violated.

130a. What restriction should I observe here, and what is my duty, O lord?"

130b-131. Hearing these words spoken by the best demon, Rāma took his bow, and with it, broke the bridge into two. Then he quickly divided it at the centre into three parts of the length of ten Yojanas .

132-134. Breaking it again he divided into three parts, each of the length of a Yojana . (Then) having reached the Velāvana, and having worshipped the lord of Ramā (i.e. Viṣṇu), and sprinkling (the image of) Janārdana , the god of gods, named Rāmeśvara , and taking with him the image of Vāmana, the descendant of Raghu quickly went from the northern (beach) of the ocean. From the sky arose a voice, deep like the thunder of a cloud.

135-136a. Rudra said: "O Rāma, well-being to you. Now I am here. O Rāghava, as long as the earth remains, so long this your sacred place, viz. Setu will remain."

136b-137. Hearing those nectar-like words of the lord of lords Rāma said: "O lord of gods, salutation to you, O you who grant fearlessness to your devotees. Salutation to you, O Gaurīkānta (i.e. husband of Pārvatī), Dakṣayajñavināśana (i.e. destroyer of Dakṣa 's sacrifice).

138-144. My constant salutation to Bhava , Sarva , Rudra, Varada , to the lord of beings, to Ugra , to Kapardin , to Mahādeva , Bhīma , Tryambaka , lord of quarters, Īśāna , Bhagaghna (i.e. killer of Bhaga), Andhakaghātin (i.e. the destroyer of Andhaka), to Nīlagrīva , Ghora , Vedhas , O you praised by the creator; to Kumāraśatrunighna (i.e. the killer of Kārtikeya 's enemy), Kumārajanana (i.e. Kumara 's father), to Vilohila, Dhūmra, Śiva, and to Krathana ; my salutation to Nīlaśikhaṇḍa, Śūlin , Daityanāśin, Ugra, Trinetra , Hiraṇyavasuretas, Anindya, Ambikābhartṛ (i.e. the lord of Pārvatī), Sarvadevastuta (i.e. praised by all gods), Abhigamya, Kāmya , Sadyojātas ; to Vṛṣadhvaja , Muṇḍa , Jaṭin, Brahmacārin ; to Tapyamāna, Tapya , Brahmaṇya , and Jaya ; to Viśvātman (i.e. the universal soul), Viśvasṛj (i.e. the creator of the universe); and to him who remains by occupying the universe.

145. My repeated salutations to you— Divya , Prapannārtihara (i.e. who removes the affliction of him who has sought his shelter), to Bhaktānukampin (i.e. who takes compassion on his devotees), O lord, O you who are all-lustre and have the mind's speed."

Pulastya said :

146. O king, Hara , the lord of gods, being thus praised (by Rāma), said (these) words to Rāma who was standing in front of him and was humble with devotion.

147. Rudra said: "O Rāghava, well-being to you, tell me what is in your mind (i.e. your desire). You are indeed Nārāyaṇa who has descended on the earth being concealed in a human form.

148. O sinless one, you have performed the mission of gods. Now go (back) to your own place. O you killer of the enemies, you have done your duty.

149. You have set up the great sacred place called 'Śetu', O descendant of Raghu. O king, men will come here and see it (situated) in the ocean.

150-151a. The sins of those who have (committed) great sins perish. The painful sins like brāhmaṇacide perish merely by the sight (of the sacred place). No doubt should be raised about this.

151b-152. O best of Raghus, having installed (the image of) Vāmana on the bank of the Ganges go (to your place). O you tormentor of the enemies, having made eight portions on the earth (i.e. having divided it into eight parts), (please) go to your place— Śveta Dvīpa ; O god, my salutation to you."

153. Then having saluted (Rudra) Rāma reached the sacred place, viz. Puṣkara . But the Puṣpaka did not go up. It was encompassed.

154. Raghava remains in the propless sky. There must be (some) reason for this. He told the monkey (i.e. Sugrīva): "See" (why it has stopped).

155-156a. At the order of Rāma Sugrīva, getting down on the earth, saw (there) Brahmā, with gods and Siddhas , with the group of brahmanic sages and with four Vedas .

156b-157. Having seen and come (back) he said to Rāma "The grandsire accompanied by the regents of quarters, and the groups of Vasus , Ādityas and Maruts (is here). That is why the Puṣpaka cannot transgress the grandsire."

158-159. Then Rāma, having got down from the Puṣpaka, decorated with gold, humbly saluting Brahmā by prostrating the eight parts of the body and touching the earth with five parts of the body, praised Viriñci (i.e. Brahmā), the god of gods.

Rāma said :

160. I salute (you) the creator of the worlds, adored by the (ten) lords of created beings and gods, (you who are) the protector of the worlds and of beings and the lord of the world.

161. My salutation to you, O lord of the lord of gods, (to you) who are saluted by gods and demons, (to you) O lord of the past, future and present and (O you) of tawny eyes.

162. You are a child; you also have an old form; you put on the garment of deer-hide; you are the protector, the god, the lord of the three worlds and the ruler.

163-164. O you Hiraṇyagarbha , Padmagarbha , Vedagarbha (contained in the Vedas), Smṛtiprada (i.e. giver of Smṛtis), you are Mahāsiddha, Mahāpadmin (i.e. having a great lotus), Mahādaṇḍi in (i.e. having a great staff), Mekhalin (i.e. having a girdle); you are Kāla (i.e. Destiny), Kālarūpin (i.e. of the form of Death); Nīlagrīva (i.e. having a dark-blue neck) Vidāmvara (i.e. the wisest one), Vedakartā (i.e. the author of the Vedas), a child, an eternal and immutable one and the lord of beings.

165. You are Darbhapāṇi (i.e. having darbhas in your hand), Haṃsaketu (i.e. having a swan as banner). You are the doer (of actions), the one who takes away; you are Hara, Hari ; you are Jaṭin (i.e. having matted hair); you are Muṇḍin (i.e. shaved); you are Śikhin (i.e. having a tuft of hair); you are Daṇḍin (i.e. having a staff); you are Laguḍin (i.e. having a club); you have great fame.

166. You are Bhūteśvara (i.e. the lord of beings), Surādhyakṣa (i.e. the chief of the gods). You are Sarvātman (i.e. the soul of all); you are Sarvabhāvana (i.e. the cause of all); you are Sarvaga (i.e. omnipresent), Sarvahārī (i.e. snatching everything), Sraṣṭā (i.e. the creator), Guru (i.e. the lord), Avyaya (i.e. the immutable).

167-168. You are the god holding the pitcher, the spoon, the wooden ladle etc. You are Havanīya (i.e. to which oblations are offered), you are Oṃkāra ; you ure Jyeṣṭhasāmaga (i.e. chanter of the Jyeṣṭhasaman). You are Mṛtyu (i.e. death), Amṛta (i.e. immortal), Pāriyātra (i.e. an inhabitant of the Pāriyātra [5] mountain), Suvrata (i.e. having good vows). You are Brahmacārin (i.e. a celebate), Vratadhara (i.e. possessing a vow), Guhāvāsin (i.e. living in the cave of the heart), Supaṅkaja (i.e. born

of a good lotus).

169. You are Amara (i.e. immortal), Darśanīya (i.e. handsome) and you resemble the young sun. You are resorted to by your two wives (viz. Sāvitrī and Gāyatrī) on your right and left sides.

170. You are a Bhikṣu (i.e. a mendicant), are of the form of a bhikṣu; you are Trijaṭin (i.e. Śiva); you have obtained what you decided (to have); you are the cause of mental functions; you are Kāma (i.e. Desire); you are Madhu (i.e. the Spring season); also you are the cause of the Spring season.

171. You are a Vānaprastha (i.e. an anchorite); you stay in a forest, in a hermitage, and are worshipped as such. You are the supporter and the cause of the world; and are the eternal, stable Puruṣa .

172. You are Dharmādhyakṣa (i.e. chief of moral virtue), Virūpākṣa (i.e. Śiva), Tridharma (i.e. the three types of Duty) Bhūtabhāvana (i.e. the cause of beings); you are the three Vedas; you are multiformed; your lustre is like that of a myriad suns.

173. You are especially Mohaka and Vandhaka among the demons. You are the god of gods, Padmāṅka (i.e. characterised by a lotus), Trinetra (i.e. Śiva), and Abjaja (i.e. lotus-born).

174a. You are Hariśmaśru (i.e. having tawny beard), an archer; you are fearful and have piety as your valour.

174b-175a. The grandsire, Brahmā, the best among those who know Vedas, who was thus praised by Rāma, who was humble, held his hand, and said:

175b-1 76a. “You are Viṣṇu who has descended on the earth in a human form. O you great lord, you have done all the mission of the gods.

176b-177a. Installing (the image of) god Vāmana on the right bank, go to the city of Ayodhyā and (finally) to heaven.”

177b-178a. Rama , (thus) dismissed by Brahmā, saluted the grandsire, got into the Puṣpaka aeroplane, and went to the sweet city (of Mathurā).

178b-1 79a. Seeing (there) Śatrughna, the killer of enemies, and (seeing) his sons with him, the great Rāma, with Bharata and the lord of monkeys (i.e. Sugrīva), was pleased.

179b-180a. Śatrughna went to his two brothers resembling Indra and Upendra . He saluted them by touching the earth with five parts [6] of the body.

180b-182a. Rāma quickly raised his brother and put him on his lap. Then Bharata sat down and then Sugrīva. He quickly made a respectful offering to Rāma and reported to him about the kingdom consisting of eight parts.

182b-183a. Having heard that Rāma had come, all the people of Mathurā, the castes mostly consisting of brāhmaṇas came (there) to see him.

183b-184a. Having talked with the subjects and the interpreters of the Vedas [7] , with the Brāhmaṇas, Rāma, having remained there for five days decided to leave.

184b-185a. Then Śatrughna presented Rāma with horses, elephants and refined and unrefined gold.

185b-186a. Then Rāma, being pleased, said: “O son, all this I have given you. Consecrate your two sons as the kings of the residents of Mathurā.”

186b-187. Saying so Rāma then reached Ayodhyā on Sunday afternoon. Finding a. lucky (time) he installed (the image of) Vāmana on the bank of the Ganges and said to the brāhmaṇas and to the future kings:

188-190a. “I have prepared this Dharma-setu (‘bridge of piety’) which enhances welfare. At the proper time you have to observe (the vow with reference to it). You have never to drop (the vow). O kings, I have made this appeal with my hands spread out. When I have thus requested you, do what would lead to welfare. All of you should always carefully perform the daily worship.”

190b-191. Having given to them villages and wealth brought from Laṅkā, and having sent Sugrīva, the lord of monkeys (back) to Kiṣkindhā, Rāma came to Ayodhyā and then said to Puṣpaka:

192. “Do not come (here) again. Remain where Kubera is (i.e. stay with Kubera)”. Then Rāma who had done (all) his duties, did not see anything (left) to be done.

Pulastya said :

193-194. O Bhīṣma , I have thus told you about the origin of Vāmana in course of the story of Rāma. What more do you want to hear? O King, I shall tell you all that about which you have a curiosity. O prince, I shall tell you everything which you desire (to know).

[1]: [1] : Cintayataḥ—see ‘Sasmāra’ in 9 (a) above.

[2]: [2] : Kālo hi... an oft-repeated saying in the Sanskrit laguage.

[3]: [3] : Kekasī—Mother of Bibhīṣaṇa.

[4]: [4] : Saramā—Wife of Bibhīṣaṇa.

[5]: [5] : Pāriyātra—the mountain referred to here is one of the seven principal mountains. See note on 34.395.

[6]: [6] : Pañcāṅga—The five limbs which must touch the ground are: (1) hands, (2) knees, (3) head, (4) chest. and (5) eyes.

[7]: [7] : Naigama—interpreter of the Vedas or sacred texts.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 39

The Birth of the Lotus (padma)

Chapter 39 of 693 · 154 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
कथितं वामनस्यैव माहात्म्यं विस्तरेण वै।
पुनस्तस्यैव माहात्म्यमन्यद्विष्णोरतो वद१।
पद्मं कथमभूद्ब्रह्मन् नाभौ येनाभवज्जगत्।
कथं च वैष्णवी सृष्टिः पद्ममध्येऽभवत्पुरा२।
कथं पाद्मे महाकल्पेऽभवत्पद्ममयं जगत्।
जलार्णवगतस्येह नाभौ जातं जलानुगं३।
प्रभावं पद्मनाभस्य स्वपतः सागरांभसि।
पुष्करे तु कथं जाता देवा ऋषिगणाः पुरा४।
एतदाख्याहि निखिलं योगं योगविदां पते।
कथं निर्मितवांस्तत्र चैतं लोकं सनातनम्५।
कथमेकार्णवे शून्ये नष्टे स्थावरजंगमे।
भूगोलके प्रदग्धे तु प्रणष्टोरगराक्षसे६।
नष्टानलानिलाकाशे नष्टधर्मे महीतले।
केवले गह्वरीभूते महाभूतविपर्यये७।

किं नु विश्वपतिः साक्षान्महातेजा महाद्युतिः।
आस्ते यथाध्याननिष्ठो विधिमास्थाय योगवित्८।
शृण्वतः परया भक्त्या ब्रह्मन्नेतदशेषतः।
वक्तुमर्हसि धर्मज्ञ यशो नारायणात्मकम्९।
श्रद्धिनः सूपविष्टस्य भगवन्वक्तुमर्हसि।
पुलस्त्य उवाच।
नारायणस्य यशसः श्रवणे या तव स्पृहा१०।
सद्वंशान्वयपूतस्य न्याय्यं कुरुकुलोद्वह।
शृणुष्वादिपुराणेषु देवेभ्यश्च यथा श्रुति११।
ब्राह्मणानां च वदतां श्रुत्वा वै सुमहात्मनाम्।
यथा च तपसा दृष्ट्वा बृहस्पति समद्युतिः१२।
पराशरसुतः श्रीमान्गुरुर्द्वैपायनोऽब्रवीत्।
तत्तेऽहं कथयिष्यामि यथाभक्ति यथाश्रुति१३।
यद्विज्ञातं मया सम्यगृषिमार्गेण सत्तम।
कः समुत्सहते ज्ञातुं परं नारायणात्मकम्१४।

विश्वावितारं ब्रह्मायं न वेदयति तत्वतः।
तत्कर्मविश्वदेवा न तद्वहस्यं महर्षिषु१५।
स इज्यस्सर्वयज्ञानां स तत्वं तत्त्वदर्शिनाम्।
अध्यात्ममध्यात्मविदां नरकं च विकर्मिणाम्१६।
अधिदैवं च तद्दैवमधिदैवतसंज्ञितम्।
अधिभूतं च तद्भूतं परं च परमार्थिनाम्१७।
स यज्ञो वेदनिर्दिष्टस्तत्तपः कवयो विदुः।
यः कर्त्ता कारको बुद्धिर्यतः क्षेत्रज्ञ एव च१८।
प्रणवः पुरुषः शास्ता एकश्चेति विभाव्यते।
प्राणः पंचविधश्चैव ध्रुवमक्षरमेव च१९।
कालः पाकश्च यज्ञश्च यष्टा चाधीतमेव च।
उच्यते विविधैर्भावैः स एवायं तु तत्परम्२०।
स एव भगवान्सर्वं करोति न करोति च।
सोस्मिन्कारयते सर्वं स्थानिनां च कृतिः कृता२१।
यजामहे तमेवाद्यं स एवोत्थाननिर्वृतः।

यो वक्ता यच्च वक्तव्यं यश्चाहं तद्ब्रवीमि ते२२।
श्रूयते यच्च वै श्राव्यं यच्चान्यत्परिजल्पितम्।
या कथायाश्च श्रुतयो यो धर्मो धर्मतत्परः२३।
विश्वं विश्वपतिर्यश्च स तु नारायणः स्मृतः।
यत्सत्यं यदनृतमादिमध्यभूतं यच्चांत्यं निरवधिकं च यद्भविष्यम्२४।
यत्किंचिच्चरमचरं यदस्ति चान्यत्सर्वं तत्पुरुषवरः प्रधानभूतः।
चत्वार्य्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्२५।
तस्य तावच्छती संध्या द्विगुणा कुरुनंदन।
यत्र धर्मश्चतुष्पादस्त्वधर्मः पादविग्रहः२६।
स्वधर्मनिरताः शांता जायंते यत्र मानवाः।
विप्रा स्थिता धर्मपरा राजवृत्तिस्थिता नृपाः२७।
कृष्यामभिरता वैश्याः शूद्रा शुःश्रूषवस्तथा।
तदा सत्यं च सत्वं च धर्मश्चैव विवर्धते२८।
सद्भिराचरितो धर्मो येन लोकः प्रवर्त्तते।
एतत्कृतयुगे वृत्तं सर्वेषामेव पार्थिव२९।

प्राणिनां धर्मसंज्ञानां नराणां नीचजन्मनाम्।
त्रीणिवर्षसहस्राणि त्रेतायुगमिहोच्यते३०।
तस्य तावच्छती संध्या द्विगुणा परिकीर्तिता।
द्वाभ्यामधर्मः पादाभ्यां त्रिभिर्धर्मो व्यवस्थितः३१।
यत्र सत्यं च सत्वं च क्रिया धर्मो विधीयते।
त्रेतायां विकृतिं यांति वर्णा लोभेन संयुताः३२।
चातुर्वर्ण्यस्य वै कृत्यं क्षांतिर्दौर्बल्यमेव च।
एषा त्रेतायुगतिर्विचित्रा देवनिर्मिता३३।
द्वापरं द्विसहस्रं तु वर्षाणां कुरुनन्दन।

तस्य तावच्छती सन्ध्या द्विगुणं युगमुच्यते३४।
तत्राप्यतीवार्थपराः प्राणिनो रजसा हताः।
शठा नैष्कृतिकाः क्षुद्रा जायन्ते कुरुनन्दन३५।
द्वाभ्यां धर्मः स्थितः पद्भ्यामधर्मस्त्रिभिरुत्थितः।
विपर्ययशतैर्धर्मः क्षयमेति कलौ युगे३६।
ब्रह्मण्यभावश्च्यवते तथास्तिक्यं विवर्ज्यते।

व्रतोपवासास्त्यज्यंते कलौ वै युगपर्यये३७।
तदा वर्षसहस्रं तु वर्षाणां द्वे शते तथा।
यत्राधर्मश्चतुष्पादो धर्मः पादपरिग्रहः३८।
कामिनस्तापसाः क्षुद्रा जायंते यत्र मानवाः।
न चावसायिकः कश्चिन्न साधुर्न च सत्यवाक्३९।
नास्तिका ब्राह्मणा भक्ता ज्ञायंते तत्र मानवाः।
अहंकारगृहीताश्च प्रक्षीणस्नेहबंधनाः४०।
विप्राः शूद्रसमाचारास्संति सर्वे कलौ युगे।
आश्रमाणां विपर्यासः कलौ संप्रति वर्तते४१।
वर्णानां चैव संदेहो युगांते कुरुनंदन।
एषा द्वादशसाहस्री युगाख्या पूर्वनिर्मिता४२।
सहस्रयुगपर्यंतं तदहर्ब्राह्ममुच्यते।
ततो ह निगते तस्मिन्सर्वेषामेव जीविनाम्४३।
शरीरनिर्वृतिं दृष्ट्वा कालः संहारबुद्धिमान्।
देवतानां च सर्वेषां ब्राह्मणानां महीपते४४।

दैत्यानां दानवानां च यक्षराक्षसपक्षिणाम्।
गंधर्वाणामप्सरसां भुजंगानां च पार्थिव४५।
पर्वतानां नदीनां च पशूनां चैव सत्तम।
तिर्यग्योनिगतानां च क्रिमीणां दंशिनां तथा४६।
सर्वभूतपतिः पंच भूत्वा भूतानि भूतकृत्।
जगत्संहरणार्थाय कुरुते वैशसं महत्४७।
भूत्वा सूर्यश्चक्षुषी आददानो भूत्वा वायुः प्राणिनां प्राणिजातम्।
भूत्वा वह्निर्निर्दहन्सर्वलोकान्भूत्वा मेघो भूय उग्रोऽभ्यवर्षत्४८।
भूत्वा नारायणो योगी सर्वमूर्ति विभावसुः।
गभस्तिभिः प्रदीप्ताभिः संशोषयति सागरान्४९।
ततः पीत्वार्णवान्सर्वान्नदीकूपांश्च सर्वतः।
पर्वतानां च सलिलं सर्वमादाय योगवित्1.39.५०।
भूत्वा चैव स हस्तार्चिर्महीं भित्वा रसातले।
रमते जलमादाय पिबन्रसमनुत्तमं५१।
मूर्तामूर्ते तदन्यच्च यदस्ति प्राणिषु ध्रुवं।

तत्सर्वमरविंदाक्ष आदत्ते पुरुषोत्तमः५२।
वायुश्च बलवान्भूत्वा विधुन्वानोऽखिलं जगत्।

प्राणापानं समासाद्य वायुना क्रमते हरिः५३।
ततो देवगणानां च सर्वेषां चैव देहिनाम्।
पंचेंद्रियगुणास्सर्वे भूतान्येव च यानि च५४।
घ्रेयं घ्राणं शरीरं च पृथिवीसंश्रिता गुणाः।
लोकयात्रा भगवता मुहुर्तेन विनाशिता५५।
जिह्वारसश्च स्नेहश्च संश्रिताः सलिले गुणाः।
रूपं चक्षुर्विभागश्च नेत्र ज्योतिः श्रिता गुणाः५६।
स्पर्शः प्राणश्च चेष्टा च पवनं संश्रिता गुणाः।
शब्दः श्रोत्रे च श्रवणं गगनं संश्रिता गुणाः५७।
मनो बुद्धिश्च चित्तं च क्षेत्रज्ञं चेति संश्रिताः।
परेण परमेष्ठी च हृषीकेशमुपाश्रिताः५८।
ततो भगवतस्तस्य रश्मिभिः परिवारिताः।
वायुना परिनुन्नाश्च भूमिशाखामुपाश्रिताः५९।

तेषां संहरणोद्भूतः पावकः शतधा ज्वलन्।
प्रदहन्निखिलं विश्वं वृत्तः संवर्त्तकोऽनलः६०।
सपर्वतद्रुमान्गुल्मान्लतावल्लीस्तृणानि च।
विमानानि च दिव्यानि पुराणि विविधानि च६१।
यानि चाश्रयणीयानि सर्वाण्यप्यदहद्भृशम्।
भस्मीकृत्य तु तान्सर्वांल्लोकान्ल्लोकगुरोर्गुरुः६२।
स भूतिं धारयामास युगांते लोकसंभवाम्।
सहस्रवृष्टिः शतधा भूत्वा कृष्णो महाघनः६३।
दिव्यतोयेन हविषा तर्पयामास मेदिनीं।
ततः क्षीरनिकाशेन स्वादुना परमांभसा६४।
शिशिरेण च पुण्येन महीनिर्वाणमागमत्।
तेन तोयेन संपृक्ता पयस्साधर्म्यतो धरा६५।
एकार्णावजलीभूता सर्वसत्वविवर्जिता।
महासत्वान्यपि विभुं प्रविष्टान्यमितौजसं६६।
नष्टार्कपवनाकाशे सूक्ष्मे जगति संवृते।

संशोषमात्मना कृत्वा समुद्राणां च देहिनः६७।
दग्ध्वा संकोच्य च तथा स्वपित्येकः सनातनः।
पौराणं रूपमास्थाय स्वपित्यमितविक्रमः६८।
एकार्णवजलेयायी योगी योगमुपासितः।
अनेकानि सहस्राणि युगान्येकार्णवांभसि६९।
न चैव कश्चिदव्यक्तं व्यक्तो वेदितुमर्हति।
कश्चैष पुरुषो नाम किं योगः कश्च योगवान्७०।
न पृष्ठे नैवमभितो नैव पार्श्वे न चाग्रतः।
कश्चिद्विज्ञायते तस्य दृश्यते देवसत्तमः७१।
नभः क्षितिं पवनमपः प्रकाशनं प्रजापतिं भुवनधरं सुरेश्वरम्।

पितामहं श्रुतिनिलयं मुनिं प्रभुं समापयञ्छयनमरोचयत्प्रभुः७२।
एवमेकार्णवीभूते शेते लोके महाद्युतिः।
प्रच्छाद्य सलिलेनोर्वीं हंसो नारायणाय ते७३।
महतो रजसो मध्ये महार्णवसमस्य वै।
वारिजाक्षो महाबाहुरक्षयं ब्रह्म यद्विदुः७४।

आत्मरूपसरूपेण तमसा संवृतः प्रभुः।
मनः सात्विकमादाय यत्र तत्सत्वमाहितं७५।
यथातथ्यं परं ज्ञानं भूताय ब्रह्मणे ततः।
रहस्यं च तथोद्दिष्टं यथोपनिषदां स्मृतम्७६।
पुरुषो यज्ञ इत्येतत्परमं परिकीर्तितम्।
यश्चान्यः पुरुषाख्यः स्यात्स एव पुरुषोत्तमः७७।
ये च यज्ञकरा विप्रा ये ऋत्विज इति स्मृताः।
अस्मादेव पुरा भूता वक्त्रेभ्यः श्रूयते तथा७८।
ब्रह्माणं प्रथमं वक्त्रादुद्गातारं च सामगं।
होतारं च तथाद्ध्वर्युं बाहुभ्यामसृजत्प्रभुः७९।
ब्रह्माणं ब्राह्मणाच्छंसि स्तोतारौ चैव सर्वशः।
मेढ्राच्च मैत्रावरुणं प्रतिष्ठातारमेव च८०।
उदरात्प्रतिहर्तारं पोतारं चैव पार्थिव।
पाणिभ्यामथ चाग्नीध्रमुन्नेतारं च याजुषम्८१।
अच्छावाकमथोरुभ्यां सुब्रह्मण्यं च सामगम्।

एवमेवं स भगवान्षोडशैतान्जगत्पतिः८२।
स्वयंभूः सर्वयज्ञानामृत्विजोऽसृजदुत्तमान्।
तदा चैष महायोगी पुरुषो यज्ञसंज्ञितः८३।
वेदाश्चैव तथा सर्वे सहांगोपनिषत्क्रियाः।
स्वपित्येकार्णवे चैव यदाश्चर्यमभूत्पुरा८४।
श्रूयतां तु तदा विप्रो मार्कंडेयः कुतूहलात्।
गीर्णो भगवता तेन कुक्षावासीन्महामुनिः८५।
बहुवर्षसहस्रायुस्तस्यैव वरतेजसः।
अटंस्तीर्थप्रसंगेन पृथिवीतीर्थगोचरः८६।
आश्रमाणि च पुण्यानि देवतायतनानि च।
देशाद्राष्ट्राणि चित्राणि पुराणि विविधानि च८७।
जपहोमपराः शांतास्तपोभिरमलाः स्मृताः।
मार्कंडेयस्ततस्तस्य शनैर्वक्त्राद्विनिर्गतः८८।
निष्क्रामन्तं न चात्मानं जानीते देवमायया।
निष्क्रम्य तस्य उदरादेकार्णवमथो जगत्८९।

सर्वतस्तमसाछन्नं मार्कंडेयोन्ववैक्षत।
तस्योत्पन्नं भयं तीव्रं व्यत्ययं चात्मजीवितम्९०।
देवदर्शनसंहृष्टो विस्मयं परमं गतः।

सोऽचिंतयदमोघात्मा मार्कंडेयोथ शंकितः९१।
किं नु स्याच्चित्तसंमोहः किं नु स्वप्नोनुभूयते।
व्यक्तमन्यतरो भाव एतयोर्भविता मम९२।
न हि स्वप्नो ह्ययं सत्ययुक्तं यत्सत्यमर्हति।
नष्टचंद्रार्कपवनो नष्टपर्वतभूतलः९३।
कतमः स्यादयं लोक इति शोकमुपागतः।
ददर्श चापि पुरुषं स्वपंतं पर्वतोपमम्९४।
सलिलेऽधमथो मग्नं जीमूतमिव सागरे।
तपंतमिव तेजोभिरामुक्तशशिभास्करम्९५।
गांभीर्यात्सागरमिव भासमानम्मवौजसा।
देवं द्रष्टुमिहायातः को भवानिति विस्मयात्९६।
तथैव च मुनिः कुक्षिं पुनरेव प्रवेशितः।

संप्रविष्टः पुनः कुक्षिं मार्कंडेयः सविस्मयम्९७।
तथैव च पुनर्भूयो विजानन्स्वप्नदर्शनम्।
स तथैव यथापूर्वं पृथिवीमटते वनम्९८।
पुण्यतीर्थजलोपेतं विविधान्याश्रमाणि च।
क्रतुभिर्यजमानांश्च समाप्तगुरुदक्षिणैः९९।
अपश्यद्वेवकुक्षिस्थान्यज्ञस्थान्शतशो द्विजान्।
सद्वृत्तमाश्रिताः सर्वे वर्णा ब्राह्मणपूर्वकाः1.39.१००।
चत्वार आश्रमाः सम्यग्यथापूर्वं विलोकिता।
एवं वर्षशतं साग्रं मार्कंडेयेन धीमता१०१।
चरता पृथिवी सर्वा तत्कुक्षौ हि समीक्ष्यते।
ततः कदाचिदथ वै पुनः कुक्षेर्विनिर्गतः१०२।
सुप्तं न्यग्रोधशाखाय ाेबालमेकं निरीक्ष्य च।
तथैवैकार्णवजले नीहारेणावृतांतरे१०३।
अव्यक्तक्रीडिते लोके सर्वभूतविवर्जिते।
स मुनिर्विस्मयाविष्टः कौतूहलसमन्वितः१०४।

बालमादित्यसंकाशं न शक्नोत्यभिवीक्षितुम्।
सोप्यचिंतयदेकांते स्थित्वा सलिलसन्निधौ१०५।
पूर्वदृष्टमिदं मेने शंकितो देवमायया।
अगाधे सलिले शेते मार्कंडेयः सविस्मयः१०६।
पूर्ववत्तमथो द्रष्टुमव्रजत्त्रस्तलोचनः।
स तस्मै भगवानाह स्वागतो बाल भो इति१०७।
बभाषे मेघतुल्येन स्वरेण पुरुषोत्तमः।
मार्कंडेय न भेतव्यमागच्छस्व ममांतिकम्१०८।
मार्कंडेय उवाच।
को नाम्ना कीर्तयति मां कुर्वन्परिभवं मम।
दिव्यवर्षसहस्राख्यं धर्षयंश्चैव मे वयः१०९।

न ह्येष च सदाचारो देवेष्वपि ममोचितः।
मां ब्रह्मापि हि सस्नेहो दीर्घायुरिति भाषते११०।
कस्तपोघोरमासाद्य ममाद्य त्यक्तजीवितः।
मार्कंडेयेति मामुक्त्वा मृत्युमीक्षितुमर्हसि१११।

एवं प्रक्षुभितः क्रोधान्मार्कंडेयो महामुनिः।
तदैनं भगवान्भूयो बभाषे मधुसूदनः११२।
श्रीभगवानुवाच।
अहं ते जनको वत्स हृषीकेशः पिता गुरुः।
आयुः प्रदाता पौराणः किं मां त्वं नोपसर्पसि११३।
मां पुत्रकामः प्रथमं त्वत्पितांगिरसो मुनिः।
पूर्वमाराधयामास तपस्तीव्रं समाश्रितः११४।
तं दृष्ट्वा घोरतपसं त्रिदशोत्तमतेजसम्।
दत्तवांस्त्वामहं पुत्रं महर्षिममितौजसम्११५।
कस्समुत्सहते चान्यो योगिभूतात्मगात्मकम्।
द्रष्टुमेकार्णवगतं क्रीडंतं योगमायया११६।
ततः प्रहृष्टहृदयो विस्मयोत्फुल्ललोचनः।
मूर्ध्नि बद्धांजलिपुटो मार्कंडेयो माहातपाः११७।
नामगोत्रे तु संप्रोच्य दीर्घायुर्लोकपूजितः।
तस्मै भगवते भक्त्या नमस्कारमथाकरोत्११८।

मार्कंडेय उवाच।
इच्छामि तत्त्वतो ज्ञातुमिमां मायां तवानघ।
यदेकार्णवमध्यस्थः शेषे त्वं बालरूपवान्११९।
किं संज्ञश्चैव भगवान्लोके विज्ञायसे प्रभो।
तर्कयेहं महात्मानं को ह्यन्यः स्थातुमर्हसि१२०।
श्रीभगवानुवाच।
अहं नारायणो ब्रह्मन्सर्वभूतविनाशनः।
अहं सहस्रशीर्षास्यः सहस्रपदसंयुतः१२१।
आदित्यवर्णः पुरुषो मुखे ब्रह्ममयो ह्यहम्।
अहमग्निर्हव्यवहः सप्तसप्तिभिरन्वितः१२२।
अहमिंद्रपदः शक्र ऋतूनां परिवत्सरः।
अहं योगिषु सांख्याख्यो युगांतावर्त एव च१२३।
अहं सर्वाणि सत्वानि दैवतान्यखिलानि च।
भुजगानामहं शेषस्ताक्ष्योऽहं सर्वपक्षिणाम्१२४।
कृतांतः सर्वभूतानां विज्ञेयः कालसंज्ञितः।

अहं धर्मस्तपश्चाहं सर्वाश्रमनिवासिनाम्१२५।
अहं दया परोधर्मः क्षीरोदोहं महार्णवः।
यत्सत्यं तत्परं त्वेक अहमेव प्रजापतिः१२६।
अहं सांख्यमहं योगो ह्यहं तत्परमं पदम्।

अहमिज्या क्रिया चाहमहं विद्याधिपः स्मृतः१२७।
अहं ज्योतिरहं वायुरहं भूमिरहं जलम्।
आकाशोहं समुद्राश्च नक्षत्राणि दिशो दश१२८।
अहं वर्षमहं सोमः पर्जन्योहमहं रविः।
अहं पुराणं परमं तथैवाहं परायणम्१२९।
भविष्ये चापि सर्वत्र भविष्यत्सर्वसंग्रहः।
यत्किंचित्पश्यसे विप्र यच्छृणोषि च किंचन१३०।
यच्चानुभवसे लोके तत्सर्वं मामनुस्मर।
विश्वं सृष्टं मया पूर्वं सृजेद्यापि च पश्य माम्१३१।
युगे युगे च रक्षामि मार्कंडेयाखिलं जगत्।
तदेतत्कथितं सर्वं मार्कंडेयावधारय१३२।

शुश्रूषुरपि धर्मेषु कुक्षौ चरसुखं मम।
मम ब्रह्मा शरीरस्थो देवाश्च ऋषिभिः सह१३३।
व्यक्तमव्यक्तयोगं मामवगच्छ मुरद्विषम्।
अहमेकाक्षरो मंत्रस्त्र्यक्षरश्च पितामहः१३४।
परस्त्रिवर्गओंकारः परमात्मप्रदर्शनः।
एवमादिपुराणं च वदतेमां महामते१३५।
वक्त्रं यातो भगवतो मार्कंडेयो महामुनिः।
ततो भगवतः कुक्षिं प्रविष्टो मुनिसत्तमः१३६।
तस्यासम्मुखमेकान्ते शुश्रूषुर्हंसमव्ययम्।
यदक्षयं विविधमुपाश्रितं तु तन्महार्णवे व्यपगतचंद्रभास्करे१३७।
शनैश्चरन्प्रभुरथ हंससंज्ञितः सृजन्जगद्विहरति कालपर्यये।
अथ चैवं शुचिर्भूत्वा वरयामास वै तपः१३८।
छादयित्वात्मनो देहं पयसांबुजसंभवः।
ततो महात्मातिबलो मर्त्यलोकविसर्जने१३९।
महतां चैव भूतानां विश्वो विश्वमचिंतयत्।

तस्य चिंतयमानस्य नियते संस्थितेर्णवे१४०।
निराकाशे तोयमये सूक्ष्मे जगति संक्षये।
ईशः संक्षोभयामास सोर्णवं सलिलं गतः१४१।
अथांतरादपां सूक्ष्ममथ च्छिद्रमभूत्पुरा।
शब्दं प्रति ततो भूतो मारुतश्छिद्रसंभवः१४२।
संलब्ध्वांतरसंक्षोभं व्यवर्धत समीरणः।
नभस्वता बलवता वेगाद्विक्षोभितोर्णवः१४३।
तस्यार्णवस्य क्षुब्धस्य तस्मिन्नंभसि मथ्यतः।
कृष्णवर्त्मा समभवत्प्रभुर्वैश्वानरो महान्१४४।
ततः संशोषयामास पावकः सलिलं बहु।
समस्तजलधिश्छिद्रमभवद्विसृतं नभः१४५।
आत्मतेजोभवाः पुण्या आपोमृतरसोपमाः।

आकाशं छिद्रसंभूतं वायुराकाशसंभवः१४६।
अथ संघर्षसम्भूतं पावकं चास्य संभवम्।
दृष्ट्वा पितामहो देवो महाभूतविभावनः१४७।

दृष्ट्वा भूतानि भगवान्लोकसृष्ट्यर्थमुत्तमम्।
ब्रह्मणो जन्मसहितं बहुरूपो ह्यचिंतयत्१४८।
चतुर्युगानां संख्यातं सहस्रं युगपर्यये।
यत्पृथिव्यां द्विजेंद्राणां तपसा भावितात्मनाम्१४९।
बहुजन्मविशुद्धात्मा ब्रह्मणो हरिरुच्यते।
ज्ञानं दृष्ट्वा तु विश्वात्मा योगिनां याति योग्यताम्1.39.१५०।
तं योगवंतं विज्ञाय संपूर्णैश्वर्यमुत्तमम्।
पदे ब्रह्मणि विश्वस्य न्ययोजयत योगवित्१५१।
ततस्तस्मिन्महातोये महेशो हरिरच्युतः।
जलक्रीडां च विधिवत्स चक्रे सर्वलोककृत्१५२।
पद्मं नाभ्युद्भवं चैकं समुत्पादितवांस्ततः।
सहस्रवर्णं विरजं भास्कराभं हिरण्मयम्१५३।
हुताशनज्वलितशिखोज्जवलप्रभं समुत्थितं शरदमलार्कतेजसम्।
विराजते कमलमुदारवर्चसं महात्मनस्तनुरुह चारुशैवलम्१५४।

Roman transliteration

bhīṣma uvāca|
kathitaṃ vāmanasyaiva māhātmyaṃ vistareṇa vai|
punastasyaiva māhātmyamanyadviṣṇorato vada1|
padmaṃ kathamabhūddeva nābhau yenābhavajjagat|
kathaṃ ca vaiṣṇavī sṛṣṭiḥ padmamadhye'bhavatpurā2|
kathaṃ pādme mahākalpe'bhavatpadmamayaṃ jagat|
jalārṇavagatasyeha nābhau jātaṃ jalānugaṃ3|
prabhāvaṃ padmanābhasya svapataḥ sāgarāṃbhasi|
puṣkare tu kathaṃ jātā devā ṛṣigaṇāḥ purā4|
etadākhyāhi nikhilaṃ yogaṃ yogavidāṃ pate|
kathaṃ nirmitavāṃstatra caitaṃ lokaṃ sanātanam5|
kathamekārṇave śūnye naṣṭe sthāvarajaṃgame|
bhūgolake pradagdhe tu praṇaṣṭoragarākṣase6|
naṣṭānalānilākāśe naṣṭadharme mahītale|
kevale gahvarībhūte mahābhūtaviparyaye7|

kiṃ nu viśvapatiḥ sākṣānmahātejā mahādyutiḥ|
āste yathādhyānaniṣṭho vidhimāsthāya yogavit8|
śṛṇvataḥ parayā bhaktyā brahmannetadaśeṣataḥ|
vaktumarhasi dharmajña yaśo nārāyaṇātmakam9|
śraddhinaḥ sūpaviṣṭasya bhagavanvaktumarhasi|
pulastya uvāca|
nārāyaṇasya yaśasaḥ śravaṇe yā tava spṛhā10|
sadvaṃśānvayapūtasya nyāyyaṃ kurukulodvaha|
śṛṇuṣvādipurāṇeṣu devebhyaśca yathā śruti11|
brāhmaṇānāṃ ca vadatāṃ śrutvā vai sumahātmanām|

yathā ca tapasā dṛṣṭvā bṛhaspati samadyutiḥ12|
parāśarasutaḥ śrīmāngururdvaipāyano'bravīt|
tatte'haṃ kathayiṣyāmi yathābhakti yathāśruti13|
yadvijñātaṃ mayā samyagṛṣimārgeṇa sattama|
kaḥ samutsahate jñātuṃ paraṃ nārāyaṇātmakam14|

viśvāvitāraṃ brahmāyaṃ na vedayati tatvataḥ|
tatkarmaviśvadevā na tadrahasyaṃ maharṣiṣu15|
sa ijyassarvayajñānāṃ sa tattvaṃ tattvadarśinām|
adhyātmamadhyātmavidāṃ narakaṃ ca vikarmiṇām16|
adhidaivaṃ ca taddaivamadhidaivatasaṃjñitam|
adhibhūtaṃ ca tadbhūtaṃ paraṃ ca paramārthinām17|
sa yajño vedanirdiṣṭastattapaḥ kavayo viduḥ|
yaḥ karttā kārako buddhiryataḥ kṣetrajña eva ca18|
praṇavaḥ puruṣaḥ śāstā ekaśceti vibhāvyate|
prāṇaḥ paṃcavidhaścaiva dhruvamakṣarameva ca19|
kālaḥ pākaśca yajñaśca yaṣṭā cādhītameva ca|
ucyate vividhairbhāvaiḥ sa evāyaṃ tu tatparam20|
sa eva bhagavānsarvaṃ karoti na karoti ca|
sosminkārayate sarvaṃ sthāninām ca kṛtiḥ kṛtā21|
yajāmahe tamevādyaṃ sa evotthānanirvṛtaḥ|

yo vaktā yacca vaktavyaṃ yaścāhaṃ tadbravīmi te22|
śrūyate yacca vai śrāvyaṃ yaccānyatparijalpitam|
yā kathāyāśca śrutayo yo dharmī dharmatatparaḥ23|
viśvaṃ viśvapatiryaśca sa tu nārāyaṇaḥ smṛtaḥ|
yatsatyaṃ yadanṛtamādimadhyabhūtaṃ yaccāṃtyaṃ niravadhikaṃ ca yadbhaviṣyam24|
yatkiṃciccaramacaraṃ yadasti cānyatsarvaṃ tatpuruṣavaraḥ pradhānabhūtaḥ|
catvāryyāhuḥ sahasrāṇi varṣāṇāṃ tatkṛtaṃ yugam25|
tasya tāvacchatī saṃdhyā dviguṇā kurunaṃdana|
yatra dharmaścatuṣpādastvadharmaḥ pādavigrahaḥ26|
svadharmaniratāḥ śāṃtā jāyaṃte yatra mānavāḥ|
viprā sthitā dharmaparā rājavṛttisthitā nṛpāḥ27|
kṛṣyāmabhiratā vaiśyāḥ śūdrā śuśrūṣavastathā|
tadā satyaṃ ca satvaṃ ca dharmaścaiva vivardhate28|
sadbhirācarito dharmo yena lokaḥ pravarttate|
etatkṛtayuge vṛttaṃ sarveṣāmeva pārthiva29|

prāṇināṃ dharmasaṃjñānāṃ narāṇāṃ nīcajanmanām|
trīṇivarṣasahasrāṇi tretāyugamihocyate30|
tasya tāvacchatī saṃdhyā dviguṇā parikīrtitā|
dvābhyāmadharmaḥ pādābhyāṃ tribhirdharmo vyavasthitaḥ31|
yatra satyaṃ ca satvaṃ ca kriyā dharmo vidhīyate|
tretāyāṃ vikṛtiṃ yāṃti varṇā lobhena saṃyutāḥ32|
cāturvarṇyasya vai kṛtyaṃ kṣāṃtirdaurbalyameva ca|
eṣā tretāyugagatirvicitrā devanirmitā33|
dvāparaṃ dvisahasraṃ tu varṣāṇāṃ kurunandana|
tasya tāvacchatī sandhyā dviguṇaṃ yugamucyate34|
tatrāpyatīvārthaparāḥ prāṇino rajasā hatāḥ|
śaṭhā naiṣkṛtikāḥ kṣudrā jāyante kurunandana35|
dvābhyāṃ dharmaḥ sthitaḥ padbhyāmadharmastribhirutthitaḥ|
viparyayaśatairdharmaḥ kṣayameti kalau yuge36|
brahmaṇyabhāvaścyavate tathāstikyaṃ vivarjyate|

vratopavāsāstyajyaṃte kalau vai yugaparyaye37|
tadā varṣasahasraṃ tu varṣāṇāṃ dve śate tathā|
yatrādharmaścatuṣpādo dharmaḥ pādaparigrahaḥ38|
kāminastāpasāḥ kṣudrā jāyaṃte yatra mānavāḥ|
na cāvasāyikaḥ kaścinna sādhurna ca satyavāk39|
nāstikā brāhmaṇā bhaktā jñāyaṃte tatra mānavāḥ|
ahaṃkāragṛhītāśca prakṣīṇasnehabaṃdhanāḥ40|
viprāḥ śūdrasamācārāssaṃti sarve kalau yuge|
āśramāṇāṃ viparyāsaḥ kalau saṃprati vartate41|
varṇānāṃ caiva saṃdeho yugāṃte kurunaṃdana|
eṣā dvādaśasāhasrī yugākhyā pūrvanirmitā42|
sahasrayugaparyaṃtaṃ tadaharbrāhmamucyate|
tato ha nigate tasminsarveṣāmeva jīvinām43|
śarīranirvṛtiṃ dṛṣṭvā kālaḥ saṃhārabuddhimān|
devatānāṃ ca sarveṣāṃ brāhmaṇānāṃ mahīpate44|

daityānāṃ dānavānāṃ ca yakṣarākṣasapakṣiṇām|
gaṃdharvāṇāmapsarasāṃ bhujaṃgānāṃ ca pārthiva45|
parvatānāṃ nadīnāṃ ca paśūnāṃ caiva sattama|
tiryagyonigatānāṃ ca krimīṇāṃ daṃśināṃ tathā46|
sarvabhūtapatiḥ paṃca bhūtvā bhūtāni bhūtakṛt|
jagatsaṃharaṇārthāya kurute vaiśasaṃ mahat47|
bhūtvā sūryaścakṣuṣī ādadāno bhūtvā vāyuḥ prāṇināṃ prāṇijātam|
bhūtvā vahnirnirdahansarvalokānbhūtvā megho bhūya ugro'bhyavarṣat48|
bhūtvā nārāyaṇo yogī sarvamūrti vibhāvasuḥ|
gabhastibhiḥ pradīptābhiḥ saṃśoṣayati sāgarān49|
tataḥ pītvārṇavānsarvānnadīkūpāṃśca sarvataḥ|
parvatānāṃ ca salilaṃ sarvamādāya yogavit1.39.50|
bhūtvā caiva sa hastārcirmahīṃ bhitvā rasātale|
ramate jalamādāya pibanrasamanuttamaṃ51|
mūrttāmūrtte tadanyacca yadasti prāṇiṣu dhruvaṃ|

tatsarvamaraviṃdākṣa ādatte puruṣottamaḥ52|
vāyuśca balavānbhūtvā vidhunvāno'khilaṃ jagat|
prāṇāpānaṃ samāsādya vāyunā kramate hariḥ53|
tato devagaṇānāṃ ca sarveṣāṃ caiva dehinām|
paṃceṃdriyaguṇāssarve bhūtānyeva ca yāni ca54|
ghreyaṃ ghrāṇaṃ śarīraṃ ca pṛthivīsaṃśritā guṇāḥ|
lokayātrā bhagavatā muhūrtena vināśitā55|
jihvārasaśca snehaśca saṃśritāḥ salile guṇāḥ|
rūpaṃ cakṣurvibhāgaśca netra jyotiḥ śritā guṇāḥ56|
sparśaḥ prāṇaśca ceṣṭā ca pavanaṃ saṃśritā guṇāḥ|
śabdaḥ śrotre ca śravaṇaṃ gaganaṃ saṃśritā guṇāḥ57|
mano buddhiśca cittaṃ ca kṣetrajñaṃ ceti saṃśritāḥ|
pareṇa parameṣṭhī ca hṛṣīkeśamupāśritāḥ58|
tato bhagavatastasya raśmibhiḥ parivāritāḥ|
vāyunā parinunnāśca bhūmiśākhāmupāśritāḥ59|

teṣāṃ saṃharaṇodbhūtaḥ pāvakaḥ śatadhā jvalan|
pradahannakhilaṃ viśvaṃ vṛttaḥ saṃvarttako'nalaḥ60|
saparvatadrumāṅgulmānlatāvallīstṛṇāni ca|
vimānāni ca divyāni purāṇi vividhāni ca61|
yāni cāśrayaṇīyāni sarvāṇyapyadahadbhṛśam|
bhasmīkṛtya tu tānsarvāṃllokānllokagurorguruḥ62|

sa bhūtiṃ dhārayāmāsa yugāṃte lokasaṃbhavām|
sahasravṛṣṭiḥ śatadhā bhūtvā kṛṣṇo mahāghanaḥ63|
divyatoyena haviṣā tarpayāmāsa medinīṃ|
tataḥ kṣīranikāśena svādunā paramāṃbhasā64|
śiśireṇa ca puṇyena mahīnirvāṇamāgamat|
tena toyena saṃprktā payassādharmyato dharā65|
ekārṇāvajalībhūtā sarvasatvavivarjitā|
mahāsatvānyapi vibhuṃ praviṣṭānyamitaujasaṃ66|
naṣṭārkapavanākāśe sūkṣme jagati saṃvṛte|

saṃśoṣamātmanā kṛtvā samudrāṇāṃ ca dehinaḥ67|
dagdhvā saṃkocya ca tathā svapityekaḥ sanātanaḥ|
paurāṇaṃ rūpamāsthāya svapityamitavikramaḥ68|
ekārṇavajaleyāyī yogī yogamupāsitaḥ|
anekāni sahasrāṇi yugānyekārṇavāṃbhasi69|
na caiva kaścidavyaktaṃ vyakto veditumarhati|
kaścaiṣa puruṣo nāma kiṃ yogaḥ kaśca yogavān70|
na pṛṣṭhe naivamabhito naiva pārśve na cāgrataḥ|
kaścidvijñāyate tasya dṛśyate devasattamaḥ71|
nabhaḥ kṣitiṃ pavanamapaḥ prakāśanaṃ prajāpatiṃ bhuvanadharaṃ sureśvaram|
pitāmahaṃ śrutinilayaṃ muniṃ prabhuṃ samāpayañchayanamarocayatprabhuḥ72|
evamekārṇavībhūte śete loke mahādyutiḥ|
pracchādya salilenorvīṃ haṃso nārāyaṇāya te73|
mahato rajaso madhye mahārṇavasamasya vai|
vārijākṣo mahābāhurakṣayaṃ brahma yadviduḥ74|

ātmarūpasarūpeṇa tamasā saṃvṛtaḥ prabhuḥ|
manaḥ sātvikamādāya yatra tatsatvamāhitaṃ75|
yathātathyaṃ paraṃ jñānaṃ bhūtāya brahmaṇe tataḥ|
rahasyaṃ ca tathoddiṣṭaṃ yathopaniṣadāṃ smṛtam76|
puruṣo yajña ityetatparamaṃ parikīrtitam|
yaścānyaḥ puruṣākhyaḥ syātsa eva puruṣottamaḥ77|
ye ca yajñakarā viprā ye ṛtvija iti smṛtāḥ|
asmādeva purā bhūtā vaktrebhyaḥ śrūyate tathā78|
brahmāṇaṃ prathamaṃ vaktrādudgātāraṃ ca sāmagaṃ|
hotāraṃ ca tathāddhvaryuṃ bāhubhyāmasṛjatprabhuḥ79|
brahmāṇaṃ brāhmāṇācchaṃsi stotārau caiva sarvaśaḥ|
meḍhrācca maitrāvaruṇaṃ pratiṣṭhātārameva ca80|
udarātpratihartāraṃ potāraṃ caiva pārthiva|
pāṇibhyāmatha cāgnīdhramunnetāraṃ ca yājuṣam81|
acchāvākamathorubhyāṃ subrahmaṇyaṃ ca sāmagam|

evamevaṃ sa bhagavānṣoḍaśaitānjagatpatiḥ82|
svayaṃbhūḥ sarvayajñānāmṛtvijo'srjaduttamān|
tadā caiṣa mahāyogī puruṣo yajñasaṃjñitaḥ83|
vedāścaiva tathā sarve sahāṃgopaniṣatkriyāḥ|
svapityekārṇave caiva yadāścaryamabhūtpurā84|
śrūyatāṃ tu tadā vipro mārkaṃḍeyaḥ kutūhalāt|
gīrṇo bhagavatā tena kukṣāvāsīnmahāmuniḥ85|
bahuvarṣasahasrāyustasyaiva varatejasaḥ|
aṭaṃstīrthaprasaṃgena pṛthivītīrthagocaraḥ86|
āśramāṇi ca puṇyāni devatāyatanāni ca|
deśādrāṣṭrāṇi citrāṇi purāṇi vividhāni ca87|

japahomaparāḥ śāṃtāstapobhiramalāḥ smṛtāḥ|
mārkaṃḍeyastatastasya śanairvaktrādvinirgataḥ88|
niṣkrāmantaṃ na cātmānaṃ jānīte devamāyayā|
niṣkramya tasya udarādekārṇavamatho jagat89|

sarvatastamasāchannaṃ mārkaṃḍeyonvavaikṣata|
tasyotpannaṃ bhayaṃ tīvraṃ vyatyayaṃ cātmajīvitam90|
devadarśanasaṃhṛṣṭo vismayaṃ paramaṃ gataḥ|
so'ciṃtayadamoghātmā mārkaṃḍeyotha śaṃkitaḥ91|
kiṃ nu syāccittasaṃmohaḥ kiṃ nu svapnonubhūyate|
vyaktamanyataro bhāva etayorbhavitā mama92|
na hi svapno hyayaṃ satyayuktaṃ yatsatyamarhati|
naṣṭacaṃdrārkapavano naṣṭaparvatabhūtalaḥ93|
katamaḥ syādayaṃ loka iti śokamupāgataḥ|
dadarśa cāpi puruṣaṃ svapaṃtaṃ parvatopamam94|
salile'dhamatho magnaṃ jīmūtamiva sāgare|
tapaṃtamiva tejobhirāmuktaśaśibhāskaram95|
gāṃbhīryātsāgaramiva bhāsamānammavaujasā|
devaṃ draṣṭumihāyātaḥ ko bhavāniti vismayāt96|
tathaiva ca muniḥ kukṣiṃ punareva praveśitaḥ|

saṃpraviṣṭaḥ punaḥ kukṣiṃ mārkaṃḍeyaḥ savismayam97|
tathaiva ca punarbhūyo vijānansvapnadarśanam|
sa tathaiva yathāpūrvaṃ pṛthivīmaṭate vanam98|
puṇyatīrthajalopetaṃ vividhānyāśramāṇi ca|
kratubhiryajamānāṃśca samāptagurudakṣiṇaiḥ99|
apaśyaddevakukṣisthānyajñasthānśataśo dvijān|
sadvṛttamāśritāḥ sarve varṇā brāhmaṇapūrvakāḥ1.39.100|
catvāra āśramāḥ samyagyathāpūrvaṃ vilokitā|
evaṃ varṣaśataṃ sāgraṃ mārkaṃḍeyena dhīmatā101|
caratā pṛthivī sarvā tatkukṣau hi samīkṣyate|
tataḥ kadācidatha vai punaḥ kukṣervinirgataḥ102|
suptaṃ nyagrodhaśākhāya āṃbālamekaṃ nirīkṣya ca|
tathaivaikārṇavajale nīhāreṇāvṛtāṃtare103|
avyaktakrīḍite loke sarvabhūtavivarjite|
sa munirvismayāviṣṭaḥ kautūhalasamanvitaḥ104|

bālamādityasaṃkāśaṃ na śaknotyabhivīkṣitum|
sopyaciṃtayadekāṃte sthitvā salilasannidhau105|
pūrvadṛṣṭamidaṃ mene śaṃkito devamāyayā|
agādhe salile śete mārkaṃḍeyaḥ savismayaḥ106|
pūrvavattamatho draṣṭumavrajattrastalocanaḥ|
sa tasmai bhagavānāha svāgato bāla bho iti107|
babhāṣe meghatulyena svareṇa puruṣottamaḥ|
mārkaṃḍeya na bhetavyamāgacchasva mamāṃtikam108|
mārkaṃḍeya uvāca|
ko nāmnā kīrtayati māṃ kurvanparibhavaṃ mama|
divyavarṣasahasrākhyaṃ dharṣayaṃścaiva me vayaḥ109|
na hyeṣa ca sadācāro deveṣvapi mamocitaḥ|
māṃ brahmāpi hi sasneho dīrghāyuriti bhāṣate110|
kastapoghoramāsādya mamādya tyaktajīvitaḥ|
mārkaṃḍeyeti māmuktvā mṛtyumīkṣitumarhasi111|

evaṃ prakṣubhitaḥ krodhānmārkaṃḍeyo mahāmuniḥ|
tadainaṃ bhagavānbhūyo babhāṣe madhusūdanaḥ112|
śrībhagavānuvāca|
ahaṃ te janako vatsa hṛṣīkeśaḥ pitā guruḥ|
āyuḥ pradātā paurāṇaḥ kiṃ māṃ tvaṃ nopasarpasi113|
māṃ putrakāmaḥ prathamaṃ tvatpitāṃgiraso muniḥ|
pūrvamārādhayāmāsa tapastīvraṃ samāśritaḥ114|
taṃ dṛṣṭvā ghoratapasaṃ tridaśottamatejasam|
dattavāṃstvāmahaṃ putraṃ maharṣimamitaujasam115|
kassamutsahate cānyo yogibhūtātmagātmakam|
draṣṭumekārṇavagataṃ krīḍaṃtaṃ yogamāyayā116|
tataḥ prahṛṣṭahṛdayo vismayotphullalocanaḥ|
mūrdhni baddhāṃjalipuṭo mārkaṃḍeyo māhātapāḥ117|
nāmagotre tu saṃprocya dīrghāyurlokapūjitaḥ|
tasmai bhagavate bhaktyā namaskāramathākarot118|

mārkaṃḍeya uvāca|
icchāmi tattvato jñātumimāṃ māyāṃ tavānagha|
yadekārṇavamadhyasthaḥ śeṣe tvaṃ bālarūpavān119|
kiṃ saṃjñaścaiva bhagavānloke vijñāyase prabho|
tarkayehaṃ mahātmānaṃ ko hyanyaḥ sthātumarhasi120|
śrībhagavānuvāca|
ahaṃ nārāyaṇo brahmansarvabhūtavināśanaḥ|
ahaṃ sahasraśīrṣāsyaḥ sahasrapadasaṃyutaḥ121|
ādityavarṇaḥ puruṣo mukhe brahmamayo hyaham|
ahamagnirhavyavahaḥ saptasaptibhiranvitaḥ122|
ahamiṃdrapadaḥ śakra ṛtūnāṃ parivatsaraḥ|
ahaṃ yogiṣu sāṃkhyākhyo yugāṃtāvarta eva ca123|
ahaṃ sarvāṇi satvāni daivatānyakhilāni ca|
bhujagānāmahaṃ śeṣastārkṣyo'haṃ sarvapakṣiṇām124|
kṛtāṃtaḥ sarvabhūtānāṃ vijñeyaḥ kālasaṃjñitaḥ|

ahaṃ dharmastapaścāhaṃ sarvāśramanivāsinām125|
ahaṃ dayā parodharmaḥ kṣīrodohaṃ mahārṇavaḥ|
yatsatyaṃ tatparaṃ tveka ahameva prajāpatiḥ126|
ahaṃ sāṃkhyamahaṃ yogo hyahaṃ tatparamaṃ padam|
ahamijyā kriyā cāhamahaṃ vidyādhipaḥ smṛtaḥ127|
ahaṃ jyotirahaṃ vāyurahaṃ bhūmirahaṃ jalam|
ākāśohaṃ samudrāśca nakṣatrāṇi diśo daśa128|
ahaṃ varṣamahaṃ somaḥ parjanyohamahaṃ raviḥ|
ahaṃ purāṇaṃ paramaṃ tathaivāhaṃ parāyaṇam129|
bhaviṣye cāpi sarvatra bhaviṣyatsarvasaṃgrahaḥ|
yatkiṃcitpaśyase vipra yacchṛṇoṣi ca kiṃcana130|
yaccānubhavase loke tatsarvaṃ māmanusmara|
viśvaṃ sṛṣṭaṃ mayā pūrvaṃ sṛjedyāpi ca paśya mām131|
yuge yuge ca rakṣāmi mārkaṃḍeyākhilaṃ jagat|
tadetatkathitaṃ sarvaṃ mārkaṃḍeyāvadhāraya132|

śuśrūṣurapi dharmeṣu kukṣau carasukhaṃ mama|
mama brahmā śarīrastho devāśca ṛṣibhiḥ saha133|
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English translation

Bhīṣma said :

1. You have narrated in detail the importance of Vāmana . Tell me again any other (point of) importance than this, pertaining to Viṣṇu .

2. How did the lotus arise in the lord's navel from which the world sprang up? How did the creation of Viṣṇu formerly take place in the lotus?

3-4a. How was the world of lotus formed in the great cycle of time (Mahākalpa) called Padma in the navel of Viṣṇu, who had entered the ocean and slept there?

4b. How did the groups of sages come up at Puṣkara in olden times?

5. O you lord of those who know Yoga (i.e. abstract meditation), tell me all about that. How did (the lord) fashion there this eternal world?

6-8. How indeed did the lord of the universe, of great lustre and brilliance, well-versed in abstract meditation, stable in contemplation, remain doing action, when there was a void, when (the whole world was) but one ocean, when the immobile and the mobile had vanished, when the globe had been scorched, when reptiles and demons had vanished, when fire, wind and others had disappeared, when piety had vanished from the earth, when there was a vacuity, and when the gross elements had undergone a change?

9-10a. O brāhmaṇa , please tell fully about the success of Nārāyaṇa to me who am listening devoutly. O revered one, please tell it to me who have faith in you and who am well-posed (to listen to it).

Pulastya said :

10b-14a. O you perpetuator of the Kuru family, it is proper for you purified by (being born in) a good family that you have a desire to listen to (the account of) the glory of Nārāyaṇa. I shall devoutly tell you as I heard what the great preceptor Dvaipāyana , Parāśara 's son, lustrous like Bṛhaspati , said, after he had heard it in (i.e. from) the old Purāṇas , from gods, and from great-souled brāhmaṇas who narrated it, and after he had seen (i.e. known) it through penance. (And also I shall tell you,) O best one, what I properly learnt through the sages.

14b-15a. Who dares to know the supreme spirit of the form of Nārāyaṇa, whom—the permanent among all—even Brahmā does not know truly.

15b. (Even) all gods (do not know) his acts; among sages (also) his secret (is not known).

16-20. He is the one to whom all sacrifices are offered; he is the truth that is seen by those who know the truth (i.e. the First Principle); he is the supreme spirit for those who are well-versed in metaphysical knowledge; he is the deity which is the presiding deity called Adhidaivata ; he is the being that is the highest being; he is the highest object for those who have the spiritual knowledge; he is the sacrifice, indicated by the Vedas ; him (alone) the wise know to be the penance. (It is he) who is the doer, the cause, the intellect and the individual soul. He is praṇava (i.e. the sacred syllable Om); he is the supreme being; he is the ruler (of all); he (alone) is contemplated on; he is the five vital airs [1] ; he is fixed and unchangeable; he is destiny; he is the completion; he is the sacrifice; he is what is studied; that highest one is described as being in various conditions.

21. The revered one alone does and (at the same time) does not do everything. In this (world) he gets everything done; by him are the actions of those, who occupy place, performed.

22. We offer sacrifice to him, who is the first one; he is satisfied with the rise (i.e. creation). He is who is the speaker, what is spoken and also what I am speaking to you.

23. He is that which is heard and which is fit to be caused to be heard (i.e. which is told); (he is) whatever else is spoken; he is whatever is (called) a story, or whatever the scriptures are; he is whatever has attributes; he is the one who is intent on righteousness.

24-25a. That Nārāyaṇa is said to be the universe and its lord. He, the highest being, the chief one is whatever is truth, whatever is falsehood, whatever is in the beginning or in the middle, whatever is terminal, whatever is limitless and whatever is future; whatever moves in the end and whatever else there is (in the world).

25b-26. O descendant of Kuru, that which is said to be (a period) of four thousand years is Kṛtayuga [2] ; the period intervening between its expiration and the commencement of the next is double hundred years of this (i.e. eight hundred years) where (i.e. in which period) Dharma (i.e. piety) is four-footed while Adharma (i.e. impiety) has one foot.

27-28. There (i.e. in this period) men, who are engrossed in their duties and who are tranquil are born brāhmaṇas are attached to moral virtue and kings remain in (i.e. follow) the course of conduct meant for kings; vaiśyas are engaged in agriculture and śūdras desire to serve. At that time (i.e. in this period) truth, goodness and piety increase.

29-30a. The good practise (that) virtue by which the world proceeds. O king, in Kṛtayuga this (mode of behaviour) happens in the case of all beings who have the knowledge of moral virtue and men of a mean birth.

30b-31. It is said that Tretāyuga (lasts for a period) of three thousand years. The period succeeding it and preceding the next yaga is supposed to double hundred years of this (i.e. six hundred years). (In this period) Adharma (i.e. impiety) stands on two feet and Dharma (i.e. piety) on three.

32-33. There (i.e. in this period) truth, goodness and (good) acts are said to be Dharma, In Tretāyuga, the castes, connected with (i.e. full of) greed, undergo a change from their natural state. The woeful plight of the four castes is forbearance and weakness. This is the strange course of Tretāyuga as created (i.e. decided) by god.

34. O you descendant of Kuru, Dvāparayuga (lasts for a period) of two thousand years. The period coming between it and the next yūga is double hundred years of this (i.e. four hundred years).

35. There (i.e. in that period) too beings intent on gaining wealth and overcome with activity, O descendant of Kuru, rogues and wicked and mean persons are born.

36. Dharma stands on two feet, and Adharma on three. In Kaliyuga , Dharma perishes due to hundreds of errors.

37. Brāhmaṇa-hood falls off (i.e. brāhmaṇas swerve from their duties) and belief in God is abandoned. In Kaliyuga, a changed yuga , vows and fasts are given up.

38. Then the (Kali)yuga (lasts for a period of) one thousand years, and the intervening period between it and the next yuga is two hundred years. There (i.e. in this period) Adharma is (just) four-footed and Dharma stands on one foot

(only).

39. There (i.e. in this period) lustful men, ascetics and mean men are born. No man has a firm resolve, no one is good and no one speaks the truth.

40. The brāhmaṇas (posing) to be devotees are atheists; men are overcome by pride, and have their ties of love very fragile.

41. In Kaliyuga all brāhmaṇas behave like śūdras. In Kaliyuga the (various) stages of life are reversed.

42. O you descendant of Kuru, there is a danger to the castes also at the end of the period (called Kaliyuga). This period of twelve thousand (years) called the (four) yugas has been fashioned in old time.

43-47. The duration of a thousand yugas is called the day of Brahmā. When that (day) is over, O king, Kāla [3] , i.e. Brahman the lord of beings, becoming the five elements, seeing the (imminent) death of all beings, of deities, of all brāhmaṇas, of Daityas (i.e. sons of Diti) and of demons, of Yakṣas , goblins and birds, of Gandharvas , celestial nymphs and serpents, of mountains, rivers and birds, O best one, and also of lower animals, insects and flies, brings about a great destruction for ending the world.

48. He, taking the eyes, becomes the sun; he becomes Vāyu , taking the entire vital airs of living beings; he becomes fire, burning all the worlds; he becomes a terrible cloud and (sends down) showers.

49. The lord of abstract meditation, Nārāyaṇa, turning himself into the sun, dries the oceans with his bright rays.

50-51. The one well-versed in abstract meditation, then drinks all oceans, rivers and wells, and taking the water of the mountains on all sides, and turning himself into a thousand-rayed one, and having broken the earth, enjoys at the Rasātala [4] , drinking an excellent drink.

52. The lotus-eyed supreme being takes (up) all that is material and immaterial, and other than that in the beings.

53. Hari , becoming a strong wind and shaking the entire world, obtaining respiration, fills (the world) with wind.

54-58. Then the lord destroyed in a short time, all the qualities apprehended by the five sense organs of the groups of gods and human beings and also all the beings, as well as that which is smelt, that which smells, the body, the qualities residing in the earth and the course of worldly life; taste and viscidity—the qualities residing in water; colour, sight, distinction (between one object and another)—qualities residing in the lustre of the eyes (i.e. the faculty of seeing); touch, breath, movements—qualities residing in wind (i.e. air); sound, ears, what is heard—qualities residing in ether; mind, intellect, reason—qualities residing in the individual soul; and also the highest lord (—all these) finally taking resort to Viṣṇu.

59. Then (they), surrounded by the rays of that lord and impelled by wind resorted to various sections of the earth.

60. Fire, risen due to their being collected together, blazing in a hundred ways, and burning the entire universe, became the destructive fire (at the time of universal destruction).

61-63a. It profusely burnt mountain-trees, thickets, creeping and winding plants, grass, divine palaces and various cities, and all asylums. He, the lord of the lords of worlds, having reduced all the worlds to ashes, applied to himself the ashes born of the consumption of the world.

63b-64a. Becoming a great cloud he sent down thousand showers in a hundred ways. He gratified the earth with the oblation of divine water.

64b-65a. Then the earth became pacified with that cool, auspicious, sweet and superior water resembling milk.

65b-66a. Sprinkled with that water resembling milk, the earth became inundated with water like one ocean, void of all the beings.

66b-70a. Even great beings entered the lord of unlimited prowess. The eternal one resorting to his ancient form, sleeps all alone, contracting himself, after having burnt all the worlds and after having himself dried up all the beings in the oceans and when (thus) the Sun, wind and ether had perished, and when the world had become subtle. He possessed of wonderful powers, who had gone into the water of the only ocean, is worshipped in a sacrifice. (He resides) in the water of that only ocean for many thousand yugas. No individual is able to know the unmanifest one.

70b-71. Who is this Puruṣa (i.e. Primordial Being)? What is deep and abstract meditation? Who possesses it? Nobody knows him from behind, from his vicinity, from his side or from his front. The best of gods is not seen.

72. Having accomplished the sky, the earth, the wind, the water the illuminating one, the lord of the beings, the support of the world, the lord of gods, the grandsire, the abode of scriptures, the lord made the bed agreeable.

73. Thus the very lustrous one sleeps (on the bed) where the world has become one ocean. The supreme soul having covered the earth with water acts like Nārāyaṇa.

74-75. The lotus-eyed lord of great arms, whom they know as inexhaustible Brahman, (remains) in the great Rajas resembling a great ocean; (is) surrounded by Tamas having the same form as himself, and has his good mind placed in that Sattva (i.e. goodness),

76. The correct and highest knowledge (leads to) the (chief) being, viz. Brahman; the secret about (Brahman) is also said to be like that in the Upaniṣads .

77. The highest principle is termed as Puruṣa (the Primordial Being) or Yajña (sacrifice). The other one who is called Puruṣa is the same Viṣṇu.

78. It is learnt that those brāhmaṇas performing sacrifices who are known as ṛtvij (i.e. priests officiating at sacrifice), have in ancient days, sprung up from his mouths.

79-83a. From his mouth he first created Brahmā [5] (priest), then Udgātṛ , the singer of sāman ; the lord created Hotṛ and Adhvaryu from his two arms; also Brahman (priest) and Brahmaṇācchaṃsi (priest), and stotṛ (priests); from his organ of generation (he created) Maitrāvaruṇa and Pratiṣṭhātṛ and O king, from his belly (he created) Pratihartṛ and Potṛ ; from his hands (he created) Agnidhra and Unnetṛ of the Yajurveda ; from his thighs (he created) Subrahmaṇya , the singer of sāmans . Thus the revered lord of the world, the self-born one, created the sixteen best priests at (i.e. for) all sacrifices.

83b-84. Then he, the highly powerful supreme being, known as yajña slept in (that) ocean—so (say) the Vedas and the Vedāṅgas and the same acts are described in the Upaniṣads ; when, at that ancient time, a wonder took place.

85-88a. Listen to it: Mārkaṇḍeya , the great sage, who had obtained a (long) life of many thousand years, and who had been swallowed by the revered one through curiosity (shown by Mārkaṇḍeya) (saw, in the lord's belly), while going to various sacred places on pilgrimage, auspicious hermitages and temples of gods, countries, nations, wonderful cities of various kinds, where (people were) intent on muttering prayers and (performing) sacrifices, and which were said to be tranquil and pure on account of penances.

88b-89a. Then Mārkaṇḍeya slowly got out of his mouth; and due to the illusion (created) by the lord he did not realise that he was going out.

89b-90a. Mārkaṇḍeya, having got out of his belly saw the world that was but one ocean and veiled with darkness everywhere.

90b-9l. It caused him great fear and hindrance to his life. He who was delighted by seeing the god, was very much amazed. That Mārkaṇḍeya of an infallible mind, being afraid, thought:

92. 'Is it the bewilderment of my mind or am I experiencing a dream? Certainly I am experiencing one of the two conditions.

93-94a. This is not a dream, since here truth is accompanied by (i.e. depends upon) facts'. He became distressed with the thought: 'Which world can this be from which the moon, the sun, the air and the mountains have vanished?'

94b-96. He also saw a man, like a mountain, sleeping, half-drowned in the water like a cloud in the ocean; he was as it were blazing with great lustre due to having put on (his person) the moon and the sun; due to his prowess he appeared like the ocean on account ofits depth. 'Who are you that have come to see the god?' (He asked) through wonder.

97-98. Then the sage again entered the belly (of Viṣṇu). That Mārkaṇḍeya with amazement again entered the belly (of Viṣṇu). Again realising that he saw a dream he, as before, wandered on the earth through forests.

99-101a. He saw sacred places with water, various hermitages and sacrificers with (i.e. performing) sacrifices accomplished with big gifts and hundreds of brāhmaṇas at sacrifices—(all) remaining in the belly (of Viṣṇu). He duly saw, as before, all the castes led by brāhmaṇas behaving virtuously, and the four stages.

101b-102a. In this way, that intelligent Mārkaṇḍeya, wandering over the earth for a full hundred years saw it in (Viṣṇu's) belly itself.

102b-103. Then some time he again got out of the belly. When the world, the sport of the Unmanifest, was void of beings, the sage, full of wonder, saw a child sleeping on a branch of fig-tree in the water of the only ocean, covered over with

fog.

104-107a. He could not look at the child resembling the sun. He too, sitting all alone near the water thought: 'I have seen this (child) before; I have been bewildered by the supernatural power of the lord. The (child) is sleeping in the unfathomable water'. Mārkaṇḍeya with amazement and with his eyes frightened again went to see it as before.

107b-108. The lord said to him: "O boy, welcome to you". The supreme being spoke with a voice like that of a cloud (i.e. with a deep and pleasant voice): "Mārkaṇḍeya, do not be afraid; come near me".

Mārkaṇḍeya said :

109. Who addresses me by my name and insults me treating with indignity my age of a thousand divine years?

110. This is not the proper mode of behaviour; even among gods I have not seen it. Even Brahmā addresses me as 'long-lived (one)' with affection.

111. Who, today, having terrible mortification, having cast his life (i.e. not caring for his life), addressing me as 'Mārkaṇḍeya' sees his death (to be imminent)?

112. Thus the great sage Mārkaṇḍeya became disturbed through anger. Revered Madhusūdana again spoke to him:

The revered one (i.e. Viṣṇu) said :

113. O boy, I am Viṣṇu, your great father, who created you. I gave you life. I am the Primeval (Being). Why do you not approach me?

114. O son, your father, viz. the sage Āṅgirasa , resorting to severe penance, first propitiated me.

115. Seeing him performing severe penance and possessing lustre like the best of gods, I gave the great sage a son, viz. you of unlimited prowess.

116. Who else is able to see me of the nature of one having supernatural power, and playing, having entered the only ocean, by means of my divine wonderful power?

117-118. Then Mārkaṇḍeya, pleased in heart and with his eyes dilated with wonder, having joined and put the palms of his hands in obeisance on his (fore-) head (and) who lived long and was adored by the world, announced his name and family and devoutly saluted the revered one.

Mārkaṇḍeya said :

119. O sinless one, I desire to know correctly this wonderful power of yours, since, taking the form of a child, you are sleeping in this only ocean.

120. O lord, by what name are you known in the world? I guess you are the supreme soul. Who else can remain (like this)?

The lord said :

121. I am Nārāyaṇa, O brāhmaṇa, the destroyer of all beings. I am the one having a thousand heads and faces. I have a thousand feet.

122. I am the supreme being of the complexion of the sun and am having Brahman in my mouth. I am fire, carrying oblations, accompanied by the sun.

123. I am Śakra , (seated on) Indra 's seat; I am the year (consisting) of the seasons. Among the ascetics I am (the ascetic) called Sāṃkhya ; and am the eddy at the end of a yuga.

124. I am all beings and all deities. I am Śeṣa among the snakes; I am Garuḍa [6] among all the birds.

125. I should be known as Yama , the god of death called Kāla. I am the moral virtue and the penance of all the hermits.

126. I am the prescribed course of conduct based on compassion; I am the ocean (called) the milky ocean. I am that which is the highest truth; I alone am the lord of beings.

12 7. I am the Sāṃkhya (school of philosophy); I am the Yoga (school of philosophy). I am that highest position (reached by devotees). I am the sacrifice, I am the rite, I am known to be the Lord of Knowledge.

128. I am lustre, I am the wind, I am the earth, I am the water. I am the sky, and the seas and the stars and the ten quarters.

129. I am the shower, I am Soma (the moon), I am the rain, and the sun. I am the most ancient (being); similarly I am the highest object.

130-131a. I shall be everywhere and be the collection of all (the future objects). O brāhmaṇa, whatever you see or hear or experience in the world, know all that to be me.

131b-132. I formerly created the universe, and even now I am creating (it). Look at me. O Mārkaṇḍeya, in every yuga I protect the entire world. O Mārkaṇḍeya, know accurately all this that is told to you.

133. Desirous of hearing about the prescribed course of conduct, move happily in my belly. Brahmā remains in my body, and also gods with the sages.

134. Know me, the enemy of Mura , to be the manifest, unmanifest and the abstract meditation. I am the mono-syllabled and tri-syllabled prayer (viz. Om); I am the grandsire.

135. I am the highest states (of loss, stability and increase); I am the highest soul manifesting (myself). O you highly intelligent one, thus the first Purāṇa describes me.

136. The sage went through the mouth of the lord; then the best sage entered his belly.

137. (Mārkaṇḍeya) desirous of listening to the unchangeable supreme soul, remained facing Nārāyaṇa in solitude. The inexhaustible one was variously resorted to in the great ocean when the moon and the sun had disappeared.

138. The lord called Haṃsa (i.e. the supreme being), moving slowly and creating the world at the change of the time, enjoyed (there). Then being pure, he chose (to practise) penance.

139. The one born in the lotus, having covered his body with water—the very powerful lord—thought of everything about the great beings at the time of the creation of the mortal world.

140-141. When he was thus thinking, when the ocean had remained restrained, when the world had become skyless, full of water and subtle at the time of destruction, the lord, having gone into the water, agitated the ocean.

142. Then from within the water first a cleft appeared. Then the wind, produced from the cleft, went to (i.e. made) a sound.

143. The wind, receiving the internal agitation, increased. The ocean was greatly agitated by the powerful wind.

144. From the agitated ocean (being thus) churned, the lord, the great fire, Vaiśvānara , sprang up in the water.

145. Then the fire very much dried the water. The entire cleft in the ocean became the extensive sky.

146. Water, resembling nectar, rose from his lustre. The sky sprang up from the cleft; and the wind sprang up from the sky.

147-148. Then seeing the fire caused by friction from it, the father, the great god, of many forms, clearly seeing the gross elements, seeing the elements, thought of the excellent things along with the birth of Brahman.

149-150. At the expiration of ayaga a thousand catur-yugas (i.e. the four yugas) are counted, when Hari is said to belong, on the earth, to best brāhmaṇas, whose souls are purified by penance during many existences. The universal soul, attains capacity after having observed the knowledge of those who

resort to abstract meditation.

151. He, knowing the concentration of mind, knowing the one having abstract meditation, having complete grandeur and being the best, relying on him, fixed (i.e. put) him in the position of brahman.

152. Then the great god, the creator of all the worlds, i.e. Acyuta , Hari, duly sported in that great water.

153-154. Then he fashioned a lotus coming out from his navel, which was having a thousand colours, was without pollen, bright like the sun, made of gold, bright like the blazing flames of fire, prominent and like the clear autumnal sun (i.e. not covered with clouds). The very bright lotus, the charming moss, growing on his body, shone.

[1]: [1] : Pañcavidha prāṇa —The five life-winds or vital airs: prāṇa, apāna, vyāna, udāna and samāna.

[2]: [2] : Kṛtayuga —For the yugas, sandhyās etc. see Chapter 3, where a detailed description of these is given.

[3]: [3] : Kāla —The supreme spirit regarded as the destroyer of the universe, being a personification of the destructive principle.

[4]: [4] : Rasātala —One of the seven regions below the earth; the other six are: Atala, Vitala, Sutala, Talātala, Mahātala and Pātāla.

[5]: [5] : Brahmā etc.—See notes on 34,7 and ff.

[6]: [6] : Tārkṣya =Garuḍa.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 40

The army of Demons (Asuras)

Chapter 40 of 693 · 196 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
अथ योगवतां श्रेष्ठमसृजद्भूरिवर्चसम्।
स्रष्टारं सर्वलोकानां ब्रह्माणं सर्वतोमुखम्१.४०.१।
तस्मिन्हिरण्मये पद्मे बहुयोजनविस्तृते।
सर्वतेजोगुणमये पार्थिवैर्लक्षणैर्वृते१.४०.२।
तच्च पद्मं पुराभूतं पृथिवीरूपमुत्तमम्।
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एत एव गणानां च सिद्धानां च महात्मनाम्।
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एतेषामंतरे द्वीपो जंबूद्वीप इति स्मृतः।
जंबुद्वीपस्य संस्थानं याज्ञीया यत्र च क्रियाः॥१.४०.८।
तेभ्यो यद्द्रवते तोयं दिव्यामृतरसोपमम्।
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आत्मनः सदृशान्पुत्रानसृजद्वै पितामहः।
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चंद्रार्कचक्ररचित उदाराक्षवृतांतरे।
अनंतरश्मिसंयुक्ते दुर्दर्शे मेरुकूबरे॥१.४०.१५१।
तारकाचित्रकुसुमे ग्रहनक्षत्रबंधुरे।
भयेष्वभयदे व्योम्नि देवदैत्यापराजिते॥१.४०.१५२।
हर्यश्वरथसंयुक्तमुक्ताशोभासमन्वितम्।
ददृशुस्ते स्थितं देवं दिव्यलोकमये रथे॥१.४०.१५३।

ते कृतांजलयः सर्वे देवा इंद्रपुरोगमाः।
जयशब्दं पुरस्कृत्य शरण्यं शरणं गताः॥१.४०.१५४।
एतेषां च गिरः श्रुत्वा स विष्णुर्देवदैवतः।
मनश्चक्रे विनाशाय दानवानां महामृधे॥१.४०.१५५।
आकाशे तु स्थितो विष्णुरुत्तमं वपुराश्रितः।
उवाच देवताः सर्वाः सप्रतिज्ञमिदं वचः॥१.४०.१५६।
शांतिं व्रजत भद्रं वो मा भैष्ट मरुतांगणाः।
जिता मे दानवाः सर्वे त्रैलोक्यं परिगृह्यताम्॥१.४०.१५७।
ततोस्य सत्यसंधस्य विष्णोर्वाक्येन तोषिताः।
देवाः प्रीतिं पराजग्मुः प्राश्यामृतमिवोत्तमम्॥१.४०.१५८।
ततस्तमश्च संहृत्य विनेशुश्च बलाहकाः।
प्रववुश्च शिवा वाताः प्रसन्नाश्च दिशो दश॥१.४०.१५९।
शुद्धप्रायाणि ज्योतींषि सोमं चक्रुः प्रदक्षिणम्।
न विग्रहं ग्रहाश्चक्रुः प्रसन्नाश्चापि सिंधवः॥१.४०.१६०।
विरजा अभवन्मार्गा लोकाः स्वर्गादयस्त्रयः।

यथार्थमूहुस्सरितश्चुक्षुभे न तथार्णवः॥१.४०.१६१।
आसन्छुभानीन्द्रियाणि नराणामंतरात्मसु।
महर्षयो वीतशोका वेदानुच्चैरधीयत॥१.४०.१६२।
यज्ञेषु च हविः पाकं शिवमाप च पावकः।
प्रवृत्तधर्मसंवृत्ता लोका मुदितमानसाः॥१.४०.१६३।

विष्णोः सत्यप्रतिज्ञस्य श्रुत्वारिनिधना गिरः।
ततो भयं विष्णुमुखाच्छ्रुत्वा दैतेयदानवाः॥१.४०.१६४।
उद्योगं विपुलं चक्रुर्युद्धाय विजयाय च।
मयस्तु कांचनमयं त्रिनल्वांतरमव्ययम्॥१.४०.१६५।
चतुश्चक्रं सुविपुलं सुकल्पितमहायुधम्।
किंकिणीजालनिर्घोषं द्वीपिचर्मपरिष्कृतम्॥१.४०.१६६।
रुचिरं रश्मिजालैश्च हैमजालैश्च शोभितम्।
ईहामृगगणाकीर्णं पक्षिसंघविराजितम्॥१.४०.१६७।
दिव्यास्त्रशस्त्ररुचिरं पयोधरनिनादितम्।
स्वक्षं रथवरोदारं सूपस्थं गगनोपमम्॥१.४०.१६८।

गदापरिघसंपूर्णं मूर्तिमंतमिवार्णवम्।
हेमकेयूरवलयं चंद्रमंडलकूबरम्॥१.४०.१६९।
सपताकध्वजोपेतं सादित्यमिव मंदरम्।
गजेंद्राभोगवपुषं क्वचित्केसरवर्चसम्॥१.४०.१७०।
युक्तमृक्षसहस्रेण सुधारांबुदनादितम्।
दीप्तमाकाशगं दिव्यं रथं पररथारुजम्॥१.४०.१७१।
अध्यतिष्ठद्रणाकांक्षी मेरुं दीप्तमिवांशुमान्।
तारस्तु क्रोशविस्तारमायामे च तथाविधम्॥१.४०.१७२।
शैलकूबरसंकाशं नीलांजनचयोपमम्।
काललोहस्य रत्नानां समूहाबद्धकूबरम्॥१.४०.१७३।
तिमिरोद्वारकिरणं गर्जंतमिव तोयदम्।
लोहजालेन महता सगवाक्षेण दंशितम्॥१.४०.१७४।
आयसैः परिघैः पूर्णं क्षेपणीयैश्च मुद्गरैः।
प्रासैः पाशैश्च विततैरसंयुक्तैश्च कण्टकैः॥१.४०.१७५।
शोभितं त्रासनीयैश्च तोमरैः सपरश्वधैः।

उद्यतं द्विषतां हेतोर्द्वितीयमिव मंदरम्॥१.४०.१७६।
युक्तं खरसहस्रेण सोऽध्यारोहद्रथोत्तमम्।
विरोचनस्तु संक्रुद्धो गदापाणिरवस्थितः॥१.४०.१७७।
प्रमुखे तस्य सैन्यस्य दीप्तशृंग इवाचलः।
युक्तं हयसहस्रेण हयग्रीवस्तु दानवः॥१.४०.१७८।
व्यूहितं दानवव्यूहं परिचक्राम वीर्यवान्।
विप्रचित्तिसुतः श्वेतः श्वेतकुंडलभूषणः॥१.४०.१७९।
स्यंदनं वाहयामास परानीकस्य मर्दनः।
व्यायतं किष्कुसाहस्रं धनुर्विस्फारयन्महत्॥१.४०.१८०।
स चाहवमुखे तस्थौ सप्ररोह इवाचलः।
खरस्तु विष्किरिन्क्रोधान्नेत्राभ्यां रोषजं जलम्॥१.४०.१८१।
स्फुरद्दंतौष्ठनयनः संग्रामं सोभ्यकांक्षत।
त्वष्टा त्वष्टादशहयं यानमास्थाय दानवः॥१.४०.१८२।

दिव्यव्यूहप्रतीकाशा युद्धायाभिमुखः स्थितः।
अरिष्टो बलिपुत्रश्च वरिष्ठो दुर्धरायुधः॥१.४०.१८३।

युद्धायाभिमुखस्तस्थौ धराधरविकंपनः।
किशोरस्त्वतिसंहर्षात्किशोर इव चोदितः॥१.४०.१८४।
अभवद्दैत्यमध्ये स ग्रहमध्ये यथा रविः।
लंबस्तु नवमेघाभः प्रलंबांबरभूषणः॥१.४०.१८५।
दैत्यव्यूहगतो भाति सनीहार इवांशुमान्।
वसुंधराभस्तदनु दशनौष्ठेक्षणायुधः॥१.४०.१८६।
हसंस्तिष्ठति दैत्यानाम्मध्ये क्रूर महाग्रहः।
अन्ये हयगतास्तत्र मत्तेभेंद्रगताः परे॥१.४०.१८७।
सिंहव्याघ्रगताश्चान्ये वराहर्क्षेषु चापरे।
केचित्खरोष्ट्रयातारः केचित्तोयदवाहनाः॥१.४०.१८८।
पत्तयश्चापरे दैत्या भीषणा विकृताननाः।
एकपादास्त्वपादाश्च ननृतुर्युद्धकांक्षिणः॥१.४०.१८९।
आस्फोटयंतो बहवः स्वनंतश्च तथापरे।
दृप्तशार्दूलनिर्घोषा नेदुर्दानवपुङ्गवाः॥१.४०.१९०।
ते गदापरिघैर्घोरैः शिलामुद्गरपाणयः।

बाहुभिः परिघाकारैस्तर्जयंति स्म देवताः॥१.४०.१९१।
प्रासैः खड्गैश्च पाशैश्च तोमरांकुशपट्टिशैः।
चिक्रीडुस्ते शतघ्नीभिः शतधारैश्च मुद्गरैः॥१.४०.१९२।
खड्गशैलैश्च शैलैश्च परिघैश्चोद्यतायुधैः।
युक्तं बलाहकगणैः सर्वतः संवृतं नभः॥१.४०.१९३।
एवं तद्वानवं सैन्यं सर्वसत्वमदोत्कटम्।
देवताभिमुखं तस्थौ मेघानीकमिवोदितम्॥१.४०.१९४।
रेजे च तद्दैत्यसहस्रगाढं वाय्वग्निशैलांबुदतोयकल्पम्।
बलं बलौघाकुलमभ्युदीर्णं युयुत्सयोन्मत्तमिवा बभासे॥१.४०.१९५।
श्रुतस्ते दैत्यसैन्यस्य विस्तारः कुरुनंदन।
सुराणामपि सैन्यस्य विस्तरं वैष्णवं शृणु॥१.४०.१९६।

Roman transliteration

pulastya uvāca|
atha yogavatāṃ śreṣṭhamasṛjadbhūrivarcasam|
sraṣṭāraṃ sarvalokānāṃ brahmāṇaṃ sarvatomukham1.40.1|
tasminhiraṇmaye padme bahuyojanavistṛte|
sarvatejoguṇamaye pārthivairlakṣaṇairvṛte1.40.2|
tacca padmaṃ purābhūtaṃ pṛthivīrūpamuttamam|
nārāyaṇasamudbhūtaṃ pravadaṃti maharṣayaḥ1.40.3|
yatpadmaṃ sā rasādevī pṛthivī parikathyate|
ye padmakesarā mukhyāstāndivyānparvatānviduḥ||1.40.4|
himavaṃtaṃ ca nīlaṃ ca meruṃ niṣadhameva ca|

kailāsaṃ śṛṃgavaṃtaṃ ca tathādriṃ gaṃdhamādanam||1.40.5|
puṇyaṃ triśikharaṃ caiva kāṃtaṃ maṃdarameva ca|
udāraṃ piṃjaraṃ caiva viṃdhyamastaṃ ca parvatam||1.40.6|
eta eva gaṇānāṃ ca siddhānāṃ ca mahātmanām|
āśrayāḥ puṇyaśīlānāṃ sarvakāmaphalapradāḥ||1.40.7|

eteṣāmaṃtare dvīpo jaṃbūdvīpa iti smṛtaḥ|
jaṃbudvīpasya saṃsthānaṃ yājñīyā yatra ca kriyāḥ||1.40.8|
tebhyo yaddravate toyaṃ divyāmṛtarasopamam|
divyatīrthaśatādhārāḥ sarasyaḥ sarvataḥ smṛtāḥ||1.40.9|
yānyetānīhapadmasya kesarāṇi samaṃtataḥ|
asaṃkhyeyāḥ pṛthivyāṃ te vividhāścaiva parvatāḥ||1.40.10|
yāni parṇāni padmasya bhūripūrvāṇi pārthiva|
te durgamāḥ śailacitā mlecchadeśāḥ prakīrtitāḥ||1.40.11|
yānyadhobhāgapatrāṇi tā nivāsāstu bhāgaśaḥ|
daityānāmasurāṇāṃ ca pannagānāṃ ca pārthiva||1.40.12|
teṣāṃ madhyeṃtaraṃ yattu tadrasātalasaṃjñitam|
mahāpātakakarmāṇo majjaṃte yatra mānavāḥ||1.40.13|
caturdiśāsu saṃkhyātāścatvāraḥ salilākarāḥ|
evaṃ nārāyaṇasyārthe mahī puṣkara saṃbhavā||1.40.14|
prādurbhāvopyayaṃ tasmānnāmnā puṣkarasaṃjñitaḥ|

etasmātkāraṇādyajñe purāṇaiḥ paramarṣibhiḥ||1.40.15|
yajñiyairvedadṛṣṭāṃtairyajñairyūpacitiḥ kṛtā|
evaṃ bhagavatā tena viśvavyāpyadharācitā||1.40.16|
parvatānāṃ nadīnāṃ ca racanā caiva nirmitā|
viśvasya yaścāpratimaprabhāvaḥ prabhākarā bho varuṇomitadyutiḥ||1.40.17|
śanaiḥ svayaṃbhūrvyasṛjatsuṣuptaṃ jaganmayaḥ padmanidhiṃ mahārṇave|
vighnastapasi saṃbhūto madhurnāma mahāsuraḥ||1.40.18|
tenaiva ca sahodbhūto hyasuro nāma kaiṭabhaḥ|
tau rajastamasorbhūtau saṃbhūtau tāmasau gaṇau ||1.40.19|
ekārṇavaṃ jagatsarvaṃ kṣobhayetāṃ mahābalau|
divyaraktāṃbaradharau śvetadīptograḍaṃṣṭriṇau||1.40.20|
kirīṭamakuṭodagrau keyūravalayojjvalau|
mahāvivṛtatāmrākṣau pīnoraskau mahābhujau||1.40.21|
mahāgireḥ saṃhananau jaṃgamāviva parvatau|
navameghapratīkāśāvādityapratimānanau||1.40.22|

vipulābhogakeyūra karābhyāmatibhīṣaṇau|
pādasaṃcāravinyāsairvikṣipaṃtāvivārṇavam||1.40.23|
kaṃpayaṃtau harimiva śayānaṃ madhusūdanam|
tau tatra vicaraṃtau tu puṣkare viśvatomukhau||1.40.24|
yogināṃ śreṣṭhamatyaṃtaṃ dīptaṃ dadṛśatustadā|
nārāyaṇasamājñātaṃ sṛjaṃtamakhilāḥ prajāḥ||1.40.25|
daivatāni ca viśvāni mānasāṃśca sutānṛṣīn|
tatastāvūcatustatra brahmāṇamasurottamau||1.40.26|
duṣṭau yuyutsū saṃkruddhau krodhavyākulitekṣaṇau|
kastvaṃ puṣkaramadhyasthaḥ sitoṣṇīṣaścaturbhujaḥ||1.40.27|
āvāmagaṇayanmohādāsse tvaṃ vigataspṛhaḥ|
ehyāgacchāvayoryuddhaṃ dehi tvaṃ kamalodbhava||1.40.28|
āvābhyāṃ parameśābhyāmaśaktaḥ sthātumarṇave|
tatra kaśca bhavettubhyaṃ yena cātra niyojitaḥ||1.40.29|
kaḥ sraṣṭā kaśca te goptā kena nāmnābhidhīyate|

brahmovāca|
īśvaraḥ procyate loke viṣṇuścānaṃtaśaktidhṛt||1.40.30|
tatsakāśāttu jātaṃ māṃ sraṣṭāramavagacchatam|
madhukaiṭabhā ūcatuḥ|
nāvayoḥ paramaṃ loke kiṃcidasti mahāmune||1.40.31|
āvābhyāṃ cchādyate viśvaṃ tamasā rajasā ca vai|
rajastamomayāvāvāmṛṣīṇāmatilaṃghinau||1.40.32|
dharma śīlaṃ cchādayantau nāśakau sarvadehinām|
āvābhyāṃ yujyate loko dustarābhyāṃ yuge yuge||1.40.33|
āvāmarthaśca kāmaśca yajñassarvaparigrahaḥ|
sukhaṃ yatra mado yatra yatra śrīḥ kīrtireva ca||1.40.34|
yeṣāṃ yatkāṃkṣitaṃ kiṃcittattadāvāṃ viciṃtaya|
brahmovāca|
āvābhyāṃ saṃhatau dṛṣṭvā yuvāṃ pūrvaṃ parājitau||1.40.35|
taṃ samādhāya guṇinaṃ satvaṃ cāsmi samāśritaḥ|

yaḥ paro yogayuktātmā yokṣaraḥ satvameva ca||1.40.36|
rajasastamasaścaiva yaḥ sraṣṭā viśvasaṃbhavaḥ|
tato bhūtāni jāyaṃte sātvikānītarāṇi ca||1.40.37|
sa eva yuvayornāśaṃ vāsudevaḥ kariṣyati|
svapanneva tato devo bahuyojanavistṛtau||1.40.38|
bāhū nārāyaṇo brahma kṛtavānātmamāyayā|
kṛṣyamāṇau tatastasya bāhubhyāṃ bāhuśālinau||1.40.39|
ceratustau vigalitau śakunāviva pīvarau|
tatastāvāhaturgatvā vāsudevaṃ sanātanam||1.40.40|
padmanābhaṃ hṛṣīkeśaṃ praṇipatya natāvubhau|
jānīvastvāṃ viśvayoniṃ tvāmekaṃ puruṣottamam||1.40.41|
āvayoścaiva hetuṃ tvāṃ jānantau buddhikāraṇam|
amoghadarśanaṃ satyaṃ yatastvāṃ vidva(?)śāśvatam||1.40.42|
tatastvāmabhito deva kāṃkṣāvaḥ prasamīkṣitum|
amoghadarśanosi tvaṃ namaste samitiṃjaya||1.40.43|

śrībhagavānuvāca|
kimarthaṃ māmanubrūtha yuvāmasurasattamau|
gatāyuṣkau yuvāṃ bhūyastvaho jīvitumicchathaḥ||1.40.44|
madhukaiṭabhā ūcatuḥ|
yasminna kaścinmṛtavāndeva tasminvadhaṃ prabho|
icchāvaḥ putratāṃ caiva bhavataḥ sumahātapaḥ||1.40.45|
śrībhagavānuvāca|
yuvayorbāḍhametatsyādbhaviṣye kalisaṃbhave|
bhaviṣyatho na saṃdehaḥ satyametadbravīmi vām||1.40.46|
varaṃ pradāyātha mahāsurābhyāṃ sanātano viśvadharaḥ surottamaḥ|
rajastamojau tu tadāṃjanopamau mamarda tāvūrutale'maraprabhuḥ||1.40.47|
sthitvā tasmiṃstu kamale brahmā brahmavidāṃvaraḥ|
ūrdhvabāhurmahātejāstapoghoraṃ samāśritaḥ||1.40.48|
prajvalanniva tejobhirbhābhiḥ svābhistamonudaḥ|
babhāṣe sa tu dharmātmā sahasrāṃśurivāṃśubhiḥ||1.40.49|

athānyadrūpamāsthāya prabhurnarāyaṇovyayaḥ|
ājagāma mahātejā yogācāryo mahāyaśāḥ||1.40.50|
sāṃkhyācāryaśca matimānkapilo brahmaṇāṃ varaḥ|
ubhāvapi mahātmānau pūjitau tatra tatparau||1.40.51|
tau prāptāvūcatustatra brahmāṇamamitaujasam|
parāvaraviśeṣajñau pūjitau ca maharṣibhiḥ||1.40.52|

brahma saṃparivedyaṃ te viśāla jagadāsthitau|
grāmaṇīssarvabhūtānāṃ brahmā trailokyapūjitaḥ||1.40.53|
tayostadvacanaṃ śrutvā vibodhyagatayoḥ param|
trīnimānkṛtavānlokānyatheyaṃ brahmaṇaḥ śrutiḥ||1.40.54|
putraṃ svasaṃbhavaṃ caikaṃ samutpāditavānbhuvam|
tadāgre cāgatastasya brahmamānasasaṃbhavaḥ||1.40.55|
utpannamātro brahmāṇamuktavānmānasaḥ sutaḥ|
kiṃ kurmastava sāhāyyaṃ bravītu bhagavāniti||1.40.56|
brahmovāca|

yadeṣa kapilo nāma brahmanārāyaṇastathā|
vadato bhavatastvaṃ tu tatkuruṣva mahāmate||1.40.57|
brahmaṇā sa tathoktastau prāha bhūpa samutthitaḥ|
śuśrūṣurasmi yuvayoḥ kiṃ karomi kṛtāṃjali||1.40.58|
śrībhavagavānuvāca|
yatsatyamakṣaraṃ brahma aṣṭādaśavidhaṃ ca tat|
yatsatyamamṛtaṃ tattu paraṃ padamanusmara||1.40.59|
etadvaco niśamyaivaṃ sa yayau diśamuttarāṃ|
gatvā ca tatra sa brahma agamajjñānacakṣuṣā||1.40.60|
tato brahmā bhuvarnāma dvitīyamasṛjatprabhuḥ|
saṃkalpayitvā manasā tameva ca mahāmanāḥ||1.40.61|
tataḥ sopyabravīdvākyaṃ kiṃ karomi pitāmaha|
pitāmahasamā jñāto brahmāṇaṃ samupasthitaḥ||1.40.62|
brāhmaṇasyāmṛtarasonubhūtastena vai tataḥ|
prāptaḥ saparamaṃsthānaṃ sa tayoḥ pārśvamāgataḥ||1.40.63|

tasminnapi gate sotha tṛtīyamasṛjatprabhuḥ|
mokṣapravṛttikuśalaṃ suvarnāmayutaḥ prabhuḥ||1.40.64|
sopi taṃdharmamāsthāya tayorevāgamadgatiṃ|
evaṃ putrāstrayopyete gatāḥ śaṃbhormahātmanaḥ||1.40.65|
tāngṛhītvā sutāṃstasya tau gatāvūrjitāṃ gatiṃ|
nārāyaṇaśca bhagavānkapilaśca yatīśvaraḥ||1.40.66|
yaṃ kālaṃ te gatā brahma brahmā taṃ kālameva ca|
tapoghorataraṃ bhūyaḥ saṃśritaḥ paramaṃ padaṃ||1.40.67|
na ca śaktastato brahmā prabhurekastapaścaran|
śarīrārdhāttato bhāryāmutpādayati tacchubhām||1.40.68|
ātmanaḥ sadṛśānputrānasṛjadvai pitāmahaḥ|
viśve prajānāṃ patayo yebhyo lokā viniḥsṛtāḥ||1.40.69|
viśveśaṃ prathamaṃ tāvanmahātmā tapasātmajam|
sarvatrasaṃhataṃ puṇyaṃ nāmnā dharmaṃ sa srṣṭavān||1.40.70|
dakṣaṃ marīcimatriṃ ca pulastyaṃ pulahaṃ katum|

vasiṣṭhaṃ gautamaṃ caiva bhṛgumaṃgirasaṃ muniṃ||1.40.71|
atyadbhutāssvakṛtyena jñeyāste tu maharṣayaḥ|
trayodaśaguṇāraṃbhā ye vaṃśāstu maharṣiṇāṃ||1.40.72|
aditirditirdanuḥ kālā anāyuḥ siṃhikā khasā|
prācī krodhā ca surasā vinatā kadrureva ca||1.40.73|
dakṣasyāpatyametadvai kanyā dvādaśa pārthiva|
nakṣatrāṇi ca caṃdrasya viṃśatissapta corjitāḥ||1.40.74|
marīceḥ kaśyapaḥ putrastapasā nirmitaḥ kila|
tasmai dvādaśakanyāśca dakṣastāścānvamanyata||1.40.75|
nakṣatrāṇi ca somāya tathaivaṃ dattavānṛṣiḥ|
rohiṇyādīni sarvāṇi puṇyāni kurunaṃdana||1.40.76|

lakṣmīssarasvatī saṃdhyā viśveśā ca mahāyaśāḥ|
devī sarasvatī caiva brahmaṇā nirmitāḥ purā||1.40.77|
etāḥ pañca variṣṭhā vai suraśreṣṭhāya pārthiva|
dattā dharmāya bhadraṃ te brahmaṇā dṛṣṭakarmaṇā||1.40.78|

yā rūpārdhavatī patnī brahmaṇaḥ kāmarūpiṇī|
surabhiḥ sahasā bhūtvā brahmāṇaṃ samupasthitā||1.40.79|
tatastāmagamadbrahmā maithune lokapūjitaḥ|
lokasarjanahetujño gavāmarthāya sattama||1.40.80|
jajñe caikādaśasutānvipulāndharmasaṃjñitān|
raktasaṃdhyābhrasaṃkāśānmahatastigmatejasaḥ||1.40.81|
te rudaṃto dravaṃtaśca gatavaṃtaḥ pitāmaham|
rodanāddravaṇāccaiva rudrā eveti te smṛtāḥ||1.40.82|
nirhṛtiścaiva saṃdhyaśca tṛtīyaścāpyayonijaḥ|
mṛgavyādhaḥ kapardī ca mahāviśveśvaraśca yaḥ||1.40.83|
ahirbudhnyaśca bhagavānkapālī caiva piṃgalaḥ|
senānīśca mahātejā rudrāścaikādaśa smṛtāḥ||1.40.84|
tasyāmeva surabhyāṃ ca gāvo jātāḥ surāśca ye|
ajaścaiva tu haṃsaśca tathaiva nṛpasattama||1.40.85|
oṣadhyaḥ pravarāyāśca surabhyāstāssamutthitāḥ|

dharmāllakṣmīstathākāmaṃ sādhyānsādhyā vyajāyata||1.40.86|
bhavaṃ ca prabhavaṃ caiva kṛśāśvaṃ suvahaṃ tathā|
aruṇaṃ varuṇaṃ caiva viśvāmitra cala dhruvau||1.40.87|
haviṣmaṃtaṃ tanūjaṃ ca vidhānābhimatāvapi|
vatsaraṃ caiva bhūtiṃ ca sarvāsuraniṣūdanam||1.40.88|
suparvāṇaṃ bṛhatkāṃtiṃ sādhyā lokanamaskṛtam|
vāsavānugatā devī janayāmāsa vai surān||1.40.89|
dharaṃ vai prathamaṃ devaṃ dvitīyaṃ dhruvamavyayam|
viśvāvasuṃ tṛtīyaṃ ca caturthaṃ somamīśvaraṃ||1.40.90|
tatonurūpamāyaṃ ca yamaṃ tasmādanaṃtaram|
saptamaṃ ca tathā vāyumaṣṭamaṃ nirhṛtiṃ tathā||1.40.91|
dharmasyāpatyametadvai surabhyāṃ tadajāyata|
viśvedevāśca viśvāyāṃ dharmājjātā iti smṛtāḥ||1.40.92|
dakṣaścaiva mahābāhuḥ puṣkarastama eva ca|
cākṣuṣaśca tatotriśca tathā bhadramahoragau||1.40.93|

viśvāṃtaka vasurbālo nikuṃbhaśca mahāyaśāḥ|
rurudaścātisiddhaujā bhāskara pramitadyutiḥ||1.40.94|
viśvāndevāndevamātā viśveṣāṃ janayatsutān|
marutvatī marutvato devānajanayatsutān||1.40.95|
agniścakṣū ravirjyotiḥ sāvitrī mitrameva ca|
amaraṃ śaravṛṣṭiṃ ca sukarṣaṃ ca mahattaram||1.40.96|
virājaṃ caiva rājaṃ ca viśvāyuṃ sumatiṃ tathā|
aśvagaṃ citraraśmiṃ ca tathā ca niṣadhaṃ nṛpaṃ||1.40.97|
bhūya evaṃ cātmavidhiṃ cāritraṃ pādamātragaṃ|
bṛhaṃtaṃ vai bṛhadrūpaṃ tathā caiva sanābhigaṃ||1.40.98|
marutvatī prajā jajñe jyeṣṭhāṃ taṃ marutāṃgaṇaṃ|
aditiḥ kaśyapājjajñe ādityāndvādaśaiva hi||1.40.99|
iṃdro viṣṇurbhagastvaṣṭā varuṇoṃśoryamāraviḥ|
pūṣā mitraśca varado dhātā parjanya eva hi||1.40.100|
ityete dvādaśādityā variṣṭāstridivaukasāṃ|

ādityasya sarasvatyāṃ jajñāte dvau sutau varau||1.40.101|
tapaḥśreṣṭhau guṇaśreṣṭhau tridivasyātisaṃmatau|
danustu dānavāñjajñe ditirdaityānvyajāyata||1.40.102|
kālā tu kālakeyāṃstānasurānrākṣasāṃstathā|
anāyuṣāyāstanayā vyādhayaśca mahābalāḥ||1.40.103|
siṃhikā grahamātā ca gaṃdharvajananī muniḥ|
prācī tvapsarasāṃ mātā puṇyānāṃ bhāratetarā||1.40.104|
krodhā sāḥ sarvabhūtāni piśācā sā ca pārthiva|
jajñe yakṣagaṇāṃścaiva rākṣasāṃśca viśāṃpate||1.40.105|
catuṣpadāni satvāni etā gāścaiva saurabhī|
purāṇapuruṣaścaiva māyāṃ viṣṇurhariḥ prabhuḥ||1.40.106|
kathitastenupūrveṇa saṃstutaśca maharṣibhiḥ|
yaścedamagryaṃ śṛṇuyātpurāṇaṃ sadā naraḥ parvasu cetpaṭheta||1.40.107|
avāpya lokaṃ sa hi vītarāgaḥ paratra ca svargaphalāni bhuṃkte|
cakṣuṣā manasā vācā karmaṇā ca caturvidham||1.40.108|

prasādayati yaḥ kṛṣṇaṃ tasya kṛṣṇaḥ prasīdati|
rājyaṃ ca labhate rājā nirdhanaścottamaṃ dhanam||1.40.109|
kṣīṇāyurlabhate cāyuḥ putrakāmotha saṃtatim|
yajñārthinastathā kāmāṃstapāṃsi vividhāni ca||1.40.110|
yaṃ yaṃ kāmayate kāmaṃ taṃ taṃ lokeśvarāllabhet|
sarvaṃ vihāya ya imaṃ paṭhedvai pauṣkaraṃ hareḥ||1.40.111|
prādurbhāvaṃ naraśreṣṭha na tasya hyaśubhaṃ bhavet|
eṣa pauṣkarakonāma prādurbhāvo mahātmanaḥ||1.40.112|
kīrtitastu mahārāja vyāsaśrutinidarśanāt|
viṣṇutvaṃ śṛṇu me viṣṇorharitvaṃ ca kṛteyuge||1.40.113|
vaikuṃṭhatvaṃ ca deveṣu kṛṣṇatvaṃ mānuṣeṣu ca|
īśvarasya hitasyaiṣā karmaṇāṃ gahanā gatiḥ||1.40.114|
sāṃprataṃ bhūtabhavyaṃ ca śṛṇu rājanyathātathaṃ|
avyakto vyaktaliṃgastho ya eṣa bhagavānprabhuḥ||1.40.115|
nārāyaṇo hyanaṃtātmā prabhavāpyaya eva ca|

eṣa nārāyaṇo bhūtvā harirāsītsanātanaḥ||1.40.116|
brahmā vāyuśca somaśca dharmaḥ śakro bṛhaspatiḥ|
aditerapi putratvametyajaḥ kurunaṃdana||1.40.117|
eṣa viṣṇuriti khyāta indrasyāvarajo vibhuḥ|
prasādanaṃ tasyavibhorādityāḥ putrakāraṇam||1.40.118|
vadhārthaṃ suraśatrūṇāṃ daityadānavarakṣasām|
sasarjātha surānkalpe brahmāṇaṃ ca prajāpatīn||1.40.119|
asṛjanmānasāṃstatra brahmavaṃśānanuttamān|
tebhyobhavanmahātmabhyaḥ paraṃbrahma sanātanam||1.40.120|
etadāścaryabhūtasya viṣṇoḥ karmānukīrtitaṃ|
kīrttanīyasya lokeṣu kīrtyamānaṃ nibodha me||1.40.121|
vṛtte vṛtravadhe bhīṣma vartamāne kṛteyuge|
āsīttrailokyavikhyātaḥ saṃgrāmastārakāmayaḥ||1.40.122|
yatra te dānavā ghorāḥ sarve saṃgrāmadurjayāḥ|
ghnaṃti devāsurānsarvānsayakṣoragarākṣasān||1.40.123|

te vadhyamānā vimukhāścinnapraharaṇā raṇe|
trātāraṃ manasā jagmurdevaṃ nārāyaṇaṃ prabhum||1.40.124|
etasminnaṃtare meghā nirvāṇāṃgāravarcasaḥ|
sārkacaṃdragrahaganaṃ cchādayaṃto nabhastalam||1.40.125|
caṃḍavidyudgaṇopetā ghoranirhrādakāriṇaḥ|
anyonyavegābhihatāḥ pravavuḥ saptamārutāḥ||1.40.126|

dīptatoyāḥ sanirghātaiḥ saha vajrānalānilaiḥ|
ravaissughorairutpātairdahyamānamivāmbaram||1.40.127|
peturulkāsahasrāṇi nipetuḥ khacarāṇyapi|
daivāni ca vimānāni prapataṃtyutpataṃti ca||1.40.128|
caturyugāṃtasamaye lokānāṃ yadbhayaṃ bhavet|
arūpavati rūpāṇi tasminnutpātalakṣaṇe||1.40.129|
tasmādduṣprathitaṃ sarvaṃ na prājñāyata kiṃcana|
timiraughaparikṣiptā na rejuśca diśo daśa||1.40.130|
viveśa rūpiṇī kālī kālameghāvaguṃṭhitā|

dyaurnabhātyabhibhūtārkā ghoreṇa tamasā vṛtā||1.40.131|
tāṃ ghanaughāṃ satimirāṃ dorbhyāmāchidya sa prabhuḥ|
vapuḥ svaṃ darśayāmāsa divyaṃ kṛṣṇavapurhariḥ||1.40.132|
balāhakāṃjananibhaṃ balāhakatanūruham|
tejasā vapuṣā caiva kṛṣṇaṃ kṛṣṇamivācalam||1.40.133|
dīptapītāṃbaradharaṃ taptakāṃcanabhūṣaṇam|
dhūmrāṃdhakāravapuṣaṃ yugāṃtāgnimivotthitam||1.40.134|
vṛttadviguṇapīnāṃ saṃkirīṭācchannamūrdhajam|
babhau cāmīkaraprakhyairāyudhairupaśobhitam||1.40.135|
caṃdrārkakiraṇodyotaṃ girikūṭamivocchritam|
naṃdakānaṃditakaraṃ kaustubhodbhāsitorasam||1.40.136|
śakticitraphalodagraṃ śaṃkhacakragadādharam|
viṣṇuśailaṃ kṣamāśīlaṃ śrīvatsaṃ śārṅgapāṇinam||1.40.137|
tridaśodāraphaladaṃ svargastrīcāruvallabham|
sarvalokamanaḥkāṃtaṃ sarvasatvamanoharam||1.40.138|

māyāviśālaviṭapaṃ toyadaughasamaprabham|
vidyāhaṃkāramānāḍhya mahābhūtaprarohaṇam||1.40.139|
viśeṣapatrairnicitaṃ grahanakṣatrapuṣpitam|
daityalokamahāskaṃdhaṃ martyalokaprakāśitam||1.40.140|
sāgarākāranirhrādaṃ rasātalagalāśrayam|
nāgeṃdrapāśairvitataṃ pakṣijaṃtusamanvitam||1.40.141|
śīlānāhāryagaṃdhāḍhyaṃ sarvalokamahādrumam|
avyaktānaṃdasalilaṃ vyaktāhaṃkāraphenilam||1.40.142|
mahābhūtakaraughaughaṃ grahanakṣatrabudbudam|
vimānavāhanairvyāptaṃ toyadāḍambarākulam||1.40.143|
jaṃtumatsyagaṇākīrṇaṃ śailaśaṃkhakulairyutam|
traiguṇyaviṣayāvartaṃ sarvalokatimiṃgilam||1.40.144|
vīravṛkṣalatāgulmaṃ bhujagotsṛṣṭaśaivalam|
dvādaśārkamahādvīpaṃ rudraikādaśapattanam||1.40.145|
vasvaṣṭaparvatopetaṃ trailokyāṃbho mahodadhim|

saṃdhyāsaṃdhyormisalilamāpūrṇānilaśobhitam||1.40.146|
daityayakṣagaṇagrāmaṃ rakṣogaṇajhaṣākulam|
pitāmahamahāvīryaṃ svargastrīratnasaṃkulam||1.40.147|
śrī kīrti kāṃtilakṣmībhirnadībhiśca samākulam|
kālayogamahāvarṣapralayotpattivegitam||1.40.148|
satsaṃyogamahāpāraṃ nārāyaṇamahārṇavam|
devātidevaṃ varadaṃ bhaktānāṃ bhaktavatsalam||1.40.149|
anugrahakaraṃ devaṃ praśāṃtikaraṇaṃ śubham|
haryaśvarathasaṃyukta suparṇadhvajaśobhite||1.40.150|
caṃdrārkacakraracita udārākṣavṛtāṃtare|
anaṃtaraśmisaṃyukte durdarśe merukūbare||1.40.151|

tārakācitrakusume grahanakṣatrabaṃdhure|
bhayeṣvabhayade vyomni devadaityāparājite||1.40.152|
haryaśvarathasaṃyuktamuktāśobhāsamanvitam|
dadṛśuste sthitaṃ devaṃ divyalokamaye rathe||1.40.153|

te kṛtāṃjalayaḥ sarve devā iṃdrapurogamāḥ|
jayaśabdaṃ puraskṛtya śaraṇyaṃ śaraṇaṃ gatāḥ||1.40.154|
eteṣāṃ ca giraḥ śrutvā sa viṣṇurdevadaivataḥ|
manaścakre vināśāya dānavānāṃ mahāmṛdhe||1.40.155|
ākāśe tu sthito viṣṇuruttamaṃ vapurāśritaḥ|
uvāca devatāḥ sarvāḥ sapratijñamidaṃ vacaḥ||1.40.156|
śāṃtiṃ vrajata bhadraṃ vo mā bhaiṣṭa marutāṃgaṇāḥ|
jitā me dānavāḥ sarve trailokyaṃ parigṛhyatām||1.40.157|
tatosya satyasaṃdhasya viṣṇorvākyena toṣitāḥ|
devāḥ prītiṃ parājagmuḥ prāśyāmṛtamivottamam||1.40.158|
tatastamaśca saṃhṛtya vineśuśca balāhakāḥ|
pravavuśca śivā vātāḥ prasannāśca diśo daśa||1.40.159|
śuddhaprāyāṇi jyotīṃṣi somaṃ cakruḥ pradakṣiṇam|
na vigrahaṃ grahāścakruḥ prasannāścāpi siṃdhavaḥ||1.40.160|
virajā abhavanmārgā lokāḥ svargādayastrayaḥ|

yathārthamūhussaritaścukṣubhe na tathārṇavaḥ||1.40.161|
āsanchubhānīndriyāṇi narāṇāmaṃtarātmasu|
maharṣayo vītaśokā vedānuccairadhīyata||1.40.162|
yajñeṣu ca haviḥ pākaṃ śivamāpa ca pāvakaḥ|
pravṛttadharmasaṃvṛttā lokā muditamānasāḥ||1.40.163|
viṣṇoḥ satyapratijñasya śrutvārinidhanā giraḥ|
tato bhayaṃ viṣṇumukhācchrutvā daiteyadānavāḥ||1.40.164|
udyogaṃ vipulaṃ cakruryuddhāya vijayāya ca|
mayastu kāṃcanamayaṃ triṇalvāṃtaramavyayam||1.40.165|
catuścakraṃ suvipulaṃ sukalpitamahāyudham|
kiṃkiṇījālanirghoṣaṃ dvīpicarmaparikṣṛtam||1.40.166|
ruciraṃ raśmijālaiśca haimajālaiśca śobhitam|
īhāmṛgagaṇākīrṇaṃ pakṣisaṃghavirājitam||1.40.167|
divyāstraśastraruciraṃ payodharaninādita m|
svakṣaṃ rathavarodāraṃ sūpasthaṃ gaganopamam||1.40.168|

gadāparighasaṃpūrṇaṃ mūrtimaṃtamivārṇavam|
hemakeyūravalayaṃ caṃdramaṃḍalakūbaram||1.40.169|
sapatākadhvajopetaṃ sādityamiva maṃdaram|
gajeṃdrābhogavapuṣaṃ kvacitkesaravarcasam||1.40.170|
yuktamṛkṣasahasreṇa sudhārāṃbudanāditam|
dīptamākāśagaṃ divyaṃ rathaṃ pararathārujam||1.40.171|
adhyatiṣṭhadraṇākāṃkṣī meruṃ dīptamivāṃśumān|
tārastu krośavistāramāyāme ca tathāvidham||1.40.172|
śailakūbarasaṃkāśaṃ nīlāṃjanacayopamam|
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English translation

Pulastya said :

1-2. Then the lord, created Brahmā , the best among those endowed with yoga , of a great lustre, the creator of all worlds and having faces in all directions, in that golden lotus, extending over many Yojanas , having all qualities of lustre and covered over with (i.e. having) earthly characteristics.

3. The great sages say that that excellent lotus formed in olden times, and of the nature of the earth, sprang from Nārāyaṇa .

4-6. What that lotus is, is said to be that goddess earth. They know that the principal pollen in the lotus are the divine mountains: Himavān , Nīla , Meru , Niṣadha , the mountain Kailāsa , the mountain Gandhamādana , and the auspicious Triśikhara (i.e. Trikūṭa) and the beautiful Mandara ; also Udāra , Piñjara and Vindhya and the Astācala.

7. These mountains only are the shelters of the great-souled Gaṇas (i.e. Śiva 's attendants) and Siddhas having religious merit and they satisfy all desires.

8. In between them is said to lie Jambudvīpa . That is the position of Jambudvīpa where sacrificial rites are performed.

9-12. The water that flows from it, is like divine nectar. Everywhere hundreds of the lovely streams of that divine holy (water) are said (to flow); and those which were the filaments of that lotus, became the innumerable mountains on the earth; and those which were formerly the many petals of the lotus are said to be the Mleccha countries difficult of access and full of mountains; and O king, those that were the petals on the lower portion (of the lotus) became the abodes of gods, demons and serpents according to their share.

13. The distance between them is called Rasātala , where human beings committing great sins sink.

14. In the four directions are said to exist the four oceans. Thus on account of Nārāyaṇa the earth has come up from the lotus.

15-16. The coming into existence of this place called Puṣkara is also due to it. For this reason only, the ancient great adorable sages, who had mastered the Vedas , piled the tying posts by the (performance of) sacrifices. Thus the lord, having occupied everything, put the earth together.

17-18. He also constructed the mountains and the rivers. He who is the matchless creator of this universe, whose lustre is like that of the sun, who is Varuṇa of unlimited brightness, who is self-born and who is full of (i.e. occupies) the world, slowly created the sleeping Padmanidhi in the great ocean. A great demon named Madhu was an obstacle in the penance.

19-24a. With him sprang up another demon named Kaiṭabha . The two (demons) were together born from rajas (the quality of activity) and tamas (the quality of darkness or ignorance). The two very mighty (demons) agitated the entire world turned into one ocean. They put on divine red garments, and had white, bright, terrible fangs. They were exalted on account of the crest and crown. They were bright due to armlets and bracelets. Their eyes were dilated and red. Their chests were broad, and arms large. They, who appeared like moving mountains, were strong like mountains. They appeared like new clouds. Their faces were (bright) like the sun. They looked very fierce due to the very extensive armlets put round their arms. They were as it were violently agitating the ocean by the movements and plantings of their feet. They were shaking Viṣṇu , who was sleeping there like a lion.

24b-26a. They, having their faces (turned) in all sides, and moving there, then saw the best among the ascetics i.e. Brahmā, who was extremely bright, who was ordered by Nārāyaṇa, (Brahmā) who was creating all beings, all deities and the sages, his mind-born sons.

26b-27a. Then the two best and wicked demons, desiring to fight and very angry and with their eyes agitated with anger said to Brahmā:

27b-30a. “Who are you, who remain in this lotus, who have put on a white turban and have four arms and who, not caring for us through infatuation, stay here without any desire? O you lotus-born, come, come on and fight with us. In this ocean, you are unable to stand before us who are mighty lords. Who can be the one who has put you here? Who is your creator, who is your protector? By what name is he addressed?”

30b-3la. Brahma said: “He is called Viṣṇu, the lord, having unending power. Know me to be the creator born from him.”

31b-32. Madhu and Kaiṭabha said: “O great sage, there is nothing superior to us in the world; the universe is covered by us with tamas and rajas . We are made of rajas and tamas and we outshine the sages.

33. We screen the (real) nature of piety, and destroy all living beings. In every yuga the world is connected with us, difficult to be overcome.

34-35a. We are artha , kāma , sacrifice, and all possessions. Know that we are (there) where there is happiness, where there is madness, where there is wealth and where there is fame. Know that we are whatever is desired by people”.

35b-38a. Brahmā said.: “Having seen that you together were formerly defeated by the two of us (viz. Sattva and myself), I have, having accomplished the virtuous Sattva, resorted to him, who, the highest one, possessing abstract meditation, is immutable, is Sattva also, who is the creator of rajas and tamas and from whom everything springs. That Vāsuḍeva (i.e. Viṣṇu) alone will destroy you.”

38b-40a. Then that Nārāyaṇa- Brahman , while sleeping only, extended his arms over many yojanas due to his divine power. The two (i.e. Madhu and Kaiṭabha), shining with their (mighty) arms, and moving there, were dragged by the two arms (of Viṣṇu) and dropped like fat birds.

40b-4la. Then they, having gone to the eternal Vāsudeva , Padmanābha , Hṛṣīkeśa , and having saluted him, said to him:

41b-43. “We know you to be the source of the universe and the only highest being; we know you to be our cause and that of intellect. Since we know you whose sight is unfailing, who are the Truth, and who are eternal, therefore, lord, we desire to see everything around you. O you victorious in battles, your sight is unfailing. O one victorious in battle, we bow to you”

44. The lord said; “O you best of demons, why do you speak to me? Do you want to die or to live?”

45. Madhu and Kaiṭabha said: “O god, we desire death there where no one (ever) died; O you of great penance, we also desire to be your sons.”

46. The lord said: “This will certainly happen in your case. I shall be born in Kaliyuga ; you will also be born then; there is no doubt about it; I am telling you the truth.”

47. The highest god, the prop of the universe, the eternal being, the lord of gods, having granted them a boon crushed under his thighs the two (demons) born from rajas and tamas , and resembling collyrium.

48. Brahmā, of a great lustre, the best among those who know the Vedas, remaining in that lotus, and with his hands raised up, resorted to a severe penance.

49. Burning as it were with his lustre and brilliance and removing darkness, he, the pious soul, (shining) like the sun with rays spoke (to them).

50-52. Then taking some other form, the lord i.e. unchangeable Nārāyaṇa, the lord of abstract meditation, of great lustre and great fame, came there; and also Kapila , the intelligent one, the lord of Sāṃkhyas and best among brāhmaṇas (came there). They both respected great souls knowing the difference between the high and the low, and adored by great sages, said, after having come there, to Brahmā of unlimited lustre:

53-54. “O you extensive Brahmā, your world should be known as it abides.” Brahmā, the leader of all beings, and revered by the three worlds, having heard those excellent words of them, who had left, having informed him, fashioned these three worlds as the Vedic scriptures say.

55-56. He also produced from himself a son called Bhū. He (i.e. Bhū), Brahmā’s mind-born son, then came in front of him. (This) mind-born son, as soon as he was born, said to Brahmā: “What help should I give you? The revered one may please tell it.”

57. Brahmā said: “O you highly intelligent one, do that what this (sage named) Kapila and Brahma-Nārāyaṇa tell you.”

58. O king, thus addressed by Brahmā, he got up, joining his palms in obeisance, (and said:) “I desire to listen to (i.e. obey) you; what should I do?”

59. The lord said: “Remember that highest one, that is the eighteenfold, immutable Brahman which is the truth”.

60. Hearing these words he went to the northern direction. Going there, he reached Brahman through intellectual vision.

61. Then the lord Brahmā of a great heart, having mentally conceived, created another son called Bhuva .

62. Then he too said (these) words: “O grandsire, what should I do?” Ordered by the grandsire he stood by Brahmā.

63. He then experienced the taste of the Brāhmaṇic nectar. Having reached the highest position he came to their side (i.e. near them).

64. When he too had gone, the detached lord created the third (son) skilled in the path to salvation, and named Suva (Svar).

65. He too resorting to piety, followed their path only. Thus the three sons of the great-souled Śambhu , went to (Kapila and Brahma-Nārāyaṇa).

66. Nārāyaṇa and Kapila, the chief of ascetics, taking the (three) sons went to an exalted place.

67. At the time they left, Brahmā, resorting to the highest place, performed a more severe penance.

68. Then Brahmā, who was practising penance, could not do so all alone. So he created an auspicious wife from half the part of his body.

69. (Then) the grandsire created sons resembling himself. They all were the lords of beings and from them the worlds came out.

70. The great-souled one, first created, by means of penance, a son by name Dharma , the lord of the universe, who had everywhere accumulated religious merit.

71. (He created) Dakṣa , Marīci , Atri , Pulastya , Pulaha , Kratu , Vasiṣṭha , Gautama , Bhṛgu and the sage Aṅgiras .

72. These great sages should be known to be very wonderful on account of their own deeds, and the families of the sages have thirteen virtues as their basis.

73-74a. O king, these twelve daughters are the offspring of Dakṣa: Aditi , Diti , Danu , Kālā , Anāyu , Siṃhikā , Khasā, Prācī , Krodhā , Surasā , Vinatā and Kadru [1] .

74b-75a. (Dakṣa gave) (other) twenty-seven bright (daughters i.e.) Stars to Candra (i.e. the Moon). Kaśyapa was created as his son from (i.e. by) Marīci with (i.e. as a result of) penance.

75b-76. Dakṣa agreed (to give) those twelve daughters to him. Similarly the sage gave all the auspicious Stars (i.e. the twenty-seven daughters) like Rohiṇī etc. to Soma (i.e. the Moon), O you descendant O Kuru .

77-78. Formerly Brahmā created Lakṣmī , Sarasvatī , Sandhyā , Viśveśā and Mahāyaśā . O king, well-being to you; these five superior ones were given to Dharma, the best among gods, by Brahmā, who had observed religious rites.

79. That wife, who was half the form of Brahmā, and who took any form at her will, suddenly turned into Surabhi , and stood by Brahmā.

80. O best one, then Brahmā, adored by the world, realising the purpose of the creation of the world, copulated with her for (the good of) the cows.

81. He produced eleven strong, mighty sons, called Dharma, resembling the tawny cloud at the time of twilight, and of a bright lustre.

82. Crying and running they went to the grandsire. They were known as Rudra on account of their crying and running.

83-84. Nirhṛti and Sandhya , and the third one called Ayonija, also Mṛgavyādha , Kapardin , Mahāviśveśvara, Ahirbudhnya , revered Kapālin and Piṅgala , Senānī and Mahātejas , are said to be the eleven Rudras . [2]

85, Cows and deities were born of her, O best king, and also goat and swan.

86-89a. Herbs also sprang from that excellent Surabhi. From Dharma [3] Lakṣmī (obtained a son viz.) Kāma; Sādhyā gave birth to Sādhyas : Bhava , Prabhava , Kṛśāśva , Suvaha , Aruṇa and Varuṇa, Viśvāmitra , Caladhruva, Haviṣmān and Tanūja, Vidhāna , Abhimata also, Vatsara and Bhūti who killed all demons, and Suparvan , and Bṛhatkānti , saluted by the world.

89b-92. The goddess, approached by Indra gave birth to the gods: The first one was god Dhara ; the second one was unchangeable Dhruva ; the third was Viśvāvasu ; the fourth was lord Soma; then Anurūpamāya (was the sixth); after him the seventh was Vāyu ; and the eighth was Nirhṛti. This was Dharma's progeny Born from Surabhi. It is also said that Viśvedevas were born on Viśvā from Dharma.

93-94. Dakṣa of mighty arms, Puṣkara and Tama , then Cākṣuṣa , Citra , also Bhadra and Mahoraga , Viśvāntakavasu, Bāla Nikumbha of great fame, Rudra and Atisiddhaujā with lustre superior to the son (were born).

95-98. The mother of the gods gave birth to the sons, viz. the gods. Marutvatī gave birth to the sons, viz. the Marutvats: Agni , Cakṣu , Ravi , Jyoti . Sāvitrī gave birth to the god Mitra , Śaravṛṣṭi and the

great Sukarṣa , also to Virāja and Rāja , Viśvāya and Sumati , to Aśvaga, Citraraśmi and also king Niṣadha; again (she gave birth to) Ātmavidhi, Cāritra , Pādamātraga, Bṛhanta , Bṛhadrūpa and Vasanābhiga.

99-100. Marutvatī gave birth to the progeny, viz. the host of Maruts ending with Jyeṣṭha . From Kaśyapa Aditi gave birth to the twelve Ādityas : Indra, Viṣṇu, Bhaga , Tvaṣṭṛ , Varuṇa, Aṃśa , Aryaman , Ravi, Pūṣan , Mitra—the giver of boons, Dhātā and Parjanya . [4]

101-102. These are the twelve Ādityas superior among gods. Two excellent sons of Āditya were born on Sarasvatī. They were best in (the performance of) penance, in virtues and were very much liked in heaven. Danu gave birth to Dānavas and Diti to Daityas .

103. Kālā gave birth to the demons and goblins, viz. the Kālakeyas . The very powerful diseases (Vyādhis) were the sons of Anāyuṣā . [5]

104. Siṃhikā was the mother of planets, and Muni [6] was the mother of Gandharvas . O descendant of Bharata , the other viz. Prācī was the mother of the auspicious celestial damsels.

105. Krodhā gave birth to all spirits and also Piśacā gave birth to the groups of Yakṣas and to demons, O King.

106. Saurabhī gave birth to the quadrupeds and these cows. The ancient supreme being, the lord Viṣṇu, Hari generated Māyā (his supernatural power).

107-108a. I have described him, as praised by the great sages, in due order. The man, who would listen to this best Purāṇa or would read it on the days of Parvan (i.e. the eighth and fourteenth day of each month, and the days of the full and the new moon), obtaining (this) world (i.e. being happy here) enjoys heavenly fruits in the other world.

108b-109a. He who propitiates Kṛṣṇa in four ways with eyes (i.e. by seeing him), with mind (i.e. by thinking about him), with words (i.e. muttering his names), or by deeds (done for him), is favoured by Kṛṣṇa.

109b-110a. A king (who has lost his kingdom) gets (back) his kingdom; and a poor person obtains excellent wealth. One with a short (span) of life gets a (long life); one who desires a son obtains progeny.

110b-111a. Those who desire (to perform) sacrifices, get their desires (fulfilled), and have various (kinds of) penance. Whatever desire one entertains would have it fulfilled from (i.e. by) the lord of the world.

111b-113a. O you best among men, no evil would come to him, who, giving-up everything (else) would recite this account of Hari's manifestation of Puṣkara. This manifestation of the great-souled one called Pauṣkaraka, is described in Vyāsa 's sacred text.

113b-114. Listen, from me (i.e. as I shall describe it) to Viṣṇu's being Viṣṇu and Hari in the Kṛtayuga ; and his being Vaikuṇṭha (i.e. Viṣṇu) among gods and his being Kṛṣṇa among the human beings. The course of the actions of that god is hard to be understood.

115-116. O king, now listen to the accurate (account of) past and future. This revered, unmanifest lord, with his characteristics being manifest, is Nārāyaṇa, of an unending soul and is devoid of origin and destruction. This one being Nārāyaṇa was the ancient Hari.

117. He (was) Brahmā, Vāyu, Soma, Dharma, Śakra , Bṛhaspati . O you descendant of Kuru, the unborn one also becomes the son of Aditi.

118. This eternal one, the younger brother of Indra, is known as Viṣṇu. Pleasing to him was the cause of Aditi's getting a son.

119. In the Kalpa (i.e. Brahmā's day) he created gods, Brahmā, and Prajāpatis (i.e. the mind-born sons) for killing gods' enemies, viz. Daityas, Dānavas and demons.

120. He also created excellent mental families of Brahmā. From these magnanimous ones the eternal and supreme Brahman came up.

121. I have told you this deed of Viṣṇu who (himself) is a wonder. Know from me the deed being narrated (since) it deserves to be told in the worlds.

122-123. O Bhiṣma, in the present Kṛtayuga, after Vṛtra was killed, there took place the well-known war called Tārakā - maya , in which the terrible Dānavas, all difficult to be conquered in a battle, killed all gods and Asuras and Yakṣas, Uragas and Rākṣasas .

124. They being killed, and with their weapons cut off in the battle, turned back and mentally approached their protector, the god, lord Viṣṇu.

125-126. In the meanwhile, the clouds with brilliance (i.e. like) extinguished charcoal, covered the sky (as) with the solar and lunar eclipses. They were accompanied by multitudes of fierce (flashes of) lightning. They were making terrible sounds. They were obstructed by the speed of one another. The seven (kinds of) winds blew.

127. The clouds had the water heated due to their thunder strokes along with thunderbolt and winds. The sky was as it were being burnt by portents with terrible sounds.

128. Thousands of meteors fell; also those moving in the sky fell down. Heavenly cars fell down and jumped up.

129. That fear which would be there at the time of the end of the four yugas (spread everywhere). Forms became invisible due to the portents.

130. As a result (of this) everything became screened, and nothing was recognised. Even the ten quarters surrounded by the flood of darkness, did not shine.

131. (Goddess) Kāli , covered with black clouds entered (i.e. appeared there) in an embodied form. The sky did not shine (as usual) with the sun being predominant (but) was covered with fearful darkness.

132. (Then) that lord Hari of a dark body, having rent, with his arms, that stream of clouds with darkness, manifested his divine body.

133. He resembled a cloud and collyrium, the hair on which was like a cloud, which was like a black mountain in respect of lustre and form.

134. He had on a bright yellow garment. The ornaments were of gold purified in fire. He was like a column of smoke and darkness, (and) like the fire rising at the time of the destruction of the world.

135. The shoulders were round and doubly plump, the hair on the head was covered with a crown. He shone more due to the weapons resembling gold.

136. He was bright like the rays of the moon and the sun, lofty like a mountain-peak, with one hand blissful due to (holding) the Nandaka sword. His chest shone with the Kaustubha [7] gem.

137. He was exalted on account of the power causing various results. He held a conch, discus and mace. He resembled an extensive mountain. He was of a forgiving nature. He had a curl ofhair on the chest and the Śārṅga bow in the hand.

138. He gave generous fruits to gods, was charming and dear to the divine women, pleased the minds of all people, and attracted the minds of all beings.

139. He had a large branch in the form of divine power, was rich in knowledge, ego and pride and was the germination of the gross elements.

140. He was overcast with copious leaves, and had flowers of planets and stars; was the great stem of the world of Daityas, and was manifested in the mortal world.

141. He had the (huge) shape and sound of an ocean; he had resorted to the earth; he was covered with bonds of the lords of serpents, and was full of birds and creatures.

142. He was endowed with natural fragrance of virtue; was a great tree for all the worlds; had the water of the joy of the unmanifest and had the foam of the manifest ego.

143. He had the great stream of the rays in the form of the gross elements, had the bubbles in the form of planets and stars; was pervaded by the aeroplanes; was full of the roaring of clouds.

144. He was crowded with groups of creatures and fish; was united with groups of mountains, and conches; had the eddy of the sensual objects based on the three properties (viz. Sattva , Rajas and Tamas); was swallowing the (big fish called) timi in the form of the worlds.

145. He had the thickets in the form of heroes; had the moss emitted by the serpents, was the great shelter of the twelve Suns; was the city of the eleven Rudras.

146. He was endowed with the mountains in the form of the eight Vasus ; was a great ocean having the three worlds as its water; had the water having tawny ripples of the twilight; was adorned with wind that had filled it.

147. He had hosts of Daityas and Yakṣas; was full of the (fish called) jhaṣa in the form of the groups of demons; had the mighty power of the grandsire; was thronged with the gems of celestial women.

148. He was full of the rivers in the form of wealth, fame, charm and Lakṣmī; was violent due to the dissolution having great showers caused by destiny.

149. They saw the great ocean in the form of Nārāyaṇa having company of the good as its great extremity—Nārāyaṇa, who was the god of gods, who was a granter of boons, who was affectionate to his devotees.

150-153. (They saw him as one) who showed favour; who brought about tranquility and who was auspicious; who shone with pearls attached to the chariot to which bay horses were yoked; seated in a chariot in the form of the divine world, (a chariot) to which bay horses were attached and which was adorned with the banner of Garuḍa , to which were fixed the wheels of the moon and the sun, had boundless reins, which was difficult to be seen (i.e. of an unbearable sight), which had Meru as its pole, which had the variegated flowers of stars (attached to it), which was pleasing due to planets and stars, which granted fearlessness in (times of) fear, which (remained) in the sky, which was invincible to gods and demons.

154. All those gods led by Indra and with palms joined in obeisance, and (uttering) cries of victory sought the refuge of him who was a protector.

155. That Viṣṇu, the god of gods, having heard their words, decided to destroy the demons in a great war.

156. Viṣṇu having resorted to (i.e. taken up) an excellent body and standing in the sky, said these words, containing a promise, to all the gods:

157. “Be calm, well-being to you; do not be afraid, O host of gods. All the demons are conquered by me; accept the three worlds.”

158. Then the gods, pleased with the words of Viṣṇu, faithful to his promise, became very much delighted as if after having drunk excellent nectar.

159. Then withdrawing darkness, the clouds disappeared. Auspicious breezes blew. The ten quarters became bright.

160. The luminaries, almost pure, went round the moon. The planets did not fight. The rivers also were (having) clear (water).

161. The paths, and the three worlds, heaven and others, were free from dust. The rivers flew properly. In the same way the ocean did not agitate.

162. The internal organs of men were auspicious (i.e. functioned well). The great sages, free from grief, recited the Vedas loudly.

163-164a. Auspicious oblation was made in sacrifices. Fire roasted (the oblation) fully. People, set upon practising piety, were pleased at heart after having heard the words about killing the enemies—of Viṣṇu faithful to his promise.

164b-165a. Then the Daityas and Dānavas having learnt about the (imminent) fear from the mouth of Viṣṇu, exerted hard for the fight and victory (in it).

165b-171. Maya, desirous of fighting, mounted like the Sun on the Meru mountain, upon his imperishable, golden, divine chariot, which had its interior of the length of three nalvas 1 (i.e. twelve hundred cubits), which had four wheels, which was very big, in which great weapons were well-arranged, which made the sound of the multitudes of bells, which was adorned with the hide of a tiger, which was charming with a mass of reins, which was adorned with golden lattices, which was crowded with groups of wolves, which was decorated with flocks of birds, which was bright with divine weapons and missiles, which was resounding like (thundering) clouds, which had a good (i.e. a strong) axle, which was the best among excellent chariots, the middle part of which was good (i.e. strong), which resembled the sky, which was full (i.e. well-equipped) with maces and iron-bars, which was as it were the ocean embodied, which had on it golden armlets, which was beautiful like the orb of the [8] moon, which had banners and flag like the Mandara mountain with the Sun, the body of which was like the expanse of an elephant, which, at places, was bright like filaments of flowers, which had a thousand stars (studded to it), which was resounding like clouds with big showers, which was bright, and harmed the enemies’ chariots.

172-177a. Tara also mounted upon an excellent chariot, the breadth of which was two miles, and which was like that (i.e. two miles) in length also, which resembled a rocky pole, which was like a heap of dark collyrium, to the pole of which a heap of black iron and gems was tied, which was full of (i.e. equipped with) iron bars, as well as with mallets that could be thrown, and with large darts and fetters,

and with portions (i.e. pieces) of bamboos, which was decorated with fearful iron clubs with hatchets attached below, which was raised (i.e. lofty) like the Mandara for the sake of (the destuction of) enemies and to which a thousand asses were yoked.

177b-178a. And Virocana , who was angry and who had a mace in his hand, remained at the head of the army like a mountain with a radiant peak.

178b-179a. The powerful demon Hayagrīva went round the arrayed army, having a thousand horses, of the demons.

179b-18la. Vipracitti 's son Śveta , having white bracelets as his ornaments, the destroyer of the enemy's army, stretching far his bow of the length of a thousand cubits, drove his chariot; and he stood at the head of the army like a mountain with a sprout.

181b-182a. Khara scattering (i.e. shedding) from his eyes water (i.e. tears)due to anger, with his teeth, lips and eyes throbbing, desired to fight.

182b-183a. Demon Tvaṣṭṛ having occupied a chariot to which eighteen horses were yoked, stood ready for battle facing the divine army.

183b-184a. Bali 's most distinguished son, Ariṣṭa , having invincible weapons, and causing the mountains to tremble, stood ready for the battle.

184b-185a. Kiśora , prompted by great joy like a young boy, remained in the midst of the demons as the Sun remains in the midst of planets.

185b-186a. Lamba , resembling a fresh cloud, and decorated with a long garment, remaining in the demons' army, appeared like the Sun with fog.

186b-187a. After him Vasundharābha, laughing, and having missiles in the form of teeth, lips and eyes, stood among the demons like a cruel great planet.

187b-188. Others were seated upon horses; still others on intoxicated lordly elephants; others were seated on lions and tigers; others on bulls and bears, some were seated upon asses and camels and some were using clouds as their vehicles.

189. Other demons, fearful and of deformed faces, were foot-soldiers. Desiring to fight, the one-legged ones and those with small legs, danced.

190. Many snapped their fingers, and others made a noise. Roaring like arrogant tigers the best demons thundered.

191. They, having rocks and hammers in their hands threatened the gods with their fore-arms like iron-beams and with maces and fearful iron beams.

192-193a. They sported with the weapons used as missiles [9] , with mallets having a hundred edges, with rock-like swords, with iron beams and raised weapons.

193b. The sky was covered everywhere with multitudes of clouds.

194. Thus the army of the demons, furious with spirit and madness, stood before the gods like a host of clouds that had come up (in the sky).

195. And that army shone with thousands of demons pressed closely to one another, resembling wind, fire, mountain, clouds and water. That army elated because of being full with multitudes of troops,

appeared to be mad with the desire to fight.

196. O you descendant of Kuru, you have listened to the expanse of the army of the demons. Now listen to the expanse of the army of the gods led by Viṣṇu.

[1]: [1] : The names of Dakṣa's daughters given here arc different from those given in Chapter 6.

[2]: [2] : The names of the Rudras given here differ from those given in Chapter 6.

[3]: [3] : The names of other wives of Dharma, mentioned in Chapter 6, are not repeated here.

[4]: [4] : The names of the Ādityas mentioned here differ from those given in Chapter 6.

[5]: [5] : Anāyuṣā—This is daughter no. 5; see 73 above.

[6]: [6] : Muni—The name is not given in the list mentioned in v. 73 above; but it occurs in Chapter 6.

[7]: [7] : Kaustubha is the name of the celebrated gem obtained with thirteen other jewels at the churning of the ocean and worn by Viṣṇu on his chest.

[8]: [8] : Nalva—A measure of distance equal to 400 hastas or cubits.

[9]: [9] : Śataghni—A kind of weapon used as a missile supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four tālas in height.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 41

The Rise of the Lotus and the War between Gods & Demons

Chapter 41 of 693 · 320 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच।
आदित्या वसवो रुद्रा अश्विनौ च महाबलौ।
सबलाः सानुगाश्चैव संनह्यन्त यथाक्रमम्१।
पुरुहुतश्च पुरतो लोकपालः सहस्रदृक्।
ग्रामणीः सर्वदेवानामारुरोह वरद्विपम्२।
सव्ये चास्य रथः पार्श्वे पक्षिप्रवरकेतनः।
सुरारुचक्रचरणो हैमच्छत्रपरिष्कृतः३।
देवगंधर्वयक्षौघैरनुयातः सहस्रशः।
दीप्तिमद्भिश्च स्वर्गस्थैर्ब्रह्मर्षिभिरभिष्टुतः४।
वज्रविस्फारितोद्भूतैर्विद्युदिंद्रायुधप्रभैः।
युक्तं बलाहकगणैः पर्वतैरिव कामगैः५।
यमारूढः स भगवान्पर्येति सकलं जगत्।
हविर्दानेषु गायंति विप्रा मखमुखेस्थिताः६।
स्वर्गसंग्रामयातेषु देवतूर्यनिनादिषु।
सेंद्रं तमुपनृत्यंति शतशो ह्यप्सरोगणाः७।

केतुना नागराजेन राजमानो यथा रविः।
युक्तो हयसहस्रेण मनोमारुतरंहसा८।
सम्यग्रथवरो भाति युक्तो मातलिना तदा।
कृत्स्नः परिवृतो मेरुर्भास्करस्येव तेजसा९।
यमस्तु दंडमुद्यम्य कालयुक्तं च मुद्गरं।
तस्थौ सुरगणानीके दैत्यानां चैव दर्शयन्१०।
चतुर्भिः सागरैर्युक्तो लेलिहानैश्च पन्नगैः।
शंखमुक्तांगदधरो बिभ्रत्तोयमयं वपुः११।
कालपाशान्समाविध्य हयैः शशिकरोपमैः।
वाय्वीरितजलाकारैः कुर्वन्लीलाः सहस्रशः१२।
पांडुरोद्भूतवसनः प्रवालरुचिरांगदः।
मणिश्यामोत्तमवपुर्हारकेणार्चितोदरः१३।
वरुणः पाशधृद्ध्यध्ये देवानीकस्य तस्थिवान्।
युद्धवेलामभिलषन्भिन्नवेल इवार्णवः१४।
यक्षराक्षससैन्येन गुह्यकानां गणैरपि।

युक्तश्च शंखपद्माभ्यां निधीनामधिपः प्रभुः१५।
राजराजेश्वरःश्रीमान्गदापाणिरदृश्यत।
विमानयोधी धनदो विमाने पुष्पके स्थितः१६।
स राजराजः शुशुभे यक्षेशो नरवाहनः।
पूर्वपक्षे सहस्राक्षः पितृराजश्च दक्षिणे१७।
वरुणः पश्चिमे पक्ष उत्तरे नरवाहनः।
चतुःपक्षाश्च चत्वारो लोकपाला महाबलाः१८।
आत्मदिक्षुचरंतश्चतस्यदेवबलस्यते।
सूर्यः सप्ताश्वयुक्तेन रथेनानिलगामिना१९।
श्रिया जाज्वल्यमानेन दीप्यमानैश्च रश्मिभिः।
उदयास्तमयौ चक्रे मेरुपर्यन्तगामिना२०।
त्रिदिव द्वारचक्रेण तपसा लोकमव्ययम्।
सहस्ररश्मियुक्तेन भ्राजमानेन तेजसा२१।
चचार मध्ये देवानां द्वादशात्मा दिवाकरः।
सोमः श्वेतहयो भाति स्यंदने शीतरश्मिमान्२२।

हिमतोयप्रपूर्णाभिर्भाभिराह्लादयञ्जगत्।
तमृक्षयोगानुगतं शिशिरांशुं द्विजेश्वरम्२३।
शशच्छायांकिततनुं नैशस्य तमसः क्षयम्।
ज्योतिषामीश्वरं व्योम्नि रसदं प्रभुमव्ययम्२४।
ओषधीनां पवित्राणां निधानममृतस्य च।
जगतः परमं भागं सौम्यं सर्वमयं रसम्२५।
ददृशुर्दानवाः सोमं हिमप्रहरणं स्थितम्।
यः प्राणः सर्वभूतानां पंचधा भिद्यते नृषु२६।
सप्तस्कंधगतो लोकांस्त्रीन्दधार चकार च।
यमाहुरग्निकर्त्तारं सर्वप्रभवमीश्वरम्२७।
सप्तस्वरगता यस्य योनिर्गीर्भिरुदीर्यते।
यं वदंति चलं भूतं यं वदंत्यशरीरिणम्२८।
यमाहुराकाशगमं शीघ्रगं शब्दयोनिजम्।
स वायुः सर्वभूतायुरुद्धतः स्वेन तेजसा२९।
ववौ प्रव्यथयन्दैत्यान्प्रतिलोमं सतोयदः।

मारुतो देवगंधर्वैर्विद्याधरगणैः सह३०।
चिक्रीड रश्मिभिश्शुभ्रैर्निर्मुक्तैरिव पन्नगैः।
सृजंतः सर्पपतयस्तीव्रं रोषमयं विषम्३१।
शरभूता विलग्नाश्च चेरुर्व्यात्तानना दिवि।
पर्वताश्च शिलाशृंगैः शतशाखैश्च पादपैः३२।
उपतस्थुः सुरगणान्प्रहर्तुं दानवं बलम्।
यः स देवो हृषीकेशः पद्मनाभस्त्रिविक्रमः३३।
युगांते कृष्णवर्त्मा च विश्वस्य जगतः प्रभुः।
सर्वयोनिः समधुहा हव्यभुक्क्रतुसंस्थितः३४।

भूम्यम्बुव्योमभूतात्मा श्यामः शांतिकरोरिहा।
अविघ्नममरादीनां चक्रे चक्रगदाधरः३५।
सव्येनालभ्य महतीं सर्वायुधविनाशिनीं।
करेण कालीं वपुषा शत्रुकालप्रदां गदां३६।
शेषैर्भुजैः प्रदीप्ताभैर्भुजगारिध्वजः प्रभुः।
दधारायुधजालानि शार्ङ्गादीनि महाबलः३७।

स कश्यपस्यात्मभवं द्विजं भुजगभोजनम्।
भुजगेंद्रेण वदने निविष्टेन विराजितम्३८।
अमृतारंभसंयुक्तं मंदराद्रिमिवोच्छितम्।
देवासुरविमर्देषु बहुशो दृष्टविक्रमम्३९।
महेंद्रेणामृतस्यार्थे वज्रेण कृतलक्षणम्।
विचित्रपत्रवसनं धातुमंतमिवाचलम्४०।
स्फीतक्रोधावलंबेन शीतांशुसमतेजसा।
भोगिभोगावसक्तेन मणिरत्नेन भास्वता४१।
पक्षाभ्यां चारुपत्राभ्यामावृतं दिवि लीलया।
युगांते सेंद्रचापाभ्यां तोयदाभ्यामिवांबरम्४२।
नीललोहितपीताभिः पताकाभिरलंकृतम्।
अरुणावरजं श्रीमानारुह्य समरे प्रभुः४३।
सुवर्णवर्णवपुषं सुपर्णं खेचरोत्तमम्।
तमन्वयुः सुरगणा मुनयश्च समाहिताः४४।
गीर्भिः परममंत्राभिस्तुष्टुवुश्च गदाधरम्।

तद्वैश्रवणसंश्लिष्टं वैवस्वतपुरःसरम्४५।
वारिराजपरिक्षिप्तं देवराजविराजितम्।
पवनाबद्धनिर्घोषं संप्रदीप्त हुताशनम्४६।
विष्णोर्जिष्णोः सहिष्णोश्च भ्राजिष्णोस्तेजसावृतम्।
बलं बलवदुद्रिक्ते युद्धाय समवर्तत४७।
स्वस्त्यस्तु देवेभ्य इति बृहस्पतिरभाषत।
स्वस्त्यस्तु दैत्येभ्य इति उशना वाक्यमाददे४८।
ताभ्यां बलाभ्यां संजज्ञे तुमुलो विग्रहस्तथा।
सुराणामसुराणां च परस्परजयैषिणाम्४९।
दानवा दैवतैः सार्द्धं नानाप्रहरणोद्यमाः।
समीयुर्युध्यमाना वै पर्वता इव पर्वतैः1.41.५०।
तत्सुरासुरसंयुक्तं युद्धमत्यद्भुतं बभौ।
धर्माधर्मसमायुक्तं दर्पेण विनयेन च५१।
ततो हयैः प्रजवितैर्वारणैश्च प्रचोदितैः।
उत्पतद्भिश्च गगने सासिहस्तैः समंततः५२।

क्षिप्यमाणैश्च मुसलैः संपतद्भिश्च सायकैः।
चापैर्विस्फार्यमाणैश्च पात्यमानैः सुदारुणैः५३।

तद्युद्धमभवद्घोरं देवदानवसंकुलम्।
जगतस्त्रासजननं युगसंवर्तकोपमम्५४।
स्वहस्तमुक्तैः परिघैर्मुद्गरैश्चैव पर्वतैः।
दानवास्समरे जघ्नुर्देवानिंद्रपुरोगमान्५५।
ते वध्यमाना बलिभिर्दानवैर्जितकाशिभिः।
विषण्णवदना देवा जग्मुरार्तिं परां मृधे५६।
ते चास्त्रशूलमथिताः परिघैर्भिन्नमस्तकाः।
भिन्नोरस्का दितिसुतैः स्रवद्रक्ता रणे बहु५७।
सूदिताः शरजालैश्च निर्यत्नाश्च शरैः कृताः।
प्रविष्टा दानवीं मायां न शेकुस्ते विचेष्टितम्५८।
उत्तंभितमिवाभाति निष्प्राण सदृशाकृति।
बलं सुराणामसुरैर्निष्प्रयत्नायुधं कृतम्५९।
दैत्यचापच्युतान्घोरांश्छित्वा वज्रेण तान्शरान्।

शक्रो दैत्यबलं घोरं विवेश बहुलोचनः६०।
स दैत्यप्रमुखान्सर्वान्हत्वा दैत्यबलं महत्।
तामसेनास्त्रजालेन तमोभूतमथाकरोत्६१।
तेऽन्योन्यं नान्वबुध्यंत दैत्यानां वाहनानि च।
घोरेण तमसाविष्टाः पुरुहुतस्य तेजसा६२।
मायापाशैर्विमुक्तास्तु यत्नवंतः सुरोत्तमाः।
शिरांसि दैत्यसंघानां तमोभूतान्यपातयन्६३।
अपध्वस्ता विसंज्ञाश्च तमसा नीलवर्चसा।
पेतुस्ते दानवास्सद्यश्छिन्नपक्षा इवाद्वयः६४।
तत्राभिभूतदैत्यैंद्रमंधकारमिवांतरं।
दानवं देहसदनं तमोभूतमिवाभवत्६५।
तथाऽसृजन्महामायां मयस्तां तामसीं दहन्।
युगांतोद्योतजननीं सृष्टा मौर्वेण वह्निना६६।
स ददाह च तां शाक्रीं माया मयविकल्पिता।
दैत्याश्चादित्यवपुषा सद्य उत्तस्थुराहवे६७।

मायां मौर्वीं समासाद्य दह्यमाना दिवौकसः।
भेजिरे चंद्रविषयं शीतांशुसलिलह्रदम्६८।
ते दह्यमाना और्वेण वह्निना नष्टचेतसः।
शशंसुर्वज्रिणं देवाः संतप्ताः शरणैषिणः६९।
संतप्ते मायया सैन्ये हन्यमाने च दानवैः।
चोदितो देवराजेन वरुणो वाक्यमब्रवीत्७०।
पुरा ब्रह्मर्षिजः शक्र तपस्तेपे सुदारुणम्।
उर्वः स पूर्वं तेजस्वी सदृशो ब्रह्मणो गुणैः७१।
तं तपंतमिवादित्यं तपसा जगदव्ययं।
उपतस्थुर्मुनिगणा देवा देवर्षिभिः सह७२।

हिरण्यकशिपुश्चैव दानवो दानवेश्वरः।
ऋषिं विज्ञापयामास पुरा परमतेजसम्७३।
ऊचुर्ब्रह्मर्षयस्ते तु वचनं धर्मसंहितम्।
ऋषिवंशेषु भगवंश्छिन्नमूलमिदं कुलं७४।
एकस्त्वमनपत्यश्च गोत्रा याऽन्यो न विद्यते।

कौमारं व्रतमास्थाय क्लेशमेवानुवर्तसे७५।
बहुनि विप्रगोत्राणि मुनीनां भावितात्मनाम्।
एकदेहानि तिष्ठंति विविक्तानि विना प्रजाः७६।
एवंभूतेषु सर्वेषु पुत्रैर्मे नास्ति कारणम्।
भवांश्च तापसश्रेष्ठः प्रजापति समद्युतिः७७।
तत्प्रवर्तस्व वंशाय वर्धयात्मानमात्मना।
समाधत्स्वोर्जितं तेजो द्वितीयां कुरु वै तनुं७८।
स एवमुक्तो मुनिभिर्मुनिर्मनसि ताडितः।
जगर्ह तानृषिगणान्वचनं चेदमब्रवीत्७९।
यथा हि विहितो धर्मो मुनीनां शाश्वतः पुरा।
आर्षं हि केवलं कर्म वन्यमूलफलाशिनः८०।
ब्रह्मयोनौ प्रसूतस्य ब्राह्मणस्यात्मवर्तिनः।
ब्रह्मचर्यं सुचरितं ब्रह्माणमपि चालयेत्८१।
जनानां वृत्तयस्तिस्रो ये गृहाश्रमवासिनः।
अस्माकं च वने वृत्तिर्वनाश्रमनिवासिनां८२।

अब्भक्षा वायुभक्षाश्च दंतोलूखलिनस्तथा।
अश्मकुट्टादयो यत्र पंचाग्नितपसश्च ये८३।
एते तपसि तिष्ठंतो व्रतैरपि सुदुश्चरैः।
ब्रह्मचर्यं पुरस्कृत्य प्रार्थयंति परां गतिम्८४।
ब्रह्मचर्याद्ब्रह्मणस्य ब्राह्मणत्वं विधीयते।
एवमाहुः परे लोके ब्राह्मचर्यविदो जनाः८५।
ब्रह्मचर्ये स्थितो धर्मो ब्रह्मचर्ये स्थितं तपः।
ये स्थिता ब्रह्मचर्ये तु ब्राह्मणा दिवि ते स्थिताः८६।
नास्ति योगं विना सिद्धिर्नास्ति योगं विना यशः।
नास्ति लोके यशोमूलं ब्रह्मचर्यात्परंतपः८७।
यो निगृह्येंद्रियग्रामं भूतग्रामं च पंचकम्।
ब्रह्मचर्यं समाधत्ते किमतः परमं तपः८८।
अयोगकेशधरणमसंकल्प व्रत क्रिया।
अब्रह्मचर्या चर्या च त्रयं स्याद्दंभसंज्ञितं८९।
क्व दाराः क्व च संयोगः क्व च भावविपर्ययः।

नन्वियं ब्रह्मणा सृष्टा मनसा मानसी प्रजा९०।
यद्यस्ति तपसो वीर्यं युष्माकं विजितात्मनाम्।
सृजध्वं मानसान्पुत्रान्प्राजापत्येन कर्मणा९१।

मनसा निर्मिता योनिराधातव्या तपस्विभिः।
नो दारयोगं बीजं च व्रतमुक्तं तपस्विनां९२।
यदिदं लुप्तधर्माख्यं युष्माभिरिह निर्भयैः।
व्याहतं सद्भिरत्यर्थमसद्भिरिव संमतं९३।
वपुर्दीप्तांतरात्मानमेष कृत्वा मनोमयं।
दारयोगं विना स्रक्ष्ये पुत्रमात्मतनूरुहं९४।
एवमात्मानमात्मा मे द्वितीयं जनयिष्यति।
प्राजापत्येन विधिना दिधक्षंतमिव प्रजाः९५।
वरुण उवाच।
उर्वस्तु तपसाविष्टो निवेश्योरुं हुताशने।
ममंथैकेन दर्भेण पुत्रस्य प्रसवारणिं९६।
तस्योरुं सहसा भित्वा वरोऽसौ ह्यग्निरुत्थितः।

जगतो दहनाकांक्षी पुत्रोग्निस्समपद्यत९७।
उर्वस्योरुं विनिर्भिद्य और्वो नामांतकोऽनलः।
दिधक्षुरिव लोकांस्त्रीन्जज्ञे परमकोपनः९८।
उत्पद्यमानश्चोवाच पितरं दीनया गिरा।
क्षुधा मे बाधते तात जगद्भक्षेत्यजस्व मां९९।
त्रिदिवारोहिभिर्ज्वालैर्जृम्भमाणो दिशो दश।
निर्दहन्सर्वभूतानि ववृधे सोंतकोपमः1.41.१००।
एतस्मिन्नंतरे ब्रह्मा मुनिमुर्वं समागतः।
उवाच वार्यतां पुत्रो जगतस्त्वं दयां कुरु१०१।
अस्यापत्यस्यते विप्र करिष्ये साह्यमुत्तमं।
तथ्यमेतद्वचः पुत्र शृणु त्वं वदतां वर१०२।
और्व उवाच।
धन्योस्म्यनुगृहीतोस्मि यन्मे त्वं भगवन्शिशोः।
मतिमेतां ददासीह परमात्मन्हिताय वै१०३।
प्रभातकाले संप्राप्ते कांक्षितव्ये समागमे।

भगवंस्तर्पितः पुत्रः कैर्हव्यैः प्राप्स्यते सुखम्१०४।
कुत्र चास्य निवासः स्याद्भोजनं तु किमात्मकम्।
विधास्यतीह भगवान्वीर्यतुल्यं महौजसः१०५।
ब्रह्मोवाच।
बडवामुखे च वसतिः समुद्रे वै भविष्यति।
ममयोनिर्जलं विप्र तच्चामेयं व्रजत्वयं१०६।
तत्राऽयमास्ते नियतं पिबन्वारिमयं हविः।
तद्वारिविस्तरं विप्र विसृजाम्यालयं च तम्१०७।
ततो युगांते भूतानामेष चाहं च पुत्रक।
सहितो विचरिष्यावो निष्पुराणकराविह१०८।
एषोग्निरंतकाले तु सलिलाशी मया कृतः।

दहनः सर्वभूतानां सदेवासुररक्षसाम्१०९।
एवमस्त्विति तं सोग्निः संवृतज्वालमंडलः।
प्रविवेशार्णवमुखं नत्वोर्वं पितरं प्रभुम्११०।
प्रतियातस्ततो ब्रह्मा ते च सर्वे महर्षयः।

और्वस्याग्नेः प्रभावज्ञाः स्वांस्वां गतिमुपागताः१११।
हिरण्यकशिपुर्दृष्ट्वा तदा तन्महदद्भुतम्।
उर्वं प्रणतसर्वांगो वाक्यमेतदुवाच ह११२।
भगवन्नद्भुतमिदं संवृत्तं लोकसाक्षिकम्।
तपसा ते मुनिश्रेष्ठ परितुष्टः पितामहः११३।
अहं तु तव पुत्रस्य तव चैव महाव्रत।
भृत्य इत्यवगंतव्यः श्लाघ्यस्त्वमिह कर्मणा११४।
तन्मां पश्य समापन्नं तवैवाराधने रतम्।
यदि सीदेन्मुनिश्रेष्ठ तवै वस्यात्पराजयः११५।
उर्व उवाच।
धन्योस्म्यनुगृहीतोस्मि यस्य तेऽहं गुरुर्मतः।
नास्ति ते तपसानेन भयं चैवेह सुव्रत११६।
तामेव मायां गृह्णीष्व मम पुत्रेण निर्मिताम्।
निरिंधिनामग्निमयीं दुःस्पर्शां पावकैरपि११७।
एषा ते स्वस्य वंशस्य वशगारि विनिग्रहे।

रक्षिष्यत्यात्मपक्षं च विपक्षं च प्रधक्ष्यति११८।
वरुण उवाच।
एषा दुर्विषहा माया देवैरपि दुरासदा।
और्वेण निर्मिता पूर्वं पावकेनोर्वसूनुना११९।
तस्मिंस्तु व्यथिते दैत्ये निर्वीर्यैषा न संशयः।
शापो ह्यस्याः पुरा दत्तः सृष्टा येनैव तेजसा१२०।
यद्येषा प्रतिहंतव्या कर्तव्यो भगवान्सुखी।
दीयतां मे सखो शक्र तोययोनिर्निशाकरः१२१।
तेनाहं सहसं गम्य यादोभिश्च समावृतः।
मायामेतां हनिष्यामि त्वत्प्रसादान्न संशयः१२२।
एवमस्त्वितिसंहृष्टः शक्रस्त्रिदशवर्धनः।
संदिदेशाग्रतः सोमं युद्धाय शिशिरायुधम्१२३।
गच्छ सोम सहायन्त्वं कुरु पाशधरस्य वै।
असुराणां विनाशाय जयार्थं त्रिदिवौकसाम्१२४।
त्वं मतः प्रतिवीर्यश्च ज्योतिषामपि चेश्वरः।

त्वन्मयान्सर्वलोकेषु रसान्वेदविदो विदुः१२५।
त्वया समो न लोकेस्मिन्विद्यते शिशिरायुधः।
क्षयवृद्धीतवाव्यक्तेसागरेचैवचांबरे१२६।
प्रवर्तयस्यहोरात्रात्कालं संमोहयन्जगत्।

लोकच्छायामयं लक्ष्म तवांकः शशविग्रहः१२७।
न विदुः सोम ते मायां ये च नक्षत्रयोनयः।
त्वमादित्यपथादूर्ध्वं ज्योतिषां चोपरिस्थितः१२८।
तमः प्रोत्सार्य सहसा भासयस्यखिलं जगत्।
शीतभानुर्हिमतनुर्ज्योतिषामधिपः शशी१२९।
अपि तत्कालयोगात्मा इज्यो यज्ञरथोऽव्ययः।
ओषधीशः क्रियायोनिरपां योनिरनुष्णगुः१३०।
शीतांशुरमृताधारश्चपलः श्वेतवाहनः।
त्वं कांतिः कांतवपुषां त्वं सोमः सोमपायिनाम्१३१।
सौम्यस्त्वं सर्वभूतानां तिमिरघ्नस्त्वमृक्षराट्।
तद्गच्छ त्वं महासेन वरुणेन वरूथिना१३२।

शमयस्वासुरीं मायां यया दह्यामहे रणे।
सोम उवाच।
यन्मां वदसि युद्धार्थं देवराजवरप्रद१३३।
एष वर्षामि शिशिरं दैत्यमायापकर्षणं।
एतान्मे शीतनिर्दग्धान्पश्यस्व हिमवेष्टितान्१३४।
तथा हिमकरोत्सृष्टाः सपाशा हिमवृष्टयः।
वेष्टयंति च तान्दैत्यान्वायुर्मेघगणानिव१३५।
तौ पाशशीतांशुधरौ वरुणेंदू महाबलौ।
जघ्नतुर्हिमपातैश्च पाशपातैश्च दानवान्१३६।
द्वावंबुनाथौ समरे तौ पाशहिमयोधिनौ।
मृधे चेरतुरंभोभिः क्षुब्धाविव महार्णवौ१३७।
ताभ्यामापूरितं सर्वं तद्दानवबलं महत्।
जगत्संवर्त्तकांभोदैः प्रवर्षैरिव संवृतं१३८।
तावुद्यतावंबुनाथौ शशांकवरुणावुभौ।
शमयामासतुस्तां तु मायां दैत्येन्द्रनिर्मितां१३९।

शीतांशुजालनिर्दग्धाः पाशैश्चास्कंदिता रणे।
न शेकुश्चलितुं दैत्या विशिरस्का इवाद्वयः१४०।
शीतांशु निहतास्ते तु दैत्यास्सर्वे निपातिताः।
हिमप्लावित सर्वांगानिरूष्माण इवाग्नयः१४१।
तेषां तु दिवि दैत्यानां निपतंति शुभानि वै।
विमानानि विचित्राणि निपतंत्युत्पतंति च१४२।
तान्पाशहस्तग्रथितान्छादितान्शीतरश्मिभिः।
मयो ददर्श मायावी दानवान्दिवि दानवः१४३।
सशैलजालां विततां खड्गपट्टसहासिनीम्।
पादपोत्करकूटस्थां कंदराकीर्णकाननां१४४।
सिंहव्याघ्रगणाकीर्णां नदद्भिर्देवयूथपैः।
ईहामृगगणाकीर्णां पवनाघूर्णितद्द्रुमाम्१४५।

निर्मितां स्वेन पुत्रेण कूजंतीं दिविकामगां।
प्रथितां पार्वतीं मायां ससृजे स समंततः१४६।
सासिशब्दैश्शिलावर्षैः संपतद्भिश्च पादपैः।

जघान देवसंघांस्ते दानवानभ्यजीवयत्१४७।
नैशाकरी वारुणी च माये अंतर्हिते तदा।
अभवद्घोरसंचारा पृथिवी पर्वतैरिव१४८।
न चारुद्धो द्रुमगणैर्देवो दृश्यत कश्चन।
तदपध्वस्तधनुषं भग्नप्रहरणाविलम्१४९।
निष्प्रयत्नं सुरानीकं वर्जयित्वा गदाधरं।
स हि युद्धगतः श्रीमानीशो न स्म व्यकंपत1.41.१५०।
सहिष्णुत्वाज्जगत्स्वामी न चुक्रोध गदाधरः।
कालज्ञः कालमेघाभः समीक्षन्कालमाहवे१५१।
देवासुरविमर्दं च द्रष्टुकामस्तदा हरिः।
ततो भगवतादिष्टौ रणे पावकमारुतौ१५२।
चोदितौ विष्णुवाक्येन ततो मायां व्यकर्षतां।
ताभ्यामुद्भ्रांतवेगाभ्यां प्रबुद्धाभ्यां महाहवे१५३।
दग्धा सा पार्वती माया भस्मीभूता ननाश ह।
सोनिलोनलसंयुक्तस्सोनलश्चानिलाकुलः१५४।

दैत्यसेनां ददहतुर्युगांतेष्विव मूर्च्छितौ।
वायुः प्रजवितस्तत्र पश्चादग्निश्च मारुतात्१५५।
चेरतुर्दानवानीके क्रीडंतावनलानिलौ।
भस्मीभूतेषु भूतेषु प्रपतत्सूत्पतत्सु च१५६।
दानवानां विमानेषु निपतत्सु समंततः।
वातस्कंधापविद्धेषु कृतकर्मणि पावके१५७।
मायावधे प्रवृत्ते तु स्तूयमाने गदाधरे।
निष्प्रयत्नेषु दैत्येषु त्रैलोक्ये मुक्तबंधने१५८।
प्रहृष्टेषु च देवेषु साधुसाध्विति जल्पिषु।
जये दशशताक्षस्य दैत्यानां च पराजये१५९।
दिक्षु सर्वासु शुद्धासु प्रवृत्ते धर्मविस्तरे।
अपावृते चंद्रपथे स्वस्थानस्थे दिवाकरे१६०।
प्रवृत्तिस्थेषु भूतेषु नृषु चारित्रवत्सु च।
अभिन्नबंधने मृत्यौ हुयमाने हुताशने१६१।
यज्ञशोभिषु देवेषु स्वर्गमार्गं दिशत्सु च।

लोकपालेषु सर्वेषु दिक्षु संधानवर्तिषु१६२।
भावे तपसि सिद्धानामभावे पापकर्मणाम्।
देवपक्षे प्रमुदिते दैत्यपक्षे विषीदति१६३।
त्रिपादविग्रहे धर्मेऽधर्मे पादपरिग्रहे।
अपावृते महाद्वारे वर्तमाने च सत्पथे१६४।

लोकेषु धर्मवृत्तेषु प्रवृत्तेष्वाश्रमेषु च।
प्रजारक्षणयुक्तेषु राजमानेषु राजसु१६५।
प्रशांतेषु च लोकेषु शांते तमसि दानवे।
अग्निमारुतयोस्तस्मिन्वृत्ते संग्रामकर्मणि१६६।
तन्मया विमला लोकास्ताभ्यां जयकृतक्रियाः।
तीव्रं दैत्यभयं श्रुत्वा मारुताग्निकृतं महत्१६७।
कालनेमीति विख्यातो दानवः प्रत्यदृश्यत।
भास्कराकारमुकुटः शिंजिताभरणांगदः१६८।
मंदराद्रिप्रतीकाशो महारजतसंवृतः।
शतप्रहरणोदग्रः शतबाहुः शताननः१६९।

शतशीर्षः स्थितः श्रीमान्शतशृंग इवाचलः।
कक्षे महति संवृद्धो निदाघ इव पावकः१७०।
धूम्रकेशो हरिश्मश्रुर्दंतुरो विकटाननः।
त्रैलोक्यांतरविस्तारं धारयन्विपुलं वपुः१७१।
बाहुभिस्तुलयन्व्योम क्षिपन्पद्भ्यां महीधरान्।
ईरयन्मुखनिःश्वासैर्वृष्टिकारान्बलाहकान्१७२।
तिर्यगायतरक्ताक्षं मंदरोदग्रवर्चसाम्।
दिधक्षंतमिवायांतं सर्वान्देवगणान्मृधे१७३।
तर्जयंतं सुरगणांश्छादयंतं दिशो दश।
संवर्तकाले हृषितं दृष्टं मृत्युमिवोत्थितम्१७४।
सुतलेनोच्छ्रयवता विपुलांगुलिपर्वणा।
लंबाभरणपूर्णेन किंचिच्चलितकर्मणा१७५।
उच्छ्रितेनाग्रहस्तेन दक्षिणेन वपुष्मता।
दानवान्देवनिहतान्ब्रुवन्तं तिष्ठतेति च१७६।
तं कालनेमिं समरे द्विषतां कालनेमिनम्।

वीक्षंते स्म सुराः सर्वे भयविह्वललोचनाः१७७।
तं वीक्षंते स्म भूतानि ग्रसंतं कालनेमिनम्।
त्रिविक्रमं विक्रमं तं नारायणमिवापरम्१७८।
सोभ्युच्छ्रयं पुनः प्राप्तो मारुताघूर्णितांबरः।
प्रक्रामदसुरो योद्धुं त्रासयन्सर्वदेवताः१७९।
समेयिवान्सुरेंद्रेण परिष्वक्तो भ्रमन्रणे।
कालनेमिर्बभौ दैत्यः सविष्णुरिव मंदरः१८०।
अथ विव्यथिरे देवाः सर्वे शक्रपुरोगमाः।
कालनेमिनमायांतं दृष्ट्वा कालमिवापरम्१८१।
दानवाननुपिप्रीषुः कालनेमिर्महासुरः।
व्यवर्धत महातेजास्तपांते जलदो यथा१८२।
तं त्रैलोक्यांतरगतं दृष्ट्वा ते दानवेश्वराः।
उत्तस्थुरपरिश्रांताः पीत्वेवामृतमुत्तमम्१८३।

ते वीतभयसंत्रासा मयतारपुरोगमाः।
तारकामयसंग्रामे सततं जितकाशिनः१८४।

रेजुरायोधनगता दानवा युद्धकांक्षिणः।
मंत्रमभ्यसतां तेषां व्यूहं च परिधावताम्१८५।
प्रेक्षतां चाभवत्प्रीतिर्दानवं कालनेमिनम्।
ये तु तत्र मयस्यासन्मुख्या युद्धपुरस्सराः१८६।
ते तु सर्वे भयं त्यक्त्वा हृष्टा योद्धुमुपस्थिताः।
मयस्तारो वराहश्च हयग्रीवश्च दानवः१८७।
विप्रचित्तिसुतः श्वेतः खरलंबावुभावपि।
अरिष्टो बलिपुत्रश्च किशोराख्यस्तथैव च१८८।
सुर्भानुश्चामरप्रख्यश्चक्रयोधी महासुरः।
एतेऽस्त्रवेदिनः सर्वे सर्वे तपसि सुस्थिताः१८९।
दानवाः कृतिनो जग्मुः कालनेमिनमुद्धतम्।
ते गदाभिस्सुगुर्वीभिश्चक्रैरथपरश्वधैः१९०।
कालकल्पैश्च मुसलैः क्षेपणीयैश्च मुद्गरैः।
अश्मभिश्चास्त्रसदृशैस्तथा शैलैश्च दारुणैः१९१।
पट्टिशैर्भिंडिपालैश्च परिघैश्चोत्तमायसैः।

घातिनीभिश्च गुर्वीभिः शतघ्नीभिस्तथैव च१९२।
युगैर्यंत्रैश्च निर्मुक्तैर्लांगलैरुग्रताडितैः।
दोर्भिरायतमानैश्च पाशैश्च परिघादिभिः१९३।
भुजंगवक्त्रैर्लेलिहानैर्विसर्पद्भिश्च सायकैः।
वज्रैः प्रहरणीयैश्च दीप्यमानैश्च तोमरैः१९४।
विकोशैरसिभिस्तीक्ष्णैः शूलैश्च शितनिर्मलैः।
दैत्यैः संदीप्यमानैश्च प्रगृहीतशरासनैः१९५।
ततः पुरस्कृत्य तदा कालनेमिनमाहवे।
सा दीप्तशस्त्रप्रवरा दैत्यानां रुरुचे चमूः१९६।
यैर्निमीलितसर्वांगा वनालीवांबुदागमे।
देवतानामपि चमूर्मुमुदे शक्रपालिता१९७।
उपेता शिशिरोष्णाभ्यां तेजोभ्यां चंद्रसूर्ययोः।
वायुवेगवती सौम्या तारागणपताकिनी१९८।
तोयदा बद्धवसना ग्रहनक्षत्रहासिनी।
यमेंद्रधनदैर्गुप्ता वरुणेन च धीमता१९९।

सा प्रदीप्ताग्निपवना नारायणपरायणा।
सासमुद्रौघसदृशी दीप्यमाना महाचमूः1.41.२००।
रराजास्त्रवती भीमा यक्षगंधर्वशालिनी।
तयोश्चम्वोस्तदानीं तु बभूव स समागमः२०१।
द्यावापृथिव्योस्संयोगो यथा स्याद्युगपर्यये।
तद्युद्धमभवद्घोरं देवदानवसंकुलं२०२।

क्षमापराक्रमपरं सदर्पविनयस्यदं।
निश्चक्रमुर्बलाभ्यां तु भीमाभ्यां च सुराऽसुराः२०३।
पूर्वापराभ्यां संरब्धाः सागराभ्यामिवांबुदाः।
ताभ्यां बलाभ्यां संहृष्टाश्चेरुस्ते देवदानवाः२०४।
वनाभ्यां पार्वतीयाभ्यां पुष्पिताभ्यां यथा नगाः।
समाजघ्नुस्तथा भेरीः शंखान्दध्मुरनेकशः२०५।
ब्रह्मांडं च भुवं चैव दिशश्च समपूरयन्।
ज्याघाततलनिर्घोष धनुषां कूजितानि च२०६।
दुंदुभीनां च निर्ह्रादो दैत्यमंतर्दधुः स्वनम्।

तेऽन्योन्यमभिसंपेतुर्यातयंतः परस्परम्२०७।
बभंजुर्बाहुभिर्बाहु युद्धमन्ये युयुत्सवः।
देवानामशनीर्घोराः परिघांश्चोत्तमायुधान्२०८।
निस्त्रिंशान्ससृजुः संख्ये गदागुर्वीश्च दानवाः।
गदानिपातैर्भग्नांगा बाणैश्च शकलीकृताः२०९।
परिपेतुर्भृशं केचित्पुनः केचितु जघ्निरे।
ततो रथैश्च तुरगैर्विमानैश्च पदातिभिः२१०।
समीयुस्तेतिसंरब्धा रोषादन्योन्यमाहवे।
संवर्त्तमानास्समरे संदष्टौष्टपुटाननाः२११।
रथा रथैर्नियुध्यंते पादाताश्च पदातिभिः।
तेषां रथानां तुमुलः सशब्दः शब्दवाहिनाम्२१२।
नभो निदद्ध्वानयथा नभस्ये जलदस्वनैः।
बभंजिरे रथान्केचित्केचित्संमृदिता रथैः२१३।
संबाधमन्ये संप्राप्ता न शेकुश्चलितुं रथाः।
अन्योन्य मध्ये समरे दोर्भ्यामुत्क्षिप्य दंशिताः२१४।

संह्रादमाणास्सबला जघ्नुस्तत्रासि चर्मिणः।
अस्त्रैरन्ये विनिर्भिन्ना रक्तं वेमुर्हतायुधि२१५।
क्षरज्जलानां सदृशा जलदानां समागताः।
अन्योन्यबाणवर्षेण युद्धदुर्दिनमाबभौ२१६।
एतस्मिन्नंतरे क्रुद्धः कालनेमिस्स दानवः।
अवर्धत समुद्रौघैः पूर्यमाण इवांबुदः२१७।
तस्य विद्युल्लतापीडाः प्रदीप्ताशनिवर्षिणः।
गात्रैर्नगगिरिप्रख्यैर्विनिपेतुर्बलाहकाः२१८।
क्रोधाग्निश्वसतस्तस्य भ्रूभेदस्वेदवर्षिणः।
साग्निस्फुलिंगाः प्रतता मुखाग्निश्चेरुरर्चिषः२१९।
तिर्यगूर्ध्वं च गगने ववृधुस्तस्य बाहवः।
पर्वतादिव निष्क्रांताः पंचास्या इव पन्नगाः२२०।
सोऽस्त्रजालैर्बहुविधैर्धनुर्भिः परिघैरपि।
दिव्यमाकाशमावव्रे पर्वतैरुच्छ्रितैरिव२२१।

सोनिलोद्भूतवसनस्तस्थौ संग्रामलालसः।

संध्यातपग्रस्तशिलः साक्षान्मेरुरिवाचलः२२२।
ऊरुवेगप्रमथितैः शृंगशैलाग्रपादपैः।
अपातयद्देवगणान्वज्रेणेव महागिरीन्२२३।
बाहुभिश्च सनिस्त्रिंशैश्छिन्नभिन्नशिरोरुहाः।
न शेकुश्चलितुं देवाः कालनेमिहता युधि२२४।
मुष्टिभिर्निहताः केचित्केचिच्च द्विदलीकृताः।
यक्षगंधर्वपतगाः समहोरगकिन्नराः२२५।
तेन वित्रासिताः पेतुः समरे कालनेमिना।
न शेकुर्यत्नवंतोपि यत्नं कर्तुं विचेतसः२२६।
तेन शक्रः सहस्राक्षोऽस्पंदितः शरबंधनैः।
निष्प्रयत्नः कृतः संख्ये चलितुं न शशाक ह२२७।
निर्जलांभोदसदृशो निर्जलार्णवसप्रभः।
निर्व्यापारः कृतस्तेन विपाशो वरुणो मृधे२२८।
रणे वैश्रवणस्तेन परीतः कालरूपिणा।
विलपन्लोकपालेशस्त्याजितो धनदः क्रियां२२९।

यमः सर्वहरस्तेन मृत्युप्रहरणो रणे।
याम्यामवस्थां संत्यज्य भीतः स्वां दिशमाविशत्२३०।
सलोकपालानुत्सार्य हृत्वा तेषां च कर्म तत्।
दिक्षु सर्वासु देहं स्वं चतुर्धा विदधे तदा२३१।
स नक्षत्रपथं गत्वा दिव्यं स्वर्भानुदर्शितं।
जहार लक्ष्मीं सोमस्य यच्चास्य विषयं महत्२३२।
चालयामास दीप्तांशुं धर्मद्वारा सभास्करं।
शासनं चास्य विषयं जहार दिनकर्म च२३३।
सोग्निं देवमुखं जित्वा चकारात्ममुखाश्रयं।
वायुं च तरसा जित्वा चकारात्मवशानुगं२३४।
स समुद्रात्समानीय समस्ताः सरितो बलात्।
चकाराभिसुखावीर्या देहभूताश्च सिंधवः२३५।
अपः स्ववशगाः कृत्वा दिविजायाश्च भूमिजाः।
छादयामास जगतीं सुगुप्तां धरणीधरैः२३६।
स स्वयंभूरिवाभाति महाभूतपतिर्महान्।

सर्वलोकमयो दैत्यः सर्वलोकभयावहः२३७।
स लोकपालैकवपुश्चंद्रसूर्यग्रहात्मवान्।
पावकानिलसंभूतो रराज युधि दानवः२३८।
पारमेष्ठ्ये स्थितः स्थाने लोकानां प्रभवोपमे।
तं तुष्टुवुर्दैत्यगणा देवा इव पितामहं२३९।
पंच तं नाभ्यवर्तंत विपरीतेन कर्मणा।
वेदो धर्मः क्षमा सत्यं श्रीश्च नारायणाश्रया२४०।

स तेषामनुपस्थानात्सक्रोधो दानवेश्वरः।
वैष्णवं पदमन्विच्छन्स गतो देवतायतः२४१।
स ददर्श सुपर्णस्थं शंखचक्रगदाधरं।
दानवानां विनाशाय भ्रामयंतं गदां शुभां२४२।
सजलांभोदसदृशं विद्युत्सदृशवाससं।
आरूढं स्वर्णपत्राढ्यं खेचरं काश्यपं खगं२४३।
दुष्टदैत्यविनाशाय दृष्ट्वा खस्थमिवस्थितं।
दानवो विष्णुमक्षोभ्यं बभाषे क्षुब्धमानसः२४४।

अयं स रिपुरस्माकं पूर्वेषां प्राणनाशनः।
अर्णवावासिनश्चैव मधोश्च कैटभस्य च२४५।
अयं स रिपुरस्माकमसमः किल कथ्यते।
अनेकसंयुगेनेन दानवा बहवो हताः२४६।
अयं स निर्घृणो लोके स्त्रीबालनिरपत्त्रपः।
येन दानवनारीणां सीमंतोद्धरणं कृतम्२४७।
अयं स विष्णुर्देवानां वैकुंठश्च दिवौकसाम्।
अनंतो भोगिनां मध्ये स्वयंभूश्च स्वयंभुवः२४८।
अयं स नाथो देवानामस्माभिर्विप्रकृष्यते।
अस्य क्रोधं समासाद्य हिरण्यकशिपुर्हतः२४९।
अस्यच्छायामुपाश्रित्य देवा मखमुखे स्थिताः।
आज्यं महर्षिभिर्दत्तमश्नुवंति त्रिधा हुतम्1.41.२५०।
अयं स निधने हेतुः सर्वेषाममरद्विषाम्।
अस्य चक्रप्रविष्टानि कुलान्यस्माकमाहवे२५१।
अयं स किल युद्धेषु सुरार्थे त्यक्तजीवितः।

स विभुस्तेजसा युक्तं चक्रं क्षिपति शत्रुषु२५२।
अयं स कालो दैत्यानां कालभूते मयि स्थिते।
अतिक्रांतस्य कालस्य फलं प्राप्स्यति केशवः२५३।
दिष्ट्येदानीं समक्षं मे विष्णुरेष समागतः।
निष्पिष्टो बहुना संख्ये मय्येव प्रणशिष्यति२५४।
यास्याम्यपचितिं दिष्ट्या पूर्वेषामद्य संयुगे।
इमन्नारायणं हत्वा दानवानां भयावहम्२५५।
क्षिप्रमेव हनिष्यामि रणेऽमरगणानहम्।
जात्यंतरगतोप्येष बाधते दानवान्मृधे२५६।
एषोऽनंतः पुरा भूत्वा पद्मनाभ इति श्रुतः।
जघानैकार्णवे घोरे तावुभौ मधुकैटभौ२५७।
द्विधाभूतं वपुः कृत्वा सिंहस्यार्द्धं नरस्य च।
पितरं मे जघानैको हिरण्यकशिपुं पुरा२५८।
शुभं गर्भमधत्तैनमदितिर्देवतारणिः।
त्रीन्लोकानाजहारैकः क्रममाणस्त्रिभिः क्रमैः२५९।

भूयस्त्विदानीं संप्राप्ते संग्रामे तारकामये।
मया सह समागम्य स देवो विनशिष्यति२६०।
एवमुक्त्वा बहुविधं क्षिप्रं नारायणं रणे।
वाग्भिरप्रतिरूपाभिर्युद्धमेवाभ्यरोचयत्२६१।
क्षिप्यमाणोऽसुरेंद्रेण न चुकोप गदाधरः।
क्षमाबलेन महता सस्मितं चेदमब्रवीत्२६२।
अल्पं दर्पबलं दैत्य स्थिरमक्रोधजं बलम्।
हतस्त्वं दर्पजैर्दोषैर्हित्वा यो भाषसे क्षमाम्२६३।
अधमस्त्वं मम मतो धिगेतत्तव वाग्बलम्।
के तत्र पुरुषाः संति यत्र गर्जंति योषितः२६४।
अहं त्वां दैत्य पश्यामि पूर्वेषां मार्गगामिनम्।
प्रजापतिं कृतं सेतुं त्यक्त्वा कः स्वस्तिमान्भवेत्२६५।
अद्य त्वां नाशयिष्यामि देवव्यापारघातकम्।
स्वेषु स्वेषु च स्थानेषु स्थापयिष्यामि देवताः२६६।
एवं ब्रुवति वाक्यं तु मृधे श्रीवत्सधारिणि।

जहास दानवः क्रोधाद्धस्तांश्चक्रेण सायुधान्२६७।
स बाहुशतमुद्यम्य सर्वायुधगणान्रणे।
क्रोधाद्विगुणरक्ताक्षो विष्णोर्वक्षस्य पातयत्२६८।
दानवाश्चापि समरे मयतारपुरोगमाः।
उद्यतायुधनिस्त्रिंशा विष्णुमभ्यद्रवन्रणे२६९।
स ताड्यमानोऽतिबलैर्दैत्यैः सर्वायुधोद्यतैः।
न चचाल ततो युद्धे कंप्यमान इवाचलः२७०।
संयुक्तश्च सुपर्णेन कालनेमिर्महासुरः।
सर्वप्राणेन महतीं गदामुद्यम्य बाहुभिः२७१।
घोरां ज्वलंतीं मुमुचे संरब्धो गरुडोपरि।
कर्मणा तेन दैत्यस्य विष्णुर्विस्मयमागमत्२७२।
तदा तेन सुपर्णस्य पातिता मूर्ध्नि सा गदा।
सुपर्णं व्यथितं दृष्ट्वा क्षतं च वपुरात्मनः२७३।
क्रोधसंरक्तनयनो वैकुंठश्चक्रमादधे।
व्यवर्द्धत च वेगेन सुपर्णेन समं विभुः२७४।

भुजाश्चास्य व्यवर्धंत व्याप्तवंतो दिशो दश।
विदिशश्चैव खं चापि गां चैव प्रतिपूरयन्२७५।
ववृधे स पुनर्लोकान्क्रांतुकाम इवौजसा।
तं जयाय सुरेंद्राणां वर्द्धमानं नभस्तले२७६।
ऋषयः सह गंधर्वास्तुष्टुवुर्मधुसूदनम्।
सद्यां किरीटेन लिखन्शिरसा भास्वरेण च२७७।
पद्भ्यामाक्रम्यवसुधां दिशः प्रच्छाद्य बाहुभिः।
सहस्रकरतुल्याभं सहस्रारमरिक्षयम्२७८।
दीप्ताग्निसदृशं घोरंदर्शनेन सुदर्शनम्।

सुवर्णरेणुपर्यंतं वज्रनाभं भयावहं२७९।
मेदोस्थिमज्जरुधिरैः सिक्तं दानवसंभवैः।
अद्वितीयं प्रहरणं क्षुरपर्यंतमंडलम्२८०।
स्रग्दाममालानिचितं कामगं कामरूपिणं।
स्वयं स्वयंभुवा सृष्टं भयदं सर्वविद्विषाम्२८१।
दधार रोषेणाविष्टं नित्यमाहवदर्पितं।

क्षेपणाद्यस्य मुह्यंति लोकाः सस्थाणुजंगमाः२८२।
क्रव्यादानि च भूतानि तृप्तिं यांति महामृधे।
तमप्रतिमकर्माणं समानं सूर्यवर्चसा२८३।
चक्रमुद्यम्य समरे कोपदीप्तो गदाधरः।
प्रणष्टं दानवं तेजः कुर्वाणं स्वेन तेजसा२८४।
चिच्छेद बाहुंस्तेनैव समरे कालनेमिनः।
तच्च वक्त्रशतं घोरं सान्निचूर्णाट्टहासि वै२८५।
तस्य दैत्यस्य चक्रेण प्रममाथ बलाद्धरिः।
सच्छिन्नबाहुर्विशिरानप्राकंपत दानवः२८६।
कबंधावस्थितः संख्ये विशाखइव पादपः।
तंवितत्य महापक्षौ वायोः कृत्वा समं जवम्२८७।
उरसा ताडयामास गरुडः कालनेमिनं।
स तस्य देहोभिमुखो विबाहुः खात्परिभ्रमन्२८८।
निपपात दिवं त्यक्त्वा क्षोभयन्धरणीतलम्।
तस्मिन्निपतिते दैत्ये देवाः सर्षिगणास्तथा२८९।

साधुसाध्विति वैकुंठं समेताः प्रत्यपूजयन्।
अपरे ये तु दैत्या वै युद्धे दृष्टपराक्रमाः२९०।
ते सर्वे बाहुभिर्व्याप्ता न शेकुश्चलितुं रणे।
कांश्चित्केशेषु जग्राह कांश्चित्कंठेष्वपीडयत्२९१।
चकर्त कस्यचिद्वक्त्रं मध्ये गृह्नात्तथापरम्।
ते गदाचक्रनिर्दग्धा गतसत्वा गतासवः२९२।
गगनाद्भ्रष्टसर्वांगा निपेतुर्धरणीतले।
तेषु सर्वेषु दैत्येषु हतेषु पुरुषोत्तमः२९३।
शक्रप्रियं ततः कृत्वा कृतकर्मगदाधरः।
तस्मिन्विमर्दे संवृत्ते संग्रामे तारकामये२९४।
तं च देशं जगामाशु ब्रह्मा लोकपितामहः।
सर्वैर्ब्रह्मर्षिभिः सार्द्धं गंधर्वाप्सरसांगणैः२९५।
देवदेवं हरिं देवः पूजयन्वाक्यमब्रवीत्।
कृतं देव महत्कर्म सुराणां शल्यमुद्धृतम्२९६।
निधनेन च दैत्यानां वयं च परितोषिताः।

योऽयं त्वया हतो विष्णो कालनेमिर्महासुरः२९७।
त्वामेतस्य ऋते ह्यस्मिन्शास्ता कश्चिन्न विद्यते।

एष देवान्परिभवन्लोकांश्च सचराचरान्२९८।
ऋषीणां कदनं कृत्वा मामपि प्रतिगर्जति।
तदनेन त्वदीयेन परितुष्टोस्मि कर्मणा२९९।
यदयं कालकल्पस्ते कालनेमिर्निपातितः।
तदागच्छस्व भद्रं ते गच्छाम दिवमुत्तमाम्1.41.३००।
ब्रह्मर्षयस्त्वां तत्रस्थाः प्रतीक्षंते सदो गताः।
कं चाहं तव दास्यामि वरं वरभृतां वर३०१।
स्वस्थानस्थेषु देवेषु तेषां च वरदो भवान्।
निर्यातमेतत्त्रैलोक्यं स्फीतं निहतकंटकम्३०२।
अस्मिन्नेव मृधे विष्णो शक्राय सुमहात्मने।
एवमुक्तो भगवता ब्रह्मणा हरिरव्ययः३०३।
देवान्शक्रमुखान्सर्वानुवाच शुभया गिरा।
विष्णुरुवाच।

श्रूयतां त्रिदशास्सर्वे यावंतोऽत्र समागताः३०४।
सुपर्णसहितैस्तत्र पुरस्कृत्य पुरंदरं।
अस्माभिः समरे सर्वैः कालनेमिमुखा हताः३०५।
दानवा विक्रमोपेताः शक्रादपि महत्तराः।
अस्मिन्महति संग्रामे द्वावेव तु विनिस्सृतौ३०६।
विरोचनस्तु दैतेयः स्वर्भानुश्च महाबलः।
स्वां दिशं भजतां शक्रो दिशं वरुण एव च३०७।
याम्यां यमः पालयतामुत्तरां च धनाधिपः।
ऋक्षैः सह सदा योगं गच्छतां चंद्रमास्तथा३०८।
अयमृतुमुखं सूर्यो भजतामयनैः सह।
आज्यभागाः प्रवर्तंतां सदस्यैरभिपूजिताः३०९।
हुयंतामग्नयो विप्रैर्वेददृष्टेन कर्मणा।
देवाश्च बलिहोमेन स्वाध्यायेन महर्षयः३१०।
श्राद्धेन पितरश्चैव तुष्टिं यांतु यथासुखम्।
वायुश्चरतु मार्गस्थस्त्रिधा दीप्यतु पावकः३११।

त्रयोवर्णाश्च लोकांस्त्रीस्तर्पयंत्वात्मजैर्गुणैः।
क्रतवः संप्रवर्तंतां दीक्षणीयैर्द्विजातिभिः३१२।
दक्षिणाश्चोपपद्यंतां याज्ञिकैश्च पृथक्पृथक्।
गाश्च सूर्यो रसान्सोमो वायुः प्राणांश्च प्राणिषु३१३।
तर्पयन्तः प्रवर्तंतामेते सोम्यैः स्वकर्मभिः।
यथावदनुपूर्वेण महेंद्रमलयोद्भवाः३१४।
त्रैलोक्यमातरः सर्वाः समुद्रं यांतु सिंधवः।
दैत्येभ्यस्त्यज्यतां भीश्च शांतिं व्रजत देवताः३१५।
स्वस्ति वोऽस्तु गमिष्यामि ब्रह्मलोकं सनातनं।
स्वगृहे स्वर्गलोके वा संग्रामे वा विशेषतः३१६।

विश्वस्तैश्च न गंतव्यं नित्यं क्षुद्रा हि दानवाः।
छिद्रेषु प्रहरंत्येते न तेषां संस्थितिर्ध्रुवा३१७।
सौम्यानां निजभावानां भवतामार्जवे मनः।
एवमुक्त्वा सुरगणान्विष्णुस्सत्यपराक्रमः३१८।
जगाम ब्रह्मणा सार्द्धं ब्रह्मलोकं महायशाः।

देवानां महतीं प्रीतिमुत्पाद्य भगवान्प्रभुः३१९।
एतदाश्चर्यमभवत्संग्रामे तारकामये।
दानवानां च विष्णोश्च यन्मां त्वं परिपृच्छसि३२०।

Roman transliteration

pulastya uvāca|
ādityā vasavo rudrā aśvinau ca mahābalau|
sabalāḥ sānugāścaiva saṃnahyanta yathākramam1|
puruhūtaśca purato lokapālaḥ sahasradṛk|
grāmaṇīḥ sarvadevānāmāruroha varadvipam2|
savye cāsya rathaḥ pārśve pakṣipravaraketanaḥ|
surārucakracaraṇo haimacchatraparikṣṛtaḥ3|
devagaṃdharvayakṣaughairanuyātaḥ sahasraśaḥ|
dīptimadbhiśca svargasthairbrahmarṣibhirabhiṣṭutaḥ4|
vajravisphāritodbhūtairvidyudiṃdrāyudhaprabhaiḥ|
yuktaṃ balāhakagaṇaiḥ parvatairiva kāmagaiḥ5|
yamārūḍhaḥ sa bhagavānparyeti sakalaṃ jagat|
havirdāneṣu gāyaṃti viprā makhamukhesthitāḥ6|
svargasaṃgrāmayāteṣu devatūryaninādiṣu|
seṃdraṃ tamupanṛtyaṃti śataśo hyapsaroganāḥ7|

ketunā nāgarājena rājamāno yathā raviḥ|
yukto hayasahasreṇa manomārutaraṃhasā8|
samyagrathavaro bhāti yukto mātalinā tadā|
kṛtsnaḥ parivṛto merurbhāskarasyeva tejasā9|
yamastu daṃḍamudyamya kālayuktaṃ ca mudgaraṃ|
tasthau suragaṇānīke daityānāṃ caiva darśayan10|
caturbhiḥ sāgarairyukto lelihānaiśca pannagaiḥ|
śaṃkhamuktāṃgadadharo bibhrattoyamayaṃ vapuḥ11|
kālapāśānsamāvidhya hayaiḥ śaśikaropamaiḥ|
vāyuvīritajalākāraiḥ kurvanlīlāḥ sahasraśaḥ12|
pāṃḍuroddhūtavasanaḥ pravālarucirāṃgadaḥ|
maṇiśyāmottamavapurhārakeṇārcitodaraḥ13|
varuṇaḥ pāśadhṛṇmadhye devānīkasya tasthivān|
yuddhavelāmabhilaṣanbhinnavela ivārṇavaḥ14|
yakṣarākṣasasainyena guhyakānāṃ gaṇairapi|

yuktaśca śaṃkhapadmābhyāṃ nidhīnāmadhipaḥ prabhuḥ15|
rājarājeśvaraḥśrīmāngadāpāṇiradṛśyata|
vimānayodhī dhanado vimāne puṣpake sthitaḥ16|
sa rājarājaḥ śuśubhe yakṣeśo naravāhanaḥ|
pūrvapakṣe sahasrākṣaḥ pitṛrājaśca dakṣiṇe17|
varuṇaḥ paścime pakṣa uttare naravāhanaḥ|

catuḥpakṣāśca cattvāro lokapālā mahābalāḥ18|
ātmadikṣucaraṃtaścatasyadevabalasyate|
sūryaḥ saptāśvayuktena rathenānilagāminā19|
śriyā jājvalyamānena dīpyamānaiśca raśmibhiḥ|
udayāstamayau cakre meruparyantagāminā20|
tridiva dvāracakreṇa tapasā lokamavyayam|
sahasraraśmiyuktena bhrājamānena tejasā21|
cacāra madhye devānāṃ dvādaśātmā divākaraḥ|
somaḥ śvetahayo bhāti syaṃdane śītaraśmimān22|

himatoyaprapūrṇābhirbhābhirāhlādayañjagat|
tamṛkṣayogānugataṃ śiśirāṃśuṃ dvijeśvaram23|
śaśacchāyāṃkitatanuṃ naiśasya tamasaḥ kṣayam|
jyotiṣāmīśvaraṃ vyomni rasadaṃ prabhumavyayam24|
oṣadhīnāṃ pavitrāṇāṃ nidhānamamṛtasya ca|
jagataḥ paramaṃ bhāgaṃ saumyaṃ sarvamayaṃ rasam25|
dadṛśurdānavāḥ somaṃ himapraharaṇaṃ sthitam|
yaḥ prāṇaḥ sarvabhūtānāṃ paṃcadhā bhidyate nṛṣu26|
saptaskaṃdhagato lokāṃstrīndadhāra cakāra ca|
yamāhuragnikarttāraṃ sarvaprabhavamīśvaram27|
saptasvaragatā yasya yonirgīrbhirudīryate|
yaṃ vadaṃti calaṃ bhūtaṃ yaṃ vadaṃtyaśarīriṇam28|
yamāhurākāśagamaṃ śīghragaṃ śabdayonijam|
sa vāyuḥ sarvabhūtāyuruddhataḥ svena tejasā29|
vavau pravyathayandaityānpratilomaṃ satoyadaḥ|

māruto devagaṃdharvairvidyādharagaṇaiḥ saha30|
cikrīḍa raśmibhiśśubhrairnirmuktairiva pannagaiḥ|
sṛjaṃtaḥ sarpapatayastīvraṃ roṣamayaṃ viṣam31|
śarabhūtā vilagnāśca cerurvyāttānanā divi|
parvatāśca śilāśṛṃgaiḥ śataśākhaiśca pādapaiḥ32|
upatasthuḥ suragaṇānprahartuṃ dānavaṃ balam|
yaḥ sa devo hṛṣīkeśaḥ padmanābhastrivikramaḥ33|
yugāṃte kṛṣṇavartmā ca viśvasya jagataḥ prabhuḥ|
sarvayoniḥ samadhuhā havyabhukkratusaṃsthitaḥ34|
bhūmyambuvyomabhūtātmā śyāmaḥ śāṃtikarorihā|
avighnamamarādīnāṃ cakre cakragadādharaḥ35|
savyenālabhya mahatīṃ sarvāyudhavināśinīṃ|
kareṇa kālīṃ vapuṣā śatrukālapradāṃ gadāṃ36|
śeṣairbhujaiḥ pradīptābhairbhujagāridhvajaḥ prabhuḥ|
dadhārāyudhajālāni śārṅgādīni mahābalaḥ37|

sa kaśyapasyātmabhavaṃ dvijaṃ bhujagabhojanam|
bhujageṃdreṇa vadane niviṣṭena virājitam38|
amṛtāraṃbhasaṃyuktaṃ maṃdarādrimivocchitam|
devāsuravimardeṣu bahuśo dṛṣṭavikramam39|
maheṃdreṇāmṛtasyārthe vajreṇa kṛtalakṣaṇam|
vicitrapatravasanaṃ dhātumaṃtamivācalam40|
sphītakrodhāvalaṃbena śītāṃśusamatejasā|
bhogibhogāvasaktena maṇiratnena bhāsvatā41|
pakṣābhyāṃ cārupatrābhyāmāvṛtaṃ divi līlayā|
yugāṃte seṃdracāpābhyāṃ toyadābhyāmivāṃbaram42|
nīlalohitapītābhiḥ patākābhiralaṃkṛtam|

aruṇāvarajaṃ śrīmānāruhya samare prabhuḥ43|
suvarṇavarṇavapuṣaṃ suparṇaṃ khecarottamam|
tamanvayuḥ suragaṇā munayaśca samāhitāḥ44|
gīrbhiḥ paramamaṃtrābhistuṣṭuvuśca gadādharam|

tadvaiśravaṇasaṃśliṣṭaṃ vaivasvatapuraḥsaram45|
vārirājaparikṣiptaṃ devarājavirājitam|
pavanābaddhanirghoṣaṃ saṃpradīpta hutāśanam46|
viṣṇorjiṣṇoḥ sahiṣṇośca bhrājiṣṇostejasāvṛtam|
balaṃ balavadudrikte yuddhāya samavartata47|
svastyastu devebhya iti bṛhaspatirabhāṣata|
svastyastu daityebhya iti uśanā vākyamādade48|
tābhyāṃ balābhyāṃ saṃjajñe tumulo vigrahastathā|
surāṇāmasurāṇāṃ ca parasparajayaiṣiṇām49|
dānavā daivataiḥ sārddhaṃ nānāpraharaṇodyamāḥ|
samīyuryudhyamānā vai parvatā iva parvataiḥ1.41.50|
tatsurāsurasaṃyuktaṃ yuddhamatyadbhutaṃ babhau|
dharmādharmasamāyuktaṃ darpeṇa vinayena ca51|
tato hayaiḥ prajavitairvāraṇaiśca pracoditaiḥ|
utpatadbhiśca gagane sāsihastaiḥ samaṃtataḥ52|

kṣipyamāṇaiśca musalaiḥ saṃpatadbhiśca sāyakaiḥ|
cāpairvisphāryamāṇaiśca pātyamānaiḥ sudāruṇaiḥ53|
tadyuddhamabhavadghoraṃ devadānavasaṃkulam|
jagatastrāsajananaṃ yugasaṃvartakopamam54|
svahastamuktaiḥ parighairmudgaraiścaiva parvataiḥ|
dānavāssamare jaghnurdevāniṃdrapurogamān55|
te vadhyamānā balibhirdānavairjitakāśibhiḥ|
viṣaṇṇavadanā devā jagmurārtiṃ parāṃ mṛdhe56|
te cāstraśūlamathitāḥ parighairbhinnamastakāḥ|
bhinnoraskā ditisutaiḥ sravadraktā raṇe bahu57|
sūditāḥ śarajālaiśca niryatnāśca śaraiḥ kṛtāḥ|
praviṣṭā dānavīṃ māyāṃ na śekuste viceṣṭitam58|
uttaṃbhitamivābhāti niṣprāṇa sadṛśākṛti|
balaṃ surāṇāmasurairniṣprayatnāyudhaṃ kṛtam59|
daityacāpacyutāṅghorāṃśchitvā vajreṇa tānśarān|

śakro daityabalaṃ ghoraṃ viveśa bahulocanaḥ60|
sa daityapramukhānsarvānhatvā daityabalaṃ mahat|
tāmasenāstrajālena tamobhūtamathākarot61|
te'nyonyaṃ nānvabudhyaṃta daityānāṃ vāhanāni ca|
ghoreṇa tamasāviṣṭāḥ puruhūtasya tejasā62|
māyāpāśairvimuktāstu yatnavaṃtaḥ surottamāḥ|
śirāṃsi daityasaṃghānāṃ tamobhūtānyapātayan63|
apadhvastā visaṃjñāśca tamasā nīlavarcasā|
petuste dānavāssadyaśchinnapakṣā ivādrayaḥ64|
tatrābhibhūtadaityaiṃdramaṃdhakāramivāṃtaraṃ|
dānavaṃ dehasadanaṃ tamobhūtamivābhavat65|
tathā'srjanmahāmāyāṃ mayastāṃ tāmasīṃ dahan|
yugāṃtodyotajananīṃ srṣṭā maurveṇa vahninā66|
sa dadāha ca tāṃ śākrīṃ māyā mayavikalpitā|
daityāścādityavapuṣā sadya uttasthurāhave67|

māyāṃ maurvīṃ samāsādya dahyamānā divaukasaḥ|
bhejire caṃdraviṣayaṃ śītāṃśusalilahradam68|
te dahyamānā aurveṇa vahninā naṣṭacetasaḥ|
śaśaṃsurvajriṇaṃ devāḥ saṃtaptāḥ śaraṇaiṣiṇaḥ69|
saṃtapte māyayā sainye hanyamāne ca dānavaiḥ|
codito devarājena varuṇo vākyamabravīt70|
purā brahmarṣijaḥ śakra tapastepe sudāruṇam|
urvaḥ sa pūrvaṃ tejasvī sadṛśo brahmaṇo guṇaiḥ71|
taṃ tapaṃtamivādityaṃ tapasā jagadavyayaṃ|
upatasthurmunigaṇā devā devarṣibhiḥ saha72|
hiraṇyakaśipuścaiva dānavo dānaveśvaraḥ|
ṛṣiṃ vijñāpayāmāsa purā paramatejasam73|
ūcurbrahmarṣayaste tu vacanaṃ dharmasaṃhitam|
ṛṣivaṃśeṣu bhagavaṃścchinnamūlamidaṃ kulaṃ74|
ekastvamanapatyaśca gotrā yā'nyo na vidyate|

kaumāraṃ vratamāsthāya kleśamevānuvartase75|
bahūni vipragotrāṇi munīnāṃ bhāvitātmanām|
ekadehāni tiṣṭhaṃti viviktāni vinā prajāḥ76|
evaṃbhūteṣu sarveṣu putrairme nāsti kāraṇam|
bhavāṃśca tāpasaśreṣṭhaḥ prajāpati samadyutiḥ77|
tatpravartasva vaṃśāya vardhayātmānamātmanā|
samādhatsvorjitaṃ tejo dvitīyāṃ kuru vai tanuṃ78|
sa evamukto munibhirmunirmanasi tāḍitaḥ|
jagarha tānṛṣigaṇānvacanaṃ cedamabravīt79|
yathā hi vihito dharmo munīnāṃ śāśvataḥ purā|
ārṣaṃ hi kevalaṃ karma vanyamūlaphalāśinaḥ80|
brahmayonau prasūtasya brāhmaṇasyātmavartinaḥ|
brahmacaryaṃ sucaritaṃ brahmāṇamapi cālayet81|
janānāṃ vṛttayastisro ye gṛhāśramavāsinaḥ|
asmākaṃ ca vane vṛttirvanāśramanivāsināṃ82|

abbhakṣā vāyubhakṣāśca daṃtolūkhalinastathā|
aśmakuṭṭādayo yatra paṃcāgnitapasaśca ye83|
ete tapasi tiṣṭhaṃto vratairapi suduścaraiḥ|
brahmacaryaṃ puraskṛtya prārthayaṃti parāṃ gatim84|
brahmacaryādbrahmaṇasya brāhmaṇatvaṃ vidhīyate|
evamāhuḥ pare loke brāhmacaryavido janāḥ85|
brahmacarye sthito dharmo brahmacarye sthitaṃ tapaḥ|
ye sthitā brahmacarye tu brāhmaṇā divi te sthitāḥ86|
nāsti yogaṃ vinā siddhirnāsti yogaṃ vinā yaśaḥ|
nāsti loke yaśomūlaṃ brahmacaryātparaṃtapaḥ87|
yo nigṛhyeṃdriyagrāmaṃ bhūtagrāmaṃ ca paṃcakam|
brahmacaryaṃ samādhatte kimataḥ paramaṃ tapaḥ88|
ayogakeśadharaṇamasaṃkalpa vrata kriyā|
abrahmacaryā caryā ca trayaṃ syāddaṃbhasaṃjñitaṃ89|
kva dārāḥ kva ca saṃyogaḥ kva ca bhāvaviparyayaḥ|

nanviyaṃ brahmaṇā sṛṣṭā manasā mānasī prajā90|
yadyasti tapaso vīryaṃ yuṣmākaṃ vijitātmanām|
sṛjadhvaṃ mānasānputrānprājāpatyena karmaṇā91|
manasā nirmitā yonirādhātavyā tapasvibhiḥ|
no dārayogaṃ bījaṃ ca vratamuktaṃ tapasvināṃ92|
yadidaṃ luptadharmākhyaṃ yuṣmābhiriha nirbhayaiḥ|

vyāhṛtaṃ sadbhiratyarthamasadbhiriva saṃmataṃ93|
vapurdīptāṃtarātmānameṣa kṛtvā manomayaṃ|
dārayogaṃ vinā srakṣye putramātmatanūruhaṃ94|
evamātmānamātmā me dvitīyaṃ janayiṣyati|
prājāpatyena vidhinā didhakṣaṃtamiva prajāḥ95|
varuṇa uvāca|
urvastu tapasāviṣṭo niveśyoruṃ hutāśane|
mamaṃthaikena darbheṇa putrasya prasavāraṇiṃ96|
tasyoruṃ sahasā bhitvā varo'sau hyagirutthitaḥ|

jagato dahanākāṃkṣī putrognissamapadyata97|
urvasyoruṃ vinirbhidya aurvo nāmāṃtako'nalaḥ|
didhakṣuriva lokāṃstrīṃjajñe paramakopanaḥ98|
utpadyamānaścovāca pitaraṃ dīnayā girā|
kṣudhā me bādhate tāta jagadbhakṣetyajasva māṃ99|
tridivārohibhirjvālairjṛmbhamāṇo diśo daśa|
nirdahansarvabhūtāni vavṛdhe soṃtakopamaḥ1.41.100|
etasminnaṃtare brahmā munimurvaṃ samāgataḥ|
uvāca vāryatāṃ putro jagatastvaṃ dayāṃ kuru101|
asyāpatpasyate vipra kariṣye sāhyamuttamaṃ|
tathyametadvacaḥ putra śṛṇu tvaṃ vadatāṃ vara102|
aurva uvāca|
dhanyosmyanugṛhītosmi yanme tvaṃ bhagavanśiśoḥ|
matimetāṃ dadāsīha paramātmanhitāya vai103|
prabhātakāle saṃprāpte kāṃkṣitavye samāgame|

bhagavaṃstarpitaḥ putraḥ kairhavyaiḥ prāpsyate sukham104|
kutra cāsya nivāsaḥ syādbhojanaṃ tu kimātmakam|
vidhāsyatīha bhagavānvīryatulyaṃ mahaujasaḥ105|
brahmovāca|
baḍavāmukhe ca vasatiḥ samudre vai bhaviṣyati|
mamayonirjalaṃ vipra taccāmeyaṃ vrajatvayaṃ106|
tatrā'yamāste niyataṃ pibanvārimayaṃ haviḥ|
tadvārivistaraṃ vipra visṛjāmyālayaṃ ca tam107|
tato yugāṃte bhūtānāmeṣa cāhaṃ ca putraka|
sahito vicariṣyāvo niṣpurāṇakarāviha108|
eṣogniraṃtakāle tu salilāśī mayā kṛtaḥ|
dahanaḥ sarvabhūtānāṃ sadevāsurarakṣasām109|
evamastviti taṃ sogniḥ saṃvṛtajvālamaṃḍalaḥ|
praviveśārṇavamukhaṃ natvorvaṃ pitaraṃ prabhum110|
pratiyātastato brahmā te ca sarve maharṣayaḥ|

aurvasyāgneḥ prabhāvajñāḥ svāṃsvāṃ gatimupāgatāḥ111|
hiraṇyakaśipurdṛṣṭvā tadā tanmahadadbhutam|
urvaṃ praṇatasarvāṃgo vākyametaduvāca ha112|
bhagavannadbhutamidaṃ saṃvṛttaṃ lokasākṣikam|
tapasā te muniśreṣṭha parituṣṭaḥ pitāmahaḥ113|
ahaṃ tu tava putrasya tava caiva mahāvrata|
bhṛtya ityavagaṃtavyaḥ ślāghyastvamiha karmaṇā114|
tanmāṃ paśya samāpannaṃ tavaivārādhane ratam|
yadi sīdenmuniśreṣṭha tavai vasyātparājayaḥ115|
urva uvāca|
dhanyosmyanugṛhītosmi yasya te'haṃ gururmataḥ|

nāsti te tapasānena bhayaṃ caiveha suvrata116|
tāmeva māyāṃ gṛhṇīṣva mama putreṇa nirmitām|
niriṃdhināmagnimayīṃ duḥsparśāṃ pāvakairapi117|
eṣā te svasya vaṃśasya vaśagāri vinigrahe|

rakṣiṣyatyātmapakṣaṃ ca vipakṣaṃ ca pradhakṣyati118|
varuṇa uvāca|
eṣā durviṣahā māyā devairapi durāsadā|
aurveṇa nirmitā pūrvaṃ pāvakenorvasūnunā119|
tasmiṃstu vyathite daitye nirvīryaiṣā na saṃśayaḥ|
śāpo hyasyāḥ purā dattaḥ sṛṣṭā yenaiva tejasā120|
yadyeṣā pratihaṃtavyā kartavyo bhagavānsukhī|
dīyatāṃ me sakho śakra toyayonirniśākaraḥ121|
tenāhaṃ sahasaṃ gamya yādobhiśca samāvṛtaḥ|
māyāmetāṃ haniṣyāmi tvatprasādānna saṃśayaḥ122|
evamastvitisaṃhṛṣṭaḥ śakrastridaśavardhanaḥ|
saṃdideśāgrataḥ somaṃ yuddhāya śiśirāyudham123|
gaccha soma sahāyantvaṃ kuru pāśadharasya vai|
asurāṇāṃ vināśāya jayārthaṃ tridivaukasām124|
tvaṃ mataḥ prativīryaśca jyotiṣāmapi ceśvaraḥ|

tvanmayānsarvalokeṣu rasānvedavido viduḥ125|
tvayā samo na lokesminvidyate śiśirāyudhaḥ|
kṣayavṛddhītavāvyaktesāgarecaivacāṃbare126|
pravartayasyahorātrātkālaṃ saṃmohayanjagat|
lokacchāyāmayaṃ lakṣma tavāṃkaḥ śaśavigrahaḥ127|
na viduḥ soma te māyāṃ ye ca nakṣatrayonayaḥ|
tvamādityapathādūrdhvaṃ jyotiṣāṃ coparisthitaḥ128|
tamaḥ protsārya sahasā bhāsayasyakhilaṃ jagat|
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tvaṃ kāṃtiḥ kāṃtavapuṣāṃ tvaṃ somaḥ somapāyināṃ131|
saumyastvaṃ sarvabhūtānāṃ timiraghnastvamṛkṣarāṭ|
tadgaccha tvaṃ mahāsena varuṇena varūthinā132|

śamayasvāsurīṃ māyāṃ yayā dahyāmahe raṇe|
soma uvāca|
yanmāṃ vadasi yuddhārthaṃ devarājavaraprada133|
eṣa varṣāmi śiśiraṃ daityamāyāpakarṣaṇaṃ|
etānme śītanirdagdhānpaśyasva himaveṣṭitān134|
tathā himakarotsṛṣṭāḥ sapāśā himavṛṣṭayaḥ|
veṣṭayaṃti ca tāndaityānvāyurmeghagaṇāniva135|
tau pāśaśītāṃśudharau varuṇeṃdū mahābalau|
jaghnaturhimapātaiśca pāśapātaiśca dānavān136|
dvāvaṃbunāthau samare tau pāśahimayodhinau|
mṛdhe ceraturaṃbhobhiḥ kṣubdhāviva mahārṇavau137|
tābhyāmāpūritaṃ sarvaṃ taddānavabalaṃ mahat|
jagatsaṃvarttakāṃbhodaiḥ pravarṣairiva saṃvṛtaṃ138|
tāvudyatāvaṃbunāthau śaśāṃkavaruṇāvubhau|
śamayāmāsatustāṃ tu māyāṃ daityendranirmitāṃ139|

śītāṃśujālanirdagdhāḥ pāśaiścāskaṃditā raṇe|
na śekuścalituṃ daityā viśiraskā ivādrayaḥ140|
śītāṃśu nihatāste tu daityāssarve nipātitāḥ|
himaplāvita sarvāṃgānirūṣmāṇa ivāgnayaḥ141|
teṣāṃ tu divi daityānāṃ nipataṃti śubhāni vai|
vimānāni vicitrāṇi nipataṃtyutpataṃti ca142|
tānpāśahastagrathitānchāditānśītaraśmibhiḥ|
mayo dadarśa māyāvī dānavāndivi dānavaḥ143|
saśailajālāṃ vitatāṃ khaḍgapaṭṭasahāsinīm|
pādapotkarakūṭasthāṃ kaṃdarākīrṇakānanāṃ144|
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nirmitāṃ svena putreṇa kūjaṃtīṃ divikāmagāṃ|
prathitāṃ pārvatīṃ māyāṃ sasṛje sa samaṃtataḥ146|
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sa hi yuddhagataḥ śrīmānīśo na sma vyakaṃpata1.41.150|
sahiṣṇutvājjagatsvāmī na cukrodha gadādharaḥ|
kālajñaḥ kālameghābhaḥ samīkṣankālamāhave151|
devāsuravimardaṃ ca draṣṭukāmastadā hariḥ|
tato bhagavatādiṣṭau raṇe pāvakamārutau152|
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tābhyāmudbhrāṃtavegābhyāṃ prabuddhābhyāṃ mahāhave153|
dagdhā sā pārvatī māyā bhasmībhūtā nanāśa ha|
sonilonalasaṃyuktassonalaścānilākulaḥ154|

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vāyuḥ prajavitastatra paścādagniśca mārutāt155|
ceraturdānavānīke krīḍaṃtāvanalānilau|
bhasmībhūteṣu bhūteṣu prapatatsūtpatatsu ca156|
dānavānāṃ vimāneṣu nipatatsu samaṃtataḥ|
vātaskaṃdhāpaviddheṣu kṛtakarmaṇi pāvake157|
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niṣprayatneṣu daityeṣu trailokye muktabaṃdhane158|
prahṛṣṭeṣu ca deveṣu sādhusādhviti jalpiṣu|
jaye daśaśatākṣasya daityānāṃ ca parājaye159|
dikṣu sarvāsu śuddhāsu pravṛtte dharmavistare|
apāvṛte caṃdrapathe svasthānasthe divākare160|
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abhinnabaṃdhane mṛtyau hūyamāne hutāśane161|
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apāvṛtte mahādvāre vartamāne ca satpathe164|
lokeṣu dharmavṛtteṣu pravṛtteṣvāśrameṣu ca|

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praśāṃteṣu ca lokeṣu śāṃte tamasi dānave|
agnimārutayostasminvṛtte saṃgrāmakarmaṇi166|
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saṃvartakāle hṛṣitaṃ dṛṣṭaṃ mṛtyumivotthitam174|
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ucchritenāgrahastena dakṣiṇena vapuṣmatā|
dānavāndevanihatānbruvantaṃ tiṣṭhateti ca176|
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taṃ vīkṣaṃte sma bhūtāni grasaṃtaṃ kālaneminam|
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ete'stravedinaḥ sarve sarve tapasi susthitāḥ189|
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vāyuvegavatī saumyā tārāgaṇapatākinī198|
toyadā baddhavasanā grahanakṣatrahāsinī|
yameṃdradhanadairguptā varuṇena ca dhīmatā199|

sā pradīptāgnipavanā nārāyaṇaparāyaṇā|
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rarājāstravatī bhīmā yakṣagaṃdharvaśālinī|
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dyāvāpṛthivyossaṃyogo yathā syādyugaparyaye|
tadyuddhamabhavadghoraṃ devadānavasaṃkulaṃ202|
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jyāghātatalanirghoṣa dhanuṣāṃ kūjitāni ca206|
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nistriṃśānsasṛjuḥ saṃkhye gadāgurvīśca dānavāḥ|
gadānipātairbhagnāṃgā bāṇaiśca śakalīkṛtāḥ209|
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tato rathaiśca turagairvimānaiśca padātibhiḥ210|
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saṃvarttamānāssamare saṃdaṣṭauṣṭapuṭānanāḥ211|
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astrairanye vinirbhinnā raktaṃ vemurhatāyudhi215|
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arṇavāvāsinaścaiva madhośca kaiṭabhasya ca245|
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asya cakrapraviṣṭāni kulānyasmākamāhave251|
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English translation

Pulastya said :

1. The Ādityas , the Vasus , the two mighty Aśvins got ready for battle with their troops and followers in due order.

2. The thousand-eyed Indra , the guardian of the worlds and the leader of gods mounted on an excellent elephant.

3-6a. To his right stood the chariot, which had the best bird (i.e. Garuḍa) as its banner; which moved on very fine wheels; which was adorned with a golden umbrella; which was followed by the multitudes of gods, Gandharvas and Yakṣas in thousands; which was eulogised by brahmanic brilliant sages living in heaven; having mounted upon which chariot, furnished with multitudes of clouds having the lustre of lightning and rain-bow risen due to the vibration of the thunderbolt, and resembling mountains moving according to their will, the lord moves in the entire world.

6b-7. The brāhmaṇas remaining at the front of a sacrifice sing at the (time of the) presentation of oblations. Hundreds of groups of celestial nymphs dance by him accompanied by Indra when the sounds of the trumpets of gods were (heard) at the heavenly battle.

8-9. The best chariot which was at that time occupied by Mātalin, to which a thousand horses, having the speed of the mind and the wind, were yoked, shone, like the Sun, with the banner of the lord of serpents; (it shone) like the Meru mountain which is fully covered with the Sun's lustre.

10. And Yama , raising his staff and his fatal mallet and displaying them to the demons, stood in the army of gods.

11-14. Varuṇa , who held the nooses, who was accompanied by four oceans and the repeatedly licking snakes, who had put on ornaments of conches and pearls, who possessed a watery body, who had held together his fatal nooses, who wore excellent white garments and coral ornaments, who had an excellent body brown with gems, who indulged in thousands of sports with his horses of a watery appearance and resembling the moon and being impelled by the wind, remained in the gods' army, desiring (i.e. waiting for) the time to fight, (looking) like the ocean that had broken the coast.

15-16. Dhanada (i.e. Kubera), accompanied by the army of Yakṣas and demons, and by the hosts of Guhyakas , endowed with a conch and a lotus, who was the lord of treasures, and king of kings,

possessed of prosperity and holding a mace in his hand, and fighting by remaining in an aeroplane, was seen there seated in the Puṣpaka .

17a. He i.e. Kubera, the king of kings, the lord of Yakṣas, shone (there).

17b-18a. Indra remained in the eastern wing, Yama in the southern, Varuṇa in the western and Kubera in the northern wing (of the army).

18b-19a. The very mighty four regents of quarters remaining in the four wings moved in their respective regions of that army of gods.

19b-20. The Sun, moving in a chariot to which seven horses were yoked, which was moving like the wind, which was resplendent with beauty, and which was shining with rays, and which went to the skirt of Meru, rose and set (i.e. went up and down).

21-22a. The Sun, of twelve forms, heating the unchangeable world with heat by means of the orb at the gate of the heaven which had a thousand rays and which had illuminating lustre, moved among the gods.

22b-23a. Soma (i.e. the Moon), of white horses, having cool rays, delighting the world with lustre full of cool water, shines (i.e. shone) in his chariot.

23b-26a. The demons saw that Soma, who was accompanied by Stars, whose rays were cool, who was the lord of brāhmaṇas, whose form was marked with the shadow of a hare, who removed the nocturnal darkness, who was the lord of the Stars in the sky, who gave nectar, who was the immutable lord, who was the store of pure herbs and of nectar, who was the great lot of the world, who was agreeable, who was full of nectar, who had the snow-weapon, and who remained (in his chariot).

26b-30a. The Wind, [1] that is the life of the beings, and has divided himself into five in men (i.e. remains in five forms in the bodies of men), who went along seven tracts, who supports and has fashioned the three worlds, whom they call Agni , the creator of the worlds, and the lord, the source of all, whose origin, found in the seven notes (of the gamut), is proclaimed by words, whom they describe as a moving element and as one having no body, whom they call as moving in the sky, as quick moving, and as being produced from the source of sound, who is the life of all beings, who was stirred up by his own lustre, blew, with clouds, in a hostile manner and troubled the Daityas .

30b-31a. The Wind, along with the gods, Gandharvas, and hosts of Vidyādharas , sported with the rays white like serpents that had lately cast their skins.

31b-32a. Lords of serpents, producing strong poison of wrath, being thin and turning themselves into arrows and with their mouths wide open moved (there).

32b-33a. The mountains also stood with their rocky peaks and trees having hundred branches, by the gods in order to strike the army of the demons.

33b-35. He, god Hṛṣīkeśa , Padmanābha , Trivikrama [2] , who is the fire at the end of the yuga , who is the lord of the entire world, who is the source of all, who killed (the demon) Madhu , who enjoys the oblations, who is the soul of the elements like earth, water and ether, who is dark, who brings about peace, who kills the enemies, who holds the mace and the disc, getting well-settled, caused absence of danger among the gods and others.

36-37. The very powerful lord, having the enemy of the serpents (i.e. Garuḍa) as his banner, held, in his right hand, the great mace, destroying all weapons, fatal in nature and bringing destruction to the enemies, and held in his other bright hands, the multitudes of other weapons like (his bow) Śārṅga etc.

38-44a. On the battlefield, the lord, having mounted upon the best bird (i.e. Garuḍa) [3] , who was the offspring of Kaśyapa , who was the younger brother of Aruṇa , who had serpents as his food, who shone with the lord of serpents put into his mouth, who was (formerly) connected with the activity of (carrying) nectar, who was lofty like Mandara , whose valour was many times seen in the war between gods and demons, who was used like the thunderbolt for (securing) the nectar by Indra, who had put on a garment in the form of variegated wings, who was like a mountain full of minerals, who was, in the sky, covered beautifully with the brightest gem with its lustre like the moon and (as it were) a prop of increased wrath, adhering to the hood of a serpent, and with two wings having charming feathers, like the sky being covered with two clouds with the rainbow, at the time of the destruction of the world, who was adorned with dark and reddish banners, whose wings were golden (was ready to fight).

44b-45a. All the hosts of gods and sages, calm in mind, followed him and praised the mace-holder with words couching great sacred texts.

45b-47. That mighty army of Viṣṇu , who was victorious, who was tolerant and bright, (the army) which was joined by Kubera, led by Yama, encircled by Varuṇa, adorned by the lord of gods, in which great sound was made by Vāyu , which was blazing with Agni was arranged for the battle.

48. Bṛhaspati said: “Well-being to the gods.” Uśanas (i.e. Śukra) said these words: “Well-being to the demons”.

49. Then a fierce battle took place between the two armies of gods and demons who were desirous of conquering each other.

50. The demons, with many weapons raised, went to fight with the gods, like mountains with mountains.

51. That was a very wonderful fight between the gods and the demons, charged with piety and impiety and pride and politeness.

52-54. Then with the very speedy horses, and with elephants that were goaded, and with warriors having swords in their hands and jumping, with pestles being thrown, with falling arrows, with stretched bows, and with very fearful missiles being dropped, that battle, in which gods and demons had crowded, and which produced fear to the world and which resembled the fire of destruction, took place.

55. The demons struck the gods led by Indra in the battle with iron bars, mallets and rocks.

56. The gods, who were being killed by the strong demons behaving like conquerors, whose faces were dejected, were very much afflicted in the war..

57-58. They, crushed down by missiles and spears, and with their heads broken with iron bars, with their chests pierced by the sons of Diti (i.e. the demons), and bleeding profusely, were killed with volleys of arrows; their exertion was rendered useless, and getting (caught) into the illusion of the demons, they were unable to move.

59. The exertion of the army of the gods which as it were appeared to be arrested by the demons and which was (almost) lifeless, was rendered useless by the demons.

60. Indra, of many (i.e. a thousand) eyes, cutting off the terrible arrows discharged from the bows of the demons, entered the fierce army of the demons.

61. He, having killed all important demons rendered the army of the demons covered with darkness by a multitude of darkening missiles.

62. They, overpowered by darkness due to the prowess of Indra, did not recognize one another nor the vehicles of demons.

63. The gods, freed from the nooses of illusion, exerted, and felled (on the ground) the heads of the hosts of demons which were (covered with) darkness.

64. The wretched demons, who became unconscious due to the darkness of a black colour, instantly fell down like mountains with their wings cut off.

65. There (i.e. on the battlefield) the body of the lord of demons, who was overcome (with darkness) was, as it were, full of internal darkness.

66. Maya , burning the illusion (produced by gods) produced a great illusion like the one at the time of the destruction of the world produced by the Aurva [4] fire.

67. That illusion produced by Maya burnt the illusion created by Indra; and the demons instantly rose (taking up) the forms ofgods in the battle.

68. Reaching (i.e. being covered by) the Aurvī illusion, the gods being burnt (by the fire produced by it) resorted to the pond of water cool (with) the rays of the moon on the region of tbe moon.

69. The gods, being burnt by that Aurva fire and being insensible and afflicted, seeking the refuge of Indra, praised him.

70. When the army (of gods) was (thus) distressed and was being killed by the demons, Varuṇa, impelled by the lord of gods, said (these) words:

Varuṇa said :

71. O Indra, formerly, Urva the son of a brāhmaṇic sage, and bright due to qualities similar to those of Brahman , practised a very severe penance.

72. Hosts of sages and gods with divine sages approached him, who was as it were tormenting the world with his penance, like the sun.

73. The demon, Hiraṇyakaśipu , the lord of demons, also formerly requested that sage (Urva) of a great lustre.

74-75. The brāhmaṇic sages spoke words conforming to dharma : “O revered sir, this family has its root cut off among the families of sages. You are all alone, without a child. There is on one else (to continue) the family. Practising the vow of abstinence you are following (i.e. suffering from) affliction only.”

76-77a. “Many brāhmaṇa families, those of sages of purified souls remain all alone and secluded and without progeny. When all of them are like that, I have nothing to do with sons.”

77b-78. “You are the best among ascetics and are bright like the creator. Therefore proceed to continue your family and multiply your self by yourself. Put together your mighty lustre and make your body a second (i.e. generate a son)”.

79. The sage thus addressed by the sages being hurt in the mind censured all those and said these words to them:

80-81. “As the eternal duty of the sages, it was laid down formerly that the only duty approved by seers, of a brāhmaṇa who eats (i.e. subsists on) wild roots and fruits, and who is born in a brāhmaṇa family and who lives by himself, (is celibacy). If celibacy is well-practised it would even move Brahmā .

82-83. There are three courses of conduct of people: (One is that of those) who live as householders; (there is another) of those like us who live in the forest; and those who live in hermitages, eating (i.e. drinking) water, eating (i.e. living on) air, using their teeth as the mortar (i.e. the anchorites) and those who break things on stones, and there is the one of those who practise penance with five fires. [5]

84. These remaining in penance, and giving importance to celibacy (by performing) vows very difficult to perform, desire the highest position.

85. The brāhmaṇa-hood of a brāhmaṇa is occasioned by (i.e. is due to) his celibacy. This is what people knowing (the importance of) celibacy say in the other world.

86. Piety resides in celibacy; penance resides in celibacy. Those brāhmaṇas who remain in celibacy, reside in heaven.

87. Perfection is not possible without yoga (deep and abstract meditation); glory is not possible without yoga. O you tormentor of the enemies in this world, there is no better means of glory than austerity (in the form of) celibacy.

88. For him, who restrains the group of the organs of sense and the group of the five elements, and concentrates on celibacy what greater penance than that is there?

89. Having (i.e. growing) hair without yoga (a deep and abstract meditation), performing a vow without (proper) volition and religious mendicant’s life without celibacy—these three are called religious hypocrisy.

90. Where is (the need of) a wife and of union (with her)? Where again is the need of the perverse (i.e. unnatural) condition (viz. that of a householder etc.)? Indeed these mind-born offsprings were created by Brahmā with his mind.

91. If you, who are self-subdued, have the power of penance then by the act like that of Brahmā, create mind-born sons.

92. The ascetics should have mentally produced offspring. There is no union with a wife, no (depositing of) seed (i.e. semen)—this is said to be a vow of the ascetics.

93. What you, the good and fearless persons have said here, is indeed like that which is very much liked by bad persons.

94. This I, making by body blazing with the soul, will produce a mind (-born) son without copulation with a wife.

95. Thus, with the act like that of the creator my soul (i.e. I) will produce another self (i.e. a son), as itwere desiring to burn the beings”.

Varuṇa said :

96. (Then) Urva engrossed in penance, put his thigh into the fire, and shook with one darbha the fire-producing wooden stick (for) generating a son.

97. Suddenly breaking his thigh, an excellent fire came up. The son—the fire, became desirous of burning the world.

98. Breaking open the thigh of Urva a destructive fire called Aurva , very angry and as it were desiring to burn the three worlds, was produced.

99. While being produced he said to his father in piteous words: “O father, hunger is oppressing me; I shall swallow the world; leave me.”

100. He, resembling Yama, spreading in the ten quarters with his flames going up to the heaven, and consuming all beings, grew.

101-102. In the meanwhile, Brahmā came to the sage Urva, and said (to him): “(Please) ward off your son; show pity for the world. O brāhmaṇa, I shall give excellent help to this your son. O you son, O you best among the speakers, listen to these true words of me.”

Aurva said :

103. I am blessed, I am favoured that you, revered sir, O highest soul, are giving this idea to this child (viz. me).

104. When the morning time has arrived, and when his association is to be desired, revered sir, satisfied with what oblations would my son obtain happiness?

105. Where will be his residence? What will be the nature of the mighty food of him of great lustre that the lord will give?

Brahma said :

106. His residence will be in the mare’s mouth in the ocean. O brāhmaṇa, my source is water that is immeasurable. Let him go there.

107. There he will certainly live, drinking the oblation of the form of water. I am giving him that residence, viz. that expanse of water (i.e. the ocean).

108. Then, O son, he and I removing things of the past will move together at the end of the Yuga .

109. This fire, who is made by me to eat (i.e. subsist on) water, will, at the time of the deluge, burn all being along with the demons and goblins.

110. Saying, “Let it be so”, that fire, having suppressed the circle of flames, entered the mouth of the ocean and not his father, the lord, viz. Urva.

111. Then Brahmā returned, and also the great sages. Knowing the prowess of the fire Aurva they took their respective courses.

112. Then, seeing that great wonder, Hiraṇyakaśipu, saluting Urva by touching the ground with all the limbs of his body (i.e. prostrating himself before Urva), said these words (to him):

113. “O revered sir, this wonder has taken place in the presence of the world. O greatest sage, the grandsire is quite pleased with your penance.

114. O you of a great vow, I should be looked upon as the servant of your son and you. You are fit to be praised due to (your having done) this deed.

115. Then see me to be distressed and engaged in propitiating you. If, O greatest sage, I sink into distress, that would be your defeat."

Urva said :

116. I am blessed, I am favoured since you have looked upon me as your preceptor. O you of good vow, you have no fear due to this penance.

117. Accept that illusion only, which is created by my son, which is fuel-less and full of fire, which is difficult to be touched even by fires.

118. While subduing the enemy it will be under the control of you and (the members) of your family. It will protect your side and will burn (i.e. destroy) the enemy.

Varuṇa said :

119. This illusion unassailable even by gods, was formerely created by Aurva, the fire, the son of Urva.

120. When the demon was afflicted it would become powerless; there was no doubt about it. That was the curse given by him who had created it with his lustre.

121. O Śakra , if this (illusion) is to be set aside and the lord is to be made happy, then give me, as my companion, the Moon, born of water (of the ocean).

122. There is no doubt that united with him and surrounded by the aquatic animals, I shall destroy this illusion through your favour.

123. Śakra, who helped the gods to prosper, being delighted, said, "Let it be so," and ordered Soma, having cold weapons, to fight at the head (of the army):

124. "O Soma, help Varuṇa for the destruction of the demons and the victory of the gods.

125. You are regarded as being of matchless prowess [6] and the lord of the luminaries. Those well-versed in the Vedas know that all juices are full of you.

126. None like you having cold weapons is (to be found) in the world. Your waning and waxing are uncreated in the ocean as well as in the sky.

127. Deluding the world you cause the time through day and night. Your characteristic is reflected in the world and the spot on you is of the form of a hare.

128. O Soma, those who are not born of kṣatriya wombs do not know your illusory power. You remain above the course of the Sun, and above the luminaries.

129. Driving away darkness suddenly, you illumine the entire world. You are cool-rayed, snow-bodies, the lord of the luminaries and have the form of the hare on your body.

130-133a. You are also of the nature of destiny; you are fit to be offered a sacrifice to; you are the sacrifice; and you are the unmanifest one; you are the lord of the herbs; you are the source of rites; also of water and you are cool-rayed; your rays are cool; you are the prop of nectar; you are smart and have a white vehicle; you are the loveliness of the lovely bodies; you are the Soma of those who drink Soma. You are agreeable to all beings; you destroy the darkness; you are the lord of the constellations. Therefore, O you commander of a large army, go with Varuṇa, wearing an armour. Put an end to the

demonish illusion, by which we are being burnt."

Soma said :

133b-134. Since, O king of gods, O giver of boons, you tell me to fight I shall shower hoarfrost which would remove the demonish illusion. See these my cool and tormenting rays, covered with snow.

135. So the snow-showers discharged by the Moon, with nooes (of Varuṇa) surrounded the demons as the wind surrounds the multitudes of clouds.

136. The two mighty (heroes), Varuṇa and Indu (i.e. the Moon). holding nooses and cool rays, killed the demons by sending down snow and nooses.

137. The two lords of water—the two warriors fighting with nooses and snow moved with water in the army like two agitated great oceans.

138. The entire great army of the demons was filled, as the entire world is covered by the showering destructive clouds (at the time of deluge).

139. The two lords of water, viz. Soma and Varuṇa, getting ready, destroyed that illusion created by the lord of demons.

140. Consumed by the multitudes of the cool rays, and assailed by (Varuṇa's) nooses, the demons could not move in the battle like topless mountains.

141. All the demons struck down by Soma, were destroyed. Their bodies were flooded with snow like fires that were not hot (i.e. that were extinguished).

142. The variegated and auspicious heavenly cars of those demons fell down. They fell down and again came up.

143. Maya, the demon skilled in magic, saw,in the heaven, the demons bound by the groups of nooses and covered over with the lunar rays.

144-146. He released the celebrated, mountainous illusion with a group of mountains, with swords and sharp-edged spears, with heaps of trees standing at the top, crowded with groups of lions and tigers when the hosts of gods were making noise, crowded with herds of wolves, with trees shaken by wind; it was created by his own son, it was warbling and it moved freely in the heaven everywhere.

147. The demons struck the gods with showers of rocks accompanied by sounds of swords and with falling trees (i.e. trees that fell) and did not allow them to live. [7]

148. The two illusions—that of the demons and that of Varuṇa—then disappeared. Movement on the earth became fearful as it were with mountains (everywhere).

149-150. No god was seen as (each one) was screened by multitudes of trees. Except the Mace-holder (i.e. Viṣṇu) all other (soldiers in) the army of gods had their bows destroyed, had become loathsome due to the weapons being broken, and had discontinued their exertion. That majestic lord, who had entered the war, did not tremble at all.

151-152. The lord of the world, Hari , who resembled the (dark) destructive cloud, who knew the occasion, and who realized (imminent) death in the war, who desired to witness the fight between gods and demons, did not get angry because of his forbearance. Then the lord ordered Fire and Wind to fight.

153-155. Impelled by the words of Viṣṇu they drew the illusion. That mountainous illusion perished (when) it was burnt by the two, who had been roaming about and had commenced to exert themselves. That Wind accompanied by Fire and that Fire in the company of Wind, augmented as it were at the time of deluge, burnt the army of demons. Wind became speedy there; and then Agni also became like that due to Māruta (i.e. Wind).

156-166a. Fire and Wind who were amusing themselves, moved in the army of the demons. Then the beings were (being) reduced to ashes and they were rising and falling. Everywhere the aeroplanes of the demons were falling. The branches (of trees) were being thrown off by Wind, and Fire was doing his duty. The killing by Māyā (i.e, illusion) was going on; the Mace-holder (i.e. Viṣṇu) was being praised; the exertion ofthe demons had stopped; the three worlds were free from bondage; gods were pleased. Good people said: 'Well (done), well(done).' The thousand-eyed one (i.e. Indra) achieved victory, and the demons were defeated. All the directions were pure; the righteous began to increase. The course of the Moon was uncovered, and the Sun remained steady in his own place. Beings were taking an active part in worldly affairs; people were endowed with good character; the bonds of death were unaffected. Oblations were offered into fire; gods shone with sacrifices and they showed the path to heaven. All the regents of the quarters supported their quarters; the perfect ones remained in penance; the sinful ones did not exist. The side of the gods was glad and the side of the demons was dejected. Righteousness had the three feet, and unrighteousness had just one foot (i.e. righteousness was very much predominant). The great gate (to righteousness etc.) was open, and good path existed; people were inclined to piety, and the hermitages proceeded with their activity uninterruptedly (i.e. the hermits led a peaceful life). Kings were engaged in protecting their subjects and shone; the worlds were calm (and) the dark demon was subdued.

166b-172. When that (great) deed of Agni and Vāyu took place in the war, all worlds were wholly interested in them, were bright and performed acts (celebrating) their victory. Hearing about the great fear caused to the demons by Agni and Vāyu, the well-known demon Kālanemi took notice (of what was happening). He was having a crown of the shape of the sun, and tinkling ornaments and armlets. He resembled the Mandara mountain. He was covered with great pearl-ornaments, and looking fearful due to having hundreds of weapons, a hundred arms and a hundred faces, and a hundred heads. He stood like a majestic mountain having a hundred peaks and augmented in the great side, (looking) like fire in the summer. He had smoky hair, ruddy moustache, projected teeth, and a hideous face. He had a large body expanding in the three worlds, lifting up the sky with his arms, and throw ing off the mountains with his two feet, and setting in motion showering clouds with his breaths.

173-177. All gods, with their eyes afflicted with fear, saw Kālanemi, whose broad red eyes were (looking) obliquely, whose exalted lustre was like (the) Mandara (mountain), who was, while approaching the groups of gods, as it were desiring to burn them in the battle, who was threatening the hosts of gods, and covering the ten quarters, who was seen like Death risen and delighted at the time of deluge, and who said to the demons, struck by gods, 'Wait, wait!' with his strong right hand lifted up, which had a raised nice palm, the fingers of which had large joints, which was long and full of ornaments, which did not move at all.

178. Beings observed that Kālanemi destroying (the gods), like another Trivikrama Nārāyaṇa (i.e. Viṣṇu) overcoming e verything.

179. That demon, having shaken the sky with wind, and rising again, came and started to fight causing fear to all gods.

180-181. That demon Kālanemi, while moving (on the battlefield), being encircled by Indra, came near him, and shone like Mandara with Viṣṇu. Seeing Kālanemi, like another death, coming to them, all the

gods, led by Indra were very much frightened.

182. That great demon, desiring to do what was agreeable to the demons, and of great lustre, increased (in size) like a cloud at the end of the summer.

183. The lordly demons, seeing him to have entered the three worlds, stood up unfatigued (i.e. enthusiastically) as if after having drunk the excellent nectar.

184. The demons, desiring to fight, free from fear and alarm, led by Maya and Tāra , behaving like conquerors in the Tārakāmaya war, and going (out) to fight, shone.

185. They who were repeating (magic) formulas, who were running through the army became glad when they saw the demon Kālanemi.

186. All those chief (soldiers) of Maya, who were leaders in the battle, gave up their fear (and) stood (near him) to fight.

187-195. These successful demons, knowing the (art of the use of) missiles, well-settled in penance, viz. Maya, Tāra, Varāha , Hayagrīva , Vipracitti 's son Śveta , both Khara and Lamba , Bali 's son Ariṣṭa , so also the one known as Kiśora , and the great demon Surbhānu, famous like gods and as (an expert) fighter in a circular military array, went to Kālanemi, with (i.e. taking with them) very heavy maces, discs, chariots, hatchets, pestles resembling death, slings, mallets, stones like missiles, so also terrible rocks, sharp-edged weapons, small javelins and bars of excellent iron, heavy destructive śataghnī missiles, pairs of fetters, so also ploughs that struck fiercely when discharged, with long arms, nooses and (weapons) like iron-bars, with arrows having the licking and spreading mouths of serpents, with destructive weapons and shining iron-clubs, with sharp unsheathed swords, with sharp and bright lances, and with bright demons holding bows.

196. That army of the demons, excellent on account of shining weapons, then led by Kālanemi, shone in the battle.

197. The army of the gods, which was closed (i.e. encircled) on all sides by them (i.e. the demons) like a thicket of trees at the time of the advent of the clouds, also became glad (as) it was protected by Indra.

198-202a. That great shining (divine) army, which was endowed with cold and hot lustre (respectively) of the Moon and the Sun, which was speedy like the wind, which was agreeable, which was having the banners of stars, which had put on the garments of clouds, which was smiling with the planets and constellations, which was protected by Yama, Indra, Kubera, and also by intelligent Varuṇa, which was having (in it) blazing fire and wind, which was devoted to Nārāyaṇa, and which resembled a current in the ocean, which had missiles which are fearful and had (in it) Yakṣas and Gandharvas, shone. At that time, the encounter between the two armies took place like the union of the heaven and earth at the time of the expiration of a Yuga.

202b-204a. That war in which gods and demons had thronged, in which forgiveness and valour were excessive, which had arrogance, politeness and speed, was fierce. The gods and demons set out with terrible armies like the excited clouds from the eastern and the western oceans.

204b-205. The gods and demons were delighted with the two armies, as the mountains with the blossomed thickets on them. They beat the drums and blew the conches repeatedly.

206-207. The sound of the stroke of the bow-string on the fore-arm, filling the universe, the earth and the directions, so also the twangs of the bows and the sound of the drums obscured the cries of the demons. Making each other go forward and backward, they (i.e. the gods and demons) assailed one

another.

208-210. Others desiring hand-to-hand fight, broke (the arms of their enemies) with their own arms. The demons discharged terrible thunderbolts, iron bars, excellent missiles [8] , swords and heavy maces on the gods, in the battle. Some, with their bodies broken by the fall of the maces, and shattered to pieces (i.e. excessively wounded) repeatedly fell down, while others struck again. In the battle, those who were much excited, angrily encountered one another, with chariots, horses, aeroplanes and elephants etc.

211-213. Moving in the battle (i.e. on the battlefield), biting their lips (literally, having faces the lips of which were bitten), those (who were seated in) the chariots fought with (those who also were seated in) the chariots, and the foot-soldiers fought with foot-soldiers. The great sound of those noisy chariots resounded in the sky as by the thundering of the clouds in the rainy season. Some broke the (enemy's) chariots (while) some were crushed under chariots.

214. Others were distressed; the chariots could not move on. Some lifting up their enemies with their hands in the fight were bitten (by the enemies).

215. Those strong ones, having swords and being covered with hides struck (the enemies) with joy. Others. pierced with missiles and struck (with weapons) in the battle vomitted blood.

216. Some, resembling clouds dripping water, came (there). Due to their showering of arrows on one another, the day of the fight appeared to be a rainy day.

217. In the meanwhile that demon Kālanemi grew like a cloud being filled with the ocean-floods.

218. Due to his limbs resembling elephants and mountains, clouds, having chaplets of lightning, and showering blazing fire, fell down.

219. Far extended flames with fire-sparks went out from his mouth, who was showering sweat and knitting the eyebrows, when he was hissing with anger.

220. His arms grew obliquely and upwards in the sky like serpents with five mouths coming out from a mountain.

221. He screened the divine sky with multitudes of missiles of many kinds, with bows and with iron-bars as with lofty mountains.

222. He desiring to fight and with his garments tossed by wind [9] remained there actually like Meru mountain with its rocks scorched by the evening sun.

223. He struck down the hosts of gods with peaked mountains and tops of trees, hurled with great speed, (as Indra struck down) the great mountains with (his) thunderbolt.

224. The gods struck by Kālanemi in the battle, with the hair on their heads cut off and removed, with his arms having swords, could not move.

225. Some Yakṣas, Gandharvas, birds and Kinnaras with great serpents were struck with fists and some were split into two parts.

226. The gods, who were frightened in the battle by that Kālanemi, and who were perplexed, were unable to exert themselves.

227. He rivetted the thousand-eyed Śakra with arrows thrown round him, and stopped all his exertion in the war.

228. In the battle he made Varuṇa like a cloud without water, like a waterless ocean and nooseless and motionless.

229. He, of the form of death, surrounded Kubera in the war. Dhanada (i.e. Kubera), the lord of the regents of quarters was made actionless by him in the battle.

230. On account of that the frightened Yama, who snatches all, whose weapon is deadly, gave up his state of Yama hood in the battle and entered his own (i. e. the southern) direction.

231. Having driven away the Guardians of the Quarters and assumed their protection duties he divided his body into four parts corresponding to the four directions.

232. Having gone to the divine path of the luminaries indicated by the divine Sun, he took away Soma's grandeur and all his great domain.

233. He drove away Bhāskara (i.e. the Sun) of bright rays by means of Dharma and snatched his rule, his domain and his daily activity.

234. Having conquered Agni, the gods' mouth, he made him resort to his own mouth; and having speedily conquered Vāyu, he brought him under his own control.

235. Forcibly bringing (back) the great rivers from the ocean he made them, the embodied ones, give him comfort and power [10] .

236. Having brought under his control the water in the heaven and on the earth, he covered the earth well-protected by the mountains.

237. The great demon, occupying all the worlds, and causing fear to all the worlds, appeared like the self-born one, the lord of the gross elements (or of the great beings).

238. The demon, having the body of the regents of quarters, having the soul of the Moon and the Sun, born of Fire and Wind, shone in the battle.

239. The demons praised him, who remained at the position of the highest god, resembling the creator of the worlds, as the gods praised the grandsire.

240. Due to his perverse deeds (these) five, viz. Vedas, Righteousness, Forbearance, Truth, and Śrī, who had resorted to Nārāyaṇa, did not go to him.

241. That lord of demons, getting angry because the five did not approach him, went to the place of Viṣṇu where the god remained.

242. (There) he saw (Viṣṇu) who was seated on Garuḍa, who held a conch, a discus and a mace, and who whirled round the auspicious mace to destroy the demons.

243-244. That demon (viz. Kālanemi), with his mind agitated, seeing Viṣṇu, who resembled a cloud containing water, whose garments were like lightning, who had mounted upon the bird, Kaśyapa's son, of golden wings, and moving in the sky (i.e. upon Garuḍa) and who as it were, remained in the sky, and who was unperturbed, and was ready to destroy the demons said:

245. "This is our enemy who destroyed our ancestors and also Madhu and Kaiṭabha who lived in the ocean.

246. This is our enemy who is indeed described to be matchless. In many battles he killed many demons.

247. This is the one who is cruel in the world and is impudent to women and children. He uncovered the parted hair of (i.e. behaved impolitely with) the wives of demons.

248-249. He is the Viṣṇu or Vaikuṇṭha of the gods, the residents of heaven; among the serpents he is Ananta ; he is the self-born of the self-born (i.e. superior to him); this is the lord of the gods who will be wronged by us. Getting (i.e. inviting his anger) Hiraṇyakaśipu was killed.

250. Gods, having resorted to his shadow (i.e. having sought his protection), remain at the mouth of the sacrifice and eat the clarified butter offered in three ways by the great sages.

251. He (alone) is the cause of the death of all the enemies of gods. In the war all our families entered his discus (i.e. were destroyed by his disc).

252. He is said to have given up (i.e. offered) his life for gods. He, the lord, discharged the disc endowed with lustre on the enemies.

253. When I, who am death, remain here, he has become the death to the demons. Keśava will get the fruit of the time that has gone by.

254. Luckily (for me) now this Viṣṇu has come before me. Crushed with my arm [11] in the battle by me, he will perish.

255. I shall luckily pay homage to the former demons, by killing, in the battle, this Viṣṇu causing fear to the demons.

256. In the battle I shall quickly destroy the hosts of gods. Even though he has gone (i.e. has taken up) another existence, he torments the demons in battle.

257. He was formerly (called) Ananta and also well-known as Padmanābha. In the terrible single ocean he killed both Madhu and Kaiṭabha.

258. Dividing his body into two halves—one half of lion and another of man—he (all) alone formerly killed my father, Hiraṇyakaśipu.

259. Aditi , the origin (i.e. the mother) of gods conceived him as an auspicious embryo. Walking three steps he alone had the three worlds (under his control).

260. Now that god, when he has encountered me, when this Tārakāmaya battle has come up, will perish."

261. Speaking like this in many ways, he quickly caused Nārāyaṇa to like (i.e. made Nārāyaṇa) to fight by (saying) ugly words to him in the battle.

262. The Mace-holder (i.e. Viṣṇu), being (thus) abused by the lord of demons did not get angry. With great power of forbearance and with a smile, he said:

263. "O demon, the power of arrogance is small, (while) the power of (i.e. due to) the suppression of anger is steady. You, who, forsaking forbearance, talk (like this), are doomed by (i.e. as a result of) faults due to pride.

264. I look upon you as mean; fie upon your might of words! Which men would remain there where women shout?

265. O demon, I shall see that you go along the same path as your predecessors have gone. Who would be prosperous by giving up (i.e. violating) the rule laid down by the creator?

266. Today I shall kill you who destroy the operation of gods; and I shall (re-)place the deities in their own respective positions."

267. When, in the battle (i.e. on the battlefield) Viṣṇu was speaking like this, the demon laughed, and made his hands endowed with weapons (i.e. took weapons in his hands).

268. He, with his eyes doubly red due to anger, raised his hundred hands, and dropped all the multitudes of weapons on the chest of Viṣṇu in the battle.

269. The demons too, led by Maya and Tāra in the battle, and with their weapons and swords raised, attacked Viṣṇu in the war.

270. He, being struck by the very mighty demons, with all their weapons raised, did not move from there (i.e. from that place) like an unmoving mountain.

271-272. Kālanemi, the great demon, encountered by Garuḍa, got excited, and raising with his arms his terrible, blazing mace, released it on Garuḍa, with all his life (i.e. with all his might). Viṣṇu was amazed by that deed of the demon.

273-274. Then he (again) hit the mace on Garuḍa's head. Seeing Garuḍa afflicted, and his own body unhurt, Vaikuṇṭha (i.e. Viṣṇu) with eyes red due to anger, took his disc; and with Suparṇa , the lord speedily grew up.

275-277a. His arms, pervading the ten quarters, also grew. He, as it were desiring to occupy all the worlds with his prowess, filling the intermediate directions, and the sky and the earth as well, grew (in size).The sages with Gandharvas praised Madhusūdana , growing (in size) for the victory of the gods.

277b-283a. He scratching (i.e. touching) the sky with his crown and shining head, having pervaded the earth with his two feet and having covered the directions with his arms wetted with fat, blood and marrow of the demons, held his discus, which resembled the sun in lustre, which had a thousand spokes which destroyed the enemy, which was like a blazing fire, which was fierce (yet) beautiful to look at, which had golden particles stuck to its circumference, which caused fear, which was matchless, the circular edge of which was razor-like, which was filled with wreaths, garlands and chaplets, which moved according to its desire, which took up any form it liked, which was fashioned by the Self-born himself, which caused fear to all enemies, which was full of wrath, and arrogant in the war, by the discharge of which the worlds, along with the immobile and the mobile, got bewildered, and the ghosts eating raw flesh were satisfied in the great war.

283b-285a. The Mace-holder (i.e. Viṣṇu), blazing with anger, having raised his discus of a matchless action, and resembling the sun in brilliance, and destroying the demon's lustre with his own lustre, cut off with that (discus) only the arms of Kālanemi in the battle.

285b-286a. Hari forcibly destroyed with that discus the discus (of Kālanemi) which had a hundred points, and which was (as it were) laughing loudly due to fire-powder (i.e. splinters of fire).

286b-288a. That demon, with his arms cut off and without a head, did not move. With his headless trunk firm he stood in the battle like a branchless tree. Garuḍa, spreading out his two wings, and having speed like that of the wind, struck Kālanemi with his chest.

288b-289a. He (i.e. Kālanemi) facing Garuḍa's body, and having no arms, whirling from the sky, fell down leaving (i.e. from) the sky, and shaking the earth.

289b-29la. When the demon fell down, gods along with hosts of sages, (saying) 'Well (done), well (done)', together honoured Vaikuṇṭha (i.e. Viṣṇu). Other demons whose valour was seen in the battle,

were all pervaded by (his) arms and could not move in the battle.

291b-293a. He seized some with their hair; pressed the throats of some; cut off the face of someone; and held someone by his waist. They, who were consumed by the mace and the discus, who had lost their energy, and life, tumbling with all their bodies (i.e. fully) from the sky, dropped down on the earth.

293b-295. When all the demons were killed, Puruṣottama (i.e. Viṣṇu), having performed that (feat) dear to Indra, was successful. When in the Tārakāmaya battle that destruction took place, Brahmā, the grandsire of all the worlds, came to that region with all brāhmaṇic sages and hosts of Gandharvas and celestial nymphs.

296-297a. The god (i.e. Brahmā) honouring Hari, the god of gods, said: “O god, you have done a great job; you have taken out the dart in the form of the demons; and we are pleased by the death of the demons.

297b-300. O Viṣṇu, there is none else except you who would have controlled that great demon, Kālanemi, whom you killed. He, insulting the gods and the movable and immovable worlds, having destroyed the sages, even opposed me. So, I am pleased with this your deed, viz. that you struck down Kālanemi, resembling death. So come on, well-being to you; let us go to the excellent heaven.

301. There the brāhmaṇic sages, sitting in the assembly are waiting for you. O you best among those who have boons, which boon shall I grant to you?

302-304. You grant boons to the gods when they are in their positions. You have delivered these big three worlds (by) killing the troublesome fellow. O Viṣṇu, in this very war (you have helped that) great-souled Indra.”

Thus addressed by revered Brahman, the immutable Viṣṇu spoke in auspicious words to all gods led by Indra:

Viṣṇu said ;

Let all the gods that have come here listen:

305-307a. Led by Indra, all of us with Garuḍa have killed in the battle demons led by Kālanemi and endowed with valour and superior even to Indra. In this great war only two have escaped: the demon Virocana and the very mighty Svarabhānu.

307b-308. Let Indra resort (i.e. go) to his own direction; so also let (Varuṇa go to his own direction); let Yama look after his (i.e. southern direction), and Kubera the northern direction. Let Candramas (i.e. the Moon) be always united with the constellations.

309-311. Let this Sun go to (i.e. be united with) the first day of the season with the equinoctial and solstitial points. Let the portions of clarified butter, presented with respect by the members (of the sacrifice) proceed. Let oblations be offered into fire by Brāhmaṇas according to rites mentioned in the Vedas. Let gods be pleased with offerings in the sacrifices, great sages with the Vedic studies, and the dead ancestors with śrāddha , as they like. Let Vāyu, taking his course, move (i.e. blow). Let Agni blaze in three ways.

312-314a. Let the (first) three castes please the three worlds by their own virtues. Let sacrifices be performed by brāhmaṇas fit to be initiated. Let the sacrificing priests receive presents separately. Let the Sun, the Moon and Vāyu, proceed by gratifying cows, fluids and life in beings (respectively) by

their pleasing deeds.

314b-315a. Let all the big rivers, the mothers of the three worlds, rising from Mahendra and Malaya , go one by one to the sea as before.

315b. O gods, give up the fear of the demons and be calm. Well-being to you.

316-31 7. I shall go to the eternal world of Brahmā. Do not ever fearlessly (i.e. without proper caution) go to your own house or to heaven, and especially to the battle (-field); for the demons are mean. They strike at the weak points. Their position is fixed.

318a. Let you who are good and remain in (i.e. behave according to) your own nature, have your mind in honesty.

318b-320. Speaking thus to the hosts of gods, that very successful Viṣṇu, the revered lord, of a true (i.e. unfailing) valour, went with Brahmā, to Brahmā's world, after having created great affection for him in (the minds of) gods. This was the wonder in the Tārakāmaya battle between the demons and Viṣṇu about which you have asked me.

[1]: [1] : Prāṇa of five kinds: Prāṇa, Vyāna, Apāna, Udāna, Samāna.

[2]: [2] : Trivikrama —Viṣṇu in his fifth or dwarf (Vāmana) incarnation. He was born as a dwarf to humble the demon Bali.

[3]: [3] : Garuḍa —Son of Kaśyapa and Vinatā.

[4]: [4] : Orva —It should be Aurva.

[5]: [5] : Pañcāgnitapas —A kind of penance practised with five fires: four fires in the four directions around the person practising the penance; and the fifth fire is the sun, above the head.

[6]: [6] : Prativīrya —should in fact be 'aprativīrya'.

[7]: [7] : Stanzas like this are not quite intelligble.

[8]: [8] : Uttamāyuyudhān —The correct word appears to be Uttamāyudhān.

[9]: [9] : Anilodbhūta —should be aniloddhūta.

[10]: [10] : Abhisukha Vīrya —the expressions are not very happy.

[11]: [11] : Bahunā —should be bāhunā.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 42

Tāraka's Victory in the War between Gods and Demons

Chapter 42 of 693 · 111 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच।
श्रुतः पद्मोद्भवो ब्रह्मन्विस्तरेण त्वयेरितः।
समासाद्भवमाहात्म्यमुत्पत्तिं च गुहस्य च१।
श्रोतुमिच्छामि ते ब्रह्मन्यथाभूतः कृतं च यत्।
तारकश्च कथं भूतो दानवो बलवत्तरः२।
कार्त्तिकेयेन स ब्रह्मन्कथं ध्वस्तो महासुरः।
कथं रुद्रेण मुनयः प्रेषिता मंदरं गिरिम्३।
कथं लब्धा उमा तत्र रुद्रेण परमेष्ठिना।
एतदाख्याहि मे सर्वं यथाभूतं महामुने४।
पुलस्त्य उवाच।
कश्यपेन पुरा प्रोक्ता दितिर्दैत्यारणिः शुभा।
वज्रसारमयैश्चांगैः पुत्रो देवि भविष्यति५।
वज्रांगो नाम पुत्रस्तु भविता धर्मवत्सलः।
सा च लब्धवरा देवी सुषुवे वज्रदुश्छिदम्६।
स जातमात्र एवाभूत्सर्वशास्त्रार्थपारगः।

उवाच मातरं भक्त्या मातः किं करवाण्यहम्७।
तस्योवाच ततो हृष्टा दितिर्दैत्याधिपस्य तु।
बहवो मे हताः पुत्राः सहस्राक्षेण पुत्रक८।
तेषामपचितिं कर्तुं गच्छ शक्रवधाय तु।
बाढमित्येव तां चोक्त्वा जगाम त्रिदिवं बलात्९।
बध्वा ततः सहस्राक्षं पाशेनामोघवर्चसा।
मातुरंतिकमागच्छद्व्याधः क्षुद्रमृगं यथा१०।
एतस्मिन्नंतरे ब्रह्मा कश्यपश्च महातपाः।
आगतौ तत्र यत्रास्तां मातापुत्रावभीतकौ११।
दृष्ट्वा तु तावुवाचेदं ब्रह्मा कश्यप एव च।
मुंचैनं पुत्र देवेंद्रं किमनेन प्रयोजनम्१२।
अवमानो वधः प्रोक्तः पुत्र संभावितस्य तु।
अस्मद्वाक्येन यो मुक्तस्त्वद्धस्तान्मृत एव सः१३।
परस्य गौरवान्मुक्तः शत्रूणां शत्रुराहवे।
सजीवन्नेव हि मृतो दिवसे दिवसे पुनः१४।

एतच्छ्रुत्वा तु वज्रांगः प्रणतो वाक्यमब्रवीत्।
न मे कृत्यमनेनास्ति मातुराज्ञा कृता हि मे१५।
त्वं सुरासुरनाथो वै मान्यश्च प्रपितामहः।
करिष्ये त्वद्वचो देव एष मुक्तः शतक्रतुः१६।
तपसेमेरतिर्देवनिर्विघ्नंतच्चमेभवेत्।
त्वत्प्रसादेन भगवन्नित्युक्त्वा विरराम ह१७।
तस्मिंस्तूष्णीं स्थिते दैत्ये प्रोवाचेदं पितामहः।
ब्रह्मोवाच।
तपस्त्वं कुरु मापन्नः सोस्मच्छासनसंस्थितः१८।
अनया चित्तशुद्ध्या हि पर्याप्तं जन्मनः फलम्।
इत्युक्त्वा पद्मजः कन्यां ससर्जायतलोचनाम्१९।
तामस्मै प्रददौ देवः पत्न्यर्थे पद्मसंभवः।
वरांगीति च नामास्याः कृत्वा यातः पितापहः२०।
वज्रांगोपि तया सार्द्धं जगाम तपसे वनम्।
ऊर्द्ध्वबाहुस्स दैत्येंद्रो चरद्वर्षसहस्रकम्२१।

कालं कमलपत्राक्षः शुद्धबुद्धिर्महातपाः।
तावच्चाधोमुखः कालं तावत्पंचाग्निमध्यगः२२।
निराहारो घोरतपास्तपोराशिरजायत।
ततः सोंतर्जले चक्रे वासं वर्षसहस्रकम्२३।
जलांतरं प्रविष्टस्य तस्य पत्नी महाव्रता।
तस्यैव तीरे सरसः स्थिताऽसौ मौनमाश्रिता२४।
निराहारं तपो घोरं प्रविवेश महाद्युतिः।
तस्यां तपसि वर्तंत्यामिंद्रश्चक्रे विभीषिकाम्२५।
गत्वा तु मर्कटाकारस्तदाश्रमपदं महत्।
ब्रसीं चकर्ष बलवान्गंधाद्यर्चाकरंडकम्२६।
ततस्तु सिंहरूपेण भीषयामास भामिनीम्।
ततो भुजंगरूपेणाप्यदशच्चरणद्वयम्२७।
तपोबलवशात्सा तु नवध्यत्वं जगाम ह।
भीषिकाभिरनेकाभिः क्लेशयन्पाकशासनः२८।
विरराम यदा नैव वज्रांगमहिषी तदा।

शैलस्यदुष्टतां मत्वा शापं दातुं समुद्यता२९।
तां शापाभिमुखीं दृष्ट्वा शैलः पुरुषविग्रहः।
उवाच तां वरारोहां वरांगीं भीतलोचनः३०।
शैल उवाच।
नाहं महाव्रते दुष्टः सेव्योहं सर्वदेहिनाम्।
विप्रियं ते करोत्येष रुषितः पाकशासनः३१।
एतस्मिन्नंतरे जातः कालो वर्षसहस्रकः।
तस्मिन्ज्ञात्वा तु भगवान्काले कमलसंभवः३२।
तुष्टः प्रोवाच वज्रांगं तदागत्य जलाशयम्।

ब्रह्मोवाच।
ददामि सर्वकामं त उत्तिष्ठ दितिनंदन३३।
एवमुक्तस्तदोत्थाय स दैत्येंद्रस्तपोनिधिः।
उवाच प्रांजलिर्वाक्यं सर्वलोकपितामहम्३४।
वज्रांग उवाच।
आसुरो मास्तु मे भावः संतु लोका ममाक्षयाः।

तपस्यभिरतिर्मेऽस्तु शरीरस्यास्य वर्तनम्३५।
एवमस्त्विति तं देवो जगाम स्वकमालयम्।
वज्रांगोपि समाप्ते तु तपसि स्थिरसंयमः३६।
संगंतुमिच्छन्स्वां भार्यां न ददर्शाश्रमे स्वके।
क्षुधाविष्टः स शैलस्य गहनं प्रविवेश ह३७।
आदातुं फलमूलानि स च तस्मिन्व्यलोकयत्।
रुदन्तीं स्वां प्रियां दीनां तरुप्रच्छादिताननाम्३८।
तां विलोक्य ततो दैत्यः प्रोवाच परिसांत्वयन्।
वज्रांग उवाच।
केन तेऽपकृतं भद्रे यमलोकं यियासुना३९।
कं वा कामं प्रयच्छामि शीघ्रं प्रब्रूहि मानिनि।
वरांग्युवाच।
त्रासितास्म्यपविद्धास्मि ताडिता पीडितास्मि च४०।
रौद्रेण देवराजेन नष्टनाथेव भूरिशः।
दुःखस्यांतमपश्यंती प्राणांस्त्यक्तुं व्यवस्थिता४१।

पुत्रं मे तारकं देहि तस्माद्दुःखमहार्णवात्।
एवमुक्तस्तु दैत्येंद्रः कोपव्याकुललोचनः४२।
शक्तोपि देवराजस्य प्रतिकर्तुं महासुरः।
तप एव पुनश्चर्तुं व्यवस्यत महाबलः४३।
ज्ञात्वा तस्य तु संकल्पं ब्रह्मा क्रूरतरं पुनः।
आजगाम त्वरायुक्तो यत्रासौ दितिनंदनः४४।
ब्रह्मोवाच।
किमर्थं पुत्र भूयस्त्वं कर्तुं नियममुद्यतः।
तदहं ते पुनर्दद्मि कांक्षितं पुत्रमोजसा४५।
वज्रांग उवाच।
उत्थितेन मया दृष्टा समाधानात्त्वदाज्ञया।
त्रासितेंद्रेण मामाह सा वरांगी सुतार्थिनी४६।
पुत्रं मे तारकं देहि तुष्टो मे त्वं पितामह।
ब्रह्मोवाच।
अलं ते तपसा वीर मा क्लेशे दुस्तरे विश४७।

पुत्रस्तु तारको नाम भविष्यति महाबलः।
देवसीमंतिनीनां तु धम्मिल्लक विमोक्षकः४८।

इत्युक्तो दैत्यनाथस्तु प्रणम्य प्रपितामहम्।
गत्वा तां नंदयामास महिषीं कर्शितांतराम्४९।
तौ दंपती कृतार्थौ तु जग्मतुः स्वाश्रमं तदा।
आहितं तु तदा गर्भं वरांगी वरवर्णिनी1.42.५०।
पूर्णं वर्षसहस्रं तु दधारोदर एव हि।
ततो वर्षसहस्रांते वरांगी सा प्रसूयत५१।
जायमाने तु दैत्ये तु तस्मिन्लोकभयंकरे।
चचाल सर्वा पृथिवी प्रोद्भूताश्च महार्णवाः५२।
चेलुर्धराधराश्चापि ववुर्वाताश्च भीषणाः।
जेपुर्जप्यं मुनिवरा नेदुर्व्यालमृगा अपि५३।
जहौ कांतिश्चंद्रसूर्यौ नीहारच्छादिता दिशः।
जाते महासुरे तस्मिन्सर्वे चापि महासुराः५४।
आजग्मुर्हर्षितास्तत्र तथा चासुरयोषितः।

जगुर्हर्षसमाविष्टा ननृतुश्चाप्सरोगणाः५५।
ततो महोत्सवे जाते दानवानां महाद्युते।
विषण्णमनसो देवाः सहेंद्रा अभवंस्तदा५६।
वरांगी तु सुतं दृष्ट्वा हर्षेणापूरिता तदा।
बहुमेने च दैत्येंद्रो विजातं तं तदा तया५७।
जातमात्रस्तु दैत्येंद्रस्तारकश्चोग्रविक्रमः।
अभिषिक्तो सुरैर्मुख्यैः कुजंभमहिषादिभिः५८।
सर्वासुरमहाराज्ये पृथिवीतुलनक्षमे।
स तु प्राप्तमहाराज्यस्तारको नृपसत्तम५९।
उवाच दानवश्रेष्ठो युक्तियुक्तमिदं वचः।
तारक उवाच।
शृणुध्वमसुराः सर्वे वाक्यं मम महाबलाः६०।
वंशक्षयकरा देवाः सर्वेषामेव दानवाः।
अस्माकं जातिधर्मेण विरूढं वैरमक्षयम्६१।
वयं तपश्चरिष्यामः सुराणां निग्रहाय तु।

स्वबाहुबलमाश्रित्य सर्व एव न संशयः६२।
तच्छ्रुत्वा संमतं कृत्वा पारियात्रं ययौ गिरिं।
निराहारः पंचतपाः पत्रभुग्वारिभोजनः६३।
शतंशतं समानां तु तपांस्येतान्यथाकरोत्।
एवं तु कर्शिते देहे तपोराशित्वमागते६४।
ब्रह्मागत्याह दैत्येंद्रं वरं वरय सुव्रत।
स वव्रे सर्वभूतेभ्यो न मे मृत्युर्भवेदिति६५।
तमुवाच ततो ब्रह्मा देहिनां मरणं ध्रुवम्।
यतस्ततोपि वरय मृत्युं यस्मान्न शंकसे६६।
ततः संचिंत्य दैत्येंद्रः शिशोर्वै सप्तवासरात्।

वव्रे महासुरो मृत्युं मोहितो ह्यवलेपतः६७।
जगामोमित्युदाहृत्य ब्रह्मा दैत्यो निजं गृहम्।
अथाह मंत्रिणस्तूर्णं बलं मे संप्रयुज्यताम्६८।
यदि वो मत्प्रियं कार्यं निग्राह्याः सुरसत्तमाः।
निगृहीतेषु मे प्रीतिर्जायते चातुलाऽसुराः६९।

तारकस्य वचः श्रुत्वा ग्रसनो नाम दानवः।
सेनानीर्दैत्यराजस्य सज्जं चक्रे बलं च तत्७०।
आहत्य भेरीं गंभीरां दैत्यानाहुय सत्वरः।
दशकोटीश्वरा दैत्या दैत्यानां चंडविक्रमाः७१।
तेषामग्रेसरो जंभः कुजंभोनंतरोऽसुरः।
महिषः कुंजरो मेघः कालनेमिर्निमिस्तथा७२।
मंथनो जंभकः शुम्भो दैत्येंद्रा दशनायकाः।
अन्ये च शतशस्तत्र पृथिवीतुलनक्षमाः७३।
गरुडानां सहस्रेण चक्राष्टकविभूषितः।
सकूबरपरीवारश्चतुर्योजनविस्तृतः७४।
स्यंदनस्तारकस्यासीत्व्याघ्रसिंहखरार्वभिः।
युक्ता रथास्तु ग्रसन जंभकौ जंभकुंभिनां७५।
मेघस्य द्वीपिभिर्युक्तः कूष्मांडैः कालनेमिनः।
पर्वताभश्चतुर्दंष्ट्रो निमेश्चैव महागजः७६।
शतहस्ततुरंगस्थो मंथनो नाम दैत्यराट्।

जंभकस्तूष्ट्रमारूढो गिरींद्राभं महाबलः७७।
शुंभो मेषं समारूढोऽन्येप्येवं चित्रवाहनाः।
प्रचंडाश्चित्रवर्माणः कुंडलोष्णीषभूषिताः७८।
तद्बलं दैत्यसिंहस्य भीमरूपं व्यजायत।
प्रमत्तमत्तमातंगतुरंगरथसंकुलम्७९।
प्रतस्थेऽमरयुद्धाय बहुपत्तिपताकिकम्।
एतस्मिन्नंतरे वायुर्देवदूतोऽसुरालये८०।
दृष्ट्वा तद्दानवबलं जगामेंद्रस्य शंसितुं।
स गत्वा तु सभां दिव्यां महेंद्रस्य महात्मनः८१।
शशंस मध्ये देवानां तत्कार्यं समुपस्थितम्।
तच्छ्रुत्वा देवराजस्तु निमीलितविलोचनः८२।
बृहस्पतिमुवाचेदं वाक्यं काले महाभुजः।
इंद्र उवाच।
संप्राप्नोति विमर्दोयं देवानां दानवैः सह८३।
कार्यं किमत्र तद्ब्रूहि नीत्युपायोपबृंहितम्।

एतच्छ्रुत्वा तु वचनं महेंद्रस्य गिरां पतिः८४।
इत्युवाच महाभागो बृहस्पतिरुदारधीः।
बृहस्पतिरुवाच।

सामपूर्वा श्रुता नीतिश्चतुरंगा पताकिनी८५।
जिगीषतां सुरश्रेष्ठ स्थितिरेषा सनातनी।
सामभेदस्तथा दानं दंडश्चांगचतुष्टयम्८६।
न सांत्वगोचरे लुब्धानभेद्यास्त्वेकधर्मिणः।
न दानमत्र संसिद्धौ प्रसह्यैवापहारिणाम्८७।
एकोभ्युपायो दंडोऽत्र भवतां यदि रोचते।
एवमुक्तः सहस्राक्ष एवमेतदुवाच ह८८।
कर्त्तव्यतां च संचिंत्य प्रोवाचामरसंसदि।
इंद्र उवाच।
अवधानेन मे वाचं शृणुध्वं नाकवासिनः८९।
भवंतो यज्ञभोक्तारो दिव्यात्मानो हि सान्वयाः।
स्वे महिम्नि स्थिता नित्यं जगतः पालने रताः९०।

क्रियतां समरोद्योगः सैन्यं संयोज्यतां मम।
आह्रियंतां च शस्त्राणि पूज्यंतां शस्त्रदेवताः९१।
वाहनानि विमानानि योजयद्ध्वं ममेश्वराः।
यमं सेनापतिं कृत्वा शीघ्रमेव दिवौकसः९२।
इत्युक्तास्समनह्यंत देवानां ये प्रधानतः।
वाजिनामयुतेनाजौ हेमघंटा परिष्कृतम्९३।
नानाश्चर्यगुणोपेतं संप्राप्तं देवदानवैः।
रथं मातलिना युक्तं देवराजस्य दुर्जयम्९४।
यमो महिषमास्थाय सेनाग्रे समवर्त्तत।
चंडकिंकरवृंदेन सर्वतः परिवारितः९५।
कल्पकालोद्गतज्वाला पूरितोम्बरगोचरः।
हुताशनस्त्वजारूढः शक्तिहस्तो व्यवस्थितः९६।
पवनोऽङ्कुशहस्तश्च विस्तारित महाजवः।
भुजगेंद्रसमारूढो जलेशो भगवान्स्वयम्९७।
नरयुक्ते रथे देवो राक्षसेशो वियच्चरः।

तीक्ष्णखड्गयुतो भीमः समरे समवस्थितः९८।
महासिंहरथे देवो धनाध्यक्षो गदायुधः।
चंद्रादित्यावश्विनौ च चतुरंगबलान्विताः९९।
सेनान्यो देवराजस्य दुर्जया भुवनत्रये।
कोटयस्तास्त्रयस्त्रिंशद्देवदेवनिकायिनाम्1.42.१००।
हिमाचलाभे सितचारुचामरे सुवर्णपद्मामलसुंदरस्रजि।
कृताभिरामो ज्वलकुंकुमांकुरे कपोललीलालिकदंबसंकुले१०१।
स्थितस्तदैरावणनाम कुंजरे महामनाश्चित्रविभूषणांबरः।
विशालवज्रः सुवितानभूषितः प्रकीर्णकेयूरभुजंगमंडलः१०२।
सहस्रदृग्वंदितपादपल्लवस्त्रिविष्टपे शोभत पाकशासनः।
तुरंग मातंग कुलौघसंकुला सितातपत्त्रद्ध्वजशालिनी च१०३।

बभूव सा दुर्जयपत्तिसंतता विभाति नानायुधयोधदुस्तरा।
ततोश्विनौ च मरुतः ससाध्याः सपुरंदराः१०४।
यक्षराक्षसगंधर्वा दिव्य नानास्त्रपाणयः।
जघ्नुर्दैत्येश्वरं सर्वे संभूय तु महाबलाः१०५।

न चैवास्त्राण्यसज्जंत गात्रे वज्राचलोपमे।
अथो रथादवप्लुत्य तारको दानवाधिपः१०६।
जघान कोटिशो देवान्करपार्ष्णिभिरेव च।
हतशेषाणि सैन्यानि देवानां विप्र दुद्रुवुः१०७।
दिशो भीतानि संत्यज्य रणोपकरणानि च।
दृष्ट्वा तान्विद्रुतान्देवांस्तारको वाक्यमब्रवीत्१०८।
मा वधिष्ठ सुरान्दैत्या वज्रांगाय च मंदिरे।
शीघ्रमानीय दर्श्यंतां बद्धान्पश्यत्वयं सुरान्१०९।
लोकपालांस्ततो दैत्यो बद्ध्वा चेंद्रमुखान्रणे।
सरुद्रान्सुदृढैः पाशैः पशुपालः पशूनिव११०।
स भूयो रथमास्थाय जगाम स्वकमालयं।
सिद्धगंधर्वसंघुष्टं विपुलाचलमस्तकम्१११।
स्तूयमानो दितिसुतैरप्सरोभिः सुसेवितः।

Roman transliteration

bhīṣma uvāca|
śrutaḥ padmodbhavo brahmanvistareṇa tvayeritaḥ|
samāsādbhavamāhātmyamutpattiṃ ca guhasya ca1|
śrotumicchāmi te brahmanyathābhūtaḥ kṛtaṃ ca yat|
tārakaśca kathaṃ bhūto dānavo balavattaraḥ2|
kārttikeyena sa brahmankathaṃ dhvasto mahāsuraḥ|
kathaṃ rudreṇa munayaḥ preṣitā maṃdaraṃ girim3|
kathaṃ labdhā umā tatra rudreṇa parameṣṭhinā|
etadākhyāhi me sarvaṃ yathābhūtaṃ mahāmune4|
pulastya uvāca|
kaśyapena purā proktā ditirdaityāraṇiḥ śubhā|
vajrasāramayaiścāṃgaiḥ putro devi bhaviṣyati5|
vajrāṃgo nāma putrastu bhavitā dharmavatsalaḥ|
sā ca labdhavarā devī suṣuve vajraduśchidam6|
sa jātamātra evābhūtsarvaśāstrārthapāragaḥ|

uvāca mātaraṃ bhaktyā mātaḥ kiṃ karavāṇyaham7|
tasyovāca tato hṛṣṭā ditirdaityādhipasya tu|
bahavo me hatāḥ putrāḥ sahasrākṣeṇa putraka8|
teṣāmapacitiṃ kartuṃ gaccha śakravadhāya tu|
bāḍhamityeva tāṃ coktvā jagāma tridivaṃ balāt9|
badhvā tataḥ sahasrākṣaṃ pāśenāmoghavarcasā|
māturaṃtikamāgacchadvyādhaḥ kṣudramṛgaṃ yathā10|
etasminnaṃtare brahmā kaśyapaśca mahātapāḥ|
āgatau tatra yatrāstāṃ mātāputrāvabhītakau11|
dṛṣṭvā tu tāvuvācedaṃ brahmā kaśyapa eva ca|

muṃcainaṃ putra deveṃdraṃ kimanena prayojanam12|
avamāno vadhaḥ proktaḥ putra saṃbhāvitasya tu|
asmadvākyena yo muktastvaddhastānmṛta eva saḥ13|
parasya gauravānmuktaḥ śatrūṇāṃ śatrurāhave|
sajīvanneva hi mṛto divase divase punaḥ14|

etacchrutvā tu vajrāṃgaḥ praṇato vākyamabravīt|
na me kṛtyamanenāsti māturājñā kṛtā hi me15|
tvaṃ surāsuranātho vai mānyaśca prapitāmahaḥ|
kariṣye tvadvaco deva eṣa muktaḥ śatakratuḥ16|
tapasemeratirdevanirvighnaṃtaccamebhavet|
tvatprasādena bhagavannityuktvā virarāma ha17|
tasmiṃstūṣṇīṃ sthite daitye provācedaṃ pitāmahaḥ|
brahmovāca|
tapastvaṃ kuru māpannaḥ sosmacchāsanasaṃsthitaḥ18|
anayā cittaśuddhyā hi paryāptaṃ janmanaḥ phalam|
ityuktvā padmajaḥ kanyāṃ sasarjāyatalocanām19|
tāmasmai pradadau devaḥ patnyarthe padmasaṃbhavaḥ|
varāṃgīti ca nāmāsyāḥ kṛtvā yātaḥ pitāpahaḥ20|
vajrāṃgopi tayā sārddhaṃ jagāma tapase vanam|
ūrddhvabāhussa daityeṃdro caradvarṣasahasrakam21|

kālaṃ kamalapatrākṣaḥ śuddhabuddhirmahātapāḥ|
tāvaccādhomukhaḥ kālaṃ tāvatpaṃcāgnimadhyagaḥ22|
nirāhāro ghoratapāstaporāśirajāyata|
tataḥ soṃtarjale cakre vāsaṃ varṣasahasrakam23|
jalāṃtaraṃ praviṣṭasya tasya patnī mahāvratā|
tasyaiva tīre sarasaḥ sthitā'sau maunamāśritā24|
nirāhāraṃ tapo ghoraṃ praviveśa mahādyutiḥ|
tasyāṃ tapasi vartaṃtyāmiṃdraścakre vibhīṣikām25|
gatvā tu markaṭākārastadāśramapadaṃ mahat|
brasīṃ cakarṣa balavāngaṃdhādyarcākaraṃḍakam26|
tatastu siṃharūpeṇa bhīṣayāmāsa bhāminīm|
tato bhujaṃgarūpeṇāpyadaśaccaraṇadvayam27|
tapobalavaśātsā tu navadhyatvaṃ jagāma ha|
bhīṣikābhiranekābhiḥ kleśayanpākaśāsanaḥ28|
virarāma yadā naiva vajrāṃgamahiṣī tadā|

śailasyaduṣṭatāṃ matvā śāpaṃ dātuṃ samudyatā29|
tāṃ śāpābhimukhīṃ dṛṣṭvā śailaḥ puruṣavigrahaḥ|
uvāca tāṃ varārohāṃ varāṃgīṃ bhītalocanaḥ30|
śaila uvāca|
nāhaṃ mahāvrate duṣṭaḥ sevyohaṃ sarvadehinām|
vipriyaṃ te karotyeṣa ruṣitaḥ pākaśāsanaḥ31|
etasminnaṃtare jātaḥ kālo varṣasahasrakaḥ|
tasminjñātvā tu bhagavānkāle kamalasaṃbhavaḥ32|
tuṣṭaḥ provāca vajrāṃgaṃ tadāgatya jalāśayam|
brahmovāca|
dadāmi sarvakāmaṃ ta uttiṣṭha ditinaṃdana33|
evamuktastadotthāya sa daityeṃdrastaponidhiḥ|
uvāca prāṃjalirvākyaṃ sarvalokapitāmaham34|
vajrāṃga uvāca|
āsuro māstu me bhāvaḥ saṃtu lokā mamākṣayāḥ|

tapasyabhiratirme'stu śarīrasyāsya vartanam35|
evamastviti taṃ devo jagāma svakamālayam|
vajrāṃgopi samāpte tu tapasi sthirasaṃyamaḥ36|
saṃgaṃtumicchansvāṃ bhāryāṃ na dadarśāśrame svake|
kṣudhāviṣṭaḥ sa śailasya gahanaṃ praviveśa ha37|
ādātuṃ phalamūlāni sa ca tasminvyalokayat|
rudantīṃ svāṃ priyāṃ dīnāṃ tarupracchāditānanām38|
tāṃ vilokya tato daityaḥ provāca parisāṃtvayan|
vajrāṃga uvāca|
kena te'pakṛtaṃ bhadre yamalokaṃ yiyāsunā39|
kaṃ vā kāmaṃ prayacchāmi śīghraṃ prabrūhi mānini|
varāṃgyuvāca|
trāsitāsmyapaviddhāsmi tāḍitā pīḍitāsmi ca40|
raudreṇa devarājena naṣṭanātheva bhūriśaḥ|
duḥkhasyāṃtamapaśyaṃtī prāṇāṃstyaktuṃ vyavasthitā41|

putraṃ me tārakaṃ dehi tasmādduḥkhamahārṇavāt|
evamuktastu daityeṃdraḥ kopavyākulalocanaḥ42|
śaktopi devarājasya pratikartuṃ mahāsuraḥ|
tapa eva punaścartuṃ vyavasyata mahābalaḥ43|
jñātvā tasya tu saṃkalpaṃ brahmā krūrataraṃ punaḥ|
ājagāma tvarāyukto yatrāsau ditinaṃdanaḥ44|
brahmovāca|
kimarthaṃ putra bhūyastvaṃ kartuṃ niyamamudyataḥ|
tadahaṃ te punardadmi kāṃkṣitaṃ putramojasā45|
vajrāṃga uvāca|
utthitena mayā dṛṣṭā samādhānāttvadājñayā|
trāsiteṃdreṇa māmāha sā varāṃgī sutārthinī46|
putraṃ me tārakaṃ dehi tuṣṭo me tvaṃ pitāmaha|
brahmovāca|
alaṃ te tapasā vīra mā kleśe dustare viśa47|

putrastu tārako nāma bhaviṣyati mahābalaḥ|
devasīmaṃtinīnāṃ tu dhammillaka vimokṣakaḥ48|
ityukto daityanāthastu praṇamya prapitāmaham|
gatvā tāṃ naṃdayāmāsa mahiṣīṃ karśitāṃtarām49|
tau daṃpatī kṛtārthau tu jagmatuḥ svāśramaṃ tadā|
āhitaṃ tu tadā garbhaṃ varāṃgī varavarṇinī1.42.50|
pūrṇaṃ varṣasahasraṃ tu dadhārodara eva hi|
tato varṣasahasrāṃte varāṃgī sā prasūyata51|
jāyamāne tu daitye tu tasminlokabhayaṃkare|
cacāla sarvā pṛthivī prodbhūtāśca mahārṇavāḥ52|
celurdharādharāścāpi vavurvātāśca bhīṣaṇāḥ|
jepurjapyaṃ munivarā nedurvyālamṛgā api53|
jahau kāṃtiścaṃdrasūryau nīhāracchāditā diśaḥ|
jāte mahāsure tasminsarve cāpi mahāsurāḥ54|
ājagmurharṣitāstatra tathā cāsurayoṣitaḥ|

jagurharṣasamāviṣṭā nanṛtuścāpsarogaṇāḥ55|
tato mahotsave jāte dānavānāṃ mahādyute|
viṣaṇṇamanaso devāḥ saheṃdrā abhavaṃstadā56|
varāṃgī tu sutaṃ dṛṣṭvā harṣeṇāpūritā tadā|
bahumene ca daityeṃdro vijātaṃ taṃ tadā tayā57|
jātamātrastu daityeṃdrastārakaścogravikramaḥ|

abhiṣikto surairmukhyaiḥ kujaṃbhamahiṣādibhiḥ58|
sarvāsuramahārājye pṛthivītulanakṣame|
sa tu prāptamahārājyastārako nṛpasattama59|
uvāca dānavaśreṣṭho yuktiyuktamidaṃ vacaḥ|
tāraka uvāca|
śṛṇudhvamasurāḥ sarve vākyaṃ mama mahābalāḥ60|
vaṃśakṣayakarā devāḥ sarveṣāmeva dānavāḥ|
asmākaṃ jātidharmeṇa virūḍhaṃ vairamakṣayam61|
vayaṃ tapaścariṣyāmaḥ surāṇāṃ nigrahāya tu|

svabāhubalamāśritya sarva eva na saṃśayaḥ62|
tacchrutvā saṃmataṃ kṛtvā pāriyātraṃ yayau girim|
nirāhāraḥ paṃcatapāḥ patrabhugvāribhojanaḥ63|
śataṃśataṃ samānāṃ tu tapāṃsyetānyathākarot|
evaṃ tu karśite dehe taporāśitvamāgate64|
brahmāgatyāha daityeṃdraṃ varaṃ varaya suvrata|
sa vavre sarvabhūtebhyo na me mṛtyurbhavediti65|
tamuvāca tato brahmā dehināṃ maraṇaṃ dhruvam|
yatastatopi varaya mṛtyuṃ yasmānna śaṃkase66|
tataḥ saṃciṃtya daityeṃdraḥ śiśorvai saptavāsarāt|
vavre mahāsuro mṛtyuṃ mohito hyavalepataḥ67|
jagāmomityudāhṛtya brahmā daityo nijaṃ gṛham|
athāha maṃtriṇastūrṇaṃ balaṃ me saṃprayujyatām68|
yadi vo matpriyaṃ kāryaṃ nigrāhyāḥ surasattamāḥ|
nigṛhīteṣu me prītirjāyate cātulā'surāḥ69|

tārakasya vacaḥ śrutvā grasano nāma dānavaḥ|
senānīrdaityarājasya sajjaṃ cakre balaṃ ca tat70|
āhatya bherīṃ gaṃbhīrāṃ daityānāhūya satvaraḥ|
daśakoṭīśvarā daityā daityānāṃ caṃḍavikramāḥ71|
teṣāmagresaro jaṃbhaḥ kujaṃbhonaṃtaro'suraḥ|
mahiṣaḥ kuṃjaro meghaḥ kālanemirnimistathā72|
maṃthano jaṃbhakaḥ śumbho daityeṃdrā daśanāyakāḥ|
anye ca śataśastatra pṛthivītulanakṣamāḥ73|
garuḍānāṃ sahasreṇa cakrāṣṭakavibhūṣitaḥ|
sakūbaraparīvāraścaturyojanavistṛtaḥ74|
syaṃdanastārakasyāsītvyāghrasiṃhakharārvabhiḥ|
yuktā rathāstu grasana jaṃbhakau jaṃbhakuṃbhināṃ75|
meghasya dvīpibhiryuktaḥ kūṣmāṃḍaiḥ kālaneminaḥ|
parvatābhaścaturdaṃṣṭro nimeścaiva mahāgajaḥ76|
śatahastaturaṃgastho maṃthano nāma daityarāṭ|

jaṃbhakastūṣṭramārūḍho girīṃdrābhaṃ mahābalaḥ77|
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English translation

Bhiṣma said :

1-4. O brahman , I have listened to (the account of) the rise of the lotus which you described in detail. O brahman, (now) I desire to hear from you about the greatness of Bhava (i.e. Śiva) and the birth of Guha (i.e. Kārttikeya)—how he was born and what he did; how Tāraka the demon became more powerful and how that great demon was killed (by Kārttikeya); how Rudra sent the sages to the Mandara mountain; how Rudra, the supreme lord, obtained Umā there. O great sage, tell me all this as it took place.

Pulastya said :

5-6a. Formerly Kaśyapa said to Diti , the auspicious origin (i.e. the mother) of demons: “O respectable lady, you will obtain a son having limbs as strong as thunderbolt. You will have a son by named Vajrāṅga , devoted to piety.”

6b-7. The honourable lady, who had (thus) obtained a boon, got a son difficult to be cut (i.e. destroyed) like thunderbolt. As soon as he was born, he became the master of the significance of all sciences (i.e. branches of learning). He said devoutly to his mother: “O mother, what should I do?”

8-9a. Diti, hearing (these) words of the lord of demons, became delighted, and said: “O son, Indra has killed many of my sons. Go to kill (i.e. go and kill) Indra to make up the loss due to (i.e. to avenge) them.”

9b-10. Saying, “All right”, to her, he forcibly went to the heaven. Then having tied Indra with a noose of unfailing power, he came to his mother as a hunter (would bring) a poor deer.

11. In the meanwhile, Brahmā and Kaśyapa of great penance came there where the fearless mother and son remained.

12-14. Seeing them Brahmā as well as Kaśyapa said these words: “O son, release this lord of gods. What have you to do with him? O son, for a respected person his insult is said to be his murder. He who is freed from your hand on our telling (you to release him) is certainly dead. That enemy, who is released in the battle through generosity by his enemy, is, though alive, dead, day after day.”

15-17. Hearing this, Vajrāṅga, bowed (to them) and said (these) words: “I have nothing to do with him. I have (simply) obeyed my mother’s order. You are the lord of the gods and demons; and you are (my) respectable great grandsire. O god, I shall do as you say: this Śatakratu (i.e. Indra) is released (by me). O god, I have a liking for penance; O lord, let it be practised without any obstacle through your favour.”

18a. Saying so, he ceased (speaking). When the demon remained silent, the grandsire said these (words):

Brahmā said :

18b-19a. Being free from difficulty, remaining. under my command, practise penance. With this purification of the mind (i.e. having thus purified your mind) you (will) have obtained the fruit of your existence.

19b-20. Saying so, the Lotus-born (Brahmā) created a broad-eyed daughter. The Lotus-born god gave her to him as his wife. Having named her Varāṅgi, the grandsire went (back).

21-23a. Vajrāṅga too went to a forest with her for (practising) penance. The lord of demons, having eyes like lotus leaves, of a pure mind, and having a great penance (to his credit), practised penance for a period of a thousand years with raised hands. Till that (period was over), he remained a great ascetic with his face hung down and remaining in the midst of five fires [1] , not eating anything and practising severe penance.

23b-25a. Then for a thousand years he resided in water. The great-vowed wife of him, who had entered the water, remained, observing silence, at the bank of that lake only. Without eating anything, the very lustrous one entered upon a severe penance.

25b-26. When she was practising penance, Indra scared her. Going in the form of a monkey to that great hermitage, he snatched her holy seat and casket containing sandal etc.—(the material of) worship.

27-28a. Then, he, taking up the form of a lion, frightened her; then taking up the form of a serpent he bit both her feet; but due to the power of penance she did not die.

28b-30. When Indra, troubling her with many scares, did not stop (from doing so), the queen of Vajrāṅga, thinking it to be the wickedness of the mountain (on which she was seated), set about to curse the mountain. Seeing her about to pronounce a curse, the mountain, in a human form, with frightened eyes, said to that beautiful Varāṅgī :

The mountain said :

31. O you lady of a great vow, I am not wicked. I deserve to be resorted to by all human beings. This angry Indra is doing what is disagreeable to you.

32-33a. In the meantime the period of a thousand years was over. Knowing it, the Lotus-born (i.e. Brahmā) came to the lake and being delighted said to Vajrāṅga:

Brahmā said :

33b. O son of Diti, I shall satisfy all your desires; get up.

34. Thus addressed, the lord of demons, the treasure of penance, with the palms of his hands folded in obeisance said (these) words to the grandsire:

Vajrāṅga said :

35. Let me not have the demonish disposition. Let me have (i.e. let me go to) the eternal worlds. Let me be interested in penance. Let the body stay (as it is). [2]

36-37. Saying, “Let it be so,” the lord (Brahmā) went home. Vajrāṅga too, of a firm control, completed his penance. Desiring to meet his wife (i.e. he desired to meet his wife, but) did not see her in his own hermitage. Afflicted with hunger, he entered a thicket of the forest.

38-39a. (When he looked here and there) in the thicket to obtain fruits and roots, he saw his dear helpless wife, whose face was covered with a tree. Seeing her, the demon, consoling her, said:

Vajrāṅga said :

39b-40a. O good one, who, desiring to go to the world of Yama , has harmed you? O you proud one, quickly say which desire you want to be satisfied.

Varāṅgī said :

40b-42a. I am repeatedly scared, tossed away, beaten up and harassed, like one without a husband, by the fearful lord of gods. Not seeing the end of my grief, I am determined to give up my life. Give me a son, who would save me from the ocean of misery.

42b-44. The very mighty lord of demons, thus addressed, and with his eyes full of anger, though capable of retaliating the king of gods, set about to practise penance again. Knowing his harder intention, Brahmā again hurriedly came to the place where the son of Diti remained.

Brahmā said :

45. O son, why are you again setting about to practise the vow? I shall give you the son (endowed) with vigour, (as) desired by you.

Vajrāṅga said :

46-47a. I, who got up by your order from the profound meditation saw my wife scared by Indra. The beautiful lady, said to me (that) she desired a son. O grandsire, you, who are pleased with me, give a saviour son (Tāraka) to me.

Brahmā said :

47b-48. O hero, enough of your penance; do not get into insuperable suffering. A very powerful son, who will loose the braided and ornamented hair of divine ladies will be (born to you).

49-51. Thus addressed, the lord of demons, having saluted the great grandsire, and having gone to his queen delighted her, whose mind was distressed. The fortunate couple then went to their own hermitage. That Varāṅgī, of an excellent complexion, carried in her womb for a thousand years, the

embryo (i.e. the seed) deposited (by Vajrāṅga). At the end of a thousand years Varāṅgī brought forth (a son).

52-53. When that demon, fearful to all the world, was being born, the whole earth trembled, the great oceans were agitated, the mountains shook, and fierce winds blew; the best sages muttered prayers, and fierce beasts roared.

54-55. Lustre left the Moon and the Sun, and the directions were covered over with mist. When that great demon was born, all great demons, being delighted, came there, and also the demon-females. Full of joy they sang, and hosts of celestial nymphs danced.

56. O you of great lustre, when the great festival of the demons was (being celebrated), gods along with Indra, became mentally dejected.

57. At that time seeing the son, Varāṅgī was filled with joy. The lord of the demons also greatly prized that (newly-) born son.

58-59a. As soon as Tāraka, the lord of demons, was born he was consecrated as the sovereign emperor of the entire kingdom of the Asuras , which was capable of being compared with the earth, by the chief demons like Kujambha , Mahiṣa etc.

59b-60a. O great king, when Tāraka got the great kingdom (i.e. when he became the emperor), he, the greatest among the demons, said these proper words:

Tāraka said :

60b-62. O mighty demons, listen, all of you, to my words. O demons, gods would destroy all the families (of us). (Between gods and us) eternal enmity due to the practice of our families has mounted. All of us, resorting to (i.e. depending upon) the might of our own arms will practise penance for curbing gods. There is (i.e. should be) no doubt about this.

63-64a. Saying so, and getting their consent, he went to the Pāriyātra mountain. For a hundred years he practised all the penances like not eating at all, honouring the five (fires), eating leaves of trees (only) or subsisting on water (alone).

64b-65. When thus his body was emaciated and his penance grew in strength, Brahmā, having come there, said to the lord of demons: “O you of a good vow, ask for a boon”. He chose (the following boon): “I should not die (i.e. be immune to death) from all beings”.

66. To him then Brahmā said: “Since death is certain to beings, (you may) ask for death at the hands of him of whom you are not afraid.”

67. The great demon, the lord of demons, deluded by pride, thought (for a while) and chose death from a child seven days old.

68-69. Saying, “All right”, Brahmā went home, and also the demon. Then he said to his ministers: “Make ready my army quickly. If you desire to do what I like, then you must supress the best gods. O demons, I shall have uncommon joy when they will be suppressed.”

70. Having heard Tāraka’s words, a demon named Grasana , the general of the king of demons, made ready the army.

71. Having beaten the deep (-sounding) kettle-drum, he quickly called the demons, and also very brave ten crores of lords of demons.

72-73. Leading them was Jambha . Next was the demon Kujambha. Mahiṣa, Kuñjara , Megha , Kālanemi , and Nimi , (and also) Manthana , Jambhaka , Śumbha —these ten lords of the demons were the leaders. There were hundreds of others, who were capable of being compared with the earth.

74. The chariot of Tāraka was decorated (i.e. yoked) with a thou sand eagles, and with eight wheels; it had a train of poles and its expanse was four yojanas .

75. The chariots of Grasana, Jambha, Kujambha and Kumbha were yoked with tigers, lions, donkeys and horses.

76. The chariot of Megha was yoked with elephants; that of Kālanemin with a demon. Nimi's great elephant had four tusks (like the Airāvata) and resembled a mountain.

77. The lord of demons, named Manthana, was seated in a chariot, having its horses a hundred cubits in length. The very mighty Jambhaka had mounted a camel resembling the lord of mountains.

78-79. Śumbha was mounted upon a ram. Thus, other mighty demons, seated in various vehicles, had put on bright armours and were decorated with bracelets and turbans. That army of the lion of demons (i.e. of the brave demon) appeared to be of a terribe form. The army had very intoxicated elephants and was crowded with horses and chariots, a number of foot-soldiers and banners.

80-83a. In the meanwhile, Vāyu , the messenger of gods, seeing that army of the demons in the residence of the demons went to report it to Indra. Having gone to the divine assembly of the great-souled Indra, he told (him) among the gods, the time for action that had approached. Hearing it, the greatarmed lord of gods, having closed his eyes, said these words to Bṛhaspati at that time.

Indra said :

83b-84a. Now comes this fight of the gods with demons. Tell (us) that should be done (which is) supported by political wisdom.

84b-85a. Hearing these words of Indra, the lord of speech, the magnanimous, the highly intelligent Bṛhaspati said these words:

Bṛhaspati said :

85b-88a. O best among gods, this is said to be ancient, natural state of those who wish to be victorious: political stratagem preceded by negotiations, and (keeping ready) the army with its four divisions. [3] These are the four constituents (of political wisdom) [4] : negotiation, creating dissension, bribery and punishment (i.e. open attack). The greedy cannot be won over by negotiation (or conciliation); those having same qualities (i.e. belonging to a homogeneous group) cannot be won over by creating dissension; here bribery will not lead to success; if you like (i.e. if you please), in this case, openly attacking the plunderers by force is the only remedy.

88b-89a. Indra, thus addressed, giving thought to what should be done, said these words in the assembly of gods:

Indra said :

89b-92. O you residents of heaven, listen attentively to my words. You, of divine souls, are the enjoyers of sacrifices; and always remaining in (i.e. adhering to) your own greatness with your families, you are

always engaged in protecting the world. Be prepared to fight; unite my army; get (your) weapons; worship the deities of weapons. O you lords of gods, having made Yama the General, quickly bring together the vehicles and the aeroplanes.

93-94. Thus addressed, those who were prominent among the gods armed themselves. The invincible chariot of the lord of gods was yoked with a myriad horses, was decorated with golden bells; it had many wonderful properties; it was approached by gods and demons: it was harnessed by Mātalin.

95-96a. Yama, surrounded on all sides by fierce servants, filled with flames that would rise at the time of the universal destruction, having seated himself upon a he-buffalo, and moving in the sky, remained at the head of the army.

96b. Agni , mounted upon a goat, and having a kind of missile in his hand, settled himself.

97. Vāyu, with a goad in his hand, increased his speed. The revered lord of water (i.e. Varuṇa) had mounted upon a lordly serpent.

98. The lord of demons, moving in the sky, and (looking) terrible on account of having a sharp sword, occupying a chariot, to which men were yoked, got settled in the battle.

99-100. The lord of wealth (i.e. Kubera) with a mace in his hand, (was seated) in a chariot to which large lions were yoked. The Moon, the Sun, the two Aśvins , the invincible generals of the divine army in the three worlds were endowed with the army having four divisions. That assemblage of the divine army numbered thirty-three crores.

101-103a. Indra was seated upon the elephant named Airāvaṇa , which looked like Himālaya , (decorated with) white charming chowries, and (with) golden lotuses and spotless, beautiful garlands, made charming (i.e. decorated) with sprouts (i.e. lines) of saffron and with his temples crowded with sporting swarms of bees. He, of a magnanimous mind, who had put on variegated ornaments and garments, whose thunderbolt was big, who was decorated with a cushion, who had serpentlike scattered armlets, whose sproutlike feet were honoured by a thousand eyes, looked charming in the heaven.

I 03b-104a. That army was thronged withstreams of groups of horses and elephants; its umbrella and banner were white; it had continuous (streams) of invincible foot-soldiers; it was difficult to be subdued on account of warriors having various weapons.

104b-105. Then the very mighty Aśvins, Maruts , with Sādhyas and Indra, Yakṣas , goblins, Gandharvas , having many missiles in their hands, all came together and struck the lord of demons.

106-108a. However, the missiles did not cling to his body resembling thunderbolt and a mountain. Then having jumped down from his chariot, Tāraka, the king of the demons, hit crores of gods with his hands and kicks. The armies of gods, that escaped being killed, being afraid, and having given up weapons, fled in (various) directions.

108b. Seeing the gods fleeing, Tāraka said (these) words:

109. “O demons, do not kill the gods. Tying them, bring them quickly, and show them to Vajrāṅga. Let him see gods.”

110-112. Then the demon, being praised by Diti’s sons and well-served by the celestial damsels, having tied, in the battle, the regents of quarters led by Indra and with Rudra, with strong bonds, as a herdsman leading the beasts, again went, after getting into his chariot, to his own house, beautified with Siddhas and Gandharvas, and having a top like the Vipula mountain.

[1]: [1] : Pañcāgni—See note on 41.83. above.

[2]: [2] : Śarīrasya.... text is not quite clear.

[3]: [3] : The fourfold army: (1) Elephants, (2) Chariots, (3) Cavalry and Infantry.

[4]: [4] : Aṅgacatuṣṭaya: (1) Sāman (conciliation or negotiation), (2) Dāna (bribery), (3) Daṇḍa (punishment, open attack), (4) Bheda (creating dissension).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 43

Gaurī's Marriage

Chapter 43 of 693 · 516 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच-।
प्रादुरासीत्प्रतीहारः शुभ्रचीनांशुकांबरः।
स जानुभ्यां महीं गत्वा पिहितास्यश्च पाणिना१।
उवाचानाविलं वाक्यमल्पाक्षरपरिष्कृतम्।
दैत्येंद्रमर्कवृंदाभं बिभ्रतं भास्वरं वपुः२।
कालनेमिः सुरान्बद्ध्वा प्रादाय द्वारि तिष्ठति।
स विज्ञापयति स्थेयं क्व वंदिनि च यैः प्रभो३।
तन्निशम्याब्रवीद्दैत्यः प्रतीहारस्य भाषितम्।
यथेष्ठं स्थीयतामेभिर्गृहं मे भुवनत्रयं४।
केवलं वासवं त्वेकं मुंडयित्वा विमुच्यताम्।
सितवस्त्रपरिच्छन्नं शुनःपादेन चिह्नितम्५।
एवं कृते ततो देवा दूयमानेन चेतसा।
जग्मुर्जगद्गुरुं द्रष्टुं शरणं कमलोद्भवम्६।
विनिर्विण्णास्तमासाद्य शिरोभिर्द्धरणीं गताः।
तुष्टुवुः सुष्ठु वर्णाढ्यैर्वचोभिः कमलासनम्७।

देवा ऊचुः-।
नमस्त्वोंकारांकुरादिप्रसूत्यै विश्वस्थानानंतभेदस्य पूर्वम्।
संभूतस्यानंतरं सत्वमूले संहारेच्छोस्ते नमः सत्वमूर्ते८।
व्यक्तीनां त्वामादिभूतं महिम्ना चास्मादस्मानभिधानाद्विचिंत्य।
द्यावापृथ्व्योरूर्द्ध्वलोकांस्तथाधश्चांडादस्मात्त्वं विभागं चकर्थ९।
व्यक्तं मेरुर्यज्जरायुस्तवाभूदेवं विद्मस्त्वत्प्रणीतोवकाशः।
व्यक्तं देवा जज्ञिरे यस्य देहाद्देहस्यांतश्चारिणो देहभाजः१०।
द्यौस्ते मूर्द्धा लोचने चंद्रसूर्यौ व्यालाः केशाः श्रोत्ररंध्रे दिशस्ते।
गात्रं यज्ञः सिंधवः संधयो वै पादौ भूमिस्तूदरं ते समुद्राः ११।
मायाकारः कारणं त्वं प्रसिद्धो वेदैः शांतो ज्योतिरर्कस्त्वमुक्तः।
वेदार्थेन त्वां विवृण्वंति बुद्ध्या हृत्पद्मांतः संनिविष्टं पुराणम्१२।
त्वां चात्मानं लब्धयोगा गृणंति सांख्यैर्याः स्ताः सप्तसूक्ष्माः प्रणीताः।
तासां हेतुर्याष्टमी चापि गीता तास्वंतस्थो जीवभूतस्त्वमेव१३।
दृष्ट्वा मूर्तिं स्थूलसूक्ष्मांचकार ये वै भावाः कारणे केचिदुक्ताः।
संभूतास्ते त्वत्त एवादिसर्गे भूयस्तास्त्वां वासनां तेभ्युपेयाः१४।

त्वत्संकेतस्त्वंतरायो निगूढः कालोऽमेयो ध्वस्तसंख्याविकल्पः।
भावाभावाव्यक्तिसंहारहेतुः सोऽनंतस्त्वं तस्य कर्ता निधानम्१५।
स्थूलस्सर्वोऽनर्थभूतस्ततोन्यस्सोऽर्थस्सूक्ष्मो यो हि तेभ्योपिगीतः।
स्थूला भावाश्चावृता यैश्च तेषां तेभ्यः स्थूलस्त्वं पुराणे प्रणीतः१६।
भूतंभूतं भूतिमद्भूतभावं भावेभावे भावितं त्वं युनक्षि।
युक्तंयुक्तं व्यक्तिभावान्निरस्य स्थानेस्थाने व्यक्तिवृत्तिं करोषि१७।
इत्थं देवो व्यक्तिभाजां शरण्यस्त्राता गोप्ता भावितोऽनंतमूर्तिः।
विरेमुरमरास्तु त्वा ब्रह्माणमिति कारणम्१८।
तस्थुर्मनोभिरिष्टार्थसंप्राप्ति प्रार्थनास्ततः।
एवं स्तुतो विरिंचिस्तु प्रसादं परमं गतः१९।
अमरान्वरदोप्याह वामहस्तेन निर्दिशन्।
ब्रह्मोवाच-।
नारी वा भर्तृका कस्माद्धस्तसंत्यक्तभूषणा२०।
न राजसे कुतश्शक्रा म्लानवक्त्रसरोरुहः।
हुताशनवियुक्तोपि धूमेन न विराजसे२१।

तृणौघेन प्रतिच्छन्नो दग्धदावश्चिरोषितः।
यमामयशरीरेण क्लिष्टो नाद्य विराजसे२२।
दंडेनालंबनेनेव कृष्टो येन पदेपदे।
रजनीचरनाथ त्वं किं भीत इव भाषसे२३।
राक्षसेंन्द्रकृतादाने त्वमरातिक्षतो यथा।
तनुस्ते वरुणोच्छुष्कापरीतस्येव वह्निना२४।
विमुक्तरुधिरं चाथ पदं त्वं प्रविलोकय।
वायो भवान्विचेतस्कः खड्गाग्रैरिव निष्कृतः२५।
किं त्वं नतोसि धनद संत्यज्येव कुबेरतां।
रुद्रास्त्रिशूलिनः संतोऽविदध्वं बहुशूरतां२६।
भवतां केन चाक्षिप्ता तीव्रता नस्तदुच्यतां।
एवमुक्ताः सुरास्तेन ब्रह्मणा ब्रह्मवर्तिना२७।
वाचां प्रधानभूतत्वात्ते मारुतमचोदयन्।
अथ शक्रमुखैर्देवैः पवनः प्रतिचोदितः२८।
प्राह देवं चतुर्वक्त्रं भवान्वेत्ति चराचरं।

पुरहुतमुखाः सबला निमिषा विजिताः प्रसभं किल दैत्यशतैः२९।
क्रतवो विहिता भवता स्थितये जगतां च महाद्भुतचित्रगुणाः।
अपि यज्ञकृतः श्रुतकामफला विहिता ऋषयस्तत एव पुरः३०।
अपि नाकमभूत्किल यज्ञभुजां भवतो विनियोगवशात्सततम्।
अपहृत्यविमानगणं सकृतो दनुजेन महाकरभूमिसमः३१।
कृतवानसि सर्वगुणातिशयं यमशेषमहीधरराजतया।
मखभूषितमंशुमतामवधिं सुरधामगिरिं गगनेपि सदा३२।
अधिवासविहारविधानुचितो दनुजेन परिष्कृतशृंगतटः।
प्रविलम्बितरत्नगुहानिवहो बहुदैत्यसमाश्रयतां गमितः३३।

असुरस्य च तस्य भयेन गतं सविषाद शरीरनिमित्ततया।
उपभोग्यतयाधिकृतं सुचिरं विमलद्युतिपूरितदिग्वदनं३४।
भवतैव विनिर्मितमादियुगे सुरहेतिसमूहवरं कुलिशं।
दितिजस्य शरीरमवाप्यगतं शतधा मतिभेदमिवात्मविदः३५।
बाणैश्च युधि विद्धांगा द्वारि द्वास्थैर्निदर्शिताः।
लब्धप्रवेशाः कृच्छ्रेण वयं तस्यामरद्विषः३६।

सभायाममरादेव प्रकृष्योपनिवेशिताः।
वेत्रहस्तैरजल्पंतस्तथोपहसिताः परैः३७।
महार्थाः सिद्धसर्वार्था भवंतः स्वल्पभाषिणः।
शास्त्रयुक्तमथ ब्रूत मामरा बहुभाषिणः३८।
सभेयं दैत्यसिंहस्य न शक्रस्य विशृंखला।
वदद्भिरिति दैत्यस्य प्रेष्यैर्विहसिता बहु३९।
ऋतवो मूर्तिमंतश्चाप्यहर्निशमुपासते।
कृतापराधं सत्रासं न त्यजंति कथंचन४०।
तंत्रीलयनयोपेतं सिद्धगंधर्वकिन्नरैः।
सरागमुपधाविष्टं गीयते तस्य वेश्मसु४१।
कृताकृतोपकरणैर्मित्रादि गुरुलाघवः।
शरणागतसंत्यागी त्यक्तसत्यप्रतिश्रयः४२।
इति निश्शेषमथवा निश्शेषं केन शक्यते।
तस्याविनयमाख्यातुं स्रष्टा तत्र परायणम्४३।
इत्युक्त्वा व्यरमद्वायुः शनैर्देवविचेष्टितं।

सुरानुवाच भगवांस्ततः स्मितमुखांबुजः४४।
ब्रह्मोवाच।
अवध्यस्तारको दैत्यः सर्वैरपि सुरासुरैः।
यस्य वध्यस्स नाद्यापि जातस्त्रिभुवने पुमान्४५।
मया स वरदानेन छंदयित्वा निवारितः।
तपसः सांप्रतं राजा त्रैलोक्यदहनात्मकः४६।
स तु वव्रे वधं दैत्यश्शैशुतः सप्तवासरात्।
स तु सप्तदिनो बालः शंकराद्यो भविष्यति४७।
तारकस्य निहंता स भास्कराभो भविष्यति।
सांप्रतं चाप्यपत्नीकः शंकरो भगवान्प्रभुः४८।
हिमाचलस्य दुहिता या च देवी भविष्यति।
तस्याः सकाशाद्यः सूनुररण्याः पावको यथा४९।
जनयिष्यति तं प्राप्य तारको न भविष्यति।
मयाऽभ्युपायः कथितो यथैष हि भविष्यति1.43.५०।
शेषं चाप्यस्य विभवं विभजध्वमनंतरं।

स्तोककालं प्रतीक्षध्वं निर्विशंकेन चेतसा५१।
इत्युक्तास्त्रिदशास्तेन साक्षात्कमलयोनिना।

जग्मुस्ते प्रणिपत्येशं यथायोगं दिवौकसः५२।
ततो यातेषु देवेषु ब्रह्मा लोकपितामहः।
निशां सस्मार भगवांस्तां देवीं पूर्वसंभवां५३।
ततो भगवती रात्रिरुपतस्थे पितामहं।
तां विविक्ते समालोक्य ब्रह्मोवाच विभावरीम्५४।
ब्रह्मोवाच-।
विभावरि महत्कार्यं देवानां समुपस्थितं।
तत्कर्तव्यं त्वया देवि शृणु कार्यस्य निश्चयं५५।
तारकोनाम दैत्येंद्रः सुरशत्रुरनिर्जितः।
तस्या भवाय भगवान्जनयिष्यति चेश्वरः५६।
सुतं स भविता तस्य तारकस्यांतकः किल।
शंकरस्याभवत्पत्नी सती दक्षसुता तु या ५७।
सा पितुः कुपिता देवी कस्मिंश्चित्कारणांतरे।

भवित्री हिमशैलस्य दुहिता लोकभाविनी५८।
विरहेण हरस्तस्या मत्वा शून्यं जगत्त्रयं।
स तस्य हिमशैलस्य कंदरे सिद्धसेविते५९।
प्रतीक्षमाणस्तज्जन्म किंचित्कालं निवत्स्यति।
तयोः सुतप्ततपसोर्भविता यो महान्सुतः६०।
भविष्यति स दैत्यस्य तारकस्य विनाशकः।
जातमात्रा च सा देवी स्वल्पसंज्ञेव भामिनी६१।
विरहोत्कंठिता गाढं हरसंगमलालसा।
तयोः सुतप्ततपसोः संयोगः स्याच्छुभावहः६२।
ततस्ताभ्यां तु जनितः स्वल्पो वाक्कलहो भवेत्।
ततस्तु संशयो भूयस्तारकस्य च दृश्यते६३।
तयोः संयुक्तयोस्तस्मात्सुरतासक्तिकारणे।
विघ्नं त्वया विधातव्यं यथा ताभ्यां तथा शृणु६४।
गर्भस्थमेवतन्मातुः स्वेन रूपेण संज्ञया।
ततो विहस्य शर्वस्तां विषण्णो नर्मपूर्वकं६५।

भर्त्सयिष्यति तां देवीं ततः सा कुपिता सती।
प्रयास्यति तपश्चर्तुं ततः सा तपसा युता६६।
जनयिष्यति तं शर्वादमितद्युतिमंडलं।
संभविष्यति हंतासौ सुरारीणामसंशयम्६७।
त्वयापि दानवा देवि हंतव्या लोकदुर्जयाः।
यावत्सुरेश्वरी देहसंक्रांतगुणसंचया६८।
तत्संगमेन तावत्त्वं दैत्यान्हंतुं न शक्यसे।
एवं कृते तपस्तप्त्वा त्वया सर्वं करिष्यति६९।
समाप्तनियमा देवि यदा चोमा भविष्यति।
तदा स्वमेव सा रूपं शैलजा प्रतिपत्स्यते७०।

तदा त्वयापि सहिता भवानी सा भविष्यति।
रूपांशेन तु संयुक्ता उमायास्त्वं भविष्यसि७१।
एकानंशेति लोकस्त्वां वरदे पूजयिष्यति।
भेदैर्बहुविधाकारैः सर्वगां कामसाधिनीम्७२।
ॐकारवक्त्रा गायत्री त्वमिति ब्रह्मवादिभिः।

आक्रांतैरूर्जिताकारा राजभिश्च महाभुजैः७३।
त्वं भूरिति विशां माता शूद्रैश्शैवेति पूजिता।
क्षांतिर्मुनीनामक्षोभ्या दया नियमिनामपि७४।
त्वं महोपायसंदेहो नीतिर्नयविसर्पिणाम्।
परिचित्तिस्त्वमर्थानां त्वमीहा प्राणिहृच्छया७५।
त्वं मुक्तिस्सर्वभूतानां त्वं गतिः सर्वदेहिनाम्।
रतिस्त्वं रतचित्तानां प्रीतिस्त्वं हृदि देहिनाम्७६।
त्वं कीर्तिः सत्यभूतानां त्वं शांतिर्दुष्टकर्मणाम्।
त्वं भ्रांतिः सर्वभूतानां त्वं गतिः क्रतुयाजिनाम्७७।
जलधीनां महावेला त्वं च लीलाविलासिनी।
प्रियकंठग्रहानंददायिनी त्वं विभावरी७८।
इत्यनेकविधैर्देवी रूपैर्लोके त्वमर्चिता।
ये त्वां स्तोष्यंति वरदे पूजयिष्यंति चापि ये७९।
ते सर्वकामानाप्स्यंति नियता नात्र संशयः।
इत्युक्ता तु निशा देवी तथेत्युक्त्वा कृताञ्जलि८०।

जगाम त्वरिता तूर्णं गृहं हिमगिरेर्महत्।
तत्रासीनां महाहर्म्ये रत्नभित्तिसमाश्रयाम्८१।
ददर्श मेनामापाण्डुच्छविवक्त्रसरोरुहाम्।
किंचित्क्षामां मुखोदग्रस्तनभारावनामिताम्८२।
महौषधिगणाबद्ध मंत्रराजनिषेविताम्।
उद्बूढकनकोन्नद्ध जीवरक्षा मनोरमाम्८३।
मणिदीपगणज्योतिर्महालोकप्रकाशिते।
प्रकीर्णबहुसिद्धार्थमनोज्ञपरिचारके८४।
शुद्धचीनांशुकच्छत्र भूशय्यास्तरणोज्ज्वले।
धूपामोदमनोरम्ये सज्ज सर्वोपयोगिके८५।
ततः क्रमेण दिवसे गते दूरं विभावरी।
विजृंभितसुखोदर्के ततो मेना महागृहे८६।
प्रसुप्तप्रायपुरुषे निद्राभूतोपचारके।
स्फुटालोके शशभृति भ्रान्तरात्रिविहंगमे८७।
रजनीचर संचारभूतैरावृत चत्वरे।

गाढकंठग्रहालग्ने शुभगोष्टजने ततः८८।
किंचिदाकुलतां प्राप्ते मेना नेत्रांबुजद्वये।
आविवेश मुखे रात्रिः सुखमद्भुतसंगमा८९।

उन्मादाय जगन्मातुः क्रमेण जठरांतरे।
आविवेशातुलं जन्म मन्यमाना कदा तु वै९०।
अरंजयद्बृहं देव्या गुहारण्ये विभावरी।
ततो जगत्या निर्वाणहेतुर्हिमगिरिप्रिया९१।
ब्राह्मे मुहुर्ते सुभगे प्रासूयत गुहारणिं।
तस्यां तु जायमानायां जंतवः स्थाणुजंगमाः९२।
अभवन्सुखिनः सर्वे सर्वलोकनिवासिनः।
नारकाणामपि तदा सुखं स्वर्गसमं महत्९३।
अभवत्क्रूरसत्वानां चेतः शांतं च देहिनाम्।
ज्योतिषामपि तेजस्तु सुतरां चाभवत्तदा९४।
वनाश्रिताश्चोषधयः स्वादवंति फलानि च।
गंधवंति च माल्यानि विमलं च नभोऽभवत्९५।

मारुतश्च सुखस्पर्शो दिशश्च सुमनोहराः।
ऋतूद्भूतफलायोग परिपाकगुणोज्ज्वला९६।
अभवत्पृथिवी देवी शालिमालाकुलापि च।
तपांसि दीर्घचीर्णानि मुनीनां भावितात्मनाम्९७।
तस्मिन्गतानि साफल्यं काले निर्मलचेतसाम्।
विस्मृतानि च शास्त्राणि प्रादुर्भावं प्रपेदिरे९८।
प्रभावस्तीर्थमुख्यानां तदा पुण्यतमस्त्वभूत्।
अंतरिक्षेऽमराश्चासन्विमानेषु सहस्रशः९९।
समहेंद्रजलाधीश वायु वह्नि पुरोगमाः।
पुष्पवृष्टिं प्रमुमुचुस्तस्मिंस्तुहिन भूधरे1.43.१००।
जगुर्गंधर्वमुख्याश्च ननृतुश्चाप्सरोगणाः।
मेरुप्रभृतयश्चापि मूर्तिमंतो महाचलाः१०१।
तस्मिन्महोत्सवे प्राप्ते दिव्याः प्रसृतपाणयः।
सागरास्सरितश्चैव समाजग्मुश्च सर्वशः१०२।
हिमशैलोऽभवल्लोके तदा सर्वैश्चराचरैः।

संसेव्यश्चाधिगम्यश्च साश्रयश्चाचलोत्तमः१०३।
अनुभूयोत्सवं देवा जग्मुः स्वान्निलयास्तदा।
देवनागेंद्रगंधर्वशैललीलावती गणैः१०४।
हिमशैलसुता देवी त्वहंपूर्विकया ततः।
क्रमेण बुद्धिमानीता विद्याञ्चानलसैर्बुधैः१०५।
क्रमेण रूपसौभाग्यप्रबोधैर्भुवनत्रये।
संपूर्णलक्षणा जाता हिमालयसुता तथा१०६।
एतस्मिन्नंतरे शक्रो नारदं देवसंमतम्।
देवर्षिमथ सस्मार कार्यसाधनतत्परः१०७।
स तु शक्रस्य विज्ञाय कांक्षितं भगवांस्तदा।
आजगाम मुदा युक्तो महेंद्रस्य निवेशनम्१०८।

तं तु दृष्ट्वा सहस्राक्षः समुत्थाय महासनात्।
यथार्हेण तु पाद्येन पूजयामास वासवः१०९।
शक्रप्रणिहितां पूजां प्रतिगृह्य यथाविधि।
नारदः कुशलं देवमपृच्छत्पाकशासनम्११०।

पृष्टे च कुशले शक्रः प्रोवाच वचनं प्रभुः।
इंद्र उवाच-।
कुशलस्यांकुरस्तावत्संवृत्तो भुवनत्रये१११।
तत्फलोद्भवसंपत्तौ त्वं मया विदितो मुने।
वेत्स्येव तत्समस्तं त्वं तथापि परिचोदितः११२।
निर्वृतिं परमां याति निवेद्यार्थं सुहृज्जने।
तद्यथाशैलजा देवी योगं यायात्पिनाकिना११३।
शीघ्रं तथोद्यमः सर्वैरस्मत्पक्षैर्विधीयताम्।
अवगम्यार्थमखिलं तत आमंत्र्य नारदः११४।
शीघ्रं जगाम भगवान्हिमशैलनिकेतनम्।
तत्र द्वारे स विप्रेंद्रश्चित्रवेत्रलताकुले११५।
वंदितो हिमशैलेन निर्गतेन पुरो मुनिः।
सह प्रविश्य भवनं भुवो भूषणतां गतम्११६।
निवेदिते स्वयं हैमे हिमशैलेन विस्तृते।
महासने मुनिवरो निषसादातुलद्युतिः११७।

यथार्हमर्घ्यं पाद्यं च शैलस्तस्मै न्यवेदयेत्।
मुनिः स प्रतिजग्राह तमर्घ्यं विधिवत्तदा११८।
गृहीतार्घम्मुनिश्रेष्ठमपृच्छत्श्लक्ष्णया गिरा।
कुशलं तपसः शैलः शनैः फुल्लाननांबुजः११९।
मुनिरप्यद्विराजानमपृच्छत्कुशलं तदा।
नारद उवाच-।
अहो धर्मोचितस्तेऽस्ति संनिवेशो महागिरे१२०।
पृथुत्वं मनसा तुल्यं कंदराणां तवानघ।
गुरुत्वं ते गुणौघानां स्थावरादतिरिच्यते१२१।
प्रसन्नता च तोयस्य मुनिभ्यश्चाधिका तव।
न लक्षयामः शैलेन्द्र कुत्राविनयिता स्थिता१२२।
नाना तपोभिर्मुनिभिर्ज्वलनार्कसमप्रभैः।
पावनैः पावितो नित्यं त्वं कंदरसमाश्रयैः१२३।
अवमत्य विमानानि स्वर्गवासविरागिणः।
पितुर्गृहइवासीना देवगंधर्वकिन्नराः१२४।

अहो धन्योसि शैलेन्द्र यस्य ते कंदरं हरः।
अध्यास्ते लोकनाथो हि रामध्यानपरायणः१२५।
इत्युक्तवति देवर्षौ नारदे सादरं गिरा।
हिमशैलस्य महिषी मेना मुनिदिदृक्षया१२६।

अनुयाता दुहित्रा तु स्वल्पालिपरिचारिका।
लज्जाप्रणयनम्राङ्गी प्रविवेश निकेतनम्१२७।
यत्र स्थितो मुनिवरः शैलेन सहितो वशी।
तं दृष्ट्वा तेजसो राशिं मुनिं शैलप्रिया तदा१२८।
ववंदे गूढवदना पाणिपद्मकृताञ्जलि।
तां विलोक्य महाभागां देवर्षिरमितद्युतिः१२९।
आशीर्भिरमृतोद्गाररूपाभिस्तां व्यवर्द्धयत्।
ततो विस्मितचित्ता तु हिमवद्गिरिपुत्रिका१३०।
एक्षिष्ट नारदं देवी मुनिमद्भुतरूपिणम्।
एहि वत्सेति साप्युक्ता ऋषिणा स्निग्धया गिरा१३१।
कंठे गृहीत्वा पितरमङ्के सा तु समाविशत्।

उवाच माता तां देवीमभिवंदय पुत्रिके१३२।
भगवंतं तपोधन्यं पतिमाप्स्यसि संमतम्।
इत्युक्ता तु ततो मात्रा वस्त्रेण पिहिताननाा१३३।
किंचित्कंपितमूर्द्धा तु वाक्यं नोवाच किंचन।
ततः पुनरुवाचेदं वाक्यं माता सुतां तदा१३४।
वत्से वंदय देवर्षिं ततो दास्यामि ते शुभम्।
रत्नक्रीडनकं रम्यं स्थापितं यच्चिरं मया१३५।
इत्युक्ता सा ततो वेगादुद्गत्य चरणौ तदा।
ववंदे मूर्ध्नि संधाय पाणिपंकजकुड्मलम्१३६।
कृते तु वंदने तस्या माता सखिमुखेन तु।
चोदयामास शनकैस्तस्याः सौभाग्यदर्शिताम्१३७।
शरीरलक्षणानां च परिज्ञानाय कौतुकात्।
स्त्रीस्वभावात्स्वदुहितुश्चिंतां हृदि समुद्वहन्१३८।
ज्ञात्वा तदिंगितं शैलो महिष्याहृदयेन तु।
अनुदीर्णाकृतिर्मेने रम्यमेतदुपस्थितम्१३९।

चोदितः शैलमहिषी सख्या मुनिवरस्ततः।
स्मिताननो महाभागो वाक्यं प्रोवाच नारदः१४०।
न जातोऽस्याः पतिर्भद्रे लक्षणैश्च विवर्जितः।
उत्तानहस्ता सततं चरणैर्व्यभिचारिभिः१४१।
सुच्छायास्या भविष्येयं किमन्यद्बहु भाष्यते।
श्रुत्वैतत्संभ्रमाविष्टो ध्वस्तधैर्यो हिमाचलः१४२।
नारदं प्रत्युवाचाथ साश्रुकंठो महागिरिः।
हिमवानुवाच-।
संसारस्यातिदोषस्य दुर्विज्ञेया गतिर्यतः१४३।
सृष्ट्या चावश्यभाविन्या केनाप्यतिशयात्मना।
कर्त्रा प्रणीता मर्यादा स्थिता संसारिणामियम्१४४।
यो जायते हि यद्बीजाज्जनितुः सोर्थसाधकः।

जनिता चापि जातस्य न कश्चिदिति च स्फुटम्१४५।
स्वकर्मणैव जायंते विवधा भूतजातयः।
अंडजोह्युंडजाज्जातः पुनर्जायेत मानवः१४६।

मानुषोपि सरीसृप्यां मानुषत्वेन जायते।
तत्रापि जातौ श्रेष्ठायां धर्मस्योत्कर्षणेन तु१४७।
अपुत्रजन्मनः शेषाः प्राणिनः समवस्थिताः।
मनुजास्तत्र सुतरां नयेन सहधर्मिणः१४८।
क्रमेणाश्रमसंप्राप्तिर्ब्रह्मचारिव्रतादनु।
तस्य कर्तुर्नियोगेन संसारो येन वर्धितः१४९।
संसारस्य हि नोत्पत्तिः सर्वे स्युर्यदि निर्गृहाः।
कर्त्रा तु शास्त्रेषु सदा सुतलाभः प्रशंसितः1.43.१५०।
प्राणिनां मोहनार्थाय नरकत्राणकारणात्।
स्त्रिया विरहिता सृष्टिर्जंतूनां नोपपद्यते१५१।
स्त्रीजातिस्तु प्रकृत्यैव कृपणा दैन्यभागिनी।
शास्त्रालोचनसामर्थ्याद्दूषितं तासु कर्तृणा१५२।
तस्यां नोपरिभावज्ञा भवेदेति च वेधसा।
शास्त्रेषूक्तमसंदिग्धं बहुवारं महाफलं१५३।
दशपुत्रसमा कन्या यापि स्याच्छीलवर्जिता।

वाक्यमेतत्फलभ्रष्टं पुंसां ग्लानिकरं फलं१५४।
कन्या हि कृपणा शोच्या पितुर्दुःखविवर्द्धिनी।
यापि स्यात्पूर्णसर्वार्था पतिपुत्रसमन्विता१५५।
किं पुनर्दुर्भगा हीना पतिपुत्रधनादिभिः।
त्वं चोक्तवान्सुता या मे शरीरे दोषसंग्रहम्१५६।
अहो मुह्यामि शुष्यामि ग्लामि सीदामि नारद।
अयुक्तमपि वक्तव्यमप्राप्यमपि सांप्रतम्१५७।
अनुग्रहाय मे छिन्धि दुःखं कन्याश्रयं मुने।
परिच्छिन्नेप्यसंदिग्धे मनः परिभवाश्रयात्१५८।
तृष्णा मुष्णाति निष्णातं फललोभाश्रयात्पुनः।
स्त्रीणां हि परमं जन्म कुलानामुभयात्मनाम्१५९।
इहामुत्र सुखायोक्तं सत्पतिप्राप्तिसंज्ञितम्।
दुर्लभत्वात्सतः स्त्रीणां विगुणोपि पतिः किल१६०।
न प्राप्यते विना पुण्यैः पतिर्नार्याः कदाचन।
यतो निस्साधनो धर्मः परिणामोत्थिता रतिः१६१।

धनं जीवितपर्यंतं पत्यौ नार्याः प्रतिष्ठितम्।
निर्द्धनो दुर्मुखो मूर्खः सर्वलक्षणवर्जितः१६२।
दैवतं परमं नार्याः पतिरुक्तः सदैव हि।
त्वया देवर्षिणा प्रोक्तं न जातोऽस्याः पतिः किल१६३।
एतद्दौर्भाग्यमतुलमसंख्यं च दुरुद्वहम्।

चराचरे भूतसर्गे चिंता सा व्यापिनी मुने१६४।
स न जात इति श्रुत्वा ममेदं व्याकुलं मनः।
मनुष्यदेवजातीनां शुभाशुभनिवेदकम्१६५।
लक्षणं हस्तपादाभ्यां लक्षणं विहितं किल।
सेयमुत्तानहस्तेति त्वयोक्ता मुनिपुंगव१६६।
उत्तानहस्तता प्रोक्ता याचतामेव नित्यका।
शुभोदयानां धन्यानां न कदाचित्प्रयच्छताम्१६७।
सुच्छाययास्याश्चरणौ त्वयोक्तौ व्यभिचारिणौ।
तत्रापि श्रेयसी ह्याशा मुने न प्रतिभाति नः१६८।
शरीरलक्षणाश्चान्ये पृथक्फलनिवेदिनः।

इत्युक्त्वा विरते शैले महादुःखविचारिणि१६९।
स्मितपूर्वमुवाचेदं नारदो देवपूजितः।
नारद उवाच-।
हर्षस्थाने च महति त्वया दुःखं निरुच्यते१७०।
अपरिच्छिन्नवाक्यार्थो मोहं यासि महागिरे।
इमां शृणु गिरं मत्तो रहस्यपरिनिष्ठिताम्१७१।
समाहितो महाशैल मयोक्तस्य विचारणाम्।
न जातोस्याः पतिर्देव्या यन्मयोक्तं हिमाचल१७२।
स न जातो महादेवो भूतभव्यभवोद्भवः।
शरण्यः शाश्वतः शास्ता शंकरः परमेश्वरः१७३।
ब्रह्मरुद्रेन्द्रमुनयो गर्भजन्मजरार्दिताः।
तस्य ते परमेशस्य सर्वे क्रीडनका गिरे१७४।
ब्रह्मांडतस्तदिच्छातः संभूतो भुवनप्रभुः।
आत्मनो न विनाशोस्ति स्थावरांतेपि भूधर१७५।
संसारे जायमानस्य म्रियमाणस्य देहिनः।

नश्यते देह एवात्र नात्मनो नाश उच्यते१७६।
ब्रह्मादिस्थावरांतोऽयं संसारो यः प्रकीर्तितः।
स जन्ममृत्युदुःखार्तो ह्यनिशं परिवर्तते१७७।
महादेवोऽचलःस्थाणुर्न जातो जनकोऽजरः।
भविष्यति पतिः सोऽस्या जगन्नाथो निरामयः१७८।
यदुक्तं च मया देवी लक्षणैर्वर्जिता तव।
शृणु तस्यापि वाक्यस्य सम्यक्त्वेन विचारणम्१७९।
लक्षणं दैविको ह्यंकः शरीरावयवाश्रयः।
स चायुर्धनसौभाग्यपरिणामप्रकाशकः१८०।
अनंतस्याप्रमेयस्य सौभाग्यस्य तु भूधर।
नैवांको लक्षणाकारः शरीरे संविधीयते१८१।
अतोऽस्या लक्षणं गात्रे शैल नास्ति महामते।
यच्चाहमुक्तवानस्या उत्तानकरता सदा१८२।

उत्तानो वरदः पाणिरेष देव्याः सदैव तु।
सुरासुरमुनिव्रातवरदात्री भविष्यति१८३।

यच्च प्रोक्तं मया पादौ सुच्छायौ व्यभिचारिणौ।
मत्तः शृणु त्वमस्यापि व्याख्योक्तिं शैलसत्तम१८४।
चरणौ पद्मसंकाशौ स्वच्छावस्या नखोज्वलौ।
सुरासुराणां नमतां किरीटमणिकांतिभिः१८५।
विचित्रवर्णैः पश्यद्भिः सुच्छायौ प्रतिबिंबितौ।
एषा भार्या जगद्भर्तुर्वृषांकस्य महीधर१८६।
जननी सर्वलोकस्य संभूताभूतभाविनी।
शिवेयं पावनायैव त्वत्क्षेत्रे पावनद्युतिः१८७।
तद्यथाशीघ्रमेवैषा योगं यायात्पिनाकिनः।
तथा विधेयं विधिवत्त्वया शैलेंद्रसत्तम१८८।
अस्त्यत्र हि महत्कार्यं देवानां हिमभूधर।
एवं श्रुत्वा तु शैलेंद्रो नारदात्सर्वमेव हि१८९।
स्वमात्मानं पुनर्जातं मेने मेनापतिस्तदा।
उवाच चापि संहृष्टो नारदं तु हिमाचलः१९०।
दुस्तरान्नरकाद्घोरादुद्धृतोस्मि त्वया विभो।

पातालादहमुद्धृत्य सप्तलोकाधिपः कृतः१९१।
हिमाचलोस्मि विख्यातस्त्वया मुनिवराधुना।
हिमाचलाच्छतगुणां प्रापितोस्मि समुन्नतिं१९२।
आनंदादेव चाहारि हृदयं मे महामुने।
नाध्यवस्यति कृत्यानां विभागप्रविचारणम्१९३।
भवद्विधानां नियतममोघं दर्शनं मुने।
भवद्भिरेव हि प्रोक्तं निवासायात्मरूपिणाम्१९४।
मुनीनां देवतानां च स्वयं कर्तास्मि कल्मषम्।
तथापि वस्तुन्येकस्मिन्नाज्ञा मे संप्रदीयताम्१९५।
इत्युक्तवति शैलेंद्रे स तदा हर्षनिर्भरः।
उवाच नारदो वाक्यं कृतं सर्वमिति प्रभो१९६।
सुरकार्ये स एवार्थस्तवापि सुमहत्तरः।
इत्युक्त्वा नारदः शीघ्रं जगाम त्रिदिवं ततः१९७।
स गत्वा देवभवनं महेंद्रं संददर्श ह।
ततोनुरूपे स मुनिरुपविष्टो महासने१९८।

पृष्टः शक्रेण प्रोवाच गिरिजासंश्रयां कथाम्।
नारद उवाच-।
यन्मह्यमुक्तं कर्तव्यं तन्मया कृतमेव हि१९९।
किंतु पंचशरस्येषु गोचरत्वमपेक्षितम्।
इत्युक्तो देवराजस्तु मुनिना कार्यदर्शिना1.43.२००।
चूतांकुरास्त्रं सस्मार भगवान्पाकशासनः।

सस्मृतस्तु तदा क्षिप्रं सहस्राक्षेण धीमता२०१।
उपतस्थे रतियुतः सविलासो झषध्वजः।
प्रादुर्भूतं च तं दृष्ट्वा शक्रः प्रोवाच मन्मथम्२०२।
शक्र उवाच-।
उपदेशेन बहुना किं त्वां प्रति रतिप्रिय।
मनोभवोसि तेन त्वं वेत्सि भूतमनोगतम्२०३।
तद्यथानुक्रमं तु त्वं कुरु नाकसदां प्रियम्।
शंकरं योजय क्षिप्रं गिरिपुत्र्या मनोभव२०४।
संयुक्तो मधुनानेन गच्छ रत्या सहायवान्।

इत्युक्तो मदनस्तेन शक्रेण स्वार्थसिद्धये२०५।
प्रोवाच पंचबाणोथ वाक्यं भीतः शतक्रतुम्।
काम उवाच-।
अनया देव सामग्र्या मुनिदानवभीमया२०६।
दुःसाध्यश्शंकरो देवः किं न वेत्सि जगत्प्रभो।
तस्य देवस्य वेत्थ त्वं कारणं पदमव्ययम्२०७।
प्रायः प्रसादे कोपेपि सर्वं हि महतां महत्।
सर्वोपभोगसारं हि सौदर्यं स्वर्गसंभवम्२०८।
विशेषं कांक्षतां शक्र सामान्याद्भ्रंशनं फलात्।
श्रुत्वैतद्वचनं शक्रस्तमुवाचामरैर्युतः२०९।
शक्र उवाच-।
वयं प्रमाणं ते तत्र रतिकांत न संशयः।
संदंशेन विना शक्तिरयस्कारस्य नेष्यते२१०।
कस्यचिच्च क्वचिद्दृष्टं सामर्थ्यं न तु सर्वतः।
इत्युक्तः प्रययौ कामः सखायं मधुमाश्रितः२११।

रतियुक्तो जगामाशु प्रस्थं तुहिनभूभृतः।
स तु प्राप्याकरोच्चिंतां कार्यस्योपायपूर्विकाम्२१२।
महात्मानो हि निष्कंपा मनस्तेषां सुदुर्जयम्।
तदादावेव संक्षोभ्य नेत्थं तस्य जयो भवेत्२१३।
संसिद्धिः प्रायशश्चैव पूर्वं संशोध्य मानसम्।
कथमेवंविधैर्भावैर्द्वेषानुगमनं विना२१४।
क्रोधः क्रूरतरात्संगाद्भीषणेर्ष्या महासखी।
चापल्यान्मूर्ध्नि विध्वस्त धैर्याधारमहाबला२१५।
तामस्य विनियोक्ष्यामि मनसो विकृतिं पुरः।
पिधाय धैर्यद्वाराणि संतोषमपकृष्य च२१६।
अवगंतुं हि मां तत्र न कश्चिदिह पंडितः।
विकल्पमात्रसंस्थानं विरूपाक्षमनोभवम्२१७।
प्रविश्याथ क्रियारंभी गंभीरावर्तदुस्तरः।
भविष्यामि हरस्याहं तपःस्थस्य स्थिरात्मनः२१८।

इंद्रियग्राममावृत्य रम्यसाधनसंविधिः।

चिंतयित्वेति मदनो भूतभर्तुस्तदाश्रमम्२१९।
जगाम जगतीसारं सरलद्रुम वेदिकम्।
शांतसत्वसमाकीर्णमचलं प्राणिसंकुलम्२२०।
नानापुष्पलताजालं सानुसंस्थगणेश्वरम्।
निर्व्यग्रवृषभोद्धुष्टं नीलशाद्वलसानुकम्२२१।
तत्रापश्यत्त्रिनेत्रस्य रम्यंकं चिद्द्वितीयकम्।
वीरकं वीरलोकेशमीशानसदृशद्युतिम्२२२।
पक्वं कुंकुमकिंजल्कपुंजपिंगजटासटम्।
वेत्रपाणितमव्यग्रमुग्रं चाभद्रभूषणम्२२३।
ततो निमीलितोन्निद्र पद्मपत्रांतलोचनम्।
प्रेक्षमाणमृजुस्थानं नासावंशाग्रगोचरम्२२४।
अतीवरम्यसिंहेंद्र चर्मलंबोत्तरीयकम्।
श्रवणाहिफणोन्मुक्त निश्वासानलपिंगलं२२५।
प्रेंखत्कपोलपर्यंत चुंबिलंबिजटाचयम्।
कृतवासुकिपर्यंत नाभिमूलनिवेशितम्२२६।

ब्रह्मांजलिस्थनासाग्र निबद्धोरगभूषणम्।
ददर्श शंकरं कामः क्रमप्राप्तांतिकः शनैः२२७।
ततो भ्रमरझंकारमालंब्य द्रुमसानुगम्।
प्रविष्टः कर्णरंध्रेण भवस्य मदनो मनः२२८।
शंकरस्तमथाकर्ण्य मधुरं मदनाश्रयम्।
सस्मार दक्षतनयां दयितां रंतुमानसः२२९।
ततः शिवस्य शनकैस्तिरोधा याति निर्मला।
समाधिभावना तस्थौ लक्ष्य प्रत्यक्षरूपिणी२३०।
ततस्तन्मयतां यातः प्रत्यूह पिहिताशयः।
विवेश विबुधाधीशो विकृतिं मदनात्मिकाम्२३१।
ईषत्क्रोधसमाविष्टो धैर्यमालंब्य धूर्जटिः।
निरस्यमदनंस्थित्वायोगमायासमावृतः२३२।
स तया माययाविष्टो जज्वाल मदनस्ततः।
इच्छाशरीरो दुर्ज्ञेयो दोषावासो महाशयः२३३।
हृदयान्निर्गतः सोथ वासनाव्यसनात्मकः।

बहिस्थलं समासाद्य उपतस्थे झषध्वजः२३४।
अनुयातो हि साह्येन मित्रेण मधुना सह।
सहकारतरोर्दृष्ट्वा मंदमारुतनिर्धुतं२३५।
स्तबकं मदनो रम्यं हरवक्षसि सत्वरं।
मुमोच मोहनं नाम मार्गणं मकरध्वजः२३६।
स तस्य हृदये शुद्धे नामशाली महाशरः।
पपात परुषः प्रांशुः पुष्पबाणो विमोहनः२३७।

ततः करणसंदोहे विद्धे तु हृदये भवः।
बभूव भूतपो कंप्य धैर्योपि मदनोन्मुखः२३८।
ततः प्रभुत्वाद्भावानामावेशं स्वमपश्यत।
वाक्यं बहु बभाषेथ प्रत्यूहप्रसवात्मकं२३९।
ततः कोपानलोद्भूत घोर हुंकारभीषणे।
बभूव वदने नेत्रं तृतीयमनलाकुलं२४०।
रुद्रस्य रौद्रवपुषो जगत्संहारभैरवम्।
तदंतिकस्थे मदने व्यस्फारयत धूर्जटिः२४१।

तन्नेत्रविस्फुलिंगेन क्रोशतां नाकवासिनाम्।
गमितो भस्मतां तूर्णं कंदर्पः कामदर्पकः२४२।
स तु तं भस्मसात्कृत्वा हरनेत्रोद्भवोनलः।
व्यजृंभत जगद्दग्धुं ज्ञात्वा हुंकारघस्मरं२४३।
ततो भवो जगद्धेतोर्व्यभजज्जातवेदसम्।
सहकारे मधौ चन्द्रे सुमनः स्स्वपरेष्वपि२४४।
भृंगेषु कोकिलास्ये च विभागेन स्मरानलं।
स बाह्याभ्यंतरे विद्धो हरोथ स्मरमार्गणैः२४५।
भागेष्वेतेषु संविष्टं वीक्षती बहुनाशनं।
विभक्तं लोकसंक्षोभकरं दुर्वारजृंभितं२४६।
तत्प्राप्तिस्नेहसंपूर्णकामेन हृदये किल।
ज्वलन्नहर्निशं भीमो दुःखस्य वशगोऽभवत्२४७।
विलोक्य हरहुंकार ज्वालाभस्मीकृतं स्मरं।
विललाप रतिः क्रूरं बंधुना मधुना सह२४८।
ततो विलप्य बहुशो मधुना परिसांत्विता।

जगाम शरणं देवमिंदुमौलित्रिलोचनं२४९।
भृंगानुयातां संगृह्य पुष्पितां सहकारजां।
लतां पत्रद्रुमच्छन्नां जातां परभृतां सखीं 1.43.२५०।
निबध्य तु जटाजूटं कुटिलैरलकै रतिः।
उद्वर्त्य गात्रं शुभ्रेण हृद्येन स्मरभस्मना२५१।
जानुभ्यामवनिं गत्वा प्रोवाचेन्दुविभूषणम्।
रतिरुवाच।
नमः शिवायास्तु मनोमयाय जगन्मयायाद्भुतवर्त्मने नमः२५२।
नमः शिवायास्तु सुरार्चिताय तुभ्यं सदा भक्तकृपापराय।
नमो भवायास्तु भवोद्भवाय नमोस्तु ते ध्वस्तमनोभवाय२५३।
नमोस्तु मायामदनाश्रयाय नमो निसर्गामलभूषिताय।
नमोस्त्वमेयाय गुणायनाय नमोस्तु सिद्धाय पुरातनाय२५४।
नमः शरण्याय नमो गुणाय नमोस्तु ते भीमगणानुगाय।
नमोस्तु नानाभुवनर्द्धिकर्त्रे नमोस्तु भक्ताभिमतप्रदाय२५५।
नमोथ कर्मप्रसवे नमः सदा अनंतरूपाय सदैव तुभ्यम्।

असह्यकोपाय सदैव तुभ्यं शशांकचिह्नाय नमोस्तु तुभ्यम्२५६।
असीमलीलापरमस्तुताय वृषेंद्रयानाय पुरांतकाय।
नमः प्रसिद्धाय महौषधाय नमोस्तु नानाविधरूपकाय२५७।
नमोस्तु कालाय नमः कलाय नमोस्तु ते कालकलातिगाय।
चराचराचार्यविचार्यवर्यमाचार्यमुत्प्रेक्षितभूतसर्गं२५८।
त्वामिंदुमौलिशरणं प्रपन्ना प्रियाप्तयेहं सहसा महेशं।
प्रयच्छ मे कामयशः समृद्धिं पतिं विना तं भगवन्न जीवे२५९।
प्रियः प्रियायाः पुरुषेश नित्यस्ततो परः को भुवनेष्विहास्ति।
प्रभुः प्रभावी प्रभवः प्रियाणां प्रवीणपर्याय परापरं तपः२६०।
त्वमेव नाथो भुवनस्य गोप्तां दयालुरुन्मूलितभक्तभीतिः।
इत्थं स्तुतः शंकरडंद्रमौलिर्वृषाकपिर्मन्मथकांतया तु२६१।
तुतोष दोषाकरखंडधारी उवाच चैनां मधुरं निरीक्ष्य।
शंकर उवाच।
भविष्यति च कामोयं काले कांते चिरादथ२६२।
अनंग इति लोकेषु स विख्यातिं गमिष्यति।

इत्युक्ता शिरसा वंद्य गिरीशं कामवल्लभा२६३।
जगामोपवनं चान्यद्रतिस्तुहिन पर्वते।
रुरोद चापि बहुशो दीना रम्ये स्थले स्थले२६४।
मरणव्यवसायापि निवृत्ता च शिवाज्ञया।
अथ नारदवाक्येन चोदितो हिमभूधरः२६५।
कृताभरणसंस्कारां कृतकौतुकमंगलां।
स्वर्गपुष्पकृतापीडां शुभ्रचीनांशुकांबराम्२६६।
सखीभ्यां संयुतां शैलो गृहीत्वा स्वसुतां ततः।
जगाम सुभगे योगे तदा संपूर्णमानसः२६७।
सकाननान्युपाक्रम्य वनान्युपवनानि च।
ददर्श रुदतीं नारीमप्रतर्क्यां महौजसम्२६८।
न रूपेणेदृशी लोके रम्येषु वनसानुषु।
कौतुकेन परामृष्टस्तां दृष्ट्वा रुदतीं गिरिः२६९।
उपसृप्य ततस्तस्या निकटं सोप्यपृच्छत।
हिमवानुवाच-।

कासि कस्यासि कल्याणि किमर्थं चापि रोदिषि२७०।
नैतदल्पमहं मन्ये कारणं लोकसुंदरि।
सा तस्य वचनं श्रुत्वा उवाच मधुना सह२७१।
रुदंती शोकवचनं श्वसंती दैन्यवर्धनं।
रतिरुवाच-।
कामस्य दयितां भार्यां रतिं मां विद्धि सुव्रत२७२।
गिरावस्मिंश्च भगवान्गिरिशस्तपसि स्थितः।
तेन प्रत्यूहरुष्टेन क्रोधाद्विस्फार्य लोचनं२७३।
विमुच्याग्निशिखाज्वालां कामो भस्मावशेषितः।

अहं तु शरणं याता तं देवं भयविह्वला२७४।
स्तुतवत्यथ संतुष्टस्ततो मां गिरिशोऽब्रवीत्।
तुष्टोहं कामदयिते कामोत्पत्तिर्भविष्यति२७५।
त्वत्स्तुतिं चाप्यधीयानो नरो भक्त्या मदाश्रयः।
लप्स्यते कांक्षितं कामं निवर्तमरणादपि२७६।
प्रतीक्षमाणा तद्वाक्यमाशावेशवशादहं।

शरीरं परिरक्षिष्ये किंचित्कालं महाद्युते२७७।
इत्युक्तस्तु तया रत्या शैलः संभ्रमभीषणः।
पाणावादाय तनयां गंतुमैच्छत्स्वकं पुरं२७८।
भाविनोऽवश्यभावित्वाद्भवित्री भूतभाविनी।
लज्जमाना सखिमुखैरुवाच पितरं गिरिं२७९।
शैलपुत्र्युवाच-।
दुर्भगेन शरीरेण किं ममानेन कारणं।
कथं च तां दशां प्राप्तश्शङ्करो मे पतिर्भवेत्२८०।
तपोभिः प्राप्यतेभीष्टं नासाध्यं तु तपस्यतः।
दुर्भगत्वं वृथा लोके विहिते सति साधने२८१।
तपसि भ्रष्टसंदेहा ततः स्वार्थजिगीषया।
एवं तपः करिष्येहं यामीत्युक्तवतीं सुताम्२८२।
उवाच वाचा शैलेंद्रो गद्गदस्वरवर्णया।
हिमवानुवाच-।
उमेति चापलं पुत्रि न क्षमं तावकं वपुः२८३।

सोढुं क्लेशानुरूपस्य तपसः सौम्यदर्शने।
भावीन्यपि च कार्याणि पदार्थानि सदैव तु२८४।
भाविनोर्था भवंत्येव बहवोऽनिच्छतोपि हि।
तस्मान्न तपसा तेस्ति बाले किंचित्प्रयोजनम्२८५।
भवनं चैव गच्छामि चिंतयिष्यामि तत्र वै।
इत्युक्ता तु यदा नैव गृहमन्वेति शैलजा२८६।
ततोद्रिश्चिंतयाविष्टः स्वसुतां प्रशशंस च।
ततोंतरिक्षे दिव्या च वागभूद्भुवनत्रये२८७।
उमेति चापलं पुत्रि त्वयोक्ता तनया यतः।
उमेति नाम तेनास्या भुवनेषु भविष्यति२८८।
सिद्धिर्मूर्तिमती त्वेषा साधयिष्यति चिंतितम्।
इति श्रुत्वा तु वचनं स तदाकाशमंडले२८९।
अनुज्ञाय सुतां शैलो जगामाशु स्वमंदिरम्।
पुलस्त्य उवाच-।
शैलजापि ययौ शैलमगम्यमपि दैवतैः२९०।

सखीभ्यामनुयाता तु नियता नगराजजा।
शृंगं हिमवतः पुण्यं नानाधातुविभूषितम्२९१।

दिव्यपुष्पलताकीर्णं भ्रमरोद्धुष्टपादपम्।
दिव्यप्रस्रवणोपेतं मनोरथशतोज्ज्वलम्२९२।
नानापक्षिसमायुक्तं चक्रवाकोपशोभितम्।
जलजस्थलजैः पुण्यैः प्रफुल्लैरुपशोभितम्२९३।
चित्रकंदरसंगुह्यं दिव्यगेहसमन्वितम्।
विहंगसंघसंघुष्टं कल्पपादपसंकटम्२९४।
तत्रापश्यन्महाशाखं शाखिनं हरितच्छदम्।
सर्वर्तुकुसुमोपेतं चक्रवाकोपशोभितम्२९५।
नानापुष्पशताकीर्णं नानाविधफलान्वितम्।
त्यक्तं सूर्यस्य रुचिभिर्भिन्नसंहतपल्लवम्२९६।
तत्रांबराणि संत्यज्य भूषणानि च शैलजा।
संवीता वल्कलैर्दिव्यैर्दर्भनिर्मितमेखला२९७।
त्रिःस्नाता पाटलाहारा बभूव शरदां शतम्।

शतमेकेन जीर्णेन पर्णेनावर्त्तयत्तदा२९८।
निराहारा शतं साभूत्समानां तपसो निधिः।
तत उद्वेजिताः सर्वे प्राणिनस्तपसोग्निना२९९।
ततः सस्मार भगवान्मुनीन्सप्त शतक्रतुः।
ते समागम्य मुदिताः सर्वे समुदितास्तथा1.43.३००।
पूजितास्ते महेंद्रेण पप्रच्छुस्तत्प्रयोजनम्।
किमर्थं हि सुरश्रेष्ठ संस्मृतास्तु वयं त्वया३०१।
शक्रः प्रोवाच शृण्वंतु भगवंतः प्रयोजनम्।
हिमाचले तपो घोरं तप्यते भूधरात्मजा३०२।
तस्याभिमतयोगेन भवंतः कर्तुमर्हथ।
तपः समापनं देव्या जगदर्थे त्वरान्विताः३०३।
तथेत्युक्त्वा ततः शैलं सिद्धसंघातसेवितम्।
ऊचुरागम्य मुनयस्तामथो मधुराक्षरम्३०४।
पुत्रि कस्ते व्यवसितः कामः कमललोचने।
तानुवाच ततो देवी सादरं गौरवान्मुनीन्३०५।

देव्युवाच-।
तपस्यंतो महाभागाः प्रोह्य मौनं भवादृशां।
वंदनाय नियुक्ता धीर्याचयत्यविकल्पितम्३०६।
सुप्रसन्नमुखा यूयं गृहीत्वासनमादितः।
उपविष्टाः श्रमं मुक्त्वा ततः प्रक्ष्यथ मामनु३०७।
इत्युक्तास्ते ततश्चक्रुस्तत्रासनपरिग्रहम्।
सा च तान्विधिवत्पूर्वं पूजयित्वा विधानतः३०८।
उवाचादित्यसंकाशान्मुनीन्सप्तऋषीन्शनैः।
त्यक्त्वा व्रतात्मकं मौनं नत्वा च विधिवन्मुनीन्३०९।
भगवंतोपि मौनांते तस्याः सप्तर्षयोप्यथ।

गौरवाधारतां प्राप्तां पप्रच्छुस्तां पुनस्तथा३१०।
सापि गौरवगर्भेण मनसा चारुहासिनी।
मुनीन्सर्वांस्तथालोक्य प्रोवाच प्रोह्य वाग्यमम्३११।
भगवंतो विजानीथ प्राणिनां मनसेप्सितम्।
शरीरादिभिरत्यर्थं कदर्थ्यं ते हि देहिनः३१२।

केचित्तु निपुणास्तत्र घटंते विविधोद्यमैः।
उपायैर्दुर्लभान्भावान्प्राप्नुवंति ह्यतंद्रिताः३१३।
अपरे तु परिच्छिद्य नानाकारानुपक्रमान्।
देहांतरार्थं सारंभमाश्रयंति हि तद्व्रतम्३१४।
ममत्वाकाशसंभूतकुसुमस्रग्विभूषितम्।
विंध्यशृंगं स्प्रष्टुकामो हस्तः प्रसरते मुहुः३१५।
अहं किल भवं देवं पतिं प्राप्तुं समुद्यता।
प्रकृत्यैव दुराराध्यं तपस्यंतं च संप्रति३१६।
सुरासुरैरनिर्णीतं परमार्थक्रियाश्रयं।
सांप्रतं चापि निर्दग्धो मदनो वीतरागिणा३१७।
कथमाराधयेदीशं मादृशी तादृशं शिवम्।
इत्युक्ता मुनयस्ते तु स्थिरतां मनसस्ततः३१८।
ज्ञातुमस्या वचः प्रोचुः प्रक्रमात्प्रकृतार्थकम्।
मुनय ऊचुः-।
द्विविधन्तु सुखं तावत्पुत्रि लोके विभाव्यते३१९।

शरीरस्यास्य संयोगश्चेतसश्चापि निर्वृतिः।
प्रकृत्या तु स दिग्वासा भीमो भस्मास्थिभूषणः३२०।
कपाली भिक्षुको नग्नो विरूपाक्षोऽस्थिरक्रियः।
प्रमत्तोन्मत्तकाकारो बीभत्सो कृतसंग्रहः३२१।
पत्या न तेन चास्त्यर्थो मूर्तानर्थेन कांक्षितः।
यदि स्वस्य शरीरस्य सुखमिच्छसि शाश्वतम्३२२।
तत्कथं ते महादेवाद्भूतभाजो जुगुप्सितात्।
स्रवन्नरवसासास्थिकपालकृतभूषणात्३२३।
श्वसदुग्रभुजंगेन्द्रकृतभूषणभूषितात्।
श्मशानवासिनो रौद्रप्रमथानुगतादपि३२४।
सुरेन्द्रमकुटव्रातनिघृष्टचरणोऽरिहा।
हरिरस्ति जगद्धाता श्रीकान्तोऽनन्तमूर्तिमान्३२५।
जप्यो यज्ञभुजामस्ति तथेन्द्रः पाकशासनः।
देवतानां निधिश्चास्ति ज्वलनस्सर्वकामधुक्३२६।
वायुरस्ति जगद्धाता यः प्राणस्सर्वदेहिनाम्।

तथा वैश्रवणो राजा सर्वार्थमहिमा प्रभुः३२७।
एभ्य एकतमं कस्मान्न त्वं संप्राप्तुमिच्छसि।
उतान्यस्मादिह प्राप्यं सुखं ते मनसे हितम्३२८।

एवमेतत्तथा पुत्रि प्रभावो लोकसम्पदाम्।
अस्मिन्देहे परे वापि कल्याणप्राप्तये तव३२९।
पितुरेवास्ति ते सर्वं सुरेभ्यो यन्निवेदितम्।
वरस्य प्राप्तये क्लेशस्स चाप्यत्राफलस्तरुः३३०।
प्रायेण प्रार्थितो ह्यर्थस्समर्थो ह्यतिदुर्लभः।
स्वस्थानविनियोगित्वात्पुत्रि तत्रापि लभ्यते३३१।
इत्युक्तवत्सु कुपिता मुनिवर्येषु शैलजा।
उवाच क्रोधरक्ताक्षी विस्फुरद्दशनच्छदा३३२।
देव्युवाच-।
असद्ग्रहस्य का नीतिर्व्यसनस्य क्व यंत्रणा।
विपरीतार्थबोद्धारः सत्पथे केन योजिताः३३३।
एवं मां वित्थ दुष्प्रज्ञामस्थानासद्ग्रहप्रियाम्।

न मां प्रतिविचारोस्ति यदहंकारमानिनी३३४।
प्रजापतिसमाः सर्वे भवंतः सर्वदर्शिनः।
न नूनं वित्थ तं देवं शाश्वतं जगतः प्रभुम्३३५।
अजमीशानमव्यक्तममेयमहिमोदयम्।
आस्तां तत्कर्मसद्भावं संबोधं तावदावृतम्३३६।
विदुस्तं न हरि ब्रह्ममुखा अपि सुरेश्वराः।
यत्तस्यविभवं स्वोत्थं भुवनेषु विजृंभितम्३३७।
प्रकटं सर्वभूतानां तदप्यथ न वित्थ किं।
कस्यैतद्भगनं मूर्तिः कस्याग्निः कस्य मारुतः३३८।
कस्य भूः कस्य वरुणः कश्चंद्रार्कविलोचनः।
कस्यार्चयंति लोकेषु लिंगं भक्त्या सुरासुराः३३९।
यच्च ब्रह्मेश्वरा देवा विष्ण्विन्द्राद्या महर्षयः।
प्रभावं प्रभवं वापि तेषामपि न वित्थ किं३४०।
अदितेः कश्यपाज्जाता देवा नारायणादयः।
मरीचेः कश्यपः पुत्रो ह्यदितिर्दक्षपुत्रिका३४१।

मरीचिश्चापि दक्षश्च पुत्रौ तौ ब्रह्मणः किल।
ब्रह्मा हिरण्मयादंडादेव सिद्धविभूतिकः३४२।
कस्य प्रादुरभूद्ध्यानात्प्राकृतः प्राकृतांशकः।
अथ नारायणेनैव स्वकीयेच्छा समाश्रयात्३४३।
तत्प्रेरितः प्रयात्वेष जन्म नारायणात्मकम्।
सापि कर्मण एवोक्ता प्रेरणाविवशात्मनाम्३४४।
यथोन्मादादि दुष्टस्य मतिरेव हि साभवेत्।
इष्टानेव पदार्थान्वै विपरीतान्हि मन्यते३४५।
लोकस्य व्यवहारेषु दृष्टेषु हसते सदा।
धर्माधर्मफलप्राप्तौ विष्णुमेव निबोधत३४६।
विदध्वमित्थं मुनयोऽसकृच्च मे गिरं गिरीशश्रुतिभूमिसन्निधौ।

उत्कृष्टकेदार इवावनीतले सुबीजमुष्टिं सुफलाय कर्षकाः३४७।
ते तां श्रुत्वा हि तां रम्यां प्रक्रमात्प्रक्रमक्रियाम्।
वाचंवाचां पतिप्रख्याः प्रोचुश्चस्मितसुंदराः३४८।
मुनय ऊचुः-।

जाते लोकविधाने तु सत्यं तत्कार्यमुत्तमम्।
प्रायः प्रालेयशैलस्य शंका तत्कालरूपिणः३४९।
सत्यमुत्कंठिताः सर्वे ये ये कार्यार्थमुद्यताः।
तेषां त्वरंते चेतांसि किंतु नाममहात्मनाम्1.43.३५०।
लोकयात्रानुगंतव्या विशेषेण विवक्षितैः।
यतस्तद्धर्ममेधंते तत्प्रामाण्यं परे धृताः३५१।
इत्युक्त्वा मुनयो जग्मुस्त्वरितास्तुहिनाचलम्।
तत्र ते पूजितास्तेन हिमशैलेन सादरम्३५२।
ऊचुर्मुनिवराः प्रीताः स्वल्पकं तु त्वरान्विताः।
मुनय ऊचुः-।
देवो दुहितरं साक्षात्पिनाकी तव मार्गते३५३।
तच्छीघ्रं पावयात्मानमाहुत्येवानले हुतम्।
कार्यं हि तच्च देवानां सुचिरं परिवर्तते३५४।
जगदुद्धारणायैष विधातव्यः समुद्यमः।
इत्युक्तस्तु तदा शैलो हर्षावेशवशान्मुनीन्३५५।

असमर्थोभवद्वक्तुमुत्तरं प्रार्थयन्निव।
ततो मेना मुनीन्वंद्य प्रोवाच स्नेहविक्लवा३५६।
दुहितुस्तान्मुनींश्चैव वचनं स्वयमर्थवत्।
मेनोवाच-।
यदर्थं दुहितुर्जन्म चेच्छंत्यपि महाफलं३५७।
तदेवोपस्थितं सर्वं प्रक्रमेणैव सांप्रतम्।
कुलजन्मवयोरूपविभुत्वैस्सहितोपि यः३५८।
वरस्तस्यापि नाहुय सुता देया ह्ययाचतः।
दिग्वासा जटिलः शूली दग्धकामोपि कामदः३५९।
स तु मत्सुतया घोरः कथं नाम उपास्यते।
मुनय ऊचुः-।
ऐश्वर्यमवगच्छस्व शंकरस्य सुरासुराः३६०।
आराध्यमानपादाब्ज युगलाश्च सुनिर्वृताः।
यस्योपयोगि यद्रूपं तेन तत्प्रार्थ्यते चिरम्३६१।
घोरं तपस्यते बाला तेन रूपेण निर्वृता।

यत्सा व्रतानि दिव्यानि नयिष्यति समापनम्३६२।
तदत्रावहिता तावदस्मास्वेव भविष्यति।
इत्युक्त्वा गिरिणा सार्द्धं ययुर्यत्रास्ति शैलजा३६३।
जितार्कज्वलनज्वाला तपस्तेजोमयीह्युमा।

प्रोक्ता सा मुनिभिः स्निग्धं मानिन्याह वचोर्थवत्३६४।
नाहं क्षुद्वात्किलेच्छामि ऋते शर्वात्पिनाकिनः।
स्थितं च तारतम्येन प्राणिनां परमर्द्धिदं३६५।
धीरतैश्वर्यकार्याणि प्रमाणमतुलं महत्।
यस्मान्न किंचिदपरं यच्च यस्मात्प्रवर्ततते३६६।
यस्यैश्वर्यमनाद्यंतं तमहं शरणं गता।
समः सव्यवसायश्च दीर्घेण विपरीतकः३६७।
एवं निशम्य ते वाचं देव्या मुनिवरास्तदा।
आनंदाश्रुपरीताक्षाः सस्वजुस्तां तपस्विनीं३६८।
ऊचुश्च परमप्रीताः शैलजां मधुरं वचः।
ऋषय ऊचुः।

अत्यद्भुतमहो पुत्रि ज्ञानमूर्तिरिवामला३६९।
प्रसादयसि नो भावं भवभावप्रतिश्रयात्।
ननु विद्मो वयं तस्य देवस्यैश्वर्यमद्भुतम्३७०।
त्वन्निश्चयस्य दृढतां वेतुं वयमिहागताः।
अचिरादेव तन्वंगि कामस्त्वेष भविष्यति३७१।
आदित्यस्स प्रभो याति रत्नेभ्यः का द्युतिः पृथक्।
कोऽर्थो वर्णान्स्वकांस्त्यक्त्वा तथा त्वं गिरिशं विना३७२।
यामो नेकाभ्युपायेन तमभ्यर्थयितुं वयम्।
अस्माकमपि चैषोर्थः सुतरां हृदि वर्तते३७३।
अतस्त्वमेव सा बुद्धिर्यतो नीतिस्त्वमेव हि।
अतो निःसंशयं कार्यं शंकरोपि विधास्यति३७४।
इत्युक्त्वा पूजितास्सर्वे मुनयो गिरिकन्यया।
प्रययुर्गिरिशं द्रष्टुं प्रस्थं हिमवतो महत्३७५।
गंगांभः प्लावितात्मानः पिंगाबद्धजटासटाः।
भृंगानुयातपाणिस्थ मंदारकुसुमस्रजः३७६।

संप्राप्य तु गिरेः प्रस्थं ददृशुः शंकराश्रमम्।
प्रशांताशेषसत्वौघं पर्यस्तिमितकाननम्३७७।
निःशब्दक्षोभसलिल प्रयातं सर्वतो दिशम्।
तत्रापश्यंस्ततोद्वारि वीरकं वेत्रपाणिनम्३७८।
तमेते मुनयः पूज्या विनीताः कार्यगौरवात्।
ऊचुर्मधुरभाषाभिस्ते वाचं वाग्मिनां वराः३७९।
द्रष्टुं वयमिहायाताः शंकरं गुणनायकं।
त्रिलोचनं विजानीहि सुरकार्यप्रचोदिताः३८०।
त्वमेव नो गतिस्तत्र यथाकालानतिक्रमः।
स्यात्प्रार्थनैषा प्रायेण प्रतीहारमयी प्रभो३८१।
इत्युक्तो मुनिभिः सोथ गौरवात्तानुवाच ह।
सवनस्यापरां संध्यां कर्तुं मंदाकिनीं गतः३८२।

क्षणेन भाविता विप्रास्ततो द्रक्ष्यथ शूलिनम्।
इत्युक्ता मुनयस्तस्थुर्यत्नात्कार्यविचक्षणाः३८३।
गंभीरांबुधरं प्रावृट्तृषिताश्चातका यथा।

तथा क्षणेन निष्पन्न समाचारक्रियाविधिम्३८४।
वीरासनकृतोद्देशं मृगचर्मनियामितम्।
ततो विनीतो जानुभ्यामवलंब्य महीं मुदा३८५।
उवाच वीरको देवं प्रणयैकसमाश्रयम्।
संप्राप्ता मुनयः सप्त द्रष्टुं त्वां दीप्ततेजसं३८६।
विभो समादिश द्रष्टुं ततो ध्यानमिहार्हसि।
इत्युक्तो धूर्जटिस्तेन वीरकेण महात्मना३८७।
भ्रूभंगसंज्ञया तेषां प्रवेशाज्ञां ददौ तदा।
मूर्द्धकंपेन तान्सप्त वीरकोपि महामुनीन्३८८।
आजुहाव विदूरस्थान्दर्शनाय पिनाकिनः।
त्वराबद्धजटास्ते च लंबकृष्णानिजांबराः३८९।
विविशुर्वेदिकां दिव्यां गिरीशस्य विभोस्ततः।
बद्धपाणिपुटा क्षिप्त नाकपुष्पोत्करास्ततः३९०।
पिनाकिपादयुगलं वंद्य नाकनिवासिनः।
ततः स्निग्धेक्षिताः संतो मुनयः शूलपाणिना३९१।

गिरीशं ते ततो दृष्ट्वा ते समं तुष्टवुर्मुदा३९२।
मुनय ऊचुः-।
अहो कृतार्था वयमेव सांप्रतं सुरेश्वरैर्वंदितपादपल्लवम्।
विलोकयामो गुणगौरवर्द्धिभिः समादिशेः कार्यमशेषरक्षणम्३९३।
ततः प्रहस्य सर्वज्ञ उवाच मुनिसत्तमान्।
भवतां यद्धृदिगतं कार्यं तत्कुरुताधुना३९४।
इत्युक्ता मुनयस्तूर्णं ययुर्यत्र च शैलजा।
बभाषिरे विभागज्ञा गिरिजां गिरिगह्वरे।
रम्यं प्रियमनोहारि मारूपं तपसादह३९५।
प्रीतस्ते शंकरः पाणिमेष प्रतिग्रहीष्यति।
वयमर्थितवंतस्ते पितरं पूर्वमागताः३९६।
पित्रा सह गृहं गच्छ वयं यामः स्वमंदिरं।
इत्युक्ता तपसः सत्यं फलमस्तीति चिंत्य सा३९७।
त्वरमाणा ययौ वेश्म पितुर्दिव्यं सुशोभितं।
सा तत्र रजनीं मेने वर्षायुतसमां सती३९८।

हरदर्शनसंजात समुत्कंठा हिमाद्रिजा।
ततो मुहुर्त्ते ब्राह्मे तु तस्याश्चक्रुः सुहृत्क्रियां३९९।
नानामंगलसंदोहान्यथावत्क्रमपूर्वकम्।
दिव्यमंगलसंयोगान्मंदिरे बहुमंगले 1.43.४००।
उपासत गिरिं मूर्त्ता ऋतवः सर्वकामिकाः।

वायवः सुखदाश्चासन्संमार्जनविधौ गिरेः४०१।
हर्म्येषु श्रीः स्वयं देवी कृतनाना प्रसाधना।
कांतिः सर्वेषु भावेषु ऋद्धिश्च भरणाकुला४०२।
चिंतामणिप्रभृतयो रत्नाश्चैलं समंततः।
उपतस्थुर्लताश्चापि कल्पकाद्या महाद्रुमाः४०३।
ओषध्यो मूर्तिमत्यश्च दिव्यौषधिसमन्विताः।
रसाश्च धातवश्चैव सर्वे शैलस्य किंकराः४०४।
किंकरास्तस्य शैलस्य व्यग्राश्चाश्रमवर्तिनः।
नद्यः समुद्रा निखिलाः स्थावरं जंगमं च यत्४०५।
ते सर्वे हिमशैलस्य महिमानमवर्द्धयन्।

अभवन्मुनयो नागा यक्षा गंधर्वकिन्नराः४०६।
शंकरस्यापि विबुधा गंधमादनपर्वते।
सज्जमंडनसंभारास्तस्थुर्निर्मल मूर्तयः४०७।
शर्वस्याथ जटाजूटे चंद्रखंडं पितामहः।
बबंध प्रणयोदार विस्फारितविलोचनः४०८।
कपालमालां विपुलां चामुंडा मूर्ध्नि बध्नती।
उवाच गिरिशं काली पुत्रं जनय शंकर४०९।
यो दैत्येंद्रकुलं हत्वा मां रक्तैस्तर्पयिष्यति।
शौरिर्वतंसिकारत्नं कंठाभरणमुज्वलम्४१०।
भुजंगाभरणं गृह्य सज्जश्चंभोः पुरोऽभवत्।
शक्रो गजाजिनं तस्य वसाभ्यक्ताग्रपल्लवम्४११।
दध्रे सरभसं स्विद्यद्विस्तीर्ण मुखपंकजम्।
वायवश्च ववुस्तीक्ष्णास्तीक्ष्णं हिमगिरिप्रभम्४१२।
वृषं विभूषयामासुर्हरयानं मनोजवम्।
विरेजुर्नयनान्तस्थाः शंभोः सूर्यानलेंदवः४१३।

स्वां द्युतिं लोकनाथस्य जगतः कर्मसाक्षिणः।
चिताभस्मसमाधत्त कपाले रजतप्रभम्४१४।
मनुजास्थिमयीं मालां निबंबंध च पाणिना।
प्रेताधिपः पुरे दूरे सभयः समवर्तत४१५।
नानाकारमहारत्नभूषणं धनदाहृतम्।
विहायोदीप्तसर्पेंद्र कटकेन स्वपाणिना४१६।
कर्णोत्तंसं चकारेशो ह्यमलं तक्षकं स्वयम्।
निष्पन्नाभरणं चैव प्रसाध्येशं प्रसाधनैः४१७।
तत्राप्येषा नियमतो ह्यभवन्व्यग्रमूर्तयः।
मुमोचाभिनवान्सर्वरम्यशालिरसौषधीन्४१८।
व्यग्रा तु पृथिवी देवी सर्वभावात्मनोरमा।
गृहीत्वा वरुणः साक्षाद्रत्नाढ्याभरणानि च४१९।
पुष्पाणि च विचित्राणि नानारत्नमयानि तु।

तस्थौ साभरणो देवः सर्वज्ञः सर्वदेहिनाम्४२०।
ज्वलनश्चापि दिव्यानि हैमान्याभरणानि च।

जातरूपपवित्राणि प्रयतः समुपस्थितः४२१।
वायुर्ववौ च सुरभिः सुखसंस्पर्शनो विभुम्।
छत्रं चंद्रकरोद्दामं हासितं च शतक्रतुः४२२।
जग्राह मुदितः श्रीमान्बाहुभिर्वज्रभूषणः।
जगुर्गंधर्वमुख्याश्च ननृतुश्चाप्सरोगणाः४२३।
वादयंतोतिमधुरं जगुर्गंधर्वकिन्नराः।
मुहुर्तादृतवस्तत्र जगुश्च ननृतुश्च वै४२४।
चपलाश्च गणास्तस्थुर्लोडयंतो हिमाचलम्।
उपविष्टः क्रमाद्धाता विश्वकृद्भगनेत्रहा४२५।
चकारौद्वाहिकं कृत्यं पत्न्या सह यथोदितम्।
दत्ताघ्र्यो गिरिराजेन सुरवृंदैर्विनोदितः४२६।
अवसत्तां क्षपां तत्र पत्न्या सह पुरांतकः।
ततो गंधर्वगीतेन नृत्येनाप्सरसामपि४२७।
स्तुतिभिर्देवदैत्यानां विबुद्धो विबुधाधिपः।
आमंत्र्य हिमशैलेंद्रं प्रभाते जायया सह४२८।

जगाम मंदरगिरिं वायुवेगेन शृंगिणा।
ततो गते भगवति नीललोहिते सहोमया रतिमनुभूतभूधरः४२९।
सबांधवो भवति हि कस्य नो मनो विशृंखलं जगति हि कन्यका पितुः।
पुरोद्यानेषु रम्येषु विविक्तेषु वनेषु च४३०।
सुरक्तहृदयो देव्या विजहार भगाक्षिहा।
ततो बहुतिथे काले पुत्रनाम्ना गिरेः सुता४३१।
सखीभिः सहिता क्रीडां चक्रे कृत्रिम पुत्रकैः।
कदाचिद्गंधतैलेन गात्रमभ्यज्य शैलजा४३२।
चूर्णैरुद्वर्तयामास मलेनापूरितां तनुम्।
तदुद्वर्त्तनकं गृह्य नरं चक्रे गजाननम्४३३।
पुरुषं क्रीडती देवी तच्चाप्यक्षिपदंभसि।
जाह्नव्या शिवया सख्या ततः सोभूद्गजहत्तनुः४३४।
कायेनातिविशालेन जगदापूरयत्तदा।
पुत्रेत्युवाच तं देवी पुत्रेत्यूचे च जाह्नवी४३५।
गांगेय इति देवैस्तु पूजितोऽभूद्गजाननः।

विनायकाधिपत्यं च ददावस्य पितामहः४३६।
पुनः सा क्रीडती चक्रे तरुं च वरवर्णिनी।
मनोज्ञमंकुरं रूढमशोकस्य शुभानना४३७।
वर्द्धयामास तं चापि कृतसंस्कारमंगलम्।
बृहस्पतिमुखैर्विप्रैर्दिवस्पतिपुरोहितैः४३८।
ततो देवैः समुनिभिः प्रोक्ता देवी त्विदं वचः।

अधुना दर्शिते मार्गे मर्यादां कर्तुमर्हसि४३९।
फलं किं भविता देवि कल्पितैस्तरुपुत्रकैः।
इत्युक्ता हर्षपूर्णांगी प्रोवाचातिशुभां गिरं४४०।
एकं निरुदके ग्रामे यः कूपं कारयेद्बुधः।
बिंदौबिंदौ च तोयस्य स वसेद्वत्सरं दिवि४४१।
दशकूपसमावापी दशवापीसमो ह्रदः।
दशह्रदसमा कन्या दशकन्यासमो द्रुमः४४२।
एषा वै शुभ मर्यादा नियता लोकभाविनी।
इत्युक्तास्तु ततो विप्रा बृहस्पतिपुरोगमाः४४३।

जग्मुः स्वमंदिराण्येव भवानीं वंद्य मातरं।
गतेषु तेषु देवोपि शंकरः पर्वतात्मजां४४४।
पाणिनालम्ब्यमानेन न स्वमावासमगच्छत।
चित्तप्रसादजननं प्रासादाट्टालगोपुरं४४५।
लंबमौक्तिकदामानं मालिकाकुलवेदिकं।
सुनद्धकलधौतं च क्रीडागृहमनोगतं४४६।
प्रकीर्णकुसुमामोद मत्तालिकुलकूजितम्।
किन्नरोद्गीतसंगीत गृहांतरितभित्तिकम्४४७।
सुगंधिधूपसंघातं मनःप्राप्यमलक्षितं।
क्रीडामयूरनारीभिरभितो रभसार्पितं४४८।
हंससंघातसंदिष्ट स्फटिकस्तभंतोरणं।
अनाविलमसंभ्रांत्या बहुशः किन्नराकुलं४४९।
शुकैर्यत्राभिदृश्यंते पद्मरागविनिर्मिताः।
भित्तयो जातिसंभ्रांत्या प्रतिबिंबितमौक्तिकाः1.43.४५०।
तत्राक्षैः प्रियया देवो विहर्तुमुपचक्रमे।

स्वछेंद्रनीलभूभागे क्रीडंतौ यत्र संस्थितौ४५१।
वपुः सहायतां प्राप्तौ विनोदरसनिर्वृतौ।
एवं प्रक्रीडतोस्तत्र देवीशंकरयोस्तदा४५२।
प्रादुर्भूतो महाशब्दः पतितांबरगोचरः।
तच्छ्रुत्वा कौतुकाद्देवी किमेतदिति शंकरम्४५३।
पर्यपृच्छत्सुरवरं हरं विस्मितपूर्वकं।
उवाच देवो नैतत्ते दृष्टपूर्वं शुचिस्मिते४५४।
एते गणेशाः क्रीडंते शैलेस्मिन्मत्प्रियाः सदा।
तपसा ब्रह्मचर्येण नामभिः क्षेत्रसेवनैः४५५।
यैरहं तोषितः पूर्वं त एते मनुजोत्तमाः।
मत्समीपमनुप्राप्ता मम हृद्याः शुभानने४५६।
कामरूपा महोत्साहा महारूपगुणान्विताः।
कर्मभिर्विस्मयं तेषां प्रयामि बलशालिनाम्४५७।
सामरस्यास्य जगतः सृष्टिसंहरणक्षमाः।

ब्रह्मचन्द्रेंद्र गंधर्वैस्सकिन्नरमहोरगैः४५८।

विवर्जितोप्यहं नित्यं नैभिर्विरहितो रमे।
हृद्या मे चारुसर्वाङ्गि त एते क्रीडिता गिरौ४५९।
इत्युक्ता तु तदा देवी त्यक्त्वा तं विस्मयाकुला।
गवाक्षांतरमासाद्य प्रेक्षते चकिताननाः४६०।
यावंतस्ते कृशा दीर्घा ह्रस्वाः स्थूला महोदराः।
व्याघ्रेभवदनाः केचित्केचिन्मेषाजरूपिणः४६१।
अनेकप्राणिरूपाश्च ज्वालास्याः कृष्णपिंगलाः।
सौम्या भीमाः स्मितमुखाः कृष्णपिंगजटास्सदा४६२।
नानाविहंगवदना नानाविधसुराननाः।
कौशेयचर्मवसना नग्नाश्चान्यो विरूपिणः४६३।
गोकर्णा गजकर्णाश्च बहुवक्त्रेक्षणोदराः।
बहुपादा बहुभुजा दिव्यनानास्त्रपाणयः४६४।
अनेककुसुमापीडा नानाव्याकुलभीषणाः।
कृतनानायुधधरा नानाकवचभूषणाः४६५।
विचित्रवाहनारूढा दिव्यरूपा वियच्चराः।

वीणावाद्यरवोद्धुष्टा नानास्थानकनर्तकाः४६६।
गणेशांस्तांस्तथा दृष्ट्वा देवी प्रोवाच शंकरम्।
देव्युवाच-।
गणेशाः कतिसंख्याताः किंनामानः किमात्मकाः४६७।
एकैकशो मम ब्रूहि निष्ठिता ये पृथक्पृथक्।
शंकर उवाच-।
कोटिकोटिश्च संख्याता नानाविख्यातपौरुषाः४६८।
जगदापूरितं सर्वमेभिर्भीमैर्महाबलैः।
सिद्धक्षेत्रेषु रथ्यासु जीर्णोद्यानेषु वेश्मसु४६९।
दानवानां शरीरेषु बालेषून्मत्तकेषु च।
एते विशंति मुदिता नानाहारविहारिणः४७०।
ऊष्मपाः फेनपाश्चैव धूमपा मधुपायिनः।
मेदाहारारुधिरपास्सर्वभक्षा ह्यभोजनाः४७१।
देवादास्तापसाहारा नानावाद्यरतिप्रियाः।
न हि वक्तुमनंतत्वाच्छक्यन्ते हि गणाः पृथक्४७२।

देव्युवाच-।
नागत्वगुत्तरासंगः शुद्धांगो मुंजमेखली।
मनःशिलेन कल्केन चपलो रंजिताननः४७३।
भृंगदष्टोत्पलानां च स्रग्दामा मधुराकृतिः।
पाषाणशकलोत्तान कांस्यतालप्रवर्तकः४७४।
असौ गणेश्वरो देव किंनामा किन्नरानुगः।
य एष गणगीतेषु दत्तकर्णो मुहुर्मुहुः४७५।

शर्व उवाच-।
स एष वीरको देवि सदा मे हृदयप्रियः।
नानाश्चर्यगुणाधारो गणेश्वर गणार्चितः४७६।
देव्युवाच।
ईदृशस्य सुतस्यास्ति ममोत्कंठा पुरांतक।
कदाहमीदृशं पुत्रं द्रक्ष्याम्यानंददायकं४७७।
शर्व उवाच-।
एष एव सुतस्तेस्तु नयनानंदकारकः।

त्वया मात्रा कृतार्थो हि वीरकोपि सुमध्यमे४७८।
इत्युक्त्वा प्रेषयामास विजयां हर्षणोत्सुकां।
वीरकानयनायाशु दुहिता भूभृतः सखीं४७९।
सावरुह्य त्वरायुक्ता प्रासादादंबरस्पृशः।
गणपं गणमध्यस्थं सूर्यकोटिप्रवर्तनम्४८०।
विजयोवाच-।
एहि वीरक चापल्यात्त्वया देवी प्रतोषिता।
त्वामाह्वयति चेत्युक्तस्त्यक्त्वा पाषाणखंडकम्४८१।
देव्याः सपीपमागच्छद्विजयानुगतः शनैः।
प्रासादशिखरोत्फुल्लरक्तांबुजनिभ द्युतिः४८२।
तं दृष्ट्वा प्रस्थितानल्पस्वादुक्षीरपयोधरा।
गिरिजोवाच-।
पिब क्षीरमिदं वत्स सुतं पिब यथेच्छकम्४८३।
उवाच देवी सस्नेहं गिरा मधुरवर्णया।
एहि सद्यो हि जातोसि मे पुत्रको देवदेवेन दत्तोधुना वीरक४८४।

उक्तवत्यंकआधाय पर्यष्वजत्तं कपोले चुचुंबागराण्नंदिनी।
मूर्ध्न्युपाघ्राय संमार्ज्य गात्राणि चाभूषयामास दिव्यैः स्वयंभूषणैः४८५।
किंकिणीमेखलानूपुरैः सन्मणिप्रोतकेयूरहारैरमूल्यैर्गुणैः।
कोमलैः पल्लवैश्चित्रितश्चारुभिर्मंगलैः कंकणैर्दिव्यमंत्रोद्भवैः४८६।
तस्य शुद्धैस्ततोभूरिभिश्चाकरोन्मिश्रसिद्धार्थकैरङ्गरक्षाविधिं।
एवमादाय चोवाच कृत्वा स्रजं मूर्ध्नि गोरोचनापत्रभंगोज्ज्वलैः४८७।
वत्सवत्साधुना क्रीड सार्द्धं गणैरप्रमत्तो व्रज श्वभ्रवर्जं शनैः।
व्यालमालाकुलाः शैलसानुद्रुमादंतिभिर्भग्नशाखाः परं भंगिनः४८८।
जाह्नवीमंडलक्षुब्धतोयाकुलं मा विशेथा बहुव्याघ्रजुष्टे वने।
वत्स संख्येषु दुर्गेषु यद्वीरक पुत्र भावायतां स्वच्छचित्तो जनः४८९।
प्रार्थितं भव्यमायातिभाविन्यसौ भाव्यतां सोपि निर्वर्त्यसर्वैर्गुणैः।
एवमुक्तोऽनया वीरको मातरं सस्मयन्नाह लीलावशाविष्टधीः४९०।
एष मात्रा स्वयं मे कृतः कंकणः पत्रकश्चित्रितः पाटलैर्बिंदुभिः।
चारुपुष्पैरियं मालतीभिः कृतामालिका मे शिरस्याहिता कोमला४९१।
तोषयामीश्वरीमित्ययं सत्वरं चिंतयित्वा व्रजद्बाह्यतः क्रीडनम्।

स्वैर्गणैः संयुतो वीरको हर्षितो दक्षिणात्पश्चिमं पश्चिमादुत्तरम्४९२।
उत्तरात्पूर्वमभ्येत्य सख्यायुता प्रेक्षते तं गवाक्षांतराद्वीरकं।
शैलपुत्री बहिः क्रीडितारं जगत्स्नेहतः पुत्रलुब्धायतस्सोत्र कः४९३।
मोहमायाति यः स्वल्पवेत्ता जडो मांसविण्मूत्रसंघातदेहोद्वहः।
द्रष्टुमभ्यंतरं नाकवासेश्वरेष्विन्दुमौलिप्रविष्टेषु कक्षांतरम्४९४।
वाहनान्येवमारोहमाणास्ततो लोकपालास्त्रपूरां मुहुर्त्तावधिं।
खड्ग एषो विखड्गाकरो निर्मलः कृंतकः कस्य केनाहतो ब्रूत नः४९५।
नोभवेद्धस्तदंडेन किं ब्रूमहे भीममूर्त्यं गणे नास्ति कृत्यं गिरौ।
पाश एषोस्ति तेनात्र को बध्यते मा वृथा लोकपालानुगास्तिष्ठत४९६।
एवमेवैतदित्यब्रुवंस्ते तदा वीक्ष्य देवानुगं वीरकं रक्षकं।
प्राह देवी वने पर्वते निर्जराध्यग्निशालामुखे भूतले भूतपाः४९७।
निर्झरांभो निपातेषु नो मज्जतात्पुष्पजालावनद्धेषु धामस्वपि।
प्रोच्चनानाद्रिकुंजावगाहेष्वथो मारुतास्फोटसंरक्षणे कामतः४९८।
कांचनोत्तुंग शृंगावरोहक्षितौ हैमरेणूत्करासंगपिंगद्युतिः।
खेचराणां वने चापि रम्ये बभौ रूपसंपत्प्रकारोगणो वासितुम्४९९।

मंदरेकंदरे चारुवापीतटे कुन्दमंदारपुष्पप्रवालांबुजे।
सिद्धनारीभिरापीतरूपामृतं विस्तृतैर्नेत्रमात्रैरनुन्मेषिभिः1.43.५००।
वीरकं शैलपुत्री निमेषांतरादस्मरत्पुत्रगृध्नुर्विनोदार्थिनी।
सोपि तादृक्क्षणावाप्तपुण्योदयो यो हि जन्मांतरेऽस्यात्मजत्वं ततः५०१।
क्रीडतस्तस्य तृप्तिः कथं जायते योपि भावाज्यग? द्वेधसा तेजसा।
कलिपतःप्रेक्षणं दिव्यगीतक्षणं नृत्यलोलैर्गणैशैः प्रवृत्यक्षणं५०२।
सिंहनादाकुले गंडशैले ज्वलद्रत्नजाले बृहत्सालतालेक्षणम्।
फुल्लनाना तमालालिकालेक्षणं वृक्षमूले विलोलोमरालेक्षणम्५०३।
स्वल्पपंके जले पंकजांकेक्षणं मातुरंके शुभे निष्कलंकेक्षणम्।
परिक्रीडते बाललीलाविसारी गणेशाधिपा देवतानंदकारी५०४।
निकुंजेषु विद्याधरोद्गीतशीलः पिनाकीव लीलाविलासैः सलीलः।
प्रकाश्य भुवनं गोभिस्ततो दिनकरे गते५०५।
देशांतरं तदा पश्चाद्दूरस्थो धरणीधरः।
मित्रत्वमस्य सुदृढं हृदये द्योतयन्निव५०६।
नित्यमाराधितो विप्रैः श्रीमान्विघनसः सुतः।

नाकरोत्सवितुर्मेरुरुपकारं पतिष्यतः५०७।
जनेष्वेषा व्यवस्थेति श्रूयते स्खलितो ह्यधः।
दिनेनानुगतो भानुः स्वजनं परिपूरयन्५०८।
संध्याबद्धांजलिपुटा मुनयोभिमुखा रविम्।
यावदद्यासते शीघ्रं निवार्योष्णाभिभावितम्५०९।
व्यजृंभताथ लोकेस्मिन्क्रमाद्वैभावरं तमः।
कुटिलस्येव हृदये कालुष्यं दूषयन्मनः५१०।
ज्वलत्फणिफणारत्नदीपोद्योतित भित्तिके।
शयने शशसंघात रत्नवस्त्रोत्तरच्छदे५११।

नानारत्नद्युतिलसच्छक्रचापविडंबके।
रत्नैः किंकिणिजालेन लसन्मुक्ताकलापके५१२।
कमनीयचलल्लीला वितानाच्छादितांबरे।
मंदरे मन्दसंचारं गते गिरिसुतायुतः५१३।
तस्थौ गिरिसुता बाहुलता मिलितकंधरः।
शशिमौलिः सितज्योत्स्नास्फारपूरितगोचरः५१४।

गिरिजाप्यसितापांगी नीलोत्पलदलच्छविः।
विभावर्या च संपृक्ता बभूवातीव गोमयी५१५।
तामुवाच ततो देवः क्रीडाकेलिकलायुताम्५१६।

Roman transliteration

pulastya uvāca-|
prādurāsītpratīhāraḥ śubhracīnāṃśukāṃbaraḥ|
sa jānubhyāṃ mahīṃ gatvā pihitāsyaśca pāṇinā1|
uvācānāvilaṃ vākyamalpākṣaraparikṣṛtam|
daityeṃdramarkavṛṃdābhaṃ bibhrataṃ bhāsvaraṃ vapuḥ2|
kālanemiḥ surānbaddhvā prādāya dvāri tiṣṭhati|
sa vijñāpayati stheyaṃ kva vaṃdini ca yaiḥ prabho3|
tanniśamyābravīddaityaḥ pratīhārasya bhāṣitam|
yatheṣṭhaṃ sthīyatāmebhirgṛhaṃ me bhuvanatrayaṃ4|
kevalaṃ vāsavaṃ tvekaṃ muṃḍayitvā vimucyatām|
sitavastraparicchannaṃ śunaḥpādena cihnitam5|
evaṃ kṛte tato devā dūyamānena cetasā|
jagmurjagadguruṃ draṣṭuṃ śaraṇaṃ kamalodbhavam6|
vinirviṇṇāstamāsādya śirobhirddharaṇīṃ gatāḥ|
tuṣṭuvuḥ suṣṭhu varṇāḍhyairvacobhiḥ kamalāsanam7|

devā ūcuḥ-|
namastvoṃkārāṃkurādiprasūtyai viśvasthānānaṃtabhedasya pūrvam|
saṃbhūtasyānaṃtaraṃ satvamūle saṃhārecchoste namaḥ satvamūrtte8|
vyaktīnāṃ tvāmādibhūtaṃ mahimnā cāsmādasmānabhidhānādviciṃtya|
dyāvāpṛthvyorūrddhvalokāṃstathādhaścāṃḍādasmāttvaṃ vibhāgaṃ cakartha9|
vyaktaṃ meruryajjarāyustavābhūdevaṃ vidmastvatpraṇītovakāśaḥ|
vyaktaṃ devā jajñire yasya dehāddehasyāṃtaścāriṇo dehabhājaḥ10|
dyauste mūrddhā locane caṃdrasūryau vyālāḥ keśāḥ śrotraraṃdhre diśaste|
gātraṃ yajñaḥ siṃdhavaḥ saṃdhayo vai pādau bhūmistūdaraṃ te samudrāḥ 11|
māyākāraḥ kāraṇaṃ tvaṃ prasiddho vedaiḥ śāṃto jyotirarkastvamuktaḥ|
vedārthena tvāṃ vivṛṇvaṃti buddhyā hṛtpadmāṃtaḥ saṃniviṣṭaṃ purāṇam12|
tvāṃ cātmānaṃ labdhayogā gṛṇaṃti sāṃkhyairyāḥ stāḥ saptasūkṣmāḥ praṇītāḥ|
tāsāṃ heturyāṣṭamī cāpi gītā tāsvaṃtastho jīvabhūtastvameva13|
dṛṣṭvā mūrttiṃ sthūlasūkṣmāṃcakāra ye vai bhāvāḥ kāraṇe keciduktāḥ|
saṃbhūtāste tvatta evādisarge bhūyastāstvāṃ vāsanāṃ tebhyupeyāḥ14|

tvatsaṃketastvaṃtarāyo nigūḍhaḥ kālo'meyo dhvastasaṃkhyāvikalpaḥ|
bhāvābhāvāvyaktisaṃhārahetuḥ so'naṃtastvaṃ tasya kartā nidhānam15|
sthūlassarvo'narthabhūtastatonyasso'rthassūkṣmo yo hi tebhyopigītaḥ|
sthūlā bhāvāścāvṛtā yaiśca teṣāṃ tebhyaḥ sthūlastvaṃ purāṇe praṇītaḥ16|

bhūtaṃbhūtaṃ bhūtimadbhūtabhāvaṃ bhāvebhāve bhāvitaṃ tvaṃ yunakṣi|
yuktaṃyuktaṃ vyaktibhāvānnirasya sthānesthāne vyaktivṛttiṃ karoṣi17|
itthaṃ devo vyaktibhājāṃ śaraṇyastrātā goptā bhāvito'naṃtamūrtiḥ|
viremuramarāstu tvā brahmāṇamiti kāraṇam18|
tasthurmanobhiriṣṭārthasaṃprāpti prārthanāstataḥ|
evaṃ stuto viriṃcistu prasādaṃ paramaṃ gataḥ19|
amarānvaradopyāha vāmahastena nirdiśan|
brahmovāca-|
nārī vā bhartṛkā kasmāddhastasaṃtyaktabhūṣaṇā20|
na rājase kutaśśakrā mlānavaktrasaroruhaḥ|
hutāśanaviyuktopi dhūmena na virājase21|

tṛṇaughena praticchanno dagdhadāvaściroṣitaḥ|
yamāmayaśarīreṇa kliṣṭo nādya virājase22|
daṃḍenālaṃbaneneva kṛṣṭo yena padepade|
rajanīcaranātha tvaṃ kiṃ bhīta iva bhāṣase23|
rākṣaseṃndrakṛtādāne tvamarātikṣato yathā|
tanuste varuṇocchuṣkāparītasyeva vahninā24|
vimuktarudhiraṃ cātha padaṃ tvaṃ pravilokaya|
vāyo bhavānvicetaskaḥ khaḍgāgrairiva niṣkṛtaḥ25|
kiṃ tvaṃ natosi dhanada saṃtyajyeva kuberatāṃ|
rudrāstriśūlinaḥ saṃto'vidadhvaṃ bahuśūratāṃ26|
bhavatāṃ kena cākṣiptā tīvratā nastaducyatāṃ|
evamuktāḥ surāstena brahmaṇā brahmavartinā27|
vācāṃ pradhānabhūtatvātte mārutamacodayan|
atha śakramukhairdevaiḥ pavanaḥ praticoditaḥ28|
prāha devaṃ caturvaktraṃ bhavānvetti carācaraṃ|

purahūtamukhāḥ sabalā nimiṣā vijitāḥ prasabhaṃ kila daityaśataiḥ29|
kratavo vihitā bhavatā sthitaye jagatāṃ ca mahādbhutacitraguṇāḥ|
api yajñakṛtaḥ śrutakāmaphalā vihitā ṛṣayastata eva puraḥ30|
api nākamabhūtkila yajñabhujāṃ bhavato viniyogavaśātsatatam|
apahṛtyavimānagaṇaṃ sakṛto danujena mahākarabhūmisamaḥ31|
kṛtavānasi sarvaguṇātiśayaṃ yamaśeṣamahīdhararājatayā|
makhabhūṣitamaṃśumatāmavadhiṃ suradhāmagiriṃ gaganepi sadā32|
adhivāsavihāravidhānucito danujena pariṣkṛtaśṛṃgataṭaḥ|
pravilambitaratnaguhānivaho bahudaityasamāśrayatāṃ gamitaḥ33|
asurasya ca tasya bhayena gataṃ saviṣāda śarīranimittatayā|
upabhogyatayādhikṛtaṃ suciraṃ vimaladyutipūritadigvadanaṃ34|
bhavataiva vinirmitamādiyuge surahetisamūhavaraṃ kuliśaṃ|
ditijasya śarīramavāpyagataṃ śatadhā matibhedamivālpavidaḥ35|
bāṇaiśca yudhi viddhāṃgā dvāri dvāsthairnidarśitāḥ|
labdhapraveśāḥ kṛcchreṇa vayaṃ tasyāmaradviṣaḥ36|

sabhāyāmamarādeva prakṛṣyopaniveśitāḥ|
vetrahastairajalpaṃtastathopahasitāḥ paraiḥ37|
mahārthāḥ siddhasarvārthā bhavaṃtaḥ svalpabhāṣiṇaḥ|
śāstrayuktamatha brūta māmarā bahubhāṣiṇaḥ38|
sabheyaṃ daityasiṃhasya na śakrasya viśṛṃkhalā|
vadadbhiriti daityasya preṣyairvihasitā bahu39|
ṛtavo mūrtimaṃtaścāpyaharniśamupāsate|
kṛtāparādhaṃ satrāsaṃ na tyajaṃti kathaṃcana40|
taṃtrīlayanayopetaṃ siddhagaṃdharvakinnaraiḥ|

sarāgamupadhāviṣṭaṃ gīyate tasya veśmasu41|
kṛtākṛtopakaraṇairmitrādi gurulāghavaḥ|
śaraṇāgatasaṃtyāgī tyaktasatyapratiśrayaḥ42|
iti niśśeṣamathavā niśśeṣaṃ kena śakyate|
tasyāvinayamākhyātuṃ sraṣṭā tatra parāyaṇam43|
ityuktvā vyaramadvāyuḥ śanairdevaviceṣṭitaṃ|

surānuvāca bhagavāṃstataḥ smitamukhāṃbujaḥ44|
brahmovāca|
avadhyastārako daityaḥ sarvairapi surāsuraiḥ|
yasya vadhyassa nādyāpi jātastribhuvane pumān45|
mayā sa varadānena chaṃdayitvā nivāritaḥ|
tapasaḥ sāṃprataṃ rājā trailokyadahanātmakaḥ46|
sa tu vavre vadhaṃ daityaśśiśutaḥ saptavāsarāt|
sa tu saptadino bālaḥ śaṃkarādyo bhaviṣyati47|
tārakasya nihaṃtā sa bhāskarābho bhaviṣyati|
sāṃpratataṃ cāpyapatnīkaḥ śaṃkaro bhagavānprabhuḥ48|
himācalasya duhitā yā ca devī bhaviṣyati|
tasyāḥ sakāśādyaḥ sūnurāraṇyāḥ pāvako yathā49|
janayiṣyati taṃ prāpya tārako na bhaviṣyati|
mayā'bhyupāyaḥ kathito yathaiṣa hi bhaviṣyati1.43.50|
śeṣaṃ cāpyasya vibhavaṃ vibhajadhvamanaṃtaraṃ|

stokakālaṃ pratīkṣadhvaṃ nirviśaṃkena cetasā51|
ityuktāstridaśāstena sākṣātkamalayoninā|
jagmuste praṇipatyeśaṃ yathāyogaṃ divaukasaḥ52|
tato yāteṣu deveṣu brahmā lokapitāmahaḥ|
niśāṃ sasmāra bhagavāṃstāṃ devīṃ pūrvasaṃbhavāṃ53|
tato bhagavatī rātrirupatasthe pitāmahaṃ|
tāṃ vivikte samālokya brahmovāca vibhāvarīm54|
brahmovāca-|
vibhāvari mahatkāryaṃ devānāṃ samupasthitaṃ|
tatkartavyaṃ tvayā devi śṛṇu kāryasya niścayaṃ55|
tārakonāma daityeṃdraḥ suraśatruranirjitaḥ|
tasyā bhavāya bhagavānjanayiṣyati ceśvaraḥ56|
sutaṃ sa bhavitā tasya tārakasyāṃtakaḥ kila|
śaṃkarasyābhavatpatnī satī dakṣasutā tu yā 57|
sā pituḥ kupitā devī kasmiṃścitkāraṇāṃtare|

bhavitrī himaśailasya duhitā lokabhāvinī58|
viraheṇa harastasyā matvā śūnyaṃ jagattrayaṃ|
sa tasya himaśailasya kaṃdare siddhasevite59|
pratīkṣamāṇastajjanma kiṃcitkālaṃ nivatsyati|
tayoḥ sutaptatapasorbhavitā yo mahānsutaḥ60|
bhaviṣyati sa daityasya tārakasya vināśakaḥ|
jātamātrā ca sā devī svalpasaṃjñeva bhāminī61|
virahotkaṃṭhitā gāḍhaṃ harasaṃgamalālasā|
tayoḥ sutaptatapasoḥ saṃyogaḥ syācchubhāvahaḥ62|
tatastābhyāṃ tu janitaḥ svalpo vākkalaho bhavet|
tatastu saṃśayo bhūyastārakasya ca dṛśyate63|
tayoḥ saṃyuktayostasmātsuratāsaktikāraṇe|
vighnaṃ tvayā vidhātavyaṃ yathā tābhyāṃ tathā śṛṇu64|
garbhasthamevatanmātuḥ svena rūpeṇa saṃjñayā|

tato vihasya śarvastāṃ viṣaṇṇo narmapūrvakaṃ65|

bhartsayiṣyati tāṃ devīṃ tataḥ sā kupitā satī|
prayāsyati tapaścartuṃ tataḥ sā tapasā yutā66|
janayiṣyati taṃ śarvādamitadyutimaṃḍalaṃ|
saṃbhaviṣyati haṃtāsau surārīṇāmasaṃśayam67|
tvayāpi dānavā devi haṃtavyā lokadurjayāḥ|
yāvatsureśvarī dehasaṃkrāṃtaguṇasaṃcayā68|
tatsaṃgamena tāvattvaṃ daityānhaṃtuṃ na śakyase|
evaṃ kṛte tapastaptvā tvayā sarvaṃ kariṣyati69|
samāptaniyamā devi yadā comā bhaviṣyati|
tadā svameva sā rūpaṃ śailajā pratipatsyate70|
tadā tvayāpi sahitā bhavānī sā bhaviṣyati|
rūpāṃśena tu saṃyuktā umāyāstvaṃ bhaviṣyasi71|
ekānaṃśeti lokastvāṃ varade pūjayiṣyati|
bhedairbahuvidhākāraiḥ sarvagāṃ kāmasādhinīm72|
oṃkāravaktrā gāyatrī tvamiti brahmavādibhiḥ|

ākrāṃtairūrjitākārā rājabhiśca mahābhujaiḥ73|
tvaṃ bhūriti viśāṃ mātā śūdraiśśaiveti pūjitā|
kṣāṃtirmunīnāmakṣobhyā dayā niyamināmapi74|
tvaṃ mahopāyasaṃdeho nītirnayavisarpiṇām|
paricittistvamarthānāṃ tvamīhā prāṇihṛcchayā75|
tvaṃ muktissarvabhūtānāṃ tvaṃ gatiḥ sarvadehinām|
ratistvaṃ ratacittānāṃ prītistvaṃ hṛdi dehinām76|
tvaṃ kīrtiḥ satyabhūtānāṃ tvaṃ śāṃtirduṣṭakarmaṇām|
tvaṃ bhrāṃtiḥ sarvabhūtānāṃ tvaṃ gatiḥ kratuyājinām77|
jaladhīnāṃ mahāvelā tvaṃ ca līlāvilāsinī|
priyakaṃṭhagrahānaṃdadāyinī tvaṃ vibhāvarī78|
ityanekavidhairdevī rūpairloke tvamarcitā|
ye tvāṃ stoṣyaṃti varade pūjayiṣyaṃti cāpi ye79|
te sarvakāmānāpsyaṃti niyatā nātra saṃśayaḥ|
ityuktā tu niśā devī tathetyuktvā kṛtāñjali80|

jagāma tvaritā tūrṇaṃ gṛhaṃ himagirermahat|
tatrāsīnāṃ mahāharmye ratnabhittisamāśrayām81|
dadarśa menāmāpāṃḍucchavivaktrasaroruhām|
kiṃcitkṣāmāṃ mukhodagrastanabhārāvanāmitām82|
mahauṣadhiganāṃbaddha maṃtrarājaniṣevitām|
udūḍhakanakonnaddha jīvarakṣā manoramām83|
maṇidīpagaṇajyotirmahālokaprakāśite|
prakīrṇabahusiddhārthamanojñaparicārake84|
śuddhacīnāṃśukacchatra bhūśayyāstaraṇojjvale|
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English translation

Pulastya said :

1-2. The door-keeper, who had put on a bright silken garment appeared (before the king of demons). Going down to (i.e. touching) the ground on his knees, he, without delay. said the following adorned with (i.e. couched in) few words, to the lord of demons, having a bright body resembling a host of suns.

3. “Having brought the gods, after binding them, Kālanemi stands at the door. He respectfully asks: ‘O lord, where should the captives stay?’”

4-5. Having heard those words of the doorkeeper, the demon said: “Let them stay as they like. The three worlds are my residence. Release only Indra , after having clean-shaved him, after making him put on white garments and after having marked him with a dog’s foot.”

6-7. When this was done, gods, with their minds dejected went to the lord of the world, the Lotus-born one to seek his shelter. The despondent gods, having reached him, prostrated themselves with their heads touching the ground, and praised the Lotus-seated (god) with words (couched in) beautiful syllables.

The gods said :

8-10. Salutation to you, the origin of Oṃkāra etc., the first and unending cause of the diversity of the universe, (to you) who are at the root of the beings immediately after creation; O you, of a pious form, salutation to you who desire to withdraw (the world unto you); on account of your greatness, you are the cause of the manifested forms; and due to this appellation, you, having thought about us, divided the worlds above the heaven and the earth, and the ones below them, from (i.e. out of) the cosmic egg. It is clear that Meru was your outer skin of the embryo; we know that the space was put forward by you; it is clear that from your body the gods were created; the embodied ones move within your body.

11. The heaven is your head; the moon and the sun are your eyes; the serpents are your hair; the directions are the cavities of your ears; sacrifice is your body; rivers are your joints; the earth is your feet; the oceans are your belly.

12. You are the author of illusion; you are the cause; you are declared to be calm by the Vedas ; you are said to be the light and the sun. With the help of the meaning of the Vedas, they by intellect, expound you, the ancient one, who are placed in the lotus of the heart.

13. Those who have mastered abstract meditation, describe you as (their) soul; (they describe you) to be the source of the seven subtle (pricinples) propounded by the Sāṃkhyas , and also of the eighth one, told by them. You alone being the soul, live in them.

14. Having perceived, you fashioned a subtle and (at the same time) a gross form; those entities which are said to exist in the cause, are said to have come up from you at the time of the first creation; again, they are to be reached after the impressions according to desires (?).

15. Kāla (i.e. desitny) is conceived by you; its origin is concealed in you; it is immeasurable; in it the uncertainty about number has disappeared; it is the cause of the withdrawel of the manifestation of entities and non-entities; it is endless; you are its author, and its abode.

16. All that is gross is useless; that which is other than that is said to be subtle and (therefore) important. You are presented in the Purāna to be even grosser than those which cover the gross objects.

1 7. You join (i.e. bestow) prosperous condition to every being, and in every existence you put what is cherished (by you); driving out what is joined to a manifested form you bring about manifestation in every place.

18a. Thus the lord is protector of those who possess individuality; and also he having endless forms, is their saviour and protector.

18b-20a. Thus having praised Brahmā , the cause (of everything) the gods ceased (praising him). Then they remained thinking about the objects they wanted. Brahmā, thus praised, was extremely pleased.

Pointing out with his left hand, he, the giver ofboons, said to the gods:

Brahmā said :

20b-22a. Why do you, with the lotus of your face faded, look like a widow who has discarded ornaments from her hands, O Indra? O Agni , you too, without smoke, do not look charming, (as it were) remaining for a long time covered with grass and with famished wild fire.

22b-23a. O Yama , you, distressed with a diseased body, do not appear splendid, being as it were dragged at every step by your staff, your prop.

23b. O lord Moon, why do you talk as if you are afraid?

24-25a. As you are wounded by the enemy in the seizure done by the lord of demons, O Varuṇa , your body is dry as it were surrounded by fire. Observe your foot from which blood has flowed.

25b. O Vāyu , you are gloomy, and (appear) as if you are driven away with the tips of swords (pointed towards you).

26-27a. O Dhanada (i.e. Kubera), why have you, abandoning your status of Kuberahood, bowed down? O Rudra , being the trident-holder, you have earned the reputation of being very brave. Who has taken away your sharpness? Tell it to us.

27b-28a. Thus addressed by Brahmā, dwelling in the Supreme Being, the gods urged Vayu to speak on account of his being pre-eminent in speech.

28b-29a. The gods urged Vayu through Śakra . He said to the four-faced god (i.e. Brahmā): “You know the mobile and the immobile.

29b-30. Gods, led by Indra, were forcibly vanquished along with their army, by hundreds of demons. You have laid down the performance of sacrifices, having wonderful and varied merits, for the stability of the worlds. Then before them you placed the sages, performers of sacrifices, who got the well-known fruits of their desires.

31-33. Due to your order, heaven always became (accessible) to the enjoyers of sacrifices. The demon, snatching the host of heavenly cars, converted the mountain, which you had made to possess excellent qualities conforming to its being the lord of all mountains, which was adorned by (i.e. had been a site for) sacrifices, which had set a limit to the (sun’s) rays, which was always the abode of gods in heaven, the slopes of which were made unfit for living and sporting as the jewelled caves on it had gone down, into the resort of many demons.

34-35. The excellent thunderbolt, which was fashioned by you only, which had host of splendours, which for a long time had filled the quarters with pure lustre, which was intended for enjoyment, broke into a hundred parts, after having reached the body of the demon, like the change of views of those who know little, and has gone (out of use) due to its form being depressed.

36-37. O god, we, whose bodies were pierced with arrows in the war, who were directed by the door-keepers at the door, and who did not talk at all, were ushered into the assembly of gods’ enemy and were dragged and seated there by them (i.e. the door-keepers) with canes in their hands and were laughed at by the enemies.

38-39a. ‘O gods, you are rich, you have accomplished all your objects, you talk little. Talk according to the rules. Do not talk much. This is the assembly of the king of the demons and not that of Indra,

where there is no restraint.'

39b. We were very much derided by the demon's servants who talked like this.

40-41. The seasons being embodied day and night serve the sinful and fierce (demon), and do not forsake him, in whose residences Siddhas , Gandharvas and Kinnaras sing (songs) with the (proper) rhythm on the wires of the lute, methodically, melodiously and with excellence.

42-43. He who gives relative importance to his friends etc. by favouring or not favouring them, who forsakes those who have come to seek his refuge and who has given up (giving) shelter to truth—who is thus able to describe fully or how can one describe fully his impudence? The creator alone is the best resort."

44. Having thus gradually told about the movements of gods (to Brahmā) Vāyu ceased (speaking). Then the lord with the lotus of his face smiling said to the gods:

Brahmā said :

45. "The demon Tāraka cannot be killed even by all gods and demons. The man, who will kill him, is as yet not born in the three worlds.

46. After having pleased him by granting a boon I have dissuaded him just now from burning (even) the three worlds.

47-48a. The demon has chosen his death (at the hands) of a child seven days old. The boy, born of Śaṅkara , and resembling the Sun, will be, when he will be seven days old, the killer of Tāraka.

48b-50. The revered lord Śaṅkara is at present without a wife. Tāraka, encountering him, to whom Himālaya 's daughter who will be a goddess, will give birth, as fire is born from the wooden stick, will not survive. I have told you the remedy by which he will (not) survive.

51. Then you should divide (among yourselves) his remaining wealth. Wait, with a fearless heart, for some time.

52-54. The gods, the residents of heaven, thus addressed by the Lotus-born himself, having saluted the lord, went as the circumstance (demanded). When the gods had left, revered Brahmā, the grandsire of the world, remembered that goddess Niśā , born earlier. Then the revered (goddess, viz.) Rātri , approached the grandsire, Having seen Vibhāvarī in a solitary place he said to her:

Brahmā said :

55. O Vibhāvarī, an emergent business of (i.e. for) the gods has approached. O goddess, you should do that. Hear about the details of the business.

56-58. There is the lord of demons, the enemy of gods who is not vanquished (by gods). The revered lord will generate a son for his destruction. He (i.e. the son) will indeed be the killer of Tāraka. That Satī , the goddess, who was Dakṣa 's daughter, and got angry with her father for some reason, will be born as Himālaya's daughter, the most beautiful women in the world.

59-61a. Hara , due to her separation, will regard the three worlds as void, will live in the cave of that mountain, which is resorted to by Siddhas, waiting for her birth. The great son that will be born to the two who (will) have practised penance, will be the destroyer of that demon, viz. Tāraka.

61 b-62. That respectable, beautiful lady, as soon as she is born, having just a little knowledge, will become extremely distressed by the absence of her husband (i.e. Hara), and eager for union with him. The union of the two having practised good penance, would be auspicious.

63. Then there will be a wordy quarrel between the two caused by both of them. Then a danger to Tāraka is indicated.

64. Listen as to how you will create a distraction to them when they will be united through sexual desire.

65-66a. When he would be in the womb ofhis (i.e. Guha 's) mother in his own form, Śarva , laughing, and with gesture, (pretending to be) dejected, will deride the respectable lady in jest.

66b-67. Then being angry, she will leave to practise penance. Then she, endowed with penance, from Śarva, give birth to him of an unlimited orb of lustre. Undoubtedly he will be born as the killer of the enemies of gods.

68-69. O goddess, you should also kill them who are invincible in the world. As long as the goddess remains with the multitude of virtues transferred to her body, you will not be able to kill the demons due to them. When you have acted thus, she, having practised penance, will do everything.

70. When, O goddess, Umā will have completed her religious observance, she, the Mountain's daughter, will obtain her own form.

71. Then with you too, she will be Bhavānī (i.e. Śiva 's wife). You will also have a portion of Umā's form.

72. O you giver of boons, the world will worship you as Ekānaṃśā —you—who would be going everywhere in various forms and who would satisfy desires (of your devotees).

73. (You will be looked upon as) Oṃkāravaktrā Gāyatrī , of a bright form, by those who are well-versed in the Vedas and by great-armed kings who are overcome.

74. As the mother of vaiśyas you will be known as Bhūḥ; you will be worshipped as Śaivā by śūdras . You will be the compassion of the restrained ones.

75. You will be the doubt in a great exertion, and the prudence of the politicians. You will be the intimacy with wealth, and the desire lying in the heart of beings.

76. You are the shelter of all human beings. You are the delight of those whose minds are delighted. You are the affection in the heart of human beings.

77. You are the fame of true (i.e. honest) beings. You are she tranquility ofthose who do evil deeds. You are the error of all beings. You are the recourse to the performers of sacrifices.

78. You are the great tide of oceans. You are a sportive lady, giving joy to the lover by embracing him. You are Vibhāvarī.

79-80a. In this way, O goddess, you are worshipped in many forms. There is no doubt, O giver of boons, that those who please and also worship you, certainly get all their desires satisfied.

80b-81a. Goddess Niśā, thus addressed, saying, with salutation, 'All right', quickly went to the great house of Himālaya.

81 b-85. There in a great chamber in a large mansion, which was illumined with a great light of multitudes of jewelled lamps, where there were many accomplished, agreeable attendants scattered

(here and there), which had an umbrella (i.e. a ceiling) of pure china - silk , which was bright with the bed spread on the ground, which was pleasing to the mind due to the fragrance of incense, in which all necessary things were kept ready, she saw Menā , who was seated leaning against a wall, whose lotus-like face had a pale complexion, who was a little emaciated, who was slightly stooping because of the tips of her (stout) breasts going up to her face, who was taken care of by the best of charms tied with multitudes of great herbs, who looked charming on account of an amulet used as a preservative, covered with gold and worn (on her body).

86-90. When the day had gone far (i.e. had come to a close), when enjoyment of pleasure had reached its climax, when men were almost asleep, when remedies causing sleep (were being used), when the light of the moon was clear, when the nocturnal birds were wandering, when the quandrangular places had been filled with beings moving at night, when persons talking sweet things were locked in close embraces, when the two lotus-like eyes of Mena had become a little drowsy, Rātri, bringing about a wonderful union, easily entered her mouth and then her belly for maddening the mother of the world, (thinking) 'when will the matchless birth (take place)?'

91a. Vibhāvarī (i.e. Rātri) tinged the house of the queen in the forest of caves.

91b-92a. Then, the cause of joy of the world, the beloved of Himālaya, gave birth to the mother of Guha [1] in the early part of the day.

92b-93a. When she was born, all mobile and immobile livings beings residing in all the world became happy.

93b-94. At that time, even the cruel beings, living in hell, enjoyed pleasure as in heaven. The minds of human beings became tranquil. The lustre of even the luminaries became exceedingly great.

95-98. The herbs remained in the thickets; fruits became tasty; flowers became fragrant; and the sky was clear. Breezes were pleasing to touch; the quarters were very attractive; and goddess Earth was bright with the quality of ripeness due to her contact with the seasonal fruits, and full of the rows of śāli (-plants). Penances of sages with purified souls and of pure heart, which were practised for a long time became fruitful at that time; sacred books that were forgotten became manifest again.

99. The power of the principal sacred places became most auspicious at that time. And in the sky thousands of gods led by Indra, Varuṇa, Vāyu and Agni remained in the aerial cars.

100-102. They showered flowers on Himālaya mountain. The chief Gandharvas sang (songs) and groups of celestial nymphs danced. The great mountains like Meru became personified; came there at the great festival; and divine beings with their hands stretched out, and oceans and rivers came from all directions.

103. At that time Himālaya, the best of mountains, became fit to be resorted to by and accessible to and a refuge to all the mobile and immobile (beings).

104-105. Having enjoyed the festival the gods then went home. The respectable daughter of Himālaya was imparted knowledge (i.e. instructed) by groups of charming ladies from among gods, best of serpents, Gandharvas and from (i.e. living on) the (Himālaya) mountain with emulation and also by industrious learned persons, in due order.

106. She duly became endowed with all good signs in all the three worlds due to her charm, good fortune and understanding.

107. In the meanwhile, Indra, closely intent on accomplishing an undertaking, remembered the divine sage Nārada honoured by gods.

108. That revered (sage) knowing the desire of Indra, then gladly came to the residence of Indra.

109. Seeing him, Indra, the thousand-eyed god, got off from his great seat and honoured him with (i.e. by offering him) water for washing his feet as he deserved it.

110-111a. Having accepted the worship duly offered by Indra, Nārada asked Indra about his well-being. When Indra was (thus) asked about (his) well-being, the lord spoke (these words:

Indra said :

111b-113a. The sprout of well-being has made its appearance in the three worlds. O sage, I am looking upon you (for helping me) in (making it) bear the wealth of fruit. You know all that; still you are (thus) directed (by me); for one gets joy by telling (about) one's desires to those who love one.

113b-1 1 4a. So, all belonging to our side should quickly exert in such a way that the respectable daughter of the (Himālaya) Mountain becomes united with the Trident-holder (i.e. Śiva).

114b-116a. Understanding the object fully and then taking his leave (of Indra) the revered Nārada quickly went to the residence of the Himālaya mountain. There, at the door full of variegated staffs of the doorkeepers (i.e. full of doorkeepers), the sage was honoured by the Himālaya Mountain, who had come out (of the house) before (the sage reached it).

116b-117. Having entered, with the Mountain, his house which had become the ornament of the world, the best sage, of matchless lustre sat upon a great spacious seat, indicated by the Himalaya Mountain himself.

118-120a. The Mountain offered him proper respectful worship and water for washing his feet. The sage then duly accepted the respectful worship. The Mountain, with his lotus (-like) face blooming, gently asked the best sage in mild words if his penance was going on well enough. The sage too asked the Lord of mountains about his well-being.

Nārada said :

120b-122. O great Mountain, your vicinity is fit for piety. The largeness of your caves is comparable (only) to your mind. The greatness of the multitudes of your virtues excels a mountain. The perspicuity of your water is greater than (that of) the sages. O best of mountains, I cannot locate where impoliteness has remained.

123-124. You are always purified by sages who are lustrous like fire and the sun, and who resort to your caves for the practice of various (kinds of) penance. Gods, Gandharvas and Kinnaras, having disregarded aeroplanes, and being indifferent to staying in heaven, are dwelling in you, as in the house of their sire.

125. O lord of mountains, you are lucky that Hara, the lord of the world, intent upon meditating upon Rāma lives in your cave.

126-128a. When the divine sage was speaking these words with respect, Mena, the queen of Mountain Himālaya, who was followed by her daughter, who had a few friends and attendants (with her), and who was humble due to bashfulness and courtesy, entered, with a desire to see the sage, the house,

where the best and restrained sage was staying with the Mountain.

128b-129a. Joining her lotus-like hands and concealing her face the beloved of the Mountain saluted the sage, a heap of lustre.

129b-130a. The divine sage, of matchless lustre, having seen the magnanimous lady, congratulated her with blessings resembling the stream of nectar.

130b-13la. Then the respectable daughter of the Himālaya mountain, whose mind was amazed, saw the sage Nārada of a wonderful form.

13lb-133a. The sage also addressed her with (these) affectionate words: “Come, O daughter”. But embracing the father, she sat on his lap. The mother said to the respectable girl: “O daughter, salute the revered sage, blessed with penance. (Thereby) you will obtain a husband of your liking”.

133b-135. Thus addressed [2] by her mother, she, having covered her face with her garment and with her head slightly trembling, did not utter any word. Then the mother again said these words to her daughter: “O daughter, salute the divine sage. I shall give you a fine jewelled toy, which I have kept (aside) for a long time.”

136. Thus addressed, she placing together her hands like lotus-buds on her (fore-) head, quickly went to the (sage’s) feet and saluted them.

137-138. When she had (thus) saluted the sage, the mother (i.e. Menā), as is the nature of ladies, through her friend gently urged (upon Nārada to tell about) the indication of her good fortune and for understanding the auspicious signs on her body.

139. Knowing that intention of his queen, the Mountain of an humble form, entertaining anxiety about his daughter, thought that it was a nice thing that had come up.

140-142a. Urged on by the queen's friend, Nārada, the excellent maganimous sage, with a smiling face said (these) words: “O good lady, her husband is not born at all; (and when born) he will be without all good signs. Her hands are always stretched out; and due to her feet deviating (from good signs), she is shadowy; whats the use of saying much?”

142b-143a. Hearing these words, the great Mountain, overcome with confusion, and with his courage sinking and with his throat (choked with) tears, again said to Nārada:

Himālaya said :

143b-145. Since the course of the mundane existence, full of many faults, since the limit of the creation, which is sure to take place, has been laid down by the creator of a superior soul, and is fixed for those who remain in the worldly existence, he, who is born from the seed of a particular person accomplishes the desired object of his father, but it is clear that the father does not accomplish the desired object of his progeny. [3]

146. The various species of beings are born as a result of their own deeds. As oviparous being born from an oviparous being may be born as a man.

147-149. A man may also be born in the species of serpents and not as a man. In a higher existence obtained by the excellence of righteousness (certain) other beings are unperturbed by the non-birth of a son (i.e. even though they have not a son). (Only) men very much follow piety with prudence. By the order of the creator, who has expanded the worldly existence, the acquisition of various stages of life

beginning with the vow of a celibate, takes place.

150-151. The worldly life would not have come up, if all remained without a house (i.e. a family). The creator has, in all sacred books, praised the acquisition of a son, for deluding beings and for protecting (the ancestors) from (falling into) hell. Without a female, birth is not possible for beings.

152. The females are naturally pitiable and miserable; and in them the creator has placed faults as a result of their not being able to grasp the scriptures.

153-158. He has repeatedly made a definite and very significant statement that in that class none will have higher knowledge. A daughter, even if she is void of (good) character, is equal to ten sons. The statement that 'A daughter, full of all accomplishments, and endowed with a husband and sons, is miserable, pitiable and enhances the father's grief' is fruitless and would cause depression to men; then what about the luckless one who is without a husband or sons or wealth? And you have said that there is a heap of faults in my daughter's body. O Nārada, I am deluded; I am being dried up; I am fatigued; I am sinking. O sage, to favour me, remove my grief due to (my having) a daughter; though it is not to be had now and though it is improper (to do so), it has to be expressed. Though the (mother) is accurately defined, (my) mind is in doubt due to (the fear of) insult.

159- 160a. Desire again robs (even) a clever person due to his having greed. The birth of women designated as the acquisition of a good husband—is said to be great as it leads to happiness of both the families here and in the other world.

160b-166a. Due to a good husband being difficult to obtain, even a defective husband in never got by a woman without religious merit. Since piety has no means, interest rises after maturity. The wealth of the wife remains in the husband till death; for a husband, even though he is poor, ugly or without any auspicious signs, is always said to be a great deity of (i.e. for) the wife. You, the divine sage, said that her husband is indeed not born. This misfortune is matchless, unintelligible, and difficult to bear. O sage, the anxiety pervades the entire creation of beings including the mobile and the immobile. Knowing (from you) that he (i.e. my daughter's husband) is not born, my mind is perplexed. Marks on the hands and feet of the species of human beings and gods are said to be the auspicious signs indicating bad or good (things) about them.

166b-169a. O best of sages, you described her to have stretched out hands, and the state of the ever stretched hands, which you referred to, is never seen in the case ofprosperous, rich givers. You said that her shadowy feet are deviating (from good signs). (So) in that case also, O sage, I do not have any hope for (something) good. The other marks on the body also indicate different fruits.

169b-170a. When the Mountain, who, full of (such) very painful thoughts, stopped speaking, Nārada, adored by gods, said with a smile, these words:

Nārada said :

170b-171. On an occasion of great joy, you are talking (about) sad things. Not having ascertained the meaning of my words, you, O great Mountain, are getting confused. Listen to these words of mine (i.e. which I utter), which are well-fixed (i.e. based) on a secret.

172-173. O great Mountain, being composed, (give) a thought to what I said. Her husband is not born—this is what I said truly. O Himālaya, that Mahādeva (i.e. Śiva) is unborn, and is the origin of the past, future and present. He is the protector, ruler, benefactor and the highest lord.

174. O Mountain, Brahmā, Rudra, Indra, sages—all of them oppressed by being subjected to conception, birth and old age, are his toys.

175-176. The universe has sprung up from him, according to his desire. He is the lord of the world. O Mountain, even after the destruction of the inaminate the soul does not perish. The body of a living being, being subject to birth and death in the mundane existence, alone perishes. The soul is said not to perish.

177. What is said to be the mundane existence beginning with Brahmā and ending with the inanimate things is afflicted with birth, death and grief and is ever changing.

178. Mahādeva is stable, is unborn, is unchanging and is the creator (of all this). He, the lord of the world and pure, will be her husband.

179. Listen to the correct meaning (i.e. explanation) of what I said, viz. that this respectable daughter of yours is void of auspicious signs.

180. An auspicious mark is a mark found on parts of a body. It indicates one's (span of) life, wealth, and the effect of good fortune.

181. O Mountain, there is no mark put on the body, of (i.e. which would indicate) unending, immeasurable good fortune.

182-183. Therefore, O you highly intelligent Mountain, there is no auspicious mark on her body. What I (mean by having) said that her hand is stretched out is that the hand of the respectable girl will always be stretched out to grant a boon. She will be a granter of boons to a host of gods, demons and sages.

184-186a. O best of mountains, listen also to the explanation of my utterance that her feet would be shadowy and deviating (from good signs): Due to the lustre of the jewels of many colours in the crowns of gods and demons bowing (before her), and looking at her feet, they (i.e. the feet) will have their reflections, and (therefore will appear) shadowy.

186b-188. O Mountain, she is born to be the wife of Śiva, the lord of the world, and to be the source of all beings. She is auspicious, of a purifying lustre and (is born) on (i.e. from) your wife for the purification (of everything) only. Therefore, O best of mountains, you should duly do that by which she would be quickly united with the Trident-holder.

189a. O Mountain, here a great mission of the gods is to be executed.

l89b-190. Having heard all these words from Nārada, the lord of mountains, the husband of Menā, regarded himself as reborn. He, the Himalaya mountain, being delighted, said to Nārada:

191. "O lord, you have taken me up from a terrible, in superable hell. Having raised me from Pātāla (i.e. the last of the seven regions under the earth), you have made me the lord of the seven worlds.

192. I am well-known as the Himalaya mountain. Now, O best sage, you have raised me a hundred times above the Himalaya mountain.

193-195. O great sage, my heart, being captivated due to (i.e. by) joy, does not determine the consideration of (i.e. is not in a fit condition to appreciate) the division of deeds. O sage, the sight of persons like you is certainly fruitful. You yourself have said that I am a proper resort for the sages and deities of the nature of the soul. Yet command me to do one thing."

196-197a. When the lord of mountains spoke these words, Nārada, full of joy said: “O lord, all is done. That is the object of the mission of the gods and it is much more important than yours.”

197b-199a. Speaking thus, Nārada quickly went to heaven from there. He went to the gods’ residence and saw Indra (there). Then, the sage, who was seated on a great seat proper for him, being asked by Indra, told (him) the account pertaining to the Mountain’s daughter (i.e. Pārvatī).

Nārada said :

199b-200a. The mission that was told (i.e. entrusted) to me is done; but (now) the influence of the arrows of the five-arrowed one [4] (i.e. Cupid) is required.

200b-202. Venerable Indra, who was thus addressed by the sage who knew the business, remembered him whose missiles are mango-sprouts (i.e. remembered Cupid). He, of graceful movements, and having jhaṣa as his banner (i.e. god of love), who was (thus) remembered by the intelligent Indra, quickly stood by him with Rati . Seeing Manmatha (i.e. god of love) who appeared there, Indra said to him:

Śakra (i.e . Indra) said :

203. What is the use of giving you profuse instruction, O you dear to Rati? You are mind-born; therefore you know the intentions of beings.

204-205a. Therefore, O you mind-born (god), do in due order what is dear to the residents of heaven, i.e. quickly unite Śiva with the daughter of the (Himālaya) Mountain. With this Spring and accompanied by Rati, go (to execute your mission).

205b-206a. Thus addressed by Indra for accomplishing his mission, Madana —the five-arrowed one—being afraid said (these) words to Indra:

Kȧma (i.e. Madana) said :

206b-207. O you lord of the world, O god, do you not know that with this collocation of materials causing fear to gods and demons, Śaṅkara is difficult to be conquered? You know that the immutable position of that god is his (chief) ground.

208-209a. Generally in the case of the great, everything—their favour or wrath—is great. Divine beauty is the essence of all enjoyments. O Indra, those who desire a special fruit, fall from (i.e. do not get even) the ordinary fruit.

209b. Hearing these words, Indra, with gods, said to him:

Śakra said :

210-211a. O Rati’s husband, here we are your authority (i.e. we empower you to do things); there is no doubt about it. Power is not expected for a blacksmith (i.e. a blacksmith has no power) without a pair of tongs. The power of one is seen somewhere (i.e. in a particular field), and not everywhere.

211b-212. Thus addressed, Kama went (i.e. left) taking with him Spring. With Rati he went to the peak of the Himālaya (mountain). Having reached there, he thought about the means to (bring about) the mission.

213. ‘Great-souled ones are steady, and their mind is difficult to conquer; therefore it should be agitated first; otherwise it would not be won over.

214-215. Generally success comes after the mind is first cleansed. In the absence of hatred, and with such pure thought, how can there be anger without contact with a more cruel feeling? And jealousy is a terrible great friend, which is very powerful, as, due to rashness, it first destroys fortitude—which is a great prop.

216. I shall first join him with (i.e. create in him) that (i.e. jealousy), which is the perturbation of mind, by closing the channels of courage and taking away his delight.

217-219a. Nobody there will be clever enough to recognize me. Having entered Hara’s passion which will remain only as an uncertainty (i.e. which will be unsteady), I shall be like a difficult eddy to cross to Hara of a firm mind and engaged in penance, and will begin my work, after having closed (i.e. controlled) the group of senses and employing charming means.’

219b-221. Having thought like this, Madana then went to the hermitage of the lord of beings. The hermitage was the essence of the world; it had raised seats in the form of the sarala trees; it was full of peaceful beings; it was steady; it was crowded with beings; it had masses of many flowering trees; it had the lord of Śiva’s attendants seated on the top; it was resounding (with the bellowing) of a fully agitated bull; it had a peak having dark-green grassy spot.

222-223. There he saw, (as it were) another Śiva, the charming Vīraka , lord of the world of the brave, bright like Śiva, mature, having matted hair like saffron and a mass of filaments of flowers, having a cane in his hand, unruffled, fierce, and having inauspicious ornaments.

224-227. Then gradually as Madana came near Śiva, he saw Śiva, whose lotus-like eyes were closed but with their corners open; who was looking straight at (with his eyes fixed on) the tip of his nose; who had the upper garment in the form of an excellent hide of the best lion; who was tawny due to the fire of the breaths (i.e. hisses) given out by the hoods of serpents on his ears; whose long mass of hair was oscillating by the cheeks and touching them; who had Vāsuki whose end had entered the navel of Śiva; whose hands were respectfully folded, and whose nose tip was adorned by a serpent.

228-229. Then resorting to humming of the bees on the tops of trees, Madana entered Śiva’s mind through the cavity of his ear. Śaṅkara then having heard that sweet humming resorted to by Madana thought of Dakṣa’s daughter, and desired to sport with her.

230. Then gradually the abstract meditation of Śiva having vanished there appeared the actual form of the target.

231. Then with his heart covered with an obstacle he became one with that. (Thus) the (mind of the) lord of gods was (temporarily) possessed by a change in the form of amorous sentiment.

232. Śiva (however) slightly angry and having mustered courage, having driven away Madana, remained there being covered by his divine power.

233-234. Madana, taking any form as he desired, difficult to understand, with night as his abode, of a great heart, being overpowered by that power, (began to) burn and he, full of the danger of ignorance, moved out of (Śiva’s) heart. He, the jhaṣa-bannered, reaching an outside place, remained there.

235-236. He was followed by his friend Spring. Makaradhvaja Madana discharged at the chest of Hara, a charming bunch, tossed by a gentle breeze, of mango blossoms, (which) was an arrow called Mohana (i.e. deluding).

237. That great, harsh, long, flowery arrow causing delusion, and resplendent with (i.e. true to its) name (Mohana) fell on the pure heart of him.

238. When his heart with the group of senses was pierced, Śiva, the protector of beings, with his courage shaking, became prone to passion.

239. Then he realised that his passion was caused by the influence of emotions. Then he spoke many words due to the obstruction (caused to his penance).

240. Then on the face, fearful on account of his terrible 'hum' sound caused by the fire of anger, of Rudra of a terrible form, a third eye, full of fire appeared.

241-242. Śiva flashed it at Madana who was nearby. By the spark (of fire) from the eye, Madana, the proud Kāma , was quickly reduced to ashes, while the residents of heaven were crying.

243-246. Then the fire that rose from Śiva's (third) eye spread out to burn the world. Realising the fire voracious with the hum-sound, Śiva, then divided it (for the well-being) of the world, by putting the fire burning Madana, part by part, into the mango-tree, into wine, into the moon, into flowers and other objects, into bees and cukoos. That Śiva, pierced with Madana's arrows internally and externally, saw the fire, causing agitation in the worlds, and spreading in such a way as to be difficult to be checked, as it were entering these parts, after being divided.

247. The fearful one (i.e. Śiva), burning in the heart with full passion due to the strong desire to obtain her (i.e. Pārvatī) came under the influence of grief.

248. Rati, seeing Madana reduced to ashes by the flame of Hara's [?] hum-sound, wept excessively with (Madana's) friend, Spring.

249-250. Then repeatedly weeping and being consoled by Spring, she sought the refuge of the three-eyed Śiva who had the crescent-moon on his head, taking with her a twig with flowers, of a mango-tree accompanied by bees and covered with leaves, and with a cuckoo as her friend.

251-252a. Rati, having tied her mass of curly hair, and having besmeared her body with the white ash of Madana, and having knelt down said to Śiva, adorned with the (crescent-) moon.

Rati said :

252b-258. My salutation to Śiva who has fully occupied my mind, who has occupied the world, whose ways are wonderful. My salutation to Śiva, who is worshipped by gods. Salutation to you (O Śiva), who are always intent on showing favour to your devotees. My salutation to Bhava and the origin of the worldly existence. My salutation to you, who destroyed Madana. Salutation to you who are adorned with the filthy things in nature. My salutation to the immeasurable one, to the abode of virtues, to the ancient Siddha . My salutation to the protector, to the virtue (incarnate), to the leader of the fearful attendants. My salutation to the author of many (kinds of) prosperity in the world. My salutation to you who give what is liked by your devotee. My salutation to the origin of (every) act. My constant salutation to you whose form is ever unlimited. My salutation to you whose anger is unbearable; to you having the mark of the moon (on your head). My salutation to you whose unlimited sports are excessively praised; to you whose vehicle is a bull (Nandi); to you who destroyed the city (of Tripura). My salutation to you who are famous, who are a great medicine having various forms. My salutation to Kāla (i.e. destiny), Kalā , to you who go beyond Kāla and Kalā; to you, O spiritual guide of the mobile and the immobile; to the best of those who should be thought of; to you who fancied the creation of beings.

259. For getting (back) my husband, I have suddenly sought the shelter of you, the great god, having the (crescent-) moon on your head. Give me Kama, glory and prosperity. O lord, without that husband, I cannot live.

260. O lord of gods, who is greater and dearer to the be

loved in the world than her lover, who is the lord, who is powerful, who is the source of dear things, who is clever, who knows various ways [5] and who does not torment others?

26la. You alone are the lord, you (alone) are the protector of the world, you (alone) are kind, who have uprooted the fear of your devotees.

261b-262a. Śaṅkara having the moon on his head, (called) Vṛṣākapi ,. thus praised by Madana's beloved, was pleased, and looking at her spoke to her (these) sweet (words):

Śaṅkara said :

262b-263a. O beautiful lady, after a long time this Madana will (again) be (alive). In the worlds he will be known as Anaṅga (bodiless).

263b-264. Thus addressed, Rati, the beloved of Kāma, having saluted Śiva by (bowing down) her head, went to another garden on the Himalaya mountain. The distressed one wept many times at every charming spot.

265a. Though she was determined to die, she abstained from (doing so) by Śiva's order.

265b-268. The (Himālaya) Mountain, impelled by Narada 's words, with a full (i.e. pleased) mind, took, at an auspicious time, his daughter, who had put on ornaments, who had performed an auspicious ceremony, who had put on a chaplet of divine flowers, who had worn a white silken garment, and who was accompanied by her friends, proceeded, and having approached thickets and gardens he saw (at one place) a lady who was weeping, about whom no guess could be made, and who had great prowess.

269-270a. There was none like her in (point of) beauty in the world, in the beautiful forests and on the (mountain-) peaks. Seeing her weeping, the Mountain thought with curiosity. Having gone near her, he asked her:

Himālaya said :

270b-27la. O auspicious one, who are you, to whom do you belong, and why are you weeping? O you most beautiful lady in the world, I think the reason (for your weeping) is not small.

271 b-272a. Hearing his words, she, accompanied by Spring wept and heaved a sigh and uttered words that caused grief and increased distress.

Rati said :

272b-274. O you of a good vow, know me to be the dear wife of Kāma. On this mountain, Śiva was practising penance. Being annoyed by an obstacle (in his penance), he, through anger, flashed his (third) eye, and discharging a flame of fire, reduced Kāma to ashes. Overcome with fear I sought the refuge of that god.

275-277. (When) I praised him, he was pleased, and then he i.e. Śiva said (to me:) “O beloved of Kāma, Kāma will be born (again). A man resorting to me, and reciting this eulogy (made) by you, will obtain (i.e. get fulfilled) his desire, and will even come back from (the clutches of) death. Waiting for the fulfilment of his promise, I am, O you of great lustre, preserving my body for some time.

278-279. The Mountain, thus addressed by Rati, (looking) terrific due to alarm, held the hand of his daughter, and desired to go to his city. As what was going to happen was to happen, she the future cause of beings, being abashed, said to her father, the Mountain, through her friend:

The Mountain’s daughter said :

280-282. What is the use of this wretched body to me? How would Śaṅkara, who has reached that state, be my husband? What is desired can be obtained by austerities? There is nothing that cannot be obtained by one who practices penance. When a legitimate means is available, wretchedness is useless (has no meanining) in the world. With my doubts about penance removed, and with a desire to live for (my) self, I shall thus practise penance; I shall go (to practise it).

283a. To his daughter, who spoke like this, the lord of mountains spoke words with the letters of them (i.e. with his voice) choked:

Himālaya said :

283b-284a. Do not (do this) rash act, O daughter. Your body is not capable of bearing (the trouble of) penance which is fit for (persons) capable of suffering, O you of pleasing appearance.

284b-285a. Even if a person does not desire future acts (i.e. that are to take place) do take place; and also future (i.e. would-be) objects [6] come up.

285b-286a. Therefore, O daughter, you have nothing to do with penance. I shall go home (with you) and will think about this (there only).

286b-287. Even after he had said so, when the Mountain’s daughter did not go home, the Mountain, full of anxiety, approved of (what) his daughter (had decided). Then a divine voice was heard in (i.e. from) the sky, (spreading) in the three worlds:

288-290a. “Since, you said, ‘O daughter, do not (do this) rash act’, to your daughter, her name will be ‘Uma’ in the worlds. She is success incarnate, and will accomplish what she thinks about.” Hearing these words (uttered) in the sky, he allowed his daughter (to practise penance) and went home.

Pulastya said :

290b-294. Followed by her two friends, the restrained daughter of the lord of mountains too, went to the peak of the mountain which was inaccessible even to deities, which was auspicious, which was adorned with many minerals, which was full of divine creepers, the trees in which were beautiful with bees, which had divine streams, which was full of many birds, which was adorned with Cakravāka birds and with fully blown auspicious (flowers) growing in water and on land, which had many secret caves, and which had divine chambers, which was resounding with groups of birds, and which was full of the desire-yielding trees.

295-296. There she saw a tree, which had large branches, green leaves, flowers of all seasons, which was decorated with Cakravāka birds, which was full of hundreds of flowers of various kinds, which had

various kinds of fruits, which was forsaken (i.e. untouched) by the sun's rays, the sprouts of which were expanded and well-knit.

297-298. Leaving her garments and ornaments there, the Mountain's daughter, clad in divine bark-garments and wearing a girdle made of darbha -grass, bathed thrice (a day), ate red lodhra flowers for a hundred autumns. Then she subsisted on one withered leaf for a hundred years.

299-301. She, the treasure of penance, remained without food for a hundred years. Then by the fire of her penance, all the beings were frightened. Then revered Indra remembered the seven sages. All of them gladly came there; and they, who were glad, after being honoured by Indra, asked him the reason of that (i.e. for inviting them): "O best among gods, why have you remembered us?"

302-303. Indra said: "O you revered ones, listen to the reason (why I invited you). The daughter of the (Himālaya) Mountain is practising a severe penance on the Himālaya mountain. Please do quickly what is pleasing to her, by (bringing about) the completion of the respectable lady's penance for the (good of the) world."

304-305. Saying, "All right", the sages having come to the mountain resorted to by the multitudes of Siddhas, spoke to her in sweet words: "O daughter having lotus-like eyes, what is the desire that you have set about (to be fulfilled)?" The respectable girl said to the sages with respect and regard:

The respectable girl said :

306-307. O you magnanimous ones who practise penance by observing silence, to salute people like you I have made up my mind which does not entertain doubts. You with pleased faces, please, be seated first, and being free from fatigue, then ask me (what you want to ask).

308-309. Thus addressed, they took seats there; she too, breaking her vow of silence and saluting the sages duly, and worshipping them according to the proper rite, gently spoke to the seven sages resembling the sun.

310. The revered seven ones also, after the end of her silence (i.e. when she broke her silence) again asked her who deserved honour.

311. She too, of a charming smile, with a mind full of honour (for the sages), seeing all the sages (seated) like that, spoke with restraint in speech:

312. "You, the revered ones, know the desire of the mind of beings, for human beings very much torment their bodies, etc.

313. Certain clever ones exert themselves with (in) various efforts. With (certain) means, they, being careful obtain objects difficult to get.

314-315. Others, having accurately fixed various undertakings, resort to the vow with effort for the (good) in another body (i.e. next existence); and my hand, desiring to touch the Vindhya -peak, decorated with the garland of flowers produced (i.e. grown) in the sky, repeatedly sp reads out.

316-318a. Indeed, I am eager to obtain Bhava (i.e. Śiva), who is, by his (very) nature, difficult to please, and who is now practising penance, whom (even) gods and demons have not (properly) judged, and who is the abode of the action undertaken for (reaching) the supreme spirit. By him, free from attachment, Madana has now been burnt. How should a person like me propitiate Śiva whose nature is like that!"

318b-319a. In order to know the steadiness of her mind, the sages spoke to her about (her) present undertaking from the beginning.

The sages said :

319b-320. O daughter, in the world two kinds of happiness are observed: Contact with this body and the joy of mind. He (i.e. Śiva), the naked one, is, by nature, fierce and has ashes and bones as his ornaments.

321. He wears skulls, is a mendicant, is naked, has deformed eyes, and his actions are unsteady. He is heedless, has an insane figure, is loathsome, and has stored nothing.

322-324. You will not obtain your desired object by having this husband (entertaining) formless and worthess objects. If you desire eternal happiness of your body, how can you get it from Mahādeva (i.e. Śiva) who dwells among ghosts, who is abhorred, from whose ornaments made of bones and skulls human marrow is trickling, who is adorned with ornaments made of hissing and fierce lordly serpents, who lives in crematory and who is followed by Pramathas (i.e. a class of beings attending upon Śiva).

325. There is Hari , whose feet are rubbed by the multitudes of crowns of lordly gods, who is the killer of (his) enemies, who is the creator of the world, who is the husband of Śrī (i.e. Lakṣmī), and whose form is infinite.

326. Similarly there is Indra, Pākaśāsana in whose honour prayers are muttered [7] . (And also) there is Agni, the treasure of gods and the yielder of (all) desires.

327. There is Vāyu, the supporter of the world and the life of all beings. And also there is king Vaiśravaṇa (i.e. Kubera), the lord having greatness due to (his having) all wealth.

328. Why do you not desire to have one of these? Or you can have the pleasure kept in your mind (i.e. entertained by you) from someone else.

329-330. Thus, O daughter, the efficacy of the worldly wealth will lead to your good in this or the next world. Your father has everything that is offered to gods. The trouble that you will take for obtaining your husband is a fruitless tree.

331. Generally an object in full is difficult to be obtained by (merely) leaving one's place; it may be obtained even (by remaining) there.

332. The Mountain's daughter got angry when the best sages were speaking like that, and with her eyes red, and lips throbbing, she spoke:

Devi said :

333-334. What can be the (proper) guidance for a wrong perception? Where can there be a curbing of crime? Who can put you, teaching perverse things, on the right path, (since) you thus take me to be wicked, liking wrong position and wrong perception? I have no deliberation since I am an egotist.

335-336a. All of you are, like the creator, omniscient. (Yet) you do not know that god, the eternal lord of the world, who is unborn, who is the ruler, who is immutable and whose greatness and rise are immeasurable.

336b-340. Let that undertaking (of yours, viz. trying to dissuade me) stop. Even lords of gods like Viṣṇu , Brahmā have not known him, who is the reality, and correct knowledge that is just covered. Do

you not even know that greatness of him, which has spread in (all) the worlds and is clear to all beings, whose form is the sky or the fire or the earth, or Varuṇa, whose eyes are the moon and the sun, whose genital organ in the form of a phallus do the demons and gods, led by lords of gods like Brahmā, Viṣṇu, Indra, and also the sages, devoutly worship? Do you not even know him, the source of their power?

341-342. Gods like Nārāyaṇa (i.e. Viṣṇu) are born on Aditi from Kaśyapa ; Kaśyapa is the son of Marīci , and Aditi is Dakṣa's daughter. It is said that Marīci and Dakṣa also are the sons of Brahmā. Brahmā has achieved his power from the golden egg itself.

343-347. From whose meditation has the original division (of the world) been manifested? Nārāyaṇa, with his own desire and impelled by him, would get birth as Nārāyaṇa. (Even) the thought of those who are subject to urge is due to his act (only). It is the idea of one who is spoiled by madness (by which) one looks upon desirable things as perverse. Such a person always ridicules the affairs (of people) when they are seen by him in the world. Know Viṣṇu to be the cause of the attainment of religious merit and demerit. O sages, know this much and like farmers sowing a handful of seeds in an excellent field on the earth for obtaining good fruits, listen repeatedly to my words near (i.e. within the range of) the hearing of the lord of mountains.

348. They, known as masters of speech, and (looking) handsome due to smile, having heard that charming speech describing that undertaking in order, spoke:

The sages said - .

349-351. O daughter, when the world was in distress, his mission was really excellent. Probably the fear of (i.e. entertained by) the Himālaya mountain was due to his form at that time. Those that are ready to do a deed are indeed eager (to do it). Even their hearts are impatient; then what about the hearts of the magnanimous ones? Especially those who desire to speak in particular should follow the course of the conduct of the world; since those who accept their authority live in comfort.

352-353a. Saying so, the sages quickly went to the Himalaya mountain. There, respectfully honoured by the Mountain, the best sages, being pleased, hastily spoke a few words.

The sages said :

353b-355a. The trident-holding god himself seeks (the hand of) your daughter. So quickly purify yourself as by offering an oblation into fire. That is the mission of the gods which has turned round after a long time. This effort should be done for the emancipation of the world.

355b-357a. Thus addressed, the (Himālaya) Mountain, overcome with joy, and as it were looking for a reply, was unable to speak. Then Mena, overcome with love for her daughter and having saluted the sages, herself spoke these significant words to the sages:

Mena said :

357b-360a. Now all that, for which they desire the birth of a daughter, has come up in due course. Even to him, who is endowed with being born in (a good) family, with (young) age, with handsome form, with power, a daughter should not be given by inviting him if he is not seeking her hand. How is it that he, who has the quarters as his garment (i.e. who is naked), who grants Kāmas (i.e. satisfies desires) though he has burnt Kāma (i.e. Madana), is worshipped by my daughter?

The sages said :

360b-363a. Understand the supremacy of Śaṅkara. Gods and demons, worshipping the pair of his lotus- like feet, become very happy. That form which is useful to a person is desired by him for a long time. The girl, pleased with that form (of Śiva) is practising a severe penance. When she will have finished the divine vows she will listen to us only.

363b-364. Saying so, they went to the place where the Mountain's daughter was (practising penance). That resolute Umā, full of lustre because of her having vanquished the heat of the sun and that of fire's flames, being affectionately addressed by the sages, spoke (these) significant words:

365-367a. "I do not desire (to be favoured) by any mean one except Śarva, the trident-holder. I have sought Śiva who remains with distinction, who gives great prosperity to beings, whose great matchless standard is his courage and deeds of grandeur, than whom there is nothing other (to be sought), from whom all (else) proceeds, and whose affluence is without a beginning or an end.

367b. He is impartial, resolute and his (so called) perverse deeds are far-reaching."

368-369a. Having heard these words, the best sages, with their eyes full of tears, embraced that devout (girl). They, being very much pleased spoke (these) sweet words to the Mountain's daughter.

The sages said :

369b-371a. It is a great wonder, O daughter; you, like a spotless form of knowledge, are, by resorting to Bhava (i.e. Śiva), pleasing our hearts. We indeed know the wonderful supremacy of that god. We have come here to guage the firmness of your resolve.

371b-372. O you of slender body, this (your) desire will be soon fulfilled. The sun moves with his radiance. Is the lustre of the gems separate from them? Which object gives up its own colour? In the same way you are without Śiva (i.e. cannot be separated from him).

373-374. We (now) go to request him with (i.e. using) not one (i.e. many) means. We too have the same object in our heart. Since you are the intellect and the wisdom (of Śiva), Śaṅkara too will certainly accomplish the mission.

375-376. All the sages who spoke thus, were honoured by the Mountain's daughter, and then they went to the great peak of the Himālaya with the water of the Ganges and had their tawny hair matted; in their hands they had the wreaths of the Mandara flowers followed by bees.

377-378a. Reaching the mouatain-peak, they saw Śaṅkara's hermitage where all the beings were tranquil, where the thicket was quiet, where water flowed in all directions without (making) any noise or agitation.

378b-379. Then at the door they saw Vīraka, with a cane in his hand. The sages, the best speakers, who were polite, worshipped him and on account of the importance of the mission spoke to him in sweet words:

380-381. "Know that we, urged by the (importance of) the mission of gods, have come to see Śaṅkara, the most virtuous three-eyed (god). O lord, you alone are our refuge; (see that) there will be no delay. This is a general rule that a door-keeper should be requested (first)."

382-383a. Thus addressed by the sages with respect, he said to them: "He has gone to the Ganges for offering his last prayer of the sacrifice. O sages, sanctified by meditation, you will sec Śiva after a

while.”

383b-384a. Thus addressed, the sages, expert in the mission, remained there with watchfulness, as the thirsty Cātaka -birds remain (waiting) for the rainy season with deepsounding clouds.

384b-386a. Then Vīraka, bowing down and touching the ground with his knees, gladly said (these words) to Śaṅkara who had assumed Vīrāsana [8] (pose) and had deer-hide fastened to his body and who was the abode of affection:

386b-387a. “The seven sages have come to see you of blazing lustre. O lord, order (them) to see you, then you (may) resort to meditation.”

387b-388a. Then Śiva, who was thus addressed by the magnanimous Vīraka, gave an order, with a gesture, viz. moving his eye-brows, for their entry.

388b-389a Vīraka also, by nodding his head, called the seven great sages remaining at a distance to see Śiva.

389b-390. They too, quickly tying their hair and wearing long hides of black antelopes as their garments, entered the divine sacrificial ground of lord Śiva.

391-392. Then with their hands folded, and having thrown a heap of divine flowers (at Śiva’s feet and thus) worshipping the pair of Śiva’s feet, the residents of heaven, affectionately looked at by Śiva, together saw Śiva and were glad.

The sages said :

393. We are blessed now, since we are seeing the sproutlike feet (of Śiva) saluted by the lords of gods having the wealth of the greatness of virtues. Order us what we should do for the protection of all.

394. The omniscient one then laughed and said to the best sages: “Carry out the mission that you have in mind.”

395-397a. Thus addressed, the sages quickly came to the place where the Mountain’s daughter was, and they who knew distinction (between one thing and another) spoke to the Mountain’s daughter in the mountain’s cave: “Do not burn your charming, dear and attractive form with penance. Śaṅkara is pleased with you; he will accept your hand. Desiring the same thing, we approached your father before you. Go home with your father, we (too) shall go home”.

397b-398a. She (i.e. Pārvatī), who was thus addressed, thought: ‘There is a fruit of penance (i.e. penance gives its fruit)’. She hastily went to the divine, well-decorated house of her father.

398b-399a. The daughter of the Himālaya mountain, eager to see Hara (i.e. Śiva) regarded one night as equal to a myriad years.

399b-400. Then the (inmates of Himalaya’s house) performed a friendly rite in the early part of the day [9] , and many groups of auspicious rites duly and in proper order, and also combinations of divine, auspicious (rites).

401-402. Seasons, being embodied and satisfying all desires waited upon the Mountain. The breezes were comfortable in the act of sweeping the Mountain. Goddess Lakṣmī herself made many decorations in the mansions; there was Kānti in every object, and Ṛddhi was full of ornaments.

403-405a. Gems like Cintāmaṇi (i.e. the desire-yielding gem) stood around the Mountain. Creepers and great trees like Kalpa (i.e. the desire-yielding tree) also stood (by him). Herbs in embodied forms with divine herbs, and all liquids and minerals were the Mountain's servants; the servants, the inmates of the hermitage, were engrossed in work.

405b-406. Rivers, all oceans, and whatever was mobile and immobile—all these enhanced the greatness of the Mountain. The sages, serpents, Yakṣas , Gandharvas, Kinnaras became (engrossed in work).

407. The gods, with pure forms, stood ready with decorations for Śaṅkara on the Gandhamādana mountain.

408. The grandsire, with his eyes widely dilated due to affection (for Śaṅkara) tied the piece of the moon (i.e. the crystal-moon) on the matted hair of Śaṅkara.

409-410a. Kālī , Cāmuṇḍā , tying a large garland of skulls on his head, said to Giriśa (i.e. Śaṅkara): "O Śaṅkara, produce a son, who after killing the family of the lord of demons, will satisfy me with blood."

410b-411a. Śauri (i.e. Viṣṇu), taking the best of ornaments viz. a bright neck-ornament, a snake-ornament, became ready before Śiva.

411 b-412a. Indra hastily put on his (body with a) perspiring large lotus-like face, an elephant-hide, with its extending ends smeared with marrow.

412b-413a. Sharp breezes blew, and decorated Śaṅkara's bull, his vehicle, having the speed of mind and resembling the brilliance of the Himālaya mountain.

413b. The sun, fire and the moon that dwelt in Śaṅkara's eyes, shone.

414. The funeral ashes, bright like silver, on (i.e. applied to) the forehead of the lord of the worlds, the witness to the deeds of the world, had their own lustre.

415. With his hand he tied the wreath of human bones. The lord of dead bodies (i.e. Yama) remained, through fear, at a distant city (i.e. place).

416-417a. The lord (i.e. Śiva), discarding the jewelled ornaments of various sizes brought by Kubera, himself, with his own hand, having bracelets of bright lordly serpents, put on spotless Takṣaka as his ear-ornament.

417b-418a. Decorating the lord with various decorative articles they (i.e. gods etc.).... (obscure).

418b-419a. Goddess Earth, charming in all respects, and eagerly occupied, let out new, all-beautiful rice and juicy herbs.

419b-420. God Varuṇa, who knew everything about everybody, himself took ornaments decked with jewels, and also variegated flowers full of gems, and remained there (ready) with ornaments.

421. Devout Fire too (was ready with) divine golden ornaments and silver vessels.

422-423. Fragrant Wind, pleasant to the touch for the lord, blew. Graceful Indra, having the thunderbolt as his ornament and being glad, held the umbrella bright and large with the lunar rays. The chief Gandharvas sang (songs) and groups of celestial nymphs danced.

424. Gandharvas and Kinnaras playing on musical instruments, sang very sweetly. In a while the Seasons also sang and danced there.

425-427a. The unsteady attendants (of Śiva) disturbed the Himālaya mountain (by their movements). In due order, (Śiva), the creator, the author of everything and the destroyer of Bhaga 's eyes [10] , performed with his wife (i.e. bride) the rites relating to marriage as told (in sacred books). He, the destroyer of the cities (of Tripura), to whom worship was offered by the lord of mountains (i.e. Himālaya), and who was amused by hosts of gods, lived there that night with his wife.

427b-428a. Then the lord of gods was awakened (next morning) by the singing of the Gandharvas and the dancing of the celestial nymphs, and the praises of (i.e. sung by) the gods.

428b-429a. Next morning, taking his leave of the lordly Himālaya mountain, he, with his wife, went to Mandara mountain (carried) by Śṛngin, having wind's speed.

429b-430a. When lord Śiva had (thus) left with Umā, the (Himālaya) Mountain, along with his relatives, experienced joy (i.e. became happy); for, the mind of which father having a daughter is not free (when the daughter is given) away to a worthy groom!

430b-431. He, the destroyer of the eyes of Bhaga, with his heart that was very much attached, sported with the respectable lady (viz. Pārvatī) in charming city-gardens and secluded thickets.

432-433a. When a long time (like this) passed, the Mountain's daughter played with artificial sons (i.e. dolls) with her friends (in) a game called 'Son'. Sometime the Mountain's daughter anointed her body with fragrant oil and rubbed and cleaned it which was filled (i.e. covered) with dirt.

433b. Taking those unguents used for rubbing and cleaning the body, she prepared a human (shape) having an elephant's face.

434. The respectable lady (i.e. Pārvatī) while playing, once threw that human (form) into the water of the auspicious friendly Ganges. Then that (form) turned into one having a big body (i.e. increased in size).

435. With his very vast body he filled the world. The respectable lady (i.e. Pārvatī) addressed him 'O son'; and Jānhavī (i.e. Gaṅgā) also called him 'O son'.

436. That form having the face of an elephant, was worshipped by the gods as Gāṅgeya (i.e. the son of Gaṅga); and the grandsire, gave him supremacy as Vināyaka , over the attendants (of Śiva).

437-438a. Again while playing the lady of excellent complexion fashioned a tree. The lady of an auspicious face nourished a charming sprout of Aśoka that had shot forth by treating it with auspicious operations.

438b-439a. Then the respectable lady was addressed in these words by gods along with sages through brāhmaṇas like Bṛhaspati , the priests of the lord of heaven.

439b-440a. "Now please formulate rules on (i.e. for) the path shown (by you). O respectable lady, what will be the fruit of such trees and (dolls called) sons?"

440b. Thus addressed, she, with her body full ofjoy, spoke extremely auspicious words:

441-443a. "The wise man, who gets fashioned a well in a village where there is want of water, lives in heaven (for as many years as there are drops in the well, at the rate of) one year for one drop. (The fashioning of) a large well is equal to (the fashioning of) ten wells; (the fashioning of) a deep lake is equal to (the fashioning of) ten large wells. (The offering in marriage of) a daughter is equal to (the fashioning of) ten deep lakes; and (the planting of) a tree is equal to (the offering in marriage) ten girls. This is the auspicious rule that would definitely take place in future in the world."

443b. The brāhmaṇas, led by Bṛhaspati, thus addressed, went home after having saluted the mother viz. Bhavānī (i.e. Pārvatī).

444-450. When they had gone, Śaṅkara too, holding the hand of the Mountain's daughter went to his own residence, which gave delight to the mind, which had mansions with upper stories and gateways, which had long strings of pearls (hanging about), the quadrangular spot in the courtyard of which was full of jasmine creepers, which was well tied (i.e. decked) with gold, which had a sporting chamber as desired, which was resounding with the humming of bees intoxicated with the fragrance of flowers that had scattered there, the walls of which were (as it were) covered with the songs sung loudly by Kinnaras, which had a mass of fragrant incense obtainable as desired (yet) unseen, on all sides of which pet pea-hens were zealously kept, to the crystal-pillars and arches of which groups of swans were assigned, which was clean, and was mostly crowded with Kinnars without flurry, where parrots, through misunderstanding, saw the walls, reflected with pearls and made of rubies (as containing) their own species (i.e. other parrots).

451-453a. There the lord began playing with dice with his beloved. At that portion of the ground (decked) with spotless sapphires, where the two remained sporting, their bodies gladdened with their interest in amusement, entered into companionship. When thus the respectable lady and Śaṅkara were sporting, a great sound like the falling sky arose.

453b-454a. Hearing that the respectable lady (i.e. goddess Pārvatī) asked Śaṅkara, the best of gods, through curiosity, as to what it was.

454b-455a. The god said with a smile: "O you of bright smile, you have never seen this before. These are lords of my attendants, dear to me; they are playing on this mountain.

455b-456a. They who formerly were best among men, have pleased me by means of penance, celibacy, muttering my names and by resorting to sacred places.

456b-457. O you of an auspicious face, they have come to me and are dear to me. They take any form they like; they are very energetic; they are endowed with great forms and virtues. I am amazed by the deeds of them who are mighty.

458-459. They are capable of destroying this creation along with gods. Even though left by Brahmā, the Moon, Indra, Gandharvas, the great serpents and Kinnaras, I still rejoice; (but) without them I never rejoice. O you beautiful in all limbs, these dear to me are playing on the mountain."

460. The lady thus addressed by him, being full of amazement approached a window and with all wonder (on) her face she saw them all (through the window):

461-463. They were thin, tall, short, fat, large-bellied. The faces of some of them were like those of tigers and elephants. Some appeared like rams and he-goats. They had the forms of many beings, had flames in their mouths, were dark and brown; (some were) pleasing, (some) fearful, (some) had smiling fac es, (some) always had black and brown matted hair; the faces of some resembled those of various birds, or those of gods; their garments were silken or made of hides; (some were) naked, others were deformed.

464-466. The ears of some were like those of cows or like those of elphants; they had many faces, eyes and bellies; had many feet and arms; they had various divine missiles in their hands; they had put on chaplets of flowers; they were agitated and fierce; they had held various weapons and were adorned with many armours; they had got into strange vehicles; they had divine forms; they moved in the sky; they were proclaiming to the accompaniment of the sound of lutes and other musical instruments; they were dancing at various places.

467a. Seeing the lords of attendants like that the goddess said to Śaṅkara:

The goddess (i.e. Pārvatī) said :

467b-468a. What is the number of the lords of the attendants? What are their names? What is their nature? Tell me about each one of them, who are settled down.

Śaṅkara said :

468b-469a. Their number runs in crores, and their valour is known in many ways. The entire world is occupied by these who are fierce and very mighty.

469b-470. These, eating various kinds of food, and enjoying (themselves), joyfully enter the places sacred to Siddhas, paths, old gardens, houses, bodies of demons, children and mad persons.

471-472. Some of them drink hot (liquids), some drink foam, some drink (i.e. inhale) smoke, some drink honey, some eat marrow, some drink blood, some eat all things, some do not eat all. Some eat the (food of) gods, some eat the food of ascetics, some like many musical instruments and enjoyment. Due to their unlimited number it is not possible to describe them separately.

The goddess said :

473-475. O lord, who is that lord of attendants? Who is followed by Kinnaras, who has put on the upper part of his body the hide of elephant, whose body is pure, who has put the girdle of muñja (around his waist), who, the smart one, has dyed his face with the tenacious paste of red arsenic, who has put on the garland of lotuses bitten (i.e. stung) by bees, who has a charming figure, who is producing the rhythmic sound of (the cymbals of) bell-metal with pieces of stone, and who is repeatedly listening to the songs of the attendants? What is his name?'

Śarva (i.e Śiva) said :

476. O lady, he is Vīraka, who is always dear to my heart, who is the support of many wonders and virtues and who is honoured by the lords of attendants.

The goddess said :

477. O you destroyer of the cities (of Tripura), I long for such a son. When shall I see such a son, causing delight?

Śarva said :

478. Just this is your son giving delight to you. Vīraka too will be lucky to have a mother like you, O lady of charming waist.

479-480. Thus addressed, the Mountain's daughter quickly sent her friend Vijayā , eager with joy, to bring (to her) Vīraka. Getting down quickly from the mansion touching the sky, Vijayā said to (Vīraka), the protector of the attendants, who remained in their midst and who prompted a crore of suns:

481-482. “O Viraka , come on; you have pleased the goddess with your smartness; she is calling you.” He, bright like a red lotus blooming on the top of the mansion, thus addressed by her dropped the pieces of stone, and, followed by Vijayā, approached the goddess.

483. Seeing him, Pārvatī started oozing profuse milk from her breasts. The Mountain’s daughter said (to him): “O child, drink as much as you desire, this milk, oozing (from my breasts).”

484. The goddess affectionately said in sweet words, “O Vīraka, come on quickly: you have now become my son, given by the god of gods”.

485-486. Saying so and placing him on her lap, she embraced him and kissed him on his cheeks; then smelling his head, stroking his limbs, herself, decorated him with many divine ornaments like girdles with bells, anklets and with anklets and necklaces strewn in invaluable strings, also with tender leaves and beautiful auspicious bracelets.

487. Then she performed the rite for the protection of his body with many white mustards sanctified by divine hymns. Taking (him) thus she fashioned a wreath on his head by drawing lines of bright yellow pigment, and said to him:

488. “Like a child play well with the attendants, slowly and carefully go by avoiding holes. The trees on the mountain peaks are full of lines (i.e. groups) of serpents; their branches are broken by elephants.

489-490. O boy, do not enter a place agitated by the eddies in the Ganges, and also the forest resorted to by many tigers. O boy, in many inaccessible places a man with a pure heart gets what thing is desired by him, being pleased by all his qualities.” Thus addressed, that Vīraka, smiling, and his mind overpowered by sport, said to his mother:

491. “This bracelet is made by my mother herself, it is painted with reddish dots. This delicate garland made of charming jasmine flowers is placed on my head. I shall please the goddess.”

492-495a. Saying so, he, being happy, went out to play with his attendants. The Mountain’s daughter, moving from the southern window to the western, from the western window to the northern window, from the northern window to the eastern one, along with her friends, saw from (each) window Vīraka playing outside and due to her love for the world she attached to her son said: “Who is here? One having a body—the aggregate of flesh, feces and urine—and knowing little gets infatuated. When the residents of heaven went to another chamber to see Śiva, the regents of quarters got into the vehicles. [11]

495b-496, This sword is spotless, it cuts off; please tell whose sword has been snatched by whom? It is no use having a staff. What shall we say? There is some fierce actual mission of the attendant on the mountain. This is a noose; nobody is bound here; O followers of the regents of quarters, do not stay in vain.”

497-498. They said, “It is so”. Then seeing Vīraka, the protector, following the gods the goddess said: “O protectors of beings, do not (go to) thickets on the mountain, to the door of of fire-chamber; do not dive into the falls of streams; and do not (go into) residences to which masses of flowers are tied; do not move as you like into deep mountain caves full of sounds produced by wind.”

499-500. He having a tawny lustre like a mass of golden pollen on the region of the slope of the lofty golden peak, having the wealth of handsomeness, appeared to give fragrance even in the charming forest of gods and in caves, on the bank of a charming well, having the flowers of kunda , mandāra , sprouts and lotuses. The Mountain’s daughter, longing for her son and desiring to amuse herself, in a moment remembered her son, whose nectar of handsomeness was drunk by Siddha-women with large

winking eyes.

501-505. He was her son in the previous birth and had his religious merit rising at that moment only. How can he, who was fashioned by the creator with attention, be satisfied when he was playing? The lord of the lords of attendants (sported) giving delight to the deities—for a moment looking (here and there); for a moment singing divine (songs); for a moment moving with the lords of attendants, unsteady due to (i.e. while) dancing; (remaining) for a moment on a mountain-peak full of roars of lions; for a moment on blazing masses of jewels; for a moment on a lofty Śāla or Tāla tree; for a moment on blossoming Tamāla trees, dark like bees; for a moment at the root of tree; for a moment in water having some mud and marked with lotuses; for a moment on mother's auspicious and spotless lap. In this way the lord of the lords of Śiva's attendants, spreading (i.e. indulging in) child-like sports, and giving delight to the deities, with his life being loudly sung by Vidyādharas , and having the same sport as the trident-holder, played.

506-507. When the sun, after having illumined the world, with his rays went to another region, the wealthy Mountain, remaining away and making clear in his heart his very fast friendship, was always propitiated by brāhmaṇas. Meru did not oblige the falling sun.

508-510. About one stumbling down it is always heard: 'This is the order among people.' The day fulfilling (the desires) of people, followed the sun. When the sages, keeping off the feeling of heat, and with the palms of their hands folded in obeisance, and with their faces turned towards the sun, performed their evening prayer, the nocturnal darkness spread over this world, as foulness spoiling the mind of a crooked person spreads over his heart.

511-514. When the movements in heaven had become dull, Śiva remained, with his neck clasped by the hands of the Mountain's daughter, and his senses very much filled with (i.e. affected by) the white moonlight, on a bed, the partitions of which were illumined by the jewelled lamps on the blazing hoods (of serpents), the coverlet of which had gems of groups of moons which imitated the bow of Indra (i.e. the rainbow) due to its shining with various gems, which had heaps of bright pearls along with gems and a mass of bells and which had been covered with a charming, moving, graceful expansive cloth.

515. The Mountain's daughter too, with the corners of her eyes, dark, her feet having the charms of blue lotuses, touched by (i.e. due to the coming on of) night became very much overpowered by passion. Then the god spoke to her who was full of the art of (love-) sport.

[1]: [1] : Guhāraṇi—mother of Guha or Kārttikeya; i.e. Pārvatī.

[2]: [2] : Ityuktvā—should be ityuktā.

[3]: [3] : Some such verses are not quite intelligible.

[4]: [4] : Pañcaśara—God oflove. His five flowery arrows are: aravinda (a lotus), aśoka, cūta (mango-blossom), navamallikā (jasmine flower), nilotpala (a blue lotus).

[5]: [5] : paryāyapara: the expression is not very clear.

[6]: [6] : padārthāni-the gender is wrong here.

[7]: [7] : japya—in whose honour prayers are muttered.

[8]: [8] : Vīrāsana—also called 'paryaṅka': sitting on the hams. It is a posture practised by ascetics in meditation.

[9]: [9] : Brāhmamuhūrta—the last watch of the night i.e. the early part of the day.

[10]: [10] : Bhaganetrahā—See 33.156 above.

[11]: [11] : Vv 494ff are not properly worded.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 44

The Birth of Kumāra and the Death of Tārarka

Chapter 44 of 693 · 218 detected Sanskrit verse markers

Sanskrit

शर्व उवाच।
शरीरे मम तन्वंगि सिते भास्यसितद्युतिः।
भुजंगी वा सिता शुभ्रे संश्लिष्टा चंदनेतरौ१।
चंद्रातपेन संपृक्ता रुधिराम्बरसंवृता।
रजनी वा सिते पक्षे दृष्टिदोषं ददासि मे२।
इत्युक्ता गिरिजा तेन मुक्तकंठा पिनाकिनम्।
उवाच कोपरक्ताक्षी भ्रुकुटी विकृताननाऽ३।
देव्युवाच-।
स्वकृतेन जनः सर्वो जाड्येन परिभूयते।
अवश्यमर्थी प्राप्नोति खंडनं शशिमंडन४।
तपोभिर्दीर्घचरितैर्या त्वां प्रार्थितवत्यहं।
तस्या मेनि यतस्त्वेष ह्यवमानः पदे पदे५।
नैवास्मि कुटिला शर्व विषमा न च धूर्जटे।
सविषस्त्वं जगत्ख्यातो व्यक्तदोषाकराश्रयः६।
त्वं हि मुष्णासि दशनान्नेत्रहंता भगस्य च।

आदित्यस्त्वां विजानाति भगवान्द्वादशात्मकः७।
मूर्ध्नि शूलं जनयसि स्वैर्दोषैर्मामधिक्षिपन्।
यस्त्वं मामात्थकृष्णेति महाकालोसि विश्रुतः८।
यास्याम्यहं परित्यक्तुमात्मानं तपसा गिरिम्।
जीवंत्या न मया कृत्यं धूर्तेन परिभूतया९।
कापालिकेन क्षुद्रेण श्मशाने नित्यवासिना।
भूत्या विलिप्त स्वांगेन मातृमध्यस्थ चारिणा१०।
निशम्य तस्या वचनं कोपतीक्ष्णाक्षरं हरः।
उवाचानिष्टसंभ्रांतः प्रचलेनेंदुमौलिना११।
शर्व उवाच।
अगात्मजासि गिरिजे नाहं निंदापरस्तव।
चाटूक्तिबुध्या तु मया कृत उन्मादसंश्रयः१२।
विकल्पः स्वस्थचित्ते तु गिरिजे न मम क्रमात्।
यद्येवं कुपिता भीरु तत्तवाहं न वै पुनः१३।
नर्मवादी भविष्यामि जहि कोपं शुचिस्मिते।

शिरसा प्रणतेनैष रचितस्ते मयांजलि१४।
नि हीनो ह्यपमानेन निंदिते नैति विक्रियाम्।
असतां तु सतां न स्यान्मर्मस्पृष्टो नरः किल१५।
अनेकैश्चाटुभिर्देवी देवेन प्रतिबोधिता।
कोपं तीव्रं न तत्याज सती मर्मणि घट्टिता१६।
अवष्टब्धमथाच्छिद्य वासः शंकरपाणिना।
विपर्यस्तालकावेगाद्बन्तुमैच्छच्च शैलजा१७।
तस्या व्रजंत्याः कोपेन पुनराह पुरांतकः।
सत्यं सर्वैरवयवैस्तनोषि सदृशां पितुः१८।
हिमाचलस्य शृंगस्थमेव जालाकुलं मनः।
तथा दुरवगाह्येभ्यो गहनो हि तवाशयः१९।
काठिन्यमश्मसारेभ्यो वनेभ्यो बहुलां गता।
कुटिलत्वं निम्नगाभ्यो दुःसेव्यत्वं हिमादपि२०।
संक्रांतं सर्वमेवैतत्तन्वंगि हिमभूधरात्।
इत्युक्ता सा पुनः प्राह गिरिशं शैलकन्यका२१।

कोपकंपितमूर्द्धा सा प्रस्फुरद्दशनच्छदा।
उमोवाच-।
स्यात्सर्वं दोषदानेन निंदायां गुणिनो बलात्२२।
तवापि दुष्टसंपर्कात्संक्रांतं सर्वमेव हि।
व्यालेभ्योनेकजिह्वत्वं भस्मनोऽस्नेहवृत्तिता२३।
हृत्कालुष्यं शशांकोत्थं दुर्बाधत्वं विषादपि।
किं चात्र बहुनोक्तेन अलं वाचां श्रमेण ते२४।
श्मशानवासान्निर्भीस्त्वं नग्नत्वात्तवनत्रपा।
निर्घृणत्वं कपालित्वाद्दया ते विगता चिरम्२५।
इत्युक्त्वा मंदिरात्तस्मान्निर्जगाम हिमाद्रिजा।
तस्यां व्रजंत्यां देवेश्यां गणैः किलकिलाकृता२६।
क्व मातर्गच्छसीत्युक्त्वा रुदद्भिर्धावितं पुनः।
विष्टभ्य चरणौ देव्या वीरको बाष्पगद्गदः२७।
प्रोवाच मातः किन्न्वेतत्क्व यासि कुपितातुरा।
अहं त्वामनुयास्यामि व्रजंतीं स्नेहवर्जिताम्२८।

नोचेत्पतिष्ये शिखराद्गिरेरस्य त्वयोज्झितः।
उन्नम्यवदनं देवी दक्षिणेन तु पाणिना२९।
उवाच वीरकं माता त्वं शोकं पुत्र मा कृथाः।
शैलाग्रात्पतितुं नैव न च गंतुं मया सह३०।
युक्तं ते पुत्र गच्छामि येन कार्येण तच्छृणु।
कृष्णेत्युक्ता हरेणाहं स्तंभितास्म्यवमानिता३१।
साहं तपः करिष्यामि येन गौरीत्वमाप्नुयाम्।
एष स्त्रीलंपटो देवो यातायां मय्यनंतरम्३२।
द्वाररक्षा त्वया कार्या नित्यं रन्ध्रान्ववेक्षणम्।

यथा न काचित्प्रविशेद्योषित्तत्र हरांतिकम्३३।
दृष्ट्वा परस्त्रियं चापि वदेथा मम पुत्रक।
शीघ्रमेव करिष्यामि यथायुक्तमनंतरम्३४।
एवमस्त्विति देवेशीं वीरकोवाच सांप्रतम्।
मातुराज्ञामृताहार प्लावितांगो गतज्वरः३५।
जगाम रक्षां स द्रष्टुं प्रणिपत्य तु मातरम्।

देवी चापश्यदायांतीं सखीं मातुर्विभूषिताम्३६।
कुसुमामोहिनीं नाम तस्य शैलस्य देवताम्।
सापि दृष्ट्वा गिरिसुतां स्नेहविक्लवमानसा३७।
क्व पुत्रि गच्छसीत्युच्चैरालिग्योवाच देवता।
सा तस्याः सर्वमाचख्यौ शंकरात्कोपकारणम्३८।
पुनश्चोवाचगिरिजा देवतां मातृसंमिताम्।
उमोवाच-।
नित्यं शैलाधिराजस्य देवतात्वमनिंदिते३९।
सर्वतः सन्निधानं ते मनसातीव वत्सला।
अतस्तु ते प्रवक्ष्यामि यद्विधेयं त्वयांबिके४०।
अन्यस्त्रीसंप्रवेशस्तु त्वया रक्ष्यः प्रयत्नतः।
सरहस्ये प्रयत्नेन निषेव्यः सततं गिरौ४१।
पिनाकिनः प्रविष्टायां वक्तव्यं मे त्वयानघे।
ततोहं संविधास्यामि यत्क्षमं तदनंतरम्४२।
इत्युक्ता तां तथेत्युक्त्वा जगाम सा गिरिं शुभा।

उमापि पितुरुद्यानं जगामाद्रिसुताद्भुतम्४३।
अंतरिक्षं समाविश्य मेघमालाविलप्रभम्।
भूषणानि ततो न्यस्य वृक्षवल्कलधारिणी४४।
ग्रीष्मे पंचाग्निसंतप्ता वर्षासु च जलोषिता।
वन्याहारा निराहारा शुष्कस्थंडिलशायिनी४५।
एवं साधयती तत्र तपः सा च व्यवस्थिता।
ज्ञात्वा गतां गिरिसुतां दैत्यस्तत्रांतरे बली४६।
अंधकस्य सुतो हृष्टः पितुर्वधमनुस्मरन्।
देवान्सर्वान्विजित्याजौ बकभ्राता रणोत्कटः४७।
आडिर्नामांतरप्रेक्षी सततं चंद्रमौलिनः।
आजगामामररिपुः पुरं त्रिपुरघातिनः४८।
स तत्रागत्य ददृशे वीरकं द्वार्यवस्थितम्।
विचिंत्य सोपि च वरं दत्तं कमलयोनिना४९।
हते किलांधके दैत्ये गिरिशेनासुरद्विषा।
आडिश्चकार विपुलं तपः परमदारुणम्1.44.५०।

समागत्याब्रवीद्ब्रह्मा तपसा परितोषितः।
किमाडे दानवश्रेष्ठ तपसा प्राप्तुमिच्छसि५१।

ब्रह्माणमाह दैत्यस्तु निर्मृत्युत्वमहं वृणे।
ब्रह्मोवाच-।
जातानामिह संसारे विना मृत्युं न युज्यते५२।
यतस्ततोपि दैत्येंद्र मृत्युः प्राप्यश्शरीरिभिः।
इत्युक्तो दैत्यसिंहस्तु प्रोवाचांबुजसंभवम्५३।
रूपस्यपरिवर्तो मे यदा स्यात्पद्मसंभव।
तदा मृत्युर्मम भवेदन्यथा त्वमरोस्म्यहम्५४।
इत्युक्तस्तु तदोवाच तुष्टः कमलसंभवः।
यदा द्वितीयो रूपस्य विवर्त्तस्ते भविष्यति५५।
तदा ते भविता मृत्युरन्यथा न भविष्यति।
इत्युक्तोमरतां मेने दैत्यसूनुर्महाबलः५६।
तस्मिन्काले त्वसंस्मृत्य तद्वधोपायमात्मनः।
प्रतिहर्तुर्दृष्टिपथे वीरकस्याभवंस्तदा५७।

भुजंगरूपी रंध्रेण प्रविवेश दृशःपथम्।
परिहृत्य गणेशस्य दानवो रौद्रदुर्जयः५८।
अलक्षितो गणेशेन प्रविश्याथ परां तनुम्।
भुजंगरूपं संत्यज्य जग्राहाथ महासुरः५९।
उमारूपं रमयितुं गिरिशं मूढचेतनः।
कृत्वा मायामयं रूपमप्रतर्क्यं मनोहरम्६०।
सर्वैरवयवैः पूर्णं सर्वाभिज्ञानबृंहितम्।
कृत्वा भगांतरे दंतं दैत्यो वज्रमयं दृढम्६१।
तीक्ष्णाग्रं बुद्धिमोहेन गिरिशं हंतुमुद्यतः।
कृत्वोमारूपसंस्थानं गतो दैत्यो हरांतिकम्६२।
पापो रम्याकृतिश्चित्र भूषणांबरसंयुतः।
तं दृष्ट्वा गिरिशस्तुष्टस्तमालिंग्य महासुरम्६३।
मन्यमानो गिरिसुतां सर्वैरवयवांतरैः।
अपृच्छत्साधुभावं ते गिरिपुत्रि न कृत्रिमम्६४।
या त्वं मदाशयं ज्ञात्वा प्राप्तेह वरवर्णिनी।

त्वया विरहितं शून्यं मम स्थानं जगत्त्रयम्६५।
प्राप्ता प्रसन्नवदने युक्तमेवंविधं त्वयि।
इत्युक्तो दानवेंद्रस्तु तं बभाषे स्मितं शनैः६६।
स चाबुध्यदभिज्ञानैः प्राह त्रिपुरघातिनम्।
दैत्य उवाच।
यातास्मि तपसः कामाद्वरं लब्धुं हिमाचलम्६७।
रतिश्च तत्र मेनाभूततः प्राप्ता त्वदंतिकम्।
इत्युक्तः शंकरः शंकां चित्ते प्राप्तो विचारयन्६८।
हृदयेन समाधाय देवः प्रहसिताननः।
कुपिता कुपितं बुद्ध्वा प्रकृत्या च दृढव्रता६९।

अप्राप्तकामा संप्राप्ता किमेतत्संविजानती।
इति चिंत्य हरस्तस्या अभिज्ञानं विचारयन्७०।
नापश्यद्वामपार्श्वे तु तदंकं पद्मलक्षणम्।
लोम्नामावर्तरचितं ततो देवः पिनाकधृक्७१।
बुद्ध्वा तां दानवीं मायामाकारं गूहयंस्ततः।

मेढ्रदंष्ट्रास्त्रमादाय दानवं तमसादयत्७२।
न चाबुध्यत तद्वृत्तं वीरको द्वाररक्षकः।
कुसुमामोदिनं दृष्ट्वा स्त्रीरूपं दानवेश्वरम्७३।
दूतेन मारुतेनाशु बोधिता हिमशैलजा।
श्रुत्वा वायुमुखाद्देवी क्रोधरक्ताविलेक्षणा७४।
अपश्यद्वीरकं पुत्रं हृदयेनैव दूयता।
देव्युवाच।
मातरं मां परित्यज्य यस्मात्त्वं स्नेहविक्लवाम्७५।
विहितावसरः स्त्रीणां शंकरस्य रहोविधौ।
तस्मात्ते मानुषे रूक्षा जडा हृदयवर्जिता७६।
गणेशाकारसदृशी शिला माता भविष्यति।
निमित्त एष विख्यातो वीरकस्य सुतादरात्७७।
संभवे प्रक्रमे चैव विचित्राख्या न संशयः।
एवमुत्सृष्टशापायां गिरिपुत्र्यामनंतरं७८।
निर्जगाम मुखात्क्रोधः सिंहरूपी महाबलः।

स तु सिंहः करालास्यः सटाजटिलकंधरः७९।
ऊर्ध्वप्रोद्भूतलांगूलो दंष्ट्रोत्कटमुखावटः।
व्यादितास्यो लंबजिह्वः क्षामः कुक्षिबलादिषु८०।
अस्यास्ये वर्तितुं देवी व्यवस्थितवती तदा।
ज्ञात्वा मनोगतं तस्या भगवांश्चतुराननः८१।
आजगामाश्रमपदं संपदामाश्रयं यतः।
आगम्योवाच देवेशो गिरिजां स्पष्टया गिरा८२।
ब्रह्मोवाच-।
किं पुनः प्राप्तुकामासि किमलभ्यं ददामि ते।
विरम्यतामतिक्लेशात्तपसोस्मान्मदाज्ञया८३।
तच्छ्रुत्वोवाचगिरिजा गुरोर्गौरवयंत्रितं।
वाक्यं वाचाहरोद्वीर्णवर्णनिर्गमवांछितं८४।
देव्युवाच-।
तपसा दुष्करेणाप्तः पतिर्वै शंकरो मया।
समां श्यामलवर्णेति बहुशः प्रोक्तवान्ग्रहः८५।

तस्मादहं कांचनाभवर्णा तन्नामसंयुता।
भर्तुर्भूतपतेरंगमेकतो निर्विषं भवेत्८६।
तस्यास्तद्भाषितं श्रुत्वा प्रोवाच जगदीश्वरः।

एवं भव त्वं भूयश्च भर्तुर्देहार्द्धचारिणी८७।
ततस्तत्याजतां कृष्णां फुल्लनीलोत्पलत्वचं।
त्वक्च साप्यभवद्भीमा घंटाहस्तात्रिलोचना८८।
नानाभरणसंपूर्णा पीतकौशेयधारिणी।
तामब्रवीत्ततो ब्रह्मा देवीं नीलांबुजत्विषं८९।
निशे भूधरजा देह संपर्का त्वं मदाज्ञया।
संप्राप्ता कृतकृत्यत्वमेकानंशा पुरो ह्यसि९०।
य एष सिंहः प्रोद्भूतो देव्याः क्रोधाद्वरानने।
स तेस्तु वाहनं देवि केतौ चास्तु महाबलः९१।
गच्छ विंध्याचलं तत्र सुरकार्यं करिष्यसि।
पंचालो नाम यक्षोयं यक्षलक्षपदानुगः९२।
दत्तस्ते किंकरो देवि मया मायाशतैर्युतः।

इत्युक्त्वा कौशिकी देवी विंध्यशैलं जगाम ह९३।
उमापि प्राप्तसंकल्पा जगाम गिरिशांतिकं।
प्रविशंतीं तु तां द्वारादपहृत्य समाहितः९४।
रुरोध वीरको देवीं हेमवेत्रलताधरः।
तामुवाच च कोपेन रूपे तु व्यभिचारिणीं९५।
प्रयोजनं न तेत्रास्ति गच्छ यावन्न भक्ष्यसे।
देव्यारूपधरो दैत्यो देवं वंचितुमागतः९६।
प्रविष्टो न च दृष्टोसौ स च देवेन घातितः।
घातिते चाहमाज्ञप्तो नीलकंठेन कोपिना९७।
द्वारे त्वनवधानं ते यस्मात्पश्यामि वै ततः।
भविष्यसि न मे द्वास्थो वर्षपूगाननेकशः९८।
अतस्ते नात्र दास्यामि प्रवेशं गम्यतां द्रुतम्।
एकां मुक्त्वा गिरिसुतां मातरं स्नेहवत्सलाम्९९।
प्रवेशं लभते नान्या नारी कमललोचने।
इत्युक्त्वा तु तदा देवी चिंतयामास चेतसा1.44.१००।

नारी नैव स दैतेयो वायुर्मे यामभाषत।
वृथैव वीरकश्शप्तो मया क्रोधपरीतया१०१।
अकार्यं क्रियते मूढैः प्रायः क्रोधसमन्वितैः।
क्रोधेन नश्यते कीर्तिः क्रोधो हंति स्थितां श्रियम्१०२।
अपरिच्छिन्नतत्वार्था पुत्रं शापितवत्यहं।
विपरीतार्थबुद्धीनां सुलभो विपदागमः१०३।
संचिंत्यैवमुवाचेदं वीरकं प्रति शैलजा।
सज्जलज्जाविकारेण वदनेनाम्बुजत्विषा१०४।
देव्युवाच-।
अहं वीरक ते माता न तेस्तु मनसो भ्रमः।
शंकरस्यास्मि दयिता सुता तुहिनभूभृतः१०५।

मम गात्रच्छविभ्रांत्या मा शंकां पुत्र धारय।
तुष्टेन गौरता दत्ता ममेयं पद्मजन्मना१०६।
मया शप्तोस्यविदिते वृत्तांते दैत्यनिर्मिते।
ज्ञात्वा नारीप्रवेशं तु शंकरे रहसि स्थिते१०७।

ननिवर्तयितुं शक्यः शापः किंतु ब्रवीमि ते।
शीघ्रमेष्यसि मानुष्यात्सर्वकामसमन्वितः१०८।
शिरसा तु ततो वंद्य मातरं पूर्णमानसः।
उवाच साध्वीं पूर्णेन्दु द्युतिं तुहिनशैलजां१०९।
वीरक उवाच-।
नतसुरासुरमौलिलसन्मणिप्रवरकांतिकरालिनखाङ्घ्रिके।
नगसुते शरणागतवत्सले नवनमोवनतार्तिविनाशिनि११०।
तपनमंडलमंडितकंधरे पृथुसुवर्णनगद्युतिहारिके।
विषमभंगविषंगमभीषितो गिरिसुते भवतीमहमाश्रये१११।
जगतिकाप्रणताभिमता ददौ झटिति सिद्धिमृते भवतीं यथा।
जगतिकां प्रणमेच्छशिशेखरो भुवनभृन्मुनयो भवतीं यथा११२।
विमलयोगविनिर्मितदुर्जये सुतनुतुल्यमहेश्वरमंडली।
विदलितांधकबांधवसंहतिः सुरवरैः प्रथमं त्वमभिष्टुता११३।
सितसटापटलोद्धतकंधराभवमहामृगराजरयस्थिता।
विमलशक्तिमुखानलपिंगला यतभुजौघनिपिष्टमहासुरा११४।

निगदिता भुवनैरतिचंडिकाजननिशुंभनिशुंभनिषूदिनी।
प्रणतचिंतितदा भवदा नवप्रशमनैकरतिस्तरसा भुवि११५।
वियतिवायुपथे ज्वलनाकुलेवनितले तव देवि च यद्वपुः।
तदजितेप्रतिमे प्रणमाम्यहं भुवनभाविनिते भववल्लभे११६।
जलधयो ललितोद्धतवीचयो हुतवहो द्युतिदग्धचराचरः।
फणसहस्रभृतश्च भुजंगमास्त्वमभिधास्यसि मामभयंकरा११७।
भगवति स्थिरभक्तजनाश्रये प्रतिगतो भवतीचरणाश्रयं।
करणजातमिहास्तु ममाश्रवैतवविलासमुखानुभवास्यदम्११८।
सुप्रसन्ना ततो देवी वीरकस्येति संस्तुता।
प्रविवेश शुभंभर्तुर्भुवनं भूधरात्मजा११९।
द्वास्थोपि वीरको देवान्हरदर्शनकांक्षिणः।
व्यसर्जयत्स्वकानेव गृहानादरपूर्वकं१२०।
नास्त्यत्रावसरो देवा देव्याः सह वृषाकपिः।
निभृतः क्रीडतीत्युक्ता ययुस्ते च यथागतं१२१।
गते वर्षसहस्रे तु देवास्त्वरितमानसाः।

ज्वलनं चोदयामासुर्ज्ञातुं शंकरचेष्टितं१२२।
प्रविश्य पक्षिरंध्रेण शुकरूपी हुताशनः।
ददर्श शयने सर्वं रतौ गिरिजया सह१२३।
ददर्श तं च देवेशो हुताशं शुकरूपिणं।

तमुवाच महादेवः किंचित्कोपसमन्वितः१२४।
शर्व उवाच।
निषिक्तमर्धं देव्यां मे वीर्यं च शुकविग्रह।
लज्जया विरतिश्चास्य त्वमर्धं पिब पावक१२५।
यस्मात्तु त्वत्कृते विघ्नं तस्मात्त्वय्युपपद्यते।
इत्युक्तः प्राञ्जलिर्वह्निरपिबद्वीर्यमाहितं१२६।
तेनाप्लुतास्ततो देवास्तन्मुखा ऋभवो यतः।
विपाट्य जठरं तेषां वीर्यं माहेश्वरं ततः१२७।
निष्क्रांतं तप्तहेमाभं विततते शंकराश्रमे।
तस्मिन्सरो महज्जातं विमलं बहुयोजनं१२८।
प्रोत्फुल्लहेमकमलं नानाविहगनादितम्।

तच्छ्रुत्वा तु सरो देवी जातं हेममहांबुजम्१२९।
जगाम कौतुकाविष्टा तत्सरः कनकांबुजम्।
तत्र कृत्वा जलक्रीडां तदब्जकृतशेखरा१३०।
उपविष्टा ततस्तस्य तीरे देवी सखीवृता।
पातुकामा च तत्तोयं स्वादुनिर्मलपंकजम्१३१।
अपश्यत्कृत्तिकास्तास्स षडर्कद्युतिसन्निभाः।
पद्मपत्रे तु तद्वारि गृहीत्वा प्रस्थिता गृहम्१३२।
हर्षात्सोवाच पास्यामि पद्मपत्रे स्थितं पयः।
ततःस्ता ऊचुरखिलाः कृत्तिका हिमशैलजाम्१३३।
कृत्तिका ऊचुः-।
दास्यामो दयिते गर्भे संभूतो यो भविष्यति।
सोस्माकमपि पुत्रः स्यादस्मत्त्राता च वृत्तिमान्१३४।
त्रिषु लोकेषु विख्यातः सर्वेष्वपि शुभानने।
इत्युक्तोवाच गिरिजा कथं मद्गात्रसंभवैः१३५।
सर्वैरवयवैर्युक्तो भवतीभ्यः सुतो भवेत्।

ततस्तां कृत्तिका ऊचुर्विधास्यामोस्य वै वयम्१३६।
उत्तमान्युत्तमांगानि यच्चेवं तु भविष्यति।
उक्ता वै शैलजा प्राह भवत्वेवमनिंदिताः१३७।
ततस्तु हर्षसंपूर्णा पद्मपत्रस्थितं पयः।
तस्यै ददुस्तया चापि तत्पीतं क्रमशो जलम्१३८।
पीते तु सलिले चैव तस्मिन्नेव क्षणे वरः।
विपाट्य देव्याश्च ततो दक्षिणं कुक्षिमुद्गतः१३९।
निश्चक्रामाद्भुतो बालो रोगशोकविनाशनः।
प्रभाकरकरव्रात प्रकारप्रकरप्रभुः१४०।
गृहीतनिर्मलोदग्र शक्तिशूलांकुशोनलः।
दीप्तो मारयितुं दैत्यानुत्थितः कनकच्छविः१४१।
एतस्मात्कारणादेव कुमारश्चापि सोभवत्।

वामं विदार्य निष्क्रांतस्ततो देव्याः पुनः शिशुः१४२।
स्कंदोथ वदनाद्वह्नेः शुभ्रात्षड्वदनोरिहा।
कृत्तिकासलिलादेव शाखाभिः सविशेषतः१४३।

शाखाः शिवाः समाख्याताः षट्सुवक्त्रेषु विस्तृताः।
यतस्ततो विशाखोसौ ख्यातो लोकेषु षण्मुखः१४४।
स्कंदो विशाखः षड्वक्त्रः कार्तिकेयश्च विश्रुतः।
पक्षे चैत्रस्य बहुले पंचदश्यां महाबलौ१४५।
संभूतावर्कसदृशौ विशाले शरकानने।
सिते पक्षे तु पंचम्यां तथैतौ पावकानलौ१४६।
बालकाभ्यां चकारैकं संध्यायामेव भूतये।
तस्यामेव ततः षष्ठ्यामभिषिक्तो गुहः प्रभुः१४७।
सर्वैरमरसंघातैर्ब्रह्मोपेंद्रेंद्र भास्करैः।
गंधमाल्यैः शुभैर्धूपैस्तथा क्रीडनकैरपि१४८।
छत्रैश्चामरजालैश्च भूषणैश्च विलेपनैः।
अभिषिक्तो विधानेन यथावत्षण्मुखः प्रभुः१४९।
सुतामस्मै ददौ शक्रो देवसेनेति विश्रुताम्।
पत्न्यर्थं देवदेवेशो ददौ विष्णुरथायुधम्1.44.१५०।
यक्षाणां दशलक्षाणि ददावस्य धनाधिपः।

ददौ हुताशनस्तेजो ददौ वायुश्च वाहनम्१५१।
ददौ क्रीडनकं त्वष्टा कुक्कुटं कामरूपिणम्।
एवं सुरास्तु ते सर्वे परिवारमनन्तकम्१५२।
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ददुर्मुदितचेतस्काः स्कंदायादित्यवर्चसे।
जानुभ्यामवनौ स्थित्वा सुरसंघास्तमस्तुवन्१५३।
स्तोत्रेणानेन वरदं षण्मुखं मुख्यशः सुराः।
देवा ऊचुः-।
नमः कुमाराय महाप्रभाय स्कंदाय चास्कंदितदानवाय१५४।
नवार्कबिंबप्रतिमप्रभाव नमोस्तु गुह्याय गुहाय तुभ्यम्।
नमोस्तु ते लोकभयापहाय नमोस्तु ते लोककृपापराय१५५।
नमो विशालामललोचनाय नमो विशाखाय महाव्रताय।
नमो नमस्तेस्तु रणोत्कटाय नमो मयूरोज्ज्वलवाहनाय१५६।
नमोस्तु केयूरधराय तुभ्यं नमो धृतोदग्रपताकिने ते।
नमः प्रभावप्रणताय तेस्तु नमोऽस्तु घंटाधरधैर्यशालिने१५७।

कुमार उवाच-।
कं वः कामं प्रयच्छामि भवंतो ब्रूतनिर्वृताः।
यद्यप्य साध्यं कृत्यं नो हृदये चिंतितं चिरम्१५८।
इत्युक्तास्तु सुरास्तेन प्रोचुः प्रणतमौलयः।
सर्व एव महात्मानं गुहं मुदितमानसाः१५९।

दैत्येंद्रस्तारको नाम सर्वामरकुलांतकृत्।
बलवान्दुर्जयस्तीक्ष्णो दुराचारोतिकोपनः१६०।
तमेव जहि दुर्धर्षं दैत्यं सर्वविनाशनम्।
उपस्थितः कृत्यशेषो ह्यस्माकं च भयावहः१६१।
हिरण्यकशिपुश्चोग्रो ह्यवध्यो देवतागणैः।
यज्ञघ्नः पापकर्मा वै येन ब्रह्मापि तापितः१६२।
एतौ हरस्व भद्रं ते तावकं च महाबलम्।
एवमुक्तस्तथेत्युक्त्वा सर्वामरपदानुगः१६३।
जगाम जगतांनाथस्तूयमानोमरेश्वरैः।
तारकस्य वधार्थाय जगतां कंटकस्य च१६४।

ततश्च प्रेषयामास शक्रो गूढसमाश्रयः।
दूतं दानवसिंहस्य परुषाक्षरवादिनम्१६५।
स तु गत्वाब्रवीद्दैत्यमभयो भीमदर्शनम्।
दूत उवाच।
शक्रस्त्वामाह देवेशो दैत्यकेतुं दिवस्पतिः१६६।
तारकासुर तच्छक्त्या घटयस्व यथेच्छया।
यज्जगज्ज्वलनोद्दीप्तं किल्बिषं च त्वया कृतम्१६७।
तस्याहं सादकस्तेद्य राजास्मि भुवनत्रये।
श्रुत्वैतद्दुद्रुतं वाक्यं कोपसंरक्तलोचनः१६८।
उवाच दूतं दुष्टात्मा नष्टप्रायविभूतिकः।
तारक उवाच-।
दृष्टं ते पौरुषं शक्र शतशोथ महारणे१६९।
निस्त्रपत्वान्न ते शांतिर्विद्यते शक्र दुर्मते।
एवमुक्ते गते दूते चिंतयामास दानवः१७०।
नालब्धसंश्रयः शक्रो वक्तुमेवमिहार्हति।

जातः स्कंदोधुना शक्राज्ज्ञायते समुपाश्रयात्१७१।
निमित्तौघांस्तदा दुष्टान्सोपश्यन्नाशवेदिनः।
पांसुवर्षमसृक्पातं गगनादवनीतले१७२।
वामनेत्रप्रकंपं च वक्त्रशोषं मनोमयम्।
स्वकानां वक्त्रपद्मानां म्लानतां च व्यलोकयत्१७३।
दुष्टांश्च प्राणिनो रौद्रान्सोपश्यद्दुष्टवादिनः।
तदचिंत्यैव दितिजो न्यस्तचित्तोभवत्क्षणात्१७४।
यावद्भजघटाघंटा घनत्काररवोत्कटाम्।
तद्वत्तुरंगसंघातहेषोत्साहविभूषिताम्१७५।
सैन्यैस्सेनान्तरोदग्र ध्वजराजैर्विराजिताम्।
विमानैश्चाद्भुताकारैश्चलितामलचामरैः१७६।
विभूषणपिनद्धां च किन्नरोद्गीतनादिताम्।
नाना नाकतरूत्फुल्ल कुसुमापीडधारिणीम्१७७।

विशोकास्त्रपरिस्फार चर्मनिर्मलदर्शिनीं।
विद्युत्पुष्टद्युतिधरां नानावाद्यविनादिताम्१७८।

सेनां नाकसदां दैत्यः प्रासादस्थो व्यलोकयत्।
सचिंतयामास तदा किंचिद्विभ्रांतमानसः१७९।
अपूर्वः को भवेद्योद्धा यो मया न विनिर्जितः।
ततश्चिंताकुलो दैत्यः शुश्राव कटुकाक्षरम्।
सिद्धवंदिभिरुद्घुष्टमिदं हृदयदारुणम्१८०।
जयातुलशक्तिदीधितिपंजरभुजदंडप्रचंडतर।
रभससुरवदनकुमुदविकासनविलासनेत्र कुमारवर१८१।
जय दितिजकुलमहोदधि बडवानल मधुरमयूररथ सुरमकुट कोटि कुंचित चरण नखांकुर महासेन१८२।
जय चलितललित चूडाकलापनवविमलकमल।
दंडकांत दैत्येशवंश दुःसह दावानल१८३।
जय विशाखविभोजय बालसप्तवासर भुवनालिशोकशमन जय सकललोक दितिसुतधुरंधरनाशक स्कंद१८४।
श्रुत्वैतत्तारकः सर्वमुद्घुष्टं देववंदिभिः।
सस्मार ब्रह्मणो वाक्यं वधं बालादुपस्थितं१८५।
स्मृत्वा धर्मौघविध्वंसी सदा वीरपदानुगः।
मंदिरान्निर्जगामाशु शोकग्रस्तेन चेतसा१८६।

कालनेमिमुखा दैत्याः संत्रस्ता भ्रांतचेतसः।
स्वेष्वनीकेषु च तदा त्वरा विस्मितचेतसः१८७।
हिरण्यकशिपुः प्राह दानवानां धुरंधरः।
त्रपाकरं भवेन्मह्यं बालस्यास्य पलायनम्१८८।
यद्यहं हंतवे यामि सोपि वै कमलाश्रितः।
हत्वाहं बालकं चैनं दुःस्पर्शाः स्यामकारणं१८९।
यात धावत गृह्णीत योजयध्वं वरूथिनीम्।
कुमारं तारको दृष्ट्वा बभाषे भीषणाकृतिः१९०।
किं बाल योद्धुकामोसि क्रीडकंदुकलीलया।
येनातपो निसृष्टस्ते सत्संगरविभाषक१९१।
बालत्वादथ ते बुद्धिरेवं स्वल्पार्थदर्शिनी।
कुमारोपि तमग्रस्थं बभाषे हर्षवत्तमं१९२।
शृणु तारक शास्त्रार्थ इह नैव निरूप्यते।
शस्त्रैरर्था न दृश्यंते समरे निर्भरं भये१९३।
शिशुत्वं मावमंस्था मे शिशुः कष्टो भुजंगमः।

दुष्प्रेक्षो भास्करो बालस्तथाहं दुर्जयः शिशुः१९४।
अल्पाक्षरो न मंत्रः किं सस्फुरो दैत्य दृश्यते।
कुमारे प्रोक्तवत्येवं दैत्यश्चिक्षेप मुद्गरं१९५।
कुमारस्तं निरासोग्रं चक्रेणामोघवर्चसा।
ततश्चिक्षेप दैत्येंद्रो भिंदिपालमयोमयं१९६।
करेण तं च जग्राह कार्तिकेयोमरारिहा।

गदां मुमोच दैत्याय समुत्थाय खरस्वनाम्१९७।
तया हतस्ततो दैत्यश्चकम्पेचलराडिव।
मेने च दुर्जयं दैत्यस्तदाबालं सुदुःसहं१९८।
चिंतयामास बुद्ध्या वै प्राप्तः कालो न संशयः।
कंपितं च समालोक्य कालनेमि पुरोगमाः१९९।
सर्वे देत्यैश्वरा जघ्नुः कुमारं रणदारुणं।
स तैः प्रहारैरस्पृष्टस्तथा क्लैशैर्महाद्युतिः1.44.२००।
स बालो बलिभिर्वेगैरयुध्यद्वानवै रणे।
रणशौण्डाश्च दैत्येंद्रा पुःनर्जघ्नुः शिलीमुखैः२०१।

कुमारं समरे दैत्या बलिनो देवकंटकाः।
कुमारस्य व्यथा नाभूद्वैत्यास्त्रनिहतस्य तु२०२।
प्राणांतकरणं जातं देवानां दानवा हवं।
देवान्निपीडितान्दृष्ट्वा कुमारः कोपमाविशत्२०३।
ततोस्त्रैर्दारयामास दानावानामनीकिनीम्।
तैरस्त्रैर्निष्प्रतीकारैस्ताडितास्सुरकंटकाः२०४।
कालनेमिमुखाः सर्वे रणे ह्यासन्पराङ्मुखाः।
विद्रुतेषु च दैत्येषु प्रहतेषु समंततः२०५।
किन्नरोद्गारगीतैश्च हास्यसन्यस्तचेतनः।
जघ्ने कुमारं गदया निष्टप्तकनकत्विषा२०६।
शरैर्मयूरं चित्रैश्च चकार विमुखं रणे।
दृष्ट्वा पराङ्मुखो देवो मुक्तरक्तं स्ववाहनम्२०७।
जग्राह शक्तिं विमलां रणे कनकभूषणाम्।
बाहुना हेमकेयूर रुचिरेण षडाननः२०८।
ततोब्रवीन्महासेनस्तारकं दानवाधिपम्।

तिष्ठतिष्ठ सुदुर्बुद्धे यमलोकं विलोकय२०९।
हतो ह्यसि मया शक्त्या स्मर स्वं दैत्यचेष्टितम्।
इत्युक्त्वा तु ततः शक्तिं मुमोच दितिजं प्रति२१०।
सा कुमारभुजोत्सृष्टा तत्केयूररवानुगा।
बिभेद दैत्यहृदयं वज्रशैलेंद्रकर्कशम्२११।
गतासुः स पपातोर्व्यां प्रलये भूधरो यथा।
विकीर्णमकुटोष्णीषो विस्रस्ताखिलभूषणः२१२।
तस्मिन्विनिहते दैत्ये दानवानां धुरंधरे।
नाभूत्कश्चित्तदा दुःखी नरकेष्वपि पापकृत्२१३।
स्तुवंतः षण्मुखं देवाः प्राक्रीडन्नागतस्मिताः।
जग्मुः स्वानेव भुवनान्निरस्यासंस्तथोत्सुकाः२१४।
ददुश्चापि वरं सर्वे देवाश्च षण्मुखं प्रति।
तुष्टाः संप्राप्तसर्वार्थास्सहसिद्धैस्तपोधनैः२१५।
देवा ऊचुः।

यः पठेत्स्कंदसंबंधां कथामेतां महामतिः।

शृणुयाच्छ्रावयेद्वापि स भवेत्कीर्तिमान्नरः२१६।
बह्वायुः सुभगः श्रीमान्कीर्तिमान्शुभदर्शनः।
भूतेभ्यो निर्भयश्चापि सर्वदुःखविवर्जितः२१७।
संध्यामुपास्य यः पूर्वां स्कंदस्य चरितं पठेत्।
स युक्तः किन्नरैः सर्वैर्महाधनपतिर्भवेत्२१८।

Roman transliteration

śarva uvāca|
śarīre mama tanvaṃgi site bhāsyasitadyutiḥ|
bhujaṃgī vā sitā śubhre saṃśliṣṭā caṃdanetarau1|
caṃdrātapena saṃprktā rudhirāmbarasaṃvrtā|
rajanī vā site pakṣe dṛṣṭidoṣaṃ dadāsi me2|
ityuktā girijā tena muktakaṃṭhā pināķinam|
uvāca koparaktākṣī bhrukuṭī vikṛtānanā3|
devyuvāca-|
svakṛtena janaḥ sarvo jāḍyena paribhūyate|
avaśyamarthī prāpnoti khaṃḍanaṃ śaśimaṃḍana4|
tapobhirdīrghacaritairyā tvāṃ prārthitavatyahaṃ|
tasyā meni yatastveṣa hyavamānaḥ pade pade5|
naivāsmi kuṭilā śarva viṣamā na ca dhūrjaṭe|
saviṣastvaṃ jagatkhyāto vyaktadoṣākarāśrayaḥ6|
tvaṃ hi muṣṇāsi daśanānnetrahaṃtā bhagasya ca|

ādityastvāṃ vijānāti bhagavāndvādaśātmakaḥ7|
mūrdhni śūlaṃ janayasi svairdoṣairmāmadhikṣipan|
yastvaṃ māmātthakṛṣṇeti mahākālosi viśrutaḥ8|
yāsyāmyahaṃ parityaktumātmānaṃ tapasā girim|
jīvaṃtyā na mayā kṛtyaṃ dhūrtena paribhūtayā9|
kāpālikena kṣudreṇa śmaśāne nityavāsinā|
bhūtyā vilipta svāṃgena mātṛmadhyastha cāriṇā10|
niśamya tasyā vacanaṃ kopatīkṣṇākṣaraṃ haraḥ|
uvācāniṣṭasaṃbhrāṃtaḥ pracaleneṃdumaulinā11|
śarva uvāca|
agātmajāsi girije nāhaṃ niṃdāparastava|
cāṭūktibudhyā tu mayā kṛta unmādasaṃśrayaḥ12|
vikalpaḥ svasthacitte tu girije na mama kramāt|
yadyevaṃ kupitā bhīru tattvāhaṃ na vai punaḥ13|
narmavādī bhaviṣyāmi jahi kopaṃ śucismite|

śirasā praṇatenaiṣa racitaste mayāṃjali14|
ni hīno hyapamānena niṃdite naiti vikriyām|
asatāṃ tu satāṃ na syānmarmasprṣṭo naraḥ kila15|
anekaiścāṭubhirdevī devena pratibodhitā|
kopaṃ tīvraṃ na tatyāja satī marmaṇi ghaṭṭitā16|
avaṣṭabdhamathācchidya vāsaḥ śaṃkarapāṇinā|
viparyastālakāvegādgantumaicchacca śailajā17|
tasyā vrajaṃtyāḥ kopena punarāha purāṃtakaḥ|

satyaṃ sarvairavayavaistanoṣi sadṛśāṃ pituḥ18|
himācalasya śṛṃgasthameva jālākulaṃ manaḥ|
tathā duravagāhyebhyo gahano hi tavāśayaḥ19|
kāṭhinyamaśmasārebhyo vanebhyo bahulāṃ gatā|
kuṭilatvaṃ nimnagābhyo duḥsevyatvaṃ himādapi20|
saṃkrāṃtaṃ sarvamevaitattanvaṃgi himabhūdharāt|
ityuktā sā punaḥ prāha giriśaṃ śailakanyakā21|

kopakaṃpitamūrddhā sā prasphuraddaśanacchadā|
umovāca-|
syātsarvaṃ doṣadānena niṃdāyāṃ guṇino balāt22|
tavāpi duṣṭasaṃparkātsaṃkrāṃtaṃ sarvameva hi|
vyālebhyonekajihvatvaṃ bhasmano'snehavṛttitā23|
hṛtkāluṣyaṃ śaśāṃkotthaṃ durbādhatvaṃ viṣādapi|
kiṃ cātra bahunoktena alaṃ vācāṃ śrameṇa te24|
śmaśānavāsānnirbhīstvaṃ nagnatvāttavanatrapā|
nirghṛṇatvaṃ kapālitvāddayā te vigatā ciram25|
ityuktvā maṃdirāttasmānnirjagāma himādrijā|
tasyāṃ vrajaṃtyāṃ deveśyāṃ gaṇaiḥ kilakilākṛtā26|
kva mātargacchasītyuktvā rudadbhirdhāvitaṃ punaḥ|
viṣṭabhya caraṇau devyā vīrako bāṣpagadgadaḥ27|
provāca mātaḥ kinnvetatkva yāsi kupitāturā|
ahaṃ tvāmanuyāsyāmi vrajaṃtīṃ snehavarjitām28|

nocetpatiṣye śikharādgirerasya tvayojjhitaḥ|
unnamyavadanaṃ devī dakṣiṇena tu pāṇinā29|
uvāca vīrakaṃ mātā tvaṃ śokaṃ putra mā kṛthāḥ|
śailāgrātpatituṃ naiva na ca gaṃtuṃ mayā saha30|
yuktaṃ te putra gacchāmi yena kāryeṇa tacchṛṇu|
kṛṣṇetyuktā hareṇāhaṃ staṃbhitāsmyavamānitā31|
sāhaṃ tapaḥ kariṣyāmi yena gaurītvamāpnuyām|
eṣa strīlaṃpaṭo devo yātāyāṃ mayyanaṃtaram32|
dvārarakṣā tvayā kāryā nityaṃ randhrānvavekṣaṇam|
yathā na kācitpraviśedyoṣittatra harāṃtikam33|
dṛṣṭvā parastriyaṃ cāpi vadethā mama putraka|
śīghrameva kariṣyāmi yathāyuktamanaṃtaram34|
evamastviti deveśīṃ vīrakovāca sāṃpratam|
māturājñāmṛtāhāra plāvitāṃgo gatajvaraḥ35|
jagāma rakṣāṃ sa draṣṭuṃ praṇipatya tu mātaram|

devī cāpaśyadāyāṃtīṃ sakhīṃ māturvibhūṣitām36|
kusumāmohinīṃ nāma tasya śailasya devatām|
sāpi dṛṣṭvā girisutāṃ snehaviklavamānasā37|
kva putri gacchasītyuccairāligyovāca devatā|
sā tasyāḥ sarvamācakhyau śaṃkarātkopakāraṇam38|
punaścovācagirijā devatāṃ mātṛsaṃmitām|
umovāca-|
nityaṃ śailādhirājasya devatātvamaniṃdite39|
sarvataḥ sannidhānaṃ te manasātīva vatsalā|
atastu te pravakṣyāmi yadvidheyaṃ tvayāṃbike40|
anyastrīsaṃpraveśastu tvayā rakṣyaḥ prayatnataḥ|
sarahasye prayatnena niṣevyaḥ satataṃ girau41|
pinākinaḥ praviṣṭāyāṃ vaktavyaṃ me tvayānaghe|

tatohaṃ saṃvidhāsyāmi yatkṣamaṃ tadanaṃtaram42|
ityuktā tāṃ tathetyukttvā jagāma sā giriṃ śubhā|

umāpi piturudyānaṃ jagāmādrisutādbhutam43|
aṃtarikṣaṃ samāviśya meghamālāvilaprabham|
bhūṣaṇāni tato nyasya vṛkṣavalkaladhāriṇī44|
grīṣme paṃcāgnisaṃtaptā varṣāsu ca jaloṣitā|
vanyāhārā nirāhārā śuṣkasthaṃḍilaśāyinī45|
evaṃ sādhayatī tatra tapaḥ sā ca vyavasthitā|
jñātvā gatāṃ girisutāṃ daityastatrāṃtare balī46|
aṃdhakasya suto hṛṣṭaḥ piturvadhamanusmaran|
devānsarvānvijityājau bakabhrātā raṇotkaṭaḥ47|
āḍirnāmāṃtaraprekṣī satataṃ caṃdramaulinaḥ|
ājagāmāmararipuḥ puraṃ tripuraghātinaḥ48|
sa tatrāgatya dadṛśe vīrakaṃ dvāryavasthitam|
viciṃtya sopi ca varaṃ dattaṃ kamalayoninā49|
hate kilāṃdhake daitye giriśenāsuradviṣā|
āḍiścakāra vipulaṃ tapaḥ paramadāruṇam1.44.50|

samāgatyābravīdbrahmā tapasā paritoṣitaḥ|
kimāḍe dānavaśreṣṭha tapasā prāptumicchasi51|
brahmāṇamāha daityastu nirmṛtyutvamahaṃ vṛṇe|
brahmovāca-|
jātānāmiha saṃsāre vinā mṛtyuṃ na yujyate52|
yatastatopi daityeṃdra mṛtyuḥ prāpyaśśarīribhiḥ|
ityukto daityasiṃhastu provācāṃbujasaṃbhavam53|
rūpasyaparivarto me yadā syātpadmasaṃbhava|
tadā mṛtyurmama bhavedanyathā tvamarosmyaham54|
ityuktastu tadovāca tuṣṭaḥ kamalasaṃbhavaḥ|
yadā dvitīyo rūpasya vivarttaste bhaviṣyati55|
tadā te bhavitā mṛtyuranyathā na bhaviṣyati|
ityuktomaratāṃ mene daityasūnurmahābalaḥ56|
tasminkāle tvasaṃsmṛtya tadvadhopāyamātmanaḥ|
pratiharturdṛṣṭipathe vīrakasyābhavaṃstadā57|

bhujaṃgarūpī raṃdhreṇa praviveśa dṛśaḥpatham|
parihṛtya gaṇeśasya dānavo raudradurjayaḥ58|
alakṣito gaṇeśena praviśyātha parāṃ tanum|
bhujaṃgarūpaṃ saṃtyajya jagrāhātha mahāsuraḥ59|
umārūpaṃ ramayituṃ giriśaṃ mūḍhacetanaḥ|
kṛtvā māyāmayaṃ rūpamapratarkyaṃ manoharam60|
sarvairavayavaiḥ pūrṇaṃ sarvābhijñānabṛṃhitam|
kṛtvā bhagāṃtare daṃtaṃ daityo vajramayaṃ dṛḍham61|
tīkṣṇāgraṃ buddhimohena giriśaṃ haṃtumudyataḥ|
kṛtvomārūpasaṃsthānaṃ gato daityo harāṃtikam62|
pāpo ramyākṛtiścitra bhūṣaṇāṃbarasaṃyutaḥ|
taṃ dṛṣṭvā giriśastuṣṭastamāliṃgya mahāsuram63|
manyamāno girisutāṃ sarvairavayavāṃtaraiḥ|
apṛcchatsādhubhāvaṃ te giriputri na kṛtrimam64|
yā tvaṃ madāśayaṃ jñātvā prāpteha varavarṇinī|

tvayā virahitaṃ śūnyaṃ mama sthānaṃ jagattrayam65|
prāptā prasannavadane yuktamevaṃvidhaṃ tvayi|

ityukto dānaveṃdrastu taṃ babhāṣe smitaṃ śanaiḥ66|
sa cābudhyadabhijñānaiḥ prāha tripuraghātinam|
daitya uvāca|
yātāsmi tapasaḥ kāmādvaraṃ labdhuṃ himācalam67|
ratiśca tatra menābhūttataḥ prāptā tvadaṃtikam|
ityuktaḥ śaṃkaraḥ śaṃkāṃ citte prāpto vicārayan68|
hṛdayena samādhāya devaḥ prahasitānanaḥ|
kupitā kupitaṃ buddhvā prakṛtyā ca dṛḍhavratā69|
aprāptakāmā saṃprāptā kimetatsaṃvijānatī|
iti ciṃtya harastasyā abhijñānaṃ vicārayan70|
nāpaśyadvāmapārśve tu tadaṃkaṃ padmalakṣaṇam|
lomnāmāvartaracitaṃ tato devaḥ pināgadhṛk71|
buddhvā tāṃ dānavīṃ māyāmākāraṃ gūhayaṃstataḥ|

meḍhradaṃṣṭrāstramādāya dānavaṃ tamasādayat72|
na cābudhyata tadvṛttaṃ vīrako dvārarakṣakaḥ|
kusumāmodinaṃ dṛṣṭvā strīrūpaṃ dānaveśvaram73|
dūtena mārutenāśu bodhitā himaśailajā|
śrutvā vāyumukhāddevī krodharaktāvilekṣaṇā74|
apaśyadvīrakaṃ putraṃ hṛdayenaiva dūyatā|
devyuvāca|
mātaraṃ māṃ parityajya yasmāttvaṃ snehaviklavām75|
vihitāvasaraḥ strīṇāṃ śaṃkarasya rahovidhau|
tasmātte mānuṣe rūkṣā jaḍā hṛdayavarjitā76|
gaṇeśākārasadṛśī śilā mātā bhaviṣyati|
nimitta eṣa vikhyāto vīrakasya sutādarāt77|
saṃbhave prakrame caiva vicitrākhyā na saṃśayaḥ|
evamutsṛṣṭaśāpāyāṃ giriputryāmanaṃtaraṃ78|
nirjagāma mukhātkrodhaḥ siṃharūpī mahābalaḥ|

sa tu siṃhaḥ karālāsyaḥ saṭājaṭilakaṃdharaḥ79|
ūrdhvaprodbhūtalāṃgūlo daṃṣṭrotkaṭamukhāvaṭaḥ|
vyāditāsyo laṃbajihvaḥ kṣāmaḥ kukṣibalādiṣu80|
asyāsye vartituṃ devī vyavasthitavatī tadā|
jñātvā manogataṃ tasyā bhagavāṃścaturānanaḥ81|
ājagāmāśramapadaṃ saṃpadāmāśrayaṃ yataḥ|
āgamyovāca deveśo girijāṃ spaṣṭayā girā82|
brahmovāca-|
kiṃ punaḥ prāptukāmāsi kimalabhyaṃ dadāmi te|
viramyatāmatikleśāttapasosmānmadājñayā83|
tacchrutvovācagirijā gurorgauravayaṃtritaṃ|
vākyaṃ vācāharodgīrṇavarṇanirgamavāṃchitaṃ84|
devyuvāca-|
tapasā duṣkareṇāptaḥ patirvai śaṃkaro mayā|
samāṃ śyāmalavarṇeti bahuśaḥ proktavānrahaḥ85|

tasmādahaṃ kāṃcanābhavarṇā tannāmasaṃyutā|
bharturbhūtapateraṃgamekato nirviṣaṃ bhavet86|
tasyāstadbhāṣitaṃ śrutvā provāca jagadīśvaraḥ|
evaṃ bhava tvaṃ bhūyaśca bharturdehārddhacāriṇī87|
tatastatyājatāṃ kṛṣṇāṃ phullanīlotpalatvacaṃ|
tvakca sāpyabhavadbhīmā ghaṃṭāhastātrilocanā88|
nānābharaṇasaṃpūrṇā pītakauśeyadhāriṇī|

tāmabravīttato brahmā devīṃ nīlāṃbujatviṣaṃ89|
niśe bhūdharajā deha saṃparkā tvaṃ madājñayā|
saṃprāptā kṛtakṛtyatvamekānaṃśā puro hyasi90|
ya eṣa siṃhaḥ prodbhūto devyāḥ krodhādvarānane|
sa testu vāhanaṃ devi ketau cāstu mahābalaḥ91|
gaccha viṃdhyācalaṃ tatra surakāryaṃ kariṣyasi|
paṃcālo nāma yakṣoyaṃ yakṣalakṣapadānugaḥ92|
dattaste kiṃkaro devi mayā māyāśatairyutaḥ|

ityuktvā kauśikī devī viṃdhyaśailaṃ jagāma ha93|
umāpi prāptasaṃkalpā jagāma giriśāṃtikaṃ|
praviśaṃtīṃ tu tāṃ dvārādapahṛtya samāhitaḥ94|
rurodha vīrako devīṃ hemavetralatādharaḥ|
tāmuvāca ca kopena rūpe tu vyabhicāriṇīṃ95|
prayojanaṃ na tetrāsti gaccha yāvanna bhakṣyase|
devyārūpadharo daityo devaṃ vaṃcitumāgataḥ96|
praviṣṭo na ca dṛṣṭosau sa ca devena ghātitaḥ|
ghātite cāhamājñapto nīlakaṃṭhena kopinā97|
dvāre tvanavadhānaṃ te yasmātpaśyāmi vai tataḥ|
bhaviṣyasi na me dvāstho varṣapūgānanekaśaḥ98|
ataste nātra dāsyāmi praveśaṃ gamyatāṃ drutam|
ekāṃ muktvā girisutāṃ mātaraṃ snehavatsalām99|
praveśaṃ labhate nānyā nārī kamalalocane|
ityuktvā tu tadā devī ciṃtayāmāsa cetasā1.44.100|

nārī naiva sa daiteyo vāyurme yāmabhāṣata|
vṛthaiva vīrakaśśapto mayā krodhaparītayā101|
akāryaṃ kriyate mūḍhaiḥ prāyaḥ krodhasamanvitaiḥ|
krodhena naśyate kīrtiḥ krodho haṃti sthitāṃ śriyam102|
aparicchinnatatvārthā putraṃ śāpitavatyahaṃ|
viparītārthabuddhīnāṃ sulabho vipadāgamaḥ103|
saṃciṃtyaivamuvācedaṃ vīrakaṃ prati śailajā|
sajjalajjāvikāreṇa vadanenāmbujatviṣā104|
devyuvāca-|
ahaṃ vīraka te mātā na testu manaso bhramaḥ|
śaṃkarasyāsmi dayitā sutā tuhinabhūbhṛtaḥ105|
mama gātracchavibhrāṃtyā mā śaṃkāṃ putra dhāraya|
tuṣṭena gauratā dattā mameyaṃ padmajanmanā106|
mayā śaptosyavidite vṛttāṃte daityanirmite|
jñātvā nārīpraveśaṃ tu śaṃkare rahasi sthite107|

nanivartayituṃ śakyaḥ śāpaḥ kiṃtu bravīmi te|
śīghrameṣyasi mānuṣyātsarvakāmasamanvitaḥ108|
śirasā tu tato vaṃdya mātaraṃ pūrṇamānasaḥ|
uvāca sādhvīṃ pūrṇendu dyutiṃ tuhinaśailajāṃ109|
vīraka uvāca-|
natasurāsuramaulilasanmaṇipravarakāṃtikarālinakhāṅghrike|
nagasute śaraṇāgatavatsale navanamovanatārttivināśini110|
tapanamaṃḍalamaṃḍitakaṃdhare pṛthusuvarṇanagadyutihārike|
viṣamabhaṃgaviṣaṃgamabhīṣito girisute bhavatīmahamāśraye111|
jagatikāpraṇatābhimatā dadau jhaṭiti siddhimṛte bhavatīṃ yathā|
jagatikāṃ praṇamecchaśiśekharo bhuvanabhṛnmunayo bhavatīṃ yathā112|
vimalayogavinirmitadurjaye sutanutulyamaheśvaramaṃḍalī|

vidalitāṃdhakabāṃdhavasaṃhatiḥ suravaraiḥ prathamaṃ tvamabhiṣṭutā113|
sitasaṭāpaṭaloddhatakaṃdharābhavamahāmṛgarājarayasthitā|
vimalaśaktimukhānalapiṃgalā yatabhujaughanipiṣṭamahāsurā114|

nigaditā bhuvanairaticaṃḍikājananiśuṃbhaniśuṃbhaniṣūdinī|
praṇataciṃtitadā bhavadā navapraśamanaikaratistarasā bhuvi115|
viyativāyupathe jvalanākulevanitale tava devi ca yadvapuḥ|
tadajitepratime praṇamāmyahaṃ bhuvanabhāvinite bhavavallabhe116|
jaladhayo lalitoddhatavīcayo hutavaho dyutidagdhacarācaraḥ|
phaṇasahasrabhṛtaśca bhujaṃgamāstvamabhidhāsyasi māmabhayaṃkarā117|
bhagavati sthirabhaktajanāśraye pratigato bhavatīcaraṇāśrayaṃ|
karaṇajātamihāstu mamāśravaitavavilāsamukhānubhavāsyadam118|
suprasannā tato devī vīrakasyeti saṃstutā|
praviveśa śubhaṃbharturbhuvanaṃ bhūdharātmajā119|
dvāsthopi vīrako devānharadarśanakāṃkṣiṇaḥ|
vyasarjayatsvakāneva gṛhānādarapūrvakaṃ120|
nāstyatrāvasaro devā devyāḥ saha vṛṣākapiḥ|
nibhṛtaḥ krīḍatītyuktā yayuste ca yathāgataṃ121|
gate varṣasahasre tu devāstvaritamānasāḥ|

jvalanaṃ codayāmāsurjñātuṃ śaṃkaraceṣṭitaṃ122|
praviśya pakṣiraṃdhreṇa śukarūpī hutāśanaḥ|
dadarśa śayane sarvaṃ ratau girijayā saha123|
dadarśa taṃ ca deveśo hutāśaṃ śukarūpiṇaṃ|
tamuvāca mahādevaḥ kiṃcitkopasamanvitaḥ124|
śarva uvāca|
niṣiktamardhaṃ devyāṃ me vīryaṃ ca śukavigraha|
lajjayā viratiścāsya tvamardhaṃ piba pāvaka125|
yasmāttu tvatkṛte vighnaṃ tasmāttvayyupapadyate|
ityuktaḥ prāñjalirvahnirapibadvīryamāhitaṃ126|
tenāplutāstato devāstanmukhā ṛbhavo yataḥ|
vipātya jaṭharaṃ teṣāṃ vīryaṃ māheśvaraṃ tataḥ127|
niṣkrāṃtaṃ taptahemābhaṃ vitate śaṃkarāśrame|
tasminsaro mahajjātaṃ vimalaṃ bahuyojanaṃ128|
protphullahemakamalaṃ nānāvihaganāditam|

tacchrutvā tu saro devī jātaṃ hemamahāṃbujam129|
jagāma kautukāviṣṭā tatsaraḥ kanakāṃbujam|
tatra kṛtvā jalakrīḍāṃ tadabjakṛtaśekharā130|
upaviṣṭā tatastasya tīre devī sakhīvṛtā|
pātukāmā ca tattoyaṃ svādunirmalapaṃkajam131|
apaśyatkṛttikāstāssa ṣaḍarkadyutisannibhāḥ|
padmapatre tu tadvāri gṛhītvā prasthitā gṛham132|
harṣātsovāca pāsyāmi padmapatre sthitaṃ payaḥ|
tataḥstā ūcurakhilāḥ kṛttikā himaśailajām133|
kṛttikā ūcuḥ-|
dāsyāmo dayite garbhe saṃbhūto yo bhaviṣyati|
sosmākamapi putraḥ syādasmattrātā ca vṛttimān134|
triṣu lokeṣu vikhyātaḥ sarveṣvapi śubhānane|
ityuktovāca girijā kathaṃ madgātrasaṃbhavaiḥ135|
sarvairavayavairyukto bhavatībhyaḥ suto bhavet|

tatastāṃ kṛttikā ūcurvidhāsyāmosya vai vayam136|
uttamānyuttamāṃgāni yadyevaṃ tu bhaviṣyati|
uktā vai śailajā prāha bhavatvevamaniṃditāḥ137|
tatastu harṣasaṃpūrṇā padmapatrasthitaṃ payaḥ|
tasyai dadustayā cāpi tatpītaṃ kramaśo jalam138|
pīte tu salile caiva tasminneva kṣaṇe varaḥ|
vipāṭya devyāśca tato dakṣiṇaṃ kukṣimudgataḥ139|
niścakrāmādbhuto bālo rogaśokavināśanaḥ|
prabhākarakaravrāta prakāraprakaraprabhuḥ140|
gṛhītanirmalodagra śaktiśūlāṃkuśonalaḥ|
dīpto māyayituṃ daityānutthitaḥ kanakacchaviḥ141|
etasmātkāraṇādeva kumāraścāpi sobhavat|
vāmaṃ vidārya niṣkrāṃtastato devyāḥ punaḥ śiśuḥ142|
skaṃdotha vadanādvahneḥ śubhrātṣaḍvadanorihā|
kṛttikāsalilādeva śākhābhiḥ saviśeṣataḥ143|

śākhāḥ śivāḥ samākhyātāḥ ṣaṭsuvaktreṣu vistṛtāḥ|
yatastato viśākhosau khyāto lokeṣu ṣaṇmukhaḥ144|
skaṃdo viśākhaḥ ṣaḍvaktraḥ kārtikeyaśca viśrutaḥ|
pakṣe caitrasya bahule paṃcadaśyāṃ mahābalau145|
saṃbhūtāvarkasadṛśau viśāle śarakānane|
site pakṣe tu paṃcamyāṃ tathaitau pāvakānalau146|
bālakābhyāṃ cakāraikaṃ saṃdhyāyāmeva bhūtaye|
tasyāmeva tataḥ ṣaṣṭhyāmabhiṣikto guhaḥ prabhuḥ147|
sarvairamarasaṃghātairbrahmopeṃdreṃdra bhāskaraiḥ|
gaṃdhamālyaiḥ śubhairdhūpaistathā krīḍanakairapi148|
chatraiścāmarajālaiśca bhūṣaṇaiśca vilepanaiḥ|
abhiṣikto vidhānena yathāvatṣaṇmukhaḥ prabhuḥ149|
sutāmasmai dadau śakro devaseneti viśrutām|
patnyarthaṃ devadeveśo dadau viṣṇurathāyudham1.44.150|
yakṣāṇāṃ daśalakṣāṇi dadāvasya dhanādhipaḥ|

dadau hutāśanastejo dadau vāyuśca vāhanam151|
dadau krīḍanakaṃ tvaṣṭā kukkuṭaṃ kāmarūpiṇam|
evaṃ surāstu te sarve parivāramanantakam152|
|
dadurmuditacetaskāḥ skaṃdāyādityavarcase|
jānubhyāmavanau sthitvā surasaṃghāstamastuvan153|
stotreṇānena varadaṃ ṣaṇmukhaṃ mukhyaśaḥ surāḥ|
devā ūcuḥ-|
namaḥ kumārāya mahāprabhāya skaṃdāya cāskaṃditadānavāya154|
navārkabiṃbapratimaprabhāva namostu guhyāya guhāya tubhyam|
namostu te lokabhayāpahāya namostu te lokakṛpāparāya155|
namo viśālāmalalocanāya namo viśākhāya mahāvratāya|
namo namastestu raṇotkaṭāya namo mayūrojjvalavāhanāya156|
namostu keyūradharāya tubhyaṃ namo dhṛtodagrapatākine te|
namaḥ prabhāvapraṇatāya testu namo'stu ghaṃṭādharadhairyaśāline157|

kumāra uvāca-|
kaṃ vaḥ kāmaṃ prayacchāmi bhavaṃto brūtanirvṛtāḥ|
yadyapya sādhyaṃ kṛtyaṃ no hṛdaye ciṃtitaṃ ciram158|
ityuktāstu surāstena procuḥ praṇatamaulayaḥ|
sarva eva mahātmānaṃ guhaṃ muditamānasāḥ159|
daityeṃdrastārako nāma sarvāmarakulāṃtakṛt|

balavāndurjayastīkṣṇo durācārotikopanaḥ160|
tameva jahi durdharṣaṃ daityaṃ sarvavināśanam|
upasthitaḥ kṛtyaśeṣo hyasmākaṃ ca bhayāvahaḥ161|
hiraṇyakaśipuścogro hyavadhyo devatāgaṇaiḥ|
yajñaghnaḥ pāpakarmā vai yena brahmāpi tāpitaḥ162|
etau harasva bhadraṃ te tāvakaṃ ca mahābalam|
evamuktastathetyuktvā sarvāmarapadānugaḥ163|
jagāma jagatāṃnāthastūyamānomareśvaraiḥ|
tārakasya vadhārthāya jagatāṃ kaṃṭakasya ca164|

tataśca preṣayāmāsa śakro gūḍhasamāśrayaḥ|
dūtaṃ dānavasiṃhasya paruṣākṣaravādinam165|
sa tu gatvābravīddaityamabhayo bhīmadarśanam|
dūta uvāca|
śakrastvāmāha deveśo daityaketuṃ divaspatiḥ166|
tārakāsura tacchaktyā ghaṭayasva yathecchayā|
yajjagajjvalanoddīptaṃ kilbiṣaṃ ca tvayā kṛtam167|
tasyāhaṃ sādakastedya rājāsmi bhuvanatraye|
śrutvaitadadbhutaṃ vākyaṃ kopasaṃraktalocanaḥ168|
uvāca dūtaṃ duṣṭātmā naṣṭaprāyavibhūtikaḥ|
tāraka uvāca-|
dṛṣṭaṃ te pauruṣaṃ śakra śataśotha mahāraṇe169|
nistrapatvānna te śāṃtirvidyate śakra durmate|
evamukte gate dūte ciṃtayāmāsa dānavaḥ170|
nālabdhasaṃśrayaḥ śakro vaktumevamihārhati|

jātaḥ skaṃdodhunā śakrājjñāyate samupāśrayāt171|
nimittaughāṃstadā duṣṭānsopaśyannāśavedinaḥ|
pāṃsuvarṣamasṛkpātaṃ gagānādavanītale172|
vāmanetraprakaṃpaṃ ca vaktraśoṣaṃ manomayam|
svakānāṃ vaktrapadmānāṃ mlānatāṃ ca vyalokayat173|
duṣṭāṃśca prāṇino raudrānsopaśyadduṣṭavādinaḥ|
tadaciṃtyaiva ditijo nyastacittobhavatkṣaṇāt174|
yāvadgajaghaṭāghaṃṭā ghanatkāraravotkaṭām|
tadvatturaṃgasaṃghātaheṣotsāhavibhūṣitām175|
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English translation

Śarva (i.e. Śiva) said :

1-2. O you of slender body, joined with my white body, you will shine like a black female-serpent clung to a white sandal tree or like night covered with reddish garment touched by moonlight.

3. Thus addressed by him, the Mountain's daughter, with her eyes red due to anger, and her face changed due to (the knitting of) the eye-brows, loudly spoke.

The goddess said :

4-5. Every person grieves due to the foolish acts done by him; O you, having the moon as your decoration, a suppliant certainly meets with a rebuff. You are certainly, at every step, insulting me, who sought you by means of penance practised for a long time.

6. O Śarva , I am not crooked, nor am I, O Dhūrjaṭī, rough. (On the contrary) you are known in the world to be possessing poison and a shelter to the mines of faults (i.e. those who commit faults).

7. You snatched away the teeth (of Pūṣan) and destroyed Bhaga 's eyes. [1] The twelve-fold Sun knows you well.

8. Insulting me by (pointing out my) defects, you are causing headache to me. You who called me 'black', are well known to be very black (Mahākāla).

9-10. I shall go to a mountain to give up my life through penance. Humiliated by a rogue (like you)—a mean skull-carrier, always living in a crematory, with your body smeared with ashes, and moving

among the divine mothers [2] —I do not want to live.

11. Hearing her words, harsh due to anger, Hara , confused by this unwelcome (reply) and with the moon on his head shaking, said:

Śarva said :

12. O Girijā, you are the daughter of a Mountain; I do not mean to find fault with you. With a desire to utter flattering words, I resorted to this (apparent) madness.

13-14. O Mountain's daughter, in the regular course there is (really) no suspicion (about you) in my firm heart. O you timid one, if you are angry like this, I shall not speak in joke to you. O you of bright smile, give up your anger. I, bowing my head, have joined my palms in obeisance to you.

15. (Only) a low person gets excited by an insult or a censure. Indeed a man (would) not (use) poignant (words) towards the bad or the good.

16-17. The goddess, struck to the core, (though) advised by the god with many sweet words, did not give up her severe anger. The Mountain's daughter, pulling off her garment clasped by Śaṅkara with his hand, and with her hair dishevelled, desired to go at once.

18-19. When she was (thus) going angrily, the destroyer of Tripura again spoke: "Really with all your limbs you behave like your father. Your mind is overpowered with turbidness like the mass of clouds on the peak of the Himālaya mountain. Your heart is unfathomable like that mountain.

20-22a. (You have received) hardness from (things) like stones, and thickness from the thickets; (you have taken) crookedness from rivers, and are difficult to be employed like snow. All this has been transferred to you from the Himālaya mountain, O you of slender body." Thus addressed, the Mountain's daughter, with her head trembling through anger, and her lips throbbing, spoke again.

Umā said :

22b-24. By blaming and censuring a virtuous person strongly one might get everything. Due to your contact with the wicked, every (bad) thing has been transferred to you: From serpents you have received many tongues (i.e. saying contradictory things); from the ashes you have got want of oiliness (i.e. affections); the wickedness of your heart has sprung up from the moon, and severe torment from poison. What is the use of prolixity in this matter? Enough of exerting myself in talking about you.

25. You are fearless on account of your stay in the crematory; you have no sense of shame because you are naked your cruelty is due to your being a skull-holder; compassion has left you long back.

26. Saying so the daughter of the Himālaya mountain went out of that dwelling. When she was leaving the attendants (of Śiva) made a sound (i.e. cried in grief).

27. "O mother, where are you going?" Saying so, they, weeping, again ran to her. Vīraka , clasping the feet of the goddess, said with a voice faltering due to tears:

28. "O mother, what indeed is this? Afflicted and angry, where are you going? I shall follow you going without any affection.

29. Otherwise, I, abandoned by you, will fall (i.e. throw myself down) from the peak of this mountain."

30-31. The goddess, the mother, raising his face with her right hand said: “O son, do not grieve. It is not proper for you either to fall from the mountain-top or to accompany me; O son, hear about the undertaking for which I am going. Hara addressed me as ‘ Kṛṣṇā ’ (i.e. black); he suppressed and insulted me.

32-33. That I (i.e. I who was treated like this) shall practise penance by which I shall have fair complexion. This god is lustful; after I leave you have to keep guard at the door and always be watchful about the weak point so that no woman will approach Hara.

34. O son, when you see another woman, inform me; then I shall quickly do what is proper.”

35-36a. Vīraka said to the great goddess: “Let it be so”. With his body sprinkled with the food of nectar in the form of his mother’s command, and with his affliction removed, he, having saluted his mother, went to look after the guard.

36b-38a. The goddess also saw her mother’s friend, the deity of the mountain, Kusumāmohinī by name, who was well-adorned, coming (to her). That deity too, seeing the Mountain’s daughter, and with her mind overcome with affection, embraced her (i.e. Umā) and said aloud: “O daughter, where are you going?”

38b-39a. She (i.e. Umā) told her all that that caused her anger due to Śiva’s (humiliating her). The Mountain’s daughter again spoke to her, who was like her mother.

Umā said :

39b-41. You are for ever the mountain’s deity, O you, who are never censured (i.e. who are praiseworthy). Your presence is everywhere. At heart you are very affectionate. Therefore, O mother, I shall tell you what should be done by you. With great care you have to s top the entry of another woman (into Śiva’s mansion). Secretly and with care you have always to wait upon him on the mountain.

42-44. O you sinless one, you should inform me if some other woman enters Śiva’s (mansion); then I shall do what is proper.” The auspicious (deity) thus addressed, said, “All right” and went to the (Himālaya) mountain. Umā, the Mountain’s daughter too, went to her father’s wonderful garden, that had entered the sky and the brightness of which was darkened by the row of clouds. Then she cast off her ornaments and put on the garments of the barks of trees.

45-46a. In the summer she was tormented by five fires. [3] In the rainy season she remained in water. She subsisted on food growing in forest; (sometimes) she did not eat anything; she lay on dry heap of clods. Thus she settled there practising penance.

46b-48. In the meanwhile, coming to know that the Mountain’s daughter had left, the demon, Āḍi by name, the son of Andhaka , was delighted. Remembering his father’s murder, he, the brother of Baka , and mighty in battles, the enemy of (Śiva) the destroyer of Tripura, always observing the weak point of the god with crescent-moon on his head, came to the city (of Śiva) after having conquered all gods in a battle.

49. Having come there he saw Vīraka stationed at the door. He also thought about the boon given by the Lotus-born (god, i.e. Brahmā).

50-52a. When the demon Andhaka was killed by Śiva, the enemy of the demon, Āḍi practised a very severe and ample penance. Brahmā, being fully pleased, came there and said: “O Āḍi, the greatest

among the demons, what do you desire to obtain by means of penance?" The demon said (i.e. replied) to Brahmā: "I seek immortality".

Brahmā said :

52b-53a. In this worldly existence, since it is not possible for those that are born to be without death, therefore, O lord of demons, those that are living shall meet with death.

53b-54. The mighty demon, thus addressed, said to the lotus-born (god): "O you Lotus-born (god), let death come to me when there is a change in my form; otherwise I shall remain immortal."

55-58a. Thus addressed, the very mighty son of the demon (Andhaka), regarded himself as immortal. At that time not remembering (i.e. forgetting) the means of his murder, not being within the range of sight of Vīraka, the counter-striker, the fearful demon, difficult to conquer, entered (Śiva's mansion) in the form of a serpent after avoiding the range of the sight of the lord of attendants.

58b-60a. Then the foolish great demon, giving up the serpents' form, and entering another form unnoticed by the lord of the attendants, took the form of Umā to please Śiva.

60b-62. The demon, taking up a charming, unconceivable, illusory form, complete with all limbs, nourished (i.e. accomplished) with all signs of recognition, and keeping a strong adamantine tusk with a sharp point in the pudanum muliebre, was ready to strike Śiva through delusion. The sinful demon, taking up the charming form of Umā, and having put on variegated ornaments and garments, approached Śiva.

63-65. Seeing him, and taking him to be Umā having all limbs (i.e. complete in all limbs), Giriśa became glad, and having embraced asked her (i.e. said to her): "O Mountain's daughter, since you, of an excellent complexion have come here after knowing my intention (I think) your devotion (to me) is natural and not artificial. My abode, the three worlds, are a void to me without you.

66-67a. O you of a pleasing face, you have come here. Such (a gesture) is (quite) proper for you!" The lord of demons, thus addressed, gently spoke to him with a smile; he too had recognized the destroyer of Tripura by means of signs of recognition, and (then) spoke to him (i.e. Śiva).

The demon said :

67b-68a. I had gone to the Himālaya mountain, with a desire to (practise) penance to obtain a boon. I was not happy there; therefore, I have (again) come to you.

68b-70a. Thus addressed, God Śiva, of a smiling face, entertaining a doubt in his mind, thought: 'She was angry; is it that she, who is natural l y of a firm vow, has come back without having her desire fulfilled, knowing me to be angry (i.e. after having come to know that I am angry)?'

70b-72. Thinking thus and reflecting on her token of recognition, the lord did not see the sign of lotus caused by the eddy (i.e. lock) of hair on her left side. Then the Trident-holder knowing it to be illusion created by the demons, concealed the expression of his face, and taking the missile of penis-like tusk, kill ed the demon.

73-75a. Vīraka, the door-keeper, did not know this account. Kusumāmohinī, seeing that lord of demons in a feminine form, immediately informed the daughter of the Himālaya Mountain (of it) through the messenger in the form of Vāyu . Hearing it (i.e. the news) from Vāyu, her eyes red and turbid due to anger, she saw her son Vīraka with a painful heart.

The goddess said :

75b-77a. Since, abandoning me, your mother, overcome with affection you gave Śaṅkara an opportunity to have a private (sexual) affair with a woman, therefore I curse you that a dull, heartless stone resembling the form of the lord of attendants will be your mother in the human world.

77b-78a. This apparent cause about Vīraka's (birth) is well-known, through respect for the son (?) This is known to be the doubtful peculiar statement about Vīraka's birth and course (of conduct).

78b-79a. When thus the Mountain's daughter had pronounced a curse, very mighty wrath in the form of a lion went out of her mouth.

79b-80. The lion's mouth was fearful. His neck had mane. He had raised his tail. The cavity of his face was furious on account of the fangs. His mouth was wide open; his tongue was long; he was thin in the waist and in the (other parts of his) body.

81-82. Then the goddess settled to remain in his mouth. Knowing her intention, the four-faced god (i.e. Brahmā), came to the hermitage, the receptacle of good fortune. The lord of gods, having arrived there, spoke to the Mountain's daughter in dear words:

Brahmā said :

83. What do you want to have again? What is not obtainable to you? I shall give that to you. By my order desist from this penance causing great suffering.

84. The Mountain's daughter, hearing the sire's words, restrained with dignity and having the desirable expression of words spoken by him of an enticing speech, said:

The goddess said :

85-86. With a penance difficult to practise, I obtained Śiva as my husband. Many times he called me 'dark-complexioned' in private. Therefore let me have a complexion resembling gold and let me be connected with that name, and the body of my husband, the lord of beings, should be free from poison.

87. Hearing those words of (i.e. uttered by) her, the lord of the world said: "You be like this and also occupy half the portion of your husband's body.".

88-89a. Then she cast off that dark skin like a blooming blue lotus. That skin also turned into a fearful (goddess), having a bell in her hand, having three eyes, full of (i.e. having) many ornaments and wearing a yellow silken garment.

89b-93a. Then Brahmā said to that goddess having lustre like a blue lotus: "O Niśā (i.e. night), due to the contact with the body of the Mountain's daughter, you have, through my order, done what was to be done. Now you are complete before (me). O you goddess of an excellent face, let the very mighty lion that rose from the anger of the goddess (viz. Umā) be your carrier. Let him also remain on your banner. Go to the Vindhya mountain; there you will carry out the mission of gods. O goddess, this Yakṣa , Pañcāla by name, and followed by the steps of lakhs of Yakṣas and endowed with hundreds of tricks, is given as a servant to you by me."

93b-95a. Goddess Kauṣikī, thus addressed, went to the Vindhya mountain. Umā too, who had fulfilled her desire went to Śiva; but Vīraka, who had held a golden staff, turned her away from the door and stopped her who was entering (Śiva's mansion).

95b-100a. Angrily he said to her whose form was changed: “You have no business here; go (away) till you are not eaten up. A demon, taking up the form of goddess (Umā) had come to deceive the lord; he entered without being noticed (by me), and was killed by the lord. When he was killed, Śiva who was angry ordered me: 'Since you are not attentive at the door (since you are not attentively guarding the door), you will not be my doorkeeper for many multitudes of years.’ Therefore, I am not allowing you to enter here; leave quickly. O you lotuseyed one, except my mother, the affectionate daughter of the Mountain, none else will get an entry here.”

100b-102. Thus addressed, the goddess then thought to herself: ‘The one of whom Vāyu informed me was that demon, and not a woman. In vain did I, overcome with grief, curse Vīraka. Generally fools, full of anger, do what ought not to be done. Fame perishes on account of anger; anger destroys steady prosperity.

103. I, without properly ascertaining the truth, cursed my son. Calamities easily come to those whose intellect is perverse.’

104. The face of the Mountain’s daughter thinking like this, which had lotus-like lustre, changed due to the sense of shame.

The goddess said :

105-108. O Vīraka, I am your mother; let there be no confusion in your mind. I am the beloved of Śiva, and the daughter of the Himalaya mountain. O son, do not entertain a doubt because of the change in the complexion of my body. This fairness (in my complexion) is granted to me by the Lotus-born one, who was pleased. Coming to know about the entry of a woman when Śaṅkara remained in a lonely place, and not knowing the account of the demon, I cursed you. It is not possible to withdraw the curse; but I tell you that you will soon come back from the human world, after having satisfied all your desires.

109. Having saluted, with all his heart, the chaste (lady), his mother, and the daughter of the Himālaya mountain, having the lustre of the full moon, bowing down his head, he said:

Vīraka said :

110. O you (goddess), having toes the fearful nails of which have excellent charm due to the shining gems on the heads of the gods and demons bending (before you), O you Mountain’s daughter, O you who are affectionate to those who seek your shelter, O you who destroy (i.e. remove) the affliction of those who bow down to you, my salutations to you.

111. O you whose neck is adorned with the ring of suns, O you who snatch away the lustre of the expansive golden mountain, O you daughter of the (Himālaya) Mountain, I, frightened by the crookedly moving serpents, resort to you.

112. Who else, but you, has, in this world, quickly given success as desired by one who bends before (the deity)? In the world, to whom but you would Śaṅkara, the sustainer of the worlds, salute and (to whom would) the sages (bow)?

113. O you difficult to conquer and born at an auspicious combination of stars, you are coiled with the fine body of the great lord; you are joined with him who crushed the relatives of Andhaka; you were first praised by the best of gods.

114-115. You have your neck raised to the white mass of matted hair (of Śiva); you sit on the impetuous great lion. You are described as Caṇḍikā by the worlds; O mother, you are the destroyer of Śumbha and Niṣumbha; be the giver of what is desired by one who has bowed down to you. On the earth you have vigorously shown the only interest in putting down the demons.

116. O you unvanquished, matchless goddess, O you who

created the worlds, O you who are dear to Śiva, I salute that body (i.e. form) of you which is (seen) in the sky, the path of the wind, on the earth overcome with fire.

117. The oceans, with their waves sportively rising, the fire, that has consumed, with its brilliance, the mobile and the immobile, the serpents having thousands of hoods—you will set these forth as not causing fear to me.

118. O you revered (goddess), you are the resort of firm devotees; I have come to seek the shelter of your feet. Let all my senses be, today, the abode of the pleasurable experiences of your playful activities.

119. Then the goddess, the Mountain's daughter, pleased when thus praised by Vīraka entered the auspicious mansion of her husband.

120. Vīraka too, remaining at the door, respectfully sent home the gods who had desired to see śiva.

121. "O gods, there is no opportunity (for you to see Śiva). Vṛṣākapi (i.e. Śiva) is sporting in private with the goddess."

122. Thus addressed, they went as they had come. When a thousand years passed, gods with swift minds (i.e. thoughts), urged Agni to find out the movements of Śiva.

123. Hutāśana (i.e. Agni), taking the form of a parrot, entered (Śiva's chamber) through the hole meant for birds, and saw all (the love-sport of Śiva) with the Mountain's daughter on their bed.

124. The lord of gods also saw Agni who had taken the form of a parrot. To him, the great god, who was a little angry said:

Śiva said :

125-126a. O you Agni, who have taken up the form of a parrot, I have deposited half (the portion of my) semen into the goddess (Umā). Through sense of shame its (flow) has stopped. You (now) drink the (remaining) half. It is proper for you (to drink it) since the obstacle was due to (i.e. caused by) you.

l26b-129a. Thus addressed Agni drank the semen deposited (by Śiva). Since gods have Agni as their mouths, they were flooded with that (semen). Then that semen of the great god (Śiva), which resembled heated gold, having torn asunder their bellies, came out (and spread) in the extensive hermitage (i.e. dwelling) of Śiva. There a great, pure lake came up. It (spread over) many yojanas ; it had blooming golden lotuses and it resounded with the notes of many birds.

129b-130a. Goddess (Umā) having come to know that that lake with big golden lotuses had come up, being full of curiosity, went to that lake of golden lotuses.

130b-J3la. Having sported in its water, and having put a chaplet of its lotuses on her head, she sat, surrounded by her friends, on its bank.

131b-132. Desiring to drink its water, sweet and with spotless lotuses, she saw six Kṛttikās [4] , resembling the lustre of the sun, who had proceeded home, after having taken its water in (a cup made of) a lotus-leaf.

133a. Through joy she said: “I shall drink the water remaining (i.e. put) in (the cup of) the lotus-leaf.”

133b. Then the Kṛittikās said to the daughter of the Himālaya mountain.

Kṛttikās said :

134-135a. We shall give you (the water), O dear lady (if) the son that would be born in (i.e. from) your womb will be an active son of ours, well-known in all the three worlds, O you of an auspicious face.

135b-136a. Thus addressed, the Mountain’s daughter said: “How is it that the son with all his limbs generated from my limbs, will be a son (born) from (i.e. of) you?”

136b-137a. Then the Kṛttikās said to her: “If this (i.e. what we say) will take place (i.e. be accepted by you) then we shall place best heads (on the body—the trunk—of the boy)”.

137b. Thus told, the Mountain’s daughter said: “O you blameless ones, let it be so.”

138. Then, full of joy, they gave her the water (put) in (the cup made of) a lotus-leaf. She too gradually drank that water.

139-140. The moment the water was drunk (by her), an excellent, wonderful boy, removing diseases and griefs, rising from the right side of the goddess, after having torn it, came out. The lord resembled the heap of a variety of the masses of the sun’s rays.

141. Having taken a spotless spear, a spike and a goad, he, the fire of a golden colour, rose to kill the demons.

142. For this reason only he too became (i.e. came to be called) Kumāra . The child again came out by tearing the left side of the goddess.

143. (He was) also (called) Skanda on account of his having come from Agni’s bright mouth (where Śiva’s semen was deposited). The killer of enemies was also called Ṣaḍvadana (i.e. having six faces). He was born from the water given by the Kṛttikās, particularly with (many) hands.

144. Hands are said to be auspicious. They extended over his six faces. Therefore Ṣaṇmukha (i.e. the six-faced one) came to be called as Viśākha in the world.

145-147a. He is (thus) known as Skanda, Viśākha, Ṣaḍvaktra and Kārttikeya . The two, resembling the sun, were born (from the two sides of Umā) on the fifteenth day of the dark half of Caitra , in the extensive thicket of canes. These two i.e. Agni and Vāyu joined them into one for the good (of the world) on the evening of the fifth day of the bright half (of Vaiśākha).

147b-149. On the same sixth day, the six-faced lord i.e. Guha (or Kārttikeya) was consecrated with due rite (as the general of the Gods’ army) by all the hosts of gods including Brahmā, Upendra , Indra and Bhāskara (i.e. the Sun) with sandal, flowers, auspicious incense, and also with toys, umbrellas, group of chowries, ornaments and unguents.

150-154a. Indra gave him as his wife his (own) daughter known as Devasenā . The lord of gods, Viṣṇu , also gave him a weapon. The lord of wealth (i.e. Kubera) gave him ten lakh Yakṣas. Agni gave him lustre and Vāyu gave him a vehicle. Tvaṣṭṛ gave him a toy, viz. a cock changing form at will. Thus all

the gods, with their minds pleased, gave an endless retinue to Skanda, resembling the sun in lustre. The hosts of gods, the principal gods, having knelt on the ground, praised Saṇmukha with the (following) hymn of praise:

The gods said :

154b-156a. (Our) salutation to Kumāra of a great lustre; to Skanda who destroyed the demons. O you whose prowess is like the orb of the new (i.e. morning) sun, (our) salutation to you, Guhya (the secret one) and Guha. (Our) salutation to you who remove the fear of the worlds; to you who are given to (doing) favour to the people. (Our) salutation to you having large and lotus-like eyes; (our) salutation to Viśākha of a great vow.

156b-157. (Our) salutation to you who are fearful in the battle; (our) salutation to you having a bright vehicle, viz. the peacock. (Our) salutation to you who wear the armlets, to you who hold aloft a banner. (Our) salutation to you, who are saluted due to your prowess; our salutation to the holder of the bell having courage.

Kumāra said :

158. Being reposed, tell me which desire of you should I give (i.e. satisfy). A deed, which you have thought of for a long time, must be done even if it is not easily accomplished.

159. Thus addressed by him, all the gods, with their minds delighted, and with their heads bent down, spoke to the magnanimous Guha:

160. “The lord of the demons by name Tāraka would destroy the entire race of gods; he is mighty, difficult to conquer, sharp, of wicked deeds and very wrathful.

161-163a. Just kill that fearful demon, destroyer of all. The remaining part of the undertaking which causes fear to us is: Hiraṇyakaśipu , who is fierce, cannot be killed by the hosts of gods. He destroys the sacrifices, his deeds are sinful and he has tormented even Brahmā. Conquer these two. You (alone) have that great might.”

163b-164. Thus addressed, he, who was followed by all gods, and he, the lord of the world, who was praised by lords of gods, said ‘All right’ and proceeded to kill Tāraka, the fellow troubling the worlds.

165-166a. Then Indra, resorting to secret (strategy) sent a messenger, saying harsh words, to the lord of demons. He, being fearless, went to the demon of a fearful appearance, and said to him:

The messenger said :

166b-168a. O demon, Indra, the lord of gods and of heaven says to you: “O demon Tāraka, encounter his might as you please. I am the king in the three worlds, who will destroy the sin that you have committed and that is blazing like a fire to the world.”

168b-169a. Hearing these amazing words, the wicked demon, with his eyes red due to wrath, and with his might almost vanished, said to the messenger:

Tāraka said :

169b-170a. O Śakra , in a great war your power has been observed (by us) a hundred times. O Indra, of a wicked mind, you have no peace because of your shamelessness.

170b-1 71. When the messenger, who was told like this, had left, the demon thought: 'Indra, without having received a support, would not talk like this. From the fact that Śakra has a support it is known that Skanda is born.'

172-174. Then he saw a number of evil omens indicating (his) destruction. (He saw) shower of dust and fall of blood from the sky to the earth. He mentally saw (i.e. he thought) that his left eye was throbbing, and his mouth was parching. He also saw that the lotus-like faces of his kinsmen were fading. He also saw wicked and terrible beings talking ill. Without even bringing it before his mind, the son of Diti became dejected in a moment.

175-179a. For the demon, remaining in his palace saw the army of the residents of heaven (i.e. the gods), which was terrible on account of the deep sounds of the troops of elephants, which was adorned with the energetic neighing of the groups of horses, which was shining with divisions and lofty excellent flags, which was shining with aeroplanes of wonderful shapes and moving chowries, which had put on ornaments, which was resounding with the loud singing of Kinnaras , which had worn many chaplets of full-blown flowers of the desire-yielding trees, which looked bright due to the large shields and the missiles causing great grief, which was bright due to being nourished by lightning, and which was resounding with many musical instruments.

179b-180a. With his mind a little confused, he thought: 'This must be an extraordinary warrior who has not been vanquished by me.'

180b-c. Then the demon, overcome with anxiety, heard these words, fearful to the heart, and containing harsh syllables, loudly proclaimed by the semi-divine bards:

181. "Be victorious, O you of matchless power, O you aviary of rays, O you stronger with mighty arms, O you, who quickly cause to bloom the face-lotuses of the gods, O you of playful eyes, O you excellent youth.

182. Be victorious, O you submarine fire to the great ocean of the family of the demons, O you having a charming chariot of a peacock, O you whose sprout-like nails have been bent by the tips of the crowns of gods (when they salute you), you commander of a great army.

183-184. Be victorious, O you whose charming mass of hair is unsteady, O you, who are charming like a fresh, spotless, lotus-stalk, O you, who are the unbearable wild fire to the family (also, bamboos in the form of the members) of the lord of demons. Be victorious, O Viśākha, O lord; be victorious, O you destroyer of the foremost sons of Diti (i.e. the demons) in all the worlds, O Skanda".

185. Hearing all this proclaimed by the bards of gods, Tāraka remembered the words of Brahmā (which indicated) that his death was imminent.

186. Remembering them, he, the destroyer of a stream of good deeds, always followed by warriors, with his mind stricken with grief, quickly went out of his mansion.

187. Demons led by Kālanemi , being frightened, and with their minds confused and disconcerted with hurry then (remained) in their own houses.

188-190a. Hiraṇyakaśipu, the leader of the demons, said: "Running away from this child would be shameful to me. If I go to (i.e. attack) him, he too is supported by glory (i.e. is powerful); and if I kill this child, I shall unnecessarily be (looked upon as) 'unfit for touch'. Come, run, seize, bring together

the army."

190b-192a. On seeing Kumāra (i.e. Kārttikeya), Tāraka, (the demon) of a fierce figure said: "O boy, why do you want to fight? Play with a ball, since you have been set free in the sun, O you good fighter and speaker; and your mind is like this—seeing only insignificant things—because of your being a child."

192b-195a. Kumāra too, spoke to him who was most glad: "O Tāraka, listen, the meaning of sacred precepts is being explained here only. Ends are not seen (i.e. cannot be gained) on the battle-field which is excessively fearful. Do not belittle my childhood. A child is a troublesome serpent. As the young sun is difficult to look at, I am a child difficult to be conquered. O demon, is a magic formula, having few syllables, not seen to be throbbing (i.e. powerful)?"

195b-197. When Kumāra was thus speaking, the demon hurled his mallet. Kumāra destroyed it with his disc of unfailing power. Then the lord of demons threw an iron javeline. Kārttikeya, the killer of the enemies of gods, seized it with his hand. Getting up he cast a mace, making a sharp sound, at the demon.

198. The demon, struck by it, shook like a lofty moving mountain. Then the demon found the boy to be invincible and irresistible.

199-200a. He thought in his mind (i.e. to himself) that his death had undoubtedly come near. Seeing (the demon) shaking, all the lordly demons, led by Kālanemi, struck Kumāra, fierce in battle.

200b-201. (Though) hit by those strokes and troubled by the mighty (demons), that boy of great lustre fought with them with great speed in the battle. The lordly mighty demons, skilled in fighting, and a nuisance to the gods, again struck Kumāra with arrows.

202-203. Though struck by the missiles of the demons, Kumāra did not have any pain. The fight with the demons proved to be fatal to the gods. Seeing the gods harassed (by demons) Kumāra became angry.

204. Then he tore asunder, with missiles, the army of the demons. The (demons) troubling the gods, were struck with the missiles which could not be repulsed.

205-206. All (demons) led by Kālanemi, remained with their faces turned away from the battle. When the demons, that were struck ran helter-skelter on all sides, he, with his mind fixed in laughter (i.e. being very much rejoiced) by the loud songs of Kinnaras, struck Kumāra with a mace shining like heated gold.

207-208. He made him turn away from the battle (by) discharging various arrows. The god Kumāra, who had turned away his face from the battle, seeing his own vehicle (i.e. the peacock) bleeding, took a spotless missile, adorned with gold, with (i.e. in) his hand, shining with a golden armlet.

209-210a. Then Mahāsena (i.e. Kārttikeya) spoke to Tāraka, the lord of the demons: "O you of a wicked mind, stop, stop; you (will) see the world of Yama . O demon, you are (now) killed by me with (my) missile; (now) remember your (evil) deeds."

210b-211. Saying so, he discharged his missile towards the demon. That (missile) discharged by the hand of Kumāra and imitating the sound of his armlet, broke (i.e. pierced) the heart of the demon who was like the thunderbolt or a lordly mountain.

212. With his crown and turban dishevelled, and with all his ornaments slipped off, he fell dead on the ground like a mountain at the time of universal destruction.

213. When that demon, the leader of the demons, was killed, nobody—not even a sinner in hell—was sorry.

214-215. Gods, with smile (on their faces) praised Kumāra, and amused themselves. Being eager they went to their respective abodes, leaving their seats. All gods, being pleased, as they had accomplished all their ends, with Siddhas , the treasures of penance, gave a boon to Kumāra.

Gods said :

216-218. That man of great intellect, who recites this story about Skanda or who listens to it or causes others to listen to it (i.e. tells it to others), will be famous. He will have a long life, he will be fortunate, wealthy, famous, handsome, and will have no fear from beings and will be free from trouble. He, who, having offered the first (i.e. morning) prayer, recites the account of Skanda, will be united with Kinnaras and be the lord of great wealth.

[1]: [1] : Bhagasya netrahantā—At the time of the destruction of Dakṣa's sacrifice, Śiva knocked out Pūṣan's teeth and destroyed Bhaga's eyes. See 33.156 above.

[2]: [2] : Mātṛ—An epithet of the divine mothers, said to attend on Śiva, but usually on Skanda. They are generally said to be eight; but according to some they are seven; some increase the number to sixteen.

[3]: [3] : Pañcāgni—See note on 41.82 above.

[4]: [4] : Kṛttikā—The six stars represented as nymphs acting as nurses to Kārttikeya.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 45

The Manifestation of Narasiṃha

Chapter 45 of 693 · 197 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच-।
इदानीं श्रोतुमिच्छामि हिरण्यकशिपोर्वधम्।
नरसिंहस्य माहात्म्यं तथा पापविनाशनम्१।
पुलस्त्य उवाच-।
पुरा कृतयुगे राजन्हिरण्यकशिपुः प्रभुः।
दैत्यानामादिपुरुषश्चकार सुमहत्तपः२।
दशवर्षसहस्राणि दशवर्षशतानि च।
जलवासी समभवत्स्नानमौनधृतव्रतः३।
वृतः शमदमाभ्यां च ब्रह्मचर्येण चैव हि।
ब्रह्मा प्रीतोऽभवत्तस्य तपसा नियमेन च४।
ततः स्वयंभूर्भगवान्स्वयमागत्य तत्र हि।
विमानेनार्कवर्णेन हंसयुक्तेन भास्वता५।
आदित्यैर्वसुभिः साध्यैर्मरुद्भिर्दैवतैस्सह।
रुद्रैर्विश्वसहायैश्च यक्षराक्षसपन्नगैः६।
दिग्भिश्चैव विदिग्भिश्च नदीभिः सागरैस्तथा।

नक्षत्रैश्च मुहुर्तैश्च खचरैश्च महाग्रहैः७।
देवैर्ब्रह्मर्षिभिः सार्द्धं सिद्धैः सप्तर्षिभिस्तथा।
राजर्षिभिः पुण्यकृद्भिर्गंधर्वाप्सरसांगणैः८।
चराचरगुरुः श्रीमान्वृतः सर्वैर्दिवौकसैः।
ब्रह्मा ब्रह्मविदां श्रेष्ठो दैत्यं वचनमब्रवीत्९।
प्रीतोस्मि तव भक्तस्य तपसाऽनेन सुव्रत।
वरं वरय भद्रं ते यथेष्टं काममाप्नुहि१०।
हिरण्यकशिपुरुवाच-।
न देवासुरगंधर्वा न यक्षोरगराक्षसाः।
न मानुषाः पिशाचाश्च हन्युर्मां देवसत्तम११।
ऋषयो मानवाः शापैर्न शपेयुः पितामह।
यदि मे भगवान्प्रीतो वर एष वृतो मया१२।
न शस्त्रेण न चास्त्रेण गिरिणा पादपेन वा।
न शुष्केण न चार्द्रेण न स्याच्चान्येन मे वधः१३।
भवेयमहमेवार्कः सोमो वायुर्हुताशनः।

सलिलं चांतरिक्षं च नक्षत्राणि दिशो दश१४।
अहं क्रोधश्च कामश्च वरुणो वासवो यमः।
धनदश्च धनाध्यक्षो यक्षः किंपुरुषाधिपः१५।
ब्रह्मोवाच -।
एष दिव्यो वरस्तात मया दत्तस्तवाद्भुतः।
सर्वकामप्रदो वत्स प्राप्स्यसि त्वं न संशयः१६।
एवमुक्त्वा स भगवान्जगामाकाशमेव हि।
वैराजं ब्रह्मसदनं ब्रह्मर्षिगणसेवितम्१७।
ततो देवाश्च गंधर्वा ऋषिभिः सह चारणाः।
वरप्रदानं श्रुत्वैवं पितामहमुपस्थिताः१८।
देवा ऊचुः-।
वरप्रदानाद्भगवन्वधिष्यति स नोऽसुरः।
तत्प्रसादश्च भगवन्वधोप्यस्य विचिंत्यताम्१९।
भगवान्सर्वभूतानामादिकर्त्ता स्वयंप्रभुः।
स्रष्टा च हव्यकव्यानामव्यक्तप्रकृतिः परः२०।

सर्वलोकहितं वाक्यं श्रुत्वा देवः प्रजापतिः।
आश्वासयामास तदा सुशीतैर्वचनांबुभिः२१।
अवश्यं त्रिदशानेन प्राप्तव्यं तपसः फलं।
तपसोऽन्तेऽस्य भगवान्वधं विष्णुः करिष्यति२२।
तच्छ्रुत्वा विबुधा वाक्यं सर्वे पंकजजाननात्।
स्वानि स्थानानि दिव्यानि विप्रजग्मुर्मुदान्विताः२३।
लब्धमात्रे वरे सोथ प्रजास्सर्वा अबाधत।
हिरण्यकशिपुर्दैत्यो वरदानेन गर्वितः२४।
आश्रमेषु महाभागान्मुनीन्वै शंसितव्रतान्।
सत्यधर्मपरान्दान्तान्धर्षयामास दानवः२५।
देवांस्त्रिभुवनस्थांश्च पराजित्य महासुरः।
त्रैलोक्यं वशमानीय स्वर्गे वसति दानवः२६।
यदा वरमदोत्सिक्तश्चोदितः कालधर्मिणा।
यज्ञियानकरोद्दैत्यानयज्ञीयांश्च दैवतान्२७।
तथा दैत्याश्च साध्याश्च विश्वे च वसवस्तथा।

रुद्रा देवगणा यक्षा देवद्विजमहर्षयः२८।
शरण्यं शरणं विष्णुमुपतस्थुर्महाबलम्।
देवदेवं यज्ञमयं वासुदेवं सनातनम्२९।
देवा ऊचुः-।
नारायण महाभाग देवास्त्वां शरणं गताः।
त्रायस्व जहि दैत्येंद्रं हिरण्यकशिपुं प्रभो३०।
त्वं हि नः परमोदाता त्वं हि नः परमो गुरुः।
त्वं हि नः परमो देवो ब्रह्मादीनां सुरोत्तमः३१।
विष्णुरुवाच-।

भयं त्यजद्ध्वममरा अभयं वो ददाम्यहम्।
तथैव त्रिदिवं देवाः प्रतिपद्यत माचिरम्३२।
एनं हि सगणं दैत्यं वरदानेन गर्वितम्।
अवध्यममरेंद्राणां दानवेंद्रं निहन्म्यहम्३३।
एवमुक्त्वा तु भगवान्विश्वपो विष्णुरव्ययः।
हिरण्यकशिपुस्थानं जगाम हरिरीश्वरः३४।

तेजसा भास्काराकारः शशीकांत्येव चापरः।
नरस्य कृत्वार्धतनुं सिंहस्यार्द्धतनुं तथा३५।
नारसिंहेन वपुषा पाणिं संगृह्य पाणिना।
ततो ददर्श विस्तीर्णां दिव्यां रम्यां मनोरमाम्३६।
सर्वकामयुतां शुभ्रां हिरण्यकशिपोः सभाम्।
विस्तीर्णां योजनशतं शतमध्यर्द्धमायताम्३७।
वैहायसीं कामगमां पंचयोजनमुच्छ्रिताम्।
जराशोकक्षमापेतां निष्प्रकम्प्यां शिवां सुखाम्३८।
वेश्मासनवतीं रम्यां ज्वलंतीमिव तेजसा।
अंतःसलिलसंयुक्तां विहितां विश्वकर्मणा३९।
दिव्यवर्णमयैर्वृक्षैः फलपुष्पप्रदैर्युताम्।
नीलपीतासितश्यामैः श्वेतैर्लोहितकैरपि४०।
अवदातैस्तथा गुल्मै रक्तमंजरिधारिभिः।
सिताभ्रघनसंकाशां प्लवंतीं च ददर्श सः४१।
रश्मिमती स्वभावेन दिव्यगंधमनोरमा।

सुसुखा न च दुःखा सा न शीता न च घर्मदा४२।
न क्षुत्पिपासे ग्लानिं वा प्राप्यतां प्राप्नुवंति ते।
नानारूपैरुपकृता सुचित्रैश्च सुभास्वरैः४३।
अतिचंद्रातिसूर्याति शिखिकान्ति स्वयंप्रभा।
दीप्यते नाकपृष्ठस्था भासयंती विभासुरा४४।
सर्वे चकाशिरे तस्यां मुदिताश्चैव मानुषाः।
रसवच्च प्रभूतं च भक्ष्यभोज्यान्नमुत्तमं४५।
पुण्यगंधास्रजश्चापि नित्यकालफला द्रुमाः।
उष्णे शीतानि तोयानि शीते चोष्णानि संति वै४६।
पुष्पिताग्रान्महाशाखान्प्रवालांकुरधारिणः।
लतावितानसंछन्नान्कल्पानैक्षिष्ठ स प्रभुः४७।
गंधवंति च पुष्पाणि रसवंति फलानि च।
तानि शीतानि चोष्णानि तत्रतत्र सरांसि च४८।
अपश्यद्भूपतीर्थानि सभायां तस्य स प्रभुः।
नलिनैः पुंडरीकैश्च शतपत्रैः सुगंधिभिः४९।

रक्तैः कुवलयैश्चैव कल्हारैरुत्पलैस्तथा।
नानाश्चर्यसमोपेतैः पुष्पैरन्यैश्च सुप्रियैः1.45.५०।

कारंडवैश्चक्रवाकैः सारसैः कुररैरपि।
विमलस्फटिकाभानि पांडुरच्छदनैर्द्विजैः५१।
बहुहंसोपगीतानि सारसानां रुतानि च।
गंधयुक्ता लतास्तत्र पुष्पमंजरिधारिणीः५२।
दृष्टवान्भगवान्हृष्टः खदिरान्वेतसार्जुनान्।
चूतानिम्बानागवृक्षाः कदंबा बकुला धवाः५३।
प्रियंगवः पाटलाख्याः शाल्मल्यस्स हरिद्रवाः।
शालास्तालास्तमालाश्च चंपकाश्च मनोरमाः५४।
तथैवान्ये व्यराजंत सभायां पुष्पिता द्रुमाः।
एलाक कुभकंकोल लवली कर्णपूरकाः५५।
मधुकाः कोविदाराश्च बहुतालसमुच्छ्रयाः।
अंजनाशोकपर्णासा बहवश्चित्रका द्रुमाः५६।
वरुणाश्च पलाशाश्चा पनसास्सह चंदनैः।

नीलास्सुमनसश्चैव नीपाश्चाश्वत्थतिंदुकाः५७।
पारिजाताश्च तरवो मल्लिका भद्रदारवः।
अटरूषाः पीलूकाश्च तथा चैवैलवालुकाः५८।
मंदारकाः कुरवका पुन्नागाः कुटजास्तथा।
रक्ताः कुरवकाश्चैव नीलाश्चागरुभिः सह५९।
किंशुकाश्चैव भव्याश्च दाडिमा बीजपूरकाः।
कालेयका दुकूलाश्च हिंगवस्तैलवर्त्तिकाः६०।
खर्जूरा नालिकेराश्च हरीतक मधूककाः।
सप्तपर्णाश्च बिल्वाश्च सयावाश्च शरावताः६१।
असनाश्च तमालाश्च नानागुल्मसमावृताः।
लताश्च विविधाकाराः पुष्पपत्रफलोपगाः६२।
एते चान्ये च बहवस्तत्र काननजा द्रुमाः।
नानापुष्पफलोपेता व्यराजंत समंततः६३।
चकोराः शतपत्राश्च मत्तकोकिलशारिकाः।
पुष्पितान्पुष्पिताग्रांश्च संपतंति महाद्रुमान्६४।

रक्तपीतारुणास्तत्र पादपाग्रगताः खगाः।
परस्परमवैक्षंत प्रहृष्टा जीवजीविकाः६५।
तस्यां सभायां दैत्येंद्रो हिरण्यकशिपुस्तदा।
आसीन आसने चित्रे दशनल्वे प्रमाणतः६६।
दिवाकरनिभे दिव्ये दिव्यास्तरणसंस्तृते।
हिरण्यकशिपुर्दैत्य आस्ते ज्वलितकुंडलः६७।
उपचेरुर्महादैत्या हिरण्यकशिपुं तदा।
दिव्यतालानि गीतानि जगुर्गंधर्वसत्तमाः६८।
विश्वाची सहजन्या च प्रम्लोचेति च पूजिता।
दिव्याथ सौरभेयी च समीची पुंजिकस्थला६९।

मिश्रकेशी च रंभा च चित्रभा श्रुतिविभ्रमा।
चारुनेत्रा घृताची च मेनका चोर्वशी तथा७०।
एतास्सहस्रशश्चान्या नृत्यगीतविशारदाः।
उपातिष्ठंत राजानं हिरण्यकशिपुं प्रभुम्७१।
उपासते दितेः पुत्राः सर्वे लब्धवरास्तथा।

बलिर्विरोचनस्तत्र नरकः पृथिवीसुतः७२।
प्रह्लादो विप्रचित्तिश्च गविष्ठश्च महासुरः।
सुरहन्ता दुःखकर्ता समनास्सुमतिस्तथा७३।
घटोदरो महापाश्वर्वः क्रथनः पिठरस्तथा।
विश्वरूपस्वरूपश्च विश्वकायो महाबलः७४।
दशग्रीवश्च वाली च मेघवासा महासुरः।
घटाभो विटरूपश्च ज्वलनश्चेंद्रतापनः७५।
दैत्यदानवसंघास्ते सर्वे ज्वलितकुंडलाः।
स्रग्विणो वर्मिणः सर्वे सर्वे च चरितव्रताः७६।
सर्वे लब्धवराः शूरास्सर्वे विहितमृत्यवः।
एते चान्ये च बहवो हिरण्यकशिपुं प्रभुम्७७।
उपासते महात्मानं सर्वे दिव्यपरिच्छदाः।
विमानैर्विविधाकारैर्भ्राजमानैरिवाग्निभिः७८।
महेन्द्रवपुषः सर्वे विचित्रांगदबाहवः।
भूषितांगा दितेः पुत्रास्तमुपासत सर्वतः७९।

ऐश्वर्यं दैत्यसिंहस्य यथा तस्य महात्मनः।
न श्रुतं नैव दृष्टं च कस्यापि भुवनत्रये८०।
रजतकनकचित्रवेदिकायां परिकृतरत्नविचित्रवीथिकायाम्।
स ददर्श मृगाधिपः सभायां सुरुचिर जालगवाक्षशोभितायाम्८१।
कनकवलयहारभूषितांगं दितितनयं स मृगाधिपो ददर्श।
दिवसकरकरप्रभं ज्वलंतं दितिजसहस्रशतैर्निषेव्यमाणम्८२।
ततो दृष्ट्वा महाभागं कालचक्रमिवागतम्।
नारसिंहवपुश्छन्नं भस्मच्छन्नमिवानलम्८३।
हिरण्यकशिपोः पुत्रः प्रह्लादो नाम वीर्यवान्।
दिव्येन वपुषा सिंहमपश्यद्देवमागतम्८४।
तं दृष्ट्वा रुक्मशैलाभमपूर्वां तनुमाश्रितम्।
विस्मिता दानवाः सर्वे हिरण्यकशिपुश्च सः८५।
प्रह्लाद उवाच-।
महाराज महाबाहो दैत्यानामादिसंभव।
न श्रुतं नैव मे दृष्टं नारसिंहमिदं वपुः८६।

अव्यक्तं परमं दिव्यं किमिदं रूपमागतम्।
दैत्यांतकरणं घोरं शंसतीव मनो मम८७।
अस्य देवाः शरीरस्थाः सागराः सरितस्तथा।

हिमवान्पारियात्रश्च ये चान्ये कुलपर्वताः८८।
चंद्रमास्सहनक्षत्रैरादित्या रश्मिभिः सह।
धनदो वरुणश्चैव यमः शक्रः शचीपतिः८९।
मरुतो देवगंधर्वा ऋषयश्च तपोधनाः।
नागा यक्षाः पिशाचाश्च राक्षसा भीमविक्रमाः९०।
ब्रह्मा देवाः पशुपतिर्ललाटस्था भ्रमंति हि।
स्थावराणि च सर्वाणि जंगमानि तथैव च९१।
भवांश्च सहितोस्माभिः सर्वैर्दैत्यगणैर्वृतः।
विमानशतसंकीर्णा सर्वा या भवतः सभा९२।
सर्वं त्रिभुवनं राजन्लोकधर्मश्च शाश्वतः।
दृश्यते नरसिंहेस्मिंस्तथेदं निखिलं जगत्९३।
प्रजापतिश्चात्र मनुर्महात्मा ग्रहाश्च योगाश्च मही नभश्च।

उत्पातकालश्च धृतिर्मतिश्च रतिश्च सत्यं च तपो दमश्च९४।
सनत्कुमारश्च महानुभावो विश्वे च देवा ऋषयश्च सर्वे।
क्रोधश्च कामश्च तथैव हर्षो दर्पश्च मोहः पितरश्च सर्वे९५।
प्रह्लादस्य वचः श्रुत्वा हिरण्यकशिपुः प्रभुः।
उवाच दानवान्सर्वान्गणांश्च सगणाधिपः९६।
मृगेंद्रो गृह्यतामेष अपूर्वां तनुमास्थितः।
यदि वा संशयः कश्चिद्वध्यतां वनगोचरः९७।
ते दानवगणास्सर्वे मृगेंद्रं भीमविक्रमम्।
परिक्षिपंतो मुदितास्त्रासयामासुरोजसा९८।
सिंहनादं विमुच्याथ नरसिंहो महाबलः।
बभंज तां सभां सर्वां व्यादितास्य इवांतकः९९।
सभायां भज्यमानायां हिरण्यकशिपुः स्वयम्।
चिक्षेपास्त्राणि सिंहस्य रोषव्याकुललोचनः1.45.१००।
सर्वास्त्राणामथ श्रेष्ठं दंडमस्त्रं सुदारुणम्।
कालचक्रं तथा घोरं विष्णुचक्रं तथापरं१०१।

पैतामहं महात्युग्रं त्रैलोक्यनिर्मितं महत्।
विचित्रामशनिं चैव शुष्काद्रं चाशनिद्वयम्१०२।
रौद्रं तथोग्रशूलं च कंकालं मुसलं तथा।
अस्त्रं ब्रह्मशिरश्चैव ब्राह्ममस्त्रं तथैव च१०३।
नारायणास्त्रमैंद्रं च आग्नेयं शैशिरं तथा।
वायव्यं मथनं चैव कपालमथ किंकरम्१०४।
तथा प्रतिहतां शक्तिं क्रौंचमस्त्रं तथैव च।
मोहनं शोषणं चैव संतापनविलापने१०५।
कंपनं शातनं चैव महास्त्रं चैव रोधनम्।
कालमुद्गरमक्षोभ्यं तापनं च महाबलम्१०६।
संवर्तनं मोहनं च तथा मायाधरं वरम्।

गान्धर्वमस्त्रं दयितमसिरत्नं च नंदकम्१०७।
प्रस्वापनं प्रमथनं वारुणं चास्त्रमुत्तमम्।
अस्त्रं पाशुपतं चैव यस्या प्रतिहता गतिः१०८।
एतान्यस्त्राणि दिव्यानि हिरण्यकशिपुस्तदा।

असृजन्नरसिंहस्य दीप्तस्याग्नेरिवाहुतिम्१०९।
अस्त्रैः प्रज्वलितैः सिंहमावृणोदसुरोत्तमः।
विवस्वान्घर्मसमये हिमवंतमिवांशुभिः११०।
स ह्यमर्षानिलोद्धूतो दैत्यानां सैन्यसागरः।
क्षणेनाप्लावयत्सर्वं मैनाकमिव सागरः१११।
प्रासैः पाशैश्च खड्गैश्च गदाभिर्मुसलैस्तथा।
वज्रैरशनिभिश्चैव बहुशाखैर्महाद्रुमैः११२।
मुद्गरैः कूटपाशैश्च शिलोलूखलपर्वतैः।
शतघ्नीभिश्च दीप्ताभिर्दंडैरपि सुदारुणैः११३।
ते दानवाः पाशगृहीतहस्ता महेंद्रतुल्याशनितुल्य वेगाः।
समंततोभ्युद्यतबाहुकायाः स्थिताः सशीर्षा इव नागपोताः११४।
सुवर्णमालाकुलभूषितांगाः सुतीक्ष्णदंष्ट्राकुलवक्त्रगर्ताः।
स्फुरत्प्रभास्ते च सशृंगदेहाश्चीनांशुका भांति यथैव हंसाः११५।
सोसृजद्वानवो मायामग्निं वायुं समीरितम्।
तमिंद्रस्तोयदैः सार्धं सहस्राक्षो महाद्युतिः११६।

महता तोयवर्षेण शमयमास पावकम्।
तस्यां प्रतिहतायां तु मायायां युधि दानवः११७।
असृजद्घोरसंकाशं तमस्तीव्रं समंततः।
तमसा संवृते लोके दैत्येष्वात्तायुधेषु च११८।
स्वतेजसा परिवृतो दिवाकर इवोद्गतः।
त्रिशिखां भ्रुकुटीमस्य ददृशुर्दानवा रणे११९।
ललाटस्थां त्रिकूटस्थां गंगां त्रिपथगामिव।
ततः सर्वासु मायासु हतासु दितिनंदनाः१२०।
हिरण्यकशिपुं दैत्या विषण्णाश्शरणं ययुः।
ततः प्रज्वलितः क्रोधात्प्रदहन्निव तेजसा१२१।
तस्मिन्क्रुद्धे तु दैत्येंद्रे तमोभूतमभूज्जगत्।
आवहः प्रवहश्चैव विवहोथ समीरणः१२२।
परावहस्संवहश्च उद्वहश्च महाबलः।
तथा परिवहः श्रीमानुत्पातभयशंसिनः१२३।
इत्येवं क्षुभिताः सप्त मरुतो गगनेचराः।

ये ग्रहास्सर्वलोकस्य क्षये प्रादुर्भवंति हि१२४।
ते सर्वे गगने हृष्टाव्यचरंश्च यथासुखम्।
अयोगतश्चाप्यचरद्योगं निशि निशाचरः१२५।
सग्रहः सह नक्षत्रैस्तारापतिररिंदम।

विवर्णतां च भगवान्गतो दिवि दिवाकरः१२६।
कृष्णः कबंधश्च तदा लक्ष्यते सुमहान्दिवि।
असृजच्चासितां सूर्यो धूमवत्तां विभावसुः१२७।
गगनस्थश्च भगवानभीक्ष्णं परिविष्यते।
सप्तधूमनिभा घोराः सूर्यादि विसमुत्थिताः१२८।
सोमस्य गगनस्थस्य ग्रहास्तिष्ठंति शृंङ्गगाः।
वामे च दक्षिणे चैव स्थितौ शुक्रबृहस्पती१२९।
शनैश्चरो लोहितांगो लोहितांगसमद्युतिः।
समं समधिरोहंत सर्वे वै गगनेचराः१३०।
शृंगाणि शनकैर्घोरा युगांता वर्त्तन ग्रहाः।
चंद्रमाश्च सनक्षत्रो ग्रहैः सह तमोनुदः१३१।

चराचरविनाशाय रोहिणीं नाभ्यनंदत।
गृहीतो राहुणा चन्द्र उल्काभिरभिहन्यते१३२।
उल्काः प्रज्वलिताश्चंद्रे व्यचरंत यथासुखम्।
देवानामधिपो देवः सोप्यवर्षत शोणितम्१३३।
अपतद्भगनादुल्का विद्युद्रूपा महास्वना।
अकाले च द्रुमास्सर्वे पुष्प्यंति च फलंति च१३४।
लताश्च सफलाः सर्वा या आहुर्दैत्यनाशिकाः।
फले फलान्यजायंत पुष्पे पुष्पं तथैव च१३५।
उन्मीलंति निमीलंति हसंति प्ररुदंति च।
विक्रोशंति च गंभीरं धूमायंते ज्वलंति च१३६।
प्रतिमास्सर्वदेवानां कथयंत्यो महद्भयम्।
आरण्यैः सह संसृष्टा ग्राम्याश्च मृगपक्षिणः१३७।
चुक्रुशुर्भैरवं तत्र मृगयुद्ध उपस्थिते।
नद्यश्च प्रतिकूलानि वहंति कलुषोदकाः१३८।
न प्राकाशंत च दिशो रक्तरेणुसमाकुलाः।

वानस्पत्या न पूज्यंते पूजनार्हाः कथंचन१३९।
वायुवेगेन हन्यंते भज्यंते प्रणमंति च।
तथा च सर्वभूतानां छाया न परिवर्त्तते१४०।
अपरेण गते सूर्ये सलोकानां युगक्षये।
तदा हिरण्यकशिपोर्दैत्यस्योपरिवेश्मनः१४१।
भांडागारायुधागारे निविष्टमभवन्मधु।
असुराणां विनाशाय सुराणां विजयाय च१४२।
दृश्यंते विविधोत्पाता घोराघोरनिदर्शनाः।
एते चान्ये च बहवो घोररूपाः समुत्थिताः१४३।
दैत्येंद्रस्य विनाशाय दृश्यंते रणशंसिनः।
मेदिन्यां कंपमानायां दैत्येंद्रेण महात्मनः१४४।
महीधरा नागगणा निपेतुरमितौजसः।

विषज्वालाकुलैर्वक्त्रैर्विमुंचंतो हुताशनम्१४५।
चतुःशीर्षाः पंचशीर्षाः सप्तशीर्षाश्च पन्नगाः।
वासुकिस्तक्षकश्चैव कर्कोटकधनंजयौ१४६।

एलामुखः कालियश्च महापद्मश्च वीर्यवान्।
सहस्रशीर्षश्शुद्धांगो हेमतालध्वजः प्रभुः१४७।
शेषोनंतो महानागो ह्यप्रकंप्यश्च कंपिताः।
दीप्यंतेंतर्जलस्थानि पृथिवीविवराणि वै१४८।
सप्तदैत्येंद्रकोपेन कंपितानि समंततः।
नानातेजोधराश्चापि पातालतलचारिणः१४९।
पाताले सहसा क्षुब्धे दुष्प्रकंप्याः प्रकंपिताः।
हिरण्यकशिपुर्दैत्यस्तदा संस्पृष्टवान्महीम्1.45.१५०।
संदष्टौष्ठपुटः क्रुद्धो वराह इव पूर्वजः।
गंगा भागीरथी चैव कौशिकी सरयूरपि१५१।
यमुना चाथ कावेरी कृष्णवेणी च निम्नगा।
तुंगभद्रा महावेगा नदी गोदावरी तथा१५२।
चर्मण्वती च सिंधुश्च तथा नदनदीपतिः।
मेलकप्रभवश्चैव शोणो मणिनिभोदकः१५३।
नर्मदा च शुभस्रोतास्तथा वेत्रवती नदी।

गोमती गोकुलाकीर्णा तथा पूर्वा सरस्वती१५४।
महाकालमहीचैव तमसा पुष्पवाहिनी।
जंबूद्वीपं रत्नवच्च सर्वरत्नोपशोभितम्१५५।
सुवर्णपुटकं चैव सुवर्णाकरमंडितम्।
महानदश्च लौहित्यश्शैलः कांचनशोभितः१५६।
पत्तनं कोशकाराणां कशं च रजताकरम्।
मगधाश्च महाग्रामाः पुण्ड्रा उग्रास्तथैव च१५७।
स्रुघ्ना मल्ला विदेहाश्च मालवाः काशि कोसलाः।
भवनं वैनतेयस्य दैत्येंद्रेणाभिकंपितम्१५८।
कैलासशिखराकारं यत्कृतं विश्वकर्मणा।
रत्नतोयो महाभीमो लौहित्यो नाम सागरः१५९।
उदयश्च महाशैल उच्छ्रितः शतयोजनम्।
सवर्णवेदिकः श्रीमान्मेघपंक्तिनिषेवितः१६०।
भ्राजमानोर्कसदृशैर्जातरूपमयैर्द्रुमैः।
सालैस्तालैस्तमालैश्च कर्णिकारैश्च पुष्पितैः१६१।

अयोमुखश्च विख्यातः सर्वतो धातुमंडितः।
तमालवनगंधश्च पर्वतो मलयः शुभः१६२।
सुराष्ट्राश्च सबाह्लीकाश्शूद्राभीरास्तथैव च।
भोजाः पांड्याश्च वंगाश्च कलिंगास्ताम्रलिप्तकाः१६३।
तथैव पौंड्राः शुभ्राश्च वामचूडास्सकेरलाः।

क्षोभितास्तेन दैत्येन देवाश्चाप्सरसां गणाः१६४।
अगस्त्यभवनं चैव यदगस्त्यकृतं पुरा।
सिद्धचारणसंघैश्च विप्रकीर्णं मनोहरम्१६५।
विचित्रनानाविहगं सपुष्पितमहाद्रुमम्।
जातरूपमयैः शृंगैरप्सरोगणसेवितम्१६६।
गिरिः पुष्पितकश्चैव लक्ष्मीवान्प्रियदर्शनः।
उत्थितः सागरं भित्वा विश्रामश्चंद्रसूर्ययोः१६७।
रराज स महाशृंगैर्गगनं विलिखन्निव।
चंद्रसूर्यांशुसंकाशैः सागरांबुसमावृतैः१६८।
विद्युत्वान्पर्वतः श्रीमानायतः शतयोजनम्।

विद्युतां यत्र संपाता निपात्यंते नगोत्तमे१६९।
ऋषभः पर्वतश्चैव श्रीमानृषभसंस्थितः।
कुंजरः पर्वतः श्रीमानगस्त्यस्य गृहं शुभम्१७०।
विमलाख्या च दुर्द्धर्षा सर्पाणां मालती पुरी।
तथा भोगवती चापि दैत्येंद्रेणाभिकंपिता१७१।
महासेनगिरिश्चैव पारियात्रश्च पर्वतः।
चक्रवांश्च गिरिश्रेष्ठो वाराहश्चैव पर्वतः१७२।
प्राग्ज्योतिषपुरं चापि जातरूपमयं शुभम्।
यस्मिन्नुवास दुष्टात्मा नरको नाम दानवः१७३।
मेघश्च पर्वतश्रेष्ठो मेघगंभीरनिस्स्वनः।
षष्टिस्तत्र सहस्राणि पर्वतानां विशांपते१७४।
तरुणादित्यसंकाशो मेरुश्चैव महान्गिरिः।
यक्षराक्षसगंधर्वैर्नित्यं सेवितकंदरः१७५।
हेमगर्भो महासेनस्तथा मेघसखो गिरिः।
कैलासश्चैव शैलेंद्रो दानवेंद्रेण कंपितः१७६।

हेमपुष्करसञ्छन्नं तेन वैखानसं सरः।
कंपितं मानसं चैव हंसकारंडवाकुलम्१७७।
त्रिशृंगः पर्वतश्रेष्ठः कुमारी च सरिद्वरा।
तुषारचयसंच्छन्नो मंदरश्चापि पर्वतः१७८।
उशीरबीजश्च गिरिर्भद्रप्रस्थस्तथाद्विराट्।
प्रजापतिगिरिश्चैव तथा पुष्करपर्वतः१७९।
देवाभः पर्वतश्चैव तथा वै वालुकागिरिः।
क्रौंचः सप्तर्षिशैलश्च धूम्रवर्णश्च पर्वतः१८०।
एते चान्ये च गिरयो देशा जनपदास्तथा।
नद्यः ससागराः सर्वाः दानवेनाभिकंपिताः१८१।
कपिलश्च महीपुत्रो व्याघ्रवांश्च प्रकंपितः।
खेचराश्च निशापुत्राः पातालतलवासिनः१८२।
गणस्तथापरो रौद्रो मेघनामांकुशायुधः।

ऊर्द्ध्वगो भीमवेगश्च सर्व एतेभिकंपिताः१८३।
गदी शूली करालश्च हिरण्यकशिपुस्तथा।

जीमूतघननिर्घोषो जीमूत इव वेगवान्१८४।
देवारिर्दितिजो दृप्तो नृसिंहं समुपाद्रवत्।
स तु तेन ततस्तीक्ष्णैर्मृगेंद्रेण महानखैः१८५।
तर्दोकारसहायेन विदार्य निहतो युधि।
मही च कालश्च शशीनभश्च ग्रहास्स सूर्याश्च दिशश्च सर्वाः१८६।
नद्यश्च शैलाश्च महार्णवाश्च गताः प्रसादं दितिपुत्रनाशात्।
ततः प्रमुदिता देवा ऋषयश्च तपोधनाः१८७।
तुष्टुवुर्नामभिर्दिव्यैरादिदेवं सनातनम्।
यत्त्वया विधृतं देव नारसिंहमिदं वपुः१८८।
एतदेवार्चयिष्यंति परापरविदो जनाः।
ब्रह्मोवाच-।
भवान्ब्रह्मा च रुद्रश्च महेंद्रो देवसत्तमः१८९।
भवान्कर्त्ता विकर्त्ता च लोकानां प्रभवोऽव्ययः।
परां च सिद्धिं च परं च सत्वं परं रहस्यं परमं हविश्च१९०।
परं च धर्मं परमं यशश्च त्वामाहुरग्र्यं परमं पुराणम्।

परं च सत्यं परमं तपश्च परं पवित्रं परमं च मार्गं१९१।
परं च यज्ञं परमं च होत्रं त्वामाहुरग्र्यं परमं पुराणम्।
परं शरीरं परमं च ब्रह्म परं च योगं परमां च वाणीम्१९२।
परं रहस्यं परमां गतिं च त्वामाहुरग्र्यं परमं पुराणम्।
एवमुक्त्वा तु भगवान्सर्वलोकपितामहः१९३।
स्तुत्वा नारायणं देवं ब्रह्मलोकं गतः प्रभुः।
ततो नदत्सु तूर्येषु नृत्यंतीष्वप्सरःसु च१९४।
क्षीरोदस्योत्तरं कूलं जगाम हरिरीश्वरः।
नारसिंहं वपुर्देवः स्थापयित्वा सुदीप्तिमान्१९५।
पौराणं रूपमास्थाय प्रययौ गरडध्वजः।
अष्टचक्रेण यानेन भूतियुक्तेन भास्वता१९६।
अव्यक्तप्रकृतिर्देवः स्वस्थानं गतवान्प्रभुः१९७।

Roman transliteration

bhīṣma uvāca-|
idānīṃ śrotumicchāmi hiraṇyakaśiporvadham|
narasiṃhasya māhātmyaṃ tathā pāpavināśanam1|
pulastya uvāca-|
purā kṛtayuge rājanhiraṇyakaśipuḥ prabhuḥ|
daityānāmādipuruṣaścakāra sumahattapaḥ2|
daśavarṣasahasrāṇi daśavarṣaśatāni ca|
jalavāsī samabhavatsnānamaunadhṛtavrataḥ3|
vṛtaḥ śamadamābhyāṃ ca brahmacaryeṇa caiva hi|

brahmā prīto'bhavattasya tapasā niyamena ca4|
tataḥ svayaṃbhūrbhagavānsvayamāgatya tatra hi|
vimānenārkavarṇena haṃsayuktena bhāsvatā5|
ādityairvasubhiḥ sādhyairmarudbhirdaivataissaha|
rudrairviśvasahāyaiśca yakṣarākṣasapannagaiḥ6|
digbhiścaiva vidigbhiśca nadībhiḥ sāgaraistathā|

nakṣatraiśca muhūrtaiśca khacaraiśca mahāgrahaiḥ7|
devairbrahmarṣibhiḥ sārddhaṃ siddhaiḥ saptarṣibhistathā|
rājarṣibhiḥ puṇyakṛdbhirgaṃdharvāpsarasāṃgaṇaiḥ8|
carācaraguruḥ śrīmānvṛtaḥ sarvairdivaukasaiḥ|
brahmā brahmavidāṃ śreṣṭho daityaṃ vacanamabravīt9|
prītosmi tava bhaktasya tapasā'nena suvrata|
varaṃ varaya bhadraṃ te yatheṣṭaṃ kāmamāpnuhi10|
hiraṇyakaśipuruvāca-|
na devāsuragaṃdharvā na yakṣoragarākṣasāḥ|
na mānuṣāḥ piśācāśca hanyurmāṃ devasattama11|
ṛṣayo mānavāḥ śāpairna śapeyuḥ pitāmaha|
yadi me bhagavānprīto vara eṣa vṛto mayā12|
na śastreṇa na cāstreṇa giriṇā pādapena vā|
na śuṣkeṇa na cārdreṇa na syāccānyena me vadhaḥ13|
bhaveyamahamevārkaḥ somo vāyurhutāśanaḥ|

salilaṃ cāṃtarikṣaṃ ca nakṣatrāṇi diśo daśa14|
ahaṃ krodhaśca kāmaśca varuṇo vāsavo yamaḥ|
dhanadaśca dhanādhyakṣo yakṣaḥ kiṃpuruṣādhipaḥ15|
brahmovāca -|
eṣa divyo varastāta mayā dattastavādbhutaḥ|
sarvakāmaprado vatsa prāpsyasi tvaṃ na saṃśayaḥ16|
evamuktvā sa bhagavānjagāmākāśameva hi|
vairājaṃ brahmasadanaṃ brahmarṣigaṇasevitam17|
tato devāśca gaṃdharvā ṛṣibhiḥ saha cāraṇāḥ|
varapradānaṃ śrutvaivaṃ pitāmahamupasthitāḥ18|
devā ūcuḥ-|
varapradānādbhagavanvadhiṣyati sa no'suraḥ|
tatprasādaśca bhagavanvadhopyasya viciṃtyatām19|
bhagavānsarvabhūtānāmādikarttā svayaṃprabhuḥ|
sraṣṭā ca havyakavyānāmavyaktaprakṛtiḥ paraḥ20|

sarvalokahitaṃ vākyaṃ śrutvā devaḥ prajāpatiḥ|
āśvāsayāmāsa tadā suśītairvacanāṃbubhiḥ21|
avaśyaṃ tridaśānena prāptavyaṃ tapasaḥ phalaṃ|
tapaso'nte'sya bhagavānvadhaṃ viṣṇuḥ kariṣyati22|
tacchrutvā vibudhā vākyaṃ sarve paṃkajajānanāt|
svāni sthānāni divyāni viprajagmurmudānvitāḥ23|
labdhamātre vare sotha prajāssarvā abādhata|
hiraṇyakaśipurdaityo varadānena garvitaḥ24|
āśrameṣu mahābhāgānmunīnvai śaṃsitavratān|
satyadharmaparāndāntāndharṣayāmāsa dānavaḥ25|
devāṃstribhuvanasthāṃśca parājitya mahāsuraḥ|
trailokyaṃ vaśamānīya svarge vasati dānavaḥ26|
yadā varamadotsiktaścoditaḥ kāladharmiṇā|
yajñiyānakaroddaityānayajñīyāṃśca daivatān27|

tathā daityāśca sādhyāśca viśve ca vasavastathā|

rudrā devagaṇā yakṣā devadvijamaharṣayaḥ28|
śaraṇyaṃ śaraṇaṃ viṣṇumupatasthurmahābalam|
devadevaṃ yajñamayaṃ vāsudevaṃ sanātanam29|
devā ūcuḥ-|
nārāyaṇa mahābhāga devāstvāṃ śaraṇaṃ gatāḥ|
trāyasva jahi daityeṃdraṃ hiraṇyakaśipuṃ prabho30|
tvaṃ hi naḥ paramodātā tvaṃ hi naḥ paramo guruḥ|
tvaṃ hi naḥ paramo devo brahmādīnāṃ surottamaḥ31|
viṣṇuruvāca-|
bhayaṃ tyajaddhvamamarā abhayaṃ vo dadāmyaham|
tathaiva tridivaṃ devāḥ pratipadyata māciram32|
enaṃ hi sagaṇaṃ daityaṃ varadānena garvitam|
avadhyamamareṃdrāṇāṃ dānaveṃdraṃ nihanmyaham33|
evamuktvā tu bhagavānviśvapo viṣṇuravyayaḥ|
hiraṇyakaśipusthānaṃ jagāma harirīśvaraḥ34|

tejasā bhāskarākāraḥ śaśīkāṃtyeva cāparaḥ|
narasya kṛtvārdhatanuṃ siṃhasyārddhatanuṃ tathā35|
nārasiṃhena vapuṣā pāṇiṃ saṃgṛhya pāṇinā|
tato dadarśa vistīrṇāṃ divyāṃ ramyāṃ manoramām36|
sarvakāmayutāṃ śubhrāṃ hiraṇyakaśipoḥ sabhām|
vistīrṇāṃ yojanaśataṃ śatamadhyarddhamāyatām37|
vaihāyasīṃ kāmagamāṃ paṃcayojanamucchritām|
jarāśokakṣamāpetāṃ niṣprakaṃpyāṃ śivāṃ sukhām38|
veśmāsanavatīṃ ramyāṃ jvalaṃtīmiva tejasā|
aṃtaḥsalilasaṃyuktāṃ vihitāṃ viśvakarmaṇā39|
divyavarṇamayairvṛkṣaiḥ phalapuṣpapradairyutām|
nīlapītāsitaśyāmaiḥ śvetairlohitakairapi40|
avadātaistathā gulmai raktamaṃjaridhāribhiḥ|
sitābhraghanasaṃkāśāṃ plavaṃtīṃ ca dadarśa saḥ41|
raśmimatī svabhāvena divyagaṃdhamanoramā|

susukhā na ca duḥkhā sā na śītā na ca gharmadā42|
na kṣutpipāse glāniṃ vā prāpyatāṃ prāpnuvaṃti te|
nānarūpairupakṛtā sucitraiśca subhāsvaraiḥ43|
aticaṃdrātisūryāti śikhikānti svayaṃprabhā|
dīpyate nākapṛṣṭhasthā bhāsayaṃtī vibhāsurā44|
sarve cakāśire tasyāṃ muditāścaiva mānuṣāḥ|
rasavacca prabhūtaṃ ca bhakṣyabhojyānnamuttamaṃ45|
puṇyagaṃdhāsrajaścāpi nityakālaphalā drumāḥ|
uṣṇe śītāni toyāni śīte coṣṇāni saṃti vai46|
puṣpitāgrānmahāśākhānpravālāṃkuradhāriṇaḥ|
latāvitānasaṃchannānkalpānaikṣiṣṭha sa prabhuḥ47|
gaṃdhavaṃti ca puṣpāṇi rasavaṃti phalāni ca|
tāni śītāni coṣṇāni tatratatra sarāṃsi ca48|
apaśyadbhūpatīrthāni sabhāyāṃ tasya sa prabhuḥ|
nalinaiḥ puṃḍarīkaiśca śatapatraiḥ sugaṃdhibhiḥ49|

raktaiḥ kuvalayaiścaiva kalhārairutpalaistathā|
nānāścaryasamopetaiḥ puṣpairanyaiśca supriyaiḥ1.45.50|
kāraṃḍavaiścakravākaiḥ sārasaiḥ kurarairapi|

vimalasphaṭikābhāni pāṃḍuracchadanairdvijaiḥ51|
bahuhaṃsopagītāni sārasānāṃ rutāni ca|
gaṃdhayuktā latāstatra puṣpamaṃjaridhāriṇīḥ52|
dṛṣṭavānbhagavānhṛṣṭaḥ khadirānvetasārjunān|
cūtānimbānāgavṛkṣāḥ kadaṃbā bakulā dhavāḥ53|
priyaṃgavaḥ pāṭalākhyāḥ śālmalyassa haridravāḥ|
śālāstālāstamālāśca caṃpakāśca manoramāḥ54|
tathaivānye vyarājaṃta sabhāyāṃ puṣpitā drumāḥ|
elāka kubhakaṃkola lavalī karṇapūrakāḥ55|
madhukāḥ kovidārāśca bahutālasamucchrayāḥ|
aṃjanāśokaparṇāsā bahavaścitrakā drumāḥ56|
varuṇāśca palāśāścā panasāssaha caṃdanaiḥ|

nīlāssumanasaścaiva nīpāścāśvatthatiṃdukāḥ57|
pārijātāśca taravo mallikā bhadradāravaḥ|
aṭarūṣāḥ pīlūkāśca tathā caivailavālukāḥ58|
maṃdārakāḥ kuravakā punnāgāḥ kuṭajāstathā|
raktāḥ kuravakāścaiva nīlāścāgarubhiḥ saha59|
kiṃśukāścaiva bhavyāśca dāḍimā bījapūrakāḥ|
kāleyakā dukūlāśca hiṃgavastailavarttikāḥ60|
kharjūrā nālikerāśca harītaka madhūkakāḥ|
saptaparṇāśca bilvāśca sayāvāśca śarāvatāḥ61|
asanāśca tamālāśca nānāgulmasamāvṛtāḥ|
latāśca vividhākārāḥ puṣpapatraphalopagāḥ62|
ete cānye ca bahavastatra kānanajā drumāḥ|
nānāpuṣpaphalopetā vyarājaṃta samaṃtataḥ63|
cakorāḥ śatapatrāśca mattakokilaśārikāḥ|
puṣpitānpuṣpitāgrāṃśca saṃpataṃti mahādrumān64|

raktapītāruṇāstatra pādapāgragatāḥ khagāḥ|
parasparamavaikṣaṃta prahṛṣṭā jīvajīvikāḥ65|
tasyāṃ sabhāyāṃ daityeṃdro hiraṇyakaśipustadā|
āsīna āsane citre daśanalve pramāṇataḥ66|
divākaranibhe divye divyāstaraṇasaṃstṛte|
hiraṇyakaśipurdaitya āste jvalitakuṃḍalaḥ67|
upacerurmahādaityā hiraṇyakaśipuṃ tadā|
divyatālāni gītāni jagurgaṃdharvasattamāḥ68|
viśvāvī sahajanyā ca pramloceti ca pūjitā|
divyātha saurabheyī ca samīcī puṃjikasthalā69|
miśrakeśī ca raṃbhā ca citrabhā śrutivibhramā|
cārunetrā ghṛtācī ca menakā corvaśī tathā70|
etāssahasraśaścānyā nṛtyagītaviśāradāḥ|
upātiṣṭhaṃta rājānaṃ hiraṇyakaśipuṃ prabhum71|
upāsate diteḥ putrāḥ sarve labdhavarāstathā|

balirvirocanastatra narakaḥ pṛthivīsutaḥ72|
prahlādo vipracittiśca gaviṣṭhaśca mahāsuraḥ|
surahantā duḥkhakartā samanāssumatistathā73|
ghaṭodaro mahāpārśvaḥ krathanaḥ piṭharastathā|
viśvarūpasvarūpaśca viśvakāyo mahābalaḥ74|
daśagrīvaśca vālī ca meghavāsā mahāsuraḥ|
ghaṭābho viṭarūpaśca jvalanaśceṃdratāpanaḥ75|
daityadānavasaṃghāste sarve jvalitakuṃḍalāḥ|

sragviṇo varmiṇaḥ sarve sarve ca caritavratāḥ76|
sarve labdhavarāḥ śūrāssarve vihitamṛtyavaḥ|
ete cānye ca bahavo hiraṇyakaśipuṃ prabhum77|
upāsate mahātmānaṃ sarve divyaparicchadāḥ|
vimānairvividhākārairbhrājamānairivāgnibhiḥ78|
mahendravapuṣaḥ sarve vicitrāṃgadabāhavaḥ|
bhūṣitāṃgā diteḥ putrāstamupāsata sarvataḥ79|

aiśvaryaṃ daityasiṃhasya yathā tasya mahātmanaḥ|
na śrutaṃ naiva dṛṣṭaṃ ca kasyāpi bhuvanatraye80|
rajatakanakacitravedikāyāṃ parikṛtaratnavicitravīthikāyām|
sa dadarśa mṛgādhipaḥ sabhāyāṃ surucira jālagavākṣaśobhitāyām81|
kanakavalayahārabhūṣitāṃgaṃ dititanayaṃ sa mṛgādhipo dadarśa|
divasakarakaraprabhaṃ jvalaṃtaṃ ditijasahasraśatairniṣevyamāṇam82|
tato dṛṣṭvā mahābhāgaṃ kālacakramivāgatam|
nārasiṃhavapuśchannaṃ bhasmacchannamivānalam83|
hiraṇyakaśipoḥ putraḥ prahlādo nāma vīryavān|
divyena vapuṣā siṃhamapaśyaddevamāgatam84|
taṃ dṛṣṭvā rukmaśailābhamapūrvāṃ tanumāśritam|
vismitā dānavāḥ sarve hiraṇyakaśipuśca saḥ85|
prahlāda uvāca-|
mahārāja mahābāho daityānāmādisaṃbhava|
na śrutaṃ naiva me dṛṣṭaṃ nārasiṃhamidaṃ vapuḥ86|

avyaktaṃ paramaṃ divyaṃ kimidaṃ rūpamāgatam|
daityāṃtakaraṇaṃ ghoraṃ śaṃsatīva mano mama87|
asya devāḥ śarīrasthāḥ sāgarāḥ saritastathā|
himavānpāriyātraśca ye cānye kulaparvatāḥ88|
caṃdramāssahanakṣatrairādityā raśmibhiḥ saha|
dhanado varuṇaścaiva yamaḥ śakraḥ śacīpatiḥ89|
maruto devagaṃdharvā ṛṣayaśca tapodhanāḥ|
nāgā yakṣāḥ piśācāśca rākṣasā bhīmavikramāḥ90|
brahmā devāḥ paśupatirlalāṭasthā bhramaṃti hi|
sthāvarāṇi ca sarvāṇi jaṃgamāni tathaiva ca91|
bhavāṃśca sahitosmābhiḥ sarvairdaityagaṇairvṛtaḥ|
vimānaśatasaṃkīrṇā sarvā yā bhavataḥ sabhā92|
sarvaṃ tribhuvanaṃ rājanlokadharmaśca śāśvataḥ|
dṛśyate narasiṃhesmiṃstathedaṃ nikhilaṃ jagat93|
prajāpatiścātra manurmahātmā grahāśca yogāśca mahī nabhaśca|

utpātakālaśca dhṛtirmatiśca ratiśca satyaṃ ca tapo damaśca94|
sanatkumāraśca mahānubhāvo viśve ca devā ṛṣayaśca sarve|
krodhaśca kāmaśca tathaiva harṣo darpaśca mohaḥ pitaraśca sarve95|
prahlādasya vacaḥ śrutvā hiraṇyakaśipuḥ prabhuḥ|
uvāca dānavānsarvāṃganāṃśca saganādhipaḥ96|
mṛgeṃdro gṛhyatāmeṣa apūrvāṃ tanumāsthitaḥ|
yadi vā saṃśayaḥ kaścidvadhyatāṃ vanagocaraḥ97|
te dānavagaṇāssarve mṛgeṃdraṃ bhīmavikramam|
parikṣipaṃto muditāstrāsayāmāsurojasā98|
siṃhanādaṃ vimucyātha narasiṃho mahābalaḥ|
babhaṃja tāṃ sabhāṃ sarvāṃ vyāditāsya ivāṃtakaḥ99|
sabhāyāṃ bhajyamānāyāṃ hiraṇyakaśipuḥ svayam|
cikṣepāstrāṇi siṃhasya roṣavyākulalocanaḥ1.45.100|

sarvāstrāṇāmatha śreṣṭhaṃ daṃḍamastraṃ sudāruṇam|
kālacakraṃ tathā ghoraṃ viṣṇucakraṃ tathāparaṃ101|

paitāmahaṃ mahātyugraṃ trailokyanirmitaṃ mahat|
vicitrāmaśaniṃ caiva śuṣkādraṃ cāśanidvayam102|
raudraṃ tathograśūlaṃ ca kaṃkālaṃ musalaṃ tathā|
astraṃ brahmaśiraścaiva brāhmamastraṃ tathaiva ca103|
nārāyaṇāstramaiṃdraṃ ca āgneyaṃ śaiśiraṃ tathā|
vāyavyaṃ mathanaṃ caiva kapālamatha kiṃkaram104|
tathā pratihatāṃ śaktiṃ krauṃcamastraṃ tathaiva ca|
mohanaṃ śoṣaṇaṃ caiva saṃtāpanavilāpane105|
kaṃpanaṃ śātanaṃ caiva mahāstraṃ caiva rodhanam|
kālamudgaramakṣobhyaṃ tāpanaṃ ca mahābalam106|
saṃvartanaṃ mohanaṃ ca tathā māyādharaṃ varam|
gāndharvamastraṃ dayitamasiratnaṃ ca naṃdakam107|
prasvāpanaṃ pramathanaṃ vāruṇaṃ cāstramuttamam|
astraṃ pāśupataṃ caiva yasyā pratihatā gatiḥ108|
etānyastrāṇi divyāni hiraṇyakaśipustadā|

asṛjannarasiṃhasya dīptasyāgnerivāhutim109|
astraiḥ prajvalitaiḥ siṃhamāvṛṇodasurottamaḥ|
vivasvāngharmasamaye himavaṃtamivāṃśubhiḥ110|
sa hyamarṣānilodbhūto daityānāṃ sainyasāgaraḥ|
kṣaṇenāplāvayatsarvaṃ mainākamiva sāgaraḥ111|
prāsaiḥ pāśaiśca khaḍgaiśca gadābhirmusalaistathā|
vajrairaśanibhiścaiva bahuśākhairmahādrumaiḥ112|
mudgaraiḥ kūṭapāśaiśca śilolūkhalaparvataiḥ|
śataghnībhiśca dīptābhirdaṃḍairapi sudāruṇaiḥ113|
te dānavāḥ pāśagṛhītahastā maheṃdratulyāśanitulya vegāḥ|
samaṃtatobhyudyatabāhukāyāḥ sthitāḥ saśīrṣā iva nāgapotāḥ114|
suvarṇamālākulabhūṣitāṃgāḥ sutīkṣṇadaṃṣṭrākulavaktragartāḥ|
sphuratprabhāste ca saśṛṃgadehāścīnāṃśukā bhāṃti yathaiva haṃsāḥ115|
sosṛjaddānavo māyāmagniṃ vāyuṃ samīritam|
tamiṃdrastoyadaiḥ sārdhaṃ sahasrākṣo mahādyutiḥ116|

mahatā toyavarṣeṇa śamayāmāsa pāvakam|
tasyāṃ pratihatāyāṃ tu māyāyāṃ yudhi dānavaḥ117|
asṛjadghorasaṃkāśaṃ tamastīvraṃ samaṃtataḥ|
tamasā saṃvṛte loke daityeṣvāttāyudheṣu ca118|
svatejasā parivṛto divākara ivodgataḥ|
triśikhāṃ bhrukuṭīmasya dadṛśurdānavā raṇe119|
lalāṭasthāṃ trikūṭasthāṃ gaṃgāṃ tripathagāmiva|
tataḥ sarvāsu māyāsu hatāsu ditinaṃdanāḥ120|
hiraṇyakaśipuṃ daityā viṣaṇṇāśśaraṇaṃ yayuḥ|
tataḥ prajvalitaḥ krodhātpradahanniva tejasā121|
tasminkruddhe tu daityeṃdre tamobhūtamabhūjjagat|
āvahaḥ pravahaścaiva vivahotha samīraṇaḥ122|
parāvahassaṃvahaśca udvahaśca mahābalaḥ|
tathā parivahaḥ śrīmānutpātabhayaśaṃsinaḥ123|
ityevaṃ kṣubhitāḥ sapta maruto gaganecarāḥ|

ye grahāssarvalokasya kṣaye prādurbhavaṃti hi124|
te sarve gagane hṛṣṭāvyacaraṃśca yathāsukham|

ayogataścāpyacaradyogaṃ niśi niśācaraḥ125|
sagrahaḥ saha nakṣatraistārāpatirariṃdama|
vivarṇatāṃ ca bhagavāngato divi divākaraḥ126|
kṛṣṇaḥ kabaṃdhaśca tadā lakṣyate sumahāndivi|
asṛjaccāsitāṃ sūryo dhūmavattāṃ vibhāvasuḥ127|
gaganasthaśca bhagavānabhīkṣṇaṃ parivikṣyate|
saptadhūmanibhā ghorāḥ sūryādi visamutthitāḥ128|
somasya gaganasthasya grahāstiṣṭhaṃti śṛṃṅgagāḥ|
vāme ca dakṣiṇe caiva sthitau śukrabṛhaspatī129|
śanaiścaro lohitāṃgo lohitāṃgasamadyutiḥ|
samaṃ samadhirohaṃta sarve vai gaganecarāḥ130|
śṛṃgāṇi śanakairghorā yugāṃtā varttana grahāḥ|
caṃdramāśca sanakṣatro grahaiḥ saha tamonudaḥ131|

carācaravināśāya rohiṇīṃ nābhyanaṃdata|
gṛhīto rāhuṇā candra ulkābhirabhihanyate132|
ulkāḥ prajvalitāścaṃdre vyacaraṃta yathāsukham|
devānāmadhipo devaḥ sopyavarṣata śoṇitam133|
apatadgaganādulkā vidyudrūpā mahāsvanā|
akāle ca drumāssarve puṣpyaṃti ca phalaṃti ca134|
latāśca saphalāḥ sarvā yā āhurdaityanāśikāḥ|
phale phalānyajāyaṃta puṣpe puṣpaṃ tathaiva ca135|
unmīlaṃti nimīlaṃti hasaṃti prarudaṃti ca|
vikrośaṃti ca gaṃbhīraṃ dhūmāyaṃte jvalaṃti ca136|
pratimāssarvadevānāṃ kathayaṃtyo mahadbhayam|
āraṇyaiḥ saha saṃsṛṣṭā grāmyāśca mṛgapakṣiṇaḥ137|
cukruśurbhairavaṃ tatra mṛgayuddha upasthite|
nadyaśca pratikūlāni vahaṃti kaluṣodakāḥ138|
na prākāśaṃta ca diśo raktareṇusamākulāḥ|

vānaspatyā na pūjyaṃte pūjanārhāḥ kathaṃcana139|
vāyuvegena hanyaṃte bhajyaṃte praṇamaṃti ca|
tathā ca sarvabhūtānāṃ chāyā na parivarttate140|
apareṇa gate sūrye salokānāṃ yugakṣaye|
tadā hiraṇyakaśipordaityasyopariveśmanaḥ141|
bhāṃḍāgārāyudhāgāre niviṣṭamabhavanmadhu|
asurāṇāṃ vināśāya surāṇāṃ vijayāya ca142|
dṛśyaṃte vividhotpātā ghorāghoranidarśanāḥ|
ete cānye ca bahavo ghorarūpāḥ samutthitāḥ143|
daityeṃdrasya vināśāya dṛśyaṃte raṇaśaṃsinaḥ|
medinyāṃ kaṃpamānāyāṃ daityeṃdreṇa mahātmanaḥ144|
mahidharā nāgagaṇā nipeturamitaujasaḥ|
viṣajvālākulairvaktrairvimuṃcaṃto hutāśanam145|
catuḥśīrṣāḥ paṃcaśīrṣāḥ saptaśīrṣāśca pannagāḥ|
vāsukistakṣakaścaiva karkoṭakadhanaṃjayau146|

elāmukhaḥ kāliyaśca mahāpadmaśca vīryavān|
sahasraśīrṣaśśuddhāṃgo hematāladhvajaḥ prabhuḥ147|
śeṣonaṃto mahānāgo hyaprakaṃpyaśca kaṃpitāḥ|
dīpyaṃteṃtarjalasthāni pṛthivīvivarāṇi vai148|
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English translation

Bhīṣma said :

1. Now I desire to hear about the killing of Hiraṇyakaśipu , about the greatness of Narasiṃha and about the destruction that he brought about.

Pulastya said :

2-4. O king, formerly, in the Kṛta age, Hiraṇyakaśipu, the lord of demons, practised a very great (i.e. severe) penance. He, surrounded by (i.e. observing) tranquility, restraint and celibacy and having taken up the vow of bath and silence lived in water for ten thousand and ten hundred years. Brahmā was pleased with him as a result of his penance and restraint.

5-8. Then, (seated) in a bright aeroplane, whose colour (i.e. brilliance) was like the sun, and to which swans were yoked, the self-born lord himself came there, with Ādityas , Vasus , Sādhyas , Maruts , (other) deities, Rudras accompanied by Viśvas , Yakṣas , Rākṣasas , serpents, also with quarters, intermediate quarters, rivers and oceans, also with constellations, instants, beings moving in the sky, great planets, gods, brahmanic sages, Siddhas , also the seven sages, and also with meritorious royal sages, and hosts of Gandharvas and celestial nymphs.

9-10. Brahmā, the affluent lord of the mobile and the immobile, the best among those who knew Brahman (i.e. the supreme spirit), surrounded by the residents of heaven, said (these) words to the demon (Hiraṇyakaśipu): “O you of a good vow, I am pleased with this penance of yours, (my) devotee. Well-being to you; ask for a boon; obtain what you desire.”

Hiraṇyakaśipu said :

11. O best of gods, no gods, no demons, no Gandharvas, no Yakṣas, no serpents, no Rākṣasas, no men, no goblins should kill me.

12. O grandsire, sages or men should not curse me with curses. If the lord is pleased, this is the boon chosen by me.

13. I should not be killed with a weapon, or a missile, with a mountain (or a huge rock), or a tree, with a dry or a wet object, or by any other object.

14-15. Let me be the Sun, the Moon, Vāyu , Agni , Water, the Sky, the constellations and the ten quarters. I am wrath; I am desire, I am Varuṇa , Indra and Yama . I am Kubera , the lord of wealth, and the king of Yakṣas and Kinnaras .

Brahmā said :

16. O child, I have granted you this divine, wonderful boon, giving (i.e. satisfying) all desires. O child, you will obtain (whatever you want).

17-18. Saying so, the lord went to his residence, Vairāja (i.e. of Brahmā), attended upon by hosts of brahmanic sages. Then gods, Gandharvas with sages, the Cāraṇas (i.e. bards), having heard about the grant of the boon (to Hiraṇyakaśipu) approached the grandsire.

The gods said :

19-20. O lord, due to your having granted him a boon, the demon will kill us. So be pleased, and think as to how he also could be killed. You, the lord, are the first creator of all beings. You are the author of the offerings meant for gods and manes. Your nature is unmanifest; you are the greatest (god).

21. Having heard those words beneficial to all the worlds, the creator consoled them with the very cold water of his words:

22. “O gods, he must get the fruit of his penance. Lord Viṣṇu will kill him at the end of his penance.”

23. Hearing these words from the mouth of the Lotus-born one, all the gods gladly went to their own divine abodes.

24. That demon Hiraṇyakaśipu, who had become proud due to the grant of the boon, harassed all beings as soon as he got the boon.

25. The demon offended holy sages observing vows and following the path of truth with self-restraint in hermitages.

26. The great demon having defeated the gods living in the three worlds, and having brought under his control the three worlds, lived in heaven.

27. When he was haughty due to (the grant of) the boon, and when he was (thus) urged by Death, he made the demons the recipients of portions at sacrifices and deprived gods of these portions.

28-29. Daityas , Sādhyas, also all Vasus, Rudras, hosts of gods, Yakṣas, deities, brāhmaṇas and great sages approached, for shelter, Viṣṇu, the ancient Vāsudeva , of great might, the god of gods, full of (i.e. of the nature of) sacrifice.

Gods said :

30-31. O glorious Nārāyaṇa , (we) the gods have sought your refuge. Protect (us), kill Hiraṇyakaśipu, the lord of demons, O lord. You are our great preceptor. You are our highest god; you are the best god among Brahnā and others.

Viṣṇu said :

32. O gods, give up your fear; I shall grant you fearlessness (i.e. I shall remove the cause of your fear). And, O gods, go to heaven, do not tarry.

33. I shall kill this lord of demons, who has become haughty because of the grant of a boon (to him by Brahmā) and who could not be killed by great gods.

34-35a. Saying so, the immutable lord Viṣṇu, Hari , the lord and the protector of the universe, who looked like the sun due to his brilliance and was as it were another moon due to his charm, went to the place of Hiraṇyakaśipu.

35b-41. Having made his body having half the portion of human body and half of a lion’s body, and holding (one) hand with another, he, with the Narasiṃha form, saw Hiraṇya -kasipu’s assembly, which was huge, divine, charming and pleasing to the mind, which was endowed with all desires (i.e.,desired objects), bright, which was a hundred yojanas in lengh, fifty yojanas in breadth, which was aerial, which moved according to the desire (of the inmates), which was five yojanas in height, which was free from old age, grief and forbearance, which did not shake, which was auspicious and pleasant, which had water inside and which was laid by Viśvakarman , which was endowed with trees of a divine colour

giving flowers and fruits, and with dark-blue, white, dark white, reddish, bright thickets having red sprouts floating (in the atmosphere) like a mass of white clouds.

42-45. It was naturally brilliant, and was agreeable due to divine fragrance. Those who reached it, did not have hunger, thirst or fatigue. It was decorated with bright pictures of many kinds. Its brightness surpassed that of the sun, the moon or the fire, and it was self-shining. Illuminating (other objects) that very brilliant assembly shone in the heaven. All men, being pleased, shone in it. In it there was excellent, tasty and abundant food to eat.

46. There werewreaths of auspicious fragrance; there were trees always giving fruit. The water there was cold in the hot season and warm in the cold season.

47. The lord saw there the Kalpa trees, with their tops having flowers, having large branches, and shoots and sprouts, and covered with the spreading out creepers.

48. The flowers were fragrant, and the fruits were juicy. The lord also saw there the lakes—the sacred places—(having) cold and hot (water).

49-51. They had (by them) fragrant lotuses, white lotuses, red lotuses, blue lotuses, white lotuses, water-lilies, and other very likeable flowers full of many wonders; they looked like spotless crystals with birds like Kāraṇḍava , Cakravāka , cranes and ospreys and with birds of white wings.

52-54. They had the cooings of many swans and the notes of cranes. The lord was happy to see fragrant creepers having flowers and blossoms, and khadira , vetasa and arjuna trees. In the assembly there were trees like the mango, nimba , nāga , kadamba , bakula , dhava , priyaṅgu , pāṭala , śālmali , haridrava, śāla , tāla , tamāla [1] and beautiful campaka .

55-60. Also other blossoming trees shone in the assembly. There were trees like cardamom, arjuna, kaṅkola , levalī, karṇapūraka , madhuka , kovidāra tall like many tālas , añjana , aśoka , parṇāsa , many citraka trees, varuṇa, capalāśa, panasa with sandal trees; nīla nimba, nīpa , aśvattha and tinduka , pārijāta and jasmine (creepers) and pine trees [3] , aṭarūṣa, groups of palm trees, cardamom and camphor trees, mandāra , kurabaka [4] , punnāga and kuṭaja , also red and blue kurabaka with sandal, big kiṃśukas and pomegranate trees, black sandal trees, dukūla , hiṅgu , and sandal trees.

61-62. Date trees, coconut trees, haritaka , madhūka , saptaparṇa , bilva , yava , śarāvata, and asana , tamāla, covered with many clusters of trees, creepers of various forms, with flowers and leaves (were there).

63-64. These and other wild trees with many flowers and fruits shone all round. Partridges, peacocks, intoxicated cuckoos and sārikā birds flew down on the great trees full of flowers and having flowers on their tops.

65. The delighted small and big birds—red, yellow, and tawny in colour—perching on the tops of trees, looked at one another.

66-67. In that assembly demon Hiraṇyakaśipu, the lord of demons, with bright bracelets, was seated on a variegated, divine seat, of the measure of four hundred cubits [5] , resembling the sun and covered over with a divine coverlet.

68-71. Great demons at that time waited upon Hiraṇyakaśipu. Best Gandharvas sang songs having a divine rhythm. Viśvācī , Sahajanyā , honoured Pramlocā , Divyā , Saurabheyī , Samīci, Puñjikasthalā , Miśrakeśī , Rambhā , Citrabhā, Śrutivibhramā, Cārunetrā , Ghṛtācī , Urvaśī , thousands like these and other celestial nymphs, skilled in dancing and music, waited upon the lord i.e. king Hiraṇyakaśipu.

72-75. All the sons of Diti , who had obtained boons, waited upon Hiraṇyakaśipu. They were: Bali , Virocana , Naraka , the son of Pṛthivī , Prahlāda , Vipraciti, and the great demon Gaviṣṭha , Surahantā , Duḥkhakartā, Sumanas and also Sumati , Ghaṭodara , Mahāpārśva , Krathana and Pithara , Viśvarūpa , Svarūpa , Viśvakāya, Mahābala , Daśagrīva , Vālin , and the great demon Meghavāsas , Ghaṭābha, Viṭarūpa, Jvalana and Aindratāpana.

76-78a. All the groups of brave demons, who had put on bright ear-rings, who wore wreaths and armours, all of whom had practised vows, all of whom had obtained boons, all who had ordained death (i.e. were ready to die)—these and others, with divine retinues waited upon the magnanimous Hiraṇyakaśipu.

78b-79. (They had) aeroplanes of various shapes, as it were blazing with fires. All the sons of Diti, with bodies of lordly demons, with ornaments round their arms, with their bodies decorated, waited upon him on all sides.

80. Affluence like that of the lord of demons was never heard of or seen before as belonging to any other individual in the three worlds.

81-82. The lord (i.e. Narasiṃha) saw that Diti's son, whose body was decorated with golden bracelets and necklaces, who was bright like the brilliance of the sun's rays, and who was being waited upon by hundreds of thousands (of demons).

83-84. Then seeing the magnanimous one, concealed in the body of Narasiṃha like fire covered with ashes, coming like the wheel of time, Hiraṇyakaśipu's brave son, Prahlāda by name saw the god coming there in the form of Narasiṃha.

85. Seeing him taking up that extraordinary form shining like a golden mountain, all the demons were amazed; so also was that Hiraṇyakaśipu.

Prahlāda said :

86. O great king, O you of great arms, O you first-born among the demons, I have never heard of or seen this body of Narasiṃha (before).

87. Of what (i.e. taking which) form has this great unmanifest divine one come? My mind tells that this terrific one is the destroyer of the demons.

88-91. Gods, oceans, and rivers reside in his body. Himālaya , Pāriyātra and other principal mountains (reside in his body). The Moon with constellations, the Sun with rays, Kubera, Varuṇa, Yama, Indra the lord of Śacī , the Maruts, gods and Gandharvas, sages having penance as their treasure (reside in his body). Serpents, Yakṣas, demons of terrific valour, Brahmā, (other) gods, and the lord of beings (i.e. Śiva) and also all the immobile and mobile (objects) residing on his forehead, are moving.

92-93. With us you are surrounded by the hosts of demons. O king, this your assembly crowded with hundreds of splendid rooms, also all the three worlds, the eternal dharma of the worlds, and this entire world are seen in Narasiṃha.

94-95. Here (i.e. in Narasiṃha's body are seen) the creator, the great-souled Manu , planets and (their) conjunctions, the earth and the sky, the time of portents, and Dhṛti (courage), Mati (intellect), Rati (pleasure), Satya (truth), Tapas (penance) and Dama (restraint), Sanatkumāra of great prowess, Viśvedeva [6] , and all sages, Krodha (anger), Kāma (desire), Harṣa (joy), Darpa (pride), Moha (delusion) and all the dead ancestors.

96. Having heard the words of Prahlāda, lord Hiraṇyakaśipu, the head of the hosts of attendants, said to all the groups of his attendants:

97. “Seize this lordly lion, who has taken up an extraordinary body; if you have any doubt, kill this wild animal.”

98. All those followers of the demon, vigorously surrounding the lordly lion of terrible valour, joyfully frightened him.

99. With his mouth widely opened like that of Yama, the very powerful Narasiṃha roared and destroyed that divine assembly.

100. When the assembly was being destroyed Hiraṇyakaśipu himself, with his eyes full of anger, threw missiles at the lion:

101-108. The very terrible missile of all missiles called ‘ Daṇḍa ’, the fierce deadly disc, another missile called Viṣṇu- cakra , the great missile of the grandsire—the great and fearful missile fashioned in the three worlds, the wonderful Aśani missile, the two Aśani missiles—dry and wet, terrible and fearful spear, skeleton (used as a missile), pestle, the missile called ‘ Brahmaśiras ’, the missile known as ‘ Brahmāstra ’, the missile called ‘ Nārāyaṇāstra ’ (i.e. of Nārāyaṇa), ‘Aindrāstra’ (of Indra), ‘ Āgneyāstra ’ (i.e. of Agni) and ‘Śaisirāstra’ (i.e. of the winter, i.e. causing cold), ‘ Vāyavyāstra ’ (i.e. of Vāyu), ‘ Mathana ’ (i.e. destructive), ‘ Kapāla ’ (skull) that was (always) obedient, a powerful missile never repulsed, a missile named ‘ Krauñca ’, ‘ Mohana ’ (deluding), ‘ Śoṣaṇa ’ (drying up), ‘ Santapana ’ (tormenting) and ‘ Vilapana ’ (causing to weep), ‘ Kampana ’ (causing to tremble), ‘Śāntana’ (making dull), the great missile that would obstruct (the movements), fatal mallet, the very powerful tormenting missile that could not be stumbled, the destructive, deluding and excellent missile having (the power of causing) illusion, the missile called ‘Gandharvāstra’ dear to him, ‘ Nandaka ’, the gem of a sword, the best missile called ‘Varuṇāstra’ causing sleep and destruction, the missile called ‘ Pāśupata ’, the scope of which was never resisted.

109. Hiraṇyakaśipu discharged these divine weapons at Narasiṃha, as one would throw an oblation into fire.

110. The best of the demons covered the lion (i.e. Narasiṃha) with missiles as the sun covers the Himālaya mountain with his rays in the summer.

111-113. That ocean of the army of the demons, rising with the fire of anger, inundated everything with darts and barbed missiles, swords, maces, and pestles, with missiles like vajra and aśani, with mallets and snares, stones, mortars and rocks, with blazing śataghnīs {GL_NOTE::}, and very fearful staffs, as the ocean did the Maināka mountain.

114-115. Those demons, who had held nooses in their hands, who were comparable to Indra, whose velocity was like that of the thunderbolt, who had raised their hands and had stood up everywhere, whose bodies were full of (i.e. adorned with) golden strings, whose mouth-cavities were full of (i.e. having) very sharp fangs, stood there like young ones of serpents with their heads (raised). They, with throbbing lustre, horned bodies, and silken garments, appeared like swans.

116-117a. The demon produced illusory fire, urged by wind. Indra, of thousand eyes, and very lustrous, quenched the fire with a great (i.e. heavy) shower of water from (i.e. discharged through) clouds.

117b-118a. When that illusion was repulsed (by Indra) in the battle, the demon produced sharp (i.e. pitchy) darkness, looking terrible, on all sides.

ll8b-120a. When the world was screened with darkness, and when the demons had taken the weapons, he, surrounded by his own lustre, (looked) like the sun, that had risen. In the battle the demons saw three frowns on his eye-brows (that were knit) as Gaṅgā flowing in three directions (appears) on the forehead (of Śiva).

120b-12la. Then when all the illusions were repulsed, the demons—the sons of Diti—being dejected, sought the refuge of Hiraṇyakaśipu.

12lb-122a. Then as it were burning with lustre he blazed with anger. When the lord of the demons was angry (like that), the world became full of darkness.

122b-124a. The seven agitated Maruts— Āvaha , Pravaha , the wind Vivaha , Paravaha , Saṃvaha , the very mighty Udvaha and the majestic Parivaha —moved in the sky and (thus) indicated the fear of imminent calamity.

124b-125a. Those planets which appear at the time of the end (i.e. destruction) of the world, being delighted moved in the sky as they liked.

125b-126a. O you, who curb your enemy, the Moon moved in the sky with planets and constellations even though it was not the time of their conjunction.

126b-127. In the sky the Sun became lustreless. A black headless trunk at that time was seen in the sky. The Sun generated blackness (i.e. darkness) and the fire produced smokiness.

128. The lord, being in the sky was constantly surrounded. Seven Suns, resembling smoke came up in the sky.

129. The planets remained on the top of the Moon in the sky. The planets Venus and Jupiter remained to the left and right (sides of the Moon).

130-132. Saturn with his red form, appeared like Mars . The fearful planets moving in the sky, (as it were) uniting at the time of the end of a yuga , together slowly mounted the tops. The Moon, the dispeller of darkness, along with (i.e. accompanied by) planets and constellations did not greet Rohiṇī for the destruction of (i.e. because he wanted to destroy) the mobile and the immobile. The Moon, seized by Rāhu , was struck by meteors.

133. The blazing meteors moved on the Moon as they liked. The god, the lord of gods also showered blood.

134. From the sky, a meteor of the form of lightning fell down, with a great sound. All trees had flowers and fruits out of the season.

135. All the creepers said to be the destroyers of the demons bore fruit. Fruit grew on fruit and a flower on another flower.

136-138. All the figures of gods, foreboding great fear, appeared and disappeared, laughed and wept, cried gravely, appeared smoky and blazed. When that fight among the animals was imminent, domesticated beasts and birds mixed with the wild ones cried ferociously; and rivers, with their water (rendered) turbid, flowed in the opposite direction.

139-141a. Quarters, full of particles of blood, did not shine. The trees fit to be worshipped, were not at all worshipped; they were struck, broken and bent by the velocity of the wind. And also the shadows of people did not change though the Sun, at the time of the end of the worlds, went to the west.

141b-142. At that time, for the destruction of demons and the victory of gods, wine entered the store-room and the armoury situated on the upper chamber (of the mansion) of Hiraṇyakaśipu.

143-144a. Various fearful portents indicating terrible things were seen. These and others of terrible nature, foreboding a fight causing the destruction of the lord of demons, appeared there.

144b-145. When the earth was shaken by the magnanimous lord of the demons, mountains and groups of serpents of unlimited prowess, and discharging fire from their mouths full of flames of poison, fell down.

146-148a. Serpents, having four, five or seven hoods, Vāsuki , Takṣaka , Karkoṭaka , Dhanañjaya , Elāmukha , Kāliya and the powerful Mahāpadma , Śuddhāṅga with a thousand hoods and the lord Hematāladhvaja, Śeṣa , the great serpent Ananta (ordinarily) unshakeable, trembled.

148b-149a. The seven watery fissures of the earth (i.e. the seven oceans) trembled on all sides, being shaken by the anger of the lord of demons.

149b-151a. The beings moving in Pātāla , and having lustre of various kinds, (though ordinarily) unshakeable, trembled, when Pātāla suddenly got disturbed. Then the demon Hiraṇyakaśipu, angry and biting his lips, laid his hand on the earth like the ancient Boar.

151b-155a. The rivers Gaṅgā or Bhāgīrathī , Kauśikī , Sarayū , Yamunā , Kāverī , Kṛṣṇaveṇī , Tuṅgabhadrā flowing speedily, the river Godāvarī , Carmaṇvatī , Sindhu the lord of big and (small) rivers, confluence (of rivers) with its water resembling rubies, Narmadā of a pious flow, the river Vetravatī , Gomatī crowded with herds of cattle, Pūrvā Sarasvatī , Mahākālamahī, and Tamasā carrying flowers were agitated.

155b-158a. The Jambūdvīpa , possessed ofjewels and adorned by all jewels, Suvarṇapuṭaka adorned with golden mines, the great river Lauhitya , the mountain adorned with gold, the city of Kośakāras (those who make scubbards), Kaśa , the mine of silver, the country of Magadha with big towns, the fearful Puṇḍra (country), (the countries viz.) Srughna, Malla , Videha , Mālava , Kāśī and Kosala were disturbed.

158b-159a. The abode of Vainateya (i.e. Garuḍa), which resembled the shape of the peak of Kailāsa and which had been fashioned by Viśvakarman, was shaken by the lord of the demons.

159b-164. The great ocean called Lauhitya which had jewelled water and which was very fierce, the great mountain Udaya which was a hundred Yojanas in height, had golden tracts on it, which was beautiful and was resorted to by the rows of clouds, which was looking bright with golden trees like the sun, with blossomed trees of Sāla , Tāla, Tamāla and Karṇikāra, the Ayomukha mountain, well-known and beautified all round with minerals, the auspicious Malaya mountain, fragrant due to the Tamāla-thickets, the Surāṣṭras , the Bālhīkas , the Śūdras , the Ābhīras , the Bhojas , the Pāṇḍyas , the Vaṅgas , the Kaliṅgas , the Tāmraliptakas , the Pauṇḍras , Śubhras , Vāmacūḍas , Keralas , and gods and the hosts of the celestial nymphs were disturbed by that demon.

165-166. The demon shook Agastya 's residence, which was in olden days put up by Agastya, which was charming and was crowded with the hosts of Siddhas and Cāraṇas, which had various kinds of beautiful birds, and which had trees having flowers, which was resorted to by the hosts of nymphs on account of its golden turrets.

167. The lustrous and lovely Puṣpitaka mountain, the resting place of the moon and the sun, rose after cutting off the ocean.

168. It shone, as it were touching the sky with its great peaks, resembling the moon and the sun and covered with the water of the ocean. (All these were disturbed by the demon.)

169. The mountain Vidyutvān, beautiful and a hundred yojanas long, on which best mountain, flashes[?] of lighting fell (was agitated by the demon).

170-171. The beautiful mountain Ṛṣabha occupied by ṛṣabhas (bulls), the lustrous Kuñjara mountain, the auspicious-residence of Agastya, the inacessible city of serpents viz. Mālatī , known to be pure, the (city) Bhogavatī was shaken by the lord of demons.

172-174. The mountain Mahāsena , the mountain Pāriyātra, the great mountain Cakravān , and the Vārāha mountain, the auspicious, golden city Prāgjyotiṣa , where the wicked demon Naraka resided, the best mountain Megha , (giving out) deep sounds like clouds, and, O King, sixty thousand mountains (were shaken by the demon).

175. The great mountain Meru , appearing like the young (morning) sun, whose caves were always resorted to by Yakṣas, Rākṣasas and Gandharvas (was disturbed by the demon).

176. The Mahāsena mountain, containing gold, the mountain Meghasakha (were shaken by the demon). The best of mountains viz. Kailāsa was also shaken by the lord of demons.

177. He also agitated the Mānasa lake of (i.e. resorted to by) the anchorites, which was covered with golden lotuses and which was crowded with swans and ducks.

178-181. The greatest mountain Triśṛṅga (i.e. Trikūṭa), the excellent river Kumārī , even the Mandara mountain covered with the spray of cold water, the mountain Uśīrabīja , Bhadraprastha—the lord of mountains, the mountain Prajāpati , the mountain Puṣkara , Devābha mountain and Vālukāgiri, Krauñca mountain of the seven sages and the mountain Dhūmravarṇa —these and other mountain regions and countries, all rivers along with oceans were shaken by the demon.

182-184. Kapila , the son of the earth, and Vyāghravān were shaken by him; the sons of Niśā , moving in the sky, the residents of Pātāla, another terrible attendant named Megha and having a goad as his weapon, going up and having a fearful speed—all these were shaken (by the demon).

185-186a. Diti's son, gods' enemy, haughy Hiraṇyakaśipu, with a mace and a spike in his hand, making a deep sound like a cloud, and speedy like Indra, ran to Nṛsiṃha . Then he was torn asunder with sharp, great nails by the lion (i.e. Nṛsiṃha) with (the utterance of) Om, and was killed in battle.

186b-188a. As a result of the destruction of Diti's son, the earth, the time, the moon, the sky, the planets including the Sun, all the quarters, rivers, mountains, great oceans became composed. Then the gods and the sages—the treasures of penance—being delighted, praised the ancient, first god, with divine names:

188b-189a. "O god, gods and men knowing the higher and lower, will worship this Narasiṃha form of you."

Brahmā said :

189b-193a. You are Brahmā, Rudra , and Indra, O best of gods. You are the author, the destroyer and the eternal source of the worlds. They call you the highest attainment, the highest being, the greatest secret and the best oblation. They call you the most ancient one; they call you the greatest truth, the greatest penance, the highest pure (form), the best path, the greatest sacrifice, the best oblation, the first, the greatest and the ancient one. They call you the best body, the highest Brahman, the highest

yoga and the best speech. They call you the greatest secret, the best recourse, the first, the greatest and the ancient one.

193b-197. Speaking thus, the lord, the grands ire of all the worlds, having praised god Nārāyaṇa went to the Brahma -world. Then the lord Hari (i.e. Nārāyaṇa) went to the northern shore of the milky ocean, when the musical instruments were sounding and the celestial damsels were dancing. Then the very brilliant lord, placed the Narasiṃha form (there), took up his ancient form and he, having Garuḍa as his banner, and his nature unmanifested, left (the place) in a bright vehicle having eight wheels, (and) went to his own abode.

[1]: [1] : The Tamāla tree is mentioned again in 62 below.

[2]: [2] : Bhadradāru is a kind of pine.

[3]: [3] : The Kurabaka tree is mentioned twice.

[4]: [4] : Nalba is a measure of distance equal to 400 cubits or hastas.

[5]: [5] : Viśvedevāḥ—Name of a particular group of deities ten in number and supposed to be sons of Viśva; their names are: Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

[6]: [6] : Śataghnī—A kind of weapon used as a missile, supposed by some to be a sort of rocket, but described by others as a huge stone studded with iron spikes and four talas in length.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 46

Purificatory Rites of a Brāhmaṇa

Chapter 46 of 693 · 208 detected Sanskrit verse markers

Sanskrit

श्री भीष्म उवाच-।
नरसिंहस्य माहात्म्यं विस्तरेण त्वयेरितं।
तथा भवस्य माहात्म्यं भैरवस्याभिधीयताम्१।
पुलस्त्य उवाच।
तस्यापि देवदेवस्य शृणु त्वं कर्म चोत्तमं।
आसीद्दैत्योंधको नाम भिन्नांजनचयोपमः२।
तपसा महता युक्तो ह्यवध्यस्त्रिदिवौकसाम्।
स कदाचिन्महादेवं पार्वत्या सहितं विभुं३।
क्रीडमानं तदा दृष्ट्वा हर्तुं देवीं प्रचक्रमे।
एतां देवीं हराम्यद्य वियोगे मृत्युमेष्यति४।
ततः स्थिरा भवित्री मे भार्यैषा लोकसुंदरी।
बिबौष्ठं चारुवदनं चारुकांततरं मुखं५।
यद्येषा न भवेद्भार्या जीविते किं प्रयोजनम्।
एतां मतिमथास्थाय मंत्रिभिः सह मंत्र्य च६।
चक्रे योगं ससैन्यस्य सेनापतिमभाषत।

आनयस्व रथं मह्यं जैत्रं देवनिपातनम्७।
जयिष्ये त्रिदशान्सर्वान्विष्णुरुद्रपुरोगमान्।
हरिष्ये पर्वतसुतां तया मेऽपहृतं मनः८।
मंत्रिणा तस्य चाख्यातः कनकस्य वधस्सुरैः।
परभार्यानुरक्तस्य कृतो देवैः सवासवैः९।
ततः कोपपरीतात्मा हन्मि देवान्सशंकरान्।
तं हत्वा दानवं शक्रो भयादंधासुरस्य च१०।
जगाम शरणान्वेषी कैलासं शंकरालयं।
दृष्ट्वा प्रणम्य देवेशं चंद्रार्द्धकृतशेखरं११।
भीतो विज्ञापयामास धृतसाहस्रलोचनः।
अभयं देहि मे देव दानवादंधकादहं१२।
बिभेमि तस्य पुत्रोद्य मया युधि निपातितः।
तद्यावन्न स जानाति हतं पुत्रं महासुरः१३।
तावत्तत्रस्थ एवाशु हन्यतां मद्भयावहः।
स्त्रीलौल्याद्दानवः क्रूरः परभार्यापहारकः१४।

सर्वथा घातनीयस्ते भवता सुरसत्तम।
शक्रस्यैवं वचः श्रुत्वा शरण्यः शंकरस्तदा१५।
ददावभयमेवासौ मा भैरिति शतक्रतोः।
दत्ताभयोथ कैलासादाजगाम कुशस्थलीम्१६।
वृतो भूतगणैरीशो वधार्थमंधकस्य तु।
कृत्वा रूपं महाकायं विश्वरूपं सुभैरवं१७।
सर्पैर्ज्वलद्भिर्धावद्भिर्भीमं भीमभुजंगवत्।
जटासटाभिराकाशं फणिरत्नशिखार्चिषा१८।
दहन्नतीवतेजोभिः कालाग्निरिव संक्षये।
मुखैर्दंष्ट्रांकुरांकैश्च द्वितीयेन्दुकलोज्ज्वलैः१९।
पातालोदररूपाभैर्भैरवारावनादिभिः।
भुजैरनेकसाहस्रैर्बहुशस्त्रकृतग्रहः२०।
बह्वाभरणभूषाढ्यै रणे घोरनिनादिभिः।
सिंहचर्मपरीधानं व्याघ्रत्वगुत्तरीयकं२१।
गजाजिनकृताटोपं पतद्भृंगरवाकुलं।

ईदृग्रूपं विधायेशो दनुदैत्यभयावहं२२।
अवातरन्महीं भीमो दनूनां क्षयकारकः।
अंधासुरोपि दनुजः पुत्रं श्रुत्वा हतं युधि२३।
क्रोधेन तमसाविष्टो रणतूर्याण्यचोदयत्।
संहत्यावहितः प्राप्तो यत्र ते त्रिदशाः स्थिताः२४।
महत्या सेनया सार्द्धं रथवारणयुक्तया।
ते देवा दानवान्वीक्ष्य महाहवकृतादरान्२५।
व्यपयाततनुत्राणाः शंभुं शरणमन्वयुः।
मा भैरिति च तान्देवो देवानुक्त्वा त्रिलोचनः२६।
गृहीत्वा शूलमातिष्ठद्दंष्ट्रारवधरो रुषा।
अंधकेनाथ रुष्टेन शतकोटिशरैर्गणाः२७।
निहताश्चापि देवानां बहुनामेकताकृतां।
सस्फुलिंगार्चिषो वह्नेर्मुंचमानः पिनाकधृक्२८।
शरैः समावृतं चक्रे अंधकं रथगं ततः।
दनुनाथो रथस्थोथ शिथिलः शिथिलायुधः२९।

निमंत्र्य दानवान्सर्वान्स योद्धुमुपचक्रमे।
बहुधा तद्बलं भग्नं विविधायुधयोधिभिः३०।
युधि वीरैर्हतं देवैः स्थाणुना सख्यमाश्रितैः।
दानवश्चांधकः सैन्यं भिन्नं दृष्ट्वा कृतं सुरैः३१।
आत्मानं च महेशेन निरुद्धं बाणकोटिभिः।
विह्वलीभूतदेहोसौ धैर्यमालंब्य केवलम्३२।
पिनाकं चैव रुद्रस्य गृह्य रुद्रमताडयत्।
पिनाकस्याभिघातेन रुद्रो भूमिमथागमत्३३।
भूमौ निपातिते देवे चलितं भुवनत्रयं।

तत्यजुः सागरा वेलां पर्वताः शिखराणि च३४।
नक्षत्राणि वियोगीनि जग्मुर्मुक्तान्यनेकशः।
पतिते भुवि देवेशे अंधको गदया पुनः३५।
जघान रुषितो नागं हत्वा तं पातयद्भुवि।
शिवं त्यक्त्वा नागराजः प्रपलाय्यान्यतो गतः३६।
मुहुर्त्ताच्चेतनां लब्ध्वा उत्थितः परमेश्वरः।

गृहीत्वा परशुं दिव्यं दानवं नैव पश्यति३७।
कृत्वा तु तामसीं मायां मायाशतविशारदः।
तया विमोहिते देवे क्व नु वै दानवो गतः३८।
शंभोर्भयमथो प्राप्य किं नु पापः करिष्यति।
तमसा छादिता यावद्देवा व्याकुलतां गताः३९।
संभ्रांतमानसानीकास्तदोचुः कार्यगौरवात्।
एतस्मिन्नंतरे सूर्यस्तेजोरूपो व्यवस्थितः४०।
उत्तस्थौ नररूपेण कुर्वन्वितिमिरा दिशः।
नष्टे तमसि हृष्टाङ्गे खद्योते प्रकटे स्थिते४१।
देवा मुदमवापुस्ते स्पष्टाननविलोचनाः।
उद्दीप्तास्तु सुराः सर्वे गणाः स्कंदपुरोगमाः४२।
स्तुवंति विविधैस्तोत्रैः नररूपं दिवाकरम्।
अनौपम्यं जगद्व्यापि ब्रह्मविष्णुशिवात्परम्४३।
स्निग्धविद्रुमसच्छायं सिंदूरारुणसप्रभम्।
प्रभासंतं तदा दृष्ट्वा पंचांगालिंगितावनिः४४।

पुनः प्रणामप्रवणं प्रणिधानपुरःसरम्।
आलोक्य स्निग्धया दृष्ट्या देवदेवं त्रिलोचनः४५।
उवाच स्निग्धगंभीर वाचा देवं शनैर्हरः।
पूरयन्निव तेजोभिर्भगवान्भुवनत्रयम्४६।
दैत्यमायाभिपन्नानां दर्शनाकुलचेतसाम्।
प्राणिनामिदमेवैकमविसंवादि दैवतम्४७।
अयमेव च संसारसागरात्सकलादपि।
सत्त्वानुत्तारयन्देवः कर्णधाराय ते प्रभुः४८।
यजंतो जंतवो भक्त्या यं देवं विविधाः सदा।
निःश्रेयसाय कल्पंते तं नतो भास्करं विभुम्४९।
यस्तूदयाद्गिशिखरे मकुटायमानलीलागभस्तिभिरलं कुसुमप्रकाशैः।
व्याप्य स्वदीधितिगणैः प्रदिशो दिशश्च देदीप्यते स सविता विभवाय लोके1.46.५०।
ब्रह्मेंद्ररुद्रमरुदच्युतवह्निपाथो नाथ प्रयोगनिपुणैश्च ऋषींद्रसंघैः।
श्रेयोर्थिभिः प्रतिदिनं दिवसांगरागैर्दिव्यांगरागपरिलिप्त समस्तदैहैः५१।
पूज्यं वपुस्तव सदा प्रलये हि वेदैर्गीर्भिर्विचित्रपदमंडलमंडिताभिः।

ये त्वां स्तुवंति परसद्मनि सद्महीना नित्यं प्रसारितकरा भुवि ते भवंति५२।
ये दद्रुकुष्ठपिटिकादिभिरर्दितांगाः शीर्णत्वचः कुनखिनश्च्युतकेशनाशाः।

देवेश तेपि तवपादनता भवंति सद्यो द्विरष्टशरदाकृतयो मनुष्याः५३।
सामेति सामगगणा हि मखार्थकं त्वामध्वर्यवस्त्वृगिति बह्वृचमुख्यपूगाः।
त्वामेवमार्यमिति कार्यविदोधिगंतुं नागाश्च वेति पितरोप्यथ सर्वगंधम्५४।
मायेति चोपनिषदर्कषडेव देवा मर्त्यास्तथा वयमिवेह उपासतेऽमी।
गंधर्वकिन्नरगणाः सहचारणैस्तु रूपं तथा च भगवन्प्रतिपद्यसे त्वम्५५।
येनार्चयंति सततं भवतोर्च्यमर्चिस्तेर्चिष्प्रतापितदिगंबरवित्तहीनाः।
क्षुत्क्षामकंठजठराघटखर्परेण भिक्षामटंति परवेश्मसुतेर्थहीनाः५६।
उत्फुल्लकोकनदकोशविशालनेत्रमीषद्विलासलुलिताञ्चितपिंगतारम्।
कामं प्रशस्ततरसुंदरहाररम्यमुत्तुंगपीवरपयोधरभारखिन्नं५७।
रंभोपमोरु पृथुपीननितंबबिंबानद्धक्वणन्मणिरणद्वशनाकलापं।
बृंदं ललाटतटकोटिपटांतलंबि हेमांचलांचितमुखं कुलपालिकानाम्५८।
कांतं गृहेषु कलगद्गदभाषितानां झंकारनूपुरवेणविरावितानाम्।
तेषां कृशानुकरमिन्दुसमानकांतं यैरर्चितोसि भगवन्भवमोचनस्त्वं५९।

ब्रह्मा त्वमेव हरिरस्यनिलोऽनलोसि रुद्रोंऽतकोसि वरुणोऽस्यमराधिपोसि।
सोमोसि वायुरसि भूरसि चेश्वरोसि यज्ञोसि वित्तपतिरस्यपराजितोसि६०।
ते सप्तसप्तिसुरवाहरणेन मुक्ता भूमावथेति तरसोरुतरंतरीताः।
व्योमैतदंतरहितं परितो हि गत्वा गच्छंति न श्रमदं हिमनागपीमे६१।
ध्यानैकयोगनिरताश्च समाधिभावात्ध्यात्वा पदं तव तुरीयमनंतमूर्ते।
मुक्तामयास्तनुभृतो न भियाभियुक्तास्तद्ब्रह्मशाश्वतमचिंत्यमनाद्यनंतं६२।
जन्मादिरोगरहितं परमं पुराणमीशं जरामरणशोकभयातिरिक्तम्।
स्थूलानुभावनगणागणितं विशुद्धं वेदांतवादिभिरलं परिमन्यते यत्६३।
त्वामग्निपुंजवपुषं तपसां निवासं याता दिवं सुचिरकालमुपास्यभक्ताः।
भानो सुरासुरसमूहशिरोनिघृष्ट पादारविंदयुगलामलचारुमूर्ते६४।
भूतेशभूतवरदा सकृदव्ययात्मन्व्योमाट्टहाससवितर्भुवनैकदीप।
ऋक्सामसंत्रयजुषामधिवास नाम सृष्टिस्थितिप्रलयकारणलोकपाल६५।
दीनस्य देव कृपणस्य भवेभवे मे मग्नस्य चारुदविचार मनोरथानि।
शश्वद्यतीश्वर शशी करकंकघोरोत्पातो जरामरणशोकरुगांतरस्य६६।
यः प्रातः सायमिदं मध्याह्ने वा पठेच्च दीप्तांशोः।

सालोक्यं याति रवेः प्राप्नोति धर्मार्थकामांश्च६७।
नित्यं तस्माच्च सूर्याच्च मनसोभिहितं च यत्।
नमस्ते देवदेवेश भक्तानामभयंकर६८।
सुब्रह्मण्य नमस्ते तु सर्वदेवनमस्कृत।
तिग्मांशो वै नमस्तुभ्यं जगतश्चक्षुषे नमः६९।
प्रभाकर नमस्तेस्तु भानो जय जगत्पते।
अनेन दनुमुख्येन पीडितोहं जगत्पते७०।
किं करोमि कथं चैनं घातयामि दिवाकर।
सूर्य उवाच-।
जय शूलेन पापिष्ठं मायाशतविशारदम्७१।

जयं प्राप्नुहि देवेश हत्वा शूलेन चांधकम्।
गृह्य शूलं ततो दूरमाक्षिप्य हर तेजसा७२।
ततोन्धकस्त्रिशूलेनाताडयत्पापकर्मकृत्।
तस्मिन्युद्धे तथा रुद्रो ह्यन्धकेनाभिपीडितः७३।
मुमोच बाणमुत्युग्रं नाम्ना पाशुपतं हि यत्।

पिनाकमानम्य दोर्भ्यां पिनाकी शंकरः स्वयम्७४।
रुद्रबाणविनिर्भेदाद्रुधिरादन्धकस्य तु।
अंधकाश्च समुत्पन्नाश्शतशोथ सहस्रशः७५।
तेषां विदार्यमाणानां रुधिरादपरे पुनः।
बभूवुरंधका घोरा यैर्व्याप्तमखिलं जगत्७६।
तं तु मायाविनं दृष्ट्वा देवदेवस्तदांधकम्।
पानार्थमंधकस्यास्रं ससृजे मातृकास्तदा७७।
माहेश्वरीं तथा ब्राह्मीं शौरीं वा बाडवीं तथा।
सौपर्णीमथ वायव्यां शंखिनीं तैत्तिरीं तथा७८।
सौरीं सौम्यां शिवदूतीं चामुंडामथ वारुणीं।
वाराहीं नारसिंहीं च वैष्णवीं च विभावरीं७९।
शतानंदां भगानंदां पिच्छिलां भगमालिनीं।
बालामतिबलां रक्तां सुरभीं मुखमंडिताम्८०।
मातृनंदां सुनंदां च बिडानीं शकुनीं तथा।
रेवतीं च महापुण्यां तथैव शिखिपट्टिकां८१।

शूलेन च ततो दैत्यं बिभेद त्रिपुरांतकः।
निर्गतं रुधिरं तस्मात्पुस्ता मातरस्तदा८२।
नीरक्तो हि तदा दैत्यश्शुष्कतां प्राप भूपते।
शूले प्रोतस्तदा दैत्यो दिव्यवर्षसहस्रकम्८३।
महाबलेन रुद्रेण विधृतोपि मृतो नहि।
स्तुतस्तेन तदा शंभुर्भक्त्या दैत्येन सुव्रत८४।
नमोस्तु शंभो भवनाशहेतो नमोस्तु ते देव वरप्रसीद।
त्वं भू जलाग्नीरनभोर्कसोमयज्वाष्टमूर्तिर्भवभावनोलम्८५।
त्वां वै बाणो बहुवाद्येन तोष्य प्राप्तश्चैश्यं स्वे पुरे तत्स्वरक्ष्यम्।
रक्षोधीशो बाहुभिस्तोल्यशैलं युष्मत्क्रांतक्लिष्टरूपो ह्यनौषीत्८६।
प्राप्तोप्यैश्यं सर्वरक्षोगणानां पुत्रं चापि प्रोर्जितं शक्रबंधम्।
भवभयहर हर परम उदार मम सुखकरण निखिल सुरसार८७।
जितमरुदभिमतवितरणपार तव पदकमलमिहारणसार।
तवेश पादपंकजं करोति यो नरो हृदि सदेशतस्य वांछितं ददासि भक्तिभावितः८८।
मुनीश्वराः पुरा हरं भवंतमेवमादरात्प्रपूज्य लिंगरूपिणं समापिता मनोरथान्।

भवोद्भवैकरूपिणं प्रपंचपंचकाकृतिं विचिंत्यवृक्षकोटरस्थ एष जीवजीवनं८९।
भवेद्भवाङ्घ्रिचिंतनाप्तसर्वकामईश्वर त्वदीय किंकरान्विते पदे पदे समागतः।
मूढोहं नाभिजानामि त्वां स्तोतुं भक्तवत्सल९०।

सदीश्वरेण मनसाप्यनुकंप्यो रणं गतः।
इति स्तुतो महेशस्तु भक्त्या दैत्येन सादरं९१।
गणेशतां ददौ तस्मै नाम भृंगीरिटीति च।
एष ते महिमा भूप हरस्य भवहारिणः९२।
कथितो विघ्नविघ्नाख्यस्तत्पराणां सुखावहः।
भीष्म उवाच।
मनुष्यस्यापि देवत्वं सुखं राज्यं धनं यशः९३।
जयं भोग्यं तथारोग्यमायुर्विद्यां श्रियं सुतं।
बंधुवर्ग शिवं सर्वं ब्रूहि मे विप्रसत्तम९४।
पुलस्त्य उवाच।
एभिर्गुणैर्युतः श्रीमान्सदैवब्राह्मणो भुवि।
त्रैलोक्ये तु सदा मेध्यो विप्रदेवो युगेयुगे९५।

पूजयित्वा द्विजान्देवाः स्वर्गं भुंजंति चाक्षयं।
धरामवंति राजानो लोकावित्तं सुखं शिवं९६।
लोके विप्र समो नास्ति देवानामपि दैवतं।
स च धर्ममयः साक्षाद्भुवि मुक्तिप्रदो भृशं९७।
लोकानां स गुरुः पूज्यस्तीर्थभूतोऽनघो जनः।
सर्वदेवालयः सत्वो निर्मितो ब्रह्मणा पुरा९८।
इममर्थं पुरा पृष्टो नारदेन पितामहः।
कस्मिंस्तु पूजिते ब्रह्मन्प्रसादी माधवो भवेत्९९।
ब्रह्मोवाच -।
यस्य विप्राः प्रसीदंति तस्य विष्णुः प्रसीदति।
तस्माद्ब्राह्मण शुश्रूषुः परं ब्रह्माधिगच्छति1.46.१००।
विष्णुर्ब्राह्मणदेहेषु सदा वसति नान्यथा।
तस्माद्ब्राह्मणपूजायां विष्णुस्तुष्यति तत्क्षणात्१०१।
विप्रान्यः पूजयेन्नित्यं दानमानार्चनादिभिः।
कृतं क्रतुशतं तेन विध्युक्तं प्रियदक्षिणम्१०२।

ब्राह्मणस्य मुखं क्षेत्रमनूषरमकण्टकम्।
वापयेत्सर्वबीजानि सा कृषिस्सार्वकालिकी१०३।
अभिगम्य तु यद्दत्तं यच्च दानं मनोरमं।
विद्यते सागरस्यांतो दानस्यांतो न विद्यते१०४।
मनसापि न हिंसंति भूदेवमाततायिनं।
मनोनुकूलतां यांति देवैरपि च दुर्लभां१०५।
गृहे यस्यागतो विद्वान्नैराश्यं नोपगच्छति।
सर्वपापक्षयस्तस्य चाक्षयं स्वर्गमश्नुते१०६।
काले देशे च पात्रे च विप्रे यच्चार्पयेद्बसु।
तद्धनं चाक्षयं विद्धि जन्मजन्मनि तिष्ठति१०७।
न च दारिद्र्यतामेति नातुरो न च कातरः।

मनोनुकूलां प्रमदामर्चयित्वा द्विजान्लभेत्१०८।
कृत्वा साहसकर्माणि दद्याद्विप्राय पर्वसु।
तद्दानं सुगुणं प्रोक्तमभयं लाभ एव च१०९।
विप्रपादतलोद्भृष्टि क्षती भवति यः करः।

स करः श्रीकरो नाम अन्यः कर्मकरः करः११०।
विप्रपादरजः पूताः पूतास्तज्जलबिन्दुभिः।
विपद्भिश्च सदा पापैर्मुक्ता यांति त्रिविष्टपम्१११।
विप्रपादरजः पूताः शुचयो गृह चत्वराः।
पुण्यक्षेत्रसमास्ते स्युः प्रशस्ता यज्ञकर्मसु११२।
आदौ ब्रह्ममुखाद्विप्रः समुद्भूतः पुरानघः।
वेदास्तत्रैव संजाताः सृष्टिसंस्थिति हेतवः११३।
तस्माद्विप्रमुखे वेदाश्चार्पिताः पुरुषेण हि।
पूजार्थं सर्वलोकानां सर्वयज्ञार्थतो ध्रुवम्११४।
पितृयज्ञे विवाहे च वह्निकार्येषु शांतिषु।
प्रशस्ता ब्राह्मणा नित्यं सर्व स्वस्त्ययनेषु च११५।
देवा भुंजंति हव्यानि बलिप्रेतादयोऽसुराः।
पितरश्चैव कव्यानि विप्रस्यैव मुखाद्ध्रुवम्११६।
देवेभ्यश्च पितृभ्यश्च यो दद्याद्यज्ञकर्मसु।
दानं होमं बलिं चैव विना विप्रेण निष्फलम्११७।

भुंजंति चासुरास्तत्र प्रेता दैत्याश्च राक्षसाः।
तस्माद्ब्राह्मणमाहुय तेषु कर्माणि कारयेत्११८।
काले देशे च पात्रे च लक्षकोटिगुणं भवेत्।
श्रद्धया च द्विजं दृष्ट्वा प्रकुर्यादभिवादनम्११९।
दीर्घायुस्तस्य वाक्येन चिरंजीवी भवेन्नरः।
अनभिवादनाद्विप्र द्वेषादश्रद्धयापि च१२०।
आयुः क्षीणं भवेत्पुंसां भूतिनाशश्च दुर्गतिः।
आयुर्वृद्धिर्यशोवृद्धिर्वृद्धिर्विद्या धनस्य च१२१।
पूजयित्वा द्विजान्श्रेष्ठो भवेन्नास्त्यत्र संशयः।
न विप्रपादोदककर्दमानि न वेदशास्त्रप्रतिघोषितानि१२२।
स्वाहा स्वधा स्वस्तिविवर्जितानि श्मशानतुल्यानि गृहाणि तानि।
नारद उवाच।
कश्च पूज्यतमो विप्रो ह्यपूज्यो वाथ को भवेत्१२३।
विप्रस्य लक्षणं ब्रूहि याथातथ्यं गुरोरपि।
ब्रह्मोवाच-।

पूज्यः श्रोत्रियको नित्यं सदाचारसमन्वितः१२४।
सद्वृत्तः कलुषैर्मुक्तस्तीर्थभूतो जनोऽनघः।
नारद उवाच-।
जातः कः श्रोत्रियस्तात सत्कुले वाप्यसत्कुले१२५।

सदसत्कर्मकर्ता वा कः पूज्यो भुवि बाडवः।
ब्रह्मोवाच-।
सत्श्रोत्रियकुले जातो ह्यक्रियो नैव पूजितः१२६।
असत्क्षेत्रकुले पूज्यो व्यास वैभांडकौ यथा।
क्षत्रियाणां कुले जातो विश्वामित्रोस्ति मत्समः१२७।
वेश्यापुत्रो वसिष्ठश्च अन्ये सिद्धा द्विजादयः।
तस्मात्सच्छोत्रियादीनां शृणु पुत्रक लक्षणम्१२८।
धरायां तीर्थभूतानां सर्वपापहराय च।
जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते१२९ द्विज।
विद्यया याति विप्रत्वं त्रिभिः श्रोत्रियलक्षणम् विप्र।
विद्यापूतो मंत्रपूतो वेदपूतस्तथैव च१३०।

तीर्थस्नानादिभिर्मेध्यो विप्रः पूज्यतमः स्मृतः।
नारायणे सदा भक्तः शुद्धांतःकरणस्तथा१३१।
जितेंद्रियो जितक्रोधस्समः सर्वजनेषु च।
गुरुदेवातिथेर्भक्तः पित्रोः शुश्रूषणे रतः१३२।
परदारे मनो यस्य कदाचिन्नैव मोदते।
पुराणकथको नित्यं धर्माख्यानस्य संततिः१३३।
अस्यैव दर्शनान्नित्यमश्वमेधादिजं फलम्।
संलापे गतिमेत्यस्य भागीरथ्या प्लवस्य च१३४।
व्रतैश्च विविधैः पूतो नित्यस्नानद्विजार्चनैः।
मित्रामित्रे दयालुः स्यात्समः सर्वजनेषु च१३५।
परस्वं न हरेच्चस्तु तृणमप्यटवीगतम्।
कामक्रोधादिनिर्मुक्त इंद्रियैरजितः पुमान्१३६।
परदारान्न गृह्णाति मनसापि गृहागतान्।
नारद उवाच-।
गायत्र्या लक्षणं किं वा प्रत्येकाक्षरजं गुणम्१३७।

कुक्षिचरणगोत्राणां तस्या ब्रूहि सुनिश्चयम्।
ब्रह्मोवाच-।
छंदो गायत्री गायत्र्याः सविता देवता ध्रुवम्१३८।
शुक्लवर्णात्वग्निमुखा विश्वामित्र ऋषिस्तथा।
ब्रह्मणश्शिरआरूढा शिखा विष्णु हृदि स्थिता१३९।
उपनयने नियोगः स्यात्सांख्यायन सगोत्रजा।
त्रैलोक्यचरणा ज्ञेया पृथिवीकुक्षि संस्थिता१४०।
चतुर्विंशतिस्थाने च पादादौ मस्तकांतके।
चतुर्विंशत्यक्षरं न्यस्य ब्रह्मलोकं स विंदति१४१।
प्रत्यर्णदेवतां ज्ञात्वा विष्णुसायुज्यमाप्नुयात्।
अपरं च प्रवक्ष्यामि गायत्र्या लक्षणं ध्रुवं१४२।
सप्तपंच तथा ब्रह्म यजुरष्टादशाक्षरम्।

ज्वलनादिहकारांतं जले स्थित्वा शतं जपेत्१४३।
उपपातककोट्या तु तथातिपातकैरपि।
ब्रह्महत्यादिभिः पापैर्मुक्ता यांति ममालयं१४४।

ॐअग्नेर्वाक्पुंसि यजुर्वेदेन जुष्टात्सोमं पिब स्वाहा।
विष्णुमंत्रं महामंत्रं तथा माहेश्वरस्य च१४५।
देवीसूर्यगणेशानां तथा क्रतुभुजां सुत।
यस्य कस्य कुले जातो गुणवानेव तैर्गुणैः१४६।
साक्षाद्ब्रह्ममयो विप्रः पूजनीयः प्रयत्नतः।
दानं दद्याच्च विधिवत्सदा पर्वणि पर्वणि१४७।
अक्षयं लभते दाता जन्मकोटिशतान्प्रति।
स्वाध्यायनिरतो विप्रो यः पठेत्पाठयेत्परान्१४८।
धर्मं च श्रावयेल्लोके सदाचारं श्रुतिं स्मृतिं।
पुराणसंहितां नूनं तथैव धर्मसंहितां१४९।
श्रावयित्वा तु लोकेषु श्रावयित्वा द्विजातिषु।
उर्व्यां विष्णुसमः सोपि पूजनीयो नरैः सुरैः1.46.१५०।
यद्बलं चाक्षयं तस्य तीर्थभूतानघस्य च।
समानमर्चनं कृत्वा नरो यात्यच्युतालयं१५१।
कदाचित्क्रियते पापं विप्रः पापैर्न लिप्यते।

चांडालस्य गृहे निष्ठौ भास्करज्वलनौ यथा१५२।
याजनाध्यापनाद्यौनात्तथैवासत्प्रतिग्रहात्।
विप्राणां न भवेद्दोषो ज्वलनार्कसमा द्विजाः१५३।
तान्प्रतिग्रहजान्दोषान्प्राणायाम व्यवस्थिताः।
नाशयंतीह पापानि वायुर्मेघमिवांबरे१५४।
गायत्रीं यो जपेन्नित्यं प्राणायामसमन्वितां।
प्रत्यक्षरामरैर्युक्तां स्वाङ्गे विन्यस्य तामपि१५५।
सर्वपापाद्विनिर्मुक्तो जन्मकोटिकृतादपि।
ब्रह्मणः पदवीं प्राप्य स गच्छेत्प्रकृतेः परम्१५६।
प्राणायामयुतां तस्माद्गायत्रीं जप नारद।
नारद उवाच-।
प्राणायामाः कथं ब्रह्मन्प्रत्येकाक्षरदेवताः१५७।
तेषां न्यासं तथांगेषु वद तात यथाक्रमम्।
ब्रह्मोवाच-।
गुददेशेत्वपानस्याद्धृदि प्राणोस्ति देहिनः१५८।

तस्माद्बुदं समाकुंच्य प्राणेन सह योजयेत्।
पूरकेण तदा पुत्र कृत्वा कुंभकमुत्तमं१५९।
प्राणायामत्रयं कृत्वा गायत्रीं संजपेद्विद्वजः।
अनेनैव जपेद्यस्तु महापातकसंचयः१६०।
सकृदुच्चारितेनैव क्षयं यात्युपपातकं।

प्रतिवर्णस्वरं ज्ञात्वा विन्यस्येद्यः कलेवरे१६१।
स जनो ब्रह्मतामेति फलं वक्तुं न शक्नुमः।
प्रत्यक्षरस्य यद्दैवं शृणु पुत्र वदाम्यहं१६२।
यज्जप्त्वा च पुनर्मातुस्तनं न पिबति द्विजः।
आग्नेयं प्रथमं ज्ञेयं वायव्यं तु द्वितीयकम्१६३।
तृतीयं सूर्यदैवत्यं चतुर्थं वैयतं तथा।
पंचमं यमदैवत्यं वारुणं षष्ठमुच्यते१६४।
सप्तमं बार्हस्पत्यं तु पार्जन्यं चाष्टमं विदुः।
ऐन्द्रं च नवमं ज्ञेयं गांधर्वं दशमं तथा१६५।
पौष्णमेकादशं विद्धि मैत्रं द्वादशकं स्मृतं।

त्वाष्ट्रं त्रयोदशं ज्ञेयं वासवं तु चतुर्दशं१६६।
मारुतं पंचदशकं सौम्यं षोडशकं स्मृतं।
आंगिरसं सप्तदशं वैश्वदेवमतः परं१६७।
आश्विनं चैकोनविंशं प्राजापत्यं तु विंशकं।
सर्वदेवमयं ज्ञेयमेकविंशकमक्षरं१६८।
रौद्रं द्वाविंशकं ज्ञेयं ब्राह्मं ज्ञेयमतः परं।
वैष्णवं तु चतुर्विंशमेता अक्षरदेवताः१६९।
जपकाले तु संचिंत्य तासु सायुज्यतां व्रजेत्।
ज्ञात्वा तु देवतास्तस्य वाङ्मयं विदितं भवेत्१७०।
सर्वपापविनिर्मुक्तो ब्रह्मणः पदवीं व्रजेत्।
गायत्रीं विन्यसेत्पूर्वं शरीरे चात्मनो बुधः१७१।
चतुर्विंशति स्थानेषु आपादमस्तकेषु च।
तत्कारं विन्यसेद्योगी पदांगुष्ठे विचक्षणः१७२।
सकारं गुल्फदेशे तु विकारं जंघयोर्न्यसेत्।
तुकारं जानुमध्ये च वकारं चोरुदेशतः१७३।

रेकारं गुह्यदेशे तु णिकारं वृषणे न्यसेत्।
यंकारं कटिदेशे तु भकारं नाभिमण्डले१७४।
गोकारं जठरे न्यस्य देकारं स्तनयोर्न्यसेत्।
वकारं हृदये न्यस्य स्यकारं करदेशतः१७५।
धीकारं वदने न्यस्य मकारं तालुके न्यसेत्।
हिकारं नासिकाग्रे च धिकारं चक्षुषोर्न्यसेत्१७६।
योकारं तु भ्रुवोर्मध्ये योकारं च ललाटके।
नःकारं तु मुखे पूर्वे प्रकारं दक्षिणे मुखे१७७।
चोकारं पश्चिमे न्यस्य दकारं चोत्तरे न्यसेत्।
यात्कारं मूर्ध्नि विन्यस्य सर्वव्यापी व्यवस्थितः१७८।
एतान्विन्यस्य धर्मात्मा ब्रह्मविष्णुशिवात्मकः।
महायोगी महाज्ञानी परं निर्वाणकं व्रजेत्१७९।
संध्याकाले पुनर्न्यासं शृणु त्वं तद्यथार्थतः।

ॐभूरिति हृदये न्यस्य ॐभुवश्शिरसि न्यसेत्१८०।
ॐस्वः शिखायै तत्सवितुर्वरेण्यमिति कलेवरे।

ॐभर्गो देवस्य धीमहीति नेत्रयोः१८१।
ॐधियो यो नः प्रचोदयादिति करयोर्न्यसेत्।
ॐआपो ज्योती रसोमृतं ब्रह्म भूर्भुवःस्वरोम्।
इत्युदकस्पर्शमात्रेण पापात्पूतो व्रजेद्धरिं१८२।
ॐभूः ॐभुवः ॐस्वः ॐमहः ॐजनः ॐतपः ॐसत्यम्।
ॐतत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।
ॐआपो ज्योती रसोमृतं ब्रह्म भूर्भुवःस्वरोम्।
इति सव्याहृति सप्रणवां द्वादश ॐकारां संध्याकाले कुंभकेन वारत्रयं जप्त्वा।
सूर्योपस्थाने सावित्रीं चतुर्विंशत्यक्षरां जप्त्वा।
महाविद्याधिको भवति ब्रह्मत्वं लभते१८३।
षट्कुक्षिलक्षणां पुत्र गायत्रीं शृणु यत्नतः।
यां ज्ञात्वा तु परं ब्रह्मस्थानं गच्छति वै द्विजः१८४।
ॐतत्सवितुर्वरेणियं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्१८५।
अथ गायत्री पंचशीर्षलक्षणम्।
ॐभूः ॐभुवः ॐस्वः ॐमहः ॐजनः ॐतपः ॐसत्यम्।

ॐतत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्१८६।
सव्याहृतिं तु गायत्रीं पुनर्न्यासं तु कारयेत्।
सर्वपापविनिर्मुक्तो विष्णुसायुज्यतां व्रजेत्१८७।
ॐभूः पादाभ्याम् ॐभुवः जानुभ्याम् ॐस्वः कट्याम् ॐमहः नाभौ ॐजनः हृदये न्यसेत् ॐतपः करयोः ॐसत्यं ललाटे।
ॐतत्सवितुर्वरेणियं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्।
इति शिखायाम्१८८।
एवं विप्रो न जानाति स एव ब्राह्मणाधमः।
न तस्य क्षीयते पाप्मा भवेद्धूरिप्रतिग्रहः१८९।
इमां यो वेत्ति गायत्रीं सर्वबीजसमन्विताम्।
स वेत्ति चतुरो वेदान्योगज्ञानं जपत्रयम्१९०।
य एनां नैव जानाति स शूद्रात्परतः स्मृतः।
तस्यापूतस्य विप्रस्य न देयं पितृपार्वणम्१९१।
न स्नानफलदः कश्चित्सर्वं च निष्फलं भवेत्।
विद्या वित्तं तथा जन्म द्विजत्वं कारणं यतः१९२।
निष्फलं सकलं तस्य मेध्यं पुष्पं यथाऽशुचौ।

चतुर्वेदाश्च गायत्री पुरा वै तुलिता मया१९३।
चतुर्वेदात्परा गुर्वी गायत्री मोक्षदा स्मृता।
दशभिर्जन्मजनितं शतेन च पुरा कृतम्१९४।
त्रियुगं तु सहस्रेण गायत्री हंति किल्बिषम्।
गायत्रीमक्षमालायां सायं प्रातश्च यो जपेत्१९५।
चतुर्णामपि वेदानां फलं प्राप्नोत्यसंशयम्।

त्रिसंध्यं यो जपेन्नित्यं गायत्रीं हायनं द्विजः१९६।
तस्य पापं क्षयं याति जन्मकोटिसमुद्भवम्।
गायत्र्युच्चारमात्रेण पापकूटात्पुनाति च१९७।
स्वर्गापवर्गमाप्नोति जप्त्वा नित्यं द्विजोत्तमः।
वासुदेवस्य मंत्राणि जपेद्यस्तु दिनेदिने१९८।
प्रणमेच्च हरेः पादौ स गच्छेदपवर्गिताम्।
वासुदेवस्य स्तोत्राणि मुखे चापि कथोत्तमा१९९।
पंकस्य लवमात्रं तु तस्य देहे न तिष्ठति।
वेदशास्त्रावगाहेन त्रिस्रोतः स्नानजं फलम्1.46.२००।

धर्मपाठकृतां लोके यज्ञकोटिफलं लभेत्।
एवं विप्रगुणान्वक्तुं न शक्नोमि द्विजोत्तम२०१।
विश्वरूपश्च को देही समूर्तो हरिरेव च।
यस्य शापाद्विनाशः स्यादायुर्विद्या यशो धनम्२०२।
वरदानात्समायांति सर्वाः संपत्तयस्तथा।
विष्णुर्ब्रह्मण्यतामेति सदा विप्र प्रसादतः२०३।
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च।
जगद्धिताय कृष्णाय गोविंदाय नमो नमः२०४।
मंत्रेणैवं हरिं यस्तु पूजयेत्सततं नरः।
प्रसादी च हरिस्तस्य विष्णुसायुज्यतां व्रजेत्२०५।
य इदं शृणुयात्पुण्यमाख्यानं धर्मविग्रहम्।
तस्य पापं क्षयं याति जन्मजन्मकृतं च यत्२०६।
यः पठेत्पाठयेद्वापि उपदेष्टा जनस्य च।
न तस्य पुनरावृत्तिः स्वर्गमक्षयमश्नुते२०७।
धनं धान्यं लभेदत्र राज्यभोगानरोगिताम्।

सत्सुतं च शुभां कीर्तिं देववद्रमते दिवि२०८।

Roman transliteration

śrī bhīṣma uvāca-|
narasiṃhasya māhātmyaṃ vistareṇa tvayeritaṃ|
tathā bhavasya māhātmyaṃ bhairavasyābhidhīyatām1|
pulastya uvāca|
tasyāpi devadevasya śṛṇu tvaṃ karma cottamaṃ|
āsīddaityoṃdhako nāma bhinnāṃjanacayopamaḥ2|
tapasā mahatā yukto hyavadhyastridivaukasām|
sa kadācinmahādevaṃ pārvatyā sahitaṃ vibhuṃ3|
krīḍamānaṃ tadā dṛṣṭvā hartuṃ devīṃ pracakrame|
etāṃ devīṃ harāmyadya viyoge mṛtyumeṣyati4|
tataḥ sthirā bhavitrī me bhāryaiṣā lokasuṃdarī|
bibauṣṭhaṃ cāruvadanaṃ cārukāṃtataraṃ mukhaṃ5|
yadyeṣā na bhavedbhāryā jīvite kiṃ prayojanam|
etāṃ matimathāsthāya maṃtribhiḥ saha maṃtrya ca6|

cakre yogaṃ sasainyasya senāpatimabhāṣata|

ānayasva rathaṃ mahyaṃ jaitraṃ devanipātanam7|
jayiṣye tridaśānsarvānviṣṇurudrapurogamān|
hariṣye parvatasutāṃ tayā me'pahṛtaṃ manaḥ8|
maṃtriṇā tasya cākhyātaḥ kanakasya vadhassuraiḥ|
parabhāryānuraktasya kṛto devaiḥ savāsavaiḥ9|
tataḥ kopaparītātmā hanmi devānsaśaṃkarān|
taṃ hatvā dānavaṃ śakro bhayādaṃdhāsurasya ca10|
jagāma śaraṇānveṣī kailāsaṃ śaṃkarālayaṃ|
dṛṣṭvā praṇamya deveśaṃ caṃdrārddhakṛtaśekharaṃ11|
bhīto vijñāpayāmāsa dhṛtasāhasralocanaḥ|
abhayaṃ dehi me deva dānavādaṃdhakādahaṃ12|
bibhemi tasya putrodya mayā yudhi nipātitaḥ|
tadyāvanna sa jānāti hataṃ putraṃ mahāsuraḥ13|
tāvattatrastha evāśu hanyatāṃ madbhayāvahaḥ|
strīlaulyāddānavaḥ krūraḥ parabhāryāpahārakaḥ14|

sarvathā ghātanīyaste bhavatā surasattama|
śakrasyaivaṃ vacaḥ śrutvā śaraṇyaḥ śaṃkarastadā15|
dadāvabhayamevāsau mā bhairiti śatakratoḥ|
dattābhayotha kailāsādājagāma kuśasthalīṃ16|
vṛto bhūtagaṇairīśo vadhārthamaṃdhakasya tu|
kṛtvā rūpaṃ mahākāyaṃ viśvarūpaṃ subhairavaṃ17|
sarpairjvaladbhirdhāvadbhirbhīmaṃ bhīmabhujaṃgavat|
jaṭāsaṭābhirākāśaṃ phaṇiratnaśikhārciṣā18|
dahannatīvatejobhiḥ kālāgniriva saṃkṣaye|
mukhairdaṃṣṭrāṃkurāṃkaiśca dvitīyendukalojjvalaiḥ19|
pātālodararūpābhairbhairavārāvanādibhiḥ|
bhujairanekasāhasrairbahuśastrakṛtagrahaḥ20|
bahvābharaṇabhūṣāḍhyai raṇe ghoraninādibhiḥ|
siṃhacarmaparīdhānaṃ vyāghratvaguttarīyakaṃ21|
gajājinakṛtāṭopaṃ patadbhṛṃgaravākulaṃ|

īdṛgrūpaṃ vidhāyeśo danudaityabhayāvahaṃ22|
avātaranmahīṃ bhīmo danūnāṃ kṣayakārakaḥ|
aṃdhāsuropi danujaḥ putraṃ śrutvā hataṃ yudhi23|
krodhena tamasāviṣṭo raṇatūryāṇyacodayat|
saṃhatyāvahitaḥ prāpto yatra te tridaśāḥ sthitāḥ24|
mahatyā senayā sārddhaṃ rathavāraṇayuktayā|
te devā dānavānvīkṣya mahāhavakṛtādarān25|
vyapayātatanutrāṇāḥ śaṃbhuṃ śaraṇamanvayuḥ|
mā bhairiti ca tāndevo devānuktvā trilocanaḥ26|
gṛhītvā śūlamātiṣṭhaddaṃṣṭrāravadharo ruṣā|
aṃdhakenātha ruṣṭena śatakoṭiśarairgaṇāḥ27|
nihatāścāpi devānāṃ bahūnāmekatākṛtāṃ|
sasphuliṃgārciṣo vahnermuṃcamānaḥ pināKadhṛk28|
śaraiḥ samāvṛtaṃ cakre aṃdhakaṃ rathagaṃ tataḥ|
danunātho rathasthotha śithilaḥ śithilāyudhaḥ29|

nimaṃtrya dānavānsarvānsa yoddhumupacakrame|
bahudhā tadbalaṃ bhagnaṃ vividhāyudhayodhibhiḥ30|
yudhi vīrairhataṃ devaiḥ sthāṇunā sakhyamāśritaiḥ|

dānavaścāṃdhakaḥ sainyaṃ bhinnaṃ dṛṣṭvā kṛtaṃ suraiḥ31|
ātmānaṃ ca maheśena niruddhaṃ bāṇakoṭibhiḥ|
vihvalībhūtadehosau dhairyamālaṃbya kevalam32|
pinākaṃ caiva rudrasya gṛhya rudramatāḍayat|
pināsyābhighātena rudro bhūmimathāgamat33|
bhūmau nipātite deve calitaṃ bhuvanatrayaṃ|
tatyajuḥ sāgarā velāṃ parvatāḥ śikharāṇi ca34|
nakṣatrāṇi viyogīni jagmurmuktānyanekaśaḥ|
patite bhuvi deveśe aṃdhako gadayā punaḥ35|
jaghāna ruṣito nāgaṃ hatvā taṃ pātayadbhuvi|
śivaṃ tyaktvā nāgarājaḥ prapalāyyānyato gataḥ36|
muhūrttāccetanāṃ labdhvā utthitaḥ parameśvaraḥ|

gṛhītvā paraśuṃ divyaṃ dānavaṃ naiva paśyati37|
kṛtvā tu tāmasīṃ māyāṃ māyāśataviśāradaḥ|
tayā vimohite deve kva nu vai dānavo gataḥ38|
śaṃbhorbhayamatho prāpya kiṃ nu pāpaḥ kariṣyati|
tamasā chāditā yāvaddevā vyākulatāṃ gatāḥ39|
saṃbhrāṃtamānasānīkāstadocuḥ kāryagauravāt|
etasminnaṃtare sūryastejorūpo vyavasthitaḥ40|
uttasthau nararūpeṇa kurvanvitimirā diśaḥ|
naṣṭe tamasi hṛṣṭāṅge khadyote prakaṭe sthite41|
devā mudamavāpuste spaṣṭānanavilocanāḥ|
uddīptāstu surāḥ sarve gaṇāḥ skaṃdapurogamāḥ42|
stuvaṃti vividhaistotraiḥ nararūpaṃ divākaram|
anaupamyaṃ jagadvyāpi brahmaviṣṇuśivātparam43|
snigdhavidrumasacchāyaṃ siṃdūrāruṇasaprabham|
prabhāsaṃtaṃ tadā dṛṣṭvā paṃcāṃgāliṃgitāvaniḥ44|

punaḥ praṇāmapravaṇaṃ praṇidhānapuraḥsaram|
ālokya snigdhayā dṛṣṭyā devadevaṃ trilocanaḥ45|
uvāca snigdhagaṃbhīra vācā devaṃ śanairharaḥ|
pūrayanniva tejobhirbhagavānbhuvanatrayam46|
daityamāyābhipannānāṃ darśanākulacetasām|
prāṇināmidamevaikamavisaṃvādi daivatam47|
ayameva ca saṃsārasāgarātsakalādapi|
sattvānuttārayandevaḥ karṇadhārāya te prabhuḥ48|
yajaṃto jaṃtavo bhaktyā yaṃ devaṃ vividhāḥ sadā|
niḥśreyasāya kalpaṃte taṃ nato bhāskaraṃ vibhum49|
yastūdayādriśikhare makuṭāyamānalīlāgabhastibhiralaṃ kusumaprakāśaiḥ|
vyāpya svadīdhitigaṇaiḥ pradiśo diśaśca dedīpyate sa savitā vibhavāya loke1.46.50|
brahmeṃdrarudramarudacyutavahnipātho nātha prayoganipuṇaiśca ṛṣīṃdrasaṃghaiḥ|
śreyorthibhiḥ pratidinaṃ divasāṃgarāgairdivyāṃgarāgaparilipta samastadaihaiḥ51|
pūjyaṃ vapustava sadā pralaye hi vedairgīrbhirvicitrapadamaṃḍalamaṃḍitābhiḥ|

ye tvāṃ stuvaṃti parasadmani sadmahīnā nityaṃ prasāritakarā bhuvi te bhavaṃti52|
ye dadrukuṣṭhapiṭikādibhirarditāṃgāḥ śīrṇatvacaḥ kunakhinaścyutakeśanāśāḥ|
deveśa tepi tavapādanatā bhavaṃti sadyo dviraṣṭaśaradākṛtayo manuṣyāḥ53|
sāmeti sāmagaṇā hi makhārthakaṃ tvāmadhvaryavastvṛgiti bahvṛcamukhyapūgāḥ|
tvāmevāmāryamiti kāryavidodhigaṃtuṃ nāgāśca veti pitaropyatha sarvagaṃdham54|
māyeti copaniṣadarkaṣaḍeva devā martyāstathā vayamiveha upāsate'mī|
gaṃdharvakinnaraganāḥ sahacāraṇaistu rūpaṃ tathā ca bhagavanpratipadyase tvam55|
yenārcayaṃti satataṃ bhavatorcyamarcistercişpratāpitadigaṃbaravittahīnāḥ|

kṣutkṣāmakaṇṭhajaṭharāghaṭakharpareṇa bhikṣāmaṭaṃti paraveśmasuterthahīnāḥ56|
utphullakokanadakośaviśālanetramīṣadvilāsalulitāñcitapiṃgatāram|
kāmaṃ praśastatarasuṃdarahāraramyamuttuṃgapīvarapayodharabhārakhinnaṃ57|
raṃbhopamoru pṛthupīnanitaṃbabiṃbānaddhakvaṇanmaṇiraṇadraśanākalāpaṃ|
bṛṃdaṃ lalāṭataṭakoṭipaṭāṃtalaṃbi hemāṃcalāṃcitamukhaṃ kulapālikānāṃ58|
kāṃtaṃ gṛheṣu kalagadgadabhāṣitānāṃ jhaṃkāranūpuraraveṇavirāvitānām|
teṣāṃ kṛśānukaramindusamānakāṃtaṃ yairarcitosi bhagavanbhavamocanastvaṃ59|

brahmā tvameva harirasyanilo'nalosi rudroṃ'takosi varuṇo'syamarādhiposi|
somosi vāyurasi bhūrasi ceśvarosi yajñosi vittapatirasyaparājitosi60|
te saptasaptisuravāharaṇena muktā bhūmāvatheti tarasorutaraṃtarītāḥ|
vyomaitadaṃtarahitaṃ parito hi gatvā gacchaṃti na śramadaṃ himanāgapīme61|
dhyānaikayoganiratāśca samādhibhāvātdhyātvā padaṃ tava turīyamanaṃtamūrte|
muktāmayāstanubhṛto na bhiyābhiyuktāstadbrahmaśāśvatamaciṃtyamanādyanaṃtaṃ62|
janmādirogarahitaṃ paramaṃ purāṇamīśaṃ jarāmaraṇaśokabhayātiriktam|
sthūlānubhāvanagaṇāgaṇitaṃ viśuddhaṃ vedāṃtavādibhiralaṃ parimanyate yat63|
tvāmagnipuṃjavapuṣaṃ tapasāṃ nivāsaṃ yātā divaṃ sucirakālamupāsyabhaktāḥ|
bhāno surāsurasamūhaśironighṛṣṭa pādāraviṃdayugalāmalacārumūrtte64|
bhūteśabhūtavaradā sakṛdavyayātmanvyomāṭṭahāsasavitarbhuvanaikadīpa|
ṛksāmamaṃtrayajuṣāmadhivāsa nāma sṛṣṭisthitipralayakāraṇalokapāla65|
dīnasya deva kṛpaṇasya bhavebhave me magnasya cārudavicāra manorathāni|
śaśvadyatīśvara śaśī karakaṃkaghorotpāto jarāmaraṇaśokarugāṃtarasya66|
yaḥ prātaḥ sāyamidaṃ madhyāhne vā paṭhecca dīptāṃśoḥ|

sālokyaṃ yāti raveḥ prāpnoti dharmārthakāmāṃśca67|
nityaṃ tasmācca sūryācca manasobhihitaṃ ca yat|
namaste devadeveśa bhaktānāmabhayaṃkara68|
subrahmaṇya namaste tu sarvadevanamaskṛta|
tigmāṃśo vai namastubhyaṃ jagataścakṣuṣe namaḥ69|
prabhākara namastestu bhāno jaya jagatpate|
anena danumukhyena pīḍitohaṃ jagatpate70|
kiṃ karomi kathaṃ cainaṃ ghātayāmi divākara|
sūrya uvāca-|
jaya śūlena pāpiṣṭhaṃ māyāśataviśāradam71|
jayaṃ prāpnuhi deveśa hatvā śūlena cāṃdhakam|
gṛhya śūlaṃ tato dūramākṣipya hara tejasā72|
tatondhakastriśūlenātāḍayatpāpakarmakṛt|
tasminyuddhe tathā rudro hyandhakenābhipīḍitaḥ73|
mumoca bāṇamutyugraṃ nāmnā pāśupataṃ hi yat|

pināmānamya dorbhyāṃ pinākī śaṃkaraḥ svayam74|
rudrabāṇavinirbhedādrudhirādandhakasya tu|
aṃdhakāśca samutpannāśśataśotha sahasraśaḥ75|
teṣāṃ vidāryamāṇānāṃ rudhirādapare punaḥ|
babhūvuraṃdhakā ghorā yairvyāptamakhilaṃ jagat76|
taṃ tu māyāvinaṃ dṛṣṭvā devadevastadāṃdhakam|
pānārthamaṃdhakasyāsraṃ sasṛje mātṛkāstadā77|
māheśvarīṃ tathā brāhmīṃ śaurīṃ vā bāḍavīṃ tathā|
sauparṇīmatha vāyavyāṃ śaṃkhinīṃ taittirīṃ tathā78|
saurīṃ saumyāṃ śivadūtīṃ cāmuṃḍāmatha vāruṇīṃ|
vārāhīṃ nārasiṃhīṃ ca vaiṣṇavīṃ ca vibhāvarīṃ79|
śatānaṃdāṃ bhagānaṃdāṃ picchilāṃ bhagamālinīṃ|
bālāmatibalāṃ raktāṃ surabhīṃ mukhamaṃḍitām80|

mātṛnaṃdāṃ sunaṃdāṃ ca biḍānīṃ śakunīṃ tathā|
revatīṃ ca mahāpuṇyāṃ tathaiva śikhipaṭṭikāṃ81|

śūlena ca tato daityaṃ bibheda tripurāṃtakaḥ|
nirgataṃ rudhiraṃ tasmātpapustā mātarastadā82|
nīrakto hi tadā daityaśśuṣkatāṃ prāpa bhūpate|
śūle protastadā daityo divyavarṣasahasrakam83|
mahābalena rudreṇa vidhṛtopi mṛto nahi|
stutastena tadā śaṃbhurbhaktyā daityena suvrata84|
namostu śaṃbho bhavanāśaheto namostu te deva varaprasīda|
tvaṃ bhū jalāgnīranabhorkasomayajvāṣṭamūrtirbhavabhāvanolam85|
tvāṃ vai bāṇo bahuvādyena toṣya prāptaścaiśyaṃ sve pure tatsvarakṣyam|
rakṣodhīśo bāhubhistolyaśailaṃ yuṣmatkrāṃtakliṣṭarūpo hyanauṣīt86|
prāptopyaiśyaṃ sarvarakṣogaṇānāṃ putraṃ cāpi prorjitaṃ śakrabaṃdham|
bhavabhayahara hara parama udāra mama sukhakaraṇa nikhila surasāra87|
jitamarudabhimatavitaraṇapāra tava padakamalamihāraṇasāra|
taveśa pādapaṃkajaṃ karoti yo naro hṛdi sadeśatasya vāṃchitaṃ dadāsi bhaktibhāvitaḥ88|
munīśvarāḥ purā haraṃ bhavaṃtamevamādarātprapūjya liṃgarūpiṇaṃ samāpitā manorathān|

bhavodbhavaikarūpiṇaṃ prapaṃcapaṃcakāḳrtiṃ viciṃtyavṛkṣakoṭarastha eṣa jīvajīvanaṃ89|
bhavedbhavāṅghriciṃtanāptasarvakāmaīśvara tvadīya kiṃkarānvite pade pade samāgataḥ|
mūḍhohaṃ nābhijānāmi tvāṃ stotuṃ bhaktavatsala90|
sadīśvareṇa manasāpyanukaṃpyo raṇaṃ gataḥ|
iti stuto maheśastu bhaktyā daityena sādaraṃ91|
gaṇeśatāṃ dadau tasmai nāma bhṛṃgīriṭīti ca|
eṣa te mahimā bhūpa harasya bhavahāriṇaḥ92|
kathito vighnavighnākhyastatparāṇāṃ sukhāvahaḥ|
bhīṣma uvāca|
manuṣyasyāpi devatvaṃ sukhaṃ rājyaṃ dhanaṃ yaśaḥ93|
jayaṃ bhogyaṃ tathārogyamāyurvidyāṃ śriyaṃ sutaṃ|
baṃdhuvarga śivaṃ sarvaṃ brūhi me viprasattama94|
pulastya uvāca|
ebhirguṇairyutaḥ śrīmānsadaivabrāhmaṇo bhuvi|
trailokye tu sadā medhyo vipradevo yugeyuge95|

pūjayitvā dvijāndevāḥ svargaṃ bhuṃjaṃti cākṣayaṃ|
dharāmavaṃti rājāno lokāvittaṃ sukhaṃ śivaṃ96|
loke vipra samo nāsti devānāmapi daivataṃ|
sa ca dharmamayaḥ sākṣādbhuvi muktiprado bhṛśaṃ97|
lokānāṃ sa guruḥ pūjyastīrthabhūto'nagho janaḥ|
sarvadevālayaḥ satvo nirmito brahmaṇā purā98|
imamarthaṃ purā pṛṣṭo nāradena pitāmahaḥ|
kasmiṃstu pūjite brahmanprasādī mādhavo bhavet99|
brahmovāca -|
yasya viprāḥ prasīdaṃti tasya viṣṇuḥ prasīdati|
tasmādbrāhmaṇa śuśrūṣuḥ paraṃ brahmādhigacchati1.46.100|
viṣṇurbrāhmaṇadeheṣu sadā vasati nānyathā|
tasmādbrāhmaṇapūjāyāṃ viṣṇustuṣyati tatkṣaṇāt101|
viprānyaḥ pūjayennityaṃ dānamānārcanādibhiḥ|
kṛtaṃ kratuśataṃ tena vidhyuktaṃ priyadakṣiṇam102|

brāhmaṇasya mukhaṃ kṣetramanūṣaramakaṇṭakam|
vāpayetsarvabījāni sā kṛṣissārvakālikī103|

abhigamya tu yaddattaṃ yacca dānaṃ manoramaṃ|
vidyate sāgarasyāṃto dānasyāṃto na vidyate104|
manasāpi na hiṃsaṃti bhūdevamātatāyinaṃ|
manonukūlatāṃ yāṃti devairapi ca durlabhāṃ105|
gṛhe yasyāgato vidvānnairāśyaṃ nopagacchati|
sarvapāpakṣayastasya cākṣayaṃ svargamaśnute106|
kāle deśe ca pātre ca vipre yaccārpayedvasu|
taddhanaṃ cākṣayaṃ viddhi janmajanmani tiṣṭhati107|
na ca dāridryatāmeti nāturo na ca kātaraḥ|
manonukūlāṃ pramadāmarcayitvā dvijānlabhet108|
kṛtvā sāhasakarmāṇi dadyādviprāya parvasu|
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oṃāpo jyotī rasomṛtaṃ brahma bhūrbhuvaḥsvarom|
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English translation

Śrī Bhīṣma said :

1. You have told (me) in detail the greatness of Narasiṃha ; in the same way (please) narrate (to me) the greatness of the fearful, Bhava (i.e. Śiva).

Pulastya said :

2-4a. Listen also to the excellent deed of that god of gods. There was a demon Andhaka by name, who resembled a heap of collyrium, who had great penance (to his credit), and who could not be killed by gods. Once he saw the lord Mahādeva , sporting with Pārvatī , and proceeded to take her away.

4b-6a. I shall today carry away this respectable lady. In her absence I shall die. This beautiful lady in the three worlds will be my eternal wife. Her face has lips like the [?] limba-fruit; her face is more (i.e. very) charming. If she will not be my wife, what is the use of life?'

6b-7a. Thinking like this, and having counselled with his ministers, and having gathered his army, he said to his general:

7b-8. "Get me my victorious chariot, destroying the gods. I shall conquer all gods led by Viṣṇu and Rudra . I shall carry away the Mountain's daughter (i.e. Pārvatī). She has captivated my mind."

9. His minister told him about the murder, done by gods including Indra , of Kanaka who was attached to other's wives.

10-11a. Then with his mind overpowered with anger (he said): "I shall kill the gods including Śiva." Having killed that demon (Kanaka), Indra being afraid of the demon Andhaka seeking Śiva's refuge went to Kailāsa , the abode of Śaṅkara . [1]

11b-12a. Seeing and saluting the lord of gods, with the half (i.e. crescent) moon as his crest, Indra, the thousand-eyed god, who was frightened, respectfully said (to Śiva):

12b-14a. "O god, grant me fearlessness (i.e. remove the cause of my fear); I am afraid of the demon Andhaka. Today I killed his son in a battle. So, till the great demon, causing fear to me, does not know that his son is killed, quickly kill him there only.

14b-15a. The cruel demon snatches away other's wives through lust; O best of gods, by all means he should be killed by you."

15b-16a. Hearing the words of Indra, Śiva, the protector, then granted him freedom from fear (saying): "Do not fear".

16b. Śakra , being granted freedom from fear came to Kuśasthalī from Kailāsa.

17-21 a. The lord (i.e. Śiva) was surrounded by a host of spirits for killing Andhaka. Taking up a universal form of a great body and very fearful like a terrible serpent with blazing serpents running about and as it were burning the sky with the matted hair (bright) due to the lustre of the gems on the hoods (of the serpents), like the destructive fire at the time of deluge burning (the world) with excessive lustre, he took up the weapons in the form of thousands of serpents with their mouths marked with sprout-like fangs, bright like the digit of the moon on the second day of the month, resembling the interior of Pātāla , making a terrible sound, full of many ornaments and decorations and making a fearful sound in the battle.

21b-23a. The fearful lord, destroyer of the demons, putting on (around his loins) lion's hide, and tiger's hide as the upper garment, and an extensive elephant-hide, full of(i.e. resounding with) the swarms of bees—having taken such a form, causing fear to the demon, the lord came down to the earth.

23b-24a. The demon Andha also, hearing that his son was killed in the battle, being overcome with the emotion of anger, caused the musical instruments sounded at war time to be sounded.

24b-25a. Having collected (his army), he carefully reached with a great army consisting of chariots and elephants, the place where gods had stood.

25b-26a. Those gods, seeing the demons, greatly eager to wage a big battle, had lost (the chance of) the preservation of their bodies and (so) sought the refuge of Śiva.

26b-27a. Having said to those gods, 'Do not fear', the three-eyed god, took the trident and angrily stood there.

27b-29a, The angry Andhaka destroyed hundreds of crores of gods with arrows. The Pināka -holder, discharging the flames with burning embers, of fire, surrounded Andhaka, remaining in his chariot, with arrows.

29b-31a. The lord of demons, relaxed and with his weapons abandoned, called all the demons and started fighting. His army was devastated in the battle in many ways with various weapons, by brave gods who had sought alliance with Śiva.

31b-33. The demon Andhaka seeing his army devastated by gods, and seeing himself obstructed by Śiva with a crore of arrows, and with his body afflicted, just mustered courage and snatching the Pināka of Rudra struk him (with it). Being struck with Pināka, Rudra went down to (i.e. fell on) the earth.

34. When the lord fell down on the earth, the three worlds trembled. The oceans left (i.e. crossed) their boundaries and the mountains their peaks.

35-36. The disjoined constellations being (thus) separated went in various directions. When the lord of gods fell on the earth, the angry Andhaka again struck the serpent with a mace; and thus striking him caused him to fall on the ground. The lord of serpents left Śiva and ran somewhere else.

37-38. In a short while, the lord regained consciousness and rose. He took a hatchet (but) did not see (i.e. find) the demon at all. Having created the dark illusion the demon skilled in a hundred illusions (hid himself). Deluded by it Śiva (did not know) where the demon had gone.

39-40a. Śiva was afraid as to what the wicked one would do. When the gods were covered with the darkness, and were perplexed, they with their minds confused, spoke to Śiva on account of the importance of the mission.

40b-42a. In the meanwhile, the Sun, settled in the form of lustre, rose, rendering the quarters free from darkness, in the form of a man. When the Sun thus became manifest, and the darkness disappeared, gods with their faces having blooming eyes, became delighted.

42b-43. All the radiant gods, and the attendants led by Kārttikeya , praised with various hymns the matchless Sun, in human form, pervading the world, and superior to Brahmā , Viṣṇu and Śiva.

44-46a. Seeing that lord of gods of a very bright (form), resembling glossy coral and red lead and tawny, and favourably inclined to salutation, he, the three-eyed (god) Hara , filling the three worlds with lustre, and touching the ground with his five limbs, and with abstract meditation, looked at him with affectionate eyes and spoke with loving and profound voice:

46b-48. “This alone is the deity that does not disappoint the beings afflicted by the demon’s illusion and having their hearts eager to see him. This god, this lord alone, emancipating beings from the entire mundane existence, acts as the helmsman.

49. I salute that lord Bhāskara , by devoutly worshipping which deity, various beings and gods have always become fit for final bliss.

50. The Sun, having pervaded the intermediate and the ten quarters with the masses of his rays, acting as crowns and bright like flowers, shines on the peak of the eastern mountain.

51. (O you lord,) your body is always adorable by Brahmā, Indra, Rudra, Maruts , Viṣṇu[,] Agni , Ocean and the hosts of best sages adept in course of procedure and desiring salvation, having besmeared their bodies with divine unguent (white) like days.

52. Those who, having no abodes, eulogise you in others’ house, with Vedic hymns decorated with groups of beautiful words, have their hands stretched out, on the earth.

53. O lord of gods, even those men, whose bodies are afflicted with a cutaneous eruption, leprosy or ulcer, or those having their skins decayed, or having bad nails, or have lost their hair, after having saluted your feet, instantly have figures of men of sixteen years old (i.e. young).

54-55. The groups of the singers of sāmans , the hosts of the bahṛcas , the adhvaryu priests, know you to be the cause of the sacrifice; those who know what should be done know you alone to be ‘ Ārya ’; also the serpents and the dead ancestors (look upon you) as omnifragrant; O sun, the Upaniṣads look upon you as Māyā ; also these gods and mortals, Gandharvas and Kinnaras with the multitudes of cāraṇas wait upon you; and O lord, you take up that particular form.

56. Those who do not worship you who deserve to be worshipped, being tormented by your lustre, being naked and without wealth, with their throats and bellies emaciated with hunger, wander to others’ houses for alms with potsherds in their hands.

57-59. You free them from the mundane existence, who worship your charming form like the faces of the charming group of the high-born chaste women, who have the skirts of their garments hanging from the end of their foreheads, with the faces charming like the moon and having the ends of arched and handsome golden garments (the bodies)—who talk sweetly and indistinctly in their houses, and make sounds with the tinklings of the anklets.

60. You alone are Brahmā, you are Hari , you are Vāyu , you are Agni, you are Rudra, you are Yama , you are Varuṇa , you are the lord of gods, you are Soma (the moon), you are wind, you are the earth, you are the ruler, you are the sacrifice, you are the lord of wealth (Kubera), you are unvanquished.

61. Your seven horses, not being let on the earth in the battle, crossing speedily, traverse fully this endless sky, and it is not at all fatiguing to them.

62-63. The devotees, engaged in the path of meditation only and having meditated upon your fourth position (i.e. of the Supreme Spirit) with concentration, being free from diseases and being fearless, have waited for a long time, upon your form bright like a heap of fire and the abode of penance—the eternal Brahmā who is without a beginning or an end, who is without birth etc., and who is free from diseases, who is great and ancient, who is free from the fear of old age and death, who is cared for by the attendants having rough indications of their feelings, who is pure, and who is highly regarded by the followers of the Vedānta , having waited upon whom for a long time, the devotees have gone to heaven.

64-66 [2] . O Sun, O you whose lotus-like couple of feet was rubbed by the group of gods and demons with their heads, O you of a spotlss and fine form, O you lord of beings, O you of an immutable nature, O you loud laughter of the sky, O you Savitṛ , O you the only lamp of the world, O you abode of the hymns from the Ṛgveda , the Sāmaveda and of the Yajus -formulae, O you cause of the creation, maintenance and destruction, O you regent of the quarter, O you eternal lord of the ascetics, O you cause of the moon, O you fearful like a heron, O you giver of good things, (satisfy) the desires of me who am drowned in every existence, as you remove old age, death, grief and disease.”

67-68a. He who recites this hymn of the Sun in the morning, in the evening or at midday, gets residence in the same heaven with him, and always obtains the (fruits) of (the three goals of human life viz.) Dharma , Artha and Kama , and whatever is placed in (i.e. desired by) his mind from the Sun.

68b-71a. “My salutation to you, O lord of lords of gods, to you who grant fearlessness to your devotees, O you saluted by all gods, my salutation to you. O you of sharp rays, my salutation to you; O you the eye of the world, I salute you. O Prabhākara , I salute you. O Bhānu , lord of the world, be victorious. O you lord of the world, I am harassed by this chief of the demons. O Divākara , what should I do? How can I kill him?’.

Sūrya said :

71b. Conquer the most sinful (demon), adept in a hundred tricks with your trident. O you lord of gods, killing Andhaka with your trident, be victorious.

72b-74. Taking the trident cast away by Hara's lustre, Andhaka, the sinner, struck (Śiva) with it. In that fight, Rudra also, harassed by Andhaka, himself discharged his very sharp arrow which was (called) ' Pāśupata ', by bending his bow (viz. Pināka) with his two arms.

75. From Andhaka's blood oozing from the split (i.e. the wound made by) Rudra's arrow, hundreds and thousands of Andhakas sprang up.

76. When they were being pierced, other fearful Andhakas sprang up from their blood, and they occupied the entire world.

77. Then the god of gods (i.e. Śiva) having seen that deceitful Andhaka, created the Mothers to drink his blood.

78-81. (They were) Māheśvarī and Brāhmī , Śaurī and Bāḍavī, Sauparṇī and Vāyavyā , Śaṃkhinī and Taittirī, Saurī , Saumyā , Śivadūtī , Cāmuṇḍā and Vāruṇī , Vārāhī , Nārasiṃhī , Vaiṣṇavī and Vibhāvarī , Śatānandā , Bhagānandā , Pichilā, Bhagamālinī , Bālā , Atibalā , Raktā , Surabhi , Mukhamaṇḍitā, Mātṛnandā , Sunandā , and Biḍānī and Śakunī , and Revatī , Mahāpuṇyā and Śikhipaṭṭikā also.

82-84a. Then the destroyer of Tripura (i.e. Śiva) pierced the demon with his trident. The Mothers then drank the blood that flowed out. O king, the bloodless demon then became dry; but the demon, though transfixed and held by the very powerful Rudra for a thousand divine years, did not die.

84b-85. O you of a good vow, the demon then devoutly praised Śambhu : "O Śambhu, O destroyer of the worldly existence, my salutation to you. O best among gods, I salute you, be pleased. You are the earth, the water, the fire, the wind, the sky, the sun, the moon, the sacrificer—you have these eight forms, you are a great creator of the mundane existence.

86. Bāṇa , having pleased you with many musical instruments, became the lord in his city protected by himself. The lord of demons (i.e. Rāvaṇa), having balanced the mountain with his arms, and with his form tormented by your foot, praised you.

87-88. He became the lord of all hosts of demons and got, a very strong son, who bound (even) Indra. O you (god), who remove the fear of the worldly existence, O you very generous (god), O you causing happiness to me, O you the power of all the gods, O you who have conquered the Maruts, O you perfect in giving what is desired, O you best among the firm, O lord, you always give the desired object to that man who devoutly keeps in his heart your lotus-like feet.

89. Formerly, the best sages got their desires fulfilled after (i.e. by) respectfully worshipping you i.e. Hara, in the form of phallus. Remaining in the hollow of a tree, live your life by reflecting upon him who is of the nature of the author of the worldly existence, and of the form of this expanse (of the universe).

90. One who comes to your feet becomes one who has obtained all desired things by thinking about your feet, O lord. O you who love your devotees, I, who am ignorant, do not know (how) to praise you.

91a. I who have gone to the battle (-field), should be pitied by your good and divine mind."

91b-93a. Thus praised with respect (by the demon), Śiva gave him the position of his attendant and named him 'Bhṛṅgīriṭi'. [3] O king, I have thus narrated to you the greatness of Hara, who removes (the affliction due to) the worldly existence. It is called the hindrance to difficulties and gives happiness to those who are intent upon (reaching) him.

Bhīṣma said :

93b-94. O you best of brāhmaṇas , tell me all about man's (obtaining) godhead, happines, (getting a) kingdom, wealth, success, victory, enjoyment, (good) health, (long) life, knowledge, wealth, a son, kinsmen, and auspicious (things),

Pulastya said :

95. A brāhmaṇa endowed with these virtues always becomes prosperous on the earth. Such a divine brāhmaṇa becomes fit for a sacrifice (i.e. worship) in the three worlds age after age of the world.

96. Gods, having worshipped brāhmaṇas, enjoy the inexhaustible heaven. Kings (by worshipping brāhmaṇas) protect the earth and people (obtain) wealth, happiness and auspicious (things).

97. In the world there is none (else) like a brāhmaṇa. He is the deity even of gods. He is actually of the form of piety; he is very much the giver of bliss.

98. He is the respectable preceptor of people, he is a sacred place, and an innocent person. Formerly, he, the good abode of gods, was created by Brahmā.

99. Formerly Nārada asked the grandsire about the same thing: 'O Brahman , having worshipped which god, would Mādhava (i.e. Viṣṇu) be favourable?'

Brahmā said :

100. Viṣṇu favours him, whom brāhmaṇas favour; therefore one who waits upon a brāhmaṇa obtains (i.e. reaches) the highest Brahman.

101. Visṇu always lives in the bodies of brāhmaṇas and nowhere else; therefore by the worship of a brāhmaṇa, Viṣṇu is instantly pleased.

102. He, who would always worship brāhmaṇas, with presents, respect and adoration etc. has duly performed a hundred sacrifices, in which presents to brāhmaṇas are liked by them.

103. The mouth of a brāhmaṇa is a field, without a barren spot and without thorns. One should sow all seeds (there). That is an all-time agriculture.

104. That gift which is given after having approached (a brāhmaṇa) is delightful. There is an end (even) to an ocean; but there is no end to charity.

105. Those (who) do not even mentally hurt a brāhmaṇa who has committed even a heinous crime, have a conciliatory mind, a condition difficult to be obtained even by gods.

106. He, to whose house a learned (brāhmaṇa), having come, does not go (back) disappointed, has all his sins destroyed and obtains the inexhaustible heaven.

107. Know that wealth to be inexhaustible which one would give to a worthy brāhmaṇa at a proper time, for it stands (by him) in every existence.

108. He is not reduced to poverty, he neither falls ill nor is he timid. Having worshipped brāhmaṇas, one would obtain a wife agreeable to one's mind,

109. Having performed bold acts, one should give (gifts) to brāhmaṇas on the parvan days [4] That giving is said to be meritorious, and (leads to) fearlessness and gain.

110. That hand which is hurt while rubbing the soles of the feet of a brāhmaṇa, does graceful deeds; any other hand (just) does deeds.

111. Those who are purified by the dust-particles of a brāhmaṇa's feet or by a drop of water (sprinkled by) him, are always free (from the bondage of the worldly existence and), go to heaven.

112. The courtyards of houses, which are purified by the dust-particles of the feet of brāhmaṇas are like sacred places and are recommended for the performance of sacrifices.

113. Formerly the sinless brāhmaṇa was the first to spring up from Brahmā's mouth. The Vedas , the causes of the creation and maintenance (of the world) arose from there only.

114. Therefore, certainly for the worship of (i.e. to be done by) all the people and for (the performance of) all sacrifices, the Vedas were placed in the mouth of the brāhmaṇa by the (first) man (i.e. Brahmā).

115-116. In a ritual performed in honour of the dead ancestors, in a marriage, sacrifices, at propitiatory rites, expiatory rites excellent brāhmaṇas (should) always (be honoured). Certainly gods enjoy oblations, demons and departed spirits etc. enjoy offerings, dead ancestors enjoy oblations through the mouth of a brāhmaṇa (i.e. when a brāhmaṇa enjoys these).

117. A gift, a sacrifice, and an offering, which one offers to gods and deceased ancestors at sacrifices, are fruitless without (i.e. unless they are offered to) a brāhmaṇa.

118. (If a brāhmaṇa is not present at these rites) the demons, departed spirits, daityas and evil spirits enjoy (the offerings); therefore one should get these rites performed through brāhmaṇas after inviting them.

119. If the present is made to a worthy brāhmaṇa at a proper time, a proper place it is a lakh crore times meritorious. Having seen a brāhmaṇa, a man should salute him with devotion.

l20-12la. The man would live long as a result of the words '(Enjoy) a long life' uttered by him (i.e. the brāhmaṇa). By not saluting a brāhmaṇa, by hating him, by not having faith in him, men become short-lived, their prosperity comes to an end, and they are reduced to a bad plight.

121b-122a. There is no doubt that one lives long, enhances one's fame, one's knowledge and wealth increase and one becomes most prominent by honouring brāhmaṇas.

122b-123a. Those houses which are not muddy with the water (used) for (washing) the feet of a brāhmaṇa, where there is no sound of the recital of the Vedas, which are without the exclamations of Svāhā , Svadhā or Svasti [5] , are like crematories.

Nārada said :

123b-124a. Which brāhmaṇa is adorable? Which is not adorable? Tell (me) the characteristics of a brāhmaṇa, and also of a preceptor.

Brahmā said :

124b-125a. A learned brāhmaṇa, endowed with good conduct, is always adorable. He is virtuous, free from blemishes and is like a sacred place and sinless.

Nārada said :

125b-126a. O father, who is a learned brāhmaṇa? Is he born in a good or a bad family? Does he do good or bad actions? Which brāhmaṇa is adorable on the earth?'

Brahmā said :

126b-127a. (Even) If a man is born in the family of a good learned brāhmaṇa, he is not to be worshipped if he is inactive (i.e. does not perform sacred rites); (but if he performs good acts and even if) he is (born) in a family with a low-caste wife (i.e. even if his mother is of a low caste) he is adorable like Vyāsa , and Vibhāṇḍaka.

l27b-128a. Viśvāmitra born in the family of kṣatriyas is equal to me; so also is Vasiṣṭha , the son of a prostitute, and brāhmaṇas who are prophets.

128b-129. Therefore, O son, listen to the characteristics of good, learned brāhmaṇas who are like the sacred places on the earth to destroy all sins. One should be (i.e. is) known as a 'brāhmaṇa' by birth, but is called a ' dvija ' due to (one's having undergone) purificatory rites.

130. A man is ' vipra ' because of his learning. Three are the characteristics of a ' śrotriya ': being purified by learning, sacred hymns and Vedas.

131-133. A brāhmaṇa who has become pure by bathing at a sacred place etc. is said to be most adorable; so also is he who is always devoted to Nārāyaṇa and has a pure heart, who has curbed his senses, who has controlled his anger, to whom all men are equal, who is devoted to his preceptor, deity and guest, who is engaged in serving his parents, whose mind is never interested in the wife of another man, who always narrates the Purāṇas , who is the child of a man expounding dharma.

134. Seeing him (i.e. such a man) only, (gives) the fruit due to a horse-sacrifice etc. One reaches a good condition when one talks with him as (one would reach a good condition like bliss) by bathing in the Ganges .

135-136. By various vows and daily bath and worship of brāhmaṇas he is purified; and is kind to friend and foe, and is equal to (i.e. looks equally upon) all persons; who (i.e. he) does not snatch other's wealth, or even (a blade of) grass in the forest; he is free from lust and anger, and is not conquered) (i. e. overpowered) by senses.

137a. He does not even mentally catch hold of another's wife who has come to his house.

Nārada said :

137b-138a. What are the characteristics of Gāyatrī ? What is the merit of her (its) letters? Tell me clearly about her womb, feet and family.

Brahmā said :

138b-139. Gāyatrī's metre is gāyatrī; her deity is surely the Sun; her complexion is fair; her face is fire; her seer is Viśvāmitra. She is mounted upon Brahmā's head, and her foot is situated in Viṣṇu's heart.

140. She is employed at the thread ceremony; she is born in the family of Sāṃkhyāyana; she should be known to have the three worlds as her feet; she remains in the womb of the earth.

141-142. He who assigns the twenty-four letters to the various parts of the body beginning with the feet and ending with the head, obtains (i.e. goes to) Brahmā's world. Knowing the deity (to be present) in every letter he would obtain (i.e. go to) the same heaven as that of Viṣṇu. I shall tell you another definite characteristic of Gāyatrī.

143-144. A brāhmaṇa, remaining in water, should mutter twelve or eighteen letters beginning with Agni and ending with the sky. Freed from a crore of minor sins, and also great sins like the murder of a brāhmaṇa they go to my abode.

145. Om! the speech of Agni, placed in the man with Yajurveda , drink Soma; Svāhā.

146a. (One should mutter) the hymn of Viṣṇu, the great hymn and that of Maheśvara , and also, O son, of deities like Devī , Sūrya and Gaṇeśa .

146b-147. In whosoever's family he is born, he becomes meritorious on account of those qualities; a brāhmaṇa is actually Brahmā; he should be carefully worshipped. One should give (him) presents on every parvan.

148-150. The giver receives an inexhaustible (treasure) for hundreds of crores of existences. A brāhmaṇa who is engrossed in his studies, who recites and reads out to others and tells others (about) dharma and also (about) good conduct in the world and Śruti and Smṛti , and also the Purāṇic and religious Texts, is, after having recited or read out (i.e. on account of his having recited or read out these texts), adorable like Viṣṇu among brāhmaṇas on the earth by men and gods.

151. A man having worshipped him gets the inexhaustible fruit of that sinless one (and) goes to the abode of Acyuta (i.e. Viṣṇu).

152. If a brāhmaṇa some time commits a sin, he is not stained with sins, as the (rays of the) sun and fire remaining in the house of a Cāṇḍāla .

153. There is no sin (committed by) brāhmaṇas in acting as priests or teaching, or accepting gifts from bad (persons); (for) brāhmaṇas are like fire and the sun.

154. Well-settled in prāṇāyāma [6] (restraining the breath) they destroy those blemishes and sins as the wind destroys (i.e. shatters) a cloud in the sky.

155-157a. He, who mutters the Gāyatrī hymn endowed with prāṇāyāma, and having deities united with every letter of it, assigns (its various parts) to the various parts (of the body) [7] , becomes free from all sins committed even during crores of existences, and reaching the position of Brahman, goes beyond Prakṛti . Therefore, O Nārada, mutter the Gāyatrī with prāṇāyāma.

Nārada said :

157b-158a. O Brahman, how are prāṇāyāmas to be exercised for the deity connected with each syllable? Tell me, in due order, about their assignment to various parts (of the body).

Brahmā said :

158b-160a. Apāna [8] remains at the anus and prāṇa [9] in the heart of a man. So having contracted the anus he should get it (i.e. apāna) united with prāṇa. Then, O son, doing the kumbhaka [10] exercise with pūraka [11] , and thus practising the prāṇāyāma (exercises), a brāhmaṇa should mutter the Gāyatrī [12] (hymn).

160b-161a. When a man mutters with this (threefold exercise) his heap of major sins perishes. (If) he recites it once only, his minor sins are destroyed.

161b-163a. That man, who, knowing the sound of each syllable, assigns it to (the various parts of) the body, reaches Brahmanhood; we are unable to tell (its) fruit. O son, listen to the deity of (i.e. connected with) each letter, which I tell (now) and muttering which a brāhmaṇa does not suck the breasts of his mother again (i.e. a brāhmaṇa is not reborn).

163b-169. The first letter should be known to belong to Agni; the second one to Vāyu; the third one belongs to the deity viz. the Sun; the fourth one to the Sky; the fifth one to the deity Yama; the sixth one is said to belong to Varuṇa; the seventh one to Bṛhaspati ; they know the eighth one to belong to Prajanya; the ninth one to Indra; the tenth one should be known to belong to Gandharvas; know the eleventh to belong to Pūṣan ; the twelfth is said to belong to Mitra ; the thirteenth should belong to Tvaṣṭṛ ; the fourteenth to Vasus ; the fifteenth one is said to belong to Maruts and the sixteenth to Soma; the seventeenth to Aṅgiras ; and the next one (i.e. eighteenth) to Viśvedevās; the nineteenth to Aśvins and the twentieth to Prajāpati ; the twenty-first letter should be known to be full of all gods; the twenty-second should be known to belong to Rudra; the next one should be known to belong to Brahmā; the twenty-fourth to Viṣṇu; these are the deities of the letters.

1 70. Reflecting on these deities, one would get the same heaven as they live in. He would know the deities and the speech would (also) be known to him.

171-172. Being free from all sins, he would go to the position of Brahman. A wise man should first assign (the various letters of) Gāyatrī to the twenty-four parts in his body beginning with the feet and ending with the head. The wise devotee should assign the syllable ‘tat’ to the great toe of the foot.

173-178. He should assign the letter ‘sa’ to the region of the ankle; he should assign the letter ‘vi’ to the shanks; (he should assign the letter) ‘tu’ to the knee and ‘va’ to the region of the thighs; he should assign the letter ‘re’ to the privity; (he should assign the letter) ‘ni’ to the scrotum; (he should assign the letter) ‘bha’ to the navel; having assigned the letter ‘go’ to the belly, he should assign the letter ‘de’ to the breasts; having assigned the letter ‘va’ to the heart, and the letter ‘sya’ to the region of the hands, (and also) having assigned the letter ‘dhī’ to the mouth, he should assign the letter ‘ma’ to the palate; and (having assigned) the letter ‘hi’ to the tip of the nose, he should assign the letter ‘dhī’ to the eyes; (he should assign the letter) ‘yo’ in between the eye-brows and the letter ‘yo’ to the forehead; he should assign the letter ‘naḥ’ to the forepart of the face; the letter ‘pra’ to the right part; the letter ‘co’ to the hindmost part and the letter ‘da’ to the left part of the face; having assigned the letter ‘yāt’ to the head, he occupying all (the parts of the body), is well-settled.

179. He, the religious-minded great devotee, a very wise man, of the nature of Brahmā, Viṣṇu and Śiva, having assigned these (letters) would go to the final liberation.

180-181. Listen again correctly to the assignments to be done at the time of the evening (prayer). Having assigned ‘Om bhūḥ’ to the heart, he should assign ‘Om bhuvaḥ ’ to the head. (He should assign) ‘Oṃ svaḥ’ to the lock of hair on the crown of the head; he should assign ‘tat savitur vareṇyam’ to the body; ‘bhargo devasya dhīmahi ’ to the eyes; he should assign ‘Oṃ dhiyo yo naḥ pracodayāt ’ to the hands.

182. (While reciting the hymn) ‘Oṃ āpojyotīrasomṛtam [13] brahma bhūrbhuvaḥsvaroṃ’, he, being purified from sin by merely touching water would go to Hari (i.e. Viṣṇu).

183. Having muttered Sāvitrī three times at the time of the evening (prayer) with Kumbhaka, with Vyāhṛtis [14] and twelve oṃkāras as ‘Oṃ bhūḥ, Oṃ bhuvaḥ, Oṃ svaḥ, Oṃ mahaḥ , Oṃ janaḥ , Oṃ

tapaḥ , Oṃ satyaṃ ; Oṃ tat saviturvareṇyam bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt' (i.e. we reflect upon that excellent lustre of god Savitṛ who would urge our minds); 'Oṃ āpo jyotīrasomṛtaṃ brahma bhūrbhuvaḥsvaroṃ' and having muttered the Sāvitrī (-hymn) of twenty-four letters at the time of the Sun-worship, he becomes superior with great learning, (and) obtains Brahmanhood.

184. O son, now listen carefully to Gāyatrī, having six limbs, knowing which a brāhmaṇa goes to the highest position of Brahman.

185. 'Om tat savitur...'.

186. Now (follow) the characteristics of the five heads of Gāyatrī: 'Oṃ bhūḥ, Oṃ bhuvaḥ, Oṃ svaḥ, Oṃ mahaḥ, Oṃ janaḥ, Oṃ tapaḥ, Oṃ satyaṃ.' 'Oṃ tatsavitur vareṇiyam bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt'.

187. Having muttered Gāyatrī with Vyāhṛtis he should again assign (the letters of) Gāyatrī (to the various parts of the body). Being free from all sins he would go to the same heaven as of Viṣṇu.

188. (He should assign the letters) 'Om bhūḥ' to the two feet; 'Oṃ bhuvaḥ' to the two knees; 'Oṃ svaḥ' to the waist; 'Oṃ mahaḥ' to the navel; he should assign (the letters) 'Oṃ satyam' to the forehead; 'Oṃ tat saviturvareṇiyam...' to the lock of hair on the crown of the head.

189. A brāhmaṇa who does not know this, is a mean brāhmaṇa; his sin is not exhausted; he would become (sinful) by accepting many presents (i.e. his sin due to accepting various gifts is not removed).

190. He who knows this Gāyatrī endowed with all the mystical letters forming the essential part of the (Gāyatrī-) hymn, knows the four Vedas, has the knowledge of meditation and of the three muttered prayers.

191. He who does not hear (Gāyatrī), is (even) beyond (i. e. inferior to) a Śūdra . To such an impure brāhmaṇa the presents made at the time of a Śrāddha should not be given.

192-193a. His bath is useless; everything about him would be fruitless. Like a pure flower at an impure place all his learning, wealth, birth (as a brāhmaṇa) are fruitless, since brāhmaṇahood is the cause (of all these).

193b. Formerly I compared the four Vedas and Gāyatrī.

194-195a. Gāyatrī is said to be superior to the Vedas, and the giver of final bliss. If Gāyatrī (-hymn is recited) ten times it destroys the sin committed from birth, (if it is recited) a hundred times it destroys the sin of the previous existence; and (if is is recited) a thousand times it destroys the sin committed in every existence in the three yugas .

195b-196a. He who mutters the Gāyatrī (-hymn) in the evening and in the morning on (i.e. by counting the beads of) a rosary, undoubtedly gets the fruit of (the recitation of) the four Vedas.

196b-197a. The sin committed during a crore of existences, of a brāhmaṇa who everyday mutters the Gāyatrī (-hymn) thrice a day for one year, perishes.

197b. Gāyatrī, merely by its utterance, purifies one from a heap of sins.

198-200. An excellent brāhmaṇa obtains heaven and salvation by muttering it everyday. He who everyday recites the hymns addressed to Vāsudeva , and salutes the feet of Hara, would go to (i.e. obtain) salvation. One reciting the hymns of Vāsudeva and excellent stories about him, does not have even an iota of the mud (of sin) in his body. By plunging into the Vedas and (other) branches of

learning, he gets the fruit of bathing in three streams.

201. One who recites the religious texts would get the fruit of a crore of sacrifices. Thus, O best brāhmaṇa, I am not able to describe the virtues of a brāhmaṇa.

202-203a. Who is having the universal body? It is Hari only in an embodied form, due to whose curse there is destruction, and due to the granting of boons by whom, all kinds of prosperity come to a person.

203b. Due to the favour of a brāhmaṇa, a pious man goes to Brahmanhood.

204. 'My salutation to the deity belonging to Brahman, to the benefactor of cows and brāhmaṇas and of the world, to Kṛṣṇa and Govinda .'

205. Hari (i.e. Viṣṇu) favours the man who always worships Hari with this sacred text, and he would go to the same world as that of Viṣṇu.

206. The sin of him, committed during existence after existence, who would listen to this account of a religious nature, perishes.

207-208. He, who recites it or reads it to others or explains it to people, is not reborn and obtains inexhaustible heaven (i.e. lives eternally in heaven). Here (i.e. in this world), he would obtain wealth, grains, royal enjoyments and sound health, and also a good son and auspicious fame and in heaven he enjoys like a god.

[1]: [1] : Between 10a and 10b a line or two seem to be missing.

[2]: [2] : The verb seems to be missing.

[3]: [3] : Bhṛṅgīritī—One of the two of Śiva's attendants.

[4]: [4] : Parvan—The days of the four changes of the moon viz. the eighth and fourteenth day of each half month and the days of the full and new moon.

[5]: [5] : Svāhā—An exclamation used in offering ablations to gods. Svadhā—An exclamation used in offering oblations to the manes.

[6]: [6] : Prāṇāyāma—Name of the three 'breath-exercises' performed during sandhyā—Pūraka, Recaka and Kumbheka.

[7]: [7] : Nyāsa—Mental appropriation or assignment of various parts of the body to tutelary deities.

[8]: [8] : Apāna—That of the five vital airs which goes down and out at the anus.

[9]: [9] : Prāṇa—Breath.

[10]: [10] : Kumbhaka—Stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand.

[11]: [11] : Pūraka—Closing the right nostril with the forefinger and drawing up air through the left, and then closing the left nostril and drawing up air through the right nostril. (The third is Recaka, which is expelling the breath out of one of the nostrils.)

[12]: [12] : The mantra occurs at 185 and 186. It means: Let us think about that excellent lustre of (god) Savitṛ, who would urge (i.e. urges) our minds.

[13]: [13] : Āpojyotī... Nārāyaṇa is said to be water, light, cause of immortality, Brahma, Bhūḥ and Svar.

[14]: [14] : Vyāhṛti—a mystic word uttered by every brāhmaṇa in performing his daily Sandhyā—adoration. They are supposed to be three or seven as given here.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 47

The Birth of Garuḍa

Chapter 47 of 693 · 173 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
तव प्रसादतो ज्ञातो विप्रः पुण्यतमश्च यः।
यथा जानामि देवेश क्रियया ब्राह्मणाधमम्१।
ब्रूहि शीघ्रं सुरश्रेष्ठ यदि प्रीतिं मयीच्छसि।
ब्रह्मोवाच-।
स्नानैर्दशविधैर्मुक्तस्तथैव तर्पणादिभिः२।
संध्यासंयमहीनश्च स एव ब्राह्मणाधमः।
देवपूजाव्रतैर्मुक्तो वेदविद्यादिभिस्तथा३।
सत्यशौचादिभिश्चैव योगज्ञानाग्नितर्पणैः।
पंचस्नानानानि विप्राणां कीर्तितानि महर्षिभिः४।
आग्नेयं वारुणं ब्राह्मं वायव्यं दिव्यमेव च।
आग्नेयं भस्मना स्नानमद्भिर्वारुणमुच्यते५।
आपोहिष्ठेति वै ब्राह्मं वायव्यं गोरजः स्मृतम्।
अद्भिरातपवर्षाभिर्दिव्यं स्नानमुदाहृतम्६।
एतैस्तु मंत्रतः स्नानात्तीर्थानां फलमाप्नुयात्।

तुलसीपत्रसंलग्नं सालग्रामशिलांबु च ७।
गवां शृंगोदकं चैव विप्रपादोदकं च यत्।
गुरूणामेव मुख्यानां पूतात्पूतमिति स्मृतिः८।
त्याग तीर्थादिभिर्यज्ञैर्व्रतहोमादिभिस्तथा।
यत्फलं लभते धीरः स्नानैरेतैस्तु तत्फलम्९।
तर्पणैश्च विनिर्मुक्तः पितृणामेव नित्यशः।
पितृहा नरकं याति संध्याहीनस्तु विप्रहा१०।
मंत्रव्रतविहीनश्च वेदविद्यागुणैरपि।
यज्ञदानादिभिर्मुक्तो ब्राह्मणश्चाधमाधमः११।
यज्ञार्थका देवलका नाक्षत्रा ग्रामयाजकाः।
परदाररता नित्यं पंचैते ब्राह्मणाधमाः१२।
मंत्रसंस्कारहीनाश्च शुचिसंयमवर्जिताः।
मोघाशिनो दुरात्मानो ब्राह्मणाश्चाधमाधमाः१३।
अपि स्तेयरता मूढाः सर्वधर्मविवर्जिताः।
उन्मार्गगामिनो नित्यं ब्राह्मणाश्चाधमाधमाः१४।

श्राद्धादिकर्मरहिता गुरुसेवाविवर्जिताः।
अमंत्रा भिन्नमर्यादा एते सर्वाधमाधमाः१५।
असंभाष्या इमे दुष्टास्सर्वे निरयगामिनः।
अमेध्यास्ते दुराचारा अपूज्याश्च समंततः१६।
खड्गोपजीविकाः प्रेष्या गोवाहनरता द्विजाः।
कारुवृत्युपजीवाश्च गणवार्द्धुषिकाश्च ये१७।
बालापण्याभिचाराश्च अंत्यजाश्रयमाश्रिताः।
कृतघ्नाश्च गुरुघ्नाश्च एते सर्वाधमाः स्मृताः१८।
ये चैवान्ये हताचाराः पाषंडा धर्मनिंदकाः।
दूषकादेव भेदानामेते ब्रह्मद्विषो द्विजाः१९।
तथापि ब्राह्मणश्चैव न हंतव्यः कदाचन।
एनं हत्वा द्विजश्रेष्ठ ब्रह्महा पुरुषो भवेत्२०।
अंत्यजातिषु म्लेच्छेषु तथा चांडालजातिषु।
पतितो वान्नयोनिभ्यां न हंतव्यः कथंचन२१।
सर्वजातिस्त्रियं गत्वा सर्वाभक्ष्यस्य भक्षणात्।

द्विजत्वं न विनश्येत पुण्याद्विप्रो भवेत्पुनः२२।
नारद उवाच-।
ईदृशं दुष्कृतं कृत्वा पश्चात्पुण्यं समाचरेत्।
कां गतिं यात्यसौ विप्रः सर्वलोकपितामह२३।
ब्रह्मोवाच-।
कृत्वा सर्वाणि पापानि पश्चाद्यस्तु जितेंद्रियः।
मुच्यते सर्वपापेभ्यः पुनर्ब्रह्मत्वमर्हति२४।
शृणु पुत्र कथां रम्यां विचित्रां च पुरातनीम्।
कस्यचिद्ब्राह्मणस्यापि यौवनाढ्यः सुतोऽभवत्२५।
ततो यौवनसंपत्तेर्मोहाच्च पूर्वकर्मणः।
चांडालीमगमत्सद्यस्तस्याः प्रियतरोऽभवत्२६।
तस्यामुत्पादितास्तेन पुत्रा दुहितरस्तथा।
स्वकुटुंबं परित्यज्य गृहे तस्याश्चिरं स्थितः२७।
अन्या भक्ष्यं न चाश्नाति घृणया च सुरां त्यजेत्।
तमुवाच सदा सा च भक्षयान्यतरां सुराम्२८।

तामुवाच तदा शौचं गदितुं नार्हसि प्रिये।
उत्कारो जायते तस्याः श्रवणात्सततं मम२९।
एकदा स मृगान्वेषात्श्रांतः सुप्तो गृहे दिवा।
गृहीत्वा सा सुरां तस्य हसित्वा च मुखे ददौ३०।
ततो विप्रमुखादग्निः प्रजज्वाल समंततः।
ज्वाला तु सकुटुबांतामदहच्च गृहं वसु३१।
हाहा कृत्वा समुत्थाय विललाप तदा द्विजः।
विलापांते च जिज्ञासा समारब्धा च तेन हि३२।
कुतश्चाग्निः समुद्भूतो गृहे दाहः कथं मम।

ततः खे तमुवाचेदं तेजस्ते ब्राह्मणस्य च३३।
कथिते तद्यथावृत्ते ब्राह्मणो विस्मयं गतः।
विमृश्यार्थमुवाचेदं पुनः खेऽस्य हितं वचः३४।
विप्रणष्टं सुतेजस्ते तस्माद्धर्मचरो भव।
ततो मुनिवरान्गत्वा पप्रच्छात्महितं द्विजः३५।
तमूचुर्मुनयः सर्वे दानधर्मं समाचर।

ऋषय ऊचुः-।
पूयंते सर्वपापेभ्यो ब्राह्मणानि यमैर्व्रतैः३६।
नियमान्शास्त्रदृष्टांश्च पूतत्वार्थमुपाचर।
चांद्रायणांश्च कृच्छ्रांश्च तप्तकृच्छ्रान्पुनः पुनः३७।
प्राजापत्यांश्च दिव्यांश्च दोषशोषाय सत्वरम्।
गच्छ तीर्थानि पूतानि गोविंदाराधनं कुरु३८।
क्षयमेष्यंति पापानि न चिरेण समंततः।
पुण्यतीर्थप्रभावाच्च गोविंदस्य प्रभावतः३९।
क्षयमेष्यंति पापानि ब्रह्मत्वं प्राप्स्यते भवान्।
शृणु तात यथावृत्तं कथयामः पुरातनम्४०।
आहारार्थी पुरा वत्स गरुडो विनतासुतः।
पतंगोपि बहिः साक्षादंडान्निस्सृत्य शावकः४१।
क्षुधार्थी मातरं प्राह भक्ष्यं मे दीयतामिति।
ततः पर्वतसंकाशं गरुडं च महाबलम्४२।
दृष्ट्वा माता महाभागा तनयं हृष्टमानसा।

क्षुधां ते बाधितुं पुत्र न शक्नोमि समंततः४३।
तव तातस्तपस्तेपे लौहित्यस्योत्तरे तटे।
कश्यपो नाम धर्मात्मा साक्षाल्लोकपितामहः४४।
तत्र गच्छस्व पितरं पृच्छ कामं यथा तव।
अस्योपदेशतस्तात क्षुधा ते शममेष्यति४५।
ततो मातुर्वचः श्रुत्वा वैनतेयो महाबलः।
अगमत्पितुरभ्याशं समुहुर्तान्मनोजवः४६।
दृष्ट्वा तातं मुनिश्रेष्ठं ज्वलंतमिव पावकम्।
प्रणम्य शिरसा वाक्यमुवाच पितरं खगः४७।
भक्षार्थी समनुप्राप्तः सुतोहं ते महात्मनः।
क्षुधया पीडितो नाथ भक्ष्यं मे दीयतां प्रभो४८।
ततो ध्यानं समालभ्य ज्ञात्वा तं विनतासुतं।
पुत्रस्नेहाद्वचश्चेदं प्रोवाच मुनिसत्तमः४९।
अनेकशतसाहस्रा निषादाः सरितांपतेः।
तीरे तिष्ठंति पापिष्ठास्तान्संभक्ष्य सुखी भव1.47.५०।

तीर्थमुत्सादयंति स्म तीर्थकाका दुरासदाः।
विना विप्रं निषादेषु भक्षय त्वमलक्षितं५१।

इत्युक्तः प्रययौ पक्षी भक्षयामास तांस्ततः।
अलक्ष्यभावो विप्रोपि गिलितस्तेन पक्षिणा५२।
स तस्य गलके गाढं लालगीति द्विजस्तदा।
वमितुं गिलितुं चापि न शशाक द्विजोत्तमः५३।
गत्वाथ पितरं प्राह किमेतदिति मे पितः।
लग्नं मे गलके सत्वं प्रतिकर्तुं न शक्नुयां५४।
तस्य तद्वचनं श्रुत्वा कश्यपस्तमुवाच ह।
मयोक्तं ते पुरा वत्स ब्राह्मणोयं न बुध्यसे५५।
इत्युक्त्वा च मुनिर्धीमान्द्विजं प्राह स धार्मिकः।
आगच्छ त्वं ममासन्नं हितं ते प्रवदाम्यहं५६।
तमुवाच तदा विप्रः कश्यपं मुनिपुंगवम्।
ममैते सुहृदो नित्यं सर्वे संबंधिनः प्रियाः५७।
श्वशुराः स्यालकाश्चाप्तास्सबालाश्च तथापरे।

एतैः सह प्रयास्यामि निरयं चापि वा शिवम्५८।
तस्य तद्वचनं श्रुत्वा विस्मितः कश्यपोऽब्रवीत्।
द्विजानां च कुले जातश्चांडालैः पतितो भवान्५९।
पुरुषास्ते प्रतिष्ठंते घोरे च निरये ध्रुवम्।
चिराय निष्कृतिस्तेषां नैवास्तीह कथंचन६०।
सर्वांश्चैव दुराचारांश्चांडालान्पापकारिणः।
दोषांस्त्यक्त्वा नरः पश्चात्सुखी भवति नान्यथा६१।
अज्ञानाद्यदि वा मोहात्कृत्वा पापं सुदारुणं।
ततो धर्मं चरेच्चस्तु स गच्छेत्परमां गतिं६२।
पापकृन्न चरेद्धर्मं पापे कुर्यान्मतिं पुनः।
शिलानावं यथारूढः सागरे संनिमज्जति६३।
कृत्वा सर्वाणि पापानि तथा दुर्गतिसंचयं।
उपशांतो भवेत्पश्चात्तं दोषं शमयिष्यति६४।
तमुवाच महाप्राज्ञं द्विजं मुनिवरोत्तमम्।
यदिमां न जहातीह खगः सर्वांश्च बांधवान्६५।

ततः प्राणं च त्यक्ष्यामि खगे मर्मावघातिनि।
नोचेत्त्यजतु मे बंधून्प्रतिज्ञा मे दृढात्मनः६६।
ततस्ताक्ष्यर्मुवाचेदं मुनि ब्रह्मवधे भयात्।
उद्वमैतान्सविप्रांश्च म्लेछानेतान्समंततः६७।
वनेषु पर्वतान्तेषु दिक्षु तान्पतगेश्वर।
उद्ववाम ततः शीघ्रं दोषज्ञः पितुराज्ञया६८।
ततः सर्वेऽभवन्व्यक्ता अकेशाः श्मश्रुवर्जिताः।
यवना भोजनप्रीताः किंचिच्छमश्रुयुताश्च ये६९।
अग्नौ च नग्नकाः पापा दक्षिणस्यामवाचकाः।
घोराः प्राणिवधे प्रीता दुरात्मानो गवाशिनः७०।

नैर्ऋते कुवदाः पापा गोब्राह्मणवधोद्यताः।
खर्पराः पञ्चिमे पूर्वे निवसंति च दारुणाः७१।
वायव्यां च तुरुष्काश्च श्मश्रुपूर्णा गवाशिनः।
अश्वपृष्ठसमारूढाः प्रयुद्धेष्वनिवर्तिनः७२।
उत्तरस्यां च गिरयो म्लेच्छाः पर्वतवासिनः।

सर्वभक्षा दुराचाराः वधबंधरताः किल७३।
ऐशान्यां निरयास्संति कर्तृणां वृक्षवासिनः।
एते म्लेच्छा स्थिता दिक्षु घोरास्ते शस्त्रपाणयः७४।
येषां च स्पर्शमात्रेण सचेलो जलमाविशेत्।
एतेषां च कलौ देशेप्यकाले धर्मवर्जिते७५।
संस्पर्शं च प्रकुर्वंति वित्तलोभात्समंततः।
म्लेच्छांस्तान्मोचयित्वा तु क्षुधया परिपीडितः७६।
पुनराह द्विजस्तात क्षुधा मे बाधतेतराम्।
अवदद्गरुडं तत्र कश्यपः कृपया द्रुतम्७७।
तिष्ठंतौ विपुलौ तत्र जिघांसू गजकच्छपौ।
अप्रमेयौ महासत्वौ सागरस्यैकदेशतः७८।
तावप्सु च द्रुतं वत्स क्षुधां ते वारयिष्यतः।
स पितुर्वचनं श्रुत्वा तत्र गत्वाभिपद्य तौ७९।
नखैर्भित्वा कूर्मगजौ महासत्वौ महाजवः।
खमुत्पपात तौ धृत्वा विद्युद्वेगो महाबलः८०।

आधारतां न गच्छंति नगाश्च मंदरादयः।
ततो योजनलक्षे द्वे गत्वा मारुतरंहसा८१।
महत्यां जंबुशाखायां निपपात महाबलः।
भग्ना सा सहसा शाखा तां पतंतीं खगेश्वरः८२।
गोब्राह्मणवधाद्भीतो दधार तरसा बली।
धृत्वा तां रुचिरं वेगाद्द्रवंतं खे महाबलम्८३।
गत्वा विष्णुरुवाचेदं नररूपधरो हरिः।
कस्त्वं भ्रमसि चाकाशे किमर्थं पतगेश्वर८४।
विधृत्य महतीं शाखां महांतौ गजकच्छपौ।
तमुवाच द्विजस्तस्मिन्नररूपधरं हरिम्८५।
गरुडोहं महाबाहो खगरूपः स्वकर्मणा।
कश्यपस्य मुनेस्सूनुर्विनतागर्भसंभवः८६।
पश्यैतौ च महासत्वौ भक्षणार्थं मया धृतौ।
न धरा च ममाधारो न वृक्षा न च पर्वताः८७।
अनेकयोजनान्यूर्ध्वं दृष्ट्वा जंबूमहीरुहम्।

अपतंतस्य शाखायां सहेमौ परिभक्षितुं८८।
भग्ना सा सहसा शाखा तां च धृत्वा भ्रमाम्यहम्।
कोटिकोटिसहस्राणां ब्राह्मणानां गवां वधात्८९।

भयं तत्र विषादो मे सहसा प्राविशद्बुध।
किं करोमि कथं यामि को मे वेगं सहिष्यति९०।
इत्युक्ते पतगश्रेष्ठं प्रोवाचेदं हरिस्तदा।
अस्मद्बाहुं समारुह्य भक्षेमौ गजकच्छपौ९१।
गरुड उवाच-।
ममाधारं न गच्छंति सागराश्च नगोत्तमाः।
अथ चैवं महासत्वं कथं त्वं धारयिष्यसि९२।
ऋते नारायणादन्यः को मां धारयितुं क्षमः।
त्रैलोक्ये कः पुमांस्तिष्ठेद्यो वेगं मे सहिष्यति९३।
हरिरुवाच-।
स्वकार्यमुद्धरेत्प्राज्ञः स्वकार्यं कुरु सांप्रतम्।
कृत्वा कार्यं खगश्रेष्ठ विजानीषे च मां ध्रुवम्९४।

महासत्वं च तं दृष्ट्वा विमृश्य मनसा खगः।
एवमस्त्विति चोक्त्वा स पपात ह महाभुजे९५।
न चचाल भुजस्तस्य सन्निपाते खगेशितुः।
तत्र स्थित्वा स तां शाखां मुमोच पर्वतालये९६।
शाखापतनमात्रेण सचराचरकानना।
चचाल वसुधा चैव सागराः प्रचकंपिरे९७।
ततश्च खादितौ सत्त्वौ सहसा गजकच्छपौ।
तृप्तिं न प्राप्तवान्सोपि क्षुधा तस्य न शाम्यति९८।
एतज्ज्ञात्वा तु गोविंदस्तमुवाच खगेश्वरम्।
भुजस्य मम मांसं तु भक्षयित्वा सुखी भव९९।
इत्युक्ते प्रचुरं मांसं भुजस्य तस्य तेन हि।
खादितं क्षुधया पुत्र व्रणं तस्य न विद्यते1.47.१००।
तमुवाच महाप्राज्ञश्चराचरगुरुं हरिम्।
कस्त्वं किं वा प्रियं तेद्य करिष्यामि च सांप्रतम्१०१।
नारायण उवाच-।

विद्धि नारायणं मां हि त्वत्प्रियार्थं समागतम्।
रूपं स्वं दर्शयामास प्रत्ययार्थं च तस्य वै१०२।
पीतवस्त्रं घनश्यामं चतुर्भुजमनोहरम्।
शंखचक्रगदापद्मधरं सर्वसुरेश्वरम्१०३।
तं च दृष्ट्वा गरुत्मांश्च प्रणम्य शिरसा हरिम्।
प्रियं किं ते करिष्यामि वद नः पुरुषोत्तम१०४।
तमब्रवीन्महातेजा देवदेवेश्वरो हरिः।
भव मे वाहनं शूर सखे त्वं सार्वकालिकम्१०५।
तमुवाच खगश्रेष्ठो धन्योहं विबुधेश्वर।
सफलं जन्म मे नाथ त्वां च दृष्ट्वाद्य मे प्रभो१०६।
प्रार्थयित्वा च पितरावागमिष्यामि तेऽन्तिकम्।

प्रीतो विष्णुरुवाचेदं भव त्वमजरामरः१०७।
अवध्यः सर्वभूतेभ्यः कर्म तेजश्च मत्समम्।
सर्वत्र ते गतिश्चास्तु निखिलं तु सुखं ध्रुवम्१०८।
संमिलतु द्रुतं सर्वं यत्ते मनसि वर्तते।

यथेष्टं प्रीतिमाहारमकष्टेन प्रलप्स्यसे१०९।
व्यसनान्मातरं सद्यो मोचयिष्यसि नान्यथा।
एवमुक्त्वा हरिः सद्यस्तत्रैवांतरधीयत११०।
ताक्ष्योंपि पितरं गत्वा कथयच्चाखिलं ततः।
स तच्छ्रुत्वा प्रहृष्टात्मा तनयं पुनरब्रवीत्१११।
धन्योहं च खगश्रेष्ठ धन्या ते जननी शिवा।
धन्यं क्षेत्रं कुलं चैव यस्य पुत्रस्त्वमीदृशः११२।
यस्य पुत्रः कुले जातो वैष्णवः पुरुषोत्तमः।
कुलकोटिं समुद्धृत्य विष्णुसायुज्यतां व्रजेत्११३।
विष्णुं यः पूजयेन्नित्यं विष्णुं ध्यायेत गायति।
जपेन्मंत्रं सदा विष्णोः स्तोत्रं तस्य पठिष्यति११४।
प्रसादं च भजेन्नित्यमुपवासं हरेर्दिने।
क्षयाच्च सर्वपापानां मुच्यते नात्र संशयः११५।
यस्य तिष्ठति गोविंदो मानसे च सदैव हि।
स एव च लभेद्वास्यं सपुण्यैः पुरुषोत्तमः११६।

जन्मकोटिसहस्रेभ्यः कृत्वा सत्कर्मसंचयम्।
क्षयाच्च सर्वपापानां विष्णोः किंकरतां व्रजेत्११७।
धन्योसौ मानवो लोके विष्णोस्सादृश्यमाव्रजेत्।
नित्यः सुरवरैः पूज्यो लोकनाथोऽच्युतोऽव्ययः११८।
सुप्रसन्नो भवेद्यस्य स एव पुरुषोत्तमः।
तपोभिर्बहुभिर्धर्मैर्मखैर्नानाविधैरपि११९।
विष्णुर्न लभ्यते देवैस्त्वयासौ विप्र लभ्यते।
सपत्नीव्यसनाद्घोरान्मातरं ते प्रमोचय१२०।
ततो यास्यसि देवेशं कृत्वा मातुः प्रतिक्रियाम्।
गृहीत्वा जनकस्याज्ञां लब्ध्वा विष्णोर्वरं महत्१२१।
अंबापार्श्वं गतो हृष्टस्तां प्रणम्याग्रतः स्थितः।
विनतोवाच-।
अभवद्भोजनं तेऽद्य पुत्र दृष्टः पितापि च१२२।
किमर्थं वा विलंबस्ते चिंतया व्यथिता ह्यहम्।
स मातुर्वचनं श्रुत्वा गरुडः प्रहसन्निव१२३।

कथयामास वृत्तांतं सा श्रुत्वा विस्मिताऽभवत्।
कथं च दुःष्करं कर्म शिशुभावात्त्वया कृतम्१२४।
धन्याहं मे कुलं धन्यं यस्त्वं विष्णुसखोऽभवः।
लब्ध्वा वरं महात्मानं दृष्ट्वा मे हृष्यते मनः१२५।

पौरुषेण त्वया वत्स उद्धृतं मे कुलद्वयम्।
सुपर्ण उवाच-।
मातः किं ते करिष्यामि प्रियमेव तदुच्यताम्१२६।
कार्यं कृत्वाथ यास्यामि पाश्वं नारायणस्य च।
एतच्छ्रुत्वा तु सा प्राह गरुडं विनता सती१२७।
महद्दुःखं च मे चास्ति कुरु तात प्रतिक्रियाम्।
भगिनी मे सपत्नी सा पणितहं तया पुरा१२८।
तस्या दास्यमहं प्राप्ता कस्तारयति मामितः।
कृष्णं कृत्वा विषैरश्वं तस्याः पुत्रैर्महोरगैः१२९।
उषःकालेऽवदत्सा च अश्वोयं कृष्णतां व्रजेत्।
ततोहमवदं तत्र सदा चायं रुचासितः१३०।

मिथ्या ते वचनं मातः प्रतिज्ञां साऽकरोत्तदा।
ततोहमब्रुवं कद्रूं शपथं नागमातरम्१३१।
यदीमं कृष्णताभ्येति हरेरश्वमहं तदा।
कृता भवामि ते दासीत्यहमेतत्तदाऽवदम्१३२।
ततस्तस्मिन्हरेरश्वे कृते कृष्णे च कृत्रिमैः।
तस्याः पुत्रैश्च धूर्तैश्च दासीत्वमगमं तदा१३३।
यस्मिन्काले ह्यभीष्टञ्च तस्या द्रव्यं ददाम्यहम्।
तस्मिन्काले ह्यदासीत्वं यास्यामि कुलनंदन१३४।
गरुड उवाच।
पृच्छ शीघ्रं च मातस्तां करिष्यामि प्रतिक्रियाम्।
भक्षयिष्यामि तान्नागान्प्रतिज्ञामे यथार्थतः१३५।
ततः कद्रूमुवाचेदं विनता दुःखिता सती।
अभीष्टं वद कल्याणि येन मुच्येय कृच्छ्रतः१३६।
अब्रवीत्सा दुराचारा पीयूषं दीयतामिति।
एतच्छ्रुत्वा तु वचनमभवत्सा च निष्प्रभा१३७।

ततः शनैरुपागम्य तनयं प्राह दुःखिता।
अमृतं प्रार्थयत्पापा तात किं वा करिष्यसि१३८।
श्रुत्वा वाक्यं गरुत्मांश्च महाक्रोधसमन्वितः।
अमृतं चानयिष्यामि मातर्मा विमुखी भव१३९।
एवमुक्त्वा तु तरसा स गतः पितुरंतिकम्।
अमृतं चानयिष्यामि मातुरर्थेऽधुनाऽनघ१४०।
स तस्य वचनं श्रुत्वा मुनिः प्राह खगेश्वरम्।
सत्यलोकस्य वै चोर्ध्वे विश्वकर्मविनिर्मिता१४१।
पुरी चास्ति सभा रम्या देवानां हित हेतवे।
वह्निप्राकारदुर्लभ्या दुर्धर्षा चासुरैः सुरैः१४२।
रक्षार्थं निर्मितो देवः सुरैस्तत्र महाबलः।
यं यं पश्यति वीरः स स एव भस्मतां व्रजेत्१४३।

सुपर्ण उवाच।
नारायणाद्वरो लब्धो मया च मुनिसत्तम।
भयं नास्तीह मे तात सुरासुरगणादपि४४।

एममुक्त्वा गरुत्मान्स उद्धृत्य सागराज्जलम्।
जगामाकाशमाविश्य खगश्चोर्ध्वं मनोजवः१४५।
पक्षवातेन तस्यैव रजः समुद्धतं बहु।
तस्यांतिकं न च त्यक्तमगमत्तस्य तच्च यः१४६।
गत्वा चंचूजलेनापि वह्निं निर्वापयद्बली।
रजोभिः परिपूर्णाक्षो न सुरस्तं च पश्यति१४७।
जघान रक्षिवर्गांस्तानमृतं चाहरद्बली।
आनयंतं च पीयूषं खगं गत्वा शतक्रतुः१४८।
ऐरावतं समारूढो वाक्यमेतदुवाच ह।
खगरूपधरः कस्त्वं पीयूषं हरसे बलात्१४९।
अप्रियं सर्वदेवानां कृत्वा जीवे रतिः कथम्।
विशिखैरग्निसंकाशैर्नयामि यममंदिरम्1.47.१५०।
श्रुत्वा वाक्यं हरेः कोपादुवाच स महाबलः।
नयामि तव पीयूषं दर्शयस्व पराक्रमम्१५१।
एतच्छ्रुत्वा महाबाहुर्जघान विशिखैः शितैः।

यथामेरुगिरेः शृंगं तोयवर्षेण तोयदः१५२।
नखैरशनिसंकाशैर्बिभेद गरुडो गजम्।
मातलि च रथं चक्रं तथा देवान्पुरस्सरान्१५३।
व्यथितोसौ महाबाहुर्मातलिर्गजपुंगवः।
विमुखाः पक्षवातेन सर्वे देवगणास्तदा१५४।
ततस्तु कोपितो जिष्णुर्जघानकुलिशेन तम्।
कुलिशस्यावपातेन न च क्षुब्धो महाखगः१५५।
स्वं मोघं भिदुरं दृष्ट्वा हरिर्भीतोऽभवत्तदा।
संनिवृत्य ततो युद्धात्तत्रैवांतरधीयत१५६।
सुतरामपिगच्छंतं वेगाद्भूतलमागतः।
अब्रवीत्स सुरश्रेष्ठः सर्वदेवगणाग्रतः१५७।
शक्र उवाच-।
यदि दास्यसि पीयूषमिदानीं नागमातरि।
भुजगाश्चामराः सर्वे क्रियंते हि ध्रुवं तया१५८।
प्रतिज्ञा ते भवेन्नष्टा न फलं जीवितस्य ते।

तस्मादिदं हरिष्यामि संमतेन तवानघ१५९।
गरुत्मानुवाच-।
यस्मिन्काले ह्यदासी सा माता मे दुःखिता सती।
विदिता सर्वलोकेषु हरेऽमृतं हरिष्यसि१६०।
एवमुक्त्वा महावीर्यो गत्वोवाच प्रसूं तदा।

आनीतममृतं मातस्तस्या एव प्रदीयताम्१६१।
प्रोत्फुल्लहृदया सा च दृष्ट्वा पुत्रं सहामृतम्।
तामाहुयामृतं दत्वा चादासीतां तदा गता१६२।
तृणकाष्ठानि भूतानि पशवश्च सरीसृपाः।
दृष्ट्वा सविस्मयास्सर्वे देवा महर्षयस्तदा१६३।
मोचयित्वा तु तामंबां गरुडः सुष्ठुतां गतः।
एतस्मिन्नंतरे शक्रो जहार सहसा सुधाम्१६४।
निधाय गरलं तत्र तया चानुपलक्षितः।
प्रहृष्टहृदया कद्रूः पुत्रानाहुय संभ्रमात्१६५।
तेषां मुखे ददौ हृष्टा क्ष्वेडं चामृतलक्षणम्।

तानुवाच प्रसूः पुत्रान्युष्माकं च कुले सदा१६६।
मुखे तिष्ठन्त्वमी दैवा बिंदवश्चस्तनिर्वृताः।
महर्षयस्ततो देवाः सिद्धगंधर्वमानुषाः१६७।
ऊचुःस्सन्तु कुले मातरस्माकं च प्रसादतः।
नागैर्विसर्जिता देवाः ससिद्धा मुनयस्तथा१६८।
जग्मुः स्वमालयं हृष्टा नागाः प्रमुदिताः स्थिताः।
एतस्मिन्नंतरे नागांश्चखाद गरुडो बलात्१६९।
दिक्षु पलायिताः शेषाः पर्वतेषु वनेषु च।
सागरेषु च पाताले बिलेषु तरुकोटरे१७०।
निभृतेषु निकुञ्जेषु स्थिताः सर्पाश्च निर्वृताः।
भुजगास्तस्य भक्ष्याश्च सदैव विधिनिर्मिताः१७१।
स खादयित्वा नागांश्च संभाष्य पितरावथ।
विबुधान्पूजयित्वा तु जगाम हरिमव्ययम्१७२।
यः पठेच्छृणुयाद्वापि सुपर्णचरितं शुभम्।
सर्वपापविनिर्मुक्तः सुरलोके महीयते१७३।

Roman transliteration

nārada uvāca-|
tava prasādato jñāto viprāḥ puṇyatamaśca yaḥ|
yathā jānāmi deveśa kriyayā brāhmaṇādhamam1|
brūhi śīghraṃ suraśreṣṭha yadi prītiṃ mayīcchasi|
brahmovāca-|
snānairdaśavidhairmuktastathaiva tarpaṇādibhiḥ2|
saṃdhyāsaṃyamahīnaśca sa eva brāhmaṇādhamaḥ|
devapūjāvratairmukto vedavidyādibhistathā3|
satyaśaucādibhiścaiva yogajñānāgnitarpaṇaiḥ|
paṃcasnānānāni viprāṇāṃ kīrtitāni maharṣibhiḥ4|
āgneyaṃ vāruṇaṃ brāhmaṃ vāyavyaṃ divyameva ca|
āgneyaṃ bhasmanā snānamadbhirvāruṇamucyate5|
āpohiṣṭheti vai brāhmaṃ vāyavyaṃ gorajaḥ smṛtam|
adbhirātapavarṣābhirdivyaṃ snānamudāhṛtam6|
etaistu maṃtrataḥ snānāttīrthānāṃ phalamāpnuyāt|

tulasīpatrasaṃlagnaṃ sālagrāmaśilāmbu ca 7|
gavāṃ śṛṃgodakaṃ caiva viprapādodakaṃ ca yat|
gurūṇāmeva mukhyānāṃ pūtātpūtamiti smṛtiḥ8|
tyāga tīrthādibhiryajñairvratahomādibhistathā|
yatphalaṃ labhate dhīraḥ snānairetaistu tatphalam9|
tarpaṇaiśca vinirmuktaḥ pitṝṇāmeva nityaśaḥ|
pitṛhā narakaṃ yāti saṃdhyāhīnastu viprahā10|
maṃtravratavihīnaśca vedavidyāguṇairapi|
yajñadānādibhirmukto brāhmaṇaścādhamādhamaḥ11|
yajñārthakā devalakā nākṣatrā grāmayājakāḥ|
paradāraratā nityaṃ paṃcaite brāhmaṇādhamāḥ12|
maṃtrasaṃskārahīnāśca śucisaṃyamavarjitāḥ|
moghāśino durātmāno brāhmaṇāścādhamādhamāḥ13|
api steyaratā mūḍhāḥ sarvadharmavivarjitāḥ|
unmārgagāmino nityaṃ brāhmaṇāścādhamādhamāḥ14|

śrāddhādikarmarahitā gurusevāvivarjitāḥ|
amaṃtrā bhinnamaryādā ete sarvādhamādhamāḥ15|
asaṃbhāṣyā ime duṣṭāssarve nirayagāminaḥ|
amedhyāste durācārā apūjyāśca samaṃtataḥ16|
khaḍgopajīvikāḥ preṣyā govāhanaratā dvijāḥ|
kāruvṛtyupajīvāśca gaṇavārddhaṣikāśca ye17|
bālāpaṇyābhicārāśca aṃtyajāśrayamāśritāḥ|
kṛtaghnāśca gurughnāśca ete sarvādhamāḥ smṛtāḥ18|
ye caivānye hatācārāḥ pāṣaṃḍā dharmaniṃdakāḥ|
dūṣakādeva bhedānāmete brahmadviṣo dvijāḥ19|
tathāpi brāhmaṇaścaiva na haṃtavyaḥ kadācana|
enaṃ hatvā dvijaśreṣṭha brahmahā puruṣo bhavet20|
aṃtyajātiṣu mlecchеṣu tathā cāṃḍālajātiṣu|
patito vānnayonibhyāṃ na haṃtavyaḥ kathaṃcana21|
sarvajātistriyaṃ gatvā sarvābhakṣyasya bhakṣaṇāt|

dvijatvaṃ na vinaśyeta puṇyādvipro bhavetpunaḥ22|
nārada uvāca-|
īdṛśaṃ duṣkṛtaṃ kṛtvā paścātpuṇyaṃ samācaret|
kāṃ gatiṃ yātyasau viprаḥ sarvalokapitāmaha23|
brahmovāca-|
kṛtvā sarvāṇi pāpāni paścādyastu jiteṃdriyaḥ|
mucyate sarvapāpebhyaḥ punarbrahmatvamarhati24|
śṛṇu putra kathāṃ ramyāṃ vicitrāṃ ca purātanīm|
kasyacidbrāhmaṇasyāpi yauvanāḍhyaḥ suto'bhavat25|
tato yauvanasaṃpattermohācca pūrvakarmaṇaḥ|
cāṃḍālīmagamatsadyastasyāḥ priyataro'bhavat26|
tasyāmutpāditāstena putrā duhitarastathā|
svakuṭuṃbaṃ parityajya gṛhe tasyāściraṃ sthitaḥ27|
anyā bhakṣyaṃ na cāśnāti ghṛṇayā ca surāṃ tyajet|
tamuvāca sadā sā ca bhakṣayānyatarāṃ surām28|

tāmuvāca tadā śaucaṃ gadituṃ nārhasi priye|
utkāro jāyate tasyāḥ śravaṇātsatataṃ mama29|
ekadā sa mṛgānveṣātśrāṃtaḥ supto gṛhe divā|
gṛhītvā sā surāṃ tasya hasitvā ca mukhe dadau30|
tato vipramukhādagniḥ prajajvāla samaṃtataḥ|
jvālā tu sakuṭubāṃtāmadahacca gṛhaṃ vasu31|

hāhā kṛtvā samutthāya vilalāpa tadā dvijaḥ|
vilāpāṃte ca jijñāsā samārabdhā ca tena hi32|
kutaścāgniḥ samudbhūto gṛhe dāhaḥ kathaṃ mama|
tataḥ khe tamuvācedaṃ tejaste brāhmaṇasya ca33|
kathite tadyathāvṛtte brāhmaṇo vismayaṃ gataḥ|
vimṛśyārthamuvācedaṃ punaḥ khe'sya hitaṃ vacaḥ34|
vipraṇaṣṭaṃ sutejaste tasmāddharmacaro bhava|
tato munivarāngatvā papracchātmahitaṃ dvijaḥ35|
tamūcurmunayaḥ sarve dānadharmaṃ samācara|

ṛṣaya ūcuḥ-|
pūyaṃte sarvapāpebhyo brāhmaṇāni yamairvrataiḥ36|
niyamāniśāstradṛṣṭāṃśca pūtatvārthamupācara|
cāṃdrāyaṇāṃśca kṛcchrāṃśca taptakṛcchrānpunaḥ punaḥ37|
prājāpatyāṃśca divyāṃśca doṣaśoṣāya satvaram|
gaccha tīrthāni pūtāni goviṃdārādhanaṃ kuru38|
kṣayameṣyaṃti pāpāni na cireṇa samaṃtataḥ|
puṇyatīrthaprabhāvācca goviṃdasya prabhāvataḥ39|
kṣayameṣyaṃti pāpāni brahmatvaṃ prāpsyate bhavān|
śṛṇu tāta yathāvṛttaṃ kathayāmaḥ purātanam40|
āhārārthī purā vatsa garuḍo vinatāsutaḥ|
pataṃgopi bahiḥ sākṣādaṃḍānnissṛtya śāvakaḥ41|
kṣudhārthī mātaraṃ prāha bhakṣyaṃ me dīyatāmiti|
tataḥ parvatasaṃkāśaṃ garuḍaṃ ca mahābalam42|
dṛṣṭvā mātā mahābhāgā tanayaṃ hṛṣṭamānasā|

kṣudhāṃ te bādhituṃ putra na śaknomi samaṃtataḥ43|
tava tātastapastepe lauhityasyottare taṭe|
kaśyapo nāma dharmātmā sākṣāllokapitāmahaḥ44|
tatra gacchasva pitaraṃ pṛccha kāmaṃ yathā tava|
asyopadeśatastāta kṣudhā te śamameṣyati45|
tato māturvacaḥ śrutvā vainateyo mahābalaḥ|
agamatpiturabhyāśaṃ samuhūrtānmanojavaḥ46|
dṛṣṭvā tātaṃ muniśreṣṭhaṃ jvalaṃtamiva pāvakam|
praṇamya śirasā vākyamuvāca pitaraṃ khagaḥ47|
bhakṣārthī samanuprāptaḥ sutohaṃ te mahātmanaḥ|
kṣudhayā pīḍito nātha bhakṣyaṃ me dīyatāṃ prabho48|
tato dhyānaṃ samālabhya jñātvā taṃ vinatāsutaṃ|
putrasnehādvacaścedaṃ provāca munisattamaḥ49|
anekaśatasāhasrā niṣādāḥ saritāṃpateḥ|
tīre tiṣṭhaṃti pāpiṣṭhāstānsaṃbhakṣya sukhī bhava1.47.50|

tīrthamutsādayaṃti sma tīrthakākā durāsadāḥ|
vinā vipraṃ niṣādeṣu bhakṣaya tvamalakṣitaṃ51|
ityuktaḥ prayayau pakṣī bhakṣayāmāsa tāṃstataḥ|
alakṣyabhāvo vipropi gilitastena pakṣiṇā52|
sa tasya galake gāḍhaṃ lālagīti dvijastadā|
vamituṃ gilituṃ cāpi na śaśāka dvijottamaḥ53|
gatvātha pitaraṃ prāha kimetaditi me pitaḥ|
lagnaṃ me galake satvaṃ pratikartuṃ na śaknuyāṃ54|
tasya tadvacanaṃ śrutvā kaśyapastamuvāca ha|
mayoktaṃ te purā vatsa brāhmaṇoyaṃ na budhyase55|
ityuktvā ca munirdhīmāndvijaṃ prāha sa dhārmikaḥ|

āgaccha tvaṃ mamāsannaṃ hitaṃ te pravadāmyahaṃ56|
tamuvāca tadā viprāḥ kaśyapaṃ munipuṃgavam|
mamaite suhṛdo nityaṃ sarve saṃbaṃdhinaḥ priyāḥ57|
śvaśurāḥ syālakāścāptāssabālāśca tathāpare|

etaiḥ saha prayāsyāmi nirayaṃ cāpi vā śivam58|
tasya tadvacanaṃ śrutvā vismitaḥ kaśyapo'bravīt|
dvijānāṃ ca kule jātaścāṃḍālaiḥ patito bhavān59|
puruṣāste pratiṣṭhaṃte ghore ca niraye dhruvam|
cirāya niṣkṛtisteṣāṃ naivāstīha kathaṃcana60|
sarvāṃścaiva durācārāṃścāṃḍālānpāpakāriṇaḥ|
doṣāṃstyaktvā naraḥ paścātsukhī bhavati nānyathā61|
ajñānādyadi vā mohātkṛtvā pāpaṃ sudāruṇaṃ|
tato dharmaṃ caredyastu sa gacchetparamāṃ gatiṃ62|
pāpakṛnna careddharmaṃ pāpe kuryānmatiṃ punaḥ|
śilānāvaṃ yathārūḍhaḥ sāgare saṃnimajjati63|
kṛtvā sarvāṇi pāpāni tathā durgatisaṃcayaṃ|
upaśāṃto bhavetpaścāttaṃ doṣaṃ śamayiṣyati64|
tamuvāca mahāprājñaṃ dvijaṃ munivarottamam|
yadimāṃ na jahātīha khagaḥ sarvāṃśca bāṃdhavān65|

tataḥ prāṇaṃ ca tyakṣyāmi khage marmāvaghātini|
nocettyajatu me baṃdhūnpratiyñā me dṛḍhātmanaḥ66|
tatastārkṣyamuvācedaṃ muni rbrahmavadhe bhayāt|
udvamaitānsaviprāṃśca mlechānetānsamaṃtataḥ67|
vaneṣu parvatānteṣu dikṣu tānpatageśvara|
udvavāma tataḥ śighraṃ doṣajñaḥ piturājñayā68|
tataḥ sarve'bhavanvyaktā akeśāḥ śmaśruvarjitāḥ|
yavanā bhojanaprītāḥ kiṃcicchmaśruyutāśca ye69|
agnau ca nagnakāḥ pāpā dakṣiṇasyāmavācakāḥ|
ghorāḥ prāṇivadhe prītā durātmāno gavāśinaḥ70|
nairṛte kuvadāḥ pāpā gobrāhmaṇavadhodyatāḥ|
kharparāḥ paścime pūrve nivasaṃti ca dāruṇāḥ71|
vāyavyāṃ ca turuṣkāśca śmaśrupūrṇā gavāśinaḥ|
aśvapṛṣṭhasamārūḍhāḥ prayuddheṣvanivartinaḥ72|
uttarasyāṃ ca girayo mlecchāḥ parvatavāsinaḥ|

sarvabhakṣā durācārāḥ vadhabaṃdharatāḥ kila73|
aiśānyāṃ nirayāssaṃti kartṝṇāṃ vṛkṣavāsinaḥ|
ete mlecchā sthitā dikṣu ghorāste śastrapāṇayaḥ74|
yeṣāṃ ca sparśamātreṇa sacelo jalamāviśet|
eteṣāṃ ca kalau deśepyakāle dharmavarjite75|
saṃsparśaṃ ca prakurvaṃti vittalobhātsamaṃtataḥ|
mlecchāṃstānmocayitvā tu kṣudhayā paripīḍitaḥ76|
punarāha dvijastāta kṣudhā me bādhatetarām|
avadadgaruḍaṃ tatra kaśyapaḥ kṛpayā drutam77|
tiṣṭhaṃtau vipulau tatra jighāṃsū gajakacchapau|
aprameyau mahāsatvau sāgarasyaikadeśataḥ78|
tāvapsu ca drutaṃ vatsa kṣudhāṃ te vārayiṣyataḥ|
sa piturvacanaṃ śrutvā tatra gatvābhipadya tau79|
nakhairbhitvā kūrmagajau mahāsatvau mahājavaḥ|
khamutpapāta tau dhṛtvā vidyudvego mahābalaḥ80|

ādhāratāṃ na gacchaṃti nagāśca maṃdarādayaḥ|
tato yojanalakṣe dve gatvā mārutaraṃhasā81|
mahatyāṃ jaṃbuśākhāyāṃ nipapāta mahābalaḥ|
bhagnā sā sahasā śākhā tāṃ pataṃtīṃ khageśvaraḥ82|
gobrāhmaṇavadhādbhīto dadhāra tarasā balī|
dhṛtvā tāṃ ruciraṃ vegāddravaṃtaṃ khe mahābalam83|
gatvā viṣṇuruvācedaṃ nararūpadharo hariḥ|
kastvaṃ bhramasi cākāśe kimarthaṃ patageśvara84|
vidhṛtya mahatīṃ śākhāṃ mahāṃtau gajakacchapau|
tamuvāca dvijastasminnararūpadharaṃ harim85|
garuḍohaṃ mahābāho khagarūpaḥ svakarmaṇā|
kaśyapasya munessūnurvinatāgarbhasaṃbhavaḥ86|
paśyaitau ca mahāsatvau bhakṣaṇārthaṃ mayā dhṛtau|
na dharā ca mamādhāro na vṛkṣā na ca parvatāḥ87|
anekayojanānyūrdhvaṃ dṛṣṭvā jaṃbūmahīruham|

apataṃtasya śākhāyāṃ sahemau paribhakṣituṃ88|
bhagnā sā sahasā śākhā tāṃ ca dhṛtvā bhramāmyaham|
koṭikoṭisahasrāṇāṃ brāhmaṇānāṃ gavāṃ vadhāt89|
bhayaṃ tatra viṣādo me sahasā prāviśadbudha|
kiṃ karomi kathaṃ yāmi ko me vegaṃ sahiṣyati90|
ityukte patagaśreṣṭhaṃ provācedaṃ haristadā|
asmadbāhuṃ samāruhya bhakṣemau gajakacchapau91|
garuḍa uvāca-|
mamādhāraṃ na gacchaṃti sāgarāśca nagottamāḥ|
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English translation

Nārada said :

1-2a. Due to your favour I have understood who the most meritorious Brāhmaṇa is (i.e. I have understood the characteristics of the most meritorious brāhmaṇa). O best of gods, if you desire (i.e. have) affection for me, quickly tell me, so that I shall understand, O lord of gods, (the characteristics of) a mean brāhmaṇa by his acts.

Brahmā said :

2b-4a. That is a mean brāhmaṇa, who has fallen from the ten kinds of baths, and from presenting libations of water [1] to the manes of the deceased ancestors; also one who has abandoned the (offering of) prayers and restraint; one who has fallen from worship of gods and from vows, and from learning the Vedas ; and from truth, purity etc.; and from the knowledge of abstract meditation and offering oblations into fire.

4b-6. The great sages have recommended five (kinds of) baths for brāhmaṇas : Āgneya , Vāruṇa , Brāhma , Vāyavya and Divya . Āgneya is said to be a bath with ashes (i.e. besmearing the body with ashes); Vāruṇa is said to be a bath with water; Brāhma is said to be a bath accompanied by the hymn 'Āpohiṣṭha'; Vāyavya is said to be a bath of sun-dust; the divine bath is said to be with the rain during sun-shine.

7-8. One taking bath with these with (the recital of) sacred hymns would obtain (the fruit of a bath) at the sacred places. It is said in the Smṛti texts that the water in contact with a tulasī -leaf, and the water flowing from Śāligrāma, and that water which is touched by the horns of cows, and that water with which the feet of a brāhmaṇa are washed is purer than that which is purified by prominent preceptors.

9. A wise man obtains that fruit with these baths which (fruit) he gets by giving (gifts), (visiting) sacred places, devotional acts, vows and sacrifices.

10-11. A man who everyday avoids offering libations to the manes of the dead ancestors is a killer of them and goes to hell; he who avoids the daily prayers is a killer of brāhmaṇas (and goes to hell); and the meanest brāhmaṇa is he who is free from (i.e. who neglects) sacred hymns, vows, and is devoid of the virtues accruing from Vedic learning and avoids sacrifices and presents.

12. These five are mean brāhmaṇas: one bargaining for money (i.e. the fees to be paid to a priest) at a sacrifice; one subsisting upon the offerings made to an idol [2] ; a bad astrologer [3] ; one conducting religious ceremonies for all classes [4] ; and one always dallying with others' wives.

13. Also those brāhmaṇas who have not undergone purificatory rites to the accompaniment of sacred hymns, who are without purity and restraint, who eat aimlessly, and who are wicked are most mean.

14. Those brāhmaṇas who are given to stealing, who are ignorant, who are without (i.e. who do not observe) all rules of dharma , and who always go astray are the meanest.

15. All those brāhmaṇas who do not perform rites like śrāddha , who do not serve their preceptors, who do not recite sacred hymns, and who violate the boundaries (of good behaviour) are the meanest.

16. All these wicked ones should not be talked to, and all of them go to hell; they are impure; are of a bad conduct, and should not be at all honoured.

17-19. Those brāhmaṇas, who subsist on a sword, who work as menials, who are engaged in driving bulls, who work as artisans, who work as usurers, who deal in children, who indulge in sorcery, who resort to śūdras , who are ungrateful, and who kill their preceptors—all these are said to be mean; and those other brāhmaṇas who discard (good) conduct, who are heretics, who condemn righteousness

and various kinds of gods, who hate brāhmaṇas (are mean).

20-21. Yet a brāhmaṇa is never to be killed; because, O best of brāhmaṇas, a man becomes a brāhmaṇa-cide by killing him. A brāhmaṇa who has fallen into the castes of śūdras, mlecchas and cāṇḍālas due to (desire for) food or sex, should never be killed.

22. The brāhmaṇahood (of a brāhmaṇa) perishes by having sex with women of all castes and by eating all things that are forbidden; (but such a brāhmaṇa) again becomes a brāhmaṇa as a result of his religious merit.

Nārada said :

23. O you grandsire of all the worlds, what position does a man, who, having done such bad deeds, practises merit, go to?

Brahmā said :

24. He who, even after having committed all kinds of sins, restrains his senses, is free from all sins, and again deserves brāhmaṇahood.

25. O son, listen to an old, charming and wonderful story: The son of a certain brāhmaṇa became endowed with youth.

26. Then due to exuberance of youth and delusion as a result of deeds in the former (existence), he approached a cāṇḍālī , and instantly became dearer to her.

27-29. He generated sons and daughters on her; having given up (the members of) his own family, he lived in her house for a long time. He did not eat any prohibited food, nor did he drink wine. She (cāṇḍālī) always said to him: “(You do not eat prohibited food; at least) drink (some or) other (kind of) wine”. He said to her: “O dear one, please do not talk (about) filthy things. I always get a vomitting sensation at the mention of it (i.e. wine).”

30-31. Once, being fatigued due to hunting he was asleep in the house by day. She took wine and with a smile put it into his mouth. Then from the brāhmaṇa's mouth fire blazed all around. That flame burnt the house with family and wealth.

32-33. Then the brāhmaṇa rose, saying ‘alas!’, and wept. After lamenting he started inquiring: ‘Wherefrom did the fire rise? How is this fire in my house? (What is the cause of the fire in my house?). Then a voice in the (i.e. from the) sky said: “It is your (inherent) lustre (as a brāhmaṇa).”

34-35. When it (i.e. the account) was narrated as it had taken place, the brāhmaṇa was amazed. The lustre in the sky, having reflected over the matter, spoke again: “Your fine lustre has vanished; therefore, practise piety.” Then the brāhmaṇa having gone to excellent sages, asked them about his well-being.

36-40. All the sages said to him: “Practise the pious acts of giving in charity”. The sages said: “Brāhmaṇas are purified from all sins by restraints and vows. Observe the restraints laid down in the sacred texts for purifying yourself. Repeatedly observe quickly for removing your sins, divine vows like Cāndrāyaṇa [5] Kṛcchra , Taptakṛcchra, Prājāpatya [6] . Go to the pure sacred place and worship Govinda . Soon your sins will completely perish. Due to the power of the holy places and of Govinda, your sins will perish and you will obtain Brāhmaṇahood. O dear one, listen to an old account as we shall narrate it:

41-43. O son, formerly, the bird Garuḍa , the young one, desired food and as soon as he came out of the egg, he, being hungry, said to his mother: 'Give me food.' Then the mother seeing her son Garuḍa, very mighty and resembling a mountain, with a delighted mind said: 'O son, I am not at all able to pacify your hunger.

44-45. Your father, the religious-minded Kaśyapa , who is actually the grandsire of the world, practises penance on the shore of (the ocean called) Lauhitya . Go there and ask (i.e. tell) him what your desire is. By his instruction your hunger will be satiated.'

46. Then hearing the words of his mother, the very powerful Vainateya (i.e. Garuḍa), having the speed of the mind, reached his father's vicinity in a short while.

47-48. The bird, seeing his father, that best sage, blazing like fire, saluted him by bowing his head, and said: 'I the son of you, the magnanimous one, have come to you with a desire for food. O protector, O lord, I am oppressed with hunger.'

49. Then resorting to meditation, and knowing him to be Vinatā 's son, the best sage, through affection for his son, said these words:

50-51. 'Hundreds of thousands of (most sinful) bhillas reside on the beach of the lord of rivers. Eat them up and be happy. These unconquerable crows at the holy places are destroying the holy places. Without being particular eat these bhillas excepting a brāhmaṇa.'

52-53. Thus addressed, the bird left, and ate them up. He even swallowed a brāhmaṇa as he did not know his (true) condition. That brāhmaṇa stuck fast to his throat. The best bird could neither vomit nor swallow him.

54. Going to his father he said: 'O father what is this (that has happened) to me? I cannot remove the being that has stuck to my throat.'

55. Hearing those words of (i.e. uttered by) him Kaśyapa said to him: 'O son, I had told you beforehand. You have not recognized this brāhmaṇa.'

56. Then the pious, wise sage, saying so, said to the brāhmaṇa: 'Come near me: I shall tell you what is beneficial to you.'

57-58. Then that brāhmaṇa said to the best sage, Kaśyapa: 'All these are always my friends; they are my relations; they are dear to me: (some of them) are my fathers-in-law, brothers-in-law, and my kinsmen; others are there with their children. With these I shall go even to an inauspicious hell.'

59. Hearing these words of (i.e. uttered by) him, Kaśyapa, being amazed, said: 'You, who have been born in the family of brāhmaṇas, have fallen with the cāṇḍālas.

60. Your men (i.e. relatives) certainly live in a terrible hell. In no way they will have acquittal for a long time.

61. A man becomes happy only by giving up the sinful, wicked cāṇḍālas and by avoiding sins; not otherwise.

62. He, who (first) commits a terrible sin through ignorance or delusion and then practises righteousness, would go to an excellent place.

63. If a sinner practises righteousness and then again thinks of committing sins, he sinks as a person getting into a stone-boat sinks in the ocean.

64. He, who, having committed all (kinds of) sins, and (having collected) a heap of misfortunes, becomes appeased later, destroys those sins.'

65-66. Then the brāhmaṇa said to the very intelligent, best brāhmaṇa sage: 'If this bird will not release all my relatives, then, with this bird striking my vitals, I shall give up my life; otherwise let him free my relatives; this is the vow of me, who am determined.'

67. Then the sage, due to the fear of the murder of a brāhmaṇa said to Garuḍa: 'Vomit fully all these mlecchas along with the brāhmaṇa.'

68. Then the lord of lords, at the bidding of his father, quickly vomitted them in forests, in the vicinity of mountains and in (various) directions.

69. Then appeared the hair-less, beard-less yavanas , fond of food; also some who had small beards.

70. In the south-east appeared the sinful Nagnakas (i.e. the naked); in the south (appeared) the Avācakas (i.e. who were dumb); they were fearful, were delighted in killing beings, were wicked and ate the (flesh of) cows.

71. In the south-west (appeared) the Kuvadas (i.e. who talked badly), who were sinners and who were ready to kill cows and brāhmaṇas; in the west (appeared) the Kharpas (i.e. cheats); in the east lived (i.e. appeared) the Dāruṇas (i.e. the terrible ones).

72. In the north-west (appeared) the full-bearded Turks, who ate the (flesh of) cows; they were mounted on the backs of horses and did not return (i.e. flee) from great battles.

73. In the north (appeared) the Mlecchas, living in the mountains. They were omnivorous and wicked and were, it is said, engaged in killing and binding (others).

74. In the north-east were the Nirayas living on trees. These Mlecchas, by the mere touch of whom one should enter water with all one's clothes on, who were terrible and held weapons in their hands, remained (i.e. appeared) in the (different) directions.

75-76. In the Kali-yuga , void of piety, and a bad time, people everywhere touch these (Mlecchas) through greed for wealth. The bird (i.e. Garuḍa) freed the Mlecchas and being oppressed by hunger, said again: 'O father, hunger is oppressing me more'.

77-78. Kaśyapa there said to Garuḍa who was melted with tenderness: In one region of the ocean, there are a big elephant and a tortoise desiring to kill (each other); they are immeasurable (i.e. of a very huge size) and are very energetic.

79-80. Those (two remaining) in the water, will, O son, quickly satiate your hunger'. Hearing the words of his father, he, very powerful, and of a great speed, went there, attacked the elephant and the tortoise and tearing them with his nails, flew into the sky with the speed of lightning after seizing them.

81-83. The Mandara and other mountains could not serve as a prop for him. Then the very mighty (Garuḍa) going with wind's speed for (a distance of) two lakh yojanas , dropped (himself with them) on a huge branch of a jambu -tree. Suddenly the branch gave way. The powerful (Garuḍa), fearing the death of cows and brāhmaṇas, quickly supported that falling branch.

84-85a. Viṣṇu , taking up a human form, went to the charming and mighty (Garuḍa) who was moving fast holding the branch and said to him: 'O best of birds, who are you? Why are you moving in the sky, holding the huge branch and the huge elephant and tortoise?'

85b-86. Then the bird (i.e. Garuḍa) said to Hari (i.e. Viṣṇu) in human form; ‘O you of mighty arms, I am Garuḍa, having the form of a bird due to my deeds. I am the son of Kaśyapa, born from the womb of Vinatā.

87. See these great animals seized by me for eating them up. Neither the earth, nor the trees and mountains can support me.

88. Seeing the jambu-tree after (having flown for) many yojanas, I fell on its branch with these two to eat them up (after sitting on the branch).

89-90a. That branch suddenly broke. Holding the branch, I am wandering. O wise one, fear and dejection have entered me (i.e. my mind), as a result of the murder of crores of brāhmaṇas and cows.

90b-91. ‘What should I do? How should I go? Who would put up with my speed?’ When (Garuḍa) had said this, Hari then said to that best of birds: ‘Mounting on my arm, you eat up these elephant and tortoise’.

Garuḍa said :

92-93. ‘(Even) the oceans and best mountains are not able to support me; then how can you hold (i.e. support) a strong being like me? Who else except Nārāyaṇa (i.e. Viṣṇu) is able to hold (i.e. support) me? He alone is the man in the three worlds, who can put up with my force.’

Hari (i.e. Viṣṇu) said :

94. ‘A wise one should save his own affair first; do (i. e. get) your work (done) now; having done (i.e. having got done) your work you will certainly know me’.

95. Having seen that very mighty (Viṣṇu) and having mentally reflected, the bird (i.e. Garuḍa), saying, ‘Let it be so’, jumped on his great arm.

96. When the lord of the birds fell upon his (i.e. Viṣṇu’s) arm, it did not move. Remaining there, he dropped the branch on the abode of the mountains (i.e. the earth).

97. Just at the fall of the branch, the earth, with the mobile, the immobile and the forests, trembled. The oceans also trembled (i.e. were agitated).

98. Then he rashly ate up the two animals, the elephant and the tortoise. He was not satisfied. His hunger was not satiated.

99. Knowing (i.e. seeing) this Govinda (i.e. Viṣṇu) said to the lord of birds: ‘Eat the flesh of my arm and be happy.’

100. When he said this, O son, he, through hunger, ate a lot of flesh of his arm; but there was no wound on his (arm).

101. Then the highly intelligent one said to Hari (i.e. Viṣṇu) the lord of the mobile and immobile: ‘Who are you? What proper thing dear to you should I do today?’

Nārāyaṇa (i.e. Viṣṇu) said :

102a. ‘Know me to be Nārāyaṇa, who has come here to do what is dear to you.’

102b-104. And for convincing him he showed him his own form. Seeing him who had put on a yellow garment, who was dark like a cloud, who had four arms, who was pleasing, who had held a conch, a disc, a mace and a lotus, and who was the lord of gods, Garuḍa, saluting him by bowing his head (said to him): 'O best man (i.e. Viṣṇu), tell me what thing dear to you should I do?'

105. Viṣṇu, the lord of the lords of gods and very lustrous, said to him: 'O brave one, O friend, be my vehicle for all times'.

106-107a. To him the greatest among the birds said: 'O lord of gods, I am fortunate. O lord, O master, on having seen you my life is fruitful. Having requested my parents, I shall approach you.'

107b-108. Viṣṇu, being pleased, said this: 'Be ever young and immortal; you will not be killed by any being; your deeds and lustre will be like mine. May you (have the power to) move at all places; may you certainly have all happiness.

109. May you obtain whatever you have in mind. You will easily obtain food desired by you and to your liking.

110. You will instantly deliver your mother from her calamity. (What I say will not be) otherwise.' Saying so Hari (i.e. Viṣṇu) instantly disappeared there only.

111. Then Garuḍa also, having gone to his father, told him everything. Hearing that, and with his heart pleased, he (i.e. Kaśyapa) again said to his son (i.e. Garuḍa):

112. 'O greatest among birds, I am fortunate; so also is your auspicious mother. The wife and family of him whose son you are like this, are blessed.

113. He in whose family such an excellent male , devoted to Viṣṇu is born, will having emancipated a crore (of members of his) family go to the same heaven as of Viṣṇu.

I 14-115. He who worships Viṣṇu everyday, who meditates upon him, who sings (songs in is praise), who always mutters Viṣṇu's hymn, who recites his eulogy, who eats food offered to him, who fasts on the day of (i.e. auspicious to) Viṣṇu, is relieved after the destruction of all his sins—there is no doubt about it.

116. That best man in whose mind Viṣṇu resides, alone would always get Viṣṇu's servitude (i.e. would always become his humble devotee) by means of his religious merit.

117. Having collected good deeds (i.e. merit due to good deeds) for thousands of crores of existence, he would, due to the exhaustion of all his sins, be the servant of Viṣṇu.

118-119a. Such a man is fortunate in the world and would get the likeness of Viṣṇu. That man is the best with whom Viṣṇu, the immutable lord of the worlds, always worshipped by excellent gods, is well-pleased.

119b-120. Viṣṇuis not obtained (even) by gods with (i.e. after practising) austerities, and with many and various kinds of sacrifices; you are getting (i.e. you have obtained) him. Relieve your mother from the terrible calamity caused by her co-wife.

121-122. Having retaliated for your mother, you will go to that lord of gods.'

Securing his father's order and having received a great boon from Viṣṇu, Garuḍa, being delighted, went to his mother and remained before her after having saluted her.

Vinatā said :

122b-123a. O son, you had your food today; you also met your father. Why (then) are you late? I am afflicted with anxiety.

123b-124a. Hearing these words of his mother, Garuḍa, laughing a little, told her the account. Having heard it she was amazed:

124b-126a. '(Though) a child how did you do that feat difficult to perform? I am blessed; my family is blessed since you became the friend of Viṣṇu. Seeing that (you have) obtained a great boon (from Viṣṇu) my mind is delighted. O you (my) son, by your valour you have emancipated both my families (i.e. of my father and of my husband).'

Suparṇa (i.e. Garuḍa) said :

126b-127a. O mother, tell me what I should do that is dear to you? Having done that mission (entrusted to me by you) I shall go to the vicinity of Nārāyaṇa (i.e. Viṣṇu).

127b-129a. Hearing this, that chaste Vinatā said to Garuḍa: 'I am suffering from a great calamity. Adopt a remedy against it. My sister is my co-wife. She has formerly purchased me. I have become her servant. Who will save me from it (i.e. her servitude)?

129b-130a. When her sons—the great serpents—had rendered (the Sun's) horse black by means of poison, she said to me that the horse would become black at dawn.

130b-131a. Then I said (i.e. to this I replied)—'This (horse) is always white in colour. Your words are untrue.' Then she made a solemn declaration.

131b-132. Then I swore at Kadrū , the mother of the serpents. At that time I said to her: 'If this horse of the Sun becomes black, then I shall be your servant.'

133-134. Then when her clever sons rendered the Sun's horse black, I became her servant. O you delighting the family, when I shall give her wealth as desired by her, I shall be free from her servitude.'

Garuḍa said :

135. O mother, ask her quickly; I shall retaliate. I shall eat up those serpents; this is my proper pledge.

136. Then that unhappy Vinatā said this to Kadrū: 'O you auspicious one, tell me what you desire, so that I shall be free from the difficulty.'

137. That wicked one said: 'Give me nectar'. Hearing these words, she became gloomy.

138. Then that miserable (Vinatā) slowly came to her son, and said to him: 'The sinful one asked for nectar; O son, what will you do (now)?'

139. Hearing these words, Garuḍa, getting excessively angry (said:) 'O mother, I shall bring nectar; do not be grieved'.

140. Saying so, he speedily went to his father. 'O sinless one, now I shall get nectar for my mother'.

141-143. That sage, after hearing these words uttered by him, said to the lord of birds: 'Above Satyaloka there is a city fashioned by Viśvakarman for the good of the worlds. It is beautiful with an

assembly; it is inaccessible due to fire and ramparts; it is unassailable by demons and gods. Gods have fashioned there a mighty god for its protection. He, whom the hero sees, would be reduced to ashes.'

Suparṇa (i.e. Garuḍa) said :

144. O best of sages, I have obtained a boon from Nārāyaṇa (i.e. Viṣṇu); O father, I have no fear even from the host of demons or of gods.

145. Saying so, and taking the water of the ocean the bird having the speed of mind, entered the sky, and moved (up).

146. By the wind produced due to (the movement of) his wings much dust was raised; the heap of dust left (behind by him) did not come near him.

147. Having gone (to the city), the mighty one put out the fire with the water in his beak. The god (the protector of the city), with his eyes full of dust, did not see him.

148-149a. The powerful one, killed the group of protectors and snatched the nectar. Indra , mounted upon Airāvata , going to the bird, bringing the nectar, said these words:

149b-150. 'Who are you, that having taken up the form of a bird, are forcibly snatching nectar? Doing what is not liked by all gods, how do you (still) have attachment for life? I shall take you to Yama 's abode (by striking you) with arrows resembling fire.'

151. Hearing the words of Hari (i.e. Indra) the mighty (bird) angrily said: 'I shall carry (away) your nectar; show (me) your valour'.

152. Hearing this, the mighty-armed (Indra) struck (him) with sharp arrows, as a cloud would strike the peak of mountain Meru with the shower of water.

153. Garuḍa, with his nails like the thunderbolt, pierced the elephant (i.e. Airāvata), and also Mātali (the charioteer of Indra), (Indra's) chariot, (his) disc, and the advancing gods.

154. That Mātali of great arms was afflicted; (and also) the best elephant. Then all the hosts of gods were made to turn away their faces with the wind produced by his wings.

155. Then angry (Indra), desiring to win, struck him with his thunderbolt; (but) the great bird was not disturbed by the fall of the thunderbolt.

156. Noticing that his thunderbolt was ineffective Indra became afraid. Withdrawing from the battle then, he disappeared there only.

157. Moving speedily, he came down to the earth. The best of gods (i.e. Indra again) said to (Garuḍa) in front of the entire host of gods:

Śakra (i.e . Indra) said :

158-159. If you now give the nectar to the mother of serpents, she will certainly make all serpents immortal. Your pledge will be null and void; (and) you will not get the fruit of your life. Therefore, O sinless one, with your consent I shall take it away.

Garuḍa said :

160. O Indra, you will take away the nectar at that time when it will be known in all the worlds that that unhappy mother of me is free from servitude.

161. Saying so, the very powerful (Garuḍa), having gone to his mother, said to her: 'O mother, I have brought the nectar. Give it to her only.'

162. With her heart blooming (with joy), and seeing her son with the nectar, she called her (i.e. Kadrū), and having given it to her, then became free from servitude.

163. Seeing that grass, wood, beings, beasts and reptiles, as well as gods with great sages were amazed.

164-165a. Having freed his mother (from bondage) Garuḍa was well (-disposed). In the meanwhile, Indra suddenly took away nectar and put poison there (i.e. in its place) without being noticed by her (i.e. Kadrū).

165b-166. Kadrū, with her heart pleased, hastily called her sons, and put the poison, having the characteristics of (i.e. resembling) nectar, into their mouths.

166b-167a. The mother (i.e. Kadrū) said to her sons: 'Let these divine drops always remain in the mouths (of the members) of your family.' They were happy.

167b-169. Great sages, gods, Siddhas , Gandharvas and human beings said: 'O mother, let (these drops) be in (your) family by (i.e. as) our favour.' Gods, with Siddhas and sages, dismissed by the serpents, gladly went home. The serpents were happy. In the meanwhile, Garuḍa forcibly ate up the serpents.

170-171. The remaining serpents ran and remained in various directions, mountains and forests, oceans, the nether worlds, holes and hollows of trees, and lonely bowers. The serpents are always his (Garuḍa's) food, created by the creator.

172. He (i.e. Garuḍa) having eaten the serpents, and having worshipped the gods, went to the immutable Hari (i.e. (Viṣṇu)

173. He, who reads or listens to this auspicious account of Garuḍa, will be free from all sins and honoured in heaven."

[1]: [1] : Tarpaṇa—Presenting libations of water to the manes of the deceased ancestors.

[2]: [2] : Devalaka—A low brāhmaṇa who subsists upon the offerings made to a deity.

[3]: [3] : Nākṣatra—One who subsists on predictions based on movements of planets etc.

[4]: [4] : Grāmayājaka—A priest who conducts the religious ceremonies for all classes and is consequently considered as a degraded brāhmaṇa.

[5]: [5] : Cāndrāyaṇa—A religious observance or expiatory penance regulated by the moon's waxing and waning. In it the daily quantity of food, which consists of fifteen mouthfuls at the full moon, is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.

[6]: [6] : Prājāpatya—A kind of fast or penance lasting twelve days, food being eaten during the first three days once in the morning, during the next three once in the evening, on the next three days only if given as alms, and a plenary fast being observed during the three remaining days.

Sṛṣṭi-khaṇḍa · Chapter 48

Importance of Bull (and Cow)

Chapter 48 of 693 · 194 detected Sanskrit verse markers

Sanskrit

ब्रह्मोवाच-।
अतः परं तु विप्रर्षे चांडालपतितो द्विजः।
प्रलप्य च बहुन्शोकान्जगाम कश्यपं मुनिम्१।
गत्वोवाच मुनिश्रेष्ठ वदास्माकं हितं वचः।
यथा पापाद्विमुच्येहं मुनिश्रेष्ठ तथा कुरु२।
तमुवाच महातेजा ईषद्धास्यः समंततः।
कश्यप उवाच-।
संदर्शनाच्च म्लेच्छानामुपशांतोसि वै स्वयम्३।
गायत्र्याश्च जपैर्होमैर्व्रतैश्चांद्रायणादिभिः।
स्मर नित्यं हरेः पादमुपोष्य हरिवासरम्४।
अहर्निशं हरेर्ध्यानं प्रणामं कुरु तं प्रभुम्।
तीर्थस्नानेन मंत्रेण पंकस्यांतं गमिष्यसि५।
ततः पापक्षयादेव ब्राह्मणत्वं च लप्स्यसे।
व्रतैर्वृषाधिकैर्मोक्षं नाशयन्कल्मषं द्विज६।
मुनेस्तस्य वचः श्रुत्वा कृतकृत्योऽभवत्तदा।

पुण्यं स विविधं कृत्वापुनर्ब्रह्मत्वमाप्तवान्७।
ततस्तप्त्वा तपस्तीव्रंस्वर्लोकं चिरमभ्यगात्।
सद्वृत्तस्याखिलं पापं क्षयं याति दिने दिने८।
असद्वृत्तस्य पुण्यं हि क्षयं यात्यंजनोपमम्।
अनाचाराद्धतो विप्र आचारात्सुरतां व्रजेत्९।
ततः कंठगतैः प्राणैराचारं कुरुते द्विजः।
कर्मणा मनसांगेन सदाचारं सदा कुरु१०।
कश्यपस्योपदेशेन स विनीतोऽभवद्द्विजः।
आचारं तु पुनः कृत्वा तपस्तप्तत्वा दिवं गतः११।
अनाचारी हतो विप्रः स्वर्गलोकेषु गर्हितः।
आचारं तु पुनः कृत्वा सुरलोके महीयते१२।
नारद उवाच-।
प्राप्नुवंति गतिं लोकाः पूजयित्वा द्विजोत्तमान्।
द्विजानां पीडनं कृत्वा गतिं गच्छति कां प्रभो१३।
ब्रह्मोवाच-।

क्षुधा संतप्तदेहानां ब्राह्मणानां महात्मनाम्।
नार्चयेच्छक्तितो भक्त्या स याति नरकं नरः१४।
परुषेण क्रोशयित्वा क्रोधाद्यस्तु विसर्जयेत्।
स याति नरकं घोरं महारौरवकृच्छ्रकम्१५।
सन्निवृत्तस्ततः कीटाद्यन्त्यजातिषु जायते।
ततो रोगी दरिद्रस्तु क्षुधया परिपीडितः१६।
नावमन्येत्ततो विप्रं क्षुधया गृहमागतम्।
न ददामीति यो ब्रूयाद्देवाग्निब्राह्मणेषु सः१७।
तिर्यग्योनिशतं गत्वा चांडाल्यमुपगच्छति।
पादमुद्यम्य यो विप्रं हंति गां पितरौ गुरुम्१८।
रौरवे नियतो वासस्तस्य नास्तीह निष्कृतिः।
यदि पुण्याद्भवेज्जन्म स एव पंगुतां व्रजेत्१९।
अतिदीनो विषादी च दुःखशोकाभिपीडितः।
एवं जन्मत्रयं प्राप्य भवेत्तस्य च निष्कृतिः२०।
मुष्टिचपेटकीलैश्च हन्याद्विप्रं तु यः पुमान्।

तापने रौरवे घोरे कल्पांतं सोपि तिष्ठति२१।
अथ जन्म समासाद्य कुक्कुरः क्रूरचंडकः।
अंत्यजातिषु जातोपि दरिद्रः कुक्षिशूलवान्२२।
पादमुद्यच्छते वा यस्तस्य पादे शिलीपदः।
खंजो वा मंदजंघो वा खण्डपादो भवेन्नरः२३।
पक्षवातेन चांगानि प्रकंपंते सदैव हि।
मातरं पितरं विप्रं स्नातकं च तपस्विनम्२४।
हत्वा गुरुगणं क्रोधात्कुंभीपाके चिरं भवेत्।
उषित्वा चैव जायेत कीटजातिषु तत्परम्२५।
विरुद्धं परुषं वाक्यं यो वदेद्धि द्विजातिषु।
अष्टौ कुष्ठाः प्रजायंते तस्य देहे दृढं सुत२६।
विचर्चिकाथ दद्रूश्च मंडलः शुक्ति सिध्मकौ।
कालकुष्ठस्तथा शुक्लस्तरुणश्चातिदारुणः२७।
ततो भिषक्प्रयोगे च पापात्पुण्यं पलायते।
अपुण्याज्जलरेखेव तेनैव निधनं व्रजेत्२८।

एषां मध्ये महाकुष्ठास्त्रय एव प्रकीर्तिताः।
कालकुष्ठस्तथा शुक्लस्तरुणश्चातिदारुणः२९।
महापातकभावानां ज्ञानात्संसर्गतोपि वा।
अतिपातकिनामेव त्रयो देहे भवंति वै३०।
संसर्गात्सहसंबंधाद्भोगः संचरते नृणाम्।
दूरात्परित्यजेद्धीरः स्पृष्ट्वा स्नानं समाचरेत्३१।
पतितं कुष्ठसंयुक्तं चांडालं च गवाशिनम्।
श्वानं रजस्वलां भिल्लं स्पृष्ट्वा स्नानं समाचरेत्३२।
दुरितस्यानुरूपेण देहे कुष्ठा व्यवस्थिताः।

इहलोके परत्रैवाप्यत्र नास्ति तु संशयः३३।
न्यायेनोपार्जितां वृत्तिं ब्रह्मस्वं हरते तु यः।
अक्षयं नरकं प्राप्य पुनर्जन्म न विद्यते३४।
पिशुनो यस्तु विप्राणां रंध्रान्वेषणतत्परः।
तं दृष्ट्वाप्यथवा स्पृष्ट्वा सचेलो जलमाविशेत्३५।
ब्रह्मस्वं प्रणयाद्भुक्तं दहत्यासप्तमं कुलम्।

विक्रमेण तु भुंजानो दशपूर्वान्दशापरान्३६।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते।
विषमेकाकिनं हंति ब्रह्मस्वं पुत्रपौत्रकम्३७।
मोहाच्च मातरं गत्वा ब्राह्मणीं च गुरोस्त्रियम्।
पतित्वा रौरवे घोरे पुनरुत्पत्तिदुर्लभः३८।
पतंति पितरस्तस्य कुंभीपाकेथ तापने।
अवीचिकालसूत्रे च महारौरवरौरवे३९।
कदाचिदपि वा तेषां निष्कृतिं नानुमेनिरे।
प्राणं हत्वा द्विजातीनां स्वयं यात्यपुनर्भवम्४०।
पतंति पुरुषास्तस्य रौरवे च सहस्रशः।
नारद उवाच-।
सर्वेषामेव विप्राणां वधे च पातकं समम्४१।
विषमं वा कुतस्तिष्ठेत्तत्त्वतो वक्तुमर्हसि।
ब्रह्मोवाच-।
हत्वा विप्रं ध्रुवं पुत्र पातकं यदुदाहृतम्४२।

लभते ब्रह्महा घोरं वक्तव्यं चापरं शृणु।
लक्षकोटिसहस्राणां ब्राह्मणानां वधं भजेत्४३।
वेदशास्त्रयुतं हत्वा श्रोत्रियं विजितेंद्रियम्।
विप्रं च वैष्णवं हत्वा तस्माद्दशगुणोत्तरम्४४।
स्ववंशान्पातयित्वा तु पुनर्जन्म न विंदते।
त्रिवेदं स्नातकं हत्वा वधस्यांतं न विन्दते४५।
श्रोत्रियं च सदाचारं तीर्थमंत्रप्रपूतकम्।
ईदृशं ब्राह्मणं हन्तुः पापस्यांतो न विद्यते४६।
अपकारं समुद्दिश्य द्विजः प्राणान्परित्यजेत्।
दृश्यते येन चान्येन ब्रह्महा स भवेन्नरः४७।
वचोभिः परुषैर्वृत्तैः पीडितस्ताडितो द्विजः।
यमुद्दिश्य त्यजेत्प्राणांस्तमाहुर्ब्रह्मघातिनम्४८।
ऋषयो मुनयो देवाः सर्वे ब्रह्मविदस्तथा।
देशानां पार्थिवानां च स च वध्यो भवेदिह४९।
अतो ब्रह्मवधं प्राप्य पितृभिः सह पच्यते।

प्रायोपवेशकं विप्रं बुधः संमानयेद्ध्रुवम्५० 1.48.50।
दोषैश्चापि विनिर्मुक्तमुद्दिश्य प्राणमुत्सृजेत्।

स प्रलिप्तो वधैर्घोरैर्न तु यं परिकीर्तयेत्५१।
आत्मघातं द्रुमारोहं कोटरै रूपजीविनं।
यः कुर्यादात्मनोघातं स्ववंशे ब्रह्महा भवेत्५२।
भ्रूणं च घातयेद्यस्तु शिशुं वा आतुरं गुरुम्।
ब्रह्महा स्वयमेव स्यान्न तु यं परिकीर्तयेत्५३।
मारयेच्च सगोत्रं वा ब्राह्मणं ब्राह्मणाधमः।
तस्यैव तद्भवेत्पापं न तु यं परिकीर्त्तयेत्५४।
पीडयित्वा द्विजं शूद्रः स्वकार्यं चापि साधयेत्।
तत्रापापे च शूद्रस्य पातकं नान्यथा भवेत्५५।
तात्कालिक वधं हत्वा हंतारमाततायिनं।
न च हंता च तत्पापैर्लिप्यते द्विजसत्तम५६।
आततायिनमायांतमपि वेदांतगं रणे।
जिघांसंतं जिघांसेच्च न तेन ब्रह्महा भवेत्५७।

अग्निदो गरदश्चैव धनहारी च सुप्तघः।
क्षेत्रदारापहारी च षडेते ह्याततायिनः५८।
खलो राजवधोद्योगी पितृणां च वधे रतः।
अनुयायी नृपो राज्ञश्चत्वारश्चाततायिनः५९।
तत्क्षणान्न मृतं विप्रं पुनर्हंतुं न युज्यते।
पुर्नहत्वा वधं घोरं ज्ञानात्प्राप्नोति निश्चितं६०।
लोके विप्रसमो नास्ति पूजनीयो जगद्गुरुः।
हत्वा तं यद्भवेत्पापं तत्परं च न विद्यते६१।
देववत्पूजनीयोसौ देवासुरगणैर्नरैः।
ब्राह्मणस्य समो नास्ति त्रिषु लोकेषु निश्चितं६२।
नारद उवाच-।
कां वृत्तिं समुपाश्रित्य जीवितव्यं द्विजेन हि।
अपानेन सुरश्रेष्ठ तत्वतो वक्तुमर्हसि६३।
ब्रह्मोवाच-।
अयाचिता च या भिक्षा प्रशस्ता सा प्रकीर्तिता।

उञ्छवृत्तिस्ततो भद्रा सुभद्रा सर्ववृत्तिषु६४।
यामाश्रित्य मुनिश्रेष्ठा गच्छंति ब्रह्मणः पदम्।
दक्षिणा यज्ञशेषाणां ग्राह्या यज्ञगतेन हि६५।
पाठनं याजनं कृत्वा ग्रहीतव्यं धनं द्विजैः।
पाठयित्वा पठित्वा च कृत्वा स्वस्त्ययनं शुभं६६।
ब्राह्मणानामिदं जीव्यं शिष्टा वृत्तिः प्रतिग्रहः।
शास्त्रोपजीविनो धन्या धन्या वृक्षोपजीविनः६७।
धन्या वृक्षलताजीव्या वाटीसस्योपजीविनः।
अन्न जंतु वधे पापं तस्य दोषोपशांतये६८।
नवधान्यानि शस्तानि विप्रेभ्यः संप्रदापयेत्।

न चेत्प्राणिवधे ह्यत्र क्षीयंते चायुषो ध्रुवं६९।
तस्माद्दद्यात्सुबहुनि पितृदेवद्विजातिषु।
अभावात्क्षत्त्रियावृत्तिर्ब्राह्मणैरूपजीव्यते७०।
न्याययुद्धेषु योद्धव्यं चरेद्वीरव्रतं शुभम्।
स तया च द्विजो वृत्या यद्धनं लभते नृपात्७१।

पितृयज्ञादिदानेषु मेध्यं तद्धनमुच्यते।
समभ्यसेद्धनुर्विद्यां वेदयुक्तां सदानघः७२।
शक्तिकुंतगदाखड्ग परिघाणां समंततः।
अश्वारोहं गजारोहमैंद्रजालममानकं७३।
रथभूमिगतं युद्धं युक्तं सर्वत्र कारयेत्।
द्विज देव ध्रुवाणां च स्त्रीणां वृत्तं तपस्विनाम्७४।
साधु साध्वी गुरूणां च नृपाणां रक्षणाद्ध्रुवम्।
यत्पुण्यं लभ्यते शूरैः कथं तद्ब्रह्मवादिभिः७५।
सर्वपापक्षयं कृत्वा सोक्षयं स्वर्गमश्नुते।
सम्मुखे न्याययुद्धे च पतंति ब्राह्मणा रणे७६।
ते व्रजंति परं स्थानं न गम्यं ब्रह्मवादिनां।
धर्मयुद्धस्य यद्वृत्तं शृणु पुण्यं यथार्थतः७७।
संमुखेन प्रयुध्यंते न च गच्छंति कातरं।
न भग्नं पृष्ठतो घ्नंति निःशस्त्रं प्रपलायितम्७८।
अयुध्यमानं भीरुं च पतितं गतकल्मषं।

असच्छूद्रं स्तुतिप्रीतमाहवे शरणागतम्७९।
हत्वा च नरकं यांति दुर्वृत्ता जयकांक्षिणः।
एषा च क्षत्त्रिया वृत्तिः सदाचारैस्तु गीयते८०।
यामाश्रित्य दिवं यांति सर्वक्षत्त्रियकुंजराः।
धर्मयुद्धे शुभो मृत्युः संमुखे क्षत्त्रियस्य च८१।
अत्र पूतो भवेत्सोपि सर्वपापैः प्रमुच्यते।
स तिष्ठेत्स्वर्गलोके च प्रासादे रत्नभूषिते८२।
जांबूनदमयस्तंभे रत्नभूषितभूतले।
इष्टद्रव्यैः सुसंपूर्णे दिव्यवस्त्रोपशोभिते८३।
पुरतः कल्पवृक्षाश्च तिष्ठंति सर्वदायिनः।
वापीकूपतटाकाद्यैरुद्यानैरुपशोभिते८४।
यौवनाढ्याश्च सेवंते तं देवपुरकन्यकाः।
तस्याग्रतो मुदा नित्यं नृत्यंत्यप्सरसां गणाः८५।
गीतं गायंति गंधर्वा देवाश्च स्तुतिपाठकाः।
एवं क्रमेण कल्पांते सार्वभौमो भवेन्नृपः८६।

सर्वभोगैककर्ता च नीरुङ्मन्मथविग्रहः।
तस्य पत्न्यः प्ररूपाढ्याः सदैव यौवनान्विताः८७।
धर्मशीलाः सुताः शुभ्राः समृद्धाः पितृसंमताः।

एवं क्रमेण भुंजंति सप्तजन्मसु क्षत्रियाः८८।
अन्यायेन तु योद्धारस्तिष्ठंति नरके चिरम्।
एवं च क्षत्रिया वृत्तिर्ब्राह्मणैरुपजीव्यते८९।
वैश्यैः शूद्रैस्तथान्यैश्च अंत्यजैर्म्लेच्छजातिभिः।
ये च योधाः प्रयुध्यंते न्याययुद्धेन सर्वदा९०।
तेपि यांति परं स्थानं सर्वे वर्णा द्विजातयः।
न शूरो यो द्विजो भीरुरस्त्रशस्त्रविवर्जितः९१।
विपत्तौ वैश्यवृतिं च कारयेद्द्विजसत्तमः।
वैश्यवृत्तिं वणिग्भावं कृषिं चैव तथापरैः९२।
कारयेत्कृषिवाणिज्यं विप्रकर्म न च त्यजेत्।
वणिग्भावान्मृषात्युक्तौ दुर्गतिं प्राप्नुयाद्द्विजः।
आर्द्रद्रव्यं परित्यज्य ब्राह्मणो लभते शिवम्।

समुत्पाद्य ततो वृतिं दद्याद्विप्राय सर्वशः९४।
पितृयज्ञे तथा चाग्नौ जुहुयाद्विधिवद्द्विजः।
तुलेऽसत्यं न कर्त्तव्यं तुलाधर्मप्रतिष्ठिता९५।
छलभावं तुले कृत्वा नरकं प्रतिपद्यते।
अतुलं चापि यद्द्रव्यं तत्र मिथ्या परित्यजेत्९६।
एवं मिथ्या न कर्त्तव्या मृषा पापप्रसूतिका।
नास्ति सत्यात्परोधर्मो नानृतात्पातकं परम्९७।
अतः सर्वेषु कार्येषु सत्यमेव विशिष्यते।
अश्वमेधसहस्रं तु सत्यं च तुलया धृतम्९८।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते।
यो वदेत्सर्वकार्येषु सत्यं मिथ्या परित्यजेत्९९।
स निस्तरति दुर्गाणि स्वर्गमक्षयमश्नुते।
वाणिज्यं कारयेद्विप्रो मिथ्याऽवश्यं परित्यजेत्१०० 1.48.100।
वृद्धिं च निक्षिपेत्तीर्थे स्वयं शेषं तु भोजयेत्।
देहक्लेशात्तत्सहस्रगुणं भवति सर्वदा१०१।

अर्थार्जनविधौ मर्त्या विशंति विषमे जले।
कांतारमटवीं चैव श्वापदैः सेवितां तथा१०२।
गिरिं गिरिगुहां दुर्गां म्लेच्छानां शस्त्रपातिनाम्।
गृहं प्रतिभयं स्थानं धनलोभात्समंततः१०३।
सुतदारान्परित्यज्य दूरं गच्छंति लोभिनः।
स्कंधे भारं वहंत्यन्ये तर्यां चक्रे निपातनैः१०४।
क्षेपणीभिर्महादुःखैस्सदा प्राणव्ययेन च।
अर्थस्य संचयः पुत्र प्राणात्प्रियतरो महान्१०५।
एभिर्न्यायार्जितं वित्तं वणिग्भावेन यत्नतः।
पितृदेवद्विजातिभ्यो दत्तं चाक्षयमश्नुते१०६।
एतौ दोषौ महांतौ च वाणिज्ये लाभकर्मणि।

लोभानामपरित्यागो मृषा ग्राह्यश्च विक्रयः१०७।
एतौ दोषो परित्यज्य कुर्यादर्थार्जनं बुधः।
अक्षयं लभते दानाद्वणिग्दोषैर्न लिप्यते१०८।
पुण्यकर्मरतो विप्रः कृषिं हि परिकारयेत्।

वाहयेद्दिवसस्यार्धं बलीवर्दचतुष्टयम्१०९।
अभावात्त्रितयं चैव अविश्रामं न कारयेत्।
चारयेच्च तृणेऽच्छिन्नै चोरव्याघ्रविवर्जिते११०।
दद्याद्धासं यथेष्टं च नित्यमातर्पयेत्स्वयम्।
गोष्ठं च कारयेत्तस्य किंचिद्विघ्नविवर्जितम्१११।
सदा गोमयमूत्राभ्यां विघसैश्च विवर्जितम्।
न मलं निक्षिपेद्गोष्ठे सर्वदेवनिकेतने११२।
आत्मनः शयनीयस्य सदृशं कारयेद्बुधः।
समं निर्वापयेद्यत्नाच्छीतवातरजस्तथा११३।
प्राणस्य सदृशं पश्येद्गां च सामान्यविग्रहम्।
अस्य देहे सुखंदुःखं तथा तस्यैव कल्पते११४।
अनेन विधिना यस्तु कृषिकर्माणि कारयेत्।
स च गोवाहनैर्दोषैर्न लिप्येत धनी भवेत्११५।
दुर्बलं पीडयेद्यस्तु तथैव गदसंयुतम्।
अतिबालातिवृद्धं च स गोहत्यां समालभेत्११६।

विषमं वाहयेद्यस्तु दुर्बलं सबलं तथा।
स गोहत्यासमं पापं प्राप्नोतीह न संशयः११७।
यो वाहयेद्विना सस्यं खादंतं गां निवारयेत्।
मोहात्तृणं जलं वापि स गोहत्यासमं लभेत्११८।
संक्रांत्यां पौर्णमास्यां चामावास्यायां तथैव च।
हलस्य वाहनात्पापं गवामयुतहत्यया११९।
अमूषु पूजयेद्यस्तु सितैश्चित्रादिभिर्नरः।
कज्जलैः कुसुमैस्तैलैः सोक्षयं स्वर्गमश्नुते१२०।
घासमुष्टिं परगवे यो ददाति सदाह्निकम्।
सर्वपापक्षयस्यस्य स्वर्गं चाक्षयमश्नुते१२१।
यथा विप्रस्तथा गौश्च द्वयोः पूजाफलं समम्।
विचारे ब्राह्मणो मुख्यो नृणां गावः पशौ तथा१२२।
नारद उवाच-।
विप्रो ब्रह्ममुखे जातः कथितो मे त्वयानघ।
कथं गोभिः समो नाथ विस्मयो मे विधे ध्रुवम्१२३।

ब्रह्मोवाच-।
शृणु चात्र यथातथ्यं ब्राह्मणानां गवां यथा।
एकपिंडक्रियैक्यं तु पुरुषैर्निर्मितं पुरा१२४।
पुरा ब्रह्ममुखोद्भूतं कूटं तेजोमयं महत्।

चतुर्भागप्रजातं तद्वेदोग्निर्गौर्द्विजस्तथा१२५।
प्राक्तेजः संभवो वेदो वह्निरेव तथैव च।
परतो गौस्तथा विप्रो जातश्चैव पृथक्पृथक्१२६।
तत्र सृष्टा मया चादौ वेदाश्चत्वार एकशः।
स्थित्यर्थं सर्वलोकानां भुवनानां समंततः१२७।
अग्निर्हव्यानि भुंजीत देवहेतोस्तथा द्विजः।
आज्यं गोप्रभवं विद्धि तस्मादेते प्रसूतकाः१२८।
न संति यदि लोकेषु चत्वारोमी महत्तराः।
तदाखिलं च भुवनं नष्टं स्थावरजंगमम्१२९।
एभिर्धृताः सदा लोकाः प्रतिष्ठंति स्वभावतः।
स्वभावो ब्रह्मरूपोसावेते ब्रह्ममयाः स्मृताः१३०।

तस्माद्गौः पूजनीयोसौ विप्र देवासुरैरपि।
उदारः सर्वकार्येषु जातस्तथ्यो गुणाकरः१३१।
सर्वदेवमयः साक्षात्सर्वसत्वानुकंपकः।
अस्य कार्यं मया सृष्टं पुरैव पोषणं प्रति१३२।
अतएव मया दत्तं वरं चातिसुशोभनम्।
एकजन्मनि ते मोक्षस्तवास्त्विति विनिश्चितम्१३३।
अत्रैव ये मृता गावस्त्वागच्छंति ममालयम्।
पापस्य कणमात्रं तु तेषां देहेन तिष्ठति१३४।
देवी गौर्धेनुका देवाश्चादिदेवी त्रिशक्तिका।
प्रसादाद्यस्य यज्ञानां प्रभवो हि विनिश्चितः१३५।
गवां सर्वपवित्राणि पुनंति सकलं जगत्।
मूत्रं गोर्गोमयं क्षीरं दधिसर्पिस्तथैव च१३६।
अमीषां भक्षणे पापं न तिष्ठति कलेवरे।
तस्माद्धृतं दधि क्षीरं नित्यं खादंति धार्मिकाः१३७।
विशिष्टं सर्वद्रव्येषु गव्यमिष्टं परं शुभम्।

यस्यास्ये भोजनं नास्ति तस्य मूर्तिस्तु पूतिका१३८।
अन्नाद्यं पंचरात्रेण सप्तरात्रेण वै पयः।
दधि विंशतिरात्रेण घृतं स्यान्मासमेककम्१३९।
अगव्यैर्यस्तु भुंक्ते वै मासमेकं निरंतरम्।
भोजने तस्य मर्त्यस्य प्रेताः खादंति चैव हि१४०।
परमान्नं परं शुद्धं स्विन्नं चातपतण्डुलैः।
भुक्त्वा तु यत्कृतं पुण्यं कोटिकोटिगुणं भवेत्१४१।
अन्यच्चापि च यद्द्रव्यं हविष्यं शास्त्रनिर्मितम्।
तद्भुक्तवा यत्कृतं कर्म सर्वं लक्षगुणं भवेत्१४२।
निरामिषं च यत्किंचित्तस्माद्यत्फलं लभेत्।
तस्माद्गौः सर्वकार्येषु शस्त एको युगेयुगे१४३।
सर्वदा सर्वकामेषु धर्मकामार्थमोक्षदः।

नारद उवाच-।
केषु किं वा प्रयोगेण परं पुण्यं प्रकीर्तितं१४४।
वद तत्सर्वलोकेश यथा जानामि तत्वतः।

ब्रह्मोवाच।
सकृत्प्रदक्षिणं कृत्वा गोधनं चाभिवंदयेत्१४५।
सर्वपापैर्विनिर्मुक्तः स्वर्गं चाक्षयमश्नुते।
सुराचार्यो यथा वंद्यः पूज्योसौ माधवो यथा१४६।
सप्तप्रदक्षिणं कृत्वा चैश्वर्यात्पाकशासनः।
कल्य उत्थाय गोमध्ये पात्रं गृह्य सहोदकम्१४७।
निषिंचेद्यो गवां शृंगं मस्तकेनैव तज्जलम्।
प्रतीच्छेत निराहारस्तस्य पुण्यं निबोधत१४८।
श्रूयंते यानि तीर्थानि त्रिषु लोकेषु नारद।
सिद्धचारणयुक्तानि सेवितानि महर्षिभिः१४९।
अभिषेकस्समस्तेषां गवां शृंगोदकस्य च।
प्रातरुत्थाय यो मर्त्यः स्पृशेद्गां च घृतं मधु१५० 1.48.150।
सर्षपांश्च प्रियंगूंश्च कल्मषात्प्रतिमुच्यते।
घृतक्षीरप्रदा गावो घृतयोन्यो घृतोद्भवाः१५१।
घृतनद्यो घृतावर्तास्ता मे संतु सदा गृहे।

घृतं मे सर्वगात्रेषु घृतं मे मनसि स्थितम्१५२।
गावो ममाग्रतो नित्यं गावः पृष्ठत एव च।
गावश्च सर्वगात्रेषु गवांमध्ये वसाम्यहम्१५३।
इत्याचम्य जपेन्मंत्रं सायंप्रातरिदं शुचिः।
सर्वपापक्षयस्तस्य स्वर्लोके पूजितो भवेत्१५४।
यथा गौश्च तथा विप्रो यथाविप्रस्तथा हरिः।
हरिर्यथा तथा गंगा एतेन ह्यवृषाः स्मृताः१५५।
गावो बंधुर्मनुष्याणां मनुष्या बांधवा गवाम्।
गौश्च यस्मिन्गृहे नास्ति तद्बंधुरहितं गृहम्१५६।
गोमुखे चाश्रिता वेदाः सषडंगपदक्रमाः।
शृंगयोश्च स्थितौ नित्यं सहैव हरिकेशवौ१५७।
उदरेऽवस्थितः स्कंदः शीर्षे ब्रह्मा स्थितः सदा।
वृषद्ध्वजो ललाटे च शृंगाग्र इंद्र एव च१५८।
कर्णयोरश्विनौ देवौ चक्षुषोश्शशिभास्करौ।
दंतेषु गरुडो देवो जिह्वायां च सरस्वती१५९।

अपाने सर्वतीर्थानि प्रस्रावे चैव जाह्नवी।
ऋषयो रोमकूपेषु मुखतः पृष्ठतो यमः१६०।
धनदो वरुणश्चैव दक्षिणं पार्श्वमाश्रितौ।
वामपार्श्वे स्थिता यक्षास्तेजस्वंतो महाबलाः१६१।
मुखमध्ये च गंधर्वा नासाग्रे पन्नगास्तथा।

खुराणां पश्चिमे पार्श्वेऽप्सरसश्च समाश्रिताः१६२।
गोमये वसते लक्ष्मीर्गोमूत्रे सर्वमंगला।
पादाग्रे खेचरा वेद्या हंभाशब्दे प्रजापतिः१६३।
चत्वारः सागराः पूर्णा धेनूनां च स्तनेषु वै।
गां च स्पृशति यो नित्यं स्नातो भवति नित्यशः१६४।
अतो मर्त्यः प्रपुष्टैस्तु सर्वपापैः प्रमुच्यते।
गवां रजः खुरोद्धूतं शिरसा यस्तु धारयेत्१६५।
स च तीर्थजले स्नातः सर्वपापैः प्रमुच्यते।
नारद उवाच-।
गवां च दशवर्णानां कस्य दाने च किंफलम्१६६।

ब्रूहि तत्त्वं गुरुश्रेष्ठ परमेष्ठिन्प्रियं यदि।
ब्रह्मोवाच-।
श्वेतां गां ब्राह्मणे दत्वा मानवश्चेश्वरो भवेत्१६७।
प्रासादे वसते नित्यं भोगी च सुखमेधते।
धूम्रा तु स्वर्गकांतार संसारे पापमोक्षिणी१६८।
अक्षयं कपिलादानं कृष्णां दत्वा न सीदति।
पांडुरा दुर्लभा लोके गौरी च कुलनंदिनी१६९।
रक्ताक्षी रूपकामस्य धनकामस्य नीलिका।
एकां च कपिलां दत्वा सर्वपापैः प्रमुच्यते१७०।
यत्तु बाल्यकृतं पापं यौवने वार्धके कृतम्।
वाचाकृतं कर्मकृतं मनसा यत्प्रचिंतितं१७१।
अगम्यागमनं चैव मित्रद्रोहे च पातकम्।
मानकूटं तुलाकूटं कन्यानृतं गवानृतम्१७२।
सर्वं च नाशयेत्क्षिप्रं कपिलां यः प्रयच्छति।
दशयोजनविस्तीर्णा महापारा महानदी१७३।

नारा च जलकांतारे प्रसृते चोदकार्णवे।
यावद्वत्सस्य द्वौ पादौ मुखं यावन्न जायते१७४।
तावद्भौः पृथिवी ज्ञेया यावद्भर्भं न मुंचति।
सुवर्णशृंगीं वस्त्राढ्यां सर्वालंकारभूषिताम्१७५।
ताम्रपृष्ठीं रौप्यखुरां तथा कांस्योपदोहनाम्।
शोभितां गंधपुष्पैश्च सर्वालंकारभूषितां१७६।
ईदृशीं कपिलां दद्याद्विजातौ वेदपारगे।
सर्वपापक्षयस्तस्य विष्णुलोकेऽच्युतो भवेत्१७७।
तस्यां तु दुह्यमानायां भूमौ पतंति बिंदवः।
आरामादि विजायंते बहुपुष्पफलोत्तमाः१७८।
यत्र कामफला वृक्षा नद्यः पायसकर्दमाः।
प्रासादाश्चापि सौवर्णास्तत्र गच्छंति गोप्रदाः१७९।
दशधेनूश्च यो दद्यादेकं चैव धुरंधरं।

समानं तु फलं प्रोक्तं ब्रह्मणा समुदाहृतम्१८०।
एकं च दशभिर्दद्यात्सहस्राणां शतं फलम्।

तस्यानुसारतो वेद्यं फलं नारद यत्नतः१८१।
पितॄनुद्दिश्य यः पुत्रो वृषं च मोक्षयेद्भुवि।
पितरो विष्णुलोकेषु महीयंते यथेप्सितम्१८२।
चतस्रो वत्सतर्यश्च एकस्यैव वृषस्य च।
मोक्ष्यंते सर्वतः पुत्र विधिरेष सनातनः१८३।
यावंति चैव रोमाणि तस्य तासां च सर्वशः।
तावद्वर्षसहस्राणि स्वर्गं भुजंति मानवाः१८४।
लांगूलेन वृषो यच्च जलं चोत्क्षिपति ध्रुवं।
ततोयं तु सहस्राब्दं पितॄणाममृतं भवेत्१८५।
खुरेण कर्षयेद्भूमिं ततो लोष्ठं च कर्दमः।
पितृभ्यश्च स्वधा तत्र लक्षकोटिगुणं भवेत्१८६।
विद्यमाने च जनके यदि माता विनश्यति।
चंदनेनांकिता धेनुस्तस्याः स्वर्गाय दीयते१८७।
दाता चैव पितॄणां च ऋणं चैव प्रमुंचति।
अक्षयं लभते स्वर्गं पूजितो मघवा यथा१८८।

सर्वलक्षणसंयुक्ता तरुणा गौः पयस्विनी।
समाप्रसूतिका भद्रा सा च गौः पृथिवी स्मृता१८९।
तस्य दानेन मंत्रस्य पृथ्वीदानसमं फलं।
शतक्रतुसमो मर्त्यः कुलमुद्धरते शतं१९०।
गवां च हरणं कृत्वा मृते गोरथवत्सके।
क्रिमिपूर्णे स कूपे च तिष्ठेदाभूतसंप्लवं१९१।
गवां चैव वधं कृत्वा पितृभिः सह पच्यते।
रौरवे नरके घोरे तावत्कालं प्रतिक्रिया१९२।
गोप्रचारप्रभग्नश्च षंडवाहनबंधनः।
अक्षयं नरकं प्रायान्पुनर्जन्मनि जन्मनि१९३।
सकृच्च श्रावयेद्यस्तु कथां पुण्यतमामिमां।
सर्वपापक्षयस्तस्य देवैश्च सह मोदते१९४।
य इदं शृणुयाद्वापि परं पुण्यतमं महत्।
सप्तजन्मकृतात्पापान्मुच्यते तत्क्षणेन हि१९५।

Roman transliteration

brahmovāca-|
ataḥ paraṃ tu viprarṣe cāṃḍālapatito dvijaḥ|
pralapya ca bahūnśokānjagāma kaśyapaṃ munim1|
gatvovāca muniśreṣṭha vadāsmākaṃ hitaṃ vacaḥ|
yathā pāpādvimucyehaṃ muniśreṣṭha tathā kuru2|
tamuvāca mahātejā īṣaddhāsyaḥ samaṃtataḥ|

kaśyapa uvāca-|
saṃdarśanācca mlecchānāmupaśāṃtosi vai svayam3|
gāyatryāśca japairhomairvrataiścāṃdrāyaṇadibhiḥ|
smara nityaṃ hareḥ pādamupoṣya harivāsaram4|
aharniśaṃ harerdhyānaṃ praṇāmaṃ kuru taṃ prabhum|
tīrthasnānena maṃtreṇa paṃkasyāṃtaṃ gamiṣyasi5|
tataḥ pāpakṣayādeva brāhmaṇatvaṃ ca lapsyase|
vratairvṛṣādhikairmokṣaṃ nāśayankalmaṣaṃ dvija6|
munestasya vacaḥ śrutvā kṛtakṛtyo'bhavattadā|

puṇyaṃ sa vividhaṃ kṛtvāpunarbrahmatvamāptavān7|
tatastaptvā tapastīvraṃsvarlokaṃ ciramabhyagāt|
sadvṛttasyākhilaṃ pāpaṃ kṣayaṃ yāti dine dine8|
asadvṛttasya puṇyaṃ hi kṣayaṃ yātyaṃjanopamam|
anācārāddhato vipra ācārātsuratāṃ vrajet9|
tataḥ kaṃṭhagataiḥ prāṇairācāraṃ kurute dvijaḥ|
karmaṇā manasāṃgena sadācāraṃ sadā kuru10|
kaśyapasyopadeśena sa vinīto'bhavaddvijaḥ|
ācāraṃ tu punaḥ kṛtvā tapastaptatvā divaṃ gataḥ11|
anācārī hato vipraḥ svargalokeṣu garhitaḥ|
ācāraṃ tu punaḥ kṛtvā suraloke mahīyate12|
nārada uvāca-|
prāpnuvaṃti gatiṃ lokāḥ pūjayitvā dvijottamān|
dvijānāṃ pīḍanaṃ kṛtvā gatiṃ gacchati kāṃ prabho13|
brahmovāca-|

kṣudhā saṃtaptadehānāṃ brāhmaṇānāṃ mahātmanām|
nārcayecchaktito bhaktyā sa yāti narakaṃ naraḥ14|
paruṣeṇa krośayitvā krodhādyastu visarjayet|
sa yāti narakaṃ ghoraṃ mahārauravakṛcchrakam15|
sannivṛttastataḥ kīṭādyantyajātiṣu jāyate|
tato rogī daridrastu kṣudhayā paripīḍitaḥ16|
nāvamanyettato vipraṃ kṣudhayā gṛhamāgatam|
na dadāmīti yo brūyāddevāgnibrāhmaṇeṣu saḥ17|
tiryagyoniśataṃ gatvā cāṃḍālyamupagacchati|
pādamudyamya yo vipraṃ haṃti gāṃ pitarau gurum18|
raurave niyato vāsastasya nāstīha niṣkṛtiḥ|
yadi puṇyādbhavejjanma sa eva paṃgutāṃ vrajet19|
atidīno viṣādī ca duḥkhaśokābhipīḍitaḥ|
evaṃ janmatrayaṃ prāpya bhavettasya ca niṣkṛtiḥ20|
muṣṭicapeṭakīlaiśca hanyādvipraṃ tu yaḥ pumān|

tāpane raurave ghore kalpāṃtaṃ sopi tiṣṭhati21|
atha janma samāsādya kukkuraḥ krūracaṃḍakaḥ|
aṃtyajātiṣu jātopi daridraḥ kukṣiśūlavān22|
pādamudyacchate vā yastasya pāde śilīpadaḥ|
khaṃjo vā maṃdajaṃgho vā khaṇḍapādo bhavennaraḥ23|
pakṣavātena cāṃgāni prakaṃpaṃte sadaiva hi|
mātaraṃ pitaraṃ vipraṃ snātakaṃ ca tapasvinam24|
hatvā gurugaṇaṃ krodhātkuṃbhīpāke ciraṃ bhavet|
uṣitvā caiva jāyeta kīṭajātiṣu tatparam25|
viruddhaṃ paruṣaṃ vākyaṃ yo vadeddhi dvijātiṣu|
aṣṭau kuṣṭhāḥ prajāyaṃte tasya dehe dṛḍhaṃ suta26|

vicarcikātha dadrūśca maṃḍalaḥ śukti sidhmakau|
kālakuṣṭhastathā śuklastaruṇaścātidāruṇaḥ27|
tato bhiṣakprayoge ca pāpātpuṇyaṃ palāyate|
apuṇyāj̃jalarekheva tenaiva nidhanaṃ vrajet28|

eṣāṃ madhye mahākuṣṭhāstraya eva prakīrtitāḥ|
kālakuṣṭhastathā śuklastaruṇaścātidāruṇaḥ29|
mahāpātakabhāvānāṃ jñānātsaṃsargatopi vā|
atipātakināmeva trayo dehe bhavaṃti vai30|
saṃsargātsahasaṃbaṃdhādrogaḥ saṃcarate nṛṇām|
dūrātparityajeddhīraḥ spṛṣṭvā snānaṃ samācaret31|
patitaṃ kuṣṭhasaṃyuktaṃ cāṃḍālaṃ ca gavāśinam|
śvānaṃ rajasvalāṃ bhillaṃ spṛṣṭvā snānaṃ samācaret32|
duritasyānurūpeṇa dehe kuṣṭhā vyavasthitāḥ|
ihaloke paratraivāpyatra nāsti tu saṃśayaḥ33|
nyāyenopārjitāṃ vṛttiṃ brahmasvaṃ harate tu yaḥ|
akṣayaṃ narakaṃ prāpya punarjanma na vidyate34|
piśuno yastu viprāṇāṃ raṃdhrānveṣaṇatatparaḥ|
taṃ dṛṣṭvāpyathavā spṛṣṭvā sacelo jalamāviśet35|
brahmasvaṃ praṇayādbhuktaṃ dahatyāsaptamaṃ kulam|

vikrameṇa tu bhuṃjāno daśapūrvāndaśāparān36|
na viṣaṃ viṣamityāhurbrahmasvaṃ viṣamucyate|
viṣamekākinaṃ haṃti brahmasvaṃ putrapautrakam37|
mohācca mātaraṃ gatvā brāhmaṇīṃ ca gurostriyam|
patitvā raurave ghore punarutpattidurlabhaḥ38|
pataṃti pitarastasya kuṃbhīpāketha tāpane|
avīcikālasūtre ca mahārauravaraurave39|
kadācidapi vā teṣāṃ niṣkṛtiṃ nānumenire|
prāṇaṃ hatvā dvijātīnāṃ svayaṃ yātyapunarbhavam40|
pataṃti puruṣāstasya raurave ca sahasraśaḥ|
nārada uvāca-|
sarveṣāmeva viprāṇāṃ vadhe ca pātakaṃ samam41|
viṣamaṃ vā kutastiṣṭhettattvato vaktumarhasi|
brahmovāca-|
hatvā vipraṃ dhruvaṃ putra pātakaṃ yadudāhṛtam42|

labhate brahmahā ghoraṃ vaktavyaṃ cāparaṃ śṛṇu|
lakṣakoṭisahasrāṇāṃ brāhmaṇānāṃ vadhaṃ bhajet43|
vedaśāstrayutaṃ hatvā śrotriyaṃ vijiteṃdriyam|
vipraṃ ca vaiṣṇavaṃ hatvā tasmāddaśaguṇottaram44|
svavaṃśānpātayitvā tu punarjanma na viṃdate|
trivedaṃ snātakaṃ hatvā vadhasyāṃtaṃ na vindate45|
śrotriyaṃ ca sadācāraṃ tīrthamaṃtraprapūtakam|
īdṛśaṃ brāhmaṇaṃ hantuḥ pāpasyāṃto na vidyate46|
apakāraṃ samuddiśya dvijaḥ prāṇānparityajet|
dṛśyate yena cānyena brahmahā sa bhavennaraḥ47|
vacobhiḥ paruṣairvṛttaiḥ pīḍitastāḍito dvijaḥ|
yamuddiśya tyajetprāṇāṃstamāhurbrahmaghātinam48|
ṛṣayo munayo devāḥ sarve brahmavidastathā|
deśānāṃ pārthivānāṃ ca sa ca vadhyo bhavediha49|
ato brahmavadhaṃ prāpya pitṛbhiḥ saha pacyate|

prāyopaveśakaṃ vipraṃ budhaḥ saṃmānayeddhruvam50 1.48.50|
doṣaiścāpi vinirmuktamuddiśya prāṇamutsṛjet|
sa pralipto vadhairghorairna tu yaṃ parikīrtayet51|
ātmaghātaṃ drumārohaṃ koṭarai rūpajīvinaṃ|
yaḥ kuryādātmanoghātaṃ svavaṃśe brahmahā bhavet52|
bhrūṇaṃ ca ghātayedyastu śiśuṃ vā āturaṃ gurum|
brahmahā svayameva syānna tu yaṃ parikīrtayet53|
mārayecca sagotraṃ vā brāhmaṇaṃ brāhmaṇādhamaḥ|
tasyaiva tadbhavetpāpaṃ na tu yaṃ parikīrttayet54|
pīḍayitvā dvijaṃ śūdraḥ svakāryaṃ cāpi sādhayet|
tatrāpāpe ca śūdrasya pātakaṃ nānyathā bhavet55|
tātkālika vadhaṃ hatvā haṃtāramātatāyinaṃ|
na ca haṃtā ca tatpāpairlipyate dvijasattama56|
ātatāyinamāyāṃtamapi vedāṃtagaṃ raṇe|
jighāṃsaṃtaṃ jighāṃsecca na tena brahmahā bhavet57|

agnido garadaścaiva dhanahārī ca suptaghaḥ|
kṣetradārāpahārī ca ṣaḍete hyātatāyinaḥ58|
khalo rājavadhodyogī pitṝṇāṃ ca vadhe rataḥ|
anuyāyī nṛpo rājñaścatvāraścātatāyinaḥ59|
tatkṣaṇānna mṛtaṃ vipraṃ punarhaṃtuṃ na yujyate|
purnahatvā vadhaṃ ghoraṃ jñānātprāpnoti niścitaṃ60|
loke viprasamo nāsti pūjanīyo jagadguruḥ|
hatvā taṃ yadbhavetpāpaṃ tatparaṃ ca na vidyate61|
devavatpūjanīyosau devāsuragaṇairnaraiḥ|
brāhmaṇasya samo nāsti triṣu lokeṣu niścitaṃ62|
nārada uvāca-|
kāṃ vṛttiṃ samupāśritya jīvitavyaṃ dvijena hi|
apānena suraśreṣṭha tatvato vaktumarhasi63|
brahmovāca-|
ayācitā ca yā bhikṣā praśastā sā prakīrtitā|

uñchavṛttistato bhadrā subhadrā sarvavṛttiṣu64|
yāmāśritya muniśreṣṭhā gacchaṃti brahmaṇaḥ padam|
dakṣiṇā yajñaśeṣāṇāṃ grāhyā yajñagatena hi65|
pāṭhanaṃ yājanaṃ kṛtvā grahītavyaṃ dhanaṃ dvijaiḥ|
pāṭhayitvā paṭhitvā ca kṛtvā svastyayanaṃ śubhaṃ66|
brāhmaṇānāmidaṃ jīvyaṃ śiṣṭā vṛttiḥ pratigrahaḥ|
śāstropajīvino dhanyā dhanyā vṛkṣopajīvinaḥ67|
dhanyā vṛkṣalatājīvyā vāṭīsasyopajīvinaḥ|
anna jaṃtu vadhe pāpaṃ tasya doṣopaśāṃtaye68|
navadhānyāni śastāni viprebhyaḥ saṃpradāpayet|
na cetprāṇivadhe hyatra kṣīyaṃte cāyuṣo dhruvaṃ69|
tasmāddadyātsubahūni pitṛdevadvijātiṣu|
abhāvātkṣattriyāvṛttirbrāhmaṇairūpajīvyate70|
nyāyayuddheṣu yoddhavyaṃ caredvīravrataṃ śubham|
sa tayā ca dvijo vṛtyā yaddhanaṃ labhate nṛpāt71|

pitṛyajñādidāneṣu medhyaṃ taddhanamucyate|
samabhyaseddhanurvidyāṃ vedayuktāṃ sadānaghaḥ72|
śaktikuṃtagadākhaḍga parighāṇāṃ samaṃtataḥ|
aśvārohaṃ gajārohamaiṃdrajālamamānakaṃ73|
rathabhūmigataṃ yuddhaṃ yuktaṃ sarvatra kārayet|
dvija deva dhruvāṇāṃ ca strīṇāṃ vṛttaṃ tapasvināṃ74|

sādhu sādhvī gurūṇāṃ ca nṛpāṇāṃ rakṣaṇāddhruvam|
yatpuṇyaṃ labhyate śūraiḥ kathaṃ tadbrahmavādibhiḥ75|
sarvapāpakṣayaṃ kṛtvā sokṣayaṃ svargamaśnute|
sammukhe nyāyayuddhe ca pataṃti brāhmaṇā raṇe76|
te vrajaṃti paraṃ sthānaṃ na gamyaṃ brahmavādināṃ|
dharmayuddhasya yadvṛttaṃ śṛṇu puṇyaṃ yathārthataḥ77|
saṃmukhena prayudhyaṃte na ca gacchaṃti kātaraṃ|
na bhagnaṃ pṛṣṭhato ghnaṃti niḥśastraṃ prapalāyitam78|
ayudhyamānaṃ bhīruṃ ca patitaṃ gatakalmaṣaṃ|

asacchūdraṃ stutiprītamāhave śaraṇāgatam79|
hatvā ca narakaṃ yāṃti durvṛttā jayakāṃkṣiṇaḥ|
eṣā ca kṣattriyā vṛttiḥ sadācāraistu gīyate80|
yāmāśritya divaṃ yāṃti sarvakṣatriyakuṃjarāḥ|
dharmayuddhe śubho mṛtyuḥ saṃmukhe kṣattriyasya ca81|
atra pūto bhavetsopi sarvapāpaiḥ pramucyate|
sa tiṣṭhetsvargaloke ca prāsāde ratnabhūṣite82|
jāṃbūnadamayastaṃbhe ratnabhūṣitabhūtale|
iṣṭadravyaiḥ susaṃpūrṇe divyavastropaśobhite83|
purataḥ kalpavṛkṣāśca tiṣṭhaṃti sarvadāyinaḥ|
vāpīkūpataṭākādyairudyānairupaśobhite84|
yauvanāḍhyāśca sevaṃte taṃ devapurakanyakāḥ|
tasyāgrato mudā nityaṃ nṛtyaṃtyapsarasāṃ gaṇāḥ85|
gītaṃ gāyaṃti gaṃdharvā devāśca stutipāṭhakāḥ|
evaṃ krameṇa kalpāṃte sārvabhaumo bhavennṛpaḥ86|

sarvabhogaikakartā ca nīruṇmanmathavigrahaḥ|
tasya patnyaḥ prarūpāḍhyāḥ sadaiva yauvanānvitāḥ87|
dharmaśīlāḥ sutāḥ śubhrāḥ samṛddhāḥ pitṛsaṃmatāḥ|
evaṃ krameṇa bhuṃjaṃti saptajanmasu kṣatriyāḥ88|
anyāyena tu yoddhārastiṣṭhaṃti narake ciram|
evaṃ ca kṣatriyā vṛttirbrāhmaṇairupajīvyate89|
vaiśyaiḥ śūdraistathānyaiśca aṃtyajairmlecchajātibhiḥ|
ye ca yodhāḥ prayudhyaṃte nyāyayuddhena sarvadā90|
tepi yāṃti paraṃ sthānaṃ sarve varṇā dvijātayaḥ|
na śūro yo dvijo bhīrurastraśastravivarjitaḥ91|
vipattau vaiśyavṛtiṃ ca kārayeddvijasattamaḥ|
vaiśyavṛttiṃ vaṇigbhāvaṃ kṛṣiṃ caiva tathāparaiḥ92|
kārayetkṛṣivāṇijyaṃ viprakarma na ca tyajet|
vaṇigbhāvānmṛṣātyuktau durgatiṃ prāpnuyāddvijaḥ|
ārdradravyaṃ parityajya brāhmaṇo labhate śivam|

samutpādya tato vṛttiṃ dadyādviprāya sarvaśaḥ94|
pitṛyajñe tathā cāgnau juhuyādvidhivaddvijaḥ|
tule'satyaṃ na karttavyaṃ tulādharmapratiṣṭhitā95|
chalabhāvaṃ tule kṛtvā narakaṃ pratipadyate|
atulaṃ cāpi yaddravyaṃ tatra mithyā parityajet96|
evaṃ mithyā na karttavyā mṛṣā pāpaprasūtikā|
nāsti satyātparodharmo nānṛtātpātakaṃ param97|
ataḥ sarveṣu kāryeṣu satyameva viśiṣyate|
aśvamedhasahasraṃ tu satyaṃ ca tulayā dhṛtam98|
aśvamedhasahasrāddhi satyameva viśiṣyate|
yo vadetsarvakāryeṣu satyaṃ mithyā parityajet99|

sa nistarati durgāṇi svargamakṣayamaśnute|
vāṇijyaṃ kārayedvipro mithyā'vaśyaṃ parityajet100 1.48.100|
vṛddhiṃ ca nikṣipettīrthe svayaṃ śeṣaṃ tu bhojayet|
dehakleśāttatsahasraguṇaṃ bhavati sarvadā101|

arthārjanavidhau martyā viśaṃti viṣame jale|
kāṃtāramaṭavīṃ caiva śvāpadaiḥ sevitāṃ tathā102|
giriṃ giriguhāṃ durgāṃ mlecchānāṃ śastrapātināṃ|
gṛhaṃ pratibhayaṃ sthānaṃ dhanalobhātsamaṃtataḥ103|
sutadārānparityajya dūraṃ gacchaṃti lobhinaḥ|
skaṃdhe bhāraṃ vahaṃtyanye taryāṃ cakre nipātanaiḥ104|
kṣepaṇībhirmahāduḥkhaissadā prāṇavyayena ca|
arthasya saṃcayaḥ putra prāṇātpriyataro mahān105|
ebhirnyāyārjitaṃ vittaṃ vaṇigbhāvena yatnataḥ|
pitṛdevadvijātibhyo dattaṃ cākṣayamaśnute106|
etau doṣau mahāṃtau ca vāṇijye lābhakarmaṇi|
lobhānāmaparityāgo mṛṣā grāhyaśca vikrayaḥ107|
etau doṣo parityajya kuryādarthārjanaṃ budhaḥ|
akṣayaṃ labhate dānādvaṇigdoṣairna lipyate108|
puṇyakarmarato vipraḥ kṛṣiṃ hi parikārayet|

vāhayeddivasasyārdhaṃ balīvardacatuṣṭayam109|
abhāvāttritayaṃ caiva aviśrāmaṃ na kārayet|
cārayecca tṛṇe'cchinnai coravyāghravivarjite110|
dadyādghāsaṃ yatheṣṭaṃ ca nityamātarpayetsvayam|
goṣṭhaṃ ca kārayettasya kiṃcidvighnavivarjitam111|
sadā gomayamūtrābhyāṃ vighasaiśca vivarjitam|
na malaṃ nikṣipedgoṣṭhe sarvadevaniketane112|
ātmanaḥ śayanīyasya sadṛśaṃ kārayedbudhaḥ|
samaṃ nirvāpayedyatnācchītavātarajastathā113|
prāṇasya sadṛśaṃ paśyedgāṃ ca sāmānyavigraham|
asya dehe sukhaṃduḥkhaṃ tathā tasyaiva kalpate114|
anena vidhinā yastu kṛṣikarmāṇi kārayet|
sa ca govāhanairdoṣairna lipyeta dhanī bhavet115|
durbalaṃ pīḍayedyastu tathaiva gadasaṃyutam|
atibālātivṛddhaṃ ca sa gohatyāṃ samālabhet116|

viṣamaṃ vāhayedyastu durbalaṃ sabalaṃ tathā|
sa gohatyāsamaṃ pāpaṃ prāpnotīha na saṃśayaḥ117|
yo vāhayedvinā sasyaṃ khādaṃtaṃ gāṃ nivārayet|
mohāttṛṇaṃ jalaṃ vāpi sa gohatyāsamaṃ labhet118|
saṃkrāṃtyāṃ paurṇamāsyāṃ cāmāvāsyāyāṃ tathaiva ca|
halasya vāhanātpāpaṃ gavāmayutahatyayā119|
amūṣu pūjayedyastu sitaiścitrādibhirnaraḥ|
kajjalaiḥ kusumaistailaiḥ sokṣayaṃ svargamaśnute120|
ghāsamuṣṭiṃ paragave yo dadāti sadāhnikam|
sarvapāpakṣayasyasya svargaṃ cākṣayamaśnute121|
yathā viprastathā gauśca dvayoḥ pūjāphalaṃ samam|
vicāre brāhmaṇo mukhyo nṛṇāṃ gāvaḥ paśau tathā122|
nārada uvāca-|
vipro brahmamukhe jātaḥ kathito me tvayānagha|
kathaṃ gobhiḥ samo nātha vismayo me vidhe dhruvam123|

brahmovāca-|
śṛṇu cātra yathātathyaṃ brāhmaṇānāṃ gavāṃ yathā|
ekapiṃḍakriyaikyaṃ tu puruṣairnirmitaṃ purā124|
purā brahmamukhodbhūtaṃ kūṭaṃ tejomayaṃ mahat|
caturbhāgaprajātaṃ tadvedognirgaurdvijastathā125|
prāktejaḥ saṃbhavo vedo vahnireva tathaiva ca|
parato gaustathā vipro jātaścaiva pṛthakpṛthak126|
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English translation

Brahma said :

1-3a. O brāhmaṇic sage (Nārada), and hereafter, that brāhmaṇa who had fallen among the cāṇḍālas , lamented in various ways and went to sage Kaśyapa . Having gone to him, he said: “O best sage, tell me words beneficial to me (i.e. Instruct me in such a way that I would fare well in life). O greatest sage, act in such a way that I would be free from sin.”

The (sage) of great lustre, smiling a little said:

Kaśyapa said :

3b-4. After having seen the Mlecchas you yourself have become calm. Fasting on the day sacred to Hari , always remember Hari (i. e. Viṣṇu) by muttering the Gāyatri (hymn), (other) hymns, and by vows like Cāṇḍrāyaṇa. [1]

5. Day and night meditate upon Śaṅkara , and salute that lord. By means of a bath at a sacred place and by means of (reciting) hymns, you will see end of the mud (of sin).

6. Then O brāhmaṇa, destroying your sins by means of vows with more virtue, you will get (back) your brāhmaṇahood and salvation as a result of the destruction of sins.

7. Hearing the words of the sage, he then became satisfied. Having done various deeds of merit, he again obtained brāhmaṇahood.

8-9. Then having practised a severe penance he obtained heaven after a long time. All sin of a virtuous person perishes day by day; (but) the merit of a man of bad conduct perishes like collyrium. A brāhmaṇa miserable due to bad conduct, would go to (i.e. obtain) godhead by (good) conduct.

10. Then a brāhmaṇa (even) with his life at the point of departing, practises (good) deeds. So always do good deed mentally and physically.

11-12. By the advice of Kaśyapa, that brāhmaṇa became disciplined; and again conducting himself well, and having practised penance, he went to heaven. A brāhmaṇa of a bad conduct is doomed and condemned in heaven; but conducting himself well he is honoured.

Nārada said :

13. People get a good position (like salvation) after having worshipped best brāhmaṇas . O lord, what position does one get by troubling brāhmaṇas?

Brahmā said ;

14. That man, who does not devoutly and according to his capacity worship great-souled brāhmaṇas whose bodies are tormented by hunger, goes to hell.

15. He, who, having made (a brāhmaṇa) scream by using harsh (words), dismisses him angrily, goes to the painful and terrible hell like Mahāraurava .

16. Returning from there he is born in the lowest species, like the insects. Then he becomes a diseased, poor person oppressed by hunger.

17-18a Therefore one should not insult a brāhmaṇa who being oppressed with hunger, has come to his house. He, who says, 'I shall not give' to gods, fire and brāhmaṇas, having gone through a hundred of animal-births, becomes (i.e. is born as) a cāṇḍāla .

18b-19a. He who kicks a brāhmaṇa, or a cow or his preceptor, certainly lives in the Raurava [2] hell; for him there is no acquittal.

19b-20. If through merit he gets (a human) birth (i.e. is born as a human being), he would be crippled. He becomes very wretched, is dejected and oppressed by grief. Getting three births like this, he may then get acquittal.

21. That man too who strikes a brāhmaṇa with fists, or with blows, with elbows or open hands remains till the end of the Kalpa in the burning Raurava hell.

22. Then he getting the birth (of) a cruel and violent dog, is after that born in the low castes as a poor man, suffering from pain in the belly.

23-24a. The man who raises his foot (to kick a brāhmaṇa) has śilīpada (i.e. elephantiasis) on his foot. Such a man becomes lame, or short-legged or has his foot amputated; or his limbs tremble due to paralysis.

24b-25. He, who, through anger, strikes his mother, father, a brāhmaṇa who has just returned from his preceptor's house or an ascetic or a group of preceptors would live in the Kumbhīpāka hell for a long time; and having lived there, would thereafter be born in the species of worms.

26-27. He, who would talk hostile or harsh words to brāhmaṇas, would definitely have eight kinds of leprosy on his body, O son. They are: itch [3] , cutaneous eruption [4] , leprosy with circular spots [5] , types of leprosy called Śukti [6] and Sidhmaka [7] , Kālakuṣṭha, Śukla , and the very terrible progressive leprosy.

28. Then after use of drugs, merit runs away due to sin; and due to want of merit he would die as a line on water (disappears).

29. Among these (various kinds of leprosy) only three are said to be major (forms of) leprosy: Kālakuṣṭha, Śukla and the very terrible Taruṇa (i.e. progressive).

30. These three appear on the body of great sinners only due to the presence of great sins or due to contagion (with lepers).

31. People contract (this) disease by contagion or contact. A wise man should avoid (the lepers) from a distance; (and) should bathe after having touched (i.e. if he touches) them.

32. A man should bathe after having touched (i.e. if he touches) a fallen man, or a leper, or a cāṇḍāla eating the flesh of cows, or a dog, or a woman in her menses, or a bhilla .

33. The various kinds of leprosy settle on the body, here or in the next world, according to the sin (committed by a person). There is no doubt about it.

34. He who snatches a brāhmaṇa's wealth—his livelihood earned justly—gets unfailing hell (i.e. certainly goes to hell), and is not reborn (i.e. permanently lives in hell).

35. Having seen or touched a wicked man, who is intent upon finding the weak points of brāhmaṇas, a man should enter water (i.e. should bathe) with his clothes on.

36. (If) a brāhmaṇa's wealth (deposited with one) in confidence is enjoyed by one, it would burn one's family upto the seventh (generation). A man who enjoys it after having snatched it by overpowering a brāhmaṇa burns ten preceding and ten succeeding (generations).

37. It is not poison that is called poison; but it is a brāhmaṇa's wealth that is called poison. Poison kills one man only; but a brāhmaṇa's wealth kills his sons and grandsons (also).

38. A man, who through ignorance cohabits with his mother or a brāhmaṇa woman or his preceptor's wife, falls into the terrible Raurava (hell) and finds rebirth difficult.

39-40a. His manes fall into the (hells called) Kumbhipāka, Tapana , Avīci , Kālasūtra , Mahāraurava and Raurava; and they (i.e. great sages) have never granted acquittal from these.

40b-41a. He who takes away the life of a brāhmaṇa (goes to hell and) is never reborn (i.e. permanently slays in hell). Thousands of his men (i.e. relatives) fall into the Raurava hell.

Nārada said :

41b-42a. Please tell me if the sin for the murder of all brāhmaṇas is the same or why some sin becomes fearful.

Brahmā said :

42b-43a. O son, listen to the fearful sin; that is said to be a sin, which a brāhmaṇacide obtains by killing a brāhmaṇa and which is to be told hereafter.

43b-44. The sin that a man would get due to having killed a learned, restrained brāhmaṇa, who is endowed with (the knowledge of) the Vedas , is equal to the sin that he would have by killing lakhs of crores of thousands of brāhmaṇas. It would be tenfold of this by killing (i.e. if a man kills a brāhmaṇa who is) a Viṣṇu's devotee.

45. Causing the members of his family to fall he does not get rebirth (i.e. lives in hell permanently). There is no end to (the sin accrued by) the killing of (a brāhmaṇa) well-versed in three Vedas.

46. There is no end to the sin of a man who kills a brāhmaṇa who is learned, whose conduct is good and who is purified by sacred hymns and (bathes at) sacred places.

47. That man, who sees a brāhmaṇa who ends his life on account of an injury, would be the killer of a brāhmaṇa.

48. That man, on account of whom, a brāhmaṇa is harassed with harsh words or behaviour or is beaten up is called the killer of a brāhmaṇa.

49. Here (i.e. in this world) that killing would be the killing of all the sages, ascetics, gods, the knowers of Brahman of (various) countries and kings.

50-52. So a man who gets (i.e. commits the sin of) killing a brāhmaṇa is roasted (in a hell) with (his) dead ancestors. A man should certainly honour a brāhmaṇa fasting himself unto death; and if he, free from sins, casts, his life for that man, he is smeared with (the sin of) terrible murders and not he whom he would tell about committing suicide, climbing up a tree or living by hollows of trees [8] . He who

would commit suicide would be the killer of a brāhmaṇa in his (own) family.

53. He who causes abortion or kills a child or his sick preceptor, is himself the killer of a brāhmaṇa, and not he whom he mentions.

54. That mean brāhmaṇa, who kills a brāhmaṇa with his family, alone gets the sin and not he whom he mentions.

55. The sin of a Śūdra , who accomplishes his object by killing a Brāhmaṇa does not become otherwise (i.e. does not lessen) since the Brāhmaṇa is innocent.

56. O best of brāhmaṇas, the killer, who kills a desperado (ātatāyin) instantly appearing, is not smeared (i.e. tainted) with sins.

57. A man may kill in battle a brāhmaṇa desperado, desiring to kill, even though the desperado is a master of Vedanta . By (doing) that (act) he does not become the killer of a brāhmaṇa.

58. These six are desperados: One who sets fire, one who administers poison, one who snatches (anothers' wealth), one who kills a person who is asleep, one who usurps another's field or one who kidnaps another's wife.

59. These four (also) are desperados: a wicked man, one who undertakes to kill a king, one who is intent on killing one's forefathers, a king who is a follower of another king.

60. If a brāhmaṇa is not killed instantly it is not proper (to strike) to kill him again. By killing (i.e. by striking him again to kill) him a man definitely obtains sin due to his knowledge (that the brāhmaṇa was not instantly killed).

61. In the world there is none else, who, being the preceptor of the world, is fit for being worshipped. There is no greater sin than the sin which one gets by killing him.

62. He is fit to be worshipped like a deity by the hosts of gods and demons and by men. It is certain that there is none else who is equal to a brāhmaṇa.

Nārada said :

63. O best of gods, tell me accurately, following which profession a sinless brāhmaṇa should live.

64-65. That alms which is got without asking for is said to be commendable. Living by gleaning grains is better than that; it is the best of all kinds of livelihood, resorting to which the best sages go to the position of Brahman. A brāhmaṇa visiting a sacrifice should accept the fees offered as a remnant of (i e. offered at the end of) the sacrifice.

66. Brāhmaṇas should get money by reciting (Vedic texts) to others and by acting as priests at sacrifices. Reciting (Vedic texts to others), reciting them to themselves and averting evil by means of reciting sacred texts—this is the way of the life of brāhmaṇas.

67. Accepting presents is a respectable way of life. Those who maintain themselves by the study of religious texts are blessed; so also are those who live by (eating the fruits of) trees.

68-69. Those who live on the products of trees and creepers are blessed; so also are those who live on the crop (growing by the side) of roads. Killing for food is a sin. For its alleviation one should give excellent fresh grains to brāhmaṇas. Otherwise, here i.e. in the case of the murder of a being, there is the shortening of one's life.

70. Therefore one should give profusely to the manes, deities and brāhmaṇas. In the absence (of a brāhmaṇa's profession), the profession of a kṣatriya is followed by brāhmaṇas.

71-72a. A brāhmaṇa should fight in righteous battles (and thus) should practise the auspicious vow of a hero. The wealth which a brāhmaṇa gets from the king by following that profession (ofa warrior), is said to be pure (when spent) in giving presents at sacrifices in honour of manes (i.e. at śrāddhas) etc.

72b-74a. An innocent brāhmaṇa should always study archery along with the Vedas. He should fully (use) the missile called Śakti , a spear, a mace, a sword, and an iron bar; he should everywhere fight by mounting a horse, or an elephant or by using war-tricks, or fight by mounting upon a chariot or standing on ground.

74b-75. How can that religious merit be obtained by the expounders of Veda , (which merit) is certainly obtained by the brave men by protecting brāhmaṇas, gods, heaven, women, ascetics, good men and women, preceptors and kings?

76-77a. Having exhausted all his sins, he obtains heaven permanently. The brāhmaṇas who fall (i.e. are killed) in a battle (while fighting) face to face, go to the highest place, inaccessible to the expounders of Veda.

77b-79. Now listen to the proper description of a righteous war. They (who fight justly) fight face to face, do not attack a coward, do not pursue the enemy who is vanquished, or who does not have a weapon, or who flees (from the battlefield), or who does not fight, who is afraid, who has fallen or who is sinless, who is a bad śūdra, who is pleased with praise, or who has sought shelter or who has surrendered in a battle.

80-81. Those of a bad conduct, who, desiring victory kill (such a person) go to hell. This is the kṣatriya way of life and is praised by people of good conduct, resorting to which all best kṣatriyas go to heaven. The death of a kṣatriya (while fighting) face to face in a just war is auspicious.

82-83. He who is pure here, is also free from all sins, and dwells in heaven which is adorned with jewels, which has golden pillars, the ground of which is adorned with jewels, which is full of desired things, which is decorated with divine cloth.

84-87. In front of it stand the desire-yielding trees giving everything. It is adorned with wells, tanks , etc. and gardens. Divine damsels endowed with youth wait upon him. Hosts of the celestial nymphs always joyfully dance before him. Gandharvas sing songs and gods praise him. Thus, in due course a man would become a sovereign emperor; he would all alone enjoy all pleasures, would be free from diseases, and would have Cupid's body (i.e. would be very handsome). His wives would have excellent beauty and would always be endowed with youth.

88. His sons would be righteous, fair, rich and liked by parents. Thus good kṣatriyas enjoy (these pleasures) in due order for seven births.

89-91 a. The warriors (fighting) unjustly dwell in hell for a long time. In this way the kṣatriya mode of life is practised by brāhmaṇas, vaiśyas , śūdras , by the low-born and by other mleccha -castes. All warriors of all castes (including) brāhmaṇas, who always fight justly, also go to the highest place.

9lb-93. That brāhmaṇa, the best one, who is not brave, who is timid and does not have (the knowledge of wielding) missiles and weapons, should follow the vaiśya way in a difficulty. Others may also follow the vaiśya way, or practise trade. A brāhmaṇa should practise agriculture or trade, but should not give up his duties as a brāhmaṇa. A brāhmaṇa will be meeting with a sad plight by telling false things and exaggerating on account of (i.e. for profit in) trade.

94-96. A brāhmaṇa, by giving up wet money (i.e. dakṣiṇā) gets an auspicious (place). Making his livelihood from that (i.e. trade), he should by all means give it (i.e. wealth gained by practising trade) to a brāhmaṇa. A brāhmaṇa should duly offer (oblations) at a śrāddha and into fire. He should not indulge in falsehood in balance (i.e. while weighing things), for balance (i.e. weighing correctly) is settled in (i.e. leads to) righteousness. Practising fraud in weighing he (i.e. one who practises fraud in weighing) goes to hell. In the case of those things also which are not weighed, he should avoid falsehood.

97-98. Thus one should not practise falsehood [9] , because falsehood produces sin. There is no greater merit than truth, (and) there is no greater sin than falsehood. Therefore in all acts truth alone is important. (If) the merit of a thousand horse-sacrifices and truth are weighed (together), truth is superior to a thousand horse-sacrifices.

99-100. He, who, in all his acts, speaks the truth and avoids falsehood, crosses (i.e. overcomes) difficulties and eternally obtains (i.e. lives in) heaven. A brāhmaṇa should practise trade, (but) should certainly avoid falsehood.

101-105. He should deposit the profit into (i.e. with) sacred places, and should himself eat the remaining (i.e. enjoy himself with what remains). It is thousandfold more meritorious than troubling the body. In the act of earning (i.e.for earning) money men, through greed for wealth, enter dangerous water, a forest and a jungle resorted to by wild beasts, a mountain, or an inaccessible mountain-cave, and also the house—a fearful abode—of mlecchas. Abandoning their sons and wives, the greedy go away (from their residences). Others carry burdens on their shoulders, or in a boat or on a wheel (i.e. a carriage); others (earn money) by killing (others) or by (using) slings, (thus suffering from) great agony, and always at the cost of their life. O son, hoarding money is dearer to men than their own life.

106. He, who, having carefully and justly earned money by (practising) these (vocations), gives it to the manes, deities and brāhmaṇas, gets eternal (happiness).

107-108. These two are great sins in trading, fraudulent purchase and sale. A wise man should make money by avoiding these two sins. He obtains eternal (happiness) and is not smeared (i.e. tainted) with the trader's sins.

109. A brāhmaṇa engaged in doing virtuous acts, may (also) practise agriculture. He should drive four bulls for half the (part of a) day.

110. In the absence of four (he should employ) three. He should give them rest. He should graze them on uncut grass in a a place free from thieves and tigers.

111-112. He should give (the bulls) an abode as desired (i.e. agreeable), and should himself gratify them. For a bull he should get prepared a cowpen free from trouble, and always free from cowdung, cow urine and leavings of food eaten. [10] He should not put filth in the cowpen which is the abode of all gods.

113. A wise man should get fashioned a cowpen like his own couch. He should make it completely free from cold air and dust.

114. He should look upon the bull as his own life, and the bull's body similar to his own. Pleasure and pain are possible in the bull's body as in his own body.

115-116. He, who practises agriculture in this manner, would not be smeared with the sins involved in driving bulls; he would be wealthy. He, who would trouble a weak bull or a sick one, and also a very young or a very old one, would kill (i.e. commit the sin of killing) a bull.

117. There is no doubt that he, who drives an uneven pair—a weak one and a strong one—commits the sin equal to that of (i.e. equal to that obtained by) killing a bull.

118. He who drives a bull without (feeding him with) grass, or he who prevents a bull who is eating (grass, from doing so), or keeps away through folly grass or water, commits a sin equal to that (of having killed a bull).

119. Driving a plough on a saṃkrānti [11] day or a full-moon day, or a new-moon day, brings in sin to one which is (equal to that brought in by) the murder of a myriad (bulls).

120. The man, who, on these days, worships (a bull) with various kinds of sandals, collyriums, flowers and oils goes to (i.e. lives in) heaven eternally.

121-122. He who everyday gives a handful of grass to a bull, has all his sins destroyed and he obtains (i.e. lives in) heaven eternally. As a brāhmaṇa is, so is a bull; the fruit ofthe worship of both is the same. On thinking (it is clear that) a brāhmaṇa is the chief among men, and a bull among beasts.

Nārada said :

123. O innocent one, you had told me that a brāhmaṇa was born from the mouth of Brahmā . [12] O lord, O creator, how is he then equal to bulls (i.e. a bull)? I have certainly a doubt.

Brahmā said :

124-125. Listen to the fact about brāhmaṇas and bulls. Formerly men brought about the unity (between the two) by offering the funeral rice-ball to them. Formerly a great lustrous projection sprang up from the mouth of Brahmā. It became divided into four parts: Vedas, Agni (i.e. fire), Bull and Brāhmaṇa.

126. From the lustre the Veda rose first, and also Agni. Then Brāhmaṇa and Bull separately sprang up.

127. At that time, I first fashioned together the four Vedas for the stability of all the people and worlds everywhere.

128. Agni, and also the brāhmaṇa should enjoy the oblations (meant) for gods. Know that clarified butter is a product of the cow. Therefore they are begotten (from the same source).

129. If these four more important ones are not there in the worlds, then the entire world and the immobile and the mobile are doomed.

130. The worlds always supported by these, remain in their natural condition. Natural condition is the nature of brahman. (So) they are said to be of the nature of Brahman.

131. Therefore a bull should be worshipped even by gods and demons. He, the noble one, is born as the mine of excellences in all acts.

132. He is actually of the form of all gods. He feels compassion for all beings. I have formerly only made (i.e. laid down) his work with reference to nourishing.

133. Therefore only I have given him a very auspicious boon. “It is certain that only in (i.e. after) one birth you will attain salvation.”

134. All bulls that die here only will come to my abode. There will not be even an iota of sin on their bodies.

135. A cow is a goddess, (while) the bulls are gods; the first goddess has three powers. The rise of the sacrifices is certainly due to his favour.

136. All (the products) of cows, viz. urine, dung, milk, curd, ghee , which are pure, purify the entire world.

137. Sin does not remain in the body on eating (or drinking) these. Therefore the religious people always eat (or drink) ghee, curd and milk.

138. The product of cows is the best of all things, is desirable and is most auspicious. He, in whose mouth there is no food (containing the product of a cow), has a stinking figure.

139. Food eaten is (effective) for five nights; milk for a month, curd for twenty nights; and ghee for a month.

140. Evil spirits eat the meal of him (i.e. while he is eating), who eats his meals continuously for one month without using the products of cow.

141. That merit done (i.e. collected) by eating the best and purest food, moistened with hot rice is crore-fold.

142-143a. All acts done after having eaten even other food, which is made fit for oblations by the sacred precepts, would be a lakh times more effective than the fruit one would get from whatever is vegetarian food.

143b-144a. Therefore a bull alone is recommended for all acts in every yuga . In all desired objects he always is the giver of the (fruit of) pious acts, love of worldly prosperity and sensual enjoyments and salvation.

Nārada said :

144b-145a. O lord of all worlds, tell me, so that I follow correctly: In (the performance of) whichacts or by (following) which procedure great merit is known to follow?

Brahma said :

145b-146. Having gone round once, a man should salute the wealth in the form of kine. Being free from all sins he obtains heaven for ever. As the preceptor of gods is adorable or as Viṣṇu is adorable (so is a bull).

147-148. Indra went round him seven times in grandeur. Listen to the religious merit of him, who, observing a fast, and having got up at day-break, takes a pot with water (and moves) among bulls, and sprinkles the water on the bull's horns and then receives it on his head.

149-150a. The bath taken at the places known to be sacred and thronged by Siddhas and Cāraṇas and resorted to by great sages, is equal to the sprinkling done with the water from a cow's horn.

150b-151a. That mortal, who, having got up in the morning, would touch a cow, ghee, honey, mustard and priyaṅgu (i.e. saffron) gets free from sin.

151b-153. ‘Cows are the givers of ghee and milk; they are the source of ghee; ghee is their product; they are the rivers of ghee, and the eddies of ghee. Let them always remain in my house. Ghee (remains) in all my limbs, ghee resides in my mind. Cows are always in front of me and behind me. Cows are (present) in all (my) limbs; I live among cows.’

154. All the sin of him, who, (every) morning and evening, having sipped water, recites this sacred hymn, perishes; and he is adored in heaven.

155. As is the bull, so is a brāhmaṇa; as is a brāhmaṇa, so is Hari, so is the Ganges ; these are not said to be non-bulls.

156. Bulls are the kinsmen of men; men are the kinsmen of bulls. That house in which there is no bull is without kinsmen.

157. The Vedas with their six limbs and the pada and krama , reside in the mouth of cow. On the horns Hari and Keśava always stay together.

158. In the belly lives Skanda ; and Brahmā always remains in the head. Śaṅkara lives in the forehead and Indra on the tip of the horn.

159-164a. The deities, Aśvins , live in the ears; the Moon and the Sun live in the eyes. God Garuḍa lives in the teeth, and Sarasvatī in the tongue. All the sacred places remain in the anus, and the Ganges in the urine. The sages live in the pores of the skin, and Yama lives in the backside of the face. Kubera and Varuṇa have resorted to the right side; the lustrous and very powerful Yakṣas reside in the left side. Gandharvas reside in the centre of the face, and the serpents on the tip of the nose. The celestial nymphs have resorted to the hind parts of the hoofs. The all-auspicious Lakṣmī resides in the cow-dung and cow-urine. Those who move in the sky reside on the tips of the feet; Prajāpati lives in the bellowing sound. The full four oceans reside in the udders of the cows.

164b-166a. A mortal who everyday bathes and touches a cow, gets relieved from all major sins. He who holds by (i.e. on) his head the dust raised by the hoofs of the cows, has (indeed) bathed in all the sacred places and is free from all sins.

Nārada said :

166b-167a. O best of preceptors, O Brahman, if you like, (please) tell me which fruit is obtained by presenting which (kind of) cow out of the cows of ten colours.

Brahmā said :

167b-168a. By giving a white cow to a brāhmaṇa, a man becomes wealthy. He always lives in a palace, and enjoying pleasure, becomes happy.

168b. A grey cow (i.e. presenting a grey cow) relieves (a man) from sins in (this) wilderness of the mundane existence and (takes him to) heaven.

169. The gift of a tawny cow (gives) an inexhaustible (fruit). By giving a black cow, a man does not sink. A yellowish white cow is difficult to get in the world. A yellowish cow delights the family.

170. A cow (i.e. the gift of a cow) with red eyes (is recommended) for (a man) who desires handsomeness. A black cow (i.e. the gift of a black cow) (is recommended) for (a man) who desires wealth. By presenting only a tawny cow a man is free from all sins.

171-173a. All the sin, such as committed in childhood, youth or old age, or by words, deeds, or conceived by mind, and the sin due to cohabitation with one with whom it is prohibited, or the sin of treachery towards a friend, and also (the sin due to) fraud in measuring or weighing, or falsehood with reference to a girl or a cow, of him, who presents a tawny cow, perishes.

173b-175a. A cow should be looked upon as the earth, having a big river extending over ten yojanas , and having large banks, with water-elephants in the water-forest—the extended ocean of water—as long as she does not release her embryo (i.e. does not bring forth a calf)—as long as the two feet and the face of the calf have not come out.

175b-1 77. A man should give a tawny cow with golden horns, endowed (decorated) with a piece of cloth and with all ornaments, with a reddish back, silver hoofs and bell-metal udders, adorned with sandal and flowers and with all ornaments, to a brāhmaṇa who has mastered the Vedas. All his sins perish, and he does not fall from the world (i.e. heaven) of Viṣṇu.

178. When she is being milked drops (of milk) fall on the earth. (From them) excellent gardens with many flowers, are produced.

179. Those who give cows (to brāhmaṇas) go there, where there are desire-yielding trees, where the rivers have thick milk, and where there are golden palaces also.

180. Brahmā has said that the fruit is the same (to him) who gives ten cows or one bull.

181. He should give one (bull) with ten (cows); the fruit of giving thousand is hundred (-fold). O Nārada, the fruit is to be carefully understood accordingly.

182. The ancestors of that son, who releases a bull on the earth dedicating it to those manes, are honoured in Viṣṇu's world (i.e. heaven) as desired (by them).

183. Four weaned female calves for one bull are released. O son, this is the old rule everywhere.

184. Men enjoy heaven for thousands of years i.e. for as many years as there are hairs on (the bodies of) them.

185. That water which a bull tosses up with his tail would be (i.e. would serve as) nectar to the manes for a thousand years.

186. The ground or the clod that he tears—and also the mud (trodden by him) is Svadhā for the manes having a crore-fold effect.

187. If a man's father is alive, (but) his mother is dead, a cow marked with sandal is given for her (going to the) heaven (i.e. the gift of such a cow takes the mother to heaven).

188. Such a giver pays off the debt of the manes. He gets (i.e. lives in) heaven eternally and is honoured like Indra.

189. A young milch cow, endowed with all (good) characteristics, and regularly bringing forth (calves) is auspicious and is said to be the earth.

190. The gift of him accompanied by a sacred hymn has the same fruit as the gift of the earth. (Such) a man, resembling Indra emancipates a hundred (members) of his family.

191. If the cow or her calf dies after a man steals a cow, he would remain in a well full of worms till the destruction of the beings (i.e. till deluge).

192. Having killed cows (i.e. he who kills cows) is cooked with manes in the terrible Raurava hell; the retridution [retribution?] lasts till that time.

193. A breaker of a bull or one who yokes (to a vehicle) or ties a bull set at liberty, will eternally get (i.e. go to) hell, birth after birth.

194. He who recites to others this most auspicious account even once, has all his sins perished, and enjoys with gods.

195. He who listens to this great (account), which is most auspicious, gets, at that moment only, free from sins committed during seven births.

[1]: [1] : Cāndrāyaṇa—see note on 47.37 above.

[2]: [2] : Manu (4.88-90) gives the names of the following twenty-one hells: Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Kālasūtra, Mahānaraka, Saṃjīvana, Mahāvici, Tapana, Sampratāpana, Saṃhāta, Sakākola, Kuḍmala, Pratimūrtika, Lohaśaṅku, Ṛjīṣa, Panthā, Śālmalī, Vaitaraṇī, Asipatravana, Lohadāraka. According to him, he, who accepts gifts from a king who does not rule properly, falls into these hells one by one.

[3]: [3] : Vicarcikā—itch, scab.

[4]: [4] : Maṇḍala—a kind of cutaneous eruption or leprosy with circular spots.

[5]: [5] : Dadrū—a cutaneous eruption—a kind of leprosy.

[6]: [6] : Śukti—hemorrhoids.

[7]: [7] : Sidhmaka—one of the eighteen kinds of leprosy.

[8]: [8] : This and many other verses here are not properly worded.

[9]: [9] : Cf. Mahābhārata 1.69.24a.

[10]: [10] : vighasa—leavings of food eaten.

[11]: [11] : Pasage esp. of the sun from one zodiacal sign into another.

[12]: [12] : Vipro Brahmamukhe... The famous Purusasūkta tells the same thing.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 49

Good Conduct

Chapter 49 of 693 · 134 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
केनाचारेण विप्रस्य ब्रह्मतेजो विवर्धते।
केनाचारेण तस्यैव ब्राह्मं तेजो विनश्यति १।
ब्रह्मोवाच-।
शयनीयात्समुत्थाय रात्र्यंशे द्विजसत्तमः।
देवांश्चैव स्मरेन्नित्यं तथा पुण्यवतो ध्रुवम् २।
गोविंदं माधवं कृष्णं हरिं दामोदरं तथा।
नारायणं जगन्नाथं वासुदेवमजं विभुम् ३।
सरस्वतीं महालक्ष्मीं सावित्रीं वेदमातरम्।
ब्रह्माणं भास्करं चन्द्रं दिक्पालांश्च ग्रहांस्तथा ४।
शङ्करं च शिवं शंभुमीश्वरं च महेश्वरम्।
गणेशं च तथा स्कन्दं गौरीं भागीरथीं शिवाम् ५।
पुण्यश्लोको नलो राजा पुण्यश्लोको जनार्दनः।
पुण्यश्लोका च वैदेही पुण्यश्लोको युधिष्ठिरः ६।
अश्वत्थामा बलिर्व्यासो हनूमांश्च विभीषणः।

कृपः परशुरामश्च सप्तैते चीरजीविनः ७।
एतान्यस्तु स्मरेन्नित्यं प्रातरुत्थाय मानवः।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ८।
सकृदुच्चरिते तात सर्वयज्ञफलं लभेत्।
गवां शतसहस्राणां दानस्य फलमश्नुते ९।
ततश्चापि शुचौ देशे मलमूत्रं परित्यजेत्।
दक्षिणाभिमुखो रात्रौ दिवा कुर्यादुदङ्मुखः १०।
परतो दंतकाष्ठं च तृणैरुदुंबरादिभिः।
अतः परं च संध्यायां संयतश्च द्विजो भवेत् ११।
पूर्वाह्णे रक्तवर्णां तु मध्याह्ने शुक्लवर्णिकाम्।
सायं सरस्वतीं कृष्णां द्विजो ध्यायेद्यथाविधि १२।
ततः समाचरेत्स्नानं यथाज्ञानेन यत्नतः।
अंगं प्रक्षालयित्वा तु मृद्भिः संलेपयेत्ततः१३।
शिरोदेशे ललाटे च नासिकायां हृदि भ्रुवोः।
बाह्वोः पार्श्वे तथा नाभौ जान्वोरङ्घ्रिद्वये तथा १४।

एका लिंगे गुदे तिस्रस्तथा वामकरे दश।
उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता १५।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे।
मृत्तिके हर मे पापं यन्मया पूर्वसंचितम् १६।
अनेनैव तु मंत्रेण मृत्तिकां यस्तनौ क्षिपेत्।
सर्वपापक्षयस्तस्य शुचिर्भवति मानवः १७।
ततस्तु वेदपूर्वेण स्नानं कुर्याद्विचक्षणः।
नदे नद्यां तथा कूपे पुष्करिण्यां तटाकके १८।
जलराशौ च वप्रे च घटस्नानं तथोत्तरम्।
कारयेद्विधिवन्मर्त्यः सर्वपापक्षयाय च १९।
प्रातःस्नानं महापुण्यं सर्वपापप्रणाशनम्।
यः कुर्यात्सततं विप्रो विष्णुलोके महीयते २०।
प्रातः संध्यासमीपे च यावद्दंडचतुष्टयम्।
तावत्पानीयममृतं पितृणामुपतिष्ठते २१।
परतो घटिकायुग्मं यावद्यामैकमाह्निकम्।

मधुतुल्यं जलं तस्मिन्पितृणां प्रीतिवर्धनम् २२।
ततस्तु सार्द्धयामैकं जलं क्षीरमयं स्मृतम्।
क्षीरमिश्रं जलं तावद्यावद्दण्डचतुष्टयम् २३।
अतः परं च पानीयं यावद्धि प्रहरत्रयम्।
तत्परं लोहितं प्रोक्तं यावदस्तंगतो रविः २४।
चतुर्थप्रहरे स्नाने रात्रौ वा तर्पयेत्पितॄन्।
तत्तोयं रक्षसामेव ग्रहणेन विना स्मृतम् २५।
पानीयं सर्वसिर्द्ध्यर्थं पुरैव निर्मितं मया।
रक्षार्थं तस्य तोयस्य यक्षाश्चैव धुरंधराः २६।
न प्राप्नुवंति पितरो ये च लोकांतरं गताः।
दुष्प्राप्यं सलिलं तेषामृते स्वान्मर्त्यवासिनः २७।
तस्माच्छिष्यैश्च पुत्रैश्च पौत्रदौहित्रकादिभिः।
बंधुवर्गैस्तथा चान्यैस्तर्पणीयं पितृव्रतैः २८।
नारद उवाच-।
जलस्य दैवतं ब्रूहि तर्पणस्य विधिं मयि।

यथा जानामि देवेश तत्वतो वक्तुमर्हसि २९।
ब्रह्मोवाच-।
जलस्य देवता विष्णुःस र्वलोकेषु गीयते।
जलपूतो भवेद्यस्तु विष्णुस्तच्छंकरो भवेत् ३०।
जलं गंडूषमात्रं तु पीत्वा पूतो भवेन्नरः।
विशेषात्कुशसंसर्गात्पीयूषादधिकं जलम् ३१।
सर्वदेवालयो दर्भो मयायं निर्मितः पुरा।
[https://vedastudy.yolasite.com/kusha1.php कुशमूले] भवेद्ब्रह्मा कुशमध्ये तु केशवः ३२।
कुशाग्रे शंकरं विद्धि कुश एते प्रतिष्ठिताः।

कुशहस्तः सदा मेध्यः स्तोत्रं मंत्रं पठेद्यदि ३३।
सर्वं शतगुणं प्रोक्तं तीर्थे साहस्रमुच्यते।
कुशाः काशास्तथा दूर्वा यवपत्राणि व्रीहयः ३४।
बल्वजाः पुंडरीकाश्च कुशास्सप्त प्रकीर्तिताः।
आनुपूर्व्येण मेध्याः स्युः कुशा लोके प्रतिष्ठिताः ३५।
विना मंत्रेण यत्स्नानं सर्वं तन्निष्फलं भवेत्।

अमृतात्स्वादुतामेति संस्पर्शाच्च तिलस्य च ३६।
तस्माच्च तर्पयेन्नित्यं पितॄंस्तिलजलैर्बुधः।
दशभिश्च तिलैस्तावत्पितृणां प्रीतिरुत्तमा ३७।
अग्निस्तंभभयाद्वेवा न चेच्छन्त्यतिविस्तरम्।
स्नात्वा यस्तर्पयेन्नित्यं तिलमिश्रोदकैः पितॄन् ३८।
नीलपंडविमोक्षेण त्वमावास्या तिलोदकैः।
वर्षासु दीपदानेन पितृणामनृणो भवेत् ३९।
वत्सरैकममायां तु तर्पयेद्यस्तिलैः पितॄन्।
विनायकत्वमाप्नोति सर्वदेवैः प्रपूज्यते ४०।
युगाद्यासु च सर्वासु यस्तिलैस्तर्पयेत्पितॄन्।
उक्तं यद्वाप्यमायां तु तस्माच्छतगुणाधिकम् ४१।
अयने विषुवे चैव राकामायां तथैव च।
तर्पयित्वा पितृव्यूहं स्वर्गलोके महीयते ४२।
तथा मन्वंतराख्यायामन्यस्यां पुण्यसंस्थितौ।
ग्रहणे चंद्रसूर्यस्य पुण्यतीर्थे गयादिषु ४३।

तर्पयित्वा पितॄन्याति माधवस्य निकेतनम्।
तस्मात्पुण्याहकं प्राप्य तर्पयेत्पितृसंचयम् ४४।
तर्पणं देवतानां च पूर्वं कृत्वा समाहितः।
अधिकारी भवेत्पश्चात्पितॄणां तर्पणे बुधः ४५।
श्राद्धे भोजनकाले च पाणिनैकेन दापयेत्।
उभाभ्यां तर्पणे दद्याद्विधिरेष सनातनः ४६।
दक्षिणाभिमुखो भूत्वा शुचिस्तु तर्पयेत्पितॄन्।
तृप्यतामिति वाक्येन नामगोत्रेण वै पुनः ४७।
अकृष्णैर्यत्तिलैर्मोहात्तर्पयेत्पितृसंचयम्।
भूम्यां ददाति यदपो दाता चैव जले स्थितः ४८।
वृथा तद्दीयते दानं नोपतिष्ठति कस्यचित्।
स्थले स्थित्वा जले यस्तु प्रयच्छेदुदकं नरः ४९।
नोपतिष्ठेत्पितॄणां तु सलिलं तन्निरर्थकम्।
आर्द्रवासा जले यस्तु कुर्यादुदकतर्पणम् ५० 1.49.50।
पितरस्तस्य तृप्यंति सहदेवैस्सदानघ।

रजकैः क्षालितं वस्त्रमशुद्धं कवयो विदुः ५१।
हस्तप्रक्षालने चैव पुनर्वस्त्रं तु शुध्यति।

शुष्कवासाः शुचौ देशे स्थाने यत्तर्पयेत्पितॄन् ५२।
ततो दशगुणेनैव तुष्यंति पितरो ध्रुवम्।
स्नानं संध्यां च पाषाणे खड्गे वा ताम्रभाजने ५३।
तर्पणं कुरुते यस्तु प्रत्येकं च शताधिकम्।
रौप्यांगुलीयं तर्जन्यां धृत्वा यत्तर्पयेत्पितॄन् ५४।
सर्वं च शतसाहस्रगुणं भवति नान्यथा।
तथैवानामिकायां तु धृत्वा स्वर्णांगुलीं बुधः ५५।
तर्पयेत्पितृसंदोहं लक्षकोटिगुणं भवेत्।
अंगुष्ठदेशिनी मध्ये सव्यहस्तस्य खड्गकम् ५६।
धृत्वानामिकया रत्नमंजलेरक्षयंफलं।
स्नानार्थमभिगच्छंतं देवाः पितृगणैः सह ५७।
वायुभूतानुगच्छंति तृषार्ताः सलिलार्थिनः।
निराशास्ते निवर्तंते वस्त्रनिष्पीडनेन च ५८।

तस्मान्न पीडयेद्वस्त्रमकृत्वा पितृतर्पणम्।
तिस्रःकोट्योऽर्धकोटी च यानि लोमानि मानुषे ५९।
स्रवंति सर्वतीर्थानि तस्मान्न परिपीडयेत्।
देवाः पिबंति शिरसि श्मश्रुतः पितरस्तथा ६०।
चक्षुषोरपि गंधर्वा अधस्तात्सर्वजंतवः।
देवाः पितृगणाः सर्वे गंधर्वा जंतवस्तथा ६१।
स्नानमात्रेण तुष्यंति स्नानात्पापं न विद्यते।
नित्यस्नानं च यः कुर्यात्स नरः पुरुषोत्तमः ६२।
सर्वपापैर्विनिर्मुक्तो नाकलोकेमहीयते।
स्नानं तर्पणपर्यंतं देवा महर्षयो विदुः ६३।
अतः परं च देवानां पूजनं कारयेद्बुधः।
गणेशं पूजयेद्यस्तु विघ्नस्तस्य न जायते ६४।
आरोग्यार्थं च सूर्यं च धर्ममोक्षाय माधवम्।
शिवं च कृत्यकामार्थं सर्वकामाय चंडिकाम् ६५।
देवांस्तु पूजयित्वा तु वैश्वदेवबलिं चरेत्।

वह्निकार्यं ततः कृत्वा यज्ञं ब्राह्मणतर्पणम् ६६।
देवानां सर्वसत्वानां पुनस्त्रिविष्टपं व्रजेत्।
गतागतं स्थिरं कृत्वा कामान्मोक्षं सुखं दिवम् ६७।
तस्मात्सर्वप्रयत्नेन नित्यं कर्माणि कारयेत्।
नारद उवाच-।
किमर्थं च जलं तात देवाः पितृगणैः सह ६८।
न प्राप्नुवंति सर्वज्ञ लभंते मानवा यथा।
ब्रह्मोवाच।
पुरा सृष्टं मया तोयं सर्वदेवमयामृतम् ६९।
तस्यैव रक्षणार्थं च रक्षा यक्षा धनुर्धराः।

घ्नंति ते पितरं देवमस्मद्वाक्यान्न मानुषम् ७०।
पशवः पक्षिणः कीटा मर्त्यलोके व्यवस्थिताः।
मर्त्यजाताश्च देवा ये तथैव मानुषा ध्रुवम् ७१।
तर्पयित्वा गुरुं नित्यं सुरलोके प्रतिष्ठिताः।
अस्नायी च मलं भुंक्ते अजपी पूयशोणितम् ७२।

अकृत्वा तर्पणं नित्यं पितृहा चोपजायते।
ब्रह्महत्यासमं पापं देवानामप्यपूजने ७३।
सन्ध्याकृत्यमकृत्वा च सूर्यं हंति च पापकृत्।
नारद उवाच-।
ब्राह्मणस्य सदाचारक्रमं ब्रूहि च कर्मणाम् ७४।
इतरेषां च वर्णानां प्रवृत्तमखिलं वद।
ब्रह्मोवाच-।
आचारात्लभते चायुराचारात्लभते सुखम् ७५।
आचारात्स्वर्गं मोक्षं च आचारो हंत्यलक्षणम्।
अनाचारो हि पुरुषो लोके भवति निंदितः ७६।
दुःखभागी च सततं व्याधितोल्पायुरेव च।
नरके नियतं वासो ह्यनाचारान्नरस्य च ७७।
आचाराच्च परं लोकमाचारं शृणु तत्त्वतः।
गोमयेन गृहे नित्यं प्रकुर्यादुपलेपनम् ७८।
प्रक्षालयेत्ततः पीठं काष्ठं पात्रं शिलातलम्।

भस्मना कांस्यपात्रं तु ताम्रमम्लेनशुद्ध्यति ७९।
शिलापात्रं तु तैलेन फालंगो वालकेन तु।
स्वर्णरौप्यादिपात्रं तु जलमात्रेण शुध्यति ८०।
अग्निना लोहपात्रं तु पाकप्रक्षालनेन तु।
खननाद्दाहनाच्चैव उपलेपन धावनात् ८१।
पर्जन्यवर्षणाच्चैव भूरमेध्या विशुध्यति।
तैजस्सानां मणीनां च सर्वस्याश्ममयस्य च ८२।
भस्मभिर्मृत्तिकाभिश्च शुद्धिरुक्ता मया पुरा।
शय्या भार्या शिशुर्वस्त्रमुपवीतं कमंडलुः ८३।
आत्मनः कथिताश्शुद्धा न परेषां कदाचन।
न भुंजीतैकवस्त्रेण न स्नायादेकवाससा ८४।
न धारयेत्परस्यैवं स्नानवस्त्रं कदाचन।
संस्कारं केशदंतानां प्रातरेव समाचरेत् ८५।
गुरूणां च नमस्कारं नित्यमेव समाचरेत्।
हस्तपादे मुखे चैव पंचार्द्रो भोजनं चरेत् ८६।

पंचार्द्रकस्तु भुंजानः शतं वर्षाणि जीवति।
देवतानां गुरोराज्ञां स्नातकाचार्ययोरपि ८७।
नाक्रामेत्कामतश्छायां विप्रस्य दीक्षितस्य च।

गोगणं देवतं विप्रं घृतं मधु चतुष्पथम् ८८।
प्रदक्षिणं प्रकुर्वीत प्रख्यातांश्च वनस्पतीन्।
गोविप्रावग्निविप्रौ च विप्रौ द्वौ दंपती तथा ८९।
तयोर्मध्ये न गच्छेत स्वर्गस्थोपि पतेद्ध्रुवम्।
उच्छिष्टो न स्पृशेदग्निं ब्राह्मणं दैवतं गुरुम् ९०।
स्वशीर्षं पुष्पवृक्षं च यज्ञवृक्षमधार्मिकम्।
त्रीणि तेजांसि नोच्छिष्ट उदीक्षेत कदाचन ९१।
सूर्याचंद्रमसावेवं नक्षत्राणि च सर्वशः।
नेक्षेद्विप्रं गुरुं देवं राजानं यतिनां वरम् ९२।
योगिनं देवकर्माणं धर्माणां कथकं द्विजम्।
नदीनां च प्रतीरे च पत्युश्च सरितां तथा ९३।
यज्ञवृक्षस्य मूले च उद्याने पुष्पवाटके।

शरीरस्य मलत्यागं न कुर्याज्जीवने तथा ९४।
विप्रस्यायतने गोष्ठे रम्ये राजपथेषु च।
न क्षौरं कारयेद्धीरः कुजस्याह्नि कदाचन ९५।
मलं न धारयेद्दंते नखं न वदने क्षिपेत्।
तैलाभ्यंगं न कुर्वीत वासरे रविभौमयोः ९६।
स्वगात्रासनयोर्वाद्यं गुरोरेकासनादनम्।
न हरेच्छ्रोत्रियस्वं च देवस्यापि गुरोरपि ९७।
राज्ञस्तपस्विनां चैव पंगोरंधस्य योषितः।
पंथा देयो ब्राह्मणाय गोभ्यो राजभ्य एव च ९८।
रोगिणे भारतप्ताय गुर्विण्यै दुर्बलाय च।
विवादं न च कुर्वीत नृप विप्र चिकित्सकैः ९९।
ब्राह्मणं गुरुपत्नीं च दूरतः परिवर्जयेत्।
पतितं कुष्ठसंयुक्तं चांडालं च गवाशिनम् १०० 1.49.100।
निर्धूतं ज्ञानहीनं च दूरतः परिवर्जयेत्।
स्त्रियं दुष्टां च दुर्वृत्तामपवाद प्रदायिनीम् १०१।

कुकर्मकारिणीं दुष्टां सदैव कलहप्रियाम्।
प्रमत्तामधिकांगीञ्च निर्लज्जां बाह्यचारिणीम् १०२।
व्ययशीलामनाचारां दूरतः परिवर्जयेत्।
मलिनां नाभिवंदेत गुरुपत्नीं कदाचन १०३।
न स्पृशेत्तां च मेधावी स्पृष्ट्वा स्नानेन शुद्ध्यति।
स तया सह केलिं च वर्जयेच्च सदैव हि १०४।
शृणुयाच्च वचो नूनं न पश्येच्च गुरोः स्त्रियम्।
वधूं पुत्रस्य भ्रातुश्च स्वपुत्रीं युवतीं ध्रुवम् १०५।
अन्यां च गुरुपत्नीं च नेक्षेत्स्पर्शं न कारयेत्।
ताभिः सह कथालापं तथा भ्रूभंगदर्शनम् १०६।
कलहं निस्त्रपां वाणीं सदैव परिवर्जयेत्।

न दद्याच्च सदा पादं तुषांगारास्थिभस्मसु १०७।
कार्पासास्थिषु निर्माल्ये चितिकाष्ठे चितौ गुरौ।
शुष्कं मीनं न भक्षेत पूतिगंधिममेध्यकम् १०८।
विघसं चान्यदुच्छिष्टं पाकार्थं च परस्य च।

न स्थातव्यं न गंतव्यं क्षणमप्यसता सह १०९।
न तिष्ठेच्च क्षणं धीरो दीपच्छाये कलिद्रुमे।
अस्पृश्यैस्सह चालापं पतितैः कुपितैः सह ११०।
न कुर्यात्क्षणमात्रं तु कृत्वा गच्छेच्च रौरवम्।
कनिष्ठं नाभिवंदेत पितृव्यं मातुलं तथा १११।
उत्थाय चासनं दद्यात्कृतांजल्यग्रतः स्थितः।
तैलाभ्यक्तं तथोच्छिष्टमार्द्रवस्त्रं च रोगिणम् ११२।
पारावारगतोद्विग्नं वहंतं नाभिवादयेत्।
यज्ञस्यांतर्गतं नष्टं क्रीडंतं स्त्रीजनैः सह ११३।
बालक्रीडागतं चापि पुष्पयुक्तं कुशैर्युतम्।
शिरः प्रावृत्य कर्णौ वा अप्सु मुक्तशिखोपि वा ११४।
अकृत्वा पादयोः पूजां नाचामेद्दक्षिणामुखः।
उपवीतविहीनश्च नग्नको मुक्तकच्छकः ११५।
एकवस्त्रपिधानश्च आचांतो नैव शुध्यति।
मध्यमाभिर्मुखं पूर्वं तिसृभिः समुपस्पृशेत् ११६।

अंगुष्ठदेशिनीभ्यां च नासां च तदनंतरम्।
अंगुष्ठानामिकाभ्यां च चक्षुषी समुपस्पृशेत् ११७।
कनिष्ठांगुष्ठतश्श्रोत्रे नाभिमंगुष्ठकेन तु।
तलेन हृदयं न्यस्य सर्वाभिर्मस्तकोपरि ११८।
बाहुचाग्रेण संस्पृश्य ततः शुद्धो भवेन्नरः।
अनेनाचमनं कृत्वा मानवः प्रयतो भवेत् ११९।
सर्वपापैर्विनिर्मुक्तः स्वर्गं चाक्षयमश्नुते।
प्राणस्त्रिपुटशृंग्या च व्यानोपानश्च मुद्रया १२०।
समानस्तु समस्ताभिरुदानस्तर्जनीं विना।
नागः कूर्मश्च कृकरो देवदत्तो धनंजयः १२१।
उपप्रीणंतु ते प्रीता येभ्यो भूमौ प्रदीयते।
शयनं चार्द्रपादेन शुष्कपादेन भोजनम् १२२।
नांधकारे च शयनं भोजनं नैव कारयेत्।
पश्चिमे दक्षिणे चैव न कुर्याद्दंतधावनम् १२३।
उत्तरे पश्चिमे चैव न स्वपेद्धि कदाचन।

स्वप्नादायुः क्षयं याति ब्रह्महा पुरुषो भवेत् १२४।
न कुर्वीत ततः स्वप्नं शस्तं च पूर्वदक्षिणम्।
आयुष्यं प्राङ्मुखो भुंक्तेऽयशस्यं दक्षिणामुखः १२५।
श्रियं प्रत्यङ्मुखो भुंक्ते यशो भुङ्क्त उदङ्मुखः।

प्राच्यां नरो लभेदायुर्याम्यां प्रेतत्वमश्नुते १२६।
वारुणे च भवेद्भोगी आयुर्वित्तं तथोत्तरे।
देवानामेकभुक्तं तु द्विभुक्तं स्यान्नरस्य च १२७।
त्रिभुक्तं प्रेतदैत्यस्य चतुर्थं कौणपस्य तु।
निरामिषं हविर्देवा मत्स्यमांसादि मानुषाः १२८।
पूतिपर्युषितं दुष्टमन्ये भुंजंत्यनावृताः।
स्वर्गस्थितानामिह जीवलोके चत्वारि तेषां हृदये च संति १२९।
दानं प्रशस्तं मधुरा च वाणी देवार्चनं ब्राह्मणतर्पणं च।
कार्पण्यवृत्तिस्वजनेषु निंदा कुचेलता नीचजनेषु भक्तिः १३०।
अतीव रोषः कटुका च वाणी नरस्य चिह्नं नरकागतस्य।
नवनीतोपमा वाणी करुणा कोमलं मनः १३१।

धर्मबीजप्रसूतानामेतत्प्रत्यक्ष लक्षणम्।
दयादरिद्रहृदयं वचः क्रकच कर्कशम् १३२।
पापबीजप्रसूतानामेतत्प्रत्यक्ष लक्षणम्।
श्रावयेच्छृणुयाद्वापि सदाचारादिकं नरः १३३।
आचारादेः फलं लब्ध्वा पापात्पूतोऽच्युतो दिवि १३४।

Roman transliteration

nārada uvāca-
kenācāreṇa viprasya brahmatejo vivardhate|
kenācāreṇa tasyaiva brāhmaṃ tejo vinaśyati 1|
brahmovāca-|
śayanīyātsamutthāya rātryaṃśe dvijasattamaḥ|
devāṃścaiva smarennityaṃ tathā puṇyavato dhruvam 2|
goviṃdaṃ mādhavaṃ kṛṣṇaṃ hariṃ dāmodaraṃ tathā|
nārāyaṇaṃ jagannāthaṃ vāsudevamajaṃ vibhum 3|
sarasvatīṃ mahālakṣmīṃ sāvitrīṃ vedamātaram|
brahmāṇaṃ bhāskaraṃ candraṃ dikpālāṃśca grahāṃstathā 4|
śaṅkaraṃ ca śivaṃ śaṃbhumīśvaraṃ ca maheśvaram|
gaṇeśaṃ ca tathā skandaṃ gaurīṃ bhāgīrathīṃ śivām 5|
puṇyaśloko nalo rājā puṇyaśloko janārdanaḥ|
puṇyaślokā ca vaidehī puṇyaśloko yudhiṣṭhiraḥ 6|
aśvatthāmā balirvyāso hanūmāṃśca vibhīṣaṇaḥ|

kṛpaḥ paraśurāmaśca saptaite cīrajīvinaḥ 7|
etānyastu smarennityaṃ prātarutthāya mānavaḥ|
brahmahatyādibhiḥ pāpairmucyate nātra saṃśayaḥ 8|
sakṛduccarite tāta sarvayajñaphalaṃ labhet|
gavāṃ śatasahasrāṇāṃ dānasya phalamaśnute 9|
tataścāpi śucau deśe malamūtraṃ parityajet|
dakṣiṇābhimukho rātrau divā kuryādudaṅmukhaḥ 10|
parato daṃtakāṣṭhaṃ ca tṛṇairuduṃbarādibhiḥ|
ataḥ paraṃ ca saṃdhyāyāṃ saṃyataśca dvijo bhavet 11|
pūrvāhṇe raktavarṇāṃ tu madhyāhne śuklavarṇikām|
sāyaṃ sarasvatīṃ kṛṣṇāṃ dvijo dhyāyedyathāvidhi 12|

tataḥ samācaretsnānaṃ yathājñānena yatnataḥ|
aṃgaṃ prakṣālayitvā tu mṛdbhiḥ saṃlepayettataḥ13|
śirodeśe lalāṭe ca nāsikāyāṃ hṛdi bhruvoḥ|
bāhvoḥ pārśve tathā nābhau jānvoraṅghridvaye tathā 14|

ekā liṃge gude tisrastathā vāmakare daśa|
ubhayoḥ sapta dātavyā mṛdaḥ śuddhimabhīpsatā 15|
aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasuṃdhare|
mṛttike hara me pāpaṃ yanmayā pūrvasaṃcitam 16|
anenaiva tu maṃtreṇa mṛttikāṃ yastanau kṣipet|
sarvapāpakṣayastasya śucirbhavati mānavaḥ 17|
tatastu vedapūrveṇa snānaṃ kuryādvicakṣaṇaḥ|
nade nadyāṃ tathā kūpe puṣkariṇyāṃ taṭākake 18|
jalarāśau ca vapre ca ghaṭasnānaṃ tathottaram|
kārayedvidhivanmartyaḥ sarvapāpakṣayāya ca 19|
prātaḥsnānaṃ mahāpuṇyaṃ sarvapāpapraṇāśanam|
yaḥ kuryātsatataṃ vipro viṣṇuloke mahīyate 20|
prātaḥ saṃdhyāsamīpe ca yāvaddaṃḍacatuṣṭayam|
tāvatpānīyamamṛtaṃ pitṝṇāmupatiṣṭhate 21|
parato ghaṭikāyugmaṃ yāvadyāmaikamāhnikam|

madhutulyaṃ jalaṃ tasminpitṝṇāṃ prītivardhanam 22|
tatastu sārddhayāmaikaṃ jalaṃ kṣīramayaṃ smṛtam|
kṣīramiśraṃ jalaṃ tāvadyāvaddaṇḍacatuṣṭayam 23|
ataḥ paraṃ ca pānīyaṃ yāvaddhi praharatrayam|
tatparaṃ lohitaṃ proktaṃ yāvadastaṃgato raviḥ 24|
caturthaprahare snāne rātrau vā tarpayetpitṝn|
tattoyaṃ rakṣasāmeva grahaṇena vinā smṛtam 25|
pānīyaṃ sarvasirddhythaṃ puraiva nirmitaṃ mayā|
rakṣārthaṃ tasya toyasya yakṣāścaiva dhuraṃdharāḥ 26|
na prāpnuvaṃti pitaro ye ca lokāṃtaraṃ gatāḥ|
duṣprāpyaṃ salilaṃ teṣāmṛte svānmartyavāsinaḥ 27|
tasmācchiṣyaiśca putraiśca pautradauhitrakādibhiḥ|
baṃdhuvargaistathā cānyaistarpaṇīyaṃ pitṛvrataiḥ 28|
nārada uvāca-|
jalasya daivataṃ brūhi tarpaṇasya vidhiṃ mayi|

yathā jānāmi deveśa tatvato vaktumarhasi 29|
brahmovāca-|
jalasya devatā viṣṇuḥsa rvalokeṣu gīyate|
jalapūto bhavedyastu viṣṇustacchaṃkaro bhavet 30|
jalaṃ gaṃḍūṣamātraṃ tu pītvā pūto bhavennaraḥ|
viśeṣātkuśasaṃsargātpīyūṣādadhikaṃ jalam 31|
sarvadevālayo darbho mayāyaṃ nirmitaḥ purā|
[https://vedastudy.yolasite.com/kusha1.php kuśamūle] bhavedbrahmā kuśamadhye tu keśavaḥ 32|
kuśāgre śaṃkaraṃ viddhi kuśa ete pratiṣṭhitāḥ|
kuśahastaḥ sadā medhyaḥ stotraṃ maṃtraṃ paṭhedyadi 33|
sarvaṃ śataguṇaṃ proktaṃ tīrthe sāhasramucyate|
kuśāḥ kāśāstathā dūrvā yavapatrāṇi vrīhayaḥ 34|
balvajāḥ puṃḍarīkāśca kuśāssapta prakīrtitāḥ|
ānupūrvyeṇa medhyāḥ syuḥ kuśā loke pratiṣṭhitāḥ 35|
vinā maṃtreṇa yatsnānaṃ sarvaṃ tanniṣphalaṃ bhavet|

amṛtātsvādutāmeti saṃsparśācca tilasya ca 36|
tasmācca tarpayennityaṃ pitṝṃstilajalairbudhaḥ|
daśabhiśca tilaistāvatpitṝṇāṃ prītiruttamā 37|
agnistaṃbhabhayāddevā na cecchantyativistaram|
snātvā yastarpayennityaṃ tilamiśrodakaiḥ pitṝn 38|
nīlapaṃḍavimokṣeṇa tvamāvāsyā tilodakaiḥ|
varṣāsu dīpadānena pitṝṇāmanṛṇo bhavet 39|
vatsaraikamamāyāṃ tu tarpayedyastilaiḥ pitṛn|
vināyakatvamāpnoti sarvadevaiḥ prapūjyate 40|
yugādyāsu ca sarvāsu yastilaistarpayetpitṝn|
uktaṃ yadvāpyamāyāṃ tu tasmācchataguṇādhikam 41|
ayane viṣuve caiva rākāmāyāṃ tathaiva ca|
tarpayitvā pitṛvyūhaṃ svargaloke mahīyate 42|
tathā manvaṃtarākhyāyāmanyasyāṃ puṇyasaṃsthitau|
grahaṇe caṃdrasūryasya puṇyatīrthe gayādiṣu 43|

tarpayitvā pitṝnyāti mādhavasya niketanam|
tasmātpuṇyāhakaṃ prāpya tarpayetpitṛsaṃcayam 44|
tarpaṇaṃ devatānāṃ ca pūrvaṃ kṛtvā samāhitaḥ|
adhikārī bhavetpaścātpitṝṇāṃ tarpaṇe budhaḥ 45|
śrāddhe bhojanakāle ca pāṇinaikena dāpayet|
ubhābhyāṃ tarpaṇe dadyādvidhireṣa sanātanaḥ 46|
dakṣiṇābhimukho bhūtvā śucistu tarpayetpitṝn|
tṛpyatāmiti vākyena nāmagotreṇa vai punaḥ 47|
akṛṣṇairyattilairmohāttarpayetpitṛsaṃcayam|
bhūmyāṃ dadāti yadapo dātā caiva jale sthitaḥ 48|
vṛthā taddīyate dānaṃ nopatiṣṭhati kasyacit|
sthale sthitvā jale yastu prayacchedudakaṃ naraḥ 49|
nopatiṣṭhetpitṝṇāṃ tu salilaṃ tannirarthakam|
ārdravāsā jale yastu kuryādudakatarpaṇam 50 1.49.50|
pitarastasya tṛpyaṃti sahadevaissadānagha|

rajakaiḥ kṣālitaṃ vastramaśuddhaṃ kavayo viduḥ 51|
hastaprakṣālane caiva punarvastraṃ tu śudhyati|
śuṣkavāsāḥ śucau deśe sthāne yattarpayetpitṝn 52|
tato daśaguṇenaiva tuṣyaṃti pitaro dhruvam|
snānaṃ saṃdhyāṃ ca pāṣāṇe khaḍge vā tāmrabhājane 53|
tarpaṇaṃ kurute yastu pratyekaṃ ca śatādhikam|
raupyāṃgulīyaṃ tarjanyāṃ dhṛtvā yattarpayetpitṝn 54|
sarvaṃ ca śatasāhasraguṇaṃ bhavati nānyathā|
tathaivānāmikāyāṃ tu dhṛtvā svarṇāṃgulīṃ budhaḥ 55|
tarpayetpitṛsaṃdohaṃ lakṣakoṭiguṇaṃ bhavet|
aṃguṣṭhadeśinī madhye savyahastasya khaḍgakam 56|
dhṛtvānāmikayā ratnamaṃjalerakṣayaṃphalaṃ|
snānārthamabhigacchaṃtaṃ devāḥ pitṛgaṇaiḥ saha 57|
vāyubhūtānugacchaṃti tṛṣārtāḥ salilārthinaḥ|
nirāśāste nivartaṃte vastraniṣpīḍanena ca 58|

tasmānna pīḍayedvastramakṛtvā pitṛtarpaṇam|
tisraḥkoṭyo'rdhakoṭī ca yāni lomāni mānuṣe 59|
sravaṃti sarvatīrthāni tasmānna paripīḍayet|
devāḥ pibaṃti śirasi śmaśrutaḥ pitarastathā 60|
cakṣuṣorapi gaṃdharvā adhastātsarvajaṃtavaḥ|
devāḥ pitṛgaṇāḥ sarve gaṃdharvā jaṃtavastathā 61|

snānamātreṇa tuṣyaṃti snānātpāpaṃ na vidyate|
nityasnānaṃ ca yaḥ kuryātsa naraḥ puruṣottamaḥ 62|
sarvapāpairvinirmukto nākalokemahīyate|
snānaṃ tarpaṇaparyaṃtaṃ devā maharṣayo viduḥ 63|
ataḥ paraṃ ca devānāṃ pūjanaṃ kārayedbudhaḥ|
gaṇeśaṃ pūjayedyastu vighnastasya na jāyate 64|
ārogyārthaṃ ca sūryaṃ ca dharmamokṣāya mādhavam|
śivaṃ ca kṛtyakāmārthaṃ sarvakāmāya caṃḍikām 65|
devāṃstu pūjayitvā tu vaiśvadevabaliṃ caret|

vahnikāryaṃ tataḥ kṛtvā yajñaṃ brāhmaṇatarpaṇam 66|
devānāṃ sarvasatvānāṃ punastriviṣṭapaṃ vrajet|
gatāgataṃ sthiraṃ kṛtvā kāmānmokṣaṃ sukhaṃ divam 67|
tasmātsarvaprayatnena nityaṃ karmāṇi kārayet|
nārada uvāca-|
kimarthaṃ ca jalaṃ tāta devāḥ pitṛgaṇaiḥ saha 68|
na prāpnuvaṃti sarvajña labhaṃte mānavā yathā|
brahmovāca|
purā sṛṣṭaṃ mayā toyaṃ sarvadevamayāmṛtam 69|
tasyaiva rakṣaṇārthaṃ ca rakṣā yakṣā dhanurdharāḥ|
ghnaṃti te pitaraṃ devamasmadvākyānna mānuṣam 70|
paśavaḥ pakṣiṇaḥ kīṭā martyaloke vyavasthitāḥ|
martyajātāśca devā ye tathaiva mānuṣā dhruvam 71|
tarpayitvā guruṃ nityaṃ suraloke pratiṣṭhitāḥ|
asnāyī ca malaṃ bhuṃkte ajapī pūyaśoṇitam 72|

akṛtvā tarpaṇaṃ nityaṃ pitṛhā copajāyate|
brahmahatyāsamaṃ pāpaṃ devānāmapyapūjane 73|
sandhyākṛtyamakṛtvā ca sūryaṃ haṃti ca pāpakṛt|
nārada uvāca-|
brāhmaṇasya sadācārakramaṃ brūhi ca karmaṇām 74|
itareṣāṃ ca varṇānāṃ pravṛttamakhilaṃ vada|
brahmovāca-|
ācārāllabhate cāyurācārāllabhate sukham 75|
ācārātsvargaṃ mokṣaṃ ca ācāro haṃtyalakṣaṇam|
anācāro hi puruṣo loke bhavati niṃditaḥ 76|
duḥkhabhāgī ca satataṃ vyādhitolpāyureva ca|
narake niyataṃ vāso hyanācārānnarasya ca 77|
ācārācca paraṃ lokamācāraṃ śṛṇu tattvataḥ|
gomayena gṛhe nityaṃ prakuryādupalepanam 78|
prakṣālayettataḥ pīṭhaṃ kāṣṭhaṃ pātraṃ śilātalam|

bhasmanā kāṃsyapātraṃ tu tāmramamlenaśuddhyati 79|
śilāpātraṃ tu tailena phālaṃgo vālakena tu|
svarṇaraupyādipātraṃ tu jalamātreṇa śudhyati 80|
agninā lohapātraṃ tu pākaprakṣālanena tu|
khananāddāhanāccaiva upalepana dhāvanāt 81|
parjanyavarṣaṇāccaiva bhūramedhyā viśudhyati|
taijassānāṃ maṇīnāṃ ca sarvasyāśmamayasya ca 82|
bhasmabhirmṛttikābhiśca śuddhiruktā mayā purā|
śayyā bhāryā śiśurvastramupavītaṃ kamaṃḍaluḥ 83|
ātmanaḥ kathitāśśuddhā na pareṣāṃ kadācana|
na bhuṃjītaikavastreṇa na snāyādekavāsasā 84|

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English translation

Nārada said :

1. By what conduct, does the brāhmaṇic lustre of a brāhmaṇa increase and by what conduct does that lustre perish?

Brahmā said :

2. The best brāhmaṇa should get up from his bed when there is still a portion of the night (i.e. early morning), and should certainly remember the meritorious gods.

3-8. (He should recite the hymns: I salute) ‘ Govinda , Mādhava , Kṛṣṇa , Hari , Dāmodara , Nārāyaṇa , Jagannātha , the unborn lord; (I salute) Sarasvatī , Mahālakṣmī , Sāvitrī , the mother of the Vedas , Brahmā , Bhāskara (i.e. the Sun), Candra (i.e. the Moon), the regents of the quarters and planets, Śaṅkara , Śiva , Śambhu , Īśvara and Maheśvara , Gaṇeśa , Skanda , Gaurī and auspicious Bhāgīrathī ’. (He should also recite the verses:) ‘King Nala of an auspicious fame, Janāradana of an auspicious fame, Vaidehī (i.e. Sītā) of an auspicious fame and Yudhiṣṭhira of an auspicious fame.’ ‘These seven viz. Aśvatthāman , Bali , Vyāsa , Hanumat and Bibhīṣaṇa , Kṛpa and Paraśurāma are long-lived (i.e. deathless)’. A man, who, having got up in the morning, daily remembers these, is free from the sins like the murder of a brāhmaṇa etc. There is no doubt about this.

9. Merely by uttering (these names) once, a man would get the fruit of all sacrifices. He obtains the fruit of the gift of hundred thousands of cows.

10. Then he should evacuate his bowels and urinate in a pure place. This he should do facing the south at night and the north by day.

11. After that he should clean his teeth with straws or sticks of udumbara etc. Then a brāhmaṇa should engage himself in the performance of the morning prayer.

12. A brāhmaṇa should duly meditate upon red-complexioned Sarasvatī in the forenoon, white-complexioned Sarasvatī in the mid-day and dark one in the evening.

13. Then he should carefully bathe according to his understanding. Having washed his body he should then smear it with clay.

14-15. He who desires purity should apply clay to the region of the head, the forehead, the nose, the heart, the eyebrows, the arms, the side(s), the navel, the knees, the two feet. He should apply one (layer) on the genital organ, three (layers) at the anus, and ten on the left hand; he should give seven layers on both (the hands).

16-17. All the sin of that man who smears clay on his body with the recital of the sacred hymn: ‘O clay, you who are trodden by horses, chariots, and Viṣṇu ; O Earth, remove my sin collected formerly’, perishes and he becomes pure.

18-19. Then a wise man should bathe, after (the recital of) a Vedic (hymn), in a big river, a small river, a well, a lotus-pool, or a lake or a sea or a bank, and after that he should duly bathe with (water contained in) water jars for the destruction of all sins.

20. Bath in the morning is very meritorious, and destroys all sins. A brāhmaṇa who everyday takes it, is honoured in Viṣṇu’s world.

21-22. That water which is near (the place where one has taken his bath and offered) his morning prayer, upto a distance of four daṇḍas (i.e. sixteen hastas) is nectar and serves the manes. Then from two ghaṭikās to one watch (i.e. three hours), it is like honey and increases the joy of the manes.

23. After that for a watch and a half, the water is said to be milky. Upto a distance of four daṇḍas it is mixed with milk.

24. After this (time the water remains just water for three watches). Then (in the fourth watch) it is said to be bloody (and remains so) till the sun sets.

25. That water offered, after bath, in the fourth watch is received by demons only, and is without pleasure (i.e. gives no joy to the manes).

26. Formerly only I created water for the attainment of everything; and Yakṣas alone are foremost in its protection.

27. The manes that have gone to the other world do not receive it. It is difficult for them to get except through the mortals (related to them).

28. Therefore libations of water should be offered by the disciples, sons, grandsons, daughters' sons, relatives, devoted to the dead ancestors.

Nārada said :

29. O lord of gods, tell me clearly the deity of water and the rite of offering oblations of water, so that I can understand it.

Brahmā said :

30. Viṣṇu is praised in all the worlds as the deity of water. Viṣṇu would do good to him who is purified by water.

31. A man drinking but a mouthful of water would become purified. Especially the water (that has come) in contact with kusa (i.e. darbha) is superior to nectar.

32. Darbha, the abode of all gods, was formerly created by me. Brahmā remains at the root of kuśa , Keśava is at its centre.

33-34a. Know Śaṅkara to be residing at the tip of kuśa. These (deities) have settled themselves in kuśa. If a pure man with a kuśa in his hand recites a eulogy or a hymn, it is said to be a hundred-fold effective. It is said to be a thousand times (effective) at a sacred place.

34b-35. Kuśas are said to be (of) seven (types): kuśa, kāśa (grass), dūrvā , barley-leaves, paddy-leaves, Eleusine Indica, [1] and lotuses. They are pure in that order. (Thus) the kuśas are settled in the world.

36. All that bath (which is taken) without (reciting) a hymn is useless. By contact with sesamum it becomes sweeter than nectar.

37. Therefore, a wise man should always offer libations of water (mixed) with sesamum to the manes. By just ten sesamum seeds, the manes are exceedingly pleased.

38a. Gods do not desire prolixity for fear of stopping the burning power of fire.

38b-39. He, who, after having bathed, offers libations of water mixed with sesamum to the manes, or by letting loose a dark bull (in their honour), or offers them water with sesamum on the new moon day, or gives light (i.e. lights lamps in their honour) in the rainy season, is free from the debt (he owes) to the manes.

40. He, who offers sesamum to the manes on the new moon day throughout a year, obtains the position of Vināyaka , and is honoured by all gods.

41-42. He who pleases (i.e. offers oblations) to the host of his manes with sesamum on yuga days [2] etc.—it is said that such offerings on the new moon day are a hundred-fold effective—or in an ayana or on a viṣuva or on a full moon or a new moon day is honoured in heaven.

43-44a. And by pleasing (i.e. offering oblations to) the manes on Manvantara [3] days or other auspicious days or on a solar or lunar eclipse day at sacred places like Gayā etc., he goes to Viṣṇu's abode.

44b-45. Therefore, finding an auspicious day a man should please (i.e. offer oblations to) the host of his manes. A wise man, being composed, having first gratified (i.e. offered oblations to) gods would then be entitled to offering oblations to the manes.

46. He should offer (water) with one hand at the time of a śrāddha and taking food; (but) should offer it with both hands at the time of tarpaṇa (i.e. offering oblation of water etc.). This is an ancient rule.

47. Being pure and facing the south he should offer libations to the manes and (should) utter the words 'Be pleased', and mention his name and family.

48-49a. That offering, which one, through delusion, makes with non-black sesamum to the host of one's manes, or that offering which one makes by offering water on the ground, himself remaining in water, is offered in vain. It does not reach anyone.

49b-50a. That water, which a man, remaining on ground, offers into water, does not reach the manes. It is useless.

50b-51 a. O sinless one, he who, having wet clothes on, offers water (of libation) into water, has his manes and gods always pleased (with him).

51b-52a. The wise say that a garment washed by washermen is impure. A garment washed with (one's) own hands becomes pure again.

52b-53a. (By offering water with wet clothes on one's person) the manes certainly become ten times more pleased than when, he, having a dry garment on his body, offers libation to the manes on a pure ground.

53b-54a. He, who bathes, offers his prayers and offers oblations on a rock, an iron vessel or a copper vessel has each of these a hundred-fold effective.

54b-55a. All (the offering) of him, who, having put a silver ring round the fore-finger, offers libations to his manes, becomes a hundred thousand times effective; not otherwise.

55b-56a. In the same way, if a wise man, putting a golden ring on his ring finger, gratifies (offers libations to) the host of his manes, that is a lakh of crores times effective.

56b-57a. Holding a Khaḍgaka in the right hand, between the thumb and the forefinger, and a gem round the ring finger—that gives the inexhaustible fruit of the ten cavity-fuls [?] of water (offered to gods etc.).

57b-58. Gods, with hosts of manes, having taken up an aerial form, thirsty and longing for water, follow a man going for his bath. When he squeezes his garment, they go back disappointed.

59-60a. Therefore, a man should not squeeze his garment without (i.e. before) having offered libations to the manes. All the sacred places, numbering three crores and a half, i.e. as many as there are hairs on a human body, fail him. Therefore, he should not squeeze his garment (before offering libations).

60b-61a. Gods drink the water (offered) on their heads, the manes through beards, Gandharvas through eyes, and all (other) beings from below these (i.e. through their mouths).

61b-62. Merely by bathing, gods, hosts of manes, all Gandharvas and beings are pleased. No sin remains as a result of bath. That man who bathes everyday is best among men.

63. Freed from all sins, he is honoured in heaven. Till bath and offering of oblations (are over) gods are known to be great sages.

64. A wise man should worship gods after this (i.e. offering oblations). No danger befalls him who worships Gaṇeśa.

65. He should worship the Sun for good health, should worship Viṣṇu for righteousness and salvation, Śiva and Caṇḍikā for the satisfaction of (all) desires.

66. Having worshipped the gods, he should make an offering to Viśvedevāḥ . After that he should perform the rite of making an offering into the fire, perform the (daily) sacrifice and gratify brāhmaṇas .

67-68a. He will then go to heaven of gods full of (all) goodness; he will stop his going and coming (i.e. will have no rebirth), (he will have his) desires (satisfied), will obtain release, happiness and heaven. Therefore, with all care, he should perform the daily rites.

Nārada said :

68b-69a. O father, O omniscient one, why is it that gods. do not receive (i.e. are not offered the libations of) water with the hosts of manes as do human beings?

Brahmā said :

69b-70. Formerly, I created water—nectar full of all gods For its protection (I created) demons and Yakṣas having bows. On my words they kill a mane or a god, but not a human being.

71-72a. Beasts, birds and insects are settled (by me) in the mortal world. Gods horn as mortals, and also human beings, after having everyday gratified the preceptor, are settled in heaven.

72b-74a. He, who does not bathe eats feces; one who does not mutter his prayers eats pus and blood. By not gratifying the manes daily, a man becomes the killer of his ancestors. Not worshipping the gods also involves the sin equal to that of killing a brāhmaṇa. A sinner who does not offer his (morning or evening) prayer afflicts the Sun also.

Nārada said :

74b-75a. Tell me about the order of the proper discharge of duties of a brāhmaṇa. Tell me also about the entire conduct of other (castes).

Brahmā said :

75b-76. A man gets (long) life due to good conduct; he obtains happiness due to good conduct. He gets heaven and salvation due to good conduct. Good conduct destroys inauspiciousness. A man of bad conduct is condemned in the world.

77-78a. He is always unhappy, suffers from diseases and lives a short life. A man certainly lives in hell due to bad conduct. A man obtains (i.e. goes to) the highest world as a result of good conduct. Listen properly to (the description of good) conduct.

78b-82a. A man should always smear his house with cow-dung. Then he should wash the wooden seat, vessels, slabs (with water). He should cleanse the bell-metal vessels with ash; copper-vessels are cleansed with acid. Vessels made of stone are cleansed with oil. A garment of cotton is brushed with cow's hair. Vessels of gold and silver become clean with water only. Iron-pots are cleansed with fire by burning them. Impure ground is cleansed by digging it, or burning it, or smearing it or washing it or by the rain-fall.

82b-83a. I have formerly said that cleansing of objects made of metals or water-pots or all objects made of stone, are cleansed with ashes and clay.

83b-84. Bed, wife, child, garment, sacred thread, water-pot of one's own only are pure and never of others. One should not eat with only one garment on one's person, nor should one bathe with only one garment on one's body.

85. One should never put on the bathing-garment of anyone else. One should dress one's hair and clean one's teeth in the morning only.

86. One should daily salute one's preceptors (and elderly persons). One should have one's meal with the five parts of one's body, viz. (two) hands, (two) feet, and one's mouth wet, (i.e. one should eat after washing one's hands, feet and mouth).

87. He who eats with these five parts wet (i.e. after having washed them), lives for a hundred years. He should not deliberately disobey the order of his deities, his preceptor, an initiated householder or his teacher.

88-89a. He should not deliberately pass over the shadow of an initiated brāhmaṇa. He should go round, keeping to his right, the herd of cows, a deity, a brāhmaṇa, ghee , honey, a place where four roads meet, and also well known trees.

89b-90a. He should not pass between a cow and a brāhmaṇa, between fire and a brāhmaṇa, between two brāhmaṇas, and between husband and wife. Such a man, though living in heaven, would surely fall.

90b-9la. With remnants of food on his hand (i.e. without washing his hands and mouth after eating) he should not touch fire, a brāhmaṇa, a deity or a preceptor, and also his own head, a tree with flowers or a fig tree; (this is) unrighteous.

9lb-92a. Without washing his hands and mouth after eating, he should not look at the three luminous bodies, viz. the sun, the moon, and all the stars.

92b-93a. Without washing his hands and mouth after eating, he should not see a brāhmaṇa, a preceptor, a deity, a king, an excellent ascetic, a contemplative saint doing acts pertaining to gods (i.e. worshipping gods), and a brāhmaṇa preaching dharmas (duties).

93b-94. One should not evacuate one's bowels at the bank of a river or on sea-shore, at the root of a fig tree, in a garden or a flower-garden, and in water.

95. A wise man should never get shaved in the house of a brāhmaṇa, a cow-pen or a charming royal road or on Tuesday.

96. He should not allow dirt to settle on his teeth, on the nails or mouth (i.e. he should always keep his teeth, nails or mouth clean). He should not besmear his body with oil on Sundays and Tuesdays.

97-98a. He should not play upon a musical instrument by putting it on his own body; he should not occupy the same seat as that of his preceptor. He should not snatch the wealth of a learned brāhmaṇa, or of a deity or of his preceptor also; and also of a king, ascetics, a lame or a blind person, a woman.

98b-99a. He should give passage to a brāhmaṇa, cows and kings, to a sick person, to one who is tormented (i.e. bent down) with a load, to a pregnant woman and to a weak person.

99b-103a. He should not argue with a king or a brāhmaṇa or a physician. He should avoid from a distance a brāhmaṇa, his preceptor's wife, and also a fallen person, a leper, a cāṇḍāla eating cow's flesh; he should also avoid from a distance an expelled person, an ignorant person, a wicked woman, a woman of bad conduct, a woman who causes scandal, one doing bad deeds, a vicious one, one always liking (i.e. indulging in) quarrelling, a wanton woman, one having a redundant limb, a shameless woman, one going astray, one who is a spendthrift, and one of an improper conduct.

103b-104. A wise man should never salute his preceptor's wife during her menstruation. He should not touch her; having touched (i.e. if he touches her) he becomes pure after (having taken) a bath. He should always avoid sporting with her.

105. He should hear the words of his preceptor's wife (i.e. should remain within the distance where he can hear her, but) should not see (i.e. gaze upon) her. He should not at all look at (i.e. gaze upon) or touch the wife of his son or brother or his young daughter, or the wife of his preceptor.

106-107a. He should always avoid chatting with them or knitting of the eyebrows, and also quarrel or shameless talk.

107b-108a. He should never tread upon husk, charcoal, bones or ashes, and also seeds of cotton-plants, remains of an offering to a deity, wood meant for a funeral pile, or the funeral pile of a respectable person.

108b-109a. He should not eat dry, stinking and filthy fish, also the food which is left over by others, or prepared for others.

109b-110a. He should not, even for a moment, move with a bad person. A wise man should not remain under the shadow of a lamp, or under a bibhitaka tree.

110b-111a. He should not, even for a moment, talk with the untouchables, the fallen and the angry. Having done (i.e. if he does) so, he would go to (the hell called) Raurava .

111b-112a. He should not salute his paternal and maternal uncles who are younger than he, but (when they arrive) he should get up, offer a seat to them and stand before them with the palms of his hands joined in reverence.

112b-114a. He who is completely conversant with (good manners) should not salute a person who has smeared himself with oil, or who has not washed his hands etc. after having taken food, or whose clothes are wet, or who is sick or frightened or carrying (a load), or one who is engaged in a sacrifice, or

one who is spoiled, or one who is sporting with women or children or one who is having (i.e. carrying) flowers and darbhas .

114b-115. He should not sip water (i.e. should not commence a sacred rite) with his head or ears covered, or while remaining in water, or with the lock of hair on his head untied, or without adoring (i.e. washing) his feet, or facing the the south, or without wearing the sacred thread, without a garment on his body or with the hem of his lower garment untucked.

116-119. He who has only one garment on his body is not purified even after sipping water. First he should touch his mouth with the three middle fingers (i.e. the ring-finger, the middle finger and the forefinger); then he should touch his nose with the thumb and the forefinger; he should (then) touch his eyes with the thumb and the ring finger. He should touch his ears with the little finger and the thumb; he should touch his navel with the thumb only. He should keep the palm of his hand on his heart (i.e. touch his chest with the palm of his hand) and should touch his head with all his fingers. Having touched his arms with the tip of his hand, a man would become pure. Thus sipping the water a man becomes pure.

120-122a. Being free from all sins he obtains (i.e. lives in) heaven eternally. May Prāṇa , pleased by the triangle of the fingers, Vyāna and Apāna by mudrā [4] , Samāna by all the fingers, Udāna by fingers except the forefinger, and also Nāga [5] , Kūrma [6] , Kṛkara [7] , Devadatta [8] and Dhanañjaya [9] , to whom oblations are offered on the ground, being pleased, delight him (who offers the oblations).

122b-124. He should not sleep with wet feet, nor should he eat with dry feet (i.e. without washing his feet). He should not sleep or eat in the dark. He should not brush his teeth while facing the west or the south. He should not sleep keeping his head towards the north or the west. By sleeping like that his life is cut short, and such a man becomes the killer of a brāhmaṇa (i.e. commits the sin of killing a brāhmaṇa).

125. Therefore he should not sleep like that. Sleeping by keeping one's head towards the east or south is recommended. He (who sleeps) with his face (i.e. head) towards the east enjoys (long) life; he who sleeps with his face (i.e. head) towards the south enjoys fame.

126. One (performing rites) with one's face towards the west enjoys wealth; one with one's face towards the north enjoys glory; a man with his face towards the east gets (long) life; he who faces the south (while performing rites) gets the condition of a dead body (i.e. dies).

127-128a. If he faces the direction of Varuṇa (i.e. the west), he falls ill, and if he faces north he gets (long) life and wealth. Gods eat once only, men eat twice, spirits and demons eat thrice and those who feed on dead bodies eat four times (a day).

128b-129a. The oblation to gods is fleshless, and that of men consists of fish and flesh. Others, that are undressed, eat foul-smelling, stale and spoiled food.

129b-130a. Those (good men) whether they stay in heaven or in this mortal world, have four (good things): praiseworthy gifts, sweet words, worshipping deities and gratifying brāhmaṇas.

130b-131a. Niggardliness, censuring one's own people, dressing in tattered garments and devotion to mean men, excessive anger, using bitter words—these are the characteristics of a man who has (just) come from a hell.

131 b-132a. Words soft like butter, mind tender with compassion—these are the visible signs of those who are born from righteous seeds (i.e. born in righteous families).

l32b-133a. Heart void of compassion, and words harsh like (the sound produced by) a saw—these are the visible signs of those who are born from evil seeds (i.e. born in sinful families).

133b-134. A man who recites or listens to (the account of) good conduct etc., gets the fruit of his good conduct etc. and being purified from sins, (lives) in heaven (wherefrom he) does not fall.

[1]: [1] : Balbaja —Eleusine Indica, a species of coarse grass not eaten by cows.

[2]: [2] : Yugādyā—the anniversary of a yuga or the age of the world.

[3]: [3] : Manvantara—Name of various festivals: of the tenth day of the light half of Āṣāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādrapada.

[4]: [4] : Mudrā—Particular positions or intertwinings of fingers; they are twenty-four in number and are commonly practised in religious worship; they are supposed to possess an occult meaning and magical efficacy.

[5]: [5] : Nāga—One of the five airs of human body; it is expelled by eructation.

[6]: [6] : Kūrma—One of the outer winds of the body, causing the closing of the eyes.

[7]: [7] : Kṛkara—One of the five vital airs; it assists digestion.

[8]: [8] : Devadatta—One of the five vital airs; it is exhausted in yawning.

[9]: [9] : Dhanañjaya—Vital air supposed to nourish the body.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 50

The Account of the Five

Chapter 50 of 693 · 313 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच-।
यत्पुण्यमधिकं लोके सर्वदा सर्वसंमतम्।
तद्वदस्वेच्छया विप्र यत्कृतं पूर्वपूर्वकैः१।
पुलस्त्य उवाच-।
एकदा तु द्विजाः सर्वे व्यासशिष्यास्सहादरात्।
व्यासं प्रणम्य पप्रच्छु धर्मं मां च यथा भवान्२।
द्विजा ऊचुः-।
पुण्यात्पुण्यतमं लोके सर्वधर्मेषु चोत्तमम्।
किं कृत्वा मानवा स्वर्गं भुंजते चाक्षयं वद३।
लभ्यं चाकष्टकं शुद्धं वर्णानां मर्त्यवासिनाम्।
गुरूणां च लघूनां च साध्यमेकं क्रतुं वद४।
यद्यत्कृत्वा च देवानां पूज्यो नाके भवेन्नरः।
तत्तद्वद च नो ब्रह्मन्प्रसादी भव धर्मतः५।
व्यास उवाच-।
पंचाख्यानं वदिष्यामि शृणुध्वं तत्र पूर्वतः।

पंचानामेककं कृत्वा विंदेन्मोक्षं दिवं यशः६।
पित्रोरर्चाऽथ पत्युश्च साम्यं सर्वजनेषु च।
मित्राद्रोहो विष्णुभक्तिरेते पंच महामखाः७।
प्राक्पित्रोरर्चया विप्रा यद्धर्मं साधयेन्नरः।
न तत्क्रतुशतैरेव तीर्थयात्रादिभिर्भुवि८।
पिता धर्मः पिता स्वर्गः पिता हि परमं तपः।
पितरि प्रीतिमापन्ने प्रीयंते सर्वदेवताः९।
पितरो यस्य तृप्यंति सेवया च गुणेन च।
तस्य भागीरथी स्नानमहन्यहनि वर्तते१०।
सर्वतीर्थमयी माता सर्वदेवमयः पिता।
मातरं पितरं चैव यस्तु कुर्यात्प्रदक्षिणम्११।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुंधरा।
जानुनी च करौ यस्य पित्रोः प्रणमतः शिरः१२।
निपतंति पृथिव्यां च सोक्षयं लभते दिवं।
तयोश्चरणयोर्यावद्रजश्चिह्नानि मस्तके१३।

प्रतीके च विलग्नानि तावत्पूतः सुतस्तयोः।
पादारविंदसलिलं यः पित्रोः पिबते सुतः१४।
तस्य पापक्षयं याति जन्मकोटिशतार्जितं।
धन्योसौ मानवो लोके पूतोसौ सर्वकल्मषात्१५।
विनायकत्वमाप्नोति जन्मनैकेन मानवः।
पितरौ लंघयेद्यस्तु वचोभिः पुरुषाधमः१६।
निरये च वसेत्तावद्यावदाभूतसंप्लवं।
पित्रोरनर्चनं कृत्वा भुंक्ते यस्तु सुताधमः१७।
क्रिमिकूपेथ नरके कल्पांतमुपतिष्ठति।
रोगिणं चापि वृद्धं च पितरं वृत्तिकर्शितम्१८।
विकलं नेत्रकर्णाभ्यां त्यक्त्वा गच्छेच्च रौरवम्।
अंत्यजातिषु म्लेच्छेषु चांडालेष्वपि जायते१९।
पित्रोरपोषणं कृत्वा सर्वपुण्यक्षयो भवेत्।
नाराध्य पितरौ पुत्रस्तीर्थदेवान्भजन्नपि२०।
तयोर्न फलमाप्नोति कीटवद्भ्रमते महीम्।

कथयामि पुरावृत्तं विप्राः शृणुत यत्नतः२१।
यं श्रुत्वा न पुनर्मोहं प्रयास्यथ पुनर्भुवि।
पुरासीच्च द्विजः कश्चिन्नरोत्तम इति स्मृतः२२।
स्वपितरावनादृत्य गतोसौ तीर्थसेवया।
ततः सर्वाणि तीर्थानि गच्छतो ब्राह्मणस्य च२३।
आकाशे स्नानचेलानि प्रशुष्यंति दिने दिने।
अहंकारोऽविशत्तस्य मानसे ब्राह्मणस्य च२४।
मत्समो नास्ति वै कश्चित्पुण्यकर्मा महायशाः।
इत्युक्ते चानने तस्य अहदच्च बकस्तदा२५।
क्रोधाच्चैवेरितस्तस्य स शशाप द्विजो बकम्।
पपात च बकः पृथ्व्यां स भस्मीभूतविग्रहः२६।
भीर्द्विजेंद्रं महामोहः प्राविशच्चांतकर्मणि।
ततः पापाच्च विप्रस्य चेलं खं च न गच्छति२७।
विषादमगमत्सद्यस्ततः खं तमुवाच ह।
गच्छ बाडव चांडालं मूकं परमधार्मिकम्२८।

तत्र धर्मं च जानीषे क्षेमं ते तद्वचो भवेत्।
खाच्च तद्वचनं श्रुत्वा गतोसौ मूकमंदिरम्२९।
शुश्रूषंतं च पितरौ सर्वारंभान्ददर्श सः।
ददतं शीतकाले च सम्यगुष्णं जलं तयोः३०।
तैलतापनतांबूलं तथा तूलवतीं पटीम्।
नित्याशनं च मिष्टान्नं दुग्धखंडं तथैव च३१।
दापयंतं वसंते च मधुमालां सुगंधिकां।
अन्यानि यानि भोग्यानि कृत्यानि विविधानि च३२।
उष्णे चावीजयत्सोपि नित्यं च पितरावपि।

ततस्तयोः प्रचर्यां च कृत्वा भुंक्तेथ सर्वदा३३।
श्रमस्य वारणं कुर्यात्संतापस्य तथैव च।
एभिः पुण्यैः स्थितो विष्णुस्तस्य गेहोदरे चिरम्३४।
अंतरिक्षे च क्रीडंतमाधारस्तंभवर्जिते।
तस्यापि भवने नित्यं स्थितं त्रिभुवनेश्वरं३५।
विप्ररूपधरं कांतं नान्यैर्भूतं च सत्परम्।

तेजोमयं महासत्वं शोभयंतं च मंदिरं३६।
दृष्ट्वा विस्मयमापन्नो विप्रः प्रोवाच मूककम्।
विप्र उवाच-।
आसन्नं च ममागच्छ त्वयैवेच्छामि शाश्वतं३७।
हितं मे सर्वलोकानां तत्वतो वक्तुमर्हसि।
मूक उवाच-।
पित्रोरर्चां करोम्यद्य कथमायामि तेंतिकं३८।
अर्चयित्वा तु पितरौ कृत्यं ते करवाणि वै।
तिष्ठ मे द्वारदेशे च आतिथ्यं ते करोम्यहम्३९।
इत्युक्ते चैव चांडाले चुकोप ब्राह्मणस्तदा।
ब्राह्मणं मां परित्यज्य किं कार्यमधिकं तव४०।
मूक उवाच-।
किं कुप्यसि वृथा विप्र न बकोहं तवाधुना।
कोपस्सिद्ध्यति ते तावद्बकेनान्यत्र किंचन४१।
गगने स्नानशाटी ते न शुष्यति न तिष्ठति।

वचनं खात्ततः श्रुत्वा मद्गृहं चागतो भवान्४२।
तिष्ठ तिष्ठ वदिष्यामि नोचेद्गच्छ पतिव्रतां।
तां च दृष्ट्वा द्विजश्रेष्ठ दयितं ते फलिष्यति४३।
ततस्तस्यगृहाद्विष्णुर्द्विजरूपधरो विभुः।
विनिस्सृत्य द्विजं प्राह गेहं तस्याः प्रयाम्यहं४४।
स विमृश्य द्विजश्रेष्ठस्तेन सार्धं चचाल ह।
गच्छंतं तमुवाचेदं हरिं विप्रेति विस्मितः४५।
किर्थं च त्वया विप्र चांडालस्य गृहोदरे।
सदा संस्थीयते तात योषाजनवृते मुदा४६।
हरिरुवाच-।
इदानीं मानसं शुद्धं न भूतं भवतो ध्रुवम्।
पतिव्रतादिकं दृष्ट्वा पश्चाज्ज्ञास्यसि मां किल४७।
विप्र उवाच-।
पतिव्रता च का तात किं वा तस्याश्श्रुतं महत्।
येनाहं तत्र गच्छामि कारणं वद मे द्विज४८।

हरिरुवाच-।
नदीनां जाह्नवी श्रेष्ठा प्रमदानां पतिव्रता।

मनुष्याणां प्रजापालो देवानां च जनार्दनः४९।
पतिव्रता च या नारि पत्युर्नित्यं हिते रता।
कुलद्वयस्य पुरुषानुद्धरेत्सा शतं शतं५० 1.50.50।
स्वर्गं भुनक्ति तावच्च यावदाभूतसंप्लवं।
स्वर्गाद्भ्रष्टो भवेद्वास्याः सार्वभौमो नृपः पतिः ५१।
अस्यैव महिषी भूत्वा सुखं विंदेदनंतरं।
पुनः पुनः स्वर्गराज्यं तस्य तस्या न संशयः ५२।
एवं जन्मशतं प्राप्य अंते मोक्षो भवेद्ध्रुवम्।
विप्र उवाच-।
पतिव्रता भवेत्कावा तस्याः किं वा च लक्षणं ५३।
ब्रूहि मे द्विजशार्दूल यथा जानामि तत्त्वतः।
हरिरुवाच-।
पुत्राच्छतगुणं स्नेहाद्राजानं च भयादथ ५४।

आराधयेत्पतिं शौरिं या पश्येत्सा पतिव्रता।
कार्ये दासी रतौ वेश्या भोजने जननीसमा ५५।
विपत्सु मंत्रिणी भर्तुः सा च भार्या पतिव्रता।
भर्तुराज्ञां न लंघेद्या मनो वाक्कायकर्मभिः ५६।
भुक्ते पत्यौ सदा चात्ति सा च भार्या पतिव्रता।
यस्यां यस्यांतु शय्यायां पतिः स्वपिति यत्नतः ५७।
तत्र तत्र च साभर्तुरर्चां करोति नित्यशः।
नैव मत्सरमायाति न कार्पण्यं न मानिनी ५८।
मानेऽमाने समानं च या पश्येत्सा पतिव्रता।
सुवेषं या नरं दृष्ट्वा भ्रातरं पितरं सुतं ५९।
मन्यते च परं साध्वी सा च भार्या पतिव्रता।
तां गच्छ द्विजशार्दूल वदकामं यथा तव ६०।
तस्य पत्न्योऽष्ट तिष्ठंति तन्मध्ये वरवर्णिनी।
रूपयौवनसंपन्ना दयायुक्ता यशस्विनी ६१।
शुभा नामेति विख्याता गत्वा तां पृच्छ ते हितं।

एवमुक्त्वा तु भगवांस्तत्रैवांतरधीयत ६२।
तस्यैवादृश्यतां दृष्ट्वा विस्मितोभूद्द्विजस्तदा।
स च साध्वीगृहं गत्वा पप्रच्छाथ पतिव्रतां ६३।
अतिथेर्वचनंश्रुत्वागृहान्निःसृत्यसंभ्रमात्।
दृष्ट्वा द्विजं सती तत्र द्वारदेशे स्थिताभवत् ६४।
तां च दृष्ट्वा द्विजश्रेष्ठ उवाच वचनं मुदा।
प्रियं ममहितं ब्रूहि यथादृष्टं त्वमेव हि ६५।
पतिव्रतोवाच-।
सांप्रतं पत्युरर्चास्ति न चास्माकं स्वतंत्रता।
पश्चात्कार्यं करिष्यामि गृहाणातिथ्यमद्य वै ६६।

विप्र उवाच-।
मम देहे क्षुधा नास्ति पिपासाद्य न च श्रमः।
अभीष्टं वद कल्याणि नोचेच्छापं ददामि ते ६७।
तमुवाच तदा सापि न बकोहं द्विजोत्तम।
गच्छ धर्मतुलाधारं पृच्छ तं ते हितं द्विज ६८।

इत्युक्त्वा सा महाभागा प्रययौ च गृहोदरम्।
तत्रापश्यद्द्विजो विप्रं यथा चांडालवेश्मनि ६९।
विमृश्य विस्मयापन्नस्तेन सार्धं ययौ द्विजः।
तिष्ठंतं च द्विजं तं च सोपश्यद्धृष्टमानसम् ७०।
स चोवाच मुदा विप्रं दृष्ट्वा तं तां सतीं च सः।
देशांतरे च यद्वृत्तं तया च कथितं किल ७१।
कथं जानाति मद्वृत्तं चांडालोपि पतिव्रता।
अतो मे विस्मयस्तात किमाश्चर्यं परं महत् ७२।
हरिउवाच-।
ज्ञायते कारणं तात सर्वेषां भूतभावनैः।
अतिपुण्यात्सदाचाराद्यतस्त्वं विस्मयं गतः ७३।
किमुक्तश्च तया त्वं च वद तत्सांप्रतं मुने।
विप्र उवाच-।
प्रष्टुं धर्मतुलाधारं सा च मां समुपादिशत् ७४।
हरिरुवाच-।

आगच्छ मुनिशार्दूल अहं गच्छामि तं प्रति।
गच्छंतं च हरिं प्राह तुलाधारः क्व तिष्ठति ७५।
हरिरुवाच-।
जनानां निकरो यत्र बहुद्रव्यसुविक्रये।
विक्रीणाति च क्रीणाति तुलाधारस्ततस्ततः ७६।
जनो यवान्नसं स्नेहं कूटमन्नस्य संचयं।
सर्वं तस्य मुखादेव गृह्णाति च ददात्यपि ७७।
सत्यं त्यक्त्वानृतं किंचित्प्राणांते समुपस्थिते।
नोक्तं नरवरश्रेष्ठस्तेनधर्मतुलाधरः ७८।
इत्युक्ते तु तमद्राक्षीद्विक्रीणंतं रसान्बहुन्।
मलपंकधरं मर्त्यं दंतकुड्मलपंकिलम् ७९।
तत्र वस्तुधनोत्थां च भाषंतं विविधां गिरम्।
वृतं बहुविधैर्मर्त्यैः स्त्रीभिः पुंभिश्च सर्वतः ८०।
कथं कथमिति प्राह स तं मधुरया गिरा।
धर्मस्य मे समुद्देशं वद प्राप्तोऽतिकं हि ते ८१।

तुलाधार उवाच-।
यावज्जनाः प्रतिष्ठंति ममैव सन्निधौ द्विज।
तावन्मे स्वस्थता नास्ति यावच्च रात्रियामकः ८२।

तच्चोपदेशमादाय गच्छ धर्माकरं प्रति।
बकस्य मरणे दोषं खे च वस्त्राविशोषणम् ८३।
सर्वं तत्र च जानीषे सज्जनाद्रोहकं व्रज।
तत्र तस्योपदेशेन तव कामः फलिष्यति ८४।
इत्युक्त्वा तुलाधारः करोति क्रयविक्रयौ।
तथा तात गमिष्यामि सज्जनाद्रोहकं प्रति ८५।
तुलाधारसमुद्देशान्न जानामि तदालयम्।
हरिरुवाच-।
एह्यागच्छ गमिष्यामि त्वया सार्द्धं च तद्गृहम् ८६।
अथ वर्त्मनि गच्छंतमुवाच ब्राह्मणो हरिं।
विप्र उवाच-।
तुलाधारे च न स्नानं न देवपितृतर्पणम् ८७।

मलदिग्धं च गात्रं तु सर्वं चेलमलक्षणम्।
कथं जानाति मद्वृत्तं देशांतरसमुद्भवम् ८८।
अतो मे विस्मयस्तात सर्वं त्वं वद कारणम्।
हरिरुवाच-।
सत्येन समभावेन जितं तेन जगत्त्रयम् ८९।
तेनातृप्यंत पितरो देवा मुनिगणैः सह।
भूतभव्य प्रवृत्तं च तेन जानाति धार्मिकः ९०।
नास्ति सत्यात्परो धर्मो नानृतात्पातकं परम्।
विशेषे समभावस्य पुरुषस्यानघस्य च ९१।
अरौ मित्रेप्युदासीने मनो यस्य समं व्रजेत्।
सर्वपापक्षयस्तस्य विष्णुसायुज्यतां व्रजेत् ९२।
एवं यो वर्तते नित्यं कुलकोटिं समुद्धरेत्।
सत्यं दमः शमश्चैव धैर्यं स्थैर्यमलोभता ९३।
अनाश्चर्यमनालस्यं तस्मिन्सर्वं प्रतिष्ठितम्।
तेन वै देवलोकस्य नरलोकस्य सर्वशः ९४।

वृत्तं जानाति धर्मज्ञस्तस्यदेहे स्थितो हरिः।
लोके तस्य समो नास्ति समः सत्यार्जवेषु च ९५।
स च धर्ममयः साक्षात्तेनैव धारितं जगत्।
द्विज उवाच-।
ज्ञातं मे त्वत्प्रसादाच्च तुलाधारस्य कारणम् ९६।
अद्रोहकस्य यद्वृत्तं तद्ब्रूहि त्वं यदीच्छसि।
हरिरुवाच-।
पुरैव राजपुत्रस्य कुलस्त्रीनवयौवना ९७।
पत्नीव कामदेवस्य शचीव वासवस्य च।
तस्य प्राणसमा भार्या सुन्दरी नाम सुन्दरी ९८।
अकस्मात्पार्थिवस्यैव कार्ये गन्तुं समुद्यतः।

मनसालोचितं तेन प्राणेभ्योपि गरीयसीम् ९९।
कस्मिन्स्थाने स्थापयामि यतो रक्षा भवेद्ध्रुवम्।
इत्यालोच्यैव सहसा त्वागतोस्य गृहं प्रति १०० 1.50.100।
उक्तं च तादृशं वाक्यं श्रुत्वा स विस्मयंगतः।

न तातस्ते न च भ्राता न चाहं तव बान्धवः १०१।
पितृमातृकुलस्यैव तस्या न हि सुहृज्जनः।
कथं च मद्गृहे तात स्थित्या स्वस्थो भविष्यसि १०२।
एतस्मिन्नन्तरे तेन चोक्तं वाक्यं यथोचितम्।
लोके त्वत्सदृशो नास्ति धर्मज्ञो विजितेन्द्रियः १०३।
स चाह तं च सर्वज्ञं वक्तुं नार्हसि दूषणम्।
त्रैलोक्यमोहिनीं भार्यां कः पुमान्नक्षितुं क्षमः १०४।
राजपुत्र उवाच-।
धरण्यां परिविज्ञाय त्वागतोहं तवान्तिकम्।
एषा तिष्ठतु तेऽगारे व्रजामि निजमन्दिरम्१०५।
इत्युक्ते स पुनः प्राह नगरेऽस्मिन्प्रशोभने।
बहुकामुक संपूर्णे कथं रक्षा भवेत्स्त्रियाः१०६।
स चोवाच पुनस्तं च कुरु रक्षां व्रजाम्यहम्।
गृहस्थस्सङ्कटादाह धर्मस्य राजपुत्रकम्१०७।
करोम्यनुचितं कार्यं स्वदास्यमुचितं हितम्।

सदा चैवेदृशी भार्या स्थातव्या मद्गृहे पितः१०८।
अरक्षारक्षणे देव वदाभीष्टं कुरु प्रियम्।
मम तल्पे मया सार्धं शयानं भार्यया सह१०९।
मन्यसे दैवतं स्वं चेत्तिष्ठेन्नोचेत्तु गच्छतु।
क्षणं विमृश्य तं प्राह राजपुत्रः पुनस्तदा११०।
बाढमेतद्वचस्तात यथाभीष्टं तथा कुरु।
ततो भार्यां जगादाथ अस्य वाक्याच्छिवाशिवम्१११।
कर्तव्यं च न ते दोष आज्ञया मम सुंदरि।
एतदुक्त्वा गतः सोपि भूपतेः शासनात्पितुः११२।
अनंतरं क्षपायां च यदुक्तं च तथाकृतम्।
योषितोर्मध्यगः सोपि नित्यं स्वपिति धार्मिकः११३।
धर्मान्न चलते सोपि स्वभार्यापरभार्ययोः।
संस्पर्शात्स्वस्त्रियश्चास्य कामाभिलषितं मनः११४।
तस्याः संसर्गतश्चैव दुहितैव प्रमन्यते।
स्तनौ तस्यास्तु पृष्ठे च लगन्तौ च पुनःपुनः११५।

बालकस्येव पुत्रस्य स्तनौ मातुः समन्यते।
तस्या अंगानि चांगेषु लगंति च पुनःपुनः११६।
ततो मातुस्सुतस्येव सोमन्यत दिने दिने।
तस्य योषासुसंसर्गो निवृत्तस्त्वभवत्ततः११७।

एवं संवत्सरस्यार्द्धे तत्पतिश्चागतः पुरं।
अपृच्छत्तं च लोकेषु तस्या वृत्तमथोदितम्११८।
केचिद्भद्रं बोधयन्तो युवानोपि सुविस्मिताः।
केचिदाहुस्त्वया दत्ता तया सार्द्धं स्वपित्यसौ११९।
स्त्रीपुंसोरेकसंसर्गात्शांतता तु कथं भवेत्।
तस्यां यस्याभिलाषोस्ति न पृष्टस्स वदेद्युवा१२०।
लोकानां कुश्रुतिर्वार्ता तेन पुण्यबलाच्छ्रुता।
जनापवादमोक्षार्थं बुद्धिस्तस्याभवच्छुभा१२१।
दारूणि स्वयमाहृत्याजिज्वलत्स महानलम्।
एतस्मिन्नंतरे तात राजपुत्रः प्रतापवान्१२२।
आगमत्तद्गृहं सद्यः सोपश्यतं च योषितम्।

प्रोत्फुल्लवदनां नारीं प्रविषादगतं नरं१२३।
अनयोर्मानसं ज्ञात्वा राजपुत्रोवदद्वचः।
किं न संभाषसे मां च मित्रकं चिरमागतम्१२४।
अब्रवीत्सोपि धर्मात्मा राजपुत्रमनष्टधीः।
यत्कृतं दुष्करं कर्म मया त्वद्धितकारणात्१२५।
सर्वं व्यर्थमहं मन्ये जनानां च प्रवादतः।
अद्य वह्निमहं यास्ये प्रपश्यंतु नरास्सुराः१२६।
इत्युक्त्वा स महाभागः प्रविवेश हुताशनम्।
विशतस्तस्य वह्नौ न कुसुमं चिकुरालये१२७।
नांगमस्यानलोधाक्षीन्न च वस्त्रं न कुंतलम्।
खे च देवा मुदा सर्वेसाधुसाध्विति चाब्रुवन्१२८।
अपतन्पुष्पवर्षाणि तस्य मूर्ध्नि समंततः।
यैर्यैश्च दुष्कृतं वाक्यं गदितं तावुभौ प्रति१२९।
तेषां मुखे प्रजायंते कुष्ठानि विविधानि च।
तत्रागत्य च देवाश्च वह्नेराकृष्यतं मुदा१३०।

अपूजयन्सुपुष्पैश्च मुनयो विस्मयं गताः।
सर्वैर्मुनिवरैरेवं मनुष्यैर्विविधैस्तदा१३१।
अर्च्यते तु महातेजाः स च सर्वानपूजयत्।
सज्जनाद्रोहकं नाम कृतं देवासुरैर्नृभिः१३२।
तस्य पादरजः पूता सस्यपूर्णा धराभवत्।
सुराश्चाहुश्च तं तत्र भार्या ते संप्रगृह्यताम्१३३।
एतस्य सदृशो लोके न भूतो न भविष्यति।
नास्तीति सांप्रतं पृथ्व्यां कामलोभाजितः पुमान्१३४।
देवासुरमनुष्याणां रक्षसां मृगपक्षिणाम्।
कीटादीनां च सर्वेषां काम एष सुदुर्जयः१३५।
कामाल्लोभात्तथाक्रोधान्नित्यं सत्त्वेषु जायते।
संसारबंधकः कामो ह्यकामो न क्वचिद्भवेत्१३६।

अनेनैव जितं सर्वं भुवनानि चतुर्दश।
अमुष्य हृदये नित्यं वासुदेवो मुदास्थितः१३७।
एवं स्पृष्ट्वाथ दृष्ट्वा तं मनुष्याः सर्वकल्मषात्।

पूयंते ह्यनघाश्चैव लभंते चाक्षयां दिवम्१३८।
एवमुक्त्वा गता देवा विमानैश्च दिवं मुदा।
मनुष्याः प्रययुस्तुष्टा दंपती स्वगृहं तथा१३९।
दिव्यं चक्षुस्तदा तस्य चासीद्वेवान्स पश्यति।
त्रैलोक्यस्य च वार्त्तां च जानाति लीलया भृशम्१४०।
ततस्तस्य च वीथ्यां च दृष्टस्तेन सहैव सः।
स पप्रच्छ मुदा तं च धर्मोद्देशं हितं वद१४१।
सज्जनाद्वोह उवाच-।
गच्छ बाडव धर्मज्ञ वैष्णवं पुरुषोत्तमम्।
तं च दृष्ट्वा त्वभीष्टं ते सांप्रतं च फलिष्यति१४२।
बकस्य निधनं यद्वा वस्त्रस्याशोषणं तथा।
जानीषे चापरो यश्च कामस्तेऽस्ति हृदिस्थितः१४३।
एतच्छ्रुत्वा तु वचनमागतो वैष्णवं प्रति।
विष्णुरूपद्विजेनैव सार्द्धं तेन मुदा ययौ१४४।
अपश्यत्पुरुषं शुद्धं ज्वलंतं च पुरःस्थितम्।

सर्वलक्षणसंपूर्णं दीप्यमानं स्वतेजसा१४५।
अब्रवीत्स च धर्मात्मा ध्यानस्थं च हरेः प्रियम्।
वदनो यद्यद्वृत्तं वै दूरात्त्वां चागतो ह्यहम्१४६।
वैष्णव उवाच-।
प्रसन्नस्ते सुरश्रेष्ठो दानवारीश्वरः सदा।
दृष्ट्वा त्वां च मनोऽस्माकं हृष्यतीवाधुना द्विज१४७।
कल्याणं चातुलं तेद्य फलिष्यति मनोरथः।
सुरवर्त्मनि ते नित्यं चेलं शुष्यति नान्यथा१४८।
दृष्ट्वा देवं सुरश्रेष्ठं मम गेहे हरिं स्थितम्।
इत्युक्ते वैष्णवेनाथ स तु तं पुनब्रवीत्१४९।
क्वासौ विष्णुः स्थितो नित्यं दर्शयाद्य प्रसादतः।
वैष्णव उवाच-।
अस्मिन्देवगृहे रम्ये प्रविश्य परमेश्वरम्१५० 1.50.150।
तं दृष्ट्वा किल्बिषाद्घोरान्मुच्यसे जन्मबंधानत्।
तस्य तद्वचनं श्रुत्वा प्रविश्य सदनं प्रति१५१।

अपश्यत्तं द्विजं विष्णुं तिष्ठंतं पद्मतल्पके।
शिरसैव प्रवंद्याथ जग्राह चरणौ मुदा१५२।
प्रसादी भव देवेश न ज्ञातस्त्वं पुरा मया।
इहामुत्र च देवेश तवाहं किंकरः प्रभो१५३।
अनुग्रहश्च मे दृष्टो भवतो मधुसूदन।

रूपं ते द्रष्टुमिच्छामि यदि चास्ति कृपा मयि१५४।
विष्णुरुवाच-।
अस्ति मे त्वयि भूदेव प्रियत्वं च सदैव हि।
स्नेहात्पुण्यवतामेव दर्शनं कारितं मया१५५।
दर्शनात्स्पर्शनाद्ध्यानात्कीर्तनाद्भाषणात्तथा।
सकृत्पुण्यवतामेव स्वर्गं चाक्षयमश्नुते१५६।
नित्यमेव तु संसर्गात्सर्वपापक्षयो भवेत्।
भुक्त्वा सुखमनंत च मद्देहे प्रविलीयते१५७।
स्नात्वा च पुण्यतीर्थेषु दृष्ट्वा मां चैव सर्वतः।
दृष्ट्वा पुण्यवतां देशान्मम देहे विलीयते१५८।

कथयित्वा कथां पुण्यां लोकानामग्रतः सदा।
स चैव नरशार्दूल मद्देहे प्रविलीयते१५९।
उपोष्य वासरेस्माकं श्रुत्वा मच्चरितं ध्रुवम्।
रात्रौ जागरणं कृत्वा मद्देहे प्रविलीयते१६०।
अत्यंतघोषणो नृत्यगीतवाद्यादिकैस्सदा।
नामस्मरन्द्विजश्रेष्ठ मद्देहे प्रविलीयते१६१।
मद्भक्तस्तीर्थभूतश्च त्वमेव बकमारणात्।
यत्पापं तस्य मोक्षाय सखे स्थित्वा उवाच ह१६२।
गच्छ मूकं महात्मानं तीर्थं पुण्यवतां वरम्।
मूकस्य दर्शनात्तात सर्वे दृष्टा महाजनाः१६३।
तेषां च दर्शनादेव तथा संभाषणान्मम।
ममसंपर्कभावाच्च मद्भृहं चागतो भवान्१६४।
जन्मकोटिसहस्रेभ्यो यस्य पापक्षयो भवेत्।
स मां पश्यति धर्मज्ञो यथा तेन प्रसन्नता१६५।
ममैवानुग्रहाद्वत्सअहंदृष्टस्त्वयानघ।

तस्माद्वरं गृहाण त्वं यत्ते मनसि वर्तते१६६।
विप्र उवाच-।
अस्माकं सर्वथा नाथ मानसं त्वयि तिष्ठतु।
त्वदृते सर्वलोकेश कदाचिन्न तु रोचताम्१६७।
माधव उवाच-।
यस्मादेतादृशी बुद्धिः स्फुरते ते सदानघ।
तस्मान्मत्सदृशान्भोगान्मद्भृहे संप्रलप्स्यसे१६८।
किंतु ते पितरौ पूजामाप्नुतो न त्वयानघ।
पूजयित्वा तु पितरौ पश्चाद्यास्यसि मत्तनुम्१६९।
तयोर्निश्वासवातेन मन्युना च भृशं पुनः।
तपः क्षरति ते नित्यं तस्मात्पूजय तौ द्विज१७०।
मन्युर्निपतते यस्मिन्पुत्रे पित्रोश्च नित्यशः।
तन्निरयं नाबाधेहं न धाता न च शंकरः१७१।

तस्मात्त्वं पितरौ गच्छ कुरु पूजां प्रयत्नतः।
ततस्त्वं हितयोरेव प्रसादान्मत्पदं व्रज१७२।

इत्युक्ते तु द्विजश्रेष्ठः पुनराह जगद्गुरुम्।
प्रसन्नो यदि मे नाथ रूपं स्वं दर्शयाच्युत१७३।
ततो द्विजप्रणयतः प्रसन्नहृदयो वशी।
रूपं स्वं दर्शयामास ब्रह्मण्यो ब्रह्मकर्मणे१७४।
शंखचक्रगदापद्मधारणं पुरुषोत्तमम्।
कारणं सर्वलोकस्य तेजसा पूरयज्जगत्१७५।
प्रणम्य दंडवद्विप्र उवाच पुनरच्युतम्।
अद्य मे सफलं जन्म अद्य मे चक्षुषी शिवे१७६।
अद्य मे च करौ श्लाघ्यौ धन्योहं जगदीश्वर।
अद्य मे पुरुषा यांति ब्रह्मलोकं सनातनम्१७७।
नंदंति बांधवा मेद्य त्वत्प्रसादाज्जनार्दन।
इदानीं च प्रसिद्धा मे सर्वे चैव मनोरथाः१७८।
किंतु मे विस्मयो नाथ मूकादि ज्ञानिनो भृशम्।
कथं जानंति मद्वृत्तं देशांतरमुपस्थितम्१७९।
तस्य गेहोदराकाशे स्थितो विप्रोतिशोभनः।

तथा पतिव्रता गेहे तुलाधारशिरस्यपि१८०।
तथा मित्राद्रोहकस्य त्वं च वैष्णवमंदिरे।
अनुग्रहाच्च मे विप्र तत्त्वतो वक्तुमर्हसि१८१।
श्रीभगवानुवाच-।
पित्रोर्भक्तः सदा मूकः पतिव्रता शुभा च सा।
सत्यवादी तुलाधारः समः सर्वजनेषु च१८२।
लोभकामजिदद्रोहो मद्भक्तो वैष्णवः स्मृतः।
संप्रीतोहं गुणैरेषां तिष्ठाम्यावसथे मुदा१८३।
भारतीकमलाभ्यां च सहितो द्विजसत्तम।
विप्र उवाच-।
महापातकिसंसर्गान्नराश्चैवातिपातकाः१८४।
इति जल्पंति धर्मज्ञाः स्मृतिशास्त्रेषु सर्वदा।
पुराणागमवेदेषु कथं त्वं तिष्ठसे गृहे१८५।
श्रीभगवानुवाच-।
कल्याणानां च सर्वेषां कर्त्ता मूको जगत्त्रये।

वृत्तस्थो योपि चाण्डालस्तं देवा ब्राह्मणं विदुः१८६।
मूकस्य सदृशो नास्ति लोकेषु पुण्यकर्मतः।
पित्रोर्भक्तिपरे नित्यं जितं तेन जगत्त्रयम्१८७।
तयोर्भक्त्या त्वहं तुष्टः सर्वदेवगणैः सह।
तिष्ठामि द्विजरूपेण तस्य गेहोदरे च खे१८८।
तथा पतिव्रता गेहे तुलाधारस्य मंदिरे।

अद्रोहकस्य भवने वैष्णवस्य च वेश्मनि१८९।
सदा तिष्ठामि धर्मज्ञ मुहुर्तं न त्यजाम्यहम्।
तेन पश्यंति मां नित्यं ये त्वन्ये पापकृज्जनाः१९०।
पुण्यत्वाच्च त्वया दृष्टो ममानुग्रहकारणात्।
पित्रोर्भक्तिपरः शुद्धश्चांडालो देवतां गतः१९१।
तस्मात्तेन सह प्रीत्या तिष्ठामि तस्य मंदिरे।
पुनः पुनः कथालापं करोमि द्विजनंदन९१२।
तस्य वै मानसे नित्यं वर्तेऽहतभावनः।
स तज्जानाति त्वद्वृत्तं तथा पतिव्रतादयः१९३।

तेषां वृत्तं वदिष्यामि शृणु त्वं चानुपूर्वशः।
यच्छ्रुत्वा सर्वथा मर्त्यो मुच्यते जन्मबंधनात्१९४।
पितुर्मातुः परं तीर्थं देवदेवेषु नैव हि।
पित्रोरर्चा कृता येन स एव पुरुषोत्तमः१९५।
पित्रोराज्ञा च देवस्य गुरोराज्ञा समं फलं।
आराधनाद्विवो राज्यं बाधया रौरवं व्रजेत्१९६।
स चास्माकं हृदिस्थोऽपि तस्याहं हृदये स्थितः।
आवयोरंतरं नास्ति परत्रेह च मत्समः१९७।
मदग्रे मत्पुरे रम्ये सर्वैश्च बांधवैः सह।
सभुंजीताक्षयं भोगमंते मयि च लीयते१९८।
अतएव हि मूकोसौ वार्त्तां त्रैलोक्यसंभवाम्।
जानाति नरशार्दूल एष ते विस्मयः कुतः१९९।
द्विज उवाच-।
मोहादज्ञानतो वापि न कृत्वा पितुरर्चनं।
ज्ञात्वा वा किं च कर्तव्यं सदसज्जगदीश्वर२०० 1.50.200।

श्रीभगवानुवाच-।
दिनैकं मासपक्षौ वा पक्षार्धं वाथ वत्सरं।
पित्रोर्भक्तिः कृता येन स च गच्छेन्ममालयं २०१।
कारयित्वा मनः कष्टमवश्यं नरकं व्रजेत्।
न कृता वाकृता वा स्यात्पित्रोर्चा परं पुरा २०२।
वृषोत्सर्गं नरः कृत्वा पितृभक्ति फलं लभेत्।
अन्नं वस्त्रं तथा गव्यं सामिषं च निरामिषम् २०३।
सर्वं लक्षगुणं प्रोक्तं ज्ञातिभ्यो यत्प्रदीयते।
सर्वस्वेन कृतं श्राद्धं येन पुत्रेण धीमता २०४।
जातिस्मरत्वं प्राप्नोति पितृभक्तिफलं लभेत्।
श्राद्धात्परो महायज्ञस्त्रैलोक्ये तु न विद्यते २०५।
अत्र यद्दीयते किंचित्सर्वं चाक्षयमश्नुते।
अन्यस्मिंश्चायुतं विद्धि ज्ञातिभ्यो लक्षमुच्यते २०६।
पिण्डे कोटिगुणं प्रोक्तं द्विजायानन्तमुच्यते।

गंगाजले गयायां च प्रयागे पुष्करे तथा २०७।

वाराणस्यां सिद्धकुंडे गंगासागर संगमे।
अन्नपिंडं प्रदद्याद्यस्तस्य मुक्तिर्भवेद्ध्रुवम् २०८।
पितरश्चाक्षयं स्वर्गं लभंते जन्मनः फलम्।
भागीरथ्यां विशेषेण यस्तु दद्यात्तिलोदकम् २०९।
मुक्तिमार्गं स चाप्नोति पिंडदाने तु किं पुनः।
नदीतीरेषु साहस्रं नदे त्वयुतमिष्यते २१०।
सामान्यफलसंसर्गाच्छ्राद्धं शतगुणं भवेत्।
अमायां च युगाद्यायां ग्रहणे सूर्यचंद्रयोः २११।
पार्वणं कुरुते यस्तु सोक्षयं लोकमश्नुते।
पितरस्तस्य तुष्यंति सर्वे समायुतं प्रति २१२।
आशिषं दयितं दत्वा भोग्यं चानंतमात्मजे।
ततः पर्वणि पुत्रैश्च कर्त्तव्यं पार्वणं मुदा २१३।
पित्रोर्यज्ञमिमं कृत्वा मुच्यते जन्मबंधनात्।
अहन्यहनि यच्छ्राद्धं नित्यश्राद्धमिति स्मृतम् २१४।
श्रद्धया कारयेद्यस्तु सोऽक्षयं लोकमश्नुते।

तथैवापरपक्षे च काम्यश्राद्धं विधानतः २१५।
कृत्वा कामं स चाप्नोति यद्वा मनसि वर्तते।
आषाढीमवधिं कृत्वा यस्तु पक्षस्तु पंचमः २१६।
तत्र श्राद्धं प्रकुर्वीत कन्यां गच्छतु वा न वा।
कन्यां गते सवितरि यान्यहानि तु षोडश २१७।
क्रतुभिस्तानि तुल्यानि समाप्त वरदक्षिणैः।
काम्यश्राद्धं महापुण्यमिदं तस्यागतं शिवम् २१८।
अभावात्कृष्णपक्षादौ तुलायां कर्तुमर्हति।
अमावृश्चैकमायाति नैराश्यं पितरो गताः २१९।
पुनःस्वभवनं यांति शापं दत्वा सुदारुणम्।
पितृशापेन पुत्रस्य नष्टं सर्वमिति स्मृतम् २२०।
धनं पुत्रा यशः काम्यमभीष्टमायुरेव च।
सर्वाण्येतानि लभ्यंते जन्मजन्मसु मानवैः २२१।
पितृणां च वरेणैव तस्मान्मैनं परित्यजेत्।
विवाहव्रतयज्ञादौ कृत्वा नांदीमुखं द्विजः २२२।

अक्षयं लभते पुण्यं गोत्रं तस्य प्रवर्द्धते।
एतद्विपर्ययो यस्य स याति नरकं नरः २२३।
कुलक्षयो भवेत्तस्य स जीवो दुःखितो भवेत्।
ततस्तु पूजयेदग्रे गणेशं शंभुनंदनम् २२४।
परं षोडशमातॄश्च तत्पश्चात्पितृसंचयम्।
नांदीमुखेषु सर्वेषु प्रपितामहपूर्वकम् २२५।
नांदीमुखे द्विजान्सर्वान्स्थापयेत्प्राङ्मुखान्सुधीः।

उच्चारयेन्नमोवाक्यं स्वधा चान्यत्र योजयेत् २२६।
ग्रहणे चंद्रसूर्यस्य दत्वा पिंडोदकं नरः।
अक्षयं लभते स्वर्गं पितॄणां पुष्टिवर्द्धनम् २२७।
तत्र स्नानं न कुर्याद्यः शक्त्या पिंडोदकं नरः।
न ददाति पितॄणां तु चांडालत्वं स गच्छति २२८।
सर्वं भूमिसमं दानं सर्वे व्याससमा द्विजाः।
सर्वं गंगासमं तोयं राहुग्रस्ते निशाकरे २२९।
इंदोर्लक्षगुणं प्रोक्तं दशलक्षं तु भास्करे।

गंगातोये तु संप्राप्त इंदोः कोटी रवेर्दश २३०।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।
तत्फलं जाह्नवीस्नाने राहुग्रस्ते निशाकरे २३१।
चंद्रसूर्यग्रहे चैव अवगाहति जाह्नवीं।
स स्नातस्सर्वतीर्थेषु किमर्थमटते महीम् २३२।
सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा।
चूडामणिरिति ख्यातस्तत्रानंतफलं स्मृतम् २३३।
समुपोष्य तयोः पूर्वे पुण्यतीर्थे तु यः पुमान्।
दत्वा पिंडोदकं दानं सत्यलोके प्रतिष्ठितः २३४।
द्विज उवाच-।
पितुरेव महायज्ञः श्राद्धं च भवतेरितं।
ताता पश्चिमकालादौ किं कर्त्तव्यं सुतेन हि २३५।
किं कृत्वा च परं श्रेयो जन्मजन्मसु लभ्यते।
पुत्रेण धीमता देव यत्नतो वक्तुमर्हसि २३६।
श्रीभगवानुवाच-।

पूर्वे वयसि संप्राप्ते पिता पुत्र इति स्मृतः।
उत्तरे च सुतस्तातः पालनान्न तु पूजनात् २३७।
देववत्पूजयेत्तातं स्नेहं कुर्याच्च पुत्रवत्।
न लंघयेद्वचस्तस्य मनसापि कदाचन २३८।
आतुरस्य पितुः पुत्रो यस्तु कुर्यात्प्रतिक्रियां।
सोक्षयं लभते स्वर्गं सदा देवैः प्रपूज्यते २३९।
मुमूर्षोरपिता तस्य पश्यतो मृत्युलक्षणम्।
कृत्वा च यजनं पुत्रो देवानां तुल्यतां व्रजेत् २४०।
विधिनानशने नैव पितुः स्वर्गं ददाति यः।
पुत्रस्य तस्य धीरस्य शृणु वक्ष्यामि यद्गुणम् २४१।
अश्वमेधसहस्राणि राजसूयशतानि च।
भवेदनशने पुण्यं तीर्थकोटिगुणं तयोः २४२।
भागीरथ्या जले चैव यो मृतः पुरुषोत्तमः।
पयोधररसं मातुर्न पिबेन्मुक्ततां व्रजेत् २४३।
वाराणस्यां त्यजेद्यस्तु प्राणांश्चैव यदृच्छया।

अभीष्टं च फलं भुक्त्वा मद्देहे प्रविलीयते २४४।
या गतिर्योगयुक्तानां मुनीनामूर्द्ध्वरेतसां।
सा गतिस्त्यजतः प्राणान्ब्रह्मपुत्रेषु सप्तसु २४५।
लोहितस्य विशेषेण तीरोत्तरसमाश्रितः।
विधिना यस्त्यजेत्प्राणान्स च मत्समतां व्रजेत् २४६।
तस्यैव चोर्वशीकेशे पुण्यतीर्थे द्विजोत्तम।
मृतोत्पन्नः समाप्नोति सर्वं दोषैर्न लिप्यते २४७।
गृहस्याभ्यंतरे यस्य प्राणत्यागो भवेद्ध्रुवम्।
यावद्ग्रंथिर्गृहे तिष्ठेत्तावद्बंधो भवे तनौ २४८।
हायनेहायने चापि एकैकं परिहीयते।
पश्यतां पुत्रबंधूनां वंधने नास्ति निष्कृतिः २४९।
पर्वते कानने दुर्गे स्थाने वा जलवर्जिते।
मृतो दुर्गतिमाप्नोति कीटादौ जायते पुनः २५० 1.50.250।
संस्कारश्च भवेद्यस्य मृतस्य परवासरे।
षष्टिर्वर्षसहस्राणि कुंभीपाके प्रतिष्ठति २५१।

अस्पृश्यस्पर्शनादेव उच्छिष्टः पतितो मृतः।
सुचिरं नरके स्थित्वा म्लेच्छजातिषु जायते २५२।
तथैव बहुकीटेषु जायते सत्त्वजातिषु।
तस्मान्न चिरकालेषु जानीयात्पुण्यपातकम् २५३।
पुण्यात्पुण्यप्रयोगैश्च सर्वेषां मर्त्यवासिनाम्।
मरणे या गतिः पुंसां गतिर्भवति तादृशी २५४।
पुण्यतीर्थे मृतो यस्तु विष्णोर्नामानि चिंतयन्।
पापात्पूतो व्रजेत्स्वर्गं सर्वदोषैर्न लिप्यते २५५।
पितुर्मृतस्य देहं तु वहेद्यस्तु सुतो बली।
पदेपदेश्वमेधस्य फलं प्राप्नोत्यसंशयम् २५६।
प्राक्चितौ च पितुर्देहे मुखाग्निं कारयेत्सुतः।
विधिना मंत्रपूतेन पश्चाद्देहं दहेत्पुनः २५७।
लोभमोहसमायुक्तं पापपुण्यसमावृतम्।
दहेयं सर्वगात्राणि दिव्यान्लोकान्स गच्छतु २५८।
दग्ध्वा च लंघयेत्पुत्रोप्यस्थिसंचयनं प्रति।

दशाहे समनुप्राप्ते चार्द्रवस्त्रं परित्यजेत् २५९।
छित्वा च लोहितं चेलं वह्नौ चाथ जले क्षिपेत्।
ततश्चैकादशाहे च श्राद्धं कुर्याद्विचक्षणः २६०।
प्रेतस्य देहपुष्ट्यर्थं ब्राह्मणैकं तु भोजयेत्।
दानं दद्याच्च विधिवद्वस्त्रं पीठं च पादुकाम् २६१।
सर्वोपकरणैस्तुल्यं धरादिगजवाजिकम्।
कृष्णां गां च प्रदद्यात्तु सर्वपापविमुक्तये २६२।
चतुर्थाहे त्रिपक्षे च षण्मासे चाब्दिके तथा।
द्वादश प्रतिमास्यानि श्राद्धान्ये तानि षोडश २६३।

यस्यैतानि न संतीह यथाशक्ति च श्रद्धया।
पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि २६४।
अब्दमंबुघटं दद्यादन्नं चामिषसंयुतं।
नित्यानित्यमभावाच्च क्षपन्मासं क्षमापयेत् २६५।
सपिंडीकरणश्राद्धं गते संवत्सरे बुधः।
पार्वणस्य विधानेन कारयेद्द्विजसत्तमः २६६।

पितुरब्दमशौचं स्यान्मातुः षण्मासमेव च।
त्रिमासं तु स्त्रियश्चैव तदर्द्धं भ्रातृपुत्रयोः २६७।
सपिंडानामशौचं स्याद्यावद्गेहे स तिष्ठति।
पुत्रस्य यन्निषिद्धं तु शृणु तात वदाम्यहम् २६८।
ब्रह्मचारी सदाचारी न गच्छेच्च स्त्रियं क्वचित्।
सप्तघट्याः परं चैव नवघट्याश्च पूर्वतः २६९।
स कालः कुतपो ज्ञेयः पितृणां दत्तमक्षयम्।
श्राद्धे त्रीणि पवित्राणि दौहित्रं कुतपस्तिलाः २७०।
त्रीणि चात्र प्रशंसंति सत्यमक्रोधमत्वराम्।
सायं संध्यां परान्नं च पुनर्भोजनमैथुनम् २७१।
दानं प्रतिग्रहं चैव श्राद्धं कृत्वा विवर्जयेत्।
अकर्तव्यशतं कृत्वा श्राद्धं कुर्याद्विचक्षणः २७२।
तच्च कर्तव्यतामेति स्वयमुक्तं विरिंचिना।
शृणु पुत्र पुरावृत्तं बहुनां च वदाम्यहम् २७३।
गुरोर्गोहननं कृत्वा ददुः श्राद्धं ययुर्दिवम्।

तेषां च कीर्त्तनादेव श्राद्धं भवति चाक्षयम् २७४।
वसिष्ठस्य मुनेः शिष्या ब्राह्मणास्सप्त सुव्रताः।
पितृश्राद्धे समायाते होमधेनुं गुरोः प्रियाम् २७५।
प्रार्थयित्वा गृहं नीत्वा सप्तभिर्भ्रातृभिर्मुदा।
गव्यार्थं पितृयज्ञे तां धेनुं हत्वा विमृश्य च २७६।
ददुर्मांसं च विप्रे च शेषं विप्रास्त्वभोजयन्।
समाप्य पितृकर्माणि वत्सं संगृह्यते द्विजाः २७७।
गुरौ समर्पयामासुर्धेनुर्व्याघ्रेण भक्षिता।
ततस्तपोर्बलादेव ज्ञात्वा तेषां च कारणम् २७८।
स शशाप ततः शिष्यांश्चाडालाश्च भविष्यथ।
वेपमानास्ततो विप्राः कृतांजलिपुटाः स्थिताः २७९।
धेनोर्मांसंप्रदातारः पितृकृत्ये सदानघ।
अकर्तव्यसहस्राणि महांति पातकानि च २८०।
कुर्वंतः पितृकार्येषु पापात्पूता दिवं गताः।
श्रुतं बहुविधं नाथ मुखात्ते च पुरातनम् २८१।

क्षंतुमर्हसि धर्मज्ञ शापस्यांतो विधीयताम्।
वसिष्ठ उवाच-।

शापो वोथ यथा पाप्मा न तु धर्मविचारणात् २८२।
चांडालादौ समुत्पन्नाः पुरावृत्तं स्मरिष्यथ।
न च वो ज्ञानलोपश्च स्मृतिशास्त्रमनष्टकम् २८३।
पापयोनिं समुत्तीर्य पश्चान्मोक्षं गमिष्यथ।
ततः प्राणान्परित्यज्य गुरुशापात्तु ते द्विजाः २८४।
जाताश्चांडालयोनौ तु सर्वे ज्ञानसमन्विताः।
स्तन्यं तैस्तु न पीतं वै स्मरद्भिः पूर्वजन्म तत् २८५।
मृता जाता मृगाः सर्वे चक्रवाकाः पुनर्वने।
हंसास्तु मानसे तीर्थे शुक्ला जाताः पुनर्द्विजाः २८६।
मुमूर्षवो महाभागा मृतास्ते खेदकारणात्।
तस्मिन्काले महाराजो धर्मकेतुरिति स्मृतः २८७।
ययौ स्नातुं ततस्तीर्थं सदारः सपरिच्छदः।
ततो हंसास्त्रयो मोहाद्राज्यं भोग्यं तु योषितः २८८।

भक्ष्याणि चिंतयंतश्च लोकांतरमयुस्तदा।
ज्ञात्वा वेदं च वेदांगं मोक्षं यास्यामहे वयम् २८९।
चिंतयंतो गता अन्ये ततो लोकांतरं प्रति।
अथ त्रयो नृपा जाताश्चत्वारो विप्रसत्तमाः २९०।
कुरुक्षेत्रे ततो वेदान्वेदांगानि समंततः।
तपोबलाद्विदंति स्म वार्तां चामुत्र चेह च २९१।
त्रयो राजकुले जाता राजानो मदमोहिताः।
ज्ञानलोपात्परं लोकं न जानंति हिताहितम् २९२।
ते च विप्राश्च संदेहादाहुय चेटकं स्वकम्।
राज्ञो गच्छ स्वकार्पण्यात्पत्रं देहि च संभ्रमात् २९३।
सप्त व्याधा दशार्णेषु मृगाः कालंजरे गिरौ।
चक्रवाकाः शरद्वीपे हंसाः सरसि मानसे २९४।
तेपि जाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः।
प्रस्थिता दूतमध्वानं यूयं किमवसीदथ २९५।
गृहीत्वा चेटको लेखं राज्ञस्तु समदर्शयत्।

दृष्ट्वा लेखं तु राजानो राज्यं त्यक्त्वा ययुर्द्विजान् २९६।
श्रुत्वा वाक्यं ततस्तेषां गतास्ते च तपोधनाः।
अचिरेणैव कालेन मोक्षं याताश्च तैस्सह २९७।
य इदं शृणुयाच्छ्राद्धे सप्तव्याधादिकं द्विज।
अक्षयं चान्नपानं च पितॄणामुपतिष्ठति २९८।
द्विज उवाच-।
वित्तहीनस्य विप्रस्य पितृकार्यं कथं भवेत्।
तपस्विनो वनस्थस्य गृहस्थस्य च केशव २९९।
भगवानुवाच-।
तृणकाष्ठार्जनं कृत्वा प्रार्थयित्वा वराटकम्।

करोति पितृकार्याणि ततो लक्षगुणं भवेत् ३०० 1.50.300।
अकर्तव्यं शतं कृत्वा पितृश्राद्धं करोति यः।
सर्वपापक्षयस्तस्य स्वर्गं याति च मानवः ३०१।
सर्वाभावे पितृतिथौ गोभ्यो घासं ददाति यः।
फलं च पिंडदानस्य संप्राप्नोत्यधिकं नरः ३०२।

पुरा वैराटविषये रुरोदातीव दीनकः।
पितृतिथौ स्वयं प्राप्ते सर्वाभावाच्च रोदिति ३०३।
रुदित्वा सुचिरं सोपि पप्रच्छ कोविदं द्विजं।
ब्रह्मन्पितृतिथावद्य किंस्वित्कृत्वा हितं भवेत् ३०४।
वराटकश्च मे नास्ति धनं ब्रह्मविदांवर।
उपदेशं च मे देहि येन धर्मे स्थितो ह्यहम् ३०५।
द्विज उवाच-।
गच्छ शीघ्रं वने तात मुहुर्ते कुतपेऽधुना।
घासं पितरमुद्दिश्य गवे देहीति सत्वरम् ३०६।
ततस्तस्योपदेशेन गृहीत्वा घासपूलकम्।
गवे दत्वा यथाहृष्टः पुष्ट्यर्थं पितुरेव च ३०७।
एतत्पुण्यप्रसादेन गतोसौ सुरमंदिरम्।
स्वर्गं च सुचिरं भुक्त्वा उत्पन्नो धनिनां कुले ३०८।
धनवान्स पुरा पुण्यात्पितृयज्ञस्य कारणात्।
स ददाति पितुः पिंडं सर्वस्वेन धनेन च ३०९।

तत्रैकजन्मनोभ्यासाद्गतोसौ विष्णुमंदिरम्।
भुक्त्वानन्तसुखं तत्र सार्वभौमोभवन्नृपः ३१०।
पितृयज्ञात्परो यस्माद्धर्मो नास्ति कथंचन।
तस्मात्सर्वप्रयत्नेन शक्त्या कुर्यादमत्सरः ३११।
यः पठेद्धर्मसंतानं जनानामग्रतो नरः।
विष्णुपद्या जले स्नानं प्रति लोके च लभ्यते ३१२।
जन्मजन्मकृतो येन महापातकसंचयः।
तत्सर्वं प्रलयं याति सकृदुच्चरिते श्रुते ३१३।

Roman transliteration

bhīṣma uvāca-|
yatpuṇyamadhikaṃ loke sarvadā sarvasaṃmatam|
tadvadasvecchayā vipra yatkṛtaṃ pūrvapūrvakaiḥ1|
pulastya uvāca-|
ekadā tu dvijāḥ sarve vyāsaśiṣyāssahādarāt|
vyāsaṃ praṇamya papracchu dharmaṃ māṃ ca yathā bhavān2|
dvijā ūcuḥ-|
puṇyātpuṇyatamaṃ loke sarvadharmeṣu cottamam|
kiṃ kṛtvā mānavā svargaṃ bhuṃjate cākṣayaṃ vada3|
labhyaṃ cākaṣṭakaṃ śuddhaṃ varṇānāṃ martyavāsinām|

gurūṇāṃ ca laghūnāṃ ca sādhyamekaṃ kratuṃ vada4|
yadyatkṛtvā ca devānāṃ pūjyo nāke bhavennaraḥ|
tattadvada ca no brahmanprasādī bhava dharmataḥ5|
vyāsa uvāca-|
paṃcākhyānaṃ vadiṣyāmi śṛṇudhvaṃ tatra pūrvataḥ|

paṃcānāmekakaṃ kṛtvā viṃdenmokṣaṃ divaṃ yaśaḥ6|
pitrorarcā'tha patyuśca sāmyaṃ sarvajaneṣu ca|
mitrādroho viṣṇubhaktirete paṃca mahāmakhāḥ7|
prākpitrorarcayā viprā yaddharmaṃ sādhayennaraḥ|
na tatkratuśataireva tīrthayātrādibhirbhuvi8|
pitā dharmaḥ pitā svargaḥ pitā hi paramaṃ tapaḥ|
pitari prītimāpanne prīyaṃte sarvadevatāḥ9|
pitaro yasya tṛpyaṃti sevayā ca guṇena ca|
tasya bhāgīrathī snānamahanyahani vartate10|
sarvatīrthamayī mātā sarvadevamayaḥ pitā|
mātaraṃ pitaraṃ caiva yastu kuryātpradakṣiṇam11|
pradakṣiṇīkṛtā tena saptadvīpā vasuṃdharā|
jānunī ca karau yasya pitroḥ praṇamataḥ śiraḥ12|
nipataṃti pṛthivyāṃ ca sokṣayaṃ labhate divaṃ|
tayoścaraṇayoryāvadrajaścihnāni mastake13|

pratīke ca vilagnāni tāvatpūtaḥ sutastayoḥ|
pādāraviṃdasalilaṃ yaḥ pitroḥ pibate sutaḥ14|
tasya pāpakṣayaṃ yāti janmakoṭiśatārjitaṃ|
dhanyosau mānavo loke pūtosau sarvakalmaṣāt15|
vināyakatvamāpnoti janmanaikena mānavaḥ|
pitarau laṃghayedyastu vacobhiḥ puruṣādhamaḥ16|
niraye ca vasettāvadyāvadābhūtasaṃplavaṃ|
pitroranarcanaṃ kṛtvā bhuṃkte yastu sutādhamaḥ17|
krimikūpetha narake kalpāṃtamupatiṣṭhati|
rogiṇaṃ cāpi vṛddhaṃ ca pitaraṃ vṛttikarśitam18|
vikalaṃ netrakarṇābhyāṃ tyaktvā gacchecca rauravam|
aṃtyajātiṣu mlecchеṣu cāṃḍāleṣvapi jāyate19|
pitroraposaṇaṃ kṛtvā sarvapuṇyakṣayo bhavet|
nārādhya pitarau putrastīrthadevānbhajannapi20|
tayorna phalamāpnoti kīṭavadramate mahīm|

kathayāmi purāvṛttaṃ viprāḥ śṛṇuta yatnataḥ21|
yaṃ śrutvā na punarmohaṃ prayāsyatha punarbhuvi|
purāsīcca dvijaḥ kaścinnarottama iti smṛtaḥ22|
svapitarāvanādṛtya gatosau tīrthasevayā|
tataḥ sarvāṇi tīrthāni gacchato brāhmaṇasya ca23|
ākāśe snānacelāni praśuṣyaṃti dine dine|
ahaṃkāro'viśattasya mānase brāhmaṇasya ca24|
matsamo nāsti vai kaścitpuṇyakarmā mahāyaśāḥ|
ityukte cānane tasya ahadacca bakastadā25|
krodhāccaiveritastasya sa śaśāpa dvijo bakam|
papāta ca bakaḥ pṛthvyāṃ sa bhasmībhūtavigrahaḥ26|
bhīrdvijeṃdraṃ mahāmohaḥ prāviśaccāṃtakarmaṇi|
tataḥ pāpācca viprasya celaṃ khaṃ ca na gacchati27|
viṣādamagamatsadyastataḥ khaṃ tamuvāca ha|
gaccha bāḍava cāṃḍālaṃ mūkaṃ paramadhārmikam28|

tatra dharmaṃ ca jānīṣe kṣemaṃ te tadvaco bhavet|
khācca tadvacanaṃ śrutvā gatosau mūkamaṃdiram29|
śuśrūṣaṃtaṃ ca pitarau sarvāraṃbhāndadarśa saḥ|
dadataṃ śītakāle ca samyaguṣṇaṃ jalaṃ tayoḥ30|
tailatāpanatāṃbūlaṃ tathā tūlavatīṃ paṭīm|
nityāśanaṃ ca miṣṭānnaṃ dugdhakhaṃḍaṃ tathaiva ca31|
dāpayaṃtaṃ vasaṃte ca madhumālāṃ sugaṃdhikāṃ|
anyāni yāni bhogyāni kṛtyāni vividhāni ca32|
uṣṇe cāvījayatsopi nityaṃ ca pitarāvapi|
tatastayoḥ pracaryāṃ ca kṛtvā bhuṃktetha sarvadā33|
śramasya vāraṇaṃ kuryātsaṃtāpasya tathaiva ca|
ebhiḥ puṇyaiḥ sthito viṣṇustasya gehodare ciram34|
aṃtarikṣe ca krīḍaṃtamādhārastaṃbhavarjite|
tasyāpi bhavane nityaṃ sthitaṃ tribhuvaneśvaraṃ35|
viprarūpadharaṃ kāṃtaṃ nānyairbhūtaṃ ca satparam|

tejomayaṃ mahāsatvaṃ śobhayaṃtaṃ ca maṃdiraṃ36|
dṛṣṭvā vismayamāpanno viprah provāca mūkakam|
vipra uvāca-|
āsannaṃ ca mamāgaccha tvayaivecchāmi śāśvataṃ37|
hitaṃ me sarvalokānāṃ tatvato vaktumarhasi|
mūka uvāca-|
pitrorarcāṃ karomyadya kathamāyāmi teṃtikaṃ38|
arcayitvā tu pitarau kṛtyaṃ te karavāṇi vai|
tiṣṭha me dvāradeśe ca ātithyaṃ te karomyaham39|
ityukte caiva cāṃḍāle cukopa brāhmaṇastadā|
brāhmaṇaṃ māṃ parityajya kiṃ kāryamadhikaṃ tava40|
mūka uvāca-|
kiṃ kupyasi vṛthā vipra na bakohaṃ tavādhunā|
kopassiddhyati te tāvadbakenānyatra kiṃcana41|
gagane snānaśāṭī te na śuṣyati na tiṣṭhati|

vacanaṃ khāttataḥ śrutvā madgṛhaṃ cāgato bhavān42|
tiṣṭha tiṣṭha vadiṣyāmi nocedgaccha pativratāṃ|
tāṃ ca dṛṣṭvā dvijaśreṣṭha dayitaṃ te phaliṣyati43|
tatastasyagṛhādviṣṇurdvijarūpadharo vibhuḥ|
vinissṛtya dvijaṃ prāha gehaṃ tasyāḥ prayāmyahaṃ44|
sa vimṛśya dvijaśreṣṭhastena sārdhaṃ cacāla ha|
gacchaṃtaṃ tamuvācedaṃ hariṃ vipreti vismitaḥ45|
kirthaṃ ca tvayā vipra cāṃḍālasya gṛhodare|
sadā saṃsthīyate tāta yoṣājanavṛte mudā46|
hariruvāca-|
idānīṃ mānasaṃ śuddhaṃ na bhūtaṃ bhavato dhruvam|
pativratādikaṃ dṛṣṭvā paścājjñāsyasi māṃ kila47|
vipra uvāca-|
pativratā ca kā tāta kiṃ vā tasyāśśrutaṃ mahat|
yenāhaṃ tatra gacchāmi kāraṇaṃ vada me dvija48|

hariruvāca-|
nadīnāṃ jāhnavī śreṣṭhā pramadānāṃ pativratā|
manuṣyāṇāṃ prajāpālo devānāṃ ca janārdanaḥ49|
pativratā ca yā nāri patyurnityaṃ hite ratā|
kuladvayasya puruṣānuddharetsā śataṃ śataṃ50 1.50.50|
svargaṃ bhunakti tāvacca yāvadābhūtasaṃplavaṃ|

svargādbhraṣṭo bhavedvāsyāḥ sārvabhaumo nṛpaḥ patiḥ 51|
asyaiva mahiṣī bhūtvā sukhaṃ viṃdedanaṃtaraṃ|
punaḥ punaḥ svargarājyaṃ tasya tasyā na saṃśayaḥ 52|
evaṃ janmaśataṃ prāpya aṃte mokṣo bhaveddhruvam|
vipra uvāca-|
pativratā bhavetkāvā tasyāḥ kiṃ vā ca lakṣaṇaṃ 53|
brūhi me dvijaśārdūla yathā jānāmi tattvataḥ|
hariruvāca-|
putrācchataguṇaṃ snehādrājānaṃ ca bhayādatha 54|

ārādhayetpatiṃ śauriṃ yā paśyetsā pativratā|
kārye dāsī ratau veśyā bhojane jananīsamā 55|
vipatsu maṃtriṇī bhartuḥ sā ca bhāryā pativratā|
bharturājñāṃ na laṃghedyā mano vākkāyakarmabhiḥ 56|
bhukte patyau sadā cātti sā ca bhāryā pativratā|
yasyāṃ yasyāṃtu śayyāyāṃ patiḥ svapiti yatnataḥ 57|
tatra tatra ca sābharturarcāṃ karoti nityaśaḥ|
naiva matsaramāyāti na kārpaṇyaṃ na māninī 58|
māne'māne samānaṃ ca yā paśyetsā pativratā|
suveṣaṃ yā naraṃ dṛṣṭvā bhrātaraṃ pitaraṃ sutaṃ 59|
manyate ca paraṃ sādhvī sā ca bhāryā pativratā|
tāṃ gaccha dvijaśārdūla vadakāmaṃ yathā tava 60|
tasya patnyo'ṣṭa tiṣṭhaṃti tanmadhye varavarṇinī|
rūpayauvanasaṃpannā dayāyuktā yaśasvinī 61|
śubhā nāmeti vikhyātā gatvā tāṃ pṛccha te hitaṃ|

evamuktvā tu bhagavāṃstatraivāṃtaradhīyata 62|
tasyaivādṛśyatāṃ dṛṣṭvā vismitobhūddvijastadā|
sa ca sādhvīgṛhaṃ gatvā papracchātha pativratāṃ 63|
atithervacanaṃśrutvāgṛhānniḥsṛtyasaṃbhramāt|
dṛṣṭvā dvijaṃ satī tatra dvāradeśe sthitābhavat 64|
tāṃ ca dṛṣṭvā dvijaśreṣṭha uvāca vacanaṃ mudā|
priyaṃ mamahitaṃ brūhi yathādṛṣṭaṃ tvameva hi 65|
pativratovāca-|
sāṃprataṃ patyurarcāsti na cāsmākaṃ svataṃtratā|
paścātkāryaṃ kariṣyāmi gṛhāṇātithyamadya vai 66|
vipra uvāca-|
mama dehe kṣudhā nāsti pipāsādya na ca śramaḥ|
abhīṣṭaṃ vada kalyāṇi nocecchāpaṃ dadāmi te 67|
tamuvāca tadā sāpi na bakohaṃ dvijottama|
gaccha dharmatulādhāraṃ pṛccha taṃ te hitaṃ dvija 68|

ityuktvā sā mahābhāgā prayayau ca gṛhodaram|
tatrāpaśyaddvijo vipraṃ yathā cāṃḍālaveśmani 69|
vimṛśya vismayāpannastena sārdhaṃ yayau dvijaḥ|
tiṣṭhaṃtaṃ ca dvijaṃ taṃ ca sopaśyaddhṛṣṭamānasam 70|
sa covāca mudā vipraṃ dṛṣṭvā taṃ tāṃ satīṃ ca saḥ|
deśāṃtare ca yadvṛttaṃ tayā ca kathitaṃ kila 71|
kathaṃ jānāti madvṛttaṃ cāṃḍālopi pativratā|
ato me vismayastāta kimāścaryaṃ paraṃ mahat 72|
hariuvāca-|
jñāyate kāraṇaṃ tāta sarveṣāṃ bhūtabhāvanaiḥ|
atipuṇyātsadācārādyatastvaṃ vismayaṃ gataḥ 73|

kimuktaśca tayā tvaṃ ca vada tatsāṃprataṃ mune|
vipra uvāca-|
praṣṭuṃ dharmatulādhāraṃ sā ca māṃ samupādiśat 74|
hariruvāca-|

āgaccha muniśārdūla ahaṃ gacchāmi taṃ prati|
gacchaṃtaṃ ca hariṃ prāha tulādhāraḥ kva tiṣṭhati 75|
hariruvāca-|
janānāṃ nikaro yatra bahudravyasuvikraye|
vikrīṇāti ca krīṇāti tulādhārastatastataḥ 76|
jano yavānrasaṃ snehaṃ kūṭamannasya saṃcayaṃ|
sarvaṃ tasya mukhādeva gṛhṇāti ca dadātyapi 77|
satyaṃ tyaktvānṛtaṃ kiṃcitprāṇāṃte samupasthite|
noktaṃ naravaraśreṣṭhastenadharmatulādharaḥ 78|
ityukte tu tamadrākṣīdvikrīṇaṃtaṃ rasānbahūn|
malapaṃkadharaṃ martyaṃ daṃtakuḍmalapaṃkilam 79|
tatra vastudhanotthāṃ ca bhāṣaṃtaṃ vividhāṃ giram|
vṛtaṃ bahuvidhairmartyaiḥ strībhiḥ puṃbhiśca sarvataḥ 80|
kathaṃ kathamiti prāha sa taṃ madhurayā girā|
dharmasya me samuddeśaṃ vada prāptoṃ'tikaṃ hi te 81|

tulādhāra uvāca-|
yāvajjanāḥ pratiṣṭhaṃti mamaiva sannidhau dvija|
tāvanme svasthatā nāsti yāvacca rātriyāmakaḥ 82|
taccopadeśamādāya gaccha dharmākaraṃ prati|
bakasya maraṇe doṣaṃ khe ca vastrāviśoṣaṇam 83|
sarvaṃ tatra ca jānīṣe sajjanādrohakaṃ vraja|
tatra tasyopadeśena tava kāmaḥ phaliṣyati 84|
ityuktvā tulādhāraḥ karoti krayavikrayau|
tathā tāta gamiṣyāmi sajjanādrohakaṃ prati 85|
tulādhārasamuddeśānna jānāmi tadālayam|
hariruvāca-|
ehyāgaccha gamiṣyāmi tvayā sārddhaṃ ca tadgṛham 86|
atha vartmani gacchaṃtamuvāca brāhmaṇo hariṃ|
vipra uvāca-|
tulādhāre ca na snānaṃ na devapitṛtarpaṇam 87|

maladigdhaṃ ca gātraṃ tu sarvaṃ celamalakṣaṇam|
kathaṃ jānāti madvṛttaṃ deśāṃtarasamudbhavam 88|
ato me vismayastāta sarvaṃ tvaṃ vada kāraṇam|
hariruvāca-|
satyena samabhāvena jitaṃ tena jagattrayam 89|
tenātṛpyaṃta pitaro devā muniganaiḥ saha|
bhūtabhavya pravṛttaṃ ca tena jānāti dhārmikaḥ 90|
nāsti satyātparo dharmo nānṛtātpātakaṃ param|
viśeṣe samabhāvasya puruṣasyānaghasya ca 91|
arau mitrepyudāsīne mano yasya samaṃ vrajet|
sarvapāpakṣayastasya viṣṇusāyujyatāṃ vrajet 92|
evaṃ yo vartate nityaṃ kulakoṭiṃ samuddharet|
satyaṃ damaḥ śamaścaiva dhairyaṃ sthairyamalobhatā 93|
anāścaryamanālasyaṃ tasminsarvaṃ pratiṣṭhitam|
tena vai devalokasya naralokasya sarvaśaḥ 94|

vṛttaṃ jānāti dharmajñastasyadehe sthito hariḥ|
loke tasya samo nāsti samaḥ satyārjaveṣu ca 95|
sa ca dharmamayaḥ sākṣāttenaiva dhāritaṃ jagat|
dvija uvāca-|
jñātaṃ me tvatprasādācca tulādhārasya kāraṇam 96|
adrohakasya yadvṛttaṃ tadbrūhi tvaṃ yadīcchasi|
hariruvāca-|
puraiva rājaputrasya kulastrīnavayauvanā 97|
patnīva kāmadevasya śacīva vāsavasya ca|
tasya prāṇasamā bhāryā sundarī nāma sundarī 98|
akasmātpārthivasyaiva kārye gantuṃ samudyataḥ|
manasālocitaṃ tena prāṇebhyopi garīyasīm 99|
kasminsthāne sthāpayāmi yato rakṣā bhaveddhruvam|
ityālocyaiva sahasā tvāgatosya gṛhaṃ prati 100 1.50.100|
uktaṃ ca tādṛśaṃ vākyaṃ śrutvā sa vismayaṃgataḥ|

na tātaste na ca bhrātā na cāhaṃ tava bāndhavaḥ 101|
pitṛmātṛkulasyaiva tasyā na hi suhṛjjanaḥ|
kathaṃ ca madgṛhe tāta sthityā svastho bhaviṣyasi 102|
etasminnantare tena coktaṃ vākyaṃ yathocitam|
loke tvatsadṛśo nāsti dharmajño vijitendriyaḥ 103|
sa cāha taṃ ca sarvajñaṃ vaktuṃ nārhasi dūṣaṇam|
trailokyamohinīṃ bhāryāṃ kaḥ pumānrakṣituṃ kṣamaḥ 104|
rājaputra uvāca-|
dharaṇyāṃ parivijñāya tvāgatohaṃ tavāntikam|
eṣā tiṣṭhatu te'gāre vrajāmi nijamandiram105|
ityukte sa punaḥ prāha nagare'sminpraśobhane|
bahukāmuka saṃpūrṇe kathaṃ rakṣā bhavetstriyāḥ106|
sa covāca punastaṃ ca kuru rakṣāṃ vrajāmyaham|
gṛhasthassaṅkaṭādāha dharmasya rājaputrakam107|
karomyanucitaṃ kāryaṃ svadāsyamucitaṃ hitam|

sadā caivedṛśī bhāryā sthātavyā madgṛhe pitaḥ108|
arakṣārakṣaṇe deva vadābhīṣṭaṃ kuru priyam|
mama talpe mayā sārdhaṃ śayānaṃ bhāryayā saha109|
manyase daivataṃ svaṃ cettiṣṭhennocettu gacchatu|
kṣaṇaṃ vimṛśya taṃ prāha rājaputraḥ punastadā110|
bāḍhametadvacastāta yathābhīṣṭaṃ tathā kuru|
tato bhāryāṃ jagādātha asya vākyācchivāśivam111|
kartavyaṃ ca na te doṣa ājñayā mama suṃdari|
etaduktvā gataḥ sopi bhūpateḥ śāsanātpituḥ112|
anaṃtaraṃ kṣapāyāṃ ca yaduktaṃ ca tathākṛtam|
yoṣitormadhyagaḥ sopi nityaṃ svapiti dhārmikaḥ113|
dharmānna calate sopi svabhāryāparabhāryayoḥ|
saṃsparśātsvastriyaścāsya kāmābhilaṣitaṃ manaḥ114|
tasyāḥ saṃsargataścaiva duhitaiva pramanyate|
stanau tasyāstu prṣṭhe ca lagantau ca punaḥpunaḥ115|

bālakasyeva putrasya stanau mātuḥ samanyate|
tasyā aṃgāni cāṃgeṣu lagaṃti ca punaḥpunaḥ116|
tato mātussutasyeva somanyata dine dine|
tasya yoṣāsusaṃsargo nivṛttastvabhavattataḥ117|
evaṃ saṃvatsarasyārddhe tatpatiścāgataḥ puraṃ|
apṛcchattaṃ ca lokeṣu tasyā vṛttamathoditam118|

kecidbhadraṃ bodhayanto yuvānopi suvismitāḥ|
kecidāhustvayā dattā tayā sārddhaṃ svapityasau119|
strīpuṃsorekasaṃsargātśāṃtatā tu kathaṃ bhavet|
tasyāṃ yasyābhilāṣosti na pṛṣṭassa vadedyuvā120|
lokānāṃ kuśrutirvārtā tena puṇyabalācchrutā|
janāpavādamokṣārthaṃ buddhistasyābhavacchubhā121|
dārūṇi svayamāhṛtyājijvalatsa mahānalam|
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āgamattadgṛhaṃ sadyaḥ sopaśyattaṃ ca yoṣitam|

protphullavadanāṃ nārīṃ praviṣādagataṃ naraṃ123|
anayormānasaṃ jñātvā rājaputrovadadvacaḥ|
kiṃ na saṃbhāṣase māṃ ca mitrakaṃ ciramāgatam124|
abravītsopi dharmātmā rājaputramanaṣṭadhīḥ|
yatkṛtaṃ duṣkaraṃ karma mayā tvaddhitakāraṇāt125|
sarvaṃ vyarthamahaṃ manye janānāṃ ca pravādataḥ|
adya vahnimahaṃ yāsye prapaśyaṃtu narāssurāḥ126|
ityuktvā sa mahābhāgaḥ praviveśa hutāśanam|
viśatastasya vahnau na kusumaṃ cikurālaye127|
nāṃgamasyānalodhākṣīnna ca vastraṃ na kuṃtalam|
khe ca devā mudā sarvesādhusādhviti cābruvan128|
apatanpuṣpavarṣāṇi tasya mūrdhni samaṃtataḥ|
yairyaiśca duṣkṛtaṃ vākyaṃ gaditaṃ tāvubhau prati129|
teṣāṃ mukhe prajāyaṃte kuṣṭhāni vividhāni ca|
tatrāgatya ca devāśca vahnerākṛṣyataṃ mudā130|

apūjayansupuṣpaiśca munayo vismayaṃ gatāḥ|
sarvairmunivararevaṃ manuṣyairvividhaistadā131|
arcyate tu mahātejāḥ sa ca sarvānapūjayat|
sajjanādrohakaṃ nāma kṛtaṃ devāsurairnṛbhiḥ132|
tasya pādarajaḥ pūtā sasyapūrṇā dharābhavat|
surāścāhuśca taṃ tatra bhāryā te saṃpragṛhyatām133|
etasya sadṛśo loke na bhūto na bhaviṣyati|
nāstīti sāṃprataṃ pṛthvyāṃ kāmalobhājitaḥ pumān134|
devāsuramanuṣyāṇāṃ rakṣasāṃ mṛgapakṣiṇām|
kīṭādīnāṃ ca sarveṣāṃ kāma eṣa sudurjayaḥ135|
kāmāllobhāttathākrodhānnityaṃ sattveṣu jāyate|
saṃsārabaṃdhakaḥ kāmo hyakāmo na kvacidbhavet136|
anenaiva jitaṃ sarvaṃ bhuvanāni caturdaśa|
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tatastasya ca vīthyāṃ ca dṛṣṭastena sahaiva saḥ|
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sajjanādroha uvāca-|
gaccha bāḍava dharmajña vaiṣṇavaṃ puruṣottamam|
taṃ ca dṛṣṭvā tvabhīṣṭaṃ te sāṃprataṃ ca phaliṣyati142|
bakasya nidhanaṃ yadvā vastrasyāśoṣaṇaṃ tathā|

jānīṣe cāparo yaśca kāmaste'sti hṛdisthitaḥ143|
etacchrutvā tu vacanamāgato vaiṣṇavaṃ prati|
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apaśyatpuruṣaṃ śuddhaṃ jvalaṃtaṃ ca puraḥsthitam|

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vadano yadyadvṛttaṃ vai dūrāttvāṃ cāgato hyaham146|
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dṛṣṭvā tvāṃ ca mano'smākaṃ hṛṣyatīvādhunā dvija147|
kalyāṇaṃ cātulaṃ tedya phaliṣyati manorathaḥ|
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taṃ dṛṣṭvā kilbiṣāddhorānmucyase janmabaṃdhānat|
tasya tadvacanaṃ śrutvā praviśya sadanaṃ prati151|

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rātrau jāgaraṇaṃ kṛtvā maddehe pravilīyate160|
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English translation

Bhīṣma said :

1. O brāhmaṇa , tell me if you so desire (about) that which would give a greater religious merit, which is always liked in the world, and which was done by (our) ancient ancestors.

Pulastya said :

2. Once all the brāhmaṇas , the disciples of Vyāsa , having respectfully saluted him, asked him about righteousness as you have asked me (now).

The brāhmaṇas said :

3-5. Tell (us), which are the best of all pious deeds, and most meritorious in the whole world, by doing which men enjoy heaven eternally. Tell (us) about one sacrifice, which is performed without trouble, which is pure, and which could be done (easily) by the mortals of high and low castes. O Brahman -be well pleased towards us and tell us by doing which, ever (deed) a man becomes adorable to the gods in heaven.

Vyāsa said :

6. About this I shall first narrate the Pañcākhyāna (i.e. the account of the five); listen to it first. (Even) having done (i.e. if a man does) one of these five, he would obtain salvation, heaven and glory.

7. Adoration of the parents, adoration of the husband, equality (of mind) towards all people, not behaving treacherously with one's friends, and devotion to Viṣṇu —these are the five great sacrifices.

8. O brāhmaṇas, that righteousness (i.e. religious merit) which a man would earn by adoration of his parents cannot be earned even by performing hundreds of sacrifices or by going on pilgrimages to sacred places on the earth.

9. A father (a mother) is righteousness, a father (a mother) is heaven, a father (a mother) is a great penance; when the father is pleased, all deities are pleased.

10. He whose parents are pleased by his service to them and his virtue, has bathed in the Ganges everyday.

11-12a. A mother is full of (i.e. has the merit of) all sacred places; a father is full of gods (i.e. has all gods unite in him). He who goes round his mother and father keeping them to his right, has (indeed) gone round the earth with the seven islands.

12b-13a. He whose knees, hands and head, when saluting the parents, touch the ground, obtains (i.e. lives in) heaven eternally.

13b-14a. As long as the marks of the dust of their feet have clung to his head (and other) parts (of the body) their son is purified.

14b-15a. The sins, earned (i.e. committed) during hundreds of crores of existences of that son who drinks (i.e. sips) the water of (i.e. flowing from) the lotus-like feet of his parents, perish.

15b-16a. He is blessed in the human world, he is purified from all sins. (Such) a man obtains the status of Vināyaka in (i.e. after) one existence only.

16b-17a. That meanest man who offends his parents by (using bad) words, would live in hell till the submersion of the beings (i.e. till the end of the world).

17b-18a. That meanest son, who eats without honouring his parents, lives in the well of insects and hell till the end of Kalpa (i.e. till the end oft he world).

18b-19. Abandoning (i.e. he who abandons) his parent that is sick, old, or distressed for want of livelihood, defective in eyes or ears, he would go to (the hell called) Raurava . He is even born among the lowest the castes, the cāṇḍālas .

20-21a. All his religious merit would be exhausted by not feeding his parents (i.e. if he does not feed his parents). A son, who does not revere his parents, though resorting (i.e. he resorts) to sacred places and gods, does not obtain their fruit (i.e. the fruit of resorting to sacred places and gods), and remains like an insect on the earth.

2lb-22a. I (shall) tell you an ancient account. O brāhmaṇas, listen to it carefully, by listening to which (i.e. it), you will not be again deluded on the earth.

22b-24a. Formerly there was a brāhmaṇa, known by the name Narottama. Disregarding his own parents he went to resort to the sacred places. Then the bath-garments of that brāhmaṇa, visiting all the sacred places, everyday got dried in the sky (i.e. they remained without any support in the sky and were dried).

24b-25. Pride entered the mind of that brāhmaṇa: “There is none else like me who has done meritorious deeds and who has great fame.” When he said (i.e. he was saying) this, a crane evacuated on his face.

26. Incited by anger, the brāhmaṇa cursed the crane; and the crane, with its body reduced to ashes, fell on the ground.

27. At (i.e. seeing) the murder, fear and great confusion entered (the mind of) the great brāhmaṇa. Then due to the brāhmaṇa’s sin, his garment did not go (i.e. remain unsupported) in the sky.

28-29a. He instantly became dejected. Then (a voice) in (i.e. from) the sky said to him: “O brāhmaṇa, go to the cāṇḍāla , Mūka (by name), who is very righteous. There you will know (i.e. learn about) your duty, and his words will be beneficial to you.”

29b-32. Hearing the words (that came) from the sky, he went to Mūka’s house. He saw him (i.e. Mūka) attending upon his parents, (doing) all (pieces) of work (for them), giving them hot water at the cold time (of the day), (giving them) oil, warmth, tāmbūla , [1] and cotton garment, giving them, as usual, food, sweets and (their) share of milk, causing to be given to them a fragrant garland of jasmine flowers and also other various objects that could be enjoyed.

33. In the hot (part of the day) he always fanned his parents. Having thus always served them, he used to eat.

34-37a. He removed their fatigue and their distress. Due to these acts of righteousness, Viṣṇu lived in his house for a long time. It (i.e. the house) remained in the atmosphere without supporting pillars; and (he saw) the lord of the three worlds, who had taken the form of a brāhmaṇa, who was handsome, like whom there was none else, who was the highest being, who was full of lustre, who was very energetic and who adorned his house. Seeing him, the brāhmaṇawas amazed, and said to Mūka:

The brāhmaṇa said :

37b-38a. (Please) come near me. I desire (to learn) fully about my eternal good in (all) the worlds. (Please) tell it.

Mūka said :

38b-39. I am attending upon my parents; how can I come near you? Having attended upon them I shall do your job. (Please) remain at my door, I shall offer you hospitality.

40. When the cāṇḍāla spoke like this, the brāhmaṇa then got angry (and said): “Ignoring me—a brāhmaṇa—is your own work (of attending upon your parents) more important for you?”

Mūka said :

41-43. O brāhmaṇa, why do you in vain become angry? I am not that crane to you (i.e. you cannot take me to be the crane whom you cursed). Your anger is effective on the crane; but not at all here (i.e. in my case). Your garment now does not get dried in the sky and does not remain there (without support). Having heard the words (that came) from the sky you have come to my house. (Please) stay, stay, I shall speak to you; otherwise (please) go to that chaste lady. O best of brāhmaṇas, seeing her your desired object will come about.

44. Then lord Viṣṇu, who had taken the form of a brāhmaṇa moved out of his house, and said to the brāhmaṇa: “I am going to her house.”

45. Having thought (for a while), the best of brāhmaṇas walked with him. The brāhmaṇa, being amazed, asked thus to Viṣṇu, who was going (to the house of the chaste lady):

46. “O brāhmaṇa, how is it that you always gladly stay in the cāṇḍāla’s house, frequented by women?”

Hari said :

47. Now (i.e. still) your mind has not certainly been purified. Having seen that chaste lady and others, you will certainly know me.

The brāhmaṇa said :

48. O dear one, who is that chaste lady, and what is her great learning? O brāhmaṇa, tell me the reason for which I am going there (with you).

Hari said :

49. (River) Gaṅgā is the best of (all) rivers. A chaste woman is the best among women. A king is the best (man) among men, and Janārdana (i.e. Viṣṇu) is the best of (all) gods.

50. That chaste women, who is always interested in the good of her husband, would emancipate a hundred men from each of the two families (i.e. that of her husband and that of her father).

51. She enjoys heaven till the (final) destruction of beings (i.e. till the final destruction of the world). Or her husband will be a sovereign emperor fallen from heaven.

52-53a. Being his wife she then enjoys happiness. There is no doubt that he and she again and again get the kingdom of heaven. Having obtained a hundred such births, she would ultimately, certainly obtain salvation.

The brāhmaṇa said :

53b-54a. Who can be a chaste woman? What are her characteristics? O best of brāhmaṇas, tell me (that), so that I shall correctly understand it.

Hari said :

54b-55a. She, who will adore her husband with love hundred times more than that of a son, and will look upon her husband with fear hundred times more than that of a son, and will look upon her husband with fear hundred times greater than that with which a king is looked upon, is a chaste woman.

55b-56a. In (performing) duty, she is (like) a maid-servant; in (giving) sexual pleasure she is (like a prostitute); in (serving) a meal she is (like) a mother; she is a counsellor to her husband in his difficulties. Such is a chaste woman.

56b-57a. That woman is loyal to her husband (i.e. is a chaste woman), who never disobeys her husband by speech, body or deeds, and who eats after her husband has eaten.

57b-58a. She always carefully attends upon her husband on every bed that he sleeps upon.

58b-59a. Such a strong-minded woman never entertains jealousy, or lightness of spirit. She is a loyal wife who looks equally upon honour and dishonour.

59b-60a. That wife, who, being a good one, having seen a well-dressed man—her brother, father or son—looks upon him as a stranger, is a faithful wife.

60b-62a. O best of brāhmaṇas, go to that chaste woman, and tell her what your desire is. He has eight wives; that one, of an excellent complexion, endowed with beauty and youth, possessed of compassion, and glorious, remains among them. She is known by the name Śubhā ; go to her and ask her (what is) beneficial to you.

62b-63. Saying so, the lord disappeared there only. The brāhmaṇa, seeing his (i.e. the lord's) vanishing like this, got amazed. He, having gone to the good woman's house, inquired about the faithful wife.

64-65. Having heard the words of the guest, the good woman came hastily out of the house, and seeing him there she stood at the door. Seeing her, the best brāhmaṇa said (these) words with joy: "Please tell me what is beneficial to me, as you alone have known it."

The faithful wifi (i.e. Śubhā) said :

66. Now I have to attend upon my husband. We (faithful wives) have no freedom. I shall do your job later. Today accept my hospitality.

The brāhmaṇa said :

67. There is no (feeling of) hunger or thirst in my body (i.e. I am neither hungry nor thirsty); nor am I tired today. O auspicious lady, tell me about my desired object; otherwise I shall curse you.

68. Then she too said too him: “O best brāhmaṇa, I am not that crane. O brāhmaṇa, go to that righteous trader; ask him what is beneficial to you.”

69. Saying so, that illustrious woman entered her house. There the brāhmaṇa saw that brāhmaṇa as (i.e. whom) he had seen in the house of the cāṇḍāla.

70. Having thought (for some time), and being amazed, the brāhmaṇa went with him. He saw the brāhmaṇa staying there with his mind pleased.

71-72. He too, seeing the brāhmaṇa and the chaste woman said: “She told me the account of what took place in another region. How does the cāṇḍāla know that account? And how does that chaste woman know it? O sir, therefore I am amazed. What is this great wonder.”

Hari spoke :

73-74a. The creators of all know the reason, which made you wonder, because of their great religious merit and righteous conduct. O sage, now tell me what she told you.

The brāhmaṇa said :

74b. She advised me to ask the trader about righteousness.

Hari said :

75. O best sage, come (with me), I am going to him. While going, he asked Hari : “Where does the merchant live?”

Hari said :

76. Where there is a great crowd of people, and much money is involved in a good sale, there that merchant is (to be found), doing sale and purchase.

77-78. From his door only, people take and give barley (grains), drink, oil, a heap of food, and all stock. O best man, he has never given up truth and told a lie even at the cost of his life; therefore, he is called a righteous trader.

79-80. When he had said like this, he saw the man having dirt and mud (on his body), having pointed and unclean teeth, and selling many liquids. He was talking various words concerning things and money, and was surrounded all round by various men and women.

81. With sweet words he asked him: “How (do you happen to come here)? Tell me the full description of piety. I have come to you (for that).”

The trader said :

82-84. O brāhmaṇa, as long as people stand near me, I shall not find ease (i.e. leisure) till the first watch of the night. To seek advice you (should) go to the mine ofpiety. There you will know everything about the sin due to the crane’s death (brought about by you) and about your garment being dried in the sky. Go to the good man Adrohaka; and by his advice your desire will be satisfied.

85-86a. Speaking thus to him, the trader did (i.e. carried on) sale and purchase. “O dear one, like that (i.e. as you say), I shall go to the good man—Adrohaka. (But) as advised by the trader, I do not know his residence.”

Hari said :

86b. Come on, with you I shall go to his house.

87a. On the way, the brāhmaṇa said to Hari, who was going (with him):

The brāhmaṇa said :

87b-89a. The trader does not take a bath; he does not make offerings to gods and manes; his entire body is smeared with dirt; his garment also is bad (i.e. dirty). How does he know my account that took place in another region? Therefore, I am amazed; O dear one, tell (explain to) me all the cause (of this).

Hari said :

89b-90. He has conquered the three worlds by means of truth and equanimity. Due to that manes and gods with the hosts of sages are pleased. Therefore, the righteous one knows the past, the future and the present.

91. There is no greater (deed of) piety than truth; there is no greater sin than falsehood, for a man who is especially a man of equanimity and is sinless.

92. All the sins of him, whose mind looks equally upon a foe, a friend or a neutral person, perish, and he would be absorbed in Viṣṇu.

93-95a. He who always behaves like this, would emancipate a crore of (the members of) his family. All these, viz. truth, restraint, tranquility, fortitude, firmness, absence of greed, of wonder and of laziness are well-settled in him. Therefore, he, knowing the ways of the world, knows fully what is going on in the world of gods and that of the human beings. Hari dwells in his body.

95b-96a. In truth and straightforwardness there is no equal to him in the world. He is actually composed of righteousness, and he has sustained the world.

The brāhmaṇa said :

96b. Due to your favour I have understood the cause of the trader’s (greatness). If you so desire tell me the account of Adrohaka.

Hari said :

97-98. Formerly a prince had a noble wife. She was in the prime of youth, and was like Cupid's wife or like Śacī , the wife of Indra . That beautiful woman was like his own life to him, and her name was Sundarī .

99. All of a sudden the king required him to go for (some) work.

100. He thought to himself: 'Where shall I keep (this my wife) greater (even) than my own life, so that she will certainly be protected (from danger)?' Thinking life this, he suddenly came to his house (i.e. the house of Adrohaka).

101-102. He spoke to him words like that. Hearing them, he was amazed. (He said to the prince:) "I am not yourfather, or brother, or relative. Nor do I belong to the family of her father or mother. Nor am I your friend. O son, how (then) will you be at ease by her remaining in my house?"

103. In the meanwhile he uttered words befitting (the occasion): "In the world there is none like you who knows Dharma and who has conquered his senses."

104. He said to him who knew everything: "Please do not talk (something that is) censurable. Which man is capable of protecting a wife (i.e. a woman) that fascinates (by her beauty) the three worlds?"

The prince said :

105. Knowing (about your greatness) on the earth, I have approached you. Let her stay in your house. I am going home.

106. When he said like this, he (i.e. Adrohaka) again said: "How can the protection of a woman be effected in this very beautiful city, full of libidinous men?"

107a. He (i.e. the prince) again said to him: "(Please) protect her. I am going."

107b-110a. Due to the difficulty as regards the prescribed course of conduct, the gentleman said to the prince: "I am doing an improper deed. One's own bondage is proper and beneficial. Such a (beautiful) wife will always remain in my house. O lord, tell me what you desire in the case of the protection of that which could not be protected. Do what is agreeable (to you). If you look upon (me) as your deity, she will sleep near me with my wife on my bed; (if you agree), let her stay, otherwise let her go."

110b-111a. Having thought for a moment, the prince again said to him. "This is well said, O dear one; do as you like."

111b-112a. Then he said to his wife: "Do whatever good or bad as he tells you. That will not be your fault, (as you are doing it) at my command."

112b-113. Speaking thus, he left by the order of the king, his father. Then, at night, he (i.e. Adrohaka) did as he had said. The righteous one everyday slept between the two women.

114-116. But in the case of his own wife his mind desired sex; (but) due to her contact (i.e. the contact of the body of the prince's wife), he (did not have such feeling and) looked upon her as (his own) daughter. He looked upon her breasts touching his back as a child would look upon his mother's breasts (i.e. as a child feels on having the touch of his mother's breasts, so he felt when his back was touched by her breasts). Again and again her breasts touched his back.

117. Everyday he looked upon her as a child would look upon his mother. Then his contact with women ceased (he did not have union with his own wife also).

118. Then when half a year (passed) like this, her husband came (back) to the city. He inquired with people about him, about her conduct and about what was said (about them).

119-120a. Some, though young, being extremely amazed, spoke well about Adrohaka. Some said: "You handed her (over to him); he sleeps with her. How can there be satisfaction, when a man and a woman come in contact with each other?"

120b-121. That young man who longs for her would not talk (i.e. say anything even though) he is asked about her. Due to the strength of his religious merit, he heard the rumours (spread) by people. He had an auspicious thought to get himself free from the public scandal.

122-123. He himself brought pieces of wood, and prepared a great fire. O dear, the valorous prince meanwhile came to his house and saw him and the woman (i.e. his own wife)—the woman's face was blooming, and the man was extremely dejected.

124. Knowing the intention of the two, the prince uttered (these) words: "Why do you not talk to me, your friend, who has come after a long time?"

125-126. That righteous trader, without losing his sense, said to the prince: "I think that deed, difficult to do, which I did for your good, has been in vain due to the public scandal. Today I shall enter fire; let men and gods witness (it)."

127-128. Saying so, the magnanimous one entered fire. The fire did not burn the flower on the mass of hair of him, who entered it, nor did the fire burn his body, or garment or hair. All the gods in heaven joyfully said: "Well done, well done!"

129-130a. From all sides showers of flower fell on his head. Various kinds of (spots of) leprosy appeared on the faces of those who had said bad words about the two.

130b-13la. Gods, having come there, gladly dragged him from the fire and worshipped him with flowers; sages also were amazed.

131 b-132a. The highly lustrous one was thus honoured by all excellent sages and various men at that time. He too honoured all.

132b-133. He was named Sajjanādrohaka, by gods, demons and men. Earth, purified by the dust-particles of his feet, became full of corn; and gods also said to him (i.e. the prince): "Take (back) your wife.

134. Like him there was no man; nor anyone will be born like him; nor is there at present any man on the earth who is not conquered (i.e. affected) by (sexual) desire and greed.

135. This (sexual) desire is quite unconquerable for all—gods, demons, men, goblins, beasts, birds and insects.

136-137. It is always generated in beings through desire, greed and anger. (Sexual) desire binds (one) to the mundane existence. Very rarely a desireless person (like him) is (to be found). Everything is conquered by him—the fourteen worlds (are conquered by him). Vāsudeva (i.e. Viṣṇu) has gladly remained in his heart.

138. Men, who touch him or see him like this, are free from all sins, become faultless, and obtain inexhaustible heaven (i.e. live in heaven eternally)."

139. Saying so, gods gladly went to heaven in aeroplanes. Men, being pleased, went (home), and the couple also went to their residence.

140. He has a divine eye, and he sees (i.e. could see) gods; he very easily understood what happened in the three worlds.

141. Then on the road, the brāhmaṇa accompanied by Viṣṇu saw him. Gladly he asked (i.e. said to) him: “Tell me the motive of Dharma which is beneficial.”

Sajjanādroha said :

142-143. O brāhmaṇa, O you who know Dharma, go to the best man, the devotee of Viṣṇu. Seeing him, your desired object will now come about; you will know as far as the death of the crane and (your) garment being dried up (in the sky) are concerned, and (you will have fulfilled) whatever other desire is (i.e. you have) in your mind.

144-145. Hearing these words, they two came to the devotee of Viṣṇu. He gladly went with that brāhmaṇa, who was Viṣṇu. He saw, standing before him, a man, who was pure, blazing, fully endowed with all (good) characteristics, and shining with his own lustre.

146. That virtuous brāhmaṇa said to the (devotee) who was dear to Hari, and who was engrossed in meditation: “Tell us whatever has taken place; for I have come to you from a far off place.”

The devotee of Viṣṇu spoke :

147. The best of gods, the lord of the enemies of demons is pleased with you. O brāhmaṇa, having seen you now, my mind is as it were pleased.

148-149a. You will get in comparable prosperity; your desire will be satisfied. (Only) after having seen god Hari (i.e. Viṣṇu), the best among gods, who is residing in my house, your garment will always be dried up in the sky; not otherwise.

149b-150a. Thus addressed by Viṣṇu’s devotee, he again spoke to him: “Where does that Viṣṇu stay (in your house)? Favour me and show him to me today.”

Viṣṇu’s devotee said :

150b-151a. Having entered this beautiful temple, and having seen that lord, you will be free from the bondage of birth (and death) as a result of the eradication of your sins.

151b-152a. Having heard those words of him (i.e. of the devotee), he entered the house and saw that brāhmaṇa (who had accompanied him, and who was none other than) Viṣṇu, resting on a lotus-bed.

152b-154. Having saluted him by (bowing) his head, he joyfully clasped his feet. (He said:) “O lord of gods, be pleased; formerly I did not know you. O lord, I am your servant in this world and the next. O Madhusūdana , I have experienced your favour. If you favour me, I would like to see your (divine) form.”

Viṣṇu said :

155-156. O brāhmaṇa, I always have affection for you. I have appeared before the pious ones due to my affection for them. Those who are meritorious obtain heaven eternally by seeing, touching, meditating upon, narrating and talking about (the deity).

157-158. By constant contact all the sins would perish. (Such a man) having enjoyed unending happiness, merges in me. Having bathed (i.e. he who bathes) at holy places, and having seen (i.e. he who sees) me everywhere, having seen (i.e. visited) (i.e. he who visits) the countries of the meritorious people, he dwells in me.

159. O you best among men, he, having always narrated (i.e. he who narrates) a meritorious story in front of the people becomes merged in my body.

160. Having fasted (i.e. by fasting) on my day (i.e. on the day sacred to me), and having listened (i.e. by listening) to my account, and having kept (i.e. by keeping) awake at night, he becomes absorbed in me.

161. He who makes great sound by means of dancing, songs and musical instruments, and who recollects my name, becomes absorbed in me, O greatest brāhmaṇa.

162. My devotee is a holy place. He (i.e. Viṣṇu) remained in the sky and spoke to you to destroy the sin which you committed when you killed the crane:

163-166. “Go to the great-souled Mūka, the excellent holy place for the meritorious. O dear, by seeing Mūka, all great men are seen. Having seen and talked to them, and with affection for my contact, you have come to my house. That one, knowing piety, whose sin perishes after a thousand crores of births, sees me; and by that (i.e. by seeing me) he is pleased. O child, O innocent one, you saw (i.e. you could see) me because of my favour only; therefore take (from me) a boon which you have in your mind.”

The brāhmaṇa said :

167. O lord, let our minds be fixed on you by all means O lord of all the worlds, let us not like anything else except you.

Madhava (i.e. Viṣṇu) said :

168-169. O innocent one, since such a thought always rises in your mind, therefore you will obtain in my body enjoyments like me (i.e. as I have); but O innocent one, your parents have not received worship from you. Having worshipped your parents, you will then come to (i.e. become one with) my body.

170. Due to the air of their sighs, and due to their great anger your penance again (and again) perishes; therefore, O brāhmaṇa, worship them daily.

171. I, or Brahmā or Śaṅkara cannot stop the (son from falling into) hell, on whom the anger of the parents falls (i.e. with whom the parents are angry).

172. Therefore, go to your parents, and carefully worship them. Then by their favour only, you (will) go to my position.

173. When (Viṣṇu) said this, the best brāhmaṇa said to the lord of the world: “O lord, O Acyuta , if you are pleased with me, (please) show me your (original) form.”

174-175. Then the powerful Brahmaṇya (i.e. Viṣṇu), with his heart pleased, and out of love for the brāhmaṇa, showed his own form to the brāhmaṇa. The brāhmaṇa, saluting, (by prostrating himself)

like a staff on the ground, Acyuta, the lord, holding a conch, a disc, a mace, a lotus, the cause of the entire world, filling the world with lustre, spoke to him again:

176-178. “Today my life is fruitful; today my eyes have become auspicious; today my hands are praiseworthy; O lord of the world, today I am blessed. Today my ancestors will go to the eternal world of Brahmā. O Janārdana, by your favour my relatives will be delighted today. Now all my desires have been fulfilled.

179. But (still) O lord, I wonder how the wise ones like Mūka very much know my account (i.e. what happened to me) that took place in another country.

180-181. A very handsome brāhmaṇa lived in the interior of his house; also in the house of the chaste lady, and above the head of the merchant, and also you lived in the Viṣṇu-temple of Mitrādrohaka. O brāhmaṇa, (please) explain it by (showing) favour to me.”

The lord spoke :

182-184a. Mūka was always devoted to his parents; the chaste lady was always good; the trader spoke the truth and he was equal to all people; Adroha conquered his greed and desire; the Vaiṣṇava is said to be my devotee. I am pleased with the virtues of these (persons), (therefore) I gladly stay in their houses with Sarasvatī and Lakṣmī , O best brāhmaṇa.

The brāhmaṇa said :

184b-185. Those who know the ways of the world say (i.e. have said) in the smṛtis , purāṇas , sacred texts and Vedas that men become very sinful due to their contact with great sinners; how (then) do you stay in (their) houses?

The lord said :

186. Mūka is the doer of (i.e. does) all good things in the world. Even though he follows the livelihood of a cāṇḍāla, gods know him to be a brāhmaṇa.

187. As far as meritorious deeds are concerned, there is none like Mūka in (all) the worlds. He is always devoted to his parents. He has conquered the three worlds.

188. I, along with the hosts of gods, am pleased with his devotion to them (i.e. his parents). I remain in his house in the form of a brāhmaṇa, and (I also remain) in the sky.

189-190. O you who know Dharma, I always remain in the house of the chaste lady, in the residence of the merchant, in the abode of Adrohaka, and also in the house of the devotee of Viṣṇu; even for a short while, I do not forsake (them). Those other sinful people do not always see me.

191-192. Because of your religious merit and my favour, you have seen me. The cāṇḍāla, devoted to his parents, attained godhead. Therefore I gladly stay with him in his house. O son of a brāhmaṇa, I again and again talk to him.

193. I, the creator, live in his mind alone. He knows your account, so also the chaste lady and others.

194. I shall tell you their account in due order. Listen to it. Listening to it a mortal is completely free from the bondage of birth (and death).

195. There is no holier place than the father and the mother even among the gods of gods. He, who has worshipped his parents, is the best man.

196. The fruit of (obeying) the parents' order is the same as that of (obeying) the order of a deity or a preceptor. By adoring the parents a man goes to heaven; by harming (them) he goes to the Raurava (hell).

197. Such a man stays in my heart; I too remain in his heart. There is no difference between us. He is equal to me here (i.e. in this world) and in the next world.

198-199. In my charming city, in front of me, he enjoys inexhaustible enjoyments along with his relatives, and in the end dwells in me. Therefore, O best man, that Mūka knows the news in the three worlds. Why then should you be thus amazed?

The brāhmaṇa spoke :

200. What should be done, O lord of the world, if a man even after having realised the importance of worship to parents, does not do it, through delusion or ignorance?

The lord said :

201. He, who has shown devotion to (i.e. worshipped) his parents, for a day, or a month, or a fortnight, or half a fortnight or for a year, would go to my abode.

202. Having rendered his mind ill (i.e. if he worships the parents with evil thoughts in his mind) he would certainly go to hell. The worship of parents done earlier would be as good as not done (i.e. would be rendered useless).

203-204a. A man would get the fruit of devotion to (i.e. worship of) parents by offering a bull. Whatever, vegeterian or non-vegetarian food, garments or products of cows, is given to one's kinsmen has a lakhfold fruit.

204b-205. That intelligent son who has offered a śrāddha with all his wealth, remembers his (previous) births, and would obtain the fruit of the devotion to (i.e. worship of) his parents. In all the three worlds there is no greater sacrifice than a śrāddha.

206. Whatever is given here (i.e. at a śrāddha) obtains (i.e. brings) inexhaustible (fruit). Know that whatever is offered to others is myriad (times effective, while) what is offered to the kinsmen, is a lakh times (effective).

207-210. Offering a piṇḍa is a crore times effective; offering it to a brāhmaṇa is said to have an endless (fruit). He, who offers a piṇḍa of food into the water of the Ganges, at Gayā , at Prayāga , at Puṣkara , at Vārāṇasī , into the Siddhakuṇḍa, or at the confluence of the Ganges and the ocean, will certainly obtain salvation; and his parents, as the fruit of their existence, obtain eternal heaven (i.e. live in heaven eternally). He, who especially offers water mixed with sesamum into the Ganges, finds the way to salvation; then how much more (would he get) by offering a piṇḍa? A śrāddha offered on the bank of a river is a thousandfold effective (while the one offered) at the bank of a big river is a myriad times more effective.

211-213. Due to its contact with a common fruit a śrāddha would be a hundred times effective. He who offers a śrāddha on the new moon day, on the anniversary day of a Yuga [2] , or either on the day of the lunar or the solar eclipse, gets an eternal world (i.e. lives eternally in a world like heaven). His parents

also are pleased for a myriad years, after having given their son a blessing and an unending happiness. Therefore a son should gladly perform the pārvaṇa [3] (śrāddha) on a parvan day.

214. Performing this sacrifice in honour of the parents, he is free from the bondage of birth (and death). That śrāddha which is offered everyday is called nitya -śrāddha.

215-217a. He who gets it performed with faith gets an eternal world (i.e. lives eternally in a world like heaven). Also having performed a kāmya (i.e. optional) śrāddha according to the proper rite in the dark half of the month, he gets his desire or whatever he entertains in his mind satisfied. In the fifth fortnight, making the day of the full moon of Āṣāḍha [4] as the limit, he should perform a śrāddha, (not considering) whether the Sun has gone to the Virgo.

217b-218a. Those sixteen days, when the Sun has gone to the Virgo, are comparable with sacrifices accomplished with (the payment of) excellent fees.

218b. This optional śrāddha is very meritorious—auspiciousness comes from it.

219. In the absence (of having performed a śrāddha when the Sun is in Virgo), he should perform it in the dark half of the month or the like when the Sun is in Libra. When the new moon day occurs when the Sun is in Scorpio, the manes become disappointed.

220. After having given a very terrible curse, they again go to their own abodes. It is said that as a result of the curse of the manes, the son loses everything.

221-222a. Men get, in existence after existence, all these, viz. wealth, sons, glory, desired things, things that are likedand (long life), as a result of a boon from the parents. So he should not forsake a mane.

222b-223a. A brāhmaṇa, having performed (i.e. who performs) the Nāndīmukha śrāddha [5] at the commencement of a marriage (-rite), a vow or a sacrifice, gets inexhaustible merit, and his family increases.

223b-224a. That man who behaves contrary to this, goes to hell. His family perishes, and he is unhappy as long as he lives.

224b-225. Then (i.e. at the time of marriage-rite etc.) he should first worship Gaṇeśa , Śambhu 's son. Then he should worship the sixteen Mātṛs and after that the host of manes, beginning with the great grandfather, at the time of all Nāndimukha śrāddhas .

226. The wise one should place (i.e. seat) all the brāhmaṇas facing the east. To them he should utter the words 'salutation (to you'); on other occasions, he should employ the utterance ' svadhā '.

227. A man by offering water with piṇḍas (to the manes) at the time of the solar eclipse gets heaven (i.e. lives in heaven) eternally, and it nourishes the manes.

228. There (i.e. at the time of solar eclipse) a man should take a bath. A man, who does not offer water with piṇḍas to his manes according to his capacity, becomes a cāṇḍāla.

229. When the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse), all the presents made are equal to the present of land; all brāhmaṇas are like Vyāsa; all water is like (that of) the Ganges.

230. (A present made at the time) of the lunar eclipse, is said to be a lakh times effective, and that made at the time of the solar eclipse is ten lakh times effective. (The present made at the time) of the lunar eclipse into the water of the Ganges is a crore times effective; and (that made at the time) of the solar eclipse (into the water of the Ganges) is ten crores times effective.

231. The fruit of a dip in the Ganges when the Moon is eclipsed by Rāhu (i.e. at the time of the lunar eclipse) is the same as the fruit of a good gift of a lakh of cows.

232. He who plunges into (i.e. bathes in) the Ganges at the time of the lunar or the solar eclipse, has (in fact) taken bath at all holy places; why does he (i.e. should he) roam over the earth?

233-234. The eclipse of the Sun on a Sunday or of the Moon on a Monday is called Cūḍāmaṇi ; a bath on this occasion is said (to give) unending fruit. That man, who having fasted on these occasions, gives water with piṇḍas at an ancient holy place, is settled in the Satyaloka .

The brāhimṇa said :

235-236. You have said that a śrāddha offered to a mane is a great sacrifice. O father, what should a son do in old age? O god, please tell me carefully by doing what a wise son obtains the highest good in many existences (i.e. existence after existence).

The lord said :

237. In youth the father is said to be the son, in old age the son is said to be the father due to being required to be looked after, and not on account of his worshipping (his father).

238. A man should worship his father like a deity, and should love him like a son; he should not, even mentally, disobey his words.

239. That son, who gives succor to his sick father, gets eternal heaven (i.e. lives eternally in heaven), and is always honoured by gods.

240. The son, who sees the signs of death of a dying father, and worships him, would be equal to gods.

241. Listen to the characteristics—which I shall (now) describe—of the wise son, who gives (i.e. takes) his father (to) heaven by fasting only.

242. The merit of fasting would be equal to that of thousands of horse-sacrifices and hundreds of Rājasūya -sacrifices; the virtue (of the father and the son) is like that of (bathing) at a crore of holy places.

243. The best man, who dies in the water of the Ganges, would never drink (again) the milk of his mother (i.e. would not be reborn) and would get salvation.

244. He, who happens to cast his life at Vārāṇasī, enjoys the desired fruit, and lives in my body.

245. The man who dies at the (seven sacred places along the bank of) Brahmaputrā, follows the same (good) course as is followed by contemplating sages who practise perpetual celibacy.

246. He, who especially dies after having duly resorted to the north bank of Lohita , becomes equal to me.

247. O best brāhmaṇa, he who dies at the holy place called Urvaśīkeśa (on the bank) of the same Brahmaputrā, and is born (again), obtains everything, and is not tainted with sins.

248. The body of him, who dies in the house, is bound as long as the knot (of falsehood) remains in the house.

249. Every year one by one they are dropped. There is no escape from the bondage, even when the relatives and sons are watching.

250. He, who dies on a mountain, in a jungle or an inaccessible place where there is no water, gets a bad condition after death, and is again born as an insect.

251. He, whose funeral rites take place the next day, lives in (the hell called) Kumbhīpāka , for sixty thousand years.

252. He, who, without washing his hands or cleansing his mouth after eating food, touches an untouchable, or one who is fallen, lives, after death, in hell for a long time, and is born among the Mlecchas .

253. And he is born in many species of beings like the insects. Therefore he should not think that merit or sin has long lasting effect.

254. He obtains that (good) condition which men i.e. all mortals obtain after death as a result of their religious merit and meritorious deeds.

255. He, who, recollecting the names of Viṣṇu, dies at a sacred place, is purified from his sin, goes to heaven and is not tainted with sins.

256. A strong son, who carries the dead body of his father, undoubtedly gets the fruit of a horse-sacrifice.

257. A son should put fire into the father's mouth first (when the dead body is put) on the funeral pile, according to the rite purified by sacred hymns; then he should cremate him.

258. (He should say:) 'I cremate all the limbs of him; I cremate him who is possessed of greed and delusion, and who is covered with (i.e. full of) sin and merit. Let him go to divine worlds.'

259. Even the son should, after having cremated (the father's dead body), pass over to the collection of the ashes (of the burnt corpse). When the tenth day comes he should abandon wet garment.

260. Having cut off the red garment, he should throw it into fire or water. Then the wise man should perform the śrāddha on the eleventh day.

261-262. For the nourishment of the dead person's body he should feed one brāhmaṇa. He should give presents duly. and also a garment, a seat and sandals; (or should give) land etc. or an elephant or a horse etc. equal to (the price of) all the material. He should also present a black cow for getting free from all sins.

263. A śrāddha offered on the fourth day, after three fortnights, six months and a year and twelve monthly śrāddhas—these are the sixteen śrāddhas.

264. He who does not perform these with faith and according to his capacity, certainly becomes a goblin even if hundreds of śrāddhas are offered (in his honour).

265. He should for one year give a water-jar, or food with flesh—eternal and perishable—and in their absence should pass a month suffering patiently.

266. The wise, best brāhmaṇa, should, when a year has passed, perform a sapiṇḍīkaraṇa [6] śrāddha, according to the procedure (followed) at the pārvaṇa śrāddha .

267. The period of defilement caused by the death of one's father is one year; caused by the death of one's mother is six months only; and the period of defilement caused by the death of one's wife is three months; and half of it (is the period of defilement caused by the death) of one's son or brother.

268. The defilement caused by the death of sapiṇḍas lasts as long as he (i.e. the dead body) remains in the house. O son, I am (now) telling you what is prohibited for a son; listen.

269-270. He should observe celibacy, should have good conduct, and should not at all approach his wife. The time after seven ghaṭikās and prior to nine ghaṭikās should be known as Kutapa . [7] Whatever is given to the manes during this period is inexhaustible. Three are pure at a śrāddha: daughter' s son, Kutapa and sesamum.

271-273a. Three are recommended here (i.e. at a śrāddha): truth, absence of anger and absence of haste. After having performed a śrāddha, he should avoid evening prayer, others' food, having a meal again (i.e. at night), copulation, giving and accepting gifts. A wise man should avoid a hundred prohibited things after having performed a śrāddha. Then only it (i.e. śrāddha) is properly performed (i.e. has its effect); this is what Brahmā himself has said.

273b-274. O son, listen to the old account of many (persons which) I am telling (now). They performed a śrāddha after having killed their preceptor's cow and (yet) went to heaven. By merely narrating their account. a śrāddha becomes inexhaustible (i.e. gives an inexhaustible fruit).

275-277a. The seven brāhmaṇa disciples of Vasiṣṭha , who practised good vows, desired and took, when the śrāddha of their manes approached, the dear sacrificial cow of their preceptor; gladly the seven brothers took her home for her products; killing that cow at a sacrifice, they reflected, and, gave the flesh of the cow to a brāhmaṇa and served the rest to brāhmaṇas.

277b-278a. After having finished the rites in honour of the manes, those brāhmaṇas, having taken the calf with them, gave it to their preceptor (and said to him): "A tiger ate up the cow."

278b-279a. Then he (i.e. the teacher) knowing by the power of his penance the reason of their (having told a lie), cursed his disciples: "You will become cāṇḍāla."

279b-28la. The brāhmaṇas remained there trembling and with the palms of their hands joined. They, who gave cow's flesh at a rite in honour of manes, and who thus had done thousands of prohibited things and great sins at the rites in honour of manes, were purified from the sins and went to heaven, O sinless one.

28lb-282a. (They said to Vasiṣṭha:) "O lord, we have heard manifold things of the past. O you well-versed in religion, (please) forgive us and end the curse."

Vaisiṣṭha said :

282b-283. The curse is in proportion to your sin, and not by the consideration of dharma. Being born in castes like a cāṇḍāla, you will remember your former account. Your knowledge will not lapse, and your (power of) recollection also will not lapse.

284-285a. Having crossed the sinful birth, you will go to (i.e. attain) liberation. Then having cast their life, the brāhmaṇas, as a result of their preceptor's curse, were born as cāṇḍālas, but (still) were endowed with knowledge.

285b-286. However, remembering that former existence (of a brāhmaṇa), they did not drink the milk (i.e. did not suck their mothers' breasts). They died, and were born as deer; again they (died and) were

born as cakravākas in a forest. Then they were born as white swans at the holy place of Mānasa and then as brāhmaṇas.

287-288a. Then, the magnanimous ones, being on the point of death, died due to dejection. At that time there was a great king known as Dharmaketu . With his wives and paraphernalia he went to that holy place to bathe (there).

288b-289a. Then three swans, thinking, through delusion, of kingdom, enjoyment, women and food, departed to another world (i.e. died).

289b-290a. Others, thinking 'knowing Veda and Vedāṅgas we shall attain salvation', departed to another world (i.e. died).

290b-291. Three of them became kings and four excellent brāhmaṇas. At Kurukṣetra , they knew, by the power of their penance, Vedas and Vedāṅgas and the news from this and the other world.

292. Three of them were born in a royal family as kings deluded with conceit. Due to the lapse of their knowledge, they neither knew anything about the next world, nor about what was beneficial or otherwise to them.

293. Those brāhmaṇas, prompted by uncertainty, called their servant, and said to him: "Seeing our poverty go to the kings and quickly give them (this) letter."

294-295. (The letter read as:) "Those seven hunters in the Daśārṇa country were born as deer on the Kālañjara mountain. (They were again born) as Cakravāka in the Śaradvīpa, (and then) as swans in the Mānasa lake. They too are born as brāhmaṇas, who have mastered the Vedas, in Kurukṣetra. They are going on a long journey; why are you depressed?"

296. The servant took the letter, and showed it to the kings. The kings, having seen (i.e. read) the letter, abandoned their kingdom, and went to the brāhmaṇas.

297. Hearing their words (i.e. voice) the brāhmaṇas whose wealth was penance, went to them; and soon with them they went to (i.e. obtained) salvation.

298. Inexhaustible food and drink wait upon (i.e. are ready for) the manes of him, who on the occasion of a śrāddha, listens to this (account of) the seven hunters etc.

The brāhmaṇa said :

299. O Keśava , how can the rite (in honour) of the manes of a poor brāhmaṇa, who is an ascetic, or who dwells in a forest or who is a householder, be accomplished?

The lord said :

300. If he performs the rites (in honour) of the manes by obtaining grass and wood and by asking for a cowrie, it (the fruit) is a lakhfold more.

301. All the sins of that man who performs the śrāddha (in honour) of his manes by not doing a hundred prohibited things, perish; and he goes to heaven.

302. A man, who in the absence of all (the requisite things for a śrāddha) gives, on the death-anniversary of his dead ancestor, grass to a cow, obtains the fruit of offering piṇḍas and more also.

303. Formerly, in the Vairāṭa country, an extremely wretched man wept. He wept because of having nothing with him when the death anniversary of his dead ancestor had approached.

304-305. Having wept for a pretty long time, he asked a wise brāhmaṇa: “O brāhmaṇa, today is the death anniversary of my deceased ancestor. Which (thing) being done would be beneficial? O you best among those who know the Vedas, I do not have wealth as much as (even) a cowrie. Advise me in such a way that I shall remain on the proper course of conduct.”

The brāhmaṇa said :

306. O son, quickly go now at this time called Kutapa. Quickly give grass directed towards your manes, to a cow.

307. Then according to his advice, he took a bundle of grass, and became glad after having given it to a cow to nourish his dead ancestors.

308. By the power of this virtuous act he went to the abode of gods; and having enjoyed (in) the heaven, was (again) born in the family of the rich.

309. That wealthy man, due to his former merit, gave a piṇḍa in honour of his father, at the rite in honour of the dead ancestors, with (i.e. by spending) all his belongings and wealth.

310-311. Then after repeated performances (like this) for (i.e. during) one existence, he went to Viṣṇu’s abode. Having enjoyed unending happiness there, he became (i.e. was born as) a sovereign emperor; since there is no greater merit than (what is obtained) from a rite in honour of the dead ancestors, therefore a man, free from jealousy, should carefully perform it according to his capacity.

312-313. A man who first reads this series of religious account of (various) persons, obtains the opportunity of bathing in the Ganges in every world. All the heap of sins committed in existence after existence perishes after having recited or read (this account even) once.

[1]: [1] : Tāmbūla—The leaf of the piper-betel, which together with the areca-nut, catechu, is chewed after meals.

[2]: [2] : Yugādyā—See note on 49.41.

[3]: [3] : Pārvaṇa—The general ceremony of offering oblations to all the manes at a parvan (for parvan, see note on 46.109).

[4]: [4] : Āṣāḍhī—Day of full moon in the month of Āṣāḍha.

[5]: [5] : Nāndīmukha—A śrāddha ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage etc.

[6]: [6] : Sapiṇḍa—A kinsman connected by the offering of the funeral rice-ball to the manes of the relatives upto the seventh generation (see Manu 5.60). Sapiṇḍīkaraṇa—The performance of a particular śrāddha in honour of the deceased sapiṇḍas. It is performed at the end of one full year after the death of a relative, but now usually performed on the twelfth day after death as part of the funeral obsequies.

[7]: [7] : Kutapa—The eighth muhūrta orportion from the last daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of śrāddhas.

Sṛṣṭi-khaṇḍa · Chapter 51

The Story of a Faithful Wife

Chapter 51 of 693 · 88 detected Sanskrit verse markers

Sanskrit

नरोत्तम उवाच-
त्रिदशानां च देवानामन्येषां जगदीश्वरः।
प्रभुः कर्ता च हर्त्ता च गोप्ता भर्त्ता पिता प्रसूः१।
अस्माकं वाक्श्रमो विष्णोः कथनेनैव युज्यते।
किंतु कौतूहलं मेऽस्ति पिपासा वा क्षुधापि वा२।
कृतं पृच्छति येनैव वक्तव्यं तत्प्रियेण हि।
अतीतं चैव जानाति कथं नाथ पतिव्रता३।
किं वा तस्यां प्रभावं च वक्तुमर्हस्यशेषतः।
भगवानुवाच-
कथितं मे पुरा वत्स पुनः कौतूहलं द्विज४।
कथयिष्यामि तत्सर्वं यत्ते मनसि वर्तते।
पतिव्रता पतिप्राणा सदा पत्युर्हिते रता५।
देवानामपि साऽऽराध्या मुनीनां ब्रह्मवादिनां।
धवस्यैकस्य या नारी लोके पूज्यतमा स्मृता६।
तस्या संमानने गुर्वी निभृता न भविष्यति।

मध्यदेशे पुरा तात नगरी चातिशोभना७।
तस्यां च ब्रह्मजातीया सेव्या नाम्नी पतिव्रता।
तस्या धवोऽभवत्कुष्ठी पूर्वकर्मविरोधतः८।
गलद्व्रणास्य पत्युश्च नित्यं चर्यापरायणा।
यद्यन्मनोरथं तस्य शक्त्या सा कुरुते भृशम्९।
अर्चयेद्देववन्नित्यं स्नेहं कुर्यादमत्सरा।
कदाचित्पथि गच्छंतीं वेश्यां परमसुंदरीम्१०।
दृष्ट्वाऽतीवाभवन्मोहान्मन्मथाविष्टचेतनः।
निश्श्वस्य सुतरां दीर्घं ततस्तु विमनाऽभवत्११।
श्रुत्वा गृहाद्विनिःसृत्य साध्वी पप्रच्छ तं पतिं।
उन्मनास्त्वं कथं नाथ निःश्वासस्ते कथं विभो१२।
ब्रूहि मे यच्च कर्तव्यमकर्तव्यं च यत्प्रियम्।
दयितं ते करिष्यामि त्वमेको मे गुरुः प्रियः१३।
अभीष्टं वद मे नाथ यथाशक्ति करोम्यहम्।
इत्युक्ते तामुवाचेदं वृथा किं भाषसे प्रिये१४।

न शक्ता त्वं न चैवाहं मोघं वक्तुं न युज्यते।
प्रष्टुं नाधिकरोषीति यथा दीर्घतरोः फलम्१५।
भूमौ स्थित्वा तु खर्वात्मा समुद्धर्तुं प्रवांछति।
तथा मे रमणी लोभान्मोहाद्यदभिवांछितम्१६।
दंपत्योरपि दुःसाध्यमपयानं वदाम्यहम्।
पतिव्रतोवाच-
ज्ञात्वा तु त्वन्मनोवृत्तं शक्ताहं कार्यसाधने१७।
आदेशं कुरु मे नाथ कर्तव्यं येन केनचित्।
यदि ते दुर्लभं कार्यं कर्तुं शक्नोमि यत्नतः१८।
तदा मे त्वतिकल्याणं फलिष्यति परे त्विह।
इत्युक्ते परमः प्रीतः स्थितो वचनमब्रवीत्१९।
पापाभ्यासाच्च पाप्मानं पृच्छतीति विनिश्चयः।
पथ्यस्मिन्संप्रगच्छंतीं वेश्यां परमसुंदरीम्२०।
सर्वतश्चानवद्यांगीं दृष्ट्वा मे दह्यते मनः।
यदि तां त्वत्प्रसादाच्च प्राप्नोमि नवयौवनां२१।

तदा मे सफलं जन्म कुरु साध्वि हितं मम।
यदि मां कुष्ठिनं दीनं पूतिगंधं नवव्रणम्२२।
न गच्छति वरारोहा तदा मे निधनं हितम्।
श्रुत्वा तेनेरितं वाक्यं साध्वी वचनमब्रवीत्२३।
यथाशक्ति करिष्यामि स्थिरी भव प्रभोऽधुना।
मनसाथ समालोच्य क्षपांते ह्युषसि द्रुतम्२४।
गोमयं सह शोधन्या गृहीत्वा सा ययौ मुदा।
संप्राप्य गणिकागेहं शोधयित्वा च चत्वरम्२५।
प्रतोलीं वीथिकां चैव गोमयं प्रददौ मुदा।
सा तूर्णमागता गेहे जनस्यालोकने भयात्२६।
एवं क्रमेण सा साध्वी चरति स्म दिनत्रयम्।
अथ सा वारमुख्या च चेटिकाश्चेटकानपि२७।
अपृच्छत्कस्य कर्माणि शोभनानि च चत्वरे।
मया नोक्तेप्युषः काले कस्य मत्प्रियकारणात्२८।
रुच्यकर्मणि दीप्यंते रथ्या चत्त्वर वीथिकाः।

परस्परेण संचिंत्य वारमुख्यां च तेऽब्रुवन्२९।
अस्माभिर्न कृतं भद्रे कर्म चैतत्प्रमार्जनम्।
अथ सा विस्मयं गत्वा संचिंत्य रजनीक्षये३०।
तया च दृश्यते सा च तथैव पुनरागता।
दृष्ट्वा तां महतीं साध्वीं ब्राह्मणीं च पतिव्रताम्३१।
ददार चरणे तस्या हा क्षमस्वेति भाषिणी।
आयुर्देहं च संपत्तिर्यशोर्थः कीर्तिरेव च ३२।
एतासां मे विनाशाय स्फुरसीव पतिव्रते।
यद्यत्प्रार्थयसे साध्वि नित्यं दास्यामि तद्दृढम्३३।

सुवर्णं मणिरत्नं वा चेलं वा यन्मनोरथं।
तामुवाच ततः साध्वी न मे चार्थे प्रयोजनम्३४।
अस्ति कार्यं च ते किञ्चिद्वदामि कुरुषे यदि।
तदा मे हृदि संतोषः कृतं सर्वं त्वयाऽधुना३५।
गणिकोवाच-
सत्यं सत्यं करिष्यामि द्रुतं वद पतिव्रते।

कुरु मे रक्षणं मातर्द्रुतं कृत्यं च मे वद३६।
त्रपया निकृतं वाच्यं तस्यामुक्तं वरं प्रियम्।
क्षणं विमृश्य सा वेश्या कृत्वा क्षांतिमुवाच च३७।
कुष्ठिनः पूतिगंधस्य संपर्के दुःखिता भृशम्।
दिनैकं च करिष्यामि यद्यागच्छति मद्गृहम्३८।
पतिव्रतोवाच-
आगमिष्यामि ते गेहमद्य रात्रौ च सुंदरि।
भुक्तभोग्यं पतिं हृष्टं पुनर्नेष्यामि मद्गृहम्३९।
गणिकोवाच-
गच्छ शीघ्रं महाभागे स्वगृहं च पतिव्रते।
पतिस्ते चार्द्धरात्रे स आगच्छतु च मद्गृहम्४०।
बहवो मे प्रियास्संति राजानस्तत्समाश्च ये।
एकैको मद्गृहे नित्यं तिष्ठतीह निरंतरम्४१।
अद्याहं मे गृहं शून्यं करिष्यामि च त्वद्भयात्।
स चागच्छतु ते भर्त्ता स चास्मान्प्राप्य गच्छतु४२।

एतच्छ्रुत्वा तु सा साध्वी गतासौ स्वगृहे तथा।
पत्यौ निवेदयामास कृत्यं ते फलितं प्रभो४३।
अद्य रात्रौ च तद्गेहं गंतुं ख्यातिं करोति सा।
प्रभूताः पतयस्तस्यास्तव कालो न विद्यते४४।
विप्र उवाच-
कथं यास्यामि तद्गेहं मया गंतुं न शक्यते।
एतज्ज्ञात्वा कुतः क्षांतिः कृतं कार्यं कथं भवेत्४५।
पतिव्रतोवाच-
स्वपृष्ठस्थमहं कृत्वा नेष्यामि तद्गृहं प्रति।
सिद्धे ह्यर्थे नयिष्यामि पुनस्ते नैव वर्त्मना४६।
द्विज उवाच-
कल्याणि त्वत्कृतेनैव सर्वं मे कृत्यमेष्यति।
इदानीं यत्कृतं कर्म स्त्रीजनैरपि दुःसहम्४७।
तस्मिंश्च नगरे रम्ये नित्यं च धनिनो गृहे।
पौरैश्च प्रचुरं वित्तं हृतं राज्ञा श्रुतं तदा४८।

श्रुत्वा सर्वान्निशाचारानाहुय नृपती रुषा।
जीवितुं यदि वो वांछा चोरं मामद्य दास्यथ४९।

गृहीत्वा तु नृपस्याज्ञां यतैर्जिघृक्षयाकुलैः।
चारैश्चोरो गृहीतस्तैर्बलाच्चैव नृपाज्ञया५० 1.51.50।
नगरोपांतदेशे च वृक्षमूले घने वने।
समाधिस्थोमहातेजामांडव्योमुनिपुंगवः५१।
व्यातिष्ठद्बह्निसंकाशो योगिनां प्रवरो मुनिः।
अंतर्नाडीगतो वायुः किंचिन्न प्रतिभाति च५२।
तं ब्रह्मतुल्यं तिष्ठन्तं दृष्ट्वा दुष्टा महामुनिम्।
चोरोयमद्भुताकारो धूर्तस्तिष्ठति काननेे५३।
एवमुक्त्वा तु तं पापा बबन्धुर्मुनिसत्तमम्।
नोक्ताश्च नेक्षितास्तेन पुरुषा अतिदारुणाः५४।
ततो राजा उवाचेदं संप्राप्तस्तस्करो मया।
उपांते च पथिद्वारे कुरुध्वं घोरदण्डनम्५५।
मांडव्यश्च मुनिस्तत्र पथिशूले च कीलितः।

पायुदेशे च तैर्दत्तं शूलं यावच्च मस्तकम्५६।
व्यथां स च न जानाति शूले विद्धतनुर्यमात्।
अन्यैरपि कृतो दण्डः कृतस्तैस्तु मनोहितः५७।
एतस्मिन्नंतरे रात्रावंधकारे घनोन्नते।
स्वपतिं पृष्ठतः कृत्वा प्रययौ सा पतिव्रता५८।
मांडव्यस्य तनौ सङ्गात्कुष्ठिनो गंध आगतः।
भग्नः समाधिस्तस्यैवं कुष्ठिसंसर्गतो ध्रुवम्५९।
मांडव्य उवाच-
एवं येनाधुना कृच्छ्रं कारितं गात्रवेदनम्।
स एव भस्मतां यातु प्रोदिते च विरोचनेे६०।
मांडव्येनैवमुक्तस्स पपात धरणीतले।
ततः पतिव्रता चाह ब्रध्नो नोदयतु ध्रुवं६१।
दिनत्रयं गृहं नीत्वा शापाद्वेश्मगता ततः।
शयनीये स्थितं रम्ये धृत्वाऽतिष्ठत्पतिव्रता६२।
शप्त्वा तं च मुनिश्रेष्ठो गतो देशमभीष्टकम्।

सूरो नोदयते लोके यावच्चैव दिनत्रयम्६३।
निखिलं व्यथितं दृष्ट्वा त्रैलोक्यं सचराचरम्।
शतक्रतुं पुरस्कृत्य गता देवाः पितामहम्६४।
वृत्तं न्यवेदयन्सर्वं पद्मयोनौ दिवौकसः।
कारणं च न जानीमस्त्वं तु योग्यं विधेहि नः६५।
ब्रह्मोवाच-
पतिव्रताया यद्वृत्तं मांडव्यस्य मुनेश्च यत्।
यथा नोदयते ब्रध्नो धाता देवेष्ववेदयत्६६।
ततो देवा विमानैश्च पुरस्कृत्य प्रजापतिम्।
गतास्तदंतिकं विप्र तूर्णं सर्वे च भूतलम्६७।

तेषां श्रिया विमानानां मुनीनां किरणैस्तथा।
शतसूर्यमिवाभाति नान्यत्र च गृहोदरे६८।
हा हतास्मि कथं सूरो मद्गृहे समुपस्थितः।
अदृश्यंत तया देवा विमानैर्हंससन्निभैः६९।
एतस्मिन्नंतरे ब्रह्मा तामुवाच पतिव्रताम्।

अखिलानां च देवानां द्विजानां च गवां तथा७०।
यथैव निधनं तेषां कथं ते परिरोचते।
मातः क्रोधं त्यजस्वाद्य सूर्यस्योदयनं प्रति७१।
पतिव्रतोवाच-
सर्वलोकानतिक्रम्य पतिरेको गुरुर्मम।
अस्य मृत्युर्मुनेश्शापादुदिते च विरोचने७२।
तेनैव कारणेनैष मया शप्तो दिवाकरः।
न कोपान्न च मोहाच्च लोभात्कामान्न मत्सरात्७३।
ब्रह्मोवाच-
एकस्य निधनेनैव त्रैलोक्यस्य हितं भवेत्।
ततस्ते चाधिकं पुण्यं मातरेवं भविष्यति७४।
सा चोवाच विधिं तत्र देवानामग्रतः सती।
पतिं त्यक्त्वा च मे सत्यं शिवं मे नानुरोचते७५।
ब्रह्मोवाच-
उदिते च खगे सौम्ये पत्यौ ते भस्मतां गते।

स्वस्थेभूते च त्रैलोक्ये करिष्यामि हितं तव७६।
भस्मनः पुरुषो भाव्यः कामदेवसमप्रभः।
गुणैः सर्वैर्युतो भर्ता रतिवत्त्वं च सर्वदा७७।
यथापूज्यो हरिर्दैवैर्यथा लक्ष्मीश्च पूजिता।
तथैव दंपती स्वर्गे तस्मान्मद्वचनं कुरु७८।
पतिव्रतोवाच-
पत्युर्मे निधने ब्रह्मन्विधवा लोकनिंदिता।
कांस्तु लोकान्गमिष्यामि भग्ना चारामलीमसा७९।
ब्रह्मोवाच-
अतस्ते नास्ति दोषो वै न मृतस्ते धवोऽधुना।
अस्माकं वचनेनैव कुष्ठी मन्मथतां व्रजेत्८०।
वदत्येवंविधौ सा च विमृश्य क्षणमेव च।
बाढमुक्तवती सा च ततस्सूर्योदयोऽभवत्८१।
अभवद्भस्मरूपोऽसौ मुनिशापप्रपीडितः।
भस्मनो मध्यतो जातो द्विजो मन्मथपीडितः८२।

दृष्ट्वा विस्मयपमापन्नाः सर्वे ते पुरवासिनः।
मुदिता देवसंघाश्च जनः स्वस्थतरोऽभवत्८३।
विमानेनार्कवर्णेन स्वर्लोकादागतेन च।

पतिना सह सा साध्वी सुरैः सार्द्धं गता दिवम्८४।
एवं पतिव्रता यस्माच्छुभा चैव तु मत्समा।
तेन वृत्तं च जानाति भूतं भव्यं प्रवर्तनम्८५।
य इदं श्रावयेल्लोके पुण्याख्यानमनुत्तमम्।
तस्य पापं क्षयं याति जन्मजन्मकृतं च यत्८६।
अक्षयं लभते स्वर्गं विबुधैः संप्रयुज्यते।
ब्राह्मणो लभते वेदं जन्मजन्मसु बाडव८७।
सकृच्छृणोति यः पूतो दुष्कृतौघाद्विमुच्यते।
सुरालयमवाप्नोति स्वर्गाद्भ्रष्टो धनी भवेत्८८।

Roman transliteration

narottama uvāca-
tridaśānāṃ ca devānāmanyeṣāṃ jagadīśvaraḥ|
prabhuḥ kartā ca harttā ca goptā bharttā pitā prasūḥ1|
asmākaṃ vākśramo viṣṇoḥ kathanenaiva yujyate|
kiṃtu kautūhalaṃ me'sti pipāsā vā kṣudhāpi vā2|
kṛtaṃ pṛcchati yenaiva vaktavyaṃ tatpriyeṇa hi|
atītaṃ caiva jānāti kathaṃ nātha pativratā3|
kiṃ vā tasyāṃ prabhāvaṃ ca vaktumarhasyaśeṣataḥ|
bhagavānuvāca-
kathitaṃ me purā vatsa punaḥ kautūhalaṃ dvija4|
kathayiṣyāmi tatsarvaṃ yatte manasi vartate|
pativratā patiprāṇā sadā patyurhite ratā5|
devānāmapi sā''rādhyā munīnāṃ brahmavādināṃ|
dhavasyaikasya yā nārī loke pūjyatamā smṛtā6|
tasyā saṃmānane gurvī nibhṛtā na bhaviṣyati|

madhyadeśe purā tāta nagarī cātiśobhanā7|
tasyāṃ ca brahmajātīyā sevyā nāmnī pativratā|
tasyā dhavo'bhavatkuṣṭhī pūrvakarmavirodhataḥ8|
galadvraṇāsya patyuśca nityaṃ caryāparāyaṇā|
yadyanmanorathaṃ tasya śaktyā sā kurute bhṛśam9|
arcayeddevavannityaṃ snehaṃ kuryādamatsarā|
kadācitpathi gacchaṃtīṃ veśyāṃ paramasuṃdarīm10|
dṛṣṭvā'tīvābhavanmohānmanmathāviṣṭacetanaḥ|
niśśvasya sutarāṃ dīrghaṃ tatastu vimanā'bhavat11|
śrutvā gṛhādviniḥsṛtya sādhvī papraccha taṃ patiṃ|
unmanāstvaṃ kathaṃ nātha niḥśvāsaste kathaṃ vibho12|
brūhi me yacca kartavyamakartavyaṃ ca yatpriyam|
dayitaṃ te kariṣyāmi tvameko me guruḥ priyaḥ13|
abhīṣṭaṃ vada me nātha yathāśakti karomyaham|
ityukte tāmuvācedaṃ vṛthā kiṃ bhāṣase priye14|

na śaktā tvaṃ na caivāhaṃ moghaṃ vaktuṃ na yujyate|
praṣṭuṃ nādhikaroṣīti yathā dīrghataroḥ phalam15|
bhūmau sthitvā tu kharvātmā samuddhartuṃ pravāṃchati|
tathā me ramaṇī lobhānmohādyadabhivāṃchitam16|
daṃpatyorapi duḥsādhyamapayānaṃ vadāmyaham|

pativratovāca-
jñātvā tu tvanmanovṛttaṃ śaktāhaṃ kāryasādhane17|
ādeśaṃ kuru me nātha kartavyaṃ yena kenacit|
yadi te durlabhaṃ kāryaṃ kartuṃ śaknomi yatnataḥ18|
tadā me tvatikalyāṇaṃ phaliṣyati pare tviha|
ityukte paramaḥ prītaḥ sthito vacanamabravīt19|
pāpābhyāsācca pāpmānaṃ pṛcchatīti viniścayaḥ|
pathyasminsaṃpragacchaṃtīṃ veśyāṃ paramasuṃdarīm20|
sarvataścānavadyāṃgīṃ dṛṣṭvā me dahyate manaḥ|
yadi tāṃ tvatprasādācca prāpnomi navayauvanāṃ21|

tadā me saphalaṃ janma kuru sādhvi hitaṃ mama|
yadi māṃ kuṣṭhinaṃ dīnaṃ pūtigaṃdhaṃ navavraṇam22|
na gacchati varārohā tadā me nidhanaṃ hitam|
śrutvā teneritaṃ vākyaṃ sādhvī vacanamabravīt23|
yathāśakti kariṣyāmi sthirī bhava prabho'dhunā|
manasātha samālocya kṣapāṃte hyuṣasi drutam24|
gomayaṃ saha śodhanyā gṛhītvā sā yayau mudā|
saṃprāpya gaṇikāgehaṃ śodhayitvā ca catvaram25|
pratolīṃ vīthikāṃ caiva gomayaṃ pradadau mudā|
sā tūrṇamāgatā gehe janasyālokane bhayāt26|
evaṃ krameṇa sā sādhvī carati sma dinatrayam|
atha sā vāramukhyā ca ceṭikāśceṭakānapi27|
apṛcchatkasya karmāṇi śobhanāni ca catvare|
mayā noktepyuṣaḥ kāle kasya matpriyakāraṇāt28|
rucyakarmaṇi dīpyaṃte rathyā cattvara vīthikāḥ|

paraspareṇa saṃciṃtya vāramukhyāṃ ca te'bruvan29|
asmābhirna kṛtaṃ bhadre karma caitatpramārjanam|
atha sā vismayaṃ gatvā saṃciṃtya rajanīkṣaye30|
tayā ca dṛśyate sā ca tathaiva punarāgatā|
dṛṣṭvā tāṃ mahatīṃ sādhvīṃ brāhmaṇīṃ ca pativratām31|
dadhāra caraṇe tasyā hā kṣamasveti bhāṣiṇī|
āyurdehaṃ ca saṃpattiryaśorthaḥ kīrtireva ca 32|
etāsāṃ me vināśāya sphurasīva pativrate|
yadyatprārthayase sādhvi nityaṃ dāsyāmi taddṛḍham33|
suvarṇaṃ maṇiratnaṃ vā celaṃ vā yanmanorathaṃ|
tāmuvāca tataḥ sādhvī na me cārthe prayojanam34|
asti kāryaṃ ca te kiñcidvadāmi kuruṣe yadi|
tadā me hṛdi saṃtoṣaḥ kṛtaṃ sarvaṃ tvayā'dhunā35|
gaṇikovāca-
satyaṃ satyaṃ kariṣyāmi drutaṃ vada pativrate|

kuru me rakṣaṇaṃ mātardrutaṃ kṛtyaṃ ca me vada36|
trapayā nikṛtaṃ vācyaṃ tasyāmuktaṃ varaṃ priyam|
kṣaṇaṃ vimṛśya sā veśyā kṛtvā kṣāṃtimuvāca ca37|
kuṣṭhinaḥ pūtigaṃdhasya saṃparke duḥkhitā bhṛśam|
dinaikaṃ ca kariṣyāmi yadyāgacchati madgṛham38|
pativratovāca-
āgamiṣyāmi te gehamadya rātrau ca suṃdari|
bhuktabhogyaṃ patiṃ hṛṣṭaṃ punarneṣyāmi madgṛham39|
gaṇikovāca-
gaccha śīghraṃ mahābhāge svagṛhaṃ ca pativrate|

patiste cārddharātre sa āgacchatu ca madgṛham40|
bahavo me priyāssaṃti rājānastatsamāśca ye|
ekaiko madgṛhe nityaṃ tiṣṭhatīha niraṃtaram41|
adyāhaṃ me gṛhaṃ śūnyaṃ kariṣyāmi ca tvadbhayāt|
sa cāgacchatu te bharttā sa cāsmānprāpya gacchatu42|

etacchrutvā tu sā sādhvī gatāsau svagṛhe tathā|
patyau nivedayāmāsa kṛtyaṃ te phalitaṃ prabho43|
adya rātrau ca tadgehaṃ gaṃtuṃ khyātiṃ karoti sā|
prabhūtāḥ patayastasyāstava kālo na vidyate44|
vipra uvāca-
kathaṃ yāsyāmi tadgehaṃ mayā gaṃtuṃ na śakyate|
etajjñātvā kutaḥ kṣāṃtiḥ kṛtaṃ kāryaṃ kathaṃ bhavet45|
pativratovāca-
svapṛṣṭhasthamahaṃ kṛtvā neṣyāmi tadgṛhaṃ prati|
siddhe hyarthe nayiṣyāmi punaste naiva vartmanā46|
dvija uvāca-
kalyāṇi tvatkṛtenaiva sarvaṃ me kṛtyameṣyati|
idānīṃ yatkṛtaṃ karma strījanairapi duḥsaham47|
tasmiṃśca nagare ramye nityaṃ ca dhanino gṛhe|
paureśca pracuraṃ vittaṃ hṛtaṃ rājñā śrutaṃ tadā48|

śrutvā sarvānniśācārānāhūya nṛpatī ruṣā|
jīvituṃ yadi vo vāṃchā coraṃ māmadya dāsyatha49|
gṛhītvā tu nṛpasyājñāṃ yattairjighṛkṣayākulaiḥ|
cāraiścoro gṛhītastairbalāccaiva nṛpājñayā50 1.51.50|
nagaropāṃtadeśe ca vṛkṣamūle ghane vane|
samādhisthomahātejāmāṃḍavyomunipuṃgavaḥ51|
vyātiṣṭhadvahnisaṃkāśo yogināṃ pravaro muniḥ|
aṃtarnāḍīgato vāyuḥ kiṃcinna pratibhāti ca52|
taṃ brahmatulyaṃ tiṣṭhantaṃ dṛṣṭvā duṣṭā mahāmunim|
coroyamadbhutākāro dhūrtastiṣṭhati kānane53|
evamuktvā tu taṃ pāpā babandhurmunisattamam|
noktāśca nekṣitāstena puruṣā atidāruṇāḥ54|
tato rājā uvācedaṃ saṃprāptastaskaro mayā|
upāṃte ca pathidvāre kurudhvaṃ ghoradaṇḍanam55|
māṃḍavyaśca munistatra pathiśūle ca kīlitaḥ|

pāyudeśe ca tairdattaṃ śūlaṃ yāvacca mastakam56|
vyathāṃ sa ca na jānāti śūle viddhatanuryamāt|
anyairapi kṛto daṇḍaḥ kṛtastaistu manohitaḥ57|
etasminnaṃtare rātrāvaṃdhakāre ghanonnate|
svapatiṃ pṛṣṭhataḥ kṛtvā prayayau sā pativratā58|
māṃḍavyasya tanau saṅgātkuṣṭhino gaṃdha āgataḥ|
bhagnaḥ samādhistasyaivaṃ kuṣṭhisaṃsargato dhruvam59|
māṃḍavya uvāca-
evaṃ yenādhunā kṛcchraṃ kāritaṃ gātravedanam|
sa eva bhasmatāṃ yātu prodite ca virocane60|
māṃḍavyenaivamuktassa papāta dharaṇītale|
tataḥ pativratā cāha bradhno nodayatu dhruvaṃ61|
dinatrayaṃ gṛhaṃ nītvā śāpādveśmagatā tataḥ|
śayanīye sthitaṃ ramye dhṛtvā'tiṣṭhatpativratā62|
śaptvā taṃ ca muniśreṣṭho gato deśamabhīṣṭakam|

sūro nodayate loke yāvaccaiva dinatrayam63|
nikhilaṃ vyathitaṃ dṛṣṭvā trailokyaṃ sacarācaram|
śatakratuṃ puraskṛtya gatā devāḥ pitāmaham64|
vṛttaṃ nyavedayansarvaṃ padmayonau divaukasaḥ|
kāraṇaṃ ca na jānīmastvaṃ tu yogyaṃ vidhehi naḥ65|
brahmovāca-
pativratāyā yadvṛttaṃ māṃḍavyasya muneśca yat|
yathā nodayate bradhno dhātā deveṣvavedayat66|
tato devā vimānaiśca puraskṛtya prajāpatim|
gatāstadaṃtikaṃ vipra tūrṇaṃ sarve ca bhūtalam67|
teṣāṃ śriyā vimānānāṃ munīnāṃ kiraṇaistathā|
śatasūryamivābhāti nānyatra ca gṛhodare68|
hā hatāsmi kathaṃ sūro madgṛhe samupasthitaḥ|
adṛśyaṃta tayā devā vimānairhaṃsasannibhaiḥ69|
etasminnaṃtare brahmā tāmuvāca pativratām|

akhilānāṃ ca devānāṃ dvijānāṃ ca gavāṃ tathā70|
yathaiva nidhanaṃ teṣāṃ kathaṃ te parirocate|
mātaḥ krodhaṃ tyajasvādya sūryasyodayanaṃ prati71|
pativratovāca-
sarvalokānatikramya patireko gururmama|
asya mṛtyurmuneśśāpādudite ca virocane72|
tenaiva kāraṇenaiṣa mayā śapto divākaraḥ|
na kopānna ca mohācca lobhātkāmānna matsarāt73|
brahmovāca-
ekasya nidhanenaiva trailokyasya hitaṃ bhavet|
tataste cādhikaṃ puṇyaṃ mātarevaṃ bhaviṣyati74|
sā covāca vidhiṃ tatra devānāmagrataḥ satī|
patiṃ tyaktvā ca me satyaṃ śivaṃ me nānurocate75|
brahmovāca-
udite ca khage saumye patyau te bhasmatāṃ gate|

svasthebhūte ca trailokye kariṣyāmi hitaṃ tava76|
bhasmanaḥ puruṣo bhāvyaḥ kāmadevasamaprabhaḥ|
guṇaiḥ sarvairyuto bhartā rativattvaṃ ca sarvadā77|
yathāpūjyo haridaivairyathā lakṣmīśca pūjitā|
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English translation

Narottama said :

1. Of the thirty-three gods and others the lord is the author. He is the one who snatches them away, who protects them, is their father and originator.

2. Whatever fatigue we give to our speech (i.e. however hard we try to describe), we are not fit to describe him. Yet I have a kind of curiosity or thirst and hunger.

3-4a. The dear one should speak when something about what is done is asked. O lord, how does the loyal, chaste wife know the past? (Please) tell me fully as to what her power was.

The lord spoke :

4b-5a. O dear, I have told you (all this) before; yet O brāhmaṇa , you again have curiosity (to hear it). I shall tell you all that you have in your mind (to know).

5b-6a. A devoted, faithful, loyal wife is the (very) life of her husband. She is adorable even for gods and for sages expounding the Vedas .

6b-7a. There will be no great secrecy in honouring that woman who is the wife of a husband and who is regarded as most adorable in the world.

7b-8. O dear, formerly there was a very beautiful city in Madhyadeśa . In it (lived) a brāhmaṇa, chaste lady, named Sevyā. Due to the adverse effect of his former deeds, her husband became a leper (i.e. contracted leprosy).

9. She was always engaged in serving her husband with (pus) trickling from his wounds. She very much satisfied whatever desire of him she could satisfy according to her capacity.

10-11. She would always worship him like a deity, and free from jealousy would love him. Once, he saw an extremely beautiful prostitute, who was going along the road, and through folly became overpowered by the passion of love. Having heaved a very deep sigh, he became dejected.

12-14a. Hearing it, the good lady came out of her house and asked her husband: O lord, whence are you dejected? O lord, whence this (deep) sigh? Tell me what is dear to you—that should be or should not be done. I shall do whatever is dear to you; you alone are my dear lord. Tell me what you desire, O lord, I shall accompli sh it according to my capacity.”

14b-16a. When she had said this, he said to her: “O dear one, why do you talk in vain? Neither you nor I am able (to get what I want). It is not proper to talk fruitlessly. You are not entitled to asking (i.e. please do not ask) since my desire through folly, due to longing after the beautiful woman, is like that of a dwarf, who, remaining on the ground, desires (to pluck) the fruit of a tall tree. I am talking

something that is difficult to accomplish for a couple and that is irrelevant."

The faithful wife said :

16b-19a. I shall be able to accomplish the object (only) after knowing what is going on in your mind. O lord, give me an order as to what is to be done. When I shall be able to accomplish your object difficult to accomplish, then only I will have great good in this and in the next world.

19b. Thus addressed, he was extremely pleased, and said these words.

20-21a. "It is certain that a person asks for a sinful thing because of his practice of doing such things. My mind is burning after having seen that perfectly beautiful prostitute of wholly spotless limbs going on this way.

21 b-23a. If, through your favour, I get that one who is in the prime of youth, then my existence will be fruitful; O good lady, do what is good to me. If that beautiful woman does not come to me, who am a leper, a distressed person, stinking with the odour of pus, having fresh wounds, then it is proper for me to die."

23b-24a. Having heard the words uttered by him, the good lady said: "O lord, I shall do (everything) according to my capacity; be steady."

24b-26. Having mentally reflected, she, at the end of night, in the early morning, took cowdung and a broom, and gladly went. Having reached the prostitute's house, and having cleansed the courtyard she gladly gave (i.e. besmeared with) cowdung to the street and the wall(s). She hurriedly returned home through the fear of being seen by people.

27-29a. In this manner the good lady acted for three days. Then the prostitute also asked her male and female servants: "Who has done (these) good things in the courtyard? Though I did not tell (i.e. order anyone), who has decorated the streets, quadrangles and walls with lovely (drawings etc.)?"

29b-30a. They, having consulted one another, replied to the prostitute: "O good lady, we have not done this work; we have not done the cleansing."

30b-3la. She was amazed and (kept on) thinking. When the night was over, she saw her (i.e. the chaste wife) having again come over there.

31 b-34a. Having seen that great good lady—a loyal wife—she clasped her feet, and said: "(Please) forgive me. O you loyal wife, you are as it were darting for the destruction of these—viz. (my) life, body, wealth, glory, (my) aims and (my) fame. O good lady, whatever you ask for—viz. gold, gems, jewels or garments or any other desired object—I shall certainly always give it to you."

34b-35. Then the good lady said to her: "I have nothing to do with wealth. I have some other piece of work (to be done) by you. I shall tell it if you will do it. Then I will have delight in my heart, (thinking) 'Now you have done everything.'"

The prostitute said :

36. O you loyal wife, I shall truly (i.e. surely) do (what you tell me); (please) speak out quickly. O mother, protect me, quickly tell me my mission.

37. Due to bashfulness she spoke out humble words that were dear to her (i.e. the chaste lady); the prostitute, having thought for a while, said with patience:

38. “I shall be very unhappy in the company of the leper, stinking with pus. I shall do it (i.e. give him company) for a day, if he comes to my house.”

The faithful wife said :

39. O beautiful lady, tonight I shall come to your house, and will take (back) to my house, my husband, who will have enjoyed what he wants to enjoy.

The prostitute said ;

40-41. O loyal wife, O illustrious lady, quickly go (back) to your house; let your husband come to my house at midnight. I have many lovers—kings and (others) like them. One of them always stays in my house.

42. Today I shall keep the house free (from) them for your fear (i.e. lest you may fear). Let your husband come, and having met me, let him go (back).

43-44. Having heard this, that good lady went home, and informed her husband: “O lord your mission (i.e. the mission you entrusted to me) is successful. She tells you to go to her house tonight. She has many masters; (so) there is no time (i.e. opportunity) for you (i.e. she cannot remain in your company for a long time).”

The brāhmaṇa said :

45. How shall I go to her house? I cannot walk. Knowing this how can I have patience? How can the work to be done be accomplished?

The faithful wife said :

46. Putting you on my back I shall take you to her house; and after (your) work is done, I shall bring you back along the same path.

The brāhmaṇa said :

47. O auspicious one, by your doing this, all I want will be done, since what you have done is unbearable for even ladies.

48-49. In the beautiful city, there was always ample wealth in the house of a rich man. The citizens and the king heard that at that time (i.e. during that night) it was stolen. Hearing about it the king called all the officers keeping watch at night, and angrily said to them: “Ifyou desire to live, then today hand over the thief to me.”

50. Receiving the king’s order, they, agitated with the desire to capture the thief, forcibly arrested the thief by the king’ s order.

51-52. Māṇḍavya , the excellent sage, having great lustre and resembling fire, best among the contemplating sages, remained in abstract meditation at the root of a tree in a dense forest in the outskirts of the city. With wind having entered the tubular organ [1] of his body, he did not cognise anything.

53. Seeing that great sage, resembling Brahman , and remaining (in abstract meditation), the wicked ones (said:) “This is a thief; the rogue, of a wonderful form, lives in the forest.”

54. Saying so the sinful ones bound the best sage. He did not say (anything to) nor did he see those very terrible men.

55. Then the king said this: “I have (now) secured the thief. On the path at the gate in the vicinity (of the city) inflict a severe punishment on him.”

56. The sage Māṇḍavya was fixed to the stake there on the road. They inserted the stake into the anus upto (i.e. the stake went through his body) the head.

57. Due to his having restrained his senses, he, whose body was pierced through at the stake, was not conscious of the pain. Others also punished him as they liked.

58. In the meanwhile, the loyal wife took her husband on her back and went (to the prostitute’s house) in the pitchy darkness.

59. Due to the contact of the leper, the stinking odour came (to the sage). Due to the contact of the leper, the abstract meditation of the sage was verily disturbed.

Māṇḍavya spoke :

60. May he, who caused me affliction, causing pain to my body, be consumed to ashes before the sun rises.

61. He, who was thus addressed by Māṇḍavya, fell on the ground. Then the loyal wife said: “Certainly the sun [2] shall not rise.”

62. Then taking him to the house, for three days she remained in the house, and supported her husband lying on a beautiful bed.

63-64. Having cursed him (i.e. the chaste lady’s husband), the sage went to the desired country. When, for three days the sun did not rise, gods, seeing all the three worlds including the mobile and the immobile distressed, led by Indra , went to the grandsire.

65. The gods reported the matter to the Lotus-born (god Brahmā). “We do not know the cause (of this). You (please) do whatever is proper for us.”

Brahmā said :

66. Due to what has happened to the chaste lady and to sage Māṇḍavya, the sun is not rising.

67. O Brāhmaṇa, then the gods led by Brahmā, quickly went to the earth, to the leper, in the aeroplanes.

68. Due to the brightness of the aeroplanes, and the rays of (i.e. shooting from the bodies of) the sages, in the interior of the houses and not elsewhere it appeared as it were a hundred suns (had arisen).

69. “Oh I am doomed! How is it that the sun has come to (i.e. his rays have reached) my house?” She saw the gods with the aeroplanes resembling swans.

70-71. In the meanwhile, Brahmā said to that loyal wife: “How do you like it since all gods, brāhmaṇas and cows (are about to) die? O mother, give up your anger towards sun-rise.”

The faithful wife said :

72-73. Surpassing all people my husband alone is my lord; but due to the curse of the sage he will die when the sun rises; for this reason only I cursed the sun. (I have not done so) through anger, delusion, greed, or desire of carnal gratification or hatred.

Brahmā said :

74. There will be good to the three worlds by the death of one. Thereby (i.e. by saving the worlds), O mother, you will earn more merit.

75. The chaste lady there said to Brahmā in front of the gods: “I do not really like any good by abandoning my husband.”

Brahmā said:

76-78. O good lady, when the sun rises, and your husband is consumed to ashes and when the three worlds are composed, I shall do good to you. From the ashes a man, resembling the god of love in lustre, will be born. He, your husband, will be endowed with all qualities and you will always be like Rati . Your couple will be honoured in heaven, as Hari is worshipped by gods and as Lakṣmī is honoured (by them). Therefore (please) do as I tell you.

The faithful wife said :

79. O Brahman, which worlds shall I, a widow on the death of my husband condemned by people, and with my customary practices foiled and having become unrighteous, go to?

Brahmā said :

80. So you are not at fault. Your husband is not dead yet. Due to our words the leper will become (handsome like) the god of love.

81. When the creator was speaking like this, she having reflected for a moment, said: “All right.” Then the sun rose.

82-83. Afflicted by the sage’s curse he was turned into ashes. From the ashes the brāhmaṇa, oppressed by (passion of) love, came out. Having seen him, all the citizens were amazed, the hosts of gods were delighted, and the people became more composed.

84. That good lady went to heaven along with her husband in an aeroplane that was like the sun in colour and that had come from heaven.

85. Thus, since the chaste lady is auspicious and like me, therefore she knows the account of the past, future and present.

86. The sin of him, committed in existence after existence, who recites to others this excellent, meritorious account, perishes.

87. He obtains inexhaustible heaven (i.e. lives eternally in heaven), and is united with gods. O good brāhmaṇa, a brāhmaṇa gets (mastery over) the Veda in every existence.

88. He who listens to it (just) once, becomes purified, and is freed from the stream of sins. He obtains (i.e. goes to) heaven, and fallen from heaven, becomes a rich man.

[1]: [1] : Nāḍī—tubular organ of the body.

[2]: [2] : Bradhna=the sun. The words Sūra (in v. 69) and Khaga (in v. 76) have the same meaning.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 52

On Women’s Conduct

Chapter 52 of 693 · 104 detected Sanskrit verse markers

Sanskrit

द्विज उवाच-
मांडव्यस्य मुनेर्विष्णोश्शूलाघातः कथं तनौ।
पत्यौ पतिव्रतायाश्च कथं कुष्ठं कलेवरे१।
हरिरुवाच-
शिशुभावाच्च मांडव्यो झिल्लिकायामभानतः।
वस्तिदेशे तृणं दत्वा मोहात्स च मुमोच ताम्२।
तेनापवाददोषेण धर्मस्याज्ञातुरेव च।
अहोरात्रं व्यथा कृच्छ्रा भुक्ता तेन द्विजन्मना३।
किंतु समाधिना तेन न ज्ञातं शूलसंभवम्।
कृच्छ्रं च मुनिना कृत्स्नं योगाभ्यासाद्धृशादपि४।
कुष्ठिनो ब्रह्मणो घातादजितेंद्रियकारणात्।
पूतिगंधं तनौ कुष्ठं संजातं द्विजसत्तम५।
पुरा विप्राय तेनैव दत्तं गौरीचतुष्टयम्।
कन्यकात्रितयं विप्र तेन तस्य पतिव्रता६।
अस्यास्तु कारणादेव स च मत्समतां व्रजेत्।

अत्र ते विस्मयः कुत्र वेदकर्मपुरातनम्७।
द्विज उवाच-
कृत्या नारी न यस्यैव तस्य स्वर्गो भवेद्ध्रुवम्।
यथैतच्चरितं नाथ सर्वेषां शिवमिष्यते८।
हरिरुवाच-
संति कृत्याः स्त्रियः काश्चित्पुंसः सर्वस्वदस्य च।
तत्राप्यरक्षणीयां च मनसापि न धारयेत्९।
न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते।
गावस्तृणमिवारण्ये प्रार्थयंति नवंनवम्१०।
पुमांसं वित्तहीनं च विरूपं गुणवर्जितम्।
अकुलीनं च भृत्यं च कामिनी भजते ध्रुवम्११।
भर्तारं च गुणोपेतं कुलीनं च महाधनम्।
सुंदरं रतिदक्षं च त्यक्त्वा नीचं भजेद्वधूः१२।
उमानारदसंवादमाख्यानं विद्धि भूसुर।
येन विद्यास्त्रियाश्चेष्टा विविधाः कृत्स्नशो द्विज१३।

स्वभावान्नारदो विप्र विश्वजिज्ञासको मुनिः।
स्वांते विमृश्याथ गतः कैलासं गिरिमुत्तमम्१४।
वृषकेतुसदाख्यान सप्रतिष्ठे हिमे गिरौ।
प्रणिपत्य महात्मा वै पप्रच्छ पार्वतीं मुनिः१५।
देवि सीमंतिनीनांतु दुश्चेष्टां ज्ञातुमुत्सहे।
कौतुकेन त्वया चर्या वधूनां संप्रयुज्यते१६।
सर्वासामपि नारीणां स्वान्तं जानासि तत्त्वतः।
तन्मां कथय सर्वेषु विनीतमज्ञमत्र च१७।
देव्युवाच-
युवतीनां सदा चित्तं पुंसु तिष्ठत्यसंशयम्।
अस्मिन्योनौ सुसंयोग्ये संगते वाप्यसंगते१८।
सुवेषं पुरुषं दृष्ट्वा भ्रातरं यदि वा सुतम्।
योनिः क्लिद्यति नारीणां सत्यं सत्यं हि नारद१९।
स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः।
तेन नारद नारीणां सतीत्वमुपजायते२०।

घृतकुंभसमा नारी तप्तांगारसमः पुमान्।
तस्माद्घृतं च वह्निं च नैकस्थाने च धारयेत्२१।
यथैवमत्तमातंगं सृणिमुद्वरयोगतः।
स्ववशं कुरुते यंता तथा स्त्रीणां प्ररक्षकः२२।
पिता रक्षति कौमारे भर्ता रक्षति यौवने।
पुत्राश्च स्थाविरे भावे न स्त्री स्वातंत्र्यमर्हति२३।
ततः स्वातंत्र्यभावाच्च स्वेच्छया च वरांगना।
पुरुषेणार्थिता धीरा प्रेरणादिचरी भवेत्२४।
अरक्षणाद्यथा पाकः श्वकाकवशगो भवेत्।
तथैव युवती नारी स्वच्छंदाद्दुष्टतां व्रजेत्२५।
पुनरेव कुलं दुष्टं तस्यास्संसर्गतो भवेत्।
परबीजेन यो जातः स च स्याद्वर्णसंकरः२६।
जारजः संकरः पापो नरके नियतं वसेत्।
कीटजातौ गता जाताः पुनः सर्वे महीतले२७।
ततो म्लेच्छमुपानीतं कुलं स्याद्द्विजनंदन।

कुलक्षयो भवेद्यस्मात्तस्माद्दुष्टां न धारयेत्२८।
ज्ञात्वैव योषितां दोषं क्षमते यो नराधमः।
स तिष्ठेन्निरये घोरे रौरवे पितृभिः सह२९।
काचित्पातयते नारी काचिदुद्धरते कुलम्।
तस्मात्सर्वप्रयत्नेन कुलजामुद्वहेद्बुधः३०।
कुलद्वयं समा नारी समयित्वा तु तिष्ठति।
साध्वी तारयते वंशान्दुष्टा पातयति ध्रुवम्३१।
दारेष्वधीनं स्वर्गं च कुलं पंकं यशोऽयशः।
पुत्रं दुहितरं मित्रं संसारे कथयंति च३२।

तस्मादेकां द्वितीयां वा वामामुद्वाहयेद्बुधः।
संतानार्थात्तु कामाच्च बहुदोषाश्रिता च सा३३।
रजस्वलां च वनितां नावगच्छति यः पतिः।
ब्रह्महा भ्रूणहा सोपि दुर्गतिं चाधिगच्छति३४।
यो मोहाद्दुर्भगां कृत्वा साध्वीं त्यजति पापकृत्।
तस्या वधेन यत्पापं तद्भुक्त्वा नरकं व्रजेत्३५।

वनिताहरणं कृत्वा चांडलकुलतां व्रजेत्।
तथैव वनिताहानात्पतितो जायते नरः३६।
रामां विन्यस्य स्कंधे च चिरं यमपुरे वसेत्।
मलमूत्रं शिरोदेशे नित्यं तस्य च संपतेत्३७।
एवं वर्षसहस्राणि भारं वहति दुर्मतिः।
पुनर्यावन्ति लोमानि तावत्स रौरवं व्रजेत्३८।
पुनः कीटेषु संतीर्णस्तदा मानुषतां व्रजेत्।
ततश्च कलहं शोकं प्राप्नोति पूर्वकल्मषात्३९।
एवं जन्मत्रयं प्राप्य मुच्यते पातकान्नरः।
तत्कालं नरकं भुक्त्वा सा तु काकी तु वञ्चकी४०।
उच्छिष्टनरकं भुक्त्वा मानुषे विधवा भवेत्।
यः पुनश्चांत्यजां गच्छेन्म्लेछां वा पुल्कसां नरः४१।
द्वित्रिचतुर्गुणं भुक्त्वा तत्र संचीर्णवंचकः।
मातरं गुरुभार्यां च ब्राह्मणीं महिषीं तथा४२।
अन्यां वा प्रभुपत्नीं च गत्वा यात्यपुनर्भवं।

भगिनीं तत्पुत्रभार्यां तथा दुहितरं स्नुषाम्४३।
पितृव्यां मातुलानीं तु तथैव च पितृष्वसाम्।
मातृष्वसादिकामन्यां गत्वा नास्ति च निष्कृतिः४४।
ब्रह्महा स भवेदंधो वचसा जडतां व्रजेत्।
कर्णयोर्बधिरो जातश्च्यवते नास्ति निष्कृतिः४५।
उक्त्वा अश्लीलमत्यर्थमखिलं स्त्रीकृतेन हि।
द्विज उवाच-
एवं दुष्कृतमासाद्य कथं मोक्षो भवेत्पुनः४६।
तत्समाचक्ष्व भगवन्श्रोतुमिच्छामि तत्त्वतः।
श्रीभगवानुवाच।
तासां च गमनं कृत्वा तप्तां लोहस्य पुत्तलच्चं४७।
समालिंग्य त्यजेत्प्राणं शुचिर्लोकांतरं व्रजेत्।
यो वै गृहाश्रमं त्यक्त्वा मच्चित्तो जायते नरः४८।
नित्यं स्मरति गोविंदं सर्वपापक्षयो भवेत्।
ब्रह्महत्यायुतं तेन कृतं गुर्वंगनागमात्४९।

शतं शतसहस्रं च पैष्टीमद्यस्य भक्षणात्।
स्वर्णादेर्हरणं कृत्वा तेषां संसर्गकं चिरं५० 1.52.50।

एतान्यन्यानि पापानि महान्ति पातकानि च।
अग्निं प्राप्य यथा तूलं तृणं शुष्कं प्रणश्यति५१।
तस्मान्मन्नामगोविंदं स्मृत्वा पूतो भवेन्नरः।
यो वा गृहाश्रमे तिष्ठेन्नित्यं गोविंदघोषणम्५२।
कृत्वा च पूजयित्वा च स पापात्सन्तरो भवेत्।
भागीरथी तटे रम्ये खगस्य ग्रहणे शिवे५३।
गवां कोटिप्रदानेन यत्फलं लभते नरः।
तत्फलं समवाप्नोति सहस्रं चाधिकं च यत्५४।
गोविंदकीर्तने तात मत्पुरे चाक्षयं वसेत्।
कामात्स भवने स्थित्वा सार्वभौमो भवेन्नृपः५५।
पुराणेमत्कथां श्रुत्वा मत्सादृश्यं लभेन्नरः।
कथयित्वा पुराणं च विष्णुसायुज्यतां व्रजेत्५६।
तस्मान्नित्यं च श्रोतव्यं पुराणं धर्मसंचयं।

श्रावितव्यं प्रयत्नेन लोके विष्णुतनुं व्रजेत्५७।
अन्यद्वा स्त्रीकृते दोषे यथायोगं भवेद्ध्रुवं।
निशामय प्रवक्ष्यामि तत्वतो द्विजनंदन५८।
सर्वबीजस्य दानेन सांबुकुंभं महाफलम्।
दद्याद्विप्राय पुण्याहे सद्यःपूतो भवेत्क्षणात्५९।
सर्वं धान्यादिकं बीजं काले दद्याद्द्विजातये।
सर्वपापक्षयं कृत्वा अक्षयं स्वर्गमश्नुते६०।
गुणं वक्ष्यामि विप्रर्षे सतीनां यादृशं दृढम्।
शुद्धवंशो भवेत्तस्या नित्यं लक्ष्मीः प्रवर्तते६१।
उभयोर्वंशयोः स्वर्गो भर्तुरात्मन एव च।
पतिव्रतागुणो विप्र विस्मृतः पृच्छतस्तव६२।
पुनर्वक्ष्यामि योषाणां सर्वलोकहितं शुभम्।
उषित्वा पूर्वकालं च पुण्यापुण्येन योषितः६३।
पश्चात्पतिव्रताया श्च ताश्च गच्छंति मद्गतिम्।
षण्मासं वाथ वर्षं वा अधिकं च प्रशस्यते६४।

पतिव्रता भवेद्या च यावत्पूता व्रजेद्दिवम्।
सुरापं विप्रहंतारं सर्वपापयुतं पतिम्६५।
पंकात्पूतं नयेत्स्वर्गं भर्त्तारं यानुगच्छति।
कंदर्पसदृशो भर्ता सा रतीव मनोरमा६६।
जिष्णोरेवचिरं लोके भुंक्तेऽनंतमयं सुखम्।
पतिव्रता बलाद्या च विदूरे स्वामिपातने६७।
चिह्नं लब्ध्वामृता वह्नौ पापादुद्धरते पतिं।
पतिव्रता च या नारी देशांतरमृते पतौ६८।
सा भर्तुश्चिह्नमादाय वह्नौ सुप्त्वा दिवं व्रजेत्।
या स्त्री ब्राह्मणजातीया मृतं पतिमनुव्रजेत्६९।

सा स्वर्गमात्मघातेन नात्मानं न पतिं नयेत्।
न म्रियेत समं गत्वा ब्राह्मणी ब्रह्मशासनात्७०।
प्रव्रज्यागतिमाप्नोति मरणादात्मघातिनी।
नरोत्तम उवाच-
सर्वासामपि जातीनां ब्राह्मणः शस्य इष्यते७१।

पुण्यं च द्विजमुख्येन अत्र किंवा विपर्ययः।
श्रीभगवानुवाच-
ब्राह्मण्यास्साहसं कर्म नैव युक्तं कदाचन७२।
निःशेषेस्या वधं कृत्वा स नरो ब्रह्महा भवेत्।
तस्माद्ब्राह्मणजातीया विप्रया च व्रतं चरेत्७३।
प्रवक्ष्यामि यथातथ्यं शृणु विप्र यथार्थतः।
आपणांतरमामिष्यं भक्षयेन्न कदाचन७४।
अश्वमेधसहस्राणां हायने फलमाप्नुयात्।
अर्हणं चेष्टदेवस्य हरेर्व्रतमनुत्तमम्७५।
स्वामिनोपि जलं पिंडं संप्रदद्यादमत्सरात्।
युगकोटिसहस्राणि युगकोटिशतानि च७६।
पतिना सह सा साध्वी विष्णुलोके युता भवेत्।
ततो महाव्रतं प्राप्य निरये ब्राह्मणी वधूः७७।
उद्धरेदुभयोर्वंशाञ्छतशोथ सहस्रशः।
अतो बंधुजनैरेव पुत्रैर्भ्रात्रादिभिर्बुधैः७८।

विनियम्य सदा तस्या व्रतलोपं न कारयेत्।
हरेश्चेद्वासरं प्राप्य विधवा न व्रतं चरेत्७९।
पुनर्वैधव्यतामेति जन्मजन्मनि दुर्भगा।
भोजनात्मत्स्यमांसस्य व्रतानां विप्रयोगतः८०।
चिरं निरयमासाद्य शुनी भवति निश्चितम्।
दुष्टाया मैथुनं गच्छेद्विधवाकुलनाशिनी८१।
नरकाननुभूयाथ गृध्रिणी दशजन्मसु।
द्विजन्मफेरवा भूत्वा ततो मानुषतां व्रजेत्८२।
तथैव बालवैधव्या दासीत्वमुपगच्छति।
द्विज उवाच-
कन्यादानफलं ब्रूहि वद दास्याः फलं च यत्८३।
विधानं च यथोक्तं च यदि मेनुग्रहः प्रभो।
श्रीभगवानुवाच-।
रूपाढ्ये गुणसंपन्ने कुलीने यौवनान्विते८४।
समृद्धे वित्तसंपूर्णे कन्यादानफलं शृणु।

सर्वाभरणसंयुक्तां कन्यकां यो ददाति च८५।
तेन दत्ता धरा सर्वा सशैलवनकानना।
अर्द्धाभरणदानेन फलं दातुर्भवेद्ध्रुवम्८६।

अनाभरणकन्यायाः पादैकस्य फलं भवेत्।
यः पुनः शुल्कमश्नाति स याति नरके नरः८७।
विक्रीय चात्मजां मूढो नरकान्न निवर्त्तते।
लोभादसदृशे पुंसि कन्यां यस्तु प्रयच्छति८८।
रौरवं नरकं प्राप्य चांडालत्वं च गच्छति।
अतएव हि शुल्कं च जामातुर्न कदाचन८९।
गृह्णाति मनसा प्राज्ञो यद्दत्तं तस्य चाक्षयम्।
भूमिं गां च हिरण्यं च धनं वस्त्रं च धान्यकम्९०।
जामातुर्यौतकं दत्वा सर्वं भवति चाक्षयम्।
विवाहसमये वत्स सगोत्र परगोत्रजैः९१।
यौतकं दीयते किंचित्तत्सर्वं चाक्षयं भवेत्।
दाता न स्मरते दानं प्रतिग्राही न याचते९२।

उभौ तौ नरकं यातश्छिन्नरज्जुर्घटो यथा।
अवश्यं यौतकं दानं दातव्यं सात्विकेन हि९३।
अदत्वा नरकं प्राप्य दासीत्वमुपगच्छति।
अत्यासन्नेतिदूरस्थे चात्याढ्ये चाति दुर्गते९४।
कुलहीने च मूर्खे च षट्सु कन्या न दीयते।
अतिवृद्धे चातिदीने रोगिष्ठे देशवासिनि९५।
अतिक्रुद्धेप्यसन्तुष्टे षट्सु कन्या न दीयते।
एतेभ्यः कन्यकां दत्वा नरकं चाधिगच्छति९६।
लोभात्संमानलाभाच्च कन्यका परिवर्तनात्।
मुनीनां प्रेयसीं नारीं युवतीं रूपशालिनीम्९७।
सालंकारां सशय्यां च दत्वाऽनंतफलं लभेत्।
अनयोश्च फलं तुभ्यं युवती कन्ययोरपि ९८।
एका वराय दातव्या अपरा ब्राह्मणाय तु।
क्रीता देवा यदातव्या धीरेणाकष्टकर्मणा९९।
कल्पकालं भवेत्स्वर्गं नृपो वा कौ महाधनी।

प्रतिजन्म लभेतैष सुपत्नीं वरवर्णिनीम्१०० 1.52.100।
य इदं शृणुयान्नित्यं पुण्याख्यानमनुत्तमम्।
सर्वपापक्षयस्तस्य सर्वशास्त्रार्थपारगः१०१।
लभेत सोऽक्षयं स्वर्गं नारीणां वल्लभो भवेत्।
क्षत्रियो विजयी चाथ लोकनाथो भवेद्ध्रुवम्१०२।
श्रुतं हरति पापानि जन्मजन्मकृतानि च।
सौभाग्यं लभते लोके तथैव च वरांगना१०३।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पंचाख्याने स्त्रीणामाख्यानंनाम।
द्विपंचाशत्तमोऽध्यायः५२।

Roman transliteration

dvija uvāca-
māṃḍavyasya munerviṣṇośśūlāghātaḥ kathaṃ tanau|
patyau pativratāyāśca kathaṃ kuṣṭhaṃ kalevare1|
hariruvāca-
śiśubhāvācca māṃḍavyo jhillikāyāmabhānataḥ|
vastideśe tṛṇaṃ datvā mohātsa ca mumoca tām2|
tenāpavādadoṣeṇa dharmasyājñātureva ca|
ahorātraṃ vyathā kṛcchrā bhuktā tena dvijanmanā3|
kiṃtu samādhinā tena na jñātaṃ śūlasaṃbhavam|
kṛcchraṃ ca muninā kṛtsnaṃ yogābhyāsādbhṛśādapi4|
kuṣṭhino brahmaṇo ghātādajiteṃdriyakāraṇāt|
pūtigaṃdhaṃ tanau kuṣṭhaṃ saṃjātaṃ dvijasattama5|
purā viprāya tenaiva dattaṃ gaurīcatuṣṭayam|
kanyakātritayaṃ vipra tena tasya pativratā6|
asyāstu kāraṇādeva sa ca matsamatāṃ vrajet|

atra te vismayaḥ kutra vedakarmapurātanam7|
dvija uvāca-
kṛtyā nārī na yasyaiva tasya svargo bhaveddhruvam|
yathaitaccaritaṃ nātha sarveṣāṃ śivamiṣyate8|
hariruvāca-
saṃti kṛtyāḥ striyaḥ kāścitpuṃsaḥ sarvasvadasya ca|
tatrāpyarakṣaṇīyāṃ ca manasāpi na dhārayet9|
na strīṇāmapriyaḥ kaścitpriyo vāpi na vidyate|
gāvastṛṇamivāraṇye prārthayaṃti navaṃnavam10|
pumāṃsaṃ vittahīnaṃ ca virūpaṃ guṇavarjitam|
akulīnaṃ ca bhṛtyaṃ ca kāminī bhajate dhruvam11|
bhartāraṃ ca guṇopetaṃ kulīnaṃ ca mahādhanam|
suṃdaraṃ ratidakṣaṃ ca tyaktvā nīcaṃ bhajedvadhūḥ12|
umānāradasaṃvādamākhyānaṃ viddhi bhūsura|
yena vidyāstriyāśceṣṭā vividhāḥ kṛtsnaśo dvija13|

svabhāvānnārado vipra viśvajijñāsako muniḥ|
svāṃte vimṛśyātha gataḥ kailāsaṃ girimuttamam14|
vṛṣaketusadākhyāna sapratiṣṭhe hime girau|
praṇipatya mahātmā vai papraccha pārvatīṃ munih15|
devi sīmaṃtinīnāṃtu duśceṣṭāṃ jñātumutsahe|
kautukena tvayā caryā vadhūnāṃ saṃprayujyate16|
sarvāsāmapi nārīṇāṃ svāntaṃ jānāsi tattvataḥ|
tanmāṃ kathaya sarveṣu vinītamajñamatra ca17|
devyuvāca-
yuvatīnāṃ sadā cittaṃ puṃsu tiṣṭhatyasaṃśayam|
asminyonau susaṃyogye saṃgate vāpyasaṃgate18|
suveṣaṃ puruṣaṃ dṛṣṭvā bhrātaraṃ yadi vā sutam|
yoniḥ klidyati nārīṇāṃ satyaṃ satyaṃ hi nārada19|
sthānaṃ nāsti kṣaṇaṃ nāsti nāsti prārthayitā naraḥ|
tena nārada nārīṇāṃ satītvamupajāyate20|

ghṛtakuṃbhasamā nārī taptāṃgārasamaḥ pumān|
tasmādghṛtaṃ ca vahniṃ ca naikasthāne ca dhārayet21|
yathaivamattamātaṃgaṃ srṇimudgarayogataḥ|
svavaśaṃ kurute yaṃtā tathā strīṇāṃ prarakṣakaḥ22|
pitā rakṣati kaumāre bhartā rakṣati yauvane|
putrāśca sthāvire bhāve na strī svātaṃtryamarhati23|

tataḥ svātaṃtryabhāvācca svecchayā ca varāṃganā|
puruṣeṇārthitā dhīrā preraṇādicarī bhavet24|
arakṣaṇādyathā pākaḥ śvakākavaśago bhavet|
tathaiva yuvatī nārī svacchaṃdādduṣṭatāṃ vrajet25|
punareva kulaṃ duṣṭaṃ tasyāssaṃsargato bhavet|
parabījena yo jātaḥ sa ca syādvarṇasaṃkaraḥ26|
jārajaḥ saṃkaraḥ pāpo narake niyataṃ vaset|
kīṭajātau gatā jātāḥ punaḥ sarve mahītale27|
tato mlecchamupānītaṃ kulaṃ syāddvijanaṃdana|

kulakṣayo bhavedyasmāttasmāddusṭāṃ na dhārayet28|
jñātvaiva yoṣitāṃ doṣaṃ kṣamate yo narādhamaḥ|
sa tiṣṭhenniraye ghore raurave pitṛbhiḥ saha29|
kācitpātayate nārī kāciduddharate kulam|
tasmātsarvaprayatnena kulajāmudvahedbudhaḥ30|
kuladvayaṃ samā nārī samayitvā tu tiṣṭhati|
sādhvī tārayate vaṃśānduṣṭā pātayati dhruvam31|
dāreṣvadhīnaṃ svargaṃ ca kulaṃ paṃkaṃ yaśo'yaśaḥ|
putraṃ duhitaraṃ mitraṃ saṃsāre kathayaṃti ca32|
tasmādekāṃ dvitīyāṃ vā vāmāmudvāhayedbudhaḥ|
saṃtānārthāttu kāmācca bahudoṣāśritā ca sā33|
rajasvalāṃ ca vanitāṃ nāvagacchati yaḥ patiḥ|
brahmahā bhrūṇahā sopi durgatiṃ cādhigacchati34|
yo mohāddurbhagāṃ kṛtvā sādhvīṃ tyajati pāpakṛt|
tasyā vadhena yatpāpaṃ tadbhuktvā narakaṃ vrajet35|

vanitāharaṇaṃ kṛtvā cāṃḍalakulatāṃ vrajet|
tathaiva vanitāhānātpatito jāyate naraḥ36|
rāmāṃ vinyasya skaṃdhe ca ciraṃ yamapure vaset|
malamūtraṃ śirodeśe nityaṃ tasya ca saṃpatet37|
evaṃ varṣasahasrāṇi bhāraṃ vahati durmatiḥ|
punaryāvanti lomāni tāvatsa rauravaṃ vrajet38|
punaḥ kīṭeṣu saṃtīrṇastadā mānuṣatāṃ vrajet|
tataśca kalahaṃ śokaṃ prāpnoti pūrvakalmaṣāt39|
evaṃ janmatrayaṃ prāpya mucyate pātakānnaraḥ|
tatkālaṃ narakaṃ bhuktvā sā tu kākī tu vañcakī40|
ucchiṣṭanarakaṃ bhuktvā mānuṣe vidhavā bhavet|
yaḥ punaścāṃtyajāṃ gacchenmlechāṃ vā pulkasāṃ naraḥ41|
dvitricaturguṇaṃ bhuktvā tatra saṃcīrṇavaṃcakaḥ|
mātaraṃ gurubhāryāṃ ca brāhmaṇīṃ mahiṣīṃ tathā42|
anyāṃ vā prabhupatnīṃ ca gatvā yātyapunarbhavaṃ|

bhaginīṃ tatputrabhāryāṃ tathā duhitaraṃ snuṣām43|
pitṛvyāṃ mātulānīṃ tu tathaiva ca pitṛṣvasām|
mātṛṣvasrādikāmanyāṃ gatvā nāsti ca niṣkṛtiḥ44|
brahmahā sa bhavedaṃdho vacasā jaḍatāṃ vrajet|
karṇayorbadhiro jātaścyavate nāsti niṣkṛtiḥ45|
uktvā aślīlamatyarthamakhilaṃ strīkṛtena hi|
dvija uvāca-
evaṃ duṣkṛtamāsādya kathaṃ mokṣo bhavetpunaḥ46|
tatsamācakṣva bhagavansrotumicchāmi tattvataḥ|
śrībhagavānuvāca|
tāsāṃ ca gamanaṃ kṛtvā taptāṃ lohasya puttaladyaṃ47|

samāliṃgya tyajetprāṇaṃ śucirlokāṃtaraṃ vrajet|
yo vai gṛhāśramaṃ tyaktvā maccitto jāyate naraḥ48|
nityaṃ smarati goviṃdaṃ sarvapāpakṣayo bhavet|
brahmahatyāyutaṃ tena kṛtaṃ gurvaṃganāgamāt49|

śataṃ śatasahasraṃ ca paiṣṭīmadyasya bhakṣaṇāt|
svarṇāderharaṇaṃ kṛtvā teṣāṃ saṃsargakaṃ ciraṃ50 1.52.50|
etānyanyāni pāpāni mahānti pātakāni ca|
agniṃ prāpya yathā tūlaṃ tṛṇaṃ śuṣkaṃ praṇaśyati51|
tasmānmannāmagoviṃdaṃ smṛtvā pūto bhavennaraḥ|
yo vā gṛhāśrame tiṣṭhennityaṃ goviṃdaghoṣaṇam52|
kṛtvā ca pūjayitvā ca sa pāpātsantaro bhavet|
bhāgīrathī taṭe ramye khagasya grahaṇe śive53|
gavāṃ koṭipradānena yatphalaṃ labhate naraḥ|
tatphalaṃ samavāpnoti sahasraṃ cādhikaṃ ca yat54|
goviṃdakīrtane tāta matpure cākṣayaṃ vaset|
kāmātsa bhavane sthitvā sārvabhaumo bhavennṛpaḥ55|
purāṇematkathāṃ śrutvā matsādṛśyaṃ labhennaraḥ|
kathayitvā purāṇaṃ ca viṣṇusāyujyatāṃ vrajet56|
tasmānnityaṃ ca śrotavyaṃ purāṇaṃ dharmasaṃcayaṃ|

śrāvitavyaṃ prayatnena loke viṣṇutanuṃ vrajet57|
anyadvā strīkṛte doṣe yathāyogaṃ bhaveddhruvaṃ|
niśāmaya pravakṣyāmi tatvato dvijanaṃdana58|
sarvabījasya dānena sāṃbukuṃbhaṃ mahāphalam|
dadyādviprāya puṇyāhe sadyaḥpūto bhavetkṣaṇāt59|
sarvaṃ dhānyādikaṃ bījaṃ kāle dadyāddvijātaye|
sarvapāpakṣayaṃ kṛtvā akṣayaṃ svargamaśnute60|
guṇaṃ vakṣyāmi viprarṣe satīnāṃ yādṛśaṃ dṛḍham|
śuddhavaṃśo bhavettasyā nityaṃ lakṣmīḥ pravartate61|
ubhayorvaṃśayoḥ svargo bharturātmana eva ca|
pativratāguṇo vipra vismṛtaḥ pṛcchatastava62|
punarvakṣyāmi yoṣāṇāṃ sarvalokahitaṃ śubham|
uṣitvā pūrvakālaṃ ca puṇyāpuṇyena yoṣitaḥ63|
paścātpativratāyāśca tāśca gacchaṃti madgatim|
ṣaṇmāsaṃ vātha varṣaṃ vā adhikaṃ ca praśasyate64|

pativratā bhavedyā ca yāvatpūtā vrajeddivam|
surāpaṃ viprahaṃtāraṃ sarvapāpayutaṃ patim65|
paṃkātpūtaṃ nayetsvargaṃ bharttāṃraṃ yānugacchati|
kaṃdarpasadṛśo bhartā sā ratīva manoramā66|
jiṣṇorevaciraṃ loke bhuṃkte'naṃtamayaṃ sukham|
pativratā balādyā ca vidūre svāmipātane67|
cihnaṃ labdhvāmṛtā vahnau pāpāduddharate patiṃ|
pativratā ca yā nārī deśāṃtaramṛte patau68|
sā bhartuścihnamādāya vahnau suptvā divaṃ vrajet|
yā strī brāhmaṇajātīyā mṛtaṃ patimanuvrajet69|
sā svargamātmaghātena nātmānaṃ na patiṃ nayet|
na mriyeta samaṃ gatvā brāhmaṇī brahmaśāsanāt70|
pravrajyāgatimāpnoti maraṇādātmaghātinī|
narottama uvāca-
sarvāsāmapi jātīnāṃ brāhmaṇaḥ śasya iṣyate71|

puṇyaṃ ca dvijamukhyena atra kiṃvā viparyayaḥ|
śrībhagavānuvāca-
brāhmaṇyāssāhasaṃ karma naiva yuktaṃ kadācana72|
niḥśeṣesyā vadhaṃ kṛtvā sa naro brahmahā bhavet|
tasmādbrāhmaṇajātīyā viprayā ca vrataṃ caret73|
pravakṣyāmi yathātathyaṃ śṛṇu vipra yathārthataḥ|
āpaṇāṃtaramāmiṣyaṃ bhakṣayenna kadācana74|
aśvamedhasahasrāṇāṃ hāyane phalamāpnuyāt|
arhaṇaṃ ceṣṭadevasya harervratamanuttamam75|
svāminopi jalaṃ piṃḍaṃ saṃpradadyādamatsarāt|
yugakoṭisahasrāṇi yugakoṭiśatāni ca76|
patinā saha sā sādhvī viṣṇuloke yutā bhavet|
tato mahāvrataṃ prāpya niraye brāhmaṇī vadhūḥ77|
uddharedubhayorvaṃśāñchataśotha sahasraśaḥ|
ato baṃdhujanaireva putrairbhrātrādibhirbudhaiḥ78|

viniyamya sadā tasyā vratalopaṃ na kārayet|
hareścedvāsaraṃ prāpya vidhavā na vrataṃ caret79|
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ciraṃ nirayamāsādya śunī bhavati niścitam|
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narakānanubhūyātha gṛdhriṇī daśajanmasu|
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vidhānaṃ ca yathoktaṃ ca yadi menugrahaḥ prabho|
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samṛddhe vittasaṃpūrṇe kanyādānaphalaṃ śṛṇu|

sarvābharaṇasaṃyuktāṃ kanyakāṃ yo dadāti ca85|
tena dattā dharā sarvā saśailavanakānanā|
arddhābharaṇadānena phalaṃ dāturbhaveddhruvam86|
anābharaṇakanyāyāḥ pādaikasya phalaṃ bhavet|
yaḥ punaḥ śulkamaśnāti sa yāti narake naraḥ87|
vikrīya cātmajāṃ mūḍho narakānna nivarttate|
lobhādasadṛśe puṃsi kanyāṃ yastu prayacchati88|
rauravaṃ narakaṃ prāpya cāṃḍālatvaṃ ca gacchati|
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gṛhṇāti manasā prājño yaddattaṃ tasya cākṣayam|
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jāmāturyautakaṃ datvā sarvaṃ bhavati cākṣayam|
vivāhasamaye vatsa sagotra paragotrajaiḥ91|
yautakaṃ dīyate kiṃcittatsarvaṃ cākṣayaṃ bhavet|
dātā na smarate dānaṃ pratigrāhī na yācate92|

ubhau tau narakaṃ yātaścinnarajjurghaṭo yathā|
avaśyaṃ yautakaṃ dānaṃ dātavyaṃ sātvikena hi93|
adatvā narakaṃ prāpya dāsītvamupagacchati|
atyāsannetidūrasthe cātyāḍhye cāti durgate94|
kulahīne ca mūrkhe ca ṣaṭsu kanyā na dīyate|
ativṛddhe cātidīne rogiṣṭhe deśavāsini95|

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lobhātsaṃmānalābhācca kanyakā parivartanāt|
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sālaṃkārāṃ saśayyāṃ ca datvā'naṃtaphalaṃ labhet|
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ekā varāya dātavyā aparā brāhmaṇāya tu|
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kalpakālaṃ bhavetsvargaṃ nṛpo vā kau mahādhanī|

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ya idaṃ śṛṇuyānnityaṃ puṇyākhyānamanuttamam|
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labheta so'kṣayaṃ svargaṃ nārīṇāṃ vallabho bhavet|
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śrutaṃ harati pāpāni janmajanmakṛtāni ca|
saubhāgyaṃ labhate loke tathaiva ca varāṃganā103|
iti śrīpādmapurāṇe prathame srṣṭikhaṃḍe paṃcākhyāne strīṇāmākhyānaṃnāma|
dvipaṃcāśattamo'dhyāyaḥ52|

English translation

The brāhmaṇa said :

1. O Viṣṇu , how was there (i.e. for what reason was there) a wound of the stake on the body of Māṇḍavya (i.e. why was he fixed on the stake)? How (i.e. for what reason) leprosy spread on the body of the husband of the loyal wife?

Hari said :

2. As a child, Māṇḍavya inadvertently put (i.e. inserted) a straw into the abdomen of a cricket, and abandoned her through folly.

3. That brāhmaṇa , who was ignorant of dharma , due to that blemish, experienced a poignant pain day and night.

4. But being engaged in abstract meditation he did not feel (the agony) caused by the stake. Due to his great practice in deep meditation, the sage did not experience the full poignancy.

5. O best brāhmaṇa, due to the brāhmaṇa leper's having harmed a brāhmaṇa, and due to his not having restrained his senses, there was leprosy, stinking with pus on his body.

6. O brāhmaṇa, formerly he had offered four young girls and also three daughters to brāhmaṇas , therefore he (obtained) that chaste (woman as his) wife.

7. Due to her only, he would be equal to me. Why should you be amazed? Know that the previous karma (is the cause).

The brāhmaṇa said :

8. He, whose wife is unruly and wicked, will not certainly get heaven; since, O lord, her life is like this, good of all is desired.

Hari said :

9. There are certain unruly and wicked wives of a man who gives everything. Among them the man should not think about her who cannot be protected.

10. To women none is dear; nor is there anyone that is not dear to them. Like cows looking for newer and newer grass they look for newer and newer lover.

11. A woman certainly resorts to a man who is poor, ugly, or who is not virtuous or who does not come from a good family or who is a servant.

12. A young married woman after leaving her husband, who is endowed with virtues, who belongs to a good family, who is very rich, who is handsome, and adept in sex would resort to a mean man.

13. O brāhmaṇa, listen to the dialogue between Umā and Nārada , by (listening to) which you would fully know the various actions of women.

14-15. O brāhmaṇa, the sage Nārada was naturally inquisitive about everything. Thinking to himself, he went to the excellent mountain Kailāsa , in the Himālaya , which was (Śiva 's) dwelling connected with the legend of Nandi . The magnanimous sage, having saluted Pārvatī , asked her:

16. "O goddess, I am eager to know about the ill acts of women. You are connected with the occupation of young married women.

17. You truly know the heart of all women. Therefore, please tell everything to me, who am humble and ignorant."

The goddess said :

18. In this existence (as women) which is fit to be united with, whether it is appropriate or not, the heart of women is undoubtedly always fixed upon men.

19. O Nārada, it is true, (quite) true, that the vulva of women becomes moistened on seeing a well-dressed man, whether he is her brother or son.

20. When there is no place, no moment or no suitor (available), then (only) the chastity of women happens to be there.

21. A woman is like a pot of ghee ; a man is like a burning charcoal. Therefore one should not keep ghee and fire at one place.

22. O son, as the driver of an elephant brings him under control with a goad or a mallet, (exactly) in the same way the protector of women (brings them under control).

23. Her father protects her in her childhood; her husband protects her in her youth; her sons protect her in her old age. A woman never deserves freedom.

24. So due to her freedom and her own desire, a beautiful clever woman, sought after by a man, would act according to her urge.

25. As cooked food, in the absence of protection, is controlled by (i.e. eaten by) dogs and crows, in the same way, a young woman would become corrupt due to freedom.

26. Again, the family would be spoiled due to her contact. He who is born from the seed of another man (than his own father) is of a mixed caste.

27. Commixture of castes is caused by paramours. The sinner (who commits it) would certainly live in hell. All (such sinners) are born as insects on the earth.

28. Then O son of a brāhmaṇa, such a man is taken to (i.e. born in) a Mleccha family. Since due to a corrupt wife the family would perish, therefore a man should not have a corrupt wife.

29. That mean man who even after knowing the fault of women, endures it, would remain in the fearful Raurava (hell) with his dead ancestors.

30. Some woman causes the family to fall, some emancipates the family. Therefore, making all efforts, a wise man should marry a woman born in a good family.

31. A woman is impartial to both the families (i.e. that of her father and that of her husband), and brings them together. A good woman emancipates the families (i.e. members of both the families), (while) a wicked one causes them to fall.

32. They say that in the mundane existence, heaven, (good of) the family, blemish, success or failure, son, daughter, friend depend upon woman.

33. Therefore a wise man should marry one or the other for raising progeny. She is the abode of many blemishes.

34. The husband, who approaches his wife during menses, becomes the killer of a brāhmaṇa or of an embryo, and -goes to hell.

35. He, a sinner, who, through delusion dislikes and deserts a chaste wife, commits that sin which (he would have committed) by killing her, and having experienced the fruits of that (sin), he would go to hell.

36. By kidnapping a woman, a man (i.e. the man who kidnaps) would go to (i.e. would be born in) the family of a cāṇḍāla . In the same way a man becomes fallen by abandoning his wife.

37. Such a man would, placing his wife on his shoulder, live for a long time in Yama ’s city. Her feces and urine would always fall on his head.

38. Thus for thousands of years the wicked one carries (on his shoulders) the burden (of his wife). Again he would go to (i.e. live in) Raurava for as many years as there are hairs on the body.

39. He again descends (i.e. is born) among the insects, and then goes to (i.e. obtains) the existence of man. Then due to former blemish, he obtains (i.e. is involved in) quarrel and (suffers from) grief.

40-4la. Having thus obtained three births, a man is free from sin. His wife, suffering in hell for that much period, and being born as a female crow and a female fox, and having eaten the filth of leavings of food, would become a widow in the human world.

41 b-43a. And a man, a practised deceiver, who would approach (i.e. cohabit with) a cāṇḍāla woman or a Mleccha woman or a Pulkasa woman, having suffered there (i.e. in the hell) twice, thrice or four times that period (is reborn), and having cohabited with his mother, his preceptor’s wife, a brāhmaṇa woman, a queen or someone else who is the wife of a superior person, is not born again (i.e. eternally

lives in hell only).

43b-44. There is no requital after having cohabited with (i.e. for one who cohabits with) his sister, his son's wife, sister or daughter-in-law, his paternal uncle's wife, the sister of his father or mother or any other woman (than his own wife).

45-46a. He would be the killer of a brāhmaṇa, would be blind and dull of speech. Being deaf in ears he falls, and there is no atonement (for the sin of him also) who has uttered very obscene words about women as a class.

The brāhmaṇa said :

46b-47a. O lord, having done such bad deeds, how is liberation (possible) (for such a man)? (Please) tell it to me. I really want to hear (about it).

The lord said :

47b-48a. Having gone to (i.e. cohabited with) them (i.e. one, who cohabits with these women), dies after embracing a doll of heated iron, and then being pure, goes to the other world.

48b-49a. All the sin of that man, who leaves the householder's stage and becomes intent on me and always remembers Govinda , perishes.

49b-52a. (Even if) he has committed a myriad of brāhmaṇacides by approaching (i.e. cohabitting with) his preceptor's wife, or has committed a hundred lakh of sins by drinking spirituous liquor distilled from rice etc. or has kept gold etc. with him for a long time after having snatched it—all these and other great sins of such a man perish as cotton or hay perishes (is burnt) after having come in contact with fire. Therefore, a man would be purified after having recollected my name i.e. Govinda.

52b-53a. That man, who lives in the householder's stage (i.e. as a householder) and having worshipped him (i.e. who loudly recites Govinda's name and worships him), is free from sin.

53b-55. That man obtains fruit equal to the fruit obtained by giving away a crore of cows on a solar eclipse day at the bank of the Ganges —or that which is a thousand times more—by reciting the name of Govinda, and he would eternally live in my city. Such a man becomes a sovereign king after having lived in (my) house according to his desire.

56-57. A man having listened to my story (narrated) in a Purāṇa , becomes equal to me. Having narrated the Purāṇa (to others) he would obtain intimate union with me. Therefore one should always carefully listen to and cause (others) to listen to a Purāṇa—the store of dharma; (i.e. should recite it to others). Such a man would go to (i.e. be united with) Viṣṇu's body.

58. O son of a brāhmaṇa, listen to another thing also, which I shall narrate fully, as to what would happen (i.e. what is to be done) according to the circumstances when a sin with reference to a woman is committed.

59. A man should, on an auspicious day, present a jar of water—giving great fruit—along with the gift of all seeds to a brāhmaṇa. That moment only he is purified forthwith.

60. He should give the seeds of all grains etc., to a brāhmaṇa at the (proper) time. Having destroyed all his sins, he obtains heaven eternally.

61-62a. O brāhmaṇa sage, I shall tell you about the strong

virtue of a chaste woman. Her family becomes pure; and prosperity always prevails (in her family). Both the families obtain heaven, and also her husband and she herself (go to heaven).

62b. O brāhmaṇa, the virtue of a faithful, devoted wife has been forgotten (to be told) to you who have been asking (about it).

63-64a. I shall again tell what is beneficial to the worlds and auspicious as regards the women. Those meritorious women, having got up early go, after the chaste lady, to my position, as a result of their religious merit.

64b-66a. (The vow) is recommended for six months, or an year or more. The chaste woman, as long as she is pure, would go to heaven. The woman, who follows her husband, takes him, who is a drunkard, the killer of a brāhmaṇa, or full of all sins, to heaven from the mud (of sin).

66b-67a. He shines like the god of love, and she is charming like Rati . In the world only, she experiences unending pleasure.

67b-68a. She, who, on the death of her lord at a distant place, after having got his insignia, dies through her prowess as a chaste woman, emancipates her husband from sin.

68b-69a. If the chaste woman, when her husband is dead in another country, takes the insignia of her husband, she would go to heaven after having lain (i.e. if she lies) on (the pile of funeral) fire.

69b-70a. A brāhmaṇa woman who follows her dead husband, would not take herself and her husband to heaven, as a result of killing herself.

70b-7la. By the command of Brahmā , a brāhmaṇa woman should not die (by going to the cremation ground) with (the dead body of) her husband. She, becomes a killer of herself, (by thus dying with her husband. So she should not die like this), but (should) become a recluse.

Narottama said :

71b-72a. Of all the castes, a brāhmaṇa is recommended to be praiseworthy. What is meritorious here for an eminent brāhmaṇa, and what is its opposite (i.e. sinful)?

The lord said :

72b-74a. A rash act is never proper for a brāhmaṇa woman. A man (who lures her to do such an act) is a killer of a brāhmaṇa. Therefore, O brāhmaṇa, I shall tell you which vow a brāhmaṇa woman should observe; please listen properly.

74b- 75a. She should never eat flesh brought from a market. (Then) she would obtain the fruit of the performance of thousands of horse-sacrifices, at the end of the year.

75b-77a. Worship of the desired deity is the best vow (in honour) of Hari . Without jealousy she should also offer water and piṇḍa to her husband. The chaste woman will be suddenly united with her husband in the heaven of Viṣṇu; (and will live with him there) for crores of thousands of ages and crores of hundreds of ages.

77b-79a. From there the brāhmaṇa woman will come out, after having received a great vow. She would emancipate thousands and hundreds (of members) of both the families (i.e. her father's family and her husband's family). Therefore, relatives, sons, brothers etc. should never curb (her) and should not make her lose her vow.

79b-82. A widow should not observe the vow when Viṣṇu's day occurs. The unfortunate one again becomes a widow existence after existence. She who eats fish and flesh, goes to hell (i.e. lives in hell) for a longtime, due to the wrong performance of the vows, and certainly becomes a bitch. That wicked widow, who cohabits (with a man) is the destroyer of the family, and having sufferel [suffered?] (i.e. lived) in hells, she becomes (i.e. is born) as a female vulture for ten births. Then becoming (i.e. being born as) a female jackal she would be born as a human being.

83a. Similarly she who becomes a widow in her childhood becomes a maid (if she errs in the performance of vows).

The brāhmaṇa said :

83b-84a. Tell me (about) the fruit (that one would get) by offering (one's) daughter (to a proper bridegroom) and also tell me the fruit (that one gets) by (offering) a maid. O lord, tell me about the (proper) procedure about this, if you favour

The lord said :

84b-85a. Listen to the fruit (which one would get) by (offering one's) daughter (to a bridegroom), who is endowed with (good) form (i.e. who is handsome), who is endowed with virtues, who hails from a good family, who is youthful, who is wealthy.

85b-86a. He, who gives his daughter united (i.e. decorated) with all ornaments, has (indeed) given the entire earth, with mountains, forests and jungles.

86b-87a. The giver would certainly get the fruit of offering his daughter (decorated with) half (the number of) ornaments. The fruit of offering a daughter without ornaments would be a quarter (of the fruit mentioned above).

87b-88a. A man who receives the price for his daughter goes to hell. The ignorant man, after having sold his daughter (i.e. who accepts the price for his daughter), never comes back from hell.

88b-89a. He, who, through greed, offers his daugh ter to a man who is not suitable (for her), goes to the Raurava hell and (then) is born as a cāṇḍāla.

89b-90a. Therefore a wise man never takes from his son-inlaw the price for his daughter. What he willingly gives is inexhaustible for him (i.e. gives him an inexhaustible fruit).

90b-9la. All that land, a cow, gold, wealth, garments, corn which he gives to his son-in-law and the presents made to his daughter at the time of her marriage becomes (i.e. leads to an) inexhaustible (fruit).

91b-92a. O child, whatever presents are given to the bride

at her marriage by those who belong to her family or by those who belong to other families (than her own family) become inexhaustible.

92b-93a. The donor does (i.e. should) not remember the gift, nor does (i.e. should) the recipient ask for it. Both (who remember what he gives, and who asks for a present) go to hell like a pot the rope of which is cut off.

93b-94a. So a good man should give presents to a bride at her marriage. By not giving such a present one goes to hell and becomes (i.e. is born as) a maid-servant.

94b-95a. A daughter is not given in marriage to anyone of these six types of men, viz. one who lives very near, one who lives far away, one who is extremely opulent, one who is very poor, who does not have a high descent, or who is a fool.

95b-96a. Similarly a daughter is not given to a very old man, or to him who is very miserable or to him who lives in (another) country, to him who becomes very angry or to him who is not content.

96b. A man, giving (i.e. who gives) his daughter to (anyone of) these obtains (i.e. goes to) hell.

97a. (A man, who gives his daughter to an unsuitable man) through greed, through being honoured or who exchanges the bride (at the time of marriage), goes to hell.

97b-98a. By offering a dear, young, beautiful woman (i.e. a maiden) along with ornaments and bed, to (one of) the sages, a man would obtain unending fruit.

98b-99a. The fruit of a young virgin and a girl eight years old is the same. One should be given to a suitor, the other one to a brāhmaṇa.

99b-I 00. A wise man, without troubling himself, should offer a purchased daughter to god. Till the end of the Kalpa he would get (i.e. live in) heaven, and would be a king or a very rich man on the earth; and in every birth he would get a very beautiful, fine wife.

101-103. The sin of that man, who everyday listens to this excellent auspiciou s account, perishes and he masters all sacred works. He would get eternal heaven (i.e. would eternally live in heaven), and would become dear to women. A kṣatriya becomes victorious and certainly a king also. Listening to it removes sins committed in birth after birth. In the same way, an excellent woman receives good fortune (i.e. the auspicious state of wife-hood).

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 53

Non-Covetousness of a Śūdra

Chapter 53 of 693 · 78 detected Sanskrit verse markers

Sanskrit

द्विज उवाच-
तुलाधारस्य चरितं प्रभावमतुलं प्रभो।
वक्तुमर्हस्यशेषेण यदि मय्यस्त्यनुग्रहः१।
श्रीभगवानुवाच -
सत्यभावादलोभाच्च दद्याद्यो वै त्वमत्सरात्।
नित्यं यज्ञशतं तस्य सुनिष्पन्नं सुदक्षिणम्२।
सत्येनोदयते सूरो वाति वातस्तथैव च।
न लंघयेत्समुद्रस्तु वेलां कूर्मो धरां तथा३।
सत्येन लोकास्तिष्ठंति सर्वे च वसुधाधराः।
सत्याद्भ्रष्टोथ यः सत्वोप्यधोवासी भवेद्ध्रुवम्४।
सत्यवाचिरतोथस्तु सत्यकार्यरतः सदा।
सशरीरेण स्वर्लोकमागत्याच्युततां व्रजेत्५।
सत्येन मुनयः सर्वे मां च गत्वा स्थिरं गताः।
सत्याद्युधिष्ठिरो राजा सशरीरो दिवं गतः६।
सर्वशत्रुगणं जित्वा लोको धर्मेण पालितः।

अकरोच्च मखं शुद्धं राजसूयं सुदुर्लभम्७।
चतुरशीतिसहस्राणि ब्राह्मणानां च नित्यशः।
भोजयेद्रुक्मपात्रेषु राजोपकरणेषु च८।
भोजयित्वोपकरणांस्तेभ्यो दत्वा विसर्जयेत्।
यदभीष्टं द्विजातीनामतोन्यद्दापयेद्धनम्९।
अदरिद्रं ततो ज्ञात्वा द्विजव्यूहं परित्यजेत्।
तथैव स्नातकानां तु सहस्राणि तु षोडश।
नित्यं संभोजयेद्राजा सत्येनैव विमत्सरः१०।
अतिष्ठंत गृहे पूर्वं चिरं तस्य जिगीषया।
जितं तेन जगत्सर्वं प्राणानुग्रहकारणात्११।
सत्येन चासुरो राजा बलिरिंद्रो भविष्यति।
पातालस्थस्य तस्यैव भूयस्तिष्ठामि वेश्मनि१२।
निरंतरं च तिष्ठामि स्वांते पुण्यैककर्मणः।
यद्वा पुरा मया बद्धो दैत्ययोनेर्विमोक्षणात्१३।
तलं चैवामरत्वं हि शक्रत्वं प्रददाम्यहम्।

हरिश्चंद्रो नृपस्सत्यात्सवाहनपरिच्छदः१४।
स्वशरीरेण शुद्धेन सत्यलोके प्रतिष्ठितः।
राजानो बहवश्चान्ये ये च सिद्धा महर्षयः१५।
ज्ञानिनो यतयश्चैव सर्वे सत्येऽच्युताऽभवन्।
तस्मात्सत्यरतो लोके संसारोद्धरणक्षमः१६।
तुलाधारो महात्मा वै सत्यवाक्ये प्रतिष्ठितः।
लोके तत्सदृशो नास्ति सत्यवाक्यस्य कारणात्१७।
अश्वमेधसहस्रेण सत्यं तु तुलया धृतम्।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते१८।
सर्वं सत्याद्भवेत्साध्यं सत्यो हि दुरतिक्रमः।
सत्यवाक्येन सा धेनुर्बहुला स्वर्गगामिनी१९।
सर्वं राष्ट्रं समाधाय पुनरावृत्तिदुर्लभा।
तथायं सर्वदा साक्षी मृषा नास्ति कदाचन२०।
बह्वर्घमल्पमर्घं च क्रयविक्रयणे सुधीः।
सत्यवाक्यं प्रशस्तं च विशेषात्साक्षिणो भवेत्२१।

साक्षिणः सत्यमुक्त्वा च अक्षयं स्वर्गमाययुः।
वावदूकः सभां प्राप्य सत्यं वदति वाक्पतिः२२।
स याति ब्रह्मणो गेहं यज्ञैरन्यैश्च दुर्लभम्।
सभायां यो वदेत्सत्यमश्वमेधफलं लभेत्२३।
लोभाद्द्वेषान्मृषोक्त्वा च रौरवं नरकं व्रजेत्।
सर्वसाक्षी तुलाधारो जनानां शूर एव च२४।
विशेषाल्लोभसंत्यागान्नाके निर्जरतां व्रजेत्।
कश्चिच्छूद्रो महाभागो न लोभे वर्तते क्वचित्२५।
वृत्तिश्शाकेन दुःखेन तथा शिलोंछतो भृशम्।
जर्जरं वस्त्रयुग्मं च करौ पात्रे च सर्वदा२६।
सदापि लाभविरहो न परस्वं गृहीतवान्।
तस्य जिज्ञासयैवाहं गृहीत्वा वस्त्रयुग्मकम्२७।
अवकोटे नदीतीरे स्थितस्संस्थाप्य सादरम्।
स दृष्ट्वा वस्त्रयुग्मं तन्न लोभे कुरते मनः२८।
इतरस्य परिज्ञाय तत्क्षांत्या स्वगृहं ययौ।

ततो विचिंतयित्वा तु हृदा स्वल्पमिति द्विज२९।
उदुंबरं हेमगर्भं मया तत्रैव पातितम्।
किंकरे च नदीतीरे विकोणे जनवर्जिते३०।
तस्य यातस्य देशे तु दृष्टं तेन तदद्भुतम्।
अलं विधानमेतत्तु कृत्रिमं चोपलक्ष्यते३१।
ग्रहणे वाधुना चास्य अलोभं नष्टमेव मे।
अस्यैव रक्षणे कष्टमहंकारपदं त्विदम्३२।
यतो लोभस्ततो लाभो लाभाल्लोभः प्रवर्तते।
लोभग्रस्तस्य पुंसश्च शाश्वतो निरयो भवेत्३३।

यदि नो विगुणं वित्तं यदा वेश्मनि तिष्ठति।
तदा मे दारपुत्राणामुन्माद्यो ह्युपपद्यते३४।
उन्मादात्कामसंजात विकारान्मतिविभ्रमः।
भ्रमान्मोहोप्यहंकारः क्रोधलोभावतः परं३५।
एषां प्रचुरभावाच्च तपः क्षयं गमिष्यति।
क्षीणे तपसि वर्तते पंकाश्चित्तप्रमोहकाः३६।

तैश्च शृंखलयोगैश्च बद्धो नैवोद्धृतिं व्रजेत्।
एतद्विमृश्य शूद्रोऽसौ परित्यज्य गृहं गतः३७।
स्वस्था देवा मुदा तत्र साधुसाध्वेति चाब्रुवन्।
निर्ग्रंथिरूपमादाय तस्यांतिक गृहं तथा३८।
गत्वाहं दैवसंवादमवदं भूतवर्तनम्।
ततोभ्यासप्रसंगाच्च जनानां च परिप्लवात्३९।
तस्य योषा तदागत्य पप्रच्छ दैवकारणम्।
ततोहमवदं तस्य यद्वा चेतोगतं द्रुतम्४०।
निभृतोथ निनादस्य कारणं कथितं मया।
हृद्गतं पतिना तेद्य विधिना दत्तमज्ञवत्४१।
परित्यक्तं महाभागे पुनर्नास्तीह ते वसु।
यावज्जीवति दौर्विध्यं तस्य भोक्ता न संशयः४२।
गच्छ मातर्गृहं शून्यमलब्धं तत्प्रपृच्छतम्।
श्रुत्वा तद्वै शिवं सा च वचनं पत्युरंतिके४३।
गत्वा प्रोवाच दुर्वृत्तं तच्छ्रुत्वा विस्मयं गतः।

स विचिंत्य तया सार्धमागतोसौ ममांतिकम्४४।
निभृतं मामुवाचेदं क्षपणत्वं च कीर्तय।
क्षपणक उवाच-
चाक्षुषं चिरसंशुद्धं हेलया तृणवत्कथम्४५।
त्वया त्यक्तं यतस्तात नास्ति भाग्यमकंटकम्।
ऐश्वर्यमतुलं शौर्यं शौर्यते भावुकं पुनः४६।
स्वबंधूनां महद्दुःखमाजन्ममरणांतिकम्।
द्रक्ष्यसे चात्मना नित्यं मृतानां या गतिर्ध्रुवम्४७।
तस्मात्तद्गृह्यतां तूर्णं भुंक्ष्व भोग्यमकंटकम्।
ऐश्वर्यमतुलं शौर्यं लोकानां विस्मयं वरम्४८।
शूद्र उवाच-
न मे वित्ते स्पृहा चास्ति धनं संसार वागुरा।
तद्विधौ पतितो मर्त्यो न पुनर्मोक्षकं व्रजेत्४९।
शृणु वित्तस्य यद्दोषमिहलोके परत्र च।
भयं चोराच्च ज्ञातिभ्यो राजभ्यस्तत्करादपि५० 1.53.50।

सर्वे जिघांसवो मर्त्याः पशुमत्स्यविविष्किराः।
तथा धनवतां नित्यं कथमर्थास्सुखावहाः५१।

प्राणस्यांतकरो ह्यर्थस्साधको दुरितस्य च।
कालादीनां प्रियं गेहं निदानं दुर्गतेः परम्५२।
क्षपणक उवाच-
यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बांधवाः।
कुलं शीलं च पांडित्यं रूपं भोग्यं यशः सुखम्५३।
धनेन तु विहीनस्य पुत्रदारोज्झितस्य च।
कथं मित्रं कथं धर्मं दीनानां जन्मनः कथं५४।
सत्वादिक्रतुकार्यं च पुष्करिण्युपकारकं।
दानं नाकस्य सोपानं निःस्वस्य च न सिद्ध्यति५५।
व्रतकार्यस्य रक्षा च धर्मादिश्रवणं भृशम्।
पितृयज्ञादितीर्थं च निर्वित्तस्य न सिद्ध्यति५६।
तथा रोगप्रतीकारः पथ्यमौषधसंचयं।
रक्षणं विग्रहश्चैव शत्रूणां विजयो ध्रुवम्५७।

स्त्रीणां च जन्मना वार्ता वसुयोगेन लभ्यते।
भूतभव्यप्रवृत्तानां सुकृतं दुष्कृतं च यत्५८।
तस्माद्बहुधनं यस्य तस्य भोग्यं यदृच्छया।
स्वर्गं वितरणादेव लप्स्यसे ह्यचिरादितः५९।
शूद्र उवाच-
अकामाच्च व्रतं सर्वमक्रोधात्तीर्थसेवनम्।
दया जप्यसमा शुद्धं संतोषो धनमेव च६०।
अहिंसा परमा सिद्धिः शिलोंछवृत्तिरुत्तमा।
शाकाहारः सुधातुल्य उपवासः परंतप६१।
संतोषो मे महाभोग्यं महादानं वराटकम्।
मातृवत्परदाराश्च परद्रव्याणि लोष्ठवत्६२।
परदारा भुजंगाभाः सर्वयज्ञ इदं मम।
तस्मादेनं न गृह्णामि सत्यं सत्यं गुणाकर६३।
प्रक्षालनाद्धि पंकस्य दूरादस्पर्शनं वरं।
इत्युक्ते तु नरश्रेष्ठ पुष्पवर्षं पपात ह६४।

मूर्ध्निदेशे तनौ तस्य सर्वदेवेरितं द्विज।
देवदुंदुभयो नेदुर्नृत्यंत्यप्सरसां गणाः६५।
जगुर्गंधर्वपतयो विमानं चापतद्दिवः।
ऊचुर्देवगणास्तत्र विमानमिदमारुह६६।
सत्यलोकं समासाद्य भुंक्ष्व भोग्यं महेंद्रवत्।
संख्या तेनापि वर्तेत भोग्यकालस्य धार्मिक६७।
इत्युक्तेषु च देवेषु शूद्रो वचनमब्रवीत्।
कथं निर्ग्रंथकस्यास्य ज्ञानं चेष्टास्य भाषणम्६८।
किं वा हरिहरौ ब्रह्मा किं वा शक्रो बृहस्पतिः।
किं वा मच्छलनादेव साक्षाद्धर्म इहागतः६९।

इत्युक्ते क्षपणश्चासौ स्मितो वचनमब्रवीत्।
विज्ञातुं चैव वो धर्ममहं विष्णुरिहागतः७०।
विमानेन दिवं गच्छ सकुटुंबो महामुने।
मत्प्रसादाच्च युष्माकं सदैव नवयौवनम्७१।
भविष्यति महाप्राज्ञ भाग्यानंत्यं प्रलप्स्यथ।

दिव्याभरणसंयुक्ता दिव्यवस्त्रोपशोभिताः७२।
गतास्ते सहसा नाकं सर्वैर्बंधुजनैर्वृताः।
एवं द्विजवरश्रेष्ठ लोभत्यागाद्ययुर्दिवम्७३।
तुलाधारस्तथाधीमान्सत्यधर्म प्रतिष्ठितः।
ये न जानाति तद्वृत्तं देशांतरसमुद्भवम्७४।
तुलाधारसमो नास्ति सुरलोके प्रतिष्ठितः।
तस्मात्त्वमपि भूदेव समं गत्वा दिवं व्रज७५।
य इदं शृणुयान्मर्त्यः सर्वधर्मप्रतिष्ठितः।
जन्मजन्मार्जितं पापं तत्क्षणात्तस्य नश्यति७६।
सकृत्पठनमात्रेण सर्वयज्ञफलं लभेत्।
लोकानां पुरतो विप्र देवानामर्च्यतां व्रजेत्७७।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे शूद्रस्यालोभाख्यानं नाम त्रिपंचाशत्तमो-ऽध्यायः५३।
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Roman transliteration

dvija uvāca-
tulādhārasya caritaṃ prabhāvamatulaṃ prabho|
vaktumarhasyaśeṣeṇa yadi mayyastyanugrahaḥ1|
śrībhagavānuvāca -
satyabhāvādalobhācca dadyādyo vai tvamatsarāt|
nityaṃ yajñaśataṃ tasya sunispannaṃ sudakṣiṇam2|
satyenodayate sūro vāti vātastathaiva ca|
na laṃghayetsamudrastu velāṃ kūrmo dharāṃ tathā3|
satyena lokāstiṣṭhaṃti sarve ca vasudhādharāḥ|
satyādbhraṣṭotha yaḥ satvopyadhovāsī bhaveddhruvam4|
satyavāciratothastu satyakāryarataḥ sadā|
saśarīreṇa svarlokamāgatyācyutatāṃ vrajet5|
satyena munayaḥ sarve māṃ ca gatvā sthiraṃ gatāḥ|
satyādyudhiṣṭhiro rājā saśarīro divaṃ gataḥ6|
sarvaśatrugaṇaṃ jitvā loko dharmeṇa pālitaḥ|

akarocca makhaṃ śuddhaṃ rājasūyaṃ sudurlabham7|
caturaśītisahasrāṇi brāhmaṇānāṃ ca nityaśaḥ|
bhojayedrukmapātreṣu rājopakaraṇeṣu ca8|
bhojayitvopakaraṇāṃstebhyo datvā visarjayet|
yadabhīṣṭaṃ dvijātīnāmatonyaddāpayeddhanam9|
adaridraṃ tato jñātvā dvijavyūhaṃ parityajet|
tathaiva snātakānāṃ tu sahasrāṇi tu ṣoḍaśa|
nityaṃ saṃbhojayedrājā satyenaiva vimatsaraḥ10|

atiṣṭhaṃta gṛhe pūrvaṃ ciraṃ tasya jigīṣayā|
jitaṃ tena jagatsarvaṃ prāṇānugrahakāraṇāt11|
satyena cāsuro rājā balirindro bhaviṣyati|
pātālasthasya tasyaiva bhūyastiṣṭhāmi veśmani12|
niraṃtaraṃ ca tiṣṭhāmi svāṃte puṇyaikakarmaṇaḥ|
yadvā purā mayā baddho daityayonervimokṣaṇāt13|
talaṃ caivāmaratvaṃ hi śakratvaṃ pradadāmyaham|

hariścaṃdro nṛpassatyātsavāhanaparicchadaḥ14|
svaśarīreṇa śuddhena satyaloke pratiṣṭhitaḥ|
rājāno bahavaścānye ye ca siddhā maharṣayaḥ15|
jñānino yatayaścaiva sarve satye'cyutā'bhavan|
tasmātsatyarato loke saṃsāroddharaṇakṣamaḥ16|
tulādhāro mahātmā vai satyavākye pratiṣṭhitaḥ|
loke tatsadṛśo nāsti satyavākyasya kāraṇāt17|
aśvamedhasahasreṇa satyaṃ tu tulayā dhṛtam|
aśvamedhasahasrāddhi satyameva viśiṣyate18|
sarvaṃ satyādbhavetsādhyaṃ satyo hi duratikramaḥ|
satyavākyena sā dhenurbahulā svargagāminī19|
sarvaṃ rāṣṭraṃ samādhāya punarāvṛttidurlabhā|
tathāyaṃ sarvadā sākṣī mṛṣā nāsti kadācana20|
bahvarghamalpamarghaṃ ca krayavikrayaṇe sudhīḥ|
satyavākyaṃ praśastaṃ ca viśeṣātsākṣiṇo bhavet21|

sākṣiṇaḥ satyamuktvā ca akṣayaṃ svargamāyayuḥ|
vāvadūkaḥ sabhāṃ prāpya satyaṃ vadati vākpatiḥ22|
sa yāti brahmaṇo gehaṃ yajñairanyaiśca durlabham|
sabhāyāṃ yo vadetsatyamaśvamedhaphalaṃ labhet23|
lobhāddveṣānmṛṣoktvā ca rauravaṃ narakaṃ vrajet|
sarvasākṣī tulādhāro janānāṃ śūra eva ca24|
viśeṣāllobhasaṃtyāgānnāke nirjaratāṃ vrajet|
kaścicchūdro mahābhāgo na lobhe vartate kvacit25|
vṛttiśśākena duḥkhena tathā śiloṃchato bhṛśam|
jarjaraṃ vastrayugmaṃ ca karau pātre ca sarvadā26|
sadāpi lābhaviraho na parasvaṃ gṛhītavān|
tasya jijñāsayaivāhaṃ gṛhītvā vastrayugmakam27|
avakoṭe nadītīre sthitassaṃsthāpya sādaram|
sa dṛṣṭvā vastrayugmaṃ tanna lobhe kurate manaḥ28|
itarasya parijñāya tatkṣāṃtyā svagṛhaṃ yayau|

tato viciṃtayitvā tu hṛdā svalpamiti dvija29|
uduṃbaraṃ hemagarbhaṃ mayā tatraiva pātitam|
kiṃkare ca nadītīre vikoṇe janavarjite30|
tasya yātasya deśe tu dṛṣṭaṃ tena tadadbhutam|
alaṃ vidhānametattu kṛtrimaṃ copalakṣyate31|
grahaṇe vādhunā cāsya alobhaṃ naṣṭameva me|
asyaiva rakṣaṇe kaṣṭamahaṃkārapadaṃ tvidam32|
yato lobhastato lābho lābhāllobhaḥ pravartate|
lobhagrastasya puṃsaśca śāśvato nirayo bhavet33|
yadi no viguṇaṃ vittaṃ yadā veśmani tiṣṭhati|
tadā me dāraputrāṇāmunmādo hyupapadyate34|
unmādātkāmasaṃjāta vikārānmativibhramaḥ|
bhramānmohopyahaṃkāraḥ krodhalobhāvataḥ paraṃ35|

eṣāṃ pracurabhāvācca tapaḥ kṣayaṃ gamiṣyati|
kṣīṇe tapasi vartaṃte paṃkāścittapramohakāḥ36|

taiśca śṛṃkhalayogaiśca baddho naivoddhṛtiṃ vrajet|
etadvimṛśya śūdro'sau parityajya gṛhaṃ gataḥ37|
svasthā devā mudā tatra sādhusādhviti cābruvan|
nirgraṃthirūpamādāya tasyāṃtika gṛhaṃ tathā38|
gatvāhaṃ daivasaṃvādamavadaṃ bhūtavartanam|
tatobhyāsaprasaṃgācca janānāṃ ca pariplavāt39|
tasya yoṣā tadāgatya papraccha daivakāraṇam|
tatohamavadaṃ tasya yadvā cetogataṃ drutam40|
nibhṛtotha ninādasya kāraṇaṃ kathitaṃ mayā|
hṛdgataṃ patinā tedya vidhinā dattamajñavat41|
parityaktaṃ mahābhāge punarnāstīha te vasu|
yāvajjīvati daurvidhyaṃ tasya bhoktā na saṃśayaḥ42|
gaccha mātargṛhaṃ śūnyamalabdhaṃ tatpraprcchatam|
śrutvā tadvai śivaṃ sā ca vacanaṃ patyuraṃtike43|
gatvā provāca durvṛttaṃ tacchrutvā vismayaṃ gataḥ|

sa viciṃtya tayā sārdhamāgatosau mamāṃtikam44|
nibhṛtaṃ māmuvācedaṃ kṣapaṇatvaṃ ca kīrtaya|
kṣapaṇaka uvāca-
cākṣuṣaṃ cirasaṃśuddhaṃ helayā tṛṇavatkatham45|
tvayā tyaktaṃ yatastāta nāsti bhāgyamakaṃṭakam|
aiśvaryamatulaṃ śauryaṃ śīryate bhāvukaṃ punaḥ46|
svabaṃdhūnāṃ mahadduḥkhamājanmamaraṇāṃtikam|
drakṣyase cātmanā nityaṃ mṛtānāṃ yā gatirdhruvam47|
tasmāttadgṛhyatāṃ tūrṇaṃ bhuṃkṣva bhogyamakaṃṭakam|
aiśvaryamatulaṃ śauryaṃ lokānāṃ vismayaṃ varam48|
śūdra uvāca-
na me vitte spṛhā cāsti dhanaṃ saṃsāra vāgurā|
tadvidhau patito martyo na punarmokṣakaṃ vrajet49|
śṛṇu vittasya yaddoṣamihaloke paratra ca|
bhayaṃ corācca jñātibhyo rājabhyastatkarādapi50 1.53.50|

sarve jighāṃsavo martyāḥ paśumatsyaviviṣkirāḥ|
tathā dhanavatāṃ nityaṃ kathamarthāssukhāvahāḥ51|
prāṇasyāṃtakaro hyarthassādhako duritasya ca|
kālādīnāṃ priyaṃ gehaṃ nidānaṃ durgateḥ param52|
kṣapaṇaka uvāca-
yasyārthāstasya mitrāṇi yasyārthāstasya bāṃdhavāḥ|
kulaṃ śīlaṃ ca pāṃḍityaṃ rūpaṃ bhogyaṃ yaśaḥ sukham53|
dhanena tu vihīnasya putradārojjhitasya ca|
kathaṃ mitraṃ kathaṃ dharmaṃ dīnānāṃ janmanaḥ kathaṃ54|
satvādikratukāryaṃ ca puṣkariṇyupakārakaṃ|
dānaṃ nākasya sopānaṃ niḥsvasya ca na siddhyati55|
vratakāryasya rakṣā ca dharmādiśravaṇaṃ bhṛśam|
pitṛyajñāditīrthaṃ ca nirvittasya na siddhyati56|
tathā rogapratīkāraḥ pathyamauṣadhasaṃcayaṃ|
rakṣaṇaṃ vigrahaścaiva śatrūṇāṃ vijayo dhruvam57|

strīṇāṃ ca janmanā vārtā vasuyogena labhyate|
bhūtabhavyapravṛttānāṃ sukṛtaṃ duṣkṛtaṃ ca yat58|

tasmādbahudhanaṃ yasya tasya bhogyaṃ yadṛcchayā|
svargaṃ vitaraṇādeva lapsyase hyacirāditaḥ59|
śūdra uvāca-
akāmācca vrataṃ sarvamakrodhāttīrthasevanam|
dayā japyasamā śuddhaṃ saṃtoṣo dhanameva ca60|
ahiṃsā paramā siddhiḥ śiloṃchavṛttiruttamā|
śākāhāraḥ sudhātulya upavāsaḥ paraṃtapa61|
saṃtoṣo me mahābhogyaṃ mahādānaṃ varāṭakam|
mātṛvatparadārāśca paradravyāṇi loṣṭhavat62|
paradārā bhujaṃgābhāḥ sarvayajña idaṃ mama|
tasmādenaṃ na gṛhṇāmi satyaṃ satyaṃ guṇākara63|
prakṣālanāddhi paṃkasya dūrādasparśanaṃ varaṃ|
ityukte tu naraśreṣṭha puṣpavarṣaṃ papāta ha64|

mūrdhrideśe tanau tasya sarvadeveritaṃ dvija|
devaduṃdubhayo nedurnṛtyaṃtyapsarasāṃ gaṇāḥ65|
jagurgaṃdharvapatayo vimānaṃ cāpataddivaḥ|
ūcurdevagaṇāstatra vimānamidamāruha66|
satyalokaṃ samāsādya bhuṃkṣva bhogyaṃ maheṃdravat|
saṃkhyā tenāpi varteta bhogyakālasya dhārmika67|
ityukteṣu ca deveṣu śūdro vacanamabravīt|
kathaṃ nirgraṃthakasyāsya jñānaṃ ceṣṭāsya bhāṣaṇam68|
kiṃ vā hariharau brahmā kiṃ vā śakro bṛhaspatiḥ|
kiṃ vā macchalanādeva sākṣāddharma ihāgataḥ69|
ityukte kṣapaṇaścāsau smito vacanamabravīt|
vijñātuṃ caiva vo dharmamahaṃ viṣṇurihāgataḥ70|
vimānena divaṃ gaccha sakuṭuṃbo mahāmune|
matprasādācca yuṣmākaṃ sadaiva navayauvanam71|
bhaviṣyati mahāprājña bhāgyānaṃtyaṃ pralapsyatha|

divyābharaṇasaṃyuktā divyavastropaśobhitāḥ72|
gatāste sahasā nākaṃ sarvairbaṃdhujanairvṛtāḥ|
evaṃ dvijavaraśreṣṭha lobhatyāgādyayurdivam73|
tulādhārastathādhīmānsatyadharma pratiṣṭhitaḥ|
ye na jānāti tadvṛttaṃ deśāṃtarasamudbhavam74|
tulādhārasamo nāsti suraloke pratiṣṭhitaḥ|
tasmāttvamapi bhūdeva samaṃ gatvā divaṃ vraja75|
ya idaṃ śṛṇuyānmartyaḥ sarvadharmapratiṣṭhitaḥ|
janmajanmārjitaṃ pāpaṃ tatkṣaṇāttasya naśyati76|
sakṛtpaṭhanamātreṇa sarvayajñaphalaṃ labhet|
lokānāṃ purato vipra devānāmarcyatāṃ vrajet77|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe śūdrasyālobhākhyānaṃ nāma tripaṃcāśattamo-'dhyāyaḥ53|
|

English translation

The brāhmaṇa said :

1. O lord, if you favour me, (please) tell me fully about the life and matchless prowess of the trader.

The lord said :

2. A man should give (presents) with truthfulness, without greed, and without jealousy. (It may be said) that he would thus always well-accomplish a hundred sacrifices, in which sumptuous fees are given.

3. Due to truth (alone), the sun rises; also the wind blows; the ocean would (i.e. does) not cross its boundary nor would (i.e. does) the Tortoise avert (sustaining) the earth.

4. Due to truth (alone) the worlds stand (undisturbed), and also all mountains. That being, who swerves from truth, becomes a denizen of the nether world.

5. He, who always sticks to speaking the truth, and is always engaged in (doing) truthful deeds, having physically gone to heaven, would become one with Acyuta (i.e. Viṣṇu).

6. All the sages reached me by truthfulness, and (then) final beatitude. By truthfulness (alone) king Yudhiṣṭhira physically went to heaven.

7. Having conquered the entire host of his enemies, he righteously protected the world. He also performed the difficult Rājasūya sacrifice.

8-10a. (A king) should always feed eighty-four thousand brāhmaṇas in (i.e. serving the food in) golden plates and utensils, and having fed them (like this), he should dismiss them after giving the utensils to them. He should give the brāhmaṇas wealth other than that which is liked by them. Then seeing that the host of brāhmaṇas is not poor (i.e. is rich with the gifts) he should dismiss it.

10b-c. In the same way, a king, being free from jealousy, should everyday, truthfully feed sixteen thousand snātakas . [1]

11. They have beforehand stayed in his house with a desire for his victory. He has indeed conquered the entire world due to his showing favour for their life.

12. Due to truthfulness, Bali , the demon-king, will become Indra . I again and again stay in the house of him, who dwells in Pātāla .

13. I eternally stay in the heart of him, who does meritorious deeds; and (so) I had bound him (i.e. Bali to Pātāla) after freeing him from his existence as a demon.

14-15a. I give lower position, (or) godhead, (or) the position of Indra. Due to his truthfulness, king Hariścandra became settled in the Satyaloka , with his pure body and along with his vehicles and paraphernalia.

15b-16a. Many kings, and also others who were siddhas and great sages, who were wise and ascetics became settled in the Satya (- loka).

16b. Therefore a man, who is devoted to truth, is capable of crossing the mundane existence.

17. The magnanimous trader was well-settled in true speech (i.e. spoke the truth). As far as speaking the truth is concerned, there is none else like him in the world.

18. If a thousand horse-sacrifices and truth are weighed together, truth is superior to a thousand horse-sacrifices.

19-20a. Everything would be accomplished by means of truth; a truthful man cannot be overcome. That cow Bahulā went to heaven through speaking the truth. Having put together the entire people, she would not be reborn.

20b-21. So also he always observes (but) never tells a lie. He is very clever in purchasing or selling costly or cheap things. Especially for a witness telling the truth is commendable.

22-23a. Witnesses, having told the truth (i.e. who have told the truth), have gone to the inexhaustible heaven (i.e. have eternally lived in heaven). If an eloquent speaker speaks the truth after having gone to an assembly, he goes to Brahmā 's abode (a destination) difficult (to be reached) by other sacrifices.

23b-24a. He, who speaks the truth in an assembly, would obtain the fruit of (the performance of) a horse-sacrifice. He having told a lie (i.e. who tells a lie) through greed or hatred, goes to Raurava hell.

24b-25a. The trader who witnesses everything, and who is brave among people, would become a god in heaven especially due to his having given up greed.

25b-26. A certain glorious śūdra was never greedy. He often subsisted on vegetables or gleanings of corn with great difficulty. He put on a tattered garment and always had two pots in his hand.

27-28. Always being free from greed, he did not accept others' belongings (i.e. did not accept anything from others). To know him (i.e. to test him), I took a pair of garments, and stood (waiting) with respect (for him), having kept it down the bank of a river. Having seen (i.e. though he saw) that pair of garments, he did not think (i.e. desire) to have it.

29-30. Knowing it as belonging to someone else, he patiently went home. Then, thinking that the pair of garments was insignificant, I dropped an udumbara fruit containing gold on the river-bank.

31-32. He saw that wonderful (fruit) on his way. 'It may be useful, but appears to be artificial. And if now I take it, my greedlessness has surely gone. It is hard to protect it; and it is a place of ego (i.e. would make me egoistic).

33. Where there is greed, there is acquisition; greed proceeds from acquisition. Hell is eternally to be reached by a person who is seized by greed (i.e. a person seized by greed eternally dwells in hell).

34-37a. If worthless wealth remains in our house, my wife and sons would indulge in extravagance. Due to extravagance desire springs up; due to excitement confusion of mind arises; due to confusion there are delusion and pride and then anger and greed. Due to the exuberance of these penance will perish; (and) when penance has exhausted, sins deluding the mind proceed; and bound by those chains, he never gets freedom.

37b-38. Thinking (like) this, the śūdra abandoned it, and went home. Gods, being happy, gladly said: ‘Well (done), well (done).’ Taking the form of a naked mendicant, I went to his house.

39-40. Having gone there, I talked about the past action in accordance with his destiny. Then due to (my being in) the vicinity and due to the restlessness of the people, his wife came (out), and asked about the factor that led to his luck. I then quickly told her whatever struck my mind.

41-43a. I mildly told her the cause of the noise that was in (i.e. that had occurred to) my mind. “O you illustrious one, today your husband, like an ignorant man, forsook what was given by fate; here (i.e. in this world), wealth will not come again (once it is ignored). As long as he lives, he will experience ill luck. O mother, go to your vacant house, and ask him about that (udumbara-fruit) which he did not take.”

43b-45a. Having heard those auspicious words, she approached her husband and spoke to him. Having heard the bad news, he was amazed. Having thought (for a while), with her he came to me. He mildly said to (i.e. requested) me: “O mendicant, you (please) explain it.”

The mendicant said :

45b-46a. How, O son, how did you, in contempt, ignore like a blade of grass, (the fruit) which you saw, and which for a long time was pure? So, O son, fortune is never without thorns (i.e. difficulties).

46b-47. Matchless prosperity or bravery withers. You will see (that you have caused) great grief to your relatives from their birth to their death; and you will certainly have the same course as the dead always have.

48. Therefore, quickly take it, and enjoy prosperity without any difficulty, and also matchless, excellent wealth and bravery causing wonder to the people.

The śūdra said :

49. I do not long for wealth; wealth is a trap in the mundane existence. A man who has fallen (i.e. has gone astray) in getting it, would not attain salvation.

50. (Please) listen to the defect due to wealth in this and the next world. (A man who has wealth has) fear from a thief, from (his) kinsmen, from kings and robbers also.

51-52. All mortals—(all) hosts of beasts or fish—are always longing for killing. Then how can wealth always give happiness to them who have it? Wealth ends one's life and causes sins. It is a dear abode to death and others and a great primary cause ofadversity.

The mendicant said :

53. He, who has wealth, has friends; he, who has wealth, has relatives; (his) family (is noble); he (alone) has good character, wisdom, handsomeness, enjoyments, success and happiness.

54. How can he, who is without money, andwho is forsaken by his sons and wife, have friends? How can such wretched people have good deeds in (their) life?

55. Good deeds like sacrifice etc. are helpful. Giving (gifts) is a staircase (leading) to heaven. This is not possible in the case of a person having no money.

56. Preserving and performing vows, listening amply to (accounts about) dharma etc., offering sacrifices (i.e. śrāddhas) to manes, (visiting) sacred places are not possible for a man having no wealth.

57. Similarly, remedy for a disease, wholesome diet, collection of medicines, protection, fight with and victory over enemies are certainly not possible for such a man.

58. The livelihood of women during their life is had by wealth only; and also good or bad deeds of the past, future and present (times) are possible (by means of wealth alone).

59. Therefore, he, who has ample wealth, can have enjoyments as he likes. By giving (wealth) you will soon obtain heaven from (i.e. after going from) here (i.e. this world).

The śūdra said :

60-61. Every vow is (performed) if there is absence of desire (i.e. absence of desire is a vow in itself). Living at a sacred place is due to absence of anger (i.e. absence of anger is residence at a sacred place).

Kindness is like muttering prayers; and contentment is pure wealth. Harmlessness is the greatest achievement; and living by gleaning corn is excellent. Eating vegetarian food or fasting is like (drinking) nectar, O you, who torment your enemies.

62. Contentment is my great enjoyment; and a cowrie is my great gift To me the wife of another man is like my mother, and wealth of others is like a clod.

63. Others' wives are like serpents; all this is my sacrifice. Therefore, O you mine of virtues, I do (i.e. did) not take it. (I am telling you) the truth, and truth (only).

64a. It is better to keep away from mud and not to touch it than wash the hands after touching it.

64b-65. When, O best man, he spoke like this, shower of flowers thrown by all gods fell on his head and body. The gods beat the drums, and the hosts of the celestial damsels danced.

66-6 7. The chiefof Gandharvas sang (songs in his praise), and an aeroplane came down from heaven. The hosts of gods there said: "Get into this aeroplane. Reaching Satyaloka, enjoy pleasures like the great Indra. O you righteous one, there would be no counting of the time for which you will enjoy."

68-69. When the gods had spoken like this, the śūdra said (these) words: "How can this mendicant have (such) knowledge, (such) action, and (such) speech? Is he Hari (i.e. Viṣṇu), or Hara (i.e. Śiva), or Brahmā, or Indra or Bṛhaspati , or Dharma himself that has come here to deceive me?"

70. When (the śūdra) had spoken like this, the mendicant said (these) words with a smile: "I am Viṣṇu; I have come here to know about your righteousness.

71-72a. O great sage, go, along with your family, to heaven, by this aeroplane. O you highly intelligent one, by my favour, you will always be youthful; and will have endless good fortune".

72b-73a. Surrounded by all their relatives, they endowed with divine ornaments and adorned with divine garments, suddenly went to heaven.

73b. Thus, O best among excellent brāhmaṇas, by giving up greed they went to heaven.

74. Similarly, that trader is intelligent and is established in true righteousness, by which (i.e. due to this) he knows that account which took place in (some) other country.

75. There is none else like the trader, who is well established in heaven. Therefore, O brāhmana, you too, go similarly to heaven.

76. The sin committed in existence after existence of that mortal (i.e. man), who, well-settled in all his duties, listens to this account, perishes in a moment.

77. O brāhmaṇa , even by reciting it only once, before people, a man would get the fruit of all sacrifices and would be honoured (even) by gods.

[1]: [1] : Snātaka—One who has bathed i.e. performed ablutions, i.e. a brāhmaṇa, who, after performing the ceremonial lustrations required on his finishing his studentship as a brahmacārin under a religious teacher, returns home and begins the second stage of his life as a gṛhastha. There are three kinds of Snātakas:

Sṛṣṭi-khaṇḍa · Chapter 54

The Rape of Ahalyā

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Sanskrit

श्रीभगवानुवाच।
अद्रोहकस्य चाख्यातो महिमा लोकदुःसहः।
एकतल्पगतां वामां क्षांत्वा सर्वजितोऽभवत्१।
ज्ञानिनामपिदुःसाध्यं मुनीनां ब्रह्मचारिणां।
सुरासुरमनुष्याणां विषमं तत्समं गतः२।
स्वभावाद्विषमं कामं जेतुं कः पुरुषः क्षमः।
अद्रोहकमृते विप्र स एव भवजित्पुमान्३।
अहल्याहरणादेव सुरेशस्य भगांकता।
पुनर्देव्याः प्रसादाच्च सहस्राक्षेति विश्रुतः४।
विदितं सर्वलोके च त्रैलोक्ये सचराचरे।
द्विज उवाच-
कथं च देवदेवस्य अहल्याहरणं प्रभो५।
भगांकत्वं च संप्राप सहस्राक्षः सुराधिपः।
न गां कोपि भगांकत्वं संप्राप्तस्सुरराट्कथम्६।
दुःश्रुतं सुरवैकल्यं श्रोतुमिच्छामि तत्वतः।

श्रीभगवानुवाच-
पुरा स्वांतोद्भवां कन्यां लोकेशश्च महामनाः७।
गौतमाय ददौ धाता लोकपालाग्रतो मुदा।
ततस्तु लोकपालानां मन्मथाविष्टचेतसाम्८।
शचीपतेस्तु संमोहो हृदि शल्य इव स्थितः।
लोकपालानतिक्रम्य सुवेषा वरवर्णिनी९।
द्विजाय रत्नभूतैषा दत्ता किंवा करोम्यहम्।
इति संचिंत्य तस्यास्तु वर्तमाने च यौवने१०।
पुनश्च मायया दृष्टं रूपं तस्यास्सुशोभनम्।
पुनश्चिन्तयमानोऽसौ गौतमाध्यासनं गतः११।
पश्चात्तु तस्य गमनाद्यद्वृत्तं तच्छृणुष्व मे।
एकदा गौतमः स्नातुं गतोऽसौ पुष्करं प्रति१२।
साध्वी च गृहशौचे च गृहवस्तुनि तत्परा।
प्रवृत्ता देववास्तूनां बलिकर्तुं च तत्परा१३।
इंधनं वह्निकार्यं च नित्यकर्मानुसंचयम्।

एतस्मिन्नंतरे शक्रो मुनेस्तस्य महात्मनः१४।
रूपमास्थाय गात्रेण प्रविवेशोटजं मुदा।
पतिव्रता पतिं दृष्ट्वा श्रद्धया परया सती१५।
देवस्थाने च वस्तूनां संचयं कर्तुमुद्यता।
ततस्तामब्रवीदार्तो मुनिवेषधरो हरिः१६।
प्रद्युम्नवशगो वामे देहि मे चुंबनादिकम्।
एतस्मिन्नंतरे सा च त्रपायुक्ताऽब्रवीद्वचः१७।
देवकार्यादिकं त्यक्त्वा वक्तुं नार्हसि मे प्रभो।
सर्वं जानासि धर्मज्ञ पुण्यानां निश्चयं मुने१८।
अयमर्थो हि वेलायामधुनैव न युज्यते।
ततस्तां चारुसर्वांगीं दृष्ट्वा मन्मथपीडितः१९।
अलं प्रियेन वक्तव्यं ह्यच्छयो मे प्रजायते।
कर्तव्यं चाप्यकर्तव्यं पत्युर्वचनसंमतम्२०।
करोति सततं या च सा च नारी पतिव्रता।
लंघयेद्या च तस्याज्ञां सुरते च विशेषतः२१।

पुण्यं तस्या भवेन्नष्टं दुर्गतिं चाधिगच्छति।
साब्रवीद्देववस्तूनि संति देवार्थतो मुने२२।
नित्यकर्माणि चान्यानि किं वा तेषु विपर्ययः।
स चोवाच सतीं तत्र देह्यालिगादिकं मम२३।
मनसा भयमुत्सृज्य मया दत्तानि तानि च।
इत्युक्त्वा तां परिष्वज्य कृतस्तेन मनोरथः२४।
एतस्मिन्नंतरे विप्र मुनेर्हृद्या सकल्मषम्।
ततो ध्यानं समारभ्याजानाद्वृत्तं शचीपतेः२५।
तूर्णमेव द्वारदेशे गत्वा च समुपस्थितः।
शक्रो मुनिं तु संलक्ष्य चौतुदेहं विवेश ह२६।
गच्छतः पृषदंशस्य पद्धतौ प्रचचाल ह।
मुनिस्तत्रावदत्तं वै कस्त्वं मार्जाररूपधृत्२७।
भयात्तस्य मुनेरग्रे शक्रः प्रांजलिराश्रितः।
मघवंतं पुरो दृष्ट्वा चुकोप मुनिपुंगवः२८।
यत्त्वया चेदृशं कर्म भगार्थं छलसाहसम्।

कृतं तस्मात्तवांगेषु सहस्रभगमुत्तमम्२९।
भवत्विह तु पापिष्ठ लिंगं ते निपतिष्यति।
गच्छ मे पुरतो मूढ सुरस्थानं दिवौकसः३०।
पश्यंति मुनिशार्दूला नराः सिद्धास्सहोरगाः।
एवमुक्त्वा मुनिश्रेष्ठो रुदंतीं तां पतिव्रताम्३१।
पप्रच्छ किमिदानीं ते कर्म दारुणमागतम्।
इत्युक्ता वेपमाना सा भीता पतिमुवाच ह३२।
अज्ञानाद्यत्कृतं कर्म क्षंतुमर्हसि वै प्रभो।
मुनिरुवाच-

परेणाभिगतासि त्वममेध्या पापचारिणी३३।
अस्थिचर्मसमाविष्टा निर्मांसा नखवर्जिता।
चिरं स्थास्यसि चैकापि त्वां पश्यंतु जनाः स्त्रियः३४।
दुःखिता तमुवाचेदं शापस्यांतो विधीयताम्।
इत्युक्ते करुणाविष्टो मन्युनापि परिप्लुतः३५।
जगाद गौतमो वाक्यं रामो दाशरथिर्यदा।

वनमभ्यागतो विष्णुः सीतालक्ष्मणसंयुतः३६।
दृष्ट्वा त्वां दुःखितां शुष्कां निर्देहां पथिसंस्थितां।
गदिष्यति च वै रामो वसिष्ठस्याग्रतो हसन्३७।
किमियं शुष्करूपा च प्रतिमास्थिमयी शवा।
न दृष्टं मे पुरा ब्रह्मन्नूपं लोकविपर्ययम्३८।
ततो रामं महाभागं विष्णुं मानुषविग्रहम्।
यद्वृत्तमासीत्पूर्वं तद्वसिष्ठः कथयिष्यति३९।
वसिष्ठवचनं श्रुत्वा रामो वक्ष्यति धर्मवित्।
अस्या दोषो न चैवास्ति दोषोयं पाकशासने४०।
एवमुक्ते तु रामेण त्यक्त्वा रूपं जुगुप्सितं।
दिव्यं रूपं समास्थाय मद्गृहं चागमिष्यसि४१।
शप्त्वा तु गौतमस्तां हि तपस्तप्तुं गतो वनम्।
ततोत्यंतं शुष्करूपा तथैव पथि संस्थिता४२।
रामस्य वचनादेव गौतमं पुनरागता।
गौतमोपि तया सार्द्धमचैवं दिवि तिष्ठति४३।

इंद्रोपि त्रपयायुक्तः स्थितश्चांतर्जले चिरम्।
स्थित्वा चांतर्जले देवीमस्तौदिंद्राक्षिसंज्ञिताम्४४।
सुप्रसन्ना ततो देवी स्तोत्रेण परितोषिता।
गत्वोवाच ततः सा च वरोस्मत्तो विगृह्यताम्४५।
ततो देवीमुवाचेदं शक्रः परपुरंजयः।
त्वत्प्रसादाच्च मे देवि वैरूप्यं मुनिशापजम्४६।
संत्यज्य देवराज्यं च लब्ध्वाहं तु पुरा यथा।
तमुवाच ततो देवी पापं तं मुनिशापजम्४।
किंतु बुद्धिं सृजाम्यद्य येन लोकैर्न लक्ष्यते४८।
योनिमध्यगतं दृष्टिं सहस्रं ते भविष्यति।
सहस्राक्ष इति ख्यातस्सुरराज्यं करिष्यसि४९।
मेषांडं तव शिश्नं च भविष्यति च मद्वरात्।
इत्युक्त्वा सा जगन्माता तत्रैवांतरधीयत५० 1.54.50।
शक्रो देववरैः पूज्यो ह्यद्यापि दिवि वर्तते।
इंद्रस्यैतादृशी कामादवस्था द्विजसत्तम५१।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे अहल्याहरणंनाम चतुष्पंचाशत्तमोऽध्यायः५४।

Roman transliteration

śrībhagavānuvāca|
adrohakasya cākhyāto mahimā lokaduḥsahaḥ|
ekatalpagatāṃ vāmāṃ kṣāṃtvā sarvajito'bhavat1|
jñānināmapiduḥsādhyaṃ munīnāṃ brahmacāriṇāṃ|
surāsuramanuṣyāṇāṃ viṣamaṃ tatsamaṃ gataḥ2|
svabhāvādviṣamaṃ kāmaṃ jetuṃ kaḥ puruṣaḥ kṣamaḥ|
adrohakamṛte vipra sa eva bhavajitpumān3|
ahalyāharaṇādeva sureśasya bhagāṃkatā|
punardevyāḥ prasādācca sahasrākṣeti viśrutaḥ4|
viditaṃ sarvaloke ca trailokye sacarācare|
dvija uvāca-
kathaṃ ca devadevasya ahalyāharaṇaṃ prabho5|
bhagāṃkatvaṃ ca saṃprāpa sahasrākṣaḥ surādhipaḥ|
na gāṃ kopi bhagāṃkatvaṃ saṃprāptassurarāṭkatham6|
duḥśrutaṃ suravaikalyaṃ śrotumicchāmi tatvataḥ|

śrībhagavānuvāca-
purā svāṃtodbhavāṃ kanyāṃ lokeśaśca mahāmanāḥ7|
gautamāya dadau dhātā lokapālāgrato mudā|
tatastu lokapālānāṃ manmathāviṣṭacetasām8|
śacīpatestu saṃmoho hṛdi śalya iva sthitaḥ|
lokapālānatikramya suveṣā varavarṇinī9|
dvijāya ratnabhūtaiṣā dattā kiṃvā karomyaham|
iti saṃciṃtya tasyāstu vartamāne ca yauvane10|
punaśca māyayā dṛṣṭaṃ rūpaṃ tasyāssuśobhanam|
punaścintayamāno'sau gautamādhyāsanaṃ gataḥ11|
paścāttu tasya gamanādyadvṛttaṃ tacchṛṇuṣva me|
ekadā gautamaḥ snātuṃ gato'sau puṣkaraṃ prati12|
sādhvī ca gṛhaśauce ca gṛhavastuni tatparā|
pravṛttā devavāstūnāṃ balikartuṃ ca tatparā13|
iṃdhanaṃ vahnikāryaṃ ca nityakarmānusaṃcayam|

etasminnaṃtare śakro munestasya mahātmanaḥ14|
rūpamāsthāya gātreṇa praviveśoṭajaṃ mudā|
pativratā patiṃ dṛṣṭvā śraddhayā parayā satī15|
devasthāne ca vastūnāṃ saṃcayaṃ kartumudyatā|
tatastāmabravīdārto muniveṣadharo hariḥ16|
pradyumnavaśago vāme dehi me cuṃbanādikam|
etasminnaṃtare sā ca trapāyuktā'bravīdvacaḥ17|
devakāryādikaṃ tyaktvā vaktuṃ nārhasi me prabho|
sarvaṃ jānāsi dharmajña puṇyānāṃ niścayaṃ mune18|
ayamartho hi velāyāmadhunaiva na yujyate|
tatastāṃ cārusarvāṃgīṃ dṛṣṭvā manmathapīḍitaḥ19|
alaṃ priyena vaktavyaṃ hṛcchayo me prajāyate|
kartavyaṃ cāpyakartavyaṃ patyurvacanasaṃmatam20|
karoti satataṃ yā ca sā ca nārī pativratā|
laṃghayedyā ca tasyājñāṃ surate ca viśeṣataḥ21|

puṇyaṃ tasyā bhavennaṣṭaṃ durgatiṃ cādhigacchati|
sābravīddevavastūni saṃti devārthato mune22|
nityakarmāṇi cānyāni kiṃ vā teṣu viparyayaḥ|
sa covāca satīṃ tatra dehyāligādikaṃ mama23|

manasā bhayamutsṛjya mayā dattāni tāni ca|
ityuktvā tāṃ pariṣvajya kṛtastena manorathaḥ24|
etasminnaṃtare vipra munerhṛdyā sakalmaṣam|
tato dhyānaṃ samārabhyājānādvṛttaṃ śacīpateḥ25|
tūrṇameva dvāradeśe gatvā ca samupasthitaḥ|
śakro muniṃ tu saṃlakṣya cautudehaṃ viveśa ha26|
gacchataḥ prṣadaṃśasya paddhatau pracacāla ha|
munistatrāvadattaṃ vai kastvaṃ mārjārarūpadhṛt27|
bhayāttasya muneragre śakraḥ prāṃjalirāśritaḥ|
maghavaṃtaṃ puro dṛṣṭvā cukopa munipuṃgavaḥ28|
yattvayā cedṛśaṃ karma bhagārthaṃ chalasāhasam|

kṛtaṃ tasmāttavāṃgeṣu sahasrabhagamuttamam29|
bhavatviha tu pāpiṣṭha liṃgaṃ te nipatiṣyati|
gaccha me purato mūḍha surasthānaṃ divaukasaḥ30|
paśyaṃti muniśārdūlā narāḥ siddhāssahoragāḥ|
evamuktvā muniśreṣṭho rudaṃtīṃ tāṃ pativratām31|
papraccha kimidānīṃ te karma dāruṇamāgatam|
ityuktā vepamānā sā bhītā patimuvāca ha32|
ajñānādyatkṛtaṃ karma kṣaṃtumarhasi vai prabho|
muniruvāca-
pareṇābhigatāsi tvamamedhyā pāpacāriṇī33|
asthicarmasamāviṣṭā nirmāṃsā nakhavarjitā|
ciraṃ sthāsyasi caikāpi tvāṃ paśyaṃtu janāḥ striyaḥ34|
duḥkhitā tamuvācedaṃ śāpasyāṃto vidhīyatām|
ityukte karuṇāviṣṭo manyunāpi pariplutaḥ35|
jagāda gautamo vākyaṃ rāmo dāśarathiryadā|

vanamabhyāgato viṣṇuḥ sītālakṣmaṇasaṃyutaḥ36|
dṛṣṭvā tvāṃ duḥkhitāṃ śuṣkāṃ nirdehāṃ pathisaṃsthitāṃ|
gadiṣyati ca vai rāmo vasiṣṭhasyāgrato hasan37|
kimiyaṃ śuṣkarūpā ca pratimāsthimayī śavā|
na dṛṣṭaṃ me purā brahmanrūpaṃ lokaviparyayam38|
tato rāmaṃ mahābhāgaṃ viṣṇuṃ mānuṣavigraham|
yadvṛttamāsītpūrvaṃ tadvasiṣṭhaḥ kathayiṣyati39|
vasiṣṭhavacanaṃ śrutvā rāmo vakṣyati dharmavit|
asyā doṣo na caivāsti doṣoyaṃ pākaśāsane40|
evamukte tu rāmeṇa tyaktvā rūpaṃ jugupsitaṃ|
divyaṃ rūpaṃ samāsthāya madgṛhaṃ cāgamiṣyasi41|
śaptvā tu gautamastāṃ hi tapastaptuṃ gato vanam|
tatotyaṃtaṃ śuṣkarūpā tathaiva pathi saṃsthitā42|
rāmasya vacanādeva gautamaṃ punarāgatā|
gautamopi tayā sārddhamadyaivaṃ divi tiṣṭhati43|

iṃdropi trapayāyuktaḥ sthitaścāṃtarjale ciram|
sthitvā cāṃtarjale devīmastaudiṃdrākṣisaṃjñitām44|
suprasannā tato devī stotreṇa paritoṣitā|
gatvovāca tataḥ sā ca varosmatto vigṛhyatām45|
tato devīmuvācedaṃ śakraḥ parapuraṃjayaḥ|
tvatprasādācca me devi vairūpyaṃ muniśāpajam46|
saṃtyajya devarājyaṃ ca labdhvāhaṃ tu purā yathā|
tamuvāca tato devī pāpaṃ taṃ muniśāpajam4|
kiṃtu buddhiṃ sṛjāmyadya yena lokairna lakṣyate48|

yonimadhyagataṃ dṛṣṭi sahasraṃ te bhaviṣyati|
sahasrākṣa iti khyātassurarājyaṃ kariṣyasi49|
meṣāṃḍaṃ tava śiśnaṃ ca bhaviṣyati ca madvarāt|
ityuktvā sā jaganmātā tatraivāṃtaradhīyata50 1.54.50|
śakro devavaraiḥ pūjyo hyadyāpi divi vartate|
iṃdrasyaitādṛśī kāmādavasthā dvijasattama51|

iti śrīpādmapurāṇe prathame srṣṭikhaṃḍe ahalyāharaṇaṃnāma catuṣpaṃcāśattamo'dhyāyaḥ54|

English translation

The lord said :

1. (I have) told (you) about Adrohaka's greatness, unbearable to the people. Having resisted (the temptation of cohabiting with) a woman occupying the same bed, he conquered everything.

2. He made convenient (i.e. easy) what was difficult to be accomplished by the wise, and by the celibate sages, and which was difficult for gods, demons and men.

3. Which man, but Adrohaka, is capable of conquering the sexual desire, which is naturally difficult (to overcome)? O brāhmaṇa , he (i.e. Adrohaka) aloneis a man who has conquered everything.

4-5a. Sureśa (i.e. Indra) had vaginal marks (on his body) because of having outraged Ahalyā only. Then again, due to the favour of Goddess (Indrākṣī), he, became well-known as Sahasrākṣa (one having a thousand eyes). This is known in the entire mobile and immobile world.

The brāhmaṇa said :

5b-7a. O lord, how did the god of gods outrage Ahalyā? How did he, the lord of gods, after having the vaginal marks (on his body) become Sahasrākṣa (i.e. having a thousand eyes on his body)? How did the lord of gods whose body was bright like the sun, become one whose body had vaginal marks on it? I desire to hear accurately how (this) weakness of the god became notorious.

The lord said :

7b-8a. Formerly, the large-minded lord of the worlds, the Creator, gladly gave his mind-born daughter to Gautama in the presence of the regents of the quarters.

8b-9a. Since then in the hearts of the regents of the quarters, with their minds overcome with the passion of love, and in the heart of the lord of Śacī (i.e. Indra) fascination for her has remained like a dart.

9b-10a. 'This (young girl) who is a gem (among women) and who is well-dressed and of an excellent complexion, is given to a brāhmaṇa, by disregarding the regents of quarters. What shall I do now?'

10b-11. Thinking like this, (Indra) again saw her excellent form when she was in youth, through Maya (magical power). Thinking again, he went to the place of Gautama.

12. Listen from me (i.e. as I tell you) what happened after he had gone there. That (sage) Gautama once went for a bath to Puṣkara .

13. The chaste wife was engrossed in cleansing the house and (arranging) household things. She was intent upon preparing the offering to the deities and (the lord of) dwelling.

14-16. She (kept ready) the fuel for the sacrificial rite, and collected things for (her husband's) daily rites. In the meanwhile, Indra assumed the form of the great sage and gladly entered the (sage's) hut. The chaste and loyal wife, seeing her husband became active to collect things with faith at the chamber (where the images) of the deities (were placed). Then Indra, who had taken up the sage's form, and who was excited, said to her:

17. "I am overcome with the passion of love; give me a kiss etc." In the meanwhile (i.e. at that time), she bashfully said (these) words:

18-19a. "O lord, please do not ask me to give up the acts etc. (being done) for the deities. O sage, O you who know dharma , (please) do not ask me to give up the acts (being done by me) for the deities and the like. You know the entire purpose of pious deeds. This desire at this time, now, is not proper."

19b-22a. Then he, who seeing her all-beautiful form was overpowered by the passion of love (said to her:) "O darling, enough (of such words); (please) do not talk (like this). A dart has come up in my heart. That woman is a loyal, faithful and devoted wife, who always does what should and should not be done in accordance with what the husband says. She who disobeys his order, especially at (i.e. for) coitus, has her religious merit lost, and she meets with misfortune."

22b-23a. She said: "O sage, things required for theworship of gods are (kept ready). Other daily pieces of work are also done. Why do you want to make a change in them?"

23b-24. He said to the chaste woman there: "Give me an embrace etc., by giving up the fear in your mind, as I had given them to you." Thus speaking to her, he embraced her, and did what he had desired.

25-26a. In the meanwhile, O brāhmaṇa, the sage, after he had started his meditation, understood the sinful deed of Indra. Quickly he went (back) and stood at the region of the door.

26b-27. Indra, seeing the sage, entered a cat's body; and walked in the manner of the wind (i.e. fast). The sage said to (i.e. asked) him there: "Who are you, who have taken up a cat's form?"

28. Due to fear, Indra stood with palms of his hands joined, before the sage. Seeing Indra before him, the best sage became angry.

29-3la. (The sage said:) "Since for amorous pleasure, you have done such a fraudulent and rash act, therefore, there will be a thousand vaginas on the limbs (of your body). O you most sinful one, your genital organ shall fall here (only). O fool, get (away) from my presence to the heavenly abode of gods: Best sages, men, and Siddhas with serpents (will) see you."

31b-32a. Speaking thus (to Indra), that greatest sage asked that loyal, devoted wife, who was weeping. (He said:) "What a terrible deed you have met with now?"

32b-33a. She, thus addressed, and frightened and trembling, said to her husband: "O lord, (please) forgive me (for) the deed which I did through ignorance."

The sage said :

33b-34. You have been approached by a stranger (i.e. a stranger has cohabited with you). You are, (therefore) impure and sinful. You will remain all alone for a long time pervaded (only) with bones,

but without flesh and nails. Let men and women see you (in that condition).

35-37. She, who was afflicted, said to him: “(Please) bring about the end of the curse”. When she spoke thus, the sage Gautama, who was overwhelmed with pity, and also overpowered with anger, said (these) words: “When Daśaratha ’s son Rāma , (the incarnation of) Viṣṇu , will come to the forest with Sītā and Lakṣmaṇa and seeing you remaining on the path, afflicted, dry and bodiless (i.e. just a skeleton), he, laughing, will say in the presence of Vasiṣṭha :

38. ‘Why is this form dry, of the form of bones and (like) a dead body? I have, O brāhmaṇa, never before seen such a form (a like of which) does not exist in the world.’

39-40. Then Vasiṣṭha will tell the old account as it had taken place to the illustrious Rama , i. e. Viṣṇu, who would take up a human form. Hearing the words of Vasiṣṭha, Rāma, well-versed in the code of conduct will say: 'She is absolutely faultless. It is the fault of Indra.’

41. When Rāma will speak thus, you [1] will give up your censured form, and taking up a divine form, you will come (back) to my house.”

42-43. Gautama, having thus cursed her, went to a forest to practise penance. Then she, of an extremely dry form, lay on the path like that (i.e. as was said by Gautama). And as a result of Rama’s words, she came back to Gautama. Gautama too dwells with her in heaven today.

44. Indra too, being ashamed, remained in water for a long time. Remaining in water, he eulogized the goddess called Indrākṣī.

45. The goddess delighted by his eulogy, and being very much pleased, went and said to him: “Take a boon from me.”

46-47a. Then Indra, the conqueror of enemies’ cities, said to her: “O goddess, due to your favour, I may give up the ugly form caused by the sage’s curse, and may, as before, get (back) the kingdom of gods.”

47b-50a. To him the goddess said: “O lord of gods, to destroy that blemish caused by thesage’s curse, gods like Brahmā alone are capable, I am not able (to do so). But I shall find out such an idea as you will (i.e. your sores will) not be noticed by people. You will have a thousand eyes which will have a thousand (forms resembling) vulva; (and) being famous as ‘Thousand-eyed’ you will rule well over (your) kingdom; and due to my boon your penis will be like a goat’s scrotum.”

50b. Saying so, the mother of the world vanished there only. Indra, adored by best gods, still lives in heaven. O best brāhmaṇa, such was Indra’s condition due to lust.

[1]: [1] : The story of Ahalyā, slightly differs from its popular version based on the Rāmāyaṇa account, where, as a result of Gautama’s curse, she turns into a stone. The goddess Indrākṣī again (v. 44) does not appear in the Rāmāyaṇa.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 55

The Birth of Lauhitya

Chapter 55 of 693 · 58 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच-
अपरं च प्रवक्ष्यामि कामेनाधिष्ठितस्य च।
पुरा भागीरथी तीरे द्विजः परमहंसकः१।
उपदेष्टा सहस्राणां द्विजानां शांतिदः परः।
एकदंडधरः साक्षात्कूर्मवद्धरणी स्थितः२।
एकाकिनः सतस्तस्य देवागारे विनिष्कृते।
पत्युर्गृहात्परं गेहं गंतुं सायं समुद्यता३।
अकस्माद्युवती नारी मिलिता रूपधारिणी।
दृष्ट्वा तां भगवान्विप्रो मन्मथस्य भयार्दितः४।
अगारजठरे कृत्वा स चैनां प्राक्षिपत्क्षपाम्।
अर्गलं सा दृढं कृत्वा देवागारे सुशोभने५।
कदाचिदपि तं द्वारादागंतुं न ददाति ह।
एवंभूतः समाधिस्थः क्षपां क्षिप्त्वा विलप्य सः६।
चिंतयंस्तां वरारोहां द्वारि किं वा कृतं मम।
एवं संचिंत्यतामाह द्वारं देहीह नः प्रिये७।

पतिश्च वशगः कांते दयितस्ते भविष्यति।
ततस्तं प्राह सा विप्रं वृद्धं कामप्रलालसम्८।
अनन्विता गिरःस्तात वक्तुं त्वं नार्हसि प्रभो।
अथासौ भगवान्प्राह प्रचुरं चास्ति मे वसु९।
तव दास्यामि कल्याणि प्रस्फोटय कपाटिकाम्।
विप्रमाह पुनः सा च त्वं वै मे धर्मतः पिता१०।
मा गच्छ पुत्रिकां मां च परयोषां च धार्मिक।
मनसा स समालोच्य सुषिरेण पथा गृहान्११।
बाहुनोद्घाट्यते नैव गंतुं चैव समुद्यतः।
गच्छतश्चार्द्धमरर उत्तमांगं सुसंकटे१२।
प्रविष्टं न पुनश्चैति पंचत्वमगमत्तदा।
उषःकाले समायाता रक्षिणो ये च किंकराः१३।
अद्भुतं तं शवं दृष्ट्वा तामुचुस्ते च विस्मिताः।
कथं च निधनं त्वस्य संभूतं ब्रूहि सुंदरि१४।
कथयित्वा तु तद्वृत्तमभीष्टं देशमागता।

एवं कामस्य महिमा दुर्निवारो जनेषु च१५।
सर्वेषामपि जंतूनां सुरासुरनृणां भवेत्।
दृष्ट्वाऽमोघां वरारोहां सर्वलोकपितामहः१६।
च्युतबीजोभवत्तत्र लौहित्यसंभवस्मृतः।
पुनाति सकलान्लोकान्सर्वतीर्थमयो हि सः१७।
यमाश्रित्य नरो याति ब्रह्मलोकमनामयम्।
द्विज उवाच-
कथं च ब्रह्मणो मोहो ह्यमोघा का वरांगना१८।
उद्भवं तीर्थराजस्य श्रोतुमिच्छामि तत्त्वतः।
श्रीभगवानुवाच-
मुनिर्देवैः समाराध्यः पद्मयोनिसमप्रभः१९।
शंतनुश्चेति विख्यातः पत्नी तस्य पतिव्रता।
अमोघेति समाख्याता रूपयौवनशालिनी२०।
अस्याश्च पतिमन्वेष्टुं यातो ब्रह्मा च तद्गृहम्।
तस्मिन्काले मुनिश्रेष्ठः पुष्पाद्यर्थं वनं गतः२१।

सा तं दृष्ट्वा सुरश्रेष्ठमर्घ्यपाद्यादिकं ददौ।
दूरेभिवादनं कृत्वा सा गृहं प्रविवेश ह२२।
तां च दृष्ट्वा नवद्यांगीं धाता कामवशं गतः।
स्रष्टात्मानं समाधायाचिंतयत्तां पुरोगताम्२३।
बीजं पपात खट्वायां ब्रह्मणः परमात्मनः।
ततो ब्रह्मा गतस्त्रस्तस्त्वरया परिपीडितः२४।
अथायातो मुनिर्गेहं शुक्रं पीठे ददर्श ह।
तमपृच्छद्वरारोहां कश्चाप्यत्रागतः पुमान्२५।
तमुवाच ततोऽमोघा ब्रह्मा ह्यत्रागतः पते।
त्वामेवान्वेषितुं नाथ मया दत्तोत्र पीठकः२६।
शुक्रस्य कारणं चात्र तपसा ज्ञातुमर्हसि।
ततो ध्यानात्परिज्ञातं तेनैव च द्विजन्मना२७।
ब्रह्मरेतः परं साध्वी पालयस्व ममाज्ञया।
उत्पद्यते सुतस्ते तु सर्वलोकैकपावनः२८।
आवयोः सर्वकल्याणं फलिष्यति मनोगतम्।

ततः पतिव्रता तस्य आज्ञामागृह्य संभवात्२९।
पपौ रेतो महाभागा ब्रह्मणः परमात्मनः।
आवर्त इव संजज्ञे रौद्रगर्भ इति स्फुरन्३०।
प्रसोढुं नैव शक्ता सा शंतनुं चाब्रवीत्ततः।
गर्भं धारयितुं नाथ न शक्नोम्यधुना प्रभो३१।
किं करिष्यामि धर्मज्ञ प्राणो मे संचलत्यपि।
आज्ञापय महाभाग गर्भं त्यक्ष्यामि यत्र च३२।
पत्युराज्ञां समादाय मुक्तो गर्भो युगंधरे।
पयस्तेजोमयं शुद्धं सर्वधर्मप्रतिष्ठितम्३३।

तन्मध्ये पुरुषः शुद्धः किरीटी नीलवाससा।
रत्नदाम्ना च विद्धांगो दुःप्रेक्ष्यो ज्योतिषां गणः३४।
ततो देवगणाः स्वर्गात्पुष्पवर्षमवाकिरन्।
प्रसूतः सर्वतीर्थेषु तीर्थराज इति स्मृतः३५।
ततो राम इति ख्यातः प्रजातोहं भृगोः कुले।
क्षत्रियान्पितृहंतॄंस्तु ससैन्यबलवाहनान्३६।

हत्वा युद्धगतान्भीतान्पंकैः सर्वैर्युतो ह्यहम्।
ब्रह्महत्यासमं घोरं मद्गेहे समुपस्थितम्३७।
पंकयुक्तं कुठारं मे क्षालितं नैव शुद्धाति।
ततः खे चाभवद्वाणी राम मद्वचनं कुरु३८।
यत्र तीर्थे कुठारं ते निर्मलं च भवेदिह।
तत्र ते सर्वपापानां जातानां च क्षयो भवेत्३९।
जनानां तत्र सर्वेषां हितार्थं तिष्ठ मानद।
चपलं गच्छ तीर्थानि सर्वाणि सुमहांति च४०।
तेषां मध्ये महातीर्थे पर्शुः शुद्धो भवेद्यदि।
तं च जानीहि तीर्थेषु मुक्तितं परिकीर्तितम्४१।
तच्छ्रुत्वा जामदग्न्यस्तु तीर्थानि प्रययौ तदा।
गंगां सरस्वतीं शुभ्रां कावेरीं सरयूं तथा४२।
गोदावरीं च यमुनां कद्रूं च वसुदां तथा।
अन्यां च पुण्यदां रम्यां गौरीं पूर्वां स्थितां शुभाम्४३।
गच्छतस्तस्य धीरस्य सदागतिसमस्य च।

क्षालितः सर्वतीर्थेषु न पुनर्निर्मलोऽभवत्४४।
ततो गिरिगुहां दुर्गां महारण्यं च पर्वतम्।
गिरिकूटं च दुर्लभ्यं ययौ तीर्थमसौ हरिः४५।
न च निर्मलतामेति कुठारस्तस्य तेन च।
विषादमगमत्तत्र रामः परपुरंजयः४६।
हाहेति विविधं कृत्वा चोपविश्य धरातले।
प्रचिंतामगमद्वीरस्तमुवाच पुनस्तथा४७।
पूर्वस्यां दिशि देवेश तीर्थं चास्ति गुहोदरे।
तच्छ्रुत्वा नरशार्दूलो गत्वा कुंडं ददर्श सः४८।
प्रदक्षिणं जलावर्तं शुभ्रं पापहरं शुभम्।
तज्जलस्पर्शमात्रेण कुठारः शुद्धतां गतः४९।
ततो रामोभिषेकं तु कृतवान्प्रमुदान्वितः।
शुद्धात्मनस्त्वपापस्य बुद्धिर्जाता प्रपाविनी५० 1.55.50।
स रामः सुचिरं स्थित्वा तीर्थराजं प्रसाद्य तम्।
ततस्ततोऽचलात्प्राप्य पुरं वेगसमन्वितः५१।

ख्यातं कृत्वा ततश्चोर्व्यां गतोसौ लवणार्णवम्।
अयं तीर्थवरः साक्षात्पितामहकृतो भुवि५२।

सुखदः सर्वतः शुद्धो मुक्तिमार्गप्रदः किल।
एवं कामप्रभावं च विद्धि दुर्वारदुःसहम्५३।
कामाज्जातं वृषं पापं पुण्यं पुण्यप्रयोगतः।
स जातश्चैव लौहित्यो विरंचेश्चैव चौरसः५४।
शंतनो क्षेत्र संजातस्त्वमोघागर्भसंभवः।
विरिञ्चिना जितः कामः शांतनोरप्यमत्सरात्५५।
तस्याः पतिव्रतात्वाच्च तीर्थात्तीर्थवरो हि सः।
एवं यस्तु पठेन्नित्यं पुण्याख्यानमिदं शिवम्५६।
शृणुयाद्वा मुदा पृथ्व्यां मुक्तिमार्गं स गच्छति५७।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पंचाख्याने लौहित्योत्पत्तिर्नाम पंचपंचाशत्तमोऽध्यायः५५।

Roman transliteration

śrībhagavānuvāca-
aparaṃ ca pravakṣyāmi kāmenādhiṣṭhitasya ca|
purā bhāgīrathī tīre dvijaḥ paramahaṃsakaḥ1|
upadeṣṭā sahasrāṇāṃ dvijānāṃ śāṃtidaḥ paraḥ|
ekadaṃḍadharaḥ sākṣātkūrmavaddharaṇī sthitaḥ2|
ekākinaḥ satastasya devāgāre viniṣkṛte|
patyurgṛhātparaṃ gehaṃ gaṃtuṃ sāyaṃ samudyatā3|
akasmādyuvatī nārī militā rūpadhāriṇī|
dṛṣṭvā tāṃ bhagavānvipro manmathasya bhayārditaḥ4|
agārajaṭhare kṛtvā sa caināṃ prākṣipatkṣapām|
argalaṃ sā dṛḍhaṃ kṛtvā devāgāre suśobhane5|
kadācidapi taṃ dvārādāgaṃtuṃ na dadāti ha|
evaṃbhūtaḥ samādhisthaḥ kṣapāṃ kṣiptvā vilapya saḥ6|
ciṃtayaṃstāṃ varārohāṃ dvāri kiṃ vā kṛtaṃ mama|
evaṃ saṃciṃtyatāmāha dvāraṃ dehīha naḥ priye7|

patiśca vaśagaḥ kāṃte dayitaste bhaviṣyati|
tatastaṃ prāha sā vipraṃ vṛddhaṃ kāmapralālasam8|
ananvitā giraḥstāta vaktuṃ tvaṃ nārhasi prabho|
athāsau bhagavānprāha pracuraṃ cāsti me vasu9|
tava dāsyāmi kalyāṇi prasphoṭaya kapāṭikām|
vipramāha punaḥ sā ca tvaṃ vai me dharmataḥ pitā10|
mā gaccha putrikāṃ māṃ ca parayoṣāṃ ca dhārmika|
manasā sa samālocya suṣireṇa pathā gṛhān11|
bāhunoddhāṭyate naiva gaṃtuṃ caiva samudyataḥ|
gacchataścārddhamarara uttamāṃgaṃ susaṃkaṭe12|
praviṣṭaṃ na punaścaiti paṃcatvamagamattadā|
uṣaḥkāle samāyātā rakṣiṇo ye ca kiṃkarāḥ13|
adbhutaṃ taṃ śavaṃ dṛṣṭvā tāmucuste ca vismitāḥ|
kathaṃ ca nidhanaṃ tvasya saṃbhūtaṃ brūhi suṃdari14|
kathayitvā tu tadvṛttamabhīṣṭaṃ deśamāgatā|

evaṃ kāmasya mahimā durnivāro janeṣu ca15|
sarveṣāmapi jaṃtūnāṃ surāsuranṛṇāṃ bhavet|
dṛṣṭvā'moghāṃ varārohāṃ sarvalokapitāmahaḥ16|
cyutabījobhavattatra lauhityasaṃbhavasmṛtaḥ|

punāti sakalānlokānsarvatīrthamayo hi saḥ17|
yamāśritya naro yāti brahmalokamanāmayam|
dvija uvāca-
kathaṃ ca brahmaṇo moho hyamoghā kā varāṃganā18|
udbhavaṃ tīrtharājasya śrotumicchāmi tattvataḥ|
śrībhagavānuvāca-
munirdevaiḥ samārādhyaḥ padmayonisamaprabhaḥ19|
śaṃtanuśceti vikhyātaḥ patnī tasya pativratā|
amogheti samākhyātā rūpayauvanaśālinī20|
asyāśca patimanveṣṭuṃ yāto brahmā ca tadgṛham|
tasminkāle muniśreṣṭhaḥ puṣpādyarthaṃ vanaṃ gataḥ21|

sā taṃ dṛṣṭvā suraśreṣṭhamarghyapādyādikaṃ dadau|
dūrebhivādanaṃ kṛtvā sā gṛhaṃ praviveśa ha22|
tāṃ ca dṛṣṭvā navadyāṃgīṃ dhātā kāmavaśaṃ gataḥ|
sraṣṭātmānaṃ samādhāyāciṃtayattāṃ purogatām23|
bījaṃ papāta khaṭvāyāṃ brahmaṇaḥ paramātmanaḥ|
tato brahmā gatastrastastvarayā paripīḍitaḥ24|
athāyāto munirgehaṃ śukraṃ pīṭhe dadarśa ha|
tamapṛcchadvarārohāṃ kaścāpyatrāgataḥ pumān25|
tamuvāca tato'moghā brahmā hyatrāgataḥ pate|
tvāmevānveṣituṃ nātha mayā dattotra pīṭhakaḥ26|
śukrasya kāraṇaṃ cātra tapasā jñātumarhasi|
tato dhyānātparijñātaṃ tenaiva ca dvijanmanā27|
brahmaretaḥ paraṃ sādhvī pālayasva mamājñayā|
utpadyate sutaste tu sarvalokaikapāvanaḥ28|
āvayoḥ sarvakalyāṇaṃ phaliṣyati manogatam|

tataḥ pativratā tasya ājñāmāgṛhya saṃbhavāt29|
papau reto mahābhāgā brahmaṇaḥ paramātmanaḥ|
āvarta iva saṃjajñe raudragarbha iti sphuran30|
prasoḍhuṃ naiva śaktā sā śaṃtanuṃ cābravīttataḥ|
garbhaṃ dhārayituṃ nātha na śaknomyadhunā prabho31|
kiṃ kariṣyāmi dharmajña prāṇo me saṃcalatyapi|
ājñāpaya mahābhāga garbhaṃ tyakṣyāmi yatra ca32|
patyurājñāṃ samādāya mukto garbho yugaṃdhare|
payastejomayaṃ śuddhaṃ sarvadharmapratiṣṭhitam33|
tanmadhye puruṣaḥ śuddhaḥ kirīṭī nīlavāsasā|
ratnadāmnā ca viddhāṃgo duḥprekṣyo jyotiṣāṃ gaṇaḥ34|
tato devagaṇāḥ svargātpuṣpavarṣamavākiran|
prasūtaḥ sarvatīrtheṣu tīrtharāja iti smṛtaḥ35|
tato rāma iti khyātaḥ prajātohaṃ bhṛgoḥ kule|
kṣatriyānpitṛhaṃtṝṃstu sasainyabalavāhanān36|

hatvā yuddhagatānbhītānpaṃkaiḥ sarvairyuto hyaham|
brahmahatyāsamaṃ ghoraṃ madgehe samupasthitam37|
paṃkayuktaṃ kuṭhāraṃ me kṣālitaṃ naiva śuddhyati|
tataḥ khe cābhavadvāṇī rāma madvacanaṃ kuru38|
yatra tīrthe kuṭhāraṃ te nirmalaṃ ca bhavediha|
tatra te sarvapāpānāṃ jātānāṃ ca kṣayo bhavet39|
janānāṃ tatra sarveṣāṃ hitārthaṃ tiṣṭha mānada|
capalaṃ gaccha tīrthāni sarvāṇi sumahāṃti ca40|
teṣāṃ madhye mahātīrthe parśuḥ śuddho bhavedyadi|

taṃ ca jānīhi tīrtheṣu muktidaṃ parikīrtitam41|
tacchrutvā jāmadagnyastu tīrthāni prayayau tadā|
gaṃgāṃ sarasvatīṃ śubhrāṃ kāverīṃ sarayūṃ tathā42|
godāvarīṃ ca yamunāṃ kadrūṃ ca vasudāṃ tathā|
anyāṃ ca puṇyadāṃ ramyāṃ gaurīṃ pūrvāṃ sthitāṃ śubhām43|
gacchatastasya dhīrasya sadāgatisamasya ca|

kṣālitaḥ sarvatīrtheṣu na punarnirmalo'bhavat44|
tato giriguhāṃ durgāṃ mahāraṇyaṃ ca parvatam|
girikūṭaṃ ca durlabhyaṃ yayau tīrthamasau hariḥ45|
na ca nirmalatāmeti kuṭhārastasya tena ca|
viṣādamagamattatra rāmaḥ parapuraṃjayaḥ46|
hāheti vividhaṃ kṛtvā copaviśya dharātale|
praciṃtāmagamadvīrastamuvāca punastathā47|
pūrvasyāṃ diśi deveśa tīrthaṃ cāsti guhodare|
tacchrutvā naraśārdūlo gatvā kuṃḍaṃ dadarśa saḥ48|
pradakṣiṇaṃ jalāvartaṃ śubhraṃ pāpaharaṃ śubham|
tajjalasparśamātreṇa kuṭhāraḥ śuddhatāṃ gataḥ49|
tato rāmobhiṣekaṃ tu kṛtavānpramudānvitaḥ|
śuddhātmanastvapāpasya buddhirjātā prapāvinī50 1.55.50|
sa rāmaḥ suciraṃ sthitvā tīrtharājaṃ prasādya tam|
tatastato'calātprāpya puraṃ vegasamanvitaḥ51|

khyātaṃ kṛtvā tataścorvyāṃ gatosau lavaṇārṇavam|
ayaṃ tīrthavaraḥ sākṣātpitāmahakṛto bhuvi52|
sukhadaḥ sarvataḥ śuddho muktimārgapradaḥ kila|
evaṃ kāmaprabhāvaṃ ca viddhi durvāraduḥsaham53|
kāmājjātaṃ vṛṣaṃ pāpaṃ puṇyaṃ puṇyaprayogataḥ|
sa jātaścaiva lauhityo viraṃceścaiva caurasaḥ54|
śaṃtano kṣetra saṃjātastvamoghāgarbhasaṃbhavaḥ|
viriñcinā jitaḥ kāmaḥ śāṃtanorapyamatsarāt55|
tasyāḥ pativratātvācca tīrthāttīrthavaro hi saḥ|
evaṃ yastu paṭhennityaṃ puṇyākhyānamidaṃ śivam56|
śṛṇuyādvā mudā pṛthvyāṃ muktimārgaṃ sa gacchati57|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe paṃcākhyāne lauhityotpattirnāma paṃcapaṃcāśattamo'dhyāyaḥ55|

English translation

The lord said :

1-2. I shall tell you another (account) of a man overpowered by the passion of love. Formerly on the bank of Bhāgīrathī , there lived a brāhmaṇa , an ascetic of the highest order, who instructed thousands of brāhmaṇas , who gave peace (of mind to others), who was ekadaṇḍadhara, [1] and like a tortoise living on the earth.

3. When he was sitting all alone in a secluded temple, he suddenly came across a young beautiful woman going to another's house from her husband's house in the evening.

4-6. Seeing her, the great brāhmaṇa, being afflicted with fear caused by the passion of love, put her in the interior of his house (i.e. the temple) and passed the night. Having made the bolt (of the door)

tight, she did not at all allow him to come from (i.e. through) the door. He, who was (reduced to) such (a condition), remained in meditation, and thinking about that beautiful woman, lamented.

7-8a. Thinking 'what business have I at the door?', he said to her: "O dear one, allow me to come in (i.e. entrance. If you do so), your husband will be under your thumb, and, O dear one, he will be dear to you."

8b-9a. Then she said to that old brāhmaṇa, who was lustful, "O father, these words are unbecoming to you. O lord, (please) do not utter them."

9b-10a. Then the illustrious (brāhmaṇa) said: "I have ample wealth. O auspicious lady, I shall give it to you. (Please) open the door."

10b-11a. Again she said to the brāhmaṇa: "You are my spiritual father. Do not approach me, who am your daughter; and also do not approach another man's wife, O you pious one."

11b-12a. Thinking well in his mind, he proceeded to go into the house through a hole after having opened it with his hands.

12b-13a. While he was (thus) going (into the house), his head entered (and got stuck up) into a very narrow passage. It would not come out (i.e. he could not take it out), and then he died.

13b-14. At the dawn the guards and servants [2] came (there). Seeing that wonderful dead body (i.e. dead body causing wonder), they, being amazed, said to her: "O beautiful woman tell us how his death has come about."

15a. Having told (them) the account she came to the desired region.

15b-16a. Such is the power of the passion of love. It is difficult to resist for all beings—gods, demons or men.

16b-18a. The grandsire of all the worlds, after seeing Amoghā , ejaculated. From that is said to be the rise of Lauhitya . It purifies all people. It is full of all sacred places; resorting to which a man goes to the healthy world of Brahmā .

The brāhmaṇa said :

18b-19a. How did Brahmā have (this) infatuation? Who is that beautiful lady Amoghā? I also desire to know correctly about the rise of the best sacred place.

The lord said :

19b-20. There was a well-known sage, Śantanu by name, who was honoured by gods and whose lustre was like that of the lotus-born one (i.e. Brahmā). (His) beautiful and youthful (wife) was known as Amoghā.

21. Once Brahmā went to her house to meet her husband (Śantanu). At that time, the best sage (i.e. Śantanu) had gone to the forest for (collecting) flowers etc.

22. Having seen the best of gods, she (i.e. Amoghā) gave him a respectful offering and water for washing his feet and things like that. Having saluted him (from) a distance, she entered the house.

23. Seeing that woman of a spotless body, the Creator was overpowered with the passion of love. The Creator, having composed himself, thought about her who was before him.

24. The semen of the supreme soul, Brahmā, fell on the bedstead. Then Brahmā, being afflicted and distressed, quickly left.

25. Then the sage came home, and saw (Brahmā's) semen on the seat. He asked the beautiful woman (his wife): "Who had come here?"

26-27a. Then Amoghā said (i.e. replied) to him: "O lord, Brahmā had come here. To (allow him to) wait for you I had given this seat. By means of penance you can know the reason (why his) semen (was deposited) here."

27b-29a. Then that brāhmaṇa understood it by means of meditation. "O good woman, please preserve by my order the very important semen of Brahmā. A son, who alone will purify all the worlds, will be born (to you). Our desire which is all auspicious will (now) be fulfilled."

29b-30a. Then the chaste, illustrious woman, obeying his order, drank, for the birth of a son, the semen of Brahmā, the supreme soul.

30b-32. A terrible foetus throbbing like an eddy, was produced. She could not at all bear it; so she then spoke to Śantanu: "O lord, I am not now able to bear the foetus. O you, who know the dharma , what should I do now? Even my life has become unsteady. O illustrious one, tell me where I shall (i.e. should) drop the foetus."

33-34. Obeying the husband's order, she dropped the foetus at Yugandhara . (There) water (arose), which had all piety settled in it. In it a pure man, with a crown and with his body covered over with a blue garment and a necklace of jewels, (stood) difficult to look at like the constellation of stars.

35. Then hosts of gods scattered (i.e. threw) a shower of flowers from heaven. (This sacred place) that came up was known as the king of all sacred places.

36-37. Then was born, the well known (Paraśu -) Rāma in Bhṛgu 's family. Having killed the kṣatriyas , who had come to fight (with me) with their armies and vehicles, and who had killed my ancestors, and who were afraid (of me), I was fully covered with mud. A terrible (sin) like that of killing a brāhmaṇa had come up in my house (i.e. family).

38-41. My axe, full of mud, though washed, did not become clean. Then there was (heard) a voice in the sky: "Rāma, do what I say. All the sins committed by you will perish at that sacred place where your axe will be clean. O you, who cut off the pride (of the kṣatriyas), stay there for the well-being of all people. Quickly go to all very big (i.e. important) sacred places. Know that sacred place among the places (to be great) at which your axe will be clean. That (sacred place) is said to be a giver of salvation."

42-43. Hearing that (Paraśurāma), the son of Jamadagni , went to (various) sacred places. (He went to) Gaṅgā , the white Sarasvatī , Kāverī , to Śarayū . (He) also (went to) Godāvarī , Yamunā , Kadrū and Vasudā , and also to auspicious Gaurī , the giver of merit, who had formerly settled there.

44-46. The axe of him, the wise one, who was going like wind (visiting various sacred places), (though) washed in all sacred places, did not become clean. That (incarnation of) Viṣṇu went to an inaccessible mountain-cave, a great forest, a mountain, and to the sacred place (on) the inaccessible mountain-peak. By (doing) that his axe did not become clean. Rāma (i.e. Paraśurāma), the conqueror of enemies, then became dejected.

47. The hero was very much worried. (The divine voice) again spoke to him in the same way:

48. "O lord of gods, there is a sacred place in a cave in the eastern direction."

49. The best among men, having heard that, went and saw the holy pool, to the south, where (i.e. in the water of which) there was an eddy, which was bright and which removed sins. (His) axe became clean merely by the touch ofits water.

50. Then Rāma (i.e. Paraśurāma) with great joy bathed (there). Pure thought was produced (in the mind) of him whose mind was pure and who was sinless.

51-53a. That Rāma (i.e. Paraśurāma), having lived (there) for a long time and having propitiated it, speedily reached the city from (i.e. after leaving) that mountain. Making it famous, he then went to the sea. It is said that this best sacred place has been fashioned by the grandsire himself, and that it gives happiness, is pure all round, and gives (i.e. shows) the path to salvation.

53b-54. Know thus that the power of the passion of love is irresistible and unbearable. The greatest (i.e. worst) sin is produced from the passion of love, and the greatest virtue is produced from an act of piety. That Lauhitya, was the son born from Virañci (i.e. Brahmā).

55-57. He was born on the wife of Śantanu i.e. from the womb of Amoghā. Brahmā overcame his passion of love; so also due to the absence of jealousy of Śantanu and the chastity of her (i.e. of Amoghā), it became the excellent sacred place. He, who everyday recites this auspicious and meritorious account, or would listen to it with joy, goes to the path of salvation.

[1]: [1] : Ekadaṇḍadhara—It is a class of ascetics or beggars. They are also called Haṃsa.

[2]: [2] : Kaṅkirāḥ—seems to be a misprint for Kiṅkarāḥ.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 56

The Account of the Five (conclusion)

Chapter 56 of 693 · 46 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच-
पुरा शर्वः स्त्रियो दृष्ट्वा युवती रूपशालिनीः।
गंधर्वकिन्नराणां च मनुष्याणां च सर्वतः१।
मंत्रेण ताः समाकृष्य त्वतिदूरे विहायसि।
तपोव्याजपरो देवस्तासु संगतमानसः२।
अतिरम्यां कुटीं कृत्वा ताभिः सह महेश्वरः।
क्रीडां चकार सहसा मनोभव पराभवः३।
एतस्मिन्नंतरे गौर्याश्चित्तमुद्भ्रांततां गतम्।
अपश्यद्ध्यानयोगेन क्रीडंतं जगदीश्वरम्४।
स्त्रीभिरंतर्गतं ज्ञात्वा रोषस्य वशगाभवत्।
ततः क्षेमंकरी रूपा भूत्वा च प्रविवेश सा५।
व्योमैकांतेतिदूरे च कामदेव समप्रभम्।
वामातिमध्यगं शुभ्रं पुरुषं पुरुषोत्तमम्६।
स्त्रीभिः सह समालिग्य प्रक्रीडंतं मुहुर्मुहुः।
चुंबंतं निर्भरं देवं हरं रागप्रपीडितम्७।

वृत्तं क्षेमंकरी दृष्ट्वा निपपातात्रतस्तदा।
तासां केशेषु चाकृष्य चकार चरणाहतिम्८।
त्रपया पीडितश्शर्वः पराङ्मुखमवस्थितः।
केशेष्वाकृष्य रोषात्ताः पातयामास भूतले९।
स्त्रियः सर्वाधरां प्राप्य सहसा विकृताननाः।
उमाशापप्रदग्धांगा म्लेच्छानां वशमागताः१०।
ताश्चांडालस्त्रियः ख्याता अधवा धवसंयुताः।
अद्याप्युमाकृतं शापं सर्वास्ताश्च समश्नुयुः११।
अथोमा शतधा रूपं कृत्वेशं संगता तदा।
एवं प्रभावं जानीहि कामस्य सततं द्विज१२।
ततश्चिरात्तया सार्द्धं गतः कैलासमंदिरं।
अतः क्षेमंकरीं दृष्ट्वा येभिनंदंति मानवाः१३।
तेषां वित्तर्द्धि विभवा भवंतीह परत्र च।
कुंकुमारक्तसर्वांगि कुंदेन्दुधवलानने१४।
सर्वमंगलदे देवि क्षेमंकरि नमोस्तु ते।

योगिनीसाम्यं तेनैव संमुखा विमुखापि वा१५।
दृष्ट्वा तां नाभिवंदेद्यस्तस्य युद्धे पराजयः।
राजगृहेषु विद्यायां नमस्काराज्जयो भवेत्१६।
एवं कामस्य माहात्म्यं भवो मोहवशं गतः।
अयं देवासुराणां च क्षमया प्रभुतां गतः१७।
अस्यैव सदृशो लोके न भूतो न भविष्यति।
रामामङ्कस्थितां रम्यां क्षमातल्पगतेन च१८।
त्यक्त्वैव साधिता लोकास्सुरासुरसुदुर्लभाः।
एवं वैष्णवमुख्यश्च सुरासुरगणार्चितः१९।
यो नो ददाति भुक्त्यग्र्यं शेषं च स्वयमश्नुते।
एवमभ्यासधैर्येण दीर्घकाले सुखंगते२०।
प्राक्संगमात्स्वभार्यां च दृष्ट्वा मां प्रददौ मुदा।
द्वादशाब्दं प्रसंकल्प्य प्राग्भोगो मयि वेशितः२१।
तेन तस्य गृहे नित्यं तिष्ठामि गृहरक्षणात्।
तथा धात्रीफलस्यापि सदा स्वर समीहते२२।

तस्मादुक्तो मयान्येषां वैष्णवानां च वैष्णवः।
पुरा ये विप्र मे भक्तास्सुरा मत्पथगामिनः२३।
तैरेव न कृतं यच्च तदनेन कृतं परम्।
तस्माद्वैष्णवसर्वस्वं नाम रम्यं मया कृतम्२४।
अस्य वेश्मनि तिष्ठामि मुहुर्तं न चलाम्यहम्।
अतो ये चैवमद्भक्तास्तेष्वहं सुलभो द्विज२५।
अस्माकं पदवीं तेभ्यो ह्यद्य दद्मि स्वकारणम्।
आवयोर्विप्रसौजन्यं स्वप्नभोज्यादिकं समम्२६।
सायुज्यं च सखित्वं च पश्य भूदेवनांतरम्।
ततो मूकादयः सर्वे स्वागता हरिमीश्वरम्२७।
गंतुकामा दिवं पुण्यास्सदाराः सपरिच्छदाः।
ये च तेषां गृहाभ्याशेप्यात्मनो गृहगोधिकाः२८।
नाना कीटादयो ये च तेषामनुययुः सुराः।
व्यास उवाच-
एतस्मिन्नंतरे देवाः सिद्धाश्च परमर्षयः२९।

प्रचक्रुः पुष्पवर्षाणि साधुसाध्वित्यनादयन्।
देवदुंदुभयो नेदुर्विमानेषु वनेषु च३०।
समारुह्य रथं स्वं स्वं हरिवीथीपुरं ययुः।
तदद्भुतं समालोक्य विप्रोऽवोचज्जनार्दनम्३१।
उपदेशं च देवेश ब्रूहि मे मधुसूदन।
श्रीभगवानुवाच-
गच्छ स्वपितरौ तात शोकविक्लवमानसौ३२।
समाराध्य प्रयत्नेन मद्भक्तं प्राप्स्यसेऽचिरात्।
पितृमातृसमा देवा न तिष्ठंति सुरालये३३।

याभ्यां सुगर्हितं देहं शिशुत्वे पालितं सदा।
अज्ञानदोषसहितं प्रपुष्टं चापि वर्धितम्३४।
याभ्यां तयोस्समं नास्ति त्रैलोक्ये सचराचरे।
ततो देवगणास्सर्वे पंचभिस्तैर्मुदान्विताः३५।
माधवं संस्तुवंतश्च गतास्ते हरिमंदिरम्।
खचितां च पुरीं रम्यां विश्वकर्मविनिर्मिताम्३६।

रत्नाढ्यामिष्टसंपूर्णां कल्पवृक्षादिभिर्युताम्।
शातकुम्भमयैर्गेहैस्सर्वरत्नैस्सकर्बुराम्३७।
वज्रवैडूर्यसोपानां स्वर्णदीतोयसंयुताम्।
गीतवाद्यादिसंपूर्णां सर्वदुर्गासमाकुलाम्३८।
कोकिलालापबहुलां सिद्धगंधर्वसेविताम्।
रूपाढ्यैः सुजनैः पूर्णां प्रयांतीमिव खे पुरीम्३९।
ततः स्थित्वाऽच्युताः सर्वे सर्वलोकोर्ध्वतो भृशम्।
द्विजोपि पितरौ गत्वा समाराध्य प्रयत्नतः४०।
अचिरेणैव कालेन सकुटुंबो हरिं ययौ।
पंचाख्यानमिदं पुण्यं मया ते समुदाहृतम्४१।
यः पठेच्छृणुयाद्वापि तस्य नास्तीह दुर्गतिः।
ब्रह्महत्यादिभिः पापैर्न लिप्येत कदाचन४२।
गवां कोटिप्रदानेन यत्फलं लभते नरः।
तत्फलं समवाप्नोति पंचाख्यानावगाहनात्४३।
स्नानेन पुष्करे नित्यं भागीरथ्यां च सर्वदा।

यत्फलं तदवाप्नोति सकृच्छ्रवणगोचरात्४४।
दुःस्वप्नं नाशयेत्क्षिप्रं तथारोग्यं प्रयच्छति।
लक्ष्म्यारोग्यकरं चैव तस्माच्छ्रोतव्यमेव हि४५।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पंचाख्यानंनाम षट्पंचाशत्तमोऽध्यायः५६।

Roman transliteration

śrībhagavānuvāca-
purā śarvaḥ striyo dṛṣṭvā yuvatī rūpaśālinīḥ|
gaṃdharvakinnarāṇāṃ ca manuṣyāṇāṃ ca sarvataḥ1|
maṃtreṇa tāḥ samākṛṣya tvatidūre vihāyasi|
tapovyājaparo devastāsu saṃgatamānasaḥ2|
atiramyāṃ kuṭīṃ kṛtvā tābhiḥ saha maheśvaraḥ|
krīḍāṃ cakāra sahasā manobhava parābhavaḥ3|
etasminnaṃtare gauryāścittamudbhrāṃtatāṃ gatam|
apaśyaddhyānayogena krīḍaṃtaṃ jagadīśvaram4|
strībhiraṃtargataṃ jñātvā roṣasya vaśagābhavat|
tataḥ kṣemaṃkarī rūpā bhūtvā ca praviveśa sā5|
vyomaikāṃtetidūre ca kāmadeva samaprabham|
vāmātimadhyagaṃ śubhraṃ puruṣaṃ puruṣottamam6|
strībhiḥ saha samāligya prakrīḍaṃtaṃ muhurmuhuḥ|

cuṃbaṃtaṃ nirbharaṃ devaṃ haraṃ rāgaprapīḍitam7|

vṛttaṃ kṣemaṃkarī dṛṣṭvā nipapātāgratastadā|
tāsāṃ keśeṣu cākṛṣya cakāra caraṇāhatim8|
trapayā pīḍitaśśarvaḥ parāṅmukhamavasthitaḥ|
keśeṣvākṛṣya roṣāttāḥ pātayāmāsa bhūtale9|
striyaḥ sarvādharāṃ prāpya sahasā vikṛtānanāḥ|
umāśāpapradagdhāṃgā mlecchānāṃ vaśamāgatāḥ10|
tāścāṃḍālastriyaḥ khyātā adhavā dhavasaṃyutāḥ|
adyāpyumākṛtaṃ śāpaṃ sarvāstāśca samaśnuyuḥ11|
athomā śatadhā rūpaṃ kṛtveśaṃ saṃgatā tadā|
evaṃ prabhāvaṃ jānīhi kāmasya satataṃ dvija12|
tataścirāttayā sārddhaṃ gataḥ kailāsamaṃdiraṃ|
ataḥ kṣemaṃkarīṃ dṛṣṭvā yebhinaṃdaṃti mānavāḥ13|
teṣāṃ vittarddhi vibhavā bhavaṃtīha paratra ca|
kuṃkumāraktasarvāṃgi kuṃdendudhavalānane14|
sarvamaṃgalade devi kṣemaṃkari namostu te|

yoginīsāmyaṃ tenaiva saṃmukhā vimukhāpi vā15|
dṛṣṭvā tāṃ nābhivaṃdedyastasya yuddhe parājayaḥ|
rājagṛheṣu vidyāyāṃ namaskārājjayo bhavet16|
evaṃ kāmasya māhātmyaṃ bhavo mohavaśaṃ gataḥ|
ayaṃ devāsurāṇāṃ ca kṣamayā prabhutāṃ gataḥ17|
asyaiva sadṛśo loke na bhūto na bhaviṣyati|
rāmāmaṅkasthitāṃ ramyāṃ kṣamātalpagatena ca18|
tyaktvaiva sādhitā lokāssurāsurasudurlabhāḥ|
evaṃ vaiṣṇavamukhyaśca surāsuragaṇārcitaḥ19|
yo no dadāti bhuktyagryaṃ śeṣaṃ ca svayamaśnute|
evamabhyāsadhairyeṇa dīrghakāle sukhaṃgate20|
prāksaṃgamātsvabhāryāṃ ca dṛṣṭvā māṃ pradadau mudā|
dvādaśābdaṃ prasaṃkalpya prāgbhogo mayi veśitaḥ21|
tena tasya gṛhe nityaṃ tiṣṭhāmi gṛharakṣaṇāt|
tathā dhātrīphalasyāpi sadā svara samīhate22|

tasmādukto mayānyeṣāṃ vaiṣṇavānāṃ ca vaiṣṇavaḥ|
purā ye vipra me bhaktāssurā matpathagāminaḥ23|
taireva na kṛtaṃ yacca tadanena kṛtaṃ param|
tasmādvaiṣṇavasarvasvaṃ nāma ramyaṃ mayā kṛtam24|
asya veśmani tiṣṭhāmi muhūrtaṃ na calāmyaham|
ato ye caivamadbhaktāsteṣvahaṃ sulabho dvija25|
asmākaṃ padavīṃ tebhyo hyadya dadmi svakāraṇam|
āvayorviprasaujanyaṃ svapnabhojyādikaṃ samam26|
sāyujyaṃ ca sakhitvaṃ ca paśya bhūdevanāṃtaram|
tato mūkādayaḥ sarve svāgatā harimīśvaram27|
gaṃtukāmā divaṃ puṇyāssadārāḥ saparicchadāḥ|
ye ca teṣāṃ gṛhābhyāśepyātmano gṛhagodhikāḥ28|
nānā kīṭādayo ye ca teṣāmanuyayuḥ surāḥ|
vyāsa uvāca-
etasminnaṃtare devāḥ siddhāśca paramarṣayaḥ29|

pracakruḥ puṣpavarṣāṇi sādhusādhvityanādayan|
devaduṃdubhayo nedurvimāneṣu vaneṣu ca30|
samāruhya rathaṃ svaṃ svaṃ harivīthīpuraṃ yayuḥ|

tadadbhutaṃ samālokya vipro'vocajjanārdanam31|
upadeśaṃ ca deveśa brūhi me madhusūdana|
śrībhagavānuvāca-
gaccha svapitarau tāta śokaviklavamānasau32|
samārādhya prayatnena madgṛhaṃ prāpsyase'cirāt|
pitṛmātṛsamā devā na tiṣṭhaṃti surālaye33|
yābhyāṃ sugarhitaṃ dehaṃ śiśutve pālitaṃ sadā|
ajñānadoṣasahitaṃ prapuṣṭaṃ cāpi vardhitam34|
yābhyāṃ tayossamaṃ nāsti trailokye sacarācare|
tato devagaṇāssarve paṃcabhistairmudānvitāḥ35|
mādhavaṃ saṃstuvaṃtaśca gatāste harimaṃdiram|
khacitāṃ ca purīṃ ramyāṃ viśvakarmavinirmitām36|

ratnāḍhyāmiṣṭasaṃpūrṇāṃ kalpavṛkṣādibhiryutām|
śātakumbhamayairgehaissarvaratnaissakarburām37|
vajravaiḍūryasopānāṃ svarṇadītoyasaṃyutām|
gītavādyādisaṃpūrṇāṃ sarvadurgasamākulām38|
kokilālāpabahulāṃ siddhagaṃdharvasevitām|
rūpāḍhyaiḥ sujanaiḥ pūrṇāṃ prayāṃtīmiva khe purīm39|
tataḥ sthitvā'cyutāḥ sarve sarvalokordhvato bhṛśam|
dvijopi pitarau gatvā samārādhya prayatnataḥ40|
acireṇaiva kālena sakuṭuṃbo hariṃ yayau|
paṃcākhyānamidaṃ puṇyaṃ mayā te samudāhṛtam41|
yaḥ paṭhecchṛṇuyādvāpi tasya nāstīha durgatiḥ|
brahmahatyādibhiḥ pāpairna lipyeta kadācana42|
gavāṃ koṭipradānena yatphalaṃ labhate naraḥ|
tatphalaṃ samavāpnoti paṃcākhyānāvagāhanāt43|
snānena puṣkare nityaṃ bhāgīrathyāṃ ca sarvadā|

yatphalaṃ tadavāpnoti sakṛcchravaṇagocarāt44|
duḥsvapnaṃ nāśayetkṣipraṃ tathārogyaṃ prayacchati|
lakṣmyārogyakaraṃ caiva tasmācchrotavyameva hi45|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe paṃcākhyānaṃnāma ṣaṭpaṃcāśattamo'dhyāyaḥ56|

English translation

The lord said :

1-2. Formerly, Śarva (i.e. Śaṅkara), having seen youthful and beautiful women of Gandharvas , Kinnaras and human beings, and with his mind set on them, pretended to be intent on practising penance, and with a spell dragged them far away into the sky.

3. Then the great lord, the conqueror of the god of love, having fashioned a very delightful cottage, sported (there) with them.

4. In the meanwhile, Gaurī 's mind became excited. By means of meditation she saw the lord of the world, sporting with women.

5-7. Knowing his intention she became angry. Then taking the form of Kṣemaṅkarī [1] , she entered (the sky), and saw, far away in a lonely region of the sky, Hara (i.e. Śiva), whose lustre was like that of the god of love, who was in the midst of beautiful women, who, the best man, was bright, who, having again and again embraced the women, was sporting with them, who was kissing them excessively, and

who was tormented by the passion of love.

8-10. Seeing this, Kṣemaṅkarī, came down there in front of them. Śarva (i.e. Śaṅkara), annoyed with shame, remained with his face turned away (from Umā). Dragging them (by seizing) their hair, she angrily kicked them by her foot. All the women reached (i.e. fell on) the ground, and suddenly their faces were disfigured. With their bodies scorched by Umā's, curse they came under the sway of Mlecchas .

11. Those women, widows or with their husbands alive are known as Cāṇḍāla . Even now they would experience the curse given by Umā.

12. Then Umā, having divided her form into a hundred ways, got united with the lord. O brāhmaṇa , thus always know the power of the passion of love.

13-14a. Then after a long time he went with her to the temple on Kailāsa . Therefore, those men, who, on seeing Kṣemaṅkarī, greet her, have wealth, prosperity and grandeur here (i.e. in this world) and in the next world.

14b-15a. (They should pray to her as:) "O you, whose body is reddish with saffron, O you, whose face is fair like the kunda -flower and the moon, O you goddess, who give all auspicious things, O you who bestow happiness, my salutation to you."

15b. She has similarity with a female meditating sage even though she faces (the devotee) or has her face turned away (from him).

16. He who, on seeing her, does not salute her is defeated in war. One becomes successful in palaces and in (acquiring) knowledge by saluting her.

17. Such is the greatness of the passion of love, that even Bhava (i.e. Śiva) was deluded. Due to his forbearance he became the lord of the gods and the demons.

18-21. In the world there was none and will be none like him. By him, remaining on the bed in the form of the ground after having abandoned a charming woman seated on his lap, are obtained the worlds difficult to be obtained by gods and demons. Thus is the chief among the followers of Viṣṇu , who is worshipped by the hosts of gods and demons, and who gives us before he eats, and himself eats what remains (after being given). When thus a long time passed happily due to his steadiness in practice, he gladly offered his wife (even) before union with her, when he saw me. Having made a twelve-year resolution he assigned the first enjoyment to me.

22. Therefore, to protect his house, I always remain in his house. In the same way he always longs for the natural taste of the fruits of the earth.

23-24. Therefore I described him as the (best) devotee of the other (i.e. all) devotees of Viṣṇu. O brāhmaṇa, he has very much done that which formerly my devotees and gods following my path had not done. Therefore I have given (him) the name 'All-in-all of the Vaiṣṇavas '.

25. I remain in his house; (even) for a short while I do not go away (from it). Therefore, O brāhmaṇa, I am easily accessible to those who are my devotees.

26-27a. Today (only) I give them my position, the natural cause. O brāhmaṇa, therefore, gentility, sleep, food etc. of us two are the same. So also, O brāhmaṇa, see our unity and intimacy. (There is) no difference (between us).

27b-29a. Then Mūka and others, who desired to go to heaven and who were meritorious, reached well, with their wives and paraphernalia, lord Hari . Even the house-lizards in the vicinity of his house, and also various insects and gods followed them.

Vyāsa said :

29b-32a. In the meanwhile, gods, Siddhas and great sages showered flowers and cried: 'Well (done), well (done).' Divine trumpets were sounded in the aeroplanes and forests; and (gods) getting into their respective chariots went to Hari's city along the path. Seeing that wonder, the brāhmaṇa said to Janārdana (i.e. Viṣṇu): "O killer of Madhu , O lord of gods, advise me."

The lord said :

32b-34. O child, go to your parents, whose minds are distressed with grief. After having carefully propitiated them, you will soon come to my residence. (Even) in the abode of gods (i.e. heaven), deities like the father and the mother, who always protected their child's censurable body, along with its fault of ignorance and who always nourished and helped its growth, are not (to be found).

35-36a. Like them none else is there in the three worlds along with the mobile and the immobile. Then all the hosts of gods, full of joy, praising Viṣṇu, went along with the five to the abode of Viṣṇu.

36b-39. (They went to his) charming city, which was (well-)set, which was fashioned by Viśvakarman , which was rich with gems and full of all desired things, which was endowed with the desire-yielding trees etc., which was having golden houses, which was variegated with all (kinds of) gems, which had staircases of diamonds and cat's-eye gems, and which was endowed with gold etc., [2] which was full of songs and sounds of musical instruments, and of all inaccessible places, which was full of the notes of the cuckoo, which was resorted to by Siddhas and Gandharvas, which was full of good men endowed with fine forms, and which was at it were moving in the sky.

40-41. Remaining there (for some time) all went from there, from the place above all the worlds. The brāhmaṇa too went to his parents; having carefully propitiated, he soon went to Viṣṇu along with (the members of) his family. I have narrated this meritorious account of the five to you.

42-45. He who recites or listens to it does not meet with misfortune in this world. He is never tainted with the sin of the murder of a brāhmaṇa etc. By being absorbed in (this) account of the five, a man gets the same fruit as he would get by the gift of a crore of cows. He gets the same fruit by listening to it which one gets by everyday bathing at Puṣkara or in the Ganges . It would quickly destroy bad dreams and would give sound health. It gives good health along with wealth; therefore it should be listened to.

[1]: [1] : Kṣemaṅkarī—the epithet is self-explanatory: 'One who brings about well-being.'

[2]: [2] : Svarṇadītoya etc. is not very clear.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 57

In Praise of (Digging a) Tank etc.

Chapter 57 of 693 · 47 detected Sanskrit verse markers

Sanskrit

द्विजा ऊचुः-
कीर्तिर्धर्मोथ लोकेषु सर्वाणि प्रवराणि च।
वद नो मुनिशार्दूल यदि नोऽस्ति त्वनुग्रहः१।
व्यास उवाच-
यस्य खाते वने गावस्तृप्यंति मासमेव च।
यद्वा सप्तदिनात्पूतः सर्वदेवैः स पूजितः२।
पुष्करिण्या विशेषेण पूता या यज्ञकर्मणा।
यत्फलं जलदानेन सर्वमत्रास्ये(?) तच्छृणु३।
हायने हायने चैव कल्पं कल्पं विधीयते।
दानात्स्वर्गमवाप्नोति तोयदः सर्वदो भुवि४।
मेघे वर्षति खाते च जायंते ये तु शीकराः।
तावद्वर्षसहस्राणि दिवमश्नाति मानवः५।
तोयैरन्नादिपाकैश्च प्रसन्नो मानवो भवेत्।
प्राणानां च विनान्नैश्च धारणन्नैव जायते६।
पितृणां तर्पणं शौचं रूपं वै गंध्यनाशनम्।

बीजं त्विहार्जितं सर्वं सर्वं तोये प्रतिष्ठितम्\७।
वस्त्रस्य धावनं रुच्यं भाजनानां तथैव च।
तेनैव सर्वकार्यं च पानीयं मेध्यमेव च८।
तस्मात्सर्वप्रयत्नेन वापीकूपतटाककम्।
कारयेच्च बलैः सर्वैस्तथा सर्वधनेन च९।
ततो विनिर्जले देशो(देशे?) यो ददाति जलाशयम्।
वासरे वासरे तस्य कल्पं स्वर्गं विनिर्दिशेत्१०।
त्रिविष्टपाच्च्युतो विप्रो वेदशास्त्रार्थपारगः।
लोकबंधुः स धर्मात्मा तपस्तप्त्वा दिवं व्रजेत्११।
एवं जन्माष्टकं प्राप्य एकस्याक्षयमिष्यते।
क्षत्रियाणां कुले जातः सार्वभौमो भवेन्नृपः१२।
विशोऽक्षयं धनं विद्याज्जन्मजन्मसु यत्प्रियम्।
शूद्रादयोन्त्यजाश्चान्ये लभंते स्वर्गतिं मुहुः१३।
चतुर्हस्तप्रमाणं तु कूपं खनति यः पुमान्।
परोपकारकं नित्यं कल्पं स्वर्गं तु हायने१४।

द्विगुणे द्विगुणं विद्याच्छतं चैव चतुर्गुणे।
विंशत्किष्कुप्रमाणां तु दद्यात्पुष्करिणीं तु यः१५।
विष्णोर्धाम लभेत्सोपि दिव्यभोगं तथैव च।
अनंतरं नृपो जातो धनी वागीश्वरो भवेत्१६।
एवं द्विस्त्रिश्चतुर्वापि गुणतो भोग्यमिष्यते।
विस्तीर्णे प्रचुरं विद्धि सहस्रेणाच्युतो दिवः१७।
सहस्राद्द्विगुणेनैव सुरपूज्यो भवेन्नरः।
जंतवस्तत्र ये संति यावंतो जीवनं ययुः१८।
तत्संख्याका जनास्तस्य किंकराः पृष्टलग्नकाः।
भवंति सततं गेहे पुरे जनपदेषु च१९।
विहाय पितरं भोग्या धने क्षीणे यथा वनम्।
पक्षिणस्सूकरश्चैव महिषी करिणी तथा२०।
उपदेष्टा च कर्त्ता च षडेते स्वर्गगामिनः।
दिव्यं च पक्षिणां चैव शतं स्वर्गं विनिर्दिशेत्२१।
क्रोडो वर्षसहस्रं तु महिष्ययुतहायनम्।

देवरूपं समास्थाय करिण्या लक्षमुच्यते२२।
कोट्येकमुपदेष्टुश्च कर्तुरक्षयमेव च।
पुरा धनिसुतेनैव कृतः ख्यातो जलाशयः२३।
अयुतधनव्ययेनैव प्राणेनैव बलेन च।
सर्वसत्वोपकाराय शिवश्रद्धायुतेन च२४।
कालेन कियता चापि क्षीणवित्तोऽभवत्किल।
कश्चिदर्थी धनी तस्य मूल्यदानाय चोद्यतः२५।
विमृश्य धनिना चोक्तं व्याहारं शृणुताधुना।
दीनारस्यायुतं वा ते दास्याम्यस्याश्च कारणात्२६।
लब्धं ते पुष्करिण्याश्च पुण्यं लाभात्प्रमन्यसे।
शक्त्या दत्वाथ मूल्यं तां स्वीयां कर्तुं व्यवस्थितः२७।
एवमुक्ते स तं प्राह वासरेप्ययुतं पुनः।
फलं भवति वै नित्यं पुण्यं पुण्यविदो विदुः२८।
एतस्मिन्निर्जले देशे शिवं खातं कृतं च मे।
स्नानपानादिकं कर्म सर्वे कुर्वंत्यभीष्टतः२९।

तस्मान्मेप्ययुतार्थस्य नैत्यकं फलमिष्यते।
ततस्तस्याभवद्धास्यं तथैव च सभासदाम्३०।
ह्रिया च पीडितः सोपि वाक्यमेतदुवाच ह।
सत्यमेतद्वचोस्माकं परीक्षां कुरु धर्मतः३१।
मत्सरात्स तु तं प्राह शृणु मे वचनं पितः।
दीनारायुत मे तत्ते दत्वा चानीय प्रस्तरम्३२।
पातयिष्यामि ते खाते यथायोगं प्रमज्जतु।
उन्मज्जति च यत्काले प्रस्तरः संतरत्यपि३३।
क्षयं यास्यति नो वित्तं नोचेन्मे धर्मतो हि सा।

बाढमुक्त्वायुतं तस्य गृहीत्वा स्वगृहं गतः३४।
साक्षिणामग्रतस्तेन प्रस्तरः पातितस्तथा।
पुष्करिण्यां महत्यां च दृष्टं नरसुरासुरैः३५।
ततो धर्मतुलायां तु तुलितं धर्मसाक्षिणा।
दीनारायुतदानस्य पुष्करिण्या जलस्य तु३६।
न समं तु दिनैकं तु जलस्य धर्मतो भृशम्।

धनिनो मानसं दुःखं मोघार्थं च परेऽहनि३७।
शिलोच्चयोऽभवत्तीर्णो द्वीपवच्च जलोपरि।
ततः कोलाहलः शब्दो जनानां समुपस्थितः३८।
तच्छ्रुत्वाद्भुतवाक्यं च मुदा तौ चागतौ ततः।
दृष्ट्वा शैलं तथाभूतं कृतं तेनायुतं तथा३९।
ततः खाताधिपेनैव शैलं दूरे निपातितम्।
पुण्यं खातस्य चोत्खाते प्रलुप्तस्य सुतेन हि४०।
सोपि नाकं समारुह्य जन्मजन्मसु निर्वृतः।
गोत्रमातृगणानां च नृपाणां सुहृदां तथा४१।
सखीनां चोपकर्तृणां खातं खात्वाऽक्षयं फलम्।
तपस्विनामनाथानां ब्राह्मणानां विशेषतः४२।
खातं तु जनयित्वा तु स्वर्गं चाक्षयमश्नुते।
तस्मात्खातादिकं विप्राः शक्तितो यः करिष्यति४३।
सर्वपापक्षयात्पुण्यं मोक्षं यायान्न संशयः।
य इदं श्रावयेल्लोके धर्माख्यानं महोत्कटम्४४।

सर्वखातप्रदानस्य फलमश्नाति धार्मिकः।
ग्रहणे भास्करस्यैव भागीरथ्यां तटे वरे४५।
गवां कोटिप्रदानस्य फलं श्रुत्वा लभेन्नरः।
न च दारिद्र्यतामेति न शोकं व्याधिसंचयम्४६।
असंमानं महद्दुःखमुभयोर्नाधिगच्छति।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे खातादिकीर्तनंनाम सप्तपंचाशत्तमोऽध्यायः ५७।

Roman transliteration

dvijā ūcuḥ-
kīrtirdharmotha lokeṣu sarvāṇi pravarāṇi ca|
vada no muniśārdūla yadi no'sti tvanugrahaḥ1|
vyāsa uvāca-
yasya khāte vane gāvastṛpyaṃti māsameva ca|
yadvā saptadinātpūtaḥ sarvadevaiḥ sa pūjitaḥ2|
puṣkariṇyā viśeṣeṇa pūtā yā yajñakarmaṇā|
yatphalaṃ jaladānena sarvamatrāsyi(?) tacchṛṇu3|
hāyane hāyane caiva kalpaṃ kalpaṃ vidhīyate|
dānātsvargamavāpnoti toyadaḥ sarvado bhuvi4|
meghe varṣati khāte ca jāyaṃte ye tu śīkarāḥ|

tāvadvarṣasahasrāṇi divamaśnāti mānavaḥ5|
toyairannādipākaiśca prasanno mānavo bhavet|
prāṇānāṃ ca vinānnaiśca dhāraṇannaiva jāyate6|
pitṝṇāṃ tarpaṇaṃ śaucaṃ rūpaṃ vai gaṃdhyanāśanam|

bījaṃ tvihārjitaṃ sarvaṃ sarvaṃ toye pratiṣṭhitam7|
vastrasya dhāvanaṃ rucyaṃ bhājanānāṃ tathaiva ca|
tenaiva sarvakāryaṃ ca pānīyaṃ medhyameva ca8|
tasmātsarvaprayatnena vāpīkūpataṭākakam|
kārayecca balaiḥ sarvaistathā sarvadhanena ca9|
tato vinirjale deśo(deśe?) yo dadāti jalāśayam|
vāsare vāsare tasya kalpaṃ svargaṃ vinirdiśet10|
triviṣṭapāccyuto vipro vedaśāstrārthapāragaḥ|
lokabaṃdhuḥ sa dharmātmā tapastaptvā divaṃ vrajet11|
evaṃ janmāṣṭakaṃ prāpya ekasyākṣayamiṣyate|
kṣattriyāṇāṃ kule jātaḥ sārvabhaumo bhavennṛpaḥ12|
viśo'kṣayaṃ dhanaṃ vidyājjanmajanmasu yatpriyam|
śūdrādayontyajāścānye labhaṃte svargatiṃ muhuḥ13|
caturhastapramāṇaṃ tu kūpaṃ khanati yaḥ pumān|
paropakārakaṃ nityaṃ kalpaṃ svargaṃ tu hāyane14|

dviguṇe dviguṇaṃ vidyācchataṃ caiva caturguṇe|
viṃśatkiṣkupramāṇāṃ tu dadyātpuṣkariṇīṃ tu yaḥ15|
viṣṇordhāma labhetsopi divyabhogaṃ tathaiva ca|
anaṃtaraṃ nṛpo jāto dhanī vāgīśvaro bhavet16|
evaṃ dvistriścaturvāpi guṇato bhogyamiṣyate|
vistīrṇe pracuraṃ viddhi sahasreṇācyuto divaḥ17|
sahasrāddviguṇenaiva surapūjyo bhavennaraḥ|
jaṃtavastatra ye saṃti yāvaṃto jīvanaṃ yayuḥ18|
tatsaṃkhyākā janāstasya kiṃkarāḥ prṣṭalagnakāḥ|
bhavaṃti satataṃ gehe pure janapadeṣu ca19|
vihāya pitaraṃ bhogyā dhane kṣīṇe yathā vanam|
pakṣiṇassūkaraścaiva mahiṣī kariṇī tathā20|
upadeṣṭā ca karttā ca ṣaḍete svargagāminaḥ|
divyaṃ ca pakṣiṇāṃ caiva śataṃ svargaṃ vinirdiśet21|
kroḍo varṣasahasraṃ tu mahiṣyayutahāyanam|

devarūpaṃ samāsthāya kariṇyā lakṣamucyate22|
koṭyekamupadeṣṭuśca karturakṣayameva ca|
purā dhanisutenaiva kṛtaḥ khyāto jalāśayaḥ23|
ayutadhanavyayenaiva prāṇenaiva balena ca|
sarvasatvopakārāya śivaśraddhāyutena ca24|
kālena kiyatā cāpi kṣīṇavitto'bhavatkila|
kaścidarthī dhanī tasya mūlyadānāya codyataḥ25|
vimṛśya dhaninā coktaṃ vyāhāraṃ śṛṇutādhunā|
dīnārasyāyutaṃ vā te dāsyāmyasyāśca kāraṇāt26|
labdhaṃ te puṣkariṇyāśca puṇyaṃ lābhātpramanyase|
śaktyā datvātha mūlyaṃ tāṃ svīyāṃ kartuṃ vyavasthitaḥ27|
evamukte sa taṃ prāha vāsarepyayutaṃ punaḥ|
phalaṃ bhavati vai nityaṃ puṇyaṃ puṇyavido viduḥ28|
etasminnirjale deśe śivaṃ khātaṃ kṛtaṃ ca me|
snānapānādikaṃ karma sarve kurvaṃtyabhīṣṭataḥ29|

tasmānmepyayutārthasya naityakaṃ phalamiṣyate|
tatastasyābhavaddhāsyaṃ tathaiva ca sabhāsadām30|
hriyā ca pīḍitaḥ sopi vākyametaduvāca ha|
satyametadvacosmākaṃ parīkṣāṃ kuru dharmataḥ31|
matsarātsa tu taṃ prāha śṛṇu me vacanaṃ pitaḥ|
dīnārāyuta me tatte datvā cānīya prastaram32|
pātayiṣyāmi te khāte yathāyogaṃ pramajjatu|
unmajjati ca yatkāle prastaraḥ saṃtaratyapi33|
kṣayaṃ yāsyati no vittaṃ nocenme dharmato hi sā|
bāḍhamuktvāyutaṃ tasya gṛhītvā svagṛhaṃ gataḥ34|
sākṣiṇāmagratastena prastaraḥ pātitastathā|
puṣkariṇyāṃ mahatyāṃ ca dṛṣṭaṃ narasurāsuraiḥ35|
tato dharmatulāyāṃ tu tulitaṃ dharmasākṣiṇā|
dīnārāyutadānasya puṣkariṇyā jalasya tu36|
na samaṃ tu dinaikaṃ tu jalasya dharmato bhṛśam|

dhanino mānasaṃ duḥkhaṃ moghārthaṃ ca pare'hani37|
śiloccayo'bhavattīrṇo dvīpavacca jalopari|
tataḥ kolāhalaḥ śabdo janānāṃ samupasthitaḥ38|
tacchrutvādbhutavākyaṃ ca mudā tau cāgatau tataḥ|
dṛṣṭvā śailaṃ tathābhūtaṃ kṛtaṃ tenāyutaṃ tathā39|
tataḥ khātādhipenaiva śailaṃ dūre nipātitam|
puṇyaṃ khātasya cotkhāte praluptasya sutena hi40|
sopi nākaṃ samāruhya janmajanmasu nirvṛtaḥ|
gotramātṛgaṇānāṃ ca nṛpāṇāṃ suhṛdāṃ tathā41|
sakhīnāṃ copakartṝṇāṃ khātaṃ khātvā'kṣayaṃ phalam|
tapasvināmanāthānāṃ brāhmaṇānāṃ viśeṣataḥ42|
khātaṃ tu janayitvā tu svargaṃ cākṣayamaśnute|
tasmātkhātādikaṃ viprāḥ śaktito yaḥ kariṣyati43|
sarvapāpakṣayātpuṇyaṃ mokṣaṃ yāyānna saṃśayaḥ|
ya idaṃ śrāvayelloke dharmākhyānaṃ mahotkaṭam44|

sarvakhātapradānasya phalamaśnāti dhārmikaḥ|
grahaṇe bhāskarasyaiva bhāgīrathyāṃ taṭe vare45|
gavāṃ koṭipradānasya phalaṃ śrutvā labhennaraḥ|
na ca dāridratāmeti na śokaṃ vyādhisaṃcayam46|
asaṃmānaṃ mahadduḥkhamubhayornādhigacchati|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe khātādikīrtanaṃnāma saptapaṃcāśattamo'dhyāyaḥ 57|

English translation

The brāhmaṇas said :

1. O best sage, tell us, if you favour us, (how) fame and dharma (can be accomplished) in the worlds, and (tell us about) all the excellent things (in the three worlds).

Vyāsa said :

2. He, in whose dug up (portion of) forest, cows are satisfied (by grazing) for a month, or seven days, is purified and is honoured by all gods.

3. Listen to all the fruit that is here (i.e. in this world obtained) by offering water, especially at a pool purified by (the performance of) a sacrificial rite.

4. It is brought about year after year and kalpa after kalpa. By giving (gifts) a man obtains heaven; and one who offers water becomes the giver of everything on the earth.

5. A man enjoys heaven for as many years as (n umber of) drops that are produced on the tank (etc.) dug up (by him), when the cloud is showering (drops of rain).

6. A man becomes pleased by (drinking) water and (enjoying) cooked food etc. Life cannot be sustained without food.

7. Gratification of the manes, purity, form, removing bad smell—all this, the seed that is obtained (and that will lead one to heaven), is settled in (the gift of) water.

8. Washing the clothes, making the utensils shine—all this is to be done with that (i.e. water) only. Therefore water is pure only.

9. Therefore with all one's capacity and all one's wealth a man should get fashioned, making all efforts, a well, a tank or a pool.

10. Therefore, upon him, who gives (i.e. constructs) a water-tank in a place, where there is no water, (the charitable act) would day by day bestow heaven (where he would stay) for a kalpa.

11. That brāhmaṇa , fallen from heaven, becomes a master of the Vedas ; and the religious-minded brāhmaṇa, the kinsman of the world, would go to heaven after having practised penance.

12. Thus he gets eight births, and (the fruit) of one of them is said to be inexhaustible. Such a man, (if) born in a kṣatriya -family, would become a sovereign emp eror.

13. (If born as) a vaiśya (he) would obtain inexhaustible wealth very much liked by him in birth after birth. Others like śūdras and low born men again and again go to heaven.

14. Whoever digs a tank of the measure of four cubits, the tank always helps him to stay in heaven for a kalpa after a year.

15-16. If (the measure) is double, (one) should know that the merit is double, and if it is fourfold, (the merit) would be hundredfold. He, who gives (i.e. constructs) a tank of the measure of twenty cubits, would obtain (i.e. go to) Viṣṇu 's abode, and also divine enjoyments. Afterwards, he is born as a king or would be a wealthy man or an orator.

17. It is laid down that (by doing) like this twofold, threefold or fourfold enjoyment (is obtained). If the tank is extensive, know that the enjoyment would be profuse; ifits measure is a thousand cubits he does not fall from heaven.

18-19. If it is two thousand, a man becomes honoured by gods. And as many men as there are beings in his house or in the region, forever become his servants going after him for as many (years) as the beings would live.

20-21. Pleasures enjoyed without a parent are like a forest (resorted to after one's) wealth is exhausted. Birds, a pig, a female buffalo, a female elephant, an adviser and a doer—these six lead (one) to heaven. The divine hundred of birds would bestow heaven.

22. A hog would bestow it for a thousand years, and a female buffalo for a myriad years. A lakh is said to be the fruit of a female elephant after one has resorted to a divine form.

23a. For the adviser it is a crore years and eternal for a doer.

23b-24. Formerly, a wealthy man, having faith in Śiva constructed a tank for obliging (i.e. helping) all beings by (spending) a myriad (i.e. very large) amount and at the cost of his life and capacity.

25. It is said that after some time he became poor. Some wealthy man desiring (to buy the tank) was ready to pay him its price.

26-2 7. Having reflected, the wealthy man said: “Listen now to (my) words. For this (tank) I shall pay you a myriad dīnāras . You have already obtained the religious merit by (the construction of) the tank. If you think to get (money by selling it), I am ready to own it (i.e. to buy it) by offering the price according to my capacity.”

28-31. When he said this, he (i.e. the owner of the tank) said to him: “Again everyday the fruit is ten thousand (times more). The meritorious (alone) know (what) merit (is). In this waterless region I constructed an auspicious tank. All do acts like bathing and drinking of its water as they like. From it I, who have a myriad (dīnāras), desire an eternal fruit. These words of (i.e. uttered by) me are true. Test me justly.”

32-34a. But through jealousy he said to him: “O father, listen to my words. Instead of giving these ten thousand dīnāras to you, I shall bring (i.e. buy) stones (with that amount). I shall throw them into your tank; let them, according to the circumstances, sink into it. If the stones come up and float (on the surface), then my wealth will perish; otherwise the tank will be legally mine.”

34b. He (i.e. the owner) said: “All right.” He took the myriad (of dīnāras) and went home.

35-38a. In the presence of witness, he dropped stones into the great tank; this was seen by men, gods and demons. Then with Dharma as the witness, it was weighed in the balance of dharma. Even for a day, the offer of a myriad of dīnāras and the water of the tank were not equal. The mind of the wealthy man was sad due to his mission having failed. The next day the heap of stones came up and remained like an island on (the surface of) the water.

38b-39. Then there arose a loud cry of the people. Hearing that wonderful cry (of the people), both of them gladly came there. Seeing that hill (i.e. that heap of stones) he gave a myriad (dīnāras).

40. Then the owner of the tank threw away the heap. He (obtained) the merit from the tank that had disappeared (due to stones being thrown into it) by the son (i.e. the purchaser).

41-42. He too went to heaven, and was happy in every birth. Digging a tank has an inexhaustible fruit for the family, hosts of mothers, kings, friends, those who oblige, orphans, ascetics and especially for brāhmaṇas .

43-44a. Having constructed a tank, a man gets heaven eternally. Therefore, O brāhmaṇas, there is no doubt that he who constructs a tank etc. according to his capacity has all his sins destroyed and would go to (i.e. obtain) the auspicious salvation.

44b-47. That religious man who would cause people to hear (i.e. recite to them) this very excellent meritorious account gets the fruit of the entire gift of a tank. A man having heard (i.e. who listens to this account) on a solar eclipse day at the excellent bank of the Ganges , would get the fruit of the gift of a crore of cows. He is not reduced to poverty nor does he have grief or a group of diseases. He does not experience disrespect or great grief.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 58

In Praise of Planting Trees etc.

Chapter 58 of 693 · 57 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
शाखिनामेव सर्वेषां फलं वक्ष्यामि यादृशम्।
तच्छृणुध्वं महाभागा रोपणे च पृथक्पृथक्१।
यस्तु रोपयते तीरे पुण्यवृक्षान्समंततः।
तस्य पुण्यफलं ज्ञातुं कथितुं नैव शक्यते२।
अन्यत्र रोपणं कृत्वा शाखिनां यत्फलं लभेत्।
ततो जलसमीपे तु लक्षकोटिगुणं भवेत्३।
स्वयं पुष्करिणी तीरे त्वनंतं फलमश्नुते।
तस्माच्छतगुणं ब्रूमः शाखिनां पुण्यकारिणाम्४।
अश्वत्थरोपणं कृत्वा जलाशयसमीपतः।
यत्फलं लभते मर्त्यो न तत्क्रतुशतैरपि५।
पतंति यानि पत्राणि जले पर्वणि पर्वणि।
तानि पिंडसमानीह पितॄणामक्षयं ययुः६।
खादंति पतगास्तत्र फलानि कामतो ध्रुवम्।
ब्रह्मभक्ष्यसमं तस्य पुण्यं भवति चाक्षयम्७।

अश्वत्थेनैव भक्ष्येण रोपणेनैव यत्फलम्।
तद्वै क्रतुशतैर्नैव पुत्रैरेव शतैरपि८।
उष्णेच्छायां प्रगृह्णंति गावो देवद्विजातयः।
कर्तुः पितृगणानां च स्वर्गो भवति चाक्षयः९।
कर्तुं स्वस्थस्य वै विघ्नमक्षयत्वान्न शक्यते।
तस्मात्सर्वप्रयत्नेन रोपयेद्वृक्षमाधवम्१०।
एकं वृक्षं समारोप्य नरः स्वर्गान्न हीयते।
तस्मादेव महावृक्षं रोपयध्वं द्विजोत्तमाः११।
जलानां निकटे रम्ये रसानां क्रयविक्रये।
मार्गे जलाशये वृक्षान्रोपयेद्यो महाशयः१२।
अश्वत्थादीन्समारोप्य स्वर्गं याति मनोरमम्।
अर्चयित्वा तु यत्पुण्यं प्रवक्ष्यामि द्विजातयः१३।
स्नात्वाश्वत्थं स्पृशेद्यस्तु सर्वपापैः प्रमुच्यते।
अस्नातो यः स्पृशेन्मर्त्यो लभते स्नानजं फलम्१४।
दृष्ट्वा च नाशयेत्पापं स्पृष्ट्वा लक्ष्मीं प्रपद्यते।

प्रदक्षिणे भवेदायुः सदाश्वत्थ नमोस्तु ते१५।
चलद्दलाय वृक्षाय सदा विष्णुस्थिताय च।
बोधिसत्वाय योग्याय सदाश्वत्थ नमोस्तु ते१६।
अश्वत्थाय तु हव्यं तु पयो नैवेद्यमेव च।
पुष्पं धूपं दीपकं च दत्वा स्वर्गान्न हीयते१७।
सपुत्रं चाक्षयं विद्धि धनवृद्धियशस्करम्।
विजयं मानदं भद्रमश्वत्थस्य प्रपूजनम्१८।
यज्जप्तं च हुतं स्तोत्रं यन्त्रमंत्रादिकं च यत्।
सर्वं कोटिगुणं प्रोक्तं मूले चलदलस्य च१९।
यस्य मूले स्थितो विष्णुर्मध्ये तिष्ठति शंकरः।
अग्रभागे स्थितो ब्रह्मा कस्तं जगति नार्चयेत्२०।
सोमवारे त्वमायां च स्नानं यन्मौनिना कृतम्।
दानस्य गोसहस्रस्य फलं चाश्वत्थवंदने२१।
सप्तप्रदक्षिणेनैव गवामयुतजं फलम्।
प्रचुराल्लक्षकोटिश्च तस्मात्कार्या हि सा सदा२२।

यत्किंचिद्दीयते तत्र फलमूलजलादिकम्।
सर्वं तच्चाक्षयफलं जन्मजन्मसु जायते२३।
अहोश्वत्थसमो नास्ति वृक्षरूपी हरिर्भुवि।
यथा पूज्यो द्विजो लोके यथा गावो यथामराः२४।
तथाश्वत्थवृक्षरूपी देवः पूज्यतमः स्मृतः।
रोपणे रक्षणे स्पर्शे पूजाकर्मणि वै सदा२५।
ददाति वित्तं पुत्रांश्च स्वर्गं मोक्षं पुनः क्रमात्।
किंचिच्छेदं तु यः कुर्यादश्वत्थस्य तनौ नरः२६।
कल्पैकं निरयं भुक्त्वा चांडालादौ प्रजायते।
मूलच्छेदेन तस्यैव स च यात्यपुनर्भवम्२७।
पुरुषास्तस्य तिष्ठंति रौरवे घोरदर्शने।
अश्वत्थस्यैकवृक्षस्य रोपणे यत्फलं भवेत्२८।
तथैव चंपकेर्के च त्रयाणां रोपणेपि च।
अष्टौ बिल्वस्य वृक्षाश्च न्यग्रोधाश्चैव सप्त च२९।
निंबस्य दशवृक्षाश्च फलं चैषां समं भवेत्।

एकैकस्य फलं चोक्तं वृक्षाणां रोपणे द्विजाः३०।
एवं बुध्वा तु धर्मात्मा यः कुर्यात्कृत्रिमं वनम्।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च३१।
नाकमेति स चूतस्य समारोप्य सहस्रकम्।
ततो द्वित्रिगुणेनैव न्यूने वा प्रचुरेपि वा३२।
भुंक्ते भुक्त्वा पुनः कुर्यान्नृपो वाथ सदीश्वरः।
स्वर्गं भोग्यं ततो राज्यं कल्याणं मंगलं शुभम्३३।
आरोग्यं शौर्यसंपन्नमारामादेव जायते।
फलानि यस्य खादंति जंतवोथ सहस्रशः३४।

आश्रिता विहगाः कीटाः पतगाः शलभादयः।
छायाश्रिताश्च ये सत्वास्तत्संख्याताः पृथग्जनाः३५।
तस्य किंकरतां यांति शतशो देवतार्चिताः।
ये च वृक्षा महासत्वास्सर्वे ते देवरूपिणः३६।
तदर्चा पितृवत्कार्या शुश्रूषां जलपिंडकम्।
मर्त्यलोके च ते पुत्रास्तस्य जन्मनि जन्मनि३७।

सुरूपाः सुविनीताश्च सदापुण्यक्रिया शुभाः।
एवं गणेशतां यांति जंतवश्चूतलग्नकाः३८।
धात्री हरीतकी चान्ये कटुतिक्ताम्लसंभवाः।
सर्वे चारामतः शुद्धाः फलदाः शिवदाः सदा३९।
प्रासादा यत्र सौवर्णाः सर्वरत्नविभूषिताः।
सर्वाभरणसंयुक्ता विमानाश्चानिलोपमाः४०।
शातकुंभमया वृक्षाः सदैव सर्वदायिनः।
सर्वर्तुसुखदाः सौम्यकन्यका अप्सरस्समाः४१।
गीतनृत्यपराधीरास्तत्र तिष्ठंति वृक्षदाः।
पुष्करिण्यो विशेषेण खातान्यन्यानि यानि च४२।
शुद्धोपलांतरचिता नद्यः पायसकर्दमाः।
पुनर्दुग्धसफेनाश्च अन्नादिषड्रसान्विताः४३।
मर्त्यलोके यथा भोग्यं पुनः स्वर्गे पुनर्भुवि।
पुनरेव तदभ्यासात्खातमारामकं पुनः४४।
यथा पुण्यादिकं कृत्वा स्वर्गमर्त्याधिपः पुमान्।

अशक्तस्तु प्रपां कृत्वा पुष्करिण्याः फलं लभेत्४५।
प्रपाया लक्षणं चात्र सर्वपापहरं परं।
सर्वभोगप्रदं शुद्धं स्वर्गापवर्गदं स्थिरं४६।
लक्षणं च प्रवक्ष्यामि प्रपायाः कीर्तिवर्धनम्।
निर्जलेऽध्वनि पृक्ते च स्थाने कृत्वा च मंडपम्४७।
बहुपान्थे समायाते ग्रीष्मवर्षाशरत्स्वपि।
अगरुकादि सौगंध्यं जलं पूगं सचंद्रकम्४८।
आसनं चैव तांबूलं दत्वा स्वर्गान्न हीयते।
एवं वर्षत्रयेणैव पुष्करिण्याः फलं लभेत्४९।
स्वर्गाच्चैवाच्युतो मर्त्यो देवैरपि प्रपूज्यते।
मासमेकं तु यो दद्यात्प्रपां ग्रीष्मेथ निर्जले५० 1.58.50।
कल्पैकं तु वसेत्स्वर्गे स्वर्गाद्भ्रष्टो महीयते।
प्रपादास्तत्र तिष्ठंति यत्र पुष्करिणीप्रदाः५१।
नोचेद्धर्मघटो देयः पुण्यः पापक्षयाय च।
एष धर्मघटो ज्ञेयो ब्रह्मविष्णुशिवात्मकः५२।

तवप्रसादात्सफलाः मम संतु मनोरथाः।
स्वर्णमाषं चतुर्भागं दक्षिणार्थं घटस्य च५३।

एवं वर्षत्रयेणैव प्रपादानफलं लभेत्।
यः पठेच्छ्रावयेद्वापि पुष्करिण्यादिजं फलम्५४।
साक्षात्पापाद्भवेन्मुक्तस्तत्प्रसादातु सद्गतिः।
जनेषु श्रावयेद्यस्तु पुण्याख्यानमिदं शुभम्५५।
कल्पकोटिसहस्राणि सुरलोके स तिष्ठति५६।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पुष्करिण्यादिधर्मकीर्तनंनामाष्टपंचाशत्तमो।
ऽध्यायः५८।

Roman transliteration

vyāsa uvāca-
śākhināmeva sarveṣāṃ phalaṃ vakṣyāmi yādṛśam|
tacchṛṇudhvaṃ mahābhāgā ropaṇe ca pṛthakpṛthak1|
yastu ropayate tīre puṇyavṛkṣānsamaṃtataḥ|
tasya puṇyaphalaṃ jñātuṃ kathituṃ naiva śakyate2|
anyatra ropaṇaṃ kṛtvā śākhināṃ yatphalaṃ labhet|
tato jalasamīpe tu lakṣakoṭiguṇaṃ bhavet3|
svayaṃ puṣkariṇī tīre tvanaṃtaṃ phalamaśnute|
tasmācchataguṇaṃ brūmaḥ śākhināṃ puṇyakāriṇām4|
aśvattharopaṇaṃ kṛtvā jalāśayasamīpataḥ|
yatphalaṃ labhate martyo na tatkratuśatairapi5|
pataṃti yāni patrāṇi jale parvaṇi parvaṇi|
tāni piṃḍasamānīha pitṝṇāmakṣayaṃ yayuḥ6|
khādaṃti patagāstatra phalāni kāmato dhruvam|
brahmabhakṣyasamaṃ tasya puṇyaṃ bhavati cākṣayam7|

aśvatthenaiva bhakṣyeṇa ropaṇenaiva yatphalam|
tadvai kratuśatairnaiva putraireva śatairapi8|
uṣṇecchāyāṃ pragṛhṇaṃti gāvo devadvijātayaḥ|
kartuḥ pitṛgaṇānāṃ ca svargo bhavati cākṣayaḥ9|
kartuṃ svasthasya vai vighnamakṣayatvānna śakyate|
tasmātsarvaprayatnena ropayedvṛkṣamādhavam10|
ekaṃ vṛkṣaṃ samāropya naraḥ svargānna hīyate|
tasmādeva mahāvṛkṣaṃ ropayadhvaṃ dvijottamāḥ11|
jalānāṃ nikaṭe ramye rasānāṃ krayavikraye|
mārge jalāśaye vṛkṣānropayedyo mahāśayaḥ12|
aśvatthādīnsamāropya svargaṃ yāti manoramam|
arcayitvā tu yatpuṇyaṃ pravakṣyāmi dvijātayaḥ13|
snātvāśvatthaṃ spṛśedyastu sarvapāpaiḥ pramucyate|
asnāto yaḥ spṛśenmartyo labhate snānajaṃ phalam14|
dṛṣṭvā ca nāśayetpāpaṃ spṛṣṭvā lakṣmīṃ prapadyate|

pradakṣiṇe bhavedāyuḥ sadāśvattha namostu te15|
caladdalāya vṛkṣāya sadā viṣṇusthitāya ca|
bodhisatvāya yogyāya sadāśvattha namostu te16|
aśvatthāya tu havyaṃ tu payo naivedyameva ca|
puṣpaṃ dhūpaṃ dīpakaṃ ca datvā svargānna hīyate17|
saputraṃ cākṣayaṃ viddhi dhanavṛddhiyaśaskaram|
vijayaṃ mānadaṃ bhadramaśvatthasya prapūjanam18|
yajjaptaṃ ca hutaṃ stotraṃ yantramaṃtrādikaṃ ca yat|

sarvaṃ koṭiguṇaṃ proktaṃ mūle caladalasya ca19|
yasya mūle sthito viṣṇurmadhye tiṣṭhati śaṃkaraḥ|
agrabhāge sthito brahmā kastaṃ jagati nārcayet20|
somavāre tvamāyāṃ ca snānaṃ yanmauninā kṛtam|
dānasya gosahasrasya phalaṃ cāśvatthavaṃdane21|
saptapradakṣiṇenaiva gavāmayutajaṃ phalam|
pracurāllakṣakoṭiśca tasmātkāryā hi sā sadā22|

yatkiṃciddīyate tatra phalamūlajalādikam|
sarvaṃ taccākṣayaphalaṃ janmajanmasu jāyate23|
ahośvatthasamo nāsti vṛkṣarūpī haririhbhuvi|
yathā pūjyo dvijo loke yathā gāvo yathāmarāḥ24|
tathāśvatthavṛkṣarūpī devaḥ pūjyatamaḥ smṛtaḥ|
ropaṇe rakṣaṇe sparśe pūjākarmaṇi vai sadā25|
dadāti vittaṃ putrāṃśca svargaṃ mokṣaṃ punaḥ kramāt|
kiṃcicchedaṃ tu yaḥ kuryādaśvatthasya tanau naraḥ26|
kalpaikaṃ nirayaṃ bhuktvā cāṃḍālādau prajāyate|
mūlacchedena tasyaiva sa ca yātyapunarbhavam27|
puruṣāstasya tiṣṭhaṃti raurave ghoradarśane|
aśvatthasyaikavṛkṣasya ropaṇe yatphalaṃ bhavet28|
tathaiva caṃpakerke ca trayāṇāṃ ropaṇepi ca|
aṣṭau bilvasya vṛkṣāśca nyagrodhāścaiva sapta ca29|
niṃbasya daśavṛkṣāśca phalaṃ caiṣāṃ samaṃ bhavet|

ekaikasya phalaṃ coktaṃ vṛkṣāṇāṃ ropaṇe dvijāḥ30|
evaṃ budhvā tu dharmātmā yaḥ kuryātkṛtrimaṃ vanam|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca31|
nākameti sa cūtasya samāropya sahasrakam|
tato dvitriguṇenaiva nyūne vā pracurepi vā32|
bhuṃkte bhuktvā punaḥ kuryānnṛpo vātha sadāśvaraḥ|
svargaṃ bhogyaṃ tato rājyaṃ kalyāṇaṃ maṃgalaṃ śubham33|
ārogyaṃ śauryasaṃpannamārāmādeva jāyate|
phalāni yasya khādaṃti jaṃtavotha sahasraśaḥ34|
āśritā vihagāḥ kīṭāḥ patagāḥ śalabhādayaḥ|
chāyāśritāśca ye satvāstatsaṃkhyātāḥ pṛthagjanāḥ35|
tasya kiṃkaratāṃ yāṃti śataśo devatārcitāḥ|
ye ca vṛkṣā mahāsatvāssarve te devarūpiṇaḥ36|
tadarcā pitṛvatkāryā śuśrūṣāṃ jalapiṃḍakam|
martyaloke ca te putrāstasya janmani janmani37|

surūpāḥ suvinītāśca sadāpuṇyakriyā śubhāḥ|
evaṃ gaṇeśatāṃ yāṃti jaṃtavaścūtalagnakāḥ38|
dhātrī harītakī cānye kaṭutiktāmlasaṃbhavāḥ|
sarve cārāmataḥ śuddhāḥ phaladāḥ śivadāḥ sadā39|
prāsādā yatra sauvarṇāḥ sarvaratnavibhūṣitāḥ|
sarvābharaṇasaṃyuktā vimānāścānilopamāḥ40|
śātakuṃbhamayā vṛkṣāḥ sadaiva sarvadāyinaḥ|
sarvartusukhadāḥ saumyakanyakā apsarassamāḥ41|
gītanṛtyaparādhīrāstatra tiṣṭhaṃti vṛkṣadāḥ|
puṣkariṇyo viśeṣeṇa khātānyanyāni yāni ca42|
śuddhopalāṃtaracitā nadyaḥ pāyasakarddamāḥ|
punardugdhasaphenāśca annādiṣaḍrasānvitāḥ43|
martyaloke yathā bhogyaṃ punaḥ svarge punarbhuvi|

punareva tadabhyāsātkhātamārāmakaṃ punaḥ44|
yathā puṇyādikaṃ kṛtvā svargamartyādhipaḥ pumān|

aśaktastu prapāṃ kṛtvā puṣkariṇyāḥ phalaṃ labhet45|
prapāyā lakṣaṇaṃ cātra sarvapāpaharaṃ paraṃ|
sarvabhogapradaṃ śuddhaṃ svargāpavargadaṃ sthiraṃ46|
lakṣaṇaṃ ca pravakṣyāmi prapāyāḥ kīrtivardhanam|
nirjale'dhvani pṛkte ca sthāne kṛtvā ca maṃḍapam47|
bahupānthe samāyāte grīṣmavarṣāśaratsvapi|
agarukādi saugaṃdhyaṃ jalaṃ pūgaṃ sacaṃdrakam48|
āsanaṃ caiva tāṃbūlaṃ datvā svargānna hīyate|
evaṃ varṣatrayeṇaiva puṣkariṇyāḥ phalaṃ labhet49|
svargāccaivācyuto martyo devairapi prapūjyate|
māsamekaṃ tu yo dadyātprapāṃ grīṣmetha nirjale50 1.58.50|
kalpaikaṃ tu vasetsvarge svargādbhraṣṭo mahīyate|
prapādāstatra tiṣṭhaṃti yatra puṣkariṇīpradāḥ51|
noceddharmaghaṭo deyaḥ puṇyaḥ pāpakṣayāya ca|
eṣa dharmaghaṭo jñeyo brahmaviṣṇuśivātmakaḥ52|

tavaprasādātsaphalāḥ mama saṃtu manorathāḥ|
svarṇamāṣaṃ caturbhāgaṃ dakṣiṇārthaṃ ghaṭasya ca53|
evaṃ varṣatrayeṇaiva prapādānaphalaṃ labhet|
yaḥ paṭhecchrāvayedvāpi puṣkariṇyādijaṃ phalam54|
sākṣātpāpādbhavenmuktastatprasādāttu sadgatiḥ|
janeṣu śrāvayedyastu puṇyākhyānamidaṃ śubham55|
kalpakoṭisahasrāṇi suraloke sa tiṣṭhati56|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe puṣkariṇyādidharmakīrtanaṃnāmāṣṭapaṃcāśattamo|
'dhyāyaḥ58|

English translation

Vyāsa said :

1. I shall (now) tell you what the fruit of (planting) trees is. O illustrious ones, listen to it. And also listen to the fruit derived from planting (trees) singly.

2. It is not possible to know or to narrate the meritorious fruit earned by that man who plants auspicious trees all round.

3. The fruit that a man would get by planting trees near water is a lakh crore times more than the fruit that he would get by planting them somewhere else.

4. He who plants it on the bank of a lake gets unending fruit. We say that hundredfold more is the fruit (that one gets) by planting meritorious trees.

5. A man does not obtain that fruit even by hundreds of sacrifices which he gets by planting an Asvattha (fig) tree on the bank of a pond.

6. The leaves (of the fig tree) falling in the water (of the pond) on the parvan [1] days are like the rice balls offered to the manes and bear inexhaustible fruit.

7. The fruit (of the fig tree) are eatens [eaten?] by birds freely and like the food eaten by Brāhmaṇas (at a śrāddha) they give inexhaustible merit.

8. The fruit that one obtains by planting a fig tree fit to be eaten (exceeds) not only the fruit of performing a hundred sacrifices, but even of having a hundred sons.

9. In the hot (season) cows, deities, brāhmaṇas receive shadow (from the tree). Eternal heaven is had by the hosts of the manes of the planter (i.e. the manes of the man who plants the holy fig tree live in heaven eternally).

10. Due to the holy fig tree being eternal there cannot be any difficulty that would befall the planter. Therefore, making all efforts a man should plant this holy fig tree.

11. By planting one tree a man is not abandoned (i.e. does not fall) from heaven. Therefore, O best brāhmaṇas, plant (this) great tree.

12-13. He who, the large-hearted one, plants trees like the holy fig tree near the charming vicinity of (reservoirs of) water, at the place where drinks are bought and sold, on the path or (near) a tank , goes to the lovely heaven after planting them. O brāhmaṇas, I shall now tell you what merit (a man gets) by worshipping the holy fig tree.

14. He who touches the holy fig tree after his bath is free from all sins. He who without bathing touches it gets the fruit due from a bath.

15-16. By seeing it (i.e. when it is seen) it destroys sin; it gives wealth by (i.e. on) touching it. Long life would be (obtained) by going round it while keeping it to one's right. (A man should recite the hymn;) 'O holy fig tree, I always salute you. I always salute the holy fig tree [2] whose leaves are shaking, in whom Viṣṇu always resides, and who is fit (to be saluted).'

17. By offering (i.e. he who offers) to the holy fig tree oblations, water, an offering of eatables, flowers, incense, and lamp, one is not abandoned (i.e. does not fall) from heaven.

18. Remember that worship of the holy fig tree gives eternal wealth, prosperity and fame along with sons, as well as success and honour.

19. All that muttering (of hymns)done, all that offering made, all the hymns of praise sung, all mystical diagrams used as amulets and all sacred prayers etc. recited at the root of the holy fig tree is said to give the fruit which is crore times greater.

20. Who in the world would not worship it at whose root resides Viṣṇu, in whose middle part stays Śiva , and at whose top lives Brahmā ?

21. The fruit that one gets by observing silence, bathing and saluting the holy fig tree on a Monday or a new moon day is the same as is had by making a gift of a thousand cows.

22. By going round it, while keeping it to the right, the fruit that is obtained is (the same as obtained by giving away) a myriad of cows. By going many times round it while keeping it to one's right the fruit is a lakh crore times greater; therefore one should always go round it while keeping it to one's right.

23. Whatever, fruits, roots, water etc., is offered there (i.e. at its root), gives an eternal fruit in many births.

24-25a. Oh! there is no other form of Viṣṇu on the earth like this tree-form, viz. the holy fig tree. As in the world a brāhmaṇa is adorable or cows and deities are adorable, so is the god in the form of the holy fig tree most adorable.

25b-26a. When it is planted, preserved, touched and worshipped, it always gives in (that) order, wealth, sons, heaven and salvation.

26b-27a. A man who makes cut in the body of the holy fig tree is born in the cāṇḍāla and other (castes) after having suffered (i.e. lived in) a hell for a kalpa .

27b-28a. By cutting its roots he is never reborn (i.e. eternally lives in hell). Men stand (by) him in (the hell called) Raurava of a fearful sight.

28b-29a. That fruit which is (obtained) by planting (just) one holy fig tree is also obtained by planting three trees (i.e. plants) of campaka and arka (i.e. the sun plant).

29b-30. The fruit of planting eight bilva trees, seven nyagrodha trees and ten nimba trees is the same. O brāhmaṇas, I have told you the fruit obtained by planting each one of (these) trees.

31. He, a religious-minded man, who, knowing this, prepares an artificial forest (i.e. plants trees) goes to (i.e. lives in) heaven for crores of thousands and crores of hundreds of kalpas .

32-33a. (He gets the same fruit) by (planting) a thousand mango trees. Or he enjoys double or triple fruit or that which is smaller or greater (than that); and after having enjoyed it he would be made a king or a good lord.

33b-35. Enjoyable heaven, happy, lucky, auspicious kingdom, good health endowed with heroism come from (the construction of) a garden, the fruit (of the trees) of which are eaten by thousands of beings, birds, insects, or moths etc. that resort to them, or beings resorting to their shadows and other persons equalling that number.

36-38a. Hundreds of venerable deities become his servants. All the trees possessing vitality are of the form of deities. They should be worshipped as the manes (are worshipped), and should be served (as the manes are), and water and piṇḍas should be offered (as they are offered to the manes). In every birth on the earth, they are born as his handsome and very modest sons.

38b. (In his house) auspicious and meritorious rites are always (performed). Thus the beings sticking to the mango tree become the lords of the attendants of Śiva.

39. All the trees like emblic myrobalan, yellow myrobalan and others producing pungent, bitter and sour (fruits), become pure due to (their being planted in) a garden, give fruits, and always give auspicious things.

40-43. Those who give (i.e. plant) trees go to that place where there are golden palaces adorned with all (kinds of) jewels, where there are aeroplanes resembling the wind (in speed), where the trees are full of gold and always give everything and give pleasure in all seasons, where the maidens resembling celestial nymphs are intent upon singing and dancing, where there are tanks and other pools and also rivers having mud in the form of milk and decked with pure stones, having foam of milk, and endowed with the (objects of) six tastes.

44-45. He gets the same enjoyment in heaven as on the earth, and again (the same) on the earth; and again due to the old habit he constructs a tank or a garden. Doing such meritorious deeds the man becomes the lord of heaven and of human beings. A man who is incapable (of constructing a tank) gets the fruit of constructing a tank by erecting a place to distribute water to travellers.

46. Here (i.e. in this world) the quality of a place to distribute water to the travellers greatly removes all sins; it gives all enjoyments, is pure, is steady and gives (i.e. leads to) heaven and salvation.

47-49a. I shall narrate to you the characteristic(s) of a place to distribute water to the public, which enhances one's fame. A man, who gives fragrant substances like agallochum, water, betel-nut with camphor, seat and tāmbūla , after having erected temporary hall at a place where there is no water and which is mixed with the sounds (of people i.e. which is a crowded place) where many travellers come in summer, rainy season and even in autumn, does not fall from heaven.

49b-51a. If this is done for three years, the fruit (obtained) would be like that of (the construction of) a tank. He does not fall even from heaven, and is honoured even by gods. He who gives (water) at such a temporary hall for a month during summer when there is no (i.e. when there is scarcity of) water, would live in heaven for a kalpa, and fallen from heaven, is honoured (on the earth).

51b. Those who give (water to travellers at such) temporary halls stay there where the givers of (i.e. those who construct) tanks live.

52. Otherwise (i.e. if the erection of such a hall is not possible), one should offer an auspicious 'dharmaghaṭa' [3] for the destruction of(one's) sins. This should be known as a meritorious dharmaghaṭa which is of the nature of Brahmā, Viṣṇu and Śiva.

53. (One should pray to the ghaṭa as:) 'May my desires be fulfilled due to your favour.' One should also give a māṣa [4] of gold with the jar as dakṣiṇā .

54-56. Thus (i.e. if this is done) for three years only, one would get the fruit of offering (water at) a temporary hall. He, who would recite or make others hear (i.e. recite to others) the fruit got from (the construction of) a tank etc. would evidently be free from sins, and would get beatitude by its favour. He who recites this auspicious meritorious account among (i.e. to) people, lives in heaven for thousands of crores of kalpas.

[1]: [1] : Parvan—The days of the four changes of the moon, i.e. the eighth fourteenth day of each half month, and the days of the full and new moon.

[2]: [2] : Bodhisattva, like Caladdala, is one of the names of the holy fig tree.

[3]: [3] : Dharmaghaṭa—A jar of fragrant water offered daily (to a brāhmaṇa) in the month of Vaiśākha.

[4]: [4] : Māṣa—A particular weight o gold.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 59

In Praise of Rudrākṣa

Chapter 59 of 693 · 211 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
अतः परं प्रवक्ष्यामि कीर्त्तिधर्मं परं शुभम्।
सेतुबंधफलं पुण्यं ब्रह्मणा भाषितं यथा१।
कांतारे दुस्तरे पंके पुरुशंकुसमाकुलं।
आलिं कृत्वा भवेत्पूतो देवत्वं याति मानवः२।
वितस्तौ तु लभेत्स्वर्गं दिव्यं वर्षशतं समम्।
एवं संख्याविधानेन नरः स्वर्गान्न हीयते३।
कदाचित्पंकयोगाच्च स्वर्गाद्भुवि विजायते।
तदा भट्टारकः श्रीमान्रोगशोकविवर्जितः४।
पंकादौ संक्रमांश्चैव कृत्वा स्वर्गान्न हीयते।
सर्वपापं क्षयं तस्य संप्रयाति दिनेदिने५।
तथालिसंक्रमाणां च फलं तुल्यं प्रकीर्तितम्।
धनप्राणाव्ययेनैव धीमता क्रियते सदा६।
श्रूयतां यत्पुरावृत्तमाख्यानं वृद्धसंमतं।
कश्चिच्चोरो महाभीष्मे स्तेयकर्मणि चोद्यतः७।

कांतारे गोशिरः स्थाप्य क्रांत्वा स्तेयं गतो ह्यसौ।
धनापहरणं कृत्वा गृहस्थस्य च तेन हि८।
गतः स्वमंदिरं तत्र जना गच्छंति वर्त्मनि।
सर्वेषामेकपादस्य सुखं भवति निश्चितं९।
एकपादे ह्रदे दुर्गे तारकं गोशिरः परम्।
चांद्रायणं च ततस्य कांतारे संस्थितं शिरः१०।
ततश्चोरस्य निधने चित्रगुप्तप्रणीतके।
धर्मस्य फलमात्रं तु एतस्य च न विद्यते११।
न दैवं पैतृकं कार्यं तीर्थं स्नानं द्विजार्चनं।
दानं गुरुजने मानं ज्ञानं परहितं शुभम्१२।
मनसा न कृतं तेन क्रियया च कथं पुनः।
कृतं साहसिकं स्तेयं परदाराभिमर्शनम्१३।
भूतमिथ्यापवादं च साधुनिंदा परं तथा।
एवं शतसहस्रं तु तथा गोहरणं कृतम्१४।
तत्राह धर्मराजस्तु कालानलसमप्रभः।

नयतैनं फलं शूरा दुर्गतिं चापुनर्भवम्१५।
एतस्मिन्नंतरेऽवोचच्चित्रगुप्तोनुकंपकः।
अस्त्यस्य गोशिरः पुण्यं किंचिन्नाथ क्षमाधुना१६।
नृपो द्वादशवार्षिक्यं लभेत्पुण्योदयं क्षितौ।
तथाह धर्मराजस्तं गच्छ मर्त्यं दुरात्मक१७।
अकंटकं च राज्यं च भुंक्ष्व द्वादशवत्सरम्।
यद्धृतं गोशिरो मार्गे मुक्तस्तस्यैव कारणात्१८।
पुनरत्र समागम्य संगंता चापुनर्भवम्।
ततः कृतांजलिर्देवमुवाच दुःखपीडितः१९।
धर्मराजानुकंपा च मय्येवं पापकारिणि।
कुरु नाथ त्वनाथे च जानामि प्रीतिपूर्वकम्२०।
धर्मराजस्तु तं चाह बाढमेवमितो व्रज।
स्मरिष्यसि स्ववृत्तांतं मत्प्रसादात्सुदुःखितः२१।
एतस्मिन्नंतरे चैव मोचितः किंकरेण हि।
तस्य जन्माभवत्कौ च दुर्विधे चातिवाणिके२२।

आजन्मविविधं दुःखं भुक्तं पूर्वविकर्मतः।
भुक्त्वा क्लेशं महांतं च एकविंशतिहायनम्२३।
तस्मिन्राष्ट्रे मृतो भूपः स्वकर्मपरिपीडितः।
एतस्मिन्नंतरेऽमात्यैः समालोक्य सुमंत्रिभिः२४।
अनेक परिमर्शैस्तु पृथिव्यां भ्रमणं कृतम्।
तमावृण्वंश्च ते सद्यः सर्वेषां पुरतो दृढम्२५।
ततो राज्याभिषेकश्च कृतस्तैस्तु विमत्सरैः।
स च राज्यं च संश्रित्य धर्मराजवरेण च२६।
अकरोदालिकं कर्म शिलाबद्धं च मृण्मयम्।
संक्रमं जलदुर्गे च तरणिं च तथापरे२७।
वापीकूपतटाकानि प्पाराम महीरुहं।
कृतवान्विविधं यज्ञं दानपुण्यमतः परम्२८।
स्मरंश्च पूर्वकर्म्माणि सर्वपापक्षयाय वै।
कृतं बहुविधं धर्मं व्रतानि विविधानि च२९।
सुराणां ब्राह्मणानां च गुरूणां चैव तर्पणात्।

पापात्पूतो ययौ गेहं धर्मराजस्य धीमतः३०।
सयानस्थं ततो दृष्ट्वा क्रोधरक्तेक्षणोऽभवत्।
स च तं प्रांजलिं प्राह भो धर्म कुरु तारणम्३१।
चित्रगुप्तोऽब्रवीद्वाक्यं धर्मराजसमीपतः।
कर्मणा मनसा पूतो विष्णुलोकं स गच्छतु३२।
स तच्छ्रुत्वा पुनश्चाह तस्य विज्ञाय कारणम्।
स्मितः प्रीत्या प्रसन्नात्मा गच्छ गच्छाच्युतालयम्३३।
विमानं सुरलोकाच्च स्वागतं वर्णकर्बुरम्।
समारुह्य गतः स्वर्गं पुनरावृत्तिदुर्लभम्३४।

तस्मात्किष्कुप्रमाणं हि दत्तं येनालिकं पुरा।
स तु राज्यान्वयं स्वर्गं महांतं चानुगच्छति३५।
तथैव गोप्रचारं तु दत्वा स्वर्गान्न हीयते।
या गतिर्गोप्रदस्यैव ध्रुवं तस्य भविष्यति३६।
व्यामैकं गोप्रचारं तु मुक्तं येन सुधीमता।
तस्य स्वर्गं भवेदिष्टं किमन्यैः पुरुभाषितैः३७।

गोप्रचारं यथाशक्ति यो वै त्यजति हेतुना।
दिनेदिने ब्रह्मभोज्यं पुण्यं तस्य शताधिकम्३८।
तस्माद्गवां प्रचारं तु मुक्त्वा स्वर्गान्न हीयते।
यश्छिनत्ति द्रुमं पुण्यं गोप्रचारं छिनत्यपि३९।
तस्यैकविंशपुरुषाः पच्यंते रौरवेषु च।
गोचारघ्नं ग्रामगोपः शक्तो ज्ञात्वा तु दण्डयेत्४०।
छेत्तारं धर्मवृक्षाणां विशेषाद्गोप्रचारघम्।
तस्य दंडे सुखं तस्य तस्मात्तं दंडयेत्तु सः४१।
प्रासादं कुरुते यस्तु विष्णुलिंगस्य मानवः।
त्रिकांडं पंचकाडं च सुशोभं सुघटान्वितम्४२।
इतोऽधिकं तु यो दद्यान्मृन्मयं वा दृषन्मयम्।
वसुवृत्तिसुपूर्णं च सुरम्यं दिव्यभूतलम्४३।
प्रतिष्ठाकर्मसंपन्नं किङ्करादिभिरावृतम्।
सुलिंगमिष्टदेवस्य विष्णोरेव विशेषतः४४।
कृत्वा च विष्णुसायुज्यं समाप्नोति नरोत्तमः।

तथैव प्रतिमां कृत्वा हरेरन्यतरस्य च४५।
कृत्वा देवकुलं रम्यं यत्फलं लभते नरः।
न तन्मखसहस्रैस्तु दानैर्भुवि व्रतादिभिः४६।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च।
प्रासादे रत्नसंयुक्ते संपूर्णद्रव्यसंकुले४७।
स वसेत्कामगे याने सर्वलोकमनोहरे।
स्वर्गाच्च्युतो भवेद्राजा सार्वभौमो गुणैर्वशी४८।
शिवलिंगे तु प्रासादं कारयित्वा स्वशक्तितः।
यदुक्तं विष्णुलिंगे तु तज्ज्ञेयं शिववेश्मनि४९।
भुंक्ते भोगं महाभागो मनःशर्मकरं परम्।
रामाभिरामसंपूर्णं सर्वतः सुखदं दिवि५० 1.59.50।
उर्व्यामक्षयभोग्यानि नृपो वाथ महाधनी।
हरस्य प्रतिमां यश्च कृत्वा देवगृहे नरः५१।
सुलिंगां वा सुरूपां वा कल्पकोटिं वसेद्दिवि।
स्वर्गाद्भ्रष्टो भवेद्राजा धनी पूज्यतमोपि वा५२।

देवीलिंगेषु सर्वेषु कृत्वा देवगृहं नरः।
सुरत्वं प्राप्नुयाल्लोके देव्यास्सर्वसुखोद्भवे५३।

भृशमच्युततामेति सुखमेति निरामयम्।
रत्नसंसृष्टप्रासादे मणिकर्बुरभूतले५४।
रामायुतप्रसंभोग्ये देवीसंसृष्टनिर्भये।
नृत्यगीतपरे रम्ये सर्वेंद्रियमनोरमे५५।
रत्नमर्द्दलतालाढ्ये सर्वदा स्त्रीजनेरिते।
निर्मले सुखदे रम्ये रत्नानां सुशुभे गृहे५६।
तथैव प्रतिमायाश्च देव्याः प्रासादमुत्तमम्।
नियुतं कल्पकोटीनां स्वर्लोकमेति मानवः५७।
स्वर्गाद्भ्रष्टो भवेद्भूपो देवीभक्तिपरायणः।
एवं च जन्मसाहस्रं स्मर एव भवेद्भुवि५८।
प्रासादं गाणपत्यं च देव्या वा प्रीतिमान्नरः।
कृत्वा सुरगणानां च पूजितो दिवि जायते५९।
तथैव राजतामेति भोग्यान्देवीपुरे तथा।

अविघ्नं सर्वकार्येषु सदैव गणपो यथा६०।
आज्ञानस्खलिता तस्य सुरासुरनरेषु च।
तथैव सौरप्रासादे फलमेति नरोत्तमः६१।
अरोगी सुप्रसन्नात्मा कामदेवसमप्रभः।
वरदः सर्वलोकेषु यथा ब्रध्नस्तथा हि सः६२।
सुरस्य प्रतिमायां च गृहं कृत्वा शिलामयम्।
कल्पकोटिशतं भुक्त्वा स्वर्गमुर्वीश्वरो भवेत्६३।
विष्ण्वादि सर्वदेवानामर्चनं यत्पृथक्पृथक्।
प्रत्येकं संप्रवक्ष्यामि नराणां हित हेतवे६४।
घृतप्रदीपं यो दद्यात्मासमेकमहर्निशम्।
दिव्यं वर्षायुतं स्वर्गे पूजितो देवसत्तमैः६५।
घृतस्नानं तथा लिंगे यः कुर्याद्भुवि मानवः।
कल्पकोटिसहस्राणि मासैके लभते नरः६६।
तिलतैलप्रदीपस्य तथान्यस्यार्द्धकं फलम्।
मासैकं जलदानस्य फलेनेश्वरतां व्रजेत्६७।

धूपदानेन गंधर्वं चंदने द्विगुणं भवेत्।
मृगमदागरुसत्वस्य दाने बहुफलं भवेत्६८।
मालापुष्पप्रदानेन नरः स्यात्त्रिदशेश्वरः।
शीते तूलपटीं दत्वा सर्वदुःखात्प्रमुच्यते६९।
जन्मजन्मसु लभ्येत उष्णे च शीतलां पटीम्।
दत्वा च नैवसीदेत शक्त्या वस्त्रं ददाति यः७०।
चतुर्हस्तप्रमाणं च वर्ष्मवेष्टं सुशोभनम्।
पिधानं चरणानां च दत्वा स्वर्गान्न हीयते७१।
शक्त्या स्वर्णप्रदानेन स्वर्गे पूज्यो भवेन्नरः।
दशयोजनविस्तीर्णे मंडपे रूपभाग्भवेत्७२।

सुवर्णं रत्नसंयुक्तं दत्त्वा दशगुणं लभेत्।
वज्रवैडूर्यगारुत्म माणिक्यादीननर्घतः७३।
दत्त्वा लिंगे विधानाच्च ब्राह्मणे वा यशस्विनि।
शतयोजनविस्तीर्णमंडलेधिपतिर्भवेत्७४।
तथैव भुवि जातोपि सर्वलोकप्ररंजनः।

सुरभिद्रव्यदानेन वावद्रूकश्च सुंदरः७५।
रक्तामृतसुकंठश्च पूगदानान्नरो भवेत्।
वरदासीप्रदानेन नरः कल्पं वसेद्दिवि७६।
वरदासी प्रदानेन उर्व्यां जातो धनेश्वरः।
तथैव भृत्यदानेन बहुभृत्यो भवेद्दिवि७७।
धरायामक्षयाऋद्धिर्जन्मजन्मसु जायते।
सर्वतूर्यप्रदानेन गुणवान्लोकसंमतः७८।
नृत्यगीतादिशास्त्रेण गंधर्वाणां पतिर्भवेत्।
दासीदासयुतः स्वर्गे धनैः स्त्रीभिर्वरैर्युतः७९।
तथैव गोप्रदानेन तावत्कालं वसेद्दिवि।
लिंगे दुग्धप्रदानाच्च नरः कल्पं वसेद्दिवि८०।
दध्ना स्नानेन द्विगुणं घृतेन तु शताधिकम्।
अन्नं षड्रससंयुक्तं दत्त्वा क्षितिपतिर्भवेत्८१।
तथैव पायसं दत्त्वा मुनीनां प्रवरो भुवि।
हविष्यान्नं मुदा दत्त्वा वेदशास्त्रार्थपारगः८२।

निरामिषप्रदानाच्च ब्रह्मचारी व्रती भवेत्।
मधुदानाच्च सौभाग्यं गुडेन लवणेन च८३।
शर्करादिभिर्लावण्यं सर्वलोकेषु गीयते।
देवानां शंभुलिंगानामर्चां कृत्वा विधानतः८४।
अनुक्रमेण स्वर्गादौ लोकानां स पतिर्भवेत्।
लोकानां च हितार्थाय देवास्तिष्ठंति संमुखाः८५।
सकृत्प्रदक्षिणां कृत्वा शंभुलिंगेषु पंडितः।
दिव्यं वर्षशतं पूर्णं स्वर्गमेति नरोत्तमः८६।
एवमेव क्रमेणैव नमस्कारैः स्वयंभुवः।
लोकवंद्यो व्रजेत्स्वर्गं तस्मान्नित्यं समाचरेत्८७।
लिंगरूपस्य देवस्य यो धनं हरते नरः।
स च रौरवमासाद्य हरणात्कीटतां व्रजेत्८८।
दातुः पूजां च लिंगार्थे हरेश्चाप्याददाति यः।
कुलकोटिसहस्रेण नरकान्न निवर्तते८९।
जलपुष्पादिदीपार्थे वसु चान्यद्धृहीतवान्।

पश्चान्न दीयते लोभादक्षयं नरकं व्रजेत्९०।
दासीं हत्वा तु लिंगस्य नरकान्न निवर्तते।
कामार्तो मातरं गच्छेन्न गच्छेच्छिवचेटिकाम्९१।

शिवदासीं ततो गत्वा शिवस्व हरणे तथा।
भक्षणादन्नपानानान्नरो दुर्गतिमाप्नुयात्९२।
अतो देवलविप्रो यो नरकान्न निवर्तते।
तस्माद्वेश्याजनानां च दौष्ट्यमेव हितं भवेत्९३।
अतस्तु गणिकां स्पृष्ट्वा नरः स्नानाद्विशुध्यति।
मलिनां दुर्गतिं याति बहुपूरुषसंश्रयात्९४।
वेश्या तपस्विनी या च देवार्चनरता सदा।
पतिव्रतपरा शुद्धा स्वर्गं चाक्षयमश्नुते९५।
गणिकां मातृवच्चस्तु सदासन्नां प्रपश्यति।
देववत्सुरलोकेषु निखिलं भोगमश्नुते९६।
सुरासुरनराणां च वंदनीयो यथा हरिः।
तथार्होयं सर्वलोके सर्वभूतैकपावनः९७।

देवदासः सदा यस्तु देवकृत्येषु लोलुपः।
स च गच्छति लोकेशो देवलोके महीयते९८।
एतेषामेव लिंगानि कारयित्वा च मंडपम्।
शक्त्या यं लभते नाकं कालस्य निश्चयं शृणु९९।
हायनैकं तृणेनैव शरकांडेन तच्छतम्।
अयुतं त्वन्यकाष्ठेन लक्षं खादिरदारुणा१०० 1.59.100।
कोटिकोटि च पाषाणैः सुदृढैर्यत्नसंयुतैः।
तस्मात्सर्वप्रयत्नेन मंडपं कारयेद्बुधः१०१।
यावत्कालं वसेत्स्वर्गे नरो मंडपकारकः।
तावत्कालं च हरणे नरो दुर्गतिमाप्नुयात्१०२।
जनानां निचये रम्ये वस्तूनां क्रयविक्रये।
आश्रये चाध्वगानां च नदीनद समागमे१०३।
देवानां मंडपं कृत्वा यत्फलं लभते नरः।
तत्फलं समवाप्नोति द्विगुणं विप्रमंदिरे१०४।
अनाथस्य च दीनस्य श्रोत्रियस्य विशेषतः।

कारयित्वा गृहं रम्यं नरः स्वर्गान्न हीयते१०५।
य इदं शृणुयान्नित्यं पुण्याख्यानमनुत्तमम्।
अक्षयं लभते स्वर्गं प्रासादादेः फलं लभेत्१०६।
धनिनां चेश्वराणां च तथा पुण्यवतां पुनः।
पाठयित्वा पठित्वा तु नरः स्वर्गान्न हीयते१०७।
देवानां दासदासीनां सदा देवालयेषु च।
पठेद्यस्तु सदा विप्रो मोक्षमार्गं स गच्छति१०८।
नृपाणामीश्वराणां च धनिनां गुणिनां पुरः।
पठित्वा मोक्षमाप्नोति श्रवणात्तत्फलं लभेत्१०९।
द्विजा ऊचुः-
सामान्येकः परः पुण्यो मर्त्यलोके द्विजोत्तम।

सुलभो मर्त्यपूज्यस्तु मुनीनां च तपस्विनाम्११०।
चातुर्वर्ण्याश्रमाणां च पापपुण्यवतां नृणाम्।
गुणागुणवतां चैव वर्णावर्णवतां तथा१११।
व्यास उवाच-

सर्वेषामेव भूतानां रुद्राक्षेण युतो वरः।
दर्शनाद्यस्य लोकानां पापराशिः प्रलीयते११२।
स्पर्शनाद्विवमश्नाति धाराणाद्रौद्रतां व्रजेत्।
शिरस्युरसि बाहौ च रुद्राक्षं धारयेतु यः११३।
स चेशानसमो लोके मखे सर्वत्र गोचरः।
यत्र तिष्ठत्यसौ विप्रस्स देशः पुण्यवान्भवेत्११४।
तं दृष्ट्वाप्यथवा स्पृष्ट्वा नरः पूयेत कल्मषात्।
यज्जप्यं तर्पणं दानं स्नानमर्चा प्रदक्षिणम्११५।
यत्किंचित्कुरुते पुण्यं निखिलं तदनंतकम्।
तीर्थानां च महत्तीर्थं रुद्राक्षस्य फलं द्विजाः११६।
अस्यैव धारणाद्देही पापात्पूतोऽति पुण्यभाक्।
गृहीत्वा चाक्षमालां च ब्रह्मग्रंथियुतां शिवाम्११७।
यज्जप्तं च कृतं दानं स्तोत्रं मंत्रं सुरार्चनम्।
सर्वं चाक्षयतामेति पापं च क्षयमाव्रजेत्११८।
मालाया लक्षणं ब्रूमः श्रूयतां द्विजसत्तमाः।

तस्यास्तु लक्षणं ज्ञात्वा शैवमार्गं प्रलप्स्यथ११९ तु. वराहपुराणम् [https://sa.wikisource.org/s/18ga १२८.५४](गणान्तिका)।
निर्योनिकीटविद्धं च भग्नलिगं यथाक्रमम्।
अन्योन्यं बीजलग्नं च मालायां परिवर्जयेत्१२०।
स्वयं च ग्रथिता या च श्लथान्योन्य प्रसज्जिता।
शूद्रादिग्रथिताऽशुद्धा दूरात्तां परिवर्जयेत्१२१।
मध्यमालग्नकं बीजं जप्तव्यं च यथाक्रमम्।
हस्तसंभ्रमणेनैव मेर्वामर्शं पुनः पुनः१२२।
संख्यातं यज्जपेन्मंत्रमसंख्यातं च निष्फलम्।
सर्वेषामेव देवानां जपेन्मंत्रं स्वमालया१२३।
प्रयतः सकले तीर्थे कोटिकोटिगुणं भवेत्।
शुद्धायामेव भूम्यां तु मेध्यके वृक्षमूलके१२४।
गोष्ठे चतुष्पथागारे विष्णोर्मंत्रं शिवस्य च।
गणपतेश्च सूरस्य लिंगेनंतफलं लभेत्१२५।
शून्यागारे शवस्याग्रे श्मशाने च चतुष्पथे।
देवीमंत्रं जपेद्यस्तु सद्यस्सिध्यति साधकः१२६।

यावच्चावैदिकं मंत्रं पौराणं चागमोद्भवम्।
सर्वं रुद्राक्षमालायामीप्सितेष्टार्थदायकम्१२७।
रुद्राक्षस्रवजं शुद्धं जलं शिरसि धारयेत्।

सर्वस्मात्कल्मषात्पूतः पुण्यं भवति चाक्षयम्१२८।
रुद्राक्षस्य च प्रत्येकं बीजं प्रत्येक निर्जरं।
धारयेद्यस्तनौ मर्त्यः सुराणां सत्तमो भवेत्१२९।
द्विजा ऊचुः-
रुद्राक्षस्तु कुतो जातः कुतो वा मेध्यतां गतः।
किमर्थं स्थावरो भूमौ केनैव च प्रचारितः१३०।
व्यास उवाच-
पुरा कृतयुगे विप्रास्त्रिपुरो नाम दानवः।
सुराणां च वधं कृत्वा अंतरिक्षपुरे हि सः१३१।
प्रणाशे सर्वलोकानां स्थिरो ब्रह्मवरेण च।
शुश्राव शंकरो भीमं देवैरीशो निवेदितम्१३२।
ततोऽजगवमासज्य बाणमंतकसन्निभम्।

धृत्वा तं च जघानाथ दृष्टं दिव्येन चक्षुषा१३३।
स पपात महीपृष्ठे महोल्केव च्युतो दिवः।
घटनव्याकुलाद्बुद्वात्पतिताः स्वेदबिंदवः१३४।
तत्राश्रुबिंदुतो जातो महारुद्राक्षकः क्षितौ।
अस्यैव च फलं जीवा न जानंत्यतिगुह्यतः१३५।
ततः कैलासशिखरे देवदेवं महेश्वरम्।
प्रणम्य शिरसा भूमौ स्कंदो वचनमब्रवीत्१३६।
रुद्राक्षस्य फलं नाथ ज्ञातुमिच्छामि तत्त्वतः।
जप्येथ धारणे चैव दर्शने स्पर्शनेपि वा१३७।
ईश्वर उवाच-।
लक्षं तु दर्शनात्पुण्यं कोटिर्वै स्पर्शनेन च।
दशकोटिफलं पुण्यं धारणाल्लभते नरः१३८।
लक्षकोटिसहस्राणि लक्षकोटिशतानि च।
जप्त्वास्य लभते पुण्यं नात्र कार्या विचारणा१३९।
उच्छिष्टो वा विकर्मस्थो युक्तो वा सर्वपातकैः।

मुच्यते सर्वपापेभ्यो रुद्राक्षधारणेन वै१४०।
कंठे रुद्राक्षमादाय श्वापदो म्रियते यदि।
सोपि रुद्रत्वमाप्नोति किं पुनर्मानुषादयः१४१।
ध्यानधारणहीनोपि रुद्राक्षं यदि धारयेत्।
सर्वपापविनिर्मुक्तः स याति परमां गतिम्१४२।
कार्तिकेय उवाच-।
एकवक्त्रं द्वित्रिचतुःपंचषड्वक्त्रमेव च।
सप्ताष्टनववक्त्रं च दशैकादशवक्त्रकम्१४३।
रुद्राक्षं द्वादशास्यं च त्रयोदशमुखं तथा।
चतुर्दशास्यसंयुक्तं स्वयमुक्तं च शंकरम्१४४।
तेषां च तन्मुखानां च देवताः काश्च तद्वद।

गुणो वा कीदृशस्तेषां दोषो वा जगदीश्वर१४५।
यदि मेनुग्रहोवास्ति कथयस्व यथार्थतः।
ईश्वर उवाच-।
एकवक्त्रः शिवः साक्षाद्ब्रह्महत्यां व्यपोहति१४६।

तस्मात्तु धारयेद्देहे सर्वपापक्षयाय च।
शिवलोकं स गच्छेच्च शिवेन सह मोदते१४७।
महतापुण्ययोगेन हरानुग्रहकारणात्।
एकवक्त्रं लभेन्मर्त्यो कैलासं च षडानन१४८।
देवदेवो द्विवक्त्रं च यस्तु धारयते नरः।
सर्वपापक्षयं याति यद्ब्रह्म्यंगोवधादिकम्१४९।
स्वर्गं चाक्षयमाप्नोति द्विवक्त्रधारणात्ततः।
त्रिवक्त्रमनलस्साक्षाद्यस्यदेहे प्रतिष्ठति१५० 1.59.150।
तस्य जन्मार्जितं पापं दहत्यग्निरिवेंधनम्।
स्त्रीहत्या ब्रह्महत्याभ्यां बहुनां चैव हत्यया१५१।
यत्पापं लभते मर्त्यः सर्वं नश्यति तत्क्षणात्।
यत्फलं वह्निपूजायामग्निकार्ये घृताहुतौ१५२।
तत्फलं लभते धीरः स्वर्गं चानंतमश्नुते।
त्रिवक्त्रं धारयेद्यस्तु स च ब्रह्मसमो भुवि१५३।
निचितं दुष्कृतं सर्वं दहेज्जन्मनि जन्मनि।

न चोदरे भवेद्रोगो न चैवापटुतां व्रजेत्१५४।
पराजयं न लभते नाग्निना दह्यते गृहम्।
एतान्यन्यानि सर्वाणि वज्रादेश्च निवारणम्१५५।
नाशुभं विद्यते किंचित्त्रिवक्त्रस्य तु धारणात्।
चतुर्वक्त्रः स्वयं ब्रह्मा यस्य देहे प्रतिष्ठति१५६।
स भवेत्सर्वशास्त्रज्ञो द्विजो वेदविदां वरः।
सर्वधर्मार्थतत्त्वज्ञः स्मार्तः पौराणिको भवेत्१५७।
यत्पापं नरहत्यायां बहुसत्त्वेषु वेश्मसु।
तत्सर्वं दहते शीघ्रं चतुर्वक्त्रस्य धारणात्१५८।
महेशस्तुष्यते नित्यं भूतानामधिपो भवेत्।
सद्योजातस्तथेशानस्तत्पुरुषोऽघोर एव च१५९।
वामदेव इमे देवा वक्त्रैः पंचभिराश्रिताः।
अतः सर्वत्र भूयिष्ठाः पंचवक्त्रो धरातले१६०।
रुद्रस्यात्मजरूपोयं तस्मात्तं धारयेद्बुधः।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च१६१।

तावत्कालं शिवस्याग्रे पूजनीयः सुरासुरैः।
सार्वभौमो भवेद्भूमौ शर्वतेजाः शिवालये१६२।
तस्मात्सर्वप्रयत्नेन पंचवक्त्रं तु धारयेत्।
षड्वक्त्रं कार्तिकेयं तु धारयन्दक्षिणे भुजे१६३।

ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः।
स्कंदस्य सदृशः शूरः कल्पांते समुपस्थिते१६४।
नात्र पराजयं चैति गुणानामाकरो भुवि।
कुमारत्वमवाप्नोति यथा गौरीशनंदनः१६५।
ब्राह्मणो भूपपूज्यश्च क्षत्रियो लभते जयम्।
वैश्याः शूद्रादयो वर्णाः सदैश्वर्यप्रपूरिताः।
तस्यैव वरदा गौरी मातेव सुलभा भवेत्१६६।
ततो भुजबलादेव विश्वतेजा भवेन्नरः।
वाग्मी धीरस्सभायां च नृपवेश्मनि संसदि१६७।
न च कातरतामेति नैव भंगो भवेद्ध्रुवम्१६८।
एतान्यन्यानि सर्वाणि षड्वक्त्रस्यैव धारणात्।

सप्तवक्त्रो महासेनस्त्वनंतो नाम नागराट्१६९।
अस्य प्रत्येक वक्त्रे तु प्रतिनागा व्यवस्थिताः।
अनंतः कर्कटश्चैव पुंडरीकोथ तक्षकः१७०।
विषोल्बणश्च कारीषः शंखचूडश्च सप्तमः।
एते नागा महावीर्याः सप्तवक्त्रे व्यवस्थिताः१७१।
अस्य धारणमात्रे तु विषं न क्रमते तनौ।
हरश्च परमप्रीतो भवेन्नागेश्वरे यथा१७२।
प्रीत्यास्या सर्वपापानि क्षयं यांति दिनेदिने।
ब्रह्महत्या सुरापानं स्तेयादि गुरुतल्पजम्१७३।
यत्पापं लभते मर्त्यः सर्वं नश्यति तत्क्षणात्।
देवस्य सदृशं भोज्यं त्रैलोक्ये निश्चितं लभेत्१७४।
अष्टवक्त्रो महासेनः साक्षाद्देवो विनायकः।
अस्यैव धारणादेव यत्पुण्यं तच्छृणुष्व मे१७५।
जन्मजन्म न मूर्खः स्यान्नातुरो न च नष्टधीः।
अविघ्नं सर्वकार्येषु तस्यैव सततं भवेत्१७६।

नैपुण्यं लिपिकार्येषु महाकार्येषु कौशलम्।
सर्वारंभादिकार्येषु क्षमंतस्य दिने दिने१७७।
अर्धकूटं तुलाकूटं सर्वकूटं तथैव च।
शिश्नोदरकरेणैव संस्पृशेद्वा गुरुस्त्रियम्१७८।
एवमादीनि सर्वाणि हंति पापानि सर्वथा।
अक्षयं त्रिदिवं भुक्त्वा मुक्तो याति परां गतिम्१७९।
गुणान्येतानि सर्वाणि अष्टवक्त्रस्य धारणात्।
नवास्यं भैरवं प्रोक्तं धारयेद्यस्तु बाहुतः१८०।
कपिलं मुक्तिदं धृत्वा ममतुल्य बलो भवेत्।
लक्षकोटिसहस्राणि ब्रह्महत्याः करोति यः१८१।
ताः सर्वा दहते शीघ्रं नववक्त्रस्य धारणात्।
सुरलोके सदा देवैः पूजितो मघवान्यथा१८२।

हरवद्धरवेश्मस्थो गणेशो नात्र संशयः।
पन्नगाश्च विनश्यंति दशवक्त्रस्य धारणात्१८३।
वक्त्रे चैकादशे वत्स रुद्राश्चैकादश स्मृताः।

शिखायां धारयेन्नित्यं तस्य पुण्यफलं शृणु१८४।
अश्वमेधसहस्राणि यज्ञकोटिशतानि च।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्१८५।
तत्फलं शीघ्रमाप्नोति वक्त्रैकादश धारणात्।
हरस्य सदृशो लोके पुनर्जन्म न विद्यते१८६।
रुद्राक्षं द्वादशास्यं यः कंठदेशे तु धारयेत्।
आदित्यस्तुष्यते नित्यं द्वादशास्ये व्यवस्थितः१८७।
गोमेधं नरमेधं च कृत्वा यत्फलमश्नुते।
तत्फलं शीघ्रमाप्नोति वज्रादेश्च निवारणम्१८८।
नैव वह्नेर्भयं चैव न च व्याधिः प्रवर्तते।
अर्थलाभं सुखं भुंक्त ईश्वरो न दरिद्रता१८९।
हस्त्यश्वनरमार्जार मूषकाञ्छशकांस्तथा।
व्यालदंष्ट्रि सृगालादीन्हत्वा व्याघातयत्यपि१९०।
मुच्यते नात्र संदेहो वक्त्रद्वादश धारणात्।
वक्त्र त्रयोदशो रुद्रो रुद्राक्षः प्राप्यते यदि१९१।

शंतमः स तु विज्ञेयः सर्वकामफलप्रदः।
सुधारसायनं चैव धातुवादश्च पादुका१९२।
सिध्यंति तस्य वै सर्वे भाग्ययुक्तस्य षण्मुख।
मातृपितृ स्वसृ भ्रातृ गुरून्वाथ निहत्य च१९३।
मुच्यते सर्वपापेभ्यो त्रयोदशास्य धारणात्।
अक्षयं लभते स्वर्गं यथा देवो महेश्वरः१९४।
चतुर्दशमुखं वत्स रुद्राक्षं यदि धारयेत्।
सततं मूर्ध्नि बाहौ वा शक्तिपिंडं शिवस्य च१९५।
किं पुनर्बहुनोक्तेन वर्णितेन पुनः पुनः।
पूज्यते सततं देवैः प्राप्यते पुण्यगौरवात्१९६।
कार्तिकेय उवाच-।
भगवन्श्रोतुमिच्छामि वक्त्रे वक्त्रे यथाविधि।
न्यसनं केन मंत्रेण धारणं वा कथं वद१९७।
ईश्वर उवाच-।
शृणु षण्मुख तत्त्वेन वक्त्रे वक्त्रे यथाविधि।

अमंत्रोच्चारणादेव गुणा ह्येते प्रकीर्तिताः१९८।
यः पुनर्मंत्रसंयुक्तं धारयेद्भुवि मानवः।
गुणास्तस्य महत्त्वं च कथितुं नैव शक्यते१९९।
इदानीं मंत्रा दिश्यंते ॐ रुद्र एकवक्त्रस्य।
ॐ खं द्विवक्त्रस्य ॐ वुं त्रिवक्त्रस्य।

ॐ ह्रीं चतुर्वक्त्रस्य ॐ ह्रां पंचवक्त्रस्य।
ॐ ह्रूँ षड्वक्त्रस्य ॐ ह्रः सप्तवक्त्रस्य।
ॐ कं अष्टवक्त्रस्य ॐ जूं नववक्त्रस्य।
ॐ क्षं दशवक्त्रस्य ॐ श्रीं एकादशवक्त्रस्य।
ॐ ह्रीं द्वादशवक्त्रस्य ॐ क्षौं त्रयोदशवक्त्रस्य।
ॐ त्रां चतुर्दशवक्त्रस्य।
एवं मंत्रा यथाक्रमं न्यस्तव्याः।
शिरस्युरसि मालां च गृहीत्वा यो व्रजेन्नरः।
पदेपदेश्वमेधस्य फलमाप्नोति नान्यथा२०० 1.59.200।
सर्वेषामपि वक्त्राणां धारणे मत्समो भवेत्।

तस्मात्सर्वप्रयत्नेन रुद्राक्षं पुत्र धारय२०१।
धारयित्वा तु रुद्राक्षं म्रियते यः क्षितौ नरः।
स याति मत्पुरं रम्यं सर्वदेवैः प्रपूजितः२०२।
मरुदेशे पुरा वत्स वाणिज्याय किल स्थले।
गच्छन्वणिक्सुतस्तात तरौ प्रेता प्रपीडितः२०३।
नरीनर्तितः प्रेता द्विजेन परमैक्षि च।
का त्वं नृत्यसि दीनासि संवृता जीर्णवाससा२०४।
अथ सा च द्विजं प्राह देवदूतान्मया श्रुतम्।
अस्य चारु नरस्यैव वज्रपातेन सांप्रतम्२०५।
निश्चितं निधनं विप्र मद्भर्त्ता तु भविष्यति।
एतस्मिन्नंतरे नाकाद्वज्रं तस्यशिरोपरि२०६।
अपतत्स पपातोर्व्यां रुद्राक्षस्यार्धखंडके।
ततो मम पुरात्पुत्र विमानं चापतद्द्रुतम्२०७।
समारुह्य ततः श्रीमांस्तत्र तिष्ठति संचिरम्।
ममांशकं समासाद्य ईश्वरः कौ धनी भवेत्२०८।

एवं रुद्राक्षखंडे च मृतस्य सुगतिः सुत।
ज्ञानेन धारिणः पुंसः फलं वक्तुं न शक्नुमः२०९।
स शैवो वा भवेच्छाक्तो गाणपत्योथ सौरकः।
यो दधाति मृतो मालामेकं रुद्राक्षकं तु वा२१०।
यः पठेत्पाठयेद्वापि श्रावयेच्छृणुतेपि वा।
सर्वपापात्प्रमुक्तात्मा सुखं स्वर्गं लभेत्क्रमात्२११।

Roman transliteration

vyāsa uvāca-
ataḥ paraṃ pravakṣyāmi kīrttidharmaṃ paraṃ śubham|
setubaṃdhaphalaṃ puṇyaṃ brahmaṇā bhāṣitaṃ yathā1|
kāṃtāre dustare paṃke puruśaṃkusamākulaṃ|
āliṃ kṛtvā bhavetpūto devatvaṃ yāti mānavaḥ2|
vitastau tu labhetsvargaṃ divyaṃ varṣaśataṃ samam|

evaṃ saṃkhyāvidhānena naraḥ svargānna hīyate3|
kadācitpaṃkayogācca svargādbhuvi vijāyate|
tadā bhaṭṭārakaḥ śrīmānrogaśokavivarjitaḥ4|
paṃkādau saṃkramāṃścaiva kṛtvā svargānna hīyate|
sarvapāpaṃ kṣayaṃ tasya saṃprayāti dinedine5|
tathālisaṃkramāṇāṃ ca phalaṃ tulyaṃ prakīrtitam|
dhanaprāṇāvyayenaiva dhīmatā kriyate sadā6|
śrūyatāṃ yatpurāvṛttamākhyānaṃ vṛddhasaṃmataṃ|
kaściccoro mahābhīṣme steyakarmaṇi codyataḥ7|

kāṃtāre gośiraḥ sthāpya krāṃtvā steyaṃ gato hyasau|
dhanāpaharaṇaṃ kṛtvā gṛhasthasya ca tena hi8|
gataḥ svamaṃdiraṃ tatra janā gacchaṃti vartmani|
sarveṣāmekapādasya sukhaṃ bhavati niścitaṃ9|
ekapāde hrade durge tārakaṃ gośiraḥ param|
cāṃdrāyaṇaṃ ca tattasya kāṃtāre saṃsthitaṃ śiraḥ10|
tataścorasya nidhane citraguptapraṇītake|
dharmasya phalamātraṃ tu etasya ca na vidyate11|
na daivaṃ paitṛkaṃ kāryaṃ tīrthaṃ snānaṃ dvijārcanaṃ|
dānaṃ gurujane mānaṃ jñānaṃ parahitaṃ śubham12|
manasā na kṛtaṃ tena kriyayā ca kathaṃ punaḥ|
kṛtaṃ sāhasikaṃ steyaṃ paradārābhimarśanam13|
bhūtamithyāpavādaṃ ca sādhuniṃdā paraṃ tathā|
evaṃ śatasahasraṃ tu tathā goharaṇaṃ kṛtam14|
tatrāha dharmarājastu kālānalasamaprabhaḥ|

nayatainaṃ phalaṃ śūrā durgatiṃ cāpunarbhavam15|
etasminnaṃtare'vocaccitraguptonukaṃpakaḥ|
astyasya gośiraḥ puṇyaṃ kicinnātha kṣamādhunā16|
nṛpo dvādaśavārṣikyaṃ labhetpuṇyodayaṃ kṣitau|
tathāha dharmarājastaṃ gaccha martyaṃ durātmaka17|
akaṃṭakaṃ ca rājyaṃ ca bhuṃkṣva dvādaśavatsaram|
yaddhṛtaṃ gośiro mārge muktastasyaiva kāraṇāt18|
punaratra samāgamya saṃgaṃtā cāpunarbhavam|
tataḥ kṛtāṃjalirdevamuvāca duḥkhapīḍitaḥ19|
dharmarājānukaṃpā ca mayyevaṃ pāpakāriṇi|
kuru nātha tvanāthe ca jānāmi prītipūrvakam20|
dharmarājastu taṃ cāha bāḍhamevamito vraja|
smariṣyasi svavṛttāṃtaṃ matprasādātsuduḥkhitaḥ21|
etasminnaṃtare caiva mocitaḥ kiṃkareṇa hi|
tasya janmābhavatkau ca durvidhe cātivāṇike22|

ājanmavividhaṃ duḥkhaṃ bhuktaṃ pūrvavikarmataḥ|
bhuktvā kleśaṃ mahāṃtaṃ ca ekaviṃśatihāyanam23|
tasminrāṣṭre mṛto bhūpaḥ svakarmaparipīḍitaḥ|
etasminnaṃtare'mātyaiḥ samālokya sumaṃtribhiḥ24|
aneka parimarśaistu pṛthivyāṃ bhramaṇaṃ kṛtam|
tamāvṛṇvaṃśca te sadyaḥ sarveṣāṃ purato dṛḍham25|
tato rājyābhiṣekaśca kṛtastaistu vimatsaraiḥ|
sa ca rājyaṃ ca saṃśritya dharmarājavareṇa ca26|
akarodālikaṃ karma śilābaddhaṃ ca mṛṇmayam|
saṃkramaṃ jaladurge ca taraṇiṃ ca tathāpare27|
vāpīkūpataṭākāni prapārāma mahīruhaṃ|

kṛtavānvividhaṃ yajñaṃ dānapuṇyamataḥ param28|
smaraṃśca pūrvakarmmāṇi sarvapāpakṣayāya vai|
kṛtaṃ bahuvidhaṃ dharmaṃ vratāni vividhāni ca29|
surāṇāṃ brāhmaṇānāṃ ca gurūṇāṃ caiva tarpaṇāt|

pāpātpūto yayau gehaṃ dharmarājasya dhīmataḥ30|
sayānasthaṃ tato dṛṣṭvā krodharaktekṣaṇo'bhavat|
sa ca taṃ prāṇjaliṃ prāha bho dharma kuru tāraṇam31|
citragupto'bravīdvākyaṃ dharmarājasamīpataḥ|
karmaṇā manasā pūto viṣṇulokaṃ sa gacchatu32|
sa tacchrutvā punaścāha tasya vijñāya kāraṇam|
smitaḥ prītyā prasannātmā gaccha gacchācyutālayam33|
vimānaṃ suralokācca svāgataṃ varṇakarburam|
samāruhya gataḥ svargaṃ punarāvṛttidurlabham34|
tasmātkiṣkupramāṇaṃ hi dattaṃ yenālikaṃ purā|
sa tu rājyānvayaṃ svargaṃ mahāṃtaṃ cānugacchati35|
tathaiva gopracāraṃ tu datvā svargānna hīyate|
yā gatirgopradasyaiva dhruvaṃ tasya bhaviṣyati36|
vyāmaikaṃ gopracāraṃ tu muktaṃ yena sudhīmatā|
tasya svargaṃ bhavediṣṭaṃ kimanyaiḥ purubhāṣitaiḥ37|

gopracāraṃ yathāśakti yo vai tyajati hetunā|
dinedine brahmabhojyaṃ puṇyaṃ tasya śatādhikam38|
tasmādgavāṃ pracāraṃ tu muktvā svargānna hīyate|
yaśchinatti drumaṃ puṇyaṃ gopracāraṃ chinatyapi39|
tasyaikaviṃśapuruṣāḥ pacyaṃte rauraveṣu ca|
gocāraghnaṃ grāmagopaḥ śakto jñātvā tu daṇḍayet40|
chettāraṃ dharmavṛkṣāṇāṃ viśeṣādgopracāragham|
tasya daṃḍe sukhaṃ tasya tasmāttaṃ daṃḍayettu saḥ41|
prāsādaṃ kurute yastu viṣṇuliṃgasya mānavaḥ|
trikāṃḍaṃ paṃcakāḍaṃ ca suśobhaṃ sughaṭānvitam42|
ito'dhikaṃ tu yo dadyānmṛnmayaṃ vā dṛṣanmayam|
vasuvṛttisupūrṇaṃ ca suramyaṃ divyabhūtalam43|
pratiṣṭhākarmasaṃpannaṃ kiṅkarādibhirāvṛtam|
suliṃgamiṣṭadevasya viṣṇoreva viśeṣataḥ44|
kṛtvā ca viṣṇusāyujyaṃ samāpnoti narottamaḥ|

tathaiva pratimāṃ kṛtvā hareranyatarasya ca45|
kṛtvā devakulaṃ ramyaṃ yatphalaṃ labhate naraḥ|
na tanmakhasahasraistu dānairbhuvi vratādibhiḥ46|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca|
prāsāde ratnasaṃyukte saṃpūrṇadravyasaṃkule47|
sa vasetkāmage yāne sarvalokamanohare|
svargāccyuto bhavedrājā sārvabhaumo guṇairvaśī48|
śivaliṃge tu prāsādaṃ kārayitvā svaśaktitaḥ|
yaduktaṃ viṣṇuliṃge tu tajjñeyaṃ śivaveśmani49|
bhuṃkte bhogaṃ mahābhāgo manaḥśarmakaraṃ param|
rāmābhirāmasaṃpūrṇaṃ sarvataḥ sukhadaṃ divi50 1.59.50|
urvyāmakṣayabhogyāni nṛpo vātha mahādhanī|
harasya pratimāṃ yaśca kṛtvā devagṛhe naraḥ51|
suliṃgāṃ vā surūpāṃ vā kalpakoṭiṃ vaseddivi|
svargādbhraṣṭo bhavedrājā dhanī pūjyatamopi vā52|

devīliṃgeṣu sarveṣu kṛtvā devagṛhaṃ naraḥ|
suratvaṃ prāpnuyālloke devyāssarvasukhodbhave53|
bhṛśamacyutatāmeti sukhameti nirāmayam|
ratnasaṃsṛṣṭaprāsāde maṇikarburabhūtale54|
rāmāyutaprasaṃbhogye devīsaṃsṛṣṭanirbhaye|
nṛtyagītapare ramye sarveṃdriyamanorame55|
ratnamarddalatālāḍhye sarvadā strījanerite|
nirmale sukhade ramye ratnānāṃ suśubhe gṛhe56|
tathaiva pratimāyāśca devyāḥ prāsādamuttamam|
niyutaṃ kalpakoṭīnāṃ svarlokameti mānavaḥ57|
svargādbhraṣṭo bhavedbhūpo devībhaktiparāyaṇaḥ|
evaṃ ca janmasāhasraṃ smara eva bhavedbhuvi58|
prāsādaṃ gāṇapatyaṃ ca devyā vā prītimānnaraḥ|
kṛtvā suragaṇānāṃ ca pūjito divi jāyate59|
tathaiva rājatāmeti bhogyāndevīpure tathā|

avighnaṃ sarvakāryeṣu sadaiva gaṇapo yathā60|
ājñānaskhalitā tasya surāsuranareṣu ca|
tathaiva sauraprāsāde phalameti narottamaḥ61|
arogī suprasannātmā kāmadevasamaprabhaḥ|
varadaḥ sarvalokeṣu yathā bradhnastathā hi saḥ62|
surasya pratimāyāṃ ca gṛhaṃ kṛtvā śilāmayam|
kalpakoṭiśataṃ bhuktvā svargamurvīśvaro bhavet63|
viṣṇvādi sarvadevānāmarcanaṃ yatpṛthakpṛthak|
pratyekaṃ saṃpravakṣyāmi narāṇāṃ hita hetave64|
ghṛtapradīpaṃ yo dadyātmāsamekamaharniśam|
divyaṃ varṣāyutaṃ svarge pūjito devasattamaiḥ65|
ghṛtasnānaṃ tathā liṃge yaḥ kuryādbhuvi mānavaḥ|
kalpakoṭisahasrāṇi māsaike labhate naraḥ66|
tilatailapradīpasya tathānyasyārddhakaṃ phalam|
māsaikaṃ jaladānasya phaleneśvaratāṃ vrajet67|

dhūpadānena gaṃdharvaṃ caṃdane dviguṇaṃ bhavet|
mṛgamadāgarusatvasya dāne bahuphalaṃ bhavet68|
mālāpuṣpapradānena naraḥ syāttridaśeśvaraḥ|
śīte tūlapaṭīṃ datvā sarvaduḥkhātpramucyate69|
janmajanmasu labhyeta uṣṇe ca śītalāṃ paṭīm|
datvā ca naivasīdeta śaktyā vastraṃ dadāti yaḥ70|
caturhastapramāṇaṃ ca varṣmaveṣṭaṃ suśobhanam|
pidhānaṃ caraṇānāṃ ca datvā svargānna hīyate71|
śaktyā svarṇapradānena svarge pūjyo bhavennaraḥ|
daśayojanavistīrṇe maṃḍape rūpabhāgbhavet72|
suvarṇaṃ ratnasaṃyuktaṃ dattvā daśaguṇaṃ labhet|
vajravaiḍūryagārutma māṇikyādīnanarghataḥ73|
datvā liṃge vidhānācca brāhmaṇe vā yaśasvini|
śatayojanavistīrṇamaṃḍaledhipatirbhavet74|
tathaiva bhuvi jātopi sarvalokapraraṃjanaḥ|

surabhidravyadānena vāvadūkaśca suṃdaraḥ75|
raktāmṛtasukaṃṭhaśca pūgadānānnaro bhavet|
varadāsīpradānena naraḥ kalpaṃ vaseddivi76|
varadāsī pradānena urvyāṃ jāto dhaneśvaraḥ|
tathaiva bhṛtyadānena bahubhṛtyo bhaveddivi77|
dharāyāmakṣayāṛddhirjanmajanmasu jāyate|

sarvatūryapradānena guṇavānlokasaṃmataḥ78|
nṛtyagītādiśāstreṇa gaṃdharvāṇāṃ patirbhavet|
dāsīdāsayutaḥ svarge dhanaiḥ strībhirvarairyutaḥ79|
tathaiva gopradānena tāvatkālaṃ vaseddivi|
liṃge dugdhapradānācca naraḥ kalpaṃ vaseddivi80|
dadhnā snānena dviguṇaṃ ghṛtena tu śatādhikam|
annaṃ ṣaḍrasasaṃyuktaṃ datvā kṣitipatirbhavet81|
tathaiva pāyasaṃ datvā munīnāṃ pravaro bhuvi|
haviṣyānnaṃ mudā datvā vedaśāstrārthapāragaḥ82|

nirāmiṣapradānācca brahmacārī vratī bhavet|
madhudānācca saubhāgyaṃ guḍena lavaṇena ca83|
śarkarādibhirlāvaṇyaṃ sarvalokeṣu gīyate|
devānāṃ śaṃbhuliṃgānāmarcāṃ kṛtvā vidhānataḥ84|
anukrameṇa svargādau lokānāṃ sa patirbhavet|
lokānāṃ ca hitārthāya devāstiṣṭhaṃti saṃmukhāḥ85|
sakṛtpradakṣiṇāṃ kṛtvā śaṃbhuliṃgeṣu paṃḍitaḥ|
divyaṃ varṣaśataṃ pūrṇaṃ svargameti narottamaḥ86|
evameva krameṇaiva namaskāraiḥ svayaṃbhuvaḥ|
lokavaṃdyo vrajetsvargaṃ tasmānnityaṃ samācaret87|
liṃgarūpasya devasya yo dhanaṃ harate naraḥ|
sa ca rauravamāsādya haraṇātkīṭatāṃ vrajet88|
dātuḥ pūjāṃ ca liṃgārthe hareścāpyādadāti yaḥ|
kulakoṭisahasreṇa narakānna nivartate89|
jalapuṣpādidīpārthe vasu cānyadgṛhītavān|

paścānna dīyate lobhādakṣayaṃ narakaṃ vrajet90|
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[https://sa.wikisource.org/s/18ga 128.54](gaṇāntikā)|
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oṃ kṣaṃ daśavaktrasya oṃ śrīṃ ekādaśavaktrasya|
oṃ hrīṃ dvādaśavaktrasya oṃ kṣauṃ trayodaśavaktrasya|
oṃ nrāṃ caturdaśavaktrasya|
evaṃ maṃtrā yathākramaṃ nyastavyāḥ|
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English translation

Vyāsa spoke :

1. Hereafter I shall narrate (to you) the extremely auspicious fruit, leading to fame, of constructing a bridge, as told by Brahmā (himself).

2. A man having constructed (i.e. who constructs) a bridge having many pillars in a forest or a muddy place difficult to cross, is purified and would attain godhead.

3. If (the breadth of the bridge) is of the measure of a vitasti [1] , he would obtain (i.e. live in) heaven for a hundred divine years. If the bridge is done according to this calculation, he is not abandoned (i.e. does not fall) from heaven.

4-5. Sometimes due to his (previous) sin, he is born on the earth (after falling) from heaven. Then he, the venerable and rich one, free from diseases and worries, is not abandoned (i.e. does not fall) from heaven, after having construe ted a causeway etc. in a muddy place. All his sins perish day by day.

6. The fruit of constructing bridges and causeways is said to be the same. A wise man always constructs these by s pending money and even at the cost of his life.

7-8a. Listen to an account that took place in olden days and that is approved by old men: A certain thief proceeded to steal in a very (hot) summer. Having prepared a causeway in a forest and having crossed it he went to steal.

8b-9. Having stolen wealth of a householder he went to his own house. There people went along the way; and all were definitely pleased by that path.

10. On the path and in the pool difficult to cross, the gośira was a great saviour. That causeway prepared by him in the forest lasted for the period of a Cāndrāyaṇa .

11-14. Then on the death of the thief as ordained by Citragupta , [2] he had nothing to his credit as the fruit of religious merit. He had not performed any rite in honour of the manes; he had not taken bath at a sacred place; he had not worshipped brāhmaṇas ;he had not given any gift; he had not honoured elderly people; he did not have knowledge; he did not do auspicious things beneficial to others. He did not do (any of these things even) men tally; then how could he do them in action (i.e. physically)? He did rash acts like stealing, moles ting others' wives; he told lies and scandals about beings and censured good people. He had committed a hundred thousand (sins) like these; similarly he had also stolen cows.

15. There (i.e. in the world of Yama) Yama whose lustre was like the destructive fire at the end of the world, said: "O brave ones, take him to (i.e. let him have) the fruit i.e. hell, and let him not be born again (i.e. let him eternally live in hell)."

16-17a. In the meanwhile Citragupta who sympathised (with the thief), said: "O lord, he has to his credit the religious merit of having constructed a causeway. (Please) pardon (him) now. As a result of his religious merit let him be a king on the earth for twelve years."

17b-19a. Then Yama said to him: "O wicked one, go to the mortal world. For twelve years enjoy the kingdom without difficulty. You are freed because you put up a causeway on the path. Again after coming here, you will get (the punishment of) not being born again (i.e. living eternally in hell)."

19b-20. Then he (i.e. the thief), oppressed with grief, joined (in respect) the palms of his hands , and said to the god: "O (king) Yama, O lord, please take pity on me who am helpless. With love I shall know (i.e. remember) it."

21. Then Yama said to him: "All right, (let it be) like this. Go from here. You, who will be very miserable, will remember your account due to my favour."

22-24a. In the meanwhile he was released by (Yama's) servant. On the earth he was born in a mean (family of a) weaver . Due to former bad acts he experienced grief all his life. In that country, when he experienced great grief for twenty-one years, the king (of that country) being oppressed by his deeds, died.

24b-25. In the meanwhile the ministers having talked to good counsellors, and with (devising) many tests, wandered over the earth. In the presence of all (people) they suddenly and firmly chose him (to be the king).

26-28. Then they (i.e. the ministers) consecrated him as the king without jealousy. He took up the kingdom as a result of Yama's boon. He then did the work of constructing bridges of stone and earth. He constructed bridges and causeways on impassable places and water. He also dug wells, constructed tanks and lakes, put up places for distribution of water to travellers, and gardens. He planted trees. He performed various sacrifices and did meritorious deeds like giving gifts.

29-30. Remembering his former deeds he did meritorious deeds of many kinds and performed various vows for the destruction of his sins. By gratifying (with oblations) gods, brāhmaṇas and preceptors, he was purified from his sins and went to the abode of the wise Yama.

31-32. He (i.e. Yama) seeing him occupying the vehicle (that took him to Yama's abode), had his eyes red with anger. He with the palms of his hands joined in respect said: "O Dharma , protect me." Citragupta said (these) words to Yama: "Let him, having become purified by his deeds and thoughts, go to Viṣṇu 's heaven."

33. He hearing those (words), and knowing the cause, and with his mind being pleased, smiled and spoke again: "Go to Viṣṇu's abode."

34. (Then there) came from heaven an aeroplane variegated in colour. Getting into it he went to heaven, return from which is difficult.

35. Therefore, he who has formerly given (i.e. constructed) a bridge (even) of the measure of a cubit, goes after (enjoying) a kingdom to the great heaven.

36-37. In the same way, he who gives a pasture for cattle does not fall from heaven. He certainly gets the same state as one who gives a cow (to a brāhmaṇa). He, the very wise one, who has given a pasture of the measure of a vyāma [3] for cattle would certainly get (i.e. go to) the desirable heaven; what is the use of profusely talking other things?

38-39a. He who with a motive gives a pasture of cattle and offers meals to brāhmaṇas everyday, has his merit more than hundredfold. Therefore, a man giving a pasture of cattle does not fall from heaven.

39b-40a. Twenty-one members of the family of that man who cuts an auspicious tree or takes off a pasture for cattle, are baked in (the hells) like Raurava .

40b-4l. The powerful protector of the village (i.e. the village chief) on knowing (such a misdeed) should punish one who harms a pasture for cattle. The happiness of the man who cuts off auspicious trees, especially who harms a pasture for cattle, lies in his being punished. Therefore, he (i.e. the village chief) should punish him.

42-45a. A man who constructs a mansion having three or five stories, well decorated, and endowed with good pitchers, for the image of Viṣṇu, (is absorbed by Viṣṇu). He, the best man, who gives (i.e. constructs) an image of his desired deity, especially of Viṣṇu, of earth or stones, full of wealth, very beautiful with heavenlike ground, with the installation of the image properly accomplished, surrounded by servants. becomes absorbed in Viṣṇu after having constructed it.

45b-46. Similarly, the fruit that a man gets by fashioning the idol of Viṣṇu etc. and by constructing a charming temple, is not obtained even by a thousand sacrifices, gifts, and vows etc. on the earth.

47-49a. He would live for thousands of crores of kalpas and hundreds of kalpa in a place full of gems and all wealth, (and would move) in a car (most) beautiful in all worlds and moving according to (his) desire. Fallen from heaven, he would be a sovereign emperor with his passions controlled, after having constructed a mansion over the image of Śiva .

49b-50. The same as is said about the image of Viṣṇu, should be known to take place in the case of the image of Śiva. The illustrious one has enjoyment, which gives great happiness to his mind, with a host of charming women, and gets full happiness in heaven.

51-52. On the earth he becomes a king or a very wealthy man (and enjoys) inexhaustible pleasures. The man, who fashions and instals Śiva's image of charming marks or fine form, would live in heaven for a crore of kalpas. When fallen from heaven, he would become a king or a wealthy man or the most respected man.

53. A man who fashions a chamber for the images of the goddess would obtain godhead, (and would live) in the heaven of the goddess, the cause of all pleasures.

54-56. He very much becomes identified with Viṣṇu and obtains pure happiness in a palace decorated with jewels, with its floor variegated with gems, full of enjoyments with women, free from fear because of its being connected with the goddess, full of dancing and singing, charming, giving delight to all senses, endowed with jewelled drums and rhythm, with all maid-servants moving (here and there), clean, charming because of its giving pleasure, and looking beautiful due to gems.

57-58. Similarly, a man (who constructs) an excellent mansion for the image of the goddess, goes to (i.e. lives in) heaven for a million crores of kalpas. Fallen from heaven, he, greatly devoted to the goddess, becomes a king. Thus for a thousand births he would be (born as) Cupid on the earth.

59. An affectionate man (i.e. a man with love for god) who constructs a mansion for Gaṇapati or a goddess, is honoured by gods and is born in heaven.

60. Similarly in the city of the goddess he becomes a king and enjoys pleasures. He is always free from difficulties in all his undertakings like the lord of Gaṇas .

61. His order is not disobeyed among (i.e. by) gods, demons and men. In the same way the best man obtains a fruit in the mansion constructed for the Sun (i.e. the best man obtains the same fruit by constructing a temple in honour of the Sun).

62. He is healthy, his mind is pleased, and his lustre is like Cupid. He grants boons in all the worlds. As is the Sun, so is he.

63. A man, who constructs a mansion of stones on (i.e. for) the image of the Sun, would become a lord on the earth, after having enjoyed heaven for a hundred crores of kalpas.

64. I shall narrate for the good of men (how) the individual worship of all deities beginning with Viṣṇu (should be performed) separately.

65. He who would offer a lamp of ghee day and night for a month, is honoured by best of gods for a myriad of divine years.

66. Similarly a man who on the earth would offer a bath of ghee to an image(everyday) fora month, would obtain (divine life) for thousands of crores of kalpas.

67. The fruit of an oil-lamp or any other (lamp) is half (of this). By offering water (i.e. bathing the deity's image with water daily) for a month one would obtain godhead.

68. By offering incense (he would become) a Gandharva ; (the fruit) is double, when sandal is offered. Ample fruit would be (obtained) by offering the essence of musk and agallochum.

69. By offering a garland or flowers a man would become the lord of gods. By offering cotton cloth (to a brāhmaṇa) in (the) cold (season) one is free from all grief.

70-71. He would obtain (happiness) in (many) births. Having given (a piece of) cloth creating a cool sensation in the summer (to a brāhmaṇa) he never sinks. He who gives according to his capacity (a piece of) cloth of the measure of four cubits with lovely resin and very beautiful and shoes for the feet, does not fall from heaven.

72. A man, by giving (i.e. who gives) gold according to his capacity (to a brāhmaṇa) would be honoured in heaven. He would be handsome (and live) in a region as large as ten yojanas .

73. He would get tenfold (of this fruit) by giving gold with jewels (to a brāhmaṇa) and (by giving) costly diamonds, lapis lazuli, emeralds and rubies.

74. By giving (these) according to the established procedure to an image or to a successful brāhmaṇa he would become the king of a territory as extensive as a hundred yojanas.

75. Similarly, even if he is born on the earth, he delights all people. By giving fragrant substances he becomes a handsome orator.

76. A man has his throat red and (voice sweet like) nectar by offering a betel-nut (to a brāhmaṇa). By offering an excellent maidservant (to a brāhmaṇa) a man would live in heaven for a kalpa.

77. A man is born as a lord of wealth by giving a maidservant (to a brāhmaṇa). In the same way he would have many servants in the heaven by offering (i.e. if he offers) many servants (to a brāhmaṇa).

78-79. For (many) births he gets inexhaustible prosperity on the earth. By giving all kinds of musical instruments he becomes virtuous and is liked by people; he would become the lord of the Gandharvas by his knowledge of sciences , dancing and singing; in heaven he is endowed with female and male servants, with wealth and with excellent women.

80. Similarly by offering a cow (to a brāhmaṇa) he would live in heaven for that much period. By offering (i.e. pouring) milk on the (deity's) image a man would live in heaven for a kalpa.

81. Double (the fruit of this is obtained) by bathing (the image) with curd, and (the fruit is) more than hundredfold (if he bathes the image) with ghee. He would become the king of the earth by offering food having the six flavours [4] (to a brāhmaṇa).

82. Similarly by offering rice boiled in milk he would become the best among sages on the earth. By offering with pleasure the food to be eaten during certain holidays (to a brāhmaṇa), he becomes the master of the meaning of Vedic sciences.

83. He would become a celibate observer of vows by giving vegetarian food (to a brāhmaṇa). By offering honey and jaggery and salt (to a brāhmaṇa) he would obtain grandeur.

84-85. By offering (i.e. if he offers) sugar etc. (to a brāhmaṇa) his handsomeness is sung (i.e. praised) in all worlds. By worshipping deities and phalluses of Śiva according to (proper) procedure he becomes the lord of heaven (first) and (then) of the worlds in succession. Gods remain disposed (to people) for their good.

86. The best, wise man, having gone (only) once round Śiva's phalluses, goes to (i.e. lives in) heaven for a full hundred divine years.

87. In the same order by salutations to the Self-born, the man, being honoured by people, would go to heaven. Therefore, everyday he should do it (i.e. should salute the Self-born god).

88. The man, who snatches away the wealth of god in the form of an image, having reached Raurava, would become an insect due to (that) snatching (of wealth).

89. He who takes (the materials of) worship meant for the image of Viṣṇ U, never returns, with a thousand crores (members) of his family from hell (i.e. with the members he eternally lives in hell).

90. He who has taken (i.e. borrowed) water, flowers etc., or money for (keeping) a lamp, or anything else (from someone), and afterwards does not give it (back) through greed, would eternally go to (i.e. live in) hell.

91. Having kidnapped the maidservant (in the temple) of an image a man does not return from hell. A man affected by lust might even approach his mother; (but) should never approach a female servant (in the temple) of Śiva.

92. A man having approached a female servant (in the temple) of Śiva, and having stolen money (from the temple) of Śiva, and also by eating or taking food or water (from that temple) would meet with distress.

93-94. Therefore, the brāhmaṇa who is (called) Devala , [5] does not return from hell. Even the wickedness of the prostitutes is beneficial (i.e. preferable); for, a man after having touched a prostitute becomes pure after having bathed. The unclean prostitute meets with distress due to resorting to many men.

95. A devout prostitute always engaged in worshipping deities, being loyal and pure, eternally goes to (i.e. lives in) heaven.

96. He who looks upon a courtesan, who is always near, like his mother, enjoys all pleasures like gods in the worlds of gods.

97. As Viṣṇu is adorable to gods, demons and men, so he, the solitary purifier of beings, is respectable in the entire world.

98. He, who is always the servant of deities and very eager in (performing) deeds for deities, being the lord of the world, is honoured in the world of gods.

99. By fashioning the images of these (deities) and constructing a pavilion he obtains heaven according to his capacity. Listen to the ascertainment of time:

100. He who constructs the pavilion with grass (lives in heaven) for a (divine) year. He who does it with reed stalks (lives in heaven) for a hundred years. He who constructs it with any other wood (lives in heaven) for a myriad years. He who constructs it with the khadira wood (lives in heaven) for a lakh years.

101. He who constructs the temple with strong stones carefully put together lives in heaven for crores and crores of years. Therefore a wise man should with all efforts cause a pavilion to be constructed.

102. A man on stealing objects in a pavilion would meet with distress for as much period as he who constructs a pavilion would live in heaven.

103-104. The fruit that a man gets by constructing a house for a brāhmaṇa is double the fruit that he gets by constructing a pavilion (for the images) of deities at an attractive place crowded with people at a place where things are bought and sold, at a shelter for the travellers, and at a confluence of a small and a big river.

105. A man by getting constructed a charming house for a learned brāhmaṇa who is helpless and especially who is poor, does not fall from heaven.

106. He who would daily listen to this meritorious and excellent account would eternally obtain (i.e. live in) heaven and would get the fruit of (constructing) a pa lace etc.

107. Having recited this to the wealthy, the rich and the meritorious, or having recited it to himself, a man does not fall from heaven.

108. The brāhmaṇa who recites it to gods, servants and female servants, and in the temples, always goes along the path to salvation.

109. By reciting this before kings, the rich, the wealthy, the virtuous, he obtains salvation. One would get the same fruit by listening to it.

The brāhmaṇas said :

110-111. O best of brāhmaṇas, such a great and meritorious person is one among many. He is easy to find, and is adorable to men and the sages and those who practise penance, to the four castes and four stages of human life , to sinful and meritorious persons, to virtuous and vicious people and also to persons belonging to a (high) caste or a low caste.

Vyāsa said :

112. Of all beings, he who possesses a rudrākṣa is excellent, by seeing which a heap of the sins of people vanishes.

113-114. By touching it one obtains heaven, and by wearing it (on one's person) one becomes Rudra . He who wears it on the head or the arm becomes equal to the lord in the world and at the sacrifice and moves (i.e. can move) everywhere on the earth. That region where such a brāhmaṇa lives would be meritorious.

115-116. A man seeing or touching it would be purified from sins. All the meritorious deeds that a man does, such as muttering, presenting libations to the manes, giving gifts, bath, worship and going round keeping the deity to his right, are inexhaustible. O brāhmaṇas, the rudrākṣa berry is a great sacred place among the sacred places.

117-118. By wearing it a man becomes purified from his sin and is extremely meritorious. That muttering, that undertaking, that gift, that hymn, that spell, that worship of deities, made (or recited) after taking an auspicious rosary (of rudrākṣas) having the central bead—all that becomes inexhaustible and the sin would perish.

119. We (i.e. I) shall tell you the characteristics of a rosary; O best brāhmaṇas, listen. Knowing its characteristics, obtain (i.e. follow) Śiva's path.

120. A man should avoid in the following order: a rudrākṣa without a mouth, or one pierced by an insect, or one with the image on it broken, or one with the berries sticking to one another, for a rosary.

121. That rosary which is strung by oneself with its beads loose or close to one another (is recommended). A rosary strung by a śūdra etc. is impure. One should avoid it from distance.

122. The berry (of the rudrākṣa) should touch the middle finger. Then in the proper order one should mutter, moving one's hand , and again and again touching the central bead of the rosary.

123. One should count the number of the mantras (sacred word/name/formula) that are muttered. If they are not counted, they are fruitless. One should mutter (the names) of all gods with (i.e. by

counting the beads of) one's own rosary.

124-125. (If he after) being pure (mutters the mantras) in all sacred places the merit would be a crorefold. He would obtain endless fruit if he mutters a mantra in honour of the image of Visṇu or Śiva, or Gaṇapati or the Sun, on a pure ground, or at the pure root of a tree, in a cowpen, or in a house at a crossway.

126. He, who mutters the hymn (in honour) of a goddess, in a vacant house, or before a corpse, or in a cremation ground, or at a place where four roads meet, has quick success, (since) he becomes efficient.

127. Every hymn—a Vedic one, or a Paurāṇic one, or one from the scriptures—gives the desired and agreeable object, if muttered with a rosary of rudrākṣas.

128. A man should hold on his head pure water flowing from the rudrākṣas; he is freed from all sins; his religious merit is inexhaustible.

129. A man who holds on his body an immortal rudrākṣa berry, would become the best among the gods.

The brāhmaṇas said :

130. Wherefrom is the rudrākṣa produced? For what reason has it become (i.e. is it regarded) pure? Why has it become stable on the earth? Who has brought it into usage?

Vyāsa said :

131-132. O brāhmaṇas, formerly in the Kṛtayuga a demon named Tripura having killed the gods and after the destruction of all the worlds, remained firm in a city in the intermediate region between the heaven and the earth due to the boon of Brahmā. Lord Śiva heard the terrible representation of (i.e. made by) the gods.

133. Then he strung his bow with an arrow resembling death and holding it killed the demon who was seen (by him) with (his) divine eye.

134. Fallen from heaven like a great meteor he dropped on the earth. Drops of perspiration fell down from (the body of) Rudra (i.e. Śiva), who was tired with exertion.

135. There, on the earth, a great rudrākṣaka was produced from the drops of (Śiva's) perspiration [6] . The beings do not know its fruit for it is very secret.

136. Then, Skanda , saluting the great lord, god of gods, with (i.e. by bowing down) his head on the ground, said (these) words.

137. "O lord, I want to know correctly the fruit of rudrākṣa at (the time of) muttering (a mantra), or the fruit of wearing it on one's person, or of seeing or touching it."

The lord spoke :

138. A man obtains a lakhfold merit by seeing it, a crore-fold merit by touching it, and ten crores of merit by wearing it (on his body).

139. By muttering (hymns with the help of a rudrākṣa rosary) for thousands of lakhs of crores and hundreds of lakhs of crores (times) one gets religious merit, No doubt should be raised here.

140. A man who is abandoned or who is engaged in impious acts or who is full of all sins, becomes free from all sins by wearing a rudrākṣa (on his body).

141. Even if a beast of prey taking a rudrākṣa in his throat dies, it too obtains Rudrahood; then what about human beings etc.?

142. Even if a man who does not engage himself in meditation holds a rudrākṣa (on his body), he becomes free from all sins, and obtains the highest position.

Kārtikeya said :

143-144. There a re rudrākṣas having one mouth, two mouths, three, four, five, six, seven, eight, nine mouths, ten, eleven, twelve, thirteen and fourteen mouths, and are said to be Śiva himself.

145-146a. Tell me about their deities and deities of their mouths. O lord of the world, (tell me) also as to which merit they possess. If you favour me, tell properly (about this).

The lord said :

146b-148. The rudrākṣa of one mouth is virtually Śiva; it removes (the sin of) brāhmaṇacide. Therefore one should wear it (on one's person) for the destruction of all (one's) sins. He would go to Śiva's heaven and rejoice with Śiva. O Kārtikeya , a man would obtain a rudrākṣa of one mouth due to great religious merit and due to Śiva's favour and would also obtain (i.e. go to) Kailāsa .

149-150a. A rudrākṣa of two mouths is (Viṣṇu), the god of gods. A man who wears a rudrākṣa with two mouths, has all his secret sins, like killing a cow, destroyed, and then obtains (i.e. lives in) heaven eternally on account of wearing a rudrākṣa with two mouths.

150b-152a. The one with three mouths is Fire himself; the sin earned in the (past) births of him on whom it remains (i.e. who wears it on his person), is burnt as fire burns fuel. The sin that a man has obtained (i.e. committed) by killing a woman or a brāhmaṇa and also by killing many (beings)—all that perishes that moment only.

152b-156a. A wise man obtains that fruit which is obtained by worshipping Fire, or by rites of (honouring) Fire, or by offering the oblation of ghee; and also obtains (i.e. goes to) heaven. He, who wears (a rudrākṣa of three mouths on his body), is like Brahmā on the earth. It would burn all (the sins due to) wicked deeds collected in birth after birth. There would be no disease in his belly; he would not be sick. He is never defeated, and his house is not burnt by fire. These and all other (fruits) are (obtained) and destructive weapons also are warded off. Nothing that is inauspicious happens due to wearing of a rudrākṣa of three mouths (i.e. when a rudrākṣa of three mouths is worn on one's person).

l56b-159. A rudrākṣa with four mouths is Brahmā himself; a brāhmaṇa on whose body it remains (i.e. is worn), would become adept in all branches of knowledge and best among those who know (the meaning of) the Vedas ; he would know all the essential principles of religion and worldly prosperity and would be proficient in traditional law and in the Purāṇas . By wearing a rudrākṣa with four mouths the sin of homicide or (living) in houses with many beings quickly burns. Śiva is always pleased and he would be the lord of beings. Similarly he is born as the lord and the man is not at all afraid.

160-163a. With the five mouths these gods have resorted to Vāmadeva (I.e. Śiva). Therefore on the earth the fivemouthed one is most important. This one is of the nature of Rudra's son. Therefore a wise man should wear it. As long as the period of thousands of crores of kalpas and hundreds of crores of kalpas he would be honoured by gods and demons before Śiva. He would be a sovereign emperor on

the earth and in Śiva's temple would have the lustre of Sarva (i.e. Śiva). Therefore, with all effort one should wear a rudrākṣa having five mouths.

163b-169a. There is no doubt that he who wears on his right arm a six-mouthed rudrākṣa i.e. Kārtikeya is free from such sins as brāhmaṇacide etc. One who is brave like Skanda does not get defeated even when the end of the world is imminent; he is the mine of virtues on the earth. He becomes Kumāra (i.e. Kārtikeya), the son of Pārvatī and Śiva. A brāhmaṇa is honoured by a king; a kṣatriya gets victory; the castes like vaiśya and śūdra always are full of (i.e. always have) prosperity; and to such a man only Pārvatī, the giver of boons, is easily available like his mother. Then by the strength of his own arms only a man becomes all-lustrous. In a council or in a king's palace or in an assembly such a wise man becomes an orator. He does not become a coward, nor does he meet with ruin. All these and other good things (are possible) because of his wearing a six-mouthed (rudrākṣa).

169b-174. The seven-mouthed one is Ananta , the king of serpents and the General of a great army. In every mouth of this rudrākṣa serpents have settled. (They are:) Ananta, Karkaṭa , and Puṇḍarīka , and also Takṣaka , Viṣolbaṇa and Kārīṣa and the seventh is Śaṅkhacūḍa . These very powerful serpents live in the seven mouths. Merely by wearing this on one's body (i.e. if this is worn on one's body), poison does not spread over the body; and like the lord of the serpents Śiva is also very much pleased. Due to his being pleased all sins due to brāhmaṇacide, drinking liquor, stealing etc. and violating one's teacher's wife, perish day by day. All the sin that a man obtains (i.e. has committed) perishes that moment only. He would certainly obtain god-like pleasures in the three worlds .

175-180a. The eight-mouthed (rudrākṣa), the General of an army, is actually god Vināyaka himself. Hear from me what merit one gets by wearing such a rudrākṣa only. For birth after birth he would not be (born) a fool, or a patient, and would not be deprived of intelligence. There would never be any difficulty in his undertaking. He will have adeptness in his writings and skill in great undertakings. He fully destroys all his sins like cheating in money (-transactions), in weighing, or due to all (kinds of) tricks, or due to his touching his preceptor's wife with his penis (i.e. copulating with her) or touching her with his belly or his hand. Having eternally enjoyed heaven, and being free, he gets a high position. All these merits are due to wearing an eight-mouthed rudrākṣa.

180b-183a. The nine-mouthed one is called Bhairava . He, who wears this tawny rudrākṣa, granter of salvation, on his arm, would become equal to me in power. He who commits the murders of thousands of lakhs of crores, quickly burns (i.e. destroys the sin due to) them all by wearing a rudrākṣa with nine mouths. In heaven he is always honoured like Indra by gods. He is Gaṇeśa staying in an excellent abode like Śiva.

183b. By wearing (i.e. if a man wears a rudrākṣa) having ten mouths, serpents perish.

184-186. O boy, the eleven Rudras are said to reside in the eleventh mouth (i.e. in the rudrākṣa with eleven mouths). A man should always wear it on the topknot. Hear (about) its meritorious fruit. A man quickly obtains by wearing a rudrākṣa with eleven mouths the fruit of (the performance of) thousands of horse-sacrifices and hundreds of crores of sacrifices, and the fruit of having duly presented a hundred thousand cows (to a brāhmaṇa). In the world he is like Hara and is not reborn.

187-191a. Āditya (i.e. the Sun) well-settled in the twelve mouths is always pleased with him who puts a rudrākṣa with twelve mouths round his neck. He quickly obtains the fruit which one gets by a cow-sacrifice or a human sacrifice, and deadly weapons are warded off. To him there is no fear from fire; no disease comes to him; he enjoys the acquisition of wealth and happiness; he is rich and never (experiences) poverty. Even if he has killed or has caused to kill elephants, horses, men, cats, rats or rabbits, or tigers, wild boars, foxes etc., he gets free (from the sin of having killed them) by wearing a

rudrākṣa with twelve mouths; there is no doubt about this.

191b-194. If a man gets a rudrākṣa having thirteen mouths i.e. Rudra, he should know that it is most auspicious and fulfils all (his) desires. O Kārtikeya, he endowed with good luck accomplishes the nectar-like elixir, alchemy and the impression of the feet [7] of a deity or a holy person. A man is free from all sins by wearing a rudrākṣa with thirteen mouths, after having (i.e. even if he has) killed his mother, father, sister, brother or preceptor. Like the great god (Śiva) he eternally obtains (i.e. lives in) heaven.

195-196. O boy, if a man always wears on his head or arm, a rudrākṣa with fourteen mouths, the mass of Śiva's power, he is always honoured and approached by gods due to the greatness of his religious merit. What, again, is the use of speaking or describing too much?

Kārtikeya said :

197. O lord, I desire to hear; (therefore) tell me with the recital of which sacred hymn the assigment or wearing of the rudrākṣas with different numbers of mouths is done according to the proper procedure.

The lord spoke :

198-199. O Kārtikeya, hear correctly about the assignment and wearing of rudrākṣas of different numbers of mouths. The merits (already) told are had without the recital of a sacred hymn. The merits and the importance of the man who on the earth wears it to the accompaniment of a sacred hymn, cannot be told.

200. Now the sacred hymns are indicated: 'Om Rudra ekavaktrasya; Om khaṃ dvivaktrasya; Om ambuṃ trivaktrasya; Om hrīṃ [8] caturvaktrasya; Om hrāṃ pañcavaktrasya; Om hrūṃ ṣaḍvaktrasya; Om hraḥ saptavaktrasya; Om kaṃ aṣṭavaktrasya; Om jūṃ navavaktrasya; Om akṣaṃ [kṣaṃ ?] daśavaktrasya; Om śrīṃ ekādaśavaktrasya Om hrīṃ dvādaśavaktrasya; Om kṣoṃ trayodaśavaktrasya; Om nrāṃ caturdaśavaktrasya.' Thus the sacred hymns should be assigned in due order. A man who, wearing a rosary (of rudrākṣas) on his head or chest, walks, obtains, at every step the fruit (of the performance) of a horse-sacrifice; not otherwise.

201. A man becomes equal to me by wearing rudrākṣas of all mouths (i.e. by wearing rudrākṣas having any number of mouths). Therefore, O son, with all effort, wear a rudrākṣa.

202. A man, who, wearing a rudrākṣa, dies on the earth, goes to my charming city, (and) is honoured by all gods.

203. O boy, formerly in Maru country when a trader was going for trading he was harassed (i.e. haunted) by a female spirit under a tree.

204. She danced there; a brāhmaṇa saw her (and said to her:) "Who are you? You are helpless; you are covered over with a tattered garment."

205-206a. She then told the brāhmaṇa: "I have heard from a messenger of gods; O brāhmaṇa, this charming man will now certainly meet with death due to the fall of the thunderbolt (on his body); and he will be my husband."

206b-209a. In the meanwhile, the thunderbolt fell from heaven on his head; and he fell on the ground on half the portion of a rudrākṣa. Then, O son, an aeroplane quickly flew from my city. Then the fortunate man, got into it and remained there for a long time. Having obtained my portion he will be a

rich and wealthy man on the earth. O son, thus a man who dies on a piece of a rudrākṣa, obtains a good position (i.e, goes to heaven).

209b. I am unable to describe the fruit of wearing a rudrākṣa with the knowledge (of its importance).

210. He who dies with a rosary of rudrākṣas or with (just) one rudrākṣa (on his body), would become the follower of Śiva, Śakti , Gaṇapati, or the Sun.

211. He who recites it to himself, or to others, causes others to listen to it or himself listens to it, is free from all sins, and would obtain heaven in (due) order.

[1]: [1] : Vitasti—A measure of length equal to twelve aṅgulas (being the distance between the extended thumb and the little finger).

[2]: [2] : Citragupta—One of the beings in Yama's world recording the vices and virtues of mortals.

[3]: [3] : Vyāma—A measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

[4]: [4] : Ṣaḍrasas =the six flavours. They are pungent (kaṭu), salt (Iavaṇa), sour (amla), sweet (madhura), bitter (tikta) and astringent (kaṣāva.)

[5]: [5] : Devala—A low brāhmaṇa who subsists upon the offerings made to an idol.

[6]: [6] : 'Aśrubindu' in the text appears to be a mistake for 'svedabindu'.

[7]: [7] : Mention of Pādukā in the text is rather confusing.

[8]: [8] : Hrīṃ, Hrāṃ etc.—These are mystic syllables.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 60

In Praise of Tulasī

Chapter 60 of 693 · 143 detected Sanskrit verse markers

Sanskrit

स्कंदउवाच-
अपरस्यापि पृच्छामि फलस्य पूततां तरोः।
सर्वलोकहितार्थाय वद नो जगदीश्वर१।
ईश्वर उवाच-
धात्रीफलं परं पूतं सर्वलोकेषु विश्रुतम्।
यस्य रोपान्नरो नारी मुच्यते जन्मबंधनात्२।
पावनं वासुदेवस्य फलं प्रीतिकरं शुभम्।
अस्य भक्षणमात्रेण मुच्यते सर्वकल्मषात्३।
भक्षणे च भवेदायुः पाने वै धर्मसंचयः।
अलक्ष्मीनाशनं स्नाने सर्वैश्वर्यमवाप्नुयात्४।
यस्मिन्गृहे महासेन धात्री तिष्ठति सर्वदा।
तस्मिन्गृहे न गच्छंति प्रेता दैतेय राक्षसाः ५।
न गंगा न गया चैव न काशी न च पुष्करम्।
एकैव हि नृणां धात्री संप्राप्ते हरिवासरे ६।
एकादश्यां पक्षयुगे धात्रीस्नानं करोति यः।

सर्वपापक्षयं यांति विष्णुलोके महीयते ७।
धात्रीफलं सदा सेव्यं भक्षणे स्नान एव च।
नियतं पारणे विष्णोः स्नानमात्रे हरेर्दिने ८।
संयते पारणे चैव धात्र्येकस्पर्शने नरः।
भुक्त्वा तु लंघयेद्यस्तु एकादश्यां सितासिते ९।
एकेनैवोपवासेन कृतेन तु षडानन।
सप्तजन्मकृतात्पापान्मुच्यते नात्र संशयः १०।
अक्षयं लभते स्वर्गं विष्णुसायुज्यमाव्रजेत्।
तस्मात्सर्वप्रयत्नेन धात्रीव्रतं समाचर ११।
धात्रीद्भवेण सततं यस्य केशाः सुरंजिताः।
न पिबेत्स पुनर्मातुः स्तनं कश्चित्षडानन १२।
धात्रीदर्शनसंस्पर्शान्नाम्न उच्चारणेपि वा।
वरदः संमुखो विष्णुः संतुष्टो भवति प्रियः १३।
धात्रीफलं च यत्रास्ते तत्र तिष्ठति केशवः।
तत्र ब्रह्मा स्थिरा पद्मा तस्मात्तां तु गृहे न्यसेत् १४।

अलक्ष्मीर्नश्यते तत्र यत्र धात्री प्रतिष्ठति।
संतुष्टास्सर्वदेवाश्च न त्यजंति क्षणं मुदा१५।
धात्रीफलेन नैवेद्यं यो ददाति महाधनम्।
तस्य तुष्टो भवेद्विष्णुर्नान्यैः क्रतुशतैरपि १६।
स्नात्वा धात्रीद्रवेणैव पूजयेद्यस्तु माधवम्।
सोभीष्टफलमाप्नोति यद्वा मनसि वर्तते १७।
तथैव लक्षणं स्मृत्वा पूजयित्वा फलेन तु।
सुवर्णशतसाहस्रं फलमेति नरोत्तमः १८।
या गतिर्ज्ञानिनां स्कंद मुनीनां योगसेविनाम्।
गतिं तां समवाप्नोति धात्रीसेवा रतो नरः१९।
तीर्थसेवाभिगमने व्रतैश्च विविधैस्तथा।
सा गतिर्लभ्यते पुंसां धात्रीफलसुसेवया२०।
प्रीतिश्च सर्वदेवानां देवीनां नो गणस्य च।
संमुखा वरदा स्नाने धात्रीफलनिषेवणे २१।
ग्रहा दुष्टाश्च ये केचिदुग्राश्च दैत्यराक्षसाः।

सर्वे न दुष्टतां यांतिधात्रीफल सुसेवनात् २२।
सर्वयज्ञेषु कार्येषु शस्तं चामलकीफलम्।
सर्वदेवस्य पूजायां वर्जयित्वा रविं सुत २३।
तस्माद्रविदिने तात सप्तम्यां च विशेषतः।
धात्रीफलानि सततं दूरतः परिवर्जयेत् २४।
यस्तु स्नाति तथाश्नाति धात्रीं च रविवासरे।
आयुर्वित्तं कलत्रं च सर्वं तस्य विनश्यति २५।
संक्रान्तौ च भृगोवरि षष्ठ्यां प्रतिपिदि(?) ध्रुवम्।
नवम्यां चाप्यमायां च धात्रीं दूरात्परित्यजेत्२६।
नासिकाकर्णतुंडेषु मृतस्य चिकुरेषु वा।
तिष्ठेद्धात्रीफलं यस्य स याति विष्णुमंदिरम्२७।
धात्रीसंपर्कमात्रेण मृतो यात्यच्युतालयम्।
सर्वपापक्षयस्तस्य स्वर्गं याति रथेन तु२८।
धात्रीद्रवं नरो लिप्त्वा यस्तु स्नानं समाचरेत्।
पदेपदेश्वमेधस्य फलं प्राप्नोति धार्मिकः२९।

अस्य दर्शनमात्रेण ये वै पापिष्ठजंतवः।
सर्वे ते प्रपलायंते ग्रहा दुष्टाश्च दारुणाः३०।
पुरैकः पुल्कसः स्कंद मृगयार्थं वनं गतः।
मृगपक्षिगणान्हत्वा तृषया परिपीडितः३१।
क्षुधयामलकीवृक्षं पुरः पीनफलान्वितम्।
दृष्ट्वा संरुह्य सहसा चखाद फलमुत्तमम्३२।
ततो दैवात्सवृक्षाग्रान्निपपात महीतले।
वेदनागाढसंविद्धः पंचत्वमगमत्तदा३३।
ततः प्रेतगणाः सर्वे रक्षोभूतगणास्तथा।

तनुं वोढुं मुदा सर्वे ये वै शमनसेवकाः३४।
न शक्नुवंति चांडालं मृतं द्रष्टुं महाबलाः।
अन्योन्यं विग्रहस्तेषां ममायमिति भाषताम्३५।
ग्रहीतुं चापि नेतुं च न शक्तास्ते परस्परम्।
ततस्ते तु समालोक्य गता मुनिगणान्प्रति३६।
प्रेता ऊचुः-

किमर्थं मुनयो धीराश्चांडालं पापकारिणम्।
प्रेक्षितुं न वयं शक्ता न चापि यमसेवकाः३७।
म्रियंते पातिता ये च स्थिरैर्युद्धपराङ्मुखाः।
साहसैः पातिता भीता वज्राग्निकाष्ठपीडिताः३८।
सिंहव्याघ्रहता मर्त्या व्याघ्रैर्वा जलजंतुभिः।
जलस्थलस्थिताः प्रेताः वृक्षपर्वतपातिताः३९।
पशुपक्षिहता ये च कारागारे गरे मृताः।
आत्मघातमृता ये च श्राद्धादिकर्मवर्जिताः४०।
गूढकर्ममृता धूर्ता गुरुविप्रनृपद्विषः।
पाषंडाः कौलिकाः क्रूरा गरदाः कूटसाक्षिणः४१।
आशौचान्नस्य भोक्तारः प्रेतभोग्या न संशयः।
ममायमिति भाषंतो नेतुं तं च न शक्नुमः४२।
आदित्य इव दुष्प्रेक्ष्यः किंवा कस्य प्रभावतः।
मुनय ऊचुः-
अनेन भक्षितं प्रेताः पक्वं चामलकीफलम्४३।

तत्संगं यांति तस्यैव फलानि प्रचुराणि च।
तेनैव कारणेनायं दुष्प्रेक्ष्यो भवतां ध्रुवम्४४।
वृक्षाग्रपतितस्याथ प्राणः स्नेहान्न च त्यजेत्।
नायं चारेण सूर्यस्य न चान्ये पापकारिणः४५।
धात्रीभक्षणमात्रेण पापात्पूतो व्रजेद्दिवम्।
प्रेता ऊचुः-
पृच्छामो वो ह्यविज्ञानान्न वयं निंदकाः क्वचित्४६।
विष्णुलोकाद्विमानं तु यावन्नैवात्र गच्छति।
उच्यतां मुनिशार्दूला वो द्रुतं मनसि स्थितम्४७।
यावद्द्विजा न घोषंति वेदमंत्रादिकल्पितम्।
घोष्यंते यत्र वेदाश्च मंत्राणि विविधानि च४८।
पुराणस्मृतयो यत्र क्षणं स्थातुं न शक्नुमः।
यज्ञहोमजपस्थानदेवतार्चनकर्मणाम्४९।
पुरतो वै न तिष्ठामस्तस्माद्वृत्तं समुच्यताम्।
किं वै कृत्वा प्रेतयोनिं लभंते हि नरा द्विजाः५० 1.60.50।

श्रोतुमिच्छामहे सम्यक्कथं वै विकृतं वपुः।
द्विजा ऊचुः-

शीतवातातपक्लेशैः क्षुत्पिपासाविशेषकैः५१।
अन्यैरपि च दुःखैर्ये पीडिताः कूटसाक्षिणः।
वधबंधप्रमीताश्च प्रेतास्ते निरयं गताः५२।
छिद्रान्वेषपरा ये च द्विजानां कर्मघातिनः।
तथैव च गुरूणां च ते प्रेताश्चापुनर्भवाः५३।
दीयमाने द्विजाग्र्ये तु दातारं प्रतिविध्यति।
चिरं प्रेतत्वमाश्रित्य नरकान्न निवर्तते५४।
परस्य वाऽत्मनो वा गां कृत्वा पीडनवाहने।
न पालयंति ये मूढास्ते प्रेताः कर्मजा भुवि५५।
हीनप्रतिज्ञाश्चासत्यास्तथा भग्नव्रता नराः।
नलिनीदलभुक्ताश्च ते प्रेताः कर्मजा भुवि५६।
विक्रीणन्ति सुतां शुद्धां स्त्रियं साध्वीमकंटकाम्।
पितृव्यमातुलादेश्च ते प्रेताः कर्मजा भुवि५७।

एते चान्ये च बहवः प्रेता जाताः स्वकर्मभिः।
प्रेता ऊचुः-
न भवंति कथं प्रेताः कर्मणा केन वा द्विजाः५८।
हिताय वदनस्तूर्णं सर्वलोकहितं परम्।
द्विजा ऊचुः-
येन चैव कृतं स्नानं जले तीर्थस्य धीमता५९।
नमस्कृतं परं लिगं न प्रेतो जायते नरः।
एकादश्यामुपोष्यैव द्वादश्यां च विशेषतः६०।
पूजयित्वा हरिं मर्त्याः प्रेतत्वं न व्रजंति वै।
वेदाक्षरप्रसूतैश्च स्तोत्रमंत्रादिभिस्तथा६१।
देवानां पूजने रक्ता न वै प्रेता भवंति ते।
श्रुत्वा पौराणिकं वाक्यं दिव्यं च धर्मसंहितम्६२।
पाठयित्वा पठित्वा च पिशाचत्वं न गच्छति।
व्रतैश्च विविधैः पूताः पद्माक्षधारणैस्तथा६३।
जप्त्वा पद्माक्षमालायां प्रेतत्वं नैव गच्छति।

धात्रीफलद्रवैः स्नात्वा नित्यं तद्भक्षणे रताः६४।
तेन विष्णुं सुसंपूज्य न गछंति पिशाचताम्।
प्रेता ऊचुः-
सतां संदर्शनात्पुण्यमिति पौराणिका विदुः६५।
तस्माद्वो दर्शनं जातं हितं नः कर्तुमर्हथ।
प्रेतभावाद्यथामुक्तिः सर्वेषां नो भविष्यति६६।
व्रतोपदेशकं धीरा युष्माकं शरणागताः।
ततो दयालवः सर्वे तानूचुर्द्विजसत्तमाः६७।
धात्रीणां भक्षणं शीघ्रं कुर्वतां मुक्तिहेतवे।
प्रेता ऊचुः।

धात्रीणां दर्शने विप्रा वयं स्थातुं न शक्नुमः६८।
कथं तेषां फलानां च शक्ता वै भक्षणेधुना।
द्विजा ऊचुः-
अस्माकं वचनेनात्र धात्रीणां भक्षणं शिवम्६९।
फलिष्यति परं लोकं तस्माद्गंतुं समर्हथ।

अथ तेभ्यो वरं लब्ध्वा धात्रीवृक्षं पिशाचकैः७०।
समारुह्य फलं प्राप्य भक्षितं लीलया तदा।
ततो देवालयात्तूर्णं रथं पीनसुशोभनम्७१।
आगतं तं समारुह्य सचांडालपिशाचकाः।
गतास्ते त्रिदिवं पुत्र व्रतैर्यज्ञैः सुदुर्लभम्७२।
स्कंद उवाच-।
धात्रीभक्षणमात्रेण पुण्यं लब्ध्वा दिवं गताः।
तद्भक्षिणः कथं स्वर्गं न गच्छंति नरादयः७३।
ईश्वर उवाच-
पूर्वं ते ज्ञानलोपाच्च न जानंति हिताहितम्।
उच्छिष्टं श्वभिरुत्स्पृष्टं श्लेष्ममूत्रं शकृत्तु वा७४।
मत्वा च मोहिताः श्रेष्ठं प्रेतादंति सदैव हि।
शकृच्छौचजलं वांतं बलिसूकरकुक्कुटैः७५।
मृतके सूतके जप्यं न त्यक्तं येन केनचित्।
तस्यान्नं च जलं प्रेताः खादंति तु सदैव हि७६।

दुर्दांता गृहिणी यस्य शुचिसंयमवर्जिता।
गुरुनिःसारिता दुष्टा संति प्रेताश्च तत्र वै७७।
अपुत्रवाः कुलैर्जात्या बलोत्साहविवर्जिताः।
बधिराश्च कृशा दीनाः पिशाचाः कर्मजातयः७८।
क्षणं च मंगलं नास्ति दुःखैर्देहयुता भृशम्।
तेनैव विकृताकाराः सर्वभोगविवर्जिताः७९।
नग्नका रोगसंतप्ता मृता रूक्षा मलीमसाः।
एते चान्ये च दुःखार्ताः सदैव प्रेतजातयः८०।
तेन कर्मविपाकेन जायंते काममीदृशाः।
पितृमातृगुरूणां च देवनिंदापराश्च ये८१।
पाषंडाः कौलिकाः पापास्ते प्रेताः कर्मजा भुवि।
गलपाशैर्जलैः शस्त्रैर्गरलैरात्मघातकाः८२।
इहलोके च ते प्रेताश्चांडालादिषु संभवाः।
अंत्यजाः पतिताश्चैव पापरोगमृताश्च ये८३।
अंत्यजैर्घातिता युद्धे ते प्रेता निश्चिता भुवि।

महापातकसंयुक्ता विवाहे च बहिष्कृताः८४।
शौर्यात्साहसिका ये च ते प्रेताः कर्मजा भुवि।
राजद्रोहकरा ये च पितृणां द्रोहचिंतकाः८५।

ध्यानाध्ययनहीनाश्च व्रतैर्देवार्चनादिभिः।
अमंत्राः स्नानहीनाश्च गुरुस्त्रीगमने रताः८६।
तथैव चांत्यजस्त्रीषु दुर्गतासु च संगताः।
मृताः क्रूरोपवासेन म्लेच्छदेशस्थिता मृताः८७।
म्लेच्छभाषायुताशुद्धास्तथाम्लेच्छोपजीविनः।
अनुवर्तंति ये म्लेच्छान्स्त्रीधनैरुपजीवकाः८८।
स्त्रियो यैश्च न रक्ष्यंते ते प्रेता नात्र संशयः।
क्षुधासंतप्तदेहं तु श्रांतं विप्रं गृहागतम्८९।
गुणपुण्यातिथिं त्यक्त्वा पिशाचत्वं व्रजंति ते।
विक्रीणंति च वै गाश्च म्लेच्छेषु च गवाशिषु९०।
प्रेतलोके सुखं स्थित्वा ते च यांत्यपुनर्भवम्।
अशौचाभ्यंतरे ये च जाताश्च पशवो मृताः९१।

चिरं प्रेताः पिशाचाश्च मृता जाताः पुनः पुनः।
जातकर्ममुखैश्चैव संस्कारैर्ये विविर्जिताः९२।
एकैकस्मिंश्च संस्कारे प्रेतत्वं परिहीयते।
स्नानसंध्यासुरार्चाभिर्वेदयज्ञव्रताक्षरैः९३।
आजन्मवर्जिताः पापास्ते प्रेताश्चापुनर्भवाः।
भोजनोच्छिष्टपात्राणि यानि देहमलानि च९४।
निपातयंति ये तीर्थे ते प्रेता नात्र संशयः।
दानमानार्चनैर्नैव यैर्विप्रा भुवि तर्पिताः९५।
पितरो गुरवश्चैव प्रेतास्ते कर्मजा भृशम्।
पतिं त्यक्त्वा च या नार्यो वसंति चेतरैर्जनैः९६।
प्रेतलोके चिरं स्थित्वा जायंते चांत्ययोनिषु।
पतिं च वंचयित्वा या विषयेंद्रियमोहिताः९७।
मिष्टं चादंति याः पापास्तास्तु प्रेताश्चिरं भुवि।
विण्मूत्रभक्षका ये च ब्रह्मस्व भक्षणे रताः९८।
अभक्ष्यभक्षकाश्चान्ये ते प्रेताश्चापुनर्भवाः।

बलाद्ये परवस्तूनि गृह्णंति न ददत्यपि९९।
अतिथीनवमन्यंते प्रेता निरयमास्थिताः।
तस्मादामलकीं भुक्त्वा स्नात्वा तस्य द्रवेण च १०० 1.60.100।
सर्वपापाद्विनिर्मुक्तो विष्णुलोके महीयते।
तस्मात्सर्वप्रयत्नेन सेवयामलकीं शिवाम् १०१।
य इदं शृणुयान्नित्यं पुण्याख्यानमिदं शुभम्।
सर्वपाप प्रपूतात्मा विष्णुलोके महीयते १०२।
श्रावयेत्सततं लोके वैष्णवेषु विशेषतः।
स याति विष्णुसायुज्यमिति पौराणिका विदुः १०३।
स्कंद उवाच-
महीरुह फलं ज्ञातं प्रपूतं द्विविधं प्रभो।

इदानीं श्रोतुमिच्छामि पत्रं पुष्पं सुमोक्षदम् १०४।
ईश्वर उवाच-
सर्वेभ्यः पत्रपुष्पेभ्यः सत्तमा तुलसी शिवा।
सर्वकामप्रदा शुद्धा वैष्णवी विष्णुसुप्रिया १०५।

भुक्तिमुक्तिप्रदा मुख्या सर्वलोकपरा शुभा।
यामाश्रित्य गताः स्वर्गमक्षयं मुनिसत्तमाः १०६।
हितार्थं सर्वलोकानां विष्णुनारोपिता पुरा।
तुलसीपत्रपुष्पं च सर्वधर्मप्रतिष्ठितम् १०७।
यथा विष्णोः प्रियालक्ष्मीर्यथाहं प्रिय एव च।
तथेयं तुलसीदेवी चतुर्थो नोपपद्यते १०८।
तुलसीपत्रमेकं तु शतहेमफलप्रदम्।
नान्यैः पुष्पैस्तथापत्रैर्नान्यैर्गंधानुलेपनैः १०९।
तुष्यते दैत्यहा विष्णुस्तुलस्याश्च दलैर्विना।
अनेन पूजितो येन हरिर्नित्यं पराशया ११०।
तेन दत्तं हुतं ज्ञातं कृतं यज्ञव्रतादिकम्।
जन्मजन्मनि भासित्वं सुखं भाग्यं यशः श्रियं १११।
कुलं शीलं कलत्रं च पुत्रं दुहितरं तथा।
धनं राज्यमरोगत्वं ज्ञानं विज्ञानमेव च ११२।
वेदवेदांगशास्त्रं च पुराणागमसंहिताः।

सर्वं करगतं मन्ये तुलस्याभ्यर्चने हरेः ११३।
यथा गंगा पवित्रांगी सुरलोके विमोक्षदा।
यथा भागीरथी पुण्या तथैवं तुलसी शिवा ११४।
किं च गंगाजले नैव किंच पुष्करसेवया।
तुलसीदलमिश्रेण जलेनैव प्रमोद्यते ११५।
माधवः संमुखो यस्य जन्मजन्मसुधीमतः।
तस्य श्रद्धा भवेच्छ्रुत्वा तुलस्या हरिमर्चितुम् ११६।
यो मंजरीदलैरेव तुलस्या विष्णुमर्चयेत्।
तस्य पुण्यफलं स्कन्द कथितुं नैव शक्यते ११७।
तत्र केशवसान्निध्यं यत्रास्ति तुलसीवनम्।
तत्र ब्रह्मा च कमला सर्वदेवगणैः सह ११८।
तस्मात्तां संनिकृष्टे तु सदा देवीं प्रपूजयेत्।
स्तोत्रमंत्रादिकं यद्वा सर्वमानंत्यमश्नुते ११९।
ये च प्रेताश्च कूश्मांडाः पिशाचा ब्रह्मराक्षसाः।
भूतदैत्यादयस्तत्र पलायंते सदैव हि १२०।

अलक्ष्मीर्नाशिनी घूर्णा या डाकिन्यादि मातरः।
सर्वाः संकोचितां यांति दृष्ट्वा तु तुलसीदलं १२१।
ब्रह्महत्यादयः पापव्याधयः पापसंभवाः।
कुमंत्रिणा कृता ये च सर्वे नश्यंति तत्र वै १२२।

भूतले वापि तं येन हर्यर्थं तुलसीवनम्।
कृतं क्रतुशतं तेन विधिवत्प्रियदक्षिणम् १२३।
हरिलिंगेषु चान्येषु सालग्रामशिलासु च।
तुलसीग्रहणं कृत्वा विष्णोः सायुज्यमाव्रजेत् १२४।
नंदंति पुरुषास्तस्य माधवार्थे क्षितौ तु यः।
तुलसीं रोपयेद्धीरः स याति माधवालयम् १२५।
पूजयित्वा हरिं देवं निर्माल्यं तुलसीदलम्।
धारयेद्यः स्वशीर्षे तु पापात्पूतो दिवं व्रजेत्१२६।
पूजने कीर्त्तने ध्याने रोपणे धारणे कलौ।
तुलसी दहते पापं स्वर्गं मोक्षं ददाति च १२७।
उपदेशं दिशेदस्याः स्वयमाचरते पुनः १२८।

स याति परमं स्थानं माधवस्य निकेतनम्।
हरेः प्रियकरं यच्च तन्मे प्रियतरं भवेत् १२९।
सर्वेषामपि देवानां देवीनां च समंततः।
श्राद्धेषु यज्ञकार्येषु पर्णमेकं षडानन १३०।
तस्मात्सर्वप्रयत्नेन तुलसीसेवनं कुरु।
तुलसी सेविता येन तेन सर्वं तु सेवितम् १३१।
गुरुं विप्रं देवतीर्थं तस्मात्सेवय षण्मुख।
शिखायां तुलसीं कृत्वा यस्तु प्राणान्परित्यजेत् १३२।
दुष्कृतौघाद्विनिर्मुक्तः स्वर्गमेति निरामयम्।
राजसूयादिभिर्यज्ञैर्व्रतैश्च विविधैर्यमैः १३३।
या गतिः प्राप्यते धीरैः तुलसीसेविनां भवेत्।
तुलसीदलेन चैकेन पूजयित्वा हरिं नरः १३४।
वैष्णवत्वमवाप्नोति किमन्यैः शास्त्रविस्तरैः।
न पिबेत्स पयो मातुस्तुलस्याः कोटिसंख्यकैः १३५।
अर्चितः केशवो येन शाखामृदुलपल्लवैः।

भावयेत्पुरुषान्मर्त्यः शतशोथ सहस्रशः १३६।
पूजयित्वा हरिं नित्यं कोमलैस्तुलसीदलैः।
प्रधानतो गुणास्तात तुलस्या गदिता मया १३७।
निखिलं पुरुकालेन गुणं वक्तुं न शक्नुमः।
यस्त्विदं शृणुयान्नित्यमाख्यानं पुण्यसंचयम् १३८।
पूर्वजन्मकृतात्पापान्मुच्यते जन्मबंधनात्।
सकृत्पठनमात्रेण वह्निष्टोमफलं लभेत् १३९।
न तस्य व्याधयः पुत्र मूर्खत्वं न कदाचन।
सर्वदा जयमाप्नोति न गच्छेत्स पराजयं १४०।
लेखस्तिष्ठेद्गृहे यस्य तस्य लक्ष्मीः प्रवर्तते।
न चाधयो न च प्रेता न शोको नावमानना १४१।
न तिष्ठंति क्षणं तत्र यत्रेयं वर्तते लिपिः १४२।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे तुलसीमाहात्म्यं नाम षष्टितमोऽध्यायः ६०।

Roman transliteration

skaṃdauvāca-
aparasyāpi pṛcchāmi phalasya pūtatāṃ taroḥ|
sarvalokahitārthāya vada no jagadīśvara1|
īśvara uvāca-
dhātrīphalaṃ paraṃ pūtaṃ sarvalokeṣu viśrutam|
yasya ropānnaro nārī mucyate janmabaṃdhanāt2|
pāvanaṃ vāsudevasya phalaṃ prītikaraṃ śubham|
asya bhakṣaṇamātreṇa mucyate sarvakalmaṣāt3|
bhakṣaṇe ca bhavedāyuḥ pāne vai dharmasaṃcayaḥ|
alakṣmīnāśanaṃ snāne sarvaiśvaryamavāpnuyāt4|
yasmingṛhe mahāsena dhātrī tiṣṭhati sarvadā|
tasmingṛhe na gacchaṃti pretā daiteya rākṣasāḥ 5|
na gaṃgā na gayā caiva na kāśī na ca puṣkaram|
ekaiva hi nṛṇāṃ dhātrī saṃprāpte harivāsare 6|
ekādaśyāṃ pakṣayuge dhātrīsnānaṃ karoti yaḥ|

sarvapāpakṣayaṃ yāṃti viṣṇuloke mahīyate 7|
dhātrīphalaṃ sadā sevyaṃ bhakṣaṇe snāna eva ca|
niyataṃ pāraṇe viṣṇoḥ snānamātre harerdine 8|
saṃyate pāraṇe caiva dhātryekasparśane naraḥ|
bhuktvā tu laṃghayedyastu ekādaśyāṃ sitāsite 9|
ekenaivopavāsena kṛtena tu ṣaḍānana|
saptajanmakṛtātpāpānmucyate nātra saṃśayaḥ 10|
akṣayaṃ labhate svargaṃ viṣṇusāyujyamāvrajet|
tasmātsarvaprayatnena dhātrīvrataṃ samācara 11|
dhātrīdraveṇa satataṃ yasya keśāḥ suraṃjitāḥ|
na pibetsa punarmātuḥ stanaṃ kaścitṣaḍānana 12|
dhātrīdarśanasaṃsparśānnāmna uccāraṇepi vā|
varadaḥ saṃmukho viṣṇuḥ saṃtuṣṭo bhavati priyaḥ 13|
dhātrīphalaṃ ca yatrāste tatra tiṣṭhati keśavaḥ|
tatra brahmā sthirā padmā tasmāttāṃ tu gṛhe nyaset 14|

alakṣmīrnaśyate tatra yatra dhātrī pratiṣṭhati|
saṃtuṣṭāssarvadevāśca na tyajaṃti kṣaṇaṃ mudā15|
dhātrīphalena naivedyaṃ yo dadāti mahādhanam|
tasya tuṣṭo bhavedviṣṇurnānyaiḥ kratuśatairapi 16|
snātvā dhātrīdraveṇaiva pūjayedyastu mādhavam|
sobhīṣṭaphalamāpnoti yadvā manasi vartate 17|
tathaiva lakṣaṇaṃ smṛtvā pūjayitvā phalena tu|
suvarṇaśatasāhasraṃ phalameti narottamaḥ 18|
yā gatirjñānināṃ skaṃda munīnāṃ yogasevinām|
gatiṃ tāṃ samavāpnoti dhātrīsevā rato naraḥ19|
tīrthasevābhigamane vrataiśca vividhaistathā|
sā gatirlabhyate puṃsāṃ dhātrīphalasusevayā20|
prītiśca sarvadevānāṃ devīnāṃ no gaṇasya ca|
saṃmukhā varadā snāne dhātrīphalaniṣevaṇe 21|
grahā duṣṭāśca ye kecidugrāśca daityarākṣasāḥ|

sarve na duṣṭatāṃ yāṃtidhātrīphala susevanāt 22|
sarvayajñeṣu kāryeṣu śastaṃ cāmalakīphalam|
sarvadevasya pūjāyāṃ varjayitvā raviṃ suta 23|
tasmādravidine tāta saptamyāṃ ca viśeṣataḥ|
dhātrīphalāni satataṃ dūrataḥ parivarjayet 24|
yastu snāti tathāśnāti dhātrīṃ ca ravivāsare|
āyurvittaṃ kalatraṃ ca sarvaṃ tasya vinaśyati 25|
saṃkrāntau ca bhṛgorvāre ṣaṣṭhyāṃ pratipidi(?) dhruvam|
navamyāṃ cāpyamāyāṃ ca dhātrīṃ dūrātparityajet26|
nāsikākarṇatuṃḍeṣu mṛtasya cikureṣu vā|
tiṣṭheddhātrīphalaṃ yasya sa yāti viṣṇumaṃdiram27|
dhātrīsaṃparkamātreṇa mṛto yātyacyutālayam|
sarvapāpakṣayastasya svargaṃ yāti rathena tu28|
dhātrīdravaṃ naro liptvā yastu snānaṃ samācaret|
padepadeśvamedhasya phalaṃ prāpnoti dhārmikaḥ29|

asya darśanamātreṇa ye vai pāpiṣṭhajaṃtavaḥ|
sarve te prapalāyaṃte grahā duṣṭāśca dāruṇāḥ30|
puraikaḥ pulkasaḥ skaṃda mṛgayārthaṃ vanaṃ gataḥ|
mṛgapakṣigaṇānhatvā tṛṣayā paripīḍitaḥ31|
kṣudhayāmalakīvṛkṣaṃ puraḥ pīnaphalānvitam|
dṛṣṭvā saṃruhya sahasā cakhāda phalamuttamam32|
tato daivātsavṛkṣāgrānnipapāta mahītale|
vedanāgāḍhasaṃviddhaḥ paṃcatvamagamattadā33|
tataḥ pretagaṇāḥ sarve rakṣobhūtagaṇāstathā|
tanuṃ voḍhuṃ mudā sarve ye vai śamanasevakāḥ34|
na śaknuvaṃti cāṃḍālaṃ mṛtaṃ draṣṭuṃ mahābalāḥ|
anyonyaṃ vigrahasteṣāṃ mamāyamiti bhāṣatām35|
grahītuṃ cāpi netuṃ ca na śaktāste parasparam|
tataste tu samālokya gatā muniganānprati36|
pretā ūcuḥ-

kimarthaṃ munayo dhīrāścāṃḍālaṃ pāpakāriṇam|
prekṣituṃ na vayaṃ śaktā na cāpi yamasevakāḥ37|
mriyaṃte pātitā ye ca sthirairyuddhaparāṅmukhāḥ|
sāhasaiḥ pātitā bhītā vajrāgnikāṣṭhapīḍitāḥ38|
siṃhavyāghrahatā martyā vyāghrairvā jalajaṃtubhiḥ|
jalasthalasthitāḥ pretāḥ vṛkṣaparvatapātitāḥ39|
paśupakṣihatā ye ca kārāgāre gare mṛtāḥ|
ātmaghātamṛtā ye ca śrāddhādikarmavarjitāḥ40|
gūḍhakarmamṛtā dhūrtā guruvipranṛpadviṣaḥ|
pāṣaṃḍāḥ kaulikāḥ krūrā garadāḥ kūṭasākṣiṇaḥ41|
āśaucānnasya bhoktāraḥ pretabhogyā na saṃśayaḥ|
mamāyamiti bhāṣaṃto netuṃ taṃ ca na śaknumaḥ42|
āditya iva duṣprekṣyaḥ kiṃvā kasya prabhāvataḥ|
munaya ūcuḥ-
anena bhakṣitaṃ pretāḥ pakvaṃ cāmalakīphalam43|

tatsaṃgaṃ yāṃti tasyaiva phalāni pracurāṇi ca|
tenaiva kāraṇenāyaṃ duṣprekṣyo bhavatāṃ dhruvam44|
vṛkṣāgrapatitasyātha prāṇaḥ snehānna ca tyajet|
nāyaṃ cāreṇa sūryasya na cānye pāpakāriṇaḥ45|
dhātrībhakṣaṇamātreṇa pāpātpūto vrajeddivam|
pretā ūcuḥ-

pṛcchāmo vo hyavijñānānna vayaṃ niṃdakāḥ kvacit46|
viṣṇulokādvimānaṃ tu yāvannaivātra gacchati|
ucyatāṃ muniśārdūlā vo drutaṃ manasi sthitam47|
yāvaddvijā na ghoṣaṃti vedamaṃtrādikalpitam|
ghoṣyaṃte yatra vedāśca maṃtrāṇi vividhāni ca48|
purāṇasmṛtayo yatra kṣaṇaṃ sthātuṃ na śaknumaḥ|
yajñahomajapasthānadevatārcanakarmaṇām49|
purato vai na tiṣṭhāmastasmādvṛttaṃ samucyatām|
kiṃ vai kṛtvā pretayoniṃ labhaṃte hi narā dvijāḥ50 1.60.50|

śrotumicchāmahe samyakkathaṃ vai vikṛtaṃ vapuḥ|
dvijā ūcuḥ-
śītavātātapakleśaiḥ kṣutpipāsāviśeṣakaiḥ51|
anyairapi ca duḥkhairye pīḍitāḥ kūṭasākṣiṇaḥ|
vadhabaṃdhapramītāśca pretāste narayaṃ gatāḥ52|
chidrānveṣaparā ye ca dvijānāṃ karmaghātinaḥ|
tathaiva ca gurūṇāṃ ca te pretāścāpunarbhavāḥ53|
dīyamāne dvijāgrye tu dātāraṃ pratividhyati|
ciraṃ pretatvamāśritya narakānna nivartate54|
parasya vā'tmano vā gāṃ kṛtvā pīḍanavāhane|
na pālayaṃti ye mūḍhāste pretāḥ karmajā bhuvi55|
hīnapratijñāścāsatyāstathā bhagnavratā narāḥ|
nalinīdalabhuktāśca te pretāḥ karmajā bhuvi56|
vikrīṇanti sutāṃ śuddhāṃ striyaṃ sādhvīmakaṃṭakām|
pitṛvyamātulādeśca te pretāḥ karmajā bhuvi57|

ete cānye ca bahavaḥ pretā jātāḥ svakarmabhiḥ|
pretā ūcuḥ-
na bhavaṃti kathaṃ pretāḥ karmaṇā kena vā dvijāḥ58|
hitāya vadanastūrṇaṃ sarvalokahitaṃ param|
dvijā ūcuḥ-
yena caiva kṛtaṃ snānaṃ jale tīrthasya dhīmatā59|
namaskṛtaṃ paraṃ ligaṃ na preto jāyate naraḥ|
ekādaśyāmupoṣyaiva dvādaśyāṃ ca viśeṣataḥ60|
pūjayitvā hariṃ martyāḥ pretatvaṃ na vrajaṃti vai|
vedākṣaraprasūtaiśca stotramaṃtrādibhistathā61|
devānāṃ pūjane raktā na vai pretā bhavaṃti te|
śrutvā paurāṇikaṃ vākyaṃ divyaṃ ca dharmasaṃhitam62|
pāṭhayitvā paṭhitvā ca piśācatvaṃ na gacchati|
vrataiśca vividhaiḥ pūtāḥ padmākṣadhāraṇaistathā63|
japtvā padmākṣamālāyāṃ pretatvaṃ naiva gacchati|

dhātrīphaladravaiḥ snātvā nityaṃ tadbhakṣaṇe ratāḥ64|
tena viṣṇuṃ susaṃpūjya na gachaṃti piśācatām|
pretā ūcuḥ-
satāṃ saṃdarśanātpuṇyamiti paurāṇikā viduḥ65|
tasmādvo darśanaṃ jātaṃ hitaṃ naḥ kartumarhatha|
pretabhāvādyathāmuktiḥ sarveṣāṃ no bhaviṣyati66|
vratopadeśakaṃ dhīrā yuṣmākaṃ śaraṇāgatāḥ|
tato dayālavaḥ sarve tānūcurdvijasattamāḥ67|
dhātrīṇāṃ bhakṣaṇaṃ śīghraṃ kurvatāṃ muktihetave|
pretā ūcuḥ|
dhātrīṇāṃ darśane viprā vayaṃ sthātuṃ na śaknumaḥ68|

kathaṃ teṣāṃ phalānāṃ ca śaktā vai bhakṣaṇedhunā|
dvijā ūcuḥ-
asmākaṃ vacanenātra dhātrīṇāṃ bhakṣaṇaṃ śivam69|
phaliṣyati paraṃ lokaṃ tasmādgaṃtuṃ samarhatha|

atha tebhyo varaṃ labdhvā dhātrīvṛkṣaṃ piśācakaiḥ70|
samāruhya phalaṃ prāpya bhakṣitaṃ līlayā tadā|
tato devālayāttūrṇaṃ rathaṃ pīnasuśobhanam71|
āgataṃ taṃ samāruhya sacāṃḍālapiśācakāḥ|
gatāste tridivaṃ putra vratairyajñaiḥ sudurlabham72|
skaṃda uvāca-|
dhātrībhakṣaṇamātreṇa puṇyaṃ labdhvā divaṃ gatāḥ|
tadbhakṣiṇaḥ kathaṃ svargaṃ na gacchaṃti narādayaḥ73|
īśvara uvāca-
pūrvaṃ te jñānalopācca na jānaṃti hitāhitam|
ucchiṣṭaṃ śvabhirutsṛṣṭaṃ śleṣmamūtraṃ śakṛttu vā74|
matvā ca mohitāḥ śreṣṭhaṃ pretādaṃti sadaiva hi|
śakṛcchaucajalaṃ vāṃtaṃ balisūkarakukkuṭaiḥ75|
mṛtake sūtake japyaṃ na tyaktaṃ yena kenacit|
tasyānnaṃ ca jalaṃ pretāḥ khādaṃti tu sadaiva hi76|

durdāṃtā grhiṇī yasya śucisaṃyamavarjitā|
guruniḥsāritā duṣṭā saṃti pretāśca tatra vai77|
apuṅgavāḥ kulairjātyā balotsāhavivarjitāḥ|
badhirāśca kṛśā dīnāḥ piśācāḥ karmajātayaḥ78|
kṣaṇaṃ ca maṃgalaṃ nāsti duḥkhairdehayutā bhṛśam|
tenaiva vikṛtākārāḥ sarvabhogavivarjitāḥ79|
nagnakā rogasaṃtaptā mṛtā rūkṣā malīmasāḥ|
ete cānye ca duḥkhārtāḥ sadaiva pretajātayaḥ80|
tena karmavipākena jāyaṃte kāmamīdṛśāḥ|
pitṛmātṛgurūṇāṃ ca devaniṃdāparāśca ye81|
pāṣaṃḍāḥ kaulikāḥ pāpāste pretāḥ karmajā bhuvi|
galapāśairjalaiḥ śastrairgaralairātmaghātakāḥ82|
ihaloke ca te pretāścāṃḍālādiṣu saṃbhavāḥ|
aṃtyajāḥ patitāścaiva pāparogamṛtāśca ye83|
aṃtyajairghātitā yuddhe te pretā niścitā bhuvi|

mahāpātakasaṃyuktā vivāhe ca bahiṣkṛtāḥ84|
śauryātsāhasikā ye ca te pretāḥ karmajā bhuvi|
rājadrohakarā ye ca pitṝṇāṃ drohaciṃtakāḥ85|
dhyānādhyayanahīnāśca vratairdevārcanādibhiḥ|
amaṃtrāḥ snānahīnāśca gurustrīgamane ratāḥ86|
tathaiva cāṃtyajastrīṣu durgatāsu ca saṃgatāḥ|
mṛtāḥ krūropavāsena mlecchadeśasthitā mṛtāḥ87|
mlecchabhāṣāyutāśuddhāstathāmlecchopajīvinaḥ|
anuvartaṃti ye mlecchānstrīdhanairupajīvakāḥ88|
striyo yaiśca na rakṣyaṃte te pretā nātra saṃśayaḥ|
kṣudhāsaṃtaptadehaṃ tu śrāṃtaṃ vipraṃ grhāgatam89|
guṇapuṇyātithiṃ tyaktvā piśācatvaṃ vrajaṃti te|
vikrīṇaṃti ca vai gāśca mleccheṣu ca gavāśiṣu90|
pretaloke sukhaṃ sthitvā te ca yāṃtyapunarbhavam|
aśaucābhyaṃtare ye ca jātāśca paśavo mṛtāḥ91|

ciraṃ pretāḥ piśācāśca mṛtā jātāḥ punaḥ punaḥ|
jātakarmamukhaiścaiva saṃskārairye vivirjitāḥ92|
ekaikasmiśca saṃskāre pretatvaṃ parihīyate|
snānasaṃdhyāsurārcābhirvedayajñavratākṣaraiḥ93|
ājanmavarjitāḥ pāpāste pretāścāpunarbhavāḥ|
bhojanocchiṣṭapātrāṇi yāni dehamalāni ca94|
nipātayaṃti ye tīrthe te pretā nātra saṃśayaḥ|
dānamānārcanairnaiva yairviprā bhuvi tarpitāḥ95|
pitaro guravaścaiva pretāste karmajā bhṛśam|
patiṃ tyaktvā ca yā nāryo vasaṃti cetarairjanaiḥ96|
pretaloke ciraṃ sthitvā jāyaṃte cāṃtyayoniṣu|
patiṃ ca vaṃcayitvā yā viṣayeṃdriyamohitāḥ97|
miṣṭaṃ cādaṃti yāḥ pāpāstāstu pretāściraṃ bhuvi|
viṇmūtrabhakṣakā ye ca brahmasva bhakṣaṇe ratāḥ98|
abhakṣyabhakṣakāścānye te pretāścāpunarbhavāḥ|

balādye paravastūni gṛhṇaṃti na dadatyapi99|
atithīnavamanyaṃte pretā nirayamāsthitāḥ|
tasmādāmalakīṃ bhuktvā snātvā tasya draveṇa ca 100 1.60.100|
sarvapāpādvinirmukto viṣṇuloke mahīyate|
tasmātsarvaprayatnena sevayāmalakīṃ śivām 101|
ya idaṃ śṛṇuyānnityaṃ puṇyākhyānamidaṃ śubham|
sarvapāpa prapūtātmā viṣṇuloke mahīyate 102|
śrāvayetsatataṃ loke vaiṣṇaveṣu viśeṣataḥ|
sa yāti viṣṇusāyujyamiti paurāṇikā viduḥ 103|
skaṃda uvāca-
mahīruha phalaṃ jñātaṃ prapūtaṃ dvividhaṃ prabho|
idānīṃ śrotumicchāmi patraṃ puṣpaṃ sumokṣadam 104|
īśvara uvāca-
sarvebhyaḥ patrapuṣpebhyaḥ sattamā tulasī śivā|
sarvakāmapradā śuddhā vaiṣṇavī viṣṇusupriyā 105|

bhuktimuktipradā mukhyā sarvalokaparā śubhā|
yāmāśritya gatāḥ svargamakṣayaṃ munisattamāḥ 106|
hitārthaṃ sarvalokānāṃ viṣṇunāropitā purā|
tulasīpatrapuṣpaṃ ca sarvadharmapratiṣṭhitam 107|
yathā viṣṇoḥ priyālakṣmīryathāhaṃ priya eva ca|
tatheyaṃ tulasīdevī caturtho nopapadyate 108|
tulasīpatramekaṃ tu śatahemaphalapradam|
nānyaiḥ puṣpaistathāpatrairnānyairgaṃdhānulepanaiḥ 109|
tuṣyate daityahā viṣṇustulasyāśca dalairvinā|
anena pūjito yena harirnityaṃ parāśayā 110|
tena dattaṃ hutaṃ jñātaṃ kṛtaṃ yajñavratādikam|
janmajanmani bhāsitvaṃ sukhaṃ bhāgyaṃ yaśaḥ śriyaṃ 111|
kulaṃ śīlaṃ kalatraṃ ca putraṃ duhitaraṃ tathā|
dhanaṃ rājyamarogatvaṃ jñānaṃ vijñānameva ca 112|
vedavedāṃgaśāstraṃ ca purāṇāgamasaṃhitāḥ|

sarvaṃ karagataṃ manye tulasyābhyarcane hareḥ 113|
yathā gaṃgā pavitrāṃgī suraloke vimokṣadā|
yathā bhāgīrathī puṇyā tathaivaṃ tulasī śivā 114|
kiṃ ca gaṃgājale naiva kiṃca puṣkarasevayā|
tulasīdalamiśreṇa jalenaiva pramodyate 115|
mādhavaḥ saṃmukho yasya janmajanmasudhīmataḥ|

tasya śraddhā bhavechrutvā tulasyā harimarcitum 116|
yo maṃjarīdalaireva tulasyā viṣṇumarcayet|
tasya puṇyaphalaṃ skanda kathituṃ naiva śakyate 117|
tatra keśavasānnidhyaṃ yatrāsti tulasīvanam|
tatra brahmā ca kamalā sarvadevagaṇaiḥ saha 118|
tasmāttāṃ saṃnikṛṣṭe tu sadā devīṃ prapūjayet|
stotramaṃtrādikaṃ yadvā sarvamānaṃtyamaśnute 119|
ye ca pretāśca kūśmāṃḍāḥ piśācā brahmarākṣasāḥ|
bhūtadaityādayastatra palāyaṃte sadaiva hi 120|

alakṣmīrnāśinī ghūrṇā yā ḍākinyādi mātaraḥ|
sarvāḥ saṃkocitāṃ yāṃti dṛṣṭvā tu tulasīdalaṃ 121|
brahmahatyādayaḥ pāpavyādhayaḥ pāpasaṃbhavāḥ|
kumaṃtriṇā kṛtā ye ca sarve naśyaṃti tatra vai 122|
bhūtale vāpi taṃ yena haryarthaṃ tulasīvanam|
kṛtaṃ kratuśataṃ tena vidhivatpriyadakṣiṇam 123|
hariliṃgeṣu cānyeṣu sālagrāmaśilāsu ca|
tulasīgrahaṇaṃ kṛtvā viṣṇoḥ sāyujyamāvrajet 124|
naṃdaṃti puruṣāstasya mādhavārthe kṣitau tu yaḥ|
tulasīṃ ropayeddhīraḥ sa yāti mādhavālayam 125|
pūjayitvā hariṃ devaṃ nirmālyaṃ tulasīdalam|
dhārayedyaḥ svaśīrṣe tu pāpātpūto divaṃ vrajet126|
pūjane kīrttane dhyāne ropaṇe dhāraṇe kalau|
tulasī dahate pāpaṃ rsvargaṃ mokṣaṃ dadāti ca 127|
upadeśaṃ diśedasyāḥ svayamācarate punaḥ 128|

sa yāti paramaṃ sthānaṃ mādhavasya niketanam|
hareḥ priyakaraṃ yacca tanme priyataraṃ bhavet 129|
sarveṣāmapi devānāṃ devīnāṃ ca samaṃtataḥ|
śrāddheṣu yajñakāryeṣu parṇamekaṃ ṣaḍānana 130|
tasmātsarvaprayatnena tulasīsevanaṃ kuru|
tulasī sevitā yena tena sarvaṃ tu sevitam 131|
guruṃ vipraṃ devatīrthaṃ tasmātsevaya ṣaṇmukha|
śikhāyāṃ tulasīṃ kṛtvā yastu prāṇānparityajet 132|
duṣkṛtaughādvinirmuktaḥ svargameti nirāmayam|
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English translation

Skanda said :

1. I am asking about (the importance of) the fruit of another tree also. O lord of the world, tell me about it for the good of all the worlds.

The lord. said :

2. The dhātrī [1] fruit is very pure and is well-known in all the worlds, by planting which (i.e. it) a man or a woman is free from the bondage of birth.

3. This fruit of Vāsudeva is pure, is pleasing and auspicious. Merely by eating it a man is free from all sins.

4. (Long) life would be (obtained) by eating it; religious merit would be accumulated by drinking (the juice of) it; misfortune would be destroyed by (taking) a bath (after applying its tenacious paste to one's body); and one would get all prosperity.

5. O Mahāsena (i.e. Kārtikeya), evil spirits, demons and goblins do not go (i.e. haunt) that house where dhātrī (tree) always stands.

6-7 Not the Ganges , not Gayā , neither Kāśī nor Puṣkara (is able to remove all sins of men); it is dhātrī only (that removes all sins). All the sins of him who bathes (after applying the tenacious paste of dhātrī to his body) when the day sacred to Viṣṇu has approached (i.e. on the day sacred to Viṣṇu), on the eleventh day of each of the two fortnights, perish, and he is honoured in Viṣṇu's heaven.

8. The fruit of dhātrī should always be used in food or at bath; it should certainly be used to the satisfaction of Viṣṇu (i.e. to satisfy Viṣṇu), or at the time of just bathing on a day sacred to Hari (i.e. Viṣṇu).

9-10. When a man breaks his fast of the eleventh day of each fortnight (by) just touching dhātrī, when the feast is ready and then eating (other food), then, O Kārtikeya, he is free from the sins committed during seven births just by observing one fast. There is no doubt about this.

11. He obtains (i.e. lives in) heaven eternally and is absorbed into viṣṇu. Therefore, with all effort, observe the dhātrī vow.

12. O Kārtikeya, he whose hair is always well-tinged with dhātri juice, would never again suck his mother's breasts (i.e. would never be reborn).

13. By seeing or touching dhātri or even by uttering its name, Viṣṇu, the granter of boons, being pleased, is well disposed to him.

14. Viṣṇu dwells there, and also Brahmā ; Lakṣmī also is steady in that house where there is the fruit of dhātrī; therefore a man should plant it in his house.

15. Misfortune perishes (from) that place where dhātrī stands. All gods are pleased; and being glad do not leave (him even) for a moment.

16. Viṣṇu would be pleased with him who offers a rich offering of eatables [2] along with a dhātri fruit to a deity; and not by hundreds of other sacrifices.

17. He, who, after bathing with (i.e. after applying) the juice of the dhātrī fruit (to his body), worships Viṣṇu, gets the desired fruit, or obtains whatever he has in his mind.

18. In the same way, the best man, having remembered the distinctive mark (of the deity) and having worshipped it with a dhātrī fruit, gets the fruit of a hundred thousand (coins of) gold.

19. O Skanda , the man who is engaged in serving dhātri, gets the same position as the learned or the meditating sages have.

20. That position, which is had by resorting to or visiting sacred places or by observing various vows is obtained by men by means of serving dhātrī well.

21. He gets the love of all gods, goddesses and of my attendants also. (All these) the granters of boons, are well-disposed to him when he bathes with (i.e. after applying the paste of) the fruit of dhātrī or after worshipping it.

22. By properly worshipping the dhātrī fruit, those planets that are wicked, and the fierce demons and goblins, do not become (i.e. cease to be) wicked.

23. O son, except (in the worship of) the Sun, the āmalakī fruit is recommended in all sacrifices and rites and in the worship of every god.

24. Therefore, O son, one should avoid from a distance (i.e. keep away from) the dhātrī fruits on a Sunday and especially on the seventh day (of a fortnight).

25. Everything—life, wealth and wife—of him who bathes with (the paste of) the fruit of dhātrī or eats it on a Sunday, perishes.

26. One should also certainly avoid from a distance (i.e. keep away from) dhātrī on a Saṃkrānti , a Thursday, the sixth day, the first day, the ninth day of every fortnight and on the new-moon day.

27. That dead man (i.e. the dead body of a man) in whose nose, ear or mouth or hair of the head a dhātrī fruit is (placed), goes to the abode of Viṣṇu.

28. A dead man, merely by contact with a dhātrī fruit goes to Viṣṇu's abode. All his sins perish; and he goes to heaven in a chariot.

29. The religious man who bathes after besmearing his body with the juice of a dhātrī fruit, obtains the fruit of a horse-sacrifice at every step.

30. Merely on seeing it all the most sinful beings, wicked and fierce planets run away.

31-36. O Skanda, formerly a pulkasa [3] went to a forest for hunting; after having killed the flocks of beasts and birds he was oppressed with thirst and hunger. Seeing in front of him an āmalakī tree full of large fruits he at once climbed it and ate the best fruit. Then through (ill) luck he fell on the ground from the top of the tree. Due to the pain of the deep wound he then died. Then all the very powerful hosts of evil spirits and the hosts of demons and ghosts and Yama 's servants could not comfortably carry or see that dead cāṇḍāla . Saying, 'this is mine' they started fighting among themselves. They could not even seize one another. Then after having reflected they went to the groups of sages.

The evil spirits said :

37-43a. O wise sages, why were we or the servants of Yama not able to see the sinful cāṇḍāla? All those viz. who, with their faces turned away from battle, die after being overthrown by the determined ones, who have sunk due to rash acts, who are timid, who are oppressed by a destructive weapon, fire or wood, or those men who are killed by lions, tigers or by aquatic animals, also the evil spirits living in water or on ground or fallen from trees and mountains, or those who are killed by beasts and birds or who have died in prisons or due to poison, those who have died by committing suicide, or those who have missed the rites like śrāddha , or those who have died due to secret acts, also rogues and haters of preceptors, brāhmaṇas and kings, heretics, followers of the left-hand Śākta ritual, [4] those who were cruel, who have administered poison, who were false witnesses, who have eaten impure food—are to be eaten by the evil spirits. There is no doubt about this. We, who have been saying 'this is mine', are not able to carry that (cāṇḍāla). Why and due to whose prowess is he difficult to look at like the sun?

The sages said :

43b-44. O evil spirits, he has eaten a ripe āmalakī fruit. Many fruits due to it are going along with him (i.e. he has earned great religious merit which now accompanies him). For that reason only he has certainly become difficult to look at.

45-46a. The life-principle of him who has fallen from the top of a tree would not leave him due to affection (for the body). He and also others who commit sinful deeds would go to heaven, not due to the movement of the Sun, but only after being purified by eating a dhātrī (fruit).

The evil spirits said :

46b. We are asking you through ignorance. We are not at all censurers.

47-48a. O best sages, tell us quickly what is in your mind, till an aeroplane does not come here from Viṣṇu's world, and till the brāhmaṇas do not loudly recite whatever is designed by them like the Vedic hymns.

48b-5la. We are not able to remain even for a moment at that place where the Vedas , various sacred hymns, Purāṇas and Smṛtis are loudly recited. We do not remain (present) in front of places of sacrifices, offerings, mutterings, and of the worship of deities. Therefore (please) tell us the account. O brāhmaṇas, doing which (deeds) do men obtain the birth of (i.e. are born as) evil spirits? We desire to hear about it correctly. How (i.e. why) is the body deformed?

The brāhmaṇas said :

51b-52. The false witnesses and those who died after killing or binding (someone) being troubled by the distresses like cold, wind, heat and especially by hunger and thirst, and also oppressed by other troubles, (becoming) evil spirits, have gone to hell.

53. Those evil spirits who sought the weakpoints of others and also who destroyed the work of brāhmaṇas and their preceptors, become evil spirits not to be born again (i.e. they ete rnally live as evil spirits).

54. That man who strikes the giver of gifts to the best brāhmaṇa , resorts for a long time to the state of an evil spirit and never returns from hell.

55. Those fools who oppress or drive their own or another's cow, are born as evil spirits on the earth as a result of their deeds.

56. Those truthful men who fail to keep their promise and also those men who have violated their vow and have eaten the lotus-petals, are born as evil spirits on the earth as a result of their deeds.

57. Those who sell their own pure, chaste, innocent daughter or that of their paternal or maternal uncle, are born as evil spirits on the earth.

58a. These and many others are born as evil spirits due to their deeds.

Thee evil spirits said :

58b-59a. O brāhmaṇas, (please) tell us quickly for our good that which is beneficial to all the worlds, viz. how (i.e. for which reason) or by (performing) which deed men do not become evil spirits.

The brāhmaṇas said :

59b-60a. The wise man who bathes in the water of a sacred place or salutes a great idol (of a deity) is not born as an evil spirit.

60b-61a. Men after having fasted on the eleventh day (of a fortnight) and having worshipped Viṣṇu (i.e. those men who fast on the eleventh day of a fortnight and worship Viṣṇu) especially on the twelfth day (of that fortnight), do not become evil spirits.

61b-62a. Those (men) who are attached to the worship of deities with the Vedic hymns and eulogies and sacred hymns, do not become evil spirits.

62b-63a. A man after having heard, recited to others or to himself (i.e. who recites to others or to himself) divine passages from the Purāṇas agreeing with religious precepts, does not become an evil spirit.

63b-64a. Similarly, men purified by various vows and by wearing rudrākṣas or lotuses, after muttering (i.e. who mutter sacred names of a deity) on (i.e. by counting the beads of) a rudrākṣa rosary, do not become evil spirits.

64b-65a. Those who after having daily bathed (i.e. who bathe) with the juice of (i.e. after besmearing their body with paste of) dhātrī fruit, are attached to eating (i.e. eat) it, have thereby worshipped Viṣṇu well and (so) do not become evil spirits.

The evil spirits said :

65b-67. Those who are well-versed in the Purāṇas know chat religious merit is obtained by seeing (i.e. meeting) the good. So (now) we have met (i.e. have been lucky to meet) you. (Please) do whatever is good for us, so that all of us will be free from this state of evil spirits. O wise ones, we have submitted ourselves to you; (please) instruct us in the performance of a vow.

68a. Then all the kind, best brāhmaṇas said to them: "Quickly eat the dhātrī fruits for obtaining release."

The evil spirits said :

68b-69a. O brāhmaṇas, we cannot stand the sight of the dhātrī trees. How then shall we be able to eat their fruits?

The brāhmaṇas said :

69b-70a. Because we are telling it, the auspicious eating of the dhātrī fruits will fructify in (the form of) reaching the other world. Therefore deserve yourselves to go to heaven.

70b-71a. Then having obtained a boon from them, the evil spirits climbed up the dhātrī tree, obtained the fruits and sportively ate them.

71 b-72. Then having got into a big, very beautiful chariot that had quickly come from the abode of gods, the cāṇḍāla evil spirits went to heaven, very difficult to obtain by means of vows of sons and sacrifices.

Skanda said :

73. The evil spirits obtained religious merit and went to heaven merely after eating the dhātrī (fruits). (Then) how (is it that) men etc. who eat them do not go to heaven?

The lord said :

74-76. Due to their former loss of knowledge, they do not understand what is beneficial to them and what is not. The evil spirits, being deluded, look upon leavings of food or (food etc.) touched by dogs, and also phlegm, urine or excrement as excellent, and always eat them, and also the excrement, urine or substances vomited by cocks. The evil spirits always eat the food of him who has not given up muttering (sacred hymns) during the period of mourning or of impurity caused by a child-birth in the family.

77. The evil spirits live there (i.e. in the house) of him, whose wife is hard to be subdued, is void of purity and restraint, is expelled by the elders and is wicked.

78-79. Those who are not eminent due to being born in (certain) families, who are without power and energy, who are deaf, weak, and poor are born as evil spirits due to their deeds. Even for a moment they do not enjoy prosperity as they are extremely connected with unhappiness. Therefore they have deformed figures and are void of all pleasures.

80. The evil spirits are naked, troubled with diseases, rough and dirty. They are always afflicted with these or other miseries.

81-82a. It may be that due to the ripening of that Karma (i.e. those actions) they are born like these. Those who are busy in censuring their father, mother, preceptors or deities, and also those who are heretics, who are followers of the left-hand Śākta ritual or are sinful, are born as evil spirits.

82b-83a. Those, who have committed suicide by putting a noose round their neck, or by water (i.e. by throwing themselves into water), or with weapons or by (drinking) poisons, become evil spirits in this world, or are born in (the castes) like cāṇḍāla.

83b-85a. Those, who are low-born, fallen, or who have died of a sinful disease, and those who are killed by the lowborn ones in a battle, are certainly (born as) evil spirits on the earth. Those who are full of (i.e. who have committed) great sins [5] , who are excluded in marriages (i.e. are not married),

who are rash due to bravery, are born as evil spirits as a result of their deeds.

85b-89a. Those, who have committed high treason, or who have thought of being treacherous to their parents, or who are void of meditation and study and also of vows, and worship of gods etc., are without (i.e. those who do not recite) prayers, those who do not bathe or those who are interested in approaching their preceptor's wife, those who keep company with vicious, low-born women, or those who have died due to severe fasts, who have died while staying in a mleccha country, those impure ones who are endowed with (i.e. speak) the language of the mlecchas , those who derive their livelihood from the mlecchas, those who imitate the mlecchas, those who live on a woman's wealth, those who do not protect women, are born as evil spirits. There is no doubt about this.

89b-90a. Those, who abandon (i.e. dismiss without entertaining) a brāhmaṇa—an auspicious guest due to his religious merit—who is fatigued, whose body is tormented due to hunger and who has come to their house, are born as evil spirits.

90b-9la. Those, who sell cows to mlecchas and to those who eat (the flesh of) cows, rather live in the world of the evil spirits and are not reborn (i.e. live there eternally).

9lb-92. Those who are internally impure and the dead beasts are born as evil spirits. Those who are void of any sacraments like rites after birth etc. are born and die as evil spirits and goblins (again and again) for a long time.

93. By every sacrament like a bath, morning, noon and evening prayers, worship of gods, and Vedic words and words about sacrifices being born as an evil spirit is avoided.

94-95a. Those, who are without (i.e. who do not undergo) any sacrament, are sinful; such evil spirits are not born again (i.e. live as evil spirits eternally). Those, who cause (or allow) people) to throw the leavings of food and utensils used for eating food, filthy things (like urine, excrement) of the body into sacred places, become evil spirits. There is no doubt about this.

95b-97a. Those, who have no t gratified brāhmaṇas, manes and preceptors by making offerings and honouring them, are very much born as evil spirits due to their deeds. Those women who, having forsaken their husbands, live with other men, live for a long time in the world of the evil spirits, and are born in low castes.

97b-98a. Also those, who, being deluded by (enjoyments) of senses, deceive their husbands, those who eat savory food are sinful, and live for a long time on the earth as evil spirits.

98b-99a. Those, who eat excrement and (drink) urine, those who are intent upon using up the wealth of a brāhmṇna or those who eat prohibited food become evil spirits and are not born again (i.e. eternally live as evil beings).

99b-100a. Those who forcibly snatch the things of others and do not give them (back), and those who insult guests are born as evil spiṛiis living in hell.

100b-101a. Therefore, having eaten (i.e. one who eats) the āmalakī fruit, and having bathed (i.e. one who bathes) with its juice (i.e. after applying the paste of the āmalakī fruits to the body), one is free from all sins, and is honoured in Viṣṇu's heaven.

101lb. Therefore, with all efforts serve the auspicious āmalakī.

102-103. He, who would, everyday listen to this auspicious meritorious account, has all his sins purified and is honoured in Viṣṇu's world. Those, who are well-versed in the Purāṇas, know that he who would narrate this account especially to Viṣṇu's devotees, is absorbed in Viṣṇu.

Skanda said :

104. O lord, I have understood the two kinds of the very pure fruit of tree. Now I desire to hear about the leaves and flowers that easily give (i.e. lead to) liberation.

The lord said :

105. Of all leaves and flowers the auspicious Tulasī , which grants (i.e. satisfies) all desires, which belongs to and is very much liked by Viṣṇu, is the best.

106. Tulasī gives enjoyments and liberation, is the chief, greatest in all worlds and auspicious, resorting to which the best sages have eternally gone to heaven.

107. She (i.e. the Tulasī plant) was formerly planted by Viṣṇu for the good of all the worlds. The leaf and flower of Tulasī are valued in all good works.

108. As Lakṣmī is dear to Viṣṇu or as I am dear (to him), in the same way this goddess Tulasī is (dear to him); a fourth one is not to be obtained.

109-110a. One Tulasī leaf gives a hundred(coins of) gold. Without Tulasī leaves, Viṣṇu, the demon-killer, is not pleased. He is not pleased with other flowers and leaves and applications of sandal etc.

l10b-111a. He, who, with the hope of final beatitude, has worshipped Hari with this (i.e. a Tulasī leaf), has indeed given (gifts), offered oblations, obtained knowledge and performed sacrifices or observed vows etc.

111b-113. I think that by Viṣṇu's worship with Tulasī leaf brightness, happiness, fame, wealth, (noble) family, (good) character, (good) wife, (good) son, (good) daughter, wealth, kingdom, health, knowledge and special knowledge, Vedas, Vedāṅgas , science, Purāṇas, sacred texts, are in his hand birth after birth.

114. As Gaṅgā of a charming form grants liberation in heaven, or as Bhāgīrathī is auspicious, so is auspicious Tulasī.

115. What is the use the water of Ganges and what is the use of resorting to Puṣkara? He gets delight with water mixed with Tulasī leaf only.

116. That intelligent man, to whom Viṣṇu is favourable in every birth, has faith in worshipping Viṣṇu with Tulasī (leaves).

117. O Skanda, it is not possible to narrate the fruit of merit of him who would worship Viṣṇu with the sprouts and leaves of Tulasī.

118. There is the proximity of Viṣṇu, where there is Tulasī grove. Brahmā also (lives) there, and also Lakṣmī with all the hosts of gods.

119. Therefore a man should always worship that deity (which is) in proximity. All those panegyrics and hymns etc. become eternal (when recited in the proximity of Tulasī).

120. All the evil spirits, goblins, ghosts of brāhmaṇas, ghosts, demons etc. always run away (from) there.

121. The mothers like Alakṣmī , Nāśnī, Ghūrṇā, Ḍākinī [6] , get frightened after seeing the Tulasī leaf.

122. There (and then) only all sins like the murder of a brāhmaṇa, sinful diseases due to sins, committed through bad advice, perish.

123. He, who has planted a grove of Tulasī for Viṣṇu on the earth, has duly performed a hundred sacrifice in which dakṣiṇā (fee paid to brāhmaṇas) is dear.

124. By putting Tulasī on Viṣṇu-idols, and also on Śālagrāma stones [7] , one would be absorbed with Viṣṇu.

125. The men (i.e. relatives) of the wise man who would plant a Tulasī plant for Viṣṇu on the earth, are happy; he goes to Viṣṇu's abode.

126. He, who, after having worshipped Viṣṇu, puts the remaining of the Tulasī leaf on his own head, is purified and would go to heaven.

127. In the Kaliyuga Tulasī burns one's sin, and gives one (i.e. takes one to) heaven and salvation on (i.e. by) worshipping it, narrating (its account), meditating upon it, planting it and putting its (leaves etc.) (on one's person).

128-129. He who teaches about it, and himself practises it, goes to the highest place, viz. Viṣṇu's abode. That which pleases Viṣṇu is dearer to me.

130. O Skanda, the leaf (of Tulasī) is equal to all gods and goddesses in śrāddhas and sacrifices.

131. Therefore serve Tulasī with all effort. He, who has served Tulasī, has served everyone like his preceptor, a brāhmaṇa or a sacred place.

132-133a. Therefore, O Skanda, serve (the Tulasī). He who would cast his life while keeping Tulasī on the tuft of hair on his head, is free from a stream of sins and goes to the happy heaven.

133b-134a. That (high) position which the wise obtain by means of sacrifices like Rājasūya , vows and various restraints is obtained by those who serve Tulasī.

134b-135. A man obtains the position of Viṣṇu by worshipping Viṣṇu just with one leaf; what is the use of (giving) the minute details of the sacred precepts?

136. He, who has worshipped Viṣṇu with a crore of soft Tulasī leaves, would not drink the milk of his mother (i.e. would not suck his mother's breasts, i.e. would not be born).

137. A man should enliven thousands of men, by worshipping Viṣṇu everyday with delicate Tulasī leaves. O child, I have told you the main qualities of Tulasī.

138. I am unable to describe all the qualities even with (i.e. even after spending) a long time. He who would daily listen to this account—the collection of religious merit, is free from the sin committed in the previous birth, and from the bondage of birth.

139. One would get the fruit of agniṣṭoma by reciting it even once.

140. Such a man does not contract diseases, nor does he have ignorance, O son. He always gets success; he is never defeated.

141-142. The wealth of him, in whose house there is a writing (i.e. the written account), thrives. Mental agonies, evil spirits, griefs, or insult do not remain, even for a moment, at that place where there is such a written account.

[1]: [1] : Dhātrī—Amalaka tree; Emblic Myrobalan.

[2]: [2] : Naivedya—An offering of eatables presented to a deity or idol.

[3]: [3] : Pulkasa—Name of a degraded mixed caste, the offspring of a niṣāda by a śūdra woman.

[4]: [4] : Kaulika—A follower of the left-hand Śākta ritual.

[5]: [5] : Mahāpātaka—Great sins. These are five: killing a brāhmaṇa; drinking wine or liquor; theft; cohabitation with the wife of one's teacher; keeping company with one who commits any one of these four sins.

[6]: [6] : Dākinī—A female imp attending Kālī (feeding on human flesh).

[7]: [7] : Śālagrāma—Name of a sacred stone worshipped by the Vaiṣṇavas and supposed to be pervaded by Viṣṇu. It is a black stone which contains a fossil, ammonite and is chiefly found near the Śālagrāma village on the Gaṇḍakī river.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 61

Glorification of Tulasī

Chapter 61 of 693 · 44 detected Sanskrit verse markers

Sanskrit

एकषष्टितमोऽध्यायः 1.61
द्विजाऊचुः-
तुलसीपुष्पमाहात्म्यं श्रुतं त्वत्तो हरेः शुभम्।
तस्या स्तोत्रं कृतं पुण्यं श्रोतुमिच्छामहे वयम् १।
व्यास उवाच-
पुरा स्कंदपुराणे च यन्मया कीर्तितं द्विजाः।
कथयामि पुराणं च पुरतो मोक्षहेतवे २।
शतानंद मुनेः शिष्याः सर्वे ते संशितव्रताः।
प्रणिपत्य गुरुं विप्राः पप्रच्छुः पुण्यतो हितम् ३।
पूर्वं ब्रह्ममुखान्नाथ यच्छ्रुतं तुलसीस्तवम्।
तद्वयं श्रोतुमिच्छामस्त्वत्तो ब्रह्मविदांवर ४।
शतानंद उवाच-
नामोच्चारे कृते तस्याः प्रीणात्यसुरदर्पहा।
पापानि विलयं यांति पुण्यं भवति चाक्षयम् ५।
सा कथं तुलसी लोकैः पूज्यते वंद्यते नहि।

दर्शनादेव यस्यास्तु दानं कोटिगवां भवेत् ६।
धन्यास्ते मानवा लोके यद्गृहे विद्यते कलौ।
सालग्रामशिलार्थं तु तुलसी प्रत्यहं क्षितौ ७।
तुलसीं ये विचिन्वंति धन्यास्ते करपल्लवाः।
केशवार्थं कलौ ये च रोपयंतीह भूतले ८।
किं करिष्यति संरुष्टो यमोपि सह किंकरैः।
तुलसीदलेन देवेशः पूजितो येन दुःखहा ९।
तीर्थयात्रादिगमनैः फलैः सिध्यति किन्नरः।
स्नाने दाने तथा ध्याने प्राशने केशवार्चने १०।
तुलसी दहते पापं कीर्तने रोपणे कलौ।
तुलस्यमृतजन्मासि सदा त्वं केशवप्रिये ११।
केशवार्थं चिनोमि त्वां वरदा भव शोभने।
त्वदंगसंभवैर्नित्यं पूजयामि यथाहरिम् १२।
तथा कुरु पवित्रांगि कलौ मलविनाशिनि।
मंत्रेणानेन यः कुर्याद्विचित्य तुलसीदलम् १३।

पूजनं वासुदेवस्य लक्षकोटिगुणं भवेत्।
प्रभावं तव देवेशि गायंति सुरसत्तमाः १४।
मुनयः सिद्धगंधर्वाः पाताले नागराट्स्वयम्।
न ते प्रभावं जानंति देवताः केशवादृते १५।
गुणानां परिमाणं तु कल्पकोटिशतैरपि।
कृष्णानंदात्समुद्भूता क्षीरोदमथनोद्यमे १६।
उत्तमांगे पुरा येन तुलसी विष्णुना धृता।
प्राप्यैतानि त्वया देवि विष्णोरंगानि सर्वशः १७।
पवित्रता त्वया प्राप्ता तुलसीं त्वां नमाम्यहम्।
त्वदंगसंभवैः पत्रैः पूजयामि यथा हरिम् १८।
तथा कुरुष्व मेऽविघ्नं यतो यामि परां गतिम्।
रोपिता गोमतीतीरे स्वयं कृष्णेन पालिता १९।
जगद्धिताय तुलसी गोपीनां हितहेतवे।
वृंदावने विचरता सेविता विष्णुना स्वयम् २०।
गोकुलस्य विवृद्ध्यर्थं कंसस्य निधनाय च।

वसिष्ठवचनात्पूर्वं रामेण सरयूतटे २१।
राक्षसानां वधार्थाय रोपिता त्वं जगत्प्रिये।
रोपिता तपसो वृद्ध्यै तुलसीं त्वां नमाम्यहम् २२।
वियोगे वासुदेवस्य ध्यात्वा त्वां जनकात्मजा।
अशोकवनमध्ये तु प्रियेण सह संगता २३।
शङ्करार्थं पुरा देवि पार्वत्या त्वं हिमालये।
रोपिता तपसो वृद्ध्यै तुलसीं त्वां नमाम्यहम् २४।
सर्वाभिर्देवपत्नीभिः किन्नरैश्चापि नंदने।
दुःस्वप्ननाशनार्थाय सेविता त्वं नमोस्तु ते २५।
धर्मारण्ये गयायां च सेविता पितृभिः स्वयम्।
सेविता तुलसी पुण्या आत्मनो हितमिच्छता २६।
रोपिता रामचंद्रेण सेविता लक्ष्मणेन च।
पालिता सीतया भक्त्या तुलसी दंडके वने २७।
त्रैलोक्यव्यापिनी गंगा यथा शास्त्रेषु गीयते।
तथैव तुलसी देवी दृश्यते सचराचरे २८।

ऋश्यमूके च वसता कपिराजेन सेविता।
तुलसी वालिनाशाय तारासंगम हेतवे २९।
प्रणम्य तुलसीदेवीं सागरोत्क्रमणं कृतम्।
कृतकार्यः प्रहृष्टश्च हनूमान्पुनरागतः ३०।
तुलसीग्रहणं कृत्वा विमुक्तो याति पातकैः।
अथवा मुनिशार्दूल ब्रह्महत्यां व्यपोहति ३१।
तुलसीपत्रगलितं यस्तोयं शिरसा वहेत्।
गंगास्नानमवाप्नोति दशधेनुफलप्रदम् ३२।
प्रसीद देवि देवेशि प्रसीद हरिवल्लभे।

क्षीरोदमथनोद्भूते तुलसि त्वां नमाम्यहम् ३३।
द्वादश्यां जागरे रात्रौ यः पठेत्तुलसीस्तवम्।
द्वात्रिंशदपराधांश्च क्षमते तस्य केशवः ३४।
यत्पापं यौवने बाल्ये कौमारे वार्द्धके कृतम्।
तत्सर्वं विलयं याति तुलसीस्तव पाठतः ३५।
प्रीतिमायाति देवेशस्तुष्टो लक्ष्मीं प्रयच्छति।

कुरुते शत्रुनाशं च सुखं विद्यां प्रयच्छति३६।
तुलसीनाममात्रेण देवा यच्छंति वांछितम्।
गर्ह्याणमपि देवेशो मुक्तिं यच्छति देहिनाम् ३७।
तुलसी स्तवसंतुष्टा सुखं वृद्धिं ददाति च।
उद्धृतं हेलया विद्धि पापं यमपथे स्थितम् ३८।
यस्मिन्गृहे च लिखितो विद्यते तुलसीस्तवः।
नाशुभं विद्यते तस्य शुभमाप्नोति निश्चितम् ३९।
सर्वं च मंगलं तस्य नास्ति किंचिदमंगलम्।
सुभिक्षं सर्वदा तस्य धनं धान्यं च पुष्कलम् ४०।
निश्चला केशवे भक्तिर्न वियोगश्च वैष्णवैः।
जीवति व्याधिनिर्मुक्तो नाधर्मे जायते मतिः ४१।
द्वादश्यां जागरे रात्रौ यः पठेत्तुलसीस्तवम्।
तीर्थकोटिसहस्रैस्तु यत्फलं लक्षकोटिभिः ४२।
तत्फलं समवाप्नोति पठित्वा तुलसीस्तवम् ४३।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे तुलसीस्तवमाहात्म्यं नामैकषष्टितमोऽध्यायः ६१।

Roman transliteration

ekaṣaṣṭitamo'dhyāyaḥ 1.61
dvijāūcuḥ-
tulasīpuṣpamāhātmyaṃ śrutaṃ tvatto hareḥ śubham|
tasyā stotraṃ kṛtaṃ puṇyaṃ śrotumicchāmahe vayam 1|
vyāsa uvāca-
purā skaṃdapurāṇe ca yanmayā kīrtitaṃ dvijāḥ|
kathayāmi purāṇaṃ ca purato mokṣahetave 2|
śatānaṃda muneḥ śiṣyāḥ sarve te saṃśitavratāḥ|
praṇipatya guruṃ viprāḥ papracchuḥ puṇyato hitam 3|
pūrvaṃ brahmamukhānnātha yacchrutaṃ tulasīstavam|
tadvayaṃ śrotumicchāmastvatto brahmavidāṃvara 4|
śatānaṃda uvāca-
nāmoccāre kṛte tasyāḥ prīṇātyasuradarpahā|
pāpāni vilayaṃ yāṃti puṇyaṃ bhavati cākṣayam 5|
sā kathaṃ tulasī lokaiḥ pūjyate vaṃdyate nahi|

darśanādeva yasyāstu dānaṃ koṭigavāṃ bhavet 6|
dhanyāste mānavā loke yadgṛhe vidyate kalau|
sālagrāmaśilārthaṃ tu tulasī pratyahaṃ kṣitau 7|
tulasīṃ ye vicinvaṃti dhanyāste karapallavāḥ|

keśavārthaṃ kalau ye ca ropayaṃtīha bhūtale 8|
kiṃ kariṣyati saṃruṣṭo yamopi saha kiṃkaraiḥ|
tulasīdalena deveśaḥ pūjito yena duḥkhahā 9|
tīrthayātrādigamanaiḥ phalaiḥ sidhyati kinnaraḥ|
snāne dāne tathā dhyāne prāśane keśavārcane 10|
tulasī dahate pāpaṃ kīrtane ropaṇe kalau|
tulasyamṛtajanmāsi sadā tvaṃ keśavapriye 11|
keśavārthaṃ cinomi tvāṃ varadā bhava śobhane|
tvadaṃgasaṃbhavairnityaṃ pūjayāmi yathāharim 12|
tathā kuru pavitrāṃgi kalau malavināśini|
maṃtreṇānena yaḥ kuryādvicitya tulasīdalam 13|

pūjanaṃ vāsudevasya lakṣakoṭiguṇaṃ bhavet|
prabhāvaṃ tava deveśi gāyaṃti surasattamāḥ 14|
munayaḥ siddhagaṃdharvāḥ pātāle nāgarāṭsvayam|
na te prabhāvaṃ jānaṃti devatāḥ keśavādṛte 15|
guṇānāṃ parimāṇaṃ tu kalpakoṭiśatairapi|
kṛṣṇānaṃdātsamudbhūtā kṣīrodamathanodyame 16|
uttamāṃge purā yena tulasī viṣṇunā dhṛtā|
prāpyaitāni tvayā devi viṣṇoraṃgāni sarvaśaḥ 17|
pavitratā tvayā prāptā tulasīṃ tvāṃ namāmyaham|
tvadaṃgasaṃbhavaiḥ patraiḥ pūjayāmi yathā harim 18|
tathā kuruṣva me'vighnaṃ yato yāmi parāṃ gatim|
ropitā gomatītīre svayaṃ kṛṣṇena pālitā 19|
jagaddhitāya tulasī gopīnāṃ hitahetave|
vṛṃdāvane vicaratā sevitā viṣṇunā svayam 20|
gokulasya vivṛddhyarthaṃ kaṃsasya nidhanāya ca|

vasiṣṭhavacanātpūrvaṃ rāmeṇa sarayūtaṭe 21|
rākṣasānāṃ vadhārthāya ropitā tvaṃ jagatpriye|
ropitā tapaso vṛddhyai tulasīṃ tvāṃ namāmyaham 22|
viyoge vāsudevasya dhyātvā tvāṃ janakātmajā|
aśokavanamadhye tu priyeṇa saha saṃgatā 23|
śaṅkarārthaṃ purā devi pārvatyā tvaṃ himālaye|
ropitā tapaso vṛddhyai tulasīṃ tvāṃ namāmyaham 24|
sarvābhirdevapatnībhiḥ kinnaraiścāpi naṃdane|
duḥsvapnanāśanārthāya sevitā tvaṃ namostu te 25|
dharmāraṇye gayāyāṃ ca sevitā pitṛbhiḥ svayam|
sevitā tulasī puṇyā ātmano hitamicchatā 26|
ropitā rāmacaṃdreṇa sevitā lakṣmaṇena ca|
pālitā sītayā bhaktyā tulasī daṃḍake vane 27|
trailokyavyāpinī gaṃgā yathā śāstreṣu gīyate|
tathaiva tulasī devī dṛśyate sacarācare 28|

ṛśyamūke ca vasatā kapirājena sevitā|
tulasī vālināśāya tārāsaṃgama hetave 29|
praṇamya tulasīdevīṃ sāgarotkramaṇaṃ kṛtam|
kṛtakāryaḥ prahṛṣṭaśca hanūmānpunarāgataḥ 30|
tulasīgrahaṇaṃ kṛtvā vimukto yāti pātakaiḥ|
athavā muniśārdūla brahmahatyāṃ vyapohati 31|
tulasīpatragalitaṃ yastoyaṃ śirasā vahet|
gaṃgāsnānamavāpnoti daśadhenuphalapradam 32|
prasīda devi deveśi prasīda harivallabhe|

kṣīrodamathanodbhūte tulasi tvāṃ namāmyaham 33|
dvādaśyāṃ jāgare rātrau yaḥ paṭhettulasīstavam|
dvātriṃśadaparādhāṃśca kṣamate tasya keśavaḥ 34|
yatpāpaṃ yauvane bālye kaumāre vārddhake kṛtam|
tatsarvaṃ vilayaṃ yāti tulasīstava pāṭhataḥ 35|
prītimāyāti deveśastuṣṭo lakṣmīṃ prayacchati|

kurute śatrunāśaṃ ca sukhaṃ vidyāṃ prayacchati36|
tulasīnāmamātreṇa devā yacchaṃti vāṃchitam|
garhyāṇamapi deveśo muktiṃ yacchati dehinām 37|
tulasī stavasaṃtuṣṭā sukhaṃ vṛddhiṃ dadāti ca|
udgataṃ helayā viddhi pāpaṃ yamapathe sthitam 38|
yasmingṛhe ca likhito vidyate tulasīstavaḥ|
nāśubhaṃ vidyate tasya śubhamāpnoti niścitam 39|
sarvaṃ ca maṃgalaṃ tasya nāsti kiṃcidamaṃgalam|
subhikṣaṃ sarvadā tasya dhanaṃ dhānyaṃ ca puṣkalam 40|
niścalā keśave bhaktirna viyogaśca vaiṣṇavaiḥ|
jīvati vyādhinirmukto nādharme jāyate matiḥ 41|
dvādaśyāṃ jāgare rātrau yaḥ paṭhettulasīstavam|
tīrthakoṭisahasraistu yatphalaṃ lakṣakoṭibhiḥ 42|
tatphalaṃ samavāpnoti paṭhitvā tulasīstavam 43|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe tulasīstavamāhātmyaṃ nāmaikaṣaṣṭitamo'dhyāyaḥ 61|

English translation

The brāhmaṇas said :

1. We have heard from you the greatness of the Tulasī blossom, auspicious to Viṣṇu . We (now) desire to hear the auspicious hymn of praise composed in her (i.e.Tulasī's) honour.

Vyāsa said :

2-4. O brāhmaṇas , I shall tell you that Purāṇa (i.e. old account) which I narrated in the Skanda Purāṇa , for (obtaining) liberation. All the disciples of the sage Śatānanda who had fulfilled their vows, having saluted their preceptor asked him what was helpful to religious merit, O brāhmaṇas. (They said to Śatānanda:) "O lord, O best of brāhmaṇas, we desired to hear from you the glorification of Tulasī, which you had formerly heard from the mouth of Brahmā ."

Śatānanda said :

5-7. He who killed (i.e. destroyed) the pride of the demons is pleased and there is inexhaustible religious merit. How is it that, that Tulasī, by the mere sight of which one gets (the merit of) the gift of a crore of cows, is not worshipped and revered by people? In this world those men, in whose house there exists, in this Kali age, Tulasī for the daily (worship) of the Śālagrāma stone, are lucky.

8. Those tender hands which gather Tulasī leaves and those that plant (the plant of) Tulasī for Viṣṇu, are lucky on the earth in the Kali age.

9. What would even angry Yama , with his servants, do (to him) who has worshipped, with the Tulasī leaf the lord of gods, the destroyer of misery.

10-11. What does a man accomplish by the fruits of undertaking pilgrimages to sacred places etc.? In the Kali age, Tulasī burns (a man's) sin, when used at the time of bathing, giving gifts, meditation, eating, worshipping Viṣṇu, narrating (the account of) and planting Tulasī.

12-13. "O Tulasī, you are born immortal; O you, who are always dear to Viṣṇu, I am looking out for you for Viṣṇu; O you virtuous one, be a granter of boons. O you of a pure form, do that by which I shall daily worship Viṣṇu with (leaves etc.) produced from your body; O you, who destroy the dirt (i.e. the sin) in the Kali age."

14. That worship of Viṣṇu, which a man does after collecting Tulasī leaves, with (the recital of) this sacred prayer is a lakh crore times meritorious.

15-33. "O supreme goddess, the best gods sing your glory. Sages, Siddhas , Gandharvas and the lord of serpents [1] himself in Pātāla [2] , except Viṣṇu do not understand your glory and the measure of your qualities even after hundreds of crores of kalpas . You came up from the joy of Viṣṇu at the time of the exertion of the churning of the milky ocean. Since formerly Viṣṇu held Tulasī on his head, you became pure (due to your) having fully reached i.e. touched the limbs of Viṣṇu; I salute you, Tulasī. Since I worship with your off shoots, therefore make me void of difficulties (i.e. remove all my difficulties) (so that) I shall reach the highest position. You were planted on the Gomatī bank and were looked after by Kṛṣṇa himself. Viṣṇu himself moving in Vṛndāvana, served Tulasī for the good of the world and of the Gopīs (i.e. the cowherdesses), for the progress of Gokula (i.e. the village where Kṛṣṇa was brought up) and for Kaṃsa 's death. O you who are dear to the world, formerly, at the behest of Vasiṣṭha , Rāma planted you on the bank of Sarayū for killing the demons. You are planted for the progress in penance; I bow to you, Tulasī: The daughter of Janaka (i.e. Sītā), when she was separated from Vāsudeva (i.e. Rāma), meditated upon you in the Aśoka garden (in Laṅkā), and was united with her dear one (i.e. Rāma). Formerly, Pārvatī planted you on the Himālaya , for increasing (the merit of) her penance, in order to secure Śaṅkara (as her husband). O you, who delight (others), you were waited upon by all the wives of gods and Kinnaras for the destruction of evil dreams. My salutation to you. The manes themselves served the auspicious Tulasī in Dharmāraṇya and Gayā . Rāma, desiring his good, planted Tulasī in the Daṇḍaka forest; Lakṣmaṇa waited upon her; and Sitā devoutly protected her. As Gaṅgā , pervading the three worlds, is glorified in the sacred texts, so also Tulasī is seen (to be glorified) in (the world of) the mobile and immobile. The lord of the monkeys (i.e. Sugrīva), while living on the Ṛṣyamūka (mountain) served Tulasī for destroying Vālin , and for being united with Tārā (i.e. the wife of Vālin). Having saluted goddess Tulasī, Hanūmān acrossed the sea and came back delighted, after having carried out his mission. Putting on (the leaf etc. of) Tulasī, a man being free from his sins goes (to Viṣṇu's heaven), or else, O best of sages, he removes (i.e. is free from the sin of) the murder of a brāhmaṇa . He who would have on his head the water trickling from a lotus-leaf, has (by that) obtained a bath in Ganges and it gives fruit equal (to the gift of) ten cows. O goddess Tulasī, O best among the deities, O you dear to Viṣṇu, O you who have sprung up from (i.e. due to) the churning of the milky ocean, be pleased; I salute you."

34. Viṣṇu pardons thirty-two faults of him who, keeping awake on the twelfth day (of the fortnight) would recite the hymn of praise of Tulasī.

35. By the recital of the hymn of praise of Tulasī, all the sin committed during youth, childhood, adolescent stage, (and) old age, perishes.

36. The lord of gods is pleased; and being pleased he gives prosperity; he destroys (the man's) enemy and grants him happiness and knowledge.

37. Even by merely (uttering) the name of Tulasī, gods give (a person) his desired object. The lord gives salvation even to censurable persons.

38. Tulasī, pleased by (her) praise, gives happiness and prosperity. Know that even a sinner who is on the path of Yama, easily goes up (to salvation).

39-40. He in whose house the hymn of praise of Tulasī is kept in a written form, has nothing inauspicious and certainly gets every auspicious (thing); and he has every propitious object and has nothing that is unpropitious. He always has abundant supply of food, and has ample wealth and corn.

41-43. He has firm devotion for Viṣṇu, and does not get separated from the devotees of Viṣṇu. He lives free from diseases (i.e. lives a healthy life) and has no mind for irreligious conduct. He, who would recite the praise of Tulasī on the twelfth day of a fortnight by keeping awake, gets by reciting the praise of Tulasī, the fruit which (is obtained) by (visiting) thousands of crores of sacred places.

[1]: [1] : Nāgarāja—An epithet of Śeṣa.

[2]: [2] : Pātāla—The last of the seven regions or worlds under the earth, said to be peopled by Nāgas.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 62

In Praise of the Gaṅgā

Chapter 62 of 693 · 126 detected Sanskrit verse markers

Sanskrit

द्विषष्टितमोऽध्यायः 1.62
द्विजाऊचुः-
मज्जनादखिलं पापं क्षयं यांति सुनिश्चितम्।
महापातकमन्यच्च तदादेशं वदस्व नः१।
पापात्पूतोऽक्षयं नाकमश्नुते दिवि शक्रवत्।
सुरयोनेर्न हानिः स्यादुपदेशं वदस्व नः२।
अत्र भोग्यं परं सर्वं मृते स्वर्गे सुरोत्तमः।
कलिपापहतानां च स्वर्गसोपानमुच्यते३।
व्यास उवाच-
गतिं चिंतयतां विप्रास्तूर्णं सामान्यजन्मनाम्।
स्त्रीपुंसामीक्षणाद्यस्माद्गंगा पापं व्यपोहति४।
गंगेति स्मरणादेव क्षयं याति च पातकम्।
कीर्तनादतिपापानि दर्शनाद्गुरुकल्मषम्५।
स्नानात्पानाच्च जाह्नव्यां पितॄणां तर्पणात्तथा।
महापातकवृंदानि क्षयं यांति दिनेदिने६।

अग्निना दह्यते तूलं तृणं शुष्कं क्षणाद्यथा।
तथा गंगाजलस्पर्शात्पुंसां पापं दहेत्क्षणात्७।
संप्राप्नोत्यक्षयं स्वर्गं गंगास्नानेन केशवम्।
यशो राज्यं लभेत्पुण्यें स्वर्गमंते परां गतिम्८।
पितॄनुद्दिश्य गंगायां यस्तु पिंडं प्रयच्छति।
विधिना वाक्यपूर्वेण तस्य पुण्यफलं शृणु९।
अन्नैकेन तु साहस्रं वर्षं पूज्यः सुरालये।
तिलेन द्विगुणं विद्धि तथा मेध्यफलेन च१०।
गव्येन विधिना विप्राः स्वर्गस्यांतो न विद्यते।
एवं पिंडप्रदानेन नित्यं क्रतुशतं भवेत्११।
पितरो निरयस्था ये धन्यास्ते मर्त्यवासिनः।
धनपुत्रयुतारोग्यं सुखसंमानपूजिताः१२।
रसातलगता ये च ये च कीटा महीतले।
स्थावरे पक्षिसंघादौ ते मर्त्या धनिनो नृपाः१३।
तत्तत्पुत्रैश्च पौत्रैश्च गोत्रैर्दौहित्रकैस्तथा।

जामातृभागिनेयैश्च सुहृन्मित्रैः प्रियाप्रियैः१४।
प्रदीयते जलं पिंडं यथोपकरणान्वितम्।
गंगातोयेषु तीरेषु तेषां स्वर्गोऽक्षयो भवेत्१५।
पिंडादूर्ध्वं स्थिता ये च पितरो मातृगोत्रजाः।
भवंति सुखिनः सर्वे मर्त्याश्शतसहस्रशः१६।
स्वर्गे तस्य स्थिताः सत्वा अधःस्था मध्यवासिनः।
नित्यं वांञ्छंति सद्भंगां गच्छंतु सुरनिम्नगाम्१७।
एको गच्छति गंगां यः पूयंते तस्य पूरुषाः।
एतदेव महापुण्यं तरते तारयत्यपि१८।
गंगा कृत्स्नगुणं वक्तुं न शक्तश्चतुराननः।
अतः किंचिद्वदाम्यत्र भागीरथ्या द्विजा गुणम्१९।
मुनयः सिद्धगंधर्वा ये चान्ये सुरसत्तमाः।
गंगातीरे तपस्तप्त्वा स्वर्गलोकेऽच्युताभवन्२०।
दिव्येन वपुषा सर्वे कामगेन रथेन च।
अद्यापि न निवर्तंते रत्नपूर्णाक्षयेषु वै२१।

प्रासादा यत्र सौवर्णास्सर्वलोकोर्ध्वगाश्शिवाः।
इष्टद्रव्यैः सुसंपूर्णाः स्त्रियो यत्र मनोरमाः२२।
पारिजातः समाः पुष्पवृक्षाः कल्पद्रुमोपमाः।
गंगातीरे तपस्तप्त्वा तत्रैश्वर्यं लभंति हि२३।
तपोभिर्बहुभिर्यज्ञैर्व्रतैर्नानाविधैस्तथा।
पुरुदानैर्गतिर्या च गंगां संसेवतां च सा२४।
जारजं पतितं दुष्टमंत्यजं गुरुघातिनम्।
सर्वद्रोहेण संयुक्तं सर्वपातकसंयुतम्२५।
त्यजंति पितरं पुत्राः प्रियं पत्न्यः सुहृद्गणाः।
अन्ये च बांधवाः सर्वे गंगा तु न परित्यजेत्२६।
यथा माता स्वयं जन्ममलशौचं च कारयेत्।
क्रोडीकृत्य तथा तेषां गंगा प्रक्षालयेन्मलम्२७।
भवंति ते सुविख्याता भोग्यालंकारपूजिताः।
दर्शने क्रियते गंगा सकृद्भक्त्या नरैस्तु यैः२८।
तेषां कुलानां लक्षं तु भवात्तारयते शिवा।

स्मृतार्ति हर्त्री यैर्ध्याता संस्तुता साधुमोदिता२९।
गंगा तारयते नृणामुभौ वंशौ भवार्णवात्।
संक्रांतिषु व्यतीपाते ग्रहणे चंद्रसूर्ययोः३०।
पुण्ये स्नात्वा तु गंगायां कुलकोटिं समुद्धरेत्।
शुक्लपक्षे दिवामर्त्या गंगायामुत्तरायणे३१।
धन्या देहं विमुंचंति हृदिस्थे च जनार्दने।
अनेन विधिना यस्तु भागीरथ्या जले शुभे३२।
प्राणांस्त्यक्त्वा व्रजेत्स्वर्गं पुनरावृत्तिवर्जितम्।
यो गंगानुगतो नित्यं सर्वदेवानुगो हि सः३३।

सर्वदेवमयो विष्णुर्गंगा विष्णुमयी यतः।
गंगायां पिंडदानेन पितॄणां वै तिलोदकैः३४।
नरकस्था दिवं यांति स्वर्गस्था मोक्षमाप्नुयुः।
परदारपरद्रव्य बाधा द्रोहपरस्य च३५।
गतिर्मनुष्यमात्रस्य गंगैव परमा गतिः।
वेदशास्त्रविहीनस्य गुरुनिंदापरस्य च३६।

समयाचारहीनस्य नास्ति गंगासमा गतिः।
किं यज्ञैर्बहुवित्ताढ्यैः किं तपोभिः सुदुष्करैः३७।
स्वर्गमोक्षप्रदा गंगा सुखसौभाग्यपूजिता।
नियमैः परमैर्नित्यं किं योगैश्चित्तरोधकैः३८।
भुक्तिमुक्तिप्रदा गंगा सुखमोक्षाग्रतः स्थिता।
अनेकजन्मसंघात पापं पुंसां विनश्यति३९।
स्नानमात्रेण गंगायां सद्यः स्यात्पुण्यभाङ्नरः।
प्रभासे गोसहस्रस्य राहुग्रस्ते दिवाकरे४०।
लभते यत्फलं दाने गंगास्नानाद्दिनेदिने।
दृष्ट्वा तु हरते पापं स्पृष्ट्वा तु लभते दिवम्४१।
प्रसंगादपि सा गंगा मोक्षदा त्ववगाहिता।
सर्वेन्द्रियाणां चापल्यं वासनाशक्तिसंभवम्४२।
निर्घृणत्वं ततो गंगा दर्शनात्प्रविनश्यति।
परद्रव्याभिकांक्षित्वं परदाराभिलाषिता४३।
परधर्मे रुचिश्चैव दर्शनादेव नश्यति।

यदृच्छालाभ संतोषस्स्वधर्मेषु प्रवर्तते४४।
सर्वभूतसमत्वं च गङ्गायां मज्जनाद्भवेत्।
यस्तु गंगां समाश्रित्य सुखं तिष्ठति मानवः४५।
जीवन्मुक्तस्स एवेह सर्वेषामुत्तमोत्तमः।
गंगां संश्रित्य यस्तिष्ठेत्तस्य कार्यं न विद्यते४६।
कृतकृत्यस्स वै मुक्तो जीवन्मुक्तश्च मानवः।
यज्ञो दानं तपो जप्यं श्राद्धं च सुरपूजनम्४७।
गंगायां तु कृतं नित्यं कोटिकोटि गुणं भवेत्।
अन्यस्थाने कृतं पापं गंगातीरे विनश्यति४८।
गंगातीरे कृतं पापं गंगास्नानेन नश्यति।
आत्मनो जन्मनक्षत्रे जाह्नवीसंगते दिने४९।
नरः स्नात्वा तु गंगायां स्वकुलं च समुद्धरेत्।
आदरेण यथा स्तौति धनवंतं सदा नरः५० 1.62.50।
सकृद्गंगां तथा स्तुत्वा भवेत्स्वर्गस्य भाजनम्।
अश्रद्धयापि गंगायां योसौ नामानुकीर्तनं५१।

करोति पुण्यवाहिन्यास्स वै स्वर्गस्य भाजनम्।
क्षितौ भावयतो मर्त्यान्नागांस्तारयतेप्यधः५२।

दिवि तारयते देवान्गंगा त्रिपथगा स्मृता।
ज्ञानतोज्ञानतो वापि कामतोऽकामतोपि वा५३।
गंगायां च मृतो मर्त्यः स्वर्गं मोक्षं च विंदति।
या गतिर्योगयुक्तस्य सत्वस्थस्य मनीषिणः५४।
सा गतिस्त्यजतः प्राणान्गंगायां तु शरीरिणः।
चांद्रायणसहस्राणि यश्चरेत्कायशोधनम्५५।
पानं कुर्याद्यथेच्छं च गंगांभः स विशिष्यते।
तावत्प्रभावस्तीर्थानां देवानां तु विशेषतः५६।
तावत्प्रभावो वेदानां यावन्नाप्नोति जाह्नवीम्।
तिस्रः कोट्योर्धकोटी च तीर्थानां वायुरब्रवीत्५७।
दिविभुव्यन्तरिक्षे च तानि ते सन्ति जाह्नवि।
विष्णुपादाब्जसंभूते गंगे त्रिपथगामिनि५८।
धर्मद्रवेति विख्याते पापं मे हर जाह्नवि।

विष्णुपादप्रसूतासि वैष्णवी विष्णुपूजिता५९।
त्राहि मामेनसस्तस्मादाजन्ममरणांतिकात्।
श्रद्धया धर्मसंपूर्णे श्रीमता रजसा च ते६०।
अमृतेन महादेवि भागीरथि पुनीहि मां।
त्रिभिः श्लोकवरैरेभिर्यः स्नायाज्जाह्नवी जले६१।
जन्मकोटिकृतात्पापान्मुच्यते नात्र संशयः।
मूलमंत्रं प्रवक्ष्यामि जाह्नव्या हरभाषितम्६२।
सकृज्जपान्नरः पूतो विष्णुदेहे प्रतिष्ठति।
मंत्रश्चायं-
ॐनमो गंगायै विश्वरूपिण्यै नारायण्यै नमोनमः६३।
जाह्नवीतीरसंभूतां मृदं मूर्ध्ना बिभर्ति यः।
सर्वपापविनिर्मुक्तो गंगास्नानं विना नरः६४।
गंगाजलोर्मिनिर्धूत पवनं स्पृशते यदि।
स पूतः कल्मषाद्घोरात्स्वर्गं चाक्षयमश्नुते६५।
यावदस्थि मनुष्यस्य गंगातोये प्रतिष्ठति।

तावद्वर्षसहस्राणि स्वर्गलोके महीयते६६।
पित्रोर्बंधुजनानां च अनाथानां गुरोरपि।
गंगायामस्थिपातेन नरः स्वर्गान्न हीयते६७।
गंगां प्रतिवहेद्यस्तु पितृणामस्थिखंडकम्।
पदेपदेश्वमेधस्य फलं प्राप्नोति मानवः६८।
धन्या जानपदा ये च पशवः पक्षिकीटकाः।
स्थावरा जंगमाश्चान्ये गंगातीरसमाश्रिताः६९।
क्रोशांतर मृता ये च जाह्नव्या द्विजसत्तमाः।
मानवा देवतास्संति इतरे मानवा भुवि७०।
गंगास्नानाय संगच्छन्पथि संम्रियते यदि।

स च स्वर्गमवाप्नोति गंगास्नानफलं लभेत्७१।
गंगाजले प्रयास्यंति ते जीवाः पथि ये मृताः।
कीटाः पंतंगाश्शलभाः पादाघातेन गच्छतां७२।
ये वदंति समुद्देशं गंगां प्रति जनं द्विजाः।
ते च यांति परं पुण्यं गंगास्नानफलं नराः७३।

जाह्नवीं ये च निंदंति पाषण्डैर्हतचेतसः।
ते यांति नरकं घोरं पुनरावृत्तिदुर्लभम्७४।
दुस्थोवापि स्मरन्नित्यं गंगेति परिकीर्तयन्।
पठन्स्वर्गमवाप्नोति किमन्यैर्बहुभाषितैः७५।
गंगागंगेति यो ब्रूयाद्योजनानां शतैरपि।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति७६।
अंधाश्च पंगवस्ते च वृथाभव समुद्भवाः।
गर्भपाताद्विपद्यंते ये गंगां न गता नराः७७।
न कीर्तयंति ये गंगां जडतुल्या नराधमाः।
परान्नोपदिशंति स्म वातूलाश्चित्तविभ्रमाः७८।
न पठंति जना ये च तेषां शास्त्रं विनिष्फलम्।
गंगापुण्यफलं विप्राः कुधियः पतिताधमाः७९।
पाठयंति जना ये च श्रद्धया निपठंति च।
गच्छंति ते दिवं धीरास्तारयंति पितॄन्गुरून्८०।
पाथेयकं गच्छतां यो वसु शक्त्या प्रयच्छति।

भागीरथ्या लभेत्स्नानं यः परान्नेन गच्छति८१।
कर्तुः स्नानफलं विद्याद्द्विगुणं प्रेरकस्य च।
इच्छयानिच्छया चापि प्रेरणेनान्यसेवया८२।
जाह्नवीं यो गतः पुण्यां स गच्छेन्निर्जरालयम्।
द्विजा ऊचुः-
गंगायाः कीर्तनं व्यास श्रुतं त्वत्तो विनिर्मलम्८३।
गंगा कस्मात्किमाकारा कुतः सा ह्यतिपावनी।
व्यास उवाच-
शृणुध्वं कथयाम्यद्य कथां पुण्यां पुरातनीं८४।
यां श्रुत्वा मोक्षमार्गं च प्राप्नोति नरसत्तमः।
ब्रह्मलोकं पुरा गत्वा नारदो मुनिपुंगवः८५।
नत्वा विधिं च पप्रच्छ पूतं त्रैलोक्यपावनम्।
किं सृष्टं च त्वया तात संमतं शंभुकृष्णयोः८६।
सर्वलोकहितार्थाय भुवःस्थाने समीहितम्।
देवी वा देवता का वा सर्वासामुत्तमोत्तमा८७।

यां समासाद्य देवाश्च दैत्यमानुषपन्नगाः।
अंडजाः स्वेदजा वृक्षा ये चान्य उद्भिज्जादयः८८।
सर्वे यांति शिवं ब्रह्मन्समग्रं विभवं ध्रुवम्।

ब्रह्मोवाच-
सृजता च पुरा प्रोक्ता माया प्रकृतिरूपिणी८९।
आद्या भव स्वलोकानां त्वत्तो भवं सृजाम्यहम्।
एतच्छ्रुत्वा परा सा च सप्तधा चाभवत्तदा९०।
गायत्रीवाक्च स्वर्लक्ष्मीस्सर्वसस्य वसुप्रदा।
ज्ञानविद्या उमादेवी शक्तिबीजा तपस्विनी९१।
वर्णिका धर्मद्रवा च एतास्सप्त प्रकीर्तिताः।
गायत्रीप्रभवा वेदा वेदात्सर्वं स्थितं जगत्९२।
स्वस्ति स्वाहा स्वधा दीक्षा एता गायत्रिजा स्मृताः।
उच्चारयेत्सदा यज्ञे गायत्रीं मातृकादिभिः९३।
क्रतौ देवाः स्वधां प्राप्य भवेयुरजरामराः।
ततस्सुधारसं देवा मुमुचुर्धरणीतले९४।

अथ सस्यवती पृथ्वी ओषधीनां परा शुभा।
फलमूलैरसैर्भक्ष्यैर्जनाः सुस्थतराभवन्९५।
भारती सर्वलोकानां चानने मानसे स्थिता।
तथैव सर्वशास्त्रेषु धर्मोद्देशं करोति सा९६।
विज्ञानं कलहं शोकं मोहामोहं शिवाशिवम्।
तया विना जगत्सर्वं यात्यतत्त्वमिति स्मृतम्९७।
कमलासंभवश्चैव वस्त्रभूषणसंचयः।
सुखं राज्यं त्रिलोके तु ततः सा हरिवल्लभा९८।
उमया हेतुना शंभोर्ज्ञानं लोकेषु संततम्।
ज्ञानमाता च सा ज्ञेया शंभोरर्धाङ्गवासिनी९९।
वर्णिकाशक्तिरत्युग्रा सर्वलोकप्रमोहिनी।
सर्वलोकेषु लोकानां स्थितिसंहारकारिणी१०० 1.62.100
देव्या च निहतौ पूर्वमसुरौ मधुकैटभौ।
रुरुश्चापि हतो घोरः सर्वलोकपरिश्रुतः१०१।
सर्वदेवैकजेतारं सा जघ्ने महिषासुरम्।

निहता लीलया देव्या येऽसुरा दैत्यपुंगवाः१०२।
एवं बलानि दैत्यानां निहत्य सर्वदा तया।
पालितं मोदितं चैव कृत्स्नमेतज्जगत्त्रयम्१०३।
धर्मद्रवस्वरूपा च सर्वधर्मप्रतिष्ठिता।
महतीं तां समालोक्य मया कमंडलौ धृता१०४।
विष्णुपादाब्जसम्भूता शंभुना शिरसा धृता।
अस्माभिश्च त्रिभिर्युक्ता ब्रह्मविष्णुमहेश्वरैः१०५।
धर्मद्रवा परिख्याता जलरूपा कमंडलौ।
बलियज्ञेषु संभूता विष्णुना प्रभविष्णुना१०६।
छद्मना छलितः पूर्वं बलिर्बलवतां वरः।
ततः पादद्वयेनैव क्रांतं सर्वं महीतलम्१०७।

नभः पादश्च ब्रह्माण्डं भित्वा मम पुरः स्थितः।
मया संपूजितः पादः कमण्डलुजलेन वै१०८।
प्रक्षाल्यैवार्चितात्पादाद्ब्रह्मकूटेऽपतज्जलम्।
तत्कूटाच्छंकरं प्राप्य भ्रमते सा जटास्थिता१०९।

ततो भगीरथेनैव समाराध्य शिवं भुवि।
आनीयाराधितो नित्यं तपसा गजपुंगवः११०।
तेन भित्वा नगं वीर्यात्त्रिभिर्दंतैः कृतं बिलम्।
ततस्त्रिबिलगा यस्मात्त्रिस्रोता लोकविश्रुता१११।
हरिब्रह्महरयोगात्पूता लोकस्य पावनी।
समासाद्य च तां देवीं सर्वधर्मफलं लभेत्११२।
पाठयज्ञपरैः सर्वैर्मंत्र होम सुरार्चनैः।
सा गतिर्न भवेज्जंतोर्गंगा संसेवया च या११३।
धर्मस्य साधनोपायो ह्यतः परो न विद्यते।
त्रैलोक्यपुण्यसंयोगात्तस्मात्तां व्रज नारद११४।
गंगातोयास्थिसंयोगात्सुतास्ते सगरस्य च।
स्वर्गताः पितृभिश्चैव स्वपूर्वापरजैः सह११५।
ततो ब्रह्ममुखाच्छ्रुत्वा नारदो मुनिपुंगवः।
गंगाद्वारे तपः कृत्वा ब्रह्मणा सदृशोभवत्११६।
सर्वत्र सुलभा गंगा त्रिषुस्थानेषु दुर्लभा।

गंगाद्वारे प्रयागे च गंगासागरसंगमे११७।
त्रिरात्रेणैकरात्रेण नरो याति परां गतिम्।
तस्मात्सर्वप्रयत्नेन सद्यो मुक्तिं विचिंतयेत्११८।
ततो गच्छत धर्मज्ञाः शिवां भागीरथीमिह।
अचिरेणैव कालेन स्वर्गं मोक्षं प्रगच्छथ११९।
विशेषात्कलिकाले च गंगा मोक्षप्रदा नृणां।
कृच्छ्राच्च क्षीणसत्वानामनंतः पुण्यसंभवः१२०।
ततस्ते ब्राह्मणा हृष्टाः श्रुत्वा व्यासाद्गिरं शुभाम्।
गंगायां तु तपस्तप्त्वा मोक्षमार्गं ययुस्तदा१२१।
य इदं शृणुयान्मर्त्यः पुण्याख्यानमनुत्तमम्।
सर्वं तरति दुःखौघ गंगास्नानफलं लभेत्१२२।
सकृदुच्चारिते चैव सर्वयज्ञफलं लभेत्।
दानं जप्यं तथा ध्यानं स्तोत्रं मंत्रं सुरार्चनम्१२३।
तत्रैव कारयेद्यस्तु स चानंतफलं लभेत्।
तस्मात्तत्रैव कर्त्तव्यं जपहोमादिकं नरैः१२४।

अनंतं च फलं प्रोक्तं जन्मजन्मसु लभ्यते१२५।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे गंगामाहात्म्यंनाम।
द्विषष्टितमोऽध्यायः६२।

Roman transliteration

dviṣaṣṭitamo'dhyāyaḥ 1.62
dvijāūcuḥ-
majjanādakhilaṃ pāpaṃ kṣayaṃ yāṃti suniścitam|
mahāpātakamanyacca tadādeśaṃ vadasva naḥ1|
pāpātpūto'kṣayaṃ nākamaśnute divi śakravat|
surayonerna hāniḥ syādupadeśaṃ vadasva naḥ2|
atra bhogyaṃ paraṃ sarvaṃ mṛte svarge surottamaḥ|
kalipāpahatānāṃ ca svargasopānamucyate3|
vyāsa uvāca-
gatiṃ ciṃtayatāṃ viprāstūrṇaṃ sāmānyajanmanām|
strīpuṃsāmīkṣaṇādyasmādgaṃgā pāpaṃ vyapohati4|
gaṃgeti smaraṇādeva kṣayaṃ yāti ca pātakam|
kīrtanādatipāpāni darśanādgurukalmaṣam5|
snānātpānācca jāhnavyāṃ pitṝṇāṃ tarpaṇāttathā|
mahāpātakavṛṃdāni kṣayaṃ yāṃti dinedine6|

agninā dahyate tūlaṃ tṛṇaṃ śuṣkaṃ kṣaṇādyathā|
tathā gaṃgājalasparśātpuṃsāṃ pāpaṃ dahetkṣaṇāt7|
saṃprāpnotyakṣayaṃ svargaṃ gaṃgāsnānena keśavam|
yaśo rājyaṃ labhetpuṇyeṃ svargamaṃte parāṃ gatim8|
pitṝnuddiśya gaṃgāyāṃ yastu piṃḍaṃ prayacchati|
vidhinā vākyapūrveṇa tasya puṇyaphalaṃ śṛṇu9|
annaikena tu sāhasraṃ varṣaṃ pūjyaḥ surālaye|
tilena dviguṇaṃ viddhi tathā medhyaphalena ca10|
gavyena vidhinā viprāḥ svargasyāṃto na vidyate|
evaṃ piṃḍapradānena nityaṃ kratuśataṃ bhavet11|
pitaro nirayasthā ye dhanyāste martyavāsinaḥ|
dhanaputrayutārogyaṃ sukhasaṃmānapūjitāḥ12|
rasātalagatā ye ca ye ca kīṭā mahītale|
sthāvare pakṣisaṃghādau te martyā dhanino nṛpāḥ13|
tattatputraiśca pautraiśca gotrairdauhitrakaistathā|

jāmātṛbhāgineyaiśca suhṛnmitraiḥ priyāpriyaiḥ14|
pradīyate jalaṃ piṃḍaṃ yathopakaraṇānvitam|
gaṃgātoyeṣu tīreṣu teṣāṃ svargo'kṣayo bhavet15|
piṃḍādūrdhvaṃ sthitā ye ca pitaro mātṛgotrajāḥ|
bhavaṃti sukhinaḥ sarve martyāśśatasahasraśaḥ16|
svarge tasya sthitāḥ satvā adhaḥsthā madhyavāsinaḥ|
nityaṃ vāṃñchaṃti sadgaṃgāṃ gacchaṃtu suranimnagām17|
eko gacchati gaṃgāṃ yaḥ pūyaṃte tasya pūruṣāḥ|
etadeva mahāpuṇyaṃ tarate tārayatyapi18|
gaṃgā kṛtsnaguṇaṃ vaktuṃ na śaktaścaturānanaḥ|
ataḥ kiṃcidvadāmyatra bhāgīrathyā dvijā guṇam19|
munayaḥ siddhagaṃdharvā ye cānye surasattamāḥ|
gaṃgātīre tapastaptvā svargaloke'cyutābhavan20|
divyena vapuṣā sarve kāmagena rathena ca|
adyāpi na nivartaṃte ratnapūrṇakṣayeṣu vai21|

prāsādā yatra sauvarṇāssarvalokordhvagāśśivāḥ|
iṣṭadravyaiḥ susaṃpūrṇāḥ striyo yatra manoramāḥ22|
pārijātaḥ samāḥ puṣpavṛkṣāḥ kalpadrumopamāḥ|
gaṃgātīre tapastaptvā tatraiśvaryaṃ labhaṃti hi23|

tapobhirbahubhiryajñairvratairnānāvidhaistathā|
purudānairgatiryā ca gaṃgāṃ saṃsevatāṃ ca sā24|
jārajaṃ patitaṃ duṣṭamaṃtyajaṃ gurughātinam|
sarvadroheṇa saṃyuktaṃ sarvapātakasaṃyutam25|
tyajaṃti pitaraṃ putrāḥ priyaṃ patnyaḥ suhṛdgaṇāḥ|
anye ca bāṃdhavāḥ sarve gaṃgā tu na parityajet26|
yathā mātā svayaṃ janmamalaśaucaṃ ca kārayet|
kroḍīkṛtya tathā teṣāṃ gaṃgā prakṣālayenmalam27|
bhavaṃti te suvikhyātā bhogyālaṃkārapūjitāḥ|
darśane kriyate gaṃgā sakṛdbhaktyā naraistu yaiḥ28|
teṣāṃ kulānāṃ lakṣaṃ tu bhavāttārayate śivā|

smṛtārti hartrī yairdhyātā saṃstutā sādhumoditā29|
gaṃgā tārayate nṝṇāmubhau vaṃśau bhavārṇavāt|
saṃkrāṃtiṣu vyatīpāte grahaṇe caṃdrasūryayoḥ30|
puṇye snātvā tu gaṃgāyāṃ kulakoṭiṃ samuddharet|
śuklapakṣe divāmartyā gaṃgāyāmuttarāyaṇe31|
dhanyā dehaṃ vimuṃcaṃti hṛdisthe ca janārdane|
anena vidhinā yastu bhāgīrathyā jale śubhe32|
prāṇāṃstyaktvā vrajetsvargaṃ punarāvṛttivarjitam|
yo gaṃgānugato nityaṃ sarvadevānugo hi saḥ33|
sarvadevamayo viṣṇurgaṃgā viṣṇumayī yataḥ|
gaṃgāyāṃ piṃḍadānena pitṝṇāṃ vai tilodakaiḥ34|
narakasthā divaṃ yāṃti svargasthā mokṣamāpnuyuḥ|
paradāraparadravya bādhā drohaparasya ca35|
gatirmanuṣyamātrasya gaṃgaiva paramā gatiḥ|
vedaśāstravihīnasya guruniṃdāparasya ca36|

samayācārahīnasya nāsti gaṃgāsamā gatiḥ|
kiṃ yajñairbahuvittāḍhyaiḥ kiṃ tapobhiḥ suduṣkaraiḥ37|
svargamokṣapradā gaṃgā sukhasaubhāgyapūjitā|
niyamaiḥ paramairnityaṃ kiṃ yogaiścittarodhakaiḥ38|
bhuktimuktipradā gaṃgā sukhamokṣāgrataḥ sthitā|
anekajanmasaṃghāta pāpaṃ puṃsāṃ vinaśyati39|
snānamātreṇa gaṃgāyāṃ sadyaḥ syātpuṇyabhāṅnaraḥ|
prabhāse gosahasrasya rāhugraste divākare40|
labhate yatphalaṃ dāne gaṃgāsnānāddinedine|
dṛṣṭvā tu harate pāpaṃ spṛṣṭvā tu labhate divam41|
prasaṃgādapi sā gaṃgā mokṣadā tvavagāhitā|
sarvendriyāṇāṃ cāpalyaṃ vāsanāśaktisaṃbhavam42|
nirgṛṇatvaṃ tato gaṃgā darśanātpravinaśyati|
paradravyābhikāṃkṣitvaṃ paradārābhilāṣitā43|
paradharme ruciścaiva darśanādeva naśyati|

yadṛcchālābha saṃtoṣassvadharmeṣu pravartate44|
sarvabhūtasamatvaṃ ca gaṅgāyāṃ majjanādbhavet|
yastu gaṃgāṃ samāśritya sukhaṃ tiṣṭhati mānavaḥ45|
jīvanmuktassa eveha sarveṣāmuttamottamaḥ|
gaṃgāṃ saṃśritya yastiṣṭhettasya kāryaṃ na vidyate46|
kṛtakṛtyassa vai mukto jīvanmuktaśca mānavaḥ|
yajño dānaṃ tapo japyaṃ śrāddhaṃ ca surapūjanam47|
gaṃgāyāṃ tu kṛtaṃ nityaṃ koṭikoṭi guṇaṃ bhavet|
anyasthāne kṛtaṃ pāpaṃ gaṃgātīre vinaśyati48|

gaṃgātīre kṛtaṃ pāpaṃ gaṃgāsnānena naśyati|
ātmano janmanakṣatre jāhnavīsaṃgate dine49|
naraḥ snātvā tu gaṃgāyāṃ svakulaṃ ca samuddharet|
ādareṇa yathā stauti dhanavaṃtaṃ sadā naraḥ50 1.62.50|
sakṛdgaṃgāṃ tathā stutvā bhavetsvargasya bhājanam|
aśraddhayāpi gaṃgāyāṃ yosau nāmānukīrtanaṃ51|

karoti puṇyavāhinyāssa vai svargasya bhājanam|
kṣitau bhāvayato martyānnāgāṃstārayatepyadhaḥ52|
divi tārayate devāngaṃgā tripathagā smṛtā|
jñānatojñānato vāpi kāmato'kāmatopi vā53|
gaṃgāyāṃ ca mṛto martyaḥ svargaṃ mokṣaṃ ca viṃdati|
yā gatiryogayuktasya satvasthasya manīṣiṇaḥ54|
sā gatistyajataḥ prāṇāngaṃgāyāṃ tu śarīriṇaḥ|
cāṃdrāyaṇasahasrāṇi yaścaretkāyaśodhanam55|
pānaṃ kuryādyathecchaṃ ca gaṃgāṃbhaḥ sa viśiṣyate|
tāvatprabhāvastīrthānāṃ devānāṃ tu viśeṣataḥ56|
tāvatprabhāvo vedānāṃ yāvannāpnoti jāhnavīm|
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English translation

The brāhmaṇas said :

1-3 By a (sacred) bath, all sins, great sins, and also other sins certainly perish. Instruct us about it. Instruct us (as to how) a man, being purified from sin, obtains (i.e. lives in) heaven like Indra , and does not lose his existence as god. He (gets) all enjoyments here; and after death becomes the best god in heaven. It is said that the staircase to heaven is (obtained by) those whose sins due to Kali have perished.

Vyāsa said :

4. O brāhmaṇas, of women and men, who are born in

ordinary (families) and who think of getting a good position (in heaven), Gaṅgā removes the sin merely by their looking at her (stream).

5-6. Sin perishes just by remembering Gaṅgā. Very heinous sins (perish) by the recital (of her name). Great sin (perishes) by her sight. Hosts of great sins are exhausted by daily bath in the Gaṅgā, and by drinking (her water) daily and by daily offering oblations to the manes into her (stream).

7. As cotton or hay is burnt is a moment by fire, so the sin of men would be burnt (i.e. would perish) in a moment by the touch of the water of Gaṅgā.

8. A man, by having a bath in Gaṅgā, obtains inexhaustible heaven (i.e. lives in heaven eternally) and obtains Viṣṇu . He could obtain fame, kingdom. religious merit, heaven and best position (i.e. final beatitude) in the end.

9. Listen to the fruit, viz. the religious merit of him who duly offers with (proper) utterances, piṇḍa to the manes.

10-11. He is honoured in heaven for a thousand years by just (offering) food; for double that period by offering sesamum. O brāhmaṇas , know that by means of offering a fruit to be offered, and by (performing) the rite in which products of a cow are used, there is no end to heaven (i.e. he eternally lives in heaven). Thus by daily offering piṇḍas a hundred sacrifices would be (said to be performed).

12. The manes living in hell become blessed, and those who are living among the mortals are endowed with wealth and sons and are blessed with happiness and honour.

13. Those mortals who have gone to the nether world, and those who are insects on the earth, among the inert group of birds etc., become wealthy or kings.

14-15. Then those to whom (oblation of) water and piṇḍas along with (proper) material are offered into the water of Gaṅgā, on her banks, by their sons, grandsons, members of their families, sons of their daughters, sons-in-law, sons of their sisters, by those who love them, by their friends, and by those who are dear to them and who are not, have heaven eternally (i.e. live in heaven eternally).

16. Those hundreds and thou sands of mortals born in the father's or mother's family and remaining above the piṇḍas become happy.

17. His beings (i.e. relatives) living in heaven, or in the lower region or in between (the heaven and the earth) always desire the good Gaṅgā. Let them go to the divine river.

18. The men (i.e. relatives) of him who alone (i.e. just) goes to Gaṅgā are purified. This is the great religious merit that he (himself) crosses and makes others cross (the mundane existence).

19. Even the Four-faced one (i.e. Brahmā) is not able to narrate all the qualities of Gaṅgā. Therefore, O brāhmanas, I shall just tell (you) a few qualities of Gaṅgā.

20. Sages, Siddhas , Gandharvas , and other best gods, became unfallen from (i.e. lived eternally in) heaven after having practised penance on the bank of Gaṅgā.

21. (Living) in jewelled houses, and having divine bodies and moving in chariots according to their own desire, they do not even now return (to the earth).

22-23. After having practised penance on the bank of Gaṅgā, they obtain prosperity there, where there are auspicious golden mansions, standing above all worlds, full of desired objects and where there are charming women and flowering trees like Pārijāta and the desire-yielding trees.

24. That (highest) position which is (obtained) by means of many austerities and sacrifices and various kinds of vows and ample gifts is obtained by them who wait upon Gaṅgā.

25-27. Sons (may) abandon a father who is born of a paramour, or who is fallen, or who is wicked or who is of a low caste, or who has killed his preceptor, or who is full of treachery or all sin; or wives or groups of friends or other relatives (may) a ban-don their dear (one); but Gaṅgā would never abandon them. At a mother holds her child to her bosom and cleans him of dirt and excrement, so Gaṅgā would wash the dirt of them. They become very famous and are honoured with enjoyments and ornaments.

28. The auspicious Gaṅgā, who is devoutly seen by men, emancipates a lakh (of members) of their families from the worldly existence.

29. Gaṅgā, the remover of affiiction, emancipates from the ocean of the worldly existence, both the families (i.e. of their father and of their mother)of those men by whom she is remembered, meditatad upon, well-praised and well-pleased.

30-3la. A man would emancipate a crore (of the members) of his family by bathing (i.e. if he bathes) in the auspicious Gaṅgā on the Saṃkrānti [1] days and Vyatīpāta days, and at the time of the lunar and the solar eclipses.

31b-32a. Those mortals who cast their bodies with Viṣṇu in their hearts, by day in the bright fortnight during Uttarāyaṇa [2] , are blessed.

32b-33a. He who would die in the auspicious water of Bhāgīrathī according to this procedure, goes to heaven not to be reborn.

33b. He who daily goes to Gaṇgā, follows all gods.

34-35a. Since Viṣṇu is full of all gods, and since Gaṅgā is full of Viṣṇu, (therefore), by offering piṇḍas and water with sesamum to the manes, those (i.e. the manes) who live in hell go to heaven, and those who stay in heaven obtain salvation.

35b-36a. Gaṅgā alone is the greatest recourse to every man who has molested another's wife or has damaged another's property and who hates others.

36b-37a. There is no other recourse like Gaṅgā for a man who is destitute of (the knowledge of) Vedas and sacred books, who is given to censuring his preceptor, and who is without (i.e. who does not follow) the conventional conduct.

37b-41. When there is Gaṅgā, which gives a man (i.e. takes a man to) heaven and salvation, when she is worshipped easily and gracefully, what is the use of performing various kinds of rich sacrifices or of practising austerities very difficult to practise? What is the use of always having great restraints and yogic practices curbing (the functions) of the mind? Gaṅgā, who grants enjoyments and salvation, who easily gives final beatitude, is remaining in front (of men). She destroys men's sin (accumulated) in a group (i.e. a series) of many existences. A man instantly gets religious merit merely by a bath in Gaṅgā. A man gets, by daily having a bath in Gaṅgā, that fruit which he gets by giving a thousand cows on a solar eclipse day at Prabhāsa [3] . By seeing her (stream) a man removes his sin, and by touching her (water) he obtains (i.e. goes to) heaven.

42-45a. Gaṅgā, plunged into (i.e. if one bathes in her water) even by chance, gives salvation. The fickleness of all senses due to imagination and cruelty disappear by the sight of Gaṅgā. Merely by her sight, greed for another's wealth, lust for another's wife and liking for the conduct prescribed for someone else, disappear; and there proceeds satisfaction due to what a man gets by chance while following the course of conduct prescribed for him; and by a dip in Gaṅgā, equanimity (of mind) towards all beings would be (possible).

45b-46. That man who happily lives by resorting to Gaṅgā, is liberated while living [4] here (i.e. in this world) only, and is the best of all. For him there is nothing (left) to be done who would remain by resorting to Gaṅgā.

47-48. Such a man is blessed, is liberated and is liberated while living. Sacrifice (performed) in Gaṅgā (i.e. sacrificial offerings cast into the water of Gaṅgā), gifts offered into Gaṅgā, muttering (of prayers done) in Gaṅgā, śrāddha (offered) in Gaṅgā, and worship of deities done (while standing) in (the water of) Gaṅgā would always be crores and crores of times meritorious. Sin committed at any other place perishes on the bank of Gaṅgā.

49-50a. A sin committed on the bank of Gaṅgā is destroyed by means of (i.e. after having) a bath in Gaṅgā. A man having bathed (i.e. who bathes) in Gaṅgā on the day of his natal star and in union with Gaṅgā would emancipate his family.

50b-51 a. If a man would (even) once praise Gaṅgā as he always respectfully praises a rich man, he would be a recipient of heaven (i.e. would live in heaven).

51 b-53a. Even he, who without faith, recites the epithets of Gaṅgā, by remaining in her water, becomes a recipient of heaven. Gaṅgā emancipates, on the earth, men who reflect upon her; she emancipates the Nāgas in (the region) below (the earth); (and) she emanipates gods in heaven. (Therefore) Gaṅgā is declared to be Tripathagā . [5]

53b-56a. A man who dies in Gaṅgā, deliberately or undeliberately, obtains heaven and salvation. The position (like going to heaven) which a meditating sage or a wise man remaining (only) in the sattva quality obtains, is obtained by a man who casts his body in Gaṅgā. (Between a man) who would purify his body by a thousand Cāndrāyaṇa (vows), and (a man) who would drink, as much as he likes, the water of Gaṅgā, he (i.e. the latter) is superior.

56b-58a. The power of the sacred places, and especially of gods and also of Vedas (would last) as long as a man does not reach Gaṅgā. Vāyu has said, there are three crores and a half of sacred places in heaven, on the earth and in the intermediate region between the heaven and the earth.

58b-60a. "O Gaṅgā, they (all) are (situated) in you. O Gaṅgā, you who have risen from the lotus-like feet of Viṣṇu, O you flowing in three courses, O you, who are known as having meritorious water, (please) remove my sins. You have risen from Viṣṇu's feet. You belong to Viṣṇu. You are honoured by Viṣṇu. Therefore, protect me from the sin committed from birth upto death. O great goddess, O Bhāgīrathī, O you full of religious merit, purify me with faith, with your immortal rich power."

60b-62a. He, who would bathe in the water of Gaṅgā while reciting these three excellent verses is free from sin committed during crores of existences; there is no doubt about it.

62b-63a. I shall tell you the basic mantra of Gaṅgā as narrated by Śiva . A man, uttering it (even) once, settles in Viṣṇu's body.

63b. This is the mantra: "Om, repeated salutations to Gaṅgā, of a universal form and belonging to Viṣṇu."

64. A man, who holds with his head (i.e. puts on his head) the clay of the bank of Gaṅgā, is free from all sins, even without bathing in Gaṅgā.

65. (Even) if he (just) touches the breeze thrown off by the wave of Gaṅgā, he is free from a fierce sin, and obtains eternal heaven (i.e. lives eternally in heaven).

66. As long as a bone of a man remains in the water of Gaṅgā, he is honoured for a thousand years in heaven.

67. A man, by casting (i.e. who casts) the bones of his parents, his helpless relatives or even of his preceptor, does not fall from heaven.

68. The man, who would carry the piece of the bone of his parents to Gaṅgā, obtains, at every step, the fruit of a horse-sacrifice.

69. Blessed are the inhabitants of the country, the beasts, the birds, the insects, the immobile and mobile objects and others, that have resorted to the bank of Gaṅgā.

70. O best brāhmaṇas, those men who die within a distance of two miles from Gaṅgā become gods, and others become (i.e. are born as) human beings on the earth.

71. If a man, while going for a bath in Gaṅgā, dies on the way, he obtains (i.e. goes to) heaven, and would obtain the fruit of a bath in Gaṅgā.

72. Insects, moths, grasshoppers that die on being struck by the feet of those going (to Gaṅgā), go to the water of Gaṅgā.

73. O brāhmaṇas, those men, who describe Gaṅgā to a man, obtain great religious merit, viz. the fruit of the bath in Gaṅgā.

74. Those, who, with their minds confounded by the heretics, censure Gaṅgā, go to a terrible hell, return from which is difficult.

75. If a man in a miserable condition remembers Gaṅgā, he obtains (i.e. goes to) heaven. What is the use of speaking so many other (i.e. irrelevant) words?

76. He, who would utter the word 'Gaṅgā' 'Gaṅgā' even from a distance of hundreds of yojanas (from Gaṅga), is free from all sins, and goes to Viṣṇu's heaven.

77. Those men, who have not gone to Gaṅgā, become blind, crippled, or are incapacitated through miscarriage and are born in vain in this worldly existence.

78-79. The knowledge of those mean men, who, resembling the dull, do not glorify Gaṅgā, of those mad and deluded ones who do not instruct others, of those vicious, fallen and mean men who do not recite the merits of Gaṅgā, is fruitless, O brāhmaṇas.

80. Those wise men who make others recite (the virtues of Gaṅgā) with faith, and those who recite it with faith, go to heaven and emancipate their manes and preceptors.

81-83a. He, who, according to his monetary capacity, gives provender to him, who goes to Gaṅgā, would get (the merit of) the bath in Gaṅgā. He who (thus) goes with (i.e. after taking) food (i.e. provender) from someone else, gets the fruit of one who takes the bath; the person who prompts (i.e. encourages) him, gets double the fruit. He, who, willingly or unwillingly, through being prompted or for serving someone else, goes to Gaṅgā, would go to the abode of gods (i.e. heaven).

The brāhmaṇas said :

83b-84a. O Vyāsa , we have heard the very pure account of Gaṅga from you. Wherefrom has Gaṅgā (risen)? How is her appearance? Why is she so purifying?

Vyāsa said :

84b-85a. Listen, today I (shall) tell you an old auspicious story, hearing which the best man obtains the path to salvation.

85b-89a. Formerly, the best sage Nārada , having gone to Brahmā's world, and having saluted pure Brahmā, asked him, the purifier of the three worlds: "O father, what have you created on the earth, approved of by Śiva and Viṣṇu, which is desirable, for the good of all the worlds? Which goddess or deity, the best of all (have you created) reaching whom, gods, demons, men, serpents, birds, and beings generated by sweat, trees and other plants, all certainly attain what is auspicious and complete good, O Brahman ?"

Brahmā spoke :

89b-90a. Formerly (while) creating the world, I said to Māyā (i.e. my divine power) of the form of primordial matter: "You be the first of all the worlds. From you I shall create (the world)",

90b-92a. Hearing this, she, the superior one, divided herself into seven (parts): Gāyatrī , Vāk (i.e. speech), Svarlakṣmī (wealth of heaven), giving wealth to all, Goddess of knowledge, Umā, the female ascetic, Śaktibīja (i.e. the source of power), Varṇikā and Dharmadravā. These seven are said to be (the parts).

92b-93. The Vedas have Gāyatrī as their source; the entire world has come up from the Veda . These, viz. Svasti , Svāhā , Svadhā [6] , Dīkṣā (i.e. initiation) are said to have sprung up from Gāyatrī. A man should always pronounce Gāyatrī with the Mātṛkās etc.

94. Gods, after having received Svadhā (i.e. oblations made to the manes), at a sacrifice, would become ageless and immortal. Then they dropped (i.e. would drop) nectar on the earth.

95. Then the earth has (i.e. becomes full of) crops and is extremely auspicious due to herbs. Men became happier with fruits, roots, liquids and foods.

96-97. Bhāratī had settled in the mouth and mind of all people. Similarly she gives instruction with regard to proper conduct in all sacred books; (she causes) knowledge, feuds, grief, infatuation and its absence, (whatever is) auspicious and inauspicious. It is said that without her the entire world loses its essential nature.

98. In the three worlds the collection of garments and ornaments is due to her; and also happiness and kingdom. Therefore she is dear to Viṣṇu.

99. Due to Umā there is knowledge, that constantly destroys (selfish) motives in the worlds. She should be known to be the mother (i.e. source) of knowledge, and occupying half the body of Śiva.

100-103. Varṇikā is a fierce power, infatuating all the worlds; she is also the cause of the fixity and destruction of the worlds. This goddess formerly killed the two demons Madhu and Kaiṭabha . She also killed the terrible Ruru , well-known in all the worlds. She killed Mahiṣāsura (i.e. the demon Mahiṣa), the only conqueror of all the gods. The goddess easily killed all the greatest evil spirits and demons. Thus having always killed the armies of the demons, she protected and delighted all the three worlds.

104-108. She of the form of Dharmadrava has settled in all moral conduct. Having observed her to be great, I held her in a water-pot. She has risen from the lotus-like feet of Viṣṇu; she is held on his head by Śiva. She is united with us three, viz. Brahmā, Viṣṇu and Śiva. Dharmadravā is known to be of the form of water in the water-pot, and has risen from the sacrifices of Bali . Formerly the powerful Viṣṇu outwitted Bali, the best among the mighty, by means of a trick. Then by (planting) two feet only he occupied the entire earth, then the foot (planted) in the sky tore asunder the universe and stood before me. With the water in the water-pot I worshipped the foot.

109-111. Having washed the foot (i.e. when the foot was thus washed) it was full of water; and from it water fell on the Hemakūṭa . She (i.e. Gaṅgā) having reached Śiva from the peak (i.e. after flowing down from the peak), and remaining in the matted hair, flows (from there). Then Bhagīratha himself propitiated Śiva, and brought the best elephant (i.e. Airāvata) to the earth; worshipped him daily with austerities. The best elephant (i.e. Airāvata) with his three tusks, forcibly made a (triple) hole into the mountain, by tearing it asunder. Therefore because (she flowed through) the three holes, she is known in the world as having three streams.

112. Due to her contact with Viṣṇu, Brahma and Śiva she is purified and purifies the worlds. By reaching (i.e. resorting to) that deity a man would get the fruit of all moral conduct.

113. That highest position which would be (obtained) by serving Gaṅgā would not be (obtained) by those who are intent upon recital of (sacred hymns) or upon the performance of sacrifices or with all sacred hymns, rites, or worship of gods.

114. There is no greater means for accomplishing religious merit than this. Therefore, O Nārada, go to her for getting the religious merit (obtainable) in the three worlds.

115. Due to the contact of the bones of Sagara 's sons with the water of Gaṅgā, they went to heaven along with their manes and also with those who were born before and after them.

116. Then Nārada, the best sage, hearing (the account) from Brahma's mouth, practised penance at Gaṅgādvāra , and became like Brahmā.

117. Gaṅgā is accessible everywhere; (but) she is not (so easily) accessible at the three places, viz. Gaṅgādvāra, Prayāga and her confluence with the ocean.

118. (By staying there) for three nights, (or even) for one night a man gets the highest position (i.e. salvation). Therefore, by all means, a man should think ofinstant salvation.

119. Therefore, O you, who are conversant with moral conduct, go to that auspicious Gaṅgā there, and within a short time you (will) go to heaven and attain salvation.

120. Especially in the Kaliyuga Gaṅgā is the giver of salvation to men. Weak beings can have endless religious merit due to expiation (practised on the bank of Gaṅgā).

121. Then the brāhmaṇas, having heard the auspicious words from Vyāsa, and being delighted, went along the path of salvation after having practised penance in (the water of) Gaṅgā.

122. A man who would listen to this excellent auspicious account, crosses the entire flood (i.e. heap) of misery, and would obtain the fruit of bathing in (the water of) Gaṅgā.

123-125. He would get the fruit of (having performed) all sacrifices by uttering (the name of Gaṅgā) just once. He who gives gifts, (mutters) prayers, (has) meditation, (recites) eulogy (of Gaṅgā) or hymns (in her honour), or worships deities there only (i.e. at the bank of Gaṅgā), would obtain unending fruit. Therefore, men should perform muttering (of sacred names), rites etc. there (i.e. at the bank of Gaṅgā) only. The fruit (of this) is said to be unending, and is obtained in many births.

[1]: [1] : Saṃktānti—The passage of the Sun from one zodiacal sign into another. Vyatīpāta—Any great portentous calamity, or a portent foreboding a great calamity.

[2]: [2] : Uttarāyaṇa—The period or time of the summer solstice.

[3]: [3] : Prabhāsa—Name of a well-known place of pilgrimage near Dvārakā.

[4]: [4] : Jīvanmukta—'Liberated while living'; a man, who, being purified by the true knowledge of the Supreme Spirit is free from the future birth and all ceremonial rites while yet living.

[5]: [5] : Tripathagā—Having three paths, i.e. flowing in heaven, on the earth and the lower region.

[6]: [6] : Svasti, Svāhā and Svadhā—are exclamations used on different occasions. Svasti denotes the expression of well-being. Svāhā and Svadhā are respectively used at the time of making offering to gods and manes. They also denote the offerings made to gods and manes.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 63

A Hymn to Gaṇapati

Chapter 63 of 693 · 32 detected Sanskrit verse markers

Sanskrit

पुलस्त्य उवाच-
एतस्मिन्नंतरे पूर्वं व्यासशिष्यो महामुनिः।
नमस्कृत्य गुरुं भीष्म संजयः परिपृच्छति१।
देवानां पूजनोपायं क्रमं ब्रूहि सुनिश्चितम्।
अग्रे पूज्यतमः कोसौ को मध्यो नित्यपूजने२।
अंते च पूजा कस्यैव कस्य को वा प्रभावकः।
किंवा कं च फलं ब्रह्मन्पूजयित्वा लभेन्नरः३।
व्यास उवाच-
गणेशं पूजयेदग्रे त्वविघ्नार्थं परे त्विह।
विनायकत्वमाप्नोति यथा गौरीसुतो हि सः४।
पार्वत्यजनयत्पूर्वं सुतौ महेश्वरादिमौ।
सर्वलोकधरौ शूरौ देवौ स्कंदगणाधिपौ५।
तौ च दृष्ट्वा नगसुता सिध्यर्थं पर्यभाषत।
इदं तु मोदकं पुत्रौ देवैर्दत्तं मुदान्वितैः६।
महाबुद्धीति विख्यातं सुधया परिनिर्मितम्।

गुणं चास्य प्रवक्ष्यामि शृणुतं तु समाहितौ७।
अस्यैवाघ्राणमात्रेण अमरत्वं लभेद्ध्रुवम्।
सर्वशास्त्रार्थतत्त्वज्ञः सर्वशस्त्रास्त्रकोविदः८।
निपुणः सर्वतंत्रेषु लेखकश्चित्रकृत्सुधीः।
ज्ञानविज्ञानतत्त्वज्ञः सर्वज्ञो नात्र संशयः९।
पुत्रौ धर्मादधिकतां प्राप्य सिद्धिशतं व्रजेत्।
यस्तस्य वै प्रदास्यामि पितुस्ते संमतं त्विदम्१०।
श्रुत्वा मातृमुखादेवं वचः परमकोविदः।
स्कंदस्तीर्थं ययौ सद्यः सर्वं त्रिभुवनस्थितं११।
बर्हिणं स्वं समारुह्य त्वभिषेकः कृतः क्षणात्।
पितरौ प्रदक्षिणं कृत्वा लंबोदरधरस्सुधीः१२।
तत एव मुदायुक्तः पित्रोरेवाग्रत स्थितः।
पुरतश्च तथा स्कंदो मे देहीति ब्रुवन्स्थितः१३।
ततस्तु तौ समीक्ष्याथ पार्वती विस्मिताब्रवीत्।
सर्वतीर्थाभिषेकैस्तु सर्वदेवैर्न तैस्तथा१४।

सर्वयज्ञव्रतैर्मंत्रैर्योगैरन्यैर्यमैस्तथा।
पित्रोरर्चाकृतः कोपि कलां नार्हति षोडशीम्१५।
तस्मात्सुतशतादेषोऽधिकः शतगुणैरपि।
अतो ददामि हेरम्बे मोदकं देवनिर्मितम्१६।
अस्यैव कारणादस्य अग्रे पूजा मखेषु च।
वेदशास्त्रस्तवादौ च नित्यं पूजाविधासु च १७।
पार्वत्या सह भूतेशो ददौ तस्मै वरं महत्।
अस्यैव पूजनादग्रे देवास्तुष्टा भवंतु च१८।
सर्वासामपि देवीनां पितृणां च समंततः।
तपो भवतु नित्यं च पूजितेऽग्रे गणेश्वरे१९।
ततः सर्वेषु यज्ञेषु पूजयेद्गणपं द्विजः।
कोटिकोटिगुणं तेषु देवदेवी वचो यथा२०।
दत्वा सर्वगुणं पुण्यं देवदेव्या तथा मुदा।
कृतं गणाधिपत्यं च सर्वदेवाग्रतस्तदा२१।
तस्मात्प्राज्येषु यज्ञेषु स्तोत्रेषु नित्यपूजने।

गणेशं पूजयित्वा तु सर्वसिद्धिं लभेन्नरः२२।
एवं ज्ञात्वा तु देवैस्तु दयितप्राप्ति काम्यया।
पूजितश्चाथसर्वैस्तु स्वर्गमोक्षार्थतो ध्रुवम्२३।
नक्ताहारश्चतुर्थ्यां तु पूजयित्वा गणाधिपं।
लिंगे वा प्रतिमा चित्रे देवः पूज्यो भवेद्यदि२४।
गणाधिप नमस्तुभ्यं सर्वविघ्नप्रशांतिद।
उमानंदप्रद प्राज्ञ त्राहि मां भवसागरात्२५।
हरानंदकरध्यान ज्ञानविज्ञानद प्रभो।
विघ्नराज नमस्तुभ्यं प्रसन्नो भव सर्वदा२६।
कृतोपवासो गणपं पूजयेद्यो नरो मुदा।
सर्वपापविनिर्मुक्तः सुरलोके महीयते२७।
स्तोत्रं तस्य प्रवक्ष्यामि नामद्वादशकं शुभं।
ॐनमो गणपतये मंत्र एष उदाहृतः२८।
गणपतिर्विघ्नराजो लंबतुंडो गजाननः।
द्वैमातुरश्च हेरम्ब एकदंतो गणाधिपः२९।

विनायकश्चारुकर्णः पशुपालो भवात्मजः।
द्वादशैतानि नामानि प्रातरुत्थाय यः पठेत्३०।
विश्वं तस्य भवेद्वश्यं न च विघ्नं भवेत्क्वचित्।
महाप्रेताश्शमं यांति पीड्यते व्याधिभिर्न च।
सर्वपापाद्विनिर्मुक्तो ह्यक्षयं स्वर्गमश्नुते३१।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे गणपतिस्तोत्रं नाम।
त्रिषष्टितमोऽध्यायः६३।

Roman transliteration

pulastya uvāca-
etasminnaṃtare pūrvaṃ vyāsaśiṣyo mahāmuniḥ|
namaskṛtya guruṃ bhīṣma saṃjayaḥ paripṛcchati1|
devānāṃ pūjanopāyaṃ kramaṃ brūhi suniścitam|
agre pūjyatamaḥ kosau ko madhyo nityapūjane2|
aṃte ca pūjā kasyaiva kasya ko vā prabhāvakaḥ|
kiṃvā kaṃ ca phalaṃ brahmanpūjayitvā labhennaraḥ3|
vyāsa uvāca-
gaṇeśaṃ pūjayedagre tvavighnārthaṃ pare tviha|
vināyakatvamāpnoti yathā gaurīsuto hi saḥ4|
pārvatyajanayatpūrvaṃ sutau maheśvarādimau|
sarvalokadharau śūrau devau skaṃdagaṇādhipau5|
tau ca dṛṣṭvā nagasutā sidhyarthaṃ paryabhāṣata|
idaṃ tu modakaṃ putrau devairdattaṃ mudānvitaiḥ6|
mahābuddhīti vikhyātaṃ sudhayā parinirmitam|

guṇaṃ cāsya pravakṣyāmi śṛṇutaṃ tu samāhitau7|
asyaivāghrāṇamātreṇa amaratvaṃ labheddhruvam|
sarvaśāstrārthatattvajñaḥ sarvaśastrāstrakovidaḥ8|
nipuṇaḥ sarvataṃtreṣu lekhakaścitrakṛtsudhīḥ|
jñānavijñānatattvajñaḥ sarvajño nātra saṃśayaḥ9|
putrau dharmādadhikatāṃ prāpya siddhiśataṃ vrajet|
yastasya vai pradāsyāmi pituste saṃmataṃ tvidam10|
śrutvā mātṛmukhādevaṃ vacaḥ paramakovidaḥ|
skaṃdastīrthaṃ yayau sadyaḥ sarvaṃ tribhuvanasthitaṃ11|
barhiṇaṃ svaṃ samāruhya tvabhiṣekaḥ kṛtaḥ kṣaṇāt|
pitarau pradakṣiṇaṃ kṛtvā laṃbodaradharassudhīḥ12|
tata eva mudāyuktaḥ pitrorevāgrata sthitaḥ|
puratašca tathā skaṃdo me dehīti bruvansthitaḥ13|
tatastu tau samīkṣyātha pārvatī vismitābravīt|
sarvatīrthābhiṣekaistu sarvadevairna taistathā14|

sarvayajñavratairmaṃtrairyogairanyairyamaistathā|
pitrorarcākṛtaḥ kopi kalāṃ nārhati ṣoḍaśīm15|
tasmātsutaśatādeṣo'dhikaḥ śataguṇairapi|
ato dadāmi herambe modakaṃ devanirmitam16|
asyaiva kāraṇādasya agre pūjā makheṣu ca|
vedaśāstrastavādau ca nityaṃ pūjāvidhāsu ca 17|
pārvatyā saha bhūteśo dadau tasmai varaṃ mahat|
asyaiva pūjanādagre devāstuṣṭā bhavaṃtu ca18|
sarvāsāmapi devīnāṃ pitṝṇāṃ ca samaṃtataḥ|
tapo bhavatu nityaṃ ca pūjite'gre gaṇeśvare19|
tataḥ sarveṣu yajñeṣu pūjayedgaṇapaṃ dvijaḥ|
koṭikoṭiguṇaṃ teṣu devadevī vaco yathā20|
datvā sarvaguṇaṃ puṇyaṃ devadevyā tathā mudā|
kṛtaṃ gaṇādhipatyaṃ ca sarvadevāgratastadā21|
tasmātprājyeṣu yajñeṣu stotreṣu nityapūjane|

gaṇeśaṃ pūjayitvā tu sarvasiddhiṃ labhennaraḥ22|
evaṃ jñātvā tu devaistu dayitaprāpti kāmyayā|
pūjitaścāthasarvaistu svargamokṣārthato dhruvam23|
naktāhāraścaturthyāṃ tu pūjayitvā gaṇādhipaṃ|
liṃge vā pratimā citre devaḥ pūjyo bhavedyadi24|
gaṇādhipa namastubhyaṃ sarvavighnapraśāṃtida|

umānaṃdaprada prājña trāhi māṃ bhavasāgarāt25|
harānaṃdakaradhyāna jñānavijñānada prabho|
vighnarāja namastubhyaṃ prasanno bhava sarvadā26|
kṛtopavāso gaṇapaṃ pūjayedyo naro mudā|
sarvapāpavinirmuktaḥ suraloke mahīyate27|
stotraṃ tasya pravakṣyāmi nāmadvādaśakaṃ śubhaṃ|
oṃnamo gaṇapataye maṃtra eṣa udāhṛtaḥ28|
gaṇapatirvighnarājo laṃbatuṃḍo gajānanaḥ|
dvaimāturaśca heramba ekadaṃto gaṇādhipaḥ29|

vināyakaścārukarṇaḥ paśupālo bhavātmajaḥ|
dvādaśaitāni nāmāni prātarutthāya yaḥ paṭhet30|
viśvaṃ tasya bhavedvaśyaṃ na ca vighnaṃ bhavetkvacit|
mahāpretāśśamaṃ yāṃti pīḍyate vyādhibhirna ca|
sarvapāpādvinirmukto hyakṣayaṃ svargamaśnute31|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe gaṇapatistotraṃ nāma|
triṣaṣṭitamo'dhyāyaḥ63|

English translation

Pulastya said :

1-3. O Bhīṣma , in the meanwhile, Sañjaya , a great sage and a disciple of Vyāsa , having saluted his preceptor asked him formerly: “(Please) tell (me) the means of worshipping gods and the well-defined order in which they should be worshipped. Which god is most adorable in the beginning? Who should be worshipped in between (the first and the best)? Who should be worshipped last in everyday worship? Whose power is what (i.e. what is the power of each one)? O brāhmaṇa , worshipping whom, what fruit would a man obtain?”

Vyāsa said :

4. For removing obstacles of (one’s way to) the next world, a man should first worship Gaṇeśa in this world. He obtains the status of Vināyaka , since he is the son of Gaurī (i.e. Pārvatī).

5. Formerly Pārvatī gave birth to these two sons from Śiva , viz. Skanda and Gaṇapati . The two gods sustain all the worlds, and are brave.

6-7. Seeing the two, the daughter of the (Himālaya) Mountain (i.e. Pārvatī) said (to them): “O sons, this modaka is given by gods, who were full of joy. It is known as Mahābuddhi (highly intelligent), and is fashioned with nectar. I shall tell about its merit; be attentive and listen.

8-9. Merely by smelling it, a man would certainly obtain immortality. He knows the meaning and essence of all sacred books; he becomes conversant with the use of weapons and missiles; he becomes adept in all sciences; he becomes a writer, a painter; the very intelligent one knows the essence of the knowledge of the Supreme Spirit and worldly knowledge; he becomes ominscient; there is no doubt about this.

10. O sons, being superior to Virtue, he would obtain a hundred accomplishments. This is approved by your father also (to whom) I am handing (you) over.”

11-13. The very wise Skanda, hearing these words from his mother's mouth, instantly visited all the sacred places situated on the earth, after having mounted his peacock; the very intelligent Lambodara (i.e. Gaṇeśa), (however), having bathed in a moment, and after having gone round his parents keeping them to his right, and being delighted, stood before his parents themselves. Like that Skanda also stood before them, saying (to Pārvatī): “Give it (i.e. the modaka) to me.”

14-15. Looking at them, Pārvatī, being amazed, then said: “A man by means of bathing at all sacred places, saluting all gods, performing all (kinds of) sacrifices, (observing) vows, (reciting) sacred hymns, by means of deep and abstract meditation and other restraints, does not get even one-sixteenth of the religious merit of him who has worshipped his parents.

16. Therefore he also is hundred times better than a hundred sons. Therefore, I give Gaṇeśa this modaka made by gods.

17. For this reason only, he will receive worship first in sacrifices, (in recital) of Vedas and sacred texts and hymns of praise, and also in everyday worships (of deities).”

18-19. Along with Pārvatī, Śiva also granted him a great boon: “May the gods be pleased with his worship at the commencement (of a rite etc.). Let the penance (in honour) of all gods and manes everywhere be (commenced) when the lord of Gaṇas (i.e. Gaṇeśa) is worshipped first.”

20. Therefore, a brāhmaṇa should (first) worship Gaṇeśa in all sacrifices; they (i.e. the sacrifices then) have crores and crores (times) religious merit—these are the words of the god (i.e. Śiva) and the goddess (i.e. Pārvatī).

21. Then, the god and the goddess (i.e. Śiva and Pārvatī) gladly gave all their excellence and merit (to Gaṇeśa) and made him the chief of the Gaṇas before all the gods.

22. Therefore by worshipping Gaṇeśa in all big sacrifices, (recital of) hymns of praise and everyday worship, a man would get prosperity.

23. Knowing thus, all the gods worshipped him with a desire to obtain the desired (object) and certainly for (going to) heaven and (obtaining) salvation.

24. (A man would be free from all sins) if he, eating at night (only), would, on the fourth day (of every fortnight), worship god Gaṇeśa’s idol or symbol or picture.

25-26. (He should recite the following hymn:) “O Lord of Gaṇas, O you, who put an end to all difficulties, O you, who give delight to Umā, O you, wise one, my salutation to you. Protect me from the ocean of the mundane existence. O lord, O you who delight Śiva, O you who grant (the power to practise) deep and abstract meditation, you the lord of (i.e. who overcome) obstacles, my salutation to you. Always be pleased with me.”

27. A man, who, having fasted, would joyfully worship Gaṇeśa, becomes free from all sins, and is honoured in heaven.

28. I shall tell you the hymn containing his twelve names (in honour) of him. The mantra is: “Om, salutation to Gaṇapati.”

29-31. He, who, after getting up in the morning recites these twelve names of him, viz. Gaṇapati, Vighnarāja , Lambatuṇḍa, Gajānana , Dvaimatura, Heramba , Ekadanta , Gaṇādhipa , Vināyaka, Cārukarṇa, Paśupāla (and) Bhavātmaja”, would have the entire universe under his control and would never meet with any difficulty. Great evil spirits become calm; he is not troubled by diseases; being free from all sins, he eternally obtains (i.e. lives in) heaven.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 64

Another Hymn to Gaṇapati

Chapter 64 of 693 · 12 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
पुनरन्यत्प्रवक्ष्यामि स्तोत्रं गणाधिपस्य च।
सर्वसिद्धिकरं पूतं सर्वाभीष्टफलप्रदं१।
एकदंतं महाकायं तप्तकांचनसन्निभम्।
लंबोदरं विशालाक्षं वंदेहं गणनायकं २।
मुंजकृष्णाजिनधरं नागयज्ञोपवीतकम्।
बालेंदुकलिकामौलिं वंदेहं गणनायकं३।
सर्वविघ्नहरं देवं सर्वविघ्नविवर्जितम्।
मूषकोत्तममारुह्य देवासुरमहाहवे४।
योद्धुकामं महाबाहुं वंदेहं गणनायकम्।
अंबिकाहृदयानंदं मातृकापरिवेष्टितम्५।
भक्तिप्रियं मदोन्मत्तं वंदेहं गणनायकम्।
चित्ररत्नविचित्रांगं चित्रमालाविभूषणम्६।
कामरूपधरं देवं वंदेहं गणनायकम्।
गजवक्त्रं सुरश्रेष्ठं चारुकर्णविभूषितम्७।

पाशांकुशधरं देवं वंदेहं गणनायकम्।
यक्षकिन्नरगंधर्वैः सिद्धविद्याधरैस्सदा८।
स्तूयमानं महादेहं वंदेहं गणनायकम्।
गणाष्टकमिदं पुण्यं भक्तितो यः पठेन्नरः९।
सर्वसिद्धिमवाप्नोति रुद्रलोके महीयते।
न निःस्वतां तथाभ्येति सप्तजन्मसु मानवः१०।
य इदं पठते नित्यं महाराजो भवेन्नरः।
वश्यं करोति त्रैलोक्यं पठनाच्छ्रवणादपि।
स्तोत्रं परं महापुण्यं गणपस्य महात्मनः११।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे गणपतिस्तोत्रं नाम-चतुष्षष्टितमोऽध्यायः६४।

Roman transliteration

vyāsa uvāca-
punaranyatpravakṣyāmi stotraṃ gaṇādhipasya ca|
sarvasiddhikaraṃ pūtaṃ sarvābhīṣṭaphalapradaṃ1|
ekadaṃtaṃ mahākāyaṃ taptakāṃcanasannibham|
laṃbodaraṃ viśālākṣaṃ vaṃdehaṃ gaṇanāyakaṃ 2|

muṃjakṛṣṇājinadharaṃ nāgayajñopavītakam|
bāleṃdukalikāmauliṃ vaṃdehaṃ gaṇanāyakaṃ3|
sarvavighnaharaṃ devaṃ sarvavighnavivarjitam|
mūṣakottamamāruhya devāsuramahāhave4|
yoddhukāmaṃ mahābāhuṃ vaṃdehaṃ gaṇanāyakam|
aṃbikāhṛdayānaṃdaṃ mātṛkāpariveṣṭitam5|
bhaktipriyaṃ madonmattaṃ vaṃdehaṃ gaṇanāyakam|
citraratnavicitrāṃgaṃ citramālāvibhūṣaṇam6|
kāmarūpadharaṃ devaṃ vaṃdehaṃ gaṇanāyakam|
gajavaktraṃ suraśreṣṭhaṃ cārukarṇavibhūṣitam7|

pāśāṃkuśadharaṃ devaṃ vaṃdehaṃ gaṇanāyakam|
yakṣakinnaragaṃdharvaiḥ siddhavidyādharaissadā8|
stūyamānaṃ mahādehaṃ vaṃdehaṃ gaṇanāyakam|
gaṇāṣṭakamidaṃ puṇyaṃ bhaktito yaḥ paṭhennaraḥ9|
sarvasiddhimavāpnoti rudraloke mahīyate|
na niḥsvatāṃ tathābhyeti saptajanmasu mānavaḥ10|
ya idaṃ paṭhate nityaṃ mahārājo bhavennaraḥ|
vaśyaṃ karoti trailokyaṃ paṭhanācchravaṇādapi|
stotraṃ paraṃ mahāpuṇyaṃ gaṇapasya mahātmanaḥ11|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe gaṇapatistotraṃ nāma-catuṣṣaṣṭitamo'dhyāyaḥ64|

English translation

Vyāsa said :

1. I shall again tell you another hymn of praise in honour of Gaṇeśa , which gives success in all undertakings; which is sacred, and which gives every desired fruit:

2-3. “I salute the chief of the Gaṇas , who has one tusk, whose body is big, who resembles heated gold, who has a large belly, and large eyes, who has put on the muñja (girdle), and the skin of the black antelope, and has the sacred thread of serpents, who has, on his head, the digit of the young moon.

4-5a. I salute the lord of the Gaṇas. I salute the chief of the Gaṇas, who removes and is (himself) free from all obstacles, who, mounting upon the best mouse, desired to fight in the great war between the gods and the demons, and who possesses mighty arms.

5b-6a. I salute the chief of the Gaṇas, who delights the heart of Pārvatī , who is surrounded by Mātṛkās , to whom devotion is dear, and who is furious with passion.

6b-7a. I salute the chief of the Gaṇas, whose body looks lovely on account of variegated jewels, who has ornaments in the form of bright garlands; (I salute) the god who possesses any form that he likes.

7b-8a. I salute the chief of the Gaṇas, who has an elephant’s face, who is the best among gods, and who is adorned with charming ears. I salute the lord of Gaṇas, who holds a noose and a goad.

8b-9a. I salute the chief of the Gaṇas, who is always being praised by Yakṣas , Kinnaras , Gandharvas , Siddhas and Vidyādharas , and who has a large body.”

9b-10a. A man, who would devoutly recite this auspicious hymn of eight verses in praise of Gaṇeśa, obtains all (kinds of) prosperity, and is honoured in Rudra ’s heaven.

10b-11. (Such) a man does not suffer loss of possession in seven births. A man who recites this daily becomes a great king. By reciting and listening to this greatly meritorious hymn of praise to Gaṇeśa, he brings the three worlds under his control.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 65

The Slaying of Kālakeya

Chapter 65 of 693 · 128 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-।
नांदीमुखेषु सर्वेषु पूजयेद्यो गणाधिपम्।
तस्य सर्वो भवेद्व्ययः पुण्यं भवति चाक्षयम्१।
गणानां त्वेति मंत्रेण सर्वयज्ञघटेषु च।
सर्वसिद्धिमवाप्नोति स्वर्गं मोक्षं लभेन्नरः२।
मृण्मये प्रतिमायां च चित्रे चाथ दृषण्मये।
द्वारदारुणि पात्रे च हेरंबं लेखयेद्बुधः३।
अन्यस्मिन्नपि देशे तु सततं दृष्टिगोचरे।
स्थापयित्वा तु हेरंबं शक्त्या यः पूजयेद्बुधः४।
तस्य कार्याणि सिद्ध्यंति दयितानि समंततः।
न विघ्नं जायते किंचित्त्रैलोक्यं वशमानयेत्५।
विद्यार्थी लभते विद्यां वेदशास्त्रसमुद्भवाम्।
अन्यां च शिल्पिविद्यां च विजयां स्वर्गदायिनीम्६।
धनार्थी विपुलं वित्तं कन्यां साध्वीं मनोरमाम्।
ऐश्वर्यं धर्मसाध्यं च तनयं कुलमोक्षदम्७।

न रोगैः पीड्यते कश्चिन्न ग्रहैः प्रेतयोनिभिः।
शृंगिभिर्नापि रक्षोभिर्विघ्नुद्भिर्वनतस्करैः८।
न राजा कुप्यति गृहे न च मारी प्रवर्तते।
न दौर्भिक्ष्यं न दौर्बल्यं पूजयित्वा विनायकम्९।
अभिप्रेतार्थसिद्ध्यर्थं पूजितो यः सुरैरपि।
सर्वविघ्नछिदे तस्मै गणाधिपतये नमः१०।
मंत्रश्चायं ॐ नमो गणपतये।
नारायणप्रियैः पुष्पैरन्यैश्चापि सुगंधिभिः।
मोदकैः फलमूलैश्च द्रव्यैः कालोद्भवैस्तथा११।
दधिदुग्धैः प्रियैर्वाद्यैरपि धूपसुगंधिभिः।
पूजयेद्गणपं यस्तु सर्वसिद्धिमवाप्नुयात्१२।
विशेषात्तस्य लिंगे तु यो ददाति वसुप्रियम्।
पूजोपकरणं वस्त्रं सर्वं लक्षगुणं भवेत्१३।
देशे च भारते वर्षे वनिता पूर्वसन्निधौ।
लौहित्यदक्षिणे तीरे लिंगरूपो विनायकः१४।

हरगौरीसमादेशाद्देवानां संमतेन च।
स्थितो लोकप्रशांत्यर्थं सर्वविघ्नविनाशनात्१५।
पूजयित्वा तु तं देवं शक्तितो द्रव्यसंचयैः।
विनायकत्वमाप्नोति वेदशास्त्रार्थपारगः१६।
सकृत्प्रदक्षिणं कृत्वा दृष्ट्वा स्पृष्ट्वा तु मानवः।
अक्षयं लभते स्वर्गं सदा देवैः प्रपूज्यते१७।
संसर्गिणां च म्लेछानां गत्यर्थं सुतपस्विनाम्।
पुत्रार्थं सर्वलोकानां तत्र शंभुर्विनायकः१८।
कृत्वाभिषेकं लौहित्ये स्पृशेद्यस्तु गणाधिपम्।
सप्तजन्मकृतात्पापान्मुच्यते नात्र संशयः१९।
न वैधव्यं न कार्पण्यं न शोकं न तु मत्सरम्।
विनायकं समासाद्य जन्मजन्मनि संलभेत्२०।
पुनः सिद्धिः पुनर्भोग्यं पुनः कीर्तिः पुनर्बलम्।
पूजयित्वा तु गणपं नरस्य नात्र संशयः२१।
अस्य पूजामकृत्वा च सर्वाभीष्टं विनश्यति।

तत्र देवाश्च सुप्रीता ब्रह्मविष्णुहरादयः२२।
मघोनो गणपस्याथ पूजाविरहितस्य च।
अथासुरैर्महावीर्यैर्हिरण्याक्षमुखै रणे२३।
मघवा तु जितो वीर्याद्धिरण्याक्षेण वै तदा।
ततस्सुराश्च निर्वीर्या यावद्वर्षशतं पुरा२४।
दैवासुरे महायुद्धे सुराणां च पराजयः।
ततो देवाधिदेवे तु शिवे देवैर्निवेदितम्२५।
भगवन्न्सुरैर्नो हि जितं राज्यं गता मखाः।
एतस्मिन्नंतरे शंभुर्देवान्वचनमब्रवीत्२६।
हेरंबाय वरो दत्त उमया प्रीतया मया।
पूजया ते परा सिद्धिर्देवादीनां भवित्विति२७।
अवजानाति यो मोहात्पुरुषस्तु महोत्सवे।
न भवेत्तस्य सिद्धिश्च रणे चापि पराजयः२८।
महामखेन युष्माभिः पूजा गणपतेः कृता।
हेलया न कृता मोहात्तस्मात्प्राप्तः पराजयः२९।

शीघ्रं गच्छत वै पुण्यां गणपस्य महात्मनः।
पूजां कुरुत धर्मज्ञा जयस्तूर्णं भविष्यति३०।
ततो हरमुखाच्छ्रुत्वा वचः क्षेमपरं हितम्।
प्रहृष्टा विबुधास्सर्वे गणपस्य पुरः स्थिताः३१।
देवा ऊचुः-।
गणाधिप नमस्तुभ्यं सर्वदेवैकपालक।
स्वर्गभोगप्रद प्रीत्या हेरंब त्वां नताः स्म ह३२।
जयदं सर्वयुद्धेषु सिद्धिदं सर्वकर्मसु।
महामायं महाकायं हेरंब त्वां नताः स्म ह३३।

एकदंतं महाप्राज्ञं लंबतुंडं विनायकम्।
देवं महर्षिदेवानांमिंद्रस्य च नताः स्म ह३४।
यत्ते पुरार्चनं यज्ञे न कृतं तत्क्षमस्व नः।
सुराणां च गिरः श्रुत्वा गणपो वाक्यमब्रवीत्३५।
युष्माभिर्न्रियतां देवा वरो मत्तो हि वांच्छितः।
ततः शक्रादयः सर्वे बृहस्पतिपुरोगमाः३६।

ऊचुर्गणपतिं देवा जयोस्माकं भवत्विति।
देवानां वचनं श्रुत्वा गणेशो वाक्यमब्रवीत्३७।
बाढमेव सुरश्रेष्ठा जयो वो भवतु द्रुतम्।
ततो देवगणास्सर्वे हर्षनिर्भरमानसाः३८।
गणेशं पूजयामासुर्गंधसारैस्तु मण्डनैः।
दिव्यधूपैः सुवस्त्रैश्च कुसुमैर्नन्दनोद्भवैः३९।
पारिजातादिभिः पुष्पैरन्यैर्देवमनोहरैः।
पूजितो गणपो देवैरुवाच सुरसत्तमान्४०।
गच्छध्वं विबुधा देवं विष्णुमद्भुतसाहसम्।
स विधास्यति वः कामं वांच्छितं च ततः सुराः४१।
स्वंस्वं रथं समारुह्य गतास्ते हरिमव्ययम्।
पीतांबरं नमस्कृत्य ऊचुर्देवगणा मुदा४२।
हरात्मजं तु संप्राप्य पूजयित्वा गणाधिपम्।
आगतास्त्वत्सकाशं वै महात्मन्नद्य केशव४३।
एतच्छ्रुत्वा तु देवानां वचनं हरिरव्ययः।

यथातथ्यमुवाचेदं हनिष्ये दैत्यपुंगवान्४४।
श्रुत्वा वागमृतं देवा नारायणमुखाच्च्युतम्।
हृष्टाश्च सुमुदाविष्टा द्रव्यैरिष्टैः समर्चयन्४५।
पुनर्विष्णुरुवाचेदं देवानिंद्रपुरोगमान्।
स्वंस्वं बलं समाहृत्य सज्जी भवत विज्वराः४६।
हरिष्ये तान्दुराचारान्बलं चैव समंततः।
अस्त्रवृंदं तु संगृह्य यूयं तिष्ठत निर्भयाः४७।
माधवस्य वचः श्रुत्वा प्रगताः सुरपुंगवाः।
विमानानि समारुह्य सर्वे दिव्यास्त्रधारिणः४८।
देवानां हर्षवाक्यानि दैत्यचारैः श्रुतानि वै।
राजानं कथयामासुर्हिरण्याक्षं महाबलम्४९।
श्रुत्वा दैत्यपतिस्तत्र चुकोपाति महाबलः।
सचिवांस्तु समाहुय क्रुद्धो वचनमब्रवीत्५० 1.65.50।
अधुनेंद्रादिदेवाश्च निखिलाः क्रूरबुद्धयः।
माधवं च परीप्सन्तः शंभौ सर्वं न्यवेदयन्५१।

कथं जयं च लप्स्यामो दैत्यवृंदेतिदारुणे।
त्रिपुरारिरुवाचेदं गणेशं यजतामराः५२।

पूजयित्वा तु तं देवं जेष्यथासुरदानवान्।
ततो देवगणैर्हृष्टैः पूजितो गणनायकः५३।
गणाधिपेन तुष्टेन क्रूरो दत्तो वरो महान्।
जेष्यथाद्यासुरान्सर्वांस्ततो देवा मुदान्विताः५४।
हरिं निवेदयामासुरस्मद्बधपरीप्सवः।
हरेर्बाढमुपश्रुत्य रथिनः शस्त्रपाणयः५५।
युद्धार्थमधितिष्ठंति निर्जरास्त्वभयामयि।
यस्य या शक्तिरस्तीह देवाञ्जेतुं वदत्वलम्५६।
ततो राज्ञोवचः श्रुत्वा मधुर्वचनमब्रवीत्।
जेष्यामि च हरिं राजन्सहायं मे नियोजय५७।
जिते नारायणे देवाः सभयास्त्रिदशा ध्रुवम्।
तस्मान्नारायणोऽस्माकं भागः सर्वपुरंजयः५८।
ततो धुंधुश्च सुंदश्च कालकेयो महाबलः।

सहायश्च मधोस्तस्य जेष्यामो माधवं नृप५९।
सर्वदैत्यबले मुख्याश्चत्वारो दृढविक्रमाः।
कालमृत्युसमा वीराः सर्वास्त्रविधिपारगाः६०।
बलस्तत्राब्रवीद्वाक्यं यस्मिन्जय उपस्थितः।
तं च जेष्यामि जिष्णुं च प्रतिज्ञा मे दृढा नृप६१।
नमुचिश्च मुचिश्चैव भ्रातरौ बलदर्पितौ।
ऊचतुस्तौ नृपं ह्यावां जेष्यावो वै बलाद्बलौ६२।
जम्भश्चैवाब्रवीद्वाक्यमिंद्रमिंद्रपुरोगमान्।
जेष्यामि नात्र संदेहो दैत्या भवत विज्वराः६३।
त्रिपुरश्चाब्रवीद्वाक्यं जेष्यामि च विनायकम्।
तावद्बूचेऽथ सेनानीर्मयो देवांतको बली६४।
कुबेरं प्रतिरक्षोभिः सर्वांश्चैव हिरण्यकान्।
एतस्मिन्नंतरे तत्र नारदो मुनिसत्तमः६५।
गत्वोवाच हिरण्याक्षं जिष्णुद्बूतोहमागतः।
राज्यं त्यज स्ववाचा नः प्राणेषु यदि ते हितम्६६।

न चेद्युध्यस्व मामद्य न वा गच्छ रसातलम्।
ततः कोपादुवाचेदं नारदं मुनिसत्तमम्६७।
अहिंस्यस्त्वं ब्राह्मणाद्य गच्छ तूर्णं ममाग्रतः।
देवानां च विपत्तिं च कदनं निधनं पुरः६८।
पश्य विप्र क्षणेनांतं प्राप्तं हरिहरादिकम्।
एवमुक्त्वा स दैत्येंद्रो बलाध्यक्षमुवाच ह६९।
सज्जीकृत्य बलं सर्वान्रथांश्चानयत द्रुतम्।
दैत्यराजवचः श्रुत्वा बलाध्यक्षः समंततः७०।
बलान्याहुय सहसा संत्रस्तास्तूर्णमागताः।
कोटिकोटिसहस्राणि अक्षौहिण्यो बलानि च७१।

एकैकस्य च वीरस्य वाहनानि महांति च।
स्यंदनानि विचित्राणि गजोष्ट्राश्वखरानपि७२।
सिंहव्याघ्रलुलायांश्च समारुह्य ययुस्तदा।
वाद्यैः सर्वैश्च भूयिष्ठैः सिंहनादैर्भयानकैः७३।
दिशस्तु पूरयामासुस्सिन्धुवेलाचला धराः।

सर्वलोकाश्च वित्रेसुः समुद्राश्च चकंपिरे७४।
देवदुंदुभयो नेदुः सर्वदेवैः समीरिताः।
वाद्यैश्च विविधैरन्यैर्वायुपूर्णैर्घनस्वनैः७५।
सर्वलोकाभयत्रस्ता ये च त्रैलोक्यवासिनः।
भ्रष्टकामागताकाशं घोरं तीव्रं महाहवम्७६।
परिघैः पाशशूलैश्च खड्गयष्टिपरश्वधैः।
शरैश्च निशितैर्घोरैर्जघ्नुरन्योन्यमाहवे७७।
शस्त्रास्त्रैर्बहुधामुक्तैर्दिशः सर्वा निरंतरम्।
विगृहेषु धरण्यां च पर्वतेषु जलेषु च७८।
देवस्थाने तथाकाशे पर्वताग्रेषु सानुषु।
गह्वरेषु महारण्ये तयोर्युद्धमवर्तत७९।
पुष्कलादि घनानां च वर्षधारा जलं यथा।
पतंत्यस्त्राणि सैन्येषु शतशोथ सहस्रशः८०।
केचित्पेतुः पृथिव्यां तु शरैः संभिन्नविग्रहाः।
शक्तिभिर्मुसलैश्चान्ये छत्रशूलपरश्वधैः८१।

पतिताः संमुखे शूरा युद्धेषु न्यायवर्तिनः।
गच्छंति सुरसद्मानि स्वाम्यर्थे ये त्वभीरवः८२।
ये चान्ये कातराः पापा हंतारो विमुखान्रणे।
अन्यायैर्ये च योद्धारस्ते यान्ति यममंदिरं८३।
त्रिदिवस्था गजारोहाः सैन्धवस्थास्तथापरान्।
रथस्थांश्च रथारोहाः पदगांश्च पदातयः८४।
परस्परं विनिघ्नंति शूरा युद्धाभिकांक्षिणः।
मुदिताः सत्वसंपन्ना धर्मिष्ठा बलसंवृताः८५।
केषांचिद्बाहवश्छिन्ना मुसलैर्भिन्नमस्तकाः।
केशाश्शिरांसि वस्त्राणि निपेतुर्धरणीतले८६।
मध्यच्छिन्नास्तथा भिन्नाः पेतुरुर्व्यां महाबलाः।
खड्गपातैस्तथा चोग्रैश्छिन्नभिन्नाः परश्वधैः८७।
गामेव पतिता धीरा दिव्यालंकारभूषिताः।
प्रदीप्तोभूद्धरादेशो वीरैर्नागैर्हयै रथैः८८।
विविधाभरणैर्नष्टैः पताकाभिश्च केतुभिः।

ततो वसुंधरा सर्वा सशैलवनकानना८९।
रुधिरौघप्लुता तत्र विबुधासुरयोर्युधि।
क्रव्यादैर्बहुभिस्तत्र खादितो द्रव्यसंचयः९०।

लोहितं प्रचुरं पीतं रक्षोभिश्च वृकादिभिः।
अन्यैर्महागणैरेव क्षतजं पवनान्वितम्९१।
खादितं प्रीतिमद्भिश्च फेरुगृध्रगणैर्मुदा।
एतस्मिन्नंतरे सूरिः सुरपूज्यो बृहस्पतिः९२।
मृतसंजीवनीविद्यां सुराणां संजजाप ह।
विशल्यकरणीं दिव्यां ब्रह्मविद्यां महाबलां९३।
ततो धन्वंतरिर्विद्वान्सुरवैद्यो मनोजवः।
औषधैस्तत्प्रयोगैश्च रणे पर्यटते मुदा९४।
तत्र देवाश्च जीवंति ये मृताश्च महाहवे।
अव्रणा बलसंपन्नाः प्रयुध्यंति भृशं पुनः९५।
एवं शतसहस्रं तु गणं दैत्यस्य चोद्धतम्।
पतितं पुण्ययोगाच्च शरैर्निर्भिन्नकंधरम्९६।

ततस्तु जयशब्देन नंदंति सिद्धचारणाः।
ऋषयः खेचराश्चान्ये ये चैवाप्सरसां गणाः९७।
गीतिं गायंति गंधर्वाः शशंसुः परमर्षयः।
अथ क्रुद्धो महातेजा दैत्यमुख्यो महाबलः९८।
कालकेय इति ख्यातः सेनानीर्दैत्यपस्य च।
स्यन्दनस्थो महावीर्यो धनुरादाय तत्र च९९।
जघान सुरसंघांस्तान्नर्तयामास भूतले।
निरंतरशरौघेण च्छादितं गगनं तदा१०० 1.65.100।
निपतंति शराः सैन्ये कोटिकोटि सहस्रशः।
निपतंति ततो देवाः संयुगेष्वनिवर्तिनः१०१।
रुधिरोद्गारिणस्सर्वे सिद्धगंधर्वकिन्नराः।
विशिखैः पीडिता देवा निपेतुर्धरणीतले१०२।
केचिच्छरशतैर्भिन्नास्सहस्रैरयुतैस्तथा।
पेतुरुर्व्यां महावीर्या ये रणे सुरपुंगवाः१०३।
व्यथिताश्चाभवन्सर्वे स्यंदनस्था दिवौकसः।

शरैः प्रव्यथितास्ते तु स्थातुं शक्ता न संमुखे१०४।
तेनावगाहितं सैन्यं गजेनेव सरोवनम्।
शरैस्तस्यार्दिता देवा वज्रानलसमप्रभैः१०५।
न शेकुः समरे स्थातुं मघवंतं ययुस्तदा।
चित्ररथ इति ख्यातो देवश्शास्त्रभृतां वरः१०६।
ययौ स्यंदनमारुह्य युद्धं प्रति धनुर्धरः।
अब्रवीद्वचनं सोपि सेनान्यं तु महासुरम्१०७।
यथा हंसि महाशूर सुरसेनां मुदान्वितः।
स त्वं प्रशंसनीयश्च शूरोसि सुरसंमतः१०८।
हिरण्याक्षप्रियं कर्म कृतं युद्धे त्वयाधुना।
इदानीं मम बाणैश्च गच्छस्व यममंदिरम्१०९।

ततश्च कालकेयस्तु स्मितो वचनमब्रवीत्।
पुरैव विजितो देव गणः सर्वः प्रलीलया११०।
इदानीं तु स्थितं युद्धे बलं सर्वं तु हेलया।
यदि ते निधने प्रीतिरस्तीह सुरपुंगव१११।

एभिस्त्वां निशितैर्बाणैर्नयामि यममंदिरम्।
इत्युक्त्वा परमक्रुद्धो बाणमंतकसन्निभम्११२।
जघान समरे वीरस्त्रिभिश्चिच्छेद सोंबरे।
पुनर्बाणांश्च समरे योजयित्वा द्रुतं रुषा११३।
जघान प्रचुरान्दैत्यांस्तांश्चकर्त्त स लाघवात्।
ततोन्योन्यं शरैस्तीक्ष्णैः कालानलसमप्रभैः११४।
युद्धे धनुष्मतां श्रेष्ठश्चिच्छेद भुवि वेगतः।
तद्युद्धमभवद्देवदैत्ययोर्धर्मतो भृशम्११५।
द्रष्टुकामागताः पार्श्वमृषि देवाः सुरोरगाः।
एवं शतसहस्राणि बाणानां विधृतानि च११६।
अन्योन्यं समरे वीरौ विजयाय विरेजतुः।
अथ क्रुद्धो महातेजा गंधर्वाणां पतिस्तदा११७।
त्रिभिर्बिभेद बाणैश्च ललाटे हृदि पंचभिः।
सप्तभिर्जठरे नाभौ बस्तौ तस्य स पंचभिः११८।
शरैः संपातितो दैत्यो मुग्धः कश्मलतां गतः।

शिथिलीकृतचापश्च लेभे संज्ञां चिराद्बली११९।
मधुसंज्ञं त्रिभिर्बाणैस्स बिभेद सुरोत्तमम्।
चकर्त्त धनुरस्त्रैश्च दैत्यराजस्य पश्यतः१२०।
ततो बाणसहस्रैस्तु कालांतकसमप्रभैः।
बिभेद दैत्यसिंहं तु सुराणामुत्तमो बली१२१।
हतचेताः स दैत्येंद्रो बहुश्रोणितसंस्रवः।
विह्वलो बहुबाणार्तः शूलं जग्राह दानवः१२२।
शूलहस्तस्य तस्यैव चतुर्भिस्तुरगान्शरैः।
हत्वा च पातयामास त्रिभिर्यंतारमेव च१२३।
जघान शूलमुर्वीष्ठस्ततो गंधर्वसत्तमम्।
विचकर्त्त त्रिभिर्बाणैः शूलं चित्ररथो बली१२४।
शूलं च नष्टकं दृष्ट्वा हतभोगमिवोरगम्।
गृहीत्वा मुद्गरं घोरं प्रदुद्राव सुरं बली१२५।
स मुद्गरं समायातं दैत्यसेनाधिपं तदा।
विचकर्त्त शिरो देहादर्धचंद्रेण संभ्रमात्१२६।

स पपात महीपृष्ठे संचचाल वसुंधरा।
ततो दैत्यगणाः सर्वे विमुखा विप्रदुद्रुवुः१२७।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे कालकेयवधोनाम पंचषष्टितमोऽध्यायः६५।
।

Roman transliteration

vyāsa uvāca-|
nāṃdīmukheṣu sarveṣu pūjayedyo gaṇādhipam|
tasya sarvo bhavedvaśyaḥ puṇyaṃ bhavati cākṣayam1|
gaṇānāṃ tveti maṃtreṇa sarvayajñaghaṭeṣu ca|
sarvasiddhimavāpnoti svargaṃ mokṣaṃ labhennaraḥ2|
mṛṇmaye pratimāyāṃ ca citre cātha dṛṣaṇmaye|
dvāradāruṇi pātre ca heraṃbaṃ lekhayedbudhaḥ3|
anyasminnapi deśe tu satataṃ dṛṣṭigocare|
sthāpayitvā tu heraṃbaṃ śaktyā yaḥ pūjayedbudhaḥ4|
tasya kāryāṇi siddhyaṃti dayitāni samaṃtataḥ|
na vighnaṃ jāyate kiṃcittrailokyaṃ vaśamānayet5|
vidyārthī labhate vidyāṃ vedaśāstrasamudbhavām|
anyāṃ ca śilpividyāṃ ca vijayāṃ svargadāyinīm6|
dhanārthī vipulaṃ vittaṃ kanyāṃ sādhvīṃ manoramām|
aiśvaryaṃ dharmasādhyaṃ ca tanayaṃ kulamokṣadam7|

na rogaiḥ pīḍyate kaścinna grahaiḥ pretayonibhiḥ|
śṛṃgibhirnāpi rakṣobhirvidyudbhirvanataskaraiḥ8|
na rājā kupyati gṛhe na ca mārī pravartate|
na daurbhikṣyaṃ na daurbalyaṃ pūjayitvā vināyakam9|
abhipretārthasiddhyarthaṃ pūjito yaḥ surairapi|
sarvavighnachide tasmai gaṇādhipataye namaḥ10|
maṃtraścāyaṃ oṃ namo gaṇapataye|
nārāyaṇapriyaiḥ puṣpairanyaiścāpi sugaṃdhibhiḥ|
modakaiḥ phalamūlaiśca dravyaiḥ kālodbhavaistathā11|
dadhidugdhaiḥ priyairvādyairapi dhūpasugaṃdhibhiḥ|
pūjayedgaṇapaṃ yastu sarvasiddhimavāpnuyāt12|
viśeṣāttasya liṃge tu yo dadāti vasupriyam|
pūjopakaraṇaṃ vastraṃ sarvaṃ lakṣaguṇaṃ bhavet13|
deśe ca bhārate varṣe vanitā pūrvasannidhau|
lauhityadakṣiṇe tīre liṃgarūpo vināyakaḥ14|

haragaurīsamādeśāddevānāṃ saṃmatena ca|
sthito lokapraśāṃtyarthaṃ sarvavighnavināśanāt15|
pūjayitvā tu taṃ devaṃ śaktito dravyasaṃcayaiḥ|
vināyakatvamāpnoti vedaśāstrārthapāragaḥ16|
sakṛtpradakṣiṇaṃ kṛtvā dṛṣṭvā spṛṣṭvā tu mānavaḥ|
akṣayaṃ labhate svargaṃ sadā devaiḥ prapūjyate17|
saṃsargiṇāṃ ca mlechānāṃ gatyarthaṃ sutapasvinām|
putrārthaṃ sarvalokānāṃ tatra śaṃbhurvināyakaḥ18|
kṛtvābhiṣekaṃ lauhitye sprśedyastu gaṇādhipam|
saptajanmakṛtātpāpānmucyate nātra saṃśayaḥ19|
na vaidhavyaṃ na kārpaṇyaṃ na śokaṃ na tu matsaram|
vināyakaṃ samāsādya janmajanmani saṃlabhet20|
punaḥ siddhiḥ punarbhogyaṃ punaḥ kīrtiḥ punarbalam|
pūjayitvā tu gaṇapaṃ narasya nātra saṃśayaḥ21|
asya pūjāmakṛtvā ca sarvābhīṣṭaṃ vinaśyati|

tatra devāśca suprītā brahmaviṣṇuharādayaḥ22|
maghono gaṇapasyātha pūjāvirahitasya ca|
athāsurairmahāvīryairhiraṇyākṣamukhai raṇe23|
maghavā tu jito vīryāddhiraṇyākṣeṇa vai tadā|

tatassurāśca nirvīryā yāvadvarṣaśataṃ purā24|
daivāsure mahāyuddhe surāṇāṃ ca parājayaḥ|
tato devādhideve tu śive devairniveditam25|
bhagavannasurairno hi jitaṃ rājyaṃ gatā makhāḥ|
etasminnaṃtare śaṃbhurdevānvacanamabravīt26|
heraṃbāya varo datta umayā prītayā mayā|
pūjayā te parā siddhirdevādīnāṃ bhavatviti27|
avajānāti yo mohātpuruṣastu mahotsave|
na bhavettasya siddhiśca raṇe cāpi parājayaḥ28|
mahāmakhena yuṣmābhiḥ pūjā gaṇapateḥ kṛtā|
helayā na kṛtā mohāttasmātprāptaḥ parājayaḥ29|

śīghraṃ gacchata vai puṇyāṃ gaṇapasya mahātmanaḥ|
pūjāṃ kuruta dharmajñā jayastūrṇaṃ bhaviṣyati30|
tato haramukhācchrutvā vacaḥ kṣemaparaṃ hitam|
prahṛṣṭā vibudhāssarve gaṇapasya puraḥ sthitāḥ31|
devā ūcuḥ-|
gaṇādhipa namastubhyaṃ sarvadevaikapālaka|
svargabhogaprada prītyā heraṃba tvāṃ natāḥ sma ha32|
jayadaṃ sarvayuddheṣu siddhidaṃ sarvakarmasu|
mahāmāyaṃ mahākāyaṃ heraṃba tvāṃ natāḥ sma ha33|
ekadaṃtaṃ mahāprājñaṃ laṃbatuṃḍaṃ vināyakam|
devaṃ maharṣidevānāṃmiṃdrasya ca natāḥ sma ha34|
yatte purārcanaṃ yajñe na kṛtaṃ tatkṣamasva naḥ|
surāṇāṃ ca giraḥ śrutvā gaṇapo vākyamabravīt35|
yuṣmābhirvīryatāṃ devā varo matto hi vāṃcchitaḥ|
tataḥ śakrādayaḥ sarve bṛhaspatipurogamāḥ36|

ūcurgaṇapatiṃ devā jayosmākaṃ bhavatviti|
devānāṃ vacanaṃ śrutvā gaṇeśo vākyamabravīt37|
bāḍhameva suraśreṣṭhā jayo vo bhavatu drutam|
tato devagaṇāssarve harṣanirbharamānasāḥ38|
gaṇeśaṃ pūjayāmāsurgaṃdhasāraistu maṇḍanaiḥ|
divyadhūpaiḥ suvastraiśca kusumairnandanodbhavaiḥ39|
pārijātādibhiḥ puṣpairanyairdevamanoharaiḥ|
pūjito gaṇapo devairuvāca surasattamān40|
gacchadhvaṃ vibudhā devaṃ viṣṇumadbhutasāhasam|
sa vidhāsyati vaḥ kāmaṃ vāṃcchitaṃ ca tataḥ surāḥ41|
svaṃsvaṃ rathaṃ samāruhya gatāste harimavyayam|
pītāṃbaraṃ namaskṛtya ūcurdevagaṇā mudā42|
harātmajaṃ tu saṃprāpya pūjayitvā gaṇādhipam|
āgatāstvatsakāśaṃ vai mahātmannadya keśava43|
etacchrutvā tu devānāṃ vacanaṃ hariravyayaḥ|

yathātathyamuvācedaṃ haniṣye daityapuṃgavān44|
śrutvā vāgamṛtaṃ devā nārāyaṇamukhāccyutam|
hṛṣṭāśca sumudāviṣṭā dravyairiṣṭaiḥ samarcayan45|
punarviṣṇuruvācedaṃ devāniṃdrapurogamān|
svaṃsvaṃ balaṃ samāhṛtya sajjī bhavata vijvarāḥ46|
hariṣye tāndurācārānbalaṃ caiva samaṃtataḥ|
astravṛṃdaṃ tu saṃgṛhya yūyaṃ tiṣṭhata nirbhayāḥ47|
mādhavasya vacaḥ śrutvā pragatāḥ surapuṃgavāḥ|
vimānāni samāruhya sarve divyāstradhāriṇaḥ48|

devānāṃ harṣavākyāni daityacāraiḥ śrutāni vai|
rājānaṃ kathayāmāsurhiraṇyākṣaṃ mahābalam49|
śrutvā daityapatistatra cukopāti mahābalaḥ|
sacivāṃstu samāhūya kruddho vacanamabravīt50 1.65.50|
adhuneṃdrādidevāśca nikhilāḥ krūrabuddhayaḥ|
mādhavaṃ ca parīpsantaḥ śaṃbhau sarvaṃ nyavedayan51|

kathaṃ jayaṃ ca lapsyāmo daityavṛṃdetidāruṇe|
tripurāriruvācedaṃ gaṇeśaṃ yajatāmarāḥ52|
pūjayitvā tu taṃ devaṃ jeṣyathāsuradānavān|
tato devagaṇairhṛṣṭaiḥ pūjito gaṇanāyakaḥ53|
gaṇādhipena tuṣṭena krūro datto varo mahān|
jeṣyathādyāsurānsarvāṃstato devā mudānvitāḥ54|
hariṃ nivedayāmāsurasmadvadhaparīpsavaḥ|
harerbāḍhamupaśrutya rathinaḥ śastrapāṇayaḥ55|
yuddhārthamadhitiṣṭhaṃti nirjarāstvabhayāmayi|
yasya yā śaktirastīha devāñjetuṃ vadatvalam56|
tato rājñovacaḥ śrutvā madhurvacanamabravīt|
jeṣyāmi ca hariṃ rājansahāyaṃ me niyojaya57|
jite nārāyaṇe devāḥ sabhayāstridaśā dhruvam|
tasmānnārāyaṇo'smākaṃ bhāgaḥ sarvapuraṃjayaḥ58|
tato dhuṃdhuśca suṃdaśca kālakeyo mahābalaḥ|

sahāyaśca madhostasya jeṣyāmo mādhavaṃ nṛpa59|
sarvadaityabale mukhyāścatvāro dṛḍhavikramāḥ|
kālamṛtyusamā vīrāḥ sarvāstravidhipāragāḥ60|
balastatrābravīdvākyaṃ yasminjaya upasthitaḥ|
taṃ ca jeṣyāmi jiṣṇuṃ ca pratijñā me dṛḍhā nṛpa61|
namuciśca muciścaiva bhrātarau baladarpitau|
ūcatustau nṛpaṃ hyāvāṃ jeṣyāvo vai balādbalau62|
jambhaścaivābravīdvākyamiṃdramiṃdrapurogamān|
jeṣyāmi nātra saṃdeho daityā bhavata vijvarāḥ63|
tripuraścābravīdvākyaṃ jeṣyāmi ca vināyakam|
tāvadūce'tha senānīrmayo devāṃtako balī64|
kuberaṃ pratirakṣobhiḥ sarvāṃścaiva hiraṇyakān|
etasminnaṃtare tatra nārado munisattamaḥ65|
gatvovāca hiraṇyākṣaṃ jiṣṇudūtohamāgataḥ|
rājyaṃ tyaja svavācā naḥ prāṇeṣu yadi te hitam66|

na cedyudhyasva māmadya na vā gaccha rasātalam|
tataḥ kopāduvācedaṃ nāradaṃ munisattamam67|
ahiṃsyastvaṃ brāhmāṇādya gaccha tūrṇaṃ mamāgrataḥ|
devānāṃ ca vipattiṃ ca kadanaṃ nidhanaṃ puraḥ68|
paśya vipra kṣaṇenāṃtaṃ prāptaṃ hariharādikam|
evamuktvā sa daityeṃdro balādhyakṣamuvāca ha69|
sajjīkṛtya balaṃ sarvānrathāṃścānayata drutam|
daityarājavacaḥ śrutvā balādhyakṣaḥ samaṃtataḥ70|
balānyāhūya sahasā saṃtrastāstūrṇamāgatāḥ|
koṭikoṭisahasrāṇi akṣauhiṇyo balāni ca71|
ekaikasya ca vīrasya vāhanāni mahāṃti ca|
syaṃdanāni vicitrāṇi gajoṣṭrāśvakharānapi72|
siṃhavyāghralulāyāṃśca samāruhya yayustadā|
vādyaiḥ sarvaiśca bhūyiṣṭhaiḥ siṃhanādairbhayānakaiḥ73|

diśastu pūrayāmāsussindhuvelācalā dharāḥ|

sarvalokāśca vitresuḥ samudrāśca cakaṃpire74|
devaduṃdubhayo neduḥ sarvadevaiḥ samīritāḥ|
vādyaiśca vividhairanyairvāyupūrṇairghanasvanaiḥ75|
sarvalokābhayatrastā ye ca trailokyavāsinaḥ|
bhraṣṭakāmāgatākāśaṃ ghoraṃ tīvraṃ mahāhavam76|
parighaiḥ pāśaśūlaiśca khaḍgayaṣṭiparaśvadhaiḥ|
śaraiśca niśitairghorairjaghnuranyonyamāhave77|
śastrāstrairbahudhāmuktairdiśaḥ sarvā niraṃtaram|
vigrheṣu dharaṇyāṃ ca parvateṣu jaleṣu ca78|
devasthāne tathākāśe parvatāgreṣu sānuṣu|
gahvareṣu mahāraṇye tayoryuddhamavartata79|
puṣkalādi ghanānāṃ ca varṣadhārā jalaṃ yathā|
pataṃtyastrāṇi sainyeṣu śataśotha sahasraśaḥ80|
kecitpetuḥ pṛthivyāṃ tu śaraiḥ saṃbhinnavigrahāḥ|
śaktibhirmusalaiścānye chatraśūlaparaśvadhaiḥ81|

patitāḥ saṃmukhe śūrā yuddheṣu nyāyavartinaḥ|
gacchaṃti surasadmāni svāmyarthe ye tvabhīravaḥ82|
ye cānye kātarāḥ pāpā haṃtāro vimukhānraṇe|
anyāyairye ca yoddhāraste yānti yamamaṃdiraṃ83|
tridivasthā gajārohāḥ saindhavasthāstathāparān|
rathasthāṃśca rathārohāḥ padagāṃśca padātayaḥ84|
parasparaṃ vinighnaṃti śūrā yuddhābhikāṃkṣiṇaḥ|
muditāḥ satvasaṃpannā dharmiṣṭhā balasaṃvṛtāḥ85|
keṣāṃcidvāhavaśchinnā musalairbhinnamastakāḥ|
keśāśśirāṃsi vastrāṇi nipeturdharaṇītale86|
madhyacchinnāstathā bhinnāḥ petururvyāṃ mahābalāḥ|
khaḍgapātaistathā cograiśchrinnabhinnāḥ paraśvadhaiḥ87|
gāmeva patitā dhīrā divyālaṃkārabhūṣitāḥ|
pradīptobhūddharādeśo vīrairnāgairhayai rathaiḥ88|
vividhābharaṇairnaṣṭaiḥ patākābhiśca ketubhiḥ|

tato vasuṃdharā sarvā saśailavanakānanā89|
rudhiraughaplutā tatra vibudhāsurayoryudhi|
kravyādairbahubhistatra khādito dravyasaṃcayaḥ90|
lohitaṃ pracuraṃ pītaṃ rakṣobhiśca vṛkādibhiḥ|
anyairmahāgaṇaireva kṣatajaṃ pavanānvitam91|
khāditaṃ prītimadbhiśca pherugṛdhragaṇairmudā|
etasminnaṃtare sūriḥ surapūjyo bṛhaspatiḥ92|
mṛtasaṃjīvanīvidyāṃ surāṇāṃ saṃjajāpa ha|
viśalyakaraṇīṃ divyāṃ brahmavidyāṃ mahābalāṃ93|
tato dhanvaṃtarirvidvānsuravaidyo manojavaḥ|
auṣadhaistatprayogaiśca raṇe paryaṭate mudā94|
tatra devāśca jīvaṃti ye mṛtāśca mahāhave|
avraṇā balasaṃpannāḥ prayudhyaṃti bhṛśaṃ punaḥ95|
evaṃ śatasahasraṃ tu gaṇaṃ daityasya coddhatam|
patitaṃ puṇyayogācca śarairnirbhinnakaṃdharam96|

tatastu jayaśabdena naṃdaṃti siddhacāraṇāḥ|
ṛṣayaḥ khecarāścānye ye caivāpsarasāṃ gaṇāḥ97|
gītiṃ gāyaṃti gaṃdharvāḥ śaśaṃsuḥ paramarṣayaḥ|

atha kruddho mahātejā daityamukhyo mahābalaḥ98|
kālakeya iti khyātaḥ senānīrdaityapasya ca|
syandanastho mahāvīryo dhanurādāya tatra ca99|
jaghāna surasaṃghāṃstānnartayāmāsa bhūtale|
niraṃtaraśaraugheṇa cchāditaṃ gaganaṃ tadā100 1.65.100|
nipataṃti śarāḥ sainye koṭikoṭi sahasraśaḥ|
nipataṃti tato devāḥ saṃyugeṣvanivartinaḥ101|
rudhirodgāriṇassarve siddhagaṃdharvakinnarāḥ|
viśikhaiḥ pīḍitā devā nipeturdharaṇītale102|
kecitcharaśatairbhinnāssahasrairayutaistathā|
petururvyāṃ mahāvīryā ye raṇe surapuṃgavāḥ103|
vyathitāścābhavansarve syaṃdanasthā divaukasaḥ|

śaraiḥ pravyathitāste tu sthātuṃ śaktā na saṃmukhe104|
tenāvagāhitaṃ sainyaṃ gajeneva sarovanam|
śaraistasyārditā devā vajrānalasamaprabhaiḥ105|
na śekuḥ samare sthātuṃ maghavaṃtaṃ yayustadā|
citraratha iti khyāto devaśśastrabhṛtāṃ varaḥ106|
yayau syaṃdanamāruhya yuddhaṃ prati dhanurdharaḥ|
abravīdvacanaṃ sopi senānyaṃ tu mahāsuram107|
yathā haṃsi mahāśūra surasenāṃ mudānvitaḥ|
sa tvaṃ praśaṃsanīyaśca śūrosi surasaṃmataḥ108|
hiraṇyākṣapriyaṃ karma kṛtaṃ yuddhe tvayādhunā|
idānīṃ mama bāṇaiśca gacchasva yamamaṃdiram109|
tataśca kālakeyastu smito vacanamabravīt|
puraiva vijito deva gaṇaḥ sarvaḥ pralīlayā110|
idānīṃ tu sthitaṃ yuddhe balaṃ sarvaṃ tu helayā|
yadi te nidhane prītirastīha surapuṃgava111|

ebhistvāṃ niśitairbāṇairnayāmi yamamaṃdiram|
ityuktvā paramakruddho bāṇamaṃtakasannibham112|
jaghāna samare vīrastribhiścicccheda soṃbare|
punarbāṇāṃśca samare yojayitvā drutaṃ ruṣā113|
jaghāna pracurāndaityāṃstāṃścakartta sa lāghavāt|
tatonyonyaṃ śaraistīkṣṇaiḥ kālānalasamaprabhaiḥ114|
yuddhe dhanuṣmatāṃ śreṣṭhaścicccheda bhuvi vegataḥ|
tadyuddhamabhavaddevadaityayordharmato bhṛśam115|
draṣṭukāmāgatāḥ pārśvamṛṣi devāḥ suroragāḥ|
evaṃ śatasahasrāṇi bāṇānāṃ vidhṛtāni ca116|
anyonyaṃ samare vīrau vijayāya virejatuḥ|
atha kruddho mahātejā gaṃdharvāṇāṃ patistadā117|
tribhirbibheda bāṇaiśca lalāṭe hṛdi paṃcabhiḥ|
saptabhirjaṭhare nābhau bastau tasya sa paṃcabhiḥ118|
śaraiḥ saṃpātito daityo mugdhaḥ kaśmalatāṃ gataḥ|

śithilīkṛtacāpaśca lebhe saṃjñāṃ cirādbalī119|
madhusaṃjñaṃ tribhirbāṇaissa bibheda surottamam|
cakartta dhanurastraiśca daityarājasya paśyataḥ120|
tato bāṇasahasraistu kālāṃtakasamaprabhaiḥ|
bibheda daityasiṃhaṃ tu surāṇāmuttamo balī121|
hatacetāḥ sa daityeṃdro bahuśoṇitasaṃsravaḥ|
vihvalo bahubāṇārtaḥ śūlaṃ jagrāha dānavaḥ122|
śūlahastasya tasyaiva caturbhisturagāṅśaraiḥ|

hatvā ca pātayāmāsa tribhiryaṃtārameva ca123|
jaghāna śūlamurvīṣṭhastato gaṃdharvasattamam|
vicakartta tribhirbāṇaiḥ śūlaṃ citraratho balī124|
śūlaṃ ca naṣṭakaṃ dṛṣṭvā hatabhogamivoragam|
gṛhītvā mudgaraṃ ghoraṃ pradudrāva suraṃ balī125|
sa mudgaraṃ samāyātaṃ daityasenādhipaṃ tadā|
vicakartta śiro dehādardhacaṃdreṇa saṃbhramāt126|

sa papāta mahīpṛṣṭhe saṃcacāla vasuṃdharā|
tato daityagaṇāḥ sarve vimukhā vipradudruvuḥ127|
iti śrīpādmapurāṇe prathame srṣṭikhaṃḍe kālakeyavadhonāma paṃcaṣaṣṭitamo'dhyāyaḥ65|
|

English translation

Vyāsa said :

1. He, who would worship the lord of the Gaṇas in the Nāndimukha [1] , has everyone under his control, and his merit becomes inexhaustible.

2. A man obtains all (kinds of) prosperity in all sacrifices by means of (the recital of) the hymns ‘Gaṇānām tvā’ and would obtain heaven and salvation.

3. A wise man should draw the figure of Gaṇeśa on a clay idol, or in a picture (carved out) of stone or on the wood of the door, or in a pot.

4-5. A wise man, who, after having installed the idol of Gaṇeśa, even in any other place which would always be visible, would worship Gaṇeśa according to his capacity, fully gets his desired objects fulfilled. He has no difficulty and he would bring the three worlds under his control.

6. A student obtains knowledge from the Vedas and sacred texts, and also other knowledge (like that) of the fine arts, which is successful and which would give (i.e. lead) him (to) heaven.

7. A man longing for wealth, gets ample wealth and a good charming daughter, grandeur that is lawfully obtained, and a son giving (taking) the members of the family (to) salvation.

8. He is never troubled by diseases, or planets or evil spirits, horned animals, demons, lightning or robbers in a forest.

9. The king is not angry with him; plague does not occur in his house; he does not feel the dearth (of anything); he does not suffer from weakness after (i.e. due to his) having worshipped Gaṇeśa.

10. “(My) salutation to the chief of the Gaṇas, who removes all difficulties, who was worshipped even by gods for accomplishing their desired objects.”

11-12. The sacred formula is: “Om, salutation to Gaṇapati .” He, who would worship the protector of the Gaṇas, with flowers dear to Viṣṇu , and other fragrant flowers, with modakas , fruits, roots and other seasonal things, with curds and milk, pleasing musical instruments, and with incense and (other) fragrant (objects) obtains success in all undertakings.

13. He who especially offers money and materials of worship dear to him and cloth on his (i.e. Gaṇeśa’s) idol, has it (as reward) a lakh times.

14. In the proximity of the east, in the country of Bhāratavarṣa , on the southern bank of the Lauhitya (river), Vināyaka (i.e. Gaṇeśa remains) in the form of an idol.

15. For bringing about peace to all worlds, and removing obstacles he has stayed (there) by the order of Śiva and Pārvatī and with the consent of gods.

16. (A man) who has mastered the meaning of Vedas and sacred books, having worshipped that deity according to his capacity with collection of materials, becomes (identical with) Vināyaka.

17. A man having gone (i.e. who goes) round (Gaṇeśa's idol even) once, having seen (i.e. who sees) or having touched (i.e. who touches) his idol, obtains heaven eternally, and is always honoured by gods.

18. There is Śambhu Vināyaka for leading those who have been in contact with the mlecchas , who are good ascetics and for (granting) sons to all the people.

19. He, who, having bathed in the Lauhitya (river). would touch (the idol of) Gaṇeśa, becomes free from sins committed during seven births; there is no doubt about this.

20. (A woman) would not suffer from widowhood, one would not be reduced to poverty, nor would one have grief or jealousy for birth after birth after having reached Gaṇeśa.

21. There is no doubt that a man would repeatedly get success, enjoyments, fame and power by worshipping Gaṇeśa.

22. All desired objects perish by not worshipping him. All gods like Brahma , Viṣṇu and Śiva are pleased (if one performs his worship).

23-30. When Indra had not worshipped the bountiful Gaṇeśa, he was conquered by Hiraṇyākṣa in the battle with great demons led by Hiraṇyākṣa. Then, in the olden days, the gods remained powerless for a hundred years; and in the war between the gods and the demons, the gods were defeated. Then the gods told (this) to Śiva, the god of gods: "O sir, our kingdom has been conquered by the demons; our sacrifices are lost." In the meanwhile, Śiva said (these) words to the gods: "By Umā, who was pleased, and by me a boon is granted to Gaṇeśa: 'May gods attain great success by worshipping you. A man, who, through delusion, disregards (you), during great festival, would not attain success and would be defeated in a battle.' In the great sacrifice, you did not through disrespect and delusion, worship Gaṇeśa; therefore you have been defeated. Go quickly; offer an auspicious worship to the great Gaṇeśa, O you, who are conversant with the moral law, you will soon meet with success."

31. Then, having heard from Śiva's mouth, beneficial and wholesome words, the gods became glad, and all of them stood before Gaṇeśa.

The gods said :

32. O lord of the Gaṇas, O only guardian of all gods, O granter of heaven and enjoyments, our salutation to you; O Heramba , we bow to you with love.

33. O Heramba, we bow to you, who give (i.e. bring about) victory in all wars, who give success in all undertakings, who have great divine power and whose body is great.

34. We bow to Heramba, having one tusk, a prolonged mouth (i.e. a trunk), the highly intelligent god of great sages, gods and Indra.

35a. Forgive us (our fault viz.) that we did not formerly worship you at the sacrifice.

35b-37. Having heard the words of the gods, Gaṇeśa said (these) words: “O gods, choose from me the boon of your liking.” Then all gods like Indra, led by Bṛhaspati , said to Gaṇeśa: “Let victory be ours (i.e. Let us be victorious).” Hearing the words of the gods, Gaṇeśa said (these) words:

38-40. “O best gods, all right; may you have victory quickly.” Then all the hosts of gods, with their minds full of joy, worshipped Gaṇeśa with sandal, ornaments, divine incense fine garments, flowers like Pārijāta growing in (the) Nandana (garden), and other divine and attractive flowers. The lord of Gaṇas, worshipped by gods, said to the best gods:

41. “O gods, go to Viṣṇu, having a wonderful courage. Then, O gods, he will bring about your desired object.”

42. Then they, getting into their own respective chariots, went to the immutable Viṣṇu. The hosts of gods, having saluted him, who had put on a yellow garment (i.e. Viṣṇu), joyfully said to him:

43. “O great-souled Viṣṇu, having gone to Gaṇeśa, and having worshipped him, we have today come to you.”

44. Having heard these words of the gods, the imperishable Viṣṇu, spoke precisely: “I shall kill the preeminent demons.”

45. Having heard the nectar in the form of (these) words the gods being pleased and full of great joy worshipped him with the desired materials.

46-47. Viṣṇu again said to the gods led by Indra: “Collecting your own army, be ready without any distress. I shall vanquish the wicked ones as well as their army on all sides. Gathering the group of missiles, you remain fearless.”

48. All the best gods, having divine missiles, after having heard the words of Viṣṇu, got into (their) aeroplanes, and left.

49. The words of gods, uttered with joy, were heard by the spies of the demons. They reported the same to the very mighty Hiraṇyākṣa, (their) king.

50. The very powerful lord of the demons, having heard the words (as reported by his spies) got angry. The angry one called his ministers and said to them:

51-56. “Now all the wicked-minded gods like Indra, desiring to have Viṣṇu (as their leader), told everything to Śiva: ‘How shall we get victory, when the army of the demons is so fierce?’ Śiva said these words: ‘O gods, worship Gaṇeśa. By worshipping him you will (be able to) conquer the demons.’ Then the hosts of gods, who were delighted, worshipped the chief of the Gaṇas. The lord of the Gaṇas, being pleased, granted them a great (but) cruel boon: ‘Today you will conquer all demons.’ Then the gods, being (very) joyful, and desiring to kill us, told this to Viṣṇu. Having heard (the words) ‘all right’, from Viṣṇu, the fearless gods, seated in (their) chariots, and with weapons in their hands, stood (ready) for fighting with me. He who has whatever capacity to vanquish the gods should (now) speak out fully.”

57-59. Then, hearing the words of the king, Madhu said (these) words: “O king, I shall conquer Viṣṇu. Give me an assistant. When god Viṣṇu is conquered, all gods will certainly be frightened. Therefore, Viṣṇu, the conquerer of the enemies’ cities, will be our portion (i.e. we shall vanquish him). O king, we, with Dhundhu , Sunda , and the very mighty Kālakeya as assistants, will conquer Viṣṇu.”

60. In the entire army of the demons (these) four (viz. Madhu, Dhundhu, Sunda and Kālakeya) were very brave heroes resembling Death and had mastered the science of (employing) all weapons.

61. Bala then said (these) words: “I shall vanquish that Viṣṇu due to whom victory (of gods) is coming about. O king, this is my strong pledge.”

62. The two brothers, Namuci and Muci, proud of their might, said to the king: “We too, the mighty ones will conquer (the gods) with force.”

63. Jambha said these words: “I shall conquer Indra and (other gods) led by Indra. There is no doubt about it. O demons, give up your worry.”

64a. And Tripura said (these) words: “I shall conquer Vināyaka.”

64b-65a. Then, the mighty general Maya , the destroyer of gods, said: “With (the help of) the demons I shall (conquer) Kubera and all Hiraṇyakas.”

65b-67a. In the meanwhile, the best sage Nārada went and said to Hiraṇyākṣa: “I have come as a messenger of Viṣṇu. By our (i.e. my) words (i.e. order) abandon your kingdom, if you have interest in your life. Otherwise fight with me and go to the nether world.”

67b-69a. Then angrily he spoke these words to the best sage Nārada: “O brāhmaṇa , you are not to be killed. Quickly go (away) from my presence. See in front of you (i.e. under your very nose) the disaster and destruction of the gods. O brāhmaṇa, (see that) Viṣṇu, Śiva and others will, in a moment, meet with death.”

69b-70a. Saying so the lord of demons said to the General of his army: “Making the entire army ready, quickly bring all the chariots.”

70b-7la. Hearing the words of the king of demons the General of the army suddenly summoned the army. (The soldiers) getting frightened, came (there) quickly.

71b-72. The army (consisted of) thousands of crores (of soldiers) and of akṣauhiṇīs [2] . Each one of the brave soldiers had large vehicles, wonderful chariots, and elephants, camels and donkeys also.

73-74. Mounting on lions, tigers and buffaloes they proceeded. They filled the quarters with all musical instruments and many frightening roars like lions. The sea-coast, mountains, earth, and all the worlds were frightened. The oceans also were agitated.

75-76. Drums beaten by all gods gave out sounds. All the people and the residents of the three worlds were frightened by various other musical instruments of a deep sound (after they were) filled with air. Their desires were frustrated. They went to wage the great, fierce, bright war.

77. In the war they struck one another with iron bars, nooses, lances, swords, sticks, hatchets and sharp fierce arrows.

78-80. All the quarters were full with the weapons and missiles hurled in various ways. Their fight took place in big houses, on the ground, on mountains, in water, in temples, in the sky, on tops of mountains and on their peaks, in thickets, and in a great forest. Missiles in hundreds and thousands fell on the armies as the water of showers from clouds like Puṣkala [3] would fall in streams.

81. Some fell on the ground with their bodies pierced with arrows. Others (fell on the ground with their bodies struck with) missiles like śakti , pestles and lances and hatchets.

82. The brave, dauntless warriors, fighting justly in the war for their lord, fell (just) before their enemies (i.e. they did not run away from the battle-field) and went to the abodes of gods.

83. Others, who were timid and sinful, and who struck those running away from the battle-field, and who fought unjustly went to Yama 's abode.

84. The gods mounted upon elephants and on horses struck the enemies. Those brave (soldiers) desiring to fight and occupying chariots struck those (enemies) who had occupied chariots, and the foot-soldiers struck the foot-soldiers (in the enemy's army).

85-89a. They were glad, were full of energy, were most dutiful and full of power. The arms of some were cut off. The hair, heads and garments of some whose heads were broken with pestles, fell on the ground. (Some) very mighty (soldiers), with their waists pierced and broken, fell on the ground. The brave ones, decorated with divine ornaments, whose bodies received cuts and were pierced due to the falls of swords and with fierce hatchets, fell on the ground. The region became bright with heroes, elephants, horses, chariots, fallen ornaments, banners and flags.

89b-92a. At that time the whole earth with mountains, forests and groves was flooded with blood, during the war between the gods and the demons. The collection of materials there was eaten by many goblins. Demons and wolves drank ample blood. So also other hosts (of demons etc.) and of jackals and vultures gladly drank blood mixed with water.

92b-93. In the meanwhile, the learned Bṛhaspati, honoured by gods, muttered for gods, the lore that brings the dead back to life, which removed troubles, which was a divine and very powerful lore of Brahmā . I. 308

94. Then Dhanvantari , the physician of gods, gladly moved on the battle-field with the speed of mind (carrying) medicines with him and employing them.

95. Then the gods that were dead in the great war, again came back to life, were without any wound, endowed with power, and again fought very much.

96. Thus, a hundred thousand haughty (fighters of the) army of the demons, with their necks cut off with arrows fell down due to the merit (of the gods).

97. Then Siddhas , Cāraṇas , sages, semi-divine beings and hosts of celestial nymphs greeted (the gods) with cries of victory.

98a. Gandharvas sang songs and great sages praised (the gods).

98b-100. Then the very mighty and powerful foremost demon, the General of the demon-king, Kālakeya by name, seated in a chariot took his bow there (i.e. in the chariot) only, and the very mighty one killed groups of gods and made them dance on the ground. At that time the sky was screened with a continuous flow (i.e. volley) of arrows.

101. Arrows in thousands of crores fell on the army (of the gods). Then gods, not returning (i.e. not fleeing) from the battle fell (there).

102. All the Siddhas and Gandharvas ejected blood. Gods injured by the arrows dropped on the ground.

103. Certain prominent and very mighty gods who (had participated) in the war, pierced with hundreds and thousands and myriads of arrows fell on the ground.

104. All gods who remained in the chariots were vexed. Being tormented by the arrows they could not stand before (the demons).

105. He (i.e. Kalakeya) plunged into the (gods') army, as an elephant would plunge into a lake. Gods were hurt by his arrows strong like the thunderbolt and fire.

106-107. They could not stand in the battle-field, and then went to Indra. A god, known as Citraratha , best among the soldiers, and an archer, went to fight, after having got into a chariot; and he said (these) words to the great demon, the General (of the demons') army:

108-109. "Since, O you very brave (demon), you, full of joy, are killing the army of the gods, you deserve to be praised; you are brave and are liked by gods. You have now executed a mission dear to Hiraṇyākṣa; and now (pierced) by my arrows go to Yama's abode."

110-112a. Then Kālakeya smiled and said (these) words: "Formerly I have easily vanquished the entire host of gods. Now also (I shall) easily (conquer) the (gods') army that is standing (before me) in the battle. O best of gods, if you love death, then by (piercing you) with these sharp arrows, I shall take you to Yama's abode."

112b. Saying these words, he, who was extremely angry, struck (i.e. discharged) an arrow (at Citraratha).

113-114a. The hero (i.e. Citraratha) cut it off in the sky (itself, i.e. before it struck him), with three arrows. Angrily he again quickly employed arrows in the battle, and with dexterity killed many demons.

114b-115a. Then, in the battle, the best among archers speedily struck each other on the ground with sharp arrows resembling the destructive fire at the end of the world.

115b-116. That fight between the god and the demon was (fought) much justly. Sages, gods and divine serpents desiring to see (that fight) went there. Thus hundreds of thousands of arrows were directed (by them towards each other).

117-118. The two heroes shone (there) to conquer each other in the battle. Then the angry and very lustrous lord of the Gandharvas (i.e. Citraratha) pierced (Kālakeya) in his forehead with three arrows, in his chest with five arrows, in his belly and navel with seven arrows, and in his abdomen with five arrows.

119. The demon struck down with the arrows became confused and depressed in spirits. With his bow loosened, he, the powerful one, regained consciousness after a long time.

120. The god pierced the best demon, named Madhu, with three arrows. He cut off his bow (even) while the demon-king was observing it (i.e. under his very nose).

121. The best among gods, the powerful one (i.e. Citraratha) pierced (the body of) the demon-lion (i.e. the brave demon) with thousands of arrows, bright like god of death.

122. The lord of the Daityas , the demon, with his heart depressed, profusely bleeding, agitated and struck by many arrows, took up a spear.

123. He (i.e. Citraratha) struck and overthrew the horses of him who had (held) the spear in his hand, with four arrows, and his charioteer with three (arrows).

124. Then, remaining on the ground, he (i.e. Kālakeya) struck the best of the Gandharvas (with) the spear. The powerful Citraratha cut off the spear with three arrows.

125. The mighty (demon), seeing his spear destroyed, and resembling a serpent bereft of his hood, took up a mallet and rushed at the god.

126-127. Citraratha hastily cut off, with an arrow with a crescent-shaped head [4] , the head from the body of the lord of demons who approached him. He dropped on the ground, and the earth quaked. Then all the hosts of demons, with their faces turned away, fled.

[1]: [1] : Nāndīmukha—A śrāddha ceremony performed in memory of manes, preliminary to any festive occasion such as marriage etc.

[2]: [2] : Akṣauhiṇī—A large army consisting of 21870 chariots, as many elephants, 65610 horses, and 108350 foot-soldiers.

[3]: [3] : Puṣkala—An epithet of a class of clouds said to be the cause of drought or famine.

[4]: [4] : Ardhacandra—An arrow with a crescent-shaped head.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 66

The Slaying of Kāleya

Chapter 66 of 693 · 20 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
भ्रातरं निहतं दृष्ट्वा कालेयो नाम दानवः।
चित्ररथं प्रदुद्राव धृत्वा बाणं सकार्मुकम्१।
दृष्ट्वासुरं विधावंतं कालमृत्युसमप्रभम्।
अरौत्सीत्तं महावीर्यो जयंतः पाकशासनिः२।
अब्रवीच्च महातेजा दैतेयं सुरसत्तमः।
तथ्यं धर्माभिसंयुक्तं लोकद्वयहितं ध्रुवम्३।
शस्त्राभिघातदुःखार्तं कश्मलं चान्यसंयुतम्।
प्रभग्नं च निरस्तं च यो हंति स च बालिशः४।
सुचिरं रौरवं भुक्त्वा तस्य दासो भवेच्चिरम्।
तस्मान्मामुं प्रयुध्यस्व युद्धधर्मस्थितो भव५।
जयंतमब्रवीद्वाक्यं कालेयः क्रोधमूर्च्छितः।
निहत्य भ्रातृहंतारमथ त्वांहन्मि सांप्रतम्६।
ततस्तं चासुरश्रेष्ठं कालानलसमप्रभम्।
जयंतो निशितैर्बाणैर्जघान सुरसत्तमः७।

निचकर्त्त शरान्सोपि त्रिभिर्विव्याध चासुरः।
यथावृष्टिगणं प्राप्य नदी गैरिकवाहिनी८।
तथा तौ च महावीर्यौ न क्षीणौ न च कातरौ।
न शर्म परिलेभाते परस्परजयैषिणौ९।
अथ तस्य च दैत्यस्य धनुश्चिच्छेद चेषुणा।
यंतारं पंचभिर्बाणैः पातयामास भूतले१०।
अष्टाभिर्निशितैर्बाणैश्चतुरोश्वानपातयात्।
शक्तिं संगृह्य भूमिष्ठः कुमारं च जघान ह११।
गदया पीडितं साश्वं सवरूथं सकूबरम्।
पातयित्वा धरण्यां च सिंहनादं ननाद ह१२।
लाघवात्स धरां गत्वा गदापाणिरुपस्थितः।
वज्रपाताद्यथा शब्दो लोकानां दुःसहो भवेत्१३।
तथा तयोर्गदापाते शब्दः स्यातु मुहुर्मुहुः।
एवं तयोर्गदायुद्धं यावदब्दचतुष्टयम्१४।
प्रभग्ने ते गदे खस्थौ खड्गचर्मधरावुभौ।

तदा पदातिनोर्युद्धमद्भुतं लोमहर्षणं१५।
दृष्ट्वा च विस्मयं जग्मुर्देवासुरमहोरगाः।
खड्गपातैर्मुहुर्तांते तयोश्छिन्ने तु वर्मणी१६।
अभवत्खड्गयुद्धं च तयोर्युद्धातिशीलिनोः।
दधार चिकुरे तस्य जयंतो भीमविक्रमः१७।
शिरश्छित्वास्य खड्गेन पातयामास भूतले।
ततस्तु जयशब्देन देवाः सर्वे ननंदिरे१८।
प्रभग्ना दैत्यसंघाश्च दिशः सर्वाः प्रदुद्रुवुः१९।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे कालेयवधोनाम षट्षष्टितमोऽध्यायः६६।

Roman transliteration

vyāsa uvāca-
bhrātaraṃ nihataṃ dṛṣṭvā kāleyo nāma dānavaḥ|
citrarathaṃ pradudrāva dhṛtvā bāṇaṃ sakārmukam1|
dṛṣṭvāsuraṃ vidhāvaṃtaṃ kālamṛtyusamaprabham|
arautsīttaṃ mahāvīryo jayaṃtaḥ pākaśāsaniḥ2|
abravīcca mahātejā daiteyaṃ surasattamaḥ|
tathyaṃ dharmābhisaṃyuktaṃ lokadvayahitaṃ dhruvam3|
śastrābhighātaduḥkhārtaṃ kaśmalaṃ cānyasaṃyutam|
prabhagnaṃ ca nirastaṃ ca yo haṃti sa ca bāliśaḥ4|
suciraṃ rauravaṃ bhuktvā tasya dāso bhavecciram|
tasmānmāmuṃ prayudhyasva yuddhadharmasthito bhava5|
jayaṃtamabravīdvākyaṃ kāleyaḥ krodhamūrcchitaḥ|
nihatya bhrātṛhaṃtāramatha tvāṃhanmi sāṃpratam6|
tatastaṃ cāsuraśreṣṭhaṃ kālānalasamaprabham|
jayaṃto niśitairbāṇairjaghāna surasattamaḥ7|

nicakartta śarānsopi tribhirvivyādha cāsuraḥ|
yathāvṛṣṭigaṇaṃ prāpya nadī gairikavāhinī8|
tathā tau ca mahāvīryau na kṣīṇau na ca kātarau|
na śarma parilebhāte parasparajayaiṣiṇau9|
atha tasya ca daityasya dhanuścciccheda ceṣuṇā|
yaṃtāraṃ paṃcabhirbāṇaiḥ pātayāmāsa bhūtale10|
aṣṭābhirniśitairbāṇaiścaturośvānapātayāt|
śaktiṃ saṃgṛhya bhūmiṣṭhaḥ kumāraṃ ca jaghāna ha11|
gadayā pīḍitaṃ sāśvaṃ savarūthaṃ sakūbaram|
pātayitvā dharaṇyāṃ ca siṃhanādaṃ nanāda ha12|
lāghavātsa dharāṃ gatvā gadāpāṇirupasthitaḥ|
vajrapātādyathā śabdo lokānāṃ duḥsaho bhavet13|
tathā tayorgadāpāte śabdaḥ syāttu muhurmuhuḥ|
evaṃ tayorgadāyuddhaṃ yāvadabdacatuṣṭayam14|
prabhagne te gade khasthau khaḍgacarmadharāvubhau|

tadā padātinoryuddhamadbhutaṃ lomaharṣaṇaṃ15|
dṛṣṭvā ca vismayaṃ jagmurdevāsuramahoragāḥ|
khaḍgapātairmuhūrtāṃte tayośchinne tu varmaṇī16|
abhavatkhaḍgayuddhaṃ ca tayoryuddhātiśīlinoḥ|
dadhāra cikure tasya jayaṃto bhīmavikramaḥ17|
śiraśchitvāsya khaḍgena pātayāmāsa bhūtale|

tatastu jayaśabdena devāḥ sarve nanaṃdire18|
prabhagnā daityasaṃghāśca diśaḥ sarvāḥ pradudruvuḥ19|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe kāleyavadhonāma ṣaṭṣaṣṭitamo'dhyāyaḥ66|

English translation

Vyāsa said :

1. Seeing his brother killed, the demon Kāleya , holding an arrow with a bow rushed at Citraratha .

2-3a. Jayanta , the. very mighty son of Indra , seeing the demon like death at the end of the world, rushing (at Citraratha), stopped him; and the best and very powerful god (i.e. Jayanta) said to the demons:

3b-5. “The truth supported by Dharma and certainly beneficial in the two (i.e. this and the next) worlds is: He, who strikes (a rival warrior) who is afflicted with the pain due to a wound caused by the stroke of a weapon, who is depressed in spirits, who is fighting with another (warrior), who is broken or thrown away (i.e. defeated), is childish. After having enjoyed (i.e. lived in) the Raurava (hell) he becomes the slave of him (whom he strikes). Therefore, do not fight with him (i.e. Citraratha). Follow the rules of a just war.”

6. Kāleya, mad with anger, said (these) words to Jayanta: “Having killed him who killed my brother, I shall now kill you.”

7. Then Jayanta, the best among gods, struck, with sharp arrows, the greatest demon, resembling fire at the end of the world.

8-9. The demon too cut them off with three arrows, and struck him. Like a river rising from a mountain and receiving a series of showers, the two very mighty ones did not become weak or discouraged. The two, desiring to conquer each other, did not get pleasure.

10-ll. Then he (i.e. Jayanta) cut off the demon’s bow with an arrow. With five arrows he caused the charioteer to fall on the ground. He also struck down the four horses (of the demon’s chariot) with eight sharp arrows. He too, took the (missile called) śakti , and struck Jayanta (with it).

12-13. (After having) hurt him with a mace, and struck him down along with the fender [1] and the pole of his chariot, he, roared like a lion quickly going down (i.e. jumping on) the ground; he stood there with a mace in his hand. As the sound of the fall of the thunderbolt would be unbearable to the worlds, so the sound of the repeated strokes with their maces (was unbearable).

14-15. In this way their mace-fight lasted for fourteen years. When their maces were broken, both remained in the sky with swords and armours. At that time, gods and great divine serpents were amazed on seeing the wonderful and thrilling fight of the two foot-soldiers.

16-17. After some time their armours were cut off due to the strokes of the swords. The two, very much disposed to fighting, fought with swords. Jayanta, of a fearful valour, seized the hair of his (i.e. the demon’s) head.

18-19. Having cut off his head with the stroke of his sword, he knocked him down on the ground. Then all the gods rejoiced with (i.e. the demon’s) head and uttered the cry of victory. The hosts of demons, that were shattered, fled in all directions.

[1]: [1] : Varūtha—A fender with which a chariot is provided as a defence against collision with the Kūbara—the pole of a carriage to which the yoke is fixed.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 67

The Slaying of Bala and Namuci

Chapter 67 of 693 · 52 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
एतच्छ्रुत्वा तु दैत्येंद्रो हिरण्याक्षो महाबलः।
सरोषश्चाताम्राक्षो ह्यसुरानादिदेश ह१।
स्वयं गच्छामि युद्धाय देवानां विजिघांसया।
नागच्छंति न युद्धंते तेन मार्गाद्विशन्त्वितः२।
एतच्छ्रुत्वा तु वचनं शेषा दैत्यगणाधिपाः।
युद्धाय प्रययुः सर्वे शूलपाशातिपंडिताः३।
अधिकं पूर्वसैन्याश्च तथा शतगुणैरपि।
निरंतरं तथाकाशं प्रययुर्युद्धकांक्षिणः४।
ततो रुद्रास्स साध्याश्च विश्वे च वसवस्तथा।
स्कंदश्च गणपश्चैव विष्णुजिष्णुपुरोगमाः५।
सर्वे योद्धुं गतास्ते च हृष्टा रणसमुत्सुकाः।
एतस्मिन्नंतरे युद्धं देवदानवयोरपि६।
न भूतं न श्रुतं पूर्वं सर्वलोकभयंकरम्।
शस्त्रास्त्रैर्बहुधा युक्तं शिबिरेणेव काननम्७।

धरां स्वर्गौक आकाशं संरुध्य युद्धमाबभौ।
अन्योन्यं जघ्नुराकाशे तथान्योन्यं महीतले८।
शक्तिभिर्मुसलैर्भल्लैर्बहुभिः शरवृष्टिभिः।
दारुणैः खड्गपातैश्च तथा चक्रपरश्वधैः९।
अन्यायुधैश्च विविधैर्निर्जघ्नुस्ते परस्परम्।
अभवन्घोररूपाणि धराकाशे व्ययानि च१०।
शस्त्रैः शरैरसृक्पातैः कंकवायसजंबुकैः।
यथा मुसलधाराभिर्घना वर्षंति लोहितम्११।
तथैव क्षतजैः स्रस्तैः स्वाङ्गाच्च देवदानवाः।
केचित्पतंति मुह्यंति स्खलंति च हसंति च१२।
मुंचंति चार्तनादांश्च सिंहनादं मुहुर्मुहुः।
केषांचिद्बाहवश्छिन्नाश्छिन्नपादास्तथापरे१३।
छिन्नपाश्चोदराः केचिन्निपेतुः शतशो भुवि।
कोटिकोटिसहस्राणि गजवाज्यसुराणि च१४।
अपतन्धरणीपृष्ठे रक्तौघे बहुधा भुवि।

ततस्तु धरणीपृष्ठे त्वभवल्लोहितार्णवः१५।
विपरीतास्ततो नद्यः सद्यस्तत्र विसुस्रुवुः।
तृणकाष्ठपरास्तत्र शक्तयो दारुसंचयाः१६।
मुद्गरा मुसलाः शूला मकराद्या भवंति च।
जयंतिका ध्वजा मीनाः कमठाश्चर्मकायकाः१७।
शरादिभिर्महोष्ट्रैश्च निरुद्धाः प्रचुरैस्तथा।
केशचामरशैवालाः संपूर्णास्तास्ततःस्ततः१८।
पतद्भिश्च तथान्यैश्च विविधैः क्षतजार्णवः।
तदा वसुंधरा सर्वा सशैलवनकानना१९।
रुधिरौघा महाघोरा सर्वलोकभयंकरा।
स्कंदस्य शक्तिपातेन गता दैत्या यमक्षयम्२०।
पर्शुना परमेणैव अग्निनाग्निशिखैः शरैः।
वरुणस्य च पाशेन बद्धा मग्ना यमक्षये२१।
येषां पुत्रैश्च पौत्रैश्च पुरोगैः सचिवैस्तथा।
निपातिताश्च दैतेयाः शरशक्त्यृष्टिवृष्टिभिः२२।

ग्रहैश्च श्वसनैरेव यक्षगंधर्वकिन्नरैः।
महत्या गदया चैव कुबेरेण च धीमता२३।
घनानां निकरैर्वज्रैस्तुषारैर्विधुनेरितैः।
पन्नगानां विषैर्घोरैर्दैत्याः पेतुर्धरातले२४।
अन्यैश्च विविधैर्देवैः कोटिकोटिसहस्रशः।
पातिताः प्रययुस्सर्वे धरण्यां तु गतासवः२५।
देहांस्त्यक्त्वा दिवं यांति केचिच्च यममंदिरम्।
केचिद्गच्छंति पातालं पुण्यापुण्यप्रयोगतः२६।
एतस्मिन्नंतरे वेदाञ्जजल्पुः परमर्षयः।
स्वस्त्यस्तु ब्राह्मणेभ्यश्च गोभ्यः स्त्रीभ्यस्तपस्विषु२७।
प्रयुध्यमानेष्वन्येषु सांप्रतं सर्वजंतुषु।
विबुधैरर्दिता दैत्याः शेषाः पर्वतमाश्रिताः२८।
प्रजग्मुश्च दिशः सर्वाः कातरा रणभीरवः।
दैत्यव्यूहे प्रभग्ने च बलो नाम महाबलः२९।
अर्दयामास देवांश्च संयम्याग्निसमैः शरैः।

तस्य बाणार्दिता देवा बहवो बलदर्पिताः३०।
पतिता धरणीपृष्ठे केचिद्भग्ना रणाजिरे।
दृष्ट्वा तस्य महत्कर्म दारुणं लोकभीषणम्३१।
शशंसुर्ऋषयो देवास्तत्र शिष्टाः प्रचुक्रुशुः।
अथ क्रुद्धो महातेजाश्शतक्रतुररिंदमः३२।
जघान शरसंदोहैर्बलं बलवतां वरम्।
सोपि क्रुद्धो बलो युद्धे तथा शक्रं ससंभ्रमः३३।
रुधिरेणावसिक्तांगौ प्रसृतेन महाबलौ।
तौ यथा माधवे मासि पुष्पितौ किंशुकद्रुमौ३४।

चक्राणि च सहस्राणि शूलानि मुसलानि च।
निचखान रणे शक्रे चपले चासुरोत्तमः३५।
तानि चक्राणि शूलानि निचकर्त्त शरोत्तमैः।
सुरराट्सहसा भ्रांतो लीलया समरे बली३६।
स च दैत्यो महातेजाः शक्त्या चैव पुरंदरम्।
निजघान तदा तूर्णं गजस्थं च स्तनांतरे३७।

तया विनिहतः शक्रः प्रचचाल गजोपरि।
लब्धसंज्ञो बलं जिष्णुर्बिभेद दनुजं क्षणात्३८।
रथसंस्थस्य हस्तौ च धनुश्चिच्छेद चेषुणा।
चर्मतीक्ष्णं ध्वजं तस्य शरेणैकेन वीरहा३९।
चतुर्भिर्निशितैर्बाणैर्विव्याध चतुरो हयान्।
शरेणैकेन सूतस्य शिरश्चिच्छेद तत्क्षणात्४०।
छिन्नधन्वा हतरथो हताश्वो हतसारथिः।
निपत्य मूर्च्छितः पृथ्व्यां मुहुर्तान्मृत्युमाप सः४१।
अथ क्रुद्धो महादैत्यो नमुचिः सुरदर्पहा।
गदामादाय सहसा स जघान महागजम्४२।
यथा मेरुगिरेः शृंगे वज्रपातो भवेद्ध्रुवम्।
तथैव च महाशब्दो ह्यभवल्लोमहर्षणः४३।
प्रहारेणार्दितः पद्मी संचचाल स विह्वलः।
रुधिरेणावसिक्तांगो विमुखो वेदनातुरः४४।
शतक्रतुं विधावंति शतशोथ सहस्रशः।

अर्धचंद्रैक्षुरप्रैश्च चिच्छेद पाकशासनः४५।
जंतुभिस्तस्य मायाभिरर्दितास्सुरपुंगवाः।
भूमौ निपतिताः केचित्केचित्सुप्ता रथोपरि४६।
दृष्ट्वा तस्य महत्कर्म माधवो विशिखांस्तथा।
जंतुभूतान्स चक्रेण चिच्छेद देहलग्नकान्४७।
ततो जिष्णुस्त्रिभिर्बाणैः पातयामास भूतले।
पृथिव्यां पतितो दैत्यो मूर्च्छितस्खलितः पुनः४८।
दधार मुद्गरं घोरं शक्रं हंतुं समुद्यतः।
ततो जघान मघवा कुलिशेन महासुरम्४९।
स पपात महीपृष्ठे क्षतवक्षा महाबलः।
साधुसाध्विति देवाश्च सिद्धाश्चैव महर्षयः५० 1.67.50
अपूजयंस्तदा शक्रं बहुभिः पुष्पवृष्टिभिः।
ततो दैत्यगणाः सर्वे भीतास्तत्र प्रदुद्रुवुः।
गीतं गायंति गंधर्वा ननृतुश्चाप्सरोगणाः५१।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे बलनमुचिवधोनाम सप्तषष्टितमोऽध्यायः६७।

Roman transliteration

vyāsa uvāca-
etacchrutvā tu daityeṃdro hiraṇyākṣo mahābalaḥ|
saroṣaścātitāmrākṣo hyasurānādideśa ha1|
svayaṃ gacchāmi yuddhāya devānāṃ vijighāṃsayā|
nāgacchaṃti na yuddhyaṃte tena mārgādviśantvitaḥ2|
etacchrutvā tu vacanaṃ śeṣā daityagaṇādhipāḥ|
yuddhāya prayayuḥ sarve śūlapāśātipaṃḍitāḥ3|
adhikaṃ pūrvasainyāśca tathā śataguṇairapi|
niraṃtaraṃ tathākāśaṃ prayayuryuddhakāṃkṣiṇaḥ4|
tato rudrāssa sādhyāśca viśve ca vasavastathā|
skaṃdaśca gaṇapaścaiva viṣṇujiṣṇupurogamāḥ5|
sarve yoddhuṃ gatāste ca hṛṣṭā raṇasamutsukāḥ|
etasminnaṃtare yuddhaṃ devadānavayorapi6|
na bhūtaṃ na śrutaṃ pūrvaṃ sarvalokabhayaṃkaram|
śastrāstraibarhudhā yuktaṃ śiśireṇeva kānanam7|

dharāṃ svargauka ākāśaṃ saṃrudhya yuddhamābabhau|
anyonyaṃ jaghnurākāśe tathānyonyaṃ mahītale8|
śaktibhirmusalairbhallairbahubhiḥ śaravṛṣṭibhiḥ|
dāruṇaiḥ khaḍgapātaiśca tathā cakraparaḥśvadhaiḥ9|
anyāyudhaiśca vividhairnirjaghnuste parasparam|
abhavanghorarūpāṇi dharākāśe vyayāni ca10|
śastraiḥ śarairasṛkpātaiḥ kaṃkavāyasajaṃbukaiḥ|
yathā musaladhārābhirghanā varṣaṃti lohitam11|
tathaiva kṣatajaiḥ srastaiḥ svāṅgācca devadānavāḥ|
kecitpataṃti muhyaṃti skhalaṃti ca hasaṃti ca12|
muṃcaṃti cārtanādāṃśca siṃhanādaṃ muhurmuhuḥ|
keṣāṃcidbāhavaśchinnāśchinnapādāstathāpare13|
chinnapārśvodarāḥ kecinnipetuḥ śataśo bhuvi|
koṭikoṭisahasrāṇi gajavājyasurāṇi ca14|
apatandharaṇīpṛṣṭhe raktaughe bahudhā bhuvi|

tatastu dharaṇīpṛṣṭhe tvabhavallohitārṇavaḥ15|
viparītāstato nadyaḥ sadyastatra visusruvuḥ|
tṛṇakāṣṭhaparāstatra śaktayo dārusaṃcayāḥ16|
mudgarā musalāḥ śūlā makarādyā bhavaṃti ca|
jayaṃtikā dhvajā mīnāḥ kamaṭhāścarmakāyakāḥ17|
śarādibhirmahoṣṭraiśca niruddhāḥ pracuraistathā|
keśacāmaraśaivālāḥ saṃpūrṇāstātataḥstataḥ18|
patadbhiśca tathānyaiśca vividhaiḥ kṣatajārṇavaḥ|
tadā vasuṃdharā sarvā saśailavanakānanā19|
rudhiraughā mahāghorā sarvalokabhayaṃkarā|
skaṃdasya śaktipātena gatā daityā yamakṣayam20|
parśunā parameṇaiva agnināgniśikhaiḥ śaraiḥ|
varuṇasya ca pāśena baddhā magnā yamakṣaye21|
yeṣāṃ putraiśca pautraiśca purogaiḥ sacivaistathā|
nipātitāśca daiteyāḥ śaraśaktyṛṣṭivṛṣṭibhiḥ22|

grahaiśca śvasanaireva yakṣagaṃdharvakinnaraiḥ|
mahatyā gadayā caiva kubereṇa ca dhīmatā23|
ghanānāṃ nikarairvajraistuṣārairvidhuneritaiḥ|
pannagānāṃ viṣairghorairdaityāḥ peturdharātale24|
anyaiśca vividhairdevaiḥ koṭikoṭisahasraśaḥ|
pātitāḥ prayayussarve dharaṇyāṃ tu gatāsavaḥ25|

dehāṃstyaktvā divaṃ yāṃti kecicca yamamaṃdiram|
kecidgacchaṃti pātālaṃ puṇyāpuṇyaprayogataḥ26|
etasminnaṃtare vedāñjajalpuḥ paramarṣayaḥ|
svastyastu brāhmaṇebhyaśca gobhyaḥ strībhyastapasviṣu27|
prayudhyamāneṣvanyeṣu sāṃprataṃ sarvajaṃtuṣu|
vibudhairarditā daityāḥ śeṣāḥ parvatamāśritāḥ28|
prajagmuśca diśaḥ sarvāḥ kātarā raṇabhīravaḥ|
daityavyūhe prabhagne ca balo nāma mahābalaḥ29|
ardayāmāsa devāṃśca saṃyamyāgnisamaiḥ śaraiḥ|

tasya bāṇārditā devā bahavo baladarpitāḥ30|
patitā dharaṇīprṣṭhe kecidbhagnā raṇājire|
dṛṣṭvā tasya mahatkarma dāruṇaṃ lokabhīṣaṇam31|
śaśaṃsurṛṣayo devāstatra śiṣṭāḥ pracukruśuḥ|
atha kruddho mahātejāśśatakraturariṃdamaḥ32|
jaghāna śarasaṃdohairbalaṃ balavatāṃ varam|
sopi kruddho balo yuddhe tathā śakraṃ sasaṃbhramaḥ33|
rudhireṇāvasiktāṃgau prasṛtena mahābalau|
tau yathā mādhave māsi puṣpitau kiṃśukadrumau34|
cakrāṇi ca sahasrāṇi śūlāni musalāni ca|
nicakhāna raṇe śakre capale cāsurottamaḥ35|
tāni cakrāṇi śūlāni nicakartta śarottamaiḥ|
surarāṭsahasā bhrāṃto līlayā samare balī36|
sa ca daityo mahātejāḥ śaktyā caiva puraṃdaram|
nijaghāna tadā tūrṇaṃ gajasthaṃ ca stanāṃtare37|

tayā vinihataḥ śakraḥ pracacāla gajopari|
labdhasaṃjño balaṃ jiṣṇurbibheda danujaṃ kṣaṇāt38|
rathasaṃsthasya hastau ca dhanuściccheda ceṣuṇā|
carmatīkṣṇaṃ dhvajaṃ tasya śareṇaikena vīrahā39|
caturbhirniśitairbāṇairvivyādha caturo hayān|
śareṇaikena sūtasya śiraścicchedha tatkṣaṇāt40|
chinnadhanvā hataratho hatāśvo hatasārathiḥ|
nipatya mūrcchitaḥ pṛthvyāṃ muhūrtānmṛtyumāpa saḥ41|
atha kruddho mahādaityo namuciḥ suradarpahā|
gadāmādāya sahasā sa jaghāna mahāgajam42|
yathā merugireḥ śṛṃge vajrapāto bhaveddhruvam|
tathaiva ca mahāśabdo hyabhavallomaharṣaṇaḥ43|
prahāreṇārditaḥ padmī saṃcacāla sa vihvalaḥ|
rudhireṇāvasiktāṃgo vimukho vedanāturaḥ44|
śatakratuṃ vidhāvaṃti śataśotha sahasraśaḥ|

ardhacaṃdraikṣuḥrapraiśca ciccheda pākaśāsanaḥ45|
jaṃtubhistasya māyābhirarditāssurapuṃgavāḥ|
bhūmau nipatitāḥ kecitkecitsuptā rathopari46|
dṛṣṭvā tasya mahatkarma mādhavo viśikhāṃstathā|
jaṃtubhūtānsa cakreṇa ciccheda dehalagnakān47|
tato jiṣṇustribhirbāṇaiḥ pātayāmāsa bhūtale|
pṛthivyāṃ patito daityo mūrcchitaskhalitaḥ punaḥ48|
dadhāra mudgaraṃ ghoraṃ śakraṃ haṃtuṃ samudyataḥ|
tato jaghāna maghavā kuliśena mahāsuram49|
sa papāta mahīpṛṣṭhe kṣatavakṣā mahābalaḥ|
sādhusādhviti devāśca siddhāścaiva maharṣayaḥ50 1.67.50

apūjayaṃstadā śakraṃ bahubhiḥ puṣpavṛṣṭibhiḥ|
tato daityagaṇāḥ sarve bhītāstatra pradudruvuḥ|
gītaṃ gāyaṃti gaṃdharvā nanṛtuścāpsarogaṇāḥ51|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe balanamucivadhonāma saptaṣaṣṭitamo'dhyāyaḥ67|

English translation

Vyāsa said :

1. Hearing this (i.e. these words), the very mighty Hiraṇyākṣa , the lord of the demons, with his eyes very red with anger, directed the demons (thus):

2. “With a desire to kill the gods I shall myself go to fight (with them, so that) they will not come and will not fight; let them not come this way.”

3. Hearing these words, the rest of the chiefs of the hosts of demons, all very skilled in using lances and nooses, went to fight (with the gods).

4. They were hundred times more than the former army. Desiring to fight they frequently rose to the sky.

5-6a. Then the Rudras [1] with the Sādhyas , all the Vasus , Skanda , and the lord of the Gaṇas (i.e. Gaṇeśa), led by Viṣṇu and Indra —all these, being delighted and eager to fight, went to fight.

6b-7. In the meanwhile, the war that took place between the gods and the demons which was full of (i.e. in which) various weapons and missiles (were used) like a grove with frost, was such the like of which did not take place before, was not heard of, and was fearful to all the worlds.

8-9. The war appeared to screen the earth, heaven, (other) shelters like the sky (etc.). The (rival warriors) struck each other with the (missiles called) śakti , pestles, lances, with volleys of arrows, with fearful strokes of swords, and with discs and hatchets in the sky and on the ground.

10-11. With other various kinds of weapons also they struck each other. There was a destruction of a terrible nature on the earth and in the sky due to weapons, arrows, bleeding and (also done by) herons, crows and foxes. As the clouds shower pestle-like streams, in the same way gods and demons showered blood oozing (from their wounds).

12-15. Some fell, some swooned, some tumbled, some laughed, some gave out piteous cries, and some repeatedly roared like lions. The arms of some were cut off; the legs of (some) others were cut off; others with their sides, abdomens cut off lay in hundreds on the ground. Crores of thousands of elephants, horses and demons fell variously on the ground in the stream of blood. So there was an ocean of blood on the ground.

16. From there inauspicious rivers (i.e. streams of blood) flew there. They had grass and wood, missiles like śaktis and heaps of wood in them.

17. There were mallets, pestles, lances, crocodiles, flags, fish, tortoises with (only) skin (left).

18. They were (i.e. their flow was) checked by arrows etc., and by many great camels. They were having the moss in the form of hair and chowries.

19-21. There was (formed) a great ocean of blood due to many other beings falling therein. At that time the entire earth with mountains, forests and thickets was having the stream of blood, was very terrible, and caused fear to all people. Due to the fall of (the missile called) śakti caused by Kārtikeya , the demons went to Yama 's abode. Suppressed by the great axe, by fire, by arrows with fire-flames and by Varuṇa 's noose they (i.e. the demons) plunged into Yama's abode.

22-26. The demons, who were struck down by the sons, grandsons, and ministers (of Kartikeya etc.) with the showers of arrows and śaktis, (the demons who were struck down) by the planets, winds, Yakṣas , Gandharvas , Kinnaras and by the intelligent Kubera with his mace, and with the multitudes of clouds, thunderbolts and snow discharged by the moon, dropped down on the ground due to the terrible poisons of the snakes. They (i.e. the demons) knocked down in thousands of crores by other gods, all fell lifeless to the ground. Casting their bodies some went to heaven and some to Yama's abode. Some due to the working of their merit or sin went to the nether world.

27. In the meanwhile, the great sages recited the Vedas ; (they said:) "May it be well with the brāhmaṇas , cows, women and ascetics."

28-29a. When, now, all the other beings are fighting, the rest of the demons, troubled by gods, resorted to mountains; the cowards, afraid of fighting, went into all the directions.

29b-3la. When the army of the demons was broken (i.e. defeated), a very mighty (demon) named Bala , restrained and troubled the gods with arrows. Many gods, who were proud of their power, being tormented by his arrows fell down on the ground, and some were defeated in the battle.

31 b-32a. Seeing his great, fierce act, frightening the worlds, sages praised it (while) the remaining gods were crying.

32b-33. Then the angry Indra, the subduer of enemies, possessing great lustre, struck his (i.e. Bala's) army and him, the best among the powerful, with volleys of arrows. He, the angry and powerful one, hastily struck Indra in the same way in the battle.

34-36. The two, very mighty ones (i.e. Bala and Indra), with their bodies moistened with blood spreading forth, (appeared) like the blossomed Kiṃśuka trees in the spring. The best demon (i.e. Bala) pierced (the body of) Indra (i.e. threw at him) by thousands of discs, lances and pestles in the battle. Moving to and fro the mighty king of gods easily cut off those lances and pestles.

37. Then that demon of great lustre quickly struck, with (the missile called) śakti, Indra, who was mounted upon an elephant, between his breasts.

38. Struck with it, Indra trembled on the elephant. Regaining consciousness, Indra, in a moment, pierced the mighty demon.

39. With an arrow he cut off the hands and the bow of him (i.e. of Bala) who was seated in a chariot. The killer of soldiers cut off his hand, shield and flag with an arrow.

40-41. With four sharp arrows he pierced his four horses. That moment only he cut off the charioteer's head with one arrow. He, with his arrow cut off, his chariot destroyed and with his horses and charioteer killed, fell unconscious on the ground, and died in a short time.

42. Then the angry, great demon, Namuci , who destroyed the pride of the gods, took a mace and suddenly struck (Indra's) great elephant.

43. The great thrilling sound (of the fall of the mace) certainly resembled the sound produced by the fall of the thunderbolt on the peak of the Meru mountain.

44. The elephant, tormented by the stroke and being alarmed, with his body moistened with blood, and afflicted by agony, went away with his face turned away.

45. Many (demons) in hundreds and thousands rushed at Indra. He cut them off with crescent-shaped arrows and arrows with sharp horse-shoe-shaped heads.

46. The best gods were troubled by the illusory creatures

of (i.e. created by) him. Some fell on the ground; some lay on the chariot.

47. Seeing his great deed, Viṣṇu then cut off with his discus those arrows that had turned into creatures and that had stuck to the bodies (of the gods).

48. Then Viṣṇu struck him down on the ground with three-arrows. The demon who had fallen on the ground became unconscious, and again tumbled.

49. He took up a terrible hammer and was ready to strike Indra. Then Indra killed the great demon with his thunderbolt.

50-51. With his chest wounded the very mighty (demon) fell on the ground. The gods, the Siddhas and the great sages (said:) 'Well (done), well (done)', and with many showers of flowers honoured Indra at that time. Then all the hosts of demons, being frightened, fled away. The Gandharvas sang songs, the groups of celestial nymphs danced.

[1]: [1] : Rudra—Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of that group.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 68

The Slaying of Muci

Chapter 68 of 693 · 10 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
बलं च निहतं दृष्ट्वा नमुचिं च स्वकाग्रजम्।
मुचिस्तत्राब्रवीद्वाक्यं ज्येष्ठो मे सूदितस्त्वया१।
परोक्षेणाधुना त्वां च शरैर्नेष्यामि भास्करिम्।
तमब्रवीन्महातेजाः शक्रः सर्वसुरार्चितः२।
भ्रातुस्ते धर्मपंथानमिदानीं लप्स्यसे ध्रुवम्।
वह्नेरुष्णमविज्ञाय प्रमोहाच्छलभा यथा३।
सहसा प्रविशंत्यग्निं तथा मां योद्धुमिच्छसि।
एवं ब्रुवाणमिन्द्रं च जघान विशिखैस्त्रिभिः४।
स चिच्छेद त्रिभिर्बाणैः शक्रः परपुरंजयः।
ततो जघान दशभिरिंद्रमैरावणं त्रिभिः५।
सप्तभिर्मातलिं छित्वा नादैरुच्चैर्ननाद ह।
शक्रं प्रति पुनर्दैत्यो भ्रामयामास संभ्रमात्६।
आयसीं तां गदां कोपान्महाबलपराक्रमः।
ततस्तु लाघवाच्छक्रो जघान कुलिशेन हि७।

भिदुरस्यावपातेन गतासुर्निपपात ह।
दनुजस्य प्रपातेन संचचाल वसुंधरा८।
देवाः प्रचक्रुर्नृत्यानि दानवा विप्रदुद्रुवुः९।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे मुचिवधोनामाष्टषष्टितमोऽध्यायः६८।

Roman transliteration

vyāsa uvāca-
balaṃ ca nihataṃ dṛṣṭvā namuciṃ ca svakāgrajam|
mucistatrābravīdvākyaṃ jyeṣṭho me sūditastvayā1|
parokṣeṇādhunā tvāṃ ca śarairneṣyāmi bhāskarim|
tamabravīnmahātejāḥ śakraḥ sarvasurārcitaḥ2|
bhrātuste dharmapaṃthānamidānīṃ lapsyase dhruvam|
vahneruṣṇamavijñāya pramohācchalabhā yathā3|
sahasā praviśaṃtyagniṃ tathā māṃ yoddhumicchasi|
evaṃ bruvāṇamindraṃ ca jaghāna viśikhaistribhiḥ4|
sa ciccheda tribhirbāṇaiḥ śakraḥ parapuraṃjayaḥ|
tato jaghāna daśabhiriṃdramairāvaṇaṃ tribhiḥ5|
saptabhirmātaliṃ chitvā nādairuccairnanāda ha|
śakraṃ prati punardaityo bhrāmayāmāsa saṃbhramāt6|

āyasīṃ tāṃ gadāṃ kopānmahābalaparākramaḥ|
tatastu lāghavācchakro jaghāna kuliśena hi7|

bhidurasyāvapātena gatāsurnipapāta ha|
danujasya prapātena saṃcacāla vasuṃdharā8|
devāḥ pracakrurnṛtyāni dānavā vipradudruvuḥ9|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe mucivadhonāmāṣṭaṣaṣṭitamo'dhyāyaḥ68|

English translation

Vyāsa said :

1-2a. Seeing Bala and his elder brother Namuci killed (by Indra), Muci then said (these) words (to Indra:) “You have killed my eldest brother; I shall now invisibly take you with my arrows to the abode of the son of Bhāskara (i.e. Yama).”

2b-4a. To him, the very lustrous Indra, revered by all gods, said: “You will now certainly follow the path of death of (i.e. traversed by) your brother. You desire to fight with me as the locusts, through folly, suddenly enter fire without realising its heat.”

4b-6a. He struck Indra, who was speaking thus, with three arrows. Indra, the conqueror of the enemies’ cities, cut them off with three arrows. Then he struck Indra with ten arrows, and Airāvaṇa with five. Having pierced Mātali (Indra’s charioteer) with seven (arrows) he roared loudly.

6b-9. Then the demon of great might and valour angrily brandished an iron mace at Indra. Then Indra dexterously struck him with his thunderbolt. Due to the fall of the thunderbolt, he fell down dead. Due to the fall of the demon the earth trembled. The gods danced and the demons ran away.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 69

The Slaying of Tāreya

Chapter 69 of 693 · 24 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
तारेयो बलसंपन्नः शक्रतुल्यपराक्रमः।
जघान विशिखैस्स्कन्दं पितृघातिनमाहवे१।
ततस्स्कन्दो महाबाहुर्हरितुल्यपराक्रमः।
विचकर्त शरांस्तांस्तान्निर्बिभेद शरोत्तमैः२।
स दैत्यस्सहसा स्कंदं छादयामास मार्गणैः।
असंभ्रान्तः प्रचिच्छेद विशाखो विशिखैस्तदा३।
तारेयोग्निशरैः स्कंदं जघान रणमूर्धनि।
विशिखं भिदुरप्रख्यं चखान हरनंदने४।
वैश्वानरेण सेनानीस्तत्र संपर्यवारयत्।
रौद्रमस्त्रं पुनर्दैत्यः प्रेषयामास तं प्रति५।
तन्निरस्तं कृतं तेन बाणेनास्फालितेन च।
अघोरं प्राक्षिपद्दैत्यो घोररूपं सुदारुणं६।
भूधरा विटपास्सिंहास्तथा सर्पादयः शराः।
धावंति पार्वतीपुत्रं कोटिकोटिसहस्रशः७।

छित्वा तांस्तुशरान्स्कंदो बिभेद दैत्यपुंगवं।
आपादं शीर्षपर्यंतं शरैरग्न्यर्कसन्निभैः८।
स्वर्णपुंखाः शरा लग्ना देहे दैत्यपतेर्भृशं।
रेजुस्ते स्वर्णशकला यथा कृष्णशिलोच्चये९।
तस्य देहात्ततश्चैव बहु सुस्राव शोणितं।
यथा च माधवे मासि पुरुपुष्पश्शमी तरुः१०।
स्यंदनाधश्चराश्वाश्च शिश्यिरे भूमिलग्नकाः।
अथ क्रुद्धो महादैत्यः शूलं भीमं च दारुणं११।
धृत्वा तं प्रतिचिक्षेप कालमृत्युसमप्रभं।
पार्वतीनंदनेनापि शूलं पाशुपतेन ह१२।
क्षिप्तं तेन कृतं दग्धं मुहुर्तेन रणाजिरे।
पुनः शक्तिं मुमोचाथ ब्रह्मदत्तान्तु दानवः१३।
शूलं प्रतिजघानाथ शतकूटसमप्रभम्।
ततोऽस्त्रे वज्रसंकाशे जघटाते वियत्यपि१४।
तयोस्सवीर्ययोरस्त्रे धरण्यां प्रणिपेततुः।

ततो दैत्यपतिः स्कंदं शरैरग्निशिखोपमैः१५।
अर्दयामास सहसा घनधारेव पर्वतं।
तांस्तु च्छित्वा महाबाहुः सेनानीश्चापमस्य वै१६।
विचकर्तार्धचंद्रेण तथा यंतुः शिरोमहत्।
तथाश्वान्बहुभिर्बाणैः पातयामास भूतले१७।
गृहीत्वा मुसलं वेगात्स दुद्राव स्थले गुहं।
जघान तेन दैत्येन्द्रः शिखिनं शिखिवाहनं१८।
ततो मोहं गतो बर्ही प्रचकंपे मुहुर्मुहुः।
ततः स्कंदः पुनस्तं च जघानासुरपुंगवं१९।
प्रचिच्छेदासिना वेगान्मुसलं चातिदारुणं।
तारेयः शक्तिमादाय जघान क्रौंचदारणम्२०।
सोपि शक्तिं मुमोचाथ अमोघां दुष्टघातिनीम्।
ततः संदह्य सा शक्तिर्विश्वप्रलयकारिणी२१।
यमदंडसमानं च भित्वा पुनर्गुहं गता।
स गतासुः पपातोर्व्यां चालयंश्च वसुंधरां२२।

पुष्पधूपादिभिः स्कंदः सर्वदेवैः प्रपूजितः२३।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे तारेयवधोनामैकोनसप्ततितमोऽध्यायः६९।

Roman transliteration

vyāsa uvāca-
tāreyo balasaṃpannaḥ śakratulyaparākramaḥ|
jaghāna viśikhaisskandaṃ pitṛghātinamāhave1|
tatasskando mahābāhurharitulyaparākramaḥ|
vicakarta śarāṃstāṃstānnirbibheda śarottamaiḥ2|
sa daityassahasā skaṃdaṃ chādayāmāsa mārgaṇaiḥ|
asaṃbhrāntaḥ praciccheda viśākho viśikhaistadā3|
tāreyogniśaraiḥ skaṃdaṃ jaghāna raṇamūrdhani|
viśikhaṃ bhiduraprakhyaṃ cakhāna haranaṃdane4|
vaiśvānareṇa senānīstatra saṃparyavārayat|
raudramastraṃ punardaityaḥ preṣayāmāsa taṃ prati5|
tannirastaṃ kṛtaṃ tena bāṇenāsphālitena ca|
aghoraṃ prākṣipaddaityo ghorarūpaṃ sudāruṇaṃ6|
bhūdharā viṭapāssiṃhāstathā sarpādayaḥ śarāḥ|
dhāvaṃti pārvatīputraṃ koṭikoṭisahasraśaḥ7|

chitvā tāṃstuśarānskaṃdo bibheda daityapuṃgavaṃ|
āpādaṃ śirṣaparyaṃtaṃ śarairagnyarkasannibhaiḥ8|
svarṇapuṃkhāḥ śarā lagnā dehe daityapaterbhṛśaṃ|
rejuste svarṇaśakalā yathā kṛṣṇaśiloccaye9|
tasya dehāttataścaiva bahu susrāva śoṇitaṃ|
yathā ca mādhave māsi purupuṣpaśśamī taruḥ10|
syaṃdanādhaścarāśvāśca śiśyire bhūmilagnakāḥ|
atha kruddho mahādaityaḥ śūlaṃ bhīmaṃ ca dāruṇaṃ11|
dhṛtvā taṃ praticikṣepa kālamṛtyusamaprabhaṃ|
pārvatīnaṃdanenāpi śūlaṃ pāśupatena ha12|
kṣiptaṃ tena kṛtaṃ dagdhaṃ muhūrtena raṇājire|

punaḥ śaktiṃ mumocātha brahmadattāntu dānavaḥ13|
śūlaṃ pratijaghānātha śatakūṭasamaprabham|
tato'stre vajrasaṃkāśe jaghaṭāte viyatyapi14|
tayossavīryayorastre dharaṇyāṃ praṇipetatuḥ|

tato daityapatiḥ skaṃdaṃ śarairagniśikhopamaiḥ15|
ardayāmāsa sahasā ghanadhāreva parvataṃ|
tāṃstu cchitvā mahābāhuḥ senānīścāpamasya vai16|
vicakartārdhacaṃdreṇa tathā yaṃtuḥ śiromahat|
tathāśvānbahubhirbāṇaiḥ pātayāmāsa bhūtale17|
gṛhītvā musalaṃ vegātsa dudrāva sthale guhaṃ|
jaghāna tena daityendraḥ śikhinaṃ śikhivāhanaṃ18|
tato mohaṃ gato barhī pracakaṃpe muhurmuhuḥ|
tataḥ skaṃdaḥ punastaṃ ca jaghānāsurapuṃgavaṃ19|
pracicchedāsinā vegānmusalaṃ cātidāruṇaṃ|
tāreyaḥ śaktimādāya jaghāna krauṃcadāraṇam20|
sopi śaktiṃ mumocātha amoghāṃ duṣṭaghātinīm|
tataḥ saṃdahya sā śaktirviśvapralayakāriṇī21|
yamadaṃḍasamānaṃ ca bhitvā punarguhaṃ gatā|
sa gatāsuḥ papātorvyāṃ cālayaṃśca vasuṃdharāṃ22|

puṣpadhūpādibhiḥ skaṃdaḥ sarvadevaiḥ prapūjitaḥ23|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe tāreyavadhonāmaikonasaptatitamo'dhyāyaḥ69|

English translation

Vyāsa said :

1. Tāreya, possessed of power and resembling Indra in valour, struck, with arrows, Skanda , who had killed his father in the war.

2. Then Skanda of mighty arms and equal to Viṣṇu in valour cut off and broke those arrows.

3. The demon suddenly screened Skanda with arrows. Then Skanda, without getting perturbed, cut them off with (his) arrows.

4. Tāreya struck Skanda with fire-like arrows at the peak of fight. He (also) hurled an arrow resembling the thunderbolt.

5. Kārtikeya warded it off with a fire-like arrow. The demon then discharged at him a fierce missile.

6. He dispelled it with an arrow that he struck at it. Then the demon hurled a very fearful missile of a terrible form at Kārtikeya.

7. Then thousands of crores of mountains, trees, lions and serpents in the form of arrows rushed at the son of Pārvatī (i.e. Kārtikeya).

8. Having cut them off Skanda pierced the best of the demons from his feet to his head (i.e. top to toe) with arrows resembling fire and the sun.

9. Arrows, with their feathered parts made of gold, stuck in a very large measure, to the body of the lord of demons. They shone (on his body) as pieces of gold shine on a black mountain. [1]

10. Then from his body profuse blood flowed out, as in the spring the Śamī tree puts forth flowers profusely.

11-13a. The horses under (i.e. which carried) the chariot, lay clinging to the ground. Then the great angry demon holding a fierce and terrible lance resembling death at the end of the world, hurled it (at Kārtikeya). The son of Pārvatī too burnt it in a moment in the battle by discharging a lance presided over by Paśupati .

13b-14. Then the demon again hurled a (missile called) śakti given (to him) by Brahmā . Kārtikeya struck back a lance powerful like a hundred mallets. Then missiles resembling the thunderbolt struck each other even in the sky.

15-16. The missiles of the two who were brave, fell down on the ground. As the stream of (water from) clouds suddenly strikes a mountain, so the lord of demons struck Kārtikeya with arrows like fire-flames.

17. Then cutting them off and also his arrow the mighty-armed Kārtikeya also cut off the mighty head of his charioteer with an arrow with a crescent-shaped head. Then with many arrows he struck down on the ground his horses.

18. On the (battle-) field he, taking a pestle (in his hand) speedily rushed at Kārtikeya; (and) with that the chief of demons struck Kārtikeya, whose vehicle is the peacock.

19-20a. Then the peacock swooned, and trembled repeatedly. Then Kārtikeya again struck the best of the demons and with his sword cut off with force that very fearful pestle.

20b-22a. Taking a (missile called) śakti Tāreya struck Kārtikeya. He too, discharged an unfailing śakti, which killed the wicked. Then that śakti (capable of) bringing about the end of the world, struck (Tāreya) who resembled the staff of Yama , and again went (back) to Kārtikeya.

22b-23. Causing the earth to tremble he (i.e. Tāreya) fell down on the ground. Kārtikeya was worshipped by all gods with flowers, incense etc.

[1]: [1] : Kṛṣṇaśiloccaya—or Kṛṣṇaparvata, is an epithet of the Raivataka mountain.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 70

Devāntaka, Durdharṣa & Durmukha Slain

Chapter 70 of 693 · 22 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
ततो देवांतको दैत्यो व्यनदत्समरं प्रति।
रणं चकार धर्मेण संदष्टौष्ठपुटो बली१।
स गत्वा चाब्रवीद्वाक्यं सर्वलोकविगर्हितं।
न जानासि महद्धर्मं दुष्ट मोहाद्यथाक्रमम्२।
पापपुण्यप्रयोगेण निग्रहानुग्रहे प्रभुः।
अहं च निर्मितो धात्रा करोमि तव शासनम्३।
न जानासि यतो धर्मं कालमृत्यु पुरःसरः।
न रोगो न जरा कालो न मृत्युर्न च किंकरः४।
धर्मात्प्रचलितः कर्मी कष्टं याति दिवानिशम्।
उक्तं वसुं महावीर्यं यमं धर्मैकसाक्षिकम्५।
स जघान त्रिभिर्बाणैः कालमृत्युसमप्रभैः।
प्रचिच्छेद स धर्मात्मा ते त्वन्यैर्विंशिखैस्त्रिभिः६।
ततस्तूच्चैः शरैः प्राज्यैर्युगांतानलसप्रभैः।
निजघान यमं संख्ये स चिच्छेद शरैः शरान्७।

एतस्मिन्नंतरे क्रुद्धौ परस्परजयैषिणौ।
जघ्नतुः समरेन्योन्यं महाबलपराक्रमौ८।
अहोरात्रं तयोर्युद्धमवर्त्तत सुदारुणम्।
एतस्मिन्नन्तरे क्रुद्धः शक्त्या प्रशमनं रुषा९।
बिभेद दैत्यशार्दूलो ह्यहंकारयुतो बली।
तामेवाथ रुषा धर्मो गृहीत्वा शक्तिकां द्रुतं१०।
निजघान तयैवामुंस्तनयोरंतरे भृशम्।
स विह्वलित सर्वांगो मुखादागतशोणितः११।
ततः क्रुद्धो महातेजा धृत्वा दंडं सुदारुणम्।
अमोघं पातयामास तस्य दैत्यस्य विग्रहे१२।
साश्वं रथं तथा सूतं योद्धारं शस्त्रसंचयम्।
चकार भस्मसात्तं च शमनः क्रोधमूर्च्छितः१३।
पतिते च तथा दैत्ये दुर्धर्षो नाम दानवः।
शमनं शूलहस्तस्तु प्रदुद्राव जिघांसया१४।
शूलहस्तं समायांतं बडवानलसन्निभम्।

आससाद रणे मृत्युः शक्तिहस्तोतिनिर्भयः१५।
स च दृष्ट्वाऽसुरो मृत्युं शूलेनैव जघान ह।
शक्तिं चैव ततो मृत्युः प्रचिक्षेप रणाजिरे१६।
संदह्य सहसा शूलं वह्निकूटसमप्रभम्।
दैत्यस्य हृदयं भित्वा गता सा च धरातलम्१७।
सरथः स पपातोर्व्यां शक्तिजर्जरविग्रहः।
अथान्यो दुर्मुखो मृत्युं कृष्टचापो महाबलः१८।
खड्गचर्मधरः कालो रथ एव गतोभवत्।
दृष्ट्वा तं विशिखैः प्राज्यैर्जघान स यमं रणे१९।
स चाप्लत्य रथाद्देवो ह्यसिना च सकुंडलम्।
शिरश्चिच्छेद सहसा पातयित्वा च भूतले२०।
हतशेषं बलं सर्वं प्रदुद्राव दिशो दश२१।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे देवांतकदुर्धर्षदुर्मुखवधोनाम सप्ततिमोऽध्यायः७०।

Roman transliteration

vyāsa uvāca-
tato devāṃtako daityo vyanadatsamaraṃ prati|
raṇaṃ cakāra dharmeṇa saṃdaṣṭauṣṭhapuṭo balī1|
sa gatvā cābravīdvākyaṃ sarvalokavigarhitaṃ|
na jānāsi mahaddharmaṃ duṣṭa mohādyathākramam2|
pāpapuṇyaprayogeṇa nigrahānugrahe prabhuḥ|
ahaṃ ca nirmito dhātrā karomi tava śāsanam3|
na jānāsi yato dharmaṃ kālamṛtyu puraḥsaraḥ|
na rogo na jarā kālo na mṛtyurna ca kiṃkaraḥ4|
dharmātpracalitaḥ karmī kaṣṭaṃ yāti divāniśam|
uktaṃ vasuṃ mahāvīryaṃ yamaṃ dharmaikasākṣikam5|
sa jaghāna tribhirbāṇaiḥ kālamṛtyusamaprabhaiḥ|
pracicccheda sa dharmātmā te tvanyairviśikhaistribhiḥ6|
tatastūccaiḥ śaraiḥ prājyairyugāṃtānalasaprabhaiḥ|
nijaghāna yamaṃ saṃkhye sa ciccheda śaraiḥ śarān7|

etasminnaṃtare kruddhau parasparajayaiṣiṇau|
jaghnatuḥ samarenyonyaṃ mahābalaparākramau8|
ahorātraṃ tayoryuddhamavarttata sudāruṇam|
etasminnantare kruddhaḥ śaktyā praśamanaṃ ruṣā9|
bibheda daityaśārdūlo hyahaṃkārayuto balī|
tāmevātha ruṣā dharmo gṛhītvā śaktikāṃ drutaṃ10|
nijaghāna tayaivāmuṃstanayoraṃtare bhṛśam|
sa vihvalita sarvāṃgo mukhādāgataśoṇitaḥ11|
tataḥ kruddho mahātejā dhṛtvā daṃḍaṃ sudāruṇam|
amoghaṃ pātayāmāsa tasya daityasya vigrahe12|
sāśvaṃ rathaṃ tathā sūtaṃ yoddhāraṃ śastrasaṃcayam|
cakāra bhasmasāttaṃ ca śamanaḥ krodhamūrcchitaḥ13|
patite ca tathā daitye durdharṣo nāma dānavaḥ|
śamanaṃ śūlahastastu pradudrāva jighāṃsayā14|
śūlahastaṃ samāyāṃtaṃ baḍavānalasannibham|

āsasāda raṇe mṛtyuḥ śaktihastotinirbhayaḥ15|
sa ca dṛṣṭvā'suro mṛtyuṃ śūlenaiva jaghāna ha|
śaktiṃ caiva tato mṛtyuḥ pracikṣepa raṇājire16|
saṃdahya sahasā śūlaṃ vahnikūṭasamaprabham|
daityasya hṛdayaṃ bhitvā gatā sā ca dharātalam17|
sarathaḥ sa papātorvyāṃ śaktijarjaravigrahaḥ|
athānyo durmukho mṛtyuṃ kṛṣṭacāpo mahābalaḥ18|
khaḍgacarmadharaḥ kālo ratha eva gatobhavat|
dṛṣṭvā taṃ viśikhaiḥ prājyairjaghāna sa yamaṃ raṇe19|
sa cāplatya rathāddevo hyasinā ca sakuṃḍalam|
śiraścicceda sahasā pātayitvā ca bhūtale20|
hataśeṣaṃ balaṃ sarvaṃ pradudrāva diśo daśa21|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe devāṃtakardurdharṣadurmukhavadhonāma saptatimo'dhyāyaḥ70|

English translation

Vyāsa said :

1-5a. Then the demon Devāntaka roared to fight. He, biting his lips, fought with Yama . Having gone (to the battlefield) he said the words condemned by all people: “O wicked one, through folly, you do not know the supreme dharma in its proper order. By using one’s sin and merit, it is the master that curbs or favours one. I am created by the Creator (i.e. Brahmā). I shall correct you, since, you, heading towards death, do not know the dharma. Disease, old age, or a slave—none of these is (the cause of) death. A person who is engaged in work, but who has deviated from dharma, becomes unhappy day and night.”

5b-6. He struck, with three arrows, powerful like death, god Yama, who was very mighty, whose only witness was dharma, and who was thus addressed by him; but with three other arrows the righteous one cut them off.

7. Then in the battle he (i.e. Devāntaka) powerfully struck Yama with many arrows, lustrous like the fire at the end of the world. He cut off (these) arrows with (his) arrows.

8. In the meanwhile (i.e. at that time) the two, who possessed great power and valour, who were angry, and who desired to conquer each other struck each other in the battle.

9-11. That very terrible fight between the two continued day and night. Then, the wrathful, best demon, who was possessed of pride and was powerful, angrily hit Yama with a (missile called) śakti Then Yama quickly took up the same śakti and with it powerfully struck (the demon) between his breasts. His entire body was distressed, and blood was coming (out) of his body.

12. Then the very lustrous and angry Yama held a very terrible unfailing staff and hit it on the body of that demon.

13. Yama, filled with anger, reduced the warrior, along with his horses, his chariot, his charioteer, his collection of missiles, to ashes.

14. Then, when that demon dropped like that, a demon, named Durdharṣa , with a lance in his hand, rushed at Yama to kill him.

15. Yama, with a śakti in his hand and extremely fearless, afflicted him, who approached him with a spike in his hand and who resembled the submarine fire, in the battle.

16-18a. That demon, seeing Yama, struck him with a lance only. Then Yama discharged a śakti in the battle. Suddenly burning the lance (thrown by the demon), which resembled a fiery iron-spear, it pierced the chest of the demon and went down to the ground. With his body shattered by the śakti, he fell down with his chariot.

18b-19a. Then another demon named Durmukha , who was very mighty, who had stretched his bow and who had held a sword and a shield, seated in his chariot only, went (i.e. rushed at) Yama.

19b-21. Seeing Yama, he struck him with many arrows in the battle. That god, jumping from the chariot, cut off his head with the ear-rings, and suddenly made him drop on the ground. The army of the demons, that escaped being killed, ran in the ten directions.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 71

The Second Namuci Slain

Chapter 71 of 693 · 29 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
अथान्यो नमुचिः क्रुद्धः स्यंदनस्थो दिवौकसः।
विशिखैरर्दयामास घोरैराशीविषोपमैः१।
ततस्तु संयुगे देवाः सिद्धकिन्नरपन्नगाः।
न शक्नुवंति बाणानां वेगं सोढुं समंततः२।
रथमुच्चैश्श्रवोश्वेन युक्तं मातलिनेरितम्।
पुरुहुतः समास्थाय प्रागमत्तं महाबलम्३।
दृष्ट्वा शक्रं महावीर्यं नमुचिर्दैत्यपुंगवः।
अब्रवीद्वासवं संख्ये वचनं सानुगं तदा४।
प्राकृतं निर्जरं हत्वा न यशोस्ति न च प्रियम्।
न लाभकृतकं वापि न जयस्तु पुरष्टुत५।
तस्मात्वयि हतेत्रैव सर्वं भवति शाश्वतम्।
देवराज्यं प्रलप्स्यामि सुखं भोग्यं सुरालये६।
तमब्रवीन्महातेजाः शक्रः परपुरंजयः।
शूरता वाक्यमात्रेण सर्वत्र सुलभा भवेत्७।

महापराक्रमं यद्वा अस्ति ते दानवाधम।
दर्शयस्वाहवे वीर्यं पुरं नेष्यामि भास्करेः८।
एतच्छ्रुत्वा महातेजाश्चुकोप दैत्यपुंगवः।
पंचभिर्निशितैर्बाणैर्जघान सुरसत्तमम्९।
तांस्तु चिच्छेद मघवा क्षुरप्रैः पंचभिर्द्रुतम्।
जग्मतुस्तौ महावीर्यौ समरे विषयैषिणौ१०।
अन्योन्यं सहसा वेगाच्छरैश्चिच्छिदतुः शरान्।
बिभिदातेथ गात्राणि विशिखैर्भिदुरोपमैः११।
अत्यपूर्वं कृतं कर्म ताभ्यामेव रणे भृशम्।
लाघवं शरसंधान ग्रहमोक्षं सुदुर्लभम्१२।
दृष्ट्वा तु विस्मयं जग्मुर्देवासुरगणास्तदा।
एतस्मिन्नंतरे दैत्यो मायास्संप्रमुमोच ह१३।
विशिखाः शतशस्तत्र विनिश्चेरुस्समंततः।
शक्रः कोपात्पुनः शीघ्रं धनुरुद्यम्य वीर्यवान्१४।
जघान विशिखैरुग्रैः सर्वगात्रेषु संज्वलन्।

ततो मार्गणसाहस्रैरष्टभिस्त्वधिकं तथा१५।
बिभिदाते ततोन्योन्यं चिच्छिदाते परस्परम्।
शरैर्निरंतराकाशं ददृशुस्तत्र संयुगे१६।
निपतंति धरापृष्ठे खड्गपातैः सहस्रशः।
एवं सुदीर्घकाले तु गते तस्मिन्महाहवे१७।
मायास्त्रं दर्शयामास क्रूरकृन्नमुचिस्तदा।
तामसं त्रिषुलोकेषु कृतं स्यात्तु निरंतरम्१८।
परस्परं न पश्यंति देवासुरगणा भृशम्।
सूर्यचंद्रग्रहाणां च वह्नीनां च दिवौकसाम्१९।
तस्मिंस्तमसि दुष्पारे गभस्तिर्नैव दृश्यते।
दैत्यस्य च ततस्तूर्णं शरैरग्निशिखोपमैः२०।
विभग्नाः सर्वदेवाश्च शक्रश्चरणसंमुखे।
शरैर्विभिन्नदेहास्तु निपेतुर्धरणीतले२१।
प्रभग्नाश्चापरे शूरास्संयांति च दिशो दश।
कूटं तस्य परिज्ञाय सर्वदेवार्चितो हरिः२२।

सौम्यमस्त्रं मुमोचाथ दिवि सूर्यशतप्रभम्।
विलंबितं समालोक्य शक्त्या च बहुघंटया२३।
जघानोरसि दैत्यस्य स पपात व्यथान्वितः।
चिरात्संलभ्य संज्ञां च दैतेयः क्रोधमूर्च्छितः२४।
गत्वा वेगात्सुरश्रेष्ठमैरावतं दधार ह।
त्रासयामास सुतरामिंद्रस्य द्विरदं रुषा२५।
धृत्वा स तु गजं सेंद्रं मुमोच धरणीतले।
ततो भूमिगतः शक्रः कश्मलं च क्षणं गतः२६।
अवप्लुत्य स दैत्येंद्रो गजदंतांतरस्थितः।
शक्रं ग्रहीतुकामस्य वधार्थं यूथपस्य सः२७।
असिनाऽसुरमुख्यस्य शिरश्छित्वा न्यपातयत्।
सर्वे प्रजहृषुर्देवा गंधर्वा ललितं जगुः।
मुदितास्ते च मुनयः स्तुवंति सुरसत्तमम्२८।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे द्वितीय नमुचिवधोनामैकसप्ततितमोऽध्यायः७१।

Roman transliteration

vyāsa uvāca-
athānyo namuciḥ kruddhaḥ syaṃdanastho divaukasaḥ|
viśikhairardayāmasa ghorairāśīviṣopamaiḥ1|
tatastu saṃyuge devāḥ siddhakinnarapannagāḥ|
na śaknuvaṃti bāṇānāṃ vegaṃ soḍhuṃ samaṃtataḥ2|
rathamuccaiśśravośvena yuktaṃ mātalineritam|
puruhūtaḥ samāsthāya prāgamattaṃ mahābalam3|
dṛṣṭvā śakraṃ mahāvīryaṃ namucirdaityapuṃgavaḥ|
abravīdvāsavaṃ saṃkhye vacanaṃ sānugaṃ tadā4|
prākṛtaṃ nirjaraṃ hatvā na yaśosti na ca priyam|
na lābhakṛtakaṃ vāpi na jayastu puraṣṭuta5|

tasmātvayi hatetraiva sarvaṃ bhavati śāśvatam|
devarājyaṃ pralapsyāmi sukhaṃ bhogyaṃ surālaye6|
tamabravīnmahātejāḥ śakraḥ parapuraṃjayaḥ|
śūratā vākyamātreṇa sarvatra sulabhā bhavet7|

mahāparākramaṃ yadvā asti te dānavādhama|
darśayasvāhave vīryaṃ puraṃ neṣyāmi bhāskareḥ8|
etacchrutvā mahātejāścukopa daityapuṃgavaḥ|
paṃcabhirniśitairbāṇairjaghāna surasattamam9|
tāṃstu ciccheda maghavā kṣurapraiḥ paṃcabhirdrutam|
jagmatustau mahāvīryau samare viṣayaiṣiṇau10|
anyonyaṃ sahasā vegāccharaiścicchidatuḥ śarān|
bibhidātetha gātrāṇi viśikhairbhiduropamaiḥ11|
atyapūrvaṃ kṛtaṃ karma tābhyāmeva raṇe bhṛśam|
lāghavaṃ śarasaṃdhāna grahamokṣaṃ sudurlabham12|
dṛṣṭvā tu vismayaṃ jagmurdevāsuragaṇāstadā|
etasminnaṃtare daityo māyāssaṃpramumoca ha13|
viśikhāḥ śataśastatra viniścerussamaṃtataḥ|
śakraḥ kopātpunaḥ śīghraṃ dhanurudyamya vīryavān14|
jaghāna viśikhairugraiḥ sarvagātreṣu saṃjvalan|

tato mārgaṇasāhasrairaṣṭabhistvadhikaṃ tathā15|
bibhidāte tatonyonyaṃ cicchidāte parasparam|
śarairniraṃtarākāśaṃ dadṛśustatra saṃyuge16|
nipataṃti dharāpṛṣṭhe khaḍgapātaiḥ sahasraśaḥ|
evaṃ sudīrghakāle tu gate tasminmahāhave17|
māyāstraṃ darśayāmāsa krūrakṛnnamucistadā|
tāmasaṃ triṣulokeṣu kṛtaṃ syāttu niraṃtaram18|
parasparaṃ na paśyaṃti devāsuragaṇā bhṛśam|
sūryacaṃdragrahāṇāṃ ca vahnīnāṃ ca divaukasām19|
tasmiṃstamasi duṣpāre gabhastirnaiva dṛśyate|
daityasya ca tatastūrṇaṃ śarairagniśikhopamaiḥ20|
vibhagnāḥ sarvadevāśca śakraścaraṇasaṃmukhe|
śarairvibhinnadehāstu nipeturdharaṇītale21|
prabhagnāścāpare śūrāssaṃyāṃti ca diśo daśa|
kūṭaṃ tasya parijñāya sarvadevārcito hariḥ22|

saumyamastraṃ mumocātha divi sūryaśataprabham|
vilaṃbitaṃ samālokya śaktyā ca bahughaṃṭayā23|
jaghānorasi daityasya sa papāta vyathānvitaḥ|
cirātsaṃlabhya saṃjñāṃ ca daiteyaḥ krodhamūrcchitaḥ24|
gatvā vegātsuraśreṣṭhamairāvataṃ dadhāra ha|
trāsayāmāsa sutarāmiṃdrasya dviradaṃ ruṣā25|
dhṛtvā sa tu gajaṃ seṃdraṃ mumoca dharaṇītale|
tato bhūmigataḥ śakraḥ kaśmalaṃ ca kṣaṇaṃ gataḥ26|
avaplutya sa daityeṃdro gajadaṃtāṃtarasthitaḥ|
śakraṃ grahītukāmasya vadhārthaṃ yūthapasya saḥ27|
asinā'suramukhyasya śiraśchitvā nyapātayat|
sarve prajahṛṣurdevā gaṃdharvā lalitaṃ jaguḥ|
muditāste ca munayaḥ stuvaṃti surasattamam28|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe dvitīya namucivadhonāmaikasaptatitamo'dhyāyaḥ71|

English translation

Vyāsa said :

1. Then another angry Namuci , seated in his chariot, struck the gods with arrows resembling serpents.

2. So in the war the gods, Siddhas . Kinnaras and snakes could not tolerate the force of the arrows from all sides.

3. Having got into the chariot to which (the horse) Uccaiḥśravas [1] was yoked, and which was driven by Mātali , Indra went to that very powerful demon.

4. Seeing Indra with his attendants in the war, the best of the demons then said to Indra:

5-6. “By killing an ordinary god there is no glory, nor it is pleasing. O Indra, there is no sufficient gain,nor victory. So everything will be everlasting when you are killed here. In heaven I shall obtain the kingdom of gods and happiness fit to be enjoyed.”

7-8 Indra, of great lustre and conqueror of the enemies’ cities, said to him: “Bravery merely by (uttering) words (i.e. merely in words) is easily available everywhere. O meanest demon, if you have great valour, show your power in the battle. I shall take you to the house of the Sun’s son (i.e. of Yama).”

9. Hearing this, the greatest demon, possessing great lustre, got angry. He hit the best god with five sharp arrows.

10. Indra quickly cut them off with five sharp-edged arrows. The very mighty two desiring (to acquire) kingdom fought with each other.

11. They (rushed at) each other with great speed, and (each one) cut off (the other’s) arrows with his own arrows. They also (hit) each other’s bodies with arrows resembling a thunderbolt.

12-13a. The two greatly performed a very unprecedented feat in battle. Seeing their very rare dexterity, taking aim with the arrow, holding and despatching (a missile) gods and hosts of demons became amazed.

13b-15a. In the meanwhile the demon let loose illusions. There hundreds of arrows moved from all sides. Powerful Indra, again, with anger quickly raised his bow and hit him with arrows on all his limbs, burning them.

15b-16. Then with more than eight thousand arrows, they pierced and hit each other. They saw there in the battle, the sky compact with arrows.

17-18a. Many (hit) with the strokes of swords dropped down in thousands on the ground. The cruel Namuci demonstrated his illusory missile in the war which went on for a long time.

18b-20a. He created a dense darkness in the three worlds. Gods and hosts of demons could not see one another. In that dense darkness difficult to cross, no ray was seen issuing forth from the planets like the Sun, the Moon and the heavenly fires.

20b-21. In that battle, all gods and Indra also were quickly shattered with the demon's arrows (i.e. of the arrows discharged by the demon) resembling flames of fire. With their bodies pierced with the arrows (discharged by the demon) they fell on the ground.

22-23a. Other brave (gods) were defeated and went (i.e. ran) into the ten directions. Knowing his trick, Viṣṇu , who was worshipped by all gods, discharged a mild weapon, lustrous like a hundred suns, in the sky.

23b-25. Seeing that it was retarded, he hit on the chest of the demon with a śakti having many bells. Full of agony he dropped down. Having regained consciousness after a long time, the demon, who was filled with anger, went speedily to the best of gods and seized Airāvataṇ Angrily he very much frightened Indra's elephant.

26. Seizing the elephant with Indra (on its back) he dropped him on the ground. Then Indra, who had gone to (i.e. fallen on) the ground was depressed for a moment.

27-28. The lord of the demons jumped and remained between the tusks of the elephant. To kill him, Indra cut off, with his sword, the head of the chief of the demon-troops, and caused him to fall on the ground. All gods were very much delighted, and Gandharvas sang charming music. Sages, who were pleased. praised the best god.

[1]: [1] : Uccaiḥśravā—Name of Indra's horse, produced at the churning of the ocean. It is regarded as the prototype and king of horses.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 72

The Slaying of Madhu

Chapter 72 of 693 · 38 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
दिव्यं रथं समास्थाय धनुर्हस्तो बलैर्युतः।
गत्वा च माधवं संख्ये देवासुरगणाग्रतः१।
क्रोधेन महताविष्टो मधुर्निर्जरमर्दनः।
अब्रवीत्परुषं वाक्यमव्ययं हरिमीश्वरम्२।
नारायण न जानासि युद्धधर्ममितः कथम्।
अन्यायाद्दुर्वधोपायं कृत्वा नष्टो न शोचसि३।
अनेन पंकयोगेन व्यवहारा कृतस्य च।
सुरत्वं चोपनष्टं स्यादन्यसृष्टिं करोम्यहम्४।
त्वामेव निहनिष्यामि सह देवगणैरिह।
इत्युक्त्वा धनुरादाय जघान विशिखैर्विभुम्५।
माधवस्तान्विभेदाथ शरैर्वज्रसमप्रभैः।
बहुभिस्सर्वगात्रेषु जघान च मधुं ततः६।
मायया छादितः सोभूद्दैत्यस्तं सुरसत्तमाः।
ये वै शूराश्च रुद्राद्यास्त्रिदशास्सत्त्वधारिणः७।

देव्यो नानाविधाश्चापि सायुधा वाहनान्विताः।
सेनान्यो गणपा देवा लोकेश हरविष्णवः८।
अन्ये ग्रहादयो देवाः सर्वे युध्यन्ति संगताः।
विनष्टाश्च तदा देवा मधोर्वै मायया ध्रुवम्९।
संमुखे विमुखे चैव शरशक्त्यृष्टिवृष्टिभिः।
पतंति सहसा देवा भूमौ शस्त्राभिपीडिताः१०।
एतस्मिन्नंतरे विष्णुर्गृहीत्वा च सुदर्शनम्।
असुरान्मायया देवान्जघान रणमूर्धनि११।
अथ तेषां शिरांस्येष छित्वा चैव सहस्रशः।
पातयामास देवेशो दैत्यानां च सुरात्मनाम्१२।
एवमन्यान्विभुर्दैत्यान्द्रावयामास संगरात्।
तं दृष्ट्वा मुनयो देवाः सर्वे विस्मयमाययुः१३।
कर्णे कर्णे प्रजल्पंते देवा मुनिगणास्तथा।
सदा देवैकगोप्ता च हरिरव्यय ईश्वरः१४।
सर्वसाक्षी त्वयं देवो दैत्यजिष्णुर्युगे युगे।

कथं हंति सुरान्सर्वान्कल्पांत इह जायते१५।
एतस्मिन्नंतरे दूरे मधुर्मायां प्रयोजिता।
हररूपधरो भूत्वा अब्रवीद्धरिमव्ययम्१६।
दैत्यानामग्रतः पाप रणे देवान्समंततः।
हत्वा किं ते शिवं चाद्य धर्मकीर्तिं यशो गुणाः१७।
महतोन्मत्तभावेन न जानासि परान्स्वकान्।
अतस्त्वां निशितैर्बाणैर्नयामि यमसादनम्१८।
एवमुक्त्वा शरैरुग्रैर्जघान केशवं रणे।
निचकर्त शरांस्तांस्तु माधवो वाक्यमब्रवीत्१९।
जानामि त्वां रणे दैत्यं हररूपधरं प्रियम्।
शूरं शूरविकर्माणं मधुं मायानियोजितम्२०।
मिथ्यालोकं प्रदास्यामि पातयित्वा रणाजिरे।
एतस्मिन्नंतरे तीक्ष्णैः शरैर्विव्याध संयुगे२१।
जटिलं वृषकेतुं च वृषभस्थं महेश्वरम्।
तयोर्युद्धमतीवासीद्देवदानवयोस्तदा२२।

परस्परं भिंदतोश्च प्राप्तान्प्राप्तान्शरान्शरैः।
क्षुरप्रेण धनुस्तस्य चिच्छेद हरिरव्ययः२३।
ततश्च पातयामास घोटकं वृषरूपिणम्।
स दैत्यश्शूलहस्तोथ प्रदुद्राव जगत्पतिम्२४।
भ्रामयित्वा ततः शूलं जघान परमेश्वरम्।
त्रिभिश्चिच्छेद बाणैश्च शूलं कालानलप्रभम्२५।
ततः क्रूरो महाबाहुर्मधुर्मायातिमायिकः।
देवीरूपं समास्थाय सिंहस्थः प्रययौ हरिः२६।
शरैर्बहुविधैर्विष्णुं जघानैवाब्रवीद्वचः।
स्वामी तु मे सुरश्रेष्ठ त्वयैव पातितो युधि२७।
अहं त्वां च हनिष्यामि सुतौ स्कंदविनायकौ।
उक्तवंतं च दैतेयं जघान बहुमार्गणैः२८।
स पपात महीपृष्ठे गतासुर्लोहितोक्षिरः।
पितरौ निहतौ दृष्ट्वा मायाबद्धो महाबलः२९।
स्कंदः शक्तिं समादाय प्रायाद्योधयितुं हरिम्।

ततो धाताऽब्रवीद्वाक्यं स्कंदं मोहप्रपीडितम्३०।
पश्य ते पितरौ दूरे पश्यंतौ युद्धमीदृशम्।
अंतरिक्षे भ्रमंतौ च संस्थितौ लोकसाक्षिणौ३१।
एतच्छ्रुत्वा ततो दृष्ट्वा तत्रैवांतरधीयत।
ततो धुंधुश्च सुंधुश्च भ्रातरावतिदर्पितौ३२।
वधं प्रति हरेर्युद्धे पेततुर्गरुडोपरि।
खड्गहस्तं च धुंधुं च सगदं सुंधुमेव च३३।
चिच्छेद नंदकेनैकं गदया सादयत्परम्।
पेततुस्तौ धरापृष्ठे प्रवीरौ क्षतविक्षतौ३४।

मधुस्तदागतस्तूर्णमंतर्धानं तमोवृतः।
पातयामास विष्णौ च मायया शतपर्वतान्३५।
ततस्तान्पर्वतांश्छित्वा तमसोऽन्तर्गतो युधि।
क्रोधात्सुदर्शनेनैव शिरश्छित्वा निपातितः३६।
ततो ब्रह्मादिभिर्देवैश्शंभुना त्रिदशैरपि।
मधुसूदन इतिख्यातिर्विष्णोर्लोकेषु कारिता३७।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे मधुवधोनामद्विसप्ततितमोऽध्यायः७२।

Roman transliteration

vyāsa uvāca-
divyaṃ rathaṃ samāsthāya dhanurhasto balairyutaḥ|
gatvā ca mādhavaṃ saṃkhye devāsuragaṇāgrataḥ1|
krodhena mahatāviṣṭo madhurnirjaramardanaḥ|
abravītparuṣaṃ vākyamavyayaṃ harimīśvaram2|
nārāyaṇa na jānāsi yuddhadharmamitaḥ katham|
anyāyāddurvadhopāyaṃ kṛtvā naṣṭo na śocasi3|
anena paṃkayogena vyavahārā kṛtasya ca|
suratvaṃ copanaṣṭaṃ syādanyasṛṣṭiṃ karomyaham4|
tvāmeva nihaniṣyāmi saha devagaṇairiha|
ityuktvā dhanurādāya jaghāna viśikhairvibhum5|
mādhavastānbibhedātha śarairvajrasamaprabhaiḥ|
bahubhissarvagātreṣu jaghāna ca madhuṃ tataḥ6|
māyayā chāditaḥ sobhūddaityastaṃ surasattamāḥ|
ye vai śūrāśca rudrādyāstridaśāssattvadhāriṇaḥ7|

devyo nānāvidhāścāpi sāyudhā vāhanānvitāḥ|
senānyo gaṇapā devā lokeśa haraviṣṇavaḥ8|
anye grahādayo devāḥ sarve yudhyanti saṃgatāḥ|
vinaṣṭāśca tadā devā madhorvai māyayā dhruvam9|
saṃmukhe vimukhe caiva śaraśaktyṛṣṭivṛṣṭibhiḥ|
pataṃti sahasā devā bhūmau śastrābhipīḍitāḥ10|
etasminnaṃtare viṣṇurgṛhītvā ca sudarśanam|
asurānmāyayā devānjaghāna raṇamūrdhani11|
atha teṣāṃ śirāṃsyeṣa chitvā caiva sahasraśaḥ|
pātayāmāsa deveśo daityānāṃ ca surātmanām12|
evamanyānvibhurdaityāndrāvayāmāsa saṃgarāt|
taṃ dṛṣṭvā munayo devāḥ sarve vismayamāyayuḥ13|
karṇe karṇe prajalpaṃte devā munigaṇāstathā|
sadā devaikagoptā ca hariravyaya īśvaraḥ14|
sarvasākṣī tvayaṃ devo daityajiṣṇuryuge yuge|

kathaṃ haṃti surānsarvānkalpāṃta iha jāyate15|
etasminnaṃtare dūre madhurmāyāṃ prayojitā|
hararūpadharo bhūtvā abravīddharimavyayam16|
daityānāmagrataḥ pāpa raṇe devānsamaṃtataḥ|
hatvā kiṃ te śivaṃ cādya dharmakīrti yaśo guṇāḥ17|
mahatonmattabhāvena na jānāsi parānsvakān|
atastvāṃ niśitairbāṇairnayāmi yamasādanam18|

evamuktvā śarairugrairjaghāna keśavaṃ raṇe|
nicakarta śarāṃstāṃstu mādhavo vākyamabravīt19|
jānāmi tvāṃ raṇe daityaṃ hararūpadharaṃ priyam|
śūraṃ śūravikarmāṇaṃ madhuṃ māyāniyojitam20|
mithyālokaṃ pradāsyāmi pātayitvā raṇājire|
etasminnaṃtare tīkṣṇaiḥ śarairvivyādha saṃyuge21|
jaṭilaṃ vṛṣaketuṃ ca vṛṣabhasthaṃ maheśvaram|
tayoryuddhamatīvāsīddevadānavayostadā22|

parasparaṃ bhiṃdatośca prāptānprāptāṅśarāṅśaraiḥ|
kṣurapreṇa dhanustasya ciccheda hariravyayaḥ23|
tataśca pātayāmāsa ghoṭakaṃ vṛṣarūpiṇam|
sa daityaśśūlahastotha pradudrāva jagatpatim24|
bhrāmayitvā tataḥ śūlaṃ jaghāna parameśvaram|
tribhiściccheda bāṇaiśca śūlaṃ kālānalaprabham25|
tataḥ krūro mahābāhurmadhurmāyātimāyikaḥ|
devīrūpaṃ samāsthāya siṃhasthaḥ prayayau hariḥ26|
śarairbahuvidhairviṣṇuṃ jaghānaivābravīdvacaḥ|
svāmī tu me suraśreṣṭha tvayaiva pātito yudhi27|
ahaṃ tvāṃ ca haniṣyāmi sutau skaṃdavināyakau|
uktavaṃtaṃ ca daiteyaṃ jaghāna bahumārgaṇaiḥ28|
sa papāta mahīpṛṣṭhe gatāsurlohitodgiraḥ|
pitarau nihatau dṛṣṭvā māyābaddho mahābalaḥ29|
skaṃdaḥ śaktiṃ samādāya prāyādyodhayituṃ harim|

tato dhātā'bravīdvākyaṃ skaṃdaṃ mohaprapīḍitam30|
paśya te pitarau dūre paśyaṃtau yuddhamīdṛśam|
aṃtarikṣe bhramaṃtau ca saṃsthitau lokasākṣiṇau31|
etacchrutvā tato dṛṣṭvā tatraivāṃtaradhīyata|
tato dhuṃdhuśca suṃdhuśca bhrātarāvatidarpitau32|
vadhaṃ prati hareryuddhe petaturgaruḍopari|
khaḍgahastaṃ ca dhuṃdhuṃ ca sagadaṃ suṃdhumeva ca33|
ciccheda naṃdakenaikaṃ gadayā sādayatparam|
petatustau dharāpṛṣṭhe pravīrau kṣatavikṣatau34|
madhustadāgatastūrṇamaṃtardhānaṃ tamovṛtaḥ|
pātayāmāsa viṣṇau ca māyayā śataparvatān35|
tatastānparvatāṃśchitvā tamaso'ntargato yudhi|
krodhātsudarśanenaiva śiraścchitvā nipātitaḥ36|
tato brahmādibhirdevaiśśaṃbhunā tridaśairapi|
madhusūdana itikhyātirviṣṇorlokeṣu kāritā37|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe madhuvadhonāmadvisaptatitamo'dhyāyaḥ72|

English translation

Vyāsa said :

1-2. In the war, Madhu , the destroyer of the gods, mounted on a divine chariot, having a bow in his hand and with troops and full of great anger, went to Viṣṇu in front of the hosts of gods, and said (these) harsh words to him, the immutable lord:

3-5a. “O Nārāyaṇa , how do you not know here the laws of war? Using a foul means to kill (the demons) unjustly, you will not shine. Due to this sin, and due to not doing (proper) activity, gods would perish. I shall have another creation. Here I shall just kill you with the hosts of gods.”

5b-9. Speaking thus, and taking a bow he struck the lord with arrows. Viṣṇu cut them off with arrows, powerful like the thunderbolt; and then struck Madhu with many arrows (sent) into all his limbs. The demon got himself screened with illusion. The best gods, and those Rudras and others who were brave, and other gods possessing strength, and goddesses of various kinds endowed with weapons and vehicles, generals, chiefs of Gaṇas , gods like the chief of the worlds, Śiva and Viṣṇu, others like the planets—all together fought with him. Due to Madhu’s trickery all gods fled aw ay at that time.

10. (Struck) with showers of swords and śaktis in front of and behind them, the gods being hurt by weapons suddenly fell on the ground.

11. In the meanwhile, Viṣṇu, taking his (disc known as) Sudarśana [1] , killed in the battle, the demons (who had) through illusion (turned themselves into) gods.

12. He cut off their heads in thousands; the lord of gods struck down the demons (who had taken up) the forms of gods.

13-14a. In the same way, the lord caused the demons to flee away from the battle (-field). Seeing him all sages and gods were amazed. Gods and hosts of sages spoke (i.e. whispered) into one another’s ear:

14b-15a. “This Viṣṇu, the immutable lord, is always the only protector of gods. This god, witnessing everything, is the co nqueror of the demons in every yuga .”

15b-16. How does he (i.e. Madhu) kill all the gods? Here the end of the world [2] is taking place. In the meanwhile, at a distance Madhu employed his illusion. Taking the form of Hara (Śiva), he said to the immutable Viṣṇu:

17-18. “O sinner, today what merit, fame, glory and (other) excellence (will) you (get) by killing the gods all round in the presence of the demons? Due to your great madness you do not know your own (individuals) and others. Therefore, (hitting you) with sharp arrows I shall take you to Yama ’s abode.”

19. Saying so he struck Viṣṇu with fierce arrows in the battle. But Viṣṇu cut them off, (and) said (these) words:

20-21a. “O heroic demon, I know you to be brave Madhu in the lovely form of Hara, and doing an impious act and employing trickery. Having struck you down in the battle, I shall give (i.e. send) you to a fruitless world.”

21 b-22. In the meanwhile he hit, with sharp arrows, the bull-bannered Śiva, having matted hair and seated upon a bull in the battle. At that time the fight between the god and the demon was great.

23-26. They pierced each other (with arrows) and there met one another. The immutable Viṣṇu cut off his bow with sharp horse-shoe-shaped arrows. Then he struck down the horse in the form of the bull. The demon, with a lance in his hand, rushed at the lord of the world. Then whirling the lance he struck the highest lord. With three arrows he (i.e. the lord) cut off the lance resembling the fire at the end of the world. Then the cruel, large-armed Madhu, who was greatly deceitful, took up the form of the goddess and having mounted upon a lion, went to Viṣṇu.

27-28a. He struck Viṣṇu with various kinds of arrows and said (these) words to him: “O best of gods, you have killed my lord in the battle. I shall kill you and the two sons Kārtikeya and Gaṇeśa .”

28b-29a. With many arrows he (i.e. the lord) struck the demon, who was speaking thus. Bleeding, he fell down dead on the ground.

29b-30. Seeing his parents struck, the very powerful Kārtikeya bound by illusion, took up a śakti and went to fight with Viṣṇu. Then the creator (i.e. Brahmā) said these words to Kārtikeya who was harassed by delusion:

31. “See, your parents, observing the worlds, are moving in the intermediate region between the heaven and the earth, and are witnessing the war from a distance.”

32-33a. Seeing that he has heard this, he vanished there only. Then the very proud brothers Dhundhu and Sundhu fell upon Garuḍa to kill Viṣṇu in the battle.

33b-34. Viṣṇu with his Nandaka sword cut off Dhundhu with a sword in his hand and Sundhu with a mace; and with his mace killed another (demon). The two, being wounded, dropped on the ground.

35-3 7. Then Madhu, screened with darkness, quickly disappeared. Through his illusion he dropped a hundred mountains on (the body of) Viṣṇu. Then in the battle, getting into the darkness, he cut off the mountains, and angrily cut off his head with his (disc called) Sudarśana. Then gods like Brahmā and Śiva made him known as ‘ Madhusūdana ’ in the worlds.

[1]: [1] : Sudarśana—A circular weapon of Viṣṇu-Kṛṣṇa.

[2]: [2] : Kalpānta—Destruction of the world. Kalpa—a day of Brahmā or one thousand yugas, a period of four thousand three hundred and twenty millions of years of mortals, measuring the duration of the world.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 73

The Slaying of Vṛtra

Chapter 73 of 693 · 41 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
ततो वृत्रो महातेजा दैत्यानां प्रवरो युधि।
दिग्गजाढ्यं गजारूढः प्राद्रवद्बलसूदनम्१।
आगच्छंतं ततो वृत्रं शरैः कालानलप्रभैः।
विव्याध सर्वगात्रेषु द्विरदस्थो महाहवे२।
ततो वृत्रस्तु शीर्षं च जिष्णोरेव पतत्रिणा।
विव्याध सहसा तेन स चचाल महाबलः३।
आत्मानं च समाश्वास्य धनुरुद्यम्य वीर्यवान्।
ववर्ष शरवर्षेण तस्य दैत्यस्य विग्रहे४।
शरांश्छित्वा बिभेदाशु शरैराशीविषोपमैः।
शतक्रतुं महावीर्यः सर्वदेवाधिपं युधि५।
ततः शरसहस्रैस्तु दैत्यं विव्याध देवराट्।
परस्परं शरा यांति यथा सप्ताश्व रश्मयः६।
एवं शरसहस्रैस्तु बिभिदाते परस्परम्।
मनोजवसमाः शीघ्रा गाढाः शिखरिणो यथा७।

बडवानलसंस्पर्शाः खगा वज्रारभेदकाः।
तयोर्धनुष्मतोर्युद्धे शरास्तुल्यगुणान्विताः८।
एवं क्रमेण युद्धे च अहोरात्रमवर्तत।
महेंद्रो द्विरदं तस्य शूलेनैव जघान ह९।
स निपत्य महीपृष्ठे लाघवात्स्वरथं ययौ।
रथस्थस्तस्य देवस्य शक्त्या चैरावणं दृढम्१०।
बिभेद लाघवेनाशु वज्रेणेव महागिरिं।
शुशुभे कंपमानस्तु सेंद्रः स च महागजः११।
ततः शक्तिं समादाय आविध्य मघवाऽसुरम्।
बिभेदोरसि दैत्यस्य स पपात रथोपरि१२।
क्षणात्संज्ञां समालंब्य स विनद्य पतत्त्रिणा।
बिभेद समरे शक्रं स ततः कश्मलं गतः१३।
इंद्रः संज्ञां पुनः प्राप्य जघान विशिखैः शितैः।
शतकोटिसमैर्बाणैरर्दितो व्यथयान्वितः१४।
ततो वृत्रो महाशूलं प्राक्षिपन्निर्जरेश्वरे।

शांभवास्त्रेण देवेशो वैष्णवास्त्रं मुमोच ह१५।
उभयोरंबरे चास्त्रे वह्निकूटसमप्रभे।
अन्योन्यं जघ्नतुस्तत्र स्फुलिंगानि विमुंचती१६।
स्पर्शने च स्फुलिंगानामुभयोः सेनयोर्भटाः।
न शक्ताः संमुखे स्थातुं शलभा ज्वलने यथा१७।
दग्धाः पेतुः पृथिव्यां च दिशस्सर्वाः प्रदुद्रुवुः।
देवदानवयोर्वीराः शून्यस्तत्राभवद्रणः१८।
अस्त्रं निरस्तकं दृष्ट्वा स दैत्यः क्रोधमूर्च्छितः।
मायया शैलसंदोहमस्त्रं शक्रे मुमोच ह१९।
बाणौघैः शैलसंघातं प्रचिच्छेद रणे हरिः।
अघोरं प्रासृजद्दैत्यः पुरुहुते महाबले२०।
कोटिकोटिसहस्राणि जंतूनां प्रवराणि च।
सिंहशार्दूलभल्लूक वृक व्याघ्र महागजाः२१।
दंदशूकादयः सत्वाः प्रधावंति सुरेश्वरं।
क्षुरप्रैरर्धचंद्रैश्च भल्लैः शिलीमुखैस्तथा२२।

असंप्राप्तान्प्रचिच्छेद मघवा परवीरहा।
ततो वृत्रो महाबाहुर्धनुरुद्यम्य वीर्यवान्२३।
बिभेद शरसाहस्रैर्वज्रकल्पैः शतक्रतुं।
छित्वा क्षुरप्रैश्शक्रश्च धनुस्तस्य चकर्त च२४।
सूतं चाश्वान्पृथिव्यां च पातयामास तत्क्षणात्।
सकंटकांगदां भीमां संपूज्यासुरसत्तमः२५।
जघान पद्मिनः शीर्षे मोहाद्दंती क्षितिं ययौ।
सगदः सर्वदेवेशो धरणीं समुपस्थितः२६।
ततस्तयोर्गदायुद्धमवर्तत मुहुर्मुहुः।
तयोः प्रहरतोः शब्दो गदापातोद्भवो ध्रुवं२७।
आवर्तं परिवर्तं च चक्रतुस्तौ पुनः पुनः।
अध ऊर्ध्वं प्रहारं च पार्श्वयोरतिभीषणं२८।
बभूवैवं तयोर्युद्धं लोकालोकभयंकरं।
दृष्ट्वा देवगणाः सिद्धा दानवा विस्मयं गताः२९।
युद्ध्यमानौ तु तौ वीरौ मृत्युसंशयमागतौ।

देवदानववीराश्च द्रष्टुं नैव तदीशिरे३०।
ईशब्रह्मादयः खे तु स्थिता द्रष्टुं तदद्भुतं।
तयोर्हुंकारशब्देन गदापातस्वनेन च३१।
ऊर्ध्वोर्ध्वमगमच्छब्दो ह्यशनेश्चोपजायते।
भग्ने गदे द्वयोरेव करः संपुटितस्तयोः३२।
एवं चैवार्धयामेन तयोरस्त्रे निपेततुः।
एतस्मिंन्नन्तरे वीरौ खड्गचर्मधरौ तदा३३।
प्रतियोद्धुं महाघोरमाहवे संप्रचेरतुः।
निस्त्रिंशौ विद्युदुल्काभौ तयोर्गात्रे च चर्मणी३४।

दृश्येते सर्वलोकैश्च लाघवं विस्मयं गतैः।
चिच्छिदाते तयोरेव चर्मणी बहुवर्णके३५।
भीष्मकं बलयुद्धं च तयोरेवं प्रवर्तते।
मंडलं चक्रधन्वं च लाघवं च परिप्लुतं३६।
वृत्रवासवयोर्युद्धं वृत्रवासवयोरिव।
केशान्वृत्रस्य उत्प्लुत्य संप्रधृत्यासिना द्रुतं३७।

शिरश्चिच्छेद सहसा मघवा रणमूर्धनि।
जयशब्दस्ततस्त्वासीद्देवानां च समंततः३८।
प्रोत्फुल्लहृदया देवा मघवंतमपूजयन्।
देवदुंदुभयो नेदुर्ननृतुश्चाप्सरोगणाः३९।
गीतं गायंति गंधर्वा मुनयः स्तुतिपाठकाः।
भीताः पलायिताः सर्वे दैत्यास्त्यक्तायुधा दिशः४०।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे वृत्रासुरवधोनाम त्रिसप्ततितमोऽध्यायः७३।

Roman transliteration

vyāsa uvāca-
tato vṛtro mahātejā daityānāṃ pravaro yudhi|
diggajāḍhyaṃ gajārūḍhaḥ prādravadbalasūdanam1|
āgacchaṃtaṃ tato vṛtraṃ śaraiḥ kālānalaprabhaiḥ|
vivyādha sarvagātreṣu dviradastho mahāhave2|
tato vṛtrastu śīrṣaṃ ca jiṣṇoreva patatriṇā|
vivyādha sahasā tena sa cacāla mahābalaḥ3|
ātmānaṃ ca samāśvāsya dhanurudyamya vīryavān|
vavarṣa śaravarṣeṇa tasya daityasya vigrahe4|
śarāṃśchitvā bibhedāśu śarairāśīviṣopamaiḥ|
śatakratuṃ mahāvīryaḥ sarvadevādhipaṃ yudhi5|
tataḥ śarasahasraistu daityaṃ vivyādha devarāṭ|
parasparaṃ śarā yāṃti yathā saptāśva raśmayaḥ6|
evaṃ śarasahasraistu bibhidāte parasparam|
manojavasamāḥ śīghrā gāḍhāḥ śikhariṇo yathā7|

baḍavānalasaṃsparśāḥ khagā vajrārabhedakāḥ|
tayordhanuṣmatoryuddhe śarāstulyaguṇānvitāḥ8|
evaṃ krameṇa yuddhe ca ahorātramavartata|
maheṃdro dviradaṃ tasya śūlenaiva jaghāna ha9|
sa nipatya mahīpṛṣṭhe lāghavātsvarathaṃ yayau|
rathasthastasya devasya śaktyā cairāvaṇaṃ dṛḍham10|
bibheda lāghavenāśu vajreṇeva mahāgiriṃ|
śuśubhe kaṃpamānastu seṃdraḥ sa ca mahāgajaḥ11|
tataḥ śaktiṃ samādāya āvidhya maghavā'suram|
bibhedorasi daityasya sa papāta rathopari12|
kṣaṇātsaṃjñāṃ samālaṃbya sa vinadya patattriṇā|
bibheda samare śakraṃ sa tataḥ kaśmalaṃ gataḥ13|
iṃdraḥ saṃjñāṃ punaḥ prāpya jaghāna viśikhaiḥ śitaiḥ|
śatakoṭisamairbāṇairardito vyathayānvitaḥ14|
tato vṛtro mahāśūlaṃ prākṣipannirjareśvare|

śāṃbhavāstreṇa deveśo vaiṣṇavāstraṃ mumoca ha15|
ubhayoraṃbare cāstre vahnikūṭasamaprabhe|
anyonyaṃ jaghnatustatra sphuligāni vimuṃcatī16|
sparśane ca sphuliṃgānāmubhayoḥ senayorbhaṭāḥ|
na śaktāḥ saṃmukhe sthātuṃ śalabhā jvalane yathā17|
dagdhāḥ petuḥ pṛthivyāṃ ca diśassarvāḥ pradudruvuḥ|
devadānavayorvīrāḥ śūnyastatrābhavadraṇaḥ18|
astraṃ nirastakaṃ dṛṣṭvā sa daityaḥ krodhamūrcchitaḥ|
māyayā śailasaṃdohamastraṃ śakre mumoca ha19|
bāṇaughaiḥ śailasaṃghātaṃ praciccheda raṇe hariḥ|
aghoraṃ prāsṛjaddaityaḥ puruhūte mahābale20|
koṭikoṭisahasrāṇi jaṃtūnāṃ pravarāṇi ca|
siṃhaśārdūlabhallūka vṛka vyāghra mahāgajāḥ21|
daṃdaśūkādayaḥ satvāḥ pradhāvaṃti sureśvaraṃ|
kṣuraprairardhacaṃdraiśca bhallaiḥ śilīmukhaistathā22|

asaṃprāptānpraciccheda maghavā paravīrahā|
tato vṛtro mahābāhurdhanurudyamya vīryavān23|
bibheda śarasāhasrairvajrakalpaiḥ śatakratuṃ|
chitvā kṣuraprairśśakraśca dhanustasya cakarta ca24|
sūtaṃ cāśvānpṛthivyāṃ ca pātayāmāsa tatkṣaṇāt|
sakaṃṭakāṃgadāṃ bhīmāṃ saṃpūjyāsurasattamaḥ25|
jaghāna padminaḥ śīrṣe mohāddaṃtī kṣitiṃ yayau|
sagadaḥ sarvadeveśo dharaṇīṃ samupasthitaḥ26|
tatastayorgadāyuddhamavartata muhurmuhuḥ|
tayoḥ praharatoḥ śabdo gadāpātodbhavo dhruvaṃ27|
āvartaṃ parivartaṃ ca cakratustau punaḥ punaḥ|
adha ūrdhvaṃ prahāraṃ ca pārśvayoratibhīṣaṇaṃ28|
babhūvaivaṃ tayoryuddhaṃ lokālokabhayaṃkaraṃ|
dṛṣṭvā devagaṇāḥ siddhā dānavā vismayaṃ gatāḥ29|
yuddhyamānau tu tau vīrau mṛtyusaṃśayamāgatau|

devadānavavīrāśca draṣṭuṃ naiva tadīśire30|
īśabrahmādayaḥ khe tu sthitā draṣṭuṃ tadadbhutaṃ|
tayorhuṃkāraśabdena gadāpātasvanena ca31|
ūrdhvordhvamagamacchabdo hyaśaneścopajāyate|
bhagne gade dvayoreva karaḥ saṃputitastayoḥ32|
evaṃ caivārdhayāmena tayorastre nipetatuḥ|
etasmiṃnnantare vīrau khaḍgacarmadharau tadā33|
pratiyoddhuṃ mahāghoramāhave saṃpraceratuḥ|
nistriṃśau vidyudulkābhau tayorgātre ca carmaṇī34|
dṛśyete sarvalokaiśca lāghavaṃ vismayaṃ gataiḥ|
cicchidāte tayoreva carmaṇī bahuvarṇake35|
bhīṣmakaṃ balayuddhaṃ ca tayorevaṃ pravartate|
maṃḍalaṃ cakradhanvaṃ ca lāghavaṃ ca pariplutaṃ36|
vṛtravāsavayoryuddhaṃ vṛtravāsavayoriva|
keśānvṛtrasya utplutya saṃpradhṛtyāsinā drutaṃ37|

śiraściccheda sahasā maghavā raṇamūrdhani|
jayaśabdastatastvāsīddevānāṃ ca samaṃtataḥ38|
protphullahṛdayā devā maghavaṃtamapūjayan|
devaduṃdubhayo nedurnanṛtuścāpsaroganāḥ39|
gītaṃ gāyaṃti gaṃdharvā munayaḥ stutipāṭhakāḥ|
bhītāḥ palāyitāḥ sarve daityāstyaktāyudhā diśaḥ40|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe vṛtrāsuravadhonāma trisaptatitamo'dhyāyaḥ73|

English translation

Vyāsa said :

1. Then, Vṛtra , of great lustre and most distinguished of the demons, mounted upon an elephant, ran to Viṣṇu rich in (i.e. seated upon) an elephant.

2. In the great war, he, seated upon an elephant, pierced Vṛtra, coming to him, (piercing him) in all his limbs, with arrows like the destructive fire at the end of the world.

3-5. Then Vṛtra hit with an arrow the head of Indra . Due to that the mighty one shook. Then calming himself, and raising his bow, the powerful one showered with the shower of arrows (i.e. showered arrows) on the body of the demon. The very powerful one having cut them off, hit Indra, the lord of all gods, with arrows resembling serpents.

6-8. Thus with thousands of arrows they struck each other. The arrows in the battle of the two archers were of the same quality, were quick like the speed of mind, were strong like mountains, resembled the submarine fire in touch, and were moving in the sky and pierced (i.e. were capable of piercing) the spokes of the thunderbolt.

9-12. Thus, in this manner the battle lasted for days and nights. Indra struck the elephant (of the demon) with his own lance. Throwing (himself) on the ground, he quickly went to his chariot. Remaining in the chariot, he, with a śakti , quickly struck hard (the elephant called) Airāvaṇa of that lord (of gods), as (Indra would strike) a great mountain with the thunderbolt. That great elephant, with Indra (on his back), though (he was) trembling, looked splendid. Then Indra, taking a śakti, pierced (with it) the demon in his chest; (then) he (i.e. the demon) fell on the chariot.

13-14. Regaining consciousness in a moment, and roaring, he struck Indra in the battle with an arrow. He (i.e. Indra) then swooned. Regaining consciousness, Indra struck him with hundreds of arrows. Struck with arrows resembling Indra's thunderbolt he was full of agony.

15-17. Then Vṛtra discharged a great lance on (the body of) the lord of gods. With (i.e. against) the demon's missile of (i.e. granted by) Śiva , Indra let loose the Vaiṣṇava missile. The missiles of the two resembling mass of fire, struck each other in the sky and discharged sparks of fire. Due to the touch of the sparks of fire the warriors of both the armies could not remain comfortably, as moths cannot stand in (front of) fire.

18. Being burnt, the warriors (in the army) of the gods and demons fell on the ground and ran into all directions. The battle (-field) became vacant then.

19. Seeing that his missile was retarded, the demon, filled with anger, discharged at Indra a missile made of a group of mountains.

20. In the battle, Indra cut off (that) group of mountains with volleys of arrows. The demon sent a Śaiva missile at the very mighty Indra.

21-22a. Crores of thousands chief beings, lions, demons, bears, wolves, tigers, great elephants, serpents—such and other creatures ran to the lord of gods.

22b-23a. Indra, the killer of the heroes of his enemy, cut them off, even before they reached him, with arrows with sharp horse-shoe-shaped heads, with crescent-shaped arrows, with lances and (other) arrows.

23b-24a. Then Vṛtra of mighty arms and brave, raised his bow and struck Indra with thousands of arrows resembling the thunderbolt.

24b-25a. Indra cut them off and also cut off his bow with arrows with sharp horse-shoe-shaped heads. That moment (only) he struck down on the ground his charioteer and his horses.

25b-26a. The best demon, having worshipped a thorny mace, struck it on the head of (Indra's) elephant. Due to swoon (caused by the stroke) the elephant dropped on the ground.

26b-27. The lord of all gods came to the ground with his mace. Then repeatedly a mace-fight took place between the two. There verily was the sound produced by the strokes of the maces of the two who were striking (each other).

28-29. Again and again they turned round and round. They (gave) very fearful strokes below and above and on (each other's) sides. Thus the fight between the two which caused fear to the visible and invisible worlds took place. Seeing (the fight) hosts of gods, Siddhas and demons were amazed.

30-31a. The two fighting heroes were in peril of death. Heroes among gods and demons were not at all able to see it. Śiva, Brahma and others remained in the sky to see that wonder.

31b-33a. Due to 'hum' sound of (i.e. produced by) them and due to the sound produced by the strokes of their maces, a sound went up and up; surely such a sound is produced by the thunderbolt (only). When their maces were broken, their hands remained folded (into fists). Thus after half a watch their weapons fell down.

33b-35a. In the meanwhile, the two heroes, holding swords and shields, moved in the battle to fight against each other. Their swords, bodies and shields shone like lightning and meteors. The two were looked at with speed and wonder by all the worlds.

35b-37a. The multi-coloured shields of the two were cut off. Thus a fearful and great fight took place between the two. It was full of circular movements, use of disc and bow and dexterity. The fight between Vṛtra and Indra is like the fight of Vṛtra and Vāsava (only).

37b-40. In the battle, Indra, after jumping, rooted out Vṛtra's hair, and quickly and suddenly cut off his head. Cry of victory of (i.e. raised by) gods was there on all sides. Gods, with their hearts expanded (i.e. rejoicing), worshipped Indra. The drums of gods were sounded, the bands of celestial nymphs danced. The Gandharvas sang songs; and the sages praised (Indra), The demons were afraid, and giving up their arms, ran in (various) directions.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 74

The Slaying of Tripura's Son

Chapter 74 of 693 · 46 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
चतुर्भिस्तुरगैर्जुष्टं रथं सूर्यसमप्रभं।
त्रैपुरिः संरुरोहाथाब्रवीद्वाक्यं गणाधिपं१।
पिता मे निहतः पित्रा तव यस्माद्गणाधिप।
तस्मात्त्वामद्य विशिखैर्नयामि यमसादनं२।
ततस्तमब्रवीद्देवो गणेशस्त्रिपुरात्मजं।
तव तातेन दुष्टेन सुराणामहितं पुरा३।
कृतं कर्ममहत्पापं श्रुतं नो जनकेन हि।
पापकर्मरतं दुष्टं ज्ञात्वा ज्ञानबलेन च४।
अवधीत्तं शरैकेन पितरं ते बलेन च।
पंकात्प्रतारितो मोहात्प्रेषितो यममंदिरं५।
त्वां चाहं तत्पथं दैत्य प्रेषयामि क्षणादिह।
उक्तवंतं महाप्राज्ञं सुराणां च गणाधिपं६।
विव्याध दशभिस्तीक्ष्णैः कालानलसमप्रभैः।
ततः शरसहस्रैस्तु दैत्यं विव्याध साहसात्७।

यमदंडसमैर्बाणैः क्षुरग्रैश्च शिलीमुखैः।
कंकपत्रैर्महातीक्ष्णैर्वज्रानलसमप्रभैः८।
विचकर्त शरांश्चास्य लंबोदरः सुरार्चितः।
पुनर्विव्याध विशिखैः सहसाभि दुरोपमैः९।
शरैरर्दितसर्वांगो मूर्च्छितस्त्वपतद्भुवि।
ततो भद्रश्च सौभद्रो भीषणो निर्जरांतकः१०।
स्वां स्वां गदां समादाय दुद्रुवुस्तं विनायकम्।
युगपत्ते गदापातैर्निजघ्नुर्गणनायकम्११।
लाघवात्तु वृथा कृत्वा गदास्तेषां महाबलः।
भद्रकस्य तु शीर्षे चाहनत्परशुना तदा१२।
सौभद्रस्योत्तमांगं च असिनाग्रे निपातितम्।
भीषणस्य कुठारेण खड्गेन निर्जरांतकम्१३।
पातयित्वा च हेरम्बो महागिरिसमांस्तदा।
चतुरो गणमुख्यांश्च अन्यांश्चापातयद्द्विषः१४।
ततः संज्ञां समालभ्य त्रैपुरिश्चासुरोत्तमः।

समारुह्य रथं स्वं च जघान सुरसत्तमम्१५।
विशिखैरर्धचंद्रैश्च क्षुरप्रैर्भल्लकैस्तथा।
तांस्तु चिच्छेद धर्मात्मा पुनर्विव्याध तं शरैः१६।
चतुर्भिः सैंधवांश्चैव शरैकेन च सारथिम्।
शरैः संपातयामास धरण्यां गणनायकान्१७।
लाघवात्तु रथं चान्यं गत्वा त्रिपुरनंदनः।
विशिखैर्वज्रसंकाशैः संबिभेद गणाधिपम्१८।
रुधिरेणावसिक्तांगो रुषा घोर यमप्रभः।
ललाटे च त्रिभिर्बाणैस्सप्तभिश्च स्तनांतरे१९।
चतुर्भिर्नाभिदेशे च पंचभिर्मुष्टिमस्तके।
संबिभेद महाक्रोधो बलिनं शंभुनंदनः२०।
शरैरर्दितसर्वांगः स दैत्यो रणमूर्धनि।
कश्मलं परमं गत्वा संपपात रथोपरि२१।
ततः सूतेन धीरेण अपनीतो रणाजिरात्।
विमुखं नाहनच्छूरो विनायकः सुरार्चितः२२।

चिरात्संज्ञां समालभ्य यंतारं चाब्रवीद्वचः।
गच्छ सूत रणे भीरुं विनायकं हरात्मजम्२३।
ततो यंताब्रवीद्वाक्यं सत्यं पथ्यं च कोमलम्।
हरात्मजशरान्सोढुं कस्समर्थो रणाजिरे२४।
तस्मान्मोहगतस्त्वं च मयानीतः प्रभासुत।
एतज्ज्ञात्वा त्विदानीं भो यद्युक्तं तद्विधीयताम्२५।
एतस्मिन्नंतरे राज्ञा प्रेरितः कविसत्तमः।
औषधादिप्रयोगेण गजः संज्ञामबोधयत्२६।
अकारयच्छतगुण प्राणं च जयमादिशत्।
प्राग्जलं मंत्रितं दत्वा रुरोधास्याङ्गकव्रणान्२७।
स गजो दशनैरेव स्फोटयामास वै गिरिम्।
एवं शतसहस्राणि सैन्यानि सैन्यपालकान्२८।
पातयामास समितौ गजः परमदुर्जयः।
स दैत्यस्तस्य पृष्ठस्थः शरैः कालानलप्रभैः२९।
हत्वा त्वपातयच्चोर्व्यां मुख्यमुख्यान्सुराधिपान्।

शरैस्तस्य तदा देवा यमदंडसमप्रभैः३०।
निपतंति महावीर्या रुधिरौघपरिप्लुताः।
यस्मिन्यस्मिंश्च मार्गे तु स दैत्यः सगजो गतः३१।
तत्र तत्र चकाराशु भीषणं संचितं शरैः।
गजेन पातिताः केचिद्गजारोहेण चापरे३२।
वेगेन भ्रमणेनैव सुराः केचित्प्रतापिताः।
एवं सुरगणाध्यक्षाः शस्त्रास्त्रैर्विविधैश्च तम्३३।
सगजं युद्धनिर्भीता निजघ्नुर्बहुभिः शरैः।
तथापि तद्गजं योद्धुं न शक्तास्ते महाबलाः३४।

क्षिप्रं तांस्तु गजो दंतैस्त्रैपुरोऽपातयच्छरैः।
न गता ये धरण्यां च देवा जर्जरविग्रहाः३५।
शरण्यं गणपं जग्मुर्भीतास्ते वेदनातुराः।
देवानां कदनं दृष्ट्वा गणाधीशः प्रतापवान्३६।
स गजं ताडयामास वज्रानलसमैः शरैः।
स गजो वेगसंरुद्धः शरेण च समुत्थितः३७।

अथोतौ द्वौ शरैरेव बिभिदाते परस्परम्।
उभौ तौ नर्दमानौ च अन्योन्यं जयमैच्छताम्३८।
शोणितैर्लिप्तसर्वांगौ वीरमुख्यौ सुरासुरौ।
अथाखुं स गजो मत्तो बिभेद दशनैः स्वकैः३९।
आखुनाभिद्रुतो नागो घोरयुद्धं तयोः परम्।
अधोर्ध्वं संविभागे च चतुर्भिर्युद्धमद्भुतम्४०।
सशब्दं तुमुलं युद्धं सर्वलोकभयंकरम्।
दशनैर्दशनैरेव शरैरेव शरोत्तमैः४१।
तद्घोरमभवद्युद्धं देवदानवसंगरे।
आखुको भेदयांचक्रे महानांगं महाबलम्४२।
पर्शुना पृष्ठवंशाग्रे स्थित्वा तेनाहनत्पुनः।
दैत्यस्य दशनद्वारे हृदिस्कंधेथ लाघवात्४३।
सगजः स पपातोर्व्यां गतासुर्लोहितं वमन्।
शशंसुर्मुनयो देवास्साधुसाध्विति चाब्रुवत्४४।
अत्रान्येस्त्रैरमोघैश्च दैत्यानाजघ्नुराहवे।

यावत्तु सेनयोर्नैव जययुद्धं समापयेत्४५।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे त्रैपुरिविमर्दोनाम चतुस्सप्ततितमोऽध्यायः७४।

Roman transliteration

vyāsa uvāca-
caturbhisturagairjuṣṭaṃ rathaṃ sūryasamaprabhaṃ|
traipuriḥ saṃruroāthābravīdvākyaṃ gaṇādhipaṃ1|
pitā me nihataḥ pitrā tava yasmādgaṇādhipa|
tasmāttvāmadya viśikhairnayāmi yamasādanaṃ2|
tatastamabravīddevo gaṇeśastripurātmajaṃ|
tava tātena duṣṭena surāṇāmahitaṃ purā3|
kṛtaṃ karmamahatpāpaṃ śrutaṃ no janakena hi|
pāpakarmarataṃ duṣṭaṃ jñātvā jñānabalena ca4|
avadhīttaṃ śaraikena pitaraṃ te balena ca|
paṃkātpratārito mohātpreṣito yamamaṃdiraṃ5|
tvāṃ cāhaṃ tatpathaṃ daitya preṣayāmi kṣaṇādiha|
uktavaṃtaṃ mahāprājñaṃ surāṇāṃ ca gaṇādhipaṃ6|
vivyādha daśabhistīkṣṇaiḥ kālānalasamaprabhaiḥ|
tataḥ śarasahasraistu daityaṃ vivyādha sāhasāt7|

yamadaṃḍasamairbāṇaiḥ kṣurapraiśca śilīmukhaiḥ|
kaṃkapatrairmahātīkṣṇairvajrānalasamaprabhaiḥ8|
vicakarta śarāṃścāsya laṃbodaraḥ surārcitaḥ|
punarvivyādha viśikhaiḥ sahasābhi duropamaiḥ9|
śarairarditasarvāṃgo mūrcchitastvapatadbhuvi|
tato bhadraśca saubhadro bhīṣaṇo nirjarāṃtakaḥ10|
svāṃ svāṃ gadāṃ samādāya dudruvustaṃ vināyakam|
yugapatte gadāpātairnijaghnurgaṇanāyakam11|
lāghavāttu vṛthā kṛtvā gadāsteṣāṃ mahābalaḥ|
bhadrakasya tu śīrṣe cāhanatparaśunā tadā12|
saubhadrasyottamāṃgaṃ ca asināgre nipātitam|
bhīṣaṇasya kuṭhāreṇa khaḍgena nirjarāṃtakam13|
pātayitvā ca herambo mahāgirisamāṃstadā|
caturo gaṇamukhyāṃśca anyāṃścāpātayaddviṣaḥ14|
tataḥ saṃjñāṃ samālabhya traipuriścāsurottamaḥ|

samāruhya rathaṃ svaṃ ca jaghāna surasattamam15|
viśikhairardhacaṃdraiśca kṣuraprairbhallakaistathā|
tāṃstu ciccheda dharmātmā punarvivyādha taṃ śaraiḥ16|
caturbhiḥ saiṃdhavāṃścaiva śaraikena ca sārathim|
śaraiḥ saṃpātayāmāsa dharaṇyāṃ gaṇanāyakān17|
lāghavāttu rathaṃ cānyaṃ gatvā tripuranaṃdanaḥ|
viśikhairvajrasaṃkāśaiḥ saṃbibheda gaṇādhipam18|
rudhireṇāvasiktāṃgo ruṣā ghora yamaprabhaḥ|
lalāṭe ca tribhirbāṇaissaptabhiśca stanāṃtare19|
caturbhirnābhideśe ca paṃcabhirmuṣṭimastake|
saṃbibheda mahākrodho balinaṃ śaṃbhunaṃdanaḥ20|
śarairarditasarvāṃgaḥ sa daityo raṇamūrdhani|
kaśmalaṃ paramaṃ gatvā saṃpapāta rathopari21|
tataḥ sūtena dhīreṇa apanīto raṇājirāt|
vimukhaṃ nāhanacchūro vināyakaḥ surārcitaḥ22|

cirātsaṃjñāṃ samālabhya yaṃtāraṃ cābravīdvacaḥ|
gaccha sūta raṇe bhīruṃ vināyakaṃ harātmajam23|
tato yaṃtābravīdvākyaṃ satyaṃ pathyaṃ ca komalam|
harātmajaśarānsoḍhuṃ kassamartho raṇājire24|
tasmānmohagatastvaṃ ca mayānītaḥ prabhāsuta|
etajjñātvā tvidānīṃ bho yadyuktaṃ tadvidhīyatām25|
etasminnaṃtare rājñā preritaḥ kavisattamaḥ|
auṣadhādiprayogeṇa gajaḥ saṃjñāmabodhayat26|
akārayacchataguṇa prāṇaṃ ca jayamādiśat|
prāgjalaṃ maṃtritaṃ datvā rurodhāsyāṅgakavraṇān27|
sa gajo daśanaireva sphoṭayāmāsa vai girim|
evaṃ śatasahasrāṇi sainyāni sainyapālakān28|
pātayāmāsa samitau gajaḥ paramadurjayaḥ|
sa daityastasya pṛṣṭhasthaḥ śaraiḥ kālānalaprabhaiḥ29|
hatvā tvapātayaccorvyāṃ mukhyamukhyānsurādhipān|

śaraistasya tadā devā yamadaṃḍasamaprabhaiḥ30|
nipataṃti mahāvīryā rudhiraughapariplutāḥ|
yasminyasmiṃśca mārge tu sa daityaḥ sagajo gataḥ31|
tatra tatra cakārāśu bhīṣaṇaṃ saṃcitaṃ śaraiḥ|
gajena pātitāḥ kecidgajārohaṇa cāpare32|
vegena bhramaṇenaiva surāḥ kecitpratāpitāḥ|

evaṃ suragaṇādhyakṣāḥ śastrāstrairvividhaiśca tam33|
sagajaṃ yuddhanirbhītā nijaghnurbahubhiḥ śaraiḥ|
tathāpi tadgajaṃ yoddhuṃ na śaktāste mahābalāḥ34|
kṣipraṃ tāṃstu gajo daṃtaistraipuro'pātayaccharaiḥ|
na gatā ye dharaṇyāṃ ca devā jarjaravigrahāḥ35|
śaraṇyaṃ gaṇapaṃ jagmurbhītāste vedanāturāḥ|
devānāṃ kadanaṃ dṛṣṭvā gaṇādhīśaḥ pratāpavān36|
sa gajaṃ tāḍayāmāsa vajrānalasamaiḥ śaraiḥ|
sa gajo vegasaṃruddhaḥ śareṇa ca samutthitaḥ37|

athotau dvau śaraireva bibhidāte parasparam|
ubhau tau nardamānau ca anyonyaṃ jayamaicchatām38|
śoṇitairliptasarvāṃgau vīramukhyau surāsurau|
athākhuṃ sa gajo matto bibheda daśanaiḥ svakaiḥ39|
ākhunābhidruto nāgo ghorayuddhaṃ tayoḥ param|
adhordhvaṃ saṃvibhāge ca caturbhiryuddhamadbhutam40|
saśabdaṃ tumulaṃ yuddhaṃ sarvalokabhayaṃkaram|
daśanairdaśanaireva śaraireva śarottamaiḥ41|
tadghoramabhavadyuddhaṃ devadānavasaṃgare|
ākhuko bhedayāṃcakre mahānāṃgaṃ mahābalam42|
parśunā prṣṭhavaṃśāgre sthitvā tenāhanatpunaḥ|
daityasya daśanadvāre hṛdiskaṃdhetha lāghavāt43|
sagajaḥ sa papātorvyāṃ gatāsurlohitaṃ vaman|
śaśaṃsurmunayo devāssādhusādhviti cābruvat44|
atrānyestrairamoghaiśca daityānājaghnurāhave|

yāvattu senayornaiva jayayuddhaṃ samāpayet45|
iti śrīpādmapurāṇe prathame srṣṭikhaṃḍe traipurivimardonāma catussaptatitamo'dhyāyaḥ74|

English translation

Vyāsa said :

1. The son of Tripura mounted upon a chariot to which four horses were yoked and which resembled the sun in lustre and said (these) words to the lord of the Gaṇas (i.e. Gaṇeśa):

2. “O lord of the Gaṇas, since your father killed my father, therefore, I shall today take your father to Yama ’s abode (i.e. shall kill him) with arrows.”

3-6a. Then Gaṇesa said to that son of Tripura: “Formerly your wicked father did a great sinful deed, detrimental to the gods. My father heard it. Knowing about your wicked father engaged in a sinful act, my father, with (i.e. using his) strength, killed him with an arrow. He has been emancipated from sin and delusion and is sent to Yama’s abode. O demon, here, in a moment, I shall send you along the same path.”

6b-7a. (The demon) struck with ten arrows resembling the fire at the end of the world, the lord of Gaṇas who spoke thus, and who was very intelligent among the gods.

7b-8. Then (Gaṇesa) hit with force the demon with thousands of arrows, with arrows like the staff of Yama, with arrows with sharp horse-shoe-shaped heads, with heron-feathered arrows, and very sharp arrows resembling the fire of the thunderbolt.

9-10a. The pot-bellied (god, i.e. Gaṇeśa) adored by gods also cut off his arrows. He again struck him with force with arrows resembling a thunderbolt. With his entire body hurt with arrows, he fell down on the ground in a swoon.

10b-11. Then (the demons) Bhadra , Saubhadra , Bhīṣaṇa and Nirjarāntaka, taking their maces rushed at Gaṇeśa. They struck the lord of the Gaṇas simultaneously with the strokes of their maces.

12-14. Smartly he rendered useless the strokes of their maces and with his axe he hit Bhadraka on his head. Then he first struck down Nirjarāntaka with a sword. Heramba (i.e. Gaṇeśa) having struck down the four heads of the (demons') troops who resembled great mountains, also struck down other enemies.

15-16. Then the best demon, Tripura's son, regained consciousness, mounted upon his own chariot and struck the best god (i.e. Gaṇeśa) with crescent-shaped arrows, with arrows with sharp horse-shoe-shaped heads and with spears. The virtuous one cut them off, and again struck him with arrows.

17-18. With four arrows he struck down his horses, with one arrow he struck down his charioteer, and with arrows he struck down on the grounds the chiefs of the troops. The son of Tripura quickly went to another chariot and pierced the lord of the Gaṇas with arrows resembling the thunderbolt.

19-20. With his body moistened with blood, the son of Śiva (i.e. Gaṇeśa) whose terrible power was like that of Yama, and who was very angry, pierced him on his forehead with three arrows, between his breasts with seven arrows, on the region of his navel with four (arrows), and on the top of his penis with five (arrows).

21. With his entire body injured, the demon being extremely depressed (i.e. who fainted) fell on the chariot in the battle.

22. Then his wise charioteer took him away from the battle (-field). The brave Gaṇeśa, worshipped by the gods, never attacked one who had turned away from the battle.

23. (Tripura's son) regaining consciousness after a long time, said (these) words to his charioteer: "O charioteer, go (with me) to that timid Gaṇeśa, Śiva's son (remaining) in the battle-field".

24-25. Then the charioteer uttered these true, wholesome and soft words: "Who is able to bear the arrows of Śiva's son in the battle? Therefore, O son of Prabhā , I brought you, who had fainted. Realizing this, you may now do what is proper."

26-27a. In the meanwhile the king had employed the best one i.e. Kavi (i.e. Śukra). The elephant regained consciousness with the employment of medicines etc. He made him hundred times more powerful and indicated (the means to) victory.

27b-29. Having first given him water consecrated with sacred hymns, he checked (i.e. healed) the wounds on his body. The elephant just with his tusks broke (i.e. would break) a great mountain. In the battle, that elephant, very difficult to vanquish, struck down hundreds of thousands of troops and their guardians. The demon, seated on his back, hit and struck down on the ground principal lords of gods with arrows resembling the fire at the end of the world.

30. Then gods of great might, fell down with their bodies covered with streams of blood after being struck with his arrows resembling the staff of Yama.

31. Whichever way the demon with (i.e. seated on) the elephant went, there he put up a terrible volley of (i.e. discharged his terrible) arrows.

32-34. Some (gods) were struck down by the elephant, others by the rider. By whirling them speedily certain gods were tormented. So (also) the chiefs of the hosts of gods, not at all afraid of fighting, struck him with his elephant with various weapons and missiles and many arrows. But those very mighty gods could not subdue that elephant.

35-36a. The elephant with his tusks and Tripura's son with his arrows quickly struck them down. Those gods who did not fall on the ground with their bodies split, being frightened, and afflicted with pain, sought the shelter of Gaṇeśa, who was fit to protect (them).

36b-39a. Seeing the havoc among gods, the brave Gaṇeśa struck him along with his elephant with arrows resembling the fire of the thunderbolt. He, along with his elephant whose speed was checked by an arrow, rose (to fight). Then the two (i.e. Gaṇeśa and Tripura's son) broke down each other with arrows only. Both the principal warriors, the god and the demon, roaring and desiring to conquer each other had their entire bodies covered with blood.

39b-40. Then the elephant pierced the rat (the vehicle of Gaṇeśa) with his own tusks. The elephant (also) was attacked by the rat. Then there was a terrible battle between them. A wonderful fight with (i.e. among) the four (jointly) and separately, below and above, ensued.

41. The fight was noisy, fierce, and caused fear to all the worlds, in which fighting tusks with teeth and arrows with best arrows (took place).

42-43. In the war between gods and demons it was a terrible battle. The rat pierced the great, very mighty elephant. Seated on the backbone, (Gaṇeśa) again skilfully struck with his axe the mouth, chest and shoulder of the demon.

44-45. With his elephant he, vomitting blood, fell down on the ground. Sages and gods, saying, 'Well (done), well (done)', praised (Gaṇeśa). Here in the battle other (gods) struck the demons with infallible missiles, till the war giving victory (to one) of the two armies was not over.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 75

The Hymn of Victory at the End of War between Gods and Demons

Chapter 75 of 693 · 103 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-।
श्रुत्वा महेश्वराद्वाक्यं देवाः शक्रपुरोगमाः।
दुद्रुवुर्दैत्यसंघांस्तान्सर्वे सर्वान्समंततः१।
आजगाम महाबाहुः कुंभो नाम महासुरः।
नैर्ऋतो यक्षराजानं गदया चाहनद्भृशम्२।
गुह्यकेशो गदापातैर्जघान भृशमुत्तमम्।
ततोन्योन्यं गदायुद्धमभवद्भीषणं तयोः३।
चक्रबंधं महाबंधं पुरोवध्यनिबंधनम्।
प्राचुरं भीषणं यानं स्फोटतैलाभिवास्तिकम्४।
तेन कृत्वा महायुद्धमवसाने धनेश्वरः।
पातयामास तं स्फोटं तस्य कुंभस्य चोरसि५।
भग्नदंष्ट्रस्ततः कुंभो निपपात महीतले।
स्यंदनस्थो महावीर्यो जंभो हरिहयं तदा६।
जघानशरसंघैश्च तथैवैरावणं भृशम्।
वासवो भिदुरेणैव संबिभेदासुरोत्तमम्७।

स पपात धरापृष्ठे गतासुर्लोहितोक्षितः।
तथारण्यं सुघोरं च अघोरं घोरमेव च८।
चतुरो गणमुख्यांश्च शक्त्या बिभेद संयुगे।
सेनान्यश्चैव प्रत्येकं पातयामास लाघवात्९।
सौरभं शरसंघैश्च जयंतो वशमानयत्।
शक्तिहस्तं च संह्लादं यमदंडं नरांतकम्१०।
हत्वा च पातयामास स भस्मीकृतविग्रहः।
कालश्च खड्गपातेन पातयामास बाभ्रवम्११।
शक्त्या मृत्युर्बिभेदाश्वं तथा निर्घृणकं रणे।
अग्निना दह्यमानाश्च सप्तैते च महाबलाः१२।
भद्रबाहुर्महाबाहुः सुगंधो गंध एव च।
भौरिको वल्लिको भीम एते सेनाग्रगामिनः१३।
रणे संदग्धदेहाश्च पेतुरुर्व्यां गतासवः।
पाशबद्धा महावीर्या वरुणस्य महात्मनः१४।
पेतुरुर्व्यां महासत्वाः शूराः शूरभयानकाः।

शूरस्य रश्मिजालेन निहताः पञ्चदानवाः१५।
तुरुतुंबुरुदुर्मेधस्साधका साधकाभिधाः।
क्रूर क्रौंच रणेशान मोदसंमोद षण्मुखाः१६।
शरैर्निपातिता दैत्याः संयुगे मातरिश्वना।
नैर्ऋतो गदया भीमं पातयामास भूतले१७।
शूलपातैश्च रुद्राणां शतशो दैत्यदानवाः।
निपेतुः संयुगे भीताः संमुखा रणपंडिताः१८।
वसूनां शरपातैश्च शूराणां रश्मिमालिनाम्।
मेघानां करकाभिश्च वज्रपातैस्सुदारुणैः१९।
निपातिता रणे दैत्याः शतशो बलशालिनः।
कुबेरस्य गदापातैर्निपतंति सहस्रशः२०।
शक्रस्य भिदुरेणैव भेदिता दैत्यपुंगवाः।
असंख्याताः पतंत्युर्व्यां स्कंदशक्त्या तथा हताः२१।
गणेशपर्शुपातेन पतंति मुख्यमुख्यकाः।
वैकुंठकरमुक्तेन चक्रेण तीव्रकर्मणा२२।

दैत्यानां प्रवराणां च शिरांसि निपतंति कौ।
शमनो यमदंडेन कोटिकोटिसहस्रशः२३।
अपातयत्तदा भूम्यां कालः खड्गेन दानवान्।
मृत्युश्शक्त्या तथा दैत्यान्पाशी पाशेन चापरान्२४।
पातेन तक्षकादीनां सुधांशोः शिशिरेण च।
अश्वारोही खरोमन्योहनिपाशस्तथा गजान्२५।
परिघेण गजं कुंभे दैत्यानां नाशयत्ततः।
एवमश्वान्गजांश्चैव लाघवात्स न्यपातयत्२६।
एवं सिद्धैश्च गंधर्वैरप्सरोभिर्महाबलैः।
अन्याभिर्देवताभिश्च समातृगणनायकैः२७।
निपातिता महोघोरा ये ते प्रलयदानवाः।
शरैश्च खड्गपातैश्च शूलशक्तिपरश्वधैः२८।
यष्टिपरिघकुंतैश्च पातयंत्यसुरान्सुराः।
एवं संक्षीयमाणेषु दैत्यराट्समपद्यत२९।
आदित्यरथसंकाशं रथरत्नविभूषितम्।

शातकुंभमयं दिव्यं घंटाचामरभूषितम्३०।
पताकाध्वजसंपूर्णं रम्यं शक्ररथोपमम्।
समारुह्य महावीरो हिरण्याक्षोऽसुराधिपः३१।
जघान शरजालैश्च दुर्निवार्यः सुरासुरैः।
ससैन्यानि गजान्वीरो रथांश्च सह सैंधवान्३२।
पातयामास भूमौ च शतशोथ सहस्रशः।
एवं चरन्स वृंदेषु निखिलेषु दिवौकसाम्३३।
पातयामास दैत्येंद्रः शरौघान्मृत्युसन्निभान्।
क्रमेण समरे चाथ देवसैन्यान्यमंथत३४।

यथा पुष्करिणीवृंदे गजः कंजवनं शितैः।
शरपातैरथो वेगात्सिंहनादैः पुनः पुनः३५।
धरण्यां पतिता वेगात्तदा दैत्येश्वरस्य च।
दशभिश्च सुतीक्ष्णाग्रैर्जयंतं स जघान ह३६।
रेमंतं पंचभिर्बाणैः शक्रं पंचदशेन तु।
चित्ररथं विंशतिभिःपंचविंशतिभिर्गुहम्३७।

हेरंबं त्रिशरेणैव चत्वारिंशच्छरैर्यमम्।
तथैव कालं मृत्युं च पाणिना द्विगुणेन च३८।
गुह्यकेशं जगत्प्राणं दशभिर्दशभिः शरैः।
षडिभश्च सप्तभिश्चैव रुद्रान्सर्वान्पृथक्पृथक्३९।
वसून्सर्वांश्च सशरैः सिद्धगंधर्वपन्नगान्।
दशाष्टदशभिः षडिभर्युद्धे देवान्भिनत्त्यसौ४०।
ओजौघादतिवीर्यात्तु शीघ्रलाघवदर्शनान्।
आपत्प्राप्ताः सुरा भीत्या प्रतिकर्तुं न चेश्वराः४१।
महेशशूलसंकाशैः शरैर्मर्मविभेदिभिः।
ताडिता निर्जरा युद्धे मूर्च्छिता धरणीं ययुः४२।
तस्यैव संमुखे स्थातुं न शेकुः प्रवरास्सुराः।
ततो देवा विनिर्धूतास्त्रिदिवेशेन संयुताः४३।
शरण्यं ते हरिं तत्र शरणं ताडिता ययुः।
एतस्मिन्नंतरे विष्णुः प्राह जिष्णुं खगेश्वरम्४४।
अधुना गच्छ दैत्यस्य संमुखं रणमूर्धनि।

नाशाय सततस्तूर्णं गतस्तस्यांतिकं जवात्४५।
सरथं मार्गणैर्भित्वा विष्णुमारोधयज्जवम्।
रथस्य संमुखे दैत्य उवाच विष्णुमव्ययम्४६।
अन्य सृष्टिं करोम्यद्य हत्वा त्वां च सनिर्ज्जरम्।
ततो विष्णुरुवाचेदं गर्जंतं दैत्यपुंगवम्४७।
शक्तस्त्वं स्पर्द्धने पाप यदि युद्धे स्थिरो भव।
ततः शरशतैरेव जघान विष्णुमव्ययम्४८।
असंभ्रांतः स चिच्छेद यमदंडनिभान्शरान्।
पुनः शरसहस्राणि प्रेरयामास तं रणे४९।
तांश्च छित्वा शरैः शौरिस्तं च विव्याध मार्गणैः।
प्रगौरवादहार्याभैः संस्पर्शाद्भाडवानलैः५०।
शरैश्च भेदकैस्तीक्ष्णैः खगमैश्च मनोजवैः।
लाघवात्केशवास्त्रस्य तूलशुष्कतृणोपमैः५१।
हैमैः शरसहस्रैस्तु ताडितो दैत्यपुंगवः।
बाधयाभ्यर्दितः क्रुद्धो धृत्वा शिखरिणं रणे५२।

जघान माधवं वेगाद्धिरण्याक्षो महाबलः।
तं च संचूर्णयामास गदया लीलया हरिः५३।

एवं पर्वतसाहस्रं पातितं तु क्रमेण हि।
तथैव लाघवाच्चूर्णं हरिणा दानवारिणा५४।
पुनर्बाहुसहस्राणि कृत्वासौ दानवोत्तमः।
शरैः शक्तिभिरत्युग्रैः शूलैः परशुकादिभिः५५।
ववर्ष बहुभिर्विष्णुं क्रोधाविष्टेन चेतसा।
तांस्तु तेनैव प्रहितांश्चिच्छेद सुरसत्तमः५६।
शरैर्दीप्तैर्महाघोरैरसुराणां भयंकरैः।
विव्याध सर्वगात्रेषु शंभुशूलोपमैश्शरैः५७।
दानवाधिपतिः संख्ये ह्यव्ययो हरिरीश्वरः।
स च कश्मलतां गत्वा सर्वशक्तिमनुत्तमाम्५८।
कालजिह्वोपमां घोरामष्टघंटासमन्विताम्।
हरेरुरसि पीने च विद्युत्या पातयद्द्रुतम्५९।
शुशुभे स सुरश्रेष्ठस्तडित्वत्सान्द्रमेघवत्।

ततश्च चुक्रुशुर्दैत्या जयेति साधुवादिनः६०।
ततश्चक्रं दैत्यसैन्ये दानवारिर्व्यसर्जयत्।
तेषां शिरांसि संच्छिद्य माधवं पुनरागमत्६१।
स दैत्यं शक्तिपातेन पातयामास वै रणे।
चिरात्संज्ञां समालंब्य वह्निबाणेन केशवम्६२।
निजघान रणे क्रुद्धो हरिः कौबेरमाक्षिपत्।
ततो मुमोच मायास्त्रं चासुरं चातिदारुणम्६३।
सिंहव्याघ्रलुलायांश्च तद्वद्विप सरीसृपान्।
जघान समरे विष्णुं हिरण्याक्षः प्रतापवान्६४।
ततो मायास्त्रसंभूतान्शस्त्रास्त्रौघान्रणे हरिः।
प्रचिच्छेद शरैरेव शूलेनैवमताडयत्६५।
स विह्वलित सर्वांगस्तत्क्षणं लोहितोक्षितः।
विचकर्ष हरन्विष्णुरसृग्विप्लुतविग्रहः६६।
तच्छूलं च त्रिभिर्बाणैः प्रविव्याध सुराधिपः।
वरूथं सध्वजं केतुं रथं चैवातपत्रकम्६७।

यंतारं च प्रचिच्छेद दशभिश्च हरिः शरैः।
पातिते च रथे दैत्यः संप्लुत्याथ रथं परम्६८।
आरुरोह स दैत्येंद्रः संमुखं चाकरोद्बली।
ततो युद्धं महाघोरमभवल्लोमहर्षणम्६९।
हिरण्याक्षस्य च हरेर्लोकविस्मापनं महत्।
अस्त्रयुद्धं तथान्योन्यं कृतप्रतिकृतं च तत्७०।
ततो नियुद्धे सततं दिव्यवर्षशतं गतम्।
ततो दैत्यो महासत्वो ववृधे वामनो यथा७१।
मुखेन जग्राह रुषा त्रैलोक्यं सचराचरम्।
भूमंडलं समुद्धृत्य विवेश च रसातलम्७२।

शेषाश्च विविशुर्दैत्यास्तमनु प्रीतिसंयुताः।
ततो विष्णुर्महातेजा ज्ञात्वा दैत्यबलं महत्७३।
दधार रूपं वाराहं दैत्यराजजिघांसया।
धृत्वा क्रोडतनुं विष्णुर्विवेश तमनुद्रुतम्७४।
तत्र गत्वा रसामूले रसातलगतां महीम्।

दृष्ट्वा स्वदंष्ट्रयोर्दध्रे लोकाधारां वसुंधराम्७५।
तां धृत्वा गच्छतस्तस्य विष्णोरमिततेजसः।
समाजगाम दैत्येंद्रो धृष्टं वाग्भिस्तुदन्ननु७६।
मायाक्रोडतनुर्विष्णुर्दुर्वचांसि सहन्नृषा।
जलोपरि दधारेमां धरां भूधर एव च७७।
तस्यां न्यस्य स्वसत्वं च स चकार तदाचलाम्।
ततः पश्चात्स संलग्नो दैत्यराट्समुपस्थितः७८।
क्रोधेन महताविष्टो जघान गदया हरिम्।
मायया सूकरो विष्णुस्तां गदां समवंचयत्७९।
योगयुक्तो यथा मृत्युं कौमोदक्याहनच्च तम्।
ततः पुना रुषाविष्टो हिरण्याक्षो महाबलः८०।
मुष्टिना प्राहरद्देवं दक्षिणे तु भुजे प्रभोः।
एवं युद्धं महाघोरं सव्यासव्यं गतागतम्८१।
परिभ्रमणविक्षेपं कृतानुकरणं तथा।
ततो ब्रह्मादयो देवा युद्धं पश्यंति खे स्थिताः८२।

स्वस्ति प्रजाभ्यो देवेभ्य ऋषिभ्यश्चेति चाब्रुवन्।
ऊचुश्च देवदेवेशं विष्णुं वाराहरूपिणम्८३।
मा क्रीड बालवद्देव जह्यमुं देवकंटकम्।
ततो विष्णुर्महातेजा मायावाराहरूपधृत्८४।
ब्रह्माद्यनुमतिं प्राप्य चक्रं प्राक्षिपदुल्बणम्।
सहस्रसूर्यसंकाशं सहस्रारं महाप्रभम्८५।
दैत्यांतकरणं रौद्रं प्रलयाग्निसमप्रभम्।
तच्चक्रं विष्णुना मुक्तं हिरण्याक्षं महाबलम्८६।
चकार भस्मसात्सद्यो ब्रह्मादीनां च पश्यताम्।
दैत्यांतकरणं रौद्रं चक्रं चागमदच्युतम्८७।
ततो ब्रह्मादयो देवाः शक्रमुख्याश्च लोकपाः।
दृष्ट्वा च विजयं विष्णोः स्तुवंति स्म समागताः८८।
देवा ऊचुः-।
नताः स्म विष्णुं जगदादिभूतं सुरासुरेंद्रं जगतां प्रपालकम्।
यन्नाभिपद्मात्किल पद्मयोनिर्बभूव तं वै शरणं गताः स्मः८९।

नमोनमो मत्स्यवपुर्द्धराय नमोस्तु ते कच्छपरूपधारिणे।
नमः प्रकुर्मश्च नृसिंहरूपिणे तथा पुनर्वामनरूपिणे नमः९०।
नमोस्तु ते क्षत्रविनाशनाय रामाय रामाय दशास्यनाशिने।

प्रलंबहंत्रे शितिवाससे नमो नमोस्तु बुद्धाय च दैत्यमोहिने९१।
म्लेच्छांतकायापि च कल्किनाम्ने नमः पुनः क्रोडवपुर्धराय।
जगद्धितार्थं च युगेयुगे भवान्बिभर्ति रूपं त्वसुराभवाय९२।
निषूदितोऽयं ह्यधुना किल त्वया दैत्यो हिरण्याक्ष इति प्रगल्भः।
यश्चेंद्रमुख्यान्किललोकपालान्संहेलया चैव तिरश्चकार९३।
स वै त्वया देवहितार्थमेव निपातितो देववर प्रसीद।
त्वमस्य विश्वस्य विसर्गकर्ता ब्राह्मेण रूपेण च देवदेव९४।
पाता त्वमेवास्य युगेयुगे च रूपाणि धत्से सुमनोहराणि।
त्वमेव कालाग्निहरश्च भूत्वा विश्वं क्षयं नेष्यसि चांतकाले९५।
अतो भवानेव च विश्वकारणं न ते परं जीवमजीवमीश।
यत्किंच भूतं च भविष्यरूपं प्रवर्त्तमानं च तथैव रूपम्९६।
सर्वं त्वमेवासि चराचराख्यं न भाति विश्वं त्वदृते च किंचित्।

अस्तीति नास्तीति च भेदनिष्ठं त्वय्येव भातं सदसत्स्वरूपम्९७।
ततो भवंतं कतमोपि देव न ज्ञातुमर्हत्यविपक्वबुद्धिः।
ऋते भवत्पादपरायणं जनं तेनागता स्मश्शरणं शरण्यम्९८।
व्यास उवाच-।
ततो विष्णुः प्रसन्नात्मा उवाच त्रिदिवौकसः।
तुष्टोस्मि देवा भद्रं वो युष्मत्स्तोत्रेण सांप्रतम्९९।
य इदं प्रपठेद्भक्त्या विजयस्तोत्रमादरात्।
न तस्य दुर्लभं देवास्त्रिषुलोकेषु किंचन१००।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।
तत्फलं समवाप्नोति कीर्तनाच्छ्रवणान्नरः१०१।
सर्वकामप्रदं नित्यं देवदेवस्य कीर्तनम्।
अतः परं महाज्ञानं न भूतं न भविष्यति१०२।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे देवासुरसंग्रामसमाप्तौ विजयस्तोत्रंनाम पंचसप्ततितमोऽध्यायः७५।

Roman transliteration

vyāsa uvāca-|
śrutvā maheśvarādvākyaṃ devāḥ śakrapurogamāḥ|
dudruvurdaityasaṃghāṃstānsarve sarvānsamaṃtataḥ1|
ājagāma mahābāhuḥ kuṃbho nāma mahāsuraḥ|
nairṛto yakṣarājānaṃ gadayā cāhanadbhṛśam2|
guhyakeśo gadāpātairjaghāna bhṛśamuttamam|
tatonyonyaṃ gadāyuddhamabhavadbhīṣaṇaṃ tayoḥ3|
cakrabaṃdhaṃ mahābaṃdhaṃ purovadhyanibaṃdhanam|
prācuraṃ bhīṣaṇaṃ yānaṃ sphoṭatailābhivāstikam4|
tena kṛtvā mahāyuddhamavasāne dhaneśvaraḥ|
pātayāmāsa taṃ sphoṭaṃ tasya kuṃbhasya corasi5|
bhagnadaṃṣṭrastataḥ kuṃbho nipapāta mahītale|
syaṃdanastho mahāvīryo jaṃbho harihayaṃ tadā6|
jaghānaśarasaṃghaiśca tathaivairāvaṇaṃ bhṛśam|
vāsavo bhidureṇaiva saṃbibhedāsurottamam7|

sa papāta dharāprṣṭhe gatāsurlohitokṣitaḥ|
tathāraṇyaṃ sughoraṃ ca aghoraṃ ghorameva ca8|
caturo gaṇamukhyāṃśca śaktyā bibheda saṃyuge|
senānyaścaiva pratyekaṃ pātayāmāsa lāghavāt9|
saurabhaṃ śarasaṃghaiśca jayaṃto vaśamānayat|
śaktihastaṃ ca saṃhrādaṃ yamadaṃḍaṃ narāṃtakam10|
hatvā ca pātayāmāsa sa bhasmīkṛtavigrahaḥ|
kālaśca khaḍgapātena pātayāmāsa bābhravam11|
śaktyā mṛtyurbibhedāśvaṃ tathā nirghṛṇakaṃ raṇe|
agninā dahyamānāśca saptaite ca mahābalāḥ12|
bhadrabāhurmahābāhuḥ sugaṃdho gaṃdha eva ca|
bhauriko valliko bhīma ete senāgragāminaḥ13|
raṇe saṃdagdhadehāśca petururvyāṃ gatāsavaḥ|
pāśabaddhā mahāvīryā varuṇasya mahātmanaḥ14|
petururvyāṃ mahāsatvāḥ śūrāḥ śūrabhayānakāḥ|

śūrasya raśmijālena nihatāḥ pañcadānavāḥ15|
turutuṃburudurmedhassādhakā sādhakābhidhāḥ|
krūra krauṃca raṇeśāna modasaṃmoda ṣaṇmukhāḥ16|
śarairnipātitā daityāḥ saṃyuge mātariśvanā|
nairṛto gadayā bhīmaṃ pātayāmāsa bhūtale17|
śūlapātaiśca rudrāṇāṃ śataśo daityadānavāḥ|
nipetuḥ saṃyuge bhītāḥ saṃmukhā raṇapaṃḍitāḥ18|
vasūnāṃ śarapātaiśca śūrāṇāṃ raśmimālinām|
meghānāṃ karakābhiśca vajrapātaissudāruṇaiḥ19|
nipātitā raṇe daityāḥ śataśo balaśālinaḥ|
kuberasya gadāpātairnipataṃti sahasraśaḥ20|
śakrasya bhidureṇaiva bheditā daityapuṃgavāḥ|
asaṃkhyātāḥ pataṃtyurvyāṃ skaṃdaśaktyā tathā hatāḥ21|
gaṇeśaparśupātena pataṃti mukhyamukhyakāḥ|
vaikuṃṭhakaramuktena cakreṇa tīvrakarmaṇā22|

daityānāṃ pravarāṇāṃ ca śirāṃsi nipataṃti kau|
śamano yamadaṃḍena koṭikoṭisahasraśaḥ23|
apātayattadā bhūmyāṃ kālaḥ khaḍgena dānavān|
mṛtyuśśaktyā tathā daityānpāśī pāśena cāparān24|
pātena takṣakādīnāṃ sudhāṃśoḥ śiśireṇa ca|
aśvārohī kharomanyohanipāśastathā gajān25|
parigheṇa gajaṃ kuṃbhe daityānāṃ nāśayattataḥ|
evamaśvāngajāṃścaiva lāghavātsa nyapātayat26|
evaṃ siddhaiśca gaṃdharvairapsarobhirmahābalaiḥ|
anyābhirdevatābhiśca samātṛgaṇanāyakaiḥ27|
nipātitā mahoghorā ye te pralayadānavāḥ|
śaraiśca khaḍgapātaiśca śūlaśaktiparaśvadhaiḥ28|
yaṣṭiparighakuṃtaiśca pātayaṃtyasurānsurāḥ|
evaṃ saṃkṣīyamāṇeṣu daityarāṭsamapadyata29|
ādityarathasaṃkāśaṃ ratharatnavibhūṣitam|

śātakuṃbhamayaṃ divyaṃ ghaṃṭācāmarabhūṣitam30|
patākādhvajasaṃpūrṇaṃ ramyaṃ śakrarathopamam|
samāruhya mahāvīro hiraṇyākṣo'surādhipaḥ31|
jaghāna śarajālaiśca durnivāryaḥ surāsuraiḥ|
sasainyāni gajānvīro rathāṃśca saha saiṃdhavān32|
pātayāmāsa bhūmau ca śataśotha sahasraśaḥ|

evaṃ caransa vṛṃdeṣu nikhileṣu divaukasām33|
pātayāmāsa daityeṃdraḥ śaraughānmṛtyusannibhān|
krameṇa samare cātha devasainyānyamaṃthata34|
yathā puṣkariṇīvṛṃde gajaḥ kaṃjavanaṃ śitaiḥ|
śarapātairatho vegātsiṃhanādaiḥ punaḥ punaḥ35|
dharaṇyāṃ patitā vegāttadā daityeśvarasya ca|
daśabhiśca sutīkṣṇāgrairjayaṃtaṃ sa jaghāna ha36|
remaṃtaṃ paṃcabhirbāṇaiḥ śakraṃ paṃcadaśena tu|
citrarathaṃ viṃśatibhiḥpaṃcaviṃśatibhirguham37|

heraṃbaṃ triśareṇaiva catvāriṃśaccharairyamam|
tathaiva kālaṃ mṛtyuṃ ca pāṇinā dviguṇena ca38|
guhyakeśaṃ jagatprāṇaṃ daśabhirdaśabhiḥ śaraiḥ|
ṣaḍibhaśca saptabhiścaiva rudrānsarvānpṛthakpṛthak39|
vasūnsarvāṃśca saśaraiḥ siddhagaṃdharvapannagān|
daśāṣṭadaśabhiḥ ṣaḍibharyuddhe devānbhinattyasau40|
ojaughādativīryāttu śīghralāghavardaśanān|
āpatprāptāḥ surā bhītyā pratikartuṃ na ceśvarāḥ41|
maheśaśūlasaṃkāśaiḥ śarairmarmavibhedibhiḥ|
tāḍitā nirjarā yuddhe mūrcchitā dharaṇīṃ yayuḥ42|
tasyaiva saṃmukhe sthātuṃ na śekuḥ pravarāssurāḥ|
tato devā vinirdhūtāstridiveśena saṃyutāḥ43|
śaraṇyaṃ te hariṃ tatra śaraṇaṃ tāḍitā yayuḥ|
etasminnaṃtare viṣṇuḥ prāha jiṣṇuṃ khageśvaram44|
adhunā gaccha daityasya saṃmukhaṃ raṇamūrdhani|

nāśāya satatastūrṇaṃ gatastasyāṃtikaṃ javāt45|
sarathaṃ mārgaṇairbhitvā viṣṇumārodhayajjavam|
rathasya saṃmukhe daitya uvāca viṣṇumavyayam46|
anya sṛṣṭiṃ karomyadya hatvā tvāṃ ca sanirjjaram|
tato viṣṇuruvācedaṃ garjaṃtaṃ daityapuṃgavam47|
śaktastvaṃ sparddhane pāpa yadi yuddhe sthiro bhava|
tataḥ śaraśataireva jaghāna viṣṇumavyayam48|
asaṃbhrāṃtaḥ sa ciccheda yamadaṃḍanibhānśarān|
punaḥ śarasahasrāṇi prerayāmāsa taṃ raṇe49|
tāṃśca chitvā śaraiḥ śauristaṃ ca vivyādha mārgaṇaiḥ|
pragauravādahāryābhaiḥ saṃsparśādbāḍavānalaiḥ50|
śaraiśca bhedakaistīkṣṇaiḥ khagamaiśca manojavaiḥ|
lāghavātkeśavāstrasya tūlaśuṣkatṛṇopamaiḥ51|
haimaiḥ śarasahasraistu tāḍito daityapuṃgavaḥ|
bādhayābhyarditaḥ kruddho dhṛtvā śikhariṇaṃ raṇe52|

jaghāna mādhavaṃ vegāddhiraṇyākṣo mahābalaḥ|
taṃ ca saṃcūrṇayāmāsa gadayā līlayā hariḥ53|
evaṃ parvatasāhasraṃ pātitaṃ tu krameṇa hi|
tathaiva lāghavāccūrṇaṃ hariṇā dānavāriṇā54|
punarbāhusahasrāṇi kṛtvāsau dānavottamaḥ|
śaraiḥ śaktibhiratyugraiḥ śūlaiḥ paraśukādibhiḥ55|
vavarṣa bahubhirviṣṇuṃ krodhāviṣṭena cetasā|
tāṃstu tenaiva prahitāṃścicciccheda surasattamaḥ56|
śarairdīptairmahāghorairasurāṇāṃ bhayaṃkaraiḥ|
vivyādha sarvagātreṣu śaṃbhuśūlopamaiśśaraiḥ57|
dānavādhipatiḥ saṃkhye hyavyayo harirīśvaraḥ|

sa ca kaśmalatāṃ gatvā sarvaśaktimanuttamām58|
kālajihvopamāṃ ghorāmaṣṭaghaṃṭāsamanvitām|
harererurasi pīne ca vidrutyā pātayaddrutam59|
śuśubhe sa suraśreṣṭhastaḍittvatsāndrameghavat|

tataśca cukruśurdaityā jayeti sādhuvādinaḥ60|
tataścakraṃ daityasainye dānavārirvyasarjayat|
teṣāṃ śirāṃsi saṃcchidya mādhavaṃ punarāgamat61|
sa daityaṃ śaktipātena pātayāmāsa vai raṇe|
cirātsaṃjñāṃ samālaṃbya vahnibāṇena keśavam62|
nijaghāna raṇe kruddho hariḥ kauberamākṣipat|
tato mumoca māyāstraṃ cāsuraṃ cātidāruṇam63|
siṃhavyāghralulāyāṃśca tadvaddvipa sarīsṛpān|
jaghāna samare viṣṇuṃ hiraṇyākṣaḥ pratāpavān64|
tato māyāstrasaṃbhūtāṃśastrāstraughānraṇe hariḥ|
praciccheda śaraireva śūlenaivamatāḍayat65|
sa vihvalita sarvāṃgastatkṣaṇaṃ lohitokṣitaḥ|
vicakarṣa haranviṣṇurasṛgviplutavigrahaḥ66|
tacchūlaṃ ca tribhirbāṇaiḥ pravivyādha surādhipaḥ|
varūthaṃ sadhvajaṃ ketuṃ rathaṃ caivātapatrakam67|

yaṃtāraṃ ca praciccheda daśabhiśca hariḥ śaraiḥ|
pātite ca rathe daityaḥ saṃplutyātha rathaṃ param68|
āruroha sa daityeṃdraḥ saṃmukhaṃ cākarodbalī|
tato yuddhaṃ mahāghoramabhavallomaharṣaṇam69|
hiraṇyākṣasya ca harerlokavismāpanaṃ mahat|
astrayuddhaṃ tathānyonyaṃ kṛtapratikṛtaṃ ca tat70|
tato niyuddhe satataṃ divyavarṣaśataṃ gatam|
tato daityo mahāsatvo vavṛdhe vāmano yathā71|
mukhena jagrāha ruṣā trailokyaṃ sacarācaram|
bhūmaṃḍalaṃ samuddhṛtya viveśa ca rasātalam72|
śeṣāśca viviśurdaityāstamanu prītisaṃyutāḥ|
tato viṣṇurmahātejā jñātvā daityabalaṃ mahat73|
dadhāra rūpaṃ vārāhaṃ daityarājajighāṃsayā|
dhṛtvā kroḍatanuṃ viṣṇurviveśa tamanudrutam74|
tatra gatvā rasāmūle rasātalagatāṃ mahīm|

dṛṣṭvā svadaṃṣṭrayordadhre lokādhārāṃ vasuṃdharām75|
tāṃ dhṛtvā gacchatastasya viṣṇoramitatejasaḥ|
samājagāma daityeṃdro dhṛṣṭaṃ vāgbhistudannanu76|
māyākroḍatanurviṣṇurdurvacāṃsi sahanruṣā|
jalopari dadhāremāṃ dharāṃ bhūdhara eva ca77|
tasyāṃ nyasya svasatvaṃ ca sa cakāra tadācalām|
tataḥ paścātsa saṃlagno daityarāṭsamupasthitaḥ78|
krodhena mahatāviṣṭo jaghāna gadayā harim|
māyayā sūkaro viṣṇustāṃ gadāṃ samavaṃcayat79|
yogayukto yathā mṛtyuṃ kaumodakyāhanacca tam|
tataḥ punā ruṣāviṣṭo hiraṇyākṣo mahābalaḥ80|
muṣṭinā prāharaddevaṃ dakṣiṇe tu bhuje prabhoḥ|
evaṃ yuddhaṃ mahāghoraṃ savyāsavyaṃ gatāgatam81|
paribhramaṇavikṣepaṃ kṛtānukaraṇaṃ tathā|
tato brahmādayo devā yuddhaṃ paśyaṃti khe sthitāḥ82|

svasti prajābhyo devebhya ṛṣibhyaśceti cābruvan|
ūcuśca devadeveśaṃ viṣṇuṃ vārāharūpiṇam83|
mā krīḍa bālavaddeva jahyamuṃ devakaṃṭakam|
tato viṣṇurmahātejā māyāvārāharūpadhṛt84|
brahmādyanumatiṃ prāpya cakraṃ prākṣipadulbaṇam|
sahasrasūryasaṃkāśaṃ sahasrāraṃ mahāprabham85|
daityāṃtakaraṇaṃ raudraṃ pralayāgnisamaprabham|
taccakraṃ viṣṇunā muktaṃ hiraṇyākṣaṃ mahābalam86|
cakāra bhasmasātsadyo brahmādīnāṃ ca paśyatām|
daityāṃtakaraṇaṃ raudraṃ cakraṃ cāgamadacyutam87|
tato brahmādayo devāḥ śakramukhyāśca lokapāḥ|
dṛṣṭvā ca vijayaṃ viṣṇoḥ stuvaṃti sma samāgatāḥ88|
devā ūcuḥ-|
natāḥ sma viṣṇuṃ jagadādibhūtaṃ surāsureṃdraṃ jagatāṃ prapālakam|
yannābhipadmātkila padmayonirbabhūva taṃ vai śaraṇaṃ gatāḥ smaḥ89|

namonamo matsyavapurddharāya namostu te kacchaparūpadhāriṇe|
namaḥ prakurmaśca nṛsiṃharūpiṇe tathā punarvāmanarūpiṇe namaḥ90|
namostu te kṣatravināśanāya rāmāya rāmāya daśāsyanāśine|
pralaṃbahaṃtre śitivāsase namo namostu buddhāya ca daityamohine91|
mlecchāṃtakāyāpi ca kalkināmne namaḥ punaḥ kroḍavapurdharāya|
jagaddhitārthaṃ ca yugeyuge bhavānbibharti rūpaṃ tvasurābhavāya92|
niṣūdito'yaṃ hyadhunā kila tvayā daityo hiraṇyākṣa iti pragalbhaḥ|
yaśceṃdramukhyānkilalokapālānsaṃhelayā caiva tiraścakāra93|
sa vai tvayā devahitārthameva nipātito devavara prasīda|
tvamasya viśvasya visargakartā brāhmeṇa rūpeṇa ca devadeva94|
pātā tvamevāsya yugeyuge ca rūpāṇi dhatse sumanoharāṇi|
tvameva kālāgniharaśca bhūtvā viśvaṃ kṣayaṃ neṣyasi cāṃtakāle95|
ato bhavāneva ca viśvakāraṇaṃ na te paraṃ jīvamajīvamīśa|
yatkiṃca bhūtaṃ ca bhaviṣyarūpaṃ pravarttamānaṃ ca tathaiva rūpam96|
sarvaṃ tvamevāsi carācarākhyaṃ na bhāti viśvaṃ tvadṛte ca kiṃcit|

astīti nāstīti ca bhedaniṣṭhaṃ tvayyeva bhātaṃ sadasatsvarūpam97|
tato bhavaṃtaṃ katamopi deva na jñātumarhatyavipakvabuddhiḥ|
ṛte bhavatpādaparāyaṇaṃ janaṃ tenāgatā smaśśaraṇaṃ śaraṇyam98|
vyāsa uvāca-|
tato viṣṇuḥ prasannātmā uvāca tridivaukasaḥ|
tuṣṭosmi devā bhadraṃ vo yuṣmatstotreṇa sāṃpratam99|
ya idaṃ prapaṭhedbhaktyā vijayastotramādarāt|
na tasya durlabhaṃ devāstriṣulokeṣu kiṃcana100|
gavāṃ śatasahasrasya samyagdattasya yatphalam|
tatphalaṃ samavāpnoti kīrtanācchravaṇānnaraḥ101|
sarvakāmapradaṃ nityaṃ devadevasya kīrtanam|
ataḥ paraṃ mahājñānaṃ na bhūtaṃ na bhaviṣyati102|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe devāsurasaṃgrāmasamāptau vijayastotraṃnāma paṃcasaptatitamo'dhyāyaḥ75|

English translation

Vyāsa said :

1. Having heard (those) words from (i.e. uttered by) the great god, all gods led by Indra , rushed, from all sides, to the hosts of the demons.

2. (There) came the great demon, Kumbha by name, who very much struck the king of the Yakṣas (i.e. Kubera) with a mace.

3. The lord of the Guhyakas (i.e. Kubera) hit him very strongly with the strokes of (his) mace. Then there was a fierce war between the two.

4-5. There was in the battle a great arrangement (of the soldiers) like a wheel, where the one that came forward was seized and killed. The attack was very fierce. A boring tool was used. The lord of wealth (i.e. Kubera) fought a great battle with him, and in the end struck the tool on the chest of that Kumbha.

6-7a. Then Kumbha, with his fangs broken, fell down on the ground. Then the very powerful Jambha , remaining in his chariot only struck the horse of Indra, and also Airāvaṇa with volleys of arrows.

7b-9. Indra struck the best demon with his thunderbolt only. Wet with blood he fell dead on the ground. Then with the (missile called) śakti , he pierced the four important chiefs— Araṇya , Sughora, Aghora and Ghora . Kārtikeya cleverly struck down each one of them.

10-11. (Indra's son) Jayanta subdued, with volleys of arrows, Saurabha , and also Saṃhrāda with a śakti in his hand, and Yamadaṇḍa and Narāntaka . Having hit them he struck them down, reducing their bodies to ashes. With the stroke of his sword, Kāla struck down Bābhrava .

12-14a. Mṛtyu , with śakti struck Aśva and Nigṛṇa in the battle. These very powerful seven— Bhadrabāhu , Mahābāhu , Sugandha , Gandha , Bhaurika , Vallika , and Bhīma —the leaders of the army, being burnt by Agni , fell down dead, with their bodies burnt in the battle, on the ground.

14b. Very courageous, brave, very powerful (demons) causing fear (even) to the brave, fell down on the ground, being bound by the noose of the noble Varuṇa .

15-17. The five demons named Turu, Tumburu , Durmedha, Sādhaka and Asādhaka were struck down by the mass of the Sun's rays. In the battle, Vāyu struck with his arrows demons led by the six viz. Krūra , Krauñca , Raṇa , Īśāna , Moda and Sammoda. Naiṛrta with a mace struck down Bhīma on the ground.

18. Hundreds of demons, facing the gods, being killed in war, being frightened, fell in the battle struck by the lances of the Rudras .

19-20. Hundreds of mighty demons were struck in the battle with the strokes of the arrows discharged by the Vasus , brave and encircled with rays, with hails from the clouds, and with very terrible strokes of the thunderbolt. Thousands (of demons) fell due to the strokes of the mace of Kubera.

21. The best of the demons were pierced with the thunderbolt of Indra. Similarly, struck with the śakti of Kārtikeya, innumerable (demons) fell down on the ground.

22. The principal (demons) fell (being hit) with the stroke of Gaṇeśa 's axe. Due to the disc released from Viṣṇu 's hand of a severe act, heads of important demons fell on the ground.

23-24. Śamana (i.e. Yama) with (the strokes of) his deadly staff struck down crores of thousands of demons. Kala struck down the demons with (the strokes of) his śakti. Varuṇa in the same way, struck down others.

25. With the stroke of Takṣakas etc. and the Moon's chill Khara mounted on a horse was struck; and the noose (of Varuṇa) in the same way struck the elephants.

26. Then he destroyed the demons' elephant (by striking) with an iron beam on his temple. Thus with skill he struck down the horses and the elephants.

27-28a. Thus the very mighty Siddhas , Gandharvas and the celestial nymphs, and other deities along with the mothers and the chiefs of the Gaṇas , struck down the very fearful and destructive demons.

28b-29a. The gods struck down the demon with arrows, with strokes of swords, with spears, śaktis , hatchets, sticks, iron-beams and lances.

290-31. When the demons were thus being destroyed, the very brave chief of the demons, their king, Hiraṇyākṣa , came there seated in a chariot which resembled the Sun's chariot, which was decorated with all jewels with which a chariot is decorated, which was made of gold, which was divine, which was adorned with bells and chowries, which was filled with banners and flags, which was beautiful and which was like Indra's chariot.

32-33a. He, who was invincible to the gods and the demons, struck with volleys of arrows the armies and the hero struck down on the ground hundreds of thousands of elephants and chariots with horses.

33b-35. Thus the lord of the demons moving among all the hosts of gods sent down volleys of arrows resembling death. As an elephant shakes the lotus-pond, he gradually shook the armies of gods in the war. Due to the sharp falls and lion-like roars of the lord of demons (the gods) repeatedly and rapidly fell down on the ground.

36-40. He struck (Indra's son) Jayanta with ten arrows, Remanta with five, and Indra with fifteen arrows; (he struck) Citraratha with twenty arrows, Guha with twenty-five, Heramba (i.e. Gaṇeśa) with three, and Yama with forty arrows. In the same way he hit Kāla and Mṛtyu with both hands. He struck (Kubera) the lord of the Guhyakas and Vāyu with ten arrows each. With six and seven arrows he struck Rudras separately, He struck all the Vasus, Siddhas, Gandharvas and serpents with ten, eighteen arrows and the (other) gods with six arrows in the war.

41. The powerful gods, being distressed and frightened due to the stream of his vigour, his great power and due to the sight of his quick dexterity, were unable to retaliate.

42. The gods struck in the battle with arrows resembling the trident of Śiva and cutting the vitals, swooned and fell on the ground.

43-44a. (Even) the chief gods could not stand before him. Then the gods (thus) fully shaken and beaten (by Hiraṇyākṣa) went, along with Indra, to Viṣṇu the protector, to seek his succor.

44b-45a. In the meantime, Viṣṇu said to Garuḍa , the lord of the birds: "Now go, in front of (i.e. face) the demon in the battle."

45b-47a. He then immediately went speedily to destroy the demon. Having struck the chariot (of Viṣṇu) with arrows he checked his speed and then going in front of his chariot he said to the immutable Viṣṇu: "Having today killed you along with (other) gods, I shall fashion another creation."

47b-48a. Then Viṣṇu said these words to the roaring, superior demon: "O sinful one, if you are able to compete (with me), then (first) be settled in the battle."

48b-49. Then he struck Viṣṇu with hundreds of arrows. Without being ruffled, he cut (those) arrows resembling the staff of Yama. Again he (i.e. the demon) discharged thousands of arrows at him.

50. Having cut them off with arrows, Viṣṇu struck him with arrows, looking unavoidable due to their great weight and (resembling) the submarine fire in touch.

51-52a. The best demon was struck by Viṣṇu, with thousands of golden arrows that were piercing, sharp, moving in the sky, having the speed of the mind—as the missiles of Keśava were very quick—resembling cotton and hay.

52b-53. The angry, very strong, Hiraṇyākṣa, being distressed due to (his missiles) being interrupted, took, in the battle, a mountain and hit Viṣṇu (with) it. (But) Viṣṇu easily pounded it with (his) mace.

54. Thus he dropped a thousand mountains, but Viṣṇu the enemy of the demons, with the same dexterity, crushed them.

55. Again the best demon, with his mind full of anger, putting up thousands of arms, showered Viṣṇu with many very sharp arrows, śaktis, spears and axes etc.

56. The best god (i.e. Viṣṇu) cut those very missiles with very fierce, blazing arrows, causing fear to the demons.

57-59. He pierced him (i.e. Hiraṇyākṣa) on all his limbs with arrows resembling Śiva's trident. In the battle (which the lord of demons and the immutable Viṣṇu fought) the demon, being distressed, quickly ran and dropped an all-powerful, excellent, fierce śakti resembling the tongue of death, and having eight bells, on the large chest of Viṣṇu.

60. (With that) the best god (i.e. Viṣṇu) looked charming like a compact cloud accompanied by lightning. Then the demons, saying 'Well (done)' cried 'Be victorious.'

61. Then (Viṣṇu), the enemy of the demons, discharged his disc at the demons' army. Having cut off their heads, it came back to Viṣṇu (again).

62. He struck down the demon with the stroke of a śakti in the battle. Regaining consciousness after a long time, he struck Viṣṇu with a fiery arrow.

63. The angry Viṣṇu discharged the Kubera missile. Then he (i.e. Hiraṇyākṣa) discharged, in the battle, at Viṣṇu, the illusory missile, which was demonish and very fierce.

64. He, the brave one, also struck Viṣṇu with lions, tigers, buffaloes, and poisonous serpents.

65. Then Viṣṇu cut off, with his arrows, the streams of weapons and missiles (discharged by Hiraṇyākṣa) in the battle, and struck him with a spear.

66-67a. That moment only, he with his body wet with blood, dragged him and with three arrows the lord of the gods cut off his spear.

67b-68a. Viṣṇu, with ten arrows, cut off the chariot's fender along with the flag and banner and the umbrella, and also the charioteer.

68b-70. When the chief demon's chariot was struck down, he, the powerful one, jumped to another chariot, got into it and brought it in front (of Viṣṇu). Then a very fierce and thrilling battle took place between Hiraṇyākṣa and Viṣṇu and the great battle caused wonder among people. Then a battle with an attack and a counter-attack took place between the two.

71. A hundred divine years passed uninterruptedly in the battle (i.e. the battle continued without a break for a hundred divine years). Then, the very powerful demon grew (in size) like Vāmana .

72. Angrily he seized, with his mouth, the three worlds with the mobile and the immobile. Lifting the earth he entered the nether region.

73-74a. The remaining demons, fully pleased, entered that region after him. Then Viṣṇu, of a great lustre, knowing the great power of the demon, took the form of a boar to kill the demon.

74b-75. Taking up a hog's body (i.e. form) Viṣṇu quickly entered (the nether region) after him. Going to the root of the earth, and seeing it having gone to the nether region, he held the earth, the support of the people, on his two fangs.

76. When Viṣṇu was going, holding the earth, the lord of the demons came to him, hurting him boldly with (bad) words.

77. Viṣṇu, who had taken up the form of a hog, tolerated the bad words and angrily put the earth on a mountain in the water.

78-79a. Depositing his power into the earth, he made it steady. Then after that the demon-king who had stuck to it stood up, and full of great anger, struck Viṣṇu with a mace.

79b-80a. Viṣṇu (in the) hog (-form) avoided (the stroke of) the mace, as one, endowed with deep and abstract meditation, avoids death; and struck him (with his mace called) Kaumodakī .

80b-81. Then the very powerful Hiraṇyakṣa, full of anger, again struck the lord on his right arm, with a fist. Thus a great fight, in which the right and left hands were used, and the warriors were coming forward and going back, took place.

82-83a. They turned round, confused and imitated each other. Brahma and other gods, remaining in the sky, watched the fight; and they said: "Well-being to the beings, gods and sages."

83b-84a. They said to Viṣṇu, the lord of gods who had taken up the form of a hog: "O god, do not play like a child. Kill him who is a source of trouble to the gods."

84b-87a. Then very lustrous Viṣṇu, who had taken up the form of an illusory hog, taking the consent of Brahma and others threw the powerful disc, which resembled a thousand suns in lustre, which had a thousand spokes, which was very radiant, which was terrible and which was capable of killing the demon and which resembled the fire at the end of the world. That disc, released by Viṣṇu, reduced to ashes the very powerful Hiraṇyakṣa, when Brahma and others were watching (i.e. in the presence of Brahma and others).

87b-88. (Then) the disc came (back) to Viṣṇu. Then gods like Brahma and others, and the regents of the quarters led by Indra seeing Viṣṇu's victory, arrived there, and praised him.

Gods said :

89. We salute Viṣṇu, who is the origin of the world, who is the lord of the gods and demons, who is the protector of the worlds. We seek the shelter of him (i.e. Viṣṇu) from whose lotus-like navel, it is said, Brahma was born.

90. Our salutation to you (O Viṣṇu) who had taken up the fish-form; our salutation to you, who had taken up the form of a tortoise; we salute you of the form of Nṛsiṃha ; and also of the Vāmana-form.

91-92a. Our salutation to you who (in the incarnation as) Paraśurāma destroyed the kṣatriyas , and to Rama , the destroyer of Rāvaṇa . Our salutation to (you) the killer of Pralamba ; to Rāma ; to Buddha ; to the deluder of the demon; to the destroyer of mlecchas ; to (the form) named Kalki ; and (to you) who had taken up the form of a hog.

92b-93. In every yuga , you take up (different)forms for the good of the world and the destruction of the demons. Now you have killed the daring demon Hiraṇyākṣa, who easily conquered the important regents of the quarters led by Indra.

94. You have struck him down for the good of gods. O best of gods, be pleased. O god of gods, you, in the form of Brahma, are the creator of this (whole world). You are the creator of this (whole) world.

95. You are also its protector. In every yuga, you also take up very lovely forms. Turning yourself ṃto the destructive fire and (into the form of) Śiva, you yourself destroy the (whole) world at the time of (its) end.

96-97a. Therefore, you are the cause of the (whole) world; beyond you there is no life or absence of it. You alone are the past or the future or the present form called the mobile and immobile. The world does not shine forth without you.

97b-98. The form based on distinction between existence and non-existence or real and unreal depends upon you only. Therefore, O god, no one with an immature intellect, except the person devoted to your feet, is able to comprehend you (i.e. your true nature). Therefore, we are seeking the shelter of you, who are the protector.

Vyāsa said :

99-102. Then Viṣṇu, with his mind pleased, said to the gods: “Well-being to you, O gods, I am now pleased by this hymn of praise. O gods, for him, who would devoutly and respectfully recite this hymn of praise of (my) victory, nothing is inaccessible in the three worlds. A man by narrating or listening to it obtains the fruit which is obtained by properly giving a hundred thousand cows. The daily narration of the account of the victory of the god of gods gives everything. There was no greater knowledge than this, nor will there be greater knowledge than this.”

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 76

The Exposition of Merit

Chapter 76 of 693 · 143 detected Sanskrit verse markers

Sanskrit

संजय उवाच-।
येऽसुराश्च मृता युद्धे संमुखे विमुखेऽपि वा।
गतिं तेषामहं ब्रह्मन्श्रोतुमिच्छामि तत्त्वतः१।
असंख्याता इमे दैत्यास्त्रैलोक्ये सचराचरे।
अद्याप्यासन्गताः कुत्र एतन्मे ब्रूंस भो गुरो२।
व्यास उवाच-।
ये मृतास्संमुखे शूरा दैत्यानां प्रवरा रणे।
स्वयं प्राप्य च देवत्वं भोग्यमश्नंति शाश्वतम्३।
प्रासादा यत्र सौवर्णा नानारत्नाविभूषिताः।
सर्वकामप्रदा वृक्षाः स्वर्णदीतोय संयुताः४।
पद्मोत्पलसुकल्हारैर्गंधाढ्यैरन्यपुष्पकैः।
दधिदुग्धाज्यखंडैश्च युता पुष्करिणी शुभा५।
अतीवरूपसंपन्नाः सदैव नवयौवनाः।
तत्र राज्यं प्रकुर्वंति तथैव वसुधातले६।
एवं जन्माष्टकं प्राप्य धनिनोऽध्यक्षमंत्रिणः।

अर्धसंमुखगात्रेण दिवमश्नंति शाश्वतम्\७।
विमुखाः कातरा भीता ये च मायाविनो रणे।
ते यांति निरयं घोरं ये च देवद्विजद्विषः८।
पतितं मूर्च्छितं भग्नमन्ययोद्धारमाहवे।
हंतारो निरयं यांति ते च म्लेच्छाः कुवाचकाः९।
परन्यासापहर्तारो विमुखास्संति तत्त्वतः।
रात्रौ वा विपिने नष्टे चोरास्साहसकारिणः१०।
सर्वभक्षरता मूढा म्लेच्छा गोब्रह्मघातकाः।
कुवाचकाः परे म्लेच्छा एते ये कूटयोनयः११।
तेषां पैशाचिकी भाषा लोकाचारो न विद्यते।
नास्ति शौचं तपो ज्ञानं न देवपितृतर्पणम्१२।
दानश्राद्धादिकं यज्ञे सुराणां च प्रपूजनम्।
पितृणां च न शुश्रूषा द्विजदेवतपस्विनाम्१३।
ज्ञानलोपादतस्तेषां मलशौचं न विद्यते।
मातरं भगिनीं चान्यां गृहिणीं कामयंति च१४।

सर्वो विपर्ययो लोकात्सदाचारो मलीमसः।
ताक्ष्र्यस्योद्भवनानां च अन्येषां गोत्रवासिनाम्१५।
कुलजातास्सदा दैत्या येषां पुण्यमकारणम्।
दुर्गतिं च मृता यांति द्विजस्त्रीशिशुघातिनः१६।
गवाशिनो दुरात्मानो ह्यभक्ष्यभक्षणे रताः।
कीटयोनिं व्रजंत्येते तरवश्च पिपीलिकाः१७।
न मंत्रेषु न देवेषु कल्पंते ते सुरद्विषः।
अग्रजः सहजस्तेषां सदृङ्नो ग्राम्यवृत्तयः१८।
लोमकेशप्रणेतारः क्रव्यभक्षरता भुवि।
साहसं च व्रतं दानं स्नानं यज्ञादिकं च यत्१९।
मत्स्यमांसादिषु प्रीता मृषावचनभाषिणः।
सदाकामास्सदा लोभास्सदा क्रोधमदान्विताः२०।
वधबंधरतोद्वेगा द्यूतसंगीतसंप्रियाः।
कुभृत्याः कुजनप्रीताः पूतिगंधरता नराः२१।
न देवेषु न विज्ञेषु न धर्मश्रवणेषु च।

स्तोत्रमंत्रादिके पुण्ये यथाकार्येष्वनिश्चयाः२२।
बहुरोगाधिरोषाश्च बहुरूपपरिच्छदाः।
नरजातिषु दैत्यानां चिह्नान्येतानि भूतले२३।
न जानंति परं लोकं न गुरुं स्वं न चापरं।
गर्भपूरणमिच्छंति नातिथिं न गुरून्द्विजान्२४।
न देवं न सुतं गोत्रं न मित्रं न च बान्धवं।
स्वप्ने दानं न जानंति भक्षणान्न परिच्छदं२५।
गोपायंति धनं यस्मात्ते यक्षा नररूपिणः।
प्राणांतेपि धनं किंचिन्न दिशंति च राजनि२६।
ते यक्षा दुर्गतिस्थाश्च परार्थे भारवाहकाः।
प्रेतानां लक्षणं यद्वा सर्वलोकविगर्हितं२७।
स्त्रीणां च पुरुषाणां च शृणुष्वैकमना मम।
मलपंकधरा नित्यं सत्यशौचविवर्जिताः२८।
दंतकुंतलवस्त्राणां वपुषो मलसंचयाः।
गृहपीठादिपात्राणां सकृच्छौचं न रोचते२९।

न पश्यंति सुखं स्त्रीणां विशंति कानने द्रुतं।
विघसोच्छिष्टपूतीनां भक्षणेभिरता भुवि३०।
अन्नपानं च शयनमन्धकारेषु रोचते।
कदाचित्स्वस्थता नास्ति क्वचिद्वा शुचितातनौ३१।
लक्षणं नरलोकेषु प्रेतानामीदृशं किल।
हिताहितं न जानंति मित्रामित्रं गुणागुणम्३२।
पापपुण्यादिकं स्थानं स्नानं देवद्विजार्चनं।
अरिमित्रमुदासीनं न विंदंति स्वभावतः३३।
मर्त्यस्थाः पशवस्ते च ज्ञायंते बुद्धिसंमतैः।

बुद्ध्या नानात्वभावाश्च भ्रमंति च मृषा भुवि३४।
यक्षरूपा नरास्ते च सर्वकर्मबहिष्कृताः।
एषां भेदं प्रवक्ष्यामि लक्षणं धरणीतले३५।
विजाता मर्त्यलोकेषु पापस्यैवानुरूपतः।
मलीमस भुविप्रस्थं नागरं छद्मरूपिणं३६।
विघसादिप्रभोक्तारं काकमाहुर्मनीषिणः।

अभक्ष्ये निरतः पापः कुकुरः पूतिसंप्रियः३७।
प्रवृत्तस्सर्वगृह्येषु भक्ष्याभक्ष्यसजीवनः।
भूम्यां पश्वादियोनीनां कुलेषु प्राप्तसंभवाः३८।
शुनो विगृह्य हस्तेन म्लेच्छानां भक्षणप्रियाः।
विशेषात्सूकराणां च तथा च रणयोधिनां३९।
पोषणे भक्षणे प्रीताः पूतिगर्ह्येष्वसाधुषु।
पर्वतेकरणाद्वह्नेः काष्ठसंचयसंग्रहे४०।
विज्ञेयास्ते सदा म्लेच्छाः क्षत्रियाणां भयाकुलाः।
लोकानां नष्टधर्मे च सदा शौचविवर्जिते४१।
कुलीनानां तदा म्लेच्छा भविष्यंति च दस्यवः।
तेषां संसर्गतोन्ये च संबंधादन्नभोजनात्४२।
मैथुनात्तस्य योषासु तद्भावं तु व्रजंति ते।
तस्मिन्काले जनास्सर्वे दुःखरोगप्रतापिताः४३।
दुर्भिक्षान्न परामूढाः सदा राजप्रपीडिताः।
तत्रासत्येरता मर्त्याः सर्वशौचविवर्जिताः४४।

न श्रूयंते जनैरेव पुराणागमसंहिताः।
मद्यमांसप्रियाः पापास्सर्वभक्षास्सुदारुणाः४५।
दारुणाचारनिरता नित्यं छलपरायणाः।
न पुष्णंति सुतास्तातं प्रसुवं च गुरूनपि४६।
न शुश्रूषंति वै भृत्याः स्वामिनं गुणशालिनम्।
भर्तारं न स्त्रियः काश्चिच्छ्वशुरौ च स्वमातरः४७।
नित्यकष्टा नरास्तत्र कलहश्च गृहे गृहे।
नृपा म्लेच्छाः सुरापाश्च तथा मंत्रिपुरोहिताः४८।
मनुष्यैश्च बलिस्तेषां मत्स्यैर्मांसैर्निरामिषः।
पाषंडायासयोगेभ्यः प्रधाना गुणवार्तयोः४९।
धनिकैः कोकिलैर्मदैर्व्याप्तं तैस्तु महीतलम्।
ततोन्योन्यं प्रिया मूढा वने वा नगरेषु च५० 1.76.50।
भक्ष्याभक्ष्यं समश्नंति मत्स्यमांसादिकं नराः।
वने द्विजातयश्चान्ये भुंजते चानुपापकम्५१।
भक्तिमंतं पशुं चान्यत्सर्वे यांत्यपुनर्भवम्।

पातयंति पितॄन्पापाः सर्वे ते पूर्वदेवकाः५२।
पिशाचा राक्षसा ये च मुर्त्यका गुह्यका ध्रुवम्।

एते चाविनयप्रीता न देवा न च मानुषाः५३।
संजय उवाच-।
कथं च मर्त्यभावेषु लक्षंजानंतितात्त्विकाः।
एतं मे संशयं नाथ दूरीकुरु ततस्ततः५४।
व्यास उवाच-।
कृतपापानुरूपास्तु द्विजातिष्वन्यजातिषु।
असुरा राक्षसाः प्रेताः स्वभावं न त्यजंति ते५५।
जाता ये चासुरा मर्त्ये सदाते कलहोत्सुकाः।
कुहकाः कच्चराः क्रूराः विज्ञेया राक्षसाभुवि५६।
जनोद्विग्नादिकं दानं तथा देवार्चनं भुवि।
उग्रभावाद्धनं लब्ध्वा राज्यं भुञ्जंति शाश्वतम्५७।
जयं शौर्यादिकं पुण्यं पुनःपापक्षयं व्रजेत्।
एवमुर्व्यां तथा नाके नागलोके यमालये५८।

उग्रेण तपसा कश्चित्सुरत्वं लभते दिवि।
वासुदेवं समाराध्य प्रह्लादः सुरपूजितः५९।
हरं तथान्धको दैत्यः स्तुत्वा तत्सभ्यकोऽभवत्।
तस्यैव गणमुख्यत्वं लेभे भृंगी महाबलः६०।
एते चान्ये च बहवो बलिरिंद्रो भविष्यति।
गच्छंति सद्गतिं तात इहामुत्र च सर्वदा६१।
केचिद्दैत्यकुले जाताः पृथिव्यां सुरसत्तमाः।
भावयंति पितॄन्सर्वान्शतशोथ सहस्रशः६२।
एकेनापि सुपुत्रेण कुलत्राणं च धीमता।
एकोपि वैष्णवः पुत्रः कुलकोटिं समुद्धरेत्६३।
जितेंद्रियोपि धर्मात्मा द्विजदेवार्चने रतः।
क्षये धर्मे कलौ शेषे पुरे जनपदेषु च६४।
एको रक्षति धर्मात्मा पुरे ग्रामं जनं कुलम्।
विज्ञातृमेदुरं चासीद्ब्राह्मणानां पुरं महत्६५।
तत्र सर्वे द्विजाः शश्वत्संध्योपासनतत्पराः।

वेदपाठरता धीरा देवातिथिद्विजार्चकाः६६।
यज्ञव्रताग्निकर्माणः षट्कर्मपरिनिश्चयाः।
अतिकृच्छ्रे च तेषां वै न पापे वर्तते मनः६७।
कुर्वंति सततं वीरा व्रतं यज्ञं सनातनम्।
कदाचिद्वैवयोगाच्च गृहस्थश्च स कोविदः६८।
वह्नौ जुहोति विप्रर्षि राज्यं मंत्रेण मंत्रवित्।
तस्मिन्काले च तस्यैव मूत्रकृच्छ्रं सुदारुणम्६९।
तत्प्रोज्झितुं गतः सोपि रक्षार्थं स्थाप्य चेटिकाम्।
तस्यास्त्वनवधानेन शुना चाज्यं च भक्षितम्७०।
भिया तया ततः पात्रं स्वीयमूत्रेण संभृतम्।

असंलक्ष्या जुहोदग्नौ स विप्रस्त्वरया ततः७१।
आश्चर्यं च ततो वह्नौ लक्षितं तेन तत्क्षणात्।
कूटं हेममयं साक्षात्स्वर्णं जांबूनदप्रभं७२।
गृहीत्वा तन्मुदा विप्रः पापयोगं चकार ह।
पप्रच्छ विस्मयाद्वासीं कथमेतद्वद प्रिये७३।

मुदा तत्र यथावृत्तं कथितं तु तया द्विज।
ततो नित्यं यथाकालं तच्च तस्य प्रवर्तते७४।
समृद्धिरद्भुता गेहे लोकविस्मयकारिणी।
ततः परस्पराच्छ्रुत्वा सर्वैरेव च तत्पुरे७५।
कृतं कर्म दुराचारं श्रुत्वा लोभादसाधुभिः।
गुरुलोभाच्च सुमहत्स्वांते पंकं विशत्यपि७६।
पंकादेव भयान्मोहान्मतिभ्रंशोऽभवत्ततः।
अथ किल्बिषकूटेन दग्धमेव पुरं च तत्७७।
स्त्रियो दुष्टा जना दुष्टाः सर्वे पापबलात्तदा।
वृद्धो ज्ञाता द्विजस्तत्र तत्कार्ये न मतिं दधौ७८।
तस्य भार्या तदा साध्वी पुरुदुःखेन संयुता।
भर्तारं कृच्छ्रसन्तप्ता पुरकार्यं जगाद सा७९।
ब्राह्मण्युवाच-।
कष्टं मे वर्तते नाथ दृष्ट्वा त्वां दुःखसंयुतम्।
ग्रामाचारमिमं यद्वाप्यऽपरं कर्तुमर्हसि८०।

ततस्तत्र स दोषज्ञः स्मित्वा वचनमब्रवीत्।
यस्तु जीवति पापेन त्यक्त्वा धर्मं परं हितम्८१।
स वैधेयो महाभागे प्रगच्छत्यपुनर्भवम्।
एते विप्रा दुराचाराः सदारास्सपरिच्छदाः८२।
अतिपातकयोगाच्च महापातकसंमताः।
सह पापेन महता प्रयास्यंति रसातलम्८३।
अंतेऽपुनर्भवं प्राप्यापराधांतो न विद्यते।
अहमेकोत्र तिष्ठामि स्वपुण्यपरिरक्षणात्८४।
ततस्सा तमुवाचेदं लोकहास्यवचस्तव।
वक्तुमर्हसि नश्चाग्रे न पुरोऽन्यस्य कस्यचित्८५।
द्विज उवाच-।
यदि यास्यामि चान्यत्र इतोऽहं तत्क्षणात्प्रिये।
सवितैः स्वजनैरेव पुरीयास्यत्यथोगतिम्८६।
इत्युक्त्वा परमप्रीतः संगृह्य च धनं स्वकम्।
क्षिप्रं स च तया सार्धं ययौ सीमांतरं द्विजः८७।

स्थित्वाऽपश्यत्पुरी तावत्स्थिरा तिष्ठति पूर्ववत्।
सा चाह तं पतिं साध्वी पुरी चेयं न नश्यति८८।
विमृश्यतामुवाचेदं विप्रवर्यस्सुविस्मितः।

किं नु तिष्ठति तत्रैव द्रव्यमस्मद्गृहाद्बहिः८९।
विचार्य सा धवं प्राह मया भ्रांत्या उपानहौ।
नानीते तिष्ठतस्तत्र धारयिष्यामि किं नु वै९०।
एवमुक्त्वा पतिं साध्वी गृहीत्वा ते उपागता।
पत्युरभ्याशतो दृष्टं पुरं निर्व्यथनं गतम्९१।
ततो विप्रादयो वर्णाः कच्चराः पुरवासिनः।
तिष्ठंति नरके घोरे दुःखिताश्चापुनर्भवे९२।
कृच्छाद्यमपुरं यांति नास्ति तेषां च निष्कृतिः।
पूतिगंधं ततो मेध्यं वर्जनीयं प्रकीर्तितम्९३।
पूर्ववद्भक्षणे प्रीतो ह्यद्यपापं करोति च।
स्तेयशीलो निशाचारी बुधैर्ज्ञेयस्स वंचकः९४।
अबुधः सर्वकार्येषु अज्ञातः सर्वकर्मसु।

समयाचारहीनस्तु पशुरेव स बालिशः९५।
एवमुष्ट्रादयस्संति भक्षादि नकुलादयः।
हिंस्रो ज्ञातिजनोद्वेगरिते युद्धे च कातरः९६।
विघसादिप्रियो नित्यं नरः श्वा कीर्तितो बुधैः।
चौर्यकर्मरतो नित्यं बहुमित्रप्रवंचकः९७।
मिथुने कलहो नित्यं मर्त्यस्तु परिकीर्तितः।
प्रकृत्या चपलो नित्यं सदा भोजनचंचलः९८।
प्लवगः काननप्रीतो नरः शाखामृगो भुवि।
सूचको भाषया बुध्या स्वजनेऽन्यजनेषु च९९।
उद्वेगजनकत्वाच्च स पुमानुरगः स्मृतः।
बलवान्क्रांतशीलश्च सततं चानपत्रपः१०० 1.76.100।
पूतिमांसप्रियो भोगी नृसिंहस्समुदाहृतः।
तत्स्वनादेव सीदंति भीता अन्ये वृकादयः१०१।
द्विरदादि नरा ये च ज्ञायंते दूरदर्शिनः।
एवमादि क्रमेणैव विजानीयान्नरेषु च१०२।

सुराणां लक्षणं ब्रूमो नररूपं व्यवस्थितम्।
द्विजदेवातिथीनां च गुरुसाधुतपस्विनाम्१०३।
पूजातपोरतोनित्यं धर्मशास्त्रेषु नीतिषु।
क्षमाशीलो जितक्रोधः सत्यवादी जितेंद्रियः१०४।
दयालुर्दयितो लोके रूपवान्मधुरस्वरः।
वागीशः सर्वकार्येषु गुणी दक्षो महाबलः१०५।
साक्षरश्चापि विद्वांश्च गीतनृत्यार्थतत्त्ववित्।
आत्मविद्यादिकार्येषु सर्वतंत्रीस्वरेषु च१०६।
हविष्येषु च सर्वेषु गव्येषु च निरामिषे।
सद्योगास्वादद्रव्ये च प्रत्यग्रे चातिशोभने१०७।
गंधमाल्येषु वस्त्रेषु शास्त्रेष्वाभरणेषु च।

संप्रीतश्चातिथौ दाने पार्वणादिषु कर्मसु१०८।
स्नानदानादिभिः कार्ये व्रतैर्यज्ञैः सुरार्चनैः।
कालो गच्छति पाठैश्च न क्लीबं वासरं भवेत्१०९।
अयमेव मनुष्याणां सदाचारो निरंतरम्।

देववन्मानवाचारो गीयते मुनिसत्तमैः११०।
किंतु सत्त्वाधिको देवो मनुष्यो भीत एव च।
गंभीरः सर्वदा देवः सदैव मानवो मृदुः१११।
द्वयोस्तुत्या च संप्रीतिर्न दैत्यादौ भवेत्किल।
प्रीतिभावं परं सौख्यं सौहृदं सुकृतं शुभम्११२।
दैवमानुषयोरेव दैत्यराक्षसयोस्तथा।
प्रेतादीनां च प्रेतेषु पशौ प्रीतिः पशोरपि११३।
काकादयः स्वजातौ च तथान्ये च स्वजातिषु।
प्रीता भवंति चाप्रीता विद्या तेषां च लक्षणम्११४।
एवं पुण्यविशेषेण सविशेषा सुजातिषु।
प्रियाप्रियं विजानीयात्पुण्यापुण्यं गुणागुणम्११५।
दंपत्योर्न सुखं किंचिज्जातिभेदान्नृणां भुवि।
स्वजातिषु भवेत्प्रीतिर्मुक्तो वा निरयेपि वा११६।
अतिपुण्याल्लभेदायुः शोभनाः पुण्यकारिणः।
पापात्मानो लभंतेऽन्तं ये च दैत्यादयो नराः११७।

कृते जाताः सुरा भूमौ न दैत्याश्चान्यजातयः।
त्रेतायामेकपादं च द्विपदं द्वापरे युगे११८।
संध्यायां च कलेरेव सर्वपादं च संकुलम्।
देवादीनां भवेज्जातं भारतं यत्प्रवर्तितम्११९।
ये ते दुर्योधनस्यैव योधाः सैन्यादयस्तथा।
ते च दैत्यादयः सर्वे ये च कर्णादयो भुवि१२०।
गांगेयो वसुमुख्यश्च द्रोणो देवमुनिः प्रभुः।
अश्वत्थामा हरः साक्षाद्धरिर्नंदकुलोद्भवः१२१।
पंचेंद्राः पांडवा जाता विदुरो धर्म एव च।
गांधारी द्रौपदी कुंती चैता देव्यो धरातले१२२।
देवदैत्याः कलेर्मध्ये दैत्याश्शेषे च मानवाः।
उत्पत्स्यंते सदा प्रेताः क्रव्यादाः पशुपक्षिणः१२३।
तेषां च कुलटा दासी नित्यकष्टा यवीयसी।
नित्यं द्वंद्वेषु संप्रीत्या तेषामाचारभाषिणी१२४।
किल्बिषेषु च सर्वेषु कलहेऽन्यायकर्मणि।

रता दैत्यादयो ये ते सर्वे निरयगामिनः१२५।
वैशंपायन उवाच-।
दैत्यादीनां मृषाभावात्सुरत्वं न सुरालयम्।
कथं भोग्यं कथं सौख्यमारोग्यं बलसंचयम्१२६।

राज्यमायुस्तथा कीर्तिरभीष्टं दयितं बलम्।
नीतिविद्यादिकं भाव्यं जन्मवृद्धं सनातनम्१२७।
दानाध्ययनकर्माणि यज्ञादि च कथं प्रभो।
एतदाप्ताय शिष्याय मह्यं भो वक्तुमर्हसि१२८।
व्यास उवाच-।
दैत्यानां साहसादेव तपो भवति निश्चितम्।
व्रतं यज्ञादिकं चैव संप्रीतिः स्वजनस्य च१२९।
यो दांतो विगुणैर्मुक्तो नीतिशास्त्रार्थतत्त्वगः।
एतैश्च विविधैः पूतः स भवेत्सुरलक्षणः१३०।
पुराणागमकर्माणि नाकेष्वत्र च वै द्विज।
स्वयमाचरते पुण्यं स धरोद्धरणक्षमः१३१।

विशेषाद्वैष्णवं दृष्ट्वा प्रीयते पूजयेच्च यः।
विमुक्तस्सर्वपापेभ्यस्स धरोद्धरणक्षमः१३२।
षट्कर्मनिरतो विप्रस्सर्वयज्ञरतस्सदा।
धर्माख्यानप्रियो नित्यं स धरोद्धरणक्षमः१३३।
विश्वासघातिनो ये च कृतघ्ना व्रतलोपिनः।
द्विजदेवेषु विद्विष्टाः शातयंति धरां नराः१३४।
ये च मद्यरताः पापा द्यूतकर्मरतास्तथा।
पाषंडपतितालापाः शातयंति धरां नराः१३५।
सुकर्मरहिता ये च नित्योद्वेगाश्च निर्भयाः।
स्मृतिशास्त्रार्थकोद्विग्नाश्शातयंति धरां नराः१३६।
निजवृत्तिं परित्यज्य कुर्वंति चाधमां च ये।
गुरुनिंदारता द्वेषाच्छातयंति धरां नराः१३७।
दातारं ये रोधयंति पातके प्रेरयंति च।
दीनानाथान्पीडयंति शातयंति धरां नराः१३८।
एते चान्ये च बहवः पापकर्मकृतो नराः।

पुरुषान्पातयित्वा तु शातयंति धरां नराः१३९।
य इदं शृणुयाद्भम्यं गुह्याद्गुह्यं परं हितम्।
न तस्य दुर्गतिर्दुःखं दौर्भाग्यं दीनता भुवि१४०।
न दैत्यादौ भवेज्जन्म स्वर्लोके शाश्वतं सुखम्।
नाकाले मरणं तस्य न च पापैः प्रलिप्यते१४१।
इह सर्वजनाध्यक्षस्त्रिदिवे त्रिदिवेश्वरः।
कल्पंकल्पं दिवं भुक्त्वा मोक्षमार्गं व्रजत्यसौ१४२।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे पुण्यव्यक्तिर्नाम षट्सप्ततितमोऽध्यायः७६।

Roman transliteration

saṃjaya uvāca-|
ye'surāśca mṛtā yuddhe saṃmukhe vimukhe'pi vā|

gatiṃ teṣāmahaṃ brahmanśrotumicchāmi tattvataḥ1|
asaṃkhyātā ime daityāstrailokye sacarācare|
adyāpyāsangatāḥ kutra etanme śaṃsa bho guro2|
vyāsa uvāca-|
ye mṛtāssaṃmukhe śūrā daityānāṃ pravarā raṇe|
svayaṃ prāpya ca devatvaṃ bhogyamaśnaṃti śāśvatam3|
prāsādā yatra sauvarṇā nānāratnāvibhūṣitāḥ|
sarvakāmapradā vṛkṣāḥ svarṇadītoya saṃyutāḥ4|
padmotpalasukalhārairgaṃdhāḍhyairanyapuṣpakaiḥ|
dadhidugdhājyakhaṃḍaiśca yutā puṣkariṇī śubhā5|
atīvarūpasaṃpannāḥ sadaiva navayauvanāḥ|
tatra rājyaṃ prakurvaṃti tathaiva vasudhātale6|
evaṃ janmāṣṭakaṃ prāpya dhanino'dhyakṣamaṃtriṇaḥ|

ardhasaṃmukhagātreṇa divamaśnaṃti śāśvatam7|
vimukhāḥ kātarā bhītā ye ca māyāvino raṇe|
te yāṃti nirayaṃ ghoraṃ ye ca devadvijadviṣaḥ8|
patitaṃ mūrcchitaṃ bhagnamanyayoddhāramāhave|
haṃtāro nirayaṃ yāṃti te ca mlecchāḥ kuvācakāḥ9|
paranyāsāpahartāro vimukhāssaṃti tattvataḥ|
rātrau vā vipine naṣṭe corāssāhasakāriṇaḥ10|
sarvabhakṣaratā mūḍhā mlecchā gobrahmaghātakāḥ|
kuvācakāḥ pare mlecchā ete ye kūṭayonayaḥ11|
teṣāṃ paiśācikī bhāṣā lokācāro na vidyate|
nāsti śaucaṃ tapo jñānaṃ na devapitṛtarpaṇam12|
dānaśrāddhādikaṃ yajñe surāṇāṃ ca prapūjanam|
pitṝṇāṃ ca na śuśrūṣā dvijadevatapasvinām13|
jñānalopādatasteṣāṃ malaśaucaṃ na vidyate|
mātaraṃ bhaginīṃ cānyāṃ gṛhiṇīṃ kāmayaṃti ca14|

sarvo viparyayo lokātsadācāro malīmasaḥ|
tārkṣyasyodvavanānāṃ ca anyeṣāṃ gotravāsinām15|
kulajātāssadā daityā yeṣāṃ puṇyamakāraṇam|
durgatiṃ ca mṛtā yāṃti dvijastrīśiśughātinaḥ16|
gavāśino durātmāno hyabhakṣyabhakṣaṇe ratāḥ|
kīṭayoniṃ vrajaṃtyete taravaśca pipīlikāḥ17|
na maṃtreṣu na deveṣu kalpaṃte te suradviṣaḥ|
agrajaḥ sahajasteṣāṃ sadṛśno grāmyavṛttayaḥ18|
lomakeśapraṇetāraḥ kravyabhakṣaratā bhuvi|
sāhasaṃ ca vrataṃ dānaṃ snānaṃ yajñādikaṃ ca yat19|
matsyamāṃsādiṣu prītā mṛṣāvacanabhāṣiṇaḥ|
sadākāmāssadā lobhāssadā krodhamadānvitāḥ20|
vadhabaṃdharatodvegā dyūtasaṃgītasaṃpriyāḥ|
kubhṛtyāḥ kujanaprītāḥ pūtigaṃdharatā narāḥ21|
na deveṣu na viṣṇeṣu na dharmaśravaṇeṣu ca|

stotramaṃtrādike puṇye yathākāryeṣvaniścayāḥ22|
bahurogādhiroṣāśca bahurūpaparicchadāḥ|
narajātiṣu daityānāṃ cihnānyetāni bhūtale23|
na jānaṃti paraṃ lokaṃ na guruṃ svaṃ na cāparaṃ|
garbhapūraṇamicchaṃti nātithiṃ na gurūndvijān24|
na devaṃ na sutaṃ gotraṃ na mitraṃ na ca bāndhavaṃ|
svapne dānaṃ na jānaṃti bhakṣaṇānna paricchadaṃ25|

gopāyaṃti dhanaṃ yasmātte yakṣā nararūpiṇaḥ|
prāṇāṃtepi dhanaṃ kicinna diśaṃti ca rājani26|
te yakṣā durgatisthāśca parārthe bhāravāhakāḥ|
pretānāṃ lakṣaṇaṃ yadvā sarvalokavigarhitaṃ27|
strīṇāṃ ca puruṣāṇāṃ ca śṛṇuṣvaikamanā mama|
malapaṃkadharā nityaṃ satyaśaucavivarjitāḥ28|
daṃtakuṃtalavastrāṇāṃ vapuṣo malasaṃcayāḥ|
gṛhapīṭhādipātrāṇāṃ sakṛcchaucaṃ na rocate29|

na paśyaṃti sukhaṃ strīṇāṃ viśaṃti kānane drutaṃ|
vighasocchiṣṭapūtīnāṃ bhakṣaṇebhiratā bhuvi30|
annapānaṃ ca śayanamandhakāreṣu rocate|
kadācitsvasthatā nāsti kvacidvā śucitātanau31|
lakṣaṇaṃ naralokeṣu pretānāmīdṛśaṃ kila|
hitāhitaṃ na jānaṃti mitrāmitraṃ guṇāguṇaṃ32|
pāpapuṇyādikaṃ sthānaṃ snānaṃ devadvijārcanaṃ|
arimitramudāsīnaṃ na viṃdaṃti svabhāvataḥ33|
martyasthāḥ paśavaste ca jñāyaṃte buddhisaṃmataiḥ|
buddhyā nānātvabhāvāśca bhramaṃti ca mṛṣā bhuvi34|
yakṣarūpā narāste ca sarvakarmabahiṣkṛtāḥ|
eṣāṃ bhedaṃ pravakṣyāmi lakṣaṇaṃ dharaṇītale35|
vijātā martyalokeṣu pāpasyaivānurūpataḥ|
malīmasa bhuviprasthaṃ nāgaraṃ chadmarūpiṇaṃ36|
vighasādiprabhoktāraṃ kākamāhurmanīṣiṇaḥ|

abhakṣye niratāḥ pāpāḥ kukuraḥ pūtisaṃpriyaḥ37|
pravṛttassarvagṛhyeṣu bhakṣyābhakṣyasajīvanaḥ|
bhūmyāṃ paśvādiyonīnāṃ kuleṣu prāptasaṃbhavāḥ38|
śuno vigṛhya hastena mlecchānāṃ bhakṣaṇapriyāḥ|
viśeṣātsūkarāṇāṃ ca tathā ca raṇayodhināṃ39|
poṣaṇe bhakṣaṇe prītāḥ pūtigarhyeṣvasādhuṣu|
parvatekaraṇādvahneḥ kāṣṭhasaṃcayasaṃgrahe40|
vijñeyāste sadā mlecchāḥ kṣatriyāṇāṃ bhayākulāḥ|
lokānāṃ naṣṭadharme ca sadā śaucavivarjite41|
kulīnānāṃ tadā mlecchā bhaviṣyaṃti ca dasyavaḥ|
teṣāṃ saṃsargatonye ca saṃbaṃdhādannabhojanāt42|
maithunāttasya yoṣāsu tadbhāvaṃ tu vrajaṃti te|
tasminkāle janāssarve duḥkharogapratāpitāḥ43|
durbhikṣānna parāmūḍhāḥ sadā rājaprapīḍitāḥ|
tatrāsatyeratā martyāḥ sarvaśaucavivarjitāḥ44|

na śrūyaṃte janaireva purāṇāgamasaṃhitāḥ|
madyamāṃsapriyāḥ pāpāssarvabhakṣāssudāruṇāḥ45|
dāruṇācāraniratā nityaṃ chalaparāyaṇāḥ|
na puṣṇaṃti sutāstātaṃ prasuvaṃ ca gurūnapi46|
na śuśrūṣaṃti vai bhṛtyāḥ svāminaṃ guṇaśālinam|
bhartāraṃ na striyaḥ kāścicchvaśurau ca svamātaraḥ47|
nityakaṣṭā narāstatra kalahaśca gṛhe gṛhe|
nṛpā mlecchāḥ surāpāśca tathā maṃtripurohitāḥ48|
manuṣyaiśca balisteṣāṃ matsyairmāṃsairnirāmiṣaḥ|
pāṣaṃḍāyāsayogebhyaḥ pradhānā guṇavārtayoḥ49|
dhanikaiḥ kokilairmaṃdairvyāptaṃ taistu mahītalam|
tatonyonyaṃ priyā mūḍhā vane vā nagareṣu ca50 1.76.50|

bhakṣyābhakṣyaṃ samaśnaṃti matsyamāṃsādikaṃ narāḥ|
vane dvijātayaścānye bhuṃjate cānupāpakam51|
bhaktimaṃtaṃ paśuṃ cānyatsarve yāṃtyapunarbhavam|

pātayaṃti pitṝnpāpāḥ sarve te pūrvadevakāḥ52|
piśācā rākṣasā ye ca murtyakā guhyakā dhruvam|
ete cāvinayaprītā na devā na ca mānuṣāḥ53|
saṃjaya uvāca-|
kathaṃ ca martyabhāveṣu lakṣaṃjānaṃtitāttvikāḥ|
etaṃ me saṃśayaṃ nātha dūrīkuru tatastataḥ54|
vyāsa uvāca-|
kṛtapāpānurūpāstu dvijātiṣvanyajātiṣu|
asurā rākṣasāḥ pretāḥ svabhāvaṃ na tyajaṃti te55|
jātā ye cāsurā martye sadāte kalahotsukāḥ|
kuhakāḥ kaccarāḥ krūrāḥ vijñeyā rākṣasābhuvi56|
janodvignādikaṃ dānaṃ tathā devārcanaṃ bhuvi|
ugrabhāvāddhanaṃ labdhvā rājyaṃ bhuñjaṃti śāśvatam57|
jayaṃ śauryādikaṃ puṇyaṃ punaḥpāpakṣayaṃ vrajet|
evamurvyāṃ tathā nāke nāgaloke yamālaye58|

ugreṇa tapasā kaścitsuratvaṃ labhate divi|
vāsudevaṃ samārādhya prahlādaḥ surapūjitaḥ59|
haraṃ tathāndhako daityaḥ stutvā tatsabhyako'bhavat|
tasyaiva gaṇamukhyatvaṃ lebhe bhṛṃgī mahābalaḥ60|
ete cānye ca bahavo balirimdro bhaviṣyati|
gacchaṃti sadgatiṃ tāta ihāmutra ca sarvadā61|
keciddaityakule jātāḥ pṛthivyāṃ surasattamāḥ|
bhāvayaṃti pitṝnsarvāṅśataśotha sahasraśaḥ62|
ekenāpi suputreṇa kulatrāṇaṃ ca dhīmatā|
ekopi vaiṣṇavaḥ putraḥ kulakoṭiṃ samuddharet63|
jiteṃdriyopi dharmātmā dvijadevārcane rataḥ|
kṣaye dharme kalau śeṣe pure janapadeṣu ca64|
eko rakṣati dharmātmā pure grāmaṃ janaṃ kulam|
vijñātṛmeduraṃ cāsīdbrāhmaṇānāṃ puraṃ mahat65|
tatra sarve dvijāḥ śaśvatsaṃdhyopāsanatatparāḥ|

vedapāṭharatā dhīrā devātithidvijārcakāḥ66|
yajñavratāgnikarmāṇaḥ ṣaṭkarmapariniścayāḥ|
atikṛcchre ca teṣāṃ vai na pāpe vartate manaḥ67|
kurvaṃti satataṃ vīrā vrataṃ yajñaṃ sanātanam|
kadāciddaivayogācca gṛhasthaśca sa kovidaḥ68|
vahnau juhoti viprarṣi rājyaṃ maṃtreṇa maṃtravit|
tasminkāle ca tasyaiva mūtrakṛcchraṃ sudāruṇam69|
tatprojjhituṃ gataḥ sopi rakṣārthaṃ sthāpya ceṭikām|
tasyāstvanavadhānena śunā cājyaṃ ca bhakṣitam70|
bhīyā tayā tataḥ pātraṃ svīyamūtreṇa saṃbhṛtam|
asaṃlakṣyā juhodagnau sa viprastvarayā tataḥ71|
āścaryaṃ ca tato vahnau lakṣitaṃ tena tatkṣaṇāt|
kūṭaṃ hemamayaṃ sākṣātsvarṇaṃ jāṃbūnadaprabhaṃ72|
gṛhītvā tanmudā vipraḥ pāpayogaṃ cakāra ha|
papraccha vismayāddāsīṃ kathametadvada priye73|

mudā tatra yathāvṛttaṃ kathitaṃ tu tayā dvija|
tato nityaṃ yathākālaṃ tacca tasya pravartate74|
samṛddhiradbhutā gehe lokavismayakāriṇī|
tataḥ parasparācchrutvā sarvaireva ca tatpure75|
kṛtaṃ karma durācāraṃ śrutvā lobhādasādhubhiḥ|
gurulobhācca sumahatsvāṃte paṃkaṃ viśatyapi76|
paṃkādeva bhayānmohānmatibhraṃśo'bhavattataḥ|
atha kilbiṣakūṭena dagdhameva puraṃ ca tat77|
striyo duṣṭā janā duṣṭāḥ sarve pāpabalāttadā|
vṛddho jñātā dvijastatra tatkārye na matiṃ dadhau78|
tasya bhāryā tadā sādhvī puruduḥkhena saṃyutā|
bhartāraṃ kṛcchrasantaptā purakāryaṃ jagāda sā79|
brāhmaṇyuvāca-|
kaṣṭaṃ me vartate nātha dṛṣṭvā tvāṃ duḥkhasaṃyutam|
grāmācāramimaṃ yadvāpya'paraṃ kartumarhasi80|

tatastatra sa doṣajñaḥ smitvā vacanamabravīt|
yastu jīvati pāpena tyaktvā dharmaṃ paraṃ hitam81|
sa vaidheyo mahābhāge pragacchatyapunarbhavam|
ete viprā durācārāḥ sadārāssapariccchadāḥ82|
atipātakayogācca mahāpātakasaṃmatāḥ|
saha pāpena mahatā prayāsyaṃti rasātalam83|
aṃte'punarbhavaṃ prāpyāparādhāṃto na vidyate|
ahamekotra tiṣṭhāmi svapuṇyaparirakṣaṇāt84|
tatassā tamuvācedaṃ lokahāsyavacastava|
vaktumarhasi naścāgre na puro'nyasya kasyacit85|
dvija uvāca-|
yadi yāsyāmi cānyatra ito'haṃ tatkṣaṇātpriye|
savittaiḥ svajanaireva purīyāsyatyathogatim86|
ityuktvā paramaprītaḥ saṃgṛhya ca dhanaṃ svakam|
kṣipraṃ sa ca tayā sārdhaṃ yayau sīmāṃtaraṃ dvijaḥ87|

sthitvā'paśyatpurī tāvatsthirā tiṣṭhati pūrvavat|
sā cāha taṃ patiṃ sādhvī purī ceyaṃ na naśyati88|
vimṛśyatāmuvācedaṃ vipravaryassuvismitaḥ|
kiṃ nu tiṣṭhati tatraiva dravyamasmadgṛhādbahiḥ89|
vicārya sā dhavaṃ prāha mayā bhrāṃtyā upānahau|
nānīte tiṣṭhatastatra dhārayiṣyāmi kiṃ nu vai90|
evamuktvā patiṃ sādhvī gṛhītvā te upāgatā|
patyurabhyāśato dṛṣṭaṃ puraṃ nirvyathanaṃ gatam91|
tato viprādayo varṇāḥ kaccarāḥ puravāsinaḥ|
tiṣṭhaṃti narake ghore duḥkhitāścāpunarbhave92|
kṛcchādyamapuraṃ yāṃti nāsti teṣāṃ ca niṣkṛtiḥ|
pūtigaṃdhaṃ tato medhyaṃ varjanīyaṃ prakīrtitam93|
pūrvavadbhakṣaṇe prīto hyadyapāpaṃ karoti ca|
steyaśīlo niśācārī budhairjñeyassa vaṃcakaḥ94|
abudhaḥ sarvakāryeṣu ajñātaḥ sarvakarmasu|

samayācārahīnastu paśureva sa bāliśaḥ95|
evamuṣṭrādayassaṃti bhakṣādi nakulādayaḥ|
hiṃsro jñātijanodvegarite yuddhe ca kātaraḥ96|
vighasādipriyo nityaṃ naraḥ śvā kīrtito budhaiḥ|
cauryakarmarato nityaṃ bahumitrapravaṃcakaḥ97|
mithune kalaho nityaṃ martyastu parikīrtitaḥ|

prakṛtyā capalo nityaṃ sadā bhojanacaṃcalaḥ98|
plavagaḥ kānanaprīto naraḥ śākhāmṛgo bhuvi|
sūcako bhāṣayā budhyā svajane'nyajaneṣu ca99|
udvegajanakatvācca sa pumānuragaḥ smṛtaḥ|
balavānkrāṃtaśīlaśca satataṃ cānapatrapaḥ100 1.76.100|
pūtimāṃsapriyo bhogī nṛsiṃhassamudāhṛtaḥ|
tatsvanādeva sīdaṃti bhītā anye vṛkādayaḥ101|
dviradādi narā ye ca jñāyaṃte dūradarśinaḥ|
evamādi krameṇaiva vijānīyānnareṣu ca102|

surāṇāṃ lakṣaṇaṃ brūmo nararūpaṃ vyavasthitam|
dvijadevātithīnāṃ ca gurusādhutapasvināṃ103|
pūjātaporatonityaṃ dharmaśāstreṣu nītiṣu|
kṣamāśīlo jitakrodhaḥ satyavādī jiteṃdriṃyaḥ104|
dayālurdayito loke rūpavānmadhurasvaraḥ|
vāgīśaḥ sarvakāryeṣu guṇī dakṣo mahābalaḥ105|
sākṣaraścāpi vidvāṃśca gītanṛtyārthatattvavit|
ātmavidyādikāryeṣu sarvataṃtrīsvareṣu ca106|
haviṣyeṣu ca sarveṣu gavyeṣu ca nirāmiṣe|
sadyogāsvādadravye ca pratyagre cātiśobhane107|
gaṃdhamālyeṣu vastreṣu śāstreṣvābharaṇeṣu ca|
saṃprītaścātithau dāne pārvaṇādiṣu karmasu108|
snānadānādibhiḥ kārye vratairyajñaiḥ surārcanaiḥ|
kālo gacchati pāṭhaiśca na klībaṃ vāsaraṃ bhavet109|
ayameva manuṣyāṇāṃ sadācāro niraṃtaram|

devavanmānavācāro gīyate munisattamaiḥ110|
kiṃtu sattvādhiko devo manuṣyo bhīta eva ca|
gaṃbhīraḥ sarvadā devaḥ sadaiva mānavo mṛduḥ111|
dvayostutyā ca saṃprītirna daityādau bhavetkila|
prītibhāvaṃ paraṃ saukhyaṃ sauhṛdaṃ sukṛtaṃ śubham112|
daivamānuṣayoreva daityarākṣasayostathā|
pretādīnāṃ ca preteṣu paśau prītiḥ paśorapi113|
kākādayaḥ svajātau ca tathānye ca svajātiṣu|
prītā bhavaṃti cāprītā vidyā teṣāṃ ca lakṣaṇam114|
evaṃ puṇyaviśeṣeṇa saviśeṣā sujātiṣu|
priyāpriyaṃ vijānīyātpuṇyāpuṇyaṃ guṇāguṇam115|
daṃpatyorna sukhaṃ kiṃcijjātibhedānnṛṇāṃ bhuvi|
svajātiṣu bhavetprītirmukto vā nirayepi vā116|
atipuṇyāllabhedāyuḥ śobhanāḥ puṇyakāriṇaḥ|
pāpātmāno labhaṃte'ntaṃ ye ca daityādayo narāḥ117|

kṛte jātāḥ surā bhūmau na daityāścānyajātayaḥ|
tretāyāmekapādaṃ ca dvipadaṃ dvāpare yuge118|
saṃdhyāyāṃ ca kalereva sarvapādaṃ ca saṃkulam|
devādīnāṃ bhavejjātaṃ bhārataṃ yatpravartitam119|
ye te duryodhanasyaiva yodhāḥ sainyādayastathā|
te ca daityādayaḥ sarve ye ca karṇādayo bhuvi120|
gāṃgeyo vasumukhyaśca droṇo devamuniḥ prabhuḥ|
aśvatthāmā haraḥ sākṣāddharirnaṃdakulodbhavaḥ121|
paṃceṃdrāḥ pāṃḍavā jātā viduro dharma eva ca|
gāṃdhārī draupadī kuṃtī caitā devyo dharātale122|
devadaityāḥ kalermadhye daityāśśeṣe ca mānavāḥ|

utpatsyaṃte sadā pretāḥ kravyādāḥ paśupakṣiṇaḥ123|
teṣāṃ ca kulaṭā dāsī nityakaṣṭā yavīyasī|
nityaṃ dvaṃdveṣu saṃprītyā teṣāmācārabhāṣiṇī124|
kilbiṣeṣu ca sarveṣu kalahe'nyāyakarmaṇi|

ratā daityādayo ye te sarve nirayagāminaḥ125|
vaiśaṃpāyana uvāca-|
daityādīnāṃ mṛṣābhāvātsuratvaṃ na surālayam|
kathaṃ bhogyaṃ kathaṃ saukhyamārogyaṃ balasaṃcayam126|
rājyamāyustathā kīrtirabhīṣṭaṃ dayitaṃ balam|
nītividyādikaṃ bhāvyaṃ janmavṛddhaṃ sanātanam127|
dānādhyayanakarmāṇi yajñādi ca kathaṃ prabho|
etadāptāya śiṣyāya mahyaṃ bho vaktumarhasi128|
vyāsa uvāca-|
daityānāṃ sāhasādeva tapo bhavati niścitam|
vrataṃ yajñādikaṃ caiva saṃprītiḥ svajanasya ca129|
yo dāṃto viguṇairmukto nītiśāsrārthatattvagaḥ|
etaiśca vividhaiḥ pūtaḥ sa bhavetsuralakṣaṇaḥ130|
purāṇāgamakarmāṇi nākeṣvatra ca vai dvija|
svayamācarate puṇyaṃ sa dharoddharaṇakṣamaḥ131|

viśeṣādvaiṣṇavaṃ dṛṣṭvā prīyate pūjayecca yaḥ|
vimuktassarvapāpebhyassa dharoddharaṇakṣamaḥ132|
ṣaṭkarmanirato viprassarvayajñaratassadā|
dharmākhyānapriyo nityaṃ sa dharoddharaṇakṣamaḥ133|
viśvāsaghātino ye ca kṛtaghnā vratalopinaḥ|
dvijadeveṣu vidviṣṭāḥ śātayaṃti dharāṃ narāḥ134|
ye ca madyaratāḥ pāpā dyūtakarmaratāstathā|
pāṣaṃḍapatitālāpāḥ śātayaṃti dharāṃ narāḥ135|
sukarmarahitā ye ca nityodvegāśca nirbhayāḥ|
smṛtiśāstrārthakodvignāśśātayaṃti dharāṃ narāḥ136|
nijavṛttiṃ parityajya kurvaṃti cādhamāṃ ca ye|
guruniṃdāratā dveṣācchātayaṃti dharāṃ narāḥ137|
dātāraṃ ye rodhayaṃti pātake prerayaṃti ca|
dīnānāthānpīḍayaṃti śātayaṃti dharāṃ narāḥ138|
ete cānye ca bahavaḥ pāpakarmakṛto narāḥ|

puruṣānpātayitvā tu śātayaṃti dharāṃ narāḥ139|
ya idaṃ śṛṇuyādramyaṃ guhyādguhyaṃ paraṃ hitam|
na tasya durgatirduḥkhaṃ daurbhāgyaṃ dīnatā bhuvi140|
na daityādau bhavejjanma svarloke śāśvataṃ sukham|
nākāle maraṇaṃ tasya na ca pāpaiḥ pralipyate141|
iha sarvajanādhyakṣastridive tridiveśvaraḥ|
kalpaṃkalpaṃ divaṃ bhuktvā mokṣamārgaṃ vrajatyasau142|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe puṇyavyaktirnāma ṣaṭsaptatitamo'dhyāyaḥ76|

English translation

Sañjaya said :

1-2. O brāhmaṇa , I desire to hear correctly the condition of those demons who died in the war either while facing (the enemy) or while turning away from him. O preceptor, tell me whether these

innumerable demons are there in the three worlds with the mobile and the immobile or have gone somewhere (else).

Vyāsa said :

3-5. Those excellent brave demons who died in the battle while facing (the enemy), obtained godhead and are eternally enjoying pleasures (in heaven) where there are golden palaces decorated with various jewels, where there are trees shining like gold and satisfying all desires, where there is an auspicious lake full of fragrant lotuses, waterlilies and white lotuses and other flowers, and also with the portions of curd, milk and ghee .

6. Being extremely handsome and always possessing fresh youth they rule there, and also on the earth.

7. Having thus obtained eight births, they become wealthy or heads or ministers with their bodies partly (seated) on the fore-quarters of elephants.

8. Those who turn away their faces in the battle, those who are cowardly and timid, and those who fight deceitfully, and those who hate gods and brāhmaṇas go to a fierce hell.

9. Those who strike another (i.e. the rival) soldier who is fallen, who has fainted, who is defeated, and the Mlecchas who use abusive language, go to hell.

10-11. They take away the deposits of others and actually turn away (from the battlefield). Mlecchas rob (people) at night in a wasted forest; they do rash acts; they are interested in eating everything; they are fools; and harm cows and brāhmaṇas. There are other Mlecchas who use abusive language, and are born as rogues.

12. Their language is Paiśācī, and there are no popular customs among them. They do not observe purity, do not practise penance, have no learning, nor do they offer oblations to their manes.

13-14. They do not give gifts, do not perform śrāddha etc.; they do not worship gods; they do not wait upon their parents or gods and ascetics, as a result of absence of (proper) knowledge. Therefore they do not (properly) clean (i.e. remove) the dirt from their bodies. They have a passion for their mother or sister or any other housewife.

15-16. They behave contrary to (the ways of) the world. Their behaviour is always unclean. The demons are born from the ejections of snakes and from (beings) living on mountains, and their religious merit is groundless. Those who hurt brāhmaṇas, women and children, meet with trouble after death.

17. These wicked ones who eat cows and who are delighted in eating prohibited things, go to (i.e. are born in) the species of insects, and become trees and ants.

18-19. These enemies of gods are not fit for (reciting) sacred hymns and (worshipping) deities. They look upon their elder brother as equal to them and as born with them. Their manners are rustic. They don whiskers. They are interested in eating corpses on the earth. If at all they perform a vow or a sacrifice it is (just) a rash act.

20. They are delighted in eating fish and flesh; they tell lies. They are always passionate, greedy and always full of anger and pride.

21. They are always interested in the excitement due to killing and binding someone. They are bad servants (or they have bad servants); they are pleased with bad people; they are delighted with foul smell.

22. They are not (interested) in gods, in wise men, in listening to religious (discourses), in (reciting) auspicious hymns of praise or sacred hymns, since they are undetermined in (religious) acts.

23. They (contract) many diseases and are full of anger. They have many types of dresses; on the earth these are the symbols of demons in the species of human beings.

24-25. They do not recognize the higher world, a preceptor and their own person or of someone else. They (simply) long for filling the womb (i.e. for copulation); they do not strive for a guest or elderly persons, or brāhmaṇas, and for a deity, for their: son, family, friend or relative. They do not know (i.e. care for) giving a gift (even) in dream, and also food or clothes.

26. Since they preserve wealth they are Yakṣas in the form of men. Even at the time of the end of their life (i.e. when their life is endangered), they do not bestow wealth on the king.

27-30. Those Yakṣas remain in distress and carry burdens for others. Listen with concentrated mind to the characteristics, condemned by all people, of evil spirits, women and men, from me (i.e. as I tell you). They always are dirty and muddy, and without truth and purity. There are heaps ofdirt on theit teeth, hair, clothes and bodies. They do not like to clean (even) once, their houses, seats, clothes etc. They do not see (i.e. enjoy) pleasures of (i.e. from) women, and quickly enter a forest. On the earth they are interested in eating residues of or left-over food and stinking (articles of food).

31. They like (to eat) food, to drink and to sleep in darkness. They are never calm, nor are their mouths pure.

32. These are said to be the characteristics of the evil spirits in hell. They do not know (what is) good or (what is) bad; also they do not know (who is) a friend, and (who is) an enemy, (what is) a virtue and (what is) a vice.

33. They do not, by their (very) nature, get inauspicious or auspicious places, an enemy, a friend and a neutral (one).

34. Those, who are regarded as (endowed with) intelligence, know them to be beasts living among men. Intentionally taking up many forms, they wander in vain on the earth.

35. They are men in the form of Yakṣas and are kept out of all (religious) rites. I shall tell (you) their divisions and characteristics (as seen) on the earth.

36-37. In accordance with their sins they are born in the mortal worlds. The wise call such a one, moving on a dirty ground and being polite (outwardly, but really) deceptive, a crow eating leavings of food etc. The (citizen of) Kukura is interested in eating what is prohibited and likes filthy (things).

38-39. He indulges in all secret (plans) and eats what ought and ought not to be eaten. On the earth they are born in the families of beast etc. They take dogs in their hands and eat food of (i.e. given by) the Mlecchas. They especially (eat the flesh) of pigs and other beasts fighting with their feet.

40-4la. They take delight in nourishing and eating inauspicious things condemnable due to filth. Due to their collecting a heap of wood and making fire on a mountain, they should always be known as Mlecchas, always causing fear to the kṣatriyas .

41b-43a. When people belonging to noble families give up right conduct and there is absence of purity, there are (born) Mlecchas and Dasyus . Other people are reduced to their condition due to their contact or due to eating their food or having copulation with their (i.e. the Mleccha) women.

43b-45a. (And) at that time all men are tormented by grief and diseases, have scarcity of food, they are confused and are always harassed by the king. At that time mortals, deprived of all (kinds of) purity are interested in falsehood. People do not listen to the Purāṇas and the sacred scriptures.

45b-46. They like wine and flesh; they are sinful; they eat everything and are very fierce. They are engaged in fearful practices and are always intent upon deception. The sons do not support their father, mother and preceptors also.

47-48a. The servants do not wait upon a virtuous master. Certain women do not wait upon their husbands, their mothers-in-law or their (own) mothers. At that time, people are always in difficulty and there is a quarrel in every house.

48b-49. The kings are Mlecchas and are addicted to drinking, and also the ministers and the priests. Their offering is with (i.e. consists of) fish and flesh. They are heretics, as their charms are full of exertion. They are pre-eminent in sinews and good health.

50-53. By them—the wealthy and dull—the earth is pervaded. These foolish men, (living) in a forest or cities love one another, and they eat fish, flesh-food that is fit and that is not fit to be eaten. In the forest brāhmaṇas and others also eat things leading to sin, and even a devoted beast. All they are not reborn (i.e. live eternally in hell). All these men—the sinners—cause their manes to fall (into hell), and are certainly the evil spirits, demons and Guhyakas , who were gods before. These, pleased with modesty, are neither gods nor men.

Sañjaya said :

54. O lord, remove my doubt as to how these real (demons) realise their aim in human state (i.e. as human beings)?

Vyāsa said :

55. These goblins, demons and evil spirits born in the brāhmaṇa caste or other castes, do not give up their nature, (which they got) according to the sins that they had committed.

56. The demons who are born in the mortal world, are always eager to quarrel. The cheats, the wicked and the cruel (human beings) should be known as the demons on the earth.

57. Their gifts or worship of the deities always alarms the people on the earth. They obtain wealth in a cruel way and enjoy kingdom eternally.

58-59a. One might have victory, bravery etc., religious merit, and one's sin may perish. Thus someone obtains godhead in heaven with (i.e. by practising) severe penance on the earth, so also in heaven, in the world of the serpents and in Yama 's abode.

59b-60. Having propitiated Viṣṇu (i.e. he worshipped Viṣṇu), Prahlāda was honoured by gods. Similarly the demon Andhaka praised Śiva and became a member of his assembly. The very mighty Bhṛṅgī became the chief of his (i.e. Śiva's) attendants only.

61. There are (the examples) of these and others. Bali will be Indra . O son, here or in the next world (the demons) always get a good position.

62. Certain best gods, born in the family of demons, cherish all their manes in hundreds and thousands.

63-65a. Even by one good, intelligent son the (entire) family is protected. Even one son, who is devoted to Viṣṇu, whose senses are curbed, who is religious-minded, and who is engaged in the worship of gods, would emancipate a crore of families. In the remaining Kaliyuga , when Dharma is perishing, (even) one religious-minded person protects in a country or in a city, the people (i.e. the citizens) or the family or (even) a village.

65b-66. There was (formerly) a great city of (i.e. inhabited by) brāhmaṇas, (and) named Medura . There (i.e. in that city) all the brāhmaṇas were always engaged in the prayer (offered thrice a day). They were interested in the recital of the Vedas , were wise, and honoured guests and brāhmaṇas.

67. They performed the rites like sacrifice, fire-rites, and observed vows. With determination they performed the six duties. [1] (Even) in a great difficulty they did not think of (committing) a sin.

68-69. The powerful ones practised the vow of the ancient sacrifice. Some time a learned brāhmaṇic sage, a householder, was fortunately offering ghee into fire to the accompaniment of sacred hymns. At that time he got an acute feeling to urinate.

70-71. Keeping his female servant to look after the fire, he went to urinate. But due to her inattention, the ghee was eaten by a dog. Then due to fear she filled the pot (of ghee) with her own urine. Then the brāhmaṇa, not noticing it, quickly offered it into fire.

72-73. Then in a moment he noticed a wonder (taking place) in the fire. There was actually a heap of gold, lustrous like gold (itself). Taking it with joy the brāhmaṇa had contact with (i.e. committed) a sin. With amazement he asked the female servant: “O dear one, tell me how this (has taken place).”

74. O brāhmaṇa, she gladly told him (the account) as it had taken place. Then everyday, at a fixed time, it (i.e. the gold) would proceed to him.

75-76a. In his house there was prosperity that amazed people. Then in his city all the bad people having heard that (account) from one another, did the (same) sinful act through greed.

76b-77a. Due to great greed great sin also enters one’s heart. Then due to the sin (and) due to fear (of it) and (at same time) through its attraction there was confusion of mind.

77b-78a. Due to the mass of sins the city itself was burnt. All the women and the men became wicked due to the power of the sin.

78b-79. (Even) an old man was ignorant; a brāhmaṇa (living) in that village did not pay attention to that affair. His virtuous wife, full of great grief, and tormented with the calamity (facing the city) told him what was going on in the city.

The brāhmaṇa-lady said :

80. O lord, seeing you full of grief I am pained. Please move to another village.

81-84. Then he, who knew the defects, smiled and said (these) words (to her): “O you blessed one, the fool, who lives by giving up good conduct leading to the highest good, is not born again (i.e. lives eternally in hell). These brāhmaṇas of bad conduct, will, due to great sin and desiring (to commit) great sin, go with their wives and dependents, to hell carrying the sin with them. In the end they will again come to this worldly existence; (but) there is no end to their sin. I alone, due to having well preserved my religious merit, will remain here.”

85. Then she said to him: “People will laugh at these words of (i.e. uttered by) you. Please do not utter them in front or before anyone else.”

The brāhmaṇa said :

86. O dear one, if I shall go from here, that moment only the city, with its wealth and inhabitants, will go down.

87. The brāhmaṇa, having spoken like this, and being greatly pleased, collected his wealth and with her quickly went to another boundary (i.e. went out of the town).

88. Remaining there, she saw that the city remained as it was before. The good lady said to her husband: “(See) the city does not perish.”

89. The excellent brāhmaṇa, having reflected and being greatly amazed, said to her: “Is it that there remains some thing (i.e, have we left something) outside our house?”

90. Having thought, she said to her husband: “In the hurry I have not brought the shoes; they remain there (only); (now) what shall I put on?”

91. Speaking thus to her husband the chaste lady returned after taking them. From the vicinity of her husband she saw that the city was afflicted.

92. Then the castes like that of the brāhmaṇa, the wicked citizens, being afflicted, remained in a fearful hell, from where there was no return (to the mortal world).

93. They miserably went to Yama’s city. There is no requital for them. That which is foul-smelling is said to be unholy and so should be avoided.

94. He, who takes delight in eating as before, commits sin even today. The wise men should know him to be a jackal, given to stealing and moving at night.

95-96. A childish man not knowing all acts and ignorant of all deeds, void of (i.e. not following) conventional practices, is just a beast, as are camels, mongooses and others. A mischievous man causes disgust to men of his caste and is a coward in battles.

97-99a. A man always liking leavings of food etc. is described to be a dog by the wise. A man who is always engaged in stealing, who always deceives many friends, fights at the time of sexual union, who is always fickle by nature, who is always inconstant about eating, and who loves forests, is said to be an ape or a monkey.

99b-100a. That man who is a betrayer and who causes fear among people by his talk and thoughts is said to be a serpent.

100b-101a. He who is strong and assertive and who is always immodest, who likes stinking flesh and who is given to enjoyment is declared to be a lion-like man.

101b. By his sound only others like wolves are frightened and distressed.

102. Those men who are prudent are known to be elephants etc. In this order one should know (the characteristics) among (i.e. of) men.

103. We (i.e. I) shall (now) explain the characteristics of gods, well-settled in the form of (i.e. as) human beings.

104. A man (of divine nature) is always engaged in worshipping brāhmaṇas, gods, guests, preceptors, good men and ascetics and in penance, also in codes of laws and in right courses (of action). He is given to forbearance, he has overcome his anger, he speaks the truth, and has curbed his senses.

105. He is kind and dear to people, he is handsome and has a sweet voice. He is an orator, he is good at all jobs, he is deligent and very strong.

106-108, He is literate and learned, and knows the essential nature of music and dance. He is delighted in what ought to be done with reference to spiritual knowledge, and the tunes of all strings, also in all oblations, in the products of a cow, in vegetarian (food); also in substances fragrant due to their contact with nice (things) and in fresh and very charming (things); also in fragrant flowers, in all missiles, weapons and ornaments; also is delighted in giving gifts at the time of the rites performed on the Parvans .

109. His time passes with (i.e. in) acts like bathing, giving gifts, in (practising) vows, sacrifices and worship of gods and recitations. No day would be idle.

110-112. This alone is the eternal conduct of men. The best sages have declared man's conduct to be like that of gods. But god is superior due to energy, (while) man is timid. God is always serious, (while) man is always soft (-hearted). Due to mutual laudation they have love for one another; there would he never such love for the demons.

113. Between gods and men, demons and evil spirits there is always love; there are great pleasure, affection, and good auspicious deeds for one another. There is mutual love between gods and men, between demons and evil spirits, among evil spirits, and between beasts.

114. Crows and others show affection or displeasure towards members of their own species. One should know their characteristics.

115. Thus one should, due to special religious merit, know what is dear and what is not, what is merit and what is not, and also what is eminence and what is not in particular species.

116. On the earth human couples of different castes (i.e. the husband and wife not belonging to the same caste), are not happy. One would always love one's own species in liberation or even in hell.

117. Due to very great religious merit one would get a (long) life; those that perform (deeds) leading to religious merit, are good. The sinful ones, also men (like) the demons and others perish.

118-119. In the Kṛtayuga there are many gods; there are neither demons nor other species. In the Tretāyuga they are a quarter (of the total number), in the Dvāparayuga the number is one half; in the intervening period between (the Dvāpara and) the Kali , there is a mixture. There was the Bhāratīya war that took place between gods and others.

120. All those warriors and armies of Duryodhana were demons and others, as also Karṇa and others, on the earth.

121. Bhīṣma is the chief of the Vasus , and Droṇa is the lordly divine sage. Aśvatthāman is actually Śiva; Viṣṇu was born in the Nanda -family.

122. The five Indras were born as Pāṇḍavas , and Vidura was Dharma (i.e. virtue) himself. Gāndhārī , Draupadī and Kuntī are goddesses on the earth.

123. In the Kaliyuga there are gods and demons, and the rest are human beings. The evil spirits, eating corpses and beasts will be born.

124. Their maid is crooked, always in distress and young. Due to love for couples, she always tells them about (good) conduct.

125. All those demons and others who are always interested in all (kinds of) sins, in quarrels and unjust deeds, go to hell.

Vaiśampāyana said :

126-128. Due to the wrong inclination of the demons heaven has no godhead. How (can one have) pleasures, happiness, health and (how can one) store power? How (can one have) kingdom, (long) life, fame, desirable power that is liked; how would morality and knowledge come about; how a prosperous, permanent (i.e. long) life come about? How again, O lord, would the acts of charity, learning, sacrifice come about? You please tell (i.e. explain) this to me, your reliable disciple.

Vyāsa said :

129. Due to the rashness of the demons, penance will certainly be there. Also vows, sacrifice and the like and affection for one's own kinsman would be there.

130. He, the restrained one, who is free from bad qualities, and who knows the truth about morality and sacred books, would have (i.e. has) the characteristics of a god.

131. O brāhmaṇa, he who performs acts as enjoined in the Purāṇas and sacred texts, in heaven or here, and himself does meritorious deeds, is capable of emancipating the earth.

132. He, who, especially on seeing the devotee of Viṣṇu, pleases and honours him, is free from all sins, and is capable of emancipating the earth.

133. That brāhmaṇa, who is always engaged in the six duties (laid down for a brāhmaṇa) and in the performance of all (kinds of) sacrifices, who always likes religious accounts, is capable of emancipating the earth.

134. Those men, who are traitors, who are ungrateful and who fail in their vows, who hate brāhmaṇas and gods, destroy the earth.

135. Those, who are interested in (i.e. addicted to) drinking, who are sinful, who engage themselves in (i.e. are addicted to) gambling, who are heretics and speak vile language, destroy the earth.

136. Those who are void of (i.e. do not perform) good deeds, who are always (causing) fear, and are fearless, who cause alarm to those who interpret the smṛtis and the sacred texts, destroy the earth.

137. Those men, who give up their own way of life and adopt a meaner one, who are engaged in reviling the elders, who hate (others), destroy the earth.

138-139. Those who prohibit a donor (from giving gifts), those who incite (others) to (commit) sin, those who trouble the poor and many other men (like them), who commit sins, having caused the men (related to them) to fall (into hell) destroy the earth.

140. To him, who listens to this account, which is charming, which is the most secret, and which is extremely beneficial, there is no bad state, no misery, no misfortune and no indigence on the earth.

141. He will have no birth amongst demons etc.; he will enjoy eternal pleasure in heaven; he will not have untimely death; and will not be touched by sin.

142. He becomes the chief of people on the earth, the lord of gods in heaven, and having enjoyed heaven kalpa after kalpa, he goes along the path to salvation.

[1]: [1] : Ṣaṭkarma—The six duties enjoined on a brāhmaṇa. They are: teaching, learning, performing sacrifices, acting as a priest at sacrifices, giving and receiving gifts.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 77

The Vow of Saptamī in Houour of the Sun

Chapter 77 of 693 · 106 detected Sanskrit verse markers

Sanskrit

वैशंपायन उवाच-
प्रभवत्ययमाकाशे नित्यं द्विजवर प्रभो।
कोऽयं को वा प्रभावोस्य कुत्र जातो घृणीश्वरः१।
किं करोति हि कार्यं वै यतो रश्मिमयो भृशम्।
देवैर्मुनिवरैस्सिद्धैश्चारणैर्दैत्यराक्षसैः२।
निखिलैर्मानुषैः पूज्यः सदैव ब्राह्मणादिभिः।
व्यास उवाच-।
परमं ब्रह्मणस्तेजो ब्रह्मदेहाद्विनिस्सृतम्३।
साक्षाद्ब्रह्ममयं विद्धि धर्मकामार्थमोक्षदम्।
मयूखैर्निर्मलैः कूटमतिचंडं सुदुःसहम्४।
दृष्ट्वा प्रदुद्रुवुर्लोकाः करैश्चंडैः प्रपीडिताः।
ततश्च सागराः सर्वे वरनद्यो नदादयः५।
शुष्यंति जंतवस्तत्र म्रियंते चातुरा जनाः।
अथ शक्रादयो देवा ब्रह्माणं समुपागताः६।
इममर्थं तदा प्रोचुर्देवांश्च विधिरब्रवीत्।

आदिर्ब्रह्मतनोर्देवाः सत्त्वगो जनकः प्रभुः७।
अयं रजोमयः साक्षात्सुधांशुस्तनुमध्यगः।
एताभ्यां पालिता लोकास्त्रैलोक्ये सचराचराः८।
दिव्योपपादका देवा ये वात्रैव जरायुजाः।
अंडजाः स्वेदजाश्चैव ये वात्रैवोद्भिज्जादयः९।
सूर्यस्यास्य प्रभावं तु वक्तुमेव न शक्नुमः।
अनेन रक्षिता लोका जनिताः पालिता ध्रुवम्१०।
अस्यैव सदृशो नास्ति सर्वेषां परिरक्षणात्।
यं च दृष्ट्वाप्युषःकाले पापराशिः प्रलीयते११।
तमाराध्य जना मोक्षं साधयंति द्विजातयः।
संध्योपासनकाले तु विप्रा ब्रह्मविदः किल१२।
उद्बाहवो भवंत्येव ते च देवप्रपूजिताः।
अस्यैव मंडलस्थां च देवीं संध्यास्वरूपिणीं१३।
समुपास्य द्विजास्सर्वे लभंते स्वर्गमोक्षकौ।
धरायां पतितोच्छिष्टाः पूतास्ते चास्य रश्मिभिः१४।

संध्योपासनमात्रेण कल्मषात्पूततां व्रजेत्।
दृष्ट्वा चांडालकं गोघ्नं पतितं कुष्ठसंगतम्१५।
महापातकसंकीर्णमुपपातकसंवृतम्।
पश्यंति ये नरास्सूरं ते पूता गुरुकिल्बिषात्१६।
अस्योपासनमात्रेण सर्वरोगात्प्रमुच्यते।
नांधत्वं न च दारिद्र्यं दुःखं न च शोच्यताम्१७।
लभते च इहामुत्र समुपास्य विरोचनम्।
अदृष्टा नैव लोकैश्च देवा हरिहरादयः१८।
ध्यानरूपप्रगम्यास्ते दृष्टो देवो ह्ययं स्मृतः।
देवा ऊचुः।
अस्तु प्रसादनाराध्यश्चास्तूपासनपूजनम्१९।
अस्यैव दर्शनं ब्रह्मन्प्रलयानलसंमितम्।
सर्वे नरादयस्सत्वा मृतावस्थां गता भुवि२०।
अस्य तेजःप्रभावेण प्रणष्टास्सागरादयः।
न समर्था वयं सोढुं कथमन्ये पृथग्जनाः२१।

तस्मात्तवप्रसादाच्च पूजयामो यथा रविम्।
यजंति च नरा भक्त्या तदुपायो विधीयताम्२२।
देवानां वचनं श्रुत्वा गतो ब्रह्मखगेश्वरम्।
गत्वा स्तोतुं समारेभे सर्वलोकहिताय वै२३।
देवत्वं सर्वलोकस्य चक्षुर्भूतो निरामयः।
ब्रह्मरूपधरः साक्षाद्दुष्प्रेक्ष्यः प्रलयानलः२४।
सर्वदेवस्थितस्त्वं हि सदा वायुसखस्तनौ।
अन्नादिपाचनं त्वत्तो जीवनं च भवेद्ध्रुवम्२५।
उत्पत्तिप्रलयौ देव त्वमेको भुवनेश्वरः।
त्वदृते सर्वलोकानां दिनैकं नास्ति जीवनम्२६।
प्रभुस्त्वं सर्वलोकानां त्राता गोप्ता पिता प्रसूः।
चराचराणां सर्वेषां त्वत्प्रसादाद्धृतं जगत्२७।
देवेषु त्वत्समो नास्ति भगवंस्त्वखिलेषु च।
सर्वत्र तेऽस्ति सद्भावस्त्वयैव धारितं जगत्२८।
रूपगंधादिकारी त्वं रसानां स्वादुता त्वया।

एवं विश्वेश्वरः सूरो निखिलस्थितिकारकः२९।
तीर्थानां पुण्यक्षेत्राणां मखानां जगतः प्रभो।
त्वमेकः प्रयतो हेतुस्सर्वसाक्षी गुणाकरः३०।
सर्वज्ञः सर्वकर्ता च हर्ता पाता सदोत्सुकः।
ध्वांतपंकामयघ्नश्च दारिद्र्यदुःखनाशनः३१।
प्रेत्येह च परो बंधुः सर्वज्ञः सर्वलोचनः।
त्वदृते सर्वलोकानामुपकारी न विद्यते३२।
आदित्य उवाच-।
पितामह महाप्राज्ञ विश्वेद्ध विश्वभावक।

ब्रूहि शीघ्रं परं यत्ते करिष्यामि मतं विधे३३।
ब्रह्मोवाच-।
मयूखस्त्वतिचंडश्च लोकानामतिदुःसहः।
यथैव मृदुतामेति तथा कुरु सुरेश्वर३४।
आदित्य उवाच-।
किरणाः कोटिकोटिर्मे लोकनाशकराः पराः।

न चाभीष्टकरा लोके प्रयोगाच्छिन्धि तान्प्रभो३५।
ततो विरिंचिना तूर्णं रविवाक्यवशाद्ध्रुवं।
आहुय विश्वकर्माणं कृत्वा वज्रमयीं भ्रमि३६।
चिच्छेद च रवेर्भानून्प्रलयानलसन्निभान्।
तैरेव रचितं तत्र विष्णोश्चक्रं सुदर्शनम्३७।
अमोघं यमदंडं च शूलं पशुपतेस्तथा।
कालस्य च परः खड्गश्शक्तिर्गुरुप्रमोदिनी३८।
चंडिकायाः परं शस्त्रं विचित्रं शूलकं तथा।
चक्रे ब्रह्माज्ञया शीघ्रं तेनैव विश्वकर्मणा३९।
सहस्रकिरणं शिष्टमन्यच्चैव प्रशातितम्।
अजनोपायभावेन पुनश्च कश्यपान्मुने४०।
अदितेर्गर्भसंजात आदित्य इति वै स्मृतः।
अयं चरति विश्वांते मेरुशृंगं भ्रमत्यपि४१।
सदोर्ध्वं दिनरात्रं च धरण्या लक्षयोजने।
ग्रहाश्चंद्रादयस्तत्र चरंति विधिनोदिताः४२।

सूरः संचरते मासान्द्वादशद्वादशात्मकः।
संक्रमादस्य संक्रांतिः सर्वैरेव प्रतीयते४३।
तासु यद्वा फलं ब्रूमो लोकानां निखिलं मुने।
धनुर्मिथुनमीनेषु कन्यायां षडशीतयः४४।
वृषवृश्चिककुंभेषु सिंहे विष्णुपदी स्मृता।
तर्पणं चाक्षयं विद्धि दानं देवार्चनं तथा४५।
षडशीतिसहस्राणि षडशीतौ फलं भवेत्।
विष्णुपद्यां तु लक्षं तु अयने कोटिकोटकं४६।
विष्णुपद्यां तु यद्दानमक्षयं परिकीर्तितं।
दातुर्वदामि सान्निध्यं सदा जन्मनिजन्मनि४७।
शीते तूलपटीदानान्न दुःखं जायते तनौ।
तुलादाने तल्पदाने द्वयोरेवाक्षयं फलं४८।
सर्वोपकरणां शय्यां यो ददाति विमत्सरः।
वर्णमुख्याय विप्राय स राजपदवीं लभेत्४९।
तथैवाग्निं जलं दत्वा नदीतीरे पथिप्रगे।

दत्वा च तैलतांबूलमूर्व्या अधिपतिर्भवेत्५० 1.77.50
सत्यभावाद्द्विजं नत्वा धनी चाक्षयतां व्रजेत्।

माघे मास्यसिते पक्षे पंचदश्यामहर्मुखे५१।
पितॄंस्तिलजलैरेव तर्पयित्वाक्षयो दिवि।
सुलक्षणां च गां दत्वा हेमशृंगां मणिप्रभाम्५२।
रौप्यखुरप्रदेशां च तथा कांस्यसुदोहनाम्।
एतां दत्वा द्विजाग्र्याय सार्वभौमो भवेन्नृपः५३।
दत्वान्नाभरणं राजा मंडलेशो धनीश्वरः।
तिलधेनुं तु यो दद्यात्सर्वोपस्करणान्विताम्५४।
सप्तजन्मार्जितात्पापान्मुक्तो नाकेऽक्षयो भवेत्।
भोज्यान्नं ब्राह्मणे दत्वा अक्षयं स्वर्गमश्नुते५५।
धान्यं वस्त्रं तथा भृत्यं गृहपीठादिकं च यत्।
यो ददाति द्विजाग्र्याय तं च लक्ष्मीर्न मुंचति५६।
यत्किंचिद्दीयते दानं स्वल्पं वा यदि वा बहु।
अक्षयं परलोकेषु युगाद्यासु तथैव च५७।

यद्वा देवार्चनं स्तोत्रं धर्माख्यानप्रतिश्रवः।
पुनाति सर्वपापेभ्यो दिवि पूज्यो भवत्यसौ५८।
तृतीया माघमासस्य सिता मन्वंतरा स्मृता।
तस्यां यद्दीयते दानं सर्वमक्षयमुच्यते५९।
धनं भोग्यं तथा राज्यं नाकं कल्पांतरस्थितम्।
तस्माद्दानं सतां पूजा प्रेत्यानंतफलप्रदा६०।
मन्वंतरा तु माघे स्यात्सप्तमी या शितीतरा।
तिथिः पुण्यतमा प्रोक्ता पुराणैरभिरक्षिता६१।
माघमासे सिते पक्षे सप्तमी कोटिभास्करा।
तामुपोष्य नरः पुण्यां मुच्यते नात्र संशयः६२।
सूर्यग्रहणतुल्या हि शुक्ला माघस्य सप्तमी।
अरुणोदयवेलायां तस्यां स्नानं महाफलम्६३।
यच्च तत्र कृतं पापं मया सप्तसु जन्मसु।
तन्मे रोगं च शोकं च भास्करी हंतु सप्तमी६४।
जननी सर्वभूतानां सप्तमी सप्तसप्तिके।

सप्तम्यामुदिते देवि नमस्ते रविमंडले६५।
अर्कपत्रं यवाः पुष्पं सुगंधं बदरीफलम्।
तत्पत्रे ताम्रपात्रे वा युक्तमानीय तण्डुलम्६६।
यज्ञसूत्रं ससिंदूरं दत्वा चार्घं सुशोभनम्।
सर्वपापं क्षयं याति सप्तजन्मकृतं च यत्६७।
नरकैः पीड्यते तावद्रोगैः पापैश्च दुःखदैः।
हविष्यं भोजयेदन्नं शुद्धमातपतंडुलैः६८।
वर्जयेच्च शिलाघृष्टं शृंगबेरं तु शाककम्।
कोरदूषकपत्रं च रंभाच्छागीघृतं तथा६९।
केशकीटादिकं वर्ज्यमुष्णोदस्नानमेव च।

अल्पबीजादिकं सर्वं व्रते सूरस्य वर्जयेत्७०।
अन्यच्च नाचरेत्तत्र धर्मचिंतां विना व्रती।
सौरव्रतं महापुण्यं पुराणैरभिनंदितम्७१।
वर्षकोटिसहस्राणि वर्षकोटिशतानि च।
आदित्यस्य समं भोग्यं लभते दिवि शाश्वतम्७२।

एवं स्वर्गक्षयादेव राजा भूमौ महाधनी।
मर्त्यलोके पुराभ्यासात्करोति भास्करव्रतम्७३।
तथा स्वयं सुखं भोग्यं लभते दिवि शाश्वतम्।
आरोग्यं संपदं जन्मी भास्करस्य प्रसादतः७४।
रविवारे भवेद्या च सप्तमी माघशुक्लके।
महाजयेति विख्याता अन्यत्र विजया स्मृता७५।
विजया कोटिलक्षं स्यादनंतं स्यान्महाजया।
तत्रैकेन व्रतेनैव मुच्यते जन्मबंधनात्७६।
अश्वरत्नं सुवर्णं च रक्तवस्त्रं च धान्यकम्।
ददाति भास्कर प्रीत्या स्वर्ग मर्त्यपतिः क्रमात्७७।
एषां भेदं प्रवक्ष्यमि शृणु विप्र यथार्थवत्।
उत्तमाभरणैर्युक्तं सद्वाहं यो ददाति ह७८।
समुद्रैस्सप्तभिर्जुष्टां भूमिमेत्यारिवर्जिताम्।
लभेद्भवांतरे मर्त्यमेकेनैकाधिपो भवेत्७९।
अश्वहीनं च पत्रांगं वृषभैर्वाप्यलंकृतम्।

हेममाषं द्विमाषं वा दक्षिणा विहिता बुधैः८०।
रत्नभांडं महार्थं च हैमैरेव कृतं च यत्।
स्वर्णं वा केवलं दत्वा त्रिविष्टपधनेश्वरः८१।
रक्तवस्त्रं च धान्यं च शक्तितो यः प्रयच्छति।
स्वर्गोर्व्योरीशतामेति न तं लक्ष्मीर्विमुंचति८२।
अरोगी सुप्रसन्नात्मा दस्युजेता प्रतापवान्।
यावत्प्रभासते भानुस्तावत्पूज्यतमो हि सः८३।
माघादौ द्वादशींमायां सप्तमीं कारयेत्स तु।
इहाभीष्टफलं भुक्त्वा सुरैश्चैव प्रपूज्यते८४।
अर्काङ्गसप्तमी व्रतं कृत्वा च विधिवद्बुधः।
पापात्पूत इहाभीष्टं संप्राप्य मुक्तिमाप्नुयात्८५।
लक्षणं च प्रवक्ष्यामि मासि मासि च यो विधिः।
व्रतस्यास्य प्रसादाच्च सुराणामर्चितो दिवि८६।
शुक्लपक्षे रविदिने प्रवृत्ते चोत्तरायणे।
पुंनामधेयनक्षत्रे गृह्णीयात्सप्तमीव्रतम्८७।

हस्तो मैत्रं तथा पुष्यः श्रवो मृग पुनर्वसु।
पुंनामधेय नक्षत्राण्येतान्याहुर्मनीषिणः८८।
पंचम्यामेकभक्तं तु षष्ठ्यां नक्तं प्रकीर्तितम्।

सप्तम्यामुपवासं च अष्टम्यां पारणं भवेत्८९।
अर्काग्रं शुचिगोमयं सुमरिचं तोयं फलं चाश्नुते ।
मूलं नक्तमुपोषणं च विधिवत्कृत्वैकभक्तं तथा।
क्षीरं वाप्यशनं घृताक्तमिति च प्रोक्ताः क्रमेणामुना।
कृत्वा वासरसप्तमीं दिनकृतः प्राप्नोत्यभीष्टं फलं९०।
अर्काग्रं ग्रामात्पूर्वोत्तरदिग्गतार्कविटपस्य शाखाग्रस्थितं।
विशिष्टं सूक्ष्मपत्रद्वयं सतोयं दन्तैरस्पृष्टं पातव्यं।
शुचिगोमयं भूमावपतितं मद्याङ्गुष्ठाभ्यां पलमात्रं दन्तैरस्पृष्टं सतोयं पातव्यम्।
सुमरिचमव्रणमपुरातनं स्थूलमवशुष्कमेकं दन्तैरस्पृष्टं सतोयं पातव्यम्।
तोयं ब्रह्मपित्रङ्गुलीमूलप्रसरं पातव्यम्फलं खर्जूरनारिकेलानामन्यतमं दंतैरस्पृष्टं पातव्यं घृताक्तमिति चाहारं मयूरडिंभपरिमाणं।
घृतमपि तत्परिमाणम्९१।
आत्मनो द्विगुणां छायां यदा कुर्वीत भास्करः।

तदा नक्तं विजानीयान्न नक्तं निशिभोजनं९२।
प्रथमं पूजयेद्देवं फलपुष्पादिमंत्रकैः।
अन्नदानं ततः कुर्याद्विध्युक्तपरिमाणकं९३।
ततो ध्यानम्-।
सर्वलक्षणसंपूर्णं सर्वाभरणभूषितं।
द्विभुजं रक्तवर्णं च रक्तपंकजधृत्करं९४।
तेजोबिंबं बहुजलमध्यस्थं सपरिच्छदं।
पद्मासनगतं देवं रक्तगंधानुलेपनं९५।
आदित्यं चिंतयेद्देवं पूजाकाले विशेषतः।
अथ मंत्रश्चायं-।
भास्कराय विद्महे सहस्ररश्मये धीमहि तन्नः सूर्यः प्रचोदयात्९६।
जप्य एष परः प्रोक्तःसप्तम्यां विजयावहः।
करवीरैः करंजैश्च रक्तकुंकुमसन्निभैः९७।
पश्चाच्च पारणा कार्या तथाष्टम्यां विशेषतः।
अष्टम्यामेव कर्तव्यं नवम्यां नैव पारणं९८।

व्रते फलं न चाप्नोति नवम्यां पारणे कृते।
पारणं त्वपराह्णे तु कटुतिक्ताम्लवर्जितं९९।
तंडुलं शोधयेद्यत्नात्तृणबीजादिकं त्यजेत्।
मुद्ग माष तिलादीनि घृतं च परिवर्जयेत्१०० 1.77.100
ब्राह्मणान्भोजयेद्भक्त्या शक्तः क्षीरादिहव्यकैः।
यथाशक्त्यन्नपानैश्च व्यंजनैश्च निरामिषैः१०१।
विप्राय दक्षिणां दद्याद्विभज्य चानुरूपतः।
इमामनंतफलदां यः कुर्यात्सप्तमीं नरः१०२।
सर्वपापप्रशमनीं धनपुत्रविवर्धनीम्।
मासि मासि द्विजश्रेष्ठ व्रतं कृत्वार्कतुष्टये१०३।

यः कुर्यात्पारणं भक्त्या सूर्यलोकं स गच्छति।
कल्पकोटिं वसेत्स्वर्गे ततो याति परां गतिं१०४।
इदमेव परं गुह्यं भाषितं शंभुना पुरा।
श्रवणात्सततं तस्य व्रतस्य परिपालनात्।
श्रावयेद्वापि लोकस्य फलं तुल्यं प्रकीर्तितं१०५।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे अर्काङ्गसप्तमीव्रतंनाम।
सप्तसप्ततितमोऽध्यायः७७।

Roman transliteration

vaiśaṃpāyana uvāca-
prabhavatyayamākāśe nityaṃ dvijavara prabho|
ko'yaṃ ko vā prabhāvosya kutra jāto ghṛṇiśvaraḥ1|
kiṃ karoti hi kāryaṃ vai yato raśmimayo bhṛśam|
devairmunivaraissiddhaiścāraṇairdaityarākṣasaiḥ2|
nikhilairmānuṣaiḥ pūjyaḥ sadaiva brāhmaṇādibhiḥ|
vyāsa uvāca-|
paramaṃ brahmaṇastejo brahmadehādvinissṛtam3|
sākṣādbrahmamayaṃ viddhi dharmakāmārthamokṣadam|
mayūkhairnirmalaiḥ kūṭamaticaṃḍaṃ suduḥsaham4|
dṛṣṭvā pradudruvurlokāḥ karaiścaṃḍaiḥ prapīḍitāḥ|
tataśca sāgarāḥ sarve varanadyo nadādayaḥ5|
śuṣyaṃti jaṃtavastatra mriyaṃte cāturā janāḥ|
atha śakrādayo devā brahmāṇaṃ samupāgatāḥ6|
imamarthaṃ tadā procurdevāṃśca vidhirabravīt|

ādirbrahmatanordevāḥ sattvago janakaḥ prabhuḥ7|
ayaṃ rajomayaḥ sākṣātsudhāṃśustanumadhyagaḥ|
etābhyāṃ pālitā lokāstrailokye sacarācarāḥ8|
divyopapādakā devā ye vātraiva jarāyujāḥ|
aṃḍajāḥ svedajāścaiva ye vātraivodbhijjādayaḥ9|
sūryasyāsya prabhāvaṃ tu vaktumeva na śaknumaḥ|
anena rakṣitā lokā janitāḥ pālitā dhruvam10|
asyaiva sadṛśo nāsti sarveṣāṃ parirakṣaṇāt|
yaṃ ca dṛṣṭvāpyuṣaḥkāle pāparāśiḥ pralīyate11|
tamārādhya janā mokṣaṃ sādhayaṃti dvijātayaḥ|
saṃdhyopāsanakāle tu viprā brahmavidaḥ kila12|
udbāhavo bhavaṃtyeva te ca devaprapūjitāḥ|
asyaiva maṃḍalasthāṃ ca devīṃ saṃdhyāsvarūpiṇīṃ13|
samupāsya dvijāssarve labhaṃte svargamokṣakau|
dharāyāṃ patitocchiṣṭāḥ pūtāste cāsya raśmibhiḥ14|

saṃdhyopāsanamātreṇa kalmaṣātpūtatāṃ vrajet|
dṛṣṭvā cāṃḍālakaṃ goghnaṃ patitaṃ kuṣṭhasaṃgatam15|
mahāpātakasaṃkīrṇamupapātakasaṃvṛtam|
paśyaṃti ye narāssūraṃ te pūtā gurukilbiṣāt16|
asyopāsanamātreṇa sarvarogātpramucyate|
nāṃdhatvaṃ na ca dāridryaṃ duḥkhaṃ na ca śocyatām17|
labhate ca ihāmutra samupāsya virocanam|

adṛṣṭā naiva lokaiśca devā hariharādayaḥ18|
dhyānarūpapragamyāste dṛṣṭo devo hyayaṃ smṛtaḥ|
devā ūcuḥ|
astu prasādanārādhyaścāstūpāsanapūjanam19|
asyaiva darśanaṃ brahmanpralayānalasaṃmitam|
sarve narādayassatvā mṛtāvasthāṃ gatā bhuvi20|
asya tejaḥprabhāveṇa praṇaṣṭāssāgarādayaḥ|
na samarthā vayaṃ soḍhuṃ kathamanye pṛthagjanāḥ21|

tasmāttavaprasādācca pūjayāmo yathā ravim|
yajaṃti ca narā bhaktyā tadupāyo vidhīyatām22|
devānāṃ vacanaṃ śrutvā gato brahmakhageśvaram|
gatvā stotuṃ samārebhe sarvalokahitāya vai23|
devatvaṃ sarvalokasya cakṣurbhūto nirāmayaḥ|
brahmarūpadharaḥ sākṣādduṣprekṣyaḥ pralayānalaḥ24|
sarvadevasthitastvaṃ hi sadā vāyusakhastanau|
annādipācanaṃ tvatto jīvanaṃ ca bhaveddhruvam25|
utpattipralayau deva tvameko bhuvaneśvaraḥ|
tvadṛte sarvalokānāṃ dinaikaṃ nāsti jīvanam26|
prabhustvaṃ sarvalokānāṃ trātā goptā pitā prasūḥ|
carācarāṇāṃ sarveṣāṃ tvatprasādāddhṛtaṃ jagat27|
deveṣu tvatsamo nāsti bhagavaṃstvakhileṣu ca|
sarvatra te'sti sadbhāvastvayaiva dhāritaṃ jagat28|
rūpagaṃdhādikārī tvaṃ rasānāṃ svādutā tvayā|

evaṃ viśveśvaraḥ sūro nikhilasthitikārakaḥ29|
tīrthānāṃ puṇyakṣetrāṇāṃ makhānāṃ jagataḥ prabho|
tvamekaḥ prayato hetussarvasākṣī guṇākaraḥ30|
sarvajñaḥ sarvakartā ca hartā pātā sadotsukaḥ|
dhvāṃtapaṃkāmayaghnaśca dāridryaduḥkhanāśanaḥ31|
pretyeha ca paro baṃdhuḥ sarvajñaḥ sarvalocanaḥ|
tvadṛte sarvalokānāmupakārī na vidyate32|
āditya uvāca-|
pitāmaha mahāprājña viśveṃdra viśvabhāvaka|
brūhi śīghraṃ paraṃ yatte kariṣyāmi mataṃ vidhe33|
brahmovāca-|
mayūkhastvaticaṃḍaśca lokānāmatiduḥsahaḥ|
yathaiva mṛdutāmeti tathā kuru sureśvara34|
āditya uvāca-|
kiraṇāḥ koṭikoṭirme lokanāśakarāḥ parāḥ|

na cābhīṣṭakarā loke prayogācchindhi tānprabho35|
tato viriṃcinā tūrṇaṃ ravivākyavaśāddhruvaṃ|
āhūya viśvakarmāṇaṃ kṛtvā vajramayīṃ bhrami36|
ciccheda ca raverbhānūnpralayānalasannibhān|
taireva racitaṃ tatra viṣṇoścakraṃ sudarśanam37|
amoghaṃ yamadaṃḍaṃ ca śūlaṃ paśupatestathā|
kālasya ca paraḥ khaḍgaśśaktirgurupramodinīṃ38|
caṃḍikāyāḥ paraṃ śastraṃ vicitraṃ śūlakaṃ tathā|
cakre brahmājñayā śīghraṃ tenaiva viśvakarmaṇā39|
sahasrakiraṇaṃ śiṣṭamanyaccaiva praśātitam|
ajanopāyabhāvena punaśca kaśyapānmune40|
aditergarbhasaṃjāta āditya iti vai smṛtaḥ|

ayaṃ carati viśvāṃte meruśṛṃgaṃ bhramatyapi41|
sadordhvaṃ dinarātraṃ ca dharaṇyā lakṣayojane|
grahāścaṃdrādayastatra caraṃti vidhinoditāḥ42|

sūraḥ saṃcarate māsāndvādaśadvādaśātmakaḥ|
saṃkramādasya saṃkrāṃtiḥ sarvaireva pratīyate43|
tāsu yadvā phalaṃ brūmo lokānāṃ nikhilaṃ mune|
dhanurmithunamīneṣu kanyāyāṃ ṣaḍaśītayaḥ44|
vṛṣavṛścikakuṃbheṣu siṃhe viṣṇupadī smṛtā|
tarpaṇaṃ cākṣayaṃ viddhi dānaṃ devārcanaṃ tathā45|
ṣaḍaśītisahasrāṇi ṣaḍaśītau phalaṃ bhavet|
viṣṇupadyāṃ tu lakṣaṃ tu ayane koṭikoṭakaṃ46|
viṣṇupadyāṃ tu yaddānamakṣayaṃ parikīrtitaṃ|
dāturvadāmi sānnidhyaṃ sadā janmanijanmani47|
śīte tūlapaṭīdānānna duḥkhaṃ jāyate tanau|
tulādāne talpadāne dvayorevākṣayaṃ phalaṃ48|
sarvopakaraṇāṃ śayyāṃ yo dadāti vimatsaraḥ|
varṇamukhyāya viprāya sa rājapadavīṃ labhet49|
tathaivāgniṃ jalaṃ datvā nadītīre pathiprage|

datvā ca tailatāṃbūlamūrvyā adhipatirbhavet50 1.77.50
satyabhāvāddvijaṃ natvā dhanī cākṣayatāṃ vrajet|
māghe māsyasite pakṣe paṃcadaśyāmaharmukhe51|
pitṝṃstilajalaireva tarpayitvākṣayo divi|
sulakṣaṇāṃ ca gāṃ datvā hemaśṛṃgāṃ maṇiprabhām52|
raupyakhurapradeśāṃ ca tathā kāṃsyasudohanām|
etāṃ datvā dvijāgryāya sārvabhaumo bhavennṛpaḥ53|
datvānnābharaṇaṃ rājā maṃḍaleśo dhanīśvaraḥ|
tiladhenuṃ tu yo dadyātsarvopaskaraṇānvitām54|
saptajanmārjitātpāpānmukto nāke'kṣayo bhavet|
bhojyānnaṃ brāhmaṇe datvā akṣayaṃ svargamaśnute55|
dhānyaṃ vastraṃ tathā bhṛtyaṃ gṛhapīṭhādikaṃ ca yat|
yo dadāti dvijāgryāya taṃ ca lakṣmīrna muṃcati56|
yatkiṃciddīyate dānaṃ svalpaṃ vā yadi vā bahu|
akṣayaṃ paralokeṣu yugādyāsu tathaiva ca57|

yadvā devārcanaṃ stotraṃ dharmākhyānapratiśravaḥ|
punāti sarvapāpebhyo divi pūjyo bhavatyasau58|
tṛtīyā māghamāsasya sitā manvaṃtarā smṛtā|
tasyāṃ yaddīyate dānaṃ sarvamakṣayamucyate59|
dhanaṃ bhogyaṃ tathā rājyaṃ nākaṃ kalpāṃtarasthitam|
tasmāddānaṃ satāṃ pūjā pretyānaṃtaphalapradā60|
manvaṃtarā tu māghe syātsaptamī yā sitītarā|
tithiḥ puṇyatamā proktā purāṇairabhirakṣitā61|
māghamāse site pakṣe saptamī koṭibhāskarā|
tāmupoṣya naraḥ puṇyāṃ mucyate nātra saṃśayaḥ62|
sūryagrahaṇatulyā hi śuklā māghasya saptamī|
aruṇodayavelāyāṃ tasyāṃ snānaṃ mahāphalam63|
yacca tatra kṛtaṃ pāpaṃ mayā saptasu janmasu|
tanme rogaṃ ca śokaṃ ca bhāskarī haṃtu saptamī64|
jananī sarvabhūtānāṃ saptamī saptasaptike|

saptamyāmudite devi namaste ravimaṃḍale65|
arkapatraṃ yavāḥ puṣpaṃ sugaṃdhaṃ badarīphalam|
tatpatre tāmrapātre vā yuktamānīya taṇḍulam66|
yajñasūtraṃ sasiṃdūraṃ datvā cārghaṃ suśobhanam|
sarvapāpaṃ kṣayaṃ yāti saptajanmakṛtaṃ ca yat67|
narakaiḥ pīḍyate tāvadrogaiḥ pāpaiśca duḥkhadaiḥ|
haviṣyaṃ bhojayedannaṃ śuddhamātapataṃḍulaiḥ68|
varjayecca śilāghṛṣṭaṃ śṛṃgaberaṃ tu śākakam|
koradūṣakapatraṃ ca raṃbhācchāgīghṛtaṃ tathā69|
keśakīṭādikaṃ varjyamuṣṇodasnānameva ca|
alpabījādikaṃ sarvaṃ vrate sūrasya varjayet70|
anyacca nācarettatra dharmaciṃtāṃ vinā vratī|
sauravrataṃ mahāpuṇyaṃ purāṇairabhinaṃditam71|
varṣakoṭisahasrāṇi varṣakoṭiśatāni ca|
ādityasya samaṃ bhogyaṃ labhate divi śāśvatam72|

evaṃ svargakṣayādeva rājā bhūmau mahādhanī|
martyaloke purābhyāsātkaroti bhāskaravratam73|
tathā svayaṃ sukhaṃ bhogyaṃ labhate divi śāśvatam|
ārogyaṃ saṃpadaṃ janmī bhāskarasya prasādataḥ74|
ravivāre bhavedyā ca saptamī māghaśuklake|
mahājayeti vikhyātā anyatra vijayā smṛtā75|
vijayā koṭilakṣaṃ syādanaṃtaṃ syānmahājayā|
tatraikena vratenaiva mucyate janmabaṃdhanāt76|
aśvaratnaṃ suvarṇaṃ ca raktavastraṃ ca dhānyakam|
dadāti bhāskara prītyā svarga martyapatiḥ kramāt77|
eṣāṃ bhedaṃ pravakṣyami śṛṇu vipra yathārthavat|
uttamābharaṇairyuktaṃ sadvāhaṃ yo dadāti ha78|
samudraissaptabhirjuṣṭāṃ bhūmimetyārivarjitām|
labhedbhavāṃtare martyamekenaikādhipo bhavet79|
aśvahīnaṃ ca patrāṃgaṃ vṛṣabhairvāpyalaṃkṛtam|

hemamāṣaṃ dvimāṣaṃ vā dakṣiṇā vihitā budhaiḥ80|
ratnabhāṃḍaṃ mahārthaṃ ca haimaireva kṛtaṃ ca yat|
svarṇaṃ vā kevalaṃ datvā triviṣṭapadhaneśvaraḥ81|
raktavastraṃ ca dhānyaṃ ca śaktito yaḥ prayacchati|
svargorvyorīśatāmeti na taṃ lakṣmīrvimuṃcati82|
arogī suprasannātmā dasyujetā pratāpavān|
yāvatprabhāsate bhānustāvatpūjyatamo hi saḥ83|
māghādau dvādaśīṃmāyāṃ saptamīṃ kārayetsa tu|
ihābhīṣṭaphalaṃ bhuktvā suraiścaiva prapūjyate84|
arkāṅgasaptamī vrataṃ kṛtvā ca vidhivadbudhaḥ|
pāpātpūta ihābhīṣṭaṃ saṃprāpya muktimāpnuyāt85|
lakṣaṇaṃ ca pravakṣyāmi māsi māsi ca yo vidhiḥ|
vratasyāsya prasādācca surāṇāmarcito divi86|
śuklapakṣe ravidine pravṛtte cottarāyaṇe|
puṃnāmadheyanakṣatre gṛhṇīyātsaptamīvratam87|

hasto maitraṃ tathā puṣyaḥ śravo mṛga punarvasu|
puṃnāmadheya nakṣatrāṇyetānyāhurmanīṣiṇaḥ88|
paṃcamyāmekabhaktaṃ tu ṣaṣṭhyāṃ naktaṃ prakīrtitam|
saptamyāmupavāsaṃ ca aṣṭamyāṃ pāraṇaṃ bhavet89|
arkāgraṃ śucigomayaṃ sumaricaṃ toyaṃ phalaṃ cāśnute |
mūlaṃ naktamupoṣaṇaṃ ca vidhivatkṛtvaikabhaktaṃ tathā|

kṣīraṃ vāpyaśanaṃ ghṛtāktamiti ca proktāḥ krameṇāmunā|
kṛtvā vāsarasaptamīṃ dinakṛtaḥ prāpnotyabhīṣṭaṃ phalaṃ90|
arkāgraṃ grāmātpūrvottaradiggatārkaviṭapasya śākhāgrasthitaṃ|
viśiṣṭaṃ sūkṣmapatradvayaṃ satoyaṃ dantairasprṣṭaṃ pātavyaṃ|
śucigomayaṃ bhūmāvapatitaṃ madyāṅguṣṭhābhyāṃ palamātraṃ dantairasprṣṭaṃ satoyaṃ pātavyam|
sumaricamavraṇamapurātanaṃ sthūlamavaśuṣkamekaṃ dantairasprṣṭaṃ satoyaṃ pātavyam|
toyaṃ brahmapitraṅgulīmūlaprasaraṃ pātavyamphalaṃ kharjūranārikelānāmanyatamaṃ
daṃtairasprṣṭaṃ pātavyaṃ ghṛtāktamiti cāhāraṃ mayūraḍiṃbhaparimāṇaṃ|
ghṛtamapi tatparimāṇam91|
ātmano dviguṇāṃ chāyāṃ yadā kurvīta bhāskaraḥ|

tadā naktaṃ vijānīyānna naktaṃ niśibhojanaṃ92|
prathamaṃ pūjayeddevaṃ phalapuṣpādimaṃtrakaiḥ|
annadānaṃ tataḥ kuryādvidhyuktaparimāṇakaṃ93|
tato dhyānam-|
sarvalakṣaṇasaṃpūrṇaṃ sarvābharaṇabhūṣitaṃ|
dvibhujaṃ raktavarṇaṃ ca raktapaṃkajadhṛtkaraṃ94|
tejobiṃbaṃ bahujalamadhyasthaṃ saparicchadaṃ|
padmāsanagataṃ devaṃ raktagaṃdhānulepanaṃ95|
ādityaṃ ciṃtayeddevaṃ pūjākāle viśeṣataḥ|
atha maṃtraścāyaṃ-|
bhāskarāya vidmahe sahasraraśmaye dhīmahi tannaḥ sūryaḥ pracodayāt96|
japya eṣa paraḥ proktaḥsaptamyāṃ vijayāvahaḥ|
karavīraiḥ karaṃjaiśca raktakuṃkumasannibhaiḥ97|
paścācca pāraṇā kāryā tathāṣṭamyāṃ viśeṣataḥ|
aṣṭamyāmeva kartavyaṃ navamyāṃ naiva pāraṇaṃ98|

vrate phalaṃ na cāpnoti navamyāṃ pāraṇe kṛte|
pāraṇaṃ tvaparāhṇe tu kaṭutiktāmlavarjitaṃ99|
taṃḍulaṃ śodhayedyatnāttṛṇabījādikaṃ tyajet|
mudga māṣa tilādīni ghṛtaṃ ca parivarjayet100 1.77.100
brāhmaṇānbhojayedbhaktyā śaktaḥ kṣīrādihavyakaiḥ|
yathāśaktyannapānaiśca vyaṃjanaiśca nirāmiṣaiḥ101|
viprāya dakṣiṇāṃ dadyādvibhajya cānurūpataḥ|
imāmanaṃtaphaladāṃ yaḥ kuryātsaptamīṃ naraḥ102|
sarvapāpapraśamanīṃ dhanaputravivardhanīm|
māsi māsi dvijaśreṣṭha vrataṃ kṛtvārkatuṣṭaye103|
yaḥ kuryātpāraṇaṃ bhaktyā sūryalokaṃ sa gacchati|
kalpakoṭiṃ vasetsvarge tato yāti parāṃ gatiṃ104|
idameva paraṃ guhyaṃ bhāṣitaṃ śaṃbhunā purā|
śravaṇātsatataṃ tasya vratasya paripālanāt|
śrāvayedvāpi lokasya phalaṃ tulyaṃ prakīrtitaṃ105|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe arkāṅgasaptamīvrataṃnāma|
saptasaptatitamo'dhyāyaḥ77|

English translation

Vaiśampāyana said :

1-3a. O lord, O best of brāhmaṇas , who is the one that daily appears in the sky? Who is he? What is his power? Where is the lord of heat (i.e. the Sun) born? What function does he do, as he is very much full

of rays? He is fit to be always worshipped by all gods, best sages, Siddhas , Cāraṇas , demons and evil spirits, as well as by human beings like brāhmaṇas and others.

Vyāsa said :

3b-4a. (He) is a great lustre of Brahman , and has come out from Brahman's body. Know him to be actually full of Brahman and the giver of (the fruits of the four goals of human life viz.) righteousness, enjoyment, worldly prosperity and salvation.

4b-5a. He is a heap made of spotless rays, is very hot and extremely unbearable. Seeing him, people, tormented by his hot rays, fled away.

5b-6a. Then the oceans, the best small and big rivers etc. became dry; creatures and sick people died.

6b-7. Then gods like Indra and others approached Brahmā . They told him this thing and Brahmā said to the gods: "O gods, he, the lord, is the first creator of the rays of light (giving) vitality (and is born) from Brahman's body.

8-10. He is actually full of great activity and has the Moon in his body. In the three worlds all the human race, along with the mobile and the immobile, and the gods effecting divine (things), all the viviparous, oviparous beings, insects and plants are protected by these two. We (i.e. I) cannot at all describe the power of this Sun. He has protected, created and nourished the worlds.

11. No one resembles him on account of his protecting all. Seeing whom (i.e. him) at the dawn, heap of sins is destroyed.

12-14a. The men of the brāhmaṇa caste and others obtain salvation after (i.e. by) propitaiating him. It is said that the brāhmaṇas, who, knowing the Vedas , have their arms raised at the time of offering the three daily prayers, are very much honoured by gods. All brāhmaṇas, after having worshipped the goddess of the form of Sandhyā , remaining in his disc, obtain heaven and salvation.

14b-16. (Even) the leavings of food fallen on the ground are purified by his rays. One would obtain purity from sin by merely offering the three daily prayers. Those men, who, after seeing a cāṇḍāla , or a killer of cows, or a fallen person, or one suffering from leprosy or full of great sins or covered with (i.e. who has committed) minor sins, see the Sun, are purified (i.e. free) from a great sin [1] .

17-19a. Merely by worshipping him one is free from all diseases. A man by worshipping the Sun never has blindness, poverty, misery or grief, here or in the next world. Gods like Viṣṇu , Śiva being invisible, are never seen in the world; they can be seen through meditation. This god is said to be one who is (always) seen."

The gods said :

l9b-20. He may be pleased by propitiation; let there be waiting upon and worshippig him. (But) O Brahman, his very sight is like the fire at the time of the end of the world. All beings like men and others have been reduced to the state of death (i.e. are dead) on the earth.

21. Due to the power of his lustre, oceans and others have perished. (Even) we are unable to bear his (lustre), (then) how can other ordinary people bear it?

22. Therefore, through your favour (i.e. do favour to us and) tell us the means by which people would devotedly worship the Sun.

23. Hearing (these) words of the gods, Brahmā went to the Sun. Having gone to him, he started praising him for the good of all the worlds.

24. “O god, you are the untainted eye of all the world. You are actually of the form of Brahman. You are like the fire at the end of the world, who cannot be easily looked at.

25. You always remain in all gods; Vāyu is your friend; food etc. in the body is disgested due to you; and also one’s life would be (i.e. is) certainly due to you.

26. The creation and destruction (of the world) are due to you, O god; you alone are the lord of the world. Without you all the people would not live (even) for a day.

27. You are the lord, the saviour, the protector, the father and the mother of all the worlds including the mobile and the immobile. The world is sustained due to your favour.

28. O lord, among all gods, there is none like you. Everywhere you are present, the world is sustained by you alone.

29. You create form and smell; the sweetness in liquids is due to you. Thus the Sun, the lord of the universe, is the cause of the stability of everything.

30. O lord, you alone are the pious cause of all the auspicious sacred places and of sacrifices; you are the witness of all, and the mine of virtues.

31. You are omniscient; you are the cause of everything; you take away (everything); you are the protector (of everything); you are always striving. You destroy darkness, sins and diseases; and you remove poverty and misery.

32. You are a great relative in the next and this world; you are omniscient and see everything. Except you there is none who helps all the worlds.”

The Sun said :

33. O grandsire, O highly intelligent one, the lord of the universe, the cause of everything, O Brahman, quickly speak what best I can do for you.

Brahmā said :

34. You are a very hot lustre, very difficult to be borne by people. O lord of gods, act in such a way that it (i.e. your lustre) becomes mild.

The Sun said :

35. O lord, I have crores and crores of strong rays, which (would) destroy the worlds; they do not do anything liked by people. So using (some) instrument, cut them off.

36-37. Then at the words of the Sun, Brahmā quickly called Viśvakarman , and (he), having fashioned a lathe of diamond, cut off the Sun’s rays resembling the fire at the time of universal destruction. With them only he fashioned Viṣṇu’s disc (called) Sudarśana .

38-39. (He also fashioned) the infallible staff of Yama , and the trident of Śiva, and the excellent sword of Kāla and the (missile called) śakti causing great delight, and also the excellent weapon of Caṇḍikā , and a lovely lance. That Viśvakarman himself quickly fashioned these at the order of Brahma .

40-41. He also sharpened the other remaining (portion of) the Sun. Then due to the absence of any other means of his birth he was born from Aditi 's womb (as the son) of the sage Kaśyapa , and so was known as Āditya . He moves on the border of the universe and goes round Meru 's peak.

42. So also high up (in the sky), away from the earth at a distance of a lakh yojanas , the planets like the Moon etc. being ordained by Brahma, move there.

43. The Sun, of twelve forms, moves for twelve months. All know that the Saṃkrānti [2] is due to his transition.

44. We (i.e. I) shall, O sage, (now) tell (you) all the fruit that is (obtained by one) on these (Saṃkrānti days). (The Saṃkrānti days) on which the Sun enters the Dhanu , Mithuna , Mina and Kanyā (signs of the zodiac) are (called) Ṣaḍaśīti .

45. (That Saṃkrānti day on which he enters) the Vṛṣabha , Vṛścika , Kumbha and Siṃha (signs) is known as Viṣṇupadī . Know that the offerings to manes, gifts and worship of deities (performed on) these (days) are eternal (i.e. give an eternal fruit).

46. The fruit of (such offerings etc. given) on a Ṣaḍaśīti is thousands of times greater. The fruit (of such offerings given) on a Viṣṇupadī has a lakh-fold fruit and of that (given on) an ayana is a crore-fold.

47. That gift given on a Viṣṇupadī is said to be inexhaustible. I say that it remains with the giver birth after birth.

48. The body does not suffer from cold by giving a piece of cloth in the cold (season). The fruit of giving gold equal to one's own weight and of giving a bed is inexhaustible.

49. He, who, humbly gives a fully furnished bed to a brāhmaṇa, the chief of all castes, would get the position of a king.

50. Similarly by giving gold, water on the bank of a river and by giving oil and tāmbūla one would be a king on the earth.

51. By solemnly saluting a brāhmaṇa, the wealthy person would get eternally (the fruit of the salutation).

52-53. By gratifying the manes at the dawn of the fifteenth day of the dark half of Magha , one (lives) eternally (in heaven). One (should) also give a cow having golden horns, shining with jewels, having silver hoofs and having big udders made of bell-metal. By giving this (cow) to the best of brāhmaṇas (a man) would become a sovereign king.

54-55. By giving food and ornaments one would become a king—the lord of a province. He, who would give a spotted cow with all the (necessary) articles, becomes free from the sin earned (i.e. committed) during (the past) seven births and would remain eternally in heaven. By giving dainty food to a brāhmaṇa he obtains heaven eternally.

56. Prosperity does not abandon him, who gives grains, cloth, servants, an abode, a seat to the best brāhmaṇa.

57. Whatever small or large gift is given (on these) and the day of the anniversary of a yuga [3] etc. is inexhaustible in the next world.

58. The worship of a deity, a hymn of praise, listening to a religious discourse purifies a person from all sins and he is honoured in the heaven.

59-60. The third day of the bright half of Māgha is known as Manvantara All the gifts given on that day are said to be inexhaustible, (and bring to him) wealth, pleasures, kingdom, and residence in heaven for (even in) the next kalpa . Therefore gifts, worship of the good gives an endless fruit in the next world.

61. The Manvantara occurs in Māgha. (Similarly) the seventh day of the bright half of Māgha is said to be the most auspicious day. It is preserved by the Purāṇas (i.e. declared to be auspicious).

62. (This) seventh day of the bright half of Magha is (called) Koṭibhāskara. Having fasted on this (auspicious day) a man is liberated; there is no doubt about it.

63. This seventh day of the bright half of Magha is comparable to the solar-eclipse (day). Bathing at dawn on that day gives a great fruit.

64-65. (One should recite the following hymn:) 'The seventh day (of Magha) should destroy my sin committed in the (previous) seven births and also my disease and misery. (This) seventh day is the mother of all beings. O you (Saptamī) belonging to the Sun [4] , you have come up on the seventh day, my salutation to you, O goddess (living) in the disc of the Sun.'

66-67. By offering an arka -leaf, a fragrant flower, a badari -fruit, keeping all these in a copper vessel with rice, and also a sacred thread with red lead, and offering a very auspicious respectful offering, all the sin committed during the (previous) seven births, perishes.

68. Till (then) he is troubled by (residence in) hells and sinful and painful diseases. He should eat pure food [5] made with rice exposed to the Sun.

69. And he should avoid flour, ginger and fruits or roots used as vegetables, a bud, spoilt leaves, plantains, and ghee (prepared from the milk) of a she-goat.

70. It should be free from lice, perfumes. He should avoid bath with hot water. At the time of the vow (in honour) of the Sun he should avoid all (fruits) having few seeds.

71. He, who is observing the vow, should not think of anything else except about righteousness. The vow (in honour) of the Sun is greatly meritorious, and is commended by the Purāṇas.

72 (A man who practises it) obtains eternally enjoyments like those of the Sun in the heaven for thousands and hundreds of crores of years.

73. (Enjoying in heaven) like this, and after the end of (his residence) in heaven he becomes a very prosperous king on the earth; (and) in the mortal world he again practises the vow (in honour) of the Sun due to his repeated practice (in) the former (births).

74. Then he himself obtains eternal happiness and enjoyments in the heaven; and he obtains (good) health and wealth due to the favour of the Sun.

75. That seventh day of the bright half of Magha which falls on a Sunday is well known as Mahajayā; (the one falling on) any other (day) is known as Vijayā .

76. (The fruit of) Vijayā is a lakh crores, while that of a Mahājayā is endless. Even by (practising) one of these vows he is free from the bondage of birth (and death).

77. He who gives the best horse, gold, red cloth, grains out of love for the Sun, becomes the lord of heaven and earth in succession.

78-79. I shall tell you the difference among these. O brāhmaṇa, listen properly. He who gives an excellent horse adorned with best ornaments goes to (i.e. becomes the king of) the earth with (i.e. surrounded by) the seven seas and free from enemies.

80-81. The wise have laid down, as the present to a brāhmaṇa, sandal without a horse, but with a māṣa or two of gold adorned with (i.e. accompanied by) bulls; so also a pot decked with jewels and made of gold. Or by giving only gold he becomes a rich lord of the heaven.

82. He who gives red cloth and grains according to his capacity, becomes the lord of heaven and earth, and prosperity never forsakes him.

83. He becomes healthy, his mind is pleased, he conquers the evil beings and is valorous. As long as the Sun shines (i.e. eternally) he is honoured most.

84. He who practises the vow of the Māyāsaptamī as the twelfth in Māgha etc., enjoys desired fruit in this world, and is honoured by gods also.

85. A wise man, having duly practised the vow of Arkāṅgasaptamī (falling on a Sunday), becomes purified from sin, and having obtained the desired things in this world, would obtain salvation.

86. I shall tell (you) the distinctive mark (of this vow) and also the right (to be performed) in every month. Due to the propitiousness of this vow he is honoured by gods in heaven.

87. When the Uttarāyaṇa sets in, on a Sunday and on the male asterism in the bright half, one should receive the vow of Saptamī.

88. The wise say that Hasta , Maitra (i.e. Anurādhā), Puṣya , Śravas (i.e. Sravaṇa), Mṛga and Punarvasu are male asterisms.

89. It is said that one should eat only once on the fifth day, should eat only at night on the sixth day, should fast on the seventh day, and the fast would be broken on the eighth day.

90. He eats the tip of the Arka-tree, pure cowdung, good black pepper, water, fruit and root. At night he should eat, or should eat once a day according to the rules; or (should drink) milk or eat food anointed with ghee. These are told in order (to be the things which he should partake of). Doing (i.e. taking) them in this order and thus observing the vow of the Sun on the seventh day, he obtains the desired fruit.

91. Without touching them with his teeth, he should drink, with water, the tip of the Arka tree, a particular pair of small leaves from the branch of the Arka tree on the north-east of the village. He should also drink with water in a small quantity, without touching with his teeth, pure cowdung not fallen on the ground, holding it with the middle finger and the thumb. He should also drink with water and without touching it with his teeth, an unbruised, old, big, dry, good black pepper. He should also drink water sacred to Viṣṇu, flowing from the roots of his fingers. Without touching it with his teeth, he should drink with water one of the fruits from among dates and coconuts. The food should be anointed with ghee and should be of the measure of a peacock's egg. The quantity of the ghee should be like that only.

92. When the Sun doubles his shadow, he should know it to be nakta . Nakta is eating at night.

93. He should first worship the deity with fruits, flowers etc. and sacred hymns. Then he should give gift of food according to the rules and proportion.

94. Then (follow) the meditation: He should meditate upon the Sun, especially at the time of worshipping him—the god—who is full of all (good) marks, who is adorned with all ornaments, who has two arms, whose complexion is red, who has held in his hand a red lotus, whose disc is lustrous, who remains in a large (quantity of) water, who is with his attendants, who is seated on a lotus, who is anointed with red sandal.

95-96. Then (he should recite) this sacred hymn: 'We make an offering to Bhāskara , possessing a thousand rays. We think of him. Let that Sun urge us on.'

97. This hymn is said to be very great (i.e. effective) and (when recited) on the seventh day brings victory. (He should worship the Sun) with Karavīra and Karañja flowers resembling the red saffron.

98-99. Then, particularly on the eighth day, the fast should be broken. The fast should be broken on the eighth day only and never on the ninth; (for) if the fast is broken on the ninth day he does not get the fruit of the vow. The fast should be broken in the afternoon, and (the food should be) without bitter, pungent or sour articles (of food).

100. He should carefully cleanse the rice, and avoid (blades of) grass or seeds etc. He should also avoid kidney-beans, beans, sesamum and ghee.

101. With devotion and according to his capacity he should feed the brāhmaṇas by giving them food with vegetarian sauces and drinks.

102-104. He should suitably distribute presents among the brāhmaṇas. He who observes this vow of Saptamī which gives unending fruit, which destroys all sins and increases wealth and (the number of) sons, and he, O best of brāhmaṇas, who, having observed it every month to please the Sun, devoutly breaks the fast, goes to the Sun's heaven. He would live in heaven for a crore of kalpas and then obtain the best position.

105. This alone, is the great secret told formerly by Śiva. By constantly listening to it, and by observing the vow, or by narrating it to the people, the fruit (that one gets) is the same.

[1]: [1] : Mahāpātaka—The five great sins are: murder of a brāhmaṇa, drinking wine, stealing, having illicit relation with one's teacher's wife, and contact with those who commit these sins.

[2]: [2] : Saṃkrānti—The passage of the Sun from one zodiacal sign to another. When the Sun passes through Karka or Makara, it is Ayana-Saṅkrānti, and when it passes through Mesa and Tulā, it is Viśva-Saṅkrānti.

[3]: [3] : Yugādyā—The anniversary of the first day of a Yuga.

[4]: [4] : Saptasapti—An epithet of the Sun.

[5]: [5] : Haviṣyānna—Food fit to be eaten during days of fast.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 78

The pacification of the Sun (Bradhna, Sūra, Ravi, Āditya, etc.)

Chapter 78 of 693 · 66 detected Sanskrit verse markers

Sanskrit

वैशम्पायन उवाच-
भगवंस्त्वत्प्रसादाच्च श्रुतं मे पावनं व्रतं।
अपरं श्रोतुमिच्छामि ब्रध्नस्य च प्रियं च यत्१।
व्यास उवाच-
कैलासशिखरे रम्ये सुखासीनं महेश्वरं।
प्रणम्य शिरसा भूमौ स्कंदो वचनमब्रवीत्२।
अर्काङ्गाख्यविधिस्त्वत्तो मयैवं विस्तराच्छ्रुतः।
वारादेर्यत्फलं नाथ श्रोतुमिच्छामि तत्त्वतः३।
ईश्वर उवाच-
रक्तपुष्पै रवेवरि त्वर्घ्यं दद्याद्व्रती नरः।
नक्ताहारं हविष्यान्नं कृत्वा स्वर्गान्न हीयते४।
सप्तम्याश्च सदाचारं सर्वमेवार्कवासरे।
कुर्वतः प्रीतिमाप्नोति सगणः परमेश्वरः५।
शूरस्य सदृशं याति तिथिवारस्य पालनात्।
एकेन गाणपत्यस्य यावत्सूरो नभस्तले६।

सर्वकामप्रदं पुण्यमैश्वर्यं रोगनाशनम्।
स्वर्गदं मोक्षदं पुण्यं रवेवरि व्रतं हितम्७।
रविवारेण संक्रांत्या सप्तम्या तद्दिने शिवे।
व्रतपूजादिकं चाप्यं सर्वं चाक्षयतां व्रजेत्८।
आदित्यवासरे शुभ्रे ग्रहाधिपप्रपूजनम्।
प्राणादहतवक्त्रेण निःसार्य मंडले न्यसेत्९।
द्विभुजं रक्तपद्मस्थं सुगलं रक्तवाससं।
सर्वरक्ताभरणं ध्यात्वा हस्ताभ्यां पुष्पं विधृतसंघ्रायैशान्यां क्षिपेत्१०।
आदित्याय विद्महे भास्कराय धीमहि।
तन्नो भानुः प्रचोदयात्११।
ततो गुरूपदिष्टेन विधिना च विलेपनम्।
विलेपनांते सद्धूपं धूपांते च प्रदीपकम्१२।
प्रदीपांते च नैवेद्यं ततो वारि निवेदयेत्।
ततो जप्यं स्तुतिं मुद्रां नमस्कारं तु कारयेत्१३।
अंजलि प्रथमा मुद्रा द्वितीया धेनुका स्मृता।

एवं यः पूजयेदर्कं रविसायुज्यमाव्रजेत्१४।
मम ब्रह्मवधं घोरं कपालं करलग्नकम्।
रवेस्तस्यप्रसादात्तु मुक्तं वाराणसीतटे१५।
रवेः परतरं दैवं त्रैलोक्ये तु न विद्यते।
यस्य प्रसादतो घोरान्मुक्तोहं गुरुकिल्बिषात्१६।
स्कंद उवाच-।
श्रुत्वा त्वत्तो गिरं नाथ विस्मयो मेऽभवत्प्रभो।
त्वदन्योस्ति न को देवः कथं ब्रह्मवधं त्वयि१७।
त्वं च ज्ञानीश्वरो योगी लोके भोक्ताऽक्षरोऽव्ययः।
देवानां गुरुरेकस्त्वं व्याप्तरूपी महेश्वरः१८।
सर्वज्ञो वरदो नित्यं सर्वेषां प्राणिनां प्रभुः।
दुष्कृतं ते कुतो नाथ तथा क्रोधो विशेषतः१९।
शिव उवाच-
लोकानां च हितार्थाय पृथग्भूता युगे युगे।
सर्वं कुर्मो वयं पुत्र ब्रह्मविष्णुमहेश्वराः२०।

नास्माकं बंधमोक्षौ च नाकार्यं कार्यमेव वा।
तथा लोकस्य रक्षार्थं चरामो विधिपूर्वकम्२१।
सर्वं च परमं चैव सर्वविघ्नविनाशनम्।
सर्वरोगप्रशमनं सर्वार्थप्रतिसाधकम्२२।
एकोसौ बहुधा भूत्वा कालभेदादनिंदितः।
मासे मासे तु तपति एको द्वादशतां व्रजेत्२३।
मित्रो मार्गशिरे मासि पौषे विष्णुः सनातनः।
वरुणो माघमासे तु सूर्यो वै फाल्गुने तथा२४।
चैत्रे मासि तपेद्धानुर्वैशाखे तापनः स्मृतः।
ज्येष्ठमासे तपेदिंद्र आषाढे तपते रविः२५।
गभस्तिः श्रावणे मासि यमो भाद्रपदे तथा।
हिरण्यरेताश्वयुजि कार्तिके तु दिवाकरः२६।
इत्येते द्वादशादित्या मासि मासि प्रकीर्तिताः।
उरुरूपा महातेजा युगांतानलवर्चसः२७।
य इदं पठते नित्यं तस्य पापं न विद्यते।

न रोगो न च दारिद्र्यं नावमानो भवेत्क्वचित्२८।
अक्षयं लभते स्वर्गं सुखं राज्यं यशः क्रमात्।
महामंत्रं प्रवक्ष्यामि सर्वप्रीतिकरं परम्२९।
ॐ नमः सहस्रबाहवे आदित्याय नमोनमः।
नमस्ते पद्महस्ताय वरुणाय नमोनमः३०।
नमस्तिमिरनाशाय श्रीसूर्याय नमोनमः।
नमः सहस्रजिह्वाय भानवे च नमोनमः३१।
त्वं च ब्रह्मा त्वं च विष्णू रुद्रस्त्वं च नमोनमः।
त्वमग्निः सर्वभूतेषु वायुस्त्वं च नमोनमः३२।

सर्वगः सर्वभूतेषु नहि किंचित्त्वया विना।
चराचरे जगत्यस्मिन्सर्वदेहे व्यवस्थितः३३।
इति जप्त्वा लभेत्कामं स्वर्गभोग्यादिकं क्रमात्।
आदित्यो भास्करः सूर्यो अर्को भानुर्दिवाकरः३४।
सुवर्णरिता मित्रश्च पूषा त्वष्टा च ते दश।
स्वयंभूस्तिमिराशश्च द्वादशः परिकीर्तितः३५।

नामान्येतानि सूर्यस्य शुचिर्यस्तु पठेन्नरः।
सर्वपापाच्च रोगाच्च मुक्तो याति परां गतिम्३६।
पुनरन्यत्प्रवक्ष्यामि भास्करस्य महात्मनः।
रक्ताख्याये रक्तनिभास्सिंदूरारुणविग्रहाः३७।
यानि नामानि मुख्यानि तच्छृणुष्व षडानन।
तपनस्तापनश्चैव कर्त्ता हर्त्ता ग्रहेश्वरः३८।
लोकसाक्षी त्रिलोकेषु व्योमाधिपो दिवाकरः।
अग्निगर्भो महाविप्रः स्वर्गः सप्ताश्ववाहनः३९।
पद्महस्तस्तमोभेदी ऋग्वेदो यजुस्सामगः।
कालप्रियं पुंडरीकं मूलस्थानं च भावितम्४०।
यः स्मरेच्च सदा भक्त्या तस्य रोगभयं कुतः।
शृणु कार्तिक यत्नेन सर्वपापहरं शुभम्४१।
न संदेहो मनाक्कार्य आदित्यस्य महामते।
ऊँ इंद्राय नमः ऊँ विष्णवे नमः४२।
एष जप्यश्च होमश्च संध्योपासनमेव च।

सर्वशांतिकरश्चैव सर्वविघ्नविनाशनः४३।
नाशयेत्सर्वरोगांश्च लूताविस्फोटकादिकान्।
कामलादिकरोगांश्च ये रोगाश्चैव दारुणाः४४।
एकाहिकं त्र्यहिकं च ज्वरं चातुर्थिकं तथा।
कुष्ठं रोगं क्षयं रोगं कुक्षिरोगं ज्वरं तथा४५।
अश्मरीमूत्रकृच्छ्रांश्च नानारोगामयांस्तथा।
ये वातप्रभवा रोगा ये रोगा गर्भसंभवाः४६।
मर्दयन्तो महारोगा मर्दिता वेदनात्मकाः।
विलयं यांति ते सर्व आदित्योच्चारणेन तु४७।
रक्ष मां देवदेवेश ग्रहरोगभयेषु च।
प्रशमं यांति ते सर्वे कीर्तिते तु दिवाकरे४८।
मूलमंत्रं प्रवक्ष्यामि सर्वकामार्थसाधकम्।
भुक्तिमुक्तिप्रदं नित्यं भास्करस्य महात्मनः४९।
मंत्रश्चायं ॐ ह्रां ह्रीं सः सूर्याय नमः।
अनेन मंत्रेण सदा सर्वसिद्धिर्भवेद्ध्रुवं५० 1.78.50।

व्याधयो वै न बाधंते न चानिष्टं भयं भवेत्।
सूर्यावर्तोदकं यस्तु गृहीत्वा तु क्रमेण तु५१।

तस्य प्राशनमात्रेण नरो रोगात्प्रमुच्यते।
न दातव्यं न ख्यातव्यं जप्तव्यं च प्रयत्नतः५२।
अभक्तेष्वनपत्येषु पाषण्डलौकिकेषु च।
कटुतैलसमायुक्तं नस्ये पाने च दापयेत्५३।
सूर्यावर्तजलं पुत्र सर्वरोगाद्विमुच्यते।
मूलमंत्रस्तु जप्तव्यः संध्यायां होमकर्मसु५४।
जप्यमाने तु नश्यंति रोगाः क्रूरग्रहास्तथा।
किमन्यैर्बहुभिः शास्त्रैर्मंत्रैर्वा बहुविस्तरैः५५।
सर्वशांतिरियं वत्स सर्वार्थप्रतिसाधिका।
नास्तिकाय न दातव्या देवब्राह्मणनिंदके५६।
गुरुभक्ताय दातव्या नान्येभ्योपि कदाचन।
प्रातरुत्थाय यो नित्यं कीर्तयिष्यति मानवः५७।
गोघ्नः कृतघ्नकश्चैव मुच्यते सर्वपातकैः।

शरीरारोग्यकृच्चैव धनवृद्धियशस्करः५८।
जायते नात्र संदेहो यस्य तुष्येद्दिवाकरः।
एककालं द्विकालं वा त्रिकालं नित्यमेव च५९।
यः पठेद्भविसान्निध्ये सोऽभीष्टं फलमाप्नुयात्।
पुत्रार्थी लभते पुत्रं कन्यार्थी कन्यकां लभेत्६०।
विद्यार्थी लभते विद्यां धनार्थी लभते धनं।
शृणुयात्संयुतो भक्त्या शुद्धाचारसमन्वितः६१।
सर्वपापविनिर्मुक्तस्सूर्यलोकं व्रजत्यपि।
भास्करस्य व्रते यच्च व्रताचारमखेषु च६२।
पुण्यस्थानेषु तीर्थेषु पठेत्कोटिगुणं भवेत्।
ग्रहे भोज्येषु पूजायां ब्रह्मभोज्ये द्विजाग्रतः६३।
य इदं पठते विप्रस्तस्यानंतफलं भवेत्।
तपस्विनां च विप्राणां देवानामग्रतः सुधीः६४।
यः पठेत्पाठयेद्वापि सुरलोके महीयते६५।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे सूर्यशांतिर्नामाष्टसप्ततितमोऽध्यायः७८।

Roman transliteration

vaiśampāyana uvāca-
bhagavaṃstvatprasādācca śrutaṃ me pāvanaṃ vrataṃ|
aparaṃ śrotumicchāmi bradhnasya ca priyaṃ ca yat1|
vyāsa uvāca-
kailāsaśikhare ramye sukhāsīnaṃ maheśvaraṃ|
praṇamya śirasā bhūmau skaṃdo vacanamabravīt2|
arkāṅgākhyavidhistvatto mayaivaṃ vistarācchrutaḥ|
vārāderyatphalaṃ nātha śrotumicchāmi tattvataḥ3|
īśvara uvāca-
raktapuṣpai ravervāre tvarghyaṃ dadyādvratī naraḥ|
naktāhāraṃ haviṣyānnaṃ kṛtvā svargānna hīyate4|

saptamyāśca sadācāraṃ sarvamevārkavāsare|
kurvataḥ prītimāpnoti sagaṇaḥ parameśvaraḥ5|
śūrasya sadṛśaṃ yāti tithivārasya pālanāt|
ekena gāṇapatyasya yāvatsūro nabhastale6|

sarvakāmapradaṃ puṇyamaiśvaryaṃ roganāśanam|
svargadaṃ mokṣadaṃ puṇyaṃ ravervāre vrataṃ hitam7|
ravivāreṇa saṃkrāṃtyā saptamyā taddine śive|
vratapūjādikaṃ cāpyaṃ sarvaṃ cākṣayatāṃ vrajet8|
ādityavāsare śubhre grahādhipaprapūjanam|
prāṇādahatavaktreṇa niḥsārya maṃḍale nyaset9|
dvibhujaṃ raktapadmasthaṃ sugalaṃ raktavāsasaṃ|
sarvaraktābharaṇaṃ dhyātvā hastābhyāṃ puṣpaṃ vidhṛtasaṃghrāyaiśānyāṃ kṣipet10|
ādityāya vidmahe bhāskarāya dhīmahi|
tanno bhānuḥ pracodayāt11|
tato gurūpadiṣṭena vidhinā ca vilepanam|
vilepanāṃte saddhūpaṃ dhūpāṃte ca pradīpakam12|
pradīpāṃte ca naivedyaṃ tato vāri nivedayet|
tato japyaṃ stutiṃ mudrāṃ namaskāraṃ tu kārayet13|
aṃjali prathamā mudrā dvitīyā dhenukā smṛtā|

evaṃ yaḥ pūjayedarkaṃ ravisāyujyamāvrajet14|
mama brahmavadhaṃ ghoraṃ kapālaṃ karalagnakam|
ravestasyaprasādāttu muktaṃ vārāṇasītaṭe15|
raveḥ parataraṃ daivaṃ trailokye tu na vidyate|
yasya prasādato ghorānmuktohaṃ gurukilbiṣāt16|
skaṃda uvāca-|
śrutvā tvatto giraṃ nātha vismayo me'bhavatprabho|
tvadanyosti na ko devaḥ kathaṃ brahmavadhaṃ tvayi17|
tvaṃ ca jñānīśvaro yogī loke bhoktā'kṣaro'vyayaḥ|
devānāṃ gururekastvaṃ vyāptarūpī maheśvaraḥ18|
sarvajño varado nityaṃ sarveṣāṃ prāṇināṃ prabhuḥ|
duṣkṛtaṃ te kuto nātha tathā krodho viśeṣataḥ19|
śiva uvāca-
lokānāṃ ca hitārthāya pṛthagbhūtā yuge yuge|
sarvaṃ kurmo vayaṃ putra brahmaviṣṇumaheśvarāḥ20|

nāsmākaṃ baṃdhamokṣau ca nākāryaṃ kāryameva vā|
tathā lokasya rakṣārthaṃ carāmo vidhipūrvakam21|
sarvaṃ ca paramaṃ caiva sarvavighnavināśanam|
sarvarogapraśamanaṃ sarvārthapratisādhakam22|
ekosau bahudhā bhūtvā kālabhedādaniṃditaḥ|
māse māse tu tapati eko dvādaśatāṃ vrajet23|
mitro mārgaśire māsi pauṣe viṣṇuḥ sanātanaḥ|
varuṇo māghamāse tu sūryo vai phālgune tathā24|
caitre māsi tapedbhānurvaiśākhe tāpanaḥ smṛtaḥ|
jyeṣṭhamāse tapediṃdra āṣāḍhe tapate raviḥ25|
gabhastiḥ śrāvaṇe māsi yamo bhādrapade tathā|
hiraṇyaretāśvayuji kārtike tu divākaraḥ26|
ityete dvādaśādityā māsi māsi prakīrtitāḥ|
ururūpā mahātejā yugāṃtānalavarcasaḥ27|
ya idaṃ paṭhate nityaṃ tasya pāpaṃ na vidyate|

na rogo na ca dāridryaṃ nāvamāno bhavetkvacit28|
akṣayaṃ labhate svargaṃ sukhaṃ rājyaṃ yaśaḥ kramāt|
mahāmaṃtraṃ pravakṣyāmi sarvaprītikaraṃ param29|
ū~ namaḥ sahasrabāhave ādityāya namonamaḥ|
namaste padmahastāya varuṇāya namonamaḥ30|
namastimiranāśāya śrīsūryāya namonamaḥ|
namaḥ sahasrajihvāya bhānave ca namonamaḥ31|
tvaṃ ca brahmā tvaṃ ca viṣṇū rudrastvaṃ ca namonamaḥ|
tvamagniḥ sarvabhūteṣu vāyustvaṃ ca namonamaḥ32|
sarvagaḥ sarvabhūteṣu nahi kiṃcittvayā vinā|
carācare jagatyasminsarvadehe vyavasthitaḥ33|
iti japtvā labhetkāmaṃ svargabhogyādikaṃ kramāt|
ādityo bhāskaraḥ sūryo arko bhānurdivākaraḥ34|
suvarṇaretā mitraśca pūṣā tvaṣṭā ca te daśa|
svayaṃbhūstimirāśaśca dvādaśaḥ parikīrtitaḥ35|

nāmānyetāni sūryasya śuciryastu paṭhennaraḥ|
sarvapāpācca rogācca mukto yāti parāṃ gatim36|
punaranyatpravakṣyāmi bhāskarasya mahātmanaḥ|
raktākhyāye raktanibhāssiṃdūrāruṇavigrahāḥ37|
yāni nāmāni mukhyāni tacchṛṇuṣva ṣaḍānana|
tapanastāpanaścaiva karttā harttā graheśvaraḥ38|
lokasākṣī trilokeṣu vyomādhipo divākaraḥ|
agnigarbho mahāvipraḥ svargaḥ saptāśvavāhanaḥ39|
padmahastastamobhedī ṛgvedo yajussāmagaḥ|
kālapriyaṃ puṃḍarīkaṃ mūlasthānaṃ ca bhāvitam40|
yaḥ smarecca sadā bhaktyā tasya rogabhayaṃ kutaḥ|
śṛṇu kārtika yatnena sarvapāpaharaṃ śubham41|
na saṃdeho manākkārya ādityasya mahāmate|
ū~ iṃdrāya namaḥ ū~ viṣṇave namaḥ42|
eṣa japyaśca homaśca saṃdhyopāsanameva ca|

sarvaśāṃtikaraścaiva sarvavighnavināśanaḥ43|
nāśayetsarvarogāṃśca lūtāvisphoṭakādikān|
kāmalādikarogāṃśca ye rogāścaiva dāruṇāḥ44|
ekāhikaṃ tryahikaṃ ca jvaraṃ cāturthikaṃ tathā|
kuṣṭhaṃ rogaṃ kṣayaṃ rogaṃ kukṣirogaṃ jvaraṃ tathā45|
aśmarīmūtraṃkṛcchrāṃśca nānārogāmayāṃstathā|
ye vātaprabhavā rogā ye rogā garbhasaṃbhavāḥ46|
mardayanto mahārogā marditā vedanātmakāḥ|
vilayaṃ yāṃti te sarva ādityoccāraṇena tu47|
rakṣa māṃ devadeveśa graharogabhayeṣu ca|
praśamaṃ yāṃti te sarve kīrtite tu divākare48|
mūlamaṃtraṃ pravakṣyāmi sarvakāmārthasādhakam|
bhuktimuktipradaṃ nityaṃ bhāskarasya mahātmanaḥ49|
maṃtraścāyaṃ oṃ hrāṃ hrīṃ saḥ sūryāya namaḥ|
anena maṃtreṇa sadā sarvasiddhirbhaveddhruvaṃ50 1.78.50|

vyādhayo vai na bādhaṃte na cāniṣṭaṃ bhayaṃ bhavet|
sūryāvartodakaṃ yastu gṛhītvā tu krameṇa tu51|
tasya prāśanamātreṇa naro rogātpramucyate|
na dātavyaṃ na khyātavyaṃ japtavyaṃ ca prayatnataḥ52|
abhakteṣvanapatyeṣu pāṣaṃḍalaukikeṣu ca|
kaṭutailasamāyuktaṃ nasye pāne ca dāpayet53|

sūryāvartajalaṃ putra sarvarogādvimucyate|
mūlamaṃtrastu japtavyaḥ saṃdhyāyāṃ homakarmasu54|
japyamāne tu naśyaṃti rogāḥ krūragrahāstathā|
kimanyairbahubhiḥ śāstrairmaṃtrairvā bahuvistaraiḥ55|
sarvaśāṃtiriyaṃ vatsa sarvārthapratisādhikā|
nāstikāya na dātavyā devabrāhmaṇaniṃdake56|
gurubhaktāya dātavyā nānyebhyopi kadācana|
prātarutthāya yo nityaṃ kīrtayiṣyati mānavaḥ57|
goghnaḥ kṛtaghnakaścaiva mucyate sarvapātakaiḥ|

śarīrārogyakṛccaiva dhanavṛddhiyaśaskaraḥ58|
jāyate nātra saṃdeho yasya tuṣyeddivākaraḥ|
ekakālaṃ dvikālaṃ vā trikālaṃ nityameva ca59|
yaḥ paṭhedravisānnidhye so'bhīṣṭaṃ phalamāpnuyāt|
putrārthī labhate putraṃ kanyārthī kanyakāṃ labhet60|
vidyārthī labhate vidyāṃ dhanārthī labhate dhanaṃ|
śṛṇuyātsaṃyuto bhaktyā śuddhācārasamanvitaḥ61|
sarvapāpavinirmuktassūryalokaṃ vrajatyapi|
bhāskarasya vrate yacca vratācāramakheṣu ca62|
puṇyasthāneṣu tīrtheṣu paṭhetkoṭiguṇaṃ bhavet|
grahe bhojyeṣu pūjāyāṃ brahmabhojye dvijāgrataḥ63|
ya idaṃ paṭhate viprastasyānaṃtaphalaṃ bhavet|
tapasvināṃ ca viprāṇāṃ devānāmagrataḥ sudhīḥ64|
yaḥ paṭhetpāṭhayedvāpi suraloke mahīyate65|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe sūryaśāṃtirnāmāṣṭasaptatitamo'dhyāyaḥ78|

English translation

Vaiśampāyana said :

1. O revered sir, through your favour I have heard the purifying vow. I desire to hear another (vow) which is dear to the Sun (bradhna).

Vyāsa said :

2. Skanda , saluting, with his head touching the ground, Śiva , seated comfortably on the Kailāsa -peak, said these words:

3. “I have heard in detail from you the vow called ‘Arkāṅga’. O lord, I (now) desire to hear correctly about the fruit of the day etc.”

The lord said :

4. A man who observes (this) vow should offer a respectful oblation with red flowers on Sunday. By eating only at night food fit to be eaten during days of fast, he is not deprived of heaven.

5. The highest lord, along with his attendants, is pleased with him, who performs all auspicious rites on the seventh day (which falls) on a Sunday only.

6. (Even) by observing the vow once on the seventh day (falling) on a Sunday, he gets the status of a brave man, as long as the Sun (sūra) is (i.e. shines) in the sky.

7. The vow performed on the seventh day (falling) on a Sunday satisfies all desires, is auspicious, (gives) prosperity, destroys diseases, gives (i.e. takes one to) heaven and salvation and is beneficial.

8. On the auspicious seventh day with (i.e. falling on) a Sunday and Saṃkrānti day, all the worship or vow would become inexhaustible.

9. On a bright Sunday (a man should) worship the chief of planets. He should keep him (i.e. draw his figure) in a circle with an unwashed point, setting it out with energy.

10. Having meditated upon him, having two arms, seated on a red lotus, of a charming neck, dressed in red garments, adorned with red ornaments, he should drop in the northeastern direction the flower held in both his hands, after having smelt it.

11. (He should recite the sacred hymn:) 'We make an offering to Āditya ; we meditate upon Bhāskara . May Bhānu impel us.'

12-13. Then he should do the anointment according to the rite told by his preceptor. At the end of (i.e. after) anointment, (he should present) incense; after the incense (he should present) the lamp; after the lamp (he should make) an offering of eatables; then he should present water. Then he should mutter sacred hymns, do mudrās , [1] and salute (the deity).

14. The first mudrā is añjali , the other one is known as dhenukā . He who would worship the Sun (ravi) would be absorbed into the Sun.

15. Due to the favour of that Sun, the (Brahmā 's) skull clinging to my hand and the (sin due to) the murder of Brahman dropped on the bank (of the Ganges) at Vārāṇasī .

16. There is no greater deity than the Sun in the three worlds. Due to his favour I was absolved of the terrible sin.

Skanda said :

17. O lord, having heard (these) words from you I am amazed. There is no other deity like you. How (did you commit the sin of) the murder of Brahman?

18. (For) you are the chief among the wise; you are given to abstract meditation; you are the enjoyer, the imperishable and the immutable one. You alone are great among the gods; you have filled (every) form, and are a great deity.

19. You are omniscient, the giver of boons and the lord of all beings. How then, O lord, is there the possibility of a bad act and especially of anger in your case?

Śiva said :

20. O son, we, Brahma , Viṣṇu and Śiva, getting separated in each yuga for the well-being of the worlds, do everything.

21. We have neither bondage nor salvation; we have nothing which ought to be done or which ought not to be done. But, for the protection of the worlds we move according to rules.

22. Every (form of ours) is great, removes obstacles and diseases, and accomplishes all objects.

23. This uncensured Sun, though one, divided himself into many (forms) due to difference in time. He shines month by month; and being one becomes (i.e. divides himself into) twelve (forms).

24-26. He is Mitra in the month of Mārgaśīrṣa . He is eternal Viṣṇu in the month of Pauṣa . He is Varuṇa in the month of Māgha ; and he is Sūrya in the month of Phālguna . He would shine as Bhānu in the month of Caitra . He is called Tapana in Vaiśākha . He would shine as Indra in the month of Jyeṣṭha . He shines as Ravi in Āṣāḍha . He is Gabhasti in the month of Śrāvaṇa ; similarly he is Yama in Bhādrapada . He is Hiraṇyaretas in Āśvina , and Divākara in Kārtika .

27. These are the twelve Ādityas said (to shine) in each month. They are of large forms, of great lustre and have the brilliance of the fire at the time of the end of the world.

28. He who recites this everyday, incurs no sin, nor does he contract any disease; he does not suffer from poverty, nor from insult.

29. He obtains (i.e. lives in) heaven eternally; he gets, one by one, pleasures of heaven, kingdom and fame. I shall (now) tell the great sacred hymn, causing all happiness:

30-33. 'Om, (my) salutation to Āditya, having a thousand arms. (My) salutation to you, having lotus-like hands. (My) repeated salutation to Varuṇa. (My) salutation to Timiranāśa (i.e. the dispeller of darkness); (my) repeated salutations to Śrīsūrya. (My) salutation to Sahasrajihva (i.e. having a hundred tongues); (my) repeated salutation to Bhānu. You are Brahma; you are Viṣṇu; you are Rudra . Salutation to you. You are the fire and the wind in all beings. Salutation to you. You are present in all beings. In this world of mobile and immobile there is nothing (that exists) without you. You are settled in all bodies.'

34-35. Repeating like this, he would obtain (i.e. satisfy), one by one, his desires like that for heavenly pleasures etc. Āditya, Bhāskara, Sūrya, Arka , Bhanu , Divākara, Suvarṇaretas, Mitra, Pūṣan and Tvaṣṭṛ —(these are) your ten (names). (The eleventh is) Svayambhū and the twelfth is said to be Timirāśa.

36. A man, who, after having purified himself, repeats these (twelve) names of the Sun, becomes free from all sins and diseases and gets the highest position.

37. I shall again tell (you something) else about the magnanimous Bhāskara, viz. the bodies called red, resembling blood (i.e. red), and like red led and tawny.

38-4la. O Skanda, listen to the principal names (of the Sun): Tapana, Tāpana , and Kartā , Hartā and Graheśvara; he is Lokasākṣī (i.e. observing the people in all the three worlds), Vyomādhipa (lord of the sky), Divākara, Agnigarbha , Mahāvipra, Svarga , Saptāśvavāhana, Padmahasta , Tamobhedī, Ṛgveda , Yajus and Sāmaga . For him who would always devoutly remember Kālapriya , Puṇḍarīka , Mūlasthāna (the original place), sanctified by meditation, wherefrom can there be fear from disease?

4lb-42a. O Skanda, listen carefully to (the sacred hymn) which removes sin and is auspicious. O you highly intelligent one, do not have the slightest doubt about Āditya.

42b-43. 'Om, salutation to Indra, salutation to Viṣṇu.' This should be repeated; a rite should be performed and so also the (three daily) prayers. This prayer pacifies everything, and removes all obstacles.

44. It would destroy all diseases like boils, small-pox etc., also jaundice etc., and those diseases which are terrible.

45-47. So also fever lasting for one day, three days or four days; so also leprosy, consumption, colic, and fever; so also stone in the bladder, strangury; so also (similar) other diseases. All those diseases like gout or diseases of the womb, so also great, serious, painful and tormenting diseases, disappear by the uttering of (the name of) Āditya.

48. 'O lord of gods, protect me from the diseases and fears due to the planets.' When (the names of) the Sun (are) recited all of them disappear.

49. I shall tell (you) the original sacred hymn of the magnanimous Sun, which fulfils all desires, which always gives enjoyments and salvation.

50. The sacred hymn is (like) this: 'Om Hrām, Hrīm, my salutation to the Sun.' Due to this sacred hymn, everything would certainly be obtained.

51-52a. Diseases never afflict him, nor would any undesirable (thing) come to him. A man, who takes the water from the sun-flower, gradually gets free from the disease by merely drinking it.

52b-53. (The sacred hymn) should not be given or told to those who are not devotees, who have no children or to the heretics and should be carefully recited. O son, the water from the sun-flower should be mixed with bitter oil and given for being smelt or for drinking.

54. (The man who uses it) is free from all diseases; and the original sacred hymn should be recited at the time of the daily prayer and at rites.

55. When it is recited, diseases and cruel planets perish (i.e. are ineffective). What is the use of many other sacred texts or very lengthy sacred hymns?

56. O child, this (hymn) is all-pacifying and brings about all (desired) objects. It should not be given to an atheist, nor to one who censures gods and brāhmaṇas .

57-58. It should be given to him who is devoted to his preceptor; but should never be given to others. A man who, getting up in the morning, recites this, is free from all sins (even though) he has killed a cow or he is ungrateful. He, who would please the Sun, becomes one having good health, wealth, prosperity and success.

59-61a. There is no doubt about this. He, who would recite this hymn. once, twice or thrice everyday in the presence of (i.e. by attending upon) the Sun, would obtain the desired fruit. One desiring a daughter gets a daughter, one desiring knowledge gets it, and one desiring wealth gets wealth.

61b-63a. He who, of a pure conduct, would devoutly listen to it, is free from all sins and even goes to the Sun's heaven. If one would recite this sacred hymn at the time of the vow in honour of the Sun, or at the time of observing other vows and sacrifices, at auspicious and sacred places, it would be a crore times fruitful.

63b-65. To a brāhmaṇa who recites this ṃ the presence of brāhmaṇas at the time of appeasing a planet, or at the time of meals or worship or meals served to brāhmaṇas, would have endless fruit. He, the very intelligent one, who recites or causes it to be recited in front of ascetics, brāhmaṇas or deities, is honoured in heaven.

[1]: [1] : Mudrā—Name of certain positions of the fingers practised in devotion or religious worship.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 79

The Story of Bhadreśvara

Chapter 79 of 693 · 38 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
मध्यदेशे स्वराट् सम्राट् भद्रेश्वर इति श्रुतः।
तपोभिर्बहुभिः पूतो व्रतैर्नानाविधैरपि१।
देवांस्तु पूजयेन्नित्यं सुभावेन सदा खलु।
तस्य सव्येऽभवत्कुष्ठं करे श्वेतमजायत२।
ततो भिषक्प्रयोगाच्च लक्षणं दृश्यते पुरा।
आहुय द्विजमुख्यांश्च मंत्रिणः सोब्रवीद्वचः३।
राजोवाच-।
किल्बिषं मे करे विप्रा दुःसहं लोकगर्हितं।
तस्मात्पुण्यं महाक्षेत्रं यत्र त्यक्ष्यामि विग्रहं४।
आज्ञापयत धर्मज्ञाः परलोकहिताय वै।
वंशहीनस्य मे वीराः प्रेत्यामुत्र हितं च यत्५।
तद्ब्रूत सुप्रसन्ना म उद्दिष्टं यत्करोम्यहं।
द्विजा ऊचुः।
परित्यक्ते त्वया राष्ट्रे धर्मशीलेन धीमता६।

नष्टं जगदिदं राजंस्तस्मान्नो वक्तुमर्हसि।
अयमस्य प्रतीकारो ह्यस्माभिरवगम्यते७।
सूरं मंत्रैर्महादेवं यत्नादाराधय प्रभो।
राजोवाच-
केनोपायेन विप्रेंद्रास्तोषयिष्यामि भास्करं८।
अमेध्येनाथ कुष्ठेन लोकानां गर्हितेन च।
अदृश्यः सर्वभूतानां गर्हितोस्मि द्विजातयः९।
किं करिष्यामि राज्यं च किं स्यादाराधनेन तु।
द्विजा ऊचुः-।
अत्र स्थित्वा स्वराज्ये तु समुपास्य विरोचनं१०।
प्रमुच्य किल्विषाद्घोरात्स्वर्गं मोक्षं च लप्स्यसे।
एतच्छ्रुत्वा तु राजेंद्रः प्रणिपत्य द्विजोत्तमान्११।
आकार्षीत्तस्य सूर्यस्य परमाराधनं च यत्।
नित्यपूजां तथा मंत्रैरुपहारैर्विलेपनैः१२।
फलैर्नानाविधैर्घैरक्षतातप तंडुलैः।

जपापुष्पार्कपर्णैश्च करवीरकरंजकैः१३।
रक्तकुंकुमसिन्दूरैस्तथा वासंतिकादिभिः।
सुगंधकदलीपत्रैस्तत्फलैः सुमनोहरैः१४।
अर्घ्यमौदुंबरे कृत्वा सदा सूर्याय पार्थिवः।
आदित्यसंमुखो दत्ते सदा मंत्रिपुरोहितैः१५।
महिषीभिस्तथा चार्घो भोगिनीभिः समंततः।
सर्वैरंतःपुरस्थैश्च सपत्नीकैश्च रक्षिभिः१६।
चेटवर्गैस्तथान्यैश्च दीयतेऽर्घो दिनेदिने।
अर्कशांतिभिरत्युग्रैः स्तोत्रमंत्रादिभिः परैः१७।
मूलमंत्रान्यमंत्रैश्च यजंति स्म दिवाकरं।
तथार्काँगव्रतं चान्यत्कृतं तैः सुसमाहितैः१८।
क्रमात्समांसमासाद्य रोगस्यांतं गतो नृपः।
बाधिते चामये घोरे स राजा निखिलं जगत्१९।
नियम्य कारयामास कल्ये च याजनव्रतम्।
एवमेव जपापुष्पं सुगंधं कदलीफलम्२०।

बाणैर्जायाभिरालभ्यमर्कपर्णान्यपुष्पकं।
एवमेव महापुण्यं कृत्वा सर्वजनप्रियं२१।
हविष्यान्नो निराहारो जनो यजति भास्करम्।
एवमेव त्रिभिर्वर्गैरर्चितस्तैर्विभाकरः२२।
संतुष्टो भूपमागम्य कृपया चाब्रवीद्वचः।
वरं वरय चाभीष्टं यस्ते मनसि वर्तते२३।
सर्वेषां वो हितार्थाय सानुगः पुरवासिनाम्।
राजोवाच-।
यदीच्छसि वरं दातुं सर्वलोचनमत्प्रियम्२४।
सर्वेषां नः परं स्वर्गं त्वत्सकाशे भवत्विति।
सूर्य उवाच-।
अमात्यास्ते द्विजा विप्राः सदारास्सपरिच्छदाः२५।
नवीनयौवनाः शुद्धा यावदाभूतसंप्लवम्।
तिष्ठंतु मत्पुरे रम्ये सर्वभोगैर्निरामयाः२६।
सुरद्रुमैः सुसंपूर्णैः प्रासादैर्द्रुमकल्पकैः।

प्रमदाभिर्महाभाग नृत्यगीतादिभिः परैः२७।
पंचकल्पांतरे राजा मन्वादौ त्वं भविष्यसि।
अमी ते मनुजा भूप पुरस्थाश्च पुरोधसः२८।
तथा जनपदस्थाश्च विद्वांसो धनिनो नराः।
तत्र मत्तो वरं लब्ध्वा सुखं स्वर्गमवाप्स्यथ२९।
एवमुक्त्वा जगच्चक्षुस्तत्रैवांतरधीयत।
ततो भद्रेश्वरो राजा सपुरो दिवि मोदते३०।
तत्र कीटादयो ये च ते पीताः ससुतादयः।
स्वर्गे देवद्रुमे भोग्यं कुर्वंति महदद्भुतम्३१।

एवमेव नृपा विप्रा मुनयश्शंसितव्रताः।
ये च क्षत्रादयो वर्णास्सूर स्वर्गं ययुर्द्रुतम्३२।
कैश्चिदभ्यर्थितं वित्तं पुत्रदारास्तथापरैः।
सुखं स्वर्गं तथारोग्यं भास्करस्य प्रसादतः३३।
पुण्यकूटमिदं भद्रं यः पठेन्मानवः शुचिः।
सर्वपापक्षयस्तस्य रुद्रवत्पूजितो भुवि३४।

सर्वसाक्षी भवेत्स्वर्गे वरदो भास्करप्रियः।
शृणोति संयतो मर्त्यः सोभीष्टं फलमाप्नुयात्३५।
पारगः सर्वपापानां भास्करस्यैव संसदि।
वावदूको भवेन्नित्यं श्रवणात्पुण्यवान्धनी३६।
इदं गुह्यातिगुह्यं च भास्करेण प्रचारितं।
इदं यमाय कथितं क्षितौ व्यासेन कीर्तितम्३७।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे भद्रेश्वराख्यानं नामैकोनाशीतितमोऽध्यायः७९।

Roman transliteration

vyāsa uvāca-
madhyadeśe svarāṭ samrāṭ bhadreśvara iti śrutaḥ|
tapobhirbahubhiḥ pūto vratairnānāvidhairapi1|
devāṃstu pūjayennityaṃ subhāvena sadā khalu|
tasya savye'bhavatkuṣṭhaṃ kare śvetamajāyata2|
tato bhiṣakprayogācca lakṣaṇaṃ dṛśyate purā|
āhūya dvijamukhyāṃśca maṃtriṇaḥ sobravīdvacaḥ3|
rājovāca-|
kilbiṣaṃ me kare viprā duḥsahaṃ lokagarhitaṃ|
tasmātpuṇyaṃ mahākṣetraṃ yatra tyakṣyāmi vigrahaṃ4|
ājñāpayata dharmajñāḥ paralokahitāya vai|
vaṃśahīnasya me vīrāḥ pretyāmutra hitaṃ ca yat5|
tadbrūta suprasannā ma uddiṣṭaṃ yatkaromyahaṃ|
dvijā ūcuḥ|
parityakte tvayā rāṣṭre dharmaśīlena dhīmatā6|

naṣṭaṃ jagadidaṃ rājaṃstasmānno vaktumarhasi|
ayamasya pratīkāro hyasmābhiravagamyate7|
sūraṃ maṃtrairmahādevaṃ yatnādārādhaya prabho|
rājovāca-
kenopāyena vipreṃdrāstoṣayiṣyāmi bhāskaraṃ8|
amedhyenātha kuṣṭhena lokānāṃ garhitena ca|
adṛśyaḥ sarvabhūtānāṃ garhitosmi dvijātayaḥ9|
kiṃ kariṣyāmi rājyaṃ ca kiṃ syādārādhanena tu|
dvijā ūcuḥ-|
atra sthitvā svarājye tu samupāsya virocanaṃ10|
pramucya kilviṣādghorātsvargaṃ mokṣaṃ ca lapsyase|
etacchrutvā tu rājeṃdraḥ praṇipatya dvijottamān11|
ākārṣīttasya sūryasya paramārādhanaṃ ca yat|
nityapūjāṃ tathā maṃtrairupahārairvilepanaiḥ12|
phalairnānāvidhairarghairakṣatātapa taṃḍulaiḥ|

japāpuṣpārkaparṇaiśca karavīrakaraṃjakaiḥ13|
raktakuṃkumasindūraistathā vāsaṃtikādibhiḥ|
sugaṃdhakadalīpatraistatphalaiḥ sumanoharaiḥ14|
arghyamauduṃbare kṛtvā sadā sūryāya pārthivaḥ|
ādityasaṃmukho datte sadā maṃtrīpurohitaiḥ15|
mahiṣībhistathā cārgho bhoginībhiḥ samaṃtataḥ|
sarvairaṃtaḥpurasthaiśca sapatnīkaiśca rakṣibhiḥ16|
ceṭavargaistathānyaiśca dīyate'rgho dinedine|
arkaśāṃtibhiratyugraiḥ stotramaṃtrādibhiḥ paraiḥ17|
mūlamaṃtrānyamaṃtraiśca yajaṃti sma divākaraṃ|
tathārkāṃgavrataṃ cānyatkṛtaṃ taiḥ susamāhitaiḥ18|
kramātsamāṃsamāsādya rogasyāṃtaṃ gato nṛpaḥ|
bādhite cāmaye ghore sa rājā nikhilaṃ jagat19|
niyamya kārayāmāsa kalye ca yājanavratam|
evameva japāpuṣpaṃ sugaṃdhaṃ kadalīphalam20|

bāṇairjāyābhirālabhyamarkaparṇānyapuṣpakaṃ|
evameva mahāpuṇyaṃ kṛtvā sarvajanapriyaṃ21|
haviṣyānno nirāhāro jano yajati bhāskaram|
evameva tribhirvargairarcitastairvibhākaraḥ22|
saṃtuṣṭo bhūpamāgamya kṛpayā cābravīdvacaḥ|
varaṃ varaya cābhīṣṭaṃ yaste manasi vartate23|
sarveṣāṃ vo hitārthāya sānugaḥ puravāsināṃ|
rājovāca-|
yadīcchasi varaṃ dātuṃ sarvalocanamatpriyam24|
sarveṣāṃ naḥ paraṃ svargaṃ tvatsakāśe bhavatviti|
sūrya uvāca-|
amātyāste dvijā viprāḥ sadārāssapāricchadāḥ25|
navīnayauvanāḥ śuddhā yāvadābhūtasaṃplavam|
tiṣṭhaṃtu matpure ramye sarvabhogairnirāmayāḥ26|
suradrumaiḥ susaṃpūrṇaiḥ prāsādairdrumakalpakaiḥ|

pramadābhirmahābhāga nṛtyagītādibhiḥ paraiḥ27|
paṃcakalpāṃtare rājā manvādau tvaṃ bhaviṣyasi|
amī te manujā bhūpa purasthāśca purodhasaḥ28|
tathā janapadasthāśca vidvāṃso dhanino narāḥ|
tatra matto varaṃ labdhvā sukhaṃ svargamavāpsyatha29|
evamuktvā jagaccakṣustatraivāṃtaradhīyata|
tato bhadreśvaro rājā sapuro divi modate30|
tatra kīṭādayo ye ca te pītāḥ sasutādayaḥ|
svarge devadrume bhogyaṃ kurvaṃti mahadadbhutam31|
evameva nṛpā viprā munayaśśaṃsitavratāḥ|
ye ca kṣatrādayo varṇāssūra svargaṃ yayurdrutam32|
kaiścidabhyarthitaṃ vittaṃ putradārāstathāparaiḥ|
sukhaṃ svargaṃ tathārogyaṃ bhāskarasya prasādataḥ33|
puṇyakūṭamidaṃ bhadraṃ yaḥ paṭhenmānavaḥ śuciḥ|
sarvapāpakṣayastasya rudravatpūjito bhuvi34|

sarvasākṣī bhavetsvarge varado bhāskarapriyaḥ|
śṛṇoti saṃyato martyaḥ sobhīṣṭaṃ phalamāpnuyāt35|
pāragaḥ sarvapāpānāṃ bhāskarasyaiva saṃsadi|
vāvadūko bhavennityaṃ śravaṇātpuṇyavāndhanī36|
idaṃ guhyātiguhyaṃ ca bhāskareṇa pracāritaṃ|
idaṃ yamāya kathitaṃ kṣitau vyāsena kīrtitam37|

iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe bhadreśvarākhyānaṃ nāmaikonāśītitamo'dhyāyaḥ79|

English translation

Vyāsa said :

1. In Madhyadeśa (lived) a supreme, sovereign king known as Bhadreśvara . He was pure due to many austerities and vows of many kinds.

2. He always worshipped the deities devoutly. White (spots of) leprosy appeared on his right hand.

3. Then (even) after being treated by physicians, the symptoms of the former (disease) were (still) noticed. Having invited principal brāhmaṇas and ministers he said (these) words (to them).

The king said :

4. O brāhmaṇas, there is a disease on my hand, which is unbearable and condemned by the people. Therefore I shall cast my body at a place which is an auspicious, great sacred place.

5-6a. O you heroes, O brāhmaṇas, who are conversant with

religious merit, advise me who have no progeny, about my wellbeing here and in the next world, so that (I shall enjoy) welfare in the next world. So being, well-pleased, tell me, what you desire me to do.

The brāhmaṇas said :

6b-8a. When you, the intelligent and righteous one abandon this country the (whole) world and this kingdom are doomed. Therefore (please) do not speak (like this). We shall find out a remedy for it. O lord, propitiate the great god with sacred hymn (in honour) of the Sun.

The king said :

8b-10a. O best brāhmaṇas by which means should I please the Sun? O brāhmaṇas, due to this impure (disease viz.) leprosy, which is censured by people, I cannot present myself to the beings, and am condemned (by them). Why should I govern the kingdom? What would be (the fruit) of the propitiation?

The brāhmaṇas said :

10b-11a. By living here in your own kingdom, and by propitiating the Sun, you, being free from a terrible sin will obtain heaven and salvation.

11b-12a. Hearing this, the best king, having saluted the excellent brāhmaṇas, undertook the important propitiation of the Sun.

12b-14. Everyday he offered worship (to the Sun) with sacred hymns, offerings and anointments, with fruits of various kinds, with respectful offerings, sacred rice grains, japā flowers, arka -leaves, and karavīra and karañjaka flowers, with red saffron and red lead, with flowers of the spring season, and leaves of fragrant plantain trees and their very charming fruits.

15. The king everyday offered respectful offering at the (root of the) audumbara tree to the Sun by facing him.

16-1 7a. His queens, concubines [1] , all inmates of the harem, the guards with their wives, and the servants and others everyday offered respectful offering to the Sun.

17b-18a. They worshipped the Sun with hymns pacifying the Sun, with other very powerful hymns etc., and with original and other hymns.

18b-19a. They, being well-composed, observed the Sun's vow. The king gradually put on flesh and was free from the disease.

19b-20a. When the terrible disease was arrested, the king, controlling the entire world, observed the vow of worshipping (the Sun) at dawn.

20b-22a. In the same way, men, along with their wives, offered japā-flower, a banana, with bāṇa -flowers and leaves and other flowers, observed a fast (or) ate at night (only), and offered worship giving great merit and liked by all people, to the Sun.

22b-24a. In this way, Bhāskara (i.e. the Sun), worshipped by the three classes, became pleased, and having come to the king compassionately said (these) words to him: "For the good of all the citizens, ask, along with your followers, for a boon desired by you, which is in your mind."

The king said :

24b-25a. Since, O eye of all, you desire to grant a boon of my liking, let all of us have (residence in) heaven with you.

The Sun said :

25b-27. O magnanimous one, let your brāhmaṇa ministers and other brāhmaṇas, with their wives and attendants, all young and pure (citizens) live, enjoying all pleasures with the divine trees, with fully equipped palaces (high) like trees, with ladies and excellent dances and songs, in my beautiful city.

28-29. After five kalpas [2] you will be the king in a Manu -age; and these your men, O king, and priests standing before you, and those men living in your country, will be learned and rich. Then obtaining a boon from me, you will easily obtain heaven.

30. Saying so the eye of the world vanished there only. Then king Bhadreśvara with the (inhabitants of his) city enjoyed in heaven.

31. There the yellow insects, along with their progeny etc. enjoyed great and wonderful pleasures on the divine tree.

32. In this way only, kings and brāhmaṇas of praiseworthy vows, and other castes like the kṣatriyas quickly went to the Sun's heaven.

33. Some desired wealth, others sons and wives, (others) desired happiness, heaven and sound health through the Sun's favour.

34. The man who, being pure, would recite this auspicious heap of merit, has all his sins destroyed, and is worshipped on the earth like Rudra .

35-37. He would be seeing everything, would be a granter of boons, and dear to Bhāskara (the Sun). A mortal, who is restrained, would obtain the desired fruit. He who daily listens (to the Sun's account) goes beyond all sins, and would be meritorious, rich and an orator in the Sun's assembly. This secret, very secret (vow) has been propagated by Bhāskara. It was narrated to Yama (by Bhāskara) and was narrated by Vyāsa on the earth.

[1]: [1] : Bhoginī—A woman, belonging to a king's harem, but not consecrated with him; a concubine of a king.

[2]: [2] : Kalpa=A day of Brahmā= 1000 yugas= 432 million years of mortals.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 80

The worship of the Moon (Candra)

Chapter 80 of 693 · 30 detected Sanskrit verse markers

Sanskrit

वैशंपायन उवाच-
श्रुतो ग्रहेश्वरस्यैष प्रभावस्त्वत्प्रसादतः।
रव्यादीनां ग्रहाणां च साधनं नो वद द्विज१।
के ते रव्यादयस्तेषां कथं तोषः कथं प्रियम्।
काले देशे तु संप्राप्ते दर्शनं तच्छिवाशिवम्२।
व्यास उवाच-।
ग्रहादयो ये लोके तु भुंजंति पुण्यपातकम्।
शिवाशिवं च कुर्वंति विश्वकर्मक्षयाय वै३।
सूरः कालोंतको ज्ञेयो जनेषु च ग्रहेषु च।
तिग्मसौम्याच्च योगात्स निग्रहानुग्रहे प्रभुः४।
ग्रहभावाच्च तस्यैव संतोषं निगदाम्यहम्।
उदुम्बरपलाशाभ्यां पल्लवाभ्यां जुहोति यः५।
आकृष्णेनेति मंत्रेण मूलकेनाथ शांतये।
जुहुयादाज्ययुक्ताभ्यामभीष्टफलहेतवे६।
शांतये सर्वरोगाणां वधबंधविमोचने।

एकैकेन तु मंत्रेण होतव्यं च शतंशतम्७।
शितं चच्छागलं दद्यात्सूरायादित्यवासरे।
भोजयेद्ब्राह्मणान्शक्त्या हव्यकव्यैर्मनोहरैः८।
सप्तम्यां च सिते पक्षे पंचदश्यां तथैव च।
रोगाद्विमुच्यते रोगी न रोगात्कृच्छ्रमेष्यति९।
परमं चामरं सत्वमाब्रह्मस्तंबमात्रके।
ब्रह्मांडे चाणुमात्रे च सूरः संभावयिष्यते१०।
संहारांतं क्रमात्सर्वमुत्पत्तिस्थितिकारणात्।
प्राणसर्गे जनानां स पाता विश्वचरस्तनौ११।
मृत्युकाले तनोर्मध्यात्प्राणेन सह गच्छति।
शीर्षान्तस्थः सदा चंद्रो द्विरष्टकलया युतः१२।
अहर्निशं सुधावृष्टिं देहे वर्षत्यधोमुखः।
जंतवस्तेन जीवंति महासत्वानुमात्रकाः१३।
उर्व्यां सस्यानि पुष्णाति तथा स्थावरजंगमान्।
एताभ्यां पुष्पवद्भ्यां च धारितं जनितं जगत्१४।

तयोराराधनात्पुष्टिः सदा पुण्यापरार्धिका।
साधयेत्सर्वकार्याणि साधकः सर्वदा शुचिः१५।
न पूजयति यो मोहात्सुधांशुं मानवाधमः।
आयुस्तस्य क्षयं याति नरकं चाधिगच्छति१६।
निष्कलंक कलाधार गंगाधर शिरोमणे।
द्वितीयायां जगन्नाथ तुभ्यं चंद्र नमोस्तु ते१७।
तिथिमन्यामनुप्राप्य नमस्कारं विधोरपि।
प्रकरोति नरो यस्तु सोभीष्टं फलमाप्नुयात्१८।
अत्रिनेत्रोद्भव श्रीमन्क्षीरोद मथनोद्भव।
महेशमुकटावास तुभ्यं चंद्र नमोस्तुते१९।
दिव्यरूप नमस्तुभ्यं सुधाकर जगत्पते।
शुक्लपक्षे तथा कृष्णे त्रियामायां विदुर्बुधाः२०।
ऊँ ह्रां ह्रीं सोमाय नमः इति जप्यमंत्रः।
प्रभाते जपनीयः-।
एवं यः पूजयेत्सोमं श्रावयेच्च शृणोति वा।

स पीयूषसमो लोके भवेज्जन्मनि जन्मनि२१।
एवं सहस्रनाम्ना यः स्तौति पूजयते भुवि।
सोऽक्षयं लभते स्वर्गं पुनरावृत्तिदुर्लभम्२२।
इति सोमपूजा-।
पित्तले भाजने कांस्ये दधिपूर्णे घृते शिवे।
न्यूनोऽधिकस्तु विभवाच्छ्रुत्वा कर्मविमत्सरः२३।
स्वर्णे वा राजते वारे सौम्ये कृष्णभवे बुधम्।
संस्थाप्य सर्वसंस्थाने दद्याद्बहुसुताय च२४।
परं भवति सौभाग्यं पीयूषादधिकं भृशम्।
स्त्रीणां च पुरुषाणां च न दौर्भाग्यं कदाचन२५।
रूपसौभाग्यकामोहं दधिपूर्णं च भाजनम्।
ददामि कांस्यपात्रस्थं देहि सौभाग्यरूपकम्२६।
द्विजाय वाक्यपूर्वेण दद्याद्विमत्सरो नरः।
शक्तितो दक्षिणा देया तथा वस्त्रादिकं नवम्२७।
भोज्यान्नं सर्वसम्पूर्णं तांबूलं सुमनोहरम्।

पुष्पमालादिकं दद्याद्रूपसौभाग्यहेतवे२८।
एवं यः कुरुते दानं सोमोद्दिष्टं द्विजातये।
स्वर्लोके नरलोके वा रूपसौभाग्यभुग्भवेत्२९।
इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे सोमार्चनं।
नामाशीतितमोऽध्यायः८०।

Roman transliteration

vaiśaṃpāyana uvāca-
śruto graheśvarasyaiṣa prabhāvastvatprasādataḥ|

ravyādīnāṃ grahāṇāṃ ca sādhanaṃ no vada dvija1|
ke te ravyādayasteṣāṃ kathaṃ toṣaḥ kathaṃ priyam|
kāle deśe tu saṃprāpte darśanaṃ tacchivāśivam2|
vyāsa uvāca-|
grahādayo ye loke tu bhuṃjaṃti puṇyapātakam|
śivāśivaṃ ca kurvaṃti viśvakarmakṣayāya vai3|
sūraḥ kāloṃtako jñeyo janeṣu ca graheṣu ca|
tigmasaumyācca yogātsa nigrahānugrahe prabhuḥ4|
grahabhāvācca tasyaiva saṃtoṣaṃ nigadāmyaham|
udumbarapalāśābhyāṃ pallavābhyāṃ juhoti yaḥ5|
ākṛṣṇeneti maṃtreṇa mūlakenātha śāṃtaye|
juhuyādājyayuktābhyāmabhīṣṭaphalahetave6|
śāṃtaye sarvarogāṇāṃ vadhabaṃdhavimocane|

ekaikena tu maṃtreṇa hotavyaṃ ca śataṃśatam7|
śitaṃ cacchāgalaṃ dadyātsūrāyādityavāsare|
bhojayedbrāhmaṇānśaktyā havyakavyairmanoharaiḥ8|
saptamyāṃ ca site pakṣe paṃcadaśyāṃ tathaiva ca|
rogādvimucyate rogī na rogātkṛcchrameṣyati9|
paramaṃ cāmaraṃ satvamābrahmastaṃbamātrake|
brahmāṃḍe cāṇumātre ca sūraḥ saṃbhāvayiṣyate10|
saṃhārāṃtaṃ kramātsarvamutpattisthitikāraṇāt|
prāṇasarge janānāṃ sa pātā viśvacarastanau11|
mṛtyukāle tanormadhyātprāṇena saha gacchati|
śīrṣāntasthaḥ sadā caṃdro dviraṣṭakalayā yutaḥ12|
aharniśaṃ sudhāvṛṣṭiṃ dehe varṣatyadhomukhaḥ|
jaṃtavastena jīvaṃti mahāsatvānumātrakāḥ13|
urvyāṃ sasyāni puṣṇāti tathā sthāvarajaṃgamān|
etābhyāṃ puṣpavadbhyāṃ ca dhāritaṃ janitaṃ jagat14|

tayorārādhanātpuṣṭiḥ sadā puṇyāparārdhikā|
sādhayetsarvakāryāṇi sādhakaḥ sarvadā śuciḥ15|
na pūjayati yo mohātsudhāṃśuṃ mānavādhamaḥ|
āyustasya kṣayaṃ yāti narakaṃ cādhigacchati16|
niṣkalaṃka kalādhāra gaṃgādhara śiromaṇe|
dvitīyāyāṃ jagannātha tubhyaṃ caṃdra namostu te17|
tithimanyāmanuprāpya namaskāraṃ vidhorapi|
prakaroti naro yastu sobhīṣṭaṃ phalamāpnuyāt18|
atrinetrodbhava śrīmankṣīroda mathanodbhava|
maheśamukaṭāvāsa tubhyaṃ caṃdra namostute19|
divyarūpa namastubhyaṃ sudhākara jagatpate|
śuklapakṣe tathā kṛṣṇe triyāmāyāṃ vidurbudhāḥ20|
ū~ hrāṃ hrīṃ somāya namaḥ iti japyamaṃtraḥ|
prabhāte japanīyaḥ-|
evaṃ yaḥ pūjayetsomaṃ śrāvayecca śṛṇoti vā|

sa pīyūṣasamo loke bhavejjanmani janmani21|
evaṃ sahasranāmnā yaḥ stauti pūjayate bhuvi|
so'kṣayaṃ labhate svargaṃ punarāvṛttidurlabham22|
iti somapūjā-|
pittale bhājane kāṃsye dadhipūrṇe ghṛte śive|
nyūno'dhikastu vibhavācchrutvā karmavimatsaraḥ23|
svarṇe vā rājate vāre saumye kṛṣṇabhave budham|

saṃsthāpya sarvasaṃsthāne dadyādbahusutāya ca24|
paraṃ bhavati saubhāgyaṃ pīyūṣādadhikaṃ bhṛśam|
strīṇāṃ ca puruṣāṇāṃ ca na daurbhāgyaṃ kadācana25|
rūpasaubhāgyakāmohaṃ dadhipūrṇaṃ ca bhājanam|
dadāmi kāṃsyapātrasthaṃ dehi saubhāgyarūpakam26|
dvijāya vākyapūrveṇa dadyādvimatsaro naraḥ|
śaktito dakṣiṇā deyā tathā vastrādikaṃ navam27|
bhojyānnaṃ sarvasampūrṇaṃ tāṃbūlaṃ sumanoharam|

puṣpamālādikaṃ dadyādrūpasaubhāgyahetave28|
evaṃ yaḥ kurute dānaṃ somoddiṣṭaṃ dvijātaye|
svarloke naraloke vā rūpasaubhāgyabhugbhavet29|
iti śrīpādmapurāṇe prathame sṛṣṭikhaṃḍe somārcanaṃ|
nāmāśītitamo'dhyāyaḥ80|

English translation

Vaiśampāyana said :

1. Due to your grace we have heard about the power of the lord of planets. O brāhmaṇa , (now) tell us about the means of (pacifying) the planets like the Sun etc.

2. Who are these Sun and others? How can they be pleased? How (can that which is) dear (to them be done)? (At which) time and (which) place is their sight auspicious or inauspicious?

Vyāsa said :

3. It is the planets etc. that experience the fruits of merit or sin. For the destruction (of the fruits) of the deeds of the world, they bring about what is auspicious and what is inauspicious.

4. The Sun should be known to be the destroyer of time among men and planets. He is powerful in curbing and favouring due to his sharpness and mildness.

5-6a. I (shall) tell (you) how he can be pleased as a planet. He who offers (oblations to him) with the sprouts (i.e. sticks of) udumbara and palāśa , by reciting the sacred original hymn: 'Ā Kṛṣṇena' for (his) pacification, (gets merit).

6b-7 a. He should offer (the leaves) anointed with ghee for fulfilling his desire, for curing all diseases and for freedom from bondage due to a murder.

7b-9. With each sacred hymn he should offer (the oblation) a hundred times. He should present a white goat to a brāhmaṇa on a Sunday. He should feed the brāhmaṇas with lovely oblations (of food) intended for gods and manes, on the seventh or the fifteenth day of the bright fortnight. A sick person is free from his disease, and will not be troubled by the disease.

10-11a. In the universe, right from Brahman to a clump of grass, the Sun will be regarded as great, immortal being, (present) in the universe as well as in an atom till the deluge, due to his being the cause of the creation and maintenance (of the world).

11b-12a. He, who moves in the world, is present in the body of men at the time of the creation of life (in them). At the time of their death, he goes from the body with life (i.e. the vital breath).

12b-13a. In the head, the Moon (candra), endowed with the sixteen digits is always (present). With his face bent down he always showers nectar into the body.

13b-14. Due to that the beings, having portions of these great beings, live. (The Moon) nourishes the crops on the earth and the immobile and the mobile. Due to these two i.e. the Sun and the Moon, the world is created and sustained.

15. Due to their propitiation auspicious and very valuable nourishment always follows. A pure person who obtains (their favour), would always accomplish all his undertakings.

16. The life of the mean man, who, through delusion, does not worship the Moon, diminishes, and he obtains (i.e. goes to) hell.

17. (A man should offer the following prayer to the Moon:) 'O spotless Moon, the prop of the digits, the gem on the head of Śiva , O lord of the world, my salutation to you on this second day.'

18. A man who, finding some other day (i.e. even on some other day than the second), offers a salutation to the Moon, would obtain the desired fruit.

19-20. (He should offer the following prayer:) 'O Moon, born from Atri 's eyes [1] , O you pleasing one, O you produced from the sea after its being churned, O you residing on Śiva's crest, my salutation to you. O you Moon of a divine form, the lord of the world, my salutation to you.' The wise ones know (this to be the sacred hymn to be recited) on a night of a bright or a dark half.

21. The sacred hymn to be recited is: 'Om hrām, hrīm, salutation to Soma .' It should be recited in the morning. He who would thus worship the Moon, or recite to others, or himself listen to (the account of Soma's worship), would be (living) in a nectar-like world birth after birth.

22. He, who, on this earth, praises or worships the Moon with (the recital of his) thousand names, obtains heaven eternally wherefrom rebirth is difficult.

23-24. Thus should be done the worship of Soma. Hearing the (account) without having jealousy for the rite, a wise man, putting the collection (of the materials for worship) in an auspicious brass vessel or a vessel of bell-metal full with curds and ghee—(putting) less or more according to his wealth even in a golden or silver vessel—should offer it to a brāhmaṇa having many sons.

25. His good fortune very much excels (even) nectar. Women and men never meet with misfortune.

26. (He should say:) 'I, desiring (good) form and good fortune, offer you the vessel full of curds. Give me good fortune and form residing in the vessel of bell metal.'

27-29. Without (any) prejudice a man should be given according to his capacity. Also new (piece of) cloth etc. should be given). For (obtaining) good form and fortune he should give food complete in all (respects) and a lovely tāmbūla , and garlands of flower etc. He, who thus makes a present to a brāhmaṇa in honour of the Moon, has a good form and good fortune in heaven or in the human world.

[1]: [1] : Atrinetrodbhava—Atri, a celebrated sage and the author of many Vedic hymns, was one of the sons of Brahmā. While he was absorbed in meditation, the essence of Soma or the Moon trickled down from his eyes. The presiding deities of the quarters, at the command of Brahmā, gladly conceived the foetus, but could not bear it. So it shot out in the form of the Moon.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 81

The Birth of Bhauma and His Worship

Chapter 81 of 693 · 50 detected Sanskrit verse markers

Sanskrit

वैशंपायन उवाच-।
उद्भवं लोहितांगस्य संतोषं तु जनेषु च।
प्रभावं वैभवं तेजः श्रोतुमिच्छामि तत्त्वतः१।
व्यास उवाच-।
हरांशसंभवो देवः कुजातः पृथिवीसुतः।
सत्त्वस्थस्सत्वसंपूर्णश्शूरः शक्तिधरो भुवि२।
तीक्ष्णः क्रूरग्रहो देवो लोहितांगः प्रतापवान्।
कुमारो रूपसंपन्नो विद्युत्पातमयः प्रभुः३।
अनेन भर्जिता दैत्याः क्रव्यादाय सुरद्विषः।
दशायोगाच्च मनुजा उद्भिज्जाः पशुपक्षिणः४।
वैशंपायन उवाच-।
शंभोरेष कथं जातः कथं जातो महीसुतः।
ग्रहो देवः कथं क्रूर एतदिच्छामि वेदितुम्५।
कथमस्य भवेत्तुष्टिः सर्वलोकेषु सर्वदा।
गुरो मय्याप्तभावे तु वद निस्संशयं मुखात्६।

व्यास उवाच-।
हिरण्याक्षकुले धीमानसुराणां च पार्थिवः।
अंधकेति समाख्यातो दैत्यः सर्वसुरांतकृत्७।
जातो विष्णुवरादेव जातो विष्णुपराक्रमः।
तेनैव निर्जिता देवास्सेन्द्राः क्रतुभुजः क्रमात्८।
ततो देवा विधिं गत्वा वचनं चेदमब्रुवन्।
अन्धकेनैव चास्माकं हृतं राज्यं सुखं मखः९।
तस्मात्तस्य वधोपाय उच्यतां तद्विधीयताम्।
अथ धाताऽब्रवीद्वाक्यं देवानस्य च नैधनम्१०।
नास्ति विष्णुवरादेव पीयूषस्य च भक्षणात्।
किंतु तस्यासुरत्वस्य यथा परिभवो ध्रुवम्११।
कुर्वे लोकहितार्थाय श्रद्धां कामसमन्विताम्।
विचिकित्सा तु तत्रैव सर्वास्त्रीरतिगच्छति१२।
त्यक्त्वैकां पार्वतीं दुर्गां न तस्य मानसं स्थिरम्।
ततः क्रुद्धो जगत्स्वामी तं च वैरूप्यतां नयेत्१३।

ततोऽसुरत्वं संत्यज्य गणस्तस्य भविष्यति।
एवमुक्त्वा प्रजाध्यक्षः श्रद्धां कामसमन्विताम्१४।
विचिकित्सां स्वमायां च प्रेषयामास तं प्रति।
ततो विचेष्टितः कामाद्योषान्वेषणतत्परः१५।
स्वदारान्परयोषां च नापश्यद्विचिकित्सया।
ततो मायाप्रयुक्तोसौ त्रैलोक्यं विचचार ह१६।
दृष्टं च हिमवत्पृष्ठे स्त्रीरत्नं चातिशोभनं।
दृष्ट्वा च पार्वतीं दैत्यः कामस्य वशगोऽभवत्१७।
ज्ञानलोपात्ततो दुर्गां ग्रहीतुं तां स चेच्छति।
उमा च कोटवीरूपं कृत्वा देहस्य चात्मनः१८।
ईश्वरस्यांतिकस्था च ग्रहीतुं तां ससार सः।
ततः कामविचेताश्च उन्मत्तीकृतचेतनः१९।
न जहाति शिवां धात्रीं पार्वतीं दैत्यपुंगवः।
ततो ध्यानात्समागम्य मिलितः पार्वतीं धवः२०।
दृष्ट्वा तं च स दैत्येन्द्रः प्रगतस्तु स्वमालयम्।

सज्जीकृत्य स्वयोधांश्च शंभुं जेतुं समुत्सुकः२१।
गौरीमेव समानेतुं काममोहादचेतनः।
एतच्छ्रुत्वा तु त्रिदशा गत्वा तं नंदिनेरिताः२२।
अकुर्वंश्च महद्युद्धं घोरं लोकभयंकरम्।
दैत्यान्रणे मृतांस्तत्र दैत्याचार्यो ह्यजीवयत्२३।
एतद्वृत्तं तु कैलासे सर्वे चैव न्यवेदयन्।
क्रोधाच्छंभुस्तदा वाक्यं नंदिनं निजगाद ह२४।
गच्छ दैत्यालयं वीर द्रुतमेव ममाज्ञया।
पश्यतां सर्वदैत्यानां दैत्येंद्रस्य च संसदि२५।
गृहीत्वा चिकुरेऽत्यर्थं भार्गवं तं दुरात्मकम्।
लब्ध्वा चास्मत्सकाशं वै विह्वलं चानय क्षणात्२६।
ततो नंदीश्वरः श्रीमान्पार्वतीपतिनेरितः।
काव्यं तं कुंतले धृत्वा दैत्यानां पुरतो बलात्२७।
आनयंतं च तं दैत्या जघ्नुः प्रहरणैः शरैः।
न शेकुस्ते रुजां कर्तुं नंदिनो बलशालिनः२८।

देवानामग्रतो नंदी गृहीत्वा तं च कुंतले।
हरस्य पुरतो हृष्टः सह तेन समाययौ२९।
गृहीत्वा भार्गवं शंभुरसुराणां गुरुं रुषा।
अगिलद्भौद्रमूर्तोऽसौ कालांतकसमः प्रभुः३०।
ततो दैत्यपतिः क्रुद्धः सर्वसैन्यवृतो बली।
दुद्राव शंकरं तत्र घोरैः प्रहरणादिभिः३१।
त्रिदशाश्च तथा क्रुद्धास्ततो विद्याधरादयः।
प्रययुः समरं तत्र दैत्यानां च भृशं रुषा३२।
एतस्मिन्नंतरे घोरं युद्धं भीष्मं समुत्थितम्।

देवदानवयोरेवं सर्वलोकभयंकरम्३३।
ततः प्रत्ययितास्त्रैश्च देवा निघ्नंति दानवान्।
दनुजा निर्जरांस्तत्र विनिघ्नंति महाहवे३४।
शातकुंभमयाङ्गैस्ते शरैर्वज्रसमानकैः।
बिभिद्रू रत्नपुंखैश्च परस्परजयैषिणः३५।
दीपयंति भृशं कांतैस्तद्भात्राणि नभांसि च।

वीर्यवंतो महादैत्या न मोघैरस्त्रसंचयैः३६।
हत्वा च पातयामासुः काश्यपाः सुरसत्तमाः।
जगद्व्याप्तं महासैन्यं बलायुधसुसंवृतम्३७।
नीतं क्षयं सुरैः सर्वैः शस्त्रैः प्रत्ययितैः क्षणात्।
स्वयं च युध्यमानेन महादेवेन यत्नतः३८।
शूलोद्धृतोपि सुचिरमविनष्टोऽथ नम्रधीः।
अन्धको गणतां नीत्वा कृतो भृंगीरिटिर्द्विजः३९।
ततो देवान्समाभाष्य शुक्रमुद्गीर्णवान्शिवः।
भूमौ निपतितो गर्भस्ततो भौम इति स्मृतः४०।
शुक्रश्शिवं समाभाष्य गतो दैत्यान्मुदान्वितः।
एवं भौमस्समुत्पन्नो हरांशो भूसमुद्भवः४१।
तस्य पूजा चतुर्थ्यां तु भौमवारे च सुव्रतैः।
दशाद्यरिष्टे च तथा गोचरेऽनिष्टराशिगे४२।
त्रिकोणे मंडले चैव रक्तपुष्पानुलेपनैः।
एवं वै पूजितो भौमः प्रयच्छति मतिं धनम्४३।

पुत्रान्सुखंयशश्चैवकिंभूयःश्रोतुमिच्छसि।
व्यास उवाच-।
एतद्वः कथितं शिष्या धर्माख्यानं शुभावहम्४४।
यच्छ्रुत्वा न पुनर्भूयो जायते म्रियतेपि वा।
द्विजातीनां पुण्यदं च संसेव्यं च शुभेप्सुभिः४५।
यथासुखं च गच्छध्वं कृतकृत्या ममाज्ञया।
ब्रह्मोवाच-।
एवं विश्राव्य भगवान्व्यासः सत्यवतीसुतः४६।
निर्णीय धर्मं विविधं शम्याप्रासमगात्सुत।
त्वमपि श्रद्धया वत्स ज्ञात्वा तत्त्वं यथासुखम्४७।
विहरस्व यथाकालं गायमानो हरिं मुदा।
लोकान्धर्मं चोपदिशन्प्रीणयन्जगतां गुरुम्४८।
पुलस्त्य उवाच-।
इत्युक्तः प्रययौ भूप नारदो गंधमादनम्।
नारायणं मुनिवरं द्रष्टुं बदरिकाश्रमे४९।

इति श्रीपाद्मपुराणे प्रथमे सृष्टिखंडे भौमोत्पत्तिपूजनं नामैकाशीतितमोऽध्यायः८१।
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Roman transliteration

vaiśaṃpāyana uvāca-|
udbhavaṃ lohitāṃgasya saṃtoṣaṃ tu janeṣu ca|
prabhāvaṃ vaibhavaṃ tejaḥ śrotumicchāmi tattvataḥ1|
vyāsa uvāca-|
harāṃśasaṃbhavo devaḥ kujātaḥ pṛthivīsutaḥ|
sattvasthassatvasaṃpūrṇaśśūraḥ śaktidharo bhuvi2|
tīkṣṇaḥ krūragraho devo lohitāṃgaḥ pratāpavān|
kumāro rūpasaṃpanno vidyutpātamayaḥ prabhuḥ3|
anena bharjitā daityāḥ kravyādāya suradviṣaḥ|
daśāyogācca manujā udbhijjāḥ paśupakṣiṇaḥ4|
vaiśaṃpāyana uvāca-|
śaṃbhoreṣa kathaṃ jātaḥ kathaṃ jāto mahīsutaḥ|
graho devaḥ kathaṃ krūra etadicchāmi veditum5|
kathamasya bhavettuṣṭiḥ sarvalokeṣu sarvadā|
guro mayyāptabhāve tu vada nissaṃśayaṃ mukhāt6|

vyāsa uvāca-|
hiraṇyākṣakule dhīmānasurāṇāṃ ca pārthivaḥ|
aṃdhaketi samākhyāto daityaḥ sarvasurāṃtakṛt7|
jāto viṣṇuvarādeva jāto viṣṇuparākramaḥ|
tenaiva nirjitā devāssendrāḥ kratubhujaḥ kramāt8|
tato devā vidhiṃ gatvā vacanaṃ cedamabruvan|
andhakenaiva cāsmākaṃ hṛtaṃ rājyaṃ sukhaṃ makhaḥ9|
tasmāttasya vadhopāya ucyatāṃ tadvidhīyatām|
atha dhātā'bravīdvākyaṃ devānasya ca naidhanam10|
nāsti viṣṇuvarādeva pīyūṣasya ca bhakṣaṇāt|
kiṃtu tasyāsuratvasya yathā paribhavo dhruvam11|
kurve lokahitārthāya śraddhāṃ kāmasamanvitām|
vicikitsā tu tatraiva sarvāstrīratigacchati12|
tyaktvaikāṃ pārvatīṃ durgāṃ na tasya mānasaṃ sthiram|
tataḥ kruddho jagatsvāmī taṃ ca vairūpyatāṃ nayet13|

tato'suratvaṃ saṃtyajya gaṇastasya bhaviṣyati|
evamuktvā prajādhyakṣaḥ śraddhāṃ kāmasamanvitām14|
vicikitsāṃ svamāyāṃ ca preṣayāmāsa taṃ prati|
tato viceṣṭitaḥ kāmādyoṣānveṣaṇatatparaḥ15|
svadārānparayoṣāṃ ca nāpaśyadvicikitsayā|
tato māyāprayuktosau trailokyaṃ vicacāra ha16|
dṛṣṭaṃ ca himavatpṛṣṭhe strīratnaṃ cātiśobhanaṃ|
dṛṣṭvā ca pārvatīṃ daityaḥ kāmasya vaśago'bhavat17|
jñānalopāttato durgāṃ grahītuṃ tāṃ sa cecchati|
umā ca koṭavīrūpaṃ kṛtvā dehasya cātmanaḥ18|
īśvarasyāṃtikasthā ca grahītuṃ tāṃ sasāra saḥ|
tataḥ kāmavicetāśca unmattīkṛtacetanaḥ19|
na jahāti śivāṃ dhātrīṃ pārvatīṃ daityapuṃgavaḥ|
tato dhyānātsamāgamya militaḥ pārvatīṃ dhavaḥ20|
dṛṣṭvā taṃ ca sa daityendraḥ pragatastu svamālayam|

sajjīkṛtya svayodhāṃśca śaṃbhuṃ jetuṃ samutsukaḥ21|
gaurīmeva samānetuṃ kāmamohādacetanaḥ|
etacchrutvā tu tridaśā gatvā taṃ naṃdineritāḥ22|
akurvaṃśca mahadyuddhaṃ ghoraṃ lokabhayaṃkaram|

daityānraṇe mṛtāṃstatra daityācāryo hyajīvayat23|
etadvṛttaṃ tu kailāse sarve caiva nyavedayan|
krodhācchaṃbhustadā vākyaṃ naṃdinaṃ nijagāda ha24|
gaccha daityālayaṃ vīra drutameva mamājñayā|
paśyatāṃ sarvadaityānāṃ daityeṃdrasya ca saṃsadi25|
gṛhītvā cikure'tyarthaṃ bhārgavaṃ taṃ durātmakam|
labdhvā cāsmatsakāśaṃ vai vihvalaṃ cānaya kṣaṇāt26|
tato naṃdīśvaraḥ śrīmānpārvatīpatineritaḥ|
kāvyaṃ taṃ kuṃtale dhṛtvā daityānāṃ purato balāt27|
ānayaṃtaṃ ca taṃ daityā jaghnuḥ praharaṇaiḥ śaraiḥ|
na śekuste rujāṃ kartuṃ naṃdino balaśālinaḥ28|

devānāmagrato naṃdī gṛhītvā taṃ ca kuṃtale|
harasya purato hṛṣṭaḥ saha tena samāyayau29|
gṛhītvā bhārgavaṃ śaṃbhurasurāṇāṃ guruṃ ruṣā|
agiladraudramūrto'sau kālāṃtakasamaḥ prabhuḥ30|
tato daityapatiḥ kruddhaḥ sarvasainyavṛto balī|
dudrāva śaṃkaraṃ tatra ghoraiḥ praharaṇādibhiḥ31|
tridaśāśca tathā kruddhāstato vidyādharādayaḥ|
prayayuḥ samaraṃ tatra daityānāṃ ca bhṛśaṃ ruṣā32|
etasminnaṃtare ghoraṃ yuddhaṃ bhīṣmaṃ samutthitam|
devadānavayorevaṃ sarvalokabhayaṃkaram33|
tataḥ pratyayitāstraiśca devā nighnaṃti dānavān|
danujā nirjarāṃstatra vinighnaṃti mahāhave34|
śātakuṃbhamayāṅgaiste śarairvajrasamānakaiḥ|
bibhidū ratnapuṃkhaiśca parasparajayaiṣiṇaḥ35|
dīpayaṃti bhṛśaṃ kāṃtaistadgātrāṇi nabhāṃsi ca|

vīryavaṃto mahādaityā na moghairastrasaṃcayaiḥ36|
hatvā ca pātayāmāsuḥ kāśyapāḥ surasattamāḥ|
jagadvyāptaṃ mahāsainyaṃ balāyudhasusaṃvṛtam37|
nītaṃ kṣayaṃ suraiḥ sarvaiḥ śastraiḥ pratyayitaiḥ kṣaṇāt|
svayaṃ ca yudhyamānena mahādevena yatnataḥ38|
śūloddhṛtopi suciramavinaṣṭo'tha namradhīḥ|
andhako gaṇatāṃ nītvā kṛto bhṛṃgīriṭirdvija39|
tato devānsamābhāṣya śukramudgīrṇavānśivaḥ|
bhūmau nipatito garbhastato bhauma iti smṛtaḥ40|
śukraśśivaṃ samābhāṣya gato daityānmudānvitaḥ|
evaṃ bhaumassamutpanno harāṃśo bhūsamudbhavaḥ41|
tasya pūjā caturthyāṃ tu bhaumavāre ca suvrataiḥ|
daśādyariṣṭe ca tathā gocare'niṣṭarāśige42|
trikoṇe maṃḍale caiva raktapuṣpānulepanaiḥ|
evaṃ vai pūjito bhaumaḥ prayacchati matiṃ dhanam43|

putrānsukhaṃyaśaścaivakiṃbhūyaḥśrotumicchasi|
vyāsa uvāca-|
etadvaḥ kathitaṃ śiṣyā dharmākhyānaṃ śubhāvaham44|
yacchrutvā na punarbhūyo jāyate mriyatepi vā|
dvijātīnāṃ puṇyadaṃ ca saṃsevyaṃ ca śubhepsubhiḥ45|
yathāsukhaṃ ca gacchadhvaṃ kṛtakṛtyā mamājñayā|
brahmovāca-|
evaṃ viśrāvya bhagavānvyāsaḥ satyavatīsutaḥ46|
nirṇīya dharmaṃ vividhaṃ śamyāprāsamagātsuta|

tvamapi śraddhayā vatsa jñātvā tattvaṃ yathāsukham47|
viharasva yathākālaṃ gāyamāno hariṃ mudā|
lokāndharmaṃ copadiśanprīṇayanjagatāṃ gurum48|
pulastya uvāca-|
ityuktaḥ prayayau bhūpa nārado gaṃdhamādanam|
nārāyaṇaṃ munivaraṃ draṣṭuṃ badarikāśrame49|

iti śrīpādmapurāṇe prathame srṣṭikhaṃḍe bhaumotpattipūjanaṃ nāmaikāśītitamo'dhyāyaḥ81|
|

English translation

Vaiśampāyana said :

1. I desire to hear correctly about the birth of Lohitāṅga (i.e. Mars), joy (due to it) among the people, his power, grandeur and lustre.

Vyāsa said :

2-4. Kujāta (lit. born of the Earth i.e. Mars) is a deity born from the portion of Hara and is the Earth's son. He is good and is endowed with vitality, is brave and powerful on the earth. The divine planet is sharp, cruel, of a reddish body and powerful. He is young, handsome, and he, the lord, is of the nature of a stroke of lightning. He has baked (i.e. tormented) the demons, the eaters of corpses and the enemies of gods and men, plants, beasts and birds according to his position (at their birth).

Vaiśampāyana said :

5-6. How was he born from Śiva ? How was he born as the son of the Earth? How is this divine planet (so) cruel? I desire to know this. How can he always be propitiated in all the worlds? O preceptor, tell me, who have faith in you; (I want to hear it) from (your) mouth. There is no doubt about it.

Vyāsa said :

7. In the family of Hiraṇyākṣa , was born an intelligent demon, the destroyer of the gods, Andhaka by name and the king of the demons.

8. Due to Viṣṇu 's boon only he became as valorous as Viṣṇu (himself). He himself vanquished one by one, all gods, enjoyers of sacrifices, like Indra and others.

9-10a. Then gods, having gone to Brahmā , said these words: "He has snatched away our kingdom, happiness and sacrifices. So please tell us the means of killing him; (please) do it."

10b-14a. Then Brahmā said (these words to the gods): "There is no means of his death, due to (his having obtained) a boon from Viṣṇu and due to his having drunk nectar. But I shall fashion Śraddhā (i.e. faith) accompanied by Kāma (i.e. desire) so that his status as a demon would be disgraced. Also Vicikitsā (i.e. Error) will surpass all women. His mind is not fixed except on Pārvatī (Goddess) Durgā . Then the lord of the world (i.e. Śiva), being angry, would deform him. Then giving up his demon-hood, he will be his attendant."

14b-15a. Saying so, the lord of the beings sent to him Śraddhā with Kāma, Vicikitsā (i.e. Error), Māyā (his magical power).

15b-16. Then, moving foolishly due to passion and intent upon finding a woman, he, due to (being influenced by) Error, did not notice (the difference between) his wife and other women. Then instigated by Māyā, he wandered in the three worlds.

17-18a. On the surface of the Himālaya , he saw an extremely beautiful gem of a woman (viz. Pārvatī). Seeing Pārvatī, the demon went under the influence of passion. Due to the loss of his understanding, he then desired to seize Durgā (i.e. Pārvatī).

18b-20a. Umā (i.e. Pārvatī) had taken the form of Koṭavi [1] (i.e. her naked form), and remained near the lord. He, the best demon, interested in seizing her being stupid due to passion and with his mind disturbed, did not give up (pursuing) Pārvatī, the mother.

20b-21. Then as a result of (her) meditation, her husband came there and met Pārvatī. Seeing him the lord of the demons went to his own abode. He made his soldiers ready and was eager to conquer Śiva.

22-23. He, the insensible one, (was), due to infatuation brought about by passion (eager) to take Pārvatī. Hearing this the gods, urged by Nandin , went to him, fought a fierce fight, fearful to the world. The preceptor of the demons brought back to life, the demons that died in the war.

24-26. All communicated this news (to Śiva) on Kailāsa . Then angrily Śiva said (these) words to Nandin: “O hero, at my behest, quickly go the abode of the demons, and in the assembly of the demon-king, and seizing forcibly that wicked Śukra [2] (the preceptor of the demons) with his hair, even when all the demons are watching, bring him, overcome with fear, to me in a moment”.

27. Then that glorious lordly Nandin, urged by the lord of Pārvatī, seized that Śukra with his hair (and brought him) with force from the presence of the demons.

28. The demons struck him (i.e. Nandin) who was bringing Śukra, with weapons and arrows. They were not able to hurt the mighty Nandin.

29. Nandin, seizing him with his hair, and being glad, came with him in front of Śiva in the presence of gods.

30. Śiva, the lord, of a formidable form, and resembling death, angrily seized the preceptor of the demons, and swallowed him.

31. Then the angry and mighty lord of demons, surrounded by his entire army, ran there to Śiva with fierce weapons etc.

32. The angry gods and the Vidyādharas went (there) with great rage to fight with the demons.

33. In the meanwhile a terrible and fierce battle took place between the gods and demons which caused fear to all the worlds.

34. In the great war, the gods struck the demons with trusted weapons. The demons (also) struck the gods.

35. Desiring to conquer one another, they pierced (one another) with golden arrows resembling the thunderbolt and having jewels attached to their feathered parts.

36a. Their bodies and the sky shone very much with (those) lovely (arrows).

36b-37a. The best gods, the brave sons of Kaśyapa , struck with their stocks of unfailing missiles the demons and knocked them down.

37b-38a. In a moment all the gods destroyed with trusted weapons the great army of the demons that had pervaded the world and that was well covered over with power and weapons.

38b-39. The demon though raised for a long time, on (i.e. by) his trident, with great effort by Śiva himself did not perish. Then that Andhaka, of an humble mind, was made (by Śiva) his attendant named Bhṛṅgiriṭi, O brāhmaṇa .

40. Then speaking to the gods, Śiva vomitted Śukra. The foetus fell down on the ground, so he was known as Bhauma .

41. Śukra, having spoken to Śiva, gladly went to the demons. Thus Bhauma (i.e. Mars) is born as a portion of Śiva and from the Earth (also).

42. His worship should be done by those of pious vows on the fourth day (falling) on Tuesday, when his position at birth is not favourable, when he passes from one to another zodiacal sign, or has entered an undesirable zodiacial sign.

43-44a. Bhauma, with his figure drawn in a triangle or a circle, and being worshipped with red flowers and anointments, gives knowledge and wealth, sons, happiness and glory. What again do you want to hear?

Vyāsa said :

44b-46a. O disciples, I have told this religious account (of the vow) bringing about auspicious (fruits), hearing which a man is neither reborn nor does he die. It gives merit to the brāhmaṇas and should be practised by those who desire auspicious things. After being blessed go happily by my command.

Brahmā said :

46b-48. O son, having thus narrated, revered Vyāsa , the son of Satyavatī , giving his verdict about piety, left. O child, knowing the truth devoutly enjoy as you like by gladly singing (the glory of) Hari and advising people about right conduct and pleasing the lord of the worlds.

Pulastya said :

49. O king, Nārada , who was thus told, went to see the best sage Nārāyaṇa (i.e. Viṣṇu) in the hermitage of Badarikā .

[1]: [1] : Koṭavī—An epithet of the goddess Durgā represented as naked.

[2]: [2] : Bhārgava—Name of Śukra, regent of planet Venus and preceptor of the Asuras.

Sanskrit source · English chapter witness

Sṛṣṭi-khaṇḍa · Chapter 82

The worship of the Planets (Graha)

Chapter 82 of 693 · 46 detected Sanskrit verse markers

Sanskrit

भीष्म उवाच-
श्रुतं सूर्यस्य चंद्रस्य भौमस्यापि प्रपूजनं।
बुधस्य सोमसूनोश्च पूजनं कथयाधुना१।
पुलस्त्य उवाच-।
तारागर्भसमुद्भूतो बुधश्चंद्रकुमारकः।
सौम्यः क्रूरो ग्रहो ज्ञेयः शुभाशुभप्रदो नृणां२।
शराकारं मंडलं तु बुधस्य परिकीर्तितं।
हरिन्मणिसमैर्वर्णैश्चूर्णैः कुर्यात्तु मंडलं३।
पूजयेत्तत्र गंधाद्यैः पुष्पैर्धूपैस्सुशोभनैः।
दानं च विधिवत्कुर्याद्दशारिष्टे च गोचरे४।
कर्पूराश्चैव मुद्गाश्च हरिद्वस्त्रं हरिन्मणिः।
सुवर्णं च यथाशक्ति दद्याद्बोधनतुष्टये५।
सोमपुत्र महाप्राज्ञ वेदवेदांगपारग।
नमस्ते ग्रहमध्यस्थ प्रसन्नो भव मे सदा६।
इति स्तुत्वा महाराज बुधं भक्त्या समाहितः।

प्राप्नुयान्निखिलान्कामान्सोमसूनुप्रसादतः७।
गुरोश्च पूजनं प्रोक्तं पट्टसाकारमंडले।
पीतवर्णैः सुनिष्पन्नैश्चूर्णैराजन्सुशोभनैः८।
पीतैर्गंधयुतैः पुष्पैर्वस्त्रैर्हेम्ना च पूजयेत्।
दशागोचरयोर्दौष्ट्ये दानं दद्याच्च शक्तितः९।
चणकद्विदलं चैव पीतवस्त्रं सुवर्णकं।
पुष्यरागं तु विप्राय दद्याच्चारिष्टशांतये१०।
बृहस्पते सुराचार्य सर्वशास्त्रविशारद।
दानेनानेन संतुष्टो भव सौम्यो ममाधुना११।
एवं कृते तु राजेंद्र स्वानुकूलो भवेद्गुरुः।
सर्वान्कामानवाप्नोति नरो गुरुसमर्चनात्१२।
भार्गवस्यापि वक्ष्यामि पूजनं नृपतेधुना।
यत्कृत्वा सर्वकामाप्तिः सम्यक्पुंसां प्रजायते१३।
पंचकोणं समुद्दिष्टं मंडलं भार्गवस्य तु।
चूर्णकैः श्वेतवर्णैश्च विधिना सुधिया कृतं१४।

श्वेतगंधैश्च पुष्पैश्च वस्त्रैश्चापि सितैस्तथा।
पूजयेद्भार्गवं भक्त्या नरः श्रद्धासमन्वितः१५।
रौप्यं च दक्षिणादानं यथाशक्ति प्रकीर्तितं।
दशाद्यरिष्टे चोत्पन्ने सितमश्वं प्रदापयेत्१६।
तंडुलाः श्वेतवस्त्रं च रौप्यं चंदनमेव च।
कर्पूरं च सुगंधाढ्यं देयं दानं द्विजातये१७।
भृगुपुत्र महाभाग दानवानां पुरोहित।
दानेनानेन संतुष्टो भव सर्वासुरार्चित१८।
इति मंत्रं समुच्चार्य दद्याद्दानं यथोदितं।
तस्य तुष्टो भवत्याशु भार्गवः कुरुनंदन१९।
शनैश्चरस्य पूजार्थं मंडलं च नराकृति।
कृत्वा चूर्णैः कृष्णवर्णैः पूजयेत्तत्र भक्तितः२०।
कृष्णैर्गन्धैश्च पुष्पैश्च वस्त्रैश्चापि तथाविधैः।
लोहं च दक्षिणादानं पिण्याकं च तिलस्य च२१।
दानं शनैश्चरारिष्टे कृष्णां गां कृष्णवस्त्रकं।

सुवर्णं च यथाशक्ति दद्यान्नीलमणिं तथा२२।
सूर्यसूनो महाभाग छायापुत्र महाबल।
अधोदृष्टे भव शने प्रसन्नोऽस्मात्प्रदानतः२३।
एवं स्तुत्वा शनिं भक्त्या यश्च दद्याद्द्विजातये।
स्वानुकूलो भवेत्तस्य शनिः पापे च गोचरे२४।
राहोर्वर्णादिकं सर्वं शनिवन्मंडलं तथा।
सूर्याकारं समुद्दिष्टं तत्र पूजार्कसूनुवत्२५।
गोमेदं सर्षपाश्चैव तिला माषाश्च कृष्णकाः।
महिषी च तथा च्छागो दानं राहोः प्रकीर्तितम्२६।
सिंहिकासुत दैत्येंद्र राहो चंद्रार्कमर्दन।
भव तुष्टो महाभाग दानेनानेन सुव्रत२७।
केतोर्मंडलकं कुर्याद्ध्वजाकृतिसुशोभनम्।
शनिवत्सकलं ज्ञेयं पूजावर्णादिकं नृप२८।
सप्तधान्यं समुद्दिष्टं सस्वर्णं केतुदानकम्।
एवं कृते स्वानुकूलौ भवेतां च नृणां नृप२९।

प्रदद्यातां धनं पुत्रान्सुखं सौभाग्यमेव च।
आकृष्णेति रवेर्मंत्र इमं देवास्तथा विधोः३०।
अग्निर्मूर्धेति भौमस्य मंत्रो जप्येर्हणे तथा।
उद्बुध्यस्वेतींदुसूनोर्बृहस्पते गुरोस्तथा३१।
अन्नात्परीति शुक्रस्य शन्नोदेवीरयं शनेः।
कया न इति राहोश्च केतोः केतुमिति स्मृतः३२।
एते मंत्रास्समुद्दिष्टा ग्रहणां पूजने जपे।
एवं कृते नृपश्रेष्ठानुकूला अखिला ग्रहाः३३।
भवंति पुंसां सततं यच्छंति च सुसंपदः।

एतन्महाराज मया समस्तं तुभ्यं समुद्दिष्टमिहक्रमेण३४।
श्रुत्वा नरः सर्वश्रुतार्थसारमेतीश्वरस्यैव च सन्निधानम्।
इदं पवित्रं यशसो निधानमिदं पितॄणामतिवल्लभं स्यात्३५।
इदं च देवेष्वमृताय कल्पते पुण्यावहं पातकिनां च पुंसाम्।
इति पठति यशस्यं यः शृणोतीह भक्त्या मधुमुरनकारेरर्चनं वाथ पश्येत्३६।
मतिमपि च जनानां यो ददातींद्रलोके विधिशिवविबुधेन्द्रैः पूज्यते कल्पमेकम्।

य इदं शृणुयान्नित्यमृषीणां चरितं शुभम्३७।
विमुक्तस्सर्वपापेभ्यः स्वर्गलोके महीयते।
तपः कृते प्रशंसंति त्रेतायां ज्ञानमेव च३८।
द्वापरे यज्ञमित्याहुर्दानमेकं कलौ युगे।
सर्वेषामेव दानानामिदमेवैकमुत्तमम्३९।
अभयं सर्वभूतानां नास्ति दानमतः परम्।
दानं प्रधानं शूद्रस्य त्वित्याह भगवान्प्रभुः४०।
दानेन सर्वकामाप्तिस्तस्य संजायते तपः।
पुण्यं पवित्रमायुष्यं सर्वपापविनाशनम्४१।
पुराणमेतत्कथितं तीर्थश्राद्धानुवर्णनम्।
शृणोति यः पठेद्वापि श्रीमान्संजायते नरः४२।
सर्वपापविनिर्मुक्तः सलक्ष्मीकं हरिं लभेत्।
इदं महाराज अगादि तुभ्यं पुण्यं महापातकनाशनं च४३।
ब्रह्मार्करुद्रैश्च सुपूजितं च श्रोतव्यमेतत्प्रवदंति तज्ज्ञाः।
सृष्टिखंडमिदं राजन्मया तुभ्यं प्रकीर्तितम्४४।

पुराणस्यादिभूतं च नवधा सृष्टि पौष्करम्।
द्विजेभ्यः श्रावयेद्विद्वान्यश्च वै शृणुयात्पठेत्।
कल्पकोटिशतं साग्रं ब्रह्मलोके स मोदते४५।
इति श्रीपाद्मपुराणे सृष्टिखंडे पुराणावतारे ग्रहार्चनवर्णनंनाम द्व्यशीतितमोऽध्यायः८२।
सृष्टिखंडं समाप्तम्।
शुभं भवतु।

Roman transliteration

bhīṣma uvāca-
śrutaṃ sūryasya caṃdrasya bhaumasyāpi prapūjanaṃ|
budhasya somasūnośca pūjanaṃ kathayādhunā1|
pulastya uvāca-|
tārāgarbhasamudbhūto budhaścaṃdrakumārakaḥ|
saumyaḥ krūro graho jñeyaḥ śubhāśubhaprado nṛṇāṃ2|
śarākāraṃ maṃḍalaṃ tu budhasya parikīrtitaṃ|
harinmaṇisamairvarṇaiścūrṇaiḥ kuryāttu maṃḍalaṃ3|
pūjayettatra gaṃdhādyaiḥ puṣpairdhūpaissuśobhanaiḥ|
dānaṃ ca vidhivatkuryāddaśāriṣṭe ca gocare4|
karpūrāścaiva mudgāśca haridvastraṃ harinmaṇiḥ|

suvarṇaṃ ca yathāśakti dadyādbodhanatuṣṭaye5|
somaputra mahāprājña vedavedāṃgapāraga|
namaste grahamadhyastha prasanno bhava me sadā6|
iti stutvā mahārāja budhaṃ bhaktyā samāhitaḥ|

prāpnuyānnikhilānkāmānsomasūnuprasādataḥ7|
gurośca pūjanaṃ proktaṃ paṭṭasākāramaṃḍale|
pītavarṇaiḥ sunispannaiścūrṇairājansuśobhanaiḥ8|
pītairgaṃdhayutaiḥ puṣpairvastrairhemnā ca pūjayet|
daśāgocarayordauṣṭye dānaṃ dadyācca śaktitaḥ9|
caṇakadvidalaṃ caiva pītavastraṃ suvarṇakaṃ|
puṣyarāgaṃ tu viprāya dadyāccāriṣṭaśāṃtaye10|
bṛhaspate surācārya sarvaśāstraviśārada|
dānenānena saṃtuṣṭo bhava saumyo mamādhunā11|
evaṃ kṛte tu rājeṃdra svānukūlo bhavedguruḥ|
sarvānkāmānavāpnoti naro gurusamarcanāt12|
bhārgavasyāpi vakṣyāmi pūjanaṃ nṛpatedhunā|
yatkṛtvā sarvakāmāptiḥ samyakpuṃsāṃ prajāyate13|
paṃcakoṇaṃ samuddiṣṭaṃ maṃḍalaṃ bhārgavasya tu|
cūrṇakaiḥ śvetavarṇaiśca vidhinā sudhiyā kṛtaṃ14|

śvetagaṃdhaiśca puṣpaiśca vastraiścāpi sitaistathā|
pūjayedbhārgavaṃ bhaktyā naraḥ śraddhāsamanvitaḥ15|
raupyaṃ ca dakṣiṇādānaṃ yathāśakti prakīrtitaṃ|
daśādyariṣṭe cotpanne sitamaśvaṃ pradāpayet16|
taṃḍulāḥ śvetavastraṃ ca raupyaṃ caṃdanameva ca|
karpūraṃ ca sugaṃdhāḍhyaṃ deyaṃ dānaṃ dvijātaye17|
bhṛguputra mahābhāga dānavānāṃ purohita|
dānenānena saṃtuṣṭo bhava sarvāsurārcita18|
iti maṃtraṃ samuccārya dadyāddānaṃ yathoditaṃ|
tasya tuṣṭo bhavatyāśu bhārgavaḥ kurunaṃdana19|
śanaiścarasya pūjārthaṃ maṃḍalaṃ ca narākṛti|
kṛtvā cūrṇaiḥ kṛṣṇavarṇaiḥ pūjayettatra bhaktitaḥ20|
kṛṣṇairgandhaiśca puṣpaiśca vastraiścāpi tathāvidhaiḥ|
lohaṃ ca dakṣiṇādānaṃ piṇyākaṃ ca tilasya ca21|
dānaṃ śanaiścarāriṣṭe kṛṣṇāṃ gāṃ kṛṣṇavastrakaṃ|

suvarṇaṃ ca yathāśakti dadyānnīlamaṇiṃ tathā22|
sūryasūno mahābhāga chāyāputra mahābala|
adhodṛṣṭe bhava śane prasanno'smātpradānataḥ23|
evaṃ stutvā śaniṃ bhaktyā yaśca dadyāddvijātaye|
svānukūlo bhavettasya śaniḥ pāpe ca gocare24|
rāhorvarṇādikaṃ sarvaṃ śanivanmaṃḍalaṃ tathā|
sūryākāraṃ samuddiṣṭaṃ tatra pūjārkasūnuvat25|
gomedaṃ sarṣapāścaiva tilā māṣāśca kṛṣṇakāḥ|
mahiṣī ca tathā cchāgo dānaṃ rāhoḥ prakīrtitam26|
siṃhikāsuta daityeṃdra rāho caṃdrārkamardana|
bhava tuṣṭo mahābhāga dānenānena suvrata27|
ketormaṃḍalakaṃ kuryāddhvajākṛtisuśobhanam|
śanivatsakalaṃ jñeyaṃ pūjāvarṇādikaṃ nṛpa28|
saptadhānyaṃ samuddiṣṭaṃ sasvarṇaṃ ketudānakam|
evaṃ kṛte svānukūlau bhavetāṃ ca nṛṇāṃ nṛpa29|

pradadyātāṃ dhanaṃ putrānsukhaṃ saubhāgyameva ca|
ākṛṣṇeti ravermaṃtra imaṃ devāstathā vidhoḥ30|
agnirmūrdheti bhaumasya maṃtro japyerhaṇe tathā|
udbudhyasvetīṃdusūnorbṛhaspate gurostathā31|
annātparīti śukrasya śannodevīrayaṃ śaneḥ|
kayā na iti rāhośca ketoḥ ketumiti smṛtaḥ32|
ete maṃtrāssamuddiṣṭā grahaṇāṃ pūjane jape|
evaṃ kṛte nṛpaśreṣṭhānukūlā akhilā grahāḥ33|
bhavaṃti puṃsāṃ satataṃ yacchaṃti ca susaṃpadaḥ|
etanmahārāja mayā samastaṃ tubhyaṃ samuddiṣṭamihakrameṇa34|
śrutvā naraḥ sarvaśrutārthasāraметīśvarasyaiva ca sannidhānam|
idaṃ pavitraṃ yaśaso nidhānamidaṃ pitṝṇāmativallabhaṃ syāt35|
idaṃ ca deveśvamṛtāya kalpate puṇyāvahaṃ pātakināṃ ca puṃsām|
iti paṭhati yaśasyaṃ yaḥ śṛṇotīha bhaktyā madhumuranakārerarcanaṃ vātha paśyet36|
matimapi ca janānāṃ yo dadātīṃdraloke vidhiśivavibudhendraiḥ pūjyate kalpamekam|

ya idaṃ śṛṇuyānnityamṛṣīṇāṃ caritaṃ śubham37|
vimuktassarvapāpebhyaḥ svargaloke mahīyate|
tapaḥ kṛte praśaṃsaṃti tretāyāṃ jñānameva ca38|
dvāpare yajñamityāhurdānamekaṃ kalau yuge|
sarveṣāmeva dānānāmidamevaikamuttamam39|
abhayaṃ sarvabhūtānāṃ nāsti dānamataḥ param|
dānaṃ pradhānaṃ śūdrasya tvityāha bhagavānprabhuḥ40|
dānena sarvakāmāptistasya saṃjāyate tapaḥ|
puṇyaṃ pavitramāyuṣyaṃ sarvapāpavināśanam41|
purāṇametatkathitaṃ tīrthaśrāddhānuvarṇanam|
śṛṇoti yaḥ paṭhedvāpi śrīmānsaṃjāyate naraḥ42|
sarvapāpavinirmuktaḥ salakṣmīkaṃ hariṃ labhet|
idaṃ mahārāja agādi tubhyaṃ puṇyaṃ mahāpātakanāśanaṃ ca43|
brahmārkarudraiśca supūjitaṃ ca śrotavyametatpravadaṃti tajjñāḥ|
sṛṣṭikhaṃḍamidaṃ rājanmayā tubhyaṃ prakīrtitam44|

purāṇasyādibhūtaṃ ca navadhā sṛṣṭi pauṣkaram|
dvijebhyaḥ śrāvayedvidvānyaśca vai śṛṇuyātpaṭhet|
kalpakoṭiśataṃ sāgraṃ brahmaloke sa modate45|
iti śrīpādmapurāṇe sṛṣṭikhaṃḍe purāṇāvatāre grahārcanavarṇanaṃnāma dvyaśītitamo'dhyāyaḥ82|
sṛṣṭikhaṃḍaṃ samāptam|
śubhaṃ bhavatu|

English translation

Bhīṣma said :

1. I have heard about the worship of the Sun, the Moon and that of Mars also. (Please) now tell (me) about the worship of Budha (i.e. Mercury), the son of Soma (i.e. the Moon).

Pulastya said :

2. Budha or Saumya , the son of Candra (i.e. the Moon) and born from the womb of Tārā should be known as a cruel planet (graha), giving auspicious and inauspicious things to men.

3. The orb of Budha is said to be arrow-shaped. One should fashion the circle, the powders having colours like green gems.

4-5. There he should worship him with sandal etc., flowers and lovely incense. He should also make presents according to the rules when he is unfavourable at the time of birth or while passing to another zodiacal sign. He should also give camphor, kidney beans, green piece of cloth, gems, and gold according to his capacity to please Bodhana .

6. (He should recite the hymn:) 'O son of Soma (i.e. the Moon), O you very intelligent one, O you who have mastered Vedas and Vedāṅgas , O you who remain among the planets (graha), be always pleased with me.'

7. O great king, thus praising Budha, and being absorbed in devotion to him, one would satisfy all one's desires by the favour of the son of Soma (Budha or Mercury).

8. The worship of Guru (i.e. Jupiter) is prescribed on a circle on a slab (drawn with) very lovely powders of yellow colour effected well, O king.

9. He should worship him with yellow, fragrant flowers, pieces of cloth and gold. When he is unfavourable at the time of (one's) birth or badly placed while passing to another zodiacal sign, a man should give gifts according to his capacity.

10. For the removal of evils he should give to a brāhmaṇa two-portioned grams, yellow garment, and gold and (the gem) puṣyarāga .

11. (He should recite the hymn:) 'O Bṛhaspati , O preceptor of gods, O you well-versed in all branches of knowledge be pleased with this present and now be soft towards me.'

12. O lord of kings, when this is done, Guru (i.e. Jupiter) becomes favourable (to the man). A man has all his desires fulfilled by worshipping Guru.

13. O king, I shall now tell you (the procedure of) the worship of Bhārgava (or Śukra , i.e. Venus), by following which all the desires of men are properly satisfied.

14. The circle (i.e. the figure) for Śukra is said to be five-angled fashioned duly by a very intelligent person with white powders.

15. A man, full of faith, should devoutly worship Śukra with white sandal, (white) flowers and pieces of white cloth.

16. The present of silver according to one's capacity is also recommended. If the planet is unfavourable at the time of one's birth or when passing from a zodiacal sign, one should present a white horse (to a brāhmaṇa).

17. Rice, white garment, silver, sandal, fragrant camphor should be given as gift to a brāhmaṇa.

18. (He should recite the hymn:) 'O son of Bhṛgu , O magnanimous one, O priest of the demons, O you worshipped by all demons, be pleased with this gift.'

19. Reciting this sacred hymn one should give the presents as mentioned. O you descendant of Kuru , Śukra is quickly pleased with him.

20-21a. For the worship of Śanaiścara (i.e. Saturn) one should draw a circle (i.e. figure) resembling a human figure, with black powders and there should devoutly worship (the planet) with black sandal, (black) flowers, pieces of cloth of that kind (i.e. of black colour).

21b-22. Iron and (other) gifts should be given, also oil cakes and sesamum. The present for Saturn being unfavourable is a black cow and a black garment. One should also give according to one's capacity gold and sapphire.

23. (One should recite the hymn:) 'O Sun's son, O glorious one, O son of Chāyā [1] , O you very mighty one, O you having a downward look, O Śani , be pleased by means of these presents made by me.'

24. He, who, having thus devoutly pleased Śani would give the presents to a brāhmaṇa, has Śani favourable to him if he was unfavourable at his birth and while passing to other zodiacal sign.

25. In the case of the worship of Rāhu , the colour (of the objects) should be the same as in the case of Śani. It is recommended that the circle should be like the shape of the Sun and the worship (-procedure) would be the same like that in the case of the Sun's son (i.e. Śani).

26. The presents (in honour) of Rāhu are said to be gomeda , [2] mustard, sesamum, black beans, a buffalo, and a goat.

27. (He should recite the hymn:) 'O son of Siṃhikā , O lord of demons, O you who torment the Moon and the Sun, O you of a good vow, be pleased with this present, O you glorious one.'

28. One should draw a very lovely, flag-shaped, circle (i.e. figure) (for the worship) of Ketu . O king, the procedure of his worship and the colour of the objects presented should be known to be like that of Śani and the like.

29-30a. The present for Ketu is said to be the seven (kinds of) grains and gold. O king, if this is done, the two (i.e. Rāhu and Ketu) would be favourable to men, and would give wealth, sons, happiness and good fortune.

30b-32. The sacred hymn for Ravi i.e. the Sun is 'Ā Kṛṣṇa .' For the Moon it is 'Imām devāḥ ...' For Mars it is 'Agnimūrdha' for muttering and also for worship. The hymn for Budha (i.e. Mercury) is 'Udbudhyasva...' and for Guru (i.e. Jupiter) is 'Bṛhaspate...'. For Śukra (i.e. Venus) it is 'Annāt pari ...'; for Śani (i.e. Saturn) it is 'Śanno devī ...'; for Rāhu it is ' Kayā naḥ...' and for Ketu it is said to be 'Ketum...'.

33-34a These hymns are intended at the time of worshipping or muttering prayers. O best among men, when this is done, all planets, always become favourable to men and give them ample wealth.

34b-35. O great king, I have in due order told you everything. Hearing it—the essence of the meaning of all scriptures—a man reaches the presence of god. This is pure, it is the treasure of glory, it would be very dear to the manes.

36-38a. It leads to immortality among gods; it gives religious merit (even) to sinful men. He who recites this (account) leading to glory, he who devoutly listens to this or sees the worship of the enemy of Madhu , Mura and Naraka , he who gives the idea (about this) to people, is honoured for one kalpa in the heaven of Indra by Brahma , Śiva and other lords of gods. He who everyday listens to this auspicious practice of sages, is free from all sins and is honoured in heaven.

38b-39. The (wise) recommend penance in Kṛta (- yuga); they recommend knowledge in Tretā ; they say sacrifice (is important) in Dvāpara ; and they recommend giving gifts alone in Kaliyuga . Of all the gifts this one viz. making all beings fearless is the best.

40-41. There is no greater gift than it. The revered lord said that for a śūdra the most important (thing) is giving a gift. By giving a gift all his desires are satisfied, and (merit due to) penance arises for him; it is auspicious, sacred, (giving a long) life, and destroys all sins.

42-43a. Here old accounts are narrated; descriptions of sacred places and śrāddha are given. The man, who listens to or would recite it becomes rich. Being free from all sins, he would obtain (i.e. reach) Viṣṇu with Lakṣmī .

43b-45. O great king, I have narrated to you this Purāṇa which is auspicious and which destroys great sins. This is very much honoured by Brahmā , Arka (i.e. the Sun) and Rudra , and the wise say that it should be listended to. O prince, I have narrated this Sṛṣṭikhaṇḍa to you. It forms the beginning of the Purāṇa. This first or Pauṣkara Parvan (describes) the nine kinds of creation. A learned man who would recite this to brāhmaṇas or would listen to or recite this, would be happy in Brahmā's world for a full hundred crores of kalpas .

[1]: [1] : Chāyāputra—Chāyā is the name of a wife of the Sun. She was but a shadow or likeness of Saṃjñā, the wife of the Sun. Saṃjñā on one occasion wished to go to her father's house and asked her husband's permission; but he did not grant it. Determined to carry out her purpose, she created, by means of her superhuman power, a woman exactly like herself, who was, as it were, her own shadow and was therefore called Chāyā. She bore to the Sun three children—Sāvarṇi, Śani and a daughter Tapati.

[2]: [2] : Gomeda—A gem brought from the Himālaya and Indus, described as of four different colours—white, pale-yellow, red and dark-blue.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 1

The Story of Śivaśarman

Chapter 83 of 693 · 59 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
शृणु सूत महाभाग सर्वतत्त्वार्थकोविद ।
संदेहमागतं विद्वन्दारुणं बुद्धिनाशनम् १।
केचित्पठंति प्रह्लादं पुराणेषु द्विजोत्तमाः ।
पंचवर्षान्वितेनापि केशवः परितोषितः २।
देवासुरे कथं प्राप्ते हरिणा सह युध्यति ।
निहतो वासुदेवेन प्रविष्टो वैष्णवीं तनुम् ३।
सूत उवाच-
कश्यपेन पुरा ज्ञातं कृतं व्यासेन धीमता ।
ब्रह्मणा कथितं पूर्वं व्यासस्याग्रे स्वयं प्रभोः ४।
तमेवं हि प्रवक्ष्यामि भवतामग्रतो द्विजाः ।
संदेहकारणं जातं छिन्नं देवेन वेधसा ५ ।
व्यास उवाचः-
शृणु सूत महाभाग ब्रह्मणा परिभाषितम् ।
प्रह्लादस्य यथा जन्म पुराणेष्यन्यथा श्रुतम् ६ ।

जातमात्रः सर्वसुखं वैष्णवं मार्गमाश्रितः ।
महाभागवतश्रेष्ठः प्रह्लादो देवपूजितः ७।
विष्णुना सह युद्धाय सपुत्रः संगरंगतः ।
निहतो वासुदेवेन प्रविष्टो वैष्णवीं तनुम् ८।
सृष्टिभावं शृणुष्व त्वमस्यैव च महात्मनः ।
संगरं प्राप्य पुत्राद्यैर्विष्णुना सह वीर्यवान् ९।
प्रविष्टो वैष्णवं तेजः संप्राप्य स्वेन तेजसा ।
पुराकल्पे महाभाग यथा जातः स वीर्यवान् १०।
वृत्तांतं तस्य वीरस्य प्रवक्ष्यामि समासतः ।
पश्चिमे सागरस्यांते द्वारका नाम वै पुरी ११।
सर्वऋद्धिसमायुक्ता सर्वसिद्धिसमन्विता ।
तस्यामास्ते सदा देवो योगज्ञो योगवित्तमः १२।
शिवशर्मेति विख्यातो वेदशास्त्रार्थकोविदः ।
तस्यापि पंचपुत्रास्तु बभूवुः शास्त्रकोविदाः १३।
यज्ञशर्मा वेदशर्मा धर्मशर्मा तथैव च ।

विष्णुशर्मा महाभागो नूनं तत्कर्मकोविदः १४।
पंचमः सोमशर्मेति पितृभक्तिपरायणः ।
पितृभक्तिं विना चैव धर्ममन्यं द्विजोत्तमाः १५।
न विदंति महात्मानस्तद्भावेन तु भाविताः ।
तेषां तु भक्तिं संपश्यञ्छिवशर्मा द्विजोत्तमः १६।
चिंतयामास मेधावी निष्कर्षिष्ये सुरोत्तमान् ।
पितृभक्तेषु यो भावो नैतेषां मनसि स्थितः १७।
यथा जानाम्यहं चाथ करिष्ये बुद्धिपूर्वकम् ।
विष्णोश्चैव प्रसादात्स सर्वसिद्धिर्बभूव ह १८।
सद्भावं चिंतयामास अंजनार्थं द्विजोत्तमाः ।
उपायं ब्राह्मणश्रेष्ठस्तपसस्तेजसः किल १९।
चकार सोप्युपायज्ञो मायया ब्रह्मवित्तमः ।
तेषामग्रे ततो व्याजं शिवशर्मा व्यदर्शयत् २०।
महता ज्वररोगेण मृता माता विदर्शिता ।
तैस्तु दृष्टा मृता माता पितरं वाक्यमब्रुवन् २१।

ययावयं महाभाग गर्भोदरे प्रवर्द्धिताः ।
कलेवरं परित्यज्य स्वयमेव गता क्षयम् २२।
अपहाय गता सेयं स्वर्गे तात किमुच्यते ।
शिवशर्मोपरिभवं पुत्रं भक्तिपरायणम् २३।
यज्ञशर्माणमाहुय इत्युवाच द्विजोत्तमः ।
शिवशर्मोवाच-
अनेनापि सुतीक्ष्णेन शस्त्रेण निशितेन वै २४।
विच्छिद्यांगानि सर्वाणि यत्र तत्र क्षिपस्व ह ।
तत्कृतं तेन पुत्रेण यथादेशः श्रुतः पितुः २५।
समायातः पुनः पश्चात्पितरं वाक्यमब्रवीत् ।
यथादिष्टं त्वया तात तत्सर्वं कृतवानहम् २६।
समादिश ममान्यच्च कार्यकारणमद्य च ।
तच्च सर्वं करिष्यामि दुर्जयं दुर्लभं पितः २७।
तमाज्ञाय महाभागं पितृभक्तं स च द्विजः ।
निश्चयं परमं ज्ञात्वा द्वितीयस्य विचिंतयन् २८।

वेदशर्माणमाहुय गच्छ त्वं मम शासनात् ।
स्त्रिया विना न शक्नोमि स्थातुं कंदर्पमोहितः २९।
मायया दर्शिता नारी सर्वसौभाग्यसंपदा ।
एनामानय वत्स त्वं ममार्थे कृतनिश्चयः ३०।
एवमुक्तस्तथा प्राह करिष्ये तव सुप्रियम् ।
पितरं तं नमस्कृत्य तामुवाच गतस्ततः ३१।
त्वां देवि याचते तातः कामबाणप्रपीडितः ।
अतस्त्वं जरया युक्ते प्रसादसुमुखी भव ३२।
भज त्वं चारुसर्वांगि पितरं मम सुंदरि ।

एवमाकर्णितं तस्य मायया वेदशर्मणः ३३।
स्त्र्युवाच-
जरया पीडितस्यापि नैवेच्छामि कदाचन।
सश्लेष्ममुखरोगस्य व्याधिग्रस्तस्य सांप्रतम् ३४।
शिथिलस्यापि चार्तस्य तस्य वृद्धस्य संगमम्।
भवंतं रंतुमिच्छामि करिष्ये तव सुप्रियम् ३५।

भवंतं रूपसौभाग्यैर्गुणरत्नैरलंकृतम्।
दिव्यलक्षणसंपन्नं दिव्यरूपं महौजसम् ३६।
किं करिष्यसि तातेन वृद्धेन शृणु मानद।
ममांगभोगभावेन सर्वं प्राप्स्यसि दुर्लभम् ३७।
यद्यत्त्वमिच्छसे विप्र तद्ददामि न संशयः।
एतद्वाक्यं महच्छ्रुत्वा अप्रियं पापसंकुलम् ३८।
वेदशर्मोवाच-
अधर्मयुक्तं ते वाक्यमयुक्तं पापमिश्रितम्।
नेदृशं मां वदेर्देवि पितृभक्तिमनागसम् ३९।
पितुरर्थं समायातस्त्वामहं प्रार्थये शुभे।
अन्यदेवं न वक्तव्यं भज त्वं पितरं मम ४०।
यद्यत्त्वमिच्छसे देवि त्रैलोक्ये सचराचरम्।
तत्तद्वच्मि न संदेहो देवराज्याधिकं शुभे ४१।
स्त्र्युवाच-
एवं समर्थो दातुं मे पितुरर्थे यदा भवान्।

तदा मे दर्शयाद्यैव सेंद्रास्त्वं समहेश्वरान् ४२।
दातुमेवं समर्थोसि दुर्लभं सांप्रतं किल।
किं ते बलं महाभाग दर्शयस्व त्वमात्मनः ४३।
वेदशर्मोवाच-
पश्य पश्य बलं देवि प्रभावं तपसो मम।
मयाहुताः समायाता इंद्राद्याः सुरसत्तमाः ४४।
वेदशर्माणमूचुस्ते किं कुर्मो हि द्विजोत्तम।
यमेवमिच्छसे विप्र तं ददामो न संशयः ४५।
वेदशर्मोवाच-
यदि देवाः प्रसान्ना मे प्रसादसुमुखा यदि।
ददंतु विमलां भक्तिं पादयोः पितुरेव मे ४६।
एवमस्तु सुराः सर्वे यथायातास्तथा गताः।
तमुवाच तथा दृष्ट्वा दृष्टं ते तपसो बलम् ४७।
देवैस्तु नास्ति मे कार्यं यदि दातुमिहेच्छसि।
यन्मां नयसि गुर्वर्थं तत्कुरुष्व मम प्रियम् ४८।

देहि त्वं स्वं शिरो विप्र स्वहस्तेन निकृत्य वै।
वेदशर्मोवाच-

धन्योहमद्य संजातो मुक्तश्चैव ऋणत्रयात् ४९।
स्वशिरो देवि दास्यामि गृह्यतां गृह्यतां शुभे ।
शितेन तीक्ष्णधारेण शस्त्रेण द्विजसत्तमः ५०।
निकृत्य स्वं शिरश्चाथ दत्तं तस्यै प्रहस्य च ।
रुधिरेण प्लुतं सा च परिगृह्य गता मुनिम् ५१।
स्त्र्युवाच-
तवार्थे प्रेषितं विप्र पुत्रेण वेदशर्मणा ।
एतच्छिरः संगृहाण निकृत्तं चात्मनात्मनः ५२।
उत्तमांगं प्रदत्तं मे पितृभक्तेन तेन ते ।
तवार्थे द्विजशार्दूल मामेवं परिभुंक्ष्व वै ५३।
तस्य तैर्भ्रातृभिर्दृष्टं साहसं वेदशर्मणः ।
वेपितांगत्वमापन्नास्ते बभूवुः परस्परम् ५४।
मृता नो धर्मसाध्वी सा माता सत्यसमाधिना ।

अयमेव महाभागः पितुरर्थे मृतः शुभः ५५।
धन्योयं धन्यतां प्राप्तः पितुरर्थे कृतं शुभम् ।
एवं संभाषितं तैस्तु भ्रातृभिः पुण्यचारिभिः ५६।
समाकर्ण्य द्विजो वाक्यं ज्ञात्वा भक्तिपरायणम् ।
निकृत्तं च शिरस्तेन पुत्रेण वेदशर्मणा ५७।
धर्मशर्माणमाहाथ शिर एतत्प्रगृह्यताम् ५८।
इति श्रीपद्मपुराणे भूमिखंडे शिवशर्मचरिते प्रथमोऽध्यायः १।
।

Roman transliteration

ṛṣaya ūcuḥ-
śṛṇu sūta mahābhāga sarvatattvārthakovida |
saṃdehamāgataṃ vidvandāruṇaṃ buddhināśanam 1|
kecitpaṭhaṃti prahlādaṃ purāṇeṣu dvijottamāḥ |
paṃcavarṣānvitenāpi keśavaḥ paritoṣitaḥ 2|
devāsure kathaṃ prāpte hariṇā saha yudhyati |
nihato vāsudevena praviṣṭo vaiṣṇavīṃ tanum 3|
sūta uvāca-
kaśyapena purā jñātaṃ kṛtaṃ vyāsena dhīmatā |
brahmaṇā kathitaṃ pūrvaṃ vyāsasyāgre svayaṃ prabhoḥ 4|
tamevaṃ hi pravakṣyāmi bhavatāmagrato dvijāḥ |
saṃdehakāraṇaṃ jātaṃ chinnaṃ devena vedhasā 5 |
vyāsa uvācaḥ-
śṛṇu sūta mahābhāga brahmaṇā paribhāṣitam |
prahlādasya yathā janma purāṇepyanyathā śrutam 6 |

jātamātraḥ sarvasukhaṃ vaiṣṇavaṃ mārgamāśritaḥ |
mahābhāgavataśreṣṭhaḥ prahlādo devapūjitaḥ 7|
viṣṇunā saha yuddhāya saputraḥ saṃgaraṃgataḥ |
nihato vāsudevena praviṣṭo vaiṣṇavīṃ tanum 8|

sṛṣṭibhāvaṃ śṛṇuṣva tvamasyaiva ca mahātmanaḥ |
saṃgaraṃ prāpya putrādyairviṣṇunā saha vīryavān 9|
praviṣṭo vaiṣṇavaṃ tejaḥ saṃprāpya svena tejasā |
purākalpe mahābhāga yathā jātaḥ sa vīryavān 10|
vṛttāṃtaṃ tasya vīrasya pravakṣyāmi samāsataḥ |
paścime sāgarasyāṃte dvārakā nāma vai purī 11|
sarvaṛddhisamāyuktā sarvasiddhisamanvitā |
tasyāmāste sadā devo yogajño yogavittamaḥ 12|
śivaśarmeti vikhyāto vedaśāstrārthakovidaḥ |
tasyāpi paṃcaputrāstu babhūvuḥ śāstrakovidāḥ 13|
yajñaśarmā vedaśarmā dharmaśarmā tathaiva ca |

viṣṇuśarmā mahābhāgo nūnaṃ tatkarmakovidaḥ 14|
paṃcamaḥ somaśarmeti pitṛbhaktiparāyaṇaḥ |
pitṛbhaktiṃ vinā caiva dharmamanyaṃ dvijottamāḥ 15|
na vidaṃti mahātmānastadbhāvena tu bhāvitāḥ |
teṣāṃ tu bhaktiṃ saṃpaśyañchivaśarmā dvijottamaḥ 16|
ciṃtayāmāsa medhāvī niṣkarṣiṣye surottamān |
pitṛbhakteṣu yo bhāvo naiteṣāṃ manasi sthitaḥ 17|
yathā jānāmyahaṃ cātha kariṣye buddhipūrvakam |
viṣṇoścaiva prasādātsa sarvasiddhirbabhūva ha 18|
sadbhāvaṃ ciṃtayāmāsa aṃjanārthaṃ dvijottamāḥ |
upāyaṃ brāhmaṇaśreṣṭhastapasastejasaḥ kila 19|
cakāra sopyupāyajño māyayā brahmavittamaḥ |
teṣāmagre tato vyājaṃ śivaśarmā vyadarśayat 20|
mahatā jvararogeṇa mṛtā mātā vidarśitā |
taistu dṛṣṭā mṛtā mātā pitaraṃ vākyamabruvan 21|

yayāvayaṃ mahābhāga garbhodare pravarddhitāḥ |
kalevaraṃ parityajya svayameva gatā kṣayam 22|
apahāya gatā seyaṃ svarge tāta kimucyate |
śivaśarmoparibhavaṃ putraṃ bhaktiparāyaṇam 23|
yajñaśarmāṇamāhūya ityuvāca dvijottamaḥ |
śivaśarmovāca-
anenāpi sutīkṣṇena śastreṇa niśitena vai 24|
vicchidyāṃgāni sarvāṇi yatra tatra kṣipasva ha |
tatkṛtaṃ tena putreṇa yathādeśaḥ śrutaḥ pituḥ 25|
samāyātaḥ punaḥ paścātpitaraṃ vākyamabravīt |
yathādiṣṭaṃ tvayā tāta tatsarvaṃ kṛtavānaham 26|
samādiśa mamānyacca kāryakāraṇamadya ca |
tacca sarvaṃ kariṣyāmi durjayaṃ durlabhaṃ pitaḥ 27|
tamājñāya mahābhāgaṃ pitṛbhaktaṃ sa ca dvijaḥ |
niścayaṃ paramaṃ jñātvā dvitīyasya viciṃtayan 28|

vedaśarmāṇamāhūya gaccha tvaṃ mama śāsanāt |
striyā vinā na śaknomi sthātuṃ kaṃdarpamohitaḥ 29|
māyayā darśitā nārī sarvasaubhāgyasaṃpadā |
enāmānaya vatsa tvaṃ mamārthe kṛtaniścayaḥ 30|
evamuktastathā prāha kariṣye tava supriyam |
pitaraṃ taṃ namaskṛtya tāmuvāca gatastataḥ 31|
tvāṃ devi yācate tātaḥ kāmabāṇaprapīḍitaḥ |
atastvaṃ jarayā yukte prasādasumukhī bhava 32|
bhaja tvaṃ cārusarvāṃgi pitaraṃ mama suṃdari |

evamākarṇitaṃ tasya māyayā vedaśarmaṇaḥ 33|
stryuvāca-
jarayā pīḍitasyāpi naivecchāmi kadācana |
saśleṣmamukharogasya vyādhigrastasya sāṃpratam 34|
śithilasyāpi cārtasya tasya vṛddhasya saṃgamam |
bhavaṃtaṃ raṃtumicchāmi kariṣye tava supriyam 35|

bhavaṃtaṃ rūpasaubhāgyairguṇaratnairalaṃkṛtam |
divyalakṣaṇasaṃpannaṃ divyarūpaṃ mahaujasam 36|
kiṃ kariṣyasi tātena vṛddhena śṛṇu mānada |
mamāṃgabhogabhāvena sarvaṃ prāpsyasi durlabham 37|
yadyattvamicchase vipra taddadāmi na saṃśayaḥ |
etadvākyaṃ mahacchrutvā apriyaṃ pāpasaṃkulam 38|
vedaśarmovāca-
adharmayuktaṃ te vākyamayuktaṃ pāpamiśritam |
nedṛśaṃ māṃ vaderdevi pitṛbhaktimanāgasam 39|
piturarthaṃ samāyātastvāmahaṃ prārthaye śubhe |
anyadevaṃ na vaktavyaṃ bhaja tvaṃ pitaraṃ mama 40|
yadyattvamicchase devi trailokye sacarācaram |
tattaddadmi na saṃdeho devarājyādhikaṃ śubhe 41|
stryuvāca-
evaṃ samartho dātuṃ me piturarthe yadā bhavān |

tadā me darśayādyaiva seṃdrāstvaṃ samaheśvarān 42|
dātumevaṃ samarthosi durlabhaṃ sāṃprataṃ kila |
kiṃ te balaṃ mahābhāga darśayasva tvamātmanaḥ 43|
vedaśarmovāca-
paśya paśya balaṃ devi prabhāvaṃ tapaso mama |
mayāhūtāḥ samāyātā iṃdrādyāḥ surasattamāḥ 44|
vedaśarmāṇamūcuste kiṃ kurmo hi dvijottama |
yamevamicchase vipra taṃ dadāmo na saṃśayaḥ 45|
vedaśarmovāca-
yadi devāḥ prasānnā me prasādasumukhā yadi |
dadaṃtu vimalāṃ bhaktiṃ pādayoḥ pitureva me 46|
evamastu surāḥ sarve yathāyātāstathā gatāḥ |
tamuvāca tathā dṛṣṭvā dṛṣṭaṃ te tapaso balam 47|
devaistu nāsti me kāryaṃ yadi dātumihecchasi |
yanmāṃ nayasi gurvarthaṃ tatkuruṣva mama priyam 48|

dehi tvaṃ svaṃ śiro vipra svahastena nikṛtya vai |
vedaśarmovāca-
dhanyohamadya saṃjāto muktaścaiva ṛṇatrayāt 49|
svaśiro devi dāsyāmi gṛhyatāṃ gṛhyatāṃ śubhe |
śitena tīkṣṇadhāreṇa śastreṇa dvijasattamaḥ 50|
nikṛtya svaṃ śiraścātha dattaṃ tasyai prahasya ca |
rudhireṇa plutaṃ sā ca parigṛhya gatā munim 51|
stryuvāca-
tavārthe preṣitaṃ vipra putreṇa vedaśarmaṇā |
etacchiraḥ saṃgṛhāṇa nikṛttaṃ cātmanātmanaḥ 52|
uttamāṃgaṃ pradattaṃ me pitṛbhaktena tena te |
tavārthe dvijaśārdūla māmevaṃ paribhuṃkṣva vai 53|
tasya tairbhrātṛbhirdṛṣṭaṃ sāhasaṃ vedaśarmaṇaḥ |
vepitāṃgatvamāpannāste babhūvuḥ parasparam 54|

mṛtā no dharmasādhvī sā mātā satyasamādhinā |

ayameva mahābhāgaḥ piturarthe mṛtaḥ śubhaḥ 55|
dhanyoyaṃ dhanyatāṃ prāptaḥ piturarthe kṛtaṃ śubham |
evaṃ saṃbhāṣitaṃ taistu bhrātṛbhiḥ puṇyacāribhiḥ 56|
samākarṇya dvijo vākyaṃ jñātvā bhaktiparāyaṇam |
nikṛttaṃ ca śirastena putreṇa vedaśarmaṇā 57|
dharmaśarmāṇamāhātha śira etatpragṛhyatām 58|
iti śrīpadmapurāṇe bhūmikhaṃḍe śivaśarmacarite prathamo'dhyāyaḥ 1|
|

English translation

Om, salutation to Śrī Gaṇeśa .

The sages said :

1-2. O glorious Sūta , O you who know the significance of the essence of everything, (please) listen to the terrible doubt, destroying understanding, that has occurred to us. Some describe in the Purāṇas that when Prahlāda was five years old he pleased Keśava (i.e. Viṣṇu).

3. How did (the war) between gods and demons come about? How did the demon fight with Viṣṇu? He, killed by Viṣṇu, entered his body.

Sūta said :

4. This was formerly known (i.e. conceived) by Kaśyapa and was composed by the intelligent Vyāsa . It was formerly narrated by Brahmā himself before (i.e. to) the lord Vyāsa.

5. I shall, O brāhmaṇas , describe the same before (i.e. to) you. The cause of the doubt that arose was removed by Brahmā.

Vyāsa said :

6. O Sūta, O glorious one, listen to (the account) of the birth of Prahlāda as told in the Purāṇas and as heard (i.e. learnt) from other (sources).

7. As soon as Prahlāda, the greatest among the devotees of Viṣṇu and honoured by gods, was born, he resorted to the path of Viṣṇu, giving all happiness.

8. With his sons he went to the battle-field to fight with Viṣṇu. Being killed by Viṣṇu, he entered Viṣṇu's body.

9-10a. Listen to the birth of just this magnanimous one. The brave one, going with his sons to fight with Viṣṇu, entered Viṣṇu's lustre, which he obtained through his own lustre.

10b-11 a. O glorious one, I shall narrate in brief the account of that hero—how that powerful one was born in the former Kalpa .

11b-12a. At the extreme point in the west of the ocean, there was a city by name Dvārakā . It was full of all magnificence and all prosperity.

12b-13a. There perpetually lived a divine (man) knowing abstract meditation, and the best among those who knew abstract meditation, known as Śivaśarman , who was well-versed in all Vedas and sacred texts.

13b. He had five sons who were well-versed in (all) branches of knowledge.

14. (They were:) Yajñaśarman, Vedaśarman, Dharmaśarman, the glorious Viṣṇuśarman, who knew their own duties.

15a. The fifth one was Somaśarman , who was greatly devoted to his father.

15b. The best brāhmaṇas knew no other duty than devotion to their father.

16a. The magnanimous ones (always) had thoughts about him (only).

16b-17a. Seeing their devotion, the intelligent, best brāhmaṇa Śivaśarman, thought: 'I shall extort (these) learned men.

17b-18a. They do not have that feeling in their mind which is found in the devotees of Viṣṇu. I shall, therefore, find it, and will do so thoughtfully.'

18b. Due to the favour of Viṣṇu, he had all superhuman faculties.

19-20a. O best of Brāhmaṇas, he conceived a fine idea to suggest to them (what their duty was). The best brāhmaṇa, the best among those who knew Brahman , knowing a remedy due to the lustre of his penance, adopted it.

20b-2la. Then Śivaśarman presented before them a trick. He showed their mother to be dead of a great fever.

21b-24a. They saw their dead mother, and said (these) words to their father: "O glorious one, she, who nourished us in her womb, has, casting her body, been dead. Having left (us), she has gone to heaven. O father, what can be said (by us)?" Śivaśarman, the excellent brāhmaṇa, called his eldest, most devoted son, Yajñaśarman and said to him.

Śivaśarman said :

24b-25a. With this very sharp and whetted weapon cut off her limbs and throw them here and there.

25b-27. The son did it as he had heard (i.e. received) his father's order. He came back, and again said (these) words to his father: "O father, I have done everything as I was ordered. Today (i.e. now) entrust to me some other work. O father, I shall do it all, (even though) it (enemy/thing) be difficult to subdue or procure".

28-30. Having ordered the glorious one, devoted to his father, the brāhmaṇa (i.e. Śivaśarman), thinking of the second son, called (him viz.) Vedaśarman (and said to him): "Go by my order; being stupefied by passion of love (i.e. sex) I cannot stand without a woman (by my side)." He presented, by means of his magical power, a woman full of all charm (before Vedaśarman). (He told him:) "O boy, determined for me, bring this woman to me."

31 a. Thus told, he said: "I shall do what is very dear to you."

31 b-33a. Having saluted his father, and having gone from there, he said to her: "O respectable lady, my father tormented by the arrow of love, seeks you. So be favourable to him who is old. O you

beautiful lady, O you one whose all limbs are charming, resort to my father."

33b. Thus (i.e. these words) spoken by Vedaśarman were heard by the woman created by magic. The woman said:

34-35a. "I do not at all long for the company of your father who is afflicted with old age, whose mouth has malady due to phlegm, and who is now afflicted with diseases, who is feeble, who is sick and old.

35b-36. I desire to dally with you, I shall do what is very dear to you. (I desire to dally with you) who are adorned with good fortune like a (handsome) form, and with gems of virtues, who are endowed with divine characteristics, who possess a divine form and great prowess.

37. What will you do with (your) old father? O you who destroy the pride (of others), by enjoying my body you will obtain all things difficult to obtain.

38a. O brāhmaṇa, there is no doubt that I shall give you whatever you desire."

38b-41. Hearing these disagreeable and evil words,

Vedaśarman spoke :

O respectable lady, your words are unjust, improper and mixed with sin. Do not talk like this to me who am devoted to my father and who am innocent. O auspicious one, I have come to you and am soliciting you for my father. Do not talk something else; (please) resort to my father. O you respectable lady, O you beautiful one, there is no doubt that I shall give you everything in the three worlds, with the mobile and the immobile—even more than the kingdom of gods.

The woman said :

42. If, for the sake of your father, you are thus capable of giving me (anything), then show me, today only, the great gods with Indra .

43. Indeed you are able to give me now what is difficult to be obtained. O glorious one, show me what power you possess.

Vedaśarman said :

44. O respectable lady, see the power of my penance. The best gods, Indra and others, being invited by me, have come.

They said to Vedaśarman :

45. O best brāhmaṇa, what should we do? O brāhmaṇa, we shall give you, whatever you ask for. There is no doubt about it.

Vedaśarman said :

46. If the gods are pleased with me and are inclined to favour me, then they should give (i.e. produce in) me pure devotion to the feet of my father only.

47. (Saying) “Let it be so”, the gods left as they had come. (The woman) seeing (the gods had come) like that said to him: “I have seen the power of your penance.

48-49a. I have nothing to do with the gods; if you want to give me (what I want) and if you are taking me for your father, then do that (which is) dear to me; O brāhmaṇa, cutting off your head with your own hand, give it to me.”

Vedaśarman said :

49b-50a. Today I have become blessed; I have been free from the three debts. [1] O respectable lady, I shall give my head; O beautiful one, do take it.

50b-51 a. Having cut off his own head with a whetted and sharp weapon, the best brāhmaṇa, gave it to her and laughed.

51b. She took it, covered with blood, and went to the sage.

The woman said :

52-53. O brāhmaṇa, your son, Vedaśarman, has sent this head; take it; he had himself cut off his own head. For you, he, devoted to his father, gave me his head. O best brāhmaṇa, enjoy me.

54-56a. The brothers (of Vedaśarman) saw the daring act of Vedaśarman. Their bodies trembled (and they said to) one another: “Our virtuous mother died with real intentness. This glorious, virtuous one died for the sake of (our) father. He is blessed, he has become fortunate (as) he has done an auspicious (deed) for (our) father.”

56b-58. Thus the virtuous brothers talked (to one another). The brāhmaṇa heard these words full of devotion, and knowing that his son, Vedaśarman, had cut off his (own) head, said to Dharmaśarman: “Take this head”.

[1]: [1] : Ṛṇatraya —Everyone that is born has three debts to pay off, viz. Devaṛṇa, Ṛṣiṛṇa, and Pitṛṛṇa. The first is paid off by performing sacrifices, the second by learning the Vedas and the third by begetting a son.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 2

Life is Restored to Vedaśarman

Chapter 84 of 693 · 28 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
तदादाय महात्माऽसौ निर्जगाम त्वरान्वितः ।
पितृभक्त्या तपोभिश्च सत्यार्जवबलेन सः १।
धर्ममाकृष्टवांश्चैव धर्मशर्मा ततस्तदा ।
समाकृष्टस्तु वै धर्मस्तपसा तस्य धीमतः २।
धर्मशर्माणमायातं इदं वचनमब्रवीत् ।
कस्मात्त्वया समाहुतो धर्मशर्मन्समागतः ३।
तन्मे कथय कार्यं त्वं तत्करोमि न संशयः ।
धर्मशर्मोवाच-
यद्यस्ति गुरुशुश्रूषा यदि निष्ठाऽचलं तपः ४।
तेन सत्येन मे धर्म वेदशर्मा स जीवतु ।
धर्म उवाच-
दमशौचेन सत्येन तपसा तव सुव्रत ५।
पितृभक्त्या तव भ्राता वेदशर्मा महाभुजः ।
पुनरेव महात्मासौ जीवनं च लभिष्यति ६।

तपसानेन तुष्टोस्मि पितृभक्त्या महामते ।
वरं वरय भद्रं ते दुर्लभं धर्मवित्तमैः ७।
एवमाकर्णितं तेन सुवाक्यं धर्मशर्मणा ।
वैवस्वतं महात्मानं समुवाच महायशाः ८।
देहि मे त्वचलां भक्तिं पितुः पादार्हणे पुनः ।
धर्मे रतिं तथा मोक्षं सुप्रसन्नो यदा मम ९।
तमुवाच ततो धर्मो मत्प्रसादाद्भविष्यति ।
एवमुक्ते महावाक्ये वेदशर्मा तदोत्थितः १०।
प्रसुप्तवन्महाप्राज्ञो धर्मशर्माणमब्रवीत् ।
क्व सा देवी गता भ्रातः क्व स तातो भवेदिति ११।
समासेन समाख्यातं यथा पित्रा नियोजितः ।
समाज्ञाय ततो हृष्टो धर्मशर्मा तमब्रवीत् १२।
ममाद्यैव महाभाग शिरसा जीवितेन च ।
संमुखी भव वै भ्रातः कोन्यो मे त्वादृशो भुवि १३।
भ्रातरं चैवमाभाष्य उत्सुकः पितरं प्रति ।

गमनाय मतिं चक्रे भ्रात्रा च धर्मशर्मणा १४।
द्वावेतौ तु गतौ तत्र पितरं हृष्टमानसौ ।
द्वाभ्यां तत्र समास्थाय शिवशर्माणमुत्तमम् १५।
धर्मशर्मा तदोवाच पितरं दीप्तिसंयुतम् ।
ममाद्यैव महाभाग तपसा जीवितेन च १६।
वेदशर्मा समानीतस्तं पुत्रं प्रगृहाण भोः ।
शिवशर्मा ततो हृष्टो भक्तिं विज्ञाय तस्य च १७।
न किंचिदब्रवीत्तं तु पुनश्चैंतामुपेयिवान् ।
पुरतो विनयेनापि वर्तमानं महामतिम् १८।
विष्णुशर्माणमाभाषीद्वत्स मे वचनं कुरु ।
इंद्रलोकं व्रजस्वाद्य तस्मादानय चामृतम् १९।
अनया कान्तया सार्द्धं स्थातुमिच्छामि सांप्रतम् ।
सागराद्यत्समुत्पन्नममृतं व्याधिनाशनम् २०।
साधुनेच्छति मामेषा यथैनां तु लभाम्यहम् ।
तथा कुरुष्व शीघ्रं त्वमन्यथान्यं प्रयास्यति २१।

वृद्धं ज्ञात्वावमन्येत इयं बाला सुरूपिणी ।
अद्य देव्यानया सार्द्धं प्रियया भुवनत्रये २२।
निर्दोषो व्याधिनिर्मुक्तो यथा तात भवाम्यहम् ।
तथा कुरुष्व मे वत्स मद्भक्तोसि यदा भुवि २३।
एवमाकर्ण्य तद्वाक्यं पितुस्तस्य महात्मनः ।
विष्णुशर्मा तदोवाच पितरं दीप्ततेजसम् २४।
सर्वमेतत्करिष्यामि भवतः सुखमुत्तमम् ।
एवमाभाष्य धर्मात्मा विष्णुशर्मा महामतिः २५।
पितरं तं नमस्कृत्य पुनः कृत्वा प्रदक्षिणम् ।
बलेन महता सोपि तपसा नियमेन च २६।
अंतरिक्षगतश्चासीद्वच्छमानस्य धीमतः ।
स महावायुवेगेन ऐंद्रं संप्रतिगच्छति २७।
इति श्रीपद्मपुराणे भूमिखंडे शिवशर्मचरिते द्वितीयोऽध्यायः २।

Roman transliteration

sūta uvāca-
tadādāya mahātmā'sau nirjagāma tvarānvitaḥ |
pitṛbhaktyā tapobhiśca satyārjavabalena saḥ 1|
dharmamākṛṣṭavāṃścaiva dharmaśarmā tatastadā |
samākṛṣṭastu vai dharmastapasā tasya dhīmataḥ 2|
dharmaśarmāṇamāyātaṃ idaṃ vacanamabravīt |
kasmāttvayā samāhūto dharmaśarmansamāgataḥ 3|
tanme kathaya kāryaṃ tvaṃ tatkaromi na saṃśayaḥ |
dharmaśarmovāca-
yadyasti guruśuśrūṣā yadi niṣṭhā'calaṃ tapaḥ 4|
tena satyena me dharma vedaśarmā sa jīvatu |
dharma uvāca-

damaśaucena satyena tapasā tava suvrata 5|
pitṛbhaktyā tava bhrātā vedaśarmā mahābhujaḥ |
punareva mahātmāsau jīvanaṃ ca labhiṣyati 6|

tapasānena tuṣṭosmi pitṛbhaktyā mahāmate |
varaṃ varaya bhadraṃ te durlabhaṃ dharmavittamaiḥ 7|
evamākarṇitaṃ tena suvākyaṃ dharmaśarmaṇā |
vaivasvataṃ mahātmānaṃ samuvāca mahāyaśāḥ 8|
dehi me tvacalāṃ bhaktiṃ pituḥ pādārhaṇe punaḥ |
dharme ratiṃ tathā mokṣaṃ suprasanno yadā mama 9|
tamuvāca tato dharmo matprasādādbhaviṣyati |
evamukte mahāvākye vedaśarmā tadotthitaḥ 10|
prasuptavanmahāprājño dharmaśarmāṇamabravīt |
kva sā devī gatā bhrātaḥ kva sa tāto bhavediti 11|
samāsena samākhyātaṃ yathā pitrā niyojitaḥ |
samājñāya tato hṛṣṭo dharmaśarmā tamabravīt 12|
mamādyaiva mahābhāga śirasā jīvitena ca |
saṃmukhī bhava vai bhrātaḥ konyo me tvādṛśo bhuvi 13|
bhrātaraṃ caivamābhāṣya utsukaḥ pitaraṃ prati |

gamanāya matiṃ cakre bhrātrā ca dharmaśarmaṇā 14|
dvāvetau tu gatau tatra pitaraṃ hṛṣṭamānasau |
dvābhyāṃ tatra samāsthāya śivaśarmāṇamuttamam 15|
dharmaśarmā tadovāca pitaraṃ dīptisaṃyutam |
mamādyaiva mahābhāga tapasā jīvitena ca 16|
vedaśarmā samānītastaṃ putraṃ pragṛhāṇa bhoḥ |
śivaśarmā tato hṛṣṭo bhaktiṃ vijñāya tasya ca 17|
na kiṃcidabravīttaṃ tu punaściṃtāmupeyivān |
purato vinayenāpi vartamānaṃ mahāmatim 18|
viṣṇuśarmāṇamābhāṣīdvatsa me vacanaṃ kuru |
iṃdralokaṃ vrajasvādya tasmādānaya cāmṛtam 19|
anayā kāntayā sārddhaṃ sthātumicchāmi sāṃpratam |
sāgarādyatsamutpannamamṛtaṃ vyādhināśanam 20|
sādhunecchati māmeṣā yathaināṃ tu labhāmyaham |
tathā kuruṣva śīghraṃ tvamanyathānyaṃ prayāsyati 21|

vṛddhaṃ jñātvāvamanyeta iyaṃ bālā surūpiṇī |
adya devyānayā sārddhaṃ priyayā bhuvanatraye 22|
nirdoṣo vyādhinirmukto yathā tāta bhavāmyaham |
tathā kuruṣva me vatsa madbhaktosi yadā bhuvi 23|
evamākarṇya tadvākyaṃ pitustasya mahātmanaḥ |
viṣṇuśarmā tadovāca pitaraṃ dīptatejasam 24|
sarvametatkariṣyāmi bhavataḥ sukhamuttamam |
evamābhāṣya dharmātmā viṣṇuśarmā mahāmatiḥ 25|
pitaraṃ taṃ namaskṛtya punaḥ kṛtvā pradakṣiṇam |
balena mahatā sopi tapasā niyamena ca 26|
aṃtarikṣagataścāsīdgacchamānasya dhīmataḥ |
sa mahāvāyuvegena aiṃdraṃ saṃpratigacchati 27|
iti śrīpadmapurāṇe bhūmikhaṃḍe śivaśarmacarite dvitīyo'dhyāyaḥ 2|

English translation

Sūta said :

1-2a. Then taking it the virtuous one quickly left. By his devotion for his father, his austerities, and the power of his truthfulness and straightforwardness, Dharmaśarman attracted Dharma (i.e. Yama).

2b-3a. Attracted by the penance of that intelligent (Dharmaśarman), Dharma, who had come (there), said these words to Dharmaśarman:

3b-4a. “O Dharmaśarman, why did you invite me? I have

come. Then tell me about your work. I (shall) do it. There is no doubt about it.”

Dharmaśarman said :

4b-5a. If I have (properly) served the elders, if I have devotion and steady penance, then, O Dharma, let Vedaśarman be alive, due to that (and) due to my truthfulness.

Dharma said :

5b-6. O you of a good vow, as a result of your purity with restraint, truthfulness and penance, and due to your devotion to your father, your great-souled brother Vedaśarman, of mighty arms, will again obtain (i.e. come to) life.

7. O you highly intelligent one, I am pleased with this your penance and devotion to your father. Well-being to you; ask for a boon difficult to be obtained by those who know righteousness.

8. That Dharmaśarman thus heard those good words. He, of a great glory, said to the magnanimous Vaivasvata (i.e. Dharma or Yama):

9. “Give me steady devotion to the worship of my father’s feet, and also liking for piousness and salvation, if you are well-pleased with me.”

10a. Then Dharma said: “This will take place by my favour.”

10b-11a. When these very significant words were uttered, the very wise Vedaśarman got up, as if he had slept; he said to Dharmaśarman:

11b. “O brother, where has that respectable woman gone? Where would be the father?”

12. He told in brief how the father had appointed him. Knowing that, Dharmaśarman, who was delighted, said to him:

13. “O glorious one, O brother, be favourable to me today only with (my having restored your) head and life. Who else is there like you to me on the earth?”

14. Saying so to his brother he was eager to go to his father. He (i.e Vedaśarman) decided to go, with his brother Dharmaśarman, to their father.

15-17a. Both, delighted in their minds went to their father there (i.e. to the place where he was). Both stood close together. Then Dharmaśarman spoke to his father, the excellent and lustrous Śivaśarman : “O glorious one, due to my penance and life Vedaśarman has been brought (back). (Please) take him—your son.”

17b-18a. Then Śivaśarman, knowing his devotion, was delighted; (but) he did not say anything to him, and thought.

l8b-23. He (then) spoke to the very intelligent Viṣṇuśarman, who politely remained before him: “Child, do as I say. Today go to Indra ’s heaven and fetch nectar from there—the nectar that came up from the ocean and that destroys diseases. Now I desire to stay with this wife (ofme). With good (intention) she desires me. Do that quickly so that I obtain her; otherwise she may go to other (man). Knowing me to be old this young beautiful woman might think lightly of me. O son, if you are devoted to me, do that by which I shall, in the company of this one dear to me, be faultless and free from disease.”

24-25a. Hearing these words of his magnanimous father, Viṣṇuśarman then said to his father of a blazing lustre: “I shall do all this that pleases you most.”

25b-27. Speaking thus, that pious, very intelligent Viṣṇuśarman saluted his father and went round him keeping him to his right, and due to great power, penance and restraint, went into the intermediate region between heaven and earth. When the intelligent one was (thus) going, he went to Indra with the speed of a violent wind.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 3

The Heroic Deed of Viṣṇuśarman

Chapter 85 of 693 · 73 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
प्रस्थितस्तेन मार्गेण प्रविष्टो गगनांतरे ।
स दृष्टो देवदेवेन सहस्राक्षेण धीमता १।
उद्यमं तस्य वै ज्ञात्वा चक्रे विघ्नं सुराधिराट् ।
मेनिकांतामुवाचेदं गच्छ त्वं मम शासनात् २।
समाचरस्वास्य शीघ्रं गत्वा विघ्नं सुमध्यमे ।
अस्यैव विप्रवर्यस्य पुत्रस्य शिवशर्मणः ३।
तथा कुरुष्व भद्रं ते यथा नायाति मे गृहम् ।
एवमाकर्ण्य तद्वाक्यं मेनिका प्रस्थिता त्वरात् ४।
सूत उवाच-
रूपौदार्यगुणोपेता सर्वालंकारभूषिता ।
नंदनस्य वनस्यांते दोलायां समुपस्थिता ५।
सुस्वरेण प्रगायंती गीतं वीणास्वरोपमम् ।
तेन दृष्टा विशालाक्षी चतुरा चारुलोचना ६।
व्यवसायं ततो ज्ञात्वा तस्या विघ्नमनुत्तमम् ।

इंद्रेण प्रेषिता चैषा न च भद्रकरा भवेत् ७।
एवं ज्ञात्वा जगामाथ सत्वरेण द्विजोत्तमः ।
तया दृष्टस्तथा पृष्टः क्व यास्यसि महामते ८।
विष्णुशर्मा तदोवाच मेनिकां कामचारिणीम् ।
इंद्रलोकं प्रयास्यामि पितुरर्थे त्वरान्वितः ९।
मेनिका विष्णुशर्माणं प्रत्युवाच प्रियं पुनः ।
कामबाणैः प्रभिन्नाहं त्वामद्य शरणं गता १०।
रक्षस्व द्विजशार्दूल यदि धर्ममिहेच्छसि ।
यावद्धि त्वं मया दृष्टः कामाकुलितचेतसा ११।
कामानलेन संदग्धा तावदेव न संशयः ।
संभ्रांता कामसंतप्ता प्रसादसुमुखो भव १२।
विष्णुशर्मोवाच-
चरित्रं देवदेवस्य विदितं मे वरानने ।
भवत्याश्चप्रजानामिनाहंचैतादृशःशुभे १३।
भवत्यास्तेजसा रूपैरन्ये मुह्यंति शोभने ।

विश्वामित्रादयो देवि पुत्रोहं शिवशर्मणः १४।
योगसिद्धिं गतस्यापि तपः सिद्धस्य चाबले।
कामादयो महादोषा आदावेव विनिर्जिताः १५।
अन्यं भज विशालाक्षि इंद्रलोकं व्रजाम्यहम्।
एवमुक्त्वा जगामाथ त्वरितो द्विजसत्तमः १६।
निष्फला मेनका जाता पृष्टा देवेन वज्रिणा।
विभीषां दर्शयामास नानारूपां पुनः पुनः १७।
यथानलेन संदग्धास्तृणानां संचया द्विजाः।
भस्मीभूता भवंत्येव तथा तास्ता विभीषिकाः १८।
विप्रस्य तेजसा तस्य पितृभक्तस्य सत्तमाः।
प्रलयं गतास्तु घोरास्ता दारुणा भीषिका द्विजाः १९।
स विघ्नान्दर्शयामास सहस्राक्षः पुनः पुनः।
तेजसाऽनाशयद्विप्रः स्वकीयेन महायशाः २०।
एवं विघ्नान्बहुंस्तस्य इंद्रस्यापि महात्मनः।
नाशयामास मेधावी तपसस्तेजसापि वा २१।

नष्टेषु तेषु विघ्नेषु दारुणेषु महत्सु च।
ज्ञात्वा तस्य कृतान्विघ्नान्दारुणान्भीषणाकृतीन् २२।
अथ क्रुद्धो महातेजा विष्णुशर्मा द्विजोत्तमः।
इंद्रं प्रति महाभागो रागरक्तांतलोचनः २३।
इंद्र लोकादहं चेंद्रं पातयिष्यामि नान्यथा।
निजधर्मे रतस्याद्य यो विघ्नं तु समाचरेत् २४।
तस्य दंडं प्रदास्यामि यो वै हन्यात्स हन्यते।
एवमन्यं करिष्यामि देवानां पालकं पुनः २५।
एवं समुद्यतो विप्र इंद्रनाशाय सत्तमः।
तावदेव समायातो देवेंद्रः पाकशासनः २६।
भो भो विप्र महाप्राज्ञ तपसा नियमेन च।
दमेन सत्यशौचाभ्यां त्वत्समो नास्ति चापरः २७।
अनया पितृभक्त्या ते जितोहं दैवतैः सह।
ममापराधं त्वं सर्वं क्षंतुमर्हसि सत्तम २८।
वरं वरय भद्रं ते दुर्लभं च ददाम्यहम्।

विष्णुशर्मा तदोवाच देवराजं तथागतम् २९।
विप्रतेजो महेंद्रेंद्रं असह्यं देवदैवतैः।
पितृभक्तस्य देवेश दुःसहं सर्वथा विभो ३०।
तेजोभंगो न कर्त्तव्यो ब्राह्मणानां महात्मनाम्।
पुत्रपौत्रैः समस्तैस्तु ब्रह्मविष्णुहरान्पुनः ३१।
नाशयंते न संदेहो यदि रुष्टा द्विजोत्तमाः।
नागच्छेद्यद्भवानद्य तदा राज्यमनुत्तमम् ३२।
आत्मतपः प्रभावेण अन्यस्मै त्वं महात्मने।
दातुकामस्तु संजातो रोषपूर्णेन चक्षुषा ३३।

भवानद्य समायातो वरं दातुमिहेच्छसि ।
अमृतं देहि देवेंद्र पितृभक्तिं तथाचलाम् ३४।
एवंविधं वरं देहि यदि तुष्टोसि शत्रुहन् ।
एवं ददामि पुण्यं ते वरं चामृतसंयुतम् ३५।
एवमाभाष्य तं विप्रममृतं दत्तवान्स्वयम् ।
सकुंभं दत्तवांस्तस्मै प्रीयमाणेन चात्मना ३६।

अचला ते भवेद्विप्र भक्तिः पितरि सर्वदा ।
एवमाभाष्य तं विप्रं विसृज्य च सहस्रदृक् ३७।
प्रसन्नोभूच्च तद्दृष्ट्वा विप्रतेजः सुदुःसहम् ।
विष्णुशर्मा ततो गत्वा पितरं वाक्यमब्रवीत् ३८।
तात इंद्रात्समानीतममृतं व्याधिनाशनम् ।
अनेनापि महाभाग नीरुजो भव सर्वदा ३९।
अमृतेन त्वमद्यैव परां तृप्तिमवाप्नुहि ।
एतद्वाक्यं महच्छ्रुत्वा शिवशर्मा सुतस्य हि ४०।
सुतान्सर्वान्समाहुय प्रीयमाणेन चेतसा ।
पितृभक्ताः सुता यूयं मद्वाक्यपरिपालकाः ४१।
वरं वृणुध्वं सुप्रीताः पुत्रका दुर्लभं भुवि ।
एवमाभाषितं तस्य शुश्रुवुः सर्वसंमताः ४२।
ते सर्वे तु समालोच्य पितरं प्रत्यथाब्रुवन् ।
अस्माकं जीवताम्माता गता या यममंदिरम् ४३।
नीरुजा भवनाद्देवी प्रसादात्तव सुव्रता ।

भवान्पिता इयं माता जन्मजन्मांतरे पितः ४४।
वयं सुता भवेमेति सर्वे पुण्यकृतस्तथा ।
शिवशर्मोवाच-
अद्यैवापि मृता माता भवतां पुत्रवत्सला ४५।
जीवमाना सुहृष्टा सा एष्यते नात्र संशयः ।
एवमुक्ते शुभे वाक्ये ऋषिणा शिवशर्मणा ४६।
तेषां माता समायाता प्रहृष्टा वाक्यमब्रवीत् ।
एतदर्थं समुत्पन्नं सुवीर्यं तनयं सुतम् ४७।
नराः सत्पुत्रमिच्छंति कुलवंशप्रभावकम् ।
स्त्रियो लोके महाभागाः सुपुण्याः पुण्यवत्सलाः ४८।
सुतमिच्छंति सर्वत्र पुण्यांगं पुण्यसाधकम् ।
कुक्षिं यस्या गतो गर्भः सुपुण्यः परिवर्त्तते ४९।
पुण्यान्पुत्रान्प्रसूयेत सा नारी पुण्यभागिनी ।
कुलाचारं कुलाधारं पितृमातृप्रतारकम् ५०।
विना पुण्यैः कथं नारी संप्राप्नोति सुतोत्तमम् ।

न जाने कीदृशैः पुण्यैरेष भर्ता सुपुण्यभाक् ५१।
संजातो धर्मवीर्योपि धर्मात्मा धर्मवत्सलः ।

यस्य वीर्यान्मया प्राप्ता यूयं पुत्रास्ततोधिकाः ५२।
एवं पुण्यप्रभावोयं भवंतः पुण्यवत्सलाः ।
मम पुत्रास्तु संजाताः पितृभक्तिपरायणाः ५३।
अहो लोकेषु पुण्यैश्च सुपुत्रः परिलभ्यते ।
एकैकशोधिकाः पंच मया प्राप्ता महाशयाः ५४।
यज्वानः पुण्यशीलाश्च तपस्तेजः पराक्रमाः ।
एवं संवर्धितास्ते तु तया मात्रा पुनः पुनः ५५।
हर्षेण महताविष्टाः प्रणेमुर्मातरं सुताः ।
पुत्रा ऊचुः-
सुपुण्यैः प्राप्यते माता सन्माता सुपिता किल ५६।
भवती पुण्यकृन्माता नो भाग्यैस्तु प्रवर्तिता ।
यस्या गर्भोदरं प्राप्य सुपुण्यैश्च प्रवर्द्धिताः ५७।
जन्मजन्मनि त्वं माता पिता चैव भविष्यथः ।

पितोवाच-
शृणुध्वं मामकाः पुत्राः सुवरं पुण्यदायकम् ५८।
मयि तुष्टे सुता भोगा ननु भुंजंतु चाक्षयान् ।
पुत्रा ऊचुः-
यदि तात प्रसन्नोसि वरं दातुमिहेच्छसि ५९।
अस्मान्प्रेषय गोलोकं वैष्णवं दाहवर्जितम् ।
पितोवाच-
गच्छध्वं वैष्णवं लोकं यूयं विगतकल्मषाः ६०।
मत्प्रसादात्तपोभिश्च पितृभक्त्यानया स्वया ।
एवमुक्ते तु तेनापि सुवाक्ये ऋषिणा ततः ६१।
शंखचक्रगदापाणिर्गरुडारूढ आगतः ।
सपुत्रं शिवशर्माणमित्युवाच पुनः पुनः ६२।
सपुत्रेण त्वयाद्यैव जितो भक्त्यास्मि वै द्विज ।
पुत्रैः सार्द्धं समागच्छ चतुर्भिः पुण्यकारिभिः ६३।
अनया भार्यया सार्द्धं पुण्यया पतिकाम्यया ।

शिवशर्मोवाच-
अमी गच्छंतु पुत्रा मे वैष्णवं लोकमुत्तमम् ६४।
कंचित्कालं तु नेष्यामि भूमौ वै भार्यया सह ।
अनेनापि सुपुत्रेण अंत्येन सोमशर्मणा ६५।
एवमुक्ते शुभे वाक्ये ऋषिणा सत्यभाषिणा ।
तानुवाचाथ देवेशः सुपुत्राञ्छिवशर्मणः ६६।
गच्छंतु मोक्षदं लोकं दाहप्रलयवर्जितम् ।
एवमुक्ते ततो विप्राश्चत्वारः सत्यचेतसः ६७।
विष्णुरूपधराः सर्वे बभूवुस्तत्क्षणादपि ।
इंद्रनीलसमावर्णैः शंखचक्रगदाधराः ६८।

सर्वाभरणसौभाग्या विष्णुरूपा महौजसः ।
हारकंकणशोभाढ्या रत्नमालाभिशोभिताः ६९।
सूर्यतेजःप्रतीकाशास्तेजोज्वालाभिरावृताः ।
प्रविष्टा वैष्णवं कायं पश्यतः शिवशर्मणः ७०।
दीपं दीपा यथा यांति तद्वल्लीना महामते ।

गतास्ते वैष्णवं धाम पितृभक्त्या द्विजोत्तमाः ७१।
प्रभावं तु प्रवक्ष्यामि सुसत्यं सोमशर्मणः ७२।
इति श्रीपद्मपुराणे भूमिखंडे शिवशर्मोपाख्याने तृतीयोऽध्यायः ३।

Roman transliteration

sūta uvāca-
prasthitastena mārgeṇa praviṣṭo gaganāṃtare |
sa dṛṣṭo devadevena sahasrākṣeṇa dhīmatā 1|
udyamaṃ tasya vai jñātvā cakre vighnaṃ surādhirāṭ |
menikāṃtāmuvācedaṃ gaccha tvaṃ mama śāsanāt 2|
samācarasvāsya śīghraṃ gatvā vighnaṃ sumadhyame |
asyaiva vipravaryasya putrasya śivaśarmaṇaḥ 3|
tathā kuruṣva bhadraṃ te yathā nāyāti me gṛham |
evamākarṇya tadvākyaṃ menikā prasthitā tvarāt 4|
sūta uvāca-
rūpaudāryaguṇopetā sarvālaṃkārabhūṣitā |
naṃdanasya vanasyāṃte dolāyāṃ samupasthitā 5|
susvareṇa pragāyaṃtī gītaṃ vīṇāsvaropamam |
tena dṛṣṭā viśālākṣī caturā cārulocanā 6|
vyavasāyaṃ tato jñātvā tasyā vighnamanuttamam |

iṃdreṇa preṣitā caiṣā na ca bhadrakarā bhavet 7|
evaṃ jñātvā jagāmātha satvareṇa dvijottamaḥ |
tayā dṛṣṭastathā pṛṣṭaḥ kva yāsyasi mahāmate 8|
viṣṇuśarmā tadovāca menikāṃ kāmacāriṇīm |
iṃdralokaṃ prayāsyāmi piturarthe tvarānvitaḥ 9|
menikā viṣṇuśarmāṇaṃ pratyuvāca priyaṃ punaḥ |
kāmabāṇaiḥ prabhinnāhaṃ tvāmadya śaraṇaṃ gatā 10|
rakṣasva dvijaśārdūla yadi dharmamihecchasi |
yāvaddhi tvaṃ mayā dṛṣṭaḥ kāmākulitacetasā 11|
kāmānalena saṃdagdhā tāvadeva na saṃśayaḥ |
saṃbhrāṃtā kāmasaṃtaptā prasādasumukho bhava 12|
viṣṇuśarmovāca-
caritraṃ devadevasya viditaṃ me varānane |
bhavatyāścaprajānāmināhaṃcaitādṛśaḥśubhe 13|
bhavatyāstejasā rūpairanye muhyaṃti śobhane |

viśvāmitrādayo devi putrohaṃ śivaśarmaṇaḥ 14|
yogasiddhiṃ gatasyāpi tapaḥ siddhasya cābale |
kāmādayo mahādoṣā ādāveva vinirjitāḥ 15|
anyaṃ bhaja viśālākṣi iṃdralokaṃ vrajāmyaham |
evamuktvā jagāmātha tvarito dvijasattamaḥ 16|
niṣphalā menakā jātā pṛṣṭā devena vajriṇā |

vibhīṣāṃ darśayāmāsa nānārūpāṃ punaḥ punaḥ 17|
yathānalena saṃdagdhāstṛṇānāṃ saṃcayā dvijāḥ |
bhasmībhūtā bhavaṃtyeva tathā tāstā vibhīṣikāḥ 18|
viprasya tejasā tasya pitṛbhaktasya sattamāḥ |
pralayaṃ gatāstu ghorāstā dāruṇā bhīṣikā dvijāḥ 19|
sa vighnāndarśayāmāsa sahasrākṣaḥ punaḥ punaḥ |
tejasā'nāśayadviprāḥ svakīyena mahāyaśāḥ 20|
evaṃ vighnānbahūṃstasya iṃdrasyāpi mahātmanaḥ |
nāśayāmāsa medhāvī tapasastejasāpi vā 21|

naṣṭeṣu teṣu vighneṣu dāruṇeṣu mahatsu ca |
jñātvā tasya kṛtānvighnāndāruṇānbhīṣaṇākṛtīn 22|
atha kruddho mahātejā viṣṇuśarmā dvijottamaḥ |
iṃdraṃ prati mahābhāgo rāgaraktāṃtalocanaḥ 23|
iṃdra lokādahaṃ ceṃdraṃ pātayiṣyāmi nānyathā |
nijadharme ratasyādya yo vighnaṃ tu samācaret 24|
tasya daṃḍaṃ pradāsyāmi yo vai hanyātsa hanyate |
evamanyaṃ kariṣyāmi devānāṃ pālakaṃ punaḥ 25|
evaṃ samudyato vipra iṃdranāśāya sattamaḥ |
tāvadeva samāyāto deveṃdraḥ pākaśāsanaḥ 26|
bho bho vipra mahāprājña tapasā niyamena ca |
damena satyaśaucābhyāṃ tvatsamo nāsti cāparaḥ 27|
anayā pitṛbhaktyā te jitohaṃ daivataiḥ saha |
mamāparādhaṃ tvaṃ sarvaṃ kṣaṃtumarhasi sattama 28|
varaṃ varaya bhadraṃ te durlabhaṃ ca dadāmyaham |

viṣṇuśarmā tadovāca devarājaṃ tathāgatam 29|
vipratejo maheṃdredraṃ asahyaṃ devadaivataiḥ |
pitṛbhaktasya deveśa duḥsahaṃ sarvathā vibho 30|
tejobhaṃgo na karttavyo brāhmaṇānāṃ mahātmanām |
putrapautraiḥ samastaistu brahmaviṣṇuharānpunaḥ 31|
nāśayaṃte na saṃdeho yadi ruṣṭā dvijottamāḥ |
nāgacchedyadbhavānadya tadā rājyamanuttamam 32|
ātmatapaḥ prabhāveṇa anyasmai tvaṃ mahātmane |
dātukāmastu saṃjāto roṣapūrṇena cakṣuṣā 33|
bhavānadya samāyāto varaṃ dātumihecchasi |
amṛtaṃ dehi deveṃdra pitṛbhaktiṃ tathācalām 34|
evaṃvidhaṃ varaṃ dehi yadi tuṣṭosi śatruhan |
evaṃ dadāmi puṇyaṃ te varaṃ cāmṛtasaṃyutam 35|
evamābhāṣya taṃ vipramamṛtaṃ dattavānsvayam |
sakuṃbhaṃ dattavāṃstasmai prīyamāṇena cātmanā 36|

acalā te bhavedvipra bhaktiḥ pitari sarvadā |
evamābhāṣya taṃ vipraṃ visṛjya ca sahasradṛk 37|
prasannobhūcca taddṛṣṭvā vipratejaḥ suduḥsaham |
viṣṇuśarmā tato gatvā pitaraṃ vākyamabravīt 38|
tāta iṃdrātsamānītamamṛtaṃ vyādhināśanam |
anenāpi mahābhāga nīrujo bhava sarvadā 39|
amṛtena tvamadyaiva parāṃ tṛptimavāpnuhi |
etadvākyaṃ mahacchrutvā śivaśarmā sutasya hi 40|
sutānsarvānsamāhūya prīyamāṇena cetasā |
pitṛbhaktāḥ sutā yūyaṃ madvākyaparipālakāḥ 41|
varaṃ vṛṇudhvaṃ suprītāḥ putrakā durlabhaṃ bhuvi |

evamābhāṣitaṃ tasya śuśruvuḥ sarvasaṃmatāḥ 42|
te sarve tu samālocya pitaraṃ pratyathābruvan |
asmākaṃ jīvatāmmātā gatā yā yamamaṃdiram 43|
nīrujā bhavanāddevī prasādāttava suvratā |

bhavānpitā iyaṃ mātā janmajanmāṃtare pitaḥ 44|
vayaṃ sutā bhavemeti sarve puṇyakṛtastathā |
śivaśarmovāca-
adyaivāpi mṛtā mātā bhavatāṃ putravatsalā 45|
jīvamānā suhṛṣṭā sā eṣyate nātra saṃśayaḥ |
evamukte śubhe vākye ṛṣiṇā śivaśarmaṇā 46|
teṣāṃ mātā samāyātā prahṛṣṭā vākyamabravīt |
etadarthaṃ samutpannaṃ suvīryaṃ tanayaṃ sutam 47|
narāḥ satputramicchaṃti kulavaṃśaprabhāvakam |
striyo loke mahābhāgāḥ supuṇyāḥ puṇyavatsalāḥ 48|
sutamicchaṃti sarvatra puṇyāṃgaṃ puṇyasādhakam |
kukṣiṃ yasyā gato garbhaḥ supuṇyaḥ parivarttate 49|
puṇyānputrānprasūyeta sā nārī puṇyabhāginī |
kulācāraṃ kulādhāraṃ pitṛmātṛpratārakam 50|
vinā puṇyaiḥ kathaṃ nārī saṃprāpnoti sutottamam |

na jāne kīdṛśaiḥ puṇyaireṣa bhartā supuṇyabhāk 51|
saṃjāto dharmavīryopi dharmātmā dharmavatsalaḥ |
yasya vīryānmayā prāptā yūyaṃ putrāstatodhikāḥ 52|
evaṃ puṇyaprabhāvoyaṃ bhavaṃtaḥ puṇyavatsalāḥ |
mama putrāstu saṃjātāḥ pitṛbhaktiparāyaṇāḥ 53|
aho lokeṣu puṇyaiśca suputraḥ parilabhyate |
ekaikaśodhikāḥ paṃca mayā prāptā mahāśayāḥ 54|
yajvānaḥ puṇyaśīlāśca tapastejaḥ parākramāḥ |
evaṃ saṃvardhitāste tu tayā mātrā punaḥ punaḥ 55|
harṣeṇa mahatāviṣṭāḥ praṇemurmātaraṃ sutāḥ |
putrā ūcuḥ-
supuṇyaiḥ prāpyate mātā sanmātā supitā kila 56|
bhavatī puṇyakṛnmātā no bhāgyaistu pravartitā |
yasyā garbhodaraṃ prāpya supuṇyaiśca pravarddhitāḥ 57|
janmajanmani tvaṃ mātā pitā caiva bhaviṣyathaḥ |

pitovāca-
śṛṇudhvaṃ māmakāḥ putrāḥ suvaraṃ puṇyadāyakam 58|
mayi tuṣṭe sutā bhogā nanu bhuṃjaṃtu cākṣayān |
putrā ūcuḥ-
yadi tāta prasannosi varaṃ dātumihecchasi 59|
asmānpreṣaya golokaṃ vaiṣṇavaṃ dāhavarjitam |
pitovāca-
gacchadhvaṃ vaiṣṇavaṃ lokaṃ yūyaṃ vigatakalmaṣāḥ 60|
matprasādāttapobhiśca pitṛbhaktyānayā svayā |
evamukte tu tenāpi suvākye ṛṣiṇā tataḥ 61|
śaṃkhacakragadāpāṇirgaruḍārūḍha āgataḥ |
saputraṃ śivaśarmāṇamityuvāca punaḥ punaḥ 62|
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English translation

Sūta said :

1. Proceeding along that path, he entered the heaven. He was seen by the intelligent Indra , the lord of gods.

2-4a. Knowing his exertion, the king of gods put in an obstacle. He said to that (nymph) Menikā: “Go by my order; O you of beautiful waist, going quickly create an obstacle (in) his (way). Well-being to you. Do that to the son of that excellent brāhmaṇa Śivaśarman by which he would not come to my house.” Hearing these words of him, Menikā started quickly.

Sūta said :

4b-6. She, who was endowed with beauty, and virtues like generosity, and adorned with all ornaments, sat on a swing in Indra’s garden. That clever one with large and charming eyes, singing, in a sweet voice, like the notes of a lute, a song (was seated on the swing).

7-8. Knowing her intention of causing a great obstacle, and realising that, she, being sent by Indra, would not be favourable, the best brāhmaṇa went quickly. She saw him and asked him: “O you highly intelligent one, where are you going?”

9. Then Viṣṇuśarman spoke to that Menikā, who moved according to her will: “I am hurriedly going to Indra’s heaven for my father”.

10-11a. Menikā again spoke pleasing (words) to Viṣṇuśarman.

11b-12. “Being pierced with Cupid’s arrows, I have today sought your shelter. O best brāhmaṇa, if you desire to protect piety, (please) protect me. When I, with my mind affected by passion of love, saw you, then only I was burnt by fire of Cupid. I am bewildered, I am tormented by love. Please be disposed to favour me.”

Viṣṇuśarman said :

13-15. O you of a beautiful face, the character of the lord of gods is known to me. I also know your character. O you auspicious one, I am not like this. O you lovely lady, other men like Viśvāmitra are deluded by your lustre and beauty; O you respectable lady, I am the son of Śivaśarman who has attained divine faculties through abstract meditation and is accomplished in penance. I have avoided the great blemishes like desire for sensual enjoyments right from the beginning.

16a. O you of large eyes, choose someone else; I am going to Indra's world.

16b-1 7. Saying so, the best brāhmaṇa went hurriedly. Menakā was unsuccessful. Being asked by god Indra she repeatedly scared him in many ways.

18. (All) those scares (put forward by her) were burnt as the heaps of hay are burnt by fire.

19. O excellent brāhmaṇas , all those terrible scares perished due to the lustre of that brāhmaṇa, devoted to his father.

20. That Indra again and again presented obstacles; the brāhmaṇa of great glory destroyed them by his lustre.

21. Thus by means of the lustre of his penance, the intelligent one destroyed all. the obstacles created by even that magnanimous Indra.

22-25a. When those great, fearful obstacles disappeared, he, knowing that those obstacles (i.e. scares) which were fierce and of fearful forms, were brought about by Indra, the best brāhmaṇa Viṣṇuśarman of great lustre became angry. The glorious one, with his eyes red due to anger (said) about Indra: "Today I shall cause to fall down from his heaven Indra, who would create an obstacle to me engaged in my own duty. I shall punish him; he, who would strike, is struck.

25b. I shall thus make someone else as the guardian of gods."

26. Thus the best (brāhmaṇa) became ready to destroy Indra. Just then only Indra arrived there (and said:)

27-28. "O brāhmaṇa, O you very wise one, there is none else like you in penance, restraint, self-control, truth and purity. Due to this your devotion to your father, I with (all other) deities have been won over (by you). O best one, (please) forgive all my fault.

29. Well-being to you, ask for a boon, I shall give it (even if) it is difficult." Then Viṣṇuśarman spoke to the king of gods who had come like that:

30. "O great Indra, the lustre of a brāhmaṇa is unbearable for gods and deities. O lord, it is (especially so) in the case of a brāhmaṇa who is devoted to his father.

31-32a. Destruction of the dignity of magnanimous brāhmaṇas should never be done. If the best brāhmaṇas are angered, they destroy Brahmā , Viṣṇu and Hara along with their sons and grandsons. There is no doubt about this.

32b-35. Had you not come today, then, I, with my eyes full of anger, would have given this best kingdom to some other person, magnanimous due to the prowess of his penance. Now that you have come, and desire to grant a boon, (then) O lord of gods, give me nectar and steady devotion to my father. O you killer of (your) enemies, if you are pleased, grant me such a boon." (Indra said:) "So I shall give you a pious boon with nectar."

36-38a. Speaking thus to the brāhmaṇa, Indra himself gave him nectar. He, with his heart pleased, gave it along with the pitcher. (He also said:) “O brāhmaṇa, may you always have unswerving devotion to your father.” Speaking in this way, and having dismissed the brāhmaṇa, the thousand-eyed (Indra) became pleased on seeing the brāhmaṇa’s lustre, very difficult to endure.

38b-42. Then Viṣṇuśarman, having gone to his father, said to him: “O father, I have brought from Indra, nectar, that destroys all maladies. O glorious one, with (i.e. by taking) it be healthy always. Today be greatly satisfied with (this) nectar.” Hearing these great words of his son, Śivaśarman, with his mind full of love, having called all his sons, (said to them): “(My) sons, you are devoted to (me) your father, and you do what I tell you. Be pleased (my) sons, and ask for a boon difficult to be obtained on the earth.” All listened to his words with approval.

43-45a. Having pondered, all of them said to their father: “Bring back to life that mother of us, who has gone to the dwelling of Yama . May she, of a good vow, be healthy due to your favour. O father, may you be (our) father, and this one (our) mother, even in existence after existence, and may we be your meritorious sons.”

Śivaśarman said :

45b-46a. Even today, your dead mother, affectionate to her sons, will come alive; there is no doubt about it.

46b-47a. When these auspicious words were uttered by the sage Śivaśarman, their mother arrived (there) and being delighted said (these) words:

47b-50a. “A brave son is born from one’s womb for this purpose only. Men desire a good son, who would bring glory to his family and race. In the world, glorious, meritorious and pure and affectionate women everywhere desire a son of a pleasing body and bringing about merit. That woman, the very meritorious foetus after having gone into whose womb revolves there, and who would give birth to meritorious sons, is pleased.

50b-56a. How can a woman obtain, without merit, the best son, performing duties peculiar to his family, prop of the family and emancipating the father and the mother? I do not know due to which meritorious deeds (of mine) this very meritorious man, having piety as his power, righteous, and loving piety has become my husband, from whose semen I have obtained you as my sons, superior to him. This is the power of merit. You, my sons, are born as loving virtue and intensely devoted to your father. Oh, in the world even one good son is had by means of religious merit. (But see,) I got five great-hearted sons, who are sacrificers, who are righteous, and who have the prowess due to the lustre of penance.” When they were thus repeatedly congratulated by their mother, they, being full of great joy, saluted their mother.

The sons said :

56b-58a. Due to great religious merit (only) a mother—a good mother or a good father is obtained. You are a virtuous mother, who became so due to our good fortune, and having reached whose womb we were nourished as a result of our great virtue. In existence after existence you two should be our mother and father.

The father said :

58b-59a. O my sons, listen to a good boon, causing religious merit. When I am pleased, may my sons enjoy inexhaustible pleasures.

The sons said :

59b-60a. O father, if you are pleased, and desire to give a boon now, then send us to Goloka , the heaven of Viṣṇu, which is free from tormentation.

The father said :

60b-61a. By my favour, your penance, and this your devotion to (me) your father, go, with your sins perished, to Viṣṇu's heaven.

61b-64a. When the sage said good words, then (Viṣṇu) having the conch, disc and mace in his hands and mounted upon Garuḍa , came there; and repeatedly said this to Śivaśarman with his sons: "O brāhmaṇa, today you with your sons, have won me over by your devotion. With your four virtuous sons and this virtuous and very loving wife come (to me)".

Śivaśarman said :

64b-65. May these (four) sons of me go to the excellent heaven of Viṣṇu. I shall pass some time on the earth with my wife and this last, excellent son, Somaśarman .

66-67a. When the sage, who (always) spoke the truth, uttered these auspicious words, the lord of gods said to those good sons of Śivaśarman: "May they go to the world causing salvation and free from tormentation and destruction."

67b-7l. When this was said (by the Lord), all the four brāhmaṇas of truthful hearts, in a moment only took up Viṣṇu's form. In complexion they resembled sapphires; they had held conch, disc and mace; were charming on account of all ornaments; had great prowess; were endowed with the beauty of necklaces and bracelets; they looked charming due to jewelled necklaces; they resembled the sun's lustre and were covered with bright flames. They entered Viṣṇu's body when Śivaśarman was looking on (i.e. in Śivaśarman's presence). As lights go to another light, they became absorbed in Viṣṇu's form. The best brāhmaṇas, due to their devotion to their father, went to Viṣṇu's abode. I shall tell accurately the prowess of Somaśarman.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 4

Somaśarman's Devotion Put to Severe Test

Chapter 86 of 693 · 61 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
गतेषु तेषु गोलोकं वैष्णवं तमसः परम् ।
शिवशर्मा महाप्राज्ञः कनिष्ठं वाक्यमब्रवीत् १।
ब्राह्मण उवाच-
सोमशर्मन्महाप्राज्ञ त्वं पितुर्भक्तितत्परः ।
अमृतस्य महाकुंभं रक्ष दत्तं मयाधुना २।
तीर्थयात्रां प्रयास्यामि अनया भार्यया सह ।
एवमस्तु महाभाग करिष्ये रक्षणं शुभम् ३।
कुंभं दत्वा स मेधावी तस्य हस्ते महात्मनः ।
दशवर्षप्रमाणं तु तपस्तेपे निरंतरम् ४।
कुंभं रक्षति धर्मात्मा दिवारात्रमतंद्रितः ।
पुनः स हि समायातः शिवशर्मा महायशाः ५।
मायां कृत्वा महाप्राज्ञो भार्यया सह तं सुतम् ।
कुष्ठरोगातुरो भूत्वा तस्य भार्या च तादृशी ६।
मांसपिंडोपमौ जातौ द्वावेतौ मायया कृतौ ।

संनिधिं तस्य घोरस्य विप्रस्य सोमशर्मणः ७।
समागतौ हि तौ दृष्ट्वा सर्वतो हि सुदुःखितौ ।
कृपया परयाविष्टः सोमशर्मा महायशाः ८।
तयोः पादं नमस्कृत्य भक्त्या नमितकंधरः ।
भवादृशौ न पश्यामि तपसाभिसमन्वितम् ९।
गुणव्रातैः सुपुण्यैश्च किमिदं वर्तितं त्वयि ।
दासवद्देवताः सर्वा वर्तते सर्वदा तव १०।
आदेशं प्राप्य विप्रेंद्र आकृष्टास्तेजसा तव ।
तवांगे केन पापेन गदोयं वेदनान्वितः ११।
संजातो ब्राह्मणश्रेष्ठ तन्मे कथय कारणम् ।
इयं पुण्यवती माता महापुण्या पतिव्रता १२।
या हि भर्तृप्रसादेन त्रैलोक्यं कर्तुमिच्छति ।
सा कथं दुःखमाप्नोति किं नास्ति तपसः फलम् १३।
रागद्वेषौ परित्यज्य विविधेनापि कर्मणा ।
या च शुश्रूषते कांतं देववद्गुरुवत्सला १४।

सा कथं दुःखमाप्नोति कुष्ठरोगं सुदुःखदम् ।
शिवशर्मोवाच-
मा शुचस्त्वं महाभाग भुज्यते कर्मजं फलम् १५।
नरेण कर्मयुक्तेन पापपुण्यमयेन हि ।
शोधनं च कुरुष्व त्वमुभयो रोगयुक्तयोः १६।
शुश्रूषणं महाभाग यदि पुण्यमिहेच्छसि ।
एवमुक्ते शुभे वाक्ये सोमशर्मा महायशाः १७।
शुश्रूषां वा करिष्यामि युवयोः पुण्ययुक्तयोः ।
मया पापेन दुष्टेन कृपणेन द्विजोत्तम १८।
किं कर्तव्यमिहाद्यैव यो गुरुं न हि पूजयेत् ।
एवमाभाष्य दुःखाद्वा तयोर्दुःखेन दुःखितः १९।
श्लेष्ममूत्रपुरीषं च उभयोः पर्यशोधयत् ।
पादप्रक्षालनं चक्रे अंगसंवाहनं तथा २०।
स्नानस्थानादिकं सोपि तयोर्भक्त्यान्वितः स्वयम् ।
द्वावेतौ हि गुरू विप्रः सोमशर्मा महायशाः २१।

तीर्थं नयति धर्मात्मा स्कंधमारोप्य सत्तमः ।
द्वावेतौ हि स्वहस्तेन स्नापयित्वा तु मंगलैः २२।
सुमंत्रैर्वेदविच्चैव स्नानस्य विधिपूर्वकम् ।
तर्पणं च पितृणां तु देवतानां तु पूजनम् २३।
द्वाभ्यामपि स धर्मात्मा स कारयति नित्यशः ।
स्वयं होमं ददात्यग्नौ पचत्यन्नमनुत्तमम् २४।
संज्ञापयति सुप्रीतौ द्वावेतौ च महागुरू ।
शय्यासने च तौ विप्रः प्रस्वापयति नित्यशः २५।
वस्त्रपुष्पादिकं सर्वं ताभ्यां नित्यं प्रयच्छति ।
तांबूलं बहुगंधाढ्यमुभयोरर्पयेत्स तु २६।
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मूलं पयः सुभक्ष्याद्यं नित्यमेव ददात्यसौ २७।
तयोस्तु वांछितं नित्यं सोमशर्मा महायशाः ।
अनेन क्रमयोगेन नित्यमेव प्रसादयेत् २८।
सोमशर्मा सुधर्मात्मा पितरौ परिपूजयेत् ।

सोमशर्माणमाहुय पिता कुत्सति निष्ठुरः २९।
निंदितैर्निष्ठुरैर्वाक्यैस्ताडयेन्मुनिसन्निधौ ।
कृतकार्ये कृते पुण्ये नित्यमेव सुते पुनः ३०।
न कृतं शोभनं मह्यं त्वयैव कुलपांसन ।
एवं नानाविधैर्वाक्यैर्निष्ठुरैर्दुःखदायकैः ३१।
अताडयद्दंडघातैः शिवशर्मा सदातुरः ।
एवं कृतेपि धर्मात्मा नैव कुप्यति कर्हिचित् ३२।
मनसा वचसा चैव कर्मणा त्रिविधेन च ।
संतुष्टः सर्वदा सोपि पितरं परिपूजयेत् ३३।

तद्वत्स सोमशर्मा वै मातरं च दिनेदिने ।
यज्ज्ञात्वा शिवशर्मा च चरितं स्वीयमीक्षते ३४।
अमृतं मत्कृते चापि आनीतं विष्णुशर्मणा ।
पुण्ययुक्तः स धर्मात्मा पितृभक्तिपरः सदा ३५।
एवं बहुतिथे काले शतसंख्ये गते सति ।
शिवशर्मा पितस्यैव भक्तिं दृष्ट्वा विचिंत्य वै ३६।

मया वै पूर्वमित्युक्तं सुपुत्रं यज्ञसंज्ञकम् ।
मातृखंडानिमान्पुत्र यत्र तत्र क्षिपस्व हि ३७।
मद्वाक्यं पालितं तेन कृता न मातरि कृपा ।
एतत्स्वल्पतरं दुःखं निर्जीवे घातमिच्छतः ३८।
साहसं तु कृतं तेन पुत्रेण वेदशर्मणा ।
अस्याधिकमहं मन्ये यतोऽयं चलते न च ३९।
निमेषमात्रमेवापि साहसं कारयेत्पुनः ।
अपरं सत्यसंपन्नं प्रभावं तपसः पुनः ४०।
नित्यं समाराधनेपि अधिकं चास्य दृश्यते ।
तस्मादस्य परीक्षा च समये तपसः कृता ४१।
भक्तिभावात्तथा सत्यान्नैव पुत्रः प्रणश्यति ।
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पादसंवाहनं दद्याच्छौचं चैव महामतिः ।

दुःसहं वचनं मह्यं दारुणं सहते सदा ४४।
भर्त्सने ताडने चैव सदाभीष्टप्रवाचकः ।
एवं दुःखसमाचारो मम पुत्रो महामतिः ४५।
दुःखानां सागरं मन्ये बहुक्लेशैस्तु क्लेशितः ।
अपनेष्याम्यहं दुःखं विष्णोश्चैव प्रसादतः ४६।
विचार्य मनसा विप्रः शिवशर्मा महामतिः ।
पुनर्मायां चकाराथ कुंभादपहृतं पयः ४७।
पश्चात्तं च समाहुय सोमशर्माणमब्रवीत् ।
तव हस्ते मया दत्तममृतं व्याधिनाशनम् ४८।
तन्मे शीघ्रं प्रयच्छस्व यथा पानं करोम्यहम् ।
येन नीरुग्भवाम्यद्य प्रसादाद्विष्णुशर्मणः ४९।
एवमुक्ते तदा वाक्ये ऋषिणा शिवशर्मणा ।
समुत्थाय त्वरायुक्तः सोमशर्मा कमंडलुम् ५०।
तं च रिक्तं ततो दृष्ट्वा ह्यमृतेन विना कृतम् ।
कस्य पापस्य वै कर्म केन मे विप्रियं कृतम् ५१।

इति चिंतापरो भूत्वा सोमशर्मा सुदुःखितः ।
पितुरग्रे च वृत्तांतं कथयिष्याम्यहं यदा ५२।

ततः कोपं प्रयास्येत गुरुर्मे व्याधिपीडितः ।
सुचिरं चिंतयित्वा तु सोमशर्मा महामतिः ५३।
यदि मे सत्यमस्तीति गुरुशुश्रूषणं यदि ।
तपस्तप्तं मयापूर्वं निर्व्यलीकेन चेतसा ५४।
दमशौचादिभिः सत्यं धर्ममेव प्रपालितम् ।
तदा घटोऽमृतयुतो भवत्वेष न संशयः ५५।
यावदेव महाभागश्चिंतयित्वा विलोकयेत् ।
तावच्चामृतपूर्णस्तु पुनरेवाभवद्घटः ५६।
तं दृष्ट्वा हर्षसंयुक्तः सोमशर्मा महायशाः ।
गत्वा गुरुं नमस्कृत्य कुंभमादाय सत्वरम् ५७।
गृहाण त्वं पितश्चेमं पयः कुंभं समागतम् ।
पानं कुरु महाभाग गदान्मुक्तो भवाचिरम् ५८।
एतद्वाक्यं महापुण्यं सत्यधर्मार्थकं पुनः ।

शिवशर्मा सुतस्यापि श्रुत्वा च मधुराक्षरम् ५९।
हर्षेण महताविष्ट इदं वचनमब्रवीत् ६०।
इति श्रीपद्मपुराणे भूमिखंडे शिवशर्मोपाख्याने चतुर्थोऽध्यायः ४।

Roman transliteration

sūta uvāca-
gateṣu teṣu golokaṃ vaiṣṇavaṃ tamasaḥ param |
śivaśarmā mahāprājñaḥ kaniṣṭhaṃ vākyamabravīt 1|
brāhmaṇa uvāca-
somaśarmanmahāprājña tvaṃ piturbhaktitatparaḥ |
amṛtasya mahākuṃbhaṃ rakṣa dattaṃ mayādhunā 2|
tīrthayātrāṃ prayāsyāmi anayā bhāryayā saha |
evamastu mahābhāga kariṣye rakṣaṇaṃ śubham 3|
kuṃbhaṃ datvā sa medhāvī tasya haste mahātmanaḥ |
daśavarṣapramāṇaṃ tu tapastepe niraṃtaram 4|
kuṃbhaṃ rakṣati dharmātmā divārātramataṃdritaḥ |
punaḥ sa hi samāyātaḥ śivaśarmā mahāyaśāḥ 5|
māyāṃ kṛtvā mahāprājño bhāryayā saha taṃ sutam |
kuṣṭharogāturo bhūtvā tasya bhāryā ca tādṛśī 6|
māṃsapiṃḍopamau jātau dvāvetau māyayā kṛtau |

saṃnidhiṃ tasya ghorasya viprasya somaśarmaṇaḥ 7|
samāgatau hi tau dṛṣṭvā sarvato hi suduḥkhitau |
kṛpayā parayāviṣṭaḥ somaśarmā mahāyaśāḥ 8|
tayoḥ pādaṃ namaskṛtya bhaktyā namitakaṃdharaḥ |
bhavādṛśau na paśyāmi tapasābhisamanvitam 9|
guṇavrātaiḥ supuṇyaiśca kimidaṃ vartitaṃ tvayi |
dāsavaddevatāḥ sarvā vartaṃte sarvadā tava 10|
ādeśaṃ prāpya vipreṃdra ākṛṣṭāstejasā tava |
tavāṃge kena pāpena gadoyaṃ vedanānvitaḥ 11|
saṃjāto brāhmaṇaśreṣṭha tanme kathaya kāraṇam |
iyaṃ puṇyavatī mātā mahāpuṇyā pativratā 12|

yā hi bhartṛprasādena trailokyaṃ kartumicchati |
sā kathaṃ duḥkhamāpnoti kiṃ nāsti tapasaḥ phalam 13|
rāgadveṣau parityajya vividhenāpi karmaṇā |
yā ca śuśrūṣate kāṃtaṃ devavadguruvatsalā 14|

sā kathaṃ duḥkhamāpnoti kuṣṭharogaṃ suduḥkhadam |
śivaśarmovāca-
mā śucastvaṃ mahābhāga bhujyate karmajaṃ phalam 15|
nareṇa karmayuktena pāpapuṇyamayena hi |
śodhanaṃ ca kuruṣva tvamubhayo rogayuktayoḥ 16|
śuśrūṣaṇaṃ mahābhāga yadi puṇyamihecchasi |
evamukte śubhe vākye somaśarmā mahāyaśāḥ 17|
śuśrūṣāṃ vā kariṣyāmi yuvayoḥ puṇyayuktayoḥ |
mayā pāpena duṣṭena kṛpaṇena dvijottama 18|
kiṃ kartavyamihādyaiva yo guruṃ na hi pūjayet |
evamābhāṣya duḥkhādvā tayorduḥkhena duḥkhitaḥ 19|
śleṣmamūtrapurīṣaṃ ca ubhayoḥ paryaśodhayat |
pādaprakṣālanaṃ cakre aṃgasaṃvāhanaṃ tathā 20|
snānasthānādikaṃ sopi tayorbhaktyānvitaḥ svayam |
dvāvetau hi gurū viprāḥ somaśarmā mahāyaśāḥ 21|

tīrthaṃ nayati dharmātmā skaṃdhamāropya sattamaḥ |
dvāvetau hi svahastena snāpayitvā tu maṃgalaiḥ 22|
sumaṃtrairvedaviccaiva snānasya vidhipūrvakam |
tarpaṇaṃ ca pitṝṇāṃ tu devatānāṃ tu pūjanam 23|
dvābhyāmapi sa dharmātmā sa kārayati nityaśaḥ |
svayaṃ homaṃ dadātyagnau pacatyannamanuttamam 24|
saṃjñāpayati suprītau dvāvetau ca mahāgurū |
śayyāsane ca tau viprāḥ prasvāpayati nityaśaḥ 25|
vastrapuṣpādikaṃ sarvaṃ tābhyāṃ nityaṃ prayacchati |
tāṃbūlaṃ bahugaṃdhāḍhyamubhayorarpayetsa tu 26|
somaśarmā mahābhāgastābhyāmapi ca pūrayet |
mūlaṃ payaḥ subhakṣyādyaṃ nityameva dadātyasau 27|
tayostu vāṃchitaṃ nityaṃ somaśarmā mahāyaśāḥ |
anena kramayogena nityameva prasādayet 28|
somaśarmā sudharmātmā pitarau paripūjayet |

somaśarmāṇamāhūya pitā kutsati niṣṭhuraḥ 29|
niṃditairniṣṭhurairvākyaistāḍayenmunisannidhau |
kṛtakārye kṛte puṇye nityameva sute punaḥ 30|
na kṛtaṃ śobhanaṃ mahyaṃ tvayaiva kulapāṃsana |
evaṃ nānāvidhairvākyairniṣṭhurairduḥkhadāyakaiḥ 31|
atāḍayaddaṃḍaghātaiḥ śivaśarmā sadāturaḥ |
evaṃ kṛtepi dharmātmā naiva kupyati karhicit 32|
manasā vacasā caiva karmaṇā trividhena ca |
saṃtuṣṭaḥ sarvadā sopi pitaraṃ paripūjayet 33|
tadvatsa somaśarmā vai mātaraṃ ca dinedine |
yajjñātvā śivaśarmā ca caritaṃ svīyamīkṣate 34|
amṛtaṃ matkṛte cāpi ānītaṃ viṣṇuśarmaṇā |
puṇyayuktaḥ sa dharmātmā pitṛbhaktiparaḥ sadā 35|
evaṃ bahutithe kāle śatasaṃkhye gate sati |
śivaśarmā pitasyaiva bhaktiṃ dṛṣṭvā viciṃtya vai 36|

mayā vai pūrvamityuktaṃ suputraṃ yajñasaṃjñakam |
mātṛkhaṃḍānimānputra yatra tatra kṣipasva hi 37|
madvākyaṃ pālitaṃ tena kṛtā na mātari kṛpā |
etatsvalpataraṃ duḥkhaṃ nirjīve ghātamicchataḥ 38|
sāhasaṃ tu kṛtaṃ tena putreṇa vedaśarmaṇā |
asyādhikamahaṃ manye yato'yaṃ calate na ca 39|
nimeṣamātramevāpi sāhasaṃ kārayetpunaḥ |
aparaṃ satyasaṃpannaṃ prabhāvaṃ tapasaḥ punaḥ 40|
nityaṃ samārādhanepi adhikaṃ cāsya dṛśyate |
tasmādasya parīkṣā ca samaye tapasaḥ kṛtā 41|
bhaktibhāvāttathā satyānnaiva putraḥ praṇaśyati |
māyayā ca nijāṃge'pi kuṣṭharogo nidarśitaḥ 42|
śleṣmamūtramalānāṃ ca ghṛṇāṃ naiva karoti ca |
vraṇānviśodhayennityaṃ svahastena mahāyaśāḥ 43|
pādasaṃvāhanaṃ dadyācchaucaṃ caiva mahāmatiḥ |

duḥsahaṃ vacanaṃ mahyaṃ dāruṇaṃ sahate sadā 44|
bhartsane tāḍane caiva sadābhīṣṭapravācakaḥ |
evaṃ duḥkhasamācāro mama putro mahāmatiḥ 45|
duḥkhānāṃ sāgaraṃ manye bahukleśaistu kleśitaḥ |
apaneṣyāmyahaṃ duḥkhaṃ viṣṇoścaiva prasādataḥ 46|
vicārya manasā viprāḥ śivaśarmā mahāmatiḥ |
punarmāyāṃ cakārātha kuṃbhādapahṛtaṃ payaḥ 47|
paścāttaṃ ca samāhūya somaśarmāṇamabravīt |
tava haste mayā dattamamṛtaṃ vyādhināśanam 48|
tanme śīghraṃ prayacchasva yathā pānaṃ karomyaham |
yena nīrugbhavāmyadya prasādādviṣṇuśarmaṇaḥ 49|
evamukte tadā vākye ṛṣiṇā śivaśarmaṇā |
samutthāya tvarāyuktaḥ somaśarmā kamaṃḍalum 50|
taṃ ca riktaṃ tato dṛṣṭvā hyamṛtena vinā kṛtam |
kasya pāpasya vai karma kena me vipriyaṃ kṛtam 51|

iti ciṃtāparo bhūtvā somaśarmā suduḥkhitaḥ |
pituragre ca vṛttāṃtaṃ kathayiṣyāmyahaṃ yadā 52|
tataḥ kopaṃ prayāsyeta gururme vyādhipīḍitaḥ |
suciraṃ ciṃtayitvā tu somaśarmā mahāmatiḥ 53|
yadi me satyamastīti guruśuśrūṣaṇaṃ yadi |
tapastaptaṃ mayāpūrvaṃ nirvyalīkena cetasā 54|
damaśaucādibhiḥ satyaṃ dharmameva prapālitam |
tadā ghaṭo'mṛtayuto bhavatveṣa na saṃśayaḥ 55|
yāvadeva mahābhāgaściṃtayitvā vilokayet |
tāvaccāmṛtapūrṇastu punarevābhavadghaṭaḥ 56|
taṃ dṛṣṭvā harṣasaṃyuktaḥ somaśarmā mahāyaśāḥ |
gatvā guruṃ namaskṛtya kuṃbhamādāya satvaram 57|
gṛhāṇa tvaṃ pitaścemaṃ payaḥ kuṃbhaṃ samāgatam |
pānaṃ kuru mahābhāga gadānmukto bhavāciram 58|
etadvākyaṃ mahāpuṇyaṃ satyadharmārthakaṃ punaḥ |

śivaśarmā sutasyāpi śrutvā ca madhurākṣaram 59|
harṣeṇa mahatāviṣṭa idaṃ vacanamabravīt 60|
iti śrīpadmapurāṇe bhūmikhaṃḍe śivaśarmopākhyāne caturtho'dhyāyaḥ 4|

English translation

Sūta said :

l. When they had gone to the Goloka of Viṣṇu , beyond darkness, the very wise Śivaśarman said to his youngest (son):

The brāhmaṇa said :

2-3. O very wise Somaśarman , you are very much devoted to (me) your father. Now protect this pitcher of nectar given by me. With this wife I shall go on a pilgrimage.

“O glorious one, let it be so. I shall protect the auspicious (pitcher)”.

4. The intelligent one (i.e. Śivaśarman) having given the pitcher into the hands of the magnanimous one, continuously practised penance for ten years.

5. The righteous one (i.e. Somaśarman) carefully protected the pitcher day and night. Then that Śivaśarman of great fame again came back.

6. Using a trick the very wise one, becoming (i.e. turning himself into one) afflicted with leprosy, (making) his wife also like that, came, with his wife, to his son.

7-12a. The two had become lumps of flesh, as they were made so by his trick. They came near that violent (ghora ?) brāhmaṇa Somaśarman. Somaśarman, of great glory, seeing them completely afflicted, was full of great compassion. With his neck bent through devotion, he saluted their feet (and said:) “I have never seen (persons) like you. (I have not seen anyone else) endowed with penance, with hosts of virtues and great religious merit. What has happened to you? O best of brāhmaṇas , all deities, attracted by your lustre, getting your order, always behave like your servants. Tell me the cause, O best brāhmaṇa, by which this painful disease has appeared on your wretched body?

12b-15a. This my meritorious mother, who is a loyal wife and has great religions merit, desires (i.e. is capable) to create the three worlds due to her husband’s favour. How does she suffer pain? Is there no fruit of penance? How is it that she, who is affectionate to the elders, and who serves her husband as a god, contracts an extremely painful disease like leprosy?”

Śivaśarman said :

15b-16a. O glorious one, do not be sorry; the fruit due to his deeds is enjoyed by a man who has (done) a good or a bad deed.

16b-17a. O glorious one, if you desire religious merit in this world, then clean both of us who are suffering from the disease, and nurse us.

17b-19a. Thus addressed with good words, Somaśarman of great glory (said:) “I shall nurse you both who are meritorious. O best of brāhmaṇas, what has one to do (i.e. what would one get) in this world, if one does not nurse one’s elder today (i.e. at the present time) only?”

19b-28a. Speaking thus, he who was grieved due to their malady, cleansed the phlegm, urine and excrement of both of them. He washed their feet and shampooed their bodies. He himself bathed them and helped them to stand. The best and virtuous brāhmaṇa, Somaśarman, of great glory, placing them on his shoulders took them to sacred places. The virtuous (Somaśarman), conversant with the Vedas , bathed them according to sacred precepts with his own hands, and with (the recitation of) auspicious, excellent, sacred hymns, and made both of them offer oblations to the manes and worship to the

deities everyday. He himself offered ghee for gods into fire and cooked excellent food. He then called both the respectable elders, well-pleased with him (for food). The brāhmaṇa (i.e. Somaśarman) everyday put them to sleep on a bed. Daily he gave them garments, flowers etc. He offered very fragrant tāmbūla to both of them. The glorious Somaśarman everyday gave them roots, water, good eatables etc. Somaśarman, of great glory, daily gave them whatever they desired.

28b-29a. In this way he always pleased them. The very pious Somaśarman (everyday) worshipped his parents.

29b-34. Calling Somaśarman, his cruel father (Śivaśarman) always abused him with censurable and harsh words; and in the presence of the sages he everyday beat his son who did his duty and did meritorious deeds. (He said to him:) "O you, disgrace to the family, you have not done well to me (i.e. have not served me properly)." He condemned him with many harsh and painful words. That Śivaśarman who was always sick, beat him with the strokes of a stick. Even though Śivaśarman did (i.e. treated him) like this, he (i.e. Somaśarman) who was pious, was never angry with him. Always happy in mind, speech and the three kinds of deeds Somaśarman propitiated his father; similarly he also daily propitiated his mother, knowing which Śivaśarman considered his own behaviour.

35-46. (He thought:) 'Viṣṇuśarman brought nectar for me. That righteous one has religious merit and is always devoted to (me) his father.' When thus many days which can be counted in hundreds, passed, Śivaśarman too, seeing his devotion, thought: 'Formerly I had told by son named Yajña (i.e. Yajñaśarman): O son, throw here and there the pieces (of the dead body) of your mother. He obeyed my words (i.e. order), and did not show compassion for his mother. This grief of one who desires to give strokes on an inanimate body is smaüer; but that son Vedaśarman did a bold act; but I think that this one is superior since he does not swerve (from duty) even for a moment. He may also again do a rash act. Again he has the prowess, along with truth, due to penance. Even in everyday attendance he appears excelling (others). So at the right time I have tested his penance. (This my) son will never perish because of his devotion and truthfulness. I showed the disease of leprosy on my body through illusion; (but) he does not have disgust for phlegm, urine or excrement. He, of a great glory, cleanses the sores with his own hand. The very intelligent one shampoos (our) feet and cleanses us (i.e. our bodies). He always puts up with unbearable words (uttered by) me. (Even though I) reproached and beat (him), he always talks pleasing words. Thus my very intelligent son is unhappy. I think that he, who is troubled with many afflictions, is the ocean of maladies. I shall remove his unhappiness by the favour of Viṣṇu.'

47-53a. Thinking (thus) in his mind (i.e. to himself), the very intelligent Śivaśarman, again created the illusion and took away the water (i.e. the nectar) from the pitcher. Then afterwards, having called that Somaśarman, he said to him: "I had given (i.e. placed) in your hand nectar, that removes maladies. Give it to me quickly, so that I shall drink it. By (drinking) that I shall today be free from the disease due to the favour of Viṣṇuśarman." When the sage Śivaśarman uttered these words, Somaśarman hurriedly got up (and rushed to) the pitcher. Seeing it empty (that is) without nectar (he thought:)'Which sinful person has done this deed? Who has thus harmed me?' Somaśarman was thus worried and very unhappy. 'If I tell this account before (i.e. to) my father, he—my father—tormented by the disease, will be angry.'

53b-55. For a long time the very intelligent Somaśarman thought (to himself): 'If I have truth and have served the elders or have practised penance with a sincre mind, or have observed the proper code of conduct by means of restraint, purity etc. then this pitcher will have nectar in it. There is no doubt about it.'

56. When the glorious one thought (like this) and saw, the pitcher was again full of nectar.

57. Seeing it, Somaśarman of a great glory, became joyful, and going to his father, saluting him, quickly fetching the pitcher (said to him):

58. “O father, please take this pitcher of water (i.e. nectar) that has come (i.e. is brought by me). O magnanimous one, drink it, and quickly be free from the disease.”

59-60. Hearing these greatly meritorious and truthful and righteous and sweet words of (i.e. uttered by) his son, Śivaśarman was full of great joy and said these words:

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 5

The Consecration of Indra

Chapter 87 of 693 · 112 detected Sanskrit verse markers

Sanskrit

शिवशर्मोवाच-
तपसा दमशौचाभ्यांगुरुशुश्रूषया तथा ।
भक्त्याभावेन तुष्टोस्मि तवाद्य वसुपुत्रक १।
त्यजामि वैकृतं रूपं मत्तः सुखमवाप्नुहि ।
एवमुक्त्वा सुतं विप्रो दर्शयामास तां तनुम् २।
यथापूर्वं स्थितौ तौ तु तथा स दृष्टवान्गुरू ।
दीप्तिमंतौ महात्मानौ सूर्यबिंबोपमावुभौ ३।
ननाम पादौ सद्भक्त्या उभयोस्तु महात्मनोः ।
ततः सुतं समामंत्र्य हर्षेण महतान्वितः ४।
विष्णोः प्रसादाद्धर्मात्मा भार्यया सह केशवम् ।
जगाम निजपुण्यैश्च योगाभ्यासेन सत्तमः ५।
प्रविष्टो वैष्णवं धाम स मुनिर्दुर्लभं पदम् ।
नत्वन्यैः प्राप्यते पुण्यैस्तपोभिर्मुक्तिदं पदम् ६।
विष्णोस्तु चिंतनैर्न्यासध्यानज्ञानैः स्तवैस्तथा ।
न दानैस्तीर्थयात्राभिर्दृश्यते मधुसूदनः ७।

समाधिज्ञानयोगेन दृश्यते परमं पदम् ।
महायोगैर्यथा विप्रः प्रविष्टो वैष्णवीं तनुम् ८।
सूत उवाच-
ततस्तत्र तपस्तेपे सोमशर्मा महाद्युतिः ।
अश्मलोष्टसमं मेने कांचनंभूषणं पुनः ९।
जिताहारः स धर्मात्मा निद्रया परिवर्जितः ।
स सर्वान्विषयांस्त्यक्त्वा एकांतमपि सेवते १०।
योगासनसमारूढो निराशो निःपरिग्रहः ।
तस्य वेला सुसंप्राप्ता मृत्युकालस्य वै तदा ११।
आगता दानवा विप्रं सोमशर्माणमंतिके ।
मृत्युकाले तु संप्राप्ते प्राणयात्रा प्रवर्तिनः १२।
शालिग्रामे महाक्षेत्रे ऋषीणां मानवर्द्धने ।
केचिद्वदंति वै दैत्याः केचिद्वदंति दानवाः १३।
एवंविधो महाशब्दः कर्णरंध्रं गतस्तदा ।
तस्यैव विप्रवर्यस्य सुचिरात्सोमशर्मणः १४।

ज्ञानध्यानविलग्नस्य प्रविष्टं दैत्यजं भयम् ।
तेन ध्यानेन तस्यापि दैत्यभीत्यैव वै तदा १५।
सत्वरं चैव तत्प्राणा गतास्तस्य महात्मनः ।
दैत्यभयेन संयुक्तः स हि मृत्युवशं गतः १६।
तस्माद्दैत्यगृहे जातो हिरण्यकशिपोः सुतः ।
देवासुरे महायुद्धे निहतश्चक्रपाणिना १७।
युद्ध्यमानेन तेनापि प्रह्लादेन महात्मना ।
सुदृष्टं वासुदेवत्वं विश्वरूपसमन्वितम् १८।
योगाभ्यासेन पूर्वेण ज्ञानमासीन्महात्मनः ।
सस्मार पूर्वकं सर्वं चरितं शिवशर्मणः १९।
प्रागहं सोमशर्माख्यः प्रविष्टो दानवीं तनुम् ।
अस्मात्कायात्कदा पुण्यं केवलं धाम उत्तमम् २०।
प्रयास्यामि महापुण्यैर्ज्ञानाख्यैर्मोक्षदायकम् ।
समरे म्रियमाणेन प्रह्लादेन महात्मना २१।
एवं चिंता कृता पूर्वं श्रूयतां द्विजसत्तमाः ।

एवं तु च समाख्यातं सर्वसंदेहनाशनम् २२।
सूत उवाच-
प्रह्लादे निहते संख्ये देवदेवेन चक्रिणा ।
रुरुदे कमला सा तु हतपुत्रा च कामिनी २३।
प्रह्लादस्य तु या माता हिरण्यकशिपोः प्रिया ।
प्रह्लादस्य महाशोकैर्दिवारात्रौ प्रशोचति २४।
पतिव्रता महाभागा कमला नाम तत्प्रिया ।
रोदमानां दिवारात्रौ नारदस्तामुवाच ह २५।
मा शुचस्त्वं महाभागे पुत्रार्थं पुण्यभागिनि ।
निहतो वासुदेवेन तव पुत्रः समेष्यति २६।
भूयः स्वलक्षणोपेतस्त्वत्सुतश्च महामतिः ।
प्रह्लादेति च वै नाम पुनरस्य भविष्यति २७।
विहीनश्चासुरैर्भावैर्देवत्वेन समन्वितः ।
इंद्रत्वे मोदते भद्रे सर्वदेवैर्नमस्कृतः २८।
सुखीभवमहाभागेतेनपुत्रेणवैसदा ।

न प्रकाश्या त्वया देवि सुवार्तेयं च कस्यचित् २९।
कर्त्तव्यमज्ञानभावैः सुगोप्यं कुरु त्वं सदा ।
एवमुक्त्वा गतो विप्रो नारदो मुनिसत्तमः ३०।
कमलायाश्चोदरे तु जन्मा स्यानुत्तमं पुनः ।
प्रह्लादेति च वै नाम तस्याख्यानं महात्मनः ३१।
बाल्यं भावं गतो विप्राः कृष्णमेव व्यचिंतयत् ।
नरसिंहप्रसादेन देवराजो भवेद्दिवि ३२।
देवत्वं लभ्य चैवासावैंद्रं पदमनुत्तमम् ।
मोक्षं यास्यति ज्ञानात्मा वैष्णवं धाम चोत्तमम् ३३।

असंख्याता महाभागाः सृष्टेर्भावा ह्यनेकशः ।
मोह एवं न कर्त्तव्यो ज्ञानवद्भिर्महात्मभिः ३४।
एतद्वः सर्वमाख्यातं यथापृष्टं द्विजोत्तमाः ।
अन्यं पृच्छ महाभाग संदेहं ते भिनद्म्यहम् ३५।
विजयं देवतानां तु दानवानां महत्क्षयम् ।
कृतं हि देवदेवेन स्थापितं भुवनत्रयम् ३६।

ऋषय ऊचुः-
इन्द्रत्वं कस्य संजातं देवानां शब्दधारकम् ।
केन दत्तं त्वमाचक्ष्व विस्तराद्द्विजसत्तम ३७।
सूत उवाच-
विस्तरेण प्रवक्ष्यामि इन्द्रत्वे येन सत्तमः ।
प्राप्त एष महाभागो यथा पुण्यतमेन च ३८।
हतेषु तेषु दैत्येषु समस्तेषुमहाहवे ।
अतिनष्टेषु पापेषु गोविंदेन महात्मना ३९।
ततो देवाः सगंधर्वा नागा विद्याधरास्तथा ।
संप्रोचुर्माधवं सर्वे बद्धप्रांजलयस्ततः ४०।
भगवन्देवदेवेश हृषीकेश नमोस्तु ते ।
विज्ञापयामहे त्वां वै तत्सर्वमवधार्यताम् ४१।
शास्ता गोप्ता च पुण्यात्मा अस्माकं कुरु केशव ।
राजानं पुण्यधर्माणं त्वमिंद्रं लोकशासनम् ४२।
त्रैलोक्यस्य प्रजा देव यमाश्रित्य सुखं लभेत् ।

वासुदेव उवाच-
मम लोके महाभागा वैष्णवेन समन्वितः ४३।
तेजसा ब्राह्मणश्रेष्ठश्चिरकालं निवासितः ।
तस्य कालः प्रपूर्णश्च मम लोके महात्मनः ४४।
वसतस्तस्य विप्रस्य मद्भक्तस्य सुरोत्तमाः ।
तेजसा वैष्णवेनैव भवतां पालको हि सः ४५।
भविष्यति स धर्मात्मा स च धर्मानुरंजकः ।
पालको धारकश्चैव स च ब्राह्मणसत्तमः ४६।
भविष्यति स धर्मात्मा भवतां त्राणकारणात् ।
अदित्यास्तनयश्चैव सुव्रताख्यो महामनाः ४७।
महाबलो महावीर्यः स व इंद्रो भविष्यति ।
सूत उवाच-
एवं वरान्स देवेशो दत्वा देवेभ्य उत्तमम् ४८।
देवा विजयिनः सर्वे विष्णुना सह सत्तमाः ।
कश्यपं पितरं दृष्टुं मातरं च ततो गताः ४९।

प्रणेमुस्ते महात्मान उभावेतौ सुखासनौ ।
ऊचुः प्रांजलयः सर्वे हर्षेण महतान्विताः ५०।

युवयोश्च प्रसादेन देवत्वं हि गता वयम् ।
हर्षेण महताविष्टो देवान्वाक्यमुवाच सः ५१।
कश्यप उवाच-
यूयं वै सत्यधर्मेण वर्तमानाः सदैव हि ।
आवयोश्च प्रसादेन तपसश्च प्रभावतः ५२।
प्राप्तवंतो भवंतस्तु देवत्वं चाक्षयं पदम् ।
वरमेव ददाम्येषां बहुप्रीतिसमन्विताः ५३।
अमरा निर्जराश्चैव अक्षयाश्च भविष्यथ ।
सर्वकामसमृद्धार्थाः सर्वसिद्धिसमन्विताः ५४।
देवा नागाश्च गंधर्वा मत्प्रसादान्महासुराः ।
विष्णुरुवाच-
वरं वरय भद्रं ते देवमातर्यशस्विनि ५५।
मनसा चेप्सितं सर्वं तत्ते दद्मि सुनिश्चितम् ।

अदितिरुवाच-
पूर्वं पुत्रवती भूता प्रसादात्तव माधव ५६।
अमरा निर्जराः सर्वे अक्षयाः पुण्यवत्सलाः ।
अमी पुत्रा मया लब्धाः श्रूयतां मधुसूदन ५७।
सुतरां त्वं च गोविंद सर्वकामसमृद्धिदः ।
मम गर्भे वसंश्चैव भवांश्च मम नंदनः ५८।
त्वया पुत्रेण नित्यं च यथा नंदामि केशव ।
एवं महोदयं नाथ पूरयस्व मनोरथम् ५९।
वासुदेव उवाच-
भवत्या देवकार्यार्थं गंतव्यं मानुषीं तनुम् ।
तदाहं तव गर्भे वै वासं यास्यामि निश्चितम् ६०।
युगे द्वादशके प्राप्ते भूभारहरणाय वै ।
जमदग्निसुतो देवि रामो नाम द्विजोत्तमः ६१।
प्रतापतेजसायुक्तः सर्वक्षत्रवधाय च ।
तव पुत्रो भविष्यामि सर्वशस्त्रभृतां वरः ६२।

सप्तविंशतिके प्राप्ते त्रेताख्ये तु तथा युगे ।
रामो नाम भविष्यामि तव पुत्रः पतिव्रते ६३।
पुनः पुत्रो भविष्यामि तवैव शृणु पुण्यधीः ।
अष्टाविंशतिके प्राप्ते द्वापरांते युगे तदा ६४।
सर्वदैत्यविनाशार्थे भूभारहरणाय च ।
वासुदेवाख्यस्ते पुत्रो भविष्यामि न संशयः ६५।
इदानीं कुरु कल्याणि मद्वाक्यं धर्मसंयुतम् ।
सर्वलक्षणसंपन्नं सत्यधर्मसमन्वितम् ६६।
सर्वज्ञं सर्वदे देवि पुत्रमुत्पाद्य सुंदरम् ।
इंद्रत्वं तस्य दास्यामि इंद्रः सोपि भविष्यति ६७।

एवं संभाषितं श्रुत्वा महाहर्षसमन्विता ।
देवदेवप्रसादेन इंद्रः पुत्रो भविष्यति ६८।
एवमस्तु महाभाग तव वाक्यं करोम्यहम् ।
ततस्ता देवताः सर्वा जग्मुः स्वस्थानमेव हि ६९।
हरिणा सह ते सर्वे निरातंका मुदान्विताः ।

सूत उवाच-
अदितिः कश्यपं प्राह ऋतुं प्राप्य मनस्विनी ७०।
भगवन्दीयतां पुत्रः सुरेंद्रपदभोजकः ।
चिंतयित्वा क्षणं विप्रस्तामुवाच मनस्विनीम् ७१।
एवमस्तु महाभागे तव पुत्रो भविष्यति ।
त्रैलोक्यस्यापि कर्ता स यज्ञभोक्ता स एव च ७२।
तस्याः शिरसि सन्यस्य स्वहस्तं च द्विजोत्तमः ।
तपश्चचार तेजस्वी सत्यधर्मसमन्वितः ७३।
सुव्रतो नाम तेजस्वी विष्णुलोके वसेत्सदा ।
तस्य पुण्यक्षये जाते विष्णुलोकाद्द्विजोत्तमाः ७४।
पतनं कर्मवशतस्ततस्तस्य द्विजोत्तमाः ।
पुण्यगर्भं गतो विप्र अदित्यास्तु महातपाः ७५।
इंद्रत्वं भोक्तुकामार्थं सत्यपुण्येन कर्मणा ।
गर्भं दधार सा देवी पुण्येन तपसा किल ७६।
तपस्तेपे निरालस्या वनवासं गता सती।

दिव्यं वर्षशतं यातं तपंत्यां देवमातरि ७७।
तपंत्यथ तपस्तीव्रं दुष्करं देवतासुरैः ।
ततः सा तपसा तेन तेजसा च प्रभान्विता ७८।
सूर्यतेजः प्रतीकाशा द्वितीय इव भास्करः ।
शुशुभे सा यथा दीप्ता परमं ध्यानमास्थिता ७९।
रूपेणाधिकतां याता तपसस्तेजसा तदा ।
तपोध्यानपरा सा च वायुभक्षा तपस्विनी ८०।
अधिकं शुशुभे देवी दक्षस्य तनया तदा ।
सिद्धाश्च ऋषयः सर्वे देवाश्चापि महौजसः ८१।
स्तुवंति तां महाभागां रक्षंति च सुतत्पराः ।
पूर्णे वर्षशते तस्या विष्णुस्तत्र समागतः ८२।
तामुवाच महाभागामदितिं तपसान्विताम् ।
देवि गर्भः सुसंपूर्णः सूतिकालः प्रवर्तते ८३।
तवैव तपसा पुष्टस्तेजसा च प्रवर्द्धितः ।
अद्यैव गर्भमेतं त्वं मुंच मुंच यशस्विनि ८४।

एवमाभाष्य देवेशः स जगाम स्वकं गृहम् ।
असूत पुत्रं सा देवी काले प्राप्ते महोदये ८५।
सा पुत्रं दीप्तिसंयुक्तं द्वितीयमिव भास्करम् ।

सुभगं चारुसर्वांगं सर्वलक्षणसंयुतम् ८६।
चतुर्बाहुं महाकायं लोकपालं सुरेश्वरम् ।
तेजोज्वालासमाकीर्णं चक्रपद्मसुहस्तकम् ८७।
चंद्रबिंबानुकारेण वदनेन महामतिः ।
राजमानं महाप्राज्ञं तेजसा वैष्णवेन च ८८।
अन्यैश्च लक्षणैर्दिव्यैर्दिव्यभावैरलंकृतम् ।
सर्वलक्षणसंपूर्णं चंद्रास्यं कमलेक्षणम् ८९।
आजग्मुस्ते त्रयो देवा ऋषयो वेदपारगाः ।
गंधर्वाश्च ततो नागाः सिद्धाविद्याधरास्तथा ९०।
ऋषयः सप्त ते दिव्याः पूर्वापरमहौजसः ।
अन्ये च मुनयः पुण्याः पुण्यमंगलदायिनः ९१।
आजग्मुस्ते महात्मानो हर्षनिर्भरमानसाः ।

तस्मिञ्जाते महाभागे भगवंतो महौजसि ९२।
आजग्मुर्देवताः सर्वे पर्वतास्तु तपस्विनः ।
क्षीराद्याः सागराः सर्वे नद्यश्चैव तथामलाः ९३।
प्रीतिमंतस्ततः सर्वे ये चान्ये हि चराचराः ।
मंगलैस्तु महोत्साहं चक्रुः सर्वे सुरेश्वराः ९४।
ननृतुश्चाप्सराः संघा गंधर्वा ललितं जगुः ।
वेदमंत्रैस्ततो देवा ब्राह्मणा वेदपारगाः ९५।
स्तुवंति तं महात्मानं सुतं वै कश्यपस्य च ।
ब्रह्मा विष्णुश्च रुद्रश्च वेदाश्चैव समागताः ९६।
सांगोपांगैश्च संयुक्तास्तस्मिञ्जाते महौजसि ।
त्रैलोक्ये यानि सत्वानि पुण्ययुक्तानि सत्तम ९७।
समागतानि तत्रैव तस्मिञ्जाते महौजसि ।
मंगलं चक्रिरे सर्वे गीतपुण्यैर्महोत्सवैः ९८।
हर्षेण निर्भराः सर्वे पूजयंतो महौजसः ।
ब्रह्माद्याश्च त्रयो देवाः कश्यपोथ बृहस्पतिः ९९।

चक्रिरे नामकर्माणि तस्यैव हि महात्मनः ।
वसुदत्तेति विख्यातो वसुदेति पुनस्तव १००।
आखंडलेति तन्नाम मरुत्वान्नाम ते पुनः ।
मघवांश्च बिडौजास्त्वं पाकशासन इत्यपि १०१।
शक्रश्चैव हि विख्यात इंद्रश्चैवेति ते सुतः ।
इत्येतानि च नामानि तस्यैव च महात्मनः १०२।
चक्रुश्च देवताः सर्वाः संतुष्टा हृष्टमानसाः ।
स्नानं तु कारयामासुः संस्काराणि महासुरः १०३।
विश्वकर्माणमाहुय ददुराभरणानि च ।
तानि पुण्यानि दिव्यानि तस्मै ते तु महात्मने १०४।
जाते तस्मिन्महाभागे देवराजे महात्मनि ।

एवं मुदं ततः प्रापुः सर्वे देवा महौजसः १०५।
पुण्ये तिथौ तथा ऋक्षे सुमुहुर्ते महात्मभिः ।
इंद्रत्वे स्थापितो देवैरभिषिक्तः सुमंगलैः १०६।
प्राप्तमैंद्रपदं तेन प्रसादात्तस्य चक्रिणः ।

तपश्चकार तेजस्वी वसुदत्तः सुरेश्वरः १०७।
उग्रेण तेजसा युक्तो वज्रपाशांकुशायुधः १०८।
सूत उवाच-
उग्रं समस्तं तपसः प्रभावं विलोक्य शुक्रो निजगाद गाथाम् ।
लोकेषु कोन्यो न भविष्यतीति यथा हि चायं च सुदर्शनीयः १०९।
विष्णोः प्रसादान्न परो महात्मा संप्राप्तमैश्वर्यमिहैव दिव्यम् ११०।
अनेन तुल्यो न भविष्यतीति लोकेषु चान्यस्तपसोग्रवीर्यः १११।
इति श्रीपद्मपुराणे भूमिखंडे देवासुरे इंद्राभिषेकोनाम पंचमोऽध्यायः ५।

Roman transliteration

śivaśarmovāca-
tapasā damaśaucābhyāṃguruśuśrūṣayā tathā |
bhaktyābhāvena tuṣṭosmi tavādya casuputraka 1|
tyajāmi vaikṛtaṃ rūpaṃ mattaḥ sukhamavāpnuhi |
evamukvā sutaṃ vipro darśayāmāsa tāṃ tanum 2|
yathāpūrvaṃ sthitau tau tu tathā sa dṛṣṭavāṅgurū |
dīptimaṃtau mahātmānau sūryabiṃbopamāvubhau 3|
nanāma pādau sadbhaktyā ubhayostu mahātmanoḥ |
tataḥ sutaṃ samāmaṃtrya harṣeṇa mahatānvitaḥ 4|
viṣṇoḥ prasādāddharmātmā bhāryayā saha keśavam |
jagāma nijapuṇyaiśca yogābhyāsena sattamaḥ 5|
praviṣṭo vaiṣṇavaṃ dhāma sa munirdurlabhaṃ padam |
natvanyaiḥ prāpyate puṇyaistapobhirmuktidaṃ padam 6|
viṣṇostu ciṃtanairnyāsadhyānajñānaiḥ stavaistathā |
na dānaistīrthayātrābhirdṛśyate madhusūdanaḥ 7|

samādhijñānayogena dṛśyate paramaṃ padam |
mahāyogairyathā viprāḥ praviṣṭo vaiṣṇavīṃ tanum 8|
sūta uvāca-
tatastatra tapastepe somaśarmā mahādyutiḥ |
aśmaloṣṭasamaṃ mene kāṃcanaṃbhūṣaṇaṃ punaḥ 9|
jitāhāraḥ sa dharmātmā nidrayā parivarjitaḥ |
sa sarvānviṣayāṃstyaktvā ekāṃtamapi sevate 10|
yogāsanasamārūḍho nirāśo niḥparigrahaḥ |
tasya velā susaṃprāptā mṛtyukālasya vai tadā 11|
āgatā dānavā vipraṃ somaśarmāṇamaṃtike |
mṛtyukāle tu saṃprāpte prāṇayātrā pravartinaḥ 12|
śāligrāme mahākṣetre ṛṣīṇāṃ mānavarddhane |
kecidvadaṃti vai daityāḥ kecidvadaṃti dānavāḥ 13|
evaṃvidho mahāśabdaḥ karṇaraṃdhraṃ gatastadā |
tasyaiva vipravaryasya sucirātsomaśarmaṇaḥ 14|

jñānadhyānavilagnasya praviṣṭaṃ daityajaṃ bhayam |
tena dhyānena tasyāpi daityabhītyaiva vai tadā 15|
satvaraṃ caiva tatprāṇā gatāstasya mahātmanaḥ |
daityabhayena saṃyuktaḥ sa hi mṛtyuvaśaṃ gataḥ 16|
tasmāddaityagṛhe jāto hiraṇyakaśipoḥ sutaḥ |
devāsure mahāyuddhe nihataścakrapāṇinā 17|
yuddhyamānena tenāpi prahlādena mahātmanā |
sudṛṣṭaṃ vāsudevatvaṃ viśvarūpasamanvitam 18|
yogābhyāsena pūrveṇa jñānamāsīnmahātmanaḥ |
sasmāra pūrvakaṃ sarvaṃ caritaṃ śivaśarmaṇaḥ 19|
prāgahaṃ somaśarmākhyaḥ praviṣṭo dānavīṃ tanum |
asmātkāyātkadā puṇyaṃ kevalaṃ dhāma uttamam 20|
prayāsyāmi mahāpuṇyairjñānākhyairmokṣadāyakam |
samare mriyamāṇena prahlādena mahātmanā 21|
evaṃ ciṃtā kṛtā pūrvaṃ śrūyatāṃ dvijasattamāḥ |

evaṃ tu ca samākhyātaṃ sarvasaṃdehanāśanam 22|
sūta uvāca-
prahlāde nihate saṃkhye devadevena cakriṇā |
rurude kamalā sā tu hataputrā ca kāminī 23|
prahlādasya tu yā mātā hiraṇyakaśipoḥ priyā |
prahlādasya mahāśokairdivārātrau praśocati 24|
pativratā mahābhāgā kamalā nāma tatpriyā |
rodamānāṃ divārātrau nāradastāmuvāca ha 25|
mā śucastvaṃ mahābhāge putrārthaṃ puṇyabhāgini |
nihato vāsudevena tava putraḥ sameṣyati 26|
bhūyaḥ svalakṣaṇopetastvatsutaśca mahāmatiḥ |
prahlādeti ca vai nāma punarasya bhaviṣyati 27|
vihīnaścāsurairbhāvairdevatvena samanvitaḥ |
iṃdratve modate bhadre sarvadevairnamaskṛtaḥ 28|
sukhībhavamahābhāgetenaputreṇavaisadā |

na prakāśyā tvayā devi suvārteyaṃ ca kasyacit 29|
karttavyamajñānabhāvaiḥ sugopyaṃ kuru tvaṃ sadā |
evamuktvā gato vipro nārado munisattamaḥ 30|
kamalāyāścodare tu janmā syānuttamaṃ punaḥ |
prahlādeti ca vai nāma tasyākhyānaṃ mahātmanaḥ 31|
bālyaṃ bhāvaṃ gato viprāḥ kṛṣṇameva vyaciṃtayat |
narasiṃhaprasādena devarājo bhaveddivi 32|
devatvaṃ labhya caivāsāvaiṃdraṃ padamanuttamam |
mokṣaṃ yāsyati jñānātmā vaiṣṇavaṃ dhāma cottamam 33|
asaṃkhyātā mahābhāgāḥ sṛṣṭerbhāvā hyanekaśaḥ |
moha evaṃ na karttavyo jñānavadbhirmahātmabhiḥ 34|
etadvaḥ sarvamākhyātaṃ yathāpṛṣṭaṃ dvijottamāḥ |
anyaṃ pṛccha mahābhāga saṃdehaṃ te bhinadmyaham 35|
vijayaṃ devatānāṃ tu dānavānāṃ mahatkṣayam |
kṛtaṃ hi devadevena sthāpitaṃ bhuvanatrayam 36|

ṛṣaya ūcuḥ-
indratvaṃ kasya saṃjātaṃ devānāṃ śabdadhārakam |
kena dattaṃ tvamācakṣva vistarāddvijasattama 37|
sūta uvāca-
vistareṇa pravakṣyāmi indratve yena sattamaḥ |
prāpta eṣa mahābhāgo yathā puṇyatamena ca 38|

hateṣu teṣu daityeṣu samasteṣumahāhave |
atinaṣṭeṣu pāpeṣu goviṃdena mahātmanā 39|
tato devāḥ sagaṃdharvā nāgā vidyādharāstathā |
saṃprocurmādhavaṃ sarve baddhaprāṃjalayastataḥ 40|
bhagavandevadeveśa hṛṣīkeśa namostu te |
vijñāpayāmahe tvāṃ vai tatsarvamavadhāryatām 41|
śāstā goptā ca puṇyātmā asmākaṃ kuru keśava |
rājānaṃ puṇyadharmāṇaṃ tvamiṃdraṃ lokaśāsanam 42|
trailokyasya prajā deva yamāśritya sukhaṃ labhet |

vāsudeva uvāca-
mama loke mahābhāgā vaiṣṇavena samanvitaḥ 43|
tejasā brāhmaṇaśreṣṭhaścirakālaṃ nivāsitaḥ |
tasya kālaḥ prapūrṇaśca mama loke mahātmanaḥ 44|
vasatastasya viprasya madbhaktasya surottamāḥ |
tejasā vaiṣṇavenaiva bhavatāṃ pālako hi saḥ 45|
bhaviṣyati sa dharmātmā sa ca dharmānuraṃjakaḥ |
pālako dhārakaścaiva sa ca brāhmaṇasattamaḥ 46|
bhaviṣyati sa dharmātmā bhavatāṃ trāṇakāraṇāt |
adityāstanayaścaiva suvratākhyo mahāmanāḥ 47|
mahābalo mahāvīryaḥ sa va iṃdro bhaviṣyati |
sūta uvāca-
evaṃ varānsa deveśo datvā devebhya uttamam 48|
devā vijayinaḥ sarve viṣṇunā saha sattamāḥ |
kaśyapaṃ pitaraṃ dṛṣṭuṃ mātaraṃ ca tato gatāḥ 49|

praṇemuste mahātmāna ubhāvetau sukhāsanau |
ūcuḥ prāṃjalayaḥ sarve harṣeṇa mahatānvitāḥ 50|
yuvayośca prasādena devatvaṃ hi gatā vayam |
harṣeṇa mahatāviṣṭo devānvākyamuvāca saḥ 51|
kaśyapa uvāca-
yūyaṃ vai satyadharmeṇa vartamānāḥ sadaiva hi |
āvayośca prasādena tapasaśca prabhāvataḥ 52|
prāptavaṃto bhavaṃtastu devatvaṃ cākṣayaṃ padam |
varameva dadāmyeṣāṃ bahuprītisamanvitāḥ 53|
amarā nirjarāścaiva akṣayāśca bhaviṣyatha |
sarvakāmasamṛddhārthāḥ sarvasiddhisamanvitāḥ 54|
devā nāgāśca gaṃdharvā matprasādānmahāsurāḥ |
viṣṇuruvāca-
varaṃ varaya bhadraṃ te devamātaryaśasvini 55|
manasā cepsitaṃ sarvaṃ tatte dadmi suniścitam |

aditiruvāca-
pūrvaṃ putravatī bhūtā prasādāttava mādhava 56|
amarā nirjarāḥ sarve akṣayāḥ puṇyavatsalāḥ |
amī putrā mayā labdhāḥ śrūyatāṃ madhusūdana 57|
sutarāṃ tvaṃ ca goviṃda sarvakāmasamṛddhidaḥ |
mama garbhe vasaṃścaiva bhavāṃśca mama naṃdanaḥ 58|
tvayā putreṇa nityaṃ ca yathā naṃdāmi keśava |
evaṃ mahodayaṃ nātha pūrayasva manoratham 59|
vāsudeva uvāca-
bhavatyā devakāryārthaṃ gaṃtavyaṃ mānuṣīṃ tanum |
tadāhaṃ tava garbhe vai vāsaṃ yāsyāmi niścitam 60|

yuge dvādaśake prāpte bhūbhāraharaṇāya vai |
jamadagnisuto devi rāmo nāma dvijottamaḥ 61|
pratāpatejasāyuktaḥ sarvakṣatravadhāya ca |
tava putro bhaviṣyāmi sarvaśastrabhṛtāṃ varaḥ 62|

saptaviṃśatike prāpte tretākhye tu tathā yuge |
rāmo nāma bhaviṣyāmi tava putraḥ pativrate 63|
punaḥ putro bhaviṣyāmi tavaiva śṛṇu puṇyadheḥ |
aṣṭāviṃśatike prāpte dvāparāṃte yuge tadā 64|
sarvadaityavināśārthe bhūbhāraharaṇāya ca |
vāsudevākhyaste putro bhaviṣyāmi na saṃśayaḥ 65|
idānīṃ kuru kalyāṇi madvākyaṃ dharmasaṃyutam |
sarvalakṣaṇasaṃpannaṃ satyadharmasamanvitam 66|
sarvajñaṃ sarvade devi putramutpādya suṃdaram |
iṃdratvaṃ tasya dāsyāmi iṃdraḥ sopi bhaviṣyati 67|
evaṃ saṃbhāṣitaṃ śrutvā mahāharṣasamanvitā |
devadevaprasādena iṃdraḥ putro bhaviṣyati 68|
evamastu mahābhāga tava vākyaṃ karomyaham |
tatastā devatāḥ sarvā jagmuḥ svasthānameva hi 69|
hariṇā saha te sarve nirātaṃkā mudānvitāḥ |

sūta uvāca-
aditiḥ kaśyapaṃ prāha ṛtuṃ prāpya manasvinī 70|
bhagavandīyatāṃ putraḥ sureṃdrapadabhojakaḥ |
ciṃtayitvā kṣaṇaṃ viprastāmuvāca manasvinīm 71|
evamastu mahābhāge tava putro bhaviṣyati |
trailokyasyāpi kartā sa yajñabhoktā sa eva ca 72|
tasyāḥ śirasi sanyasya svahastaṃ ca dvijottamaḥ |
tapaścacāra tejasvī satyadharmasamanvitaḥ 73|
suvrato nāma tejasvī viṣṇuloke vasetsadā |
tasya puṇyakṣaye jāte viṣṇulokāddvijottamāḥ 74|
patanaṃ karmavaśatastatastasya dvijottamāḥ |
puṇyagarbhaṃ gato vipra adityāstu mahātapāḥ 75|
iṃdratvaṃ bhoktukāmārthaṃ satyapuṇyena karmaṇā |
garbhaṃ dadhāra sā devī puṇyena tapasā kila 76|
tapastepe nirālasyā vanavāsaṃ gatā satī|

divyaṃ varṣaśataṃ yātaṃ tapaṃtyāṃ devamātari 77|
tapaṃtyatha tapastīvraṃ duṣkaraṃ devatāsuraiḥ |
tataḥ sā tapasā tena tejasā ca prabhānvitā 78|
sūryatejaḥ pratīkāśā dvitīya iva bhāskaraḥ |
śuśubhe sā yathā dīptā paramaṃ dhyānamāsthitā 79|
rūpeṇādhikatāṃ yātā tapasastejasā tadā |
tapodhyānaparā sā ca vāyubhakṣā tapasvinī 80|
adhikaṃ śuśubhe devī dakṣasya tanayā tadā |
siddhāśca ṛṣayaḥ sarve devāścāpi mahaujasaḥ 81|
stuvaṃti tāṃ mahābhāgāṃ rakṣaṃti ca sutatparāḥ |
pūrṇe varṣaśate tasyā viṣṇustatra samāgataḥ 82|
tāmuvāca mahābhāgāmaditiṃ tapasānvitām |
devi garbhaḥ susaṃpūrṇaḥ sūtikālaḥ pravartate 83|
tavaiva tapasā puṣṭastejasā ca pravarddhitaḥ |
adyaiva garbhametaṃ tvaṃ muṃca muṃca yaśasvini 84|

evamābhāṣya deveśaḥ sa jagāma svakaṃ gṛham |
asūta putraṃ sā devī kāle prāpte mahodaye 85|
sā putraṃ dīptisaṃyuktaṃ dvitīyamiva bhāskaram |
subhagaṃ cārusarvāṃgaṃ sarvalakṣaṇasaṃyutam 86|
caturbāhuṃ mahākāyaṃ lokapālaṃ sureśvaram |
tejojvālāsamākīrṇaṃ cakrapadmasuhastakam 87|
caṃdrabiṃbānukāreṇa vadanena mahāmatiḥ |
rājamānaṃ mahāprājñaṃ tejasā vaiṣṇavena ca 88|
anyaiśca lakṣaṇairdivyairdivyabhāvairalaṃkṛtam |
sarvalakṣaṇasaṃpūrṇaṃ caṃdrāsyaṃ kamalekṣaṇam 89|
ājagmuste trayo devā ṛṣayo vedapāragāḥ |
gaṃdharvāśca tato nāgāḥ siddhāvidyādharāstathā 90|
ṛṣayaḥ sapta te divyāḥ pūrvāparamahaujasaḥ |
anye ca munayaḥ puṇyāḥ puṇyamaṃgaladāyinaḥ 91|
ājagmuste mahātmāno harṣanirbharamānasāḥ |

tasmiñjāte mahābhāge bhagavaṃto mahaujasi 92|
ājagmurdevatāḥ sarve parvatāstu tapasvinaḥ |
kṣīrādyāḥ sāgarāḥ sarve nadyaścaiva tathāmalāḥ 93|
prītimaṃtastataḥ sarve ye cānye hi carācarāḥ |
maṃgalaistu mahotsāhaṃ cakruḥ sarve sureśvarāḥ 94|
nanṛtuścāpsarāḥ saṃghā gaṃdharvā lalitaṃ jaguḥ |
vedamaṃtraistato devā brāhmaṇā vedapāragāḥ 95|
stuvaṃti taṃ mahātmānaṃ sutaṃ vai kaśyapasya ca |
brahmā viṣṇuśca rudraśca vedāścaiva samāgatāḥ 96|
sāṃgopāṃgaiśca saṃyuktāstasmiñjāte mahaujasi |
trailokye yāni satvāni puṇyayuktāni sattama 97|
samāgatāni tatraiva tasmiñjāte mahaujasi |
maṃgalaṃ cakrire sarve gītapuṇyairmahotsavaiḥ 98|
harṣeṇa nirbharāḥ sarve pūjayaṃto mahaujasaḥ |
brahmādyāśca trayo devāḥ kaśyapotha bṛhaspatiḥ 99|

cakrire nāmakarmāṇi tasyaiva hi mahātmanaḥ |
vasudatteti vikhyāto vasudeti punastava 100|
ākhaṃḍaleti tannāma marutvānnāma te punaḥ |
maghavāṃśca biḍaujāstvaṃ pākaśāsana ityapi 101|
śakraścaiva hi vikhyāta iṃdraścaiveti te sutaḥ |
ityetāni ca nāmāni tasyaiva ca mahātmanaḥ 102|
cakruśca devatāḥ sarvāḥ saṃtuṣṭā hṛṣṭamānasāḥ |
snānaṃ tu kārayāmāsuḥ saṃskārāṇi mahāsuraḥ 103|
viśvakarmāṇamāhūya dadurābharaṇāni ca |
tāni puṇyāni divyāni tasmai te tu mahātmane 104|
jāte tasminmahābhāge devarāje mahātmani |
evaṃ mudaṃ tataḥ prāpuḥ sarve devā mahaujasaḥ 105|
puṇye tithau tathā rkṣe sumuhūrte mahātmabhiḥ |
iṃdratve sthāpito devairabhiṣiktaḥ sumaṃgalaiḥ 106|
prāptamaiṃdrapadaṃ tena prasādāttasya cakriṇaḥ |

tapaścakāra tejasvī vasudattaḥ sureśvaraḥ 107|
ugreṇa tejasā yukto vajrapāśāṃkuśāyudhaḥ 108|
sūta uvāca-
ugraṃ samastaṃ tapasaḥ prabhāvaṃ vilokya śukro nijagāda gāthām |
lokeṣu konyo na bhaviṣyatīti yathā hi cāyaṃ ca sudarśanīyaḥ 109|
viṣṇoḥ prasādānna paro mahātmā saṃprāptamaiśvaryamihaiva divyam 110|

anena tulyo na bhaviṣyatīti lokeṣu cānyastapasogravīryaḥ 111|
iti śrīpadmapurāṇe bhūmikhaṃḍe devāsure iṃdrābhiṣekonāma paṃcamo'dhyāyaḥ 5|

English translation

Śivaśarman said :

1. O good son, today I am pleased with your penance, restraint, purity, and with your service to the elders and your devotion and resolution.

2. I (shall) abandon this deformed body; obtain happiness from me.

Saying so to the son, he showed that (former) body.

3. He saw both the elders (i.e. his parents), who became as they were before, who were bright, who were magnanimous and who resembled the orb of the sun.

4-5. He devoutly saluted the feet of both the noble ones. Then full of great joy, he, the best one, took his leave of his son, and due to Viṣṇu 's favour, his own religious merit and the practice of abstract meditation, the pious one went, with his wife, to Viṣṇu.

6-8. That sage entered Viṣṇu's abode, a place difficult to be obtained. This place granting salvation is not obtained by means of other (kinds of) religious merit or penance, or by means of meditating upon Viṣṇu, or renunciation, or contemplation, or knowledge, or hynns of praise. Viṣṇu is not seen by means of gifts or pilgrimages. The highest place is seen (only) by resorting to concentration and knowledge, as the brāhmaṇa entered Viṣṇu's body by means of deep and abstract meditation.

Sūta said :

9-10. Then that very lustrous Somaśarman practised penance there. He also looked upon gold and ornaments like a stone or a clod of clay. The righteous one had controlled his diet, he had given up sleep. Giving up all objects of senses he resorted to solitude.

11-12a. He had taken to the posture suited to profound and abstract meditation, was desireless and had no possessions. Then the time of his death arrived. Demons came to that brāhmaṇa, Somaśarman.

12b-16. When the time of death of him who was living (like that) at the great sacred place, Śāligrāma, adding to the honour of sages arrived, some demons and goblins who knew thus (i.e. knew that his death was imminent), spoke. The great sound (of the words uttered by them) entered the cavity of the ears of Somaśarman, the best brāhmaṇa. Fear of the demons entered him, who had adhered to knowledge and meditation. Due to that meditation and the fear of the demons the life of the noble one quickly departed. Being full of the fear of the demons he died.

17-18. Therefore, he was born in the house of the demon (Hiraṇyakaśipu) as Hiraṇyakaśipu's son. In the war between gods and demons he was killed by Viṣṇu. The noble Prahlāda , while fighting well saw (the form of) Vāsudeva , endowed with the universal form.

19. Due to his former practice of abstract meditation, the noble one had the knowledge (of his former birth, so) he recollected all the former life of Śivaśarman :

20-22. “Formerly, I whose name was Somaśarman, entered the body of a demon. When shall I, due to my great religious merit, called knowledge, reach, from (i.e. casting) this body, the absolute, pious, excellent, abode granting salvation?” The noble Prahlāda, thought like this when he died formerly; O best of brāhmaṇas , listen. I have thus told you everything that removes (your) doubts.

Sūta said :

23-25a. When Prahlāda was killed in the battle by the disc-holder (i.e. Viṣṇu), the lord of gods, that beautiful woman, Kamalā , whose son was killed, wept. She was the mother of Prahlāda and the beloved (wife) of Hiraṇyakaśipu. Due to the grief caused by Prahlāda’s death she, the loyal, glorious wife, (of Hiraṇyakaśipu), who was dear to lamented day and night.

25b. Nārada spoke to her, who was weeping day and night:

26-27a. “Do not grieve, O noble and meritorious one, for your son. Your son, the very intelligent one, who is killed by Viṣṇu, will come back endowed with his own (former) characteristics.

27b. He will again have his name as Prahlāda.

28-30a. He will be without the demonish thoughts, and will be endowed with godhead; he will be saluted by all gods and will enjoy the position of Indra , O good lady. O illustrious lady, always be happy with that son. (Please) do not reveal this good news to anyone. You should feign ignorance, and always keep this as a great secret.”

30b. Saying so, the brāhmaṇa, the best sage, Nārada, left.

31-33. He (i.e. Prahlāda) got an excellent birth in the womb of Kamalā (i.e. Prahlāda was born as the son of Kamalā). He was named Prahlāda; the account of that illustrous one (will be narrated by me). O brāhmaṇas, when he was a child, he thought of Kṛṣṇa (i.e. Viṣṇu) only. Due to the favour of Narasiṃha (i.e. Viṣṇu) he would be the king of gods in heaven. After having obtained godhead, he would also get the position of Indra; he, the all-wise, will attain salvation—Viṣṇu’s abode.

34. There are innumerable glorious individuals, there are many forms of creation. (So) the great-souled, wise ones should not commit errors.

35-36. O best brāhmaṇas, I have told you everything that you have asked. O glorious one (ones) you may ask anything else. I shall remove your doubt: (I shall tell you about) the victory of gods and the destruction of demons brought about by the lord of gods, and (about) how he re-established the three worlds.

The sages said :

37. Who got the position of Indra, which sustained the title of gods? O best of brāhmaṇas, tell (us) in detail, who gave (him) the position of Indra?

Sūta said :

38. I shall tell you in detail for which best merit the best one, the glorious one, obtained the position of Indra.

39-40. When all the demons were killed in the great war, and when the sinners were completely annihilated by the magnanimous Viṣṇu, gods along with Gandharvas , Nāgas , Vidyādharas , spoke,

with their palms folded in obeisance, to Mādhava (Viṣṇu):

41. “O venerable one, O lord of gods, O Hṛṣīkeśa , our salutations to you. We are going to tell you something respectfully; (please) understand all that.

42-43a. O Keśava (i.e. Viṣṇu), make for (i.e. give) us a ruler, a protector, who is meritorious; (give us) a god, a king, viz. Indra, who is righteous and who would rule the worlds, and resorting to whom the beings in the three worlds would obtain happiness.”

Vāsudeua (i.e . Viṣṇu) said :

43b. O you illustrious ones, the best brāhmaṇa, endowed with the Viṣṇuite lustre, lived in my heaven for a long time.

44-48a. O you best gods, the period of stay in my heaven of that brāhmaṇa, that magnanimous devotee of me, was over. Due to Viṣṇuite lustre in him the pious one will be your guardian; and he loves righteousness; he, the best pious brāhmaṇa, will be your king and supporter for protecting you. The large-hearted son of Aditi will be known as Suvrata . He, the very powerful and very brave one will be Indra.

Sūta said :

48b-49. In this way, the lord of gods, granted best boons to the gods; then all the victorious and best gods went with Viṣṇu to see their father, Kaśyapa , and their mother.

50. The magnanimous ones saluted both (the parents) seated comfortably. Full of great joy, and with the palms of their hands joined, they said:

51. “Due to your favour we have attained to godhead.” Full of great joy, he (i.e. Kaśyapa) spoke (these) words to the gods:

Kaśyapa said :

52a-55a. You have always been following the virtuous path. Due to our favour and the power of penance, you have attained to the position of gods which is inexhaustible. To these I (now) give a boon: Full of great love you—gods, nāgas, Gandharvas and great deities—will be immortal, will not be subject to old age, will be imperishable, will have all your desires satisfied, and will be endowed with all perfections.

Viṣṇu said :

55b-56a. Well-being to you, O successful mother of gods; ask for a boon. I shall certainly give you whatever is desired by your mind.

Aditi spoke :

56b-59. O Mādhava (i.e. Viṣṇu), due to your favour I had become a mother. I obtained these sons that are immortal, ageless, eternal, and righteous and affectionate, O Madhusūdana (i.e. Viṣṇu), (please) listen: O Govinda , you are one who fully satisfies all desires and gives prosperity. Remaining in my womb (you should be born as) my son, so that with you as my son I shall be delighted. O lord, thus

satisfy my desire, leading to prosperity.

Vāsudeva said :

60-65. For the mission of gods, you should go to (i.e. take up) a human form. Then I shall surely remain in your womb. O goddess, when the twelfth yuga comes, I shall, for removing the burden of the earth, and for killing all the kṣatriyas , be (born as) your son, viz. (Paraśu) Rāma , Jamadagni 's son, the best of brāhmaṇas and endowed with valour and lustre, and best among all those who wield weapons. Similarly, when the twenty-seventh yuga called Tretā arrives, I shall be, O loyal wife, (born as) your son, named Rāma. O you of pious mind, when at the end of Dvāpara , the twentyeighth yuga arrives, I shall be undoubtedly (born as) your son, by name Vāsudeva (i.e. Kṛṣṇa), for the destruction of all demons and for removing the burden of the earth.

66a. O you auspicious one, now please do what I tell you.

66b-70a. O you goddess, who grant everything, having created an omniscient, handsome son, I shall give the position of Indra, (so that) he too will be Indra.

Having heard thus that due to the favour of the lord of lords the son will be Indra, she was full of great joy. (She said:) "O magnanimous one, let it be so; I shall do as you tell me." Then all the deities, free from fear and full of joy, went to their own abodes.

Sūta said :

70b-7l. Having gone to Kaśyapa after she was in menstruation, the high-minded Aditi (said to him:) "O revered one, give me a son who will enjoy the position of Indra." The brāhmaṇa (i.e. Kaśyapa), having thought for a moment, said to the high-minded lady:

72-82a. "O illustrious one, let it be so. You will have a son, who will be the creator of the three worlds and also enjoyer of the sacrifices." Having put his hand on her head, the lustrous, best brāhmaṇa, who was endowed with truth and piety, practised penance. O best of brāhmaṇas, he (i.e. the son) would always live in the heaven of Viṣṇu. O best of brāhmaṇas, when his religious merit would be exhausted, be would, due to (the fruit of) his acts, fall from there; then he, of a great penance, would go to the womb of Aditi, with the desire to enjoy the position of Indra. Due to her truthful and meritorious deeds, and due to her religious merit and penance, the goddess conceived. Having gone to reside in a forest, she practised penance without laziness. A hundred divine years passed, when the mother of gods was (thus) practising penance. She practised penance difficult to be practised by gods and demons. She, bright with that penance and lustre, resembling the sun's lustre and (looking) like another sun, resorted to meditation and shone brightly. Then due to the lustre ofher penance, she looked superior in her beauty (i.e. looked more beautiful). That goddess, Dakṣa 's devout daughter, engrossed in penance and meditation, and feeding herself on air, shone more (i.e. looked more beautiful). All siddhas and sages, and gods of great prowess, closely intent (on looking after her), praised and protected the illustrious one.

82b-84. When a full hundred years were over, Viṣṇu came there. He said to that illustrious Aditi, endowed with penance: "O goddess, the foetus has fully developed; the time for delivery has come; the foetus is nourished by your penance and grown by your lustre. O you glorious one, today only you deliver the embryo."

85-89. Speaking thus, the lord of the gods went to his own abode. When a very prosperous time arrived, the goddess delivered a son, who was lustrous, who was as it were another sun, who was

pleasing, who was charming in all limbs, who was endowed with all (good) characteristics, who had four arms, whose body was huge, who was regent of a quarter, who was the lord of gods, who was covered with lustrous blazes, whose hands looked lovely on account of disc and lotus; who, the very intelligent one, shone with a face resembling the orb of the moon, who was very wise, who was adorned with the lustre of Viṣṇu, with other good characteristics and divine disposition, who was full of all (good) characteristics, whose face was like the moon, whose eyes resembled lotuses.

90-92a. The gods, the sages who had mastered the Vedas , Gandharvas, Nāgas, Vidyādharas, the seven sages, of inferior and superior prowess, came there. Other virtuous, magnanimous sages, giving merit and auspiciousness, with their minds full of joy also came there.

92b-94. When that glorious one of great prowess was born, all revered gods, all mountains, ascetics, milky and other oceans, unsullied rivers, all those that were affectionate and other mobile and immobile objects came there. All lords of gods happily celebrated (the occasion) with auspicious rites.

95-102a. The hosts of the celestial nymphs danced and the Gandharvas sang songs. Gods and sages who had mastered the Vedas praised the magnanimous son of Kaśyapa with Vedic hymns. When he of great prowess was born, Brahmā , Viṣṇu, Rudra and all the Vedas together with the Vedāṅgas and the Upāṅgas [1] came there. All the beings in the world that were endowed with religious merit came there only, when he of great prowess was born. With auspicious great festivals all of them performed sacred rites. The three gods led by Brahmā, as well as Kaśyapa and Bṛhaspati , of great prowess and full of joy and worshipping him, performed the naming ceremony of that magnanimous one. (They said:) “You will be known as Vasudatta ; you are also (named) Vasuda ; your names will be Ākhaṇḍala , and also Marutvān ; you will also be known as Maghavan , Biḍaujas , and Pākaśāsani.” (They said to Aditi:) “This your son will also be known as Śakra and Indra.”

102b-105. All the deities, pleased and delighted in mind, gave these names to that magnanimous one only. The great gods took bath and performed the purificatory rites. Having called Viśvakarman , they gave that magnanimous one propitious and divine ornaments. All the gods of great prowess were thus glad when that glorious, magnanimous king of gods was born.

106-108. On an auspicious day, at an auspicious time, the magnanimous gods consecrated him with auspicious rites and established him as Indra. By the favour of the disc-holder (i.e. Viṣṇu) he obtained the position of Indra. That Vasudatta, the lustrous lord of gods, practised penance. He was endowed with brilliant lustre, and had held weapons like the thunderbolt, the noose, and the goads.

Sūta said :

109. Seeing the great, entire power of penance, Śukra uttered a verse: “In the worlds, there will be none else as much handsome as this one.

110. This other great magnanimous one has obtained this divine grandeur by Viṣṇu’s favour.

111. None else, of a strong power due to penance will there be in the worlds, who can be compared with this one”.=

[1]: [1] : Sāṅgopāṅgaiḥ —With Aṅgas and Upāṅgas. The six Vedāṅgas are: (1) Śikṣā (Phonetics); (2) Kalpa (Rituals); (3) Vyākaraṇa (Grammar); (4) Nirukta (Etymology); (5) Chandas (Metrics); and (6) Jyotiṣa (Astronomy). The Upāṅgas are said to be: Purāṇa-nyāya-mīmāṃsā-dharma-śāstrāṇi.

Bhūmi-khaṇḍa · Chapter 6

Diti’s Wailing

Chapter 88 of 693 · 34 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
कश्यपस्य च भार्यान्या दनुर्नाम तपस्विनी ।
पुत्रशोकेन संतप्ता संप्राप्ता दितिमंदिरम् १।
रोदमाना प्रणम्यैव पादपद्मयुगं तदा ।
दुःखेन महता प्राप्ता दितिस्तां प्रत्यबोधयत् २।
दितिरुवाच-
तवैव हि महाभागे किमिदं रोदकारणम् ।
पुत्रिण्यश्चैकपुत्रेण लोके नार्यो भवंति वै ३।
भवती शतपुत्राणां गुणिनामपि भामिनि ।
माता त्वमसि कल्याणि शुंभादीनां महात्मनाम् ४।
कस्माद्दुःखं त्वया प्राप्तमेतन्मे कारणं वद ।
हिरण्यकशिपू राजा हिरण्याक्षो महाबलः ५।
यस्याः पुत्रौ महात्मानौ महाबलपराक्रमौ ।
कस्माद्दुःखं महज्जातं तस्माच्चैव सखे वद ६।
आख्याहि कारणं सर्वं यस्माद्रोदिषि सांप्रतम् ।

एवमाभाष्य तां देवीं विरराम मनस्विनी ७।
दनुरुवाच-
पश्य पश्य महाभागे सपत्न्याश्च मनोरथम् ।
परिपूर्णं कृतं तेन देवदेवेन चक्रिणा ८।
यथापूर्वं वरो दत्तो ह्यदित्यै देवि विष्णुना ।
तथेदानीं च पुत्राय तस्या दत्तो वरो महान् ९।
कश्यपाद्विश्रुतो जातस्त्रैलोक्यपालकः सुतः ।
इंद्रत्वं तस्य वै दत्तं तव पुत्राद्विहत्य च १०।
मनोरथैस्तु संपूर्णा अदितिः सुखवर्द्धिनी ।
कनीयान्वसुदत्तश्च तस्याः पुत्रश्च संप्रति ११।
ऐंद्रं पदं सुदुष्प्राप्यं देवैः सार्द्धं भुनक्ति च ।
दितिरुवाच-
कस्मात्पदात्परिभ्रष्टो मम पुत्रो महामतिः १२।
अन्ये च दानवा दैत्यास्तेजोभ्रष्टाः कथं सखे ।
तस्य त्वं कारणं ब्रूहि विस्तरेण यशस्विनि १३।

तामाभाष्य दितिर्वाक्यं विरराम सुदुःखिता ।
दनुरुवाच-
देवाश्च दानवाः सर्वे सक्रोधाः संगरं गताः १४।
तत्र युद्धं महज्जातं दैत्यसंक्षयकारकम् ।
देवैश्च विष्णुना युद्धे मम पुत्रा निपातिताः १५।
तथैव तव पुत्रास्ते देवदेवेन चक्रिणा ।
वने गतान्यथा सिंहो द्रावयेत्स्वेन तेजसा १६।
तथा ते मामकाः पुत्रा निहताः शङ्खपाणिना ।
कालनेमिमुखं सैन्यं दुर्जयं ससुरासुरैः १७।
नाशितं मर्दितं सर्वं द्रावितं विकलीकृतम् ।
स्वैरर्चिभिर्यथा वह्निस्तृणानि ज्वालयेद्वने १८।
तथा दैत्यगणान्सर्वान्निर्दहत्येव केशवः ।
मम पुत्रा मृता देवि बहुशस्तव नंदनाः १९।
वह्निं प्राप्य यथा सर्वे शलभा यांति संक्षयम् ।
तथा ते दानवाः सर्वे हरिं प्राप्य क्षयं गताः २०।

एवमेतं हि वृत्तांतं दितिः शुश्राव दारुणम् ।
दितिरुवाच-
वज्रपातोपमं भद्रे वदस्येवं कथं मम २१।
एवमाभाष्य तां देवी मूर्च्छिता निपपात ह ।
हा हा कष्टमिदं जातं बहुदुःखं प्रतापकम् २२।
रुरोद करुणं साथ पुत्रशोकसुपीडिता ।
तां दृष्ट्वा स मुनिश्रेष्ठ उवाच वचनं शुभम् २३।
मा रोदिषि च भद्रं ते नैवं शोचंति त्वद्विधाः ।
सत्ववंतो महाभागे लोभमोहेन वर्जिताः २४।
कस्य पुत्रा हि संसारे कस्य देवी सुबांधवाः ।
नास्तिकस्येह केनापि तत्सर्वं श्रूयतां प्रिये २५।
दक्षस्यापि सुता यूयं सुन्दर्यश्चैव मामकाः ।
भवतीनामहं भर्ता कामनापूरकः शुभे २६।
योजकः पालकश्चैव रक्षकोस्मि वरानने ।
कस्माद्वैरं कृतं क्रूरैरसुरैरजितात्मभिः २७।

तव पुत्रा महाभागे सत्यधर्मविवर्जिताः ।
तेन दोषेण ते सर्वे तव दोषेण वै शुभे २८।
निहता वासुदेवेन दैवतैस्तु निपातिताः ।
तस्माच्छोको न कर्तव्यः सत्यमोक्षविनाशनः २९।
शोको हि नाशयेत्पुण्यं क्षयात्पुण्यस्य नश्यति ।
तस्माच्छोकं परित्यज विघ्नरूपं वरानने ३०।
आत्मदोषप्रभावेण दानवा मरणं गताः ।
देवा निमित्तभूताश्च नाशिताः स्वेन कर्मणा ३१।
एवं ज्ञात्वा महाभागे समागच्छ सुखं प्रति ।

एवमुक्त्वा महायोगी तां प्रियां दुःखभागिनीम् ३२।
विषादाच्च निवृत्तोसौ विरराम महामतिः ३३।
इति श्रीपद्मपुराणे भूमिखंडे देवासुरे दितिविलापोनाम षष्ठोऽध्यायः ६।

Roman transliteration

sūta uvāca-
kaśyapasya ca bhāryāṇyā danurnāma tapasvinī |
putraśokena saṃtaptā saṃprāptā ditimaṃdiram 1|
rodamānā praṇamyaiva pādapadmayugaṃ tadā |
duḥkhena mahatā prāptā ditistāṃ pratyabodhayat 2|
ditiruvāca-
tavaiva hi mahābhāge kimidaṃ rodakāraṇam |
putriṇyaścaikaputreṇa loke nāryo bhavaṃti vai 3|
bhavatī śataputrāṇāṃ guṇināmapi bhāmini |
mātā tvamasi kalyāṇi śuṃbhādīnāṃ mahātmanām 4|
kasmādduḥkhaṃ tvayā prāptametanme kāraṇaṃ vada |
hiraṇyakaśipū rājā hiraṇyākṣo mahābalaḥ 5|
yasyāḥ putrau mahātmānau mahābalaparākramau |
kasmādduḥkhaṃ mahajjātaṃ tasmāccaiva sakhe vada 6|
ākhyāhi kāraṇaṃ sarvaṃ yasmādrodiṣi sāṃpratam |

evamābhāṣya tāṃ devīṃ virarāma manasvinī 7|
danuruvāca-
paśya paśya mahābhāge sapatnyāśca manoratham |
paripūrṇaṃ kṛtaṃ tena devadevena cakriṇā 8|
yathāpūrvaṃ varo datto hyadityai devi viṣṇunā |
tathedānīṃ ca putrāya tasyā datto varo mahān 9|
kaśyapādviśruto jātastrailokyapālakaḥ sutaḥ |
iṃdratvaṃ tasya vai dattaṃ tava putrādvihṛtya ca 10|
manorathaistu saṃpūrṇā aditiḥ sukhavarddhinī |
kanīyānvasudattaśca tasyāḥ putraśca saṃprati 11|
aiṃdraṃ padaṃ suduṣprāpyaṃ devaiḥ sārddhaṃ bhunakti ca |
ditiruvāca-
kasmātpadātparibhraṣṭo mama putro mahāmatiḥ 12|
anye ca dānavā daityāstejobhraṣṭāḥ kathaṃ sakhe |
tasya tvaṃ kāraṇaṃ brūhi vistareṇa yaśasvini 13|

tāmābhāṣya ditirvākyaṃ virarāma suduḥkhitā |
danuruvāca-
devāśca dānavāḥ sarve sakrodhāḥ saṃgaraṃ gatāḥ 14|
tatra yuddhaṃ mahajjātaṃ daityasaṃkṣayakārakam |
devaiśca viṣṇunā yuddhe mama putrā nipātitāḥ 15|
tathaiva tava putrāste devadevena cakriṇā |
vane gatānyathā siṃho drāvayetsvena tejasā 16|
tathā te māmakāḥ putrā nihatāḥ śaṅkhapāṇinā |
kālanemimukhaṃ sainyaṃ durjayaṃ sasurāsuraiḥ 17|
nāśitaṃ marditaṃ sarvaṃ drāvitaṃ vikalīkṛtam |
svairarcibhiryathā vahnistṛṇāni jvālayedvane 18|
tathā daityagaṇānsarvānnirdahatyeva keśavaḥ |
mama putrā mṛtā devi bahuśastava naṃdanāḥ 19|

vahniṃ prāpya yathā sarve śalabhā yāṃti saṃkṣayam |
tathā te dānavāḥ sarve hariṃ prāpya kṣayaṃ gatāḥ 20|

evametaṃ hi vṛttāṃtaṃ ditiḥ śuśrāva dāruṇam |
ditiruvāca-
vajrapātopamaṃ bhadre vadasyevaṃ kathaṃ mama 21|
evamābhāṣya tāṃ devī mūrcchitā nipapāta ha |
hā hā kaṣṭamidaṃ jātaṃ bahuduḥkhaṃ pratāpakam 22|
ruroda karuṇaṃ sātha putraśokasupīḍitā |
tāṃ dṛṣṭvā sa muniśreṣṭha uvāca vacanaṃ śubham 23|
mā rodiṣi ca bhadraṃ te naivaṃ śocaṃti tvadvidhāḥ |
satvavaṃto mahābhāge lobhamohena varjitāḥ 24|
kasya putrā hi saṃsāre kasya devī subāṃdhavāḥ |
nāstikasyeha kenāpi tatsarvaṃ śrūyatāṃ priye 25|
dakṣasyāpi sutā yūyaṃ sundaryaścaiva māmakāḥ |
bhavatīnāmahaṃ bhartā kāmanāpūrakaḥ śubhe 26|
yojakaḥ pālakaścaiva rakṣakosmi varānane |
kasmādvairaṃ kṛtaṃ krūrairasurairajitātmabhiḥ 27|

tava putrā mahābhāge satyadharmavivarjitāḥ |
tena doṣeṇa te sarve tava doṣeṇa vai śubhe 28|
nihatā vāsudevena daivataistu nipātitāḥ |
tasmācchoko na kartavyaḥ satyamokṣavināśanaḥ 29|
śoko hi nāśayetpuṇyaṃ kṣayātpuṇyasya naśyati |
tasmācchokaṃ parityaja vighnarūpaṃ varānane 30|
ātmadoṣaprabhāveṇa dānavā maraṇaṃ gatāḥ |
devā nimittabhūtāśca nāśitāḥ svena karmaṇā 31|
evaṃ jñātvā mahābhāge samāgaccha sukhaṃ prati |
evamuktvā mahāyogī tāṃ priyāṃ duḥkhabhāginīm 32|
viṣādācca nivṛttosau virarāma mahāmatiḥ 33|
iti śrīpadmapurāṇe bhūmikhaṃḍe devāsure ditivilāponāma ṣaṣṭho'dhyāyaḥ 6|

English translation

Sūta said :

1-2. The other miserable wife of Kaśyapa , named Danu , being tormented by the grief due to the son (of Aditi) came to Diti 's house. She was weeping, she who was reached by (i.e. was of) great grief, saluted the two lotus-like feet of Diti. Diti advised her.

Diti said :

3. O glorious one, what is the cause of your weeping? Women are (said to be) 'Putriṇī (i.e. endowed with sons) (even though) they have (only) one son. O beautiful, auspicious one, you are the mother of even a hundred magnanimous sons like Śumbha .

4-7a. Tell me the reason why you are unhappy—(you) who have the two magnanimous and very mighty and valorous sons like king Hiraṇyakaśipu and the very mighty Hiraṇyākṣa . O friend, tell me why you are having this great grief. Tell me fully the reason for which you are weeping now.

7b. Having thus spoken to the queen (i.e. Danu), the high-minded (Diti) ceased speaking.

Danu said :

8-9. See, see, O magnanimous one, the desire of my co-wife (i.e. Aditi) has been fulfilled by the god of gods—the disc-holder (i.e. Viṣṇu). As Viṣṇu had formerly granted a boon to Aditi, even now he has granted a great boon to her son.

10. This son is known to be born from Kaśyapa, and is the guardian of the three worlds. Snatching the position of Indra from your son, he has given it to him (i.e. to Aditi's son).

11-12a. (Now) Aditi, who is full of desires (i.e. whose desires are fulfilled) is exalting with happiness, (since) her younger son, Vasudatta , along with the gods, is enjoying Indra's position which is very difficult to be obtained.

Diti said :

12b-13. O you glorious one, tell me of which position my very intelligent son is deprived; O friend, (tell me) also how other demons and goblins are deprived of lustre. Tell me in detail the cause of this.

14a. Saying (these) words to her (i.e. to Danu), Diti, who was extremely unhappy, stopped speaking.

Danu said :

14b-16a. Gods and demons, being enraged, went to fight (i.e. fought). A great war, causing the destruction of the demons, took place. The gods and Viṣṇu struck down my sons in the war; so also your sons (were struck down) by the god of gods, viz. the disc-holder (i.e. Viṣṇu).

16b-20. As a lion would frighten with his own lustre (beings) that have gone to the forest, in the same way your sons and my sons were killed by having the conch in his hand (i.e. by Viṣṇu). He destroyed, crushed, made to flee, and unnerved the army (of the demons) led by Kālanemi and unconquerable even for the gods and demons (together). As, in the forest fire would bum grass with its flames, so Keśava (i.e. Viṣṇu) completely consumed all the hosts of demons. Many of my sons, O respectable lady, and many of your sons also died (in the war). As all the moths perish after reaching (i.e. coming in contact with) fire, similarly all the demons reaching (i.e. coming in contact with) Hari (i.e. Viṣṇu), perished.

2la. Diti thus listened to this fearful account.

Diti said :

21b. O you good one, how do you tell me this, which is like the fall of the thunderbolt?

22-23a. Saying so, that respectable lady fell down in a swoon. She, who was very much oppressed by the grief due to her son, said: "Alas! a misery has come about; it is very troublesome and tormenting."

23b-32a. Seeing her, the greatest sage said (these) auspicious words: "Well-being to you; do not weep; O you illustrious one, persons like you, who are energetic and free from greed and infatuation, do not grieve like this. O honorable lady, in this mundane existence, to whom do the sons belong? To whom do the good relatives belong? One has nothing to do with anyone (else). O dear one, listen to it all. You are the daughters of Dakṣa and are my beautiful wives. O auspicious one, I am your husband, who your desires. I bring you together; I am your guardian, and protector, also, O you of a beautiful face. Why did the cruel demons, not controlling themselves, entertain enmity (with the gods)? O you

magnanimous one, your sons are destitute of truthfulness. Due to that fault (of them) and due to your morbid affection (for them), O auspicious one, they were killed by Vāsudeva (i.e. Kṛṣṇa , i.e. Viṣṇu) and were thrown down by the gods. Therefore do not entertain grief which destroys real salvation. Grief would destroy (i.e. destroys) religious merit, and one perishes by the loss of religious merit. Therefore, O you of a beautiful face, give up the grief being of the nature of an obstacle. Due to the power of their own faults the demons died. The gods were (just) an apparent cause; they (i.e. the demons) were destroyed by their own deeds. Realising this, O you glorious one, be happy".

32b-33. Having thus spoken to his dear wife who was unhappy, the very intelligent, great contemplative saint, withdrew through dejection and stopped (speaking).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 7

Account of the Body

Chapter 89 of 693 · 83 detected Sanskrit verse markers

Sanskrit

दितिरुवाच-
सत्यमुक्तं त्वया नाथ सर्वमेव न संशयः ।
भर्तृस्नेहं परित्यज्य गता सापत्न्यजं द्विज १।
अभिमानेन दुःखेन मानभंगेन सत्तम ।
महादुःखेन संतप्ता करिष्ये प्राणमोचनम् २।
कश्यप उवाच-
श्रूयतामभिधास्यामि यथा शांतिर्भविष्यति ।
न कः कस्य भवेत्पुत्रो न माता न पिता शुभे ३।
न भ्राता बांधवः कस्य न च स्वजनबांधवाः ।
एवं संसारसंबंधो मायामोहसमन्वितः ४।
स्वयमेव पिता देवि स्वयं माताथ बांधवाः ।
स्वयं स्वजनवर्गश्च स्वयं धर्मः सनातनः ५।
आचारेण नरो देवि सुखित्वमुपजायते ।
अनाचारेण पापेन नाशं याति तथा ध्रुवम् ६।
क्रूरयोनिं प्रयात्येवं नरो देवि न संशयः ।

कर्मणा सत्यहीनेन महापापेन मोहतः ७।
रिपुत्वे वर्त्तते मर्त्यः प्राणिनां नित्यसंस्थितः ।
रिपवस्तस्य वर्तन्ते यत्र तत्र न संशयः ८।
मैत्रेण वर्तते मर्त्यो यदा लोके प्रिये शुभे ।
तदा तस्य भवंत्येव मित्राः सर्वत्र भामिनि ९।
कृषिकारो यदा देवि छन्नं बीजं सुसंस्थितम् ।
यादृशं तु भवत्येव तादृशं फलमश्नुते १०।
तथा तव च पुत्रैश्च साधुभिः स्पर्धितं सह ।
कर्मणस्तस्य तत्प्राप्तं फलं भुंक्ष्व सुसंस्थितम् ११।
तव पुत्रा महाभागे तपः शांति विवर्जिताः ।
तेन पापेन ते सर्वे पतिता वै महत्पदात् १२।
एवं ज्ञात्वा शमं गच्छ मुंच दुःखं सुखं तथा ।
कस्य पुत्राश्च मित्राणि कस्य स्वजन बांधवाः १३।
आत्मकर्मानुसारेण सुखं जीवंति जंतवः ।
परार्थे चिंतनं देवि तत्त्वज्ञानेन पंडिताः १४।

न कुर्वंति महात्मानो व्यर्थमेव न संशयः ।
पंचभूतात्मकं कायं केवलं संधिजर्जरम् १५।
आत्ममित्रं कृतं तेन सर्वं देवि सुखाशया ।
आत्मा नाम महापुण्यः सर्वगः सर्वदर्शकः १६।
सर्वसिद्धिस्तु सर्वात्मा सात्विकः सर्वसिद्धिदः ।
एवं सर्वमयो देवि भ्रमत्येको निरञ्जनः १७।
भ्रमता निर्जने येन मूर्तिमंतो द्विजोत्तमाः ।
चत्वारो दर्शिताः पुण्या मूर्तिमंतो महौजसः १८।
पंचमः श्वसनश्चैव पूर्वाणां मित्रमेव च ।
अथो आत्मा समायातो ज्ञानसाहाय्यमेव वा १९।
स तान्दृष्ट्वा महात्मा वै ज्ञानमात्मा समब्रवीत् ।
ज्ञान पश्य अमी पंच मंत्रयंतः परस्परम् २०।
एतान्गत्वाब्रवीहि त्वं यूयं क इति पृच्छ ह ।
ज्ञानं वाक्यं परं श्रुत्वा सार्थं तस्य महात्मनः २१।
तदाहात्मानमाराध्यमेतैः किं ते प्रयोजनम् ।

तत्त्वतो ब्रूहि मे देव सदा शुद्धोसि सर्वदा २२।
आत्मोवाच-
एते पंच महाभागा रूपवंतो मनस्विनः ।
गत्वा संदर्शयाम्येनानाभाष्ये ज्ञान श्रूयताम् २३।
भव्यानेतान्प्रवक्ष्यामि पंचमीं गतिमागतान् ।
दूतत्वं गच्छ भो ज्ञान कुशलो दूतकर्मणि २४।
ज्ञानमुवाच-
त्वमात्मञ्छृणु मे वाक्यं सत्यं सत्यं वदाम्यहम् ।
एतेषां संगतिस्तात कार्या नैव त्वया कदा २५।
पंचानामपि शुद्धात्मन्न कार्यं शुभमिच्छता ।
भवतः संगतिं मोह इच्छत्येष महामते २६।
आत्मोवाच-
एतेषां संगतिं ज्ञान कस्माद्वारयते भवान् ।
तन्मे त्वं कारणं ब्रूहि याथातथ्येन पंडित २७।
ज्ञानमुवाच-

एतेषां संगमात्रात्तु महद्दुःखं भविष्यति ।
दुःखमूला हि पंचैव शोकसंतापकारकाः २८।
एवमस्तु महाप्राज्ञ करिष्ये वचनं तव ।
ज्ञानमाभाष्य स ह्यात्मा ध्यानेन सह संगतः २९।
कश्यप उवाच-
ततः पंचैव ते तत्राद्राक्षुरात्मानमेव तम् ।
बुद्धिमूचुः समाहुय संगच्छात्मानमेव हि ३०।
दूतत्वं कुरु कल्याणि अस्माकमात्मना सह ।
पंचतत्त्वा महात्मानो विश्वस्यधारकाः शुभाः ३१।

भवतो मैत्रमिच्छंति इत्याभाष्य महामतिम् ।
गत्वा बुद्धे त्वया कार्यं कर्तव्यं न इतो व्रज ३२।
एवमस्तु महाभागा करिष्ये कार्यमुत्तमम् ।
एवमाभाषितं तेषां गत्वाऽहात्मानमेव तम् ३३।
अहं बुद्धिर्महाभाग भवंतं समुपागता ।
दूतत्वे महतां पार्श्वात्तेषां त्वं वचनं शृणु ३४।

भवन्मैत्रीं समिच्छंति अक्षयां पंच आत्मकाः ।
कुरु मैत्रीं महाप्राज्ञ जहि ध्यानं सुदूरतः ३५।
ध्यानमुवाच-
न कर्तव्यं त्वया चात्मन्नैतेषां वै समागमम् ।
एषां संसर्गमात्रेण महद्दुःखं भविष्यति ३६।
मया ज्ञानेन हीनस्त्वं कथं कर्म करिष्यति ।
एवमेव न कर्तव्यं तेषां चैव समागमम् ३७।
गर्भवासं नयिष्यंति भवंतं नान्यथा विभो ।
ज्ञानेनैव मया हीनो अज्ञानं यास्यसि ध्रुवम् ३८।
एवमुक्त्वा तमात्मानं विरराम महामतिम् ।
ततस्तामागतां बुद्धिमात्मा प्रोवाच निश्चितः ३९।
ज्ञानध्यानौ महात्मानौ मंत्रिणौ मम शोभनौ ।
तत्र यानं न मे युक्तं तद्बुद्धे किं करोम्यहम् ४०।
एवं श्रुत्वा ततो बुद्धिस्तेषां पार्श्वे यशस्विनी ।
समाचष्ट समग्रं तत्कथनं ज्ञानध्यानयोः ४१।

ततस्ते पंचकाः सर्वे आत्मानं प्रतिजग्मिरे ।
मैत्रीमेव प्रतीच्छामो भवतो नित्यमेव हि ४२।
यस्माच्छुद्धोसि लोकेश तस्मात्त्वां समुपागताः ।
स्वयमेव विचार्यैव उत्तरं नः प्रदीयताम् ४३।
आत्मोवाच-
यूयं पंचैव संप्राप्ता मम मैत्रं समिच्छथ ।
स्वीयं गुणं प्रभावं च कथयंतु ममाग्रतः ४४।
भूमिरुवाच-
सर्वकार्यस्य संस्थानं चर्ममांससमन्वितम् ।
अस्थिमूलदृढत्वं मे नखलोमसमन्वितम् ४५।
प्रभावो हि महाप्राज्ञ कायमध्ये ममैव हि ।
नासिकागमनो गंधस्स मे भृत्यो महामनाः ४६।
आकाश उवाच-
अहमाकाशकः प्राप्तो मम काये प्रभावकम् ।
श्रूयतामभिधास्यामि परब्रह्मस्वरूपिणम् ४७।

बाह्यांतरावकाशश्च शून्यस्थाने वसाम्यहम् ।
तत्रामात्यौ तु कर्णौ मे श्रवणार्थं प्रतिष्ठितौ ४८।

वायुरुवाच-
पंचरूपेण तिष्ठामि करोम्येवं शुभाशुभम् ।
चर्मकायेस्थितोमात्यः स्पर्शं संश्रयते गुणम् ४९।
तेज उवाच-
काये संस्थः सदा नित्यं पाकयोगं करोम्यहम् ।
सबाह्याभ्यंतरं सर्वं द्रव्याद्रव्यं प्रदर्शये ५०।
शुक्रं मज्जा तथा लाला एवं त्वक्संधिसंस्थितम् ।
रुधिरं प्रेषयाम्येव कायमध्ये स्थितोस्म्यहम् ५१।
तत्र नेत्रावमात्यौ मे द्रव्यलब्धिप्रसाधकौ ।
एवं मयात्मव्यापारस्तवाग्रे कथितः परः ५२।
जलमुवाचः-
सुतोषयाम्यहं नित्यममृतेन कलेवरम् ।
एवं मे तत्र व्यापारः कायपत्तनके प्रिये ५३।

अमात्यं रसनां विद्धि रसास्वादकरीं पराम् ।
नासिकोवाच-
सुगंधेन परां पुष्टिं कायस्यापि करोम्यहम् ५४।
दुर्गंधं तु परित्यज्य काये गंधं प्रदर्शये ।
बुद्धियुक्ता महाभाग तस्याभावेन भाविता ५५।
स्वामिकार्याय कायेस्मिन्नहं तिष्ठामि निश्चला ।
गंधं मम गुणं विद्धि द्विविधं यत्प्रवर्तितम् ५६।
श्रवणावूचतुः-
कार्याकार्यादिकं शब्दं लोकैरुक्तं शुभाशुभम् ।
शृणुयावः स्वकायस्थौ सत्यासत्ये प्रियाप्रिये ५७।
शब्दो हि मे गुणः प्रोक्तो मम व्यापारमेव हि ।
योजयामि न संदेहो यदा बुद्धिः प्रपूरयेत् ५८।
त्वगुवाच-
पंचरूपात्मको वायुः शरीरेस्मिन्व्यवस्थितः ५९।
सबाह्याभ्यंतरे चेष्टां तेषां जानामि तत्त्वतः ।

शीतोष्णमातपं वर्षं वायोः स्फुरणमेव च ६०।
सर्वं जानामि संस्पर्शं संगश्लेषादिकं नृणाम् ।
स्पर्श एव गुणो मह्यमेतत्सत्यं वदाम्यहम् ६१।
एवं हि ते समाख्यातो मया व्यापार एव हि ।
नेत्रे ऊचतुः-।
संसारे यानि रूपाणि भव्याभव्यानि सत्तम ६२।
यदा प्रेरयते बुद्धिस्तदा पश्याव नान्यथा ।
वसावः कायमध्ये वै रूपं गुणमिहावयोः ६३।
एवं व्यापारसंबंधः कायमध्ये महामते ।
जिह्वोवाच-।

बुद्धियुक्ता अहं तात रसभेदान्विचारये ६४।
क्षारमम्लादिकं सर्वं नीरसं स्वादु चिंतये।
व्यापारेण अनेनापि नित्ययुक्ता वसाम्यहम् ६५।
इन्द्रियाणां हि सर्वेषां बुद्धिरेषा प्रणायकः।
एवं पंच समायातानींद्रियाणि प्रिये शृणु ६६।

स्वीयानि यानि कर्माणि कथयंति पुनः पुनः।
अथ बुद्धिः समायाता तमुवाच महामतिम् ६७।
मद्विहीनो यदा कायस्तदा नश्यति नान्यथा।
तस्मात्त्वं मां समास्थाय वर्त्तयस्व महामते ६८।
अथ कर्म समायातमात्मानमिदमब्रवीत्।
अहं कर्म महाप्राज्ञ तव पार्श्वं समागतम् ६९।
त्वां प्रेषयाम्यहं तेन पथा येनेह गच्छसि।
एवमाकर्ण्य तत्सर्वमात्मा प्रोवाच तान्प्रति ७०।
यूयं पंचात्मकैर्युक्ताः सर्वसाधारणाः किल।
कस्मान्मैत्रं समिच्छंति तत्र पंचात्मकं प्रति ७१।
ब्रुवंतु कारणं सर्वे ममाग्रे सर्वमेव तत्।
पंचात्मका ऊचुः-।
अस्मत्संगप्रसंगेन पिंडमेव प्रजायते ७२।
तस्मिन्पिंडे महाबुद्धे भवान्वसति सुव्रतः।
तिष्ठामो हि वयं सर्वे प्रसादात्तव तत्र हि ७३।

एतस्मात्कारणान्मैत्रमिच्छामस्तव नित्यशः।
आत्मोवाच-
एवमस्तु महाभागा भवतां प्रियमेव च ७४।
करिष्ये नात्र संदेहो मैत्रं हि प्रीतिकारणात्।
वार्यमाणो महाभागो ज्ञानेनापि महात्मना ७५।
ध्यानेन च महात्मासौ तेषां संगतिमागतः।
स तैः प्रमोहितस्तत्र रागद्वेषादिभिस्तदा ७६।
पंचतत्त्वसमायुक्तः कायित्वं गतवान्प्रभुः।
यदा गर्भं समायातो विष्ठामूत्रसमाकुले ७७।
दुर्गंधे पिच्छिलावर्ते पतितस्तैः स संयुतः।
अंगेन व्याकुलीभूतः पंचात्मकानुवाच सः ७८।
भोभोः पंचात्मकाः सर्वे शृणुध्वं वचनं मम।
भवतां संप्रसंगेन महादुःखेन मोहितः ७९।
तत्रास्मिन्पिच्छिले घोरे पतितो हि महाभये।
पंचात्मका ऊचुः-

तावत्संस्थीयतां राजन्यावद्गर्भः प्रपूरयेत् ८०।
पश्चान्निर्गमनं ते वै भविष्यति न संशयः।
अस्माकं हि भवान्स्वामी कायदेशे व्यवस्थितः ८१।

राज्यमेवं प्रकर्तव्यं सुखभोक्ता भविष्यति ।
तेषां तद्वचनं श्रुत्वा आत्मा दुःखेन पीडितः ८२।
गंतुमिच्छन्नसौ तस्मात्पलायनपरोभवत् ८३।

Roman transliteration

ditiruvāca-
satyamuktaṃ tvayā nātha sarvameva na saṃśayaḥ |
bhartṛsnehaṃ parityajya gatā sāpatnyajaṃ dvija 1|
abhimānena duḥkhena mānabhaṃgena sattama |
mahāduḥkhena saṃtaptā kariṣye prāṇamocanam 2|
kaśyapa uvāca-
śrūyatāmabhidhāsyāmi yathā śāṃtirbhaviṣyati |
na kaḥ kasya bhavetputro na mātā na pitā śubhe 3|
na bhrātā bāṃdhavaḥ kasya na ca svajanabāṃdhavāḥ |
evaṃ saṃsārasaṃbaṃdho māyāmohasamanvitaḥ 4|
svayameva pitā devi svayaṃ mātātha bāṃdhavāḥ |
svayaṃ svajanavargaśca svayaṃ dharmaḥ sanātanaḥ 5|
ācāreṇa naro devi sukhitvamupajāyate |
anācāreṇa pāpena nāśaṃ yāti tathā dhruvam 6|
krūrayoniṃ prayātyevaṃ naro devi na saṃśayaḥ |

karmaṇā satyahīnena mahāpāpena mohataḥ 7|
riputve varttate martyaḥ prāṇināṃ nityasaṃsthitaḥ |
ripavastasya vartante yatra tatra na saṃśayaḥ 8|
maitreṇa vartate martyo yadā loke priye śubhe |
tadā tasya bhavaṃtyeva mitrāḥ sarvatra bhāmini 9|
kṛṣikāro yadā devi channaṃ bījaṃ susaṃsthitam |
yādṛśaṃ tu bhavatyeva tādṛśaṃ phalamaśnute 10|
tathā tava ca putraiśca sādhubhiḥ spardhitaṃ saha |
karmaṇastasya tatprāptaṃ phalaṃ bhuṃkṣva susaṃsthitam 11|
tava putrā mahābhāge tapaḥ śāṃti vivarjitāḥ |
tena pāpena te sarve patitā vai mahatpadāt 12|
evaṃ jñātvā śamaṃ gaccha muṃca duḥkhaṃ sukhaṃ tathā |
kasya putrāśca mitrāṇi kasya svajana bāṃdhavāḥ 13|
ātmakarmānusāreṇa sukhaṃ jīvaṃti jaṃtavaḥ |
parārthe ciṃtanaṃ devi tattvajñānena paṃḍitāḥ 14|

na kurvaṃti mahātmāno vyarthameva na saṃśayaḥ |
paṃcabhūtātmakaṃ kāyaṃ kevalaṃ saṃdhijarjaram 15|
ātmamitraṃ kṛtaṃ tena sarvaṃ devi sukhāśayā |
ātmā nāma mahāpuṇyaḥ sarvagaḥ sarvadarśakaḥ 16|
sarvasiddhistu sarvātmā sātvikaḥ sarvasiddhidaḥ |
evaṃ sarvamayo devi bhramatyeko nirañjanaḥ 17|
bhramatā nirjane yena mūrtimaṃto dvijottamāḥ |
catvāro darśitāḥ puṇyā mūrtimaṃto mahaujasaḥ 18|
paṃcamaḥ śvasanaścaiva pūrvāṇāṃ mitrameva ca |
atho ātmā samāyāto jñānasāhāyyameva vā 19|
sa tāndṛṣṭvā mahātmā vai jñānamātmā samabravīt |
jñāna paśya amī paṃca maṃtrayaṃtaḥ parasparam 20|
etāngatvābravīhi tvaṃ yūyaṃ ka iti pṛccha ha |

jñānaṃ vākyaṃ paraṃ śrutvā sārthaṃ tasya mahātmanaḥ 21|
tadāhātmānamārādhyametaiḥ kiṃ te prayojanam |

tattvato brūhi me deva sadā śuddhosi sarvadā 22|
ātmovāca-
ete paṃca mahābhāgā rūpavaṃto manasvinaḥ |
gatvā saṃdarśayāmyenānābhāṣye jñāna śrūyatām 23|
bhavyānetānpravakṣyāmi paṃcamīṃ gatimāgatān |
dūtatvaṃ gaccha bho jñāna kuśalo dūtakarmaṇi 24|
jñānamuvāca-
tvamātmañchṛṇu me vākyaṃ satyaṃ satyaṃ vadāmyaham |
eteṣāṃ saṃgatistāta kāryā naiva tvayā kadā 25|
paṃcānāmapi śuddhātmanna kāryaṃ śubhamicchatā |
bhavataḥ saṃgatiṃ moha icchatyeṣa mahāmate 26|
ātmovāca-
eteṣāṃ saṃgatiṃ jñāna kasmādvārayate bhavān |
tanme tvaṃ kāraṇaṃ brūhi yāthātathyena paṃḍita 27|
jñānamuvāca-

eteṣāṃ saṃgamātrāttu mahadduḥkhaṃ bhaviṣyati |
duḥkhamūlā hi paṃcaiva śokasaṃtāpakārakāḥ 28|
evamastu mahāprājña kariṣye vacanaṃ tava |
jñānamābhāṣya sa hyātmā dhyānena saha saṃgataḥ 29|
kaśyapa uvāca-
tataḥ paṃcaiva te tatrādrākṣurātmānameva tam |
buddhimūcuḥ samāhūya saṃgacchātmānameva hi 30|
dūtatvaṃ kuru kalyāṇi asmākamātmanā saha |
paṃcatattvā mahātmāno viśvasyadhārakāḥ śubhāḥ 31|
bhavato maitramicchaṃti ityābhāṣya mahāmatim |
gatvā buddhe tvayā kāryaṃ kartavyaṃ na ito vraja 32|
evamastu mahābhāgā kariṣye kāryamuttamam |
evamābhāṣitaṃ teṣāṃ gatvā'hātmānameva tam 33|
ahaṃ buddhirmahābhāga bhavaṃtaṃ samupāgatā |
dūtatve mahatāṃ pārśvātteṣāṃ tvaṃ vacanaṃ śṛṇu 34|

bhavanmaitrīṃ samicchaṃti akṣayāṃ paṃca ātmakāḥ |
kuru maitrīṃ mahāprājña jahi dhyānaṃ sudūrataḥ 35|
dhyānamuvāca-
na kartavyaṃ tvayā cātmannaiteṣāṃ vai samāgamam |
eṣāṃ saṃsargamātreṇa mahadduḥkhaṃ bhaviṣyati 36|
mayā jñānena hīnastvaṃ kathaṃ karma kariṣyati |
evameva na kartavyaṃ teṣāṃ caiva samāgamam 37|
garbhavāsaṃ nayiṣyaṃti bhavaṃtaṃ nānyathā vibho |
jñānenaiva mayā hīno ajñānaṃ yāsyasi dhruvam 38|
evamuktvā tamātmānaṃ virarāma mahāmatim |
tatastāmāgatāṃ buddhimātmā provāca niścitaḥ 39|
jñānadhyānau mahātmānau maṃtriṇau mama śobhanau |
tatra yānaṃ na me yuktaṃ tadbuddhe kiṃ karomyaham 40|
evaṃ śrutvā tato buddhisteṣāṃ pārśve yaśasvinī |
samācaṣṭa samagraṃ tatkathanaṃ jñānadhyānayoḥ 41|

tataste paṃcakāḥ sarve ātmānaṃ pratijagmire |
maitrīmeva pratīcchāmo bhavato nityameva hi 42|

yasmācchuddhosi lokeśa tasmāttvāṃ samupāgatāḥ |
svayameva vicāryaiva uttaraṃ naḥ pradīyatām 43|
ātmovāca-
yūyaṃ paṃcaiva saṃprāptā mama maitraṃ samicchatha |
svīyaṃ guṇaṃ prabhāvaṃ ca kathayaṃtu mamāgrataḥ 44|
bhūmiruvāca-
sarvakāryasya saṃsthānaṃ carmamāṃsasamanvitam |
asthimūladṛḍhatvaṃ me nakhalomasamanvitam 45|
prabhāvo hi mahāprājña kāyamadhye mamaiva hi |
nāsikāgamano gaṃdhassa me bhṛtyo mahāmanāḥ 46|
ākāśa uvāca-
ahamākāśakaḥ prāpto mama kāye prabhāvakam |
śrūyatāmabhidhāsyāmi parabrahmasvarūpiṇam 47|

bāhyāṃtarāvakāśaśca śūnyasthāne vasāmyaham |
tatrāmātyau tu karṇau me śravaṇārthaṃ pratiṣṭhitau 48|
vāyuruvāca-
paṃcarūpeṇa tiṣṭhāmi karomyevaṃ śubhāśubham |
carmakāyesthitomātyaḥ sparśaṃ saṃśrayate guṇam 49|
teja uvāca-
kāye saṃsthaḥ sadā nityaṃ pākayogaṃ karomyaham |
sabāhyābhyaṃtaraṃ sarvaṃ dravyādravyaṃ pradarśaye 50|
śukraṃ majjā tathā lālā evaṃ tvaksaṃdhisaṃsthitam |
rudhiraṃ preṣayāmyeva kāyamadhye sthitosmyaham 51|
tatra netrāvamātyau me dravyalabdhiprasādhakau |
evaṃ mayātmavyāpārastavāgre kathitaḥ paraḥ 52|
jalamuvācaḥ-
sutoṣayāmyahaṃ nityamamṛtena kalevaram |
evaṃ me tatra vyāpāraḥ kāyapattanake priye 53|

amātyaṃ rasanāṃ viddhi rasāsvādakarīṃ parām |
nāsikovāca-
sugaṃdhena parāṃ puṣṭiṃ kāyasyāpi karomyaham 54|
durgaṃdhaṃ tu parityajya kāye gaṃdhaṃ pradarśaye |
buddhiyuktā mahābhāga tasyābhāvena bhāvitā 55|
svāmikāryāya kāyesminnahaṃ tiṣṭhāmi niścalā |
gaṃdhaṃ mama guṇaṃ viddhi dvividhaṃ yatpravartitam 56|
śravaṇāvūcatuḥ-
kāryākāryādikaṃ śabdaṃ lokairuktaṃ śubhāśubham |
śṛṇuyāvaḥ svakāyasthau satyāsatye priyāpriye 57|
śabdo hi me guṇaḥ prokto mama vyāpārameva hi |
yojayāmi na saṃdeho yadā buddhiḥ prapūrayet 58|
tvaguvāca-
paṃcarūpātmako vāyuḥ śarīresminvyavasthitaḥ 59|
sabāhyābhyaṃtare ceṣṭāṃ teṣāṃ jānāmi tattvataḥ |

śītoṣṇamātapaṃ varṣaṃ vāyoḥ sphuraṇameva ca 60|
sarvaṃ jānāmi saṃsparśaṃ saṃgaśleṣādikaṃ nṛṇām |
sparśa eva guṇo mahyametatsatyaṃ vadāmyaham 61|
evaṃ hi te samākhyāto mayā vyāpāra eva hi |
netre ūcatuḥ-|
saṃsāre yāni rūpāṇi bhavyābhavyāni sattama 62|
yadā prerayate buddhistadā paśyāva nānyathā |

vasāvaḥ kāyamadhye vai rūpaṃ guṇamihāvayoḥ 63|
evaṃ vyāpārasaṃbaṃdhaḥ kāyamadhye mahāmate |
jihvovāca-|
buddhiyuktā ahaṃ tāta rasabhedānvicāraye 64|
kṣāramamlādikaṃ sarvaṃ nīrasaṃ svādu ciṃtaye |
vyāpāreṇa anenāpi nityayuktā vasāmyaham 65|
indriyāṇāṃ hi sarveṣāṃ buddhireṣā praṇāyakaḥ |
evaṃ paṃca samāyātānīṃdriyāṇi priye śṛṇu 66|

svīyāni yāni karmāṇi kathayaṃti punaḥ punaḥ |
atha buddhiḥ samāyātā tamuvāca mahāmatim 67|
madvihīno yadā kāyastadā naśyati nānyathā |
tasmāttvaṃ māṃ samāsthāya varttayasva mahāmate 68|
atha karma samāyātamātmānamidamabravīt |
ahaṃ karma mahāprājña tava pārśvaṃ samāgatam 69|
tvāṃ preṣayāmyahaṃ tena pathā yeneha gacchasi |
evamākarṇya tatsarvamātmā provāca tānprati 70|
yūyaṃ paṃcātmakairyuktāḥ sarvasādhāraṇāḥ kila |
kasmānmaitraṃ samicchaṃti tatra paṃcātmakaṃ prati 71|
bruvaṃtu kāraṇaṃ sarve mamāgre sarvameva tat |
paṃcātmakā ūcuḥ-|
asmatsaṃgaprasaṃgena piṃḍameva prajāyate 72|
tasminpiṃḍe mahābuddhe bhavānvasati suvrataḥ |
tiṣṭhāmo hi vayaṃ sarve prasādāttava tatra hi 73|

etasmātkāraṇānmaitramicchāmastava nityaśaḥ |
ātmovāca-
evamastu mahābhāgā bhavatāṃ priyameva ca 74|
kariṣye nātra saṃdeho maitraṃ hi prītikāraṇāt |
vāryamāṇo mahābhāgo jñānenāpi mahātmanā 75|
dhyānena ca mahātmāsau teṣāṃ saṃgatimāgataḥ |
sa taiḥ pramohitastatra rāgadveṣādibhistadā 76|
paṃcatattvasamāyuktaḥ kāyitvaṃ gatavānprabhuḥ |
yadā garbhaṃ samāyāto viṣṭhāmūtrasamākule 77|
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English translation

Diti said :

1-2. O Lord, you have spoken all the truth; there is no doubt about it. Abandoning love for my husband, I entertained rivalry (with my co-wife), O brāhmaṇa . (Now) being tormented by pride, agony, humiliation and great grief, I shall, O best one, give up my life.

Kaíyapa said :

3-5. (Please) listen, I shall tell (i.e. explain) you in such a way that there will be (i.e. you will have) peace (of mind). O auspicious one, nobody is anybody's son, or mother or father. Nobody has a brother or a relative. None has kinsmen and friends. In the mundane existence such is the relation, affected by illusion and infatuation. O respectable lady, one is one's own mother, one's own relatives and kinsmen. One is oneself the eternal moral virtue.

6-8. O you honourable lady, a man becomes happy due to (good) conduct. He surely perishes due to bad conduct and sin. Due to this he even goes to (i.e. is born in) a wicked species; there is no doubt about this. A man, deluded by an untruthful act and a great sin, always remains as an enemy of (other) beings. Here and there (i.e. everywhere) he has enemies; there is no doubt about this.

9. O you dear, auspicious and beautiful lady, when a man lives in a friendly way, he has friends everywhere.

10-11. O respectable lady, when the seed is concealed (underground) and is well-placed, the farmer gets the fruit exactly in accordance with it. Similarly your sons have vied with the good. Enjoy the fruit of that deed that has come to you.

12-13a. O illustrious one, your sons are destitute of penance and peace; due to that sin they have fallen from a great position. Realising this, be tranquil, and give up pain or pleasure.

13b-14a. To whom do the friends belong? To whom do relatives and friends belong? Beings live happily in accordance with their own deeds.

14b-15a. Due to their knowledge of the reality, the wise and the glorious do not think about another's interest. (To do so) is futile; there is no doubt about this.

15b-21a. The body is constituted of the five elements, and is just infirm because of the joints. O respectable lady, with a hope for happiness, it has befriended everything. Ātman (i.e. the soul) is greatly meritorious, omnipresent, and sees everything; he is virtuous, and grants all (kinds of) prosperity. Thus occupying everything, and being untinged, he, O respectable lady, moves all alone. While (thus) moving, he saw, in a secluded place, four meritorious best brāhmaṇas , (as it were) great power embodied. The fifth one was Wind, the friend of the former (four). Then the soul sought the help of Knowledge. The illustrious one, seeing them, said to Jñāna (Knowledge): "O Jñāna, see these five; they are consulting one another. Go to them and talk to them. Ask them: 'Who are you?'"

21b-22. Hearing those very significant words of that glorious one, Jñāna (Knowledge), propitiating him, said to him: "What have you to do with them? Tell me the truth (since) you are always pure."

Ātman (soul) said :

23-24. These five are glorious, handsome and high-minded. I shall go, meet them, and shall speak to them. O Jñāna (Knowledge), listen: I shall speak to these worthy ones, who have come to the fifth one viz. Speed (i.e. Wind). O Knowledge, be (my) messenger; you are skilled in the act of a messenger.

Jñāna (Knowledge) said :

25-26. O soul, listen to my words, I am telling you the truth, and the truth (only). O dear one, O you of pure heart, you, desiring for the good, should never have the company of these five. O you very intelligent one, this Moha (i.e. Infatuation) is longing for your company.

Ātman (the soul) said :

27. Why do you, O Jñāna, avoid the company of these? O wise one, tell me the real reason of this.

Jñāna (Knowledge) said :

28. There will be great grief just due to their company. These five are the root of grief and cause affliction and tormentation.

Ātman said :

29. Let it be so; I shall do as you tell me.

That Ātman, (thus) speaking to Jñāna, associated himself with Dhyāna (Meditation).

Kaśyapa said :

30. Then all the five saw that Ātman. Having called Buddhi (Intellect) they said to her: “Be united with Ātman only.

31-32. O you auspicious one, act as the messenger between Ātman and us. O Buddhi, having gone to him say to: ‘The five elements, [1] the magnanimous ones, the supporters ofthe world and the auspicious ones desire your friendship.’ You have to do this mission of ours. (Please) go from here.” (Buddhi said :)

33. “Let it be so; O glorious ones, I shall carry out this best mission of you.” Having thus spoken to them, she went to that Ātman, and said to him:

34-35. “O blessed one, I am Buddhi, I have approached you as a messenger from (i.e. of) the great (elements). Listen to their words (i.e. message). The five-natured (elements) desire your eternal friendship. Form friendship (with them), O you highly intelligent one, and abandon (i.e. keep) Dhyāna far away.”

Dhyāna (Meditation said):

36. O Ātman, you should not have their company. Merely by their contact there will be great grief (i.e. great grief will befall you).

37. How would you do your duty, when you are forsaken by Jñāna and me? So, you should not at all associate yourself with them.

38. O mighty one, they will make you live in the womb; there is no other go. Without Jñāna and me, you will certainly go to Ajñāna (i.e. Ignorance).

39. Thus speaking to that highly intelligent Ātman, Dhyāna ceased to speak. Then, Ātman, who was determined (to form friendship with the five elements), spoke to Buddhi, who had come to him:

40. “The illustrious Jñāna and Dhyāna are my virtuous ministers. It is not proper to go to them. So, O Buddhi, what shall I do (now)?”

41. Hearing thus (i.e. these words), the glorious Buddhi told in the vicinity of (i.e. to) them (i.e. the five elements) the full narration of Jñāna and Dhyāna (i.e. told everything that Jñāna and Dhyāna had said).

42-43. Then all the five (elements) went to Ātman (and said to him):) “We constantly desire your friendship only. O you lord of the worlds, since you are pure, we have approached you. Thinking for yourself only (i.e. independently of Jñāna and Dhyāna), please give us a reply.”

Ātman said :

44. All you five have come; (and) you seek my friendship. Tell before (i.e. to) me your merit and power.

Bhūmi (the Earth) said :

45. My firmness rooted in the bones is the basis of all operations, is connected with skin and flesh, and with nails and the hair on the body.

46. O you very wise one, my strength is in the body. That magnanimous odour passing through the nose is my servant.

Ākāśa (Ether) said :

47-48. I, Ether, have come. Listen; I shall tell you about the lustre, of the nature of the highest Brahman ; space is without and within; I live in a vacant place. My ministers are the two ears; they are set up for hearing.

Vāyu (Wind) said :

49. I remain in five forms, [2] and in this way I perform auspicious and inauspicious things. My minister, remaining on the habitation of the skin, resorts to the quality of touch.

Tejas (Fire) said :

50-54a. Always remaining in the body, I digest (articles of food). I manifest all matter and non-matter, without and within. I send forth semen, marrow, saliva, and also blood remaining in the skin and joints. I remain in the body. The two eyes are my ministers that cause the perception of matter. Thus before (i.e. to) you I have narrated my function. Everyday I well nourish the body with nectar. Such is my operation in the dear city of the body. Know [3] the tongue to be my minister who very much enjoys the tastes.

Nāsikā (Nose) said :

54b-56. I give great nourishment to the body with fragrance. Casting off bad odour, I manifest (good) odour over the body. O you illustrious one, united with Buddhi, and displayed by her existence, I remain steady in this body for the mission of my master. Know odour to be my quality which proceeds in two ways.

The two Ears said :

57-58. Remaining in our body (i.e. the body to which we belong), we hear words telling about what ought or ought not to be done, and also auspicious and inauspicious words, true and false words, pleasant and unpleasant words uttered by people. My (i.e. our) quality is sound, and there is no doubt that I (i.e. we) employ my (i.e. our) operation when the intellect would intensify me (i.e. us).

The Skin said :

59-62a. The five-formed wind is well-settled without and within the body. I feel the movement of these (five forms). I feel cold, hot, sun, rain, and throbbing of the wind. I feel every touch, every contact (with) phlegm etc. of men. My quality is touch alone. I am telling the truth. Thus I have told you about my function.

The two Eyes said :

62b-64a. O best one, when the Intellect urges, and not otherwise, we observe all proper and improper forms that exist in the world. We remain in the body, and form is our quality. Thus is the propriety of our function in the body, O you highly intelligent one.

The Tongue spoke :

64b-66a. O dear one, united with Buddhi, I spread the kinds of taste. I find out every (taste) like saline, sour, insipid or sweet. Always associated with this function, I remain (in the body). This Intellect is the leader of all the sense-organs.

66b-67a. O dear one, listen, thus these five sense-organs have come together; and they again and again narrated their respective functions.

67b-68. Then Intellect approached the very intelligent one and said to him: “When the body is without me, it perishes; not otherwise. Therefore, O you highly intelligent one (i.e. Ātman), carry on, after having resorted to flesh (i.e. body).

69-70a. Then Karma (Fate) came there and said this (i.e. these words) to Ātman: “O you very wise one, I am Karma, and have approached you. I send you along the path by which you go here (i.e. in the world).”

70b-72a. Having heard all that, Ātman said to them: “You are united with the five-natured ones and are indeed common to all. Why do you seek the friendship of the five-natured one? You may (please) tell before (i.e. to) me the entire reason.”

The five-natured ones said :

72b-74a. Due to our contact the body is produced; O you of a high intelligence, you who follow a good vow, stay in that body. Due to your favour all of us (also) stay there. For this reason we always desire your friendship.

Ātman said :

74b-75a. O illustrious ones, let that, which is dear to you, be so. There is no doubt that I shall befriend you through affection.

75b-76a. The glorious and high-minded one, though warded off by the noble Jñāna and also by Dhyāna, sought their company.

76b-77a. Then the lord, being deluded by attachment and hatred, and associated with the five elements, became embodied.

77b-80a. When he (i.e. Ātman) goes to the womb (i.e. is conceived), he, fallen into the lubricious eddy, full of excrement and urine, along with them, with his body distressed, said to the five-natured ones. “O you five-natured ones, all of you listen to my words. Due to your contact, I, being deluded by great grief, have fallen into this lubricious, very terrible and fearful (eddy).”

The five-natured ones said :

80b-82a. O lord, remain there till the foetus is full (i.e. mature). Then, there is no doubt that, you will come out of it. You are our lord, settled in the region of the body. Thus you should rule; you will be enjoying pleasures.

82b-83. Hearing those words of (i.e. uttered by) them, Ātman, oppressed by grief, and desiring to go (away), became intent on running (away).

[1]: [1] : The five elements are: Earth, Water, Fire. Wind and Ether.

[2]: [2] : The five forms of Vāyu are: Prāṇa, Apāna, Vyāna, Udāna, Samāna.

[3]: [3] : Before this verse some such words as ‘Āpaḥ ūcuḥ’ are missing.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 8

Account of the Soul

Chapter 90 of 693 · 105 detected Sanskrit verse markers

Sanskrit

कश्यप उवाच-
स गर्भे व्याकुलो जातः खिद्यमानो दिने दिने ।
दुःखाक्रांतो हि धर्मात्मा सर्वपीडाभिपीडितः १।
अधोमुखस्तु गर्भस्थो मोहजालेन बंधितः ।
आधिव्याधिसमाक्रांतो हाहाभूतो विचेतनः २।
दुःखेन महताविष्टो ज्ञानमाह प्रपीडितः ।
आत्मोवाच-
तव वाक्यं महाप्राज्ञ न कृतं तु मया तदा ३।
ध्यानेन वार्यमाणोपि पतितो मोहसंकटे ।
तस्माद्रक्ष महाप्राज्ञ गर्भवासात्सुदारुणात् ४।
ज्ञानमुवाच-
मया त्वं वारितो ह्यात्मन्कृतं वाक्यं न चैव मे ।
पंचात्मकैर्महाक्रूरैः पातितो गर्भसंकटे ५।
इदानीं गच्छ त्वं ध्यानं तस्मात्संप्राप्स्यसे सुखम् ।
गर्भवासाद्भविष्यस्ते मोक्ष एव न संशयः ६।

तस्य तद्वचनं श्रुत्वा ज्ञात्वा ज्ञानस्य तत्त्वताम् ।
ध्यानमाहुय प्रोवाच श्रूयतां वचनं मम ७।
त्वामहं शरणं प्राप्तो ध्यान मां रक्ष नित्यशः ।
एवमस्तु महाप्राज्ञ ध्यानमाह महामतिम् ८।
एतद्वाक्यं ततः श्रुत्वा आत्मा वै ध्यानमागतः ।
ध्यानेन हि समं गर्भे संस्थितो मोहवर्जितः ९।
यदा ध्यानं गतो ह्यात्मा विस्मृतं गर्भजं भयम् ।
स द्वाभ्यां सहितस्तत्र आत्मा मोह विना कृतः १०।
चिंतयन्नेव वै नित्यमात्मकं सुखमेव हि ।
इतो निष्क्रांतमात्रस्तु त्यजे पंचात्मकं वपुः ११।
एवं चिंतयते नित्यं गर्भवासगतः प्रभुः ।
सूतिकाले तु संप्राप्ते प्राजापत्ये वरानने १२।
वायुना चलितो गर्भः प्राणेनापि बलीयसा ।
द्र. [https://puranastudy.freeoda.com/pur_index9/garbha.htm गर्भोपरि संदर्भाः], शतपथब्राह्मणम् [https://sa.wikisource.org/s/ey4 ८, ४, १, १९]योनिर्विकासमायाति चतुर्विंशांगुलं तदा १३।
पंचविंशांगुलो गर्भस्तेन पीडा विजायते ।

एवं संपीड्यमानस्तु मूर्च्छया मूर्च्छितः प्रिये १४।
पतितो भूमिभागे तु ज्ञानध्यानसमन्वितः ।
प्राजापत्येन दिव्येन वायुना स पृथक्कृतः १५।
भूमिसंस्पर्शमात्रेण ज्ञानध्याने तु विस्मृते ।
संसारबंधसंदिग्ध आत्मा प्रियतया स्थितः १६।
गुणदोषसमाक्रांतो महामोहसमन्वितः ।
खाद्यं पानादिकं सर्वमिच्छत्येव दिनेदिने १७।
एवं संपुष्यमाणस्तु आत्मा पंचात्मकैः सह ।
व्यापितो हींद्रियैः सर्वैर्विषयैः पापकारिभिः १८।
बांधवानां समोहेन भार्यादीनां तथैव च ।
आकुलव्याकुलो देवि जायते च दिनेदिने १९।
महामोहेन संदिग्धो मोहजालगतः प्रभुः ।
कैवर्तेन यथा बद्धः शकुलो जालबंधनैः २०।
चलितुं नैव शक्तोस्ति तथात्मासीत्प्रबंधितः ।
मोहजालैस्तु तैः सर्वैर्दृढबंधैस्तु बंधितः २१।

एवमादिप्रपंचेन व्यापितो व्यापकेन हि ।
ज्ञानविज्ञानविभ्रष्टो रागद्वेषादिभिर्हतः २२।
कामेन पीड्यमानस्तु क्रोधेनैव तथैव वा ।
प्रकृत्या कर्मणाबद्धो महामूढो व्यजायत २३।
सूत उवाच-
एवं मूढो यदात्मासौ कामक्रोधवशंगतः ।
लोभरागादिभिः सर्वैर्व्यापृतस्तैर्दुरात्मभिः २४।
इयं भार्या ह्ययं पुत्र इदं मित्रमिदं गृहम् ।
एवं संसारजालेन महामोहेन बंधितः २५।
पुत्रशोकादिभिर्दुःखैर्विविधैराकुलस्तदा ।
जरयाव्याधिभिश्चैव संग्रस्तश्चाधिभिस्तथा २६।
एवमात्मा संप्रतप्तो दुःखमोहैः सुदारुणैः ।
अभिमानैर्मानभंगैर्नानादुःखैश्च खंडितः २७।
वृद्धत्वेन तथा देवि शबलत्वेन पीडितः ।
दुःखं चिंतयते नित्यं हाहाभूतो विचेतनः २८।

रात्रौ स्वप्नान्प्रपश्येत दिवा चैतन्यवर्जितः ।
वैकल्येन तथांगानां व्याप्तो देवि दिनेदिने २९।
संसारे भ्रममाणेन वैराग्यं तत्र दर्शितम् ।
निःशंकं बंधुहीनं च प्रशांतं तुष्टमेव च ३०।
तमुवाच तदात्मा वै कामक्रोधविवर्जितम् ।
को भवान्नग्नरूपेण कथं मित्रैर्न लज्जसे ३१।
यत्र लोकाः स्त्रियो वृद्धा युवत्यो मातरस्तथा ।
एतासां हि गतो मध्ये न बिभेषि अनावृतः ३२।
वीतराग उवाच-

को ह्यत्र नग्नो दृश्येत न नग्नोस्मीति वै कदा ।
सुसंबद्धस्त्वमेवापि परिधान समन्वितः ३३।
न नग्नोस्मि कदा दिव्यभवान्नग्नः प्रदृश्यते ।
इंद्रियार्थवशेवर्ती मर्यादापरिवर्जितः ३४।
आत्मोवाच-
पुरुषस्य का हि मर्यादा तामाचक्ष्व च सुव्रत ।

विस्तरेण महाप्राज्ञ यदि जानासि निश्चितम् ३५।
वीतरागो महाप्राज्ञस्तमुवाच महामतिः ।
सुस्थैर्यं भजते चित्तं सुखदुःखेषु नित्यदा ३६।
क्लेशितं सर्वभावैश्च तेषुतेषु परित्यजेत् ।
अथ लज्जां प्रवक्ष्यामि मनो या निर्विशत्यलम् ३७।
मयाचैवं न कर्तव्यं नग्नः स्थानविवर्जितः ।
पश्चात्तापे सुसंलीनः सा लज्जा परिकथ्यते ३८।
कस्य लज्जा प्रकर्तव्या द्वितीयो नास्ति सर्वदा ।
एकश्च पुरुषो दिव्यः कस्य किंचिन्न नाशयेत् ३९।
अथ लोकान्प्रवक्ष्यामि ये त्वया परिकीर्तिताः ।
यथा कुलालकश्चक्रे मृत्पिंडं च निधापयेत् ४०।
भ्रामयित्वा तु सूत्रेण नानाभेदान्प्रकाशयेत् ।
भांडानां तु सहस्राणि स्वेच्छया मतिसंस्थितः ४१।
तथायं सृजते धाता नानारूपाणि नान्यथा ।
पश्याद्विनाशमायांति येनकेनापि हेतुना ४२।

सर्वदैव स्थिता ये च ये लोकाश्च सनातनाः ।
तेषां लज्जा प्रकर्तव्या नावर्तंते हि ते भुवि ४३।
आकाशवायुतेजांसि पृथ्वी चापश्च पंचमः ।
अमी लोकाः प्रकाशंते ये च सर्वत्र संस्थिताः ४४।
सत्त्वानामंगदेशेषु पंचैतेषु सुसंस्थिताः ।
सर्वत्रैव च वर्तंते कस्य लज्जा विधीयते ४५।
स्त्रीणां रूपं प्रवक्ष्यामि श्रूयतां तात सांप्रतम् ।
यथाघटसहस्रेषुसोदकेषुविराजते ४६।
एकश्चंद्रो हि सर्वत्र भवांस्तद्वद्विराजते ।
गतो जंतुसहस्रेषु मोहचक्रे महात्मवान् ४७।
स्थावरेषु च सर्वेषु जंगमेषु तथा भवान् ।
योनिद्वारेण पापेन मायामोहमयेन वै ४८।
कुचाभ्यां च नितंबाभ्यां वयसा च विराजते ।
हन्मांसस्याधिका वृद्धिर्दृष्टा चात्र न संशयः ४९।
पतनाय च लोकानां मोहरूपं विदर्शितम् ।

नभवत्येव सा नारी या त्वया परिकीर्तिता ५०।
लीलया कुरुते धाता विनोदाय सदात्मनः ।

यथा नार्यास्तथा पुंसो जीवः सर्वत्र संस्थितः ५१।
कुचयोनिविहीना ये जीवन्मुक्ताः सदैव हि ।
नरस्तु पुरुषः प्रोक्तो नारी प्रकृतिरुच्यते ५२।
रमते तेन वै सार्द्धं न मुक्ता हि कदाचन ।
भवान्प्रकृतिसंयुक्तः पुरुषेषु प्रदृश्यते ५३।
कः कस्य कुरुते लज्जामेवं ज्ञात्वा सुखं व्रज ।
वृद्धां स्त्रियं प्रवक्ष्यामि सदावृद्धां वरानने ५४।
त्वचा जर्जरतां याता यस्याप्यंगे वरानने ।
श्वेतैश्चैव तथाकेशैः पलितैश्च समाकुला ५५।
बलहीनाथ दीनापि व्यापिता वलिना तदा ।
नेयं वृद्धा भवेन्नारी परं वृद्धा च कथ्यते ५६।
एतस्या लक्षणं प्रोक्तं युवतीं प्रवदाम्यहम् ।
ज्ञानेन वर्द्धते नित्यं जीवपार्श्वे समाश्रिता ५७।

सुमतिर्नाम संप्रोक्ता सा वृद्धा युवतीति च ।
नारी पुरुषलोकेषु सर्वदैव प्रतिष्ठिता ५८।
लज्जा तस्याः प्रकर्तव्या अन्यच्चैव वदाम्यहम् ।
मातरं वै प्रवक्ष्यामि या त्वया परिकीर्तिता ५९।
प्राणिनामंगदेशेषु सदैव चेतना स्थिता ।
परज्ञानप्रदा या च सा प्रज्ञा परिकथ्यते ६०।
प्रज्ञा माता समाख्याता प्राणिनां पालनाय सा ।
संस्थिता सर्वलोकेषु पोषणाय हिताय वा ६१।
सुमतिर्नाम या प्रोक्ता सा माता परिकथ्यते ।
संसारद्वारमार्गाणि यानि रूपाणि नित्यशः ६२।
भवंति मातरो ह्येता बहुदुःखप्रदर्शिकाः ।
मातृरूपं समाख्यातमन्यत्किं ते वदाम्यहम् ६३।
आत्मोवाच-
भवान्को हि समायातो मम संतापनाशकः ।
विस्तरेण समाख्याहि स्वरूपमात्मनः स्वयम् ६४।

वीतराग उवाच-
यस्मात्कामानि वर्तंते निराशाः सर्व एव ते ।
यं दुष्टत्वान्न पश्यंति कर्माण्येतानि नान्यथा ६५।
यत्समीपं हि नायाति आशा चैव कदाचन ।
क्रोधो लोभस्तथा मोहो यद्भयात्प्रलयं गताः ६६।
वीतरागोस्मि भद्रं ते विवेको मम बांधवः ।
आत्मोवाच-
कीदृशोऽसौ तव भ्राता विवेको नाम नामतः ६७।
तस्य त्वं लक्षणं ब्रूहि भ्रातुरात्मन एव च ।
वीतराग उवाच-

तस्यैव लक्षणं रूपं न वदामि तवाग्रतः ६८।
भ्रातुस्तस्य महाभाग आह्वानं च करोम्यहम्।
भोभो विवेक मे भ्रातरावयोस्त्वं वचः शृणु ६९।
एह्येहि सुमहाभाग मम स्नेहान्महामते।
कश्यप उवाच-

शांतिक्षमाभ्यां संयुक्तो भार्याभ्यां च समागतः ७०।
सर्वदृक्सर्वगो व्यापी सर्वतत्त्वपरायणः।
संदेहानां च सर्वेषां यो रिपुर्ज्ञानवत्सलः ७१।
धारणा धीश्च द्वे पुत्र्यौ तस्यैव हि महात्मनः।
तस्य योगः सुतो ज्येष्ठो मोक्षो यस्य महागुरुः ७२।
निर्मलो निरहंकारो निराशो निष्परिग्रहः।
सर्ववेलाप्रसन्नात्मा गतद्वंद्वो महामतिः ७३।
स विवेकः समायातो गुणरत्नैर्विभूषितः।
यस्यामात्यौ महात्मानौ धर्मसत्यौ महामती ७४।
क्षमाशांतिसमायुक्तः स विवेकः समागतः।
वीतरागमुवाचेदमाहुतोहं समागतः ७५।
तद्भ्रातः कारणं सर्वं कथ्यतां हि ममाग्रतः।
यमाश्रित्य त्वयाद्यैव कृतमाह्वानमेव मे ७६।
वीतराग उवाच-
पुमान्स्थितो यः पुरतो महापाशैर्नियंत्रितः।

मोहस्य बाणैः संभ्रांतः संसारस्य च बंधनैः ७७।
सर्वस्य व्यापकः स्वामी अयमात्मा ममैव च।
पंचतत्त्वैः समाविष्टो ज्ञानध्यानविवर्जितः ७८।
पृच्छतामेनमात्मानं भवांस्तत्त्वेषु पंडितः।
वीतरागवचः श्रुत्वा विवेको वाक्यमब्रवीत् ७९।
विवेक उवाच-
सुखेन स्थीयते देव भवता विश्वनायक।
आगते त्वयि संसारे किं किं भुक्तं सुखं स्वयम् ८०।
आत्मोवाच-
गर्भवासो महद्दुःखमसह्यं दारुणं मया।
भुक्तमेव महाप्राज्ञ ज्ञानहीनेन वै सदा ८१।
देहेपि ज्ञानविभ्रष्टः सोहं जातो ह्यनेकधा।
बाल्यावस्थां गतेनाथ कृत्याकृत्यं कृतं मया ८२।
तारुण्येन कृता क्रीडा भुक्ता भार्या ह्यनेकशः।
वार्धकं प्राप्य संतप्तः पुत्रशोकादिभिस्तथा ८३।

भार्यादीनां वियोगैस्तु दग्धोस्म्यहमहर्निशम्।
दुःखैरनेकसंवर्णैः संतप्तोस्मि दिनेदिने ८४।
दिवारात्रौ महाप्राज्ञ न विंदामि सुखं क्वचित्।

एवं दुःखै सुसंतप्तः किं करोमि महामते ८५।
तमुपायं वदस्वैव सुखं विंदामि येन वै ।
अस्मात्संसारजालौघान्मोचयाद्य सुबंधनात् ८६।
विवेक उवाच-
भवाञ्छुद्धोसि निर्द्वन्द्वो ह्यपापोसि जगत्पते ।
एनं गच्छ महात्मानं वीतरागं सुखप्रदम् ८७।
निःसंशयं त्वया दृष्टं नग्नमाचारवर्जितम् ।
सुखप्रदर्शको ह्येष सर्वसंतापनाशकः ८८।
एवमाकर्ण्य शुद्धात्मा वीतरागं गतः पुनः ।
तमुवाच श्वसन्दीनः श्रूयतां वचनं मम ८९।
सुखं विंदामि येनाहं तं मार्गं मम दर्शय ।
एवमस्तु महाप्राज्ञ करिष्ये वचनं तव ९०।

पुनर्गच्छ विवेकं हि सुखवार्ता कृता त्वया ।
सुखमार्गस्य वै वक्ता तव एष भविष्यति ९१।
वीतरागेण पुण्येन प्रेषितो गतवान्प्रभुः ।
तमुवाच महात्मानं विवेकं शुद्धसत्तमम् ९२।
सुखं मे दर्शय त्वं हि वीतरागेण प्रेषितः ।
भवच्छरणमापन्नो रक्ष संसारदारुणात् ९३।
विवेक उवाच-
ज्ञानं गच्छमहाप्राज्ञ स ते सर्वं वदिष्यति ।
आत्मा तथोक्तः संप्राप्तो यत्र ज्ञानं प्रतिष्ठितम् ९४।
भोभो ज्ञान महातेजः सर्वभावप्रदर्शक ।
शरणं त्वामहं प्राप्तः सुखमार्गं प्रदर्शय ९५।
ज्ञानमुवाच-
भृत्योहं तव लोकेश त्वं मां वेत्सि न सुव्रत ।
मया ध्यानेन वै पूर्वं वारितस्त्वं पुनःपुनः ९६।
पंचात्मकानां संगेन आपदं प्राप्तवान्भवान् ।

ध्यानं गच्छ महाप्राज्ञ स ते दाता सुखस्य च ९७।
ज्ञानेन प्रेषितो ह्यात्मा ध्यानमाश्रित्य संस्थितः ।
सुखमत्यंतसिद्धं च ध्यानं मे दर्शयस्व ह ९८।
भवच्छरणमायातं मामेवं परिरक्षय ।
एवं संभाषितं तस्य ध्यानमाकर्ण्य तद्वचः ९९।
समुवाच पुनश्चापि तमात्मानं प्रहृष्टवान् ।
नैव त्याज्योस्म्यहं तात सर्वकर्मसुनिश्चितः १००।
त्वयैव वीतरागेण विवेकेन सदैव हि ।
ध्यानयुक्तो भवस्व त्वमात्मानमवलोकय १०१।
आत्मवांस्त्वं स्थिरो भूत्वा निरातंको विकल्पितः ।
यथा दीपो निवातस्थः कज्जलं वमते स्थिरः १०२।

तथा दोषान्प्रज्वलित्वा निर्वाणं हि प्रयास्यति ।
एकांतस्थो निराहारो मिताशी भव सर्वदा १०३।
निर्द्वंद्वः शब्दसंहीनो निश्चलो ह्यासने स्थितः ।
आत्मानमात्मना ध्यायन्ममैव स्थिरबुद्धिना १०४।

प्राप्स्यसे परमं स्थानं तद्विष्णोः परमं पदम् १०५।

Roman transliteration

kaśyapa uvāca-
sa garbhe vyākulo jātaḥ khidyamāno dine dine |
duḥkhākrāṃto hi dharmātmā sarvapīḍābhipīḍitaḥ 1|
adhomukhastu garbhastho mohajālena baṃdhitaḥ |
ādhivyādhisamākrāṃto hāhābhūto vicetanaḥ 2|
duḥkhena mahatāviṣṭo jñānamāha prapīḍitaḥ |
ātmovāca-
tava vākyaṃ mahāprājña na kṛtaṃ tu mayā tadā 3|
dhyānena vāryamāṇopi patito mohasaṃkaṭe |
tasmādrakṣa mahāprājña garbhavāsātsudāruṇāt 4|
jñānamuvāca-
mayā tvaṃ vārito hyātmankṛtaṃ vākyaṃ na caiva me |
paṃcātmakairmahākrūraiḥ pātito garbhasaṃkaṭe 5|
idānīṃ gaccha tvaṃ dhyānaṃ tasmātsaṃprāpsyase sukham |
garbhavāsādbhaviṣyaste mokṣa eva na saṃśayaḥ 6|

tasya tadvacanaṃ śrutvā jñātvā jñānasya tattvatām |
dhyānamāhūya provāca śrūyatāṃ vacanaṃ mama 7|
tvāmahaṃ śaraṇaṃ prāpto dhyāna māṃ rakṣa nityaśaḥ |
evamastu mahāprājña dhyānamāha mahāmatim 8|
etadvākyaṃ tataḥ śrutvā ātmā vai dhyānamāgataḥ |
dhyānena hi samaṃ garbhe saṃsthito mohavarjitaḥ 9|
yadā dhyānaṃ gato hyātmā vismṛtaṃ garbhajaṃ bhayam |
sa dvābhyāṃ sahitastatra ātmā moha vinā kṛtaḥ 10|
ciṃtayanneva vai nityamātmakaṃ sukhameva hi |
ito niṣkrāṃtamātrastu tyaje paṃcātmakaṃ vapuḥ 11|
evaṃ ciṃtayate nityaṃ garbhavāsagataḥ prabhuḥ |
sūtikāle tu saṃprāpte prājāpatye varānane 12|
vāyunā calito garbhaḥ prāṇenāpi balīyasā |
dra. [https://puranastudy.freeoda.com/pur_index9/garbha.htm garbhopari saṃdarbhāḥ],
śatapathabrāhmaṇam [https://sa.wikisource.org/s/ey4 8, 4, 1, 19]yonirvikāsamāyāti caturviṃśāṃgulaṃ tadā 13|
paṃcaviṃśāṃgulo garbhastena pīḍā vijāyate |

evaṃ saṃpīḍyamānastu mūrcchayā mūrcchitaḥ priye 14|
patito bhūmibhāge tu jñānadhyānasamanvitaḥ |
prājāpatyena divyena vāyunā sa pṛthakkṛtaḥ 15|
bhūmisaṃsparśamātreṇa jñānadhyāne tu vismṛte |
saṃsārabaṃdhasaṃdigdha ātmā priyatayā sthitaḥ 16|
guṇadoṣasamākrāṃto mahāmohasamanvitaḥ |
khādyaṃ pānādikaṃ sarvamicchatyeva dinedine 17|
evaṃ saṃpuṣyamāṇastu ātmā paṃcātmakaiḥ saha |

vyāpito hīṃdriyaiḥ sarvairviṣayaiḥ pāpakāribhiḥ 18|
bāṃdhavānāṃ samohena bhāryādīnāṃ tathaiva ca |
ākulavyākulo devi jāyate ca dinedine 19|
mahāmohena saṃdigdho mohajālagataḥ prabhuḥ |
kaivartena yathā baddhaḥ śakulo jālabaṃdhanaiḥ 20|
calituṃ naiva śaktosti tathātmāsītprabaṃdhitaḥ |
mohajālaistu taiḥ sarvairdṛḍhabaṃdhaistu baṃdhitaḥ 21|

evamādiprapaṃcena vyāpito vyāpakena hi |
jñānavijñānavibhraṣṭo rāgadveṣādibhirhataḥ 22|
kāmena pīḍyamānastu krodhenaiva tathaiva vā |
prakṛtyā karmaṇābaddho mahāmūḍho vyajāyata 23|
sūta uvāca-
evaṃ mūḍho yadātmāsau kāmakrodhavaśaṃgataḥ |
lobharāgādibhiḥ sarvairvyāpṛtastairdurātmabhiḥ 24|
iyaṃ bhāryā hyayaṃ putra idaṃ mitramidaṃ gṛham |
evaṃ saṃsārajālena mahāmohena baṃdhitaḥ 25|
putraśokādibhirduḥkhairvividhairākulastadā |
jarayāvyādhibhiścaiva saṃgrastaścādhibhistathā 26|
evamātmā saṃpratapto duḥkhamohaiḥ sudāruṇaiḥ |
abhimānairmānabhaṃgairnānāduḥkhaiśca khaṃḍitaḥ 27|
vṛddhatvena tathā devi śabalatvena pīḍitaḥ |
duḥkhaṃ ciṃtayate nityaṃ hāhābhūto vicetanaḥ 28|

rātrau svapnānprapaśyeta divā caitanyavarjitaḥ |
vaikalyena tathāṃgānāṃ vyāpto devi dinedine 29|
saṃsāre bhramamāṇena vairāgyaṃ tatra darśitam |
niḥśaṃkaṃ baṃdhuhīnaṃ ca praśāṃtaṃ tuṣṭameva ca 30|
tamuvāca tadātmā vai kāmakrodhavivarjitam |
ko bhavānnagnarūpeṇa kathaṃ mitrairna lajjase 31|
yatra lokāḥ striyo vṛddhā yuvatyo mātarastathā |
etāsāṃ hi gato madhye na bibheṣi anāvṛtaḥ 32|
vītarāga uvāca-
ko hyatra nagno dṛśyeta na nagnosmīti vai kadā |
susaṃbaddhastvamevāpi paridhāna samanvitaḥ 33|
na nagnosmi kadā divyabhavānnagnaḥ pradṛśyate |
iṃdriyārthavaśevartī maryādāparivarjitaḥ 34|
ātmovāca-
puruṣasya kā hi maryādā tāmācakṣva ca suvrata |

vistareṇa mahāprājña yadi jānāsi niścitam 35|
vītarāgo mahāprājñastamuvāca mahāmatiḥ |
susthairyaṃ bhajate cittaṃ sukhaduḥkheṣu nityadā 36|
kleśitaṃ sarvabhāvaiśca teṣuteṣu parityajet |
atha lajjāṃ pravakṣyāmi mano yā nirviśatyalam 37|
mayādyaivaṃ na kartavyaṃ nagnaḥ sthānavivarjitaḥ |
paścāttāpe susaṃlīnaḥ sā lajjā parikathyate 38|
kasya lajjā prakartavyā dvitīyo nāsti sarvadā |
ekaśca puruṣo divyaḥ kasya kiṃcinna nāśayet 39|
atha lokānpravakṣyāmi ye tvayā parikīrtitāḥ |
yathā kulālakaścakre mṛtpiṃḍaṃ ca nidhāpayet 40|
bhrāmayitvā tu sūtreṇa nānābhedānprakāśayet |
bhāṃḍānāṃ tu sahasrāṇi svecchayā matisaṃsthitaḥ 41|

tathāyaṃ sṛjate dhātā nānārūpāṇi nānyathā |
paścādvināśamāyāṃti yenakenāpi hetunā 42|

sarvadaiva sthitā ye ca ye lokāśca sanātanāḥ |
teṣāṃ lajjā prakartavyā nāvartaṃte hi te bhuvi 43|
ākāśavāyutejāṃsi pṛthvī cāpaśca paṃcamaḥ |
amī lokāḥ prakāśaṃte ye ca sarvatra saṃsthitāḥ 44|
sattvānāmaṃgadeśeṣu paṃcaiteṣu susaṃsthitāḥ |
sarvatraiva ca vartaṃte kasya lajjā vidhīyate 45|
strīṇāṃ rūpaṃ pravakṣyāmi śrūyatāṃ tāta sāṃpratam |
yathāghaṭasahasreṣusodakeṣuvirājate 46|
ekaścaṃdro hi sarvatra bhavāṃstadvadvirājate |
gato jaṃtusahasreṣu mohacakre mahātmavān 47|
sthāvareṣu ca sarveṣu jaṃgameṣu tathā bhavān |
yonidvāreṇa pāpena māyāmohamayena vai 48|
kucābhyāṃ ca nitaṃbābhyāṃ vayasā ca virājate |
hṛnmāṃsasyādhikā vṛddhirdṛṣṭā cātra na saṃśayaḥ 49|
patanāya ca lokānāṃ moharūpaṃ vidarśitam |

nabhavatyeva sā nārī yā tvayā parikīrtitā 50|
līlayā kurute dhātā vinodāya sadātmanaḥ |
yathā nāryāstathā puṃso jīvaḥ sarvatra saṃsthitaḥ 51|
kucayonivihīnā ye jīvanmuktāḥ sadaiva hi |
narastu puruṣaḥ prokto nārī prakṛtirucyate 52|
ramate tena vai sārddhaṃ na muktā hi kadācana |
bhavānprakṛtisaṃyuktaḥ puruṣeṣu pradṛśyate 53|
kaḥ kasya kurute lajjāmevaṃ jñātvā sukhaṃ vraja |
vṛddhāṃ striyaṃ pravakṣyāmi sadāvṛddhāṃ varānane 54|
tvacā jarjaratāṃ yātā yasyāpyaṃge varānane |
śvetaiścaiva tathākeśaiḥ palitaiśca samākulā 55|
balahīnātha dīnāpi vyāpitā valinā tadā |
neyaṃ vṛddhā bhavennārī paraṃ vṛddhā ca kathyate 56|
etasyā lakṣaṇaṃ proktaṃ yuvatīṃ pravadāmyaham |
jñānena varddhate nityaṃ jīvapārśve samāśritā 57|

sumatirnāma saṃproktā sā vṛddhā yuvatīti ca |
nārī puruṣalokeṣu sarvadaiva pratiṣṭhitā 58|
lajjā tasyāḥ prakartavyā anyaccaiva vadāmyaham |
mātaraṃ vai pravakṣyāmi yā tvayā parikīrtitā 59|
prāṇināmaṃgadeśeṣu sadaiva cetanā sthitā |
parajñānapradā yā ca sā prajñā parikathyate 60|
prajñā mātā samākhyātā prāṇināṃ pālanāya sā |
saṃsthitā sarvalokeṣu poṣaṇāya hitāya vā 61|
sumatirnāma yā proktā sā mātā parikathyate |
saṃsāradvāramārgāṇi yāni rūpāṇi nityaśaḥ 62|
bhavaṃti mātaro hyetā bahuduḥkhapradarśikāḥ |
mātṛrūpaṃ samākhyātamanyatkiṃ te vadāmyaham 63|
ātmovāca-
bhavānko hi samāyāto mama saṃtāpanāśakaḥ |
vistareṇa samākhyāhi svarūpamātmanaḥ svayam 64|

vītarāga uvāca-
yasmātkāmāni vartaṃte nirāśāḥ sarva eva te |

yaṃ duṣṭatvānna paśyaṃti karmāṇyetāni nānyathā 65|
yatsamīpaṃ hi nāyāti āśā caiva kadācana |
krodho lobhastathā moho yadbhayātpralayaṃ gatāḥ 66|
vītarāgosmi bhadraṃ te viveko mama bāṃdhavaḥ |
ātmovāca-
kīdṛśo'sau tava bhrātā viveko nāma nāmataḥ 67|
tasya tvaṃ lakṣaṇaṃ brūhi bhrāturātmana eva ca |
vītarāga uvāca-
tasyaiva lakṣaṇaṃ rūpaṃ na vadāmi tavāgrataḥ 68|
bhrātustasya mahābhāga āhvānaṃ ca karomyaham |
bhobho viveka me bhrātarāvayostvaṃ vacaḥ śṛṇu 69|
ehyehi sumahābhāga mama snehānmahāmate |
kaśyapa uvāca-

śāṃtikṣamābhyāṃ saṃyukto bhāryābhyāṃ ca samāgataḥ 70|
sarvadṛksarvago vyāpī sarvatattvaparāyaṇaḥ |
saṃdehānāṃ ca sarveṣāṃ yo ripurjñānavatsalaḥ 71|
dhāraṇā dhīśca dve putryau tasyaiva hi mahātmanaḥ |
tasya yogaḥ suto jyeṣṭho mokṣo yasya mahāguruḥ 72|
nirmalo nirahaṃkāro nirāśo niṣparigrahaḥ |
sarvavelāprasannātmā gatadvaṃdvo mahāmatiḥ 73|
sa vivekaḥ samāyāto guṇaratnairvibhūṣitaḥ |
yasyāmātyau mahātmānau dharmasatyau mahāmatī 74|
kṣamāśāṃtisamāyuktaḥ sa vivekaḥ samāgataḥ |
vītarāgamuvācedamāhūtohaṃ samāgataḥ 75|
tadbhrātaḥ kāraṇaṃ sarvaṃ kathyatāṃ hi mamāgrataḥ |
yamāśritya tvayādyaiva kṛtamāhvānameva me 76|
vītarāga uvāca-
pumānsthito yaḥ purato mahāpāśairniyaṃtritaḥ |

mohasya bāṇaiḥ saṃbhrāṃtaḥ saṃsārasya ca baṃdhanaiḥ 77|
sarvasya vyāpakaḥ svāmī ayamātmā mamaiva ca |
paṃcatattvaiḥ samāviṣṭo jñānadhyānavivarjitaḥ 78|
pṛcchatāmenamātmānaṃ bhavāṃstattveṣu paṃḍitaḥ |
vītarāgavacaḥ śrutvā viveko vākyamabravīt 79|
viveka uvāca-
sukhena sthīyate deva bhavatā viśvanāyaka |
āgate tvayi saṃsāre kiṃ kiṃ bhuktaṃ sukhaṃ svayam 80|
ātmovāca-
garbhavāso mahadduḥkhamasahyaṃ dāruṇaṃ mayā |
bhuktameva mahāprājña jñānahīnena vai sadā 81|
dehepi jñānavibhraṣṭaḥ sohaṃ jāto hyanekadhā |
bālyāvasthāṃ gatenātha kṛtyākṛtyaṃ kṛtaṃ mayā 82|
tāruṇyena kṛtā krīḍā bhuktā bhāryā hyanekaśaḥ |
vārdhakaṃ prāpya saṃtaptaḥ putraśokādibhistathā 83|

bhāryādīnāṃ viyogaistu dagdhosmyahamaharniśam |
duḥkhairanekasaṃvarṇaiḥ saṃtaptosmi dinedine 84|
divārātrau mahāprājña na viṃdāmi sukhaṃ kvacit |
evaṃ duḥkhai susaṃtaptaḥ kiṃ karomi mahāmate 85|
tamupāyaṃ vadasvaiva sukhaṃ viṃdāmi yena vai |
asmātsaṃsārajālaughānmocayādya subaṃdhanāt 86|
viveka uvāca-

bhavāñchuddhosi nirdvandvo hyapāposi jagatpate |
enaṃ gaccha mahātmānaṃ vītarāgaṃ sukhapradam 87|
niḥsaṃśayaṃ tvayā dṛṣṭaṃ nagnamācāravarjitam |
sukhapradarśako hyeṣa sarvasaṃtāpanāśakaḥ 88|
evamākarṇya śuddhātmā vītarāgaṃ gataḥ punaḥ |
tamuvāca śvasandīnaḥ śrūyatāṃ vacanaṃ mama 89|
sukhaṃ viṃdāmi yenāhaṃ taṃ mārgaṃ mama darśaya |
evamastu mahāprājña kariṣye vacanaṃ tava 90|

punargaccha vivekaṃ hi sukhavārtā kṛtā tvayā |
sukhamārgasya vai vaktā tava eṣa bhaviṣyati 91|
vītarāgeṇa puṇyena preṣito gatavānprabhuḥ |
tamuvāca mahātmānaṃ vivekaṃ śuddhasattamam 92|
sukhaṃ me darśaya tvaṃ hi vītarāgeṇa preṣitaḥ |
bhavaccharaṇamāpanno rakṣa saṃsāradāruṇāt 93|
viveka uvāca-
jñānaṃ gacchamahāprājña sa te sarvaṃ vadiṣyati |
ātmā tathoktaḥ saṃprāpto yatra jñānaṃ pratiṣṭhitam 94|
bhobho jñāna mahātejaḥ sarvabhāvapradarśaka |
śaraṇaṃ tvāmahaṃ prāptaḥ sukhamārgaṃ pradarśaya 95|
jñānamuvāca-
bhṛtyohaṃ tava lokeśa tvaṃ māṃ vetsi na suvrata |
mayā dhyānena vai pūrvaṃ vāritastvaṃ punaḥpunaḥ 96|
paṃcātmakānāṃ saṃgena āpadaṃ prāptavānbhavān |

dhyānaṃ gaccha mahāprājña sa te dātā sukhasya ca 97|
jñānena preṣito hyātmā dhyānamāśritya saṃsthitaḥ |
sukhamatyaṃtasiddhaṃ ca dhyānaṃ me darśayasva ha 98|
bhavaccharaṇamāyātaṃ māmevaṃ parirakṣaya |
evaṃ saṃbhāṣitaṃ tasya dhyānamākarṇya tadvacaḥ 99|
samuvāca punaścāpi tamātmānaṃ prahṛṣṭavān |
naiva tyājyosmyahaṃ tāta sarvakarmasuniścitaḥ 100|
tvayaiva vītarāgeṇa vivekena sadaiva hi |
dhyānayukto bhavasva tvamātmānamavalokaya 101|
ātmavāṃstvaṃ sthiro bhūtvā nirātaṃko vikalpitaḥ |
yathā dīpo nivātasthaḥ kajjalaṃ vamate sthiraḥ 102|
tathā doṣānprajvalitvā nirvāṇaṃ hi prayāsyati |
ekāṃtastho nirāhāro mitāśī bhava sarvadā 103|
nirdvaṃdvaḥ śabdasaṃhīno niścalo hyāsane sthitaḥ |
ātmānamātmanā dhyāyanmamaiva sthirabuddhinā 104|

prāpsyase paramaṃ sthānaṃ tadviṣṇoḥ paramaṃ padam 105|

English translation

Kaśyapa said :

1. He, being afflicted day by day, became bewildered in the womb. The rightenous one, harassed by all kinds of suffering, was overcome with grief.

2. With his face turned down he remained in the womb. He was overcome with mental agonies and physical diseases; he was lamented over; he was senseless.

3a. He was full of great grief. Being (thus) tormented, he said to Jñāna :

Ātman said :

3b-4. O you very wise one, at that time I did not do what you told me (to do). In spite of being prevented by Dhyāna , I fell into the danger caused by delusion. Therefore, O you highly intelligent one, protect me from this very fearful stay in the womb.

Jñāna said :

5. O Ātman , you were prevented by me; but you did not do what I told (you). You were put in this calamity of (remaining in) the womb by the very cruel five-natured ones. Now go to Dhyāna; you will obtain pleasure from him (in it). There is no doubt that you will be free from the residence in the womb.

6-Sa. Understanding (i.e. hearing) those words—the fact—from (i.e. spoken by) Jñāna, he, having called Dhyāna, said (to him): “Please listen to my words. O Dhyāna, I have sought your refuge. (Please) protect me always.”

8b. “Let itbe so, O you very wise one.” Thus Dhyāna spoke to that highly intelligent one (i.e. Ātman).

9. Hearing these words, Ātman then approached Dhyāna. With Dhyāna, and free from delusion, he lived in the womb.

10-11. When Ātman went to Dhyāna, he forgot the fear caused by (remaining in) the womb. The Ātman accompanied by the two (i.e. Jñāna and Dhyāna) and dissociated from delusion (remained) thinking about his own happiness only. “As soon as I go out of this (womb) I shall give up the body formed by the five-natured ones.”

12-19. The lord, living in the womb, always thought like this. O you of a beautiful face, at the time of the delivery of the one related to Prajāpati the foetus is shaken by wind, and also by the strong breath of life. The vulva expands (only) twenty-four fingers; the foetus is (of the size of) twenty-five fingers; therefore he is troubled. O dear one, thus being troubled by swoon, he falls, with Jñāna and Dhyāna, on the ground, He is separated from it by the divine wind related to Prajāpati. Merely by the touch of the ground, Jñāna and Dhyāna are forgotten. Ātman, confounded in the bondage of the worldly existence, remains there through love (for it). Filled with virtues and vices, and connected with great delusion, he everyday desires everything like eatables and drinks. Ātman thus being nourished with the five-natured ones is covered over with the sense-organs and all sinful objects of senses. O respectable lady, enticed by his relatives like his wife and others, day by day he becomes afflicted and agitated.

20-21 a. This lord, Ātman, confounded by great delusion, (and thus) caught in the net of delusion, and being bound, as a fish is bound in a net by a fisherman, is unable to move.

21 b-23. He is bound with strong bonds of the nets of infatuation. Deprived of Jñāna and Vijñāna , and struck by attachment and hatred, he is thus pervaded by the pervading universe. Being tormented by desire, and also by anger and bound by Prakṛti (i.e. the natural disposition) by means of his deeds, he became (i.e. becomes) greatly confounded.

Sūta said :

24-25. When Ātman was thus deluded and was occupied with all the wicked ones like greed, attachment, he was bound by the delusion of the form of the worldly existence like: 'This is (my) wife; this is (my) son; this is (my) friend; this is (my) house.'

26. He is then distressed by griefs like bereavement of the son etc., and is also consumed by old age, physical diseases and mental agonies also.

27. Thus Ātman is tormented by very fearful misery and delusion; and is frustrated by pride, humiliation and many miseries.

28. O respectable lady, he is, in the same way, troubled by old age in various ways. Constantly lamented over and senseless he thinks of misery (only).

29. At night he sees dreams, and by day he is without vitality. O respectable lady, similarly, day by day, he is full of the imperfections of the limbs.

30. When he was wandering in the mundane existence, he saw Vairāgya (i.e. detachment), that was fearless, friendless, very tranquil and contented.

31-32. Then Ātman spoke to him, that was free from desire and anger: "Who are you (remaining) with a naked form? How is it that you are not ashamed of your friends? Moving in the place where there are groups (of the elements), women, old persons, young women and mothers, you, who are uncovered, are not afraid (i.e. are not ashamed)."

Vītarāga said :

33-34. Who would be seen naked here? I am never naked. Even though you are well-dressed, you are very much bound. O divine one, I am never naked. You who live under the sway of the objects of senses and are without (i.e. do not care for) any bounds of morality appear to be naked.

Ātman said :

35. O you of a good vow, tell me in detail what the bounds of morality are, if you know them definitely.

36-37a. The very wise, very intelligent Vītarāga said to: "The mind resorts to great firmness in (times of) happiness and unhappiness. And (when) it is troubled by respective objects, it should be given up to them.

37b-38. I shall now explain to you the sense of shame, which fully enters the mind. I have nothing to do today; I am removed from my position, I am naked—(when thus) one is absorbed in remorse, that is said to be the sense of shame.

39. Of whom should one be ashamed? There is never a second. The divine Puruṣa (Person) is just one. What would he destroy and of whom?

40-42. Now I shall explain to you the groups which you mentioned. As a potter would put a lump of clay on the wheel, and then would cause it to revolve with a string, and would, with a firm mind, manifest (i.e. fashion) them (i.e. the pots) as he desires, in the same way—and in no other way—the creator fashions various forms. Later, for one reason or another, they perish.

43. One should be ashamed of the eternal groups (of the elements) that always remain, for they do not rest (i.e. depend) on the earth.

44. They are: Ether, Wind, Fire, Earth and Water as the fifth. These groups, that are present everywhere, shine.

45. These five well-settled in the regions of the bodies of beings, are present everywhere. (Then) of whom should one be ashamed?

46-47a. O dear one, I shall now explain to you the nature of women. As in thousands of pots with (i.e. containing) water the one (and only) moon shines (i.e. is reflected), similarly you shine everywhere.

47b-54a. You, who are very magnanimous, and who, remain in thousands of beings, and in the mobile and the immobile, are deluded. Through the door (i.e. opening) of the vulva, which is sinful and of illusion and delusion, and also through the breasts and buttocks and age, you shine. Here also is seen the increase in (the shape of) the heart and flesh. For the fall of the people the form of delusion is manifested. There is no woman that is mentioned by you. The creator ever fashions the creation for his diversion. The soul of the man like that of a woman remains everywhere. Those that are free from breasts (i.e. from sexual desire) are always liberated. Man is called Puruṣa (i.e. the soul) and woman is said to be Prakṛti (i.e. nature, original source of the material world). She sports with him and is never free. You, united with Prakṛti, are seen among Puruṣas (i.e. men). Who causes shame (and) to whom? Knowing thus go happily.

54b-56. O beautiful lady, I shall explain to you the old woman who is always old. The skin on her body, O lady of a beautiful face, is worn out. She is full of white and grey Hair. She is feeble, miserable and is covered over with folds. Such a woman would not be old; but she is called old.

57-58a. I have narrated her characteristics. Now I shall tell (the characteristics of) a young woman. She, living near the soul, always grows richer in knowledge. She is called Sumati (i.e. good intention), and is both old and young. The woman is always settled in puruṣas (i.e. souls). One should be ashamed of her. I shall also tell (you something) else.

58b-62a. I shall explain to you the mother, whom you mentioned. She is Cetanā (i.e. consciousness) always living in the bodies of beings. She gives the highest knowledge, and (therefore) she is called Prajñā (i.e. discernment). Prajñā is called mother as she lives in all the worlds for the protection, nourishment and well-fare of beings. That one who is described as Sumati, is called mātā (i.e. mother).

62b-63. All the forms always leading to the gates of the mundane existence are these mothers. They cause great misery. I have explained to you the nature of the mother. What else should I tell you?”

Ātman said :

64. Who are you, that have come here, and are removing my tormentation? (Please) explain to me in detail your own nature.

Vītarāga said :

65-67a. Well-being to you; I am Vītarāga, from whom all desires, being frustrated, tum away; whom these vile deeds do not see due to their wickedness—this has no alternative; whom hope never approaches; due to whose fear anger, greed and infatuation have perished; and Viveka (i.e. discrimination) is my brother.

Ātman said :

67b-68a. Of what nature is this your brother named Viveka? Tell me his—your brother's characteristics and also of your own.

Vītarāga said :

68b-70a. I shall not narrate before (i.e. to) you his characteristics and form. O glorious one, I shall (just) call that brother (himself). O Viveka, my brother, listen to our speech (i.e. words). O you very glorious one, O you very intelligent one, (please) come out of affection for me.

Kaśyapa said :

70b-76. He, omniscient, omnipresent, pervading, devoted entirely to truth, the enemy of all errors, and lover of knowledge came (there) with his two wives, Śānti (Tranquility) and Kṣamā (Forbearance). Dhāraṇā (Retentive memory) and Dhī (understanding) are the two daughters of the same magnanimous one (Viveka). Yoga (Abstract meditation) in his eldest son, and Mokṣa (salvation) is his great preceptor. That Viveka, who is spotless, ego-less, desire-less, having no possession, with his mind pleased at all times, free from the pairs of opposites (like pleasure and pain) and highly intelligent one, came (there) adorned with all jewels. That Viveka, whose ministers were the very glorious and highly intelligent Dharma (Piety) and Satya (Truth) came (there), accompanied by Kṣamā and Śānti. He said to Vītarāga: "Invited (by you) I have come. So, O brother, tell before (i.e. to) me the reason resorting to (i.e. for) which you have invited me."

Vītarāga said :

77-79. This man, who is before (us) is restrained by great nooses, is deluded by Moha 's arrows, and also by the bonds of the worldly existence. He pervades everything, and is the master of all, and also of me. He is seized by the five elements; and is bereft of Jñāna and Dhyāna. You who know facts should ask this Ātman.

Hearing the words of Vītarāga, Viveka spoke these words:

Viveka said :

80. O lord of the universe, you are carrying on happily, What pleasure did you yourself enjoy after coming to the worldly existence?

Ātman said :

81-86. O you highly intelligent one, I, void of knowledge, always experienced the great, unbearable and terrible grief of the residence in the womb. Being deprived of knowledge while in the body, I was born in many ways. When I was in childhood, O lord, I did undeserving deeds. As a youth I sported, and enjoyed my wife ṃ many ways. When I reached old age I was tormented by the grief of (i.e. the bereavement of my) son etc. Due to the separation from my wife etc. I was burnt day and night. Everyday I was tormented by miseries of many kinds. O you highly intelligent one, I am not at all having any pleasure by day or at night. O you very intelligent one, what do (i.e. should) I, very much tormented by agonies, do (now)? Just tell me the means by which I shall get happiness. (Please) make me free from this great bond—this heap of the noose of the mundane existence.

Viveka said :

87-93. O you lord of the world, you are pure, you are free from the pairs (like pleasure and pain), and are free from sins. Go to this glorious Vītarāga, who gives happiness, whom you have undoubtedly seen naked and without any formality. He shows (the way to) happiness and destroys all distress.

Hearing thus (i.e. these words), the pure soul again went to Vītarāga. The melancholy one, sighing deeply, said to him (i.e. to Vītarāga): “(Please) listen to my words. Show me that way by (i.e. following) which I shall get happiness.” “O very intelligent one, let it be so. I shall do as you tell me. Again go to Viveka; you have told me a pleasant news. He (i.e. Viveka) only will tell you the way to happiness.” The lord, (thus) sent by virtuous Vītarāga, went (to Viveka); and spoke to the glorious, pure and best Viveka: “(Please), show me (the way to) happiness. Sent by Vītarāga, I have sought your refuge. Protect me from the frightful worldly existence.”

Viveka said :

94a. O you very wise one, go to Jñāna; he will explain every thing to you.

94b-95. Ātman, thus told, went to the place where Jñāna stayed. (He said to Jñāna): “O Jñāna of great lustre and illumining all objects, I have sought your refuge; show me the way to happiness.”

Jñāna said :

96-97. O lord of the worlds, I am your servant. O you of a good vow, you do not know (i.e. you have not recognised) me. Formerly Dhyāna and I had repeatedly warded you off. Due to your contact with the five-natured ones (i.e. the elements), you have met with a calamity. O you highly intelligent one, go to Dhyāna, he will grant you happiness.

98-105. Sent by Jñāna, Ātman remained after having resorted to Dhyāna. (He said to Dhyāna): “O Dhyāna, show me the happiness that is perfectly accomplished. Thus protect me who have sought your shelter.” Dhyāna having heard these words spoken to him by Ātman, was delighted, and again said to that Ātman: “O dear one, well-determined in (doing) all deeds, by you and by Vītarāga and Viveka, I am never to be forsaken. Be endowed with Dhyāna, and observe yourself, by being self-possessed, firm, free from fear and doubt. You will go to (i.e. obtain) salvation by burning (i.e. destroying) your blemishes, as a lamp in a place sheltered from wind is firm and emits soot. Always remain in a secluded place; remain without food (or) with limited food. Be without the pairs of opposites (like pleasure and pain), without words, and firmly remaining on your seat. Reflecting, with a firm mind, on your self only you will reach that highest place of Viṣṇu, (which is also) my place.”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 9

Instructions to Diti

Chapter 91 of 693 · 20 detected Sanskrit verse markers

Sanskrit

कश्यप उवाच-
एवं संबोधितस्तत्र आत्मा ध्यानादिकैस्तदा ।
त्यक्तुकामः स तत्कार्यं पंचात्मकं स बुद्धिमान् १।
निमित्तान्येव पश्यैव प्राप्य तांस्तान्प्रयाति सः ।
विहाय कायं निर्लक्ष्यं पतितं नैव पश्यति २।
सहवर्द्धितयोर्नास्ति संबंधः प्राण देहयोः ।
धनपुत्रकलत्रैश्च संबंधः केन हेतुना ३।
एवं ज्ञात्वा शमं गच्छ क्लैब्यं मा भज सुप्रिये ।
अयमेव परं ब्रह्म अयमेव सनातनः ४।
अयमात्मस्वरूपेण दैत्य देवेषु संस्थितः ।
अयं ब्रह्मा अयं रुद्रो ह्ययं विष्णुः सनातनः ५।
अयं सृजति विश्वानि अयं पालयते प्रजाः ।
संहरत्येष धर्मात्मा धर्मरूपी जनार्दनः ६।
अनेनोत्पादिता देवा दानवाश्चैव सुप्रिय ।
देवाश्चाधर्मनिर्मुक्ता धर्महीनाः सुतास्तव ७।

धर्मोयं माधवस्यांगं सर्वदैवैश्च पालितम् ।
धर्मं च चिंतयेद्देवि धर्मं चैव तु पालयेत् ८।
तस्य विष्णुः स धर्मात्मा सर्वदैव प्रसादवान् ।
धर्मेण वर्तिता देवाः सत्येन तपसा किल ९।
येषां विष्णुः प्रसन्नो वै धर्मस्तैरिह पालितः ।
विष्णोः कायमिदं धर्मं सत्यं हृदयमेव च १०।
यस्तौ पालयते नित्यं तस्य विष्णुः प्रसीदति ।
दूषयेद्यः सत्यधर्मौ पापमेव प्रपालयेत् ११।
तस्य विष्णुः प्रकुप्येत नाशयेदतिवीर्यवान् ।
वैष्णवैः पालितं धर्मं तपः सत्येन संस्थितैः १२।
तेषां प्रसन्नो धर्मात्मा रक्षामेवं करोति च ।
तव पुत्रा दनोः पुत्राः सैंहिकेयास्तथैव च १३।
अधर्मेणापि पापेन वर्तिताः पापचेतसः ।
सूदिता वासुदेवेन समरे चक्रपाणिना १४।
योसावात्मा मयोक्तः पूर्वमेव तवाग्रतः ।

सोयं विष्णुर्न संदेहो धर्मात्मा सर्वपालकः १५।
दैत्यकायेषु यः स्वस्थः पापमेव समास्थितः ।
जघ्निवान्दानवान्देवि स च क्रुद्धो महामतिः १६।
स बाह्याभ्यंतरे भूत्वा तव पुत्रा निपातिताः ।
येन चोत्पादिता देवि तेनैव विनिपातिताः १७।
नैषां मोहस्तु कर्तव्यो भवत्या वचनं शृणु ।
पापेन वर्तते योसौ स एव निधनं व्रजेत् १८।
तस्मान्मोहं परित्यज्य सदाधर्मं समाश्रय ।
दितिरुवाच-
एवमस्तु महाभाग करिष्ये वचनं तव १९।
कश्यपं च मुनिश्रेष्ठमेवमाभाष्य दुःखिता ।
संबोधिता सा मुनिना दुःखं संत्यज्य संस्थिता २०।

Roman transliteration

kaśyapa uvāca-
evaṃ saṃbodhitastatra ātmā dhyānādikaistadā |
tyaktukāmaḥ sa tatkāryaṃ paṃcātmakaṃ sa buddhimān 1|
nimittānyeva paśyaiva prāpya tāṃstānprayāti saḥ |
vihāya kāyaṃ nirlakṣyaṃ patitaṃ naiva paśyati 2|
sahavarddhitayornāsti saṃbaṃdhaḥ prāṇa dehayoḥ |
dhanaputrakalatraiśca saṃbaṃdhaḥ kena hetunā 3|
evaṃ jñātvā śamaṃ gaccha klaibyaṃ mā bhaja supriye |
ayameva paraṃ brahma ayameva sanātanaḥ 4|
ayamātmasvarūpeṇa daitya deveṣu saṃsthitaḥ |
ayaṃ brahmā ayaṃ rudro hyayaṃ viṣṇuḥ sanātanaḥ 5|
ayaṃ sṛjati viśvāni ayaṃ pālayate prajāḥ |
saṃharatyeṣa dharmātmā dharmarūpī janārdanaḥ 6|
anenotpāditā devā dānavāścaiva supriya |
devāścādharmanirmuktā dharmahīnāḥ sutāstava 7|

dharmoyaṃ mādhavasyāṃgaṃ sarvadaivaiśca pālitam |
dharmaṃ ca ciṃtayeddevi dharmaṃ caiva tu pālayet 8|
tasya viṣṇuḥ sa dharmātmā sarvadaiva prasādavān |
dharmeṇa vartitā devāḥ satyena tapasā kila 9|
yeṣāṃ viṣṇuḥ prasanno vai dharmastairiha pālitaḥ |
viṣṇoḥ kāyamidaṃ dharmaṃ satyaṃ hṛdayameva ca 10|
yastau pālayate nityaṃ tasya viṣṇuḥ prasīdati |
dūṣayedyaḥ satyadharmau pāpameva prapālayet 11|
tasya viṣṇuḥ prakupyeta nāśayedativīryavān |
vaiṣṇavaiḥ pālitaṃ dharmaṃ tapaḥ satyena saṃsthitaiḥ 12|
teṣāṃ prasanno dharmātmā rakṣāmevaṃ karoti ca |
tava putrā danoḥ putrāḥ saiṃhikeyāstathaiva ca 13|
adharmeṇāpi pāpena vartitāḥ pāpacetasaḥ |
sūditā vāsudevena samare cakrapāṇinā 14|
yosāvātmā mayoktaḥ pūrvameva tavāgrataḥ |

soyaṃ viṣṇurna saṃdeho dharmātmā sarvapālakaḥ 15|
daityakāyeṣu yaḥ svasthaḥ pāpameva samāsthitaḥ |

jaghnivāndānavāndevi sa ca kruddho mahāmatiḥ 16|
sa bāhyābhyaṃtare bhūtvā tava putrā nipātitāḥ |
yena cotpāditā devi tenaiva vinipātitāḥ 17|
naiṣāṃ mohastu kartavyo bhavatyā vacanaṃ śṛṇu |
pāpena vartate yosau sa eva nidhanaṃ vrajet 18|
tasmānmohaṃ parityajya sadādharmaṃ samāśraya |
ditiruvāca-
evamastu mahābhāga kariṣye vacanaṃ tava 19|
kaśyapaṃ ca muniśreṣṭhamevamābhāṣya duḥkhitā |
saṃbodhitā sā muninā duḥkhaṃ saṃtyajya saṃsthitā 20|

English translation

Kaśyapa said :

1-2. The intelligent Ātman , thus addressed by Dhyāna and others, desiring to give up the product of the five-natured ones, and finding out motives, abandoning his aimless body, which he did not notice when it fell down, went to them.

3. There is no connection between life and body that were brought up together. For what reason is there a relation with wealth, sons or wife?

4-13a. O you very dear one, realising thus, be calm; do not be weak-minded. He alone is the highest Brahman ; he alone is eternal. This Ātman lives in demons and gods in his own nature. He is Brahmā ; he is Rudra ; he is the eternal Viṣṇu . He creates all things; he protects the beings. This (Ātman) Janārdana (i.e. Viṣṇu), the pious one and of the nature of virtue withdraws (all). O you very dear one, he has created gods and demons. Gods are liberated due to their piety (while) your sons are wanting in piety. This virtue is Viṣṇu's body, preserved by all gods. O respectable lady, one (i.e. a man) should think about proper conduct and follow proper conduct only. The meritorious Viṣṇu always favours him. Gods always lived with piety, truth and penances. Those, with whom Viṣṇu is pleased, have practised virtue here (i.e. in this world). This proper conduct is the body of Viṣṇu and truth is his heart. Viṣṇu is pleased with him who always practises them. He, who would defile truth and piety would always have sin. The very powerful Viṣṇu would be angry with him and would destroy him. Viṣṇu's devotees, abiding by truth and penance practised piety. The virtuous one is pleased with them and protects them thus.

13b-14. Your sons, as well as the sons of Danu and Siṃhikā , who were wicked-hearted, and who lived by (i.e. committed) impiety and sins, were killed in battle by Viṣṇu, having the disc in his hand.

15-17. That Ātman whom I formerly described before (i.e. to) you only, is Viṣṇu (himself); there is no doubt about it. He is meritorious and is the guardian of all. He who lived comfortably in the bodies of the demons, resorted to sin only. He, O respectable lady, the highly intelligent one, became angry, and killed the demons. Being within and without he struck down your sons. O respectable lady, they were struck down by him who had created them.

18-19a. You should not have any infatuation for them. Listen (to my words). He who lives sinfu11y, dies (i.e. perishes). Therefore, give up infatuation, and always practise piety.

Diti said :

19b-20. Let it be so, O glorious one; I shall do as you have told me.

She, who was afflicted, and who was addressed by the sage, gave up her sorrow, after having said these words.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 10

The Practice of Penance by Demons (Dānavas)

Chapter 92 of 693 · 51 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
ततस्ते दानवाः सर्वे हिरण्यकशिपूत्तराः ।
युद्धाद्भग्नास्तु किं कुर्युर्व्यवसायं महामते १।
विस्तरेणापि नो ब्रूहि तेषां वृत्तमनुत्तमम् ।
श्रोतुमिच्छामहे सर्वे त्वत्तो वै सांप्रतं द्विज २।
सूत उवाच-
भग्ना रणात्तु ते सर्वे बलहीनास्तु वै तदा ।
गतदर्पाः सुदुःखार्ता दैत्यास्ते पितरं गताः ३।
भक्त्या प्रणम्य ते सर्वे समूचुः कश्यपं तदा ।
दानवा ऊचुः-
भवद्वीर्यात्समुत्पत्तिरस्माकं द्विजसत्तम ४।
देवतानां महाभाग दानवानां तथैव च ।
वयं च दानवाः सर्वे बलवीर्यपराक्रमाः ५।
उपायज्ञाः सुधीराश्च उद्यमेन समन्विताः ।
वयं तु बहवस्तात देवास्त्वल्पास्तथैव च ६।

कथं जयंति ते सर्वे वयं भग्ना महाहवात् ।
तत्किं वै कारणं तात बलतेजः समन्विताः ७।
मत्तनागसहस्राणामेकैकस्य महामते ।
बलमस्ति च दैत्यस्य नास्ति देवेषु तादृशम् ८।
जयश्च दृश्यते तात देवेष्वेव महाहवे ।
तत्सर्वं कथयस्वैव संशयंछेत्तुमर्हसि ९।
कश्यप उवाच-
शृणुध्वं पुत्रकाः सर्वे जयस्यापि च कारणम् ।
यस्माद्धि देवताः सर्वे समरे जयिनोऽभवन् १०।
वीर्यनिर्वापकस्तातो माताक्षेत्रमिदं सदा ।
धारणे पालने चैव पोषणे च यथैव हि ११।
किं कुर्याद्विषमार्थे तु पिता पुत्रे च वै तथा ।
अत्र प्रधानं कर्मैव मामेवं बुद्धिराश्रिता १२।
द्वैविध्यं कर्मसंबंधं पापपुण्यसमुद्भवम् ।
सत्यमेव समाश्रित्य क्रियते धर्म उत्तमः १३।

तपोध्यानसमायुक्तं तारणाय हि तं सुताः ।
पतनाय पातकं प्रोक्तं सर्वदैव न संशयः १४।
बलेन परिवारेण आभिजात्येन पुत्रकाः ।
पुण्यहीनस्य पुंसो वै तद्बलं विकलायते १५।
उन्नता गिरिदुर्गेषु वृक्षाः संति सुपुत्रकाः ।
पतंति वातवेगेन समूलास्तु घनास्तथा १६।
सत्यधर्मविहीनास्ते तथायांति यमक्षयम् ।
साधारणः प्राणिनां च धर्म एष सुपुत्रकाः १७।
येन संतरते जंतुरिह चैव परत्र च ।
तद्युष्माभिः परित्यक्तं सत्यं धर्मसमन्वितम् १८।
अधर्ममास्थितं पुत्रा युष्माभिः सत्यवर्जितैः ।
सत्यधर्मतपोभ्रष्टाः पतिता दुःखसागरे १९।
देवाश्च सत्यसंपन्नाः श्रेयसा च समन्विताः ।
तपः शांतिदमोपेताः सुपुण्या पापवर्जिताः २०।
यत्र सत्यं च धर्मश्च तपः पुण्यं तथैव च ।

यत्र विष्णुर्हृषीकेशो जयस्तत्र प्रदृश्यते २१।
तेषां सहायः संभूतो वासुदेवः सनातनः ।
तस्माज्जयंति ते देवाः सत्यधर्मसमन्विताः २२।
सहायेन बलेनैव पौरुषेण तथैव च ।
भवंतः किल वै पुत्रास्तपः सत्यविवर्जिताः २३।
यस्य विष्णुः सहायश्च तपश्चैव बलं तथा ।
तस्यैव च जयो दृष्ट इति धर्मविदो विदुः २४।
यूयं धर्मविहीनास्तु तपः सत्यविवर्जिताः ।
ऐंद्रं पदं बलेनैव प्राप्तवंतश्च पूर्वतः २५।
तपो विना महाप्राज्ञा धर्मेण यशसा विना ।
बलदर्पगुणैः पुत्रा न प्राप्यमैन्द्रकं पदम् २६।
प्राप्याप्यैंद्रं पदं पुत्रास्ततो भ्रष्टा भवंति हि ।
तस्माद्यूयं प्रकुर्वंतु तपः पुत्राः समन्विताः २७।
अविरोधेन संयुक्ता ज्ञानध्यानसमन्विताः ।
वैरं चैव न कर्तव्यं केशवेन समं कदा २८।

एवंविधा यदा पुत्रा यूयं धन्या भविष्यथ ।
परां सिद्धिं तदा सर्वे प्रयास्यथ न संशयः २९।
एवं संभाषितास्ते तु कश्यपेन महात्मना ।
समाकर्ण्य पितुर्वाक्यं दानवास्ते महौजसः ३०।
प्रणम्य कश्यपं भक्त्या समुत्थाय त्वरान्विताः ।
सुमंत्रं चक्रिरे दैत्याः परस्परसमाहिताः ३१।
हिरण्यकशिपू राजा तानुवाचाथ दानवान् ।
तपश्चैव करिष्यामो दुष्करं सर्वदायकम् ३२।
हिरण्याक्षस्तदोवाच करिष्ये दारुणं तपः ।

ततो बलेन त्रैलोक्यं ग्रहीष्ये नात्र संशयः ३३।
रणे निर्जित्य गोविंदं तमिमं पापचेतसम्।
व्यापाद्य देवताः सर्वाः पदमैंद्रं व्रजाम्यहम् ३४।
बलिरुवाच-
एवं न युज्यते कर्तुं युष्माभिर्दितिजेश्वराः।
विष्णुना सह यद्वैरं तद्वैरं नाशकारणम् ३५।

दानधर्मैस्तथा पुण्यैस्तपोभिर्यज्ञयाजनैः।
तमाराध्य हृषीकेशं सुखं गच्छंति मानवाः ३६।
हिरण्यकशिपुरुवाच-
अहमेवं न करिष्ये हरेराराधनं कदा।
स्वभावं तु परित्यज्य शत्रुसेवा प्रचर्यते ३७।
मरणादधिकं तं तु मानयंति हि पंडिताः।
विष्णोः सेवा न वै कार्या मया चान्यैश्च दानवैः ३८।
तमुवाच महात्मानं बलिः पितामहं पुनः।
धर्मशास्त्रेषु यद्दृष्टं मुनिभिस्तत्त्ववेदिभिः ३९।
राजनीतियुतं मंत्रं शत्रोश्चैव प्रधानतः।
हीनमात्मानमाज्ञाय रिपुं तं बलिनं तथा ४०।
तस्य पार्श्वे प्रगत्वैव जयकालं प्रतीक्षयेत्।
दीपच्छायां समाश्रित्य तमो वसति सर्वदा ४१।
स्नेहं दशागतं प्रेक्ष्य दीपस्यापि महाबलम्।
प्रकाशं याति वेगेन तमश्च वर्द्धते पुनः ४२।

तथा प्रसादयेच्छन्नः स्नेहं निर्दिश्य तत्त्वतः।
स्नेहं कृत्वासुरैः सार्द्धं धर्मभावैः सुरद्विषः ४३।
पूर्वमुक्तं सुमंत्रं तु मुनिना कश्यपेन हि।
तेन मंत्रेण राजेंद्र कुरु कार्यं स्वमात्मवान् ४४।
तस्य तद्वचनं श्रुत्वा प्राह दैत्यः प्रतापवान्।
पौत्र नैवं करिष्येहं मानभंगं तथात्मनः ४५।
अन्ये च बांधवाः सर्वे तमूचुर्नयपंडितम्।
बलिनोक्तं च यत्पुण्यं देवतानां प्रियंकरम् ४६।
शक्रमानकरं प्रोक्तं दानवानां भयंकरम्।
करिष्यामो वयं सर्वे तप एवमनुत्तमम् ४७।
तपसा निर्जित्य देवान्हरिष्यामः स्वकं पदम्।
एवमामंत्र्य ते सर्वे निराकृत्य बलिं तदा ४८।
विष्णोः सार्द्धं महावैरं हृदि कृत्वा महासुराः।
तपश्चक्रुस्ततः सर्वे गिरिदुर्गेषु सानुषु ४९।
एवं ते दानवाः सर्वे त्यक्तरागाः सुनिश्चिताः।

कामक्रोधविहीनाश्च निराहारा जितक्लमाः ५०।
इति श्रीपद्मपुराणे भूमिखंडे दैत्यतपश्चर्यावर्णनंनाम दशमोऽध्यायः १०।

Roman transliteration

ṛṣaya ūcuḥ-
tataste dānavāḥ sarve hiraṇyakaśipūttarāḥ |
yuddhādbhagnāstu kiṃ kuryurvyavasāyaṃ mahāmate 1|
vistareṇāpi no brūhi teṣāṃ vṛttamanuttamam |
śrotumicchāmahe sarve tvatto vai sāṃprataṃ dvija 2|
sūta uvāca-
bhagnā raṇāttu te sarve balahīnāstu vai tadā |
gatadarpāḥ suduḥkhārtā daityāste pitaraṃ gatāḥ 3|
bhaktyā praṇamya te sarve samūcuḥ kaśyapaṃ tadā |
dānavā ūcuḥ-
bhavadvīryātsamutpattirasmākaṃ dvijasattama 4|
devatānāṃ mahābhāga dānavānāṃ tathaiva ca |
vayaṃ ca dānavāḥ sarve balavīryaparākramāḥ 5|
upāyajñāḥ sudhīrāśca udyamena samanvitāḥ |
vayaṃ tu bahavastāta devāstvalpāstathaiva ca 6|

kathaṃ jayaṃti te sarve vayaṃ bhagnā mahāhavāt |
tatkiṃ vai kāraṇaṃ tāta balatejaḥ samanvitāḥ 7|
mattanāgasahasrāṇāmekaikasya mahāmate |
balamasti ca daityasya nāsti deveṣu tādṛśam 8|
jayaśca dṛśyate tāta deveṣveva mahāhave |
tatsarvaṃ kathayasvaiva saṃśayaṃchettumarhasi 9|
kaśyapa uvāca-
śṛṇudhvaṃ putrakāḥ sarve jayasyāpi ca kāraṇam |
yasmāddhi devatāḥ sarve samare jayino'bhavan 10|
vīryanirvāpakastāto mātākṣetramidaṃ sadā |
dhāraṇe pālane caiva poṣaṇe ca yathaiva hi 11|
kiṃ kuryādviṣamārthe tu pitā putre ca vai tathā |
atra pradhānaṃ karmaiva māmevaṃ buddhirāśritā 12|
dvaividhyaṃ karmasaṃbaṃdhaṃ pāpapuṇyasamudbhavam |
satyameva samāśritya kriyate dharma uttamaḥ 13|

tapodhyānasamāyuktaṃ tāraṇāya hi taṃ sutāḥ |
patanāya pātakaṃ proktaṃ sarvadaiva na saṃśayaḥ 14|
balena parivāreṇa ābhijātyena putrakāḥ |
puṇyahīnasya puṃso vai tadbalaṃ vikalāyate 15|
unnatā giridurgeṣu vṛkṣāḥ saṃti suputrakāḥ |
pataṃti vātavegena samūlāstu ghanāstathā 16|
satyadharmavihīnāste tathāyāṃti yamakṣayam |
sādhāraṇaḥ prāṇināṃ ca dharma eṣa suputrakāḥ 17|
yena saṃtarate jaṃturiha caiva paratra ca |
tadyuṣmābhiḥ parityaktaṃ satyaṃ dharmasamanvitam 18|
adharmamāsthitaṃ putrā yuṣmābhiḥ satyavarjitaiḥ |
satyadharmatapobhraṣṭāḥ patitā duḥkhasāgare 19|
devāśca satyasaṃpannāḥ śreyasā ca samanvitāḥ |
tapaḥ śāṃtidamopetāḥ supuṇyā pāpavarjitāḥ 20|
yatra satyaṃ ca dharmaśca tapaḥ puṇyaṃ tathaiva ca |

yatra viṣṇurhṛṣīkeśo jayastatra pradṛśyate 21|
teṣāṃ sahāyaḥ saṃbhūto vāsudevaḥ sanātanaḥ |
tasmājjayaṃti te devāḥ satyadharmasamanvitāḥ 22|
sahāyena balenaiva pauruṣeṇa tathaiva ca |

bhavaṃtaḥ kila vai putrāstapaḥ satyavivarjitāḥ 23|
yasya viṣṇuḥ sahāyaśca tapaścaiva balaṃ tathā |
tasyaiva ca jayo dṛṣṭa iti dharmavido viduḥ 24|
yūyaṃ dharmavihīnāstu tapaḥ satyavivarjitāḥ |
aiṃdraṃ padaṃ balenaiva prāptavaṃtaśca pūrvataḥ 25|
tapo vinā mahāprājñā dharmeṇa yaśasā vinā |
baladarpaguṇaiḥ putrā na prāpyamaindrakaṃ padam 26|
prāpyāpyaiṃdraṃ padaṃ putrāstato bhraṣṭā bhavaṃti hi |
tasmādyūyaṃ prakurvaṃtu tapaḥ putrāḥ samanvitāḥ 27|
avirodhena saṃyuktā jñānadhyānasamanvitāḥ |
vairaṃ caiva na kartavyaṃ keśavena samaṃ kadā 28|

evaṃvidhā yadā putrā yūyaṃ dhanyā bhaviṣyatha |
parāṃ siddhiṃ tadā sarve prayāsyatha na saṃśayaḥ 29|
evaṃ saṃbhāṣitāste tu kaśyapena mahātmanā |
samākarṇya piturvākyaṃ dānavāste mahaujasaḥ 30|
praṇamya kaśyapaṃ bhaktyā samutthāya tvarānvitāḥ |
sumaṃtraṃ cakrire daityāḥ parasparasamāhitāḥ 31|
hiraṇyakaśipū rājā tānuvācātha dānavān |
tapaścaiva kariṣyāmo duṣkaraṃ sarvadāyakam 32|
hiraṇyākṣastadovāca kariṣye dāruṇaṃ tapaḥ |
tato balena trailokyaṃ grahīṣye nātra saṃśayaḥ 33|
raṇe nirjitya goviṃdaṃ tamimaṃ pāpacetasam |
vyāpādya devatāḥ sarvāḥ padamaiṃdraṃ vrajāmyaham 34|
baliruvāca-
evaṃ na yujyate kartuṃ yuṣmābhirditijeśvarāḥ |
viṣṇunā saha yadvairaṃ tadvairaṃ nāśakāraṇam 35|

dānadharmaistathā puṇyaistapobhiryajñayājanaiḥ |
tamārādhya hṛṣīkeśaṃ sukhaṃ gacchaṃti mānavāḥ 36|
hiraṇyakaśipuruvāca-
ahamevaṃ na kariṣye harerārādhanaṃ kadā |
svabhāvaṃ tu parityajya śatrusevā pracaryate 37|
maraṇādadhikaṃ taṃ tu mānayaṃti hi paṃḍitāḥ |
viṣṇoḥ sevā na vai kāryā mayā cānyaiśca dānavaiḥ 38|
tamuvāca mahātmānaṃ baliḥ pitāmahaṃ punaḥ |
dharmaśāstreṣu yaddṛṣṭaṃ munibhistattvavedibhiḥ 39|
rājanītiyutaṃ maṃtraṃ śatroścaiva pradhānataḥ |
hīnamātmānamājñāya ripuṃ taṃ balinaṃ tathā 40|
tasya pārśve pragatvaiva jayakālaṃ pratīkṣayet |
dīpacchāyāṃ samāśritya tamo vasati sarvadā 41|
snehaṃ daśāgataṃ prekṣya dīpasyāpi mahābalam |
prakāśaṃ yāti vegena tamaśca varddhate punaḥ 42|

tathā prasādayecchannaḥ snehaṃ nirdiśya tattvataḥ |
snehaṃ kṛtvāsuraiḥ sārddhaṃ dharmabhāvaiḥ suradviṣaḥ 43|
pūrvamuktaṃ sumaṃtraṃ tu muninā kaśyapena hi |
tena maṃtreṇa rājeṃdra kuru kāryaṃ svamātmavān 44|
tasya tadvacanaṃ śrutvā prāha daityaḥ pratāpavān |
pautra naivaṃ kariṣyehaṃ mānabhaṃgaṃ tathātmanaḥ 45|
anye ca bāṃdhavāḥ sarve tamūcurnayapaṃḍitam |
balinoktaṃ ca yatpuṇyaṃ devatānāṃ priyaṃkaram 46|
śakramānakaraṃ proktaṃ dānavānāṃ bhayaṃkaram |

kariṣyāmo vayaṃ sarve tapa evamanuttamam 47|
tapasā nirjitya devānhariṣyāmaḥ svakaṃ padam |
evamāmaṃtrya te sarve nirākṛtya baliṃ tadā 48|
viṣṇoḥ sārddhaṃ mahāvairaṃ hṛdi kṛtvā mahāsurāḥ |
tapaścakrustataḥ sarve giridurgeṣu sānuṣu 49|
evaṃ te dānavāḥ sarve tyaktarāgāḥ suniścitāḥ |

kāmakrodhavihīnāśca nirāhārā jitaklamāḥ 50|
iti śrīpadmapurāṇe bhūmikhaṃḍe daityatapaścaryāvarṇanaṃnāma daśamo'dhyāyaḥ 10|

English translation

The sages said :

1-2. O you very intelligent one, what effort did all the demons, who were accompanied by Hiraṇyakaśipu and had fled from the battle, do? Tell us in detail their excellent account. O brāhmaṇa , we all now desire to hear it from you.

Sūta said :

3. All the demons who had fled from the battle, who had become powerless, prideless and distressed with grief, went to their father.

4-5a. Having devoutly saluted (their father) Kaśyapa , they then said to him:

The demons said :

O best brāhmaṇa, we demons are born from your semen, so also are gods.

5b-9. All we demons are strong, powerful and brave; we also are knowers of expedients; we are very courageous and full of exertion. We are many, and the gods are few. How is it that they are victorious and we, endowed with power and lustre, have fled from the great battle? What is the reason for that, O father? Each one of the demons has the strength of a thousand intoxicated elephants. The gods do not have (strength) like that; and yet in the great war victory is had by the gods. So (please) tell (the reason for) all this. Please remove (our) doubt.

Kaśyapa said :

10-12a. O all my sons, listen to the reason for the victory (of the gods)—due to which the gods became victorious in the battle. The father is the giver of the semen (i.e. the seed); and the mother is always the soil. She conceives, protects and nourishes (her son). What would a father do in the case of a son whose intentions are fearful?

12b-18. Here (the son's) fate is (i.e. his deeds are) important (i.e. responsible). This is what I think. Association with Karma is due to two things: sin and merit. Proper conduct can be practised by resorting to truth only. Truth endowed with penance and meditation leads to emancipation, O (my) sons. There is no doubt about this that (even) with power, (good) attendants and nobiḥty of birth, sin always leads to a fall, O (my) sons. Al that power (etc.) of him who is without religious merit is impaired. O (my) good sons, there are tall and dense trees on the mountains and inaccessible places,

(but) by the force of the wind they fall down along with their roots. Similarly those who are without truth and piety go to Yama 's abode. O (my) good sons, this is a common rule (applicable) to (all) beings. You have abandoned the truth associated with piety, due to which a being is emancipated here (i.e. in this) and the next world.

19-24. O (my) sons, you, who were destitute of truth, have resorted to impiety. Fallen from truth, piety and penance, you have fallen into the ocean of grief; and (i.e. on the other hand) the gods who are endowed with truth and virtue, and with penance, tranquility and restraint, have a great religious merit and are sinless. Victory is seen there where there are truth, piety, penance, religious merit and Viṣṇu Hṛṣīkeśa . Eternal Vāsudeva i.e. Viṣṇu helps them (only). Therefore, gods endowed with truth and piety become victorious with (Viṣṇu as their) helper and also due to power and valour. O (my) sons, you are destitute of penance and truth. Those who are conversant with (laws of) morality, know that that man who has Viṣṇu as his helper, and who has penance and power is alone seen to get victory.

25. You are without piety and also deprived of penance and truth, and you had also formerly secured Indra 's position by force.

26. O (my) very intelligent sons, Indra's position cannot be obtained without penance, piety and glory (and merely) with qualities of power and pride.

27-28. O sons, those getting Indra's position (without penance, piety etc.) fall from it. Therefore, O (my) sons, you (should) together practise penance without quarrel and endowed with knowledge and meditation. You should never entertain enmity with Keśava (i.e. Viṣṇu).

29. O (my) sons, when you will be blessed like this; then (only) you will obtain highest success; there is no doubt about this.

30-31. Thus told by the noble Kaśyapa, the very vigorous demons, having listened to the words of their father, devoutly saluted Kaśyapa and rising hastily, gathered together and held thorough consultation among themselves.

32-34. Then king Hiraṇyakaśipu said to the demons: "We shall (now) practise penance difficult to practise (but) giving everything." At that time Hiraṇyākṣa said: "I shall practise terrible penance. Then with (my) power I shall seize (all) the three worlds. There is no doubt about this. Having vanquished in battle that wicked-hearted Govinda (i.e. Viṣṇu) and having killed all gods, I shall reach Indra's position."

Bali said :

35. O lords—the sons of Diti —it is not proper for you to act like this. That enmity which you have with Viṣṇu, is the cause of destruction.

36. Men obtain happiness by propitiating that Hṛṣīkeśa (i.e. Viṣṇu) with charity, religious merit, penance, and performance of sacrifices.

Hiraṇyakaśipu said :

37-38. Like this (i.e. as advised by Bali) I shall never propitiate Hari (i.e. Viṣṇu). The wise ones take it to be excelling death ifone, by giving up one's nature, serves one's enemy. Neither I nor other demons will serve Viṣṇu.

39-43. Then Bali again said to that magnanimous grandfather (of him): “This is what is observed in the codes of laws by sages knowing truth—an advice full of statesmanship—especially regarding an enemy. Knowing oneself to be inferior, and the enemy to be powerful one should go near the enemy and wait for the time (i.e. opportunity) for victory. Darkness always stays by resorting to the shadow of a lamp. Darkness knowing the oiliness of the wick of the lamp and the very powerful light, goes to it and increases. Similarly remaining screened, and showing love actually, O demons, you should form friendship with gods following piety.

44. O prudent king of kings, formerly sage Kaśyapa has given good advice; do your deeds in accordance with it.”

45. Having heard those words of (i.e. uttered by) him, the powerful demon said: “O grandson, I shall not humiliate myself like this.”

46-48a. Other kinsmen also said to him who was proficient in statesmanship: “What Bali said is meritorious and dear to the gods; what he said would increase Indra’s pride and is fearful to the demons. All of us will just practise excellent penance. Having vanquished the gods with penance, we shall forcibly (regain) our position.”

48b-50. Having thus conversed and having repudiated Bali at that time, the great demons entertaining great enmity with Viṣṇu in their heart, practised penance in mountaneous inaccessible places and (mountain-) peaks. Thus the demons had abandoned attachment, were well-determined, were free from desire and anger, remained without food and had overcome fatigue.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 11

The Story of Suvrata

Chapter 93 of 693 · 46 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
सर्वज्ञेन त्वया प्रोक्तं दैत्यदानवसंगरम् ।
इदानीं श्रोतुमिच्छामः सुव्रतस्य महात्मनः १।
कस्य पुत्रो महाप्राज्ञः कस्य गोत्रसमुद्भवः ।
किं तपस्तस्य विप्रस्य कथमाराधितो हरिः २।
सूत उवाच-
कथा प्रज्ञाप्रभावेण पूर्वमेव यथा श्रुता ।
तथा विप्राः प्रवक्ष्यामि सुव्रतस्य महात्मनः ३।
चरितं पावनं दिव्यं वैष्णवं श्रेयआवहम् ।
भवतामग्रतः सर्वं विष्णोश्चैव प्रसादतः ४।
पूर्वकल्पे महाभागाः सुक्षेत्रे पापनाशने ।
रेवातीरे सुपुण्ये च तीर्थे वामनसंज्ञके ५।
कौशिकस्य कुले जातः सोमशर्मा द्विजोत्तमः ।
स तु पुत्रविहीनस्तु बहुदुःखसमन्वितः ६।
दारिद्रेण स दुःखेन सर्वदैवप्रपीडितः ।

पुत्रोपायं धनस्यापि दिवारात्रौ प्रचिंतयेत् ७।
एकदा तु प्रिया तस्य सुमना नाम सुव्रता ।
भर्तारं चिंतयोपेतमधोमुखमलक्षयत् ८।
समालोक्य तदा कांतं तमुवाच तपस्विनी ।
दुःखजालैरसंख्यैस्तु तव चित्तं प्रधर्षितम् ९।
व्यामोहेन प्रमूढोसि त्यज चिंतां महामते ।
मम दुःखं समाचक्ष्व स्वस्थो भव सुखं व्रज १०।
नास्ति चिंतासमं दुःखं कायशोषणमेव हि ।
यश्चिंतां त्यज्य वर्तेत स सुखेन प्रमोदते ११।
चिंतायाः कारणं विप्र कथयस्व ममाग्रतः ।
प्रियावाक्यं समाकर्ण्य सोमशर्माब्रवीत्प्रियाम् १२।
सोमशर्मोवाच-।
इच्छया चिंतितं भद्रे चिंता दुःखस्य कारणम् ।
तत्सर्वं तु प्रवक्ष्यामि श्रुत्वा चैवावधार्यताम् १३।
न जाने केन पापेन धनहीनोस्मि सुव्रते ।

तथा पुत्रविहीनश्च एतद्दुःखस्य कारणम् १४।
सुमनोवाच-
श्रूयतामभिधास्यामि सर्वसंदेहनाशनम् ।
स्वरूपमुपदेशस्य सर्वविज्ञानदर्शनम् १५।
लोभः पापस्य बीजं हि मोहो मूलं च तस्य हि ।
असत्यं तस्य वै स्कंधो माया शाखा सुविस्तरा १६ ।
दंभकौटिल्यपत्राणि कुबुद्ध्या पुष्पितः सदा ।
अनृतं तस्य सौगंधं फलमज्ञानमेव च १७।
छद्मपाखंडशौर्येर्ष्याः क्रूराः कूटाश्च पापिनः ।
पक्षिणो मोहवृक्षस्य मायाशाखा समाश्रिताः १८।
अज्ञानं सुफलं तस्य रसोऽधर्मः फलस्य हि ।
तृष्णोदकेन संवृद्धाऽश्रद्धा तस्य द्रवः प्रिय १९।
अधर्मः सुरसस्तस्य उत्कटो मधुरायते ।
यादृशैश्च फलैश्चैव सुफलो लोभपादपः २०।
अस्यच्छायां समाश्रित्य यो नरः परितुष्यते ।

फलानि तस्य चाऽनाति सुपक्वानि दिनेदिने २१।
फलानां तु रसेनापि अधर्मेण तु पालितः ।
स संतुष्टो भवेन्मर्त्यः पतनायाभिगच्छति २२।
तस्माच्चिंतां परित्यज्य पुमाँल्लोभं न कारयेत् ।
धनपुत्रकलत्राणां चिंतामेकां न कारयेत् २३।
यो हि विद्वान्भवेत्कांत मूर्खाणां पथमेति हि ।
मूर्खश्चिंतयते नित्यं कथमर्थं ममैव हि २४।
सुभार्यामिह विंदामि कथं पुत्रानहं लभे ।
एवं चिंतयते नित्यं दिवारात्रौ विमोहितः २५।
क्षणमेकं प्रपश्येत चिंतामध्ये महत्सुखम् ।
पुनश्चैतन्यमायाति महादुःखेन पीड्यते २६।
चिंतामोहौ परित्यज्य अनुवर्तस्व च द्विज ।
संसारे नास्ति संबंधः केन सार्धं महामते १७।
मित्राश्च बांधवाः पुत्राः पितृमातृसभृत्यकाः ।
संबंधिनो भवंत्येव कलत्राणि तथैव च २८।

सोमशर्मोवाच-
संबंधः कीदृशो भद्रे तथा विस्तरतो वद ।
येन संबंधिनः सर्वे धनपुत्रादिबांधवाः २९।
सुमनोवाच-
ऋणसंबंधिनः केचित्केचिन्न्यासापहारकाः ।
लाभप्रदा भवंत्येके उदासीनास्तथापरे ३०।
भेदैश्चतुर्भिर्जायंते पुत्रमित्रस्त्रियस्तथा ।
भार्या पिता च माता च भृत्याः स्वजनबांधवाः ३१।
स्वेनस्वेन हि जायंते संबंधेन महीतले ।

न्यासापहारभावेन यस्य येन कृतं भुवि ३२।
न्यासस्वामी भवेत्पुत्रो गुणवान्रूपवान्भुवि ।
येनैवापहृतं न्यासं तस्य गेहे न संशयः ३३।
न्यासापहरणाद्दुःखं स दत्वा दारुणं गतः ।
न्यासस्वामी सुपुत्रोभून्न्यासापहारकस्य च ३४।
गुणवान्रूपवांश्चैव सर्वलक्षणसंयुतः ।

भक्तिं तु दर्शयंस्तस्य पुत्रो भूत्वा दिनेदिने ३५।
प्रियवाङ्मधुरो रोगी बहुस्नेहं विदर्शयन् ।
स्वीयं द्रव्यं समुद्धृह्य प्रीतिमुत्पाद्य चोत्तमाम् ३६।
यथा येन प्रदत्तं स्यान्न्यासस्य हरणात्पुरा ।
दुःखमेव महाभाग दारुणं प्राणनाशनम् ३७।
तादृशं तस्य सौहृद्यात्पुत्रो भूत्वा महागुणैः ।
अल्पायुषस्तथा भूत्वा मरणं चोपगच्छति ३८।
दुःखं दत्वा प्रयात्येवं भूत्वाभूत्वा पुनःपुनः ।
यदा हा पुत्रपुत्रेति प्रलापं हि करोति सः ३९।
तदा हास्यं करोत्येव कस्य पुत्रो हि कः पिता ।
अनेनापहृतं न्यासं मदीयस्योपकारणम् ४०।
द्रव्यापहरणेनापि न मे प्राणा गताः किल ।
दुःखेन महता चैव असह्येन च वै पुरा ४१।
तथा दुःखं प्रदत्वाहं द्रव्यमुद्धृह्य चोत्तमम् ।
गंतास्मि सुभृशं चाद्य कस्याहं सुत ईदृशः ४२।

न चैष मे पिता पुत्रः पूर्वमेव न कस्यचित् ।
पिशाचत्वं मया दत्तमस्यैवेति दुरात्मनः ४३।
एवमुक्त्वा प्रयात्येवं तं प्रहस्य पुनःपुनः ।
प्रयात्यनेन मार्गेण दुःखं दत्वा सुदारुणम् ४४।
एवं न्यासं समुद्धर्तुः पुत्राः कांत भवंति वै ।
संसारे दुःखबहुला दृश्यंते यत्रतत्र च ४५।
ऋणसंबंधिनः पुत्रान्प्रवक्ष्यामि तवाग्रतः ४६।

Roman transliteration

ṛṣaya ūcuḥ-
sarvajñena tvayā proktaṃ daityadānavasaṃgaram |
idānīṃ śrotumicchāmaḥ suvratasya mahātmanaḥ 1|
kasya putro mahāprājñaḥ kasya gotrasamudbhavaḥ |
kiṃ tapastasya viprasya kathamārādhito hariḥ 2|
sūta uvāca-
kathā prajñāprabhāveṇa pūrvameva yathā śrutā |
tathā viprāḥ pravakṣyāmi suvratasya mahātmanaḥ 3|
caritaṃ pāvanaṃ divyaṃ vaiṣṇavaṃ śreyaāvaham |
bhavatāmagrataḥ sarvaṃ viṣṇoścaiva prasādataḥ 4|

pūrvakalpe mahābhāgāḥ sukṣetre pāpanāśane |
revātīre supuṇye ca tīrthe vāmanasaṃjñake 5|
kauśikasya kule jātaḥ somaśarmā dvijottamaḥ |
sa tu putravihīnastu bahuduḥkhasamanvitaḥ 6|
dāridreṇa sa duḥkhena sarvadaivaprapīḍitaḥ |

putropāyaṃ dhanasyāpi divārātrau praciṃtayet 7|
ekadā tu priyā tasya sumanā nāma suvratā |
bhartāraṃ ciṃtayopetamadhomukhamalakṣayat 8|
samālokya tadā kāṃtaṃ tamuvāca tapasvinī |
duḥkhajālairasaṃkhyaistu tava cittaṃ pradharṣitam 9|
vyāmohena pramūḍhosi tyaja ciṃtāṃ mahāmate |
mama duḥkhaṃ samācakṣva svastho bhava sukhaṃ vraja 10|
nāsti ciṃtāsamaṃ duḥkhaṃ kāyaśoṣaṇameva hi |
yaściṃtāṃ tyajya varteta sa sukhena pramodate 11|
ciṃtāyāḥ kāraṇaṃ vipra kathayasva mamāgrataḥ |
priyāvākyaṃ samākarṇya somaśarmābravītpriyām 12|
somaśarmovāca-|
icchayā ciṃtitaṃ bhadre ciṃtā duḥkhasya kāraṇam |
tatsarvaṃ tu pravakṣyāmi śrutvā caivāvadhāryatām 13|
na jāne kena pāpena dhanahīnosmi suvrate |

tathā putravihīnaśca etadduḥkhasya kāraṇam 14|
sumanovāca-
śrūyatāmabhidhāsyāmi sarvasaṃdehanāśanam |
svarūpamupadeśasya sarvavijñānadarśanam 15|
lobhaḥ pāpasya bījaṃ hi moho mūlaṃ ca tasya hi |
asatyaṃ tasya vai skaṃdho māyā śākhā suvistarā 16 |
daṃbhakauṭilyapatrāṇi kubuddhyā puṣpitaḥ sadā |
anṛtaṃ tasya saugaṃdhaṃ phalamajñānameva ca 17|
chadmapākhaṃḍaśauryeṣyāḥ krūrāḥ kūṭāśca pāpinaḥ |
pakṣiṇo mohavṛkṣasya māyāśākhā samāśritāḥ 18|
ajñānaṃ suphalaṃ tasya raso'dharmaḥ phalasya hi |
tṛṣṇodakena saṃvṛddhā'śraddhā tasya dravaḥ priya 19|
adharmaḥ surasastasya utkaṭo madhurāyate |
yādṛśaiśca phalaiścaiva suphalo lobhapādapaḥ 20|
asyacchāyāṃ samāśritya yo naraḥ parituṣyate |

phalāni tasya cāśnāti supakvāni dinedine 21|
phalānāṃ tu rasenāpi adharmeṇa tu pālitaḥ |
sa saṃtuṣṭo bhavenmartyaḥ patanāyābhigacchati 22|
tasmācciṃtāṃ parityajya pumā~llobhaṃ na kārayet |
dhanaputrakalatrāṇāṃ ciṃtāmekāṃ na kārayet 23|
yo hi vidvānbhavetkāṃta mūrkhāṇāṃ pathameti hi |
mūrkhaściṃtayate nityaṃ kathamarthaṃ mamaiva hi 24|
subhāryāmiha viṃdāmi kathaṃ putrānahaṃ labhe |
evaṃ ciṃtayate nityaṃ divārātrau vimohitaḥ 25|
kṣaṇamekaṃ prapaśyeta ciṃtāmadhye mahatsukham |
punaścaitanyamāyāti mahāduḥkhena pīḍyate 26|
ciṃtāmohau parityajya anuvartasva ca dvija |
saṃsāre nāsti saṃbaṃdhaḥ kena sārdhaṃ mahāmate 17|
mitraśca bāṃdhavāḥ putrāḥ pitṛmātṛsabhṛtyakāḥ |
saṃbaṃdhino bhavaṃtyeva kalatrāṇi tathaiva ca 28|

somaśarmovāca-
saṃbaṃdhaḥ kīdṛśo bhadre tathā vistarato vada |
yena saṃbaṃdhinaḥ sarve dhanaputrādibāṃdhavāḥ 29|
sumanovāca-
ṛṇasaṃbaṃdhinaḥ kecitkecinnyāsāpahārakāḥ |
lābhapradā bhavaṃtyeke udāsīnāstathāpare 30|
bhedaiścaturbhirjāyaṃte putramitrastriyastathā |
bhāryā pitā ca mātā ca bhṛtyāḥ svajanabāṃdhavāḥ 31|
svenasvena hi jāyaṃte saṃbaṃdhena mahītale |
nyāsāpahārabhāvena yasya yena kṛtaṃ bhuvi 32|
nyāsasvāmī bhavetputro guṇavānrūpavānbhuvi |
yenaivāpahrataṃ nyāsaṃ tasya gehe na saṃśayaḥ 33|
nyāsāpaharaṇāddukhaṃ sa datvā dāruṇaṃ gataḥ |
nyāsasvāmī suputrobhūnnyāsāpahārakasya ca 34|
guṇavānrūpavāṃścaiva sarvalakṣaṇasaṃyutaḥ |

bhaktiṃ tu darśayaṃstasya putro bhūtvā dinedine 35|
priyavāṅmadhuro rogī bahusnehaṃ vidarśayan |
svīyaṃ dravyaṃ samudgṛhya prītimutpādya cottamām 36|
yathā yena pradattaṃ syānnyāsasya haraṇātpurā |
duḥkhameva mahābhāga dāruṇaṃ prāṇanāśanam 37|
tādṛśaṃ tasya sauhṛdyātputro bhūtvā mahāguṇaiḥ |
alpāyuṣastathā bhūtvā maraṇaṃ copagacchati 38|
duḥkhaṃ datvā prayātyevaṃ bhūtvābhūtvā punaḥpunaḥ |
yadā hā putraputreti pralāpaṃ hi karoti saḥ 39|
tadā hāsyaṃ karotyeva kasya putro hi kaḥ pitā |
anenāpahṛtaṃ nyāsaṃ madīyasyopakāraṇam 40|
dravyāpaharaṇenāpi na me prāṇā gatāḥ kila |
duḥkhena mahatā caiva asahyena ca vai purā 41|
tathā duḥkhaṃ pradatvāhaṃ dravyamudgṛhya cottamam |
gaṃtāsmi subhṛśaṃ cādya kasyāhaṃ suta īdṛśaḥ 42|

na caiṣa me pitā putraḥ pūrvameva na kasyacit |
piśācatvaṃ mayā dattamasyaiveti durātmanaḥ 43|
evamuktvā prayātyevaṃ taṃ prahasya punaḥpunaḥ |
prayātyanena mārgeṇa duḥkhaṃ datvā sudāruṇam 44|
evaṃ nyāsaṃ samuddhartuḥ putrāḥ kāṃta bhavaṃti vai |
saṃsāre duḥkhabahulā dṛśyaṃte yatratatra ca 45|
ṛṇasaṃbaṃdhinaḥ putrānpravakṣyāmi tavāgrataḥ 46|

English translation

The sages said :

1. You, the omniscient one, have narrated (to us the account of) the war between (the gods and) the demons. Now we desire to hear (the account) of the noble Suvrata .

2. Of whom was he—the very intelligent one—the son? In whose family was he born? What (kind of) penance did the brāhmaṇa have (i.e. practise)? How did he propitiate Hari (i.e. Viṣṇu)?

Sūta said :

3-4. O brāhmaṇas , I shall tell you the account of the noble Suvrata as I had heard it due to the power of my intelligence. I shall tell you, with Viṣṇu's favour, the divine, purifying account bringing the Viṣṇuite merit (to the narrator and the listener).

5-7. O illustrious ones, in the former Kalpa , the best brāhmaṇa, named Somaśarman was born in Kauśika 's family at an excellent sacred place which removed sins and which was very meritorious, named Vāmana , on the bank of Revā . Being sonless and full of great grief, he was always oppressed by painful poverty. Day and night he thought about the means (to have) a son and wealth also.

8-12. Once his dear wife, Sumanā by name, and of a good vow, saw her husband full of worry and with his face hung down. The devout (woman), seeing her husband (like that) said to him: "Your mind is overpowered by innumerable worries. You are confounded by infatuation. O you very intelligent one, give up your worry (i.e. stop worrying). Tell me (about) your worry. Be composed and happy. There is no (other) distress like worry which parches up the body. He who lives by giving up his worries, enjoys happily. O Brāhmaṇa, tell me the cause of your worry." Hearing the words of his beloved (wife) Somaśarman said to her:

Somaśarman said :

13. Thoughts (are) due to desire, O good lady; and thinking is the cause of grief. I shall tell you all that. Having heard it, understand it accurately.

14. O you of a good vow, I do not know due to which sin I am poor and sonless. This is the cause of my grief.

Sumanā said :

15-16. Listen. What I say will remove all doubts; the advice (should be such as) shows the correct knowledge. Greed is the seed of sin, and delusion is its root. Falsehood is its trunk, and deceit is its well-expanded branch.

17-22. Religious hypocrisy and crookedness are its leaves; it is always flowered with wicked intellect. Deception is its fragrance, and ignorance is its fruit. The sinful cruel birds like dishonesty, heresy, theft, envy have resorted to the branch of deceit of the tree of delusion. Its good fruit is ignorance; and the juice of the fruit is unrighteousness. Nourished by the water of thirst (i.e. desire) faithlessness is its exudation, O dear one. The good juice of it viz. impiety is (felt to be) superior and becomes sweet, and the tree of greed has fruits of such a type only. That man who is happy after resorting to its shadow, who everyday eats its very ripe fruits, and who is nourished by the juice of fruits i.e. impiety, becomes pleased and proceeds towards a fall.

23-27. Therefore giving up worrying a man should not have greed. He should not at all worry about wealth, sons and wife. Even if he is a learned person he goes along the path of fools, O dear one (if he worries). Everyday a fool thinks: 'How can I get wealth? How can I get a good wife? How can I have sons?' Being deluded, he thinks like this day and night. (Just) for a moment he (is deluded and) finds great pleasure while worrying; again he comes to his senses and is oppressed by great grief. O brāhmaṇa, give up worry and delusion and act. O you highly intelligent one, nobody has (any) connection with anyone (else) in the worldly existence.

28. Friends, relatives, sons, fathers and mothers with servants, and wives come to have a (chance) relation with a man.

Somaśarman said :

29. In the same way, O good lady, tell (me) in detail what kind of relation is there, by which wealth, sons and other relatives become related.

Sumanā said :

30. Some are relations through debt; some are those who had taken away (other's) wealth; some are helpful; others are indifferent.

31-35. Sons, friends or wives are born (and are) of (these) four kinds. So also wife, father, mother, servants, relatives and friends are born on the earth in accordance with their connection with a person. The person, whose deposit was taken away by another person becomes the latter's virtuous and handsome son on the earth—(is born) in the house of him who has taken away his deposit; there is no doubt about this; because he had left after giving him terrible grief by taking away his deposit. O glorious one, the owner of the deposit becomes the good son of him who had taken away his deposit; he is virtuous, handsome, and is endowed with all good characteristics. Being (born) as his son, he everyday shows devotion to him.

36-38. He speaks sweetly, is attractive and healthy, and shows great love for him; producing excellent love in by being born as his son and by means of his great qualities, he gives him the same terrible fatal grief by taking away his wealth as he had given him by taking away his deposit in a former existence. So also being short-lived, he dies (a premature death).

39-40a. Thus again and again he is born, gives grief, and dies. When he (i.e. the father) laments, 'Oh my son!' he (i.e. the son) just laughs. So who is whose son and who is the father?

40b-42. (The son says:) "The deposit that was helpful to me was taken away by him. Even by taking away the wealth my life did not formerly depart, even due to great, unbearable grief. Therefore, giving grief and taking away excellent wealth I shall today go. Whose son am I, who am like this?

43. He is not my father, nor was he the son of anyone. To this wicked one only I have given the state of a goblin."

44-45. Speaking like this, he repeatedly laughs, and goes. Giving him very terrible grief, he goes along this way. O dear one, thus (persons) become the sons of them who had taken away their deposits. Everywhere in the mundane existence, (fathers) full of great grief are seen.

46. I shall later explain to you the son connected (with the father) through debt.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 12

Dialogue between Somaśarman and Sumanā

Chapter 94 of 693 · 128 detected Sanskrit verse markers

Sanskrit

सुमनोवाच-
ऋणसंबंधिनं पुत्रं प्रवक्ष्यामि तवाग्रतः ।
ऋणं यस्य गृहीत्वा यः प्रयाति मरणं किल १।
अर्थदाता सुतो भूत्वा भ्राता चाथ पिता प्रिया ।
मित्ररूपेण वर्त्तेत अतिदुष्टः सदैव सः २।
गुणं नैव प्रपश्येत स क्रूरो निष्ठुराकृतिः ।
जल्पते निष्ठुरं वाक्यं सदैव स्वजनेषु च ३।
मिष्टंमिष्टं समश्नाति भोगान्भुंजति नित्यशः ।
द्यूतकर्मरतो नित्यं चौरकर्मणि सस्पृहः ४।
गृहद्रव्यं बलाद्भुंक्ते वार्यमाणः स कुप्यति ।
पितरं मातरं चैव कुत्सते च दिनेदिने ५।
द्रावकस्त्रासकश्चैव बहुनिष्ठुरजल्पकः ।
एवं भुक्त्वाथ तद्द्रव्यं सुखेन परितिष्ठति ६।
जातकर्मादिभिर्बाल्ये द्रव्यं गृह्णाति दारुणः ।
पुनर्विवाहसंबंधान्नानाभेदैरनेकधा ७।

एवं संजायते द्रव्यमेवमेतद्ददात्यपि ।
गृहक्षेत्रादिकं सर्वं ममैव हि न संशयः ८।
पितरं मातरं चैव हिनस्त्येव दिनेदिने ।
सुखंडैर्मुशलैश्चैव सर्वघातैः सुदारुणैः ९।
मृते तु तस्मिन्पितरि मातर्येवातिनिष्ठुरः ।
निःस्नेहो निष्ठुरश्चश्चैव जायते नात्र संशयः १०।
श्राद्धकर्माणि दानानि न करोति कदैव सः ।
एवंविधाश्च वै पुत्राः प्रभवंति महीतले ११।
रिपुं पुत्रं प्रवक्ष्यामि तवाग्रे द्विजपुंगव ।
बाल्ये वयसि संप्राप्ते रिपुत्वे वर्तते सदा १२।
पितरं मातरं चैव क्रीडमानो हि ताडयेत् ।
ताडयित्वा प्रयात्येव प्रहस्यैव पुनःपुनः १३।
पुनरायाति संत्रस्तः पितरं मातरं प्रति ।
सक्रोधो वर्तते नित्यं कुत्सते च पुनःपुनः १४।
एवं संवर्तते नित्यं वैरकर्मणि सर्वदा ।

पितरं मारयित्वा च मातरं च ततः पुनः १५।
प्रयात्येवं स दुष्टात्मा पूर्ववैरानुभावतः ।
अथातः संप्रवक्ष्यामि यस्माल्लभ्यं भवेत्प्रियम् १६।
जातमात्रः प्रियं कुर्याद्बाल्ये लालनक्रीडनैः ।
वयः प्राप्य प्रियं कुर्यान्मातृपित्रोरनन्तरम् १७।
भक्त्या संतोषयेन्नित्यं तावुभौ परितोषयेत् ।
स्नेहेन वचसा चैव प्रियसंभाषणेन च १८।
मृते गुरौ समाज्ञाय स्नेहेन रुदते पुनः ।
श्राद्धकर्माणि सर्वाणि पिंडदानादिकां क्रियाम् १९।
करोत्येव सुदुःखार्तस्तेभ्यो यात्रां प्रयच्छति ।
ऋणत्रयान्वितः स्नेहाद्भुंजापयति नित्यशः २०।
यस्माल्लभ्यं भवेत्कांत प्रयच्छति न संशयः ।
पुत्रो भूत्वा महाप्राज्ञ अनेन विधिना किल २१।
उदासीनं प्रवक्ष्यामि तवाग्रे प्रिय सांप्रतम् ।
उदासीनेन भावेन सदैव परिवर्तते २२।

ददाति नैव गृह्णाति न च कुप्यति तुष्यति ।
नो वा ददाति संत्यज्य उदासीनो द्विजोत्तम २३।
तवाग्रे कथितं सर्वं पुत्राणां गतिरीदृशी ।
यथा पुत्रस्तथा भार्या पिता माताथ बांधवाः २४।
भृत्याश्चान्ये समाख्याताः पशवस्तुरगास्तथा ।
गजा महिष्यो दासाश्च ऋणसंबंधिनस्त्वमी २५।
गृहीतं न ऋणं तेन आवाभ्यां तु न कस्यचित् ।
न्यासमेवं न कस्यापि कृतं वै पूर्वजन्मनि २६।
धारयावो न कस्यापि ऋणं कांत शृणुष्वहि ।
न वैरमस्ति केनापि पूर्वजन्मनि वै कृतम् २७।
आवाभ्यां हि न विप्रेंद्र न त्यक्तं हि तथापते ।
एवं ज्ञात्वा शमं गच्छ त्यज चिंतामनर्थकीम् २८।
कस्य पुत्राः प्रिया भार्या कस्य स्वजनबांधवाः ।
हृतं न चैव कस्यापि नैव दत्तं त्वया पुनः २९।
कथं हि धनमायाति विस्मयं व्रज माधव ।

प्राप्तव्यमेव यत्रैव भवेद्द्रव्यं द्विजोत्तम ३०।
अनायासेन हस्ते हि तस्यैव परिजायते ।
यत्नेन महता चैव द्रव्यं रक्षति मानवः ३१।
व्रजमानो व्रजत्येव धनं तत्रैव तिष्ठति ।
एवं ज्ञात्वा शमं गच्छ जहि चिंतामनर्थकीम् ३२।
कस्य पुत्राः प्रिया भार्या कस्य स्वजनबांधवाः ।
कः कस्य नास्ति संसारे असंबंधाद्द्विजोत्तम ३३।
महामोहेन संमूढा मानवाः पापचेतसः ।
इदं गृहमयं पुत्र इमा नार्यो ममैव हि ३४।

अनृतं दृश्यते कांत संसारस्य हि बंधनम् ।
एवं संबोधितो देव्या भार्यया प्रियया तदा ३५।
पुनः प्राह प्रियां भार्यां सुमनां ज्ञानवादिनीम् ।
सोमशर्मोवाच-
सत्यमुक्तं त्वया भद्रे सर्वसंदेहनाशनम् ३६।
तथापि वंशमिच्छंति साधवः सत्यपंडिताः ।

यथा पुत्रस्य मे चिंता धनस्य च तथा प्रिये ३७।
येनकेनाप्युपायेन पुत्रमुत्पादयाम्यहम् ।
सुमनोवाच-
पुत्रेण लोकाञ्जयति पुत्रस्तारयते कुलम् ३८।
सत्पुत्रेण महाभाग पिता माता च जंतवः ।
एकः पुत्रो वरो विद्वान्बहुभिर्निर्गुणैस्तु किम् ३९।
एकस्तारयते वंशमन्ये संतापकारकाः ।
पूर्वमेव मया प्रोक्तमन्ये संबंधगामिनः ४०।
पुण्येन प्राप्यते पुत्रः पुण्येन प्राप्यते कुलम् ।
सुगर्भः प्राप्यते पुण्यैस्तस्मात्पुण्यं समाचर ४१।
जातस्य मृतिरेवास्ति जन्म एव मृतस्य च ।
सुजन्म प्राप्यते पुण्यैर्मरणं तु तथैव च ४२।
सुखं धनचयः कांत भुज्यते पुण्यकर्मभिः ।
सोमशर्मोवाच-
पुण्यस्याचरणं ब्रूहि तथा जन्मान्यपि प्रिये ४३।

सुपुण्यः कीदृशो भद्रे वद पुण्यस्य लक्षणम् ।
सुमनोवाच-
आदौ पुण्यं प्रवक्ष्यामि यथा पुण्यं श्रुतं मया ४४।
पुरुषो वाथवा नारी यथा नित्यं च वर्तते ।
यथा पुण्यैः समाप्नोति कीर्तिं पुत्रान्प्रियान्धनम् ४५।
पुण्यस्य लक्षणं कांत सर्वमेव वदाम्यहम् ।
ब्रह्मचर्येण सत्येन मखपंचकवर्तनैः ४६।
दानेन नियमैश्चापि क्षमाशौचेन वल्लभ ।
अहिंसया सुशक्त्या च अस्तेयेनापि वर्तनैः ४७।
एतैर्दशभिरंगैस्तु धर्ममेवं प्रपूरयेत् ।
संपूर्णो जायते धर्मो ग्रासैर्भोगो यथोदरे ४८।
धर्मं सृजति धर्मात्मा त्रिविधेनैव कर्मणा ।
तस्य धर्मः प्रसन्नात्मा पुण्यमेवं तु प्रापयेत् ४९।
यं यं चिंतयते प्राज्ञस्तं तं प्राप्नोति दुर्लभम् ।
सोमशर्मोवाच-

कीदृङ्मूर्तिस्तु धर्मस्य कान्यंगानि च भामिनि ५०।
प्रीत्या कथय मे कांते श्रोतुं श्रद्धा प्रवर्तते ।

सुमनोवाच-
लोके धर्मस्य वै मूर्तिः कैर्दृष्टा न द्विजोत्तम ५१।
अदृश्यवर्त्मा सत्यात्मा न दृष्टो देवदानवैः ।
अत्रिवंशे समुत्पन्नो अनसूयात्मजो द्विजः ५२।
तेन दृष्टो महाधर्मो दत्तात्रेयेण वै सदा ।
द्वावेतौ तु महात्मानौ कुर्वाणौ तप उत्तमम् ५३।
धर्मेण वर्तमानौ तौ तपसा च बलेन च ।
इंद्राधिकेन रूपेण प्रशस्तेन भविष्यतः ५४।
दशवर्षसहस्रं तौ यावत्तु वनसंस्थितौ ।
वायुभक्षौ निराहारौ संजातौ शुभदर्शनौ ५५।
दशवर्षसहस्रं तु तावत्कालं तपोर्जितम् ।
सुसाध्यमानयोश्चैव तत्र धर्मः प्रदृश्यते ५६।
पंचाग्निः साध्यते द्वाभ्यां तावत्कालं द्विजोत्तम ।

त्रिकालं साधितं तावन्निराहारं कृतं तथा ५७।
जलमध्ये स्थितौ तावद्दत्तात्रेयो यतिस्तथा ।
दुर्वासास्तु मुनिश्रेष्ठस्तपसा चैव कर्षितः ५८।
धर्मं प्रति स धर्मात्मा चुक्रोध मुनिपुंगवः ।
क्रुद्धे सति महाभाग तस्मिन्मुनिवरे तदा ५९।
अथ धर्मः समायातः स्वरूपेण च वै तदा ।
ब्रह्मचर्यादिभिर्युक्तस्तपोभिश्च स बुद्धिमान् ६०।
सत्यं ब्राह्मणरूपेण ब्रह्मचर्यं तथैव च ।
तपस्तु द्विजवर्योस्ति दमः प्राज्ञो द्विजोत्तमः ६१।
नियमस्तु महाप्राज्ञो दानमेव तथैव च ।
अग्निहोत्रिस्वरूपेण ह्यात्रेयं हि समागताः ६२।
क्षमा शांतिस्तथा लज्जा चाहिंसा च ह्यकल्पना ।
एताः सर्वाः समायाताः स्त्रीरूपास्तु द्विजोत्तम ६३।
बुद्धिः प्रज्ञा दया श्रद्धा मेधा सत्कृति शांतयः ।
पंचयज्ञास्तथा पुण्याः सांगा वेदास्तु ते तदा ६४।

स्वस्वरूपधराश्चैव ते सर्वे सिद्धिमागताः ।
अग्न्याधानादयः पुण्या अश्वमेधादयस्तथा ६५।
रूपलावण्यसंयुक्ताः सर्वाभरणभूषिताः ।
दिव्यमाल्यांबरधरा दिव्यगंधानुलेपनाः ६६।
किरीटकुंडलोपेता दिव्याभरणभूषिताः ।
दीप्तिमंतः सुरूपास्ते तेजोज्वालाभिरावृताः ६७।
एवं धर्मः समायातः परिवारसमन्वितः ।
यत्र तिष्ठति दुर्वासाः क्रोधनः कालवत्तथा ६८।
धर्म उवाच-
कस्मात्कोपः कृतो विप्र भवांस्तपस्समन्वितः ।

क्रोधो हि नाशयेच्छ्रेयस्तप एव न संशयः ६९।
सर्वनाशकरस्तस्मात्क्रोधं तत्र विवर्जयेत् ।
स्वस्थो भव द्विजश्रेष्ठ उत्कृष्टं तपसः फलम् ७०।
दुर्वासा उवाच-
भवान्को हि समायात एतैर्द्विजवरैः सह ।

सप्त नार्यः प्रतिष्ठंति सुरूपाः समलंकृताः ७१।
कथयस्व ममाग्रे त्वं विस्तरेण महामते ।
धर्म उवाच-
अयं ब्राह्मणरूपेण सर्वतेजः समन्वितः ७२।
दंडहस्तः सुप्रसन्नः कमंडलुधरस्तथा ।
तवाग्रे ब्रह्मचर्योयं सोयं पश्य समागतः ७३।
अन्यं पश्यस्व वै त्वं च दीप्तिमंतं द्विजोत्तम ।
कपिलं पिंगलाक्षं च सत्यमेनं द्विजोत्तम ७४।
तादृशं पश्य धर्मात्मन्वैश्वदेवसमप्रभम् ।
यत्तपो हि त्वया विप्र सर्वदेवसमाश्रितम् ७५।
एतं पश्य महाभाग तव पार्श्वसमागतम् ।
प्रसन्नवाग्दीप्तियुक्तः सर्वजीवदयापरः ७६।
दम एव तथायं ते यः पोषयति सर्वदा ।
जटिलः कर्कशः पिंगो ह्यतितीव्रो महाप्रभुः ७७।
नाशको हि स पापानां खड्गहस्तो द्विजोत्तम ।

अभिशांतो महापुण्यो नित्यक्रियासमन्वितः ७८।
नियमस्तु समायातस्तव पार्श्वे द्विजोत्तम ।
अनिर्मुक्तो महादीप्तः शुद्धस्फटिकसन्निभः ७९।
पयःकमंडलुकरो दंतकाष्ठधरो द्विजः ।
शौच एष समायातो भवतः सन्निधाविह ८०।
अतिसाध्वी महाभागा सत्यभूषणभूषिता ।
सर्वभूषणशोभांगी शुश्रूषेयं समागता ८१।
अतिधीरा प्रसन्नांगी गौरी प्रहसिताननना ।
पद्महस्ता इयं धात्री पद्मनेत्रा सुपद्मिनी ८२।
दिव्यैराभरणैर्युक्ता क्षमा प्राप्ता द्विजोत्तम ।
अतिशांता सुप्रतिष्ठा बहुमंगलसंयुता ८३।
दिव्यरत्नकृता शोभा दिव्याभरणभूषिता ।
तव शांतिर्महाप्राज्ञ ज्ञानरूपा समागता ८४।
परोपकारकरणा बहुसत्यसमाकुला ।
मितभाषा सदैवासौ अकल्पा ते समागता ८५।

प्रसन्ना सा क्षमायुक्ता सर्वाभरणभूषिता ।
पद्मासना सुरूपा सा श्यामवर्णा यशस्विनी ८६।
अहिंसेयं महाभागा भवंतं तु समागता ।

तप्तकांचनवर्णांगी रक्तांबरविलासिनी ८७।
सुप्रसन्ना सुमंत्रा च यत्र तत्र न पश्यति ।
ज्ञानभावसमाक्रांता पुण्यहस्ता तपस्विनी ८८।
मुक्ताभरणशोभाढ्या निर्मला चारुहासिनी ।
इयं श्रद्धा महाभाग पश्य पश्य समागता ८९।
बहुबुद्धिसमाक्रांता बहुज्ञानसमाकुला ।
सुभोगासक्तरूपा सा सुस्थिता चारुमंगला ९०।
सर्वेष्टध्यानसंयुक्ता लोकमाता यशस्विनी ।
सर्वाभरणशोभाढ्या पीनश्रोणि पयोधरा ९१।
गौरवर्णा समायाता माल्यवस्त्रविभूषिता ।
इयं मेधा महाप्राज्ञ तवैव परिसंस्थिता ९२।
हंसचंद्रप्रतीकाशा मुक्ताहारविलंबिनी ।

सर्वाभरणसंभूषा सुप्रसन्ना मनस्विनी ९३।
श्वेतवस्त्रेण संवीता शतपत्रं शयेकृतम् ।
पुस्तककरा पंकजस्था राजमाना सदैव हि ९४।
एषा प्रज्ञा महाभाग भाग्यवंतं समागता ।
लाक्षारससमावर्णा सुप्रसन्ना सदैव हि ९५।
पीतपुष्पकृतामाला हारकेयूरभूषणा ।
मुद्रिका कंकणोपेता कर्णकुंडलमंडिता ९६।
पीतेन वाससा देवी सदैव परिराजते ।
त्रैलोक्यस्योपकाराय पोषणायाद्वितीयका ९७।
यस्याः शीलं द्विजश्रेष्ठ सदैव परिकीर्तितम् ।
सेयं दया सु संप्राप्ता तव पार्श्वे द्विजोत्तम ९८।
इयं वृद्धा महाप्राज्ञ भावभार्या तपस्विनी ।
मम माता द्विजश्रेष्ठ धर्मोहं तव सुव्रत ९९।
इति ज्ञात्वा शमं गच्छ मामेवं परिपालय ।
दुर्वासा उवाच-

यदि धर्मः समायातो मत्समीपं तु सांप्रतम् १००।
एतन्मे कारणं ब्रूहि किं ते धर्म करोम्यहम् ।
धर्म उवाच-
कस्मात्क्रुद्धोसि विप्रेन्द्र किमेतैर्विप्रियं कृतम् १०१।
तन्मे त्वं कारणं ब्रूहि दुर्वासो यदि मन्यसे ।
दुर्वासा उवाच-
येनाहं कुपितो देव तदिदं कारणं शृणु १०२।
दमशौचैः सुसंक्लेशैः शोधितं कायमात्मनः ।
लक्षवर्षप्रमाणं वै तपश्चर्या मया कृता १०३।
एवं पश्यसि मामेवं दया तेन प्रवर्तते ।
तस्मात्क्रुद्धोस्मि तेचैव शापमेवं ददाम्यहम् १०४।

एवं श्रुत्वा तदा तस्य तमुवाच महामतिः ।
धर्म उवाच-
मयि नष्टे महाप्राज्ञ लोको नाशं समेष्यति १०५।
दुःखमूलमहं तात निकर्शामि भृशं द्विज ।

सौख्यं पश्चादहं दद्मि यदि सत्यं न मुंचति १०६।
पापोयं सुखमूलस्तु पुण्यं दुःखेन लभ्यते ।
पुण्यमेवं प्रकुर्वाणः प्राणी प्राणान्विमुंचति १०७।
महत्सौख्यं ददाम्येवं परत्र च न संशयः ।
दुर्वासा उवाच-
सुखं येनाप्यते तेन परं दुःखं प्रपद्यते १०८।
ततु मर्त्यः परित्यज्य अन्येनापि प्रभुज्यते ।
तत्सुखं को विजानाति निश्चयं नैव पश्यति १०९।
तच्छ्रेयो नैव पश्यामि अन्याय्यं हि कृतं तव ।
येन कायेन क्रियते भुज्यते नैव तत्सुखम् ११०।
अन्येन क्रियते क्लेशमन्येनापि प्रभुज्यते ।
तत्सुखं को विजानाति चान्यायं धर्ममेव वा १११।
अन्येन क्रियते क्लेशमन्येनापि सुखं पुनः ।
भुनक्ति पुरुषो धर्म तत्सर्वं श्रेयसा युतम् ११२।
पुण्यं चैव अनेनापि अनेन फलमश्नुते ।

क्रियमाणं पुनः पुण्यमन्येन परिभुज्यते ११३।
तत्सर्वं हि सुखं प्रोक्तं यत्तथा यस्य लक्षणम् ।
धर्मशास्त्रोदितं चैव कृतं सर्वत्र नान्यथा ११४।
येन कायेन कुर्वंति तेन दुःखं सहन्ति ते ।
परत्र तेन भुंजंति अनेनापि तथैव च ११५।
इति ज्ञात्वा स धर्मात्मा भवान्समवलोकयेत् ।
यथा चौरा महापापाः स्वकायेन सहंति ते ११६।
दुःखेन दारुणं तीव्रं तथा सुखं कथं नहि ।
धर्म उवाच-
येन कायेन पापाश्च संचरन्ति हि पातकम् ११७।
तेन पीडां सहंत्येव पातकस्य हि तत्फलम् ।
दंडमेकं परं दृष्टं धर्मशास्त्रेषु पंडितैः ११८।
तं धर्मपूर्वकं विद्धि एतैर्न्यायैस्त्वमेव हि ।
दुर्वासा उवाच-
एवं न्यायं न मन्येहं तथैव शृणु धर्मराट् ११९।

शापत्रयं प्रदास्यामि क्रुद्धोहं तव नान्यथा ।
धर्म उवाच-
यदा क्रुद्धो महाप्राज्ञ मामेव हि क्षमस्व च १२०।
नैव क्षमसि विप्रेंद्र दासीपुत्रं हि मां कुरु ।

राजानं तु प्रकर्तव्यं चांडालं च महामुने १२१।
प्रसादसुमुखो विप्र प्रणतस्य सदैव हि ।
दुर्वासाश्च ततः क्रुद्धो धर्मं चैव शशाप ह १२२।
दुर्वासा उवाच-।
राजा भव त्वं धर्माच्च दासीपुत्रश्च नान्यथा ।
गच्छ चांडालयोनिं च धर्म त्वं स्वेच्छया व्रज १२३।
एवं शापत्रयं दत्त्वा गतोसौ द्विजसत्तमः ।
अनेनापि प्रसंगेन दृष्टो धर्मः पुरा किल १२४।
सोमशर्मोवाच-।
धर्मस्तु कीदृशो जातस्तेन शप्तो महात्मना ।
तद्रूपं तस्य मे ब्रूहि यदि जानासि भामिनि १२५।

सुमनोवाच-।
भरतानां कुले जातो धर्मो भूत्वा युधिष्ठिरः ।
विदुरो दासीपुत्रस्तु अन्यं चैव वदाम्यहम् १२६।
यदा राजा हरिश्चंद्रो विश्वामित्रेण कर्षितः ।
तदा चांडालतां प्राप्तः स हि धर्मो महामतिः १२७।
एवं कर्मफलं भुक्तं धर्मेणापि महात्मना ।
दुर्वाससो हि शापाद्वै सत्यमुक्तं तवाग्रतः १२८।

Roman transliteration

sumanovāca-
ṛṇasaṃbaṃdhinaṃ putraṃ pravakṣyāmi tavāgrataḥ |
ṛṇaṃ yasya gṛhītvā yaḥ prayāti maraṇaṃ kila 1|
arthadātā suto bhūtvā bhrātā cātha pitā priyā |
mitrarūpeṇa vartteta atiduṣṭaḥ sadaiva saḥ 2|
guṇaṃ naiva prapaśyeta sa krūro niṣṭhurākṛtiḥ |
jalpate niṣṭhuraṃ vākyaṃ sadaiva svajaneṣu ca 3|
miṣṭaṃmiṣṭaṃ samaśnāti bhogānbhuṃjati nityaśaḥ |
dyūtakarmarato nityaṃ caurakarmaṇi saspṛhaḥ 4|
gṛhadravyaṃ balādbhuṃkte vāryamāṇaḥ sa kupyati |
pitaraṃ mātaraṃ caiva kutsate ca dinedine 5|
drāvakastrāsakaścaiva bahuniṣṭhurajalpakaḥ |
evaṃ bhuktvātha taddravyaṃ sukhena paritiṣṭhati 6|
jātakarmādibhirbālye dravyaṃ gṛhṇāti dāruṇaḥ |
punarvivāhasaṃbaṃdhānnānābhedairanekadhā 7|

evaṃ saṃjāyate dravyamevametaddadātyapi |
gṛhakṣetrādikaṃ sarvaṃ mamaiva hi na saṃśayaḥ 8|
pitaraṃ mātaraṃ caiva hinastyeva dinedine |
sukhaṃdairmuśalaiścaiva sarvaghātaiḥ sudāruṇaiḥ 9|
mṛte tu tasminpitari mātaryevātiniṣṭhuraḥ |
niḥsneho niṣṭhuraścaścaiva jāyate nātra saṃśayaḥ 10|
śrāddhakarmāṇi dānāni na karoti kadaiva saḥ |
evaṃvidhāśca vai putrāḥ prabhavaṃti mahītale 11|

ripuṃ putraṃ pravakṣyāmi tavāgre dvijapuṃgava |
bālye vayasi saṃprāpte riputve vartate sadā 12|
pitaraṃ mātaraṃ caiva krīḍamāno hi tāḍayet |
tāḍayitvā prayātyeva prahasyaiva punaḥpunaḥ 13|
punarāyāti saṃtrastaḥ pitaraṃ mātaraṃ prati |
sakrodho vartate nityaṃ kutsate ca punaḥpunaḥ 14|
evaṃ saṃvartate nityaṃ vairakarmaṇi sarvadā |

pitaraṃ mārayitvā ca mātaraṃ ca tataḥ punaḥ 15|
prayātyevaṃ sa duṣṭātmā pūrvavairānubhāvataḥ |
athātaḥ saṃpravakṣyāmi yasmāllabhyaṃ bhavetpriyam 16|
jātamātraḥ priyaṃ kuryādbālye lālanakrīḍanaiḥ |
vayaḥ prāpya priyaṃ kuryānmātṛpitroranantaram 17|
bhaktyā saṃtoṣayennityaṃ tāvubhau paritoṣayet |
snehena vacasā caiva priyasaṃbhāṣaṇena ca 18|
mṛte gurau samājñāya snehena rudate punaḥ |
śrāddhakarmāṇi sarvāṇi piṃḍadānādikāṃ kriyām 19|
karotyeva suduḥkhārtastebhyo yātrāṃ prayacchati |
ṛṇatrayānvitaḥ snehādbhuṃjāpayati nityaśaḥ 20|
yasmāllabhyaṃ bhavetkāṃta prayacchati na saṃśayaḥ |
putro bhūtvā mahāprājña anena vidhinā kila 21|
udāsīnaṃ pravakṣyāmi tavāgre priya sāṃpratam |
udāsīnena bhāvena sadaiva parivartate 22|

dadāti naiva gṛhṇāti na ca kupyati tuṣyati |
no vā dadāti saṃtyajya udāsīno dvijottama 23|
tavāgre kathitaṃ sarvaṃ putrāṇāṃ gatirīdṛśī |
yathā putrastathā bhāryā pitā mātātha bāṃdhavāḥ 24|
bhṛtyāścānye samākhyātāḥ paśavasturagāstathā |
gajā mahiṣyo dāsāśca ṛṇasaṃbaṃdhinastvamī 25|
gṛhītaṃ na ṛṇaṃ tena āvābhyāṃ tu na kasyacit |
nyāsamevaṃ na kasyāpi kṛtaṃ vai pūrvajanmani 26|
dhārayāvo na kasyāpi ṛṇaṃ kāṃta śṛṇuṣvahi |
na vairamasti kenāpi pūrvajanmani vai kṛtam 27|
āvābhyāṃ hi na vipreṃdra na tyaktaṃ hi tathāpate |
evaṃ jñātvā śamaṃ gaccha tyaja ciṃtāmanarthakīm 28|
kasya putrāḥ priyā bhāryā kasya svajanabāṃdhavāḥ |
hṛtaṃ na caiva kasyāpi naiva dattaṃ tvayā punaḥ 29|
kathaṃ hi dhanamāyāti vismayaṃ vraja mādhava |

prāptavyameva yatraiva bhaveddravyaṃ dvijottama 30|
anāyāsena haste hi tasyaiva parijāyate |
yatnena mahatā caiva dravyaṃ rakṣati mānavaḥ 31|
vrajamāno vrajatyeva dhanaṃ tatraiva tiṣṭhati |
evaṃ jñātvā śamaṃ gaccha jahi ciṃtāmanarthakīm 32|
kasya putrāḥ priyā bhāryā kasya svajanabāṃdhavāḥ |
kaḥ kasya nāsti saṃsāre asaṃbaṃdhāddvijottama 33|
mahāmohena saṃmūḍhā mānavāḥ pāpacetasaḥ |
idaṃ gṛhamayaṃ putra imā nāryo mamaiva hi 34|
anṛtaṃ dṛśyate kāṃta saṃsārasya hi baṃdhanam |
evaṃ saṃbodhito devyā bhāryayā priyayā tadā 35|
punaḥ prāha priyāṃ bhāryāṃ sumanāṃ jñānavādinīm |
somaśarmovāca-

satyamuktaṃ tvayā bhadre sarvasaṃdehanāśanam 36|
tathāpi vaṃśamicchaṃti sādhavaḥ satyapaṃḍitāḥ |

yathā putrasya me ciṃtā dhanasya ca tathā priye 37|
yenakenāpyupāyena putramutpādayāmyaham |
sumanovāca-
putreṇa lokāñjayati putrastārayate kulam 38|
satputreṇa mahābhāga pitā mātā ca jaṃtavaḥ |
ekaḥ putro varo vidvānbahubhirnirguṇaistu kim 39|
ekastārayate vaṃśamanye saṃtāpakārakāḥ |
pūrvameva mayā proktamanye saṃbaṃdhagāminaḥ 40|
puṇyena prāpyate putraḥ puṇyena prāpyate kulam |
sugarbhaḥ prāpyate puṇyaistasmātpuṇyaṃ samācara 41|
jātasya mṛtirevāsti janma eva mṛtasya ca |
sujanma prāpyate puṇyairmaraṇaṃ tu tathaiva ca 42|
sukhaṃ dhanacayaḥ kāṃta bhujyate puṇyakarmabhiḥ |
somaśarmovāca-
puṇyasyācaraṇaṃ brūhi tathā janmānyapi priye 43|

supuṇyaḥ kīdṛśo bhadre vada puṇyasya lakṣaṇam |
sumanovāca-
ādau puṇyaṃ pravakṣyāmi yathā puṇyaṃ śrutaṃ mayā 44|
puruṣo vāthavā nārī yathā nityaṃ ca vartate |
yathā puṇyaiḥ samāpnoti kīrtiṃ putrānpriyāndhanam 45|
puṇyasya lakṣaṇaṃ kāṃta sarvameva vadāmyaham |
brahmacaryeṇa satyena makhapaṃcakavartanaiḥ 46|
dānena niyamaiścāpi kṣamāśaucena vallabha |
ahiṃsayā suśaktyā ca asteyenāpi vartanaiḥ 47|
etairdaśabhiraṃgaistu dharmamevaṃ prapūrayet |
saṃpūrṇo jāyate dharmo grāsairbhogo yathodare 48|
dharmaṃ srjati dharmātmā trividhenaiva karmaṇā |
tasya dharmaḥ prasannātmā puṇyamevaṃ tu prāpayet 49|
yaṃ yaṃ ciṃtayate prājñastaṃ taṃ prāpnoti durlabham |
somaśarmovāca-

kīdṛṅmūrtistu dharmasya kānyaṃgāni ca bhāmini 50|
prītyā kathaya me kāṃte śrotuṃ śraddhā pravartate |
sumanovāca-
loke dharmasya vai mūrtiḥ kairdṛṣṭā na dvijottama 51|
adṛśyavartmā satyātmā na dṛṣṭo devadānavaiḥ |
atrivaṃśe samutpanno anasūyātmajo dvijaḥ 52|
tena dṛṣṭo mahādharmo dattātreyeṇa vai sadā |
dvāvetau tu mahātmānau kurvāṇau tapa uttamam 53|
dharmeṇa vartamānau tau tapasā ca balena ca |
iṃdrādhikena rūpeṇa praśastena bhaviṣyataḥ 54|
daśavarṣasahasraṃ tau yāvattu vanasaṃsthitau |
vāyubhakṣau nirāhārau saṃjātau śubhadarśanau 55|
daśavarṣasahasraṃ tu tāvatkālaṃ taporjitam |
susādhyamānayoścaiva tatra dharmaḥ pradṛśyate 56|
paṃcāgniḥ sādhyate dvābhyāṃ tāvatkālaṃ dvijottama |

trikālaṃ sādhitaṃ tāvannirāhāraṃ kṛtaṃ tathā 57|
jalamadhye sthitau tāvaddattātreyo yatistathā |

durvāsāstu muniśreṣṭhastapasā caiva karṣitaḥ 58|
dharmaṃ prati sa dharmātmā cukrodha munipuṃgavaḥ |
kruddhe sati mahābhāga tasminmunivare tadā 59|
atha dharmaḥ samāyātaḥ svarūpeṇa ca vai tadā |
brahmacaryādibhiryuktastapobhiśca sa buddhimān 60|
satyaṃ brāhmaṇarūpeṇa brahmacaryaṃ tathaiva ca |
tapastu dvijavaryosti damaḥ prājño dvijottamaḥ 61|
niyamastu mahāprājño dānameva tathaiva ca |
agnihotrisvarūpeṇa hyātreyaṃ hi samāgatāḥ 62|
kṣamā śāṃtistathā lajjā cāhiṃsā ca hyakalpanā |
etāḥ sarvāḥ samāyātāḥ strīrūpāstu dvijottama 63|
buddhiḥ prajñā dayā śraddhā medhā satkṛti śāṃtayaḥ |
paṃcayajñāstathā puṇyāḥ sāṃgā vedāstu te tadā 64|

svasvarūpadharāścaiva te sarve siddhimāgatāḥ |
agnyādhānādayaḥ puṇyā aśvamedhādayastathā 65|
rūpalāvaṇyasaṃyuktāḥ sarvābharaṇabhūṣitāḥ |
divyamālyāṃbaradharā divyagaṃdhānulepanāḥ 66|
kirīṭakuṃḍalopetā divyābharaṇabhūṣitāḥ |
dīptimaṃtaḥ surūpāste tejojvālābhirāvṛtāḥ 67|
evaṃ dharmaḥ samāyātaḥ parivārasamanvitaḥ |
yatra tiṣṭhati durvāsāḥ krodhanaḥ kālavattathā 68|
dharma uvāca-
kasmātkopaḥ kṛto vipra bhavāṃstapassamanvitaḥ |
krodho hi nāśayecchreyastapa eva na saṃśayaḥ 69|
sarvanāśakarastasmātkrodhaṃ tatra vivarjayet |
svastho bhava dvijaśreṣṭha utkṛṣṭaṃ tapasaḥ phalam 70|
durvāsā uvāca-
bhavānko hi samāyāta etairdvijavaraiḥ saha |

sapta nāryaḥ pratiṣṭhaṃti surūpāḥ samalaṃkṛtāḥ 71|
kathayasva mamāgre tvaṃ vistareṇa mahāmate |
dharma uvāca-
ayaṃ brāhmaṇarūpeṇa sarvatejaḥ samanvitaḥ 72|
daṃḍahastaḥ suprasannaḥ kamaṃḍaludharastathā |
tavāgre brahmacaryoyaṃ soyaṃ paśya samāgataḥ 73|
anyaṃ paśyasva vai tvaṃ ca dīptimaṃtaṃ dvijottama |
kapilaṃ piṃgalākṣaṃ ca satyamenaṃ dvijottama 74|
tādṛśaṃ paśya dharmātmanvaiśvadevasamaprabham |
yattapo hi tvayā vipra sarvadevasamāśritam 75|
etaṃ paśya mahābhāga tava pārśvasamāgatam |
prasannavāgdīptiyuktaḥ sarvajīvadayāparaḥ 76|
dama eva tathāyaṃ te yaḥ poṣayati sarvadā |
jaṭilaḥ karkaśaḥ piṃgo hyatitīvro mahāprabhuḥ 77|
nāśako hi sa pāpānāṃ khaḍgahasto dvijottama |

abhiśāṃto mahāpuṇyo nityakriyāsamanvitaḥ 78|
niyamastu samāyātastava pārśve dvijottama |
anirmukto mahādīptaḥ śuddhasphaṭikasannibhaḥ 79|
payaḥkamaṃḍalukaro daṃtakāṣṭhadharo dvijaḥ |
śauca eṣa samāyāto bhavataḥ sannidhāviha 80|
atisādhvī mahābhāgā satyabhūṣaṇabhūṣitā |
sarvabhūṣaṇaśobhāṃgī śuśrūṣeyaṃ samāgatā 81|

atidhīrā prasannāṃgī gaurī prahasitānanā |
padmahastā iyaṃ dhātrī padmanetrā supadminī 82|
divyairābharaṇairyuktā kṣamā prāptā dvijottama |
atiśāṃtā supratiṣṭhā bahumaṃgalasaṃyutā 83|
divyaratnakṛtā śobhā divyābharaṇabhūṣitā |
tava śāṃtirmahāprājña jñānarūpā samāgatā 84|
paropakārakaraṇā bahusatyasamākulā |
mitabhāṣā sadaivāsau akalpā te samāgatā 85|

prasannā sā kṣamāyuktā sarvābharaṇabhūṣitā |
padmāsanā surūpā sā śyāmavarṇā yaśasvinī 86|
ahiṃseyaṃ mahābhāgā bhavaṃtaṃ tu samāgatā |
taptakāṃcanavarṇāṃgī raktāṃbaravilāsinī 87|
suprasannā sumaṃtrā ca yatra tatra na paśyati |
jñānabhāvasamākrāṃtā puṇyahastā tapasvinī 88|
muktābharaṇaśobhāḍhyā nirmalā cāruhāsinī |
iyaṃ śraddhā mahābhāga paśya paśya samāgatā 89|
bahubuddhisamākrāṃtā bahujñānasamākulā |
subhogāsaktarūpā sā susthitā cārumaṃgalā 90|
sarveṣṭadhyānasaṃyuktā lokamātā yaśasvinī |
sarvābharaṇaśobhāḍhyā pīnaśroṇi payodharā 91|
gauravarṇā samāyātā mālyavastravibhūṣitā |
iyaṃ medhā mahāprājña tavaiva parisaṃsthitā 92|
haṃsacaṃdrapratīkāśā muktāhāravilaṃbinī |

sarvābharaṇasaṃbhūṣā suprasannā manasvinī 93|
śvetavastreṇa saṃvītā śatapatraṃ śayekṛtam |
pustakakarā paṃkajasthā rājamānā sadaiva hi 94|
eṣā prajñā mahābhāga bhāgyavaṃtaṃ samāgatā |
lākṣārasasamāvarṇā suprasannā sadaiva hi 95|
pītapuṣpakṛtāmālā hārakeyūrabhūṣaṇā |
mudrikā kaṃkaṇopetā karṇakuṃḍalamaṃḍitā 96|
pītena vāsasā devī sadaiva parirājate |
trailokyasyopakārāya poṣaṇāyādvitīyakā 97|
yasyāḥ śīlaṃ dvijaśreṣṭha sadaiva parikīrtitam |
seyaṃ dayā su saṃprāptā tava pārśve dvijottama 98|
iyaṃ vṛddhā mahāprājña bhāvabhāryā tapasvinī |
mama mātā dvijaśreṣṭha dharmohaṃ tava suvrata 99|
iti jñātvā śamaṃ gaccha māmevaṃ paripālaya |
durvāsā uvāca-

yadi dharmaḥ samāyāto matsamīpaṃ tu sāṃpratam 100|
etanme kāraṇaṃ brūhi kiṃ te dharma karomyaham |
dharma uvāca-
kasmātkruddhosi viprendra kimetairvipriyaṃ kṛtam 101|
tanme tvaṃ kāraṇaṃ brūhi durvāso yadi manyase |
durvāsā uvāca-
yenāhaṃ kupito deva tadidaṃ kāraṇaṃ śṛṇu 102|
damaśaucaiḥ susaṃkleśaiḥ śodhitaṃ kāyamātmanaḥ |
lakṣavarṣapramāṇaṃ vai tapaścaryā mayā kṛtā 103|
evaṃ paśyasi māmevaṃ dayā tena pravartate |
tasmātkruddhosmi tedyaiva śāpamevaṃ dadāmyaham 104|
evaṃ śrutvā tadā tasya tamuvāca mahāmatiḥ |

dharma uvāca-
mayi naṣṭe mahāprājña loko nāśaṃ sameṣyati 105|
duḥkhamūlamahaṃ tāta nikarśāmi bhṛśaṃ dvija |

saukhyaṃ paścādahaṃ dadmi yadi satyaṃ na muṃcati 106|
pāpoyaṃ sukhamūlastu puṇyaṃ duḥkhena labhyate |
puṇyamevaṃ prakurvāṇaḥ prāṇī prāṇānvimuṃcati 107|
mahatsaukhyaṃ dadāmyevaṃ paratra ca na saṃśayaḥ |
durvāsā uvāca-
sukhaṃ yenāpyate tena paraṃ duḥkhaṃ prapadyate 108|
tattu martyaḥ parityajya anyenāpi prabhujyate |
tatsukhaṃ ko vijānāti niścayaṃ naiva paśyati 109|
tacchreyo naiva paśyāmi anyāyyaṃ hi kṛtaṃ tava |
yena kāyena kriyate bhujyate naiva tatsukham 110|
anyena kriyate kleśamanyenāpi prabhujyate |
tatsukhaṃ ko vijānāti cānyāyaṃ dharmameva vā 111|
anyena kriyate kleśamanyenāpi sukhaṃ punaḥ |
bhunakti puruṣo dharma tatsarvaṃ śreyasā yutam 112|
puṇyaṃ caiva anenāpi anena phalamaśnute |

kriyamāṇaṃ punaḥ puṇyamanyena paribhujyate 113|
tatsarvaṃ hi sukhaṃ proktaṃ yattathā yasya lakṣaṇam |
dharmaśāstroditaṃ caiva kṛtaṃ sarvatra nānyathā 114|
yena kāyena kurvaṃti tena duḥkhaṃ sahanti te |
paratra tena bhuṃjaṃti anenāpi tathaiva ca 115|
iti jñātvā sa dharmātmā bhavānsamavalokayet |
yathā caurā mahāpāpāḥ svakāyena sahaṃti te 116|
duḥkhena dāruṇaṃ tīvraṃ tathā sukhaṃ kathaṃ nahi |
dharma uvāca-
yena kāyena pāpāśca saṃcaranti hi pātakam 117|
tena pīḍāṃ sahaṃtyeva pātakasya hi tatphalam |
daṃḍamekaṃ paraṃ dṛṣṭaṃ dharmaśāstreṣu paṃḍitaiḥ 118|
taṃ dharmapūrvakaṃ viddhi etairnyāyaistvameva hi |
durvāsā uvāca-
evaṃ nyāyaṃ na manyehaṃ tathaiva śṛṇu dharmarāṭ 119|

śāpatrayaṃ pradāsyāmi kruddhohaṃ tava nānyathā |
dharma uvāca-
yadā kruddho mahāprājña māmeva hi kṣamasva ca 120|
naiva kṣamasi vipreṃdra dāsīputraṃ hi māṃ kuru |
rājānaṃ tu prakartavyaṃ cāṃḍālaṃ ca mahāmune 121|
prasādasumukho vipra praṇatasya sadaiva hi |
durvāsāśca tataḥ kruddho dharmaṃ caiva śaśāpa ha 122|
durvāsā uvāca-|
rājā bhava tvaṃ dharmādya dāsīputraśca nānyathā |
gaccha cāṃḍālayoniṃ ca dharma tvaṃ svecchayā vraja 123|
evaṃ śāpatrayaṃ dattvā gatosau dvijasattamaḥ |
anenāpi prasaṃgena dṛṣṭo dharmaḥ purā kila 124|
somaśarmovāca-|
dharmastu kīdṛśo jātastena śapto mahātmanā |
tadrūpaṃ tasya me brūhi yadi jānāsi bhāmini 125|

sumanovāca-|
bharatānāṃ kule jāto dharmo bhūtvā yudhiṣṭhiraḥ |
viduro dāsīputrastu anyaṃ caiva vadāmyaham 126|
yadā rājā hariścaṃdro viśvāmitreṇa karṣitaḥ |
tadā cāṃḍālatāṃ prāptaḥ sa hi dharmo mahāmatiḥ 127|
evaṃ karmaphalaṃ bhuktaṃ dharmeṇāpi mahātmanā |
durvāsaso hi śāpādvai satyamuktaṃ tavāgrataḥ 128|

English translation

Sumanā said :

1-3. (Now) hereafter I shall describe to you the son who is related through debt. He, from whom a man takes a loan dies—i.e. the creditor, being (i.e. is born as) the son or the brother or the father, or might be (born as) a friend (and) is always very cruel, O dear one. The cruel one of a rough form, does not notice the virtue (in others), and always utters harsh words among his relatives.

4-7. He always eats sweets and desired articles (of food) and enjoys pleasures. He is ever engaged in gambling and has a desire to steal. He forcibly enjoys the wealth which is in the house (i.e. wealth of the family) and gets angry if prevented (from doing so). Everyday he abuses his father and mother. He is a thief, causes fear and talks too much and harshly. Thus enjoying that wealth (of the family etc.) he lives happily. Being very cruel he makes money by means of birth-rites in childhood, and in many ways through various kinds of marriages.

8-10. Thus wealth is obtained by him and he gives it in this way also. (He thinks:) 'The house, field etc. are mine. There is no doubt about it.' Everyday he hits his father and mother with pestles by giving them many very fearful strokes. When his father or mother is dead, he who is very cruel becomes affectionless and rough. There is no doubt about it.

11. He never performs the Śrāddha -rites and never gives gifts. Sons of this type are born on the earth.

12-16a. O best ofbrāhmaṇas, I shall explain to you a hostile son. When he reaches childhood, he always behaves like an enemy (with his parents). Even while playing he would beat his father and mother; and after repeatedly beating them he laughs -and departs. Again being fearful, he comes to his father and mother; and after repeatedly beating them he laughs and departs. Again being fearful, he comes to his father and mother. He is always angry; and again and again abuses (them). Thus he is always engaged in hostile acts. Having again beaten his father, and also his mother, the wicked one departs as a result of the former enmity.

16b-21. Now hereafter I shall describe the son from whom desired things can be obtained. As soon as he is born he does dear things to (i.e. pleases) his parents, and (delights them) by indulgence and sports in childhood; and immediately after he attains youth he does things liked by his mother and father. With devotion he pleases and delights them by means of affectionate words and conversation dear to them. When he comes to know about the demise of his parent, he weeps through affection (for the parent). Extremely grieved, he performs all rites like Śrāddha and offering piṇḍas . He also offers them maintenance. Conforming to (the repayment of) the three debts, he always feeds them. O you very intelligent one, O my dear husband, being their son he returns in this manner whatever would be (i.e. is) obtained from them.

22-24a. O dear one, now I shall describe to you (the son called) indifferent. He does not give and now receives; he is neither angry, nor pleased. O best of brāhmaṇas , an indifferent (son) does not give by

making a sacrifice. I have told you everything—i.e. this mode of existence (of various types) of sons.

24b-35a. Like the son are the wife, the father, the mother and the kinsmen; so also are said to be the others (like) the servants, beasts and horses; so also elephants, buffaloes and attendants. Al these are connected through debt. We have for that reason not taken a debt from anyone; so also in the former existence we have not made any deposit with anyone. O dear husband, we are not indebted to anyone. (Please) listen. We have no hostility with anyone which is entertained in a previous existence. O my husband, O best brāhmaṇa , we have not given up anything. Realising this, be calm and give up (your) worry causing unhappiness. Whose are the sons, or whose is the dear-wife? Whose are the relatives and friends? You have never snatched (anything) from anyone and have given nothing to anyone. Then how can wealth come to us? O my husband, do not have any doubt. O best brāhmaṇa, whatever wealth is to be obtained, it easily comes to the hand (of a person). A man preserves wealth with great care; but the departing one (i.e. the one that dies) departs (all alone); but the wealth remains just there. Realising this, give up your worry which is useless and be calm. Whose are the sons? Whose is the dear wife? Whose are the relatives and friends? O best brāhmaṇa, in this mundane existence, nobody belongs to none (else), since there is no connection (between the two). Men of wicked hearts and deluded with, great infatuation (say:) 'This is my house; this is my son; the women are mine only.' O dear husband, this bond of the mundane existence is seen to be unreal.

35b-36a. Thus advised by his dear wife, the respectable-lady, he again spoke to his dear wife Sumanā , who expounded knowledge.

Somaśarman said :

36b-38a. O good lady, you have spoken the truth, which has removed all (my) doubt. Still good men, really wise men become fascinated (with all these). O dear one, as I am anxious. to have a son, I am also anxious to have wealth. I shall produce (i.e. have) a son by this or that means.

Sumanā said :

38b-43a. A man conquers the worlds with a son; a son emancipates the family. Due to a good son alone the father and the mother are (i.e. proved to be) living beings. One learned son is most precious. What is the of having many worthless sons? The first (i.e. the good) one emancipates the family, (while) the others cause tormentation. I have previously only told (you) that others are (just) relations. Due to religious merit (only) a son is. obtained; (similarly) due to religious merit (birth in a good) family is obtained. A good embryo is obtained by religious merit; therefore practise religious merit. One that is born gets death (i.e. is sure to die); and one that dies gets birth. Due to meritorious acts a good birth (i.e. birth in a good family) is obtained, so also is obtained (peaceful) death; and O dear husband, he obtains happiness and wealth due to meritorious deeds.

Somaśarman said :

43b-44a. O dear one, tell me about the practice of good deeds, and also about the (various) existences. Of what nature is a man of meritorious deeds? (i.e. What are the characteristics of the man of meritorious deeds?) O good lady, tell (me) the characteristics of religious merit.

Sumanā said :

44b-45. I shall first explain to you (what) merit (is), as I have heard about it; and also (I shall explain to you) how a man or a woman behaves everyday, and how by means of meritorious deeds he or she obtains fame, dear sons and wealth.

46a. O dear husband, I shall tell you all the characteristics of merit.

46b-48. One should practise virtue which has these ten components viz. celibacy, truthfulness, performance of five sacrifices, [1] charity, restraint, forbearance, purity, harmlessness, good prowess and non-stealing, O dear one. Complete merit is produced as satisfaction (is produced) in the belly by mouthfuls (of food after they are swallowed).

49-50a. A righteous person creates Dharma by means of three kinds of acts. Dharma, with his heart pleased leads him to religious merit only. The wise one gets whatever he desires (even though it is) difficult to obtain.

Somaśarman said :

50b. O you beautiful lady, what kind of form does Dharma have? What are the parts of his (body)? O my dear wife, kindly tell (it) to me; strong desire (to hear it) is produced (in me).

Sumanā said :

51-60. O best brāhmaṇa, in this world none has seen the form of Dharma. He, of a true nature and with his course seen by none, is not seen (even) by gods and demons. The brāhmaṇa Dattātreya , Anasūyā 's son and born in Atri 's family has always-seen that great Dharma. The two noble ones (i.e. Dattātreya and Durvāsas) practising excellent penances, behaving righteously, shining with a more praiseworthy form than that of (even) Indra due to penance and prowess, remained for ten thousand years in a forest; the two of a charming appearance ate (i.e. lived on) wind or went without food. For ten thousand. years they practised penance. Merit was observed in them who practised penance. O best brāhmaṇa, they both performed the (vow of) five fires till (i.e. during) that period (often thousand years). They practised it for all the three times and (during that period) did not eat food. Dattātreya and the sage (Durvāsas) remained in water during that period. The best sage Durvāsas. was tormented by penance. The best sage got angry with Dharma. O noble one, when the best sage was (thus) angry, the intelligent Dharma came there in his own form along with Celibacy etc. and Austerities.

61-68. Truth in the form of a brāhmaṇa, also Celibacy, similarly Penance in the form of an excellent brāhmaṇa, and Restraint as an intelligent excellent brāhmaṇa, so a]so Control, and Charity in the form of a brāhmaṇa maintaining the sacred fire and offering oblations to it, came to (Durvāsas), the son of Atri. O best brāhmaṇa, all these having female forms, viz. Forbearance, Tranquility, Shame, Harmlessness, and Imagination, arrived there. So also Intellect, Wisdom, Faith, Retentive Faculty, Good Act, Tranquility, all the five Sacrifices, the holy Vedas with their limbs (i.e. the Vedāṅgas), were ready. The Consecration of Fire, the holy Horse-sacrifices and others, endowed with good forms and handsomeness, adorned with all (kinds of) ornaments, wearing divine flowers and garments, besmeared with divine sandal, endowed with crowns and earrings and adorned with divine ornaments, bright and handsome, filled with lustrous flames (came there). Thus Dharma, accompanied by his retinue came there where the angry Durvāsas remained like death.

Dharma said :

69-70. O brāhmaṇa, why are you angry? You are endowed with penance. There is no doubt that anger would destroy virtue and penance. Anger destroys everything; therefore one should avoid anger. O best brāhmaṇa, be at ease; the fruit of penance is excellent.

Durvāsas said :

71-72a. Who are you that have come with these best brāhmaṇas? Seven beautiful and well-adorned women are standing (by you). O you highly intelligent one, tell me in detail (as to who you are etc.).

Dharma said :

72b-73. See, in front of you has come this Brahmacarya (i.e. Celibacy), in the form of a brāhmaṇa, endowed with all lustre, well-pleased, having a staff in his hand and holding a water-pot.

74-76. O best brāhmaṇa, see this other bright one viz. Satya (i.e. Truth), tawny (in complexion) and having reddish-brown eyes. Similarly, O you pious one, see this Tapas (i.e. Penance), lustrous like all gods, the one that you practised and resorting to all gods; it has come into your vicinity.

77-78. Similarly Dama (i.e. Self-restraint), that is lustrous and intent on being kind to all beings, and that always nourishes, has come.

79-80. O best brāhmaṇa, Niyama (i.e. Control) has come to you. He is wearing matted hair, is rough, tawny, very sharp, and a great master. With a sword in his hand, he is the destroyer of sins. He is tranquil, of a great merit, and always endowed with rites. Here in your vicinity (i.e. to you) has come Śauca , the brāhmaṇa, who is free, very bright, resembling crystal, holding a pitcher of water and a twig used as a toothbrush.

81. This Śuśrūṣā (i.e. Service), extremely chaste and very noble, adorned with the ornaments of truth, with her body charming with every ornament, has come.

82-86. O best brāhmaṇa, this Kṣamā (i.e. Forbearance), extremely wise, of a pleasing body, fair (in complexion), of a smiling face, with a lotus in her hand, a foster-mother, lotuseyed, extremely beautiful, and endowed with divine ornaments has arrived. (This) Śānti (i.e. Tranquility) extremely peaceful, famous, endowed with many auspicious things, looking charming due to many divine jewels, adorned with divine ornaments, engaged in obliging others, full of many truths, of a limited speech, always incomparable, pleased, and with Kṣamā, adorned with all ornaments, having a lotus asher seat, beautiful, of a dark complexion, successful and noble, has come to you, O you highly intelligent one.

87-89a. This noble Ahiṃsā (i.e. Harmlessness) has come to you. Her complexion is like heated (i.e. bright) gold; she is looking graceful with red garments; she is well-pleased; she has a good counsel; and she is not looking here and there.

89b-94. See, O noble one, see, this Śraddhā , full of knowledge, ofpious hands, devout, endowed with beauty due to pearls, spotless, and smiling charmingly, has come. O you very wise one, full of much intelligence and much knowledge, with her form strongly attached to good pleasures, well-settled, charming and auspicious, endowed with all desirable meditation, the victorious mother of the worlds, endowed with beauty on account of all ornaments, having plump buttocks and breasts, of a fair complexion, adorned with flowers and garments, is standing by you only. O you noble one, this Prañiā (i.e. Intellect) resembling a swan and the moon, having put on a pearl-necklace, adorned with all ornaments, well-pleased, high-minded, covered with a white garment, having a lotus as her couch, having books in her hands, always shining as she is seated on a lotus, has come to a fortunate person

(i.e. to you).

95-98. O best brāhmaṇa, this Dayā (i.e. Pity) with her complexion like lac juice, always well-pleased, wearing a garland made of yellow flowers, having ornaments like necklaces and armlets, endowed with rings and bracelets, adorned with earrings has come near you. The respectable lady always shines with a yellow garment. She is (simply) matchless in helping and nourishing the three worlds. She, whose character is always glorified has come.

99. This old, pious one is the wife of Thought, O you highly intelligent one. O best brāhmaṇa, she is my mother. O you of a good vow, I am your Dharma (i.e. Merit).

100a. Realising this, be calm and preserve me.

Durvāsas said :

100b-101a. If now Dharma has approached me, then tell me the reason for this (i.e. your arrival), O Dharma, what do (i.e. can) I do for you?

Dharma said :

101b-102a. O best brāhmaṇa, why are you angry? What wrong have they done? Tell me the reason, O Durvāsas, if you (so) desire.

Durvāsas said :

102b-104. O god, listen to the reason for which I am angry. I have purified my body with restraint, purity and sufferings. I have practised penance for a period of a lakh of years. You see me like this, (and yet) compassion is not produced in you. Therefore, I am angry with you, and today only I shall give you a curse.

105a. Having heard thus (i.e. these words) from (i.e. uttered by) him, the very intelligent (Dharma) said to him.

Dharma said :

105b-108a. O you very intelligent one, when I perish, the world will perish. O dear brāhmaṇa, I very much remove the root of grief. Then afterwards I give pleasure (to the man) if he does not give up truthfulness. One who depends upon (i.e. is after) happiness, is a sinner. Merit is gained with pain. (When) a being thus practising merit casts his life, I give him great happiness in the next world; there is no doubt about it.

Durvāsas said :

108b-110. Great grief is reached by him (in the next world) by whom pleasure is obtained (here); but one mortal gives it up,. and somebody else enjoys it. Then who knows (what) happiness (is)? Nobody sees (i.e. knows) it definitely. I am not seeing (any) felicity; you have done an unjust thing. The body which does. (certain things) does not enjoy that happiness.

111-113. Suffering is had by one body (while) happiness is. enjoyed by another body. So who knows happiness, injustice or righteousness? One suffers, while someone else gets happiness. O Dharma,

whatever a man enjoys is accompanied with felicity. By it alone he gets religious merit, and also (good) fruit. The-(fruit of) pious rites done by one is enjoyed by another.

114-117a. All that is called happiness, whose characteristics. are narrated in scriptures, and it is not otherwise. They suffer unhappiness with the same body with which they perform (bad acts). Therefore by this (behaviour) they do not enjoy in the next world also. Realising this, you who are righteous, should properly observe. How is it that happiness is not enjoyed (by a man) as the very sinful thieves suffer poignant grief with great difficulty with their bodies?

Dharma said :

117b-1 18. The sinful ones suffer pain with that body only-with which they commit sins; for that is the fruit of a sin. The wise have observed in the law-books that Daṇḍa (i.e. punishment) is superior.

119a. You yourself (should) understand it in its essential characteristics according to these rules.

Durvāsas said :

119b-120a. O lord of virtue, listen, what, I think, (conforms to justice): I, being angry, will give you three curses; this cannot be otherwise.

Dharma said :

120b-122. O you highly intelligent one, since you are angry, (please) forgive me. If you are not (prepared) to forgive me, then, O best brāhmaṇa, make me the son of a maid, also a king, and a Cāṇḍala also, O great sage. O brāhmaṇa, be favourably disposed to me, who am always bowing to you.

Then the angry Durvāsas cursed Dharma.

Durvāsas said :

123. O Dharma, you today become a king, (then) the son of a maid, not otherwise; go to (i.e. be born in) the family of a Cāṇḍāla ; O Dharma, go as you desire.

124. Thus giving three curses, the best brāhmaṇa left. It is said that formerly Dharma was seen in this connection also.

Somaśarman said :

125. How (i.e. in what form) was Dharma born when cursed by that noble (Durvāsas)? O you beautiful lady, if you know, (then) tell me (about) his form.

Sumanā said :

126-128. Being Yudhiṣṭhira , Dharma was born in the family of the Bharatas . He was also born as Vidura , a maid's son. I (shall) also tell you something else. When King Hariścandra was tormented by Viśvāmitra , the very intelligent one became a Cāṇḍāla. Thus even the noble Dharma enjoyed the fruit of his actions due to Durvāsas' curse. I have told the truth to you.

[1]: [1] : Pañcamakha—The five daily sacrifices or acts of piety to be performed by a householder: (1) Brahmayajña i.e. teaching; (2) Pitṛyajña i.e. offering oblations to the manes; (3) Devayajña i.e. performing sacrificial rites; (4) Bhūtayajña i.e. an offering to all created beings; and (5) Nṛyajña i.e. honouring guests.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 13

Sumanā Explains Ten Basic Virtues

Chapter 95 of 693 · 35 detected Sanskrit verse markers

Sanskrit

सोमशर्मोवाच-
लक्षणं ब्रह्मचर्यस्य तन्मे विस्तरतो वद ।
कीदृशं ब्रह्मचर्यं च यदि जानासि भामिनि १।
नित्यं सत्ये रतिर्यस्य पुण्यात्मा तुष्टितां व्रजेत् ।
ऋतौ प्राप्ते व्रजेन्नारीं स्वीयां दोषविवर्जितः २।
स्वकुलस्य सदाचारं कदानैव विमुंचति ।
एतदेव समाख्यातं गृहस्थस्य द्विजोत्तम ३।
ब्रह्मचर्यं मया प्रोक्तं गृहिणामुत्तमं किल ।
यतीनां तु प्रवक्ष्यामि तन्मे निगदतः शृणु ४।
दमसत्यसमायुक्तः पापाद्भीतस्तु सर्वदा ।
भार्यासंगं वर्जयित्वा ध्यानज्ञानप्रतिष्ठितः ५।
यतीनां ब्रह्मचर्यं च समाख्यातं तवाग्रतः ।
तप एव प्रवक्ष्यामि तन्मेनिगदतः शृणु ६।
आचारेण प्रवर्तेत कामक्रोधविवर्जितः ।
प्राणिनामुपकाराय संस्थितउद्यमावृतः ७।

तप एवं समाख्यातं सत्यमेवं वदाम्यहम् ।
परद्रव्येष्वलोलुप्त्वं परस्त्रीषु तथैव च ८।
दृष्ट्वा मतिर्न यस्य स्यात्स सत्यः परिकीर्तितः ।
दानमेव प्रवक्ष्यामि येन जीवंति मानवाः ९।
आत्मसौख्यं प्रतीच्छेद्यः स इहैव परत्र वा ।
अन्नस्यापि महादानं सुखस्यैव ध्रुवस्य वा १०।
ग्रासमात्रं तथा देयं क्षुधार्ताय न संशयः ।
दत्ते सति महत्पुण्यममृतं सोऽनुते सदा ११।
दिनेदिने प्रदातव्यं यथाविभवसंभवम् ।
तृणं शय्यां च वचनं गृहच्छायां सुशीतलाम् १२।
भूमिमापस्तथा चान्नं प्रियवाक्यमनुत्तमम् ।
आसनं वचनालापं कौटिल्येन विवर्जितम् १३।
आत्मनो जीवनार्थाय नित्यमेव करोति यः ।
देवान्पितॄन्समभ्यर्च्य एवं दानं ददाति यः १४।
इहैव मोदते सो वै परत्र हि तथैव च ।

अवंध्यं दिवसं यो वै दानाध्ययनकर्मभिः १५।
प्रकुर्यान्मानुषो भूत्वा स देवो नात्र संशयः।
नियमं च प्रवक्ष्यामि धर्मसाधनमुत्तमम् १६।
देवानां ब्राह्मणानां च पूजास्वभिरतो हि यः।
नित्यं नियमसंयुक्तो दानव्रतेषु सुव्रत १७।
उपकारेषु पुण्येषु नियमोऽयं प्रकीर्तितः।
क्षमारूपं प्रवक्ष्यामि श्रूयतां द्विजसत्तम १८।
पराक्रोशं हि संश्रुत्य ताडिते सति केनचित्।
क्रोधं न चैव गच्छेत्तु ताडितो न हि ताडयेत् १९।
सहिष्णुः स्यात्स धर्मात्मा नहि रागं प्रयाति च।
समश्नाति परं सौख्यमिह चामुत्र वापि च २०।
एवं क्षमा समाख्याता शौचमेवं वदाम्यहम्।
सबाह्याभ्यंतरे यो वै शुद्धो रागविवर्जितः २१।
स्नानाचमनकैरेव व्यवहारेण वर्तते।
शौचमेवं समाख्यातमहिंसां तु वदाम्यहम् २२।

तृणमपि विना कार्यञ्छेत्तव्यं न विजानता।
अहिंसानिरतो भूयाद्यथात्मनि तथापरे २३।
शांतिमेव प्रक्ष्यामि शांत्या सुखं समश्नुते।
शांतिरेव प्रकर्तव्या क्लेशान्नैव परित्यजेत् २४।
भूतवैरं विसृज्यैव मन एवं प्रकारयेत्।
एवं शांतिः समाख्याता अस्तेयं तु वदाम्यहम् २५।
परस्वं नैव हर्तव्यं परजाया तथैव च।
मनोभिर्वचनैः कायैर्मन एवं प्रकारयेत् २६।
दममेव प्रवक्ष्यामि तवाग्रे द्विजसत्तम।
दमनादिंद्रियाणां वै मनसोपि विकारिणः २७।
औद्धत्यं नाशयेत्तेषां स चैतन्यो वशी तदा।
शुश्रूषां तु प्रवक्ष्यामि धर्मशास्त्रेषु यादृशी २८।
पूर्वाचार्यैर्यथा प्रोक्ता तामेवं प्रवदाम्यहम्।
वाचा देहेन मनसा गुरुकार्यं प्रसाधयेत् २९।
जायतेऽनुग्रहो यत्र शुश्रूषा सा निगद्यते।

सांगो धर्मः समाख्यातस्तवाग्रे द्विजसत्तम ३०।
अन्यच्च ते प्रवक्ष्यामि श्रोतुमिच्छसि यत्पते।
ईदृशे चापि धर्मे तु वर्तते यो नरः सदा ३१।
संसारे तस्य संभूतिः पुनरेव न जायते।
स्वर्गं गच्छति धर्मेण सत्यंसत्यं वदाम्यहम् ३२।
एवं ज्ञात्वा महाप्राज्ञ धर्ममेव व्रजस्व हि।
सर्वं हि प्राप्यते कांत यदसाध्यं महीतले ३३।
धर्मप्रसादतस्तस्मात्कुरु वाक्यं ममैव हि।
भार्यायास्तुवचः श्रुत्वा सोमशर्मा सुबुद्धिमान् ३४।

पुनः प्रोवाच तां भार्यां सुमनां धर्मवादिनीम् ३५।

Roman transliteration

somaśarmovāca-
lakṣaṇaṃ brahmacaryasya tanme vistarato vada |
kīdṛśaṃ brahmacaryaṃ ca yadi jānāsi bhāmini 1|
nityaṃ satye ratiryasya puṇyātmā tuṣṭitāṃ vrajet |
ṛtau prāpte vrajennārīṃ svīyāṃ doṣavivarjitaḥ 2|
svakulasya sadācāraṃ kadānaiva vimuṃcati |
etadeva samākhyātaṃ gṛhasthasya dvijottama 3|
brahmacaryaṃ mayā proktaṃ gṛhiṇāmuttamaṃ kila |
yatīnāṃ tu pravakṣyāmi tanme nigadataḥ śṛṇu 4|
damasatyasamāyuktaḥ pāpādbhītastu sarvadā |
bhāryāsaṃgaṃ varjayitvā dhyānajñānapratiṣṭhitaḥ 5|
yatīnāṃ brahmacaryaṃ ca samākhyātaṃ tavāgrataḥ |
tapa eva pravakṣyāmi tanmenigadataḥ śṛṇu 6|
ācāreṇa pravarteta kāmakrodhavivarjitaḥ |
prāṇināmupakārāya saṃsthitaudyamāvṛtaḥ 7|

tapa evaṃ samākhyātaṃ satyamevaṃ vadāmyaham |
paradravyeṣvaloluptvaṃ parastrīṣu tathaiva ca 8|
dṛṣṭvā matirna yasya syātsa satyaḥ parikīrtitaḥ |
dānameva pravakṣyāmi yena jīvaṃti mānavāḥ 9|
ātmasaukhyaṃ pratīcchedyaḥ sa ihaiva paratra vā |
annasyāpi mahādānaṃ sukhasyaiva dhruvasya vā 10|
grāsamātraṃ tathā deyaṃ kṣudhārtāya na saṃśayaḥ |
datte sati mahatpuṇyamamṛtaṃ sośnute sadā 11|
dinedine pradātavyaṃ yathāvibhavasaṃbhavam |
tṛṇaṃ śayyāṃ ca vacanaṃ gṛhacchāyāṃ suśītalām 12|
bhūmimāpastathā cānnaṃ priyavākyamanuttamam |
āsanaṃ vacanālāpaṃ kauṭilyena vivarjitam 13|
ātmano jīvanārthāya nityameva karoti yaḥ |
devānpitṝnsamabhyarcya evaṃ dānaṃ dadāti yaḥ 14|
ihaiva modate so vai paratra hi tathaiva ca |

avaṃdhyaṃ divasaṃ yo vai dānādhyayanakarmabhiḥ 15|
prakuryānmānuṣo bhūtvā sa devo nātra saṃśayaḥ |
niyamaṃ ca pravakṣyāmi dharmasādhanamuttamam 16|
devānāṃ brāhmaṇānāṃ ca pūjāsvabhirato hi yaḥ |
nityaṃ niyamasaṃyukto dānavrateṣu suvrata 17|
upakāreṣu puṇyeṣu niyamo'yaṃ prakīrtitaḥ |
kṣamārūpaṃ pravakṣyāmi śrūyatāṃ dvijasattama 18|
parākrośaṃ hi saṃśrutya tāḍite sati kenacit |
krodhaṃ na caiva gacchettu tāḍito na hi tāḍayet 19|
sahiṣṇuḥ syātsa dharmātmā nahi rāgaṃ prayāti ca |
samaśnāti paraṃ saukhyamiha cāmutra vāpi ca 20|
evaṃ kṣamā samākhyātā śaucamevaṃ vadāmyaham |
sabāhyābhyaṃtare yo vai śuddho rāgavivarjitaḥ 21|
snānācamanakaireva vyavahāreṇa vartate |
śaucamevaṃ samākhyātamahiṃsāṃ tu vadāmyaham 22|

tṛṇamapi vinā kāryañchettavyaṃ na vijānatā |
ahiṃsānirato bhūyādyathātmani tathāpare 23|
śāṃtimeva prakṣyāmi śāṃtyā sukhaṃ samaśnute |
śāṃtireva prakartavyā kleśānnaiva parityajet 24|
bhūtavairaṃ visṛjyaiva mana evaṃ prakārayet |
evaṃ śāṃtiḥ samākhyātā asteyaṃ tu vadāmyaham 25|
parasvaṃ naiva hartavyaṃ parajāyā tathaiva ca |
manobhirvacanaiḥ kāyairmana evaṃ prakārayet 26|
damameva pravakṣyāmi tavāgre dvijasattama |
damanādiṃdriyāṇāṃ vai manasopi vikāriṇaḥ 27|
auddhatyaṃ nāśayetteṣāṃ sa caitanyo vaśī tadā |
śuśrūṣāṃ tu pravakṣyāmi dharmaśāstreṣu yādṛśī 28|
pūrvācāryairyathā proktā tāmevaṃ pravadāmyaham |
vācā dehena manasā gurukāryaṃ prasādhayet 29|
jāyate'nugraho yatra śuśrūṣā sā nigadyate |

sāṃgo dharmaḥ samākhyātastavāgre dvijasattama 30|
anyacca te pravakṣyāmi śrotumicchasi yatpate |
īdṛśe cāpi dharme tu vartate yo naraḥ sadā 31|
saṃsāre tasya saṃbhūtiḥ punareva na jāyate |
svargaṃ gacchati dharmeṇa satyaṃsatyaṃ vadāmyaham 32|
evaṃ jñātvā mahāprājña dharmameva vrajasva hi |
sarvaṃ hi prāpyate kāṃta yadasādhyaṃ mahītale 33|
dharmaprasādatastasmātkuru vākyaṃ mamaiva hi |
bhāryāyāstuvacaḥ śrutvā somaśarmā subuddhimān 34|
punaḥ provāca tāṃ bhāryāṃ sumanāṃ dharmavādinīm 35|

English translation

Somaśarman said :

1. O beautiful lady, tell me in detail the characteristics of Celibacy if you know them. Of what nature is Celibacy?

Sumanā said :

2. (He is a true celibate) who is always interested in truth; he the righteous one would (i.e. is) always be satisfied; and being free from faults would approach (i.e. cohabit with) his own wife when she menstruates.

3-4a. He never gives up the good practices of his family. O best brāhmaṇa , I have told you this (i.e. these characteristics) of a householder. I have indeed explained to you the celibacy of (i.e. as observed by) householders.

4b-6a. Now I shall explain to you the celibacy of (i.e. as observed by) the ascetics. Listen to me who am explaining it. He is always endowed with restraint and truthfulness; and is always afraid of sin. Avoiding (i.e. he avoids) union with his wife, he is settled in meditation and knowledge. I have (thus) told you the celibacy of the ascetics.

6b-9a. (Now) I shall just explain penance. Listen to me who am explaining it. Free from carnal desires and anger he should behave according to the (proper) rules. He remains full of exertion for obliging

beings. I have thus explained penance. (Now) I shall speak about truthfulness in the same manner. He is called truthful, whose mind, on seeing other's wealth or wives, would (i.e. does) not have longing for them.

9b-16a. I shall just explain charity by means of which human beings live. He who desires his own happiness in this or in the next world, should make the great gift of food or (i.e.) of eternal happiness. Similarly at least a morsel should be given to one who is oppressed by hunger. There is no misgiving about it. When (food) is given (like this) it leads to great religious merit, and he ever obtains immortality. Everyday a man should give, as is possible according to his wealth, grass, a bed, words, very cool shadow of (i.e. shelter in his) house; so also he should give land, water, food, excellent pleasing words, a seat, words free from crookedness. He, who, for his own existence, daily does this, and honouring deities and manes, thus give gifts, is happy in this world and in the next world also. He, who, even being born as a human being, would make (every) day fruitful by means ofgiving gifts, study and (other) rites, is (just) a god; there is no doubt about this.

16b-18a. I shall explain to you restraint (niyama)—the excellent means of religious merit. (He is a restrained person) who is engaged in worshipping deities and brāhmaṇas , is always full of restraint and is engaged in vows like giving gifts and other meritorious obligations. This is restraint that I have explained.

18b-20. O best of brāhmaṇa, I shall now explain the nature of forgiveness. (Please) listen. Hearing the loud cry of someone being beaten by someone else, he should not get angry, and should not beat (back) even if he is beaten. The pious one should be patient. He has no attachment. He gets great happiness here (i.e. in this world) and in the next world.

21-22a. I have thus explained forgiveness. Now I shall explain purity. He is pure, who is pure externally and internally, and is free from attachment. He lives with such practices as bath and sipping water.

22b-23. I have thus explained purity. Now I shall tell you about non-violence. One who knows should not (i.e. one should not deliberately) pull off even (a blade of) grass. He should be devoted to harmlessness; should look upon others as upon himself.

24-25a. I shall (now) explain tranquility. A man gets happiness through tranquility. He should observe tranquility, and should not at all give it up because of trouble. Giving up enmity with beings, he should thus make up his mind.

25b-26. Thus I have explained tranquility. Now I shall tell about non-stealing. A man should not snatch away other's wealth or should not kidnap other's wife, mentally, by words or physically (i.e. should not think or talk about or do these things). Thus he should make up his mind.

27-28a. O best brāhmaṇa, I shall just explain to you sense-control (dama). Being sensible and controlling himself, he should destroy the insolence of his senses and his mind susceptible to emotions by curbing them.

28b-32a. I shall explain to you service (śuśrūṣā) as is told in religious texts, and shall tell you about it as it is explained by former preceptors. By means of words, mind and body one should accomplish his preceptor's mission. That is said to be service where (i.e. by which) favour is produced. O best brāhmaṇa, I have explained to you Dharma (i.e. righteousness) in all its forms. O my husband, I shall tell you anything more that you desire to hear. A man who always lives in (i.e. practises) Dharma like this is never again born in this mundane existence.

32b. By means of (practising) Dharma he goes to heaven. I am telling you the truth, (and) the truth (only).

33-34a. Knnowing thus, O you highly intelligent one, go to (i.e. practise) Dharma. O dear one, everythig, that is difficult to be accomplished on earth is obtained by the favour of Dharma. (Please) do only what I tell you.

34b-35. Hearing the words of his wife, the very intelligent Somaśarman , again spoke to his wife, Sumanā , who explained Dharma.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 14

Sumanā Describes the Death of the Virtuous

Chapter 96 of 693 · 47 detected Sanskrit verse markers

Sanskrit

सोमशर्मोवाच-
एवंविधं महापुण्यं धर्मव्याख्यानमुत्तमम् ।
कथं जानासि भद्रे त्वं कस्माच्चैव त्वया श्रुतम् १।
सुमनोवाच-।
भार्गवाणां कुले जातः पिता मम महामते ।
च्यवनो नाम विख्यातः सर्वज्ञानविशारदः २।
तस्याहं प्रिय कन्या वै प्राणादपि च वल्लभा ।
यत्रयत्र व्रजत्येष तीर्थारामेषु सुव्रत ३।
सभासु च मुनीनां तु देवतायतनेषु च ।
तेन सार्द्धं व्रजाम्येका क्रीडमाना सदैव हि ४।
कौशिकान्वयसंभूतो वेदशर्मा महामतिः ।
पितुर्मम सखा दैवादटमानः समागतः ५।
दुःखेन महताविष्टश्चिंतयानो मुहुर्मुहुः ।
समागतं महात्मानं तमुवाच पिता मम ६।
भवंतं दुःखसंतप्तमिति जानामि सुव्रत ।

कस्माद्दुःखी भवाञ्जातस्तस्मात्त्वं कारणं वद ७।
एतद्वाक्यं ततः श्रुत्वा च्यवनस्य महात्मनः ।
तमुवाच महात्मानं पितरं मम सुव्रतः ८।
वेदशर्मा महाप्राज्ञ सर्वदुःखस्य कारणम् ।
मम भार्या महासाध्वी पातिव्रत्यपरायणा ९।
अपुत्रा सा हि संजाता मम वंशो न विद्यते ।
एतत्ते कारणं प्रोक्तं प्रश्नितोस्मि यतस्त्वया १०।
एतस्मिन्नंतरे प्राप्तः कश्चित्सिद्धः समागतः ।
मम पित्रा तथा तेन ह्युत्थाय वेदशर्मणा ११।
द्वाभ्यामपि च सिद्धोसौ पूजितो भक्तिपूर्वकैः ।
उपहारैस्स भोज्यान्नैर्वचनैर्मधुराक्षरैः १२।
द्वाभ्यामन्तर्गतं पृष्टं पूर्वोक्तं च यथा त्वया ।
उभौ तौ प्राह धर्मात्मा ससखं पितरं मम १३।
धर्मस्य कारणं सर्वं मयोक्तं ते तथा किल ।
धर्मेण प्राप्यते पुत्रो धनं धान्यं तथा स्त्रियः १४।

ततस्तेन कृतं धर्मं संपूर्णं वेदशर्मणा ।
तस्माद्धर्मात्सुसंजातं महत्सौख्यं सपुत्रकम् १५।
तेन संगप्रसंगेन ममैष मतिनिश्चयः ।
यथा कांत तव प्रोक्तं मयैव च परं शुभम् १६।
तस्माच्छ्रुतं महासिद्धात्सर्वसंदेहनाशनम् ।
विप्रधर्मं समाश्रित्य अनुवर्त्तस्व सर्वदा १७।
सोमशर्मोवाच-
धर्मेण कीदृशो मृत्युर्जन्म चैव वदस्व मे ।
उभयोर्लक्षणं कांते तत्सर्वं हि वदस्व मे १८।
सुमनोवाच-
सत्य शौच क्षमा शांति तीर्थपुण्यादिकैस्तथा ।
धर्मश्च पालितो येन तस्य मृत्युं वदाम्यहम् १९।
रोगो न जायते तस्य न च पीडा कलेवरे ।
न श्रमो वै न च ग्लानिर्न च स्वेदो भ्रमस्तथा २०।
दिव्यरूपधरा भूत्वा गंधर्वा ब्राह्मणास्तथा ।

वेदपाठसमायुक्ता गीतज्ञानविशारदाः २१।
तस्य पार्श्वं समायांति स्तुतिं कुर्वंति चातुलाम् ।
स्वस्थो हि आसने युक्तो देवपूजारतः किल २२।
तीर्थं च लभते प्राज्ञः स्नानार्थं धर्मतत्परः ।
अग्र्यागारे च गोस्थाने देवतायतनेषु च २३।
आरामे च तडागे च यत्राश्वत्थो वटस्तथा ।
ब्रह्मवृक्षं समाश्रित्य श्रीवृक्षं च तथा पुनः २४।
अश्वस्थानं समाश्रित्य गजस्थानगतो नरः ।
अशोकं चूतवृक्षं च समाश्रित्य यदास्थितः २५।
संनिधौ ब्राह्मणानां च राजवेश्मगतोथवा ।
रणभूमिं समाश्रित्य पूर्वं यत्र मृतो भवेत् २६।
मृत्युस्थानानि पुण्यानि केवलं धर्मकारणम् ।
गोग्रहं तु सुसंप्राप्य तथा चामरकंटकम् २७।
शुद्धधर्मकरो नित्यं धर्मतो धर्मवत्सलः ।
एवं स्थानं समाप्नोति यदा मृत्युं समाश्रितः २८।

मातरं पश्यते पुण्यं पितरं च नरोत्तमः ।
भ्रातरं श्रेयसा युक्तमन्यं स्वजनबांधवम् २९।
बंदीजनैस्तथा पुण्यैः स्तूयमानं पुनःपुनः ।
पापिष्ठं नैव पश्येत मातृपित्रादिकं पुनः ३०।
गीतं गायंति गंधर्वाः स्तुवंतिस्तावकाः स्तवैः ।
मंत्रपाठैस्तथा विप्रा माता स्नेहेन पूजयेत् ३१।
पितास्वजनवर्गाश्च धर्मात्मानं महामतिम् ।
एवं दूताः समाख्याताः पुण्यस्थानानि ते विभो ३२।
प्रत्यक्षान्पश्यते दूतान्हास्यस्नेहसमाविलान् ।

न च स्वप्नेन मोहेन क्लेदयुक्तेन नैव सः ३३।
धर्मराजो महाप्राज्ञो भवंतं तु समाह्वयेत् ।
एह्येहि त्वं महाभाग यत्र धर्मः स तिष्ठति ३४।
तस्य मोहो न च भ्रांतिर्न ग्लानिः स्मृतिविभ्रमः ।
जायते नात्र संदेहः प्रसन्नात्मा स तिष्ठति ३५।
ज्ञानविज्ञानसंपन्नः स्मरन्देवं जनार्दनम् ।

तैः सार्द्धं तु प्रयात्येवं संतुष्टो हृष्टमानसः ३६।
एकत्वं जायते तत्र त्यजतः स्वंकलेवरम् ।
दशमद्वारमाश्रित्य आत्मा तस्य स गच्छति ३७।
शिबिका तस्य आयाति हंसयानं मनोहरम् ।
विमानमेव चायाति हयो वा गज उत्तमः ३८।
छत्रेण ध्रियमाणेन चामरैर्व्यजनैस्तथा ।
वीज्यमानः स पुण्यात्मा पुण्यैरेवं समंततः ३९।
गीयमानस्तु धर्मात्मा स्तूयमानस्तु पंडितैः ।
बंदिभिश्चारणैर्दिव्यैर्ब्राह्मणैर्वेदपारगैः ४०।
साधुभिः स्तूयमानस्तु सर्वसौख्यसमन्वितः ।
यथादानप्रभावेण फलमाप्नोति तत्र सः ४१।
आरामवाटिकामध्ये स प्रयाति सुखेन वै ।
अप्सरोभिः समाकीर्णो दिव्याभिर्मंगलैर्युतः ४२।
देवैः संस्तूयमानस्तु धर्मराजं प्रपश्यति ।
देवाश्च धर्मसंयुक्ता जग्मुः संमुखमेव तम् ४३।

एह्येहि वै महाभाग भुंक्ष्व भोगान्मनोनुगान् ।
एवं स पश्यते धर्मं सौम्यरूपं महामतिम् ४४।
स्वस्य पुण्यप्रभावेण भुंक्ते च स्वर्गमेव सः ।
भोगक्षयात्सधर्मात्मा पुनर्जन्म प्रयाति वै ४५।
निजधर्मप्रसादात्स कुलं पुण्यं प्रयाति वै ।
ब्राह्मणस्य सुपुण्यस्य क्षत्रियस्य तथैव च ४६।
धनाढ्यस्य सुपुण्यस्य वैश्यस्यैव महामते ।
धर्मेण मोदते तत्र पुनः पुण्यं करोति सः ४७।

Roman transliteration

somaśarmovāca-
evaṃvidhaṃ mahāpuṇyaṃ dharmavyākhyānamuttamam |
kathaṃ jānāsi bhadre tvaṃ kasmāccaiva tvayā śrutam 1|
sumanovāca-|
bhārgavāṇāṃ kule jātaḥ pitā mama mahāmate |
cyavano nāma vikhyātaḥ sarvajñānaviśāradaḥ 2|
tasyāhaṃ priya kanyā vai prāṇādapi ca vallabhā |
yatrayatra vrajatyeṣa tīrthārāmeṣu suvrata 3|
sabhāsu ca munīnāṃ tu devatāyataneṣu ca |

tena sārddhaṃ vrajāmyekā krīḍamānā sadaiva hi 4|
kauśikānvayasaṃbhūto vedaśarmā mahāmatiḥ |
piturmama sakhā daivādaṭamānaḥ samāgataḥ 5|
duḥkhena mahatāviṣtaściṃtayāno muhurmuhuḥ |
samāgataṃ mahātmānaṃ tamuvāca pitā mama 6|
bhavaṃtaṃ duḥkhasaṃtaptamiti jānāmi suvrata |

kasmādduḥkhī bhavāñjātastasmāttvaṃ kāraṇaṃ vada 7|
etadvākyaṃ tataḥ śrutvā cyavanasya mahātmanaḥ |
tamuvāca mahātmānaṃ pitaraṃ mama suvrataḥ 8|
vedaśarmā mahāprājña sarvaduḥkhasya kāraṇam |
mama bhāryā mahāsādhvī pātivratyaparāyaṇā 9|
aputrā sā hi saṃjātā mama vaṃśo na vidyate |
etatte kāraṇaṃ proktaṃ praśnitosmi yatastvayā 10|
etasminnaṃtare prāptaḥ kaścitsiddhaḥ samāgataḥ |
mama pitrā tathā tena hyutthāya vedaśarmaṇā 11|
dvābhyāmapi ca siddhosau pūjito bhaktipūrvakaiḥ |
upahāraissa bhojyānnairvacanairmadhurākṣaraiḥ 12|
dvābhyāmantargataṃ pṛṣṭaṃ pūrvoktaṃ ca yathā tvayā |
ubhau tau prāha dharmātmā sasakhaṃ pitaraṃ mama 13|
dharmasya kāraṇaṃ sarvaṃ mayoktaṃ te tathā kila |
dharmeṇa prāpyate putro dhanaṃ dhānyaṃ tathā striyaḥ 14|

tatastena kṛtaṃ dharmaṃ saṃpūrṇaṃ vedaśarmaṇā |
tasmāddharmātsusaṃjātaṃ mahatsaukhyaṃ saputrakam 15|
tena saṃgaprasaṃgena mamaiṣa matiniścayaḥ |
yathā kāṃta tava proktaṃ mayaiva ca paraṃ śubham 16|
tasmācchrutaṃ mahāsiddhātsarvasaṃdehanāśanam |
vipradharmaṃ samāśritya anuvarttasva sarvadā 17|
somaśarmovāca-
dharmeṇa kīdṛśo mṛtyurjanma caiva vadasva me |
ubhayorlakṣaṇaṃ kāṃte tatsarvaṃ hi vadasva me 18|
sumanovāca-
satya śauca kṣamā śāṃti tīrthapuṇyādikaistathā |
dharmaśca pālito yena tasya mṛtyuṃ vadāmyaham 19|
rogo na jāyate tasya na ca pīḍā kalevare |
na śramo vai na ca glānirna ca svedo bhramastathā 20|
divyarūpadharā bhūtvā gaṃdharvā brāhmaṇāstathā |

vedapāṭhasamāyuktā gītajñānaviśāradāḥ 21|
tasya pārśvaṃ samāyāṃti stutiṃ kurvaṃti cātulām |
svastho hi āsane yukto devapūjārataḥ kila 22|
tīrthaṃ ca labhate prājñaḥ snānārthaṃ dharmatatparaḥ |
agnyāgāre ca gosthāne devatāyataneṣu ca 23|
ārāme ca taḍāge ca yatrāśvattho vaṭastathā |
brahmavṛkṣaṃ samāśritya śrīvṛkṣaṃ ca tathā punaḥ 24|
aśvasthānaṃ samāśritya gajasthānagato naraḥ |
aśokaṃ cūtavṛkṣaṃ ca samāśritya yadāsthitaḥ 25|
saṃnidhau brāhmaṇānāṃ ca rājaveśmagatothavā |
raṇabhūmiṃ samāśritya pūrvaṃ yatra mṛto bhavet 26|
mṛtyusthānāni puṇyāni kevalaṃ dharmakāraṇam |
gograhaṃ tu susaṃprāpya tathā cāmarakaṃṭakam 27|
śuddhadharmakaro nityaṃ dharmato dharmavatsalaḥ |

evaṃ sthānaṃ samāpnoti yadā mṛtyuṃ samāśritaḥ 28|

mātaraṃ paśyate puṇyaṃ pitaraṃ ca narottamaḥ |
bhrātaraṃ śreyasā yuktamanyaṃ svajanabāṃdhavam 29|
baṃdījanaistathā puṇyaiḥ stūyamānaṃ punaḥpunaḥ |
pāpiṣṭhaṃ naiva paśyeta mātṛpitrādikaṃ punaḥ 30|
gītaṃ gāyaṃti gaṃdharvāḥ stuvaṃtistāvakāḥ stavaiḥ |
maṃtrapāṭhaistathā viprā mātā snehena pūjayet 31|
pitāsvajanavargāśca dharmātmānaṃ mahāmatim |
evaṃ dūtāḥ samākhyātāḥ puṇyasthānāni te vibho 32|
pratyakṣānpaśyate dūtānhāsyasnehasamāvilān |
na ca svapnena mohena kledayuktena naiva saḥ 33|
dharmarājo mahāprājño bhavaṃtaṃ tu samāhvayet |
ehyehi tvaṃ mahābhāga yatra dharmaḥ sa tiṣṭhati 34|
tasya moho na ca bhrāṃtirna glāniḥ smṛtivibhramaḥ |
jāyate nātra saṃdehaḥ prasannātmā sa tiṣṭhati 35|
jñānavijñānasaṃpannaḥ smarandevaṃ janārdanam |

taiḥ sārddhaṃ tu prayātyevaṃ saṃtuṣṭo hṛṣṭamānasaḥ 36|
ekatvaṃ jāyate tatra tyajataḥ svaṃkalevaram |
daśamadvāramāśritya ātmā tasya sa gacchati 37|
śibikā tasya āyāti haṃsayānaṃ manoharam |
vimānameva cāyāti hayo vā gaja uttamaḥ 38|
chatreṇa dhriyamāṇena cāmarairvyajanaistathā |
vījyamānaḥ sa puṇyātmā puṇyairevaṃ samaṃtataḥ 39|
gīyamānastu dharmātmā stūyamānastu paṃḍitaiḥ |
baṃdibhiścāraṇairdivyairbrāhmaṇairvedapāragaiḥ 40|
sādhubhiḥ stūyamānastu sarvasaukhyasamanvitaḥ |
yathādānaprabhāveṇa phalamāpnoti tatra saḥ 41|
ārāmavāṭikāmadhye sa prayāti sukhena vai |
apsarobhiḥ samākīrṇo divyābhirmaṃgalairyutaḥ 42|
devaiḥ saṃstūyamānastu dharmarājaṃ prapaśyati |
devāśca dharmasaṃyuktā jagmuḥ saṃmukhameva tam 43|

ehyehi vai mahābhāga bhuṃkṣva bhogānmanonugān |
evaṃ sa paśyate dharmaṃ saumyarūpaṃ mahāmatim 44|
svasya puṇyaprabhāveṇa bhuṃkte ca svargameva saḥ |
bhogakṣayātsadharmātmā punarjanma prayāti vai 45|
nijadharmaprasādātsa kulaṃ puṇyaṃ prayāti vai |
brāhmaṇasya supuṇyasya kṣatriyasya tathaiva ca 46|
dhanāḍhyasya supuṇyasya vaiśyasyaiva mahāmate |
dharmeṇa modate tatra punaḥ puṇyaṃ karoti saḥ 47|

English translation

Somaśarman said :

1. O good lady, how do you do such an excellent and highly meritorious exposition of Dharma ? From whom did you learn this?

Sumanā said :

2. O you very intelligent one, well-known Cyavana , well-versed in all (branches of) knowledge, and born in the family of the Bhārgavas was my father.

3-4. I was his dear daughter, dearer to him than his own life.

Always playing, I used to go with him wherever he went—to sacred places, groves, assemblies of sages and temples of deities, O you of a good vow.

5-6. Very intelligent Vedaśarman, born in the family of Kauśika , a friend of my father, overcome by great grief and repeatedly brooding, while wandering by chance came (to my father).

7. My father said to the noble one who had come (to him): “O you of a good vow, I feel that you are tormented by grief. Tell me the cause by which you are (thus) afflicted.”

8-10. Hearing these words of that magnanimous Cyavana, he i.e. Vedaśarman, of a good vow, told my father the cause of his entire grief, O you very wise one: “My very chaste wife, solely devoted to me—her husband—is sonless; I do not have any lineage. I have told you the cause, since I was asked about it by you.”

11-12a. In the meantime, there came a divine seer having supernatural faculties. Both my father and that Vedaśarman got up and honoured him with devout offerings, food and sweet words; and both of them asked the secret, as you had asked me before.

12b-14. The pious one told both my father and his friend the means of Dharma, as I had told you before: “By (practising) Dharma (i.e. religious precepts), a son, wealth, corn, and also wives are obtained.”

15. Then that Vedaśarman fully practised Dharma. From that (i.e. by practising that) Dharma, there was great happiness, along with a son, for

16. In consequence of that meeting (between the Siddha and the two friends) I am convinced as I told you about the very auspicious words, O my dear husband.

17. Always follow the practices laid down for a brāmaṇa, as were heard from the great Siddha, and which would remove all (your) doubts.

Somaśarman said :

18. O my dear wife, tell me what kind of death or birth (does one have?). Tell me all about the nature ofboth.

Sumanā said :

19. I shall tell you how death comes to who has practised Dharma by means of truthfulness, purity, forbearance, tranquility and religious merit (and by visits to) sacred places etc.

20-22. He does not contract any disease, nor is there any suffering in his body. He does not have to toil, he has no fatigue, perspiration, and he does not commit an error. Gandharvas , and brāhmaṇas , taking up divine forms and ready with Vedic texts, and conversant with the knowledge of singing, come to his side (i.e. to him) and sing his matchless praise. He is composed, and seated on a seat is indeed engaged in the worship of deities.

23-30. He, very much devoted to religious practices, and a wise one, obtains a sacred place for bath. If a man remains in a fire-chamber, in a cowpen, in temples of deities, in a grove or a lake, or a place where there is the aśvattha tree, and also if he remains by resorting to (i.e. under) a palāśa or an undumbara [udumbara ?] [1] tree or a bilva [2] tree also, and by resorting to (i.e. in) a stable of horses, or of elephants, or if he remains by resorting to (i.e. under) an aśoka three or a mango tree, also in the vicinity of brāmaṇas, or (even) if he has gone to the abode of old age (i.e. even if he has become old), or after he resorts to (i.e. goes to) a battle-field and dies, these places where he dies are holy. The cause for this (i.e. such a death) is Dharma alone. Reaching (i.e. choosing) the sacred place called Gographa or Amarakaṇṭakā, [3] he, loving pious practices and of a pious conduct, also practices Dharma. When the best man resorts to death (i.e. when he dies), he sees his mother and his meritorious father; also, he sees his brother endowed with virtue, his kinsmen and friends. In the same way, he, being praised by bards, would not at all see his most sinful mother or father etc.

31-34. The Gandharvas sing songs and the panegyrists praise him with panegyrics; brāhmaṇas would honour him with the recitations of hymns and his mother would honour him with love; his father, the groups of his relatives would honour the pious and highly intelligent man. O lord, I have thus narrated to you the messengers and the holy places. He actually sees the messengers full of love (for him). That king of Dharma (i.e. Yama) would invite you, not in a dream or through troublesome delusion. O noble one, come (to that place) where that Dharma stands.

35-38. He (i.e. who practises Dharma) has no delusion, not error, no languor, no confusion of memory. There is no doubt that he remains with a pleased mind. Endowed with sacred and worldly knowledge, and remembering god Janārdana (i.e. Viṣṇu), he, with his mind thus pleased, goes with them. In his case, when he casts his body, unity (with the Supreme Spirit) takes place. Resorting to the tenth aperture [4] his soul goes (out of his body). A palanquin or a beautiful vehicle with swans yoked to it, or an aeroplane or an excellent horse or elephant comes (to carry him).

39-41. Then the pious and meritorious man, with an umbrella held over his head, being fanned with chowries and fans, and endowed with all pleasures, being praised with songs by singers and bards, and eulogised by learned brāhmaṇas—masters of the Vedas , and praised by the good, obtains the fruit in accordance with the efficacy of his charity.

42-43a. Happily he goes to the gardens and orchards. Mixed (i.e. surrounded) with celestial nymphs and endowed with auspicious things, and being praised by gods, he sees the lord of Dharma (i.e. Yama).

43b-47. Gods with Dharma go forward to (greet) him (and say:) “O magnanimous one, come, come (and) enjoy pleasures as you like.” In this way he sees the very intelligent Dharma of a pleasing form; and due to the efficacy of his own religious merit he enjoys heaven itself. The pious one, after the exhaustion of his pleasures, is reborn. Due to his own religious merit he goes to (i.e. is born in) the family of a pious brāhmaṇa or a kṣatriya , or of a rich man, or of a very pious vaiśya , O you very intelligent one. There he rejoices with (i.e. due to) his pious acts and he again performs (deeds leading to) religious merit.

[1]: [1] : Brahmavṛkṣa—palāśa or udumbara tree.

[2]: [2] : Śrīvṛkṣa—bilva tree, or aśvattha or the sacred fig-tree.

[3]: [3] : Amarakaṇṭaka—Name of that part of the Vindhya range, which is near the source of the river Narmadā.

[4]: [4] : Daśamadvāra= Brahma-randhra.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 15

The Death of Sinners

Chapter 97 of 693 · 22 detected Sanskrit verse markers

Sanskrit

सोमशर्मोवाच-
पापिनां मरणं भद्रे कीदृशैर्लक्षणैर्युतम् ।
तन्मे त्वं विस्तराद्ब्रूहि यदि जानासि भामिनि १।
सुमनोवाच-
श्रूयतामभिधास्यामि तस्मात्सिद्धाच्छ्रुतं मया ।
पापिनां मरणे कांत यादृशं लिंगमेव च २।
महापातकिनां चैव स्थानं चेष्टां वदाम्यहम् ।
विण्मूत्रामेध्यसंयुक्तां भूमिं पापसमन्विताम् ३।
सतां प्राप्य सुदुष्टात्मा प्राणान्दुःखेन मुंचति ।
चांडालभूमिं संप्राप्य मरणं याति दुःस्थितः ४।
गर्दभाचरितां भूमिं वेश्यागेहं समाश्रितः ।
कल्पपालगृहं गत्वा निधनायोपगच्छति ५।
अस्थिचर्मनखैः पूर्णमाश्रितं पापकिल्बिषैः ।
तां प्राप्य च स दुष्टात्मा मृत्युं याति सुनिश्चितम् ६।
अन्यां पापसमाचारां प्राप्य मृत्युं स गच्छति ।

अथ चेष्टां प्रवक्ष्यामि दूतानां तु तमिच्छताम् ७।
भैरवान्दारुणान्घोरानतिकृष्णान्महोदरान् ।
पिंगाक्षान्पीतनीलांश्च अतिश्वेतान्महोदरान् ८।
अत्युच्चान्विकरालांश्च शुष्कमांसवसोपमान् ।
रौद्रदंष्ट्रान्करालांश्च सिंहास्यान्सर्पहस्तकान् ९।
सतान्दृष्ट्वा प्रकंपेत खिद्यते च मुहुर्मुहुः ।
शिवासंनादवद्घोरान्महारावान्महामते १०।
मुंचंति दूतकाः सर्वे कर्णमूले तु तस्य हि ।
गले पाशैः प्रबद्ध्वा ते कटिं बद्ध्वा तथोदरे ११।
समाधृष्य निपात्यंते हाहेति वदते मुहुः ।
म्रियमाणस्य या चेष्टा तामेवं प्रवदाम्यहम् १२।
परद्रव्यापहरणं परभार्याविडंबनम् ।
ऋणं परस्य सर्वस्वं गृहीतं यत्तु पापिभिः १३।
पुनर्नैव प्रदत्तं हि लोभास्वादविमोहतः ।
अन्यदेवं महापापं कुप्रतिग्रहमेव च १४।

कंठमायांति ते सर्वे म्रियमाणस्य तस्य च ।
यानिकानि च पापानि पूर्वमेव कृतानि च १५।
आयांति कंठमूलं ते महापापस्य नान्यथा ।
दुःखमुत्पादयंत्येते कफबंधेन दारुणम् १६।
पीडाभिर्दारुणाभिस्तु कंठो घुरघुरायते ।
रोदते कंपतेऽत्यर्थं मातरं पितरं पुनः १७।
स्मरते भ्रातरं तत्र भार्यां पुत्रान्पुनःपुनः ।
पुनर्विस्मरणं याति महापापेन मोहितः १८।
तस्य प्राणान गच्छंति बहुपीडासमाकुलाः ।
पतते कंपते चैव मूर्च्छते च पुनःपुनः १९।
एवं पीडासमायुक्तो दुःखं भुंक्तेति मोहितः ।
तस्य प्राणाः सुदुःखेन महाकष्टैः प्रचालिताः २०।
अपानमार्गमाश्रित्य शृणु कांत प्रयांति ते ।
एवं प्राणी महामुग्धो लोभमोहसमन्वितः २१।
नीयते यमदूतैस्तु तस्य दुःखं वदाम्यहम् २२।

Roman transliteration

somaśarmovāca-
pāpināṃ maraṇaṃ bhadre kīdṛśairlakṣaṇairyutam |
tanme tvaṃ vistarādbrūhi yadi jānāsi bhāmini 1|
sumanovāca-
śrūyatāmabhidhāsyāmi tasmātsiddhācchrutaṃ mayā |
pāpināṃ maraṇe kāṃta yādṛśaṃ liṃgameva ca 2|
mahāpātakināṃ caiva sthānaṃ ceṣṭāṃ vadāmyaham |
viṃmūtrāmedhyasaṃyuktāṃ bhūmiṃ pāpasamanvitām 3|
satāṃ prāpya suduṣṭātmā prāṇānduḥkhena muṃcati |
cāṃḍālabhūmiṃ saṃprāpya maraṇaṃ yāti duḥsthitaḥ 4|
gardabhācaritāṃ bhūmiṃ veśyāgehaṃ samāśritaḥ |
kalpapālagṛhaṃ gatvā nidhanāyopagacchati 5|
asthicarmanakhaiḥ pūrṇamāśritaṃ pāpakilbiṣaiḥ |
tāṃ prāpya ca sa duṣṭātmā mṛtyuṃ yāti suniścitam 6|
anyāṃ pāpasamācārāṃ prāpya mṛtyuṃ sa gacchati |

atha ceṣṭāṃ pravakṣyāmi dūtānāṃ tu tamicchatām 7|
bhairavāndāruṇānghorānatikṛṣṇānmahodarān |
piṃgākṣānpītanīlāṃśca atiśvetānmahodarān 8|
atyuccānvikarālāṃśca śuṣkamāṃsavasopamān |
raudradaṃṣṭrānkarālāṃśca siṃhāsyānsarpahastakān 9|
satāndṛṣṭvā prakaṃpeta khidyate ca muhurmuhuḥ |
śivāsaṃnādavadghorānmahārāvānmahāmate 10|
muṃcaṃti dūtakāḥ sarve karṇamūle tu tasya hi |
gale pāśaiḥ prabaddhvā te kaṭiṃ baddhvā tathodare 11|
samādhṛṣya nipātyaṃte hāheti vadate muhuḥ |
mriyamāṇasya yā ceṣṭā tāmevaṃ pravadāmyaham 12|
paradravyāpaharaṇaṃ parabhāryāviḍaṃbanam |
ṛṇaṃ parasya sarvasvaṃ gṛhītaṃ yattu pāpibhiḥ 13|
punarnaiva pradattaṃ hi lobhāsvādavimohataḥ |

anyadevaṃ mahāpāpaṃ kupratigrahameva ca 14|

kaṃṭhamāyāṃti te sarve mriyamāṇasya tasya ca |
yānikāni ca pāpāni pūrvameva kṛtāni ca 15|
āyāṃti kaṃṭhamūlaṃ te mahāpāpasya nānyathā |
duḥkhamutpādayaṃtyete kaphabaṃdhena dāruṇam 16|
pīḍābhirdāruṇābhistu kaṃṭho ghuraghurāyate |
rodate kaṃpate'tyarthaṃ mātaraṃ pitaraṃ punaḥ 17|
smarate bhrātaraṃ tatra bhāryāṃ putrānpunaḥpunaḥ |
punarvismaraṇaṃ yāti mahāpāpena mohitaḥ 18|
tasya prāṇāna gacchaṃti bahupīḍāsamākulāḥ |
patate kaṃpate caiva mūrcchate ca punaḥpunaḥ 19|
evaṃ pīḍāsamāyukto duḥkhaṃ bhuṃkteti mohitaḥ |
tasya prāṇāḥ suduḥkhena mahākaṣṭaiḥ pracālitāḥ 20|
apānamārgamāśritya śṛṇu kāṃta prayāṃti te |
evaṃ prāṇī mahāmugdho lobhamohasamanvitaḥ 21|
nīyate yamadūtaistu tasya duḥkhaṃ vadāmyaham 22|

English translation

Somaśarman said :

1. O good and beautiful lady, tell me, if you know it, in detail, what characteristics appear at the death of sinners.

Sumanā said :

2-4a. O my dear husband, listen; I shall tell you what I learnt from the Siddha about the death of the sinners and what its marks are. I (shall) also tell you about the place and actions of great sinners. A very wicked man reaches a region which is inauspicious due to its being impure on account of excretion and urine; and has a painful death.

4b-7a. That (wicked man) being afflicted, reaches the land of a cāṇḍāla , or a land roamed over by donkeys or resorts to a prostitute's house, and dies in a painful condition; (or) he dies after having gone to the house of a seller of spirituous liquors which is full of bones, skins and nails, and full of evils and blemishes. Having reached that (place) the wicked one surely dies; (or) having reached some other place with evil practices, he dies.

7b-12a. Now I shall tell you the movements of (Yama 's) messengers, desiring (to take) him (to Yama's abode), and frightful, terrible, fearful, very dark and of large bellies, of tawny eyes, yellow and dark-blue, or very white and large-bellied, very tall, very dreadful, resembling dry flesh and marrow, of fearful fangs, fearful, having faces like those of lions and having serpents in their hands. O you very intelligent one, seeing them he trembles and is repeatedly afflicted. All the messengers make loud cries like those of jackals into his ears. Having tied him with nooses round his neck, waist and belly, and overcoming him knock him down. He repeatedly cries—'Ah', 'Ah'.

12b-15a. Now I shall tell the actions of the dying sinners who have taken away another's wealth, molested another's wife, not returned debt or wealth of others taken through greed, enjoyment and infatuation. Al the (messengers) seize the neck of the dying man who commits the great sin of accepting a gift from a bad person.

15b-16a. Whatever sins were formerly committed by that great sinner come to his throat; (this) does not (happen) in any other manner.

16b-21a. Due to obstruction caused by excessive phlegm they produce affliction. Due to servere pains his throat snorts. He weeps and trembles very much. He repeatedly remembers his mother, father, brother and wife. Being deluded by great sin he again forgets them. His life, full of many afflictions, does not depart. He falls, trembles and swoons again and again. The deluded one, thus full of suffering, experiences grief. O my dear husband, listen. His life going (out) with great grief and pain, resorts to his anus and pass out (through it).

21b-22. In this way a being, who is greatly deluded and who is full of greed and infatuation, is carried by Yama's messengers. I shall now tell you about the suffering.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 16

The Death & Post-mortem State of Sinners

Chapter 98 of 693 · 22 detected Sanskrit verse markers

Sanskrit

सुमनोवाच-
अंगारसंचये मार्गे घृष्यमाणो हि नीयते ।
दह्यमानः स दुष्टात्मा चेष्टमानः पुनः पुनः १।
यत्रातपो महातीव्रो द्वादशादित्यतापितः ।
नीयते तेन मार्गेण संतप्तः सूर्यरश्मिभिः २।
पर्वतेष्वेव दुर्गेषु छायाहीनेषु दुर्मतिः ।
नीयते तेन मार्गेण क्षुधातृष्णाप्रपीडितः ३।
स दूतैर्हन्यमानस्तु गदाखड्गैः परश्वधैः ।
कशाभिस्ताड्यमानस्तु निंद्यमानस्तु दूतकैः ४।
ततः शीतमये मार्गे वायुना सेव्यते पुनः ।
तेन शीतेन दुःखी स भूत्वा याति न संशयः ५।
आकृष्यमाणो दूतैस्तु नानादुर्गेषु नीयते ।
एवं पापी स दुष्टात्मा देवब्राह्मणनिंदकः ६।
सर्वपापसमाचारो नीयते यमकिंकरैः ।
यमं पश्यति दुष्टात्मा कृष्णांजनचयोपमम् ७।

तमुग्रं दारुणं भीमं भीमदूतैः समावृतम् ।
सर्वव्याधिसमाकीर्णं चित्रगुप्तसमन्वितम् ८।
आरूढं महिषं देवं धर्मराजं द्विजोत्तम ।
दंष्ट्राकरालमत्युग्रं तस्यास्यं कालसंनिभम् ९।
पीतवासं गदाहस्तं रक्तगंधानुलेपनम् ।
रक्तमाल्यकृताभूषं गदाहस्तं भयंकरम् १०।
एवंविधं महाकायं यमं पश्यति दुर्मतिः ।
तं दृष्ट्वा समनुप्राप्तं सर्वधर्मबहिष्कृतम् ११।
यमः पश्यति तं दुष्टं पापिष्ठं धर्मकंटकम् ।
शासयेत्तु महादुःखैः पीडाभिर्दारुमुद्गलैः १२।
यावच्चुगसहस्रांतं तावत्कालं प्रपच्यते ।
नानाविधे च नरके पच्यते च पुनः पुनः १३।
नारकीं याति वै योनिं कृमिकोटिषु पापकृत् ।
अमेध्ये पच्यते नित्यं हाहाभूतो विचेतनः १४।
मरणं च स पापात्मा एवं याति सुनिश्चितम् ।

एवं पापस्य संयोगं भुंक्ते चैव सु दुर्मतिः १५।
पुनर्जन्म प्रवक्ष्यामि यासु योनिषु याति च ।
शुनां योनिशतं प्राप्य भुंक्ते वै पातकं पुनः १६।
व्याघ्रो भवति दुष्टात्मा रासभीं याति वै पुनः ।
मार्जार शूकरीं योनिं सर्पयोनिं तथैव च १७।
नानाभेदासु सर्वासु तिर्यक्षु च पुनः पुनः ।
पापपक्षिषु संयाति अन्यासु महतीषु च १८।
चांडाल भिल्लयोनिं च पुलिंदीं याति पापकृत् ।
एतत्ते सर्वमाख्यातं पापिनां जन्म चैव हि १९।
मरणे शृणु कांत त्वं चेष्टां तेषां सुदारुणाम् ।
पापपुण्यसमाचारस्तवाग्रे कथितो मया २०।
अन्यदेवं प्रवक्ष्यामि यदि पृच्छसि मानद २१।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायामैद्रे सुमनोपाख्याने पापपुण्यविवक्षानाम षोडशोऽध्यायः १६।

Roman transliteration

sumanovāca-
aṃgārasaṃcaye mārge ghṛṣyamāṇo hi nīyate |
dahyamānaḥ sa duṣṭātmā ceṣṭamānaḥ punaḥ punaḥ 1|
yatrātapo mahātīvro dvādaśādityatāpitaḥ |
nīyate tena mārgeṇa saṃtaptaḥ sūryaraśmibhiḥ 2|
parvateṣveva durgeṣu chāyāhīneṣu durmatiḥ |
nīyate tena mārgeṇa kṣudhātṛṣṇāprapīḍitaḥ 3|
sa dūtairhanyamānastu gadākhaḍgaiḥ paraśvadhaiḥ |
kaśābhistāḍyamānastu niṃdyamānastu dūtakaiḥ 4|
tataḥ śītamaye mārge vāyunā sevyate punaḥ |
tena śītena duḥkhī sa bhūtvā yāti na saṃśayaḥ 5|
ākṛṣyamāṇo dūtaistu nānādurgeṣu nīyate |
evaṃ pāpī sa duṣṭātmā devabrāhmaṇaniṃdakaḥ 6|
sarvapāpasamācāro nīyate yamakiṃkaraiḥ |
yamaṃ paśyati duṣṭātmā kṛṣṇāṃjanacayopamam 7|

tamugraṃ dāruṇaṃ bhīmaṃ bhīmadūtaiḥ samāvṛtam |
sarvavyādhisamākīrṇaṃ citraguptasamanvitam 8|
ārūḍhaṃ mahiṣaṃ devaṃ dharmarājaṃ dvijottama |
daṃṣṭrākarālamatyugraṃ tasyāsyaṃ kālasaṃnibham 9|
pītavāsaṃ gadāhastaṃ raktagaṃdhānulepanam |
raktamālyakṛtābhūṣaṃ gadāhastaṃ bhayaṃkaram 10|
evaṃvidhaṃ mahākāyaṃ yamaṃ paśyati durmatiḥ |
taṃ dṛṣṭvā samanuprāptaṃ sarvadharmabahiṣkṛtam 11|
yamaḥ paśyati taṃ duṣṭaṃ pāpiṣṭhaṃ dharmakaṃṭakam |
śāsayettu mahāduḥkhaiḥ pīḍābhirdārumudgalaiḥ 12|
yāvadyugasahasrāṃtaṃ tāvatkālaṃ prapacyate |
nānāvidhe ca narake pacyate ca punaḥ punaḥ 13|
nārakīṃ yāti vai yoniṃ kṛmikoṭiṣu pāpakṛt |
amedhye pacyate nityaṃ hāhābhūto vicetanaḥ 14|
maraṇaṃ ca sa pāpātmā evaṃ yāti suniścitam |

evaṃ pāpasya saṃyogaṃ bhuṃkte caiva su durmatiḥ 15|
punarjanma pravakṣyāmi yāsu yoniṣu yāti ca |
śunāṃ yoniśataṃ prāpya bhuṃkte vai pātakaṃ punaḥ 16|
vyāghro bhavati duṣṭātmā rāsabhīṃ yāti vai punaḥ |
mārjāra śūkarīṃ yoniṃ sarpayoniṃ tathaiva ca 17|
nānābhedāsu sarvāsu tiryakṣu ca punaḥ punaḥ |
pāpapakṣiṣu saṃyāti anyāsu mahatīṣu ca 18|
cāṃḍāla bhillayoniṃ ca puliṃdīṃ yāti pāpakṛt |
etatte sarvamākhyātaṃ pāpināṃ janma caiva hi 19|
maraṇe śṛṇu kāṃta tvaṃ ceṣṭāṃ teṣāṃ sudāruṇām |
pāpapuṇyasamācārastavāgre kathito mayā 20|
anyadevaṃ pravakṣyāmi yadi pṛcchasi mānada 21|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmaiṃdre sumanopākhyāne pāpapuṇyavivakṣānāma ṣoḍaśo'dhyāyaḥ 16|

English translation

Sumanā said :

1. That wicked man being burnt and struggling again and again is taken along a path full of a heap of charcoals.

2. Being tormented by the sun's rays, he is taken along that path on which the sun's heat is intense and which is heated by twelve suns.

3. The wicked-minded one is taken along the path, on mountains, inaccessible and shadow-less places, while he is very much tormented by hunger and thirst.

4-5. Being hit by the messengers (of Yama) with maces, swords and hatchets, and being beaten with whips and being censured by them, he is then taken along a cold path and is again served (tormented) by wind. Due to that (severe) cold he becomes afflicted. There is no doubt about it.

6-11a. Being dragged by (Yama's) messengers he is taken to many inaccessible places. In this way, the sinner, the wicked-minded man, who reviles gods and brāhmaṇas , and who commits all sins, is taken by Yama's servants. The wicked-hearted man sees Yama, king of Dharma , who resembles a heap of black collyrium, who is fierce, ruthless, fearful and with (i.e. surrounded by) fearful messengers, who is full of (i.e. who has with all diseases, who is accompanied by Citragupta , who is mounted upon a buffalo, who is very fierce due to his large teeth and is very fearful, O best brāhmaṇa . His face resembles death. The wicked-minded man sees Yama, who has worn a yellow garment, who has a mace in his hand, who is besmeared with red sandal, who has adorned himself with red flowers, and whose body is huge. He sees Yama like this.

11b-12. Seeing him approaching, Yama observes him who is outcast from all religions, who is wicked, most sinful and an enemy of the customary law. He would punish (i.e. he punishes) him with tortures and with wooden mallets.

13a. Till the end of the period of a thousand yugas he is parched with heat.

13b-14. Again and again he is roasted in hells of various kinds. The sinner goes to (i.e. is born in) a hellish species among crores of insects. Being miserable and senseless he is parched with heat in an impure (place).

15. Thus certainly does the wicked-hearted man die. Thus the wicked-minded man experiences the fruit of his association with sin.

16-19a. I shall (now) explain (to you) rebirth and the species to which he goes. Having obtained a hundred births as dogs he again experiences (the fruit of) sin. The wicked-hearted one becomes (i.e. is born as) a tiger, and goes to the species of (i.e. is born as) a donkey. Then he goes to the species of (i.e. is born as) a cat, pig or a serpent. He is repeatedly born in all the species of various kinds and in (those of) lower animals. He goes to (i.e. is born among) the sinful birds and in other great species. The sinner goes to the species of (i.e. is born as) cāṇḍāla , bhilla or (as a member of the barbarous tribe called) pulinda .

19b. I have (thus) told you everything about the birth of sinners.

20-21. O my dear husband, listen to the very fearful struggle of them (i.e. of the sinners) at the time of their death. I have told before (i.e. to) you (i.e. explained to you) the practice of sin and merit. O you who show respect to others, like this I shall tell you something else, if you ask.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 17

The Story of Somaśarman's Previous Birth

Chapter 99 of 693 · 59 detected Sanskrit verse markers

Sanskrit

सोमशर्मोवाच-
सर्वं देवि समाख्यातं धर्मसंस्थानमुत्तमम् ।
कथं पुत्रमहं विंद्यां सर्वज्ञं गुणसंयुतम् १।
वद त्वं मे महाभागे यदि जानासि सुव्रते ।
दानधर्मादिकं भद्रे परत्रेह न संशयः २।
सुमनोवाच-
वसिष्ठं गच्छ धर्मज्ञं तं प्रार्थय महामुनिम् ।
तस्मात्प्राप्स्यसि वै पुत्रं धर्मज्ञं धर्मवत्सलम् ३।
सूत उवाच-
एवमुक्ते तया वाक्ये सोमशर्मा द्विजोत्तमः ।
एवं करिष्ये कल्याणि तव वाक्यं न संशयः ४।
एवमुक्त्वा जगामाशु सोमशर्मा द्विजोत्तमः ।
वसिष्ठं सर्ववेत्तारं दिव्यं तं तपतां वरम् ५।
गंगातीरे स्थितं पुण्यमाश्रमस्थं द्विजोत्तमम् ।
तेजोज्वालासमाकीर्णं द्वितीयमिव भास्करम् ६।

राजमानं महात्मानं ब्रह्मण्यं च द्विजोत्तमम् ।
भक्त्या प्रणम्य विप्रेशं दंडवच्च पुनः पुनः ७।
तमुवाच महातेजा ब्रह्मसूनुरकल्मषः ।
उपाविशासने पुण्ये सुखेन सुमहामते ८।
एवमुक्त्वा स योगींद्रः पुनः प्राह तपोधनम् ।
गृहे पुत्रेषु ते वत्स दारभृत्येषु सर्वदा ९।
क्षेममस्ति महाभाग पुण्यकर्मसु चाग्निषु ।
निरामयोसि चांगेषु धर्मं पालयसे सदा १०।
एवमुक्त्वा महाप्राज्ञः पुनः प्राह सुशर्मणम् ।
किं करोमि प्रियं कार्यं सुप्रियं ते द्विजोत्तम ११।
एवं संभाषितं विप्रं विरराम स कुंभजः ।
तस्मिन्नुक्ते महाभागे वसिष्ठे मुनिपुंगवे १२।
स होवाच महात्मानं वसिष्ठं तपतां वरम् ।
भगवञ्छ्रूयतां वाक्यं सुप्रसन्नेन चेतसा १३।
यदि मे सुप्रियं कार्यं त्वयैव मुनिपुंगव ।

मम प्रश्नार्थसंदेहं विच्छेदय द्विजोत्तम १४।
दारिद्र्यं केन पापेन पुत्रसौख्यं कथं नहि ।
एतन्मे संशयं तात कस्मात्पापाद्वदस्व मे १५।
महामोहेन संमुग्धः प्रियया बोधितो द्विज ।
तयाहं प्रेषितस्तात तव पार्श्वं समातुरः १६।
तत्सर्वं हि समाचक्ष्व सर्वसंदेहनाशकम् ।
मुक्तिदाता भवस्व त्वं ममसंसारबंधनात् १७।
वसिष्ठ उवाच-
पुत्रा मित्राण्यथ भ्राता अन्ये स्वजनबांधवाः ।
पंचभेदास्तु संभेदात्पुरुषस्य भवंति ते १८।
ते ते सुमनया प्रोक्ताः पूर्वमेव तवाग्रतः ।
ऋणसंबंधिनः सर्वे ते कुपुत्रा द्विजोत्तम १९।
पुत्रस्य लक्षणं पुण्यं तवाग्रे प्रवदाम्यहम् ।
पुण्यप्रसक्तो यस्यात्मा सत्यधर्मरतः सदा २०।
शुद्धिविज्ञानसंपन्नस्तपस्वी वाग्विदां वरः ।

सर्वकर्मसुसंधीरो वेदाध्ययनतत्परः २१।
स सर्वशास्त्रवेत्ता च देवब्राह्मणपूजकः ।
याजकः सर्वयज्ञानां दाता त्यागी प्रियंवदः २२।
विष्णुध्यानपरो नित्यं शांतो दांतः सुहृत्सदा ।
पितृमातृपरोनित्यं सर्वस्वजनवत्सलः २३।
कुलस्य तारको विद्वान्कुलस्य परिपोषकः ।
एवं गुणैश्च संयुक्तः सपुत्रः सुखदायकः २४।
अन्ये संबंधसंयुक्ताः शोकसंतापदायकाः ।
एतादृशेन किं कार्यं फलहीनेन तेन च २५।
आयांति यांति ते सर्वे तापं दत्वा सुदारुणम् ।
पुत्ररूपेण ते सर्वे संसारे द्विजसत्तम २६।
पूर्वजन्मकृतं पुण्यं यत्त्वया परिपालितम् ।
तत्सर्वं हि प्रवक्ष्यामि श्रूयतामद्भुतं पुनः २७।
वसिष्ठ उवाच-
भवाञ्छूद्धो महाप्राज्ञ पूर्वजन्मनि नान्यथा ।

कृषिकर्त्ता ज्ञानहीनो महालोभेन संयुतः २८।
एकभार्या सदा द्वेषी बहुपुत्रो ह्यदत्तवान् ।
धर्मं नैव विजानासि सत्यं नैव परिश्रुतम् २९।
दानं नैव त्वया दत्तं शास्त्रं नैव प्रतिश्रुतम् ।
कृता नैव त्वया तीर्थे यात्रा चैव महामते ३०।
एवं कृतं त्वया विप्र कृषिमार्गं पुनः पुनः ।
पशूनां पालनं सर्व गवां चैव द्विजोत्तम ३१।
महिषीणां तथाऽश्वानां पालनं च पुनः पुनः ।
एवं पू र्वंकृतं कर्म त्वयैव द्विजसत्तम ३२।

विपुलं च धनं तद्वल्लोभेन परिसंचितम् ।
तस्य व्ययं सुपुण्येन न कृतं तु त्वया कदा ३३।
पात्रे दानं न दत्तं तु दृष्ट्वा दुर्बलमेव च ।
कृपां कृत्वा न दत्तं तु भवता धनमेव च ३४।
गोमहिष्यादिकं सर्वं पशूनां संचितं त्वया ।
विक्रीय च धनं विप्र संचितं विपुलं त्वया ३५।

तक्रं घृतं तथा क्षीरं विक्रयित्वा ततो दधि ।
दुष्कालं चिंतितं विप्र मोहितो विष्णुमायया ३६।
कृतं महार्घमेवात्र अन्नं ब्राह्मणसत्तम ।
निर्दयेन त्वया दानं न दत्तं तु कदाचन ३७।
देवानां पूजनं विप्र भवता न कृतं कदा ।
प्राप्य पर्वाणि विप्रेभ्यो द्रव्यं न च समर्पितम् ३८।
श्राद्धंकालंतुसंप्राप्यश्रद्धयानकृतंत्वया ।
भार्या वदति ते साध्वी दिनमेनं समागतम् ३९।
श्वशुरस्य श्राद्धकालः श्वश्रूवाश्चैव महामते ।
त्वं श्रुत्वा तद्वचस्तस्या गृहं त्यक्त्वा पलायसे ४०।
धर्ममार्गं न दृष्टं ते श्रुतं नैव कदा त्वया ।
लोभो मातापिता भ्राता लोभः स्वजनबांधवाः ४१।
पालितं लोभमेवैकं त्यक्त्वा धर्मं सदैव हि ।
तस्माद्दुःखी भवाञ्जातो दरिद्रेणातिपीडितः ४२।
दिनेदिने महातृष्णा हृदये ते प्रवर्द्धते ।

यदायदा गृहे द्रव्यं वृद्धिमायाति ते तदा ४३।
तृष्णया दह्यमानस्तु तया त्वं वह्निरूपया ।
रात्रौ वा सुप्रसुप्तस्तु निश्चेतो हि प्रचिंतसि ४४।
दिनं प्राप्य महामोहैर्व्यापितोसि सदैव हि ।
सहस्रं लक्षं मे कोटिः कदा अर्बुदमेव च ४५।
भविष्यति कदा खर्वो निखर्वश्चाथ मे गृहे ।
एवं सहस्रं लक्षं च कोटिरर्बुदमेव च ४६।
खर्वो निखर्वः संजातस्तृष्णा नैव प्रगच्छति ।
तव कायं परित्यज्य वृद्धिमायाति सर्वदा ४७।
नैव दत्तं हुतं विप्र भुक्तं नैव कदा त्वया ।
खनितं भूमिमध्ये तु क्षिप्तं पुत्रानजानते ४८।
अन्यमेवमुपायं तु द्रव्यागमनकारणात् ।
कुरुषे सर्वदा विप्र लोकान्पृच्छसि बुद्धिमान् ४९।
खनित्रमंजनं वादं धातुवादमतः परम् ।
पृच्छमानो भ्रमस्येकस्तृष्णया परिमोहितः ५०।

स्पर्शंचिंतयसेनित्यंकल्पान्सिद्धिप्रदायकान् ।
प्रवेशं विवराणां तु चिंतमानः सु पृच्छसि ५१।

तृष्णानलेन दग्धेन सुखं नैव प्रगच्छसि ।
तृष्णानलेन संदीप्तो हाहाभूतो विचेतनः ५२।
एवं मुग्धोसि विप्रेंद्र गतस्त्वं कालवश्यताम् ।
दारापुत्रेषु तद्द्रव्यं पृच्छमानेषु वै त्वया ५३।
कथितं नैव वृत्तांतं प्राणांस्त्यक्त्वा गतो यमम् ।
एवं सर्वं मया ख्यातं वृत्तांतं तव पूर्वकम् ५४।
अनेन कर्मणा विप्र निर्धनोसि दरिद्रवान् ।
संसारे यस्य सत्पुत्रा भक्तिमंतः सदैव हि ५५।
सुशीला ज्ञानसंपन्नाः सत्यधर्मरताः सदा ।
संभवंति गृहे तस्य यस्य विष्णुः प्रसीदति ५६।
धनं धान्यं कलत्रं तु पुत्रपौत्रमनंतकम् ।
स भुंक्ते मर्त्यलोके वै यस्य विष्णुः प्रसन्नवान् ५७।
विना विष्णोः प्रसादेन दारापुत्रान्न चाप्नुयात् ।

सुजन्म च कुलं विप्र तद्विष्णोः परमं पदम् ५८।
इति श्रीपद्मपुराणेभूमिखंडेएंद्रे सुमनोपाख्यानेसप्तदशोऽध्यायः १७।

Roman transliteration

somaśarmovāca-
sarvaṃ devi samākhyātaṃ dharmasaṃsthānamuttamam |
kathaṃ putramahaṃ viṃdyāṃ sarvajñaṃ guṇasaṃyutam 1|
vada tvaṃ me mahābhāge yadi jānāsi suvrate |
dānadharmādikaṃ bhadre paratreha na saṃśayaḥ 2|
sumanovāca-
vasiṣṭhaṃ gaccha dharmajñaṃ taṃ prārthaya mahāmunim |
tasmātprāpsyasi vai putraṃ dharmajñaṃ dharmavatsalam 3|
sūta uvāca-
evamukte tayā vākye somaśarmā dvijottamaḥ |
evaṃ kariṣye kalyāṇi tava vākyaṃ na saṃśayaḥ 4|
evamuktvā jagāmāśu somaśarmā dvijottamaḥ |
vasiṣṭhaṃ sarvavettāraṃ divyaṃ taṃ tapatāṃ varam 5|
gaṃgātīre sthitaṃ puṇyamāśramasthaṃ dvijottamam |
tejojvālāsamākīrṇaṃ dvitīyamiva bhāskaram 6|

rājamānaṃ mahātmānaṃ brahmaṇyaṃ ca dvijottamam |
bhaktyā praṇamya vipreśaṃ daṃḍavacca punaḥ punaḥ 7|
tamuvāca mahātejā brahmasūnurakalmaṣaḥ |
upāviśāsane puṇye sukhena sumahāmate 8|
evamuktvā sa yogīṃdraḥ punaḥ prāha tapodhanam |
gṛhe putreṣu te vatsa dārabhṛtyeṣu sarvadā 9|
kṣemamasti mahābhāga puṇyakarmasu cāgniṣu |
nirāmayosi cāṃgeṣu dharmaṃ pālayase sadā 10|
evamuktvā mahāprājñaḥ punaḥ prāha suśarmaṇam |
kiṃ karomi priyaṃ kāryaṃ supriyaṃ te dvijottama 11|
evaṃ saṃbhāṣitaṃ vipraṃ virarāma sa kuṃbhajaḥ |
tasminnukte mahābhāge vasiṣṭhe munipuṃgave 12|

sa hovāca mahātmānaṃ vasiṣṭhaṃ tapatāṃ varam |
bhagavañchrūyatāṃ vākyaṃ suprasannena cetasā 13|
yadi me supriyaṃ kāryaṃ tvayaiva munipuṃgava |

mama praśnārthasaṃdehaṃ vicchedaya dvijottama 14|
dāridryaṃ kena pāpena putrasaukhyaṃ kathaṃ nahi |
etanme saṃśayaṃ tāta kasmātpāpādvadasva me 15|
mahāmohena saṃmugdhaḥ priyayā bodhito dvija |
tayāhaṃ preṣitastāta tava pārśvaṃ samāturaḥ 16|
tatsarvaṃ hi samācakṣva sarvasaṃdehanāśakam |
muktidātā bhavasva tvaṃ mamasaṃsārabaṃdhanāt 17|
vasiṣṭha uvāca-
putrā mitrāṇyatha bhrātā anye svajanabāṃdhavāḥ |
paṃcabhedāstu saṃbhedātpuruṣasya bhavaṃti te 18|
te te sumanayā proktāḥ pūrvameva tavāgrataḥ |
ṛṇasaṃbaṃdhinaḥ sarve te kuputrā dvijottama 19|
putrasya lakṣaṇaṃ puṇyaṃ tavāgre pravadāmyaham |
puṇyaprasakto yasyātmā satyadharmarataḥ sadā 20|
śuddhivijñānasaṃpannastapasvī vāgvidāṃ varaḥ |

sarvakarmasusaṃdhīro vedādhyayanatatparaḥ 21|
sa sarvaśāstravettā ca devabrāhmaṇapūjakaḥ |
yājakaḥ sarvayajñānāṃ dātā tyāgī priyaṃvadaḥ 22|
viṣṇudhyānaparo nityaṃ śāṃto dāṃtaḥ suhṛtsadā |
pitṛmātṛparonityaṃ sarvasvajanavatsalaḥ 23|
kulasya tārako vidvānkulasya paripoṣakaḥ |
evaṃ guṇaiśca saṃyuktaḥ saputraḥ sukhadāyakaḥ 24|
anye saṃbaṃdhasaṃyuktāḥ śokasaṃtāpadāyakāḥ |
etādṛśena kiṃ kāryaṃ phalahīnena tena ca 25|
āyāṃti yāṃti te sarve tāpaṃ datvā sudāruṇam |
putrarūpeṇa te sarve saṃsāre dvijasattama 26|
pūrvajanmakṛtaṃ puṇyaṃ yattvayā paripālitam |
tatsarvaṃ hi pravakṣyāmi śrūyatāmadbhutaṃ punaḥ 27|
vasiṣṭha uvāca-
bhavāñchūdro mahāprājña pūrvajanmani nānyathā |

kṛṣikarttā jñānahīno mahālobhena saṃyutaḥ 28|
ekabhāryā sadā dveṣī bahuputro hyadattavān |
dharmaṃ naiva vijānāsi satyaṃ naiva pariśrutam 29|
dānaṃ naiva tvayā dattaṃ śāstraṃ naiva pratiśrutam |
kṛtā naiva tvayā tīrthe yātrā caiva mahāmate 30|
evaṃ kṛtaṃ tvayā vipra kṛṣimārgaṃ punaḥ punaḥ |
paśūnāṃ pālanaṃ sarva gavāṃ caiva dvijottama 31|
mahiṣīṇāṃ tathā'śvānāṃ pālanaṃ ca punaḥ punaḥ |
evaṃ pū rvaṃkṛtaṃ karma tvayaiva dvijasattama 32|
vipulaṃ ca dhanaṃ tadvallobhena parisaṃcitam |
tasya vyayaṃ supuṇyena na kṛtaṃ tu tvayā kadā 33|
pātre dānaṃ na dattaṃ tu dṛṣṭvā durbalameva ca |
kṛpāṃ kṛtvā na dattaṃ tu bhavatā dhanameva ca 34|
gomahiṣyādikaṃ sarvaṃ paśūnāṃ saṃcitaṃ tvayā |
vikrīya ca dhanaṃ vipra saṃcitaṃ vipulaṃ tvayā 35|

takraṃ ghṛtaṃ tathā kṣīraṃ vikrayitvā tato dadhi |
duṣkālaṃ ciṃtitaṃ vipra mohito viṣṇumāyayā 36|
kṛtaṃ mahārghamevātra annaṃ brāhmaṇasattama |
nirdayena tvayā dānaṃ na dattaṃ tu kadācana 37|
devānāṃ pūjanaṃ vipra bhavatā na kṛtaṃ kadā |
prāpya parvāṇi viprebhyo dravyaṃ na ca samarpitam 38|
śrāddhaṃkālaṃtusaṃprāpyaśraddhayānakṛtaṃtvayā |
bhāryā vadati te sādhvī dinamenaṃ samāgatam 39|
śvaśurasya śrāddhakālaḥ śvaśrvāścaiva mahāmate |
tvaṃ śrutvā tadvacastasyā gṛhaṃ tyaktvā palāyase 40|
dharmamārgaṃ na dṛṣṭaṃ te śrutaṃ naiva kadā tvayā |
lobho mātāpitā bhrātā lobhaḥ svajanabāṃdhavāḥ 41|
pālitaṃ lobhamevaikaṃ tyaktvā dharmaṃ sadaiva hi |
tasmādduḥkhī bhavāñjāto daridreṇātipīḍitaḥ 42|
dinedine mahātṛṣṇā hṛdaye te pravarddhate |

yadāyadā gṛhe dravyaṃ vṛddhimāyāti te tadā 43|
tṛṣṇayā dahyamānastu tayā tvaṃ vahnirūpayā |
rātrau vā suprasuptastu niścito hi praciṃtasi 44|
dinaṃ prāpya mahāmohairvyāpitosi sadaiva hi |
sahasraṃ lakṣaṃ me koṭiḥ kadā arbudameva ca 45|
bhaviṣyati kadā kharvo nikharvaścātha me gṛhe |
evaṃ sahasraṃ lakṣaṃ ca koṭirarbudameva ca 46|
kharvo nikharvaḥ saṃjātastṛṣṇā naiva pragacchati |
tava kāyaṃ parityajya vṛddhimāyāti sarvadā 47|
naiva dattaṃ hutaṃ vipra bhuktaṃ naiva kadā tvayā |
khanitaṃ bhūmimadhye tu kṣiptaṃ putrānajānate 48|
anyamevamupāyaṃ tu dravyāgamanakāraṇāt |
kuruṣe sarvadā vipra lokānpṛcchasi buddhimān 49|
khanitramaṃjanaṃ vādaṃ dhātuvādamataḥ param |
pṛcchamāno bhramasyekastṛṣṇayā parimohitaḥ 50|

sparśaṃciṃtayasenityaṃkalpānsiddhipradāyakān |
praveśaṃ vivarāṇāṃ tu ciṃtamānaḥ su pṛcchasi 51|
tṛṣṇānalena dagdhena sukhaṃ naiva pragacchasi |
tṛṣṇānalena saṃdīpto hāhābhūto vicetanaḥ 52|
evaṃ mugdhosi vipreṃdra gatastvaṃ kālavaśyatām |
dārāputreṣu taddravyaṃ pṛcchamāneṣu vai tvayā 53|
kathitaṃ naiva vṛttāṃtaṃ prāṇāṃstyaktvā gato yamam |
evaṃ sarvaṃ mayā khyātaṃ vṛttāṃtaṃ tava pūrvakam 54|
anena karmaṇā vipra nirdhanosi daridravān |
saṃsāre yasya satputrā bhaktimaṃtaḥ sadaiva hi 55|
suśīlā jñānasaṃpannāḥ satyadharmaratāḥ sadā |
saṃbhavaṃti gṛhe tasya yasya viṣṇuḥ prasīdati 56|
dhanaṃ dhānyaṃ kalatraṃ tu putrapautramanaṃtakam |
sa bhuṃkte martyaloke vai yasya viṣṇuḥ prasannavān 57|
vinā viṣṇoḥ prasādena dārāputrānna cāpnuyāt |

sujanma ca kulaṃ vipra tadviṣṇoḥ paramaṃ padam 58|
iti śrīpadmapurāṇebhūmikhaṃḍeeṃdre sumanopākhyānesaptadaśo'dhyāyaḥ 17|

English translation

Somaśaman said :

1-2. O respectable lady, you have told (me) the excellent form of Dharma . O you noble one, O you of a good vow, tell me if you know how I would get a son endowed with all virtues. There is no doubt that good acts like charity (are fruitful) in this and the next world.

Sumanā said :

3. Go to Vasiṣṭha who knows (what) virtue (is). Request that great sage. From him you will (learn how to) obtain a son knowing piety and loving it.

Sūta said :

4. When she had said these words, Somaśarman , the best brāhmaṇa (said to her:) "O auspicious lady, I shall follow your words (i.e. advice). There is no doubt about it."

5-6. Speaking thus, the best brāhmaṇa, Somaśarman, quickly went to the omniscient, divine Vasiṣṭha, who was the best among those who practised penance, who lived on the bank of the Ganges in a hermitage, who was the best among the brāhmaṇas , who was full of the flames of lustre and was as it were another sun.

7. He repeatedly, devoutly, saluted the shining, noble, best brāhmaṇa, well-versed in the Vedas , in the manner of a staff (i.e. by prostrating himself before Vasiṣṭha).

8. The very lustrous, sinless son of Brahmā (i.e. Vasiṣṭha), said to him: "O you highly intelligent one, (please) sit comfortably on the auspicious seat."

9-10. Saying so, the best of the yogins again said to him, who was rich in penance: "O noble one, O dear one, is there all well in your house, with your sons, wife, servants, and fires used for sacred rites? Are you alright, and do you always practise virtue?"

11. Speaking thus, the very wise one (i.e. Vasiṣṭha) again said to Suśarman (i.e. Somaśarman): "O best brāhmaṇa, what work dear to you should I do for you?"

12a. Speaking thus to the brāhmaṇa, Vasiṣṭha ceased (to speak).

12b-13. When that best, noble sage Vasiṣṭha spoke (like that), he (i.e. Somaśarman), spoke to noble Vasiṣṭha, the best among those who practise penance: "O revered sir, (please) listen to my words with a very much pleased mind.

14. O best among the sages, O best brāhmaṇa, if you want to do what I like, (then) remove the doubt expressed by my question.

15-17. O dear one, due to what sin (does) poverty (come to one) and how is it that one does not get happiness? This is my doubt. Tell me due to what sin (this happens). O brāhmaṇa, I am confused with great delusion. I was advised by my dear wife. I, who was eager, was sent to you by her. Then tell me all that which would remove all my doubts. (Please) relieve me from the bondage of the worldly existence."

Vasiṣṭha said :

18. Sons, friends, brother, and kinsmen and relatives are the five kinds of men, according to the difference (depending upon the relation).

19. (About) all of them Sumanā has already told you. O best brāhmaṇa, all those are bad sons, connected on account of debt.

20-24. I shall (now) tell you the auspicious characteristics of a son. That son whose mind is attached to merit, who is always engaged in religious conduct, who is endowed with purity and knowledge, who practises penance, who is best among speakers, who is very steady in all his acts, who is devoted to Vedic studies, who knows (i.e. has studied) all sacred books, who honours gods and brāhmaṇas, who performs all (kinds of) sacrifices, who is a donor, who gives away (in charity without expecting any reward in return), who speaks agreeable words, who is always intent upon meditation on Viṣṇu , is tranquil, restrained and friendly, who is always devoted to his father and mother and affectionate to his kinsmen, who is a saviour of his family, who is learned, who supports his family—a son endowed with such virtues gives happiness.

25-26. Others connected by relation (as a son) cause grief and tormentation. What is the use of such a useless son? All such (sons) come into the worldly existence as sons and go out of it after causing great tormentation, O you best brāhmaṇa.

27. Again listen to all the wonderful account which I shall tell you about the religious merit which you did and (the practices) you maintained in the previous birth.

Vasiṣṭha continued :

28-31. O you very intelligent one, in the former birth you were a Śūdra , and none else. You were a farmer; you were ignorant; you had great greed; you had one wife; you always hated (others). You had many sons; you never gave away (anything in charity); you did not know religious conduct at all; you had never heard (what) truth (is). You had never given a gift; you had never listened to sacred texts; O you highly intelligent one, you had never undertaken a pilgrimage to a sacred place.

32. Thus, O brāhmaṇa, you practised agriculture repeatedly. O best brāhmaṇa, you again and again guarded animals, all cows, buffaloes and also horses. O best of brāhmaṇas, such deed (s) you did formerly (i.e. in your previous birth).

33. Similarly, through greed you collected much wealth; but you never spent it in a good way.

34. You never gave any present to a worthy person, or seeing a weak person you never showed him any compassion and never gave him money.

35. You also collected beasts like cows and buffaloes, and having sold them you hoarded ample wealth.

36a. (And also you hoarded ample wealth) by selling butter-milk, ghee , milk and curd.

36b-38. Being deluded by Viṣṇu's Māyā , O brāhmaṇa, you, thinking of (i.e. taking advantage of) bad times, made food more costly here (only), O best brāhmaṇa. You, who were cruel, never made any present (to anyone). O brāhmaṇa, you never worshipped deities. When the parvan -days arrived, you never gave money to the brāhmaṇas.

39-40a. When the time for Śrāddha came, you never performed it with faith. Your virtuous wife (used to) say: "O you very intelligent one, the day has come. It is time for offering Śrāddha to (my) father-in-law, and to (my) mother-in-law also."

40b-42a. Hearing those words of (i.e. uttered by) her, you (used to) abandon and run away from your house. You never saw (i.e. cared for) the path of righteousness nor did you ever hear about it. Greed (was) your father, your brother. Greed (was) your kinsmen and relatives. Always forsaking religious conduct, you cherished greed alone.

42b. Therefore, being extremely oppressed by poverty, you became unhappy.

43-48. Everyday great greed increased in your mind, whenever in your house wealth increased. Being burnt by the fire of anxiety, you definitely used to think of wealth even when you used to sleep at night. When the day dawned, you were always pervaded by great delusions: 'When will there be a thousand, a lakh , a crore or one hundred millions or one thousand crores or a billion (coins) in my house?' Thus a thousand, a lakh, a crore, a hundred millions, a thousand crores, a bilion (coins) were (collected by you); but (your) greed never went away leaving (i.e. from your) body. (On the contrary) it always increased. You never gave (in charity); you never offered oblations to fire, you never enjoyed (wealth); you dug the earth and deposited (the coins in it) without the knowledge of your sons. O brāhmaṇa, you also always adopted other means to get wealth.

49-51. Being intelligent you also asked people about other means of getting wealth. Asking (people) about spades, collyrium [1] , explanation (of secret formulae) and minerology, and being fully deluded by greed, you wandered all alone. You always thought of sexual union, and about procedures giving superhuman powers. Always thinking about entering into fissures you asked (people about them).

52-54a. Due to the blazing of fire of greed, you were (reduced to a pitiable plight, always) saying 'Alas, Alas', and had become senseless. O best brāhmaṇa, you were thus infatuated; and had been subdued by destiny. When your wife and sons asked you about that wealth, you never told them (any) account of it, and abandoning life, you went to Yama .

54b-57. Thus I have told you all your former account. O brāhmaṇa, due to this deed (i.e. these deeds) you became indigent and poor. Viṣṇu is pleased with him in whose house, in his worldly existence, the sons are of good character, endowed with knowledge and always interested in truthfulness and in good conduct. He with whom Viṣṇu is pleased, endlessly enjoys in the world of mortals wealth, grains, wife, sons and grandsons. O brāhmaṇa, without Viṣṇu's favour he cannot obtain a wife, sons or a good birth or a good family. That is the highest position of Viṣṇu.

[1]: [1] : Añjana—seems to refer to the practice of putting a particular kind of collyrium into the eyes and then to see where wealth may be found. Vāda—seems to be a reference to the exposition of certain secret spells helping to obtain wealth.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 18

The Account of Somaśaman's Birth in a Brāhmaṇa Family

Chapter 100 of 693 · 43 detected Sanskrit verse markers

Sanskrit

सोमशर्मोवाच-
पूर्वजन्मकृतं पापं त्वयाख्यातं च मे मुने ।
शूद्रत्वेन तु विप्रेन्द्र मयैव परिवर्जितम् १।
विप्रत्वं हि मया प्राप्तं तत्कथं द्विजसत्तम ।
तत्सर्वं कारणं ब्रूहि ज्ञानविज्ञानपंडित २।
वसिष्ठ उवाच-।
यत्त्वया चेष्टितं पूर्वं कर्मधर्माश्रितंद्विज ।
तदहं संप्रवक्ष्यामि श्रूयतां यदि मन्यसे ३।
ब्राह्मणः कश्चिदनघः सदाचारः सुपंडितः ।
विष्णुभक्तस्तु धर्मात्मा नित्यं विष्णुपरायणः ४।
यात्राव्याजेन तीर्थानां भ्रमत्येकः समेदिनीम् ।
अटमानः समायातस्तव गेहं महामतिः ५।
याचितं स्थानमेकं वै वासार्थं द्विजसत्तम ।
तवैव भार्यया दत्तं त्वया च सह पुत्रकैः ६।
एयतामेयतां ब्रह्मन्सुखेन सुगृहे मम ।

वैष्णवं ब्राह्मणं पुण्यमित्युवाच पुनः पुनः ७।
सुखेन स्थीयतामत्र गृहोयं तव सुव्रत ।
अद्य धन्योस्म्यहं पुण्यमद्य तीर्थमहं गतः ८।
अद्य तीर्थफलं प्राप्तं तवांघ्रिद्वयदर्शनात् ।
गवां स्थानं वरं पुण्यं निवासाय निवेदितम् ९।
अंगसंवाहनं कृत्वा पादौ चैव प्रमर्दितौ ।
क्षालितौ चपुनस्तोयैः स्नातः पादोदकेन हि १०।
सद्यो घृतं दधिक्षीरमन्नं तक्रं प्रदत्तवान् ।
तस्मै च ब्राह्मणायैव भवानित्थं महात्मने ११।
एवं संतोषितो विप्रस्त्वया च सह भार्यया ।
पुत्रैः सार्धं महाभागो वैष्णवो ज्ञानपंडितः १२।
अथ प्रभाते संप्राप्ते दिने पुण्ये सुभाग्यदे ।
आषाढस्य तु शुद्धस्यैकादशी पापनाशनी १३।
तस्मिन्दिने सुसंप्राप्ता सर्वपातकनाशिनी ।
यस्यां देवो हृषीकेशो योगनिद्रां प्रगच्छति १४।

तां प्राप्य च ततो लोकास्तत्यजुर्बुद्धिपंडिताः ।
गृहस्य सर्वकर्माणि विष्णुध्यानरता द्विज १५।
उत्सवं परमं चक्रुर्गीतमंगलवादनैः ।
स्तुवंति ब्राह्मणाः सर्वे वेदैः स्तोत्रैः सुमंगलैः १६।
एवं महोत्सवं प्राप्य स च ब्राह्मणसत्तमः ।
तस्मिन्दिने स्थितस्तत्र संप्राप्तं समुपोषणम् १७।
एकादश्यास्तु माहात्म्यं पठितं ब्राह्मणेन वै ।
भार्या पुत्रैः सुतैः सार्द्धं श्रुतं धर्ममनुत्तमम् १८।
श्रुते तस्मिन्महापुण्ये भार्या पुत्रैस्तु प्रेरितः ।
संसर्गादस्य विप्रस्य व्रतमेतत्समाचर १९।
तदाकर्ण्य महद्वाक्यं सर्वपुण्यप्रदायकम् ।
व्रतमेतं करिष्यामि इति निश्चितमानसः २०।
भार्या पुत्रैः समं गत्वा नद्यां स्नानं कृतं त्वया ।
हृष्टेन मनसा विप्र पूजितो मधुसूदनः २१।
सर्वोपहारैः पुण्यैश्च गंधधूपादिभिस्तथा ।

रात्रौ जागरणं कृत्वा नृत्यगीतादिभिस्तथा २२।
ब्राह्मणस्य प्रसंगेन नद्यां स्नानं पुनः कृतम् ।
पूजितो देवदेवेशः पुष्पधूपादिमंगलैः २३।
भक्त्या प्रणम्य गोविंदं स्नापयित्वा पुनः पुनः ।
निर्वापं तादृशं दत्तं ब्राह्मणाय महात्मने २४।
भक्त्या प्रणम्य तं विप्रं दत्ता तस्मै सुदक्षिणा ।
कृतवान्पारणं विप्र पुत्रैर्भार्यादिभिः समम् २५।
प्रेषितो भक्तिपूर्वेण सद्भावेन त्वयैव सः ।
एवं व्रतं समाचीर्णं त्वया वै द्विजसत्तम २६।
संगत्या ब्राह्मणस्यैव विष्णोश्चैव प्रसादतः ।
भवान्ब्राह्मणतां प्राप्तः सत्यधर्मसमन्वितः २७।
तस्य व्रतस्य भावेन त्वया प्राप्तं महत्कुलम् ।
भूसुराणां महाप्राज्ञं सत्यधर्मसमाविलम् २८।
तस्मै तु ब्राह्मणायैव वैष्णवाय महात्मने ।
श्रद्धया सत्यभावेन दत्तमन्नं सुसंस्कृतम् २९।

तस्य दानस्य भावेन मिष्टान्नमुपतिष्ठति ।
महामोहैः प्रमुग्धो हि तृष्णया व्यापितं मनः ३०।
पूर्वजन्मनि ते विप्र अर्थमेव प्रसंचितम् ।
न दत्तं ब्राह्मणेभ्यो हि दीनेष्वन्येषु वै त्वया ३१।
दारेषु पुत्रलोभेन म्रियमाणेन वै तदा ।
तस्य पापस्य भावेन दारिद्र्यं त्वामुपाविशत् ३२।
पुत्रलोभं परित्यज्य स्नेहं त्यक्त्वा प्रदूरतः ।
अपुत्रवान्भवाञ्जातस्तस्य पापस्य वै फलम् ३३।
सुपुत्रं च कुलं विप्र धनधान्यवरस्त्रियः ।

सुजन्ममरणं चैव सुभोगाः सुखमेव च ३४।
राज्यं स्वर्गश्च मोक्षश्च यद्यद्दुर्लभमेव च ।
प्रसादात्तस्य देवस्य विष्णोश्चैव महात्मनः ३५।
तस्मादाराध्य गोविन्दं नारायणमनामयम् ।
प्राप्स्यसि त्वं परं स्थानं तद्विष्णोः परमं पदम् ३६।
सुपुत्र त्वं धनं धान्यं सुभोगान्सुखमेव च ।

पूर्वजन्मकृतं सर्वं यत्त्वया परिचेष्टितम् ३७।
तन्मया कथितं विप्र तवाग्रे परिनिष्ठितम् ।
एवं ज्ञात्वा महाभाग नारायणपरो भव ३८।
ब्रह्मात्मजेनापि महानुभावः स विप्रवर्यः परिबोधितो हि ।
हर्षेणयुक्तः स महानुभावो भक्त्या वसिष्ठं प्रणिपत्य तत्र ३९।
आमंत्र्य विप्रं स जगाम गेहं तां प्राप्य भार्यां सुमनां प्रहर्षः ।
सर्वं हि वृत्तं ममपूर्वचेष्टितं तेनैव विप्रेण तव प्रसादात् ४०।
भद्रे वसिष्ठेन विकाशनीतमद्यैव मोहं परिनाशितं मे ।
आराधयिष्ये मधुसूदनं हि यास्यामि मोक्षं परमं पदं तत् ४१।
आकर्ण्य वाक्यं परमं महांतं सुमंगलं मंगलदायकं हि ।
हर्षेण युक्ता तमुवाच कांतं पुण्योसि विप्रेण विबोधितोऽसि ४२।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे-।
ऐंद्रे सुमनोपाख्याने अष्टादशोऽध्यायः १८।

Roman transliteration

somaśarmovāca-
pūrvajanmakṛtaṃ pāpaṃ tvayākhyātaṃ ca me mune |
śūdratvena tu viprendra mayaiva parivarjitam 1|
vipratvaṃ hi mayā prāptaṃ tatkathaṃ dvijasattama |
tatsarvaṃ kāraṇaṃ brūhi jñānavijñānapaṃḍita 2|
vasiṣṭha uvāca-|
yattvayā ceṣṭitaṃ pūrvaṃ karmadharmāśritaṃdvija |
tadahaṃ saṃpravakṣyāmi śrūyatāṃ yadi manyase 3|
brāhmaṇaḥ kaścidanaghaḥ sadācāraḥ supaṃḍitaḥ |
viṣṇubhaktastu dharmātmā nityaṃ viṣṇuparāyaṇaḥ 4|
yātrāvyājena tīrthānāṃ bhramatyekaḥ samedinīm |
aṭamānaḥ samāyātastava gehaṃ mahāmatiḥ 5|
yācitaṃ sthānamekaṃ vai vāsārthaṃ dvijasattama |
tavaiva bhāryayā dattaṃ tvayā ca saha putrakaiḥ 6|
eyatāmeyatāṃ brahmansukhena sugṛhe mama |

vaiṣṇavaṃ brāhmaṇaṃ puṇyamityuvāca punaḥ punaḥ 7|
sukhena sthīyatāmatra gṛhoyaṃ tava suvrata |
adya dhanyosmyahaṃ puṇyamadya tīrthamahaṃ gataḥ 8|
adya tīrthaphalaṃ prāptaṃ tavāṃghridvayadarśanāt |
gavāṃ sthānaṃ varaṃ puṇyaṃ nivāsāya niveditam 9|
aṃgasaṃvāhanaṃ kṛtvā pādau caiva pramarditau |
kṣālitau capunastoyaiḥ snātaḥ pādodakena hi 10|

sadyo ghṛtaṃ dadhikṣīramannaṃ takraṃ pradattavān |
tasmai ca brāhmaṇāyaiva bhavānitthaṃ mahātmane 11|
evaṃ saṃtoṣito viprastvayā ca saha bhāryayā |
putraiḥ sārdhaṃ mahābhāgo vaiṣṇavo jñānapaṃḍitaḥ 12|
atha prabhāte saṃprāpte dine puṇye subhāgyade |
āṣāḍhasya tu śuddhasyaikādaśī pāpanāśanī 13|
tasmindine susaṃprāptā sarvapātakanāśinī |
yasyāṃ devo hṛṣīkeśo yoganidrāṃ pragacchati 14|

tāṃ prāpya ca tato lokāstatyajurbuddhipaṃḍitāḥ |
gṛhasya sarvakarmāṇi viṣṇudhyānaratā dvija 15|
utsavaṃ paramaṃ cakrurgītamaṃgalavādanaiḥ |
stuvaṃti brāhmaṇāḥ sarve vedaiḥ stotraiḥ sumaṃgalaiḥ 16|
evaṃ mahotsavaṃ prāpya sa ca brāhmaṇasattamaḥ |
tasmindine sthitastatra saṃprāptaṃ samupoṣaṇam 17|
ekādaśyāstu māhātmyaṃ paṭhitaṃ brāhmaṇena vai |
bhāryā putraiḥ sutaiḥ sārddhaṃ śrutaṃ dharmamanuttamam 18|
śrute tasminmahāpuṇye bhāryā putraistu preritaḥ |
saṃsargādasya viprasya vratametatsamācara 19|
tadākarṇya mahadvākyaṃ sarvapuṇyapradāyakam |
vratametaṃ kariṣyāmi iti niścitamānasaḥ 20|
bhāryā putraiḥ samaṃ gatvā nadyāṃ snānaṃ kṛtaṃ tvayā |
hṛṣṭena manasā vipra pūjito madhusūdanaḥ 21|
sarvopahāraiḥ puṇyaiśca gaṃdhadhūpādibhistathā |

rātrau jāgaraṇaṃ kṛtvā nṛtyagītādibhistathā 22|
brāhmaṇasya prasaṃgena nadyāṃ snānaṃ punaḥ kṛtam |
pūjito devadeveśaḥ puṣpadhūpādimaṃgalaiḥ 23|
bhaktyā praṇamya goviṃdaṃ snāpayitvā punaḥ punaḥ |
nirvāpaṃ tādṛśaṃ dattaṃ brāhmaṇāya mahātmane 24|
bhaktyā praṇamya taṃ vipraṃ dattā tasmai sudakṣiṇā |
kṛtavānpāraṇaṃ vipra putrairbhāryādibhiḥ samam 25|
preṣito bhaktipūrveṇa sadbhāvena tvayaiva saḥ |
evaṃ vrataṃ samācīrṇaṃ tvayā vai dvijasattama 26|
saṃgatyā brāhmaṇasyaiva viṣṇoścaiva prasādataḥ |
bhavānbrāhmaṇatāṃ prāptaḥ satyadharmasamanvitaḥ 27|
tasya vratasya bhāvena tvayā prāptaṃ mahatkulam |
bhūsurāṇāṃ mahāprājñaṃ satyadharmasamāvilam 28|
tasmai tu brāhmaṇāyaiva vaiṣṇavāya mahātmane |
śraddhayā satyabhāvena dattamannaṃ susaṃskṛtam 29|

tasya dānasya bhāvena miṣṭānnamupatiṣṭhati |
mahāmohaiḥ pramugdho hi tṛṣṇayā vyāpitaṃ manaḥ 30|
pūrvajanmani te vipra arthameva prasaṃcitam |
na dattaṃ brāhmaṇebhyo hi dīneṣvanyeṣu vai tvayā 31|
dāreṣu putralobhena mriyamāṇena vai tadā |
tasya pāpasya bhāvena dāridraṃ tvāmupāviśat 32|
putralobhaṃ parityajya snehaṃ tyaktvā pradūrataḥ |
aputravānbhavāñjātastasya pāpasya vai phalam 33|
suputraṃ ca kulaṃ vipra dhanadhānyavarastriyaḥ |
sujanmamaraṇaṃ caiva subhogāḥ sukhameva ca 34|
rājyaṃ svargaśca mokṣaśca yadyaddurlabhameva ca |
prasādāttasya devasya viṣṇoścaiva mahātmanaḥ 35|

tasmādārādhya govindaṃ nārāyaṇamanāmayam |
prāpsyasi tvaṃ paraṃ sthānaṃ tadviṣṇoḥ paramaṃ padam 36|
suputra tvaṃ dhanaṃ dhānyaṃ subhogānsukhameva ca |

pūrvajanmakṛtaṃ sarvaṃ yattvayā pariceṣṭitam 37|
tanmayā kathitaṃ vipra tavāgre pariniṣṭhitam |
evaṃ jñātvā mahābhāga nārāyaṇaparo bhava 38|
brahmātmajenāpi mahānubhāvaḥ sa vipravaryaḥ paribodhito hi |
harṣeṇayuktaḥ sa mahānubhāvo bhaktyā vasiṣṭhaṃ praṇipatya tatra 39|
āmaṃtrya vipraṃ sa jagāma gehaṃ tāṃ prāpya bhāryāṃ sumanāṃ praharṣaḥ |
sarvaṃ hi vṛttaṃ mamapūrvaceṣṭitaṃ tenaiva vipreṇa tava prasādāt 40|
bhadre vasiṣṭhena vikāśanītamadyaiva mohaṃ parināśitaṃ me |
ārādhayiṣye madhusūdanaṃ hi yāsyāmi mokṣaṃ paramaṃ padaṃ tat 41|
ākarṇya vākyaṃ paramaṃ mahāṃtaṃ sumaṃgalaṃ maṃgaladāyakaṃ hi |
harṣeṇa yuktā tamuvāca kāṃtaṃ puṇyosi vipreṇa vibodhito'si 42|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe-|
aiṃdre sumanopākhyāne aṣṭādaśo'dhyāyaḥ 18|

English translation

Somaśarman said :

1-2. O sage, you told me about my sin in the former birth. O best brāhmaṇa , in what way was I forsaken by śūdrahood and did I obtain brāhmaṇahood? O you well-versed in spiritual and worldly knowledge, tell me all about it.

Vasiṣṭha said :

3. If you think (like listening to them) listen; I shall explain to you, O brāhmaṇa, what religious deeds you did in the former birth.

4-6. A certain innocent, well-learned brāhmaṇa of a good conduct, religious-minded, and always solely devoted to Viṣṇu wandered over the earth for pilgrimages to sacred places. He, the very intelligent one, while (thus) wandering, came to your house. O best of brāhmaṇas , he requested you for a place to stay (i.e. for accommodation). You with your wife and sons gave it to him (saying:)

7-9a. “O brāhmaṇa, come, come happily (i.e. you are welcome) to my house.” You repeatedly said these words to that brāhmaṇa, the devotee of Viṣṇu: “O you of a good vow, live here comfortably; this is your house. Today I am blessed; today I have visited a sacred place. Today I have obtained the fruit of a visit to a sacred place by seeing your two feet.”

9b-12. (Then) you showed him the cowpen for his lodging. Having massaged his body you also shampooed his feet. You also washed them with water. You also bathed with the water with whicḥ his feet were washed. You thus forthwith gave ghee , curd, milk, food and buttermilk to that noble brāhmaṇa. Thus with your wife and sons you pleased that very learned, noble brāhmaṇa, Viṣṇu’s devotee.

13-16. When it was the dawn of the auspicious and blissful day, on which fell (i.e. whicḥ was) the Ekādaśī (eleventh day) of the bright fortnight of Āṣāḍha (called) Pāpanaśinī (the destroyer of sins), which destroyed all sins, and on whicḥ day god Hṛṣīkeśa (i.e. Viṣṇu) goes to sleep (called) Yoganidrā ,

O brāhmaṇa, when that day came, all wise men having given up all domestic duties, became engrossed in meditating upon Viṣṇu. With songs and (playing upon) musical instruments they celebrated a great festival. All the brāhmaṇas praised (Viṣṇu) with (hymns from) the Vedas , and very auspicious hymns of praise.

17. When the great festival had come, the best brāhmaṇa stayed there on that day. He (also) fasted properly.

18. The brāhmaṇa recited the hymn to Ekādaśi. With your wife and sons you also listened to the excellent (account of) religious virtue.

19. When that very auspicious (account) was heard by your wife and sons they urged you: “Observe this vow in the company of this brāhmaṇa.”

20-26a. Hearing those great (i.e. very important) words, giving all merit, you were determined (to observe it and so said:) “I shall observe this vow.” Then going to the river with your wife and sons, you bathed in the river. O brāhmaṇa, with a pleased mind you worshipped Viṣṇu with all (kinds of) auspicious presents and with sandal, incense etc. You kept awake by dancing and singing songs during that night. In the company of that brāhmaṇa you again bathed in the river. Saluting Viṣṇu with devotion and bathing him again and again, you worshipped the lord of gods with auspicious (objects like) flowers, incense etc. and similarly gave apresent to that noble brāhmaṇa.O brāhmaṇa, having devoutly saluted that brāhmaṇa, you gave him ample presents. Then you broke the fast, O brāhmaṇa, with your sons, wife etc. You sent him (away) with devotion and good feelings.

26b-30a. O best brāhmaṇa, you yourself observed the vow like this, due to the company of that brāhmaṇa, and due to the favour of Viṣṇu. You, endowed with a truthful conduct became (i.e. was born as) a brāhmaṇa. Due to the efficacy of that vow you obtained (i.e. were born in) a great family of brāhmaṇas, wise and of truthful conduct. To that noble brāhmaṇa, devoted to Viṣṇu, you gave well-cooked food with faith and truthfulness. Due to the efficacy of that food sweet food comes to you.

30b-33. O brāhmaṇa, in your previous birth you were deluded through folly, and your mind was pervaded with desire. (So) you collected money only. You did not give it to brāhmaṇas or to helpless persons, or to your wife, as you died through desire for a son (not being satisfied). (So) due to the effect of that sin, poverty, non-fulfilment of your desire, and loss of affection came to you. It is just the result of that sin that you were born sonless.

34-35. O brāhmaṇa, a family with good sons, wealth, grains, excellent wife, good birth or death, excellent enjoyments and happiness, kingdom, heaven and salvation, and all that is difficult to obtain (are obtained) through the favour of that magnanimous Viṣṇu.

36-38. Therefore, by worshipping that Govinda , Nārāyaṇa , Anāmaya, you will obtain that highest position i.e. the highest position of Viṣṇu. O brāhmaṇa, I have fully told you about having good sons, wealth, grains, excellent enjoyments and happiness, and all the deeds that you did in your former birth. O blessed one, knowing thus be solely devoted to Viṣṇu.

39-41. The best brāhmaṇa of great prowess was (thus) advised by Brahmā ’s son (i.e. Vasiṣṭha). The noble one, being full ofjoy, having saluted Vasiṣṭha there, and having taken his leave of that brāhmaṇa (i.e. Vasiṣṭha) went home. Joyfully approaching his wife Sumanā , (he said to her:) “O auspicious lady, due to your favour that brāhmaṇa, Vasiṣṭha, told me all my former account and behaviour. Today only my delusion is destroyed. I shall just propitiate Viṣṇu and shall reach that highest position, viz. salvation.”

42. Hearing those excellent, great, very auspicious words bringing about happiness, she, full ofjoy, said to her husband: “You are lucky (that) you are advised by that brāhmaṇa.”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 19

Somaśarman’s Eulogy of Viṣṇu

Chapter 101 of 693 · 76 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
सोमशर्मा महाप्राज्ञः सुमनया सह सत्तमः ।
कपिलासंगमे पुण्ये रेवातीरे सुपुण्यदे १।
स्नात्वा तत्र स मेधावी तर्पयित्वा सुरान्पितॄन् ।
तपस्तेपे सुशांतात्मा जपन्नारायणं शिवम् २।
द्वादशाक्षरमंत्रेण ध्यानयुक्तो महामनाः ।
तस्यैव देवदेवस्य वासुदेवस्य सुव्रतः ३।
आसने शयने याने स्वप्ने पश्यति केशवम् ।
सदैव निश्चलो भूत्वा कामक्रोधविवर्जितः ४।
सा च साध्वी महाभागा पतिव्रतपरायणा ।
सुमना कांतमेवापि शुश्रूषति तपोन्वितम् ५।
ध्यायमानस्य तस्यापि विघ्नैः संदर्शितं भयम् ।
सर्पा विषोल्बणाः कृष्णास्तत्र यांति महात्मनः ६।
पार्श्वे ते तप्यमानस्य तस्य ते सोमशर्मणः ।
सिंहव्याघ्रगजा दृष्टा भयमेवं प्रचक्रिरे ७।

वेताला राक्षसा भूताः कूष्मांडाः प्रेतभैरवाः ।
भयं विदर्शयंत्येते दारुणं प्राणनाशनम् ८।
नानाविधा महाभीमाः सिंहास्तत्र समागताः ।
दंष्ट्राकरालवक्त्राश्च जगर्जुश्चातिभैरवम् ९।
विष्णोर्ध्यानात्स धर्मात्मा न चचाल महामतिः ।
महाविघ्नैः सुसंरूढैश्चालितो मुनिपुंगवः १०।
एवं न चलते ध्यानात्सोमशर्मा द्विजोत्तमः ।
झंझावातैश्च शीतेन महावृष्ट्या सुपीडितः ११।
भंभारावमहाभीमः सिंहस्तत्र समागतः ।
तं दृष्ट्वा भयवित्रस्तः सस्मार नृहरिं द्विजः १२।
इंद्रनीलप्रतीकाशं पीतवस्त्रं महौजसम् ।
शंखचक्रधरं देवं गदापंकजधारिणम् १३।
महामौक्तिकहारेण इंदुवर्णानुकारिणा ।
कौस्तुभेनापि रत्नेन द्योतमानं जनार्दनम् १४।
श्रीवत्सांकेन दिव्येन हृदयं यस्य राजते ।

सर्वाभरणशोभांगं शतपत्रनिभेक्षणम् १५।
सुस्मितास्यं सुप्रसन्नं रत्नदामाभिशोभितम् ।
भ्राजमानं हृषीकेशं ध्यानं तेन कृतं ध्रुवम् १६।
त्वमेव शरणं कृष्ण शरणागतवत्सल ।
नमोस्तु देवदेवाय किं मे भयं करिष्यति १७।
यस्योदरे त्रयो लोकाः सप्त चान्ये महात्मनः ।
शरणं तस्य प्रविष्टोस्मि क्वास्ते भयं ममैव हि १८।
यस्माद्भयाः प्रवर्तंते कृत्यादिक महाबलाः ।
सर्वभयप्रहर्तारं तमस्मि शरणं गतः १९।
पातकानां तु सर्वेषां दानवानां महाभयम् ।
रक्षको विष्णुभक्तानां तमस्मि शरणं गतः २०।
वृंदारकाणां सर्वेषां दानवानां महात्मनाम् ।
यो गतिः कृष्णभक्तानां तमस्मि शरणं गतः २१।
अभयो भयनाशाय पापनाशाय ज्ञानवान् ।
एकश्चेंद्रस्वरूपेण तमस्मि शरणं गतः २२।

व्याधीनां नाशकायैव य औषधस्वरूपवान् ।
निरामयो निरानंदस्तमस्मि शरणंगतः २३।
अचलश्चालयेल्लोकानपापो ज्ञानमेव च ।
तमस्मि शरणं प्राप्तो भयं किं मे करिष्यति २४।
साधूनां चापि सर्वेषां पालको यो ह्यनामयः ।
पाति विश्वं च विश्वात्मा तमस्मि शरणंगतः २५।
यो मे मृगेंद्ररूपेण भयं दर्शयतेग्रतः ।
तमहं शरणं प्राप्तो नरसिंहं नमाम्यहम् २६।
मदमत्तो महाकायो वनहस्ती समागतः ।
गजलीलागतिं देवं शरणागतवत्सलम् २७।
गजास्यं ज्ञानसंपन्नं सपाशांकुशधारिणम् ।
कालास्यं गजतुंडं च शरणं सुगतोस्म्यहम् २८।
हिरण्याक्षप्रहर्तारं वाराहं शरणंगतः ।
वामनं तं प्रपन्नोस्मि शरणागतवत्सलम् २९।
ह्रस्वास्तु वामनाः कुब्जाः प्रेताः कूष्मांडकादयः ।

मृत्युरूपधराः सर्वे दर्शयंति भयं मम ३०।
अमृतं तं प्रपन्नोस्मि किं भयं मे करिष्यति ।
ब्रह्मण्यो ब्रह्मदो ब्रह्मा ब्रह्मज्ञानमयो हरिः ३१।
शरणं तं प्रपन्नोस्मि भयं किं मे करिष्यति ।
अभयो यो हि जगतो भीतिघ्नो भीतिदायकः ३२।
भयरूपं प्रपन्नोस्मि भयं किं मे करिष्यति ।
तारकः सर्वलोकानां नाशकः सर्वपापिनाम् ३३।
तमहं शरणं प्राप्तो धर्मरूपं जनार्दनम् ।
सुरारणं यो हि रणे वपुर्द्धारयतेऽद्भुतम् ३४।

शरणं तस्य गंतास्मि सदागतिरयं मम ।
झंझावातो महाचंडो वपुर्दूयति मे भृशम् ३५।
शरणं तं प्रपन्नोस्मि सदागतिरयं मम ।
अतिशीतं चातिवर्षा आतपस्तापदायकः ३६।
एषां रूपेण यो देवस्तस्याहं शरणं गतः ।
कालरूपा अमी प्राप्ता भयदा मम चालकाः ३७।

एषां शरणं प्रपन्नोस्मि हरेः स्वरूपिणां सदा ३८।
यं सर्वदेवं परमेश्वरं हि निष्केवलं ज्ञानमयं प्रदीपम् ।
वदंति नारायणमादिसिद्धं सिद्धेश्वरं तं शरणं प्रपद्ये ३९।
इति ध्यायन्स्तुवन्नित्यं केशवं क्लेशनाशनम् ।
भक्त्या तेन समानीतस्तदात्महृदये हरिः ४०।
उद्यमं विक्रमं तस्य स दृष्ट्वा सोमशर्मणः ।
आविर्भूय हृषीकेशस्तमुवाच प्रहृष्टवान् ४१।
सोमशर्मन्महाप्राज्ञ श्रूयतां भार्यया सह ।
वासुदेवोस्मि विप्रेंद्र वरं याचय सुव्रत ४२।
तेनोक्तो हि स विप्रेन्द्र उन्मील्य नयनद्वयम् ।
दृष्ट्वा विश्वेश्वरं देवं घनश्यामं महोदयम् ४३।
सर्वाभरणशोभांगं सर्वायुधसमन्वितम् ।
दिव्यलक्षणसंपन्नं पुंडरीकनिभेक्षणम् ४४।
पीतेन वाससा युक्तं राजमानं सुरेश्वरम् ।
वैनतेयसमारूढं शंखचक्रगदाधरम् ४५।

ब्रह्मादीनां सुधातारं जगतोस्य महायशाः ।
विश्वस्यास्य सदातीतं रूपातीतं जगद्गुरुम् ४६।
हर्षेण महताविष्टो दंडवत्प्रणिपत्य तम् ।
श्रियायुक्तं भासमानं सूर्यकोटिसमप्रभम् ४७।
बद्धांजलिपुटोभूत्वा तया सुमनया सह ।
जयजयेत्युवाचैनं जयमाधवमानद ४८।
जय योगीश योगीन्द्र जय नागांगशायन ।
यज्ञांग जय यज्ञेश जय शाश्वतसर्वग ४९।
जय सर्वेश्वरानंत यज्ञरूप नमोऽस्तु ते ।
जय ज्ञानवतां श्रेष्ठ जय त्वं ज्ञाननायक ५०।
जय सर्वदसर्वज्ञ जय त्वं सर्वभावन ।
जय जीवस्वरूपेश महाजीव नमोस्तुते ५१।
जय प्रज्ञादप्रज्ञांग जय प्राणप्रदायक ।
जय पापघ्न पुण्येश जय पुण्यपते हरे ५२।
जय ज्ञानस्वरूपेश ज्ञानगम्याय ते नमः ।

जय पद्मपलाशाक्ष पद्मनाभाय ते नमः ५३।
जय गोविंदगोपाल जय शंखधरामल ।

जय चक्रधराव्यक्त व्यक्तरूपाय ते नमः ५४।
जय विक्रमशोभांग जय विक्रमनायक ।
जय लक्ष्मीविलासांग नमो वेदमयाय ते ५५।
जय विक्रमशोभांग जय उद्यमदायक ।
जय उद्यमकालाय उद्यमाय नमोनमः ५६।
जय उद्यमशक्ताय उद्यमत्रयधारक ।
युद्धोद्यमप्रवृत्ताय तस्मै धर्माय ते नमः ५७।
नमो हिरण्यरेताय तस्मै ते जायते नमः ।
अतितेजःस्वरूपाय सर्वतेजोमयाय च ५८।
दैत्यतेजोविनाशाय पापतेजोहराय च ।
गोब्राह्मणहितार्थाय नमोस्तु परमात्मने ५९।
नमोस्तु हुतभोक्त्रे च नमो हव्यवहाय ते ।
नमः कव्यवहायैव स्वधारूपाय ते नमः ६०।

स्वाहारूपाय यज्ञाय पावनाय नमोनमः ।
नमस्ते शार्ङ्गहस्ताय हरये पापहारिणे ६१।
सदसच्चोदनायैव नमो विज्ञानशालिने ।
नमो वेदस्वरूपाय पावनाय नमोनमः ६२।
नमोस्तु हरिकेशाय सर्वक्लेशहराय ते ।
केशवाय परायैव नमस्ते विश्वधारिणे ६३।
नमः कृपाकरायैव नमो हर्षमयाय ते ।
अनंताय नमो नित्यं शुद्धाय क्लेशनाशिने ६४।
आनंदाय नमो नित्यं शुद्धाय केवलाय ते ।
रुद्रैर्नमितपादाय विरंचिनमिताय ते ६५।
सुरासुरेंद्रनमित पादपद्माय ते नमः ।
नमोनमः परेशाय अजितायामृतात्मने ६६।
क्षीरसागरवासाय नमः पद्माप्रियाय ते ।
ॐकाराय च शुद्धाय अचलाय नमोनमः ६७।
व्यापिने व्यापकायैव सर्वव्यसनहारिणे ।

नमोनमो वराहाय महाकूर्माय ते नमः ६८।
नमो वामनरूपाय नृसिंहाय महात्मने ।
नमो रामाय दिव्याय सर्वक्षत्रवधाय च ६९।
सर्वज्ञानाय मत्स्याय नमो रामाय ते नमः ।
नमः कृष्णाय बुद्धाय नमो म्लेच्छप्रणाशिने ७०।
नमः कपिलविप्राय हयग्रीवाय ते नमः ।
नमो व्यासस्वरूपाय नमः सर्वमयाय ते ७१।
एवं स्तुत्वा हृषीकेशं तमुवाच जनार्दनम् ।
गुणानां तु परं पारं ब्रह्मा वेत्ति न पावन ७२।
न चैव स्तोतुं सर्वज्ञस्तथा रुद्र सःहस्रदृक् ।

वक्तुं को हि समर्थस्तु कीदृशी मे मतिर्विभो ७३।
निर्गुणं सगुणं स्तोत्रं मयैव तव केशव ।
क्षमशब्दापशब्दं मे तव दासोस्मि सुव्रत ७४।
जन्मजन्मनि लोकेश दयां मे कुरु पावन ७५।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां एंद्रे सुमनोपाख्याने एकोनविंशोऽध्यायः १९।

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Roman transliteration

sūta uvāca-
somaśarmā mahāprājñaḥ sumanayā saha sattamaḥ |
kapilāsaṃgame puṇye revātīre supuṇyade 1|
snātvā tatra sa medhāvī tarpayitvā surānpitṝn |
tapastepe suśāṃtātmā japannārāyaṇaṃ śivam 2|
dvādaśākṣaramaṃtreṇa dhyānayukto mahāmanāḥ |
tasyaiva devadevasya vāsudevasya suvrataḥ 3|
āsane śayane yāne svapne paśyati keśavam |
sadaiva niścalo bhūtvā kāmakrodhavivarjitaḥ 4|
sā ca sādhvī mahābhāgā pativrataparāyaṇā |
sumanā kāṃtamevāpi śuśrūṣati taponvitam 5|
dhyāyamānasya tasyāpi vighnaiḥ saṃdarśitaṃ bhayam |
sarpā viṣolbaṇāḥ kṛṣṇāstatra yāṃti mahātmanaḥ 6|
pārśve te tapyamānasya tasya te somaśarmaṇaḥ |
siṃhavyāghragajā dṛṣṭā bhayamevaṃ pracakrire 7|

vetālā rākṣasā bhūtāḥ kūṣmāṃḍāḥ pretabhairavāḥ |
bhayaṃ vidarśayaṃtyete dāruṇaṃ prāṇanāśanam 8|
nānāvidhā mahābhīmāḥ siṃhāstatra samāgatāḥ |
daṃṣṭrākarālavaktrāśca jagarjuścātibhairavam 9|
viṣṇordhyānātsa dharmātmā na cacāla mahāmatiḥ |
mahāvighnaiḥ susaṃrūḍhaiścālito munipuṃgavaḥ 10|
evaṃ na calate dhyānātsomaśarmā dvijottamaḥ |
jhaṃjhāvātaiśca śītena mahāvṛṣṭyā supīḍitaḥ 11|
bhaṃbhārāvamahābhīmaḥ siṃhastatra samāgataḥ |
taṃ dṛṣṭvā bhayavitrastaḥ sasmāra nṛhariṃ dvijaḥ 12|
iṃdranīlapratīkāśaṃ pītavastraṃ mahaujasam |
śaṃkhacakradharaṃ devaṃ gadāpaṃkajadhāriṇam 13|
mahāmauktikahāreṇa iṃduvarṇānukāriṇā |
kaustubhenāpi ratnena dyotamānaṃ janārdanam 14|
śrīvatsāṃkena divyena hṛdayaṃ yasya rājate |

sarvābharaṇaśobhāṃgaṃ śatapatranibhekṣaṇam 15|
susmitāsyaṃ suprasannaṃ ratnadāmābhiśobhitam |
bhrājamānaṃ hṛṣīkeśaṃ dhyānaṃ tena kṛtaṃ dhruvam 16|
tvameva śaraṇaṃ kṛṣṇa śaraṇāgatavatsala |
namostu devadevāya kiṃ me bhayaṃ kariṣyati 17|
yasyodare trayo lokāḥ sapta cānye mahātmanaḥ |
śaraṇaṃ tasya praviṣṭosmi kvāste bhayaṃ mamaiva hi 18|
yasmādbhayāḥ pravartaṃte kṛtyādika mahābalāḥ |

sarvabhayaprahartāraṃ tamasmi śaraṇaṃ gataḥ 19|
pātakānāṃ tu sarveṣāṃ dānavānāṃ mahābhayam |
rakṣako viṣṇubhaktānāṃ tamasmi śaraṇaṃ gataḥ 20|
vṛṃdārakāṇāṃ sarveṣāṃ dānavānāṃ mahātmanām |
yo gatiḥ kṛṣṇabhaktānāṃ tamasmi śaraṇaṃ gataḥ 21|
abhayo bhayanāśāya pāpanāśāya jñānavān |
ekaśceṃdrasvarūpeṇa tamasmi śaraṇaṃ gataḥ 22|

vyādhīnāṃ nāśakāyaiva ya auṣadhasvarūpavān |
nirāmayo nirānaṃdastamasmi śaraṇaṃgataḥ 23|
acalaścālayellokānapāpo jñānameva ca |
tamasmi śaraṇaṃ prāpto bhayaṃ kiṃ me kariṣyati 24|
sādhūnāṃ cāpi sarveṣāṃ pālako yo hyanāmayaḥ |
pāti viśvaṃ ca viśvātmā tamasmi śaraṇaṃgataḥ 25|
yo me mṛgeṃdrarūpeṇa bhayaṃ darśayategrataḥ |
tamahaṃ śaraṇaṃ prāpto narasiṃhaṃ namāmyaham 26|
madamatto mahākāyo vanahastī samāgataḥ |
gajalīlāgatiṃ devaṃ śaraṇāgatavatsalam 27|
gajāsyaṃ jñānasaṃpannaṃ sapāśāṃkuśadhāriṇam |
kālāsyaṃ gajatuṃḍaṃ ca śaraṇaṃ sugatosmyaham 28|
hiraṇyākṣaprahartāraṃ vārāhaṃ śaraṇaṃgataḥ |
vāmanaṃ taṃ prapannosmi śaraṇāgatavatsalam 29|
hrasvāstu vāmanāḥ kubjāḥ pretāḥ kūṣmāṃḍakādayaḥ |

mṛtyurūpadharāḥ sarve darśayaṃti bhayaṃ mama 30|
amṛtaṃ taṃ prapannosmi kiṃ bhayaṃ me kariṣyati |
brahmaṇyo brahmado brahmā brahmajñānamayo hariḥ 31|
śaraṇaṃ taṃ prapannosmi bhayaṃ kiṃ me kariṣyati |
abhayo yo hi jagato bhītighno bhītidāyakaḥ 32|
bhayarūpaṃ prapannosmi bhayaṃ kiṃ me kariṣyati |
tārakaḥ sarvalokānāṃ nāśakaḥ sarvapāpinām 33|
tamahaṃ śaraṇaṃ prāpto dharmarūpaṃ janārdanam |
surāraṇaṃ yo hi raṇe vapurddhārayate'dbhutam 34|
śaraṇaṃ tasya gaṃtāsmi sadāgatirayaṃ mama |
jhaṃjhāvāto mahācaṃḍo vapurdūyati me bhṛśam 35|
śaraṇaṃ taṃ prapannosmi sadāgatirayaṃ mama |
atiśītaṃ cātivarṣā ātapastāpadāyakaḥ 36|
eṣāṃ rūpeṇa yo devastasyāhaṃ śaraṇaṃ gataḥ |
kālarūpā amī prāptā bhayadā mama cālakāḥ 37|

eṣāṃ śaraṇaṃ prapannosmi hareḥ svarūpiṇāṃ sadā 38|
yaṃ sarvadevaṃ parameśvaraṃ hi niṣkevalaṃ jñānamayaṃ pradīpam |
vadaṃti nārāyaṇamādisiddhaṃ siddheśvaraṃ taṃ śaraṇaṃ prapadye 39|
iti dhyāyanstuvannityaṃ keśavaṃ kleśanāśanam |
bhaktyā tena samānītastadātmahṛdaye hariḥ 40|
udyamaṃ vikramaṃ tasya sa dṛṣṭvā somaśarmaṇaḥ |
āvirbhūya hṛṣīkeśastamuvāca prahṛṣṭavān 41|
somaśarmanmahāprājña śrūyatāṃ bhāryayā saha |
vāsudevosmi vipreṃdra varaṃ yācaya suvrata 42|
tenokto hi sa viprendra unmīlya nayanadvayam |
dṛṣṭvā viśveśvaraṃ devaṃ ghanaśyāmaṃ mahodayam 43|
sarvābharaṇaśobhāṃgaṃ sarvāyudhasamanvitam |
divyalakṣaṇasaṃpannaṃ puṃḍarīkanibhekṣaṇam 44|

pītena vāsasā yuktaṃ rājamānaṃ sureśvaram |
vainateyasamārūḍhaṃ śaṃkhacakragadādharam 45|

brahmādīnāṃ sudhātāraṃ jagatosya mahāyaśāḥ |
viśvasyāsya sadātītaṃ rūpātītaṃ jagadgurum 46|
harṣeṇa mahatāviṣṭo daṃḍavatpraṇipatya tam |
śriyāyuktaṃ bhāsamānaṃ sūryakoṭisamaprabham 47|
baddhāṃjalipuṭobhūtvā tayā sumanayā saha |
jayajayetyuvācainaṃ jayamādhavamānada 48|
jaya yogīśa yogīndra jaya nāgāṃgaśāyana |
yajñāṃga jaya yajñeśa jaya śāśvatasarvaga 49|
jaya sarveśvarānaṃta yajñarūpa namo'stu te |
jaya jñānavatāṃ śreṣṭha jaya tvaṃ jñānanāyaka 50|
jaya sarvadasarvajña jaya tvaṃ sarvabhāvana |
jaya jīvasvarūpeśa mahājīva namostute 51|
jaya prajñādaprajñāṃga jaya prāṇapradāyaka |
jaya pāpaghna puṇyeśa jaya puṇyapate hare 52|
jaya jñānasvarūpeśa jñānagamyāya te namaḥ |

jaya padmapalāśākṣa padmanābhāya te namaḥ 53|
jaya goviṃdagopāla jaya śaṃkhadharāmala |
jaya cakradharāvyakta vyaktarūpāya te namaḥ 54|
jaya vikramaśobhāṃga jaya vikramanāyaka |
jaya lakṣmīvilāsāṃga namo vedamayāya te 55|
jaya vikramaśobhāṃga jaya udyamadāyaka |
jaya udyamakālāya udyamāya namonamaḥ 56|
jaya udyamaśaktāya udyamatrayadhāraka |
yuddhodyamapravṛttāya tasmai dharmāya te namaḥ 57|
namo hiraṇyaretāya tasmai te jāyate namaḥ |
atitejaḥsvarūpāya sarvatejomayāya ca 58|
daityatejovināśāya pāpatejoharāya ca |
gobrāhmaṇahitārthāya namostu paramātmane 59|
namostu hutabhoktre ca namo havyavahāya te |
namaḥ kavyavahāyaiva svadhārūpāya te namaḥ 60|

svāhārūpāya yajñāya pāvanāya namonamaḥ |
namaste śārṅgahastāya haraye pāpahāriṇe 61|
sadasaccodanāyaiva namo vijñānaśāline |
namo vedasvarūpāya pāvanāya namonamaḥ 62|
namostu harikeśāya sarvakleśaharāya te |
keśavāya parāyaiva namaste viśvadhāriṇe 63|
namaḥ kṛpākarāyaiva namo harṣamayāya te |
anaṃtāya namo nityaṃ śuddhāya kleśanāśine 64|
ānaṃdāya namo nityaṃ śuddhāya kevalāya te |
rudrairnamitapādāya viraṃcinamitāya te 65|
surāsureṃdranamita pādapadmāya te namaḥ |
namonamaḥ pareśāya ajitāyāmṛtātmane 66|
kṣīrasāgaravāsāya namaḥ padmāpriyāya te |
oṃkārāya ca śuddhāya acalāya namonamaḥ 67|
vyāpine vyāpakāyaiva sarvavyasanahāriṇe |

namonamo varāhāya mahākūrmāya te namaḥ 68|
namo vāmanarūpāya nṛsiṃhāya mahātmane |

namo rāmāya divyāya sarvakṣatravadhāya ca 69|
sarvajñānāya matsyāya namo rāmāya te namaḥ |
namaḥ kṛṣṇāya buddhāya namo mlecchapraṇāśine 70|
namaḥ kapilaviprāya hayagrīvāya te namaḥ |
namo vyāsasvarūpāya namaḥ sarvamayāya te 71|
evaṃ stutvā hṛṣīkeśaṃ tamuvāca janārdanam |
guṇānāṃ tu paraṃ pāraṃ brahmā vetti na pāvana 72|
na caiva stotuṃ sarvajñastathā rudra saḥhasradṛk |
vaktuṃ ko hi samarthastu kīdṛśī me matirvibho 73|
nirguṇaṃ saguṇaṃ stotraṃ mayaiva tava keśava |
kṣamaśabdāpaśabdaṃ me tava dāsosmi suvrata 74|
janmajanmani lokeśa dayāṃ me kuru pāvana 75|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ eṃdre sumanopākhyāne ekonaviṃśo'dhyāyaḥ 19|

|

English translation

Sūta said :

1-3. The very intelligent, the best (brāhmaṇa) Somaśarman , having bathed, with (his wife) Sumanā , at the auspicious (sacred place called) Kapilāsaṅgama, [1] on the bank of Revā , causing great merit, he, the intelligent one, and of a good vow, having gratified (with oblations) gods and manes, practised penance there, with a very calm mind and with meditation, muttering with the hymn of twelve syllables (the name) of auspicious Viṣṇu —that Vāsudeva , the magnanimous god of gods.

4. Always being steady and without desire and anger he saw Viṣṇu (only) (while sitting) on a seat, or (lying) on a bed or (going) in a vehicle or in a dream.

5. That virtuous, glorious Sumanā, devoted to her husband, served only her husband endowed with penance.

6-9. Various obstacles frightened him who was meditating. Great black serpents of strong poison came near that Somaśarman; and also were seen lions and tigers. They simply frightened him. Vampires, demons, imps, spirits of dead persons and also jackals showed him terrible fear, (capable of) destroying life. Very terrible lions of various kinds, with fearful fangs and cruel came there and roared very fiercely.

10-26. The best, virtuous sage, the intelligent (Somaśarman), disturbed by the growing great obstacles was not distracted from his meditation on Viṣṇu. (Though) the best brāhmaṇa Somaśarman was very much harassed by very high winds in the rainy season, cold, or heavy showers, he did not move away from meditation. A very fearful lion roaring (terribly) came there. Seeing him, and being frightened, the brāhmaṇa (Somaśarman) remembered god Viṣṇu, who resembled a sapphire, who had put on a yellow garment, who was having a great prowess, who held a conch and a disc and a mace and a lotus, who was shining with a necklace of big pearls resembling the moon in beauty and also with jewel (called) Kaustubha [2] , whose chest shines with the divine mark (called) Śrīvatsa , whose body looked charming due to all ornaments, whose eyes resembled lotuses, whose face had a charming smile on it, and was very much pleased, who looked charming and shone with a jewelled necklace. He verily meditated upon (Viṣṇu:) “O Kṛṣṇa , affectionate to those who seek your shelter; my salutation (to you) the god of gods; what will fear do to me? I have sought the refuge of him, in whose belly remain the

three worlds and the seven magnanimous ones. Where then is fear for me? I have sought the refuge, of him, the destroyer of all fears, from whom all very powerful fears like Krtyā etc. proceed. I have sought the refuge of him, who is a great fear to all sins and demons, and who is the protector of Viṣṇu's (i.e. his) devotees. I have sought the refuge of him who is the refuge of all the eminent, magnanimous demons, the devotees of Kṛṣṇa (i.e. his devotees). I have sought the refuge of him, who being fearless destroys fears, and who possessing knowledge, destroys sins, and who alone remains in the form of Indra . I have sought the refuge of him, who, being of the form of herbs, removes diseases, and who (himself) is pure and entirely full of bliss. I have sought the refuge of him, who, himself being fixed, would move the worlds, and being sinless is knowledge (itself); (then) what will fear do to me? He, Anāmaya (i.e. Viṣṇu) is the guardian of all good people; he, the universal soul, protects the universe. I have sought his refuge. I have sought the refuge of him who, in the form of a lion, shows great fear to me (standing) in front (of me). I salute that (Viṣṇu) in the form of Narasiṃha .

27-28. (In the form of) an intoxicated, huge elephant (he) has come. I have well sought the refuge of him, who has the face of an elephant, who is endowed with knowledge, who holds a noose and a goad, who has a black face like that of an elephant.

29. I have sought the refuge of (that Viṣṇu who in his) Boar [3] (form) killed Hiraṇyākṣa . I have taken shelter with that Vāmana , affectionate to those who seek his shelter.

30. All the short, dwarfish, hump-backed spirits of dead persons and imps etc., holding the form of death, frighten me.

31-38. I have taken shelter with the immortal. What will fear do to me? Viṣṇu is of Brahmā , he is the giver of Brahman (i.e. takes one to the supreme spirit), he is Brahmā, and is full of the knowledge of Brahman; I have taken shelter with what (then) will fear do to me? He who is fearless, who removes the fear of the world and himself causes fear, and is of the form of fear—1 have taken shelter with him. What will fear do to me? I have sought the shelter of that Janārdana (i.e. Viṣṇu) of the form of Dharma , who is the emancipator of all worlds and the destroyer of all sinners. I shall seek his refuge who takes up a wonderful form, foreign to gods, in a war. He is always my shelter. A terrible storm afflicts my body very much. I have taken shelter with him; he is always my refuge. I have sought the refuge of that god who torments in these forms viz. of very cold, heavy showers and heat. These, of the form of death have come here, and are disturbing me. I have always taken the shelter of these forms of Viṣṇu.

39. I take the shelter with that Viṣṇu, the first Siddha and the lord of Siddhas , whom they call all-good, the highest lord, exclusively alone, full of knowledge and brilliant."

40. Thus everyday meditating upon and praising Viṣṇu, the destroyer of afflictions, he brought Hari (i.e. Viṣṇu) into his heart through devotion.

41. Seeing the exertion and courage of that Somaśarman, Viṣṇu, being delighted, manifested himself before him and said:

42. "O very intelligent Somaśarman, listen with your wife. O best brāhmaṇa, I am Viṣṇu; O you of a good vow, ask for a boon."

43-47. (Thus) addressed by the best brāhmaṇa (i.e. Somaśarman) having opened both his eyes, saw that god, the lord of the universe, who was dark like a cloud, who was very glorious, whose body was charming due to all ornaments, who was endowed with all weapons, who was endowed with divine characteristics, whose eyes resembled lotuses, who was with (i.e. who was clad in) a yellow garment, who, the lord of gods, was shining, who was mounted upon Garuḍa , who had held a conch, a disc and a mace (in his hands), who was the great saviour of Brahmā and others, and also of this world, who

was always beyond this universe, who was above (all) forms, who was the lord of the worlds. The very glorious brāhmaṇa, full of great joy, prostrated himself before him who was accompanied by Sri (Lakṣmi or grandeur), who was shining, and had the lustre like that of a crore of suns.

48-57. With Sumanā, he joined the palms of his hands (i.e. saluted him) and said: "Victory to you; victory to you, Mādhava , who removes pride. Victory to you, who sleep on the body of the serpent (viz. Śeṣa). Victory to you, O Yajñāṅga , O lord of sacrifices. Victory to you, O eternal and omnipresent one. Victory to you, O lord of all, O eternal one, O you of the form of sacrifice; my salutation to you. Victory to you, O best among those who possess knowledge. Victory to you, O giver of everything; victory to you, O omniscient one, and cause of all. Victory to you, O lord of the original forms of souls; saltuation to you, O great soul. Victory to you, O giver of wisdom, O Prajñāṅga (i.e. having wisdom as one of his parts); victory to you, O giver of life. Victory to you, O destroyer of sins, the lord of merit. Victory to you, O Viṣṇu, the controller of merit. Victory to you, O you of the form of knowledge; salutation to you, who can be comprehended by knowledge. Victory to you, O you having eyes like lotus-petals. Salutation to you, Padmanābha (from whose navel sprang the lotus). Victory to you, O Govinda , O Gopāla , victory to you, O holder of the disc; salutation to you whose forms are unmanifest and manifest. Victory to you, O you, whose body is charming due to your valour; victory to you, the leader of valour; victory to you, O you, who have Lakṣmī as a part of your sport. Salutation to you, full of the Vedas . Victory to you, O you whose body is charming due to your valour; victory to you, O you who give diligence; victory to (you) who put an end to all exertion, victory to (you, O Viṣṇu who are yourself) exertion. Victory to you who are capable of elevation, victory to you who had the three elevations (i.e. three steps). Salutation to you, who undertake exertion and who are Dharma.

58-59. Salutation to you, having a golden seed. Salutation to you who are lustre. Salutation to you, who are of the form of great brilliance, and who are full of all lustre. Salutation to you, who destroy the prowess of the demons, and who remove evil lustre. Salutation to you who (work) for the well-being of cows and brāhmaṇas , and to you, who are the highest soul.

60-71. Salutation to you, the enjoyer of the offerings and the carrier of the oblations to gods. Salutation to you, the carrier of the oblations to the manes and to you of the form of Svadhā . Repeated salutations to you, of the nature of Svāhā , to you, who are the sacrifice and who are the purifier. Salutation to you who hold the Śārṅga bow in your hand, to Hari (i.e. Viṣṇu) the remover of sins. Salutation to you who direct the good and the bad, and who shine with wisdom. Salutations (to you), of the form of Vedas, and the purifier. Salutation to you of tawny hair, and the remover of all afflictions, to (you) the highest Keśava , and the sustainer of everything. Salutation to you who favours (all) and who are full of joy. My constant salutation to you, the eternal, pure one, the destroyer of suffering. My constant salutation to you, who are joy, who are pure and who are perfect; to you, whose feet are saluted by Rudra and who are saluted by Brahmā. Salutation to you, whose lotus-like feet are saluted by the lords of gods and demons. Repeated salutations to you who are the highest lord, who are unconquered and whose heart is full of nectar. Salutation to you, whose abode is the milky ocean; to you to whom Lakṣmī is dear. Repeated salutations to you, who are Oṃkāra , are pure, and who are stable. Repeated salutations to you who are comprehensive and who pervade (everything), and you who destroy all calamities. Repeated salutations to you of the form of Vāmana, and to you, noble Nṛsiṃha . Salutation to you, divine Paraśurāma , who killed all the kṣatriyas . Salutation to you, who are omniscient, who are Matsya and Rāma . Salutation to you, who are Kṛṣṇa, Buddha and the destroyer of Mlecchas . Salutation to you, the brāhmaṇa (named) Kapila , and Hayagrīva . Salutation to you, of the nature of Vyāsa and to you who have every form."

72-75. Having thus praised Hṛṣīkeśa , he then said to that Janārdana: "O you purifier, Brahmā does not know you, the farthest limit of virtues; neither omniscient Rudra (i.e. Śiva), nor the

thousand-eyed (Indra) is able to praise you. Who can describe you? O lord, of what kind (i.e. how limited) is my intellect? O Keśava, I have praised you, who are qualityless and having qualities. O you of a good vow, (please) forgive me for my words—bad words; I am your servant. O you purifier, O you lord of the words, (please) forgive me, birth after birth."

[1]: [1] : Kapilāsaṅgama or Kapilā-tīrtha—Anyone bathing there and performing worship obtains a thousand brown cow. See Mahābhārata (critical edition published by the Bhandarkar Oriental Research Institute, Poona) 3.81.38.

[2]: [2] : Kaustubha—Name of a celebrated gem obtained with 13 other jewels at the churning of the ocean and worn by Viṣṇu on his chest.

[3]: [3] : Varāha—the Boar-form of Viṣṇu.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 20

The Birth of Suvrata

Chapter 102 of 693 · 61 detected Sanskrit verse markers

Sanskrit

हरिरुवाच-
तपसानेन पुण्येन सत्येनानेन ते द्विज ।
स्तोत्रेण पावनेनापि तुष्टोस्मि ब्रियतां वरः १।
वरं दद्मि महाभाग यत्ते मनसि वर्तते ।
यंयमिच्छसि कामं त्वं तंतं ते पूरयाम्यहम् २।
सोमशर्मोवाच-
प्रथमं देहि मे कृष्ण वरमेकं सुवाञ्छितम् ।
सुप्रसन्नेन मनसा यद्यस्ति सुदया मम ३।
जन्मजन्मांतरं प्राप्य तव भक्तिं करोम्यहम् ।
दर्शयस्व परं स्थानमचलं मोक्षदायकम् ४।
स्ववंशतारकं पुत्रं दिव्यलक्षणसंयुतम् ।
विष्णुभक्तिपरं नित्यं मम वंशप्रधारकम् ५।
सर्वज्ञं सर्वदं दांतं तपस्तेजः समन्वितम् ।
देवब्राह्मणलोकानां पालकं पूजकं सदा ६।
देवमित्रं पुण्यभावं दातारं ज्ञानपंडितम् ।

देहि मे ईदृशं पुत्रं दारिद्र्यं हर केशव ७।
भवत्वेवं न संदेहो वरमेनं वृणोम्यहम् ।
हरिरुवाच-
एवमस्तु द्विजश्रेष्ठ भविष्यति न संशयः ८।
मत्प्रसादात्सुपुत्रस्तु तव वंश प्रतारकः ।
भोक्ष्यसि त्वं वरान्भोगान्दिव्यांश्च मानुषानिह ९।
समालोक्य परं सौख्यं पुत्रसंभवजं शुभम् ।
यावज्जीवसि विप्र त्वं तावद्दुःखं न पश्यसि १०।
दाता भोक्ता गुणग्राही भविष्यसि न संशयः ।
सुतीर्थे मरणं चापि यास्यसि त्वं परां गतिम् ११।
एवं वरं हरिर्दत्त्वा सप्रियाय द्विजाय सः ।
अंतर्धानं गतो देवः स्वप्नवत्परिदृश्यते १२।
तदा सुमनया युक्तः सोमशर्मा द्विजोत्तमः ।
सुतीर्थे पावने तस्मिन्नेवातीरे सुपुण्यदे १३।
अमरकंटके विप्रो दानं पुण्यं करोति सः ।

गते बहुतरे काले तस्य वै सोमशर्मणः १४।
कपिलारेवयोः संगे स्नानं कृत्वा स निर्गतः ।
दृष्टवान्पुरतो विप्रः श्वेतमेकं हि कुंजरम् १५।
सुप्रभं सुंदरं दिव्यं सुमदं चारुलक्षणम् ।
नानाभरणशोभांगं बहुलक्ष्म्या समन्वितम् १६।
सिंदूरैः कुंकुमैस्तस्य कुंभस्थले विराजिते ।
कर्णनीलोत्पलयुतं पताकादंडसंयुतम् १७।
नागोपरिस्थितो दिव्यः पुरुषो दृढसुप्रभः ।
दिव्यलक्षणसंपन्नः सर्वाभरणभूषितः १८।
दिव्यमाल्यांबरधरो दिव्यगंधानुलेपनः ।
सुसौम्यं सोमवत्पूर्णच्छत्रचामरसंयुतम् १९।
नागारूढं प्रयांतं तं पुनः पश्यति सत्तमः ।
सिद्धचारणगंधर्वैः स्तूयमानं सुमंगलम् २०।
सगजं सुंदरं दृष्ट्वा पुरुषं दिव्यलक्षणम् ।
व्यतर्कयत्सोमशर्मा विस्मयाविष्टमानसः २१।

कोऽयं प्रयाति दिव्यांगः पंथानं प्राप्य सुव्रतः ।
एवं चिंतयतस्तस्य यावद्गृहं समाप्तवान् २२।
प्रविशंतं गृहद्वारं देवरूपं मनोहरम् ।
हर्षेण महताविष्टः सोमशर्मा द्विजोत्तमः २३।
स्वगृहं प्रति धर्मात्मा त्वरमाणः प्रयाति च ।
गृहद्वारं गतो यावत्तावत्तं तु न पश्यति २४।
पतितान्येव पुष्पाणि सौहृद्यानि महामतिः ।
दिव्यानि वासयुक्तानि प्रांगणे द्विजसत्तमः २५।
चंदनैः कुंकुमैः पुण्यैः सुगंधैस्तु विलेपितम् ।
स्वकीयं प्रांगणे दृष्ट्वा दूर्वाक्षतसमन्वितम् २६।
स एवं विस्मयाविष्टश्चिंतयानः पुनः पुनः ।
ददर्श सुमनां प्राज्ञो दिव्यमंगलसंपदम् २७।
सोमशर्मोवाच-
केन दत्तानि दिव्यानि एतान्याभरणानि च ।
शृंगारंरूपसौभाग्यं वस्त्रालंकारभूषणम् २८।

तन्मे त्वं कारणं भद्रे कथयस्वाविशंकिता ।
एवं संभाष्यतां भार्यां विरराम द्विजोत्तमः २९।
सुमनोवाच-
शृणु कांत समायातः कश्चिद्देववरोत्तमः ।
श्वेतनागसमारूढो दिव्याभरणभूषितः ३०।
दिव्यगंधानुलिप्तांगो दिव्याश्चर्यसमन्वितः ।
न जाने को हि देवोसौ विप्रगंधर्वसेवितः ३१।
स्तूयमानः समायातो देवगंधर्वचारणैः ।
योषितः पुण्यरूपाढ्या रूपशृंगारसंयुताः ३२।

सर्वाभरणशोभाढ्याः सर्वाः पूर्णमनोरथाः ।
ताभिः सह समक्षं मे पुरुषेण महात्मना ३३।
चतुष्कं पूरितं रत्नैः सर्वशोभासमन्वितम् ।
तत्राहमासने पुण्ये स्थापिता ब्राह्मणैः किल ३४।
वस्त्रालंकारभूषां मे ददुस्ते सर्व एव हि ।
वेदमंगलगीतैस्तु शास्त्रगीतैश्च पुण्यदैः ३५।

अभिषिक्तास्मि तैः सर्वैरंतर्धानं पुनर्गताः ।
मामेवं परितः सर्वे पुनरूचुर्द्विजोत्तम ३६।
तव गेहं वयं सर्वे वसिष्यामः सदैव हि ।
शुचिर्भव सुकल्याणि भर्त्रा सार्द्धं सदैव हि ३७।
एवमुक्त्वा गताः सर्वे एवं दृष्टं मयैव हि ।
तया यत्कथितं वृत्तं समाकर्ण्य महामतिः ३८।
पुनश्चिंतां प्रपन्नोऽसौ किमिदं देवनिर्मितम् ।
विचिन्तयित्वाथ तदा सोमशर्मा महामतिः ३९।
ब्रह्मकर्मणि संयुक्तः साधर्म्यं धर्ममुत्तमम् ।
तस्माद्गर्भं महाभागा दधार व्रतशालिनी ४०।
तेन गर्भेण सा देवी अधिकं शुशुभे तदा ।
संदीप्तपुत्रसंयुक्त तेजोज्वालासमन्विता ४१।
सा हि जज्ञे च तपसा तनयं देवसन्निभम् ।
अंतरिक्षे ततो नेदुर्देवदुंदुभयस्तदा ४२।
शंखान्दध्मुर्महादेवा गंधर्वा ललितं जगुः ।

अप्सरसस्तथा सर्वा ननृतुस्तास्तदा किल ४३।
अथ ब्रह्मासुरैः सार्द्धं समायातो द्विजोत्तमः ।
चकार नाम तस्यैव सुव्रतेति समाहितः ४४।
नाम कृत्वा ततो देवा जग्मुः सर्वे महौजसः ।
गतेषु तेषु देवेषु सोमशर्मासु तस्य च ४५।
जातकर्मादिकं कर्म चकार द्विजसत्तमः ।
जाते पुत्रे महाभागे सुव्रते देवनिर्मिते ४६।
तस्य गेहे महालक्ष्मीर्धनधान्यसमाकुला ।
गजाश्वमहिषी गावः कांचनं रत्नमेव च ४७।
यथा कुबेरभवनं शुशुभे धनसंचयैः ।
तत्सोमशर्मणो गेहं तथैव परिराजते ४८।
ध्यानपुण्यादिकं कर्म चका रद्विजसत्तमः ।
तीर्थयात्रां गतो विप्रो नानापुण्यसमाकुलः ४९।
अन्यानि यानि पुण्यानि दानानि द्विजसत्तमः ।
चकार तत्र मेधावी ज्ञानपुण्य समन्वितः ५०।

एवं साधयते धर्मं पालयेच्च पुनःपुनः ।
पुत्रस्य जातकर्मादि कर्माणि द्विजसत्तमः ५१।

विवाहं कारयामास हर्षेण महता किल ।
पुत्रस्य पुत्राः संजाताः सगुणा लक्षणान्विताः ५२।
सत्यधर्मतपोपेता दानधर्मरताः सदा ।
स तेषां पुण्यकर्माणि सोमशर्मा चकार ह ५३।
पौत्राणां तु महाभागस्तेषां सुखेन मोदते ।
सर्वं सौख्यं च संभुज्य जरारोगविवर्जितः ५४।
पंचविंशाब्दिको यद्वत्तद्वत्कायं तु तस्य हि ।
सूर्यतेजः प्रतीकाशः सोमशर्मा महामतिः ५५।
सा चापि शुशुभे देवी सुमना पुण्यमंगलैः ।
पुत्रपौत्रैर्महाभागा दानव्रतैश्च संयमैः ५६।
अतिभाति विशालाक्षी पुण्यैः पतिव्रतादिभिः ।
तारुण्येन समायुक्ता यथा षोडशवार्षिकी ५७।
मोदमानौ महात्मानौ दंपती चारुमंगलौ ।

हर्षेण च समायुक्तौ पुण्यात्मानौ महोदयौ ५८।
एवं तयोस्तु वृत्तांतं पुण्याचारसमन्वितम् ।
सुव्रतस्य प्रवक्ष्यामि व्रतचर्यां द्विजोत्तमाः ५९।
यथा तेन समाराध्य नारायणमनामयम् ६०।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे एन्द्रे सुमनोपाख्याने सुव्रतोत्पत्तिर्नाम विंशोऽध्यायः २०।
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Roman transliteration

hariruvāca-
tapasānena puṇyena satyenānena te dvija |
stotreṇa pāvanenāpi tuṣṭosmi vriyatāṃ varaḥ 1|
varaṃ dadmi mahābhāga yatte manasi vartate |
yaṃyamicchasi kāmaṃ tvaṃ taṃtaṃ te pūrayāmyaham 2|
somaśarmovāca-
prathamaṃ dehi me kṛṣṇa varamekaṃ suvāñchitam |
suprasannena manasā yadyasti sudayā mama 3|
janmajanmāṃtaraṃ prāpya tava bhaktiṃ karomyaham |
darśayasva paraṃ sthānamacalaṃ mokṣadāyakam 4|
svavaṃśatārakaṃ putraṃ divyalakṣaṇasaṃyutam |
viṣṇubhaktiparaṃ nityaṃ mama vaṃśapradhārakam 5|
sarvajñaṃ sarvadaṃ dāṃtaṃ tapastejaḥ samanvitam |
devabrāhmaṇalokānāṃ pālakaṃ pūjakaṃ sadā 6|
devamitraṃ puṇyabhāvaṃ dātāraṃ jñānapaṃḍitam |

dehi me īdṛśaṃ putraṃ dāridraṃ hara keśava 7|
bhavatvevaṃ na saṃdeho varamenaṃ vṛṇomyaham |
hariruvāca-
evamastu dvijaśreṣṭha bhaviṣyati na saṃśayaḥ 8|
matprasādātsuputrastu tava vaṃśa pratārakaḥ |
bhokṣyasi tvaṃ varānbhogāndivyāṃśca mānuṣāniha 9|
samālokya paraṃ saukhyaṃ putrasaṃbhavajaṃ śubham |

yāvajjīvasi vipra tvaṃ tāvadduḥkhaṃ na paśyasi 10|
dātā bhoktā guṇagrāhī bhaviṣyasi na saṃśayaḥ |
sutīrthe maraṇaṃ cāpi yāsyasi tvaṃ parāṃ gatim 11|
evaṃ varaṃ harirdattvā sapriyāya dvijāya saḥ |
aṃtardhānaṃ gato devaḥ svapnavatpariḍṛśyate 12|
tadā sumanayā yuktaḥ somaśarmā dvijottamaḥ |
sutīrthe pāvane tasminrevātīre supuṇyade 13|
amarakaṃṭake vipro dānaṃ puṇyaṃ karoti saḥ |

gate bahutare kāle tasya vai somaśarmaṇaḥ 14|
kapilārevayoḥ saṃge snānaṃ kṛtvā sa nirgataḥ |
dṛṣṭavānpurato viprāḥ śvetamekaṃ hi kuṃjaram 15|
suprabhaṃ suṃdaraṃ divyaṃ sumadaṃ cārulakṣaṇam |
nānābharaṇaśobhāṃgaṃ bahulakṣmyā samanvitam 16|
siṃdūraiḥ kuṃkumaistasya kuṃbhasthale virājite |
karṇanīlotpalayutaṃ patākādaṃḍasaṃyutam 17|
nāgoparisthito divyaḥ puruṣo dṛḍhasuprabhaḥ |
divyalakṣaṇasaṃpannaḥ sarvābharaṇabhūṣitaḥ 18|
divyamālyāṃbaradharo divyagaṃdhānulepanaḥ |
susaumyaṃ somavatpūrṇacchatracāmarasaṃyutam 19|
nāgārūḍhaṃ prayāṃtaṃ taṃ punaḥ paśyati sattamaḥ |
siddhacāraṇagaṃdharvaiḥ stūyamānaṃ sumaṃgalam 20|
sagajaṃ suṃdaraṃ dṛṣṭvā puruṣaṃ divyalakṣaṇam |
vyatarkayatsomaśarmā vismayāviṣṭamānasaḥ 21|

ko'yaṃ prayāti divyāṃgaḥ paṃthānaṃ prāpya suvrataḥ |
evaṃ ciṃtayatastasya yāvadgṛhaṃ samāptavān 22|
praviśaṃtaṃ gṛhadvāraṃ devarūpaṃ manoharam |
harṣeṇa mahatāviṣṭaḥ somaśarmā dvijottamaḥ 23|
svagṛhaṃ prati dharmātmā tvaramāṇaḥ prayāti ca |
gṛhadvāraṃ gato yāvattāvattaṃ tu na paśyati 24|
patitānyeva puṣpāṇi sauhṛdyāni mahāmatiḥ |
divyāni vāsayuktāni prāṃgaṇe dvijasattamaḥ 25|
caṃdanaiḥ kuṃkumaiḥ puṇyaiḥ sugaṃdhaistu vilepitam |
svakīyaṃ prāṃgaṇe dṛṣṭvā dūrvākṣatasamanvitam 26|
sa evaṃ vismayāviṣṭaściṃtayānaḥ punaḥ punaḥ |
dadarśa sumanāṃ prājño divyamaṃgalasaṃpadam 27|
somaśarmovāca-
kena dattāni divyāni etānyābharaṇāni ca |
śṛṃgāraṃrūpasaubhāgyaṃ vastrālaṃkārabhūṣaṇam 28|

tanme tvaṃ kāraṇaṃ bhadre kathayasvāviśaṃkitā |
evaṃ saṃbhāṣyatāṃ bhāryāṃ virarāma dvijottamaḥ 29|
sumanovāca-
śṛṇu kāṃta samāyātaḥ kaściddevavarottamaḥ |
śvetanāgasamārūḍho divyābharaṇabhūṣitaḥ 30|
divyagaṃdhānuliptāṃgo divyāścaryasamanvitaḥ |
na jāne ko hi devosau vipragaṃdharvasevitaḥ 31|
stūyamānaḥ samāyāto devagaṃdharvacāraṇaiḥ |
yoṣitaḥ puṇyarūpāḍhyā rūpaśṛṃgārasaṃyutāḥ 32|
sarvābharaṇaśobhāḍhyāḥ sarvāḥ pūrṇamanorathāḥ |
tābhiḥ saha samakṣaṃ me puruṣeṇa mahātmanā 33|
catuṣkaṃ pūritaṃ ratnaiḥ sarvaśobhāsamanvitam |

tatrāhamāsane puṇye sthāpitā brāhmaṇaiḥ kila 34|
vastrālaṃkārabhūṣāṃ me daduste sarva eva hi |
vedamaṃgalagītaistu śāstragītaiśca puṇyadaiḥ 35|

abhiṣiktāsmi taiḥ sarvairaṃtardhānaṃ punargatāḥ |
māmevaṃ paritaḥ sarve punarūcurdvijottama 36|
tava gehaṃ vayaṃ sarve vasiṣyāmaḥ sadaiva hi |
śucirbhava sukalyāṇi bhartrā sārddhaṃ sadaiva hi 37|
evamuktvā gatāḥ sarve evaṃ dṛṣṭaṃ mayaiva hi |
tayā yatkathitaṃ vṛttaṃ samākarṇya mahāmatiḥ 38|
punaściṃtāṃ prapanno'sau kimidaṃ devanirmitam |
vicintayitvātha tadā somaśarmā mahāmatiḥ 39|
brahmakarmaṇi saṃyuktaḥ sādharmyaṃ dharmamuttamam |
tasmādgarbhaṃ mahābhāgā dadhāra vrataśālinī 40|
tena garbheṇa sā devī adhikaṃ śuśubhe tadā |
saṃdīptaputrasaṃyukta tejojvālāsamanvitā 41|
sā hi jajñe ca tapasā tanayaṃ devasannibham |
aṃtarikṣe tato nedurdevaduṃdubhayastadā 42|
śaṃkhāndadhmurmahādevā gaṃdharvā lalitaṃ jaguḥ |

apsarasastathā sarvā nanṛtustāstadā kila 43|
atha brahmāsuraiḥ sārddhaṃ samāyāto dvijottamaḥ |
cakāra nāma tasyaiva suvrateti samāhitaḥ 44|
nāma kṛtvā tato devā jagmuḥ sarve mahaujasaḥ |
gateṣu teṣu deveṣu somaśarmāsu tasya ca 45|
jātakarmādikaṃ karma cakāra dvijasattamaḥ |
jāte putre mahābhāge suvrate devanirmite 46|
tasya gehe mahālakṣmīrdhanadhānyasamākulā |
gajāśvamahiṣī gāvaḥ kāṃcanaṃ ratnameva ca 47|
yathā kuberabhavanaṃ śuśubhe dhanasaṃcayaiḥ |
tatsomaśarmaṇo gehaṃ tathaiva parirājate 48|
dhyānapuṇyādikaṃ karma cakā radvijasattamaḥ |
tīrthayātrāṃ gato vipro nānāpuṇyasamākulaḥ 49|
anyāni yāni puṇyāni dānāni dvijasattamaḥ |
cakāra tatra medhāvī jñānapuṇya samanvitaḥ 50|

evaṃ sādhayate dharmaṃ pālayecca punaḥpunaḥ |
putrasya jātakarmādi karmāṇi dvijasattamaḥ 51|
vivāhaṃ kārayāmāsa harṣeṇa mahatā kila |
putrasya putrāḥ saṃjātāḥ saguṇā lakṣaṇānvitāḥ 52|
satyadharmatapopetā dānadharmaratāḥ sadā |
sa teṣāṃ puṇyakarmāṇi somaśarmā cakāra ha 53|
pautrāṇāṃ tu mahābhāgasteṣāṃ sukhena modate |
sarvaṃ saukhyaṃ ca saṃbhujya jarārogavivarjitaḥ 54|
paṃcaviṃśābdiko yadvattadvatkāyaṃ tu tasya hi |
sūryatejaḥ pratīkāśaḥ somaśarmā mahāmatiḥ 55|
sā cāpi śuśubhe devī sumanā puṇyamaṃgalaiḥ |
putrapautrairmahābhāgā dānavrataiśca saṃyamaiḥ 56|
atibhāti viśālākṣī puṇyaiḥ pativratādibhiḥ |
tāruṇyena samāyuktā yathā ṣoḍaśavārṣikī 57|
modamānau mahātmānau daṃpatī cārumaṃgalau |

harṣeṇa ca samāyuktau puṇyātmānau mahodayau 58|
evaṃ tayostu vṛttāṃtaṃ puṇyācārasamanvitam |
suvratasya pravakṣyāmi vratacaryāṃ dvijottamāḥ 59|
yathā tena samārādhya nārāyaṇamanāmayam 60|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe endre sumanopākhyāne suvratotpattirnāma viṃśo'dhyāyaḥ 20|
|

English translation

Hari said :

1-2. O brāhmaṇa , I am pleased by this meritorious penance of yours, and also by your truthfulness; and I am also pleased by the holy hymn of praise. Choose a boon. O you illustrious one, I shall grant you the boon that you have (i.e. cherish) in your mind. I shall fulfil (i.e. satisfy) whatever desire you entertain.

Somaśarman said :

3. O Kṛṣṇa (i.e. Viṣṇu), first, with a pleased mind, grant me a boon much desired by me, if you have good (i.e. great) pity for me.

4. Getting birth after birth (i.e. in every existence) I shall be devoted to you. Show me the highest, stable place, giving (me) salvation.

5-Sa. O Keśava , (give me) a son, who will emancipate his family, who will be endowed with divine characteristics, who will be always intensely devoted to Viṣṇu, who will sustain (i.e. continue) my family, who will know everything and grant everything, who will be endowed with the lustre of penance, who will always protect and honour gods, brāhmaṇas and (other) people, who will be pious, who will be a donor and will be mature in intellect due to knowledge. Give me such a son, (and) remove my poverty. May it be so certainly (lit. there is no doubt). I choose this boon.

Hari said :

8b-11. O best brāhmaṇa, may it be so. Undoubtedly it will take place. By my favour, may you have a good son, who would emancipate your family. You will enjoy divine and human boons here (i.e. in this world). Perceiving great, virtuous happiness due to your son, you will, O brāhmaṇa, not see (i.e. experience) unhappiness as long as you live. You wil be a donor, an enjoyer and will appreciate merits. There is no doubt about this. You will meet with death at a sacred place (and) will obtain the highest position.

12. Thus having granted a boon to that brāhmaṇa dear to him, the lord vanished. He was seen as (though seen) in a dream.

13-21. Then that best brāhmaṇa Somaśarman , (accompanied) with (his wife) Sumanā , gave auspicious gifts at the great and purifying sacred place Amarakaṇṭaka , on the auspicious bank of Revā , giving merit. When a very long time of that Somaśarman passed (i.e. when he thus passed a long time), he bathed at the confluence of Kapilā and Revā and set out. In front of him the brāhmaṇa saw a white elephant, which was very bright, beautiful, divine, of a profuse ichor, and of charming (i.e. auspicious) marks, with his body looking beautiful on account of many ornaments, and endowed with

great grace. Both his temples shone with red lead and saffron. (He saw the elephant) whose ears were having blue lotuses on them, and which was having a banner and a staff. On the elephant was seated a divine, very bright man, who was endowed with divine marks, and who was adorned with all ornaments, who had put on divine flowers and who was besmeared with divine sandal. The best (brāhmaṇa, Samaśarman) saw him to be very pleasing like the moon, and endowed with an umbrella and chowries, and going, after having mounted the elephant (i.e. being carried by the elephant). (He saw the man) who was very auspiciously being praised by Siddhas , bards and Gandharvas . Seeing that beautiful, excellent elephant and the man with divine characteristics, Somaśarman, with his mind full of amazement, reflected:

22-27. "Who is this, of a divine body and a good vow, going after having reached (i.e. along) the path?' When, thinking like this, Somaśarman came to his house, (he saw) the divine charming form entering (through) the door of his house. Full of great joy, the religious-minded, best brāhmaṇa, Somaśarman, quickly went to his house; but when he went upto the door ofhis house he did not see him, (but instead) the very intelligent one (saw) charming divine, fragrant flowers fallen in the courtyard (of his house). Seeing this courtyard besmeared with auspicious, fragrant sandal and saffron, and with dūrvā grass and sacred rice grains, he, thus amazed, and reflecting repeatedly, saw Sumanā with divine and auspicious excellence.

Somaśarmana said :

28. Who gave (you) these divine ornaments, (this) fortune in the form an excellent dress, and decoration (in the form) of garments and ornaments?

29. O good one, then, without any apprehension tell me the reason.

Thus speaking to his wife, the best brāhmaṇa ceased (speaking).

Sumanā said :

30-31. O my husband, listen. Someone best among the gods, mounted upon a white elephant, adorned with divine ornaments, with his body smeared with divine sandal, endowed with divine wonders, had come. I do not know which deity he was (who was) served by brāhmaṇas and Gandharvas.

32-38a. He, who was being praised by gods, Gandharvas and bards, had come. With him were ladies who were endowed with auspicious forms, with beauty and excellent dresses, with charm due to all ornaments, and all with their desires satisfied. In front of them the illustrious man filled our quadrangle with gems and is (therefore) endowed with all charm. Then I was placed on an auspicious seat by brāhmaṇas. All of them gave me garments, ornaments and decorations. They all consecrated me with auspicious Vedic hymns and meritorious songs from the sacred texts, and they again disappeared. O best brāhmaṇa, all of them (being) around me, again said: "We shall always dwell in your house. O you auspicious one, always remain undefiled along with your husband." Speaking thus, they all left. Thus only (i.e. this much only is what) I saw.

38b-45a. The very intelligent one, having heard the account told by her, again reflected: 'What is this brought about by the lord?' Thus thinking the very wise Somaśarman engaged himself in the religious duties of a brāhmaṇa. That illustrious Sumanā observing a vow became pregnant from him. That respectable lady then looked more beautiful due to that embryo. She was endowed with the flame of lustre as she was having that bright son (in her womb). She, due to (the efficacy of) her penance, gave birth to a son resembling a god. At that time divine drums resounded in the sky. Great gods blew

conches, Gandharvas sang charming songs; and indeed all the celestial nymphs danced at that time. Then the calm, best brāhmaṇa, Brahmā , having come there with gods, named him (i.e. the boy) Suvrata . Having named him, all the gods of great prowess left.

45b-57. When the gods had left, the best brāhmaṇa Somaśarman performed rites like the birth-rite (of the boy). When the illustrious son Suvrata, brought into existence by gods, was born, there was great prosperity in his house mixed with (i.e. full of) wealth and grains; and also (there were) elephants, buffaloes and cows, gold and jewels. The house of that Somaśarman shone as the house of Kubera shone with heaps of wealth. The best brāhmaṇa performed rites like meditation (and other) auspicious deeds. The brāhmaṇa, full of many merits went on a pilgrimage. The intelligent one, endowed with knowledge and merit, gave there auspicious gifts. With great joy he celebrated the marriage of the son. The son's sons, virtuous and endowed with good signs, were born. They were endowed with truthfulness, righteousness and penance. Somaśarman performed all auspicious rites of (i.e. about) them; and the illustrious one was happy with their grandsons. He enjoyed all pleasures and was without (i.e. free from) old age and diseases. His body was as (if) he was twenty-five years old. That very wise Somaśarman was lustrous like the sun. That noble, respectable lady Sumanā also shone with pious and auspicious (things), with sons and grandsons, and with vows and restraints. With auspicious vows like (being very loyal to) the husband, the large-eyed one shone excellently. She was (so much) endowed with youth that she was as it were sixteen year old.

58-60. The magnanimous, righteous, very prosperous, charming and auspicious couple was delighted and full of joy. O best brāhmaṇas, thus was their behaviour full of auspicious practices. I shall now tell you the observance of the vows by Suvrata (and) how he (obtained bliss) by having propitiated Nārāyaṇa Anāmaya (i.e. Viṣṇu).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 21

Suvrata’s Devotion to Viṣṇu

Chapter 103 of 693 · 38 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एकदा व्यास देवोऽसौ ब्रह्माणं जगतः पतिम् ।
सुव्रताख्यानकं सर्वं पप्रच्छातीव विस्मितः १।
व्यास उवाच-
लोकात्मँल्लोकविन्यास देवदेव महाप्रभो ।
सुव्रतस्याथ चरितं श्रोतुमिच्छामि सांप्रतम् २।
ब्रह्मोवाच-
पाराशर्यमहाभाग श्रूयतां पुण्यमुत्तमम् ।
सुव्रतस्य सुविप्रस्य तपश्चर्यासमन्वितम् ३।
सुव्रतो नाम मेधावी बाल्यादपि स चिंतयन् ।
गर्भे नारायणं देवं दृष्टवान्पुरुषोत्तमम् ४।
स पूर्वकर्माभ्यासेन हरेर्ध्यानं गतस्तदा ।
शंखचक्रधरं देवं पद्मनाभं सुपुण्यदम् ५।
ध्यायते चिंतयेत्सो हि गीते ज्ञाने प्रपाठने ।
एवं देवं हरिं ध्यायन्सदैव द्विजसत्तमः ६।

क्रीडत्येवं सदा डिंभैः सार्द्धं च बालकोत्तमः ।
बालकानां स्वकं नाम हरेश्चैव महात्मनः ७।
चकार स हि मेधावी पुण्यात्मा पुण्यवत्सलः ।
समाह्वयति वै मित्रं हरेर्नाम्ना महामतिः ८।
भोभोः केशव एह्येहि एहि माधवचक्रधृक् ।
क्रीडस्व च मया सार्धं त्वमेव पुरुषोत्तम ९।
सममेवं प्रगंतव्यमावाभ्यां मधुसूदन ।
एवमेव समाह्वानं नामभिश्च हरेर्द्विजः १०।
क्रीडने पठने हास्ये शयने गीतप्रेक्षणे ।
याने च ह्यासने ध्याने मंत्रे ज्ञाने सुकर्मसु ११।
पश्यत्येवं वदत्येवं जगन्नाथं जनार्दनम् ।
स ध्यायते तमेकं हि विश्वनाथं महेश्वरम् १२।
तृणे काष्ठे च पाषाणे शुष्के सार्द्रे हि केशवम् ।
पश्यत्येवं स धर्मात्मा गोविंदं कमलेक्षणम् १३।
आकाशे भूमिमध्ये तु पर्वतेषु वनेषु च ।

जले स्थले च पाषाणे जीवेष्वेव महामतिः १४।
नृसिंहं पश्यते विप्रः सुव्रतः सुमनासुतः ।
बालक्रीडां समासाद्य रमत्येवं दिनेदिने १५।
गीतैश्च गायते कृष्णं सुरागैर्मधुराक्षरैः ।
तालैर्लयसमायुक्तैः सुस्वरैर्मूर्च्छनान्वितैः १६।
सुव्रत उवाच-
ध्यायंति वेदविदुषः सततं सुरारिं यस्यांगमध्ये सकलं हि विश्वम् ।
योगेश्वरं सकलपापविनाशनं च व्रजामि शरणं मधुसूदनस्य १७।
लोकेषु यो हि सकलेष्वनुवर्तते यो लोकाश्च यस्मिन्निवसंति सर्वे ।
दोषैर्विहीनमखिलैः परमेश्वरं तं तस्यैव पादयुगलं सततं नमामि १८।
नारायणं गुणनिधानमनंतवीर्यं वेदांतशुद्धमतयः प्रपठंति नित्यम् ।
संसारसागरमनंतमगाधदुर्गमुत्तारणार्थमखिलं शरणं प्रपद्ये १९।
योगींद्र मानससरोवरराजहंसं शुद्धं प्रभावमखिलं सततं हि यस्य ।
तस्यैव पादयुगलं विमलं विशालं दीनस्य मेऽसुररिपो कुरु तस्य रक्षाम् २०।
ध्यायेऽखिलस्य भुवनं स्वपतिं च देवं दुःखांधकारदलनार्थमिहैव चंद्रम् ।

लोकस्य पालनकृते परिणीतधर्मं सत्यान्वितं सकललोकगुरुं सुरेशम् २१।
गायाम्यहं सुरसगीतकतालमानैः श्रीरंगमेकमनिशं भुवनस्य देवम् ।
अज्ञाननाशकमलं च दिनेशतुल्यमानंदकंदमखिलं महिमा समेतम् २२।
संपूर्णमेवममृतस्यकलानिधानं तं गीतकौशलमनन्यरसैः प्रगाये ।
युक्तं स्वयोगकरणैः परमार्थदृष्टिं विश्वं स पश्यति चराचरमेव नित्यम् २३।
पश्यंति नैव यमिहाथ सुपापलोकास्तं केशवं शरणमेवमुपैति नित्यम् २४।
कराभ्यां वाद्यमानस्तु तालं तालसमन्वितम् ।
गीतेनगायते कृष्णं बालकैः सह मोदते २५।
एवं क्रीडारतो नित्यं बालभावेन वै तदा ।
सुव्रतः सुमनापुत्रो विष्णुध्यानपरायणः २६।
क्रीडमानं प्राह माता सुव्रतं चारुलक्षणम् ।
भोजनं कुरु मे वत्स क्षुधा त्वां परिपीडयेत् २७।
तामुवाच पुनः प्राज्ञः सुमना मातरं पुनः ।
महामृतेन तृप्तोस्मि हरिध्यानरसेन वै २८।
भोजनासनमारूढो मिष्टमन्नं प्रपश्यति ।

इदमन्नं स्वयं विष्णुरात्मा ह्यन्नं समाश्रितः २९।
आत्मरूपेण यो विष्णुरनेनान्नेन तृप्यतु ।
क्षीरसागरसंवासो यस्यैव परिसंस्थितः ३०।
जलेनानेन पुण्येन तृप्तिमायातु केशवः ।
तांबूलचंदनैर्गंधैरेभिः पुष्पैर्मनोहरैः ३१।
आत्मस्वरूपेण तृप्तस्तृप्तिमायातु केशवः ।
शयने याति धर्मात्मा तदा कृष्णं प्रचिंतयेत् ३२।
योगनिद्रान्वितं कृष्णं तमहं शरणं गतः ।
भोजनाच्छादनेष्वेवमासने शयने द्विजः ३३।

चिंतयेद्वासुदेवं तं तस्मै सर्वं प्रकल्पयेत् ।
तारुण्यं प्राप्य धर्मात्मा कामभोगान्विहाय वै ३४।
स युक्तः केशवध्याने वैडूर्यपर्वतोत्तमे ।
यत्र सिद्धेश्वरं लिंगं वैष्णवं पापनाशनम् ३५।
रुद्रमोंकारसंज्ञं च ध्यात्वा चैव महेश्वरम् ।
ब्रह्मणा वर्द्धितं देवं नर्मदादक्षिणे तटे ३६।

सिद्धेश्वरं समाश्रित्य तपोभावं व्यचिंतयत् ३७।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे ऐंद्रे सुमनोपाख्याने एकविंशोऽध्यायः २१।

Roman transliteration

sūta uvāca-
ekadā vyāsa devo'sau brahmāṇaṃ jagataḥ patim |
suvratākhyānakaṃ sarvaṃ papracchātīva vismitaḥ 1|
vyāsa uvāca-
lokātma~llokavinyāsa devadeva mahāprabho |
suvratasyātha caritaṃ śrotumicchāmi sāṃpratam 2|
brahmovāca-
pārāśaryamahābhāga śrūyatāṃ puṇyamuttamam |
suvratasya suviprasya tapaścaryāsamanvitam 3|
suvrato nāma medhāvī bālyādapi sa ciṃtayan |
garbhe nārāyaṇaṃ devaṃ dṛṣṭavānpuruṣottamam 4|
sa pūrvakarmābhyāsena harerdhyānaṃ gatastadā |
śaṃkhacakradharaṃ devaṃ padmanābhaṃ supuṇyadam 5|
dhyāyate ciṃtayetso hi gīte jñāne prapāṭhane |
evaṃ devaṃ hariṃ dhyāyansadaiva dvijasattamaḥ 6|

krīḍatyevaṃ sadā ḍiṃbhaiḥ sārddhaṃ ca bālakottamaḥ |
bālakānāṃ svakaṃ nāma hareścaiva mahātmanaḥ 7|
cakāra sa hi medhāvī puṇyātmā puṇyavatsalaḥ |
samāhvayati vai mitraṃ harernāmnā mahāmatiḥ 8|
bhobhoḥ keśava ehyehi ehi mādhavacakradhṛk |
krīḍasva ca mayā sārdhaṃ tvameva puruṣottama 9|
samamevaṃ pragaṃtavyamāvābhyāṃ madhusūdana |
evameva samāhvānaṃ nāmabhiśca harerdvijaḥ 10|
krīḍane paṭhane hāsye śayane gītaprekṣaṇe |
yāne ca hyāsane dhyāne maṃtre jñāne sukarmasu 11|
paśyatyevaṃ vadatyevaṃ jagannāthaṃ janārdanam |
sa dhyāyate tamekaṃ hi viśvanāthaṃ maheśvaram 12|
tṛṇe kāṣṭhe ca pāṣāṇe śuṣke sārdre hi keśavam |
paśyatyevaṃ sa dharmātmā goviṃdaṃ kamalekṣaṇam 13|
ākāśe bhūmimadhye tu parvateṣu vaneṣu ca |

jale sthale ca pāṣāṇe jīveṣveva mahāmatiḥ 14|
nṛsiṃhaṃ paśyate vipraḥ suvrataḥ sumanāsutaḥ |
bālakrīḍāṃ samāsādya ramatyevaṃ dinedine 15|
gītaiśca gāyate kṛṣṇaṃ surāgairmadhurākṣaraiḥ |
tālairlayasamāyuktaiḥ susvarairmūrcchanānvitaiḥ 16|
suvrata uvāca-

dhyāyaṃti vedaviduṣaḥ satataṃ surāriṃ yasyāṃgamadhye sakalaṃ hi viśvam |
yogeśvaraṃ sakalapāpavināśanaṃ ca vrajāmi śaraṇaṃ madhusūdanasya 17|
lokeṣu yo hi sakaleṣvanuvartate yo lokāśca yasminnivasaṃti sarve |
doṣairvihīnamakhilaiḥ parameśvaraṃ taṃ tasyaiva pādayugalaṃ satataṃ namāmi 18|
nārāyaṇaṃ guṇanidhānamanaṃtavīryaṃ vedāṃtaśuddhamatayaḥ prapaṭhaṃti nityam |
saṃsārasāgaramanaṃtamagādhadurgamuttāraṇārthamakhilaṃ śaraṇaṃ prapadye 19|
yogīṃdra mānasasarovararājahaṃsaṃ śuddhaṃ prabhāvamakhilaṃ satataṃ hi yasya |
tasyaiva pādayugalaṃ vimalaṃ viśālaṃ dīnasya me'suraripo kuru tasya rakṣām 20|
dhyāye'khilasya bhuvanaṃ svapatiṃ ca devaṃ duḥkhāṃdhakāradalanārthamihaiva caṃdram |

lokasya pālanakṛte pariṇītadharmaṃ satyānvitaṃ sakalalokaguruṃ sureśam 21|
gāyāmyahaṃ surasagītakatālamānaiḥ śrīraṃgamekamaniśaṃ bhuvanasya devam |
ajñānanāśakamalaṃ ca dineśatulyamānaṃdakaṃdamakhilaṃ mahimā sametam 22|
saṃpūrṇamevamamṛtasyakalānidhānaṃ taṃ gītakauśalamananyarasaiḥ pragāye |
yuktaṃ svayogakaraṇaiḥ paramārthadṛṣṭiṃ viśvaṃ sa paśyati carācarameva nityam 23|
paśyaṃti naiva yamihātha supāpalokāstaṃ keśavaṃ śaraṇamevamupaiti nityam 24|
karābhyāṃ vādyamānastu tālaṃ tālasamanvitam |
gītenagāyate kṛṣṇaṃ bālakaiḥ saha modate 25|
evaṃ krīḍārato nityaṃ bālabhāvena vai tadā |
suvrataḥ sumanāputro viṣṇudhyānaparāyaṇaḥ 26|
krīḍamānaṃ prāha mātā suvrataṃ cārulakṣaṇam |
bhojanaṃ kuru me vatsa kṣudhā tvāṃ paripīḍayet 27|
tāmuvāca punaḥ prājñaḥ sumanā mātaraṃ punaḥ |
mahāmṛtena tṛptosmi haridhyānarasena vai 28|
bhojanāsanamārūḍho miṣṭamannaṃ prapaśyati |

idamannaṃ svayaṃ viṣṇurātmā hyannaṃ samāśritaḥ 29|
ātmarūpeṇa yo viṣṇuranenānnena tṛpyatu |
kṣīrasāgarasaṃvāso yasyaiva parisaṃsthitaḥ 30|
jalenānena puṇyena tṛptimāyātu keśavaḥ |
tāṃbūlacaṃdanairgaṃdhairebhiḥ puṣpairmanoharaiḥ 31|
ātmasvarūpeṇa tṛptastṛptimāyātu keśavaḥ |
śayane yāti dharmātmā tadā kṛṣṇaṃ praciṃtayet 32|
yoganidrānvitaṃ kṛṣṇaṃ tamahaṃ śaraṇaṃ gataḥ |
bhojanācchādaneṣvevamāsane śayane dvijaḥ 33|
ciṃtayedvāsudevaṃ taṃ tasmai sarvaṃ prakalpayet |
tāruṇyaṃ prāpya dharmātmā kāmabhogānvihāya vai 34|
sa yuktaḥ keśavadhyāne vaiḍūryaparvatottame |
yatra siddheśvaraṃ liṃgaṃ vaiṣṇavaṃ pāpanāśanam 35|
rudramoṃkārasaṃjñaṃ ca dhyātvā caiva maheśvaram |
brahmaṇā varddhitaṃ devaṃ narmadādakṣiṇe taṭe 36|

siddheśvaraṃ samāśritya tapobhāvaṃ vyaciṃtayat 37|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe aiṃdre sumanopākhyāne ekaviṃśo'dhyāyaḥ 21|

English translation

Sūta said :

1. Once that resplendent Vyāsa , being extremely amazed, asked Brahmā , the lord of the world, (about) the entire account of Savrata.

Vyāsa said :

2. O soul of the worlds, O you in whom the worlds are deposited, O god of gods, O great lord, I now desire to hear the life-account of Suvrata .

Brahmā said :

3. O you noble Pārāśarya (i.e. son of Parāśara), listen to the meritorious, excellent account, full of practice of penance, of the brāhmaṇa Suvrata.

4-8. The intelligent Suvrata reflected upon Nārāyaṇa (i.e. Viṣṇu), even from his childhood, (since) he had seen (that) god Puruṣottama Nārāyaṇa while (still) in the womb (of his mother). Due to his having performed (good) deeds (in the) former (birth), he always meditated upon Hari (i.e. Viṣṇu). He meditated and reflected upon that god Padmanābha , holding a conch and a disc and giving great merit, in (i.e. while he sang) songs, (did) study and recitations. Thus the best brāhmaṇa, the excellent boy, always reflecting upon Hari (i.e. Viṣṇu) only, always played with children. The intelligent, pious one, loving merit, named the sons of him, the magnanimous one (i.e. his own sons), after Hari. The very intelligent one called his friend by Hari's name:

9-16. 'O Keśava , come, come along; O Mādhava come; O Cakradhṛk (i.e. the disc-holder i.e. Viṣṇu) come; O Puruṣottama, play with me only. O Madhusūdana , we shall go together only.' In way the brāhmaṇa called (others) by the names of Hari, while playing, reciting, laughing, lying, singing or viewing (something), or in a vehicle, on a seat, while meditating, (reciting) sacred hymns, or comprehending or (doing) good acts. He saw Janardana (i.e. Viṣṇu) the lord of the world only; he talked to only. He the very wise one, meditated upon (i.e. saw) that great lord, the ruler of the world viz. Keśava, Govinda , having lotus-like eyes, in grass, in wood, in a dry or wet (object), and also in the sky, on the ground, on mountains, in forests, in water, on dry land, in a stone or in beings. (Thus) Sumanā 's son, that brāhmaṇa Suvrata, that religious-minded one, saw Nṛsiṃha (i.e. Viṣṇu) everywhere. Resorting to a child's sports he thus played everyday; and sang about Kṛṣṇa with songs with good musical modes, couched in sweet words, having beating times, [1] or laya (i.e. times in music), with charming notes of the gamut and melodies.

Suvrata said :

17-24a. Those who know the Vedas always meditate upon him, who is the enemy of demons, in whose body (remains) the entire universe, who is the lord of reflective meditation, and who destroys all sins. I shall seek the shelter of (that) Madhusūdana (i.e. Viṣṇu), who occupies all the worlds, and in whom all the worlds abide. I salute that highest lord free from all faults and I always salute his pair of feet. Those whose minds are purified by the (study of) Vedānta everyday recite (the hymns about) Nārāyaṇa, the treasure of virtues, and of unlimited power. I seek his shelter in order to cross the entire ocean of the worldly existence which is endless, fathomless and difficult to cross. O enemy of demons, protect this poor one viz. me (who am devoted to) the pure and large pair of the feet of who is the royal swan in the Mānasa lake (i.e. the minds) of the best reflecting sages, who is pure and whose entire prowess always (continues). I meditate upon the god, the lord of the entire world, who is the moon (that has come) here only to destroy the darkness in the form of grief, who has led Dharma (i.e. piousness) for the protection of the world, who is endowed with truth, who, the lord of the worlds, is the chief of all the worlds. With charming songs and measuring the beatings of time I constantly meditate upon Śrīraṅga (i.e. Viṣṇu), the lord of the world, destroyer of ignorance, comparable to the sun only, the root ofjoy, and full of all prowess. I sing with unique joy (the praise of) him who alone is full treasure of the

portion of nectar, who is endowed with his senses of deep meditation and who has the true perspective. He always observes the mobile and immobile universe. The very sinful people do not at all see to be here.

24b. He (i.e. Suvrata) always sought the shelter of that Keśava.

25. Beating the time with (the clappings of) the hands he sang songs (about) Kṛṣṇa and rejoiced with (other) children.

26. Thus, being a child, Suvrata, Sumanā's son, intent on meditating upon Viṣṇu, was engaged in sports.

27. His mother said to Suvrata of fine characteristics, (and) playing: "O my boy, have your meal; hunger might oppress you."

28. The wise Suvrata again said to his mother: "I am satisfied with the great nectar viz. the delight (derived) from the meditation upon Hari."

29-34a. When he got (i.e. sat) upon the seat (used while taking) meal he saw sweet food. (He reflected:) "This food is Viṣṇu (himself); the soul has resorted to this food. May that Viṣṇu who is (present here) in the form of the soul be gratified with this water in which he dwells due to his remaining in the milky ocean. May Keśava, satisfied with his own form be grati-fied, with tāmbūla , sandal, fragrant substances and these charming flowers." When the religious-minded one went to bed, he would reflect upon Kṛṣṇa: "I have sought the refuge of that Kṛṣṇa who is endowed with the Yoganidrā (i.e. his sleep at the end of a yuga)." The brāhmaṇa (Suvrata) would reflect upon that Vāsudeva , while taking meal, while covering himself, on a seat or bed, and would prepare everything for him.

34b-37. When the religious-minded one attained youth, he gave up enjoyment of pleasures and was engaged in meditating upon Keśava on the excellent Vaidūrya mountain, where there is the symbol of Viṣṇu called Siddheśvara and destroyer of sins. He, reflecting upon the great lord called Maheśvara glorified by Brahmā (and situated) on the right bank of Narmada , and having resorted to Siddheśvara, thought of (practising) penance.

[1]: [1] : Rāga, tāla, laya etc. are te^nns used in music. Laya—Time in music. It is of three kinds: druta, madhya and vilambita. Mūrcchanā—The rising of sounds, an intonation, a duly regulated rise and fall of sounds, conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 22

Dharmāṅgada Born as Suvrata

Chapter 104 of 693 · 50 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
प्रश्नमेकं महाभाग करिष्ये सांप्रतं वद ।
त्वयैव पूर्वमुक्तं हि सुव्रतं च प्रतीश्वरम् १।
पूर्वाभ्यासेन संध्यायन्नारायणमनामयम् ।
कस्यां ज्ञात्यां समुत्पन्नः सुव्रतः पूर्वजन्मनि २।
तन्मे त्वं सांप्रतं ब्रूहि कथमाराधितो हरिः ।
अनेनापि स देवेश कोयं पुण्यसमाविलः ३।
ब्रह्मोवाच-
वैदिशे नगरे पुण्ये सर्वऋद्धिसमाकुले ।
तत्र राजा महातेजा ऋतध्वजसुतो बली ४।
तस्यात्मजो महाप्राज्ञो रुक्मभूषणविश्रुतः ।
संध्यावली तस्य भार्या धर्मपत्नी यशस्विनी ५।
तस्यां पुत्रं समुत्पाद्य स आत्मसदृशं ततः ।
तस्य धर्मांगदं नाम चकार नृपनंदनः ६।
सर्वलक्षणसंपन्नः पितृभक्तिपरायणः ।

रुक्मांगदस्य तनयो योयं भगवतां वरः ७।
पितुः सौख्याय येनापि मोहिन्यै तु शिरो ददे ।
वैष्णवेन च धर्मेण पितृभक्त्या तु तस्य हि ८।
सुप्रसन्नो हृषीकेशः सकायो वैष्णवं पदम् ।
नीतस्तु सर्वधर्मज्ञो वैष्णवः सात्वतां वरः ९।
धर्मांगदो महाप्राज्ञः प्रज्ञाज्ञानविशारदः ।
तत्रस्थो वै महाप्राज्ञो धर्मोसौ धर्मभूषणः १०।
दिव्यान्मनोनुगान्भोगान्मोदमानः प्रभुंजति ।
पूर्णे युगसहस्रांते धर्मो वै धर्मभूषणः ११।
तस्मात्पदात्परिभ्रष्टो विष्णोश्चैव प्रसादतः ।
सुव्रतो नाम मेधावी सुमनानंदवर्द्धनः १२।
सोमशर्मस्य तनयः श्रेष्ठो भगवतां वरः ।
तपश्चचार मेधावी विष्णुध्यानपरोभवत् १३।
कामक्रोधादिकान्दोषान्परित्यज्य द्विजोत्तमः ।
संयम्यचैन्द्रियं वर्गं तपस्तेपे निरंतरम् १४।

वैडूर्यपर्वतश्रेष्ठे सिद्धेश्वरस्य सन्निधौ ।
एकीकृत्य मनश्चायं संयोज्य विष्णुना सह १५।
एवं वर्षशतं स्थित्वा ध्यानेनास्य महात्मनः ।
सुप्रसन्नो जगन्नाथः शंखचक्रगदाधरः १६।
तस्मै वरं ददावन्यं सलक्ष्म्या सह केशवः ।
भोभोः सुव्रत धर्मात्मन्बुध्यस्व विबुधांवर १७।
वरं वरय भद्रं ते कृष्णोऽहं ते समागतः ।
एवमाकर्ण्य मेधावी विष्णोर्वाक्यमनुत्तमम् १८।
हर्षेण महताविष्टो दृष्ट्वा देवं जनार्दनम् ।
बद्धांजलिपुटो भूत्वा प्रणाममकरोत्तदा १९।
सुव्रत उवाच-
संसारसागरमतीव महासुदुःखजालोर्मिभिर्विविधमोहचयैस्तरंगैः ।
संपूर्णमस्ति निजदोषगुणैस्तु प्राप्तस्तस्मात्समुद्धर जनार्दनमाशुदीनम् २०।
कर्मांबुदे महति गर्जतिवर्षतीव विद्युल्लतोल्लसतिपातकसंचयैर्मे ।
मोहांधकारपटलैर्मम नास्ति दृष्टिर्दीनस्य तस्य मधुसूदन देहि हस्तम् २१।

संसारकाननघनं बहुदुःखवृक्षैः संसेव्यमानमपि मोहमयैश्च सिंहैः ।
संदीप्तमस्ति करुणाबहुवह्नितेजः संतप्यमानमनिशं परिपाहि कृष्ण २२।
संसारवृक्षमतिजीर्णमपीह उच्चं मायासुकंदकरुणा बहुदुःखशाखम् ।
जायादिसंगच्छदनं फलितं मुरारे तत्राधिरूढपतितं भगवन्हि रक्ष २३।
दुःखानलैर्विविधमोहमयैः सुधूमैः शोकैर्वियोगमरणांतिक सन्निभैश्च ।
दग्धोस्मि कृष्ण सततं मम देहि मोक्षं ज्ञानांबुदैः समभिषिंच सदैव मां त्वम् २४।
घोरांधकारपटले महतीव गर्ते संसारनाम्निपतितं सततं हि कृष्ण ।
त्वं सत्कृपो मम हि दीनभयातुरस्य तस्माद्विरज्यशरणं तव आगतोस्मि २५।
त्वामेव ये नियतमानसभावयुक्ता ध्यायंति ज्ञानमनसा पदवीं लभंते ।
नत्वैव पादयुगलं च महासुपुण्यं यद्देवकिन्नरगणाः परिचिंतयंति २६।
नान्यं वदामि न भजामि न चिंतयामि त्वत्पादपद्मयुगलं सततं नमामि ।
कामं त्वमेव मम पूरय मेद्य कृष्ण दूरेण यातु मम पातकसंचयस्ते २७।
दासोस्मि देव तव किंकरजन्मजन्म त्वत्पादपद्मयुगलं सततं स्मरामि २८।
यदि कृष्ण प्रसन्नोसि देहि मे सुवरं प्रभो ।
मन्मातापितरौ कृष्ण सकायौ मंदिरे नय २९।

आत्मनश्च महादेव मयासह न संशयः ।
श्रीकृष्ण उवाच-
एवं ते परमं कार्यं भविष्यति न संशयः ३०।
तस्य तुष्टो हृषीकेशो भक्त्या तस्य प्रतोषितः ।
प्रयातौ वैष्णवं लोकं दाहप्रलयवर्जितौ ३१।
सुव्रतेन समं तौ द्वौ सुमना सोमशर्मकौ ।
यावत्कल्पद्वयं प्राप्तं तावत्स सुव्रतो द्विजः ३२।
बुभुजे बुभुजे दिव्याँल्लोकांश्चैव महामते ।
देवकार्यार्थमत्रैव काश्यपस्य गृहं पुनः ३३।

अवतीर्णो महाप्राज्ञो वचनात्तस्य चक्रिणः ।
ऐंद्रं पदं हि यो भुंक्ते विष्णोश्चैव प्रसादतः ३४।
वसुदत्तेति विख्यातः सर्वदेवैर्नमस्कृतः ।
ऐंद्रं पदं हि यो भुंक्ते सांप्रतं वासवो दिवि ३५।
एतत्ते सर्वमाख्यातं सृष्टिसंबंधकारणम् ।
अन्यदेवं प्रवक्ष्यामि यदेव परिपृच्छसि ३६।

व्यास उवाच-
धर्माङ्गदो महाप्राज्ञो रुक्माङ्गदसुतो बली ।
आद्ये कृतयुगे जातः सृष्टिकाले स वासवः ३७।
तत्कथं देवदेवेश अन्यो धर्माङ्गदो भुवि ।
अन्यो रुक्मांङ्गदो राजा किं चायं त्रिदशाधिपः ३८।
एतन्मे संशयं जातं तद्भवान्वक्तुमर्हति ।
ब्रह्मोवाच-
हंत ते कथयिष्यामि सर्वसंदेहनाशनम् ३९।
देवस्य लीलासृष्ट्यर्थे वर्तते द्विजसत्तम ।
यथा वाराश्च पक्षाश्च मासाश्च ऋतवो यथा ४०।
संवत्सराश्च मनवस्तथा यांति युगाः पुनः ।
पश्चात्कल्पः समायाति व्रजाम्येवं जनार्दनम् ४१।
अहमेव महाप्राज्ञ मयि यांति चराचराः ।
पुनः सृजति योगात्मा पूर्ववद्विश्वमेव हि ४२।
पुनरहं पुनर्वेदाः पुनस्ते देवता द्विजाः ।

तथा भूपाश्च ते सर्वे स्वचरित्रसमाविलाः ४३।
प्रभवंति महाभाग विद्वांस्तत्र न मुह्यति ।
पूर्वकल्पे महाभागो यथा रुक्मांगदो नृपः ४४।
तथा धर्मांगदश्चायं संजातः ख्यातिमान्द्विजः ।
रामादयो महाप्राज्ञा ययातिर्नहुषस्तथा ४५।
मन्वादयो महात्मानः प्रभवंति लयंति च ।
ऐंद्रं पदं प्रभुंजंति राजानो धर्मतत्पराः ४६।
यथा धर्मांगदो वीरः प्रभुंजति महत्पदम् ।
एवं वेदाश्च देवाश्च पुराणाः स्मृतिपूर्वकाः ४७।
एतत्तु सर्वमाख्यातं तवाग्रे द्विजसत्तम ।
चरितं सुव्रतस्याथ पुण्यं सुगतिदायकम् ४८।
अव्यक्तं तु महाभाग प्रब्रवीमि तवाग्रतः ४९।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे ऐंद्रे सुव्रतोपाख्यानंनाम द्वाविंशोऽध्यायः २२।
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Roman transliteration

vyāsa uvāca-
praśnamekaṃ mahābhāga kariṣye sāṃprataṃ vada |
tvayaiva pūrvamuktaṃ hi suvrataṃ ca pratīśvaram 1|
pūrvābhyāsena saṃdhyāyannārāyaṇamanāmayam |
kasyāṃ jñātyāṃ samutpannaḥ suvrataḥ pūrvajanmani 2|
tanme tvaṃ sāṃprataṃ brūhi kathamārādhito hariḥ |
anenāpi sa deveśa koyaṃ puṇyasamāvilaḥ 3|
brahmovāca-
vaidiśe nagare puṇye sarvarddhisamākule |
tatra rājā mahātejā ṛtadhvajasuto balī 4|
tasyātmajo mahāprājño rukmabhūṣaṇaviśrutaḥ |
saṃdhyāvalī tasya bhāryā dharmapatnī yaśasvinī 5|
tasyāṃ putraṃ samutpādya sa ātmasadṛśaṃ tataḥ |
tasya dharmāṃgadaṃ nāma cakāra nṛpanaṃdanaḥ 6|
sarvalakṣaṇasaṃpannaḥ pitṛbhaktiparāyaṇaḥ |

rukmāṃgadasya tanayo yoyaṃ bhagavatāṃ varaḥ 7|
pituḥ saukhyāya yenāpi mohinyai tu śiro dade |
vaiṣṇavena ca dharmeṇa pitṛbhaktyā tu tasya hi 8|
suprasanno hṛṣīkeśaḥ sakāyo vaiṣṇavaṃ padam |
nītastu sarvadharmajño vaiṣṇavaḥ sātvatāṃ varaḥ 9|
dharmāṃgado mahāprājñaḥ prajñājñānaviśāradaḥ |
tatrastho vai mahāprājño dharmosau dharmabhūṣaṇaḥ 10|
divyānmanonugānbhogānmodamānaḥ prabhuṃjati |
pūrṇe yugasahasrānte dharmo vai dharmabhūṣaṇaḥ 11|
tasmātpadātparibhraṣṭo viṣṇoścaiva prasādataḥ |
suvrato nāma medhāvī sumanānaṃdavarddhanaḥ 12|
somaśarmasya tanayaḥ śreṣṭho bhagavatāṃ varaḥ |
tapaścacāra medhāvī viṣṇudhyānaparobhavat 13|
kāmakrodhādikāndoṣānparityajya dvijottamaḥ |
saṃyamyacaindriyaṃ vargaṃ tapastepe niraṃtaram 14|

vaiḍūryaparvataśreṣṭhe siddheśvarasya sannidhau |
ekīkṛtya manaścāyaṃ saṃyojya viṣṇunā saha 15|
evaṃ varṣaśataṃ sthitvā dhyānenāsya mahātmanaḥ |
suprasanno jagannāthaḥ śaṃkhacakragadādharaḥ 16|
tasmai varaṃ dadāvanyaṃ salakṣmyā saha keśavaḥ |
bhobhoḥ suvrata dharmātmanbudhyasva vibudhāṃvara 17|
varaṃ varaya bhadraṃ te kṛṣṇo'haṃ te samāgataḥ |
evamākarṇya medhāvī viṣṇorvākyamanuttamam 18|
harṣeṇa mahatāviṣṭo dṛṣṭvā devaṃ janārdanam |
baddhāṃjalipuṭo bhūtvā praṇāmamakarottadā 19|
suvrata uvāca-
saṃsārasāgaramatīva mahāsuduḥkhajālormibhirvividhamohacayaistaraṃgaiḥ |
saṃpūrṇamasti nijadoṣaguṇaistu prāptastasmātsamuddhara janārdanamāśudīnam 20|
karmāṃbude mahati garjativarṣatīva vidyullatollasatipātakasaṃcayairme |
mohāṃdhakārapaṭalairmama nāsti dṛṣṭirdīnasya tasya madhusūdana dehi hastam 21|

saṃsārakānanaghanaṃ bahuduḥkhavṛkṣaiḥ saṃsevyamānamapi mohamayaiśca siṃhaiḥ |
saṃdīptamasti karuṇābahuvahnitejaḥ saṃtapyamānamaniśaṃ paripāhi kṛṣṇa 22|
saṃsāravṛkṣamatijīrṇamapīha uccaṃ māyāsukaṃdakaruṇā bahuduḥkhaśākham |
jāyādisaṃgacchadanaṃ phalitaṃ murāre tatrādhirūḍhapatitaṃ bhagavanhi rakṣa 23|
duḥkhānalairvividhamohamayaiḥ sudhūmaiḥ śokairviyogamaraṇāṃtika sannibhaiśca |
dagdhosmi kṛṣṇa satataṃ mama dehi mokṣaṃ jñānāṃbudaiḥ samabhiṣiṃca sadaiva māṃ tvam 24|

ghorāṃdhakārapaṭale mahatīva garte saṃsāranāmnipatitaṃ satataṃ hi kṛṣṇa |
tvaṃ satkrpo mama hi dīnabhayāturasya tasmādvirajyaśaraṇaṃ tava āgatosmi 25|
tvāmeva ye niyatamānasabhāvayuktā dhyāyaṃti jñānamanasā padavīṃ labhaṃte |
natvaiva pādayugalaṃ ca mahāsupuṇyaṃ yaddevakinnaragaṇāḥ pariciṃtayaṃti 26|
nānyaṃ vadāmi na bhajāmi na ciṃtayāmi tvatpādapadmayugalaṃ satataṃ namāmi |
kāmaṃ tvameva mama pūraya medya kṛṣṇa dūreṇa yātu mama pātakasaṃcayaste 27|
dāsosmi deva tava kiṃkarajanmajanma tvatpādapadmayugalaṃ satataṃ smarāmi 28|
yadi kṛṣṇa prasannosi dehi me suvaraṃ prabho |
manmātāpitarau kṛṣṇa sakāyau maṃdire naya 29|

ātmanaśca mahādeva mayāsaha na saṃśayaḥ |
śrīkṛṣṇa uvāca-
evaṃ te paramaṃ kāryaṃ bhaviṣyati na saṃśayaḥ 30|
tasya tuṣṭo hṛṣīkeśo bhaktyā tasya pratoṣitaḥ |
prayātau vaiṣṇavaṃ lokaṃ dāhapralayavarjitau 31|
suvratena samaṃ tau dvau sumanā somaśarmakau |
yāvatkalpadvayaṃ prāptaṃ tāvatsa suvrato dvijaḥ 32|
bubhuje bubhuje divyā~llokāṃścaiva mahāmate |
devakāryārthamatraiva kāśyapasya gṛhaṃ punaḥ 33|
avatīrṇo mahāprājño vacanāttasya cakriṇaḥ |
aiṃdraṃ padaṃ hi yo bhuṃkte viṣṇoścaiva prasādataḥ 34|
vasudatteti vikhyātaḥ sarvadevairnamaskṛtaḥ |
aiṃdraṃ padaṃ hi yo bhuṃkte sāṃprataṃ vāsavo divi 35|
etatte sarvamākhyātaṃ sṛṣṭisaṃbaṃdhakāraṇam |
anyadevaṃ pravakṣyāmi yadeva paripṛcchasi 36|

vyāsa uvāca-
dharmāṅgado mahāprājño rukmāṅgadasuto balī |
ādye kṛtayuge jātaḥ sṛṣṭikāle sa vāsavaḥ 37|
tatkathaṃ devadeveśa anyo dharmāṅgado bhuvi |
anyo rukmāṃṅgado rājā kiṃ cāyaṃ tridaśādhipaḥ 38|
etanme saṃśayaṃ jātaṃ tadbhavānvaktumarhati |
brahmovāca-
haṃta te kathayiṣyāmi sarvasaṃdehanāśanam 39|
devasya līlāsṛṣṭyarthe vartate dvijasattama |
yathā vārāśca pakṣāśca māsāśca ṛtavo yathā 40|
saṃvatsarāśca manavastathā yāṃti yugāḥ punaḥ |
paścātkalpaḥ samāyāti vrajāmyevaṃ janārdanam 41|
ahameva mahāprājña mayi yāṃti carācarāḥ |
punaḥ sṛjati yogātmā pūrvavadviśvameva hi 42|
punarahaṃ punarvedāḥ punaste devatā dvijāḥ |

tathā bhūpāśca te sarve svacaritrasamāvilāḥ 43|
prabhavaṃti mahābhāga vidvāṃstatra na muhyati |
pūrvakalpe mahābhāgo yathā rukmāṃgado nṛpaḥ 44|
tathā dharmāṃgadaścāyaṃ saṃjātaḥ khyātimāndvijaḥ |
rāmādayo mahāprājñā yayātirnahuṣastathā 45|
manvādayo mahātmānaḥ prabhavaṃti layaṃti ca |
aiṃdraṃ padaṃ prabhuṃjaṃti rājāno dharmatatparāḥ 46|
yathā dharmāṃgado vīraḥ prabhuṃjati mahatpadam |
evaṃ vedāśca devāśca purāṇāḥ smṛtipūrvakāḥ 47|
etattu sarvamākhyātaṃ tavāgre dvijasattama |
caritaṃ suvratasyātha puṇyaṃ sugatidāyakam 48|

avyaktaṃ tu mahābhāga prabravīmi tavāgrataḥ 49|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe aiṃdre suvratopākhyānaṃnāma dvāviṃśo'dhyāyaḥ 22|
|

English translation

Vyāsa said :

1-3. O noble one, I shall put one question to you. Now speak (i.e. answer) it; you yourself had formerly said that Suvrata meditated upon lord Nārāyaṇa Anāmaya, due to former practice. In which caste was Suvrata born in his former birth? Now tell that to me (and also) how Hari was propitiated by him. O lord of gods, who is he that is full of merit?

Brahmā said :

4-13. In the auspicious city (called) Vaidiśa , full of all prosperity, (lived) a very lustrous, powerful king, the son of Ṛtadhavaja. His very intelligent son was well-known as Rukmabhūṣaṇa. His loyal wife was the glorious Sandhyāvatī. The king's son (i.e. Rukmabhūṣaṇa) having produced a son on her like himself, named him Dharmāṅgada . This (Dharmāṅgada), the most fortunate son of Rukmāṅgada , was endowed with all auspicious marks and was intensely devoted to his father; and he, for the happiness of his father, even gave his own head to Mohinī . Hṛṣīkeśa (i.e. Viṣṇu) was pleased by his Viṣṇuite way of life and devotion to his father; and took him physically to Viṣṇu's position. He, who knew all codes of conduct, who was a devotee of Viṣṇu, who was best of the Sātvatas , he—Dharmāṅgada, who was very wise, who was well-versed in judgement and knowledge, who was an ornament of piety, living there only gladly enjoyed all divine pleasures according to his desire. When a full thousand yugas were over, he who was piety (himself) and an ornament of piety, dropped from that position, and due to the favour of Viṣṇu, was born as the eldest and most fortunate and intelligent son of Somaśarman , increasing the delight of Sumanā , and named Suvrata. The intelligent one practised penance and was intent upon meditation on Viṣṇu.

14-18a. The best brāhmaṇa , having abandoned blemishes like desire and anger, having controlled the group of senses, continuously practised penance by concentrating his mind and uniting it with Viṣṇu, near Siddheśvara on the best mountain Vaidūrya . The lord of the world, holding a conch, a disc and a mace was well-pleased with the meditation of the noble one, who thus had remained in it for a hundred years. That Keśava , with Lakṣmī , granted him another boon: "O you pious Suvrata, O you best among the wise sages, well-being to you; choose a boon, I am Kṛṣṇa that have come to you."

18b-19. Having heard these excellent words of Viṣṇu, the intelligent one was full of great joy, and seeing god Janārdana (i.e. Viṣṇu), he joining the palms ofhis hands, saluted him.

Suvrata said :

20. The ocean of mundane existence is full of the waves of very great (i.e. poignant) griefs, and of the ripples of the heaps. of follies. Through my vices and virtues I have reached it. O Janārdana, from it quickly take up me who am helpless.

21-28. When the great cloud of my deeds is thundering, it is. raining, lightning is flashing; due to the heaps of my sins and coverings of the darkness of delusion, I do not have (i.e. I have lost my) sight. (So) O Madhusūdana , give your hand to me, who am helpless. This dense forest of the worldly existence is resorted to by (i.e. has) many trees of great grief, and by many lions of the form of follies. It is blazing with the lustre of the great fire of compassion. O Kṛṣṇa, protect me who am constantly being burnt. The tree of the worldly existence is extremely old and also high. It has the bulbous root of illusion and many branches of pity and many afflictions; it has the leaves of union with one's. wife etc. It has borne fruit. O lord Murāri , protect me who climbed it and fell from it. O Kṛṣṇa, I am constantly burnt by the fires of griefs, with profuse (columns of) smoke in the form of various delusions, and with distresses like separation resembling death. Give me salvation. Always sprinkle me with water of knowledge, me—who have fallen in the great ditch covered with fearful darkness and called Saṃsāra (i.e. the worldly existence). O Kṛṣṇa, you show a great favour to me who am distressed and suffering from fear. Being disgusted with it, I have sought your refuge. Those, who with controlled minds and full of devotion. meditate upon you with their minds (full of) knowledge, obtain the (highest) position; since saluting the very auspicious pair of your feet the groups of Kinnaras and gods think of you (only). I do not talk to anyone else, I do not worship anyone else, I do. not think about anyone else. I (just) continuously salute the pair of your lotus-like feet. O Kṛṣṇa, today satisfy my desire. Let the heap of my sins go far away. I am your slave, I am your servant in existence after existence. I constantly remember the pair of your lotus-like feet.

29-30a. If, O Kṛṣṇa, you are pleased, then grant me a good boon: O great god, with me take (also) my parents physically to. your abode. There should be no hesitation about it.

Śrīkṛṣṇa said :

30b. There is no doubt that this great affair of you will take place.

31-35. Hṛṣīkeśa was pleased with him and was very much delighted by his devotion. Free from tormentation and destruction the two viz. Sumanā and Somaśarman, went, along with Suvrata to Viṣṇu's heaven. O you very intelligent one, till a couple of yugas came (i.e. was over) the brāhmaṇa Suvrata enjoyed repeatedly divine worlds. And by the words (i.e. order) of that disc-holder (i.e. Viṣṇu) the very intelligent one again came down to (i.e. was born in) the house of Kaśyapa for the mission of gods; and enjoys Indra 's position due to Viṣṇu's favour. Well-known as Vasudatta , and saluted by all gods, he enjoys the position of Indra at present.

36. Thus I have told you the entire cause of the propriety of creation. I shall (even), tell (i.e. explain to) you anything else that you ask.

Vyāsa said :

37. The powerful and very intelligent Dharmāṅgada, the son of Rukmāṅgada, was Indra at the time of creation in the first Kṛtayuga .

38-39a. Then, O lord of gods, how is it that there is another Dharmāṅgada on the earth, and also another king (named) Rukmāṅgada, and how is it that this one is also the lord of gods (i.e. Indra)? This doubt has arisen (in my mind); please explain (i.e. remove) it.

Brahmā said :

39b-40a. Oh, I shall tell you that which will remove your doubt. O best brāhmaṇa, the sport of the god is for the creation.

40b-42. As days, fortnights, months, seasons, years and Manus pass (i.e. come and go) in the same way the yugas again and again pass. Then arrives the Kalpa ; then, O very intelligent one, I myself go to Janārdana (i.e. Viṣṇu) and the mobile and the immobile go to (i.e. merge into) me. (Then) he, whose nature is contemplation, again creates the universe as before.

43-44a. Again, I, the Vedas , the deities and brāhmaṇas , as well as all kings with their dispositions are born, O noble one. A wise man is not confused by this.

44b-47. As in the former Kalpa the magnanimous king Rukmāṅgada was born, in the same way this well-known brāhmaṇa Dharmāṅgada is born (now). The very intelligent ones like Rāma , Yayāti [1] , Nahuṣa , [2] and also the magnanimous Manu and others are born and die. Kings devoted to piety enjoy the position of Indra, as the hero Dharmāṅgada is now enjoying (that) great position. In the same way Vedas, gods, Purāṇas , preceded by Smṛtis (come and go)

48-49. O best brāhmaṇa, I have thus narrated to you Suvrata's entire account which is meritorious and which leads to good position. O noble one, I shall explain to you the invisible (one).

[1]: [1] : Yayāti—Name of a celebrated king of the lunar race. He was the son o Nahuṣa. He married Śukra's daughter Devayānī, who was cursed by Kaca that she would marry a Kṣatriya. Śarmiṣṭhā, daughter of the king of Asuras was told by her father to be Devayāni's servant as a sort of recompense for her formerly having slapped and thus insulted Devayānī. Yayāti fell in love with Śarmiṣṭhā and secretly married her. Devayānī came to know about the marriage, and complained to her father of the conduct of Yayāti. Śukra cursed him that he would be prematurely old. Yayāti propitiated him and obtained from him permission to transfer his infirmity to anyone who would accept it. His youngest son Pūru agreed to take it. Yayāti enjoyed youth for a thousand years. With a strenuous effort he renounced his sensual life and restoring youth to Pūru, and appointing him as his successor, he left for a forest to lead a pious and meditating life.

[2]: [2] : Nahuṣa—He was Āyus' son, Purūravas' grandson, and Yayāti's father. He was a very wise and powerful king. For some time, he deputed Indra at latter's request. He made the Seven Sages to carry him in a palanquin to Indrāṇī's house, whose love, he thought, he would win. On his way, he insulted the Sages by ordering them to move on (sarpa , sarpa). One of the Sages cursed him to be a sarpa (serpent). He fell down on the earth and remained as a serpent, till he was freed by Yudhiṣṭhira from that condition.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 23

The Slaying of the Demon Bala

Chapter 105 of 693 · 46 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
विचित्रेयं कथा पुण्या धन्या यशोविधायिनी ।
सर्वपापहरा प्रोक्ता भवता वदतां वर १।
सृष्टिसंबंधमेतन्नस्तद्भवान्वक्तुमर्हति ।
पूर्वमेव यथासृष्टिर्विस्तरात्सूतनंदन २।
सूत उवाच-
विस्तरेण प्रवक्ष्यामि सृष्टिसंहारकारणम् ।
श्रुतमात्रेण यस्यापि नरः सर्वज्ञतां व्रजेत् ३।
हिरण्यकश्यपेनापि व्यापितं भुवनत्रयम् ।
तपसाराध्य प्रबह्माणं वरं प्राप्तं सुदुर्लभम् ४।
तस्माद्देवान्महाभागादमरत्वं तथैव च ।
देवाँल्लोकान्स संव्याप्य प्रभुत्वं स्वयमर्जितम् ५।
ततो देवाः सगंधर्वा मुनयो वेदपारगाः ।
नागाश्च किन्नराः सिद्धा यक्षाश्चैव तथापरे ६।
ब्रह्माणं तु पुरस्कृत्य जग्मुर्नारायणं प्रभुम् ।

क्षीरसागरसंसुप्तं योगनिद्रां गतं प्रभुम् ७।
तं संबोध्य महास्तोत्रैर्देवाः प्रांजलयस्तथा ।
संबुद्धे सति देवेशे वृत्तं तस्य दुरात्मनः ८।
आचचक्षुर्महाप्राज्ञ समाकर्ण्य जगत्पतिः ।
नृसिंहरूपमास्थाय हिरण्यकशिपुं व्यहन् ९।
पुनर्वाराहरूपेण हिरण्याक्षो महाबलः ।
उद्धृता वसुधा पुण्या असुरो घातितस्तदा १०।
अन्यांश्चघातयामास दानवान्घोरदर्शनान् ।
एवं चैतेषु नष्टेषु दानवेषु महत्सु च ११।
अन्येषु तेषु नष्टेषु दितिपुत्रेषु वै तदा ।
पुनः स्थानेषु प्राप्तेषु देवेषु च महत्सु च १२।
यज्ञेष्वेव प्रवृत्तेषु सर्वेषु धर्मकर्मसु ।
सुस्थेषु सर्वलोकेषु सा दितिर्दुःखपीडिता १३।
पुत्रशोकेन संतप्ता हाहाभूता विचेतना ।
भर्तारं सूर्यसंकाशं तपस्तेजः समन्वितम् १४।

दातारं च महात्मानं भर्तारं कश्यपं तदा ।
भक्त्या प्रणम्य विप्रेन्द्र तमुवाच महामतिम् १५।
भगवन्नष्टपुत्राहं कृता देवेन चक्रिणा ।
दैतेया दानवाः सर्वे देवैश्चैव निपातिताः १६।
पुत्रशोकानलेनाहं संतप्ता मुनिसत्तम ।
ममानंदकरं पुत्रं सर्वतेजोहरं विभो १७।
सुबलं चारुसर्वांगं देवराजसमप्रभम् ।
बुद्धिमंतं सुसर्वज्ञं ज्ञातारं सर्वपंडितम् १८।
तपस्तेजः समायुक्तं सबलं चारुलक्षणम् ।
ब्रह्मण्यं ज्ञानवेत्तारं देवब्राह्मणपूजकम् १९।
जेतारं सर्वलोकानां ममानंदकरं द्विज ।
सर्वलक्षणसंपन्नं पुत्रं मे देहि त्वं विभो २०।
एवमाकर्ण्य वै तस्याः कश्यपो वाक्यमुत्तमम् ।
कृपाविष्टमनास्तुष्टो दुःखिताया द्विजोत्तम २१।
तामुवाच महाभाग कृपणां दीनमानसाम् ।

तस्याः शिरसि संन्यस्य स्वहस्तं भावतत्परः २२।
भविष्यति महाभागे यादृशो वांछितः सुतः ।
एवमुक्त्वा जगामासौ मेरुं गिरिवरोत्तमम् २३।
तपस्तेपे निरालंबः साधयन्परमव्रतः ।
एतस्मिन्नंतरे सा तु दधार गर्भमुत्तमम् २४।
सा दितिः सर्वधर्मज्ञा चारुकर्मा मनस्विनी ।
शतवर्षप्रमाणं सा शुचि स्वांता बभूव ह २५।
तया वै जनितः पुत्रो ब्रह्मतेजः समन्वितः ।
अथ कश्यप आयातो हर्षेण महतान्वितः २६।
चकार नाम मेधावी तस्य पुत्रस्य सत्तमः ।
बलमित्यब्रवीत्पुत्रं नामतः सदृशो महान् २७।
एवं नाम चकाराथ व्रतबंधं चकार सः ।
प्राह पुत्र महाभाग ब्रह्मचर्यं प्रसाधय २८।
एवमेवं करिष्यामि तव वाक्यं द्विजोत्तम ।
वेदस्याध्ययनं कुर्यां ब्रह्मचर्येण सत्तम २९।

एवं वर्षशतं साग्रं गतं तस्य तपस्यतः ।
मातुः समक्षमायातस्तपस्तेजः समन्वितः ३०।
तपोवीर्यमयं दिव्यं ब्रह्मचर्यं महात्मनः ।
दितिः पश्यति पुत्रस्य हर्षेण महतान्विता ३१।
तमुवाच महात्मानं बलं पुत्रं तपस्विनम् ।
मेधाविनं महात्मानं प्रज्ञाज्ञानविशारदम् ३२।
त्वयि जीवति मेधाविन्प्रजीवंति सुता मम ।
हिरण्यकशिपाद्यास्ते ये हताश्चक्रपाणिना ३३।
वैरं साधय मे वत्स जहि देवान्निपूत्रणे ।

सा दनुस्तमुवाचेदं बलं पुत्रं महाबलम् ३४।
आदाविंद्रं हि देवेंद्रं द्रुतं सूदय पुत्रक ।
पश्चाद्देवा निपात्यंतां ततो गरुडवाहनः ३५।
तयोराकर्ण्य सा देवी अदितिः पतिदेवता ।
दुःखेन महताविष्टा पुत्रमिंद्रमभाषत ३६।
दितिपुत्रो महाकायो वर्द्धते ब्रह्मतेजसा ।

देवानां हि वधार्थाय तपस्तेपे निरंजने ३७।
एवं जानीहि देवेश यदि क्षेममिहेच्छसि ।
एवमाकर्ण्य तद्वाक्यं स मातुः पाकशासनः ३८।
चिंतामवाप दुःखेन महतीं देवराट्तदा ।
महाभयेन संत्रस्तश्चिंतयामास वै ततः ३९।
कथमेनं हनिष्यामि देवधर्मविदूषकम् ।
इति निश्चित्य देवेशो बलस्य निधनं प्रति ४०।
एकदा हि बलः सोपि संध्यार्थं सिंधुमाश्रितः ।
कृष्णाजिनेन दिव्येन दंडकाष्ठेन राजितः ४१।
अमलेनापि पुण्येन ब्रह्मचर्येण तेन सः ।
सागरस्योपकंठे तं संध्यासनमुपागतम् ४२।
जपमानं सुशांतं तं ददृशे पाकशासनः ।
वज्रेण तेन दिव्येन ताडितो दितिनंदनः ४३।
बलं निपतितं दृष्ट्वा गतसत्वं गतं भुवि ।
हर्षेण महताविष्टो देवराण्मुमुदे तदा ४४।

एवं निपात्य तं दैत्यं दितिनंदनमेव च ।
राज्यं चकार धर्मात्मा सुखेन पाकशासनः ४५।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे बलदैत्यवधोनाम त्रयोविंशोऽध्यायः २३।

Roman transliteration

ṛṣaya ūcuḥ-
vicitreyaṃ kathā puṇyā dhanyā yaśovidhāyinī |
sarvapāpaharā proktā bhavatā vadatāṃ vara 1|
sṛṣṭisaṃbaṃdhametannastadbhavānvaktumarhati |
pūrvameva yathāsṛṣṭirvistarātsūtanaṃdana 2|
sūta uvāca-
vistareṇa pravakṣyāmi sṛṣṭisaṃhārakāraṇam |
śrutamātreṇa yasyāpi naraḥ sarvajñatāṃ vrajet 3|
hiraṇyakaśyapenāpi vyāpitaṃ bhuvanatrayam |
tapasārādhya prabahmāṇaṃ varaṃ prāptaṃ sudurlabham 4|
tasmāddevānmahābhāgādamaratvaṃ tathaiva ca |
devā~llokānsa saṃvyāpya prabhutvaṃ svayamarjitam 5|
tato devāḥ sagaṃdharvā munayo vedapāragāḥ |
nāgāśca kinnarāḥ siddhā yakṣāścaiva tathāpare 6|
brahmāṇaṃ tu puraskṛtya jagmurnārāyaṇaṃ prabhum |

kṣīrasāgarasaṃsuptaṃ yoganidrāṃ gataṃ prabhum 7|
taṃ saṃbodhya mahāstotrairdevāḥ prāṃjalayastathā |
saṃbuddhe sati deveśe vṛttaṃ tasya durātmanaḥ 8|
ācacakṣurmahāprājña samākarṇya jagatpatiḥ |
nṛsiṃharūpamāsthāya hiraṇyakaśipuṃ vyahan 9|
punarvārāharūpeṇa hiraṇyākṣo mahābalaḥ |
uddhṛtā vasudhā puṇyā asuro ghātitastadā 10|
anyāṃścaghātayāmāsa dānavāṃghoradarśanān |
evaṃ caiteṣu naṣṭeṣu dānaveṣu mahatsu ca 11|
anyeṣu teṣu naṣṭeṣu ditiputreṣu vai tadā |
punaḥ sthāneṣu prāpteṣu deveṣu ca mahatsu ca 12|
yajñeṣveva pravṛtteṣu sarveṣu dharmakarmasu |
sustheṣu sarvalokeṣu sā ditirduḥkhapīḍitā 13|
putraśokena saṃtaptā hāhābhūtā vicetanā |
bhartāraṃ sūryasaṃkāśaṃ tapastejaḥ samanvitam 14|

dātāraṃ ca mahātmānaṃ bhartāraṃ kaśyapaṃ tadā |
bhaktyā praṇamya viprendra tamuvāca mahāmatim 15|
bhagavannaṣṭaputrāhaṃ kṛtā devena cakriṇā |
daiteyā dānavāḥ sarve devaiścaiva nipātitāḥ 16|
putraśokānalenāhaṃ saṃtaptā munisattama |
mamānaṃdakaraṃ putraṃ sarvatejoharaṃ vibho 17|
subalaṃ cārusarvāṃgaṃ devarājasamaprabham |
buddhimaṃtaṃ susarvajñaṃ jñātāraṃ sarvapaṃḍitam 18|
tapastejaḥ samāyuktaṃ sabalaṃ cārulakṣaṇam |
brahmaṇyaṃ jñānavettāraṃ devabrāhmaṇapūjakam 19|
jetāraṃ sarvalokānāṃ mamānaṃdakaraṃ dvija |
sarvalakṣaṇasaṃpannaṃ putraṃ me dehi tvaṃ vibho 20|
evamākarṇya vai tasyāḥ kaśyapo vākyamuttamam |
kṛpāviṣṭamanāstuṣṭo duḥkhitāyā dvijottama 21|
tāmuvāca mahābhāga kṛpaṇāṃ dīnamānasām |

tasyāḥ śirasi saṃnyasya svahastaṃ bhāvatatparaḥ 22|
bhaviṣyati mahābhāge yādṛśo vāṃchitaḥ sutaḥ |
evamuktvā jagāmāsau meruṃ girivarottamam 23|
tapastepe nirālaṃbaḥ sādhayanparamavrataḥ |
etasminnaṃtare sā tu dadhāra garbhamuttamam 24|
sā ditiḥ sarvadharmajñā cārukarmā manasvinī |
śatavarṣapramāṇaṃ sā śuci svāṃtā babhūva ha 25|
tayā vai janitaḥ putro brahmatejaḥ samanvitaḥ |
atha kaśyapa āyāto harṣeṇa mahatānvitaḥ 26|
cakāra nāma medhāvī tasya putrasya sattamaḥ |
balamityabravītputraṃ nāmataḥ sadṛśo mahān 27|
evaṃ nāma cakārātha vratabaṃdhaṃ cakāra saḥ |
prāha putra mahābhāga brahmacaryaṃ prasādhaya 28|
evamevaṃ kariṣyāmi tava vākyaṃ dvijottama |
vedasyādhyayanaṃ kuryāṃ brahmacaryeṇa sattama 29|

evaṃ varṣaśataṃ sāgraṃ gataṃ tasya tapasyataḥ |
mātuḥ samakṣamāyātastapastejaḥ samanvitaḥ 30|
tapovīryamayaṃ divyaṃ brahmacaryaṃ mahātmanaḥ |
ditiḥ paśyati putrasya harṣeṇa mahatānvitā 31|
tamuvāca mahātmānaṃ balaṃ putraṃ tapasvinam |
medhāvinaṃ mahātmānaṃ prajñājñānaviśāradam 32|

tvayi jīvati medhāvinprajīvaṃti sutā mama |
hiraṇyakaśipādyāste ye hatāścakrapāṇinā 33|
vairaṃ sādhaya me vatsa jahi devānripūnraṇe |
sā danustamuvācedaṃ balaṃ putraṃ mahābalam 34|
ādāviṃdraṃ hi deveṃdraṃ drutaṃ sūdaya putraka |
paścāddevā nipātyaṃtāṃ tato garuḍavāhanaḥ 35|
tayorākarṇya sā devī aditiḥ patidevatā |
duḥkhena mahatāviṣṭā putramiṃdramabhāṣata 36|
ditiputro mahākāyo varddhate brahmatejasā |

devānāṃ hi vadhārthāya tapastepe niraṃjane 37|
evaṃ jānīhi deveśa yadi kṣemamihecchasi |
evamākarṇya tadvākyaṃ sa mātuḥ pākaśāsanaḥ 38|
ciṃtāmavāpa duḥkhena mahatīṃ devarāṭtadā |
mahābhayena saṃtrastaściṃtayāmāsa vai tataḥ 39|
kathamenaṃ haniṣyāmi devadharmavidūṣakam |
iti niścitya deveśo balasya nidhanaṃ prati 40|
ekadā hi balaḥ sopi saṃdhyārthaṃ siṃdhumāśritaḥ |
kṛṣṇājinena divyena daṃḍakāṣṭhena rājitaḥ 41|
amalenāpi puṇyena brahmacaryeṇa tena saḥ |
sāgarasyopakaṃṭhe taṃ saṃdhyāsanamupāgatam 42|
japamānaṃ suśāṃtaṃ taṃ dadṛśe pākaśāsanaḥ |
vajreṇa tena divyena tāḍito ditinaṃdanaḥ 43|
balaṃ nipatitaṃ dṛṣṭvā gatasatvaṃ gataṃ bhuvi |
harṣeṇa mahatāviṣṭo devarāṇmumude tadā 44|

evaṃ nipātya taṃ daityaṃ ditinaṃdanameva ca |
rājyaṃ cakāra dharmātmā sukhena pākaśāsanaḥ 45|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe baladaityavadhonāma trayoviṃśo'dhyāyaḥ 23|

English translation

The sages said :

1-2. O you best among speakers, you have told us this wonderful, meritorious, excellent tale, bringing about glory, and destroying all sins. Please tell us the propriety of the creation. O son of Sūta , tell us in detail, as to how the creation (took place) formerly.

Sūta said :

3-5. I shall tell in detail the cause of creation and destruction, merely by hearing which a man would become omniscient. Hiraṇyakaśipu occupied the three worlds. Having propitiated Brahmā by penance, he obtained a boon, difficult to obtain, and also immortality from that noble god. He, having pervaded gods and the worlds secured mastery (over all).

6-9. Then gods with Gandharvas , sages who had mastered the Vedas , and Nāgas , Kinnaras , Siddhas , Yakṣas and others, led by Brahmā, went to lord Nārāyaṇa , who was enjoying his sleep at the end of a Yuga in the Milky Ocean. With the palms of their hands joined, the gods awakened him with (i.e. by singing) hymns of praise. When the lord of the gods awoke, O you very wise one(s), they told him the

account of that wicked one (i.e. Hiraṇyakaśipu). Having heard it, the lord of the world, resorting to the form of Nṛsiṃha , killed Hiraṇyakaśipu.

10-15. Then with the Boar-form he killed the very powerful Hiraṇyākṣa . He lifted up the auspicious Earth, and killed that demon at that time. He also killed other fierce-looking demons. When thus the great demons had perished, when the others i.e. Diti 's sons had (also) perished, when the gods had attained great positions, when sacrifices and other religious rites had proceeded (i.e. were being performed), when all the worlds had well-settled, that Diti who was oppressed by grief, who was tormented by the bereavement of her sons, who cried 'alas, alas,', and had become senseless, devoutly saluted her husband Kaśyapa who resembled the sun, who was endowed with the lustre of penance, who was a donor and was magnanimous, and said to that very intelligent best brāhmaṇa :

16-20. "O revered sir, that god—the holder of the disc—has made me sonless. Gods have struck down all the sons of Diti (i.e. of me) and of Danu . O best sage, I am burnt by the fire of grief (due to the loss) of my sons. O lord, give me a son, who would delight (everyone), who would remove the lustre of all, who would be very powerful and charming in all limbs, who would be lustrous like the king of gods, who would be very intelligent and omniscient, who would be learned and wise, who would be endowed with the lustre of penance, who would be strong and would have auspicious marks, who would be well-versed in the Vedas, who would be knowing (i.e. possessing knowledge), who would honour gods and brāhmaṇas , who would be the conqueror of all worlds, and, who would, O brāhmaṇa, give me joy, and who would, O lord, be endowed with all (good) characteristics."

21-23a. Having heard these excellent words of her, the noble Kaśyapa with his mindfull of pity and pleased with her who was grieved, who was helpless and whose mind had become distressed, and having put his hand through great love for her, on her head, said to her: "O glorious one, a son, as desired by you, will be (born to you)."

23b-28. Having said so, he went to Meru , the best mountain. He of a great vow, all alone practised great penance (there). In the meanwhile, she conceived an excellent embryo. That high-minded Diti, knowing all rules of conduct, doing good deeds, remained with a pure heart for a period of hundred years. She gave birth to a son who was endowed with Brāhmaṇic lustre. Then Kaśyapa, full of great joy, came there; (and) the best and intelligent one named him. He called his son ' Bala ', who, the great one, was like (i.e. true to) his name. Thus he named him, and performed his thread-ceremony. He said to him: "O (my) glorious son, practise celibacy."

29. (Bala said): "O best brāhmaṇa, I shall just do as you tell me. O best one, with (i.e. practising) celibacy, I would study the Vedas."

30-31. Thus an entire century of years passed while he was practising penance. He, endowed with the lustre of penance, came to the presence of (i.e. came to) his mother. Diti, full of great joy saw the divine celibacy, full of the power of penance, of her magnanimous son.

32-35. She said to that son (of her) viz. Bala, who was magnanimous, who was possessed of penance, who was intelligent, who was great-souled, who was well-versed in judgement and knowledge: "O intelligent one, as long as you live, my sons like Hiraṇyakaśipu killed by him who holds a disc in his hand (i.e. by Viṣṇu), will live onward. O my boy, conclude the hostility (i.e. take revenge), kill in battle (our) enemies—the gods." That Danu said to that very powerful Bala these words: "Son, first quickly kill Indra , the lord of gods. Then strike down gods, and after that (strike down him, whose vehicle is Garuḍa (i.e. Viṣṇu)."

36. Having heard (the words) of the two (i.e. Diti and Danu), Aditi , who looked upon her husband as a god, and who was full of great grief, said to her son, Indra:

37-38a. “Diti’s son, of a huge body, is increasing with brāhmaṇic lustre. For killing gods, he practised penance in (honour of) Śiva . Understand like this, O lord of gods, if you desire happiness here.”

38b-39. Having thus heard those words of his mother, Indra, the lord of gods, was extremely worried due to uneasiness. Being tormented by great grief, he then thought:

40-45. ‘How shall I kill this (Bala) who is polluting the piety of gods?’ Thus the lord of gods decided to kill Bala. Once that Bala resorted (i.e. went) to the ocean to offer his daily prayers. He shone with a divine skin of an antelope and a piece of stick, and with spotless merit and that (i.e. undescribable) celibacy. Indra saw him seated upon the seat meant for daily prayers, near the ocean, muttering prayers and extremely tranquil. That Diti’s son was hit (by Indra) with that divine thunderbolt. Seeing Bala fallen dead on the ground, the king of gods full of great joy was then delighted. The pious Indra, having thus struck down that demon, Diti’s son, ruled happily.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 24

Vṛtra Duped

Chapter 106 of 693 · 52 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
हतं श्रुत्वा दितिः पुत्रं सुबलं बलमेव च ।
रुदितं करुणं कृत्वा हा हा कष्टं भृशं मम १।
एवं सुकरुणं कृत्वा बहुकालं तपस्विनी ।
सा गता कश्यपं कांतं तमुवाच यशस्विनी २।
तव पुत्रो महापाप इंद्रः सुरगणेश्वरः ।
सागरोपगतं दृष्ट्वा बलं मे ब्रह्मलक्षणम् ३।
वज्रेण घातयामास संध्यामास्यंतमेव हि ।
एवं श्रुत्वा ततः क्रुद्धो मरीचितनयस्तदा ४।
क्रोधेन महताविष्टः प्रजज्वालेव वह्निना ।
अवलुंच्य जटामेकां शुच्यग्नौ स द्विजोत्तमः ५।
इंद्रस्यैव वधार्थाय पुत्रमुत्पादयाम्यहम् ।
तस्मात्कुंडात्समुत्पन्नो हुताशनमुखादपि ६।
कृष्णांजनचयोपेतः पिंगाक्षो भीषणाकृतिः ।
दंष्ट्राकरालवक्त्रांतो जगतां भयदायकः ७।

महाचर्वरिको घोरः खड्गचर्मधरस्तथा ।
सर्वांगतेजसा दीप्तो महामेघोपमो बली ८।
उवाच कश्यपं विप्रमादेशो मम दीयताम् ।
कस्मादुत्पादितो विप्र भवता कारणं वद ९।
तमहं साधयिष्यामि प्रसादात्तव सुव्रत ।
कश्यप उवाच-
अस्या मनोरथं पुत्र पूरयस्व ममैव हि १०।
अदित्यास्त्वं महाप्राज्ञ जहि इंद्रं दुरात्मकम् ।
निहते देवराजे हि ऐंद्रं पदं प्रभुंक्ष्व च ११।
एवं तेन समादिष्टः कश्यपेन महात्मना ।
वृत्रस्तु उद्यमं चक्रे तस्येंद्रस्य वधाय च १२।
धनुर्वेदस्य चाभ्यासं स चक्रे पौरुषान्वितः ।
बलं वीर्यं तथा क्षात्रं तेजो धैर्यसमन्वितम् १३।
दृष्ट्वा हि तस्य दैत्यस्य सहस्राक्षो भयातुरः ।
उपायं चिंतितं तस्य वृत्रस्यापि दुरात्मनः १४।

वधार्थं देवदेवेन समाहुय महामुनीन् ।
सप्तर्षीन्प्रेषयामास वृत्रं दैत्येश्वरं प्रति १५।
भवंतस्तत्र गच्छंतु यत्र वृत्रः स तिष्ठति ।
संधिं कुर्वंतु वै तेन सार्द्धं मम मुनीश्वराः १६।
एवं तेन समादिष्टा मुनयः सप्त ते तदा ।
वृत्रासुरं ततः प्रोचुः सहस्राक्ष प्रचालिताः १७।
सख्यं कर्तुं प्रयच्छेत्स क्रियतां दैत्यसत्तम ।
ऋषयः सप्ततत्त्वज्ञा ऊचुर्वृत्रं महाबलम् १८।
सहस्राक्षो महाप्राज्ञो भवता सह सत्तम ।
मैत्रमिच्छति वै कर्तुं तत्कथं न करोषि किम् १९।
अर्धमैंद्रं पदं वीर सत्वं भुंक्ष्व सुखेन वै ।
वर्तंत्वर्द्धेन इंद्रस्तु असुरा देवतास्तथा २०।
सुखं वर्ततु ते सर्वे वैरं चैव विसृज्य वै ।
वृत्र उवाच-
यदि सत्येन देवेंद्रो मैत्रमिच्छति सत्तमः २१।

सत्यमाश्रित्य चैवाहं करिष्ये नात्र संशयः ।
छद्म चैवं पुरस्कृत्य इंद्रो द्रोहं समाचरेत् २२।
तदा किं क्रियते विप्रा इत्यर्थे प्रत्ययं हि किम् ।
ऋषयस्त्विंद्रमाचख्युरित्यर्थं प्रत्ययं वद २३।
तन्नस्त्वं सत्यतां ब्रूहि यदि सख्यमिहेच्छसि ।
इंद्र उवाच-
यद्यऽसत्येन वर्तामि भवद्भिः सह छद्मना २४।
ब्रह्महत्यादिकैः पापैर्लिप्येहं नात्र संशयः ।
छद्म चैवं पुरस्कृत्य इंद्रो द्रोहं समाचरेत् २५।
ब्रह्महत्यादिकैः पापैर्लिप्येहं नात्र संशयः ।
इत्युवाच महाप्राज्ञ त्वामेवं स पुरंदरः २६।
एतेन प्रत्ययेनापि सख्यं कुरु महामते ।
वृत्र उवाच-
भवतां शिष्टमार्गेण सत्येनानेन तस्य च २७।
मैत्रमेवं करिष्यामि तेन सार्द्धं द्विजोत्तमाः ।

वृत्रमिंद्रस्यसंस्थानं नीतं ब्राह्मणपुङ्गवैः २८।
इन्द्रस्तमागतं दृष्ट्वा वृत्रं मित्रार्थमुद्यतः ।
सिंहासनात्समुत्थाय अर्घमादाय सत्वरः २९।
ददौ तस्मै स धर्मात्मा वृत्राय द्विजसत्तम ।
अर्धं भुंक्ष्व महाप्राज्ञ ऐंद्रमेतन्महत्पदम् ३०।
वर्तितव्यं सुखेनापि आवाभ्यां दैत्यसत्तम ।
एवं विश्वासयन्दैत्यं वृत्र मैत्रेण वै तदा ३१।
गतेषु तेषु विप्रेषु स्वस्थानं द्विजसत्तम ।
छिद्रं पश्यति दुष्टात्मा वृत्रस्यापि सदैव हि ३२।

सावधानत्वमिंद्रोपि दिवारात्रौ प्रचिंतयेत् ।
तस्यच्छिद्रं न पश्येत वृत्रस्यापि महात्मनः ३३।
उपायं चिंतयामास तस्यैव वधहेतवे ।
रंभा संप्रेषिता तेन मोहयस्व महासुरम् ३४।
येनकेनाप्युपायेन यथा हत्वा लभे सुखम् ।
तथा कुरुष्व कल्याणि संमोहाय सुरद्विषः ३५।

वनं पुण्यं महादिव्यं पुण्यपादपसेवितम् ।
बहुवृक्षफलोपेतं मृगपक्षिसमाकुलम् ३६।
विमानमंदिरैर्दिव्यैः सर्वत्र परिशोभितम् ।
दिव्यगंधर्वसंगीतं भ्रमराकुलितं सदा ३७।
कोकिलानां रुतैः पुण्यैः सर्वत्र मधुरायतैः ।
शिखिसारंगनादैश्च सर्वत्र सुसमाकुलम् ३८।
दिव्यैस्तु चंदनैर्वृक्षैः सर्वत्र समलंकृतम् ।
वापीकुंडतडागैश्च जलपूर्णैर्मनोहरैः ३९।
कमलैः शतपत्रैश्च पुष्पितैः समलंकृतम् ।
देवगंधर्वसंसिद्धैश्चारणैश्चैव किन्नरैः ४०।
मुनिभिः शुशुभे दिव्यैर्दिव्योद्यानवरेण च ।
अप्सरोगणसंकीर्णं नानाकौतुकमंगलैः ४१।
हेमप्रासादसंबाधं दंडच्छत्रैश्च चामरैः ।
कलशैश्च पताकाभिः सर्वत्रसमलंकृतम् ४२।
वेदध्वनिसमाकीर्णं गीतध्वनिसमाकुलम् ।

एवं नंदनमासाद्य सा रंभा चारुहासिनी ४३।
अप्सरोभिः समं तत्र क्रीडत्येवं विलासिनी ।
सूत उवाच-
एकदा तु स वृत्रो वै कालाकृष्टो गतो वनम् ४४।
कतिभिर्दानवैः सार्द्धं मुदया परया युतः ।
अलक्ष्ये भ्रमते पार्श्वं तस्यैव च महात्मनः ४५।
देवराजोपि विप्रेंद्रश्छिद्रान्वेषी द्विषां किल ।
स हि वृत्रो महाप्राज्ञो विश्वस्तः सर्वकर्मसु ४६।
इंद्रं मित्रं परं जानन्भयं चक्रे न तस्य सः ।
भ्रममाणो वनं पश्येत्सर्वत्र परमं शुभम् ४७।
सुरम्यं कौतुकवनं वनितागणसंकुलम् ।
चंदनस्यापि वृक्षस्य छायां शीतां सुपुण्यदाम् ४८।
समाश्रित्य विशालाक्षी रंभा तत्र प्रदीव्यति ।
सखीभिस्तु महाभागा दोलारूढा यशस्विनी ४९।
गायते सुस्वरं गीतं सर्वविश्वप्रमोहनम् ।

तत्र वृत्रः समायातः कामाकुलितमानसः ५०।
दोलारूढां समालोक्य रंभां चारुसुलोचनाम् ५१।

इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे वृत्रवंचनंनाम चतुर्विंशोऽध्यायः २४।
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Roman transliteration

sūta uvāca-
hataṃ śrutvā ditiḥ putraṃ subalaṃ balameva ca |
ruditaṃ karuṇaṃ kṛtvā hā hā kaṣṭaṃ bhṛśaṃ mama 1|
evaṃ sukaruṇaṃ kṛtvā bahukālaṃ tapasvinī |
sā gatā kaśyapaṃ kāṃtaṃ tamuvāca yaśasvinī 2|
tava putro mahāpāpa iṃdraḥ suragaṇeśvaraḥ |
sāgaropagataṃ dṛṣṭvā balaṃ me brahmalakṣaṇam 3|
vajreṇa ghātayāmāsa saṃdhyāmāsyaṃtameva hi |
evaṃ śrutvā tataḥ kruddho marīcitanayastadā 4|
krodhena mahatāviṣṭaḥ prajajvāleva vahninā |
avaluṃcya jaṭāmekāṃ śucyagnau sa dvijottamaḥ 5|
iṃdrasyaiva vadhārthāya putramutpādayāmyaham |
tasmātkuṃḍātsamutpanno hutāśanamukhādapi 6|
kṛṣṇāṃjanacayopetaḥ piṃgākṣo bhīṣaṇākṛtiḥ |
daṃṣṭrākarālavaktrāṃto jagatāṃ bhayadāyakaḥ 7|

mahācarvariko ghoraḥ khaḍgacarmadharastathā |
sarvāṃgatejasā dīpto mahāmeghopamo balī 8|
uvāca kaśyapaṃ vipramādeśo mama dīyatām |
kasmādutpādito vipra bhavatā kāraṇaṃ vada 9|
tamahaṃ sādhayiṣyāmi prasādāttava suvrata |
kaśyapa uvāca-
asyā manorathaṃ putra pūrayasva mamaiva hi 10|
adityāstvaṃ mahāprājña jahi iṃdraṃ durātmakam |
nihate devarāje hi aiṃdraṃ padaṃ prabhuṃkṣva ca 11|
evaṃ tena samādiṣṭaḥ kaśyapena mahātmanā |
vṛtrastu udyamaṃ cakre tasyeṃdrasya vadhāya ca 12|
dhanurvedasya cābhyāsaṃ sa cakre pauruṣānvitaḥ |
balaṃ vīryaṃ tathā kṣātraṃ tejo dhairyasamanvitam 13|
dṛṣṭvā hi tasya daityasya sahasrākṣo bhayāturaḥ |
upāyaṃ ciṃtitaṃ tasya vṛtrasyāpi durātmanaḥ 14|

vadhārthaṃ devadevena samāhūya mahāmunīn |
saptarṣīnpreṣayāmāsa vṛtraṃ daityeśvaraṃ prati 15|
bhavaṃtastatra gacchaṃtu yatra vṛtraḥ sa tiṣṭhati |
saṃdhiṃ kurvaṃtu vai tena sārddhaṃ mama munīśvarāḥ 16|
evaṃ tena samādiṣṭā munayaḥ sapta te tadā |
vṛtrāsuraṃ tataḥ procuḥ sahasrākṣa pracālitāḥ 17|
sakhyaṃ kartuṃ prayacchetsa kriyatāṃ daityasattama |
ṛṣayaḥ saptatattvajñā ūcurvṛtraṃ mahābalam 18|
sahasrākṣo mahāprājño bhavatā saha sattama |
maitramicchati vai kartuṃ tatkathaṃ na karoṣi kim 19|
ardhamaiṃdraṃ padaṃ vīra satvaṃ bhuṃkṣva sukhena vai |
vartaṃtvarddhena iṃdrastu asurā devatāstathā 20|
sukhaṃ vartaṃtu te sarve vairaṃ caiva visṛjya vai |
vṛtra uvāca-

yadi satyena deveṃdro maitramicchati sattamaḥ 21|

satyamāśritya caivāhaṃ kariṣye nātra saṃśayaḥ |
chadma caivaṃ puraskṛtya iṃdro drohaṃ samācaret 22|
tadā kiṃ kriyate viprā ityarthe pratyayaṃ hi kim |
ṛṣayastviṃdramācakhyurityarthaṃ pratyayaṃ vada 23|
tannastvaṃ satyatāṃ brūhi yadi sakhyamihecchasi |
iṃdra uvāca-
yadya'satyena vartāmi bhavadbhiḥ saha chadmanā 24|
brahmahatyādikaiḥ pāpairlipyehaṃ nātra saṃśayaḥ |
chadma caivaṃ puraskṛtya iṃdro drohaṃ samācaret 25|
brahmahatyādikaiḥ pāpairlipyehaṃ nātra saṃśayaḥ |
ityuvāca mahāprājña tvāmevaṃ sa puraṃdaraḥ 26|
etena pratyayenāpi sakhyaṃ kuru mahāmate |
vṛtra uvāca-
bhavatāṃ śiṣṭamārgeṇa satyenānena tasya ca 27|
maitramevaṃ kariṣyāmi tena sārddhaṃ dvijottamāḥ |

vṛtramiṃdrasyasaṃsthānaṃ nītaṃ brāhmaṇapuṅgavaiḥ 28|
indrastamāgataṃ dṛṣṭvā vṛtraṃ mitrārthamudyataḥ |
siṃhāsanātsamutthāya arghamādāya satvaraḥ 29|
dadau tasmai sa dharmātmā vṛtrāya dvijasattama |
ardhaṃ bhuṃkṣva mahāprājña aiṃdrametanmahatpadam 30|
vartitavyaṃ sukhenāpi āvābhyāṃ daityasattama |
evaṃ viśvāsayandaityaṃ vṛtra maitreṇa vai tadā 31|
gateṣu teṣu vipreṣu svasthānaṃ dvijasattama |
chidraṃ paśyati duṣṭātmā vṛtrasyāpi sadaiva hi 32|
sāvadhānatvamiṃdropi divārātrau praciṃtayet |
tasyacchidraṃ na paśyeta vṛtrasyāpi mahātmanaḥ 33|
upāyaṃ ciṃtayāmāsa tasyaiva vadhahetave |
raṃbhā saṃpreṣitā tena mohayasva mahāsuram 34|
yenakenāpyupāyena yathā hatvā labhe sukham |
tathā kuruṣva kalyāṇi saṃmohāya suradviṣaḥ 35|

vanaṃ puṇyaṃ mahādivyaṃ puṇyapādapasevitam |
bahuvṛkṣaphalopetaṃ mṛgapakṣisamākulam 36|
vimānamaṃdirairdivyaiḥ sarvatra pariśobhitam |
divyagaṃdharvasaṃgītaṃ bhramarākulitaṃ sadā 37|
kokilānāṃ rutaiḥ puṇyaiḥ sarvatra madhurāyataiḥ |
śikhisāraṃganādaiśca sarvatra susamākulam 38|
divyaistu caṃdanairvṛkṣaiḥ sarvatra samalaṃkṛtam |
vāpīkuṃḍataḍāgaiśca jalapūrṇairmanoharaiḥ 39|
kamalaiḥ śatapatraiśca puṣpitaiḥ samalaṃkṛtam |
devagaṃdharvasaṃsiddhaiścāraṇaiścaiva kinnaraiḥ 40|
munibhiḥ śuśubhe divyairdivyodyānavareṇa ca |
apsarogaṇasaṃkīrṇaṃ nānākautukamaṃgalaiḥ 41|
hemaprāsādasaṃbādhaṃ daṃḍacchatraiśca cāmaraiḥ |
kalaśaiśca patākābhiḥ sarvatrasamalaṃkṛtam 42|
vedadhvanisamākīrṇaṃ gītadhvanisamākulam |

evaṃ naṃdanamāsādya sā raṃbhā cāruhāsinī 43|
apsarobhiḥ samaṃ tatra krīḍatyevaṃ vilāsinī |
sūta uvāca-

ekadā tu sa vṛtro vai kālākṛṣṭo gato vanam 44|
katibhirdānavaiḥ sārddhaṃ mudayā parayā yutaḥ |
alakṣye bhramate pārśvaṃ tasyaiva ca mahātmanaḥ 45|
devarājopi vipreṃdraścidrānveṣī dviṣāṃ kila |
sa hi vṛtro mahāprājño viśvastaḥ sarvakarmasu 46|
iṃdraṃ mitraṃ paraṃ jānanbhayaṃ cakre na tasya saḥ |
bhramamāṇo vanaṃ paśyetsarvatra paramaṃ śubham 47|
suramyaṃ kautukavanaṃ vanitāgaṇasaṃkulam |
caṃdanasyāpi vṛkṣasya chāyāṃ śītāṃ supuṇyadām 48|
samāśritya viśālākṣī raṃbhā tatra pradīvyati |
sakhībhistu mahābhāgā dolārūḍhā yaśasvinī 49|
gāyate susvaraṃ gītaṃ sarvaviśvapramohanam |

tatra vṛtraḥ samāyātaḥ kāmākulitamānasaḥ 50|
dolārūḍhāṃ samālokya raṃbhāṃ cārusulocanām 51|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe vṛtravaṃcanaṃnāma caturviṃśo'dhyāyaḥ 24|
|

English translation

Sūta said :

1-2. Having heard that her very powerful son Bala was killed, Diti piteously wept saying: “Oh, I am facing a great misery.” Having thus very piteously wept for a long time, the miserable, glorious one went to Kaśyapa , her husband, and said to him:

3-4a. “Seeing your son who had gone to the ocean, the very sinful Indra , the lord of the host of gods, with his thunderbolt killed him having the characteristics of a brāhmaṇa and just practising sandhyā (i.e. the daily prayer).”

4b-5. Having heard thus, (Kaśyapa) Marīci ’s son got angry at that time, and was full of great anger, as it were, burnt with fire. The best brāhmaṇa plucked a hair from his matted hair, (and putting it into) pure fire (said:)

6-10a. “I shall create a son just for killing Indra.” From that fire-pool, from the mouth of fire was produced a fierce figure, full of black collyrium (i.e. very dark), and tawny-eyed, with the interior of his mouth fearful on account of the fangs, causing fear to the worlds, capable of giving a big blow with the flat of his hand, holding a sword and a shield, bright with lustre of the entire body, resembling a large cloud and strong. He said to the brāhmaṇa viz. Kaśyapa: “Give me an order. O brāhmaṇa, tell me the purpose for which I was produced; I shall accomplish it through your favour, O you of a good vow.”

Kaśyapa said :

10b-11. O you highly intelligent one, fulfil the desire of this Aditi (Diti?) and of me also. Kill the wicked Indra; and when that king of gods (i.e. Indra) is killed, enjoy Indra’s position.

12-14. Thus ordered by that noble Kaśyapa, Vṛtra exerted to kill Indra. Endowed with valour, he practised archery. The thousand-eyed one (i.e. Indra), seeing the demon’s strength, power and his lustre with courage befitting a kṣatriya , was afflicted by fear. He thought of a means to kill that wicked

Vṛtra.

15-16. Having called the Seven Great Sages, the god of gods sent them to Vṛtra, the lord of demons: “O best sages, you may please go (to the place) where Vṛtra is staying, and bring about a treaty between them (i.e. the demons and me).”

17. Thus ordered and urged by that thousand-eyed (Indra) the Seven Sages then said to that demon Vṛtra:

18-21 a. “Indra offers to make friendship (with you), O best demon; make that friendship.” The Seven Sages, knowing the fact, said to the very powerful Vṛtra: “O best one, the very wise Indra desires your friendship. Then how is it that you do not do it (i.e. do not accept his offer)? O hero, enjoy happily half the position (i.e. kingdom) of Indra; let Indra have the (remaining) half. Giving up their enmity, let all demons and gods live happily.”

Vṛtra said :

21b-23a. If the best lord of the gods really desires friendship, I (too) shall do (the same) by resorting to truth (i.e. truthfully); there is no doubt about this. O brāhmaṇas , if, by putting forward (i.e. by resorting to) dishonesty, Indra plays mischief, then what is the surety in this matter?

23b-24a. The sages said to Indra: “Give certainty about this. Tell us the truth if you desire friendship here (with Vṛtra).”

Indra said :

24b-25a. If I behave with you falsely and dishonestly, then I shall be stained with the sins of killing brāhmaṇas etc. There is no doubt about it.

25b-27a. The very powerful (brāhmaṇas) again spoke to Vṛtra, the lord of demons: “‘I shall be stained with the sins of killing brāhmaṇas etc. There is no doubt about it.’ Thus, O very wise one, Indra has said to you. O you very intelligent one, form friendship (with Indra), with this (i.e. taking those words to be the) surety.”

Vṛtra said :

27b-28a. O best brāhmaṇas, on account of your respectable manner and this truthfulness of him, I shall likewise form friendship with him.

28b-33. The chief brāhmaṇas took Vṛtra into the vicinity of Indra. Seeing Vṛtra, ready for friendship, having arrived, the pious Indra got up from his seat, and taking the material of worship quickly, offered (the same) to Vṛtra: “O very wise one, enjoy half of this great position of Indra. O best of demons, we two should stay happily.” O best brāhmaṇa, having thus produced confidence through friendship of Vṛtra, the wicked-minded one always saw his weak point. Vṛtra too was always cautious. Indra also would think day and night (to find out his weak point). He did not find out the weak point, of the noble Vṛtra.

34-43a. He thought of a stratagem to kill him. He sent Rambhā (after telling her:) “With this or that trick, delude the great demon. O auspicious one, do that to delude the great demon, so that by killing him I shall get happiness.” (Rambhā resorted to Nandanavana —Indra’s garden,) the garden which was auspicious, very divine, resorted to by pious trees, full of many trees with fruits, full of beasts and

birds, looking beautiful all around with divine heavenly cars, always full of divine music of the Gandharvas and bees, full of auspicious, sweet and prolonged cooings of cuckoos everywhere, full of the notes of peacocks and the sounds of antelopes at every place, everywhere adorned with divine sandal trees and also with charming wells, pools and lakes full of water and lotuses in bloom; it looked beautiful with gods, Gandharvas, Siddhas and Kinnaras as well; also with divine sages and with an excellent garden. It was crowded with hosts of celestial nymphs; and with various curious and auspicious objects. It was thronged with golden paīaces, and was everywhere adorned with staffs, umbrellas and chowries, and with pitchers and banners. It was full of the sounds (of the recitation) of the Vedas and with the sounds of songs.

43b-44a. Reaching the Nandana like this, that sportive Rambhā, smiling charmingly sported there with celestial nymphs.

Sūta said :

44b-51. Once that Vṛtra, dragged by death, went very joyfully with some demons, to that forest. The lord of gods and brāhmaṇas, looking for his weak point, moved unnoticed by the side of that noble one. That very wise Vṛtra, confiding (in Indra) in all matters, and knowing Indra to be a great friend, was not afraid of him. Moving (i.e. he moved) in the great auspicious forest. The forest was very charming and (full of) curious objects and crowded with bevies of women. That glorious and noble Rambhā, of large eyes, who had resorted to the cool and very auspicious shade of a sandal-tree, was seated on a swing and was playing dice with her friends. She (also) sang a melodious song, infatuating the entire universe. Vṛtra, having come there, saw that Rambhā, with charming, large eyes with his mind full of sexual desire.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 25

The Killing of Demon Vṛtra

Chapter 107 of 693 · 27 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
इयं हि का गायति चारुलोचना विलासभावैः परिविश्वमेव ।
अतीव बाला शुशुभे मनोहरा संपूर्णभावैः परिमोहयेज्जनम् १।
दृष्ट्वा स रंभां कमलायताक्षीं पीनस्तनीं चर्चितकुंकुमांगीम् ।
पद्माननां कामगृहं ममैषा नो वा रतिश्चारुमनोहरेयम् २।
संपूर्णभावां परिरूपयुक्तां कामांगशीलामतिशीलभावाम् ।
यास्याम्यहं वश्यमिहैव अस्या मनोभवेनाद्य इहैव प्रेषितः ३।
इतीव दैत्यः सुविचिंतयान्वितः कामेन मुग्धो बहुकालनोदितः ।
समातुरस्तत्र जगाम सत्वरमुवाच तां दीनमनाः सुलोचनाम् ४।
कस्यासि वा सुंदरि केन प्रेषिता किं नाम ते पुण्यतमं वदस्व मे ।
तवैव रूपेण महातितेजसा मुग्धोस्मि बाले मम वश्यतां व्रज ५।
एवमुक्ता विशालाक्षी वृत्रं कामाकुलं प्रति ।
अहं रंभा महाभाग क्रीडार्थं वनमुत्तमम् ६।
सखीसार्धं समायाता नंदनं वनमुत्तमम् ।
त्वं तु को वा किमर्थं हि मम पार्श्वं समागतः ७।

वृत्र उवाच-
श्रूयतामभिधास्यामि योहं बाले समागतः ।
हुताशनात्समुत्पन्नः कश्यपस्य सुतः शुभे ८।
सखाहं देवदेवस्य इंद्र स्यापि वरानने ।
ऐंद्रं पदं वरारोहे अर्धं मे भुक्तिमागतम् ९।
अहं वृत्रः कथं देवि मामेवं न तु विंदसि ।
त्रैलोक्यं वशमायातं यस्यैव वरवर्णिनि १०।
अहं शरणमायातः कामाद्रक्ष वरानने ।
भजस्व मां विशालाक्षि कामेनाकुलितं प्रिये ११।
रंभोवाच-
वशगा हं तवैवाद्य भविष्यामि न संशयः ।
यं यं वदाम्यहं वीर तं तं कार्यं त्वयैव हि १२।
एवमस्तु महाभागे तं तं सर्वं करोम्यहम् ।
एवं संबंधकं कृत्वा तया सह महाबलः १३।
तस्मिन्वने महापुण्ये रेमे दानवसत्तमः ।

तस्या गीतेन नृत्येन हास्येन ललितेन च १४।
अतिमुग्धो महादैत्यः स तस्याः सुरतेन च ।
तमुवाच महाभागं वृत्रं दानवसत्तमम् १५।
सुरापानं कुरुष्वेह पिबस्व मधुमाधवीम् ।
तामुवाच विशालाक्षीं रंभां शशिनिभाननाम् १६।
पुत्रोहं ब्राह्मणस्यापि वेदवेदांगपारगः ।
सुरापानं कथं भद्रे करिष्यमि विनिंदितम् १७।
तया तु रंभया देव्या प्रीत्या दत्ता सुरा हठात् ।
तस्या दाक्षिण्यभावेन सुरापानं कृतं तदा १८।
अतीवमुग्धं सुरया ज्ञानभ्रष्टो यदाभवत् ।
तदंतरे सुरेंद्रेण वज्रेण निहतस्तदा १९।
ब्रह्महत्यादिकैः पापैः स लिप्तो वृत्रहा ततः ।
ब्राह्मणास्तु ततः प्रोचुरिंद्र पापं कृतं त्वया २०।
अस्माद्वाक्यात्तु विश्वस्तो वृत्रो नाम महाबलः ।
हतो विश्वासभावेन एवं पापं त्वया कृतम् २१।

इंद्र उवाच-
येन केनाप्युपायेन हंतव्योरिः सदैव हि ।
देवब्राह्मणहंतारं यज्ञानां धर्मकंटकम् २२।
निहतं दानवं दुष्टं त्रैलोक्यस्यापि नायकम् ।
तदर्थं कुपिता यूयमेतन्न्यायस्य लक्षणम् २३।
विचारमेवं कर्त्तव्यं भवद्भिर्द्विजसत्तमाः ।
पश्चात्कोपं प्रकर्त्तव्यमन्यायं मम चिंत्यताम् २४।
एवं संबोधिता विप्रा इंद्रेणापि महात्मना ।
ब्रह्मादिभिः सुरैः सर्वैर्बोधितास्ते च सत्तमाः २५।
जग्मुः स्वस्थानमेवं हि निहते धर्मकंटके २६।
इति श्रीपद्मपुराणे भूमिखंडे वृत्रासुरवधोनाम पंचविंशोऽध्यायः २५।

Roman transliteration

sūta uvāca-
iyaṃ hi kā gāyati cārulocanā vilāsabhāvaiḥ pariviśvameva |
atīva bālā śuśubhe manoharā saṃpūrṇabhāvaiḥ parimohayejjanam 1|
dṛṣṭvā sa raṃbhāṃ kamalāyatākṣīṃ pīnastanīṃ carcitakuṃkumāṃgīm |
padmānanāṃ kāmagṛhaṃ mamaiṣā no vā ratiścārumanohareyam 2|
saṃpūrṇabhāvāṃ parirūpayuktāṃ kāmāṃgaśīlāmatiśīlabhāvām |
yāsyāmyahaṃ vaśyamihaiva asyā manobhavenādya ihaiva preṣitaḥ 3|
itīva daityaḥ suviciṃtayānvitaḥ kāmena mugdho bahukālanoditaḥ |
samāturastatra jagāma satvaramuvāca tāṃ dīnamanāḥ sulocanām 4|
kasyāsi vā suṃdari kena preṣitā kiṃ nāma te puṇyatamaṃ vadasva me |
tavaiva rūpeṇa mahātitejasā mugdhosmi bāle mama vaśyatāṃ vraja 5|
evamuktā viśālākṣī vṛtraṃ kāmākulaṃ prati |
ahaṃ raṃbhā mahābhāga krīḍārthaṃ vanamuttamam 6|
sakhīsārdhaṃ samāyātā naṃdanaṃ vanamuttamam |
tvaṃ tu ko vā kimarthaṃ hi mama pārśvaṃ samāgataḥ 7|

vṛtra uvāca-
śrūyatāmabhidhāsyāmi yohaṃ bāle samāgataḥ |
hutāśanātsamutpannaḥ kaśyapasya sutaḥ śubhe 8|
sakhāhaṃ devadevasya iṃdra syāpi varānane |
aiṃdraṃ padaṃ varārohe ardhaṃ me bhuktimāgatam 9|
ahaṃ vṛtraḥ kathaṃ devi māmevaṃ na tu viṃdasi |
trailokyaṃ vaśamāyātaṃ yasyaiva varavarṇini 10|
ahaṃ śaraṇamāyātaḥ kāmādrakṣa varānane |
bhajasva māṃ viśālākṣi kāmenākulitaṃ priye 11|
raṃbhovāca-
vaśagā haṃ tavaivādya bhaviṣyāmi na saṃśayaḥ |
yaṃ yaṃ vadāmyahaṃ vīra taṃ taṃ kāryaṃ tvayaiva hi 12|
evamastu mahābhāge taṃ taṃ sarvaṃ karomyaham |
evaṃ saṃbaṃdhakaṃ kṛtvā tayā saha mahābalaḥ 13|
tasminvane mahāpuṇye reme dānavasattamaḥ |

tasyā gītena nṛtyena hāsyena lalitena ca 14|
atimugdho mahādaityaḥ sa tasyāḥ suratena ca |
tamuvāca mahābhāgaṃ vṛtraṃ dānavasattamam 15|
surāpānaṃ kuruṣveha pibasva madhumādhavīm |
tāmuvāca viśālākṣīṃ raṃbhāṃ śaśinibhānanām 16|
putrohaṃ brāhmaṇasyāpi vedavedāṃgapāragaḥ |
surāpānaṃ kathaṃ bhadre kariṣyami viniṃditam 17|
tayā tu raṃbhayā devyā prītyā dattā surā haṭhāt |
tasyā dākṣiṇyabhāvena surāpānaṃ kṛtaṃ tadā 18|
atīvamugdhaṃ surayā jñānabhraṣṭo yadābhavat |
tadaṃtare sureṃdreṇa vajreṇa nihatastadā 19|
brahmahatyādikaiḥ pāpaiḥ sa lipto vṛtrahā tataḥ |
brāhmaṇāstu tataḥ procuriṃdra pāpaṃ kṛtaṃ tvayā 20|
asmādvākyāttu viśvasto vṛtro nāma mahābalaḥ |
hato viśvāsabhāvena evaṃ pāpaṃ tvayā kṛtam 21|

iṃdra uvāca-
yena kenāpyupāyena haṃtavyoriḥ sadaiva hi |
devabrāhmaṇahaṃtāraṃ yajñānāṃ dharmakaṃṭakam 22|
nihataṃ dānavaṃ duṣṭaṃ trailokyasyāpi nāyakam |
tadarthaṃ kupitā yūyametannyāyasya lakṣaṇam 23|
vicāramevaṃ karttavyaṃ bhavadbhirdvijasattamāḥ |
paścātkopaṃ prakarttavyamanyāyaṃ mama ciṃtyatām 24|
evaṃ saṃbodhitā viprā iṃdreṇāpi mahātmanā |
brahmādibhiḥ suraiḥ sarvairbodhitāste ca sattamāḥ 25|
jagmuḥ svasthānamevaṃ hi nihate dharmakaṃṭake 26|
iti śrīpadmapurāṇe bhūmikhaṃḍe vṛtrāsuravadhonāma paṃcaviṃśo'dhyāyaḥ 25|

English translation

Sūta said :

I. (Vṛtra thought:) ‘Who is this woman with charming eyes, singing in graceful modes? This attractive woman shines all round. She would delude people with full emotions.’

2-3. Seeing that Rambha , of large eyes like lotuses, of plump breasts, with her body smeared with sandal, with her face resembling a lotus, (he thought) 'Is she the abode of my sexual desire or is she charming and attractive Rati ? Sent here only by Cupid, I shall certainly approach her, who is full of emotion, endowed with good form, disposed to sex, and of an extremely good disposition.'

4. Thus the demon, very much distressed, full of great anxiety, deluded by sexual desire, prompted (like this) for a long time, went there quickly, and with his mind afflicted said to her, whose eyes were charming:

5. "O beautiful lady, whom do you belong to? By whom are you sent (here)? Tell me what your most auspicious name is. By your extremely lustrous beauty I am infatuated. O you young lady, come under my influence."

6-7. Thus addressed (by Vṛtra), the large-eyed one (said to him:) "O noble one, I am Rambhā ; I have come to this excellent forest, Nandana , with my friends, to sport. But who are you? Why have you come to me?".

Vṛtra said :

8-10. Listen, I shall tell you who I am that have come here, O young lady. O you auspicious one, I am Kaśyapa 's son, born from fire. O you of a beautiful face, I am also the friend of Indra , the lord ofgods. I am enjoying half the portion (i.e. the kingdom) of Indra. I am Vṛtra, O you respectable lady; how do you not recognise me, under whose control have come all the three worlds, O you of an excellent complexion?

11. O you beautiful lady, I have sought your shelter. Protect me from the (disturbance caused by) sexual desire. O you of large eyes, resort to me, who am, O dear one, distressed by sexual desire.

Rambhā said :

12. There is no doubt that today I shall submit myself to you; O hero, you should do whatever I tell you to do.

(He said :)

13a. "O you noble one, let it be so; I shall do all that (you will tell me to do)."

l3b-14a. Having thus established a relation with her, the very powerful best demon enjoyed in that very meritorious forest.

14b-15. The great demon was very much stupefied by her singing, dancing, charming smile and sexual intercourse (with her). She said to that noble and best demon:

16a. "(Please) drink wine; (please) drink madhu - mādhavī (a kind of intoxicating drink)."

16b. He said to that Rambhā of large eyes and of a moonlike face:

17. "O good lady, I am a brāhmaṇa 's son, who has mastered the Vedas and the Vedāṅgas . How shall I drink wine (an act) that is condemned?"

18-20. But that respectable lady Rambhā lovingly gave wine to him against his will. Due to civility for her he drank wine at that time. When he was extremely stupefied by the wine, and lost his senses, just

then Indra struck him with his thunderbolt. Then that killer of Vṛtra (i.e. Indra) was tainted with such sins as killing a brāhmaṇa. Then the brāhmaṇas said: “O Indra, you have committed a sin.

21. That very powerful Vṛtra relied on (you) due to our words (i.e. because we told him). You have killed him through (falsifying that) reliance on you.”

Indra said :

22-24. An enemy should always be killed by this or that means. You are angry because the wicked demon, the lord of even the three worlds, the killer of gods and brāhmaṇas, the enemy of sacrifices and righteousness is killed. Is it a sign of justice? O best brāhmaṇas, first think (properly), then you may be angry if you think my injustice (i.e. if you think I have done injustice).

25-26. The brāhmaṇas were thus addressed by Indra. The best ones were also admonished by all gods like Brahmā . When that demon, the enemy of righteousness was killed, they went to their respective abodes.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 26

The Origin of Maruts

Chapter 108 of 693 · 33 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
तं पुत्रं निहतं श्रुत्वा सा दितिर्दुःखपीडिता ।
पुत्रशोकेन तेनैव संदग्धा द्विजसत्तमाः १।
पुनरूचे महात्मानं कश्यपं मुनिपुंगवम् ।
इंद्रस्यापि सुदुष्टस्य वधार्थं द्विजसत्तम २।
ब्रह्मतेजोमयं तीव्रं दुःसहं सर्वदैवतैः ।
पुत्रैकं दीयतां कांत सुप्रियाहं यदा विभो ३।
कश्यप उवाच-
निहतौ बलवृत्रौ च मम पुत्रौ महाबलौ ।
अघमाश्रित्य देवेन इंद्रेणापि दुरात्मना ४।
तस्यैव च वधार्थाय पुत्रमेकं ददाम्यहम् ।
वर्षाणां तु शतैकं त्वं शुचिर्भव यशस्विनि ५।
एवमुक्त्वा स योगींद्रो हस्तं शिरसि वै तदा ।
दत्त्वादित्या सहैवासौ गतो मेरुं तपोवनम् ६।
तपस्तताप सा देवी तपोवननिवासिनी ।

शुचिष्मती सदा भूत्वा पुत्रार्था द्विजसत्तम ७।
ततो देवः सहस्राक्षो ज्ञात्वा उद्यममेव च ।
दित्याश्चैव महाभाग अंतरप्रेक्षकोऽभवत् ८।
पंचविंशाब्दिको भूत्वा देवराड्दैवतोपमः ।
ब्राह्मणस्य च रूपेण तस्याश्चांतिकमागतः ९।
स तां प्रणम्य धर्मात्मा मातरं तपसान्विताम् ।
तयोक्तस्तु सहस्राक्षो भवान्को द्विजसत्तम १०।
तामुवाच सहस्राक्षः पुत्रोऽहं तव शोभने ।
ब्राह्मणो वेदविद्वांश्च धर्मं जानामि भामिनि ११।
तपसस्तव साहाय्यं करिष्ये नात्र संशयः ।
शुश्रूषति स तां देवीं मातरं तपसान्विताम् १२।
तमिंद्रं सा न जानाति आगतं दुष्टकारिणम् ।
धर्मपुत्रं विजानाति शुश्रूषंतं दिने दिने १३।
अंगं संवाहयेद्देव्याः पादौ प्रक्षालयेत्ततः ।
पत्रं मूलं फलं तत्र वल्कलाजिनमेव च १४।

ददात्येवं स धर्मात्मा तस्यै दित्यै सदैव हि ।
भक्त्या संतोषिता तस्य संतुष्टा तमभाषत १५।
पुत्रे जाते महापुण्ये इंद्रे च निहते सति ।
कुरु राज्यं महाभाग पुत्रेण मम दैवकम् १६।
एवमस्तु महाभागे ते प्रसादाद्भविष्यति ।
तस्याश्चैवांतरं प्रेप्सुरभवत्पाकशासनः १७।
ऊने वर्षशते चास्या ददर्शांतरमच्युतः ।
अकृत्वा पादयोः शौचं दितिः शयनमाविशत् १८।
शय्यांते सा शिरः कृत्वा मुक्तकेशातिविह्वला ।
निद्रामाहारयामास तस्याः कुक्षिं प्रविश्य ह १९।
वज्रपाणिस्ततो गर्भं सप्तधा तं न्यकृंतत ।
वज्रेण तीक्ष्णधारेण रुरोद उदरे स्थितः २०।
स गर्भस्तत्र विप्रेंद्रा इंद्रहस्तगतेन वै ।
रोदमानं महागर्भं तमुवाच पुनः पुनः २१।
शतक्रतुर्महातेजा मा रोदीरित्यभाषत ।

सप्तधा कृतवाञ्छक्रस्तं गर्भं दितिजं पुनः २२।
एकैकं सप्तधा च्छित्त्वा रुदमानं स देवराट् ।
एवं वै मरुतो जातास्ते तु देवा महौजसः २३।
यथा इंद्रेण ते प्रोक्ता बभूवुर्नामभिस्ततः ।
अतिवीर्य महाकायास्तीव्र तेजः पराक्रमाः २४।
एकोना वै बभूवुस्ते पंचाशन्मरुतस्ततः ।
मरुतो नाम ते ख्याता इंद्रमेव समाश्रिताः २५।
भूतानामेव सर्वेषां रोचयंति गणं महत् ।
निकायेषु निकायेषु हरिः प्रादात्प्रजापतिः २६।
क्रमशस्तानि राज्यानि पृथुपूर्वाणि तानि वै ।
स देवः पुरुषः कृष्णः सर्वव्यापी जगद्गुरुः २७।
तपोजिष्णुर्महातेजाः सर्व एकः प्रजापतिः ।
पर्जन्यः पावकः पुण्यः सर्वात्मा सर्व एव हि २८।
तस्य सर्वमिदं पुण्यं जगत्स्थावरजंगमम् ।
भूतसर्गमिमं सम्यग्जानतो द्विजसत्तम २९।

नावृत्तिभयमस्तीह परलोकभयं कुतः ।
इमां सृष्टिं महापुण्यां सर्वपापहरां शुभाम् ३०।
यः शृणोति नरो भक्त्या सर्वपापैः प्रमुच्यते ।
स हि धन्यश्च पुण्यश्च स हि सत्यसमन्वितः ३१।
यः शृणोति इमां सृष्टिं स याति परमां गतिम् ।
सर्वपापविशुद्धात्मा विष्णुलोकं स गच्छति ३२।
इति श्रीपद्मपुराणे भूमिखंडे मरुदुत्पत्तिर्नाम षड्विंशोऽध्यायः २६।

Roman transliteration

sūta uvāca-
taṃ putraṃ nihataṃ śrutvā sā ditirduḥkhapīḍitā |
putraśokena tenaiva saṃdagdhā dvijasattamāḥ 1|
punarūce mahātmānaṃ kaśyapaṃ munipuṃgavam |
iṃdrasyāpi suduṣṭasya vadhārthaṃ dvijasattama 2|
brahmatejomayaṃ tīvraṃ duḥsahaṃ sarvadaivataiḥ |
putraikaṃ dīyatāṃ kāṃta supriyāhaṃ yadā vibho 3|
kaśyapa uvāca-
nihatau balavṛtrau ca mama putrau mahābalau |
aghamāśritya devena iṃdreṇāpi durātmanā 4|
tasyaiva ca vadhārthāya putramekaṃ dadāmyaham |
varṣāṇāṃ tu śataikaṃ tvaṃ śucirbhava yaśasvini 5|
evamuktvā sa yogīṃdro hastaṃ śirasi vai tadā |
dattvādityā sahaivāsau gato meruṃ tapovanam 6|
tapastatāpa sā devī tapovananivāsinī |

śuciṣmatī sadā bhūtvā putrārthā dvijasattama 7|
tato devaḥ sahasrākṣo jñātvā udyamameva ca |
dityāścaiva mahābhāga aṃtaraprekṣako'bhavat 8|
paṃcaviṃśābdiko bhūtvā devarāḍdaivatopamaḥ |
brāhmaṇasya ca rūpeṇa tasyāścāṃtikamāgataḥ 9|
sa tāṃ praṇamya dharmātmā mātaraṃ tapasānvitām |
tayoktastu sahasrākṣo bhavānko dvijasattama 10|
tāmuvāca sahasrākṣaḥ putro'haṃ tava śobhane |
brāhmaṇo vedavidvāṃśca dharmaṃ jānāmi bhāmini 11|
tapasastava sāhāyyaṃ kariṣye nātra saṃśayaḥ |
śuśrūṣati sa tāṃ devīṃ mātaraṃ tapasānvitām 12|
tamiṃdraṃ sā na jānāti āgataṃ duṣṭakāriṇam |
dharmaputraṃ vijānāti śuśrūṣaṃtaṃ dine dine 13|
aṃgaṃ saṃvāhayeddevyāḥ pādau prakṣālayettataḥ |
patraṃ mūlaṃ phalaṃ tatra valkalājinameva ca 14|

dadātyevaṃ sa dharmātmā tasyai dityai sadaiva hi |
bhaktyā saṃtoṣitā tasya saṃtuṣṭā tamabhāṣata 15|
putre jāte mahāpuṇye iṃdre ca nihate sati |
kuru rājyaṃ mahābhāga putreṇa mama daivakam 16|
evamastu mahābhāge te prasādādbhaviṣyati |
tasyāścaivāṃtaraṃ prepsurabhavatpākaśāsanaḥ 17|
ūne varṣaśate cāsyā dadarśāṃtaramacyutaḥ |
akṛtvā pādayoḥ śaucaṃ ditiḥ śayanamāviśat 18|
śayyāṃte sā śiraḥ kṛtvā muktakeśātivihvalā |
nidrāmāhārayāmāsa tasyāḥ kukṣiṃ praviśya ha 19|
vajrapāṇistato garbhaṃ saptadhā taṃ nyakṛṃtata |
vajreṇa tīkṣṇadhāreṇa ruroda udare sthitaḥ 20|
sa garbhastatra vipreṃdrā iṃdrahastagatena vai |
rodamānaṃ mahāgarbhaṃ tamuvāca punaḥ punaḥ 21|
śatakraturmahātejā mā rodīrityabhāṣata |

saptadhā kṛtavāñchakrastaṃ garbhaṃ ditijaṃ punaḥ 22|
ekaikaṃ saptadhā cchittvā rudamānaṃ sa devarāṭ |
evaṃ vai maruto jātāste tu devā mahaujasaḥ 23|
yathā iṃdreṇa te proktā babhūvurnāmabhistataḥ |
ativīrya mahākāyāstīvra tejaḥ parākramāḥ 24|
ekonā vai babhūvuste paṃcāśanmarutastataḥ |

maruto nāma te khyātā iṃdrameva samāśritāḥ 25|
bhūtānāmeva sarveṣāṃ rocayaṃti gaṇaṃ mahat |
nikāyeṣu nikāyeṣu hariḥ prādātprajāpatiḥ 26|
kramaśastāni rājyāni pṛthupūrvāṇi tāni vai |
sa devaḥ puruṣaḥ kṛṣṇaḥ sarvavyāpī jagadguruḥ 27|
tapojiṣṇurmahātejāḥ sarva ekaḥ prajāpatiḥ |
parjanyaḥ pāvakaḥ puṇyaḥ sarvātmā sarva eva hi 28|
tasya sarvamidaṃ puṇyaṃ jagatsthāvarajaṃgamam |
bhūtasargamimaṃ samyagjānato dvijasattama 29|

nāvṛttibhayamastīha paralokabhayaṃ kutaḥ |
imāṃ sṛṣṭiṃ mahāpuṇyāṃ sarvapāpaharāṃ śubhām 30|
yaḥ śṛṇoti naro bhaktyā sarvapāpaiḥ pramucyate |
sa hi dhanyaśca puṇyaśca sa hi satyasamanvitaḥ 31|
yaḥ śṛṇoti imāṃ sṛṣṭiṃ sa yāti paramāṃ gatim |
sarvapāpaviśuddhātmā viṣṇulokaṃ sa gacchati 32|
iti śrīpadmapurāṇe bhūmikhaṃḍe marudutpattirnāma ṣaḍviṃśo'dhyāyaḥ 26|

English translation

Sūta said :

1-3. O best brāhmaṇas , that Diti , hearing that her son was killed, was afflicted with pain and tormented with grief due to (the death of) her son. She again said to that noble, best sage Kaśyapa : “O best brāhmaṇa , to kill that very wicked Indra , give me, O lord, a son having Brāhmaṇic lustre, strong and unbearable to all deities, if I am very dear to you, O my beloved husband.”

Kaśyapa said :

4-5. Wicked god Indra, resorting to sinful ways, killed my very strong sons, Bala and Vṛtra . To kill him only, I shall give (you) one son. O you glorious one, be pure for one hundred years.

6-12. Speaking like this, that best meditating sage, put his hand on her head and he, with her only, went to a penance-grove (on) Meru . Always remaining pure, that respectable lady, living in the penance grove, practised penance for a son, O best brāhmaṇa. Then knowing about the assiduous effort of Diti, that thousand-eyed god, O noble one, saw her weakness. The god of gods becoming (i.e. turning himself into a youth) twenty-five years old, and resembling a deity went, in the form of a brāhmaṇa, near her. The thousand-eyed righteous one saluted the mother, endowed with penance, and was (thus) addressed by her: “O best brāhmaṇa. who are you?” The thousand-eyed one (i.e. Indra) said to her: “O you beautiful, auspicious lady, I am your son, a brāhmaṇa, knowing the Vedas . I (also) know Dharma . I shall help (you) in your penance. There is no doubt about it.” He served that respectable mother, endowed with penance.

13. She did not know him to be Indra, of wicked deeds, that had come there. She looked upon him as her lawful son, serving her everyday.

14-15. He would (first) shampoo the body of that respectable lady, and would then wash her feet. The virtuous one always gave Diti leaves, roots, bark-garments and the skin of an antelope. Pleased with his devotion, she, being delighted, said to him:

16. “O you blessed one, when a very meritorious son will be born (to me), and when Indra will be killed, you rule over the divine kingdom along with my son.”

17-20. (Indra said:) “O you fortunate one, let it be so; it will be like that due to your favour.” Indra desired to find her weak point only. For ninetynine years he kept on looking for her weak point. (Once) without washing her feet, Diti entered into (i.e. slept on) her bed. She put her head on the border of the bed. She, with her hair loose and being very much perturbed, (tried) to get sleep. Indra entered her side, and with his thunderbolt of a sharp edge, cut the embryo lying in the womb, into seven pieces; it wept.

21-25. O best brāhmaṇas, the very lustrous Indra again and again said to that large embryo, weeping due to being in Indra’s hands, “Do not weep”. Again Indra cut that embryo born of (i.e. conceived by) Diti into seven parts. That king of gods cut each (portion of the embryo) that was weeping. In this way the Maruts of great prowess were born. Since they were (thus) addressed by Indra (mā rodiḥ) they got this name. The Maruts, of great vigour and huge bodies, of sharp lustre and valour, were forty-nine (in number). They were known as Maruts and attended on Indra only.

26-28. [1] They illumine the great host of all beings. Hari , the lord of beings, successively gave in (various) habitations, kingdoms (to kings) preceded by Pṛthu . That supreme spirit Kṛṣṇa (i.e. Viṣṇu), who pervades everything, who is the lord of the world, who is triumphant with penance, who has great lustre is all alone the lord of the beings.

29-32. O best brāhmaṇa, to him who knows correctly, belongs merit, and this immobile and mobile world, this creation of beings. He has no fear of again being born here (i.e. in this world); then wherefrom can he have fear in the next world? That man, who devoutly listens to this meritorious, auspicious (account of) the creation that removes all sins, is free from all sins. He is blessed, he is meritorious and is endowed with truth. He, who listens to (this account of) creation, gets the highest position. With his heart cleared of all sins, he goes to Viṣṇu’s world.

[1]: [1] : The relevance of these lines is not clear. They seem to have been inserted in wrong place. (Ed.)

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 27

Coronation of the Kings

Chapter 109 of 693 · 32 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
स प्रभुः सर्वलोकेशो ह्यभिषिच्य ततो नृपम् ।
पृथुं वेनस्य तनयं सर्वराज्ये महाप्रभुम् १।
महाबाहुं महाकायं यथेंद्रं च सुरेश्वरम् ।
क्रमेणापि ततो ब्रह्मा राज्यानि च विचार्य वै २।
यद्यस्यापि भवेद्योग्यं दातुं तदुपचक्रमे ।
वृक्षाणां ब्राह्मणानां च ग्रहर्क्षाणां तथैव च ३।
सोमं राज्ये सोभ्यषिंचत्तपसां च महामतिः ।
धर्माणां धर्मयज्ञानां पुण्यानां पुण्यतेजसाम् ४।
अपां मध्ये तथा देवं तीर्थानां हि तथैव च ।
वरुणं सोभिषिच्यैव रत्नानां च द्विजोत्तम ५।
अन्येषां सर्वयक्षाणां राज्ये वैश्रवणं पुनः ।
विष्णुमेव महाप्राज्ञमादित्यानां पितामहः ६।
राज्ये संस्थापयामास जनता हितहेतवे ।
सर्वेषामेव पुण्यानां दक्षमेव प्रजापतिम् ७।

समर्थं सर्वधर्मज्ञं प्रजापतिगणेश्वरम् ।
प्रह्लादं सर्वधर्मज्ञं स हि राज्ये न्यरूपयत् ८।
दैत्यानां दानवानां च विष्णुतेजः समन्वितम् ।
यमं वैवस्वतं धर्मं पैत्र्ये राज्येभिषिच्य च ९।
यक्षराक्षसभूतानां पिशाचोरगसर्पिणाम् ।
योगिनीनां च सर्वासां वैतालानां महात्मनाम् १०।
कंकालानां हि सर्वेषां कूष्मांडानां तथैव च ।
पार्थिवानां च सर्वेषां गिरिशं शूलपाणिनम् ११।
पर्वतानां हि सर्वेषां हिमवंतं महागिरिम् ।
नदीनां च तडागानां वापिकानां तथैव च १२।
कुंडानां कूपराज्ये हि दिव्येषु च सुरेश्वरः ।
सागरं स्थापितं पुण्यं सर्वतीर्थमनुत्तमम् १३।
गंधर्वाणां तु सर्वेषां राज्ये पुण्ये तथैव च ।
चित्ररथं ततो ब्रह्मा अभिषिच्य सुरेश्वरः १४।
नागानां पुण्यवीर्याणां वासुकिं च चतुर्मुखः ।

सर्पाणां तु तथा राज्ये अभिषिच्य स तक्षकम् १५।
वारणानां ततो राज्ये ऐरावणमसिंचत ।
अश्वानां चैव सर्वेषामुच्चैःश्रवसमेव च १६।
पक्षिणां चैव सर्वेषां वैनतेयमथापि सः ।
मृगाणां च ततो राज्ये ब्रह्मा सिंहमथादिशत् १७।
गोवृषं तु गवां मध्ये अभिषिच्य प्रजापतिः ।
वनस्पतीनां सर्वेषां प्लक्षमेव पितामहः १८।
एवं राज्यानि सर्वाणि संस्थाप्य च पितामहः ।
दिशापालांस्ततो ब्रह्मा स्थापयामास सत्तमः १९।
वैराजस्य तथा पुत्रं पूर्वस्यां दिशि सत्तमः ।
सुधन्वानं दिशःपालं राजानं सोभ्यषिंचत २०।
दक्षिणस्यां महात्मानं कर्दमस्य प्रजापतेः ।
पुत्रं शंखपदं नाम राजानं सोभ्यषिंचत २१।
पश्चिमायां तथा ब्रह्मा वरुणस्य प्रजापतेः ।
पुत्रं च पुष्करं नाम सोऽभ्यषिंचत्प्रजापतिः २२।

उत्तरस्यां दिशि ब्रह्म नलकूबरमेव च ।
एवं चैवाभ्यषिंचच्च दिक्पालान्समहौजसः २३।
यैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना ।
यथाप्रदेशमद्यापि धर्मेण प्रतिपाल्यते २४।
पृथुश्चैवं महाभागः सोभिषिक्तो नराधिपः ।
राजसूयादिभिः सर्वैरभिषिक्तो महामखैः २५।
विधिना वेददृष्टेन राजराज्ये महीपतिः ।
चाक्षुषे नाम्नि संपुण्ये अतीते च महौजसि २६।
मन्वंतरे महाभाग देवपुण्यहितैषिणि ।
ततो वैवस्वतायैव मनवे राज्यमादिशत् २७।
विस्तरं चापि व्याख्यास्ये पृथोश्चैव महात्मनः ।
यदि मामेव विप्रेन्द्र शुश्रूषसि अतंद्रितः २८।
एतदेवमधिष्ठानं महत्पुण्यं प्रकीर्तितम् ।
सर्वेष्वेव पुराणेषु एतद्धि निश्चितं सदा २९।
पुण्यं यशस्यमायुष्यं स्वर्गवासकरं शुभम् ।

धन्यं पवित्रमायुष्यं पुत्रदं वृद्धिदायकम् ३०।
यः शृणोति नरो भक्त्या भावध्यानसमन्वितः ।
अश्वमेधफलं तस्य जायते नात्र संशयः ३१।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे
राज्याभिषेकोनाम सप्तविंशोऽध्यायः २७।

Roman transliteration

sūta uvāca-
sa prabhuḥ sarvalokeśo hyabhiṣicya tato nṛpam |

pṛthuṃ venasya tanayaṃ sarvarājye mahāprabhum 1|
mahābāhuṃ mahākāyaṃ yatheṃdraṃ ca sureśvaram |
krameṇāpi tato brahmā rājyāni ca vicārya vai 2|
yadyasyāpi bhavedyogyaṃ dātuṃ tadupacakrame |
vṛkṣāṇāṃ brāhmaṇānāṃ ca graharkṣāṇāṃ tathaiva ca 3|
somaṃ rājye sobhyaṣiṃcattapasāṃ ca mahāmatiḥ |
dharmāṇāṃ dharmayajñānāṃ puṇyānāṃ puṇyatejasām 4|
apāṃ madhye tathā devaṃ tīrthānāṃ hi tathaiva ca |
varuṇaṃ sobhiṣicyaiva ratnānāṃ ca dvijottama 5|
anyeṣāṃ sarvayakṣāṇāṃ rājye vaiśravaṇaṃ punaḥ |
viṣṇumeva mahāprājñamādityānāṃ pitāmahaḥ 6|
rājye saṃsthāpayāmāsa janatā hitahetave |
sarveṣāmeva puṇyānāṃ dakṣameva prajāpatim 7|

samarthaṃ sarvadharmajñaṃ prajāpatigaṇeśvaram |
prahrādaṃ sarvadharmajñaṃ sa hi rājye nyarūpayat 8|
daityānāṃ dānavānāṃ ca viṣṇutejaḥ samanvitam |
yamaṃ vaivasvataṃ dharmaṃ paitrye rājyebhiṣicya ca 9|
yakṣarākṣasabhūtānāṃ piśācoragasarpiṇāṃ |
yoginīnāṃ ca sarvāsāṃ vaitālānāṃ mahātmanām 10|
kaṃkālānāṃ hi sarveṣāṃ kūṣmāṃḍānāṃ tathaiva ca |
pārthivānāṃ ca sarveṣāṃ giriśaṃ śūlapāṇinam 11|
parvatānāṃ hi sarveṣāṃ himavaṃtaṃ mahāgirim |
nadīnāṃ ca taḍāgānāṃ vāpikānāṃ tathaiva ca 12|
kuṃḍānāṃ kūparājye hi divyeṣu ca sureśvaraḥ |
sāgaraṃ sthāpitaṃ puṇyaṃ sarvatīrthamanuttamam 13|
gaṃdharvāṇāṃ tu sarveṣāṃ rājye puṇye tathaiva ca |
citrarathaṃ tato brahmā abhiṣicya sureśvaraḥ 14|
nāgānāṃ puṇyavīryāṇāṃ vāsukiṃ ca caturmukhaḥ |

sarpāṇāṃ tu tathā rājye abhiṣicya sa takṣakam 15|
vāraṇānāṃ tato rājye airāvaṇamasiṃcata |
aśvānāṃ caiva sarveṣāmuccaiḥśravasameva ca 16|
pakṣiṇāṃ caiva sarveṣāṃ vainateyamathāpi saḥ |
mṛgāṇāṃ ca tato rājye brahmā siṃhamathādiśat 17|
govṛṣaṃ tu gavāṃ madhye abhiṣicya prajāpatiḥ |
vanaspatīnāṃ sarveṣāṃ plakṣameva pitāmahaḥ 18|
evaṃ rājyāni sarvāṇi saṃsthāpya ca pitāmahaḥ |
diśāpālāṃstato brahmā sthāpayāmāsa sattamaḥ 19|
vairājasya tathā putraṃ pūrvasyāṃ diśi sattamaḥ |
sudhanvānaṃ diśaḥpālaṃ rājānaṃ sobhyaṣiṃcata 20|
dakṣiṇasyāṃ mahātmānaṃ kardamasya prajāpateḥ |
putraṃ śaṃkhapadaṃ nāma rājānaṃ sobhyaṣiṃcata 21|
paścimāyāṃ tathā brahmā varuṇasya prajāpateḥ |
putraṃ ca puṣkaraṃ nāma so'bhyaṣiṃcatprajāpatiḥ 22|

uttarasyāṃ diśi brahma nalakūbarameva ca |
evaṃ caivābhyaṣiṃcacca dikpālānsamahaujasaḥ 23|
yairiyaṃ pṛthivī sarvā saptadvīpā sapattanā |
yathāpradeśamadyāpi dharmeṇa pratipālyate 24|
pṛthuścaivaṃ mahābhāgaḥ sobhiṣikto narādhipaḥ |
rājasūyādibhiḥ sarvairabhiṣikto mahāmakhaiḥ 25|
vidhinā vedadṛṣṭena rājarājye mahīpatiḥ |

cākṣuṣe nāmni saṃpuṇye atīte ca mahaujasi 26|
manvaṃtare mahābhāga devapuṇyahitaiṣiṇi |
tato vaivasvatāyaiva manave rājyamādiśat 27|
vistaraṃ cāpi vyākhyāsye pṛthoścaiva mahātmanaḥ |
yadi māmeva viprendra śuśrūṣasi ataṃdritaḥ 28|
etadevamadhiṣṭhānaṃ mahatpuṇyaṃ prakīrtitam |
sarveṣveva purāṇeṣu etaddhi niścitaṃ sadā 29|
puṇyaṃ yaśasyamāyuṣyaṃ svargavāsakaraṃ śubham |

dhanyaṃ pavitramāyuṣyaṃ putradaṃ vṛddhidāyakam 30|
yaḥ śṛṇoti naro bhaktyā bhāvadhyānasamanvitaḥ |
aśvamedhaphalaṃ tasya jāyate nātra saṃśayaḥ 31|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe
rājyābhiṣekonāma saptaviṃśo'dhyāyaḥ 27|

English translation

Sūta said :

1-3a. That lord, Brahmā , the master of all worlds, having then consecrated on the entire kingdom (i.e. as the king of all the kingdom) that great lord, king Pṛthu , Vena 's son, of large arms and a huge body, and resembling Indra , the lord of gods, and taking into account (other) kingdoms one by one, proceeded to give each one that kingdom, which he deserved.

3b-4. The highly intelligent one consecrated Soma (i.e. the Moon) as the king of the trees, brāhmaṇas , of planets and stars, of all pious acts, of religiously conducted sacrifices, of merits and of those of an auspicious lustre.

5-8a. O best brāhmaṇa , having consecrated Varuṇa (as the chief) among the waters and of places sacred to deities and of gems, and Vaisravaṇa as the king of all other Yakṣas , the grandsire appointed Viṣṇu on the kingdom (i.e. as the king) of Ādityas , for the good of the people, O you very intelligent one. He appointed the capable Dakṣa , conversant with all religious practices, the chief of the attendants of the lord of the beings, as the chief of all auspicious objects.

8b-15. He appointed Prahrāda, knowing all religious practices, on the kingdom (i.e. as the king) of the sons of Diti and Danu . He consecrated Yama , the son of Vivasvān , on the kingdom (i.e. as the king) of the dead ancestors, and (appointed) Śiva , having the trident in his hand, (as the king) of the Yakṣas, demons, ghosts, goblins, reptiles, of all female meditating sages, of magnanimous vampires, and also of all skeletons and spirits, and of all kings. (He appointed) the great mountain Himālaya (as the king) of all mountains. The lord of gods appointed the auspicious ocean, the best sacred place of all, on the kingdom (i.e. as the king) of rivers, lakes, small wells, of pools, and wells and other divine (sacred places). Then Brahmā, the lord of gods, consecrated Citraratha on the auspicious kingdom (i.e. as the king) of all the Gandharvas . Then the four-faced god (i.e. Brahmā) consecrated Vāsuki on the kingdom (i.e. as the king) of the snakes (nāgas) of auspicious vigour and Takṣaka (as the king) of the serpents (sarpas).

16-18. In the same way, he consecrated Airāvaṇa on the kingdom (i.e. as the king) of the elephants, and Uccaiḥśravas (as the king of) all the horses, and (Garuḍa) the son of Vinatā (as the king) of all the birds. He then appointed the lion on the kingdom (i.e. as the king) of all the beasts. The lord of beings consecrated an excellent bull (as the chief) of the bulls. The grandsire (appointed) the Indian fig-tree

(as the king) of trees.

19. In this way the grandsire Brahma , the best one, having founded all the kingdoms, appointed the regents of the quarters.

20-27. The best one consecrated Sudhanvan , Vairāja 's son, as the regent—as the king—in (i.e. of) the eastern quarter. He consecrated the noble Śaṅkhapada , son of Kardama Prajāpati , as the king of the southern quarter. Similarly Brahma, the lord of beings, consecrated the son of Varuṇa Prajāpati, named Puṣkara , in (i.e. as the chief of) the western quarter. In (i.e. as the regent of) the northern quarter, Brahma consecrated Nalakūbara . Thus he consecrated the very powerful regents of the quarters, by whom even now the earth with the seven islands and (many) cities, is righteously protected according to (i.e. in) the regions (assigned to them). That illustrious Pṛthu also was consecrated as the king in accordance with the rites as seen (i.e. mentioned) in the Vedas and with all great sacrifices like the Rājasūya , in the pious period of Manu [1] called Cākṣuṣa , which has gone by, which had great splendour and which led to the good of gods and the righteous, O you illustrious one. Then he gave the kingdom to Vaisasvata Manu.

28-31. O best among the brāhmaṇas, if you desire to listen carefully, I shall also tell you the minute details about the magnanimous Pṛthu. This is the basis (adhiṣṭhāna ?) (which is) said to be very meritorious. This (alone) is always determined (i.e. definitely told) in all the Purāṇas . That man, who, devoutly and with rapt attention, listens to this (account), which is meritorious, which leads to fame, gives long life, and an auspicious stay in heaven, which is blessed, pure, causing longevity, which bestows sons and prosperity, enjoys the fruit of (performing) the horse-sacrifice. There is no doubt about this.

[1]: [1] : Manvantara—the period or age of Manu. This period comprises 4320000 human years or 1/14th day of Brahmā, the fourteen Manvantaras making up one whole day.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 28

The Story of Pṛthu

Chapter 110 of 693 · 121 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
विस्तरेण समाख्याहि जन्म तस्य महात्मनः ।
पृथोश्चैव महाभाग श्रोतुकामा वयं पुनः १।
राज्ञा तेन यथा दुग्धा इयं धात्री महात्मना ।
पुनर्देवैश्च पितृभिर्मुनिभस्तत्त्ववेदिभिः २।
यथा दैत्यैश्च नागैश्च यथा यक्षैर्यथा द्रुमैः ।
शैलैश्चैव पिशाचैश्च गंधर्वैः पुण्यकर्मभिः ३।
ब्राह्मणैश्च तथा सिद्धै राक्षसैर्भीमविक्रमैः ।
पूर्वमेव यथा दुग्धा अन्यैश्च सुमहात्मभिः ४।
तेषामेव हि सर्वेषां विशेषं पात्रधारणम् ।
क्षीरस्यापि विधिं ब्रूहि विशेषं च महामते ५।
वेनस्यापि नृपस्यैव पाणिरेव महात्मनः ।
ऋषिभिर्मथितः पूर्वं स कस्मादिह कारणात् ६।
क्रुद्धश्चैव महापुण्यैः सूतपुत्र वदस्व नः ।
विचित्रेयं कथा पुण्या सर्वपापप्रणाशिनी ७।

श्रोतुकामा महाभाग तृप्तिर्नैव प्रजायते ।
सूत उवाच-
वैन्यस्य हि पृथोश्चैव तस्य विस्तरमेव च ८।
जन्मवीर्यं तथा क्षेत्रं पौरुषं द्विजसत्तमाः ।
प्रवक्ष्यामि यथा सर्वं चरित्रं तस्य धीमतः ९।
शुश्रूषध्वं महाभागा मामेवं द्विजसत्तमाः ।
अभक्ताय न वक्तव्यमश्रद्धाय शठाय च १०।
सुमूर्खाय सुमोहाय कुशिष्याय तथैव च ।
श्रद्धाहीनाय कूटाय सर्वनाशाय मा द्विजाः ११।
अन्यथा पठते यो हि निरयं च प्रयाति हि ।
भवंतो भावसंयुक्ताः सत्यधर्मपरायणाः १२।
भवतामग्रतः सर्वं चरित्रं पापनाशनम् ।
संप्रवक्ष्याम्यशेषेण शृणुध्वं द्विजसत्तमाः १३।
स्वर्ग्यं यशस्यमायुष्यं धन्यं वेदैश्च संमितम् ।
रहस्यमृषिभिः प्रोक्तं प्रवक्ष्यामि द्विजोत्तमाः १४।

यश्चैनं कीर्तयेन्नित्यं पृथोर्वैन्यस्य विस्तरम् ।
ब्राह्मणेभ्यो नमस्कृत्वा न स शोचेत्कृताकृतम् १५।
सप्तजन्मार्जितं पापं श्रुतमात्रेण नश्यति ।
ब्राह्मणो वेदविद्वांश्च क्षत्रियो विजयी भवेत् १६।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ।
एवं फलं समाप्नोति पठनाच्छ्रवणादपि १७।
पृथोर्जन्मचरित्रं च पवित्रं पापनाशनम् ।
धर्मगोप्ता महाप्राज्ञो वेदशास्त्रार्थकोविदः १८।
अत्रिवंशसमुत्पन्नः पूर्वमत्रिसमः प्रभुः ।
स्रष्टा सर्वस्य धर्मस्य अंगो नाम प्रजापतिः १९।
य आसीत्तस्य पुत्रो वै वेनो नाम प्रजापतिः ।
धर्ममेवं परित्यज्य सर्वदैव प्रवर्तते २०।
मृत्योः कन्या महाभागा सुनीथा नाम नामतः ।
तां तु अंगो महाभागः सुनीथामुपयेमिवान् २१।
तस्यामुत्पादयामास वेनं धर्मप्रणाशनम् ।

मातामहस्य दोषेण वेनः कालात्मजात्मजः २२।
निजधर्मं परित्यज्य अधर्मनिरतोभवत् ।
कामाल्लोभान्महामोहात्पापमेव समाचरत् २३।
वेदाचारमयं धर्मं परित्यज्य नराधिपः ।
अन्ववर्तत पापेन मदमत्सरमोहितः २४।
वेदाध्यायं विना लोके प्रावर्तत तदा जनाः ।
निःस्वाध्यायवषट्काराः प्रजास्तस्मिन्प्रजापतौ २५।
प्रवृत्तं न पपुः सोमं हुतं यज्ञेषु देवताः ।
इत्युवाच स दुष्टात्मा ब्राह्मणान्प्रति नित्यशः २६।
नाध्येतव्यं न होतव्यं न देयं दानमेव च ।
न यष्टव्यं न होतव्यमिति तस्य प्रजापतेः २७।
आसीत्प्रतिज्ञा क्रूरेयं विनाशे प्रत्युपस्थिते ।
अहमिज्यश्च यष्टा च यज्ञश्चेति पुनः पुनः २८।
मयि यज्ञा विधातव्या मयि होतव्यमित्यपि ।
इत्यब्रवीत्सदा वेनो ह्यहं विष्णुः सनातनः २९।

अहं ब्रह्मा अहं रुद्रो मित्र इंद्रः सदागतिः ।
अहमेव प्रभोक्ता च हव्यं कव्यं न संशयः ३०।
अथ ते मुनयः क्रुद्धा वेनं प्रति महाबलाः ।
ऊचुस्ते संगताः सर्वे राजानं पापचेतनम् ३१।
ऋषय ऊचुः-
राजा हि पृथिवीनाथः प्रजां पालयते सदा ।
धर्ममूर्तिः स राजेंद्र तस्माद्धर्मं हि रक्षयेत् ३२।
वयं दीक्षां प्रवेक्ष्यामो यज्ञे द्वादशवार्षिकीम् ।
अधर्मं कुरु मा यागे नैष धर्मः सतां गतिः ३३।

कुरु धर्मं महाराज सत्यं पुण्यं समाचर ।
प्रजाहं पालयिष्यामि इति ते समयः कृतः ३४।
तांस्तथाब्रुवतः सर्वान्महर्षीनब्रवीत्तदा ।
वेनः प्रहस्य दुर्बुद्धिरिममर्थमनर्थकम् ३५।
वेन उवाच-
स्रष्टा धर्मस्य कश्चान्यः श्रोतव्यं कस्य वा मया ।

श्रुतवीर्यतपः सत्ये मया वा कः समो भुवि ३६।
प्रभवं सर्वभूतानां धर्माणां च विशेषतः ।
संमूढा न विदुर्नूनं भवंतो मां विचेतसः ३७।
इच्छन्दहेयं पृथिवीं प्लावयेयं जलैस्तथा ।
द्यां भुवं चैव रुंधेयं नात्र कार्या विचारणा ३८।
यदा न शक्यते मोहादवलेपाच्च पार्थिव ।
अपनेतुं तदा वेनं ततः क्रुद्धा महर्षयः ३९।
विस्फुरंतं तदा वेनं बलाद्गृह्य ततो रुषा ।
वेनस्य तस्य सव्योरुं ममंथुर्जातमन्यवः ४०।
कृष्णांजनचयोपेतमतिह्रस्वं विलक्षणम् ।
दीर्घास्यं च विरूपाक्षं नीलकंचुकवर्चसम् ४१।
लंबोदरं व्यूढकर्णमतिभीतं दुरोदरम् ।
ददृशुस्ते महात्मानो निषीदेत्यब्रुवंस्ततः ४२।
तेषां तद्वचनं श्रुत्वा निषसाद भयातुरः ।
पर्वतेषु वनेष्वेव तस्य वंशः प्रतिष्ठितः ४३।

निषादाश्च किराताश्च भिल्लानाहलकास्तथा ।
भ्रमराश्च पुलिंदाश्च ये चान्ये म्लेच्छजातयः ४४।
पापाचारास्तु ते सर्वे तस्मादंगात्प्रजज्ञिरे ।
अथ ते ऋषयः सर्वे प्रसन्नमनसस्ततः ४५।
गतकल्मषमेवं तं जातं वेनं नृपोत्तमम् ।
ममंथुर्दक्षिणं पाणिं तस्यैव च महात्मनः ४६।
मथिते तस्य पाणौ तु संजातं स्वेदमेव हि ।
पुनर्ममंथुस्ते विप्रा दक्षिणं पाणिमेव च ४७।
सुकरात्पुरुषो जज्ञे द्वादशादित्यसन्निभः ।
तप्तकांचनवर्णांगो दिव्यमाल्यांबरावृतः ४८।
दिव्याभरणशोभांगो दिव्यगंधानुलेपनः ।
मुकुटेनार्कवर्णेन कुंडलाभ्यां विराजते ४९।
महाकायो महाबाहु रूपेणाप्रतिमो भुवि ।
खड्गबाणधरो धन्वी कवची च महाप्रभुः ५०।
सर्वलक्षणसंपन्नः सर्वालंकारभूषणः ।

तेजसा रूपभावेन सुवर्णैश्च महामतिः ५१।
दिवि इंद्रो यथा भाति भुवि वेनात्मजस्तथा ।

तस्मिञ्जाते महाभागे देवाश्च ऋषयोमलाः ५२।
उत्सवं चक्रिरे सर्वे वेनस्य तनयं प्रति ।
दीप्यमानः स्ववपुषा साक्षादग्निरिवोज्ज्वलः ५३।
आद्यमाजगवं नाम धनुर्गृह्य महावरम् ।
शरान्दिव्यांश्च रक्षार्थे कवचं च महाप्रभम् ५४।
जाते सति महाभागे पृथौ वीरे महात्मनि ।
संप्रहृष्टानि भूतानि समस्तानि द्विजोत्तम ५५।
सर्वतीर्थानि तोयानि पुण्यानि विविधानि च ।
तस्याभिषेके विप्रेंद्राः सर्व एव प्रतस्थिरे ५६।
पितामहाद्या देवास्तु भूतानि विविधानि च ।
स्थावराणि चराण्येव अभ्यषिंचन्नराधिपम् ५७।
महावीरं प्रजापालं पृथुमेव द्विजोत्तम ।
पृथुर्वैन्यो राजराज्ये अभिगम्य चराचरैः ५८।

देवैर्विप्रैस्तथा सर्वैरभिषिक्तो महामनाः ।
राज्ञां समधिराज्ये वै पृथुर्वैन्यः प्रतापवान् ५९।
तस्य पित्रा प्रजाः सर्वाः कदा नैवानुरंजिताः ।
तेनानुरंजिताः सर्वा मुमुदिरे सुखेन वै ६०।
अनुरागात्तस्य वीरस्य नाम राजेत्यजायत ।
प्रयातस्य सुवीरस्य समुद्रस्य द्विजोत्तम ६१।
आपस्तस्तंभिरे सर्वा भयात्तस्य महात्मनः ।
दुर्गं मार्गं विलोप्यैव सुमार्गं पर्वता ददुः ६२।
ध्वजभंगं न चक्रुस्ते गिरयः सर्व एव ते ।
अकृष्टपच्या पृथिवी सर्वत्र कामधेनवः ६३।
पर्जन्यः कामवर्षी च वेदयज्ञान्महोत्सवान् ।
कुर्वंति ब्राह्मणाः सर्वे क्षत्रियाश्च तथा परे ६४।
सर्वकामफला वृक्षास्तस्मिञ्छासति पार्थिवे ।
न दुर्भिक्षं न च व्याधिर्नाकालमरणं नृणाम् ६५।
सर्वे सुखेन जीवंति लोका धर्मपरायणाः ।

तस्मिञ्छासति दुर्धर्षे राजराजे महात्मनि ६६।
एतस्मिन्नेव काले तु यज्ञे पैतामहे शुभे ।
सूत सूत्यां समुत्पन्नः सौम्येहनि महात्मनि ६७।
तस्मिन्नेव महायज्ञे जज्ञे प्राज्ञोऽथ मागधः ।
पृथोःस्तवार्थं तौ तत्र समाहुतौ महर्षिभिः ६८।
सूतस्य लक्षणं वक्ष्ये महापुण्यं द्विजोत्तमाः ।
शिखासूत्रेण संयुक्तो वेदाध्ययनतत्परः ६९।
सर्वशास्त्रार्थवेत्तासावग्निहोत्रमुपासते ।
दानाध्ययनसंपन्नो ब्रह्माचारपरायणः ७०।
देवानां ब्राह्मणानां च पूजनाभिरतः सदा ।

याचकस्तावकैः पुण्यैर्वेदमंत्रैर्यजेत्किल ७१।
ब्रह्माचारपरो नित्यं संबंधं ब्राह्मणैः सह ।
एवं स मागधो जज्ञे वेदाध्ययनवर्जितः ७२।
बंदिनश्चारणाः सर्वे ब्रह्माचारविवर्जिताः ।
ज्ञेयास्ते च महाभागाः स्तावकाः प्रभवंति ते ७३।

स्तवनार्थमुभौ सृष्टौ निपुणौ सूतमागधौ ।
तावूचुर्ऋषयः सर्वे स्तूयतामेष पार्थिवः ७४।
कर्मैतदनुरूपं च यादृशोयं नराधिपः ।
तावूचतुस्तदा सर्वांस्तानृषीन्बंदिमागधौ ७५।
आवां देवानृषींश्चैव प्रीणयावः स्वकर्मभिः ।
न चास्य विद्वो वै कर्म न तथा लक्षणं यशः ७६।
कर्मणा येन कुर्यावः स्तोत्रमस्य महात्मनः ।
जानीवस्तन्न विप्रेंद्रा अविज्ञातगुणस्य हि ७७।
भविष्यैस्तैर्गुणैः पुण्यैः स्तोतव्योयं नरोत्तमः ।
कृतवान्यानि कर्माणि पृथुरेव महायशाः ७८।
ऊचुस्ते मुनयः सर्वे गुणान्दिव्यान्महात्मनः ।
सत्यवाञ्ज्ञानसंपन्नो बुद्धिमान्ख्यातविक्रमः ७९।
सदा शूरो गुणग्राही पुण्यवांस्त्यागवान्गुणी ।
धार्मिकः सत्यवादी च यज्ञानां याजकोत्तमः ८०।
प्रियवाक्सत्यवादी च धान्यवान्धनवान्गुणी ।

गुणज्ञः सगुणग्राही धर्मज्ञः सत्यवत्सलः ८१।
सर्वगः सर्ववेत्ता च ब्रह्मण्यो वेदवित्सुधीः ।
प्रज्ञावान्सुस्वरश्चैव वेदवेदांगपारगः ८२।
धाता गोप्ता प्रजानां स विजयी समरांगणे ।
राजसूयादिकानां तु यज्ञानां राजसत्तमः ८३।
आहर्ता भूतले चैकः सर्वधर्मसमन्वितः ।
एते गुणा अस्य चांगे भविष्यंति महात्मनः ८४।
ऋषिभिस्तौ नियुक्तौ तु कुर्वाणौ सूतमागधौ ।
गुणैश्चैव भविष्यैश्च स्तोत्रं तस्य महात्मनः ८५।
तदा प्रभृति वै लोकास्तवैस्तुष्टा महामते ।
पुरतश्च भविष्यंति दातारः स्तावनैर्गुणैः ८६।
ततः प्रभृति लोकेस्मिन्स्तवेषु द्विजसत्तमाः ।
आशीर्वादाः प्रयुज्यंते तेषां द्रविणमुत्तमम् ८७।
सूताय मागधायैव बंदिने च महोदयम् ।
चारणाय ततः प्रादात्तैलंगं देशमुत्तमम् ८८।

पृथुः प्रसादाद्धर्मात्मा हैहयं देशमेव च ।
रेवातीरे पुरं कृत्वा स्वनाम्ना नृपनंदनः ८९।
ब्राह्मणेभ्यो द्विजश्रेष्ठ यजन्दाता पृथुः पुरा ।

सर्वज्ञं सर्वदातारं धर्मवीर्यं नरोत्तमम् ९०।
तं ददृशुः प्रजाः सर्वा मुनयश्च तपोमलाः ।
ऊचुः परस्परं पुण्या एष राजा महामतिः ९१।
देवादीनां वृत्तिदाता अस्माकं च विशेषतः ।
प्रजानां पालकश्चैव वृत्तिदो हि भविष्यति ९२।
इयं धात्री महाप्राज्ञा उप्तं बीजं पुरा किल ।
जीवनार्थं प्रजाभिस्तु ग्रासयित्वा स्थिराभवत् ९३।
ततः पृथुं द्विजश्रेष्ठ प्रजाः समभिदुद्रुवुः ।
विधत्स्वेति सुवृत्तिं नो मुनीनां वचनं तदा ९४।
ग्रासयित्वा तदान्नानि पृथ्वी जाता सुनिश्चला ।
भयं प्रजानां सुमहत्स दृष्ट्वा राजसत्तमः ९५।
महर्षिवचनात्सोपि प्रगृह्य सशरं धनुः ।

अभ्यधावत वेगेन पृथ्वीं क्रुद्धो नराधिपः ९६।
कौंजरं रूपमास्थाय भयात्तस्य तु मेदिनी ।
वनेषु दुर्गदेशेषु गुप्ता भूत्वा चचार सा ९७।
न पश्यति महाप्राज्ञः कुरूपं द्विजसत्तमाः ।
आचचक्षुर्महाप्राज्ञं कुंजरं रूपमास्थिता ९८।
ततः कुंजररूपांतामभिदुद्राव पार्थिवः ।
ताड्यमाना च सा तेन निशितैर्मार्गणैस्ततः ९९।
हरिरूपं समास्थाय पलायनपराभवत् ।
हरेरूपं समास्थाय अभिदुद्राव पार्थिवः १००।
सोतिक्रुद्धो महाप्राज्ञो रोषारुणसुलोचनः ।
सुबाणैर्निशितैस्तीक्ष्णैराजघान स मेदिनीम् १०१।
आकुलव्याकुला जाता बाणाघातहता तदा ।
माहिषं रूपमास्थाय पलायनपराभवत् १०२।
अभ्यधावत वेगेन बाणपाणिर्धनुर्धरः ।
सा गौर्भूत्वा द्विजश्रेष्ठा स्वर्गमेव गता ध्रुवम् १०३।

ब्रह्मणः शरणं प्राप्ता विष्णोश्चैव महात्मनः ।
रुद्रादीनां च देवानां त्राणस्थानं न विंदति १०४।
अलभंती भृशं त्राणं वैन्यमेवान्वविंदत ।
तस्य पार्श्वं पुनः प्राप्ता बाणघातसमाकुला १०५।
बद्धांजलिपुटाभूत्वा तं पृथुं वाक्यमब्रवीत् ।
त्राहित्राहीति राजेंद्र सा राजानमभाषत १०६।
अहं धात्री महाभाग सर्वाधारा वसुंधरा ।
निहतायां मयि नृप निहतं लोकसप्तकम् १०७।
कृतांजलिपुटा भूत्वा पूज्या लोकैस्त्रिभिः सदा ।
उवाच चैनं राजानमवध्या स्त्री सदा नृप १०८।
स्त्रीणां वधे महत्पापं दृष्टमस्ति द्विजोत्तमैः ।

गवां वधे महत्पापं दृष्टमस्ति द्विजोत्तमैः १०९।
मया विना महाराज कथं धारयसे प्रजाः ।
अहं यदास्थिरा राजंस्तदा लोकाश्चराचराः ११०।
स्थिरत्वं यांति ते सर्वे स्थिरीभूता यदा ह्यहम् ।

मां विना तु इमे लोका विनश्येयुश्चराचराः १११।
ततः प्रजा विनश्येयुर्मम नाशे समागते ।
कथं धारयिता चासि प्रजा राजन्मया विना ११२।
मयि लोकाः स्थिरा राजन्मयेदं धार्यते जगत् ।
मद्विनाशे विनश्येयुः प्रजाः सर्वा न संशयः ११३।
न मामर्हसि वै हंतुं श्रेयश्चेत्त्वं चिकीर्षसि ।
प्रजानां पृथिवीपाल शृणु देव वचो मम ११४।
उपायैश्च महाभाग सुसिद्धिं यांत्युपक्रमाः ।
समालोक्य ह्युपायं त्वं प्रजा येन धरिष्यति ११५।
मां हत्वा त्वं महाराज धारणे पालने सदा ।
पोषणे च महाप्राज्ञ मद्विना हि कथं नृप ११६।
धरिष्यसि प्रजां चेमां कोपं यच्छ त्वमात्मनः ।
अन्नमयी भविष्यामि धरिष्यामि प्रजामिमाम् ११७।
अहं नारी अवध्या च प्रायश्चित्ती भविष्यसि ।
अवध्यां तु स्त्रियं प्राहुस्तिर्यग्योनिगतामपि ११८।

विचार्यैवं महाराज न धर्मं त्यक्तुमर्हसि ।
एवं नानाविधैर्वाक्यैरुक्तो धात्र्या नराधिपः ११९।
कोपमेनं महाराज त्यज दारुणमेव हि ।
प्रसन्ने त्वयि राजेंद्र तदा स्वस्था भवाम्यहम् १२०।
एवमुक्तस्तया राजा पृथुर्वैन्यः प्रजापतिः ।
तामुवाच महाभागां धरित्रीं द्विजसत्तमाः १२१।

Roman transliteration

ṛṣaya ūcuḥ-
vistareṇa samākhyāhi janma tasya mahātmanaḥ |
pṛthoścaiva mahābhāga śrotukāmā vayaṃ punaḥ 1|
rājñā tena yathā dugdhā iyaṃ dhātrī mahātmanā |
punardevaiśca pitṛbhirmunibhastattvavedibhiḥ 2|
yathā daityaiśca nāgaiśca yathā yakṣairyathā drumaiḥ |
śailaiścaiva piśācaiśca gaṃdharvaiḥ puṇyakarmabhiḥ 3|
brāhmaṇaiśca tathā siddhai rākṣasairbhīmavikramaiḥ |
pūrvameva yathā dugdhā anyaiśca sumahātmabhiḥ 4|
teṣāmeva hi sarveṣāṃ viśeṣaṃ pātradhāraṇam |
kṣīrasyāpi vidhiṃ brūhi viśeṣaṃ ca mahāmate 5|
venasyāpi nṛpasyaiva pāṇireva mahātmanaḥ |
ṛṣibhirmathitaḥ pūrvaṃ sa kasmādiha kāraṇāt 6|
kruddhaścaiva mahāpuṇyaiḥ sūtaputra vadasva naḥ |

vicitreyaṃ kathā puṇyā sarvapāpapraṇāśinī 7|

śrotukāmā mahābhāga tṛptirnaiva prajāyate |
sūta uvāca-
vainyasya hi pṛthoścaiva tasya vistarameva ca 8|
janmavīryaṃ tathā kṣetraṃ pauruṣaṃ dvijasattamāḥ |
pravakṣyāmi yathā sarvaṃ caritraṃ tasya dhīmataḥ 9|
śuśrūṣadhvaṃ mahābhāgā māmevaṃ dvijasattamāḥ |
abhaktāya na vaktavyamaśraddhāya śaṭhāya ca 10|
sumūrkhāya sumohāya kuśiṣyāya tathaiva ca |
śraddhāhīnāya kūṭāya sarvanāśāya mā dvijāḥ 11|
anyathā paṭhate yo hi nirayaṃ ca prayāti hi |
bhavaṃto bhāvasaṃyuktāḥ satyadharmaparāyaṇāḥ 12|
bhavatāmagrataḥ sarvaṃ caritraṃ pāpanāśanam |
saṃpravakṣyāmyaśeṣeṇa śṛṇudhvaṃ dvijasattamāḥ 13|
svargyaṃ yaśasyamāyuṣyaṃ dhanyaṃ vedaiśca saṃmitam |
rahasyamṛṣibhiḥ proktaṃ pravakṣyāmi dvijottamāḥ 14|

yaścainaṃ kīrtayennityaṃ pṛthorvainyasya vistaram |
brāhmaṇebhyo namaskṛtvā na sa śocetkṛtākṛtam 15|
saptajanmārjitaṃ pāpaṃ śrutamātreṇa naśyati |
brāhmaṇo vedavidvāṃśca kṣatriyo vijayī bhavet 16|
vaiśyo dhanasamṛddhaḥ syācchūdraḥ sukhamavāpnuyāt |
evaṃ phalaṃ samāpnoti paṭhanācchravaṇādapi 17|
pṛthorjanmacaritraṃ ca pavitraṃ pāpanāśanam |
dharmagoptā mahāprājño vedaśāstrārthakovidaḥ 18|
atrivaṃśasamutpannaḥ pūrvamatrisamaḥ prabhuḥ |
sraṣṭā sarvasya dharmasya aṃgo nāma prajāpatiḥ 19|
ya āsīttasya putro vai veno nāma prajāpatiḥ |
dharmamevaṃ parityajya sarvadaiva pravartate 20|
mṛtyoḥ kanyā mahābhāgā sunīthā nāma nāmataḥ |
tāṃ tu aṃgo mahābhāgaḥ sunīthāmupayemivān 21|
tasyāmutpādayāmāsa venaṃ dharmapraṇāśanam |

mātāmahasya doṣeṇa venaḥ kālātmajātmajaḥ 22|
nijadharmaṃ parityajya adharmaniratobhavat |
kāmāllobhānmahāmohātpāpameva samācarat 23|
vedācāramayaṃ dharmaṃ parityajya narādhipaḥ |
anvavartata pāpena madamatsaramohitaḥ 24|
vedādhyāyaṃ vinā loke prāvartaṃta tadā janāḥ |
niḥsvādhyāyavaṣaṭkārāḥ prajāstasminprajāpatau 25|
pravṛttaṃ na papuḥ somaṃ hutaṃ yajñeṣu devatāḥ |
ityuvāca sa duṣṭātmā brāhmaṇānprati nityaśaḥ 26|
nādhyetavyaṃ na hotavyaṃ na deyaṃ dānameva ca |
na yaṣṭavyaṃ na hotavyamiti tasya prajāpateḥ 27|
āsītpratijñā krūreyaṃ vināśe pratyupasthite |
ahamijyaśca yaṣṭā ca yajñaśceti punaḥ punaḥ 28|
mayi yajñā vidhātavyā mayi hotavyamityapi |
ityabravītsadā veno hyahaṃ viṣṇuḥ sanātanaḥ 29|

ahaṃ brahmā ahaṃ rudro mitra iṃdraḥ sadāgatiḥ |
ahameva prabhoktā ca havyaṃ kavyaṃ na saṃśayaḥ 30|
atha te munayaḥ kruddhā venaṃ prati mahābalāḥ |

ūcuste saṃgatāḥ sarve rājānaṃ pāpacetanam 31|
ṛṣaya ūcuḥ-
rājā hi pṛthivīnāthaḥ prajāṃ pālayate sadā |
dharmamūrtiḥ sa rājeṃdra tasmāddharmaṃ hi rakṣayet 32|
vayaṃ dīkṣāṃ pravekṣyāmo yajñe dvādaśavārṣikīm |
adharmaṃ kuru mā yāge naiṣa dharmaḥ satāṃ gatiḥ 33|
kuru dharmaṃ mahārāja satyaṃ puṇyaṃ samācara |
prajāhaṃ pālayiṣyāmi iti te samayaḥ kṛtaḥ 34|
tāṃstathābruvataḥ sarvānmaharṣīnabravīttadā |
venaḥ prahasya durbuddhirimamarthamanarthakam 35|
vena uvāca-
sraṣṭā dharmasya kaścānyaḥ śrotavyaṃ kasya vā mayā |

śrutavīryatapaḥ satye mayā vā kaḥ samo bhuvi 36|
prabhavaṃ sarvabhūtānāṃ dharmāṇāṃ ca viśeṣataḥ |
saṃmūḍhā na vidurnūnaṃ bhavaṃto māṃ vicetasaḥ 37|
icchandaheyaṃ pṛthivīṃ plāvayeyaṃ jalaistathā |
dyāṃ bhuvaṃ caiva ruṃdheyaṃ nātra kāryā vicāraṇā 38|
yadā na śakyate mohādavalepācca pārthiva |
apanetuṃ tadā venaṃ tataḥ kruddhā maharṣayaḥ 39|
visphuraṃtaṃ tadā venaṃ balādgṛhya tato ruṣā |
venasya tasya savyoruṃ mamaṃthurjātamanyavaḥ 40|
kṛṣṇāṃjanacayopetamatihrasvaṃ vilakṣaṇam |
dīrghāsyaṃ ca virūpākṣaṃ nīlakaṃcukavarcasam 41|
laṃbodaraṃ vyūḍhakarṇamatibhītaṃ durodaram |
dadṛśuste mahātmāno niṣīdetyabruvaṃstataḥ 42|
teṣāṃ tadvacanaṃ śrutvā niṣasāda bhayāturaḥ |
parvateṣu vaneṣveva tasya vaṃśaḥ pratiṣṭhitaḥ 43|

niṣādāśca kirātāśca bhillānāhalakāstathā |
bhramarāśca puliṃdāśca ye cānye mlecchajātayaḥ 44|
pāpācārāstu te sarve tasmādaṃgātprajajñire |
atha te ṛṣayaḥ sarve prasannamanasastataḥ 45|
gatakalmaṣamevaṃ taṃ jātaṃ venaṃ nṛpottamam |
mamaṃthurdakṣiṇaṃ pāṇiṃ tasyaiva ca mahātmanaḥ 46|
mathite tasya pāṇau tu saṃjātaṃ svedameva hi |
punarmamaṃthuste viprā dakṣiṇaṃ pāṇimeva ca 47|
sukarātpuruṣo jajñe dvādaśādityasannibhaḥ |
taptakāṃcanavarṇāṃgo divyamālyāṃbarāvṛtaḥ 48|
divyābharaṇaśobhāṃgo divyagaṃdhānulepanaḥ |
mukuṭenārkavarṇena kuṃḍalābhyāṃ virājate 49|
mahākāyo mahābāhū rūpeṇāpratimo bhuvi |
khaḍgabāṇadharo dhanvī kavacī ca mahāprabhuḥ 50|
sarvalakṣaṇasaṃpannaḥ sarvālaṃkārabhūṣaṇaḥ |

tejasā rūpabhāvena suvarṇaiśca mahāmatiḥ 51|
divi iṃdro yathā bhāti bhuvi venātmajastathā |
tasmiṃjāte mahābhāge devāśca ṛṣayomalāḥ 52|
utsavaṃ cakrire sarve venasya tanayaṃ prati |
dīpyamānaḥ svavapuṣā sākṣādagnirivojjvalaḥ 53|
ādyamājagavaṃ nāma dhanurgṛhya mahāvaram |
śarāndivyāṃśca rakṣārthe kavacaṃ ca mahāprabham 54|
jāte sati mahābhāge pṛthau vīre mahātmani |

saṃprahraṣṭāni bhūtāni samastāni dvijottama 55|
sarvatīrthāni toyāni puṇyāni vividhāni ca |
tasyābhiṣeke vipreṃdrāḥ sarva eva pratasthire 56|
pitāmahādyā devāstu bhūtāni vividhāni ca |
sthāvarāṇi carāṇyeva abhyaṣiṃcannarādhipam 57|
mahāvīraṃ prajāpālaṃ pṛthumeva dvijottama |
pṛthurvainyo rājarājye abhigamya carācaraiḥ 58|

devairvipraistathā sarvairabhiṣikto mahāmanāḥ |
rājñāṃ samadhirājye vai pṛthurvainyaḥ pratāpavān 59|
tasya pitrā prajāḥ sarvāḥ kadā naivānuraṃjitāḥ |
tenānuraṃjitāḥ sarvā mumudire sukhena vai 60|
anurāgāttasya vīrasya nāma rājetyajāyata |
prayātasya suvīrasya samudrasya dvijottama 61|
āpastastaṃbhire sarvā bhayāttasya mahātmanaḥ |
durgaṃ mārgaṃ vilopyaiva sumārgaṃ parvatā daduḥ 62|
dhvajabhaṃgaṃ na cakruste girayaḥ sarva eva te |
akṛṣṭapacyā pṛthivī sarvatra kāmadhenavaḥ 63|
parjanyaḥ kāmavarṣī ca vedayajñānmahotsavān |
kurvaṃti brāhmaṇāḥ sarve kṣatriyāśca tathā pare 64|
sarvakāmaphalā vṛkṣāstasmiñchāsati pārthive |
na durbhikṣaṃ na ca vyādhirnākālamaraṇaṃ nṛṇām 65|
sarve sukhena jīvaṃti lokā dharmaparāyaṇāḥ |

tasmiñchāsati durdharṣe rājarāje mahātmani 66|
etasminneva kāle tu yajñe paitāmahe śubhe |
sūta sūtyāṃ samutpannaḥ saumyehani mahātmani 67|
tasminneva mahāyajñe jajñe prājño'tha māgadhaḥ |
pṛthoḥstavārthaṃ tau tatra samāhūtau maharṣibhiḥ 68|
sūtasya lakṣaṇaṃ vakṣye mahāpuṇyaṃ dvijottamāḥ |
śikhāsūtreṇa saṃyukto vedādhyayanatatparaḥ 69|
sarvaśāstrārthavettāsāvagnihotramupāsate |
dānādhyayanasaṃpanno brahmācāraparāyaṇaḥ 70|
devānāṃ brāhmaṇānāṃ ca pūjanābhirataḥ sadā |
yācakastāvakaiḥ puṇyairvedamaṃtrairyajetkila 71|
brahmācāraparo nityaṃ saṃbaṃdhaṃ brāhmaṇaiḥ saha |
evaṃ sa māgadho jajñe vedādhyayanavarjitaḥ 72|
baṃdinaścāraṇāḥ sarve brahmācāravivarjitāḥ |
jñeyāste ca mahābhāgāḥ stāvakāḥ prabhavaṃti te 73|

stavanārthamubhau sṛṣṭau nipuṇau sūtamāgadhau |
tāvūcurṛṣayaḥ sarve stūyatāmeṣa pārthivaḥ 74|
karmaitadanurūpaṃ ca yādṛśoyaṃ narādhipaḥ |
tāvūcatustadā sarvāṃstānṛṣīnbaṃdimāgadhau 75|
āvāṃ devānṛṣīṃścaiva prīṇayāvaḥ svakarmabhiḥ |
na cāsya vidvo vai karma na tathā lakṣaṇaṃ yaśaḥ 76|
karmaṇā yena kuryāvaḥ stotramasya mahātmanaḥ |
jānīvastanna vipreṃdrā avijñātaguṇasya hi 77|
bhaviṣyaistairguṇaiḥ puṇyaiḥ stotavyoyaṃ narottamaḥ |
kṛtavānyāni karmāṇi pṛthureva mahāyaśāḥ 78|
ūcuste munayaḥ sarve guṇāndivyānmahātmanaḥ |
satyavāñjñānasaṃpanno buddhimānkhyātavikramaḥ 79|
sadā śūro guṇagrāhī puṇyavāṃstyāgavānguṇī |

dhārmikaḥ satyavādī ca yajñānāṃ yājakottamaḥ 80|
priyavāksatyavādī ca dhānyavāndhanavānguṇī |

guṇajñaḥ saguṇagrāhī dharmajñaḥ satyavatsalaḥ 81|
sarvagaḥ sarvavettā ca brahmaṇyo vedavitsudhīḥ |
prajñāvānsusvaraścaiva vedavedāṃgapāragaḥ 82|
dhātā goptā prajānāṃ sa vijayī samarāṃgaṇe |
rājasūyādikānāṃ tu yajñānāṃ rājasattamaḥ 83|
āhartā bhūtale caikaḥ sarvadharmasamanvitaḥ |
ete guṇā asya cāṃge bhaviṣyaṃti mahātmanaḥ 84|
ṛṣibhistau niyuktau tu kurvāṇau sūtamāgadhau |
guṇaiścaiva bhaviṣyaiśca stotraṃ tasya mahātmanaḥ 85|
tadā prabhṛti vai lokāstavaistuṣṭā mahāmate |
purataśca bhaviṣyaṃti dātāraḥ stāvanairguṇaiḥ 86|
tataḥ prabhṛti lokesminstaveṣu dvijasattamāḥ |
āśīrvādāḥ prayujyaṃte teṣāṃ draviṇamuttamam 87|
sūtāya māgadhāyaiva baṃdine ca mahodayam |
cāraṇāya tataḥ prādāttailaṃgaṃ deśamuttamam 88|

pṛthuḥ prasādāddharmātmā haihayaṃ deśameva ca |
revātīre puraṃ kṛtvā svanāmnā nṛpanaṃdanaḥ 89|
brāhmaṇebhyo dvijaśreṣṭha yajandātā pṛthuḥ purā |
sarvajñaṃ sarvadātāraṃ dharmavīryaṃ narottamam 90|
taṃ dadṛśuḥ prajāḥ sarvā munayaśca tapomalāḥ |
ūcuḥ parasparaṃ puṇyā eṣa rājā mahāmatiḥ 91|
devādīnāṃ vṛttidātā asmākaṃ ca viśeṣataḥ |
prajānāṃ pālakaścaiva vṛttido hi bhaviṣyati 92|
iyaṃ dhātrī mahāprājñā uptaṃ bījaṃ purā kila |
jīvanārthaṃ prajābhistu grāsayitvā sthirābhavat 93|
tataḥ pṛthuṃ dvijaśreṣṭha prajāḥ samabhidudruvuḥ |
vidhatsveti suvṛttiṃ no munīnāṃ vacanaṃ tadā 94|
grāsayitvā tadānnāni pṛthvī jātā suniścalā |
bhayaṃ prajānāṃ sumahatsa dṛṣṭvā rājasattamaḥ 95|
maharṣivacanātsopi pragṛhya saśaraṃ dhanuḥ |

abhyadhāvata vegena pṛthvīṃ kruddho narādhipaḥ 96|
kauṃjaraṃ rūpamāsthāya bhayāttasya tu medinī |
vaneṣu durgadeśeṣu guptā bhūtvā cacāra sā 97|
na paśyati mahāprājñaḥ kurūpaṃ dvijasattamāḥ |
ācacakṣurmahāprājñaṃ kuṃjaraṃ rūpamāsthitā 98|
tataḥ kuṃjararūpāṃtāmabhidudrāva pārthivaḥ |
tāḍyamānā ca sā tena niśitairmārgaṇaistataḥ 99|
harirūpaṃ samāsthāya palāyanaparābhavat |
harerūpaṃ samāsthāya abhidudrāva pārthivaḥ 100|
sotikruddho mahāprājño roṣāruṇasulocanaḥ |
subāṇairniśitaistīkṣṇairājaghāna sa medinīm 101|
ākulavyākulā jātā bāṇāghātahatā tadā |
māhiṣaṃ rūpamāsthāya palāyanaparābhavat 102|
abhyadhāvata vegena bāṇapāṇirdhanurdharaḥ |
sā gaurbhūtvā dvijaśreṣṭhā svargameva gatā dhruvam 103|

brahmaṇaḥ śaraṇaṃ prāptā viṣṇoścaiva mahātmanaḥ |
rudrādīnāṃ ca devānāṃ trāṇasthānaṃ na viṃdati 104|

alabhaṃtī bhṛśaṃ trāṇaṃ vainyamevānvaviṃdata |
tasya pārśvaṃ punaḥ prāptā bāṇaghātasamākulā 105|
baddhāṃjaliputābhūtvā taṃ pṛthuṃ vākyamabravīt |
trāhitrāhīti rājeṃdra sā rājānamabhāṣata 106|
ahaṃ dhātrī mahābhāga sarvādhārā vasuṃdharā |
nihatāyāṃ mayi nṛpa nihataṃ lokasaptakam 107|
kṛtāṃjaliputā bhūtvā pūjyā lokaistribhiḥ sadā |
uvāca cainaṃ rājānamavadhyā strī sadā nṛpa 108|
strīṇāṃ vadhe mahatpāpaṃ dṛṣṭamasti dvijottamaiḥ |
gavāṃ vadhe mahatpāpaṃ dṛṣṭamasti dvijottamaiḥ 109|
mayā vinā mahārāja kathaṃ dhārayase prajāḥ |
ahaṃ yadāsthirā rājaṃstadā lokāścarācarāḥ 110|
sthiratvaṃ yāṃti te sarve sthirībhūtā yadā hyaham |

māṃ vinā tu ime lokā vinaśyeyuścarācarāḥ 111|
tataḥ prajā vinaśyeyurmama nāśe samāgate |
kathaṃ dhārayitā cāsi prajā rājanmayā vinā 112|
mayi lokāḥ sthirā rājanmayedaṃ dhāryate jagat |
madvināśe vinaśyeyuḥ prajāḥ sarvā na saṃśayaḥ 113|
na māmarhasi vai haṃtuṃ śreyaścettvaṃ cikīrṣasi |
prajānāṃ pṛthivīpāla śṛṇu deva vaco mama 114|
upāyaiśca mahābhāga susiddhiṃ yāṃtyupakramāḥ |
samālokya hyupāyaṃ tvaṃ prajā yena dhariṣyati 115|
māṃ hatvā tvaṃ mahārāja dhāraṇe pālane sadā |
poṣaṇe ca mahāprājña madvinā hi kathaṃ nṛpa 116|
dhariṣyasi prajāṃ cemāṃ kopaṃ yaccha tvamātmanaḥ |
annamayī bhaviṣyāmi dhariṣyāmi prajāmimām 117|
ahaṃ nārī avadhyā ca prāyaścittī bhaviṣyasi |
avadhyāṃ tu striyaṃ prāhustiryagyonigatāmapi 118|

vicāryaivaṃ mahārāja na dharmaṃ tyaktumarhasi |
evaṃ nānāvidhairvākyairukto dhātryā narādhipaḥ 119|
kopamenaṃ mahārāja tyaja dāruṇameva hi |
prasanne tvayi rājeṃdra tadā svasthā bhavāmyaham 120|
evamuktastayā rājā pṛthurvainyaḥ prajāpatiḥ |
tāmuvāca mahābhāgāṃ dharitrīṃ dvijasattamāḥ 121|

English translation

The sages said :

1-7. O noble one, (please) tell us in detail (about) the birth of that magnanimous Pṛthu . We desire to hear it. (Tell us) how that noble king formerly milked this cow (i.e. the earth); how gods, manes, sages knowing the truth, demons, serpents, Yakṣas , trees and mountains, goblins and Gandharvas , brāhmaṇas doing auspicious acts, and how other magnanimous ones (did so). O you highly intelligent one, tell us especially how they held the pot of milk and the manner in which she was milked. O Sūta 's son, tell us why formerly the very meritorious and angry sages churned the hand even of that noble king Vena . This is a strange account which destroys all sins. We are desirous of hearing it; O noble one, (it is so interesting that) we are not at all content with (i.e. even though we hear) it.

Sūta said :

8-10a. O best brāhmaṇas, I shall tell you in detail about king Pṛthu's—Vena's son's—birth, power, his wife, also about the entire life of the intelligent (king). O noble and best brāhmaṇas, desire to hear it (i.e. listen to it).

10b-11. This account should not be narrated to one who is not a devotee, to one who is faithless, to a cheat, to a great fool, to one who is greatly deluded, to a bad disciple, to one who is void of faith, to one who is untruthful; do not narrate it to one who destroys everything.

12-13. He who recites it in a different way, goes to hell. You are full of devotion, and are intent upon behaving truthfully. In front of you (i.e. to you) I shall fully narrate the whole account that removes sins. O best brāhmaṇas, (please) listen.

14-17. O excellent brāhmaṇas, I shall tell you the secret, which leads (one) to heaven, to fame, which causes longevity, which is excellent, which is accepted by the Vedas and which is told by the sages. He, who, after saluting the brāhmaṇas, always narrates in detail this (account) of Pṛthu, the son of Vena, would never lament over what he has done and not done. The sin earned by him during seven births, perishes by just hearing it. A brāhmaṇa would know (the meaning of) the Vedas, a kṣatriya would be victorious, a vaiśya would be prosperous with wealth, and a śūdra would get happiness. One thus gets the fruit by reciting or listening to it.

18-26a. The biography of Pṛthu is pure and it removes sins. Formerly there was a Prajāpati , Aṅga by name, born in Atri 's family and a lord resembling Atri. He preserved piety, was very intelligent and well-versed in the meaning of the Vedas and (other) branches of knowledge. His son was Vena, a lord of beings. Abandoning righteousness, he always proceeded (in all his acts). Mṛtyu had a highly virtuous daughter by name Sunīthā . The noble Aṅga married that Sunīthā. On her he begot Vena, the destroyer of righteousness. Due to the blemishes of his maternal grandfather, Vena the son of the daughter of Kāla , gave up his own way of righteousness and became fondly attached to wickedness. Due to (sexual) desire, greed and infatuation he practised sin only. The lord of men gave up the virtuous practices as told in the Vedas, and being deluded by pride and jealousy, behaved sinfully. People at that time lived without Vedic studies. When he was the lord of the subjects, they were without the Vedic studies and Vaṣaṭkāra (i.e. they did not study the Vedas and did not offer oblations). Deities did not drink Soma that proceeded and was offered at sacrifices.

26b-30. The wicked one always said to the brāhmaṇas: "You should not study (the Vedas); you should not make offering into the fire. You should not give gifts; you should not perform sacrifices and should not make offerings into fire." When destruction was imminent, this was the declaration of that king. Again and again (he told): "Sacrifices are to be offered to me. I am the sacrificer as well as the sacrifice." (He) also (told them:) "Sacrifices should be offered to me; offerings should be made to me." Thus Vena always spoke. (He also said:) "I am the eternal Viṣṇu . I am Brahmā , I am Rudra , I am Indra . I am the wind. I am the enjoyer. I am the oblations offered to the deities and manes. There is no doubt about this."

31. Then all the very powerful sages, who got angry, got together and said to the king of a wicked mind:

The sages said :

32. The king is surely the lord of the earth (and) he always protects the subjects. The emperor is the image of righteousness, therefore he should protect it.

33. We are entering upon an initiation for a twelve-year sacrifice. Do not play a mischief with the sacrifice. Righteousness is the way of the good.

34. O great king, practise righteousness; practise truthfulness and merit. You have made an agreement that you would protect the subjects.

35. Vena, of a wicked mind, laughed and said this nonsensical thing to the sages, who were speaking like that:

Vena said :

36. Who else (but me) is the creator of Dharma (i.e. religious practices)? Whom else should I listen to? Who, on the earth, is like me in (point of) learning, power, penance or truth?

37. I am the source of all beings and especially of religious practices. You, who are confounded and ignorant do not know me.

38. If I desire, I would burn the earth or would inundate it with water. I would block up the heaven and the earth. There should be no discussion about this matter.

39-45a. O king, when they could not dissuade Vena from his infatuation and pride, the angry great sages, forcibly seized him with rage, and churned the left thigh of his, who was trembling with anger. The magnanimous ones saw (there a being) that was possessed of (= like) a heap of black collyrium, that was very short and strange, that had a long face and deformed eyes, that was bright due to an armour, that had a protruded belly and broad ears, that was very much frightened and that was a gamester. They then said to him, “sit down”. Hearing those words of theirs, he, being distressed with fear, sat down. His race was settled in mountains and forests. (They are) the Niṣādas , the Kirātas , the Bhillas , the Nāhalakas, the Bhramaras , the Pulindas and those that belong to the other Mleccha species. From that part (i.e. left thigh) all those sinful ones were produced.

45b-52a. Then all the sages, with their minds pleased, (found) Vena, the best king, to be without a blemish. They churned the right hand of that magnanimous one only. When his hand was (thus) churned, sweat was produced. The sages again churned the right hand only. From that excellent hand a man was produced. He resembled twelve suns; the complexion of his body was like heated gold; he was covered with (i.e. he had put on) divine flowers; his body was shining due to divine ornaments; he had besmeared divine sandal on his body. He shone with a crown resembling the sun in colour (i.e. brilliance) and with a pair of ear-rings. His body was huge, his arms were large, he was matchless in form; the great lord had held a sword and arrows, a bow and had put on an armour. The highly intelligent one was endowed with all (auspicious) marks, and was decorated with all ornaments, and with a lustrous form and had a good complexion. The son of Vena was (i.e. shone) on the earth as Indra in heaven.

52b-53. When that magnanimous one was born, gods and spotless sages celebrated a festival to (i.e. in honour of) the son of Vena. With his body he was evidently bright like fire.

54-55. When, holding the first Ājagava bow (i.e. Śiva ’s bow) which was excellent, and divine arrows and a very bright armour for protection, the magnanimous and noble hero Pṛthu, was born, all the beings were happy, O best brāhmaṇa.

56-59. To consecrate him (with their water), all the best brāhmaṇas proceeded to all sacred places and various auspicious (places of) water. O best brāhmaṇa, gods led by the grandsire (i.e. Brahmā), various beings, the immobile and the mobile consecrated that king, the great hero, the protector of the

subjects, viz. Pṛthu. That son of Vena, noble and brave, being approached by the mobile and the immobile, by all gods and brāhmaṇas, was consecrated by them as the emperor of (all) kings.

60-63. His father had never pleased his subjects; (but) pleased by him, they were very happy. The term Rājan (i.e. king) came about (i.e. was coined) because of the hero's pleasing (his subjects). Due to the fear of that magnanimous one, the entire water of the ocean stood still when the great hero approached the ocean. Cutting off difficult passage, the mountains offered easy passage. All those mountains never insulted his flag. Crops grew in unploughed land, and everywhere cows gave milk as desired (by those who milked them).

64. Rain (-fall) was as (much as) desired. All brāhmaṇas, kṣatriyas and others performed Vedic sacrifices and celebrated great festivals.

65. When that king was ruling, all trees borefruits as desired, there was no famine, no disease and no untimely death of men.

66. When that un-assailable, noble king of kings was ruling, all people, intent on following religious practices, lived happily.

67. At this time only, (i.e. from) the auspicious sacrifice of the grandsire, on a grand, pleasing day, Sūta was born of Sūti .

68. In (i.e. from) the same sacrifice the wise Māgadha was also born. By the great sages the two were invited there for praising Pṛthu.

69. O best brāhmaṇas, I shall narrate the characteristics of Sūta: He is endowed with a lock of hair on the crown of his head and a sacred thread; he is devoted to Vedic studies.

70-73. He knows the meaning of all the sacred books; he maintains the sacred fire; he is endowed with (i.e. he gives) gifts and study; he is intent upon Brāhmaṇic practices. He is always engaged in worshipping gods and brāhmaṇas. He is a sacrificer and would perform sacrifices to the accompaniment of Vedic hymns. He was always intent upon Brāhmaṇic practices and always had friendship with brāhmaṇas. Māgadha was born like this (but was) without studies. All those bandins and cāraṇas should be known to be (i.e. were) magnanimous and were without Brāhmaṇic practices, and predominated as bards.

74-78a. Both the skilful Sūta and Māgadha were created for eulogising; all the sages said to them: "Praise this king; and also the deeds worthy of him, and (narrate) also how the king is." The Bandin (i.e. the Sūta) and Māgadha said to all the sages: "We two shall please all the gods and sages with our deeds; but we do not know his deeds, and also his characteristics and his glory. O best brāhmaṇas, we do not know that deed of this magnanimous (king) with which (i.e. taking which into consideration) we would praise him. This best king, whose merits are not known (to us), would be praised with (i.e. with reference to) his future auspicious qualities."

78b-86. All the sages told (them) the deeds which that very glorious Pṛthu performed, (and also) all the divine virtues of that magnanimous one. (The sages said:) "He (will be) truthful, endowed with knowledge, intelligent and of well-known valour; he (will) always (be) brave, (will) appreciate merits, (will be) meritorious, truth-speaking, and the best performer of sacrifices. He (will) speak pleasing words, (will) speak the truth, (will) have grains and wealth, (will) know and appreciate (others') merits, (will) know what is right, and (will) love truth, (will) be omnipresent, omniscient, friendly to brāhmaṇas, knower of the Vedas, and very intelligent. He (will) be wise, (will) have a sweet voice, and (will) master the Vedas and the Vedāṅgas . He will support and protect (his) subjects; he (will) be victorious on the battle-field. The best king will perform sacrifices like the Rājasūya , and is the only

one on the earth who is endowed with all virtuous practices. The magnanimous one will possess these qualities." The two, viz. Sūta and Māgadha, were appointed by the sages to sing the praises of that magnanimous one with (reference to) the future qualities (i.e. qualities he will possess). O highly intelligent one, since then people are delighted with eulogies, and hereafter also the donors will be pleased with excellent praises.

87-93. Since then, O best brāhmaṇas, blessings are employed (i.e. included) in eulogies; and they (who sing praises) get excellent (i.e. abundant) wealth. The noble Pṛthu, out of graciousness, gave Sūta, Māgadha and Bandin, the prosperous and excellent country, viz. Tailaṅga, and also the Haihaya country. Having established a city named after himself on the bank of the Revā , he, performing sacrifices, formerly gave (gifts) to brāhmaṇas, O best brāhmaṇa. All the subjects, and also the sages of pure penance saw the best man, who was omniscient, gave all gifts, and whose strength lay in piousness. The meritorious ones said to one another: "He will give livelihood to gods and especially to us. He will protect the subjects and maintain them." O you very wise ones, it is said that formerly this earth became stable after the seed sown (in it) was eaten by the created beings for living.

94-98. Then the subjects ran to Pṛthu. Having heard (i.e. he heard) the words of the sages, 'Give us a good livelihood'. The Earth, having consumed all (kinds of) food, became very stable. The best king, seeing the very great fear of the subjects, and also by the word of the great sages, took his bow with an arrow, and the angry king speedily ran to the Earth. The Earth, through his fear, took up the form of an elephant, and concealing herself, moved through forests and inaccessible places. The very wise one did (i.e. could) not see (her in) the form of an elephant.

99-101. Then the king ran after her in the form of an elephant. Being struck by him with sharp arrows, she, taking up a lion's form, became wholly occupied in running. The king, observing that (Earth in a) lion's form, ran towards (i.e. after) her. That very wise one, who was extremely angry, and whose charming eyes were red due to anger, struck the Earth with whetted and sharp excellent arrows.

102. Struck with the arrows, she (i.e. the Earth) was afflicted and alarmed. Taking up the form of a buffalo she became intent on fleeing.

103-120. The archer (i.e. Pṛthu), with an arrow in his hand, ran fast (after her). O you best brāhmaṇas, she became (i.e. turned herself into) a cow and verily went to heaven. She sought the shelter of Brahmā and of the noble Viṣṇu also. She did (i.e. could) not secure the refuge of gods like Rudra. Not getting a great (i.e. good) protection, she regarded Vena's son only (as her refuge). Afflicted with (the injury caused by) the stroke of the arrow, she came to his side (i.e. to him). With her hands joined in humble entreaty, she spoke (these) words to Pṛthu. She said to the king: "O king of kings, protect me, protect me. O magnanimous one, I am mother Earth, the support of all. O king, when I am killed, (all) the seven worlds are destroyed. I am always to be worshipped by the three worlds, with the palms of their hands joined in obeisance." She also said to the king: "O king, a woman is always exempt from death (i.e. is never to be killed). The best brāhmaṇas have considered killing a woman to be a great sin. The best brāhmaṇas have also considered killing a cow to be a great sin. O great king how will you support the subjects without me? O king, when I am stable, then (only) the mobile and immobile worlds become stable. These mobile and immobile worlds will perish without me. When I perish, the beings will perish. O king, how will you support your subjects without me? The people are steady on me, the world is supported by me. There is no doubt that when I perish all the beings will perish. If you desire bliss, then (please) do not destroy me. O lord of beings, O king, listen to my words. Undertakings become highly successful through efforts, O noble one. Properly consider that effort by which you will support (your) subjects. O you very wise great king, by destroying me, i.e. without me, how will you always support, maintain, nourish and hold in your possession these subjects? Control your anger. I shall be full of food and will support these subjects. As a woman I am not to be killed; (if you kill me)

you will have to atone (for having killed me). They say that a female, even of the lower species, is not to be killed. Considering in this way, you should not give up your proper conduct." Thus the earth spoke many words to the king: "O great king, give up this terrible wrath. O king of kings, if you are pleased then (only) I shall be happy."

121. Thus addressed by her, king Pṛthu, the lord of subjects and the son of Vena, said (these words) to the noble Earth, O best brāhmanas:

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 29

The Story of Pṛthu (continued)

Chapter 111 of 693 · 92 detected Sanskrit verse markers

Sanskrit

पृथुरुवाच-
हते चैव महापापे एकस्मिन्पापचारिणि ।
लोकाः सुखेन जीवंति साधवः पुण्यदर्शिनः १।
तस्मादेकं प्रहर्तव्यं पापिष्ठं पापचेतनम् ।
तस्मात्त्वां हि हनिष्यामि सर्वसत्त्वप्रणाशिनीम् २।
त्वया बीजानि सर्वाणि लुप्तान्येतानि सांप्रतम् ।
ग्रासं कृत्वा स्थिरीभूत्वा प्रजां हत्वा क्व यास्यसि ३।
हते पापे दुराचारे सुखं जीवंतिसाधवः ।
तस्मात्पापं प्रहंतव्यं सत्यमेवं न संशयः ४।
पालितव्यं प्रयत्नेन यस्माद्धर्मः प्रवर्द्धते ।
भवत्या तु महत्पापं प्रजासंक्षयकारकम् ५।
एकस्यार्थेन यो हन्यादात्मनो वा परस्य वा ।
लोकोपतापकं हत्वा न भवेत्तस्य पातकम् ६।
सुखमेष्यंति बहवो यस्मिंस्तु निहते शुभे ।
वसुधे निहते दुष्टे पातकं नोपपातकम् ७।

प्रजानिमित्तं त्वामेव हनिष्यामि न संशयः ।
यदि मे पुण्यसंयुक्तं वचनं न करिष्यति ८।
जगतोऽस्य हितार्थाय साधु चैव वसुंधरे ।
हनिष्ये त्वां शितैर्बाणैर्मद्वाक्यात्तु पराङ्मुखीम् ९।
स्वीयेन तेजसा चैव पुण्यां त्रैलोक्यवासिनीम् ।
प्रजां चैव धरिष्यामि धर्मेणापि न संशयः १०।
मच्छासनं समास्थाय धर्मयुक्तं वसुंधरे ।
इमाः प्रजा आज्ञया मे संजीवय सदैव हि ११।
एवं मे शासनं भद्रे अद्य यर्हि करिष्यसि ।
ततः प्रीतोऽस्मि ते नित्यं गोपायिष्यामि सर्वदा १२।
त्वामेव हि न संदेह अन्ये चैव नृपोत्तमाः ।
धेनुरूपेण सा पृथ्वी बाणांचितकलेवरा १३।
उवाचेदं पृथुं वैन्यं धर्माधारं महामतिम् ।
धरण्युवाच-।
तवादेशं महाराज सत्यपुण्यार्थसंयुतम् १४।

प्रजानिमित्तमत्यर्थं विधास्यामि न संशयः ।
उद्यमेनापि पुण्येन उपायेन नरेश्वर १५।
समारंभाः प्रसिद्ध्यंति पुण्याश्चैवाप्युपक्रमाः ।
उपायं पश्य राजेंद्र येन त्वं सत्यवान्भवेः १६।
धारयेथाः प्रजाश्चेमा येन सर्वाः प्रवर्द्धये ।
संलग्नाश्चोत्तमा बाणा ममांगे ते शिलाशिताः १७।
समुद्धर स्वयं राजंश्छल्यंति भृशमेव ते ।
समां कुरु महाराज तिष्ठेन्मयि यथा पयः १८।
सूत उवाच-।
धनुषोग्रेण ताञ्छैलान्नानारूपान्गुरूंस्तथा ।
उत्सारयंस्ततः सर्वां समरूपां चकार सः १९।
तदाप्रभृति ते शैला वृद्धिमापुर्द्विजोत्तमाः ।
तस्या अंगात्स्वयं बाणान्स्वकीयान्नृपनंदनः २०।
समुद्धृत्य ततो वैन्यः प्रीतेन मनसा तदा ।
गर्ताश्च कंदराश्चैव बाणाघातैः समीकृताः २१।

एवं पृथ्वचंसमां सर्वां चकार पुण्यवर्द्धनः ।
समीकृत्य महाभागो वत्सं तस्या व्यकल्पयत् २२।
मनुं स्वायंभुवं पूर्वं परिचिंत्य पुनः पुनः ।
अतीतेष्वथ सर्वेषु मन्वंतरेषु सत्तमाः २३।
विषमत्वं गता भूमिः पंथा नासीच्च कुत्रचित् ।
समानि विषमाण्येवं स्वयमासन्द्विजोत्तमाः २४।
पूर्वं मनोश्चाक्षुषस्य प्राप्ते चैवांतरे तदा ।
जाते पूर्वविसर्गे च विषमे च धरातले २५।
ग्रामाणां च पुराणां च पत्तनानां तथैव च ।
देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते २६।
कृषिर्नैव न वाणिज्यं न गोरक्षा प्रवर्तते ।
नानृतं भाषते कश्चिन्न लोभो न च मत्सरः २७।
नाभिमानं च वै पापं न करोति कदा किल ।
वैवस्वतस्य संप्राप्ते अंतरे द्विजसत्तम २८।
वैन्यस्य संभवात्पूर्वं प्रजानामेव संभवः ।

इमाः प्रजा द्विजाः सर्वा निवासं समरोचयन् २९।
क्वचिद्भूमौ गिरौ क्वापि नदीतीरेषु वै तदा ।
कुंजेषु सर्वतीर्थेषु सागरस्य तटेषु च ३०।
निवासं चक्रिरे सर्वाः प्रजाः पुण्येन वै तदा ।
तासामाहारः संजातः फलमूलमधुस्तथा ३१।
महता कृच्छ्रेण तासामाहारश्च द्विजोत्तमाः ।
पृथुर्वैन्यः समालोक्य प्रजानां कष्टमेव हि ३२।
स्वायंभुवो मनुर्वत्सः कल्पितस्तेन भूभुजा ।
स्वपाणिः कल्पितस्तेन पात्रमेवं महामते ३३।

स पृथुः पुरुषव्याघ्रो दुदोह वसुधां तदा ।
सर्वसस्यमयं क्षीरं ससर्वान्नं गुणान्वितम् ३४।
तेन पुण्येन चान्नेन सुधाकल्पेन ताः प्रजाः ।
तृप्तिं नयंति देवान्वै प्रजाः पितॄंस्तथापरान् ३५।
प्रसादात्तस्य वैन्यस्य सुखं जीवंति ताः प्रजाः ।
देवेभ्यश्च पितृभ्यश्च दत्वा चान्नं प्रजास्ततः ३६।

ब्राह्मणेभ्यो विशेषेणअतिथिभ्यस्तथैव च ।
पश्चाद्भुंजंति पुण्यास्ताः प्रजाः सर्वा द्विजोत्तमाः ३७।
यज्ञैश्चान्ये यजंत्येव तर्पयंति जनार्दनम् ।
तेन चान्नेन देवेशं तृप्तिं गच्छंति देवताः ३८।
पुनर्वर्षति पर्जन्यः प्रेषितो माधवेन च ।
तस्मात्पुण्या महौषध्यः संभवंति सुपुण्यदाः ३९।
सस्यजातानि सर्वाणि पृथुर्वैन्यः प्रजापतिः ।
तेनान्नेन प्रजाः सर्वा वर्ततेऽद्यापि नित्यशः ४०।
ऋषिभिश्चैव मिलितैर्दुग्धा चेयं वसुंधरा ।
पुनर्विप्रैर्महाभाग्यैः सत्यवद्भिः सुरैस्तथा ४१।
सोमो वत्सस्वरूपोभूद्दोग्धा देवगुरुः स्वयम् ।
ऊर्जं क्षीरं पयः कल्पं येन जीवंति चामराः ४२।
तेषां सत्येन पुण्येन सर्वे जीवंति जंतवः ।
सत्यपुण्ये प्रवर्तंते ऋषिदुग्धा वसुंधरा ४३।
अथातः संप्रवक्ष्यामि यथा दुग्धा इयं धरा ।

पितृभिश्च पुरा वत्स विधिना येन वै तदा ४४।
सुपात्रं राजतं कृत्वा स्वधा क्षीरं सुधान्वितम् ।
परिकल्प्य यमं वत्सं दोग्धा चांतक एव सः ४५।
नागैः सर्पैस्ततो दुग्धा तक्षकं वत्समेव च ।
अलाबुपात्रमादाय विषं क्षीरं द्विजोत्तमाः ४६।
नागानां तु तथा दोग्धा धृतराष्ट्रः प्रतापवान् ।
सर्पा नागा द्विजश्रेष्ठास्तेन वर्तंति चातुलाः ४७।
नागा वर्तंति तेनापि ह्यत्युग्रेण द्विजोत्तमाः ।
विषेण घोररूपेण सर्पाश्चैव भयानकाः ४८।
तेनैव वर्तयंत्युग्रा महाकाया महाबलाः ।
तदाहारास्तदाचारास्तद्वीर्यास्तत्पराक्रमाः ४९।
अथातः संप्रवक्ष्यामि यथा दुग्धा वसुंधरा ।
असुरैर्दानवैः सर्वैः कल्पयित्वा द्विजोत्तमाः ५०।
पात्रमत्रान्नसदृशमायसं सर्वकामिकम् ।
क्षीरं मायामयं कृत्वा सर्वारातिविनाशनम् ५१।

तेषामभूत्स वै वत्सो विरोचनः प्रतापवान् ।
ऋत्विग्द्विमूर्द्धा दैत्यानां मधुर्दोग्धा महाबलः ५२।

तया हि मायया दैत्याः प्रवर्त्तंते महाबलाः ।
महाप्रज्ञा महाकाया महातेजः पराक्रमाः ५३।
तद्बलं पौरुषं तेषां तेन जीवंति दानवाः ।
तयैते माययाद्यापि सर्वमाया द्विजोत्तमाः ५४।
प्रवर्तंते मितप्रज्ञास्ते तदेषामिदं बलम् ।
तथा तु दुग्धा यक्षैः सा सर्वाधारासु मेदिनी ५५।
इति शुश्रुम विप्रेंद्राः पुराकल्पे महात्मभिः ।
अंतर्धानमयं क्षीरमयस्पात्रे सुविस्तरे ५६।
वैश्रवणो महाप्राज्ञस्तदा वत्सः प्रकल्पितः ।
मणिधरस्य पिता पुण्यः प्राज्ञो बुद्धिमतां वरः ५७।
दोग्धा रजतनाभस्तु तस्याश्चासीन्महामतिः ।
सर्वज्ञः सर्वधर्मज्ञो यक्षराजसुतो बली ५८।
अष्टबाहुर्महातेजा द्विशीर्षः सुमहातपाः ।

यक्षावर्तंत तेनापि सर्वदैव द्विजोत्तमाः ५९।
पुनर्दुग्धा इयं पृथ्वी राक्षसैश्च महाबलैः ।
तथा चैषा पिशाचैश्च सातुरैर्दग्धवारिभिः ६०।
उत्प्लुतं नृकपालं तं शावपात्रमयः कृतम् ।
सुप्रजां भोक्तुकामास्ते तीव्रकोपपराक्रमाः ६१।
दोग्धा रजतनाभस्तु तेषामासीन्महाबलः ।
सुमाली नाम वत्सश्च शोणितं क्षीरमेव च ६२।
रक्षांसि यातुधानाश्च पिशाचाश्च महाबलाः ।
यक्षास्तेन च जीवंति भूतसङ्घाश्च दारुणाः ६३।
गंधर्वैरप्सरोभिश्च पुनर्दुग्धा वसुंधरा ।
कृत्वा वत्सं सुविद्वांसं तैश्च चित्ररथं पुनः ६४।
दुदुहुः पद्मपात्रे तु गांधर्वं गीतसंकुलम् ।
सुरुचिर्नाम गंधर्वस्तेषामासीन्महामतिः ६५।
दोग्धा पुण्यतमश्चैव तस्याश्च द्विजसत्तमाः ।
शुचिगीतं महात्मानः सुक्षीरं दुदुहुस्तदा ६६।

गंधर्वास्तेन जीवंति अन्याश्चाप्सरसस्तथा ।
पर्वतैश्च महापुण्यैर्दुग्धा चेयं वसुंधरा ६७।
रत्नानि विविधान्येव ओषधीश्चामृतोपमाः ।
वत्सश्चैव महाभागो हिमवान्परिकल्पितः ६८।
मेरुर्दोग्धा च संजातः पात्रं कृत्वा तु शैलजम् ।
तेन क्षीरेण संवृद्धाः शैलाः सर्वे महौजसः ६९।
पुनर्दुग्धा महावृक्षैः पुण्यैः कल्पद्रुमादिभिः ।
पालाशं पात्रामानिन्युश्छिन्नदग्धप्ररोहणम् ७०।
शालो दुदोह पुष्पांगः प्लक्षो वत्सोऽभवत्तदा ।
गुह्यकैश्चारणैः सिद्धैर्विद्याधरगणैस्तदा ७१।

दुग्धा चेयं सर्वधात्री सर्वकामप्रदायिनी ।
यं यमिच्छंति ये लोकाः पात्रवत्सविशेषणैः ७२।
तैस्तैस्तेषां ददात्येव क्षीरं सद्भावमीदृशम् ।
इयं धात्री विधात्री तु इयं श्रेष्ठा वसुंधरा ७३।
सर्वकामदुघा धेनुरियं पुण्यैरलंकृता ।

इयं ज्येष्ठा प्रतिष्ठा तु इयं सृष्टिरियं प्रजा ७४।
पावनी पुण्यदा पुण्या सर्वसस्य प्ररोहिणी ।
चराचरस्य सर्वस्य प्रतिष्ठा योनिरेव च ७५।
महालक्ष्मीरियं विद्या सर्वविश्वमयी सदा ।
सर्वकामदुघा धोग्ध्री सर्वबीजप्ररोहिणी ७६।
सर्वेषां श्रेयसां माता सर्वलोकधरा इयम् ।
पंचानामपि भूतानां प्रकाशो रूपमेव च ७७।
असीदियं समुद्भांता मेदिनीति परिश्रुता ।
मधुकैटभयोः कृत्स्ना मेदसा समभिप्लुता ७८।
तेनेयं मेदिनी नाम प्रोच्यते ब्रह्मवादिभिः ।
ततोभ्युपगमात्प्राज्ञ पृथोर्वैन्यस्य सत्तमाः ७९।
दुहितृत्वमनुप्राप्ता देवी पृथ्वीति चोच्यते ।
तेन राज्ञा द्विजश्रेष्ठाः पालितेयं वसुंधरा ८०।
ग्रामाधारं गृहाणां च पुरपत्तनमालिनी ।
सस्याकरवती स्फीता सर्वतीर्थमयी द्विजाः ८१।

एवं वसुमती देवी सर्वलोकमयी सदा ।
एवं प्रभावो राजेंद्रः पुराणे परिपठ्यते ८२।
पृथुर्वैन्यो महाभागः सर्वकर्मप्रकाशकः ।
यथा विष्णुर्यथा ब्रह्मा यथा रुद्रः सनातनः ८३।
नमस्कार्यास्त्रयो देवा देवाद्यैर्ब्रह्मवादिभिः ।
ब्राह्मणैर्ऋषिभिः सर्वैर्नमस्कार्यो नृपोत्तमः ८४।
वर्णानामाश्रमाणां यः स्थापकः सर्वलोकधृक् ।
पार्थिवैश्च महाभागैः पार्थिवत्वमिहेप्सुभिः ८५।
आदिराजो नमस्कार्यः पृथुर्वैन्यः प्रतापवान् ।
धनुर्वेदार्थिभिर्योधैः सदैव जयकांक्षिभिः ८६।
नमस्कार्यो महाराजो वृत्तिदाता महीभृताम् ।
एवं पात्रविशेषाश्च मया ख्याता द्विजोत्तमाः ८७।
वत्सानां सुविशेषाश्च दोग्धृणां भवदग्रतः ।
क्षीरस्यापि विशेषं तु यथोद्दिष्टं हि भूभुजा ८८।
समाख्यातं तथाग्रे च भवतां वै यथार्थतः ।

धन्यं यशस्यमारोग्यं पुण्यं पापप्रणाशनम् ८९।
पृथोर्वैन्यस्य चरितं यः शृणोति द्विजोत्तमाः ।
तस्य भागीरथी स्नानमहन्यहनि जायते ९०।

सर्वपापविशुद्धात्मा विष्णुलोकं प्रयाति सः ९१।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे
पृथूपाख्याने एकोनत्रिंशोऽध्यायः २९।

Roman transliteration

pṛthuruvāca-
hate caiva mahāpāpe ekasminpāpacāriṇi |
lokāḥ sukhena jīvaṃti sādhavaḥ puṇyadarśinaḥ 1|
tasmādekaṃ prahartavyaṃ pāpiṣṭhaṃ pāpacetanam |
tasmāttvāṃ hi haniṣyāmi sarvasattvapraṇāśinīm 2|
tvayā bījāni sarvāṇi luptānyetāni sāṃpratam |
grāsaṃ kṛtvā sthirībhūtvā prajāṃ hatvā kva yāsyasi 3|
hate pāpe durācāre sukhaṃ jīvaṃtisādhavaḥ |
tasmātpāpaṃ prahaṃtavyaṃ satyamevaṃ na saṃśayaḥ 4|
pālitavyaṃ prayatnena yasmāddharmaḥ pravarddhate |
bhavatyā tu mahatpāpaṃ prajāsaṃkṣayakārakam 5|
ekasyārthena yo hanyādātmano vā parasya vā |
lokopatāpakaṃ hatvā na bhavettasya pātakam 6|
sukhameṣyaṃti bahavo yasmiṃstu nihate śubhe |
vasudhe nihate duṣṭe pātakaṃ nopapātakam 7|

prajānimittaṃ tvāmeva haniṣyāmi na saṃśayaḥ |
yadi me puṇyasaṃyuktaṃ vacanaṃ na kariṣyati 8|
jagato'sya hitārthāya sādhu caiva vasuṃdhare |
haniṣye tvāṃ śitairbāṇairmadvākyāttu parāṅmukhīm 9|
svīyena tejasā caiva puṇyāṃ trailokyavāsinīm |
prajāṃ caiva dhariṣyāmi dharmeṇāpi na saṃśayaḥ 10|
macchāsanaṃ samāsthāya dharmayuktaṃ vasuṃdhare |
imāḥ prajā ājñayā me saṃjīvaya sadaiva hi 11|
evaṃ me śāsanaṃ bhadre adya yarhi kariṣyasi |
tataḥ prīto'smi te nityaṃ gopāyiṣyāmi sarvadā 12|
tvāmeva hi na saṃdeha anye caiva nṛpottamāḥ |
dhenurūpeṇa sā pṛthvī bāṇāṃcitakalevarā 13|
uvācedaṃ pṛthuṃ vainyaṃ dharmādhāraṃ mahāmatim |
dharaṇyuvāca-|
tavādeśaṃ mahārāja satyapuṇyārthasaṃyutam 14|

prajānimittamatyarthaṃ vidhāsyāmi na saṃśayaḥ |
udyamenāpi puṇyena upāyena nareśvara 15|
samāraṃbhāḥ prasiddhyaṃti puṇyāścaivāpyupakramāḥ |
upāyaṃ paśya rājeṃdra yena tvaṃ satyavānbhaveḥ 16|
dhārayethāḥ prajāścemā yena sarvāḥ pravarddhaye |
saṃlagnāścottamā bāṇā mamāṃge te śilāśitāḥ 17|
samuddhara svayaṃ rājaṃścalyaṃti bhṛśameva te |
samāṃ kuru mahārāja tiṣṭhenmayi yathā payaḥ 18|
sūta uvāca-|
dhanuṣogreṇa tāñchailānnānārūpāṅgurūṃstathā |
utsārayaṃstataḥ sarvāṃ samarūpāṃ cakāra saḥ 19|
tadāprabhṛti te śailā vṛddhimāpurdvijottamāḥ |
tasyā aṃgātsvayaṃ bāṇānsvakīyānnṛpanaṃdanaḥ 20|

samuddhṛtya tato vainyaḥ prītena manasā tadā |
gartāśca kaṃdarāścaiva bāṇāghātaiḥ samīkṛtāḥ 21|

evaṃ pṛthvadyaṃsamāṃ sarvāṃ cakāra puṇyavarddhanaḥ |
samīkṛtya mahābhāgo vatsaṃ tasyā vyakalpayat 22|
manuṃ svāyaṃbhuvaṃ pūrvaṃ paricinṭya punaḥ punaḥ |
atīteṣvatha sarveṣu manvaṃtareṣu sattamāḥ 23|
viṣamatvaṃ gatā bhūmiḥ paṃthā nāsīcca kutracit |
samāni viṣamāṇyevaṃ svayamāsandvijottamāḥ 24|
pūrvaṃ manoścākṣuṣasya prāpte caivāṃtare tadā |
jāte pūrvavisarge ca viṣame ca dharātale 25|
grāmāṇāṃ ca purāṇāṃ ca pattanānāṃ tathaiva ca |
deśānāṃ kṣetrapannānāṃ maryādā na hi dṛśyate 26|
kṛṣirnaiva na vāṇijyaṃ na gorakṣā pravartate |
nāṇrtaṃ bhāṣate kaścinna lobho na ca matsaraḥ 27|
nābhimānaṃ ca vai pāpaṃ na karoti kadā kila |
vaivasvatasya saṃprāpte aṃtare dvijasattama 28|
vainyasya saṃbhavātpūrvaṃ prajānāmeva saṃbhavaḥ |

imāḥ prajā dvijāḥ sarvā nivāsaṃ samarocayan 29|
kvacidbhūmau girau kvāpi nadītīreṣu vai tadā |
kuṃjeṣu sarvatīrtheṣu sāgarasya taṭeṣu ca 30|
nivāsaṃ cakrire sarvāḥ prajāḥ puṇyena vai tadā |
tāsāmāhāraḥ saṃjātaḥ phalamūlamadhustathā 31|
mahatā kṛcchreṇa tāsāmāhāraśca dvijottamāḥ |
pṛthurvainyaḥ samālokya prajānāṃ kaṣṭameva hi 32|
svāyaṃbhuvo manurvatsaḥ kalpitastena bhūbhujā |
svapāṇiḥ kalpitastena pātramevaṃ mahāmate 33|
sa pṛthuḥ puruṣavyāghro dudoha vasudhāṃ tadā |
sarvasasyamayaṃ kṣīraṃ sasarvānnaṃ guṇānvitam 34|
tena puṇyena cānnena sudhākalpena tāḥ prajāḥ |
tṛptiṃ nayaṃti devānvai prajāḥ pitṝṃstathāparān 35|
prasādāttasya vainyasya sukhaṃ jīvaṃti tāḥ prajāḥ |
devebhyaśca pitṛbhyaśca datvā cānnaṃ prajāstataḥ 36|

brāhmaṇebhyo viśeṣeṇaatithibhyastathaiva ca |
paścādbhuṃjaṃti puṇyāstāḥ prajāḥ sarvā dvijottamāḥ 37|
yajñaiścānye yajaṃtyeva tarpayaṃti janārdanam |
tena cānnena deveśaṃ tṛptiṃ gacchaṃti devatāḥ 38|
punarvarṣati parjanyaḥ preṣito mādhavena ca |
tasmātpuṇyā mahauṣadhyaḥ saṃbhavaṃti supuṇyadāḥ 39|
sasyajātāni sarvāṇi pṛthurvainyaḥ prajāpatiḥ |
tenānnena prajāḥ sarvā vartaṃte'dyāpi nityaśaḥ 40|
ṛṣibhiścaiva militairdugdhā ceyaṃ vasuṃdharā |
punarviprairmahābhāgyaiḥ satyavadbhiḥ suraistathā 41|
somo vatsasvarūpobhūddogdhā devaguruḥ svayam |
ūrjaṃ kṣīraṃ payaḥ kalpaṃ yena jīvaṃti cāmarāḥ 42|
teṣāṃ satyena puṇyena sarve jīvaṃti jaṃtavaḥ |
satyapuṇye pravartaṃte ṛṣidugdhā vasuṃdharā 43|
athātaḥ saṃpravakṣyāmi yathā dugdhā iyaṃ dharā |

pitṛbhiśca purā vatsa vidhinā yena vai tadā 44|
supātraṃ rājataṃ kṛtvā svadhā kṣīraṃ sudhānvitam |

parikalpya yamaṃ vatsaṃ dogdhā cāṃtaka eva saḥ 45|
nāgaiḥ sarpaistato dugdhā takṣakaṃ vatsameva ca |
alābupātramādāya viṣaṃ kṣīraṃ dvijottamāḥ 46|
nāgānāṃ tu tathā dogdhā dhṛtarāṣṭraḥ pratāpavān |
sarpā nāgā dvijaśreṣṭhāstena vartaṃti cātulāḥ 47|
nāgā vartaṃti tenāpi hyatyugreṇa dvijottamāḥ |
viṣeṇa ghorarūpeṇa sarpāścaiva bhayānakāḥ 48|
tenaiva vartayaṃtyugrā mahākāyā mahābalāḥ |
tadāhārāstadācārāstadvīryāstatparākramāḥ 49|
athātaḥ saṃpravakṣyāmi yathā dugdhā vasuṃdharā |
asurairdānavaiḥ sarvaiḥ kalpayitvā dvijottamāḥ 50|
pātramatrānnasadṛśamāyasaṃ sarvakāmikam |
kṣīraṃ māyāmayaṃ kṛtvā sarvārātivināśanam 51|

teṣāmabhūtsa vai vatso virocanaḥ pratāpavān |
ṛtvigdvimūrddhā daityānāṃ madhurdogdhā mahābalaḥ 52|
tayā hi māyayā daityāḥ pravarttaṃte mahābalāḥ |
mahāprajñā mahākāyā mahātejaḥ parākramāḥ 53|
tadbalaṃ pauruṣaṃ teṣāṃ tena jīvaṃti dānavāḥ |
tayaite māyayādyāpi sarvamāyā dvijottamāḥ 54|
pravartaṃte mitaprajñāste tadeṣāmidaṃ balam |
tathā tu dugdhā yakṣaiḥ sā sarvādhārāsu medinī 55|
iti śuśruma vipreṃdrāḥ purākalpe mahātmabhiḥ |
aṃtardhānamayaṃ kṣīramayaspātre suvistare 56|
vaiśravaṇo mahāprājñastadā vatsaḥ prakalpitaḥ |
maṇidharasya pitā puṇyaḥ prājño buddhimatāṃ varaḥ 57|
dogdhā rajatanābhastu tasyāścāsīnmahāmatiḥ |
sarvajñaḥ sarvadharmajño yakṣarājasuto balī 58|
aṣṭabāhurmahātejā dviśīrṣaḥ sumahātapāḥ |

yakṣāvartaṃta tenāpi sarvadaiva dvijottamāḥ 59|
punardugdhā iyaṃ pṛthvī rākṣasaiśca mahābalaiḥ |
tathā caiṣā piśācaiśca sāturairdagdhavāribhiḥ 60|
utplutaṃ nṛkapālaṃ taṃ śāvapātramayaḥ kṛtam |
suprajāṃ bhoktukāmāste tīvrakopaparākramāḥ 61|
dogdhā rajatanābhastu teṣāmāsīnmahābalaḥ |
sumālī nāma vatsaśca śoṇitaṃ kṣīrameva ca 62|
rakṣāṃsi yātudhānāśca piśācāśca mahābalāḥ |
yakṣāstena ca jīvaṃti bhūtasaṅghāśca dāruṇāḥ 63|
gaṃdharvairapsarobhiśca punardugdhā vasuṃdharā |
kṛtvā vatsaṃ suvidvāṃsaṃ taiśca citrarathaṃ punaḥ 64|
duduhuḥ padmapātre tu gāṃdharvaṃ gītasaṃkulam |
surucirnāma gaṃdharvasteṣāmāsīnmahāmatiḥ 65|
dogdhā puṇyatamaścaiva tasyāśca dvijasattamāḥ |
śucigītaṃ mahātmānaḥ sukṣīraṃ duduhustadā 66|

gaṃdharvāstena jīvaṃti anyāścāpsarasastathā |
parvataiśca mahāpuṇyairdugdhā ceyaṃ vasuṃdharā 67|
ratnāni vividhānyeva oṣadhīścāmṛtopamāḥ |
vatsaścaiva mahābhāgo himavānparikalpitaḥ 68|
merurdogdhā ca saṃjātaḥ pātraṃ kṛtvā tu śailajam |
tena kṣīreṇa saṃvṛddhāḥ śailāḥ sarve mahaujasaḥ 69|
punardugdhā mahāvṛkṣaiḥ puṇyaiḥ kalpadrumādibhiḥ |

pālāśaṃ pātrāmāninyuśchinnadagdhaprarohaṇam 70|
śālo dudoha puṣpāṃgaḥ plakṣo vatso'bhavattadā |
guhyakaiścāraṇaiḥ siddhairvidyādharagaṇaistadā 71|
dugdhā ceyaṃ sarvadhātrī sarvakāmapradāyinī |
yaṃ yamicchaṃti ye lokāḥ pātravatsaviśeṣaṇaiḥ 72|
taistaisteṣāṃ dadātyeva kṣīraṃ sadbhāvamīdṛśam |
iyaṃ dhātrī vidhātrī tu iyaṃ śreṣṭhā vasuṃdharā 73|
sarvakāmadughā dhenuriyaṃ puṇyairalaṃkṛtā |

iyaṃ jyeṣṭhā pratiṣṭhā tu iyaṃ sṛṣṭiriyaṃ prajā 74|
pāvanī puṇyadā puṇyā sarvasasya prarohiṇī |
carācarasya sarvasya pratiṣṭhā yonireva ca 75|
mahālakṣmīriyaṃ vidyā sarvaviśvamayī sadā |
sarvakāmadughā dogdhrī sarvabījaprarohiṇī 76|
sarveṣāṃ śreyasāṃ mātā sarvalokadharā iyam |
paṃcānāmapi bhūtānāṃ prakāśo rūpameva ca 77|
asīdiyaṃ samudrāṃtā medinīti pariśrutā |
madhukaiṭabhayoḥ kṛtsnā medasā samabhiplutā 78|
teneyaṃ medinī nāma procyate brahmavādibhiḥ |
tatobhyupagamātprājña pṛthorvainyasya sattamāḥ 79|
duhitṛtvamanuprāptā devī pṛthvīti cocyate |
tena rājñā dvijaśreṣṭhāḥ pāliteyaṃ vasuṃdharā 80|
grāmādhāraṃ gṛhāṇāṃ ca purapattanamālinī |
sasyākaravatī sphītā sarvatīrthamayī dvijāḥ 81|

evaṃ vasumatī devī sarvalokamayī sadā |
evaṃ prabhāvo rājeṃdraḥ purāṇe paripaṭhyate 82|
pṛthurvainyo mahābhāgaḥ sarvakarmaprakāśakaḥ |
yathā viṣṇuryathā brahmā yathā rudraḥ sanātanaḥ 83|
namaskāryāstrayo devā devādyairbrahmavādibhiḥ |
brāhmaṇairṛṣibhiḥ sarvairnamaskāryo nṛpottamaḥ 84|
varṇānāmāśramāṇāṃ yaḥ sthāpakaḥ sarvalokadhṛk |
pārthivaiśca mahābhāgaiḥ pārthivatvamihepsubhiḥ 85|
ādirājo namaskāryaḥ pṛthurvainyaḥ pratāpavān |
dhanurvedārthibhiryodhaiḥ sadaiva jayakāṃkṣibhiḥ 86|
namaskāryo mahārājo vṛttidātā mahībhṛtām |
evaṃ pātraviśeṣāśca mayā khyātā dvijottamāḥ 87|
vatsānāṃ suviśeṣāśca dogdhṝṇāṃ bhavadagrataḥ |
kṣīrasyāpi viśeṣaṃ tu yathoddiṣṭaṃ hi bhūbhujā 88|
samākhyātaṃ tathāgre ca bhavatāṃ vai yathārthataḥ |

dhanyaṃ yaśasyamārogyaṃ puṇyaṃ pāpapraṇāśanam 89|
pṛthorvainyasya caritaṃ yaḥ śṛṇoti dvijottamāḥ |
tasya bhāgīrathī snānamahanyahani jāyate 90|
sarvapāpaviśuddhātmā viṣṇulokaṃ prayāti saḥ 91|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe
pṛthūpākhyāne ekonatriṃśo'dhyāyaḥ 29|

English translation

Pṛthu said :

l-13a. If a very sinful one is killed, O you of sinful conduct, good people rich in merit live happily. Therefore one that is most sinful and of a wicked mind should be killed. Now you have suppressed all seeds by devouring them. Where will you go by being stable after having destroyed the beings? When a sinful one of a bad conduct is killed, the good live happily. Therefore sin should be destroyed; this is the truth; there is no doubt about it. That from which merit proceeds, should be carefully preserved. You have committed a great sin causing the destruction of the beings. He who for himself or for someone else kills one who torments the world, does not incur sin. O auspicious Earth, when many people become happy by a wicked one having been killed, there is neither a (major) sin nor a minor sin. There is no doubt that (i.e. certainly) I shall kill you. If, O Earth, for the good of this world (i.e. these beings), you do not act according to these meritorious and good words of (i.e. uttered by) me, I shall kill you with sharp arrows, if you are averse to my words. There is no doubt that I shall sustain, by means of my lustre and merit, the virtuous beings living in the three worlds. Accepting my meritorious rule, and obeying my order always rejuvenate these beings, O Earth. If, O you good one, you today obey this order of mine, then I shall be pleased with you, and will always protect you, and also other best kings (will protect you); there is no doubt about this.

13b-14a. That Earth, in the form of a cow, with her body adorned (i.e. covered) with arrows, said these (words) to the highly intelligent Pṛthu , Vena 's son, who was the support of righteousness:

The Earth said :

14b-18. O great king, I shall carry out your order, full of truth and merit, for the well-being of the beings; there is no doubt about it. O best king, enterprises and meritorious undertakings become successful by means of exertion and resourcefulness. O king of kings, find out a means by which you would be upright. Support all the subjects in such a way that you make all of them prosperous. Your stone-like (i.e. hard) and sharp arrows have stuck to my body. O king, you yourself extract them. They very much prick me. Make me (turned into) such (a shape) that the water would remain on me.

Sūta said :

19-24. Extracting those big and stone (-like arrows)of various forms with the end of his bow, he made the Earth even. Since then, O best brāhmaṇas , those stones grew in size. The son of king Vena, with pleased mind, having extracted his arrows from her body, made even the ditches and the caves with the strokes of his arrows. Thus, he, prospering with merit, made even the entire Earth. Having made her even, and having thought repeatedly, the noble one made Svāyambhuva Manu as the first calf. O best ones, during the Manu -periods that had passed, the Earth had become uneven; and there was no path anywhere, O best brāhmaṇas, even and uneven portions were naturally there.

25-32a. When the first period of Cākṣuṣa Manu arrived, and when the first creation came up, and when the surface of the Earth was uneven, the boundries of villages, cities, towns, countries, and fields that were seized (kṣetrapannānām ?) were not noticed. There was no agriculture, no trade and no cow-keeping. No one told lies; there was neither greed nor jealousy. It is said that nobody ever entertained pride or committed sin. O best brāhmaṇa , when the Vaivasvata period came, the beings were born even before the birth of Vena's son. All these beings desired to have an abode. All the beings, through their merit, lived at some places on the ground, or on a mountain, or on the banks of rivers, or in bowers, or at all sacred places, or on the sea-beaches. Fruits, roots and honey was their food. O best brāhmaṇas, (they got) their food with great difficulty.

32b-43. Having seen the misery of the beings, the king Pṛthu, Vena's son, made Svāyambhuva Manu the calf. O you highly intelligent one, he used his own hand as the vessel. That Pṛthu, the tiger (i.e. the

best) among men, then milked the Earth, (and) the milk (was) all the crops and all food ofa good quality. Those beings satisfied by means of that auspicious food, resembling nectar, all gods and others (like) the manes. Those beings lived happily by the favour of that son of Vena. O best brāhmaṇas, all the virtuous beings, after offering food first to gods, then to brāhmaṇas and especially to guests, enjoyed food. Some offered oblations in sacrifices, and pleased Viṣṇu only, the lord of gods with the same food. The deities also were satisfied (with the food). Rain sent by Viṣṇu showered. By virtue of that great auspicious trees sprang up. All kinds of crops (grew when) Pṛthu, Vena's son, was the king. Due to that food even now all beings live. The sages also, coming together, milked this Earth. It was again milked by the very blessed sages and the truthful gods. Soma was the calf and the lord of gods himself was the milkman. Energy was the milk, resembling water, by which the gods live. All the beings live due to their truthfulness and merit. They follow truth and merit. (Thus) the Earth was milked by the sages.

44-49. Now I shall narrate how formerly the Earth was milked by the manes and who was made the calf. Making a silver pot and svadhā , with nectar, the milk, and making Yama the calf, Antaka (i.e. Yama) himself became the milkman. O best brāhmaṇas, then the snakes (Naga) and serpents (Sarpa) milked (the Earth) and (made) Takṣaka the calf. Taking a vessel made of gourd (they collected) the milk i.e. the poison (in it). The valorous Dhṛtarāṣṭra was the milkman for the snakes. O best brāhmaṇas, the matchless serpents and snakes live by that. O best brāhmaṇas, the snakes and the fearful serpents also live by that very poignant poison of a fierce nature. The fierce, huge-bodied and very powerful ones live by that only. They eat it, move with it; that is their power and valour.

50-59. O best brāhmaṇas, now I shall narrate to you as to how all the demons and the goblins milked the Earth, making, at that time, an iron-pot, and making the milk of the nature of illusion, useful for all purposes, resembling food and destroying all the enemies. The calf of the demons was that powerful Virocana . The priest was Dvimūrdhan , and the very mighty Madhu was the milkman. Due to that illusion, the very strong, very wise, huge-bodied and very lustrous and valorous demons thrive. That is their power; that is their manliness; the demons live by that. O best brāhmaṇas, even now they, of limited intellect, live with that illusion. That is their strength. In the same way the Yakṣas milked the good Earth, the support of all. O best brāhmaṇas, thus we have heard. Formerly the noble ones (milked the Earth) in the former kalpa (when) the milk was of the nature of obscurity (antardhānamayam ?). The very intelligent Vaiśravaṇa was made the calf; and the milkman of her (i.e. the Earth) was the meritorious, wisest and best among the intelligent viz. Rajatanābha , father of the Yakṣa Maṇibhadra . He was omniscient; he knew all the ways of good conduct; he was the powerful son of the king of Yakṣas; he had eight arms, two heads, and had great lustre and had very great (i.e. severe) penance (to his credit). O best brāhmaṇas, the Yakṣas always stood by him.

60-82. This Earth was again milked by the very strong demons; in the same way she (was milked) by the eager goblins who had consumed water. A human skull—a vessel that came up from a dead body—and one made of iron (were the pots used by them). They of strong anger and valor wanted to enjoy (i.e. to have) good progeny. The very strong Rajatanābha was their milkman, the calf was (one) by name Sumālin, and blood was the milk. The demons, evil spirits, and powerful goblins, Yakṣas and fearful groups of ghosts live by that (milk). Gandharvas and the celestial nymphs, making the learned Citraratha the calf, milked the Earth again. They milked her (milk) full of the music of Gandharvas. O best brāhmaṇas, the very intelligent and most meritorious Gandharva , Suruci , was their milkman. The noble ones milked pure songs as the good milk at that time. The Gandharvas and others (i.e.) the celestial nymphs also live by that. The auspicious mountains also milked this Earth. They (obtained as milk) various gems and herbs like nectar. The noble Himalaya (mountain) was made the calf. Meru was the milkman, and the pot was made from a big rock. All the very powerful mountains grew (strong) by (drinking) that milk. The great auspicious trees like Kalpa (i.e. the desire-yielding)-, tree

again milked (the Earth). They had brought the pot made of Palāśa tree with its sprouts cut off and burnt. At that time Śāla , of a flowery body milked (the Earth) and Plakṣa was the calf. This (Earth) the supporter of all and the giver of everything was also milked by Guhyakas , Cāraṇas , Siddhas and groups of the Vidyādharas . Whatever the worlds desired with (i.e. by employing) particular vessels and calves, all that she just gave to them, (and) like this (she also gave) them milk with a good mind. This Earth is the supporter, the creator; she is the greatest. She is a cow yielding all desires and is adorned with the auspicious ones. She is the eldest, she is the prop. She is the creation and the beings. She is purifying, she gives merit, she is virtuous, she causes all the crops to grow, she is the supporter and the origin of all the mobile and the immobile. This (Earth) is great fortune, is learning, and is always full of everything. She yields (i.e. satisfies) all desires; she is a cow yielding milk; she causes all seeds to grow. This (Earth), the supporter of all the human race, is the mother (i.e. the origin) of all righteous deeds. She is the light and the form of even the five elements. She was bounded by the ocean and was known as Medinī . The entire Earth was submerged with (i.e. in) the marrow (medas) of Madhu and Kaiṭabha . Therefore she is called Medini by the expounders of the Vedas . Then, O best ones, due to the arrival of Pṛthu, the wise son of Vena, she became his daughter, and is called Pṛthivī . O best brāhmaṇas, that king protected this Earth that is the support of villages and houses, and that is crowned with cities and towns, that has crops and mines, that is bulky and full of all crops, O brāhmaṇas. Thus this goddess Earth is full of all people; (her) prowess like this is mentioned in the Purāṇas .

83-91. The noble Pṛthu, Vena's son, was noted for all (good) deeds. He was like Viṣṇu, like Brahmā (or) like the ancient Rudra . The three gods deserve to be saluted by the expounders of the Vedas led by gods. The best king who is the founder of the castes and the stages of life, and who supports all the worlds, deserves to be saluted by brāhmaṇas and sages. Also the first, valorous king Pṛthu, Vena's son, deserves to be saluted by noble kings, and by those desiring to be kings. (Pṛthu) who has given livelihood to kings deserves to be saluted by warriors who desire (to master) archery and who always desire victory. O best brāhmaṇas, in this way I have narrated to you the particular vessels, the special properties of calves and of the milkmen in particular. I have also properly told you the speciality of the milk as desired by the king. O best brāhmaṇas, he, who listens to the account of Pṛthu, Vena's son, which is blessed, which leads to glory and good health, which is meritorious and which destroys sins, has (the credit of) a daily bath in the Bhāgīrathī . He, with all his sins purified, goes to Viṣṇu's world.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 30

Sulobha and Śapharahā; Suśaṅkha and Sunīthā

Chapter 112 of 693 · 86 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
योऽसौ वेनस्त्वयाख्यातः पापाचारेण वर्तितः ।
तस्य पापस्य का वृत्तिः किं फलं प्राप्तवान्द्विज १।
चरित्रं तस्य वेनस्य समाख्याहि यथा पुरा ।
विस्तरेण विदां श्रेष्ठ त्वं न एतन्महामते २।
सूत उवाच-
चरित्रं तस्य वेनस्य वैन्यस्यापि महात्मनः ।
प्रवक्ष्यामि सुपुण्यं च यथान्यायं श्रुतं पुरा ३।
जाते पुत्रे महाभागस्तस्मिन्पृथौ महात्मनि ।
विमलत्वं गतो राजा धर्मत्वं गतवान्पुनः ४।
महापापानि सर्वाणि अर्जितानि नराधमैः ।
तीर्थसंगप्रसंगेन तेषां पापं प्रयाति च ५।
सतां संगात्प्रजायेत पुण्यमेव न संशयः ।
पापानां तु प्रसंगेन पापमेव प्रजायते ६।
संभाषाद्दर्शनात्स्पर्शादासनाद्भोजनात्किल ।

पापिनां संगमाच्चैव किल्बिषं परिसंचरेत् ७।
तथा पुण्यात्मकानां च पुण्यमेव प्रसंचरेत् ।
महातीर्थप्रसंगेन पापाः शुध्यंति नान्यथा ८।
पुण्यां गतिं प्रयान्त्येते निर्द्धूताशेष कल्मषाः ।
ऋषय ऊचुः-
तत्कथं यांति ते पापाः परां सिद्धिं द्विजोत्तम ९।
तन्नो विस्तरतो ब्रूहि श्रोतुं श्रद्धा प्रवर्तते १०।
सूत उवाच-
लुब्धकाश्च महापापाः संजाता दासधीवराः ।
रेवा च यमुना गंगास्तासामंभसि संस्थिताः ११।
ज्ञानतोऽज्ञानतः स्नात्वा संक्रीडंति च वै जले ।
महानद्याः प्रसंगेन ते यांति परमां गतिम् १२।
दासत्वं पापसंघातं परित्यज्य व्रजंति ते ।
पुण्यतोयप्रसंगाच्च ह्याप्लुताः सर्व एव ते १३।
महानद्याः प्रसंगाच्च अन्यासां नैव सत्तमाः ।

महापुण्यजनस्यापि पापं नश्यति पापिनाम् १४।
प्रसंगाद्दर्शनात्स्पर्शान्नात्र कार्या विचारणा ।
अत्रार्थे श्रूयते विप्रा इतिहासोऽघनाशनः १५।
तं वो अद्य प्रवक्ष्यामि बहुपुण्यप्रदायकम् ।
कश्चिदस्ति मृगव्याधः सुलोभाख्यो महावने १६।
श्वभिर्वागुरिजालैश्च धनुर्बाणैस्तथैव च ।
मृगान्घातयते नित्यं पिशितास्वादलंपटः १७।
एकदा तु सुदुष्टात्मा बाणपाणिर्धनुर्धरः ।
श्वभिः परिवृतो दुर्गं वनं विंध्यस्य वै गतः १८।
मृगान्नुरून्वराहांश्च भीतान्सूदितवान्बहुन् ।
रेवातीरं समासाद्य कश्चिच्छफरघातकः १९।
शफरान्सूदयित्वा स निर्जगाम बहिर्जलात् ।
मृगव्याधस्य लोभस्य भयत्रस्ता ततो मृगी २०।
जीवत्राणपरा सार्ता भीता चलितचेतना ।
त्वरमाणा पलायंती रेवातीरं समाश्रिता २१।

श्वभिश्च चालिता सा तु बाणघातक्षतातुरा ।
श्वसनस्यापि वेगेन सुलभो मृगघातकः २२।
पृष्ठ एव समायाति पुरतो याति सा मृगी ।
दृष्टवांस्तां शफरहा बाणपाणिः समुद्यतः २३।
धनुरानम्य वेगेन अनुरुध्य च तां मृगीम् ।
तावल्लुब्धक लोभाख्यः श्वभिः सार्द्धं समागतः २४।
न हंतव्या मदीयेयं मृगयां मे समागता ।
तस्य वाक्यं समाकर्ण्य मीनहा मांसलंपटः २५।
बाणं मुमोच दुष्टात्मा तामुद्दिश्य महाबलः ।
निहता मृगलुब्धेन बाणेन निशितेन च २६।
प्रमृता सा मृगी तत्र बाणाभ्यां पापचेतसोः ।
श्वभिर्दंतैः समाक्रांता त्वरमाणा पपात सा २७।
शिखराच्च ह्रदे पुण्ये रेवायाः पापनाशने ।
श्वानश्च त्वरमाणास्ते पतिता विमले ह्रदे २८।
मृगव्याधो वदत्येव धीवरं क्रोधमूर्च्छितः ।

मदीयेयं मृगी दुष्ट कस्माद्बाणैर्हता त्वया २९।
तमुवाच पुनः सोऽपि मीनहा मृगघातकम् ।
मदीयेयं न संदेहो अवलिप्त प्रभाषसे ३०।
युध्यमानौ ततस्तौ तु द्वावेतौ तु परस्परम् ।
क्रोधलोभान्महाभागौ पतितौ विमले जले ३१।
तस्मिन्काले महापर्व वर्तते गतिदायकम् ।
अमावास्या समायोगं महापुण्यफलप्रदम् ३२।
वेलायां पतिताः सर्वे पर्वणस्तस्य सत्तम ।
जपध्यानविहीनास्ते भावसत्यविवर्जिताः ३३।

तीर्थस्नानप्रसंगेन मृगी श्वा च स लुब्धकः ।
सर्वपापविनिर्मुक्तास्ते गताः परमां गतिम् ३४।
तीर्थानां च प्रभावेण सतां संगाद्द्विजोत्तमाः ।
नाशयेत्पापिनां पापं दहेदग्निरिवेंधनम् ३५।
सूत उवाच-
तेषामेवं हि संसर्गादृषीणां च महात्मनाम् ।

संभाषाद्दर्शनान्नष्टं स्पर्शाच्चैव नृपस्य च ३६।
वेनस्य कल्मषं नष्टं सतां संगात्पुरा किल ।
अत्युग्रपुण्यसंसर्गात्पापं नश्यति पापिनाम् ३७।
अत्युग्रपापिनां संगात्पापमेव प्रसंचरेत् ।
मातामहस्य दोषेण संलिप्तो वेन एव सः ३८।
ऋषय ऊचुः-
मातामहस्य को दोषस्तं नो विस्तरतो वद ।
स मृत्युः स च वै कालः स यमो धर्म एव च ३९।
न हिंसको हि कस्यापि पदे तस्मिन्प्रतिष्ठितः ।
चराचराश्च ये लोकाः स्वकर्मवशवर्तिनः ४०।
जीवंति च म्रियंते च भुंजंत्येवं स्वकर्मभिः ।
पापाः पश्यंति तं घोरं तेषां कर्मविपाकतः ४१।
निरयेषु च सर्वेषु कर्मणैवं सुपुण्यवान् ।
योजयेत्ताडयेत्सूत यम एष दिनेदिने ४२।
सर्वेष्वेव सुपुण्येषु कर्मस्वेवं सपुण्यवान् ।

योजयत्येव धर्मात्मा तस्य दोषो न दृश्यते ४३।
स मृत्योः केन दोषेण पापी वेनस्त्वजायत ।
सूत उवाच-
स मृत्युः शासको नित्यं पापानां दुष्टचेतसाम् ४४।
वर्तते कालरूपेण तेषां कर्म विमृश्यति ।
दुष्कृतं कर्म यस्यापि कर्मणा तेन घातयेत् ४५।
तस्य पापं विदित्वाऽसौ नयत्येवं हि तं यमः ।
सुकृतात्मा लभेत्स्वर्गं कर्मणा सुकृतेन वै ४६।
योजयत्येष तान्सर्वान्मृत्युरेव सुदूतकैः ।
महता सौख्यभावेन गीतमंगलकारिणा ४७।
दानभोगादिभिश्चैव योजयेच्च कृतात्मकान् ।
पीडाभिर्विविधाभिश्च क्लेशैः काष्ठैश्च दारुणैः ४८।
त्रासयेत्ताडयेद्विप्रान्स क्रोधो मृत्युरेव तान् ।
कर्मण्येवं हि तस्यापि व्यापारः परिवर्तते ४९।
मृत्योश्चापि महाभाग लोभात्पुण्यात्प्रजायते ।

सुनीथा नाम वै कन्या संजातैषा महात्मनः ५०।
पितुःकर्म विमृश्यैव क्रीडमाना सदैव सा ।

प्रजानां शास्ति कर्तारं पुण्यपापनिरीक्षणम् ५१।
सा तु कन्या महाभागा सुनीथा नाम तस्य सा ।
रममाणा वनं प्राप्ता सखीभिः परिवारिता ५२।
तत्रापश्यन्महाभागं गंधर्वतनयं वरम् ।
गीतकोलाहलस्यापि सुशंखं नाम सा तदा ५३।
ददर्श चारुसर्वांगं तप्यंतं सुमहत्तपः ।
गीतविद्यासु सिद्ध्यर्थं ध्यायमानं सरस्वतीम् ५४।
तस्योपघातमेवासौ सा चकार दिने दिने ।
सुशंखः क्षमते नित्यं गच्छगच्छेति सोऽब्रवीत् ५५।
प्रेषिता नैव गच्छेत्सा विघ्नमेव समाचरेत् ।
तेनाप्युक्ता सा हि क्रुद्धा ताडयतपसि स्थितम् ५६।
तामुवाच ततः क्रुद्धः सुशंखः क्रोधमूर्च्छितः ।
दुष्टे पापसमाचारे कस्माद्विघ्नस्त्वया कृतः ५७।

ताडनात्ताडनं दुष्टे न कुर्वंति महाजनाः ।
आक्रुष्टा नैव कुप्यंति इति धर्मस्य संस्थितिः ५८।
त्वयाहं घातितः पापे निर्दोषस्तपसान्वितः ।
एवमुक्त्वा स धर्मात्मा सुनीथां पापचारिणीम् ५९।
विरराम महाक्रोधाज्ज्ञात्वा नारीं निवर्तितः ।
ततः सा पापमोहाद्वा बाल्याद्वा तमिहैव च ६०।
समुवाच महात्मानं सुशंखं तपसि स्थितम् ।
त्रैलोक्यवासिनां तातो ममैव परिघातकः ६१।
असतो घातयेन्नित्यं सत्यान्स परिपालयेत् ।
नैव दोषो भवेत्तस्य महापुण्येन वर्तयेत् ६२।
एवमुक्त्वा गता सा तु पितरं वाक्यमब्रवीत् ।
मया हि ताडितस्तात गंधर्वतनयो वने ६३।
तपस्तपन्सदैकांते कामक्रोधविवर्जितः ।
स मामुवाच धर्मात्मा क्रोधरागसमन्वितः ६४।
ताडयेन्नैव ताडंतं क्रोशंतं नैव क्रोशयेत् ।

इत्युवाच स मां तात तन्मे त्वं कारणं वद ६५।
एवमुक्तः स वै मृत्युः सुनीथां द्विजसत्तमाः ।
किंचिन्नोवाच धर्मात्मा प्रश्नप्रत्युत्तरं ततः ६६।
वनं प्राप्ता पुनः सा हि सुशंखो यत्र संस्थितः ।
कराघातैस्ततो दौष्ट्याद्घातितस्तपतां वरः ६७।
सुशंखस्ताडितो विप्रा मृत्योश्चैव हि कन्यया ।
ततः क्रुद्धो महातेजाः शशाप तनुमध्यमाम् ६८।
निर्दोषो हि यतो दुष्टे त्वयैव परिताडितः ।
अहमत्र वने संस्थस्तस्माच्छापं ददाम्यहम् ६९।
गार्हस्थ्यं च समास्थाय सह भर्त्रा यदा शृणु ।

पापाचारमयः पुत्रो देवब्राह्मणनिंदकः ७०।
सोमो विश्वविन्नीथा निनेषद्बृहस्पतिरुक्थामदानि शंसिषदिति ब्रह्म वै बृहस्पतिः क्षत्रं सोमः स्तुतशस्त्राणि नीथानि चोक्थमदानि च दैवेन चैवैतद्ब्रह्मणा प्रसूतो दैवेन च क्षत्रेणोक्थानि शंसत्येतौ ह वा अस्य सर्वस्य प्रसवस्येशाते यदिदं किंच - ऐब्रा. [https://sa.wikisource.org/s/vym २.३८], द्र.
[https://sites.google.com/site/vedastudy/sudarsana-suparsva/suneethaa सुनीथा उपरि संदर्भाः]सर्वपापरतो दुष्टे तव गर्भे भविष्यति ।
एवं शप्त्वा गतः सोपि तप एव समाश्रितः ७१।
गते तस्मिन्महाभागे सा सुनीथा गृहं गता ।
समाचष्ट महात्मानं पितरं तप्तमानसा ७२।

यथा शप्ता तदा तेन गंधर्वतनयेन सा ।
तत्सर्वं संश्रुतं तेन मृत्युना परिभाषितम् ७३।
कस्मात्कृतस्त्वयाघातस्तपति द्योषवर्जिते ।
युक्तं नैव कृतं पुत्रि सत्यस्यैव हि ताडनम् ७४।
एवमाभाष्य धर्मात्मा मृत्युः परमदुःखितः ।
बभूव स हि तत्तस्यादिष्टमेवं विचिंतयन् ७५।
सूत उवाच-
अत्रिपुत्रो महातेजा अंगो नाम प्रतापवान् ।
एकदा तु गतो विप्रा नंदनं प्रति स द्विजः ७६।
तत्र दृष्ट्वा देवराजं तमिंद्रं पाकशासनम् ।
अप्सरसां गणैर्युक्तं गंधर्वैः किन्नरैस्तथा ७७।
गीयमानं गीतगैश्च सुस्वरैः सप्तकैस्तथा ।
वीज्यमानं सुगंधैश्च व्यजनैः सर्व एव सः ७८।
योषिद्भी रूपयुक्ताभिश्चामरैर्हंसगामिभिः ।
छत्रेण हंसवर्णेन चंद्रबिंबानुकारिणा ७९।

राजमानं सहस्राक्षं सर्वाभरणभूषितम् ।
कामक्रीडागतं देवं दृष्टवानमितौजसम् ८०।
तस्य पार्श्वे महाभागां पौलोमीं चारुमंगलाम् ।
रूपेण तेजसा चैव तपसा च यशस्विनीम् ८१।
सौभाग्येन विराजंतीं पातिव्रत्येन तां सतीम् ।
तया सह सहस्राक्षः स रेमे नंदने वने ८२।
तस्य लीलां समालोक्य अंगश्चैव द्विजोत्तमः ।
धन्यो वै देवराजोऽयमीदृशैः परिवारितः ८३।
अहोऽस्य तपसो वीर्यं येन प्राप्तं महत्पदम् ।
यदा ममेदृशः पुत्रः सर्वलोकप्रधारकः ८४।
भवेत्तदा महत्सौख्यं प्राप्स्यामीह न संशयः ।
इति चिंतापरो भूत्वा त्वरमाणो गृहागतः ८५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने त्रिंशोऽध्यायः ३०।

Roman transliteration

ṛṣaya ūcuḥ-
yo'sau venastvayākhyātaḥ pāpācāreṇa vartitaḥ |
tasya pāpasya kā vṛttiḥ kiṃ phalaṃ prāptavāndvija 1|
caritraṃ tasya venasya samākhyāhi yathā purā |
vistareṇa vidāṃ śreṣṭha tvaṃ na etanmahāmate 2|
sūta uvāca-
caritraṃ tasya venasya vainyasyāpi mahātmanaḥ |
pravakṣyāmi supuṇyaṃ ca yathānyāyaṃ śrutaṃ purā 3|
jāte putre mahābhāgastasminpṛthau mahātmani |
vimalatvaṃ gato rājā dharmatvaṃ gatavānpunaḥ 4|
mahāpāpāni sarvāṇi arjitāni narādhamaiḥ |
tīrthasaṃgaprasaṃgena teṣāṃ pāpaṃ prayāti ca 5|
satāṃ saṃgātprajāyeta puṇyameva na saṃśayaḥ |
pāpānāṃ tu prasaṃgena pāpameva prajāyate 6|
saṃbhāṣāddarśanātsparśādāsanādbhojanātkila |

pāpināṃ saṃgamāccaiva kilbiṣaṃ parisaṃcaret 7|
tathā puṇyātmakānāṃ ca puṇyameva prasaṃcaret |
mahātīrthaprasaṃgena pāpāḥ śudhyaṃti nānyathā 8|
puṇyāṃ gatiṃ prayāntyete nirddhūtāśeṣa kalmaṣāḥ |
ṛṣaya ūcuḥ-
tatkathaṃ yāṃti te pāpāḥ parāṃ siddhiṃ dvijottama 9|
tanno vistarato brūhi śrotuṃ śraddhā pravartate 10|
sūta uvāca-
lubdhakāśca mahāpāpāḥ saṃjātā dāsadhīvarāḥ |
revā ca yamunā gaṃgāstāsāmaṃbhasi saṃsthitāḥ 11|
jñānato'jñānataḥ snātvā saṃkrīḍaṃti ca vai jale |
mahānadyāḥ prasaṃgena te yāṃti paramāṃ gatim 12|
dāsatvaṃ pāpasaṃghātaṃ parityajya vrajaṃti te |
puṇyatoyaprasaṃgācca hyāplutāḥ sarva eva te 13|
mahānadyāḥ prasaṃgācca anyāsāṃ naiva sattamāḥ |

mahāpuṇyajanasyāpi pāpaṃ naśyati pāpinām 14|
prasaṃgāddarśanātsparśānnātra kāryā vicāraṇā |
atrārthe śrūyate viprā itihāso'ghanāśanaḥ 15|
taṃ vo adya pravakṣyāmi bahupuṇyapradāyakam |
kaścidasti mṛgavyādhaḥ sulobhākhyo mahāvane 16|
śvabhirvāgurijālaiśca dhanurbāṇaistathaiva ca |
mṛgāṃghātayate nityaṃ piśitāsvādalaṃpaṭaḥ 17|
ekadā tu suduṣṭātmā bāṇapāṇirdhanurdharaḥ |
śvabhiḥ parivṛto durgaṃ vanaṃ viṃdhyasya vai gataḥ 18|
mṛgānrurūnvarāhāṃśca bhītānsūditavānbahūn |
revātīraṃ samāsādya kaścicchapharaghātakaḥ 19|
śapharānsūdayitvā sa nirjagāma bahirjalāt |
mṛgavyādhasya lobhasya bhayatrastā tato mṛgī 20|
jīvatrāṇaparā sārtā bhītā calitacetanā |
tvaramāṇā palāyaṃtī revātīraṃ samāśritā 21|

śvabhiśca cālitā sā tu bāṇaghātakṣatāturā |
śvasanasyāpi vegena sulabho mṛgaghātakaḥ 22|
pṛṣṭha eva samāyāti purato yāti sā mṛgī |
dṛṣṭavāṃstāṃ śapharahā bāṇapāṇiḥ samudyataḥ 23|

dhanurānamya vegena anurudhya ca tāṃ mṛgīm |
tāvallubdhaka lobhākhyaḥ śvabhiḥ sārddhaṃ samāgataḥ 24|
na haṃtavyā madīyeyaṃ mṛgayāṃ me samāgatā |
tasya vākyaṃ samākarṇya mīnahā māṃsalaṃpaṭaḥ 25|
bāṇaṃ mumoca duṣṭātmā tāmuddiśya mahābalaḥ |
nihatā mṛgalubdhena bāṇena niśitena ca 26|
pramṛtā sā mṛgī tatra bāṇābhyāṃ pāpacetasoḥ |
śvabhirdaṃtaiḥ samākrāṃtā tvaramāṇā papāta sā 27|
śikharācca hrade puṇye revāyāḥ pāpanāśane |
śvānaśca tvaramāṇāste patitā vimale hrade 28|
mṛgavyādho vadatyeva dhīvaraṃ krodhamūrcchitaḥ |

madīyeyaṃ mṛgī duṣṭa kasmādbāṇairhatā tvayā 29|
tamuvāca punaḥ so'pi mīnahā mṛgaghātakam |
madīyeyaṃ na saṃdeho avalipta prabhāṣase 30|
yudhyamānau tatastau tu dvāvetau tu parasparam |
krodhalobhānmahābhāgau patitau vimale jale 31|
tasminkāle mahāparva vartate gatidāyakam |
amāvāsyā samāyogaṃ mahāpuṇyaphalapradam 32|
velāyāṃ patitāḥ sarve parvaṇastasya sattama |
japadhyānavihīnāste bhāvasatyavivarjitāḥ 33|
tīrthasnānaprasaṃgena mṛgī śvā ca sa lubdhakaḥ |
sarvapāpavinirmuktāste gatāḥ paramāṃ gatim 34|
tīrthānāṃ ca prabhāveṇa satāṃ saṃgāddvijottamāḥ |
nāśayetpāpināṃ pāpaṃ dahedagnirivemdhanam 35|
sūta uvāca-
teṣāmevaṃ hi saṃsargādṛṣīṇāṃ ca mahātmanām |

saṃbhāṣāddarśanānnaṣṭaṃ sparśāccaiva nṛpasya ca 36|
venasya kalmaṣaṃ naṣṭaṃ satāṃ saṃgātpurā kila |
atyugrapuṇyasaṃsargātpāpaṃ naśyati pāpināṃ 37|
atyugrapāpināṃ saṃgātpāpameva prasaṃcaret |
mātāmahasya doṣeṇa saṃlipto vena eva saḥ 38|
ṛṣaya ūcuḥ-
mātāmahasya ko doṣastaṃ no vistarato vada |
sa mṛtyuḥ sa ca vai kālaḥ sa yamo dharma eva ca 39|
na hiṃsako hi kasyāpi pade tasminpratiṣṭhitaḥ |
carācarāśca ye lokāḥ svakarmavaśavartinaḥ 40|
jīvaṃti ca mriyaṃte ca bhuṃjaṃtyevaṃ svakarmabhiḥ |
pāpāḥ paśyaṃti taṃ ghoraṃ teṣāṃ karmavipākataḥ 41|
nirayeṣu ca sarveṣu karmaṇaivaṃ supuṇyavān |
yojayettāḍayetsūta yama eṣa dinedine 42|
sarveṣveva supuṇyeṣu karmasvevaṃ sapuṇyavān |

yojayatyeva dharmātmā tasya doṣo na dṛśyate 43|
sa mṛtyoḥ kena doṣeṇa pāpī venastvajāyata |
sūta uvāca-
sa mṛtyuḥ śāsako nityaṃ pāpānāṃ duṣṭacetasām 44|
vartate kālarūpeṇa teṣāṃ karma vimṛśyati |
duṣkṛtaṃ karma yasyāpi karmaṇā tena ghātayet 45|
tasya pāpaṃ viditvā'sau nayatyevaṃ hi taṃ yamaḥ |
sukṛtātmā labhetsvargaṃ karmaṇā sukṛtena vai 46|
yojayatyeṣa tānsarvānmṛtyureva sudūtakaiḥ |

mahatā saukhyabhāvena gītamaṃgalakāriṇā 47|
dānabhogādibhiścaiva yojayecca kṛtātmakān |
pīḍābhirvividhābhiśca kleśaiḥ kāṣṭhaiśca dāruṇaiḥ 48|
trāsayettāḍayedviprānsa krodho mṛtyureva tān |
karmaṇyevaṃ hi tasyāpi vyāpāraḥ parivartate 49|
mṛtyoścāpi mahābhāga lobhātpuṇyātprajāyate |

sunīthā nāma vai kanyā saṃjñātaiṣā mahātmanaḥ 50|
pituḥkarma vimṛśyaiva krīḍamānā sadaiva sā |
prajānāṃ śāsti kartāraṃ puṇyapāpanirīkṣaṇam 51|
sā tu kanyā mahābhāgā sunīthā nāma tasya sā |
ramamāṇā vanaṃ prāptā sakhībhiḥ parivāritā 52|
tatrāpaśyanmahābhāgaṃ gaṃdharvatanayaṃ varam |
gītakolāhalasyāpi suśaṃkhaṃ nāma sā tadā 53|
dadarśa cārusarvāṃgaṃ tapyaṃtaṃ sumahattapaḥ |
gītavidyāsu siddhyarthaṃ dhyāyamānaṃ sarasvatīm 54|
tasyopaghātamevāsau sā cakāra dine dine |
suśaṃkhaḥ kṣamate nityaṃ gacchagaccheti so'bravīt 55|
preṣitā naiva gacchetsā vighnameva samācaret |
tenāpyuktā sā hi kruddhā tāḍayattapasi sthitam 56|
tāmuvāca tataḥ kruddhaḥ suśaṃkhaḥ krodhamūrcchitaḥ |
duṣṭe pāpasamācāre kasmādvighnastvayā kṛtaḥ 57|

tāḍanāttāḍanaṃ duṣṭe na kurvaṃti mahājanāḥ |
ākruṣṭā naiva kupyaṃti iti dharmasya saṃsthitiḥ 58|
tvayāhaṃ ghātitaḥ pāpe nirdoṣastapasānvitaḥ |
evamuktvā sa dharmātmā sunīthāṃ pāpacāriṇīm 59|
virarāma mahākrodhājjñātvā nārīṃ nivartitaḥ |
tataḥ sā pāpamohādvā bālyādvā tamihaiva ca 60|
samuvāca mahātmānaṃ suśaṃkhaṃ tapasi sthitam |
trailokyavāsināṃ tāto mamaiva parighātakaḥ 61|
asato ghātayennityaṃ satyānsa paripālayet |
naiva doṣo bhavettasya mahāpuṇyena vartayet 62|
evamuktvā gatā sā tu pitaraṃ vākyamabravīt |
mayā hi tāḍitastāta gaṃdharvatanayo vane 63|
tapastapansadaikāṃte kāmakrodhavivarjitaḥ |
sa māmuvāca dharmātmā krodharāgasamanvitaḥ 64|
tāḍayennaiva tāḍaṃtaṃ krośaṃtaṃ naiva krośayet |

ityuvāca sa māṃ tāta tanme tvaṃ kāraṇaṃ vada 65|
evamuktaḥ sa vai mṛtyuḥ sunīthāṃ dvijasattamāḥ |
kiṃcinnovāca dharmātmā praśnapratyuttaraṃ tataḥ 66|
vanaṃ prāptā punaḥ sā hi suśaṃkho yatra saṃsthitaḥ |
karāghātaistato dauṣṭyādghātitastapatāṃ varaḥ 67|
suśaṃkhastāḍito viprā mṛtyoścaiva hi kanyayā |
tataḥ kruddho mahātejāḥ śaśāpa tanumadhyamām 68|
nirdoṣo hi yato duṣṭe tvayaiva paritāḍitaḥ |
ahamatra vane saṃsthastasmācchāpaṃ dadāmyaham 69|
gārhasthyaṃ ca samāsthāya saha bhartrā yadā śṛṇu |
pāpācāramayaḥ putro devabrāhmaṇaniṃdakaḥ 70|
somo viśvavinnīthā nineṣadbṛhaspatirukthāmadāni śaṃsiṣaditi brahma vai bṛhaspatiḥ kṣatraṃ somaḥ stutaśastrāṇi nīthāni cokthamadāni ca daivena caivaitadbrahmaṇā prasūto daivena ca kṣatreṇokthāni śaṃsatyetau ha vā asya sarvasya prasavasyeśāte yadidaṃ kiṃca - aibrā. [https://sa.wikisource.org/s/vym

2.38], dra. [https://sites.google.com/site/vedastudy/sudarsana-suparsva/suneethaa sunīthā upari saṃdarbhāḥ]sarvapāparato duṣṭe tava garbhe bhaviṣyati |
evaṃ śaptvā gataḥ sopi tapa eva samāśritaḥ 71|
gate tasminmahābhāge sā sunīthā gṛhaṃ gatā |
samācaṣṭa mahātmānaṃ pitaraṃ taptamānasā 72|

yathā śaptā tadā tena gaṃdharvatanayena sā |
tatsarvaṃ saṃśrutaṃ tena mṛtyunā paribhāṣitam 73|
kasmātkṛtastvayāghātastapati doṣavarjite |
yuktaṃ naiva kṛtaṃ putri satyasyaiva hi tāḍanam 74|
evamābhāṣya dharmātmā mṛtyuḥ paramaduḥkhitaḥ |
babhūva sa hi tattasyādiṣṭamevaṃ viciṃtayan 75|
sūta uvāca-
atriputro mahātejā aṃgo nāma pratāpavān |
ekadā tu gato viprā naṃdanaṃ prati sa dvijaḥ 76|
tatra dṛṣṭvā devarājaṃ tamiṃdraṃ pākaśāsanam |
apsarasāṃ gaṇairyuktaṃ gaṃdharvaiḥ kinnaraistathā 77|
gīyamānaṃ gītagaiśca susvaraiḥ saptakaistathā |
vijyamānaṃ sugaṃdhaiśca vyajanaiḥ sarva eva saḥ 78|
yoṣidbhī rūpayuktābhiścāmarairhaṃsagāmibhiḥ |
chatreṇa haṃsavarṇena caṃdrabiṃbānukāriṇā 79|

rājamānaṃ sahasrākṣaṃ sarvābharaṇabhūṣitam |
kāmakrīḍāgataṃ devaṃ dṛṣṭavānamitaujasam 80|
tasya pārśve mahābhāgāṃ paulomīṃ cārumaṃgalām |
rūpeṇa tejasā caiva tapasā ca yaśasvinīm 81|
saubhāgyena virājaṃtīṃ pātivratyena tāṃ satīm |
tayā saha sahasrākṣaḥ sa reme naṃdane vane 82|
tasya līlāṃ samālokya aṃgaścaiva dvijottamaḥ |
dhanyo vai devarājo'yamīdṛśaiḥ parivāritaḥ 83|
aho'sya tapaso vīryaṃ yena prāptaṃ mahatpadam |
yadā mamedṛśaḥ putraḥ sarvalokapradhārakaḥ 84|
bhavettadā mahatsaukhyaṃ prāpsyāmīha na saṃśayaḥ |
iti ciṃtāparo bhūtvā tvaramāṇo gṛhāgataḥ 85|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne triṃśo'dhyāyaḥ 30|

English translation

The sages said :

1-2. O brāhmaṇa , what was the course of conduct of that sinful Vena , whom you mentioned as behaving sinfully, and what fruit did he get? O you wisest and very intelligent one, tell us in detail the account of that Vena (as it) formerly (took place).

Sūta said :

3-9a. I shall properly tell you the story of that Vena and also the very meritorious account of his noble son, as I have heard it before. When that magnanimous son, Pṛthu , was born, the king (Vena) became spotless and again became religious. All the major sins earned (i.e. committed) by mean persons vanish with their close contact with the sacred places. There is no doubt that merit alone is produced in the company of the good; and sin alone is produced in the company of sinners. Sin would spread

around by talking with, seeing, touching, sitting and taking food with and by the company of sinners. In the same way merit alone would spread in the company of the meritorious. The sinners are purified by their contact with great sacred place (only) and in no other way; and ultimately, with all their sins completely washed, they obtain a holy status.

The sages said :

9b-16a. O best brāhmaṇa, how do the sinners reach the highest attainment? Tell that in detail; faith is produced (in us).

Sūta said :

There were very sinful hunters, slaves and fishermen, who remained in the water of Revā , Yamunā and Gaṅgā . By chance they knowingly or unknowingly bathed and sported in the water of the great river and obtained the highest position. Casting off their slavish life—the heap of sins—they went to the highest position. Due to their contact with the holy water they all crossed (the ocean of mundane existence). (This was) due to (their) contact with the great river, and not due to contact with other rivers, O best ones. By the contact of a highly meritorious person, and also by seeing and touching him, the sin of even the sinners perishes. No doubt should be raised about this. O brāhmaṇas , in this matter an account, destroying sins, is heard. I shall today tell you that (account) giving great merit.

16b-24a. In a great forest there was a deer-hunter named Sulobha. Greedy of tasting flesh, he everyday killed deer with (the help of) dogs, and with traps and snares. Once that very wicked one, holding a bow and arrows in his hand, being surrounded by dogs went to Vindhya -forest. He killed many beasts, deer and pigs that were frightened. A man, the killer (i.e. hunter) of śaphara (a kind of small glittering fish), resorting to the bank of Revā, and killing many śaphara, came out of the water. Then a female deer, afflicted with fear of that deer-hunter Lobha , and intent upon saving her life, distressed, frightened and with her mind unsettled, fleeing hurriedly, resorted (i.e. came) to the bank of Revā. She that was hurt by the stroke of an arrow, was attacked by dogs. Sulobha, the deer-hunter, pursued her with the speed of wind, and the female deer ran before him. The śaphara-killer, with an arrow in his hand and ready (to strike), bent his bow quickly and checked the female deer.

24b-30. Just then the hunter called Lobha came there with his dogs. “Do not kill her, she is my (game), she has come in the range of my hunt.” Hearing (these) words of him (i.e. of Lobha), the wicked and very powerful fish-killer, greedy of flesh, discharged an arrow directed towards her. Struck by the deer-hunter with an arrow, the female deer who was (thus) struck with the two arrows of (i.e. discharged by) the two wicked ones, died there. (Trying) to run away in a hurry, she, being attacked by the dogs, fell from the peak into the Revā-pool that destroyed sins. The dogs also hurrying (to attack her) fell into the sacred pool. Overpowered with anger, the deer-hunter (i.e. Lobha) said to the fisherman: “O wicked one, this female deer is my (game); why did you strike her with arrows?” Then the fish-killer too said to the deer-hunter: “She is my (game); there is no doubt; why are you talking (like this), O proud one (i.e. proudly).”

31-35. Then the two lucky ones, fighting with each other through anger and greed, fell into the sacred water (of Revā). At that time the great parvan , giving a great religious merit and leading to an (excellent) position, viz. Amāvāsyā (i.e. the new-moon day) arrived. All of them, bereft of muttering prayers and meditation and of truthfulness fell (into the water) during the period of the parvan, O best one. On account of the bath of the holy place, the female deer, a dog and the hunter, being freed from all sins, attained the highest position (i.e. went to heaven). O best brāhmaṇa, due to the power of the sacred place and the company of the good, the sin of the sinners would be destroyed as fire would burn

fuel.

Sūta said :

36-38. By the company of the noble sages, by talking with them, by seeing and touching them, by the company of the good, formerly the sin of king Vena perished. The sin of sinners perishes by the contact of very great merit (i.e. very meritorious persons). Sin alone would spread by the company of very great sinners. Vena was stained with the sin of his maternal grandfather.

The sages said :

39-44a. Tell us in detail what the fault of the maternal grandfather was. He is death, he is Kāla (i.e. god of death) and is Yama and Dharma . He does not harm anyone. He is well-settled in his position. All mobile and immobile worlds, influenced by their own deeds, live and die due to their own deeds, and also enjoy due to their own deeds. On the ripening of their deeds, the sinners meet the fierce one. O Sūta , it is this very meritorious Yama, who, everyday would employ or punish (beings), according to their deeds, in all the hells. The pious-minded and righteous one employs (beings) in all very meritorious deeds. No fault of his is observed (in this). Due to what fault of Mṛtyu (i.e. Yama) was that sinful Vena born?

Sūta said :

44b-56. That Mṛtyu remains in the form of Kāla (i.e. god of death) as the ruler of the wicked-minded. He reflects opon their deeds. He would destroy a person, who has (done) a wicked deed, with (i.e. as a result of) that deed. Knowing his sin this Yama takes him. A righteous soul, through his merit would obtain (i.e. go to) heaven. Mṛtyu alone, through his good messengers, unites all of them (with proper reward). He unites the blessed souls with great happiness, auspicious songs and gifts, and enjoyments. That Mrtyu , being angry would frighten them only with various kinds of afflictions and distresses and beat them with terrible (clubs) of wood. O noble one, his function remains in (i.e. with reference to) the deeds, and that is due to one's greed of merit. A daughter by name Sunīthā was born to that magnanimous one. Always sporting and observing the deeds of her father, she advised him who observed the good and bad deeds of the subjects. That glorious daughter of him, Sunīthā by name, sporting and surrounded by (her) friends came to a forest. There she saw an excellent distinguished son of a Gandharva , by name Suśaṅkha, with all his body charming, practising penance, and meditating on Sarasvatī , for obtaining great competence in the science of music, in spite of (i.e. even though there was) a loud and confused sound of music. Everyday she created an obstruction in his (penance and meditation). Everyday Suśaṅkha, saying "Go, go (away)", pardoned her. Though thus sent away (i.e. asked to go away) she would still cause harm to him. (Thus) told by him, she, too, getting angry, struck him, who remained in (i.e. practising) penance.

57-62. Then that Susankha angry and overcome with wrath said to her: "O wicked, sinful one, why did you obstruct (my penance)? Great people do not beat (back) a wicked person when beaten (by him). Though abused they do not get angry. This is the restraint (brought about) by righteousness. O wicked one, you struck me who am faultless and endowed with penance." Speaking this to that sinful Sunīthā, that pious one, ceased (to speak) and knowing her to be a female, kept himself away from anger. Then she, through sinful delusion and immaturity, spoke to that noble Susankha, who remained in (i.e. was practising) penance: "My father himself is the destroyer of the residents of the three worlds; he would always destroy the bad ones and would protect the truthful ones. There would be no fault on his part, he would behave very meritoriously."

63-66. Saying so, she went to her father and said to him: “O father, in the forest I struck a Gandharva’s son, who was always practising penance in a secluded place and was free from desire and anger. He, the righteous one, endowed with anger and love said to me: ‘One should not beat him who beats one, nor should one make him weep, who makes one weep.’ Thus, O father, he spoke to me. Tell me the reason (for this).” O best brāhmaṇas, that righteous Mṛtyu, thus addressed, did not say anything to Sunīthā, in reply to (her) question.

67-71. She again came to the forest where that Suśaṅkha remained. Through wickedness she struck him, the best among those who practised penance, with the blows of her hands. O brāhmaṇas, the daughter of Mṛtyu beat Suśaṅkha. Then the highly lustrous one got angry and cursed her of a slender waist: “O wicked one, since you beat me, who am faultless and who remained in this forest, therefore I shall give (you) a curse. Listen, O wicked one, when, with your husband, you will lead the life of a housewife a son, full of evil conduct, censurer of gods and brāhmaṇas, engrossed in all sinful acts, will be (conceived) in your womb.” Cursing like this, he too left, and resorted to penance only.

72-75. When that glorious one had left, Sunīthā went home. With her mind burning (with anger) she told her noble father as (to how) she was then cursed by the son of a Gandharva. Mṛtyu listened to all that, and said: “Why did you harm him, who was practising penance and who was innocent? O (my) daughter, you have not done a proper thing in beating a truthful person.” Saying so, the righteous Mṛtyu, reflecting upon what she had told him, became extremely pained.

Sūta said :

76-85. O brāhmaṇas, once the brāhmaṇa, the very lustrous and vigorous son of Atri went to the Nandana (garden); there he saw Indra , Pākaśāsana . He saw Indra, who was accompanied by hosts of celestial nymphs and Gandharvas and Kinnaras , who was (i.e. whose praise was) being sung by singers with seven very melodious notes, who was being fanned by beautiful women walking like swans with fragrant fans, and with chowries, who, the thousand-eyed one, shone with an umbrella (white) in colour like swans and (round) like the disc of the moon, who was adorned with all ornaments, who was engaged in sexual sports, who possessed an unlimited prowess. By his side he saw the blessed virtuous Paulomī , charming and auspicious, glorious with beauty, lustre and penance, shining with good fortune and chastity. With her that Indra enjoyed in the Nandana forest. Seeing his sport, the best brāhmaṇa Aṅga (thought): ‘Lucky is the king of gods who is surrounded by such (beings). Oh, (great) is the power of his penance, due to which he has obtained such a great (i.e. high) position. When I shall have such a son, the great support of all the worlds, I shall obtain great happiness. There is no doubt about it.’ Thus engaged in thinking he quickly came home.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 31

The Account of Suvrata

Chapter 113 of 693 · 20 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
अथ त्वंगो महातेजा दृष्ट्वा इंद्रस्य संपदम् ।
भोगं चैव विलासं च लीलां तस्य महात्मनः १।
कथं मे इंद्र सदृशः पुत्रः स्याद्धर्मसंयुतः ।
चिंतयित्वा क्षणं चैव अंगो धर्मभृतां वरः २।
स्वकं गेहं समायातः स त्वंगः सत्यतत्परः ।
अत्रिं पप्रच्छ पितरं प्रणतो नम्रकंधरः ३।
कोऽयं पुण्यः समाचारैरिंद्रत्वं भुंजते महत् ।
कस्य पुण्यस्य वै पुष्टिः किं कृतं कर्म कीदृशम् ४।
कीदृशं तप एतस्य कमाराधितवान्पुरा ।
एतन्मे विस्तरेण त्वं ब्रूहि सत्यवतां वर ५।
अत्रिरुवाच-
साधुसाधु महाभाग यद्येवं पृच्छसे मयि ।
चरित्रमिंद्रस्य वत्स तन्मे निगदतः शृणु ६।
सुव्रतो नाम मेधावी पुरा ब्राह्मणसत्तमः ।

तेन कृष्णो हृषीकेशस्तपसा चैव तोषितः ७।
पुण्यगर्भं पुनः प्राप्तो ह्यदित्याः कश्यपात्किल ।
विष्णोश्चैव प्रसादेन सुरराजो बभूव ह ८।
अंग उवाच-
कथमिंद्रसमः पुत्रो मम स्यात्पुत्रवत्सल ।
तदुपायं समाचक्ष्व भवाञ्ज्ञानवतां वरः ९।
अत्रिरुवाच-
समासेनैव तस्यैव सुव्रतस्य महात्मनः ।
चरित्रमखिलं पुण्यं निशामय महामते १०।
यथा सुव्रत मेधावी पुरााधितवान्हरिम् ।
तस्य भावं च भक्तिं च ध्यानं चैव महात्मनः ११।
समालोक्य जगन्नाथो दत्तवान्वै महत्पदम् ।
स ऐंद्रं सर्वभोगाढ्यं त्रैलोक्यं सचराचरम् १२।
विष्णोश्चैव प्रसादाच्च पदं भुंक्ते त्रिलोकधृक् ।
एवं ते सर्वमाख्यातमिंद्रस्यापि विचेष्टितम् १३।

भक्त्या तुष्यति गोविंदो भावध्यानेन सत्तम ।
सर्वं ददाति तुष्टात्मा भक्त्या संतोषितो हरिः १४।
तस्मादाराध्य गोविंदं सर्वदं सर्वसंभवम् ।
सर्वज्ञं सर्ववेत्तारं सर्वेषां पुरुषं वरम् १५।
तस्मात्प्राप्स्यसि सर्वं त्वं यद्यदिच्छसि नंदन १६।
सुखस्य दाता परमार्थदाता मोक्षस्य दाता जगतां हि नाथः ।
तस्मात्तमाराधय गच्छ पुत्र संप्राप्स्यसे इंद्रसमं हि पुत्रम् १७।
आकर्ण्य वाक्यं परमार्थयुक्तमुक्तं महात्मा ऋषिणा हि तेन ।
संगृह्य तत्त्वं वचनस्य तस्य प्रणम्य तं शाश्वतमभ्ययात्सः १८।
आमंत्र्य चांगः पितरं महात्मा ब्रह्मात्मजं ब्रह्मसमानमेव ।
संप्राप्तवान्मेरुगिरेस्तु शृंगं तं कांचनै रत्नमयैः समेतम् १९।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे।
वेनोपाख्याने एकत्रिंशोऽध्यायः ३१

Roman transliteration

sūta uvāca-
atha tvaṃgo mahātejā dṛṣṭvā iṃdrasya saṃpadam |
bhogaṃ caiva vilāsaṃ ca līlāṃ tasya mahātmanaḥ 1|
kathaṃ me iṃdra sadṛśaḥ putraḥ syāddharmasaṃyutaḥ |
ciṃtayitvā kṣaṇaṃ caiva aṃgo dharmabhṛtāṃ varaḥ 2|
svakaṃ gehaṃ samāyātaḥ sa tvaṃgaḥ satyatatparaḥ |
atriṃ papraccha pitaraṃ praṇato namrakaṃdharaḥ 3|
ko'yaṃ puṇyaḥ samācārairiṃdratvaṃ bhuṃjate mahat |
kasya puṇyasya vai puṣṭiḥ kiṃ kṛtaṃ karma kīdṛśam 4|
kīdṛśaṃ tapa etasya kamārādhitavānpurā |
etanme vistareṇa tvaṃ brūhi satyavatāṃ vara 5|
atriruvāca-
sādhusādhu mahābhāga yadyevaṃ pṛcchase mayi |
caritramiṃdrasya vatsa tanme nigadataḥ śṛṇu 6|
suvrato nāma medhāvī purā brāhmaṇasattamaḥ |

tena kṛṣṇo hṛṣīkeśastapasā caiva toṣitaḥ 7|
puṇyagarbhaṃ punaḥ prāpto hyadityāḥ kaśyapātkila |
viṣṇoścaiva prasādena surarājo babhūva ha 8|
aṃga uvāca-
kathamiṃdrasamaḥ putro mama syātputravatsala |
tadupāyaṃ samācakṣva bhavāñjñānavatāṃ varaḥ 9|
atriruvāca-
samāsenaiva tasyaiva suvratasya mahātmanaḥ |
caritramakhilaṃ puṇyaṃ niśāmaya mahāmate 10|
yathā suvrata medhāvī purārādhitavānharim |
tasya bhāvaṃ ca bhaktiṃ ca dhyānaṃ caiva mahātmanaḥ 11|
samālokya jagannātho dattavānvai mahatpadam |
sa aiṃdraṃ sarvabhogāḍhyaṃ trailokyaṃ sacarācaram 12|
viṣṇoścaiva prasādācca padaṃ bhuṃkte trilokadhṛk |
evaṃ te sarvamākhyātamiṃdrasyāpi viceṣṭitam 13|

bhaktyā tuṣyati goviṃdo bhāvadhyānena sattama |
sarvaṃ dadāti tuṣṭātmā bhaktyā saṃtoṣito hariḥ 14|
tasmādārādhya goviṃdaṃ sarvadaṃ sarvasaṃbhavam |
sarvajñaṃ sarvavettāraṃ sarveṣāṃ puruṣaṃ varam 15|
tasmātprāpsyasi sarvaṃ tvaṃ yadyadicchasi naṃdana 16|
sukhasya dātā paramārthadātā mokṣasya dātā jagatāṃ hi nāthaḥ |
tasmāttamārādhaya gaccha putra saṃprāpsyase iṃdrasamaṃ hi putram 17|
ākarṇya vākyaṃ paramārthayuktamuktaṃ mahātmā ṛṣiṇā hi tena |
saṃgṛhya tattvaṃ vacanasya tasya praṇamya taṃ śāśvatamabhyayātsaḥ 18|
āmaṃtrya cāṃgaḥ pitaraṃ mahātmā brahmātmajaṃ brahmasamānameva |
saṃprāptavānmerugirestu śṛṃgaṃ taṃ kāṃcanai ratnamayaiḥ sametam 19|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe|
venopākhyāne ekatriṃśo'dhyāyaḥ 31

English translation

Sūta said :

1-5. Then Aṅga , the very lustrous one, seeing noble Indra 's wealth, enjoyment of amorous pleasures and sports (thought:) 'How shall I have a son, endowed with piety, like Indra?' Aṅga, the best among the righteous, thinking like this, came to his own home. Bowing down and with his neck (i.e. head) bent down (in respect) he asked Atri , his father: "Who enjoys this high position of Indra by doing pious deeds? Of what merit is this the result? What deed did he do? And of what kind was it? What kind of penance did he have (i.e. practise)? Whom did he propitiate formerly? O best among the truthful ones, tell me in detail (about) this."

Atri said :

6-8. Bravo! O noble one, you are asking me like this (a good question). O child, listen to me, who will tell you the account of Indra. Formerly there was an intelligent, excellent brāhmaṇa by name Suvrata . He pleased Kṛṣṇa , Hṛṣīkeśa , with penance. He again reached the meritorious womb of Aditi through Kaśyapa ; and through Viṣṇu 's grace, he became the king of gods.

Anga said :

9. O you affectionate towards your sons, how shall I have a son like Indra? Tell me a means for that, O best among the wise.

Atri said :

10-17. O you highly intelligent one, listen to the entire account of that illustrious Suvrata, in brief—as to how that intelligent Suvrata formerly propitiated Hari . The lord of the world (i.e. Viṣṇu) having observed his sincerity, devotion and meditation, gave him a great position. That Indra, sustaining the three worlds, enjoys the three worlds with the mobile and the immobile, and the (high) position, through Viṣṇu's favour only. All this I have told you, so also Indra's acts. O best one, Govinda (i.e. Viṣṇu) is pleased with devotion and sincere meditation. Hari, pleased with devotion, being delighted, gives everything. Therefore, O (my) son, having propitiated Govinda, who gives everything, who is the cause of everything, who is omniscient, who knows everything, who is the best man among all, you will obtain from him whatever you desire. He is the giver of happiness, of the highest truth, of salvation,

and is the lord of the worlds. Therefore, O son, go (and) propitiate him; you will obtain a son like Indra.

18-19. He, having heard the words uttered by that illustrious sage, which contained the highest truth, and having understood the import of these words, he, having saluted that eternal one, left (the place). That noble Anga , having taken his leave of his father, Brahma 's son, and resembling Brahmā , reached the peak of the Meru mountain, which was full of gold and gems.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 32

Aṅga Gets a Boon from Vāsudeva

Chapter 114 of 693 · 76 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
नानारत्नैः सुदीप्तांगो हाटकेनापि सर्वतः ।
राजमानो गिरिश्रेष्ठो यथा सूर्यः स्वरश्मिभिः १।
छायामशोकां संप्राप्य शीतलां सुखदायिनीम् ।
ध्यायंति योगिनः सर्वे उपविष्टा दृढासने २।
क्वचित्तपंति मुनयः क्वचिद्गायंति किन्नराः ।
संतुष्टा ऋषिगंधर्वा वीणातालकराविलाः ३।
तालमानलये लीनाः स्वरैः सप्तभिरन्वितैः ।
मूर्च्छनारत्निसंयुक्तैर्व्यक्तं गीतं मनोहरम् ४।
तस्मिन्वै पर्वतश्रेष्ठे चंदनच्छायसंश्रिताः ।
गंधर्वा गीततत्वज्ञा गीतं गायंति तत्पराः ५।
नृत्यंति योषितस्तत्र देवानां पर्वतोत्तमे ।
पापहा पुण्यदो दिव्यः सुश्रेयसां प्रदायकः ६।
वेदध्वनिः समधुरः श्रूयते पर्वतोत्तमे ।
चंदनाशोकपुन्नागैः शालैस्तालैस्तमालकैः ७।

वटैस्तु मेघसंकाशै राजते पर्वतोत्तमः ।
संतानकैः कल्पवृक्षै रंभापादपसंकुलैः ८।
नगेंद्रो भाति सर्वत्र नाकवृक्षैः सुपुष्पितैः ।
नानाधातुसमाकीर्णो नानारत्नचयो गिरिः ९।
नानाकौतुकसंयुक्तो नानामंगलसंयुतः ।
वेदवृंदैः सुसंजुष्टो ह्यप्सरोगणसंकुलः १०।
ऋषिभिर्मुनिभिः सिद्धैर्गंधर्वैःपरिभातिसः ।
गजैश्चाचलसंकाशैः सिंहनादैर्विराजते ११।
शरभैर्मत्तशार्दूलैर्मृगधूर्तैरलंकृतः ।
वापीकूपतडागैश्च संपूर्णैर्विमलोदकैः १२।
हंसकारंडवाकीर्णैः सर्वत्र परिशोभते ।
कनकोत्पलैश्च श्वेतैश्च रक्तोत्पलैर्विराजते १३।
नदीस्रवणसंघातैर्विमलैश्चोदकैस्तथा ।
शालतालैश्च रूपैश्च सगजैः स्फाटिकैस्तथा १४।
विस्तीर्णैः कांचनैर्दिव्यैः सूर्यवह्निसमप्रभैः ।

शिलातलैश्च संपूर्णः शैलराजो विराजते १५।
विमानैर्देवतानां च प्रासादैः पर्वतोत्तमैः ।
हंसचंद्रप्रतीकाशैर्हेमदंडैरलंकृतः १६।
कलशैश्चामरैर्युक्तैः प्रासादैः परिशोभितः ।
नानागुणप्रमुदित देववृंदैश्च शोभितः १७।
देववृंदैरनेकैश्च गंधर्वैश्चारणैस्तथा ।
सर्वत्र राजते पुण्यो मेरुर्गिरिवरोत्तमः १८।
तस्माद्गंगामहापुण्या पुण्यतोया महानदी ।
प्रसूता पुण्यतीर्थाढ्या हंसपद्मैः समाकुला १९।
मुनिभिः सेव्यमाना सा ऋषिसंघैर्महानदी ।
एवंगुणं गिरिश्रेष्ठं पुण्यकौतुकमंगलम् २०।
अंगश्चात्रिसुतः पुण्यः प्रविवेश महामुनिः ।
गंगातीरे सुपुण्ये च एकांते चारुकंदरे २१।
तत्रोपविश्य मेधावी कामक्रोधविवर्जितः ।
सर्वेंद्रियाणि संयम्य हृषीकेशं मनोगतम् २२।

ध्यायमानः स धर्मात्मा कृष्णं क्लेशापहं प्रभुम् ।
आसने शयने याने ध्याने च मधुसूदनम् २३।
नित्यं पश्यति युक्तात्मा योगयुक्तो जितेंद्रियः ।
चराचरेषु जीवेषु तेषु पश्यति केशवम् २४।
आर्द्रेषु चैव शुष्केषु सर्वेष्वन्येषु स द्विजः ।
एवं वर्षशतं जातं तप्यमानस्य तस्य च २५।
समालोक्य जगन्नाथश्चक्रपाणिर्द्विजोत्तमम् ।
बहुविघ्नान्सुघोरांश्च दर्शयत्येव नित्यशः २६।
तेजसा तस्य देवस्य नृसिंहस्य महात्मनः ।
निरातंकः स धर्मात्मा दहत्यग्निरिवेंधनम् २७।
नियमैः संयमैश्चान्यैरुपवासैर्द्विजोत्तमः ।
क्षीयमाणस्तु संजातो दीप्यमानः स्वतेजसा २८।
सूर्यपावकसंकाशस्त्वंग एवं प्रदृश्यते ।
एवं तपःसु निरतं ध्यायमानं जनार्दनम् २९।
आविर्भूयाब्रवीद्देवो वरं वरय मानद ।

तं च दृष्ट्वा हृषीकेशमंगः परम निर्वृतः ३०।
तुष्टाव प्रणतो भूत्वा वासुदेवं प्रसन्नधीः ३१।
अंग उवाच-
त्वं गतिः सर्वभूतानां भूतभावन पावन ।
भूतात्मा सर्वभूतेश नमस्तुभ्यं गुणात्मने ३२।
गुणरूपाय गुह्याय गुणातीताय ते नमः ।
गुणाय गुणकर्त्रे च गुणाढ्याय गुणात्मने ३३।
भवाय भवकर्त्रे च भक्तानां भवहारिणे ।
भवोद्भवाय गुह्याय नमो भवविनाशिने ३४।

यज्ञाय यज्ञरूपाय यज्ञेशाय नमोनमः ।
यज्ञकर्मप्रसंगाय नमः शंखधराय च ३५।
नमोनमो हिरण्याय नमो रथांगधारिणे ।
सत्याय सत्यभावाय सर्वसत्यमयाय च ३६।
धर्माय धर्मकर्त्रे च सर्वकर्त्रे च ते नमः ।
धर्मांगाय सुवीराय धर्माधाराय ते नमः ३७।

नमः पुण्याय पुत्राय ह्यपुत्राय महात्मने ।
मायामोहविनाशाय सर्वमायाकराय ते ३८।
मायाधराय मूर्ताय त्वमूर्ताय नमोनमः ।
सर्वमूर्तिधरायैव शंकराय नमोनमः ३९।
ब्रह्मणे ब्रह्मरूपाय परब्रह्मस्वरूपिणे ।
नमस्ते सर्वधाम्ने च नमो धामधराय च ४०।
श्रीमते श्रीनिवासाय श्रीधराय नमोनमः ।
क्षीरसागरवासाय चामृताय च ते नमः ४१।
महौषधाय घोराय महाप्रज्ञापराय च ।
अक्रूराय प्रमेध्याय मेध्यानां पतये नमः ४२।
अनंताय ह्यशेषाय चानघाय नमोनमः ।
आकाशस्य प्रकाशाय पक्षिरूपाय ते नमः ४३।
हुताय हुतभोक्त्रे च हवीरूपाय ते नमः ।
बुद्धाय बुधरूपाय सदाबुद्धाय ते नमः ४४।
नमो हव्यायकव्याय स्वधाकाराय ते नमः ।

स्वाहाकाराय शुद्धाय ह्यव्यक्ताय महात्मने ४५।
व्यासाय वासवायैव वसुरूपाय ते नमः ।
वासुदेवाय विश्वाय वह्निरूपाय ते नमः ।
हरये केवलायैव वामनाय नमोनमः ४६।
नमो नृसिंहदेवाय सत्वपालाय ते नमः ४७।
नमो गोविंदगोपाय नम एकाक्षराय च ।
नमः सर्वाक्षरायैव हंसरूपाय ते नमः ४८।
त्रितत्त्वाय नमस्तुभ्यं पंचतत्त्वाय ते नमः ।
पंचविंशतितत्त्वाय तत्त्वाधाराय वै नमः ४९।
कृष्णाय कृष्णरूपाय लक्ष्मीनाथाय ते नमः ।
नमः पद्मपलाशाय आनंदाय पराय च ५०।
नमो विश्वंभरायैव पापनाशाय वै नमः ।
नमः पुण्यसुपुण्याय सत्यधर्माय ते नमः ५१।
नमोनमः शाश्वतअव्ययाय नमोनमः संघ नभोमयाय ।
श्रीपद्मनाभाय महेश्वराय नमामि ते केशवपादपद्मम् ५२।

आनंदकंद कमलाप्रिय वासुदेव सर्वेश ईश मधुसूदन देहि दास्यम् ।
पादौ नमामि तव केशव जन्मजन्म कृपां कुरुष्व मम शांतिद शंखपाणे ५३।

संसारदारुणहुताशनतापदग्धं पुत्रादिबंधुमरणैर्बहुशोकतापैः ।
ज्ञानांबुदेन मम प्लावय पद्मनाभ दीनस्य मच्छरणरूपभवस्व नाथ ५४।
एवं स्तोत्रं समाकर्ण्य त्वंगस्यापि महात्मनः ।
दर्शयित्वा स्वकं रूपं घनश्यामं महौजसम् ५५।
शंखचक्रगदापाणिं पद्महस्तं महाप्रभुम् ।
वैनतेयसमारूढमात्मरूपं प्रदर्शितम् ५६।
सर्वाभरणशोभांगं हारकंकणकुंडलैः ।
राजमानं परं दिव्यं निर्मलं वनमालया ५७।
अंगस्याग्रे हृषीकेशः शोभमान महत्प्रभः ।
श्रीवत्सांकेन पुण्येन कौस्तुभेन जनार्दनः ५८।
दर्शयित्वा स्वकं देहं सर्वदेवमयो हरिः ।
स उवाच महात्मानं तमंगमृषिसत्तमम् ५९।
भो भो विप्र महाभाग श्रूयतां वचनं शुभम् ।

मेघगंभीरघोषेण समाभाष्य द्विजोत्तमम् ६०।
तपसानेन तुष्टोस्मि वरं वरय शोभनम् ।
तुष्यमाणं हृषीकेशं तं दृष्ट्वा कमलापतिम् ६१।
दीप्यमानं विराजंतं विश्वरूपं जनेश्वरम् ।
पादांबुजद्वयं तस्य प्रणम्य च पुनःपुनः ६२।
हर्षेण महताविष्टस्तमुवाच जनार्दनम् ।
दासोहं तव देवेश शंखचक्रगदाधर ६३।
वरं मे दातुकामोसि देहि त्वं वंशजं सुतम् ।
दिवि शक्रो यथाऽभाति सर्वतेजः समन्वितः ६४।
तादृशं देहि मे पुत्रं सर्वलोकस्य रक्षकम् ।
सर्वदेवप्रियं देव ब्रह्मण्यं धर्मपंडितम् ६५।
दातारं ज्ञानसंपन्नं धर्मतेजः समन्वितम् ।
त्रैलोक्यरक्षकं कृष्ण सत्यधर्मानुपालकम् ६६।
यज्वनामुत्तमं चैकं शूरं त्रैलोक्यभूषणम् ।
ब्रह्मण्यं वेदविद्वांसं सत्यसंधं जितेंद्रियम् ६७।

अजितं सर्वजेतारं विष्णुं तेजःसमप्रभम् ।
वैष्णवं पुण्यकर्तारं पुण्यजं पुण्यलक्षणम् ६८।
शांतं तु तपसोपेतं सर्वशास्त्रविशारदम् ।
वेदज्ञं योगिनां श्रेष्ठं भवतो गुणसंनिभम् ६९।
ईदृशं देहि मे पुत्रं दातुकामो यदा वरम् ।
श्रीवासुदेव उवाच-
एभिर्गुणैः समोपेतस्तव पुत्रो भविष्यति ७०।
अत्रिवंशस्य वै धर्ता विश्वस्यास्य महामते ।
तेजसा यशसा पुण्यैः पितरं चोद्धरिष्यति ७१।
उद्धरिष्यति यः सत्यैः पितरं च पितामहम् ।

भवान्यास्यति मे स्थानं तद्विष्णोः परमं पदम् ७२।
इत्युक्त्वा देवदेवेशस्तमंगं प्रति स द्विज ।
कस्यचित्पुण्यवीर्यस्य पुण्यां कन्यां विवाहय ७३।
तस्यामुत्पादय सुतं शुभं पुण्यावह प्रियम् ।
स भविष्यति धर्मात्मा मत्प्रसादान्महामते ७४।

सर्वज्ञः सर्ववेत्ता च यादृशो वांछितस्त्वया ।
एवं वरं ततो दत्वा अंतर्धानं गतो हरिः ७५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने अंगवरप्रदानं ।
नाम द्वात्रिंशोऽध्यायः ३२।

Roman transliteration

sūta uvāca-
nānāratnaiḥ sudīptāṃgo hāṭakenāpi sarvataḥ |
rājamāno giriśreṣṭho yathā sūryaḥ svaraśmibhiḥ 1|
chāyāmaśokāṃ saṃprāpya śītalāṃ sukhadāyinīm |
dhyāyaṃti yoginaḥ sarve upaviṣṭā dṛḍhāsane 2|
kvacittapaṃti munayaḥ kvacidgāyaṃti kinnarāḥ |
saṃtuṣṭā ṛṣigaṃdharvā vīṇātālakarāvilāḥ 3|
tālamānalaye līnāḥ svaraiḥ saptabhiranvitaiḥ |
mūrcchanāratnisaṃyuktairvyaktaṃ gītaṃ manoharam 4|
tasminvai parvataśreṣṭhe caṃdanacchāyasaṃśritāḥ |
gaṃdharvā gītatatvajñā gītaṃ gāyaṃti tatparāḥ 5|
nṛtyaṃti yoṣitastatra devānāṃ parvattottame |
pāpahā puṇyado divyaḥ suśreyasāṃ pradāyakaḥ 6|
vedadhvaniḥ samadhuraḥ śrūyate parvatottame |
caṃdanāśokapunnāgaiḥ śālaistālaistamālakaiḥ 7|

vaṭaistu meghasaṃkāśai rājate parvatottamaḥ |
saṃtānakaiḥ kalpavṛkṣai raṃbhāpādapasaṃkulaiḥ 8|
nageṃdro bhāti sarvatra nākavṛkṣaiḥ supuṣpitaiḥ |
nānādhātusamākīrṇo nānāratnacayo giriḥ 9|
nānākautukasaṃyukto nānāmaṃgalasaṃyutaḥ |
vedavṛṃdaiḥ susaṃjuṣṭo hyapsaroganasaṃkulaḥ 10|
ṛṣibhirmunibhiḥ siddhairgaṃdharvaiḥparibhātisaḥ |
gajaiścācalasaṃkāśaiḥ siṃhanādairvirājate 11|
śarabhairmattaśārdūlairmṛgadhūrtairalaṃkṛtaḥ |
vāpīkūpataḍāgaiśca saṃpūrṇairvimalodakaiḥ 12|
haṃsakāraṃḍavākīrṇaiḥ sarvatra pariśobhate |
kanakotpalaiśca śvetaiśca raktotpalairvirājate 13|
nadīsravaṇasaṃghātairvimalaiścodakaistathā |
śālatālaiśca rūpaiśca sagajaiḥ sphāṭikaistathā 14|
vistīrṇaiḥ kāṃcanairdivyaiḥ sūryavahnisamaprabhaiḥ |

śilātalaiśca saṃpūrṇaḥ śailarājo virājate 15|
vimānairdevatānāṃ ca prāsādaiḥ parvatottamaiḥ |
haṃsacaṃdrapratīkāśairhemadaṃḍairalaṃkṛtaḥ 16|
kalaśaiścāmarairyuktaiḥ prāsādaiḥ pariśobhitaḥ |

nānāguṇapramudita devavṛṃdaiśca śobhitaḥ 17|
devavṛṃdairanekaiśca gaṃdharvaiścāraṇaistathā |
sarvatra rājate puṇyo merurgirivarottamaḥ 18|
tasmādgaṃgāmahāpuṇyā puṇyatoyā mahānadī |
prasūtā puṇyatīrthāḍhyā haṃsapadmaiḥ samākulā 19|
munibhiḥ sevyamānā sā ṛṣisaṃghairmahānadī |
evaṃguṇaṃ giriśreṣṭhaṃ puṇyakautukamaṃgalam 20|
aṃgaścātrisutaḥ puṇyaḥ praviveśa mahāmuniḥ |
gaṃgātīre supuṇye ca ekāṃte cārukaṃdare 21|
tatropaviśya medhāvī kāmakrodhavivarjitaḥ |
sarveṃdriyāṇi saṃyamya hṛṣīkeśaṃ manogatam 22|

dhyāyamānaḥ sa dharmātmā kṛṣṇaṃ kleśāpahaṃ prabhum |
āsane śayane yāne dhyāne ca madhusūdanam 23|
nityaṃ paśyati yuktātmā yogayukto jiteṃdriyaḥ |
carācareṣu jīveṣu teṣu paśyati keśavam 24|
ārdreṣu caiva śuṣkeṣu sarveṣvanyeṣu sa dvijaḥ |
evaṃ varṣaśataṃ jātaṃ tapyamānasya tasya ca 25|
samālokya jagannāthaścakrapāṇirdvijottamam |
bahuvighnānsughorāṃśca darśayatyeva nityaśaḥ 26|
tejasā tasya devasya nṛsiṃhasya mahātmanaḥ |
nirātaṃkaḥ sa dharmātmā dahatyagniriveṃdhanam 27|
niyamaiḥ saṃyamaiścānyairupavāsairdvijottamaḥ |
kṣīyamāṇastu saṃjāto dīpyamānaḥ svatejasā 28|
sūryapāvakasaṃkāśastvaṃga evaṃ pradṛśyate |
evaṃ tapaḥsu nirataṃ dhyāyamānaṃ janārdanam 29|
āvirbhūyābravīddevo varaṃ varaya mānada |

taṃ ca dṛṣṭvā hṛṣīkeśamaṃgaḥ parama nirvṛtaḥ 30|
tuṣṭāva praṇato bhūtvā vāsudevaṃ prasannadhīḥ 31|
aṃga uvāca-
tvaṃ gatiḥ sarvabhūtānāṃ bhūtabhāvana pāvana |
bhūtātmā sarvabhūteśa namastubhyaṃ guṇātmane 32|
guṇarūpāya guhyāya guṇātītāya te namaḥ |
guṇāya guṇakartre ca guṇāḍhyāya guṇātmane 33|
bhavāya bhavakartre ca bhaktānāṃ bhavahāriṇe |
bhavodbhavāya guhyāya namo bhavavināśine 34|
yajñāya yajñarūpāya yajñeśāya namonamaḥ |
yajñakarmaprasaṃgāya namaḥ śaṃkhadharāya ca 35|
namonamo hiraṇyāya namo rathāṃgadhāriṇe |
satyāya satyabhāvāya sarvasatyamayāya ca 36|
dharmāya dharmakartre ca sarvakartre ca te namaḥ |
dharmāṃgāya suvīrāya dharmādhārāya te namaḥ 37|

namaḥ puṇyāya putrāya hyaputrāya mahātmane |
māyāmohavināśāya sarvamāyākarāya te 38|
māyādharāya mūrtāya tvamūrtāya namonamaḥ |
sarvamūrtidharāyaiva śaṃkarāya namonamaḥ 39|
brahmaṇe brahmarūpāya parabrahmasvarūpiṇe |
namaste sarvadhāmne ca namo dhāmadharāya ca 40|
śrīmate śrīnivāsāya śrīdharāya namonamaḥ |
kṣīrasāgaravāsāya cāmṛtāya ca te namaḥ 41|
mahauṣadhāya ghorāya mahāprajñāparāya ca |

akrūrāya pramedhyāya medhyānāṃ pataye namaḥ 42|
anaṃtāya hyaśeṣāya cānaghāya namonamaḥ |
ākāśasya prakāśāya pakṣirūpāya te namaḥ 43|
hutāya hutabhoktre ca havīrūpāya te namaḥ |
buddhāya budharūpāya sadābuddhāya te namaḥ 44|
namo havyāyakavyāya svadhākārāya te namaḥ |

svāhākārāya śuddhāya hyavyaktāya mahātmane 45|
vyāsāya vāsavāyaiva vasurūpāya te namaḥ |
vāsudevāya viśvāya vahnirūpāya te namaḥ |
haraye kevalāyaiva vāmanāya namonamaḥ 46|
namo nṛsiṃhadevāya satvapālāya te namaḥ 47|
namo goviṃdagopāya nama ekākṣarāya ca |
namaḥ sarvākṣarāyaiva haṃsarūpāya te namaḥ 48|
tritattvāya namastubhyaṃ paṃcatattvāya te namaḥ |
paṃcaviṃśatitattvāya tattvādhārāya vai namaḥ 49|
kṛṣṇāya kṛṣṇarūpāya lakṣmīnāthāya te namaḥ |
namaḥ padmapalāśāya ānaṃdāya parāya ca 50|
namo viśvaṃbharāyaiva pāpanāśāya vai namaḥ |
namaḥ puṇyasupuṇyāya satyadharmāya te namaḥ 51|
namonamaḥ śāśvataavyayāya namonamaḥ saṃgha nabhomayāya |
śrīpadmanābhāya maheśvarāya namāmi te keśavapādapadmam 52|

ānaṃdakaṃda kamalāpriya vāsudeva sarveśa īśa madhusūdana dehi dāsyam |
pādau namāmi tava keśava janmajanma kṛpāṃ kuruṣva mama śāṃtida śaṃkhapāṇe 53|
saṃsāradāruṇahutāśanatāpadagdhaṃ putrādibaṃdhumaraṇairbahuśokatāpaiḥ |
jñānāṃbudena mama plāvaya padmanābha dīnasya maccharaṇarūpabhavasva nātha 54|
evaṃ stotraṃ samākarṇya tvaṃgasyāpi mahātmanaḥ |
darśayitvā svakaṃ rūpaṃ ghanaśyāmaṃ mahaujasam 55|
śaṃkhacakragadāpāṇiṃ padmahastaṃ mahāprabhum |
vainateyasamārūḍhamātmarūpaṃ pradarśitam 56|
sarvābharaṇaśobhāṃgaṃ hārakaṃkaṇakuṃḍalaiḥ |
rājamānaṃ paraṃ divyaṃ nirmalaṃ vanamālayā 57|
aṃgasyāgre hṛṣīkeśaḥ śobhamāna mahatprabhaḥ |
śrīvatsāṃkena puṇyena kaustubhena janārdanaḥ 58|
darśayitvā svakaṃ dehaṃ sarvadevamayo hariḥ |
sa uvāca mahātmānaṃ tamaṃgamṛṣisattamam 59|
bho bho vipra mahābhāga śrūyatāṃ vacanaṃ śubham |

meghagaṃbhīraghoṣeṇa samābhāṣya dvijottamam 60|
tapasānena tuṣṭosmi varaṃ varaya śobhanam |
tuṣyamāṇaṃ hṛṣīkeśaṃ taṃ dṛṣṭvā kamalāpatim 61|
dīpyamānaṃ virājaṃtaṃ viśvarūpaṃ janeśvaram |
pādāṃbujadvayaṃ tasya praṇamya ca punaḥpunaḥ 62|
harṣeṇa mahatāviṣṭastamuvāca janārdanam |
dāsohaṃ tava deveśa śaṃkhacakragadādhara 63|
varaṃ me dātukāmosi dehi tvaṃ vaṃśajaṃ sutam |
divi śakro yathā'bhāti sarvatejaḥ samanvitaḥ 64|
tādṛśaṃ dehi me putraṃ sarvalokasya rakṣakam |
sarvadevapriyaṃ deva brahmaṇyaṃ dharmapaṃḍitam 65|
dātāraṃ jñānasaṃpannaṃ dharmatejaḥ samanvitam |
trailokyarakṣakaṃ kṛṣṇa satyadharmānupālakam 66|
yajvanāmuttamaṃ caikaṃ śūraṃ trailokyabhūṣaṇam |

brahmaṇyaṃ vedavidvāṃsaṃ satyasaṃdhaṃ jiteṃdriyam 67|

ajitaṃ sarvajetāraṃ viṣṇuṃ tejaḥsamaprabham |
vaiṣṇavaṃ puṇyakartāraṃ puṇyajaṃ puṇyalakṣaṇam 68|
śāṃtaṃ tu tapasopetaṃ sarvaśāstraviśāradam |
vedajñaṃ yogināṃ śreṣthaṃ bhavato guṇasaṃnibham 69|
īdṛśaṃ dehi me putraṃ dātukāmo yadā varam |
śrīvāsudeva uvāca-
ebhirguṇaiḥ samopetastava putro bhaviṣyati 70|
atrivaṃśasya vai dhartā viśvasyāsya mahāmate |
tejasā yaśasā puṇyaiḥ pitaraṃ coddhariṣyati 71|
uddhariṣyati yaḥ satyaiḥ pitaraṃ ca pitāmaham |
bhavānyāsyati me sthānaṃ tadviṣṇoḥ paramaṃ padam 72|
ityuktvā devadeveśastamaṃgaṃ prati sa dvija |
kasyacitpuṇyavīryasya puṇyāṃ kanyāṃ vivāhaya 73|
tasyāmutpādaya sutaṃ śubhaṃ puṇyāvaha priyam |
sa bhaviṣyati dharmātmā matprasādānmahāmate 74|

sarvajñaḥ sarvavettā ca yādṛśo vāṃchitastvayā |
evaṃ varaṃ tato datvā aṃtardhānaṃ gato hariḥ 75|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne aṃgavarapradānaṃ |
nāma dvātriṃśo'dhyāyaḥ 32|

English translation

Sūta said :

1-20. The best mountain (i.e. Meru), with its regions very bright with various gems and gold on all sides, shone like the Sun with his rays. All the meditating saints, seated on firm seats after resorting to very pleasing, cool, comfortable shades, meditated. At some places the sages practised penance; at some places Kinnaras sang (songs). Gandharvas , being delighted, (sang songs), beating time with their hands. Delightful songs were presented by them, who were engrossed in beating (and) measuring time in music, and with the seven musical notes; and with melody and closed fists. On that greatest mountain, Gandharvas, knowing the essential nature of songs, and being intent on singing, sang them, after having resorted to the shades of sandal-trees. The divine women danced there on the excellent mountain. The sound (of the recitation) of the Vedas , which destroyed sins, gave religious merit, which was divine, which bestowed great bliss, and which was very sweet, was heard on the best mountain. The excellent mountain shone with (trees like) sandal, Aśoka , Punnāga , Śāla , Tāla , and bunyan, resembling clouds. The lord of mountains shone at every place with Santānaka [1] trees, desire-yielding trees crowded with Ambhā (?) trees and well-blossomed divine trees. The mountain was full of many minerals and full of heaps of gems. It was full of many wonders and of various auspicious things. It was resorted to by groups of Vedas and was full of the groups of celestial nymphs. It shone with sages, ascetics, Siddhas and Gandharvas. It looked beautiful with elephants resembling mountains and with the roars of lions. It was adorned with Śarabhas [2] , with furious tigers and cunning beasts. Everywhere it looked charming with wells, pools and tanks containing spotless water and crowded with swans and ducks. It looked beautiful with golden, white and red lotuses. The lord of mountains looked charming with groups of rivers and streams having clear water, with Śāla and Tāla trees, and with crystal forms and elephants, and with slabs of stone which were extensive, golden, divine and which resembled the sun and fire. It was adorned with the mansions of deities, and palaces

(resembling) excellent mountains, and with golden staffs resembling swans and the moon. It was also decorated with pitchers, chowries and palaces. It was also adorned with hosts of gods delighted by various excellences (of the mountain). That holy, best mountain Meru shone all round with many hosts of gods, Gandharvas and bards. That great river, which is very holy, which contains sacred water, which is rich with holy places, which is crowded with swans and lotuses, and which is resorted to by ascetics and hosts of sages, has risen from it.

21-31. Aṅga , the great meritorious sage, the son of Atri , (went to) that best mountain having such excellences and auspicious on account of holy wonders. He entered a beautiful cave on the very sacred and secluded bank of the Gaṅgā . The intelligent one, free from desire and anger, sat there after having controlled all his senses, and meditated upon the pious Viṣṇu - Kṛṣṇa , the lord who removes all afflictions and who remained in his mind. He, being attentive, full of deep meditation and with his senses conquered (i.e. controlled) always saw Madhusūdana (i.e. Viṣṇu) on a seat or bed or in a vehicle or in meditation. He saw Viṣṇu in the beings—mobile and immobile. That brāhmaṇa (saw Viṣṇu) in all wet, dry and other things. In this way a hundred years passed, while he was practising penance. Seeing the best brāhmaṇa (practising penance like this), the lord of the world, with the disc in his hand, always presented before him many very fearful dangers. With that lustre of the glorious god Nṛsiṃha , the pious and fearless (brāhmaṇa) burnt (himself) as fire burns the fuel. The best brāhmaṇa Aṅga was getting emaciated by observances and restraints; yet by means of his own lustre he appeared shining like the sun and fire. The god appeared before him who was thus deeply engrossed in penances and was meditating upon Janārdana , and said to him, “O you who show respect, choose a boon.” Seeing that Hṛṣīkeśa , Aṅga, who was highly delighted, with his mind pleased, and bowing down, praised him.

Aṅga said :

32-54. O you origin of beings, O you purifier, you are the refuge of all beings; O you lord of all beings, you are the soul of beings. My salutation to you who are full of merit. My salutation to you who are of the nature of merit, who are a mystery and are beyond all qualities; to you who are merit (itself), who are the cause of merit, who are endowed with merit and are of the nature of merit; to you who are the worldly life, the cause of the worldly life and who remove (i.e. free) your devotees from the worldly existence; to you from whom the worldly life has sprung up, to you who are a mystery, and the destroyer of the worldly life. Salutation to you, who are the sacrifice, who are of the form of sacrifices and the lord of sacrifice; who are connected with the sacrificial act and the holder of the conch. My repeated salutations to (you who are) gold, who hold a disc, to you who are truth, and are of true thoughts and are full of all truth. My salutation to you who are Dharma (i.e. Piety), the cause of Dharma and the cause of everything. My salutation to you whose body is Dharma, who are a great hero and who are the prop of righteousness. My salutation to you who are a meritorious and noble son and not a son; to you who destroy illusion and delusion and who bring about entire illusion. My repeated salutations to you who sustain illusion, who are embodied and formless. My salutation to you who take up all forms and are Śaṅkara (i.e. you who bring about blisses). My salutation to you, who are Brahman , of the nature of Brahman and identical with the highest Brahman; to you who are all lustre and possess lustre. My salutation to you who possess glory, who live in glory and sustain glory; to you who live in the ocean and are immortal. My salutation to you who are a great mineral, who are fierce and are beyond great wisdom; to you who are not cruel, who are pure and the lord of sacred things. My salutations to you, the unlimited one, the complete one, and to the sinless one. Salutation to you who are the light of the sky and are of the form of a bird. Salutation to you who are the one to whom oblations are offered, who enjoys the oblations and who are of the form of oblations. Salutation to you who are Buddha (i.e. enlightened), who are a god, and you who are ever enlightened. Salutation to you, who are the oblation offered to the' gods and to the manes; to you who are the utterance svadhā (used

at the time of offering oblation to the manes) and svāhā (the utterance used at the time of offering oblation to the gods), to you who are pure, who are unmanifest and glorious. Salutation to you who are Vyāsa , Indra and of the nature of the Vasus ; to you who are Vāsudeva , who are everything and to you who arc of the form of fire; repeated salutations to you, who alone are Hari , Vāmana (i.e. Viṣṇu). Salutation to the god Nṛsiṃha and to you who maintain righteousness. My salutation to the cowherd Govinda and to the one-syllabled one. My salutation to you who are omni-syllabled and of the nature of the Supreme Soul. My salutation to you who are of the nature of the three principles or of the nature of the five elements; salutation to you who are (of the form of) the twenty-five principles and the support of the elements. Salutation to you who are Kṛṣna (i.e. Viṣṇu or dark), who are of the nature of Kṛṣna and are the lord of Lakṣmī . My salutation to you who are (charming) like a lotus-petal and are the highest bliss. My salutation to you who are the supporter of all and the destroyer of sins. My salutation to you who are the very great merit and you who practise truth. O eternal one, my repeated salutations to you who are immutable and a misty heap; to you having a lotus in (i.e. rising from) your navel; to you who are the great god. O Keśava , I salute your lotus-like feet. O you root of joy, O you dear to Lakṣmī, O Vāsudeva, O lord of all, O god, O Madhusūdana, make me your slave. O Keśava, I salute your feet. Be gracious to me in existence after existence, O you who give tranquility and who have a conch in your hand. Sprinkle me with water of knowledge, who am burnt by the heat of the fierce fire of the worldly existence and by many (kinds of) anguish and agony due to the deaths of sons etc. and of kinsmen; O lord Padmanābha , be a refuge to me.

55-58. Having heard this hymn of praise of (i.e. recited by) the noble Aṅga, Hṛṣīkeśa, shining with great lustre, and with the holy Kaustubha , marked with the Śrīvatsa , presented before Aṅga his own and very superior form having the conch, the disc and the mace in his hands, (and also) a lotus in his hand, and mounted upon Garuḍa , and with all limbs of his body beautified with a necklace, bracelets, and ear-rings, and looking great, divine and spotless, and charming due to the sylvan garland.

59-70a. Having thus manifested his own form, Hari, of the nature of all gods, said to that best noble sage, Aṅga: “O blessed brāhmaṇa, listen to (these) auspicious words.” With a sound deep like (the thundering of) clouds, he spoke to the best brāhmaṇa: “I am pleased with this penance (practised by you). Choose an auspicious boon.” He, full of great joy, again and again saluted the feet of Janārdana, who was shining, looking bright, who was the lord of people, who was of a universal form, who, the lord of Lakṣmī, was pleased, and said to him: “O you god of gods, O you holder of the conch, the disc and the mace, I am your slave. (If) you desire to grant me a boon, then give me a son born in my family (i.e. of my blood). Give me a son, the protector of all the people, and one full of all lustre shining like Indra in heaven. When you desire to grant me a boon, (then) (give me) a son, who is dear to all gods, who knows the Vedas, who is well-versed in the code of conduct, who is a donor, who is endowed with knowledge, and with the lustre of piety, who is the protector of the three worlds, who is Kṛṣṇa, who protects the truthful conduct, who is the best among the sacrificers, who is a unique hero, and who is the ornament of the three worlds, who is hospitable to brāhmaṇas , who knows the Vedas, whose promises are true, who has curbed his senses, who is unconquerable, who is the conqueror of all, whose lustre is like that of Viṣṇu, who is a devotee of Viṣṇu, who performs meritorious deeds, who is born due to merit, who has auspicious marks, who is tranquil, who is endowed with penance, who has mastered all branches of knowledge, who knows the Vedas, who is best among the meditating sages, and who is like you in point of virtues. Give me such a son.”

Vāsudeva said :

70b-72. O you very intelligent one, you will have a son endowed with all these qualities. He will support the family of Atri, and also this universe. He will also emancipate his father by means of his

lustre, glory and merit; with his truthfulness he will emancipate his father (i.e. you) and his grandfather; you will reach my place, that is Viṣṇu's highest position.

73-75. The lord of gods, spoke like this to that Aṅga, O brāhmaṇa. (He said to him): "Marry the auspicious daughter of someone of virtuous power. Generate on her a son, who will be auspicious, bringing merit and dear (to you). O you very intelligent one, by my favour, he will be religious-minded, omniscient, knowing all, (that is) as desired by you." Thus giving (Aṅga) a boon Hari then vanished.

[1]: [1] : Santānaka—One of the five trees of Indra's paradise.

[2]: [2] : Śarabha—a fabulous animal said to have eight legs and to be stronger than a lion.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 33

Sunīthā's Story

Chapter 115 of 693 · 36 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
शप्ता गंधर्वपुत्रेण सुशंखेन महात्मना ।
तस्य शापात्कथं जाता किं किं कर्म कृतं तया १।
सा लेभे कीदृशं पुत्रं तस्य शापाद्द्विजोत्तम ।
सुनीथायाश्च चरितं त्वं नो विस्तरतो वद २।
सूत उवाच-
सुशंखेनापि तेनैव सा शप्ता तनुमध्यमा ।
पितुः स्थानं गता सा तु सुनीथा दुःखपीडिता ३।
पितरं चात्मनश्चैव चरितं च प्रकाशितम् ।
श्रुतवान्सोपि धर्मात्मा मृत्युः सत्यवतां वर ४।
तामुवाच सुनीथां तु सुतां शप्तां महात्मना ।
भवत्या दुष्कृतं पापं धर्म तेजः प्रणाशनम् ५।
कस्मात्कृतं महाभागे सुशांतस्य हि ताडनम् ।
विरुद्धं सर्वलोकस्य भवत्या परिकल्पितम् ६।
कामक्रोधविहीनं तं सुशांतं धर्मवत्सलम् ।

तपोमार्गे विलीनं च परब्रह्मणि संस्थितम् ७।
तमेवघातयेद्यो वै तस्य पापं शृणुष्व हि ।
पापात्मा जायते पुत्रः किल्बिषं लभते बहु ८।
ताडंतं ताडयेद्यो वै क्रोशंतं क्रोशयेत्पुनः ।
तस्य पापं स वै भुंक्ते ताडितस्य न संशयः ९।
स वै शांतः स जितात्मा ताडयंतं न ताडयेत् ।
निर्दोषं प्रति येनापि ताडनं च कृतं सुते १०।
पश्चान्मोहेन पापेन निर्दोषेऽपि च ताडयेत् ।
निर्दोषं प्रति येनापि ह्यद्रोगः क्रियते वृथा ११।
निर्दोषं ताडयेत्पश्चान्मोहात्पापेन केनचित् ।
स पापी पापमाप्नोति निर्दोषस्य शरीरजम् १२।
निर्दोषो घातयेत्तं वै ताडंतं पापचेतसम् ।
पुनरुत्थाय वेगेन साहसात्पापचेतनम् १३।
पापकर्तुश्च यत्पापं निर्दोषं प्रति गच्छति ।
ताडनं नैव तस्माद्वै कार्यं दोषवतोऽपि च १४।

दुष्कृतं च महत्पुत्रि त्वयैव परिपालितम् ।
शप्ता तेनापि याद्यैव तस्मात्पुण्यं समाचर १५।
सतां संगं समासाद्य सदैव परिवर्तय ।
योगध्यानेन ज्ञानेन परिवर्तय नंदिनि १६।
सतां संगो महापुण्यो बहुश्रेयो विधायकः ।
बाले पश्य सुदृष्टांतं सतां संगस्य यद्गुणम् १७।
अपां संस्पर्शनात्पानात्स्नानात्तत्र महाधियः ।
मुनयः सिद्धिमायांति बाह्याभ्यंतरक्षालिताः १८।
शुचिष्मंतो भवंत्येते लोकाः सर्वे चराचराः ।
आपः शांताः सुशीताश्च मृदुगात्राः प्रियंकराः १९।
निर्मला रसवत्यश्च पुण्यवीर्या मलापहाः ।
तथा संतस्त्वया ज्ञेया निषेव्याश्च प्रयत्नतः २०।
यथा वह्निप्रसंगाच्च मलं त्यजति कांचनम् ।
तथा सतां हि संसर्गात्पापं त्यजति मानवः २१।
सत्यवह्निः प्रदीप्तश्च प्रज्वलेत्पुण्यतेजसा ।

सत्येन दीप्ततेजास्तु ज्ञानेनापि सुनिर्मलः २२।
अत्युष्णो ध्यानभावेन अस्पृश्यः पापजैर्नरैः ।
सत्यवह्नेः प्रसंगाच्च पापं सर्वं विनश्यति २३।
तस्मात्सत्यस्य संसर्गः कर्तव्यः सर्वथा त्वया ।
पापभारं परित्यज्य पुण्यमेवं समाश्रय २४।
सूत उवाच-
एवं पित्रा सुनीथा सा दुःखिता प्रतिबोधिता ।
नमस्कृत्य पितुः पादौ गता सा निर्जनं वनम् २५।
कामं क्रोधं परित्यज्य बाल्यभावं तपस्विनी ।
मोहद्वोहौ च मायां च त्यक्त्वा एकांतमास्थिता २६।
तस्याः सख्यः समाजग्मुः क्रीडार्थं लीलयान्विताः ।
तां ददृशुर्विशालाक्ष्यः सुनीथां दुःखभागिनीम् २७।
ध्यायंतीं चिंतयानां तामूचुश्चिंतापरायणाः ।
कस्माच्चिंतसि भद्रे त्वमनया चिंतयान्विता २८।
तन्नो वै कारणं ब्रूहि चिंतादुःखप्रदायिनी ।

एकैव सार्थकी चिंता धर्मस्यार्थे विचिंत्यते २९।
द्वितीया सार्थका चिंता योगिनां धर्मनंदिनी ।
अन्या निरर्थिका चिंता तां नैव परिकल्पयेत् ३०।
कायनाशकरी चिंता बल तेजः प्रणाशिनी ।
नाशयेत्सर्वसौख्यं तु रूपहानिं निदर्शयेत् ३१।
तृष्णां मोहं तथा लोभमेतांश्चिंता हि प्रापयेत् ।
पापमुत्पादयेच्चिंता चिंतिता च दिने दिने ३२।
चिंताव्याधिप्रकाशाय नरकाय प्रकल्पयेत् ।
तस्माच्चिंतां परित्यज्य चानुवर्तस्व शोभने ३३।

अर्जितं कर्मणा पूर्वं स्वयमेव नरेण तु ।
तदेव भुंक्तेऽसौ जंतुर्ज्ञानवान्न विचिंतयेत् ३४।
तस्माच्चिंतां परित्यज्य सुखदुःखादिकं वद ।
तासां तद्वचनं श्रुत्वा सुनीथा वाक्यमब्रवीत् ३५।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे वेनोपाख्याने
सुनीथाचरितं नाम त्रयस्त्रिंशोऽध्यायः ३३।

Roman transliteration

ṛṣaya ūcuḥ-
śaptā gaṃdharvaputreṇa suśaṃkhena mahātmanā |
tasya śāpātkathaṃ jātā kiṃ kiṃ karma kṛtaṃ tayā 1|
sā lebhe kīdṛśaṃ putraṃ tasya śāpāddvijottama |
sunīthāyāśca caritaṃ tvaṃ no vistarato vada 2|
sūta uvāca-
suśaṃkhenāpi tenaiva sā śaptā tanumadhyamā |
pituḥ sthānaṃ gatā sā tu sunīthā duḥkhapīḍitā 3|
pitaraṃ cātmanaścaiva caritaṃ ca prakāśitam |
śrutavānsopi dharmātmā mṛtyuḥ satyavatāṃ vara 4|
tāmuvāca sunīthāṃ tu sutāṃ śaptāṃ mahātmanā |
bhavatyā duṣkṛtaṃ pāpaṃ dharma tejaḥ praṇāśanam 5|
kasmātkṛtaṃ mahābhāge suśāṃtasya hi tāḍanam |
viruddhaṃ sarvalokasya bhavatyā parikalpitam 6|
kāmakrodhavihīnaṃ taṃ suśāṃtaṃ dharmavatsalam |

tapomārge vilīnaṃ ca parabrahmaṇi saṃsthitam 7|
tamevaghātayedyo vai tasya pāpaṃ śṛṇuṣva hi |
pāpātmā jāyate putraḥ kilbiṣaṃ labhate bahu 8|
tāḍaṃtaṃ tāḍayedyo vai krośaṃtaṃ krośayetpunaḥ |
tasya pāpaṃ sa vai bhuṃkte tāḍitasya na saṃśayaḥ 9|
sa vai śāṃtaḥ sa jitātmā tāḍayaṃtaṃ na tāḍayet |
nirdoṣaṃ prati yenāpi tāḍanaṃ ca kṛtaṃ sute 10|
paścānmohena pāpena nirdoṣe'pi ca tāḍayet |
nirdoṣaṃ prati yenāpi hṛdrogaḥ kriyate vṛthā 11|
nirdoṣaṃ tāḍayetpaścānmohātpāpena kenacit |
sa pāpī pāpamāpnoti nirdoṣasya śarīrajam 12|
nirdoṣo ghātayettaṃ vai tāḍaṃtaṃ pāpacetasam |
punarutthāya vegena sāhasātpāpacetanam 13|
pāpakartuśca yatpāpaṃ nirdoṣaṃ prati gacchati |
tāḍanaṃ naiva tasmādvai kāryaṃ doṣavato'pi ca 14|

duṣkṛtaṃ ca mahatputri tvayaiva paripālitam |
śaptā tenāpi yādyaiva tasmātpuṇyaṃ samācara 15|
satāṃ saṃgaṃ samāsādya sadaiva parivartaya |
yogadhyānena jñānena parivartaya naṃdini 16|
satāṃ saṃgo mahāpuṇyo bahuśreyo vidhāyakaḥ |
bāle paśya sudṛṣṭāṃtaṃ satāṃ saṃgasya yadguṇam 17|
apāṃ saṃsparśanātpānātsnānāttatra mahādhiyaḥ |
munayaḥ siddhimāyāṃti bāhyābhyaṃtarakṣālitāḥ 18|
śuciṣmaṃto bhavaṃtyete lokāḥ sarve carācarāḥ |

āpaḥ śāṃtāḥ suśītāśca mṛdugātrāḥ priyaṃkarāḥ 19|
nirmalā rasavatyaśca puṇyavīryā malāpahāḥ |
tathā saṃtastvayā jñeyā niṣevyāśca prayatnataḥ 20|
yathā vahniprasaṃgācca malaṃ tyajati kāṃcanam |
tathā satāṃ hi saṃsargātpāpaṃ tyajati mānavaḥ 21|
satyavahniḥ pradīptaśca prajvaletpuṇyatejasā |

satyena dīptatejāstu jñānenāpi sunirmalaḥ 22|
atyuṣṇo dhyānabhāvena aspṛśyaḥ pāpajairnaraiḥ |
satyavahneḥ prasaṃgācca pāpaṃ sarvaṃ vinaśyati 23|
tasmātsatyasya saṃsargaḥ kartavyaḥ sarvathā tvayā |
pāpabhāraṃ parityajya puṇyamevaṃ samāśraya 24|
sūta uvāca-
evaṃ pitrā sunīthā sā duḥkhitā pratibodhitā |
namaskṛtya pituḥ pādau gatā sā nirjanaṃ vanam 25|
kāmaṃ krodhaṃ parityajya bālyabhāvaṃ tapasvinī |
mohadrohau ca māyāṃ ca tyaktvā ekāṃtamāsthitā 26|
tasyāḥ sakhyaḥ samājagmuḥ krīḍārthaṃ līlayānvitāḥ |
tāṃ dadṛśurviśālākṣyaḥ sunīthāṃ duḥkhabhāginīm 27|
dhyāyaṃtīṃ ciṃtayānāṃ tāmūcuścinṃtāparāyaṇāḥ |
kasmāccinṃtasi bhadre tvamanayā ciṃtayānvitā 28|
tanno vai kāraṇaṃ brūhi ciṃtāduḥkhapradāyinī |

ekaiva sārthakī ciṃtā dharmasyārthe viciṃtyate 29|
dvitīyā sārthakā ciṃtā yogināṃ dharmanaṃdinī |
anyā nirarthikā ciṃtā tāṃ naiva parikalpayet 30|
kāyanāśakarī ciṃtā bala tejaḥ praṇāśinī |
nāśayetsarvasaukhyaṃ tu rūpahāniṃ nidarśayet 31|
tṛṣṇāṃ mohaṃ tathā lobhametāṃścinṃtā hi prāpayet |
pāpamutpādayecciṃtā ciṃtitā ca dine dine 32|
ciṃtāvyādhiprakāśāya narakāya prakalpayet |
tasmāccinṃtāṃ parityajya cānuvartasva śobhane 33|
arjitaṃ karmaṇā pūrvaṃ svayameva nareṇa tu |
tadeva bhuṃkte'sau jaṃturjñānavānna viciṃtayet 34|
tasmāccinṃtāṃ parityajya sukhaduḥkhādikaṃ vada |
tāsāṃ tadvacanaṃ śrutvā sunīthā vākyamabravīt 35|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe venopākhyāne
sunīthācaritaṃ nāma trayastriṃśo'dhyāyaḥ 33|

English translation

The sages said :

1. She (i.e. Sunīthā) was cursed by that Suśaṅkha, the noble son of a Gandharva . Due to his curse how did she become (i.e. what happened to her)? What deeds did she do?

2. O best brāhmaṇa , what kind of son did she obtain due to his curse? (Please) narrate to us in detail the account of Sunīthā also.

Sūta said :

3-14a. That Sunithā, of a slender waist, who was cursed by him, being tormented by grief, went to her father's place. She disclosed her deeds to her father, Mṛtyu , the best among the truthful and the righteous ones. He spoke to Sunīthā, his daughter, who was cursed by that magnanimous one: "You committed a sin that destroys merit and lustre. O you noble one, why did you beat him, who was very tranquil? You did that which is contrary to (the ways of) all the world. Listen, what sin is committed by him who would kill him who is free from desire and wrath, who is very tranquil, who loves piety, who is fully engrossed in the path of penance, and is settled in the highest Brahman . His son is born wicked, and gets (i.e. accumulates) much sin. There is no doubt that he who beats a person who beats him and makes him cry who is crying, suffers for his sin (i.e. of the other person). He (alone) is tranquil, he (alone) is one who has conquered (i.e. controlled) his mind, who does not beat him (i.e. the person) who beats him. O you (my) daughter, he who has beaten an innocent person, would (thus) later beat, through delusion and in sin, even an innocent man(?). He, the sinner, who, without any reason, causes anxiety to an innocent man or would later beat an innocent man through delusion or some sin, obtains the sin produced in the body of the innocent one. If the innocent person would beat the wicked-hearted person that beats him rashly after suddenly getting up, the sin of the sinner goes to the innocent person.

l4b-19a. Therefore, one should not beat even a sinner. O (my) daughter, you have done, a very wicked deed. As you are today cursed by him, therefore practise meritorious deeds. Secure the company of the good, and behave (properly). O you (my) daughter, behave taking to profound abstract meditation and knowledge. The company of the good is greatly meritorious, and causes great bliss. O (my) daughter, note that merit, well-observed, of the company of the good. Highly intelligent sages, cleansed from within and without by touching, drinking and bathing in the water, obtain perfection. All these worlds—mobile and immobile—become pure (due to the company of the good).

19b-20. Water is calm, very cold, soft for the body, causing pleasure, clear, tasty, of a meritorious power, removing dirt; you should know that the saints are like that, and should wait upon them carefully.

21. As gold gives up its impurity by its contact with fire, similarly a man casts off his sin by the contact of the good.

22-24. The fire of truth would burn brightly only with the lustre of merit. A man whose lustre blazes with truth, who is very spotless due to knowledge and very hot due to meditation, cannot be touched by men born of sin. By the contact of the fire of truth, all (one's) sin perishes. Therefore, you should, by all means, have contact with truth. Giving up your burden of sin, resort to merit in this way."

Sūta said :

25-26. In this way that Sunīthā, who was distressed, was advised by her father. Having saluted her father's feet, she went to a lonely forest. The devout one, giving up desire and anger and her childishness, and also abandoning tricks, malice and deceit, resorted to a secluded place.

27-28a. Her friends, endowed with grace, came there to sport. The large-eyed ones saw Sunīthā afflicted and meditating. Seeing her reflecting, they, full of anxiety, said to her:

28b-30. "O good one, full of anxiety why are you brooding? You, are causing anxiety and worry to us; tell us the cause (of your anxiety). Only one anxiety, entertained for piety (alone), is significant. The other kind of anxiety, viz. giving delight to the meditating sages in matters of piety is important. (I.e. the other kind of anxiety that is important is one which gives delight to the meditating sages in matters of piety.) (Any) other anxiety is worthless. One should not at all entertain it.

31-33. Anxiety withers the body; it destroys strength and lustre; it would destroy all happiness, and would show (i.e. bring about) loss of beauty. Anxiety would bring these, viz. thirst (i.e. desire), delusion and greed (to a person). Anxiety, when entertained, would produce sin day by day. Anxiety would show (i.e. bring about) bodily diseases, and would lead (one) to hell. Therefore, O beautiful one, behave by giving up anxiety.

34-35a. A man enjoys (or suffers) only what he has earned by means of his former deeds. A wise person should not mind them. Therefore give up your anxiety, and talk about happiness, unhappiness etc."

35b. Hearing those words of them, Sunīthā spoke these words.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 34

Sunīthā's Problem

Chapter 116 of 693 · 48 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
यथा शप्ता वने पूर्वं सुशंखेन महात्मना ।
तासु सर्वं समाख्यातं सखीष्वेव विचेष्टितम् १।
आत्मनश्च महाभागा दुःखेनातिप्रपीडिता ।
सुनीथोवाच-
अन्यच्चैव प्रवक्ष्यामि सख्यः शृण्वंतु सांप्रतम् २।
मदीयरूपसंपत्ति वयः सगुणसंपदः ।
विलोक्य तातश्चिंतात्मा संजातो मम कारणात् ३।
देवेभ्यो दातुकामोऽसौ मुनिभ्यस्तु महायशाः ।
मां च हस्ते विगृह्यैव सर्वान्वाक्यमुदाहरत् ४।
गुणयुक्ता सुता बाला ममेयं चारुलोचना ।
दातुकामोस्मि भद्रं वो गुणिने सुमहात्मने ५।
मृत्योर्वाक्यं ततो देवा ऋषयः शुश्रुवुस्तदा ।
तमूचुर्भाषमाणं ते देवा इंद्र पुरोगमाः ६।
तव कन्या गुणाढ्येयं शीलानां परमो निधिः ।

दोषेणैकेन संदुष्टा ऋषिशापेन तेन वै ७।
अस्यामुत्पत्स्यते पुत्रो यस्य वीर्यात्पुमान्किल ।
भविता स महापापी पुण्यवंशविनाशकः ८।
गंगातोयेन संपूर्णः कुंभ एव प्रदृश्यते ।
सुरायाबिन्दुनालिप्तो मद्यकुम्भः प्रजायते ९।
पापस्य पापसंसर्गात्कुलं पापि प्रजायते ।
आरनालस्य वै बिंदुः क्षीरमध्ये प्रयाति चेत् १०।
पश्चान्नाशयते क्षीरमात्मरूपं प्रकाशयेत् ।
तद्वद्विनाशयेद्वंशं पापः पुत्रो न संशयः ११।
अनेनापि हि दोषेण तवेयं पापभागिनी ।
अन्यस्मै दीयतां गच्छ देवैरुक्तः पिता मम १२।
देवैश्चापि सगंधर्वैर्ऋषिभिश्च महात्मभिः ।
तैश्चापि संपरित्यक्तः पिता मे दुःखपीडितः १३।
ममान्ये चापि स्वीकारं न कुर्वंति हि सज्जनाः ।
एवं पापमयं कर्म मया चैव पुरा कृतम् १४।

संतप्ता दुःखशोकेन वनमेव समाश्रिता ।
तप एव चरिष्यामि करिष्ये कायशोषणम् १५।
भवतीभिः सुपृष्टाहं कार्यकारणमेव हि ।
मम चिंतानुगं कर्म मया तद्वः प्रकाशितम् १६।
एवमुक्त्वा सुनीथा सा मृत्योः कन्या यशस्विनी ।
विरराम च दुःखार्ता किंचिन्नोवाच वै पुनः १७।
सख्य ऊचुः-
दुःखमेव महाभागे त्यज कायविनाशनम् ।
नास्ति कस्य कुले दोषो देवैः पापं समाश्रितम् १८।
जिह्ममुक्तं पुरा तेन ब्रह्मणा हरसंनिधौ ।
देवैश्चापि स हि त्यक्तो ब्रह्माऽपूज्यतमोऽभवत् १९।
ब्रह्महत्या प्रयुक्तोऽसौ देवराजोपि पश्य भोः ।
देवैः सार्धं महाभागस्त्रैलोक्यं परिभुंजति २०।
गौतमस्य प्रियां भार्यामहल्यां गतवान्पुरा ।
परदाराभिगामी स देवत्वे परिवर्त्तते २१।

ब्रह्महत्योपमं कर्म दारुणं कृतवान्हरः ।
ब्रह्मणस्तु कपालेन चाद्यापि परिवर्तते २२।
देवानमंतितं देवमृषयो वेदपारगाः ।
आदित्यः कुष्ठसंयुक्तस्त्रैलोक्यं च प्रकाशयेत् २३।
लोकानमंतितं देवं देवाद्याः सचराचराः ।
कृष्णो भुंक्ते महाशापं भार्गवेण कृतं पुरा २४।
गुरुभार्यांगतश्चंद्रः क्षयी तेन प्रजायते ।
भविष्यति महातेजा राजराजः प्रतापवान् २५।
पांडुपुत्रो महाप्राज्ञो धर्मात्मा स युधिष्ठिरः ।
गुरोश्चैव वधार्थाय अनृतं स वदिष्यति २६।
एतेष्वेव महत्पापं वर्तते च महत्सु च ।
वैगुण्यं कस्य वै नास्ति कस्य नास्ति च लांछनम् २७।
भवती स्वल्पदोषेण विलिप्तासि वरानने ।
उपकारं करिष्यामस्तवैव वरवर्णिनि २८।
तवांगे ये गुणाः संति सत्यस्त्रीणां यथा शुभे ।

अन्यत्रापि न पश्यामस्तान्गुणांश्चारुलोचने २९।
रूपमेव गुणः स्त्रीणां प्रथमं भूषणं शुभे ।
शीलमेव द्वितीयं च तृतीयं सत्यमेव च ३०।
आर्जवत्वं चतुर्थं च पंचमं धर्ममेव हि ।
मधुरत्वं ततः प्रोक्तं षष्ठमेव वरानने ३१।
शुद्धत्वं सप्तमं बाले अंतर्बाह्येषु योषितम् ।
अष्टमं हि पितुर्भावः शुश्रूषा नवमं किल ३२।
सहिष्णुर्दशमं प्रोक्तं रतिश्चैकादशं तथा ।
पातिव्रत्यं ततः प्रोक्तं द्वादशं वरवर्णिनि ३३।

तैस्त्वं संभूषिता बाले मा बिभेषि वरानने ।
येनोपायेन ते भर्ता भविष्यति सुधर्मधृक् ३४।
तमुपायं प्रपश्यामस्तवार्थं वयमेव हि ।
तामूचुस्ता वराः सख्यो मा त्वं वै साहसं कुरु ३५।
सूत उवाच-
एवमुक्ता सुनीथा सा पुनरूचे सखीस्तु ताः ।

कथयध्वं ममोपायं येन भर्ता भविष्यति ३६।
तामूचुस्ता वरा नार्यो रंभाद्याश्चारुलोचनाः ।
रूपमाधुर्यसंयुक्ता भवती भूतिवर्द्धनी ३७।
ब्रह्मशापेन संभीता वयमत्र समागताः ।
तां प्रोचुश्च विशालाक्षीं मृत्योः कन्यां सुलोचनाम् ३८।
विद्यामेकां प्रदास्यामः पुरुषाणां प्रमोहिनीम् ।
सर्वमायाविदां भद्रे सर्वभद्रप्रदायिनीम् ३९।
विद्याबलं ततो दद्युस्तस्यैताः सुखदायकम् ।
यं यं मोहयितुं भद्रे इच्छस्येवं सुरादिकम् ४०।
तं तं सद्यो मोहय वा इत्युक्ता सा तथाऽकरोत् ।
विद्यायां हि सुसिद्धायां सा सुनीथा सुनंदिता ४१।
भ्रमत्येवं सखीभिस्तु पुरुषान्सा विपश्यति ।
अटमानागता पुण्यं नंदनं वनमुत्तमम् ४२।
गंगातीरे ततो दृष्ट्वा ब्राह्मणं रूपसंयुतम् ।
सर्वलक्षणसंपन्नं सूर्यतेजः समप्रभम् ४३।

रूपेणाप्रतिमं लोके द्वितीयमिव मन्मथम् ।
देवरूपं महाभागं भाग्यवंतं सुभाग्यदम् ४४।
अनौपम्यं महात्मानं विष्णुतेजः समप्रभम् ।
वैष्णवं सर्वपापघ्नं विष्णुतुल्यपराक्रमम् ४५।
कामक्रोधविहीनं तमत्रिवंशविभूषणम् ४६।
दृष्ट्वा सुरूपं तपसां स्वरूपं दिव्यप्रभावं परितप्यमानम् ।
पप्रच्छ रंभां सुसखीं सरागा कोयं दिविष्ठः प्रवरो महात्मा ४७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने चतुस्त्रिंशोऽध्यायः ३४।

Roman transliteration

sūta uvāca-
yathā śaptā vane pūrvaṃ suśaṃkhena mahātmanā |
tāsu sarvaṃ samākhyātaṃ sakhīṣveva viceṣṭitam 1|
ātmanaśca mahābhāgā duḥkhenātiprapīḍitā |
sunīthovāca-
anyaccaiva pravakṣyāmi sakhyaḥ śṛṇvaṃtu sāṃpratam 2|
madīyarūpasaṃpatti vayaḥ saguṇasaṃpadaḥ |
vilokya tātaściṃtātmā saṃjāto mama kāraṇāt 3|
devebhyo dātukāmo'sau munibhyastu mahāyaśāḥ |

māṃ ca haste vigṛhyaiva sarvānvākyamudāharat 4|
guṇayuktā sutā bālā mameyaṃ cārulocanā |
dātukāmosmi bhadraṃ vo guṇine sumahātmane 5|
mṛtyorvākyaṃ tato devā ṛṣayaḥ śuśruvustadā |
tamūcurbhāṣamāṇaṃ te devā iṃdra purogamāḥ 6|
tava kanyā guṇāḍhyeyaṃ śīlānāṃ paramo nidhiḥ |

doṣeṇaikena saṃduṣṭā ṛṣiśāpena tena vai 7|
asyāmutpatsyate putro yasya vīryātpumānkila |
bhavitā sa mahāpāpī puṇyavaṃśavināśakaḥ 8|
gaṃgātoyena saṃpūrṇaḥ kuṃbha eva pradṛśyate |
surāyābindunālipto madyakumbhaḥ prajāyate 9|
pāpasya pāpasaṃsargātkulaṃ pāpi prajāyate |
āranālasya vai biṃduḥ kṣīramadhye prayāti cet 10|
paścānnāśayate kṣīramātmarūpaṃ prakāśayet |
tadvadvināśayedvaṃśaṃ pāpaḥ putro na saṃśayaḥ 11|
anenāpi hi doṣeṇa taveyaṃ pāpabhāginī |
anyasmai dīyatāṃ gaccha devairuktaḥ pitā mama 12|
devaiścāpi sagaṃdharvairṛṣibhiśca mahātmabhiḥ |
taiścāpi saṃparityaktaḥ pitā me duḥkhapīḍitaḥ 13|
mamānye cāpi svīkāraṃ na kurvaṃti hi saǰǰanāḥ |
evaṃ pāpamayaṃ karma mayā caiva purā kṛtam 14|

saṃtaptā duḥkhaśokena vanameva samāśritā |
tapa eva cariṣyāmi kariṣye kāyaśoṣaṇam 15|
bhavatībhiḥ suprṣṭāhaṃ kāryakāraṇameva hi |
mama ciṃtānugaṃ karma mayā tadvaḥ prakāśitam 16|
evamuktvā sunīthā sā mṛtyoḥ kanyā yaśasvinī |
virarāma ca duḥkhārtā kiṃcinnovāca vai punaḥ 17|
sakhya ūcuḥ-
duḥkhameva mahābhāge tyaja kāyavināśanam |
nāsti kasya kule doṣo devaiḥ pāpaṃ samāśritam 18|
jihmamuktaṃ purā tena brahmaṇā harasaṃnidhau |
devaiścāpi sa hi tyakto brahmā'pūǰyatamo'bhavat 19|
brahmahatyā prayukto'sau devarājopi paśya bhoḥ |
devaiḥ sārdhaṃ mahābhāgastrailokyaṃ paribhuṃǰati 20|
gautamasya priyāṃ bhāryāmahalyāṃ gatavānpurā |
paradārābhigāmī sa devatve parivarttate 21|

brahmahatyopamaṃ karma dāruṇaṃ kṛtavānharaḥ |
brahmaṇastu kapālena cādyāpi parivartate 22|
devānamaṃtitaṃ devamṛṣayo vedapāragāḥ |
ādityaḥ kuṣṭhasaṃyuktastrailokyaṃ ca prakāśayet 23|
lokānamaṃtitaṃ devaṃ devādyāḥ sacarācarāḥ |
kṛṣṇo bhuṃkte mahāśāpaṃ bhārgaveṇa kṛtaṃ purā 24|
gurubhāryāṃgataścaṃdraḥ kṣayī tena prajāyate |
bhaviṣyati mahātejā rājarājaḥ pratāpavān 25|
pāṃḍuputro mahāprājño dharmātmā sa yudhiṣṭhiraḥ |
guroścaiva vadhārthāya anṛtaṃ sa vadiṣyati 26|
eteṣveva mahatpāpaṃ vartate ca mahatsu ca |
vaiguṇyaṃ kasya vai nāsti kasya nāsti ca lāṃchanam 27|
bhavatī svalpadoṣeṇa viliptāsi varānane |
upakāraṃ kariṣyāmastavaiva varavarṇini 28|

tavāṃge ye guṇāḥ saṃti satyastrīṇāṃ yathā śubhe |

anyatrāpi na paśyāmastānguṇāṃścārulocane 29|
rūpameva guṇaḥ strīṇāṃ prathamaṃ bhūṣaṇaṃ śubhe |
śīlameva dvitīyaṃ ca tṛtīyaṃ satyameva ca 30|
ārjavatvaṃ caturthaṃ ca paṃcamaṃ dharmameva hi |
madhuratvaṃ tataḥ proktaṃ ṣaṣṭhameva varānane 31|
śuddhatvaṃ saptamaṃ bāle aṃtarbāhyeṣu yoṣitam |
aṣṭamaṃ hi piturbhāvaḥ śuśrūṣā navamaṃ kila 32|
sahiṣṇurdaśamaṃ proktaṃ ratiścaikādaśaṃ tathā |
pātivratyaṃ tataḥ proktaṃ dvādaśaṃ varavarṇini 33|
taistvaṃ saṃbhūṣitā bāle mā bibheṣi varānane |
yenopāyena te bhartā bhaviṣyati sudharmadhṛk 34|
tamupāyaṃ prapaśyāmastavārthaṃ vayameva hi |
tāmūcustā varāḥ sakhyo mā tvaṃ vai sāhasaṃ kuru 35|
sūta uvāca-
evamuktā sunīthā sā punarūce sakhīstu tāḥ |

kathayadhvaṃ mamopāyaṃ yena bhartā bhaviṣyati 36|
tāmūcustā varā nāryo raṃbhādyāścārulocanāḥ |
rūpamādhuryasaṃyuktā bhavatī bhūtivarddhanī 37|
brahmaśāpena saṃbhītā vayamatra samāgatāḥ |
tāṃ procuśca viśālākṣīṃ mṛtyoḥ kanyāṃ sulocanām 38|
vidyāmekāṃ pradāsyāmaḥ puruṣāṇāṃ pramohinīm |
sarvamāyāvidāṃ bhadre sarvabhadrapradāyinīm 39|
vidyābalaṃ tato dadyustasyaitāḥ sukhadāyakam |
yaṃ yaṃ mohayituṃ bhadre icchasyevaṃ surādikam 40|
taṃ taṃ sadyo mohaya vā ityuktā sā tathā'karot |
vidyāyāṃ hi susiddhāyāṃ sā sunīthā sunaṃditā 41|
bhramatyevaṃ sakhībhistu puruṣānsā vipaśyati |
aṭamānāgatā puṇyaṃ naṃdanaṃ vanamuttamam 42|
gaṃgātīre tato dṛṣṭvā brāhmaṇaṃ rūpasaṃyutam |
sarvalakṣaṇasaṃpannaṃ sūryatejaḥ samaprabham 43|

rūpeṇāpratimaṃ loke dvitīyamiva manmatham |
devarūpaṃ mahābhāgaṃ bhāgyavaṃtaṃ subhāgyadam 44|
anaupamyaṃ mahātmānaṃ viṣṇutejaḥ samaprabham |
vaiṣṇavaṃ sarvapāpaghnaṃ viṣṇutulyaparākramam 45|
kāmakrodhavihīnaṃ tamatrivaṃśavibhūṣaṇam 46|
dṛṣṭvā surūpaṃ tapasāṃ svarūpaṃ divyaprabhāvaṃ paritapyamānam |
papraccha raṃbhāṃ susakhīṃ sarāgā koyaṃ diviṣṭhaḥ pravaro mahātmā 47|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne catustriṃśo'dhyāyaḥ 34|

English translation

Sūta said :

1-2a. She, the noble one, who was very much afflicted with grief, told her friends how she was formerly cursed by the magnanimous Suśankha, and all that she did.

Sunīthā said :

2b-5. O friends, listen now; I shall tell you something else. Seeing my wealth of beauty and excellence in age (i. e. youth) and good qualities, my father became worried about me. The very glorious one desired to give me (in marriage) to (one of the) gods or sages. Holding me by the hand, he said these words to them all: “This is my young daughter, full of good qualities and having charming eyes. Well-being to you, I desire to give her (in marriage) to a virtuous and very magnanimous (god or sage).”

6-8. At that time gods and sages heard the words of Mṛtyu . Gods, led by Indra , spoke to him, who was (thus) speaking: “This your daughter is endowed with virtues, and is a great treasure of good character; but she is defiled by one fault, viz. the curse of (i.e. given by) the sage. On her will be born a son, from whose semen a man will be (born) who will be a great sinner and the destroyer of the virtuous family.

9-14. A pitcher that is seen to be full of the water of the Gaṅgā , becomes a pitcher (full) of liquor when polluted with a drop of liquor. Due to the sinful contact of a sinner, the family becomes sinful. If a drop of the sour gruel made from the fermentation of boiled rice would go to (i.e. would get mixed with) milk, it would later destroy (i.e. spoil) the milk and would present its own nature. In the same way a sinful son would destroy the family; there is no doubt about it. This your sinful (daughter) is (soiled) with this blemish. Give her to someone else. (Please) go.” Thus was my father told by gods. My father, afflicted with the grief was abandoned even by the noble gods, Gandharvas and sages; and the good men also did not accept me. Thus formerly I have committed a sinful act.

15-16. Tormented by agony and grief I have just resorted to the forest. I shall practise penance only, and shall wither my body. You have well asked me the effect and the cause. The deed, following my anxiety, has also been disclosed to you.

17. Speaking thus, that Sunīthā , Mṛtyu’s glorious daughter, afflicted with grief, ceased speaking; and then did not say anything.

The friends said :

18-27. O you noble one, give up the grief, destroying your body. There is a blemish in the family of an atheist. (Even) gods have resorted to (i.e. committed) sin. Formerly (even) that Brahma told a lie in the presence of Viṣṇu . That Brahma (though) abandoned by gods, became most adorable. O (you), look at the king of gods (i.e. Indra) who was engaged in killing a brāhmaṇa . The noble one enjoys, along with the gods (the kingdom of) the three worlds. Formerly he went to (i.e. cohabited with) Ahalyā , Gautama ’s wife. He, who was an adulterer, has become the lord (of gods). Hara (i.e. Śiva) committed a fierce deed like killing a brāhmaṇa. Even now he lives with the skull of Brahma. Gods and sages who have mastered the Vedas salute that god. The Sun, full of (i.e. suffering from) leprosy would illuminate (i.e. illuminates) the three worlds. All the worlds, including the mobile and the immobile, and led by the gods, salute him. Kṛṣṇa enjoys (i.e. suffers from) the curse given formerly by Bhārgava . Candra (i.e. the Moon), who went to (i.e. copulated with) Guru ’s (i.e. Jupiter’s) wife, has become emaciated due to that. There will be (born) a very lustrous, valorous, very intelligent son of Pāṇḍu , viz. Yudhiṣṭhira , the king of kings. For the murder of his teacher, he will tell a lie. Great sin resides in (i.e. is committed by) these great ones. There is no defect in anyone of them nor any stigma.

28-29. O you beautiful one, you are smeared with a small sin. O you of an excellent complexion, we shall oblige you. O you of charming eyes, O you auspicious one, we do not find the qualities which you possess anywhere else (i.e. in any other woman).

30-35a. O you auspicious one, the virtue of beauty is the first ornament of women. The second one is good character; and the third one is truthfulness. The fourth one is honesty; the fifth one is piety itself. Then, O you beautiful one, sweetness is said to be the sixth one. O you young girl; internal and external purity of women is the seventh (ornament). Devotion to the father is the eighth (one). Service (to others) is the ninth one. Tolerance is said to be the tenth one, and love is the eleventh (one). O you of an excellent complexion, loyalty to husband is said to be the twelfth (one). O you young girl, you are adorned with those (ornaments); O you beautiful one, do not get frightened. We shall find out that remedy by which that highly meritorious one will be your husband; for, we are (living) for you only.

35b. The excellent friends said to her: “Do not indulge in a rash act.”

Sūta said :

36. Sunīthā, who was thus addressed, again said to those friends: “Tell me the remedy by which (he) will be my husband.”

37-4la. The excellent ladies of charming eyes, led by Rambhā , said to her: “You are endowed with beauty and sweetness; you would lead (your husband) to prosperity. You were frightened by a brāhmaṇa’s curse. (Therefore) we have come here.” They spoke to that Mṛtyu’s daughter having large and charming eyes: “We shall give you, O good one, an incantation (having the power of) giving all good and alluring men knowing all tricks.” Then these (ladies) gave her the powerful incantation giving happiness. (They said:) “Instantly allure him, whomsoever god (or other) you desire to allure, O good lady.”

41b-46. That Sunīthā, being very happy when well-equipped with the incantation, thus wandered with her friends, and observed men. While wandering she went to Indra’s paradise. (There) on the bank of the Gaṅgā, she then saw the brāhmaṇa, who was the ornament of the Atri -family, who was handsome, who was endowed with all (auspicious) marks, who resembled the sun in lustre, who was matchless in form in the world, who was, as it were, another god of love, who had god-like form, who was noble and fortunate, who bestowed bliss (on others), who had no match, who was magnanimous, who resembled Viṣṇu in lustre, who was a devotee of Viṣṇu, who destroyed all sins, whose valour was like that of Viṣṇu, and who was free from desire and anger.

47. Seeing him, who was handsome, the very form of penance, of a divine prowess, and who was tormenting himself (by austerities), she asked Rambhā, her good friend: “Who is this excellent, magnanimous one, remaining in heaven (i.e. possessing divine qualities)?”

Bhūmi-khaṇḍa · Chapter 35

Rambhā Helps by a Suggestion

Chapter 117 of 693 · 16 detected Sanskrit verse markers

Sanskrit

रंभोवाच-
ब्रह्मा अव्यक्तसंभूतस्तस्माज्जज्ञे प्रजापतिः ।
अत्रिर्नाम स धर्मात्मा तस्य पुत्रो महामनाः १।
अंगो नाम अयं भद्रे नंदनं वनमागतः ।
इंद्रस्य संपदं दृष्ट्वा लीलातेजसमुत्तमाम् २।
कृता स्पृहा अनेनापि इंद्रस्य सदृशे पदे ।
ईदृशो हि यदा पुत्रो मम स्याद्धर्मसंयुतः ३।
सुश्रेयो मे भवेज्जन्म यशः कीर्ति समन्वितम् ।
आराधितो हृषीकेशस्तपोभिर्नियमैस्तथा ४।
सुप्रसन्ने हृषीकेशे वरं याचितवानयम् ।
इंद्रस्य सदृशं पुत्रं विष्णुतेजः पराक्रमम् ५।
वैष्णवं सर्वपापघ्नं देहि मे मधुसूदन ।
दत्तवान्स तदा पुत्रमीदृशं सर्वधारकम् ६।
तदाप्रभृति विप्रेंद्रः पुण्यां कन्यां प्रपश्यति ।
यथा त्वं चारुसर्वांगी तथायं परिपश्यति ७।

एनं गच्छ वरारोहे अस्मात्पुत्रो भविष्यति ।
पुण्यात्मा पुण्यधर्मज्ञो विष्णुतेजः पराक्रमः ८।
एतत्ते सर्वमाख्यातं तथाहं पृच्छिता त्वया ।
अयं भर्ता भवत्यर्हो भवेदेव न संशयः ९।
सुशंखस्यापि यः शापो वृथा सोऽपि भविष्यति ।
अस्माज्जाते महाभागे पुत्रे धर्मप्रचारिणि १०।
भविष्यसि सुखी भद्रे सत्यं सत्यं वदाम्यहम् ।
सुक्षेत्रे कृषिकारस्तु बीजं वपति तत्परः ११।
स तथा भुंजते देवि यथा बीजं तथा फलम् ।
अन्यथा नैव जायेत तत्सर्वं सदृशं भवेत् १२।
अयमेष महाभागस्तपस्वी पुण्यवीर्यवान् ।
अस्य वीर्यात्समुत्पन्नो अस्यैवगुणसंपदा १३।
युक्तः पुत्रो महातेजाःसर्वदेहभृतां वरः ।
भविष्यति महाभाग्यो युक्तात्मा योगतत्ववित् १४।
एवं हि वाक्यं तु निशम्य बाला रंभाप्रियोक्तं शिवदायकं तत् ।

विचिंत्य बुद्ध्येह सुनीथया तदा तत्त्वार्थमेतत्परिसत्यमेव हि १५।
इति श्रीपद्मपुराणे भूमिखंडेवेनोपाख्याने पंचत्रिंशोऽध्यायः ३५।

Roman transliteration

raṃbhovāca-
brahmā avyaktasaṃbhūtastasmājjajñe prajāpatiḥ |
atrirnāma sa dharmātmā tasya putro mahāmanāḥ 1|
aṃgo nāma ayaṃ bhadre naṃdanaṃ vanamāgataḥ |
iṃdrasya saṃpadaṃ dṛṣṭvā līlātejasamuttamām 2|
kṛtā spṛhā anenāpi iṃdrasya sadṛśe pade |
īdṛśo hi yadā putro mama syāddharmasaṃyutaḥ 3|
suśreyo me bhavejjanma yaśaḥ kīrti samanvitam |
ārādhito hṛṣīkeśastapobhirniyamaistathā 4|
suprasanne hṛṣīkeśe varaṃ yācitavānayam |
iṃdrasya sadṛśaṃ putraṃ viṣṇutejaḥ parākramam 5|
vaiṣṇavaṃ sarvapāpaghnaṃ dehi me madhusūdana |
dattavānsa tadā putramīdṛśaṃ sarvadhārakam 6|
tadāprabhṛti vipreṃdraḥ puṇyāṃ kanyāṃ prapaśyati |
yathā tvaṃ cārusarvāṃgī tathāyaṃ paripaśyati 7|

enaṃ gaccha varārohe asmātputro bhaviṣyati |
puṇyātmā puṇyadharmajño viṣṇutejaḥ parākramaḥ 8|
etatte sarvamākhyātaṃ tathāhaṃ pṛcchitā tvayā |
ayaṃ bhartā bhavatyarho bhavedeva na saṃśayaḥ 9|
suśaṃkhasyāpi yaḥ śāpo vṛthā so'pi bhaviṣyati |
asmājjāte mahābhāge putre dharmapracāriṇi 10|
bhaviṣyasi sukhī bhadre satyaṃ satyaṃ vadāmyaham |
sukṣetre kṛṣikārastu bījaṃ vapati tatparaḥ 11|
sa tathā bhuṃjate devi yathā bījaṃ tathā phalam |
anyathā naiva jāyeta tatsarvaṃ sadṛśaṃ bhavet 12|
ayameṣa mahābhāgastapasvī puṇyavīryavān |
asya vīryātsamutpanno asyaivaguṇasaṃpadā 13|
yuktaḥ putro mahātejāḥsarvadehabhṛtāṃ varaḥ |
bhaviṣyati mahābhāgyo yuktātmā yogatatvavit 14|
evaṃ hi vākyaṃ tu niśamya bālā raṃbhāpriyoktaṃ śivadāyakaṃ tat |

viciṃtya buddhyeha sunīthayā tadā tattvārthametatparisatyameva hi 15|
iti śrīpadmapurāṇe bhūmikhaṃḍevenopākhyāne paṃcatriṃśo'dhyāyaḥ 35|

English translation

Rambhā said :

1-6a. Brahma was born from the Unmanifest one, and from him was born the lord of created beings, viz. the religious-minded Atri . O good lady, his son, viz. this Aṅga of a noble mind, came to Nandanavana . Seeing Indra 's glory excellent with graceful lustre, he too longed for a position similar to that of Indra: 'If I would have such a son endowed with righteousness, (then) my existence, endowed with fame and glory, will be very blessed.' Then he propitiated Hṛṣīkeśa with austerities and restraints. When Hṛṣīkeśa was very much pleased, he asked for a boon: "O Madhusūdana , give me a son who resembles Indra, whose lustre and valour are like that of Viṣṇu , who is a devotee of Viṣṇu,

and who destroys all sins.”

6b. Then he gave (him) a son possessing all such (qualities).

7-12. Since then the best brāhmaṇa looked (for) an auspicious maiden. He saw you as you are beautiful in all limbs. O you beautiful lady, go to (i.e. accept) him; from him you will have a son, who will be righteous, who will be knowing pious ways of behaviour and whose lustre and valour will be like that of Viṣṇu. All this has been told to you, since you had asked me like (i.e. about) that. There is no doubt that this one will be a suitable groom for you. That curse of (i.e. given by) Suśaṅkha also will be ineffective. O good noble lady, when from him a son propagating righteous conduct will be born, you will be happy. I am telling you the truth, (and) the truth (only). A farmer, with great sincerity, sows the seed. O respectable lady, he enjoys (i.e. reaps) the fruit as he sows the seed. It shall never be otherwise. It would all be just like that.

13-14. This noble one is devout and possesses merit and strength; a son born from his semen will be endowed with his wealth of virtues, will be very lustrous, will be best among all human beings, will be very fortunate, of a devout disposition, and will be conversant with the principles of deep and abstract meditation.

15. Hearing these words of Rambhā , uttered affectionately and bestowing well-being, Sunīthā entertained the notion: This is the truth, the entire truth.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 36

Sunīthā Gets Married and Vena is Born

Chapter 118 of 693 · 58 detected Sanskrit verse markers

Sanskrit

सुनीथोवाच-
सत्यमुक्तं त्वया भद्रे एवमेतत्करोम्यहम् ।
अनया विद्यया विप्रं मोहयिष्यामि नान्यथा १।
साहाय्यं देहि मे पुण्यं येन गच्छामि सांप्रतम् ।
एवमुक्ता तया रंभा तामुवाच मनस्विनीम् २।
कीदृग्ददामि साहाय्यं तत्त्वं कथय भामिनि ।
दूतत्वं गच्छ मे भद्रे एतं प्रति सुसांप्रतम् ३।
एवमुक्तं तया तां तु रंभां प्रति सुलोचनाम् ।
एवमेव प्रतिज्ञातं रंभया देवयोषिता ४।
करिष्ये तव साहाय्यमादेशो मम दीयताम् ।
सद्भावेन विशालाक्षी रूपयौवनशालिनी ५।
मायया दिव्यरूपा सा संबभूव वरानना ।
रूपेणाप्रतिमालोके मोहयंती जगत्त्रयम् ६।
मेरोश्चैव महापुण्ये शिखरे चारुकंदरे ।
नानाधातुसमाकीर्णे नानारत्नोपशोभिते ७।

देववृक्षैः समाकीर्णे बहुपुष्पोपशोभिते ।
देववृंदसमाकीर्णे गंधर्वाप्सरसेविते ८।
मनोहरे सुरम्ये च शीतच्छायासमाकुले ।
चंदनानामशोकानां तरूणां चारुहासिनी ९।
दोलायां सा समारूढा सर्वशृङ्गारशोभिता ।
कौशेयेन सुनीलेन राजमाना वरानना १०।
बंधूकपुष्पवर्णेन कंचुकेन द्विजोत्तम ।
सर्वांगसुंदरी बाला वीणातालकराविला ११।
गायमाना वरं गीतं सुस्वरं विश्वमोहनम् ।
ताभिः परिवृता बाला सखीभिः सुमनोहरा १२।
अंगस्तु कंदरे पुण्ये एकांते ध्यानमास्थितः ।
कामक्रोधविहीनस्तु ध्यायमानो जनार्दनम् १३।
स श्रुत्वा सुस्वरं गीतं मधुरं सुमनोहरम् ।
तालमानक्रियोपेतं सर्वसत्वविकर्षणम् १४।
ध्यानाच्चचाल तेजस्वी मायागीतेन मोहितः ।

समुत्थायासनात्तूर्णं वीक्षमाणो मुहुर्मुहुः १५।
जगाम तत्र वेगेन मायाचलितमानसः ।
दोलासंस्थां विलोक्यैव वीणादंडकराविलाम् १६।
हसमानां सुगायंतीं पूर्णचंद्रनिभाननाम् ।
मोहितस्तेन गीतेन रूपेणापि महायशाः १७।
तस्या लावण्यभावेन मन्मथस्य शराहतः ।
आकुलव्याकुलज्ञान ऋषिपुत्रो द्विजोत्तमः १८।
प्रलपत्यतिमोहेन जृंभते च पुनः पुनः ।
स्वेदः कंपोथ संतापस्तस्याजायत तत्क्षणात् १९।
मुह्यन्निव महामोहैर्ग्लानश्चलितमानसः ।
वेपमानस्ततस्त्वंगो द्रूयमानः समागतः २०।
तामालोक्य विशालाक्षीं मृत्युकन्यां यशस्विनीम् ।
अथोवाच महात्मा स सुनीथां चारुहासिनीम् २१।
का त्वं कस्य वरारोहे सखीभिः परिवारिता ।
केन कार्येण संप्राप्ता केन त्वं प्रेषिता वनम् २२।

तवांगं सुंदरं सर्वमत्र भाति महावने ।
समाचक्ष्व ममाद्यैव प्रसादसुमुखी भव २३।
मायामोहेन संमुग्धस्तस्याः कर्म न विंदति ।
मार्गणैर्मन्मथस्यापि परिविद्धो महामुनिः २४।
एवंविधं महद्वाक्यं समाकर्ण्य महामतेः ।
नोवाच किंचित्सा विप्रं समालोक्य सखीमुखम् २५।
रंभां च प्रेरयामास सुनीथा संज्ञया सखीम् ।
समुवाच ततो रंभा सादरं तं द्विजं प्रति २६।
इयं कन्या महाभागा मृत्योश्चापि महात्मनः ।
सुनीथाख्या प्रसिद्धेयं सर्वलक्षणसंपदा २७।
पतिमन्विच्छती बाला धर्मवंतं तपोनिधिम् ।
शांतं दांतं महाप्राज्ञं वेदविद्याविशारदम् २८।
एवंविधं महद्वाक्यं समाकर्ण्य महामुनिः ।
तामुवाच ततस्त्वंगो रंभामप्सरसां वराम् २९।
मया चाराधितो विष्णुः सर्वविश्वमयो हरिः ।

तेन दत्तो वरो मह्यं पुत्राख्यः सर्वसिद्धिदः ३०।
तन्निमित्तमहं भद्रे सुतार्थं नित्यमेव च ।
कस्यचित्पुण्यवीर्यस्य कन्यामेकां प्रचिंतये ३१।
सदैवाहं न पश्यामि सुभार्यां सत्यमीदृशीम् ।
इयं धर्मस्य वै कन्या धर्माचारा वरानना ३२।
मामेवं हि भजत्वेषा यदि कान्तमिहेच्छति ।
यं यमिच्छेदियं बाला तं ददामि न संशयः ३३।
अदेयं देयमित्याह अस्याः संगमकारणात् ।
एकमेवं त्वया देयं श्रूयतां द्विजसत्तम ३४।

रंभोवाच-
विप्रेंद्र त्वं शृणुष्वेह प्रतिज्ञां वच्मि सांप्रतम् ।
एषा नैव त्वया त्याज्या धर्मपत्नी तवैव हि ३५।
अस्या दोषो गुणो नैव ग्राह्य एव त्वया कदा ।
इत्यर्थे प्रत्ययं विप्र प्रत्यक्षं परिदर्शय ३६।
स्वहस्तं देहि विप्रेंद्र सत्यप्रत्ययकारकम् ।

एवमस्तु मया दत्तो ह्यस्या हस्तो न संशयः ३७।
सूत उवाच-
एवं संबधिकं कृत्वा सत्यप्रत्ययकारकम् ।
गांधर्वेण विवाहेन सुनीथामुपयेमिवान् ३८।
तस्मै दत्वा सुनीथां तां रंभा हृष्टेन चेतसा ।
सा तां चामंत्रयित्वा वै गता गेहं स्वकं पुनः ३९।
प्रहृष्टचेतसः सख्यः स्वस्थानं परिजग्मिरे ।
गतासु तासु सर्वासु सखीषु द्विजसत्तमः ४०।
रेमे त्वंगस्तया सार्धं प्रियया भार्यया सह ।
तस्यामुत्पाद्य तनयं सर्वलक्षणसंयुतम् ४१।
चकार नाम तस्यैव वेनाख्यं तनयस्य हि ।
ववृधे स महातेजाः सुनीथातनयस्तदा ४२।
वेदशास्त्रमधीत्यैव धनुर्वेदं गुणान्वितम् ।
सर्वासामपि मेधावी विद्यानां पारमेयिवान् ४३।
अंगस्य तनयो वेनः शिष्टाचारेण वर्तते ।

स वेनो ब्राह्मणश्रेष्ठः क्षत्त्राचारपरोऽभवत् ४४।
दिवि चेंद्रो यथा भाति सर्वतेजःसमन्वितः ।
भात्येवं तु महाप्राज्ञः स्वबलेन पराक्रमैः ४५।
चाक्षुषस्यांतरे प्राप्ते वैवस्वतसमागते ।
प्रजापालं विना लोके प्रजाः सीदंति सर्वदा ४६।
ऋषयो धर्मतत्त्वज्ञाः प्रजाहेतोस्तपोधनाः ।
व्यचिंतयन्महीपालं धर्मज्ञं सत्यपंडितम् ४७।
तं वेनमेव ददृशुः संपन्नं लक्षणैर्युतम् ।
प्राजापत्ये पदे पुण्ये अभ्यषिंचन्द्विजोत्तमाः ४८।
अभिषिक्ते महाभागे त्वंगपुत्रे तदा नृपे ।
ते प्रजापतयः सर्वे जग्मुश्चैव तपोवनम् ४९।
गतेषु तेषु सर्वेषु वेनो राज्यमकारयत् ।
सूत उवाच-
सा सुनीथा सुतं दृष्ट्वा सर्वराज्यप्रसाधकम् ५०।
विशंकते प्रभावेण शापात्तस्य महात्मनः ।

मम पुत्रो महाभागो धर्मत्राता भविष्यति ५१।
इत्येवं चिंतयेन्नित्यं पूर्वपापाद्विशंकिता ।

धर्मांगानि सुपुण्यानि सुताग्रे परिदर्शयेत् ५२।
सत्यभावादि कान्पुण्यान्गुणान्सा वै प्रकाशयेत् ।
इत्युवाच सुतं सा हि अहं धर्मसुता सुत ५३।
पिता ते धर्मतत्त्वज्ञस्तस्माद्धर्मं समाचर ।
इत्येवं बोधयेन्नित्यं पुत्रं वेनं तदा सती ५४।
मातापित्रोस्तयोर्वाक्यं प्रजायुक्तं प्रपालयेत् ।
एवं वेनः प्रजापालः संजातःक्षितिमंडले ५५।
सुखेन जीवते लोकःप्रजाधर्मेणरंजिताः ।
एवं राज्यप्रभावं तु वेनस्यापि महात्मनः ५६।
धर्मभावाः प्रवर्तंते तस्मिञ्छासति पार्थिवे ५७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने षट्त्रिंशोऽध्यायः ३६

Roman transliteration

sunīthovāca-
satyamuktaṃ tvayā bhadre evametatkaromyaham |
anayā vidyayā vipraṃ mohayiṣyāmi nānyathā 1|
sāhāyyaṃ dehi me puṇyaṃ yena gacchāmi sāṃpratam |
evamuktā tayā raṃbhā tāmuvāca manasvinīm 2|
kīdṛgdadāmi sāhāyyaṃ tattvaṃ kathaya bhāmini |
dūtatvaṃ gaccha me bhadre etaṃ prati susāṃpratam 3|
evamuktaṃ tayā tāṃ tu raṃbhāṃ prati sulocanām |
evameva pratijñātaṃ raṃbhayā devayoṣitā 4|
kariṣye tava sāhāyyamādeśo mama dīyatām |
sadbhāvena viśālākṣī rūpayauvanaśālinī 5|
māyayā divyarūpā sā saṃbabhūva varānanā |
rūpeṇāpratimāloke mohayaṃtī jagattrayam 6|
meroścaiva mahāpuṇye śikhare cārukaṃdare |
nānādhātusamākīrṇe nānāratnopaśobhite 7|

devavṛkṣaiḥ samākīrṇe bahupuṣpopaśobhite |
devavṛṃdasamākīrṇe gaṃdharvāpsarasevite 8|
manohare suramye ca śītacchāyāsamākule |
caṃdanānāmaśokānāṃ tarūṇāṃ cāruhāsinī 9|
dolāyāṃ sā samārūḍhā sarvaśṛṇgāraśobhitā |
kauśeyena sunīlena rājamānā varānanā 10|
baṃdhūkapuṣpavarṇena kaṃcukena dvijottama |
sarvāṃgasuṃdarī bālā vīṇātālakarāvilā 11|
gāyamānā varaṃ gītaṃ susvaraṃ viśvamohanam |
tābhiḥ parivṛtā bālā sakhībhiḥ sumanoharā 12|
aṃgastu kaṃdare puṇye ekāṃte dhyānamāsthitaḥ |
kāmakrodhavihīnastu dhyāyamāno janārdanam 13|
sa śrutvā susvaraṃ gītaṃ madhuraṃ sumanoharam |
tālamānakriyopetaṃ sarvasatvavikarṣaṇam 14|
dhyānāccacāla tejasvī māyāgītena mohitaḥ |

samutthāyāsanāttūrṇaṃ vīkṣamāṇo muhurmuhuḥ 15|
jagāma tatra vegena māyācalitamānasaḥ |

dolāsaṃsthāṃ vilokyaiva vīṇādaṃḍakarāvilām 16|
hasamānāṃ sugāyaṃtīṃ pūrṇacaṃdranibhānanām |
mohitastena gītena rūpeṇāpi mahāyaśāḥ 17|
tasyā lāvaṇyabhāvena manmathasya śarāhataḥ |
ākulavyākulajñāna ṛṣiputro dvijottamaḥ 18|
pralapatyatimohena jṛṃbhate ca punaḥ punaḥ |
svedaḥ kaṃpotha saṃtāpastasyājāyata tatkṣaṇāt 19|
muhyanniva mahāmohairglānaścalitamānasaḥ |
vepamānastatastvaṃgo dūyamānaḥ samāgataḥ 20|
tāmālokya viśālākṣīṃ mṛtyukanyāṃ yaśasvinīm |
athovāca mahātmā sa sunīthāṃ cāruhāsinīm 21|
kā tvaṃ kasya varārohe sakhībhiḥ parivāritā |
kena kāryeṇa saṃprāptā kena tvaṃ preṣitā vanam 22|

tavāṃgaṃ suṃdaraṃ sarvamatra bhāti mahāvane |
samācakṣva mamādyaiva prasādasumukhī bhava 23|
māyāmohena saṃmugdhastasyāḥ karma na viṃdati |
mārgaṇairmanmathasyāpi parividdho mahāmuniḥ 24|
evaṃvidhaṃ mahadvākyaṃ samākarṇya mahāmateḥ |
novāca kiṃcitsā vipraṃ samālokya sakhīmukham 25|
raṃbhāṃ ca prerayāmāsa sunīthā saṃjñayā sakhīm |
samuvāca tato raṃbhā sādaraṃ taṃ dvijaṃ prati 26|
iyaṃ kanyā mahābhāgā mṛtyoścāpi mahātmanaḥ |
sunīthākhyā prasiddheyaṃ sarvalakṣaṇasaṃpadā 27|
patimanvicchatī bālā dharmavaṃtaṃ taponidhim |
śāṃtaṃ dāṃtaṃ mahāprājñaṃ vedavidyāviśāradam 28|
evaṃvidhaṃ mahadvākyaṃ samākarṇya mahāmuniḥ |
tāmuvāca tatastvaṃgo raṃbhāmapsarasāṃ varām 29|
mayā cārādhito viṣṇuḥ sarvaviśvamayo hariḥ |

tena datto varo mahyaṃ putrākhyaḥ sarvasiddhidaḥ 30|
tannimittamahaṃ bhadre sutārthaṃ nityameva ca |
kasyacitpuṇyavīryasya kanyāmekāṃ praciṃtaye 31|
sadaivāhaṃ na paśyāmi subhāryāṃ satyamīdṛśīm |
iyaṃ dharmasya vai kanyā dharmācārā varānanā 32|
māmevaṃ hi bhajatveṣā yadi kāntamihecchati |
yaṃ yamicchediyaṃ bālā taṃ dadāmi na saṃśayaḥ 33|
adeyaṃ deyamityāha asyāḥ saṃgamakāraṇāt |
ekamevaṃ tvayā deyaṃ śrūyatāṃ dvijasattama 34|
raṃbhovāca-
vipreṃdra tvaṃ śṛṇuṣveha pratijñāṃ vacmi sāṃpratam |
eṣā naiva tvayā tyājyā dharmapatnī tavaiva hi 35|
asyā doṣo guṇo naiva grāhya eva tvayā kadā |
ityarthe pratyayaṃ vipra pratyakṣaṃ paridarśaya 36|
svahastaṃ dehi vipreṃdra satyapratyayakārakam |

evamastu mayā datto hyasyā hasto na saṃśayaḥ 37|
sūta uvāca-
evaṃ saṃbadhikaṃ kṛtvā satyapratyayakārakam |
gāṃdharveṇa vivāhena sunīthāmupayemivān 38|
tasmai datvā sunīthāṃ tāṃ raṃbhā hṛṣṭena cetasā |
sā tāṃ cāmaṃtrayitvā vai gatā gehaṃ svakaṃ punaḥ 39|
prahṛṣṭacetasaḥ sakhyaḥ svasthānaṃ parijagmire |

gatāsu tāsu sarvāsu sakhīṣu dvijasattamaḥ 40|
reme tvaṃgastayā sārdhaṃ priyayā bhāryayā saha |
tasyāmutpādya tanayaṃ sarvalakṣaṇasaṃyutam 41|
cakāra nāma tasyaiva venākhyaṃ tanayasya hi |
vavṛdhe sa mahātejāḥ sunīthātanayastadā 42|
vedaśāstramadhītyaiva dhanurvedaṃ guṇānvitam |
sarvāsāmapi medhāvī vidyānāṃ pārameyivān 43|
aṃgasya tanayo venaḥ śiṣṭācāreṇa vartate |

sa veno brāhmaṇaśreṣṭhaḥ kṣattrācāraparo'bhavat 44|
divi ceṃdro yathā bhāti sarvatejaḥsamanvitaḥ |
bhātyevaṃ tu mahāprājñaḥ svabalena parākramaiḥ 45|
cākṣuṣasyāṃtare prāpte vaivasvatasamāgate |
prajāpālaṃ vinā loke prajāḥ sīdaṃti sarvadā 46|
ṛṣayo dharmatattvajñāḥ prajāhetostapodhanāḥ |
vyaciṃtayanmahīpālaṃ dharmajñaṃ satyapaṃḍitam 47|
taṃ venameva dadṛśuḥ saṃpannaṃ lakṣaṇairyutam |
prājāpatye pade puṇye abhyaṣiṃcandvijottamāḥ 48|
abhiṣikte mahābhāge tvaṃgaputre tadā nṛpe |
te prajāpatayaḥ sarve jagmuścaiva tapovanam 49|
gateṣu teṣu sarveṣu veno rājyamakārayat |
sūta uvāca-
sā sunīthā sutaṃ dṛṣṭvā sarvarājyaprasādhakam 50|
viśaṃkate prabhāveṇa śāpāttasya mahātmanaḥ |

mama putro mahābhāgo dharmatrātā bhaviṣyati 51|
ityevaṃ ciṃtayennityaṃ pūrvapāpādviśaṃkitā |
dharmāṃgāni supuṇyāni sutāgre paridarśayet 52|
satyabhāvādi kānpuṇyāṅguṇānsā vai prakāśayet |
ityuvāca sutaṃ sā hi ahaṃ dharmasutā suta 53|
pitā te dharmatattvajñastasmāddharmaṃ samācara |
ityevaṃ bodhayennityaṃ putraṃ venaṃ tadā satī 54|
mātāpitrostayorvākyaṃ prajāyuktaṃ prapālayet |
evaṃ venaḥ prajāpālaḥ saṃjātaḥkṣitimaṃḍale 55|
sukhena jīvate lokaḥprajādharmeṇaraṃjitāḥ |
evaṃ rājyaprabhāvaṃ tu venasyāpi mahātmanaḥ 56|
dharmabhāvāḥ pravartaṃte tasmiñchāsati pārthive 57|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne ṣaṭtriṃśo'dhyāyaḥ 36

English translation

Sunīthā said :

I-2a. O good lady, you have spoken the truth; I shall do like this. I shall allure the brāhmaṇa with this incantation, and not in any other way. Give me help so that I shall go to the meritorious one.

2b. Ramhbā, who was thus addressed by her, said to the high-minded one (i.e. Sunīthā):

3-5a. “O you beautiful young lady, tell me what kind of help I can give (you).” (Sunīthā said:) “O good lady, now go to him as my messenger.” Thus she spoke to that Rambhā of charming eyes. That celestial nymph Rambhā promised (her) like this only: “I shall help you; give me instructions.”

5b-13. Due to (her) good temperament, the beautiful lady, of large eyes and possessing beauty and youth, became of (i.e. took up) a divine form through a device. She was matchless in beauty in the world, and allured the three worlds. The charmingly smiling Rambhā, lovely in an all-elegant dress, was seated upon a swing on a very auspicious peak of Meru , which had lovely caves, which was covered with many minerals, which was adorned with various gems, which was covered with divine trees, which looked lovely due to abundant flowers, which was covered (i.e. crowded) with hosts of gods, which was resorted to by Gandharvas and celestial nymphs, which was attractive, very charming, and full of the shadows of the sandal and the aśoka trees. The beautiful lady looked lovely with the dark-blue silken garment, and with a bodice, having the colour of a bandhūka -flower, O best brāhmaṇa. The young lady, with all her limbs beautiful, had her hands engaged in (playing upon) the lute, (properly) beating the time, aṇḍ was singing an excellent, very melodious song, alluring the universe. The very beautiful young woman was surrounded by her friends; and Aṅga had resorted to meditation in an auspicious secluded cave. He, free from desire and anger, meditated upon Janārdana .

14-15a. The bright one (i.e. Aṅga), hearing that very melodious, sweet and very charming song, accompanied by beating time and (proper) measure, and attractive to all beings, swerved from his meditation, as he was fascinated by that enchanting song.

15b-17. With his mind swerving due to that fascination, looking repeatedly (at her) quickly got up from his seat, speedily went there; the very glorious one, seeing her seated on a swing, and with her hand full of the neck of the lute, laughing, singing well and with her face resembling the moon, was allured by the song and (her) beauty.

18-19. The best brāhmaṇa, the son of a sage, was struck with Cupid's arrows (i.e. was overpowered by passion) due to her beauty, and with his mind perturbed and disturbed, talked through infatuation, and recoiled repeatedly. That moment only he perspired, shivered and was distressed.

20. Then Ariga , as it were being allured by great fascination, languid, and with his mind unsteady, trembling and being afflicted, came (there).

21. Seeing that Sunīthā, Mṛtyu 's daughter, of large eyes, glorious and smiling charmingly, the noble one said to her:

22. "O you beautiful lady, who are you? To whom do you belong? Surrounded by (your) friends, for what mission have you come (here)? Who has sent you to the forest?

23. In (this) large forest, your beautiful body is shining everywhere. Tell me (all about it) today only; be gracious to me."

24. The great sage, pierced with the arrows of Cupid, and infatuated by her fascinating device, did not grasp her actions.

25. Hearing these great (i.e. significant) words of that very intelligent one, she (just) looked at the face of her friend, and did not say anything to that brāhmaṇa.

26. Sunīthā, with a sign, set on her friend, Rambhā. Then Rambhā respectfully said to the brāhmaṇa:

27. "This noble one is the daughter of the glorious Mṛtyu, known as Sunīthā, and adorned with the wealth of all (good) marks.

28. The young girl is looking for a groom, who is a treasure of penance, who is tranquil and restrained, who is very intelligent and well-versed in Vedic lore."

29-34. Having heard these very significant words, the great sage said to that Rambhā, the best among the celestial nymphs: “I have propitiated Viṣṇu , Hari , of the form of all gods. He has given me a boon (granting) a son, and giving all prosperity. For that, O good lady, and for having a son, I am everyday thinking of the daughter of someone of an auspicious power. And for ever I am really not finding a good bride. Let this daughter, of Mṛtyu, whose conduct is righteous, and who is beautiful take me (as her groom) here, if she desires a husband. There is no doubt that I shall give whatever this young girl asks for. For having union with her I say that I (shall) give (even) what cannot be given.” (Rambhā said:) “O best brāhmaṇa, listen, what one thing you should just give.”

Rambhā said :

35-37. O best brahmaṇa , listen to the pledge which I (shall) tell now. She is never to be abandoned by you. She is your lawful wife. You have never to assume either a blemish or a merit of her; (and) for this, O best brahmaṇa, show (us) actually (some) convincing proof. O best brahmaṇa, give her your hand giving a convincing proof.

(He said): “Let it be so. I have given my hand to her. There should be no doubt about it.”

38-45. Thus establishing a relation showing a convincing proof, he married Sunīthā by means of the Gāndharva (type of) marriage. Having given that Sunīthā (in marriage) Rambhā, with her mind delighted, took leave of her, and went to her own abode. The friends, with their minds very much delighted, went to their own abodes. When all the friends had (thus) left, Aṅga sported with his dear wife. Having generated on her a son possessing all (auspicious) marks, he named the son ‘ Vena ’. Then that son of Sunīthā (viz. Vena), of a great lustre, grew. The intelligent one, having studied the branches of the Veda , along with archery, mastered all the lores. Vena, the son of Aṅga, abided by good manners. That Vena, the best among the brāhmaṇas , took to the behaviour of kṣatriyas . As Indra , endowed with all lustre, shines in heaven, the very intelligent one shone with his own might and valour.

46-50a. When following the period of Cākṣuṣa [1] Manu that of Vaivasvata arrived, the beings were sinking in the world without a protector of the beings (i.e. without a king). The sages, having penance as their wealth, and knowing the essence of righteousness, thought of a king knowing righteousness and well-versed in truth. They just saw Vena, prosperous and endowed with (auspicious) marks. The best brāhmaṇas consecrated him in the position of the lord of created beings. When that noble king (Vena), the son of Aṅga, was consecrated, all the lords of created beings went to a penance-grove. When they had left, Vena ruled over the kingdom.

Sūta said :

50b-57. That Sunīthā, seeing her son looking well after the entire kingdom, thought: ‘Due to the prowess and the curse of that noble one, my glorious son will be the protector of righteousness.’ Thinking like this, she was everyday afraid of her former sins. She would present (i.e. she presented) before her son the very meritorious essential requisites of Dharma . She would throw (i.e. she threw) light on such virtues as truthfulness etc. She said to her son like this: “O son, I am the daughter of Dharma; (and) your father knows the essence of piety; therefore, practise piety.” Thus that good lady would always advise her son, Vena. He would obey (i.e. obeyed) the words, proper for (i.e. leading to the well-being of) his subjects. Thus on the globe Vena had become a king. The people lived happily. The subjects were pleased. Thus was the greatness of the kingdom of noble Vena. When the king was ruling, the ways of Dharma prevailed.

[1]: [1] : Cākṣuṣa is the sixth Manu and Vaivasvata is the seventh. Manvantara is a period or age of a Manu. This period comprises 4,320,000 human years or /l4th day of Brahmā, the fourteen Manvantaras making up one whole day.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 37

A Heretic Meets Vena

Chapter 119 of 693 · 62 detected Sanskrit verse markers

Sanskrit

सप्तत्रिंशोऽध्यायः 2.37
ऋषय ऊचुः-
एवं वेनस्य चैवासीत्सृष्टिरेव महात्मनः ।
धर्माचारं परित्यज्य कथं पापमतिर्भवेत् १।
सूत उवाच-
ज्ञानविज्ञानसंपन्ना मुनयस्तत्त्ववेदिनः ।
शुभाशुभं वदंत्येवं तन्न स्यादिह चान्यथा २।
तप्यमानेन तेनापि सुशंखेन महात्मना ।
दत्तः शापः कथं विप्रा न यथावच्च जायते ३।
वेनस्य पातकाचारं सर्वमेव वदाम्यहम् ।
तस्मिञ्छासति धर्मज्ञे प्रजापाले महात्मनि ४।
पुरुषः कश्चिदायातश्छद्म लिंगधरस्तदा ।
नग्नरूपो महाकायः शिरोमुंडो महाप्रभः ५।
मार्जनीं शिखिपत्राणां कक्षायां स हि धारयन् ।
गृहीतं पानपात्रं तु नालिकेरमयं करे ६।

पठमानो ह्यसच्छास्त्रं वेदधर्मविदूषकम् ।
यत्र वेनो महाराजस्तत्रायातस्त्वरान्वितः ७।
सभायां तस्य वेनस्य प्रविवेश स पापवान् ।
तं दृष्ट्वा समनुप्राप्तं वेनः प्रश्नं तदाकरोत् ८।
भवान्को हि समायात ईदृग्रूपधरो मम ।
सभायां वर्तमानस्य पुरः कस्मात्समागतः ९।
को वेषः किं नु ते नाम को धर्मः कर्म ते वद ।
को वेदस्ते क आचारः किं तपः का प्रभावना १०।
किं ज्ञानं कः प्रभावस्ते किं सत्यं धर्मलक्षणम् ।
तत्त्वं सर्वं समाचक्ष्व ममाग्रे सत्यमेव च ११।
श्रुत्वा वेनस्य तद्वाक्यं पापो वाक्यमुदाहरत् ।
पातक उवाच-
करोष्येवं वृथा राज्यं महामूढो न संशयः १२।
अहं धर्मस्य सर्वस्वमहं पूज्यतमोसुरैः ।
अहं ज्ञानमहं सत्यमहं धाता सनातनः १३।

अहं धर्मं अहं मोक्षः सर्वदेवमयो ह्यहम् ।
ब्रह्मदेहात्समुद्भूतः सत्यसंधोऽस्मि नान्यथा १४।
जिनरूपं विजानीहि सत्यधर्मकलेवरम् ।
मामेव हि प्रधावंति योगिनो ज्ञानतत्पराः १५।
वेन उवाच-
तवैव कीदृशं कर्म किं ते दर्शनमेव च ।
किमाचारो वदस्वैहि इत्युक्तं तेन भूभुजा १६।
पातक उवाच-
अर्हंतो देवता यत्र निर्ग्रंथो दृश्यते गुरुः ।
दया चैव परो धर्मस्तत्र मोक्षः प्रदृश्यते १७।
दर्शनेस्मिन्न संदेह आचारान्प्रवदाम्यहम् ।
यजनं याजनं नास्ति वेदाध्ययनमेव च १८।
नास्ति संध्या तपो दानं स्वधास्वाहाविवर्जितम् ।
हव्यकव्यादिकं नास्ति नैव यज्ञादिका क्रिया १९।
पितृणां तर्पणं नास्ति नातिथिर्वैश्वदेविकम् ।

क्षपणस्य वरा पूजा अर्हतो ध्यानमुत्तमम् २०।
अयं धर्मसमाचारो जैनमार्गे प्रदृश्यते ।
एतत्ते सर्वमाख्यातं निजधर्मस्यलक्षणम् २१।
वेन उवाच-
वेदप्रोक्तो यथा धर्मो यत्र यज्ञादिकाः क्रियाः ।
पितृणां तर्पणं श्राद्धं वैश्वदेवं न दृश्यते २२।
न दानं तप एवास्ति क्वास्ते धर्मस्य लक्षणम् ।
वद सत्यं ममाग्रे तु दयाधर्मं च कीदृशम् २३।
पातक उवाच-
पंचतत्त्वप्रवृद्धोयं प्राणिनां काय एव च ।
आत्मा वायुस्वरूपोयं तेषां नास्ति प्रसंगता २४।
यथा जलेषु भूतानामपिसंगमवेहि तत् ।
जायते बुद्बुदाकारं तद्भूतसमागमः २५।
पृथ्वीभावो रजःस्थस्तु चापस्तत्रैव संस्थिताः ।
ज्योतिस्तत्र प्रदृश्येत सुवायुर्वर्तते त्रिषु २६।

आकाशमावृणोत्पश्चाद्बुद्बुदत्वं प्रजायते ।
अप्सुमध्ये प्रभात्येव सुतेजो वर्तुलं वरम् २७।
क्षणमात्रं प्रदृश्येत क्षणान्नैव च दृश्यते ।
तद्भूतसमायोगः सर्वत्र परिदृश्यते २८।
अंतकाले प्रयात्यात्मा पंच पंचसु यांति ते ।
मोहमुग्धास्ततो मर्त्या वर्तंते च परस्परम् २९।
श्राद्धं कुर्वंति मोहेन क्षयाहे पितृतर्पणम् ।
क्वास्ते मृतः समश्नाति कीदृशोऽसौ नृपोत्तम ३०।
किं ज्ञानं कीदृशं कायं केन दृष्टं वदस्व नः ।

मिष्टान्नं भोजयित्वा च तृप्ता यांति च ब्राह्मणाः ३१।
कस्य श्राद्धं प्रदीयेत सा तु श्रद्धा निरर्थिका।
अन्यदेवं प्रवक्ष्यामि वेदानां कर्म दारुणम् ३२।
यदातिथिर्गृहे याति महोक्षं पचते द्विजः।
अजं वा राजराजेंद्र अतिथिं परिभोजयेत् ३३।
अश्वमेधमखे अश्वं गोमेधे वृषमेव च।

नरमेधे नरं राजन्वाजपेये तथा ह्यजान् ३४।
राजसूये महाराज प्राणिनां घातनं बहु।
पुंडरीके गजं हन्याद्गजमेधेऽथ कुंजरम् ३५।
सौत्रामण्यां पशुं मेध्यं मेषमेव प्रदृश्यते।
नानारूपेषु सर्वेषु श्रूयतां नृपनंदन ३६।
नानाजातिविशेषाणां पशूनां घातनं स्मृतम्।
यच्चापि दीयते दानं किं तद्दानस्य लक्षणम् ३७।
ज्ञेयं तदन्नमुच्छिष्टं क्रियते भूरिभोजनम्।
अत्यंतदोषहीनांस्तान्हिंसंति यन्महामखे ३८।
तत्र किं दृश्यते धर्मः किं फलं तत्र भूपते।
पशूनां मारणं यत्र निर्दिष्टं वेदपंडितैः ३९।
तस्माद्विनष्टधर्मं च न पुण्यं मोक्षदायकम्।
दयां विना हि यो धर्मः स धर्मो विफलायते ४०।
जीवानां पालनं यत्र तत्र धर्मो न संशयः।
स्वाहाकारः स्वधाकारस्तपः सत्यं नृपोत्तम ४१।

दयाहीनं चापलं स्यान्नास्ति धर्मस्तु तत्र हि।
एते वेदा न वेदाः स्युर्दया यत्र न विद्यते ४२।
दयादानपरो नित्यं जीवमेव प्ररक्षयेत्।
चांडालोऽप्यथ शूद्रो वा स वै ब्राह्मण उच्यते ४३।
ब्राह्मणो निर्दयो यो वै पशुघातपरायणः।
स वै सुनिर्दयः पापी कठिनः क्रूरचेतनः ४४।
वंचकैः कथितो वेदो यो वेदो ज्ञानवर्जितः।
यत्र ज्ञानं भवेन्नित्यं तत्र वेदः प्रतिष्ठति ४५।
दयाहीनेषु वेदेषु विप्रेषु च महामते।
नास्ति सत्यं क्रिया तत्र वेदविप्रेषु वै तदा ४६।
वेदा न वेदा राजेंद्र ब्राह्मणाः सत्यवर्जिताः।
दानस्यापि फलं नास्ति तस्माद्दानं न दीयते ४७।
यथा श्राद्धस्य वै चिह्नं तथा दानस्य लक्षणम्।
जिनस्यापि च यद्धर्मं भुक्तिमुक्तिप्रदायकम् ४८।
तवाग्रेऽहं प्रवक्ष्यामि बहुपुण्यप्रदायकम्।

आदौ दया प्रकर्तव्या शांतभूतेन चेतसा ४९।
आराधयेद्धृदा देवं जिनं येन चराचरम्।

मनसा शुद्धभावेन जिनमेकं प्रपूजयेत् ५०।
नमस्कारः प्रकर्तव्यस्तस्य देवस्य नान्यथा ।
मातापित्रोस्तु वै पादौ कदा नैव प्रवंदयेत् ५१।
अन्येषामपि का वार्ता श्रूयतां राजसत्तम ।
वेन उवाच-
एते विप्राश्च आचार्या गंगाद्याः सरितस्तथा ५२।
वदंति पुण्यतीर्थानि बहुपुण्यप्रदानि च ।
तत्किं वदस्व सत्यं मे यदि धर्ममिहेच्छसि ५३।
पातक उवाच-
आकाशाद्वै महाराज मेघा वर्षंति वै जलम् ।
भूमौ हि पर्वतेष्वेवं सर्वत्र पतिते जलम् ५४।
स आप्लाव्य ततस्तिष्ठेद्दयां सर्वत्र भावयेत् ।
नद्यः पापप्रवाहास्तु तासु तीर्थं श्रुतं कथम् ५५।

जलाशया महाराज तडागाः सागरास्तथा ।
पृथिव्याधारकाश्चैव गिरयो अश्मराशयः ५६।
नास्त्येतेषु च वै तीर्थं जलैर्जलदमुत्तमम् ।
स्नाने यदा महत्पुण्यं कस्मान्मत्स्येषु वै नहि ५७।
दृष्टा स्नानेन वै सिद्धिर्मीनाः शुद्धंति नान्यथा ।
यत्र जिनस्तत्र तीर्थं तत्र धर्मः सनातनः ५८।
तपोदानादिकं सर्वं पुण्यं तत्र प्रतिष्ठितम् ५९।
एको जिनः सर्वमयो नृपेंद्र नास्त्येव धर्मं परमं हि तीर्थम् ।
अयं तु लाभः परमस्तु तस्माद्ध्यास्व नित्यं सुसुखो भविष्यसि ६०।
विनिंद्य धर्मं सकलं सवेदं दानं सपुण्यं परयज्ञरूपम् ।
पापस्वभावैर्बहुबोधितो नृपस्त्वंगस्य पुत्रो भुवि तेन पापिना ६१।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे वेनोपाख्याने सप्तत्रिंशोऽध्यायः ३७।

Roman transliteration

saptatriṃśo'dhyāyaḥ 2.37
ṛṣaya ūcuḥ-
evaṃ venasya caivāsītsṛṣṭireva mahātmanaḥ |
dharmācāraṃ parityajya kathaṃ pāpamatirbhavet 1|
sūta uvāca-
jñānavijñānasaṃpannā munayastattvavedinaḥ |
śubhāśubhaṃ vadaṃtyevaṃ tanna syādiha cānyathā 2|
tapyamānena tenāpi suśaṃkhena mahātmanā |
dattaḥ śāpaḥ kathaṃ viprā na yathāvacca jāyate 3|
venasya pātakācāraṃ sarvameva vadāmyaham |
tasmiñchāsati dharmajñe prajāpāle mahātmani 4|
puruṣaḥ kaścidāyātaśchadma liṃgadharastadā |
nagnarūpo mahākāyaḥ śiromuṃḍo mahāprabhaḥ 5|
mārjanīṃ śikhipatrāṇāṃ kakṣāyāṃ sa hi dhārayan |
gṛhītaṃ pānapātraṃ tu nālikeramayaṃ kare 6|

paṭhamāno hyasacchāstraṃ vedadharmavidūṣakam |
yatra veno mahārājastatrāyātastvarānvitaḥ 7|
sabhāyāṃ tasya venasya praviveśa sa pāpavān |
taṃ dṛṣṭvā samanuprāptaṃ venaḥ praśnaṃ tadākarot 8|
bhavānko hi samāyāta īdṛgrūpadharo mama |
sabhāyāṃ vartamānasya puraḥ kasmātsamāgataḥ 9|
ko veṣaḥ kiṃ nu te nāma ko dharmaḥ karma te vada |
ko vedaste ka ācāraḥ kiṃ tapaḥ kā prabhāvanā 10|
kiṃ jñānaṃ kaḥ prabhāvaste kiṃ satyaṃ dharmalakṣaṇam |
tattvaṃ sarvaṃ samācakṣva mamāgre satyameva ca 11|
śrutvā venasya tadvākyaṃ pāpo vākyamudāharat |
pātaka uvāca-
karoṣyevaṃ vṛthā rājyaṃ mahāmūḍho na saṃśayaḥ 12|
ahaṃ dharmasya sarvasvamahaṃ pūjyatamosuraiḥ |
ahaṃ jñānamahaṃ satyamahaṃ dhātā sanātanaḥ 13|

ahaṃ dharmaṃ ahaṃ mokṣaḥ sarvadevamayo hyaham |
brahmadehātsamudbhūtaḥ satyasaṃdho'smi nānyathā 14|
jinarūpaṃ vijānīhi satyadharmakalevaram |
māmeva hi pradhāvaṃti yogino jñānatatparāḥ 15|
vena uvāca-
tavaiva kīdṛśaṃ karma kiṃ te darśanameva ca |
kimācāro vadasvaihi ityuktaṃ tena bhūbhujā 16|
pātaka uvāca-
arhaṃto devatā yatra nirgraṃtho dṛśyate guruḥ |
dayā caiva paro dharmastatra mokṣaḥ pradṛśyate 17|
darśanesminna saṃdeha ācārānpravadāmyaham |
yajanaṃ yājanaṃ nāsti vedādhyayanameva ca 18|
nāsti saṃdhyā tapo dānaṃ svadhāsvāhāvivarjitam |
havyakavyādikaṃ nāsti naiva yajñādikā kriyā 19|
pitṝṇāṃ tarpaṇaṃ nāsti nātithirvaiśvadevikam |

kṣapaṇasya varā pūjā arhato dhyānamuttamam 20|
ayaṃ dharmasamācāro jainamārge pradṛśyate |
etatte sarvamākhyātaṃ nijadharmasyalakṣaṇam 21|
vena uvāca-
vedaprokto yathā dharmo yatra yajñādikāḥ kriyāḥ |
pitṝṇāṃ tarpaṇaṃ śrāddhaṃ vaiśvadevaṃ na dṛśyate 22|
na dānaṃ tapa evāsti kvāste dharmasya lakṣaṇam |
vada satyaṃ mamāgre tu dayādharmaṃ ca kīdṛśam 23|
pātaka uvāca-
paṃcatattvapravṛddhoyaṃ prāṇināṃ kāya eva ca |
ātmā vāyusvarūpoyaṃ teṣāṃ nāsti prasaṃgatā 24|
yathā jaleṣu bhūtānāmapisaṃgamavehi tat |
jāyate budbudākāraṃ tadvadbhūtasamāgamaḥ 25|
pṛthvībhāvo rajaḥsthastu cāpastatraiva saṃsthitāḥ |
jyotistatra pradṛśyeta suvāyurvartate triṣu 26|

ākāśamāvṛṇotpaścādbudbudatvaṃ prajāyate |
apsumadhye prabhātyeva sutejo vartulaṃ varam 27|
kṣaṇamātraṃ pradṛśyeta kṣaṇānnaiva ca dṛśyate |
tadvadbhūtasamāyogaḥ sarvatra paridṛśyate 28|
aṃtakāle prayātyātmā paṃca paṃcasu yāṃti te |
mohamugdhāstato martyā vartaṃte ca parasparam 29|

śrāddhaṃ kurvaṃti mohena kṣayāhe pitṛtarpaṇam |
kvāste mṛtaḥ samaśnāti kīdṛśo'sau nṛpottama 30|
kiṃ jñānaṃ kīdṛśaṃ kāyaṃ kena dṛṣṭaṃ vadasva naḥ |
miṣṭānnaṃ bhojayitvā ca tṛptā yāṃti ca brāhmaṇāḥ 31|
kasya śrāddhaṃ pradīyeta sā tu śraddhā nirarthikā |
anyadevaṃ pravakṣyāmi vedānāṃ karma dāruṇam 32|
yadātithirgṛhe yāti mahokṣaṃ pacate dvijaḥ |
ajaṃ vā rājarājeṃdra atithiṃ paribhojayet 33|
aśvamedhamakhe aśvaṃ gomedhe vṛṣameva ca |

naramedhe naraṃ rājanvājapeye tathā hyajān 34|
rājasūye mahārāja prāṇināṃ ghātanaṃ bahu |
puṃḍarīke gajaṃ hanyādgajamedhe'tha kuṃjaram 35|
sautrāmaṇyāṃ paśuṃ medhyaṃ meṣameva pradṛśyate |
nānārūpeṣu sarveṣu śrūyatāṃ nṛpanaṃdana 36|
nānājātiviśeṣāṇāṃ paśūnāṃ ghātanaṃ smṛtam |
yaccāpi dīyate dānaṃ kiṃ taddānasya lakṣaṇam 37|
jñeyaṃ tadannamucchiṣṭaṃ kriyate bhūribhojanam |
atyaṃtadoṣahīnāṃstānhiṃsaṃti yanmahāmakhe 38|
tatra kiṃ dṛśyate dharmaḥ kiṃ phalaṃ tatra bhūpate |
paśūnāṃ māraṇaṃ yatra nirdiṣṭaṃ vedapaṃḍitaiḥ 39|
tasmādvinaṣṭadharmaṃ ca na puṇyaṃ mokṣadāyakam |
dayāṃ vinā hi yo dharmaḥ sa dharmo viphalāyate 40|
jīvānāṃ pālanaṃ yatra tatra dharmo na saṃśayaḥ |
svāhākāraḥ svadhākārastapaḥ satyaṃ nṛpottama 41|

dayāhīnaṃ cāpalaṃ syānnāsti dharmastu tatra hi |
ete vedā na vedāḥ syurdayā yatra na vidyate 42|
dayādānaparo nityaṃ jīvameva prarakṣayet |
cāṃḍālo'pyatha śūdro vā sa vai brāhmaṇa ucyate 43|
brāhmaṇo nirdayo yo vai paśughātaparāyaṇaḥ |
sa vai sunirdayaḥ pāpī kaṭhinaḥ krūracetanaḥ 44|
vaṃcakaiḥ kathito vedo yo vedo jñānavarjitaḥ |
yatra jñānaṃ bhavennityaṃ tatra vedaḥ pratiṣṭhati 45|
dayāhīneṣu vedeṣu vipreṣu ca mahāmate |
nāsti satyaṃ kriyā tatra vedavipreṣu vai tadā 46|
vedā na vedā rājeṃdra brāhmaṇāḥ satyavarjitāḥ |
dānasyāpi phalaṃ nāsti tasmāddānaṃ na dīyate 47|
yathā śrāddhasya vai cihnaṃ tathā dānasya lakṣaṇam |
jinasyāpi ca yaddharmaṃ bhuktimuktipradāyakam 48|
tavāgre'haṃ pravakṣyāmi bahupuṇyapradāyakam |

ādau dayā prakartavyā śāṃtabhūtena cetasā 49|
ārādhayeddhṛdā devaṃ jinaṃ yena carācaram |
manasā śuddhabhāvena jinamekaṃ prapūjayet 50|
namaskāraḥ prakartavyastasya devasya nānyathā |
mātāpitrostu vai pādau kadā naiva pravaṃdayet 51|
anyeṣāmapi kā vārtā śrūyatāṃ rājasattama |
vena uvāca-
ete viprāśca ācāryā gaṃgādyāḥ saritastathā 52|
vadaṃti puṇyatīrthāni bahupuṇyapradāni ca |
tatkiṃ vadasva satyaṃ me yadi dharmamihecchasi 53|
pātaka uvāca-

ākāśādvai mahārāja meghā varṣaṃti vai jalam |
bhūmau hi parvateṣvevaṃ sarvatra patite jalam 54|
sa āplāvya tatastiṣṭheddayāṃ sarvatra bhāvayet |
nadyaḥ pāpapravāhāstu tāsu tīrthaṃ śrutaṃ katham 55|

jalāśayā mahārāja taḍāgāḥ sāgarāstathā |
pṛthivyādhārakāścaiva girayo aśmarāśayaḥ 56|
nāstyeteṣu ca vai tīrthaṃ jalairjaladamuttamam |
snāne yadā mahatpuṇyaṃ kasmānmatsyeṣu vai nahi 57|
dṛṣṭā snānena vai siddhirmīnāḥ śuddhyaṃti nānyathā |
yatra jinastatra tīrthaṃ tatra dharmaḥ sanātanaḥ 58|
tapodānādikaṃ sarvaṃ puṇyaṃ tatra pratiṣṭhitam 59|
eko jīnaḥ sarvamayo nṛpeṃdra nāstyeva dharmaṃ paramaṃ hi tīrtham |
ayaṃ tu lābhaḥ paramastu tasmāddhyyāsva nityaṃ susukho bhaviṣyasi 60|
viniṃdya dharmaṃ sakalaṃ savedaṃ dānaṃ sapuṇyaṃ parayajñarūpam |
pāpasvabhāvairbahubodhito nṛpastvaṃgasya putro bhuvi tena pāpinā 61|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe venopākhyāne
saptatriṃśo'dhyāyaḥ 37|

English translation

The sages said :

1. (If) thus was the creation of the noble Vena , how is it that giving up righteous conduct he would be (i.e. became) (a man) of wicked mind?

Sūta said :

2. Sages endowed with spiritual and worldly knowledge, and knowing the truth, tell what is good and what is bad; that would never become otherwise in the world.

3. O brāhmaṇas , how can the curse, given by that noble Suśaṅkha, who was practising penance, not turn true?

4-8. I shall tell (you) all the sinful conduct of Vena. When he—a noble king knowing righteousness—was ruling, a man, having put on a guise, naked, of a huge body, with his head clean-shaved, of a great lustre, holding under his armpit a broom of peacock's feathers, and a drinking-pot made of cocoa-nut in his hand reciting (texts containing) wrong doctrines, vilifying the Vedic religion, came (there). He quickly came to (the place) where Vena was (seated). The sinner entered the court of that Vena. Seeing him having arrived (there) Vena asked him a question:

9-11. "Who are you, taking up such a form, that have come into my court? Why have you come before me who am (seated) in the court? What (kind of) dress (do you have)? What is your name? What is your faith? Tell me (all this). What is your Veda (i.e. which Veda do you follow)? What are your practices? What (kind of) penance (do you practise)? What abstract meditation (do you possess)? What (kind of) prowess (do you have)? What are the real characteristics of your faith? Tell me all that and the truth before me."

12a. Hearing those words of Vena the sinful man said these words.

The sinful man said :

12b-15. In vain you are ruling. You are a great fool, there is no doubt about it. I am all-in-all of Dharma (i.e. religious practices). I am most adored by gods. I am knowledge, I am truth, I am the eternal supporter. I am Dharma (i.e. religious practices), I am salvation, I full of all gods. I have sprung from the body of Brahma ; I am faithful to my promise, and not otherwise. Know me to be the chief Jaina saint, having the body of true religion. The meditating sages, intent on (obtaining) knowledge, run to me only.

Vena said :

16. What kind of acts (do you do)? What is your doctrine? What are your practices? Tell (all this to me).

The sinful man said :

17-21. (That is my faith) where Arhats are the gods, and Nirgrantha is looked upon as the preceptor. Compassion is said to be the best way of life and in it is seen (to lie) salvation in (i.e. according to) this faith. There is no doubt about this. I shall (now) narrate the practices. (In this faith) there is no performance of sacrifices; there is no officiating at sacrifices; there is no recital of the Vedas ; there is no offering of the three daily prayers; there is no penance; there is no charity; it is without (the exclamations viz.) svadhā and svāhā ; there is no offering to gods or manes; there are no rites like sacrifices; there is no gratification of the manes; there is no (worship offered to a) guest; there is no offering to all the deities. The best worship is that of a Jaina mendicant, and the best meditation is that of an Arhat . This way of life is seen in the Jaina faith. I have told you all this i.e. the characteristics of my faith.

Vena said :

22-23. (In your faith) the way of life as told in the Vedas is not seen, nor are rites like sacrifices seen; no oblations to manes, no śrāddha , no sacrifice offered to all gods, and also no charity and penance are seen. Where (then) are the characteristics of the pious way of life to be (seen)? Tell me what kind of the way of life based on compassion (you advocate).

The sinful one said :

24-32a. This body of (human) beings is nourished by the five elements. This soul is of the nature of air, so they have no association. Even as in the water there is a contact of the form of bubbles, in the same way there is a contact among the beings. The earthly state is (present) in the matter; water also remains there only; fire also is seen there; powerful wind is also seen in (these) three. The state of bubbles covering the space is then produced in water, where a very bright, excellent circle is produced. It is seen just for a moment, and just after a moment it is not seen. In the same way contact among beings is seen. At the time of death, the soul departs, and the five (elements in the body) go to (i.e. merge into) the five (gross elements). Moreover the mortals being confounded by ignorance behave with one another (foolishly). Through folly they perform sraddha and offer oblations to the manes in the evening. O best king, where is the dead person (at that time)? Of what nature does he eat? (i.e. what is his state when he eats?). What is knowledge? What kind is the body (after death)? By whom is it seen? Tell us (all about it). (Only) the brāhmaṇas, being fed with sweet food go satisfied. To whom

would the sraddha be offered? The faith (due to which a śrāddha is offered) has no meaning.

32b-42. I shall tell you another fierce act (mentioned) in the Vedas. When a guest goes (i.e. arrives) to the house, a brāhmaṇa (kills and) cooks (the flesh of) a great bull; or O king of kings, he would feed the guest (with the flesh of) a goat. (They kill) a horse in a horse-sacrifice, and a bull in a bull-sacrifice; a man in a human sacrifice and goats in a Vājapeya sacrifice. O great king, a great slaughter of many animals is done at a Rājasūya sacrifice. At a Puṇḍarīka sacrifice one would kill (i.e. one kills) an elephant, and at an elephant-sacrifice (they kill) an elephant. At the Sautrāmaṇī sacrifice a beast is seen to be fit for being sacrificed. Thus, O prince, listen how at rites of various forms killing of beasts of various species is laid down. What are the characteristics of gifts that are given? That food should be known as left-over, (where) sumptuous food is had, and (when) in a great sacrifice they kill those (beasts) that are extremely impure. What righteousness is seen there or what fruit is seen there where those who are learned in the Vedas have prescribed the killing of beasts? Due to that (i.e. the killing of beasts) merit perishes and the (so-called) religious merit does not give (i.e. lead to) salvation. That way of life which is without compassion is fruitless. There is no doubt that the right way of life lies there where lives of beings are protected. It is not the right way of life (or righteousness) where there are offerings to gods, manes, penance, truth, and rashness without compassion, O best king. The Vedas are not Vedas where compassion is not (prescribed).

43-52a. Even a cāṇḍāla or a śūdra , who, being intent upon the gift of kindness, would protect a life, is said to be a brāhmaṇa. But that cruel brāhmaṇa who is intent upon killing beasts, is very ruthless, sinful, hard-hearted and of a cruel mind. That Veda which is without knowledge, is said to be a Veda (only) by the rogues. Veda stands firmly there where there would be knowledge. O you very intelligent one, neither truth nor rite is seen in the merciless Vedas and Brāhmaṇas and also in the brāhmaṇas who follow the Vedas. O best king, the Vedas, void of truth are not Vedas and the brāhmaṇas who are not truthful (are not brāhmaṇas). There is no fruit of charity, so gifts also are not given. As are the characteristics of śrāddha, same are those of charity. Whatever is the faith of Jīva is the giver of enjoyment and salvation—that I shall tell you. First, one with his mind being tranquil, should show kindness. One should devoutly propitiate god Jina who (has pervaded) the mobile and immobile. With one's mind having pure thoughts, one should worship Jina alone. Salutation should be offered to that god, and not otherwise (i.e. not to anyone else). One should never salute the feet of one's mother and father. Then what should be told about others, O best king?

Vena said :

52b-53. (They say) that these brāhmaṇas, preceptors and others, and also the rivers like Gaṅgā , are holy places giving great religious merit. Is that the truth? Tell me if you desire piety (to flourish) here.

The sinful man said :

54-60. O great king, from the sky the clouds shower water. Having floated in the water which has fallen everywhere on the ground and on the mountains, he would stand, and produce compassion everywhere. Rivers are but the streams of blemish. How have you heard (i.e. how is it told in the scriptures) that the holy places are (situated) in (i.e. on the banks of) them? O great king, ponds, lakes, seas, and mountains—the heaps of stones—support the earth. No sacred place can be situated in (or on) them. A cloud is the best (holy place) due to its (containing) water. If a bath (i.e. a dip in water) causes great religious merit, then why is it not (found) in the fish? If by bath purity is produced, then the fish are purified. It cannot be otherwise (i.e. it is quite certain). Sacred place and eternal Dharma (i.e. way oflife) are to be found where Jina remains. Penance and all merit due to bath etc. is settled

there. O lord of kings, Jina alone is full of everything. There is no other (Dharma) than that; that is the holiest place. This is the greatest gain. So always meditate on him; you will be very happy.

61. Censuring by (indicating) the sinful nature of the entire (Vedic) religion, the Vedas, and charity of the form of sacrifices, along with (i.e. causing) merit, the sinful one advised Aṅga 's son in various ways.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 38

The End of Vena's Reign

Chapter 120 of 693 · 42 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवं संबोधितो वेनः पापभावं गतः किल ।
पुरुषेण तेन जैनेन महापापेन मोहितः १।
नमस्कृत्य ततः पादौ तस्यैव च दुरात्मनः ।
वेदधर्मं परित्यज्य सत्यधर्मादिकां क्रियाम् २।
सुयज्ञानां निवृत्तिः स्याद्वेदानां हितथैव च ।
पुण्यशास्त्रमयो धर्मस्तदा नैव प्रवर्तितः ३।
सर्वपापमयो लोकः संजातस्तस्य शासनात् ।
नैव यागाश्च वेदाश्च धर्मशास्त्रार्थमुत्तमम् ४।
न दानाध्ययनं विप्रास्तस्मिञ्छासति पार्थिवे ।
एवं धर्मप्रलोपोभून्महत्पापं प्रवर्तितम् ५।
अंगेन वार्यमाणस्तु अन्यथा कुरुते भृशम् ।
न ननाम पितुः पादौ मातुश्चैव दुरात्मवान् ६।
सनकस्यापि विप्रस्य अहमेकः प्रतापवान् ।
पित्रा निवार्यमाणश्च मात्रा चैव दुरात्मवान् ७।

न करोति शुभं पुण्यं तीर्थदानादिकं कदा ।
आत्मभावानुरूपं च बहुकालं महायशाः ८।
पुनः सर्वैर्विचार्यैवं कस्मात्पापी व्यजायत ।
अंगप्रजापतेः पुत्रो वंशलाञ्छनमागतः ९।
पुनः पप्रच्छ धर्मात्मा सुतां मृत्योर्महात्मनः ।
कस्य दोषात्समुत्पन्नो वद सत्यं मम प्रिये १०।
सुनीथोवाच-
पूर्वमेव स्ववृत्तांतमात्मपुण्यं च नंदिनी ।
समाचष्ट च अंगाय मम दोषान्महामते ११।
बाल्ये कृतं मया पापं सुशंखस्य महात्मनः ।
तपसि संस्थितस्यापि नान्यत्किंचित्कृतं मया १२।
शप्ताहं कुप्यता तेन दुष्टा ते संततिर्भवेत् ।
इति जाने महाभाग तेनायं दुष्टतां गतः १३।
समाकर्ण्य महातेजास्तया सह वनं ययौ ।
गते तस्मिन्महाभागे सभार्ये च वने तदा १४।

सप्तैते ऋषयस्तत्र वेनपार्श्वं गतास्तथा ।
समाहुय ततः प्रोचुरंगस्य तनयं प्रति १५।
ऋषय ऊचुः-
मा वेन साहसं कार्षीःप्रजापालो भवानिह ।
त्वया सर्वमिदं लोकं त्रैलोक्यं सचराचरम् १६।
धर्मे चैव महाभाग सकलं हि प्रतिष्ठितम् ।
पापकर्मपरित्यज्य पुण्यं कर्म समाचर १७।
एवमुक्तेषु तेष्वेव प्रहसन्वाक्यमब्रवीत् ।
वेन उवाच-
अहमेव परो धर्मोऽहमेवार्हः सनातनः १८।
अहं धाता अहं गोप्ता अहं वेदार्थ एव च ।
अहं धर्मो महापुण्यो जैनधर्मः सनातनः १९।
मामेव कर्मणा विप्रा भजध्वं धर्मरूपिणम् ।
ऋषय उचुः-
ब्राह्मणाः क्षत्रिया वैश्यास्त्रयोवर्णा द्विजातयः २०।

सर्वेषामेव वर्णानां श्रुतिरेषा सनातनी ।
वेदाचारेण वर्तते तेन जीवंति जंतवः २१।
ब्रह्मवंशात्समुद्भूतो भवान्ब्राह्मण एव च ।
पश्चाद्राजा पृथिव्याश्च संजातः कृतविक्रमः २२।
राजपुण्येन राजेंद्र सुखं जीवंति वै द्विजाः ।
राज्ञः पापेन नश्यंति तस्मात्पुण्यं समाचर २३।
समादृतस्त्वया धर्मः कृतश्चापि नराधिप ।
त्रेतायुगस्य कर्मापि द्वापरस्य तथा नहि २४।
कलेश्चैव प्रवेशं तु वर्तयिष्यंति मानवाः ।
जैनधर्मं समाश्रित्य सर्वे पापप्रमोहिताः २५।
वेदाचारं परित्यज्य पापं यास्यंति मानवाः ।
पापस्य मूलमेवं वै जैनधर्मं न संशयः २६।
अनेन मुग्धा राजेंद्र महामोहेन पातिताः ।
मानवाः पापसंघातास्तेषां नाशाय नान्यथा २७।
भविष्यत्येव गोविंदः सर्वपापापहारकः ।

स्वेच्छारूपं समासाद्य संहरिष्यति पातकात् २८।
पापेषु संगतेष्वेवं म्लेच्छनाशाय वै पुनः ।
कल्किरेव स्वयं देवो भविष्यति न संशयः २९।
व्यवहारं कलेश्चैव त्यज पुण्यं समाश्रय ।
वर्तयस्व हि सत्येन प्रजापालो भवस्व हि ३०।
वेन उवाच-
अहं ज्ञानवतां श्रेष्ठः सर्वं ज्ञातं मया इह ।
योऽन्यथा वर्तते चैव स दंड्यो भवति ध्रुवम् ३१।
अत्यर्थं भाषमाणं तं राजानं पापचेतनम् ।

कुपितास्ते महात्मानः सर्वे वै ब्रह्मणः सुताः ३२।
कुपितेष्वेव विप्रेषु वेनो राजा महात्मसु ।
ब्रह्मशापभयात्तेषां वल्मीकं प्रविवेश ह ३३।
अथ ते मुनयः क्रुद्धा वेनं पश्यंति सर्वतः ।
ज्ञात्वा प्रनष्टं भूपं तं वल्मीकस्थं सुसांप्रतम् ३४।
बलादानिन्युस्तं विप्राः क्रूरं तं पापचेतनम् ।

दृष्ट्वा च पापकर्माणं मुनयः सुसमाहिताः ३५।
सव्यं पाणिं ममंथुस्ते भूपस्य जातमन्यवः ।
तस्माज्जातो महाह्रस्वो नीलवर्णो भयंकरः ३६।
बर्बरो रक्तनेत्रस्तु बाणपाणिर्धनुर्द्धरः ।
सर्वेषामेव पापानां निषादानां बभूव ह ३७।
धाता पालयिता राजा म्लेच्छानां तु विशेषतः ।
तं दृष्ट्वा पापकर्माणमृषयस्तु महामते ३८।
ममंथुर्दक्षिणं पाणिं वेनस्यापि महात्मनः ।
तस्माज्जातो महात्मा स येन दुग्धा वसुंधरा ३९।
पृथुर्नाम महाप्राज्ञो राजराजो महाबलः ।
तस्य पुण्यप्रसादाच्च वेनो धर्मार्थकोविदः ४०।
चक्रवर्तिपदं भुक्त्वा प्रसादात्तस्य चक्रिणः ।
जगाम वैष्णवं लोकं तद्विष्णोः परमं पदम् ४१।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्यानेऽष्टत्रिंशोऽध्यायः ३८।

Roman transliteration

sūta uvāca-
evaṃ saṃbodhito venaḥ pāpabhāvaṃ gataḥ kila |
puruṣeṇa tena jainena mahāpāpena mohitaḥ 1|
namaskṛtya tataḥ pādau tasyaiva ca durātmanaḥ |
vedadharmaṃ parityajya satyadharmādikāṃ kriyām 2|
suyajñānāṃ nivṛttiḥ syādvedānāṃ hitathaiva ca |
puṇyaśāstramayo dharmastadā naiva pravartitaḥ 3|
sarvapāpamayo lokaḥ saṃjātastasya śāsanāt |
naiva yāgāśca vedāśca dharmaśāstrārthamuttamam 4|
na dānādhyayanaṃ viprāstasmiñchāsati pārthive |
evaṃ dharmapralopobhūnmahatpāpaṃ pravartitam 5|
aṃgena vāryamāṇastu anyathā kurute bhṛśam |
na nanāma pituḥ pādau mātuścaiva durātmavān 6|
sanakasyāpi viprasya ahamekaḥ pratāpavān |
pitrā nivāryamāṇaśca mātrā caiva durātmavān 7|

na karoti śubhaṃ puṇyaṃ tīrthadānādikaṃ kadā |
ātmabhāvānurūpaṃ ca bahukālaṃ mahāyaśāḥ 8|
punaḥ sarvairvicāryaivaṃ kasmātpāpī vyajāyata |
aṃgaprajāpateḥ putro vaṃśalāñchanamāgataḥ 9|
punaḥ papraccha dharmātmā sutāṃ mṛtyormahātmanaḥ |
kasya doṣātsamutpanno vada satyaṃ mama priye 10|

sunīthovāca-
pūrvameva svavṛttāṃtamātmapuṇyaṃ ca naṃdinī |
samācaṣṭa ca aṃgāya mama doṣānmahāmate 11|
bālye kṛtaṃ mayā pāpaṃ suśaṃkhasya mahātmanaḥ |
tapasi saṃsthitasyāpi nānyatkiṃcitkṛtaṃ mayā 12|
śaptāhaṃ kupyatā tena duṣṭā te saṃtatirbhavet |
iti jāne mahābhāga tenāyaṃ duṣṭatāṃ gataḥ 13|
samākarṇya mahātejāstayā saha vanaṃ yayau |
gate tasminmahābhāge sabhārye ca vane tadā 14|

saptaite ṛṣayastatra venapārśvaṃ gatāstathā |
samāhūya tataḥ procuraṃgasya tanayaṃ prati 15|
ṛṣaya ūcuḥ-
mā vena sāhasaṃ kārṣīḥprajāpālo bhavāniha |
tvayā sarvamidaṃ lokaṃ trailokyaṃ sacarācaram 16|
dharme caiva mahābhāga sakalaṃ hi pratiṣṭhitam |
pāpakarmaparityajya puṇyaṃ karma samācara 17|
evamukteṣu teṣveva prahasanvākyamabravīt |
vena uvāca-
ahameva paro dharmo'hamevārhaḥ sanātanaḥ 18|
ahaṃ dhātā ahaṃ goptā ahaṃ vedārtha eva ca |
ahaṃ dharmo mahāpuṇyo jainadharmaḥ sanātanaḥ 19|
māmeva karmaṇā viprā bhajadhvaṃ dharmarūpiṇam |
ṛṣaya ucuḥ-
brāhmaṇāḥ kṣattriyā vaiśyāstrayovarṇā dvijātayaḥ 20|

sarveṣāmeva varṇānāṃ śrutireṣā sanātanī |
vedācāreṇa vartaṃte tena jīvaṃti jaṃtavaḥ 21|
brahmavaṃśātsamudbhūto bhavānbrāhmaṇa eva ca |
paścādrājā pṛthivyāśca saṃjātaḥ kṛtavikramaḥ 22|
rājapuṇyena rājeṃdra sukhaṃ jīvaṃti vai dvijāḥ |
rājñaḥ pāpena naśyaṃti tasmātpuṇyaṃ samācara 23|
samādṛtastvayā dharmaḥ kṛtaścāpi narādhipa |
tretāyugasya karmāpi dvāparasya tathā nahi 24|
kaleścaiva praveśaṃ tu varttayiṣyaṃti mānavāḥ |
jainadharmaṃ samāśritya sarve pāpapramohitāḥ 25|
vedācāraṃ parityajya pāpaṃ yāsyaṃti mānavāḥ |
pāpasya mūlamevaṃ vai jainadharmaṃ na saṃśayaḥ 26|
anena mugdhā rājeṃdra mahāmohena pātitāḥ |
mānavāḥ pāpasaṃghātāsteṣāṃ nāśāya nānyathā 27|
bhaviṣyatyeva goviṃdaḥ sarvapāpāpahārakaḥ |

svecchārūpaṃ samāsādya saṃhariṣyati pātakāt 28|
pāpeṣu saṃgateṣvevaṃ mlecchanāśāya vai punaḥ |
kalkireva svayaṃ devo bhaviṣyati na saṃśayaḥ 29|
vyavahāraṃ kaleścaiva tyaja puṇyaṃ samāśraya |
vartayasva hi satyena prajāpālo bhavasva hi 30|
vena uvāca-
ahaṃ jñānavatāṃ śreṣṭhaḥ sarvaṃ jñātaṃ mayā iha |
yo'nyathā vartate caiva sa daṃḍyo bhavati dhruvam 31|
atyarthaṃ bhāṣamāṇaṃ taṃ rājānaṃ pāpacetanam |
kupitāste mahātmānaḥ sarve vai brahmaṇaḥ sutāḥ 32|
kupiteṣveva vipreṣu veno rājā mahātmasu |

brahmaśāpabhayātteṣāṃ valmīkaṃ praviveśa ha 33|
atha te munayaḥ kruddhā venaṃ paśyaṃti sarvataḥ |
jñātvā pranaṣṭaṃ bhūpaṃ taṃ valmīkasthaṃ susāṃpratam 34|
balādāninyustaṃ viprāḥ krūraṃ taṃ pāpacetanam |

dṛṣṭvā ca pāpakarmāṇaṃ munayaḥ susamāhitāḥ 35|
savyaṃ pāṇiṃ mamaṃthuste bhūpasya jātamanyavaḥ |
tasmājjāto mahāhrasvo nīlavarṇo bhayaṃkaraḥ 36|
barbaro raktanetrastu bāṇapāṇirdhanurddharaḥ |
sarveṣāmeva pāpānāṃ niṣādānāṃ babhūva ha 37|
dhātā pālayitā rājā mlecchānāṃ tu viśeṣataḥ |
taṃ dṛṣṭvā pāpakarmāṇamṛṣayastu mahāmate 38|
mamaṃthurdakṣiṇaṃ pāṇiṃ venasyāpi mahātmanaḥ |
tasmājjāto mahātmā sa yena dugdhā vasuṃdharā 39|
pṛthurnāma mahāprājño rājarājo mahābalaḥ |
tasya puṇyaprasādācca veno dharmārthakovidaḥ 40|
cakravartipadaṃ bhuktvā prasādāttasya cakriṇaḥ |
jagāma vaiṣṇavaṃ lokaṃ tadviṣṇoḥ paramaṃ padam 41|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne'ṣṭatriṃśo'dhyāyaḥ 38|

English translation

Sūta said :

1-2. Vena , thus advised by that very sinful Jina , and deluded by him, attained to a sinful attitude. Abandoning the Vedic faith and rites of a truthful conduct, he saluted the feet of that very wicked one.

3-5a. There was cessation of good sacrifices, and also of the Vedas . Religious practices full of holy scriptures (i.e. as told in the holy scriptures) did not proceed at that time. As a result of his (bad) rule, the world became full of all sins. When that king ruled, there were no sacrifices, no (recitations of) the Vedas, no excellent purport of the holy texts, no charity and no study, O brāhmaṇas .

5b-9. Thus there was the cessation of religious conduct, and great sin proceeded uninterruptedly. Though warded off by Aṅga , he very much acted otherwise. The wicked-minded one saluted neither the feet of his father nor of his mother. (He did) not (salute) the feet of any brāhmaṇa also. (He thought:) 'I alone am valorous.' Though warded off by his father and by his mother, the wicked-minded one did not perform auspicious, meritorious (acts) like giving gifts at a holy place. The very glorious one (lived) for a long time according to his own ideas. They all thought: 'For what reason has he become a sinner? The son of Aṅga Prajāpati is a bane to his family.'

10. The religious-minded (Aṅga) again asked the daughter of magnanimous Mṛtyu : "O dear one, tell me the truth: Due to whose fault is he born (like this)?"

Sunīthā said :

11-13. O you highly intelligent one, [the daughter (of Yama) formerly only told Aṅga her own account and her merit and faults: (She said:)] in my childhood I committed a sin towards the magnanimous Suśaṅkha. I have not done anything else. The angry one cursed me: "Your progeny would be wicked." Thus, I think, O glorious one, this (Vena) has become wicked due to that (curse of Suśaṅkha).

14-15. The very lustrous one, having heard this, went to a forest with her. When the glorious one went to a forest along with his wife, the Seven Sages then approached Vena. Calling him they thus spoke to (him) the son of Aṅga:

The Sages said :

16-17. O Vena, do not act rashly; you are the guardian of the subjects. You yourself have put all this world and the three worlds along with the mobile and the immobile on the righteous path, O glorious one. Give up evil deeds, and perform auspicious deeds.

18a. When they had spoken like this, Vena laughed and said:

Vena said :

18b-20a. I alone am the highest (form of) religion; I alone deserve to be worshipped; I am eternal; I am the supporter; I am the protector; I alone am the import of the Veda ; I am religious; I am the ancient, very holy, Jaina religion. O brāhmaṇas, by means of your actions, resort to me, who am of the form of religion.

The Sages said :

20b-24. The three castes viz. brāhmaṇas, kṣatriyas and vaiśyas are twice-born. [1] This (i.e. the Veda) is an ancient sacred text meant for all the castes. The beings behave according to the Vedic practices; therefore they (continue to) live. You are born in the family of Brahman . (So) you are a brāhmaṇa only. Then you, who had performed valorous deeds, were made the king of the earth. O best king, brāhmaṇas live happily due to the religious merit of the king. They perish due to his sin. Therefore practise righteous deeds. O king, you honoured and practised righteous deeds; but (did) not (do) the deeds of (i.e. proper for) Tretā and Dvāpara-yuga .

25-30. When Kali (- yuga) sets in, all men, deluded by sins, will act after having resorted to the Jaina faith. Men will abandon Vedic practices, and will commit sins. There is no doubt that the Jaina faith is the root of sin. O best king, the fall of those men, who are heaps of sins, is brought about by this great delusion. Govinda (i.e. Viṣṇu), the destroyer of all sins, will be (appearing) for their destruction and for nothing else. Taking the form of his liking he will restrain (them) from sins. When sins wil have thus accumulated, he, the god will be (appearing) as Kalki [2] for the destruction of the Mlecchas ; there is no doubt about it. Give up the behaviour of (i.e. proper for) Kali (-yuga) and resort to merit. Behave truthfully; become the guardian of your subjects.

Vena said :

31. I am the best among the wise; I have known everything here. He who behaves in a different way will certainly be punished.

32-37a. All the magnanimous sons of Brahman got angry with that wicked-hearted king who was talking too much. When the high-souled brāhmaṇas were angry, king Vena, through the fear of a curse from the brāhmaṇas, entered an ant-hill. Then the angry sages looked for Vena everywhere. Knowing that the king who had fled, was well-settled in an ant-hill, the brāhmaṇas, forcibly brought (out) the cruel and wicked (king). Seeing the sinner the sages were well-composed. Getting angry, they churned the left hand of the king. From it sprang up a very short, terrible barbarian, whose complexion was

dark-blue, whose eyes were red, who had arrows in his hand, and held a bow (in his hands).

37b-4l. He became the king, supporter and the protector of all sinful Niṣādas , especially of the Mlecchas. O highly intelligent one, seeing that sinful one, the sages also churned the right hand of that noble Vena. From it sprang up very intelligent and very powerful and noble king of kings, viz. Pṛthu , who milked the earth. By the power of his merit, and by the favour of that disc-holder (i.e. Viṣṇu), Vena, having enjoyed the position of a sovereign emperor, went to Viṣṇu's heaven. That is the highest position of Viṣṇu.

[1]: [1] : Dvijātayaḥ—Men of any of the first three castes of the Hindus.

[2]: [2] : Kalki—The tenth and last incarnation of Viṣṇu in his capacity of the destroyer of the wicked and liberator of the world from its enemies.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 39

On Gifts and Worthy Recipients of Gifts

Chapter 121 of 693 · 128 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
कथं वेनो गतः स्वर्गं पापं त्यक्त्वा प्रदूरतः ।
तन्नो विस्तरतोऽत्रापि वद सत्यवतां वर १।
सूतउवाच-
ऋषीणां पुण्यसंसर्गात्संवादाच्च द्विजोत्तम ।
कायस्य मथनात्पापो बहिस्तस्य विनिर्गतः २।
पश्चाद्वेनः स पुण्यात्मा ज्ञानं लेभे च शाश्वतम् ।
रेवाया दक्षिणे कूले तपश्चचार स द्विजाः ३।
तृणबिन्दोर्ऋषेश्चैव आश्रमे पापनाशने ।
वर्षाणां तु शतं साग्रं कामक्रोधविवर्जितः ४।
तस्योग्रतपसादेवः शंखचक्रगदाधरः ।
प्रसन्नोभून्महाभागा निष्पापस्य नृपस्य वै ५।
उवाच च प्रसन्नोऽस्मि ब्रियतां वरउत्तमः ।
वेन उवाच-
यदि देव प्रसन्नोऽसि देहि मे वरमुत्तमम् ६।

अनेनापि शरीरेण गंतुमिच्छामि त्वत्पदम् ।
पित्रा सार्धं महाभाग मात्रा चैव सुरेश्वर ।
तवैव तेजसा देव तद्विष्णोः परमं पदम् ७।
श्रीवासुदेव उवाच-
क्वगतोऽसौ महामोहो येन त्वं मोहितो नृप ।
लोभेन मोहयुक्तेन तमोमार्गे निपातितः ८।
वेन उवाच-
यन्मे पूर्वकृतं पापं तेनाहं मोहितो विभो ।
अतो मामुद्धरास्मात्त्वं पापाच्चैव सुदारुणात् ९।
प्रजप्तव्यमथो पठ्यं तद्वदानुग्रहाद्विभो ।
भगवानुवाच-
साधु भूप महाभाग पापं ते नाशमागतम् १०।
शुद्धोसि तपसा च त्वं ततः पुण्यं वदाम्यहम् ।
पुरा वै ब्रह्मणा तात पृष्टोहं भवता यथा ११।
तस्मै यदुदितं वत्स तत्ते सर्वं वदाम्यहम् ।

एकदा ब्रह्मणा ध्यानस्थितेन नाभिपंकजे १२।
प्रादुरास तदा तस्य वरदानाय सुव्रत ।
तेन पृष्टं महत्पुण्यं स्तोत्रं पापप्रणाशनम् १३।
वासुदेवाभिधानं च सुगतिप्रदमिच्छता ।
स्तोत्राणां परमं तस्मै वासुदेवाभिधं महत् १४।
सर्वसौख्यप्रदं नृणां पठतां जपतां सदा ।
उपादिशं महाभाग विष्णुप्रीतिकरं परम् १५।
विष्णुरुवाच-
एतत्सर्वं जगद्व्याप्तं मया त्वव्यक्तमूर्तिना ।
अतो मां मुनयः प्राहुर्विष्णुं विष्णुपरायणाः १६।
वसंति यत्र भूतानि वसत्येषु च यो विभुः ।
स वासुदेवो विज्ञेयो विद्वद्भिरहमादरात् १७।
संकर्षति प्रजाश्चांते ह्यव्यक्ताय यतो विभुः ।
ततः संकर्षणो नाम्ना विज्ञेयः शरणागतैः १८।
इंगिते कामरूपोहं बहु स्यामिति काम्यया ।

प्रद्युम्नोहं बुधैस्तस्माद्विज्ञेयोस्मि सुतार्थिभिः १९।
अत्र लोके विना चेशौ सर्वेशौ हरकेशवौ ।
निरुद्धोहं योगबलान्न केनातोनिरुद्धवत् २०।
विश्वाख्योहं प्रतिजगज्ज्ञानविज्ञानसंयुतः ।
अहमित्यभिमानी च जाग्रच्चिंतासमाकुलः २१।
तैजसोहं जगच्चेष्टामयश्चेंद्रियरूपवान् ।
ज्ञानकर्मसमुद्रिक्तः स्वप्नावस्थां गतो ह्यहम् २२।
प्राज्ञोहमधिदैवात्मा विश्वाधिष्ठानगोचरः ।
सुषुप्तावास्थितो लोकादुदासीनो विकल्पितः २३।
तुरीयोऽहं निर्विकारी गुणावस्थाविवर्जितः ।
निर्लिप्तः साक्षिवद्विश्व प्रतिबिंबित विग्रहः २४।
चिदाभासश्चिदानंदश्चिन्मयश्चित्स्वरूपवान् ।
नित्योक्षरो ब्रह्मरूपो ब्रह्मन्नेवमवेहि माम् २५।
भगवानुवाच-
इत्युक्त्वांतर्दधे विष्णुः स्वरूपं ब्रह्मणे पुरा ।

सोपि ज्ञात्वा जगद्व्याप्तिं कृतात्मा समभूत्क्षणात् २६।
राजंस्त्वमपि शुद्धात्मा पृथोर्जन्मन एव च ।
तथाप्याराधय विभुं स्तोत्रेणानेन सुव्रत २७।
तुष्टो विष्णुस्तमभ्याह वरं वरय मानद ।
वेन उवाच-
सुगतिं देहि मे विष्णो दुष्कृतात्तारयस्व माम् २८।
शरणं त्वां प्रपन्नोस्मि कारणं वद सद्गतेः ।
विष्णुरुवाच-
पूर्वमेव महाभाग त्वंगेनापि महात्मना २९।

अहमाराधितस्तेन तस्मै दत्तो वरो मया ।
प्रयास्यसि महाभाग वैष्णवं लोकमुत्तमम् ३०।
कर्मणा स्वेन विप्रेंद्र पुण्येन नृपनंदन ।
आत्मार्थे त्वं महाभाग वरमेव प्रयाचय ३१।
शृणु वेन महाभाग वृत्तांतं पूर्वसंभवम् ।
तव मात्रे पुरा दत्तः शापः क्रुद्धेन भूपते ३२।

सुशंखेन सुनीथायै बाल्ये पूर्वं महात्मना ।
ततस्त्वंगे वरो दत्तो मयैव विदितात्मना ३३।
त्वां समुद्धर्तुकामेन सुपुत्रस्ते भविष्यति ।
एवमुक्त्वा तु पितरं तवाहं गुणवत्सल ३४।
भवदंगात्समुद्भूतः करिष्ये लोकपालनम् ।
दिवींद्रो हि यथा भाति तथाहं भूतले स्थितः ३५।
आत्मा वै जायते पुत्र इति सत्यवती श्रुतिः ।
अतस्त्वं सुगतिं वत्स लभिष्यसि वरान्मम ३६।
गत्यर्थमात्मनो राजन्दानमेकं समाचर ।
यस्त्वां पातकरूपोऽहं सुनीथायाः परंतप ३७।
अब्रुवन्नग्नरूपेण कर्तुं त्वां तु विधर्मगम् ।
अन्यथा तु सुशंखस्य वाक्यमेवान्यथा भवेत् ३८।
अतो विधिर्निषेधश्च ह्यहमेव नृपोत्तम ।
कर्मानुरूपफलदो बुद्ध्यतीतो गुणाग्रहः ३९।
दानमेव परं श्रेष्ठं दानं सर्वप्रभावकम् ।

तस्माद्दानं ददस्व त्वं दानात्पुण्यं प्रवर्तते ४०।
दानेन नश्यते पापं तस्माद्दानं ददस्व हि ।
अश्वमेधादिभिर्यज्ञैर्यजस्व नृपसत्तम ४१।
भूमिदानादिकं दानं ब्राह्मणेभ्यो ददस्व वै ।
सुदानात्प्राप्यते भोगः सुदानात्प्राप्यते यशः ४२।
सुदानाज्जायते कीर्तिः सुदानात्प्राप्यते सुखम् ।
दानेन स्वर्गमाप्नोति फलं तत्र भुनक्ति च ४३।
दत्तस्यापि सुदानस्य श्रद्धायुक्तस्य सत्तम ।
काले प्राप्ते व्रजेत्तीर्थं पुण्यस्यापि फलं त्विदम् ४४।
पात्रभूताय विप्राय श्रद्धापूतेन चेतसा ।
यो ददाति महादानं मयि भावं निवेश्य च ४५।
तस्याहं सकलं दद्मि मनसा यंयमिच्छति ।
वेन उवाच-
कालं दानस्य मे ब्रूहि कीदृक्कालस्य लक्षणम् ४६।
तीर्थस्यापि च यद्रूपं पात्रस्यापि सुलक्षणम् ।

दानस्यापि जगन्नाथ विधिं विस्तरतो वद ४७।
प्रसादसुमुखो भूत्वा दया मे यदि वर्त्तते ।

श्रीकृष्ण उवाच-।
दानकालं प्रवक्ष्यामि नित्यं नैमित्तिकं नृप ४८।
काम्यं चान्यं महाराज चतुर्थप्रापकं पुनः ।
सूर्योदयस्य वेलायां पापं नश्यति सर्वतः ४९।
अंधकाराधिका घोरा नराणां नाशकारकाः ।
दिवि सूर्यो ममांशोऽयं तेजसां कल्पितो निधिः ५०।
तस्यैव तेजसा दग्धा भस्मतां यांति किल्बिषाः ।
उदयंतं ममांशं यो दृष्ट्वा दत्ते तु वार्यपि ५१।
तस्य किं कथ्यते भूप नित्यं पुण्यविवर्द्धनम् ।
संप्राप्तायां सुवेलायां तस्यां पुण्यकरो नरः ५२।
स्नात्वाभ्यर्च्य पितॄन्देवान्दानदाता भवेत्पुनः ।
यथाशक्तिप्रभावेन श्रद्धापूतेन चेतसा ५३।
अन्नं पयः फलं पुष्पं वस्त्रं तांबूलभूषणम् ।

हेमरत्नादिकं चैव तस्य पुण्यमनंतकम् ५४।
मध्याह्ने तु ततो राजन्नपराह्णे तथैव च ।
मामुद्दिश्य च यो दद्यात्तस्य पुण्यमनंतकम् ५५।
खाद्यपानादिकं मिष्ट लेपनं गंधकुंकुमम् ।
कर्पूरादिकमेवापि वस्त्रालंकारसंयुतम् ५६।
अविच्छिन्नं ददात्येवं भोगसौख्यप्रदायकम् ।
नित्यकालो मया ख्यातो दानपूजार्थिनां शुभः ५७।
अथातः संप्रवक्ष्यामि नैमित्तिकमनुत्तमम् ।
त्रिकालेष्वपि दातव्यं दानमेव न संशयः ५८।
शून्यं दिनं न कर्तव्यमात्मनो हितमिच्छता ।
यस्मिन्काले प्रदत्तं हि किंचिद्दानं नराधिप ५९।
तत्प्रभावान्महाप्राज्ञो बहुसामर्थ्यसंयुतः ।
धनाढ्यो गुणवान्प्राज्ञः पंडितोऽपि विचक्षणः ६०।
पक्षं मासं दिनं यावन्न दत्तं वै यदाशनम् ।
तमेव वारयाम्येव भक्ष्याच्चैव नरोत्तमम् ६१।

स्वमलं भक्षितं चैव अदत्वा दानमुत्तमम् ।
उत्पादयाम्यहं रोगं सर्वभोगनिवारणम् ६२।
तेषां कायेष्वसंतुष्टो बहुपीडाप्रदायकम् ।
मंदानलेन संयुक्तं ज्वरसंतापकारकम् ६३।
त्रिकालेषु न दत्तं यैर्ब्राह्मणेषु सुरेषु च ।
स्वयमश्नाति मिष्टं तु तेन पापं महत्कृतम् ६४।
प्रायश्चित्तेन रौद्रेण तमेवं परिशोधयेत् ।
उपवासैर्महाराज कायशोषकरादिकैः ६५।
चर्मकारो यथा चर्म कुंडस्थोपरि निर्घृणः ।
शोधयेच्च कषायैश्च तच्चर्मस्फोटयेद्यथा ६६।

तथाहं पापकर्तारं शोधयामि न संशयः ।
औषधीनां सुयोगाच्च कषायैः कटुकैर्ध्रुवम् ६७।
उष्णोदकैश्च संतापैर्वैद्यरूपेण नान्यथा ।
अन्ये भुंजन्ति तस्योग्र भोगान्पुण्यान्मनोनुगान् ६८।
किं करोति समर्थश्च न दत्तं दानमुत्तमम् ।

महता पापरूपेण तमेवं परितापये ६९।
नित्यकालस्य यद्दानमात्मार्थं पापिभिर्यथा ।
न दत्तं राजराजेंद्र श्रद्धापूतेन चेतसा ७०।
तथा ताञ्जारयाम्येतानुपायैर्दारुणैः किल ।
वासुदेव उवाच-
नैमित्तिकं तथा कालं पुण्यं चैव तवाग्रतः ७१।
प्रवक्ष्यामि नरश्रेष्ठ सुबुद्ध्या शृणु तत्परः ।
अमावास्या महाराज पौर्णमासी तथैव च ७२।
यदा भवति संक्रांतिर्व्यतीपातो नरेश्वर ।
वैधृतिश्च यदा प्रोक्ता यदा एकादशी भवेत् ७३।
महामाघी तथाषाढी वैशाखी कार्तिकी तथा ।
अमासोमसमायोगे मन्वादिषु युगादिषु ७४।
गजच्छाया तथा प्रोक्ता पितृक्षया तथैव च ।
एते नैमित्तिकाः ख्यातास्तवाग्रे नृपसत्तम ७५।
एतेषु दीयते दानं तस्य दानस्य यत्फलम् ।

तत्फलं तु प्रवक्ष्यामि श्रूयतां नृपसत्तम ७६।
मामुद्दिश्य नरो भक्त्या ब्राह्मणाय प्रयच्छति ।
तस्याहं निर्विकल्पेन प्रयच्छामि न संशयः ७७।
गृहं सौख्यं महाराज स्वर्गमोक्षादिकं बहु ।
काम्यं कालं प्रवक्ष्यामि दानस्य फलदायकम् ७८।
व्रतानामेव सर्वेषां देवादीनां तथैव च ।
दानस्य पुण्यकालं तु संप्रोक्तं द्विजसत्तमैः ७९।
आभ्युदयिकमेवापि कालं वक्ष्यामि ते नृप ।
मखानामेव सर्वेषां वैवाहिकमनुत्तमम् ८०।
पुत्रस्य जातमात्रस्य चौलमौंज्यादिकं तथा ।
प्रासादध्वजदेवानां प्रतिष्ठादिककर्मणि ८१।
वापीकूपतडागानां गृहवास्तुमयं नृप ।
तदाभ्युदयिकं प्रोक्तं मातृणां यत्र पूजनम् ८२।
तस्मिन्काले ददेद्दानं सर्वसिद्धिप्रदायकम् ।
आभ्युदयिक एवायं कालः प्रोक्तो नृपोत्तम ८३।

अन्यच्चैव प्रवक्ष्यामि पापपीडानिवारणम् ।
मृत्युकाले च संप्राप्ते क्षयं ज्ञात्वा नरोत्तम ८४।
तत्र दानं प्रदातव्यं यममार्गसुखप्रदम् ।

नित्यनैमित्तिकाः कालाः काम्याभ्युदयिकास्तथा ८५।
अंत्यःकालो महाराज समाख्यातस्तवाग्रतः ।
एते कालाः समाख्याताः स्वकर्मफलदायकाः ८६।
तीर्थस्य लक्षणं राजन्प्रवक्ष्यामि तवाग्रतः ।
सुतीर्थानामियं गंगा भाति पुण्या सरस्वती ८७।
रेवा च यमुना तापी तथा चर्मण्वती नदी ।
सरयूर्घर्घरा वेणा सर्वपापप्रणाशिनी ८८।
कावेरी कपिला चान्या विशाला विश्वतारणी ।
गोदावरी समाख्याता तुंगभद्रा नरोत्तम ८९।
पापानां भीतिदा नित्यं भीमरथ्या प्रपठ्यते ।
देविका कृष्णगंगा च अन्याः सरिद्वरोत्तमाः ९०।
एतासां पुण्यकालेषु संति तीर्थान्यनेकशः ।

ग्रामे वा यदि वारण्ये नद्यः सर्वत्र पावनाः ९१।
तत्र तत्र प्रकर्तव्याः स्नानदानादिकाः क्रियाः ।
यदा न ज्ञायते नाम तासां तीर्थस्य सत्तमाः ९२।
नामोच्चारं प्रकुर्वीत विष्णुतीर्थमिदं नृप ।
तीर्थस्य देवता तद्वदहमेव न संशयः ९३।
मामेवमुच्चरेद्यो वै तीर्थे देवेषु साधकः ।
तस्य पुण्यफलं जातं मन्नाम्ना नृपनंदन ९४।
अज्ञातानां सुतीर्थानां देवानां नृपसत्तम ।
स्नाने दाने महाराज मन्नाम हि समुच्चरेत् ९५।
तीर्थानामेव राजेंद्र धात्रा धात्र्य इमाः कृताः ।
सिंधवः सर्वपुण्यानां सर्वस्थाः क्षितिमंडले ९६।
यत्रतत्र प्रकर्त्तव्यं स्नानदानादिकं नृप ।
अक्षयं फलमाप्नोति सुतीर्थानां प्रसादतः ९७।
तीर्थरूपा महापुण्याः सागरा सप्त एव च ।
मानसाद्यास्तथा राजन्सरस्यश्च प्रकीर्तिताः ९८।

निर्झराः पल्वलाः प्रोक्तास्तीर्थरूपा न संशयः ।
स्वल्पा नद्यो महाराज तासु तीर्थं प्रतिष्ठितम् ९९।
खातेष्वेवं च सर्वेषु वर्जयित्वा च कूपकम् ।
पर्वतास्तीर्थरूपाश्च मेर्वाद्याश्च महीतले १००।
यज्ञभूमिश्च यज्ञश्च अग्निहोत्रे यथा स्थितः ।
श्राद्धभूमिस्तथा शुद्धा देवशाला तथा पुनः १०१।
होमशाला तथा प्रोक्ता वेदाध्ययनवेश्म च ।
गृहेषु पुण्यसंयुक्तं गोस्थानं वरमुत्तमम् १०२।
सोमपायी भवेद्यत्र तीर्थं तत्र प्रतिष्ठितम् ।
आरामो यत्र वै पुण्यो अश्वत्थो यत्र तिष्ठति १०३।
ब्रह्मवृक्षो भवेद्यत्र वटवृक्षस्तथैव च ।

अन्ये च वन्यसंस्थाने तत्र तीर्थं प्रतिष्ठितम् १०४।
एते तीर्थाः समाख्याताः पितामाता तथैव च।
पुराणं पठ्यते यत्र गुरुर्यत्र स्वयं स्थितः १०५।
सुभार्या तिष्ठते यत्र तत्र तीर्थं न संशयः।

सुपुत्रस्तिष्ठते यत्र तत्र तीर्थं न संशयः १०६।
एते तीर्थाः समाख्याता राजवेश्म तथैव च।
वेन उवाच-
पात्रस्य लक्षणं ब्रूहि यस्मै देयं सुरोत्तम १०७।
प्रसादसुमुखो भूत्वा कृपया मम माधव।
वासुदेव उवाच-
शृणु राजन्महाप्राज्ञ पात्रस्यापि सुलक्षणम् १०८।
यस्मै देयं सुदानं च श्रद्धापूतैर्महात्मभिः।
ब्राह्मणं सुकुलोपेतं वेदाध्ययनतत्परम् १०९।
शांतं दांतं तपोयुक्तं शुक्लमेव विशेषतः।
प्रज्ञावंतं ज्ञानवंतं देवपूजनतत्परम् ११०।
सत्यवंतं महापुण्यं वैष्णवं ज्ञानपंडितम्।
धर्मज्ञं मुक्तलौल्यं च पाखंडैस्तु विवर्जितम् १११।
एवं पात्रं समाख्यातमन्यदेवं वदाम्यहम्।
एवमेतैर्गुणैर्युक्तं स्वसृपुत्रं नरोत्तमम् ११२।

एतं पात्रं विजानीहि दुहितुस्तनयं ततः।
जामातरं महाराज भावैरेतैश्च संयुतम् ११३।
गुरुं च दीक्षितं चैव पात्रभूतं नरोत्तम।
एतान्येव सुपात्राणि दानयोग्यानि सत्तम ११४।
वेदाचारसमोपेतस्तृप्तिं नैव च गच्छति।
वर्जयेत्किल तं विप्रं तथा काणं सुधूर्तकम् ११५।
अतिकृष्णं महाराज कपिलं परिवर्जयेत्।
कर्कटाक्षं सुनीलं च श्यावदन्तं विवर्जयेत् ११६।
नीलदंतं तथा राजन्पीतदंतं तथैव च।
गोघ्नं सुकृष्णदंतं च बर्बरं चातिपांशुलम् ११७।
हीनांगमधिकांगं च कुष्ठिनं कुनखं तथा।
दुश्चर्माणं महाराज खल्वाटं परिवर्जयेत् ११८।
अन्यायेषु रता यस्य जाया विप्रस्य कस्य च।
तस्मै दानं न दातव्यं यदि ब्रह्मसमो भवेत् ११९।
स्त्रीजिताय न दातव्यं शाखारंडे महामते।

व्याधिताय न दातव्यं मृतभोजिषु भूपते १२०।
चोराय च न दातव्यं स यत्रत्रिसमो भवेत्।
अतृप्ताय न दातव्यं शावं तु परिवर्जयेत् १२१।
अतिस्तब्धाय नो देयं शठाय च विशेषतः।

वेदशास्त्रसमायुक्तः सदाचारेण वर्जितः १२२।
श्राद्धे दाने च राजेंद्र नैव युक्तः कदा भवेत् ।
अथ दानं प्रवक्ष्यामि सफलं पुण्यदायकम् १२३।
कालतीर्थसुपात्राणां श्रद्धा योगात्प्रजायते ।
नास्ति श्रद्धासमं पुण्यं नास्ति श्रद्धासमं सुखम् १२४।
नास्ति श्रद्धासमं तीर्थं संसारे प्राणिनां नृप ।
श्रद्धाभावेन संयुक्तो मामेवं परिसंस्मरेत् १२५।
पात्रहस्ते प्रदातव्यं स्वल्पमेव नृपोत्तम ।
एवंविधस्य दानस्य विधियुक्तस्य यत्फलम् १२६।
अनंतं तदवाप्नोति मत्प्रसादात्सुखी भवेत् १२७।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे वेनोपाख्याने एकोनचत्वारिंशोऽध्यायः ३९।

Roman transliteration

ṛṣaya ūcuḥ-
kathaṃ veno gataḥ svargaṃ pāpaṃ tyaktvā pradūrataḥ |
tanno vistarato'trāpi vada satyavatāṃ vara 1|
sūtauvāca-
ṛṣīṇāṃ puṇyasaṃsargātsaṃvādācca dvijottama |
kāyasya mathanātpāpo bahistasya vinirgataḥ 2|
paścādvenaḥ sa puṇyātmā jñānaṃ lebhe ca śāśvatam |
revāyā dakṣiṇe kūle tapaścacāra sa dvijāḥ 3|
tṛṇabindorṛṣeścaiva āśrame pāpanāśane |
varṣāṇāṃ tu śataṃ sāgraṃ kāmakrodhavivarjitaḥ 4|
tasyogratapasādevaḥ śaṃkhacakragadādharaḥ |
prasannobhūnmahābhāgā niṣpāpasya nṛpasya vai 5|
uvāca ca prasanno'smi vriyatāṃ varauttamaḥ |
vena uvāca-
yadi deva prasanno'si dehi me varamuttamam 6|

anenāpi śarīreṇa gaṃtumicchāmi tvatpadam |
pitrā sārdhaṃ mahābhāga mātrā caiva sureśvara |
tavaiva tejasā deva tadviṣṇoḥ paramaṃ padam 7|
śrīvāsudeva uvāca-
kvagato'sau mahāmoho yena tvaṃ mohito nṛpa |
lobhena mohayuktena tamomārge nipātitaḥ 8|
vena uvāca-
yanme pūrvakṛtaṃ pāpaṃ tenāhaṃ mohito vibho |
ato māmuddharāsmāttvaṃ pāpāccaiva sudāruṇāt 9|
prajaptavyamatho paṭhyaṃ tadvadānugrahādvibho |
bhagavānuvāca-
sādhu bhūpa mahābhāga pāpaṃ te nāśamāgatam 10|
śuddhosi tapasā ca tvaṃ tataḥ puṇyaṃ vadāmyaham |
purā vai brahmaṇā tāta pṛṣṭohaṃ bhavatā yathā 11|
tasmai yaduditaṃ vatsa tatte sarvaṃ vadāmyaham |

ekadā brahmaṇā dhyānasthitena nābhipaṃkaje 12|
prādurāsa tadā tasya varadānāya suvrata |

tena pṛṣṭaṃ mahatpuṇyaṃ stotraṃ pāpapraṇāśanam 13|
vāsudevābhidhānaṃ ca sugatipradamicchatā |
stotrāṇāṃ paramaṃ tasmai vāsudevābhidhaṃ mahat 14|
sarvasaukhyapradaṃ nṝṇāṃ paṭhatāṃ japatāṃ sadā |
upādiśaṃ mahābhāga viṣṇuprītikaraṃ param 15|
viṣṇuruvāca-
etatsarvaṃ jagadvyāptaṃ mayā tvavyaktamūrtinā |
ato māṃ munayaḥ prāhurviṣṇuṃ viṣṇuparāyaṇāḥ 16|
vasaṃti yatra bhūtāni vasatyeṣu ca yo vibhuḥ |
sa vāsudevo vijñeyo vidvadbhirahamādarāt 17|
saṃkarṣati prajāścāṃte hyavyaktāya yato vibhuḥ |
tataḥ saṃkarṣaṇo nāmnā vijñeyaḥ śaraṇāgataiḥ 18|
iṃgite kāmarūpohaṃ bahu syāmiti kāmyayā |

pradyumnohaṃ budhaistasmādvijñeyosmi sutārthibhiḥ 19|
atra loke vinā ceśau sarveśau harakeśavau |
niruddhohaṃ yogabalānna kenātoniruddhavat 20|
viśvākhyohaṃ pratijagajjñānavijñānasaṃyutaḥ |
ahamityabhimānī ca jāgracciṃtāsamākulaḥ 21|
taijasohaṃ jagacceṣṭāmayaśceṃdriyarūpavān |
jñānakarmasamudriktaḥ svapnāvasthāṃ gato hyaham 22|
prājñohamadhidaivātmā viśvādhiṣṭhānagocaraḥ |
suṣuptāvāsthito lokādudāsīno vikalpitaḥ 23|
turīyo'haṃ nirvikārī guṇāvasthāvivarjitaḥ |
nirliptaḥ sākṣivadviśva pratibiṃbita vigrahaḥ 24|
cidābhāsaścidānaṃdaścinmayaścitsvarūpavān |
nityokṣaro brahmarūpo brahmannevamavehi māṃ 25|
bhagavānuvāca-
ityuktvāṃtardadhe viṣṇuḥ svarūpaṃ brahmaṇe purā |

sopi jñātvā jagadvyāptiṃ kṛtātmā samabhūtkṣaṇāt 26|
rājaṃstvamapi śuddhātmā pṛthorjanmana eva ca |
tathāpyārādhaya vibhuṃ stotreṇānena suvrata 27|
tuṣṭo viṣṇustamabhyāha varaṃ varaya mānada |
vena uvāca-
sugatiṃ dehi me viṣṇo duṣkṛtāttārayasva māṃ 28|
śaraṇaṃ tvāṃ prapannosmi kāraṇaṃ vada sadgateḥ |
viṣṇuruvāca-
pūrvameva mahābhāga tvaṃgenāpi mahātmanā 29|
ahamārādhitastena tasmai datto varo mayā |
prayāsyasi mahābhāga vaiṣṇavaṃ lokamuttamam 30|
karmaṇā svena vipreṃdra puṇyena nṛpanaṃdana |
ātmārthe tvaṃ mahābhāga varameva prayācaya 31|
śṛṇu vena mahābhāga vṛttāṃtaṃ pūrvasaṃbhavam |
tava mātre purā dattaḥ śāpaḥ kruddhena bhūpate 32|

suśaṃkhena sunīthāyai bālye pūrvaṃ mahātmanā |
tatastvaṃge varo datto mayaiva viditātmanā 33|
tvāṃ samuddharttukāmena suputraste bhaviṣyati |
evamuktvā tu pitaraṃ tavāhaṃ guṇavatsala 34|
bhavadaṃgātsamudbhūtaḥ kariṣye lokapālanam |
divīṃdro hi yathā bhāti tathāhaṃ bhūtale sthitaḥ 35|
ātmā vai jāyate putra iti satyavatī śrutiḥ |

atastvaṃ sugatiṃ vatsa labhiṣyasi varānmama 36|
gatyarthamātmano rājandānamekaṃ samācara |
yastvāṃ pātakarūpo'haṃ sunīthāyāḥ paraṃtapa 37|
abruvannagnarūpeṇa kartuṃ tvāṃ tu vidharmagam |
anyathā tu suśaṃkhasya vākyamevānyathā bhavet 38|
ato vidhirniṣedhaśca hyahameva nṛpottama |
karmānurūpaphalado buddhyatīto guṇāgrahaḥ 39|
dānameva paraṃ śreṣṭhaṃ dānaṃ sarvaprabhāvakam |

tasmāddānaṃ dadasva tvaṃ dānātpuṇyaṃ pravartate 40|
dānena naśyate pāpaṃ tasmāddānaṃ dadasva hi |
aśvamedhādibhiryajñairyajasva nṛpasattama 41|
bhūmidānādikaṃ dānaṃ brāhmaṇebhyo dadasva vai |
sudānātprāpyate bhogaḥ sudānātprāpyate yaśaḥ 42|
sudānājjāyate kīrtiḥ sudānātprāpyate sukham |
dānena svargamāpnoti phalaṃ tatra bhunakti ca 43|
dattasyāpi sudānasya śraddhāyuktasya sattama |
kāle prāpte vrajettīrthaṃ puṇyasyāpi phalaṃ tvidam 44|
pātrabhūtāya viprāya śraddhāpūtena cetasā |
yo dadāti mahādānaṃ mayi bhāvaṃ niveśya ca 45|
tasyāhaṃ sakalaṃ dadmi manasā yaṃyamicchati |
vena uvāca-
kālaṃ dānasya me brūhi kīdṛkkālasya lakṣaṇam 46|
tīrthasyāpi ca yadrūpaṃ pātrasyāpi sulakṣaṇam |

dānasyāpi jagannātha vidhiṃ vistarato vada 47|
prasādasumukho bhūtvā dayā me yadi varttate |
śrīkṛṣṇa uvāca-|
dānakālaṃ pravakṣyāmi nityaṃ naimittikaṃ nṛpa 48|
kāmyaṃ cānyaṃ mahārāja caturthaprāpakaṃ punaḥ |
sūryodayasya velāyāṃ pāpaṃ naśyati sarvataḥ 49|
aṃdhakārādhikā ghorā narāṇāṃ nāśakārakāḥ |
divi sūryo mamāṃśo'yaṃ tejasāṃ kalpito nidhiḥ 50|
tasyaiva tejasā dagdhā bhasmatāṃ yāṃti kilbiṣāḥ |
udayaṃtaṃ mamāṃśaṃ yo dṛṣṭvā datte tu vāryapi 51|
tasya kiṃ kathyate bhūpa nityaṃ puṇyavivarddhanam |
saṃprāptāyāṃ suvelāyāṃ tasyāṃ puṇyakaro naraḥ 52|
snātvābhyarcya pitṝndevāndānadātā bhavetpunaḥ |
yathāśaktiprabhāvena śraddhāpūtena cetasā 53|
annaṃ payaḥ phalaṃ puṣpaṃ vastraṃ tāṃbūlabhūṣaṇam |

hemaratnādikaṃ caiva tasya puṇyamanaṃtakam 54|
madhyāhne tu tato rājannaparāhṇe tathaiva ca |
māmuddiśya ca yo dadyāttasya puṇyamanaṃtakam 55|
khādyapānādikaṃ miṣṭa lepanaṃ gaṃdhakuṃkumam |
karpūrādikamevāpi vastrālaṃkārasaṃyutam 56|
avicchinnaṃ dadātyevaṃ bhogasaukhyapradāyakam |
nityakālo mayā khyāto dānapūjārthināṃ śubhaḥ 57|
athātaḥ saṃpravakṣyāmi naimittikamanuttamam |
trikāleṣvapi dātavyaṃ dānameva na saṃśayaḥ 58|
śūnyaṃ dinaṃ na kartavyamātmano hitamicchatā |
yasminkāle pradattaṃ hi kiṃciddānaṃ narādhipa 59|
tatprabhāvānmahāprājño bahusāmarthyasaṃyutaḥ |

dhanāḍhyo guṇavānprājñaḥ paṃḍito'pi vicakṣaṇaḥ 60|
pakṣaṃ māsaṃ dinaṃ yāvanna dattaṃ vai yadāśanam |
tameva vārayāmyeva bhakṣyāccaiva narottamam 61|

svamalaṃ bhakṣitaṃ caiva adatvā dānamuttamam |
utpādayāmyahaṃ rogaṃ sarvabhoganivāraṇam 62|
teṣāṃ kāyeṣvasaṃtuṣṭo bahupīḍāpradāyakam |
maṃdānalena saṃyuktaṃ jvarasaṃtāpakārakam 63|
trikāleṣu na dattaṃ yairbrāhmaṇeṣu sureṣu ca |
svayamaśnāti miṣṭaṃ tu tena pāpaṃ mahatkṛtam 64|
prāyaścittena raudreṇa tamevaṃ pariśodhayet |
upavāsairmahārāja kāyaśoṣakarādikaiḥ 65|
carmakāro yathā carma kuṃḍasthopari nirghṛṇaḥ |
śodhayecca kaṣāyaiśca taccarmasphoṭayedyathā 66|
tathāhaṃ pāpakartāraṃ śodhayāmi na saṃśayaḥ |
auṣadhīnāṃ suyogācca kaṣāyaiḥ kaṭukairdhruvam 67|
uṣṇodakaiśca saṃtāpairvaidyarūpeṇa nānyathā |
anye bhuṃjanti tasyogra bhogānpuṇyānmanonugān 68|
kiṃ karoti samarthaśca na dattaṃ dānamuttamam |

mahatā pāparūpeṇa tamevaṃ paritāpaye 69|
nityakālasya yaddānamātmārthaṃ pāpibhiryathā |
na dattaṃ rājarājeṃdra śraddhāpūtena cetasā 70|
tathā tāñjārayāmyetānupāyairdāruṇaiḥ kila |
vāsudeva uvāca-
naimittikaṃ tathā kālaṃ puṇyaṃ caiva tavāgrataḥ 71|
pravakṣyāmi naraśreṣṭha subuddhyā śṛṇu tatparaḥ |
amāvāsyā mahārāja paurṇamāsī tathaiva ca 72|
yadā bhavati saṃkrāṃtirvyatīpāto nareśvara |
vaidhṛtiśca yadā proktā yadā ekādaśī bhavet 73|
mahāmāghī tathāṣāḍhī vaiśākhī kārtikī tathā |
amāsomasamāyoge manvādiṣu yugādiṣu 74|
gajacchāyā tathā proktā pitṛkṣayā tathaiva ca |
ete naimittikāḥ khyātāstavāgre nṛpasattama 75|
eteṣu dīyate dānaṃ tasya dānasya yatphalam |

tatphalaṃ tu pravakṣyāmi śrūyatāṃ nṛpasattama 76|
māmuddiśya naro bhaktyā brāhmaṇāya prayacchati |
tasyāhaṃ nirvikalpena prayacchāmi na saṃśayaḥ 77|
gṛhaṃ saukhyaṃ mahārāja svargamokṣādikaṃ bahu |
kāmyaṃ kālaṃ pravakṣyāmi dānasya phaladāyakam 78|
vratānāmeva sarveṣāṃ devādīnāṃ tathaiva ca |
dānasya puṇyakālaṃ tu saṃproktaṃ dvijasattamaiḥ 79|
ābhyudayikamevāpi kālaṃ vakṣyāmi te nṛpa |
makhānāmeva sarveṣāṃ vaivāhikamanuttamam 80|
putrasya jātamātrasya caulamauṃjyādikaṃ tathā |
prāsādadhvajadevānāṃ pratiṣṭhādikakarmaṇi 81|
vāpīkūpataḍāgānāṃ gṛhavāstumayaṃ nṛpa |
tadābhyudayikaṃ proktaṃ mātṝṇāṃ yatra pūjanam 82|
tasminkāle dadeddānaṃ sarvasiddhipradāyakam |
ābhyudayika evāyaṃ kālaḥ prokto nṛpottama 83|

anyaccaiva pravakṣyāmi pāpapīḍānivāraṇam |
mṛtyukāle ca saṃprāpte kṣayaṃ jñātvā narottama 84|
tatra dānaṃ pradātavyaṃ yamamārgasukhapradam |
nityanaimittikāḥ kālāḥ kāmyābhyudayikāstathā 85|
aṃtyaḥkālo mahārāja samākhyātastavāgrataḥ |
ete kālāḥ samākhyātāḥ svakarmaphaladāyakāḥ 86|
tīrthasya lakṣaṇaṃ rājanpravakṣyāmi tavāgrataḥ |
sutīrthānāmiyaṃ gaṃgā bhāti puṇyā sarasvatī 87|
revā ca yamunā tāpī tathā carmaṇvatī nadī |
sarayūrgharagharā veṇā sarvapāpapraṇāśinī 88|
kāverī kapilā cānyā viśālā viśvatāraṇī |
godāvarī samākhyātā tuṃgabhadrā narottama 89|
pāpānāṃ bhītidā nityaṃ bhīmarathyā prapaṭhyate |
devikā kṛṣṇagaṃgā ca anyāḥ saridvarottamāḥ 90|
etāsāṃ puṇyakāleṣu saṃti tīrthānyanekaśaḥ |

grāme vā yadi vāraṇye nadyaḥ sarvatra pāvanāḥ 91|
tatra tatra prakartavyāḥ snānadānādikāḥ kriyāḥ |
yadā na jñāyate nāma tāsāṃ tīrthasya sattamāḥ 92|
nāmoccāraṃ prakurvīta viṣṇutīrthamidaṃ nṛpa |
tīrthasya devatā tadvadahameva na saṃśayaḥ 93|
māmevamuccaredyo vai tīrthe deveṣu sādhakaḥ |
tasya puṇyaphalaṃ jātaṃ mannāmnā nṛpanaṃdana 94|
ajñātānāṃ sutīrthānāṃ devānāṃ nṛpasattama |
snāne dāne mahārāja mannāma hi samuccaret 95|
tīrthānāmeva rājeṃdra dhātrā dhātrya imāḥ kṛtāḥ |
siṃdhavaḥ sarvapuṇyānāṃ sarvasthāḥ kṣitimaṃḍale 96|
yatratatra prakarttavyaṃ snānadānādikaṃ nṛpa |
akṣayaṃ phalamāpnoti sutīrthānāṃ prasādataḥ 97|
tīrtharūpā mahāpuṇyāḥ sāgarā sapta eva ca |
mānasādyāstathā rājansarasyaśca prakīrtitāḥ 98|

nirjharāḥ palvalāḥ proktāstīrtharūpā na saṃśayaḥ |
svalpā nadyo mahārāja tāsu tīrthaṃ pratiṣṭhitam 99|
khāteṣvevaṃ ca sarveṣu varjayitvā ca kūpakam |
parvatāstīrtharūpāśca mervādyāśca mahītale 100|
yajñabhūmiśca yajñaśca agnihotre yathā sthitaḥ |
śrāddhabhūmistathā śuddhā devaśālā tathā punaḥ 101|
homaśālā tathā proktā vedādhyayanaveśma ca |
gṛheṣu puṇyasaṃyuktaṃ gosthānaṃ varamuttamam 102|
somapāyī bhavedyatra tīrthaṃ tatra pratiṣṭhitam |
ārāmo yatra vai puṇyo aśvattho yatra tiṣṭhati 103|
brahmavṛkṣo bhavedyatra vaṭavṛkṣastathaiva ca |
anye ca vanyasaṃsthāne tatra tīrthaṃ pratiṣṭhitam 104|
ete tīrthāḥ samākhyātāḥ pitāmātā tathaiva ca |
purāṇaṃ paṭhyate yatra gururyatra svayaṃ sthitaḥ 105|
subhāryā tiṣṭhate yatra tatra tīrthaṃ na saṃśayaḥ |

suputrastiṣṭhate yatra tatra tīrthaṃ na saṃśayaḥ 106|
ete tīrthāḥ samākhyātā rājaveśma tathaiva ca |
vena uvāca-
pātrasya lakṣaṇaṃ brūhi yasmai deyaṃ surottama 107|
prasādasumukho bhūtvā kṛpayā mama mādhava |
vāsudeva uvāca-

śṛṇu rājanmahāprājña pātrasyāpi sulakṣaṇam 108|
yasmai deyaṃ sudānaṃ ca śraddhāpūtairmahātmabhiḥ |
brāhmaṇaṃ sukulopetaṃ vedādhyayanatatparam 109|
śāṃtaṃ dāṃtaṃ tapoyuktaṃ śuklameva viśeṣataḥ |
prajñāvaṃtaṃ jñānavaṃtaṃ devapūjanatatparam 110|
satyavaṃtaṃ mahāpuṇyaṃ vaiṣṇavaṃ jñānapaṃḍitam |
dharmajñaṃ muktalaulyaṃ ca pākhaṃḍaistu vivarjitam 111|
evaṃ pātraṃ samākhyātamanyadevaṃ vadāmyaham |
evametairguṇairyuktaṃ svasṛputraṃ narottamam 112|

etaṃ pātraṃ vijānīhi duhitustanayaṃ tataḥ |
jāmātaraṃ mahārāja bhāvairetaiśca saṃyutam 113|
guruṃ ca dīkṣitaṃ caiva pātrabhūtaṃ narottama |
etānyeva supātrāṇi dānayogyāni sattama 114|
vedācārasamopetastṛptiṃ naiva ca gacchati |
varjayetkila taṃ vipraṃ tathā kāṇaṃ sudhūrtakam 115|
atikṛṣṇaṃ mahārāja kapilaṃ parivarjayet |
karkaṭākṣaṃ sunīlaṃ ca śyāvadantaṃ vivarjayet 116|
nīladaṃtaṃ tathā rājanpītadaṃtaṃ tathaiva ca |
goghnaṃ sukṛṣṇadaṃtaṃ ca barbaraṃ cātipāṃśulam 117|
hīnāṃgamadhikāṃgaṃ ca kuṣṭhinaṃ kunakhaṃ tathā |
duścarmāṇaṃ mahārāja khalvāṭaṃ parivarjayet 118|
anyāyeṣu ratā yasya jāyā viprasya kasya ca |
tasmai dānaṃ na dātavyaṃ yadi brahmasamo bhavet 119|
strījitāya na dātavyaṃ śākhāraṃḍe mahāmate |

vyādhitāya na dātavyaṃ mṛtabhojiṣu bhūpate 120|
corāya ca na dātavyaṃ sa yadyatrisamo bhavet |
atṛptāya na dātavyaṃ śāvaṃ tu parivarjayet 121|
atistabdhāya no deyaṃ śaṭhāya ca viśeṣataḥ |
vedaśāstrasamāyuktaḥ sadācāreṇa varjitaḥ 122|
śrāddhe dāne ca rājeṃdra naiva yuktaḥ kadā bhavet |
atha dānaṃ pravakṣyāmi saphalaṃ puṇyadāyakam 123|
kālatīrthasupātrāṇāṃ śraddhā yogātprajāyate |
nāsti śraddhāsamaṃ puṇyaṃ nāsti śraddhāsamaṃ sukham 124|
nāsti śraddhāsamaṃ tīrthaṃ saṃsāre prāṇināṃ nṛpa |
śraddhābhāvena saṃyukto māmevaṃ parisaṃsmaret 125|
pātrahaste pradātavyaṃ svalpameva nṛpottama |
evaṃvidhasya dānasya vidhiyuktasya yatphalam 126|
anaṃtaṃ tadavāpnoti matprasādātsukhī bhavet 127|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe venopākhyāne ekonacatvāriṃśo'dhyāyaḥ 39|

English translation

The sages said :

1. O you best among the truthful ones, tell us in detail, how Vena casting off his sin went to heaven.

Sūta said :

2-6a. O best brāhmaṇa , by the contact of the merit of the sages, by their concurrence, the sin went out of his body as a result of the churning of his body. Then that Vena of a righteous mind obtained eternal knowledge. O brāhmaṇas , free from desire and anger, he practised penance for a full hundred years in the hermitage of the sage Tṛṇabindu , which destroyed sins, and (which was situated) on the right bank of Reva . O glorious ones, god (Viṣṇu), the holder of the conch, disc and mace, was pleased with the sinless king due to his severe penance. Being pleased with him, he said to him: “I am pleased. Choose an excellent boon.”

Vena said :

6b-7. O god, if you are pleased with me, give me an excellent boon: I desire to go, by your power, with this body, and along with my father and mother, to your abode, to the highest abode of Viṣṇu, O god of gods.

Śrī Vāsudeva said :

8. O king, where has that great infatuation, by which you were deluded, gone? You were caused to fall on the path ofdark-ness by greed united with infatuation.

Vena said :

9-10a. O lord, I was deluded by the sin which I had formerly committed. Therefore (please) emancipate me from this very fierce sin. Tell me through your grace what (i.e. which hymn) I should mutter or recite.

The lord said :

10b-15. Well, O blessed king, your sin has perished. By means of your penance you have become pure. So I shall tell you (what) merit (is). O dear, formerly Brahmā had asked me as (i.e. what) you have asked. I (shall) tell you all that I had told him. When once, Brahmā staying in the lotus sprung from (my) navel was engrossed in meditation, Viṣṇu {i.e. I) appeared before him for granting him a boon, O you of a good vow. Desiring a good state (i.e. salvation), he asked him about a hymn, of a great religious merit, destroying sin, and called Vāsudeva . O glorious one, he (i.e. I) taught him the hymn, best among all hymns, called Vāsudeva very much pleasing to Viṣṇu, and giving all happiness to men who always recited and muttered it.

Viṣṇu said :

16-19. This entire world is pervaded by me of an unmanifest form. Therefore sages devoted to Viṣṇu call me Viṣṇu (i.e. one who pervades). I should be respectfully known to be that Vāsudeva, in whom the beings live, and who lives in the beings. Since, at the end (of the world) the lord leads the beings to the unmanifest one, therefore, he (i.e. I) should be known, by those who seek his (i.e. my) refuge, by the name Saṅkarṣaṇa . With the desire ‘Let me be many’, I take up any form I intend (to take up). Therefore, I should be known as Pradyumna by those who desire (to have) sons.

20-25. In this world I am not restrained by anyone except the lords of all, viz. Hara and Keśava , by means of the prowess of deep and abstract meditation; therefore I have (the epithet) Aniruddha . To the world, I, possessing spiritual and material knowledge, am known as Viśva . Being awake and full of

reflection, I am possessed of self-consciousness. Full of the movements of the world and possessed of sense-organs and form I am (called) Taijasa (i.e. bright); I am in the state of sleep when I am without understanding and action. When I am the presiding deity I move (everywhere) occupying all. I am supposed to be unconcerned with the world when I am in the state of deep sleep. As Turīya (i.e. in the fourth state) I am without any modification and void of properties. With my form reflected everywhere I am unattached and (am just) like a witness. I am the individual soul still sticking to the worldly defilements; I am consciousness and joy; I am full of consciousness; and have the form of consciousness. I am eternal, immutable; I am of the form of Brahman ; know me to be Brahman only.

The lord said :

26. Speaking so to Brahmā about his own form formerly, Viṣṇu vanished. He too knowing his universality, in a moment became self-possessed.

27. O king, you too are pure due to the birth of Pṛthu only. Still, O you of a good vow, propitiate the lord with this hymn.

28a. Viṣṇu, being pleased, said to him: “O you, who give respect to others, choose a boon.”

Vena said :

28b-29a. O Viṣṇu, give me the best refuge; (please) protect me from the sin. I have sought your refuge. Tell (i.e. show) me the cause (i.e. way to) the best state (i.e. beatitude).

Viṣṇu said :

29b-39. O you blessed one, formerly only the noble Aṅga had propitiated me, (and) I had granted him a boon. O you illustrious one, O you best brāhmaṇa, O you prince, you will go to the best heaven of Viṣṇu by means of your own deeds. O noble one, just ask for a boon for yourself. O illustrious Vena, listen to the account that took place formerly. Formerly the glorious Suśaṅkha, getting angry, gave a curse to your mother, Sunithā, in her childhood, O king. Then I, who had known (Aṅga’s) mind, and who desired to emancipate you, gave a boon to Aṅga: ‘You will have a good son.’ O you who love virtues, having thus spoken to your father I will, having sprung up from your body, protect the world. I remain on the earth as Indra shines inheaven. The sacred text: ‘Oneself is born as (one’s) son’, is true. So, O dear, you will get the highest position as a result of my boon. For getting the (best) position (i.e. salvation), O king, O hero, give a gift; I (am the one), who in the form of the sinful naked one, spoke to you, to cause you deviate from righteousness; otherwise the words of Suśaṅkha would have become untrue. I myself am injunction and prohibition both. I am the one who gives the fruit (to one) according to one’s deeds, who is beyond comprehension and who insists on virtues.

40-46a. (Giving) a gift is the highest, the best. It is the cause of everything. Therefore you give gifts. Merit proceeds from (giving) gifts. Sin perishes due to (the giving of) gifts; therefore, do give gifts. O best king, perform sacrifices like the horse-sacrifice. Give gifts of land etc. to brāhmaṇas. Due to (giving) good gifts enjoyment is obtained, glory is obtained; fame takes place (i.e. is obtained) due to good gifts and happiness is secured through good gifts. A man obtains (i.e. goes to) heaven by means of (giving) gifts, and there enjoys the fruit (ofhis gifts). When the time of the maturity of a good gift that is given through faith arrives, O best one, the man (i.e. the giver of gifts) would go to a sacred place—this is also the fruit of (his) religious merit. To him, who, keeping faith in me, gives a great gift to a worthy brāhmaṇa, I give everything and whatever he desires with (i.e. in) his mind.

Vena said :

46b-48a. Tell me about the (proper) time of (i.e. for giving) a gift. What are the characteristics of the (proper) time (for giving a gift)? Being gracious to me, O lord of the world, if you have compassion for me, tell me in detail the nature of a sacred place, and also the good (i.e. proper) characteristics of a worthy recipient, and the procedure of (giving) a gift.

Śrīkṛṣṇa said :

48b-57. O king, O great lord, I shall tell you the time for regular and occasional charity and also for the optional one, and for making daily and occasional gifts which would lead to the fourth (goal of life, i.e. salvation). At the time of sunrise, sin perishes everywhere. Very fierce darkness destroys men. This sun, my portion, is thought to be the treasure of lustre by day. Sins, burnt by the lustre of only, are reduced to ashes. O king, what can be said about that which increases the religious merit of him who even gives water to my rising portion (i.e. the rising sun)? When an auspicious time comes, if a person, after having bathed and worshipped his parents and gods gives, according to his capacity and with his mind purified by faith, gifts of food, water, fruits, flowers, garments, tāmbūla , ornaments, gold, and gems etc., he has unending merit. O king, he, who would also offer water dedicated to me at midday and afternoon, has unending merit. Like this he regularly gives food, drink, sweets, ointment, sandal, flowers, camphor etc. along with garments and ornaments, (which) gives enjoyments and happiness. This is said to be the usual time (i.e. time for regular charity), auspicious for those who desire to give gifts or offer worship.

58-71 a. Now I shall tell you about the excellent occasional (charity). There is no doubt that one should give gifts at all the three times. He, who desires his own well-being should not pass a day void (of gifts). O king due to the power of the time at which something is given, a man (becomes) very intelligent, full of great power, rich, virtuous, learned, wise and far-seeing. I keep the excellent man away from food for a fortnight, a month, or a day—that is, as long as he has not given food. One who has not given an excellent gift has eaten his own excrement. Being displeased (with such persons) I generate in their bodies a disease, which keeps off all enjoyments, which gives them great trouble, which is accompanied by weak digestion, and which causes fever and suffering. He who has not made a gift (of food) to Brahmins and deities, three times, and has himself eaten sweets, has committed a great sin. O great king, he should thus purify his body by a severe expiation, and also by fasts withering up the body. As a cobbler cleanses the hide in the bowl with exudations from trees and expands it, in the same way I certainly purify a sinner, by proper use of herbs, and also by means of astringent and bitter medicines; (thus I do) in the form of a physician, with hot water and heating, and in no other way; there is no doubt about it. Other people enjoy his excellent, auspicious enjoyments as desired(?) What can(even)a powerful man do if he has not given an excellent gift? I torment him through the form of a great sin. O king of kings, if the sinners, through selfishness, have not given the regular gifts with a mind purified with faith, then with terrible means I consume them.

Vāsudeva said :

71b-75. O best of men, I shall explain to you the occasional time (i.e. times for making occasional gifts) and the merit (obtained by giving such gifts); listen attentively and with a good mind. O king, when it is the new moon day or the full moon day or the Saṃkrānti day, or Vyatīpāta or when it is Vaidhṛti Ekādaśī , or when it is the full moon day in Māgha or Āṣāḍha , or Vaisākha or Kārtika , or when the new moon day falls on Monday, or on the anniversary days of the Manu -age etc., when it is the day on which the elephant's shadow (falls towards the east), or it is a day called pitṛkṣaya—all these are

explained (by me) to you, O best king.

76-83. I shall tell you the fruit of the gifts that are given on these (occasions). O best king, listen. To the man, who devoutly gives (a gift) intended for me to a brāhmaṇa, I give, without hesitation, a house, happiness, heaven and salvation and many (other things). There is no doubt about this, O great king. I shall (now) explain to you the optional time (i.e. time for optional charity) for giving a gift which is fruitful. The best sages have told about the auspicious time for all vows in honour of gods etc., and also for giving gifts. O king, I shall also tell you about the time leading to prosperity. Of all the sacrificial rites the nuptial one is the best; O king, so also the time when the rite of the birth of a son, his tonsure-ceremony or thread-ceremony is performed; so also the time of the installation of the palace-flag or of deities; so also that (of the fixing ceremony) of the site of wells, pools, lakes, houses, is called (the time) leading to prosperity, when the mothers are worshipped. At this time (a man) should give gifts which bring about all (kinds of) success. O best king, I havejust told you the time leading to prosperity.

84-104. (Now) I shall tell you something else which removes affliction due to sin. When the time of death has come, a man, knowing (that this) death is (imminent), should give a gift, causing comfort on (his) way to Yama , O best man. O great king, I have told you the times called regular and occasional ones, and also those that lead to prosperity. I have (also) told you the time of death. I have told (you about) these times which give fruits of one's deeds. O king, (now) I shall tell you the characteristics of a sacred place. Among excellent holy places this Gaṅgā shines. (Others that are) mentioned are the holy (rivers) Sarasvatī , Revā , Yamunā , Tāpī ; and river Carmaṇvatī , (and also the rivers) Sarayū , Ghargharā , and Venā destroying all sins, Kāverī , Kapilā and the big (river) Viśvatāriṇī, (and also) Godāvarī and Tuṅgabhadrā , O king. (The river) Bhīmarathyā is declared always to cause fear to the sinners. Other excellent rivers are Devikā , Kṛṣṇagaṅgā etc. (For offering gifts) on auspicious occasions there are many holy places of (i.e. on the banks of) these (rivers). Rivers, whether (they flow) through a village or a forest, are purifying everywhere. At these places acts like bath, charity etc. should be performed. O best ones, when the name of a holy place (on the banks) of those (rivers) is not known, the utterance of the (my) name should be done by saying: 'This is Viṣṇu's holy place', O king. O prince, a devotee should utter (the name of) me at the sacred places and (while presenting gifts) to gods. He gets the fruit of his merit due to (the utterance of) my name. O best king, at the time of bathing at unknown excellent holy places, and (offering presents) to unknown deities, one should just utter my name. O best king, the Creator has made these rivers the mothers of the all-meritorious sacred places, and they are (to be found) everywhere on the globe. O king, a man should not take bath etc. here and there (i.e. anywhere). Due to the grace of the excellent holy places, one gets an inexhaustible fruit. The seven oceans only are of the nature of sacred places and are very meritorious. O king, the lakes like Mānasa etc. are declared to be like them only. Streams and ponds are also said to be of the nature of sacred places. There is no doubt about it. (There are) O great king, (certain) very small rivers. A sacred place is said to exist in them (i.e. on their banks), so also in all ditches excepting (temporary) wells. On the surface of the earth, mountains like Meru are also of the nature of holy places. A sacrificial place, a sacrifice well-put (i.e. performed) in a fire-chamber, and also the place where a śrāddha is offered, is pure like that. Similarly a temple, a sacrificial chamber, a chamber where Vedas are studied (is pure). In the houses a cow-pen, possessing merit, is (said to be) the best. A sacred place exists there, where the performer of a Soma -sacrifice would be (present) and also a grove where the meritorious Aśvattha stands (is a sacred place). A sacred place exists there where there would be a palāśa or an udumbara tree or a bunyan tree; and also at a place where other sylvan marks (are present).

105-107a. These are said to be sacred places, and also father and mother; (the place) where a Purāṇa is being recited, or the one where (one's) preceptor resides (is also sacred). There is no doubt that that place where a good wife lives is a sacred place. The Place where a good son stays is a holy place—there

is no doubt about it. These are said to be sacred places; and also a king's abode (is a sacred place).

Vena said :

107b-108a. O best god, O Mādhava , being gracious through compassion tell me the characteristics of a worthy person to whom a gift should be given.

Vāsudeva said :

108b-127. O very intelligent king, listen to the good (i.e. important) marks of a worthy recipient, to whom a gift should be given by the glorious ones purified by faith. A brāhmaṇa endowed with (i.e. born in) a good family, devoted to the study of the Vedas, tranquil, restrained, one having practised penance, especially pure, intelligent, wise, engrossed in the worship of deities, truthful, of a great religious merit, Viṣṇu's devotee, and learned, knowing religion, free from greediness, and avoided by heretics, is said to be a worthy recipient. O best man, O great king, other worthy recipients are these: sister's son—the best man, endowed with qualities like these; daughter's son; son-in-law having similar dispositions; also, O best man, a preceptor who is initiated. These are worthy recipients, fit for presenting gifts. One should avoid a brāhmaṇa who possessed conduct as laid down in the Vedas (yet) is not content. Also one should avoid a one-eyed or very dark-blue (brāhmaṇa), (a brāhmaṇa) who has black teeth, or has dark-blue or yellow teeth. O king, one should avoid a brāhmaṇa who has slaughtered a cow, who has very black teeth, who is a barbarian or is licentious or is short of a limb or has an extra one; also a lepor or one having bad nails, or bad skin; also a bald-headed brāhmaṇa, O great king. One should not give a gift to a brāhmaṇa, even if he is like Brahmā, if his wife is engaged in imporper (acts). O you highly intelligent one, a gift should not be given to a brāhmaṇa who is conquered by (i.e. under the thumb of) his wife, and also to him who is a traitor to his own school of the Vedas (Śākhā). O king, a gift should not be given to a diseased brāhmaṇa, or who eats the dead (i.e. meat eater). A gift should not be given to (a brāhmaṇa who is) a thief even though he is like Atri . A gift should not be given to a brāhmaṇa who is not content. One should also avoid a brāhmaṇa (doing rites) relating to a dead body. A gift should not be given to (a brāhmaṇa who is) very obstinate, and especially to a brāhmaṇa who is dishonest. O lord of kings, a brāhmaṇa, following Vedic practices, but void of good conduct, would not be proper at (the offering of) a śrāddha, or (giving) a gift. Now I shall tell you about the gift which is fruitful and meritorious. Faith is produced by association with a holy place and worthy recipients and (practising charity at an auspicious) time. There is no religious merit like faith, there is no happiness like faith for beings in the worldly existence, O king. A man should remember me with faith, O best king; a king should give even a small gift into the hand of a worthy recipient. He obtains an unlimited fruit of such a gift (given) according to the proper procedure; he would be happy by my grace.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 40

The Fruit of Occasional Charity

Chapter 122 of 693 · 47 detected Sanskrit verse markers

Sanskrit

वेन उवाच-
नित्यदानफलं देव त्वत्तः पूर्वं मया श्रुतम् ।
नैमित्तिकस्य दानस्य दत्तस्यापि हि यत्फलम् १।
तत्फलं मे समाचक्ष्व त्वत्प्रसादात्प्रयत्नतः ।
महातृप्तिं न गच्छामि श्रोतुं श्रद्धा प्रवर्तते २।
विष्णुरुवाच-
नैमित्तिकं प्रवक्ष्यामि दानमेव नृपोत्तम ।
महापर्वणि संप्राप्ते येन दानानि श्रद्धया ३।
सत्पात्रेभ्यः प्रदत्तानि तस्य पुण्यफलं शृणु ।
गजं रथं प्रदत्ते यो ह्यश्वं चापि नृपोत्तम ४।
स च भृत्यैस्तु संयुक्तः पुण्यदेशे नृपोत्तमः ।
जायते हि महाराज मत्प्रसादान्न संशयः ५।
राजा भवति धर्मात्मा ज्ञानवान्बलवान्सुधीः ।
अजेयः सर्वभूतानां महातेजाः प्रजायते ६।
महापर्वणि संप्राप्ते भूमिदानं ददाति यः ।

गोदानं वा महाराज सर्वभोगपतिर्भवेत् ७।
ब्राह्मणाय सुपुण्याय दानं दद्यात्प्रयत्नतः ।
महादानानि यो दद्यात्तीर्थे पर्वणि पात्रवित् ८।
तेषां चिह्नं प्रवक्ष्यामि भूपतित्वं प्रजायते ।
तीर्थे पर्वणि संप्राप्ते गुप्तदानं ददाति यः ९।
निधीनामाशुसंप्राप्तिरक्षरा परिजायते ।
महापर्वणि संप्राप्ते तीर्थेषु ब्राह्मणाय च १०।
सुचैलं च महादानं कांचनेन समन्वितम् ।
पुण्यं फलं प्रवक्ष्यामि तस्य दानस्य भूपते ११।
जायंते बहवः पुत्राः सुगुणा वेदपारगाः ।
आयुष्मंतः प्रजावंतो यशः पुण्यसमन्विताः १२।
विपुलाश्चैव जायंते स्फीता लक्ष्मीर्महामते ।
सौख्यं च लभते पुण्यं धर्मवान्परिजायते १३।
महापर्वणि संप्राप्ते तीर्थे गत्वा प्रयत्नतः ।
कपिलां कांचनीं दद्याद्ब्राह्मणाय महात्मने १४।

तस्य पुण्यं प्रवक्ष्यामि दानस्य च महामते ।
कपिलादो महाराज सर्वसौख्यान्प्रभुंजति १५।
यावद्ब्रह्मा प्रजीवेत्स तावत्तिष्ठति तत्र सः ।
महापर्वणि संप्राप्ते अलंकृत्य च गां तदा १६।
कांचनेनापि संयुक्तां वस्त्रालंकारभूषणैः ।
तस्य दानस्य राजेंद्र फलभोगं वदाम्यहम् १७।
विपुला जायते लक्ष्मीर्दानभोगसमाकुला ।
सर्वविद्यापतिर्भूत्वा विष्णुभक्तो भवेत्किल १८।
विष्णुलोके वसेन्मर्त्यो यावत्तिष्ठति मेदिनी ।
तीर्थं गत्वा तु यो दद्याद्ब्राह्मणाय विभूषणम् १९।
भुक्त्वा तु विपुलान्भोगानिन्द्रेण क्रीडते सह ।
महापर्वणि संप्राप्ते वस्त्रं च द्विजपुंगवे २०।
दत्त्वान्नं भूमिसंयुक्तं पात्रे श्रद्धासमन्वितः ।
मोदते स तु वैकुंठे विष्णुतुल्यपराक्रमः २१।
सवस्त्रं कांचनं दत्त्वा द्विजाय परिशांतये ।

स्वेच्छया अग्निसदृशो वैकुंठे स वसेत्सुखी २२।
सुवर्णस्य सुकुंभं च घृतेन परिपूरयेत् ।
पिधानं रौप्यं कर्तव्यं वस्त्रहारैरलंकृतम् २३।
पुष्पमालान्वितं कुर्याद्ब्रह्मसूत्रेण शोभितम् ।
प्रतिष्ठितं वेदमंत्रैस्तं संपूज्य महामते २४।
उपचारैः पवित्रैश्च षोडशैः परिपूजयेत् ।
स्वलंकृत्य ततो दद्याद्ब्राह्मणाय महात्मने २५।
षोडशैव ततो गावः सवस्त्राः कांस्यदोहनाः ।
कुंभयुक्ताश्च चत्वारो दक्षिणां च सकांचनाम् २६।
तथा द्वादशका गावो वस्त्रालंकारभूषणाः ।
पृथग्भूताय विप्राय दातव्या नात्र संशयः २७।
एवमादीनि दानानि अन्यानि नृपनंदन ।
तीर्थकालं सुसंप्राप्य विप्रावसथमेव च २८।
श्रद्धाभावेन दातव्यं बहुपुण्यकरं भवेत् ।
विष्णुरुवाच-।

विष्णुमुद्दिश्य यद्दानं कामनापरिकल्पितम् २९।
तस्य दानस्य भावेन भावनापरिभावितः ।
तादृक्फलं समश्नाति मानुषो नात्र संशयः ३०।
अभ्युदयं प्रवक्ष्यामि यज्ञादिषु प्रवर्तते ।
तेन दानेन तस्यापि श्रद्धया च द्विजोत्तम ३१।
प्रज्ञावृद्धिं समाप्नोति न च दुःखं प्रविंदति ।
भोगान्भुनक्ति धर्मात्मा जीवमानस्तु सांप्रतम् ३२।
ऐंद्रांस्तु भुंक्ते भोगान्स दाता दिव्यां गतिं गतः ।
स्वकुलं नयते स्वर्गं कल्पानां च सहस्रकम् ३३।

एवमाभ्युदयं प्रोक्तं प्राप्तं तेषु वदाम्यहम् ।
कायस्य च क्षयं ज्ञात्वा जरया परिपीडितः ३४।
दानं तेन प्रदातव्यमाशां कस्य न कारयेत् ।
मृते च मयि मे पुत्रा अन्ये स्वजनबांधवाः ३५।
कथमेते भविष्यंति मां विना सुहृदो मम ।
तेषां मोहात्प्रमुग्धो वै न ददाति स किंचन ३६।

मृत्युं प्रयाति मोहात्मा रुदंति मित्रबांधवाः ।
दुःखेन पीडिताः सर्वे मायामोहेन पीडिताः ३७।
संकल्पयंति दानानि मोक्षं वै चिंतयंति च ।
तस्मिन्मृते महाराज मायामोहे गते सति ३८।
विस्मरंति च दानानि लोभात्मानो ददंति न ।
योऽसौ मृतो महाराज यमपंथं सुदुःखितः ३९।
तृषाक्षुधासमाक्रांतो बहुदुःखैः प्रपीडितः ।
तस्माद्दानं प्रदातव्यं स्वयमेव न संशयः ४०।
कस्य पुत्राश्च पौत्राश्च कस्य भार्या नृपोत्तम ।
संसारे नास्ति कः कस्य तस्माद्दानं प्रदीयते ४१।
ज्ञानवता प्रदातव्यं स्वयमेव न संशयः ।
अन्नं पानं च तांबूलमुदकं कांचनं तथा ४२।
युग्मं वस्त्रं च छत्रं च स्वयमेव न संशयः ।
जलपात्राण्यनेकानि सोदकानि नृपोत्तम ४३।
वाहनानि विचित्राणि यानान्येव महामते ।

नानागंधान्सकर्पूरं यमपंथ सुखप्रदे ४४।
उपानहौ प्रदातव्ये यदीच्छेद्विपुलं सुखम् ।
एतैर्दानैर्महाराज यमपंथं सुखेन वै ४५।
प्रयाति मानवो राजन्यमद्भूतैरलंकृतम् ४६।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायां भूमिखंडे वेनोपाख्याने चत्वारिंशोऽध्यायः ४०।

Roman transliteration

vena uvāca-
nityadānaphalaṃ deva tvattaḥ pūrvaṃ mayā śrutam |
naimittikasya dānasya dattasyāpi hi yatphalam 1|
tatphalaṃ me samācakṣva tvatprasādātprayatnataḥ |
mahātṛptiṃ na gacchāmi śrotuṃ śraddhā pravartate 2|
viṣṇuruvāca-
naimittikaṃ pravakṣyāmi dānameva nṛpottama |
mahāparvaṇi saṃprāpte yena dānāni śraddhayā 3|
satpātrebhyaḥ pradattāni tasya puṇyaphalaṃ śṛṇu |
gajaṃ rathaṃ pradatte yo hyaśvaṃ cāpi nṛpottama 4|
sa ca bhṛtyaistu saṃyuktaḥ puṇyadeśe nṛpottamaḥ |
jāyate hi mahārāja matprasādānna saṃśayaḥ 5|
rājā bhavati dharmātmā jñānavānbalavānsudhīḥ |

ajeyaḥ sarvabhūtānāṃ mahātejāḥ prajāyate 6|
mahāparvaṇi saṃprāpte bhūmidānaṃ dadāti yaḥ |

godānaṃ vā mahārāja sarvabhogapatirbhavet 7|
brāhmaṇāya supuṇyāya dānaṃ dadyātprayatnataḥ |
mahādānāni yo dadyāttīrthe parvaṇi pātravit 8|
teṣāṃ cihnaṃ pravakṣyāmi bhūpatitvaṃ prajāyate |
tīrthe parvaṇi saṃprāpte guptadānaṃ dadāti yaḥ 9|
nidhīnāmāśusaṃprāptirakṣarā parijāyate |
mahāparvaṇi saṃprāpte tīrtheṣu brāhmaṇāya ca 10|
sucailaṃ ca mahādānaṃ kāṃcanena samanvitam |
puṇyaṃ phalaṃ pravakṣyāmi tasya dānasya bhūpate 11|
jāyaṃte bahavaḥ putrāḥ suguṇā vedapāragāḥ |
āyuṣmaṃtaḥ prajāvaṃto yaśaḥ puṇyasamanvitāḥ 12|
vipulāścaiva jāyaṃte sphītā lakṣmīrmahāmate |
saukhyaṃ ca labhate puṇyaṃ dharmavānparijāyate 13|
mahāparvaṇi saṃprāpte tīrthe gatvā prayatnataḥ |
kapilāṃ kāṃcanīṃ dadyādbrāhmaṇāya mahātmane 14|

tasya puṇyaṃ pravakṣyāmi dānasya ca mahāmate |
kapilādo mahārāja sarvasaukhyānprabhuṃjati 15|
yāvadbrahmā prajīvetsa tāvattiṣṭhati tatra saḥ |
mahāparvaṇi saṃprāpte alaṃkṛtya ca gāṃ tadā 16|
kāṃcanenāpi saṃyuktāṃ vastrālaṃkārabhūṣaṇaiḥ |
tasya dānasya rājeṃdra phalabhogaṃ vadāmyaham 17|
vipulā jāyate lakṣmīrdānabhogasamākulā |
sarvavidyāpatirbhūtvā viṣṇubhakto bhavetkila 18|
viṣṇuloke vasenmartyo yāvattiṣṭhati medinī |
tīrthaṃ gatvā tu yo dadyādbrāhmaṇāya vibhūṣaṇam 19|
bhuktvā tu vipulānbhogānindreṇa krīḍate saha |
mahāparvaṇi saṃprāpte vastraṃ ca dvijapuṃgave 20|
dattvānnaṃ bhūmisaṃyuktaṃ pātre śraddhāsamanvitaḥ |
modate sa tu vaikuṃṭhe viṣṇutulyaparākramaḥ 21|
savastraṃ kāṃcanaṃ dattvā dvijāya pariśāṃtaye |

svecchayā agnisadṛśo vaikuṃṭhe sa vasetsukhī 22|
suvarṇasya sukuṃbhaṃ ca ghṛtena paripūrayet |
pidhānaṃ raupyaṃ kartavyaṃ vastrahārairalaṃkṛtam 23|
puṣpamālānvitaṃ kuryādbrahmasūtreṇa śobhitam |
pratiṣṭhitaṃ vedamaṃtraistaṃ saṃpūjya mahāmate 24|
upacāraiḥ pavitraiśca ṣoḍaśaiḥ paripūjayet |
svalaṃkṛtya tato dadyādbrāhmaṇāya mahātmane 25|
ṣoḍaśaiva tato gāvaḥ savastrāḥ kāṃsyadohanāḥ |
kuṃbhayuktāśca catvāro dakṣiṇāṃ ca sakāṃcanām 26|
tathā dvādaśakā gāvo vastrālaṃkārabhūṣaṇāḥ |
pṛthagbhūtāya viprāya dātavyā nātra saṃśayaḥ 27|
evamādīni dānāni anyāni nṛpanaṃdana |
tīrthakālaṃ susaṃprāpya viprāvasathameva ca 28|
śraddhābhāvena dātavyaṃ bahupuṇyakaraṃ bhavet |
viṣṇuruvāca-|

viṣṇumuddiśya yaddānaṃ kāmanāparikalpitam 29|
tasya dānasya bhāvena bhāvanāparibhāvitaḥ |

tādṛkphalaṃ samaśnāti mānuṣo nātra saṃśayaḥ 30|
abhyudayaṃ pravakṣyāmi yajñādiṣu pravartate |
tena dānena tasyāpi śraddhayā ca dvijottama 31|
prajñāvṛddhiṃ samāpnoti na ca duḥkhaṃ praviṃdati |
bhogānbhunakti dharmātmā jīvamānastu sāṃpratam 32|
aiṃdrāṃstu bhuṃkte bhogānsa dātā divyāṃ gatiṃ gataḥ |
svakulaṃ nayate svargaṃ kalpānāṃ ca sahasrakam 33|
evamābhyudayaṃ proktaṃ prāptaṃ teṣu vadāmyaham |
kāyasya ca kṣayaṃ jñātvā jarayā paripīḍitaḥ 34|
dānaṃ tena pradātavyamāśāṃ kasya na kārayet |
mṛte ca mayi me putrā anye svajanabāṃdhavāḥ 35|
kathamete bhaviṣyaṃti māṃ vinā suhṛdo mama |
teṣāṃ mohātpramugdho vai na dadāti sa kiṃcana 36|

mṛtyuṃ prayāti mohātmā rudaṃti mitrabāṃdhavāḥ |
duḥkhena pīḍitāḥ sarve māyāmohena pīḍitāḥ 37|
saṃkalpayaṃti dānāni mokṣaṃ vai ciṃtayaṃti ca |
tasminmṛte mahārāja māyāmohe gate sati 38|
vismaraṃti ca dānāni lobhātmāno dadaṃti na |
yo'sau mṛto mahārāja yamapaṃthaṃ suduḥkhitaḥ 39|
tṛṣākṣudhāsamākrāṃto bahuduḥkhaiḥ prapīḍitaḥ |
tasmāddānaṃ pradātavyaṃ svayameva na saṃśayaḥ 40|
kasya putrāśca pautrāśca kasya bhāryā nṛpottama |
saṃsāre nāsti kaḥ kasya tasmāddānaṃ pradīyate 41|
jñānavatā pradātavyaṃ svayameva na saṃśayaḥ |
annaṃ pānaṃ ca tāṃbūlamudakaṃ kāṃcanaṃ tathā 42|
yugmaṃ vastraṃ ca chatraṃ ca svayameva na saṃśayaḥ |
jalapātrāṇyanekāni sodakāni nṛpottama 43|
vāhanāni vicitrāṇi yānānyeva mahāmate |

nānāgaṃdhānsakarpūraṃ yamapaṃtha sukhaprade 44|
upānahau pradātavye yadīcchedvipulaṃ sukham |
etairdānairmahārāja yamapaṃthaṃ sukhena vai 45|
prayāti mānavo rājanyamadūtairalaṃkṛtam 46|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ bhūmikhaṃḍe venopākhyāne catvāriṃśo'dhyāyaḥ 40|

English translation

Vena said :

1-2. O god, I have heard from you the fruit of regular charity. By your grace (i.e. be gracious and) carefully tell me that fruit which is the fruit of occasional charity. I am not getting great satisfaction; my faith prompts me to hear it.

Viṣṇu said :

3-8a. O best king, I shall explain to you (gifts given called) the occasional. Listen to the fruit of the gifts given to worthy recipients by a person with faith, on a great parvan day. O best king, he, the best man, who gives an elephant, a chariot or a horse (to a brāhmaṇa) becomes the best king, accompanied by

servants, in a holy country, O great king; there is no doubt about this. The religious-minded, powerful and very intelligent one becomes a very lustrous king and is unconquered by all beings. O great king, he, who gives a gift of land or a cow when the great parvan (day) arrives, would become the lord of all enjoyments. One should give a gift to a very meritorious brāhmaṇa with great care.

8b-11a. I shall tell you the characteristics of great gifts which a man gives at a sacred place on a parvan (day): he becomes a king. He who gives a secret gift (to a brāhmaṇa) at a holy place on a parvan (day), quickly has an imperishable attainment of treasures (i.e. obtains imperishable treasures). When a great parvan (day) comes, (a man should give) a great gift with a garment and gold to a brāhmaṇa at sacred places.

11b-29a. O king, I shall tell you (about) the auspicious fruit of that gift: (to him) many very virtuous sons, proficient in the Vedas , long-lived, having progeny, and endowed with glory and merit are born. Many (such sons) are born. O you very intelligent one, ample wealth (also comes to him). He gets happiness and religious merit. He becomes religious. When the great parvan (day) arrives, a (man), having gone to a holy place with great effort, should present a golden cow to a glorious brāhmaṇa. O you very intelligent one, I shall tell you about the religious merit of (i.e. obtained by giving) that gift. O great king, the giver of a tawny cow enjoys all pleasures. He lives there as long as Brahmā would live. O king of kings, I (shall) tell you about the fruit and enjoyment of (i.e. due to) the gift of a cow given after adorning her, furnishing her with gold and with garments, ornaments and decorations. Ample glory full of gifts and enjoyments is produced. It is said that such a man (i.e. he who gives gifts) becoming a master of knowledge, would become a devotee of Viṣṇu . He would reside in Viṣṇu's world as long as the earth would remain. He, who, after going to a sacred place, would give an ornament to a brāhmaṇa, sports with Indra after having enjoyed many pleasures. He, who, endowed with faith, gives to the best brāhmaṇa, a deserving recipient, food along with land when a great parvan (day) arrives, having valour equal to that of Viṣṇu rejoices in Vaikuṇṭha . Giving (i.e. he who gives), according to his desire, gold along with garments to a brāhmaṇa for peace, he, resembling fire, would live happily in heaven. He should fill a big golden pitcher with ghee . He should adorn it with garments and garlands and cover it with (a) silver (lid). He should furnish it with a garland of flowers and make it adorned with a sacred thread. O highly intelligent one, worshipping it, consecrated with Vedic hymns, he should (then) worship it with sixteen pure articles of worship. Then well-adorning it, he should present it to a glorious brāhmaṇa. He should then give sixteen cows with bell-metal udders, along with garments; (he should) also (give) four (cows) and a gift (to a brāhmaṇa) along with gold. He should also give twelve cows adorned with garments, ornaments and decorations to a separated (living in a lonely place?) brāhmaṇa. There is no doubt about this. O prince, such and other gifts (should be given). Having properly found a sacred place and (the proper) time, and a brāhmaṇa's residence, he should give (gifts) with faith. That would lead to great religious merit. There is no doubt about it.

Viṣṇu said :

29b-46. A gift should be arranged (i.e. given) dedicating it to Viṣṇu. A man inspired by the feeling of love for that gift gets a fruit like that. There is no doubt about this. Now I shall explain good fortune. By giving the gift which proceeds (i.e. is given) in sacrifices etc., and even by having faith in (giving it), a man has increase in his intellect and does not get unhappiness, O best brāhmaṇa. The religious-minded one, while alive, enjoys pleasures properly. That donor, having obtained a divine position, enjoys pleasures of Indra. He takes his family to heaven for a thousand kalpas . I have thus explained (gifts) leading to good fortune. Now among the (gifts) I shall tell about (the gift to be given at the time of death). Knowing that the end of the body (i.e. death) has come near, and being afflicted by old age, he should give a gift. He should not entertain (any) hope about any one. (He should not

entertain thoughts like:) ‘What will happen to my sons, other relatives and friends in my absence after my death?’ A man deluded by infatuation for them, does not give anything. He, with his mind confused, dies; friends and relatives weep (for him). All of them, afflicted by grief and by false attachment, resolve (to give) gifts, and reflect upon salvation. When he is dead, and when the false attachment is over, they, of greedy minds, forget the gifts and never give them, O great king. The one, O great king, who is dead, is extremely unhappy on the path to (the abode of) Yama , is overcome with thirst and hunger, and afflicted by gifts. O best king, to whom do sons and grandsons belong? To whom does the wife belong? In this worldly existence none belongs to none (else). Therefore gifts are given. O best king, O you highly intelligent one, a wise man should himself give food, drink, tāmbūla , water, gold, a pair (of) garments, an umbrella, many water-vessels with water, varied vehicles and carriages, various kinds of perfumes and camphor. If he would desire (if he desires) much happiness he should give (to a brāhmaṇa) shoes that give comfort on the path to (the abode of) Yama. O great king, by (giving) these gifts a man goes happily along Yama’s path.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 41

The Story of Sukalā

Chapter 123 of 693 · 85 detected Sanskrit verse markers

Sanskrit

एकचत्वारिंशोऽध्यायः 2.41
वेन उवाच-
पुत्रो भार्या कथं तीर्थं पितामाता कथं वद ।
गुरुश्चैव कथं तीर्थं तन्मे विस्तरतो वद १।
श्रीविष्णुरुवाच-
अस्ति वाराणसी रम्या गंगायुक्ता महापुरी ।
तस्यां वसति वैश्यैकः कृकलो नाम नामतः २।
तस्य भार्या महासाध्वी पतिव्रतपरायणा ।
धर्माचारपरा नित्यं सा वै पतिपरायणा ३।
सुकला नाम पुण्यांगी सुपुत्रा चारुमंगला ।
सत्यंवदा सदा शुद्धा प्रियाकारा प्रियप्रिया ४।
एवंगुणैः समायुक्ता सुभगा चारुकारिणी ।
स वैश्य उत्तमो नाना धर्मज्ञो ज्ञानवान्गुणी ५।
पुराणे श्रौतधर्मे च सदा श्रवणतत्परः ।
तीर्थयात्राप्रसंगेन बहुपुण्यप्रदायकम् ६।

श्रद्धया निर्गतो यात्रां तीर्थानां पुण्यमंगलाम् ।
ब्राह्मणानां प्रसंगेन सार्थवाहेन तेन च ७।
प्रस्थितो धर्ममार्गं तु तमुवाच पतिव्रता ।
पतिस्नेहेन संमुग्धा भर्तारं वाक्यमब्रवीत् ८।
सुकलोवाच-
अहं ते धर्मतः पत्नी सहपुण्यकरा प्रिय ।
पतिमार्गं प्रतीक्ष्याहं पतिदेवं यजाम्यहम् ९।
कदा नैव मया त्याज्यं सामीप्यं ते द्विजोत्तम ।
तवच्छायां समाश्रित्य करिष्ये धर्ममुत्तमम् १०।
पतिव्रताख्यं पापघ्नं नारीणां गतिदायकम् ।
पुण्यस्त्री कथ्यते लोके या स्यात्पतिपरायणा ११।
युवतीनां पृथक्तीर्थं विना भर्तुर्न शोभते ।
सुखदं नास्ति वै लोके स्वर्गमोक्षप्रदायकम् १२।
सव्यं पादं च भर्तुश्च प्रयागं विद्धि सत्तम ।
वामं च पुष्करं तस्य या नारी परिकल्पयेत् १३।

तस्य पादोदकस्नानात्तत्पुण्यं परि जायते ।
प्रयागपुष्करसमं स्नानं स्त्रीणां न संशयः १४।
सर्वतीर्थमयो भर्ता सर्वपुण्यमयः पतिः ।
मखानां यजनात्पुण्यं यद्वै भवति दीक्षिते १५।
तत्फलं समवाप्नोति सेवया भर्तुरेव हि ।
गयादीनां सुतीर्थानां यात्रां कृत्वा हि यद्भवेत् १६।
तत्फलं समवाप्नोति भर्तुः शुश्रूषणादपि ।
समासेन प्रवक्ष्यामि तन्मे निगदतः शृणु १७।
नास्त्यासां हि पृथग्धर्मः पतिशुश्रूषणं विना ।
तस्मात्कांतसहायं ते कुर्वाणा सुखदायिनी १८।
तवच्छायां समाश्रित्य आगमिष्यामि नान्यथा ।
विष्णुरुवाच-
रूपं शीलं गुणं भक्तिं समालोक्य वयस्तथा १९।
सौकुमार्यं विचार्यैवं कृकलः स पुनःपुनः ।
यद्येवं हि नयिष्यामि दुर्गमार्गं सुदुःखदम् २०।

रूपनाशो भवेच्चास्याः शीतातपविलोडनात् ।
पद्मगर्भप्रतीकाशमस्याश्चांगं प्रवर्णकम् २१।
झंझावातेन शीतेन कृष्णवर्णं भविष्यति ।
पंथाः कर्कश सुग्रावा पादौचास्याः सुकोमलौ २२।
एष्यते वेदनां तीव्रामथो गंतुं न च क्षमा ।
क्षुत्तृष्णाभिपरीतांगी कीदृशीयं भविष्यति २३।
वामांगी मम च स्थानं सुखस्थानं वरानना ।
मम प्राणप्रिया नित्यं नित्यं धर्मस्य चाश्रयः २४।
नाशमेति यदा बाला मम नाशो भवेदिह ।
इयं मे जीविका नित्यमियं प्राणस्य चेश्वरी २५।
न नयिष्ये वनं तीर्थमेकश्चैवाप्यहं व्रजे ।
चिंतयित्वा क्षणं नूनं कृकलेन महात्मना २६।
तस्य चित्तानुगो भावस्तया ज्ञातो नृपोत्तम ।
पुनरूचे महाभागा भर्त्तारं प्रस्थितं तदा २७।
अनघा नैव वै त्याज्या पुरुषैः शृणु सत्तम ।

मूलमेवं हि धर्मस्य पुरुषस्य महामते २८।
एवं ज्ञात्वा महाभाग मामेवं नय सांप्रतम् ।
विष्णुरुवाच-
श्रुत्वा सर्वं हि तेनापि प्रियाया भाषितं बहु २९।
प्रहस्यैव वचो ब्रूते तामेवं कृकलः पुनः ।
नैव त्याज्या भवेद्भार्या प्राप्ता धर्मेण वै प्रिये ३०।
येन भार्या परित्यक्ता सुनीता धर्मचारिणी ।
दशांगधर्मस्तेनापि परित्यक्तो वरानने ३१।
तस्मात्त्वामेव भद्रं ते नैव त्यक्ष्ये कदा प्रिये ।

विष्णुरुवाच-
एवमाभाष्य तां भार्यां संबोध्य च पुनःपुनः ३२।
तस्या अज्ञातमात्रेण ससार्थेन समं गतः ।
गते तस्मिन्महाभागे कृकले पुण्यकर्मणि ३३।
देवकर्मसुवेलायां काले पुण्ये शुभानना ।
नैव पश्यति भर्तारं कृकलं निजमंदिरे ३४।

समुत्थाय त्वरायुक्ता रुदमाना सुदुःखिता ।
वयस्यान्पृच्छते भर्तुर्दुःखशोकाधिपीडिता ३५।
युष्माभिर्वा महाभागा दृष्टोऽसौ कृकलो मम ।
प्राणेश्वरो गतः क्वापि भवंतो मम बांधवाः ३६।
यदि दृष्टो महाभागाः कृकलो मम सांप्रतम् ।
भर्तारं पुण्यकर्तारं सर्वज्ञं सत्यपंडितम् ३७।
कथयंतु महात्मानं यदि दृष्टो महामतिः ।
तस्यास्तद्भाषितं श्रुत्वा तामूचुस्ते महामतिम् ३८।
धर्मयात्राप्रसंगेन नाथस्ते कृकलः शुभे ।
तीर्थयात्रां चकारासौ कस्माच्छोचसि सुव्रते ३९।
साधयित्वा महातीर्थं पुनरेष्यति शोभने ।
एवमाश्वासिता सा च पुरुषैराप्तकारिभिः ४०।
पुनर्गेहं गता राजन्सुकला चारुभाषिणी ।
रुरोद करुणं दुःखं सुकलापि परायणा ४१।
यावदायाति मे भर्त्ता भूमौ स्वप्स्यामि संस्तरे ।

घृतं तैलं न भोक्ष्येऽहं दधिक्षीरं तथैव च ४२।
लवणं च परित्यक्तं तथा तांबूलमेव च ।
मधुरं च तथा राजंस्त्यक्तं गुडादिकं तथा ४३।
एकाहारा निराहारा तावत्स्थास्ये न संशयः ।
यावच्चागमनं भर्तुः पुनरेव भविष्यति ४४।
एवं दुःखान्विता भूत्वा एकवेणीधरा पुनः ।
एककंचुकसंवीता मलिना च बभूव सा ४५।
मलिनेनापि वस्त्रेण एकेनैव स्थिता पुनः ।
हाहाकारं प्रमुंचंती निःश्वसंती सुदुःखिता ४६।
वियोगानलसंदग्धा कृष्णांगी मलधारिणी ।
एवं दुःखसमाचारा सुकृशा विह्वला तदा ४७।
रोदमाना दिवारात्रौ निद्रा लेभे न वै निशि ।
क्षुधां न विंदते राजन्दुःखेन विदलीकृता ४८।
अथ सख्यः समायाताः पप्रच्छुः सुकलां तदा ।
सुकले चारुसर्वांगि कस्माद्रोदिषि संप्रति ४९।

ततस्त्वं कारणं ब्रूहि दुःखस्यास्य वरानने ।
सुकलोवाच-

स मां त्यक्त्वा गतो भर्ता धर्मार्थं धर्मतत्परः ५०।
तीर्थयात्राप्रसंगेन अटते मेदिनीं ततः ।
मां त्यक्त्वा स गतः स्वामी निर्दोषां पापवर्जिताम् ५१।
अहं साध्वी समाचारा सदा पुण्या पतिव्रता ।
मां त्यक्त्वा स गतो भर्ता तीर्थ साधनतत्परः ५२।
तेनाहं दुःखिता सख्यो वियोगेनाति पीडिता ।
जीवनाशो वरं श्रेष्ठो वरं वै विषभक्षणम् ५३।
वरमग्निप्रवेशश्च वरं कायविनाशनम् ।
नारीं प्रियां परित्यज्य भर्ता याति सुनिष्ठुरः ५४।
भर्तृत्यागो वरं नैव प्राणत्यागो वरं सखि ।
वियोगं न समर्थाहं सहितुं नित्यदारुणम् ५५।
तेनाहं दुःखिता सख्यो वियोगेनापि नित्यशः ।
सख्य ऊचुः-

तीर्थयात्रां गतो भर्ता पुनरेष्यति ते पतिः ५६।
वृथा शोषयसे कायं वृथाशोकं करोषि वै ।
वृथा त्वं तप्यसे बाले वृथा भोगान्परित्यजेः ५७।
पिबस्व पानं भुंक्ष्व त्वं स्वप्रदत्तं हि पूर्वकम् ।
कस्य भर्ता सुताः कस्य कस्य स्वजनबांधवाः ५८।
कः कस्य नास्ति संसारे संबंधः केन चैव हि ।
भक्ष्यते भुज्यते बाले संसारस्य हि तत्फलम् ५९।
मृते प्राणिनि कोऽश्नाति को हि पश्यति तत्फलम् ।
पीयते भुज्यते बाले एतत्संसारतः फलम् ६०।
सुकलोवाच-
भवतीभिः प्रयुक्तं यत्तन्न स्याद्वेदसंमतम् ।
यातु भर्तुः पृथग्भूता तिष्ठत्येका सदैव हि ६१।
पापभूता भवेन्नारी तां न मन्यंति सज्जनाः ।
भर्तुः सार्धं सदा सख्यो दृष्टो वेदेषु सर्वदा ६२।
संबंधः पुण्यसंसर्गाज्जायते नात्र संशयः ।

नारीणां च सदा तीर्थं भर्ता शास्त्रेषु पठ्यते ६३।
तमेवावाहयेन्नित्यं वाचा कायेन कर्मभिः ।
मनसा पूजयेन्नित्यं भावसत्येन तत्परा ६४।
भर्तुः पार्श्वं महातीर्थं दक्षिणांगं सदैव हि ।
तमाश्रित्य यदा नारी गृहस्था परिवर्त्तयेत् ६५।
यजते दानपुण्यैश्च तस्य दानस्य यत्फलम् ।
वाराणस्यां च गंगायां यत्फलं न च पुष्करे ६६।
द्वारकायां न चावन्त्यां केदारे शशिभूषणे ।
लभते नैव सा नारी यजमाना सदा किल ६७।
तादृशं फलमेवं सा न प्राप्नोति कदा सखि ।

सुमुखं पुत्रसौभाग्यं स्नानं दानं च भूषणम् ६८।
वस्त्रालंकारसौभाग्यं रूपं तेजः फलं सदा।
यशः कीर्तिमवाप्नोति गुणं च वरवर्णिनी ६९।
भर्तुः प्रसादात्सर्वं च लभते नात्र संशयः।
विद्यमाने यदा कांते अन्यं धर्मं करोति या ७०।

निष्फलं जायते तस्याः पुंश्चली परिकथ्यते।
नारीणां यौवनं रूपमवतारं स्मृतं ध्रुवम् ७१।
एकस्यापि हि भर्तुश्च तस्यार्थे भूमिमंडले।
सुपुत्रा सुयशा नारी परिकथ्येत वै सदा ७२।
तुष्टे भर्तरि संसारे दृश्या नारी न संशयः।
पतिहीना भवेन्नारी भवेत्सा भूमिमंडले ७३।
कुतस्तस्याः सुखं रूपं यशः कीर्तिः सुता भुवि।
सुदौर्भाग्यं महद्दुःखं संसारे परिभुज्यते ७४।
पापभागा भवेत्सा च दुःखाचारा सदैव हि।
तुष्टे भर्तरि तस्यास्तु तुष्टाः सर्वाश्च देवताः ७५।
तुष्टे भर्तरि तुष्यंति ऋषयो देवमानवाः।
भर्ता नाथो गुरुर्भर्ता देवता दैवतैः सह ७६।
भर्ता तीर्थश्च पुण्यश्च नारीणां नृपनंदन।
शृंगारं भूषणं रूपं वर्णं सौगंधमेव च ७७।
कृत्वा सा तिष्ठते नित्यं वर्जयित्वा सुपर्वसु।

शृंगारैर्भूषणैः सा तु शुशुभे सा यदा पतिः ७८।
पत्याविना भवत्येवं क्षीरं सर्पमुखे यथा।
भर्तुरर्थे महाभागा सुव्रता चारुमंगला ७९।
गते भर्तरि या नारी शृंगारं कुरुते यदि।
रूपं वर्णं च तत्सर्वं शवरूपेण जायते ८०।
वदंति भूतले लोकाः पुंश्चलीयं न संशयः।
तस्माद्भर्तुर्वियुक्ता या नार्याः शृणुत भूतले ८१।
इच्छंत्या वै महासौख्यं भवितव्यं कदाचन।
सुजायायाः परो धर्मो भर्ता शास्त्रेषु गीयते ८२।
तस्माद्वै शाश्वतो धर्मो न त्याज्यो भार्यया किल।
एवं धर्मं विजानामि कथं भर्ता परित्यजेत् ८३।
इत्यर्थे श्रूयते सख्य इतिहासः पुरातनः।
सुदेवायाश्च चरितं सुपुण्यं पापनाशनम् ८४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित एकचत्वारिंशोऽध्यायः ४१।

Roman transliteration

ekacatvāriṃśo'dhyāyaḥ 2.41
vena uvāca-

putro bhāryā kathaṃ tīrthaṃ pitāmātā kathaṃ vada |
guruścaiva kathaṃ tīrthaṃ tanme vistarato vada 1|
śrīviṣṇuruvāca-
asti vārāṇasī ramyā gaṃgāyuktā mahāpurī |
tasyāṃ vasati vaiśyaikaḥ kṛkalo nāma nāmataḥ 2|
tasya bhāryā mahāsādhvī pativrataparāyaṇā |
dharmācāraparā nityaṃ sā vai patiparāyaṇā 3|
sukalā nāma puṇyāṃgī suputrā cārumaṃgalā |
satyaṃvadā sadā śuddhā priyākārā priyapriyā 4|
evaṃguṇaiḥ samāyuktā subhagā cārukāriṇī |
sa vaiśya uttamo nānā dharmajño jñānavānguṇī 5|
purāṇe śrautadharme ca sadā śravaṇatatparaḥ |
tīrthayātrāprasaṃgena bahupuṇyapradāyakam 6|

śraddhayā nirgato yātrāṃ tīrthānāṃ puṇyamaṃgalām |
brāhmaṇānāṃ prasaṃgena sārthavāhena tena ca 7|
prasthito dharmamārgaṃ tu tamuvāca pativratā |
patisnehena saṃmugdhā bhartāraṃ vākyamabravīt 8|
sukalovāca-
ahaṃ te dharmataḥ patnī sahapuṇyakarā priya |
patimārgaṃ pratīkṣyāhaṃ patidevaṃ yajāmyaham 9|
kadā naiva mayā tyājyaṃ sāmīpyaṃ te dvijottama |
tavacchāyāṃ samāśritya kariṣye dharmamuttamam 10|
pativratākhyaṃ pāpaghnaṃ nārīṇāṃ gatidāyakam |
puṇyastrī kathyate loke yā syātpatiparāyaṇā 11|
yuvatīnāṃ pṛthaktīrthaṃ vinā bharturna śobhate |
sukhadaṃ nāsti vai loke svargamokṣapradāyakam 12|
savyaṃ pādaṃ ca bhartuśca prayāgaṃ viddhi sattama |
vāmaṃ ca puṣkaraṃ tasya yā nārī parikalpayet 13|

tasya pādodakasnānāttatpuṇyaṃ pari jāyate |
prayāgapuṣkarasamaṃ snānaṃ strīṇāṃ na saṃśayaḥ 14|
sarvatīrthamayo bhartā sarvapuṇyamayaḥ patiḥ |
makhānāṃ yajanātpuṇyaṃ yadvai bhavati dīkṣite 15|
tatphalaṃ samavāpnoti sevayā bhartureva hi |
gayādīnāṃ sutīrthānāṃ yātrāṃ kṛtvā hi yadbhavet 16|
tatphalaṃ samavāpnoti bhartuḥ śuśrūṣaṇādapi |
samāsena pravakṣyāmi tanme nigadataḥ śṛṇu 17|
nāstyāsāṃ hi pṛthagdharmaḥ patiśuśrūṣaṇaṃ vinā |
tasmātkāṃtasahāyaṃ te kurvāṇā sukhadāyinī 18|
tavacchāyāṃ samāśritya āgamiṣyāmi nānyathā |
viṣṇuruvāca-
rūpaṃ śīlaṃ guṇaṃ bhaktiṃ samālokya vayastathā 19|
saukumāryaṃ vicāryaivaṃ kṛkalaḥ sa punaḥpunaḥ |
yadyevaṃ hi nayiṣyāmi durgamārgaṃ suduḥkhadam 20|

rūpanāśo bhaveccāsyāḥ śītātapaviloḍanāt |
padmagarbhapratīkāśamasyāścāṃgaṃ pravarṇakam 21|
jhaṃjhāvātena śītena kṛṣṇavarṇaṃ bhaviṣyati |
paṃthāḥ karkaśa sugrāvā pādaucāsyāḥ sukomalau 22|
eṣyate vedanāṃ tīvrāmatho gaṃtuṃ na ca kṣamā |
kṣuttṛṣṇābhiparītāṃgī kīdṛśīyaṃ bhaviṣyati 23|
vāmāṃgī mama ca sthānaṃ sukhasthānaṃ varānanā |

mama prāṇapriyā nityaṃ nityaṃ dharmasya cāśrayaḥ 24|
nāśameti yadā bālā mama nāśo bhavediha |
iyaṃ me jīvikā nityamiyaṃ prāṇasya ceśvarī 25|
na nayiṣye vanaṃ tīrthamekaścaivāpyahaṃ vraje |
ciṃtayitvā kṣaṇaṃ nūnaṃ kṛkalena mahātmanā 26|
tasya cittānugo bhāvastayā jñāto nṛpottama |
punarūce mahābhāgā bharttāraṃ prasthitaṃ tadā 27|
anaghā naiva vai tyājyā puruṣaiḥ śṛṇu sattama |

mūlamevaṃ hi dharmasya puruṣasya mahāmate 28|
evaṃ jñātvā mahābhāga māmevaṃ naya sāṃpratam |
viṣṇuruvāca-
śrutvā sarvaṃ hi tenāpi priyāyā bhāṣitaṃ bahu 29|
prahasyaiva vaco brūte tāmevaṃ kṛkalaḥ punaḥ |
naiva tyājyā bhavedbhāryā prāptā dharmeṇa vai priye 30|
yena bhāryā parityaktā sunītā dharmacāriṇī |
daśāṃgadharmastenāpi parityakto varānane 31|
tasmāttvāmeva bhadraṃ te naiva tyakṣye kadā priye |
viṣṇuruvāca-
evamābhāṣya tāṃ bhāryāṃ saṃbodhya ca punaḥpunaḥ 32|
tasyā ajñātamātreṇa sasārthena samaṃ gataḥ |
gate tasminmahābhāge kṛkale puṇyakarmaṇi 33|
devakarmasuvelāyāṃ kāle puṇye śubhānanā |
naiva paśyati bhartāraṃ kṛkalaṃ nijamaṃdire 34|

samutthāya tvarāyuktā rudamānā suduḥkhitā |
vayasyānpṛcchate bharturduḥkhaśokādhipīḍitā 35|
yuṣmābhirvā mahābhāgā dṛṣṭo'sau kṛkalo mama |
prāṇeśvaro gataḥ kvāpi bhavaṃto mama bāṃdhavāḥ 36|
yadi dṛṣṭo mahābhāgāḥ kṛkalo mama sāṃpratam |
bhartāraṃ puṇyakartāraṃ sarvajñaṃ satyapaṃḍitam 37|
kathayaṃtu mahātmānaṃ yadi dṛṣṭo mahāmatiḥ |
tasyāstadbhāṣitaṃ śrutvā tāmūcuste mahāmatim 38|
dharmayātrāprasaṃgena nāthaste kṛkalaḥ śubhe |
tīrthayātrāṃ cakārāsau kasmācchocasi suvrate 39|
sādhayitvā mahātīrthaṃ punareṣyati śobhane |
evamāśvāsitā sā ca puruṣairāptakāribhiḥ 40|
punargehaṃ gatā rājansukalā cārubhāṣiṇī |
ruroda karuṇaṃ duḥkhaṃ sukalāpi parāyaṇā 41|
yāvadāyāti me bharttā bhūmau svapsyāmi saṃstare |

ghṛtaṃ tailaṃ na bhokṣye'haṃ dadhikṣīraṃ tathaiva ca 42|
lavaṇaṃ ca parityaktaṃ tathā tāṃbūlameva ca |
madhuraṃ ca tathā rājaṃstyaktaṃ guḍādikaṃ tathā 43|
ekāhārā nirāhārā tāvatsthāsye na saṃśayaḥ |
yāvaccāgamanaṃ bhartuḥ punareva bhaviṣyati 44|
evaṃ duḥkhānvitā bhūtvā ekaveṇīdharā punaḥ |
ekakaṃcukasaṃvītā malinā ca babhūva sā 45|
malinenāpi vastreṇa ekenaiva sthitā punaḥ |
hāhākāraṃ pramuṃcaṃtī niḥśvasaṃtī suduḥkhitā 46|
viyogānalasaṃdagdhā kṛṣṇāṃgī maladhāriṇī |
evaṃ duḥkhasamācārā sukṛśā vihvalā tadā 47|
rodamānā divārātrau nidrā lebhe na vai niśi |

kṣudhāṃ na viṃdate rājanduḥkhena vidalīkṛtā 48|
atha sakhyaḥ samāyātāḥ papracchuḥ sukalāṃ tadā |
sukale cārusarvāṃgi kasmādrodiṣi saṃprati 49|

tatastvaṃ kāraṇaṃ brūhi duḥkhasyāsya varānane |
sukalovāca-
sa māṃ tyaktvā gato bhartā dharmārthaṃ dharmatatparaḥ 50|
tīrthayātrāprasaṃgena aṭate medinīṃ tataḥ |
māṃ tyaktvā sa gataḥ svāmī nirdoṣāṃ pāpavarjitām 51|
ahaṃ sādhvī samācārā sadā puṇyā pativratā |
māṃ tyaktvā sa gato bhartā tīrtha sādhanatatparaḥ 52|
tenāhaṃ duḥkhitā sakhyo viyogenāti pīḍitā |
jīvanāśo varaṃ śreṣṭho varaṃ vai viṣabhakṣaṇam 53|
varamagnipraveśaśca varaṃ kāyavināśanam |
nārīṃ priyāṃ parityajya bhartā yāti suniṣṭhuraḥ 54|
bhartṛtyāgo varaṃ naiva prāṇatyāgo varaṃ sakhi |
viyogaṃ na samarthāhaṃ sahituṃ nityadāruṇam 55|
tenāhaṃ duḥkhitā sakhyo viyogenāpi nityaśaḥ |
sakhya ūcuḥ-

tīrthayātrāṃ gato bhartā punareṣyati te patiḥ 56|
vṛthā śoṣayase kāyaṃ vṛthāśokaṃ karoṣi vai |
vṛthā tvaṃ tapyase bāle vṛthā bhogānparityajeḥ 57|
pibasva pānaṃ bhuṃkṣva tvaṃ svapradattaṃ hi pūrvakam |
kasya bhartā sutāḥ kasya kasya svajanabāṃdhavāḥ 58|
kaḥ kasya nāsti saṃsāre saṃbaṃdhaḥ kena caiva hi |
bhakṣyate bhujyate bāle saṃsārasya hi tatphalam 59|
mṛte prāṇini ko'śnāti ko hi paśyati tatphalam |
pīyate bhujyate bāle etatsaṃsārataḥ phalam 60|
sukalovāca-
bhavatībhiḥ prayuktaṃ yattanna syādvedasaṃmatam |
yātu bhartuḥ pṛthagbhūtā tiṣṭhatyekā sadaiva hi 61|
pāpabhūtā bhavennārī tāṃ na manyaṃti sajjanāḥ |
bhartuḥ sārdhaṃ sadā sakhyo dṛṣṭo vedeṣu sarvadā 62|
saṃbaṃdhaḥ puṇyasaṃsargājjāyate nātra saṃśayaḥ |

nārīṇāṃ ca sadā tīrthaṃ bhartā śāstreṣu paṭhyate 63|
tamevāvāhayennityaṃ vācā kāyena karmabhiḥ |
manasā pūjayennityaṃ bhāvasatyena tatparā 64|
bhartuḥ pārśvaṃ mahātīrthaṃ dakṣiṇāṃgaṃ sadaiva hi |
tamāśritya yadā nārī gṛhasthā parivarttayet 65|
yajate dānapuṇyaiśca tasya dānasya yatphalam |
vārāṇasyāṃ ca gaṃgāyāṃ yatphalaṃ na ca puṣkare 66|
dvārakāyāṃ na cāvantyāṃ kedāre śaśibhūṣaṇe |
labhate naiva sā nārī yajamānā sadā kila 67|
tādṛśaṃ phalamevaṃ sā na prāpnoti kadā sakhi |
sumukhaṃ putrasaubhāgyaṃ snānaṃ dānaṃ ca bhūṣaṇam 68|
vastrālaṃkārasaubhāgyaṃ rūpaṃ tejaḥ phalaṃ sadā |
yaśaḥ kīrtimavāpnoti guṇaṃ ca varavarṇinī 69|
bhartuḥ prasādātsarvaṃ ca labhate nātra saṃśayaḥ |
vidyamāne yadā kāṃte anyaṃ dharmaṃ karoti yā 70|

niṣphalaṃ jāyate tasyāḥ puṃścalī parikathyate |
nārīṇāṃ yauvanaṃ rūpamavatāraṃ smṛtaṃ dhruvam 71|
ekasyāpi hi bhartuśca tasyārthe bhūmimaṃḍale |
suputrā suyaśā nārī parikathyeta vai sadā 72|
tuṣṭe bhartari saṃsāre dṛśyā nārī na saṃśayaḥ |
patihīnā bhavennārī bhavetsā bhūmimaṃḍale 73|
kutastasyāḥ sukhaṃ rūpaṃ yaśaḥ kīrtiḥ sutā bhuvi |
sudaurbhāgyaṃ mahadduḥkhaṃ saṃsāre paribhujyate 74|
pāpabhāgā bhavetsā ca duḥkhācārā sadaiva hi |
tuṣṭe bhartari tasyāstu tuṣṭāḥ sarvāśca devatāḥ 75|
tuṣṭe bhartari tuṣyaṃti ṛṣayo devamānavāḥ |
bhartā nātho gururbhartā devatā daivataiḥ saha 76|
bhartā tīrthaśca puṇyaśca nārīṇāṃ nṛpanaṃdana |
śṛṃgāraṃ bhūṣaṇaṃ rūpaṃ varṇaṃ saugaṃdhameva ca 77|
kṛtvā sā tiṣṭhate nityaṃ varjayitvā suparvasu |

śṛṃgārairbhūṣaṇaiḥ sā tu śuśubhe sā yadā patiḥ 78|
patyāvinā bhavatyevaṃ kṣīraṃ sarpamukhe yathā |
bharturarthe mahābhāgā suvratā cārumaṃgalā 79|
gate bhartari yā nārī śṛṃgāraṃ kurute yadi |
rūpaṃ varṇaṃ ca tatsarvaṃ śavarūpeṇa jāyate 80|
vadaṃti bhūtale lokāḥ puṃścalīyaṃ na saṃśayaḥ |
tasmādbharturviyuktā yā nāryāḥ śṛṇuta bhūtale 81|
icchaṃtyā vai mahāsaukhyaṃ bhavitavyaṃ kadācana |
sujāyāyāḥ paro dharmo bhartā śāstreṣu gīyate 82|
tasmādvai śāśvato dharmo na tyājyo bhāryayā kila |
evaṃ dharmaṃ vijānāmi kathaṃ bhartā parityajet 83|
ityarthe śrūyate sakhya itihāsaḥ purātanaḥ |
sudevāyāśca caritaṃ supuṇyaṃ pāpanāśanam 84|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācarita ekacatvāriṃśo'dhyāyaḥ 41|

English translation

Vena said :

1. Tell me how the son (or) the wife (or) the father (or) the mother is a holy place. Tell me also in detail how one's preceptor is a holy place.

Śrī Viṣṇu said :

2-8. There was a great city (named) Vārāṇasī along with (i.e. on the bank of) Gaṅgā . In it lived a vaiśya by name Kṛkala. His wife, named Sukalā , was very chaste, devoted to her husband, always engaged in religious practices, and loyal to her husband. Her limbs were auspicious. She had a good son and she was charming and auspicious. She spoke the truth, she was always pure, she had a lovable form, and was dear to her husband. She, endowed with these qualities, was fortunate, and performed good deeds. The vaiśya (i.e. Kṛkala) was an excellent man; he knew various religious practices, was wise and virtuous. He was always intent upon listening to the Purāṇas and religious practices as told by the scriptures. With faith he set out, with the caravan of brāhmaṇas on a pilgrimage, meritorious and auspicious. He proceeded on the religious path (of the pilgrimage). The chaste wife (i.e. Sukalā), being stupefied by her love for her husband, said (these) words to her husband.

Sukalā said :

9-19a. O dear, I am your religiously wedded wife, and practise merit with you. Waiting (i.e. looking) for the path of (i.e. followed by) my husband, I propitiate the god i.e. my husband. O best brāhmaṇa , I shall never give up your proximity. Resorting to your shadow, I shall practise the excellent mode of behaviour called loyalty to my husband, which destroys the sins of women and gives them a good position. The woman, who would be solely devoted to her husband, is called meritorious. Except the husband, no other holy place befits young women, and no other holy place gives them heaven or salvation. O best one, a woman should look upon the right foot of her husband as Prayāga , and the left one as Puṣkara . Merit is produced by taking bath with the water (falling) from his feet. It is like taking a bath at Prayāga or Puṣkara. There is no doubt about it. The husband is full of all holy places. The husband is full of all religious merit. All that fruit—the religious merit, which an initiated man gets after the performance of sacrifices, is obtained by a wife through serving her husband. She obtains, through serving her husband that fruit which would accrue to one by having had pilgrimage to excellent holy places like Gayā . I am telling it in brief. Listen to me who am telling it. For them (i.e. for women) there is no other duty than serving the husband. Therefore, O dear one, I, helping you and giving you pleasure, shall, by resorting to your shadow (i.e. by following you), come (with you). This will not be otherwise.

Viṣṇu said :

19b-29a. Kṛkala, having considered her beauty, character, virtue and devotion and having again and again given a thought to her delicacy (thought): 'If like this (i.e. as she says) I shall take her (with me) along the difficult path causing great grief, her beauty will wither due to being shaken by cold and heat. Her body, of an excellent complexion, is like the interior of a lotus. It will be dark due to the cold stormy gale. The path is rough and has (i.e. is full of) stones. Her feet are very delicate. She will meet with severe pain; therefore she is unable to go (i.e. I cannot take her). What will be her plight, when her body would be encompassed by hunger and thirst? This woman of a beautiful body is my support. (This) woman of a beautiful face is the abode of my pleasure. She is always dear to my life. She is always the abode of religious merit. When this young woman will perish, I shall (also certainly) perish in this world. This one is always my livelihood. She is the ruler of my life. I shall not take her to the forest (and) to the holy place. I shall (just) go all alone.' The glorious Kṛkala thought (like this) for a moment. O best king, she knew (i.e. read) the thought in his mind. The glorious one again said to her husband who had started: "O best one, listen, men should not leave (back) their innocent wives. O you highly intelligent one, this is the root of Dharma (duty, righteousness) of a man. Realising this, O illustrious one, now take me (with you)".

Viṣṇu said :

29b-32a. Having heard all those many words uttered by his beloved (wife), Kṛkala laughed and again said to her: "O dear one, the wife who is religiously obtained is not to be abandoned. O you of a beautiful face, he, who has abandoned his well-behaved and religious wife, has even given up the Dharma of ten constituents. [1] Therefore, well-being to you, O dear one, I shall never abandon you".

Viṣṇu said :

32b-50a. Having thus spoken to her, and having repeatedly advised his wife, he went with the caravan without her knowledge. When thus that glorious Kṛkala had left, the lady of an auspicious face did not

at all see her husband Kṛkala, of meritorious deeds, at the auspicious time of the worship of deities and at (other) auspicious time. Weeping, and very much afflicted, oppressed by grief and sorrow for her husband, she quickly got up and asked her friends. (She said to them:) “O you illustrious ones, have you seen that Kṛkala, the lord of my life? He has gone somewhere. You are my relatives. O you glorious ones, if you have seen that magnanimous, very intelligent, meritorious, omniscient, truthful and wise Kṛkala of me (i.e. my husband), (then) tell me.” Hearing those words of (i.e. uttered by) her, they said to the very intelligent one: “O you auspicious one of a good vow, your husband Kṛkala has, on the occasion of a pilgrimage, visited a sacred place. Why do you weep? Having visited a great sacred place, he will come (back), O you beautiful one.” That Sukalā of a charming speech, thus addressed by the intimate persons, again went home, O king. That devout Sukalā wept piteously in agony. (She said:) “Till my husband comes, I shall sleep on a bed on the ground. I shall not eat ghee , oil, curd and milk.” She gave up (eating) salt, and also (chewing) tāmbūla . O king, she also gave up (eating) sweet (things) like jaggery etc. (She said:) “Till my husband returns I shall eat once a day or will not eat anything at all. There is no doubt about this.” Thus she was full of grief; she wore a single braid of hair; she put on one bodice (only), and was unclean. She also remained with only one garment (on her person). She gave out sounds like ‘hā hā’, sighed, and was extremely afflicted. She was parched up by the fire of separation; her body (had become) black; and she became unclean. Thus being unhappy, very much emaciated, and perturbed, and weeping day and night, she did not get sleep at night. O king, broken (down) by grief, she (even) did not feel hungry. Then (her) friends came there, and asked Sukalā. (They said:) “O Sukalā, beautiful in all limbs, why are you weeping now? O you of a beautiful face, tell (us) the cause of your grief.”

Sukalā said :

50b-56a. That my righteous husband has gone for (obtaining) religious merit. He is roaming over the earth for pilgrimage. That my lord has gone after leaving me who am faultless and sinless. I am a chaste woman of good behaviour, always meritorious and loyal to my husband. That (my) husband intent on getting (i.e. visiting) a sacred place, has left me and gone. Therefore, O friends, being extremely afflicted by separation (from him) I am grieving. When a very cruel husband (like mine) leaves his dear wife and goes (away), it is better (for the wife like me) to destroy my life (i.e. to commit suicide); it is better to eat poison; it is better to enter fire; it is better to destroy (my) body. O friends, It is better to end my life; but forsaking the husband is not better. I am unable to put up with the ever-terrible separation from him. O friends, I am always afflicted by that separation.

The friends said :

56b-60. Your lord, your husband, who has gone on a pilgrimage, will come (back). You are unnecessarily drying up your body, you are grieving in vain. O young lady, you are tormenting yourself to no purpose; you are uselessly giving up pleasures. Drink drinks, enjoy (the fruit of) what you yourself have given before. Whose is the husband? (i.e. to whom does the husband belong?) To whom do the sons, relatives and kinsmen belong? In this mundane existence nobody belongs to anybody else. One has connection with none else. (People) eat, enjoy. O young lady, that is (just) the fruit of the worldly existence. When a being is dead, who would enjoy or see its fruit? O young lady, what (people) drink, enjoy is the fruit (that is got) from the worldly existence.

Sukalā said :

61-83. Whatever you have said is not approved by the Vedas ; but that woman, who, separated from her husband, always lives all alone, would be a sinful one. Good people do not honour her. In the Vedas she is always said to be with her husband. A relation is produced due to the power of religious merit. In the scriptures the husband is always described as the sacred place for women. She should always invoke him by means of speech, body and deeds. Intent upon truthful thoughts, she should always mentally worship him. The side of the husband—(especially) his right side—is always a great holy place. When a woman, having resorted to him, lives in the house, she gets the fruit of the gifts which he gives and the merit (he collects) when he performs a sacrifice, and the fruit that he gets (by bathing) at Vārāṇasi in Gaṅgā, or at Puṣkara, or at Dvārakā or at Avanti , or Kedāra at (the temple of) Śiva ; (and) not that woman who always performs sacrifices. O friends, such a fruit she never obtains. (By resorting to her husband) the woman of an excellent complexion always obtains a beautiful face, good fortune in the form of a son, bath, gifts, decorations, garments, ornaments, good fortune (in the form of her husband being alive), form, lustre, glory, fame and merit. There is no doubt that she gets all (this) through the grace of her husband. When a woman, when her husband is alive, practises another mode of life (than the one that is prescribed), (all that) becomes fruitless, and she is called an unchaste woman. On the globe (i.e. the earth) the youth, beauty and form of women is certainly said to be for the husband alone. A wife is said to be one who has good sons and good reputation. There is no doubt that when the husband is pleased in the existence, the wife is pleasing to the sight. If on the globe there would be a wife without (i.e. segregated from) her husband, how can she have happiness, beauty, glory, fame and sons on the earth? She experiences great misfortune and unhappiness in the worldly existence. She would always be sinful and would behave unpleasantly. When her husband is pleased with her, all the deities are pleased. When her husband is pleased, sages, gods and men are pleased (with her). The husband is the lord, the husband is the preceptor, the husband is the deity along with other deities. O prince, the husband is a holy place, and (is) sacred for the wives (i.e. the wife). He is also her sentiment of love, ornament, form, complexion and fragrance. She puts on an elegant dress, ornaments (etc.) except on the auspicious parvan days; she shines with elegant dresses and ornaments when her husband is (with her). Without the husband she is like milk in the mouth of a serpent. The glorious, charming and auspicious wife practises good vow for her husband (only). If a woman puts on an elegant dress (etc.) when her husband is dead, all her beauty, complexion (etc.) is reduced to the form of a dead body. People call her a prostitute on the earth. Therefore, listen, that woman who desires great happiness on the earth, should never remain without her husband. The husband is described in the scriptures to be the highest Dharma of the wife. Therefore, a wife should not abandon that eternal Dharma. This, I know, to be the Dharma. How would (my) husband forsake (me)? In this connection, O friends, an ancient account is heard. It is the meritorious account of Sudevā , that (i.e. listening to which) destroys sins.

[1]: [1] : Daśāṅga Dharma—The ten constituents of Dharma as mentioned in the Vāmana Purāṇa (14.1-2) are: harmlessness, truthfulness, non-stealing, charity, forbearance, restraint, quiescence, not demeaning oneself, purity and penance.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 42

Ikṣvāku Goes Ahunting

Chapter 124 of 693 · 76 detected Sanskrit verse markers

Sanskrit

द्विचत्वारिंशत्तमोऽध्यायः
सख्य ऊचुः-
सुदेवा का त्वया प्रोक्ता किमाचारा वदस्व नः ।
त्वया प्रोक्तं महाभागे वद नः सत्यमेव च १।
सुकलोवाच-
अयोध्यायां महाराजः स आसीद्धर्मकोविदः ।
मनुपुत्रो महाभागः सर्वधर्मार्थतत्परः २।
इक्ष्वाकुर्नाम सर्वज्ञो देवब्राह्मणपूजकः ।
तस्य भार्या सदा पुण्या पतिव्रतपरायणा ३।
तया सार्द्धं यजेद्यज्ञं तीर्थानि विविधानि च ।
वेदराजस्य वीरस्य काशीशस्य महात्मनः ४।
सुदेवा नाम वै कन्या सत्याचारपरायणा ।
उपयेमे महाराज इक्ष्वाकुस्तां महीपतिः ५।
सुदेवा चारुसर्वांगी सत्यव्रतपरायणा ।
तया सार्द्धं स वै राजा जनानां पुण्यनायकः ६।

स रेमे नृपशार्दूलो नित्यं च प्रियया तया ।
एकदा तु महाराजस्तया सार्द्धं वनं ययौ ७।
गंगारण्यं समासाद्य मृगयां क्रीडते सदा ।
सिंहान्हत्वा वराहांश्च गजांश्च महिषांस्तथा ८।
क्रीडमानस्य तस्याग्रे वराहश्च समागतः ।
बहुशूकरयूथेन पुत्रपौत्रैरलंकृतः ९।
एका च शूकरी तस्य प्रियापार्श्वे प्रतिष्ठिता ।
वराहैः शूकरैस्तस्य तमेव परिवारिता १०।
दृष्ट्वा च राजराजेंद्रं दुर्जयं मृगयारतम् ।
पर्वताधारमाश्रित्य भार्यया सह शूकरः ११।
तिष्ठत्येकः सुवीर्येण पुत्रान्पौत्रान्गुरून्छिशून् ।
ज्ञात्वा तेषां महाराज मृगाणां कदनं महत् १२।
तानुवाच सुतान्पौत्रान्भार्यां तां च स शूकरः ।
कोशलाधिपतिर्वीरो मनुपुत्रो महाबलः १३।
क्रीडते मृगयां कांते मृगान्संहरते बहुन् ।

स मां दृष्ट्वा महाराज एष्यते नात्र संशयः १४।
अन्येषां लुब्धकानां मे नास्ति प्राणभयं ध्रुवम्।
ममरूपं नृपो दृष्ट्वा क्षमां नैव करिष्यति १५।
हर्षेण महताविष्टो बाणपाणिर्धनुर्द्धरः।
श्वभिर्युक्तो महातेजा लुब्धकैः परिवारितः १६।
प्रिये करिष्यते घातं ममाप्येवं न संशयः १७।
शूकर्युवाच-
यदायदा पश्यसि लुब्धकान्बहुन्महावने कांत समायुधान्बहुन्।
एतैस्तु पुत्रैर्ममपौत्रकैः समं दूरं नु भो यासि पलायमानः १८।
त्यक्त्वा सुधैर्यं बलपौरुषं महन्महाभयेनापि विषण्णचेतनः।
दृष्ट्वा नृपेंद्रं पुरुषोत्तमोत्तमं करोषि किं कांत वदस्वकारणम् १९।
तस्यास्तु वाक्यं सनिशम्य कोल उवाच तां शूकरराजउत्तरम्।
यदर्थभीतोस्मि सुलुब्धकात्प्रिये दृष्ट्वा गतो दूर निशम्यशूकरान् २०।
सुलुब्धकाः पापकराः शठाः प्रिये कुर्वंति पापं गिरिदुर्गकंदरे।
सदैव दुष्टा बहुपापचिंतका जाताश्च सर्वे परिपापिनां कुले २१।

तेषां हि हस्तान्मरणाद्बिभेमि मृतोपि यास्यामि पुनश्च पापम्।
दूरं गिरिं पर्वतकंदरं च व्रजामि कांते अपमृत्युभीतः २२।
अयं हि पुण्यो नरनाथ आगतो विश्वाधिकः केशवरूप भूपः।
युद्धं करिष्ये समरे महात्मना सार्द्धं प्रिये पौरुषविक्रमेण २३।
जेष्यामि भूपं यदि स्वेन तेजसा भोक्ष्यामि कीर्तिं त्वतुलां पृथिव्याम्।
तेनाहतो वीरवरेण संगरे यास्यामि लोकं मधुसूदनस्य २४।
ममांगभूतेन पलेनमेदसा तृप्तिं परां यास्यति भूमिनाथः।
तृप्ता भविष्यंति सुलोकदेवता अस्मादयंचागतो वज्रपाणिः २५।
अस्यैव हस्तान्मरणं यदाभवेल्लाभश्च मे सुंदरि कीर्तिरुत्तमा।
तस्माच्चशो भूमितले जगत्त्रये व्रजामि लोकं मधुसूदनस्य २६।
नैवं भीतोस्मि क्षुब्धोस्मि गतोऽहं गिरिसानुषु।
पापाद्भीतो गतः कांतेधर्मं दृष्ट्वा स्थितोह्यहम् २७।
न जाने पातकं पूर्वमन्यजन्मनि चार्जितम्।
येनाहं शौकरीं योनिं गतोऽहं पापसंचयात् २८।
क्षालयिष्याम्यहं घोरं पूर्वपातकसंचयम्।

बाणोदकैर्महाघोरैः सुतीक्ष्णैर्निशितैः शतैः २९।
पुत्रान्पौत्रांस्तु वाराहि कन्यां कुटुंबबालकम्।
गिरिं गच्छ गृहीत्वा तु मम मोहमिमं त्यज ३०।
ममस्नेहं परित्यज्य हरिरेष समागतः।
अस्य हस्तात्प्रयास्यामि तद्विष्णोः परमं पदम् ३१।
दैवेनापि ममाद्यैव स्वर्गद्वारमनुत्तमम्।
उद्घाटितकपाटं तु यास्यामि सुमहादिवम् ३२।
सुकलोवाच-
तच्छ्रुत्वा वचनं तस्य शूकरस्य महात्मनः।

उवाच तत्प्रिया सख्यः सीदमानांतरा तदा ३३।
शूकर्युवाच-
यस्मिन्यूथे भवान्स्वामी पुत्रपौत्रैरलंकृतः ।
मित्रैश्च भ्रातृभिश्चैव अन्यैः स्वजनबांधवैः ३४।
त्वयैवालंकृतो यूथो भवता परिशोभते ।
त्वां विनायं महाभाग कीदृग्यूथो भविष्यति ३५।

तवैव स्वबलेनापि गर्जमानाश्च शूकराः ।
विचरंति गिरौ कांत तनया मम बालकाः ३६।
कंदान्मूलान्सुभक्षंति निर्भयास्तव तेजसा ।
दुर्गेषु वनकुंजेषु ग्रामेषु नगरेषु च ३७।
न कुर्वंति भयं तीव्रं सिंहानामिह पर्वते ।
मनुष्याणां महाबाहो पालितास्तव तेजसा ३८।
त्वया त्यक्ता अमी सर्वे बालका मम दारकाः ।
दीनाश्चैवाकुलाश्चैव भविष्यंति विचेतनाः ३९।
नित्यमेव सुखं वर्त्म गत्वा पश्यंति बालकाः ।
पतिहीना यथा नारी शोभते नैव शोभना ४०।
अलंकृता यथा दिव्यैरलंकारैः सकांचनैः ।
परिच्छदै रत्नवस्त्रैः पितृमातृसहोदरैः ४१।
श्वश्रूश्वशुरकैश्चान्यैः पतिहीना न भाति सा ।
चंद्रहीना यथा रात्री पुत्रहीनं यथा कुलम् ४२।
दीपहीनं यथा गेहं नैव भाति कदाचन ।

त्वां विनायं तथा यूथो नैव शोभेत मानद ४३।
आचारेण विना मर्त्यो ज्ञानहीनो यतिर्यथा ।
मंत्रहीनो यथा राजा तथायं नैव शोभते ४४।
कैवर्तेन विना नौर्वा संपूर्णा परिसागरे ।
न भात्येवं यथा सार्थः सार्थवाहेन वै विना ४५।
सेनाध्यक्षेण च विना यथा सैन्यं न भाति च ।
त्वां विना वै तथा सैन्यं शूकराणां महामते ४६।
दीनो भविष्यति तथा वेदहीनो यथा द्विजः ।
मयि भारं कुटुंबस्य विनिवेश्य प्रगच्छसि ४७।
मरणं सुलभं ज्ञात्वा का प्रतिज्ञा तवेदृशी ।
त्वां विनाहं न शक्नोमि धर्तुं प्राणान्प्रियेश्वर ४८।
त्वयैव सहिता स्वर्गं भूमिं वाथ महामते ।
नरकं वापि भोक्ष्यामि सत्यंसत्यं वदाम्यहम् ४९।
त्वं वा पुत्रांस्तुपौत्रांस्तु गृहीत्वा यूथमुत्तमम् ।
आवां व्रजाव यूथेश दुर्गमेवं सुकंदरम् ५०।

जीवितव्यं परित्यज्य रणाय परिगम्यते ।
तत्र को दृश्यते लाभो मरणे वद सांप्रतम् ५१।

वाराह उवाच-
वीराणां त्वं न जानासि सुधर्मं शृणु सांप्रतम् ।
युद्धार्थिना हि वीरेण वीरं गत्वा प्रयाचितम् ५२।
देहि मे योधनं संख्ये युद्धार्थ्यहं समागतः ।
परेण याचितं युद्धं न ददाति यदा नरः ५३।
कामाल्लोभाद्भयाद्वापि मोहाद्वा शृणु वल्लभे ।
कुंभीपाके तु नरके वसेद्युगसहस्रकम् ५४।
क्षत्रियाणां परो धर्मो युद्धं देयं न संशयः ।
तद्युद्धं दीयमानेन रणभूमिगतेन वै ५५।
निर्जितं तु परं तत्र यशःकीर्त्तिं प्रभुंजते ।
स वा हतो युध्यमानः पौरुषेणातिनिर्भयः ५६।
वीरलोकमवाप्नोति दिव्यान्भोगान्प्रभुंजते ।
यावद्वर्षसहस्राणां विंशत्येकां प्रिये शृणु ५७।

वीरलोके वसेत्तावद्देवाचारैर्महीयते ।
मनुपुत्रः समायात अयं वीरो न संशयः ५८।
संग्रामं याचमानस्तु युद्धं देयं मया ध्रुवम् ।
युद्धातिथिः समायातो विष्णुरूपः सनातनः ५९।
सत्कारो युद्धरूपेण कर्तव्यश्च मया शुभे ।
शूकर्युवाच-
यदा युद्धं त्वया देयं राज्ञे चैव महात्मने ६०।
ततोऽहं पौरुषं कांत पश्यामि तव कीदृशम् ।
एवमुक्त्वा प्रियान्पुत्रान्समाहुय त्वरान्विता ६१।
उवाच पुत्रका यूयं शृणुध्वं वचनं मम ।
युद्धातिथिः समायातो विष्णुरूपः सनातनः ६२।
मया तत्र प्रगंतव्यं यत्रायं हि गमिष्यति ।
यावत्तिष्ठति वै नाथो भवतां प्रतिपालकः ६३।
यूयं गच्छत वै दूरं दुर्गं गिरिगुहामुखम् ।
सुखं जीवत मे वत्सा वर्जयित्वा सुलुब्धकान् ६४।

मया तत्रैव गंतव्यं यत्रैष हि गमिष्यति ।
भवतां श्रेष्ठोऽयं भ्राता यूथरक्षां करिष्यति ६५।
एते पितृव्यकाः सर्वे भवतां त्राणकारकाः ।
दूरं प्रयात वै सर्वे मां विहाय सुपुत्रकाः ६६।
पुत्रा ऊचुः-
अयं हि पर्वतश्रेष्ठो बहुमूलफलोदकः ।
भयं तु कस्य वै नास्ति सुखं जीवनमस्ति वै ६७।
युवाभ्यां हि अकस्माद्वै इदमुक्तं भयंकरम् ।
तन्नो हि कारणं मातर्वद सत्यमिहैव हि ६८।
शूकर्युवाच-।

अयं राजा महारौद्रः कालरूपः समागतः ।
क्रीडते मृगया लुब्धो मृगान्हत्वा बहुन्वने ६९।
इक्ष्वाकुर्नाम दुर्धर्षो मनुपुत्रो महाबलः ।
संहरिष्यति कालोऽयं दूरं यात सुपुत्रकाः ७०।
पुत्रा ऊचुः-।

मातरं पितरं त्यक्त्वा यः प्रयाति स पापधीः ।
महारौद्रं सुघोरं तु नरकं प्रतिपद्यते ७१।
मातुः पुण्यं पयः पीत्वा पुष्टो भवति निर्घृणः ।
मातरं पितरं त्यक्त्वा यः प्रयाति सुदुर्बलः ७२।
पूयं नरकमेतीह कृमिदुर्गंधसंकुलम् ।
मातुस्तस्मान्न यास्यामो गुरुं त्यक्त्वा इहैव च ७३।
एवं विषादः संजातस्तेषां धर्मार्थसंयुतः ।
व्यूहं कृत्वा स्थिताः सर्वे बलतेजः समाकुलाः ७४।
साहसोत्साहसंपन्नाः पश्यंति नृपनंदनम् ।
नदंतः पौरुषैर्युक्ताः क्रीडमाना वने तदा ७५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे द्विचत्वारिंशत्तमोऽध्यायः ४२।

Roman transliteration

dvicatvāriṃśattamo'dhyāyaḥ
sakhya ūcuḥ-
sudevā kā tvayā proktā kimācārā vadasva naḥ |
tvayā proktaṃ mahābhāge vada naḥ satyameva ca 1|
sukalovāca-
ayodhyāyāṃ mahārājaḥ sa āsīddharmakovidaḥ |
manuputro mahābhāgaḥ sarvadharmārthatatparaḥ 2|
ikṣvākurnāma sarvajño devabrāhmaṇapūjakaḥ |
tasya bhāryā sadā puṇyā pativrataparāyaṇā 3|
tayā sārddhaṃ yajedyajñaṃ tīrthāni vividhāni ca |
vedarājasya vīrasya kāśiśasya mahātmanaḥ 4|
sudevā nāma vai kanyā satyācāraparāyaṇā |
upayeme mahārāja ikṣvākustāṃ mahīpatiḥ 5|
sudevā cārusarvāṃgī satyavrataparāyaṇā |
tayā sārddhaṃ sa vai rājā janānāṃ puṇyanāyakaḥ 6|

sa reme nṛpaśārdūlo nityaṃ ca priyayā tayā |
ekadā tu mahārājastayā sārddhaṃ vanaṃ yayau 7|
gaṃgāraṇyaṃ samāsādya mṛgayāṃ krīḍate sadā |
siṃhānhatvā varāhāṃśca gajāṃśca mahiṣāṃstathā 8|
krīḍamānasya tasyāgre varāhaśca samāgataḥ |
bahuśūkarayūthena putrapautrairalaṃkṛtaḥ 9|
ekā ca śūkarī tasya priyāpārśve pratiṣṭhitā |
varāhaiḥ śūkaraistasya tameva parivāritā 10|
dṛṣṭvā ca rājarājeṃdraṃ durjayaṃ mṛgayāratam |
parvatādhāramāśritya bhāryayā saha śūkaraḥ 11|
tiṣṭhatyekaḥ suvīryeṇa putrānpautrāngurūñchiśūn |

jñātvā teṣāṃ mahārāja mṛgāṇāṃ kadanaṃ mahat 12|
tānuvāca sutānpautrānbhāryāṃ tāṃ ca sa śūkaraḥ |
kośalādhipatirvīro manuputro mahābalaḥ 13|
krīḍate mṛgayāṃ kāṃte mṛgānsaṃharate bahūn |

sa māṃ dṛṣṭvā mahārāja eṣyate nātra saṃśayaḥ 14|
anyeṣāṃ lubdhakānāṃ me nāsti prāṇabhayaṃ dhruvam |
mamarūpaṃ nṛpo dṛṣṭvā kṣamāṃ naiva kariṣyati 15|
harṣeṇa mahatāviṣṭo bāṇapāṇirdhanurddharaḥ |
śvabhiryukto mahātejā lubdhakaiḥ parivāritaḥ 16|
priye kariṣyate ghātaṃ mamāpyevaṃ na saṃśayaḥ 17|
śūkaryuvāca-
yadāyadā paśyasi lubdhakānbahūnmahāvane kāṃta samāyudhānbahūn |
etaistu putrairmamapautrakaiḥ samaṃ dūraṃ nu bho yāsi palāyamānaḥ 18|
tyaktvā sudhairyaṃ balapauruṣaṃ mahanmahābhayenāpi viṣaṇṇacetanaḥ |
dṛṣṭvā nṛpeṃdraṃ puruṣottamottamaṃ karoṣi kiṃ kāṃta vadasvakāraṇam 19|
tasyāstu vākyaṃ saniśamya kola uvāca tāṃ śūkarārājauttaram |
yadarthabhītosmi sulubdhakātpriye dṛṣṭvā gato dūra niśamyaśūkarān 20|
sulubdhakāḥ pāpakarāḥ śaṭhāḥ priye kurvaṃti pāpaṃ giridurgakaṃdare |
sadaiva duṣṭā bahupāpaciṃtakā jātāśca sarve paripāpināṃ kule 21|

teṣāṃ hi hastānmaraṇādbibhemi mṛtopi yāsyāmi punaśca pāpam |
dūraṃ girīṃ parvatakaṃdaraṃ ca vrajāmi kāṃte apamṛtyubhītaḥ 22|
ayaṃ hi puṇyo naranātha āgato viśvādhikaḥ keśavarūpa bhūpaḥ |
yuddhaṃ kariṣye samare mahātmanā sārddhaṃ priye pauruṣavikrameṇa 23|
jeṣyāmi bhūpaṃ yadi svena tejasā bhokṣyāmi kīrtiṃ tvatulāṃ pṛthivyāṃ |
tenāhato vīravareṇa saṃgare yāsyāmi lokaṃ madhusūdanasya 24|
mamāṃgabhūtena palenamedasā tṛptiṃ parāṃ yāsyati bhūmināthaḥ |
tṛptā bhaviṣyaṃti sulokadevatā asmādayaṃcāgato vajrapāṇiḥ 25|
asyaiva hastānmaraṇaṃ yadābhavellābhaśca me suṃdari kīrtiruttamā |
tasmādyaśo bhūmitale jagattraye vrajāmi lokaṃ madhusūdanasya 26|
naivaṃ bhītosmi kṣubdhosmi gato'haṃ girisānuṣu |
pāpādbhīto gataḥ kāṃtedharmaṃ dṛṣṭvā sthitohyaham 27|
na jāne pātakaṃ pūrvamanyajanmani cārjitam |
yenāhaṃ śaukarīṃ yoniṃ gato'haṃ pāpasaṃcayāt 28|
kṣālayiṣyāmyahaṃ ghoraṃ pūrvapātakasaṃcayam |

bāṇodakairmahāghoraiḥ sutīkṣṇairniśitaiḥ śataiḥ 29|
putrānpautrāṃstu vārāhi kanyāṃ kuṭuṃbabālakam |
girīṃ gaccha gṛhītvā tu mama mohamimaṃ tyaja 30|
mamasnehaṃ parityajya harireṣa samāgataḥ |
asya hastātprayāsyāmi tadviṣṇoḥ paramaṃ padam 31|
daivenāpi mamādyaiva svargadvāramanuttamam |
udghāṭitakapāṭaṃ tu yāsyāmi sumahādivam 32|
sukalovāca-
tacchrutvā vacanaṃ tasya śūkarasya mahātmanaḥ |
uvāca tatpriyā sakhyaḥ sīdamānāṃtarā tadā 33|
śūkaryuvāca-
yasminyūthe bhavānsvāmī putrapautrairalaṃkṛtaḥ |
mitraiśca bhrātṛbhiścaiva anyaiḥ svajanabāṃdhavaiḥ 34|
tvayaivālaṃkṛto yūtho bhavatā pariśobhate |
tvāṃ vināyaṃ mahābhāga kīdṛgyūtho bhaviṣyati 35|

tavaiva svabalenāpi garjamānāśca śūkarāḥ |
vicaraṃti girau kāṃta tanayā mama bālakāḥ 36|
kaṃdānmūlānsubhakṣaṃti nirbhayāstava tejasā |
durgeṣu vanakuṃjeṣu grāmeṣu nagareṣu ca 37|
na kurvaṃti bhayaṃ tīvraṃ siṃhānāmiha parvate |
manuṣyāṇāṃ mahābāho pālitāstava tejasā 38|
tvayā tyaktā amī sarve bālakā mama dārakāḥ |
dīnāścaivākulāścaiva bhaviṣyaṃti vicetanāḥ 39|
nityameva sukhaṃ vartma gatvā paśyaṃti bālakāḥ |
patihīnā yathā nārī śobhate naiva śobhanā 40|
alaṃkṛtā yathā divyairalaṃkāraiḥ sakāṃcanaiḥ |
paricchadai ratnavastraiḥ pitṛmātṛsahodaraiḥ 41|
śvaśrūśvaśurakaiścānyaiḥ patihīnā na bhāti sā |
caṃdrahīnā yathā rātrī putrahīnaṃ yathā kulam 42|
dīpahīnaṃ yathā gehaṃ naiva bhāti kadācana |

tvāṃ vināyaṃ tathā yūtho naiva śobheta mānada 43|
ācāreṇa vinā martyo jñānahīno yatiryathā |
maṃtrahīno yathā rājā tathāyaṃ naiva śobhate 44|
kaivartena vinā naurvā saṃpūrṇā parisāgare |
na bhātyevaṃ yathā sārthaḥ sārthavāhena vai vinā 45|
senādhyakṣeṇa ca vinā yathā sainyaṃ na bhāti ca |
tvāṃ vinā vai tathā sainyaṃ śūkarāṇāṃ mahāmate 46|
dīno bhaviṣyati tathā vedahīno yathā dvijaḥ |
mayi bhāraṃ kuṭuṃbasya viniveśya pragacchasi 47|
maraṇaṃ sulabhaṃ jñātvā kā pratijñā tavedṛśī |
tvāṃ vināhaṃ na śaknomi dhartuṃ prāṇānpriyeśvara 48|
tvayaiva sahitā svargaṃ bhūmiṃ vātha mahāmate |
narakaṃ vāpi bhokṣyāmi satyaṃsatyaṃ vadāmyaham 49|
tvaṃ vā putrāṃstupautrāṃstu gṛhītvā yūthamuttamam |
āvāṃ vrajāva yūtheśa durgamevaṃ sukaṃdaram 50|

jīvitavyaṃ parityajya raṇāya parigamyate |
tatra ko dṛśyate lābho maraṇe vada sāṃpratam 51|
vārāha uvāca-
vīrāṇāṃ tvaṃ na jānāsi sudharmaṃ śṛṇu sāṃpratam |
yuddhārthinā hi vīreṇa vīraṃ gatvā prayācitam 52|
dehi me yodhanaṃ saṃkhye yuddhārthyahaṃ samāgataḥ |
pareṇa yācitaṃ yuddhaṃ na dadāti yadā naraḥ 53|
kāmāllobhādbhayādvāpi mohādvā śṛṇu vallabhe |
kuṃbhīpāke tu narake vasedyugasahasrakam 54|
kṣatriyāṇāṃ paro dharmo yuddhaṃ deyaṃ na saṃśayaḥ |
tadyuddhaṃ dīyamānena raṇabhūmigatena vai 55|
nirjitaṃ tu paraṃ tatra yaśaḥkīrttiṃ prabhuṃjate |
sa vā hato yudhyamānaḥ pauruṣeṇātinirbhayaḥ 56|
vīralokamavāpnoti divyānbhogānprabhuṃjate |
yāvadvarṣasahasrāṇāṃ viṃśatyekāṃ priye śṛṇu 57|

vīraloke vasettāvaddevācārairmahīyate |
manuputraḥ samāyāta ayaṃ vīro na saṃśayaḥ 58|
saṃgrāmaṃ yācamānastu yuddhaṃ deyaṃ mayā dhruvam |
yuddhātithiḥ samāyāto viṣṇurūpaḥ sanātanaḥ 59|
satkāro yuddharūpeṇa kartavyaśca mayā śubhe |
śūkaryuvāca-

yadā yuddhaṃ tvayā deyaṃ rājñe caiva mahātmane 60|
tato'haṃ pauruṣaṃ kāṃta paśyāmi tava kīdṛśam |
evamuktvā priyānputrānsamāhūya tvarānvitā 61|
uvāca putrakā yūyaṃ śṛṇudhvaṃ vacanaṃ mama |
yuddhātithiḥ samāyāto viṣṇurūpaḥ sanātanaḥ 62|
mayā tatra pragaṃtavyaṃ yatrāyaṃ hi gamiṣyati |
yāvattiṣṭhati vai nātho bhavatāṃ pratipālakaḥ 63|
yūyaṃ gacchata vai dūraṃ durgaṃ girīguhāmukham |
sukhaṃ jīvata me vatsā varjayitvā sulubdhakān 64|

mayā tatraiva gaṃtavyaṃ yatraiṣa hi gamiṣyati |
bhavatāṃ śreṣṭho'yaṃ bhrātā yūtharakṣāṃ kariṣyati 65|
ete pitṛvyakāḥ sarve bhavatāṃ trāṇakārakāḥ |
dūraṃ prayāta vai sarve māṃ vihāya suputrakāḥ 66|
putrā ūcuḥ-
ayaṃ hi parvataśreṣṭho bahumūlaphalodakaḥ |
bhayaṃ tu kasya vai nāsti sukhaṃ jīvanamasti vai 67|
yuvābhyāṃ hi akasmādvai idamuktaṃ bhayaṃkaram |
tanno hi kāraṇaṃ mātarvada satyamihaiva hi 68|
śūkaryuvāca-|
ayaṃ rājā mahāraudraḥ kālarūpaḥ samāgataḥ |
krīḍate mṛgayā lubdho mṛgānhatvā bahūnvane 69|
ikṣvākurnāma durdharṣo manuputro mahābalaḥ |
saṃhariṣyati kālo'yaṃ dūraṃ yāta suputrakāḥ 70|
putrā ūcuḥ-|

mātaraṃ pitaraṃ tyaktvā yaḥ prayāti sa pāpadhīḥ |
mahāraudraṃ sughoraṃ tu narakaṃ pratipadyate 71|
mātuḥ puṇyaṃ payaḥ pītvā puṣṭo bhavati nirghṛṇaḥ |
mātaraṃ pitaraṃ tyaktvā yaḥ prayāti sudurbalaḥ 72|
pūyaṃ narakametīha kṛmidurgaṃdhasaṃkulam |
mātustasmānna yāsyāmo guruṃ tyaktvā ihaiva ca 73|
evaṃ viṣādaḥ saṃjātasteṣāṃ dharmārthasaṃyutaḥ |
vyūhaṃ kṛtvā sthitāḥ sarve balatejaḥ samākulāḥ 74|
sāhasotsāhasaṃpannāḥ paśyaṃti nṛpanaṃdanam |
nadaṃtaḥ pauruṣairyuktāḥ krīḍamānā vane tadā 75|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre dvicatvāriṃśattamo'dhyāyaḥ 42|

English translation

The friends said :

1. Who is that Sudevā about whom you talked? Tell us as to how she behaved. You have told (about her). Tell us the truth.

Sukalā said :

2-7a. The great, glorious king, Manu ’s son, Ikṣvāku by name, lived in Ayodhyā . He knew the rules of conduct; he was exclusively devoted to religious ends; he knew everything, and he honoured gods and brāhmaṇas ; his wife was ever meritorious and devoted to her husband. With her he performed many

sacrifices and (visited) various holy places. Sudevā, devoted to truthful conduct, was the daughter of Vedarāja, the brave and illustrious king of Kāśī . King Ikṣvāku married her. Sudevā was beautiful in all limbs, and was devoted to the vow of truth. With her, his beloved,the best king, the meritorious leader of people, enjoyed.

7b-17. Once that great king went with her to a forest. Having reached a forest (on the bank) of Gaṅgā , he always enjoyed hunting, (by) killing lions, boars, elephants and buffaloes. In front of him, who was (thus) sporting, a boar, adorned with (i.e. accompanied by) a large herd of boars and (his) sons and grandsons, arrived. His only beloved female hog remained by his side. With (other) boars and hogs she surrounded him only. The hog, seeing the king of kings who was difficult to conquer and who was engaged in hunting, remained very courageously with his wife and by his sons, grandsons, elders and young ones after having taken the shelter of a mountain. O great king, knowing the great slaughter of those beasts (in the forest), the hog said to his sons, grandsons and wife: “O darling, the very powerful and brave lord of Kosala , Manu’s son, is enjoying hunting, and is destroying many beasts. There is no doubt that the great king, after seeing me, will come here. I have certainly no danger to my life from other hunters; (but) the king, seeing my form, will not forgive me. O dear one, there is no doubt that he, the very lustrous one, full of great joy, with arrows in his hand, holding a bow, accompanied by dogs and surrounded by hunters, will kill me.”

The female hog said :

18-19. O dear one, whenever, in this great forest, you see many hunters equipped with many weapons, you give up your great courage, power and valour, and with your heart dejected through great fear, run away, along with these my sons and grandsons. (Now) seeing this lord of kings and the best of men, what will you do? O dear one, tell me the reason.

20-32. Hearing her words, the boar, the king of hogs, gave the (following) answer to her: “O dear one, listen why I am afraid of a great hunter and go away. Hearing the (sound of) hogs, the great hunters, who are sinful and cunning, commit evils in the inaccessible caves of the mountain. They all are always wicked, always conceive many sins, and are born in the families of sinners. I am scared of dying at their hands; (for) though I die (after being shot by them), I shall again go to a sinful (existence). O darling, scared of an untimely death, I shall go away to a mountain or a mountain-cave. This king, greater than the world, a king of the nature of Viṣṇu , has come. O dear one, on the battlefield I shall fight with valour and bravery with the glorious one. If, by means of my own lustre I shall conquer the king, I shall enjoy incomparable fame on the earth. (If I am) killed in the battle by that best hero, I shall go to Viṣṇu’s heaven. The lord of the earth will be highly satisfied with the flesh and marrow of my body. Due to him the deities of the good worlds will be gratified. This one, with the thunderbolt in his hand, has come. O beautiful one, when I meet with death at his hands, it will be a gain and excellent fame for me. Due to him I shall have glory on the earth and in the three worlds; (and) I (shall) go to Viṣṇu’s world. I was not scared like this; I went agitated, (so) I went to the mountain-peaks. I went there as I was afraid of a sinful (hunter), O dear one; (and) on seeing (this king practising) piety, I have remained (here). I do not know my former sin, committed in another (i.e. former) existence, by the accumulation of which, I went to (i.e. was born in) the species of hogs. I shall (now) wash the former, terrible accumulation of sins with the water of hundreds of very sharp and whetted arrows. O you female hog, giving up your love for me, and taking with you our sons, grandsons, daughters and children in the family, go to the mountain, Give up your folly (i.e. foolish love) for me. This Viṣṇu has come. By his hand (i.e. killed by him) I shall go to that highest position of Viṣṇu. Fortune also has laid open the gates of heaven for me. I shall go to the best heaven.”

Sukalā said :

33. O friends, having heard those words of the magnanimous hog, his beloved, with her heart sinking, then spoke.

The female hog said :

34-51. The herd, of which you are the lord, (shines) being adorned by sons, grandsons, friends, brothers and other kinsmen and relatives. The herd, adorned by you only, shines. O you glorious one, what will be the condition of this herd without you? O dear one, due to your power only these roaring boars, my young sons, roam on the mountain. Fearless on account of your lustre, they eat well the bulbs and roots. Due to your lustre, they are not very much scared of lions and men in inaccessible places, forest-bowers, villages and cities and on this mountain, as they are protected by your lustre, O you very valorous one. Abandoned by you, all these young sons of me will be afflicted, confounded and senseless. All these young ones will never see (i.e. have) a happy course after going (from here). A beautiful woman does not at all look charming without her husband. (Even though she is) decorated with divine, golden ornaments, garments, food, clothes, father, mother, brothers and sisters, mother-in-law, father-in-law and others, she does not shine without her husband, as the night without the moon, (or) a family without a son (does not shine), (or) as a house without a lamp never shines. Similarly, O you, who cut off (i.e. remove) the pride (of your enemies), the herd does not at all shine without you. As a man does not shine without (good) behaviour, (or) an ascetic does not shine without knowledge, (or) as a king does not shine without (good) counsel, in the same way this (herd) does not shine (without you). As a boat full (of goods) does not (go on well) in an ocean without a fisherman, (or) as a caravan does not (shine) without its leader, similarly this (herd) does not (shine without you). As an army does not shine without a general, similarly this army of hogs (does not shine) without you, O you highly intelligent one. It will be helpless like a brāhmaṇa without (the study of) the Veda . Having entrusted the responsibility of the family to me you are going (to fight). Knowing that death is easy (i.e. would come easily) how are you having such a pledge? O dear lord, I shall not be able to sustain my life without you. O you highly intelligent one, with you alone I shall enjoy heaven, earth or even hell. I am telling you the truth and the truth only. O lord of the herd, we two—you and I—taking the sons and grandsons and the excellent herd (with us) shall go to an inaccessible place with a big cave. One goes to fight (only) after abandoning (i.e. being prepared to abandon) one's life. Tell me now what gain will there be in death (i.e. dying at the hands of the king)?

The boar said :

52-60a. You do not know the excellent way of life of the brave. Now listen to it. If a warrior desiring to fight with another warrior, goes to him (and says): 'Fight with me, I have come (here) to fight (with you)', (and if the man) does not give (i.e. is not ready to have) a fight with (that) other man through desire, greed or delusion, then, listen, O dear one, he would dwell in the Kumbhīpāka hell for a thousand yugas . There is no doubt that it is the highest duty of kṣatriyas to fight (when challenged to fight). If the fight fought by him after going to the battlefield is won by him, he enjoys great glory and fame. If he, extremely fearless due to his valour, is killed while fighting, he obtains (i.e. goes to) the world of the brave and enjoys divine pleasures. O dear one, listen, he would dwell in the world of the brave for twenty thousand years, and during that period he is honoured with the practices of gods. There is no doubt. Here comes the brave son of Manu, asking for a fight. I must certainly give it. The welcome guest asking for a fight, and of the form of the eternal Viṣṇu has arrived. O auspicious one, I must offer him a reception in the form of a fight.

The female hog said :

60b-61 a. O dear one, how shall I (be able to) see your valour when you would fight with the magnanimous king?

61b-66. Saying so, and hurriedly calling her dear sons, she said (to them): “O sons, listen to my words. The welcome guest in the form of the eternal Viṣṇu asking for a fight, has come. I have to go where this (my lord) will go. As long as (this my) lord, your protector, remains here, you go away to the inaccessible opening of a mountain-cave. O (my) children, live there happily, avoiding skilful hunters. I must go there only where he (i.e. my lord) will go. This your eldest brother will protect the herd. All these (your) uncles will protect you. O my good sons, leaving me (here), go away, all of you.”

The sons said :

67-68. This best mountain is full of many roots, fruits and much water. There is no fear for anyone. Life is happy. You have both, all of a sudden, uttered these, fearful (words). O mother, tell us the reason for all this.

The female hog said :

69-70. This very terrible king, of the form of Kāla (i.e. god of death) has arrived. Longing for hunting, he sports in the forest by killing many beasts. He is the very powerful and unassailable son of Manu, named Ikṣvāku. O my good sons, this (god of) death will kill (you). My good sons, go away.

The sons said :

71-73. He, who goes (away) after abandoning his mother and father is wicked-hearted. He goes to a very terrible and fearful hell. He who, after drinking the holy milk of his mother, becomes shameless and spiritless, and goes (away) leaving his mother and father, goes to a pussy hell, stinking with the bad smell of insects. Therefore, we shall leave (our) father here only, but shall take our mother (with us).

74-75. In this way depression of spirits for the sake of Dharma and Artha (moral duty and worldly interest) overcame them. All of them full of power and lustre remained after having grouped themselves into an array. Full of daring courage and energy, and with valour, they, roaring and sporting, saw (there) the king’s son.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 43

The Boar Gives a Tough Fight to Ikṣvāku

Chapter 125 of 693 · 83 detected Sanskrit verse markers

Sanskrit

त्रयश्चत्वारिंशत्तमोऽध्यायः 2.43
सुकलोवाच-
एवं ते शूकराः सर्वे युद्धाय समुपस्थिताः ।
पुरः स्थितस्य ते राज्ञो ह्यवतस्थुश्च लुब्धकाः १।
महावराहो राजेंद्र गिरिसानुं समाश्रितः ।
महता यूथभावेन व्यूहं कृत्वा प्रतिष्ठति २।
कपिलः स्थूलपीनांगो महादंष्ट्रो महामुखः ।
दुःसहः शूकरो राजन्गर्जते चातिभैरवम् ३।
तानपश्यन्महाराजः शालतालवनाश्रयान् ।
तेषां तद्वचनं श्रुत्वा मनुपुत्रः प्रतापवान् ४।
गृह्यतां शूर वाराहो विध्यतां बलदर्पितः ।
एवमाभाष्य तान्वीरो मनुपुत्रः प्रतापवान् ५।
अथ ते लुब्धकाः सर्वे मृगया मदमोहिताः ।
संनद्धा दंशिताः सर्वे श्वभिः सार्द्धं प्रजग्मिरे ६।
हर्षेण महताविष्टो राजराजो महाबलः ।

अश्वारूढः सुसैन्येन चतुरंगेण संयतः ७।
गंगातीरं समायातो मेरौ गिरिवरोत्तमे ।
रत्नधातुसमाकीर्णे नानावृक्षैरलंकृते ८।
सुकलोवाच-
यो बलधाम मरीचिचयकरनिकरमयप्रोत्तुंगोऽत्युच्चम् ।
गगनमेव संप्राप्तो नाना नगाचरितशोभो गिरिराजो भाति ९।
योजनबहलविमल गंगाप्रवाह समुच्चरत्तीरवीचीतरंगभंगैर्मुक्ताफलसदृशैर्निर्मलांबुकणैः ।
सर्वत्र प्रक्षालित धवलतलशिलातलोगिरींद्र सुःश्रियायुक्तः १०।
देवैश्चारणकिन्नरैः परिवृतो गंधर्वविद्याधरैः सिद्धैरप्सरसांगणैर्मुनिजनैर्नागेंद्र विद्याधरैः ।
श्रीखंडैर्बहुचंदनैस्ससरलैः शालैस्तमालैर्गिरी रुद्रा क्षैर्वरसिद्धिदायकघनैः कल्पद्रुमैः शोभते ११।
नानाधातुविचित्रो वै नानारत्नविचित्रितैः ।
विमानैः कांचनैर्दैवैः कलत्रैरुपशोभते १२।
नालिकेरवनैर्दिव्यैः पूगवृक्षैर्विराजते ।
दिव्यपुन्नागबकुलैः कदलीखंडमंडितैः १३।
पुष्पकैश्चंपकैरद्रि पाःटलैः केतकैस्तथा ।

नानावल्लीवितानैश्च पुष्पितैः पद्मकैस्तथा १४।
नानावर्णैः सुपुष्पैश्च नानावृक्षैरलंकृतः ।
दिव्यवृक्षैः समाकीर्णः स्फाटिकस्य शिलातलैः १५।
योगियोगीन्द्र संसिद्धैः कंदरांतर्निवासिभिः ।
निर्झरैश्चैव रम्यैश्च बहुप्रस्रवणैर्गिरिः १६।
नदीप्रवाहसंह्रष्टैः संगमैरुपशोभते ।
ह्रदैश्च पल्वलैः कुंडैर्निर्मलोदकधारिभिः १७।
गिरिराजो विभात्येकः सानुभिः सह संस्थितैः ।
शरभैश्चैव शार्दूलैर्मृगयूथैरलंकृतः १८।
महामत्तैश्च मातंगैर्महिषैरुरुभिः सदा ।
अनेकैर्दिव्यभावैश्च गिरिराजो विभाति सः १९।
अयोध्याधिपतिर्वीर इक्ष्वाकुर्मनुनंदनः ।
तया सुभार्यया युक्तश्चतुरंगबलेन च २०।
पुरतो लुब्धका यांति शूराः श्वानश्च शीघ्रगाः ।
यत्रास्ते शूकरः शूरो भार्यया सहितो बली २१।

बहुभिः शूकरैर्गुप्तो गुरुभिः शिशुभिस्ततः ।
मेरुभूमिं समाश्रित्य गंगातीरं समंततः २२।
सुकलोवाच-।
तामुवाच वराहस्तु सुप्रियां हर्षसंयुतः ।
प्रिये पश्य समायातः कोशलाधिपतिर्बली २३।
मामुद्दिश्य महाप्राज्ञो मृगयां क्रीडते नृपः ।
युद्धमेव करिष्यामि सुरासुरप्रहर्षकम् २४।
अथ भूपो महातेजा बाणपाणिर्धनुर्धरः ।
सुदेवां सत्यधर्मांगीं तामुवाच प्रहर्षितः २५।
पश्य प्रिये महाकोलं गर्जमानं महाबलम् ।
परिवारसमायुक्तं दुःसहं मृगघातिभिः २६।
अद्यैवाहं हनिष्यामि सुबाणैर्निशितैः प्रिये ।
मामेव हि महाशूरो युद्धाय समुपाश्रयेत् २७।
एवमुक्त्वा प्रियो भार्यां लुब्धकान्वाक्यमब्रवीत् ।
यथा शूरो महाशूराः प्रेषयध्वं हि शूकरम् २८।

अथ ते प्रेषिताः शूरा बलतेजः पराक्रमाः ।
गर्जमानाः प्रधावंति बलतेजः पराक्रमाः २९।
कोलं प्रतिगताः सर्वे वायुवेगेन सांप्रतम् ।
विध्यंति बाणजालैस्ते निशितैर्वनचारकाः ३०।
नाना शस्त्रैरथास्त्रैश्च वाराहं वीररूपिणम् ३१।
सुकलोवाच-
पतंति बाणतोमरा विमुक्ता लुब्धकैः शरा घनागिरिंप्रवर्षिणो यथातथा धरांतरे ।
हतो दृढप्रहारिभिः स निर्जितस्ततस्तथा शतैस्तु यूथपालकः स कोलः संगरंगतः ३२।
स्वपुत्रपौत्रबांधवैः परांश्च संहरेत्स वै पतंति ते स्वदंष्ट्रया हताहवेऽवलुब्धकाः ।

पतंति पादहस्तकाः स्थितस्य वेगभ्रामणैः सलुब्धगर्जमेवतं वराहोऽपश्यदागतम् ३३।
स्वतेजसा विनाशितं मुखाग्रदंष्ट्रया हतं ।
गतः स यत्र भूपतिः स वांछतेनसंगरम् ३४।
इक्ष्वाकुनाथं सुमहत्प्रसह्य संत्रास्य क्रुद्धः स हि शूकरेशः ।
युद्धं वने वांछति तेन सार्द्धमिक्ष्वाकुणा संगरहर्षयुक्तः ३५।
वाराहः पुनरेव युद्धकुशलः संवांछते संगरं तुंडाग्रेण सुतीक्ष्णदंतनखरैः क्रुद्धो धरां क्षोभयन् ।

हुंकारोच्चारगर्वात्प्रहरति विमलं भूपतिं तं च राजञ्ज्ञात्वा विष्णुपराक्रमं मनुसुतस्त्वानन्दरोमांचितः ३६।
दृष्ट्वा शूकरपौरुषं यमतुलं मेने पतिर्वावराड्देवारिं मनसा विचिन्त्य सहसा वाराहरूपेण वै ।
संप्रेक्ष्यैव महाबलं बहुतरं युक्तं त्वरेर्वारणं सैन्यं कोलविनाशनाय सहसा संगृह्य संगृह्यताम् ३७।
प्रेषिताश्च वारणा रथाश्च वेगवत्तराः सुबाणखड्गधारिणो भुशुंडिभिश्च मुद्गरैः ।
सपाशपाणिलुब्धका नदंति तत्र तत्परा निवारितो न तिष्ठतो हयागजाश्च यद्वताः ३८।
क्वचित्क्वचिन्न दृश्यते क्वचित्क्वचित्प्रदृश्यते क्वचिद्धयं प्रदर्शयेत्क्वचिद्धयान्प्रमर्दयेत् ३९।
मर्दयित्वा भटान्वीरान्वाराहो रणदुर्जयः ।
शब्दं चकारदुर्धर्षं क्रोधारुणविलोचनः ४०।
कोशलाधिपतिर्वीरस्तं दृष्ट्वा रणदुर्जयम् ।
युध्यमानं महाकायं मुचंतं मेघवत्स्वनम् ४१।
गर्जतिसमरं विचरति विलसति वीरान्स्वतेजसा धीरः ।
तडिदिव मुखेषु दंष्ट्रा तस्य विभात्युल्लसत्येव ४२।
मनुपुत्रस्तथा दृष्ट्वा कोलं च निशितैः शरैः ।
प्रतिभिन्नमेकैकं शस्त्राहतं च बंधुभिः ४३।
नरपतिरुवाच सैन्याः किमिह न गृह्णंतु ओजसा शूराः ।

युध्यध्वं तत्र निशितैर्बाणैस्तीक्ष्णैरनेनापि ४४।
समाकर्ण्य ततो वाक्यं क्रुद्धस्यापि महात्मनः ।
ततस्ते सैनिकाः सर्वे युद्धाय समुपस्थिताः ४५।
अनेकैर्भटसाहस्रैर्वने तं समरे स्थितम् ।
दिक्षु सर्वासु संहत्य बिभिदुः शूकरं रणे ४६।
विद्धश्च कैश्चित्तदा बाणजालैः सुयोधैश्च संग्रामभूमौ विशालैः ।
क्वचिच्चक्रघातैः क्वचिद्वज्रपातैर्हतं दुर्जयं संगरे तं महांतैः ४७।
ततः पौरुषैः क्रोधयुक्तः स कोलः सुविच्छिद्य पाशान्रणे प्रस्थितः सः ।
महाशूकरैः सार्धमेव प्रयातस्ततः शोणितस्यापि धाराभिषिक्तः ४८।
करोति प्रहारं च तुंडेन वीरहयानां द्विपानां च चिच्छेद वीरः ।
स्वदंष्ट्राग्रभागेन तीक्ष्णेन वीरान्पदातीन्हि संपातयेद्घोषभावैः ४९।
जघानास्य शुंडं गजस्यापि रुष्टो भटान्हतान्पादनखैस्तु हृष्टः ५०।
ततस्ते शूकराः सर्वे लुब्धकाश्च परस्परम् ।
युयुधुः संगरं कृत्वा क्रोधारुणविलोचनाः ५१।
लुब्धकैश्च हताः कोलाः कोलैश्चापि सुलुब्धकाः ।

निहताः पतिता भूमौ क्षतजेनापि सारुणाः ५२।
जीवं त्यक्त्वा हताः कोलैर्लुब्धकाः पतिता रणे ।

मृताश्च शूकरास्तत्र श्वानः प्राणांश्च तत्यजुः ५३।
यत्रयत्र मृता भूमौ पतिता मृगघातकाः ।
बहवः शूकरा राज्ञा खड्गपातैर्निपातिताः ५४।
कति नष्टा हताः कोला भीता दुर्गेषु संस्थिताः ।
कुंजेषु कंदरांतेषु गुहांतेषु नृपोत्तम ५५।
लुब्धकाश्च मृताः केचिच्छिन्ना दंष्ट्राग्रसूकरैः ।
प्राणांस्त्यक्त्वा गताः स्वर्गं खंडशो विदलीकृताः ५६।
वागुराः पाशजालाश्च कुटकाः पंजरास्तथा ।
नाड्यश्च पतिता भूमौ यत्रतत्र समंततः ५७।
एको दयितया सार्धं वाराहः परितिष्ठति ।
पौत्रकैः पंचसप्तभिर्युद्धार्थं बलदर्पितः ५८।
तमुवाच तदा कांतं शूकरं शूकरी पुनः ।
गच्छ कांत मयासार्द्धमेभिस्तु बालकैः सह ५९।

प्राह प्रीतो वराहस्तां विवस्तां सुप्रियामिति ।
क्व गच्छामि प्रभग्नोहं स्थानं नास्ति महीतले ६०।
मयि नष्टे महाभागे कोलयूथं विनंक्ष्यति ।
द्वयोश्च सिंहयोर्मध्ये जलं पिबति शूकरः ६१।
द्वयोः शूकरयोर्मध्ये सिंहो नैव पिबत्यपः ।
एवं शूकरजातीषु दृश्यते बलमुत्तमम् ६२।
तदहं नाशयाम्येव यदा भग्नो व्रजाम्यहम् ।
जाने धर्मं महाभागे बहुश्रेयोविधायकम् ६३।
कस्माल्लोभाद्भयाद्वापि युध्यमानः प्रणश्यति ।
रणतीर्थं परित्यज्य सस्यात्पापी न संशयः ६४।
निशितं शस्त्रसंव्यूहं दृष्ट्वा हर्षं प्रगच्छति ।
अवगाह्यामरीं सिंधुं तीर्थपारं प्रगच्छति ६५।
स याति वैष्णवं लोकं पुरुषांश्च समुद्धरेत् ।
समायांतं च तदहं कथं भग्नो व्रजामि वै ६६।
योधनं शस्त्रसंकीर्णं प्रवीरानन्ददायकम् ।

दृष्ट्वा प्रयाति संहृष्टस्तस्य पुण्यफलं शृणु ६७।
पदेपदे महत्स्नानं भागीरथ्याः प्रजायते ।
रणाद्भग्नो गृहं याति यो लोभाच्च प्रिये शृणु ६८।
मातृदोषं प्रकाशेत स्त्रीजातः परिकथ्यते ।
अत्र यज्ञाश्च तीर्थाश्च अत्र देवा महौजसः ६९।
पश्यंति कौतुकं कांते मुनयः सिद्धचारणाः ।
त्रैलोक्यं वर्तते तत्र यत्र वीरप्रकाशनम् ७०।
समराद्भग्नं प्रपश्यंति सर्वे त्रैलोक्यवासिनः ।
शपंति निर्घृणं पापं प्रहसन्ति पुनःपुनः ७१।
दुर्गतिं दर्शयेत्तस्य धर्मराजो न संशयः ।

सम्मुखः समरे युद्धे स्वशिरः शोणितं पिबेत् ७२।
अश्वमेधफलं भुंक्ते इंद्रलोकं प्रगच्छति ।
यदा जयति संग्रामे शत्रूञ्छूरो वरानने ७३।
तदा प्रभुंजते लक्ष्मीं नानाभोगान्न संशयः ।
यदा तत्र त्यजेत्प्राणान्सम्मुखः सन्निराश्रयः ७४।

स गच्छेत्परमं स्थानं देवकन्यां प्रभुंजते ।
एवं धर्मं विजानामि कथं भग्नो व्रजाम्यहम् ७५।
अनेन समरे युद्धं करिष्ये नात्र संशयः ।
मनोः पुत्रेण धीरेण राज्ञा इक्ष्वाकुणा सह ७६।
डिंभान्गृहीत्वा याहि त्वं सुखं जीव वरानने ।
तस्य श्रुत्वा वचः प्राह बद्धाहं तव बंधनैः ७७।
स्नेहमानरसाख्यैश्च रतिक्रीडनकैः प्रिय ।
पुरतस्ते सुतैः सार्द्धं प्राणांस्त्यक्ष्यामि मानद ७८।
एवमेतौ सुसंभाष्य परस्परहितैषिणौ ।
युद्धाय निश्चितौ भूत्वा समालोकयतो रिपून् ७९।
कोशलाधिपतिं वीरं तमिक्ष्वाकुं महामतिम् ८०।
यथैव मेघः परिगर्जते दिवि प्रावृट्सुकालेषु तडित्प्रकाशैः ।
तथैव संगर्जति कांतया समं समाह्वयेद्वाजवरं खुराग्रैः ८१।
तं गर्जमानं ददृशे महात्मा वाराहमेकं पुरुषार्थयुक्तम् ।
ससार अश्वस्य जवेनयुक्तः ससम्मुखं तस्य नृवीरधीरः ८२।

इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे त्रयश्चत्वारिंशत्तमोऽध्यायः ४३।

Roman transliteration

trayaścatvāriṃśattamo'dhyāyaḥ 2.43
sukalovāca-
evaṃ te śūkarāḥ sarve yuddhāya samupasthitāḥ |
puraḥ sthitasya te rājño hyavatasthuśca lubdhakāḥ 1|
mahāvarāho rājeṃdra girisānuṃ samāśritaḥ |
mahatā yūthabhāvena vyūhaṃ kṛtvā pratiṣṭhati 2|
kapilaḥ sthūlapīnāṃgo mahādaṃṣṭro mahāmukhaḥ |
duḥsahaḥ śūkaro rājangarjate cātibhairavam 3|
tānapaśyanmahārājaḥ śālatālavanāśrayān |
teṣāṃ tadvacanaṃ śrutvā manuputraḥ pratāpavān 4|
gṛhyatāṃ śūra vārāho vidhyatāṃ baladarpitaḥ |
evamābhāṣya tānvīro manuputraḥ pratāpavān 5|
atha te lubdhakāḥ sarve mṛgayā madamohitāḥ |
saṃnaddhā daṃśitāḥ sarve śvabhiḥ sārddhaṃ prajagmire 6|
harṣeṇa mahatāviṣṭo rājarājo mahābalaḥ |

aśvārūḍhaḥ susainyena caturaṃgeṇa saṃyataḥ 7|
gaṃgātīraṃ samāyāto merau girivarottame |
ratnadhātusamākīrṇe nānāvṛkṣairalaṃkṛte 8|
sukalovāca-

yo baladhāma marīcicayakaranikaramayaprottuṃgo'tyuccam |
gaganameva saṃprāpto nānā nagācaritaśobho girirājo bhāti 9|
yojanabahalavimala gaṃgāpravāha
samuccarattīravīcītaraṃgabhaṃgairmuktāphalasadṛśairnirmalāṃbukaṇaiḥ |
sarvatra prakṣālita dhavalatalaśilātalogirīṃdra suḥśriyāyuktaḥ 10|
devaiścāraṇakinnaraiḥ parivṛto gaṃdharvavidyādharaiḥ siddhairapsarasāṃgaṇairmunijanairnāgeṃdra
vidyādharaiḥ |
śrīkhaṃḍairbahucaṃdanaissasaralaiḥ śālaistamālairgirī rudrā kṣairvarasiddhidāyakaghanaiḥ
kalpadrumaiḥ śobhate 11|
nānādhātuvicitro vai nānāratnavicitritaiḥ |
vimānaiḥ kāṃcanairdaṃḍaiḥ kalatrairupaśobhate 12|
nālikeravanairdivyaiḥ pūgavṛkṣairvirājate |
divyapunnāgabakulaiḥ kadalīkhaṃḍamaṃḍitaiḥ 13|
puṣpakaiścaṃpakairadri pāḥṭalaiḥ ketakaistathā |

nānāvallīvitānaiśca puṣpitaiḥ padmakaistathā 14|
nānāvarṇaiḥ supuṣpaiśca nānāvṛkṣairalaṃkṛtaḥ |
divyavṛkṣaiḥ samākīṛṇaḥ sphāṭikasya śilātalaiḥ 15|
yogiyogīndra saṃsiddhaiḥ kaṃdarāṃtarnivāsibhiḥ |
nirjharaiścaiva ramyaiśca bahuprasravaṇairgiriḥ 16|
nadīpravāhasaṃhraṣṭaiḥ saṃgamairupaśobhate |
hradaiśca palvalaiḥ kuṃḍairnirmalodakadhāribhiḥ 17|
girirājo vibhātyekaḥ sānubhiḥ saha saṃsthitaiḥ |
śarabhaiścaiva śārdūlairmṛgayūthairalaṃkṛtaḥ 18|
mahāmattaiśca mātaṃgairmahiṣairurubhiḥ sadā |
anekairdivyabhāvaiśca girirājo vibhāti saḥ 19|
ayodhyādhipatirvīra ikṣvākurmanunaṃdanaḥ |
tayā subhāryayā yuktaścaturaṃgabalena ca 20|
purato lubdhakā yāṃti śūrāḥ śvānaśca śīghragāḥ |
yatrāste śūkaraḥ śūro bhāryayā sahito balī 21|

bahubhiḥ śūkarairgupto gurubhiḥ śiśubhistataḥ |
merubhūmiṃ samāśritya gaṃgātīraṃ samaṃtataḥ 22|
sukalovāca-|
tāmuvāca varāhastu supriyāṃ harṣasaṃyutaḥ |
priye paśya samāyātaḥ kośalādhipatirbalī 23|
māmuddiśya mahāprājño mṛgayāṃ krīḍate nṛpaḥ |
yuddhameva kariṣyāmi surāsuraprahārṣakam 24|
atha bhūpo mahātejā bāṇapāṇirdhanurdharaḥ |
sudevāṃ satyadharmāṃgīṃ tāmuvāca praharṣitaḥ 25|
paśya priye mahākolaṃ garjamānaṃ mahābalam |
parivārasamāyuktaṃ duḥsahaṃ mṛgaghātibhiḥ 26|
adyaivāhaṃ haniṣyāmi subāṇairniśitaiḥ priye |
māmeva hi mahāśūro yuddhāya samupāśrayet 27|
evamuktvā priyo bhāryāṃ lubdhakānvākyamabravīt |
yathā śūro mahāśūrāḥ preṣayadhvaṃ hi śūkaram 28|

atha te preṣitāḥ śūrā balatejaḥ parākramāḥ |
garjamānāḥ pradhāvaṃti balatejaḥ parākramāḥ 29|
kolaṃ pratigatāḥ sarve vāyuvegena sāṃpratam |
vidhyaṃti bāṇajālaiste niśitairvanacārakāḥ 30|
nānā śastrairathāstraiśca vārāhaṃ vīrarūpiṇam 31|
sukalovāca-

pataṃti bāṇatomarā vimuktā lubdhakaiḥ śarā ghanāgiriṃpravarṣiṇo yathātathā dharāṃtare |
hato dṛḍhaprahāribhiḥ sa nirjitastatastathā śataistu yūthapālakaḥ sa kolaḥ saṃgaraṃgataḥ 32|
svaputrapautrabāṃdhavaiḥ parāṃśca saṃharetsu vai pataṃti te svadaṃṣṭrayā hatāhave'valubdhakāḥ |
pataṃti pādahastakāḥ sthitasya vegabhrāmaṇaiḥ salubdhagarjamevataṃ varāho'paśyadāgatam 33|
svatejasā vināśitaṃ mukhāgradaṃṣṭrayā hataṃ |
gataḥ sa yatra bhūpatiḥ sa vāṃchatenasaṃgaram 34|
ikṣvākunāthaṃ sumahatprasahya saṃtrāsya kruddhaḥ sa hi śūkareśaḥ |
yuddhaṃ vane vāṃchati tena sārddhamikṣvākuṇā saṃgaraharṣayuktaḥ 35|
vārāhaḥ punareva yuddhakuśalaḥ saṃvāṃchate saṃgaraṃ tuṃḍāgreṇa sutīkṣṇadaṃtanakharaiḥ kruddho dharāṃ kṣobhayan |

huṃkāroccāragarvātpraharati vimalaṃ bhūpatiṃ taṃ ca rājañjñātvā viṣṇuparākramaṃ manusutastvānandaromāṃcitaḥ 36|
dṛṣṭvā śūkarapauruṣaṃ yamatulaṃ mene patirvāvarāḍdevāriṃ manasā vicintya sahasā vārāharūpeṇa vai |
saṃprekṣyaiva mahābalaṃ bahutaraṃ yuktaṃ tvarervāraṇaṃ sainyaṃ kolavināśanāya sahasā saṃgṛhya saṃgṛhyatāṃ 37|
preṣitāśca vāraṇā rathāśca vegavattarāḥ subāṇakhaḍgadhāriṇo bhuśuṃḍibhiśca mudgaraiḥ |
sapāśapāṇilubdhakā nadaṃti tatra tatparā nivārito na tiṣṭhato hayāgajāśca yadgatāḥ 38|
kvacitkvacinna dṛśyate kvacitkvacitpradṛśyate kvacidbhayaṃ pradarśayetkvaciddhayānpramardayet 39|
mardayitvā bhaṭānvīrānvārāho raṇadurjayaḥ |
śabdaṃ cakāradurdhaṣaṃ krodhāruṇavilocanaḥ 40|
kośalādhipatirvīrastaṃ dṛṣṭvā raṇadurjayam |
yudhyamānaṃ mahākāyaṃ mucaṃtaṃ meghavatsvanam 41|
garjatisamaraṃ vicarati vilasati vīrānsvatejasā dhīraḥ |
taḍidiva mukheṣu daṃṣṭrā tasya vibhātyullasatyeva 42|
manuputrastathā dṛṣṭvā kolaṃ ca niśitaiḥ śaraiḥ |
pratibhinnamekaikaṃ śastrāhataṃ ca baṃdhubhiḥ 43|
narapatiruvāca sainyāḥ kimiha na gṛhṇaṃtu ojasā śūrāḥ |

yudhyadhvaṃ tatra niśitairbāṇaistīkṣṇairanenāpi 44|
samākarṇya tato vākyaṃ kruddhasyāpi mahātmanaḥ |
tataste sainikāḥ sarve yuddhāya samupasthitāḥ 45|
anekairbhaṭasāhasrairvane taṃ samare sthitam |
dikṣu sarvāsu saṃhatya bibhiduḥ śūkaraṃ raṇe 46|
viddhaśca kaiścittadā bāṇajālaiḥ suyodhaiśca saṃgrāmabhūmau viśālaiḥ |
kvaciccakraghātaiḥ kvacidvajrapātairhataṃ durjayaṃ saṃgare taṃ mahāṃtaiḥ 47|
tataḥ pauruṣaiḥ krodhayuktaḥ sa kolaḥ suvicchidya pāśānraṇe prasthitaḥ saḥ |
mahāśūkaraiḥ sārdhameva prayātastataḥ śoṇitasyāpi dhārābhiṣiktaḥ 48|
karoti prahāraṃ ca tuṃḍena vīrahayānāṃ dvipānāṃ ca ciccheda vīraḥ |
svadaṃṣṭrāgrabhāgena tīkṣṇena vīrānpadātīnhi saṃpātayedroṣabhāvaiḥ 49|
jaghānāsya śuṃḍaṃ gajasyāpi ruṣṭo bhaṭānhatānpādanakhaistu hṛṣṭaḥ 50|
tataste śūkarāḥ sarve lubdhakāśca parasparam |
yuyudhuḥ saṃgaraṃ kṛtvā krodhāruṇavilocanāḥ 51|
lubdhakaiśca hatāḥ kolāḥ kolaiścāpi sulubdhakāḥ |

nihatāḥ patitā bhūmau kṣatajenāpi sāruṇāḥ 52|
jīvaṃ tyaktvā hatāḥ kolairlubdhakāḥ patitā raṇe |
mṛtāśca śūkarāstatra śvānaḥ prāṇāṃśca tatyajuḥ 53|
yatrayatra mṛtā bhūmau patitā mṛgaghātakāḥ |
bahavaḥ śūkarā rājñā khaḍgapātairnipātitāḥ 54|
kati naṣṭā hatāḥ kolā bhītā durgeṣu saṃsthitāḥ |
kuṃjeṣu kaṃdarāṃteṣu guhāṃteṣu nṛpottama 55|

lubdhakāśca mṛtāḥ kecicchinnā daṃṣṭrāgrasūkaraiḥ |
prāṇāṃstyaktvā gatāḥ svargaṃ khaṃḍaśo vidalīkṛtāḥ 56|
vāgurāḥ pāśajālāśca kuṭakāḥ paṃjarāstathā |
nāḍyaśca patitā bhūmau yatratatra samaṃtataḥ 57|
eko dayitayā sārdhaṃ vārāhaḥ paritiṣṭhati |
pautrakaiḥ paṃcasaptabhiryuddhārthaṃ baladarpitaḥ 58|
tamuvāca tadā kāṃtaṃ śūkaraṃ śūkarī punaḥ |
gaccha kāṃta mayāsārddhamebhistu bālakaiḥ saha 59|

prāha prīto varāhastāṃ vivastāṃ supriyāmiti |
kva gacchāmi prabhagnohaṃ sthānaṃ nāsti mahītale 60|
mayi naṣṭe mahābhāge kolayūthaṃ vinaṃkṣyati |
dvayośca siṃhayormadhye jalaṃ pibati śūkaraḥ 61|
dvayoḥ śūkarayormadhye siṃho naiva pibatyapaḥ |
evaṃ śūkarajātīṣu dṛśyate balamuttamam 62|
tadahaṃ nāśayāmyeva yadā bhagno vrajāmyaham |
jāne dharmaṃ mahābhāge bahuśreyovidhāyakam 63|
kasmāllobhādbhayādvāpi yudhyamānaḥ praṇaśyati |
raṇatīrthaṃ parityajya sasyātpāpī na saṃśayaḥ 64|
niśitaṃ śastrasaṃvyūhaṃ dṛṣṭvā harṣaṃ pragacchati |
avagāhyāmarīṃ siṃdhuṃ tīrthapāraṃ pragacchati 65|
sa yāti vaiṣṇavaṃ lokaṃ puruṣāṃśca samuddharet |
samāyāṃtaṃ ca tadahaṃ kathaṃ bhagno vrajāmi vai 66|
yodhanaṃ śastrasaṃkīrṇaṃ pravīrānandadāyakam |

dṛṣṭvā prayāti saṃhṛṣṭastasya puṇyaphalaṃ śṛṇu 67|
padepade mahatsnānaṃ bhāgīrathyāḥ prajāyate |
raṇādbhagno gṛhaṃ yāti yo lobhācca priye śṛṇu 68|
mātṛdoṣaṃ prakāśeta strījātaḥ parikathyate |
atra yajñāśca tīrthāśca atra devā mahaujasaḥ 69|
paśyaṃti kautukaṃ kāṃte munayaḥ siddhacāraṇāḥ |
trailokyaṃ vartate tatra yatra vīraprakāśanam 70|
samarādbhagnaṃ prapaśyaṃti sarve trailokyavāsinaḥ |
śapaṃti nirghṛṇaṃ pāpaṃ prahasanti punaḥpunaḥ 71|
durgatiṃ darśayettasya dharmarājo na saṃśayaḥ |
sammukhaḥ samare yuddhe svaśiraḥ śoṇitaṃ pibet 72|
aśvamedhaphalaṃ bhuṃkte iṃdralokaṃ pragacchati |
yadā jayati saṃgrāme śatrūñchūro varānane 73|
tadā prabhuṃjate lakṣmīṃ nānābhogānna saṃśayaḥ |
yadā tatra tyajetprāṇānsammukhaḥ sannirāśrayaḥ 74|

sa gacchetparamaṃ sthānaṃ devakanyāṃ prabhuṃjate |
evaṃ dharmaṃ vijānāmi kathaṃ bhagno vrajāmyaham 75|
anena samare yuddhaṃ kariṣye nātra saṃśayaḥ |
manoḥ putreṇa dhīreṇa rājñā ikṣvākuṇā saha 76|
ḍiṃbhāngṛhītvā yāhi tvaṃ sukhaṃ jīva varānane |
tasya śrutvā vacaḥ prāha baddhāhaṃ tava baṃdhanaiḥ 77|
snehamānarasākhyaiśca ratikrīḍanakaiḥ priya |
purataste sutaiḥ sārddhaṃ prāṇāṃstyakṣyāmi mānada 78|
evametau susaṃbhāṣya parasparahitaiṣiṇau |
yuddhāya niścitau bhūtvā samālokayato ripūn 79|
kośalādhipatiṃ vīraṃ tamikṣvākuṃ mahāmatim 80|
yathaiva meghaḥ parigarjate divi prāvṛtsukāleṣu taḍitprakāśaiḥ |

tathaiva saṃgarjati kāṃtayā samaṃ samāhvayedrājavaraṃ khurāgraiḥ 81|
taṃ garjamānaṃ dadṛśe mahātmā vārāhamekaṃ puruṣārthayuktam |
sasāra aśvasya javenayuktaḥ sasammukhaṃ tasya nṛvīradhīraḥ 82|

iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre trayaścatvāriṃśattamo'dhyāyaḥ 43|

English translation

Sukalā said :

1-8. Thus those boars stood up for fighting. The hunters stood by the king standing before them. O best king, the great hog resorted to the mountain-peak. He stood after arranging his great herd in an array. The tawny, fat, plump-bodied, irresistible hog having large fangs and mouth, roared very fearfully, O king. The great king saw them resorting to the groves of śāla and tāla . Hearing those words of them the brave son of Manu (said): “Seize the brave hog, kill him who is proud of his strength.” Thus the hero, the brave son of Manu, spoke to them. Then all the hunters, fascinated by the rapture of hunting became ready and furnished with armours, and proceeded with the dogs. The great and very mighty king was full of great joy. Mounted upon a horse, he was ready with his army having four constituents. He came to the bank of Gaṅgā on the best mountain Meru , full of gems and minerals and adorned with various kinds of trees.

Sukalā said :

9-19. (He came to the mountain) which best mountain, having the heap of the rays of the sun, was very lofty and high, had reached the sky itself, was beautified by many elephants that moved (on it); which shone with pure drops of water, resembling pearls, (and caused by) waves and ripples on the banks, rising from the pure stream of the Gaṅgā due to the crowds of people. The best mountain with its white slabs of stone washed everywhere, was endowed with excellent beauty. Surrounded (i.e. covered) by gods, Cāraṇas , Kinnaras and Gandharvas , Vidyādharas , Siddhas , bevies of celestial nymphs, sages, best elephants, Vidyādharas the mountain shone with (trees) like śrīkhaṇḍa , candana , sarala , śāla, tamāla , rudrākṣa , and desire-yielding trees giving divine powers. It was variegated with minerals of various kinds. It shone with aerial cars, variegated with various gems, with golden staffs and wives (i.e. women). It shone by the groves of coconut trees and divine betal-nut trees. It was adorned with flowers of divine white lotuses, bakula , and decorated with pieces of plantain trees, (also) with campaka -flowers. The mountain was decorated with reddish ketaka-flowers, and also the extensions of many creepers and with lotuses. It was adorned with beautiful flowers of many colours and with various trees. It was full of divine trees and crystal-slabs. It shone with the meditating saints, best meditating saints who had attained divine powers and who lived in its caves; and also with charming streams and many fountains. The mountain shone with the confluences bristling with the streams of rivers. The lord of mountains looked beautiful with deep lakes, small pools, having pure water and with peaks standing together. It was adorned with śarabhas , tigers and herds of deer. That lord of mountains always shone with highly intoxicated elephants, buffaloes and the ruru deer, and also with many divine substances.

20-22. Manu’s son, the brave lord of Ayodhyā , (named) Ikṣvāku , (was there) with his wife and the army having four constituents. In front (of him) the brave hunters and the fast dogs were going to the place where the brave, strong boar (remained) with his wife. He remained, after having resorted to the bank of Gaṅgā on the Meru-land, protected by many old and young hogs.

Sukalā said :

23-27. The delighted hog said to her very dear wife: “O dear one, see, the mighty lord of the Kośala country has come. The king is having the sport of hunting with me as the target. I shall just have the battle delighting gods and demons.” Then the very lustrous king, the archer with arrows in his hands, who was delighted, said to (his wife) Sudevā , of a truthful behaviour: “O darling, see the very powerful, roaring hog, accompanied by his attendants and irresistible for the hunters. O dear one, today only I shall kill him with good, sharp arrows. The very brave one will come to me only to fight (with me).”

28-31. The pleasing, brave (king), speaking thus to his wife, said to the hunters: “O very brave ones, urge on the hog.” The brave ones, having power, lustre and valour, and roaring, ran fast. All of them went to the hog with the speed of wind. The foresters pierced the hog of a brave form with volleys of sharp arrows and various weapons and missiles.

Sukalā said :

32-35. Arrows and javelins were discharged by the hunters; the arrows (discharged by them) showered on the mountain as clouds would shower on the earth. Struck by (hunters) giving strong strokes, the hog, the protector of the herd, who had gone to fight, was completely vanquished by hundred (of hunters). With his sons and grandsons he would destroy (i.e. he destroyed) his enemies. The hunters struck by his fang in the war fell down. Due to his speedy whir lings the hands and feet of a steady (person) dropped down. The hog saw the roar of (i.e. the roaring) hunter coming to him; and the lustre on his face was destroyed when struck with his fang. He went to the place where the king was. He (i.e. the king) did not want to fight. The lordly hog very much resisted and frightened the lord of the Ikṣvākus and was angry. Delighted with fighting, he desired to fight with Ikṣvāku (king) in the forest.

36-43. The hog skilled in fighting again desired to fight (with Ikṣvāku). The angry hog, shaking the earth with the front part of his mouth, sharp teeth and claws, and proudly making the huṃkāra sound, struck the sinless king. O king, finding him to have the valour like that of Viṣṇu , the son of Manu was thrilled with joy. The divine king, seeing the valour of the boar regarded him like Yama . Thinking that he was the enemy of gods in the form of a hog, and seeing the very powerful and huge opposing army, he suddenly collected (his army) for the destruction of the boar. He sent elephants, speedy chariots and hunters holding arrows and swords along with (missiles called) bhuśuṇḍi and mallets and having nooses in their hands. They were delighted and aimed at him. The horses and elephants that had gone to him, though warded off, remained (there only). At places he was seen, at places he was not seen. At times he would show (i.e. cause) fear, at times he would crush the horses. The hog, invincible in the battle, and with his eyes red due to anger, crushed the brave soldiers and made an inviolable sound. The brave lord of Kośala, seeing that boar, fighting, unconquerable in war, of a huge body and giving out a sound (i.e. thundering) like the clouds, roared; moved on the battlefield; and the brave one illumined the heroes with his own lustre. The fangs in his (i.e. the hog’s) mouth shone and flashed like lightning. The son of Manu saw the hog in that condition, and pierced him with sharp arrows, and each one of the rest was pierced by his relatives (i.e. fellow-warriors).

44. The king said: “O (my) armies (i.e. my soldiers), why should you, who are brave, not seize him through your prowess? (Just) fight there with him with (your) whetted and sharp arrows.”

45-59. Hearing the words of that noble one who was angry, all the soldiers stood together to fight. Many thousands of warriors, struck in all directions, and pierced the hog in battle, who had remained on the battlefield. On the battlefield, he was pierced with volleys of arrows by certain huge excellent

warriors. The mighty ones hit the hog difficult to conquer in battle with the strokes of discs and throws of bolts. Then the angry hog having bravely cut off the nooses, remained in the battlefield. He went forth along with great boars. Then the brave hog, wet with the streams of blood, struck with his mouth and cut off the horses and elephants of the brave (soldiers). Angrily he struck the brave foot-soldiers with the sharp fore-part of his fang. Being angry he struck the trunk of an elephant and being delighted, hit, with the nails of his toes, the warriors that were struck (down). Then all the hogs and hunters, with their eyes red with anger, resorting to fighting, fought with one another. The boars were killed by the hunters, and many hunters were killed by the boars. Being struck and red with blood, they dropped on the ground. The boars, giving up (i.e. at the cost of) their life, killed the hunters, and they fell on the battlefield. There the boars died and dogs gave up their life (i.e. died). Here and there, the hunters that were dead (i.e. that were killed), lay on the ground. The king, with the strokes of his sword, killed many boars. Some boars fled away; some were killed; some, being frightened, resorted to inaccessible places, bowers and interiors of caves, O best king. Some hunters, pierced by hogs with the tips of their fangs, and some, cut off into pieces, died and went to heaven. On all sides snares, nooses, traps and tubular organs of the body had fallen here and there. The hog, proud of his strength, remained only with his wife and five or seven grandsons (ready) to fight. The female hog again spoke to that hog, dear to her:"O dear one, with me and these children move (to a safe place)."

60-77a. The pleased hog said to his very dear wife, who was afflicted: "Broken (like this) where shall I go? (Now) there is no place (for me) on the earth. When I run away, the herd of boars will perish. A hog drinks water by (remaining) between two lions; (but) a lion does (i.e. can) not drink water by (remaining) between two hogs. Thus excellent power is observed in the species of boars. Therefore I shall kill (the enemies); when broken I shall go (away). O you glorious one, I know piety causing many auspicious results. When a man, who is fighting, flees, leaving the holy battlefield through greed or fear, he would be a sinner. There is no doubt about it. He (who) is delighted at seeing the array of sharp arms, dives into the divine river and goes to the other end of the holy place. He goes to Viṣṇu's world, and would, emancipate the men (of his family). When now that (fight) has come by, how should I, being broken, go (away from it)? Listen to the fruit of him (i.e. which he gets), who, on seeing the battle, crowded with weapons, and giving delight to great heroes, is delighted and goes forth (to fight). For him a great (i.e. sacred) bath in Bhāgīrathī is had at every step. O dear one, (now) listen (to the description of him), who, fleeing from the battle through greed, goes home. He would manifest his mother's blemish, and is called a woman. O dear one, here (i.e. in a battle) are present sacrifices and holy places. Here (i.e. in a battle), gods of great prowess, sages, Siddhas and Cāraṇas witness (things creating) delight. All the three worlds are present there, where the heroes present themselves. The inhabitants of the three worlds watch him who has fled from the battle (-field), and curse and again and again laugh at the shameless sinner. King Dharma (i.e. Yama) would put him to pain (i.e. inflict pain upon him). There is no doubt about it. He, who faces (the enemy) and would drink blood from his own head (i.e. whose head would bleed while fighting), obtains the fruit of performing a horse-sacrifice and goes to Indra 's heaven. There is no doubt that when the brave one conquers his enemies in a battle, he enjoys glory and many pleasures, O you beautiful one. When, unsupported (i.e. all alone) he, facing (his enemy), gives up his life, he would go to the highest place, and enjoys a divine maiden. Thus I know piety; how should I flee (from battle) and go (away)? There is no doubt that on the battlefield I shall fight with this courageous Ikṣvāku-king, the son of Manu. O you beautiful one, take these young ones with you, and go. Live happily."

77b-82. Hearing the words of him, she said: "I am bound by your bonds, called the sentiment of love, and which are the playthings of joy, O dear one. O you, who remove the pride (of others), with my sons I shall cast my life in front of you." Thus the two desiring the good of each other, and having well conversed with each other, decided to fight, and observed the enemies, (and) the very intelligent, brave

Ikṣvāku, the lord of Kośala. As the cloud thunders in the sky in the rainy season, he roared along with his beloved and would challenge (i.e. challenged), with the tips of his hoofs, the excellent king. The noble one saw the roaring hog, endowed with valour. The courageous king, with a horse's speed, moved forward facing him (i.e. the hog).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 44

The Boar Dies Fighting

Chapter 126 of 693 · 12 detected Sanskrit verse markers

Sanskrit

चतुश्चत्वारिंशत्तमोऽध्यायः
सुकलोवाच-
स्वसैन्यं दुर्धरं दृष्ट्वा निर्जितं दुर्धरेण तम् ।
चुकोप भूपतिः क्रूरं दुःसहं शूकरं प्रति १।
धनुरादाय वेगेन बाणं कालानलोपमम् ।
तस्याभिमुखमेवासौ हयेनाभिससार सः २।
स यदा नृपतिं हयपृष्ठगतं वरपौरुषयुक्तममित्रहणम् ।
परिपश्यति शूकरयूथपतिः प्रगतोभिमुखं रणभूमितले ३।
निशितेन शरेण हतो हि यदा नृपतेर्हयपादतले प्रगतः ।
तमिहैव विलंघ्य च वेगमनाः प्रखरेण जवेन च कोलवरः ४।
व्यथितस्तुरगः सकिरिःकिटिना न हि याति क्षितौ स हि विद्धगतिः ।
तुरगः पतितो भुवि तुंडहतो लघुस्यंदनमेव गतो नृपतिः ५।
स हि गर्जति शूकरजातिरवैरथसंस्थितकोशल येन जवैः ।
गदया निहतः किल भूपतिना रणमध्यगतः स हि यूथपतिः ६।
परित्यज्य तनुं च स्वकां हि तदा गत एव हरेर्गृहमेव वरम् ७।

कृत्वा हि युद्धं समरे हितेन राज्ञा समं शूकरराजराजः ।
पपात भूमौ च हतो यदा तु ववर्षिरे देववराः सुपुष्पैः ८।
तस्योर्ध्वगः पुष्पचयः सुजातः संतानकानामिव सौरभश्च ।
सकुंकुमैश्चंदनवृष्टिमेव कुर्वंति देवाः परितुष्यमाणाः ९।
विमृश्यमानः स हि तेन राज्ञा चतुर्भुजः सोपि बभूव राजन् ।
दिव्यांबरोभूषणदिव्यरूपः स्वतेजसा भाति दिवाकरो यथा १०।
दिव्येन यानेन दिवं गतो यदा सुपूज्यमानः सुरराजदेवैः ।
गंधर्वराजः स बभूव भूयः पूर्वं स्वकं कायमिहैव हित्वा ११।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे।
चतुश्चत्वारिंशत्तमोऽध्यायः ४४।

Roman transliteration

catuścatvāriṃśattamo'dhyāyaḥ
sukalovāca-
svasainyaṃ durdharaṃ dṛṣṭvā nirjitaṃ durdhareṇa tam |
cukopa bhūpatiḥ krūraṃ duḥsahaṃ śūkaraṃ prati 1|
dhanurādāya vegena bāṇaṃ kālānalopamam |

tasyābhimukhamevāsau hayenābhisasāra saḥ 2|
sa yadā nṛpatiṃ hayapṛṣṭhagataṃ varapauruṣayuktamamitrahaṇam |
paripaśyati śūkarayūthapatiḥ pragatobhimukhaṃ raṇabhūmitale 3|
niśitena śareṇa hato hi yadā nṛpaterhayapādatale pragataḥ |
tamihaiva vilaṃghya ca vegamanāḥ prakhareṇa javena ca kolavaraḥ 4|
vyathitasturagaḥ sakiriḥkiṭinā na hi yāti kṣitau sa hi viddhagatiḥ |
turagaḥ patito bhuvi tuṃḍahato laghusyaṃdanameva gato nṛpatiḥ 5|
sa hi garjati śūkarajātiravairathasaṃsthitakośala yena javaiḥ |
gadayā nihataḥ kila bhūpatinā raṇamadhyagataḥ sa hi yūthapatiḥ 6|
parityajya tanuṃ ca svakāṃ hi tadā gata eva harergṛhameva varam 7|

kṛtvā hi yuddhaṃ samare hitena rājñā samaṃ śūkararājarājaḥ |
papāta bhūmau ca hato yadā tu vavarṣire devavarāḥ supuṣpaiḥ 8|
tasyordhvagaḥ puṣpacayaḥ sujātaḥ saṃtānakānāmiva saurabhaśca |
sakuṃkumaiścaṃdanavṛṣṭimeva kurvaṃti devāḥ parituṣyamāṇāḥ 9|
vimṛśyamānaḥ sa hi tena rājñā caturbhujaḥ sopi babhūva rājan |
divyāṃbarobhūṣaṇadivyarūpaḥ svatejasā bhāti divākaro yathā 10|
divyena yānena divaṃ gato yadā supūjyamānaḥ surarājadevaiḥ |
gaṃdharvarājaḥ sa babhūva bhūyaḥ pūrvaṃ svakaṃ kāyamihaiva hitvā 11|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre|
catuścatvāriṃśattamo'dhyāyaḥ 44|

English translation

Sukalā said :

1-2. Seeing his own irresistible army completely vanquished by him (i.e. by the hog) who was difficult to be stopped, the king got angry with the cruel, unbearable hog. He, mounted upon a horse, and taking a bow and an arrow resembling the destructive fire at the end of the world, speedily moved in front of him.

3-7. When the lord of the herd of boars saw the king, the killer of his enemies, mounted upon the back of a horse and endowed with excellent valour, he went forth to him on the battlefield. The best hog, when struck with a sharp arrow of (i.e. by) the king, went to the soles of the feet of the horse. With a quick mind (i.e. decision) he overstepped him with a very sharp speed. The horse was afflicted by the hog. The hog did not go to (i.e. fall on) the ground. The horse, with his movement checked, and struck on the face,.fell down on the ground. Then the king just went to (i.e. got into) a small chariot. He roared with sounds of (i.e. befitting) the species of a hog. The hog, who was in the midst of the battlefield, was speedily struck with a mace by the Kośala -king seated in his chariot; and then giving up his body, he just went to the excellent abode of Viṣṇu .

8-11. When the lord of hogs after fighting with the king in the battle, fell on the ground after being struck (by the king), best gods showered excellent flowers on him. On him a great heap of flowers was accumulated and the fragrance was as it were of the Santānaka flowers. Gods, being fully pleased, showered on him sandal with saffron. Being pondered over by the king, O king, he became one having four hands. He had (on his person) divine garments. His form was divine, and with his lustre he shone as the sun (shines). When, he being greatly honoured by the king of gods and (other) gods, went to heaven in a divine car, he, casting his former body here only, again became the lord of Gandharvas .

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 45

The Female Hog Fights Back

Chapter 127 of 693 · 33 detected Sanskrit verse markers

Sanskrit

पंचचत्वारिंशत्तमोऽध्यायः
सुकलोवाच-
अथ ते लुब्धकाः सर्वे शूकरीं प्रति जग्मिरे ।
शूराश्च दारुणाः प्राप्ताः पाशहस्ताश्च भीषणाः १।
चतुरश्च ततो डिंभान्कृत्वा स्थित्वा च शूकरी ।
कुटुंबेन समं कांतं हतं दृष्ट्वा महाहवे २।
भर्तुर्मे चिंतितं प्राप्तमृषिदेवैश्च पूजितः ।
गतः स्वर्गं महात्मासौ वीर्येणानेन कर्मणा ३।
अनेनापि पथा यास्ये स्वर्गं भर्त्ता स तिष्ठति ।
तया सुनिश्चितं कृत्वा पुत्रान्प्रतिविचिंतितम् ४।
यदा जीवंति मे बालाश्चत्वारो वंशधारकाः ।
भवत्यस्य सुवीरस्य कोलस्यापि महात्मनः ५।
केनोपायेन पुत्रान्वै रक्षायुक्तान्करोम्यहम् ।
इति चिंतापरा भूत्वा दृष्ट्वा पर्वतसंकटम् ६।
तत्र मार्गं सुविस्तीर्णं निष्कासाय प्रयास्यते ।

तया सुनिश्चितं कृत्वा पुत्रान्प्रति विचिंतितम् ७।
तानुवाच महाराज पुत्रान्प्रति सुमोहितान् ।
यावत्तिष्ठाम्यहं पुत्रास्तावद्व्रच्छत शीघ्रगाः ८।
तेषां मध्ये सुतो ज्येष्ठः कथं यास्यामि मातरम् ।
संत्यज्य जीवलोभाच्च धिङ्मे मातः सुजीवितम् ९।
पितृवैरं करिष्यामि साधयिष्ये रणे रिपून् ।
गृहीत्वा त्वं कनीयसोभ्रातॄन्स्त्रीन्दुर्गकंदरम् १०।
पितरं मातरं त्यक्त्वा यो याति हि स पापधीः ।
नरकं च प्रयात्येव कृमिकोटिसमाकुलम् ११।
तमुवाच सुदुःखार्ता त्वां त्यक्त्वाहं कथं सुत ।
संयास्यामि महापापा त्रयो गच्छंतु मे सुताः १२।
कनीयसस्त्रयस्त्वेव गता गिरिवनांतरम् ।
तौ जग्मतू रणभुवं तेषामेव सुपश्यताम् १३।
तेजसा सुबलेनापि गर्जंतौ च पुनःपुनः ।
अथ ते लुब्धकाः शूराः संप्राप्ता वातरंहसः १४।

पथा तेनापि दुर्गेण त्रयस्ते प्रेषिता नृप ।
तिष्ठतः स्म पथं रुद्ध्वा द्वावेतौ जननीसुतौ १५।
लुब्धकाश्च ततः प्राप्ताः खड्गबाणधनुर्धराः ।
प्रजघ्नुस्तोमरैस्तीक्ष्णैश्चक्रैश्च मुशलैस्ततः १६।
मातरं पृष्ठतः कृत्वा तनयो युध्यते स तैः ।
दंष्ट्रया निहताः केचित्केचित्तुंडेन घातिताः १७।
संजघान खुराग्रैश्च शूराश्च पतिता रणे ।
युयुधे शूकरः संख्ये दृष्टो राज्ञा महात्मना १८।
पितुः सकाशाच्छूरोयमिति ज्ञात्वा ससम्मुखः ।
बाणपाणिर्महातेजा मनुसूनुः प्रतापवान् १९।
निशितेनापि बाणेन अर्द्धचंद्रानुकारिणा ।
राज्ञा हतः पपातोर्व्यां विद्धोरस्को महात्मना २०।
ममार सहसा भूमौ पपात स हि शूकरः ।
पुत्रमोहं परं प्राप्ता तस्योपरि गता स्वयम् २१।
तया च निहताः शूरास्तुंडघातैर्महीतले ।

निपेतुर्लुब्धकाः शूराः कतिनष्टा मृता नृप २२।
द्रावयंती महत्सैन्यं दंष्ट्रया सूकरी ततः ।
यथा कृत्या समुद्भूता महाभयविधायिका २३।
तमुवाच ततो राज्ञी देवराजसुतोपमम् ।
अनया निहतं राजन्महत्सैन्यं तवैव हि २४।
कस्मादुपेक्षसे कांत तन्मे त्वं कारणं वद ।
तामुवाच महाराजो नाहं हन्मि इमां स्त्रियम् २५।
महादोषं प्रिये दृष्टं स्त्रीवधे दैवतैः किल ।
तस्मान्न घातयेन्नारीं प्रेषयेहं न कंचन २६।
अस्या वधनिमित्तार्थे पापाद्बिभेमि सुंदरि ।
एवमुक्त्वा तदा राजा विरराम महीपतिः २७।
लुब्धको झार्झरो नाम ददृशे स तु सूकरीम् ।
कुर्वतीं कदनं तेषां दुःसहां सुभटैरपि २८।
आविव्याध सुवेगेन बाणेन निशितेन हि ।
संलग्नेन तु बाणेन शोणितेन परिप्लुता २९।

शोभमाना त्वरां प्राप्ता वीरश्रिया समाकुला ।
तुंडेनापि हतः संख्ये झार्झरः स तया पुनः ३०।
पतमानेन तेनापि झार्झरेण तदा हता ।
खड्गेन निशितेनापि पपात विदलीकृता ३१।
श्वसमाना रणेनापि मूर्च्छनाभि परिप्लुता ।
दुःखेन महताविष्टा जीवमाना महीतले ३२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे पंचचत्वारिंशोऽध्यायः ४५।

Roman transliteration

paṃcacatvāriṃśattamo'dhyāyaḥ
sukalovāca-
atha te lubdhakāḥ sarve śūkarīṃ prati jagmire |
śūrāśca dāruṇāḥ prāptāḥ pāśahastāśca bhīṣaṇāḥ 1|
caturaśca tato ḍiṃbhānkṛtvā sthitvā ca śūkarī |
kuṭuṃbena samaṃ kāṃtaṃ hataṃ dṛṣṭvā mahāhave 2|
bharturme ciṃtitaṃ prāptamṛṣidevaiśca pūjitaḥ |
gataḥ svargaṃ mahātmāsau vīryeṇānena karmaṇā 3|
anenāpi pathā yāsye svargaṃ bharttā sa tiṣṭhati |
tayā suniścitaṃ kṛtvā putrānprativiciṃtitam 4|
yadā jīvaṃti me bālāścatvāro vaṃśadhārakāḥ |
bhavatyasya suvīrasya kolasyāpi mahātmanaḥ 5|
kenopāyena putrānvai rakṣāyuktānkaromyaham |
iti ciṃtāparā bhūtvā dṛṣṭvā parvatasaṃkaṭam 6|
tatra mārgaṃ suvistīrṇaṃ niṣkāsāya prayāsyate |

tayā suniścitaṃ kṛtvā putrānprati viciṃtitam 7|
tānuvāca mahārāja putrānprati sumohitān |
yāvattiṣṭhāmyahaṃ putrāstāvadgacchata śīghragāḥ 8|
teṣāṃ madhye suto jyeṣṭhaḥ kathaṃ yāsyāmi mātaram |
saṃtyajya jīvalobhācca dhiṅme mātaḥ sujīvitam 9|
pitṛvairaṃ kariṣyāmi sādhayiṣye raṇe ripūn |
gṛhītvā tvaṃ kanīyasobhrātṝnstrīndurgakaṃdaram 10|
pitaraṃ mātaraṃ tyaktvā yo yāti hi sa pāpadhīḥ |
narakaṃ ca prayātyeva kṛmikoṭisamākulam 11|
tamuvāca suduḥkhārtā tvāṃ tyaktvāhaṃ kathaṃ suta |
saṃyāsyāmi mahāpāpā trayo gacchaṃtu me sutāḥ 12|
kanīyasastrayastveva gatā girivanāṃtaram |
tau jagmatū raṇabhuvaṃ teṣāmeva supaśyatām 13|
tejasā subalenāpi garjaṃtau ca punaḥpunaḥ |
atha te lubdhakāḥ śūrāḥ saṃprāptā vātaraṃhasaḥ 14|

pathā tenāpi durgeṇa trayaste preṣitā nṛpa |
tiṣṭhataḥ sma pathaṃ ruddhvā dvāvetau jananīsutau 15|
lubdhakāśca tataḥ prāptāḥ khaḍgabāṇadhanurdharāḥ |
prajaghnustomaraistīkṣṇaiścakraiśca muśalaistataḥ 16|
mātaraṃ pṛṣṭhataḥ kṛtvā tanayo yudhyate sa taiḥ |
daṃṣṭrayā nihatāḥ kecitkecittuṃḍena ghātitāḥ 17|
saṃjaghāna khurāgraiśca śūrāśca patitā raṇe |
yuyudhe śūkaraḥ saṃkhye dṛṣṭo rājñā mahātmanā 18|
pituḥ sakāśācchūroyamiti jñātvā sasammukhaḥ |
bāṇapāṇirmahātejā manusūnuḥ pratāpavān 19|
niśitenāpi bāṇena arddhacaṃdrānukāriṇā |
rājñā hataḥ papātorvyāṃ viddhorasko mahātmanā 20|
mamāra sahasā bhūmau papāta sa hi śūkaraḥ |
putramohaṃ paraṃ prāptā tasyopari gatā svayam 21|
tayā ca nihatāḥ śūrāstuṃḍaghātairmahītale |

nipeturlubdhakāḥ śūrāḥ katinaṣṭā mṛtā nṛpa 22|
drāvayaṃtī mahatsainyaṃ daṃṣṭrayā sūkarī tataḥ |
yathā kṛtyā samudbhūtā mahābhayavidhāyikā 23|
tamuvāca tato rājñī devarājasutopamam |
anayā nihataṃ rājanmahatsainyaṃ tavaiva hi 24|
kasmādupekṣase kāṃta tanme tvaṃ kāraṇaṃ vada |

tāmuvāca mahārājo nāhaṃ hanmi imāṃ striyam 25|
mahādoṣaṃ priye dṛṣṭaṃ strīvadhe daivataiḥ kila |
tasmānna ghātayennārīṃ preṣayehaṃ na kaṃcana 26|
asyā vadhanimittārthe pāpādbibhemi suṃdari |
evamuktvā tadā rājā virarāma mahīpatiḥ 27|
lubdhako jhārjharo nāma dadṛśe sa tu sūkarīm |
kurvaṃtīṃ kadanaṃ teṣāṃ duḥsahāṃ subhaṭairapi 28|
āvivyādha suvegena bāṇena niśitena hi |
saṃlagnena tu bāṇena śoṇitena pariplutā 29|

śobhamānā tvarāṃ prāptā vīraśriyā samākulā |
tuṃḍenāpi hataḥ saṃkhye jhārjharaḥ sa tayā punaḥ 30|
patamānena tenāpi jhārjhareṇa tadā hatā |
khaḍgena niśitenāpi papāta vidalīkṛtā 31|
śvasamānā raṇenāpi mūrcchanābhi pariplutā |
duḥkhena mahatāviṣṭā jīvamānā mahītale 32|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre paṃcacatvāriṃśo'dhyāyaḥ 45|

English translation

Sukalā said :

1. Then all the hunters with nooses in their hands went to the female hog. Also the brave, fearful, terrible (dogs) came (to her).

2-8. Seeing her dear (husband) killed along with the family in the great war, the female hog took her four children (i.e. young ones) and remained (there). (She thought:) 'My husband got what he had thought (i.e. desired). He is honoured by sages and gods. The noble one has gone to heaven by means of (having performed) this act. I too shall go along the same path to heaven. The lord (i.e. my husband) waits (there for me).' Having well determined (like this) she thought about her sons: 'When my four sons, sustaining (i.e. continuing) our race live here, the noble, very brave hog also will have (the best position in heaven). By what means shall I protect my sons?' Thus being engrossed in thinking, and seeing the narrow passage on the mountain, she tried to find out an extensive (i.e. wide) path to go out. Having made up her mind about her sons, O great king, she said to those sons who were very much confused: "O sons, as long as I am (alive), go (away) quickly."

9-11. Out of them the eldest son (said): "How shall I with a strong desire to save my life go away abandoning my mother? How pitiable is my mother's good life? I shall retaliate my father's enmity. I shall overpower (my) enemies in the battle. He, who takes the three younger brothers to a mountain-cave by abandoning the father and the mother, is of a sinful mind. He goes only to hell crowded with crores of worms."

12-15. She, very much afflicted, said to him: "O son, how shall I, the great sinner, go by abandoning you (here)? (i.e. I shall be a great sinner if I abandon you here.) Let my three (younger) sons (only) go away (from here)." (Then) the three younger sons only went into the interior of the forest. When they were just witnessing, the two (i.e. the mother and the eldest son) again and again, roaring due to their lustre and great strength, went to the battlefield.

16-18. Then the hunters, having the speed of wind, came (there). O king, the three (younger sons) were sent (by her) along the difficult path; and the two—the mother and the (eldest) son, remained there by

blocking the path. Then the hunters, holding swords, arrows and bows came there and struck (them) with javelins, sharp discs and pestles. Keeping his mother at the back, the son fought with them. He struck some with his fang; he hit some with his mouth. He also struck with the tips of his hoofs. The brave ones fell in the battle. The hog fought in the battle. The noble king saw him.

19-23. Knowing that he was brave like his father, the very lustrous, brave son of Manu , with arrows in his hand went in front of him. Struck by the noble (Ikṣvāku) king with a sharp crescent-shaped arrow, and with his chest pierced, he fell on the ground (i.e. the hog fell dead on the ground). She became very insensible due to (the death of) her son; she herself went towards him. O king, some brave hunters, hit by her with the strokes of her mouth, fell on the ground, and some fled (away) and some died. Then the female hog causing to flee. (that) great army with her fang, appeared as (if) a female destructive deity, causing great fear, had sprung up.

24-27a. Then the queen said to him who resembled the son of the lord of gods: “O king, she has killed your large army. Tell me the reason why you are ignoring her, O dear one. To her the great king said: “I shall not kill this female (hog). O dear one, the deities have indeed seen a great sin in killing a female. Therefore one should not kill a woman. Nor shall I send anyone (to kill her). O beautiful one, I am afraid of committing a sin by killing her.”

27b-31. Speaking thus, the king, the lord of the earth, ceased (to speak). A hunter by name Jhārjhara saw that female hog, creating a havoc amidst them, and irresistible even to excellent warriors. He pierced her with a very speedy and sharp arrow. She, with the arrow stuck into her (body), and covered with blood, endowed with the majesty of valour and looking charming, was hurrying. She again struck that Jhārjhara even with her mouth. Struck with a sharp sword by that Jhārjhara who was falling, she was rent asunder. Panting (heavily) due to (exertion of) the fight, she fainted, and (though) alive on the ground, she was overpowered with great grief.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 46

The Story of Raṅgavidyādhara

Chapter 128 of 693 · 67 detected Sanskrit verse markers

Sanskrit

षट्चत्वारिंशोऽध्यायः
सुकलोवाच-
श्वसंतीं शूकरीं दृष्ट्वा पतितां पुत्रवत्सलाम् ।
सुदेवावकृपयाविष्टा गत्वा तां दुःखितां प्रति १।
अभिषिच्य मुखं तस्याः शीतलेनोदकेन च ।
पुनः सर्वांगमेवापि दुःखितां रणशालिनीम् २।
पुण्येन शीततोयेन सा उवाचाभिषिंचतीम् ।
उवाच मानुषीं वाचं सुस्वरं नृपतिप्रियाम् ३।
सुखं भवतु ते देवि अभिषिक्ता त्वया यदि ।
संपर्काद्दर्शनात्तेद्य गतो मे पापसंचयः ४।
तदाकर्ण्य महद्वाक्यमद्भुताकारसंयुतम् ।
चित्रमेतन्मया दृष्टं कृतं तेऽनामयं वचः ५।
पशुजातिमतीचेयं सौष्ठवं भाषते स्फुटम् ।
स्वरव्यंजनसंपन्नं संस्कृतमुत्तमं मम ६।
हर्षेण विस्मयेनापि कृत्वा साहसमुत्तमम् ।

तत्रस्था सा महाभागा तं पतिं वाक्यमब्रवीत् ७।
पश्य राजन्नपूर्वेयं संस्कृतं भाषते महत् ।
पशुयोनिगता चेयं यथा वै मानुषो वदेत् ८।
तदाकर्ण्य ततो राजा सर्वज्ञानवतां वरः ।
अद्भुतमद्भुताकारं यन्न दृष्टं श्रुतं मया ९।
तामुवाच ततो राजा सुदेवां सुप्रियां तदा ।
पृच्छ चैनां शुभां कांते का चेयं तु भविष्यति १०।
श्रुत्वा तु नृपतेर्वाक्यं सा पप्रच्छ च सूकरीम् ।
का भविष्यसि त्वं भद्रे चित्रं ते दृश्यते बहु ११।
पशुयोनिगता त्वं वै भाषसे मानुषं वचः ।
सौष्ठवं ज्ञानसंपन्नं वद मे पूर्वचेष्टितम् १२।
भर्तुश्चापि महाराज भटस्यास्य महात्मनः ।
कोयं धर्मो महावीर्यो गतः स्वर्गं पराक्रमैः १३।
आत्मनश्च स्वभर्तुश्च सर्वं पूर्वानुगं वद ।
एवमुक्त्वा महाभागा विरराम नृपप्रिया १४।

शूकर्युवाच-
यदि पृच्छसि मां भद्रे ममास्य च महात्मनः ।
तत्सर्वं ते प्रवक्ष्यामि चरितं पूर्वचेष्टितम् १५।
अयमेष महाप्राज्ञो गंधर्वो गीतपंडितः ।
रंगविद्याधरो नाम सर्वशास्त्रार्थकोविदः १६।
मेरुं गिरिवरश्रेष्ठं चारुकंदरनिर्झरम् ।
तमाश्रित्य महातेजाः पुलस्त्यो मुनिसत्तमः १७।
तपश्चचार तेजस्वी निर्व्यलीकेन चेतसा ।
विद्याधरस्तत्र गतः स्वेच्छया स महाप्रभो १८।
तमाश्रित्य गिरिश्रेष्ठं गीतमभ्यसते तदा ।
स्वरतालसमोपेतं सुस्वरं चारुहासिनि १९।
गीतं श्रुत्वा मुनिस्तस्य ध्यानाच्चलितमानसः ।
गायंतं तमुवाचेदं गीतविद्याधरं प्रति २०।
भवद्गीतेन दिव्येन देवा मुह्यंति नान्यथा ।
सुस्वरेण सुपुण्येन तालमानेन पंडित २१।

लययुक्तेन भावेन मूर्च्छना सहितेन च ।
मे मनश्चलितं ध्यानाद्गीतेनानेन सुव्रत २२।
इदं स्थानं परित्यज्य अन्यस्थानं व्रजस्व तत् ।
गीतविद्याधर उवाच-
आत्मज्ञानसमं गीतमन्यस्थानं व्रजामि किम् २३।
दुःखं ददे न कस्यापि सुखदो नृषु सर्वदा ।
गीतेनानेन दिव्येन सर्वास्तुष्यंति देवताः २४।
शंभुश्चापि समानीतो गीतध्वनिरतो द्विज ।
गीतं सर्वरसं प्रोक्तं गीतमानंददायकम् २५।
शृंगाराद्यारसाः सर्वे गीतेनापि प्रतिष्ठिताः ।
शोभामायांति गीतेन वेदाश्चत्वार उत्तमाः २६।
गीतेन देवताः सर्वास्तोषमायांति नान्यथा ।
तदेवं निन्दसे गीतं मामेवं परिचालयेः २७।
अन्यायोऽयं महाभाग तवैव इह दृश्यते ।
पुलस्त्य उवाच-

सत्यमुक्तं त्वयाद्यैव गीतार्थं बहुपुण्यदम् २८।
शृणु त्वं मामकं वाक्यं मानं त्यज महामते ।
नाहं गीतं प्रकुत्सामि गीतं वंदामि नान्यथा २९।
विद्याश्चतुर्दशैवैता एकीभावेन भावदाः ।
प्राणिनां सिद्धिमायांति मनसा निश्चलेन च ३०।
तपश्च तद्वन्मंत्राश्च सुसिद्ध्यंत्येकचिंतया ।
हृषीकाणां महावर्गश्चपलो मम संमतः ३१।
विषयेष्वेव सर्वेषु नयत्यात्मानमुच्चकैः ।
चालयित्वा मनस्तस्माद्ध्यानादेव न संशयः ३२।

यत्र शब्दं न रूपं च युवती नैव तिष्ठति ।
मुनयस्तत्र गच्छंति तपःसिद्ध्यर्थमेव हि ३३।
अयं गीतः पवित्रस्ते बहुसौख्यप्रदायकः ।
न पश्येम वयं वीर तिष्ठामो वनसंस्थिताः ३४।
अन्यत्स्थानं प्रयाहि त्वं नोवा वयं व्रजामहे ।
गीतविधाधर उवाच-

इंद्रियाणां बलं वर्गं जितं येन महात्मना ३५।
स जयी कथ्यते योगी स च वीरः ससाधकः ।
शब्दं श्रुत्वाथ वा दृष्ट्वा रूपमेवं महामते ३६।
चलते नैव यो ध्यानात्स धीरस्तपसाधकः ।
भवांस्तु तेजसा हीन इंद्रियैर्विजितो यतः ३७।
स्वर्गेपि नास्ति सामर्थ्यं मम गीतस्य धर्षणे ।
वर्जयंति वनं सर्वे हीनवीर्या न संशयः ३८।
अयं साधारणो विप्र वनदेशो न संशयः ।
देवानां सर्वजीवानां यथा मम तथा तव ३९।
कथं गच्छाम्यहं त्यक्त्वा वनमेवमनुत्तमम् ।
यूयं गच्छंतु तिष्ठंतु यद्भव्यं तत्तु नान्यथा ४०।
एवमाभाष्य तं विप्रं गीतविद्याधरस्तदा ।
समाकर्ण्य ततस्तेन मुनिना तस्य उत्तरम् ४१।
चिंतयामास मेधावी किं कृत्वा सुकृतं भवेत् ।
क्षमां कृत्वा जगामाथ अन्यत्स्थानं द्विजोत्तमः ४२।

तपश्चचार धर्मात्मा योगासनगतः सदा ।
कामं क्रोधं परित्यज्य मोहं लोभं तथैव च ४३।
सर्वेन्द्रियाणि संयम्य मनसा सममेव च ।
एवं स्थितस्तदा योगी पुलस्त्यो मुनिसत्तमः ४४।
सुकलोवाच-
गते तस्मिन्महाभागे पुलस्त्ये मुनिपुंगवे ।
कालादिष्टेन तेनापि गीतविद्याधरेण च ४५।
चिंतितं सुचिरं कालं न दृष्टोयं भयान्मम ।
क्व गतस्तिष्ठते वापि कुरुते किं कथं च सः ४६।
ज्ञात्वा पद्मात्मजसुतमेकांतवनशालिनम् ।
गतो वराहरूपेण तस्याश्रममनुत्तमम् ४७।
आसनस्थं महात्मानं तेजोज्वालासमाविलम् ।
दृष्ट्वा चकार वै क्षोभं तस्य विप्रस्य भामिनि ४८।
धर्षयेन्नियतं विप्रं तुंडाग्रेण कुचेष्टया ।
पशुं ज्ञात्वा महाराज क्षमते तस्य दुष्कृतम् ४९।

मूत्रयेत्पुरतः कृत्वा विष्ठां च कुरुते ततः ।
नृत्यते क्रीडते तत्र पतति प्रोच्चलेत्पुनः ५०।

पशुं ज्ञात्वा परित्यक्तो मुनिना तेन भूपते ।
एकदा तु तथायाते तेन रूपेण वै पुनः ५१।
अट्टाट्टहासेन पुनर्हास्यमेवं कृतं तदा ।
रोदनं च कृतं तत्र गीतं गायति सुस्वरम् ५२।
तथा तमागतं विप्रो गीतविद्याधरं नृप ।
चेष्टितं तस्य वै दृष्ट्वा घोणिरेष भवेन्नहि ५३।
ज्ञात्वा तस्य तु वृत्तांतं मामेवं परिचालयेत् ।
पशुं ज्ञात्वा मया त्यक्तो दुष्ट एष सुनिर्घृणः ५४।
एवं ज्ञात्वा महात्मानं गंधर्वाधममेव हि ।
चुकोप मुनिशार्दूलस्तं शशाप महामतिः ५५।
यस्माच्छूकररूपेण मामेवं परिचालयेः ।
तस्माद्व्रज महापाप पापयोनिं तु शौकरीम् ५६।
शप्तस्तेनापि विप्रेण गतो देवं पुरंदरम् ।

तमुवाच महात्मानं कंपमानो वरानने ५७।
शृणु वाक्यं सहस्राक्ष तव कार्यं कृतं मया ।
तप एव हि कुर्वन्सन्दारुणं मुनिपुंगवः ५८।
तस्मात्तपःप्रभावातु चालितः क्षोभितो मया ।
शप्तस्तेनास्मि विप्रेण देवरूपं प्रणाशितम् ५९।
पशुयोनिं गतं शक्र मामेवं परिरक्षय ।
ज्ञात्वा तस्य स वृत्तांतं गीतविद्याधरस्य च ६०।
तेन सार्धंगतश्चेंद्रस्तं मुनिं पर्यभाषत ।
दीयतामनुग्रहो नाथ सिद्धिज्ञोसि द्विजोत्तम ६१।
क्षम्यतां मुनिवर्यास्मिन्क्रियतां शापमोक्षणम् ।
इति संप्रार्थितो विप्रो महेंद्रेणाह हृष्टधीः ६२।
पुलस्त्य उवाच-
वचनात्तव देवेश क्षंतव्यं च मयापि हि ।
भविष्यति महाराज मनुपुत्रो महाबलः ६३।
इक्ष्वाकुर्नाम धर्मात्मा सर्वधर्मानुपालकः ।

तस्य हस्ताद्यदा मृत्युरस्यैव च भविष्यति ६४।
तदैष वै स्वकं देहं प्राप्स्यते नात्र संशयः ।
एतत्ते सर्ववृत्तांतं शूकरस्य निवेदितम् ६५।
आत्मनश्च प्रवक्ष्यामि पत्या सार्धं शृणुष्व हि ।
मया च पातकं घोरं कृतं यत्पापया पुरा ६६।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे।
षट्चत्वारिंशोऽध्यायः ४६।

Roman transliteration

ṣaṭcatvāriṃśo'dhyāyaḥ
sukalovāca-
śvasaṃtīṃ śūkarīṃ dṛṣṭvā patitāṃ putravatsalām |
sudevāvakṛpayāviṣṭā gatvā tāṃ duḥkhitāṃ prati 1|
abhiṣicya mukhaṃ tasyāḥ śītalenodakena ca |
punaḥ sarvāṃgamevāpi duḥkhitāṃ raṇaśālinīm 2|
puṇyena śītatoyena sā uvācābhiṣiṃcatīm |
uvāca mānuṣīṃ vācaṃ susvaraṃ nṛpatipriyām 3|
sukhaṃ bhavatu te devi abhiṣiktā tvayā yadi |
saṃparkāddarśanāttedya gato me pāpasaṃcayaḥ 4|
tadākarṇya mahadvākyamadbhutākārasaṃyutam |
citrametanmayā dṛṣṭaṃ kṛtaṃ te'nāmayaṃ vacaḥ 5|
paśujātimatīceyaṃ sauṣṭhavaṃ bhāṣate sphuṭam |
svaravyaṃjanasaṃpannaṃ saṃskṛtamuttamaṃ mama 6|
harṣeṇa vismayenāpi kṛtvā sāhasamuttamam |

tatrasthā sā mahābhāgā taṃ patiṃ vākyamabravīt 7|
paśya rājannapūrveyaṃ saṃskṛtaṃ bhāṣate mahat |
paśuyonigatā ceyaṃ yathā vai mānuṣo vadet 8|
tadākarṇya tato rājā sarvajñānavatāṃ varaḥ |
adbhutamadbhutākāraṃ yanna dṛṣṭaṃ śrutaṃ mayā 9|
tāmuvāca tato rājā sudevāṃ supriyāṃ tadā |
pṛccha caināṃ śubhāṃ kāṃte kā ceyaṃ tu bhaviṣyati 10|
śrutvā tu nṛpatervākyaṃ sā papraccha ca sūkarīm |
kā bhaviṣyasi tvaṃ bhadre citraṃ te dṛśyate bahu 11|
paśuyonigatā tvaṃ vai bhāṣase mānuṣaṃ vacaḥ |
sauṣṭhavaṃ jñānasaṃpannaṃ vada me pūrvaceṣṭitam 12|
bhartuścāpi mahārāja bhaṭasyāsya mahātmanaḥ |
koyaṃ dharmo mahāvīryo gataḥ svargaṃ parākramaiḥ 13|
ātmanaśca svabhartuśca sarvaṃ pūrvānugaṃ vada |
evamuktvā mahābhāgā virarāma nṛpapriyā 14|

śūkaryuvāca-
yadi pṛcchasi māṃ bhadre mamāsya ca mahātmanaḥ |
tatsarvaṃ te pravakṣyāmi caritaṃ pūrvaceṣṭitam 15|
ayameṣa mahāprājño gaṃdharvo gītapaṃḍitaḥ |
raṃgavidyādharo nāma sarvaśāstrārthakovidaḥ 16|
meruṃ girivaraśreṣṭhaṃ cārukaṃdaranirjharam |
tamāśritya mahātejāḥ pulastyo munisattamaḥ 17|
tapaścacāra tejasvī nirvyalīkena cetasā |
vidyādharastatra gataḥ svecchayā sa mahāprabho 18|
tamāśritya giriśreṣṭhaṃ gītamabhyasate tadā |
svaratālasamopetaṃ susvaraṃ cāruhāsini 19|
gītaṃ śrutvā munistasya dhyānāccalitamānasaḥ |
gāyaṃtaṃ tamuvācedaṃ gītavidyādharaṃ prati 20|
bhavadgītena divyena devā muhyaṃti nānyathā |
susvareṇa supuṇyena tālamānena paṃḍita 21|

layayuktena bhāvena mūrcchanā sahitena ca |
me manaścalitaṃ dhyānādgītenānena suvrata 22|
idaṃ sthānaṃ parityajya anyasthānaṃ vrajasva tat |
gītavidyādhara uvāca-
ātmajñānasamaṃ gītamanyasthānaṃ vrajāmi kim 23|
duḥkhaṃ dade na kasyāpi sukhado nṛṣu sarvadā |

gītenānena divyena sarvāstuṣyaṃti devatāḥ 24|
śaṃbhuścāpi samānīto gītadhvanirato dvija |
gītaṃ sarvarasaṃ proktaṃ gītamānaṃdadāyakam 25|
śṛṃgārādyārasāḥ sarve gītenāpi pratiṣṭhitāḥ |
śobhāmāyāṃti gītena vedāścatvāra uttamāḥ 26|
gītena devatāḥ sarvāstoṣamāyāṃti nānyathā |
tadevaṃ nindase gītaṃ māmevaṃ paricālayeḥ 27|
anyāyo'yaṃ mahābhāga tavaiva iha dṛśyate |
pulastya uvāca-

satyamuktaṃ tvayādyaiva gītārthaṃ bahupuṇyadam 28|
śṛṇu tvaṃ māmakaṃ vākyaṃ mānaṃ tyaja mahāmate |
nāhaṃ gītaṃ prakutsāmi gītaṃ vaṃdāmi nānyathā 29|
vidyāścaturdaśaivaitā ekībhāvena bhāvadāḥ |
prāṇināṃ siddhimāyāṃti manasā niścalena ca 30|
tapaśca tadvanmaṃtrāśca susiddhyaṃtyekaciṃtayā |
hṛṣīkāṇāṃ mahāvargaścapalo mama saṃmataḥ 31|
viṣayeṣveva sarveṣu nayatyātmānamuccakaiḥ |
cālayitvā manastasmāddhyānādeva na saṃśayaḥ 32|
yatra śabdaṃ na rūpaṃ ca yuvatī naiva tiṣṭhati |
munayastatra gacchaṃti tapaḥsiddhyarthameva hi 33|
ayaṃ gītaḥ pavitraste bahusaukhyapradāyakaḥ |
na paśyema vayaṃ vīra tiṣṭhāmo vanasaṃsthitāḥ 34|
anyatsthānaṃ prayāhi tvaṃ novā vayaṃ vrajāmahe |
gītavidhādhara uvāca-

iṃdriyāṇāṃ balaṃ vargaṃ jitaṃ yena mahātmanā 35|
sa jayī kathyate yogī sa ca vīraḥ sasādhakaḥ |
śabdaṃ śrutvātha vā dṛṣṭvā rūpamevaṃ mahāmate 36|
calate naiva yo dhyānātsa dhīrastapasādhakaḥ |
bhavāṃstu tejasā hīna iṃdriyairvijito yataḥ 37|
svargepi nāsti sāmarthyaṃ mama gītasya dharṣaṇe |
varjayaṃti vanaṃ sarve hīnavīryā na saṃśayaḥ 38|
ayaṃ sādhāraṇo vipra vanadeśo na saṃśayaḥ |
devānāṃ sarvajīvānāṃ yathā mama tathā tava 39|
kathaṃ gacchāmyahaṃ tyaktvā vanamevamanuttamam |
yūyaṃ gacchaṃtu tiṣṭhaṃtu yadbhavyaṃ tattu nānyathā 40|
evamābhāṣya taṃ vipraṃ gītavidyādharastadā |
samākarṇya tatastena muninā tasya uttaram 41|
ciṃtayāmāsa medhāvī kiṃ kṛtvā sukṛtaṃ bhavet |
kṣamāṃ kṛtvā jagāmātha anyatsthānaṃ dvijottamaḥ 42|

tapaścacāra dharmātmā yogāsanagataḥ sadā |
kāmaṃ krodhaṃ parityajya mohaṃ lobhaṃ tathaiva ca 43|
sarvendriyāṇi saṃyamya manasā samameva ca |
evaṃ sthitastadā yogī pulastyo munisattamaḥ 44|
sukalovāca-
gate tasminmahābhāge pulastye munipuṃgave |
kālādiṣṭena tenāpi gītavidyādhareṇa ca 45|
ciṃtitaṃ suciraṃ kālaṃ na dṛṣṭoyaṃ bhayānmama |
kva gatastiṣṭhate vāpi kurute kiṃ kathaṃ ca saḥ 46|
jñātvā padmātmajasutamekāṃtavanaśālinam |
gato varāharūpeṇa tasyāśramamanuttamam 47|

āsanasthaṃ mahātmānaṃ tejojvālāsamāvilam |
dṛṣṭvā cakāra vai kṣobhaṃ tasya viprasya bhāmini 48|
dharṣayenniyataṃ vipraṃ tuṃḍāgreṇa kuceṣṭayā |
paśuṃ jñātvā mahārāja kṣamate tasya duṣkṛtam 49|

mūtrayetpurataḥ kṛtvā viṣṭhāṃ ca kurute tataḥ |
nṛtyate krīḍate tatra patati proccaletpunaḥ 50|
paśuṃ jñātvā parityakto muninā tena bhūpate |
ekadā tu tathāyāte tena rūpeṇa vai punaḥ 51|
aṭṭāṭṭahāsena punarhāsyamevaṃ kṛtaṃ tadā |
rodanaṃ ca kṛtaṃ tatra gītaṃ gāyati susvaram 52|
tathā tamāgataṃ vipro gītavidyādharaṃ nṛpa |
ceṣṭitaṃ tasya vai dṛṣṭvā ghoṇireṣa bhavennahi 53|
jñātvā tasya tu vṛttāṃtaṃ māmevaṃ paricālayet |
paśuṃ jñātvā mayā tyakto duṣṭa eṣa sunirghṛṇaḥ 54|
evaṃ jñātvā mahātmānaṃ gaṃdharvādhamameva hi |
cukopa muniśārdūlastaṃ śaśāpa mahāmatiḥ 55|
yasmācchūkararūpeṇa māmevaṃ paricālayeḥ |
tasmādvraja mahāpāpa pāpayoniṃ tu śaukarīm 56|
śaptastenāpi vipreṇa gato devaṃ puraṃdaram |

tamuvāca mahātmānaṃ kaṃpamāno varānane 57|
śṛṇu vākyaṃ sahasrākṣa tava kāryaṃ kṛtaṃ mayā |
tapa eva hi kurvansandāruṇaṃ munipuṃgavaḥ 58|
tasmāttapaḥprabhāvāttu cālitaḥ kṣobhito mayā |
śaptastenāsmi vipreṇa devarūpaṃ praṇāśitam 59|
paśuyoniṃ gataṃ śakra māmevaṃ parirakṣaya |
jñātvā tasya sa vṛttāṃtaṃ gītavidyādharasya ca 60|
tena sārdhaṃgataśceṃdrastaṃ muniṃ paryabhāṣata |
dīyatāmanugraho nātha siddhiñosi dvijottama 61|
kṣamyatāṃ munivaryāsminkriyatāṃ śāpamokṣaṇam |
iti saṃprārthito vipro maheṃdreṇāha hṛṣṭadhīḥ 62|
pulastya uvāca-
vacanāttava deveśa kṣaṃtavyaṃ ca mayāpi hi |
bhaviṣyati mahārāja manuputro mahābalaḥ 63|
ikṣvākurnāma dharmātmā sarvadharmānupālakaḥ |

tasya hastādyadā mṛtyurasyaiva ca bhaviṣyati 64|
tadaiṣa vai svakaṃ dehaṃ prāpsyate nātra saṃśayaḥ |
etatte sarvavṛttāṃtaṃ śūkarasya niveditam 65|
ātmanaśca pravakṣyāmi patyā sārdhaṃ śṛṇuṣva hi |
mayā ca pātakaṃ ghoraṃ kṛtaṃ yatpāpayā purā 66|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre|
ṣaṭcatvāriṃśo'dhyāyaḥ 46|

English translation

Sukalā said :

1-3a. Seeing the female hog, who loved her sons, panting and fallen (on the ground), Sudevā , who was full of pity, went to her, who was afflicted, and having (first) sprinkled cold water over her face, she then sprinkled holy water over the entire body (who was) afflicted and resplendent with fighting. She

(i.e. the female hog) spoke to her who was sprinkling.

3b-4. She spoke to the beloved (wife) of the king in a melodious human voice: “O respectable lady, may you be happy. When you sprinkled (holy water) over me, the heap of my sins left (me) by your contact and by my seeing you.”

5-7. Hearing these great (i.e. significant) words (uttered) with a wonderful expression on her face (the queen said:) “I see a wonder, that you uttered words (like a human being). This one is born in the species of an animal, and clearly and elegantly speaks excellent Sanskrit with vowels and consonants (distinctly spoken) to me. She has done an excellent bold act with joy and (causing) amazement.” Then the magnanimous (queen) who was there, said (these) words to her husband:

8. “O king, see, this extraordinary one who, though belonging to a species of beasts, speaks great (i.e. excellent) Sanskrit, as a human being would speak.”

9. Hearing that, the king, best of all the learned ones (said): “This (her speech) is wonderful and the expression on her face is (also) wonderful, which I have neither seen nor heard before.”

1 0. Then the king spoke to that Sudevā, who was very dear to him: “O dear one, ask the auspicious one as to who she might be.”

11-14. Hearing (these) words of the king, she (i.e. the queen) asked the female hog: “O good one, who are you? It is a great wonder that though born in a species of beasts you speak human language which is elegant and full of knowledge. Tell me your former acts. (Tell me) also about the noble warrior, your husband. What is the very valorous act that he did, due to which he has gone to heaven? Tell us all about you and your husband’s former life.” Saying so, the magnanimous beloved (wife) of the king ceased speaking.

The female hog said :

15-23a. O good lady, if you are asking about the life and former deeds of me and this noble one, I shall tell all that to you. This highly intelligent one is a Gandharva , skilled in singing. His name is Raṅgavidyādhara , and he is well-versed in all branches of knowledge. Pulastya , the very lustrous best sage, possessing brilliance, having resorted to the best mountain Meru having beautiful caves and streams, practised penance with a truthful mind. The Vidyādhara went there by his own will, O great lord. Resorting to that great mountain, he practised singing, which was accompanied by tunes and beating time, O you of a charming smile. Hearing his song, the mind of the sage was distracted from meditation. He said to that Gītavidyādhaa (or Raṅgavidyādhara), who was singing (there): “O learned one, by your very sweet, divine, holy song sung to beating time and measure, even gods are allured. This is not otherwise (i.e. it is quite true). O you of a good vow, due to your song, having (observed) the time in music, a sentiment and modulation, my mind has gone away (from) meditation. Therefore, leaving this place, (please) go to another spot.”

Gītavidyādhara said :

23b-28a. Music is like spiritual knowledge; (then) why should I go to another place? I have never caused any unhappiness to anyone. I have always given happiness to people. All deities are pleased by means of this singing. O brāhmaṇa , even Śiva , delighted with the sound of a song, is brought (over here). Singing is said to be full of all emotions. Singing gives joy. All sentiments like that of love set up by singing, appear charming. The four excellent Vedas are elegant because of singing. All the deities are delighted because of singing, and not by anything else. You are censuring just that singing only,

and are sending me away like this. O noble one, in this (in doing so) your injustice (i.e. injustice done by you) is noticed.

Pulastya said :

28b-35a. Today you have spoken the truth only. The meaning of a song gives much religious merit. O you very intelligent one, listen to my words; give up your pride. I am not condemning singing. I am honouring singing. It is not otherwise (i.e. I am not condemning it). The lores are fourteen [1] ; together they bring about feelings. They bring success to beings through steady mind (i.e. if their minds are steady). By thinking about one (object only) penance and sacred hymns are highly successful. The great group of the organs of sense is, in my opinion, fickle. There is no doubt that leading the mind away from meditation, (i.e. even after the mind is taken away from meditation), it (again) very much takes the self to objects of sense. For this reason only, sages go to that place for the accomplishment of penance where there is no sound, no (beautiful) form or no young woman. This your singing is holy and gives great pleasure. We (i.e. I) would not look helplessly on it (since we are unable to prevent it), so, O hero, we (i.e. I) cannot remain in (this) forest. You (please) go to another place, or we (i.e. I)shall go.

Gītavidyādhara said :

35b-40. The noble one by whom is conquered the powerful group of the organs of sense is called a victor, a yogī , a brave one, a sādhaka (one engaged in penance, spiritual practice). O you very intelligent one, he, who is not distracted from his meditation on hearing a sound or seeing a form, is a courageous (person) who accomplishes penance. Since you are void of lustre and conquered (i.e. overpowered) by organs of sense, you will not have the power to affront my singing even in heaven. All void of valour leave the forest. There is no doubt about it. O brāhmaṇa, this region of the forest is common to gods and all beings, it is as much mine as it is yours. There is no doubt about it. How (should) I go abandoning this excellent forest? You may go (or) you may stay. Whatever is to happen will not be otherwise.

41-44. After having heard these words of Gītavidyādhara , the intelligent sage thought: 'Doing what would merit accrue (to me).' Having forgiven him, the best brāhmaṇa went to another place. Always taking a posture suited to profound and abstract meditation, the righteous-minded (sage) practised penance, after giving up desire and anger, and also infatuation and greed. Thus Pulastya, the best meditating sage then remained like this, controlling all organs of sense along with his mind.

Sukalā said :

45-52. When that noble, best sage Pulastya left, that Gītavidyādhara also, ordained by destiny, thought: 'Due to my fear (i.e. fear caused by me) he is not to be seen for a long time. Where has he gone? Where does he live? What does he do and how does he do (it)?' Knowing that that son of Brahmā (i.e. Pulastya) was adorning (i.e. living in) a secluded (spot) in the forest, he (i.e. Gītavidyādhara), in the form of a hog, went to his excellent hermitage. O beautiful lady, having seen the eminent brāhmaṇa seated upon a seat, and obscured by lustrous flames, he disturbed him. With a wicked act he would certainly attack (i.e. he attacked) the brāhmaṇa with the tip of his mouth. O great king, he (i.e. Pulastya) knowing him to be a beast, pardoned him for his wicked act. He urinated before him, dropped his excrement before him, danced and sported before him, fell and again rose in front of him. O king, knowing him to be a beast, the sage let him go. When, once, he, again went (there) in the same form, he laughed a loud laughter. He also wept there and sang melodiously.

53-54. O king, having (once) seen Gītavidyādhara like that, and having seen his acts, the meditating saint (thought) : 'This might not be a hog.' He knew (i.e. recalled) his account: '(He) had disturbed me, but I had let him go taking him to be a beast. He is wicked and very cruel.'

55. The highly intelligent, best sage, realising that glorious one to be the meanest Gandharva, got angry and cursed him:

56. "Since, in the form of a hog you are disturbing me like this, therefore, O you great sinner, go to (i.e. be born in) the sinful species of a hog."

57-62. (Thus) cursed by that brāhmaṇa he went to god Indra ; and O you beautiful lady, he, trembling, said to the glorious (god): "O thousand-eyed one, listen to my words. I have carried out your mission. That best sage, who was practising a severe penance, has been disturbed and agitated by me (rendering non-efficacious his penance). I have been cursed by that brāhmaṇa. My divine form is destroyed. O Śakra , protect me who am thus reduced to the existence of a beast." Knowing the account of that Gītavidyādhara, Indra went with him and said to the sage: "O you the best one of those born of a divine power, you who know divine faculties, grant favour, O lord. O best sage, pardon this (hog) and free him from your curse." Thus requested by Indra, the brāhmaṇa, with his mind pleased said:

Pulastya said :

63-65a. O lord of gods, on your word I should pardon (him). O great king, a very powerful son of Manu will be (born). (His name will be) Ikṣvāku ; he will be righteous-minded, and a protector of all religions. When this (hog) will meet his death at his (i.e. Ikṣvāku's) hands, he will get (back) his own body. There is no doubt about this.

The female hog said :

65b. I have told you all this account of the hog. Now I shall also tell my (own account). With your husband, listen to it. (I shall) also (tell you about) the terrible sin I had committed formerly (i.e. in my former existence).

[1]: [1] : Vidyāḥ caturdaśa—The fourteen lores are: Four Vedas, six Aṅgas, Dharma, Mīmāṃsā, Tarka or Nyāya and the Purāṇas.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 47

The Story of Vasudatta and His Daughter Sudevā

Chapter 129 of 693 · 66 detected Sanskrit verse markers

Sanskrit

सप्तचत्वारिंशोऽध्यायः
सुकलोवाच-
सुदेवा चारुसर्वांगी तामुवाचाथ सूकरीम् ।
पशुयोनिं गता त्वं हि कथं वदसि संस्कृतम् १।
एवंविधं महाज्ञानं कस्माद्भूतं वदस्व मे ।
कथं जानासि वै भर्तुश्चरित्रमात्मनः शुभे २।
शूकर्युवाच-
पशोर्भावेन मोहेन मुष्टाहं वरवर्णिनि ।
निहता खड्गबाणैश्च पतिता रणमूर्धनि ३।
मूर्च्छयाभिपरिक्लिन्ना ज्ञानहीना वरानने ।
त्वयाभिषिक्ता येनाहं पुण्यहस्तेन सुंदरि ४।
पुण्योदकेन शीतेन तव हस्तगतेन वै ।
अभिषिक्ते हि मे काये मोहो नष्टो विहाय माम् ५।
यथा विनाशं तेजोभिरंधकारः प्रयाति सः ।
तथा तवाभिषेकेण मम पापं गतं शुभे ६।

प्रसादात्तव चार्वंगि लब्धं ज्ञानं पुरातनम् ।
पुण्यां गतिं प्रयास्यामि इति ज्ञातं मया शुभे ७।
श्रूयतामभिधास्यामि पूर्वं वृत्तांतमात्मनः ।
यत्कृतं तु मया भद्रे पापया दुष्कृतं बहु ८।
कलिंगाख्ये महादेशे श्रीपुरंनाम पत्तनम् ।
सर्वसिद्धिसमाकीर्णं चतुर्वर्णनिषेवितम् ९।
वसति स्म द्विजः कोपि वसुदत्त इति श्रुतः ।
ब्रह्माचारपरोनित्यं सत्यधर्मपरायणः १०।
वेदवेत्ता ज्ञानवेत्ता शुचिमान्गुणवान्धनी ।
धनधान्यसमाकीर्णः पुत्रपौत्रैरलंकृतः ११।
तस्याहं तनया भद्रे सोदरैः स्वजनबांधवैः ।
अलंकारैस्तु शृंगारैर्भूषितास्मि वरानने १२।
सुदेवानाम मे तातश्चकार स महामतिः ।
तस्याहं दयिता नित्यं पितुश्चापि महामते १३।
रूपेणाप्रतिमा जाता संसारे नास्ति तादृशी ।

रूपयौवनगर्वेण मत्ताहं चारुहासिनी १४।
अहं कन्या सुरूपा वै सर्वालंकारशोभिता।
मां च दृष्ट्वा ततो लोकाः सर्वे स्वजनवर्गकाः १५।
मामेवं याचमानास्ते विवाहार्थे वरानने।
याचिताहं द्विजैः सर्वैर्न ददाति पिता मम १६।
स्नेहाच्चैव महाभागे मुमोह स महामतिः।
न दत्ताहं तदा तेन पित्रा चैव महात्मना १७।
संप्राप्तं यौवनं बाले मयि भावसमन्वितम्।
रूपं मे तादृशं दृष्ट्वा मम माता सुदुःखिता १८।
पितरं मे उवाचाथ कस्मात्कन्या न दीयते।
त्वं कस्मै सुद्विजायैव ब्राह्मणाय महात्मने १९।
देहि कन्यां महाभाग संप्राप्ता यौवनं त्वियम्।
वसुदत्तो द्विजश्रेष्ठः प्रत्युवाच द्विजोत्तमः २०।
मातरं मे महाभागे श्रूयतां वचनं मम।
महामोहेनमुग्धोऽस्मि सुताया वरवर्णिनि २१।

यो मे गृहस्थो विप्रो वै भविष्यति शुभे शृणु।
तस्मै कन्यां प्रदास्यामि जामात्रे तु न संशयः २२।
मम प्राणप्रिया चैषा सुदेवा नात्र संशयः।
एवमूचे मदर्थे स वसुदत्तः पिता मम २३।
कौशिकस्य कुले जातः सर्वविद्याविशारदः।
ब्राह्मणानां गुणैर्युक्तः शीलवान्गुणवाञ्छुचिः २४।
वेदाध्ययनसंपन्नं पठमानं हि सुस्वरम्।
भिक्षार्थं द्वारमायांतं पितृमातृविवर्जितम् २५।
तं दृष्ट्वासमनुप्राप्तं रूपं वीक्ष्य महामतिः।
तं प्रोवाच पिता एवं को भवान्वै भविष्यति २६।
किं ते नाम कुलं गोत्रमाचारं वद सांप्रतम्।
समाकर्ण्य पितुर्वाक्यं वसुदत्तमुवाच सः २७।
कौशिकस्यान्वये जातो वेदवेदांगपारगः।
शिवशर्मेति मे नाम पितृमातृविवर्जितः २८।
संति मे भ्रातरश्चान्ये चत्वारो वेदपारगाः।

एवं कुलं समाख्यातमाचारः कुलसंभवः २९।
एवं सर्वं समाख्यातं पितरं शिवशर्मणा।
शुभे लग्ने तिथौ प्राप्ते नक्षत्रे भगदैवते ३०।
पित्रा दत्तास्मि सुभगे तस्मै विप्राय वै तदा।
पितृगेहे वसाम्येका तेन सार्धं महात्मना ३१।
नैव शुश्रूषितो भर्ता मया स पापया तदा।
पितृमातृसुद्रव्येण गर्वेणापि प्रमोहिता ३२।
अंगसंवाहनं तस्य न कृतं हि मया कदा।
रतिभावेन स्नेहेन वचनेन मया शुभे ३३।

क्रूरबुद्ध्या हि दृष्टोसौ सर्वदा पापया मया ।
पुंश्चलीनां प्रसंगेन तद्भावं हि गता शुभे ३४।
मातापित्रोश्च भर्तुश्च भ्रातृणां हितमेव च ।
न करोम्यहमेवापि यत्रयत्र व्रजाम्यहम् ३५।
एवं मे दुष्कृतं दृष्ट्वा शिवशर्मा पतिर्मम ।
स्नेहाच्छ्वशुरवर्गस्य मम भर्त्ता महामतिः ३६।

न किंचिद्वक्ति मां सोपि क्षमते दुष्कृतं मम ।
वार्यमाणा कुटुंबेन अहमेवं सुपापिनी ३७।
तस्य शीलं विदित्वा ते साधुत्वं शिवशर्मणः ।
पितामाता च मे सर्वे मम पापेन दुःखिताः ३८।
भर्त्ता मे दुष्कृतं दृष्ट्वा स्वगृहान्निर्गतो बहिः ।
तं देशं ग्राममेनं च परित्यज्य गतस्ततः ३९।
गते भर्तरि मे तातः संजातश्चिंतयान्वितः ।
मम दुःखेन दुःखात्मा यथा रोगेण पीडितः ४०।
मम माता उवाचैनं भर्तारं दुःखपीडितम् ।
कस्माच्चिंतयसे कांत वद दुःखं ममाग्रतः ४१।
वसुदत्त उवाचैनां मातरं मम नंदने ।
सुतां त्यक्त्वा गतो विप्रो जामाता शृणु वल्लभे ४२।
इयं पापसमाचारा निर्घृणा पापचारिणी ।
अनया हि परित्यक्तः शिवशर्मा महामतिः ४३।
समस्तस्य कुटुंबस्य दाक्षिण्येन महामतिः ।

ममायं स द्विजः कांते सुदेवां नैव भाषते ४४।
वसते सौम्यभावेन नैव निंदति कुत्सति ।
सुदेवां पापसंचारां स वै पंडितबुद्धिमान् ४५।
भविष्यति त्वियं दुष्टा सुदेवा कुलनाशिनी ।
अहमेनां परित्यज्य व्रजामि गृहवासिनि ४६।
ब्राह्मण्युवाच-
अद्य ज्ञातं त्वया कांत सुताया गुणदूषणम् ।
तव मोहेन स्नेहेन नष्टेयं शृणु सांप्रतम् ४७।
तावद्बिलाडयेत्पुत्रं यावत्स्यात्पंचवार्षिकः ।
शिक्षाबुद्ध्या सदा कांत पुनर्मोहेन पोषयेत् ४८।
स्नानाच्छादनकैर्भक्ष्यैर्भोज्यैः पेयैर्न संशयः ।
गुणेषु योजयेत्कांत सद्विद्यासु च तं सुतम् ४९।
गुणशिक्षार्थनिर्मोहः पिता भवति सर्वदा ।
पालने पोषणे कांत संमोहः परिजायते ५०।
सगुणं न वदेत्पुत्रं कुत्सयेच्च दिनेदिने ।

काठिन्यं च वदेन्नित्यं वचनैः परिपीडयेत् ५१।
यथाहि साधयेन्नित्यं सुविद्यां ज्ञानतत्परः ।

अभिमानेच्छलेनापि पापं त्यक्त्वा प्रदूरतः ५२।
नैपुण्यं जायते नित्यं विद्यासु च गुणेषु च ।
माता च ताडयेत्कन्यां स्नुषां श्वश्रूर्विताडयेत् ५३।
गुरुश्च ताडयेच्छिष्यं ततः सिध्यंति नान्यथा ।
भार्यां च ताडयेत्कांत अमात्यं नृपतिस्तथा ५४।
हयं च ताडयेद्धीरो गजं मात्रो दिनेदिने ।
शिक्षाबुद्ध्या प्रसिध्यंति ताडनात्पालनाद्विभो ५५।
त्वयेयं नाशिता नाथ सर्वदैव न संशयः ।
सार्धं सुब्राह्मणेनापि भवता शिवशर्मणा ५६।
निरंकुशा कृता गेहे तेन नष्टा महामते ।
तावद्धि धारयेत्कन्यां गृहे कांतवचः शृणु ५७।
अष्टवर्षान्विता यावत्प्रबलां नैव धारयेत् ।
पितुर्गेहस्थिता पुत्री यत्पापं हि प्रकुर्वती ५८।

उभाभ्यामपि तत्पापं पितृभ्यामपि विंदति ।
तस्मान्न धार्यते कन्या समर्था निजमंदिरे ५९।
यस्य दत्ता भवेत्सा च तस्य गेहे प्रपोषयेत् ।
तत्रस्था साधयेत्कांतं सगुणं भक्तिपूर्वकम् ६०।
कुलस्य जायते कीर्तिः पिता सुखेन जीवति ।
तत्रस्था कुरुते पापं तत्पापं भुंजते पतिः ६१।
तत्रस्था वर्द्धते नित्यं पुत्रैः पौत्रैः सदैव सा ।
पिता कीर्तिमवाप्नोति सुतायाः सुगुणैः प्रिय ६२।
तस्मान्न धारयेत्कांत गेहे पुत्रीं सभर्तृकाम् ।
इत्यर्थे श्रूयते कांत इतिहासो भविष्यति ६३।
अष्टविंशतिके प्राप्ते युगे द्वापरके महान् ।
उग्रसेनस्य वीरस्य यदुज्येष्ठस्य यत्प्रभो ६४।
चरित्रं ते प्रवक्ष्यमि शृणुष्वैकमना द्विज ६५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे।
सप्तचत्वारिंशोऽध्यायः ४७।

Roman transliteration

saptacatvāriṃśo'dhyāyaḥ
sukalovāca-
sudevā cārusarvāṃgī tāmuvācātha sūkarīm |
paśuyoniṃ gatā tvaṃ hi kathaṃ vadasi saṃskṛtam 1|
evaṃvidhaṃ mahājñānaṃ kasmādbhūtaṃ vadasva me |
kathaṃ jānāsi vai bhartuścaritramātmanaḥ śubhe 2|
śūkaryuvāca-
paśorbhāvena mohena muṣṭāhaṃ varavarṇini |
nihatā khaḍgabāṇaiśca patitā raṇamūrdhani 3|
mūrcchayābhipariklinnā jñānahīnā varānane |
tvayābhiṣiktā yenāhaṃ puṇyahastena suṃdari 4|

puṇyodakena śītena tava hastagatena vai |
abhiṣikte hi me kāye moho naṣṭo vihāya mām 5|
yathā vināśaṃ tejobhiraṃdhakāraḥ prayāti saḥ |
tathā tavābhiṣekeṇa mama pāpaṃ gataṃ śubhe 6|

prasādāttava cārvaṃgi labdhaṃ jñānaṃ purātanam |
puṇyāṃ gatiṃ prayāsyāmi iti jñātaṃ mayā śubhe 7|
śrūyatāmabhidhāsyāmi pūrvaṃ vṛttāṃtamātmanaḥ |
yatkṛtaṃ tu mayā bhadre pāpayā duṣkṛtaṃ bahu 8|
kaliṃgākhye mahādeśe śrīpuraṃnāma pattanam |
sarvasiddhisamākīrṇaṃ caturvarṇanişevitam 9|
vasati sma dvijaḥ kopi vasudatta iti śrutaḥ |
brahmācāraparonityaṃ satyadharmaparāyaṇaḥ 10|
vedavettā jñānavettā śucimānguṇavāndhanī |
dhanadhānyasamākīrṇaḥ putrapautrairalaṃkṛtaḥ 11|
tasyāhaṃ tanayā bhadre sodaraiḥ svajanabāṃdhavaiḥ |
alaṃkāraistu śṛṃgārairbhūṣitāsmi varānane 12|
sudevānāma me tātaścakāra sa mahāmatiḥ |
tasyāhaṃ dayitā nityaṃ pituścāpi mahāmate 13|
rūpeṇāpratimā jātā saṃsāre nāsti tādṛśī |

rūpayauvanagarveṇa mattāhaṃ cāruhāsinī 14|
ahaṃ kanyā surūpā vai sarvālaṃkāraśobhitā |
māṃ ca dṛṣṭvā tato lokāḥ sarve svajanavargakāḥ 15|
māmevaṃ yācamānāste vivāhārthe varānane |
yācitāhaṃ dvijaiḥ sarvairna dadāti pitā mama 16|
snehāccaiva mahābhāge mumoha sa mahāmatiḥ |
na dattāhaṃ tadā tena pitrā caiva mahātmanā 17|
saṃprāptaṃ yauvanaṃ bāle mayi bhāvasamanvitam |
rūpaṃ me tādṛśaṃ dṛṣṭvā mama mātā suduḥkhitā 18|
pitaraṃ me uvācātha kasmātkanyā na dīyate |
tvaṃ kasmai sudvijāyaiva brāhmaṇāya mahātmane 19|
dehi kanyāṃ mahābhāga saṃprāptā yauvanaṃ tviyam |
vasudatto dvijaśreṣthaḥ pratyuvāca dvijottamaḥ 20|
mātaraṃ me mahābhāge śrūyatāṃ vacanaṃ mama |
mahāmohenamugdho'smi sutāyā varavarṇini 21|

yo me gṛhastho vipro vai bhaviṣyati śubhe śṛṇu |
tasmai kanyāṃ pradāsyāmi jāmātre tu na saṃśayaḥ 22|
mama prāṇapriyā caiṣā sudevā nātra saṃśayaḥ |
evamūce madarthe sa vasudattaḥ pitā mama 23|
kauśikasya kule jātaḥ sarvavidyāviśāradaḥ |
brāhmaṇānāṃ guṇairyuktaḥ śīlavānguṇavāñchuciḥ 24|
vedādhyayanasaṃpannaṃ paṭhamānaṃ hi susvaram |
bhikṣārthaṃ dvāramāyāṃtaṃ pitṛmātṛvivarjitam 25|
taṃ dṛṣṭvāsamanuprāptaṃ rūpaṃ vīkṣya mahāmatiḥ |
taṃ provāca pitā evaṃ ko bhavānvai bhaviṣyati 26|
kiṃ te nāma kulaṃ gotramācāraṃ vada sāṃpratam |
samākarṇya piturvākyaṃ vasudattamuvāca saḥ 27|
kauśikasyānvaye jāto vedavedāṃgapāragaḥ |
śivaśarmeti me nāma pitṛmātṛvivarjitaḥ 28|
saṃti me bhrātaraścānye catvāro vedapāragāḥ |

evaṃ kulaṃ samākhyātamācāraḥ kulasaṃbhavaḥ 29|
evaṃ sarvaṃ samākhyātaṃ pitaraṃ śivaśarmaṇā |
śubhe lagne tithau prāpte nakṣatre bhagadaivate 30|
pitrā dattāsmi subhage tasmai viprāya vai tadā |
pitṛgehe vasāmyekā tena sārdhaṃ mahātmanā 31|
naiva śuśrūṣito bhartā mayā sa pāpayā tadā |
pitṛmātṛsudravyeṇa garveṇāpi pramohitā 32|
aṃgasaṃvāhanaṃ tasya na kṛtaṃ hi mayā kadā |
ratibhāvena snehena vacanena mayā śubhe 33|
krūrabuddhyā hi dṛṣṭosau sarvadā pāpayā mayā |
puṃścalīnāṃ prasaṃgena tadbhāvaṃ hi gatā śubhe 34|
mātāpitrośca bhartuśca bhrātṝṇāṃ hitameva ca |
na karomyahamevāpi yatrayatra vrajāmyaham 35|
evaṃ me duṣkṛtaṃ dṛṣṭvā śivaśarmā patirmama |
snehācchvaśuravargasya mama bharttā mahāmatiḥ 36|

na kiṃcidvakti māṃ sopi kṣamate duṣkṛtaṃ mama |
vāryamāṇā kuṭuṃbena ahamevaṃ supāpinī 37|
tasya śīlaṃ viditvā te sādhutvaṃ śivaśarmaṇaḥ |
pitāmātā ca me sarve mama pāpena duḥkhitāḥ 38|
bharttā me duṣkṛtaṃ dṛṣṭvā svagṛhānnirgato bahiḥ |
taṃ deśaṃ grāmamenaṃ ca parityajya gatastataḥ 39|
gate bhartari me tātaḥ saṃjātaścintayānvitaḥ |
mama duḥkhena duḥkhātmā yathā rogeṇa pīḍitaḥ 40|
mama mātā uvācainaṃ bhartāraṃ duḥkhapīḍitam |
kasmāccintayase kāṃta vada duḥkhaṃ mamāgrataḥ 41|
vasudatta uvācaināṃ mātaraṃ mama naṃdane |
sutāṃ tyaktvā gato vipro jāmātā śṛṇu vallabhe 42|
iyaṃ pāpasamācārā nirgṛhṇā pāpacāriṇī |
anayā hi parityaktaḥ śivaśarmā mahāmatiḥ 43|
samastasya kuṭuṃbasya dākṣiṇyena mahāmatiḥ |

mamāyaṃ sa dvijaḥ kāṃte sudevāṃ naiva bhāṣate 44|
vasate saumyabhāvena naiva niṃdati kutsati |
sudevāṃ pāpasaṃcārāṃ sa vai paṃḍitabuddhimān 45|
bhaviṣyati tviyaṃ duṣṭā sudevā kulanāśinī |
ahamenāṃ parityajya vrajāmi gṛhavāsini 46|
brāhmaṇyuvāca-
adya jñātaṃ tvayā kāṃta sutāyā guṇadūṣaṇam |
tava mohena snehena naṣṭeyaṃ śṛṇu sāṃpratam 47|
tāvadvilāḍayetputraṃ yāvatsyātpaṃcavārṣikaḥ |
śikṣābuddhyā sadā kāṃta punarmohena poṣayet 48|
snānācchādanakairbhakṣyairbhojyaiḥ peyairna saṃśayaḥ |
guṇeṣu yojayetkāṃta sadvidyāsu ca taṃ sutam 49|
guṇaśikṣārthaṃnirmohaḥ pitā bhavati sarvadā |
pālane poṣaṇe kāṃta saṃmohaḥ parijāyate 50|
saguṇaṃ na vadetputraṃ kutsayecca dinedine |

kāṭhinyaṃ ca vadennityaṃ vacanaiḥ paripīḍayet 51|
yathāhi sādhayennityaṃ suvidyāṃ jñānatatparaḥ |
abhimānecchalenāpi pāpaṃ tyaktvā pradūrataḥ 52|
naipuṇyaṃ jāyate nityaṃ vidyāsu ca guṇeṣu ca |
mātā ca tāḍayetkanyāṃ snuṣāṃ śvaśrūrvitāḍayet 53|
guruśca tāḍayecchiṣyaṃ tataḥ sidhyaṃti nānyathā |

bhāryāṃ ca tāḍayetkāṃta amātyaṃ nṛpatistathā 54|
hayaṃ ca tāḍayeddhīro gajaṃ mātro dinedine |
śikṣābuddhyā prasidhyaṃti tāḍanātpālanādvibho 55|
tvayeyaṃ nāśitā nātha sarvadaiva na saṃśayaḥ |
sārdhaṃ subrāhmaṇenāpi bhavatā śivaśarmaṇā 56|
niraṃkuśā kṛtā gehe tena naṣṭā mahāmate |
tāvaddhi dhārayetkanyāṃ gṛhe kāṃtavacaḥ śṛṇu 57|
aṣṭavarṣānvitā yāvatprabalāṃ naiva dhārayet |
piturgehasthitā putrī yatpāpaṃ hi prakurvatī 58|

ubhābhyāmapi tatpāpaṃ pitṛbhyāmapi viṃdati |
tasmānna dhāryate kanyā samarthā nijamaṃdire 59|
yasya dattā bhavetsā ca tasya gehe prapoṣayet |
tatrasthā sādhayetkāṃtaṃ saguṇaṃ bhaktipūrvakam 60|
kulasya jāyate kīrtiḥ pitā sukhena jīvati |
tatrasthā kurute pāpaṃ tatpāpaṃ bhuṃjate patiḥ 61|
tatrasthā varddhate nityaṃ putraiḥ pautraiḥ sadaiva sā |
pitā kīrtimavāpnoti sutāyāḥ suguṇaiḥ priya 62|
tasmānna dhārayetkāṃta gehe putrīṃ sabhartṛkām |
ityarthe śrūyate kāṃta itihāso bhaviṣyati 63|
aṣṭaviṃśatike prāpte yuge dvāparake mahān |
ugrasenasya vīrasya yadujyeṣṭhasya yatprabho 64|
caritraṃ te pravakṣyami śṛṇuṣvaikamanā dvija 65|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre|
saptacatvāriṃśo'dhyāyaḥ 47|

English translation

Sukalā said :

1. Sudevā , whose entire body was beautiful, said to the female hog: “How is it that you, who are born in a species of beasts, speak Sanskrit ?

2. Tell me wherefrom you had such great knowledge. O you auspicious one, how do you know the account of your husband and of yourself?”

The female hog said :

3-7. Due to my being a beast I was enveloped by delusion, O you of an excellent complexion; and struck with swords and arrows, I fell on the battlefield. I was overpowered by swoon, and was unconscious, O you of an excellent face. O beautiful lady, with your pious hand you sprinkled (water on me). When my body was sprinkled over with the holy water by your hand, swoon left me and disappeared. As the darkness disappears due to lustre (i.e. light), similarly, O auspicious one, my sin disappeared due to your having sprinkled (over my body). O you of a charming body, by your favour I obtained old knowledge (i.e. knowledge of previous existence). O you auspicious one, I realised that I shall reach a holy position.

8. Listen, I shall narrate my former account. O you auspicious one (I shall tell you) what great sin, I, a sinner, had (formerly) committed.

9-12. In the great country called Kaliṅga , there was a city by name Śrīpura , which was full of all accomplishments, and was inhabited by (the people of) the four castes. There lived a certain brāhmaṇa , known as Vasudatta , who was always engaged in the duties of a brāhmaṇa, and always devoted to truthful acts. He knew the Vedas ; he was erudite; he was pure, virtuous and rich. He was full of (i.e. he had ample) wealth and grains, and was adorned (blessed) with sons and grandsons. O you auspicious lady, I am his daughter adorned (blessed) with brothers and sisters, kinsmen, relatives, ornaments and decorations, O you of a beautiful face.

13-17. My very intelligent father named me Sudevā. O you highly intelligent one, I was always dear to my father. I was matchless in beauty; and like that (i.e. like me) there was none in the (whole) world. I, of a charming smile, was puffed up with the pride of my beauty and youth. I was a maiden very beautiful and adorned with all ornaments. Seeing me, all the people—all relatives of my class (i.e. caste) solicited me in marriage, O you of a beautiful face. I (i.e. my hand) was solicited by all brāhmaṇas ; (but) my father did not give me (in marriage to any brāhmaṇa). O you glorious one, the highly intelligent one (i.e. my father) was deluded through his affection (for me). That my magnanimous father did not give me (to anyone in marriage).

18-21. Youth with (all its accompanying) feelings set upon me, O you young lady. Seeing my beauty like that, my mother, being greatly afflicted, said to my father: “Why do you not give (our) daughter (in marriage to a brāhmaṇa)? O glorious one, give this daughter (in marriage) to a good, magnanimous brāhmaṇa (for) she has (now) attained youth.” The best and excellent brāhmaṇa, Vasudatta, said to (my) mother: “O you noble one, listen to my words. O you of an excellent complexion, I am deluded by great fascination for (our) daughter.

22-23. O auspicious one, listen, I shall give my daughter to that son-in-law, who would be a householder. This Sudevā is dear to me like my own life. There is no doubt about it.” Thus my father Sudatta spoke (to my mother).

24-27a. (There was a brāhmaṇa, who was) virtuous, pure, born in the family of Kauśika , and was well-versed in all lores, and was endowed with the qualities of brāhmaṇas. Seeing him, who did not have father and mother, who was endowed with the study of the Vedas, and who was reciting (them) melodiously, and seeing the form of him, who had come to (our) door for alms, my very intelligent father said: “Who are you? Tell me now your name; (tell me about your) family, lineage, your practices.”

27b-29. Hearing (my) father’s words he said to Vasudatta (my father): “I am born in the family of Kauśika. I have, mastered the Vedas and the Vedāṅgas . My name is Śivaśarman . I do not have father and mother (i.e. I am an orphan). I have four other brothers, who have mastered the Vedas. I have thus told you (about) my family, and about the practices of my family.”

30-35. Thus everything was told to my father by Śivaśarman. O you blessed one, when an auspicious time, date and the star of the deity presiding over marriage arrived, I was given (in marriage) to that brāhmaṇa by my father. With that glorious one I stayed alone in my father’s house. Being very much deluded by the great wealth of my father and mother and pride, I, a sinner, did not serve my husband. O you auspicious one, I never shampooed his body through love or affection or (pleased him) with (sweet) words. A sinner that I was, I always looked at (i.e. treated) him cruelly. O auspicious one, due to my contact with unchaste women, I reached their condition. I did no good to my mother, father, husband and brothers. I went here and there.

36-38. Seeing such wicked behaviour of me, my husband, through his love for his father-in-law (and mother-in-law) my very intelligent husband did not say anything to me. I, a great sinner, was however,

warded off by (the members of) my family. All those (members of the family like) my father and mother, knowing the character and goodness of Śivaśarman, were afflicted by my sin (-ful acts).

39-46. Seeing my wicked acts, my husband went out of the house. He left the country and the village and went (away) from it. When my husband had gone, my father was full of anxiety, and was afflicted with grief as one would be afflicted with a disease. My mother said to her husband (i.e. my father) who was afflicted with grief: "What for is your worry, O my dear (husband)? Tell me your worry." "O pleasing one, the brāhmaṇa, (our) son-in-law, has abandoned (our) daughter and gone. This one is of a sinful conduct, merciless and performs sinful acts. The very intelligent Śivaśarman has been forsaken by this one (only). The highly intelligent brāhmaṇa, O dear one, due to his courtesy towards our entire family and me, does not say anything at all to Sudevā. He lives peacefully and the intelligent, learned man does not condemn or censure Sudevā moving wantonly. This wicked Sudevā will destroy (our) family. O you housewife, leaving her, I (shall) go."

The brāhmaṇa's wife said :

47-65. O dear one, today you have understood the virtues and the vices of (our) daughter. She has now been spoiled because of your affection and love for her. One should fondle one's son till he is five years old. O dear one, one should always nourish him with the idea of training him (even) through affection also, by giving him bath, coverings, food, (other) eatables, drinks. There is no doubt about this. O dear one, one should urge the son in (i.e. to acquire) virtues and true learning. A father is always free from affection for the sake of teaching virtues (to his son). O dear one, affections take place (i.e. should be shown) in the protection and nourishment (of the son). (A father) should never describe his son as virtuous. Everyday he should censure him. He should always talk to him (with) sternness, and should afflict him with (harsh) words, so that the son, intent upon (acquiring) learning, will pursue true knowledge. Even through a device used to correct his pride, he leaves his sin far away. Perfection in learning and virtues is produced (in him). A mother should beat her daughter, and a mother-in-law should beat her daughter-in-law. A preceptor should beat his pupil. Thus they acquire perfection, not otherwise. A wife should flog her husband, a king should punish his minister. A soldier should beat his horse, and the elephant's driver should beat him. O lord, by means of being beaten and being protected, they are prepared with a thought for training. O lord, along with the good brāhmaṇa Śivaśarman, you yourself have foreover spoilt her. In the house she was made undisciplined (i.e. was not checked); therefore, O you highly intelligent one, she is spoilt. O dear one, listen to my words: The father should keep his daughter in his house till she becomes eight years old. He should not keep a strong (i.e. grown up) one. Both the parents get the (fruit of the) sin which a daughter, living in her father's house, commits. Therefore an able (i.e. a grown up) daughter is not kept in his house (by the father). She should get nourishment in the house of him to whom she is given. She, living there, should devoutly win over her virtuous husband. The family becomes famous; the father lives happily. The husband suffers due to the sin which she, living there (i.e. in the husband's house) commits. Living there, she always prospers with sons and grandsons. O dear one, the father obtains fame due to the good qualities of his daughter. Therefore, O dear one, one should not keep in one's house one's daughter with her husband (i.e. a married daughter). O dear one, in this context there is an account that is so heard: O brāhmaṇa, I shall tell you the account of the hero Ugrasena , the eldest Yadu , as it took place, when the great twenty-eighth Dvāpara yuga arrived. Listen to it with a concentrated mind.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 48

The Story of Padmāvatī

Chapter 130 of 693 · 28 detected Sanskrit verse markers

Sanskrit

ब्राह्मण्युवाच-
माथुरे विषये रम्ये मथुरायां नृपोत्तमः ।
उग्रसेनेति विख्यातो यादवः परवीरहा १।
सर्वधर्मार्थतत्त्वज्ञो वेदज्ञः श्रुतवान्बली ।
दाता भोक्ता गुणग्राही सद्गुणान्वेत्ति भूपतिः २।
राज्यं चकार मेधावी प्रजा धर्मेण पालयेत् ।
एवं स च महातेजा उग्रसेनः प्रतापवान् ३।
वैदर्भे विषये पुण्ये सत्यकेतुः प्रतापवान् ।
तस्य कन्या महाभागा पद्माक्षी कमलानना ४।
नाम्ना पद्मावती नाम सत्यधर्मपरायणा ।
सा तु स्त्रीणां गुणैर्युक्ता द्वितीयेव समुद्भजा ५।
वैदर्भी शुशुभे राजन्स्वगुणैः सत्यकारणैः ।
माथुर उग्रसेनस्तु उपयेमे सुलोचनाम् ६।
तया सह महाभाग सुखं रेमे प्रतापवान् ।
अतिप्रीतो गुणैस्तस्यास्तया सह सुखीभवेत् ७।

तस्याः स्नेहेन प्रीत्या च संमुग्धो माथुरेश्वरः ।
पद्मावती महाभागा तस्य प्राणप्रियाभवत् ८।
तया विना न बुभुजे तया सह प्रक्रीडयेत् ।
तया विना न सेवेत परमं सुखमेव सः ९।
एवं प्रीतिकरौ जातौ परस्परमनुत्तमौ ।
स्नेहवंतौ द्विजश्रेष्ठ सुखसंप्रीतिदायकौ १०।
सत्यकेतुश्च राजेंद्रः सस्मार स पद्मावतीम् ।
स्वसुतां तां महाभागो माता तस्याः सुदुःखिता ११।
स दूतान्प्रेषयामास वैदर्भो मथुरां प्रति ।
उग्रसेनं नृवीरेंद्रं सादरेण द्विजोत्तम १२।
उग्रसेनं महाराजं स दूतो वाक्यमब्रवीत् ।
विदर्भाधिपतिर्वीरो भक्त्या स्नेहेन नंदयन् १३।
आत्मनः कुशलं ब्रूते भवतां परिपृच्छति ।
सत्यकेतुर्महाराज त्वामेवं परिपृष्टवान् १४।
दर्शनाय प्रेषयस्व सुतां पद्मावतीं मम ।

यदि त्वं मन्यसे नाथ प्रीतिस्नेहं हितस्य च १५।
प्रेषयस्व महाभागां प्रियां प्रीतिकरां तव ।
औत्कण्ठ्येन महाराज स सोत्कंठेन वर्तते १६।
समाकर्ण्य ततो वाक्यमुग्रसेनो नृपोत्तमः ।
प्रीत्या स्नेहेन तस्यापि सत्यकेतोर्महात्मनः १७।
दाक्षिण्येन च विप्रेंद्र प्रेषयामास भूपतिः ।
पद्मावतीं प्रियां भार्यामुग्रसेनः प्रतापवान् १८।
प्रेषितानेन राजेंद्र गता पद्मावती स्वकम् ।
पूर्वं गृहं सती सा तु महाहर्षेण संकुला १९।
पितृपूर्वं कुटुंबं तु ददृशे चारुमंगला ।
पितुः पादौ ननामाथ शिरसा सत्यतत्परा २०।
आगतायां महाराजा पद्मावत्यां द्विजोत्तम ।
हर्षेण महताविष्टो विदर्भाधिपतिर्नृपः २१।
वर्द्धिता दानमानैश्च वस्त्रालंकारभूषणैः ।
पद्मावती सुखेनापि पितुर्गेहे प्रवर्तते २२।

सखीभिः सहिता सा तु निःशंका परिवर्तते ।
रमते सा तदा तत्र यथापूर्वं तथैव च २३।
गृहे वने तडागेषु प्रासादे च तथैव सा ।
पुनर्बालेव भूता सा निर्लज्जा संप्रवर्तते २४।
निःशंका वर्तते विप्र सखीभिः सह सर्वदा ।
पतिव्रता महाभागा हर्षेण महतान्विता २५।
सुखं तु पितृगेहस्य दुर्लभं श्वशुरे गृहे ।
एवं ज्ञात्वा तदा रेमे कदा ईदृग्भविष्यति २६।
अनेन मोहभावेन क्रीडालुब्धा वरानना ।
सखीभिः सहिता नित्यं वनेषूपवने तदा २७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रेऽष्टचत्वारिंशोऽध्यायः ४८।

Roman transliteration

brāhmaṇyuvāca-
māthure viṣaye ramye mathurāyāṃ nṛpottamaḥ |
ugraseneti vikhyāto yādavaḥ paravīrahā 1|
sarvadharmārthatattvajño vedajñaḥ śrutavānbalī |
dātā bhoktā guṇagrāhī sadguṇānvetti bhūpatiḥ 2|
rājyaṃ cakāra medhāvī prajā dharmeṇa pālayet |
evaṃ sa ca mahātejā ugrasenaḥ pratāpavān 3|
vaidarbhe viṣaye puṇye satyaketuḥ pratāpavān |
tasya kanyā mahābhāgā padmākṣī kamalānanā 4|
nāmnā padmāvatī nāma satyadharmaparāyaṇā |
sā tu strīṇāṃ guṇairyuktā dvitīyeva samudrajā 5|
vaidarbhī śuśubhe rājansvaguṇaiḥ satyakāraṇaiḥ |
māthura ugrasenastu upayeme sulocanām 6|
tayā saha mahābhāga sukhaṃ reme pratāpavān |
atiprīto guṇaistasyāstayā saha sukhībhavet 7|

tasyāḥ snehena prītyā ca saṃmugdho māthureśvaraḥ |
padmāvatī mahābhāgā tasya prāṇapriyābhavat 8|
tayā vinā na bubhuje tayā saha prakrīḍayet |
tayā vinā na seveta paramaṃ sukhameva saḥ 9|
evaṃ prītikarau jātau parasparamanuttamau |
snehavaṃtau dvijaśreṣṭha sukhasaṃprītidāyakau 10|
satyaketuśca rājeṃdraḥ sasmāra sa padmāvatīm |
svasutāṃ tāṃ mahābhāgo mātā tasyāḥ suduḥkhitā 11|
sa dūtānpreṣayāmāsa vaidarbho mathurāṃ prati |
ugrasenaṃ nṛvīreṃdraṃ sādareṇa dvijottama 12|
ugrasenaṃ mahārājaṃ sa dūto vākyamabravīt |
vidarbhādhipatirvīro bhaktyā snehena naṃdayan 13|
ātmanaḥ kuśalaṃ brūte bhavatāṃ paripṛcchati |
satyaketurmahārāja tvāmevaṃ paripṛṣṭavān 14|
darśanāya preṣayasva sutāṃ padmāvatīṃ mama |

yadi tvaṃ manyase nātha prītisnehaṃ hitasya ca 15|
preṣayasva mahābhāgāṃ priyāṃ prītikarāṃ tava |
autkaṃṭhyena mahārāja sa sotkaṃṭhena vartate 16|
samākarṇya tato vākyamugraseno nṛpottamaḥ |
prītyā snehena tasyāpi satyaketormahātmanaḥ 17|
dākṣiṇyena ca vipreṃdra preṣayāmāsa bhūpatiḥ |
padmāvatīṃ priyāṃ bhāryāmugrasenaḥ pratāpavān 18|
preṣitānena rājeṃdra gatā padmāvatī svakam |
pūrvaṃ gṛhaṃ satī sā tu mahāharṣeṇa saṃkulā 19|
pitṛpūrvaṃ kuṭuṃbaṃ tu dadṛśe cārumaṃgalā |
pituḥ pādau nanāmātha śirasā satyatatparā 20|
āgatāyāṃ mahārājā padmāvatyāṃ dvijottama |
harṣeṇa mahatāviṣṭo vidarbhādhipatirnṛpaḥ 21|
varddhitā dānamānaiśca vastrālaṃkārabhūṣaṇaiḥ |
padmāvatī sukhenāpi piturgehe pravartate 22|

sakhībhiḥ sahitā sā tu niḥśaṃkā parivartate |
ramate sā tadā tatra yathāpūrvaṃ tathaiva ca 23|
gṛhe vane taḍāgeṣu prāsāde ca tathaiva sā |
punarbāleva bhūtā sā nirlajjā saṃpravartate 24|
niḥśaṃkā vartate vipra sakhībhiḥ saha sarvadā |
pativratā mahābhāgā harṣeṇa mahatānvitā 25|
sukhaṃ tu pitṛgehasya durlabhaṃ śvaśure gṛhe |
evaṃ jñātvā tadā reme kadā īdṛgbhaviṣyati 26|
anena mohabhāvena krīḍālubdhā varānanā |
sakhībhiḥ sahitā nityaṃ vaneṣūpavane tadā 27|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre'ṣṭacatvāriṃśo'dhyāyaḥ 48|

English translation

The brāhmaṇa’s wife said :

1. In the charming region of Māthura , in (the city of) Mathurā , lived the best Yādava king, the killer of his enemies, and well-known as Ugrasena .

2-7. The king knew the meaning and essentials of the whole religion; he knew the Vedas ; he was learned and powerful; he was a donor, an enjoyer, an appreciator of virtues and a virtuous one. He, the intelligent one, ruled (over Mathura) and protected his subjects justly. Thus was that very lustrous and valorous Ugrasena. In the holy country of Vidarbha there lived a dignified (king named) Satyaketu . His glorious daughter, having eyes like lotuses and face like a lotus, and devoted to truthful behaviour, was Padmāvatī by name. That (Padmāvatī, the) daughter of the Vidarbha (-king) was endowed with feminine qualities and by means of her virtues based on truthfulness, she shone like another one born from the sea (i.e. like Lakṣmī). Ugrasena (the king) of the Māthura country married her, of beautiful eyes. O glorious one, with her the valorous one enjoyed himself happily. Being very much pleased with her qualities, he became happy with her (i.e. in her company).

8-9. The lord of the Māthura (country) was infatuated by her, due to her affection and love. The lucky Padmāvatī had become dearer to him than his own life. He did not eat without her, and sported with her (only). He did not at all enjoy any great pleasure without her.

10-12. O best brāhmaṇa , thus the best ones became affectionate towards each other, loved each other and gave great pleasure and joy to each other; and the glorious king of kings, Satyaketu, remembered his daughter Padmāvatī. Her mother (also) was very much afflicted. That king of Vidarbha (i.e. Satyaketu) respectfully sent his messengers to the brave king Ugrasena, O best brāhmaṇa.

13-18. The messenger said (these) words to the great king Ugrasena: “The brave lord of Vidarbha greeting you with devotion and affection, tells (i.e. informs) about his well-being, and inquires about your (well-being). O great king, Satyaketu has asked (i.e. requested) you like this: ‘(Please) send my daughter (to me) to see (so that I can see) her.’ O lord, if you have regard for his Jove and affection, then send that glorious Padmāvatī, who delights you. O great king, he is very anxious and uneasy.” Then, O best brāhmaṇa, having heard (these) words, the best and glorious king Ugrasena, due to love and affection for that magnanimous Satyaketu and through generosity, sent his dear wife Padmāvatī (to her father’s—Satyaketu’s—house).

19-27. That Padmāvatī, sent by him, was full of great joy, and went to her own former house. The charming and auspicious one saw (i.e. met the members of her) family led by her father. And she, devoted to truth, saluted her father’s feet. O best brāhmaṇa, the great king, the lord of Vidarbha was full of great joy, when Padmāvatī had arrived (there). Greeted with presents and other respectful considerations, with garments, ornaments and decorations, Padmāvatī lived happily in her father’s house. She lived with her friends without any apprehension. As before she at that time rejoiced in the chamber, tank and also in the palace. Having as it were become a young girl again, she stayed (there) without bashfulness. O brāhmaṇa, she always behaved without bashfulness with her friends. She, the glorious, loyal wife, full of great joy, knowing that the happiness obtained in the father’s house is difficult to be obtained in the father-in-laws’s house, sported (there). Wondering longingly ‘When (again) could there by enjoyment like this’ the beautiful lady everyday longed for sport in the groves with her friends.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 49

Padmāvatī Succumbs to Gobhila’s Fraudulent Approach

Chapter 131 of 693 · 55 detected Sanskrit verse markers

Sanskrit

ब्राह्मण्युवाच-
एकदा तु महाभाग गता सा पर्वतोत्तमे ।
रमणीयं वनं दृष्ट्वा कदलीखंडमंडितम् १।
शालैस्तालैस्तमालैश्च नालिकेरैस्तथोत्कटैः ।
पूगीफलैर्मातुलिगैर्नारंगैश्चारुजंबुकैः २।
चंपकैः पाटलैः पुण्यैः पुष्पितैः कुटकैर्वटैः ।
अशोकबकुलोपेतं नानावृक्षैरलंकृतम् ३।
पर्वतं पुण्यवंतं तं पुष्पितैश्च नगोत्तमैः ।
सर्वत्र दृश्यते रम्यो नानाधातुसमाकुलः ४।
तडागं सर्वतोभद्रं पुण्यतोयेन पूरितम् ।
कमलैः पुष्पितैश्चान्यैः सुगंधैः कनकोत्पलैः ५।
श्वेतोत्पलैर्विभासंतं रक्तोत्पलसुपुष्पितैः ।
नीलोत्पलैश्च कह्लारैर्हंसैश्च जलकुक्कुटैः ६।
पक्षिभिर्जलजैश्चान्यैर्नानाधातुसमाकुलः ।
तडागं सर्वतः शुभ्रं नानापक्षिगणैर्युतम् ७।

कोकिलानां रुतैः पुण्यैः सुस्वरैः परिशोभितः ।
मधुराणां तथा शब्दैः सर्वत्र मधुरायते ८।
षट्पदानां सुनादेन सर्वत्र परिशोभते ।
एवंविधं गिरिं रम्यं तदेव वनमुत्तमम् ९।
तडागं सर्वतोभद्रं ददृशे नृपनंदिनी ।
वैदर्भी क्रीडमाना सा सखीभिः सहिता तदा १०।
समालोक्य वनं पुण्यं सर्वत्र कुसुमाकुलम् ।
चापल्येन प्रभावेण स्त्रीभावेन च लीलया ११।
पद्मावती सरस्तीरे सखीभिः सहिता तदा ।
जलक्रीडा समालीना हसते गायते पुनः १२।
रममाणा च सा तस्मिंस्तस्मिन्सरसि भामिनी ।
एवं विप्र तदा सा तु सुखेन परिवर्तयेत् १३।
विष्णुरुवाच-
गोभिलो नाम वै दैत्यो भृत्यो वैश्रवणस्य च ।
दिव्येनापि विमानेन सर्वभोगपरिप्लुतः १४।

याति चाकाशमार्गेण गोभिलो दैत्यसत्तमः ।
तेन दृष्टा विशालाक्षी वैदर्भी निर्भया तदा १५।
सर्वयोषिद्वरा सा हि उग्रसेनस्य वै प्रिया ।
रूपेणाप्रतिमा लोके सर्वांगेषु विराजते १६।
रतिर्वै मन्मथस्यापि किं वापीयं हरिप्रिया ।
किं वापि पार्वती देवी शची किं वा भविष्यति १७।
यादृशी दृश्यते चेयं नारीणां प्रवरोत्तमा ।
अन्यापि ईदृशी नास्ति द्वितीया क्षितिमंडले १८।
नक्षत्रेषु यथा चंद्रः संपूर्णो भाति शोभनः ।
गुणरूपकलाभिस्तु तथा भाति वरानना १९।
पुष्करेषु यथा हंसस्तथेयं चारुहासिनी ।
अहो रूपमहोभाव अस्यास्तु परिदृश्यते २०।
का कस्य शोभना बाला चारुवृत्तपयोधरा ।
व्यमृशद्गोभिलो दैत्यः पद्मावतीं वराननाम् २१।
चिंतयित्वा क्षणं विप्र का कस्यापि भविष्यति ।

ज्ञानेन महता ज्ञात्वा वैदर्भीति न संशयः २२।
दयिता उग्रसेनस्य पतिव्रतपरायणा ।
आत्मबलेन तिष्ठंती दुष्प्राप्या पुरुषैरपि २३।
उग्रसेनो महामूर्खः प्रेषिता येन वै वरा ।
पितुर्गेहमियं बाला स तु भाग्येन वर्जितः २४।
अनया विना स जीवेच्च कथं कूटमतिः सदा ।
किं वा नपुंसको राजा एनां यो हि परित्यजेत् २५।
तां दृष्ट्वा स तु कामात्मा संजातस्तत्क्षणादपि ।
इयं पतिव्रता बाला दुष्प्राप्या पुरुषैरपि २६।
कथं भोक्ष्याम्यहं गत्वा कामो मामति पीडयेत् ।
अभुक्त्वैनां यदा यास्ये तत्स्यान्मृत्युर्ममैव हि २७।
अद्यैव हि न संदेहो यतः कामो महाबलः ।
इति चिंतापरो भूत्वा गोभिलो मनसैक्षत २८।
कृत्वा मायामयं रूपमुग्रसेनस्य भूपतेः ।
यादृशस्तूग्रसेनश्च सांगोपांगो महानृपः २९।

गोभिलस्तादृशो भूत्वा गत्या च स्वरभाषया ।
यथावस्त्रो यथावेशो वयसा च तथा पुनः ३०।
दिव्यमाल्यांबरधरो दिव्यगंधानुलेपनः ।
सर्वाभरणशोभांगो यादृशो माथुरेश्वरः ३१।
भूत्वाथ तादृशो दैत्य उग्रसेनमयस्तदा ।
मायया परया युक्तो रूपलावण्यसंपदा ३२।
पर्वताग्रे अशोकस्यच्छायामाश्रित्य संस्थितः ।
शिलातलस्थो दुष्टात्मा वीणादंडेन वीरकः ३३।
सुस्वरं गायमानस्तु गीतं विश्वप्रमोहनम् ।

तालमानक्रियोपेतं सप्तस्वरविभूषितम् ३४।
गीतं गायति दुष्टात्मा तस्या रूपेण मोहितः ।
पर्वताग्रे स्थितो विप्र हर्षेण महतान्वितः ३५।
सखीमध्यगता सा तु पद्मावती वरानना ।
शुश्रुवे सुस्वरं गीतं तालमानलयान्वितम् ३६।
कोऽयं गायति धर्मात्मा महत्सौख्यप्रदायकम् ।

गीतं हि सत्क्रियोपेतं सर्वभावसमन्वितम् ३७।
सखीभिः सहिता गत्वा औत्सुक्येन नृपात्मजा ।
अशोकच्छायामाश्रित्य विमले सुशिलातले ३८।
ददर्श भूपवेषेण गोभिलं दानवाधमम् ।
पुष्पमालांबरधरं दिव्यगंधानुलेपनम् ३९।
सर्वाभरणशोभांगं पद्मावती पतिव्रता ।
मथुरेशः समायातः कदा धर्मपरायणः ४०।
मम नाथो महात्मा वै राज्यं त्यक्त्वा प्रदूरतः ।
यावद्धि चिंतयेत्सा च तावत्पापेन तेन सा ४१।
समाहुता तुरीभूय एहि त्वं हि प्रिये मम ।
चकिताशंकितासाचकथंभर्त्तासमागतः ४२।
लज्जिता दुःखिता जाता अधःकृत्वा ततो मुखम् ।
अहं पापा दुराचारा निःशंका परिवर्तिता ४३।
कोपमेवं महाभागः करिष्यति न संशयः ।
यावद्धि चिंतयेत्सा च तावत्तेनापि पापिना ४४।

समाहुता तुरीभूय एह्येहि त्वं मम प्रिये ।
त्वया विना कृतो देवि प्राणान्धर्तुं वरानने ४५।
न हि शक्नोम्यहं कांते जीवितं प्रियमेव च ।
तव स्नेहेन लुब्धोस्मि त्वां त्यक्त्वा नोत्सहे भृशम् ४६।
ब्राह्मण्युवाच-
एवमुक्ता गतापश्यत्सुमुखं लज्जयान्विता ।
समालिंग्य ततो दैत्यः सतीं पद्मावतीं तदा ४७।
एकांतं तु समानीता सुभुक्ता इच्छया ततः ।
दैत्येन गोभिलेनापि सत्यकेतोः सुता तदा ४८।
सुकलोवाच-
मुष्कस्थानेस्य संकेतं नाविंदत वरानना ।
स्ववस्त्रं सा परिगृह्य शंकिता दुःखिता ह्यभूत् ४९।
सा सक्रोधा वचः प्राह गोभिलं दानवाधमम् ।
कस्त्वं पापसमाचारो निर्घृणो दानवाकृतिः ५०।
शप्तुकामा समुद्युक्ता दुःखेनाकुलितेक्षणा ।

वेपमाना तदा राजन्दुःखभारेण पीडिता ५१।
मम कांतच्छलेनैव त्वयागत्य दुरात्मवन् ।

नाशितं धर्ममेवाग्र्यं पातिव्रत्यमनुत्तमम् ५२।
सुस्वरं रुदितं कृत्वा मम जन्म त्वया हृतम् ।
पश्य मे बलमत्रैव शापं दास्ये सुदारुणम् ५३।
एवं संभाषमाणा तं शप्तुकामा तु गोभिलम् ५४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे।
एकोनपंचाशत्तमोऽध्यायः ४९।

Roman transliteration

brāhmaṇyuvāca-
ekadā tu mahābhāga gatā sā parvatottame |
ramaṇīyaṃ vanaṃ dṛṣṭvā kadalīkhaṃḍamaṃḍitam 1|
śālaistālaistamālaiśca nālikeraistathotkaṭaiḥ |
pūgīphalairmātuligairnāraṃgaiścārujaṃbukaiḥ 2|
caṃpakaiḥ pāṭalaiḥ puṇyaiḥ puṣpitaiḥ kuṭakairvaṭaiḥ |
aśokabakulopetaṃ nānāvṛkṣairalaṃkṛtam 3|
parvataṃ puṇyavaṃtaṃ taṃ puṣpitaiśca nagottamaiḥ |
sarvatra dṛśyate ramyo nānādhātusamākulaḥ 4|
taḍāgaṃ sarvatobhadraṃ puṇyatoyena pūritam |
kamalaiḥ puṣpitaiścānyaiḥ sugaṃdhaiḥ kanakotpalaiḥ 5|
śvetotpalairvibhāsaṃtaṃ raktotpalasupuṣpitaiḥ |
nīlotpalaiśca kahlārairhaṃsaiśca jalakukkuṭaiḥ 6|
pakṣibhirjalajaiścānyairnānādhātusamākulaḥ |
taḍāgaṃ sarvataḥ śubhraṃ nānāpakṣigaṇairyutam 7|

kokilānāṃ rutaiḥ puṇyaiḥ susvaraiḥ pariśobhitaḥ |
madhurāṇāṃ tathā śabdaiḥ sarvatra madhurāyate 8|
ṣaṭpadānāṃ sunādena sarvatra pariśobhate |
evaṃvidhaṃ girim ramyaṃ tadeva vanamuttamam 9|
taḍāgaṃ sarvatobhadraṃ dadṛśe nṛpanaṃdinī |
vaidarbhī krīḍamānā sā sakhībhiḥ sahitā tadā 10|
samālokya vanaṃ puṇyaṃ sarvatra kusumākulam |
cāpalyena prabhāveṇa strībhāvena ca līlayā 11|
padmāvatī sarastīre sakhībhiḥ sahitā tadā |
jalakrīḍā samālīnā hasate gāyate punaḥ 12|
ramamāṇā ca sā tasmiṃstasminsarasi bhāminī |
evaṃ vipra tadā sā tu sukhena parivartayet 13|
viṣṇuruvāca-
gobhilo nāma vai daityo bhṛtyo vaiśravaṇasya ca |
divyenāpi vimānena sarvabhogapariplutaḥ 14|

yāti cākāśamārgeṇa gobhilo daityasattamaḥ |
tena dṛṣṭā viśālākṣī vaidarbhī nirbhayā tadā 15|
sarvayoṣidvarā sā hi ugrasenasya vai priyā |
rūpeṇāpratimā loke sarvāṃgeṣu virājate 16|
ratirvai manmathasyāpi kiṃ vāpīyaṃ haripriyā |
kiṃ vāpi pārvatī devī śacī kiṃ vā bhaviṣyati 17|
yādṛśī dṛśyate ceyaṃ nārīṇāṃ pravarottamā |
anyāpi īdṛśī nāsti dvitīyā kṣitimaṃḍale 18|
nakṣatreṣu yathā caṃdraḥ saṃpūrṇo bhāti śobhanaḥ |

guṇarūpakalābhistu tathā bhāti varānanā 19|
puṣkareṣu yathā haṃsastatheyaṃ cāruhāsinī |
aho rūpamahobhāva asyāstu paridṛśyate 20|
kā kasya śobhanā bālā cāruvṛttapayodharā |
vyaṃśadgobhilo daityaḥ padmāvatīṃ varānanām 21|
ciṃtayitvā kṣaṇaṃ vipra kā kasyāpi bhaviṣyati |

jñānena mahatā jñātvā vaidarbhīti na saṃśayaḥ 22|
dayitā ugrasenasya pativrataparāyaṇā |
ātmabalena tiṣṭhaṃtī duṣprāpyā puruṣairapi 23|
ugraseno mahāmūrkhaḥ preṣitā yena vai varā |
piturgehamiyaṃ bālā sa tu bhāgyena varjitaḥ 24|
anayā vinā sa jīvecca kathaṃ kūṭamatiḥ sadā |
kiṃ vā napuṃsako rājā enāṃ yo hi parityajet 25|
tāṃ dṛṣṭvā sa tu kāmātmā saṃjātastatkṣaṇādapi |
iyaṃ pativratā bālā duṣprāpyā puruṣairapi 26|
kathaṃ bhokṣyāmyahaṃ gatvā kāmo māmati pīḍayet |
abhuktvaināṃ yadā yāsye tatsyānmṛtyurmamaiva hi 27|
adyaiva hi na saṃdeho yataḥ kāmo mahābalaḥ |
iti ciṃtāparo bhūtvā gobhilo manasaikṣata 28|
kṛtvā māyāmayaṃ rūpamugrasenasya bhūpateḥ |
yādṛśastūgrasenaśca sāṃgopāṃgo mahānṛpaḥ 29|

gobhilastādṛśo bhūtvā gatyā ca svarabhāṣayā |
yathāvastro yathāveśo vayasā ca tathā punaḥ 30|
divyamālyāṃbaradharo divyagaṃdhānulepanaḥ |
sarvābharaṇaśobhāṃgo yādṛśo māthureśvaraḥ 31|
bhūtvātha tādṛśo daitya ugrasenamayastadā |
māyayā parayā yukto rūpalāvaṇyasaṃpadā 32|
parvatāgre aśokasyacchāyāmāśritya saṃsthitaḥ |
śilātalastho duṣṭātmā vīṇādaṃḍena vīrakaḥ 33|
susvaraṃ gāyamānastu gītaṃ viśvapramohanam |
tālamānakriyopetaṃ saptasvaravibhūṣitam 34|
gītaṃ gāyati duṣṭātmā tasyā rūpeṇa mohitaḥ |
parvatāgre sthito vipra harṣeṇa mahatānvitaḥ 35|
sakhīmadhyagatā sā tu padmāvatī varānanā |
śuśruve susvaraṃ gītaṃ tālamānalayānvitam 36|
ko'yaṃ gāyati dharmātmā mahatsaukhyapradāyakam |

gītaṃ hi satkriyopetaṃ sarvabhāvasamanvitam 37|
sakhībhiḥ sahitā gatvā autsukyena nṛpātmajā |
aśokacchāyāmāśritya vimale suśilātale 38|
dadarśa bhūpaveṣeṇa gobhilaṃ dānavādhamam |
puṣpamālāṃbaradharaṃ divyagaṃdhānulepanam 39|
sarvābharaṇaśobhāṃgaṃ padmāvatī pativratā |
mathureśaḥ samāyātaḥ kadā dharmaparāyaṇaḥ 40|
mama nātho mahātmā vai rājyaṃ tyaktvā pradūrataḥ |
yāvaddhi ciṃtayetsā ca tāvatpāpena tena sā 41|
samāhūtā turībhūya ehi tvaṃ hi priye mama |
cakitāśaṃkitāsācakathaṃbharttāsamāgataḥ 42|
lajjitā duḥkhitā jātā adhaḥkṛtvā tato mukham |
ahaṃ pāpā durācārā niḥśaṃkā parivartitā 43|
kopamevaṃ mahābhāgaḥ kariṣyati na saṃśayaḥ |

yāvaddhi ciṃtayetsā ca tāvattenāpi pāpinā 44|

samāhūtā turībhūya ehyehi tvaṃ mama priye |
tvayā vinā kṛto devi prāṇāndhartuṃ varānane 45|
na hi śaknomyahaṃ kāṃte jīvitaṃ priyameva ca |
tava snehena lubdhosmi tvāṃ tyaktvā notsahe bhṛśam 46|
brāhmaṇyuvāca-
evamuktā gatāpaśyatsumukhaṃ lajjayānvitā |
samāliṃgya tato daityaḥ satīṃ padmāvatīṃ tadā 47|
ekāṃtaṃ tu samānītā subhuktā icchayā tataḥ |
daityena gobhilenāpi satyaketoḥ sutā tadā 48|
sukalovāca-
muṣkasthānesya saṃketaṃ nāviṃdata varānanā |
svavastraṃ sā parigṛhya śaṃkitā duḥkhitā hyabhūt 49|
sā sakrodhā vacaḥ prāha gobhilaṃ dānavādhamam |
kastvaṃ pāpasamācāro nirghṛṇo dānavākṛtiḥ 50|
śaptukāmā samudyuktā duḥkhenākulitekṣaṇā |

vepamānā tadā rājanduḥkhabhāreṇa pīḍitā 51|
mama kāṃtacchalenaiva tvayāgatya durātmavan |
nāśitaṃ dharmamevāgryaṃ pātivratyamanuttamam 52|
susvaraṃ ruditaṃ kṛtvā mama janma tvayā hṛtam |
paśya me balamatraiva śāpaṃ dāsye sudāruṇam 53|
evaṃ saṃbhāṣamāṇā taṃ śaptukāmā tu gobhilam 54|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre|
ekonapaṃcāśattamo'dhyāyaḥ 49|

English translation

The brāhmaṇa's wife said :

1-9a. O you glorious one, once on the best mountain she saw a beautiful grove, adorned with groups of plantain-trees, with the śāla trees, tala trees, tamāla trees, coconut trees, with big betelnut trees, mātuliṅga (i.e. citron) trees, orange trees, and charming jambu trees, with auspicious campaka trees and pāṭala trees that had blossomed, and also with kuṭaka and bunyan trees; it was full of aśoka and bakula trees, and was adorned with various other kinds of trees. She saw that holy mountain with trees that had blossomed. Everywhere it appeared beautiful, as it was full of many kinds of minerals. She also saw an excellent lake full of holy water on all sides, shining with fully developed lotuses and other fragrant golden lotuses, with white lotuses and fully developed red lotuses, with blue lotuses, white lotuses and with waterfowls, with other aquatic birds, and was full of various minerals. The lake was white all round, and was full of groups of many kinds of birds. The mountain was graced everywhere by auspicious and sweet cooings of cuckoos and was everywhere agreeable due to the sounds (produced) by madhura trees. It looked lovely by the excellent humming of the bees.

9b-13. The princess saw the mountain like this, charming and excellent, and the lake beautiful all round. Padmāvatī , the daughter of the Vidarbha -king, while playing and engaged in sporting in water, and on the bank of the lake with her friends, saw that auspicious forest full of flowers everywhere, and laughed and sang sportively due to fickleness and powerful feminine nature. O brāhmaṇa , that beautiful lady, thus sporting in that lake moved happily.

Viṣṇu said :

14-15. The best demon Gobhila , the servant of Kubera , endowed with all enjoyments, was going in a divine aeroplane along an aerial path (i.e. in the air). At the time he saw the fearless, broad-eyed daughter of the Vidarbha-king.

16. She, the best of all women, the dear wife of Ugrasena , matchless in beauty in the world, shone beautifully in all her limbs.

17-25. (He thought:) 'Might she be Rati , (the spouse) of Cupid, or (Lakṣmī) the dear (wife) of Hari , or goddess Pārvatī or Śacī (the wife of Indra). No other woman like her, the best among women, is seen on the globe. The beautiful woman shines with her beauty and arts as the beautiful full moon shines among the stars. This woman with a charming smile (shines) as a swan in lakes. Oh, how beautiful does her form appear! Oh, what an amorous gesture! Who is this charming woman having beautiful round breasts? To whom does she belong?' The demon Gobhila thought like this about (that) beautiful Padmāvatī. O brāhmaṇa, for a moment he thought as to who she was and to whom she belonged. With superior knowledge he knew that she was the daughter of the Vidarbha-king. There was no doubt about it (in his mind). She was the wife of Ugrasena, devoted to her husband. She stood by her own power, and was not easily attainable even by men. Ugrasena, who has sent this young lady to her father's house, is a great fool. He is unfortunate. How would the (king) of a fraudulent mind ever live without her? Or is the king impotent that he would leave (i.e. he has left) her?

26-28a. Seeing her he instantly became enamoured. 'This chaste lady is difficult to be secured even by men. How can I go (near her) and enjoy her? Lust afflicts me very much. If I shall go without enjoying her, then I shall die today only. There is no doubt about it; since lust is very powerful.'

28b-35. Being anxious like this, Gobhila observed mentally (i.e. thought to himself). Taking up an illusory form of king Ugrasena, the demon Gobhila fully became as the great Ugrasena was in point of gait, voice and language; and putting on garments and apparel (like Ugrasena) and being of the same age, and putting on divine flowers and garments and having besmeared his body with divine sandal, and with his entire body (rendered) handsome as was the lord of Māthura , and thus being full of (i.e. exactly like) Ugrasena, and being equipped with great trickery and (fine) figure and handsomeness he remained on the top of the mountain, after having resorted to the shadow of an aśoka tree. Seated on a slab, the wicked-minded one with the neck of the lute (in his hand), was singing a melodious song, enchanting the universe. The wicked-minded one, enamoured of her beauty, sang a song equipped with the beating time, measure and execution, and adorned with the seven notes. O brāhmaṇa, he, seated on the mountain-top was full of great joy.

36. That beautiful Padmāvati, who was in the midst of her friends, heard that melodious song, equipped with beating time, measure and the musical time.

37. 'Who is this pious one that is singing a song which gives great pleasure, which is full of fine execution and endowed with all ideas?'

38-42. The princess with curiosity went there with her friends and saw the mean demon Gobhila in the garb of the king, wearing divine flowers and garment and with his body besmeared with divine sandal, with all his limbs decorated with ornaments, seated on a spotless slab, resorting to (i.e. in) the shadow of an aśoka tree. The loyal wife Padmāvatī (thought): 'When did my glorious lord, the king of Māthura, and devoted to religious practices, come, after having left far behind his kingdom?' When she was thinking (like this), the sinful one called her hurriedly: "O my darling, come on." She was amazed and was doubtful as to how her lord had come (there).

43-46. She was ashamed, was afflicted, and then hung down her face (and thought:) ‘I am sinful, of a bad conduct. I have turned fearless. There is no doubt that the glorious one will be just angry with me.’ When she was thinking like this, that wicked one too hurriedly called her: “O my darling, come on, O dear one, O you of an excellent face (i.e. beautiful one),separa-ted from you I cannot sustain my life; and life is very dear to me; I am longing for your love; I am greatly unable to leave you.”

The brāhmaṇa’s wife said :

47-48. Thus addressed, she, full of bashfulness, saw the handsome one. Then the demon Gobhila, having embraced that virtuous Padmāvatī, the daughter of Satyaketu , took her to a secluded place, and fully enjoyed her as he desired.

Sukalā said :

49-54. The beautiful one did not find the mark (known to her) on his testicle. Taking up her garment, she became afraid and afflicted. Angrily she spoke (these) words to that mean Gobhila: “Who are you of the form of a demon, who are acting wickedly and who are merciless?” O king, she, with her eyes full (of tears) due to grief, trembling, and oppressed with the burden of affliction was bent on cursing him: “O you wicked one, having come (here) in the guise of my husband, you have destroyed my excellent chastity—my best virtue. Having wailed melodiously, you have destroyed my existence. (Now) see my power; here (i.e. now) only I shall give you a very fearful curse.” She, who desired to curse Gobhila, spoke like this.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 50

Padmāvatī is Grief-stricken

Chapter 132 of 693 · 64 detected Sanskrit verse markers

Sanskrit

सुकलोवाच-
तस्यास्तु वचनं श्रुत्वा गोभिलो वाक्यमब्रवीत् ।
भवती शप्तुकामासि कस्मान्मे कारणं वद १।
केन दोषेण लिप्तोस्मि यस्मात्त्वं शप्तुमुद्यता ।
गोभिलो नाम दैत्योस्मि पौलस्त्यस्य भटः शुभे २।
दैत्याचारेण वर्तामि जाने विद्यामनुत्तमाम् ।
वेदशास्त्रार्थवेत्तास्मि कलासु निपुणः पुनः ३।
एवं सर्वं विजानामि दैत्याचारं शृणुष्व मे ।
परस्वं परदारांश्च बलाद्भुंजामि नान्यथा ४।
वयं दैत्याः समाकर्ण्य दैत्याचारेण सांप्रतम् ।
वर्त्तामो ज्ञानिभावेन सत्यं सत्यं वदाम्यहम् ५।
ब्राह्मणानां हि च्छिद्राणि विपश्यामो दिने दिने ।
तेषां हि तपसो नाशं विघ्नैः कुर्मो न संशयः ६।
छिद्रं प्राप्य वयं देवि नाशयामो न संशयः ।
ब्राह्मणाञ्छूयतां भद्रे देवयज्ञं वरानने ७।

नाशयामो वयं यज्ञान्धर्मयज्ञं न संशयः ।
सुब्राह्मणान्परित्यज्य देवं नारायणं प्रभुम् ८।
पतिव्रतां महाभागां सुमतिं भर्तृतत्पराम् ।
दूरेणापि परित्यज्य तिष्ठामो नात्र संशयः ९।
तेजो देवि सुविप्रस्य हरेश्चैव महात्मनः ।
नार्याः पतिव्रतायाश्च सोढुं दैत्याश्च न क्षमाः १०।
पतिव्रताभयेनापि विष्णोः सुब्राह्मणस्य च ।
नश्यंति दानवाः सर्वे दूरं राक्षसपुंगवाः ११।
अहं दानवधर्मेण विचरामि महीतलम् ।
कस्मात्त्वं शप्तुकामासि मम दोषो विचार्यताम् १२।
पद्मावत्युवाच-
मम धर्मः सुकायश्च त्वयैव परिनाशितः ।
अहं पतिव्रता साध्वी पतिकामा तपस्विनी १३।
स्वमार्गे संस्थिता पाप मायया परिनाशिता ।
तस्मात्त्वामप्यहं दुष्ट आधक्ष्यामि न संशयः १४।

गोभिल उवाच-
धर्ममेव प्रवक्ष्यामि भवती यदि मन्यते ।
अग्निचिद्ब्राह्मणस्यापि श्रूयतां नृपनंदिनी १५।
जुह्वन्देवं द्विकालं यो न त्यजेदग्निमंदिरम् ।
स चाग्निहोत्री भवति यजत्येव दिनेदिने १६।
अन्यच्चैवं प्रवक्ष्यामि भृत्यधर्मं वरानने ।
मनसा कर्मणा वाचा विशुद्धो योऽपि नित्यशः १७।
नित्यमादेशकारी यः पश्चात्तिष्ठति चाग्रतः ।
स भृत्यः कथ्यते देवि पुण्यभागी न संशयः १८।
यः पुत्रो गुणवाञ्ज्ञाता पितरं पालयेच्छुभः ।
मातरं च विशेषेण मनसा काय कर्मभिः १९।
तस्य भागीरथी स्नानमहन्यहनि जायते ।
अन्यथा कुरुते यो हि स पापीयान्न संशयः २०।
अन्यच्चैवं प्रवक्ष्यामि पतिव्रतमनुत्तमम् ।
वाचा सुमनसा चैव कर्मणा शृणु भामिनि २१।

शुश्रूषां कुरुते या हि भर्तुश्चैव दिन दिने ।
तुष्टे भर्त्तरि या प्रीता न त्यजेत्क्रोधनं पुनः २२।
तस्य दोषं न गृह्णाति ताडिता तुष्यते पुनः ।
भर्तुः कर्मसु सर्वेषु पुरतस्तिष्ठते सदा २३।
सा चापि कथ्यते नारी पतिव्रतपरायणा ।
पतितोपि पितापुत्रैर्बहुदोषसमन्वितः २४।
कस्मादपि च न त्याज्यः कुष्ठितः क्रुधितोऽपि वा ।
एवं पुत्राः शुश्रूषंति पितरं मातरं किल २५।
ते यांति परमं लोकं तद्विष्णोः परमं पदम् ।
एवं हि स्वामिनं ये वै उपाचरंति भृत्यकाः २६।
पत्युर्लोकं प्रयांत्येते प्रसादात्स्वामिनस्तदा ।
अग्निं नैव त्यजेद्विप्रो ब्रह्मलोकं प्रयाति सः २७।
अग्नित्यागकरो विप्रो वृषलीपतिरुच्यते ।
स्वामिद्रोही भवेद्भृत्यः स्वामित्यागान्न संशयः २८।
अग्निं च पितरं चैव न त्यजेत्स्वामिनं शुभे ।

सदा विप्रः सुतो भृत्यः सत्यं सत्यं वदाम्यहम् २९।
परित्यज्य प्रगच्छंति ते यांति नरकार्णवम् ।
पतितं व्याधितं देवि विकलं कुष्ठिनं तथा ३०।
सर्वकर्मविहीनं च गतवित्तादिसंचयम् ।
भर्तारं न त्यजेन्नारी यदि श्रेय इहेच्छति ३१।
त्यक्त्वा कांतं व्रजेन्नारी अन्यत्कार्यमिहेच्छति ।
सा मता पुंश्चली लोके सर्वधर्मबहिष्कृता ३२।
गते भर्तरि या ग्रामं भोगं शृंगारमेव च ।
लौल्याच्च कुरुते नारी पुंश्चली वदते जनः ३३।

एवं धर्मं विजानामि वेदशास्त्रैश्च संमतम् ।
दानवा राक्षसाः प्रेता धात्रा सृष्टा यदादितः ३४।
तत्रेह कारणं सर्वं प्रवक्ष्यामि न संशयः ।
ब्राह्मणा दानवाश्चैव पिशाचाश्चैव राक्षसाः ३५।
धर्मार्थं सकलं प्रोक्तमधीतं तैस्तु सुंदरि ।
विंदंति सकलं सर्वे आचरंति न दानवाः ३६।

विधिहीनं प्रकुर्वंति दानवा ज्ञानवर्जिताः ।
अन्यायेन व्रजंत्येते मानवा विधिवर्जिताः ३७।
तेषां शासनहेत्वर्थं कृता एतेपि नान्यथा ।
विधिहीनं प्रकुर्वंति ये हि धर्मं नराधमाः ३८।
तान्वयं शासयामो वै दंडेन महता किल ।
भवत्या दारुणं कर्म कृतमेव सुनिर्घृणम् ३९।
गार्हस्थ्यं च परित्यज्य अत्रायाता किमर्थतः ।
वदस्येवं मुखेनापि अहं हि पतिदेवता ४०।
कर्मणा नास्ति तद्दृष्टं पतिदैवत्यमेव ते ।
भर्तारं तं परित्यज्य किमर्थं त्वमिहागता ४१।
शृंगारं भूषणं वेषं कृत्वा तिष्ठसि निर्घृणा ।
किमर्थं हि कृतं पापे कस्यहेतोर्वदस्व मे ४२।
निःशंका वर्त्तसे चापि प्रमत्ता गिरिकानने ।
मया त्वं साधिता पापा दंडेन महता शृणु ४३।
अधर्मचारिणी दुष्टा पतिं त्यक्त्वा समागता ।

क्वास्ते तत्पतिदेवत्वं दर्शय त्वं ममाग्रतः ४४।
भवती पुंश्चली नाम यया त्यक्तः स्वकः पतिः ।
पृथक्छय्या यदा नारी तदा सा पुंश्चली मता ४५।
योजनानां शतैकस्य सोन्तरेण प्रवर्त्तते ।
क्वास्ति ते पतिदैवत्यं पुंश्चल्याचारचारिणी ४६।
निर्लज्जे निर्घृणे दुष्टे किं मे वदसि संमुखी ।
तपसः क्वास्ति ते भावः क्व तेजोबलमेव च ४७।
दर्शयस्व ममाद्यैव बलवीर्यपराक्रमम् ।
पद्मावत्युवाच-
स्नेहेनापि समानीता श्रूयतामसुराधम ४८।
भर्तुर्गेहादहं पित्रा क्वास्ते तत्र च पातकम् ।
नैव कामान्न लोभाच्च न मोहान्न च मत्सरात् ४९।
आगताहं पतिं त्यक्त्वा पतिभावेन संस्थिता ।
भर्तृरूपच्छलेनापि त्वयैव परिवंचिता ५०।
भवंतं माथुरं ज्ञात्वा गताहं सम्मुखं तव ।

मायाविनं यदा जाने त्वामेवं दानवाधम ५१।
एकेन हुंकृतेनैव भस्मीभूतं करोम्यहम् ।

गोभिल उवाच-
चक्षुर्हीना न पश्यंति मानवाः शृणु सांप्रतम् ५२।
धर्मनेत्रविहीना त्वं कथं जानासि मामिह ।
यदा ते भाव उत्पन्नः पितुर्गेहं प्रति शृणु ५३।
पतिध्यानं परित्यज्य मुक्ता ध्यानेन त्वं तदा ।
ज्ञाननेत्रं तदा नष्टं स्फुटं च हृदये तव ५४।
कथं मां त्वं विजानासि ज्ञानचक्षुर्हता भुवि ।
कस्या माता पिता भ्राता कस्याः स्वजनबांधवाः ५५।
सर्वस्थाने पतिर्ह्येको भार्यायास्तु न संशयः ।
इत्युक्त्वा हि प्रहस्यैव गोभिलो दानवाधमः ५६।
न भयं विद्यते तेऽद्य ममापि शृणु पुंश्चलि ।
किं भवेत्तव शापेन वृथैव परिकंपसे ५७।
ममगेहं समाश्रित्य भुंक्ष्व भोगान्मनोऽनुगान् ।

पद्मावत्युवाच-
गच्छ पापसमाचार किं त्वं वदसि निर्घृणः ५८।
सतीभावेन संस्थास्मि पतिव्रतपरायणा ।
धक्ष्यामि त्वां महापाप यद्येवं तु वदिष्यसि ५९।
एवमुक्त्वा तथैकांते निषसाद महीतले ।
दुःखेन महताविष्टां तामुवाच स गोभिलः ६०।
तवोदरे मया न्यस्तं स्ववीर्यं सुकृतं शुभे ।
तस्मादुत्पत्स्यते पुत्रस्त्रैलोक्यक्षोभकारकः ६१।
एवमुक्त्वा जगामाथ गोभिलो दानवस्तदा ।
गते तस्मिन्दुराचारे दानवे पापचारिणी ६२।
दुःखेन महताविष्टा नृपकन्या रुरोद ह ६३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे पंचाशत्तमोऽध्यायः ५०।

Roman transliteration

sukalovāca-
tasyāstu vacanaṃ śrutvā gobhilo vākyamabravīt |
bhavatī śaptukāmāsi kasmānme kāraṇaṃ vada 1|
kena doṣeṇa liptosmi yasmāttvaṃ śaptumudyatā |
gobhilo nāma daityosmi paulastyasya bhaṭaḥ śubhe 2|
daityācāreṇa vartāmi jāne vidyāmanuttamām |
vedaśāstrārthavettāsmi kalāsu nipuṇaḥ punaḥ 3|
evaṃ sarvaṃ vijānāmi daityācāraṃ śṛṇuṣva me |
parasvaṃ paradārāṃśca balādbhuṃjāmi nānyathā 4|
vayaṃ daityāḥ samākarṇya daityācāreṇa sāṃpratam |
varttāmo jñānibhāvena satyaṃ satyaṃ vadāmyaham 5|
brāhmaṇānāṃ hi cchidrāṇi vipaśyāmo dine dine |
teṣāṃ hi tapaso nāśaṃ vighnaiḥ kurmo na saṃśayaḥ 6|
chidraṃ prāpya vayaṃ devi nāśayāmo na saṃśayaḥ |
brāhmaṇāñchrūyatāṃ bhadre devayajñaṃ varānane 7|

nāśayāmo vayaṃ yajñāndharmayajñaṃ na saṃśayaḥ |
subrāhmaṇānparityajya devaṃ nārāyaṇaṃ prabhum 8|
pativratāṃ mahābhāgāṃ sumatiṃ bhartṛtatparām |
dūreṇāpi parityajya tiṣṭhāmo nātra saṃśayaḥ 9|
tejo devi suviprasya hareścaiva mahātmanaḥ |
nāryāḥ pativratāyāśca soḍhuṃ daityāśca na kṣamāḥ 10|
pativratābhayenāpi viṣṇoḥ subrāhmaṇasya ca |
naśyaṃti dānavāḥ sarve dūraṃ rākṣasapuṃgavāḥ 11|
ahaṃ dānavadharmeṇa vicarāmi mahītalam |
kasmāttvaṃ śaptukāmāsi mama doṣo vicāryatām 12|
padmāvatyuvāca-
mama dharmaḥ sukāyaśca tvayaiva parināśitaḥ |
ahaṃ pativratā sādhvī patikāmā tapasvinī 13|
svamārge saṃsthitā pāpa māyayā parināśitā |
tasmāttvāmapyahaṃ duṣṭa ādhakṣyāmi na saṃśayaḥ 14|

gobhila uvāca-
dharmameva pravakṣyāmi bhavatī yadi manyate |
agnicidbrāhmaṇasyāpi śrūyatāṃ nṛpanaṃdinī 15|
juhvandevaṃ dvikālaṃ yo na tyajedagnimaṃdiram |
sa cāgnihotrī bhavati yajatyeva dinedine 16|
anyaccaivaṃ pravakṣyāmi bhṛtyadharmaṃ varānane |
manasā karmaṇā vācā viśuddho yo'pi nityaśaḥ 17|
nityamādeśakārī yaḥ paścāttiṣṭhati cāgrataḥ |
sa bhṛtyaḥ kathyate devi puṇyabhāgī na saṃśayaḥ 18|
yaḥ putro guṇavāñjñātā pitaraṃ pālayecchubhaḥ |
mātaraṃ ca viśeṣeṇa manasā kāya karmabhiḥ 19|
tasya bhāgīrathī snānamahanyahani jāyate |
anyathā kurute yo hi sa pāpīyānna saṃśayaḥ 20|
anyaccaivaṃ pravakṣyāmi pativratamanuttamam |
vācā sumanasā caiva karmaṇā śṛṇu bhāmini 21|

śuśrūṣāṃ kurute yā hi bhartuścaiva dina dine |
tuṣṭe bharttari yā prītā na tyajetkrodhanaṃ punaḥ 22|
tasya doṣaṃ na gṛhṇāti tāḍitā tuṣyate punaḥ |
bharttuḥ karmasu sarveṣu puratastiṣṭhate sadā 23|
sā cāpi kathyate nārī pativrataparāyaṇā |
patitopi pitāputrairbahudoṣasamanvitaḥ 24|
kasmādapi ca na tyājyaḥ kuṣṭhitaḥ krudhito'pi vā |
evaṃ putrāḥ śuśrūṣaṃti pitaraṃ mātaraṃ kila 25|
te yāṃti paramaṃ lokaṃ tadviṣṇoḥ paramaṃ padam |
evaṃ hi svāminaṃ ye vai upācaraṃti bhṛtyakāḥ 26|
patyurlokaṃ prayāṃtyete prasādātsvāminastadā |
agniṃ naiva tyajedvipro brahmalokaṃ prayāti saḥ 27|
agnityāgakaro vipro vṛṣalīpatirucyate |
svāmidrohī bhavedbhṛtyaḥ svāmityāgānna saṃśayaḥ 28|
agniṃ ca pitaraṃ caiva na tyajetsvāminaṃ śubhe |

sadā viprāḥ suto bhṛtyaḥ satyaṃ satyaṃ vadāmyaham 29|
parityajya pragacchaṃti te yāṃti narakārṇavam |
patitaṃ vyādhitaṃ devi vikalaṃ kuṣṭhinaṃ tathā 30|
sarvakarmavihīnaṃ ca gatavittādisaṃcayam |
bhartāraṃ na tyajennārī yadi śreya ihecchati 31|
tyaktvā kāṃtaṃ vrajennārī anyatkāryamihecchati |

sā matā puṃścalī loke sarvadharmabahiṣkṛtā 32|
gate bhartari yā grāmaṃ bhogaṃ śṛṃgārameva ca |
laulyācca kurute nārī puṃścalī vadate janaḥ 33|
evaṃ dharmaṃ vijānāmi vedaśāstraiśca saṃmatam |
dānavā rākṣasāḥ pretā dhātrā sṛṣṭā yadāditaḥ 34|
tatreha kāraṇaṃ sarvaṃ pravakṣyāmi na saṃśayaḥ |
brāhmaṇā dānavāścaiva piśācāścaiva rākṣasāḥ 35|
dharmārthaṃ sakalaṃ proktamadhītaṃ taistu suṃdari |
viṃdaṃti sakalaṃ sarve ācaraṃti na dānavāḥ 36|

vidhihīnaṃ prakurvaṃti dānavā jñānavarjitāḥ |
anyāyena vrajaṃtyete mānavā vidhivarjitāḥ 37|
teṣāṃ śāsanahetvarthaṃ kṛtā etepi nānyathā |
vidhihīnaṃ prakurvaṃti ye hi dharmaṃ narādhamāḥ 38|
tānvayaṃ śāsayāmo vai daṃḍena mahatā kila |
bhavatyā dāruṇaṃ karma kṛtameva sunirghṛṇam 39|
gārhasthyaṃ ca parityajya atrāyātā kimarthataḥ |
vadasyevaṃ mukhenāpi ahaṃ hi patidevatā 40|
karmaṇā nāsti taddṛṣṭaṃ patidaivatyameva te |
bhartāraṃ taṃ parityajya kimarthaṃ tvamihāgatā 41|
śṛṃgāraṃ bhūṣaṇaṃ veṣaṃ kṛtvā tiṣṭhasi nirghṛṇā |
kimarthaṃ hi kṛtaṃ pāpe kasyahetorvadasva me 42|
niḥśaṃkā varttase cāpi pramattā girikānane |
mayā tvaṃ sādhitā pāpā daṃḍena mahatā śṛṇu 43|
adharmacāriṇī duṣṭā patiṃ tyaktvā samāgatā |

kvāste tatpatidevatvaṃ darśaya tvaṃ mamāgrataḥ 44|
bhavatī puṃścalī nāma yayā tyaktaḥ svakaḥ patiḥ |
pṛthakchayyā yadā nārī tadā sā puṃścalī matā 45|
yojanānāṃ śataikasya sontareṇa pravarttate |
kvāsti te patidaivatyaṃ puṃścalyācāracāriṇī 46|
nirlajje nirghṛṇe duṣṭe kiṃ me vadasi saṃmukhī |
tapasaḥ kvāsti te bhāvaḥ kva tejobalameva ca 47|
darśayasva mamādyaiva balavīryaparākramam |
padmāvatyuvāca-
snehenāpi samānītā śrūyatāmasurādhama 48|
bharturgehādahaṃ pitrā kvāste tatra ca pātakam |
naiva kāmānna lobhācca na mohānna ca matsarāt 49|
āgatāhaṃ patiṃ tyaktvā patibhāvena saṃsthitā |
bhartṛrūpacchalenāpi tvayaiva parivaṃcitā 50|
bhavaṃtaṃ māthuraṃ jñātvā gatāhaṃ sammukhaṃ tava |

māyāvinaṃ yadā jāne tvāmevaṃ dānavādhama 51|
ekena huṃkṛtenaiva bhasmībhūtaṃ karomyaham |
gobhila uvāca-
cakṣurhīnā na paśyaṃti mānavāḥ śṛṇu sāṃpratam 52|
dharmanetravihīnā tvaṃ kathaṃ jānāsi māmiha |
yadā te bhāva utpannaḥ piturgehaṃ prati śṛṇu 53|
patidhyānaṃ parityajya muktā dhyānena tvaṃ tadā |
jñānanetraṃ tadā naṣṭaṃ sphuṭaṃ ca hṛdaye tava 54|
kathaṃ māṃ tvaṃ vijānāsi jñānacakṣurhatā bhuvi |
kasyā mātā pitā bhrātā kasyāḥ svajanabāṃdhavāḥ 55|
sarvasthāne patirhyeko bhāryāyāstu na saṃśayaḥ |

ityuktvā hi prahasyaiva gobhilo dānavādhamaḥ 56|
na bhayaṃ vidyate te'dya mamāpi śṛṇu puṃścali |
kiṃ bhavettava śāpena vṛthaiva parikaṃpase 57|
mamagehaṃ samāśritya bhuṃkṣva bhogānmano'nugān |

padmāvatyuvāca-
gaccha pāpasamācāra kiṃ tvaṃ vadasi nirghṛṇaḥ 58|
satībhāvena saṃsthāsmi pativrataparāyaṇā |
dhakṣyāmi tvāṃ mahāpāpa yadyevaṃ tu vadiṣyasi 59|
evamuktvā tathaikāṃte niṣasāda mahītale |
duḥkhena mahatāviṣṭāṃ tāmuvāca sa gobhilaḥ 60|
tavodare mayā nyastaṃ svavīryaṃ sukṛtaṃ śubhe |
tasmādutpatsyate putrastrailokyakṣobhakārakaḥ 61|
evamuktvā jagāmātha gobhilo dānavastadā |
gate tasmindurācāre dānave pāpacāriṇī 62|
duḥkhena mahatāviṣṭā nṛpakanyā ruroda ha 63|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre paṃcāśattamo'dhyāyaḥ 50|

English translation

Sukalā said :

1-12. Hearing her words, Gobhila said (these) words: “Tell me the reason for which you desire to curse me. By what blemish am I defiled that you are ready to curse me? O auspicious one, I am a demon by name Gobhila, a warrior of Paulastya (i.e. Rāvaṇa). I act like a demon, I know excellent lore. I know the meaning of the Vedas and branches of knowledge, I am also skilled in arts. All this I know. (Now) listen about my demonish behaviour. I enjoy per force the wealth and the wives of others, and do so in no other way. Listen, we demons properly follow the demonish ways and do so knowingly. I am telling you the truth (and) the truth (only). Everyday we observe the loopholes of brāhmaṇas . By (putting in) difficulties we destroy their penance; there is no doubt about this. Finding a loophole in the brāhmaṇas we destroy them, O respectable lady. There is no doubt about this. O you of a beautiful face, listen. We destroy a sacrifice in honour of gods, (other) sacrifices and religious rites. There is no doubt about this. There is no doubt that we live by keeping far away excellent brāhmaṇas, the god Lord Nārāyaṇa , and a chaste, illustrious lady of a good mind and devoted to her husband. O respectable lady, demons cannot bear the lustre of a good brāhmaṇa , of glorious Hari (i.e. Viṣṇu), and of a lady loyal to her husband. The demons, the best evil spirits flee away due to the fear of a chaste lady, of Viṣṇu and of a good brāhmaṇa. I am roaming over the earth, according to the way of life of a demon. Why do you desire to curse me? What do you think my fault is?”

Padmāvatī said :

13-14. You alone have destroyed my dharma (chastity) and good body. O sinner, I am a chaste, pitiable, and virtuous woman, loving my husband. I remained on my own (i.e. followed my own) course (of life). You have defiled me through deceit. Therefore, O wicked one, I shall certainly burn you too.

Gobhila said :

15-16. If you agree I shall explain to you the way of the life of even a brāhmaṇa, who has kept the sacred fire. O princess, listen. Offering oblation (to fire), he should not leave the fire-chamber. He alone is one who has kept the sacred fire and who offers sacrifice everyday.

17-18. O you of an excellent face, I shall also tell you about another (thing)—the way of life of a servant. O respectable lady, he is called a meritorious servant, who is always pure in mind, deeds and speech, who always obeys (his master) and remains behind and in front of him.

19-20. "That virtuous, learned and eminent son, who protects his father and especially his mother by his mind (i.e. willingly), by his body and his actions, has (the merit of) a bath in Bhāgīrathī everyday. He who does (i.e. behaves) in an opposite manner, is undoubtedly a sinner.

21-24a. I shall also narrate to you another excellent vow (in honour) of the husband. O you beautiful lady, listen. That lady alone, who everyday renders service to her husband by good words, mind (i.e. willingly) and actions, and she, who is pleased when her husband is pleased, she, who would not abandon her angry husband, she who does not find fault with him, and she who is contented (though) beaten (by him), and she who always stands in the forefront in all the deeds of her husband, is called a woman devoted to her husband.

24b-28. A father, though fallen, or full of many blemishes, or affected with leprosy or who is angry, is never to be abandoned on any account by his sons. Those sons (who) indeed serve their father or mother, go to the highest heaven. That is the highest place of Viṣṇ U. The servants who in this way wait upon their masters go to the heaven of the lord through the grace of the master. A brāhmaṇa (who) does not abandon (keeping) fire, goes to Brahmā 's heaven. A brāhmaṇa, who abandons (keeping) fire is called the husband of a śūdra woman. There is no doubt that a servant, by deserting his master, would be plotting against his master.

29. A brāhmaṇa should never give up (keeping) fire, a son should never abandon his father, and a servant should never desert his master. I am telling the truth (and) the truth (only).

30-34. Those who go away leaving (these), go to the ocean in the form of hell. If, O respectable lady, a woman desires her welfare here (i.e. in this world), she should never desert her husband who is fallen, diseased, languid, affected with leprosy, or who is void of (i.e. unable to do) all acts, and whose accumulation of wealth has been lost. A woman who would leave her husband and go and desire to work for someone else here (i.e. in this world), is looked upon as an unchaste woman and is fully excommunicated. People call that woman an unchaste one, who, through fickleness, enjoys pleasures and decorates herself when her husband has gone to (some other) village. Thus I know the dharma (which is) also approved by the Vedas and the sacred treatises.

35-45. There is no doubt that I shall tell you the entire reason about this, viz. as to why at the beginning the creator created demons, goblins and evil spirits. Brāhmaṇas, demons, fiends, goblins, have, O beautiful lady, studied all that is said about dharma. Demons know all (that), but do not practise it. Demons, void of knowledge, do (all acts) without the (proper) rite. Men abandoned by (i.e. not practising) rites go (i.e. act) unjustly. They (i.e. demons) are created for disciplining them (i.e. such men); and not for anything else. We discipline those mean men, who perform (various) acts without proper rites by severely punishing them. You have done a terrible and very cruel act. Why, abandoning your state of a housewife, did you come here? And with your own mouth (i.e. you yourself) are saying that you are a lady loyal to your husband! But that your loyalty to your husband is not seen through your action. Leaving the husband, why have you come here? Decorating yourself, putting on ornaments and (attractive) dress, and (thus) being shameless, you are staying here. O sinful one, tell me why, for what purpose, you have done (this). Being fearless and wanton, you are living in the

mountain-forest. Listen, I have subdued you, a sinner, with a great (i.e. severe) punishment. Behaving impiously, you, a wicked woman, have abandoned your husband, and come (here). Where is your loyalty to your husband? Show that before (i.e. to) me. You are indeed an unchaste woman, who have deserted your husband. When a woman occupies a separate bed (i.e. does not occupy the same bed as her husband does), she is looked upon as unchaste.

46. Your husband is at a distance of a hundred yojanas . Where is your loyalty to your husband? You are behaving like an unchaste woman.

47-48a. O you shameless woman, O you cruel one, O you wicked one, facing me (i.e. to me) what (will) you say (now)? Where does your penance exist? Where is your lustre? Where is your power? Show me, today only, your power, valour and prowess.

Padmāvatī said :

48b-52a. O you mean demon, listen. My father brought me here from my husband's house through affection. What sin is there? I, who am devoted to my husband, have come (here) leaving my husband not through lust, or greed, or delusion or hostility (to him). You yourself, taking the guise of my husband, have deceived me. I went forth to you, taking you to be (the king of) Mathura . O you mean demon, (now) when I know you to be (a demon) using tricks, I shall reduce you to ashes just with one hum-sound.

Gobhila said :

52b-56a. Blind human beings do not (i.e. cannot) see. Now listen. How do you, bereft of the eye of dharma know me now? Listen; when a desire for (visiting) your father's house arose in you after you had stopped thinking about your husband, then, your eye of wisdom in your heart had evidently perished. (Now), with your eye of wisdom lost, how do you recognise me on the earth (i.e. here)? To which wife mother, father, brother, kinsmen and relatives belong? (i.e. none of them is related to her). In all (these) places (i.e. in the places of all these), the husband alone (remains); there is no doubt about this.

56b-58a. Saying so, and laughing loudly, the mean demon Gobhila (again spoke:) "O you unchaste woman, listen. Today I have no (cause of) fear from you. What would happen by means of your curse? You are unnecessarily trembling. Resorting to my house, enjoy pleasures as you like."

Padmāvatī said :

58b-59. Go (away), O you of wicked acts. What are you, being shameless, talking? I have (always) lived as a chaste woman, devoted to my husband. O you great sinner, if you talk (shamelessly) like this, I shall burn you.

60-62. Saying so, she sat on the ground in a secluded place. Gobhila said to her who was afflicted with great grief; "O you beautiful one, I have deposited my germ into your womb. From it will spring up a son who will agitate the three worlds." Speaking like this, the demon Gobhila then left.

63. When that demon of wicked acts and sinful behaviour had gone, the princess, full of great grief, wept...

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 51

Padmāvatī Returns to Her Husband's Place

Chapter 133 of 693 · 54 detected Sanskrit verse markers

Sanskrit

ब्राह्मण्युवाच-
गते तस्मिन्दुराचारे गोभिले पापचेतसि ।
पद्मावती रुरोदाथ दुःखेन महतान्विता १।
तस्यास्तु रुदितं श्रुत्वा सख्यः सर्वा द्विजोत्तम ।
पप्रच्छुस्तां राजकन्यां ताः सर्वाश्च वराननाः २।
कस्माद्रोदिषि भद्रं ते कथयस्व हि चेष्टितम् ।
क्व गतोऽसौ महाराजो माथुराधिपतिस्तव ३।
येन त्वं हि समाहुता प्रियेत्युक्त्वा वदस्व नः ।
ता उवाच सुदुःखेन रोदमाना पुनः पुनः ४।
तया आवेदितं सर्वं यज्जातं दोषसंभवम् ।
ताभिर्नीता पितुर्गेहं वेपमाना सुदुःखिता ५।
मातुः समक्षं तस्यास्तु आचचक्षुस्तदा स्त्रियः ।
समाकर्ण्य ततो देवी गता सा भर्तृमंदिरम् ६।
भर्तारं श्रावयामास सुतावृत्तांतमेव हि ।
समाकर्ण्य ततो राजा महादुःखी अजायत ७।

यानाच्छादनकं दत्वा परिवारसमन्विताम् ।
मथुरां प्रेषयामास गता सा प्रियमंदिरम् ८।
सुतादोषं समाच्छाद्य पितामाता द्विजोत्तम ।
उग्रसेनस्तु धर्मात्मा पद्मावतीं समागताम् ९।
स दृष्ट्वा मुमुदे चाशु उवाचेदं वचः पुनः ।
त्वया विना न शक्तोस्मि जीवितुं हि वरानने १०।
बहुप्रभासि मे प्रीता गुणशीलैस्तु सर्वदा ।
भक्त्या सत्येन ते कांते पतिदैवत्यकैर्गुणैः ११।
समाभाष्य प्रियां भार्यां पद्मावतीं नरेश्वरः ।
तया सार्धं स वै रेमे उग्रसेनो नृपोत्तमः १२।
ववृधे दारुणो गर्भः सर्वलोकभयप्रदः ।
पद्मावती विजानाति तस्य गर्भस्य कारणम् १३।
स्वोदरे वर्द्धमानस्य चिंतयंती दिवानिशम् ।
अनेन किमु जातेन लोकनाशकरेण वै १४।
अनेनापि न मे कार्यं दुष्टपुत्रेण सांप्रतम् ।

औषधीं पृच्छते सा तु गर्भपातस्य सर्वतः १५।
नारी महौषधीं सा हि विंदंती च दिने दिने ।
गर्भस्य पातनायैव उपाया बहुशः कृताः १६।
ववृधे दारुणो गर्भः सर्वलोकभयंकरः ।
तामुवाच ततो गर्भः पद्मावतीं च मातरम् १७।
कस्मात्त्वं व्यथसे मातरौषधीभिर्दिनेदिने ।
पुण्येन वर्द्धते चायुः पापेनाल्पं तु जीवितम् १८।
आत्मकर्मविपाकेन जीवंति च म्रियंति च ।
आमगर्भाः प्रयांत्यन्ये अपक्वास्तु महीतले १९।
जातमात्रा म्रियंतेऽन्ये कति ते यौवनान्विताः ।
बाला वृद्धाश्च तरुणा आयुषोवशतां गताः २०।
सर्वे कर्मविपाकेन जीवंति च म्रियंति च ।
ओषध्यो मंत्रदेवाश्च निमित्ताः स्युर्न संशयः २१।
मामेव हि न जानासि भवती यादृशो ह्यहम् ।
दृष्टः श्रुतस्त्वया पूर्वं कालनेमिर्महाबलः २२।

दानवानां महावीर्यस्त्रैलोक्यस्य भयप्रदः ।
देवासुरे महायुद्धे हतोहं विष्णुना पुरा २३।
साधयितुं च तद्वैरमागतोऽस्मि तवोदरम् ।
साहसं च श्रमं मातर्मा कुरुष्व दिन दिने २४।
एवमुक्त्वा द्विजश्रेष्ठ मातरं विरराम सः ।
मातोद्यमं परित्यज्य महादुःखादभूत्तदा २५।
दशाब्दाश्च गता यावत्तावद्वृद्धिमवाप्तवान् ।
पश्चाज्जज्ञे महातेजाः कंसोभूत्स महाबलः २६।
येन संत्रासिता लोकास्त्रैलोक्यस्य निवासिनः ।
यो हतो वासुदेवेन गतो मोक्षं न संशयः २७।
एवं श्रुतं मया कांत भविष्यं तु भविष्यति ।
पुराणेष्वेव सर्वेषु निश्चितं कथितं तव २८।
पितृगेहेस्थिता कन्या नाशमेवं प्रयाति सा ।
गृहावासाय मे कांत कन्या मोहं न कारयेत् २९।
इमां दुष्टां महापापां परित्यज्य स्थिरो भव ।

प्राप्तव्यं तु महापापं दुःखं दारुणमेव च ३०।
लोके श्रेयःकरं कांत तद्भुंक्ष्व त्वं मया सह ।
शूकर्युवाच-
एतद्वाक्यं सुमंत्रं तु श्रुत्वा स हि द्विजोत्तमः ३१।
त्यागे मतिं चकारासौ समाहुता ह्यहं तदा ।
सकलं वस्त्रशृंगारं मम दत्तं शुभे शृणु ३२।
तवैव दुर्नयैर्विप्रः शिवशर्मा द्विजोत्तमः ।
गतो वै मतिमान्दुष्टे कुलदुष्टप्रचारिणि ३३।
यत्र ते तिष्ठते भर्ता तत्र गच्छ न संशयः ।

तव यद्रोचते स्थानं यथादिष्टं तथा कुरु ३४।
एवमुक्त्वा महाभागे पितृमातृकुटुंबकैः ।
परित्यक्ता गता शीघ्रं निर्लज्जाहं वरानने ३५।
न लभाम्यहमेवापि वासस्थानं सुखं शुभे ।
भर्त्सयंति च मां लोकाः पुंश्चलीयं समागता ३६।
अटमाना गता देशात्कुलमानेन वर्जिता ।

देशे गुर्जरके पुण्ये सौराष्ट्रे शिवमंदिरे ३७।
वनस्थलेति विख्यातं नगरं वृद्धिसंकुलम् ।
अतीव पीडिता देवि क्षुधयाहं तदा शृणु ३८।
कर्परं हि करे गृह्य भिक्षार्थमुपचक्रमे ।
गृहिणां द्वारदेशेषु प्रविशामि सुदुःखिता ३९।
मम रूपं विपश्यंति लोकाः कुत्संति भामिनि ।
न ददंते च मे भिक्षां पापा चेयं समागता ४०।
एवं दुःखसमाहारा दारिद्र्यपरिपीडिता ।
अटंत्या च मया दृष्टं गृहमेकमनुत्तमम् ४१।
तुंगप्राकारसंवेष्टं वेदशालासमन्वितम् ।
वेदध्वनिसमाकीर्णं बहुविप्रसमाकुलम् ४२।
धनधान्यसमाकीर्णं दासीदासैरलंकृतम् ।
प्रविवेश गृहं रम्यं लक्ष्मीमुदितमेव तत् ४३।
तद्गृहं सर्वतोभद्रं तस्यैव शिवशर्मणः ।
भिक्षां देहीत्युवाचाथ सुदेवा दुःखपीडिता ४४।

शिवशर्माथ शुश्राव भिक्षाशब्दं द्विजोत्तमः ।
मंगलां नाम वै भार्यां लक्ष्मीरूपां वरानना्म् ४५।
तां हसन्प्राह धर्मात्मा शिवशर्मा महामतिः ।
इयं हि दुर्बला प्राप्ता भिक्षार्थं द्वारमागता ४६।
समाहुय प्रिये चैनां देहि त्वं भोजनं शुभे ।
कृपया परयाविष्टा ज्ञात्वा मां तु समागताम् ४७।
प्रोवाच मंगला कांतं दास्यामि प्रिय भोजनम् ।
एवमुक्त्वा च भर्तारं मंगला मंगलान्विता ४८।
पुनर्मां भोजयामास मिष्टान्नेन सुदुर्बलाम् ।
मामुवाच स धर्मात्मा शिवशर्मा महामुनिः ४९।
का त्वमत्र समायाता कस्य वा भ्रमसे जगत् ।
केन कार्येण सर्वत्र कथयस्व ममाग्रतः ५०।
एवमाकर्ण्य तद्वाक्यं भर्तुश्चैव महात्मनः ।
स्वरेण लक्षितः कांतो मया वै पापया तदा ५१।
व्रीडयाधोमुखीजाता दृष्टो भर्ता यदा मया ।

मंगला चारुसर्वांगी भर्तारमिदमब्रवीत् ५२।
का चेयं हि समाचक्ष्व त्वां दृष्ट्वा हि विलज्जति ।

कथयस्व प्रसादेन का च एषा भविष्यति ५३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे
एकपंचाशत्तमोऽध्यायः ५१।

Roman transliteration

brāhmaṇyuvāca-
gate tasmindurācāre gobhile pāpacetasi |
padmāvatī rurodātha duḥkhena mahatānvitā 1|
tasyāstu ruditaṃ śrutvā sakhyaḥ sarvā dvijottama |
papracchustāṃ rājakanyāṃ tāḥ sarvāśca varānanāḥ 2|
kasmādrodiṣi bhadraṃ te kathayasva hi ceṣṭitam |
kva gato'sau mahārājo māthurādhipatistava 3|
yena tvaṃ hi samāhūtā priyetyuktvā vadasva naḥ |
tā uvāca suduḥkhena rodamānā punaḥ punaḥ 4|
tayā āveditaṃ sarvaṃ yajjātaṃ doṣasaṃbhavam |
tābhirnītā piturgehaṃ vepamānā suduḥkhitā 5|
mātuḥ samakṣaṃ tasyāstu ācacakṣustadā striyaḥ |
samākarṇya tato devī gatā sā bhartṛmaṃdiram 6|
bhartāraṃ śrāvayāmāsa sutāvṛttāṃtameva hi |
samākarṇya tato rājā mahāduḥkhī ajāyata 7|

yānācchādanakaṃ datvā parivārasamanvitām |
mathurāṃ preṣayāmāsa gatā sā priyamaṃdiram 8|
sutādoṣaṃ samācchādya pitāmātā dvijottama |
ugrasenastu dharmātmā padmāvatīṃ samāgatām 9|
sa dṛṣṭvā mumude cāśu uvācedaṃ vacaḥ punaḥ |
tvayā vinā na śaktosmi jīvituṃ hi varānane 10|
bahuprabhāsi me prītā guṇaśīlaistu sarvadā |
bhaktyā satyena te kāṃte patidaivatyakairguṇaiḥ 11|
samābhāṣya priyāṃ bhāryāṃ padmāvatīṃ nareśvaraḥ |
tayā sārdhaṃ sa vai reme ugraseno nṛpottamaḥ 12|
vavṛdhe dāruṇo garbhaḥ sarvalokabhayapradaḥ |
padmāvatī vijānāti tasya garbhasya kāraṇam 13|
svodare varddhamānasya ciṃtayaṃtī divāniśam |
anena kimu jātena lokanāśakareṇa vai 14|
anenāpi na me kāryaṃ duṣṭaputreṇa sāṃpratam |

auṣadhīṃ pṛcchate sā tu garbhapātasya sarvataḥ 15|
nārī mahauṣadhīṃ sā hi viṃdaṃtī ca dine dine |
garbhasya pātanāyaiva upāyā bahuśaḥ kṛtāḥ 16|
vavṛdhe dāruṇo garbhaḥ sarvalokabhayaṃkaraḥ |
tāmuvāca tato garbhaḥ padmāvatīṃ ca mātaram 17|
kasmāttvaṃ vyathase mātarauṣadhībhirdinedine |
puṇyena varddhate cāyuḥ pāpenālpaṃ tu jīvitam 18|
ātmakarmavipākena jīvaṃti ca mriyaṃti ca |
āmagarbhāḥ prayāṃtyanye apakvāstu mahītale 19|
jātamātrā mriyaṃte'nye kati te yauvanānvitāḥ |
bālā vṛddhāśca taruṇā āyuṣovaśatāṃ gatāḥ 20|
sarve karmavipākena jīvaṃti ca mriyaṃti ca |
oṣadhyo maṃtradevāśca nimittāḥ syurna saṃśayaḥ 21|

māmeva hi na jānāsi bhavatī yādṛśo hyaham |
dṛṣṭaḥ śrutastvayā pūrvaṃ kālanemirmahābalaḥ 22|

dānavānāṃ mahāvīryastrailokyasya bhayapradaḥ |
devāsure mahāyuddhe hatohaṃ viṣṇunā purā 23|
sādhayituṃ ca tadvairamāgato'smi tavodaram |
sāhasaṃ ca śramaṃ mātarmā kuruṣva dina dine 24|
evamuktvā dvijaśreṣṭha mātaraṃ virarāma saḥ |
mātodyamaṃ parityajya mahāduḥkhādabhūttadā 25|
daśābdāśca gatā yāvattāvadvṛddhimavāptavān |
paścājjajñe mahātejāḥ kaṃsobhūtsa mahābalaḥ 26|
yena saṃtrāsitā lokāstrailokyasya nivāsinaḥ |
yo hato vāsudevena gato mokṣaṃ na saṃśayaḥ 27|
evaṃ śrutaṃ mayā kāṃta bhaviṣyaṃ tu bhaviṣyati |
purāṇeṣveva sarveṣu niścitaṃ kathitaṃ tava 28|
pitṛgehesthitā kanyā nāśamevaṃ prayāti sā |
gṛhāvāsāya me kāṃta kanyā mohaṃ na kārayet 29|
imāṃ duṣṭāṃ mahāpāpāṃ parityajya sthiro bhava |

prāptavyaṃ tu mahāpāpaṃ duḥkhaṃ dāruṇameva ca 30|
loke śreyaḥkaraṃ kāṃta tadbhuṃkṣva tvaṃ mayā saha |
śūkaryuvāca-
etadvākyaṃ sumaṃtraṃ tu śrutvā sa hi dvijottamaḥ 31|
tyāge matiṃ cakārāsau samāhūtā hyahaṃ tadā |
sakalaṃ vastraśṛṃgāraṃ mama dattaṃ śubhe śṛṇu 32|
tavaiva durnayairviprah śivaśarmā dvijottamaḥ |
gato vai matimānduṣṭe kuladuṣṭapracāriṇi 33|
yatra te tiṣṭhate bhartā tatra gaccha na saṃśayaḥ |
tava yadrocate sthānaṃ yathādiṣṭaṃ tathā kuru 34|
evamuktvā mahābhāge pitṛmātṛkuṭuṃbakaiḥ |
parityaktā gatā śīghraṃ nirlajjāhaṃ varānane 35|
na labhāmyahamevāpi vāsasthānaṃ sukhaṃ śubhe |
bhartsayaṃti ca māṃ lokāḥ puṃścalīyaṃ samāgatā 36|
aṭamānā gatā deśātkulamānena varjitā |

deśe gurjarake puṇye saurāṣṭre śivamaṃdire 37|
vanasthaleti vikhyātaṃ nagaraṃ vṛddhisaṃkulam |
atīva pīḍitā devi kṣudhayāhaṃ tadā śṛṇu 38|
karparaṃ hi kare gṛhya bhikṣārthamupacakrame |
gṛhiṇāṃ dvāradeśeṣu praviśāmi suduḥkhitā 39|
mama rūpaṃ vipaśyaṃti lokāḥ kutsaṃti bhāmini |
na dadaṃte ca me bhikṣāṃ pāpā ceyaṃ samāgatā 40|
evaṃ duḥkhasamāhārā dāridryaparipīḍitā |
aṭaṃtyā ca mayā dṛṣṭaṃ gṛhamekamanuttamam 41|
tuṃgaprākārasaṃveṣṭaṃ vedaśālāsamanvitam |
vedadhvanisamākīrṇaṃ bahuviprasamākulam 42|
dhanadhānyasamākīrṇaṃ dāsīdāsairalaṃkṛtam |
praviveśa gṛhaṃ ramyaṃ lakṣmīmuditameva tat 43|
tadgṛhaṃ sarvatobhadraṃ tasyaiva śivaśarmaṇaḥ |
bhikṣāṃ dehītyuvācātha sudevā duḥkhapīḍitā 44|

śivaśarmātha śuśrāva bhikṣāśabdaṃ dvijottamaḥ |
maṃgalāṃ nāma vai bhāryāṃ lakṣmīrūpāṃ varānanām 45|

tāṃ hasanprāha dharmātmā śivaśarmā mahāmatiḥ |
iyaṃ hi durbalā prāptā bhikṣārthaṃ dvāramāgatā 46|
samāhūya priye caināṃ dehi tvaṃ bhojanaṃ śubhe |
kṛpayā parayāviṣṭā jñātvā māṃ tu samāgatām 47|
provāca maṃgalā kāṃtaṃ dāsyāmi priya bhojanam |
evamuktvā ca bhartāraṃ maṃgalā maṃgalānvitā 48|
punarmāṃ bhojayāmāsa miṣṭānnena sudurbalām |
māmuvāca sa dharmātmā śivaśarmā mahāmuniḥ 49|
kā tvamatra samāyātā kasya vā bhramase jagat |
kena kāryeṇa sarvatra kathayasva mamāgrataḥ 50|
evamākarṇya tadvākyaṃ bhartuścaiva mahātmanaḥ |
svareṇa lakṣitaḥ kāṃto mayā vai pāpayā tadā 51|
vrīḍayādhomukhījātā dṛṣṭo bhartā yadā mayā |

maṃgalā cārusarvāṃgī bhartāramidamabravīt 52|
kā ceyaṃ hi samācakṣva tvāṃ dṛṣṭvā hi vilajjati |
kathayasva prasādena kā ca eṣā bhaviṣyati 53|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre
ekapaṃcāśattamo'dhyāyaḥ 51|

English translation

The wife of the brāhmaṇa said :

1-2. When that wicked-hearted Gobhila of a bad conduct had left, Padmāvatī , being full of great grief, wept. O best brāhmaṇa , hearing her weeping, all her beautiful friends asked the princess.

3-4. (They said:) “Well-being to you, why are you weeping? Tell us your story (i.e. what you did). Tell us where the great king, your (husband) the lord of Māthura , who had invited you by addressing you (as) ‘O dear one’ is”. Weeping again, again she spoke with grief.

5-6. She told (them) everything that had taken place through error. They took her who was weeping and was extremely afflicted to her father’s house. Then the damsels told (the account) in the presence of (i.e. to) her mother. Hearing that the queen (i.e. her mother) went to her husband’s mansion.

7-10a. She told the account of her daughter to her husband. Hearing it, the king was extremely grieved. Giving her a vehicle, clothes etc. he sent her, along with attendants, to Mathurā . She went to the mansion of her dear (husband). The father and the mother concealed the blemish of their daughter, O best brāhmaṇa; but the righteous-minded Ugrasena , seeing Padmāvatī who had arrived, was glad, and again quickly said these words to her:

10b-11. “O you beautiful lady, I cannot live without you. You are very lustrous; O dear one, you are always dear to me due to your virtues, character, devotion, truth and qualities like devotion to your husband.”

12. Ugrasena, the lord ofmen, the best king, speaking (like this) to dear wife Padmāvatī, enjoyed in her company.

13-16. The fierce foetus, causing fear to all the worlds, grew. Padmāvatī knew the cause of that foetus. Night and day she thought about it growing in her womb: ‘What is the use of this one, destroyer of the worlds, being born? Now I have nothing to do with this wicked son.’ Everywhere she enquired about a

herb that would cause abortion. The lady, secured (i.e. tried to secure) a great (i.e. effective) herb for abortion. Everyday she adopted many remedies for abortion.

17-21. The foetus, fearful to all the worlds, grew. Then the foetus said to his mother, Padmāvatī: “O mother, why do you trouble yourself by (using) the herbs everyday? (The span of) life increases due to religious merit, and life becomes short due to sin. (Beings) live or die according to the ripening of their deeds. Painful foetuses depart, while others, that are immature (i.e. not properly developed) die as soon as they are born on the earth. Some others are endowed with youth. All children, old men, young men, being under the sway of vital power, die and (i.e. or) live according to the ripening of their deeds. There is no doubt that medicinal herbs, formulae and deities are only a means.

22-24. You do not know me—what kind of (foetus) I am. Formerly you have seen and heard about the very powerful (demon) Kālanemi , who is a very mighty (demon) among the demons, causing fear to the three worlds. In the great war between gods and demons I was formerly killed by Viṣṇu . To finish enmity with (i.e. to take revenge on him, I have come to your womb. O mother, do not act rashly and do not exert yourself everyday.”

25-31 a. O best brāhmaṇa, speaking thus to his mother, he ceased (speaking). His mother then gave up her exertion, (but) became very much afflicted. When ten years had passed, he grew. Then he became very lustrous, and that Kaṃsa became very powerful, who harrassed the people, the residents of the three worlds; and who, killed by Vāsudeva , went to (i.e. obtained) salvation. There is no doubt about it. Thus O dear one, I have heard like this. Whatever will happen, will happen. I have told you what has been determined in all the Purāṇas . The daughter, who lives in her father’s house, perishes. O dear one, a daughter should not have longing for staying in her father’s house. Abandoning this wicked one, a great sinner, be composed. Great sin and terrible grief would be obtained (by us if we keep her here). O dear one, enjoy with me, that leads to felicity in the world.

The female hog said :

31b-41a. That best brāhmaṇa, hearing these words containing good advice, decided to forsake (his daughter). He then called me. He gave me everything like garments and decorations (and said to me). “O good one, listen. Due to your bad conduct, that best, intelligent brāhmaṇa went (away). O you wicked one, O you of a bad couduct in the family, go there where your husband is. There is no doubt about this (i.e. this cannot be otherwise); (or go to) the place which you like. Do as you are advised.” O you glorious one, after my father had said like this, I, a shameless woman, abandoned by my father, mother and (other) members of the family, quickly went away, O you beautiful lady. O you good lady, I did (i.e. could) not secure a comfortable abode. People reproached me saying, ‘(Oh) this unchaste lady has arrived.’ Void of the pride of my family, and wandering (here and there), I went from (my father’s) country, to a holy Śiva -temple in Saurāṣṭra in the Gurjara-country. It was a city full of prosperity and known as Vanasthala. Listen, O queen, at that time I was very much oppressed by hunger. Taking a potsherd in my hand I started begging. Being extremely afflicted I entered the gates of householders. People saw my form and reproached it. They did not give me alms, (saying) ‘this wicked one has come (here)’. I thus obtained proper food with difficulty, and was entirely oppressed with poverty.

41 b-43. While wandering, I saw an excellent house, surrounded by a high rampart, with a chamber for (the recitation) of the Vedas , which was crowded with many brāhmaṇas ; it was full of wealth and grains, and was adorned with male and female servants. I entered that beautiful house, affluent with glory.

44. That house which was auspicious all round was the house of that Śivaśarman only. Sudevā , afflicted with grief, said: “(Please) give (me) alms.”

45-47. The best brāhmaṇa, Śivaśarman, heard the words: “Give (me) alms”. That righteous-minded, very intelligent Śivaśarman, smiled and said to his beautiful wife Maṅgalā by name, who was of the nature of Lakṣmī : “O dear one, this enfeebled one has come to (our) door for alms. O auspicious and dear one, being full of great pity, call her and give her food. She has come to me after having recognised me.”

48-50. Maṅgalā said to her dear husband: “I shall give her food dear to (i.e. liked by) her.” Speaking like this to her husband Maṅgalā, endowed with auspiciousness, again fed me, the weak one, with sweet food. That righteous-minded, great sage Śivaśarman said to me: “Who are you that have come here? To whom do you belong? On what mission do you roam everywhere over the earth. Tell me.”

51-53. Having thus heard the words of my glorious husband, I, the sinner, recognised him by his voice. When I saw my husband, I hung down my face through shame. Maṅgalā, beautiful in all limbs, said to (our) husband: “Tell me who she is, (since) on seeing you she is ashamed. Please favour me and tell me who she might be.”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 52

Sudevā Goes to Heaven

Chapter 134 of 693 · 48 detected Sanskrit verse markers

Sanskrit

शिवशर्मोवाच-।
मंगले श्रूयतां वाक्यं यदि पृच्छसि सांप्रतम् ।
यदर्थं हि त्वया पृष्टं तन्निबोध वरानने १।
इयं हि सांप्रतं प्राप्ता वराकी भिक्षुरूपिणी ।
वसुदत्तस्य विप्रस्य सुतेयं चारुलोचने २।
सुदेवा नाम भद्रेयं मम जाया प्रिया सदा ।
केनापि कारणेनैव देशं त्यक्त्वा समागता ३।
ममदुःखेन दग्धेयं वियोगेन वरानने ।
मां ज्ञात्वा तु समायाता भिक्षुरूपेण ते गृहम् ४।
एवं ज्ञात्वा त्वया भद्रे आतिथ्यं परिशोभितम् ।
कर्त्तव्यं न च संदेह इच्छंत्या मम सुप्रियम् ५।
भर्तुर्वाक्यं निशम्यैव मंगला पतिदेवता ।
हर्षेण महताविष्टा स्वयमेव सुमंगला ६।
स्नानाच्छादन भोज्यं च मम चक्रे वरानने ।
रत्नकांचनयुक्तैश्चाभरणैश्च पतिव्रता ७।

अहं हि भूषिता भद्रे तयैव पतिकाम्यया ।
तयाहं भूषिता देवि मानस्नानैश्च भोजनैः ८।
भर्त्राहं मानिता देवि जातं दुःखमनंतकम् ।
ममोरसि महातीव्रं सर्वप्राणविनाशनम् ९।
तस्या मानो मया दृष्टो दुःखमात्मगतं तथा ।
चिंता मे दारुणा जाता यया प्राणा व्रजंति मे १०।
कदापि वचनं दत्तं न मया पापया शुभम् ।
अस्यैव विप्रवर्यस्य आचरंत्या च दुष्कृतम् ११।
पादप्रक्षालनं नैव अंगसंवाहनं नहि ।
एकांतं न मया दत्तं तस्यैव हि महात्मनः १२।
संभाषां कथमस्यैव करिष्ये पापनिश्चया ।
रात्रौ चैव तदा तत्र पतिता दुःखसागरे १३।
एवं हि चिंतमानायाः स्फुटितं हृदयं मम ।
गताः प्राणास्तदा कायं परित्यज्य वरानने १४।
तत्र दूताः समायाता धर्मराजस्य वै तदा ।

वीराश्च दारुणाः क्रूरा गदाचक्रासिधारिणः १५।
तैस्तु बद्धा महाभागे शृंखलैर्दृढबंधनैः ।
नीता यमपुरं तैस्तु रुदमाना सुदुःखिता १६।
मुद्गरैस्ताड्यमानाहं दुर्गमार्गेण पीडिता ।
भर्त्स्यमाना यमस्याग्रे तैस्तत्राहं प्रवेशिता १७।
दृष्टाहं यमराजेन सक्रोधेन महात्मना ।
अंगारसंचये क्षिप्ता क्षिप्ता नरकसंचये १८।
लोहस्य पुरुषं कृत्वा अग्निना परितापितः ।
ममोरसि समुत्क्षिप्तो निजभर्तुश्च वंचनात् १९।
नानापीडातिसंतप्ता नरकाग्निप्रतापिता ।
तैलद्रोण्यां परिक्षिप्ता करम्भवालुकोपरि २०।
असिपत्रैश्च संच्छिन्ना जलमंत्रेण वाहिता ।
कूटशाल्मलिवृक्षेषु क्षिप्ता तेन महात्मना २१।
पूयशोणितविष्ठायां पतिता कृमिसंकुले ।
सर्वेषु नरकेष्वेवं क्षिप्ताहं नृपनंदिनि २२।

पीडायुक्तेषु तीव्रेषु तेनैवापि महात्मना ।
करपत्रैः पाटिताहं शक्तिभिस्ताडिता भृशम् २३।
अन्येष्वेव नरकेषु पातिता नृपनंदिनि ।
योनिगर्तेषु क्षिप्तास्मि पतिता दुःखसंकटे २४।
धर्मराजेन तेनाहं नरकेषु निपातिता ।
वल्गुनीयोनिमासाद्य भुक्तं दुःखं सुदारुणम् २५।
गताहं क्रौष्टुकीं योनिं शुनीयोनिं पुनर्गता ।
सकुक्कुटीं च मार्जारीमाखुयोनिं गता ह्यहम् २६।
एवं योनिविशेषेषु पापयोनिषु तेन च ।
क्षिप्तास्मि धर्मराजेन पीडिता सर्वयोनिषु २७।
तेनैवाहं कृता भूमौ शूकरी नृपनंदिनि ।
तवहस्ते महाभागे संति तीर्थान्यनेकशः २८।
तेनोदकेन सिक्तास्मि त्वयैव वरवर्णिनि ।
मम पापं गतं देवि प्रसादात्तव सुंदरि २९।
तवैव तेजःपुण्येन जातं ज्ञानं वरानने ।

इदानीं मामुद्धरस्व पतितां नरकसंकटे ३०।
यदा नोद्धरसे देवि पुनर्यास्यामि दारुणम् ।
नरकं च महाभागे त्राहि मां दुःखभागिनीम् ३१।
गताहं पापभावेन दीनाहं च निराश्रया ।
सुदेवोवाच-
किं कृतं हि मया भद्रे सुकृतं पुण्यसंभवम् ३२।
येनाहमुद्धरे त्वां वै तन्मे त्वं वद सांप्रतम् ।
शूकर्युवाच-
अयं राजा महाभाग इक्ष्वाकुर्मनुनंदनः ३३।

विष्णुरेष महाप्राज्ञो भवती श्रीर्हि नान्यथा ।
पतिव्रता महाभागा पतिव्रतपरायणा ३४।
त्वं सती सर्वदा भद्रे सर्वतीर्थमयी प्रिया ।
देवि सर्वमयी नित्यं सर्वदेवमयी सदा ३५।
महापतिव्रता लोक एका त्वं नृपतेः प्रिया ।
यया शुश्रूषितो भर्ता भवत्या हि अहर्निशम् ३६।

एकस्य दिवसस्यापि पुण्यं देहि वरानने ।
पति शुश्रूषितस्यापि यदि मे कुरुषे प्रियम् ३७।
मम माता पिता त्वं वै त्वं मे गुरुः सनातनः ।
अहं पापा दुराचारा असत्या ज्ञानवर्जिता ३८।
मामुद्धर महाभागे भीताहं यमताडनैः ।
सुकलोवाच-
एवं श्रुत्वा तया प्रोक्तं समालोक्य नृपं तदा ३९।
किं करोमि महाराज एषा किं वदते पशुः ।
इक्ष्वाकुरुवाच-
एनां दुःखां वराकीं वै पापयोनिं गतां शुभे ४० ।
समुद्धरस्व पुण्यैस्त्वं महच्छ्रेयो भविष्यति ।
एवमुक्ता वरा नारी सुदेवा चारुमंगला ४१।
उवाचैकाब्दपुण्यं ते मया दत्तं वरानने ।
एवमुक्तेन वाक्येन तया देव्या हि तत्क्षणात् ४२।
रूपयौवनसंपन्ना दिव्यमालाविभूषिता ।

दिव्यदेहा च संभूता तेजोज्वालासमावृता ४३।
सर्वभूषणशोभाढ्या नानारत्नैश्च शोभिता ।
संजाता दिव्यरूपा सा दिव्यगंधानुलेपना ४४।
दिव्यं विमानमारूढा अंतरिक्षं गता सती ।
तामुवाच ततो राज्ञीं प्रणतानतकंधरा ४५।
स्वस्त्यस्तु ते महाभागे प्रसादात्तव सुंदरि ।
व्रजामि पातकान्मुक्ता स्वर्गं पुण्यतमं शुभम् ४६।
प्रणम्यैवं गता स्वर्गं सुदेवा शृणु सत्तम ।
एतत्ते सर्वमाख्यातं सुकलाया निवेदितम् ४७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे सुदेवास्वर्गारोहणंनाम द्विपंचाशत्तमोऽध्यायः ५२।

Roman transliteration

śivaśarmovāca-|
maṃgale śrūyatāṃ vākyaṃ yadi pṛcchasi sāṃpratam |
yadarthaṃ hi tvayā pṛṣṭaṃ tannibodha varānane 1|
iyaṃ hi sāṃprataṃ prāptā varākī bhikṣurūpiṇī |
vasudattasya viprasya suteyaṃ cārulocane 2|
sudevā nāma bhadreyaṃ mama jāyā priyā sadā |

kenāpi kāraṇenaiva deśaṃ tyaktvā samāgatā 3|
mamaduḥkhena dagdheyaṃ viyogena varānane |
māṃ jñātvā tu samāyātā bhikṣurūpeṇa te gṛham 4|
evaṃ jñātvā tvayā bhadre ātithyaṃ pariśobhitam |
karttavyaṃ na ca saṃdeha icchaṃtyā mama supriyam 5|
bharturvākyaṃ niśamyaiva maṃgalā patidevatā |
harṣeṇa mahatāviṣṭā svayameva sumaṃgalā 6|
snānācchādana bhojyaṃ ca mama cakre varānane |
ratnakāṃcanayuktaiścābharaṇaiśca pativratā 7|

ahaṃ hi bhūṣitā bhadre tayaiva patikāmyayā |
tayāhaṃ bhūṣitā devi mānasnānaiśca bhojanaiḥ 8|
bhartrāhaṃ mānitā devi jātaṃ duḥkhamanaṃtakam |
mamorasi mahātīvraṃ sarvaprāṇavināśanam 9|
tasyā māno mayā dṛṣṭo duḥkhamātmagataṃ tathā |
ciṃtā me dāruṇā jātā yayā prāṇā vrajaṃti me 10|
kadāpi vacanaṃ dattaṃ na mayā pāpayā śubham |
asyaiva vipravaryasya ācaraṃtyā ca duṣkṛtam 11|
pādaprakṣālanaṃ naiva aṃgasaṃvāhanaṃ nahi |
ekāṃtaṃ na mayā dattaṃ tasyaiva hi mahātmanaḥ 12|
saṃbhāṣāṃ kathamasyaiva kariṣye pāpaniścayā |
rātrau caiva tadā tatra patitā duḥkhasāgare 13|
evaṃ hi ciṃtamānāyāḥ sphuṭitaṃ hṛdayaṃ mama |
gatāḥ prāṇāstadā kāyaṃ parityajya varānane 14|
tatra dūtāḥ samāyātā dharmarājasya vai tadā |

vīrāśca dāruṇāḥ krūrā gadācakrāsidhāriṇaḥ 15|
taistu baddhā mahābhāge śṛṃkhalairdṛḍhabaṃdhanaiḥ |
nītā yamapuraṃ taistu rudamānā suduḥkhitā 16|
mudgaraistāḍyamānāhaṃ durgamārgeṇa pīḍitā |
bhartsyamānā yamasyāgre taistatrāhaṃ praveśitā 17|
dṛṣṭāhaṃ yamarājena sakrodhena mahātmanā |
aṃgārasaṃcaye kṣiptā kṣiptā narakasaṃcaye 18|
lohasya puruṣaṃ kṛtvā agninā paritāpitaḥ |
mamorasi samutkṣipto nijabhartuśca vaṃcanāt 19|
nānāpīḍātisaṃtaptā narakāgnipratāpitā |
tailadroṇyāṃ parikṣiptā karambhavālukopari 20|
asipatraiśca saṃcchinnā jalamaṃtreṇa vāhitā |
kūṭaśālmalivṛkṣeṣu kṣiptā tena mahātmanā 21|
pūyaśoṇitaviṣṭhāyāṃ patitā kṛmisaṃkule |
sarveṣu narakeṣvevaṃ kṣiptāhaṃ nṛpanaṃdini 22|

pīḍāyukteṣu tīvreṣu tenaivāpi mahātmanā |
karapatraiḥ pāṭitāhaṃ śaktibhistāḍitā bhṛśam 23|
anyeṣveva narakeṣu pātitā nṛpanaṃdini |
yonigarteṣu kṣiptāsmi patitā duḥkhasaṃkaṭe 24|
dharmarājena tenāhaṃ narakeṣu nipātitā |
valgunīyonimāsādya bhuktaṃ duḥkhaṃ sudāruṇam 25|
gatāhaṃ krauṣṭukīṃ yoniṃ śunīyoniṃ punargatā |
sakukkuṭīṃ ca mārjārīmākhuyoniṃ gatā hyaham 26|
evaṃ yoniviśeṣeṣu pāpayoniṣu tena ca |
kṣiptāsmi dharmarājena pīḍitā sarvayoniṣu 27|
tenaivāhaṃ kṛtā bhūmau śūkarī nṛpanaṃdini |

tavahaste mahābhāge saṃti tīrthānyanekaśaḥ 28|
tenodakena siktāsmi tvayaiva varavarṇini |
mama pāpaṃ gataṃ devi prasādāttava suṃdari 29|
tavaiva tejaḥpuṇyena jātaṃ jñānaṃ varānane |

idānīṃ māmuddharasva patitāṃ narakasaṃkaṭe 30|
yadā noddharase devi punaryāsyāmi dāruṇam |
narakaṃ ca mahābhāge trāhi māṃ duḥkhabhāginīm 31|
gatāhaṃ pāpabhāvena dīnāhaṃ ca nirāśrayā |
sudevovāca-
kiṃ kṛtaṃ hi mayā bhadre sukṛtaṃ puṇyasaṃbhavam 32|
yenāhamuddhare tvāṃ vai tanme tvaṃ vada sāṃpratam |
śūkaryuvāca-
ayaṃ rājā mahābhāga ikṣvākurmanunaṃdanaḥ 33|
viṣṇureṣa mahāprājño bhavatī śrīrhi nānyathā |
pativratā mahābhāgā pativrataparāyaṇā 34|
tvaṃ satī sarvadā bhadre sarvatīrthamayī priyā |
devi sarvamayī nityaṃ sarvadevamayī sadā 35|
mahāpativratā loka ekā tvaṃ nṛpateḥ priyā |
yayā śuśrūṣito bhartā bhavatyā hi aharniśam 36|

ekasya divasasyāpi puṇyaṃ dehi varānane |
pati śuśrūṣitasyāpi yadi me kuruṣe priyam 37|
mama mātā pitā tvaṃ vai tvaṃ me guruḥ sanātanaḥ |
ahaṃ pāpā durācārā asatyā jñānavarjitā 38|
māmuddhara mahābhāge bhītāhaṃ yamatāḍanaiḥ |
sukalovāca-
evaṃ śrutvā tayā proktaṃ samālokya nṛpaṃ tadā 39|
kiṃ karomi mahārāja eṣā kiṃ vadate paśuḥ |
ikṣvākuruvāca-
enāṃ duḥkhāṃ varākīṃ vai pāpayoniṃ gatāṃ śubhe 40 |
samuddharasva puṇyaistvaṃ mahacchreyo bhaviṣyati |
evamuktā varā nārī sudevā cārumaṃgalā 41|
uvācaikābdapuṇyaṃ te mayā dattaṃ varānane |
evamuktena vākyena tayā devyā hi tatkṣaṇāt 42|
rūpayauvanasaṃpannā divyamālāvibhūṣitā |

divyadehā ca saṃbhūtā tejojvālāsamāvṛtā 43|
sarvabhūṣaṇaśobhāḍhyā nānāratnaiśca śobhitā |
saṃjātā divyarūpā sā divyagaṃdhānulepanā 44|
divyaṃ vimānamārūḍhā aṃtarikṣaṃ gatā satī |
tāmuvāca tato rājñīṃ praṇatānatakaṃdharā 45|
svastyastu te mahābhāge prasādāttava suṃdari |
vrajāmi pātakānmuktā svargaṃ puṇyatamaṃ śubham 46|
praṇamyaivaṃ gatā svargaṃ sudevā śṛṇu sattama |
etatte sarvamākhyātaṃ sukalāyā niveditam 47|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre sudevāsvargārohaṇaṃnāma dvipaṃcāśattamo'dhyāyaḥ 52|

English translation

Śivaśarman said :

1. O Maṅgalā , if you are now asking, then listen to (my) words. O you of an excellent face (i.e. O you beautiful one), know that for which you have asked (me).

2-5. O you of charming eyes, this miserable one who has now come in the form of a beggar, is the daughter of the brāhmaṇa Vasudatta . O good one, this one is Sudevā , my wife, always dear to me. Leaving her (father's) country for some reason, she has come (here). O you beautiful one, she is scorched by grief due to me and separation from me. Recognising me, she has come to you in the form of a beggar. Realising this, O good one, you, desiring what is very dear to me, should show her good hospitality. There is no doubt about it (i.e. you should certainly show her good hospitality).

(The female hog said :)

6-14. Maṅgalā, who looked upon her husband as a deity, and who herself was extremely auspicious, was full of great joy on just hearing the words of her husband. O you beautiful one, she made (arrangements for) my bath, clothes and food. O you good one, I, devoted to my husband, was adorned by her, dear to her husband, with golden ornaments decked with jewels. O queen, I was graced by her with respect, bath and food. I was (also) respected by my husband. In my heart there was endless, very poignant grief, fully destroying my life. I observed her respect for me; in the same way (I noted) my affliction. I had terrible anxiety due to which my life departed (i.e. was about to depart). I, a sinner, committing bad acts never gave a good answer to this best brāhmaṇa. I did not wash his feet, nor did I shampoo his body, nor did I give the glorious one (company) in solitude. How shall I, of a wicked resolution, talk to him? Then at night I fell there into the ocean of grief. When I was thinking like this, my heart burst; then O beautiful lady, my life, leaving my body, departed.

15-27a. Then there came brave, fierce messengers of Yama who held maces, discs and swords. O you illustrious one, I was, bound by them with chains binding strongly. I, who was weeping and who was very much afflicted, was taken by them to Yama's city. Being beaten with mallets I was harassed along the difficult path. Being reproached by them I was ushered into the presence of Yama. The noble and angry Yama looked at me. I was thrown into a heap of ashes; I was thrown into a heap of hells. An iron figure of man was made; it was heated in fire, and it was hurled on my breast for having deceived my husband. I was very much tormented with various troubles; I was burnt with the fire in hell; I was thrown into an oval vessel and on mud and sand. I was cut with blades of swords and dragged by a machine used for raising water. The noble one hurled me on Kūṭaśālmali trees. I fell into pus, blood and feces, full of insects. O princess, the same magnanimous one thus threw me into all poignant hells full of trouble. I was torn up with saw, and was very much struck with darts. O princess, I was also hurled into other hells; I was thrown into hollows like wombs, and into a painful narrow passage. That lord of Dharma (i.e. Yama) threw me into hells. Reaching (i.e. being born in) the species of goats, I experienced very terrible pain. I went to (i.e. was born in) the species of jackals and again that of a bitch; (then) I was born as a hen, a cat and a rat.

27b-32a. Thus that Yama threw me into different species, and I was troubled in all births. O princes, he himself made (i.e. created) me a female hog on the earth. O you glorious one, there are many kinds of holy places in your hand. O you of an excellent complexion, you yourself sprinkled that (holy) water on me. O queen, O beautiful lady, by your favour, my sin has vanished, O you of an excellent face, by the lustrous religious merit of you only. Knowledge is produced in me. Now emancipate me, who have fallen into the hell-like peril. When (i.e. if) O queen, you do not emancipate me, I shall again go (back) to a terrible hell. O you illustrious one, protect me who am experiencing grief. Due to sinful thoughts I suffered. I am wretched, I am without a shelter.

Sudevā said :

32b-33a. O auspicious one, now tell me what good deed I have done that would give rise to religious merit, by which I would emancipate you.

The female hog said :

33b-39a. This illustrious Ikṣvāku -king, the son of Manu , the very wise one, is Viṣṇu , and you are Lakṣmī , not otherwise (i.e. and none else). O you auspicious one, you are devoted to your husband; you are glorious; you are a loyal wife; you are always chaste; you are full of all holy places; you are dear; O queen, you are full of everything and are always full of all gods. You alone are a great loyal wife in the world; you who have day and night rendered service to your husband, are dear to the king. O beautiful one, if you (desire to) do what I like, give me your merit earned by the service to your husband, even for a day. You are my mother, you are my father, you are my eternal preceptor. I am sinful, of wicked acts, given to falsehood and without knowledge. O glorious one, emancipate me. I am afraid of being beaten by Yama.

Sukalā said :

39b-40a. Having heard like this, she saw the king and said to him: “O great king, what do (i.e. should) I do? What does this beast say?”

Ikṣvāku (king) said :

40b-41a. O auspicious one, with your merit emancipate this one who is unhappy, helpless and gone to (i.e. born in) a sinful species. It will be very righteous.

41 b-47. That very charming and auspicious lady Sudevā, when addressed like this, said “O you beautiful lady, I have given you (my) merit for a year.” When the queen uttered these words, just at that moment the hog became endowed with beauty and youth, adorned with a divine garland, got a divine body covered with lustrous flames, was rich with the beauty of all ornaments, and adorned with many jewels. She had a divine form, besmeared with divine sandal. The good one got into a divine aeroplane, and went into the higher region. She saluting the queen with her neck bowed down (in respect for the queen) then said: “O you magnanimous one, well-being to you; O beautiful lady, due to your favour, I, being free from sin, am going to the holiest and auspicious heaven.” O best one, listen, having thus saluted her, Sudevā went to heaven. I have (thus) told you all this as told by Sukalā .

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 53

Sukalā's Sickening Description of the Body

Chapter 135 of 693 · 110 detected Sanskrit verse markers

Sanskrit

सुकलोवाच-
एवं धर्मं श्रुतं पूर्वं पुराणेषु तदा मया ।
पतिहीना कथं भोगं करिष्ये पापनिश्चया १।
कांतेन तु विना तेन जीवं काये न धारये ।
विष्णुरुवाच-
एवमुक्त्वा परं धर्मं पतिव्रतमनुत्तमम् २।
तास्तु सख्यो वरा नार्यो हर्षेण महतान्विताः ।
श्रुत्वा धर्मं परं पुण्यं नारीणां गतिदायकम् ३।
स्तुवंति तां महाभागां सुकलां धर्मवत्सलाम् ।
ब्राह्मणाश्च सुराः सर्वे पुण्यस्त्रियो नरोत्तम ४।
तस्या ध्यानं प्रकुर्वंति पतिकामप्रभावतः ।
अत्यर्थं दृढतामिंद्र सुःविचिंत्य सुरेश्वरः ५।
सुकलायाः परं भावं सुविचार्यामरेश्वरः ।
चालये धैर्यमस्याश्च पतिस्नेहं न संशयः ६।
सस्मार मन्मथं देवं त्वरमाणः सुराधिपः ।

पुष्पचापं स संगृह्य मीनकेतुः समागतः ७।
प्रियया च तया युक्तो रत्या दृष्टमहाबलः ।
बद्धांजलिपुटो भूत्वा सहस्राक्षमुवाच सः ८।
कस्मादहं त्वया नाथ अधुना संस्मृतो विभो ।
आदेशो दीयतां मेद्य सर्वभावेन मानद ९।
इंद्र उवाच-
सुकलेयं महाभागा पतिव्रतपरायणा ।
शृणुष्व कामदेव त्वं कुरु साहाय्यमुत्तमम् १०।
निष्कर्षय महाभागां सुकलां पुण्यमंगलाम् ।
तच्छ्रुत्वा वचनं तस्य शक्रस्य तमथाब्रवीत् ११।
एवमस्तु सहस्राक्ष करिष्यामि न संशयः ।
साहाय्यं देवदेवेश तव कौतुककारणात् १२।
एवमुक्त्वा महातेजाः कंदर्पो मुनिदुर्जयः ।
देवाञ्जेतुं समर्थोऽहं समुनीनृषिसत्तमान् १३।
किं पुनः कामिनीं देव यस्या अंगे न वै बलम् ।

कामिनीनामहं देव अंगेषु निवसाम्यहम् १४।
भाले कुचेषु नेत्रेषु कचाग्रेषु च सर्वदा ।
नाभौ कट्यां पृष्ठदेशे जघने योनिमंडले १५।
अधरे दंतभागेषु कक्षायां हि न संशयः ।
अंगेष्वेवं प्रत्यंगेषु सर्वत्र निवसाम्यहम् १६।
नारी मम गृहं देव सदा तत्र वसाम्यहम् ।
तत्रस्थः पुरुषान्सर्वान्मारयामि न संशयः १७।
स्वभावेनाबलादेव संतप्ता मम मार्गणैः ।
पितरं मातरं दृष्ट्वा अन्यं स्वजनबांधवम् १८।
सुरूपं सगुणं देव मम बाणा हता सती ।
चलते नात्र संदेहो विपाकं नैव चिंतयेत् १९।
योनिः स्पंदेत नारीणां स्तनाग्रौ च सुरेश्वर ।
नास्ति धैर्यं सुरेशान सुकलां नाशयाम्यहम् २०।
इंद्र उवाच-
पुरुषोहं भविष्यामि रूपवान्गुणवान्धनी ।

कौतुकार्थमिमां नारीं चालयामि मनोभव २१।
नैव कामान्न संत्रासान्न वा लोभान्न कारणात् ।
न वै मोहान्न वै क्रोधात्सत्यं सत्यं रतिप्रिय २२।
कथं मे दृश्यते तस्या महत्सत्यं पतिव्रतम् ।
निष्कर्षिष्य इतो गत्वा भवन्मोहोत्र कारणम् २३।
एवं कामं च संदिश्य जगाम सुरराट्स्वयम् ।
आत्मविकृतिसंभूतो रूपवान्गुणवान्स्वयम् २४।
सर्वाभरणशोभांगः सर्वभोगसमन्वितः ।
भोगलीलासमाकीर्णः सर्वदौदार्यसंयुतः २५।
यत्र सा तिष्ठते देवी कृकलस्य प्रिया नृप ।
आत्मलीलां स्वरूपं च गुणं भावं प्रदर्शयेत् २६।
नैव पश्यति सा तं तु पुरुषं रूपसंपदम् ।
यत्रयत्र व्रजेत्सा हि तत्र तां पश्यते नृप २७।
साभिलाषेण मनसा तामेवं परिपश्यति ।
कामचेष्टां सहस्राक्षोऽदर्शयत्सर्वभावकैः २८।

चतुष्पथे पथे तीर्थे यत्र देवी प्रयाति सा ।
तत्रतत्र सहस्राक्षस्तामेव परिपश्यति २९।
इंद्रेण प्रेषिता दूती सुकलां प्रति सा गता ।
सुकलां सुमहाभागां प्रत्युवाच प्रहस्य वै ३०।
अहो सत्यमहोधैर्यमहो कांतिरहो क्षमा ।
अस्या रूपेण संसारे नास्ति नारी वरानना ३१।
का त्वं भवसि कल्याणि कस्य भार्या भविष्यसि ।
यस्य त्वं सगुणा भार्या स धन्यः पुण्यभाग्भुवि ३२।
तस्यास्तु वचनं श्रुत्वा तामुवाच मनस्विनी ।

वैश्यजात्यां समुत्पन्नो धर्मात्मा सत्यवत्सलः ३३।
तस्याहं हि प्रिया भार्या सत्यसंधस्य धीमतः ।
कृकलस्यापि वैश्यस्य सत्यमेव वदामि ते ३४।
मम भर्ता स धर्मात्मा तीर्थयात्रां गतः सुधीः ।
तस्मिन्गते महाभागे मम भर्तरि संप्रति ३५।
अतिक्रांताः शृणुष्व त्वं त्रयश्चैवापि वत्सराः ।

ततोहं दुःखिता जाता विना तेन महात्मना ३६।
एतत्ते सर्वमाख्यातमात्मवृत्तांतमेव ते ।
भवती पृच्छते मां का भविष्यति वदस्व मे ३७।
सुकलाया वचः श्रुत्वा दूत्या आभाषितं पुनः ।
मामेवं पृच्छसे भद्रे तत्ते सर्वं वदाम्यहम् ३८।
अहं तवांतिकं प्राप्ता कार्यार्थं वरवर्णिनि ।
श्रूयतामभिधास्यामि श्रुत्वा चैवाव धार्यताम् ३९।
गतस्ते निर्घृणो भर्ता त्वां त्यक्त्वा तु वरानने ।
किं करिष्यसि तेनापि प्रियाघातकरेण च ४०।
यस्त्वां त्यक्त्वा गतः पापी साध्व्याचारसमन्विताम् ।
किं वा स ते गतो बाले तत्र जीवति वै मृतः ४१।
किं करिष्यति तेनैवं भवती खिद्यते वृथा ।
कस्मान्नाशयते चांगं दिव्यं हेमसमप्रभम् ४२।
बाल्ये वयसि संप्राप्ते मानवो न च विंदति ।
एकं सुखं महाभागे बालक्रीडां विना शुभे ४३।

वार्द्धके दुःखसंप्राप्तिर्जरा कायं प्रहिंसयेत् ।
तारुण्ये भुज्यते भोगः सुखात्सर्वो वरानने ४४।
यावत्तिष्ठति तारुण्यं तावद्भुंजंति मानवाः ।
सुखभोगादिकं सर्वं स्वेच्छया रमते नरः ४५।
यावत्तिष्ठति तारुण्यं तावद्भोगान्प्रभुंजते ।
वयस्यपि गते भद्रे तारुण्ये किं करिष्यति ४६।
संप्राप्ते वार्द्धके देवि किंचित्कार्यं न सिध्यति ।
स्थविरश्चिंतयेन्नित्यं सुखकार्यं न गच्छति ४७।
वयस्यपि गते बाले क्रियते सेतुबंधनम् ।
तादृशोयं भवेत्कायस्तारुण्ये तु गते शुभे ४८।
तस्माद्भुंक्ष्व सुखेनापि पिबस्व मधुमाधवीम् ।
कामाबाणा दहंत्यंगं तवेमे चारुलोचने ४९।
अयमेकः समायातः पुरुषो रूपवान्गुणी ।
अयं हि पुरुषव्याघ्रः सर्वज्ञो गुणवान्धनी ५०।
तवार्थे नित्यसंयुक्तः स्नेहेन वरवर्णिनि ।

सुकलोवाच-
बाल्यं नास्त्यपि जीवस्य तारुण्यं नास्ति जीविते ५१।

वृद्धत्वं नास्ति चैवास्य स्वयंसिद्धः सुसिद्धिदः ।
अमरो निर्जरो व्यापी सुसिद्धः सर्ववित्तमः ५२।
अकामः कामदो लोके आत्मरूपेण वर्तते ।
यथा गेहस्य संस्थानं तथा कायस्य दृश्यते ५३।
यथा वार्द्धकिना कायस्तथा सूत्रेण मंदिरम् ।
अनेककाष्ठसंघातैर्नाना दारुसमुच्चयैः ५४।
मृत्तिकयोदकेनापि समंतात्परिणामयेत् ।
लिपितं लेपकैः काष्ठं चित्रं भवति चित्रकैः ५५।
प्रथमं रूपमायाति गृहं सूत्रेण सूत्रितम् ।
पुष्णंति च स्वयं तत्तु लेपनाद्वै दिने दिने ५६।
वायुनांदोलितं नित्यं गृहं च मलिनायते ।
मध्यमो वर्तुतः कालो गृहस्य परिकथ्यते ५७।
रूपहानिर्भवेत्तस्य गृहस्वामी विलेपयेत् ।

स्वेच्छया च गृहस्वामी रूपवत्त्वं नयेद्गृहम् ५८।
तारुण्यं तस्य गेहस्य दूतिके परिकथ्यते ।
काष्ठसंघैश्च जीर्णत्वं बहुकालैः प्रयाति सः ५९।
स्थानभ्रष्टाः प्रजायंते मूलाग्रे प्रचलंति ते ।
न सहेल्लेपनाभारमाधारेण प्रतिष्ठति ६०।
एतद्गृहस्य वार्द्धक्यं कथितं शृणु दूतिके ।
पतमानं गृहं दृष्ट्वा गृहस्वामी परित्यजेत् ६१।
गृहमन्यं प्रवेशाय प्रयात्येव हि सत्वरम् ।
तथा बाल्यं च तारुण्यं नृणां वृद्धत्वमेव च ६२।
स बाल्ये बालरूपश्च ज्ञानहीनं प्रकारयेत् ।
चित्रयेत्कायमेवापि वस्त्रालंकारभूषणैः ६३।
लेपनैश्चंदनैश्चान्यैस्तांबूलप्रभवादिभिः ।
कायस्तरुणतां याति अतिरूपो विजायते ६४।
बाह्याभ्यंतरमेवापि रसैः सर्वैः प्रपोषयेत् ।
तेन पोषणभावेन परिपुष्टः प्रजायते ६५।

जायते मांसवृद्धिस्तु रसैश्चापि नवोत्तमा ।
यांति विस्तरतां राजन्नंगान्याप्यायितान्यपि ६६।
प्रत्यंगानि रसैश्चैव स्वंस्वं रूपं प्रयांति वै ।
दंताधरौ स्तनौ बाहु कटिपृष्ठमुरू उभे ६७।
हस्तपादतलौ तद्वद्वृद्धित्वं प्रतिपेदिरे ।
उभाभ्यामपि तान्येव वृद्धिमायांति तानि वै ६८।
अंगानि रसमांसाभ्यां सुरूपाणि भवंति ते ।
तैः स्वरूपैर्भवेन्मर्त्यो रसबद्धश्च दूतिके ६९।
सुरूपः कथ्यते मर्त्यो लोके केन प्रियो भवेत् ।
विष्ठामूत्रस्य वै कोशः काय एष च दूतिके ७०।

अपवित्रशरीरोयं सदा स्रवति निर्घृणः ।
तस्य किं वर्ण्यते रूपं जलबुद्बुदवच्छुभे ७१।
यावत्पंचाशद्वर्षाणि तावत्तिष्ठति वै दृढः ।
पश्चाच्च जायते हानिस्तस्यैवापि दिनेदिने ७२।
दंताः शिथिलतां यांति तथा लालायते मुखम् ।

चक्षुर्भ्यामपि पश्येन्न कर्णाभ्यां न शृणोति च ७३।
गतिं कर्तुं न शक्नोति हस्तपादैश्च दूतिके ।
अक्षमो जायते कायो जराकालेन पीडितः ७४।
तद्रसः शोषमायाति जराग्नितापशोषितः ।
अक्षमो जायते दूति केन रूपत्वमिष्यते ७५।
यथा जीर्णं गृहं याति क्षयमेवं न संशयः ।
तथा संक्षयमायाति वार्द्धके तु कलेवरम् ७६।
ममरूपं समायातं वर्णस्येवं दिने दिने ।
केनाहं रूपसंयुक्ता केन रूपत्वमिष्यते ७७।
यथा जीर्णं गृहं याति केनासौ पुरुषो बली ।
यस्यार्थमागता दूति भवती केन शंसति ७८।
किमु चैव त्वया दृष्टं ममांगे वद सांप्रतम् ।
तस्यांगादिह हीनं च दूति नास्त्यधिकं तथा ७९।
यथा त्वं च तथासौवै तथाहं नात्र संशयः ।
कस्य रूपं न विद्येत रूपवान्नास्ति भूतले ८०।

उच्छ्रायाः पतनांताश्च नगास्तु गिरयः शुभे ।
कालेन पीडिता यांति तद्वद्भूताश्च नान्यथा ८१।
अरूपो रूपवान्दिव्य आत्मा सर्वगतः शुचिः ।
स्थावरेष्वेव सर्वेषु जंगमेषु च दूतिके ८२।
एको निवसते शुद्धो घटेष्वेकं यथोदकम् ।
घटनाशात्प्रयात्येकमेकत्वं त्वं न बुध्यसे ८३।
पिंडनाशादयं चात्मा एकरूपो विजायते ।
एकं रूपं मया दृष्टं संसारे वसता सदा ८४।
एवं वद स्वतं ज्ञात्वा यस्यार्थमिह चागता ।
दर्शयस्व अपूर्वं मे यदि भोक्तुमिहेच्छसि ८५।
व्याधिना पीड्यमानस्य कफेनापि वृतस्य च ।
अंगाद्विचलते शोणः स्थानभ्रष्टोभिजायते ८६।
अंगसंधिषु सर्वासु पलत्वं चांतरं गतः ।
एकतो नाशमायाति स्वं हि रूपं परित्यजेत् ८७।
विष्ठात्वं जायते शीघ्रं कृमिभिश्च भवेत्किल ।

तद्वद्दुःखकरं वापि निजरूपं परित्यजेत् ८८।
श्रूयतां जायते पश्चात्कृमिदुर्गंधसंकुलम् ।
जायंते तत्र वै यूकाः कृमयो वा न संशयः ८९।

सकृमिः कुरुते स्फोटं कंडूं च परिदारुणाम् ।
व्यथामुत्पादयेद्यूका सर्वांगं परिचालयेत् ९०।
नखाग्रैर्घृष्यमाणा सा कंडूः शांता प्रजायते ।
तद्वतैश्च शृणुष्वैव सुरतस्य न संशयः ९१।
भुंजत्येव रसान्मर्त्यः सुभिक्षान्पिबते पुनः ।
वायुना तेन प्राणेन पाकस्थानं प्रणीयते ९२।
यद्भक्तं प्राणिभिर्भूति पाकस्थानं गतं पुनः ।
सर्वं तत्पिहितं तत्र वायुर्वै पातयेन्मलम् ९३।
सारभूतो रसस्तत्र तद्भक्तश्च प्रजायते ।
निर्मलः शुद्धवीर्यस्तु ब्रह्मस्थानं प्रयाति च ९४।
आकृष्टः स समानेन नीतस्तेनापि वायुना ।
स्थानं न लभते वीर्यं चंचलत्वेन वर्तते ९५।

प्राणिनां हि कपालेषु कृमयः संति पंच वै ।
द्वावेतौ कर्णमूले तु नेत्रस्थाने ततः पुनः ९६।
कनिष्ठांगुलिमानेन रक्तपुच्छाश्च दूतिके ।
नवनीतस्य वर्णेन कृष्णपुच्छा न संशयः ९७।
तेषां नामापि भद्रे त्वं मत्तो निगदितं शृणु ।
पिंगली शृंखली नाम द्वौ कृमी कर्णमूलयोः ९८।
चपलः पिप्पलश्चैव द्वावेतौ नासिकाग्रयोः ।
शृंगली जंगली चान्यौ नेत्रयोरंतरस्थितौ ९९।
कृमीणां शतपंचाशत्तादृग्भूता न संशयः ।
भालांतेवस्थिताः सर्वे राजिकायाः प्रमाणतः १००।
कपालरोगिणः सर्वे विकुर्वंति न संशयः ।
केशद्वयं मुखे तस्य विद्यते शृणु दूतिके १०१।
प्राणिनां संक्षयं विद्धि तत्क्षणे हि न संशयः ।
स्वस्थाने संस्थितस्यापि प्राजापत्यस्य वै मुखे १०२।
तद्वीर्यं रसरूपेण पतते नात्र संशयः ।

मुखेन पिबते वीर्यं तेन मत्तः प्रजायते १०३।
तालुमध्यप्रदेशे च चंचलत्वेन वर्तते ।
इडा च पिंगला नाडी सुषुम्णाख्या च संस्थिता १०४।
सुबलेनापि तस्यैव नाडिका जालपंजरे ।
कामकंडूर्भवेद्दूति सर्वेषां प्राणिनां किल १०५।
पुंसश्च स्फुरते लिंगं नार्या योनिश्च दूतिके ।
स्त्रीपुंसौ संप्रमत्तौ तु व्रजतः संगमं ततः १०६।
कायेन कायसंघृष्टिर्मैथुनेन हि जायते ।
क्षणमात्रं सुखं काये पुनः कंडूश्च तादृशी १०७।
सर्वत्र दृश्यते दूति भाव एवंविधः किल ।
व्रज त्वमात्मनः स्थानं नैवास्त्यत्र अपूर्वता १०८।

अपूर्वं नास्ति मे किंचित्करोम्येव न संशयः १०९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे
त्रिपंचाशत्तमोऽध्यायः ५३।

Roman transliteration

sukalovāca-
evaṃ dharmaṃ śrutaṃ pūrvaṃ purāṇeṣu tadā mayā |
patihīnā kathaṃ bhogaṃ kariṣye pāpaniścayā 1|
kāṃtena tu vinā tena jīvaṃ kāye na dhāraye |
viṣṇuruvāca-
evamuktvā paraṃ dharmaṃ pativratamanuttamam 2|
tāstu sakhyo varā nāryo harṣeṇa mahatānvitāḥ |
śrutvā dharmaṃ paraṃ puṇyaṃ nārīṇāṃ gatidāyakam 3|
stuvaṃti tāṃ mahābhāgāṃ sukalāṃ dharmavatsalām |
brāhmaṇāśca surāḥ sarve puṇyastriyo narottama 4|
tasyā dhyānaṃ prakurvaṃti patikāmaprabhāvataḥ |
atyarthaṃ dṛḍhatāmiṃdra suḥviciṃtya sureśvaraḥ 5|
sukalāyāḥ paraṃ bhāvaṃ suvicāryāmareśvaraḥ |
cālaye dhairyamasyāśca patisnehaṃ na saṃśayaḥ 6|
sasmāra manmathaṃ devaṃ tvaramāṇaḥ surādhipaḥ |

puṣpacāpaṃ sa saṃgṛhya mīnaketuḥ samāgataḥ 7|
priyayā ca tayā yukto ratyā dṛṣṭamahābalaḥ |
baddhāṃjalipuṭo bhūtvā sahasrākṣamuvāca saḥ 8|
kasmādahaṃ tvayā nātha adhunā saṃsmṛto vibho |
ādeśo dīyatāṃ medya sarvabhāvena mānada 9|
iṃdra uvāca-
sukaleyaṃ mahābhāgā pativrataparāyaṇā |
śṛṇuṣva kāmadeva tvaṃ kuru sāhāyyamuttamam 10|
niṣkarṣaya mahābhāgāṃ sukalāṃ puṇyamaṃgalām |
tacchrutvā vacanaṃ tasya śakrasya tamathābravīt 11|
evamastu sahasrākṣa kariṣyāmi na saṃśayaḥ |
sāhāyyaṃ devadeveśa tava kautukakāraṇāt 12|
evamuktvā mahātejāḥ kaṃdarpo munidurjayaḥ |
devāñjetuṃ samartho'haṃ samunīṃṛsisattamān 13|
kiṃ punaḥ kāminīṃ deva yasyā aṃge na vai balam |

kāminīnāmahaṃ deva aṃgeṣu nivasāmyaham 14|
bhāle kuceṣu netreṣu kacāgreṣu ca sarvadā |
nābhau kaṭyāṃ prṣṭhadeśe jaghane yonimaṃḍale 15|
adhare daṃtabhāgeṣu kakṣāyāṃ hi na saṃśayaḥ |
aṃgeṣvevaṃ pratyaṃgeṣu sarvatra nivasāmyaham 16|
nārī mama gṛhaṃ deva sadā tatra vasāmyaham |
tatrasthaḥ puruṣānsarvānmārayāmi na saṃśayaḥ 17|
svabhāvenābalādeva saṃtaptā mama mārgaṇaiḥ |
pitaraṃ mātaraṃ dṛṣṭvā anyaṃ svajanabāṃdhavam 18|
surūpaṃ saguṇaṃ deva mama bāṇā hatā satī |
calate nātra saṃdeho vipākaṃ naiva ciṃtayet 19|
yoniḥ spaṃdeta nārīṇāṃ stanāgrau ca sureśvara |
nāsti dhairyaṃ sureśāna sukalāṃ nāśayāmyaham 20|

iṃdra uvāca-
puruṣohaṃ bhaviṣyāmi rūpavānguṇavāndhanī |

kautukārthamimāṃ nārīṃ cālayāmi manobhava 21|
naiva kāmānna saṃtrāsānna vā lobhānna kāraṇāt |
na vai mohānna vai krodhātsatyaṃ satyaṃ ratipriya 22|
kathaṃ me dṛśyate tasyā mahatsatyaṃ pativratam |
niṣkarṣiṣya ito gatvā bhavanmohotra kāraṇam 23|
evaṃ kāmaṃ ca saṃdiśya jagāma surarāṭsvayam |
ātmavikṛtisaṃbhūto rūpavānguṇavānsvayam 24|
sarvābharaṇaśobhāṃgaḥ sarvabhogasamanvitaḥ |
bhogalīlāsamākīrṇaḥ sarvadaudāryasaṃyutaḥ 25|
yatra sā tiṣṭhate devī kṛkalasya priyā nṛpa |
ātmalīlāṃ svarūpaṃ ca guṇaṃ bhāvaṃ pradarśayet 26|
naiva paśyati sā taṃ tu puruṣaṃ rūpasaṃpadam |
yatrayatra vrajetsā hi tatra tāṃ paśyate nṛpa 27|
sābhilāṣeṇa manasā tāmevaṃ paripaśyati |
kāmaceṣṭāṃ sahasrākṣo'darśayatsarvabhāvakaiḥ 28|

catuṣpathe pathe tīrthe yatra devī prayāti sā |
tatratatra sahasrākṣastāmeva paripaśyati 29|
iṃdreṇa preṣitā dūtī sukalāṃ prati sā gatā |
sukalāṃ sumahābhāgāṃ pratyuvāca prahasya vai 30|
aho satyamahodhairyamaho kāṃtiraho kṣamā |
asyā rūpeṇa saṃsāre nāsti nārī varānanā 31|
kā tvaṃ bhavasi kalyāṇi kasya bhāryā bhaviṣyasi |
yasya tvaṃ saguṇā bhāryā sa dhanyaḥ puṇyabhāgbhuvi 32|
tasyāstu vacanaṃ śrutvā tāmuvāca manasvinī |
vaiśyajātyāṃ samutpanno dharmātmā satyavatsalaḥ 33|
tasyāhaṃ hi priyā bhāryā satyasaṃdhasya dhīmataḥ |
kṛkalasyāpi vaiśyasya satyameva vadāmi te 34|
mama bhartā sa dharmātmā tīrthayātrāṃ gataḥ sudhīḥ |
tasmingate mahābhāge mama bhartari saṃprati 35|
atikrāṃtāḥ śṛṇuṣva tvaṃ trayaścaivāpi vatsarāḥ |

tatohaṃ duḥkhitā jātā vinā tena mahātmanā 36|
etatte sarvamākhyātamātmavṛttāṃtameva te |
bhavatī pṛcchate māṃ kā bhaviṣyati vadasva me 37|
sukalāyā vacaḥ śrutvā dūtyā ābhāṣitaṃ punaḥ |
māmevaṃ pṛcchase bhadre tatte sarvaṃ vadāmyaham 38|
ahaṃ tavāṃtikaṃ prāptā kāryārthaṃ varavarṇini |
śrūyatāmabhidhāsyāmi śrutvā caivāva dhāryatām 39|
gataste nirghṛṇo bhartā tvāṃ tyaktvā tu varānane |
kiṃ kariṣyasi tenāpi priyāghātakareṇa ca 40|
yastvāṃ tyaktvā gataḥ pāpī sādhvyācārasamanvitām |
kiṃ vā sa te gato bāle tatra jīvati vai mṛtaḥ 41|
kiṃ kariṣyati tenaivaṃ bhavatī khidyate vṛthā |
kasmānnāśayate cāṃgaṃ divyaṃ hemasamaprabham 42|
bālye vayasi saṃprāpte mānavo na ca viṃdati |
ekaṃ sukhaṃ mahābhāge bālakrīḍāṃ vinā śubhe 43|

vārddhake duḥkhasaṃprāptirjarā kāyaṃ prahiṃsayet |
tāruṇye bhujyate bhogaḥ sukhātsarvo varānane 44|

yāvattiṣṭhati tāruṇyaṃ tāvadbhuṃjaṃti mānavāḥ |
sukhabhogādikaṃ sarvaṃ svecchayā ramate naraḥ 45|
yāvattiṣṭhati tāruṇyaṃ tāvadbhogānprabhuṃjate |
vayasyapi gate bhadre tāruṇye kiṃ kariṣyati 46|
saṃprāpte vārddhake devi kiṃcitkāryaṃ na sidhyati |
sthaviraściṃtayennityaṃ sukhakāryaṃ na gacchati 47|
vayasyapi gate bāle kriyate setubaṃdhanam |
tādṛśoyaṃ bhavetkāyastāruṇye tu gate śubhe 48|
tasmādbhuṃkṣva sukhenāpi pibasva madhumādhavīm |
kāmābāṇā dahaṃtyaṃgaṃ taveme cārulocane 49|
ayamekaḥ samāyātaḥ puruṣo rūpavānguṇī |
ayaṃ hi puruṣavyāghraḥ sarvajño guṇavāndhanī 50|
tavārthe nityasaṃyuktaḥ snehena varavarṇini |

sukalovāca-
bālyaṃ nāstyapi jīvasya tāruṇyaṃ nāsti jīvite 51|
vṛddhatvaṃ nāsti caivāsya svayaṃsiddhaḥ susiddhidaḥ |
amaro nirjaro vyāpī susiddhaḥ sarvavittamaḥ 52|
akāmaḥ kāmado loke ātmarūpeṇa vartate |
yathā gehasya saṃsthānaṃ tathā kāyasya dṛśyate 53|
yathā vārddhakinā kāyastathā sūtreṇa maṃdiram |
anekakāṣṭhasaṃghātairnānā dārusamuccayaiḥ 54|
mṛttikayodakenāpi samaṃtātpariṇāmayet |
lipitaṃ lepakaiḥ kāṣṭhaṃ citraṃ bhavati citrakaiḥ 55|
prathamaṃ rūpamāyāti gṛhaṃ sūtreṇa sūtritam |
puṣṇaṃti ca svayaṃ tattu lepanādvai dine dine 56|
vāyunāṃdolitaṃ nityaṃ gṛhaṃ ca malināyate |
madhyamo vartutaḥ kālo gṛhasya parikathyate 57|
rūpahānirbhavettasya gṛhasvāmī vilepayet |

svecchayā ca gṛhasvāmī rūpavattvaṃ nayedgṛham 58|
tāruṇyaṃ tasya gehasya dūtike parikathyate |
kāṣṭhasaṃghaiśca jīrṇatvaṃ bahukālaiḥ prayāti saḥ 59|
sthānabhraṣṭāḥ prajāyaṃte mūlāgre pracalaṃti te |
na sahellepanābhāramādhāreṇa pratiṣṭhati 60|
etadgṛhasya vārddhakyaṃ kathitaṃ śṛṇu dūtike |
patamānaṃ gṛhaṃ dṛṣṭvā gṛhasvāmī parityajet 61|
gṛhamanyaṃ praveśāya prayātyeva hi satvaram |
tathā bālyaṃ ca tāruṇyaṃ nṛṇāṃ vṛddhatvameva ca 62|
sa bālye bālarūpaśca jñānahīnaṃ prakārayet |
citrayetkāyamevāpi vastrālaṃkārabhūṣaṇaiḥ 63|
lepanaiścaṃdanaiścānyaistāṃbūlaprabhavādibhiḥ |
kāyastaruṇatāṃ yāti atirūpo vijāyate 64|
bāhyābhyaṃtaramevāpi rasaiḥ sarvaiḥ prapoṣayet |
tena poṣaṇabhāvena paripuṣṭaḥ prajāyate 65|

jāyate māṃsavṛddhistu rasaiścāpi navottamā |
yāṃti vistaratāṃ rājannaṃgānyāpyāyitānyapi 66|
pratyaṃgāni rasaiścaiva svaṃsvaṃ rūpaṃ prayāṃti vai |
daṃtādharau stanau bāhū kaṭiprṣṭhamurū ubhe 67|
hastapādatalau tadvadvṛddhitvaṃ pratipedire |
ubhābhyāmapi tānyeva vṛddhimāyāṃti tāni vai 68|
aṃgāni rasamāṃsābhyāṃ surūpāṇi bhavaṃti te |

taiḥ svarūpairbhavenmartyo rasabaddhaśca dūtike 69|
surūpaḥ kathyate martyo loke kena priyo bhavet |
viṣṭhāmūtrasya vai kośaḥ kāya eṣa ca dūtike 70|
apavitraśarīroyaṃ sadā sravati nirghṛṇaḥ |
tasya kiṃ varṇyate rūpaṃ jalabudbudavacchubhe 71|
yāvatpaṃcāśadvarṣāṇi tāvattiṣṭhati vai dṛḍhaḥ |
paścācca jāyate hānistasyaivāpi dinedine 72|
daṃtāḥ śithilatāṃ yāṃti tathā lālāyate mukham |

cakṣurbhyāmapi paśyenna karṇābhyāṃ na śṛṇoti ca 73|
gatiṃ kartuṃ na śaknoti hastapādaiśca dūtike |
akṣamo jāyate kāyo jarākālena pīḍitaḥ 74|
tadrasaḥ śoṣamāyāti jarāgnitāpaśoṣitaḥ |
akṣamo jāyate dūti kena rūpatvamiṣyate 75|
yathā jīrṇaṃ gṛhaṃ yāti kṣayamevaṃ na saṃśayaḥ |
tathā saṃkṣayamāyāti vārddhake tu kalevaram 76|
mamarūpaṃ samāyātaṃ varṇasyevaṃ dine dine |
kenāhaṃ rūpasaṃyuktā kena rūpatvamiṣyate 77|
yathā jīrṇaṃ gṛhaṃ yāti kenāsau puruṣo balī |
yasyārthamāgatā dūti bhavatī kena śaṃsati 78|
kimu caiva tvayā dṛṣṭaṃ mamāṃge vada sāṃpratam |
tasyāṃgādiha hīnaṃ ca dūti nāstyadhikaṃ tathā 79|
yathā tvaṃ ca tathāsauvai tathāhaṃ nātra saṃśayaḥ |
kasya rūpaṃ na vidyeta rūpavānnāsti bhūtale 80|

ucchrāyāḥ patanāṃtāśca nagāstu girayaḥ śubhe |
kālena piḍitā yāṃti tadvadbhūtāśca nānyathā 81|
arūpo rūpavāndivya ātmā sarvagataḥ śuciḥ |
sthāvareṣveva sarveṣu jaṃgameṣu ca dūtike 82|
eko nivasate śuddho ghaṭeṣvekaṃ yathodakam |
ghaṭanāśātprayātyekamekatvaṃ tvaṃ na budhyase 83|
piṃḍanāśādayaṃ cātmā ekarūpo vijāyate |
ekaṃ rūpaṃ mayā dṛṣṭaṃ saṃsāre vasatā sadā 84|
evaṃ vada svataṃ jñātvā yasyārthamiha cāgatā |
darśayasva apūrvaṃ me yadi bhoktumihecchasi 85|
vyādhinā pīḍyamānasya kaphenāpi vṛtasya ca |
aṃgādvicalate śoṇaḥ sthānabhraṣṭobhijāyate 86|
aṃgasaṃdhiṣu sarvāsu palatvaṃ cāṃtaraṃ gataḥ |
ekato nāśamāyāti svaṃ hi rūpaṃ parityajet 87|
viṣṭhātvaṃ jāyate śīghraṃ kṛmibhiśca bhavetkila |

tadvadduḥkhakaraṃ vāpi nijarūpaṃ parityajet 88|
śrūyatāṃ jāyate paścātkṛmidurgaṃdhasaṃkulam |
jāyaṃte tatra vai yūkāḥ kṛmayo vā na saṃśayaḥ 89|
sakṛmiḥ kurute sphoṭaṃ kaṃḍūṃ ca paridāruṇām |
vyathāmutpādayedyūkā sarvāṃgaṃ paricālayet 90|
nakhāgrairghṛṣyamāṇā sā kaṃḍūḥ śāṃtā prajāyate |
tadvattaiśca śṛṇuṣvaiva suratasya na saṃśayaḥ 91|
bhuṃjatyeva rasānmartyaḥ subhikṣānpibate punaḥ |
vāyunā tena prāṇena pākasthānaṃ praṇīyate 92|
yadbhaktaṃ prāṇibhirdūti pākasthānaṃ gataṃ punaḥ |
sarvaṃ tatpihitaṃ tatra vāyurvai pātayenmalam 93|
sārabhūto rasastatra tadraktaśca prajāyate |

nirmalaḥ śuddhavīryastu brahmasthānaṃ prayāti ca 94|
ākṛṣṭaḥ sa samānena nītastenāpi vāyunā |
sthānaṃ na labhate vīryaṃ caṃcalatvena vartate 95|

prāṇināṃ hi kapāleṣu kṛmayaḥ saṃti paṃca vai |
dvāvetau karṇamūle tu netrasthāne tataḥ punaḥ 96|
kaniṣṭhāṃgulimānena raktapucchāśca dūtike |
navanītasya varṇena kṛṣṇapucchā na saṃśayaḥ 97|
teṣāṃ nāmāpi bhadre tvaṃ matto nigaditaṃ śṛṇu |
piṃgalī śṛṃkhalī nāma dvau kṛmī karṇamūlayoḥ 98|
capalaḥ pippalaścaiva dvāvetau nāsikāgrayoḥ |
śṛṃgalī jaṃgalī cānyau netrayoraṃtarasthitau 99|
kṛmīṇāṃ śatapaṃcāśattādṛgbhūtā na saṃśayaḥ |
bhālāṃtevasthitāḥ sarve rājikāyāḥ pramāṇataḥ 100|
kapālarogiṇaḥ sarve vikurvaṃti na saṃśayaḥ |
keśadvayaṃ mukhe tasya vidyate śṛṇu dūtike 101|
prāṇināṃ saṃkṣayaṃ viddhi tatkṣaṇe hi na saṃśayaḥ |
svasthāne saṃsthitasyāpi prājāpatyasya vai mukhe 102|
tadvīryaṃ rasarūpeṇa patate nātra saṃśayaḥ |

mukhena pibate vīryaṃ tena mattaḥ prajāyate 103|
tālumadhyapradeśe ca caṃcalatvena vartate |
iḍā ca piṃgalā nāḍī suṣumṇākhyā ca saṃsthitā 104|
subalenāpi tasyaiva nāḍikā jālapaṃjare |
kāmakaṃḍūrbhaveddūti sarveṣāṃ prāṇināṃ kila 105|
puṃsaśca sphurate liṃgaṃ nāryā yoniśca dūtike |
strīpuṃsau saṃpramattau tu vrajataḥ saṃgamaṃ tataḥ 106|
kāyena kāyasaṃghṛṣṭirmaithunena hi jāyate |
kṣaṇamātraṃ sukhaṃ kāye punaḥ kaṃḍūśca tādṛśī 107|
sarvatra dṛśyate dūti bhāva evaṃvidhaḥ kila |
vraja tvamātmanaḥ sthānaṃ naivāstyatra apūrvatā 108|
apūrvaṃ nāsti me kiṃcitkaromyeva na saṃśayaḥ 109|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre
tripaṃcāśattamo'dhyāyaḥ 53|

English translation

Sukalā said :

1-2a. Formerly, at that time I thus heard (about) the Dharma from the Purāṇas . How shall I, of a sinful resolve, enjoy pleasures without my husband? I cannot sustain my life with (i.e. in) my body without that husband.

Viṣṇu said :

2b-9. She thus narrated the excellent, great Dharma of the chastity of a wife; and those friends, excellent women, having heard the very meritorious Dharma for women, giving a great position (i.e. salvation) to women, praised that glorious Sukalā devoted to virtue. O king, all brāhmaṇas , gods and all virtuous women call her to mind due to her prowess caused by love for her husband. Indra , the lord of gods, having given a great (i.e. serious) thought to the firmness of Sukalā, and he, the lord of gods,

having well pondered over her great devotion (thought): 'I shall certainly shake her fortitude and her love for her husband.' The lord of gods hurriedly recalled to mind god Cupid. He, the fish-bannered (god), holding his flowery bow came there. The very powerful one was seen to be accompanied by his beloved Rati . Joining the palms of his hands, he said to the thousandeyed (Indra): "O you lord, O you eminent one, O you who cut off the pride (of your enemies), why have you remembered me now? With all your heart give me an order today."

Indra said :

10-11a. This illustrious Sukalā is greatly devoted to her husband. O god of love, listen, give me an excellent help. Move away (swerve) this glorious Sukalā, auspicious due to religious merit, (from her devotion).

11b-20. Having heard those words of Indra, he said to him: "Let it be so, O thousand-eyed god; there is no doubt that I shall gladly help you." Cupid, of great lustre, and difficult to be conquered (even) by sages, having said so (spoke again:) "O god, I am capable of conquering gods, ascetics and best sages; then what to say of this woman, who has no strength in her body (i.e. who is weak)? O god, I always live in the limbs of women. (I live) in the foreheads, eyes, on the tips of their breasts, in their navels, waists, backs, buttocks, vaginal area, lips, teeth, middle parts (of their bodies); there is no doubt about this. I live everywhere; in their limbs and minor limbs. O god, a woman is my abode. I always live there. Living there, I slay all men; there is no doubt about this. A woman, weak by nature (and) tormented by my arrows, on seeing a handsome and virtuous (person like her) father, mother, or other kinsman or relative, and being struck with my arrows, is disturbed; there is no doubt about it. She does not even think of the consequence. O lord of gods, the vulva, and also the tips of the breasts of women, throb. They do not have patience. O lord of gods, I shall undoubtedly ruin Sukalā."

Indra said :

21-23. O mind-born (god), I shall become (i.e. turn myself into) a handsome, virtuous, wealthy man; and through curiosity I shall disturb this woman. O you dear to Rati, (I shall disturb her only through curiosity; and) not through longing for her, nor for frightening her, nor through cupidity, nor through infatuation, nor again through anger. (I am telling) the truth (and) the truth (only). How can I see her true devotion to her husband? Going from here I shall turn her (away from her vow). The cause for that would be the infatuation (caused) by you.

24-29. Having thus ordered the god of love, the king of gods brought about a change in himself (i.e. took up a different form), became handsome and virtuous, made his body graceful by ornaments, was endowed with all possessions and all pleasures and amusements, and possessed all generosity. He would show (i.e. he showed) his sportive movements, handsomeness, virtues and sincerity at the place where, O king, that respectable woman, the dear (wife) of Kṛkala, stayed. But she did not at all look at the man possessing the wealth of handsomeness. O king, Indra would (follow her to) see her wherever she went. The thousandeyed god looked at her only with a longing mind and with all expressions of lustful acts. Wherever the woman went—into a crossway, along a path or to a holy place, the thousand-eyed (god) saw her.

30-32. The female messenger sent by Indra went to Sukalā; and having smiled she said to the glorious Sukalā: "O (great are) your truthfulness, courage, charm and forbearance. In the world there is no other beautiful woman resembling a form like that of this one. O auspicious one, who are you? Whose wife are you? He, whose virtuous wife you are, is blessed and meritorious on the earth."

33-37. Hearing her words the high-minded lady said (to her:) "(Kṛkala) the religious-minded one, lover of truth, was born in the vaiśya caste. I am telling you the truth: I am the dear wife of that intelligent and veracious Kṛkala. That my very intelligent, righteous-minded husband has gone on a pilgrimage. O glorious one, listen; three years have passed since he, my lord, left (for the pilgrimage). Since then I have been afflicted without (i.e. due to separation from) the magnanimous one. Thus I have told you all this my account. Tell me who, that ask me ('who I am'), you are."

38-51a. Hearing the words of Sukalā, the messenger spoke again: "O good one, you are asking me like this. I shall tell you everything. O you of an excellent complexion, I have come to you for (i.e. on) some mission. Listen (as) I shall tell you; and having heard, know it accurately. O you of a beautiful face, your merciless husband has gone after abandoning you. What will you do with him, the sinful one, who does harm to his beloved, endowed with a good conduct? What, O you young lady, have you to do with him, who has gone (away) and is alive or dead? What will you do with him? You are thus grieving in vain. Why do you destroy your divine body, lustrous like gold? O you auspicious one, O you glorious one, a man does not get any pleasure except children's sports, when childhood is attained by him. In old age, unhappiness comes (to him), and old age completely destroys his body. O you beautiful lady, he gladly enjoys all pleasures in youth. As long as youth lasts, men enjoy all pleasures and enjoyments. A man enjoys as he likes. He enjoys pleasures as long as youth lasts. What will you do, O good lady, when youth has. gone? O respectable lady, no occupation succeeds when old age comes (to him). An old man constantly thinks, (but) does not (i.e. cannot) easily do any job. O young lady, bridge is constructed after water has gone (i.e. flowed). In the same way, O auspicious lady, the body would be (useless) when youth has passed. Therefore, enjoy happily; and drink sweet wine. O you of charming eyes, these arrows of Cupid are burning your body. This handsome and virtuous man has come. O you of an excellent complexion, this best man, who knows everything, who is virtuous and wealthy, is ever full of love for you."

Sukalā said :

51b-60. The soul does not have childhood; in life there is no youth. He (i.e. the soul) does not have old age. He (has) accomplished (everything); he grants good divine attainments. He is immortal, unaging, pervading (everything), (has) well accomplished (everything), and is best among the omniscient ones. Himself being desireless, [1] he fulfils desires, and lives in the world in the form of the soul. The formation of the body is seen to be like that of a house. As the. body is (weak) due to old age, so is a house with a thread. One should effect it with the heaps of many sticks and collections of pieces of wood, with clay and water also. Besmeared with variegated (objects) by plasterers, a (piece of wood) becomes agreeable. A house first bound by a thread gets a form; and they themselves everyday maintain it by smearing it. The house constantly rocked by wind gets dirty. This is said to be the middle period of the house. It would lose its form, and the master of the house would smear it. The lord of the house, by his own desire, would make the house beautiful. O messenger, the youth of the house is said (to be like this). After a long time due to the heaps of sticks it becomes old. They lose their positions, and move to the tips of the roots. It does not (i.e. is not able to) stand the burden of the smearing, and stands (only) with a prop.

61-70a. O messenger, listen, this is said to be the old age of the house. The lord of the house, seeing the house falling, would leave it. To enter another house he goes away quickly. Like that are the childhood, youth and old age of men. In childhood, he, being of the form of a child, would. act senselessly. He would even decorate his body with garments, ornaments and jewels, and also with smearings with sandal (-pastes), and others produced from tāmbūla etc. The body becomes young, and he becomes very handsome. He would nourish his exterior and interior with all juices. Being nourished like that he

becomes strong. Due to the juices, fresh and excellent, increase in flesh takes place. O king, the limbs also become extended and corpulent. The minor limbs also take their own form due to the intake of juices also. The teeth, lips, breasts, arms, waist, back, both the hands and the soles of the feet (also) similarly develop. Due to these two (i.e. juices and flesh) the limbs develop. They become beautiful due to the juices and flesh. O messenger, due to these forms, a mortal becomes one dependent on juices. A mortal is called handsome in the world. Due to what would he be liked?

70b-78. O messenger, this body is the store of feces and urine. The impure, shameless body always exudes (sweat). O you auspicious one, what is (the use of) describing its beauty? It is like a bubble on water. Till he is fifty years old, he remains strong. Then after that, day by day, he loses (his strength). His teeth become loose, and his mouth has a flow of saliva. He would not (i.e. is unable to) see with his eyes, and does not (i.e. cannot) hear with his ears. O messenger, he is not able to make any movement with his hands and feet. Being afflicted with old age, the body becomes unfit. The juice, dried up with the fire of old age, withers. O messenger, he becomes unfit. Who desires handsomeness? As an old house perishes—there is no doubt about it, in the same way the body becomes weak in old age. Everyday you are describing that beauty has come to me (i.e. I am beautiful). Due to what am I endowed with beauty? Who desires my beauty? Due to what (i.e. in what way) is the man for whom, O messenger, you have come to me—as one goes to an old house—powerful? On account of what are you praising (me)?

79-97. O messenger, now tell me, what did you see in my body? There is nothing here (i.e. in my body) which is short or extra as compared to his body. There is no doubt that as he is, so you are, so also I am. Who would not have beauty? On the earth there is no one (who is really) handsome. All heights end in a fall; O auspicious one, trees and mountains are devastated by time. Beings are like them (only), not otherwise. O messenger, the divine, pure soul, formless (and yet) having a form, is present everywhere, in all immobile and mobile objects. The pure one lives (everywhere) as one (and the same) water remains in (many) pots. On the destruction of the pots, it becomes one. You do not know (this). This soul also becomes just one on the destruction of bodies. I have always seen this form (only) of those who live in the world. Speak like this, after knowing him for whom you have come here. (Tell him:) you should show me something new about the body that is afflicted by a disease, and covered with cough, if you desire to enjoy me here. Blood drops from the body, and he is removed from his position. There is unsteadiness in all the joints of the body and remaining within he singly perishes and would give up his own form. Quickly the condition of feces takes place (i.e. food quickly turns into feces) and (the body) would be (i.e. is full of) insects. He would then give up his own form painful like that. Listen, it later becomes full of bad odour due to insects. Then lice or worms are produced there; there is no doubt about this. The worm causes boils and terrible itch. The louse would produce disease, and would disturb the entire body. The itch scratched with the nail-tips is abated. Similarly hear about copulation (enjoyed) by them. There is no doubt that a mortal enjoys drinks and feasts on abundant supply of food. It is taken to the place of digestion by the breath (called) Prāṇa . O messenger, ail that food taken to the place of digestion is covered there, and the wind (called Apāna) would make the fece fall (out of the body). The liquid which has become vigorous there, becomes red (blood). Being free from dirt and of a pure vigour it goes to Brahmā 's place. Being dragged by the wind (called) Samāna , and taken by that very wind, he does not obtain a place. The semen remains unsteady. In the skulls of beings five (kinds of) insects live. Two of them live at the root of the ears, and (two) at the place of the eyes. Having the size of the small finger, they have red tails, O messenger. Having the (white) colour of butter, they have black tails. There is no doubt about this.

98-109. O good one, listen to their names being narrated by me: The two, named Piṅgalī and Śṛṅkhalī, remain at the root of the ears. The two Capala and Pippala remain on the tip of the nose. The two others, Śṛṅgalī and Jaṅgalī remain inside the eyes. There is no doubt that there are one hundred and

fifty (varieties) of insects like that. All they remain at the border of the forehead and have the size of a mustard. All (these) carrying diseases deform (the body); there is no doubt about it. O messenger, listen, a pair of hair remains in his mouth. Know that the destruction of beings takes place just at that moment. There is no doubt about it. The vigour falls in the form of a fluid. There is no doubt about it. He drinks the vigour with his mouth, and by that becomes inebriated. It remains unsteady in the middle part of the palate. There remain (the two vessels of the body called) Iḍā and Piṅgalā and the artery called Suṣumnā . Due to the great power of it only, there is indeed the itch for sex in the cage formed by the net of arteries, in the case of all beings. O messenger, the organs of generation of the male and also of the female throb. Then the male and the female, being inflamed with passion, unite. The body (of the male) is rubbed with the body (of the female). Due to coitus a momentary pleasure is produced. Then again a similar itch is (produced). Such a condition is indeed observed everywhere, O messenger. Go to your own place. There is nothing new about it. I have nothing new, nor do I do anything new. This is certain.

[1]: [1] : The analogy occurring in verses 53, 54, 55, 57 etc. is not sufficiently clear; also the description in vv. 94, 95, 101b etc. is not clear (Tr.).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 54

Sukalā Gets Prepared For the Showdown

Chapter 136 of 693 · 26 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
एवमुक्ता गता दूती तया सुकलया तदा ।
समासेन सुसंप्रोक्तमवधार्य पुरंदरः १।
तदर्थं भाषितं तस्याः सत्यधर्मसमन्वितम् ।
आलोच्य साहसं धैर्यं ज्ञानमेव पुरंदरः २।
ईदृशं हि वदेत्का हि नारी भूत्वा महीतले ।
योगरूपं सुसंशिष्टं न्यायोदैः क्षालितं वचः ३।
पवित्रेयं महाभागा सत्यरूपा न संशयः ।
त्रैलोक्यस्य समस्तस्य धुरं धर्तुं भवेत्क्षमा ४।
एतदर्थं विचार्यैव जिष्णुः कंदर्पमब्रवीत् ।
त्वया सह गमिष्यामि द्रष्टुं तां कृकलप्रियाम् ५।
प्रत्युवाच सहस्राक्षं मन्मथो बलदर्पितः ।
गम्यतां तत्र देवेश यत्रास्ते सा पतिव्रता ६।
मानं वीर्यं बलं धैर्यं तस्याः सत्यं पतिव्रतम् ।
गत्वाहं नाशयिष्यामि कियन्मात्रा सुरेश्वर ७।

समाकर्ण्य सहस्राक्षो वचनं मन्मथस्य च ।
भो भोनंग शृणुष्व त्वमधिकं भाषितं मुधा ८।
सुदृढा सत्यवीर्येण सुस्थिरा धर्मकर्मभिः ।
सुकलेयमजेया वै तत्र ते पौरुषं नहि ९।
इत्याकर्ण्य ततः क्रुद्धो मन्मथस्त्विन्द्रमब्रवीत् ।
ऋषीणां देवतानां च बलं मया प्रणाशितम् १०।
अस्या बलं कियन्मात्रं भवता मम कथ्यते ।
पश्यतस्तव देवेश नाशयिष्यामि तां स्त्रियम् ११।
नवनीतं यथा चाग्नेस्तेजो दृष्ट्वा द्रवं व्रजेत् ।
तथेमां द्रावयिष्यामि स्वेन रूपेण तेजसा १२।
गच्छ तत्र महत्कार्यमुपस्थं सांप्रतं ध्रुवम् ।
कस्मात्कुत्सिसि मे तेजस्त्रैलोक्यस्य विनाशनम् १३।
विष्णुरुवाच-
आकर्ण्य वाक्यं तु मनोभवस्य एतामसाध्यां तव कामजाने ।
धैर्यं समुद्यम्य च पुण्यदेहां पुण्येन पुण्यां बहुपुण्यचाराम् १४।

पश्यामि ते पौरुषमुग्रवीर्यमितो हि गत्वा तु धनुष्मता वै ।
तेनापि सार्धं प्रजगाम भूयो रत्या च द्रुत्या च पतिव्रतां ताम् १५।
एकां सुपुण्यां स्वगृहस्थितां तां ध्यानेन पत्युश्चरणे नियुक्ताम् ।
यथा सुयोगी प्रविधाय चित्तं विकल्पहीनं न च कल्पयेत १६।
अत्यद्भुतं रूपमनंततेजोयुतं चकाराथ सतीप्रमोहम् ।
नीलांचितं भोगयुतं महात्मा ध्वजश्चैव पुरंदरश्च १७।
दृष्ट्वा सुलीलं पुरुषं महांतं चरंतमेवं परिकामभावम् ।
जाया हि वैश्यस्य महात्मनस्तु मेने न सा रूपयुतं गुणज्ञम् १८।
अंभो यथा पद्मदले गतं वै प्रयाति मुक्ताफलकस्य कीर्तिम् ।
तद्वत्स्वभावः परिसत्ययुक्तो जज्ञे च तस्यास्तु पतिव्रतायाः १९।
अनेन दूती परिप्रेषिता पुरा यामां युवत्या ह गुणज्ञमेनम् ।
लीलास्वरूपं बहुधात्मभावं ममैष सर्वं परिदर्शयेच्च २०।
ममैव कालं प्रबलं विचिंत्यागतो हि मे कांतगुणैश्च सत्खलः ।
रत्यासमेतस्तु कथं च जीवेत्सत्याश्रमभारेण प्रमर्दितश्च २१।
ममापि भावं परिगृह्य कांतो जीवेत्कियान्वापि सुबुद्धियुक्तः ।

शून्यो हि कायो मम चास्ति सद्यश्चेष्टाविहीनो मृतकल्प एव २२।
कायस्य ग्रामस्य प्रजाः प्रनष्टाः सुविक्रियाख्यं परिगृह्य कर्म ।
ममाधिकेनापि समं सुकांतं स ऊर्द्ध्वशोभामनयच्च कामः २३।
यदामृतो बलवान्हर्षयुक्तः स्वयंदृशा वै परिनृत्यमानः ।
तथा अनेनापि प्रभाषयेद्भुतं यो मां हि वाञ्छत्यपि भोक्तुकामः २४।
एवं विचार्यैव तदा महासती सत्याख्यरज्ज्वा दृढबद्धचेतना ।
गृहं स्वकीयं प्रविवेश सा तदा तत्तस्यभावं नियमेन वेत्तुम् २५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे- चतुःपंचाशत्तमोऽध्यायः ५४।

Roman transliteration

viṣṇuruvāca-
evamuktā gatā dūtī tayā sukalayā tadā |
samāsena susaṃproktamavadhārya puraṃdaraḥ 1|
tadarthaṃ bhāṣitaṃ tasyāḥ satyadharmasamanvitam |
ālocya sāhasaṃ dhairyaṃ jñānameva puraṃdaraḥ 2|
īdṛśaṃ hi vadetkā hi nārī bhūtvā mahītale |
yogarūpaṃ susaṃśiṣṭaṃ nyāyodaiḥ kṣālitaṃ vacaḥ 3|
pavitreyaṃ mahābhāgā satyarūpā na saṃśayaḥ |
trailokyasya samastasya dhuraṃ dhartuṃ bhavetkṣamā 4|
etadarthaṃ vicāryaiva jiṣṇuḥ kaṃdarpamabravīt |
tvayā saha gamiṣyāmi draṣṭuṃ tāṃ kṛkalapriyām 5|
pratyuvāca sahasrākṣaṃ manmatho baladarpitaḥ |
gamyatāṃ tatra deveśa yatrāste sā pativratā 6|
mānaṃ vīryaṃ balaṃ dhairyaṃ tasyāḥ satyaṃ pativratam |
gatvāhaṃ nāśayiṣyāmi kiyanmātrā sureśvara 7|

samākarṇya sahasrākṣo vacanaṃ manmathasya ca |
bho bhonaṃga śṛṇuṣva tvamadhikaṃ bhāṣitaṃ mudhā 8|
sudṛḍhā satyavīryeṇa susthirā dharmakarmabhiḥ |

sukaleyamajeyā vai tatra te pauruṣaṃ nahi 9|
ityākarṇya tataḥ kruddho manmathastvindramabravīt |
ṛṣīṇāṃ devatānāṃ ca balaṃ mayā praṇāśitam 10|
asyā balaṃ kiyanmātraṃ bhavatā mama kathyate |
paśyatastava deveśa nāśayiṣyāmi tāṃ striyam 11|
navanītaṃ yathā cāgnestejo dṛṣṭvā dravaṃ vrajet |
tathemāṃ drāvayiṣyāmi svena rūpeṇa tejasā 12|
gaccha tatra mahatkāryamupasthaṃ sāṃprataṃ dhruvam |
kasmātkutsasi me tejastrailokyasya vināśanam 13|
viṣṇuruvāca-
ākarṇya vākyaṃ tu manobhavasya etāmasādhyāṃ tava kāmajāne |
dhairyaṃ samudyamya ca puṇyadehāṃ puṇyena puṇyāṃ bahupuṇyacārām 14|

paśyāmi te pauruṣamugravīryamito hi gatvā tu dhanuṣmatā vai |
tenāpi sārdhaṃ prajagāma bhūyo ratyā ca dūtyā ca pativratāṃ tām 15|
ekāṃ supuṇyāṃ svagṛhasthitāṃ tāṃ dhyānena patyuścaraṇe niyuktām |
yathā suyogī pravidhāya cittaṃ vikalpahīnaṃ na ca kalpayeta 16|
atyadbhutaṃ rūpamanaṃtatejoyutaṃ cakārātha satīpramoham |
nīlāṃcitaṃ bhogayutaṃ mahātmā jhaṣadhvajaścaiva puraṃdaraśca 17|
dṛṣṭvā sulīlaṃ puruṣaṃ mahāṃtaṃ caraṃtamevaṃ parikāmabhāvam |
jāyā hi vaiśyasya mahātmanastu mene na sā rūpayutaṃ guṇajñam 18|
aṃbho yathā padmadale gataṃ vai prayāti muktāphalakasya kīrtim |
tadvatsvabhāvaḥ parisatyayukto jajñe ca tasyāstu pativratāyāḥ 19|
anena dūtī paripreṣitā purā yāmāṃ yuvatyā ha guṇajñamenam |
līlāsvarūpaṃ bahudhātmabhāvaṃ mamaiṣa sarvaṃ paridarśayecca 20|
mamaiva kālaṃ prabalaṃ viciṃtyāgato hi me kāṃtaguṇaiśca satkhalaḥ |
ratyāsametastu kathaṃ ca jīvetsatyāśmabhāreṇa pramarditaśca 21|
mamāpi bhāvaṃ parigṛhya kāṃto jīvetkiyānvāpi subuddhiyuktaḥ |

śūnyo hi kāyo mama cāsti sadyaśceṣṭāvihīno mṛtakalpa eva 22|
kāyasya grāmasya prajāḥ pranaṣṭāḥ suvikriyākhyaṃ parigṛhya karma |
mamādhikenāpi samaṃ sukāṃtaṃ sa ūrddhvaśobhāmanayacca kāmaḥ 23|
yadāmṛto balavānharṣayuktaḥ svayaṃdṛśā vai parinṛtyamānaḥ |
tathā anenāpi prabhāṣayedbhutaṃ yo māṃ hi vāñchatyapi bhoktukāmaḥ 24|
evaṃ vicāryaiva tadā mahāsatī satyākhyarajjvā dṛḍhabaddhacetanā |
gṛhaṃ svakīyaṃ praviveśa sā tadā tattasyabhāvaṃ niyamena vettum 25|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre- catuḥpaṃcāśattamo'dhyāyaḥ 54|

English translation

Viṣṇu said :

1-4. When the female messenger was thus addressed by that Sukalā she went (to Indra). Indra, having understood those significant and truthful words of her, well spoken in a brief manner, and having perceived her boldness, courage and knowledge (thought:) 'Who, (even) being a woman, would speak on the earth, words that are of the form of (i.e. endowed with) propriety and that are well-ordered and washed with the water of logic? This magnanimous one is pure and of a truthful nature. There is no doubt that she is capable of bearing the yoke (i.e. responsibility) of all the three worlds?'

5. Due to this Jiṣṇu (i.e. Indra) thought and said to Cupid: "With you I shall go to see that beloved (wife) of Kṛkala."

6-7. Cupid, proud of his power, replied to the thousandeyed (Indra): “O lord of the gods, let us go (to the place) where the chaste lady is (staying). Having gone there, I shall destroy her self-respect, power, strength, courage, truthfulness and loyalty to her husband. Of what account is she (to me), O lord of gods?”

8-9. Having heard (these) words of Cupid, the thousandeyed (Indra said:) “O Cupid, listen. Excessive talking is of no use. She is quite strong with true power. Due to religious rites she is quite firm. This Sukalā is inconquerable. Your valour is (of) no (use) there (i.e. against her).”

10-13. Hearing this, and getting angry, Cupid said to Indra: “I have destroyed the power of sages and deities. Of what measure (i.e. how much) is her power (about which) you are telling me? You just see (i.e. in your very presence), I shall destroy the woman. As butter, on seeing (i.e. in the presence of) the lustre of fire, would melt, similarly I shall melt her with my form and lustre. Now certainly great iṃssion has come up for me, who am going there. Why do you condemn my lustre (capable of) destroying the three worlds?”

Viṣṇu said :

14-17. Having heard the words of Cupid (Indra said:) “O Cupid, I know, (even) if you raise (i.e. augment) your courage, you cannot subdue her of a holy body, meritorious due to her virtue, and behaving piously. Going from here (with you) I shall observe your strong power.” With the archer (i.e. Cupid) and with the female messenger Rati , he again went to that chaste lady, who of a great merit was (all) alone and attached to her husband’s feet, as a meditative saint would place his heart (in meditation) and make it free from uncertainty. The glorious fish-bannered god (i.e. Cupid) made (i.e. took up) a form, extremely wonderful, endowed with an unlimited lustre, alluring the chaste lady, adorned with blue (garments) and full of objects of enjoyment. Also Indra (took up a similar form).

18-24. Seeing that great man, of many amorous sports and wandering like this, full of desires, the wife of the glorious Vaiśya did not highly think of him (who was) endowed with a handsome form and (was an) appreciator of merits. The nature of that chaste lady had become endowed with truth, as water going to a lotus-petal, gets the name ‘pearl’. ‘The female messenger, whom he had formerly sent, told (me) about this appreciator of merits. This one would show in various ways his sportive form and his nature. How far this very intelligent and mischievous lover, knowing my nature would live? (Now) my body is a vacuum, and is instantly free of movements and is as good as dead. The subjects of the village of the body, have, after performing the acts called good acts, fled away. Cupid has endowed him with charm, greater than, equal to or superior to my charm. I shall talk in a wonderful way to him, who longs for me, in such a way that he, dancing with his own knowledge, powerful and endowed with joy, dies.’

25. Thinking like this, that great chaste lady, binding her firmly with the string of truth entered her own house to know his mind definitely.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 55

Indra Tries to Dissuade Kāma

Chapter 137 of 693 · 25 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
भावं विदित्वा सुरराट्च तस्याः प्रोवाच कामं पुरतः स्थितं सः ।
न चास्ति शक्या स्मर ते जयाय सत्यात्मकध्यान सुदंशिता सती १।
धर्माख्य चापं स्वकरे गृहीत्वा ज्ञानाभिधानं वरमेव बाणम् ।
योद्धुं रणे संप्रति संस्थिता सती वीरो यथा दर्पितवीर्यभावः २।
जिगीषयेयं पुरुषार्थमेव त्वमात्मनः कुरुषे पौरुषं तु ।
त्वामद्य जेतुं समरे समर्था यद्भाव्यमेवं तदिहैव चिंत्यम् ३।
दग्धोसि पूर्वं त्वमिहैव शंभुना महात्मना तेन समं विरोधम् ।
कृत्वा फलं तस्य विकर्मणश्च जातोस्यनंगः स्मर सत्यमेव ४।
यथा त्वया कर्म कृतं पुरा स्मर फलं तु प्राप्तं तु तथैव तीव्रम् ।
सुकुत्सितां योनिमवाप्स्यसि ध्रुवं साध्व्यानया सार्धमिहैव कथ्यसे ५।
ये ज्ञानवंतः पुरुषा जगत्त्रये वैरं प्रकुर्वन्ति महात्मभिः समम् ।
भुंजन्ति ते दुष्कृतमेवतत्फलं दुःखान्वितं रूपविनाशनं च ६।
व्याघुष्य आवां तु व्रजाव काम एनां परित्यज्य सतीं प्रयुज्य ।
सत्याः प्रसंगेन पुरा मया तु लब्धं फलं पापमयं त्वसह्यम् ७।

त्वमेव जानासि चरित्रमेतच्छप्तोस्मि तेनापि च गौतमेन ।
जातश्च मेषवृषणः सदा ह्यहं भवान्गतो मां तु विहाय तत्र ८।
तेजः प्रभावो ह्यतुलः सतीनां धाता समर्थः सहितुं न सूर्यः ।
सुकुत्सितं रूपमिदं तु रक्षेत्पुरानुसूया मुनिना हि शप्तम् ९।
निरुध्य सूर्यं परिवेगवंतमुद्यंतमेवं प्रभया सुदीप्तम् ।
भर्तुश्च मृत्युं परिबाधमानं मांडव्यशापस्य च कौंडिनस्य १०।
अत्रेः प्रिया सत्यपतिव्रता तया स्वपुत्रतां देवत्रयं हि नीतम् ।
न किं पुरा मन्मथ ते श्रुतं सदा संस्कारयुक्ताः प्रभवंति सत्यः ११।
सावित्रीनाम्नी द्युमत्सेनपुत्री नीतं प्रियं सा पुनरानिनाय ।
यमादिहैवाश्वपतेः सुपुत्रं सती त्वमेवं परिसंश्रुतं च १२।
अग्नेः शिखां कः परिसंस्पृशेद्वै तरेद्धिकः सागरमेव मूढः ।
गले तु बद्धासु शिलां भुजाभ्यां को वा सतीं वश्यति वीतरागाम् १३।
उक्ते तु वाक्ये बहुनीतियुक्ते इंद्रेण कामस्य सुशिक्षणार्थम् ।
आकर्ण्य वाक्यं मकरध्वजस्तु उवाच देवेंद्रमथैनमेव १४।
काम उवाच-

तवातिदेशादहमागतो वै धैर्यं सुहृत्वं पुरुषार्थमेव ।
त्यक्त्वा तदर्थं परिभाषसे मां निःसत्वरूपं बहुभीतियुक्तम् १५।
व्याबुद्धि यास्यामि यदा सुरेशस्याल्लोकमध्ये मम कीर्तिनाशः ।
ऊढिंकरोमानविहीन एव सर्वे वदिष्यंत्यनया जितं माम् १६।
ये वै जिता देवगणाश्च दानवाः पूर्वं मुनींद्रास्तपसः प्रयुक्ताः ।
हास्यं करिष्यंति ममापि सद्यो नार्या जितो मन्मथ एष भीमः १७।
तस्मात्प्रयास्यामि त्वयैव सार्धमस्या बलं मानमतः सुरेश ।
तेजश्च धैर्यं परिणाशयिष्ये कस्माद्भवानत्र बिभेति शक्र १८।
संबोध्य चैवं स सुराधिनाथं चापं गृहीतं सशरं सुपुष्पम् ।
उवाच क्रीडां पुरतः स्थितां तां विधाय मायां भवती प्रयातु १९।
वैश्यस्य भार्यां सुकलां सुपुण्यां सत्येस्थितां धर्मविदां गुणज्ञाम् ।
इतो हि गत्वा कुरु कार्यमुक्तं साहाय्यरूपं च प्रिये सखे शृणु २०।
क्रीडां समाभाष्य ततो मनोभवस्त्वंते स्थितां प्रीतिमथाह्वयत्पुनः ।
कार्यं भवत्या ममकार्यमुत्तमे तां सुस्नेहैः परिभावयत्वम् २१।
इंद्रं हि दृष्ट्वा सुकला यथा भवेत्स्नेहानुगा चारुविलोचनेयम् ।

तैस्तैः प्रभावैर्गुणवाक्ययुक्तैर्नयस्व वश्यं च प्रिये सखे शृणु २२।
भो भोः सखे साधय गच्छ शीघ्रं मायामयं नंदनरूपयुक्तम् ।
पुष्पोपयुक्तं च फलप्रधानं घुष्टं रुतैः कोकिलषट्पदानाम् २३।
आहुय वीरं मकरंदमेव रसायनं स्वादुगुणैरुपेतम् ।
सहानिलाद्यैर्निजकर्मयुक्तैः संप्रेषयित्वा पुनरेव कामम् २४।
एवं समादिश्य महत्ससैन्यं त्रैलोक्यसंमोहकरं तु कामः ।
चक्रे प्रयाणं सुरराजसार्धं संमोहनायैव महासतीं ताम् २५।

Roman transliteration

viṣṇuruvāca-
bhāvaṃ viditvā surarāṭca tasyāḥ provāca kāmaṃ puratāḥ sthitaṃ saḥ |
na cāsti śakyā smara te jayāya satyātmakadhyāna sudaṃśitā satī 1|
dharmākhya cāpaṃ svakare gṛhītvā jñānābhidhānaṃ varameva bāṇam |
yoddhuṃ raṇe saṃprati saṃsthitā satī vīro yathā darpitavīryabhāvaḥ 2|
jigīṣayeyaṃ puruṣārthameva tvamātmanaḥ kuruṣe pauruṣaṃ tu |
tvāmadya jetuṃ samare samarthā yadbhāvyamevaṃ tadihaiva ciṃtyam 3|
dagdhosi pūrvaṃ tvamihaiva śaṃbhunā mahātmanā tena samaṃ virodham |
kṛtvā phalaṃ tasya vikarmaṇaśca jātosyanaṃgaḥ smara satyameva 4|
yathā tvayā karma kṛtaṃ purā smara phalaṃ tu prāptaṃ tu tathaiva tīvram |
sukutsitāṃ yonimavāpsyasi dhruvaṃ sādhvyānayā sārdhamihaiva kathyase 5|
ye jñānavaṃtaḥ puruṣā jagattraye vairaṃ prakurvanti mahātmabhiḥ samam |
bhuṃjanti te duṣkṛtamevatatphalaṃ duḥkhānvitaṃ rūpavināśanaṃ ca 6|
vyāghuṣya āvāṃ tu vrajāva kāma enāṃ parityajya satīṃ prayujya |
satyāḥ prasaṃgena purā mayā tu labdhaṃ phalaṃ pāpamayaṃ tvasahyam 7|

tvameva jānāsi caritrametacchaptosmi tenāpi ca gautamena |
jātaśca meṣavṛṣaṇaḥ sadā hyahaṃ bhavāngato māṃ tu vihāya tatra 8|
tejaḥ prabhāvo hyatulaḥ satīnāṃ dhātā samarthaḥ sahituṃ na sūryaḥ |
sukutsitaṃ rūpamidaṃ tu rakṣetpurānusūyā muninā hi śaptam 9|

nirudhya sūryaṃ parivegavaṃtamudyaṃtamevaṃ prabhayā sudīptam |
bhartuśca mṛtyuṃ paribādhamānaṃ māṃḍavyaśāpasya ca kauṃḍinasya 10|
atreḥ priyā satyapativratā tayā svaputratāṃ devatrayaṃ hi nītam |
na kiṃ purā manmatha te śrutaṃ sadā saṃskārayuktāḥ prabhavaṃti satyaḥ 11|
sāvitrīnāmnī dyumatsenaputrī nītaṃ priyaṃ sā punarāninaya |
yamādihaivāśvapateḥ suputraṃ satī tvamevaṃ parisaṃśrutaṃ ca 12|
agneḥ śikhāṃ kaḥ parisaṃspṛśedvai tareddhikaḥ sāgarameva mūḍhaḥ |
gale tu baddhāsu śilāṃ bhujābhyāṃ ko vā satīṃ vaśyati vītarāgām 13|
ukte tu vākye bahunītiyukte iṃdreṇa kāmasya suśikṣaṇārtham |
ākarṇya vākyaṃ makaradhvajastu uvāca deveṃdramathainameva 14|
kāma uvāca-

tavātideśādahamāgato vai dhairyaṃ suhṛttvaṃ puruṣārthameva |
tyaktvā tadarthaṃ paribhāṣase māṃ niḥsatvarūpaṃ bahubhītiyuktam 15|
vyābuddhi yāsyāmi yadā sureśasyāllokamadhye mama kīrtināśaḥ |
ūḍhiṃkaromānavihīna eva sarve vadiṣyaṃtyanayā jitaṃ mām 16|
ye vai jitā devagaṇāśca dānavāḥ pūrvaṃ munīṃdrāstapasaḥ prayuktāḥ |
hāsyaṃ kariṣyaṃti mamāpi sadyo nāryā jito manmatha eṣa bhīmaḥ 17|
tasmātprayāsyāmi tvayaiva sārdhamasyā balaṃ mānamataḥ sureśa |
tejaśca dhairyaṃ pariṇāśayiṣye kasmādbhavānatra bibheti śakra 18|
saṃbodhya caivaṃ sa surādhināthaṃ cāpaṃ gṛhītaṃ saśaraṃ supuṣpam |
uvāca krīḍāṃ puratāḥ sthitāṃ tāṃ vidhāya māyāṃ bhavatī prayātu 19|
vaiśyasya bhāryāṃ sukalāṃ supuṇyāṃ satyesthitāṃ dharmavidāṃ guṇajñām |
ito hi gatvā kuru kāryamuktaṃ sāhāyyarūpaṃ ca priye sakhe śṛṇu 20|
krīḍāṃ samābhāṣya tato manobhavastvaṃte sthitāṃ prītimathāhvayatpunaḥ |
kāryaṃ bhavatyā mamakāryamuttamame tāṃ susnehaiḥ paribhāvayatvam 21|
iṃdraṃ hi dṛṣṭvā sukalā yathā bhavetsnehānugā cāruvilocaneyam |

taistaiḥ prabhāvairguṇavākyayuktairnayasva vaśyaṃ ca priye sakhe śṛṇu 22|
bho bhoḥ sakhe sādhaya gaccha śīghraṃ māyāmayaṃ naṃdanarūpayuktam |
puṣpopayuktaṃ ca phalapradhānaṃ ghuṣṭaṃ rutaiḥ kokilaṣaṭpadānām 23|
āhūya vīraṃ makaraṃdameva rasāyanaṃ svāduguṇairupetam |
sahānilādyairnijakarmayuktaiḥ saṃpreṣayitvā punareva kāmam 24|
evaṃ samādiśya mahatsasainyaṃ trailokyasaṃmohakaraṃ tu kāmaḥ |
cakre prayāṇaṃ surarājasārdhaṃ saṃmohanāyaiva mahāsatīṃ tām 25|

English translation

Viṣṇu said :

1-3. Knowing her mind, the lord of gods said to Cupid standing before him: “O Cupid, she, who is well-equipped with the armour of meditation with truth as its soul, cannot be conquered by you. With a desire to conquer, and taking in her hand the bow called piety and an excellent arrow named knowledge, she has stood on the battlefield, like a hero proud of his valour, to fight (with you). (This is her) valour only. Now do (i.e. show) your valour. She is today capable of conquering you in the battle. What is going to happen should be thought just now.

4-5. Here only the glorious Śiva had formerly burnt you, who had opposed him. O Cupid, as a result of that evil (act of yours), you had become bodiless. (This is) just the truth. O Cupid, you had formerly obtained a horrible fruit in accordance with the deed you had performed. Certainly you will obtain a very contemptible birth (i.e. will be born in a very contemptible species). Here only you will be told

(like this) along with this chaste lady.

6. Those wise men who, in the three worlds, entertain enmity with the magnanimous, have as its fruit, sin accompanied by misery and destroying their form.

7-14. O Cupid, having proclaimed ourselves to this chaste lady, and having urged her (to continue her pious acts), we shall go. Formerly due to my contact with a chaste lady I obtained a sinful, unbearable fruit. You know this account (that) I was cursed by that Gautama also. I became one having the scrotum of a ram for ever, and you went away, leaving me there. The power of the lustre of chaste women is matchless. (Even) the creator or the sun (also) is not able to bear it. The curse formerly pronounced by the sage (-husband) of Anasūyā would (continue to) preserve this contemptible form (of you). (The chaste lady) having stopped the forcible, rising sun, very bright with lustre, stopped the curse of Kauṇḍinya pronounced by Nāṇḍavya. Atri 's wife was truthful and chaste. She made the three gods her sons. O Cupid, have you not formerly heard that chaste women are always purified by sacred rites. Sāvitrī was the daughter of Dyumatsena . She brought back here only the life of Satyavān , Aśvapati 's good son, from Yama . Chastity of women is thus well known. Who would touch the flame of fire? Or, who, except a fool, would, tying stones round his neck, (try to) cross the ocean with his hands? Or who would (try to) subdue a chaste woman who is free from attachment?" When Indra thus spoke words of prudence for instructing Cupid well, he, Cupid, having heard (these) words said to the lord of gods.

Cupid said :

15-18. By your order I have come (here). Having given up patience, goodheartedness and manliness, you are telling me about her (something), which lacks energy and is full of great fear. When I shall entertain bad thoughts, O lord of gods, my fame in the world will perish. Subdued by her people will describe me, who bring about marriages to be without self-respect. The hosts of gods, demons, sages, and saints with austerity will instantly laugh at me (saying:) 'This fearful Cupid is subdued by a woman.' Therefore, O lord of gods, I shall go with you and shall destroy her power, self-respect, lustre and fortitude. O Indra, why are you (then) afraid here (i.e. in this matter)?

19-23. Having thus addressed the lord of gods, and having held his bow and flowery arrow, he said to Rati , standing before him: "Acting deceitfully you should go the vaiśya 's wife Sukalā , who is meritorious, who remains in (i.e. practices) truth, who knows piety and appreciates virtues. O darling, going from here do the work, helpful (to my mission), as told (by me). (Please) obey (me)." Having thus spoken to Rati, he again called Rati, standing near. (He said:) "Do this excellent job for me; subdue her through great affection. (Act in such a way) that this beautiful woman would fall in love with Indra on seeing him. O friend, listen, by all means win her over with all miraculous powers; O friend, go quickly and effect an illusory grove, having the form of (i.e. resembling) Nandana -garden, full of flowers, abounding in fruits, and resounding with the cooings of the cuckoos and the hummings of the bees."

24-25. Having called the brave Elixir of Life, the very gratifying Flower-juice, endowed with sweet virtues, and sent him according to his wish along with Wind etc. engaged in their own duties and ordering the great army, infatuating three worlds, Cupid went with the lord of gods, to that great chaste lady, to allure (her).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 56

Satya & Dharma Come to Sukalā's Help

Chapter 138 of 693 · 37 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
तस्याः सत्यविनाशाय मन्मथः ससुराधिपः ।
प्रस्थितः सुकलां तर्हि सत्यो धर्ममथाब्रवीत् १।
पश्य धर्म महाप्राज्ञ मन्मथस्य विचेष्टितम् ।
तवार्थमात्मनश्चैव पुण्यस्यापि महात्मनः २।
विसृजामि महास्थानं वास्तुरूपं सुखोदयम् ।
सत्याख्यं च सुप्रियाख्यं सुदेवाख्यं गृहोत्तमम् ३।
तमेव नाशयेद्धत्वा काम एष प्रमत्तधीः ।
रिपुरूपः सुदुष्टात्मा अस्माकं हि न संशयः ४।
पतिस्तपोधनो विप्रः सुसती या पतिव्रता ।
सुसत्यो भूपतिर्धर्मममगेहानसंशयः ५।
यत्राहं वृद्धिसंपुष्टस्तत्र वासो हि ते भवेत् ।
तत्र पुण्यं समायाति श्रद्धया सह क्रीडते ६।
क्षमा शांत्या समायुक्ता आयाति मम मंदिरम् ।
यथा सत्यो दमश्चैव दया सौहृदमेव च ७।

प्रज्ञायुक्तः स निर्लोभो यत्राहं तत्र संस्थितः ।
शुचिः स्वभावस्तत्रैव अमी च मम बांधवाः ८।
अस्तेयमप्यहिंसा च तितिक्षा वृद्धिरेव च ।
मम गेहे समायाता धन्यतां शृणु धर्मराट् ९।
गुरूणां चापि शुश्रूषा विष्णुर्लक्ष्म्या समावृतः ।
मद्गेहं तु समायांति देवाश्चाग्निपुरोगमाः १०।
मोक्षमार्गं प्रकाशेद्यो ज्ञानोदीप्त्या समन्वितः ।
एतैः सार्धं वसाम्येव सतीषु धर्मवत्सु च ११।
साधुष्वेतेषु सर्वेषु गृहरूपेषु मे सदा ।
उक्तेनापि कुटुंबेन वसाम्येव त्वया सह १२।
ससत्वाः साधुरूपास्ते वेधसा मे गृहीकृताः ।
संचरामि महाभाग स्वच्छंदेन च लीलया १३।
ईश्वरश्च जगत्स्वामी त्रिनेत्रो वृषवाहनः ।
मम गेहे स्वरूपेण वर्तते शिवया युतः १४।
तदिदं संसृतेः सारं गृहरूपं महेश्वरम् ।

सदनं शंकरेत्याख्यं नाशितं मन्मथेन वै १५।
विश्वामित्रं महात्मानं तपंतं तप उत्तमम् ।
मेनकां हि समाश्रित्य कामोयं जितवान्पुरा १६।
सती पतिव्रताहल्या गौतमस्य प्रिया शुभा ।
सुसत्याच्चालिता तेन मन्मथेन दुरात्मना १७।
मुनयः सत्यधर्मज्ञा नानास्त्रियः पतिव्रताः ।
मद्गृहास्ता इमाः सर्वा दीपिताः कामवह्निना १८।
दुर्धरो दुःसहो व्यापी योतिसत्येषु निष्ठुरः ।
मामेवं पश्यते नित्यं क्व सत्यः परितिष्ठति १९।
समां ज्ञात्वा समायाति बाणपाणिर्धनुर्धरः ।
नाशयेन्मद्गृहं पापो वीतिहोत्रैश्च नामकैः २०।
पापलेशाश्च ये क्रूरा अन्ये पाखंडसंश्रयाः ।
ते तु बुद्ध्याऽहिताः सर्वे सत्यगेहं विशंति हि २१।
सेनाध्यक्षैरसत्यैस्तु छद्मना तेन साधितः ।
पातयेदर्दयेद्गेहं पापः शस्त्रैर्दुरात्मभिः २२।

मामेवं ताडयेत्यापो महाबल मनोभवः ।
अस्य धाम्ना प्रदग्धोहं शून्यतां हि व्रजामि वै २३।
नूतनं गृहमिच्छामि स्त्रियाख्यं पतिभूपतिम् ।
कृकलस्यापि पुण्यस्य प्रियेयं शिवमंगला २४।
तद्गृहं सुकलाख्यं मे दग्धुं पापः समुद्यतः ।
अयमेष सहस्राक्षः कामेन सहितो बली २५।
कामस्य कारणात्कस्मात्पूर्ववृत्तं न विंदति ।
अहल्यायाः प्रसंगेन मेषोपस्थो व्यजायत २६।
पौरुषं हि मुनेर्दृष्ट्वा सत्याश्चैव प्रधर्षणात् ।
नष्टः कामस्य दोषेण सुरराट्तत्र संस्थितः २७।
भुक्तवान्दारुणं शापं दुःखेन महतान्वितः ।
कृकलस्य प्रियामेनां सुकलां पुण्यचारिणीम् २८।
एष हंतुं सहस्राक्ष उद्यतः कामसंयुतः ।
यथा चेंद्रेण नायाति काम एष तथा कुरु २९।
धर्मराज महाप्राज्ञ भवान्मतिमतां वरः ।

धर्मराज उवाच-
ऊनं तेजः करिष्यामि कामस्य मरणं तथा ३०।
एकोपायो मया दृष्टस्तमिहैव प्रपश्यतु ।
प्रज्ञा चैषा महाप्राज्ञा शकुनीरूपचारिणी ३१।
भर्तुरागमनं पुण्यं शब्देनाख्यातु खे यतः ।
शकुनस्य प्रभावेण भर्तुश्चागमनेन च ३२।
दुष्टैर्नष्टा न भूयेत स्वस्थचित्ता न संशयः ।
प्रज्ञा संप्रेषिता तेन गता सा सुकलागृहम् ३३।
प्रकुर्वती महच्छब्दं दृष्टदेवेव सा बभौ ।

पूजिता मानिता प्रज्ञा धूपदीपादिभिस्तदा ३४।
ब्राह्मणं सुकलापृच्छत्किमेषा च वदेन्मम ।
ब्राह्मण उवाच-
भर्तुश्चागमनं ब्रूते तवैव सुभगे स्थिरा ३५।
दिनसप्तकमध्ये स आगमिष्यति नान्यथा ३६।
इत्येवमाकर्ण्यसुमंगलं वचः प्रहर्षयुक्ता सहसा बभूव ।

धर्मज्ञमेकं सगुणं हि कांतं शकुनात्प्रदिष्टं हि समागतं तम् ३७।

Roman transliteration

viṣṇuruvāca-
tasyāḥ satyavināśāya manmathaḥ sasurādhipaḥ |
prasthitaḥ sukalāṃ tarhi satyo dharmamathābravīt 1|
paśya dharma mahāprājña manmathasya viceṣṭitam |
tavārthamātmanaścaiva puṇyasyāpi mahātmanaḥ 2|
visṛjāmi mahāsthānaṃ vāsturūpaṃ sukhodayam |
satyākhyaṃ ca supriyākhyaṃ sudevākhyaṃ gṛhottamam 3|
tameva nāśayedgatvā kāma eṣa pramattadhīḥ |
ripurūpaḥ suduṣṭātmā asmākaṃ hi na saṃśayaḥ 4|
patistapodhano viprāḥ susatī yā pativratā |
susatyo bhūpatirdharmamamagehānasaṃśayaḥ 5|
yatrāhaṃ vṛddhisaṃpuṣṭastatra vāso hi te bhavet |
tatra puṇyaṃ samāyāti śraddhayā saha krīḍate 6|
kṣamā śāṃtyā samāyuktā āyāti mama maṃdiram |
yathā satyo damaścaiva dayā sauhṛdameva ca 7|

prajñāyuktaḥ sa nirlobho yatrāhaṃ tatra saṃsthitaḥ |
śuciḥ svabhāvastatraiva amī ca mama bāṃdhavāḥ 8|
asteyamapyahiṃsā ca titikṣā vṛddhireva ca |
mama gehe samāyātā dhanyatāṃ śṛṇu dharmarāṭ 9|
gurūṇāṃ cāpi śuśrūṣā viṣṇurlakṣmyā samāvṛtaḥ |
madgehaṃ tu samāyāṃti devāścāgnipurogamāḥ 10|
mokṣamārgaṃ prakāśedyo jñānodīptyā samanvitaḥ |
etaiḥ sārdhaṃ vasāmyeva satīṣu dharmavatsu ca 11|
sādhuṣveteṣu sarveṣu gṛharūpeṣu me sadā |
uktenāpi kuṭuṃbena vasāmyeva tvayā saha 12|
sasatvāḥ sādhurūpāste vedhasā me gṛhīkṛtāḥ |
saṃcarāmi mahābhāga svacchaṃdena ca līlayā 13|
īśvaraśca jagatsvāmī trinetro vṛṣavāhanaḥ |
mama gehe svarūpeṇa vartate śivayā yutaḥ 14|
tadidaṃ saṃsṛteḥ sāraṃ gṛharūpaṃ maheśvaram |

sadanaṃ śaṃkaretyākhyaṃ nāśitaṃ manmathena vai 15|
viśvāmitraṃ mahātmānaṃ tapaṃtaṃ tapa uttamam |
menakāṃ hi samāśritya kāmoyaṃ jitavānpurā 16|
satī pativratāhalyā gautamasya priyā śubhā |
susatyāccālitā tena manmathena durātmanā 17|
munayaḥ satyadharmajñā nānāstriyaḥ pativratāḥ |
madgṛhāstā imāḥ sarvā dīpitāḥ kāmavahninā 18|

durdharo duḥsaho vyāpī yotisatyeṣu niṣṭhuraḥ |
māmevaṃ paśyate nityaṃ kva satyaḥ paritiṣṭhati 19|
samāṃ jñātvā samāyāti bāṇapāṇirdhanurdharaḥ |
nāśayenmadgṛhaṃ pāpo vītihotraiśca nāmakaiḥ 20|
pāpaleśāśca ye krūrā anye pākhaṃḍasaṃśrayāḥ |
te tu buddhyā'hitāḥ sarve satyagehaṃ viśaṃti hi 21|
senādhyakṣairasatyaistu chadmanā tena sādhitaḥ |
pātayedardayedgehaṃ pāpaḥ śastrairdurātmabhiḥ 22|

māmevaṃ tāḍayetpāpo mahābala manobhavaḥ |
asya dhāmnā pradagdhohaṃ śūnyatāṃ hi vrajāmi vai 23|
nūtanaṃ gṛhamicchāmi striyākhyaṃ patibhūpatim |
kṛkalasyāpi puṇyasya priyeyaṃ śivamaṃgalā 24|
tadgṛhaṃ sukalākhyaṃ me dagdhuṃ pāpaḥ samudyataḥ |
ayameṣa sahasrākṣaḥ kāmena sahito balī 25|
kāmasya kāraṇātkasmātpūrvavṛttaṃ na viṃdati |
ahalyāyāḥ prasaṃgena meṣopastho vyajāyata 26|
pauruṣaṃ hi munerdṛṣṭvā satyāścaiva pradhaṣaṇāt |
naṣṭaḥ kāmasya doṣeṇa surarāṭtatra saṃsthitaḥ 27|
bhuktavāndāruṇaṃ śāpaṃ duḥkhena mahatānvitaḥ |
kṛkalasya priyāmenāṃ sukalāṃ puṇyacāriṇīm 28|
eṣa haṃtuṃ sahasrākṣa udyataḥ kāmasaṃyutaḥ |
yathā ceṃdreṇa nāyāti kāma eṣa tathā kuru 29|
dharmarāja mahāprājña bhavānmatimatāṃ varaḥ |

dharmarāja uvāca-
ūnaṃ tejaḥ kariṣyāmi kāmasya maraṇaṃ tathā 30|
ekopāyo mayā dṛṣṭastamihaiva prapaśyatu |
prajñā caiṣā mahāprājñā śakunīrūpacāriṇī 31|
bharturāgamanaṃ puṇyaṃ śabdenākhyātu khe yataḥ |
śakunasya prabhāveṇa bhartuścāgamanena ca 32|
duṣṭairnaṣṭā na bhūyeta svasthacittā na saṃśayaḥ |
prajñā saṃpreṣitā tena gatā sā sukalāgṛham 33|
prakurvatī mahacchabdaṃ dṛṣṭadeveva sā babhau |
pūjitā mānitā prajñā dhūpadīpādibhistadā 34|
brāhmaṇaṃ sukalāpṛcchatkimeṣā ca vadenmama |
brāhmaṇa uvāca-
bhartuścāgamanaṃ brūte tavaiva subhage sthirā 35|
dinasaptakamadhye sa āgamiṣyati nānyathā 36|
ityevamākarṇyasumaṃgalaṃ vacaḥ praharṣayuktā sahasā babhūva |

dharmajñamekaṃ saguṇaṃ hi kāṃtaṃ śakunātpradiṣṭaṃ hi samāgataṃ tam 37|

English translation

Viṣṇu said :

1-11a. Cupid, with the lord of gods, started to go to Sukalā to bring about a genuine destruction of her. At that time Satya (i.e. Truth) said to Dharma : “See, O very intelligent Dharma Cupid’s misdeed. I create (i.e. have created) a great place, an excellent house, of the nature of an abode, causing (i.e. giving) happiness, and called Satya (truth), Supriya (very dear) and Sudeva (with good deities), for the

sake of you, the righteous and magnanimous one, and for my sake. This wicked Cupid, of a blundering mind, and of an inimical nature, would go to it and certainly destroy that excellent house of us. There is no doubt that a Brāhmaṇa with penance as his wealth as the husband, a very poius chaste woman, and a very truthful king, are, O Dharma, my abodes. There is no doubt about it. You would reside there where I am nourished with prosperity. Pu Q.ya (i.e. Merit) comes there and sports with Śraddhā (i.e. Faith). Kṣamā (i.e. Forbearance) accompanied by Śānti (i.e. Tranquility) comes to my abode. Real Dama (i.e. Restraint), and Dayā (i.e. Pity) and Sauhārda (i.e. Good-heartedness), Nirlobha (i.e. Absence of greed), along with Intelligence are there where I live. Śuci Svabhāva (i.e. Pure Nature) (stays) there only. These are my kinsmen. Non-stealing, Harmlessness, Endurance and Prosperity have come to my house. O king Dharma, listen to my blessedness. Service of preceptors and elderly persons, Viṣṇu accompanied by Lakṣmī , gods led by Agni , come to my house. Jñāna (i.e. Knowledge) accompanied by Brilliance, that would illumine the path to salvation (has come to my house).

11b-14. I always live with these in chaste women, religious persons, and in all good people that are of the form of my house. Along with you I just live with the family about which I told you. They, who are virtuous and of a good nature, have been made my abode by the Creator. O magnanimous one, I move comfortably and at will. The lord, the master of the three worlds, the threeeyed one, having the bull (viz. Nandi) as his vehicle, lives, with Śivā (i.e. Pārvatī), in his own form in my house.

15-20. This, then, is the essence of the worldly existence, of the form of a house, of a lordly nature—an abode called Śaṅkara . That is destroyed by Cupid. This Cupid formerly subdued, after having taken resort to (i.e. the help of) Menakā , the magnanimous Viśvāmitra , practising excellent penance. That wicked Cupid led the chaste, loyal Ahalyā , the dear, auspicious wife of Gautama away from great truth. All sages, knowing the genuine Dharma, many chaste women—all these my abodes were burnt by the fire of Cupid. He is irresistible, unbearable, (all-) pervasive, and very harsh to great truths. He is looking for me (saying:) 'Where does Truth stay?' Knowing me (i.e. finding out my abode) he, the archer, with arrows in his hands, comes; and the sinful one would destroy my house with fires.

21-25. All those having bits of sins, who are cruel, who have resorted to heretics, who are malevolent in mind, will enter the house of Satya. Subdued by the generals of the army who are untruthful and by that Chadman (i.e. Dishonesty), the sinner would ruin (and) strike (my) house with sinful weapons. The wicked, very powerful Cupid will strike me like this. Burnt by his lustre I shall be a non-entity. I desire (to have) a new house called the woman looking upon her husband as her king. This one, good and auspicious, is the dear (wife) of the meritorious Kṛkala. This wicked (Cupid) is intent on burning that house called Sukalā.

26-30a. How is it that the mighty thousand-eyed (Indra) does not know (i.e. remember) his former account (i.e. what happened to him) on account of Cupid? He became one having the scrotum of a ram due to his attachment to Ahalyā. The lord of gods (i.e. Indra), who had remained there (i.e. in Gautama's hermitage), had perished on seeing the manliness of the sage and due to the outrage of a chaste woman, as a result of Cupid's fault. He suffered a terrible curse, and was full of great grief. This thousand-eyed (Indra), along with Cupid, is eager to strike this Sukalā, Kṛkala's dear wife practising meritorious acts. O Dharmarāja , O very intelligent one, act in such a way that this Cupid would not come (to her) with Indra. You are the best among the intelligent ones."

Dharmarāja said :

30b-33a. I shall lessen the lustre of Cupid and bring about his death. I have found out one remedy. You may (please) examine it now only. This very intelligent Prajñā moving in the form of a bird, may tell (i.e. announce), from the sky, the auspicious arrival of (Sukala 's) husband. She, due to the prowess of

the omen, and with her mind steady, would certainly not be ruined by the wicked.

33b-35a. He (then) sent Prajñā. She went to the house of Sukalā. Making a great sound she shone like one who had been seen (i.e. favoured) by gods. Then she was worshipped and honoured with incense, lights etc. Sukalā asked the brāhmaṇa: “What would she (i.e. does she) say to me?”

The brāhmaṇa said :

35b-36. The steady one announces the arrival of your husband, O blessed one. He will arrive within seven days. This will not be otherwise.

37. Hearing these very auspicious words, she at once became very glad. (She thought that) her virtuous, dear husband, knowing righteousness, had arrived.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 57

The Trap Is Laid For Sukalā

Chapter 139 of 693 · 39 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
क्रीडा सतीरूप धरा प्रभूत्वा गेहं गता चारु पतिव्रतायाः ।
तामागतां सत्यस्वरूपयुक्ता सा सादरं वाक्यमुवाच धन्या १।
वाक्यैः सुपुण्यैः परिपूजिता सा उवाच क्रीडा सुकलां विहस्य ।
मायानुगं विश्वविमोहनं सती प्रत्युत्तरं सत्यप्रमेयुक्तम् २।
ममापि भर्ता प्रबलो गुणज्ञो धीरः सविद्यो महिमाप्रयुक्तः ।
त्यक्त्वा गतः पापतरांसुपुण्यो मामेव नाथः शृणु पुण्यकीर्तिः ३।
वाक्यैस्तु पुण्यैरबलास्वभावादाकर्ण्य सर्वं सुकला समुक्तम् ।
संशुद्धभावां च विचिंत्य चाह कस्माद्गतः सुंदरि तेऽद्य नाथः ४।
विहाय ते रूपमतीव सत्यमाचक्ष्व सर्वं भवती सुभर्तुः ।
ध्यानोपयुक्ता सकलं करोति सखीस्वरूपा गृहमागता मे ५।
क्रीडा बभाषे शृणु सत्यमेतं चरित्रभावं मम भर्तुरस्य ।
अहं प्रिये यस्य सदैव युक्ता यमिच्छते तं प्रतिसांत्वयामि ६।
कर्तुः सुपुण्यं वचनं सुभर्तुर्ध्यानोपयुक्ता सकलं करोमि ।
एकांतशीला सगुणानुरूपा शुश्रूषयैकस्तमिहैव देवि ७।

मम पूर्व विपाकोऽयं संप्रत्येव प्रवर्तते ।
यतस्त्यक्त्वा गतो भर्त्ता मामेवं मंदभागिनीम् ८।
सखे न धारये जीवं स्वकीय कायमेव च ।
पत्याहीनाः कथं नार्यः सुजीवंति च निर्घृणाः ९।
रूपशृंगारसौभाग्यं सुखं संपच्च नान्यथा ।
नारीणां हि महाभागो भर्ता शास्त्रेषु गीयते १०।
तया सर्वं समाकर्ण्य यदुक्तं क्रीडया तदा ।
सत्यभावं विदित्वा सा मेने संभाषितं तदा ११।
विश्वस्ता सा महाभागा सुकला पतिदेवता ।
तामुवाच पुनः सर्वमात्मचेष्टानुगं वचः १२।
समासेन समाख्यातं पूर्ववृत्तांतमात्मनः ।
यथा भर्ता गतो यात्रां पुण्यसाधनतत्परः १३।
आत्मदुःखं सुसत्यं च तप एव मनस्विनि ।
बोधिता क्रीडया सा तु समाश्वास्य पतिव्रता १४।
सूत उवाच-

एकदा तु तया प्रोक्तं क्रीडया सुकलां प्रति ।
सखे पश्य वनं सौम्यं दिव्यवृक्षैरलंकृतम् १५।
तत्र तीर्थं परं पुण्यमस्ति पातकनाशनम् ।
नानावल्लीवितानैश्च सुपुष्पैः परिशोभितम् १६।
आवाभ्यामपि गंतव्यं पुण्यहेतोर्वरानने ।
समाकर्ण्य तया सार्द्धं सुकला मायया तदा १७।
प्रविवेश वनं दिव्यं नंदनोपममेव सा ।
सर्वर्तुकुसुमोपेतं कोकिलाशतनादितम् १८।
गीयमानं सुमधुरैर्नादैर्मधुकरैरपि ।
कूजद्भिः पक्षिभिः पुण्यैः पुण्यध्वनिसमाकुलम् १९।
चंदनादिकवृक्षैश्च सौरभैश्च विराजितम् ।
सर्वभोगैः सुसंपूर्णं माधव्या माधवेन वै २०।
रचितं मोहनायैव सुकलायाश्च कारणात् ।
तया सार्धं प्रविष्टा सा तद्वनं सर्वभावनम् २१।
ददर्श सौख्यदं पुण्यं मायाभावं न विंदति ।

वीक्षमाणा वनं दिव्यं तया सह जनेश्वर २२।
शक्रोपि चाभ्ययात्तत्र देवमूर्तिविराजितः ।
तया द्रूत्या समं प्राप्तः कामस्तत्र समागतः २३।
सर्वभोगपतिर्भूत्वा कामलीलासमाकुलः ।
काममाह समाभाष्य एषा सा सुकुला गता २४।
प्रहरस्व महाभाग क्रीडायाः पुरतः स्थिताम् ।
मायां कृत्वा समानीता क्रीडया तव संनिधौ २५।
पौरुषं दर्शयाद्यैव यद्यस्ति कुरु निश्चितम् ।
काम उवाच-
आत्मरूपं दर्शयस्व चतुरं लीलयान्वितम् २६।
येनाहं प्रहराम्येतां पंचबाणैः सहस्रदृक् ।
इंद्र उवाच-
क्वास्ते ते पौरुषं मूढ येन लोकं विडंबसे २७।
ममाधारपरोभूत्वा योद्धुमिच्छसि सांप्रतम् ।
काम उवाच-

तेनापि देवदेवेन महादेवेन शूलिना २८।
पूर्वमेव हतं रूपं ममकायो न विद्यते ।
इच्छाम्यहं यदा नारीं हंतुं शृणुष्व सांप्रतम् २९।
पुंसां कायं समाश्रित्य आत्मरूपं प्रदर्शये ।
पुमांसं वा सहस्राक्ष नार्याः कार्यं समाश्रये ३०।
पूर्वदृष्टा यदा नारी तामेव परिचिंतयेत् ।
चिंत्यमानस्य पुंसस्तु नार्यारूपं पुनःपुनः ३१।
अदृष्टं तु समाश्रित्य पुंसमुन्मादयाम्यहम् ।
तथाप्युन्मादयाम्येवं नारीरूपं न संशयः ३२।

संस्मरणात्स्मरो नाम मम जातं सुरेश्वर ।
तां दृष्ट्वा तादृशोरंग वस्तुरूपं समाश्रये ३३।
आत्मतेजः प्रकाशेन बाध्यबाधकतां व्रजेत् ।
नारीरूपं समाश्रित्य धीरं पुरुषं प्रमोहयेत् ३४।
पुरुषं तु समाश्रित्य भावयामि सुयोषितम् ।
रूपहीनोस्मि हे इंद्र अस्मद्रूपं समाश्रयेत् ३५।

तवरूपं समाश्रित्य तां साधये यथेप्सिताम् ।
एवमुक्त्वा स देवेंद्रं कायं तस्य महात्मनः ३६।
सखासौ माधवस्यापि समाश्रित्य सुमायुधः ३७।
तामेव हंतुं कुसुमायुधोपि साध्वीं सुपुण्यां कृकलस्य भार्याम् ।
समुत्सुकस्तिष्ठति बाणलक्षं तस्याश्च कायं नयनैर्विलोक्य ३८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे सप्तपंचाशत्तमोऽध्यायः ५७ ।

Roman transliteration

viṣṇuruvāca-
krīḍā satīrūpa dharā prabhūtvā gehaṃ gatā cāru pativratāyāḥ |
tāmāgatāṃ satyasvarūpayuktā sā sādaraṃ vākyamuvāca dhanyā 1|
vākyaiḥ supuṇyaiḥ paripūjitā sā uvāca krīḍā sukalāṃ vihasya |
māyānugaṃ viśvavimohanaṃ satī pratyuttaraṃ satyaprameyuktam 2|
mamāpi bhartā prabalo guṇajño dhīraḥ savidyo mahimāprayuktaḥ |
tyaktvā gataḥ pāpatarāṃsupuṇyo māmeva nāthaḥ śṛṇu puṇyakīrtiḥ 3|
vākyaistu puṇyairabalāsvabhāvādākarṇya sarvaṃ sukalā samuktam |
saṃśuddhabhāvāṃ ca vicintya cāha kasmādgataḥ suṃdari te'dya nāthaḥ 4|
vihāya te rūpamatīva satyamācakṣva sarvaṃ bhavatī subhartuḥ |
dhyānopayuktā sakalaṃ karoti sakhīsvarūpā gṛhamāgatā me 5|
krīḍā babhāṣe śṛṇu satyametaṃ caritrabhāvaṃ mama bhartturasya |
ahaṃ priye yasya sadaiva yuktā yamicchate taṃ pratisāṃtvayāmi 6|
kartuḥ supuṇyaṃ vacanaṃ subharturdhyānopayuktā sakalaṃ karomi |
ekāṃtaśīlā saguṇānurūpā śuśrūṣayaikastamihaiva devi 7|

mama pūrva vipāko'yaṃ saṃpratyeva pravartate |
yatastyaktvā gato bharttā māmevaṃ maṃdabhāginīm 8|
sakhe na dhāraye jīvaṃ svakīya kāyameva ca |
patyāhīnāḥ kathaṃ nāryaḥ sujīvaṃti ca nirghṛṇāḥ 9|
rūpaśṛṃgārasaubhāgyaṃ sukhaṃ saṃpacca nānyathā |
nārīṇāṃ hi mahābhāgo bhartā śāstreṣu gīyate 10|
tayā sarvaṃ samākarṇya yaduktaṃ krīḍayā tadā |
satyabhāvaṃ viditvā sā mene saṃbhāṣitaṃ tadā 11|
viśvastā sā mahābhāgā sukalā patidevatā |
tāmuvāca punaḥ sarvamātmaceṣṭānugaṃ vacaḥ 12|
samāsena samākhyātaṃ pūrvavṛttāṃtamātmanaḥ |
yathā bhartā gato yātrāṃ puṇyasādhanatatparaḥ 13|
ātmaduḥkhaṃ susatyaṃ ca tapa eva manasvini |
bodhitā krīḍayā sā tu samāśvāsya pativratā 14|
sūta uvāca-

ekadā tu tayā proktaṃ krīḍayā sukalāṃ prati |
sakhe paśya vanaṃ saumyaṃ divyavṛkṣairalaṃkṛtam 15|
tatra tīrthaṃ paraṃ puṇyamasti pātakanāśanam |
nānāvallīvitānaiśca supuṣpaiḥ pariśobhitam 16|
āvābhyāmapi gaṃtavyaṃ puṇyahetorvarānane |
samākarṇya tayā sārddhaṃ sukalā māyayā tadā 17|
praviveśa vanaṃ divyaṃ naṃdanopamameva sā |
sarvartukusumopetaṃ kokilāśatanāditam 18|
gīyamānaṃ sumadhurairnādairmadhukarairapi |
kūjadbhiḥ pakṣibhiḥ puṇyaiḥ puṇyadhvanisamākulam 19|
caṃdanādikavṛkṣaiśca saurabhaiśca virājitam |
sarvabhogaiḥ susaṃpūrṇaṃ mādhavyā mādhavena vai 20|
racitaṃ mohanāyaiva sukalāyāśca kāraṇāt |
tayā sārdhaṃ praviṣṭā sā tadvanaṃ sarvabhāvanam 21|
dadarśa saukhyadaṃ puṇyaṃ māyābhāvaṃ na viṃdati |

vīkṣamāṇā vanaṃ divyaṃ tayā saha janeśvara 22|
śakropi cābhyayāttatra devamūrtivirājitaḥ |
tayā dūtyā samaṃ prāptaḥ kāmastatra samāgataḥ 23|
sarvabhogapatirbhūtvā kāmalīlāsamākulaḥ |
kāmamāha samābhāṣya eṣā sā sukulā gatā 24|
praharasva mahābhāga krīḍāyāḥ purataḥ sthitām |
māyāṃ kṛtvā samānītā krīḍayā tava saṃnidhau 25|
pauruṣaṃ darśayādyaiva yadyasti kuru niścitam |
kāma uvāca-
ātmarūpaṃ darśayasva caturaṃ līlayānvitam 26|
yenāhaṃ praharāmyetāṃ paṃcabāṇaiḥ sahasradṛk |
iṃdra uvāca-
kvāste te pauruṣaṃ mūḍha yena lokaṃ viḍaṃbase 27|
mamādhāraparobhūtvā yoddhumicchasi sāṃpratam |
kāma uvāca-

tenāpi devadevena mahādevena śūlinā 28|
pūrvameva hṛtaṃ rūpaṃ mamakāyo na vidyate |
icchāmyahaṃ yadā nārīṃ haṃtuṃ śṛṇuṣva sāṃpratam 29|
puṃsāṃ kāyaṃ samāśritya ātmarūpaṃ pradarśaye |
pumāṃsaṃ vā sahasrākṣa nāryāḥ kāryaṃ samāśraye 30|
pūrvadṛṣṭā yadā nārī tāmeva pariciṃtayet |
ciṃtyamānasya puṃsastu nāryārūpaṃ punaḥpunaḥ 31|
adṛṣṭaṃ tu samāśritya puṃsamunmādayāmyaham |
tathāpyunmādayāmyevaṃ nārīrūpaṃ na saṃśayaḥ 32|
saṃsmaraṇātsmaro nāma mama jātaṃ sureśvara |
tāṃ dṛṣṭvā tādṛśoraṃga vasturūpaṃ samāśraye 33|
ātmatejaḥ prakāśena bādhyabādhakatāṃ vrajet |
nārīrūpaṃ samāśritya dhīraṃ puruṣaṃ pramohayet 34|
puruṣaṃ tu samāśritya bhāvayāmi suyoṣitam |
rūpahīnosmi he iṃdra asmadrūpaṃ samāśrayet 35|

tavarūpaṃ samāśritya tāṃ sādhaye yathepsitām |
evamuktvā sa deveṃdraṃ kāyaṃ tasya mahātmanaḥ 36|
sakhāsau mādhavasyāpi samāśritya sumāyudhaḥ 37|
tāmeva haṃtuṃ kusumāyudhopi sādhvīṃ supuṇyāṃ kṛkalasya bhāryām |
samutsukastiṣṭhati bāṇalakṣaṃ tasyāśca kāyaṃ nayanairvilokya 38|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre saptapaṃcāśattamo'dhyāyaḥ 57 |

English translation

Viṣṇu said :

1-3. Rati , taking up the form of a chaste lady, went to the house of the charming loyal wife. She (i.e. Sukalā) the blessed one, endowed with a truthful nature, respectfully spoke to her (i.e. Rati). Rati, the chaste lady, well-honoured with very auspicious words, smiled and spoke to Sukalā, words full of deceit, alluring all and containing a truthful topic: “(Please) listen, my husband, my lord, who is very strong, who appreciates virtues, who is wise and learned, who is endowed with greatness, who has a holy name, left me who am more (i.e. very) sinful and has gone away.”

4-5. Sukalā, due to her feminine nature, after having heard all that she (i.e. Rati) said through agreeable words, took her to be of a very pure nature, and said to her: “O beautiful lady, why did your lord abandon your beautiful form and go away? Today tell me the truth about your good husband. You, endowed with meditation, who have come to my house, and being of the nature of my friend, are doing everything for me.”

6-10. Rati said: “Listen to the real account of my lord. O dear one, I was always engaged (in giving him) what he desired, and thus appeased him. To carry out the auspicious words of my good lord, I did everything attentively. I am of an extremely good disposition, virtuous and worthy of him through my rendering service to him who is supreme for me in this wor1d. This is the fruit of my former (deeds) which appears now only, and due to which my husband has thus gone away after abandoning me, who am luckless. O friend, I do not (i.e. cannot) sustain my life and my body. How do shameless women live well without their husbands? In the scriptures, a husband is described to be the beauty, decoration, good fortune, happiness and wealth, and not otherwise (i.e. and none else).”

11-14. She (i.e. Sukalā) having heard all that Rati said, and looking upon it as the truth, believed her talk. That magnanimous Sukalā, devoted to her husband, and confiding (in Rati), again spoke to her words describing her acts. She told in brief all her former account. “Since the husband, intent upon gaining religious merit, has gone on a pilgrimage, our grief is very true, and so is our suffering, O you virtuous lady.” Having (thus) cheered up the chaste lady, Rati advised her.

Sūta said :

15-22. Once that Rati said to Sukalā: “O friend, see the pleasing wood adorned by divine trees. There is a very auspicious sacred place, destroying sins. It looks charming due to the spreading out of many creepers, and good flowers. O you of an excellent face, we too should go (there).” Hearing that Sukalā entered, with Rati, that divine forest, resembling Indra ’s garden. It was having flowers of all seasons, and was resounding with calls of hundreds of cuckoos; it was full of the music of bees’ sweet hummings; it was full of the auspicious sounds of propitious birds; it shone with trees like the sandal and with fragrances. It was full of all pleasures and with the spring-creeper and the spring season. It was put up to allure Sukalā. With her she (i.e. Rati) entered the wood, pleasing to all. She saw the auspicious (grove) giving pleasure (but) did not know the fraudulent intention (of Rati), when, O lord of men, she saw the divine wood with her (i.e. Rati).

23-26a. Shining with his divine form, Indra also went to that place. Cupid also came there along with that messenger. (Indra) being the lord of all enjoyments, and full of amorous sports, called Cupid and said to him: “This Sukalā has come. O glorious one, strike her standing before you and brought by Rati through trickery near you. If you have valour show it today. Do it certainly.”

Cupid said :

26b-27a. O you thousand-eyed (Indra), show your charming form, endowed with amorous sport, so that I shall strike (her) with (my) five arrows.

Indra said :

27b-28a. O fool, where is your valour with which you afflict people? Now you desire to fight after taking my support.

Cupid said :

28b-36a. Formerly only that trident-holder, Mahādeva (i.e. Śiva), the god of gods has snatched away my form. My body does not exist. Listen, when I desire to strike a woman, I manifest my form by resorting to a male body. O thousand-eyed (Indra), I shall now execute the mission by resorting to (the body of) a man. When a lady is repeatedly thinking about the form of a man (i.e. about a man) not seen before, I excite the man by resorting to him. In the same way, I shall certainly excite this one of the form of a woman (i.e. I shall certainly excite this woman). There is no doubt about it. O lord of gods, I got the name ‘ Smara ’ as I was thought of. Seeing her I shall, (being) like that, resort to the (particular) colour, object or form. My lustre would repel what is to be repelled by means of its brightness, and by resorting to the form of a woman it would allure (even) a strong-minded man; and resorting to a man (-form) I shall secure this woman for you. O Indra, I am formless. I would resort to my (original) form (and) resorting to your body I shall secure her as desired (by you).

36b-38. Having thus addressed the lord of gods, Cupid too, who was the friend of the Spring Season and who had flowers as his weapons, having resorted to the body of that magnanimous (Indra), was eager, looking, with his eyes, at the target of his arrows—the chaste, very meritorious wife of Kṛkala—to strike her.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 58

Sukalā Wins

Chapter 140 of 693 · 44 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
क्रीडाप्रयुक्तासु वनं प्रविष्टा वैश्यस्य भार्या सुकला सुतन्वी ।
ददर्श सर्वं गहनं मनोरमं तामेव पप्रच्छ सखीं सती सा १।
अरण्यमेतत्प्रवरं सुपुण्यं दिव्यं सखे कस्य मनोभिरामम् ।
सिद्धंसुकामैः प्रवरैः समस्तैः पप्रच्छ हर्षात्सुकला सखीं ताम् २।
क्रीडोवाच-
एतद्वनं दिव्यगुणैः प्रयुक्तं सिद्धस्वभावैः परिभावनेन ।
पुष्पाकुलं कामफलोपयुक्तं विपश्य सर्वं मकरध्वजस्य ३।
एवं वाक्यं ततः श्रुत्वा हर्षेण महतान्विता ।
समालोक्य महद्वृत्तं कामस्य च दुरात्मनः ४।
वायुना नीयमानं तं समाघ्राति न सौरभम् ।
वाति वायुः स्वभावेन सौरभेण समन्वितः ५।
तद्घ्राणो विशतेनासां यथा तथा सुलीलया ।
सा गंधं नैव गृह्णाति पुष्पाणां च वरानना ६।
न चास्वादयते सा तु सुरसान्सा महासती ।

स सखा कामदेवस्य रममाणो विनिर्जितः ७।
लज्जितः पराङ्मुखो भूत्वा भूं पपात लवच्छदैः ।
फलेभ्यो हि सुपक्वेभ्यः पुष्पमंजरिसंस्कृतः ८।
लवरूपोपतद्भूमौ रसस्त्वेष तया जितः ।
मकरंदः सुदीनात्मा फलाद्भूमिं ततः पुनः ९।
भक्ष्यते मक्षिकाभिश्च यथामृतो रणे तथा ।
मक्षिकाभक्ष्यमाणस्तु प्रवाहेन प्रयाति सः १०।
मंदंमंदं प्रयात्येव तं हसंति च पक्षिणः ।
नानारुतैः प्रचलंति सुखमानंदनिर्भरैः ११।
प्रीत्या शकुनयस्तत्र वनमध्यनगस्थिताः ।
सुकलया जितो ह्येष निम्नं पंथानमाश्रितः १२।
प्रीत्या समेता रतिः कामभार्या गत्वाब्रवीत्सा सुकलां विहस्य ।
स्वस्त्यस्तु ते स्वागतमेव भद्रे रमस्व प्रीत्या नयनाभिरामम् १३।
ते रूपमिष्टममलमिंद्रस्यापि महात्मनः ।
यदेष्टं ते तदा ब्रूहि समानेष्ये न संशयः १४।

सूत उवाच-
वदंत्यौ ते स्त्रियौ दृष्ट्वा श्रुत्वोवाच सुभाषितम् ।
रतिं प्रतिगृहीत्वा मे गतो भर्त्ता महामतिः १५।
यत्र मे तिष्ठते भर्त्ता तत्राहं पतिसंयुता ।
तत्र कामश्च मे प्रीतिरयं कायो निराश्रयः १६।
द्वे अप्युक्तं समाकर्ण्य रतिप्रीती विलज्जिते ।
व्रीडमाने गते ते द्वे यत्र कामो महाबलः १७।
ऊचतुस्तं महावीरमिंद्रकाय समाश्रितम् ।
चापमाकर्षमाणं तं नेत्रलक्ष्यं महाबलम् १८।
दुर्जयेयं महाप्राज्ञ त्यज पौरुषमात्मनः ।
पतिकामा महाभागा पतिव्रता सदैव सा १९।
काम उवाच-
अनया लोक्यते रूपमिंद्रस्यास्य महात्मनः ।
यदि देवि तदा चाहं हनिष्यामि न संशयः २०।
अथ वेषधरो देवो महारूपः सुराधिपः ।

स तयानुगतस्तूर्णं परया लीलया तदा २१।
सर्वभोगसमाकीर्णः सर्वाभरणशोभितः ।
दिव्यमाल्यांबरधरो दिव्यगंधानुलेपनः २२।
तया रत्या समायातो यत्रास्ते पतिदेवता ।
प्रत्युवाच महाभागां सुकलां सत्यचारिणीम् २३।
पूर्वं दूती समक्षं ते प्रीत्या च प्रहिता मया ।
कस्मान्न मन्यसे भद्रे भजंतं त्वामिहागतम् २४।
सुकलोवाच-
रक्षायुक्तास्मि भद्रं ते भर्तुः पुत्रैर्महात्मभिः ।
एकाकिनीसहायैश्च नैव कस्य भयं मम २५।
शूरैश्च पुरुषाकारैः सर्वत्र परिरक्षिता ।
नाति प्रस्तावये वक्तुं व्यग्रा कर्मणि तस्य च २६।
यावत्प्रस्यंदते नेत्रं तावत्कालं महामते ।
भवान्न लज्जते कस्माद्वममाणो मया सह २७।
भवान्को हि समायातो निर्भयो मरणादपि ।

इंद्र उवाच-
त्वामेवं हि प्रपश्यामि वनमध्ये समागताम् २८।
समाख्यातास्त्वया शूरा भर्तुश्च तनयाः पुनः ।
कथं पश्याम्यहं तावद्दर्शयस्व ममाग्रतः २९।
सुकलोवाच-
सनिजसकलवर्गस्याधिपत्ये निवेश्य धृतिमतिगतिबुद्ध्य्ख्यैस्तु संन्यस्य सत्यम् ।
अचलसकलधर्मो नित्ययुक्तो महात्मा मदनसबलधर्मात्मा सदामां जुगोप ३०।
मामेवं परिरक्षते दमगुणैः शौचैस्तु धर्मः सदा सत्यं पश्य समागतं मम पुरः शांतिक्षमाभ्यांयुतम् ।
बोधश्चातिमहाबलः पृथुयशा यो मां न मुंचेत्कदा बद्धाहं दृढबंधनैः स्वगुणजैः सांनिध्यमेवं गतः ३१।

रक्षायुक्ताः कृताः सर्वे सत्याद्या मम सांप्रतम् ।
धर्मलाभादिकाः सर्वे दमबुद्धिपराक्रमाः ३२।
मामेवं हि प्ररक्षंति किं मां प्रार्थयसे बलात् ।
को भवान्निर्भयो भूत्वा दूत्या सार्धं समागतः ३३।
सत्यं धर्मस्तथा पुण्यं ज्ञानाद्याः प्रबलास्तथा ।
मम भर्तुः सहायाश्च ते मां रक्षंति वेश्मनि ३४।

अहं रक्षायुता नित्यं दमशांतिपरायणा ।
न मां जेतुं समर्थश्च अपि साक्षाच्छचीपतिः ३५।
यदि वा मन्मथो वापि समागच्छति वीर्यवान् ।
दंशिताहं सदा सत्यं सत्यकेनैव नान्यथा ३६।
निरर्थकास्तस्य बाणा भविष्यंति न संशयः ।
त्वामेवं हि हनिष्यंति धर्मादयो महाभटाः ३७।
दूरं गच्छ पलायत्वमत्र मा तिष्ठ सांप्रतम् ।
वार्यमाणो यदा तिष्ठेर्भस्मीभूतो भविष्यसि ३८।
भर्त्रा विना निरीक्षेत मम रूपं यदा भवान् ।
यथा दारु दहेदग्निस्तथा धक्ष्यामि नान्यथा ३९।
एवं श्रुत्वा सहस्राक्षो मन्मथस्यापि सम्मुखम् ।
पश्य पौरुषमेतस्या युध्यस्व निजपौरुषैः ४०।
यथागतास्तथा सर्वे महाशापभयातुराः ।
स्वंस्वं स्थानं महाराज इंद्राद्याः प्रययुस्तदा ४१।
गतेषु तेषु सर्वेषु सुकला सा पतिव्रता ।

स्वगृहं पुण्यसंयुक्ता पतिध्यानेन चागता ४२।
स्वगृहं पुण्यसंयुक्तं सर्वतीर्थमयं तदा ।
सर्वयज्ञमयं राजन्संप्राप्ता पतिदेवता ४३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रेष्टपंचाशत्तमोऽध्यायः ५८ ।

Roman transliteration

viṣṇuruvāca-
krīḍāprayuktāsu vanaṃ praviṣṭā vaiśyasya bhāryā sukalā sutanvī |
dadarśa sarvaṃ gahanaṃ manoramaṃ tāmeva papraccha sakhīṃ satī sā 1|
araṇyametatpravaraṃ supuṇyaṃ divyaṃ sakhe kasya manobhirāmam |
siddhaṃsukāmaiḥ pravaraiḥ samastaiḥ papraccha harṣātsukalā sakhīṃ tām 2|
krīḍovāca-
etadvanaṃ divyaguṇaiḥ prayuktaṃ siddhasvabhāvaiḥ paribhāvanena |
puṣpākulaṃ kāmaphalopayuktaṃ vipaśya sarvaṃ makaradhvajasya 3|
evaṃ vākyaṃ tataḥ śrutvā harṣeṇa mahatānvitā |
samālokya mahadvṛttaṃ kāmasya ca durātmanaḥ 4|
vāyunā nīyamānaṃ taṃ samāghrāti na saurabham |
vāti vāyuḥ svabhāvena saurabheṇa samanvitaḥ 5|
tadbāṇo viśatenāsāṃ yathā tathā sulīlayā |
sā gaṃdhaṃ naiva gṛhṇāti puṣpāṇāṃ ca varānanā 6|

na cāsvādayate sā tu surasānsā mahāsatī |

sa sakhā kāmadevasya ramamāṇo vinirjitaḥ 7|
lajjitaḥ parāṅmukho bhūtvā bhūṃ papāta lavacchadaiḥ |
phalebhyo hi supakvebhyaḥ puṣpamaṃjarisaṃskṛtaḥ 8|
lavarūpopatadbhūmau rasastveṣa tayā jitaḥ |
makaraṃdaḥ sudīnātmā phalādbhūmiṃ tataḥ punaḥ 9|
bhakṣyate makṣikābhiśca yathāmṛto raṇe tathā |
makṣikābhakṣyamāṇastu pravāhena prayāti saḥ 10|
maṃdaṃmaṃdaṃ prayātyeva taṃ hasaṃti ca pakṣiṇaḥ |
nānārutaiḥ pracalaṃti sukhamānaṃdanirbharaiḥ 11|
prītyā śakunayastatra vanamadhyanagasthitāḥ |
sukalayā jito hyeṣa nimnaṃ paṃthānamāśritaḥ 12|
prītyā sametā ratiḥ kāmabhāryā gatvābravītsā sukalāṃ vihasya |
svastyastu te svāgatameva bhadre ramasva prītyā nayanābhirāmam 13|
te rūpamiṣṭamamalamiṃdrasyāpi mahātmanaḥ |
yadeṣṭaṃ te tadā brūhi samāneṣye na saṃśayaḥ 14|

sūta uvāca-
vadaṃtyau te striyau dṛṣṭvā śrutvovāca subhāṣitam |
ratiṃ pratigṛhītvā me gato bharttā mahāmatiḥ 15|
yatra me tiṣṭhate bharttā tatrāhaṃ patisaṃyutā |
tatra kāmaśca me prītirayaṃ kāyo nirāśrayaḥ 16|
dve apyuktaṃ samākarṇya ratiprītī vilajjite |
vrīḍamāne gate te dve yatra kāmo mahābalaḥ 17|
ūcatustaṃ mahāvīramiṃdrakāya samāśritam |
cāpamākarṣamāṇaṃ taṃ netralakṣyaṃ mahābalam 18|
durjayeyaṃ mahāprājña tyaja pauruṣamātmanaḥ |
patikāmā mahābhāgā pativratā sadaiva sā 19|
kāma uvāca-
anayā lokyate rūpamiṃdrasyāsya mahātmanaḥ |
yadi devi tadā cāhaṃ haniṣyāmi na saṃśayaḥ 20|
atha veṣadharo devo mahārūpaḥ surādhipaḥ |

sa tayānugatastūrṇaṃ parayā līlayā tadā 21|
sarvabhogasamākīrṇaḥ sarvābharaṇaśobhitaḥ |
divyamālyāṃbaradharo divyagaṃdhānulepanaḥ 22|
tayā ratyā samāyāto yatrāste patidevatā |
pratyuvāca mahābhāgāṃ sukalāṃ satyacāriṇīm 23|
pūrvaṃ dūtī samakṣaṃ te prītyā ca prahitā mayā |
kasmānna manyase bhadre bhajaṃtaṃ tvāmihāgatam 24|
sukalovāca-
rakṣāyuktāsmi bhadraṃ te bhartuḥ putrairmahātmabhiḥ |
ekākinīsahāyaiśca naiva kasya bhayaṃ mama 25|
śūraiśca puruṣākāraiḥ sarvatra parirakṣitā |
nāti prastāvaye vaktuṃ vyagrā karmaṇi tasya ca 26|
yāvatprasyaṃdate netraṃ tāvatkālaṃ mahāmate |
bhavānna lajjate kasmādramamāṇo mayā saha 27|
bhavānko hi samāyāto nirbhayo maraṇādapi |

iṃdra uvāca-
tvāmevaṃ hi prapaśyāmi vanamadhye samāgatām 28|
samākhyātāstvayā śūrā bhartuśca tanayāḥ punaḥ |

kathaṃ paśyāmyahaṃ tāvaddarśayasva mamāgrataḥ 29|
sukalovāca-
sanijasakalavargasyādhipatye niveśya dhṛtimatigatibuddhykhyaistu saṃnyasya satyam |
acalasakaladharmo nityayukto mahātmā madanasabaladharmātmā sadāmāṃ jugopa 30|
māmevaṃ parirakṣate damaguṇaiḥ śaucaistu dharmaḥ sadā satyaṃ paśya samāgataṃ mama puraḥ
śāṃtikṣamābhyāṃyutam |
bodhaścātimahābalaḥ pṛthuyaśā yo māṃ na muṃcetkadā baddhāhaṃ dṛḍhabaṃdhanaiḥ svaguṇajaiḥ
sāṃnidhyamevaṃ gataḥ 31|
rakṣāyuktāḥ kṛtāḥ sarve satyādyā mama sāṃpratam |
dharmalābhādikāḥ sarve damabuddhiparākramāḥ 32|
māmevaṃ hi prarakṣaṃti kiṃ māṃ prārthayase balāt |
ko bhavānnirbhayo bhūtvā dūtyā sārdhaṃ samāgataḥ 33|
satyaṃ dharmastathā puṇyaṃ jñānādyāḥ prabalāstathā |
mama bhartuḥ sahāyāśca te māṃ rakṣaṃti veśmani 34|

ahaṃ rakṣāyutā nityaṃ damaśāṃtiparāyaṇā |
na māṃ jetuṃ samarthaśca api sākṣācchacīpatiḥ 35|
yadi vā manmatho vāpi samāgacchati vīryavān |
daṃśitāhaṃ sadā satyaṃ satyakenaiva nānyathā 36|
nirarthakāstasya bāṇā bhaviṣyaṃti na saṃśayaḥ |
tvāmevaṃ hi haniṣyaṃti dharmādayo mahābhaṭāḥ 37|
dūraṃ gaccha palāyatvamatra mā tiṣṭha sāṃpratam |
vāryamāṇo yadā tiṣṭherbhasmībhūto bhaviṣyasi 38|
bhartrā vinā nirīkṣeta mama rūpaṃ yadā bhavān |
yathā dāru dahedagnistathā dhakṣyāmi nānyathā 39|
evaṃ śrutvā sahasrākṣo manmathasyāpi sammukham |
paśya pauruṣametasyā yudhyasva nijapauruṣaiḥ 40|
yathāgatāstathā sarve mahāśāpabhayāturāḥ |
svaṃsvaṃ sthānaṃ mahārāja iṃdrādyāḥ prayayustadā 41|
gateṣu teṣu sarveṣu sukalā sā pativratā |

svagṛhaṃ puṇyasaṃyuktā patidhyānena cāgatā 42|
svagṛhaṃ puṇyasaṃyuktaṃ sarvatīrthamayaṃ tadā |
sarvayajñamayaṃ rājansaṃprāptā patidevatā 43|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritreṣṭapaṃcāśattamo'dhyāyaḥ 58 |

English translation

Viṣṇu said :

1-2. Prompted by Rati , Sukalā , the beautiful wife of the vaiśya entered the beautiful grove. The chaste lady saw all the charming grove and then she asked her friend. (She said:) “O friend, to whom does this excellent, very meritorious, divine and charming grove, which is furnished with all excellent pleasures, belong?” Sukalā joyfully asked her friend (Rati).

Krīḍā (i.e. Rati) said :

3. This grove is endowed with all divine qualities of well-known inherent properties and decorations of flowers and perfumes; it is full of flowers and desired fruits; see, it is of (i.e. it belongs to) Cupid.

4-12. Having heard these words, and full of great joy, and observing the great account of the wicked Cupid, she smelt the fragrance carried by wind. (In it) wind, endowed with fragrance, blew naturally, in such a way that his (i.e. Cupid's) arrow very easily entered her nose; but that (Sukalā) of an excellent face (i.e. beautiful) did not smell the fragrance of the flowers; nor did the very chaste lady enjoy the excellent pleasures. The delightful friend of Cupid, vanquished (by her), was ashamed, and having turned away his face, fell on the ground with bits of leaves. Juice, of an excellent brightness, and decorated with flowers and shoots, fell on the ground from ripe fruits. The flower-juice, of a melancholy nature, fallen from the fruits, was eaten (i.e. drunk) by bees, as a dead man (is eaten up) on the battle-field. Being (thus) eaten (i.e. drunk) by bee, it flew in a stream. It flew slowly only; the birds laughed at it. With many notes, full ofjoy, they happily roamed (in the grove). The birds happily remained on the mountain in the forest. He, who had resorted to a mean course, was vanquished by Sukalā.

13-14. Cupid's wife Rati, accompanied by Prīti , went to Sukalā, and, with a smile, said to her: "O auspicious one, wellbeing to you; welcome to you; enjoy happily; your spotless form, delightful to the eyes, is liked by the magnanimous Indra . When you desire (something), tell (me); I shall certainly bring it."

Sūta said :

15-19. Seeing and hearing the two ladies (viz. Rati and Prīti) talking, she said (these) good words: "My very intelligent husband has gone away, taking with him my pleasure. I am united with my husband at the place where he remains. My desire (remains) there, so also my love. This body is without a prop." Both Rati and Prīti, having heard what (Sukalā) said, were ashamed. Being ashamed, they went to the place where the very mighty Kāma stood. They said to the great hero of a great might, who had drawn his bow, who had resorted to Indra's body (and therefore) who was visible to the eyes: "O you highly intelligent one, she is invincible. Give up (trying) your valour (against her). The magnanimous chaste lady always longs for her husband (only)."

Cupid said :

20. O respectable lady, if she looks at the form of this magnanimous Indra, then I shall certainly strike her.

21-24. Then that lord of gods, of a great form, who had put on a (different) garb, endowed with all pleasures, decorated with all ornaments, wearing divine flowers and garments, (with his body) smeared with divine sandal, and accompanied by that Rati, very sportively and quickly went to that place where the lady looking upon her husband as a deity (i.e. the lady loyal to her husband) stood. He spoke to the magnanimous Sukalā, behaving truthfully: "Formerly I had sent a messenger to you. Why, O auspicious one, do you not show regard for me, who have betaken myself to you?"

Sukalā said :

25-28a. Well-being to you. I am protected by the magnanimous sons of my husband, and by companions; so I am not at all alone. From whom (then) do I have fear? I am protected by brave men everywhere. I do not have much time to talk. I am engaged in my duty towards him. O you very intelligent one, why do you not feel ashamed of dallying with me while your eyes are trickling (i.e. while you are old). Who are you that have come here, and are not afraid even of death?

Indra said :

28b-29. I saw you having come into the grove; but you told me about the brave sons of your husband. How can I see them? Show them to me.

Sukalā said :

30-34. The pious-minded, magnanimous one, whose entire piety is firm, who is always devoted, who is powerful with love, having established Truth as the chief of his own group (of allies), and placing him (to protect me) along with qualities known as Courage, Resolution, Fate and Intelligence, always protected me. Dharma thus always protects me with the pure qualities of restraint. See, Truth, along with Tranquility and Forbearance, has come to me. Knowledge, who is very powerful and very famous, will never desert me. I am bound with firm bonds of his qualities. He has just come to my vicinity. All (the qualities) like Truth etc. had been now made my protectors. All (qualities like) Piety, Gain and Restraint, Knowledge, Valour protect me only. Why do you solicit me against my will? Who are you, being fearless, that have come here with a female messenger? Truth, Piety, so also Merit and Knowledge etc. are very powerful and are the companions of my husband. They protect me in the house.

35-37. I am always having protection, and am solely devoted to Restraint and Tranquility. Even the lord of Śacī (i.e. Indra) himself is not able to win me over. Even if that powerful Cupid comes, I am always furnished with the armour of truth, and not by anything else. There is no doubt that his arrows would be futile. The great warriors like Dharma (i.e. Piety) etc. will kill you only.

38-39. Go away, run (away); now do not stand here. If you stay (here), though warded off, you will be reduced to ashes. I shall just burn you, as fire would burn wood, and in no other way, when you look at my form without (i.e. in the absence of) my husband.

40-43. Hearing (these words) (uttered by her) in the presence of even Cupid, the thousand-eyed god (i.e. Indra said:) “See her valour. Fight with your valour (with her).” O great king, all those, Indra and others, being afflicted with fear of the great curse, went to their respective places, as they had come. When all of them had gone, that Sukalā, devoted to her husband, and endowed with merit, came to her own house, thinking of her husband (only). That lady, looking upon her husband as her god, then came to her own house, endowed with merit, full of (the merit of) all sacred places and all sacrifices.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 59

Religious Observances Without One’s Wife Are Fruitless

Chapter 141 of 693 · 35 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
कृकलः सर्वतीर्थानि साधयित्वा गृहं प्रति ।
प्रस्थितः सार्थवाहेन महानंदसमन्वितः १।
एवं चिंतयते नित्यं संसारः सफलो मम ।
तृप्ताः स्वर्गं प्रयास्यंति पितरो मम नान्यथा २।
तावत्प्रत्यक्षरूपेण बद्ध्वा तस्य पितामहान् ।
पुरतस्तस्य संब्रूते नहि ते पुण्यमुत्तमम् ३।
दिव्यरूपो महाकायः कृकलं वाक्यमब्रवीत् ।
तव तीर्थफलं नास्ति श्रममेव वृथा कृथाः ४।
स्वयं संतोषमाप्नोषि नहि ते पुण्यमुत्तमम् ।
एवं श्रुत्वा ततो वैश्यः कृकलो दुःखपीडितः ५।
भवान्कः संवदस्येवं कस्माद्बद्धाः पितामहाः ।
केन दोषप्रभावेण तन्मेत्वं कारणं वद ६।
कस्मात्तीर्थफलं नास्ति मम यात्रा कथं नहि ।
सर्वमेव समाचक्ष्व यदि जानासि संस्फुटम् ७।

धर्म उवाच-
पूतां पुण्यतमां स्वीयां भार्यां त्यक्त्वा प्रयाति यः ।
तस्य पुण्यफलं सर्वं वृथा भवति नान्यथा ८।
धर्माचारपरां पुण्यां साधुव्रतपरायणाम् ।
पतिव्रतरतां भार्यां सुगुणां पुण्यवत्सलाम् ९।
तामेवापि परित्यज्य धर्मकार्यं प्रयाति यः ।
वृथा तस्य कृतः सर्वो धर्मो भवति नान्यथा १०।
सर्वाचारपरा भव्या धर्मसाधनतत्परा ।
पतिव्रतरता नित्यं सर्वदा ज्ञानवत्सला ११।
एवं गुणा भवेद्भार्या यस्य पुण्या महासती ।
तस्य गेहे सदा देवास्तिष्ठंति च महौजसः १२।
पितरो गेहमध्यस्थाः श्रेयो वांछंति तस्य च ।
गंगाद्याः पुण्यनद्यश्च सागरास्तत्र नान्यथा १३।
पुण्या सती यस्य गेहे वर्तते सत्यतत्परा ।
तत्र यज्ञाश्च गावश्च ऋषयस्तत्र नान्यथा १४।

तत्र सर्वाणि तीर्थानि पुण्यानि विविधानि च ।
भार्यायोगेन तिष्ठंति सर्वाण्येतानि नान्यथा १५।
पुण्यभार्याप्रयोगेण गार्हस्थ्यं संप्रजायते ।
गार्हस्थ्यात्परमो धर्मो द्वितीयो नास्ति भूतले १६।
गृहस्थस्य गृहः पुण्यः सत्यपुण्यसमन्वितः ।
सर्वतीर्थमयो वैश्य सर्वदेवसमन्वितः १७।
गार्हस्थ्यं च समाश्रित्य सर्वे जीवंति जंतवः ।
तादृशं नैव पश्यामि अन्यमाश्रममुत्तमम् १८।
मंत्राग्निहोत्रं देवाश्च सर्वे धर्माः सनातनाः ।
दानाचाराः प्रवर्तंते यस्य पुंसश्च वै गृहे १९।
एवं यो भार्यया हीनस्तस्यगेहं वनायते ।
यज्ञाश्च वै न सिध्यंति दानानि विविधानि च २०।
भार्याहीनस्य पुंसोपि न सिध्यति महाव्रतम् ।
धर्मकर्माणि सर्वाणि पुण्यानि विविधानि च २१।
नास्ति भार्यासमं तीर्थं धर्मसाधनहेतवे ।

शृणुष्व त्वं गृहस्थस्य नान्यो धर्मो जगत्त्रये २२।
यत्र भार्या गृहं तत्र पुरुषस्यापि नान्यथा ।
ग्रामे वाप्यथवारण्ये सर्वधर्मस्य साधनम् २३।
नास्ति भार्यासमं तीर्थं नास्ति भार्यासमं सुखम् ।
नास्ति भार्यासमं पुण्यं तारणाय हिताय च २४।
धर्मयुक्तां सतीं भार्यां त्यक्त्वा यासि नराधम ।
गृहं धर्मं परित्यज्य क्वास्ते धर्मस्य ते फलम् २५।
तया विना यदा तीर्थे श्राद्धदानं कृतं त्वया ।
तेन दोषेण वै बद्धास्तव पूर्वपितामहाः २६।
भवांश्चौरो ह्यमी चौरा यैस्तु भुक्तं सुलोलुपैः ।
त्वया दत्तस्य श्राद्धस्य अन्नमेवं तया विना २७।
सुपुत्रः श्रद्धया युक्तः श्राद्धदानं ददाति यः ।
भार्या दत्तेन पिंडेन तस्य पुण्यं वदाम्यहम् २८।
यथाऽमृतस्य पानेन नृणां तृप्तिर्हि जायते ।
तथा पितृणां श्राद्धेन सत्यंसत्यं वदाम्यहम् २९।

गार्हस्थ्यस्य च धर्मस्य भार्या भवति स्वामिनी ।
त्वयैषा वंचिता मूढ चौरकर्मकृतं वृथा ३०।
अमी पितामहाश्चौरा यैर्भुक्तं तु तया विना ।
भार्या पचति चेदन्नं स्वहस्तेनामृतोपमम् ३१।
तदन्नमेवभुंजंति पितरो हृष्टमानसाः ।
तेनैव तृप्तिमायांति संतुष्टाश्च भवंति ते ३२।
तस्माद्भार्यां विना धर्मः पुरुषस्य न सिध्यति ।
नास्ति भार्यासमं तीर्थं पुंसां सुगतिदायकम् ३३।
भार्यां विना च यो धर्मः स एव विफलो भवेत् ३४।

इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे एकोनषष्टितमोऽध्यायः ५९ ।

Roman transliteration

viṣṇuruvāca-
kṛkalaḥ sarvatīrthāni sādhayitvā gṛhaṃ prati |
prasthitaḥ sārthavāhena mahānaṃdasamanvitaḥ 1|
evaṃ ciṃtayate nityaṃ saṃsāraḥ saphalo mama |
tṛptāḥ svargaṃ prayāsyaṃti pitaro mama nānyathā 2|
tāvatpratyakṣarūpeṇa baddhvā tasya pitāmahān |
puratastasya saṃbrūte nahi te puṇyamuttamam 3|
divyarūpo mahākāyaḥ kṛkalaṃ vākyamabravīt |
tava tīrthaphalaṃ nāsti śramameva vṛthā kṛthāḥ 4|
svayaṃ saṃtoṣamāpnoṣi nahi te puṇyamuttamam |
evaṃ śrutvā tato vaiśyaḥ kṛkalo duḥkhapīḍitaḥ 5|
bhavānkaḥ saṃvadasyevaṃ kasmādbaddhāḥ pitāmahāḥ |
kena doṣaprabhāveṇa tanmetvaṃ kāraṇaṃ vada 6|
kasmāttīrthaphalaṃ nāsti mama yātrā kathaṃ nahi |
sarvameva samācakṣva yadi jānāsi saṃsphuṭam 7|

dharma uvāca-
pūtāṃ puṇyatamāṃ svīyāṃ bhāryāṃ tyaktvā prayāti yaḥ |
tasya puṇyaphalaṃ sarvaṃ vṛthā bhavati nānyathā 8|
dharmācāraparāṃ puṇyāṃ sādhuvrataparāyaṇām |
pativrataratāṃ bhāryāṃ suguṇāṃ puṇyavatsalām 9|
tāmevāpi parityajya dharmakāryaṃ prayāti yaḥ |
vṛthā tasya kṛtaḥ sarvo dharmo bhavati nānyathā 10|
sarvācāraparā bhavyā dharmasādhanatatparā |
pativrataratā nityaṃ sarvadā jñānavatsalā 11|
evaṃ guṇā bhavedbhāryā yasya puṇyā mahāsatī |
tasya gehe sadā devāstiṣṭhaṃti ca mahaujasaḥ 12|
pitaro gehamadhyasthāḥ śreyo vāṃchaṃti tasya ca |
gaṃgādyāḥ puṇyanadyaśca sāgarāstatra nānyathā 13|
puṇyā satī yasya gehe vartate satyatatparā |
tatra yajñāśca gāvaśca ṛṣayastatra nānyathā 14|

tatra sarvāṇi tīrthāni puṇyāni vividhāni ca |
bhāryāyogena tiṣṭhaṃti sarvāṇyetāni nānyathā 15|
puṇyabhāryāprayogeṇa gārhasthyaṃ saṃprajāyate |
gārhasthyātparamo dharmo dvitīyo nāsti bhūtale 16|
gṛhasthasya gṛhaḥ puṇyaḥ satyapuṇyasamanvitaḥ |
sarvatīrthamayo vaiśya sarvadevasamanvitaḥ 17|
gārhasthyaṃ ca samāśritya sarve jīvaṃti jaṃtavaḥ |
tādṛśaṃ naiva paśyāmi anyamāśramamuttamam 18|
maṃtrāgnihotraṃ devāśca sarve dharmāḥ sanātanāḥ |
dānācārāḥ pravartaṃte yasya puṃsaśca vai gṛhe 19|
evaṃ yo bhāryayā hīnastasyagehaṃ vanāyate |
yajñāśca vai na sidhyaṃti dānāni vividhāni ca 20|
bhāryāhīnasya puṃsopi na sidhyati mahāvratam |
dharmakarmāṇi sarvāṇi puṇyāni vividhāni ca 21|
nāsti bhāryāsamaṃ tīrthaṃ dharmasādhanahetave |

śṛṇuṣva tvaṃ gṛhasthasya nānyo dharmo jagattraye 22|
yatra bhāryā gṛhaṃ tatra puruṣasyāpi nānyathā |
grāme vāpyathavāraṇye sarvadharmasya sādhanam 23|
nāsti bhāryāsamaṃ tīrthaṃ nāsti bhāryāsamaṃ sukham |
nāsti bhāryāsamaṃ puṇyaṃ tāraṇāya hitāya ca 24|
dharmayuktāṃ satīṃ bhāryāṃ tyaktvā yāsi narādhama |
gṛhaṃ dharmaṃ parityajya kvāste dharmasya te phalam 25|
tayā vinā yadā tīrthe śrāddhadānaṃ kṛtaṃ tvayā |
tena doṣeṇa vai baddhāstava pūrvapitāmahāḥ 26|
bhavāṃścauro hyamī caurā yaistu bhuktaṃ sulolupaiḥ |
tvayā dattasya śrāddhasya annamevaṃ tayā vinā 27|
suputraḥ śraddhayā yuktaḥ śrāddhadānaṃ dadāti yaḥ |
bhāryā dattena piṃḍena tasya puṇyaṃ vadāmyaham 28|
yathā'mṛtasya pānena nṛṇāṃ tṛptirhi jāyate |
tathā pitṝṇāṃ śrāddhena satyaṃsatyaṃ vadāmyaham 29|

gārhasthyasya ca dharmasya bhāryā bhavati svāminī |
tvayaiṣā vaṃcitā mūḍha caurakarmakṛtaṃ vṛthā 30|
amī pitāmahāścaurā yairbhuktaṃ tu tayā vinā |
bhāryā pacati cedannaṃ svahastenāmṛtopamam 31|
tadannamevabhuṃjaṃti pitaro hṛṣṭamānasāḥ |
tenaiva tṛptimāyāṃti saṃtuṣṭāśca bhavaṃti te 32|
tasmādbhāryāṃ vinā dharmaḥ puruṣasya na sidhyati |
nāsti bhāryāsamaṃ tīrthaṃ puṃsāṃ sugatidāyakam 33|
bhāryāṃ vinā ca yo dharmaḥ sa eva viphalo bhavet 34|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre ekonaṣaṣṭitamo'dhyāyaḥ 59 |

English translation

Viṣṇu said :

1-2. Having finished (i.e. having visited) all sacred places, Kṛkala, full of great joy, started for his house along with the leader of the caravan. He always thought like this: 'My worldly existence is fruitful. My dead ancestors, when gratified will go to heaven; not otherwise.'

3-5a. Just then having bound his grandsires (Dharma) spoke to him: "You do not have excellent religious merit." (Dharma) of a divine form and of a huge body said (these) words to Kṛkala: "You do not have the fruit of (your visits to) holy places. In vain have you exerted. You alone are happy (i.e. you have not gratified your dead ancestors etc.); (therefore) you do not have excellent religious merit."

5b-7. Hearing like this, the vaiśya , viz. Kṛkala, was afflicted with pain. (He said to Dharma:) "Who are you that are talking like this? Why are my grandsires bound? Due to the effect of what fault (of mine are they bound)? (Please) tell me the reason of it. Why do I not have the fruit of (my visits to) the holy places? How is my pilgrimage not (fruitful)? If you know, then tell me everything clearly."

Dharma said :

8-19. The entire fruit of the religious merit of him, who, leaving (behind) his pure and most meritorious wife, goes (on a pilgrimage), becomes worthless, not otherwise. All the religious deeds of him, who, leaving (behind) even his wife who is devoted to a pious conduct, who is meritorious, who is engrossed in the vow of loyalty to her husband, who is virtuous, who loves merit, goes to (holy places

to) perform religious rites, are done in vain. Not otherwise. In the house of him, whose meritorious and very chaste wife has qualities like being devoted to all (good) practices, being worthy, being intent upon accomplishing moral merit, being devoted to her husband, always loving knowledge gods of great prowess always stay; and his dead ancestors, living in his house, desire bliss. There (i.e. in his house) are present auspicious rivers like the Ganges and Seas; (and) not at any other place. He, in whose house lives his chaste wife, entirely devoted to truth, has (the credit of having performed) sacrifices; cows and sages (live there), and at no other place. Due to the conduct of his wife all these sacred places and various religious merits (stay) there, and at no other place. The stage of householder is produced (i.e. is possible) due to the contact of a meritorious wife. Highest moral merit is (obtained) from the stage of a householder. There is no such stage on the earth. O vaiśya, the house of a householder is meritorious, is endowed with truth and religious merit, is full of all holy places and is attended by all gods. All beings live (only) after resorting to the stage of a householder. I do not see any other excellent stage (of life) like that. The man in whose house the sacred fire is maintained to the accompaniment of sacred hymns, all gods live, all old practices are followed, gifts are given (is blessed).

20-34. Similarly the house of him who is without a wife, becomes a forest. (In his house) sacrifices are not accomplished (i.e. performed) and various gifts (are not given). Any great vow of a man without a wife is not fruitful. So also no religious rites and no meritorious deeds (are fruitful). To accomplish religious merit there is no holy place like a wife. Listen to the way of the life of a householder. There is no other Dharma in the three worlds (like that of a householder). A man has a house where his wife lives, whether in villages or in a forest. She is the means of all moral merit. There is no holy place like a wife; there is no happiness like a wife. There is no religious merit for the emancipation and well-being (of the husband) like a wife. O you mean man, you go (i.e. you had gone) leaving (behind) your righteous and chaste wife. Leaving (i.e. when you leave) your house and proper course of conduct, where does the fruit of your moral merit remain? When (i.e. since), without her (i.e. in her absence), you offered a śrāddha , therefore, due to that fault only your grandsires are bound. You are a thief; these (grandsires) also are thieves who, being very greedy, enjoyed the food offered by you without her (i.e. in her absence). I shall tell you about the religious merit of a good son, who, full of faith, offers a śrāddha, with (i.e. in which) a piṇḍa (is) offered by his wife. As men are satisfied with drinking nectar, in the same way the dead ancestors are satisfied with a śrāddha. I am telling you the truth and truth only. A wife is the owner of the stage of a householder. O fool, you have deceived her. You have committed a theft. These your manes, who ate without her (i.e. in her absence) are great thieves. The dead ancestors eat with a pleased mind the food resembling nectar which the (son's) wife prepares with her own hands. With that only they are gratified and become pleased. Therefore, the religious practices of a man do not succeed without his wife. There is no holy place like a wife giving men a good position (i.e. leading them to salvation). The religious practices carried on without (i.e. in the absence of) the wife would become fruitless.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 60

Sukalā's Story Ends

Chapter 142 of 693 · 33 detected Sanskrit verse markers

Sanskrit

कृकल उवाच-
कथं मे जायते सिद्धिः कथं पितृविमोचनम् ।
एतन्मे विस्तरेणापि धर्मराज वदाधुना १।
धर्म उवाच-
गच्छ गेहं महाभाग त्वां विना दुःखमाचरत् ।
संबोधय त्वं सुकलां स्वपत्नीं धर्मचारिणीम् २।
श्राद्धदानं गृहं गत्वा तस्या हस्तेन वै कुरु ।
स्मृत्वा पुण्यानि तीर्थानि यजस्व त्वं सुरोत्तमान् ३।
तीर्थयात्राकृता सिद्धिस्तव चैव भविष्यति ।
भार्यां विना तु यो लोके धर्मं साधितुमिच्छति ४।
स गार्हस्थ्यं विलोप्यैव एकाकी विचरेद्वनम् ।
विफलो जायते लोके तं न मन्यंति देवताः ५।
यज्ञाः सिद्धिं तदायांति यदा स्याद्गृहिणी गृहे ।
एकाकी स समर्थो न धर्मार्थसाधनाय च ६।
विष्णुरुवाच-

एवमुक्त्वा च तं वैश्यं गतो धर्मो यथागतम् ।
कृकलोपि स धर्मात्मा स्वगृहं प्रतिप्रस्थितः ७।
स्वगृहं प्राप्य मेधावी दृष्ट्वा तां च पतिव्रताम् ।
सार्थवाहेन तेनापि स्वस्थानं प्राप्य बुद्धिमान् ८।
तया समागतं दृष्ट्वा भर्तारं धर्मकोविदम् ।
कृतं सुमंगलं पुण्यं भर्तुरागमने तदा ९।
समाचष्ट स धर्मात्मा धर्मस्यापि विचेष्टितम् ।
समाकर्ण्य महाभागा भर्तुर्वाक्यं मुदावहम् १०।
धर्मवाक्यं प्रशस्याथ अनुमेने च तं तथा ।
विष्णुरुवाच-
अथो स कृकलो वैश्यस्तया सार्धं सुपुण्यकम् ११।
चकार श्रद्धया श्राद्धं देवतागृहसंस्थितः ।
पितरो देव गंधर्वा विमानैश्च समागताः १२।
तुष्टुवुस्तौ महात्मानौ दंपती मुनयस्तथा ।
अहं चापि तथा ब्रह्मा देव्यायुक्तो महेश्वरः १३।

सर्वे देवाः सगंधर्वा विमानैश्च समागताः ।
अहमेव ततो ब्रह्मा देव्यायुक्तो महेश्वरः १४।
सर्वे देवाः सगंधर्वास्तस्याः सत्येन तोषिताः ।
ऊचुश्च तौ महात्मानौ धर्मज्ञौ सत्यपंडितौ १५।
भार्यया सह भद्रं ते वरं वरय सुव्रत ।
कृकल उवाच-
कस्य पुण्यप्रसंगेन तपसश्च सुरोत्तमाः १६।
सभार्याय वरं दातुं भवंतो हि समागताः ।
इंद्र उवाच-
एषा सती महाभागा सुकला चारुमंगला १७।
अस्याः सत्येन तुष्टाः स्म दातुकामा वरं तव ।
समासेन तु तत्प्रोक्तं पूर्ववृत्तांतमेव च १८।
तस्याश्चरितमाहात्म्यं श्रुत्वा भर्ता स हर्षितः ।
तया सह स धर्मात्मा हर्षव्याकुललोचनः १९।
ननाम देवताः सर्वा उवाच च पुनः पुनः ।

यदि तुष्टा महाभागा त्रयो देवाः सनातनाः २०।
अन्ये च ऋषयः पुण्याः कृपां कृत्वा ममोपरि ।
जन्मजन्मनि देवानां भक्तिमेवं करोम्यहम् २१।
धर्मसत्यरतिः स्यान्मे भवतां हि प्रसादतः ।
पश्चाद्धि वैष्णवं लोकं सभार्यश्च पितामहैः २२।
गंतुमिच्छाम्यहं देवा यदि तुष्टा महौजसः ।
देवा ऊचुः-
एवमस्तु महाभाग सर्वमेव भविष्यति २३।
पुष्पवृष्टिं ततश्चक्रुस्तयोरुपरि भूपते ।
जगुर्गीतं महापुण्यं ललितं सुस्वरं ततः २४।
गंधर्वा गीततत्त्वज्ञा ननृतुश्चाप्सरोगणाः ।
ततो देवाः सगंधर्वाः स्वंस्वं स्थानं नृपोत्तम २५।
वरं दत्त्वा प्रजग्मुस्ते स्तूयमानाः पतिव्रताम् ।
नारीतीर्थं समाख्यातमन्यत्किंचिद्वदामि ते २६।
एतत्ते सर्वमाख्यातं पुण्याख्यानमनुत्तमम् ।

यः शृणोति नरो राजन्सर्वपापैः प्रमुच्यते २७।
श्रद्धया शृणुते नारी सुकलाख्यानमुत्तमम् ।
सौभाग्येन तु सत्येन पुत्रपौत्रैर्न मुच्यते २८।
मोदते धनधान्येन सहभर्त्रा सुखी भवेत् ।
पतिव्रता भवेत्सा च जन्मजन्मनि नान्यथा २९।
ब्राह्मणो वेदविद्वांश्च क्षत्रियो विजयी भवेत् ।
धनधान्यं भवेच्चैव वैश्यगेहे न संशयः ३०।
धर्मज्ञो जायते राजन्सदाचारः सुखी भवेत् ।
शूद्र सुःखमवाप्नोति पुत्रपौत्रैः प्रवर्धते ३१।

विपुला जायते लक्ष्मीर्धनधान्यैरलंकृता ३२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने सुकलाचरित्रे षष्टितमोऽध्यायः ६० ।

Roman transliteration

kṛkala uvāca-
kathaṃ me jāyate siddhiḥ kathaṃ pitṛvimocanam |
etanme vistareṇāpi dharmarāja vadādhunā 1|
dharma uvāca-
gaccha gehaṃ mahābhāga tvāṃ vinā duḥkhamācarat |
saṃbodhaya tvaṃ sukalāṃ svapatnīṃ dharmacāriṇīṃ 2|
śrāddhadānaṃ gṛhaṃ gatvā tasyā hastena vai kuru |
smṛtvā puṇyāni tīrthāni yajasva tvaṃ surottamān 3|
tīrthayātrākṛtā siddhistava caiva bhaviṣyati |
bhāryāṃ vinā tu yo loke dharmaṃ sādhitumicchati 4|
sa gārhasthyaṃ vilopyaiva ekākī vicaredvanam |
viphalo jāyate loke taṃ na manyaṃti devatāḥ 5|
yajñāḥ siddhiṃ tadāyāṃti yadā syādgṛhiṇī gṛhe |
ekākī sa samartho na dharmārthasādhanāya ca 6|
viṣṇuruvāca-

evamuktvā ca taṃ vaiśyaṃ gato dharmo yathāgatam |
kṛkalopi sa dharmātmā svagṛhaṃ pratiprasthitaḥ 7|
svagṛhaṃ prāpya medhāvī dṛṣṭvā tāṃ ca pativratām |
sārthavāhena tenāpi svasthānaṃ prāpya buddhimān 8|
tayā samāgataṃ dṛṣṭvā bhartāraṃ dharmakovidam |
kṛtaṃ sumaṃgalaṃ puṇyaṃ bharturāgamane tadā 9|
samācaṣṭa sa dharmātmā dharmasyāpi viceṣṭitam |
samākarṇya mahābhāgā bharturvākyaṃ mudāvaham 10|
dharmavākyaṃ praśasyātha anumene ca taṃ tathā |
viṣṇuruvāca-
atho sa kṛkalo vaiśyastayā sārdhaṃ supuṇyakam 11|
cakāra śraddhayā śrāddhaṃ devatāgṛhasaṃsthitaḥ |
pitaro deva gaṃdharvā vimānaiśca samāgatāḥ 12|
tuṣṭuvustau mahātmānau daṃpatī munayastathā |
ahaṃ cāpi tathā brahmā devyāyukto maheśvaraḥ 13|

sarve devāḥ sagaṃdharvā vimānaiśca samāgatāḥ |
ahameva tato brahmā devyāyukto maheśvaraḥ 14|
sarve devāḥ sagaṃdharvāstasyāḥ satyena toṣitāḥ |
ūcuśca tau mahātmānau dharmajñau satyapaṃḍitau 15|
bhāryayā saha bhadraṃ te varaṃ varaya suvrata |
kṛkala uvāca-
kasya puṇyaprasaṃgena tapasaśca surottamāḥ 16|
sabhāryāya varaṃ dātuṃ bhavaṃto hi samāgatāḥ |
iṃdra uvāca-
eṣā satī mahābhāgā sukalā cārumaṃgalā 17|
asyāḥ satyena tuṣṭāḥ sma dātukāmā varaṃ tava |
samāsena tu tatproktaṃ pūrvavṛttāṃtameva ca 18|
tasyāścaritamāhātmyaṃ śrutvā bhartā sa harṣitaḥ |
tayā saha sa dharmātmā harṣavyākulalocanaḥ 19|

nanāma devatāḥ sarvā uvāca ca punaḥ punaḥ |

yadi tuṣṭā mahābhāgā trayo devāḥ sanātanāḥ 20|
anye ca ṛṣayaḥ puṇyāḥ kṛpāṃ kṛtvā mamopari |
janmajanmani devānāṃ bhaktimevaṃ karomyaham 21|
dharmasatyaratiḥ syānme bhavatāṃ hi prasādataḥ |
paścāddhi vaiṣṇavaṃ lokaṃ sabhāryaśca pitāmahaiḥ 22|
gaṃtumicchāmyahaṃ devā yadi tuṣṭā mahaujasaḥ |
devā ūcuḥ-
evamastu mahābhāga sarvameva bhaviṣyati 23|
puṣpavṛṣṭiṃ tataścakrustayorupari bhūpate |
jagurgītaṃ mahāpuṇyaṃ lalitaṃ susvaraṃ tataḥ 24|
gaṃdharvā gītatattvajñā nanṛtuścāpsarogaṇāḥ |
tato devāḥ sagaṃdharvāḥ svaṃsvaṃ sthānaṃ nṛpottama 25|
varaṃ datvā prajagmuste stūyamānāḥ pativratām |
nārītīrthaṃ samākhyātamanyatkiṃcidvadāmi te 26|
etatte sarvamākhyātaṃ puṇyākhyānamanuttamam |

yaḥ śṛṇoti naro rājansarvapāpaiḥ pramucyate 27|
śraddhayā śṛṇute nārī sukalākhyānamuttamam |
saubhāgyena tu satyena putrapautrairna mucyate 28|
modate dhanadhānyena sahabhartrā sukhī bhavet |
pativratā bhavetsā ca janmajanmani nānyathā 29|
brāhmaṇo vedavidvāṃśca kṣatriyo vijayī bhavet |
dhanadhānyaṃ bhaveccaiva vaiśyagehe na saṃśayaḥ 30|
dharmajño jāyate rājansadācāraḥ sukhī bhavet |
śūdra suḥkhamavāpnoti putrapautraiḥ pravardhate 31|
vipulā jāyate lakṣmīrdhanadhānyairalaṃkṛtā 32|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne sukalācaritre ṣaṣṭitamo'dhyāyaḥ 60 |

English translation

Kṛkala said :

1. O Dharmarāja , now tell me in detail how I would have final beatitude and how my dead ancestors would be liberated.

Dharma said :

2-6. O you noble one, go home. She (i.e. your wife) is experiencing grief without you. Inform your wife, Sukalā practising piety, (of your arrival). Having gone home, offer śrāddha with her hands. Win over the best gods by remembering the holy places. You will have the salvation obtained through pilgrimages to holy places. He who desires to accomplish religious merit without his wife (i.e. all alone), loses (the fruit of) the stage of the householder and would wander alone in a forest. He is unsuccessful in the world, (and) the deities do not respect him. The sacrifices become successful 1 (only) when the housewife remains in the house. All alone (i.e. without his wife) he is not able to accomplish (the fruit of) piety and worldly prosperity.

Viṣṇu said :

7-11 a. Having thus spoken to the vaiśya , Dharma left as he had come. That religious-minded Kṛkala also proceeded to his house. The intelligent one reached his house and saw that chaste wife (of him). The intelligent one reached his own abode along with the leader of the caravan. Seeing her husband, well-versed in Dharma, who had arrived, she performed very auspicious and meritorious (rites) on the arrival of her husband. The religious-minded one told her what Dharma did. The magnanimous one, having heard her husband's words causing delight, and having praised the words of Dharma, agreed with him.

Viṣṇu said :

11b-16a. Then that vaiśya Kṛkala remaining in the chamber of the (idol of the) deity (in his house) devotedly offered, with her, a śrāddha, giving great merit. The dead ancestors, gods, Gandharvas and sages came there in aeroplanes and praised the high-souled couple. I (i.e. Viṣṇu), also Brahmā and the great lord (i.e. Śiva) with the goddess (Pārvatī) and all (other) gods with Gandharvas arrived (there). I, Brahma , and the great god (i.e. Śiva) with the goddess (i.e. Parvatī), also all gods with Gandharvas, pleased with her truthfulness, said to the two who were well-versed in truth: "Well-being to you along with your wife. O you of a good vow, ask for a boon."

Kṛakala said :

16b-17a. O best gods, due to the association of the merit of which penance, have you come here to grant a boon to me with my wife?

Indra said :

17b-18a. This chaste, noble Sukalā is pleasing and auspicious. We were pleased with her truthfulness. We (therefore) desire to grant you a boon.

18b-23a. (Then) in brief they narrated her former account. Having heard of the magnanimity of her behaviour, the husband was delighted. With her the religious-minded one (i.e. Kṛkala) with his eyes full of joy saluted all the deities, and again and again said: "If now all the magnanimous, ancient three gods (i.e. Brahma, Viṣṇu and Śiva) and other holy sages have favoured me and have come here, then I shall be devoted to gods like this (only) in existence after existence. Due to your grace let me have liking for piety and truth; and afterwards, O gods of great prowess, if you are pleased, I desire to go to Viṣṇu's heaven with my wife and grandsires."

Gods said :

23b. O noble one, let it be so. Everything will take place (like this) only.

24-32. Then, O king, they showered flowers on the two (i.e. Kṛkala and Sukalā). Gandharvas, knowing the essential nature of music, sang a charming, melodious song, giving great religious merit; and the groups of the celestial nymphs danced. Then the gods with the Gandharvas, praising the chaste lady, went, after giving (Kṛkala) a boon, to their respective abodes, O best king. I have told you (how) a woman is (called) a sacred place. (Now) I shall tell you something else. I have narrated to you this entire, excellent, meritorious account. O king, a man who listens to it is free from all sins. A woman who devoutly listens to the excellent account of Sukalā, is never deserted by good fortune, truth, sons and grandsons. She is delighted with wealth and grains and would be happy with her husband. In existence after existence she would be a loyal wife, and not otherwise. A brāhmaṇa (who listens to the

account) would become well-versed in the Vedas ; (and) a kṣatriya would be victorious. There is no doubt that there would be wealth and grains in the house of a vaiśya. O king, a man knowing piety would become one of good conduct and happy. A śūdra gets happiness and prospers with sons and grandsons. There is great prosperity adorned with wealth and grains.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 61

Pippala's Penance

Chapter 143 of 693 · 61 detected Sanskrit verse markers

Sanskrit

वेन उवाच-
भार्यातीर्थं समाख्यातं सर्वतीर्थोत्तमोत्तमम् ।
पितृतीर्थं समाख्याहि पुत्राणां तारणं परम् १।
विष्णुरुवाच-
कुरुक्षेत्रे महाक्षेत्रे कुंडलो नाम ब्राह्मणः ।
सुकर्मा नाम सत्पुत्रः कुंडलस्य महात्मनः २।
गुरू तस्य महावृद्धौ धर्मज्ञौ शास्त्रकोविदौ ।
द्वावेतौ तु महात्मानौ जरया परिपीडितौ ३।
तयोः शुश्रूषणं चक्रे भक्त्या च परया ततः ।
धर्मज्ञो भावसंयुक्तो अहर्निशमनारतम् ४।
तस्माद्वेदानधीते स पितुः शास्त्राण्यनेकशः ।
सर्वाचारपरो दक्षो धर्मज्ञो ज्ञानवत्सलः ५।
अंगसंवाहनं चक्रे गुर्वोश्च स्वयमेव सः ।
पादप्रक्षालनं चैव स्नानभोजनकीं क्रियाम् ६।
भक्त्या चैव स्वभावेन तद्ध्याने तन्मयो भवेत् ।

मातापित्रोश्च राजेंद्र उपचर्यां प्रकारयेत् ७।
सूत उवाच-
तद्वर्तमानकाले तु बभूव नृपसत्तम ।
पिप्पलो नाम वै विप्रः कश्यपस्य महात्मनः ८।
तपस्तेपे निराहारो जितात्मा जितमत्सरः ।
दयादानदमोपेतः कामं क्रोधं विजित्य सः ९।
दशारण्यगतो धीमाञ्ज्ञानशांतिपरायणः ।
सर्वेंद्रियाणि संयम्य तपस्तेपे महामनाः १०।
तपःप्रभावतस्तस्य जंतवो गतविग्रहाः ।
वसंति सुयुगे तत्र एकोदरगता इव ११।
तत्तपस्तस्य मुनयो दृष्ट्वा विस्मयमाययुः ।
नेदृशं केनचित्तप्तं यथासौ तप्यते मुनिः १२।
देवाश्च इंद्रप्रमुखाः परं विस्मयमाययुः ।
अहो अस्य तपस्तीव्रं शमश्चेंद्रियसंयमः १३।
निर्विकारो निरुद्वेगः कामक्रोधविवर्जितः ।

शीतवातातपसहो धराधर इवस्थितः १४।
विषये विमुखो धीरो मनसोतीतसंग्रहम्।
न शृणोति यथा शब्दं कस्यचिद्द्विजसत्तमः १५।
संस्थानं तादृशं गत्वा स्थित्वा एकाग्रमानसः।
ब्रह्मध्यानमयो भूत्वा सानंदमुखपंकजः १६।
अश्मकाष्ठमयो भूत्वा निश्चेष्टो गिरिवत्स्थितः।
स्थाणुवद्दृश्यते चासौ सुस्थिरो धर्मवत्सलः १७।
तपःक्लिष्टशरीरोति श्रद्धावाननसूयकः।
एवं वर्षसहस्रैकं संजातं तस्य धीमतः १८।
पिपीलिकाभिर्बह्वीभिः कृतं मृद्भारसंचयम्।
तस्योपरि महाकायं वल्मीकं निजमंदिरम् १९।
वल्मीकोदरमध्यस्थो जडीभूत इवस्थितः।
स एवं पिप्पलो विप्रस्तपते सुमहत्तपः २०।
कृष्णसर्पैस्तु सर्वत्र वेष्टितो द्विजसत्तमः।
तमुग्रतेजसं विप्रं प्रदशंति विषोल्बणाः २१।

संप्राप्य गात्रमर्माणि विषं तस्य न भेदयेत्।
तेजसा तस्य विप्रस्य नागाः शांतिमथागमन् २२।
तस्य कायात्समुद्भूता अर्चिषो दीप्ततेजसः।
नानारूपाः सुबहुशो दृश्यंते च पृथक्पृथक् २३।
यथा वह्नेः खरतरास्तथाविधा नरोत्तम।
यथामेघोदरे सूर्यः प्रविष्टो भाति रश्मिभिः २४।
वल्मीकस्थस्तथाविप्रः पिप्पलो भाति तेजसा।
सर्पा दशंति विप्रं तं सक्रोधा दशनैरपि २५।
न भिंदंति च दंष्ट्राग्राच्चर्म भित्त्वा नृपोत्तम।
एवं वर्षसहस्रैकं तप आचरतस्ततः २६।
गतं तु राजराजेंद्र मुनेस्तस्य महात्मनः।
त्रिकालं साध्यमानस्य शीतवर्षातपान्वितः २७।
गतः कालो महाराज पिप्पलस्य महात्मनः।
तद्वच्य वायुभक्षं तु कृतं तेन महात्मना २८।
त्रीणि वर्षसहस्राणि गतानि तस्य तप्यतः।

तस्य मूर्ध्नि ततो देवैः पुष्पवृष्टिः कृता पुरा २९।
ब्रह्मज्ञोसि महाभाग धर्मज्ञोसि न संशयः।
सर्वज्ञानमयोऽसि त्वं संजातः स्वेनकर्मणा ३०।
यं यं त्वं वांछसे कामं तं तं प्राप्स्यसि नान्यथा।
सर्वकामप्रसिद्धस्त्वं स्वत एव भविष्यसि ३१।
समाकर्ण्य महद्वाक्यं पिप्पलोपि महामनाः।
प्रणम्य देवताः सर्वा भक्त्या नमितकंधरः ३२।
हर्षेण महताविष्टो वचनं प्रत्युवाच सः।
इदं विश्वं जगत्सर्वं ममवश्यं यथा भवेत् ३३।

तथा कुरुध्वं देवेंद्रा विद्याधरो भवाम्यहम् ।
एवमुक्त्वा स मेधावी विरराम नृपोत्तम ३४।
एवमस्त्विति ते प्रोचुर्द्विजश्रेष्ठं सुरास्तदा ।
दत्वा वरं महाभाग जग्मुस्तस्मै महात्मने ३५।
गतेषु तेषु देवेषु पिप्पलो द्विजसत्तमः ।
ब्रह्मण्यं साधयेन्नित्यं विश्ववश्यं प्रचिंतयेत् ३६।

तदाप्रभृति राजेंद्र पिप्पलो द्विजसत्तमः ।
विद्याधरपदं लब्ध्वा कामगामी महीयते ३७।
एवं स पिप्पलो विप्रो विद्याधरपदं गतः ।
संजातो देवलोकेशः सर्वशास्त्रविशारदः ३८।
एकदा तु महातेजाः पिप्पलः पर्यचिंतयत् ।
विश्ववश्यं भवेत्सर्वं मम दत्तो वरोत्तमः ३९।
तदर्थं प्रत्ययं कर्तुमुद्यतो द्विजपुंगवः ।
यं यं चिंतयते कर्तुं तं तं हि वशमानयेत् ४०।
एवं स प्रत्यये जाते मनसा पर्यकल्पयत् ।
द्वितीयो नास्ति वै लोके मत्समः पुरुषोत्तमः ४१।
सूत उवाच-
एवं हि कल्पमानस्य पिप्पलस्य महात्मनः ।
ज्ञात्वा मानसिकं भावं सारसस्तमुवाच ह ४२।
सरस्तीरगतो राजन्सुस्वरं व्यंजनान्वितम् ।
स्वनं सौष्ठवसंयुक्तमुक्तवान्पिप्पलं प्रति ४३।

कस्मादुद्वहसे गर्वमेवं त्वं परमात्मकम् ।
सर्ववश्यात्मिकीं सिद्धिं नाहं मन्ये तवैव हि ४४।
वश्यावश्यमिदं कर्म अर्वाचीनं प्रशस्यते ।
पराचीनं न जानासि पिप्पल त्वं हि मूढधीः ४५।
वर्षाणां तु सहस्राणि यावत्त्रीणि त्वया तपः ।
समाचीर्णं ततो गर्वं कुरुषे किं मुधा द्विज ४६।
कुंडलस्य सुतो धीरः सुकर्मानाम यः सुधीः ।
वश्यावश्यं जगत्सर्वं तस्यासीच्छृणु सांप्रतम् ४७।
अर्वाचीनं पराचीनं स वै जानाति बुद्धिमान् ।
लोके नास्ति महाज्ञानी तत्समः शृणु पिप्पल ४८।
न कुंडलस्य पुत्रेण सदृशस्त्वं सुकर्मणा ।
न दत्तं तेन वै दानं न ज्ञानं परिचिंतितम् ४९।
हुतयज्ञादिकं कर्म न कृतं तेन वै कदा ।
न गतस्तीर्थयात्रायां न च वह्नेरुपासनम् ५०।
स कदा कृतवान्विप्र धर्मसेवार्थमुत्तमम् ।

स्वच्छंदचारी ज्ञानात्मा पितृमातृसुहृत्सदा ५१।
वेदाध्ययनसंपन्नः सर्वशास्त्रार्थकोविदः ।

यादृशं तस्य वै ज्ञानं बालस्यापि सुकर्मणः ५२।
तादृशं नास्ति ते ज्ञानं वृथा त्वं गर्वमुद्वहेः ।
पिप्पल उवाच-
को भवान्पक्षिरूपेण मामेवं परिकुत्सयेत् ५३।
कस्मान्निंदसि मे ज्ञानं पराचीनं तु कीदृशम् ।
तन्मे विस्तरतो ब्रूहि त्वयि ज्ञानं कथं भवेत् ५४।
अर्वाचीनगतिं सर्वां पराचीनस्य सांप्रतम् ।
वद त्वमंडजश्रेष्ठ ज्ञानपूर्वं सुविस्तरम् ५५।
किं वा ब्रह्मा च विष्णुश्च किं वा रुद्रो भविष्यसि ।
सारस उवाच-
नास्ति ते तपसो भावः फलं नास्ति च तस्य तु ५६।
त्वया न परितप्तस्य तपसः सांप्रतं शृणु ।
कुंडलस्यापि पुत्रस्य बालस्यापि यथा गुणः ५७।

तथा ते नास्ति वै ज्ञानं परिज्ञातं न तत्पदम् ।
इतो गत्वापि पृच्छ त्वं मम रूपं द्विजोत्तम ५८।
स वदिष्यति धर्मात्मा सर्वं ज्ञानं तवैव हि ।
विष्णुरुवाच-
एवमाकर्ण्य तत्सर्वं सारसेन प्रभाषितम् ५९।
निर्जगाम स वेगेन दशारण्यं महाश्रमम् ६०।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने एकषष्टितमोऽध्यायः ६१।

Roman transliteration

vena uvāca-
bhāryātīrthaṃ samākhyātaṃ sarvatīrthottamottamam |
pitṛtīrthaṃ samākhyāhi putrāṇāṃ tāraṇaṃ param 1|
viṣṇuruvāca-
kurukṣetre mahākṣetre kuṃḍalo nāma brāhmaṇaḥ |
sukarmā nāma satputraḥ kuṃḍalasya mahātmanaḥ 2|
gurū tasya mahāvṛddhau dharmajñau śāstrakovidau |
dvāvetau tu mahātmānau jarayā paripīḍitau 3|
tayoḥ śuśrūṣaṇaṃ cakre bhaktyā ca parayā tataḥ |
dharmajño bhāvasaṃyukto aharniśamanāratam 4|
tasmādvedānadhīte sa pituḥ śāstrāṇyanekaśaḥ |
sarvācāraparo dakṣo dharmajño jñānavatsalaḥ 5|
aṃgasaṃvāhanaṃ cakre gurvośca svayameva saḥ |
pādaprakṣālanaṃ caiva snānabhojanakīṃ kriyām 6|
bhaktyā caiva svabhāvena taddhyāne tanmayo bhavet |

mātāpitrośca rājeṃdra upacaryāṃ prakārayet 7|
sūta uvāca-
tadvartamānakāle tu babhūva nṛpasattama |
pippalo nāma vai vipraḥ kaśyapasya mahātmanaḥ 8|
tapastepe nirāhāro jitātmā jitamatsaraḥ |
dayādānadamopetaḥ kāmaṃ krodhaṃ vijitya saḥ 9|

daśāraṇyagato dhīmāñjñānaśāṃtiparāyaṇaḥ |
sarveṃdriyāṇi saṃyamya tapastepe mahāmanāḥ 10|
tapaḥprabhāvatastasya jaṃtavo gatavigrahāḥ |
vasaṃti suyuge tatra ekodaragatā iva 11|
tattapastasya munayo dṛṣṭvā vismayamāyayuḥ |
nedṛśaṃ kenacittaptaṃ yathāsau tapyate muniḥ 12|
devāśca iṃdrapramukhāḥ paraṃ vismayamāyayuḥ |
aho asya tapastīvraṃ śamaśceṃdriyasaṃyamaḥ 13|
nirvikāro nirudvegaḥ kāmakrodhavivarjitaḥ |

śītavātātapasaho dharādhara ivasthitaḥ 14|
viṣaye vimukho dhīro manasotītasaṃgraham |
na śṛṇoti yathā śabdaṃ kasyaciddvijasattamaḥ 15|
saṃsthānaṃ tādṛśaṃ gatvā sthitvā ekāgramānasaḥ |
brahmadhyānamayo bhūtvā sānaṃdamukhapaṃkajaḥ 16|
aśmakāṣṭhamayo bhūtvā niśceṣṭo girivatsthitaḥ |
sthāṇuvaddṛśyate cāsau susthiro dharmavatsalaḥ 17|
tapaḥkliṣṭaśarīroti śraddhāvānanasūyakaḥ |
evaṃ varṣasahasraikaṃ saṃjātaṃ tasya dhīmataḥ 18|
pipīlikābhirbahvībhiḥ kṛtaṃ mṛdbhārasaṃcayam |
tasyopari mahākāyaṃ valmīkaṃ nijamaṃdiram 19|
valmīkodaramadhyastho jaḍībhūta ivasthitaḥ |
sa evaṃ pippalo viprastapate sumahattapaḥ 20|
kṛṣṇasarpaistu sarvatra veṣṭito dvijasattamaḥ |
tamugratejasaṃ viprāṃ pradaśaṃti viṣolbaṇāḥ 21|

saṃprāpya gātramarmāṇi viṣaṃ tasya na bhedayet |
tejasā tasya viprasya nāgāḥ śāṃtimathāgaman 22|
tasya kāyātsamudbhūtā arciṣo dīptatejasaḥ |
nānārūpāḥ subahuśo dṛśyaṃte ca pṛthakpṛthak 23|
yathā vahneḥ kharatarāstathāvidhā narottama |
yathāmeghodare sūryaḥ praviṣṭo bhāti raśmibhiḥ 24|
valmīkasthastathāviprāḥ pippalo bhāti tejasā |
sarpā daśaṃti viprāṃ taṃ sakrodhā daśanairapi 25|
na bhiṃdaṃti ca daṃṣṭrāgrāccarma bhittvā nṛpottama |
evaṃ varṣasahasraikaṃ tapa ācaratastataḥ 26|
gataṃ tu rājarājeṃdra munestasya mahātmanaḥ |
trikālaṃ sādhyamānasya śītavarṣātapānvitaḥ 27|
gataḥ kālo mahārāja pippalasya mahātmanaḥ |
tadvacca vāyubhakṣaṃ tu kṛtaṃ tena mahātmanā 28|
trīṇi varṣasahasrāṇi gatāni tasya tapyataḥ |

tasya mūrdhni tato devaiḥ puṣpavṛṣṭiḥ kṛtā purā 29|
brahmajñosi mahābhāga dharmajñosi na saṃśayaḥ |
sarvajñānamayo'si tvaṃ saṃjātaḥ svenakarmaṇā 30|
yaṃ yaṃ tvaṃ vāṃchase kāmaṃ taṃ taṃ prāpsyasi nānyathā |
sarvakāmaprasiddhastvaṃ svata eva bhaviṣyasi 31|
samākarṇya mahadvākyaṃ pippalopi mahāmanāḥ |
praṇamya devatāḥ sarvā bhaktyā namitakaṃdharaḥ 32|
harṣeṇa mahatāviṣṭo vacanaṃ pratyuvāca saḥ |
idaṃ viśvaṃ jagatsarvaṃ mamavaśyaṃ yathā bhavet 33|
tathā kurudhvaṃ deveṃdrā vidyādharo bhavāmyaham |
evamuktvā sa medhāvī virarāma nṛpottama 34|

evamastviti te procurdvijaśreṣṭhaṃ surāstadā |
datvā varaṃ mahābhāga jagmustasmai mahātmane 35|
gateṣu teṣu deveṣu pippalo dvijasattamaḥ |
brahmaṇyaṃ sādhayennityaṃ viśvavaśyaṃ praciṃtayet 36|

tadāprabhṛti rājeṃdra pippalo dvijasattamaḥ |
vidyādharapadaṃ labdhvā kāmagāmī mahīyate 37|
evaṃ sa pippalo vipro vidyādharapadaṃ gataḥ |
saṃjāto devalokeśaḥ sarvaśāstraviśāradaḥ 38|
ekadā tu mahātejāḥ pippalaḥ paryaciṃtayat |
viśvavaśyaṃ bhavetsarvaṃ mama datto varottamaḥ 39|
tadarthaṃ pratyayaṃ kartumudyato dvijapuṃgavaḥ |
yaṃ yaṃ ciṃtayate kartuṃ taṃ taṃ hi vaśamānayet 40|
evaṃ sa pratyaye jāte manasā paryakalpayat |
dvitīyo nāsti vai loke matsamaḥ puruṣottamaḥ 41|
sūta uvāca-
evaṃ hi kalpamānasya pippalasya mahātmanaḥ |
jñātvā mānasikaṃ bhāvaṃ sārasastamuvāca ha 42|
sarastīragato rājansusvaraṃ vyaṃjanānvitam |
svanaṃ sauṣṭhavasaṃyuktamuktavānpippalaṃ prati 43|

kasmādudvahase garvamevaṃ tvaṃ paramātmakam |
sarvavaśyātmikīṃ siddhiṃ nāhaṃ manye tavaiva hi 44|
vaśyāvaśyamidaṃ karma arvācīnaṃ praśasyate |
parācīnaṃ na jānāsi pippala tvaṃ hi mūḍhadhīḥ 45|
varṣāṇāṃ tu sahasrāṇi yāvattrīṇi tvayā tapaḥ |
samācīrṇaṃ tato garvaṃ kuruṣe kiṃ mudhā dvija 46|
kuṃḍalasya suto dhīraḥ sukarmānāma yaḥ sudhīḥ |
vaśyāvaśyaṃ jagatsarvaṃ tasyāsīcchṛṇu sāṃpratam 47|
arvācīnaṃ parācīnaṃ sa vai jānāti buddhimān |
loke nāsti mahājñānī tatsamaḥ śṛṇu pippala 48|
na kuṃḍalasya putreṇa sadṛśastvaṃ sukarmaṇā |
na dattaṃ tena vai dānaṃ na jñānaṃ pariciṃtitam 49|
hutayajñādikaṃ karma na kṛtaṃ tena vai kadā |
na gatastīrthayātrāyāṃ na ca vahnerupāsanam 50|
sa kadā kṛtavānvipra dharmasevārthamuttamam |

svacchaṃdacārī jñānātmā pitṛmātṛsuhṛtsadā 51|
vedādhyayanasaṃpannaḥ sarvaśāstrārthakovidaḥ |
yādṛśaṃ tasya vai jñānaṃ bālasyāpi sukarmaṇaḥ 52|
tādṛśaṃ nāsti te jñānaṃ vṛthā tvaṃ garvamudvaheḥ |
pippala uvāca-
ko bhavānpakṣirūpeṇa māmevaṃ parikutsayet 53|
kasmānniṃdasi me jñānaṃ parācīnaṃ tu kīdṛśam |
tanme vistarato brūhi tvayi jñānaṃ kathaṃ bhavet 54|
arvācīnagatiṃ sarvāṃ parācīnasya sāṃpratam |
vada tvamaṃḍajaśreṣṭha jñānapūrvaṃ suvistaram 55|
kiṃ vā brahmā ca viṣṇuśca kiṃ vā rudro bhaviṣyasi |
sārasa uvāca-
nāsti te tapaso bhāvaḥ phalaṃ nāsti ca tasya tu 56|
tvayā na paritaptasya tapasaḥ sāṃprataṃ śṛṇu |
kuṃḍalasyāpi putrasya bālasyāpi yathā guṇaḥ 57|

tathā te nāsti vai jñānaṃ parijñātaṃ na tatpadam |
ito gatvāpi pṛccha tvaṃ mama rūpaṃ dvijottama 58|
sa vadiṣyati dharmātmā sarvaṃ jñānaṃ tavaiva hi |
viṣṇuruvāca-
evamākarṇya tatsarvaṃ sārasena prabhāṣitam 59|
nirjagāma sa vegena daśāraṇyaṃ mahāśramam 60|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne ekaṣaṣṭitamo'dhyāyaḥ 61|

English translation

Vena said :

1. You have described the holy place in the form of wife, the best of all holy places. Now tell about the sacred place in the form of dead ancestors, which is a great emancipater of sons.

Viṣṇu said :

2-7. In the great sacred region (called) Kurukṣetra (there lived) a brāhmaṇa named Kuṇḍala . That noble Kuṇḍala had a good son by name Sukarman . His parents were very old, knew religious practices, and were proficient in sacred precepts. Both the noble ones were afflicted with old age. He, who knew piety, and who was full of sincerity, devotedly and continuously served them night and day. He, intent on (following) all (good) practices, knowing piety and a lover of knowledge, learnt from that (i.e. his) father, many sacred treatises; and he himself massaged the bodies of the two. He also washed their feet, bathed and fed them with devotion and naturally became thoughtful about them. O best king, he (thus) served his mother and father.

Sūta said :

8-11. At the time he lived there was a brāhmaṇa, (a descendent) of the noble Kaśyapa , O best king. He, void of passion, free from jealousy, endowed with pity, charity and restraint, having subdued lust and anger, practised penance without eating food. The intelligent one, solely devoted to knowledge and tranquility, went to Daśāraṇya, and the high-souled one having controlled his senses performed penance (there). Due to the power of his penance, the beings, free from fighting (with one another) lived there, in that age, as it were remaining in one (and the same) womb.

12-28. Seeing that (severe) penance of him, the sages were amazed. (They said:) 'None else has practised penance as this one is doing.' So gods led by Indra , were highly amazed. (They said:) 'Oh what severe penance he is practising? How great is his tranquility and restraint over senses?' Being free from emotion and agitation, and enduring cold, wind and heat, he remained (there) like a mountain. The best brāhmaṇa, disinclined to pleasures of senses, patient at heart, did not hoard anything and did not hear the sound of anyone. Having taken up a position like that, he, with a concentrated mind, meditating upon Brahman , remained there with his lotus-like face full of joy. Resembling stone and wood, he remained motionless like a mountain. Very firm and loving piety he appeared like a post. His body was afflicted with penance. He was full of faith, and was free from jealousy. (Practising penance) in this way, the intelligent one passed a thousand years. Many ants constructed on this body a huge ant-hill with a heap of clay, as his abode. In the interior of the ant-hill he remained motionless. In this way that brāhmaṇa (named) Pippala practised very great (i.e. severe) penance. The best brāhmaṇa (Pippala) was surrounded on all sides by black serpents. (The serpents) of a strong poison bit that brāhmaṇa of an intense penance. Poison (even) after reaching the

vulnerable points of his body did not harm it. Due to the brāhmaṇa's lustre the serpents became peaceful. From his body rose many flames of blazing lustre. They appeared separately. O best man (i.e. O king), they were just like the more (i.e. very) hot (flames) of fire. As the sun, having entered the interior of clouds, shines with his rays, in the same way the brāhmaṇa remaining in the ant-hill shone with his lustre. O best king, angry serpents bit the brāhmaṇa with their teeth, but even after piercing his skin, they did (i.e. could) not cleave (his body), with the tips of their teeth. O lord of kings, in this way the noble sage passed a thousand years in practising penance. The period, attended by cold, rain and heat was thus passed by the noble Pippala who subdued the three times, O great king. In the same way the noble one also ate (i.e. lived on) air.

29-31. He passed three thousand years in practising penance. Then soon the gods showered flowers on his head. (They said to him:) "O you noble one, you know Brahman, you know piety, there is no doubt about it. You have become full of all knowledge (i.e. omniscient) due to your deeds. You will certainly get (i.e. fulfil) whatever desire you have. You, on your own, will have all your desires accomplished (i.e. satisfied)."

32-37. Hearing (these) great words, that large-hearted Pippala, with his neck (i.e. head) devoutly bent down, and full of great joy, spoke (these) words: "O best gods, do that by which this entire world would be under my control. May I be a Vidyādhara ." O best king, speaking like this, the intelligent one ceased (to speak). The gods then said to the best brāhmaṇa: "Let it be so." O noble one, having given the boon to that magnanimous (Pippala) they left. When the gods had left, that best brāhmaṇa Pippala was everyday devoted to sacred knowledge, and thought (as to how he would) control everything. O best king, since then Pippala, the best brāhmaṇa, obtained the status of a Vidyādhara, and was honoured as one moving according to his own desire.

38-41. In this way that brāhmaṇa Pippala attained the status of a Vidyādhara, and became well-versed in all branches of knowledge and the lord of gods. Once that Pippala of great lustre thought: 'I shall have everything under my control. I have been granted the best boon.' The best brāhmaṇa (Pippala) was eager to ascertain it. He would bring (i.e. brought) under control whatever he wanted to. When he thus became confident, he thought: 'In the world there is no other best brāhmaṇa like me.'

Sūta said :

42-46. O king, knowing the thought of that noble Pippala who was thinking like this, the crane which was on the bank of a lake said to Pippala in a melodious tone, charming and full of charity: "Why do you have this great pride? I do not think you have the power to bring everything under your control. This act of subjugating everything is recent (or is on this side). O Pippala, you, whose intellect is confounded, do not know what is ancient (or is on the other side). O brāhmaṇa, why do you in vain entertain pride when you have practised penance for three thousand years?

47-53a. That wise and very intelligent Sukarman, who was the son of Kuṇḍala had all the world under his control. Now listen. That intelligent one knew the recent (or on this side) and the ancient (or on the other side). O Pippala, listen, there is no one so very wise as he was. You are not like (that) Sukarman, the son of Kuṇḍala. He did not give gifts. He did not reflect on knowledge. He never performed acts like offering oblations or sacrifices. He never went on a pilgrimage, nor did he ever offer excellent service to fire for resorting to (i.e. obtaining) religious merit. He moved at will, he was ever a friend of (i.e. always loved) his father and mother. He was endowed with the knowledge of the Vedas , and was well-versed in the meaning of all branches of knowledge. You do not have that knowledge which even that child (i.e. even as a child) Sukarman had. In vain you are proud."

Pippala said :

53b-60. Who are you in the form of a bird, that are thus censuring me? Why do you condemn my knowledge? Of what kind is the ancient knowledge? Explain that to me in detail. How do you have knowledge (i.e. How have you come to possess knowledge)? Now tell me the scope of the recent (or inferior) as well as of the ancient (or superior knowledge), in detail and accompanied by learning, O best bird; and (tell me) whether you are Brahma , or Viṣṇ U , or Rudra .

The crane spoke :

Your penance does not exist; (therefore) you will not have its fruit. Hear now about the penance which you have not practised. You do not have the virtue which the child of Kuṇḍala had. Nor do you have the knowledge (which he had). Nor have you known the (highest) place (as he knew). O best brāhmaṇa, having gone from here you ask (him) about my form. He, the religious-minded one, will explain to you all knowledge.

Víṣṇu said :

Having heard all that which the crane said, he speedily went to the great hermitage in Daśāraṇya.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 62

Parents As Sacred Places of Pilgrimage

Chapter 144 of 693 · 83 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
कुंडलस्याश्रमं गत्वा सत्यधर्म समाकुलम् ।
सुकर्माणं ततो दृष्ट्वा पितृमातृपरायणम् १।
शुश्रूषंतं महात्मानं गुरूसत्यपराक्रमम् ।
महारूपं महातेजं महाज्ञानसमाकुलम् २।
मातापित्रोः पदांते तमुपविष्टं ददर्श सः ।
महाभक्त्यान्वितं शांतं सर्वज्ञानमहानिधिम् ३।
कुंडलस्यापि पुत्रेण सुकर्मणा महात्मना ।
आगतं पिप्पलं दृष्ट्वा द्वारदेशे महामतिम् ४।
आसनात्तूर्णमुत्थाय अभ्युत्थानं कृतं पुनः ।
आगच्छ त्वं महाभाग विद्याधर महामते ५।
आसनं पाद्यमर्घं च ददौ तस्मै महामतिः ।
निर्विघ्नोऽसि महाप्राज्ञ कुशलेन प्रवर्त्तसे ६।
निरामयं च पप्रच्छ पिप्पलं तं समागतम् ।
यस्मादागमनं तेद्य तत्सर्वं प्रवदाम्यहम् ७।

वर्षाणां च सहस्राणि त्रीणि यावत्त्वया तपः ।
तप्तमेव महाभाग सुरेभ्यः प्राप्तवान्वरम् ८।
वश्यत्वं च त्वया प्राप्तं कामचारस्तथैव च ।
तेन मत्तो न जानासि गर्वमुद्वहसे वृथा ९।
दृष्ट्वा ते चेष्टितं सर्वं सारसेन महात्मना ।
ममाभिधानं कथितं मम ज्ञानमनुत्तमम् १०।
पिप्पल उवाच-
योसौ मां सारसो विप्र सरित्तीरे प्रयुक्तवान् ।
सर्वं ज्ञानं वदेन्मां हि स तु कः प्रभुरीश्वरः ११।
सुकर्मोवाच-
भवंतमुक्तवान्यो वै सरित्तीरे तु सारसः ।
ब्रह्माणं त्वं महाज्ञानं तं विद्धि परमेश्वरम् १२।
अन्यत्किं पृच्छसे ब्रूहि तमेवं प्रवदाम्यहम् ।
विष्णुरुवाच-
एवमुक्तः स धर्मात्मा सुकर्मा नृपनंदन १३।

पिप्पल उवाच-
त्वयि वश्यं जगत्सर्वमिति शुश्रुम भूतले ।
तन्मे त्वं कौतुकं विप्र दर्शयस्व प्रयत्नतः १४।
पश्य कौतुकमेवाद्य त्वं वश्यावश्यकारणम् ।
तमुवाच स धर्मात्मा सुकर्मा पिप्पलं प्रति १५।
अथ सस्मार वै देवान्सुकर्मा प्रत्ययाय वै ।
इंद्राद्या लोकपालाश्च देवाश्चाग्निपुरोगमाः १६।
समागताः समाहुता नाना विद्याधरास्तथा ।
सुकर्माणं ततः प्रोचुर्देवाश्चाग्निपुरोगमाः १७।
कस्मात्स्मृतास्त्वया विप्र ततोर्थकारणं वद ।
सुकर्मोवाच-
अयमेष सुसंप्राप्तो विद्याधरो हि पिप्पलः १८।
मामेवं भाषते विप्र वश्यावश्यत्वकारणम् ।
प्रत्ययार्थं समाहुता अस्यैव च महात्मनः १९।
स्वंस्वं स्थानं प्रगच्छध्वमित्युवाच सुरान्प्रति ।

तमूचुस्ते ततो देवाः सुकर्माणं महामतिम् २०।
अस्माकं दर्शनं व्रिप्र न मोघं जायते वरम् ।
वरं वरय भद्रं ते मनसा यद्धिरोचते २१।
तत्ते दद्मो न संदेहस्त्वेवमूचुः सुरोत्तमाः ।
भक्त्या प्रणम्य तान्देवान्ययाचे स द्विजोत्तमः २२।
अचलां दत्त देवेंद्रा सुःभक्तिं भावसंयुताम् ।
मातापित्रोश्च मे नित्यं तद्वै वरमनुत्तमम् २३।
पिता मे वैष्णवं लोकं प्रयात्वेतद्वरोत्तमम् ।
तद्वन्माता च देवेशा वरमन्यं न याचये २४।
देवा ऊचुः-
पितृभक्तोसि विप्रेंद्र भक्त्या तव वयं द्विज ।
सुकर्मञ्छूयतां वाक्यं प्रीत्या युक्ता सदैव ते २५।
एवमुक्त्वा गता देवाः स्वर्लोकं नृपनंदन ।
सर्वमैश्वर्यमेतेन तस्याग्रे परिदर्शितम् २६।
दृष्टं तु पिप्पलेनापि कौतुकं च महाद्भुतम् ।

तमुवाच स धर्मात्मा पिप्पलं कुंडलात्मजम् २७।
अर्वाचीनं त्विदं रूपं पराचीनं च कीदृशम् ।
प्रभावमुभयोश्चैव वदस्व वदतां वर २८।
सुकर्मोवाच-
पराचीनस्य रूपस्य लिंगमेव वदामि ते ।
येनलोकाः प्रमोदंते इंद्राद्याः सचराचराः २९।
अयमेव जगन्नाथः सर्वगो व्यापकः प्रभुः ।
अस्य रूपं न दृष्टं हि केनाप्येव हि योगिना ३०।
श्रुतिरेव वदत्येवं तं वक्तुं शंकितेव सा ।

अपाणिपादनासश्च अकर्णो मुखवर्जितः ३१।
सर्वं पश्यति वै कर्म कृतं त्रैलोक्यवासिनाम् ।
तेषामुक्तमकर्णश्च स शृणोति सुसाक्ष्यदः ३२।
गतिहीनो व्रजेत्सोपि स हि सर्वत्र दृश्यते ।
पाणिहीनोपि गृह्णाति पादहीनः प्रधावति ३३।
सर्वत्र दृश्यते विप्र व्यापकः पादवर्जितः ।

यं न पश्यंति देवेंद्रा मुनयस्तत्त्वदर्शिनः ३४।
स च पश्यति तान्सर्वान्सत्यासत्यपदे स्थितान् ।
व्यापकं विमलं सिद्धं सिद्धिदं सर्वनायकम् ३५।
यं जानाति महायोगी व्यासो धर्मार्थकोविदः ।
तेजोमूर्तिः स चाकाशमेकवर्णमनंतकम् ३६।
तदेतन्निर्मलं रूपं श्रुतिराख्याति निश्चितम् ।
व्यासश्चैव हि जानाति मार्कंडेयश्च तत्पदम् ३७।
अर्वाचीनं प्रवक्ष्यामि शृणुष्वैकाग्रमानसः ।
यदा संहृत्य भूतात्मा स्वयमेकः प्रगच्छति ३८।
अप्सु शय्यां समास्थाय शेषभोगासनस्थितः ।
तमाश्रित्य स्वपित्येको बहुकालं जनार्दनः ३९।
जलांधकारसंतप्तो मार्कंडेयो महामुनिः ।
स्थानमिच्छन्स योगात्मा निर्विण्णो भ्रमणेन सः ४०।
भ्रममाणः स ददृशे शेषपर्यंकशायिनम् ।
सूर्यकोटिप्रतीकाशं दिव्याभरणभूषितम् ४१।

दिव्यमाल्यांबरधरं सर्वव्यापिनमीश्वरम् ।
योगनिद्रा गतं कांतं शंखचक्रगदाधरम् ४२।
एका नारी महाभागा कृष्णांजनचयोपमा ।
दंष्ट्राकरालवदना भीमरूपा द्विजोत्तम ४३।
तयोक्तोसौ मुनिश्रेष्ठो मा भैरिति महामुनिः ।
पद्मपत्रं सुविस्तीर्णं पंचयोजनमायतम् ४४।
तस्मिन्पत्रे महादेव्या मार्कण्डेयो निवेशितः ।
केशवे सति सुप्तेपि नास्त्यत्र च भयं तव ४५।
तामुवाच स योगींद्र का त्वं भवसि भामिनि ।
अस्मिन्विनिर्जिते चैका भवती परिवृंहिता ४६।
पृष्टैवं मुनिना देवी सादरं प्राह भूसुर ।
नागभोगांकपर्यंके स यः स्वपिति केशवः ४७।
अस्याहं वैष्णवी शक्तिः कालरात्रिरिहोच्यते ।
मामेवं विद्धि विप्रेंद्र सर्वमायासमन्विताम् ४८।
महामाया पुराणेषु जगन्मोहाय कथ्यते ।

इत्युक्त्वा सा गता देवी अंतर्धानं हि पिप्पलः ४९।
देव्यामनुगतायां तु मार्कंडेयस्य पश्यतः ।

तस्य नाभ्यां समुत्पन्नं पंकजं हाटकप्रभम् ५०।
तस्माज्जज्ञे महातेजा ब्रह्मा लोकपितामहः ।
तस्माद्विजज्ञिरे लोकाः सर्वे स्थावरजंगमाः ५१।
इंद्राद्या लोकपालाश्च देवाश्चाग्निपुरोगमाः ।
अर्वाचीनं स्वरूपं तु दर्शितं हि मया नृप ५२।
अर्वाचीनस्वरूपोयं पराचीनो निराश्रयः ।
यदा स दर्शयेत्कायं कायरूपा भवंति ते ५३।
ब्रह्माद्याः सर्वलोकाश्च अर्वाचीना हि पिप्पल ।
अर्वाचीना अमी लोका ये भवंति जगत्त्रये ५४।
पराचीनः स भूतात्मा यं सुपश्यंति योगिनः ।
मोक्षरूपं परं स्थानं परब्रह्मस्वरूपकम् ५५।
अव्यक्तमक्षरं हंसं शुद्धं सिद्धिसमन्वितम् ।
पराचीनस्य यद्रूपं विद्याधर तवाग्रतः ५६।

सर्वमेव मया ख्यातमन्यत्किं ते वदाम्यहम् ।
पिप्पल उवाच-
कस्मादेतन्महाज्ञानमुद्भूतं तव सुव्रत ५७।
अर्वाचीनगतिं विद्वान्पराचीनगतिं तथा ।
त्रैलोक्यस्य परं ज्ञानं त्वय्येवं परिवर्तते ५८।
तपसो नैव पश्यामि परां निष्ठां हि सुव्रत ।
यजनंयाजनंतीर्थंतपोवाकृतवानसि ५९।
तत्प्रभावं वदस्वैवं केन ज्ञानं तवाखिलम् ।
सुकर्मोवाच-
तप एव न जानामि न कृतं कायशोषणम् ६०।
यजनं याजनं वापि न जाने तीर्थसाधनम् ।
न मया साधितं ध्यानं पुण्यकालं सुकर्मजम् ६१।
स्फुटमेकं प्रजानामि पितृमातृप्रपूजनम् ।
उभयोरपि हस्तेन मातापित्रोस्तु नित्यशः ६२।
पादप्रक्षालनं पुण्यं स्वयमेव करोम्यहम् ।

अंगसंवाहनं स्नानं भोजनादिकमेव च ६३।
त्रिकालेध्यानसंलीनः साधयामि दिनेदिने ।
पादोदकं तयोश्चैव मातापित्रोर्दिनेदिने ६४।
भक्तिभावेन विंदामि पूजयामि सुभावतः ।
गुरू मे जीवमानौ तु यावत्कालं हि पिप्पल ६५।
तावत्कालं हि मे लाभो ह्यतुलश्च प्रजायते ।
त्रिकालं पूजयाम्येतौ शुद्धभावेन चेतसा ६६।
स्वच्छंदलीलासंचारी वर्ताम्येव हि पिप्पल ।
किं मे चान्येन तपसा किं मे कायस्य शोषणैः ६७।
किं मे सुतीर्थयात्राभिरन्यैः पुण्यैश्च सांप्रतम् ।

मखानामेव सर्वेषां यत्फलं प्राप्यते द्विज ६८।
तत्फलं तु मया दृष्टं पितुः शुश्रूषणादपि।
मातुः शुश्रूषणं तद्वत्पुत्राणां गतिदायकम् ६९।
सर्वकर्मसुसर्वस्वं सारभूतं जगत्रये।
पुत्रस्य जायते लोको मातुः शुश्रूषणादपि ७०।

पितुः शुश्रूषणे तद्वन्महत्पुण्यं प्रजायते।
तत्र गंगा गयातीर्थं तत्र पुष्करमेव च ७१।
यत्र मातापिता तिष्ठेत्पुत्रस्यापि न संशयः।
अन्यानि तत्र तीर्थानि पुण्यानि विविधानि च ७२।
भवंत्येतानि पुत्रस्य पितुः शुश्रूषणादपि।
पितुः शुश्रूषणात्तस्य दानस्य तपसः फलम् ७३।
सत्पुत्रस्य भवेद्विप्र अन्य धर्मः श्रमायते।
पितुः शुश्रूषणात्पुण्यं पुत्रः प्राप्नोत्यनुत्तमम् ७४।
स्वकर्मणस्तु सर्वस्वमिहैव च परत्र च।
जीवमानौ गुरूत्वेतौ स्वमातापितरौ तथा ७५।
शुश्रूषते सुतो भूत्वा तस्य पुण्यफलं शृणु।
देवास्तस्यापि तुष्यंति ऋषयः पुण्यवत्सलाः ७६।
त्रयोलोकास्तु तुष्यंति पितुः शुश्रूषणादिह।
मातापित्रोस्तु यः पादौ नित्यमेव हि क्षालयेत् ७७।
तस्य भागीरथीस्नानमहन्यहनि जायते।

पुण्यैर्मिष्टान्नपानैर्यः पितरं मातरं तथा ७८।
भक्त्या भोजयते नित्यं तस्य पुण्यं वदाम्यहम्।
अश्वमेधस्य यज्ञस्य फलं पुत्रस्य जायते ७९।
तांबूलैश्छादनैश्चैव पानैश्चाशनकैस्तथा।
भक्त्या चान्नेन पुण्येन गुरू येनाभिपूजितौ ८०।
सर्वज्ञानी भवेत्सोपि यशःकीर्तिमवाप्नुयात्।
मातरं पितरं दृष्ट्वा हर्षात्संभाषयेत्सुतः ८१।
निधयस्तस्य संतुष्टास्तस्य गेहे वसंति ते।
गावः सौहृद्यमायांति पुत्रस्य सुखदाः सदा ८२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातृपितृतीर्थ-।
माहात्म्ये द्विषष्टितमोऽध्यायः ६२।

Roman transliteration

viṣṇuruvāca-
kuṃḍalasyāśramaṃ gatvā satyadharma samākulam |
sukarmāṇaṃ tato dṛṣṭvā pitṛmātṛparāyaṇam 1|
śuśrūṣaṃtaṃ mahātmānaṃ gurūsatyaparākramam |
mahārūpaṃ mahātejaṃ mahājñānasamākulam 2|
mātāpitroḥ padāṃte tamupaviṣṭaṃ dadarśa saḥ |

mahābhaktyānvitaṃ śāṃtaṃ sarvajñānamahānidhim 3|
kuṃḍalasyāpi putreṇa sukarmaṇā mahātmanā |
āgataṃ pippalaṃ dṛṣṭvā dvāradeśe mahāmatim 4|
āsanāttūrṇamutthāya abhyutthānaṃ kṛtaṃ punaḥ |
āgaccha tvaṃ mahābhāga vidyādhara mahāmate 5|
āsanaṃ pādyamarghaṃ ca dadau tasmai mahāmatiḥ |
nirvighno'si mahāprājña kuśalena pravarttase 6|
nirāmayaṃ ca papraccha pippalaṃ taṃ samāgatam |
yasmādāgamanaṃ tedya tatsarvaṃ pravadāmyaham 7|

varṣāṇāṃ ca sahasrāṇi trīṇi yāvattvayā tapaḥ |
taptameva mahābhāga surebhyaḥ prāptavānvaram 8|
vaśyatvaṃ ca tvayā prāptaṃ kāmacārastathaiva ca |
tena matto na jānāsi garvamudvahase vṛthā 9|
dṛṣṭvā te ceṣṭitaṃ sarvaṃ sārasena mahātmanā |
mamābhidhānaṃ kathitaṃ mama jñānamanuttamam 10|
pippala uvāca-
yosau māṃ sāraso vipra sarittīre prayuktavān |
sarvaṃ jñānaṃ vadenmāṃ hi sa tu kaḥ prabhurīśvaraḥ 11|
sukarmovāca-
bhavaṃtamuktavānyo vai sarittīre tu sārasaḥ |
brahmāṇaṃ tvaṃ mahājñānaṃ taṃ viddhi parameśvaram 12|
anyatkiṃ pṛcchase brūhi tamevaṃ pravadāmyaham |
viṣṇuruvāca-
evamuktaḥ sa dharmātmā sukarmā nṛpanaṃdana 13|

pippala uvāca-
tvayi vaśyaṃ jagatsarvamiti śuśruma bhūtale |
tanme tvaṃ kautukaṃ vipra darśayasva prayatnataḥ 14|
paśya kautukamevādya tvaṃ vaśyāvaśyakāraṇam |
tamuvāca sa dharmātmā sukarmā pippalaṃ prati 15|
atha sasmāra vai devānsukarmā pratyayāya vai |
iṃdrādyā lokapālāśca devāścāgnipurogamāḥ 16|
samāgatāḥ samāhūtā nānā vidyādharāstathā |
sukarmāṇaṃ tataḥ procurdevāścāgnipurogamāḥ 17|
kasmātsmṛtāstvayā vipra tatorthakāraṇaṃ vada |
sukarmovāca-
ayameṣa susaṃprāpto vidyādharo hi pippalaḥ 18|
māmevaṃ bhāṣate vipra vaśyāvaśyatvakāraṇam |
pratyayārthaṃ samāhūtā asyaiva ca mahātmanaḥ 19|
svaṃsvaṃ sthānaṃ pragacchadhvamityuvāca surānprati |

tamūcuste tato devāḥ sukarmāṇaṃ mahāmatim 20|
asmākaṃ darśanaṃ vripra na moghaṃ jāyate varam |
varaṃ varaya bhadraṃ te manasā yaddhirocate 21|
tatte dadmo na saṃdehastvevamūcuḥ surottamāḥ |
bhaktyā praṇamya tāndevānyayāce sa dvijottamaḥ 22|
acalāṃ datta deveṃdrā suḥbhaktiṃ bhāvasaṃyutām |
mātāpitrośca me nityaṃ tadvai varamanuttamam 23|
pitā me vaiṣṇavaṃ lokaṃ prayātvetadvarottamam |
tadvanmātā ca deveśā varamanyaṃ na yācaye 24|
devā ūcuḥ-
pitṛbhaktosi vipreṃdra bhaktyā tava vayaṃ dvija |

sukarmañchrūyatāṃ vākyaṃ prītyā yuktā sadaiva te 25|
evamuktvā gatā devāḥ svarlokaṃ nṛpanaṃdana |
sarvamaiśvaryametena tasyāgre paridarśitam 26|
dṛṣṭaṃ tu pippalenāpi kautukaṃ ca mahādbhutam |

tamuvāca sa dharmātmā pippalaṃ kuṃḍalātmajam 27|
arvācīnaṃ tvidaṃ rūpaṃ parācīnaṃ ca kīdṛśam |
prabhāvamubhayoścaiva vadasva vadatāṃ vara 28|
sukarmovāca-
parācīnasya rūpasya liṃgameva vadāmi te |
yenalokāḥ pramodaṃte iṃdrādyāḥ sacarācarāḥ 29|
ayameva jagannāthaḥ sarvago vyāpakaḥ prabhuḥ |
asya rūpaṃ na dṛṣṭaṃ hi kenāpyeva hi yoginā 30|
śrutireva vadatyevaṃ taṃ vaktuṃ śaṃkiteva sā |
apāṇipādanāsaśca akarṇo mukhavarjitaḥ 31|
sarvaṃ paśyati vai karma kṛtaṃ trailokyavāsināṃ |
teṣāmuktamakarṇaśca sa śṛṇoti susākṣyadaḥ 32|
gatihīno vrajetsopi sa hi sarvatra dṛśyate |
pāṇihīnopi gṛhṇāti pādahīnaḥ pradhāvati 33|
sarvatra dṛśyate vipra vyāpakaḥ pādavarjitaḥ |

yaṃ na paśyaṃti deveṃdrā munayastattvadarśinaḥ 34|
sa ca paśyati tānsarvānsatyāsatyapade sthitān |
vyāpakaṃ vimalaṃ siddhaṃ siddhidaṃ sarvanāyakam 35|
yaṃ jānāti mahāyogī vyāso dharmārthakovidaḥ |
tejomūrtiḥ sa cākāśamekavarṇamanaṃtakam 36|
tadetannirmalaṃ rūpaṃ śrutirākhyāti niścitam |
vyāsaścaiva hi jānāti mārkaṃḍeyaśca tatpadam 37|
arvācīnaṃ pravakṣyāmi śṛṇuṣvaikāgramānasaḥ |
yadā saṃhṛtya bhūtātmā svayamekaḥ pragacchati 38|
apsu śayyāṃ samāsthāya śeṣabhogāsanasthitaḥ |
tamāśritya svapityeko bahukālaṃ janārdanaḥ 39|
jalāṃdhakārasaṃtapto mārkaṃḍeyo mahāmuniḥ |
sthānamicchansa yogātmā nirviṇṇo bhramaṇena saḥ 40|
bhramamāṇaḥ sa dadṛśe śeṣaparyaṃkaśāyinam |
sūryakoṭipratīkāśaṃ divyābharaṇabhūṣitam 41|

divyamālyāṃbaradharaṃ sarvavyāpinamīśvaram |
yoganidrā gataṃ kāṃtaṃ śaṃkhacakragadādharam 42|
ekā nārī mahābhāgā kṛṣṇāṃjanacayopamā |
daṃṣṭrākarālavadanā bhīmarūpā dvijottama 43|
tayoktosau muniśreṣṭho mā bhairiti mahāmuniḥ |
padmapatraṃ suvistīrṇaṃ paṃcayojanamāyatam 44|
tasminpatre mahādevyā mārkaṇḍeyo niveśitaḥ |
keśave sati suptepi nāstyatra ca bhayaṃ tava 45|
tāmuvāca sa yogīṃdra kā tvaṃ bhavasi bhāmini |
asminvinirjite caikā bhavatī paribṛṃhitā 46|
pṛṣṭaivaṃ muninā devī sādaraṃ prāha bhūsura |
nāgabhogāṃkaparyaṃke sa yaḥ svapiti keśavaḥ 47|
asyāhaṃ vaiṣṇavī śaktiḥ kālarātririhocyate |
māmevaṃ viddhi vipreṃdra sarvamāyāsamanvitām 48|
mahāmāyā purāṇeṣu jaganmohāya kathyate |

ityuktvā sā gatā devī aṃtardhānaṃ hi pippalaḥ 49|
devyāmanugatāyāṃ tu mārkaṃḍeyasya paśyataḥ |
tasya nābhyāṃ samutpannaṃ paṃkajaṃ hāṭakaprabham 50|
tasmājjajñe mahātejā brahmā lokapitāmahaḥ |
tasmādvijajñire lokāḥ sarve sthāvarajaṃgamāḥ 51|
iṃdrādyā lokapālāśca devāścāgnipurogamāḥ |
arvācīnaṃ svarūpaṃ tu darśitaṃ hi mayā nṛpa 52|
arvācīnasvarūpoyaṃ parācīno nirāśrayaḥ |
yadā sa darśayetkāyaṃ kāyarūpā bhavaṃti te 53|
brahmādyāḥ sarvalokāśca arvācīnā hi pippala |
arvācīnā amī lokā ye bhavaṃti jagattraye 54|
parācīnaḥ sa bhūtātmā yaṃ supaśyaṃti yoginaḥ |
mokṣarūpaṃ paraṃ sthānaṃ parabrahmasvarūpakam 55|
avyaktamakṣaraṃ haṃsaṃ śuddhaṃ siddhisamanvitam |
parācīnasya yadrūpaṃ vidyādhara tavāgrataḥ 56|

sarvameva mayā khyātamanyatkiṃ te vadāmyaham |
pippala uvāca-
kasmādetanmahājñānamudbhūtaṃ tava suvrata 57|
arvācīnagatiṃ vidvānparācīnagatiṃ tathā |
trailokyasya paraṃ jñānaṃ tvayyevaṃ parivartate 58|
tapaso naiva paśyāmi parāṃ niṣṭhāṃ hi suvrata |
yajanaṃyājanaṃtīrthaṃtapovākṛtavānasi 59|
tatprabhāvaṃ vadasvaivaṃ kena jñānaṃ tavākhilam |
sukarmovāca-
tapa eva na jānāmi na kṛtaṃ kāyaśoṣaṇam 60|
yajanaṃ yājanaṃ vāpi na jāne tīrthasādhanam |
na mayā sādhitaṃ dhyānaṃ puṇyakālaṃ sukarmajam 61|
sphuṭamekaṃ prajānāmi pitṛmātṛprapūjanam |
ubhayorapi hastena mātāpitrostu nityaśaḥ 62|
pādaprakṣālanaṃ puṇyaṃ svayameva karomyaham |

aṃgasaṃvāhanaṃ snānaṃ bhojanādikameva ca 63|
trikāledhyānasaṃlīnaḥ sādhayāmi dinedine |
pādodakaṃ tayoścaiva mātāpitrordinedine 64|
bhaktibhāvena viṃdāmi pūjayāmi subhāvataḥ |
gurū me jīvamānau tu yāvatkālaṃ hi pippala 65|
tāvatkālaṃ hi me lābho hyatulaśca prajāyate |
trikālaṃ pūjayāmyetau śuddhabhāvena cetasā 66|
svacchaṃdalīlāsaṃcārī vartāmyeva hi pippala |
kiṃ me cānyena tapasā kiṃ me kāyasya śoṣaṇaiḥ 67|
kiṃ me sutīrthayātrābhiranyaiḥ puṇyaiśca sāṃpratam |
makhānāmeva sarveṣāṃ yatphalaṃ prāpyate dvija 68|
tatphalaṃ tu mayā dṛṣṭaṃ pituḥ śuśrūṣaṇādapi |
mātuḥ śuśrūṣaṇaṃ tadvatputrāṇāṃ gatidāyakam 69|
sarvakarmasusarvasvaṃ sārabhūtaṃ jagatraye |
putrasya jāyate loko mātuḥ śuśrūṣaṇādapi 70|

pituḥ śuśrūṣaṇe tadvanmahatpuṇyaṃ prajāyate |
tatra gaṃgā gayātīrthaṃ tatra puṣkarameva ca 71|
yatra mātāpitā tiṣṭhetputrasyāpi na saṃśayaḥ |
anyāni tatra tīrthāni puṇyāni vividhāni ca 72|
bhavaṃtyetāni putrasya pituḥ śuśrūṣaṇādapi |
pituḥ śuśrūṣaṇāttasya dānasya tapasaḥ phalam 73|

satputrasya bhavedvipra anya dharmaḥ śramāyate |
pituḥ śuśrūṣaṇātpuṇyaṃ putraḥ prāpnotyanuttamam 74|
svakarmaṇastu sarvasvamihaiva ca paratra ca |
jīvamānau gurūtvetau svamātāpitarau tathā 75|
śuśrūṣate suto bhūtvā tasya puṇyaphalaṃ śṛṇu |
devāstasyāpi tuṣyaṃti ṛṣayaḥ puṇyavatsalāḥ 76|
trayolokāstu tuṣyaṃti pituḥ śuśrūṣaṇādiha |
mātāpitrostu yaḥ pādau nityameva hi kṣālayet 77|
tasya bhāgīrathīsnānamahanyahani jāyate |

puṇyairmiṣṭānnapānairyaḥ pitaraṃ mātaraṃ tathā 78|
bhaktyā bhojayate nityaṃ tasya puṇyaṃ vadāmyaham |
aśvamedhasya yajñasya phalaṃ putrasya jāyate 79|
tāṃbūlaiścādanaiścaiva pānaiścāśanakaistathā |
bhaktyā cānnena puṇyena gurū yenābhipūjitau 80|
sarvajñānī bhavetsopi yaśaḥkīrtimavāpnuyāt |
mātaraṃ pitaraṃ dṛṣṭvā harṣātsaṃbhāṣayetsutaḥ 81|
nidhayastasya saṃtuṣṭāstasya gehe vasaṃti te |
gāvaḥ sauhṛdyamāyāṃti putrasya sukhadāḥ sadā 82|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātṛpitṛtīrtha-|
māhātmye dviṣaṣṭitamo'dhyāyaḥ 62 |

English translation

Viṣṇu said :

1-5. (Pippala) having gone to Kuṇḍala 's hermitage, full of truthful practices, saw (there) noble Sukarman , greatly devoted to his father and mother, serving (them), possessing great prowess born of truth, of great form and lustre, having great knowledge, engaged in serving his parents and seated at their feet, tranquil, endowed with great devotion and the great treasure of all knowledge. That high-souled Sukarman, the son of Kuṇḍala, seeing the very intelligent Pippala who had come to the door, quickly got up from his seat and honoured him, (and said to him): "O you glorious, very intelligent Vidyādhara , (please) come."

6-10. The very intelligent (Sukarman) gave him water for washing his feet and a respectful offering, (and said to him): "O you highly intelligent one, are you free from difficulties? Are you all right?" He also asked Pippala that had come (to him) about his well-being. (He said to Pippala:) "I shall explain to you all about your arrival (here) today. You practised penance for three thousand years. O glorious one, you thus practised penance, and obtained a boon from the gods. You secured the power of subjugation, and also (the power of) moving according to your desire. Due to that you have become arrogant, and are unnecessarily proud. Seeing all your movements, the noble crane told you my name and about my excellent knowledge."

Pippala said :

11. Who is that lord, that god, the crane who directed me (to come to you) and told me about all knowledge on the bank of a lake?

Sukarman said :

12-13a. Know that crane who talked to you on the bank of the lake to be the highest god Brahma , of great knowledge. Speak (out) what else you want to ask. I shall explain it to you.

Viṣṇu said :

13b. O prince, that religious-minded Sukarman thus spoke (to Pippala).

Pippala said :

14. On the earth we have heard that the entire world is under your control. O brāhmaṇa , carefully show me the spectacle.

15-18a. “Today see the spectacle—the cause of controlling the uncontrolable.” (Thus) spoke the religious-minded Sukarman to Pippala. Then for convincing (Pippala), Sukarman called to mind the gods. The Guardians of the Quarters like Indra , and also gods led by Agni and many Vidyādharas that were invited came (there). Then the gods led by Agni said to Sukarman: “O brāhmaṇa, tell us the reason for which you remembered us.”

Sukarman said :

18b-20a. Here has come this Vidyādhara (named) Pippala. He asks me the reason of my controlling the uncontrolable. I have invited you for convincing this high-souled one. (Please) go to your respective abodes.

20b-24. Thus he spoke to the gods. Then the gods said to that very intelligent Sukarman: “Your seeing us will not be fruitless. Well-being to you. Ask for a boon which you like. We shall grant it. There is no doubt about it.” Thus the best gods spoke to him. The best brāhmaṇa having devoutly saluted those gods requested them: “O best gods, grant me always a sincere and firm devotion to my mother and father. This is the best boon (I desire to have). May my father go to Viṣṇu ’s heaven; similarly, O lords of gods, may my mother (also) go to Viṣṇu’s heaven. This is the best boon (I desire to have). I do not solicit any other boon.”

The gods spoke :

25. O best brāhmaṇa, you are devoted to your father. O Sukarman, listen, due to your devotion we are always pleased with you.

26-28. O prince, having said like this, the gods went to heaven. Then he (i.e. Sukarman) presented before him (i.e. Pippala) all his grandeur. Pippala also saw that great wonder. The religious-minded (Sukarman) also said to Pippala, the son of Kuṇḍala. (Then Pippala said:) “This is a recent (or interior) form; what kind of form is the ancient (or superior) one? O best among the speakers, tell me about the prowess of both.”

29-37. I shall tell you the mark of the ancient form, due to which the worlds, the mobile and the immobile (and gods) led by Indra are delighted. This lord of the world himself, who pervades the entire earth, is the master (of everything). No meditating saint has seen his form. The scriptures, as it were afraid to speak, speak (about him) like this: “He is without hands, feet and nose. He is without ears and mouth.” (Yet) he sees all the acts performed by the residents of the three worlds. (Even though he is) without ears he hears their talk. (Thus) he gives good (i.e. proper) evidence (of his omnipresence). Even without any movement, he would go; he is seen everywhere. Even being

handless, he can seize (things); (though) footless, he runs. O brāhmaṇa, he, pervading everything though footless, is seen everywhere. He, whom the best gods and sages knowing the truth, do no see, sees them all, stationed in truthful and untruthful positions; whom, the (all-) pervader, pure, the divine being granting divine faculties, the leader of all, Vyāsa , the great meditating saint, knowing piety and material prosperity and of a lustrous form, knows. Vyāsa himself knows him to be the sky, of one colour and endless. (Vyāsa alone knows) this spotless form determined by what is told in the scriptures.

38-49. Mārkaṇḍeya also knows that station. I shall explain to you the recent (form). Listen with a concentrated mind. When the soul of the beings withdraws (everything into himself), he goes all alone; resorting to a bed in the water (i.e. in the ocean) he remains on the seat of the hood of Śeṣa . Resorting to him Janārdana sleeps for a long time. The great meditating sage Mārkaṇḍeya, tormented by the darkness in the water, and desiring a place (for him), dejected due to wandering, saw, while wandering, (Viṣṇu) who was lying on the bed of Śeṣa, who resembled a crore of suns, who was adorned with divine ornaments, who wore divine flowers and garments, who is the lord of all the pervading objects, who was enjoying his sleep at the end of a yuga , who held the conch, the disc and the mace. O best brāhmaṇa, (he also saw) a noble lady, resembling a heap of black collyrium, with her face terrible on account of large teeth, and of a fearful form. The best sage was addressed by her: “O great sage, do not get frightened.” There was a very large lotus-leaf, extending over five yojanas . The great goddess put Mārkaṇḍeya on that leaf. (She said to him:) “Even though Keśava is asleep, you have no (cause for) fear here.” The best of the meditating saints said to her: “O you beautiful lady, who are you? When this one is completely won over, you alone have grown.” O brāhmaṇa, when thus asked by the sage, the goddess respectfully said: “I am the Vaiṣṇavi (i.e. belonging to Viṣṇu) power of this Keśava who is sleeping on the bed of the serpent. I am here called Kālarātri . O best brāhmaṇa, know me to be thus endowed with all (kinds of) illusion. In the Purāṇas I am described as the great illusion for (i.e. causing) infatuation of the world.” O Pippala, speaking thus, that goddess vanished.

50-57a. When the goddess had gone, from his (i.e. Viṣṇu’s) navel sprang up a lotus, shining like gold, while Mārkaṇḍeya was looking (at him). From him were born all the worlds, the immobile and the mobile, all the regents of the quarters like Indra, and gods led by Agni. O king, I have presented to you his recent (or inferior) form. This one of the recent (or inferior) form is without any support in his ancient (or superior form). When he would present his body then (only) all the recent (or inferior deities) like Brahmā and all worlds have bodies, O Pippala. All the regions that are there in the three worlds are recent. This soul of the beings is ancient. The meditating saints well see him, who is of the form of final beatitude, of the nature of Brahman —the highest place—,who is the universal soul, is pure and endowed with divine powers. O Vidyādhara, I have explained to you the entire nature of the ancient one. Tell me what more I (should) explain.

Pippala said :

57b-60a. O you of a good vow, how has this great knowledge risen in you? You know the recent (or inferior) as well as the ancient (or superior) station. The great knowledge of the three worlds abides in you. I (however) do not see (in you) great devotion to penance. Tell me the power of performing a sacrifice, of acting as a priest at a sacrifice, of (the visit to) a holy place, if you have done these. Due to what have you thus (obtained) all knowledge?

Sukarman said :

60b-78a. I do not at all know (what) penance (is). I have not emaciated my body. I do not know performing a sacrifice, or acting as a priest at a sacrifice or going to holy places. I have not practised meditation, not attained the meritorious period as a result of good acts. One (thing) only I know clearly and well, (and that is) the worship of (my) father and (my) mother. With both my hands I myself everyday do the meritorious washing of the feet of my mother and father. Engaged in contemplation at three times everyday I massage their bodies, and bathe and feed them. With devotion I obtain the water with which the feet of those two only i.e. my mother and father are washed, and with great devotion I worship them. During that time a measureless gain comes to me. With my heart having pure thoughts I worship them thrice (a day). O Pippala, I am one who moves freely and comfortably. What is the use to me of any other penance or of emaciating my body? Now what good would acrue to me by good (i.e. meritorious) pilgrimages or by other (acts of) virtue? O brāhmaṇa, I have seen that to be the fruit of serving one's father, which is obtained by performing all sacrifices. Similarly serving the mother gives a good position (i.e. bliss) to the sons. It is the all-in-all and the essence of all acts in the three worlds. By serving his mother the son gets (i.e. goes to) a (good) world. Similarly great religious merit is produced due to the service to the father. There is no doubt that there (only lie) the Ganges , the holy place like Gayā , or like Puṣkara , where the father would live (i.e. lives) with the mother. By serving the father the son gets the merit of visiting these sacred places and other various holy and auspicious places. O brāhmaṇa, a good son obtains the fruit of charity and penance by serving his father (and mother). Any other customary observance leads to affliction. A son obtains excellent religious merit by serving his father (and mother), which is the all-in-all of his deeds in this and in the next world. Now listen to the auspicious merit when as a son he serves his elders—the mother and the father—when they are alive. Gods are pleased with him, and also the sages who love religious merit. Due to service of the father (and mother done) here (i.e. in this world) the three worlds are pleased. He, who everyday would wash (i.e. who washes) the feet of his mother and father, has everyday a bath in the Ganges.

78b-82. I shall (now) tell you about the religious merit of him who always devoutly feeds his father and mother with sweet food and drinks. The son gets that fruit which is got by performing the horse-sacrifice. He, who devoutly worships his elders (i.e. parents) with (i.e. by giving them) tāmbūla , coverings, drinks, eatables and pure food, would become omniscient, and would obtain glory and fame. A son, on seeing his mother or father, should talk to them with joy. They are the treasures, [1] that, being pleased, live in his house. They are the cows, that love the son and always give him happiness.

[1]: [1] : Nidhayaḥ—Nidhis are the treasures of Kubera. They are nine: Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, Nīla and Kharva.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 63

Merit Resulting from Service of Parents

Chapter 145 of 693 · 30 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
तयोश्चापि द्विजश्रेष्ठ मातापित्रोश्च स्नातयोः ।
पुत्रस्यापि हि सर्वांगे पतंत्यंबुकणा यदा १।
सर्वतीर्थसमं स्नानं पुत्रस्यापि सुजायते ।
पतितं विकलं वृद्धमशक्तं सर्वकर्मसु २।
व्याधितं कुष्ठिनं तातं मातरं च तथाविधाम् ।
उपाचरति यः पुत्रस्तस्य पुण्यं वदाम्यहम् ३।
विष्णुस्तस्य प्रसन्नात्मा जायते नात्र संशयः ।
प्रयाति वैष्णवं लोकं यदप्राप्यं हि योगिभिः ४।
पितरौ विकलौ दीनौ वृद्धावेतौ गुरू सुतः ।
महागदेन संप्राप्तौ परित्यजति पापधीः ५।
पुत्रो नरकमाप्नोति दारुणं कृमिसंकुलम् ।
वृद्धाभ्यां च समाहुतो गुरूभ्यामिह सांप्रतम् ६।
न प्रयाति सुतो भूत्वा तस्य पापं वदाम्यहम् ।
विष्ठाशी जायते मूढो ग्रामघ्रोणी न संशयः ७।

यावज्जन्मसहस्रं तु पुनः श्वा चाभिजायते ।
पुत्रगेहेस्थितौ वृद्धौ माता च जनकस्तथा ८।
अभोजयित्वा तावन्नं स्वयमत्ति च यः सुतः ।
मूत्रं विष्ठां स भुंजीत यावज्जन्मसहस्रकम् ९।
कृष्णसर्पो भवेत्पापी यावज्जन्मशतद्वयम् ।
मातरंपितरं वृद्धमवज्ञाय प्रवर्त्तते १०।
ग्राहोपि जायते दुष्टो जन्मकोटिशतैरपि ।
तावेतौ कुत्सते पुत्रः कटुकैर्वचनैरपि ११।
स च पापी भवेद्व्याघ्रः पश्चादृक्षः प्रजायते ।
मातरंपितरं पुत्रो यो न मन्येत दुष्टधीः १२।
कुंभीपाके वसेत्तावद्यावच्चुगसहस्रकम् ।
नास्ति मातृसमं तीर्थं पुत्राणां च पितुः समम् १३।
तारणाय हितायैव इहैव च परत्र च ।
तस्मादहं महाप्राज्ञ पितृदेवं प्रपूजये १४।
मातृदेवं सर्वदेव योगयोगी तथाभवम् ।

मातृपितृप्रसादेन संजातं ज्ञानमुत्तमम् १५।
त्रिलोकीयं समस्ता तु संयाता मम वश्यताम् ।
अर्वाचीनगतिं जाने देवस्यास्य महात्मनः १६।
वासुदेवस्य तस्यैव पराचीनां महामते ।
सर्वं ज्ञानं समुद्भूतं पितृमातृप्रसादतः १७।
को न पूजयते विद्वान्पितरं मातरं तथा ।
सांगोपांगैरधीतैस्तैः श्रुतिशास्त्रसमन्वितैः १८।
वेदैरपि च किं विप्रा पिता येन न पूजितः ।
माता न पूजिता येन तस्य वेदा निरर्थकाः १९।
यज्ञैश्च तपसा विप्र किं दानैः किं च पूजनैः ।
प्रयाति तस्य वैफल्यं न माता येन पूजिता २०।
न पिता पूजितो येन जीवमानो गृहे स्थितः ।
एष पुत्रस्य वै धर्मस्तथा तीर्थं नरेष्विह २१।
एष पुत्रस्य वै मोक्षस्तथा जन्मफलं शुभम् ।
एष पुत्रस्य वै यज्ञो दानमेव न संशयः २२।

पितरं पूजयेन्नित्यं भक्त्या भावेन तत्परः ।
तस्य जातं समस्तं तद्यदुक्तं पूर्वमेव हि २३।
दानस्यापि फलं तेन तीर्थस्यापि न संशयः ।
यज्ञस्यापि फलं प्राप्तं माता येनाप्युपासिता २४।
पिता येन सुभक्त्या च नित्यमेवाप्युपासितः ।
तस्य सर्वा सुसंसिद्धा यज्ञाद्याः पुण्यदाः क्रियाः २५।
एतदर्थं समाज्ञातं धर्मशास्त्रं श्रुतं मया ।
पितृभक्तिपरो नित्यं भवेत्पुत्रो हि पिप्पल २६।
तुष्टे पितरि संप्राप्तं यदुराज्ञा पुरा सुखम् ।
रुष्टे पितरि च प्राप्तं महत्पापं पुरा शृणु २७।
रुरुणा पौरवेणापि पित्रा शप्तेन भूतले ।
एवं ज्ञानं मया चाप्तं द्वावेतौ यदुपासितौ २८।
एतयोश्च प्रसादेन प्राप्तं फलमनुत्तमम् २९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थ-माहात्म्ये त्रिषष्टितमोऽध्यायः ६३ ।

Roman transliteration

sukarmovāca-
tayoścāpi dvijaśreṣṭha mātāpitrośca snātayoḥ |
putrasyāpi hi sarvāṃge pataṃtyaṃbukaṇā yadā 1|
sarvatīrthasamaṃ snānaṃ putrasyāpi sujāyate |
patitaṃ vikalaṃ vṛddhamaśaktaṃ sarvakarmasu 2|
vyādhitaṃ kuṣṭhinaṃ tātaṃ mātaraṃ ca tathāvidhām |
upācarati yaḥ putrastasya puṇyaṃ vadāmyaham 3|
viṣṇustasya prasannātmā jāyate nātra saṃśayaḥ |
prayāti vaiṣṇavaṃ lokaṃ yadaprāpyaṃ hi yogibhiḥ 4|
pitarau vikalau dīnau vṛddhāvetau gurū sutaḥ |
mahāgadena saṃprāptau parityajati pāpadhīḥ 5|

putro narakamāpnoti dāruṇaṃ kṛmisaṃkulam |
vṛddhābhyāṃ ca samāhūto gurūbhyāmiha sāṃpratam 6|
na prayāti suto bhūtvā tasya pāpaṃ vadāmyaham |
viṣṭhāśī jāyate mūḍho grāmaghroṇī na saṃśayaḥ 7|

yāvajjanmasahasraṃ tu punaḥ śvā cābhijāyate |
putragehesthitau vṛddhau mātā ca janakastathā 8|
abhojayitvā tāvannaṃ svayamatti ca yaḥ sutaḥ |
mūtraṃ viṣṭhāṃ sa bhuṃjīta yāvajjanmasahasrakam 9|
kṛṣṇasarpo bhavetpāpī yāvajjanmaśatadvayam |
mātaraṃpitaraṃ vṛddhamavajñāya pravarttate 10|
grāhopi jāyate duṣṭo janmakoṭiśatairapi |
tāvetau kutsate putraḥ kaṭukairvacanairapi 11|
sa ca pāpī bhavedvyāghraḥ paścādṛkṣaḥ prajāyate |
mātaraṃpitaraṃ putro yo na manyeta duṣṭadhīḥ 12|
kuṃbhīpāke vasettāvadyāvadyugasahasrakam |
nāsti mātṛsamaṃ tīrthaṃ putrāṇāṃ ca pituḥ samam 13|
tāraṇāya hitāyaiva ihaiva ca paratra ca |
tasmādahaṃ mahāprājña pitṛdevaṃ prapūjaye 14|
mātṛdevaṃ sarvadeva yogayogī tathābhavam |

mātṛpitṛprasādena saṃjātaṃ jñānamuttamam 15|
trilokīyaṃ samastā tu saṃyātā mama vaśyatām |
arvācīnagatiṃ jāne devasyāsya mahātmanaḥ 16|
vāsudevasya tasyaiva parācīnāṃ mahāmate |
sarvaṃ jñānaṃ samudbhūtaṃ pitṛmātṛprasādataḥ 17|
ko na pūjayate vidvānpitaraṃ mātaraṃ tathā |
sāṃgopāṃgairadhītaistaiḥ śrutiśāstrasamanvitaiḥ 18|
vedairapi ca kiṃ viprā pitā yena na pūjitaḥ |
mātā na pūjitā yena tasya vedā nirarthakāḥ 19|
yajñaiśca tapasā vipra kiṃ dānaiḥ kiṃ ca pūjanaiḥ |
prayāti tasya vaiphalyaṃ na mātā yena pūjitā 20|
na pitā pūjito yena jīvamāno gṛhe sthitaḥ |
eṣa putrasya vai dharmastathā tīrthaṃ nareṣviha 21|
eṣa putrasya vai mokṣastathā janmaphalaṃ śubham |
eṣa putrasya vai yajño dānameva na saṃśayaḥ 22|

pitaraṃ pūjayennityaṃ bhaktyā bhāvena tatparaḥ |
tasya jātaṃ samastaṃ tadyaduktaṃ pūrvameva hi 23|
dānasyāpi phalaṃ tena tīrthasyāpi na saṃśayaḥ |
yajñasyāpi phalaṃ prāptaṃ mātā yenāpyupāsitā 24|
pitā yena subhaktyā ca nityamevāpyupāsitaḥ |
tasya sarvā susaṃsiddhā yajñādyāḥ puṇyadāḥ kriyāḥ 25|
etadarthaṃ samājñātaṃ dharmaśāstraṃ śrutaṃ mayā |
pitṛbhaktiparo nityaṃ bhavetputro hi pippala 26|
tuṣṭe pitari saṃprāptaṃ yadurājñā purā sukham |
ruṣṭe pitari ca prāptaṃ mahatpāpaṃ purā śṛṇu 27|
ruruṇā pauraveṇāpi pitrā śaptena bhūtale |
evaṃ jñānaṃ mayā cāptaṃ dvāvetau yadupāsitau 28|
etayośca prasādena prāptaṃ phalamanuttamam 29|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrtha-māhātmye triṣaṣṭitamo'dhyāyaḥ 63 |

English translation

Sukarman said :

1-6a. O best brāhmaṇa , the son properly gets (the religious merit of) a bath similar to the one in all the holy places when the drops of water, (falling from the bodies) of the mother and the father who have bathed, fall on the entire body of the son. I shall (now) tell you about the religious merit of the son who serves his father who is fallen, who is maimed, who is old, who is weak (in doing) all acts, who is ill, who is suffering from leprosy, and also his mother like that (i.e. in such a condition). There is no doubt that Viṣṇu has his mind pleased with him. He goes to Viṣṇu's heaven, unobtainable by (even) the meditating saints. That son of a sinful mind who abandons his parents who are maimed, helpless, old, or are suffering from a serious disease, obtains (i.e. goes to) a terrible hell, full of worms.

6b-22. I shall now tell you about the sin of (i.e. committed by) a son, who, when called by his old parents, does not go (to them). There is no doubt that the fool becomes the eater of feces and a village-pig; and then again he is born as a dog for (the next) thousand existences. That son, who, without feeding his old mother and father living in his house, himself eats (i.e. eats alone), would eat (i.e. drink) urine, (and eat) feces for a thousand existences. The sinner would be (born) as a black serpent for two hundred existences. He, the sinner, who goes forward by neglecting his old mother or father, is born as a shark for crores of existences. That sinful son, who censures them with bitter words, would be (born as) a tiger and then would be born as a bear. That wicked-minded son who would not worship his mother or father would dwell in (the hell called) Kumbhīpāka for as long as a (period covered by) a thousand yugas . For a son there is no other holy place, that would emancipate him and would cause his well-being here and in the next world, like his mother or like his father. Therefore, O you very intelligent one, I worship the deity in the form of my father (and) the deity in the form of my mother. I have by that become a devotee devoted to all gods. Excellent knowledge is produced (in me) due to the grace of my mother and father. Which wise man does not worship his mother or father? O brāhmaṇa, what is the use of his having studied the Vedas , with the Aṅgas and the Upāṅgas , and along with scriptures and (other) branches of knowledge, who has not honoured his father? The Vedas are useless for him who has not honoured his mother. Also, O brāhmaṇa, what is the use of sacrifices, penance, (giving) gifts and worships (of deities)? (All this) becomes fruitless (in the case) of him, who, while living (as a householder) in his house, has not worshipped his mother and has not worshipped his father. This (i.e. honouring his parents) alone is the duty of a son; this (alone) is a holy place among (i.e. for) men. This alone is the final beatitude of a son; similarly (this alone) is the auspicious fruit of his existence. This (alone) is the sacrifice of (i.e. performed by) a son. There is no doubt about it.

23-29. Intent on worshipping the father (and the mother, a son) who everyday devoutly worships his father (and mother), has all that has been said before. He, who has worshipped his mother also, has undoubtedly obtained the fruit of giving gifts, or of (visiting) a holy place, or of (performing) a sacrifice. All the acts giving merit, like sacrifices etc., are well accomplished by him who has everyday worshipped his father with good (i.e. great) devotion. For this only I have studied and learnt the science of religious merit. O Pippala , a son should always be intensely devoted to his father. Formerly, king Yadu obtained happiness when his father was pleased; (and) listen, how formerly when the father was angry, Ruru , a Paurava (king), obtained great sin on the earth, when cursed by his father. When I served these two (i.e. my parents) I got knowledge like this. By the grace of these I obtained an excellent fruit.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 64

Mātali's Discourse on Old Age

Chapter 146 of 693 · 95 detected Sanskrit verse markers

Sanskrit

पिप्पलउवाच-
पितुःप्रसादभावाद्वै यदुना सुखमुत्तमम् ।
कथं प्राप्तं सुभुक्तं च तन्मे विस्तरतो वद १।
कस्मात्पापप्रभावं च रुरुर्भुंक्ते द्विजोत्तम ।
सकलं विस्तरेणापि वद मे कुंडलात्मज २।
सुकर्मोवाच-
श्रूयतामभिधास्यामि चरित्रं पापनाशनम् ।
नहुषस्य सुपुण्यस्य ययातेश्च महात्मनः ३।
सोमवंशात्प्रभूतो हि नहुषो मेदिनीपतिः ।
दानधर्माननेकांश्च चका रह्यतुलानपि ४।
मखानामश्वमेधानामियाज शतमुत्तमम् ।
वाजपेयशतं चापि अन्यान्यज्ञाननेकधा ५।
आत्मनः पुण्यभावेन इंद्रलोकमवाप सः ।
पुत्रं धर्मगुणोपेतं प्रजापालं चकार सः ६।
ययातिं सत्यसंपन्नं धर्मवीर्यं महामतिम् ।

एंद्रं पदं गतो राजा तस्य पुत्रः पदे स्वके ७।
ययातिः सत्यसंपन्नः प्रजा धर्मेण पालयेत् ।
स्वयमेव प्रपश्येत्स प्रजाकर्माणि तान्यपि ८।
याजयामास धर्मज्ञः श्रुत्वा धर्ममनुत्तमम् ।
यज्ञतीर्थादिकं सर्वं दानपुण्यं चकार सः ९।
राज्यं चकार मेधावी सत्यधर्मेण वै तदा ।
यावदशीतिसहस्राणि वर्षाणां नृपनंदनः १०।
तावत्कालं गतं तस्य ययातेस्तु महात्मनः ।
तस्य पुत्राश्च चत्वारस्तद्वीर्यबलविक्रमाः ११।
तेषां नामानि वक्ष्यामि शृणुष्वैकाग्रमानसः ।
तस्यासीज्ज्येष्ठपुत्रस्तु रुरुर्नाम महाबलः १२।
पुरुर्नाम द्वितीयोऽभूत्कुरुश्चान्यस्तृतीयकः ।
यदुर्नाम स धर्मात्मा चतुर्थो नृपतेः सुतः १३।
एवं चत्वारः पुत्राश्च ययातेस्तु महात्मनः ।
तेजसा पौरुषेणापि पितृतुल्यपराक्रमाः १४।

एवं राज्यं कृतं तेन धर्मेणापि ययातिना ।
तस्य कीर्तिर्यशो भावस्त्रैलोक्ये प्रचुरोभवत् १५।
विष्णुरुवाच-
एकदा तु द्विजश्रेष्ठो नारदो ब्रह्मनंदनः ।
एंद्रं लोकं गतो राजन्द्रष्टुं चैव पुरंदरम् १६।
सहस्राक्षस्ततोपश्यद्धुताशनसमप्रभम् ।
देवो विप्रं समायांतं सर्वज्ञं ज्ञानपंडितम् १७।
पूजितं मधुपर्कांद्यैर्भक्त्या नमितकंधरः ।
निवेश्य चासने पुण्ये पप्रच्छ मुनिपुंगवम् १८।
इंद्र उवाच-
कस्मादागमनं तेद्य किमर्थमिह चागतः ।
किं ते हि सुप्रियं विप्र करोम्यद्य महामुने १९।
नारद उवाच-
देवराज कृतं सर्वं भक्त्या यच्च प्रभाषितम् ।
संतुष्टोस्मि महाप्राज्ञ प्रश्नोत्तरं वदाम्यहम् २०।

महीलोकात्सुसंप्राप्तः सांप्रतं तव मंदिरम् ।
त्वामन्वेष्टुं समायातो दृष्ट्वा नाहुषमेव च २१।
इंद्र उवाच-
सत्यधर्मेण को राजा प्रजाः पालयते सदा ।
सर्वधर्मसमायुक्तः श्रुतवाञ्ज्ञानवान्गुणी २२।
पृथिव्यामस्ति को राजा वेदज्ञो ब्राह्मणप्रियः ।
ब्रह्मण्यो वेदविच्छूरो यज्वा दाता सुभक्तिमान् २३।
नारद उवाच-
एभिर्गुणैस्तु संयुक्तो नहुषस्यात्मजो बली ।
यस्य सत्येन वीर्येण सर्वे लोकाः प्रतिष्ठिताः २४।
भवादृशो हि भूर्लोके ययातिर्नहुषात्मजः ।
भवान्स्वर्गे स चैवास्ति भूतले भूतिवर्धनः २५।
पितुः श्रेष्ठो महाराज ह्यश्वमेधशतं तथा ।
वाजपेयशतं चक्रे ययातिः पृथिवीपतिः २६।
दत्तान्यनेकरूपाणि दानानि तेन भक्तितः ।

गवां लक्षसहस्राणि गवां कोटिशतानि च २७।
कोटिहोमांश्चकाराथ लक्षहोमांस्तथैव च ।
भूमिदानादि दानानि ब्राह्मणेभ्योदद्दाच्च यः २८।
सर्वं येन स्वरूपं हि धर्मस्य परिपालितम् ।
एवं गुणैः समायुक्तो ययातिर्नहुषात्मजः २९।
वर्षाणां तु सहस्राणि अशीतिर्नृपसत्तमः ।
राज्यं चकार सत्येन यथा दिवि भवानिह ३०।
सुकर्मोवाच-
एवमाकर्ण्य देवेंद्रो नारदात्स मुनीश्वरात् ।

समालोच्य स मेधावी संभीतो धर्मपालनात् ३१।
शतयज्ञप्रभावेण नहुषो हि पुरा मम ।
एंद्रं पदं गतो वीरो देवराजोभवत्पुरा ३२।
शची बुद्धिप्रभावेण पदभ्रष्टो व्यजायत ।
तादृशोयं महाराजः पितुस्तुल्यपराक्रमः ३३।
प्राप्स्यते नात्र संदेहः पदमैंद्रं न संशयः ।

येन केनाप्युपायेन तं भूपं दिवमानये ३४।
इत्येवं चिंतयामास तस्माद्भीतः सुरेश्वरः ।
भूपालस्य नृपश्रेष्ठ ययातेः सुमहद्भयात् ३५।
तमानेतुं ततो दूतं प्रेषयामास देवराट् ।
नहुषस्य विमानं तु सर्वकामसमन्वितम् ३६।
सारथिं मातलिं नाम विमानेन समन्वितम् ।
गतो हि मातलिस्तत्र यत्रास्ते नहुषात्मजः ३७।
प्रहितः सुरराजेन समानेतुं महामतिम् ।
सभायां वर्त्तमानस्तु यथा इंद्र प्रःशोभते ३८।
तथा ययातिर्धर्मात्मा स्वसभायां विराजते ।
तमुवाच महात्मानं राजानं सत्यभूषणम् ३९।
सारथिर्देवराजस्य शृणु राजन्वचो मम ।
प्रहितो देवराजेन सकाशं तव सांप्रतम् ४०।
यद्ब्रूते देवराजस्तु तत्सर्वं सुमनाः कुरु ।
आगंतव्यं त्वया देव एंद्रं लोकं हि नान्यथा ४१।

पुत्रे राज्यं विसृज्यैव कृत्वा चांतेष्टिमुत्तमाम् ।
इलो राजा महातेजा वसते नहुषात्मज ४२।
पुरूरवा महावीर्यो विप्रचित्तिर्महामनाः ।
शिबिर्वसति तत्रैव मनुरिक्ष्वाकु भूपतिः ४३।
सगरो नाम मेधावी नहुषश्च पिता तव ।
ऋतवीर्यः कृतज्ञश्च शंतनुश्च महामनाः ४४।
भरतो युवनाश्वश्च कार्तवीर्यो नरेश्वरः ।
यज्ञानाहृत्य बहुधा मोदंते दिवि भूभृतः ४५।
अन्ये चैव तु राजानो यज्ञकर्मसु तत्पराः ।
सर्वे ते दिवि चेंद्रेण मोदंते स्वेन कर्मणा ४६।
त्वं पुनः सर्वधर्मज्ञः सर्वधर्मेषु संस्थितः ।
शक्रेण सह मोदस्व स्वर्गलोके महीपते ४७।
ययातिरुवाच-
किं मया तत्कृतं कर्म येन मय्यर्थिता तव ।
इंद्रस्य देवराजस्य तत्सर्वं मे वदस्व च ४८।

मातलिरुवाच- [http://www.angelfire.com/in4/vedastudy/pur_index23/matali.htm मातलि उपरि टिप्पणी]
यदशीतिसहस्राणि वर्षाणां हि त्वया नृप ।

दानपुण्यादिकं कर्म यज्ञैस्तु परिसाधितम् ४९।
दिवं गच्छ महाराज कर्मणा स्वेन भूपते ।
सखित्वं देवराजेन कुरु गच्छ सुरालयम् ५०।
पंचात्मकं शरीरं च भूमौ त्यज महामते ।
दिव्यरूपं समास्थाय भुंक्ष्व भोगान्मनोनुगान् ५१।
यथायथा कृता भूमौ यज्ञा दानं तपश्च ते ।
तथातथा स्वर्गभोगाः प्रार्थयंते नरेश्वर ५२।
ययातिरुवाच-
येन कायेन सिध्येत सुकृतं दुष्कृतं भुवि ।
मातले तत्कथं त्यक्त्वा गच्छेल्लोकमुपार्जितम् ५३।
मातलिरुवाच-
यत्रैवोपार्जितं कायं पंचात्मकमिदं नृप ।
तत्तत्रैव परित्यज्य दिव्येनैव व्रजंति तम् ५४।

इतरे मानवाः सर्वे पापपुण्यप्रसाधकाः ।
तेऽपि कायं परित्यज्य अधऊर्ध्वं व्रजंति वै ५५।
ययातिरुवाच-
पंचात्मकेन कायेन सुकृतं दुष्कृतं नराः ।
उत्पाद्यैव प्रयांत्येव अधऊर्ध्वं तु मातले ५६।
को विशेषो हि धर्मज्ञ भूमौ कायं परित्यजेत् ।
पापपुण्यप्रभावाद्धि कायस्य पतनं भवेत् ५७।
दृष्टांतो दृश्यते सूत प्रत्यक्षं मर्त्यमंडले ।
विशेषं नैव पश्यामि पापपुण्यस्य चाधिकम् ५८।
सत्यधर्मादिकं कर्म येन कायेन मानवः ।
समर्जयति वै मर्त्यस्तं कस्माद्विप्रसर्जयेत् ५९।
आत्मा कायश्च द्वावेतौ मित्ररूपावुभावपि ।
कायं मित्रं परित्यज्य आत्मा याति सुनिश्चितः ६०।
मातलिरुवाच-
सत्यमुक्तं त्वया राजन्कायं त्यक्त्वा प्रयाति सः ।

संबंधो नास्ति तेनापि समं कायेन चात्मनः ६१।
यस्मात्पंचत्वरूपोऽयं संधिजर्जरितः सदा ।
जरया पीड्यमानस्तु व्याधिभिर्दूषितः सदा ६२।
जरादोषैः प्रभग्नोऽसौ अत्र स्थातुं स नेच्छति ।
आकुलव्याकुलो भूत्वा जीवस्त्यक्त्वा प्रयाति सः ६३।
सत्येन धर्मपुण्यैश्च दानैर्नियमसंयमैः ।
अश्वमेधादिभिर्यज्ञैस्तीर्थैः संयमनैस्तथा ६४।
सुपुण्यैः सुकृतैश्चान्यैर्जरा नैव प्रधार्यते ।
पातकैश्च महाराज द्रवते कायमेव सा ६५।
ययातिरुवाच-

कस्माज्जरा समुत्पन्ना कस्मात्कायं प्रपीडयेत् ।
मम विस्तरतस्त्वं च वक्तुमर्हसि सत्तम ६६।
मातलिरुवाच-
हंत ते वर्णयिष्यामि जरायाः परिकारणम् ।
यस्माच्चेयं समुद्भूता कायमध्ये नृपोत्तम ६७।

पंचभूतात्मकः कायो विषयैः पंचभिः श्रितः ।
यदात्मा त्यजते राजन्स कायः परिधक्ष्यते ६८।
वह्निना दीप्यमानस्तु सरसो ज्वलते नृप ।
तस्माद्विजायते धूमो धूमान्मेघाश्च जज्ञिरे ६९।
मेघादापः प्रवर्तंते अद्भ्यः पृथ्वी प्रकल्पते ।
जलमायाति साध्वी सा यथा नारी रजस्वला ७०।
तस्मात्प्रजायते गंधो गंधाद्रसो नृपोत्तम ।
रसात्प्रभवते चान्नमन्नाच्छुक्रं न संशयः ७१।
शुक्राद्धि जायते कायः कुरूपः काय एव च ।
यथा पृथ्वी सृजेद्गंधान्रसैश्चरति भूतले ७२।
तथा कायश्चरेन्नित्यं रसाधारो हि सर्वशः ।
गंधश्च जायते तस्माद्गंधाद्रसो भवेत्पुनः ७३।
तस्माज्जज्ञे महावह्निर्दृष्टांतं पश्य भूपते ।
यथा काष्ठाद्भवेद्वह्निः पुनः काष्ठं प्रकाशयेत् ७४।
कायमध्ये रसादग्निस्तद्वदेव प्रजायते ।

तत्र संचरते नित्यं कायं पुष्णाति भूपते ७५।
यावद्रसस्य चाधिक्यं तावज्जीवः प्रशांतिमान् ।
चरित्वा तादृशं वह्निः क्षुधारूपेण वर्तते ७६।
अन्नमिच्छत्यसौ तीव्रः पयसा च समन्वितम् ।
प्रदानं लभते चान्नमुदकं चापि भूपते ७७।
शोणितं चरते वह्निस्तद्वद्वीर्यं न संशयः ।
यक्ष्मरोगो भवेत्तस्मात्सर्वकायप्रणाशकः ७८।
रसाधिक्यं भवेद्राजन्नथ वह्निः प्रशाम्यति ।
रसेन पीड्यमानस्तु ज्वररूपोभिजायते ७९।
ग्रीवा पृष्ठं कटिं पायुं सर्वास्वेव तु संधिषु ।
आरुध्य तिष्ठते वह्निः काये वह्निः प्रवर्तते ८०।
तस्याऽधिक्यं चरेन्नित्यं कायं पुष्णाति सर्वतः ।
रसस्तु बंधमायाति बलरूपो भवेत्तदा ८१।
अतिरिक्तो बलेनैव वीर्यान्मर्माणि चालयेत् ।
तेनैव जायते कामः शल्यरूपो भवेन्नृप ८२।

सकामाग्निः समाख्यातो बलनाशकरो नृप ।
मैथुनस्य प्रसंगेन विनाशत्वं कलेवरे ८३।
नारीं च संश्रयेत्प्राणी पीडितः कामवह्निना ।

मैथुनस्य प्रसंगेन मूर्छितः कामकर्शितः ८४।
तेजोहीनो भवेत्कायो बलहानिश्च जायते ।
बलहीनो यदा स्याद्वै दुर्बलो वह्निनेरितः ८५।
स वह्निः प्रचरेत्काये शोणितं शुक्रमेव च ।
शुक्रशोणितयोर्नाशाच्छून्यदेहोभिजायते ८६।
अतीव जायते वायुः प्रचंडो दारुणाकृतिः ।
विवर्णो दुःखसंतप्तः शून्यबुद्धिस्ततो भवेत् ८७।
दृष्टा श्रुता तु या नारी तच्चित्तो भ्रमते सदा ।
तृप्तिर्न जायते काये लोलुपे चित्तवर्त्मनि ८८।
विरूपश्च सुरूपश्च ध्यानान्मध्ये प्रजायते ।
बलहीनो यदा कामी मांसशोणितसंक्षयात् ८९।
पलितं जायते काये नाशिते कामवह्निना ।

तस्मात्संजायते कामी वृद्धो भूत्वा दिनेदिने ९०।
सुरते चिंतते नारीं यथा वार्द्धुषिको नरः ।
तथातथा भवेद्धानिस्तेजसोऽस्य नरेश्वर ९१।
तस्मात्प्रजायते कायो नाशरूपं समृच्छति ।
अग्निः प्रजायते भूयो जरारूपो न संशयः ९२।
प्राणिनां क्षयरूपेण ज्वरो भवति दारुणः ।
स्थावरा जंगमाः सर्वे ज्वरेण परिपीडिताः ९३।
नाशमायांति ते सर्वे बहुपीडा प्रपीडिताः ।
एतत्ते सर्वमाख्यातमन्यत्किं ते वदाम्यहम् ९४।
एवमुक्तो महाराजो मातलिं वाक्यमब्रवीत् ९५।

Roman transliteration

pippalauvāca-
pituḥprasādabhāvādvai yadunā sukhamuttamam |
kathaṃ prāptaṃ subhuktaṃ ca tanme vistarato vada 1|
kasmātpāpaprabhāvaṃ ca rurubhuṃkte dvijottama |
sakalaṃ vistareṇāpi vada me kuṃḍalātmaja 2|
sukarmovāca-
śrūyatāmabhidhāsyāmi caritraṃ pāpanāśanam |
nahuṣasya supuṇyasya yayāteśca mahātmanaḥ 3|
somavaṃśātprabhūto hi nahuṣo medinīpatiḥ |
dānadharmānanekāṃśca cakā rahyatulānapi 4|
makhānāmaśvamedhānāmiyāja śatamuttamam |
vājapeyaśataṃ cāpi anyānyajñānanekadhā 5|
ātmanaḥ puṇyabhāvena iṃdralokamavāpa saḥ |
putraṃ dharmaguṇopetaṃ prajāpālaṃ cakāra saḥ 6|
yayātiṃ satyasaṃpannaṃ dharmavīryaṃ mahāmatim |

eṃdraṃ padaṃ gato rājā tasya putraḥ pade svake 7|
yayātiḥ satyasaṃpannaḥ prajā dharmeṇa pālayet |
svayameva prapaśyetsa prajākarmāṇi tānyapi 8|

yājayāmāsa dharmajñaḥ śrutvā dharmamanuttamam |
yajñatīrthādikaṃ sarvaṃ dānapuṇyaṃ cakāra saḥ 9|
rājyaṃ cakāra medhāvī satyadharmeṇa vai tadā |
yāvadaśītisahasrāṇi varṣāṇāṃ nṛpanaṃdanaḥ 10|
tāvatkālaṃ gataṃ tasya yayātestu mahātmanaḥ |
tasya putrāśca catvārastadvīryabalavikramāḥ 11|
teṣāṃ nāmāni vakṣyāmi śṛṇuṣvaikāgramānasaḥ |
tasyāsījjyeṣṭhaputrastu rururnāma mahābalaḥ 12|
pururnāma dvitīyo'bhūtkuruścānyastṛtīyakaḥ |
yadurnāma sa dharmātmā caturtho nṛpateḥ sutaḥ 13|
evaṃ catvāraḥ putrāśca yayātestu mahātmanaḥ |
tejasā pauruṣeṇāpi pitṛtulyaparākramāḥ 14|

evaṃ rājyaṃ kṛtaṃ tena dharmeṇāpi yayātinā |
tasya kīrtiryaśo bhāvastrailokye pracurobhavat 15|
viṣṇuruvāca-
ekadā tu dvijaśreṣṭho nārado brahmanaṃdanaḥ |
eṃdraṃ lokaṃ gato rājandraṣṭuṃ caiva puraṃdaram 16|
sahasrākṣastatopaśyaddhutāśanasamaprabham |
devo vipraṃ samāyāṃtaṃ sarvajñaṃ jñānapaṃḍitam 17|
pūjitaṃ madhuparkādyairbhaktyā namitakaṃdharaḥ |
niveśya cāsane puṇye papraccha munipuṃgavam 18|
iṃdra uvāca-
kasmādāgamanaṃ tedya kimarthamiha cāgataḥ |
kiṃ te hi supriyaṃ vipra karomyadya mahāmune 19|
nārada uvāca-
devarāja kṛtaṃ sarvaṃ bhaktyā yacca prabhāṣitam |
saṃtuṣṭosmi mahāprājña praśnottaraṃ vadāmyaham 20|

mahīlokātsusaṃprāptaḥ sāṃprataṃ tava maṃdiram |
tvāmanveṣṭuṃ samāyāto dṛṣṭvā nāhuṣameva ca 21|
iṃdra uvāca-
satyadharmeṇa ko rājā prajāḥ pālayate sadā |
sarvadharmasamāyuktaḥ śrutavāñjñānavāṅguṇī 22|
pṛthivyāmasti ko rājā vedajño brāhmaṇapriyaḥ |
brahmaṇyo vedavicchūro yajvā dātā subhaktimān 23|
nārada uvāca-
ebhirguṇaistu saṃyukto nahuṣasyātmajo balī |
yasya satyena vīryeṇa sarve lokāḥ pratiṣṭhitāḥ 24|
bhavādṛśo hi bhūrloke yayātirnahuṣātmajaḥ |
bhavānsvarge sa caivāsti bhūtale bhūtivardhanaḥ 25|
pituḥ śreṣṭho mahārāja hyaśvamedhaśataṃ tathā |
vājapeyaśataṃ cakre yayātiḥ pṛthivīpatiḥ 26|
dattānyanekarūpāṇi dānāni tena bhaktitaḥ |

gavāṃ lakṣasahasrāṇi gavāṃ koṭiśatāni ca 27|
koṭihomāṃścakārātha lakṣahomāṃstathaiva ca |
bhūmidānādi dānāni brāhmaṇebhyodadācca yaḥ 28|
sarvaṃ yena svarūpaṃ hi dharmasya paripālitam |
evaṃ guṇaiḥ samāyukto yayātirnahuṣātmajaḥ 29|
varṣāṇāṃ tu sahasrāṇi aśītirnṛpasattamaḥ |
rājyaṃ cakāra satyena yathā divi bhavāniha 30|
sukarmovāca-

evamākarṇya deveṃdro nāradātsa munīśvarāt |
samālocya sa medhāvī saṃbhīto dharmapālanāt 31|
śatayajñaprabhāveṇa nahuṣo hi purā mama |
eṃdraṃ padaṃ gato vīro devarājobhavatpurā 32|
śacī buddhiprabhāveṇa padabhraṣṭo vyajāyata |
tādṛśoyaṃ mahārājaḥ pitustulyaparākramaḥ 33|
prāpsyate nātra saṃdehaḥ padamaiṃdraṃ na saṃśayaḥ |

yena kenāpyupāyena taṃ bhūpaṃ divamānaye 34|
ityevaṃ ciṃtayāmāsa tasmādbhītaḥ sureśvaraḥ |
bhūpālasya nṛpaśreṣṭha yayāteḥ sumahadbhayāt 35|
tamānetuṃ tato dūtaṃ preṣayāmāsa devarāṭ |
nahuṣasya vimānaṃ tu sarvakāmasamanvitam 36|
sārathiṃ mātaliṃ nāma vimānena samanvitam |
gato hi mātalistatra yatrāste nahuṣātmajaḥ 37|
prahitaḥ surarājena samānetuṃ mahāmatim |
sabhāyāṃ varttamānastu yathā iṃdra praḥśobhate 38|
tathā yayātirdharmātmā svasabhāyāṃ virājate |
tamuvāca mahātmānaṃ rājānaṃ satyabhūṣaṇam 39|
sārathirdevarājasya śṛṇu rājanvaco mama |
prahito devarājena sakāśaṃ tava sāṃpratam 40|
yadbrūte devarājastu tatsarvaṃ sumanāḥ kuru |
āgaṃtavyaṃ tvayā deva eṃdraṃ lokaṃ hi nānyathā 41|

putre rājyaṃ visṛjyaiva kṛtvā cāṃteṣṭimuttamām |
ilo rājā mahātejā vasate nahuṣātmaja 42|
purūravā mahāvīryo vipracittirmahāmanāḥ |
śibirvasati tatraiva manurikṣvāku bhūpatiḥ 43|
sagaro nāma medhāvī nahuṣaśca pitā tava |
ṛtavīryaḥ kṛtajñaśca śaṃtanuśca mahāmanāḥ 44|
bharato yuvanāśvaśca kārtavīryo nareśvaraḥ |
yajñānāhṛtya bahudhā modaṃte divi bhūbhṛtaḥ 45|
anye caiva tu rājāno yajñakarmasu tatparāḥ |
sarve te divi ceṃdreṇa modaṃte svena karmaṇā 46|
tvaṃ punaḥ sarvadharmajñaḥ sarvadharmeṣu saṃsthitaḥ |
śakreṇa saha modasva svargaloke mahīpate 47|
yayātiruvāca-
kiṃ mayā tatkṛtaṃ karma yena mayyarthitā tava |
iṃdrasya devarājasya tatsarvaṃ me vadasva ca 48|

mātaliruvāca- [http://www.angelfire.com/in4/vedastudy/pur_index23/matali.htm mātali upari ṭippaṇī]
yadaśītisahasrāṇi varṣāṇāṃ hi tvayā nṛpa |
dānapuṇyādikaṃ karma yajñaistu parisādhitam 49|
divaṃ gaccha mahārāja karmaṇā svena bhūpate |
sakhitvaṃ devarājena kuru gaccha surālayam 50|
paṃcātmakaṃ śarīraṃ ca bhūmau tyaja mahāmate |
divyarūpaṃ samāsthāya bhuṃkṣva bhogānmanonugān 51|
yathāyathā kṛtā bhūmau yajñā dānaṃ tapaśca te |
tathātathā svargabhogāḥ prārthayaṃte nareśvara 52|
yayātiruvāca-
yena kāyena sidhyeta sukṛtaṃ duṣkṛtaṃ bhwi |
mātale tatkathaṃ tyaktvā gacchellokamupārjitam 53|
mātaliruvāca-

yatraivopārjitaṃ kāyaṃ paṃcātmakamidaṃ nṛpa |
tattatraiva parityajya divyenaiva vrajaṃti tam 54|

itare mānavāḥ sarve pāpapuṇyaprasādhakāḥ |
te'pi kāyaṃ parityajya adhaūrdhvaṃ vrajaṃti vai 55|
yayātiruvāca-
paṃcātmakena kāyena sukṛtaṃ duṣkṛtaṃ narāḥ |
utpādyaiva prayāṃtyeva adhaūrdhvaṃ tu mātale 56|
ko viśeṣo hi dharmajña bhūmau kāyaṃ parityajet |
pāpapuṇyaprabhāvādvai kāyasya patanaṃ bhavet 57|
dṛṣṭāṃto dṛśyate sūta pratyakṣaṃ martyamaṃḍale |
viśeṣaṃ naiva paśyāmi pāpapuṇyasya cādhikam 58|
satyadharmādikaṃ karma yena kāyena mānavaḥ |
samarjayati vai martyastaṃ kasmādviprasarjayet 59|
ātmā kāyaśca dvāvetau mitrarūpāvubhāvapi |
kāyaṃ mitraṃ parityajya ātmā yāti suniścitaḥ 60|
mātaliruvāca-
satyamuktaṃ tvayā rājankāyaṃ tyaktvā prayāti saḥ |

saṃbaṃdho nāsti tenāpi samaṃ kāyena cātmanaḥ 61|
yasmātpaṃcatvarūpo'yaṃ saṃdhijarjaritaḥ sadā |
jarayā pīḍyamānastu vyādhibhirdūṣitaḥ sadā 62|
jarādoṣaiḥ prabhagno'sau atra sthātuṃ sa necchati |
ākulavyākulo bhūtvā jīvastyaktvā prayāti saḥ 63|
satyena dharmapuṇyaiśca dānairniyamasaṃyamaiḥ |
aśvamedhādibhiryajñaistīrthaiḥ saṃyamanaistathā 64|
supuṇyaiḥ sukṛtaiścānyairjarā naiva pradhāryate |
pātakaiśca mahārāja dravate kāyameva sā 65|
yayātiruvāca-
kasmājjarā samutpannā kasmātkāyaṃ prapīḍayet |
mama vistaratastvaṃ ca vaktumarhasi sattama 66|
mātaliruvāca-
haṃta te varṇayiṣyāmi jarāyāḥ parikāraṇam |
yasmācceyaṃ samudbhūtā kāyamadhye nṛpottama 67|

paṃcabhūtātmakaḥ kāyo viṣayaiḥ paṃcabhiḥ śritaḥ |
yadātmā tyajate rājansa kāyaḥ paridhakṣyate 68|
vahninā dīpyamānastu saraso jvalate nṛpa |
tasmādvijāyate dhūmo dhūmānmeghāśca jajñire 69|
meghādāpaḥ pravartaṃte adbhyaḥ pṛthvī prakalpate |
jalamāyāti sādhvī sā yathā nārī rajasvalā 70|
tasmātprajāyate gaṃdho gaṃdhādraso nṛpottama |
rasātprabhavate cānnamannācchukraṃ na saṃśayaḥ 71|
śukrāddhi jāyate kāyaḥ kurūpaḥ kāya eva ca |
yathā pṛthvī sṛjedgaṃdhānrasaiścarati bhūtale 72|
tathā kāyaścarennityaṃ rasādhāro hi sarvaśaḥ |
gaṃdhaśca jāyate tasmādgaṃdhādraso bhavetpunaḥ 73|
tasmājjajñe mahāvahnirdṛṣṭāṃtaṃ paśya bhūpate |
yathā kāṣṭhādbhavedvahniḥ punaḥ kāṣṭhaṃ prakāśayet 74|
kāyamadhye rasādagnistadvadeva prajāyate |

tatra saṃcarate nityaṃ kāyaṃ puṣṇāti bhūpate 75|
yāvadrasasya cādhikyaṃ tāvajjīvaḥ praśāṃtimān |

caritvā tādṛśaṃ vahniḥ kṣudhārūpeṇa vartate 76|
annamicchatyasau tīvraḥ payasā ca samanvitam |
pradānaṃ labhate cānnamudakaṃ cāpi bhūpate 77|
śoṇitaṃ carate vahnistadvadvīryaṃ na saṃśayaḥ |
yakṣmarogo bhavettasmātsarvakāyapraṇāśakaḥ 78|
rasādhikyaṃ bhavedrājannatha vahniḥ praśāmyati |
rasena pīḍyamānastu jvararūpobhijāyate 79|
grīvā prṣṭhaṃ kaṭiṃ pāyuṃ sarvāsveva tu saṃdhiṣu |
ārudhya tiṣṭhate vahniḥ kāye vahniḥ pravartate 80|
tasyā'dhikyaṃ carennityaṃ kāyaṃ puṣṇāti sarvataḥ |
rasastu baṃdhamāyāti balarūpo bhavettadā 81|
atirikto balenaiva vīryānmarmāṇi cālayet |
tenaiva jāyate kāmaḥ śalyarūpo bhavennṛpa 82|

sakāmāgniḥ samākhyāto balanāśakaro nṛpa |
maithunasya prasaṃgena vināśatvaṃ kalevare 83|
nārīṃ ca saṃśrayetprāṇī pīḍitaḥ kāmavahninā |
maithunasya prasaṃgena mūrchitaḥ kāmakarśitaḥ 84|
tejohīno bhavetkāyo balahāniśca jāyate |
balahīno yadā syādvai durbalo vahnineritaḥ 85|
sa vahniḥ pracaretkāye śoṇitaṃ śukrameva ca |
śukraśoṇitayornāśācchūnyadehobhijāyate 86|
atīva jāyate vāyuḥ pracaṃḍo dāruṇākṛtiḥ |
vivarṇo duḥkhasaṃtaptaḥ śūnyabuddhistato bhavet 87|
dṛṣṭā śrutā tu yā nārī taccitto bhramate sadā |
tṛptirna jāyate kāye lolupe cittavartmani 88|
virūpaśca surūpaśca dhyānānmadhye prajāyate |
balahīno yadā kāmī māṃsaśoṇitasaṃkṣayāt 89|
palitaṃ jāyate kāye nāśite kāmavahninā |

tasmātsaṃjāyate kāmī vṛddho bhūtvā dinedine 90|
surate ciṃtate nārīṃ yathā vārddhuṣiko naraḥ |
tathātathā bhaveddhānistejaso'sya nareśvara 91|
tasmātprajāyate kāyo nāśarūpaṃ samṛcchati |
agniḥ prajāyate bhūyo jarārūpo na saṃśayaḥ 92|
prāṇināṃ kṣayarūpeṇa jvaro bhavati dāruṇaḥ |
sthāvarā jaṃgamāḥ sarve jvareṇa paripīḍitāḥ 93|
nāśamāyāṃti te sarve bahupīḍā prapīḍitāḥ |
etatte sarvamākhyātamanyatkiṃ te vadāmyaham 94|
evamukto mahārājo mātaliṃ vākyamabravīt 95|

English translation

Pippala said :

1-2. Tell me in detail, how, by the grace of his father, Yadu obtained happiness and enjoyed well. O son of Kuṇḍala , tell me also in detail how Ruru suffered as a result of his sin, O best brāhmaṇa .

Sukarman said :

3-11a. Listen, I shall tell you the account of the very meritorious Nahuṣa , and the noble Yayāti , (the account) which destroys sin. Nahuṣa, the lord of the earth sprang from (i.e. was born in) the Soma dynasty. He made many matchless gifts. He performed an excellent century of the horse-sacrifices (i.e. performed a hundred excellent horse-sacrifices). He also performed a hundred Vājapeya sacrifices and many kinds of (other) sacrifices. By the power of his religious merit he obtained (i.e. went to) Indra 's world. He made his very intelligent son Yayāti, endowed with truthfulness, having piety as his valour, the protector of his subjects (i.e. the king). The king (Nahuṣa) went to (i.e. obtained) Indra's position. His son Yayāti, endowed with truthfulness, who (occupied) his place (i.e. the throne), would protect (i.e. protected) the subjects religiously. He himself would look (i.e. looked) after his subjects and the respective duties. Having learnt about excellent duty, he, who knew righteousness got sacrifices performed. He did everything like performing sacrifices, (visiting) holy places, giving gifts (giving) religious merit. The intelligent son of the king (Nahuṣa) ruled truthfully for eighty thousand years in those days. The glorious Yayāti passed that much time (in truthfully ruling his subjects).

11b-15. He had four sons who were powerful and valorous like him. I shall tell (you) their names. Listen with a concentrated (i.e. attentive) mind. His eldest son was Ruru by name, who was very powerful. The second son was named Puru ; the third one was Kuru ; the fourth son of the king was Yadu by name, who was religious-minded. Thus the noble Yayāti had four sons. By means of their lustre and manliness, they resembled their father in valour. Thus Yayāti ruled his kingdom righteously. Great were his fame and glory in the three worlds.

Viṣṇu said :

16-18. Once the greatest brāhmaṇa, Nārada , the son of Brahmā , went to Indra's world to see Indra, O king. The thousand-eyed god (i.e. Indra) saw the brāhmaṇa (i.e. Nārada) who was omniscient, who was proficient in (all kinds of) knowledge, whose lustre was like fire, (when) he came there. With his neck bent in devotion (i.e. bowing in devotion), he seated the best sage, who was honoured with a respectful offering, [1] on an auspicious seat, and asked him:

Indra said :

19. Where have you come from today? For what purpose have you come here? O brāhmaṇa, O great sage, what very dear to you should I do today?

Nārada said :

20-21. O king of gods, O very intelligent one, I am pleased with all that you did devoutly and with what you said. I shall answer your questions. I have now safely come to your house from the earth. After having seen (Yayāti), the son of Nahuṣa, I have come to seek you.

Indra said :

22-23. Which king, being learned, wise, virtuous, and full of righteousness, always protects his subjects truthfully? On the earth, which is the king, who knows the Vedas , to whom the brāhmaṇas are dear, who is pious, who is conversant with the Vedas, who is a sacrificer, who is a donor, and who is a great devotee?

Nārada said :

24-30. With these qualities was endowed the powerful son of Nahuṣa, due to whose truthfulness and valour all people were well-settled. Yayāti, the son of Nahuṣa, is like you on the earth. As you are in the heaven, enhancing the prosperity (of your subjects), so he is on the earth enhancing the prosperity (of his subjects). O great king, that king Yayāti, superior to his father, performed a hundred horse-sacrifices, and also a hundred Vājapeya sacrifices. Devoutly. he gave gifts in many forms like thousands of lakhs and hundreds of crores of cows. In the same way, he performed a crore of sacrifices, so also lakhs of sacrifices. He also gave gifts like grants of land to brāhmaṇas. He has protected Dharma in its full form. As you are ruling here in the heaven, so Yayāti, Nahuṣa's son, the best king, who was endowed with these qualities, truthfully ruled for eighty thousand years.

The intelligent Sukarman said :

31-47. The lord of gods, having heard like this from the best of sages, reflected, and was afraid of (his) protecting the Dharma. (He thought:) 'Formerly, by the power of hundred sacrifices, the brave Nahuṣa went to (i.e. obtained) my position of Indra, and became the king of gods. He fell from that as a result of Śacī 's intelligence. This great king who is like his father in valour, will undoubtedly reach Indra's position. There is no doubt about it. With this or that means (i.e. by hook or crook) I shall bring the king to heaven.' The lord of gods, who was afraid of him, thought like this. Then the king of gods, O best king, due to the great fear of that king Yayāti, sent his messenger to bring him to heaven. (He sent) Nahuṣa's aeroplane endowed with all pleasures, and his charioteer Mātali with the aeroplane. Mātali, who was sent by the lord of gods to bring the very intelligent (Yayāti) went there where (Yayāti), Nahuṣa's son, stayed. As Indra, shines in his assembly, in the same way Yayāti, the religious-minded (king), shone in his own assembly. The charioteer of the king of gods said to that magnanimous king, whose ornament was truth: "O king, listen to my words. I have now been sent to you by the king of gods. Do, with a good (i.e. devoted) mind, all that the king of gods tells. O lord, you should come to Indra's world; (do) not (do) otherwise (i.e. do come), after having entrusted your kingdom to your son, and after having performed the best and the last sacrifice (in your life). O son of Nahuṣa, the very lustrous king lives there. Purūravas , of a great power, the noble-minded Vipracitti (also live there). Śibi lives there, Manu , king Ikṣvāku , the intelligent (king) named Sagara , and your father Nahuṣa (live there). The grateful Ṛtavīrya, and the noble Śantanu , and Bharata , Yuvanāśva , also king Kārtavīrya ,—(all these) kings, after having offered various sacrifices are rejoicing in heaven. Many other kings also, very much devoted to the performance of sacrifices, are all rejoicing as a result of their meritorious acts in heaven with Indra; and you again know all the Dharma and are well established in Dharma. (Therefore,) O king, rejoice with Śakra (i.e. Indra) in heaven."

Yayāti said :

48. What deeds have I done due to which this request is made to me by you and by Indra, the lord of gods? Tell me all that.

Mātali said :

49-52. Since, O king, you performed meritorious acts like giving gifts, and performed sacrifices for eighty thousand years, (therefore) due to (i.e. as a result of) your deeds, go to heaven, O lord of the earth. Make friendship with the lord of gods. Go to the abode of gods (i.e. heaven). O you highly intelligent one, leave your body having the five (elements) as its constituents, on the earth; and taking up a divine form, enjoy pleasures after your heart (i.e. as you like). O lord of men, pleasures in heaven solicit (i.e. wait for) you in accordance with the sacrifices which are performed by you, or gifts which

are given by you or penance which is practised by you, on the earth.

Yayāti said :

53. O Mātali, how should one go to the world obtained (according to one's deeds) by leaving the body with which good or bad deeds would be (i.e. are) accomplished on the earth?

Mātali said :

54-55. O king, men go to him due to divine (deeds) after leaving the body there (i.e. on the earth) only, where they have obtained this body of the nature of the five (elements). All other men also, who obtain merit or demerit, go down (i.e. to the hell) or up (i.e. to the heaven) after leaving the body (here).

Yayāti said :

56-60. O Mātali, having produced merit or demerit with the body of the nature of the five (elements), all other men do go up or down. What is the difference due to which one would leave (i.e. leaves) the body on the earth, O you who know moral virtue? (How do you say that) the body would fall (i.e. falls) as a result of (one's) sin or religious merit? In the mortal sphere, O charioteer, an example is directly seen. I, (therefore), do not see a greater difference between sinful or meritorious deeds. Why does a man, a mortal, leave the body with which he performs deeds like truthful behaviour? The soul and the body are both friends (of each other). The well-determined soul goes after leaving his friend viz. the body.

Mātali said :

61-65. O king, you have said the truth. He goes after leaving the body. There is (then) no connection of the soul with that body. Since this (body) of the nature of the five (elements) is always worn out in the joints, is troubled by old age, and always damaged by diseases, he (i.e. the soul) does not desire to stay here (i.e. in it). Being agitated and troubled, the soul leaving it (i.e. the body) departs. Due to truthfulness, acts of religious merit, gifts, religious observance and restraints, sacrifices like the horse-sacrifice, (visits to) holy places, and self-control, and also due to good deeds of great religious merit old age is not at all undergone. (On the other hand,) O great king, it attacks the body by means of sins.

Yajāti said :

66. O best one, please tell me in detail, from what old age has sprung up and why it troubles the body.

Mātali said :

67-95. I shall describe to you the cause of old age; and why it has sprung up in the body, O you best king. The body of the nature of the five elements, is resorted to by the five objects of sense. O king, when the soul leaves the body, it (i.e. the body) is burnt. O king, when blazing with fire the body burns along with the fluids. From it smoke is produced, and from smoke clouds are produced. Water proceeds from the clouds; the earth becomes ready for water as a chaste woman in her menses implores water. From that odour is produced, and fluid is produced from odour, O best king. From the fluid food is produced, and semen is produced from food. There is no doubt about this. From semen

body is produced; and body is surely ugly. As the earth (element) would produce odour and it moves on the earth through fluids, similarly the body would always move. It is everywhere the substratum of fluids. From it odour is produced and again fluid would be (produced) from odour. From it is produced great fire; O king, mark the analogy. As fire is produced from wood, and would illumine wood, in the same way in the body fire is produced from fluid. It moves there (in the body) and, O king, it always nourishes the body. As long as there is preponderence of fluid (in the body) the soul is tranquil. Fire moving (in the body) like that remains in the form of hunger. Being sharp it desires food with water; O king, it receives the gift—food and water also. The fire consumes blood and semen also like that; there is no doubt about it. Due to that there would be consumption destroying the entire body. O king, when there would be preponderence of fluid, the fire is put down. Being troubled by the fluid, it is produced in the form of fever. The fire having arrested the neck, the back, the waist, the anus remains in all the joints. (Thus) the fire moves on in the body. Its preponderence always continues to exist, and nourishes the body on all sides. (When) the fluid is restrained it then becomes powerful. Being excessive due to power, it would move the vital parts of the body through the semen. Due to that lust is produced; and O king, it would become (i.e. becomes) of the nature of a dart. O king, it is called the fire of lust, which destroys strength. Due to addiction to coitus destruction (takes place) in the body. A being oppressed by the fire of lust would resort to a female. Due to addiction to sexual intercourse, the body which is made violent and emaciated by lust, would become void of lustre, and there is a loss of strength (in the body). The (already) weak body becomes (more) weak when urged on by fire. That fire would consume blood and semen in the body. Due to the consumption of semen and blood, the body becomes dispirited. A violent wind of a terrible form is produced; and then he would be pale, tormented with grief and of a vacant mind. He moves, having in his mind that woman whom he has seen or about whom he has heard. When the course of the mind (i.e. the mind) is greedy, there is no satisfaction in (i.e. of) the body. When the lustful man, ugly or handsome, becomes weak due to brooding and the loss of flesh and blood, there appears old age in the body (being) consumed by the fire of lust. Due to that, he being (more) lustful, becomes older and older day by day. As a usurer thinks of money, so he thinks of a woman in (i.e. for) coitus; so also, O lord of men, there is a loss of his lustre. From that a body is produced, and he perishes. Then undoubtedly fire in the form of old age is again produced; and then there is a terrible fever in the form of (i.e. of the nature of) consumption in the beings. All the immobile and the mobile ones being tormented by fever and by many other troubles, perish. All this I have told you; what else should I tell?

[1]: [1] : Madhuparka—a respectful offering made to a guest. Its usual ingredients are: Curds, ghee, water, honey and sugar.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 65

Mātali on Why the Body Is Left Behind

Chapter 147 of 693 · 10 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
धर्मस्य रक्षकः कायो मातले चात्मना सह ।
नाकमेष न प्रयाति तन्मे त्वं कारणं वद १।
मातलिरुवाच-
पंचानामपि भूतानां संगतिर्नास्ति भूपते ।
आत्मना सह वर्तते संगत्या नैव पंच ते २।
सर्वेषां तत्र संघातः कायग्रामे प्रवर्तते ।
जरया पीडिताः सर्वे: स्वंस्वं स्थानं प्रयांति ते ३।
यथा रसाधिका पृथ्वी महाराज प्रकल्पिता ।
रसैः क्लिन्ना ततः पृथ्वी मृदुत्वं याति भूपते ४।
भिद्यते पिपीलिकाभिर्मूषिकाभिस्तथैव च ।
छिद्राण्येव प्रजायंते वल्मीकाश्च महोदराः ५।
तद्वत्काये प्रजायंते गंडमाला विचार्चिकाः ।
कृमिभिर्भिद्यमानश्च काय एष नरोत्तम ६।
गुल्मास्तत्र प्रजायंते सद्यः पीडाकरास्तदा ।

एभिर्दोषैः समायुक्तः कायोयं नहुषात्मज ।
कथं प्राणसमायोगाद्दिवं याति नरेश्वर ७।
काये पार्थिवभागोऽयं समानार्थं प्रतिष्ठितः ।
न कायः स्वर्गमायाति यथा पृथ्वी तथास्थितः ८।
एतत्ते सर्वमाख्यातं दोषौघैः पार्थिवस्य यः ९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थ-।
माहात्म्ये पंचषष्टितमोऽध्यायः ६५ ।

Roman transliteration

yayātiruvāca-
dharmasya rakṣakaḥ kāyo mātale cātmanā saha |
nākameṣa na prayāti tanme tvaṃ kāraṇaṃ vada 1|
mātaliruvāca-
paṃcānāmapi bhūtānāṃ saṃgatirnāsti bhūpate |
ātmanā saha vartaṃte saṃgatyā naiva paṃca te 2|
sarveṣāṃ tatra saṃghātaḥ kāyagrāme pravartate |
jarayā pīḍitāḥ sarveḥ svaṃsvaṃ sthānaṃ prayāṃti te 3|
yathā rasādhikā pṛthvī mahārāja prakalpitā |

rasaiḥ klinnā tataḥ pṛthvī mṛdutvaṃ yāti bhūpate 4|
bhidyate pipīlikābhirmūṣikābhistathaiva ca |
chidrāṇyeva prajāyaṃte valmīkāśca mahodarāḥ 5|
tadvatkāye prajāyaṃte gaṃḍamālā vicārcikāḥ |
kṛmibhirbhidyamānaśca kāya eṣa narottama 6|
gulmāstatra prajāyaṃte sadyaḥ pīḍākarāstadā |

ebhirdoṣaiḥ samāyuktaḥ kāyoyaṃ nahuṣātmaja |
kathaṃ prāṇasamāyogāddivaṃ yāti nareśvara 7|
kāye pārthivabhāgo'yaṃ samānārthaṃ pratiṣṭhitaḥ |
na kāyaḥ svargamāyāti yathā pṛthvī tathāsthitaḥ 8|
etatte sarvamākhyātaṃ doṣaughaiḥ pārthivasya yaḥ 9|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrtha-|
māhātmye paṃcaṣaṣṭitamo'dhyāyaḥ 65 |

English translation

Yayāti said :

1. O Mātali , tell me the reason, why this body, the protector of Dharma , does not go to heaven with the soul.

Mātali said :

2-9. The five elements do not go together (with the soul); in the company of the soul, O king. All of them come together in the village of the body. All of them, afflicted by old age, go to their respective abodes. Since the earth is created with a preponderance of fluid, it being wet due to the fluids becomes soft, O king. It is pierced by ants and rats. Holes are formed into it, and also anthills with large interiors. In the same way inflammation of the glands of the neck and itch are produced in the body. O best of men, this body is also cleft by worms. Enlargements (of parts like the spleen), instantly troubling, are also produced in it. O son of Nahuṣa , this body is full of such defects. How will it go to heaven with the life, O lord of men? The earthly part is settled in the body for the vital air essential to digestion. The body does not come (i.e. go) to heaven. It remains here as the earth does. I have told you all this along with a heap of earthy blemishes.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 66

Mātali on the Universality of Suffering

Chapter 148 of 693 · 226 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
पापात्पतति कायोयं धर्माच्च शृणु मातले ।
विशेषं न च पश्यामि पुण्यस्यापि महीतले १।
पुनः प्रजायते कायो यथा हि पतनं पुरा ।
कथमुत्पद्यते देहस्तन्मे विस्तरतो वद २।
मातलिरुवाच-
अथ नारकिणां पुंसामधर्मादेव केवलात् ।
क्षणमात्रेण भूतेभ्यः शरीरमुपजायते ३।
तद्वद्धर्मेण चैकेन देवानामौपपादिकम् ।
सद्यः प्रजायते दिव्यं शरीरं भूतसारतः ४।
कर्मणा व्यतिमिश्रेण यच्छरीरं महात्मनाम् ।
तद्रूपपरिणामेन विज्ञेयं हि चतुर्विधम् ५।
उद्भिज्जाः स्थावरा ज्ञेयास्तृणगुल्मादि रूपिणः ।
कृमिकीटपतंगाद्याः स्वेदजानामदेहिनः ६।
अंडजाः पक्षिणः सर्वे सर्पा नक्राश्च भूपते ।

जरायुजाश्च विज्ञेया मानुषाश्च चतुष्पदाः ७।
तत्र सिक्ता जलैर्भूमिर्रक्ते उष्मविपाचिता ।
वायुना धम्यमाना च क्षेत्रे बीजं प्रपद्यते ८।
यथा उप्तानि बीजानि संसिक्तान्यंभसा पुनः ।
उपगम्य मृदुत्वं च मूलभावं व्रजंति च ९।
तन्मूलादंकुरोत्पत्तिरंकुरात्पर्णसंभवः ।
पर्णान्नालं ततः कांडं कांडाच्च प्रभवः पुनः १०।
प्रभवाच्च भवेत्क्षीरं क्षीरात्तंदुलसंभवः ।
तंदुलाच्च ततः पक्वा भवंत्योषधयस्तथा ११।
यवाद्याः शालिपर्यंताः श्रेष्ठाः सप्तदश स्मृताः ।
ओषध्यः फलसाराढ्याः शेषा क्षुद्रा प्रःकीर्तिताः १२।
एता लूना मर्दिताश्च मुनिभिः पूर्वसंस्कृताः ।
शूर्पोलूखलपात्राद्यैः स्थालिकोदकवह्निभिः १३।
षड्विधा हि स्वभेदेन परिणामं व्रजंति ताः ।
अन्योन्यरससंयोगादनेकस्वादतां गताः १४।

भक्ष्यं भोज्यं पेयलेह्यं चोष्यं खाद्यं च भूपते ।
तासां भेदाः षडंगाश्च मधुराद्याश्च षड्गुणाः १५।
तदन्नं पिंडकवलैर्ग्रासैर्भुक्तं च देहिभिः ।
अन्नमूलाशये सर्वप्राणान्स्थापयति क्रमात् १६।
अपक्वं भुक्तमाहारं स वायुः कुरुते द्विधा ।
संप्रविश्यान्नमध्ये च पक्वं कृत्वा पृथग्गुणम् १७।
अग्नेरूर्ध्वं जलं स्थाप्य तदन्नं च जलोपरि ।
जलस्याधः स्वयं प्राणः स्थित्वाग्निं धमते शनैः १८।
वायुना धम्यमानोग्निरत्युष्णं कुरुते जलम् ।
तदन्नमुष्णयोगेन समंतात्पच्यते पुनः १९।
द्विधा भवति तत्पक्वं पृथक्किट्टं पृथग्रसः ।
मलैर्द्वादशभिः किट्टं भिन्नं देहाद्बहिर्व्रजेत् २०।
कर्णाक्षि नासिका जिह्वा दंतोष्ठ प्रजनं गुदा ।
मलान्स्रवेदथ स्वेदो विण्मूत्रं द्वादश स्मृताः २१।
हृत्पद्मे प्रतिबद्धाश्च सर्वनाड्यः समंततः ।

तासां मुखेषु तं सूक्ष्मं प्राणः स्थापयते रसम् २२।
रसेन तेन ता नाडीः प्राणः पूरयते पुनः ।
संतर्पयंति ता नाड्यः पूर्णा देहं समंततः २३।
ततः स नाडीमध्यस्थः शारीरेणोष्मणा रसः ।
पच्यते पच्यमानश्च भवेत्पाकद्वयं पुनः २४।
त्वङ्मांसास्थि मज्जा मेदो रुधिरं च प्रजायते ।
रक्ताल्लोमानि मांसं च केशाः स्नायुश्च मांसतः २५।
स्नायोर्मज्जा तथास्थीनि वसा मज्जास्थिसंभवा ।
मज्जाकारेण वैकल्यं शुक्रं च प्रसवात्मकम् २६।
इति द्वादश शान्तस्य परिणामाः प्रकीर्तिताः ।
शुक्रं तस्य परीणामः शुक्राद्देहस्य संभवः २७।
ऋतुकाले यदा शुक्रं निर्दोषं योनिसंस्थितम् ।
तदा तद्वायुसंसृष्टं स्त्रीरक्तेनैकतां व्रजेत् २८।
विसर्गकाले शुक्रस्य जीवः कारणसंयुतः ।
नित्यं प्रविशते योनिं कर्मभिः स्वैर्नियंत्रितः २९।

शुक्रस्य सह रक्तस्य एकाहात्कललं भवेत् ।
पंचरात्रेण कलले बुद्बुदत्वं ततो भवेत् ३०।
मांसत्वं मासमात्रेण पंचधा जायते पुनः ।
ग्रीवा शिरश्च स्कंधश्च पृष्ठवंशस्तथोदरम् ३१।
पाणीपादौ तथा पार्श्वौ कटिर्गात्रं तथैव च ।
मासद्वयेन पर्वाणि क्रमशः संभवंति च ३२।
त्रिभिर्मासैः प्रजायंते शतशोंकुरसंधयः ।
मासैश्चतुर्भिर्जायंते अंगुल्यादि यथाक्रमम् ३३।
मुखं नासा च कर्णौ च मासैर्जायंति पंचभिः ।

दंतपंक्तिस्तथा जिह्वा जायते तु नखाः पुनः ३४।
कर्णयोश्च भवेच्छिद्रं षण्मासाभ्यंतरे पुनः ।
पायुर्मेढ्रमुपस्थं च शिश्नश्चाप्युपजायते ३५।
संधयो ये च गात्रेषु मासैर्जायंति सप्तभिः ।
अंगप्रत्यंगसंपूर्णं शिरः केशसमन्वितम् ३६।
विभक्तावयवस्पष्टं पुनर्मासाष्टमे भवेत् ।

पंचात्मक समायुक्तः परिपक्वः स तिष्ठति ३७।
मातुराहारवीर्येण षड्विधेन रसेन च ।
नाभिसूत्रनिबद्धेन वर्द्धते स दिनेदिने ३८।
ततः स्मृतिं लभेज्जीवः संपूर्णोस्मिञ्छरीरके ।
सुखं दुःखं विजानाति निद्रां स्वप्नं पुराकृतम् ३९।
मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः ।
नानायोनिसहस्राणि मया दृष्टान्यनेकधा ४०।
अधुना जातमात्रोहं प्राप्तसंस्कार एव च ।
ततः श्रेयः करिष्यामि येन गर्भे न संभवः ४१।
गर्भस्थश्चिंतयत्येवमहं गर्भाद्विनिःसृतः ।
अध्येष्यामि परं ज्ञानं संसारविनिवर्तकम् ४२।
अवश्यं गर्भदुःखेन महता परिपीडितः ।
जीवः कर्मवशादास्ते मोक्षोपायं विचिंतयेत् ४३।
यथा गिरिवराक्रांतः कश्चिद्दुःखेन तिष्ठति ।
तथा जरायुणा देही दुःखं तिष्ठति दुःखितः ४४।

पतितः सागरे यद्वद्दुःखमास्ते समाकुलः ।
गर्भोदकेन सिक्तांगस्तथास्ते व्याकुलात्मकः ४५।
लोहकुंभे यथा न्यस्तः पच्यते कश्चिदग्निना ।
गर्भकुंभे तथाक्षिप्तः पच्यते जठराग्निना ४६।
सूचीभिरग्निवर्णाभिर्भिन्नगात्रो निरंतरम् ।
यद्दुःखं जायते तस्य तद्गर्भेष्टगुणं भवेत् ४७।
गर्भवासात्परं वासं कष्टं नैवास्ति कुत्रचित् ।
देहिनां दुःखमतुलं सुघोरमपि संकटम् ४८।
इत्येतद्गर्भदुःखं हि प्राणिनां परिकीर्तितम् ।
चरस्थिराणां सर्वेषामात्मगर्भानुरूपतः ४९।
गर्भात्कोटिगुणापीडा योनियंत्रनिपीडनात् ।
संमूर्च्छितस्य जायेत जायमानस्य देहिनः ५०।
इक्षुवत्पीड्यमानस्य पापमुद्गरपेषणात् ।
गर्भान्निष्क्रममाणस्य प्रबलैः सूतिवायुभिः ५१।
जायते सुमहद्दुःखं परित्राणं न विंदति ।

यंत्रेण पीड्यमानाः स्युर्निःसाराश्च यथेक्षवः ५२।
तथा शरीरं योनिस्थं पात्यते यंत्रपीडनात् ।

अस्थिमद्वर्तुलाकारं स्नायुबंधनवेष्टितम् ५३।
रक्तमांसवसालिप्तं विण्मूत्रद्रव्यभाजनम् ।
केशलोमनखच्छन्नं रोगायतनमुत्तमम् ५४।
वदनैकमहाद्वारं गवाक्षाष्टकभूषितम् ।
ओष्ठद्वयकपाटं तु दंतजिह्वागलान्वितम् ५५।
नाडीस्वेदप्रवाहं च कफपित्तपरिप्लुतम् ।
जराशोकसमाविष्टं कालवक्त्रानलेस्थितम् ५६।
कामक्रोधसमाक्रांतं श्वसनैश्चोपमर्दितम् ।
भोगतृष्णातुरं गूढं रागद्वेष वशानुगम् ५७।
सवर्णितांगप्रत्यंगं जरायु परिवेष्टितम् ।
संकटेनाविविक्तेन योनिमार्गेण निर्गतम् ५८।
विण्मूत्ररक्तसिक्तांगं षट्कौशिकसमुद्भवम् ।
अस्थिपंजरसंघातं ज्ञेयमस्मिन्कलेवरे ५९।

शतत्रयं शताधिकं पंचपेशी शतानि च ।
सार्धाभिस्तिसृभिश्छन्नं समंताद्रोमकोटिभिः ६०।
शरीरं स्थूलसूक्ष्माभिर्दृश्यादृश्याभिरंततः ।
एताभिर्मांसनाडीभिः कोटिभिस्तत्समन्वितम् ६१।
प्रस्वेदमशुचिं ताभिरंतरस्थं च तेन हि ।
द्वात्रिंशद्वशनाः प्रोक्ता विंशतिश्च नखाः स्मृताः ६२।
पित्तस्य कुडवं ज्ञेयं कफस्यार्धाढकं तथा ।
वसायाश्च पलाः पंच तदर्धं फलकस्य च ६३।
पंचार्बुद पला ज्ञेयाः पलानि दश मेदसः ।
पलत्रयं महारक्तं मज्जा रक्ताच्चतुर्गुणा ६४।
शुक्रार्धकुडवं ज्ञेयं तदर्धं देहिनां बलम् ।
मांसस्य चैकं पिंडेन पलसाहस्रमुच्यते ६५।
रक्तं पलशतं ज्ञेयं विण्मूत्रं चाप्रमाणतः ।
इति देहगृहे राजन्वासः स्यान्नित्यमात्मनः ६६।
अशुद्धं च विशुद्धस्य कर्मबंधविनिर्मितम् ।

शुक्रशोणितसंयोगाद्देहः संजायते क्वचित् ६७।
नित्यं विण्मूत्रसंयुक्तस्तेनायमशुचिः स्मृतः ।
यथा वै विष्ठया पूर्णः शुचिः सांतर्बहिर्घटः ६८।
शौचेन शोध्यमानोपि देहोयमशुचिर्भवेत् ।
यं प्राप्यातिपवित्राणि पंचगव्य हवींषि च ६९।
अशुचित्वं प्रयांत्याशु देहोयमशुचिस्ततः ।
हृद्यान्यप्यन्नपानानि यं प्राप्य सुरभीणि च ७०।
अशुचित्वं प्रयांत्याशु कोऽन्य स्यादशुचिस्ततः ।
हे जनाः किं न पश्यध्वं यन्निर्याति दिनेदिने ७१।
देहानुगो मलः पूतिस्तदाधारः कथं शुचिः ।

देहः संशोध्यमानोपि पंचगव्यकुशांबुभिः ७२।
घृष्यमाण इवांगारो निर्मलत्वं न गच्छति ।
स्रोतांसि यस्य सततं प्रवहंति गिरेरिव ७३।
कफमूत्राद्यमशुचिः स देहः शुध्यते कथम् ।
सर्वाशुचिनिधानस्य शरीरस्य न विद्यते ७४।

शुचिरेकप्रदेशोपि शुचिर्न स्यादृतेऽपि वा ।
दिवा वा यदि वा रात्रौ मृत्तोयैः शोध्यते करः ७५।
तथापि शुचिभाङ्नस्यान्न विरज्यंति ते नराः ।
कायोयमग्र्यधूपाद्यैर्यत्नेनापि सुसंस्कृतः ७६।
न जहाति स्वभावं हि श्वपुच्छमिव नामितम् ।
तथा जात्यैव कृष्णोर्णा न शुक्ला जातु जायते ७७।
संशोध्यमानापि तथा भवेन्मूर्तिर्न निर्मला ।
जिघ्रन्नपि स्वदुर्गंधं पश्यन्नपि मलं स्वकम् ७८।
न विरज्यति लोकोऽयं पीडयन्नपि नासिकाम् ।
अहो मोहस्य माहात्म्यं येन व्यामोहितं जगत् ७९।
जिघ्रन्पश्यन्स्वकान्दोषान्कायस्य न विरज्यते ।
स्वदेहस्य विगंधेन विरज्येत न यो नरः ८०।
विरागकारणं तस्य किमन्यदुपदिश्यते ।
सर्वमेव जगत्पूतं देहमेवाशुचिः परम् ८१।
यन्मलावयवस्पर्शाच्छुचिरप्यशुचिर्भवेत् ।

गंधलेपापनोदाय शौचं देहस्य कीर्तितम् ८२।
द्वयस्यापगमात्पश्चाद्भावशुद्ध्या विशुद्ध्यति ।
गंगातोयेन सर्वेण मृद्भारैर्गात्रलेपनैः ८३।
मर्त्यो दुर्गंधदेहोसौ भावदुष्टो न शुध्यति ।
तीर्थस्नानैस्तपोभिश्च दुष्टात्मा न च शुध्यति ८४।
स्वमूर्तिः क्षालिता तीर्थे न शुद्धिमधिगच्छति ।
अंतर्भावप्रदुष्टस्य विशतोपि हुताशनम् ८५।
न स्वर्गो नापवर्गश्च देहनिर्दहनं परम् ।
भावशुद्धिः परं शौचं प्रमाणं सर्वकर्मसु ८६।
अन्यथा लिंग्यते कांता भावेन दुहितान्यथा ।
मनसा भिद्यते वृत्तिरभिन्नेष्वपि वस्तुषु ८७।
अन्यथैव सती पुत्रं चिंतयेदन्यथा पतिम् ।
यथायथा स्वभावस्य महाभाग उदाहृतम् ८८।
परिष्वक्तोपि यद्भार्यां भावहीनां न कारयेत् ।
नाद्याद्विविधमन्नाद्यं रस्यानि सुरभीणि च ८९।

अभावेन नरस्तस्माद्भावः सर्वत्र कारणम् ।
चित्तं शोधय यत्नेन किमन्यैर्बाह्यशोधनैः ९०।
भावतः शुचिशुद्धात्मा स्वर्गं मोक्षं च विंदति ।

ज्ञानामलांभसा पुंसः सवैराग्यमृदापुनः ९१।
अविद्या रागविण्मूत्र लेपो नश्येद्विशोधनैः।
एवमेतच्छरीरं हि निसर्गादशुचिं विदुः ९२।
विद्यादसार निःसारं कदलीसारसन्निभम्।
ज्ञात्वैवं दोषवद्देहं यः प्राज्ञः शिथिली भवेत् ९३।
सोतिक्रामति संसारं दृढग्राहोवतिष्ठति।
एवमेतन्महाकष्टं जन्मदुःखं प्रकीर्तितम् ९४।
पुंसामज्ञानदोषेण नानाकर्मवशेन च।
गर्भस्थस्य मतिर्यासीत्सा जातस्य प्रणश्यति ९५।
सुमूर्च्छितस्य दुःखेन योनियंत्रनिपीडनात्।
बाह्येन वायुना चास्य मोहसंगेन देहिनाम् ९६।
स्पृष्टमात्रस्य घोरेण ज्वरः समुपजायते।

तेन ज्वरेण महता महामोहः प्रजायते ९७।
संमूढस्य स्मृतिभ्रंशः शीघ्रं संजायते पुनः।
स्मृतिभ्रंशात्ततस्तस्य पूर्वकर्मवशेन च ९८।
रतिः संजायते तस्य जंतोस्तत्रैव जन्मनि।
रक्तो मूढश्च लोकोयमकार्ये संप्रवर्त्तते ९९।
न चात्मानं विजानाति न परं न च दैवतम्।
न शृणोति परं श्रेयः सचक्षुरपि नेक्षते १००।
समे पथि शनैर्गच्छन्स्खलतीव पदेपदे।
सत्यां बुद्धौ न जानाति बोध्यमानो बुधैरपि १०१।
संसारे क्लिश्यते तेन नरो लोभवशानुगः।
गर्भस्मृतेरभावे च शास्त्रमुक्तं शिवेन च १०२।
तद्दुःखकथनार्थाय स्वर्गमोक्षप्रसाधकम्।
येन तस्मिञ्छिवे ज्ञाते धर्मकामार्थसाधने १०३।
न कुर्वंत्यात्मनः श्रेयस्तदत्र महदद्भुतम्।
अव्यक्तेंद्रियबुद्धित्वाद्बाल्येदुःखं महत्पुनः १०४।

इच्छन्नपि न शक्नोति वक्तुं कर्तुं न सत्कृती।
दंतजन्ममहद्दुःखं लौल्येन वायुना तथा १०५।
बालरोगैश्च विविधैः पीडाबालग्रहैरपि।
तृड्बुभुक्षा परीतांगः क्वचित्तिष्ठति गच्छति १०६।
विण्मूत्रभक्षणाद्यं च मोहाद्बालः समाचरेत्।
कौमारः कर्णवेधेन मातापित्रोश्च ताडनैः १०७।
अक्षराध्ययनाद्यैश्च दुःखं गुर्वादिशासनात्।
प्रमत्तेंद्रियवृत्तेश्च कामरागप्रपीडिनः १०८।
रोगार्दितस्य सततं कुतः सौख्यं हि यौवने।
ईर्ष्यासु महद्दुःखं मोहाद्दुःखं प्रजायते १०९।
तत्रस्यात्कुपितस्यैव रागो दुःखाय केवलम्।

रात्रौ न विंदते निद्रा कामाग्नि परिखेदितः ११०।
दिवा वापि कुतः सौख्यमर्थोपार्जनचिंतया।
स्त्रीष्वायासितदेहस्य ये पुंसः शुक्रबिंदवः १११।
न ते सुखाय मंतव्याः स्वेदजा इव बिंदवः।

कृमिभिस्ताड्यमानस्य कुष्ठिनः पामरस्य च ११२।
कंडूयनाग्नितापेन यत्सुखं स्त्रीषु तद्विदुः।
यादृशं मन्यते सौख्यमर्थोपार्जनचिंतया ११३।
तादृशं स्त्रीषु मंतव्यमधिकं नैव विद्यते।
मर्त्यस्य वेदना सैव यां विना चित्तनिर्वृतिः ११४।
ततोन्योन्यं पुरा प्राप्तमंते सैवान्यथा भवेत्।
तदेवं जरया ग्रस्तमामया व्यपिनप्रियम् ११५।
अपूर्ववत्समात्मानं जरया परिपीडितम्।
यः पश्यन्न विरज्येत कोन्यस्तस्मादचेतनः ११६।
जराभिभूतोपि जंतुः पत्नीपुत्रादिबांधवैः।
अशक्तत्वाद्दुराचारैर्भृत्यैश्च परिभूयते ११७।
न धर्ममर्थं कामं च मोक्षं च जरयायुतः।
शक्तः साधयितुं तस्माद्युवा धर्मं समाचरेत् ११८।
वातपित्तकफादीनां वैषम्यं व्याधिरुच्यते।
वातादीनां समूहेन देहोयं परिकीर्तितः ११९।

तस्माद्व्याधिमयं ज्ञेयं शरीरमिदमात्मनः।
वाताद्यव्यतिरिक्तत्वाद्व्याधीनां पंजरस्य च १२०।
रोगैर्नानाविधैर्याति देही दुःखान्यनेकधा।
तानि च स्वात्मवेद्यानि किमन्यत्कथयाम्यहम् १२१।
एकोत्तरं मृत्युशतमस्मिन्देहे प्रतिष्ठितम्।
तत्रैकः कालसंयुक्तः शेषाश्चागंतवः स्मृताः १२२।
ये त्विहागंतवः प्रोक्तास्ते प्रशाम्यंति भेषजैः।
जपहोमप्रदानैश्च कालमृत्युर्न शाम्यति १२३।
यदि वापमृत्युर्न स्याद्विषास्वादादशंकितः।
न चात्ति पुरुषस्तस्मादपमृत्योर्बिभेति सः १२४।
विविधा व्याधयस्तत्र सर्पाद्याः प्राणिनस्तथा।
विषाणि चाभिचाराश्च मृत्योर्द्वाराणि देहिनाम् १२५।
पीडितं सर्वरोगाद्यैरपि धन्वंतरिः स्वयम्।
स्वस्थीकर्तुं न शक्नोति कालप्राप्तं न चान्यथा १२६।
नौषधं न तपो दानं न माता न च बांधवाः।

शक्नुवंति परित्रातुं नरं कालेन पीडितम् १२७।
रसायन तपो जाप्ययोगसिद्धैर्महात्मभिः।
अवांतरितशांतिः स्यात्कालमृत्युमवाप्नुयात् १२८।
जायते योनिकीटेषु मृतः कर्मवशात्पुनः।

देहभेदेन यः पश्येद्वियोगं कर्मसंक्षयात् १२९।
मरणं तद्विनिर्दिष्टं न नाशः परमार्थतः ।
महातमः प्रविष्टस्य छिद्यमानेषु मर्मसु १३०।
यद्दुःखं मरणे जंतोर्न तस्येहोपमा क्वचित् ।
हा तात मातः कांतेति क्रंदत्येवं सुदुःखितः १३१।
मंडूक इव सर्पेण ग्रस्यते मृत्युना जगत् ।
बांधवैः स परित्यक्तः प्रियैश्च परिवारितः १३२।
निःश्वसन्दीर्घमुष्णं च मुखेन परिशुष्यता ।
खट्वायां परिवृत्तो हि मुह्यते च मुहुर्मुहुः १३३।
संमूढः क्षिपतेत्यर्थं हस्तपादावितस्ततः ।
खट्वातो वांछते भूमिं भूमेः खट्वां पुनर्महीम् १३४।

विवशस्त्यक्तलज्जश्च मूत्रविष्ठानुलेपितः ।
याचमानश्च सलिलं शुष्ककंठोष्ठतालुकः १३५।
चिंतयानः स्ववित्तानि कस्यैतानि मृते मयि ।
यमदूतैर्नीयमानः कालपाशेन कर्षितः १३६।
म्रियते पश्यतामेवं गलो घुरुघुरायते ।
जीवस्तृणजलौकेव देहाद्देहं विशेत्क्रमात् १३७।
प्राप्नोत्युत्तरमंगं च देहं त्यजति पूर्वकम् ।
मरणात्प्रार्थनाद्दुःखमधिकं हि विवेकिनाम् १३८।
क्षणिकं मरणे दुःखमनंतं प्रार्थनाकृतम् ।
जगतां पतिरर्थित्वाद्विष्णुर्वामनतां गतः १३९।
अधिकः कोपरस्तस्माद्यो न यास्यति लाघवम् ।
ज्ञातं मयेदमधुना मृत्योर्भवति यद्गुरुः १४०।
न परं प्रार्थयेद्भूयस्तृष्णालाघवकारणम् ।
आदौ दुःखं तथा मध्ये दुःखमंते च दारुणम् १४१।
निसर्गात्सर्वभूतानामिति दुःख परंपरा ।

वर्तमानान्यतीतानि दुःखान्येतानि यानि तु १४२।
न नरः शोचयेज्जन्म न विरज्यति तेन वै ।
अत्याहारान्महद्दुःखमल्पाहारात्तदंतरम् १४३।
त्रुटते भोजने कंठो भोजने च कुतः सुखम् ।
क्षुधा हि सर्वरोगाणां व्याधिः श्रेष्ठतमः स्मृतः १४४।
सच्छांतौषधलेपेन क्षणमात्रं प्रशाम्यति ।
क्षुद्व्याधि वेदना तीव्रा निःशेषबलकृंतनी १४५।
तयाभिभूतो म्रियते यथान्यैर्व्याधिभिर्नरः ।
तद्रसेपि हि किं सौख्यं जिह्वाग्रपरिवर्तिनि १४६।
तत्क्षणादर्धकालेन कंठं प्राप्य निवर्तते ।
इति क्षुद्व्याधितप्तानामन्नमोषधवत्स्मृतम् १४७।
न तत्सुखाय मंतव्यं परमार्थेन पंडितैः ।

मृतोपमश्च यः शेते सर्वकार्यविवर्जितः १४८।
तत्रापि च कुतः सौख्यं तमसा चोदितात्मनः।
प्रबोधेपि कुतः सौख्यं कार्येषूपहतात्मनः १४९।

कृषिवाणिज्यसेवाद्य गोरक्षादि परश्रमैः।
प्रातर्मूत्रपुरीषाभ्यां मध्याह्ने क्षुत्पिपासया १५०।
तृप्ताः काम्येन बाध्यंते निद्रया निशि जंतवः।
अर्थस्योपार्जने दुःखं दुःखमर्जितरक्षणे १५१।
नाशे दुःखं व्यये दुःखमर्थस्यैव कुतः सुखम्।
चौरेभ्यः सलिलेभ्योग्नेः स्वजनात्पार्थिवादपि १५२।
भयमर्थवतां नित्यं मृत्योर्देहभृतामिव।
खे यथा पक्षिभिर्मांसं भक्ष्यते श्वापदैर्भुवि १५३।
जले च भक्ष्यते मत्स्यैस्तथा सर्वत्र वित्तवान्।
विमोहयंति संपत्सु वारयंति विपत्सु च १५४।
खेदयंत्यर्जने काले कदार्थाः स्युः सुखावहाः।
प्रागर्थपतिरुद्विग्नः पश्चात्सर्वार्थनिःस्पृहः १५५।
तयोरर्थपतिर्दुःखी सुखी मन्येर्विरक्तधीः।
वसंतग्रीष्मतापेन दारुणं वर्षपर्वसु १५६।
वातातपेन वृष्ट्या च कालेप्येवं कुतः सुखम्।

विवाहविस्तरे दुःखं तद्भर्भोद्वहने पुनः १५७।
सूतिवैषम्यदुःखैश्च दुखं विष्ठादिकर्मभिः।
दन्ताक्षिरोगे पुत्रस्य हा कष्टं किं करोम्यहम् १५८।
गावो नष्टाः कृषिर्भग्ना भार्या च प्रपलायिता।
अमी प्राघूर्णिकाः प्राप्ता भयं मे शंसिनो गृहान् १५९।
बालापत्या च मे भार्या कः करिष्यति रंधनम्।
विवाहकाले कन्यायाः कीदृशश्च वरो भवेत् १६०।
एतच्चिंताभिभूतानां कुतः सौख्यं कुटुंबिनाम् १६१।
कुटुंबचिंताकुलितस्य पुंसः श्रुतं च शीलं च गुणाश्च सर्वे।
अपक्वकुंभे निहिता इवापः प्रयांति देहेन समं विनाशनम् १६२।
राज्येपि हि कुतः सौख्यं संधिविग्रहचिंतया।
पुत्रादपि भयं यत्र तत्र सौख्यं हि कीदृशम् १६३।
स्वजातीयाद्भयं प्रायः सर्वेषामेव देहिनाम्।
एकद्रव्याभिलाषित्वाच्छुनामिव परस्परम् १६४।
न प्रविश्य वनं कश्चिन्नृपः ख्यातोस्ति भूतले।

निखिलं यस्तिरस्कृत्य सुखं तिष्ठति निर्भयः १६५।
युद्धे बाहुसहस्रं हि पातयामास भूतले।
श्रीमतः कार्तवीर्यस्य ऋषिपुत्रः प्रतापवान् १६६।
ऋषिपुत्रस्य रामस्य रामो दशरथात्मजः।
जघान वीर्यमतुलमूर्ध्वगं सुमहात्मनः १६७।

जरासंधेन रामस्य तेजसा नाशितं यशः ।
जरासंधस्य भीमेन तस्यापि पवनात्मजः १६८।
हनुमानपि सूर्येण विक्षिप्तः पतितः क्षितौ ।
निवातकवचान्सर्वदानवान्बलदर्पितान् १६९।
हतवानर्जुनः श्रीमान्गोपालैः स विनिर्जितः ।
सूर्यः प्रतापयुक्तोऽपि मेघैः संछाद्यते क्वचित् १७०।
क्षिप्यते वायुना मेघो वायोर्वीर्यं नगैर्जितम् ।
दह्यंते वह्निना शैलाः स वह्निः शाम्यते जलैः १७१।
तज्जलं शोष्यते सूर्यैस्ते सूर्याः सह वारिणा ।
त्रैलोक्येन समस्ताश्च नश्यंति ब्रह्मणो दिने १७२।

ब्रह्मापि त्रिदशैः सार्धमुपसंह्रियते पुनः ।
परार्धद्वयकालांते शिवेन परमात्मना १७३।
एवं नैवास्ति संसारे यच्च सर्वोत्तमं बलम् ।
विहायैकं जगन्नाथं परमात्मानमव्ययम् १७४।
ज्ञात्वा सातिशयं सर्वमतिमानं विवर्जयेत् ।
एवंभूते जगत्यस्मिन्कः सुरः पंडितोपि वा १७५।
न ह्यस्ति सर्ववित्कश्चिन्न वा मूर्खोपि सर्वतः ।
यावच्चस्तु विजानाति तावत्तत्र स पंडितः १७६।
समाधाने तु सर्वत्र प्रभावः सदृशः स्मृतः ।
वित्तस्यातिशयत्वेन प्रभावः कस्यचित्क्वचित् १७७।
दानवैर्निर्जिता देवास्ते दैवैर्निर्जिताः पुनः ।
इत्यन्योन्यं श्रितो लोको भाग्यैर्जयपराजयैः १७८।
एवं वस्त्रयुगं राज्ञां प्रस्थमात्रांबुभोजनम् ।
यानं शय्यासनं चैव शेषं दुःखाय केवलम् १७९।
सप्तमे चापि भवने खट्वामात्र परिग्रहः ।

उदकुंभसहस्रेभ्यः क्लेशायास प्रविस्तरः १८०।
प्रत्यूषे तूर्यनिर्घोषः समं पुरनिवासिभिः ।
राज्येभिमानमात्रं हि ममेदं वाद्यते गृहे १८१।
सर्वमाभरणं भारः सर्वमालेपनं मलम् ।
सर्वं प्रलपितं गीतं नृत्यमुन्मत्तचेष्टितम् १८२।
इत्येवं राज्यसंभोगैः कुतः सौख्यं विचारतः ।
नृपाणां विग्रहे चिंता वान्योन्यविजिगीषया १८३।
प्रायेण श्रीमदालेपान्नहुषाद्या महानृपाः ।
स्वर्गं प्राप्ता निपतिताः कः श्रिया विंदते सुखम् १८४।
स्वर्गेपि च कुतः सौख्यं दृष्ट्वा दीप्तां परश्रियम् ।
उपर्युपरि देवानामन्योन्यातिशयस्थिताम् १८५।
नरैः पुण्यफलं स्वर्गे मूलच्छेदेन भुज्यते ।
न चान्यत्क्रियते कर्म सोऽत्र दोषः सुदारुणः १८६।

छिन्नमूलतरुर्यद्वद्दिवसैः पतति क्षितौ ।
पुण्यस्य संक्षयात्तद्वन्निपतंति दिवौकसः १८७।

सुखाभिलाषनिष्ठानां सुखभोगादि संप्लवैः ।
अकस्मात्पतितं दुःखं कष्टं स्वर्गेदिवौकसाम् १८८।
इति स्वर्गेऽपि देवानां नास्ति सौख्यं विचारतः ।
क्षयश्च विषयासिद्धौ स्वर्गे भोगाय कर्मणाम् १८९।
तत्र दुःखं महत्कष्टं नरकाग्निषु देहिनाम् ।
घोरैश्च विविधैर्भावैर्वाङ्मनः काय संभवैः १९०।
कुठारच्छेदनं तीव्रं वल्कलानां च तक्षणम् ।
पर्णशाखाफलानां च पातश्चंडेन वायुना १९१।
उन्मूलनान्नदीभिश्च गजैरन्यैश्च देहिभिः ।
दावाग्निहिमशोषैश्च दुःखं स्थावरजातिषु १९२।
तद्वद्भुजंगसर्पाणां क्रोधे दुःखं च दारुणम् ।
दुष्टानां घातनं लोके पाशेन च निबंधनम् १९३।
अकस्माज्जन्ममरणं कीटानां च मुहुर्मुहुः ।
सरीसृपनिकायानामेवं दुःखान्यनेकधा १९४।
पशूनामात्मशमनं दंडताडनमेव च ।

नासावेधेन संत्रासः प्रतोदेन सुताडनम् १९५।
वेत्रकाष्ठादिनिगडैरंकुशेनांगबंधनम् ।
भावेन मनसा क्लेशैर्भिक्षा युवादिपीडनम् १९६।
आत्मयूथवियोगैश्च बलान्नयनबंधने ।
पशूनां संति कायानामेवं दुःखान्यनेकशः १९७।
वर्षाशीतातपाद्दुःखं सुकष्टं ग्रहपक्षिणाम् ।
क्लेशमानाति कायानामेवं दुःखान्यनेकधा १९८।
गर्भवासे महद्दुःखं जन्मदुःखं तथा नृणाम् ।
सुबाल्यदुःखं चाज्ञानं कौमारे गुरुशासनम् १९९।
यौवने कामरागाभ्यां दुःखं चैवेर्ष्यया पुनः ।
कृषिवाणिज्यसेवाद्यैर्गोरक्षादिक कर्मभिः २००।
वृद्धभावे च जरया व्याधिभिश्च प्रपीडनात् ।
मरणे च महद्दुःखं प्रार्थनायां ततोधिकम् २०१।
राजाग्निजलदाघातचौरशत्रु भयं महत् ।
अर्थस्यार्जनरक्षायां भयं नाशे व्यये पुनः २०२।

कार्पण्यं मत्सरो दम्भो धनाधिक्ये भयं महत् ।
अकार्ये संप्रवृत्तिश्च दुःखानि धनिनां सदा २०३।
भृत्यवृत्तिः कुसीदं च दासत्वं परतंत्रता ।
इष्टानिष्टाभियोगश्च संयोगाश्च सहस्रशः २०४।
दुर्भिक्षं दुर्भगत्वं च मूर्खत्वं च दरिद्रता ।
अधरोत्तरभागश्च नारकं राजविक्रमम् २०५।

अन्योन्याभिभवं दुःखमन्यांन्यतो भयं महत् ।
अन्योन्याच्च प्रकोपश्च राज्ञो दुःखं महीभृताम् २०६।
अनित्यतात्र भावानां कृतकाम्यस्य देहिनः ।
अन्योन्य मर्मभेदाच्च अन्योन्य करपीडनात् २०७।
लुब्धाश्च पापभेदेन अन्योन्यस्य च भक्षणम् ।
इत्येवमादिभिर्दुःखैर्यस्माद्भीतं चराचरम् २०८।
निरयादि मनुष्यांतं तस्मात्सर्वं त्यजेद्बुधः ।
स्कंधात्स्कंधेन यन्भारं विश्रामं मन्यते यथा २०९।
तद्वत्सर्वमिदं लोके दुःखं दुःखेन शाम्यति ।

अन्योन्यातिशयोपेताः सर्वदा भोगसंप्लवाः २१०।
धर्मक्षयाच्च देवानां दिवि दुःखमवस्थितम् ।
नानायोनिसहस्रेषु संभवः पुण्यसंक्षयात् २११।
रोगाश्च विविधाकारा देवलोकेऽपि संस्मृताः ।
यज्ञस्य हि शिरश्छिन्नमश्विभ्यां संधितं पुनः २१२।
तेन दोषेण यज्ञस्य शिरोरोगः सदैव हि ।
मार्तंडभानोः कुष्ठं च वरुणस्य जलोदरम् २१३।
पूष्णोदशनवैकल्यं भुजस्तंभः शचीपतेः ।
सुमहान्क्षयरोगश्च सोमस्य परिकीर्तितः २१४।
ज्वरश्च सुमहानासीद्दक्षस्यापि प्रजापतेः ।
कल्पेकल्पे च देवानां महतामपि संक्षयः २१५।
परार्धद्वयकालांते ब्रह्मणश्चाप्यनित्यता ।
दक्षस्य दुहितां पौत्रीं ब्रह्मा कामितवान्पुनः २१६।
क्रोधेन च जयां देवीं योगज्ञां शप्तवान्प्रभुः ।
कामक्रोधौ स्थितौ यत्र तत्र दोषास्तदात्मकाः २१७।

दुःखानि च समस्तानि संस्थितानि न संशयः ।
विशीर्णजन्ममरणं सर्वाशित्वं हविर्भुजः २१८।
स्त्रीवधः कामसक्तिश्च सारथ्यं पांडवे बले ।
रुद्रेण त्रिपुरं दग्धं दक्षयज्ञो विनाशितः २१९।
स्कंदस्य जन्म वै शुक्रात्क्रीडादीनां सहस्रशः ।
एवं त्रयोपि रागाद्यैर्दोषैर्देवाः समन्विताः २२०।
एभ्यः परः प्रभुः शांतः परिपूर्णः स मुक्तिदः ।
एवमेतज्जगत्सर्वमन्योन्यातिशये स्थितम् २२१।
दुःखैराकुलितं ज्ञात्वा निर्वेदं परमं व्रजेत् ।
निर्वेदाच्च विरागः स्याद्विरागाज्ज्ञानसंभवः २२२।
ज्ञानेन तत्परं ज्ञानं शिवं मुक्तिमवाप्नुयात् ।
समस्तदुःखनिर्मुक्त स्वस्थात्मा स सुखी तदा २२३।
सर्वज्ञः परिपूर्णश्च मुक्त इत्यभिधीयते ।
मातलिरुवाच-

एतत्ते सर्वमाख्यातं यत्त्वया परिपृच्छितम् २२४।

धर्माधर्मविवेको हि सर्वज्ञानसमुद्भवः ।
इंद्रलोके प्रगंतव्यं देवराजस्य शासनात् २२५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृमातृतीर्थमाहात्म्ये षट्षष्टितमोऽध्यायः ६६ ।

Roman transliteration

yayātiruvāca-
pāpātpatati kāyoyaṃ dharmācca śṛṇu mātale |
viśeṣaṃ na ca paśyāmi puṇyasyāpi mahītale 1|
punaḥ prajāyate kāyo yathā hi patanaṃ purā |
kathamutpadyate dehastanme vistarato vada 2|
mātaliruvāca-
atha nārakiṇāṃ puṃsāmadharmādeva kevalāt |
kṣaṇamātreṇa bhūtebhyaḥ śarīramupajāyate 3|
tadvaddharmeṇa caikena devānāmaupapādikam |
sadyaḥ prajāyate divyaṃ śarīraṃ bhūtasārataḥ 4|
karmaṇā vyatimiśreṇa yaccharīraṃ mahātmanām |
tadrūpapariṇāmena vijñeyaṃ hi caturvidham 5|
udbhijjāḥ sthāvarā jñeyāstṛṇagulmādi rūpiṇaḥ |
kṛmikīṭapataṃgādyāḥ svedajānāmadehinaḥ 6|
aṃḍajāḥ pakṣiṇaḥ sarve sarpā nakrāśca bhūpate |

jarāyujāśca vijñeyā mānuṣāśca catuṣpadāḥ 7|
tatra siktā jalairbhūmirrakte uṣmavipācitā |
vāyunā dhamyamānā ca kṣetre bījaṃ prapadyate 8|
yathā uptāni bījāni saṃsiktānyaṃbhasā punaḥ |
upagamya mṛdutvaṃ ca mūlabhāvaṃ vrajaṃti ca 9|
tanmūlādaṃkurotpattiraṃkurātparṇasaṃbhavaḥ |
parṇānnālaṃ tataḥ kāṃḍaṃ kāṃḍācca prabhavaḥ punaḥ 10|
prabhavācca bhavetkṣīraṃ kṣīrāttaṃdulasaṃbhavaḥ |
taṃdulācca tataḥ pakvā bhavaṃtyoṣadhayastathā 11|
yavādyāḥ śāliparyaṃtāḥ śreṣṭhāḥ saptadaśa smṛtāḥ |
oṣadhyaḥ phalasārāḍhyāḥ śeṣā kṣudrā praḳīrtitāḥ 12|
etā lūnā marditāśca munibhiḥ pūrvasaṃskṛtāḥ |
śūrpolūkhalapātrādyaiḥ sthālikodakavahnibhiḥ 13|
ṣaḍvidhā hi svabhedena pariṇāmaṃ vrajaṃti tāḥ |
anyonyarasasaṃyogādanekasvādatāṃ gatāḥ 14|

bhakṣyaṃ bhojyaṃ peyalehyaṃ coṣyaṃ khādyaṃ ca bhūpate |
tāsāṃ bhedāḥ ṣaḍaṃgāśca madhurādyāśca ṣaḍguṇāḥ 15|
tadannaṃ piṃḍakavalairgrāsairbhuktaṃ ca dehibhiḥ |
annamūlāśaye sarvaprāṇānsthāpayati kramāt 16|
apakvaṃ bhuktamāhāraṃ sa vāyuḥ kurute dvidhā |
saṃpraviśyānnamadhye ca pakvaṃ kṛtvā pṛthagguṇam 17|
agnerūrdhvaṃ jalaṃ sthāpya tadannaṃ ca jalopari |
jalasyādhaḥ svayaṃ prāṇaḥ sthitvāgniṃ dhamate śanaiḥ 18|
vāyunā dhamyamānogniratyuṣṇaṃ kurute jalam |
tadannamuṣṇayogena samaṃtātpacyate punaḥ 19|
dvidhā bhavati tatpakvaṃ pṛthakkiṭṭaṃ pṛthagrasaḥ |

malairdvādaśabhiḥ kiṭṭaṃ bhinnaṃ dehādbahirvrajet 20|
karṇākṣi nāsikā jihvā daṃtoṣṭha prajanaṃ gudā |
malānsravedatha svedo viṇmūtraṃ dvādaśa smṛtāḥ 21|
hṛtpadme pratibaddhāśca sarvanāḍyaḥ samaṃtataḥ |

tāsāṃ mukheṣu taṃ sūkṣmaṃ prāṇaḥ sthāpayate rasam 22|
rasena tena tā nāḍīḥ prāṇaḥ pūrayate punaḥ |
saṃtarpayaṃti tā nāḍyaḥ pūrṇā dehaṃ samaṃtataḥ 23|
tataḥ sa nāḍīmadhyasthaḥ śārīreṇoṣmaṇā rasaḥ |
pacyate pacyamānaśca bhavetpākadvayaṃ punaḥ 24|
tvaṅmāṃsāsthi majjā medo rudhiraṃ ca prajāyate |
raktāllomāni māṃsaṃ ca keśāḥ snāyuśca māṃsataḥ 25|
snāyormajjā tathāsthīni vasā majjāsthisaṃbhavā |
majjākāreṇa vaikalyaṃ śukraṃ ca prasavātmakam 26|
iti dvādaśa śāntasya pariṇāmāḥ prakīrtitāḥ |
śukraṃ tasya parīṇāmaḥ śukrāddehasya saṃbhavaḥ 27|
ṛtukāle yadā śukraṃ nirdoṣaṃ yonisaṃsthitam |
tadā tadvāyusaṃsṛṣṭaṃ strīraktenaikatāṃ vrajet 28|
visargakāle śukrasya jīvaḥ kāraṇasaṃyutaḥ |
nityaṃ praviśate yoniṃ karmabhiḥ svairniyaṃtritaḥ 29|

śukrasya saha raktasya ekāhātkalalaṃ bhavet |
paṃcarātreṇa kalale budbudatvaṃ tato bhavet 30|
māṃsatvaṃ māsamātreṇa paṃcadhā jāyate punaḥ |
grīvā śiraśca skaṃdhaśca prṣṭhavaṃśastathodaram 31|
pāṇīpādau tathā pārśvau kaṭirgātraṃ tathaiva ca |
māsadvayena parvāṇi kramaśaḥ saṃbhavaṃti ca 32|
tribhirmāsaiḥ prajāyaṃte śataśoṃkurasaṃdhayaḥ |
māsaiścaturbhirjāyaṃte aṃgulyādi yathākramam 33|
mukhaṃ nāsā ca karṇau ca māsairjāyaṃti paṃcabhiḥ |
daṃtapaṃktistathā jihvā jāyate tu nakhāḥ punaḥ 34|
karṇayośca bhavecchidraṃ ṣaṇmāsābhyaṃtare punaḥ |
pāyurmeḍhramupasthaṃ ca śiśnaścāpyupajāyate 35|
saṃdhayo ye ca gātreṣu māsairjāyaṃti saptabhiḥ |
aṃgapratyaṃgasaṃpūrṇaṃ śiraḥ keśasamanvitam 36|
vibhaktāvayavaspaṣṭaṃ punarmāsāṣṭame bhavet |

paṃcātmaka samāyuktaḥ paripakvaḥ sa tiṣṭhati 37|
māturāhāravīryeṇa ṣaḍvidhena rasena ca |
nābhisūtranibaddhena varddhate sa dinedine 38|
tataḥ smṛtiṃ labhejjīvaḥ saṃpūrṇosmiñcharīrake |
sukhaṃ duḥkhaṃ vijānāti nidrāṃ svapnaṃ purākṛtam 39|
mṛtaścāhaṃ punarjāto jātaścāhaṃ punarmṛtaḥ |
nānāyonisahasrāṇi mayā dṛṣṭānyanekadhā 40|
adhunā jātamātrohaṃ prāptasaṃskāra eva ca |
tataḥ śreyaḥ kariṣyāmi yena garbhe na saṃbhavaḥ 41|
garbhasthaściṃtayatyevamahaṃ garbhādviniḥsṛtaḥ |
adhyeṣyāmi paraṃ jñānaṃ saṃsāravinivartakam 42|
avaśyaṃ garbhaduḥkhena mahatā paripīḍitaḥ |
jīvaḥ karmavaśādāste mokṣopāyaṃ viciṃtayet 43|
yathā girivarākrāṃtaḥ kaścidduḥkhena tiṣṭhati |
tathā jarāyuṇā dehī duḥkhaṃ tiṣṭhati duḥkhitaḥ 44|

patitaḥ sāgare yadvadduḥkhamāste samākulaḥ |
garbhodakena siktāṃgastathāste vyākulātmakaḥ 45|
lohakuṃbhe yathā nyastaḥ pacyate kaścidagninā |
garbhakuṃbhe tathākṣiptaḥ pacyate jaṭharāgninā 46|
sūcībhiragnivarṇābhirbhinnagātro niraṃtaram |
yadduḥkhaṃ jāyate tasya tadgarbheṣṭaguṇaṃ bhavet 47|
garbhavāsātparaṃ vāsaṃ kaṣṭaṃ naivāsti kutracit |
dehināṃ duḥkhamatulaṃ sughoramapi saṃkaṭam 48|
ityetadgarbhaduḥkhaṃ hi prāṇināṃ parikīrtitam |
carasthirāṇāṃ sarveṣāmātmagarbhānurūpataḥ 49|
garbhātkoṭiguṇāpīḍā yoniyaṃtranipīḍanāt |
saṃmūrcchitasya jāyeta jāyamānasya dehinaḥ 50|
ikṣuvatpīḍyamānasya pāpamudgarapeṣaṇāt |
garbhānniṣkramamāṇasya prabalaiḥ sūtivāyubhiḥ 51|
jāyate sumahadduḥkhaṃ paritrāṇaṃ na viṃdati |

yaṃtreṇa pīḍyamānāḥ syurniḥsārāśca yathekṣavaḥ 52|
tathā śarīraṃ yonisthaṃ pātyate yaṃtrapīḍanāt |
asthimadvartulākāraṃ snāyubaṃdhanaveṣṭitam 53|
raktamāṃsavasāliptaṃ viṇmūtradravyabhājanam |
keśalomanakhacchannaṃ rogāyatanamuttamam 54|
vadanaikamahādvāraṃ gavākṣāṣṭakabhūṣitam |
oṣṭhadvayakapāṭaṃ tu daṃtajihvāgalānvitam 55|
nāḍīsvedapravāhaṃ ca kaphapittapariplutam |
jarāśokasamāviṣṭaṃ kālavaktrānalesthitam 56|
kāmakrodhasamākrāṃtaṃ śvasanaiścopamarditam |
bhogatṛṣṇāturaṃ gūḍhaṃ rāgadveṣa vaśānugam 57|
savarṇitāṃgapratyaṃgaṃ jarāyu pariveṣṭitam |
saṃkaṭenāviviktena yonimārgeṇa nirgatam 58|
viṇmūtraraktasiktāṃgaṃ śaṭkauśikasamudbhavam |
asthipaṃjarasaṃghātaṃ jñeyamasminkalevare 59|

śatatrayaṃ śatādhikaṃ paṃcapeśī śatāni ca |
sārdhābhistisṛbhiścannaṃ samaṃtādromakoṭibhiḥ 60|
śarīraṃ sthūlasūkṣmābhirdṛśyādṛśyābhiraṃtataḥ |
etābhirmāṃsanāḍībhiḥ koṭibhistatsamanvitam 61|
prasvedamaśuciṃ tābhiraṃtarasthaṃ ca tena hi |
dvātriṃśaddaśanāḥ proktā viṃśatiśca nakhāḥ smṛtāḥ 62|
pittasya kuḍavaṃ jñeyaṃ kaphasyārdhāḍhakaṃ tathā |
vasāyāśca palāḥ paṃca tadardhaṃ phalakasya ca 63|
paṃcārbuda palā jñeyāḥ palāni daśa medasaḥ |
palatrayaṃ mahāraktaṃ majjā raktāccaturguṇā 64|
śukrārdhakuḍavaṃ jñeyaṃ tadardhaṃ dehināṃ balam |
māṃsasya caikaṃ piṃḍena palasāhasramucyate 65|
raktaṃ palaśataṃ jñeyaṃ viṇmūtraṃ cāpramāṇataḥ |
iti dehagṛhe rājanvāsaḥ syānnityamātmanaḥ 66|
aśuddhaṃ ca viśuddhasya karmabaṃdhavinirmitam |

śukraśoṇitasaṃyogāddehaḥ saṃjāyate kvacit 67|
nityaṃ viṇmūtrasaṃyuktastenāyamaśuciḥ smṛtaḥ |
yathā vai viṣṭhayā pūrṇaḥ śuciḥ sāṃtarbahirghaṭaḥ 68|
śaucena śodhyamānopi dehoyamaśucirbhavet |
yaṃ prāpyātipavitrāṇi paṃcagavya havīṃṣi ca 69|
aśucitvaṃ prayāṃtyāśu dehoyamaśucistataḥ |

hṛdyānyapyannapānāni yaṃ prāpya surabhīṇi ca 70|
aśucitvaṃ prayāṃtyāśu ko'nya syādaśucistataḥ |
he janāḥ kiṃ na paśyadhvaṃ yanniryāti dinedine 71|
dehānugo malaḥ pūtistadādhāraḥ kathaṃ śuciḥ |
dehaḥ saṃśodhyamānopi paṃcagavyakuśāṃbubhiḥ 72|
ghṛṣyamāṇa ivāṃgāro nirmalatvaṃ na gacchati |
srotāṃsi yasya satataṃ pravahaṃti gireriva 73|
kaphamūtrādyamaśuciḥ sa dehaḥ śudhyate katham |
sarvāśucinidhānasya śarīrasya na vidyate 74|

śucirekapradeśopi śucirna syādṛte'pi vā |
divā vā yadi vā rātrau mṛttoyaiḥ śodhyate karaḥ 75|
tathāpi śucibhāṅnasyānna virajyaṃti te narāḥ |
kāyoyamagryadhūpādyairyatnenāpi susaṃskṛtaḥ 76|
na jahāti svabhāvaṃ hi śvapucchamiva nāmitam |
tathā jātyaiva kṛṣṇorṇā na śuklā jātu jāyate 77|
saṃśodhyamānāpi tathā bhavenmūrtirna nirmalā |
jighrannapi svadurgaṃdhaṃ paśyannapi malaṃ svakam 78|
na virajyati loko'yaṃ pīḍayannapi nāsikām |
aho mohasya māhātmyaṃ yena vyāmohitaṃ jagat 79|
jighranpaśyansvakāndoṣāṅkāyasya na virajyate |
svadehasya vigaṃdhena virajyeta na yo naraḥ 80|
virāgakāraṇaṃ tasya kimanyadupadiśyate |
sarvameva jagatpūtaṃ dehamevāśuciḥ param 81|
yanmalāvayavasparśācchucirapyaśucirbhavet |

gaṃdhalepāpanodāya śaucaṃ dehasya kīrtitam 82|
dvayasyāpagamātpaścādbhāvaśuddhyā viśuddhyati |
gaṃgātoyena sarveṇa mṛdbhārairgātralepanaiḥ 83|
martyo durgaṃdhadehosau bhāvaduṣṭo na śudhyati |
tīrthasnānaistapobhiśca duṣṭātmā na ca śudhyati 84|
svamūrtiḥ kṣālitā tīrthe na śuddhimadhigacchati |
aṃtarbhāvapraduṣṭasya viśatopi hutāśanam 85|
na svargo nāpavargaśca dehanirdahanaṃ param |
bhāvaśuddhiḥ paraṃ śaucaṃ pramāṇaṃ sarvakarmasu 86|
anyathā liṃgyate kāṃtā bhāvena duhitānyathā |
manasā bhidyate vṛttirabhinneṣvapi vastuṣu 87|
anyathaiva satī putraṃ ciṃtayedanyathā patim |
yathāyathā svabhāvasya mahābhāga udāhṛtam 88|
pariṣvaktopi yadbhāryāṃ bhāvahīnāṃ na kārayet |
nādyādvividhamannādyaṃ rasyāni surabhīṇi ca 89|

abhāvena narastasmādbhāvaḥ sarvatra kāraṇam |
cittaṃ śodhaya yatnena kimanyairbāhyaśodhanaiḥ 90|
bhāvataḥ śuciśuddhātmā svargaṃ mokṣaṃ ca viṃdati |
jñānāmalāṃbhasā puṃsaḥ savairāgyamṛdāpunaḥ 91|
avidyā rāgaviṇmūtra lepo naśyedviśodhanaiḥ |
evametaccharīraṃ hi nisargādaśuciṃ viduḥ 92|
vidyādasāra niḥsāraṃ kadalīsārasannibham |
jñātvaivaṃ doṣavaddehaṃ yaḥ prājñaḥ śithilī bhavet 93|
sotikrāmati saṃsāraṃ dṛḍhagrāhovatiṣṭhati |
evametanmahākaṣṭaṃ janmaduḥkhaṃ prakīrtitam 94|
puṃsāmajñānadoṣeṇa nānākarmavaśena ca |

garbhasthasya matiryāsītsā jātasya praṇaśyati 95|
sumūrcchitasya duḥkhena yoniyaṃtranipīḍanāt |
bāhyena vāyunā cāsya mohasaṃgena dehinām 96|
spṛṣṭamātrasya ghoreṇa jvaraḥ samupajāyate |

tena jvareṇa mahatā mahāmohaḥ prajāyate 97|
saṃmūḍhasya smṛtibhraṃśaḥ śīghraṃ saṃjāyate punaḥ |
smṛtibhraṃśāttatastasya pūrvakarmavaśena ca 98|
ratiḥ saṃjāyate tasya jaṃtostatraiva janmani |
rakto mūḍhaśca lokoyamakārye saṃpravarttate 99|
na cātmānaṃ vijānāti na paraṃ na ca daivatam |
na śṛṇoti paraṃ śreyaḥ sacakṣurapi nekṣate 100|
same pathi śanairgacchanskhalatīva padepade |
satyāṃ buddhau na jānāti bodhyamāno budhairapi 101|
saṃsāre kliśyate tena naro lobhavaśānugaḥ |
garbhasmṛterabhāve ca śāstramuktaṃ śivena ca 102|
tadduḥkhakathanārthāya svargamokṣaprasādhakam |
yena tasmiñchive jñāte dharmakāmārthasādhane 103|
na kurvaṃtyātmanaḥ śreyastadatra mahadadbhutam |
avyakteṃdriyabuddhitvādbālyeduḥkhaṃ mahatpunaḥ 104|

icchannapi na śaknoti vaktuṃ kartuṃ na satkṛtī |
daṃtajanmamahadduḥkhaṃ laulyena vāyunā tathā 105|
bālarogaiśca vividhaiḥ pīḍābālagrahairapi |
tṛḍbubhukṣā parītāṃgaḥ kvacittiṣṭhati gacchati 106|
viṇmūtrabhakṣaṇādyaṃ ca mohādbālaḥ samācaret |
kaumāraḥ karṇavedhena mātāpitrośca tāḍanaiḥ 107|
akṣarādhyayanādyaiśca duḥkhaṃ gurvādiśāsanāt |
pramatteṃdriyavṛtteśca kāmarāgaprapīḍinaḥ 108|
rogārditasya sataṭaṃ kutaḥ saukhyaṃ hi yauvane |
īrṣyāsu mahadduḥkhaṃ mohādduḥkhaṃ prajāyate 109|
tatrasyātkupitasyaiva rāgo duḥkhāya kevalam |
rātrau na viṃdate nidrā kāmāgni parikheditaḥ 110|
divā vāpi kutaḥ saukhyamarthopārjanaciṃtayā |
strīṣvāyāsitadehasya ye puṃsaḥ śukrabiṃdavaḥ 111|
na te sukhāya maṃtavyāḥ svedajā iva biṃdavaḥ |

kṛmibhistāḍyamānasya kuṣṭhinaḥ pāmarasya ca 112|
kaṃḍūyanāgnitāpena yatsukhaṃ strīṣu tadviduḥ |
yādṛśaṃ manyate saukhyamarthopārjanaciṃtayā 113|
tādṛśaṃ strīṣu maṃtavyamadhikaṃ naiva vidyate |
martyasya vedanā saiva yāṃ vinā cittanirvṛtiḥ 114|
tatonyonyaṃ purā prāptamaṃte saivānyathā bhavet |
tadevaṃ jarayā grastamāmayā vyapinapriyam 115|
apūrvavatsamātmānaṃ jarayā paripīḍitam |
yaḥ paśyanna virajyeta konyastasmādacetanaḥ 116|
jarābhibhūtopi jaṃtuḥ patnīputrādibāṃdhavaiḥ |
aśaktatvāddurācārairbhṛtyaiśca paribhūyate 117|
na dharmamarthaṃ kāmaṃ ca mokṣaṃ ca jarayāyutaḥ |
śaktaḥ sādhayituṃ tasmādyuvā dharmaṃ samācaret 118|
vātapittakaphādīnāṃ vaiṣamyaṃ vyādhirucyate |
vātādīnāṃ samūhena dehoyaṃ parikīrtitaḥ 119|

tasmādvyādhimayaṃ jñeyaṃ śarīramidamātmanaḥ |
vātādyavyatiriktatvādvyādhīnāṃ paṃjarasya ca 120|
rogairnānāvidhairyāti dehī duḥkhānyanekadhā |
tāni ca svātmavedyāni kimanyatkathayāmyaham 121|
ekottaraṃ mṛtyuśatamasmindehe pratiṣṭhitam |
tatraikaḥ kālasaṃyuktaḥ śeṣāścāgaṃtavaḥ smṛtāḥ 122|
ye tvihāgaṃtavaḥ proktāste praśāmyaṃti bheṣajaiḥ |
japahomapradānaiśca kālamṛtyurna śāmyati 123|
yadi vāpamṛtyurna syādviṣāsvādādaśaṃkitaḥ |
na cātti puruṣastasmādapamṛtyorbibheti saḥ 124|
vividhā vyādhayastatra sarpādyāḥ prāṇinastathā |
viṣāṇi cābhicārāśca mṛtyordvārāṇi dehinām 125|
pīḍitaṃ sarvarogādyairapi dhanvaṃtariḥ svayam |
svasthīkartuṃ na śaknoti kālaprāptaṃ na cānyathā 126|
nauṣadhaṃ na tapo dānaṃ na mātā na ca bāṃdhavāḥ |

śaknuvaṃti paritrātuṃ naraṃ kālena pīḍitam 127|
rasāyana tapo jāpyayogasiddhairmahātmabhiḥ |
avāṃtaritaśāṃtiḥ syātkālamṛtyumavāpnuyāt 128|
jāyate yonikīṭeṣu mṛtaḥ karmavaśātpunaḥ |
dehabhedena yaḥ paśyedviyogaṃ karmasaṃkṣayāt 129|
maraṇaṃ tadvinirdiṣṭaṃ na nāśaḥ paramārthataḥ |
mahātamaḥ praviṣṭasya chidyamāneṣu marmasu 130|
yadduḥkhaṃ maraṇe jaṃtorna tasyehopamā kvacit |
hā tāta mātaḥ kāṃteti kraṃdatyevaṃ suduḥkhitaḥ 131|
maṃḍūka iva sarpeṇa grasyate mṛtyunā jagat |
bāṃdhavaiḥ sa parityaktaḥ priyaiśca parivāritaḥ 132|
niḥśvasandīrghamuṣṇaṃ ca mukhena pariśuṣyatā |
khaṭvāyāṃ parivṛtto hi muhyate ca muhurmuhuḥ 133|
saṃmūḍhaḥ kṣipatetyarthaṃ hastapādāvitastataḥ |
khaṭvāto vāṃchate bhūmiṃ bhūmeḥ khaṭvāṃ punarmahīm 134|

vivaśastyaktalajjaśca mūtraviṣṭhānulepitaḥ |
yācamānaśca salilaṃ śuṣkakaṃṭhoṣṭhatālukaḥ 135|
ciṃtayānaḥ svavittāni kasyaitāni mṛte mayi |
yamadūtairnīyamānaḥ kālapāśena karṣitaḥ 136|
mriyate paśyatāmevaṃ galo ghurughurāyate |
jīvastṛṇajalaukeva dehāddehaṃ viśetkramāt 137|
prāpnotyuttaramaṃgaṃ ca dehaṃ tyajati pūrvakam |
maraṇātprārthanādduḥkhamadhikaṃ hi vivekinām 138|
kṣaṇikaṃ maraṇe duḥkhamanaṃtaṃ prārthanākṛtam |
jagatāṃ patirarthitvādviṣṇurvāmanatāṃ gataḥ 139|
adhikaḥ koparastasmādyo na yāsyati lāghavam |
jñātaṃ mayedamadhunā mṛtyorbhavati yadguruḥ 140|
na paraṃ prārthayedbhūyastṛṣṇālāghavakāraṇam |
ādau duḥkhaṃ tathā madhye duḥkhamaṃte ca dāruṇam 141|
nisargātsarvabhūtānāmiti duḥkha paraṃparā |

vartamānānyatītāni duḥkhānyetāni yāni tu 142|
na naraḥ śocayejjanma na virajyati tena vai |
atyāhārānmahadduḥkhamalpāhārāttadaṃtaram 143|
truṭate bhojane kaṃṭho bhojane ca kutaḥ sukham |
kṣudhā hi sarvarogāṇāṃ vyādhiḥ śreṣṭhatamaḥ smṛtaḥ 144|
sacchāṃtauṣadhalepena kṣaṇamātraṃ praśāmyati |

kṣudvyādhi vedanā tīvrā niḥśeṣabalakṛṃtanī 145|
tayābhibhūto mriyate yathānyairvyādhibhirnaraḥ |
tadrasepi hi kiṃ saukhyaṃ jihvāgraparivartini 146|
tatkṣaṇādardhakālena kaṃṭhaṃ prāpya nivartate |
iti kṣudvyādhitaptānāmannamoṣadhavatsmṛtam 147|
na tatsukhāya maṃtavyaṃ paramārthena paṃḍitaiḥ |
mṛtopamaśca yaḥ śete sarvakāryavivarjitaḥ 148|
tatrāpi ca kutaḥ saukhyaṃ tamasā coditātmanaḥ |
prabodhepi kutaḥ saukhyaṃ kāryeṣūpahatātmanaḥ 149|

kṛṣivāṇijyasevādya gorakṣādi paraśramaiḥ |
prātarmūtrapurīṣābhyāṃ madhyāhne kṣutpipāsayā 150|
tṛptāḥ kāmyena bādhyaṃte nidrayā niśi jaṃtavaḥ |
arthasyopārjane duḥkhaṃ duḥkhamarjitarakṣaṇe 151|
nāśe duḥkhaṃ vyaye duḥkhamarthasyaiva kutaḥ sukham |
caurebhyaḥ salilebhyogneḥ svajanātpārthivādapi 152|
bhayamarthavatāṃ nityaṃ mṛtyordehabhṛtāmiva |
khe yathā pakṣibhirmāṃsaṃ bhakṣyate śvāpadairbhuvi 153|
jale ca bhakṣyate matsyaistathā sarvatra vittavān |
vimohayaṃti saṃpatsu vārayaṃti vipatsu ca 154|
khedayaṃtyarjane kāle kadārthāḥ syuḥ sukhāvahāḥ |
prāgarthapatirudvignaḥ paścātsarvārthanāśspṛhaḥ 155|
tayorarthapatirduḥkhī sukhī manyerviraktadhīḥ |
vasaṃtagrīṣmatāpena dāruṇaṃ varṣaparvasu 156|
vātātapena vṛṣṭyā ca kālepyevaṃ kutaḥ sukham |

vivāhavistare duḥkhaṃ tadgarbhodvahane punaḥ 157|
sūtivaiṣamyaduḥkhaiśca dukhaṃ viṣṭhādikarmabhiḥ |
dantākṣiroge putrasya hā kaṣṭaṃ kiṃ karomyaham 158|
gāvo naṣṭāḥ kṛṣirbhagnā bhāryā ca prapalāyitā |
amī prāghūrṇikāḥ prāptā bhayaṃ me śaṃsino gṛhān 159|
bālāpatyā ca me bhāryā kaḥ kariṣyati raṃdhanam |
vivāhakāle kanyāyāḥ kīdṛśaśca varo bhavet 160|
etacciṃtābhibhūtānāṃ kutaḥ saukhyaṃ kuṭuṃbinām 161|
kuṭuṃbaciṃtākulitasya puṃsaḥ śrutaṃ ca śīlaṃ ca guṇāśca sarve |
apakvakuṃbhe nihitā ivāpaḥ prayāṃti dehena samaṃ vināśanam 162|
rājyepi hi kutaḥ saukhyaṃ saṃdhivigrahaciṃtayā |
putrādapi bhayaṃ yatra tatra saukhyaṃ hi kīdṛśam 163|
svajātīyādbhayaṃ prāyaḥ sarveṣāmeva dehinām |
ekadravyābhilāṣitvācchunāmiva parasparam 164|
na praviśya vanaṃ kaścinnṛpaḥ khyātosti bhūtale |

nikhilaṃ yastiraskṛtya sukhaṃ tiṣṭhati nirbhayaḥ 165|
yuddhe bāhusahasraṃ hi pātayāmāsa bhūtale |
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English translation

Yayāti said :

1-2. O Mātali , listen, (we see that) the body falls due to sin and also due to religious merit. On the earth I do not see what difference religious merit makes. The body is produced again (just) as it fell before. Tell me in detail how the body is produced.

Mātali said :

3-16. In the case of the hellish beings, just in a moment, the (hellish) body is produced from the (five) elements due to impious acts only. In the same way, due to religious merit, a divine body (in the manner of that) of the gods is instantly produced from the essences of the elements. That body of the magnanimous ones, (which is produced) due to the mixture of the (fruits) of deeds should be known to be of four kinds according to the transformation of deeds. The immobile ones in the form of grass and bushes should be known as the ones born by sprouting up. Worms, insects and moths should be known to be born from the sweat of living beings. O king, all birds, serpents and crocodiles are oviparous. Human beings and quadrupeds should be known to be viviparous. When the earth is 'cooked' by heat, it is moistured by water and is scattered by wind (into loose particles). Then the seed approaches the soil in such a way that the seeds that are sown and are watered, become soft and attain the state of roots. From the root there is the rise of a shoot. From a shoot a leaf springs up. From a leaf a hollow stock comes up; from that a stem comes up; and from that the prabhava (power). From it would be (produced) Kṣīra (the sap), and from the sap there is the rise of tandula (the gram?), from the gram come up the ripened oṣadhayaḥ (herbs). They are said to be seventeen—the best ones—beginning with barley and ending with rice. The herbs are rich with the wealth of fruits. The remaining ones are said to be trifling. These were first cleansed and cut and crushed by the sages with winnowing baskets, mortars and (other) vessels. With water in a pan and fire, they, which have six varieties, undergo alteration, have many tastes due to the combinations of their respective tastes. O king, they have six varieties like that which is consumed, eaten, drunk, licked, sucked and bitten (and eaten). They have six tastes like the sweet (taste) etc. That food which is eaten by living beings through (i.e. in the form of) balls and mouthfuls, settles all the vital airs in the stomach one by one.

17-18. That (vital) air divides into two the food that is consumed (but) not digested. Having got into the food and having separated the digested food into (i.e. having created in it) various properties, having put water above fire and that food above the water, that (vital air) Prāṇa itself remains below the water

and slowly blows the fire.

19-21. The fire being blown by the wind makes the water very hot. That food again, due to the contact of heat, is digested wholly. That (food) which is digested, becomes divided into two—the secretion is separated, and the liquid is separated. The useless divided into twelve (kinds of) impurity would go (i.e. goes) out of the body. (The outlets are:) ears, eyes, nose, tongue, teeth, lips, organ of generation, anus. (These) would pour out impurities (like) perspiration, faeces, urine. They are said to be twelve.

22-38. In the lotus of the heart, all around, the arteries are confined. (The vital air) Prāṇa places that subtle liquid into their openings; and then that prāṇa fills those arteries with that liquid. Those arteries wholly furnish that liquid to the body. Then that liquid remaining in the arteries is digested by the heat of the body. It is digested in two ways. Skin, flesh, bones, marrow, fat, blood are produced. Fine, soft, short hair and flesh are produced from blood; hair and sinews are produced from flesh. From the sinews are produced marrow and bones. Marrow of the flesh is due to bones. The healthy semen, of the nature of procreation is due to the strength of the marrow. These twelve are said to be the transformations of (i.e. brought about by) the satisfied one. Semen is its transformation, and the body is born from semen. When at the time favourable for conception defectless semen remains in the womb (of a woman), it, sent forth by that vital air, becomes one (i.e. united) with the blood of the woman. At the time of the emission of the semen, the soul, united with the organs of sense, and always being controlled by his own acts, enters the womb. The semen with the blood (of the woman) would be (turned into) a foetus in a day. Then within five nights bubbles would be formed in the foetus. It takes the form of flesh in the five forms; neck, head, shoulder (s), spine and belly; so also hands and feet, the two sides, waist, and (the other parts of) the body; the limbs are produced one by one within two months. After three months, hundreds of sharp joints are produced (i.e. formed). Fingers etc. are produced (i.e. are formed) one by one in four months. After five months mouth, nose and ears are produced (i.e. formed). Within six months, the row of teeth, so also tongue and nails are formed, so also cavities in the ears are formed. So also are formed anus, penis, organ of generation and the male organ of generation. The joints which (are present) in the limbs, are formed within seven months. In the eighth month the head with the entire body with limbs and with each limb clearly separated is formed. He is complete and endowed with the five. Due to the power of the food of (i.e. eaten by) the mother and by the tastes of six kinds, fixed in the umbilical cord, it (i.e. the foetus) grows day by day.

39-48. Then the soul would have recollection in this entire body (i.e. when the entire body is formed). He is conscious of (former) happiness and unhappiness and sleep and dream seen before: 'I, who was dead, am born again, I, who was born, died. I saw (i.e. was born in) many existences in many ways. Now I am just born, and have received (i.e. undergone) sacraments. I shall hereafter perform righteous deeds, by which I shall not be born (i.e. conceived) in a womb.' While remaining in the womb, he just thinks: 'After I come out from the womb (i.e. after I am born) I shall study (i.e. obtain) highest knowledge that would cause the cessation of the worldly existence.' The soul, certainly very much troubled by the great affliction in the womb, lives (there) and would think (i.e. thinks) of the means to salvation. As one who has gone over an excellent (i.e. high) mountain, stays there unhappily, in the same way, the soul, afflicted by the outer skin of the embryo, remains (in the womb) with the body wet with the fluid in the womb. As someone, being put into an iron-vessel is baked by fire, in the same way (the soul) put into the vessel of womb is baked by the digestive fire in the stomach. Its parts are continuously pierced by needles resembling the colour of fire. The pain he suffers (due to these), would be (i.e. is) eightfold in the womb. There is no other abode anywhere else like the one in the womb. The souls have immense suffering and a very fierce danger.

49-66a. Thus is narrated the suffering in the womb of (i.e. experienced by) all beings—mobile and immobile—according to the wombs (in which they are confined). The bewildered soul that is being

born has (to suffer) a crore-fold more pain due to being pressed by the thong of the womb than he has experienced in the womb. Very great affliction takes place in the case of (i.e. is experienced by) (the soul) coming out of the womb, and being squeezed like a sugar-cane due to being pounded by destructive hammers, and by means of the air (passing out at the time) of delivery. He does not get any protection. As the sugar-canes being pressed by the machine become sapless, in the same way the body remaining in the womb is caused to fall (out of it) by the pressure of the thong. It has limbs; it is of a round shape; it is tied by the bonds of sinews. It is smeared with blood, flesh and marrow, and is the receptacle of substances like excrement and urine; it is covered with hair, down and nails; and it is the principal abode of diseases. It has one gate (in the form) of the mouth and is adorned with eight windows. [1] It has the (two) doors of the two lips, and is possessed of teeth, tongue and throat. It has the arteries and the stream of perspiration, and is overwhelmed with phlegm and bile . It is approached by old age and grief. It remains in the fire in the mouth of Death. It is overcome with lust and anger, and is pressed by winds; it is effected by desire for enjoyments; it is hidden, it is under the sway of attachment and hatred. Every limb, big and small, has a complexion; it is covered by the outer skin of the embryo; it comes out through the lonely and narrow passage of the womb. It is moistened with excretion, urine and blood; it is due to the six (kinds of) marrow. It should be known that there is collection of the bones in the skeleton numbering three hundred and a hundred more (i.e. four hundred). There are five hundred muscles. It is all around covered with small soft hair numbering three crores and half. The body is full of crores of these gross and subtle, visible and invisible, fleshy tubular organs from within. There is perspiration, and due to those it is eternally impure. The teeth were said to be thirty-two in number, and the nails are said to be twenty. It should be known that (the quantity of) bile (in the body) is one kuḍava ; in the same way the quantity of phlegm is half an āḍhaka . (The quantity of) marrow is five palas ; and the buttocks are half of it. The lump of flesh is five palas; fat is ten palas; thick blood is three palas; the quantity of marrow is four times that of the blood. Semen is half a kuḍava; and the power of men is half of it. It is said that one thousand palas of flesh (exist in) a corporeal frame. It should be known that the quantity of blood is a hundred palas, and there is no (definite) measure (of the quantity) of faeces and urine.

66b-83a. Thus, O king, there always is the residence of the soul (in the body). The impure body is (the residence) of the soul, which is produced by the bondage of (his) deeds. The body is produced due to the combination of the semen (of the male) and the blood (of the female). It is always united with faeces and urine; therefore it is said to be impure, like an externally pure pot full of faeces from within. This body would be (i.e. is) impure even though it is cleansed by voiding of excrement. This body is impure because the very pure five products of the cow [2] and offering quickly become impure after reaching it. Agreeable and fragrant food and drinks quickly become impure on reaching it (i.e. on being consumed). Which other object is more impure than it (i.e. the body)? O men, do you not see that everyday the foul-smelling excrement, the companion of (i.e. living in) the body, goes out of it? Then how can its support be pure? Like a charcoal being rubbed, the body, though cleansed with the five products of the cow or with water containing darbhas , never becomes pure. How can that body, from which the streams of phlegm and urine flow everyday, as streams (of water) from a mountain, be cleansed? There is not a single part which is pure in the body, the receptacle of all impurity, except (the soul). Even though the hand is cleansed with clay and water, by day or at night, it can never be pure. (And yet) the men are not free from attachment. Though this body is carefully decorated with excellent incenses etc., yet, like the dog's tail that is bent, it does not give up its nature. Wool that is naturally black can never become white; similarly the body, though cleansed, does not become pure. This world, smelling its own bad odour, and seeing its excrement, does not get detached, though (by doing this) he (i.e. a man) troubles his nose. Oh! see the greatness of attachment, which has deluded the world? Smelling, seeing his own foul things, man has not lost interest in the body. What other cause for detachment can be pointed out to a man, who does not become detached by the odour of his body? The

entire world is pure, but the body is highly impure, by the touch of the dirty parts of which even a pure (object) would become impure. The cleansing of the body is said to be (i.e. recommended) for removing the application of sandal paste. When both (the sandal and the dirt) are removed, (a man) becomes pure by the purification of his thoughts.

83b-93a. This mortal, foul-smelling body, impure in thoughts, does not become pure with all the water of the Ganges and with besmearing the body with a large quantity of clay. The wicked heart is not purified by baths at holy places and austerities. The body of a man, whose mind is impure, does not become pure even though washed at a holy place or even after entering fire. There is neither heaven for him, nor hell (also). (The) best thing is burning the body. Purification of mind is the greatest purification, and is the main thing in all acts. A beloved (wife) is embraced with one thought, a daughter with another. The attitude varies even in the case of things that are not separate. A chaste woman would think about her son in one way, and about her husband in another way. In this way, O magnanimous one, the (variety) of nature is explained, since even though embraced by his wife, he should not make her void of thoughts. A man would not eat various kinds of food, so also fragrant tasty things, without interest. Therefore thought (or interest) is the cause everywhere (i.e. in all one's dealings). With effort purify your mind; what is the use of other external purifications? The soul, pure due to pure thoughts, obtains (i.e. goes to) heaven and salvation. The smearing with the excrement and urine of ignorance and attachment would perish (i.e. be removed) by means of purifiers (like) the spotless water of knowledge and the clay of detachment. Thus they know this body to be impure by its (very) nature. One should know it to be worthless and useless, like the essence of a plantain-tree.

93b-102a. He, who, knowing the body to be full of blemishes like this, becomes relaxed, crosses the worldly existence, and remains with (i.e. has) a firm conviction. Thus the affliction due to birth is said to be very painful. That sense which the human being has, due to the fault of ignorance, and due to various kinds of deeds, perishes when he is born. Feverish heat is produced in the case of human beings, when a human being is afflicted by being painfully pressed by the thong of the womb, and by the fearful external air due to his contact with delusion. Due to that feverish heat great delusion is caused. Then in the case of the deluded one, loss of memory takes place quickly. In the case of that being, attachment is produced during that existence only, due to the loss of his memory and due to his former deeds. The world (i.e. people) being attached and deluded, proceeds (proceed) to do what ought not to be done. They do not know themselves, nor do they know the highest deity. They do not listen to the (advice relating to) highest good, nor, though having eyes, do they see, like a person, tumbling at every step, even though walking slowly along an even path. Though they have intelligence, and though they are advised by the wise, they do not realise (the truth). Due to that a man going after (i.e. led by) greed is afflicted in the worldly existence.

102b-128. In the absence of a text (about the description of the soul's existence in) the womb, Śiva has propounded a sacred text to tell the affliction of (the soul's existence in) it (and) leading to salvation. It is a great wonder that even when a man has known that (text propounded by) Śiva, he does not accomplish what is good for himself. Since the sense-organs and intellect are not (properly) developed, there is great affliction even in childhood. The blessed (child), though desiring to speak or to act, is not able to do so. Cutting of teeth is very painful, and there is affliction also due to unsteadiness, wind, various child-diseases and planets harming children. With his body surrounded (i.e. overcome) by thirst and hunger, (the child) sometimes stays (at one place and sometimes) moves. A child would indulge in eating excretion, urine etc, due to ignorance. The child suffers pain due to his ears being pierced, due to being beaten by the mother and the father, due to learning the letters (i.e. the alphabet) and due to punishment (given by) teachers and others. How can there be happiness in youth, (to a young man) the functions of whose organs of sense are deluded, who is troubled with the disease of lust and who is always afflicted with diseases? Due to jealousy there is great affliction. Affliction is

caused by delusion. The attachment in an angry (young man) leads to unhappiness only. Troubled with the fire of passion he does not get sleep at night. How can there be happiness even by day due to the anxiety to get money? The drops of semen of a man with his body prostrated (over the bodies) of women, do not lead to happiness like drops due to (i.e. of) perspiration. They know that the pleasure obtained from (union with) women is the same as (obtained by one) being struck (i.e. bitten) by insects, or as of a helpless lepor due to the trouble caused by the fire of scratching. It should be known that the pleasure in (i.e. obtained from) women is like that which one feels due to anxiety about getting money; it is not at all different. The same is the pang of a mortal; without that joy is had by one's mind. Then it goes from one to another to whom it had gone before. Ultimately it is the same; it does not change. Who else is more insensible than one who, seeing his dear one that is thus affected by old age, or that is sick, or his own extraordinary child troubled by old age, is not detached? A being, though overcome with old age, is treated with contempt due to his weakness by his wicked servants. An old man is not able to achieve (the four goals viz.) righteousness, worldly prosperity, sensual enjoyments and salvation. Therefore while young one should practise piety. Inequality (i.e. disturbance) in wind, bile and phlegm etc. is called a disease. This body is (so) called due to the congregation of wind etc. Therefore one should know that this body of the soul is full of diseases. In addition to (diseases caused by) wind etc. the human being meets with many kinds of afflictions due to the diseases of the body. They can be known by oneself. What else should I tell? In this body remain one hundred one (kinds of) death. Among them one is united with Kala (i.e. god of death). Others are adventitious. Those that are said to be adventitious, are alleviated by means of medicines, muttering of sacred hymns, sacrifices and gifts; but death brought about by Kala cannot be stopped. Untimely death might not occur by eating poison, (yet) a man would not eat it without fear, for he is afraid of an untimely death. For human beings there are various gates (leading) to death like many diseases; so also animals like serpents; poisons and employment of magical spells for malevolent purposes. Even the physician of gods [3] himself cannot cure a man who is afflicted by all diseases and whose death is imminent. This cannot be otherwise. No medicine, no penance, no charity, not the mother, no relatives can protect a man who is afflicted with Kāla (i.e. death). With (the help of) the magnanimous souls, who are equipped with medicines supposed to prolong life and prevent old age, and with penance and muttering of sacred hymns, he would only have intermediate (temporary) peace; he would (certainly) meet with death.

129-15la. He, who dies, is born in the species of insects due to his acts; he sees (i.e. meets with) death as a result of (i.e. which is a) change of the body. That is said to be death. It is not a real (i.e. total) destruction. In this world there is no analogy for the grief which a being has in death when he has entered great darkness (i.e. hell) and when his vitals are being cut off. Being extremely afflicted, he/she cries 'O father, O mother, O husband'. The world is swallowed by death as a frog is by a serpent. He is abandoned by kinsmen and is surrounded by his dear ones. Rolling on a bedstead and heaving deep and hot sighs, he, with his mouth parched, again and again faints. Being in a swoon, he throws his hands and feet here and there. From (i.e. when he is on) the bedstead he desires (to go to) the ground, and from (i.e. when he is on) the ground he again desires (to go to) the bedstead. He is helpless, is ashamed, is smeared with excretion and urine; he asks for water; his throat, lips and palate are dry; thinking about his wealth (as) 'to whom will it belong when I die?', being taken by the messengers of Yama and being dragged by the noose of (the god of) death, he dies, when (the relatives etc.) are watching. His throat makes a sound. Like a caterpillar the soul would enter (i.e. goes to) one after another body. He obtains the next body; he abandons the previous one. For the discriminating people, death is more painful than supplication. The grief in (i.e. due to) death is momentary, while in (i.e. due to) supplication it is unending. Viṣṇu , the lord of the worlds, became a dwarf through supplication. Who is greater than he who does not become mean (through supplication)? I have now understood this as to when one becomes superior to death. One should not repeatedly solicit another

(man). Thirst (i.e. desire) is the cause of meanness. There is grief in the beginning, there is also grief in the middle; at the end there is terrible grief, due to nature (i.e. this is natural). Thus there is a series of griefs for beings. A man should not lament over these griefs for beings, which are present and which have gone by. Due to (even) that (i.e. these griefs) (a man) is not detached from existence. There is a great grief due to excessive eating; then there is grief due to eating less. While eating the throat breaks; (so) wherefrom is there pleasure from eating? Hunger is said to be the greatest disease of all the diseases. It is temporarily alleviated due to the application of soothing medicines. The pang of the disease of hunger is acute, and it cuts off the entire strength (of a man). Overpowered by that a man dies as he would die of other diseases. What delight is there in its relish that lingers on the tip of the tongue? In a moment—in half of that time—it reaches the throat and returns. Thus for those who are tormented by the disease of hunger food is said to be (working). like a medicine. Wise men should not look upon it as actually leading to pleasure. In the case of him also, who, without (doing) any work, lies like a dead body, and whose mind is impelled by ignorance, wherefrom can there be pleasure? Wherefrom can there be happiness in the case of him whose mind is affected in (i.e. while performing) deeds, though he has knowledge? Beings though content, are troubled due to optional (deeds) by exertion in agriculture, trade, service, animal husbandry etc. and by (passing) urine and excretion in the morning, and by hunger and thirst in the noon, and by sleep at night.

151b-163. There is grief in earning money; there is grief in preserving what is earned. There is grief when wealth perishes; there is grief in spending it. Wherefrom (i.e. how) can there be happiness from wealth? As there is fear from death in the case of (i.e. to} men, similarly there is always fear to the wealthy persons from thieves, water, fire, their kinsmen, and even from the king. A wealthy person is everywhere eaten up (i.e. robbed) as flesh is eaten by birds in the sky, by wild beasts on the earth, and by fish in water. Wealth deludes a man in prosperity, keeps him away (from joy) in calamity, is painful when it is earned. (Then) when does it bring happiness? First (consider) a wealthy person; he is (always) sad; then (consider) one who is free from desire for all objects. Between the two, I think the wealthy person is unhappy, and the one, whose mind is detached, is happy. Due to heat there is suffering in the spring and summer seasons; in the rainy season there is suffering due to (stormy) wind, heat and showers. Thus wherefrom (can one get) happiness? There is suffering in the (so-called) glory of marriage; again there is suffering in pregnancy. There is suffering due to the difficulty in delivery, and also due to the acts like those of excretion etc. (In the same way) there is suffering due to the son suffering from diseases of teeth and eyes. (Then one says:) 'Alas! What shall I do (now)? My cows have perished; my husband has broken down; my wife has run away. These guests, indicating fear, have come to my house. My wife has a young child. Who will do the cooking? What kind of bridegroom will be (obtained) by my daughter at the time of her marriage?' How can there be happiness to householders who are overcome by this anxiety? The knowledge, (good) character, all virtues of a man distressed by the anxiety of the family, perish along with his body, like water put in an unbaked jar. Wherefrom can there be pleasure in (i.e. from) a kingdom due to (i.e. as there is) anxiety of peace and war? There is fear even from the son (to a king); (then) what kind of happiness is there?

164-173. Generally all beings have fear from (members of) their own species, as dogs have fear from one another, as all of them desire to have the same object. There is no king on the earth, who, having abandoned everything, has entered a forest and remained there happy and fearless. The brave son (viz. Paraśurāma) of the sage (viz. Jamadagni) knocked down on the ground the thousand arms of the famous Kārtavīrya in a battle. Rāma , the son of Daśaratha , destroyed the matchless, rising valour of the very magnanimous son of the sage (viz. Jamadagni). The glory of Rāma (i.e. Balarāma) was destroyed, with his splendour, by Jarāsandha. The glory of Jarāsandha was destroyed by Bhīma , and his glory too by (Hanumān) the son of Wind. Hanumān too, being tossed by the Sun, fell on the ground. The glorious Arjuna killed all the demons—the Nivātakavacas —who were proud of their

strength. He (too) was vanquished by the cowherds. At times even the sun, full of glowing heat is screened by clouds. A cloud is tossed by wind, and the power of wind is vanquished by the mountains. The mountains are burnt by fire, and that fire is extinguished by water. That water is dried up by the suns; (and) all those suns, along with water and the three worlds, perish on (i.e. at the end of) Brahmā 's day. Brahmā too, at the end of the period of two Parārdhas , is withdrawn along with the gods, by Śiva, the highest lord.

174-198a. Thus, in this worldly existence, there is no best power, excepting the highest soul, the immutable lord of the world. Realising that everything has a superior (object), one should avoid great pride. When the world is like this, who is a god, or who is even a learned man? There is no one (in the world) who is omniscient, or who is a total fool? A man is learned there (i.e. in a particular field) to that extent to which he knows it. By deep thinking, (it is found that) the power (of men} everywhere is similar. Someone has power in some field due to excess of wealth. Gods were vanquished by demons, and they were again (i.e. in their turn) vanquished by gods. Thus the beings in the world are dependent on one another through good fortune, success and defeat. Thus (even) for kings a pair of garments and water and food of the measure of a prastha , a vehicle, a bed and a seat (are enough). All the rest just leads to misery. He can even have a bedstead on the seventh floor; (but) there is the painful glory (of being consecrated by the water) from a thousand pitchers of water. In the early morning there is the sound of the musical instruments along with (that of) the citizens. There is just that pride in (i.e. due to) a kingdom, viz. 'This (musical instrument) is being beaten in my house.' All ornaments are (but) a burden; all anointing is dirt (only); all songs are (just) a prattle; dancing is (nothing but) the movement of a mad person. This (is the fruit) due to the enjoyments (obtained from) a kingdom. On reflection (one would see): 'wherefrom (i.e. how) is happiness (obtained?)'. Kings have anxiety about war (with one another) or due to the desire of conquering one another. Mostly great kings like Nahuṣa have fallen after reaching heaven due to the pride of wealth. Who gets happiness from wealth? Even in heaven, how can there be happiness when gods have observed the bright glory of other (gods) which remains more prominently in one than in another? When the foundation (of all ill acts) is cut off, men enjoy the fruit of their merit in heaven. Here the very terrible blemish is that no other act is performed. As a tree, with its roots cut off, falls on the ground after (a few) days, similarly the residents of heaven fall down due to the exhaustion of their religious merit. All of a sudden calamity befalls those who strongly desire happiness through the boats of enjoyment of pleasures etc. There is misery for the gods in heaven. Thus on reflection (it is seen) that even in heaven gods do not have happiness. When the objects of senses are not obtained, there is the exhaustion of the acts that lead to enjoyment in heaven. In the fires of hell there is a great affliction to the beings, due to various terrible objects produced from speech, mind and body. There is a severe cutting with axes; and the chopping off of the bark-garments. There is the fall of leaves, branches and fruits (caused) by terrible wind. There is suffering among the immobile species due to being uprooted by rivers, elephants and by other beings, and also by wild fire, snow and dryness. There is a terrible pain in (i.e. due to) the anger of snakes and serpents. In the world the wicked are killed, and are bound down with fetters. Repeatedly there are sudden birth and death in the case of insects and also (in the case of those) belonging to the class of reptiles. Thus there are many kinds of miseries. The beasts end themselves and are beaten with sticks. They are troubled due to their noses being pierced and are beaten with a whip. They are fettered with canes, wood, goad etc. Service causes affliction to the mind; the young etc. are troubled. Due to separation from their herds, and their eyes being tied (i.e. covered), beasts have thus many kinds of afflictions. Sharks and birds have a great affliction due to rain, cold and heat.

198b-210. Thus there are many kinds of afflictions for bodies. For men there is a great affiiction while living in the womb, and also great affiiction of (i.e. during) birth. Ignorance is a great affiiction of childhood; in adolescence there is (the affliction of) the punishment by a teacher. There is affliction in

youth due to lust and attachment, and due to jealousy; and also due to agriculture, trade, service etc., and acts like protection of the cattle. In old age (there is affliction) due to aging and diseases. There is great affiiction in (i.e. at the time of) death; still greater (is the affiiction) in solicitation. There is a great fear from the king, fire, strokes. by clouds (like lightning), thieves and enemies. There is again a great fear in earning and preserving money and its destruction and spending. Miserliness, jealousy, and arrogance are greatly fearful results of the excess of wealth (i.e. when there is excessive wealth). There is a tendency for doing misdeeds. These are always the afflictions of the wealthy. (There are afflictions like) servitude, usury, slavery, dependence on others, connection with the desirable and undesirable, and many kinds of unions. (There are calamities like) famine, misfortune, folly, poverty, enjoying lower or higher (position), (going) to hell, and being overpowered by the king. There is affliction due to mutual subjugation. There is a great fear from one another; there is a great wrath towards one another; and a king has (to suffer) affliction from (other) kings. Here (i.e. in this world) the objects are transient, (so also) of a human being whose desires are satisfied. (There is affliction) due to the cutting of the vitals of one another, and due to the squeezing of the hands of one another. The greedy ones due to sin (indulge in) consuming one another. Since the mobile and the immobile (beings) beginning with (denizens of) hell and ending with human beings, are afraid of such and other afflictions, therefore a wise man should abandon everything. As when a burden is shifted from one shoulder to another it is regarded as rest, similarly in world one grief is alleviated by another. The boats of enjoyment always excel one another.

211-225. Misery has settled with gods in the heaven due to the exhaustion of their religious merit. Due to the exhaustion of religious merit there is birth (i.e. a soul is born) in many species. Even in the world of gods there are said to be diseases of various forms. The head of Sacrifice was cut off; and it was rejoined by the Aśvins . Due to that defect the Sacrifice always has (i.e. suffers from) the disease of the head. The Sun has (i.e. suffers from) leprosy and Varuṇa has (i.e. suffers from) dropsy. Pūṣan has defect in his teeth, and Indra has (i.e. suffers from) stiffness of arms. Soma is known to have been suffering from a very severe disease of consumption. Even Dakṣa , the lord of created beings, suffers from acute fever. In every Kalpa even great gods perish. Even Brahmā becomes unstable after a period of two parārdhas. Brahmā again longed for his granddaughter, the daughter of Dakṣa. The lord angrily cursed goddess Jayā , who knew deep, abstract meditation. The defects of the nature of (i.e. due to) lust and anger remain there, where the two remain. (Thus) all miseries are stable. There is no doubt about it. The fire consumes everything shattered by birth and death. (Kṛṣṇa or Viṣṇu) murdered a woman, was lustful, and acted as a charioteer in the Pāṇḍava army. Rudra burnt the three cities (of Maya), and destroyed Dakṣa's sacrifice. The birth of Skanda is from the semen from (i.e. discharged during) sports in thousand ways. Thus all the three gods possess the faults like attachment. The lord superior to these is tranquil, perfect and giver of salvation. Thus the entire world lives on the excellence of one (over) another. One should go to (i.e. have) disgust, knowing that (the world) is full of miseries. From disgust there would arise detachment, and knowledge springs from detachment. Through knowledge one would get that highest propitious knowledge (and) salvation. He then is happy with his mind at ease (since he is) freed from all miseries. He who is omniscient, and perfect is called (a) free (soul).

Mātali said :

I have told you all that you had asked about. The discrimination between merit and demerit is due to omniscience. You should go to Indra's heaven at his bidding.

[1]: [1] : Gavākṣāṣṭaka—The eight apertures of the human body are: the two ears, the two eyes, the two nostrils, organ of excretion and organ of generation (the ninth is the mouth).

[2]: [2] : Pañcagavya—The five products of the cow taken collectively: milk, curds, clarified butter or ghee, urine and cow-dung.

[3]: [3] : Dhanvantari—Name of the physician of the gods said to have been produced at the churning of the ocean with a cup of nectar in his hand.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 67

Mātali on Three Kinds of Sin

Chapter 149 of 693 · 116 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
अस्मद्भाग्यप्रसंगेन भवतो दर्शनं मम ।
संजातं शक्रसंवाह एतच्छ्रेयो ममातुलम् १।
मानवा मर्त्यलोके च पापं कुर्वंति दारुणम् ।
तेषां कर्मविपाकं च मातले वद सांप्रतम् २।
मातलिरुवाच-
श्रूयतामभिधास्यामि पापाचारस्य लक्षणम् ।
श्रुते सति महज्ज्ञानमत्रलोके प्रजायते ३।
वेदनिंदां प्रकुर्वंति ब्रह्माचारस्य कुत्सनम् ।
महापातकमेवापि ज्ञातव्यं ज्ञानपंडितैः ४।
साधूनामपि सर्वेषां यः पीडां हि समाचरेत् ।
महापातकमेवापि प्रायश्चित्ते न हि व्रजेत् ५।
कुलाचारं परित्यज्य अन्याचारं व्रजंति च ।
एतच्च पातकं घोरं कथितं कृत्यवेदिभिः ६।
मातापित्रोश्च यो निंदां ताडनं भगिनीषु च ।

पितृस्वसृनिंदनं च तदेव पातकं ध्रुवम् ७।
संप्राप्ते श्राद्धकालेपि पंचक्रोशांतरेस्थितम् ।
जामातरं परित्यज्य तथा च दुहितुः सुतम् ८।
स्वसारं चैव स्वस्रीयं परित्यज्य प्रवर्तते ।
कामात्क्रोधाद्भयाद्वापि अन्यं भोजयते यदा ९।
पितरो नैव भुंजंति देवाश्चैव न भुंजते ।
एतच्च पातकं तस्य पितृघातसमं कृतम् १०।
दानकालेपि संप्राप्ते आगते ब्राह्मणे किल ।
भूरिदानं परित्यज्य कतिभ्यो हि प्रदीयते ११।
एकस्मै दीयते दानमन्येभ्योपि न दीयते ।
एतच्च पातकं घोरं दानभ्रंशकरं स्मृतम् १२।
यजमानगृहे सेवा संस्थितान्ब्राह्मणान्निजान् ।
परित्यज्य हि यद्दानं न दानस्य च लक्षणम् १३।
समाश्रितं हि यं विप्रं धर्माचारसमन्वितम् ।
सर्वोपायैः सुपुष्येत्तं सुदानैर्बहुभिर्नृप १४।

न गणयेन्मूर्खं विद्वांसं पोष्यो विप्रः सदा भवेत् ।
सर्वैः पुण्यैः समायुक्तं सुदानैर्बहुभिर्नृप १५।
तं समभ्यर्च्य विद्वांसं प्राप्तं विप्रं सदार्हयेत् ।
तं हि त्यक्त्वा ददेद्दानमन्यस्मै ब्राह्मणाय वै १६।
दत्तं हुतं भवेत्तस्य निष्फलं नात्र संशयः ।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चापि चतुर्थकः १७।
पुण्यकालेषु सर्वेषु संश्रितं पूजयेद्द्विजम् ।
मूर्खं वापि हि विद्वांसं तस्य पुण्यफलं शृणु १८।
अश्वमेधस्य यज्ञस्य फलं तस्य प्रजायते ।
कस्माद्धिकारणाद्राजञ्छक्यं प्राप्य न कारयेत् १९।
अन्यो विप्रः समायातस्तत्कालं श्राद्धकर्मणि ।
उभौ तौ पूजयेत्तत्र भोजनाच्छादनैस्ततः २०।
तांबूलदक्षिणाभिश्च पितरस्तस्य हर्षिताः ।
श्राद्धभुक्ताय दातव्यं सदा दानं च दक्षिणा २१।
न ददेच्छ्राद्धकर्ता यो गोहत्यादि समं भवेत् ।

द्वावेतौ पूजयेत्तस्माच्छ्रद्धया नृपसत्तम २२।
निर्द्धनत्व प्रभावाद्वै तमेकं हि प्रपूजयेत् ।
व्यतीपातेपि संप्राप्ते वैधृतौ च नृपोत्तम २३।
अमावास्यां तथा राजन्क्षयाहे परपक्षके ।
श्राद्धमेवं प्रकर्तव्यं ब्राह्मणादि त्रिवर्णकैः २४।
यज्ञे तथा महाराज ऋत्विजश्च प्रकारयेत् ।
तथा विप्राः प्रकर्तव्याः श्राद्धदानाय सर्वदा २५।
अविज्ञातः प्रकर्तव्यो ब्राह्मणो नैव जानता ।
यस्यापि ज्ञायते वंशः कुलं त्रिपुरुषं तथा २६।
आचारश्च तथा राजंस्तं विप्रं सन्निमंत्रयेत् ।
कुलं न ज्ञायते यस्य आचारेण विचारयेत् २७।
श्राद्धदाने प्रकर्तव्ये विशुद्धो मूर्ख एव हि ।
अविज्ञातो भवेद्विप्रो वेदवेदांगपारगः २८।
श्राद्धदानं प्रकर्तव्यं तस्माद्विप्रं निमंत्रयेत् ।
आतिथ्यं तु प्रकर्तव्यमपूर्वं नृपसत्तम २९।

अन्यथा कुरुते पापी स याति नरकं ध्रुवम् ।
तस्माद्विप्रः प्रकर्तव्यो दाने श्राद्धे च पर्वसु ३०।
आदौ परीक्षयेद्विप्रं श्राद्धे दाने प्रकारयेत् ।
नाश्नंति तस्य वै गेहे पितरो विप्रवर्जिताः ३१।
शापं दत्त्वा ततो यांति श्राद्धाद्विप्रविवर्जितात् ।
महापापी भवेत्सोपि ब्रह्मणः सदृशो यदि ३२।
पैत्राचारं परित्यज्य यो वर्तेत नरोत्तम ।
महापापी स विज्ञेयः सर्वधर्मबहिष्कृतः ३३।
ये त्यजंति शिवाचारं वैष्णवं भोगदायकम् ।

निंदंति ब्राह्मणं धर्मं विज्ञेयाः पापवर्द्धनाः ३४।
ये त्यजंति शिवाचारं शिवभक्तान्द्विषंति च।
हरिं निंदंति ये पापा ब्रह्मद्वेषकराः सदा ३५।
आचारनिंदका ये ते महापातककृत्तमाः।
आद्यं पूज्यं परं ज्ञानं पुण्यं भागवतं तथा ३६।
वैष्णवं हरिवंशं वा मत्स्यं वा कूर्ममेव च।

पाद्मं वा ये पूजयंति तेषां श्रेयो वदाम्यहम् ३७।
प्रत्यक्षं तेन वै देवः पूजितो मधुसूदनः।
तस्मात्प्रपूजयेज्ज्ञानं वैष्णवं विष्णुवल्लभम् ३८।
देवस्थाने च नित्यं वै वैष्णवं पुस्तकं नृप।
तस्मिन्प्रपूजिते विप्र पूजितः कमलापतिः ३९।
असंपूज्य हरेर्ज्ञानं ये गायंति लिखंति च।
अज्ञाय तत्प्रयच्छंति शृण्वंत्युच्चारयंति च ४०।
विक्रीडंति च लोभेन कुज्ञान नियमेन च।
असंस्कृतप्रदेशेषु यथेष्टं स्थापयंति च ४१।
हरिज्ञानं यथाक्षेमं प्रत्यक्षाच्च प्रकाशयेत्।
अधीते च समर्थश्च यः प्रमादं करोति च ४२।
अशुचिश्चाशुचौ स्थाने यः प्रवक्ति शृणोति च।
इति सर्वं समासेन ज्ञाननिंदा समं स्मृतम् ४३।
गुरुपूजामकृत्वैव यः शास्त्रं श्रोतुमिच्छति।
न करोति च शुश्रूषामाज्ञाभंगं च भावतः ४४।

नाभिनंदति तद्वाक्यमुत्तरं संप्रयच्छति।
गुरुकर्मणि साध्ये च तदुपेक्षां करोति च ४५।
गुरुमार्तमशक्तं च विदेशं प्रस्थितं तथा।
अरिभिः परिभूतं वा यः संत्यजति पापकृत् ४६।
पठमानं पुराणं तु तस्य पापं वदाम्यहम्।
कुंभीपाके वसेत्तावद्यावद्विंद्राश्चतुर्दश ४७।
पठमानं गुरुं यो हि उपेक्षयति पापधीः।
तस्यापि पातकं घोरं चिरं नरकदायकम् ४८।
भार्यापुत्रेषु मित्रेषु यश्चावज्ञां करोति च।
इत्येतत्पातकं ज्ञेयं गुरुनिन्दासमं महत् ४९।
ब्रह्महा स्वर्णस्तेयी च सुरापी गुरुतल्पगः।
महापातकिनश्चैते तत्संयोगी च पंचमः ५०।
क्रोधाद्द्वेषाद्भयाल्लोभाद्ब्राह्मणस्य विशेषतः।
मर्मातिकृन्तको यश्च ब्रह्मघ्नः स प्रकीर्तितः ५१।
ब्राह्मणं यः समाहुय याचमानमकिंचनम्।

पश्चान्नास्तीति यो ब्रूयात्स च वै ब्रह्महा नृप ५२।
यस्तु विद्याभिमानेन निस्तेजयति वै द्विजम्।

उदासीनं सभामध्ये ब्रह्महा स प्रकीर्तितः ५३।
मिथ्यागुणैरथात्मानं नयत्युत्कर्षतां पुनः ।
गुरुं विरोधयेद्यस्तु स च वै ब्रह्महा स्मृतः ५४।
क्षुत्तृषातप्तदेहानामन्नभोजनमिच्छताम् ।
यः समाचरते विघ्नं तमाहुर्ब्रह्मघातकम् ५५।
पिशुनः सर्वलोकानां रंध्रान्वेषणतत्परः ।
उद्वेजनकरः क्रूरः स च वै ब्रह्महा स्मृतः ५६।
देवद्विज गवां भूमिं पूर्वदत्तां हरेत्तु यः ।
प्रनष्टामपि कालेन तमाहुर्ब्रह्मघातकम् ५७।
द्विजवित्तापहरणं न्यासेन समुपार्जितम् ।
ब्रह्महत्यासमं ज्ञेयं तस्य पातकमुत्तमम् ५८।
अग्निहोत्रं परित्यज्य पंचयज्ञीयकर्मणि ।
मातापित्रोर्गुरूणां च कूटसाक्ष्यं च यश्चरेत् ५९।

अप्रियं शिवभक्तानामभक्ष्याणां च भक्षणम् ।
वने निरपराधानां प्राणिनां च प्रमारणम् ६०।
गवां गोष्ठे वने चाग्नेः पुरे ग्रामे च दीपनम् ।
इति पापानि घोराणि सुरापानसमानि तु ६१।
दीनसर्वस्वहरणं परस्त्रीगजवाजिनाम् ।
गोभूरजतवस्त्राणामोषधीनां रसस्य च ६२।
चंदनागुरुकर्पूर कस्तूरी पट्ट वाससाम् ।
परन्यासापहरणं रुक्मस्तेयसमं स्मृतम् ६३।
कन्याया वरयोग्याया अदानं सदृशे वरे ।
पुत्रमित्रकलत्रेषु गमनं भगिनीषु च ६४।
कुमारीसाहसं घोरमंत्यजस्त्रीनिषेवणम् ।
सवर्णायाश्च गमनं गुरुतल्पसमं स्मृतम् ६५।
महापातकतुल्यानि पापान्युक्तानि यानि तु ।
तानि पातकसंज्ञानि तन्न्यूनमुपपातकम् ६६।
द्विजायार्थं प्रतिज्ञाय न प्रयच्छति यः पुनः ।

तत्र विस्मरते विप्रस्तुल्यं तदुपपातकम् ६७।
द्विजद्रव्यापहरणं मर्यादाया व्यतिक्रमम् ।
अतिमानातिकोपश्च दांभिकत्वं कृतघ्नता ६८।
अन्यत्र विषयासक्तिः कार्पण्यं शाठ्यमत्सरम् ।
परदाराभिगमनं साध्वीकन्याभिदूषणम् ६९।
परिवित्तिः परिवेत्ता यया च परिविद्यते ।
तयोर्दानं च कन्यायास्तयोरेव च याजनम् ७०।
पुत्रमित्रकलत्राणामभावे स्वामिनस्तथा ।
भार्याणां च परित्यागः साधूनां च तपस्विनाम् ७१।
गवां क्षत्रियवैश्यानां स्त्रीशूद्राणां च घातनम् ।

शिवायतनवृक्षाणां पुण्याराम विनाशनम् ७२।
यः पीडामाश्रमस्थानामाचरेदल्पिकामपि ।
तद्भृत्यपरिवर्गस्य पशुधान्यवनस्य च ७३।
कर्ष धान्य पशुस्तेयमयाज्यानां च याजनम् ।
यज्ञारामतडागानां दारापत्यस्य विक्रयः ७४।

तीर्थयात्रोपवासानां व्रतानां च सुकर्मणाम् ।
स्त्रीधनान्युपजीवंति स्त्रीभगात्यंतजीविता ७५।
स्वधर्मं विक्रयेद्यस्तु अधर्मं वर्णते नरः ।
परदोषप्रवादी च परच्छिद्रावलोककः ७६।
परद्रव्याभिलाषी च परदारावलोककः ।
एते गोघ्नसमानाश्च ज्ञातव्या नृपनंदन ७७।
यः कर्ता सर्वशास्त्राणां गोहर्ता गोश्च विक्रयी ।
निर्दयोऽतीव भृत्येषु पशूनां दमकश्च यः ७८।
मिथ्या प्रवदते वाचमाकर्णयति यः परैः ।
स्वामिद्रोही गुरुद्रोही मायावी चपलः शठः ७९।
यो भार्यापुत्रमित्राणि बालवृद्धकृशातुरान् ।
भृत्यानतिथिबंधूंश्च त्यक्त्वाऽनाति बुभुक्षितान् ८०।
ये तु मृष्टं समश्नंति नो वांच्छंतं ददंति च ।
पृथक्पाकी स विज्ञेयो ब्रह्मवादिषु गर्हितः ८१।
नियमान्स्वयमादाय ये त्यजंत्यजितेंद्रियाः ।

प्रव्रज्यागमिता यैश्च संयुक्ता ये च मद्यपैः ८२।
ये चापि क्षयरोगार्तां गां पिपासा क्षुधातुराम् ।
न पालयंति यत्नेन ते गोघ्ना नारकाः स्मृताः ८३।
सर्वपापरता ये च चतुष्पात्क्षेत्रभेदकाः ।
साधून्विप्रान्गुरूंश्चैव यश्च गां हि प्रताडयेत् ८४।
ये ताडयंत्यदोषां च नारीं साधुपदेस्थिताम् ।
आलस्यबद्धसर्वांगो यः स्वपिति मुहुर्मुहुः ८५।
दुर्बलांश्च न पुष्णंति नष्टान्नान्वेषयंति च ।
पीडयंत्यतिभारेण सक्षतान्वाहयंति च ८६।
सर्वपापरता ये च संयुक्ता ये च भुंजते ।
भग्नांगीं क्षतरोगार्तां गोरूपां च क्षुधातुराम् ८७।
न पालयंति यत्नेन ते जना नारकाः स्मृताः ।
वृषाणां वृषणौ ये च पापिष्ठा घातयंति च ८८।
बाधयंति च गोवत्सान्महानारकिणो नराः ।
आशया समनुप्राप्तं क्षुत्तृषाश्रमपीडितम् ८९।

ये चातिथिं न मन्यंते ते वै निरयगामिनः ।
अनाथं विकलं दीनं बालं वृद्धं भृशातुरम् ९०।
नानुकंपंति ये मूढास्ते यांति नरकार्णवम् ।

अजाविको माहिषिको यः शूद्रा वृषलीपतिः ९१।
शूद्रो विप्रस्य क्षत्रस्य य आचारेण वर्तते।
शिल्पिनः कारवो वैद्यास्तथा देवलका नराः ९२।
भृतकामात्यकर्माणः सर्वे निरयगामिनः।
यश्चोदितमतिक्रम्य स्वेच्छया आहरेत्करम् ९३।
नरकेषु स पच्येत यश्च दंडं वृथा नयेत्।
उत्कोचकैरधिकृतैस्तस्करैश्च प्रपीड्यते ९४।
यस्य राज्ञः प्रजा राज्ये पच्यते नरकेषु सः।
ये द्विजाः प्रतिगृह्णंति नृपस्य पापवर्तिनः ९५।
प्रयांति तेपि घोरेषु नरकेषु न संशयः।
पारदारिकचौराणां यत्पापं पार्थिवस्य च ९६।
भवत्यरक्षतो घोरो राज्ञस्तस्य परिग्रहः।

अचौरं चौरवद्यश्च चौरं चाचौरवत्पुनः ९७।
अविचार्य नृपः कुर्यात्सोऽपि वै नरकं व्रजेत्।
घृततैलान्नपानादि मधुमांस सुरासवम् ९८।
गुडेक्षुक्षीरशाकादि दधिमूलफलानि च।
तृणकाष्ठं पुष्पपत्रं कांस्यभाजनमेव च ९९।
उपानच्छत्रकटक शिबिकामासनं मृदु।
ताम्रं सीसं त्रपुकांस्यं शंखाद्यं च जलोद्भवम् १००।
वादित्रं वेणुवंशाद्यं गृहोपस्करणानि च।
ऊर्णाकार्पासकौशेय रंगपद्मोद्भवानि च १०१।
तूलं सूक्ष्माणिवस्त्राणि ये लोभेन हरंति च।
एवमादीनि चान्यानि द्रव्याणि विविधानि च १०२।
नरकेषु द्रुतं गच्छेदपहृत्यात्पकान्यपि।
यद्वा तद्वा परद्रव्यमपि सर्षपमात्रकम् १०३।
अपहृत्य नरो याति नरके नात्र संशयः।
बह्वल्पकाद्यपि तथा परस्य ममताकृतम् १०४।

अपहृत्य नरो याति नरके नात्र संशयः।
एवमाद्यैर्नरः पापैरुत्क्रांतिसमनंतरम् १०५।
शरीरघातनार्थाय पूर्वाकारमवाप्नुयात्।
यमलोकं व्रजंत्येते शरीरस्था यमाज्ञया १०६।
यमदूतैर्महाघोरैर्नीयमानाः सुदुःखिताः।
देवतिर्यङ्मनुष्याणामधर्मनियतात्मनाम् १०७।
धर्मराजः स्मृतः शास्ता सुघोरैर्विविधैर्वधैः।
विनयाचारयुक्तानां प्रमादान्मलिनात्मनाम् १०८।
प्रायश्चित्तैर्गुरुः शास्ता न च तैरीक्ष्यते यमः।
पारदारिकचौराणामन्यायव्यवहारिणाम् १०९।
नृपतिः शासकः प्रोक्तः प्रच्छन्नानां च धर्मराट्।

तस्मात्कृतस्य पापस्य प्रायश्चित्तं समाचरेत् ११०।
नाभुक्तस्यान्यथा नाशः कल्पकोटिशतैरपि ।
यः करोति स्वयं कर्म कारयेद्वानुमोदयेत् १११।
कायेन मनसा वाचा तस्य चाधोगतिः फलम् ।

इति संक्षेपतः प्रोक्ताः पापभेदास्त्रिधाधुना ११२।
कथ्यंते गतयश्चित्रा नराणां पापकर्मणाम् ।
एतत्ते नृपते धर्म फलं प्रोक्तं सुविस्तरात् ११३।
अन्यत्किंते प्रवक्ष्यामि तन्मे ब्रूहि नरोत्तम ।
अधर्मस्य फलं प्रोक्तं धर्मस्यापि वदाम्यहम् ११४।
इत्युक्त्वा मातलिस्तत्र राजानं सर्ववत्सलम् ।
तस्मिन्धर्मप्रसंगेन इत्याख्यातं महात्मना ११५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थवर्णने ययातिचरित्रे सप्तषष्टितमोऽध्यायः ६७।
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Roman transliteration

yayātiruvāca-
asmadbhāgyaprasaṃgena bhavato darśanaṃ mama |
saṃjātaṃ śakrasaṃvāha etacchreyo mamātulam 1|
mānavā martyaloke ca pāpaṃ kurvaṃti dāruṇam |
teṣāṃ karmavipākaṃ ca mātale vada sāṃpratam 2|
mātaliruvāca-
śrūyatāmabhidhāsyāmi pāpācārasya lakṣaṇam |
śrute sati mahajjñānamatraloke prajāyate 3|
vedaniṃdāṃ prakurvaṃti brahmācārasya kutsanam |
mahāpātakamevāpi jñātavyaṃ jñānapaṃḍitaiḥ 4|
sādhūnāmapi sarveṣāṃ yaḥ pīḍāṃ hi samācaret |
mahāpātakamevāpi prāyaścitte na hi vrajet 5|
kulācāraṃ parityajya anyācāraṃ vrajaṃti ca |
etacca pātakaṃ ghoraṃ kathitaṃ kṛtyavedibhiḥ 6|
mātāpitrośca yo niṃdāṃ tāḍanaṃ bhaginīṣu ca |

pitṛsvasṛniṃdanaṃ ca tadeva pātakaṃ dhruvam 7|
saṃprāpte śrāddhakālepi paṃcakrośāṃtaresthitam |
jāmātaraṃ parityajya tathā ca duhituḥ sutam 8|
svasāraṃ caiva svasrīyaṃ parityajya pravartate |
kāmātkrodhādbhayādvāpi anyaṃ bhojayate yadā 9|
pitaro naiva bhuṃjaṃti devāścaiva na bhuṃjate |
etacca pātakaṃ tasya pitṛghātasamaṃ kṛtam 10|
dānakālepi saṃprāpte āgate brāhmaṇe kila |
bhūridānaṃ parityajya katibhyo hi pradīyate 11|
ekasmai dīyate dānamanyebhyopi na dīyate |
etacca pātakaṃ ghoraṃ dānabhraṃśakaraṃ smṛtam 12|
yajamānagṛhe sevā saṃsthitānbrāhmaṇānnijān |
parityajya hi yaddānaṃ na dānasya ca lakṣaṇam 13|
samāśritaṃ hi yaṃ vipraṃ dharmācārasamanvitam |
sarvopāyaiḥ supuṣyettaṃ sudānairbahubhirnṛpa 14|

na gaṇayenmūrkhaṃ vidvāṃsaṃ poṣyo vipraḥ sadā bhavet |
sarvaiḥ puṇyaiḥ samāyuktaṃ sudānairbahubhirnṛpa 15|
taṃ samabhyarcya vidvāṃsaṃ prāptaṃ vipraṃ sadārhayet |
taṃ hi tyaktvā dadeddānamanyasmai brāhmaṇāya vai 16|
dattaṃ hutaṃ bhavettasya niṣphalaṃ nātra saṃśayaḥ |
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdraścāpi caturthakaḥ 17|
puṇyakāleṣu sarveṣu saṃśritaṃ pūjayeddvijam |
mūrkhaṃ vāpi hi vidvāṃsaṃ tasya puṇyaphalaṃ śṛṇu 18|
aśvamedhasya yajñasya phalaṃ tasya prajāyate |
kasmāddhikāraṇādrājañchakyaṃ prāpya na kārayet 19|
anyo vipraḥ samāyātastatkālaṃ śrāddhakarmaṇi |
ubhau tau pūjayettatra bhojanācchādanaistataḥ 20|
tāṃbūladakṣiṇābhiśca pitarastasya harṣitāḥ |
śrāddhabhuktāya dātavyaṃ sadā dānaṃ ca dakṣiṇā 21|
na dadecchrāddhakartā yo gohatyādi samaṃ bhavet |

dvāvetau pūjayettasmācchraddhayā nṛpasattama 22|
nirddhanatva prabhāvādvai tamekaṃ hi prapūjayet |
vyatīpātepi saṃprāpte vaidhṛtau ca nṛpottama 23|
amāvāsyāṃ tathā rājankṣayāhe parapakṣake |
śrāddhamevaṃ prakartavyaṃ brāhmaṇādi trivarṇakaiḥ 24|
yajñe tathā mahārāja ṛtvijaśca prakārayet |
tathā viprāḥ prakartavyāḥ śrāddhadānāya sarvadā 25|
avijñātaḥ prakartavyo brāhmaṇo naiva jānatā |
yasyāpi jñāyate vaṃśaḥ kulaṃ tripuruṣaṃ tathā 26|
ācāraśca tathā rājaṃstaṃ vipraṃ sannimaṃtrayet |
kulaṃ na jñāyate yasya ācāreṇa vicārayet 27|
śrāddhadāne prakartavye viśuddho mūrkha eva hi |
avijñāto bhavedvipro vedavedāṃgapāragaḥ 28|
śrāddhadānaṃ prakartavyaṃ tasmādvipraṃ nimaṃtrayet |
ātithyaṃ tu prakartavyamapūrvaṃ nṛpasattama 29|

anyathā kurute pāpī sa yāti narakaṃ dhruvam |
tasmādvipraḥ prakartavyo dāne śrāddhe ca parvasu 30|
ādau parīkṣayedvipraṃ śrāddhe dāne prakārayet |
nāśnaṃti tasya vai gehe pitaro vipravarjitāḥ 31|
śāpaṃ dattvā tato yāṃti śrāddhādvipravivarjitāt |
mahāpāpī bhavetsopi brahmaṇaḥ sadṛśo yadi 32|
paitrācāraṃ parityajya yo varteta narottama |
mahāpāpī sa vijñeyaḥ sarvadharmabahiṣkṛtaḥ 33|
ye tyajaṃti śivācāraṃ vaiṣṇavaṃ bhogadāyakam |
niṃdaṃti brāhmaṇaṃ dharmaṃ vijñeyāḥ pāpavarddhanāḥ 34|
ye tyajaṃti śivācāraṃ śivabhaktāndviṣaṃti ca |
hariṃ niṃdaṃti ye pāpā brahmadveṣakarāḥ sadā 35|
ācāraniṃdakā ye te mahāpātakakṛttamāḥ |
ādyaṃ pūjyaṃ paraṃ jñānaṃ puṇyaṃ bhāgavataṃ tathā 36|
vaiṣṇavaṃ harivaṃśaṃ vā matsyaṃ vā kūrmameva ca |

pādmaṃ vā ye pūjayaṃti teṣāṃ śreyo vadāmyaham 37|
pratyakṣaṃ tena vai devaḥ pūjito madhusūdanaḥ |
tasmātprapūjayejjñānaṃ vaiṣṇavaṃ viṣṇuvallabham 38|
devasthāne ca nityaṃ vai vaiṣṇavaṃ pustakaṃ nṛpa |
tasminprapūjite vipra pūjitaḥ kamalāpatiḥ 39|
asaṃpūjya harerjñānaṃ ye gāyaṃti likhaṃti ca |

ajñāya tatprayacchaṃti śṛṇvaṃtyuccārayaṃti ca 40|
vikrīḍaṃti ca lobhena kujñāna niyamena ca |
asaṃskṛtapradeśeṣu yatheṣṭaṃ sthāpayaṃti ca 41|
harijñānaṃ yathākṣemaṃ pratyakṣācca prakāśayet |
adhīte ca samarthaśca yaḥ pramādaṃ karoti ca 42|
aśuciścāśucau sthāne yaḥ pravakti śṛṇoti ca |
iti sarvaṃ samāsena jñānaniṃdā samaṃ smṛtam 43|
gurupūjāmakṛtvaiva yaḥ śāstraṃ śrotumicchati |
na karoti ca śuśrūṣāmājñābhaṃgaṃ ca bhāvataḥ 44|

nābhinaṃdati tadvākyamuttaraṃ saṃprayacchati |
gurukarmaṇi sādhye ca tadupekṣāṃ karoti ca 45|
gurumārtamaśaktaṃ ca videśaṃ prasthitaṃ tathā |
aribhiḥ paribhūtaṃ vā yaḥ saṃtyajati pāpakṛt 46|
paṭhamānaṃ purāṇaṃ tu tasya pāpaṃ vadāmyaham |
kuṃbhīpāke vasettāvadyāvadiṃdrāścaturdaśa 47|
paṭhamānaṃ guruṃ yo hi upekṣayati pāpadhīḥ |
tasyāpi pātakaṃ ghoraṃ ciraṃ narakadāyakam 48|
bhāryāputreṣu mitreṣu yaścāvajñāṃ karoti ca |
ityetatpātakaṃ jñeyaṃ gurunindāsamaṃ mahat 49|
brahmahā svarṇasteyī ca surāpī gurutalpagaḥ |
mahāpātakinaścaite tatsaṃyogī ca paṃcamaḥ 50|
krodhāddveṣādbhayāllobhādbrāhmaṇasya viśeṣataḥ |
marmātikṛntako yaśca brahmaghnaḥ sa prakīrtitaḥ 51|
brāhmaṇaṃ yaḥ samāhūya yācamānamakiṃcanam |

paścānnāstīti yo brūyātsa ca vai brahmahā nṛpa 52|
yastu vidyābhimānena nistejayati vai dvijam |
udāsīnaṃ sabhāmadhye brahmahā sa prakīrtitaḥ 53|
mithyāguṇairathātmānaṃ nayatyutkarṣatāṃ punaḥ |
guruṃ virodhayedyastu sa ca vai brahmahā smṛtaḥ 54|
kṣuttṛṣātaptadehānāmannabhojanamicchatām |
yaḥ samācarate vighnaṃ tamāhurbrahmaghātakam 55|
piśunaḥ sarvalokānāṃ raṃdhrānveṣaṇatatparaḥ |
udvejanakaraḥ krūraḥ sa ca vai brahmahā smṛtaḥ 56|
devadvija gavāṃ bhūmiṃ pūrvadattāṃ harettu yaḥ |
pranaṣṭāmapi kālena tamāhurbrahmaghātakam 57|
dvijavittāpaharaṇaṃ nyāsena samupārjitam |
brahmahatyāsamaṃ jñeyaṃ tasya pātakamuttamam 58|
agnihotraṃ parityajya paṃcayajñīyakarmaṇi |
mātāpitrorgurūṇāṃ ca kūṭasākṣyaṃ ca yaścaret 59|

apriyaṃ śivabhaktānāmabhakṣyāṇāṃ ca bhakṣaṇam |
vane niraparādhānāṃ prāṇināṃ ca pramāraṇam 60|
gavāṃ goṣṭhe vane cāgneḥ pure grāme ca dīpanam |
iti pāpāni ghorāṇi surāpānasamāni tu 61|
dīnasarvasvaharaṇaṃ parastrīgajavājinām |
gobhūrajatavastrāṇāmoṣadhīnāṃ rasasya ca 62|
caṃdanāgurukarpūra kastūrī paṭṭa vāsasām |
paranyāsāpaharaṇaṃ rukmasteyasamaṃ smṛtam 63|
kanyāyā varayogyāyā adānaṃ sadṛśe vare |
putramitrakalatreṣu gamanaṃ bhaginīṣu ca 64|
kumārīsāhasaṃ ghoramaṃtyajastrīniṣevaṇam |

savarṇāyāśca gamanaṃ gurutalpasamaṃ smṛtam 65|
mahāpātakatulyāni pāpānyuktāni yāni tu |
tāni pātakasaṃjñāni tannyūnamupapātakam 66|
dvijāyārthaṃ pratijñāya na prayacchati yaḥ punaḥ |

tatra vismarate viprastulyaṃ tadupapātakam 67|
dvijadravyāpaharaṇaṃ maryādāyā vyatikramam |
atimānātikopaśca dāṃbhikatvaṃ kṛtaghnatā 68|
anyatra viṣayāsaktiḥ kārparṇyaṃ śāṭhyamatsaram |
paradārābhigamanaṃ sādhvīkanyābhidūṣaṇam 69|
parivittiḥ parivettā yayā ca parividyate |
tayordānaṃ ca kanyāyāstayoreva ca yājanam 70|
putramitrakalatrāṇāmabhāve svāminastathā |
bhāryāṇāṃ ca parityāgaḥ sādhūnāṃ ca tapasvinām 71|
gavāṃ kṣatriyavaiśyānāṃ strīśūdrāṇāṃ ca ghātanam |
śivāyatanavṛkṣāṇāṃ puṇyārāma vināśanam 72|
yaḥ pīḍāmāśramasthānāmācaredalpikāmapi |
tadbhṛtyaparivargasya paśudhānyavanasya ca 73|
karṣa dhānya paśusteyamayājyānāṃ ca yājanam |
yajñārāmataḍāgānāṃ dārāpatyasya vikrayaḥ 74|

tīrthayātropavāsānāṃ vratānāṃ ca sukarmaṇām |
strīdhanānyupajīvaṃti strībhagātyaṃtajīvitā 75|
svadharmaṃ vikrayedyastu adharmaṃ varṇate naraḥ |
paradoṣapravādī ca paracchidrāvalokakaḥ 76|
paradravyābhilāṣī ca paradārāvalokakaḥ |
ete goghnasamānāśca jñātavyā nṛpanaṃdana 77|
yaḥ kartā sarvaśāstrāṇāṃ gohartā gośca vikrayī |
nirdayo'tīva bhṛtyeṣu paśūnāṃ damakaśca yaḥ 78|
mithyā pravadate vācamākarṇayati yaḥ paraiḥ |
svāmidrohī gurudrohī māyāvī capalaḥ śaṭhaḥ 79|
yo bhāryāputramitrāṇi bālavṛddhakṛśāturān |
bhṛtyānatithibaṃdhūṃśca tyaktvāśnāti bubhukṣitān 80|
ye tu mṛṣṭaṃ samaśnaṃti no vāṃcchaṃtaṃ dadaṃti ca |
pṛthakpākī sa vijñeyo brahmavādiṣu garhitaḥ 81|
niyamānsvayamādāya ye tyajaṃtyajiteṃdriyāḥ |

pravrajyāgamitā yaiśca saṃyuktā ye ca madyapaiḥ 82|
ye cāpi kṣayarogārtāṃ gāṃ pipāsā kṣudhāturām |
na pālayaṃti yatnena te goghnā nārakāḥ smṛtāḥ 83|
sarvapāparatā ye ca catuṣpātkṣetrabhedakāḥ |
sādhūnviprāngurūṃścaiva yaśca gāṃ hi pratāḍayet 84|
ye tāḍayaṃtyadoṣāṃ ca nārīṃ sādhupadesthitām |
ālasyabaddhasarvāṃgo yaḥ svapiti muhurmuhuḥ 85|
durbalāṃśca na puṣṇaṃti naṣṭānnānveṣayaṃti ca |
pīḍayaṃtyatibhāreṇa sakṣatānvāhayaṃti ca 86|
sarvapāparatā ye ca saṃyuktā ye ca bhuṃjate |
bhagnāṃgīṃ kṣatarogārtāṃ gorūpāṃ ca kṣudhāturām 87|
na pālayaṃti yatnena te janā nārakāḥ smṛtāḥ |
vṛṣāṇāṃ vṛṣaṇau ye ca pāpiṣṭhā ghātayaṃti ca 88|
bādhayaṃti ca govatsānmahānārakiṇo narāḥ |
āśayā samanuprāptaṃ kṣuttṛśāśramapīḍitam 89|

ye cātithiṃ na manyaṃte te vai nirayagāminaḥ |
anāthaṃ vikalaṃ dīnaṃ bālaṃ vṛddhaṃ bhṛśāturam 90|
nānukaṃpaṃti ye mūḍhāste yāṃti narakārṇavam |
ajāviko māhiṣiko yaḥ śūdrā vṛṣalīpatiḥ 91|
śūdro viprasya kṣatrasya ya ācāreṇa vartate |
śilpinaḥ kāravo vaidyāstathā devalakā narāḥ 92|
bhṛtakāmātyakarmāṇaḥ sarve nirayagāminaḥ |
yaścoditamatikramya svecchayā āharetkaram 93|
narakeṣu sa pacyeta yaśca daṃḍaṃ vṛthā nayet |
utkocakairadhikṛtaistaskaraiśca prapīḍyate 94|
yasya rājñaḥ prajā rājye pacyate narakeṣu saḥ |
ye dvijāḥ pratigṛhṇaṃti nṛpasya pāpavartinaḥ 95|
prayāṃti tepi ghoreṣu narakeṣu na saṃśayaḥ |
pāradārikacaurāṇāṃ yatpāpaṃ pārthivasya ca 96|
bhavatyarakṣato ghoro rājñastasya parigrahaḥ |

acauraṃ cauravadyaśca cauraṃ cācauravatpunaḥ 97|
avicārya nṛpaḥ kuryātso'pi vai narakaṃ vrajet |
ghṛtatailānnapānādi madhumāṃsa surāsavam 98|
guḍekṣukṣīraśākādi dadhimūlaphalāni ca |
tṛṇakāṣṭhaṃ puṣpapatraṃ kāṃsyabhājanameva ca 99|
upānacchatrakaṭaka śibikāmāsanaṃ mṛdu |
tāmraṃ sīsaṃ trapukāṃsyaṃ śaṃkhādyaṃ ca jalodbhavam 100|
vāditraṃ veṇuvaṃśādyaṃ gṛhopaskaraṇāni ca |
ūrṇākārpāsakauśeya raṃgapadmodbhavāni ca 101|
tūlaṃ sūkṣmāṇivastrāṇi ye lobhena haraṃti ca |
evamādīni cānyāni dravyāṇi vividhāni ca 102|
narakeṣu drutaṃ gacchedapahṛtyālpakānyapi |
yadvā tadvā paradravyamapi sarṣapamātrakam 103|
apahṛtya naro yāti narake nātra saṃśayaḥ |
bahvalpakādyapi tathā parasya mamatākṛtam 104|

apahṛtya naro yāti narake nātra saṃśayaḥ |
evamādyairnaraḥ pāpairutkrāṃtisamanaṃtaram 105|
śarīraghātanārthāya pūrvākāramavāpnuyāt |
yamalokaṃ vrajaṃtyete śarīrasthā yamājñayā 106|
yamadūtairmahāghorairnīyamānāḥ suduḥkhitāḥ |
devatiryaṅmanuṣyāṇāmadharmaniyatātmanām 107|
dharmarājaḥ smṛtaḥ śāstā sughorairvividhairvadhaiḥ |
vinayācārayuktānāṃ pramādānmalinātmanām 108|
prāyaścittairguruḥ śāstā na ca tairīkṣyate yamaḥ |
pāradārikacaurāṇāmanyāyavyavahāriṇām 109|
nṛpatiḥ śāsakaḥ proktaḥ pracchannānāṃ ca dharmarāṭ |
tasmātkṛtasya pāpasya prāyaścittaṃ samācaret 110|
nābhuktasyānyathā nāśaḥ kalpakoṭiśatairapi |
yaḥ karoti svayaṃ karma kārayedvānumodayet 111|
kāyena manasā vācā tasya cādhogatiḥ phalam |

iti saṃkṣepataḥ proktāḥ pāpabhedāstridhādhunā 112|
kathyaṃte gatayaścitrā narāṇāṃ pāpakarmaṇām |
etatte nṛpate dharma phalaṃ proktaṃ suvistarāt 113|
anyatkiṃte pravakṣyāmi tanme brūhi narottama |
adharmasya phalaṃ proktaṃ dharmasyāpi vadāmyaham 114|
ityuktvā mātalistatra rājānaṃ sarvavatsalam |

tasmindharmaprasaṃgena ityākhyātaṃ mahātmanā 115|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthavarṇane yayāticaritre saptaṣaṣṭitamo'dhyāyaḥ 67|
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English translation

Yayāti said :

1-2. O you charioteer of Indra , due to my good luck I have been able to see you. This gives me immense merit. Even in the mortal world human beings commit a terrible sin. O Mātali , now tell me about the ripening of their actions.

Mātali said :

3-12. Listen, I shall tell (you) the characteristics of a sinful behaviour. In this world great knowledge is produced when (things) are heard. People condemn the Vedas and censure brāhmaṇic practices. Those who are learned should also know what great sin is. He who causes harm to all the good persons (has committed) a major sin. It would go (i.e. its effect would be nullified only) by expiation. People give up the customs peculiar to their own family and practise those of others. Those who know what should be done (i.e. what is proper) have described this to be a major sin. Reviling one's mother and father, beating one's sisters, and abusing one's father's sister is certainly a sin. The dead ancestors of him, who, when the time for offering a śrāddha has come, proceeds (to offer the śrāddha and) feeds someone else through lust or anger or fear, ignoring his son-in-law living at a distance of five kośas , his daughter's son, his own sister and her son, do not enjoy (the oblations offered by him), nor do the gods enjoy (the offerings made to them). This sin, committed by him, is equal to patricide. When the time for giving gifts has come, and when a brāhmaṇa (-group) has come, he avoids giving gifts to many, and gives them (only) to a few. That a gift is given to one, and no gift is given to another, is also a terrible sin, and is said to destroy (the merit acquired from) gifts.

13-23a. That is not a distinctive mark of a gift which is given (to someone else) ignoring his own brāhmaṇas employed by the patron. O king, a (patron) should well nourish, with all means and good gifts, that brāhmaṇa of a religious conduct who has resorted to him. He should not consider whether he is a foolish or a learned brāhmaṇa. A brāhmaṇa is always to be fed. He should always worship a learned brāhmaṇa endowed with all religious merit, who has come to him, after honouring him with good gifts. There is no doubt that the gifts which he would give to some other brāhmaṇa by ignoring that (learned brāhmaṇa) or the offerings that he would make, would be fruitless. On all auspicious occasions a brāhmaṇa, a kṣatriya , a vaiśya and a śūdra as the fourth should worship a brāhmaṇa that has sought their shelter—whether he is a fool or a learned brāhnaṇa. Listen (I will tell you) the meritorious fruit of it. He obtains the fruit of a horse-sacrifice. O king, what is the reason for which (i.e. there is no reason why) he should not get done what is possible? If another brāhmaṇa comes at that time when the śrāddha-rite is going on, he should then honour both the brāhmaṇas by giving them food, shelter, tāmbūla and presents. (If he does this) his dead ancestors are pleased. One should always give gifts and make presents to (a brāhmaṇa) who has eaten at a śrāddha. The sin of that performer of a śrāddha who does not give gifts would be equal to that due to the killing of a cow. Therefore, O best king, these two should be honoured with faith. Or if he is poor he should honour one (of the two).

23b-30. Thus men belonging to the three castes such as brāhmaṇa etc. should perform a śrāddha on the day of a great calamity, or when the astronomical division of time called vaidhṛti has come, or on a new-moon day, or a day between two sunrises in the next half. O great king, he should employ priests -officiating at sacrifices. In the same way he should always employ brāhmaṇas for offering a śrāddha. A wise man should never employ an unknown brāhmaṇa. He should invite that brāhmaṇa whose family up to the third (previous) generation from is known and whose conduct is known, O king. He should consider the conduct of a brāhmaṇa whose family is not known. When the śrāddha-offering is to be made, it may not be known whether a brāhmaṇa is pure or foolish, or is one who has mastered the Vedas and the Vedāṅgas . A śrāddha-offering ought to be done; so he should invite a brāhmaṇa (for that); O best king, first hospitable reception should be given (to him). If a sinful (host) does otherwise he certainly goes to hell. Therefore a brāhmaṇa should be engaged at a presentation of gifts or a śrāddha on the parvan -days.

31-33. At the time of presentation of gifts or a śrāddha, he should engage a brāhmaṇa after examining him. In his house the dead ancestors do not eat without a brāhmaṇa. They go away after cursing (him who offers the śrāddha) from a śrāddha (performed) without a brāhmaṇa. He (who offers such a śrāddha) is a great sinner even if he resembles Brahmā . O king, he who lives by abandoning the performance (of rites) to the dead ancestors, should be known to be a great sinner to be excommunicated.

34-39. Those who give up auspicious practices relating to Viṣṇu and giving (i.e. bringing) enjoyments, and who condemn the brāhmaṇic way of conduct should be known as men of increasing sins. Those, who give up auspicious practices (or practices relating to Śiva), who hate the devotees of Śiva, who, the sinners, abuse Hari (i.e. Viṣṇu), who always hate Brahmā (or brāhmaṇas), who condemn the (religious) practices, are the greatest sinners. I shall now tell (you) about the religious merit of those who worship the first, venerable, the highest knowledge, the meritorious Bhāgavata and (other Purāṇas like) Viṣṇu, Harivaṃśa , Matsya or Padma . He (i.e. such a person) has actually worshipped god Viṣṇu. Therefore one should worship the knowledge, contained in the Viṣṇu (Purāṇa), (and) dear to Viṣṇu. O king, there is always (kept) a book (i.e. a copy) of the Viṣṇu (Purāṇa). When it is worshipped, Lakṣmī 's lord (i.e. Viṣṇu) is worshipped.

40-58. Those who, without worshipping (the Purāṇa containing) knowledge about Hari, sing or write, or without knowing it, present it, or listen to or recite it, or sell it through greed and devotion to bad (i.e. wrong) knowledge, or place it, as they will, at places that are not purified, or one who would declare it explicitly in accordance with (i.e. helping) his welfare, or he who, being capable, commits mistakes after having studied it, or he who being impure explains or listens to it at an impure place (all these condemn knowledge). This, in brief, is said to be the condemnation of knowledge. I (shall now) tell (you) about the sin of him who, the sinful one, desires to learn sacred texts without worshipping his preceptor, who does not render service (to his preceptor and) deliberately disobeys him, (and who) does not approve of the words (of the preceptor), does not respond to him, ignores when (some) work of the preceptor is to be done, (and he, who) abandons his preceptor who is afflicted and weak, or is proceeding to a foreign country or has been humiliated by adversaries or while he is reciting a Purāṇa. Till (the period during which) fourteen Indras have ruled, he would live in (the hell called) Kumbhīpāka . Also one who, of a sinful mind, ignores his preceptor reading the Purāṇa, has (committed) a terrible sin, giving (i.e. taking him to) hell. Also the sin (of him) who condemns his wife, sons and friends is as great as (that of) the condemnation of one's preceptor. One who kills a brāhmaṇa, one who steals gold, one who drinks liquor, one who violates his teacher's bed (i.e. his teacher's wife)—all these are great sinners; so also the one who joins (i.e. abets) them. He, who very much cuts the vitals especially of a brāhmaṇa through anger, hatred or greed, is declared to be the killer of a brāhmaṇa. O king, he also is the killer of a brāhmaṇa, who, having invited a poor, soliciting

brāhmaṇa, says 'no' (i.e. refuses to give any gift) to him. He is declared to be killer of a brāhmaṇa, who, due to the pride of his own knowledge, renders lustreless (i.e. humiliates) a neutral brāhmaṇa in an assembly. He is said to be the killer of a brāhmaṇa, who elevates himself by means of pretended virtues, and who opposes his preceptor. They call him to be the killer of a brāhmaṇa, who creates an obstacle to them, who, with their bodies tormented by hunger and thirst, seek food or meal. He also is said to be the killer of a brāhmaṇa, who, a wicked one, is intent upon finding out the weak points of all the people, who causes torture and is cruel. They call him the killer of a brāhmaṇa, who would snatchback the land, though destroyed, in course of time, which was formerly given to a deity, a brāhmaṇa, or cows. That sin of taking away the wealth of a brāhmaṇa obtained as (i.e. which was put as) a deposit should be known to be as great as that of killing a brāhmaṇa.

59-66. He who gives up making an oblation to the fire in the rite of the five daily sacrifices; he who stands as a false witness against his mother, father and preceptor (is, a great sinner). (This sin and) eating what is not dear to Śiva's devotees and what ought not to be eaten, also killing innocent beasts in the forest, and setting fire to a cow-pen, a city or a village—all these are terrible sins equal to the sin (involved) in drinking liquor. Taking away all the possessions of a poor man, kidnapping another's wife, snatching elephants and horses, or cows, land, silver, garments, herbs and minerals, sandal, aloe wood, camphor, musk, woven silk , or taking away the deposits (made) by others is said to be like the stealing of gold. Not giving (in marriage) his marriageable daughter to a befitting groom, having an illicit connection with the wife of his son or friend or his own sister, fearful violating of a maiden, attachment to a śūdra-woman, cohabiting with a woman of the same caste is said to be like violating one's teacher's bed (i.e. teacher's wife). Those sins, which have been enumerated as sins, resemble major sins.

67-70. When a brāhmaṇa having promised money to a brāhmaṇa does not give it and forgets about it—that is equal to a minor sin. (Some other minor sins are:) snatching the wealth of a brāhmaṇa, crossing one's limit, too much pride, too much anger, hypocrisy, ingratitude, lust for someone other (than one's own wife), miserliness, wickedness, jealousy, sexual intercourse with the wife of someone. else, violating a chaste maiden. The elder brother before whom his younger brother gets married, the younger brother married before the elder brother, the girl whom he marries (are sinners). (It is a sin} to offer a girl to them, or to act as a priest at sacrifices performed by them. (Other sins are:)

71-80. Abandoning one's son, friend, wife, also one's master when he is reduced to poverty, and one's wife and good people and ascetics; killing a cow, a kṣatriya, a vaiśya, a woman or a śūdra; destruction of a Śiva-temple, trees, and lovely groves. (He) who causes even a small damage to hermitages or harms the group of servents there, or the beasts (living there), or the grains or wild crops, or steals ploughs, corn or beasts, or acts as a priest at a sacrifice of those who do not deserve to perform a sacrifice (is a sinner). The sale of (the merit due to) a sacrifice, of a grove or a lake, one's wife and children, of (the merit of) pilgrimage, fasts, vows and (other) pious acts (is a sin). (They are sinners) who live by the wealth of women and he who lives for a large part on the affluence of a woman (are sinners). O prince, he who would sell off his own faith, and he who would praise unrighteousness, he who mentions the faults of others, he who observes the weak points of others, he who longs for other's wealth, he who (passionately) gazes on another's wife—all these should be looked upon as resembling the killers of cows. (He is a sinner) who condemns all sacred texts, who snatches a cow, who sells the beasts, who tells lies or listens to the lies (uttered) by others; (he is a sinner) who plots against his master, or preceptor, who is deceitful, who is fickle or wicked. (He is a sinner) who eats (alone) leaving his hungry wife, sons, friends, children, old people, weak and afflicted persons, and also servants, guests and relatives.

81-87a. Those who eat savory (food) and do not give it to him who desires it should be known as ones cooking separately (for themselves only) and such a person is condemned by the teachers of the Vedas. Those who take up restrictions and (later), with their organs of sense not conquered, give them up, and also those who have given up the life of a recluse, and those who are in the company of drunkards, and those who do not protect a cow that is afflicted with consumption or with thirst and hunger, are the killers of cows and are said to be hellish beings. Those who are engrossed (in committing) all (kinds of) sins, those who destroy the (grazing) field of the quadrupeds, or he who would beat (i.e. beats) saints, brāhmaṇas, preceptors or a cow, and also those who beat a faultless woman settled in a good position (i.e. behaving properly), and he, who, with his entire body bound with laziness, sleeps again and again; those who do not feed the weak or who do not look for the missing ones, or who trouble (the bullocks) by (putting) large burdens on them or drive them (even) when they are wounded are involved in (i.e. have committed) all (kinds of) sins. So also those who eat together (i.e. from the same plate).

87b-95a. Those men, who do not protect a cow with her limbs broken, and afflicted with wounds and (other) diseases and with hunger, are said to be hellish beings. Those men, who, the most sinful ones, strike the scrotum of bulls (i.e. castrate them), and also who harm cow's calves are beings living in a great (i.e. very painful) hell. Those (men) also, who do not honour a guest who has come to them with hope, and who is oppressed with hunger and exertion, go to hell. Those fools who do not show pity for a helpless, or maimed, or poor or young, or old or very much afflicted person, go to the ocean of (i.e. in the form of) hell. One who keeps goats, one who keeps buffaloes, one who is the husband of a śūdra or a barren woman, or a śūdra behaving like (i.e. following the profession of) a brāhmaṇa or a kṣatriya, also architects, artisans, physicians and devalakas , [1] and those who make their servants work hard, go to hell. He, who, having transgressed what is prescribed, would charge arbitrarily (more) tax, also he who would inflict punishment without a (proper) cause, would be roasted in hells. That king whose subjects are harassed by officials receiving bribes, by thieves in his kingdom, is roasted in hells.

95b-103a. There is no doubt that those brāhmaṇas who accept (gifts) from a king of a bad conduct also go to fearful hells. The king has (committed) that sin which is (committed) by men cohabiting with others' wives or by thieves. Being favoured by a king who does not protect, is fearful. That king, who, without thinking (properly), behaves with a person, who is not a thief, as (he would behave) with a thief, or who behaves with a thief, as he would behave with one who is not a thief, would also go to hell. Men (go to hell, who) through greed, snatch such objects as ghee , oil, food, drink, honey, flesh, wine or (any other) spirituous liquor, jaggery, sugarcane, vegetables, curd, roots and fruits, grass, wood, flowers, leaves, vessels of bell-metal, shoes, umbrella, bracelet, palanquin, soft seat, copper, lead, tin, bell-metal, or conch etc. that has come up from water, musical instrument like a flute , domestic utensils, (garments made of) wool , cotton or silken garments, objects belonging to the place of assembly or temples, or cotton or fine garments. He, who would snatch these and other objects, even in a small quantity, would quickly go to hell.

103b-114. There is no doubt that a man who snatches other's possession even of the measure of a mustard (i.e. even the smallest possession), goes to hell. There is no doubt that a man who takes away a small or a big object of another person, loved by the latter, goes to hell. Due to these and other sins, a man, immediately after his departure, would get (back) his former form or his body to be struck (by Yama 's servants). The embodied ones go to Yama's world by the order of Yama. They are very much pained when they are being taken by the very fierce messengers of Yama. Dharmarāja (i.e. Yama) is said to be the punisher, due to various sorts of severe corporeal punishments meted out by him, to gods, lower animals and men who are governed by unrighteousness. A preceptor is the punisher through expiations (i.e. who makes them undergo expiations) of those who are endowed with decent behaviour but have soiled themselves through an error. Yama is not seen by them (i.e. their cases are not decided by Yama). A king is said to be the ruler of those who violate others' wives, who are thieves

and who do their transactions unjustly; and Dharmarāja is the ruler of those who have hidden themselves. Therefore, one should undergo expiation for the sin that one has committed. There is no destruction of (the acts whose fruits) one has not enjoyed (or suffered) even after crores of kalpas . For him, who himself commits a sin, or causes (someone else) to commit it, or approves of it, by means of body, mind or speech, the fruit is going down (to hell). In this way, the three kinds of sin have been explained (by me) in brief. Different courses (followed by) men committing sins are narrated. O king, I have told you in minute detail, the fruit of righteousness. O best of men, tell me, what else I should explain to you. I have told you about the fruit of unrighteousness. I (shall) tell you about the fruit of righteousness also.

115. Thus Mātali spoke to the king loved by all. The magnanimous one thus spoke on the topic of righteousness.

[1]: [1] : Devalaka—A low brahmaṇa who subsists upon the offerings made to an idol.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 68

The Fruit of Righteous Deeds

Chapter 150 of 693 · 18 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
अधर्मस्य फलं सूत श्रुतं सर्वं मया विभो ।
धर्मस्यापि फलं ब्रूहि श्रोतुं कौतूहलं मम १।
मातलिरुवाच-
अथ पापैरिमे यांति यमलोकं चतुर्विधाः ।
संत्रासजननं घोरं विवशाः सर्वदेहिनः २।
गर्भस्थैर्जायमानैश्च बालैस्तरुणमध्यमैः ।
पुंस्त्रीनपुंसकैर्वृद्धैर्यातव्यं जंतुभिस्ततः ३।
शुभाशुभफलं तत्र देहिनां प्रविचार्यते ।
चित्रगुप्तादिभिः सर्वैर्मध्यस्थैः सर्वदर्शिभिः ४।
न तेत्र प्राणिनः संति ये न यांति यमक्षयम् ।
अवश्यं हि कृतं कर्म भोक्तव्यं तद्विचारितम् ५।
ये तत्र शुभकर्माणः सौम्यचित्तादयान्विताः ।
ते नरा यांति सौम्येन पथा यमनिकेतनम् ६।
यः प्रदद्याच्च विप्राणामुपानत्काष्ठपादुके ।

स विमानेन महता सुखं याति यमालयम् ७।
छत्रदानेन गच्छंति पथा साभ्रेण देहिनः ।
दिव्यवस्त्रपरीधाना यांति वस्त्रप्रदायिनः ८।
शिबिकायाः प्रदानेन विमानेन सुखं व्रजेत् ।
सुखासनप्रदानेन सुखं यांति यमालयम् ९।
आरामकर्ता छायासु शीतलासु सुखं व्रजेत् ।
यांति पुष्पकयानेन पुष्पारामप्रदायिनः १०।
देवायतनकर्ता च यतीनामाश्रमस्य च ।
अनाथमंडपानां च क्रीडन्याति गृहोत्तमैः ११।
देवाग्निगुरुविप्राणां मातापित्रोश्च पूजकः १२।
विप्रेषु दीनेषु गुणान्वितेषु यच्छ्रद्धया स्वल्पमपि प्रदत्तम् ।
तत्सर्वकामान्समुपैति लोके श्राद्धे च दानं प्रवदंति संतः १३।
श्रद्धादानेन विज्ञेयमपि वालाग्रमात्रकम् ।
यत्पात्रादि चतुष्टयं श्रद्धा तेषु सदा मम १४।
श्रद्धीयते सदा तस्माच्छ्रद्धायास्तत्फलं भवेत् ।

गुणान्वितेषु दीनेषु यच्छत्यावसथान्यपि १५।
स प्रयाति सर्वकामं स्थानं पैतामहं नृप ।
श्रद्धयायेन विप्राय दत्तं काकिणिमात्रकम् १६।
सस्याद्दिव्यतिथिर्भूप देवानां कीर्तिवर्धनः ।
तस्माच्छ्रद्धान्वितैर्देयं तत्फलं भवति ध्रुवम् १७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थवर्णने ययातिचरित्रेऽष्टषष्टितमोऽध्यायः ६८।

Roman transliteration

yayātiruvāca-
adharmasya phalaṃ sūta śrutaṃ sarvaṃ mayā vibho |
dharmasyāpi phalaṃ brūhi śrotuṃ kautūhalaṃ mama 1|
mātaliruvāca-
atha pāpairime yāṃti yamalokaṃ caturvidhāḥ |
saṃtrāsajananaṃ ghoraṃ vivaśāḥ sarvadehinaḥ 2|
garbhasthairjāyamānaiśca bālaistaruṇamadhyamaiḥ |
puṃstrīnapuṃsakairvṛddhairyātavyaṃ jaṃtubhistataḥ 3|
śubhāśubhaphalaṃ tatra dehināṃ pravicāryate |
citraguptādibhiḥ sarvairmadhyasthaiḥ sarvadarśibhiḥ 4|
na tetra prāṇinaḥ saṃti ye na yāṃti yamakṣayam |
avaśyaṃ hi kṛtaṃ karma bhoktavyaṃ tadvicāritam 5|
ye tatra śubhakarmāṇaḥ saumyacittādayānvitāḥ |
te narā yāṃti saumyena pathā yamaniketanam 6|
yaḥ pradadyācca viprāṇāmupānatkāṣṭhapāduke |

sa vimānena mahatā sukhaṃ yāti yamālayam 7|
chatradānena gacchaṃti pathā sābhreṇa dehinaḥ |
divyavastraparīdhānā yāṃti vastrapradāyinaḥ 8|
śibikāyāḥ pradānena vimānena sukhaṃ vrajet |
sukhāsanapradānena sukhaṃ yāṃti yamālayam 9|
ārāmakartā chāyāsu śītalāsu sukhaṃ vrajet |
yāṃti puṣpakayānena puṣpārāmapradāyinaḥ 10|
devāyatanakartā ca yatīnāmāśramasya ca |
anāthamaṃḍapānāṃ ca krīḍanyāti gṛhottamaiḥ 11|
devāgniguruviprāṇāṃ mātāpitrośca pūjakaḥ 12|
vipreṣu dīneṣu guṇānviteṣu yacchraddhayā svalpamapi pradattam |
tatsarvakāmānsamupaiti loke śrāddhe ca dānaṃ pravadaṃti saṃtaḥ 13|
śraddhādānena vijñeyamapi vālāgramātrakam |
yatpātrādi catuṣṭayaṃ śraddhā teṣu sadā mama 14|
śraddhīyate sadā tasmācchraddhāyāstatphalaṃ bhavet |

guṇānviteṣu dīneṣu yacchatyāvasathānyapi 15|
sa prayāti sarvakāmaṃ sthānaṃ paitāmahaṃ nṛpa |
śraddhayāyena viprāya dattaṃ kākiṇimātrakam 16|
sasyāddivyatithirbhūpa devānāṃ kīrtivardhanaḥ |
tasmācchraddhānvitairdeyaṃ tatphalaṃ bhavati dhruvam 17|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthavarṇane yayāticaritre'ṣṭaṣaṣṭitamo'dhyāyaḥ 68|

English translation

Yayāti said :

l. O charioteer, O lord, I have heard everything about the fruit of unrighteousness. Tell me also about the fruit of righteousness. I have a curiosity to hear it.

Mātali said :

2-12. These four kinds of all the embodied ones, being helpless, go to Yama 's world which causes fear and which is terrible, due to their sins. All beings, that remain in the womb, that are born, and children, young men, middle-aged men, old men, men, women and eunuchs have to go (to Yama's world). There the auspicious or inauspicious fruit (of the deeds) of human beings is decided by all like impartial and omniscient Citragupta and others. There are no beings (in the world) that do not go to Yama's abode. (The fruit of) the deed done (by a being) has to be enjoyed as decided by them. Those men, who do auspicious deeds, who have soft hearts, who are endowed with pity, go to Yama's abode along a pleasing path. A man who would give (i.e. who gives) shoes, wood or sandals to brāhmaṇas , happily goes to Yama's abode in a great aeroplane. By giving umbrellas (as gifts to brāhmaṇa) human beings go (to Yama's abode). By giving a palanquin (as a gift to a brāhmaṇa) one would happily go (to Yama's abode) along a path in the sky. Those who give garments (as gifts to brāhmaṇas), go, wearing divine garments (to Yama's abode). By giving a palanquin (as a gift to a brāhmaṇa) one would happily go (to Yama's abode) in an aeroplane. By giving a comfortable seat (to a brāhmaṇa) (human beings) happily go to Yama's abode. One who has constructed groves would go happily (enjoying) very cool shadows. Those who give gardens (with trees full of) flowers go to Yama's abode in the Puṣpaka aeroplane. He, who builds a temple, or a hermitage for ascetics, or pavilions for the helpless, playfully goes, due to (having constructed) best dwellings (to Yama's abode). So also he, who worships deities, fire, preceptors, brāhmaṇas, and his father and mother, (playfully goes to Yama's abode).

13-17. All that, even though little, which is given with faith to helpless, virtuous brāhmaṇas obtains (i.e. secures for him) all the desired objects. The saints say that in the world gifts (should be given) at a śrāddha . It should be realized that whatever—even of the measure of that which remains on the tip of a hair—is given with faith (gives good fruit); I always rely upon the four recipients (at a śrāddha). Therefore (if) one always has faith, the fruit of faith would be (obtained) by him. O king, he, who gives dwellings to the virtuous (but) helpless brāhmaṇas, goes to the abode of the grandsire, which satisfies all his desires. O king, he who has given with faith, (something even) of the size of a cowrie to a brāhmaṇa, would be a divine guest, enhancing the glory of gods. Therefore, those, who have faith, should give (i.e. human beings should give with faith). There is certainly (obtained) the fruit of that.

Bhūmi-khaṇḍa · Chapter 69

Righteous Acts Enjoined by Śiva (Śivadharmas)

Chapter 151 of 693 · 40 detected Sanskrit verse markers

Sanskrit

मातलिरुवाच-
अथ धर्माः शिवेनोक्ताः शिवधर्मागमोत्तमाः ।
ज्ञेया बहुविधास्ते च कर्मयोगप्रभेदतः १।
हिंसादिदोषनिर्मुक्ताः क्लेशायासविवर्जिताः ।
सर्वभूतहिताः शुद्धाः सूक्ष्मायासा महत्फलाः २।
अनंतशाखाकलिताः शिवमूलैकसंश्रिताः ।
ज्ञानध्यानसुपुष्पाढ्याः शिवधर्माः सनातनाः ३।
धारयंति शिवं यस्माद्धार्यते शिवभाषितैः ।
शिवधर्माः स्मृतास्तस्मात्संसारार्णवतारकाः ४।
तथाऽहि सा क्षमा सत्यं ह्रीः श्रद्धेन्द्रियसंयमः ।
दानमिज्यातपोदानं दशकं धर्मसाधनम् ५।
अथ व्यस्तैः समस्तैर्वा शिवधर्मैरनुष्ठितैः ।
शिवैकरस्य संप्राप्तैर्गतिरेकैव कल्पिता ६।
यथा भूः सर्वभूतानां स्थानं साधारणं स्मृतम् ।
तत्तथा शिवभक्तानां तुल्यं शिवपुरंस्मृतम् ७।

यथेह सर्वभूतानां भोगाः सातिशयाः स्मृताः ।
नानापुण्यविशेषेण भोगाः शिवपुरे तथा ८।
शुभाशुभफलं चापि भुज्यते सर्वदेहिभिः ।
शिवधर्मस्य चैकस्य फलं तत्रोपभुज्यते ९।
यस्य यादृग्भवेत्पुण्यं श्रद्धापात्रविशेषतः ।
भोगाः शिवपुरे तस्य ज्ञेयाः सातिशयाः शुभाः १०।
स्थानप्राप्तिः परं तुल्या भोगाः शांतिमयाः स्थिताः ।
कुर्यात्पुण्यं महत्तस्मान्महाभोगजिगीषया ११।
सर्वातिशयमेवैकं भावितं च सुरोत्तमैः ।
आत्मभोगाधिपत्यं स्याच्छिवः सर्वजगत्पतिः १२।
केचित्तत्रैव मुच्यंते ज्ञानयोगरता नराः ।
आवर्तंते पुनश्चान्ये संसारे भोगतत्पराः १३।
तस्माद्विमुक्तिमिच्छंस्तु भोगासक्तिं च वर्जयेत् ।
विरक्तः शांतचित्तात्मा शिवज्ञानमवाप्नुयात् १४।
ये चापीशान्यहृदया यजंतीशं प्रसंगतः ।

तेषामपि ददातीशः स्थानं भावानुरूपतः १५।
तत्रार्चयंति ये रुद्रं सकृदुच्छिन्नकल्मषाः ।
तेषां पिशाचलोकेषु भोगानीशः प्रयच्छति १६।
संतप्ता दुःखभारेण म्रियंते सर्वदेहिनः ।
अन्नदः पुण्यदः प्रोक्तः प्राणदश्चापि सर्वदः १७।
तस्मादन्नप्रदानेन सर्वदानफलं लभेत् ।
त्रैलोक्ये यानि रत्नानि भोगस्त्रीवाहनानि च १८।
अन्नदानप्रदः सर्वमिहामुत्र फलं लभेत् ।
यस्यान्नपानपुष्टांगः कुरुते पुण्यसंचयम् १९।
अन्नप्रदातुस्तस्यार्धं कर्तुश्चार्धं न संशयः ।
धर्मार्थकाममोक्षाणां देहः परमसाधनम् २०।
स्थितिस्तस्यान्नपानाभ्यामतस्तत्सर्वसाधनम् ।
अन्नं प्रजापतिः साक्षादन्नं विष्णुः शिवः स्वयम् २१।
तस्मादन्नसमं दानं न भूतं न भविष्यति ।
त्रयाणामपि लोकानामुदकं जीवनं स्मृतम् २२।

पवित्रमुदकं दिव्यं शुद्धं सर्वरसायनम् ।
अन्नपानाश्च गो वस्त्र शय्या सूत्रासनानि च २३।
प्रेतलोके प्रशस्तानि दानान्यष्टौ विशेषतः ।
एवं दानविशेषेण धर्मराजपुरं नरः २४।
यस्माद्याति सुखेनैव तस्माद्धर्मं समाचरेत् ।
ये पुनः क्रूरकर्माणः पापादानविवर्जिताः २५।
भुंजते दारुणं दुःखं नरके नृपनंदन ।
तथा सुखं प्रभुंजंति दानकर्तार एव तु २६।
तेषां तु संभवेत्सौख्यं कर्मयोगरतात्मनाम् ।
अप्रमेयगुणैर्दिव्यैर्विमानैः सर्वकामकैः २७।
असंख्यैस्तत्पुरं व्याप्तं प्राणिनामुपकारकैः ।
सहस्रसोमदिव्यं वा सूर्यतेजः समप्रभम् २८।
रुद्रलोकमिति प्रोक्तमशेषगुणसंयुतम् ।
सर्वेषां शिवभक्तानां तत्पुरं परिकीर्तितम् २९।
रुद्रक्षेत्रे मृतानां च जंगमस्थावरात्मनाम् ।

अप्येकदिवसं भक्त्या यः पूजयति शंकरम् ३०।
सोपि याति शिवस्थानं किं पुनर्बहुशोर्चयन् ।
वैष्णवा विष्णुभक्ताश्च विष्णुध्यानपरायणाः ३१।
तेपि गच्छंति वैकुंठे समीपं देवचक्रिणः ।
ब्रह्मवादी च धर्मात्मा ब्रह्मलोकं प्रयाति सः ३२।
पुण्यकर्ता सुपुण्येन पुण्यलोकं प्रयाति च ।
तस्मादीशे सदा भक्तिं भावयेदात्मनात्मनि ३३।
हरौ वापि महाराज युक्तात्मा ज्ञानवान्स्वयम् ।
तस्मात्सर्वविचारेण भावदोषविचारतः ३४।

एवं विष्णुप्रभावेण विशिष्टेनापि कर्मणा ।
नरः स्थानमवाप्येतदेशभावानुरूपतः ३५।
इत्येतदपरं प्रोक्तं श्रीमच्छिवपुरं महत् ।
देहिनां कर्मनिष्ठानां पुनरावर्त्तकं स्मृतम् ३६।
ऊर्ध्वं शिवपुराज्ज्ञेयं वैष्णवं लोकमुत्तमम् ।
वैष्णवा मानवा यांति विष्णुध्यानपरायणाः ३७।

ब्राह्मणा ब्रह्मलोकं तु सदाचारा नरोत्तमाः ।
प्रयांति यज्विनः सर्वे पुरीं तां तत्त्वकोविदाः ३८।
ऐंद्रं लोकं तथा यांति क्षत्रिया युद्धशालिनः ।
अन्ये च पुण्यकर्त्तारः पुण्यलोकान्प्रयांति ते ३९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थे ययातिचरिते एकोनसप्ततितमोऽध्यायः ६९।

Roman transliteration

mātaliruvāca-
atha dharmāḥ śivenoktāḥ śivadharmāgamottamāḥ |
jñeyā bahuvidhāste ca karmayogaprabhedataḥ 1|
hiṃsādidoṣanirmuktāḥ kleśāyāsavivarjitāḥ |
sarvabhūtahitāḥ śuddhāḥ sūkṣmāyāsā mahatphalāḥ 2|
anaṃtaśākhākalitāḥ śivamūlaikasaṃśritāḥ |
jñānadhyānasupuṣpāḍhyāḥ śivadharmāḥ sanātanāḥ 3|
dhārayaṃti śivaṃ yasmāddhāryate śivabhāṣitaiḥ |
śivadharmāḥ smṛtāstasmātsaṃsārārṇavatārakāḥ 4|
tathā'hi sā kṣamā satyaṃ hrīḥ śraddhendriyasaṃyamaḥ |
dānamijyātapodānaṃ daśakaṃ dharmasādhanam 5|
atha vyastaiḥ samastairvā śivadharmairanuṣṭhitaiḥ |
śivaikarasya saṃprāptairgatirekaiva kalpitā 6|
yathā bhūḥ sarvabhūtānāṃ sthānaṃ sādhāraṇaṃ smṛtam |
tattathā śivabhaktānāṃ tulyaṃ śivapuraṃsmṛtam 7|

yatheha sarvabhūtānāṃ bhogāḥ sātiśayāḥ smṛtāḥ |
nānāpuṇyaviśeṣeṇa bhogāḥ śivapure tathā 8|
śubhāśubhaphalaṃ cāpi bhujyate sarvadehibhiḥ |
śivadharmasya caikasya phalaṃ tatropabhujyate 9|
yasya yādṛgbhavetpuṇyaṃ śraddhāpātraviśeṣataḥ |
bhogāḥ śivapure tasya jñeyāḥ sātiśayāḥ śubhāḥ 10|
sthānaprāptiḥ paraṃ tulyā bhogāḥ śāṃtimayāḥ sthitāḥ |
kuryātpuṇyaṃ mahattasmānmahābhogajigīṣayā 11|
sarvātiśayamevaikaṃ bhāvitaṃ ca surottamaiḥ |
ātmabhogādhipatyaṃ syācchivaḥ sarvajagatpatiḥ 12|
kecittatraiva mucyaṃte jñānayogaratā narāḥ |
āvartaṃte punaścānye saṃsāre bhogatatparāḥ 13|
tasmādvimuktimicchaṃstu bhogāsaktiṃ ca varjayet |
viraktaḥ śāṃtacittātmā śivajñānamavāpnuyāt 14|
ye cāpīśānyahṛdayā yajaṃtīśaṃ prasaṃgataḥ |

teṣāmapi dadātīśaḥ sthānaṃ bhāvānurūpataḥ 15|
tatrārcayaṃti ye rudraṃ sakṛducchinnakalmaṣāḥ |

teṣāṃ piśācalokeṣu bhogānīśaḥ prayacchati 16|
saṃtaptā duḥkhabhāreṇa mriyaṃte sarvadehinaḥ |
annadaḥ puṇyadaḥ proktaḥ prāṇadaścāpi sarvadaḥ 17|
tasmādannapradānena sarvadānaphalaṃ labhet |
trailokye yāni ratnāni bhogastrīvāhanāni ca 18|
annadānapradaḥ sarvamihāmutra phalaṃ labhet |
yasyānnapānapuṣṭāṃgaḥ kurute puṇyasaṃcayam 19|
annapradātustasyārdhaṃ kartuścārdhaṃ na saṃśayaḥ |
dharmārthakāmamokṣāṇāṃ dehaḥ paramasādhanam 20|
sthitistasyānnapānābhyāmatastatsarvasādhanam |
annaṃ prajāpatiḥ sākṣādannaṃ viṣṇuḥ śivaḥ svayam 21|
tasmādannasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati |
trayāṇāmapi lokānāmudakaṃ jīvanaṃ smṛtam 22|

pavitramudakaṃ divyaṃ śuddhaṃ sarvarasāyanam |
annapānāśva go vastra śayyā sūtrāsanāni ca 23|
pretaloke praśastāni dānānyaṣṭau viśeṣataḥ |
evaṃ dānaviśeṣeṇa dharmarājapuraṃ naraḥ 24|
yasmādyāti sukhenaiva tasmāddharmaṃ samācaret |
ye punaḥ krūrakarmāṇaḥ pāpādānavivarjitāḥ 25|
bhuṃjate dāruṇaṃ duḥkhaṃ narake nṛpanaṃdana |
tathā sukhaṃ prabhuṃjaṃti dānakartāra eva tu 26|
teṣāṃ tu saṃbhavetsaukhyaṃ karmayogaratātmanām |
aprameyaguṇairdivyairvimānaiḥ sarvakāmakaiḥ 27|
asaṃkhyaistatpuraṃ vyāptaṃ prāṇināmupakārakaiḥ |
sahasrasomadivyaṃ vā sūryatejaḥ samaprabham 28|
rudralokamiti proktamaśeṣaguṇasaṃyutam |
sarveṣāṃ śivabhaktānāṃ tatpuraṃ parikīrtitam 29|
rudrakṣetre mṛtānāṃ ca jaṃgamasthāvarātmanām |

apyekadivasaṃ bhaktyā yaḥ pūjayati śaṃkaram 30|
sopi yāti śivasthānaṃ kiṃ punarbahuśorcayan |
vaiṣṇavā viṣṇubhaktāśca viṣṇudhyānaparāyaṇāḥ 31|
tepi gacchaṃti vaikuṃṭhe samīpaṃ devacakriṇaḥ |
brahmavādī ca dharmātmā brahmalokaṃ prayāti saḥ 32|
puṇyakartā supuṇyena puṇyalokaṃ prayāti ca |
tasmādīśe sadā bhaktiṃ bhāvayedātmanātmani 33|
harau vāpi mahārāja yuktātmā jñānavānsvayam |
tasmātsarvavicāreṇa bhāvadoṣavicārataḥ 34|
evaṃ viṣṇuprabhāveṇa viśiṣṭenāpi karmaṇā |
naraḥ sthānamavāpyetadeśabhāvānurūpataḥ 35|
ityetadaparaṃ proktaṃ śrīmacchivapuraṃ mahat |
dehināṃ karmaniṣṭhānāṃ punarāvarttakaṃ smṛtam 36|
ūrdhvaṃ śivapurājjñeyaṃ vaiṣṇavaṃ lokamuttamam |
vaiṣṇavā mānavā yāṃti viṣṇudhyānaparāyaṇāḥ 37|

brāhmaṇā brahmalokaṃ tu sadācārā narottamāḥ |
prayāṃti yajvinaḥ sarve purīṃ tāṃ tattvakovidāḥ 38|
aiṃdraṃ lokaṃ tathā yāṃti kṣatriyā yuddhaśālinaḥ |
anye ca puṇyakarttāraḥ puṇyalokānprayāṃti te 39|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthe yayāticarite ekonasaptatitamo'dhyāyaḥ 69|

English translation

Mātali said :

1-4. Acts of righteousness have been told by Śiva (in) the excellent scriptures of the Śiva cult. Due to the difference in the manner of performance of acts they should be known to be many. The ancient acts as (told) by Śiva are free from blemishes like harming (others), are without suffering and exertion, are beneficial to all beings, are pure, involve little effort and give great fruit. They have many branches, but resort to (i.e. are supported by) the root (in the form) of Śiva. They have good flowers like knowledge and meditation. Since they sustain Śiva and are supported by the sayings of Śiva, they that help (human beings) to cross the ocean of the worldly existence, are known to be acts (liked) by Śiva.

5. Thus the ten, viz. harmlessness, forbearance, truth, sense of shame, faith, control of senses, charity, sacrifice, penance and gifts, are the means of (acquiring) righteousness.

6. The acts which are laid down by Śiva, and which have obtained identity with Śiva, when performed singly or collectively result in one course only.

7-11 a. As the earth is said to be a common place for all beings, in the same way the city of Śiva is (said be a common place) for all the devotees of Śiva. As here (i.e. on the earth) enjoyments for all beings are said to be abundant, in the same way they are said to be many in Śiva's city, due to the preeminence of various (kinds) of religious merit. As even the good or bad fruit (of their acts) is enjoyed by all human beings, the fruit of the acts (enjoined) by Śiva is religious merit. One gets excellent, good enjoyments in Śiva's city, especially according to his faith, in accordance with his religious merit. He gets an (excellent) place, his undisturbed enjoyments are comparable to final beatitude.

11b-13. Therefore, to win great enjoyments one should do great meritorious acts. There would be (i.e. he would have) supremacy (i.e. control) over his own enjoyments, which alone is honoured by best gods as superior to everything. Some men engrossed in the pursuit of knowledge become free there only. Others intent on enjoying pleasures again come back to the mundane existence.

14. Therefore, he who desires salvation should give up attachment to enjoyments. He, being detached, and with his mind and heart tranquil, would obtain the knowledge of Śiva.

15-17a. To them also, who have set their heart on the lord (i.e. Śiva), and who perform sacrifices through devotion to him, the lord gives positions according to their nature. To them also who, with their sins destroyed, worship Rudra (even) once, the lord gives enjoyments in the worlds of goblins. All beings die (as a result of being) tormented by the burden of grief.

17b-22a. He who gives food is said to be the giver of religious merit, the giver of life and the giver of everything. Therefore, by giving food, one would get the fruit of giving everything. He who gives food (would obtain) all the gems, enjoyments, women and vehicles that there are in the three worlds, and would get the entire fruit (of giving food) here (i.e. in this world) and in the next world. There is no doubt that half of the collection of the (deeds of) religious merit which one who is nourished by the food and drink of a giver has, goes to the giver of the food, and half to the one (i.e. the receiver of the food and drink) doing the meritorious acts. The body is a great means of piety, material welfare and salvation. It is maintained by means of food and drink. Therefore it is the means of (obtaining) everything. Food is actually the creator, it is Viṣṇu himself, Śiva himself. Therefore, a gift like that of food was never there, nor will ever be there.

22b-24a. Water is said to be the life of all the three worlds. Water is purifying, divine, pure and is the elixir for all. Especially in the world of the departed spirits these eight gifts are commended: food, drink, horse, cow, garment, bed, thread and seat.

24b-26a. Since due to (these) special gifts a man happily goes to the city of Dharmarāja (i.e. Yama), therefore one should perform acts of charity. O prince, those again who do cruel deeds and are bereft of (i.e. have not given) gifts, experience terrible grief in hell.

26b-33a. Similarly the givers of gifts enjoy pleasures (in heaven). Happiness would be (coming) to them whose minds are engrossed in doing the deeds enjoined on them. That city is full of innumerable, excellent, divine aeroplanes, fulfilling all desires, and serving beings. That is called Rudra's heaven; it is bright like the lustre of a thousand moons, or lustrous like the sun. It is endowed with all excellences. The city is said to belong to all Śiva-devotees, and also to the mobile and the immobile who die in the place sacred to Rudra. Even he who worships Śiva even for a day, goes to Śiva's place. What to speak of him who worships him many times! The followers and devotees of Viṣṇu, intent on meditating on Viṣṇu, also go to Vaikuṇṭha in the vicinity of the god who holds the disc. He, the righteous-minded one, who talks about (i.e. praises) Brahmā , goes to Brahmā's world. The doer of acts of religious merit goes to a holy world.

33b-39. Therefore, one, who has knowledge and a devoted mind, should oneself create in one's heart devotion for the lord (i.e. Śiva) or for Viṣṇu, O great king. With full consideration and taking into account the weak point of (one's) disposition, one would, in this way, through the grace of Viṣṇu, and in accordance with one's deeds, obtain a position suitable to one's disposition. Thus is said to be the great and excellent city of Śiva; it is said to be returning the human beings, intent on performing their deeds, to the world. Above the city of Śiva excellent heaven of Viṣṇu should be known (to exist). All men intent upon meditating on Viṣṇu, go (to it). Brāhmaṇas , best men of excellent character go to Brahmā's heaven. All the sacrificers, knowing the first principle, go to that city. Similarly, kṣatriyas who fight, go to Indra 's heaven; and others who perform acts of religious merit, go to meritorious worlds.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 70

Sinners in Hell

Chapter 152 of 693 · 12 detected Sanskrit verse markers

Sanskrit

मातलिरुवाच-
यमपीडां प्रवक्ष्यामि महातीव्रां सुदारुणाम् ।
भुंजंति पापिनः सर्वे क्रूरास्ते ब्रह्मघातकाः १।
क्वचित्पापाः प्रपच्यंते तीव्रेण करिषाग्निना ।
क्वचित्सिंहैर्वृकैर्व्याघ्रैर्दंशैः कीटैश्च दारुणैः २।
क्वचिन्महाजलौकोभिः क्वचिदाजगरैः पुनः ।
मक्षिकाभिश्च रौद्राभिः क्वचित्सर्पैर्विषोल्बणैः ३।
मत्तमातंगयूथैश्च बलोत्कृष्टैः प्रमाथिभिः ।
पंथानमुल्लिखद्भिश्च तीक्ष्णशृंगमहावृषैः ४।
महाशृंगैश्च महिषैर्दुष्टगात्रप्रबाधकैः ।
डाकिनीभिश्च रौद्राभिर्विकरालैश्च राक्षसैः ५।
व्याधिभिश्च महाघोरैः पीड्यमाना व्रजंति ते ।
महातुलां समारूढा दह्यमाना दवानले ६।
महावेगप्रधूतास्ते महाचंडेन वायुना ।
महापाषाणवर्षेण भिद्यमानाश्च सर्वतः ७।

पतद्भिर्वज्रनिर्घोषैरुल्कापातैश्च दारुणैः ।
प्रदीप्तांगारवर्षेण हन्यमाना व्रजंति ते ८।
महता पांसुवर्षेण पूर्यमाणा यमं गताः ।
ये नराः पापकर्माणः पापं भुंजंति दारुणम् ९।
एवं पापविशेषेण पापिष्ठाः पापकारकाः ।
नरकं प्रतिभुंजंति बहुपीडासमाकुलम् १०।
एतत्ते सर्वमाख्यातं विवेकं पुण्यपापयोः ।
अन्यत्किं ते प्रवक्ष्यामि धर्मशास्त्रमनुत्तमम् ११।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थवर्णने ययातिचरिते सप्ततितमोऽध्यायः ७०।

Roman transliteration

mātaliruvāca-
yamapīḍāṃ pravakṣyāmi mahātīvrāṃ sudāruṇām |
bhuṃjaṃti pāpinaḥ sarve krūrāste brahmaghātakāḥ 1|
kvacitpāpāḥ prapacyaṃte tīvreṇa kariṣāgninā |
kvacitsiṃhairvṛkairvyāghrairdaṃśaiḥ kīṭaiśca dāruṇaiḥ 2|
kvacinmahājalaukobhiḥ kvacidājagaraiḥ punaḥ |

makṣikābhiśca raudrābhiḥ kvacitsarpairviṣolbaṇaiḥ 3|
mattamātaṃgayūthaiśca balotkṛṣṭaiḥ pramāthibhiḥ |
paṃthānamullikhadbhiśca tīkṣṇaśṛṃgamahāvṛṣaiḥ 4|
mahāśṛṃgaiśca mahiṣairduṣṭagātraprabādhakaiḥ |
ḍākinībhiśca raudrābhirvikarālaiśca rākṣasaiḥ 5|
vyādhibhiśca mahāghoraiḥ pīḍyamānā vrajaṃti te |
mahātulāṃ samārūḍhā dahyamānā davānale 6|
mahāvegapradhūtāste mahācaṃḍena vāyunā |
mahāpāṣāṇavarṣeṇa bhidyamānāśca sarvataḥ 7|

patadbhirvajranirghoṣairulkāpātaiśca dāruṇaiḥ |
pradīptāṃgāravarṣeṇa hanyamānā vrajaṃti te 8|
mahatā pāṃsuvarṣeṇa pūryamāṇā yamaṃ gatāḥ |
ye narāḥ pāpakarmāṇaḥ pāpaṃ bhuṃjaṃti dāruṇam 9|
evaṃ pāpaviśeṣeṇa pāpiṣṭhāḥ pāpakārakāḥ |
narakaṃ pratibhuṃjaṃti bahupīḍāsamākulam 10|
etatte sarvamākhyātaṃ vivekaṃ puṇyapāpayoḥ |
anyatkiṃ te pravakṣyāmi dharmaśāstramanuttamam 11|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthavarṇane yayāticarite saptatitamo'dhyāyaḥ 70|

English translation

Mātali said :

1. I shall (now) tell (you) about the very poignant and very terrible torture caused by Yama (which) all the cruel, sinful killers of brāhmaṇas experience.

2-10. Sometimes the sinful ones are roasted with the fire of dry cow-dung; sometimes they are eaten up by fierce lions, wolves, tigers, gad-flies and worms. Sometimes (they are eaten up) by great leeches, or by huge cobras, and by terrible flies or sometimes by serpents with strong poison. (Sometimes they are eaten up) by great intoxicated and torturing herds of elephants, (or) by great bulls with sharp horns, scratching the path, and by buffaloes with big horns harming the bodies of the wicked, and by fierce female goblins and by terrible demons. Mounted on a great balance and being tormented by very terrible diseases and being burnt in a wild fire, they go (to Yama). They are very speedily shaken by very violent wind, and are shattered all round by the shower ofgreat (slabs of) stone, and by the terrible falls of meteors having a sound like that of thunderbolt. Being struck by the shower of burning charcoal they go (to Yama). Being filled (i.e. covered) with a great shower of dust, they go to Yama. Men who are sinful experience terrible pain. Thus, the most sinful ones, who commit sins, experience, due to their particular sin, hell, full of many tortures.

11. I have thus explained to you all the difference between merit and demerit. What other excellent branch of religious knowledge shall I explain to you?

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 71

Identity of Brahmā, Viṣṇu and Śiva

Chapter 153 of 693 · 28 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
यत्त्वया सर्वमाख्यातं धर्माधर्ममनुत्तमम् ।
शृण्वतोऽथ मम श्रद्धा पुनरेव प्रवर्तते १।
देवानां लोकसंस्थानां वद संख्याः प्रकीर्तिताः ।
यस्य पुण्यप्रसंगेन येन प्राप्तं च मातले २।
मातलिरुवाच-
योगयुक्तं प्रवक्ष्यामि तपसा यदुपार्जितम् ।
देवानां लोकसंस्थानं सुखभोगप्रदायकम् ३।
धर्मभावं प्रवक्ष्यामि आयासैरर्जितं पृथक् ।
उपरिष्टाच्च लोकानां स्वरूपं चाप्यनुक्रमात् ४।
तत्राष्टगुणमैश्वर्यं पार्थिवं पिशिताशिनाम् ।
तस्मात्सद्यो गतानां च नराणां तत्समं स्मृतम् ५।
रक्षसां षोडशगुणं पार्थिवानां च तद्विधम् ।
एवं निरवशेषं च यच्छेषं कुलतेजसाम् ६।
गंधर्वाणां च वायव्यं याक्षं च सकलं स्मृतम् ।

पांचभौतिकमिंद्रस्य चत्वारिंशद्गुणं महत् ७।
सोमस्य मानसं दिव्यं विश्वेशं पांचभौतिकम् ।
सौम्यं प्रजापतीशानामहंकारगुणाधिकम् ८।
चतुष्षष्टिगुणं ब्राह्मं बौधमैश्वर्यमुत्तमम् ।
विष्णोः प्राधानिकं तंत्रमैश्वर्यं ब्रह्मणः पदम् ९।
श्रीमच्छिवपुरे दिव्ये ऐश्वर्यं सर्वकामिकम् ।
अनंतगुणमैश्वर्यं शिवस्यात्मगुणं महत् १०।
आदिमध्यांतरहितं विशुद्धं तत्त्वलक्षणम् ।
सर्वावभासकं सूक्ष्ममनौपम्यं परात्परम् ११।
सुसंपूर्णं जगद्वेषं पशुपाशाविमोक्षणम् ।
यो यत्स्थानमनुप्राप्तस्तस्य भोगस्तदात्मकः १२।
विमानं तत्समानं च भवेदीशप्रसादतः ।
नानारूपाणि ताराणां दृश्यंते कोटयस्त्विमा १३।
अष्टविंशतिरेवं ते संदीप्ताः सुकृतात्मनाम् ।
ये कुर्वंति नमस्कारमीश्वराय क्वचित्क्वचित् १४।

संपर्कात्कौतुकाल्लोभात्तद्विमानं लभंति ते ।
नामसंकीर्तनाद्वापि प्रसंगेन शिवस्य यः १५।
कुर्याद्वापि नमस्कारं न तस्य विलयो भवेत् ।
इत्येता गतयस्तत्र महत्यः शिवकर्मणि १६।
कर्मणाभ्यंतरेणापि पुंसामीशानभावतः ।
प्रसंगेनापि ये कुर्युः शंकरस्मरणं नराः १७।
तैर्लभ्यं त्वतुलं सौख्यं किं पुनस्तत्परायणैः ।
विष्णुचिंतां प्रकुर्वंति ध्यानेन गतमानसाः १८।
ते यांति परमं स्थानं तद्विष्णोः परमं पदम् ।
शैवं च वैष्णवं रूपमेकरूपं नरोत्तम १९।
द्वयोश्च अंतरं नास्ति एकरूपमहात्मनोः ।
शिवाय विष्णुरूपाय शिवरूपाय विष्णवे २०।
शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।
एकमूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः २१।
त्रयाणामंतरं नास्ति गुणभेदाः प्रकीर्तिताः ।

शिवभक्तोसि राजेंद्र तथा भागवतोसि वै २२।
तेन देवाः प्रसन्नास्ते ब्रह्मविष्णुमहेश्वराः ।
सुप्रीता वरदा राजन्कर्मणस्तव सुव्रत २३।
इंद्रादेशात्समायातः सन्निधौ तव मानद ।
ऐंद्रमेनं पदं याहि पश्चाद्ब्राह्मं महेश्वरम् २४।
वैष्णवं च प्रयाहि त्वं दाहप्रलयवर्जितम् ।
अनेनापि विमानेन दिव्येन सर्वगामिना २५।
दिव्यमूर्तिरतो भुंक्ष्व दिव्यभोगान्मनोरमान् ।
समारुह्य विमानं त्वं पुष्पकं सुखगामिनम् २६।
सुकर्मोवाच-
एवमुक्त्वा द्विजश्रेष्ठ मौनवान्मातलिस्तदा ।
राजानं धर्मतत्त्वज्ञं ययातिं नहुषात्मजम् २७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे एकसप्ततितमोऽध्यायः ७१।

Roman transliteration

yayātiruvāca-
yattvayā sarvamākhyātaṃ dharmādharmamanuttamam |
śṛṇvato'tha mama śraddhā punareva pravartate 1|
devānāṃ lokasaṃsthānāṃ vada saṃkhyāḥ prakīrtitāḥ |
yasya puṇyaprasaṃgena yena prāptaṃ ca mātale 2|
mātaliruvāca-
yogayuktaṃ pravakṣyāmi tapasā yadupārjitam |
devānāṃ lokasaṃsthānaṃ sukhabhogapradāyakam 3|
dharmabhāvaṃ pravakṣyāmi āyāsairarjitaṃ pṛthak |
upariṣṭācca lokānāṃ svarūpaṃ cāpyanukramāt 4|
tatrāṣṭaguṇamaiśvaryaṃ pārthivaṃ piśitāśinām |
tasmātsadyo gatānāṃ ca narāṇāṃ tatsamaṃ smṛtam 5|

rakṣasāṃ ṣoḍaśaguṇaṃ pārthivānāṃ ca tadvidham |
evaṃ niravaśeṣaṃ ca yaccheṣaṃ kulatejasām 6|
gaṃdharvāṇāṃ ca vāyavyaṃ yākṣaṃ ca sakalaṃ smṛtam |

pāṃcabhautikamiṃdrasya catvāriṃśadguṇaṃ mahat 7|
somasya mānasaṃ divyaṃ viśveśaṃ pāṃcabhautikam |
saumyaṃ prajāpatīśānāmahaṃkāraguṇādhikam 8|
catuṣṣaṣṭiguṇaṃ brāhmaṃ baudhamaiśvaryamuttamam |
viṣṇoḥ prādhānikaṃ taṃtramaiśvaryaṃ brahmaṇaḥ padam 9|
śrīmacchivapure divye aiśvaryaṃ sarvakāmikam |
anaṃtaguṇamaiśvaryaṃ śivasyātmaguṇaṃ mahat 10|
ādimadhyāṃtarahitaṃ viśuddhaṃ tattvalakṣaṇam |
sarvāvabhāsakaṃ sūkṣmamanaupamyaṃ parātparam 11|
susaṃpūrṇaṃ jagadveṣaṃ paśupāśāvimokṣaṇam |
yo yatsthānamanuprāptastasya bhogastadātmakaḥ 12|
vimānaṃ tatsamānaṃ ca bhavedīśaprasādataḥ |
nānārūpāṇi tārāṇāṃ dṛśyaṃte koṭayastvimā 13|
aṣṭaviṃśatirevaṃ te saṃdīptāḥ sukṛtātmanām |
ye kurvaṃti namaskāramīśvarāya kvacitkvacit 14|

saṃparkātkautukāllobhāttadvimānaṃ labhaṃti te |
nāmasaṃkīrtanādvāpi prasaṃgena śivasya yaḥ 15|
kuryādvāpi namaskāraṃ na tasya vilayo bhavet |
ityetā gatayastatra mahatyaḥ śivakarmaṇi 16|
karmaṇābhyaṃtareṇāpi puṃsāmīśānabhāvataḥ |
prasaṃgenāpi ye kuryuḥ śaṃkarasmaraṇaṃ narāḥ 17|
tairlabhyaṃ tvatulaṃ saukhyaṃ kiṃ punastatparāyaṇaiḥ |
viṣṇuciṃtāṃ prakurvaṃti dhyānena gatamānasāḥ 18|
te yāṃti paramaṃ sthānaṃ tadviṣṇoḥ paramaṃ padam |
śaivaṃ ca vaiṣṇavaṃ rūpamekarūpaṃ narottama 19|
dvayośca aṃtaraṃ nāsti ekarūpamahātmanoḥ |
śivāya viṣṇurūpāya śivarūpāya viṣṇave 20|
śivasya hṛdayaṃ viṣṇurviṣṇośca hṛdayaṃ śivaḥ |
ekamūrtistrayo devā brahmaviṣṇumaheśvarāḥ 21|
trayāṇāmaṃtaraṃ nāsti guṇabhedāḥ prakīrtitāḥ |

śivabhaktosi rājeṃdra tathā bhāgavatosi vai 22|
tena devāḥ prasannāste brahmaviṣṇumaheśvarāḥ |
suprītā varadā rājankarmaṇastava suvrata 23|
iṃdrādeśātsamāyātaḥ sannidhau tava mānada |
aiṃdramenaṃ padaṃ yāhi paścādbrāhmaṃ maheśvaram 24|
vaiṣṇavaṃ ca prayāhi tvaṃ dāhapralayavarjitam |
anenāpi vimānena divyena sarvagāminā 25|
divyamūrtirato bhuṃkṣva divyabhogānmanoramān |
samāruhya vimānaṃ tvaṃ puṣpakaṃ sukhagāminam 26|
sukarmovāca-
evamuktvā dvijaśreṣṭha maunavānmātalistadā |
rājānaṃ dharmatattvajñaṃ yayātiṃ nahuṣātmajam 27|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre ekasaptatitamo'dhyāyaḥ 71|

English translation

Yayāti said :

1-2. The faith of me, to whom you have excellently explained everything about merit and demerit, has been all the more stimulated by it. Tell me the number said to be that of the gods staying in the (various) worlds (i.e. tell me about their position in the various worlds), O Mātali , and also (tell me that) by whose contact with religious merit and by whom it (i.e. that position) is reached.

3-9. I shall explain to you the position of gods' worlds endowed with (obtained by?) deep abstract meditation (yogayuktam), and attained by penance, and giving pleasures and enjoyments. I shall (also) separately explain to you the capacity of merit; and also (describe) in (proper) sequence the nature of the worlds above. There the earthly power of the goblins is eight times. Therefore the power of the men who have recently gone (to Yama 's world) is said to be equal to that. That of the demons is sixteen-fold, and like that is that of the kings. Thus whatever is left of the lustre of the family is complete. Gandharvas have (power) from the wind; that of the Yakṣas is said to be full. That of Indra is (derived from) the five elements, and it is forty times great. That of Soma is mental and divine, and that of the lord of the universe is (derived from) the five elements. That of the lords of the created beings has the properties of the moon and has egoism as an additional quality. That of Brahmā is sixtyfour-fold and the power of knowledge is excellent. The pre-eminent ritual of Viṣṇu is the power of Brahmā's position.

10-18a. In the divine city of Śiva there is affluence capable of satisfying all desires. The infinite supremacy of Śiva is great and self-eminent. It is without beginning, middle or end; its true characteristic is pure; it illumines everything; it is subtle; it has no match; it is higher than the highest; it is quite full, has the garb of the world; it abandons the noose for the souls. A man enjoys the pleasure belonging to the place which he has reached; and due to the grace of the lord, the aeroplane would be in accordance with it; various forms of the stars are seen; there are crores of these; to the meritorious twenty-eight become bright (i.e. manifest). Those, who at times salute the lord, through association, curiosity or greed obtain that aeroplane. He who, through recital of (the lord's) name occasionally salutes Śiva, does not perish. These are thus the ways of rites pertaining to Śiva. Even through internal act (i.e. mentally) men (may salute the lord) through devotion for him. Those men who occasionally remember Śiva, would get incomparable happiness; what to say of those who are intensely devoted to him?

18b-26. With their minds gone to (i.e. set upon) him through meditation, men reflected on Viṣṇu. They go to the highest place. That is the highest position of Viṣṇu. O king, the form of Śiva and that of Viṣṇu are identical. There is no difference between the glorious two, who are of the same form. (One can) salute Śiva of the form of Viṣṇu, and Viṣṇu of the form of Śiva. Viṣṇu is the heart of Śiva, and Śiva is the heart of Viṣṇu. The three gods Brahmā, Viṣṇu and Śiva are (just) one form. There is no distinction among the three, only the qualitative differences are narrated. O king, you are a devotee of Śiva, so also you are a follower of Viṣṇu. Therefore the three gods Brahmā, Viṣṇu and Maheśvara are pleased with you. O you of a good vow, they—the givers of boons—are very much pleased with your deeds. O you, who remove the pride (of your enemies), I have come in your vicinity (i.e. to you) by the order of Indra. (First) go to the position of Indra, then to that of Brahmā, and then to that of Śiva. Go to Viṣṇu's position, free from tormentation and destruction. (Go to these places) in divine aeroplane, going everywhere. Being of a divine form, and getting into the Puṣpaka , moving comfortably, enjoy divine, charming pleasures.

Sukarman said :

27. Mātali, having thus spoken to king Yayāti , the son of Nahuṣa , who knew the essence of religion, O best brāhmaṇa , became silent.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 72

Yayāti's Reluctance to Part with the Body

Chapter 154 of 693 · 33 detected Sanskrit verse markers

Sanskrit

पिप्पल उवाच-
मातलेश्च वचः श्रुत्वा स राजा नहुषात्मजः ।
किं चकार महाप्राज्ञस्तन्मे विस्तरतो वद १।
सर्वपुण्यमयी पुण्या कथेयं पापनाशिनी ।
श्रोतुमिच्छाम्यहं प्राज्ञ नैव तृप्यामि सर्वदा २।
सुकर्मोवाच-
सर्वधर्मभृतां श्रेष्ठो ययातिर्नृपसत्तमः ।
तमुवाचागतं दूतं मातलिं शक्रसारथिम् ३।
ययातिरुवाच-
शरीरं नैव त्यक्ष्यामि गमिष्ये न दिवं पुनः ।
शरीरेण विना दूत पार्थिवेन न संशयः ४।
यद्यप्येवं महादोषाः कायस्यैव प्रकीर्तिताः ।
पूर्वं चापि समाख्यातं त्वया सर्वं गुणागुणम् ५।
नाहं त्यक्ष्ये शरीरं वै नागमिष्ये दिवं पुनः ।
इत्याचक्ष्व इतो गत्वा देवदेवं पुरंदरम् ६।

एकाकिना हि जीवेन कायेनापि महामते ।
नैव सिद्धिं प्रयात्येवं सांसारिकमिहैव हि ७।
नैव प्राणं विना कायो जीवः कायं विना नहि ।
उभयोश्चापि मित्रत्वं नयिष्ये नाशमिंद्र न ८।
यस्य प्रसादभावाद्वै सुखमश्नाति केवलम् ।
शरीरस्याप्ययं प्राणो भोगानन्यान्मनोनुगान् ९।
एवं ज्ञात्वा स्वर्गभोग्यं न भोज्यं देवदूतक ।
संभवंति महादुष्टा व्याधयो दुःखदायकाः १०।
मातले किल्बिषाच्चैव जरादोषात्प्रजायते ।
पश्य मे पुण्यसंयुक्तं कायं षोडशवार्षिकम् ११।
जन्मप्रभृति मे कायः शतार्धाब्दं प्रयाति च ।
तथापि नूतनो भावः कायस्यापि प्रजायते १२।
मम कालो गतो दूत अब्दा प्रनंत्यमनुत्तमम् ।
यथा षोडशवर्षस्य कायः पुंसः प्रशोभते १३।
तथा मे शोभते देहो बलवीर्यसमन्वितः ।

नैव ग्लानिर्न मे हानिर्न श्रमो व्याधयो जरा १४।
मातले मम कायेपि धर्मोत्साहेन वर्द्धते ।
सर्वामृतमयं दिव्यमौषधं परमौषधम् १५।
पापव्याधिप्रणाशार्थं धर्माख्यं हि कृतम्पुरा ।
तेन मे शोधितः कायो गतदोषस्तु जायते १६।
हृषीकेशस्य संध्यानं नामोच्चारणमुत्तमम् ।
एतद्वसायनं दूत नित्यमेवं करोम्यहम् १७।
तेन मे व्याधयो दोषाः पापाद्याः प्रलयं गताः ।
विद्यमाने हि संसारे कृष्णनाम्नि महौषधे १८।
मानवा मरणं यांति पापव्याधि प्रपीडिताः ।
न पिबंति महामूढाः कृष्ण नाम रसायनम् १९।
तेन ध्यानेन ज्ञानेन पूजाभावेन मातले ।
सत्येन दानपुण्येन मम कायो निरामयः २०।
पापर्द्धेरामयाः पीडाः प्रभवंति शरीरिणः ।
पीडाभ्यो जायते मृत्युः प्राणिनां नात्र संशयः २१।

तस्माद्धर्मः प्रकर्तव्यः पुण्यसत्याश्रयैर्नरैः ।
पंचभूतात्मकः कायः शिरासंधिविजर्जरः २२।
एवं संधीकृतो मर्त्यो हेमकारीव टंकणैः ।
तत्र भाति महानग्निर्द्धातुरेव चरः सदा २३।
शतखंडमये विप्र यः संधत्ते सबुद्धिमान् ।
हरेर्नाम्ना च दिव्येन सौभाग्येनापि पिप्पल २४।
पंचात्मका हि ये खंडाः शतसंधिविजर्जराः ।
तेन संधारिताः सर्वे कायो धातुसमो भवेत् २५।
हरेः पूजोपचारेण ध्यानेन नियमेन च ।
सत्यभावेन दानेन नूत्नः कायो विजायते २६।
दोषा नश्यंति कायस्य व्याधयः शृणु मातले ।
बाह्याभ्यंतरशौचं हि दुर्गंधिर्नैव जायते २७।
शुचिस्ततो भवेत्सूत प्रसादात्तस्य चक्रिणः ।
नाहं स्वर्गं गमिष्यामि स्वर्गमत्र करोम्यहम् २८।
तपसा चैव भावेन स्वधर्मेण महीतलम् ।

स्वर्गरूपं करिष्यामि प्रसादात्तस्य चक्रिणः २९।
एवं ज्ञात्वा प्रयाहि त्वं कथयस्व पुरंदरम् ।
सुकर्मोवाच-
समाकर्ण्य ततः सूतो नृपतेः परिभाषितम् ३०।
आशीर्भिरभिनंद्याथ आमंत्र्य नृपतिं गतः ।
सर्वं निवेदयामास इंद्राय च महात्मने ३१।
समाकर्ण्य सहस्राक्षो ययातेस्तु महात्मनः ।
तस्याथ चिंतयामासानयनार्थं दिवं प्रति ३२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरिते द्विसप्ततितमोऽध्यायः ७२।

Roman transliteration

pippala uvāca-
mātaleśca vacaḥ śrutvā sa rājā nahuṣātmajaḥ |
kiṃ cakāra mahāprājñastanme vistarato vada 1|
sarvapuṇyamayī puṇyā katheyaṃ pāpanāśinī |
śrotumicchāmyahaṃ prājña naiva tṛpyāmi sarvadā 2|
sukarmovāca-
sarvadharmabhṛtāṃ śreṣṭho yayātirnṛpasattamaḥ |
tamuvācāgataṃ dūtaṃ mātaliṃ śakrasārathim 3|
yayātiruvāca-
śarīraṃ naiva tyakṣyāmi gamiṣye na divaṃ punaḥ |
śarīreṇa vinā dūta pārthivena na saṃśayaḥ 4|
yadyapyevaṃ mahādoṣāḥ kāyasyaiva prakīrtitāḥ |
pūrvaṃ cāpi samākhyātaṃ tvayā sarvaṃ guṇāguṇam 5|
nāhaṃ tyakṣye śarīraṃ vai nāgamiṣye divaṃ punaḥ |
ityācakṣva ito gatvā devadevaṃ puraṃdaram 6|

ekākinā hi jīvena kāyenāpi mahāmate |
naiva siddhiṃ prayātyevaṃ sāṃsārikamihaiva hi 7|
naiva prāṇaṃ vinā kāyo jīvaḥ kāyaṃ vinā nahi |
ubhayoścāpi mitratvaṃ nayiṣye nāśamiṃdra na 8|
yasya prasādabhāvādvai sukhamaśnāti kevalam |
śarīrasyāpyayaṃ prāṇo bhogānanyānmanonugān 9|
evaṃ jñātvā svargabhogyaṃ na bhojyaṃ devadūtaka |
saṃbhavaṃti mahāduṣṭā vyādhayo duḥkhadāyakāḥ 10|
mātale kilbiṣāccaiva jarādoṣātprajāyate |
paśya me puṇyasaṃyuktaṃ kāyaṃ ṣoḍaśavārṣikam 11|
janmaprabhṛti me kāyaḥ śatārdhābdaṃ prayāti ca |
tathāpi nūtano bhāvaḥ kāyasyāpi prajāyate 12|
mama kālo gato dūta abdā pranaṃtyamanuttamam |
yathā ṣoḍaśavarṣasya kāyaḥ puṃsaḥ praśobhate 13|
tathā me śobhate deho balavīryasamanvitaḥ |

naiva glānirna me hānirna śramo vyādhayo jarā 14|
mātale mama kāyepi dharmotsāhena varddhate |
sarvāmṛtamayaṃ divyamauṣadhaṃ paramauṣadham 15|
pāpavyādhipraṇāśārthaṃ dharmākhyaṃ hi kṛtampurā |
tena me śodhitaḥ kāyo gatadoṣastu jāyate 16|
hṛṣīkeśasya saṃdhyānaṃ nāmoccāraṇamuttamam |
etadrasāyanaṃ dūta nityamevaṃ karomyaham 17|
tena me vyādhayo doṣāḥ pāpādyāḥ pralayaṃ gatāḥ |
vidyamāne hi saṃsāre kṛṣṇanāmni mahauṣadhe 18|
mānavā maraṇaṃ yāṃti pāpavyādhi prapīḍitāḥ |
na pibaṃti mahāmūḍhāḥ kṛṣṇa nāma rasāyanam 19|
tena dhyānena jñānena pūjābhāvena mātale |
satyena dānapuṇyena mama kāyo nirāmayaḥ 20|
pāparddherāmayāḥ pīḍāḥ prabhavaṃti śarīriṇaḥ |
pīḍābhyo jāyate mṛtyuḥ prāṇināṃ nātra saṃśayaḥ 21|

tasmāddharmaḥ prakartavyaḥ puṇyasatyāśrayairnaraiḥ |
paṃcabhūtātmakaḥ kāyaḥ śirāsaṃdhivijarjaraḥ 22|
evaṃ saṃdhīkṛto martyo hemakārīva ṭaṃkaṇaiḥ |
tatra bhāti mahānagnirddhātureva caraḥ sadā 23|

śatakhaṃḍamaye vipra yaḥ saṃdhatte sabuddhimān |
harernāmnā ca divyena saubhāgyenāpi pippala 24|
paṃcātmakā hi ye khaṃḍāḥ śatasaṃdhivijarjarāḥ |
tena saṃdhāritāḥ sarve kāyo dhātusamo bhavet 25|
hareḥ pūjopacāreṇa dhyānena niyamena ca |
satyabhāvena dānena nūtnaḥ kāyo vijāyate 26|
doṣā naśyaṃti kāyasya vyādhayaḥ śṛṇu mātale |
bāhyābhyaṃtaraśaucaṃ hi durgaṃdhirnaiva jāyate 27|
śucistato bhavetsūta prasādāttasya cakriṇaḥ |
nāhaṃ svargaṃ gamiṣyāmi svargamatra karomyaham 28|
tapasā caiva bhāvena svadharmeṇa mahītalam |

svargarūpaṃ kariṣyāmi prasādāttasya cakriṇaḥ 29|
evaṃ jñātvā prayāhi tvaṃ kathayasva puraṃdaram |
sukarmovāca-
samākarṇya tataḥ sūto nṛpateḥ paribhāṣitam 30|
āśīrbhirabhinaṃdyātha āmaṃtrya nṛpatiṃ gataḥ |
sarvaṃ nivedayāmāsa iṃdrāya ca mahātmane 31|
samākarṇya sahasrākṣo yayātestu mahātmanaḥ |
tasyātha ciṃtayāmāsānayanārthaṃ divaṃ prati 32|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticarite
dvisaptatitamo'dhyāyaḥ 72|

English translation

Pippala said :

1-2. O you highly intelligent one, tell me in detail, what the king, the son of Nahuṣa said on hearing the words of Mātali . O wise one, this is an all-meritorious story which destroys sins. I desire to hear it. I am not at all being satisfied.

3. Yayāti , the best king, the greatest among those who practised piety, said to the messenger Mātali, Indra 's charioteer, who had come (to him):

Yayāti said :

4-7. O messenger, I shall not abandon my body. There is no doubt that I shall not go to heaven without (this) earthly body. Though you have thus narrated the great blemishes of the body, and though you have already described all its merits and demerits, yet I shall not abandon my body, and I shall not come to heaven. Going to Indra, the lord of gods, tell him like this: "O you very intelligent one, a man does not obtain perfection by means of the soul alone or with only the body. This is the mundane (existence).

8-14a. Body cannot remain without life (i.e. the soul), nor can the soul remain without the body. O Indra, they have friendship (i.e. they are mutual friends). I shall not destroy the body due to whose grace the soul obtains exclusive happiness and other pleasures according to his mind (i.e. as he desires)." O messenger of gods, knowing the enjoyments in heaven to be like this, I do not want them. O Mātali, due to blemishes painful and very sinful disease are (contracted). Old age is due to a defect. Observe my body endowed with religious merit and sixteen years old. Since my birth my body has gone to (i.e. lasted for) half a century. Still there is freshness of my body (still my body is fresh). (This)

period (i.e. life) of me has passed excellently. As the body of a youth of sixteen years looks handsome, in the same way my body endowed with power and valour looks.

l4b-16. I do not have fatigue, I do not have failure, I do not have exhaustion; nor do I have (i.e. suffer from) diseases or old age. O Mātali, my body also thrives with enthusiasm for piety; for, in olden days, the medicine—the divine, great medicine, the elixir, all full of nectar is prepared for the destruction of sins and diseases. My body is purified by that; (therefore)it is free from blemishes.

17-24. O messenger, I am always doing (i.e. taking) the elixir, viz. the meditation on Viṣṇu and the excellent utterance of his name. By that all my diseases and blemishes like sins have been destroyed, when, in this worldly existence, there is the great (i.e. effective) medicine like the name of Kṛṣṇa (i.e. Viṣṇu). Human beings suffering from sinful disease die (since) the very foolish ones do not drink the elixir of the name of Krṣṇa (i.e. Viṣṇu). O Mātali, my body is healthy due to that meditation, knowledge, worship, truthfulness, and religious merit caused by giving gifts. Diseases and sufferings torment him whose accomplishment is sins. There is no doubt that beings die here (i.e. in this world) due to sufferings. Therefore men, resorting to merit and truthfulness, should perform religious acts. The body is made of the five elements, and is worn out by the veins and joints. As an ornament is (fashioned) by a goldsmith with borax, so a human being is put together. In it always shine a great fire, a moving humour of the body, which is (made) of a hundred pieces. O brāhmaṇa , he who joins (these pieces) is intelligent.

25-30a. O Pippala , all these pieces (of the body) of the nature of the five elements and worn out by a hundred joints, are held together by the divine name of Viṣṇu and good fortune. The body is like a metal. The body becomes new by offering worship to Viṣṇu, meditation and restraint, truthfulness and charity. O Mātali, listen, the blemishes of the body—the diseases—perish. There is external and internal purity, and there is no foul smell. Then, O charioteer, due to the grace of the disc-holder (i.e. Viṣṇu), (the body) would be pure. I shall not go to heaven. I shall fashion heaven here (only). I shall make the earth of the nature of heaven by means of (my) penance, devotion, my own religious acts, and the grace of the disc-holder. Realising this, you (may please) go and tell Indra.

Sukarman said :

30b-32. Then, that charioteer, having heard the words of the king and having congratulated him with blessing, took the king's leave, and went (to heaven). He told everything to the noble Indra. Indra, having heard (the message) of the magnanimous Yayāti, thought as to how to bring Yayāti to heaven.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 73

The Efficacy of Viṣṇu's Name

Chapter 155 of 693 · 18 detected Sanskrit verse markers

Sanskrit

पिप्पल उवाच-
गते तस्मिन्महाभागे दूत इंद्रस्य वै पुनः ।
किं चकार स धर्मात्मा ययातिर्नहुषात्मजः १।
सुकर्मोवाच-
तस्मिन्गते देववरस्य दूते स चिंतयामास नरेंद्रसूनुः ।
आहुय दूतान्प्रवरान्स सत्वरं धर्मार्थयुक्तं वच आदिदेश २।
गच्छंतु दूताः प्रवराः पुरोत्तमे देशेषु द्वीपेष्वखिलेषु लोके ।
कुर्वंतु वाक्यं मम धर्मयुक्तं व्रजंतु लोकाः सुपथा हरेश्च ३।
भावैः सुपुण्यैरमृतोपमानैर्ध्यानैश्च ज्ञानैर्यजनैस्तपोभिः ।
यज्ञैश्च दानैर्मधुसूदनैकमर्चंतु लोका विषयान्विहाय ४।
सर्वत्र पश्यंत्वसुरारिमेकं शुष्केषु चार्द्रेष्वपि स्थावरेषु ।
अभ्रेषु भूमौ सचराचरेषु स्वीयेषु कायेष्वपि जीवरूपम् ५।
देवं तमुद्दिश्य ददंतु दानमातिथ्यभावैः परिपैत्रिकैश्च ।
नारायणं देववरं यजध्वं दोषैर्विमुक्ता अचिराद्भविष्यथ ६।
यो मामकं वाक्यमिहैव मानवो लोभाद्विमोहादपि नैव कारयेत् ।

स शास्यतां यास्यति निर्घृणो ध्रुवं ममापि चौरो हि यथा निकृष्टः ७।
आकर्ण्य वाक्यं नृपतेश्च दूताःसंहृष्टभावाः सकलां च पृथ्वीम् ।
आचख्युरेवं नृपतेः प्रणीतमादेशभावं सकलं प्रजासु ८।
विप्रादिमर्त्या अमृतं सुपुण्यमानीतमेवं भुवि तेन राज्ञा ।
पिबंतु पुण्यं परिवैष्णवाख्यं दोषैर्विहीनं परिणाममिष्टम् ९।
श्रीकेशवं क्लेशहरं वरेण्यमानंदरूपं परमार्थमेवम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १०।
सखड्गपाणिं मधुसूदनाख्यं तं श्रीनिवासं सगुणं सुरेशम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः ११।
श्रीपद्मनाथं कमलेक्षणं च आधाररूपं जगतां महेशम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १२।
पापापहं व्याधिविनाशरूपमानंददं दानवदैत्यनाशनम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १३।
यज्ञांगरूपं चरथांगपाणिं पुण्याकरं सौख्यमनंतरूपम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १४।

विश्वाधिवासं विमलं विरामं रामाभिधानं रमणं मुरारिम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १५।
आदित्यरूपं तमसां विनाशं बंधस्यनाशं मतिपंकजानाम् ।
नामामृतं दोषहरं सुराज्ञा आनीतमस्त्येव पिबंतु लोकाः १६।
नामामृतं सत्यमिदं सुपुण्यमधीत्य यो मानव विष्णुभक्तः ।
प्रभातकाले नियतो महात्मा स याति मुक्तिं न हि कारणं च १७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थवर्णने ययातिचरिते त्रिसप्ततितमोऽध्यायः ७३।

Roman transliteration

pippala uvāca-
gate tasminmahābhāge dūta iṃdrasya vai punaḥ |
kiṃ cakāra sa dharmātmā yayātirnahuṣātmajaḥ 1|
sukarmovāca-
tasmingate devavarasya dūte sa ciṃtayāmāsa nareṃdrasūnuḥ |
āhūya dūtānpravarānsa satvaraṃ dharmārthayuktaṃ vaca ādideśa 2|
gacchaṃtu dūtāḥ pravarāḥ purottame deśeṣu dvīpeṣvakhileṣu loke |
kurvaṃtu vākyaṃ mama dharmayuktaṃ vrajaṃtu lokāḥ supathā hareśca 3|
bhāvaiḥ supuṇyairamṛtopamānairdhyānaiśca jñānairyajanaistapobhiḥ |
yajñaiśca dānairmadhusūdanaikamarcaṃtu lokā viṣayānvihāya 4|
sarvatra paśyaṃtvasurārimekaṃ śuṣkeṣu cārdreṣvapi sthāvareṣu |
abhreṣu bhūmau sacarācareṣu svīyeṣu kāyeṣvapi jīvarūpam 5|
devaṃ tamuddiśya dadaṃtu dānamātithyabhāvaiḥ paripaitrikaiśca |
nārāyaṇaṃ devavaraṃ yajadhvaṃ doṣairvimuktā acirādbhaviṣyatha 6|
yo māmakaṃ vākyamihaiva mānavo lobhādvimohādapi naiva kārayet |

sa śāsyatāṃ yāsyati nirghṛṇo dhruvaṃ mamāpi cauro hi yathā nikṛṣṭaḥ 7|
ākarṇya vākyaṃ nṛpateśca dūtāḥsaṃhṛṣṭabhāvāḥ sakalāṃ ca pṛthvīm |
ācakhyurevaṃ nṛpateḥ praṇītamādeśabhāvaṃ sakalaṃ prajāsu 8|
viprādimartyā amṛtaṃ supuṇyamānītamevaṃ bhuvi tena rājñā |
pibaṃtu puṇyaṃ parivaiṣṇavākhyaṃ doṣairvihīnaṃ pariṇāmamiṣṭam 9|
śrīkeśavaṃ kleśaharaṃ vareṇyamānaṃdarūpaṃ paramārthamevam |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 10|
sakhaḍgapāṇiṃ madhusūdanākhyaṃ taṃ śrīnivāsaṃ saguṇaṃ sureśam |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 11|
śrīpadmanāthaṃ kamalekṣaṇaṃ ca ādhārarūpaṃ jagatāṃ maheśam |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 12|
pāpāpahaṃ vyādhivināśarūpamānaṃdadaṃ dānavadaityanāśanam |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 13|
yajñāṃgarūpaṃ carathāṃgapāṇiṃ puṇyākaraṃ saukhyamanaṃtarūpam |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 14|

viśvādhivāsaṃ vimalaṃ virāmaṃ rāmābhidhānaṃ ramaṇaṃ murārim |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 15|
ādityarūpaṃ tamasāṃ vināśaṃ baṃdhasyanāśaṃ matipaṃkajānām |
nāmāmṛtaṃ doṣaharaṃ surājñā ānītamastyeva pibaṃtu lokāḥ 16|
nāmāmṛtaṃ satyamidaṃ supuṇyamadhītya yo mānava viṣṇubhaktaḥ |
prabhātakāle niyato mahātmā sa yāti muktiṃ na hi kāraṇaṃ ca 17|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthavarṇane yayāticarite trisaptatitamo'dhyāyaḥ 73|

English translation

Pippala said :

1. When that illustrious messenger had left (for heaven), what did that religious-minded Yayāti , the son of Nahuṣa , do?

Sukarman said :

2-7. When that messenger of the best god (i.e. Indra) had left, the son of king (Nahuṣa) thought (to himself). Having immediately called his excellent messengers, he instructed them with words of propriety: “The excellent messengers should go to an excellent city, to all regions and islands in the world. They should carry out my words (i.e. order) which is full of virtue. May people go along the good path of Viṣṇu , by means of devotional and very meritorious (acts), meditations resembling nectar, knowledge, sacrifices and austerities. Abandoning the worldly objects of sense, may they worship Viṣṇu alone with sacrifices and gifts. May they see only the enemy of the demons and of the nature of the soul everywhere—at dry places, wet and immobile places, in the clouds, on the earth, in mobile and immobile (objects) and even in their own bodies. With hospitality and rites in honour of their dead ancestors may they offer gifts dedicating them to that god. May they offer sacrifices to that best god Nārāyaṇa (i.e. Viṣṇu); you (i.e. they) will soon be free from blemishes. That shameless man who through greed or folly would not obey these words of me right now, would certainly be punished like a vile thief.”

8. Having heard the words of the king, the messengers, with their minds delighted, (moved over) the entire earth, and made the order given by the king known among all the subjects.

9-16. “O mortals, brāhmaṇas and others, the king has brought on the earth the very meritorious nectar. Drink that meritorious (nectar) called Vaiṣṇava , free from blemishes and of a desirable effect. The king has already brought (to the earth) the nectar, removing blemishes, in the form of the name Śrī Keśava , which removes suffering, which is desirable, which is of the form of joy, and which itself is the highest truth. May people drink it. The good king has already brought (to the earth) the nectar, removing blemishes, in the form of the name of him, holding a sword in his hand, called Madhusūdana , the abode of Lakṣmī , and the meritorious lord of the gods. May people drink it. The good king has already brought (to the earth) nectar, removing blemishes, in the form of the name Śrī Padmanābha , of lotus-like eyes, the prop of the worlds, and the great lord. May the people drink it. The good king has already brought the nectar, removing blemishes, in the form of (Viṣṇu’s) name, which destroys sins, which removes diseases, which gives joy, which destroys the dānavas and daityas (i.e. the demons). May people drink it. The good king has already brought the nectar, removing blemishes, in' the form of the name Viṣṇu of the nature of sacrificial requisites, with a disc in his hand, the mine of religious merit, and of infinite happiness. May people drink it. The king has already brought the nectar, removing blemishes, in the form of the name of Viṣṇu, the abode of everything, pure, the end (of everything), named Rāma , the pleasing, and the enemy of Mura . May people drink it. The good king has already brought the nectar, removing blemishes, in the form of the name of (Viṣṇu), of the form of the sun, the destroyer of darkness, the destroyer of the bond of the lotuses in the form of minds. May people drink it.

17. He, the noble one, Viṣṇu’s devotee, having restrained himself, studies (i.e. recites) this truthful, very meritorious nectar of (Viṣṇu’s) name, goes to salvation. There is no (other) agent (than it).”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 74

Popularity of Viṣṇu Cult during Yayāti's Rule

Chapter 156 of 693 · 30 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
दूतास्तु ग्रामेषु वदंति सर्वे द्वीपेषु देशेष्वथ पत्तनेषु ।
लोकाः शृणुध्वं नृपतेस्तदाज्ञां सर्वप्रभावैर्हरिमर्चयंतु १।
दानैश्च यज्ञैर्बहुभिस्तपोभिर्धर्माभिलाषैर्यजनैर्मनोभिः ।
ध्यायंतु लोका मधुसूदनं तु आदेशमेवं नृपतेस्तु तस्य २।
एवं सुघुष्टं सकलं तु पुण्यमाकर्ण्य तं भूमितलेषु लोकैः ।
तदाप्रभृत्येव यजंति विष्णुं ध्यायंति गायंति जपंति मर्त्याः ३।
वेदप्रणीतैश्च सुसूक्तमंत्रैः स्तोत्रैः सुपुण्यैरमृतोपमानैः ।
श्रीकेशवं तद्गतमानसास्ते व्रतोपवासैर्नियमैश्च दानैः ४।
विहाय दोषान्निजकायचित्तवागुद्भवान्प्रेमरताः समस्ताः ।
लक्ष्मीनिवासं जगतां निवासं श्रीवासुदेवं परिपूजयंति ५।
इत्याज्ञातस्य भूपस्य वर्तते क्षितिमंडले ।
वैष्णवेनापि भावेन जनाः सर्वे जयंति ते ६।
नामभिः कर्मभिर्विष्णुं यजंते ज्ञानकोविदाः ।
तद्ध्यानास्तद्व्यवसिता विष्णुपूजापरायणाः ७।

यावद्भूमंडलं सर्वं यावत्तपति भास्करः ।
तावद्धि मानवा लोकाः सर्वे भागवता बभुः ८।
विष्णोर्ध्यानप्रभावेण पूजास्तोत्रेण नामतः ।
आधिव्याधिविहीनास्ते संजाता मानवास्तदा ९।
वीतशोकाश्च पुण्याश्च सर्वे चैव तपोधनाः ।
संजाता वैष्णवा विप्र प्रसादात्तस्य चक्रिणः १०।
आमयैश्च विहीनास्ते दोषैरोषैश्च वर्जिताः ।
सर्वैश्चवर्यसमापन्नाः सर्वरोगविवर्जिताः ११।
प्रसादात्तस्य देवस्य संजाता मानवास्तदा ।
अमराः निर्जराः सर्वे धनधान्यसमन्विताः १२।
मर्त्या विष्णुप्रसादेन पुत्रपौत्रैरलंकृताः ।
तेषामेव महाभाग गृहद्वारेषु नित्यदा १३।
कल्पद्रुमाः सुपुण्यास्ते सर्वकामफलप्रदाः ।
सर्वकामदुघा गावः सचिंतामणयस्तथा १४।
संति तेषां गृहे पुण्याः सर्वकामप्रदायकाः ।

अमरा मानवा जाताः पुत्रपौत्रैरलंकृताः १५।
सर्वदोषविहीनास्ते विष्णोश्चैव प्रसादतः ।
सर्वसौभाग्यसंपन्नाः पुण्यमंगलसंयुताः १६।
सुपुण्या दानसंपन्ना ज्ञानध्यानपरायणाः ।
न दुर्भिक्षं न च व्याधिर्नाकालमरणं नृणाम् १७।
तस्मिञ्शासति धर्मज्ञे ययातौ नृपतौ तदा ।
वैष्णवा मानवाः सर्वे विष्णुव्रतपरायणाः १८।
तद्ध्यानास्तद्व्रताः सर्वे संजाता भावतत्पराः ।
तेषां गृहाणि दिव्यानि पुण्यानि द्विजसत्तम १९।
पताकाभिः सुशुक्लाभिः शंखयुक्तानि तानि वै ।
गदांकितध्वजाभिश्च नित्यं चक्रांकितानि च २०।
पद्मांकितानि भासंते विमानप्रतिमानि च ।
गृहाणि भित्तिभागेषु चित्रितानि सुचित्रकैः २१।
सर्वत्र गृहद्वारेषु पुण्यस्थानेषु सत्तमाः ।
वनानि संति दिव्यानि शाद्वलानि शुभानि च २२।

तुलस्या च द्विजश्रेष्ठ तेषु केशवमंदिरैः ।
भासंते पुण्यदिव्यानि गृहाणि प्राणिनां सदा २३।
सर्वत्र वैष्णवो भावो मंगलो बहु दृश्यते ।
शंखशब्दाश्च भूलोके मिथः स्फोटरवैः सखे २४।
श्रूयंते तत्र विप्रेंद्र दोषपापविनाशकाः ।
शंखस्वस्तिकपद्मानि गृहद्वारेषु भित्तिषु २५।
विष्णुभक्त्या च नारीभिर्लिखितानि द्विजोत्तम ।
गीतरागसुवर्णैश्च मूर्च्छना तानसुस्वरैः २६।
गायंति केशवं लोका विष्णुध्यानपरायणाः २७।
हरिं मुरारिं प्रवदंति केशवं प्रीत्या जितं माधवमेव चान्ये ।
श्रीनारसिंहं कमलेक्षणं तं गोविंदमेकं कमलापतिं च २८।
कृष्णं शरण्यं शरणं जपंति रामं च जप्यैः परिपूजयंति ।
दंडप्रणामैः प्रणमंति विष्णुं तद्ध्यानयुक्ताः परवैष्णवास्ते २९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे चतुःसप्ततितमोऽध्यायः ७४।

Roman transliteration

sukarmovāca-
dūtāstu grāmeṣu vadaṃti sarve dvīpeṣu deśeṣvatha pattaneṣu |
lokāḥ śṛṇudhvaṃ nṛpatestadājñāṃ sarvaprabhāvairharimarcayaṃtu 1|
dānaiśca yajñairbahubhistapobhirdharmābhilāṣairyajanairmanobhiḥ |
dhyāyaṃtu lokā madhusūdanaṃ tu ādeśamevaṃ nṛpatestu tasya 2|
evaṃ sughuṣṭaṃ sakalaṃ tu puṇyamākarṇya taṃ bhūmitaleṣu lokaiḥ |
tadāprabhṛtyeva yajaṃti viṣṇuṃ dhyāyaṃti gāyaṃti japaṃti martyāḥ 3|
vedapraṇītaiśca susūktamaṃtraiḥ stotraiḥ supuṇyairamṛtopamānaiḥ |
śrīkeśavaṃ tadgatamānasāste vratopavāsairniyamaiśca dānaiḥ 4|
vihāya doṣānnijakāyacittavāgudbhavānpremaratāḥ samastāḥ |
lakṣmīnivāsaṃ jagatāṃ nivāsaṃ śrīvāsudevaṃ paripūjayaṃti 5|

ityājñātasya bhūpasya vartate kṣitimaṃḍale |
vaiṣṇavenāpi bhāvena janāḥ sarve jayaṃti te 6|
nāmabhiḥ karmabhirviṣṇuṃ yajaṃte jñānakovidāḥ |
taddhyānāstadvyavasitā viṣṇupūjāparāyaṇāḥ 7|

yāvadbhūmaṃḍalaṃ sarvaṃ yāvattapati bhāskaraḥ |
tāvaddhi mānavā lokāḥ sarve bhāgavatā babhuḥ 8|
viṣṇordhyānaprabhāveṇa pūjāstotreṇa nāmataḥ |
ādhivyādhivihīnāste saṃjātā mānavāstadā 9|
vītaśokāśca puṇyāśca sarve caiva tapodhanāḥ |
saṃjātā vaiṣṇavā vipra prasādāttasya cakriṇaḥ 10|
āmayaiśca vihīnāste doṣairoṣaiśca varjitāḥ |
sarvaiśvaryasamāpannāḥ sarvarogavivarjitāḥ 11|
prasādāttasya devasya saṃjātā mānavāstadā |
amarāḥ nirjarāḥ sarve dhanadhānyasamanvitāḥ 12|
martyā viṣṇuprasādena putrapautrairalaṃkṛtāḥ |
teṣāmeva mahābhāga gṛhadvāreṣu nityadā 13|
kalpadrumāḥ supuṇyāste sarvakāmaphalapradāḥ |
sarvakāmadughā gāvaḥ saciṃtāmaṇayastathā 14|
saṃti teṣāṃ gṛhe puṇyāḥ sarvakāmapradāyakāḥ |

amarā mānavā jātāḥ putrapautrairalaṃkṛtāḥ 15|
sarvadoṣavihīnāste viṣṇoścaiva prasādataḥ |
sarvasaubhāgyasaṃpannāḥ puṇyamaṃgalasaṃyutāḥ 16|
supuṇyā dānasaṃpannā jñānadhyānaparāyaṇāḥ |
na durbhikṣaṃ na ca vyādhirnākālamaraṇaṃ nṛṇām 17|
tasmiñśāsati dharmajñe yayātau nṛpatau tadā |
vaiṣṇavā mānavāḥ sarve viṣṇuvrataparāyaṇāḥ 18|
taddhyānāstadgatāḥ sarve saṃjātā bhāvatatparāḥ |
teṣāṃ gṛhāṇi divyāni puṇyāni dvijasattama 19|
patākābhiḥ suśuklābhiḥ śaṃkhayuktāni tāni vai |
gadāṃkitadhvajābhiśca nityaṃ cakrāṃkitāni ca 20|
padmāṃkitāni bhāsaṃte vimānapratimāni ca |
gṛhāṇi bhittibhāgeṣu citritāni sucitrakaiḥ 21|
sarvatra gṛhadvāreṣu puṇyasthāneṣu sattamāḥ |
vanāni saṃti divyāni śādvalāni śubhāni ca 22|

tulasyā ca dvijaśreṣṭha teṣu keśavamaṃdiraiḥ |
bhāsaṃte puṇyadivyāni gṛhāṇi prāṇināṃ sadā 23|
sarvatra vaiṣṇavo bhāvo maṃgalo bahu dṛśyate |
śaṃkhaśabdāśca bhūloke mithaḥ sphoṭaravaiḥ sakhe 24|
śrūyaṃte tatra vipreṃdra doṣapāpavināśakāḥ |
śaṃkhasvastikapadmāni gṛhadvāreṣu bhittiṣu 25|
viṣṇubhaktyā ca nārībhirlikhitāni dvijottama |
gītarāgasuvarṇaiśca mūrcchanā tānasusvaraiḥ 26|
gāyaṃti keśavaṃ lokā viṣṇudhyānaparāyaṇāḥ 27|
hariṃ murāriṃ pravadaṃti keśavaṃ prītyā jitaṃ mādhavameva cānye |
śrīnārasiṃhaṃ kamalekṣaṇaṃ taṃ goviṃdamekaṃ kamalāpatiṃ ca 28|
kṛṣṇaṃ śaraṇyaṃ śaraṇaṃ japaṃti rāmaṃ ca japyaiḥ paripūjayaṃti |
daṃḍapraṇāmaiḥ praṇamaṃti viṣṇuṃ taddhyānayuktāḥ paravaiṣṇavāste 29|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre
catuḥsaptatitamo'dhyāyaḥ 74|

English translation

Sukarman said :

1-2. All the messengers said (i.e. proclaimed) in the islands, regions and cities: “O people, listen to the command of the king. With all their glory may they worship Viṣṇu . May people with (devoted) minds desiring merit, reflect on Viṣṇu, by means of many gifts, sacrifices; austerities, and sacrificial rites.” Such is the order of that king.

3-5. The people heard all these meritorious (words) thus well-proclaimed on the earth (by the messengers). Since then only the human beings sacrificed (in honour of) Viṣṇu, reflected on him, sang (in praise of) him, and muttered (prayers to him). All human beings, giving up the blemishes due to their bodies, minds and speech, by means of vows, fasts, restraints and gifts, and with their hearts gone to (i.e. set upon) him, worship that Śrī Keśava , Śrī Vāsudeva , the abode of Lakṣmī , and the habitation of the worlds, with well-recited, very meritorious and nectarlike hymns taught by the Vedas and with eulogies.

6-11. Thus prevails the order of that king on the globe. All those people are victorious due to their devotion to Viṣṇu. Those who are well-versed in knowledge, and who meditate and reflect on him and who are intent on worshipping him, adore Viṣṇu with (i.e. by reciting his) names and their deeds. As long as the globe lasts and the sun shines all human beings were (i.e. would continue to be) the followers of Bhagavān (Viṣṇu). Then the human beings, due to the power of meditation on Viṣṇu, due to his worship and (recital of) his eulogy and (his) names, became free from mental agonies and physical diseases. O brāhmaṇa , due to the grace of the disc-holder (i.e. Viṣṇu) all the devotees of Viṣṇu became free from grief, became meritorious and had penance as their wealth. They were free from diseases, were without blemishes or wrath; they were endowed with all (kinds of) splendour, and free from all maladies.

12-27. Due to the grace of that god, all men at that time became immortal, ageless and all were endowed with wealth and grains. The mortals were adorned with sons and grandsons by the favour of Viṣṇu. O you noble one, in the (regions near) the doors of their houses only there always were meritorious desire-yielding trees, which yielded the fruits of all their desires, and also all-desire-yielding cows, which satisfied all desires. By the favour of Viṣṇu only all men became immortal, were adorned with sons and grandsons and were free from all blemishes. They were endowed with good fortune and with merit and auspiciousness. They were very meritorious, were endowed with charity and were intent on knowledge and meditation. When king Yayāti , who knew what was right, was ruling, there was no famine, no disease, and no premature death among human beings. All men were the devotees of Viṣṇu, all were intent upon (observing) the vow of (i.e. sacred to) Viṣṇu. They meditated on were devoted to him, and had their hearts set on him. O best brāhmaṇa, their divine and auspicious houses were furnished with white banners and with conches, and had their flags marked with maces and were marked with discs. The houses marked with lotuses and with the walls well-painted with good pictures resembled divine cars. O best ones, everywhere—near the doors of the houses and at holy places there were divine thickets of trees and auspicious grassy spots. O best brāhmaṇa, due to Tulasī and temples of Viṣṇu the auspicious and divine houses of (human) beings always shone. Everywhere meritorious devotion to Viṣṇu was seen to a great extent. O friend, O best brāhmaṇa, there on the earth the sounds of conches due to sounds (produced) by mutual crashing and destroying sin were heard. O best brāhmaṇa, through devotion for Viṣṇu women had drawn (the pictures of) conches, svastikas , lotuses on the doors of houses; and with music, songs, good words, regulated rise or fall of sounds through the musical scale people intent upon the meditation of Viṣṇu

sing (in praise of) Viṣṇu.

28-29. They talk affectionately about Hari , Murāri , others about Keśava, Ajita , Mādhava . They mutter the names ofViṣṇu, the refuge, (like) the lotus-eyed Govinda , the lord of Kamalā (i.e. Lakṣmī), Kṛṣṇa and Rāma , and worship with muttering (his names). Those great devotees of Viṣṇu, engaged in meditation on salute him by fully prostrating themselves before him.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 75

Yayāti's Subjects became Deathless by the Grace of Viṣṇu

Chapter 157 of 693 · 36 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
विष्णुं कृष्णं हरिं रामं मुकुंदं मधुसूदनम् ।
नारायणं विष्णुरूपं नारसिंहं तमच्युतम् १।
केशवं पद्मनाभं च वासुदेवं च वामनम् ।
वाराहं कमठं मत्स्यं हृषीकेशं सुराधिपम् २।
विश्वेशं विश्वरूपं च अनंतमनघं शुचिम् ।
पुरुषं पुष्कराक्षं च श्रीधरं श्रीपतिं हरिम् ३।
श्रीनिवासं पीतवासं माधवं मोक्षदं प्रभुम् ।
इत्येवं हि समुच्चारं नामभिर्मानवाः सदा ४।
प्रकुर्वंति नराः सर्वे बालवृद्धाः कुमारिकाः ।
स्त्रियो हरिं सुगायंति गृहकर्मरताः सदा ५।
आसने शयने याने ध्याने वचसि माधवम् ।
क्रीडमानास्तथा बाला गोविंदं प्रणमंति ते ६।
दिवारात्रौ सुमधुरं ब्रुवंति हरिनाम च ।
विष्णूच्चारो हि सर्वत्र श्रूयते द्विजसत्तम ७।

वैष्णवेन प्रभावेण मर्त्या वर्तंति भूतले ।
प्रासादकलशाग्रेषु देवतायतनेषु च ८।
यथा सूर्यस्य बिंबानि तथा चक्राणि भांति च ।
वैकुंठे दृश्यते भावस्तद्भावं जगतीतले ९।
तेन राज्ञा कृतं विप्र पुण्यं चापि महात्मना ।
विष्णुलोकस्य समतां तथानीतं महीतलम् १०।
नहुषस्यापि पुत्रेण वैष्णवेन ययातिना ।
उभयोर्लोकयोर्भावमेकीभूतं महीतलम् ११।
भूतलस्यापि विष्णोश्च अंतरं नैव दृश्यते ।
विष्णूच्चारं तु वैकुंठे यथा कुर्वंति वैष्णवाः १२।
भूतले तादृशोच्चारं प्रकुर्वंति च मानवाः ।
उभयोर्लोकयोर्विप्र एकभावः प्रदृश्यते १३।
जरारोगभयं नास्ति मृत्युहीना नरा बभुः ।
दानभोगप्रभावश्च अधिको दृश्यते भुवि १४।
पुत्राणां तु सुखं पुण्यमधिकं पौत्रजं नराः ।

प्रभुंजंति सुखेनापि मानवा भुवि सत्तम १५।
विष्णोः प्रसाददानेन उपदेशेन तस्य च ।
सर्वव्याधिविनिर्मुक्ता मानवा वैष्णवाः सदा १६।
स्वर्गलोकप्रभावो हि कृतो राज्ञा महीतले ।
पंचविंशप्रमाणेन वर्षाणि नृपसत्तम १७।
गदैर्हीना नराः सर्वे ज्ञानध्यानपरायणाः ।
यज्ञदानपराः सर्वे दयाभावाश्च मानवाः १८।
उपकाररताः पुण्या धन्यास्ते कीर्तिभाजनाः ।
सर्वे धर्मपरा विप्र विष्णुध्यानपरायणाः १९।
राज्ञा तेनोपदिष्टास्ते संजाता वैष्णवा भुवि ।
विष्णुरुवाच-
श्रूयतां नृपशार्दूल चरित्रं तस्य भूपतेः २०।
सर्वधर्मपरो नित्यं विष्णुभक्तश्च नाहुषिः ।
अब्दानां तत्र लक्षं हि तस्याप्येवं गतं भुवि २१।
नूतनो दृश्यते कायः पंचविंशाब्दिको यथा ।

पंचविंशाब्दिको भाति रूपेण वयसा तदा २२।
प्रबलः प्रौढिसंपन्नः प्रसादात्तस्य चक्रिणः ।
मानुषा भुवमास्थाय यमं नैव प्रयांति ते २३।
रागद्वेषविनिर्मुक्ताः क्लेशपाशविवर्जिताः ।
सुखिनो दानपुण्यैश्च सर्वधर्मपरायणाः २४।
विस्तारं तेजनाः सर्वे संतत्यापि गता नृप ।
यथा दूर्वावटाश्चैव विस्तारं यांति भूतले २५।
यथा ते मानवाः सर्वे पुत्रपौत्रैः प्रविस्तृताः ।
मृत्युदोषविहीनास्ते चिरं जीवंति वै जनाः २६।
स्थिरकायाश्च सुखिनो जरारोगविवर्जिताः ।
पंचविंशाब्दिकाः सर्वे नरा दृश्यंति भूतले २७।
सत्याचारपराः सर्वे विष्णुध्यानपरायणाः ।
एवं सर्वे च मर्त्यास्ते प्रसादात्तस्य चक्रिणः २८।
संजाता मानवाः सर्वे दानभोगपरायणाः ।
मृतो न श्रूयते लोके मर्त्यः कोपि नरोत्तम २९।

शोकं नैव प्रपश्यंति दोषं नैव प्रयांति ते ।
यद्रूपं स्वर्गलोकस्य तद्रूपं भूतलस्य च ३०।
संजातं मानवश्रेष्ठ प्रसादात्तस्य चक्रिणः ।
विभ्रष्टा यमदूतास्ते विष्णुदूतैश्च ताडिताः ३१।
रुदमाना गताः सर्वे धर्मराजं परस्परम् ।
तत्सर्वं कथितं दूतैश्चेष्टितं भूपतेस्तु तैः ३२।
अमृत्युभूतलं जातं दानभोगेन भास्करे ।
नहुषस्यात्मजेनापि कृतं देवययातिना ३३।
विष्णुभक्तेन पुण्येन स्वर्गरूपं प्रदर्शितम् ।

एवमाकर्णितं सर्वं धर्मराजेन वै तदा ३४।
धर्मराजस्तदा तत्र दूतेभ्यः श्रुतविस्तरः ।
चिंतयामास सर्वार्थं श्रुत्वैवंनृपचेष्टितम् ३५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे पंचसप्ततितमोऽध्यायः ७५।

Roman transliteration

sukarmovāca-
viṣṇuṃ kṛṣṇaṃ hariṃ rāmaṃ mukuṃdaṃ madhusūdanam |
nārāyaṇaṃ viṣṇurūpaṃ nārasiṃhaṃ tamacyutam 1|
keśavaṃ padmanābhaṃ ca vāsudevaṃ ca vāmanam |
vārāhaṃ kamaṭhaṃ matsyaṃ hṛṣīkeśaṃ surādhipam 2|
viśveśaṃ viśvarūpaṃ ca anaṃtamanaghaṃ śucim |
puruṣaṃ puṣkarākṣaṃ ca śrīdharaṃ śrīpatiṃ harim 3|
śrīnivāsaṃ pītavāsaṃ mādhavaṃ mokṣadaṃ prabhum |
ityevaṃ hi samuccāraṃ nāmabhirmānavāḥ sadā 4|
prakurvaṃti narāḥ sarve bālavṛddhāḥ kumārikāḥ |
striyo hariṃ sugāyaṃti gṛhakarmaratāḥ sadā 5|
āsane śayane yāne dhyāne vacasi mādhavam |
krīḍamānāstathā bālā goviṃdaṃ praṇamaṃti te 6|
divārātrau sumadhuraṃ bruvaṃti harināma ca |
viṣṇūccāro hi sarvatra śrūyate dvijasattama 7|

vaiṣṇavena prabhāveṇa martyā vartaṃti bhūtale |
prāsādakalaśāgreṣu devatāyataneṣu ca 8|
yathā sūryasya biṃbāni tathā cakrāṇi bhāṃti ca |
vaikuṃṭhe dṛśyate bhāvastadbhāvaṃ jagatītale 9|
tena rājñā kṛtaṃ vipra puṇyaṃ cāpi mahātmanā |
viṣṇulokasya samatāṃ tathānītaṃ mahītalam 10|
nahuṣasyāpi putreṇa vaiṣṇavena yayātinā |
ubhayorlokayorbhāvamekībhūtaṃ mahītalam 11|
bhūtalasyāpi viṣṇośca aṃtaraṃ naiva dṛśyate |
viṣṇūccāraṃ tu vaikuṃṭhe yathā kurvaṃti vaiṣṇavāḥ 12|
bhūtale tādṛśoccāraṃ prakurvaṃti ca mānavāḥ |
ubhayorlokayorvipra ekabhāvaḥ pradṛśyate 13|
jarārogabhayaṃ nāsti mṛtyuhīnā narā babhuḥ |
dānabhogaprabhāvaśca adhiko dṛśyate bhuvi 14|
putrāṇāṃ tu sukhaṃ puṇyamadhikaṃ pautrajaṃ narāḥ |

prabhuṃjaṃti sukhenāpi mānavā bhuvi sattama 15|
viṣṇoḥ prasādadānena upadeśena tasya ca |
sarvavyādhivinirmuktā mānavā vaiṣṇavāḥ sadā 16|
svargalokaprabhāvo hi kṛto rājñā mahītale |
paṃcaviṃśapramāṇena varṣāṇi nṛpasattama 17|
gadairhīnā narāḥ sarve jñānadhyānaparāyaṇāḥ |
yajñadānaparāḥ sarve dayābhāvāśca mānavāḥ 18|
upakāraratāḥ puṇyā dhanyāste kīrtibhājanāḥ |
sarve dharmaparā vipra viṣṇudhyānaparāyaṇāḥ 19|
rājñā tenopadiṣṭāste saṃjātā vaiṣṇavā bhuvi |
viṣṇuruvāca-
śrūyatāṃ nṛpaśārdūla caritraṃ tasya bhūpateḥ 20|

sarvadharmaparo nityaṃ viṣṇubhaktaśca nāhuṣiḥ |
abdānāṃ tatra lakṣaṃ hi tasyāpyevaṃ gataṃ bhuvi 21|
nūtano dṛśyate kāyaḥ paṃcaviṃśābdiko yathā |

paṃcaviṃśābdiko bhāti rūpeṇa vayasā tadā 22|
prabalaḥ prauḍhisaṃpannaḥ prasādāttasya cakriṇaḥ |
mānuṣā bhuvamāsthāya yamaṃ naiva prayāṃti te 23|
rāgadveṣavinirmuktāḥ kleśapāśavivarjitāḥ |
sukhino dānapuṇyaiśca sarvadharmaparāyaṇāḥ 24|
vistāraṃ tejanāḥ sarve saṃtatyāpi gatā nṛpa |
yathā dūrvāvaṭāścaiva vistāraṃ yāṃti bhūtale 25|
yathā te mānavāḥ sarve putrapautraiḥ pravistṛtāḥ |
mṛtyudoṣavihīnāste ciraṃ jīvaṃti vai janāḥ 26|
sthirakāyāśca sukhino jarārogavivarjitāḥ |
paṃcaviṃśābdikāḥ sarve narā dṛśyaṃti bhūtale 27|
satyācāraparāḥ sarve viṣṇudhyānaparāyaṇāḥ |
evaṃ sarve ca martyāste prasādāttasya cakriṇaḥ 28|
saṃjātā mānavāḥ sarve dānabhogaparāyaṇāḥ |
mṛto na śrūyate loke martyaḥ kopi narottama 29|

śokaṃ naiva prapaśyaṃti doṣaṃ naiva prayāṃti te |
yadrūpaṃ svargalokasya tadrūpaṃ bhūtalasya ca 30|
saṃjātaṃ mānavaśreṣṭha prasādāttasya cakriṇaḥ |
vibhraṣṭā yamadūtāste viṣṇudūtaiśca tāḍitāḥ 31|
rudamānā gatāḥ sarve dharmarājaṃ parasparam |
tatsarvaṃ kathitaṃ dūtaiśceṣṭitaṃ bhūpatestu taiḥ 32|
amṛtyubhūtalaṃ jātaṃ dānabhogena bhāskare |
nahuṣasyātmajenāpi kṛtaṃ devayayātinā 33|
viṣṇubhaktena puṇyena svargarūpaṃ pradarśitam |
evamākarṇitaṃ sarvaṃ dharmarājena vai tadā 34|
dharmarājastadā tatra dūtebhyaḥ śrutavistaraḥ |
ciṃtayāmāsa sarvārthaṃ śrutvaivaṃnṛpaceṣṭitam 35|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre paṃcasaptatitamo'dhyāyaḥ 75|

English translation

Sukarman said :

1-6. All men, children, old people, unmarried girls always uttered names (i.e. recited the various names of Viṣṇu like) Viṣṇu, Kṛṣṇa , Hari , Rāma , Mukunda , Madhusūdaṇa, Nārāyaṇa of the form of Viṣṇu, Narasiṃha , Acyuta , Keśava , Padmanābha , Vāsudeva , Vāmana , Varāha , Kamaṭha , Matsya , Hṛṣīkeśa , Surādhipa, Viśveśa , Viśvarūpa , Ananta , Anagha , Śuci , Puruṣa , Puṣkarākṣa , Śrīdhara , Śrīpati , Hari, Śrīnivāsa , Pītavāsa (i.e. clad in a yellow garment), Mādhava , Mokṣada (i.e. giver of salvation) and Prabhu . Women, engaged in domestic work always profusely sang (i.e. recited the names of) Hari, Mādhava, (so also when they were seated) on a seat, (when they were lying) in bed, (while they were going) in a vehicle and in meditation. Similarly children (while) playing saluted Govinda (i.e. Viṣṇu).

7-16. Day and night they uttered the very sweet name of Viṣṇu. O best brāhmaṇa , everywhere the utterance (of the name) of Viṣṇu was heard. Human beings lived on the earth (only) through the power

of Viṣṇu. Discs (of Viṣṇu) shoṇe as the (reflections of the). discs of the suṇ shine on the tops of the pitchers of palaces and temples. That condition which was seen in Vaikuṇṭha was seen oṇ the earth. That noble king, Nahuṣa 's son Yayāti , performed (acts of) merit, and made the earth resemble Viṣṇu's heaven. The appearance of both the worlds (being similar) the earth had become one (with Viṣṇu's heaven). No difference between the earth aṇd Viṣṇu's heaveṇ was noticed. As the devotees ofViṣṇu uttered the names of Viṣṇu in Vaikuṇṭha, like that (i.e. in the same way) men uttered Viṣṇu's names on the earth. O brāhmaṇa, identity between the two worlds was noticed. There was no fear from old age and diseases. People were free from death. On the earth greater grandeur of charity and enjoyment was seen. O best one, men happily enjoyed greater pleasure of (i.e. from) soṇs aṇd grand-sons. All the human beings—Viṣṇu's devotees—were always free from all diseases due to the gift of Viṣṇu's grace (which they received) and his instruction.

17-20a. The king brought about the grandeur of heaven on the earth. O best king, the years were of the extent of twenty-five (i.e. were very long). All men were free from diseases and were iṇtent upon (getting) knowledge and meditation. All men were solely absorbed in (performing) sacrifices, and (giving) gifts, and all were kind. They were engaged iṇ obliging (others); those meritorious men, repositories of fame, were blessed. O brāhmaṇa, all men were solely devoted to religion and were solely absorbed in meditation. Instructed by that king, they became devoted to Viṣṇu on the earth.

Viṣṇu said :

20b-28a. O best king, listen to the account of that king. That son of Nahuṣa was always absorbed in all (deeds of) merit and a devotee of Viṣṇu. In this way he passed a lakh of years on the earth. His. body endowed with maturity, appeared to be twenty-five years old by means of his (handsome) form. Those men (i.e. his subjects), having resorted to (i.e. living on) the earth, do not at all go to Yama . O king, all people free from attachment and hatred, bereft of the noose of suffering, happy on account of the merit (obtained) by (giving) gifts, and solely devoted to all religious deeds, always expanded (i.e. their number grew) with regard to progeny also. As the dūrvā (grass) and the bunyan trees spread on the earth, in the same way all those men expanded (i.e. grew in number) by means of sons and grandsons. Those men, free from the blemish of death, lived long. All (those) men with strong bodies, free from old age and diseases and (therefore) happy, were seen to be twenty-five years old (i.e. very young) on the earth. All were devoted to good conduct and absorbed in meditation on Viṣṇu.

28b-34a. Thus all mortals—all human beings—had become solely devoted to (giving) gifts and enjoyments, due to the grace of that disc-holder (i.e. Viṣṇu). O best man, no human being was heard to be dead. They did not see (i.e. meet with) grief, nor did. they go to (i.e. have) blemish. O best of men, due to the favour of that disc-holder, the nature of the world had become just like that which was the nature of heaven. The messengers of Yama, beaten by Viṣṇu's messengers, disappeared. All of them, weeping with one another, went to Dharmarāja (i.e. Yama). The messengers told (Yama) all that the king (i.e. Yayāti) had done. (They said to Yama): "O Sun's son; due to (giving of) gifts and enjoyment the earth has become deathless. O god, Yayāti, the son of Nahuṣa, did it. That meritorious devotee of Viṣṇu, demonstrated the nature of heaven (on the earth)."

34b-35. At that time Dharmarāja heard all this. Then Dharmarāja, having heard in detail the activities of the king, considered the entire fact.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 76

Dharmarāja Rendered Jobless

Chapter 158 of 693 · 34 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
सौरिर्दूतैस्तथा सर्वैः सह स्वर्गं जगाम सः ।
द्रष्टुं तत्र सहस्राक्षं देववृंदैः समावृतम् १।
धर्मराजं समायांतं ददर्श सुरराट्तदा ।
समुत्थाय त्वरायुक्तो दत्वा चार्घमनुत्तमम् २।
पप्रच्छागमनं तस्य कथयस्व ममाग्रतः ।
समाकर्ण्य महद्वाक्यं देवराजस्य भाषितम् ३।
धर्मराजोऽब्रवीत्सर्वं ययातेश्चरितं महत् ।
धर्मराज उवाच-
श्रूयतां देवदेवेश यस्मादागमनं मम ४।
कथयाम्यहमत्रापि येनाहमागतस्तव ।
नहुषस्यात्मजेनापि वैष्णवेन महात्मना ५।
वैष्णवाश्च कृता मर्त्या ये वसंति महीतले ।
वैकुंठस्य समं रूपं मर्त्यलोकस्य वै कृतम् ६।
अमरा मानवा जाता जरारोगविवर्जिताः ।

पापमेव न कुर्वंति असत्यं न वदंति ते ७।
कामक्रोधविहीनास्ते लोभमोहविवर्जिताः ।
दानशीला महात्मानः सर्वे धर्मपरायणाः ८।
सर्वधर्मैः समर्चंति नारायणमनामयम् ।
तेन वैष्णवधर्मेण मानवा जगतीतले ९।
निरामया वीतशोकाः सर्वे च स्थिरयौवनाः ।
दूर्वा वटा यथा देव विस्तारं यांति भूतले १०।
तथा ते विस्तरं प्राप्ताः पुत्रपौत्रैः प्रपौत्रकैः ।
तेषां पुत्रैः प्रपौत्रैश्च वंशाद्वंशांतरं गताः ११।
एवं हि वैष्णवः सर्वो जरामृत्युविवर्जितः ।
मर्त्यलोकः कृतस्तेन नहुषस्यात्मजेन वै १२।
पदभ्रष्टोस्मि संजातो व्यापारेण विवर्जितः ।
एतत्सर्वं समाख्यातं मम कर्मविनाशनम् १३।
एवं ज्ञात्वा सहस्राक्ष लोकस्यास्य हितं कुरु ।
एतत्ते सर्वमाख्यातं यथापृष्टोस्मि वै त्वया १४।

एतस्मात्कारणादिंद्र आगतस्तव सन्निधौ ।
इंद्र उवाच-
पूर्वमेव मया दूत आगमाय महात्मनः १५।
प्रेषितो धर्मराजेंद्र दूतेनास्यापि भाषितम् ।
नाहं स्वर्गसुखस्यार्थी नागमिष्ये दिवं पुनः १६।
स्वर्गरूपं करिष्यामि सर्वं तद्भूमिमंडलम् ।
इत्याचचक्षे भूपालः प्रजापाल्यं करोति सः १७।
तस्य धर्मप्रभावेण भीतस्तिष्ठामि सर्वदा ।
धर्म उवाच-
येनकेनाप्युपायेन तमानय सुभूपतिम् १८।
देवराज महाभाग यदीच्छसि मम प्रियम् ।
इत्याकर्ण्य वचस्तस्य धर्मस्यापि सुराधिपः १९।
चिंतयामास मेधावी सर्वतत्वेन भूपते ।
कामदेवं समाहुय गंधर्वांश्च पुरंदरः २०।
मकरंदं रतिं देव आनिनाय महामनाः ।

तथा कुरुत वै यूयं यथाऽगच्छति भूपतिः २१।
यूयं गच्छन्तु भूर्लोकं मयादिष्टा न संशयः ।
काम उवाच-
युवयोस्तु प्रियं पुण्यं करिष्यामि न संशयः २२।
राजानं पश्य मां चैव स्थितं चैव समा युधि ।
तथेत्युक्त्वा गताः सर्वे यत्र राजा स नाहुषिः २३।
नटरूपेण ते सर्वे कामाद्याः कर्मणा द्विज ।
आशीर्भिरभिनंचैव ते च ऊचुः सुनाटकम् २४।
तेषां तद्वचनं श्रुत्वा ययातिः पृथिवीपतिः ।
सभां चकार मेधावी देवरूपां सुपंडितैः २५।
समायातः स्वयं भूपो ज्ञानविज्ञानकोविदः ।
तेषां तु नाटकं राजा पश्यमानः स नाहुषिः २६।
चरितं वामनस्यापि उत्पत्तिं विप्ररूपिणः ।
रूपेणाप्रतिमा लोके सुस्वरं गीतमुत्तमम् २७।
गायमाना जरा राजन्नार्यारूपेण वै तदा ।

तस्या गीतविलासेन हास्येन ललितेन च २८।
मधुरालापतस्तस्य कंदर्पस्य च मायया ।
मोहितस्तेन भावेन दिव्येन चरितेन च २९।
बलेश्चैव यथारूपं विंध्यावल्या यथा पुरा ।
वामनस्य यथारूपं चक्रे मारोथ तादृशम् ३०।
सूत्रधारः स्वयं कामो वसंतः पारिपार्श्वकः ।
नटीवेषधरा जाता सा रतिर्हृष्टवल्लभा ३१।
नेपथ्यांतश्चरी राजन्सा तस्मिन्नृत्यकर्मणि ।
मकरंदो महाप्राज्ञः क्षोभयामास भूपतिम् ३२।

यथायथा पश्यति नृत्यमुत्तमं गीतं समाकर्णति स क्षितीशः ।
तथातथा मोहितवान्स भूपतिं नटीप्रणीतेन महानुभावः ३३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थे ययातिचरित्रे षट्सप्ततितमोऽध्यायः ७६।

Roman transliteration

sukarmovāca-
saurirdūtaistathā sarvaiḥ saha svargaṃ jagāma saḥ |
draṣṭuṃ tatra sahasrākṣaṃ devavṛṃdaiḥ samāvṛtam 1|
dharmarājaṃ samāyāṃtaṃ dadarśa surarāṭtadā |
samutthāya tvarāyukto datvā cārghamanuttamam 2|
papracchāgamanaṃ tasya kathayasva mamāgrataḥ |
samākarṇya mahadvākyaṃ devarājasya bhāṣitam 3|
dharmarājo'bravītsarvaṃ yayāteścaritaṃ mahat |
dharmarāja uvāca-
śrūyatāṃ devadeveśa yasmādāgamanaṃ mama 4|
kathayāmyahamatrāpi yenāhamāgatastava |
nahuṣasyātmajenāpi vaiṣṇavena mahātmanā 5|
vaiṣṇavāśca kṛtā martyā ye vasaṃti mahītale |
vaikuṃṭhasya samaṃ rūpaṃ martyalokasya vai kṛtam 6|
amarā mānavā jātā jarārogavivarjitāḥ |

pāpameva na kurvaṃti asatyaṃ na vadaṃti te 7|
kāmakrodhavihīnāste lobhamohavivarjitāḥ |
dānaśīlā mahātmānaḥ sarve dharmaparāyaṇāḥ 8|
sarvadharmaiḥ samarcaṃti nārāyaṇamanāmayam |
tena vaiṣṇavadharmeṇa mānavā jagatītale 9|
nirāmayā vītaśokāḥ sarve ca sthirayauvanāḥ |
dūrvā vaṭā yathā deva vistāraṃ yāṃti bhūtale 10|
tathā te vistaraṃ prāptāḥ putrapautraiḥ prapautrakaiḥ |
teṣāṃ putraiḥ prapautraiśca vaṃśādvaṃśāṃtaraṃ gatāḥ 11|
evaṃ hi vaiṣṇavaḥ sarvo jarāmṛtyuvivarjitaḥ |
martyalokaḥ kṛtastena nahuṣasyātmajena vai 12|
padabhraṣṭosmi saṃjāto vyāpāreṇa vivarjitaḥ |
etatsarvaṃ samākhyātaṃ mama karmavināśanam 13|
evaṃ jñātvā sahasrākṣa lokasyāsya hitaṃ kuru |
etatte sarvamākhyātaṃ yathāpṛṣṭosmi vai tvayā 14|

etasmātkāraṇādiṃdra āgatastava sannidhau |
iṃdra uvāca-
pūrvameva mayā dūta āgamāya mahātmanaḥ 15|
preṣito dharmarājeṃdra dūtenāsyāpi bhāṣitam |
nāhaṃ svargasukhasyārthī nāgamiṣye divaṃ punaḥ 16|
svargarūpaṃ kariṣyāmi sarvaṃ tadbhūmimaṃḍalam |
ityācacakṣe bhūpālaḥ prajāpālyaṃ karoti saḥ 17|
tasya dharmaprabhāveṇa bhītastiṣṭhāmi sarvadā |
dharma uvāca-
yenakenāpyupāyena tamānaya subhūpatim 18|
devarāja mahābhāga yadīcchasi mama priyam |
ityākarṇya vacastasya dharmasyāpi surādhipaḥ 19|
ciṃtayāmāsa medhāvī sarvatatvena bhūpate |

kāmadevaṃ samāhūya gaṃdharvāṃśca puraṃdaraḥ 20|
makaraṃdaṃ ratiṃ deva ānināya mahāmanāḥ |

tathā kuruta vai yūyaṃ yathā'gacchati bhūpatiḥ 21|
yūyaṃ gacchantu bhūrlokaṃ mayādiṣṭā na saṃśayaḥ |
kāma uvāca-
yuvayostu priyaṃ puṇyaṃ kariṣyāmi na saṃśayaḥ 22|
rājānaṃ paśya māṃ caiva sthitaṃ caiva samā yudhi |
tathetyuktvā gatāḥ sarve yatra rājā sa nāhuṣiḥ 23|
naṭarūpeṇa te sarve kāmādyāḥ karmaṇā dvija |
āśīrbhirabhinaṃdyaiva te ca ūcuḥ sunāṭakam 24|
teṣāṃ tadvacanaṃ śrutvā yayātiḥ pṛthivīpatiḥ |
sabhāṃ cakāra medhāvī devarūpāṃ supaṃḍitaiḥ 25|
samāyātaḥ svayaṃ bhūpo jñānavijñānakovidaḥ |
teṣāṃ tu nāṭakaṃ rājā paśyamānaḥ sa nāhuṣiḥ 26|
caritaṃ vāmanasyāpi utpattiṃ viprarūpiṇaḥ |
rūpeṇāpratimā loke susvaraṃ gītamuttamam 27|
gāyamānā jarā rājannāryārūpeṇa vai tadā |

tasyā gītavilāsena hāsyena lalitena ca 28|
madhurālāpatastasya kaṃdarpasya ca māyayā |
mohitastena bhāvena divyena caritena ca 29|
baleścaiva yathārūpaṃ viṃdhyāvalyā yathā purā |
vāmanasya yathārūpaṃ cakre mārotha tādṛśam 30|
sūtradhāraḥ svayaṃ kāmo vasaṃtaḥ pāripārśvakaḥ |
naṭīveṣadharā jātā sā ratirhṛṣṭavallabhā 31|
nepathyāṃtaścarī rājansā tasminnṛtyakarmaṇi |
makaraṃdo mahāprājñaḥ kṣobhayāmāsa bhūpatim 32|
yathāyathā paśyati nṛtyamuttamaṃ gītaṃ samākarṇati sa kṣitīśaḥ |
tathātathā mohitavānsa bhūpatiṃ naṭīpraṇītena mahānubhāvaḥ 33|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthe yayāticaritre ṣaṭsaptatitamo'dhyāyaḥ 76|

English translation

Sukarman said :

1-4a. The son of the Sun (i.e. Yama) went with all his messengers to heaven to see there Indra , surrounded by groups of gods. Then that king of gods (i.e. Indra) saw Dharmarāja in his assembly. Quickly getting up he presented excellent respectful offering to him, and asked him (the reason for) his arrival (saying:) “Tell me (why you have come).” Hearing the weighty words uttered by the king of gods, Dharmarāja narrated (to him) all the great account of Yayāti .

Dharmarāja said :

4b-11. O lord of gods, listen what for I have come. I will here only (i.e. just now) tell (you) why I have come. The noble son of Nahuṣa , the devotee of Viṣṇu , has made all human beings that live on the earth the devotees of Viṣṇu. He has made the nature of the mortal world like that of Vaikuṇṭha . Human beings have become immortal and free from old age and diseases. They just do not commit a sin, nor do they tell a lie. They are free from lust and wrath, and are without greed and delusion. The noble ones are given to charity and all of them are devoted to religion. With all good works they

worship sound Nārāyaṇa . Due to (the practice of) that Vaiṣṇava religion all men on the earth are healthy, free from grief, and all have a steady youth. O god, as the Dūrvā (grass) and the bunyan trees spread on the earth, in the same way they have expanded (i.e. grown in number) due to their sons, grandsons and great-grandsons. With their sons and great-grandsons they have gone from one dynasty to another (i.e. have started various dynasties).

12-15a. Thus that son of Nahuṣa has made the entire mortal world the devotee of Viṣṇu and free from old age and death. Being free from (i.e. having no) function I have (as though) become deprived of my position. I have thus told you everything that puts an end to my job. Knowing thus, O thousand-eyed (Indra), do what is beneficial to this world. I have told you all this as I was asked by you. For this reason, O Indra, I have come into your proximity (i.e. to you).

Indra said :

15b-18a. O great Dharmarāja, formerly only I had sent my messenger (i.e. Mātali) for coming over of that noble one (i.e. to bring here that noble Yayāti). Even my messenger spoke to him. (But Yayāti said to him:) “I do not desire the pleasures in heaven. I shall not (at all) come to heaven. I shall make the entire globe of the nature of heaven.” Thus the king told (my messenger). He is protecting his subjects. Due to the power of his righteousness I always remain imperiled.

Dharma said :

18b-19a. O illustrious lord of gods, if you desire what is dear to me, then bring that good king (to heaven) by any means.

19b-22a. O king, having heard these words of that Dharmarāja, the intelligent lord of gods considered everything from a factual point of view. God Indra of a noble mind, having called Cupid and Gandharvas , brought Cuckoo and Rati . (He told them:) “Do that by which the king will come (here). Ordered by me you should go to the earth. (There should be) no hesitation (about it).”

Kāma (i.e. Cupid) said :

22b-23a. There is no doubt that I shall do what is agreeable and favourable to you. See me and the king standing (opposite each other) in a battle.

23b-24. Saying, ‘All right’, all went there where that king, Nahuṣa’s son, was. O brāhmaṇa , all of them, Kāma and others, in the form of actors (i.e. having disguised themselves) greeted the king with blessings and related their good drama (i.e. with good acting spoke to him).

25-33. Having heard those words of them, the intelligent lord of the earth, Yayāti, arranged a divine assembly, with very learned men. The king, proficient in sacred and profane knowledge, himself came (there). That king, the son of Nahuṣa, saw that drama. (He saw) the life of Vāmana , also his birth as a brāhmaṇa. At that time Jarā (i.e. old age), in the form of a woman matchless in beauty in the world, sang an excellent, melodious, song, O king. Due to the charm of her singing and due to her graceful laughter (i.e. smile), and on account of her sweet words, and due to the device, manner and divine behaviour of Cupid he was deluded. Cupid had a form as that of Bali , or of the row of Vindhya or of Vāmana, formerly. Cupid himself became the principal actor and the stage manager, and Spring was his assistant. That Rati, whose husband was delighted, put on the apparel of the chief actress. In that dance-performance she moved in the retiring room. The very intelligent Cuckoo excited the king. As the glorious king saw the excellent dance and listened to the excellent music he was deluded by (these)

presented by the chief actress (i.e. Rati).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 77

Yayāti Yields to Passion

Chapter 159 of 693 · 109 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
कामस्य गीतलास्येन हास्येन ललितेन च ।
मोहितो राजराजेंद्रो नटरूपेण पिप्पल १।
कृत्वा मूत्रं पुरीषं च स राजा नहुषात्मजः ।
अकृत्वा पादयोः शौचमासने उपविष्टवान् २।
तदंतरं तु संप्राप्य संचचार जरा नृपम् ।
कामेनापि नृपश्रेष्ठ इंद्रकार्यं कृतं हितम् ३।
निवृत्ते नाटके तस्मिन्गतेषु तेषु भूपतिः ।
जराभिभूतो धर्मात्मा कामसंसक्तमानसः ४।
मोहितः काममोहेन विह्वलो विकलेंद्रियः ।
अतीव मुग्धो धर्मात्मा विषयैश्चापवाहितः ५।
एकदा तु गतो राजा मृगया व्यसनातुरः ।
वने च क्रीडते सोपि मोहरागवशं गतः ६।
सरसं क्रीडमानस्य नृपतेश्च महात्मनः ।
मृगश्चैकः समायातश्चतुःशृंगो ह्यनौपमः ७।

सर्वांगसुंदरो राजन्हेमरूपतनूरुहः ।
रत्नज्योतिः सुचित्रांगो दर्शनीयो मनोहरः ८।
अभ्यधावत्स वेगेन बाणपाणिर्धनुर्द्धरः ।
इत्यमन्यत मेधावी कोपि दैत्यः समागतः ९।
मृगेण च स तेनापि दूरमाकर्षितो नृपः ।
गतः सरथवेगेन श्रमेण परिखेदितः १०।
वीक्षमाणस्य तस्यापि मृगश्चांतरधीयत ।
स पश्यति वनं तत्र नंदनोपममद्भुतम् ११।
चारुवृक्षसमाकीर्णं भूतपंचकशोभितम् ।
गुरुभिश्चंदनैः पुण्यैः कदलीखंडमंडितैः १२।
बकुलाशोकपुंनागैर्नालिकेरैश्च तिंदुकैः ।
पूगीफलैश्च खर्जूरैः कुमुदैः सप्तपर्णकैः १३।
पुष्पितैः कर्णिकारैश्च नानावृक्षैः सदाफलैः ।
पुष्पितामोदसंयुक्तैः केतकैः पाटलैस्ततः १४।
वीक्षमाणो महाराज ददर्श सर उत्तमम् ।

पुण्योदकेन संपूर्णं विस्तीर्णं पंचयोजनम् १५।
हंसकारंडवाकीर्णं जलपक्षिविनादितम् ।
कमलैश्चापि मुदितं श्वेतोत्पलविराजितम् १६।
रक्तोत्पलैः शोभमानं हाटकोत्पलमंडितम् ।
नीलोत्पलैः प्रकाशितं कल्हारैरतिशोभितम् १७।
मत्तैर्मधुकरैश्चपि सर्वत्र परिनादितम् ।
एवं सर्वगुणोपेतं ददर्श सर उत्तमम् १८।
पंचयोजनविस्तीर्णं दशयोजनदीर्घकम् ।
तडागं सर्वतोभद्रं दिव्यभावैरलंकृतम् १९।
रथवेगेन संखिन्नः किंचिच्छ्रमनिपीडितः ।
निषसाद तटे तस्य चूतच्छायां सुशीतलाम् २०।
स्नात्वा पीत्वा जलं शीतं पद्मसौगंध्यवासितम् ।
सर्वश्रमोपशमनममृतोपममेव तत् २१।
वृक्षच्छाये ततस्तस्मिन्नुपविष्टेन भूभृता ।
गीतध्वनिः समाकर्णि गीयमानो यथा तथा २२।

यथा स्त्री गायते दिव्या तथायं श्रूयते ध्वनिः ।
गीतप्रियो महाराज एव चिंतां परां गतः २३।
चिंताकुलस्तु धर्मात्मा यावच्चिंतयते क्षणम् ।
तावन्नारी वरा काचित्पीनश्रोणी पयोधरा २४।
नृपतेः पश्यतस्तस्य वने तस्मिन्समागता ।
सर्वाभरणशोभांगी शीललक्षणसंपदा २५।
तस्मिन्वने समायाता नृपतेः पुरतः स्थिता ।
तामुवाच महाराजः का हि कस्य भविष्यसि २६।
किमर्थं हि समायाता तन्मे त्वं कारणं वद ।
पृष्टा सती तदा तेन न किंचिदपि पिप्पल २७।
शुभाशुभं च भूपालं प्रत्यवोचद्वरानना ।
प्रहस्यैव गता शीघ्रं वीणादंडकराऽबला २८।
विस्मयेनापि राजेंद्रो महता व्यापितस्तदा ।
मया संभाषिता चेयं मां न ब्रूते स्म सोत्तरम् २९।
पुनश्चिंतां समापेदे ययातिः पृथिवीपतिः ।

यो वै मृगो मया दृष्टश्चतुःशृंगः सुवर्णकः ३०।
तस्मान्नारी समुद्भूता तत्सत्यं प्रतिभाति मे ।
मायारूपमिदं सत्यं दानवानां भविष्यति ३१।
चिंतयित्वा क्षणं राजा ययातिर्नहुषात्मजः ।
यावच्चिंतयते राजा तावन्नारी महावने ३२।
अंतर्धानं गता विप्र प्रहस्य नृपनंदनम् ।
एतस्मिन्नंतरे गीतं सुस्वरं पुनरेव तत् ३३।
शुश्रुवे परमं दिव्यं मूर्छनातानसंयुतम् ।
जगाम सत्वरं राजा यत्र गीतध्वनिर्महान् ३४।

जलांते पुष्करं चैव सहस्रदलमुत्तमम् ।
तस्योपरि वरा नारी शीलरूपगुणान्विता ३५।
दिव्यलक्षणसंपन्ना दिव्याभरणभूषिता ।
दिव्यैर्भावैः प्रभात्येका वीणादंडकराविला ३६।
गायंती सुस्वरं गीतं तालमानलयान्वितम् ।
तेन गीतप्रभावेण मोहयंती चराचरान् ३७।

देवान्मुनिगणान्सर्वान्दैत्यान्गंधर्वकिन्नरान् ।
तां दृष्ट्वा स विशालाक्षीं रूपतेजोपशालिनीम् ३८।
संसारे नास्ति चैवान्या नारीदृशी चराचरे ।
पुरा नटो जरायुक्तो नृपतेः कायमेव हि ३९।
संचारितो महाकामस्तदासौ प्रकटोभवत् ।
घृतं स्पृष्ट्वा यथा वह्नी रश्मिवान्संप्रजायते ४०।
तां च दृष्ट्वा तथा कामस्तत्कायात्प्रकटोऽभवत् ।
मन्मथाविष्टचित्तोसौ तां दृष्ट्वा चारुलोचनाम् ४१।
ईदृग्रूपा न दृष्टा मे युवती विश्वमोहिनी ।
चिंतयित्वा क्षणं राजा कामसंसक्तमानसः ४२।
तस्याः सविरहेणापि लुब्धोभून्नृपतिस्तदा ।
कामाग्निना दह्यमानः कामज्वरेणपीडितः ४३।
कथं स्यान्मम चैवेयं कथं भावो भविष्यति ।
यदा मां गूहते बाला पद्मास्या पद्मलोचना ४४।
यदीयं प्राप्यते तर्हि सफलं जीवितं भवेत् ।

एवं विचिंत्य धर्मात्मा ययातिः पृथिवीपतिः ४५।
तामुवाच वरारोहां का त्वं कस्यापि वा शुभे ।
पूर्वं दृष्टा तु या नारी सा दृष्टा पुनरेव च ४६।
तां पप्रच्छ स धर्मात्मा का चेयं तव पार्श्वगा ।
सर्वं कथय कल्याणि अहं हि नहुषात्मजः ४७।
सोमवंशप्रसूतोहं सप्तद्वीपाधिपः शुभे ।
ययातिर्नाम मे देवि ख्यातोहं भुवनत्रये ४८।
तव संगमने चेतो भावमेवं प्रवांछते ।
देहि मे संगमं भद्रे कुरु सुप्रियमेव हि ४९।
यं यं हि वांछसे भद्रे तद्दद्मि न संशयः ।
दुर्जयेनापि कामेन हतोहं वरवर्णिनि ५०।
तस्मात्त्राहि सुदीनं मां प्रपन्नं शरणं तव ।
राज्यं च सकलामुर्वीं शरीरमपि चात्मनः ५१।
संगमे तव दास्यामि त्रैलोक्यमिदमेव ते ।
तस्य राज्ञो वचः श्रुत्वा सा स्त्री पद्मनिभानना ५२।

विशालां स्वसखीं प्राह ब्रूहि राजानमागतम् ।
नाम चोत्पत्तिस्थानं च पितरं मातरं शुभे ५३।

ममापि भावमेकाग्रमस्याग्रे च निवेदय ।
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उवाच मधुरालापैः श्रूयतां नृपनंदन ।
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काम एष पुरा दग्धो देवदेवेन शंभुना ५५।
रुरोद सा रतिर्दुःखाद्भर्त्राहीनापि सुस्वरम् ।
अस्मिन्सरसि राजेंद्र सा रतिर्न्यवसत्तदा ५६।
तस्य प्रलापमेवं सा सुस्वरं करुणान्वितम् ।
समाकर्ण्य ततो देवाः कृपया परयान्विताः ५७।
संजाता राजराजेंद्र शंकरं वाक्यमब्रुवन् ।
जीवयस्व महादेव पुनरेव मनोभवम् ५८।
वराकीयं महाभाग भर्तृहीना हि कीदृशी ।
कामेनापि समायुक्तामस्मत्स्नेहात्कुरुष्व हि ५९।

तच्छ्रुत्वा च वचः प्राह जीवयामि मनोभवम् ।
कायेनापि विहीनोयं पंचबाणो मनोभवः ६०।
भविष्यति न संदेहो माधवस्य सखा पुनः ।
दिव्येनापि शरीरेण वर्तयिष्यति नान्यथा ६१।
महादेवप्रसादाच्च मीनकेतुः स जीवितः ।
आशीर्भिरभिनंचैवं देव्याः कामं नरोत्तम ६२।
गच्छ काम प्रवर्तस्व प्रियया सह नित्यशः ।
एवमाह महातेजाः स्थितिसंहारकारकः ६३।
पुनः कामः सरःप्राप्तो यत्रास्ते दुःखिता रतिः ।
इदं कामसरो राजन्रतिरत्र सुसंस्थिता ६४।
दग्धे सति महाभागे मन्मथे दुःखधर्षिता ।
रत्याः कोपात्समुत्पन्नः पावको दारुणाकृतिः ६५।
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अश्रुपातं मुमोचाथ भर्तृहीना नरोत्तम ६६।
नेत्राभ्यां हि जले तस्याः पतिता अश्रुबिंदवः ।

तेभ्यो जातो महाशोकः सर्वसौख्यप्रणाशकः ६७।
जरा पश्चात्समुत्पन्ना अश्रुभ्यो नृपसत्तम ।
वियोगो नाम दुर्मेधास्तेभ्यो जज्ञे प्रणाशकः ६८।
दुःखसंतापकौ चोभौ जज्ञाते दारुणौ तदा ।
मूर्छा नाम ततो जज्ञे दारुणा सुखनाशिनी ६९।
शोकाज्जज्ञे महाराज कामज्वरोथ विभ्रमः ।
प्रलापो विह्वलश्चैव उन्मादो मृत्युरेव च ७०।
तस्याश्च अश्रुबिंदुभ्यो जज्ञिरे विश्वनाशकाः ।
रत्याः पार्श्वे समुत्पन्नाः सर्वे तापांगधारिणः ७१।
मूर्तिमंतो महाराज सद्भावगुणसंयुताः ।

काम एष समायातः केनाप्युक्तं तदा नृप ७२।
महानंदेन संयुक्ता दृष्ट्वा कामं समागतम् ।
नेत्राभ्यामश्रुपूर्णाभ्यां पतिता अश्रुबिन्दवः ७३।
अप्सु मध्ये महाराज चापल्याज्जज्ञिरे प्रजाः ।
प्रीतिर्नाम तदा जज्ञे ख्यातिर्लज्जा नरोत्तम ७४।

तेभ्यो जज्ञे महानंद शांतिश्चान्या नृपोत्तम ।
जज्ञाते द्वे शुभे कन्ये सुखसंभोगदायिके ७५।
लीलाक्रीडा मनोभाव संयोगस्तु महान्नृप ।
रत्यास्तु वामनेत्राद्वै आनंदादश्रुबिंदवः ७६।
जलांते पतिता राजंस्तस्माज्जज्ञे सुपंकजम् ।
तस्मात्सुपंकजाज्जाता इयं नारी वरानना ७७।
अश्रुबिंदुमती नाम रतिपुत्री नरोत्तम ।
तस्याः प्रीत्या सुखं कृत्वा नित्यं वर्त्ते समीपगा ७८।
सखीभावस्वभावेन संहृष्टा सर्वदा शुभा ।
विशाला नाम मे ख्यातं वरुणस्य सुता नृप ७९।
अस्याश्चांते प्रवर्तामि स्नेहात्स्निग्धास्मि सर्वदा ।
एतत्ते सर्वमाख्यातमस्याश्चात्मन एव ते ८०।
तपश्चचार राजेंद्र पतिकामा वरानना ।
राजोवाच-
सर्वमेव त्वयाख्यातं मया ज्ञातं शुभे शृणु ८१।

मामेवं हि भजत्वेषा रतिपुत्री वरानना ।
यमेषा वांछते बाला तत्सर्वं तु ददाम्यहम् ८२।
तथा कुरुष्व कल्याणि यथा मे वश्यतां व्रजेत् ।
विशालोवाच-
अस्या व्रतं प्रवक्ष्यामि तदाकर्णय भूपते ८३।
पुरुषं यौवनोपेतं सर्वज्ञं वीरलक्षणम् ।
देवराजसमं राजन्धर्माचारसमन्वितम् ८४।
तेजस्विनं महाप्राज्ञं दातारं यज्विनां वरम् ।
गुणानां धर्मभावस्य ज्ञातारं पुण्यभाजनम् ८५।
लोक इंद्रसमं राजन्सुयज्ञैर्धर्मतत्परम् ।
सर्वैश्वर्यसमोपेतं नारायणमिवापरम् ८६।
देवानां सुप्रियं नित्यं ब्राह्मणानामतिप्रियम् ।
ब्रह्मण्यं वेदतत्त्वज्ञं त्रैलोक्ये ख्यातविक्रमम् ८७।
एवंगुणैः समुपेतं त्रैलोक्येन प्रपूजितम् ।
सुमतिं सुप्रियं कांतं मनसा वरमीप्सति ८८।

ययातिरुवाच-
एवं गुणैः समुपेतं विद्धि मामिह चागतम् ।
अस्यानुरूपो भर्त्ताहं सृष्टो धात्रा न संशयः ८९।

विशालोवाच-
भवंतं पुण्यसंवृद्धं जाने राजञ्जगत्त्रये ।
पूर्वोक्ता ये गुणाः सर्वे मयोक्ताः संति ते त्वयि ९०।
एकेनापि च दोषेण त्वामेषा हि न मन्यते ।
एष मे संशयो जातो भवान्विष्णुमयो नृप ९१।
ययातिरुवाच-
समाचक्ष्व महादोषं यमेषा नानुमन्यते ।
तत्त्वेन चारुसर्वांगी प्रसादसुमुखी भव ९२।
विशालोवाच-
आत्मदोषं न जानासि कस्मात्त्वं जगतीपते ।
जरया व्याप्तकायस्त्वमनेनेयं न मन्यते ९३।
एवं श्रुत्वा महद्वाक्यमप्रियं जगतीपतिः ।

दुःखेन महताविष्टस्तामुवाच पुनर्नृपः ९४।
जरादोषो न मे भद्रे संसर्गात्कस्यचित्कदा ।
समुद्भूतं ममांगे वै तं न जाने जरागमम् ९५।
यं यं हि वांछते चैषा त्रैलोक्ये दुर्लभं शुभे ।
तमस्यै दातुकामोहं ब्रियतां वर उत्तमः ९६।
विशालोवाच-
जराहीनो यदा स्यास्त्वं तदा ते सुप्रिया भवेत् ।
एतद्विनिश्चितं राजन्सत्यं सत्यं वदाम्यहम् ९७।
श्रुतिरेवं वदेद्राजन्पुत्रे भ्रातरि भृत्यके ।
जरा संक्राम्यते यस्य तस्यांगे परिसंचरेत् ९८।
तारुण्यं तस्य वै गृह्य तस्मै दत्वा जरां पुनः ।
उभयोः प्रीतिसंवादः सुरुच्या जायते शुभः ९९।
यथात्मदानपुण्यस्य कृपया यो ददाति च ।
फलं राजन्हि तत्तस्य जायते नात्र संशयः १००।
दुःखेनोपार्जितं पुण्यमन्यस्मै हि प्रदीयते ।

सुपुण्यं तद्भवेत्तस्य पुण्यस्य फलमश्नुते १०१।
पुत्राय दीयतां राजंस्तस्मात्तारुण्यमेव च ।
प्रगृह्यैव समागच्छ सुंदरत्वेन भूपते १०२।
यदा त्वमिच्छसे भोक्तुं तदा त्वं कुरुभूपते ।
एवमाभाष्य सा भूपं विशाला विरराम ह १०३।
सुकर्मोवाच-
एवमाकर्ण्य राजेंद्रो विशालामवदत्तदा ।
राजोवाच-
एवमस्तु महाभागे करिष्ये वचनं तव १०४।
कामासक्तः समूढस्तु ययातिः पृथिवीपतिः ।
गृहं गत्वा समाहुय सुतान्वाक्यमुवाच ह १०५।

तुरुं पूरुं कुरुं राजा यदुं च पितृवत्सलम् ।
कुरुध्वं पुत्रकाः सौख्यं यूयं हि मम शासनात् १०६।
पुत्रा ऊचुः-
पितृवाक्यं प्रकर्तव्यं पुत्रैश्चापि शुभाशुभम् ।

उच्यतां तात तच्छीघ्रं कृतं विद्धि न संशयः १०७।
एवमाकर्ण्यतद्वाक्यं पुत्राणां पृथिवीपतिः ।
आचचक्षे पुनस्तेषु हर्षेणाकुलमानसः १०८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे सप्तसप्ततितमोऽध्यायः ७७।

Roman transliteration

sukarmovāca-
kāmasya gītalāsyena hāsyena lalitena ca |
mohito rājarājeṃdro naṭarūpeṇa pippala 1|
kṛtvā mūtraṃ purīṣaṃ ca sa rājā nahuṣātmajaḥ |
akṛtvā pādayoḥ śaucamāsane upaviṣṭavān 2|
tadaṃtaraṃ tu saṃprāpya saṃcacāra jarā nṛpam |
kāmenāpi nṛpaśreṣṭha iṃdrakāryaṃ kṛtaṃ hitam 3|
nivṛtte nāṭake tasmingateṣu teṣu bhūpatiḥ |
jarābhibhūto dharmātmā kāmasaṃsaktamānasaḥ 4|
mohitaḥ kāmamohena vihvalo vikaleṃdriyaḥ |
atīva mugdho dharmātmā viṣayaiścāpavāhitaḥ 5|
ekadā tu gato rājā mṛgayā vyasanāturaḥ |
vane ca krīḍate sopi moharāgavaśaṃ gataḥ 6|
sarasaṃ krīḍamānasya nṛpateśca mahātmanaḥ |
mṛgaścaikaḥ samāyātaścatuḥśṛṃgo hyanaupamaḥ 7|

sarvāṃgasuṃdaro rājanhemarūpatanūruhaḥ |
ratnajyotiḥ sucitrāṃgo darśanīyo manoharaḥ 8|
abhyadhāvatsa vegena bāṇapāṇirdhanurddharaḥ |
ityamanyata medhāvī kopi daityaḥ samāgataḥ 9|
mṛgeṇa ca sa tenāpi dūramākarṣito nṛpaḥ |
gataḥ sarathavegena śrameṇa parikheditaḥ 10|
vīkṣamāṇasya tasyāpi mṛgaścāṃtaradhīyata |
sa paśyati vanaṃ tatra naṃdaṃnopamamadbhutam 11|
cāruvṛkṣasamākīrṇaṃ bhūtapaṃcakaśobhitam |
gurubhiścaṃdanaiḥ puṇyaiḥ kadalīkhaṃḍamaṃḍitaiḥ 12|
bakulāśokapuṃnāgairnālikeraiśca tiṃdukaiḥ |
pūgīphalaiśca kharjūraiḥ kumudaiḥ saptaparṇakaiḥ 13|
puṣpitaiḥ karṇikāraiśca nānāvṛkṣaiḥ sadāphalaiḥ |
puṣpitāmodasaṃyuktaiḥ ketakaiḥ pāṭalaistataḥ 14|
vīkṣamāṇo mahārāja dadarśa sara uttamam |

puṇyodakena saṃpūrṇaṃ vistīrṇaṃ paṃcayojanam 15|
haṃsakāraṃḍavākīrṇaṃ jalapakṣivināditam |
kamalaiścāpi muditaṃ śvetotpalavirājitam 16|
raktotpalaiḥ śobhamānaṃ hāṭakotpalamaṃḍitam |
nīlotpalaiḥ prakāśitaṃ kalhārairatiśobhitam 17|
mattairmadhukaraiścapi sarvatra parināditam |

evaṃ sarvaguṇopetaṃ dadarśa sara uttamam 18|
paṃcayojanavistīrṇaṃ daśayojanadīrghakam |
taḍāgaṃ sarvatobhadraṃ divyabhāvairalaṃkṛtam 19|
rathavegena saṃkhinnaḥ kiṃcicchramanipīḍitaḥ |
niṣasāda taṭe tasya cūtacchāyāṃ suśītalām 20|
snātvā pītvā jalaṃ śītaṃ padmasaugaṃdhyavāsitam |
sarvaśramapaśamanamamṛtopamameva tat 21|
vṛkṣacchāye tatastasminnupaviṣṭena bhūbhṛtā |
gītadhvaniḥ samākarṇi gīyamāno yathā tathā 22|

yathā strī gāyate divyā tathāyaṃ śrūyate dhvaniḥ |
gītapriyo mahārāja eva ciṃtāṃ parāṃ gataḥ 23|
ciṃtākulastu dharmātmā yāvacciṃtayate kṣaṇam |
tāvannārī varā kācitpīnaśroṇī payodharā 24|
nṛpateḥ paśyatastasya vane tasminsamāgatā |
sarvābharaṇaśobhāṃgī śīlalakṣaṇasaṃpadā 25|
tasminvane samāyātā nṛpateḥ puratah sthitā |
tāmuvāca mahārājaḥ kā hi kasya bhaviṣyasi 26|
kimarthaṃ hi samāyātā tanme tvaṃ kāraṇaṃ vada |
pṛṣṭā satī tadā tena na kiṃcidapi pippala 27|
śubhāśubhaṃ ca bhūpālaṃ pratyavocadvarānanā |
prahasyaiva gatā śighraṃ vīṇādaṃḍakarā'balā 28|
vismayenāpi rājeṃdro mahatā vyāpitastadā |
mayā saṃbhāṣitā ceyaṃ māṃ na brūte sma sottaram 29|
punaściṃtāṃ samāpede yayātiḥ pṛthivīpatiḥ |

yo vai mṛgo mayā dṛṣṭaścatuḥśṛṃgaḥ suvarṇakaḥ 30|
tasmānnārī samudbhūtā tatsatyaṃ pratibhāti me |
māyārūpamidaṃ satyaṃ dānavānāṃ bhaviṣyati 31|
ciṃtayitvā kṣaṇaṃ rājā yayātirnahuṣātmajaḥ |
yāvacciṃtayate rājā tāvannārī mahāvane 32|
aṃtardhānaṃ gatā vipra prahasya nṛpanaṃdanam |
etasminnaṃtare gītaṃ susvaraṃ punareva tat 33|
śuśruve paramaṃ divyaṃ mūrchanātānasaṃyutam |
jagāma satvaraṃ rājā yatra gītadhvanirmahān 34|
jalāṃte puṣkaraṃ caiva sahasradalamuttamam |
tasyopari varā nārī śīlarūpaguṇānvitā 35|
divyalakṣaṇasaṃpannā divyābharaṇabhūṣitā |
divyairbhāvaiḥ prabhātyekā vīṇādaṃḍakarāvilā 36|
gāyaṃtī susvaraṃ gītaṃ tālamānalayānvitam |
tena gītaprabhāveṇa mohayaṃtī carācarān 37|

devānmunigaṇānsarvāndaityāngaṃdharvakinnarān |
tāṃ dṛṣṭvā sa viśālākṣīṃ rūpatejopaśālinīm 38|
saṃsāre nāsti caivānyā nārīdṛśī carācare |
purā naṭo jarāyukto nṛpateḥ kāyameva hi 39|
saṃcārito mahākāmastadāsau prakaṭobhavat |
ghṛtaṃ spṛṣṭvā yathā vahnī raśmivānsaṃprajāyate 40|
tāṃ ca dṛṣṭvā tathā kāmastatkāyātprakaṭo'bhavat |
manmathāviṣṭacittosau tāṃ dṛṣṭvā cārulocanām 41|
īdṛgrūpā na dṛṣṭā me yuvatī viśvamohinī |
ciṃtayitvā kṣaṇaṃ rājā kāmasaṃsaktamānasaḥ 42|
tasyāḥ saviraheṇāpi lubdhobhūnnṛpatistadā |

kāmāgninā dahyamānaḥ kāmajvareṇapīḍitaḥ 43|
kathaṃ syānmama caiveyaṃ kathaṃ bhāvo bhaviṣyati |
yadā māṃ gūhate bālā padmāsyā padmalocanā 44|
yadīyaṃ prāpyate tarhi saphalaṃ jīvitaṃ bhavet |

evaṃ viciṃtya dharmātmā yayātiḥ pṛthivīpatiḥ 45|
tāmuvāca varārohāṃ kā tvaṃ kasyāpi vā śubhe |
pūrvaṃ dṛṣṭā tu yā nārī sā dṛṣṭā punareva ca 46|
tāṃ papraccha sa dharmātmā kā ceyaṃ tava pārśvagā |
sarvaṃ kathaya kalyāṇi ahaṃ hi nahuṣātmajaḥ 47|
somavaṃśaprasūtohaṃ saptadvīpādhipaḥ śubhe |
yayātirnāma me devi khyātohaṃ bhuvanatraye 48|
tava saṃgamane ceto bhāvamevaṃ pravāṃchate |
dehi me saṃgamaṃ bhadre kuru supriyameva hi 49|
yaṃ yaṃ hi vāṃchase bhadre taddadāmi na saṃśayaḥ |
durjayenāpi kāmena hatohaṃ varavarṇini 50|
tasmāttrāhi sudīnaṃ māṃ prapannaṃ śaraṇaṃ tava |
rājyaṃ ca sakalāmurvīṃ śarīramapi cātmanaḥ 51|
saṃgame tava dāsyāmi trailokyamidameva te |
tasya rājño vacaḥ śrutvā sā strī padmanibhānanā 52|

viśālāṃ svasakhīṃ prāha brūhi rājānamāgatam |
nāma cotpattisthānaṃ ca pitaraṃ mātaraṃ śubhe 53|
mamāpi bhāvamekāgramasyāgre ca nivedaya |
tasyāśca vāṃchitaṃ jñātvā viśālā bhūpatiṃ tadā 54|
uvāca madhurālāpaiḥ śrūyatāṃ nṛpanaṃdana |
viśālovāca-
kāma eṣa purā dagdho devadevena śaṃbhunā 55|
ruroda sā ratirduḥkhādbhartrāhīnāpi susvaram |
asminsarasi rājeṃdra sā ratirnyavasattadā 56|
tasya pralāpamevaṃ sā susvaraṃ karuṇānvitam |
samākarṇya tato devāḥ kṛpayā parayānvitāḥ 57|
saṃjātā rājarājeṃdra śaṃkaraṃ vākyamabruvan |
jīvayasva mahādeva punareva manobhavam 58|
varākīyaṃ mahābhāga bhartṛhīnā hi kīdṛśī |
kāmenāpi samāyuktāmasmatsnehātkuruṣva hi 59|

tacchrutvā ca vacaḥ prāha jīvayāmi manobhavam |
kāyenāpi vihīnoyaṃ paṃcabāṇo manobhavaḥ 60|
bhaviṣyati na saṃdeho mādhavasya sakhā punaḥ |
divyenāpi śarīreṇa vartayiṣyati nānyathā 61|
mahādevaprasādācca mīnaketuḥ sa jīvitaḥ |
āśīrbhirabhinaṃdyaivaṃ devyāḥ kāmaṃ narottama 62|
gaccha kāma pravartasva priyayā saha nityaśaḥ |
evamāha mahātejāḥ sthitisaṃhārakārakaḥ 63|
punaḥ kāmaḥ saraḥprāpto yatrāste duḥkhitā ratiḥ |
idaṃ kāmasaro rājanratiratra susaṃsthitā 64|
dagdhe sati mahābhāge manmathe duḥkhadharṣitā |
ratyāḥ kopātsamutpannaḥ pāvako dāruṇākṛtiḥ 65|
atīvadagdhā tenāpi sā ratirmohamūrchitā |
aśrupātaṃ mumocātha bhartṛhīnā narottama 66|
netrābhyāṃ hi jale tasyāḥ patitā aśrubiṃdavaḥ |

tebhyo jāto mahāśokaḥ sarvasaukhyapraṇāśakaḥ 67|
jarā paścātsamutpannā aśrubhyo nṛpasattama |
viyogo nāma durmedhāstebhyo jajñe praṇāśakaḥ 68|
duḥkhasaṃtāpakau cobhau jajñāte dāruṇau tadā |
mūrchā nāma tato jajñe dāruṇā sukhanāśinī 69|
śokājjajñe mahārāja kāmajvarotha vibhramaḥ |
pralāpo vihvalaścaiva unmādo mṛtyureva ca 70|
tasyāśca aśrubiṃdubhyo jajñire viśvanāśakāḥ |
ratyāḥ pārśve samutpannāḥ sarve tāpāṃgadhāriṇaḥ 71|
mūrtimaṃto mahārāja sadbhāvaguṇasaṃyutāḥ |
kāma eṣa samāyātaḥ kenāpyuktaṃ tadā nṛpa 72|
mahānaṃdena saṃyuktā dṛṣṭvā kāmaṃ samāgatam |
netrābhyāmaśrupūrṇābhyāṃ patitā aśrubindavaḥ 73|
apsu madhye mahārāja cāpalyājjajñire prajāḥ |
prītirnāma tadā jajñe khyātirlajjā narottama 74|

tebhyo jajñe mahānaṃda śāṃtiścānyā nṛpottama |
jajñāte dve śubhe kanye sukhasaṃbhogadāyike 75|
līlākrīḍā manobhāva saṃyogastu mahānnṛpa |
ratyāstu vāmanetrādvai ānaṃdādaśrubiṃdavaḥ 76|
jalāṃte patitā rājaṃstasmājjajñe supaṃkajam |
tasmātsupaṃkajājjātā iyaṃ nārī varānanā 77|
aśrubiṃdumatī nāma ratiputrī narottama |
tasyāḥ prītyā sukhaṃ kṛtvā nityaṃ vartte samīpagā 78|
sakhībhāvasvabhāvena saṃhṛṣṭā sarvadā śubhā |
viśālā nāma me khyātaṃ varuṇasya sutā nṛpa 79|
asyāścāṃte pravartāmi snehātsnigdhāsmi sarvadā |
etatte sarvamākhyātamasyāścātmana eva te 80|
tapaścacāra rājeṃdra patikāmā varānanā |
rājovāca-
sarvameva tvayākhyātaṃ mayā jñātaṃ śubhe śṛṇu 81|

māmevaṃ hi bhajatveṣā ratiputrī varānanā |
yameṣā vāṃchate bālā tatsarvaṃ tu dadāmyaham 82|
tathā kuruṣva kalyāṇi yathā me vaśyatāṃ vrajet |
viśālovāca-
asyā vrataṃ pravakṣyāmi tadākarṇaya bhūpate 83|
puruṣaṃ yauvanopetaṃ sarvajñaṃ vīralakṣaṇam |
devarājasamaṃ rājandharmācārasamanvitam 84|
tejasvinaṃ mahāprājñaṃ dātāraṃ yajvināṃ varam |
guṇānāṃ dharmabhāvasya jñātāraṃ puṇyabhājanam 85|
loka iṃdrasamaṃ rājansuyajñairdharmatatparam |
sarvaiśvaryasamopetaṃ nārāyaṇamivāparam 86|
devānāṃ supriyaṃ nityaṃ brāhmaṇānāmatipriyam |
brahmaṇyaṃ vedatattvajñaṃ trailokye khyātavikramam 87|
evaṃguṇaiḥ samupetaṃ trailokyena prapūjitam |
sumatiṃ supriyaṃ kāṃtaṃ manasā varamīpsati 88|

yayātiruvāca-
evaṃ guṇaiḥ samupetaṃ viddhi māmiha cāgatam |
asyānurūpo bharttāhaṃ sṛṣṭo dhātrā na saṃśayaḥ 89|
viśālovāca-
bhavaṃtaṃ puṇyasaṃvṛddhaṃ jāne rājañjagattraye |
pūrvoktā ye guṇāḥ sarve mayoktāḥ saṃti te tvayi 90|

ekenāpi ca doṣeṇa tvāmeṣā hi na manyate |
eṣa me saṃśayo jāto bhavānviṣṇumayo nṛpa 91|
yayātiruvāca-
samācakṣva mahādoṣaṃ yameṣā nānumanyate |
tattvena cārusarvāṃgī prasādasumukhī bhava 92|
viśālovāca-
ātmadoṣaṃ na jānāsi kasmāttvaṃ jagatīpate |
jarayā vyāptakāyastvamaneneyaṃ na manyate 93|
evaṃ śrutvā mahadvākyamapriyaṃ jagatīpatiḥ |

duḥkhena mahatāviṣṭastāmuvāca punarnṛpaḥ 94|
jarādoṣo na me bhadre saṃsargātkasyacitkadā |
samudbhūtaṃ mamāṃge vai taṃ na jāne jarāgamam 95|
yaṃ yaṃ hi vāṃchate caiṣā trailokye durlabhaṃ śubhe |
tamasyai dātukāmohaṃ vriyatāṃ vara uttamaḥ 96|
viśālovāca-
jarāhīno yadā syāstvaṃ tadā te supriyā bhavet |
etadviniścitaṃ rājansatyaṃ satyaṃ vadāmyaham 97|
śrutirevaṃ vadedrājanputre bhrātari bhṛtyake |
jarā saṃkrāmyate yasya tasyāṃge parisaṃcaret 98|
tāruṇyaṃ tasya vai gṛhya tasmai datvā jarāṃ punaḥ |
ubhayoḥ prītisaṃvādaḥ surucyā jāyate śubhaḥ 99|
yathātmadānapuṇyasya kṛpayā yo dadāti ca |
phalaṃ rājanhi tattasya jāyate nātra saṃśayaḥ 100|
duḥkhenopārjitaṃ puṇyamanyasmai hi pradīyate |

supuṇyaṃ tadbhavettasya puṇyasya phalamaśnute 101|
putrāya dīyatāṃ rājaṃstasmāttāruṇyameva ca |
pragṛhyaiva samāgaccha suṃdaratvena bhūpate 102|
yadā tvamicchase bhoktuṃ tadā tvaṃ kurubhūpate |
evamābhāṣya sā bhūpaṃ viśālā virarāma ha 103|
sukarmovāca-
evamākarṇya rājeṃdro viśālāmavadattadā |
rājovāca-
evamastu mahābhāge kariṣye vacanaṃ tava 104|
kāmāsaktaḥ samūḍhastu yayātiḥ pṛthivīpatiḥ |
gṛhaṃ gatvā samāhūya sutānvākyamuvāca ha 105|
turuṃ pūruṃ kuruṃ rājā yaduṃ ca pitṛvatsalam |
kurudhvaṃ putrakāḥ saukhyaṃ yūyaṃ hi mama śāsanāt 106|
putrā ūcuḥ-
pitṛvākyaṃ prakartavyaṃ putraiścāpi śubhāśubham |

ucyatāṃ tāta tacchīghraṃ kṛtaṃ viddhi na saṃśayaḥ 107|
evamākarṇyatadvākyaṃ putrāṇāṃ pṛthivīpatiḥ |
ācacakṣe punasteṣu harṣeṇākulamānasaḥ 108|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre saptasaptatitamo'dhyāyaḥ 77|

English translation

Sukarman said :

1-5. The king of kings was allured by the charm of Cupid's music and his charming smile and his appearance as an actor, O Pippala . Having urinated and evacuated his bowels, the king, Nahuṣa 's son, sat on his seat without having washed his feet. Having reached (i.e. seized) that opportunity, Jarā (i.e. old age) moved on to the king. Cupid also accomplished the act, beneficial to Indra , O best king. When the drama was over, and they had left, the religious-minded king was overcome with old age, had his mind attached to lust, was allured by the delusion (caused) by Cupid, was perturbed, had his organs weakened; the virtuous (king) was very much stupefied, and was driven away by objects of sense.

6-11a. Once the king eager for the vice of hunting (i.e. eager to go ahunting) went (to a forest). Being under the influence of infatuation and attachment, he sported in the forest. When the glorious king was sporting with interest a matchless deer with four horns came (there). O king, its entire body was beautiful, its hair was of golden appearance, its body was well spotted with gemlike brightness; it was beautiful and attractive. The archer (i.e. the king) with an arrow in his hand, ran (to it) with speed. The intelligent (king) thought that some demon had come (there). The deer too drew the king away. He went (after it) with the speed of a chariot, and suffered from exhaustion. While he was watching, the deer vanished.

11b-20. There he saw a wonderful forest, resembling Indra's garden; it was crowded with beautiful trees, and looked splendid with the five elements, with big sacred sandal trees and with charming groups of plantain trees, with (the trees like) Bakula , Aśoka , Punnāga , Nālikera (i.e. the cocoa-nut trees), Tinduka , Pūgiphala (betel-nut trees), date-trees, lotuses and Saptaparṇa trees, blossomed Karṇikāra (trees), and various trees that always had fruit, so also with Ketaka and Pāṭala . While seeing (these) the great king saw an excellent lake. It was full of holy water; it was extensive (spreading) over five yojanas ; it was crowded with swans and ducks; it was resounding with aquatic birds; it was also delightful with lotuses; it looked charming with red lotuses, and was decorated with golden lotuses; it looked extremely charming due to white lotuses; it was everywhere resounding with intoxicated bees also. Thus he saw the lake endowed with all excellences. It was five yojanas broad and ten yojanas long. The lake was auspicious on all sides; and was adorned with divine objects. Fatigued by the speed of the chariot and tormented by weariness he sat in the shade of a mango tree on its bank.

21-26a. Having bathed in it, and having drunk (i.e. he drank) its cold water scented with fragrance of lotuses, resembling nectar, and removing all exhaustion. The king seated in the shade of ṃe tree, somehow heard the sound of a song being sung (by someone). The sound was heard as (would be the sound of) the song which a divine woman would sing. The great king, who loved music, became extremely thoughtful. When the noble one was thus anxious and thought for a moment, a woman, with plump hips and breasts arrived in the forest, when the king was looking on. She, whose body looked beautiful with all ornaments, and having the wealth of good character and (auspicious) marks, came to the forest and stood before the king.

26b-32a. To her the king said: "Who are you? To whom do you belong? Why have you come here? Tell me the reason for it." O Pippala, that woman of an excellent face, when thus asked at that time by did not give either a good or a bad reply to the king. That woman, with the neck of the lute in her hand, laughed, and quickly went (away). The great king was then filled with great wonder: 'When talked to by me, she is not giving a reply.' Again that king Yayāti thought: '(This) four horns which I had seen. I think that is the truth. This must truly be a deceitful form of (i.e. taken up by) demons.' O brāhmaṇa , the king Yayāti, the son ofNahuṣa, thought (like this) for a moment.

32b-38a. When the king was thinking like this; the woman, laughing at the prince, vanished in the forest. In the meanwhile, he again heard the song, which was melodious, very divine, and accompanied with intonation and a regulated rise and fall of sounds through the musical scale. The king went to that place (from) where the great sound of the song was coming. In the water was an

excellent lotus having a thousand petals. On it was an excellent woman, who was endowed with (good) character, beauty and virtues. She was possessing divine marks; she was adorned with divine ornaments; she shone with divine objects; her hand was engaged in holding the neck of a lute. She was singing a melodious song, accompanied with beating and measuring time and pause. With the power of that song she allured the mobile and the immobile, and also gods, groups of sages, all demons, Gandharvas and Kinnaras .

38b-42a. Seeing that (woman) of broad eyes and having beauty and lustre (he thought) in the mobile and the immobile world there is no other woman like her. Formerly, great Cupid, the actor, had got into the body of the king; he manifested him self at that time. As fire, having come in contact with ghee sends forth rays of light (i.e. is bright), so Cupid (i.e. passion) manifested himself, after having (i.e. after the king had) seen her. His mind was overpowered by Cupid (i.e. passion) on seeing that woman of charming eyes. (He thought:) 'I have never (before) seen such a young woman, alluring the world.'

42b-43. Thinking for a moment, the king had his mind attached to passion. Due to separation from her, the king, being burnt by the fire of passion and tormented by the fever of passion, longed for her.

44-46. (He thought:) 'How will she be mine? How will she have love (for me)? My life will be fruitful when this young girl having her face like a lotus and having lotus-like eyes embraces me, or if she is obtained by me.' Having thought like this that virtuous king Yayāti said to that beautiful woman: "O auspicious one, who are you? To whom do you belong?" That woman who was seen before is again seen (by me).

47-52a. The righteous one asked her: "Who is (woman) by your side? O auspicious one, tell (me) everything. I am the son of Nahuṣa. O good one, I am born in the lunar dynasty and am the lord of the seven islands. O respectable lady, my name is Yayāti; I am well-known in the three worlds. My heart thus entertains a desire for union with you. O good lady, unite with me, do what is very dear (to me). O good lady, there is no doubt that I shall give you whatever you desire. O you of an excellent complexion, I am struck with invincible passion. Therefore, protect me, who am extremely helpless, and who have sought your shelter. For (i.e. in exchange for) the union with you I shall give my kingdom, the entire earth or even my body. All these three worlds are yours."

52b-55a. Having heard the words of that king, that woman with a lotus-like face said to her friend (named) Viśālā : "Tell the king that has come (here), my name, the place of my birth, (the names of) my father and mother, O you good lady. Also-tell him about my love (for him)." Understanding her desire, Viśālā with sweet words then spoke to the king: "O prince, listen."

Viśālā said :

55b-7la. This Cupid was formerly burnt by Śambhu (i.e. Śiva), the god of gods. That Rati , deprived of her husband, wept melodiously due to grief. O best king, at that time that Rati lived in this lake. O king of kings, then gods, having heard, like this, her melodious wailing attended by grief, had great compassion (on her). They spoke (these) words to Śaṅkara : "O great god, revive the mind-born (Cupid) again. O glorious one, of what nature will she be (i.e. what will be the plight of her) who is helpless, being deprived of her husband? Due to your affection for us (i.e. since you love us, please) make her united with Cupid." Hearing those words (Śiva) said: "I shall revive Cupid. This mind-born one (i.e. Cupid), having five arrows, even though without a body, will again be the friend of Spring. There is no doubt about it. He will live with a divine body; (and) not otherwise (i.e. not with any other body)." That fish-bannered god (i.e. Cupid), became alive due to the grace of the great god (i.e. Śiva). O best man, having thus approved of the desire of the respectable lady (i.e. Rati), with blessings (Śiva

said:) “O Cupid, go and always thrive with your beloved.” Thus (the god) of great lustre, the cause of the sustenance and destruction (of the world) said (to Cupid). Cupid again came to the lake where unhappy Rati remained. O king this is (that lake called) Kāmasaras (i.e. belonging to Cupid) where Rati is well-settled. She was overcome with grief when noble Cupid was burnt (by Śiva). From Rati’s wrath sprang up a fire of a fearful form. He too, very much scorched Rati, who fainted. O best man, she, deprived of her husband, shed tears. From her eyes tears fell into the water. From them arose great grief destroying all happiness. O best king, after (that) Jarā (i.e. old age) came into being from the tears. From them the dull-headed destroyer, viz. Separation sprang up. Both the terrible Grief and Torture also then sprang up. From them was generated Delusion—terrible and destroying happiness. O great king, from Grief the Fever of Passion and Error originated. The distressed Wailing, Insanity and Death, destroying everything, arose from her tears.

71b-79. O great king, by Rati’s side all assuming the body of torment and, all having the virtues of good feelings, originated incarnate. O king, then someone said: “This (is) Cupid (that) has come.” Seeing Cupid that had come (there) she (i.e. Rati) was filled with great joy. Tears fell from her eyes. O great king, in the water beings quickly originated. O best man, at that time (a lady) named Love sprang up, so also Renown and Shame. O best king, from them (i.e. from the tears) rose great Joy and the other one, viz. Peace. Two auspicious daughters giving pleasures and enjoyments sprang up. O king, there was a great combination of diversion, sport and devotion of mind. O king, due to joy tears fell from Rati’s left eye into water. From them sprang up a good lotus. O best man, from that good lotus came up this beautiful lady, the daughter of Rati, Aśrubindumatī by name. Through love for her, I, always pleased and virtuous, ever remain near her, giving her pleasure, due to my being her friend. My name is known as (i.e. I am known by the name) Viśālā. O king, I am Varuṇa ’s daughter.

80-81 a. Being always affectionate to her, I remain near her through love for her. I have thus told you all her (account) and mine also. O lord of kings, this beautiful one, desiring a husband, practised penance.

The king said :

81 b-83a. O auspicious one, I have understood everything that you have told me; listen, let this beautiful daughter of Rati choose me. I shall give this young lady all that she desires. O auspicious lady, do that by which she will be under my influence.

Viśālā said :

83b-88. I shall tell you her resolve. Listen to it, O king. She desires as her groom a man, who is endowed with youth; who is omniscient; who has the characteristics of a brave man; who resembles the lord of gods; who possesses righteous conduct; who is brilliant; very bright, a donor, and the best among sacrifices; who knows (i.e. appreciates) virtues and devotion to religion; who possesses righteousness and good conduct; who is like Indra in the world; who is intent on religious practices through (performing) great sacrifices; who is endowed with all grandeur; who is as it were another Viṣṇu ; who is always very much liked by gods, and is very dear to brāhmaṇas ; who is friendly to brāhmaṇas; who knows the truth of the Vedas ; whose valour is known in the three worlds. She desires such a groom as

Yayāti said :

89. Know me, who have come here, to be endowed with these qualities. There is no doubt that the Creator has created (in me) a husband worthy of her.

Viśālā said :

90. O king, I know that in the three worlds you are rich with religious merit. The qualities which I have mentioned before exist in you.

91. Only due to one blemish she does not think highly of you. This doubt has arisen in me. (Otherwise) O king, you are full of Viṣṇu.

Yayāti said :

92. Tell me the great blemish which this one, beautiful in all limbs, does not really prize. Be well disposed to favour me.

Viśālā said :

93. O lord of the world why (i.e. how) do you not know your own blemish? Your body is covered with old age. Due to this (blemish) she does not prize you.

94. Hearing these great (important) and disagreeable words, the lord of the world, the king, overcome with great grief, again said:

95. “O auspicious lady, this blemish of old age in my body is not due to anybody’s contact. I do not know (how) this old age has occurred to my body.

96. O auspicious one, whatever thing difficult to obtain in the world she desires, I am willing to give it to her. Choose the best boon.”

Viśālā said :

97-100. When you would be free from old age, then she would be your very beloved (wife). This is certain, O king; I am ‘telling (you) the truth (and) the truth (only). Youth would prevail over his body who passes on his old age to his son, (or) brother, (or) servant after taking youth from him and giving him his old age. Due to good taste a happy agreement takes place between the two. He, O king, has the same fruit as the merit of him who offers himself through pity. There is no doubt about it.

101-103. He would have great religious merit when the merit obtained through difficulty is given to someone else. The fruit of merit is (thus) obtained. Therefore, O king, give (your old age) to your son, and after having obtained (youth) from him, come back with (i.e. after having got) handsomeness. Do (so) then, O king, when you desire to enjoy (her).

Thus, speaking to the king, mat Viśālā ceased (speaking).

Sukarman said :

104a. Having heard like the best king then spoke to Viśālā.

The king said :

104b-106. O noble one, let it be so; I shall do your words (i.e. do as you have told me).

That stupid lord of the earth, Yayāti, overcome with passion, having gone home, and having called his sons Turu, Pūru , Kuru and Yadu , loving the father, said (these) words (to them): “Upon my order, O sons, bring happiness (to me).”

The sons said :

107-108. The words (i.e. the order) of the father—whether good or bad—have (has) to be executed by the sons. O father, speak out quickly, and know that it (i.e. the order) is carried out. There is no doubt.

Having heard these words of the sons, the lord of the earth, with his mind overcome with joy, again spoke to them.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 78

Pūru Gives His Youth to Yayāti

Chapter 160 of 693 · 65 detected Sanskrit verse markers

Sanskrit

ययातिरुवाच-
एकेन गृह्यतां पुत्रा जरा मे दुःखदायिनी ।
धीरेण भवतां मध्ये तारुण्यं मम दीयताम् १।
स्वकीयं हि महाभागाः स्वरूपमिदमुत्तमम् ।
संतप्तं मानसं मेद्य स्त्रियां सक्तं सुचंचलम् २।
भाजनस्था यथा आप आवर्त्तयति पावकः ।
तथा मे मानसं पुत्राः कामानलसुचालितम् ३।
एको गृह्णातु मे पुत्रा जरां दुःखप्रदायिनीम् ।
स्वकं ददातु तारुण्यं यथाकामं चराम्यहम् ४।
यो मे जरापसरणं करिष्यति सुतोत्तमः ।
स च मे भोक्ष्यते राज्यं धनुर्वंशं धरिष्यति ५।
तस्य सौख्यं सुसंपत्तिर्धनं धान्यं भविष्यति ।
विपुला संततिस्तस्य यशः कीर्तिर्भविष्यति ६।
पुत्रा ऊचुः-
भवान्धर्मपरो राजन्प्रजाः सत्येन पालकः ।

कस्मात्ते हीदृशो भावो जातः प्रकृतिचापलः ७।
राजोवाच-
आगता नर्तकाः पूर्वं पुरं मे हि प्रनर्तकाः ।
तेभ्यो मे कामसंमोहे जातो मोहश्च ईदृशः ८।
जरया व्यापितः कायो मन्मथाविष्टमानसः ।
संबभूव सुतश्रेष्ठाः कामेनाकुलव्याकुलः ९।
काचिद्दृष्टा मया नारी दिव्यरूपा वरानना ।
मया संभाषिता पुत्राः किंचिन्नोवाच मे सती १०।
विशालानाम तस्याश्च सखी चारुविचक्षणा ।
सा मामाह शुभं वाक्यं मम सौख्यप्रदायकम् ११।
जराहीनो यदा स्यास्त्वं तदा ते सुप्रिया भवेत् ।
एवमंगीकृतं वाक्यं तयोक्तं गृहमागतः १२।
मया जरापनोदार्थं तदेवं समुदाहृतम् ।
एवं ज्ञात्वा प्रकर्तव्यं मत्सुखं हि सुपुत्रकाः १३।
तुरुरुवाच-

शरीरं प्राप्यते पुत्रैः पितुर्मातुः प्रसादतः ।
धर्मश्च क्रियते राजञ्शरीरेण विपश्चिता १४।
पित्रोः शुश्रूषणं कार्यं पुत्रैश्चापि विशेषतः ।
न च यौवनदानस्य कालोऽयं मे नराधिप १५।
प्रथमे वयसि भोक्तव्यं विषयं मानवैर्नृप ।
इदानीं तन्न कालोयं वर्तते तव सांप्रतम् १६।
जरां तात प्रदत्वा वै पुत्रे तात महद्व्रताम् ।
पश्चात्सुखं प्रभोक्तव्यं न तु स्यात्तव जीवितम् १७।
तस्माद्वाक्यं महाराज करिष्ये नैव ते पुनः ।
एवमाभाषत नृपं तुरुर्ज्येष्ठसुतस्तदा १८।
तुरोर्वाक्यं तु तच्छ्रुत्वा क्रुद्धो राजा बभूव सः ।
तुरुं शशाप धर्मात्मा क्रोधेनारुणलोचनः १९।
अपध्वस्तस्त्वयाऽदेशो ममायं पापचेतन ।
तस्मात्पापी भव स्वत्वं सर्वधर्मबहिष्कृतः २०।
शिखया त्वं विहीनश्च वेदशास्त्रविवर्जितः ।

सर्वाचारविहीनस्त्वं भविष्यसि न संशयः २१।
ब्रह्मघ्नस्त्वं देवदुष्टः सुरापः सत्यवर्जितः ।
चंडकर्मप्रकर्ता त्वं भविष्यसि नराधमः २२।
सुरालीनः क्षुधी पापी गोघ्नश्च त्वं भविष्यसि ।
दुश्चर्मा मुक्तकच्छश्च ब्रह्मद्वेष्टा निराकृतिः २३।
परदाराभिगामी त्वं महाचंडः प्रलंपटः ।
सर्वभक्षश्च दुर्मेधाः सदात्वं च भविष्यसि २४।
सगोत्रां रमसे नारीं सर्वधर्मप्रणाशकः ।
पुण्यज्ञानविहीनात्मा कुष्ठवांश्च भविष्यसि २५।
तव पुत्राश्च पौत्राश्च भविष्यंति न संशयः ।
ईदृशाः सर्वपुण्यघ्ना म्लेच्छाः सुकलुषीकृताः २६।
एवं तुरुं सुशप्त्वैव यदुं पुत्रमथाब्रवीत् ।
जरां वै धारयस्वेह भुंक्ष्व राज्यमकंटकम् २७।
बद्धाञ्जलिपुटो भूत्वा यदू राजानमब्रवीत् ।
यदुरुवाच-

जराभारं न शक्नोमि वोढुं तात कृपां कुरु २८।
शीतमध्वा कदन्नं च वयोतीताश्च योषितः ।
मनसः प्रातिकूल्यं च जरायाः पंचहेतवः २९।
जरादुःखं न शक्नोमि नवे वयसि भूपते ।
कः समर्थो हि वै धर्तुं क्षमस्व त्वं ममाधुना ३०।
यदुं क्रुद्धो महाराजः शशाप द्विजनंदन ।
राज्यार्हो न च ते वंशः कदाचिद्वै भविष्यति ३१।
बलतेजः क्षमाहीनः क्षात्रधर्मविवर्जितः ।
भविष्यति न संदेहो मच्छासनपराङ्मुखः ३२।

यदुरुवाच-
निर्दोषोहं महाराज कस्माच्छप्तस्त्वयाधुना ।
कृपां कुरुष्व दीनस्य प्रसादसुमुखो भव ३३।
राजोवाच-
महादेवः कुले ते वै स्वांशेनापि हि पुत्रक ।
करिष्यति विसृष्टिं च तदा पूतं कुलं तव ३४।

यदुरुवाच-
अहं पुत्रो महाराज निर्दोषः शापितस्त्वया ।
अनुग्रहो दीयतां मे यदि मे वर्त्तते दया ३५।
राजोवाच-
यो भवेज्ज्येष्ठपुत्रस्तु पितुर्दुःखापहारकः ।
राज्यदायं सुभुंक्ते च भारवोढा भवेत्स हि ३६।
त्वया धर्मं न प्रवृत्तमभाष्योसि न संशयः ।
भवता नाशिताज्ञा मे महादंडेन घातिनः ३७।
तस्मादनुग्रहो नास्ति यथेष्टं च तथा कुरु ।
यदुरुवाच-
यस्मान्मे नाशितं राज्यं कुलं रूपं त्वया नृप ३८।
तस्माद्दुष्टो भविष्यामि तव वंशपतिर्नृप ।
तव वंशे भविष्यंति नानाभेदास्तु क्षत्रियाः ३९।
तेषां ग्रामान्सुदेशांश्च स्त्रियो रत्नानि यानि वै ।
भोक्ष्यंति च न संदेहो अतिचंडा महाबलाः ४०।

मम वंशात्समुत्पन्नास्तुरुष्का म्लेच्छरूपिणः ।
त्वया ये नाशिताः सर्वे शप्ताः शापैः सुदारुणैः ४१।
एवं बभाषे राजानं यदुः क्रुद्धो नृपोत्तम ।
अथ क्रुद्धो महाराजः पुनश्चैवं शशाप ह ४२।
मत्प्रजानाशकाः सर्वे वंशजास्ते शृणुष्व हि ।
यावच्चंद्रश्च सूर्यश्च पृथ्वी नक्षत्रतारकाः ४३।
तावन्म्लेच्छाः प्रपक्ष्यंते कुंभीपाके चरौ रवे ।
कुरुं दृष्ट्वा ततो बालं क्रीडमानं सुलक्षणम् ४४।
समाह्वयति तं राजा न सुतं नृपनंदनम् ।
शिशुं ज्ञात्वा परित्यक्तः सकुरुस्तेन वै तदा ४५।
शर्मिष्ठायाः सुतं पुण्यं तं पूरुं जगदीश्वरः ।
समाहुय बभाषे च जरा मे गृह्यतां पुनः ४६।
भुंक्ष्व राज्यं मया दत्तं सुपुण्यं हतकंटकम् ।
पूररुवाच-
राज्यं देवे न भोक्तव्यं पित्रा भुक्तं यथा तव ४७।

त्वदादेशं करिष्यामि जरा मे दीयतां नृप ।
तारुण्येन ममाद्यैव भूत्वा सुंदररूपदृक् ४८।

भुंक्ष्व भोगान्सुकर्माणि विषयासक्तचेतसा ।
यावदिच्छा महाभाग विहरस्व तया सह ४९।
यावज्जीवाम्यहं तात जरां तावद्धराम्यहम् ।
एवमुक्तस्तु तेनापि पूरुणा जगतीपतिः ५०।
हर्षेण महताविष्टस्तं पुत्रं प्रत्युवाच सः ।
यस्माद्वत्स ममाज्ञा वै न हता कृतवानिह ५१।
तस्मादहं विधास्यामि बहुसौख्यप्रदायकम् ।
यस्माज्जरागृहीता मे दत्तं तारुण्यकं स्वकम् ५२।
तेन राज्यं प्रभुंक्ष्व त्वं मया दत्तं महामते ।
एवमुक्तः सुपूरुश्च तेन राज्ञा महीपते ५३।
तारुण्यंदत्तवानस्मै जग्राहास्माज्जरां नृप ।
ततः कृते विनिमये वयसोस्तातपुत्रयोः ५४।
तस्माद्बृद्धतरः पूरुः सर्वांगेषु व्यदृश्यत ।

नूतनत्वं गतो राजा यथा षोडशवार्षिकः ५५।
रूपेण महताविष्टो द्वितीय इव मन्मथः ।
धनूराज्यं च छत्रं च व्यजनं चासनं गजम् ५६।
कोशं देशं बलं सर्वं चामरं स्यंदनं तथा ।
ददौ तस्य महाराजः पूरोश्चैव महात्मनः ५७।
कामासक्तश्च धर्मात्मा तां नारीमनुचिंतयन् ।
तत्सरः सागरप्रख्यंकामाख्यं नहुषात्मजः ५८।
अश्रुबिंदुमती यत्र जगाम लघुविक्रमः ।
तां दृष्ट्वा तु विशालाक्षीं चारुपीनपयोधराम् ५९।
विशालां च महाराजः कंदर्पाकृष्टमानसः ।
राजोवाच-
आगतोऽस्मि महाभागे विशाले चारुलोचने ६०।
जरात्यागःकृतो भद्रे तारुण्येन समन्वितः ।
युवा भूत्वा समायातो भवत्वेषा ममाधुना ६१।
यंयं हि वांछते चैषा तंतं दद्मि न संशयः ।

विशालोवाच-
यदा भवान्समायातो जरां दुष्टां विहाय च ६२।
दोषेणैकेनलिप्तोसि भवंतं नैव मन्यते ।
राजोवाच-
मम दोषं वदस्व त्वं यदि जानासि निश्चितम् ६३।
तं तु दोषं परित्यक्ष्येगुणरूपंनसंशयः ६४।
इति श्रीपद्मपुराणेभूमिखंडेवेनोपाख्यानेमातापितृतीर्थवर्णने ययातिचरितेऽष्टसप्ततितमोऽध्यायः ७८।

Roman transliteration

yayātiruvāca-
ekena gṛhyatāṃ putrā jarā me duḥkhadāyinī |
dhīreṇa bhavatāṃ madhye tāruṇyaṃ mama dīyatām 1|
svakīyaṃ hi mahābhāgāḥ svarūpamidamuttamam |
saṃtaptaṃ mānasaṃ medya striyāṃ saktaṃ sucaṃcalam 2|
bhājanasthā yathā āpa āvarttayati pāvakaḥ |
tathā me mānasaṃ putrāḥ kāmānalasucālitam 3|
eko gṛhṇātu me putrā jarāṃ duḥkhapradāyinīm |
svakaṃ dadātu tāruṇyaṃ yathākāmaṃ carāmyaham 4|
yo me jarāpasaraṇaṃ kariṣyati sutottamaḥ |
sa ca me bhokṣyate rājyaṃ dhanurvaṃśaṃ dhariṣyati 5|
tasya saukhyaṃ susaṃpattirdhanaṃ dhānyaṃ bhaviṣyati |
vipulā saṃtatistasya yaśaḥ kīrtirbhaviṣyati 6|
putrā ūcuḥ-
bhavāndharmaparo rājanprajāḥ satyena pālakaḥ |

kasmātte hīdṛśo bhāvo jātaḥ prakṛticāpalaḥ 7|
rājovāca-
āgatā nartakāḥ pūrvaṃ puraṃ me hi pranartakāḥ |
tebhyo me kāmasaṃmohe jāto mohaśca īdṛśaḥ 8|
jarayā vyāpitaḥ kāyo manmathāviṣṭamānasaḥ |
saṃbabhūva sutaśreṣṭhāḥ kāmenākulavyākulaḥ 9|
kāciddṛṣṭā mayā nārī divyarūpā varānanā |
mayā saṃbhāṣitā putrāḥ kiṃcinnovāca me satī 10|
viśālānāma tasyāśca sakhī cāruvicakṣaṇā |
sā māmāha śubhaṃ vākyaṃ mama saukhyapradāyakam 11|
jarāhīno yadā syāstvaṃ tadā te supriyā bhavet |
evamaṃgīkṛtaṃ vākyaṃ tayoktaṃ gṛhamāgataḥ 12|
mayā jarāpanodārthaṃ tadevaṃ samudāhṛtam |
evaṃ jñātvā prakartavyaṃ matsukhaṃ hi suputrakāḥ 13|
tururuvāca-

śarīraṃ prāpyate putraiḥ piturmātuḥ prasādataḥ |
dharmaśca kriyate rājañśarīreṇa vipaścitā 14|
pitroḥ śuśrūṣaṇaṃ kāryaṃ putraiścāpi viśeṣataḥ |
na ca yauvanadānasya kālo'yaṃ me narādhipa 15|
prathame vayasi bhoktavyaṃ viṣayaṃ mānavairnṛpa |
idānīṃ tanna kāloyaṃ vartate tava sāṃpratam 16|
jarāṃ tāta pradatvā vai putre tāta mahadgatām |
paścātsukhaṃ prabhoktavyaṃ na tu syāttava jīvitam 17|
tasmādvākyaṃ mahārāja kariṣye naiva te punaḥ |
evamābhāṣata nṛpaṃ tururjyeṣṭhasutastadā 18|
turorvākyaṃ tu tacchrutvā kruddho rājā babhūva saḥ |
turuṃ śaśāpa dharmātmā krodhenāruṇalocanaḥ 19|
apadhvastastvayā'deśo mamāyaṃ pāpacetana |
tasmātpāpī bhava svatvaṃ sarvadharmabahiṣkṛtaḥ 20|
śikhayā tvaṃ vihīnaśca vedaśāstravivarjitaḥ |

sarvācāravihīnastvaṃ bhaviṣyasi na saṃśayaḥ 21|
brahmaghnastvaṃ devaduṣṭaḥ surāpaḥ satyavarjitaḥ |
caṃḍakarmaprakartā tvaṃ bhaviṣyasi narādhamaḥ 22|
surālīnaḥ kṣudhī pāpī goghnaśca tvaṃ bhaviṣyasi |
duścarmā muktakacchaśca brahmadveṣṭā nirākṛtiḥ 23|
paradārābhigāmī tvaṃ mahācaṃḍaḥ pralaṃpaṭaḥ |

sarvabhakṣaśca durmedhāḥ sadātvaṃ ca bhaviṣyasi 24|
sagotrāṃ ramase nārīṃ sarvadharmapraṇāśakaḥ |
puṇyajñānavihīnātmā kuṣṭhavāṃśca bhaviṣyasi 25|
tava putrāśca pautrāśca bhaviṣyaṃti na saṃśayaḥ |
īdṛśāḥ sarvapuṇyaghnā mlecchāḥ sukaluṣīkṛtāḥ 26|
evaṃ turuṃ suśaptvaiva yaduṃ putramathābravīt |
jarāṃ vai dhārayasveha bhuṃkṣva rājyamakaṃṭakam 27|
baddhāñjaliputo bhūtvā yadū rājānamabravīt |
yaduruvāca-

jarābhāraṃ na śaknomi voḍhuṃ tāta kṛpāṃ kuru 28|
śītamadhvā kadannaṃ ca vayotītāśca yoṣitaḥ |
manasaḥ prātikūlyaṃ ca jarāyāḥ paṃcahetavaḥ 29|
jarāduḥkhaṃ na śaknomi nave vayasi bhūpate |
kaḥ samartho hi vai dhartuṃ kṣamasva tvaṃ mamādhunā 30|
yaduṃ kruddho mahārājaḥ śaśāpa dvijanaṃdana |
rājyārho na ca te vaṃśaḥ kadācidvai bhaviṣyati 31|
balatejaḥ kṣamāhīnaḥ kṣātradharmavivarjitaḥ |
bhaviṣyati na saṃdeho macchāsanaparāṅmukhaḥ 32|
yaduruvāca-
nirdoṣohaṃ mahārāja kasmācchaptastvayādhunā |
kṛpāṃ kuruṣva dīnasya prasādasumukho bhava 33|
rājovāca-
mahādevaḥ kule te vai svāṃśenāpi hi putraka |
kariṣyati visṛṣṭiṃ ca tadā pūtaṃ kulaṃ tava 34|

yaduruvāca-
ahaṃ putro mahārāja nirdoṣaḥ śāpitastvayā |
anugraho dīyatāṃ me yadi me varttate dayā 35|
rājovāca-
yo bhavejjyeṣṭhaputrastu piturduḥkhāpahārakaḥ |
rājyadāyaṃ subhuṃkte ca bhāravoḍhā bhavetsa hi 36|
tvayā dharmaṃ na pravṛttamabhāṣyosi na saṃśayaḥ |
bhavatā nāśitājñā me mahādaṃḍena ghātinaḥ 37|
tasmādanugraho nāsti yatheṣṭaṃ ca tathā kuru |
yaduruvāca-
yasmānme nāśitaṃ rājyaṃ kulaṃ rūpaṃ tvayā nṛpa 38|
tasmādduṣṭo bhaviṣyāmi tava vaṃśapatirnṛpa |
tava vaṃśe bhaviṣyaṃti nānābhedāstu kṣattriyāḥ 39|
teṣāṃ grāmānsudeśāṃśca striyo ratnāni yāni vai |
bhokṣyaṃti ca na saṃdeho aticaṃḍā mahābalāḥ 40|

mama vaṃśātsamutpannāsturuṣkā mlecchārūpiṇaḥ |
tvayā ye nāśitāḥ sarve śaptāḥ śāpaiḥ sudāruṇaiḥ 41|
evaṃ babhāṣe rājānaṃ yaduḥ kruddho nṛpottama |
atha kruddho mahārājaḥ punaścaivaṃ śaśāpa ha 42|
matprajānāśakāḥ sarve vaṃśajāste śṛṇuṣva hi |
yāvaccaṃdraśca sūryaśca pṛthvī nakṣatratārakāḥ 43|
tāvanmlecchāḥ prapakṣyaṃte kuṃbhīpāke carau rave |
kuruṃ dṛṣṭvā tato bālaṃ krīḍamānaṃ sulakṣaṇam 44|
samāhvayati taṃ rājā na sutaṃ nṛpanaṃdanam |
śiśuṃ jñātvā parityaktaḥ sakurustena vai tadā 45|
śarmiṣṭhāyāḥ sutaṃ puṇyaṃ taṃ pūruṃ jagadīśvaraḥ |

samāhūya babhāṣe ca jarā me gṛhyatāṃ punaḥ 46|
bhuṃkṣva rājyaṃ mayā dattaṃ supuṇyaṃ hatakaṃṭakam |
pūruruvāca-
rājyaṃ deve na bhoktavyaṃ pitrā bhuktaṃ yathā tava 47|

tvadādeśaṃ kariṣyāmi jarā me dīyatāṃ nṛpa |
tāruṇyena mamādyaiva bhūtvā suṃdararūpadṛk 48|
bhuṃkṣva bhogānsukarmāṇi viṣayāsaktacetasā |
yāvadicchā mahābhāga viharasva tayā saha 49|
yāvajjīvāmyahaṃ tāta jarāṃ tāvaddharāmyaham |
evamuktastu tenāpi pūruṇā jagatīpatiḥ 50|
harṣeṇa mahatāviṣṭastaṃ putraṃ pratyuvāca saḥ |
yasmādvatsa mamājñā vai na hatā kṛtavāniha 51|
tasmādahaṃ vidhāsyāmi bahusaukhyapradāyakam |
yasmājjarāgṛhītā me dattaṃ tāruṇyakaṃ svakam 52|
tena rājyaṃ prabhuṃkṣva tvaṃ mayā dattaṃ mahāmate |
evamuktaḥ supūruśca tena rājñā mahīpate 53|
tāruṇyaṃdattavānasmai jagrāhāsmājjarāṃ nṛpa |
tataḥ kṛte vinimaye vayasostātaputrayoḥ 54|
tasmādvṛddhataraḥ pūruḥ sarvāṃgeṣu vyadṛśyata |

nūtanatvaṃ gato rājā yathā ṣoḍaśavārṣikaḥ 55|
rūpeṇa mahatāviṣṭo dvitīya iva manmathaḥ |
dhanūrājyaṃ ca chatraṃ ca vyajanaṃ cāsanaṃ gajam 56|
kośaṃ deśaṃ balaṃ sarvaṃ cāmaraṃ syaṃdanaṃ tathā |
dadau tasya mahārājaḥ pūroścaiva mahātmanaḥ 57|
kāmāsaktaśca dharmātmā tāṃ nārīmanuciṃtayan |
tatsaraḥ sāgaraprakhyaṃkāmākhyaṃ nahuṣātmajaḥ 58|
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jarātyāgaḥkṛto bhadre tāruṇyena samanvitaḥ |
yuvā bhūtvā samāyāto bhavatveṣā mamādhunā 61|
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viśālovāca-
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doṣeṇaikenaliptosi bhavaṃtaṃ naiva manyate |
rājovāca-
mama doṣaṃ vadasva tvaṃ yadi jānāsi niścitam 63|
taṃ tu doṣaṃ parityakṣyeguṇarūpaṃnasaṃśayaḥ 64|
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yayāticarite'ṣṭasaptatitamo'dhyāyaḥ 78|

English translation

Yayāti said :

1-4. O my noble sons, the wise one among you should take this my old age which is giving me pain, and should give his own youth and excellent form (to me); (so that) I shall behave as I like. Today my very

fickle mind is inflamed, and is attached to a woman. As fire whirls round the water in a pot, similarly, O (my) sons, my mind is very much shaken by the fire of passion. O (my) sons, one (of you) should take this my old age which is giving me pain, and should give (me) his youth; (so that) I shall behave according to my will.

5-6. He, the best son, who passes on his youth to me, will enjoy my kingdom, and will wield my bow (and carry on) my line. He will have happiness, ample wealth, riches and grains. He will have many children and glory and fame.

The sons said :

7. O king, you are a king who are devoted to religion. You are guarding your subjects truthfully. Due to what has this idea, naturally fickle, arisen in you?

The king said :

8-10. Formerly dancers, superior dancers, came to my city. Due to them such delusion has arisen in me, when Cupid had allured me. My body is covered with old age; and my mind was overcome with Cupid (i.e. passion). O best sons, I was srnit and overcome by passion. I saw a beautiful maiden of a divine form. O sons, I spoke to her; but the good one did not say anything.

11-13. Her charming and clever friend is Viśālā by name. She spoke good words to me, giving me joy: "When you would be free from old age, the very dear one will be yours." I accepted (i.e. agreed to) these words spoken by her, and (then) came home. To get rid of my old age, I have thus told you that (she had told me). O good sons, realizing thus, you should do (what gives) me pleasure.

14-18. By the favour of the father and the mother, body is obtained by sons. O king, with the (help of the) body religious acts are done by a wise man. A son should especially serve his father. Yet, O king, this is not the time for me to give my youth (to you). O king, men should enjoy the pleasures of senses in youth. Now it is not properly the time for you (to enjoy these pleasures). (You say) O father, that pleasure would be enjoyed by you after you give your ripe old age to your sons; but (then) you would not have (that much) life (i.e. you would not live that long). Therefore, O great king, I shall not do your words (i.e. do as you say).

In this way the eldest son, Turu, spoke to him at that time.

19. Hearing those words of Turu, the king became angry. The pious one, with his eyes red with anger, cursed Turu.

20-26. "O you of a wicked heart, you have disobeyed this order of mine. Therefore, be a sinful person outcast by all religions. You will be without the lock of hair on the crown of the head; you will be deprived of the sacred texts; you will be without all manners. There is no doubt about this. You will be the killer of brāhmaṇas ; you will be ruined by gods; you will be a drunkard; you will be without truthfulness; you will do fierce deeds; you will be the meanest man. You will be addicted to drinking; you. will be hungry, sinful and a killer of cows. Your skin will be bad; you will have the hem of your lower garment untucked; you will hate brāhmaṇas; you will be deformed. You will be an adulterer; you will be very fierce; you will be very lustful; you will eat everything; you will always be wicked. You will have sexual intercourse with a woman of your own kin; you will destroy all religious practices; you will be without sacred knowledge; and you will suffer from leprosy. Your sons and grandsons also will destroy all holy objects, will be barbarians, and will be very much spoilt like this (i.e. in the same way)."

27. Having thus cursed Turu very badly, he spoke to (his other) son, Yadu : “Take on (my) old age now, and enjoy the kingdom free from any source of vexation.”

28a. Joining the palms of his hands, Yadu said to the king:

Yadu said :

28b-30. O father, I am unable to bear the burden of (your) old age; (please) be kind to (i.e. excuse) me. There are five causes of old age: frigidity, journey, bad food, aged woman, and disinclination of the mind. O king, I am not able (to put up with) the misery in my youth (i.e. while I am young). Who is able to hold (up old age)? Now (please) excuse me.

31-32. O son of a brāhmaṇa , the angry great king cursed Yadu: “Your lineage shall never deserve a kingdom. It will be without power, lustre, forbearance, and will be deprived of the practices of kṣatriyas (since you have) turned (your) back upon my order. There is no uncertainty about it.”

Yadu said :

33. O great king, I am faultless; why have you now cursed me? (Please) favour the poor one (i.e. me). Be pleased to favour me.

The king said :

34. O son, (when) the great god will take birth with his portion in your family, then your family will be purified.

Yadu said :

35. O great king, you have cursed me, your son, who am faultless; If you have compassion for me, (please) favour me.

The king said :

36. He who is the eldest son should remove the misery of the father. He well enjoys the inheritance of the kingdom, and he would bear the burden (of the kingdom).

37-38a. You have not done (your) duty, (therefore) you are certainly not fit to be talked to. You have destroyed (i.e. disobeyed) the order of me who (can) strike with a great (i.e. heavy) punishment. Therefore you cannot be favoured, do as you please.

Yadu said :

38b-42a. O king, since you have destroyed my kingdom, form and family, therefore, I, the chief of your family, will be wicked. In your family will be (born) kṣatriyas of various forms. There is no doubt that very fierce and very mighty (beings) will enjoy their villages, good regions, their women, and whatever gems they will have. From my family (will) be born Turuṣkas of the form of barbarians—those who were destroyed and who were cursed by you with very fierce curses. O best king, the angry Yadu thus spoke to the king (Yayāti).

42b-45. Then the angry great king again cursed (Yadu) thus: “Listen, know all that will be born in your family will ruin my subjects. As long as the moon, the sun, the earth, the constellations and the stars (last) the mlecchas will be roasted in the Kumbhīpāka and the Raurava (hells).” Then seeing the young Kuru playing, and possessed of good marks, the king did not call that son (of him) a prince. Knowing Kuru to be a child, the king left then.

46-47a. Then the lord of the world (i.e. Yayāti) called Pūru , the meritorious son of Śarmiṣṭhā , and said to him: “Take my old age and enjoy my extremely good kingdom, with the sources of nuisance eradicated, (and) given by me (to you).”

Pūru said :

47b-49a. The lord (if you) should enjoy the kingdom as was enjoyed by your father, I shall obey your order. O king, give me your old age in exchange for my youth. Today only appearing handsome, enjoy, with your mind attached to objects of sense, pleasures and good deeds.

49b-54a. O noble one, sport with her as long as you desire. O father, as long as I live I shall keep up old age.

Thus addressed by that Pūru, the lord of the world, with his heart full of great joy, said again to his son: “O child, since you did not disobey my order, (on the contrary) obeyed it, therefore I shall give you much happiness. O you very intelligent one, since you took my old age, and gave me your own youth, therefore you enjoy the kingdom given by me.” O king, that good Pūru, thus addressed by that king, gave him his youth and took old age from him.

54b-60a. When, O dear one, the exchange of the ages of the father and the son was effected, Pūru appeared to be older than the king in all his limbs. The king reached youth, (and looked like a man) sixteen years old, and possessing great charm (looked) as it were he was another Cupid. The great king gave that noble Pūru everything—(his) bow, kingdom, umbrella, fan, seat, and elephant, (so also) his entire treasure, country, army, chowrie and also the chariot. That Nahuṣa ’s righteous son, attached to passion, thinking of that maiden, went with quick steps, to that lake known as Kāma , and resembling an ocean, where Aśrubindumatī (stayed). Seeing that eminent maiden of large eyes and having beautiful and plump breasts, the great king, with his mind attracted by Cupid, said to Viśālā:

The king said :

60b-62a. O you noble and eminent one of charming eyes, I have, O auspicious one, given up my old age, and (now) endowed with youth. Becoming a young man, I have come (here). Let her be mine now. There is no doubt that I shall give her whatever she desires.

Viśālā said :

62b-63a. When (now) you have come after having abandoned the wicked old age, (yet) you are still covered by one blemish. (Therefore) she does not prize you.

The king said :

63b-64. If you definitely know my blemish then tell it (to me). I shall certainly abandon that blemish of an inferior nature.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 79

Youthful Yayāti Enjoys with Aśrubindumatī

Chapter 161 of 693 · 41 detected Sanskrit verse markers

Sanskrit

विशालोवाच-
शर्मिष्ठा यस्य वै भार्या देवयानी वरानना ।
सौभाग्यं तत्र वै दृष्टमन्यथा नास्ति भूपते १।
तत्कथं त्वं महाभाग अस्याः कार्यवशो भवेः ।
सपत्नजेन भावेन भवान्भर्ता प्रतिष्ठितः २।
ससर्पोसि महाराज भूतले चंदनं यथा ।
सर्पैश्च वेष्टितो राजन्महाचंदन एव हि ३।
तथा त्वं वेष्टितः सर्पैः सपत्नीनामसंज्ञकैः ।
वरमग्निप्रवेशश्च शिखाग्रात्पतनं वरम् ४।
रूपतेजः समायुक्तं सपत्नीसहितं प्रियम् ।
न वरं तादृशं कांतं सपत्नीविषसंयुतम् ५।
तस्मान्न मन्यते कांतं भवंतं गुणसागरम् ।
राजोवाच-
देवयान्या न मे कार्यं शर्मिष्ठया वरानने ६।
इत्यर्थं पश्य मे कोशं सत्वधर्मसमन्वितम् ।

अश्रुबिंदुमत्युवाच-
अहं राज्यस्य भोक्त्री च तव कायस्य भूपते ७।
यद्यद्वदाम्यहं भूप तत्तत्कार्यं त्वया ध्रुवम् ।
इत्यर्थे मम देहि स्वं करं त्वं धर्मवत्सल ८।
बहुधर्मसमोपेतं चारुलक्षणसंयुतम् ।
राजोवाच-
अन्य भार्यां न विंदामि त्वां विना वरवर्णिनि ९।
राज्यं च सकलामुर्वीं मम कायं वरानने ।
सकोशं भुंक्ष्व चार्वंगि एष दत्तः करस्तव १०।
यदेव भाषसे भद्रे तदेवं तु करोम्यहम् ।
अश्रुबिंदुमत्युवाच-
अनेनापि महाभाग तव भार्या भवाम्यहम् ११।
एवमाकर्ण्य राजेंद्रो हर्षव्याकुललोचनः ।
गांधर्वेण विवाहेन ययातिः पृथिवीपतिः १२।
उपयेमे सुतां पुण्यां मन्मथस्य नरोत्तम ।

तया सार्द्धं महात्मा वै रमते नृपनंदनः १३।
सागरस्य च तीरेषु वनेषूपवनेषु च ।
पर्वतेषु च रम्येषु सरित्सु च तया सह १४।
रमते राजराजेंद्रस्तारुण्येन महीपतिः ।
एवं विंशत्सहस्राणि गतानि निरतस्य च १५।
भूपस्य तस्य राजेंद्र ययातेस्तु महात्मनः ।
विष्णुरुवाच-
एवं तया महाराजो ययातिर्मोहितस्तदा १६।
कंदर्पस्य प्रपंचेन इंद्रस्यार्थे महामते ।
सुकर्मोवाच-
एवं पिप्पल राजासौ ययातिः पृथिवीपतिः १७।
तस्या मोहनकामेन रतेन ललितेन च ।
न जानाति दिनं रात्रिं मुग्धः कामस्य कन्यया १८।
एकदा मोहितं भूपं ययातिं कामनंदिनी ।
उवाच प्रणतं नम्रं वशगं चारुलोचना १९।

अश्रुबिंदुमत्युवाच-
संजातं दोहदं कांत तन्मे कुरु मनोरथम् ।
अश्वमेधमखश्रेष्ठं यजस्व पृथिवीपते २०।
राजोवाच-
एवमस्तु महाभागे करोमि तव सुप्रियम् ।
समाहुय सुतश्रेष्ठं राज्यभोगे विनिःस्पृहम् २१।
समाहुतः समायातो भक्त्यानमितकंधरः ।
बद्धांजलिपुटो भूत्वा प्रणाममकरोत्तदा २२।
तस्याः पादौ ननामाथ भक्त्या नमितकंधरः ।
आदेशो दीयतां राजन्येनाहुतः समागतः २३।
किं करोमि महाभाग दासस्ते प्रणतोस्मि च ।
राजोवाच-
अश्वमेधस्य यज्ञस्य संभारं कुरु पुत्रक २४।
समाहुय द्विजान्पुण्यानृत्विजो भूमिपालकान् ।
एवमुक्तो महातेजाः पूरुः परमधार्मिकः २५।

सर्वं चकार संपूर्णं यथोक्तं तु महात्मना ।
तया सार्धं स जग्राह सुदीक्षां कामकन्यया २६।
अश्वमेधयज्ञवाटे दत्वा दानान्यनेकधा ।
ब्राह्मणेभ्यो महाराज भूरिदानमनंतकम् २७।
दीनेषु च विशेषेण ययातिः पृथिवीपतिः ।
यज्ञांते च महाराजस्तामुवाच वराननाम् २८।
अन्यत्ते सुप्रियं बाले किं करोमि वदस्व मे ।
तत्सर्वं देवि कर्तास्मि साध्यासाध्यं वरानने २९।
सुकर्मोवाच-

इत्युक्ता तेन सा राज्ञा भूपालं प्रत्युवाच ह ।
जातो मे दोहदो राजंस्तत्कुरुष्व ममानघ ३०।
इंद्रलोकं ब्रह्मलोकं शिवलोकं तथैव च ।
विष्णुलोकं महाराज द्रष्टुमिच्छामि सुप्रियम् ३१।
दर्शयस्व महाभाग यदहं सुप्रिया तव ।
एवमुक्तस्तयाराजातामुवाचससुप्रियाम् ३२।

साधुसाधुवरारोहेपुण्यमेवप्रभाषसे ।
स्त्रीस्वभावाच्चचापल्यात्कौतुकाच्चवरानने ३३।
यत्तवोक्तं महाभागे तदसाध्यं विभाति मे ।
तत्साध्यं पुण्यदानेन यज्ञेन तपसापि च ३४।
अन्यथा न भवेत्साध्यं यत्त्वयोक्तं वरानने ।
असाध्यं तु भवत्या वै भाषितं पुण्यमिश्रितम् ३५।
मर्त्यलोकाच्छरीरेण अनेनापि च मानवः ।
श्रुतो दृष्टो न मेद्यापि गतः स्वर्गं सुपुण्यकृत् ३६।
ततोऽसाध्यं वरारोहे यत्त्वया भाषितं मम ।
अन्यदेव करिष्यामि प्रियं ते तद्वद प्रिये ३७।
देव्युवाच-
अन्यैश्च मानुषै राजन्न साध्यं स्यान्न संशयः ।
त्वयि साध्यं महाराज सत्यंसत्यं वदाम्यहम् ३८।
तपसा यशसा क्षात्रै र्दानैर्यज्ञैश्च भूपते ।
नास्ति भवादृशश्चान्यो मर्त्यलोके च मानवः ३९।

क्षात्रं बलं सुतेजश्च त्वयि सर्वं प्रतिष्ठितम् ।
तस्मादेवं प्रकर्तव्यं मत्प्रियं नहुषात्मज ४०।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे एकोनाशीतितमोऽध्यायः ७९।

Roman transliteration

viśālovāca-
śarmiṣṭhā yasya vai bhāryā devayānī varānanā |
saubhāgyaṃ tatra vai dṛṣṭamanyathā nāsti bhūpate 1|
tatkathaṃ tvaṃ mahābhāga asyāḥ kāryavaśo bhaveḥ |
sapatnajena bhāvena bhavānbhartā pratiṣṭhitaḥ 2|
sasarposi mahārāja bhūtale caṃdanaṃ yathā |
sarpaiśca veṣṭito rājanmahācaṃdana eva hi 3|
tathā tvaṃ veṣṭitaḥ sarpaiḥ sapatnīnāmasaṃjñakaiḥ |
varamagnipraveśaśca śikhāgrātpatanaṃ varam 4|
rūpatejaḥ samāyuktaṃ sapatnīsahitaṃ priyam |
na varaṃ tādṛśaṃ kāṃtaṃ sapatnīviṣasaṃyutam 5|
tasmānna manyate kāṃtaṃ bhavaṃtaṃ guṇasāgaram |
rājovāca-
devayānyā na me kāryaṃ śarmiṣṭhayā varānane 6|
ityarthaṃ paśya me kośaṃ satvadharmasamanvitam |

aśrubiṃdumatyuvāca-
ahaṃ rājyasya bhoktrī ca tava kāyasya bhūpate 7|
yadyadvadāmyahaṃ bhūpa tattatkāryaṃ tvayā dhruvam |
ityarthe mama dehi svaṃ karaṃ tvaṃ dharmavatsala 8|
bahudharmasamopetaṃ cārulakṣaṇasaṃyutam |
rājovāca-
anya bhāryāṃ na viṃdāmi tvāṃ vinā varavarṇini 9|
rājyaṃ ca sakalāmurvīṃ mama kāyaṃ varānane |
sakośaṃ bhuṃkṣva cārvaṃgi eṣa dattaḥ karastava 10|
yadeva bhāṣase bhadre tadevaṃ tu karomyaham |
aśrubiṃdumatyuvāca-
anenāpi mahābhāga tava bhāryā bhavāmyaham 11|
evamākarṇya rājeṃdro harṣavyākulalocanaḥ |
gāṃdharveṇa vivāhena yayātiḥ pṛthivīpatiḥ 12|
upayeme sutāṃ puṇyāṃ manmathasya narottama |

tayā sārddhaṃ mahātmā vai ramate nṛpanaṃdanaḥ 13|
sāgarasya ca tīreṣu vaneṣūpavaneṣu ca |
parvateṣu ca ramyeṣu saritsu ca tayā saha 14|
ramate rājarājeṃdrastāruṇyena mahīpatiḥ |
evaṃ viṃśatsahasrāṇi gatāni niratasya ca 15|
bhūpasya tasya rājeṃdra yayātestu mahātmanaḥ |
viṣṇuruvāca-
evaṃ tayā mahārājo yayātirmohitastadā 16|
kaṃdarpasya prapaṃcena iṃdrasyārthe mahāmate |
sukarmovāca-
evaṃ pippala rājāsau yayātiḥ pṛthivīpatiḥ 17|
tasyā mohanakāmena ratena lalitena ca |
na jānāti dinaṃ rātriṃ mugdhaḥ kāmasya kanyayā 18|
ekadā mohitaṃ bhūpaṃ yayātiṃ kāmanaṃdinī |
uvāca praṇataṃ namraṃ vaśagaṃ cārulocanā 19|

aśrubiṃdumatyuvāca-
saṃjātaṃ dohadaṃ kāṃta tanme kuru manoratham |
aśvamedhamakhaśreṣṭhaṃ yajasva pṛthivīpate 20|
rājovāca-
evamastu mahābhāge karomi tava supriyam |
samāhūya sutaśreṣṭhaṃ rājyabhoge viniḥspṛham 21|
samāhūtaḥ samāyāto bhaktyānamitakaṃdharaḥ |
baddhāṃjalipuṭo bhūtvā praṇāmamakarottadā 22|
tasyāḥ pādau nanāmātha bhaktyā namitakaṃdharaḥ |
ādeśo dīyatāṃ rājanyenāhūtaḥ samāgataḥ 23|
kiṃ karomi mahābhāga dāsaste praṇatosmi ca |
rājovāca-
aśvamedhasya yajñasya saṃbhāraṃ kuru putraka 24|
samāhūya dvijānpuṇyānṛtvijo bhūmipālakān |
evamukto mahātejāḥ pūruḥ paramadhārmikaḥ 25|

sarvaṃ cakāra saṃpūrṇaṃ yathoktaṃ tu mahātmanā |
tayā sārdhaṃ sa jagrāha sudīkṣāṃ kāmakanyayā 26|
aśvamedhayajñavāṭe datvā dānānyanekadhā |
brāhmaṇebhyo mahārāja bhūridānamanaṃtakam 27|
dīneṣu ca viśeṣeṇa yayātiḥ pṛthivīpatiḥ |
yajñāṃte ca mahārājastāmuvāca varānanām 28|

anyatte supriyaṃ bāle kiṃ karomi vadasva me |
tatsarvaṃ devi kartāsmi sādhyāsādhyaṃ varānane 29|
sukarmovāca-
ityuktā tena sā rājñā bhūpālaṃ pratyuvāca ha |
jāto me dohado rājaṃstatkuruṣva mamānagha 30|
iṃdralokaṃ brahmalokaṃ śivalokaṃ tathaiva ca |
viṣṇulokaṃ mahārāja draṣṭumicchāmi supriyam 31|
darśayasva mahābhāga yadahaṃ supriyā tava |
evamuktastayārājātāmuvācasasupriyām 32|

sādhusādhuvarārohepuṇyamevaprabhāṣase |
strīsvabhāvāccacāpalyātkautukāccavarānane 33|
yattavoktaṃ mahābhāge tadasādhyaṃ vibhāti me |
tatsādhyaṃ puṇyadānena yajñena tapasāpi ca 34|
anyathā na bhavetsādhyaṃ yattvayoktaṃ varānane |
asādhyaṃ tu bhavatyā vai bhāṣitaṃ puṇyamiśritam 35|
martyalokāccharīreṇa anenāpi ca mānavaḥ |
śruto dṛṣṭo na medyāpi gataḥ svargaṃ supuṇyakṛt 36|
tato'sādhyaṃ varārohe yattvayā bhāṣitaṃ mama |
anyadeva kariṣyāmi priyaṃ te tadvada priye 37|
devyuvāca-
anyaiśca mānuṣai rājanna sādhyaṃ syānna saṃśayaḥ |
tvayi sādhyaṃ mahārāja satyaṃsatyaṃ vadāmyaham 38|
tapasā yaśasā kṣātrai rdānairyajñaiśca bhūpate |
nāsti bhavādṛśaścānyo martyaloke ca mānavaḥ 39|

kṣātraṃ balaṃ sutejaśca tvayi sarvaṃ pratiṣṭhitam |
tasmādevaṃ prakartavyaṃ matpriyaṃ nahuṣātmaja 40|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre ekonāśītitamo'dhyāyaḥ 79|

English translation

Viśālā said :

1-2. There (i.e. in that king) only, whose wife is Śarmiṣṭhā and whose wife is beautiful Devayānī , good fortune is seen. This cannot be false, O king; then O glorious king, how are you fascinated by (the beauty of) this maiden's body [1] since you are known as a husband having two wives?

3-4a. Like sandal, O king, you are with serpents (around) you. O king, as a great sandal-tree is surrounded by serpents, so you are surrounded by serpents called co-wives.

4b-6a. It is better to enter fire, it is better to fall from (mountain) top, but not good to have the dear husband, possessing handsomeness and lustre, (but) with co-wives—with the poison in the form of co-wives. Therefore she does not prize you, an ocean of mertis, as her lover.

The king said :

6b-7a. O beautiful lady, I have nothing to do with Devayānī, nor with Śarmiṣṭhā; for this purpose see my treasure full of righteousness.

Aśrubindumatī said :

7b-9a. O king, I shall be the enjoyer ofyour kingdom and your body. O king you will certainly (have to) do whatever I shall tell you to do. For this purposes, O you who love piety, give me your hand endowed with many virtues and having auspicious marks.

The King said :

9b-11a. O you of an excellent complexion, I shall not have any other wife than you. O you beautiful lady, O you lady of charming body, enjoy my entire kingdom with its wealth, so also the whole earth and my body. (In proof of this) I have offered this my hand to you. O good lady, I (shall) do whatever you (will) tell (me).

Aśrubindumatī said :

11b. Just with this (promise), O noble one, I shall be your wife.

12-16a. Hearing this, Yayāti , the lord of the earth, the king of kings, with his eyes full of joy, married by the Gāndharva way that auspicious daughter of Cupid. The noble son of king (Nahuṣa) enjoyed with her, on sea-beaches, in forests and parks. The king, lord of kings, youthfully sported with her on mountains and in beautiful rivers. In this way, O best king, that noble king Yayāti passed twenty thousand (years) in sporting with her.

Viṣṇu said :

16b-17a. O very intelligent one, through the fraudulent act of Cupid, that great king Yayāti was thus allured by her for the benefit of Indra at that time.

Sukarman said :

17b-19. O Pippala , that lord of the earth, Yayāti, stupefied by Cupid's daughter by means of her alluring passion and charming union, was not aware of day or night. Once that daughter of Cupid of charming eyes said to that stupefied, submissive, obedient king Yayāti, who had bowed down:

Aśrubindumatī said :

20. O dear one, a desire is produced (in me); so satisfy (that) desire of me: perform the best sacrifice, viz. Aśvamedha , O lord of the earth.

The king said :

21-24a. O glorious one, let it be so; I shall do what you very much like.

He invited his eldest son, who had no desire to enjoy the kingdom. (The son), when called, came there with his neck (i.e. head) bent with devotion, and joining the palms of his hands, saluted (Yayāti) at that time. With his neck (i.e. head) bent, he also saluted her feet. "O King, give me an order since I, who was called, have come. O noble one, what should I do? I am your servant who has bowed to you."

The king said :

24b-29. O son, inviting brāhmaṇas , meritorious priests officiating at sacrifices, and kings, make preparations for a horse-sacrifice.

Thus addressed, that very lustrous and highly religious Pūru did everything in full as told by the glorious one. With the daughter of Cupid he took proper initiation (i.e. got himself consecrated for the sacrifice). Yayāti, the lord of the earth, gave various gifts to brāhmaṇas at the place of the sacrifice, so also endless, profuse gifts especially to the poor, O great king; and at the end of the sacrifice he said to that beautiful lady: “O young lady, tell me what else dear to you I should do. O beautiful lady, I shall do all that which is attainable and not attainable.”

Sukarman said :

30-37. Thus addressed by the king, she spoke in reply “O king, a desire is produced in me; O innocent one, do (i.e. satisfy) it. O great king, I desire to see the very pleasing heaven of Indra, of Brahmā , so also of Śiva and of Viṣṇu . O noble one, show (these} to me, if I am very dear to you.” Thus addressed by her, the king said to her who was very dear to him: “O you beautiful one, well, well, you are just saying pious things. O you beautiful lady, I think what you said due to feminine nature, fickleness and curiosity, is unattainable, O noble one. That is attainable by means of pious gifts, sacrifice, and austerities; what you told cannot be attained by any other means, O beautiful lady. You have just said something that is unattainable as it is mixed up (i.e. connected with) religious merit. I have not as yet seen or heard about a very meritorious man who has gone to heaven with his (human) body from the mortal world. Therefore, O you beautiful lady, what you said is unattainable for me. I shall do something else. O dear one tell me that.”

The respectable lady said :

38-40. O king, it is certainly not attainable for other human beings; but it is attainable for you; I am telling the truth (and) truth only. O king, in the mortal world there is no other human being like you in (practising) penance, in fame, in doing valou-rous acts, (giving) gifts and (performing) sacrifices. Everything—the power of a kṣatriya , fire of energy—is established in you. Therefore, O son of Nahuṣa, this (thing) dear to me should be done (by you).

[1]: [1] : The existing reading “kāryavaśo” does not give any sense. It should better be replaced by “kāyavaśo” which we have translated here. (Ed.)

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 80

Yadu Refuses to Kill His Mothers

Chapter 162 of 693 · 20 detected Sanskrit verse markers

Sanskrit

पिप्पल उवाच-
कामकन्यां यदा राजा उपयेमे द्विजोत्तम ।
किं चक्राते तदा ते द्वे पूर्वभार्ये सुपुण्यके १।
देवयानी महाभागा शर्मिष्ठा वार्षपर्वणी ।
तयोश्चरित्रं तत्सर्वं कथयस्व ममाग्रतः २।
सुकर्मोवाच-
यदानीता कामकन्या स्वगृहं तेन भूभुजा ।
अत्यर्थं स्पर्धते सा तु देवयानी मनस्विनी ३।
तस्यार्थे तु सुतौ शप्तौ क्रोधेनाकुलितात्मना ।
शर्मिष्ठां च समाहुय शब्दं चक्रे यशस्विनी ४।
रूपेण तेजसा दानैः सत्यपुण्यव्रतैस्तथा ।
शर्मिष्ठा देवयानी च स्पर्धेते स्म तया सह ५।
दुष्टभावं तयोश्चापि साऽज्ञासीत्कामजा तदा ।
राज्ञे सर्वं तया विप्र कथितं तत्क्षणादिह ६।
अथ क्रुद्धो महाराजः समाहुयाब्रवीद्यदुम् ।

शर्मिष्ठा वध्यतां गत्वा शुक्रपुत्री तथा पुनः ७।
सुप्रियं कुरु मे वत्स यदि श्रेयो हि मन्यसे ।
एवमाकर्ण्य तत्तस्य पितुर्वाक्यं यदुस्तदा ८।
प्रत्युवाच नृपेंद्रं तं पितरं प्रति मानद ।
नाहं तु घातये तात मातरौ दोषवर्जिते ९।
मातृघाते महादोषः कथितो वेदपंडितैः ।
तस्माद्घातं महाराज एतयोर्न करोम्यहम् १०।
दोषाणां तु सहस्रेण माता लिप्ता यदा भवेत् ।
भगिनी च महाराज दुहिता च तथा पुनः ११।
पुत्रैर्वा भ्रातृभिश्चैव नैव वध्या भवेत्कदा ।
एवं ज्ञात्वा महाराज मातरौ नैव घातये १२।
यदोर्वाक्यं तदा श्रुत्वा राजा क्रुद्धो बभूव ह ।
शशाप तं सुतं पश्चाद्ययातिः पृथिवीपतिः १३।
यस्मादाज्ञाहता त्वद्य त्वया पापि समोपि हि ।
मातुरंशं भजस्व त्वं मच्छापकलुषीकृतः १४।

एवमुक्त्वा यदुं पुत्रं ययातिः पृथिवीपतिः ।
पुत्रं शप्त्वा महाराजस्तया सार्द्धं महायशाः १५।
रमते सुखभोगेन विष्णोर्ध्यानेन तत्परः ।
अश्रुबिंदुमतीसा च तेन सार्द्धं सुलोचना १६।
बुभुजे चारुसर्वांगी पुण्यान्भोगान्मनोनुगान् ।
एवं कालो गतस्तस्य ययातेस्तु महात्मनः १७।
अक्षया निर्जराः सर्वा अपरास्तु प्रजास्तथा ।
सर्वे लोका महाभाग विष्णुध्यानपरायणाः १८।
तपसा सत्यभावेन विष्णोर्ध्यानेन पिप्पल ।
सर्वे लोका महाभाग सुखिनः साधुसेवकाः १९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रेऽशीतितमोऽध्यायः ८०।

Roman transliteration

pippala uvāca-
kāmakanyāṃ yadā rājā upayeme dvijottama |
kiṃ cakrāte tadā te dve pūrvabhārye supuṇyake 1|
devayānī mahābhāgā śarmiṣṭhā vārṣaparvaṇī |
tayoścaritraṃ tatsarvaṃ kathayasva mamāgrataḥ 2|
sukarmovāca-
yadānītā kāmakanyā svagṛhaṃ tena bhūbhujā |
atyarthaṃ spardhate sā tu devayānī manasvinī 3|
tasyārthe tu sutau śaptau krodhenākulitātmanā |
śarmiṣṭhāṃ ca samāhūya śabdaṃ cakre yaśasvinī 4|
rūpeṇa tejasā dānaiḥ satyapuṇyavratairistathā |
śarmiṣṭhā devayānī ca spardhete sma tayā saha 5|
duṣṭabhāvaṃ tayoścāpi sā'jñāsītkāmajā tadā |
rājñe sarvaṃ tayā vipra kathitaṃ tatkṣaṇādiha 6|
atha kruddho mahārājaḥ samāhūyābravīdyadum |

śarmiṣṭhā vadhyatāṃ gatvā śukraputrī tathā punaḥ 7|
supriyaṃ kuru me vatsa yadi śreyo hi manyase |
evamākarṇya tattasya piturvākyaṃ yadustadā 8|
pratyuvāca nṛpeṃdraṃ taṃ pitaraṃ prati mānada |
nāhaṃ tu ghātaye tāta mātarau doṣavarjite 9|
mātṛghāte mahādoṣaḥ kathito vedapaṃḍitaiḥ |
tasmādghātaṃ mahārāja etayorna karomyaham 10|
doṣāṇāṃ tu sahasreṇa mātā liptā yadā bhavet |
bhaginī ca mahārāja duhitā ca tathā punaḥ 11|
putrairvā bhrātṛbhiścaiva naiva vadhyā bhavetkadā |
evaṃ jñātvā mahārāja mātarau naiva ghātaye 12|
yadorvākyaṃ tadā śrutvā rājā kruddho babhūva ha |
śaśāpa taṃ sutaṃ paścādyayātiḥ pṛthivīpatiḥ 13|
yasmādājñāhatā tvadya tvayā pāpi samopi hi |
māturaṃśaṃ bhajasva tvaṃ macchāpakaluṣīkṛtaḥ 14|

evamuktvā yaduṃ putraṃ yayātiḥ pṛthivīpatiḥ |
putraṃ śaptvā mahārājastayā sārddhaṃ mahāyaśāḥ 15|
ramate sukhabhogena viṣṇordhyānena tatparaḥ |
aśrubiṃdumatīsā ca tena sārddhaṃ sulocanā 16|

bubhuje cārusarvāṃgī puṇyānbhogānmanonugān |
evaṃ kālo gatastasya yayātestu mahātmanaḥ 17|
akṣayā nirjarāḥ sarvā aparāstu prajāstathā |
sarve lokā mahābhāga viṣṇudhyānaparāyaṇāḥ 18|
tapasā satyabhāvena viṣṇordhyānena pippala |
sarve lokā mahābhāga sukhinaḥ sādhusevakāḥ 19|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre'śītitamo'dhyāyaḥ 80|

English translation

Pippala said :

1-2. O best brāhmaṇa , when the king (Yayāti) married the daughter of Cupid, what did his two former, very auspicious, wives, viz. the noble Devayānī and Śarmiṣṭhā , the daughter of Vṛṣaparvan do? Tell me the entire account of the two.

Sukarman said :

3-9a. When that king took home Cupid's daughter, that high-minded Devayāni very much entered into rivalry (with her). "For her he, with his mind overcome with anger, cursed two of his sons (viz. Turu and Yadu)." The renowned one, having called Śarmiṣṭhā, said these words to her. Śarmiṣṭhā and Devayānī vied with her in beauty, lustre, charity, truthfulness and holy vows. Then Kāma 's daughter knew their wickedness. Just then only she told everything to the king, O brāhmaṇa. Then the great king, getting angry, called Yadu and said to him: "Go and kill Śarmiṣṭhā and also (Devayānī) the daughter of Śukra . O son, if you care for felicity then do what is very dear to me." Having heard those words of his father, Yadu then replied to his father, the lord of kings:

9b-14. "O proud father, I shall not kill these two mothers, free from guilt. Those well-versed in the Vedas have declared a great sin in killing one's mother. Therefore, O great king, I shall not kill these two mothers. O great king, (even) if a mother or a sister or a daughter is stained with a hundred blemishes she should never be killed by sons or brothers. Knowing this, O great king, I shall never kill (these) two mothers." Hearing, at that time, the words of Yadu, the king became angry. Yayāti, the lord of the earth, then cursed his son: "Since you have disobeyed (my) order, you, resembling a sinner, polluted by my curse, enjoy a portion of your mother".

15-19. Speaking thus to his son Yadu, that lord of the earth, Yayāti, that great king of great glory, having cursed his son, and without being solely devoted to Viṣṇu , enjoyed pleasures with her. That Aśrubindumatī of charming eyes and beautiful in all limbs, enjoyed with him all lovely enjoyments as liked by her. Thus that noble Yayāti passed his time. All other subjects were without any loss or without old age; all people were solely devoted to the meditation of glorious Viṣṇu. O noble Pippala , all people were happy and served the good by means of penance, truthfulness and meditation on Viṣṇu.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 81

Destiny is Irresistible

Chapter 163 of 693 · 75 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
यथेंद्रोसौ महाप्राज्ञः सदा भीतो महात्मनः ।
ययातेर्विक्रमं दृष्ट्वा दानपुण्यादिकं बहु १।
मेनकां प्रेषयामास अप्सरां दूतकर्मणि ।
गच्छ भद्रे महाभागे ममादेशं वदस्व हि २।
कामकन्यामितो गत्वा देवराजवचो वद ।
येनकेनाप्युपायेन राजानं त्वमिहानय ३।
एवं श्रुत्वा गता सा च मेनका तत्र प्रेषिता ।
समाचष्ट तु तत्सर्वं देवराजस्य भाषितम् ४।
एवमुक्ता गता सा च मेनका तत्प्रचोदिता ।
गतायां मेनकायां तु रतिपुत्री मनस्विनी ५।
राजानं धर्मसंकेतं प्रत्युवाच यशस्विनी ।
राजंस्त्वयाहमानीता सत्यवाक्येन वै पुरा ६।
स्वकरश्चांतरे दत्तो भवनं च समाहृता ।
यद्यद्वदाम्यहं राजंस्तत्तत्कार्यं हि वै त्वया ७।

तदेवं हि त्वया वीर न कृतं भाषितं मम ।
त्वामेवं तु परित्यक्ष्ये यास्यामि पितृमंदिरम् ८।
राजोवाच-
यथोक्तं हि त्वया भद्रे तत्ते कर्त्ता न संशयः ।
असाध्यं तु परित्यज्य साध्यं देवि वदस्व मे ९।
अश्रुबिंदुमत्युवाच-
एतदर्थे महीकांत भवानिह मया वृतः ।
सर्वलक्षणसंपन्नः सर्वधर्मसमन्वितः १०।
सर्वं साध्यमिति ज्ञात्वा सर्वधर्तारमेव च ।
कर्त्तारं सर्वधर्माणां स्रष्टारं पुण्यकर्मणाम् ११।
त्रैलोक्यसाधकं ज्ञात्वा त्रैलोक्येऽप्रतिमं च वै ।
विष्णुभक्तमहं जाने वैष्णवानां महावरम् १२।
इत्याशया मया भर्त्ता भवानंगीकृतः पुरा ।
यस्य विष्णुप्रसादोऽस्ति स सर्वत्र परिव्रजेत् १३।
दुर्लभं नास्ति राजेंद्र त्रैलोक्ये सचराचरे ।

सर्वेष्वेव सुलोकेषु विद्यते तव सुव्रत १४।
विष्णोश्चैव प्रसादेन गगने गतिरुत्तमा ।
मर्त्यलोकं समासाद्य त्वयैव वसुधाधिप १५।
जरापलितहीनास्तु मृत्युहीना जनाः कृताः ।
गृहद्वारेषु सर्वेषु मर्त्यानां च नरर्षभ १६।
कल्पद्रुमा अनेकाश्च त्वयैव परिकल्पिताः ।
येषां गृहेषु मर्त्यानां मुनयः कामधेनवः १७।
त्वयैव प्रेषिता राजन्स्थिरीभूताः सदा कृताः ।
सुखिनः सर्वकामैश्च मानवाश्च त्वया कृताः १८।
गृहैकमध्ये साहस्रं कुलीनानां प्रदृश्यते ।
एवं वंशविवृद्धिश्च मानवानां त्वया कृता १९।
यमस्यापि विरोधेन इंद्रस्य च नरोत्तम ।
व्याधिपापविहीनस्तु मर्त्यलोकस्त्वया कृतः २०।
स्वतेजसाहंकारेण स्वर्गरूपं तु भूतलम् ।
दर्शितं हि महाराज त्वत्समो नास्ति भूपतिः २१।

नरो नैव प्रसूतो हि नोत्पत्स्यति भवादृशः ।
भवंतमित्यहं जाने सर्वधर्मप्रभाकरम् २२।
तस्मान्मया कृतो भर्ता वदस्वैवं ममाग्रतः ।
नर्ममुक्त्वा नृपेंद्र त्वं वद सत्यं ममाग्रतः २३।
यदि ते सत्यमस्तीह धर्ममस्ति नराधिप ।
देवलोकेषु मे नास्ति गगने गतिरुत्तमा २४।
सत्यं त्यक्त्वा यदा च त्वं नैव स्वर्गं गमिष्यसि ।
तदा कूटं तव वचो भविष्यति न संशयः २५।
पूर्वंकृतं हि यच्छ्रेयो भस्मीभूतं भविष्यति ।
राजोवाच-
सत्यमुक्तं त्वया भद्रे साध्यासाध्यं न चास्ति मे २६।
सर्वंसाध्यं सुलोकं मे सुप्रसादाज्जगत्पते ।
स्वर्गं देवि यतो नैमि तत्र मे कारणं शृणु २७।
आगंतुं तु न दास्यंति लोके मर्त्ये च देवताः ।
ततो मे मानवाः सर्वे प्रजाः सर्वा वरानने २८।

मृत्युयुक्ता भविष्यंति मया हीना न संशयः ।
गंतुं स्वर्गं न वाञ्छामि सत्यमुक्तं वरानने २९।
देव्युवाच-।
लोकान्दृष्ट्वा महाराज आगमिष्यसि वै पुनः ।
पूरयस्व ममाद्यत्वं जातां श्रद्धां महातुलाम् ३०।
राजोवाच-।
सर्वमेवं करिष्यामि यत्त्वयोक्तं न संशयः ।
समालोक्य महातेजा ययातिर्नहुषात्मजः ३१।
एवमुक्त्वा प्रियां राजा चिंतयामास वै तदा ।

अंतर्जलचरो मत्स्यः सोपि जाले न बध्यते ३२।
मरुत्समानवेगोपि मृगः प्राप्नोति बंधनम् ।
योजनानां सहस्रस्थमामिषं वीक्षते खगः ३३।
सकंठलग्नपाशं च न पश्येद्दैवमोहितः ।
कालः समविषमकृत्कालः सन्मानहानिदः ३४।
परिभावकरः कालो यत्रकुत्रापि तिष्ठतः ।

नरं करोति दातारं याचितारं च वै पुनः ३५।
भूतानि स्थावराद्दीनि दिवि वा यदि वा भुवि ।
सर्वं कलयते कालः कालो ह्येक इदं जगत् ३६।
अनादिनिधनो धाता जगतः कारणं परम् ।
लोकान्कालः स पचति वृक्षे फलमिवाहितम् ३७।
न मंत्रा न तपो दानं न मित्राणि न बांधवाः ।
शक्नुवंति परित्रातुं नरं कालेन पीडितम् ३८।
त्रयः कालकृताः पाशाः शक्यंते नातिवर्तितुम् ।
विवाहो जन्ममरणं यदा यत्र तु येन च ३९।
यथा जलधरा व्योम्नि भ्राम्यंते मातरिश्वना ।
तथेदं कर्मयुक्तेन कालेन भ्राम्यते जगत् ४०।
सुकर्मोवाच-।
कालोऽयं कर्मयुक्तस्तु यो नरैः समुपासितः ।
कालस्तु प्रेरयेत्कर्म न तं कालः करोति सः ४१।
उपद्रवा घातदोषाः सर्पाश्च व्याधयस्ततः ।

सर्वे कर्मनियुक्तास्ते प्रचरंति च मानुषे ४२।
सुखस्य हेतवो ये च उपायाः पुण्यमिश्रिताः ।
ते सर्वे कर्मसंयुक्ता न पश्येयुः शुभाशुभम् ४३।
कर्मदा यदि वा लोके कर्मसंबधि बांधवाः ।
कर्माणि चोदयंतीह पुरुषं सुखदुःखयोः ४४।
सुवर्णं रजतं वापि यथा रूपं विनिश्चेतम् ।
तथा निबध्यते जंतुः स्वकर्मणि वशानुगः ४५।
पंचैतानीह सृज्यंते गर्भस्थस्यैव देहिनः ।
आयुः कर्म च वित्तं च विद्यानिधनमेव च ४६।
यथा मृत्पिंडतः कर्ता कुरुते यद्यदिच्छति ।
तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ४७।
देवत्वमथ मानुष्यं पशुत्वं पक्षिता तथा ।
तिर्यक्त्वं स्थावरत्वं च प्राप्यते च स्वकर्मभिः ४८।
स एव तत्तथा भुंक्ते नित्यं विहितमात्मना ।
आत्मना विहितं दुःखं चात्मना विहितं सुखम् ४९।

गर्भशय्यामुपादाय भुंजते पूर्वदैहिकम् ।
संत्यजंति स्वकं कर्म न क्वचित्पुरुषा भुवि ५०।

बलेन प्रज्ञया वापि समर्थाः कर्तुमन्यथा ।
सुकृतान्युपभुंजंति दुःखानि च सुखानि च ५१।
हेतुं प्राप्य नरो नित्यं कर्मबंधैस्तु बध्यते ।
यथा धेनुसहस्रेषु वत्सो विंदति मातरम् ५२।
तथा शुभाशुभं कर्म कर्तारमनुगच्छति ।
उपभोगादृते यस्य नाश एव न विद्यते ५३।
प्राक्तनं बंधनं कर्म कोन्यथा कर्तुमर्हति ।
सुशीघ्रमपि धावंतं विधानमनुधावति ५४।
शेते सह शयानेन पुरा कर्म यथाकृतम् ।
उपतिष्ठति तिष्ठंतं गच्छंतमनुगच्छति ५५।
करोति कुर्वतः कर्मच्छायेवानु विधीयते ।
यथा छायातपौ नित्यं सुसंबद्धौ परस्परम् ५६।
तद्वत्कर्म च कर्ता च सुसंबद्धौ परस्परम् ।

ग्रहा रोगा विषाः सर्पाः शाकिन्यो राक्षसास्तथा ५७।
पीडयंति नरं पश्चात्पीडितं पूर्वकर्मणा ।
येन यत्रोपभोक्तव्यं सुखं वा दुःखमेव वा ५८।
स तत्र बद्ध्वा रज्ज्वा वै बलाद्दैवेन नीयते ।
दैवः प्रभुर्हि भूतानां सुखदुःखोपपादने ५९।
अन्यथा चिंत्यते कर्म जाग्रता स्वपतापि वा ।
अन्यथा स तथा प्राज्ञ दैव एवं जिघांसति ६०।
शस्त्राग्नि विष दुर्गेभ्यो रक्षितव्यं च रक्षति ।
अरक्षितं भवेत्सत्यं तदेवं दैवरक्षितम् ६१।
दैवेन नाशितं यत्तु तस्य रक्षा न दृश्यते ।
यथा पृथिव्यां बीजानि उप्तानि च धनानि च ६२।
तथैवात्मनि कर्माणि तिष्ठंति प्रभवंति च ।
तैलक्षयाद्यथा दीपो निर्वाणमधिगच्छति ६३।
कर्मक्षयात्तथा जंतुः शरीरान्नाशमृच्छति ।
कर्मक्षयात्तथा मृत्युस्तत्त्वविद्भिरुदाहृतः ६४।

विविधाः प्राणिनस्तस्य मृत्यो रोगाश्च हेतवः ।
तथा मम विपाकोयं पूर्वं कृतस्य नान्यथा ६५।
संप्राप्तो नात्र संदेहः स्त्रीरूपोऽयं न संशयः ।
क्व मे गेहं समायाता नाटका नटनर्तकाः ६६।
तेषां संगप्रसंगेन जरा देहं समाश्रिता ।
सर्वं कर्मकृतं मन्ये यन्मे संभावितं ध्रुवम् ६७।
तस्मात्कर्मप्रधानं च उपायाश्च निरर्थकाः ।
पुरा वै देवराजेन मदर्थे दूतसत्तमः ६८।
प्रेषितो मातलिर्नाम न कृतं तस्य तद्वचः ।
तस्य कर्मविपाकोऽयं दृश्यते सांप्रतं मम ६९।

इति चिंतापरो भूत्वा दुःखेन महतान्वितः ।
यद्यस्याहि वचः प्रीत्या न करोमि हि सर्वथा ७०।
सत्यधर्मावुभावेतौ यास्यतस्तौ न संशयः ।
सदृशं च समायातं यद्दृष्टं मम कर्मणा ७१।
भविष्यति न संदेहो दैवो हि दुरतिक्रमः ।

एवं चिंतापरो भूत्वा ययातिः पृथिवीपतिः ७२।
कृष्णं क्लेशापहं देवं जगाम शरणं हरिम् ।
ध्यात्वा नत्वा ततः स्तुत्वा मनसा मधुसूदनम् ७३।
त्राहि मां शरणं प्राप्तस्त्वामहं कमलाप्रिय ७४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे एकाशीतितमोऽध्यायः ८१।

Roman transliteration

sukarmovāca-
yatheṃdrosau mahāprājñaḥ sadā bhīto mahātmanaḥ |
yayātervikramaṃ dṛṣṭvā dānapuṇyādikaṃ bahu 1|
menakāṃ preṣayāmāsa apsarāṃ dūtakarmaṇi |
gaccha bhadre mahābhāge mamādeśaṃ vadasva hi 2|
kāmakanyāmito gatvā devarājavaco vada |
yenakenāpyupāyena rājānaṃ tvamihānaya 3|
evaṃ śrutvā gatā sā ca menakā tatra preṣitā |
samācaṣṭa tu tatsarvaṃ devarājasya bhāṣitam 4|
evamuktā gatā sā ca menakā tatpracoditā |
gatāyāṃ menakāyāṃ tu ratiputrī manasvinī 5|
rājānaṃ dharmasaṃketaṃ pratyuvāca yaśasvinī |
rājaṃstvayāhamānītā satyavākyena vai purā 6|
svakaraścāṃtare datto bhavanaṃ ca samāhṛtā |
yadyadvadāmyahaṃ rājaṃstattatkāryaṃ hi vai tvayā 7|

tadevaṃ hi tvayā vīra na kṛtaṃ bhāṣitaṃ mama |
tvāmevaṃ tu parityakṣye yāsyāmi pitṛmaṃdiram 8|
rājovāca-
yathoktaṃ hi tvayā bhadre tatte karttā na saṃśayaḥ |
asādhyaṃ tu parityajya sādhyaṃ devi vadasva me 9|
aśrubiṃdumatyuvāca-
etadarthe mahīkāṃta bhavāniha mayā vṛtaḥ |
sarvalakṣaṇasaṃpannaḥ sarvadharmasamanvitaḥ 10|
sarvaṃ sādhyamiti jñātvā sarvadhartārameva ca |
karttāraṃ sarvadharmāṇāṃ sraṣṭāraṃ puṇyakarmaṇām 11|
trailokyasādhakaṃ jñātvā trailokye'pratimaṃ ca vai |
viṣṇubhaktamahaṃ jāne vaiṣṇavānāṃ mahāvaram 12|
ityāśayā mayā bharttā bhavānaṃgīkṛtaḥ purā |
yasya viṣṇuprasādo'sti sa sarvatra parivrajet 13|
durlabhaṃ nāsti rājeṃdra trailokye sacarācare |

sarveṣveva sulokeṣu vidyate tava suvrata 14|
viṣṇoścaiva prasādena gagane gatiruttamā |
martyalokaṃ samāsādya tvayaiva vasudhādhipa 15|

jarāpalitahīnāstu mṛtyuhīnā janāḥ kṛtāḥ |
gṛhadvāreṣu sarveṣu martyānāṃ ca nararṣabha 16|
kalpadrumā anekāśca tvayaiva parikalpitāḥ |
yeṣāṃ gṛheṣu martyānāṃ munayaḥ kāmadhenavaḥ 17|
tvayaiva preṣitā rājansthirībhūtāḥ sadā kṛtāḥ |
sukhinaḥ sarvakāmaiśca mānavāśca tvayā kṛtāḥ 18|
gṛhaikamadhye sāhasraṃ kulīnānāṃ pradṛśyate |
evaṃ vaṃśavivṛddhiśca mānavānāṃ tvayā kṛtā 19|
yamasyāpi virodhena iṃdrasya ca narottama |
vyādhipāpavihīnastu martyalokastvayā kṛtaḥ 20|
svatejasāhaṃkāreṇa svargarūpaṃ tu bhūtalam |
darśitaṃ hi mahārāja tvatsamo nāsti bhūpatiḥ 21|

naro naiva prasūto hi notpatsyati bhavādṛśaḥ |
bhavaṃtamityahaṃ jāne sarvadharmaprabhākaram 22|
tasmānmayā kṛto bhartā vadasvaivaṃ mamāgrataḥ |
narmamuktvā nṛpeṃdra tvaṃ vada satyaṃ mamāgrataḥ 23|
yadi te satyamastīha dharmamasti narādhipa |
devalokeṣu me nāsti gagane gatiruttamā 24|
satyaṃ tyaktvā yadā ca tvaṃ naiva svargaṃ gamiṣyasi |
tadā kūṭaṃ tava vaco bhaviṣyati na saṃśayaḥ 25|
pūrvaṃkṛtaṃ hi yacchreyo bhasmībhūtaṃ bhaviṣyati |
rājovāca-
satyamuktaṃ tvayā bhadre sādhyāsādhyaṃ na cāsti me 26|
sarvaṃsādhyaṃ sulokaṃ me suprasādājjagatpate |
svargaṃ devi yato naimi tatra me kāraṇaṃ śṛṇu 27|
āgaṃtuṃ tu na dāsyaṃti loke martye ca devatāḥ |
tato me mānavāḥ sarve prajāḥ sarvā varānane 28|

mṛtyuyuktā bhaviṣyaṃti mayā hīnā na saṃśayaḥ |
gaṃtuṃ svargaṃ na vāñchāmi satyamuktaṃ varānane 29|
devyuvāca-|
lokāndṛṣṭvā mahārāja āgamiṣyasi vai punaḥ |
pūrayasva mamādyatvaṃ jātāṃ śraddhāṃ mahātulām 30|
rājovāca-|
sarvamevaṃ kariṣyāmi yattvayoktaṃ na saṃśayaḥ |
samālokya mahātejā yayātirnahuṣātmajaḥ 31|
evamuktvā priyāṃ rājā ciṃtayāmāsa vai tadā |
aṃtarjalacaro matsyaḥ sopi jāle na badhyate 32|
marutsamānavegopi mṛgaḥ prāpnoti baṃdhanam |
yojanānāṃ sahasrasthamāmiṣaṃ vīkṣate khagaḥ 33|
sakaṃṭhalagnapāśaṃ ca na paśyeddaivamohitaḥ |
kālaḥ samaviṣamakṛtkālaḥ sanmānahānidaḥ 34|
paribhāvakaraḥ kālo yatrakutrāpi tiṣṭhataḥ |

naraṃ karoti dātāraṃ yācitāraṃ ca vai punaḥ 35|
bhūtāni sthāvarādīni divi vā yadi vā bhuvi |
sarvaṃ kalayate kālaḥ kālo hyeka idaṃ jagat 36|
anādinidhano dhātā jagataḥ kāraṇaṃ param |
lokānkālaḥ sa pacati vṛkṣe phalamivāhitam 37|
na maṃtrā na tapo dānaṃ na mitrāṇi na bāṃdhavāḥ |
śaknuvaṃti paritrātuṃ naraṃ kālena pīḍitam 38|
trayaḥ kālakṛtāḥ pāśāḥ śakyaṃte nātivartitum |

vivāho janmamaraṇaṃ yadā yatra tu yena ca 39|
yathā jaladharā vyomni bhrāmyaṃte mātariśvanā |
tathedaṃ karmayuktena kālena bhrāmyate jagat 40|
sukarmovāca-|
kālo'yaṃ karmayuktastu yo naraiḥ samupāsitaḥ |
kālastu prerayetkarma na taṃ kālaḥ karoti saḥ 41|
upadravā ghātadoṣāḥ sarpāśca vyādhayastataḥ |

sarve karmaniyuktāste pracaraṃti ca mānuṣe 42|
sukhasya hetavo ye ca upāyāḥ puṇyamiśritāḥ |
te sarve karmasaṃyuktā na paśyeyuḥ śubhāśubham 43|
karmadā yadi vā loke karmasaṃbadhi bāṃdhavāḥ |
karmāṇi codayaṃtīha puruṣaṃ sukhaduḥkhayoḥ 44|
suvarṇaṃ rajataṃ vāpi yathā rūpaṃ viniścitam |
tathā nibadhyate jaṃtuḥ svakarmaṇi vaśānugaḥ 45|
paṃcaitānīha sṛjyaṃte garbhasthasyaiva dehinaḥ |
āyuḥ karma ca vittaṃ ca vidyānidhanameva ca 46|
yathā mṛtpiṃḍataḥ kartā kurute yadyadicchati |
tathā pūrvakṛtaṃ karma kartāramanugacchati 47|
devatvamatha mānuṣyaṃ paśutvaṃ pakṣitā tathā |
tiryaktvaṃ sthāvaratvaṃ ca prāpyate ca svakarmabhiḥ 48|
sa eva tattathā bhuṃkte nityaṃ vihitamātmanā |
ātmanā vihitaṃ duḥkhaṃ cātmanā vihitaṃ sukham 49|

garbhaśayyāmupādāya bhuṃjate pūrvadaihikam |
saṃtyajaṃti svakaṃ karma na kvacitpuruṣā bhuvi 50|
balena prajñayā vāpi samarthāḥ kartumanyathā |
sukṛtānyupabhuṃjaṃti duḥkhāni ca sukhāni ca 51|
hetuṃ prāpya naro nityaṃ karmabaṃdhaistu badhyate |
yathā dhenusahasreṣu vatso viṃdati mātaram 52|
tathā śubhāśubhaṃ karma kartāramanugacchati |
upabhogādṛte yasya nāśa eva na vidyate 53|
prāktanaṃ baṃdhanaṃ karma konyathā kartumarhati |
suśīghramapi dhāvaṃtaṃ vidhānamanudhāvati 54|
śete saha śayānena purā karma yathākṛtam |
upatiṣṭhati tiṣṭhaṃtaṃ gacchaṃtamanugacchati 55|
karoti kurvataḥ karmacchāyevānu vidhīyate |
yathā chāyātapau nityaṃ susaṃbaddhau parasparam 56|
tadvatkarma ca kartā ca susaṃbaddhau parasparam |

grahā rogā viṣāḥ sarpāḥ śākinyo rākṣasāstathā 57|
pīḍayaṃti naraṃ paścātpīḍitaṃ pūrvakarmaṇā |
yena yatropabhoktavyaṃ sukhaṃ vā duḥkhameva vā 58|
sa tatra baddhvā rajjvā vai balāddaivena nīyate |
daivaḥ prabhurhi bhūtānāṃ sukhaduḥkhopapādane 59|
anyathā ciṃtyate karma jāgratā svapatāpi vā |
anyathā sa tathā prājña daiva evaṃ jighāṃsati 60|
śastrāgni viṣa durgebhyo rakṣitavyaṃ ca rakṣati |
arakṣitaṃ bhavetsatyaṃ tadevaṃ daivarakṣitam 61|
daivena nāśitaṃ yattu tasya rakṣā na dṛśyate |
yathā pṛthivyāṃ bījāni uptāni ca dhanāni ca 62|
tathaivātmani karmāṇi tiṣṭhaṃti prabhavaṃti ca |
tailakṣayādyathā dīpo nirvāṇamadhigacchati 63|

karmakṣayāttathā jaṃtuḥ śarīrānnāśamṛcchati |
karmakṣayāttathā mṛtyustattvavidbhirudāhṛtaḥ 64|

vividhāḥ prāṇinastasya mṛtyo rogāśca hetavaḥ |
tathā mama vipākoyaṃ pūrvaṃ kṛtasya nānyathā 65|
saṃprāpto nātra saṃdehaḥ strīrūpo'yaṃ na saṃśayaḥ |
kva me gehaṃ samāyātā nāṭakā naṭanartakāḥ 66|
teṣāṃ saṃgaprasaṃgena jarā dehaṃ samāśritā |
sarvaṃ karmakṛtaṃ manye yanme saṃbhāvitaṃ dhruvam 67|
tasmātkarmapradhānaṃ ca upāyāśca nirarthakāḥ |
purā vai devarājena madarthe dūtasattamaḥ 68|
preṣito mātalirnāma na kṛtaṃ tasya tadvacaḥ |
tasya karmavipāko'yaṃ dṛśyate sāṃprataṃ mama 69|
iti ciṃtāparo bhūtvā duḥkhena mahatānvitaḥ |
yadyasyāhi vacaḥ prītyā na karomi hi sarvathā 70|
satyadharmāvubhāvetau yāsyatastau na saṃśayaḥ |
sadṛśaṃ ca samāyātaṃ yaddṛṣṭaṃ mama karmaṇā 71|
bhaviṣyati na saṃdeho daivo hi duratikramaḥ |

evaṃ ciṃtāparo bhūtvā yayātiḥ pṛthivīpatiḥ 72|
kṛṣṇaṃ kleśāpahaṃ devaṃ jagāma śaraṇaṃ harim |
dhyātvā natvā tataḥ stutvā manasā madhusūdanam 73|
trāhi māṃ śaraṇaṃ prāptastvāmahaṃ kamalāpriya 74|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre ekāśītitamo'dhyāyaḥ 81|

English translation

Sukarman said :

1-3. This very intelligent Indra , always afraid of the noble Yayāti , seeing his valour and many meritorious acts like (giving) gifts, sent the celestial nymph Menakā to act as a messenger. (He said to her:) “O good and illustrious one, go-and tell (i.e. convey) my order. Going from here tell Cupid’s daughter the words (i.e. the order) of (me), the lord of gods: ‘Bring the king here by any means (i.e. somehow).’”

4. Hearing this, that Menakā sent (by Indra) went there; and told her all that the lord of gods had said.

5-8. Having thus told her that Menakā, directed by her (i.e. Cupid’s daughter) went (back to Indra). When Menakā had left, that high-minded, glorious daughter of Rati reminded the king of the lawful agreement: “O King, with a truthful speech, you formerly brought me (here); in the meantime you gave me your hand, and brought me to your residence. O king, you must do here (i.e. now) only what I tell you. O hero, you have not done what I told you; I shall abandon you and go (back) to my father’s house.”

The king said :

9. O good one, I shall certainly do what you have told me. O respectable lady, leaving (i.e. not telling) what is unattainable, tell me what is attainable.

Aśrubindumatī said :

l 0-I9a. For this purpose, O lord of the earth, I choose you in marriage, knowing that you are having all (auspicious) marks and endowed with all virtues, and knowing that you would accomplish everything, support everything, practise all good usages and create (i.e. perform) religious rites, and would obtain all the three worlds, and knowing that you are matchless in the three worlds. I know you to be a devotee and the best among the followers of Viṣṇu . With this hope I formerly took you for my husband. He who has the grace of Viṣṇu would move everywhere. O lord of kings, here is nothing that cannot be accomplished (by you) in three worlds—mobile or immobile;. for you of a good vow (everything) is (attainable) in all the worlds. Due to Viṣṇu's grace only you can freely move in the sky. Having come to the world of mortals, O lord of the earth, you have made people free from old age, grey hair and death. You yourself have devised many desire-yielding trees near all the doors of the houses of men, O king. To the houses of men you yourself have sent sages and have always firmly settled the desire-yielding cows in their houses, O king. You have made men happy by (satisfying) all their desires. In a house a thousand nobly born people are seen.

19b-26a. Thus you have increased the human race. In spite of Yama 's opposition and that of Indra too, O king, you made the mortal world free from diseases and sins. O great king, by means of your prowess and self-respect you have shown the earth to have the form of heaven. There is no other king like you. No man is born or will be born like you. I know you to be the illuminator of the entire religion. Therefore I took you as my husband; giving up joke, O lord of kings, speak the truth before me. O king, if you have truth and piety then speak the truth. "I do not move in divine worlds, nor can I freely move in the sky". When, giving up truth, (you say like this), you will never go to heaven; your words will be certainly false; and all good things done formerly will be reduced to ashes.

The king said :

26b-29. O good lady, you spoke the truth, there is nothing like unattainable for me. Due to the good grace of the lord of the world everything is attainable for me. O respectable lady, listen to the reason for which I am not going to heaven. They will not allow deities to go to the mortal world; as a result all the human beings—my subjects—will be having death when abandoned by me; there is no doubt about this, O you beautiful lady. I do not desire to go to heaven; I have told you the truth, O you beautiful lady.

The respectable lady said :

30. O king, having seen the worlds, you will again come (back). Today fulfil my matchless strong desire.

The king said :

31-40. I shall certainly do all that you have said. That very lustrous king Yayāti, the son of Nahuṣa , having (thus) observed and thus spoken to his beloved then thought: 'A fish though moving in the water, is bound (i.e. caught) in a net. A deer even having the speed like that of the wind is bound. A bird sees a prey even though it is at a distance of a thousand yojanas . Being deluded by destiny it does not see the noose sticking to its neck. Destiny brings about good and bad things. Destiny destroys honour. Destiny brings about humiliation by remaining wheresoever (it pleases). It makes a man a donor or a suitor. Destiny holds everything—all immobile and other beings (living) in heaven or on the earth. Destiny alone is this world. It is without origin and death and is the greatest cause of the world.

Destiny ripens the worlds as the fruit laid on a tree. Hymns, penance, charity, friends or relatives are not able to protect a man oppressed by destiny. It is not possible to overcome the three nooses of destiny: marriage, birth and death—when and where one would have these, and with whom or through whom. As the clouds in the sky are moved by the wind, so the world is moved by destiny united with (the fruits of) the deeds (of beings).

Sukarman said :

41-67. But the destiny, which, united with Karman (the deeds), is adored by men, would (only)' urge Karman (the fruits of the deeds), and does not create it. In the human (world), calamities, misfortunes, serpents and diseases, move (in accordance with) their being decided by (one's) deeds. All those that are the causes and means of happiness, being mixed with merit, are united with (the fruits of) deeds. They would not see (i.e. would not care for what is) auspicious and (what is) inauspicious. (Obscure!) relatives united with (the fruits of) deeds may exchange them [1] ; but (the fruits of) deeds (alone) urge men on to happiness and unhappiness in this world. As gold or silver has its nature fixed, similarly a being is bound in accordance with his deeds. These five are produced (i.e. decided) when a man is just in (his mother's) womb: his life (i.e. longevity), deeds, wealth, learning and death. As an agent (potter) fashions from a lifeless lump whatever he wants to fashion, in the same way deeds performed before follow the doer. One becomes a god, or a man, or a beast, or a bird, or a lower animal, or an immobile object, according to one's deeds. He always enjoys in accordance with that only which is accomplished by himself—unhappiness results from one's own deeds; happiness results from one's own deeds. Obtaining the bed of womb, he enjoys the fruit of his deeds of the previous body (i.e. done in the previous existence). On the earth men never (i.e. can never) give up the fruits of their deeds. They

are not able to change them by means of their power or intelligence. They enjoy meritorious deeds, pains and pleasures. Reaching (i.e. due to) a cause, a man is always bound by the bonds of his deeds. As from among thousands of cows a calf finds out its mother, similarly the fruit of the auspicious or inauspicious deeds—which is not destroyed except by 'enjoyment (or suffering)—follows its agent. Who can change the fruit of a deed done in a former life? (The fruit of) the deed follows him also who runs very fast. The (fruit of) the deed of a former life, as it was done, sleeps with him who sleeps. It stands by him who stands, and follows him who goes. The (fruit of the) deed of who acts, acts; it follows him like his shadow. As shade and light are always mutually connected, similarly a deed and its agent are well related. Planets, diseases, poisonous snakes, demonesses [2] and demons trouble a man who is first oppressed by his own deeds. He who is to enjoy happiness or (suffer) unhappiness at a place is bound there by a rope, is forcibly carried away by fate. In giving happiness or unhappiness, destiny alone is the master of beings. O wise one, a deed is conceived in one way by (a person) keeping awake or sleeping, and destiny destroys it (by giving it) another turn. It protects that which should be protected (i.e. which it wants to protect) from weapons, fire, poisons or difficulties. Truly that which cannot be protected, is protected by destiny in this way. That which is destroyed by destiny can never be protected. As seeds that are sown in earth and riches remain (dormant) and (then) grow (active), in the same way deeds remain (intact) in the soul and (then) become active. As due to the exhaustion of oil the flame goes out, so due to the exhaustion of (the fruits of) deeds a being goes to destruction (i.e. departs) from his body; since those who know the truth declare that death is due to the exhaustion (of the fruits) of (one's) deeds. Various beings and diseases are the cause of his death. 'Thus it is ripening of the deeds of my former existence. It is not otherwise. It has (now) certainly come (to me) in the form of this lady; there is no doubt about it. Actors, dancers and bards had to come to my house; due to their contact, old age has resorted to my body. I think everything is done by (i.e. due to) one's deeds (in a former existence), since it has (now) definitely sprung up.

68a. Therefore deeds are the main (factor); efforts are useless.

68b-74. Formerly the king of gods had sent the best messenger by name Mātali , for (taking) me (to heaven). I did not do his words (i.e. what he told me). I now see the ripening of those deeds.' He (Yayāti) was thus full of anxiety, and was overcome with great affliction. (He thought:) 'If with pleasure I do not do what she says, then both my truthfulness and piety would go (i.e. perish); there is no doubt about it. Whatever was decided in accordance with my deeds has come; (what is predestined) will certainly take place. Destiny is difficult to overcome.' Yayāti, the lord of the earth, was thus absorbed in thought. He sought the refuge of Kṛṣṇa , Hari , the remover of distress, by meditating upon him, saluting him, and praising him (as): 'O you to whom Lakṣmī is dear, protect me who have sought your refuge.'

[1]: [1] : "karmadāyadivānoke" is most probably a corrupt reading. (Ed.)

[2]: [2] : Sākini—a kind of female being, attendant on Durgā supposed to be a demoness or fairy.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 82

Yayāti Takes Back His Old Age

Chapter 164 of 693 · 29 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
एवं चिंतयते यावद्राजा परमधार्मिकः ।
तावत्प्रोवाच सा देवी रतिपुत्री वरानना १।
किमु चिंतयसे राजंस्त्वमिहैव महामते ।
प्रायेणापि स्त्रियः सर्वाश्चपलाः स्युर्न संशयः २।
नाहं चापल्यभावेन त्वामेवं प्रविचालये ।
नाहं हि कारयाम्यद्य भवत्पार्श्वं नृपोत्तम ३।
अन्यस्त्रियो यथा लोके चपलत्वाद्व्रजंति च ।
अकार्यं राजराजेंद्र लोभान्मोहाच्च लंपटाः ४।
लोकानां दर्शनायैव जाता श्रद्धा ममोरसि ।
देवानां दर्शनं पुण्यं दुर्लभं हि सुमानुषैः ५।
तेषां च दर्शनं राजन्कारयामि वदस्व मे ।
दोषं पापकरं यत्तु मत्संगादिह चेद्भवेत् ६।
एवं चिंतयसे दुःखं यथान्यः प्राकृतो जनः ।
महाभयाद्यथाभीतो मोहगर्ते गतो यथा ७।

त्यज चिंतां महाराज न गंतव्यं त्वया दिवि ।
येन ते जायते दुःखं तन्न कार्यं मया कदा ८।
एवमुक्तस्तथा राजा तामुवाच वराननाम् ।
चिंतितं यन्मया देवि तच्छृणुष्व हि सांप्रतम् ९।
मानभंगो मया दृष्टो नैव स्वस्य मनःप्रिये ।
मयि स्वर्गं गते कांते प्रजा दीना भविष्यति १०।
त्रासयिष्यति दुष्टात्मा यमस्तु व्याधिभिः प्रजाः ।
त्वया सार्धं प्रयास्यामि स्वर्गलोकं वरानने ११।
एवमाभाष्य तां राजा समाहुय सुतोत्तमम् ।
पूरुं तं सर्वधर्मज्ञं जरायुक्तं महामतिम् १२।
एह्येहि सर्वधर्मज्ञ धर्मं जानासि निश्चितम् ।
ममाज्ञया हि धर्मात्मन्धर्मः संपालितस्त्वया १३।
जरा मे दीयतां तात तारुण्यं गृह्यतां पुनः ।
राज्यं कुरु ममेदं त्वं सकोशबलवाहनम् १४।
आसमुद्रां प्रभुंक्ष्व त्वं रत्नपूर्णां वसुंधराम् ।

मया दत्तां महाभाग सग्रामवनपत्तनाम् १५।
प्रजानां पालनं पुण्यं कर्तव्यं च सदानघ ।
दुष्टानां शासनं नित्यं साधूनां परिपालनम् १६।
कर्तव्यं च त्वया वत्स धर्मशास्त्रप्रमाणतः ।
ब्राह्मणानां महाभाग विधिनापि स्वकर्मणा १७।
भक्त्या च पालनं कार्यं यस्मात्पूज्या जगत्त्रये ।
पंचमे सप्तमे घस्रे कोशं पश्य विपश्चितः १८।
बलं च नित्यं संपूज्यं प्रसादधनभोजनैः ।
चारचक्षुर्भवस्व त्वं नित्यं दानपरो भव १९।
भव स्वनियतो मंत्रे सदा गोप्यः सुपंडितैः ।
नियतात्मा भव स्वत्वं मा गच्छ मृगयां सुत २०।
विश्वासः कस्य नो कार्यः स्त्रीषु कोशे महाबले ।
पात्राणां त्वं तु सर्वेषां कलानां कुरु संग्रहम् २१।
यज यज्ञैर्हृषीकेशं पुण्यात्मा भव सर्वदा ।
प्रजानां कंटकान्सर्वान्मर्दयस्व दिने दिने २२।

प्रजानां वांछितं सर्वमर्पयस्व दिने दिने ।
प्रजासौख्यं प्रकर्तव्यं प्रजाः पोषय पुत्रक २३।
स्वको वंशः प्रकर्तव्यः परदारेषु मा कृथाः ।
मतिं दुष्टां परस्वेषु पूर्वानन्वेहि सर्वदा २४।
वेदानां हि सदा चिंता शास्त्राणां हि च सर्वदा ।
कुरुष्वैवं सदा वत्स शस्त्राभ्यासरतो भव २५।
संतुष्टः सर्वदा वत्स स्वशय्या निरतो भव ।
गजस्य वाजिनोभ्यासं स्यंदनस्य च सर्वदा २६।
एवमादिश्य तं पुत्रमाशीर्भिरभिनंद्य च ।
स्वहस्तेन च संस्थाप्य करे दत्तं स्वमायुधम् २७।
स्वां जरां तु समागृह्य दत्त्वा तारुण्यमस्य च ।
गंतुकामस्ततः स्वर्गं ययातिः पृथिवीपतिः २८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने मातापितृतीर्थवर्णने ययातिचरित्रे द्व्यशीतितमोऽध्यायः ८२।

Roman transliteration

sukarmovāca-
evaṃ ciṃtayate yāvadrājā paramadhārmikaḥ |
tāvatprovāca sā devī ratiputrī varānanā 1|
kimu ciṃtayase rājaṃstvamihaiva mahāmate |
prāyeṇāpi striyaḥ sarvāścapalāḥ syurna saṃśayaḥ 2|
nāhaṃ cāpalyabhāvena tvāmevaṃ pravicālaye |
nāhaṃ hi kārayāmyadya bhavatpārśvaṃ nṛpottama 3|
anyastriyo yathā loke capalatvādvadaṃti ca |
akāryaṃ rājarājeṃdra lobhānmohācca laṃpaṭāḥ 4|
lokānāṃ darśanāyaiva jātā śraddhā mamorasi |
devānāṃ darśanaṃ puṇyaṃ durlabhaṃ hi sumānuṣaiḥ 5|
teṣāṃ ca darśanaṃ rājankārayāmi vadasva me |

doṣaṃ pāpakaraṃ yattu matsaṃgādiha cedbhavet 6|
evaṃ ciṃtayase duḥkhaṃ yathānyaḥ prākṛto janaḥ |
mahābhayādyathābhīto mohagarte gato yathā 7|

tyaja ciṃtāṃ mahārāja na gaṃtavyaṃ tvayā divi |
yena te jāyate duḥkhaṃ tanna kāryaṃ mayā kadā 8|
evamuktastathā rājā tāmuvāca varānanām |
ciṃtitaṃ yanmayā devi tacchṛṇuṣva hi sāṃpratam 9|
mānabhaṃgo mayā dṛṣṭo naiva svasya manaḥpriye |
mayi svargaṃ gate kāṃte prajā dīnā bhaviṣyati 10|
trāsayiṣyati duṣṭātmā yamastu vyādhibhiḥ prajāḥ |
tvayā sārdhaṃ prayāsyāmi svargalokaṃ varānane 11|
evamābhāṣya tāṃ rājā samāhūya sutottamam |
pūruṃ taṃ sarvadharmajñaṃ jarāyuktaṃ mahāmatim 12|
ehyehi sarvadharmajña dharmaṃ jānāsi niścitam |
mamājñayā hi dharmātmandharmaḥ saṃpālitastvayā 13|
jarā me dīyatāṃ tāta tāruṇyaṃ gṛhyatāṃ punaḥ |
rājyaṃ kuru mamedaṃ tvaṃ sakośabalavāhanam 14|
āsamudrāṃ prabhuṃkṣva tvaṃ ratnapūrṇāṃ vasuṃdharām |

mayā dattāṃ mahābhāga sagrāmavanapattanām 15|
prajānāṃ pālanaṃ puṇyaṃ kartavyaṃ ca sadānagha |
duṣṭānāṃ śāsanaṃ nityaṃ sādhūnāṃ paripālanam 16|
kartavyaṃ ca tvayā vatsa dharmaśāstrapramāṇataḥ |
brāhmaṇānāṃ mahābhāga vidhināpi svakarmaṇā 17|
bhaktyā ca pālanaṃ kāryaṃ yasmātpūjyā jagattraye |
paṃcame saptame ghasre kośaṃ paśya vipaścitaḥ 18|
balaṃ ca nityaṃ saṃpūjyaṃ prasādadhanabhojanaiḥ |
cāracakṣurbhavasva tvaṃ nityaṃ dānaparo bhava 19|
bhava svaniyato maṃtre sadā gopyaḥ supaṃḍitaiḥ |
niyatātmā bhava svatvaṃ mā gaccha mṛgayāṃ suta 20|
viśvāsaḥ kasya no kāryaḥ strīṣu kośe mahābale |
pātrāṇāṃ tvaṃ tu sarveṣāṃ kalānāṃ kuru saṃgraham 21|
yaja yajñairhṛṣīkeśaṃ puṇyātmā bhava sarvadā |
prajānāṃ kaṃṭakānsarvānmardayasva dine dine 22|

prajānāṃ vāṃchitaṃ sarvamarpayasva dine dine |
prajāsaukhyaṃ prakartavyaṃ prajāḥ poṣaya putraka 23|
svako vaṃśaḥ prakartavyaḥ paradāreṣu mā kṛthāḥ |
matiṃ duṣṭāṃ parasveṣu pūrvānanvehi sarvadā 24|
vedānāṃ hi sadā ciṃtā śāstrāṇāṃ hi ca sarvadā |
kuruṣvaivaṃ sadā vatsa śastrābhyāsarato bhava 25|
saṃtuṣṭaḥ sarvadā vatsa svaśayyā nirato bhava |
gajasya vājinobhyāsaṃ syaṃdanasya ca sarvadā 26|
evamādiśya taṃ putramāśīrbhirabhinaṃdya ca |
svahastena ca saṃsthāpya kare dattaṃ svamāyudham 27|
svāṃ jarāṃ tu samāgṛhya dattvā tāruṇyamasya ca |
gaṃtukāmastataḥ svargaṃ yayātiḥ pṛthivīpatiḥ 28|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne mātāpitṛtīrthavarṇane yayāticaritre
dvyaśītitamo'dhyāyaḥ 82|

English translation

Sukarman said :

1-8. When the king was thus absorbed in thinking, that beautiful daughter of Rati said: “O you very intelligent king, what do you think just now? There is no doubt that mostly women are fickle. I am not leading you away through fickleness. I am not making use of a fraudulent expedient today, O best king, (by speaking) as other greedy women speak, something that cannot be done, through greed and delusion. A strong desire to see all the worlds is produced in my heart. Seeing deities is meritorious, and is very difficult to be had even by good men. Say to me, O king, that you will cause (i.e. help) me to see the deities. Like another ordinary man, afraid of a great misery and fallen into the ditch of delusion, you are thinking if there would be a great sin due to my company now. Give up your anxiety; you should not go to heaven. I shall never do that which gives you pain.”

9-11. The king, thus addressed (by her), said to that beautiful woman: “O respectable lady, now listen to what I have thought out. I see (here) insult, and not the (satisfying of) my mind. O beloved, when I go to the heaven, my subjects will be helpless. The wicked-minded Yama will trouble my subjects with diseases. O beautiful one, I shall go to heaven with you.”

12-26. Having thus spoken to her and having called his best son Pūru , possessing old age and of a great intelligence (he said to him:) “Come on, O you who know all the customary observances, you certainly know your duty. O you religious-minded one, you have preserved piety by my order. O son, give me (my) old age back, and take back (your) youth. Protect this kingdom of mine along with the treasure, army and vehicles. Enjoy the earth full of gems, along with villages, forests and cities given (to you) by me. O sinless one, you should do the protection of the subjects which is meritorious; on the authority of the sacred texts you should always punish the wicked and protect the good. O glorious one, you should protect the brāhmaṇas by your deeds devoutly and according to the rules, since they are worthy of respect in the three worlds. Every fifth or seventh day inspect the treasure and meet the learned. You should always honour your army by favouring them and giving them wealth and food. Always use your spies as your eyes, and always be engaged in charity. Always be restrained in your consultation, since it is always to be guarded by very wise men. O son, always control yourself; do not go ahunting. Do not trust anybody—women, treasure or your great army. Always collect worthy persons and all arts. Worship Viṣṇu with sacrifices, and always be virtuous. Everyday crush the sources of nuisance among the subjects. Everyday give your subjects all that is desired by them. Give happiness to the subjects, support the subjects, O son. Have (sexual union with a woman) in your own family (only); do not have it with someone else’s wife. Do not think ill about other’s wealth; always follow your forefathers. Always ponder over the Vedas and the sacred texts; O child, be engaged in the study of (the science of handling) weapons. O child, always be contented, and be devoted to your own bed (i.e. wife). Always study elephants, horses and chariots.”

27-28. Having thus instructed his son, having congratulated him with blessings, having put him (on the throne) with his own hand, he gave his weapon into his hand. Then Yayāti , the lord of the earth, having taken (back) from (Pūru) his old age, gave him (his youth) and desired to go to heaven.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 83

Yayāti Visits the Divine Worlds

Chapter 165 of 693 · 84 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
समाहुय प्रजाः सर्वा द्वीपानां वसुधाधिपः ।
हर्षेण महताविष्ट इदं वचनमब्रवीत् १।
इंद्रलोकं ब्रह्मलोकं रुद्रलोकमतः परम् ।
वैष्णवं सर्वपापघ्नं प्राणिनां गतिदायकम् २।
व्रजाम्यहं न संदेहो ह्यनया सह सत्तमाः ।
ब्राह्मणाः क्षत्रिया वैश्याः सशूद्रा श्च प्रजा मम ३।
सुखेनापि सकुटुंबैः स्थातव्यं तु महीतले ।
पूरुरेष महाभागो भवतां पालकस्त्विह ४।
स्थापितोस्ति मया लोका राजा धीरः सदंडकः ।
एवमुक्तास्तु ताः सर्वाः प्रजा राजानमब्रुवन् ५।
श्रूयते सर्ववेदेषु पुराणेषु नृपोत्तम ।
धर्म एवं यतो लोके न दृष्टः केन वै पुरा ६।
दृष्टोस्माभिरसौ धर्मो दशांगः सत्यवल्लभः ।
सोमवंशसमुत्पन्नो नहुषस्य महागृहे ७।

हस्तपादमुखैर्युक्तः सर्वाचारप्रचारकः ।
ज्ञानविज्ञानसंपन्नः पुण्यानां च महानिधिः ८।
गुणानां हि महाराज आकरः सत्यपंडितः ।
कुर्वंति च महाधर्मं सत्यवंतो महौजसः ९।
तं धर्मं दृष्टवंतः स्म भवंतं कामरूपिणम् ।
भवंतं कामकर्तारमीदृशं सत्यवादिनम् १०।
कर्मणा त्रिविधेनापि वयं त्यक्तुं न शक्नुमः ।
यत्र त्वं तत्र गच्छामः सुसुखं पुण्यमेव च ११।
नरकेपि भवान्यत्र वयं तत्र न संशयः ।
किं दारैर्धनभोगैश्च किं जीवैर्जीवितेन च १२।
त्वां विनासुमहाराज तेन नास्त्यत्र कारणम् ।
त्वयैव सह राजेंद्र वयं यास्याम नान्यथा १३।
एवं श्रुत्वा वचस्तासां प्रजानां पृथिवीपतिः ।
हर्षेण महताविष्टः प्रजावाक्यमुवाच ह १४।
आगच्छंतु मया सार्द्धं सर्वे लोकाः सुपुण्यकाः ।

नृपो रथं समारुह्य तया वै कामकन्यया १५।
रथेन हंसवर्णेन चंद्रबिंबानुकारिणा।
चामरैर्व्यजनैश्चापि वीज्यमानो गतव्यथः १६।
केतुना तेन पुण्येन शुभ्रेणापि महीयसा।
शोभमानो यथा देवो देवराजः पुरंदरः १७।
ऋषिभिः स्तूयमानस्तु बंदिभिश्चारणैस्तथा।
प्रजाभिः स्तूयमानश्च ययातिर्नहुषात्मजः १८।
प्रजाः सर्वास्ततो यानैः समायाता नरेश्वरम्।
गजैरश्वै रथैश्चान्यैः प्रस्थिताश्च दिवं प्रति १९।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्ये पृथग्जनाः।
सर्वे च वैष्णवा लोका विष्णुध्यानपरायणाः २०।
तेषां तु केतवः शुक्ला हेमदंडैरलंकृताः।
शंखचक्रांकिताः सर्वे सदंडाः सपताकिनः २१।
प्रजावृंदेषु भासंते पताका मारुतेरिताः।
दिव्यमालाधरास्सर्वे शोभितास्तुलसीदलैः २२।

दिव्यचंदनदिग्धांगा दिव्यगंधानुलेपनाः।
दिव्यवस्त्रकृता शोभा दिव्याभरणभूषिताः २३।
सर्वे लोकाः सुरूपास्ते राजानमुपजग्मिरे।
प्रजाशतसहस्राणि लक्षकोटिशतानि च २४।
अर्वखर्वसहस्राणि ते जनाः प्रतिजग्मिरे।
ते तु राज्ञा समं सर्वे वैष्णवाः पुण्यकारिणः २५।
विष्णुध्यानपराः सर्वे जपदानपरायणाः।
सुकर्मोवाच-
एवं ते प्रस्थिताः सर्वे हर्षेण महतान्विताः २६।
पूरुं पुत्रं महाराज स्वराज्ये परिषिच्य तम्।
ऐंद्रं लोकं जगामाथ ययातिः पृथिवीपतिः २७।
तेजसा तस्य पुण्येन धर्मेण तपसा तदा।
ते जनाः प्रस्थिताः सर्वे वैष्णवं लोकमुत्तमम् २८।
ततो देवाः सगंधर्वाः किन्नराश्चारणास्तथा।
सहिता देवराजेन आगताः संमुखं तदा २९।

तस्यैवापि नृपेंद्रस्य पूजयंतो नृपोत्तम।
इंद्र उवाच-
स्वागतं ते महाराज मम गेहं समाविश ३०।
अत्र भोगान्प्रभुंक्ष्व त्वं दिव्यान्कामान्मनोऽनुगान्।
राजोवाच-
सहस्राक्ष महाप्राज्ञ तव पादांबुजद्वयम् ३१।
नमस्करोम्यहं देव ब्रह्मलोकं व्रजाम्यहम्।
देवैः संस्तूयमानश्च ब्रह्मलोकं जगाम ह ३२।
पद्मयोनिर्महातेजाः सार्धं मुनिवरैस्तदा।

आतिथ्यं च चकारास्य पाद्यार्घादि सुविष्टरैः ३३।
उवाच विष्णुलोकं हि प्रयाहि त्वं स्वकर्मणा।
एवमाभाषिते धात्रा जगाम शिवमंदिरम् ३४।
चक्रे आतिथ्यपूजां च उमया सह शंकरः।
तस्यै वापि नृपेंद्रस्य राजानमिदमब्रवीत् ३५।
कृष्णभक्तोसि राजेंद्र ममापि सुप्रियो भवान्।

ततो ययाते राजेंद्र वस त्वं मम मंदिरम् ३६।
सर्वान्भोगान्प्रभुंक्ष्व त्वं दुःखप्राप्यान्हि मानुषैः।
अंतरं नास्ति राजेंद्र मम विष्णोर्न संशयः ३७।
योसौ विष्णुस्वरूपेण स वै रुद्रो न संशयः।
यो रुद्रो विद्यते राजन्स च विष्णुः सनातनः ३८।
उभयोरंतरं नास्ति तस्माच्चैव वदाम्यहम्।
विष्णुभक्तस्यपुण्यस्यस्थानमेवददाम्यहम् ३९।
तस्मादत्र महाराज स्थातव्यं हि त्वयानघ।
एवमुक्तः शिवेनापि ययातिर्हरिवल्लभः ४०।
भक्त्या प्रणम्य देवेशं शंकरं नतकंधरः।
एतत्सर्वं महादेव त्वयोक्तमिह सांप्रतम् ४१।
युवयोरंतरं नास्ति एका मूर्तिर्द्विधाभवत्।
वैष्णवं गंतुमिच्छामि पादौ तव नमाम्यहम् ४२।
एवमस्तु महाराज गच्छ लोकं तु वैष्णवम्।
समादिष्टः शिवेनापि प्रतस्थे वसुधाधिपः ४३।

पृथ्वीशस्तैर्महापुण्यैर्वैष्णवैर्विष्णुवल्लभैः।
नृत्यमानैस्ततस्तैस्तु पुरतस्तस्य भूपतेः ४४।
शंखशब्दैः सुपापघ्नैः सिंहनादैः सुपुष्कलैः।
जगाम निःस्वनै राजा पूज्यमानः सुचारणैः ४५।
सुस्वरैर्गीयमानस्तु पाठकैः शास्त्रकोविदैः।
गायंति पुरतस्तस्य गंधर्वा गीततत्पराः ४६।
ऋषिभिः स्तूयमानश्च देववृंदैः समन्वितैः।
अप्सरोभिः सुरूपाभिः सेव्यमानः स नाहुषिः ४७।
गंधर्वैः किन्नरैः सिद्धैश्चारणैः पुण्यमंगलैः।
साध्यैर्विद्याधरै राजा मरुद्भिर्वसुभिस्तथा ४८।
रुद्रैश्चादित्यवर्गैश्च लोकपालैर्दिगीश्वरैः।
स्तूयमानो महाराजस्त्रैलोक्येन समंततः ४९।
ददृशे वैष्णवं लोकमनौपम्यमनामयम्।
विमानैः कांचनै राजन्सर्वशोभासमाविलैः ५०।
हंसकुंदेंदुधवलैर्विमानैरुपशोभितैः।

प्रासादैः शतभौमैश्च मेरुमंदरसंनिभैः ५१।
शिखरैरुल्लिखद्भिश्च स्वर्व्योमहाटकान्वितैः।

जाज्वल्यमानैः कलशैः शोभते सुपुरोत्तमम् ५२।
तारागणैर्यथाकाशं तेजः श्रिया प्रकाशते।
प्रज्वलत्तेजोज्वालाभिर्लोचनैरिव लोकते ५३।
नानारत्नैहैरेर्लोकः प्रहसद्भशनैरिव।
समाह्वयति तान्पुण्यान्वैष्णवान्विष्णुवल्लभान् ५४।
ध्वज व्याजेन राजेंद्र चलिताग्रैः सुपल्लवैः।
श्वसनांदोलितैस्तैश्च ध्वजाग्रैश्च मनोहरैः ५५।
हेमदंडैश्च घंटाभिः सर्वत्रसमलंकृतम्।
सूर्यतेजः प्रकाशैश्च गोपुराट्टालकैस्ततः ५६।
गवाक्षैर्जालमालैश्च वातायनमनोहरैः।
प्रतोलीनां प्रकाशैश्च प्राकारैर्हेमरूपकैः ५७।
तोरणैः सुपताकाभिर्नानाशब्दैः सुमंगलैः।
कलशाग्रैश्चक्रबिंबै रविबिंबसमप्रभैः ५८।

सुभोगैः शतकक्षैश्च निर्जलांबुदसन्निभैः।
दंडच्छत्रसमाकीर्णैः कलशैरुपशोभितैः ५९।
प्रावृट्कालांबुदाकारैर्मंदिरैरुपशोभितैः।
कलशैः शोभमानैस्तैर्ऋक्षैर्द्यौरिव भूतलम् ६०।
दंडजालपताकाभिर्ऋक्षजालसमप्रभैः।
तादृशैः स्फाटिकाकारैः कांतिशंखेंदुसन्निभैः ६१।
हेमप्रासादसंबाधैर्नानाधातुमयैस्ततः।
विमानैरर्बुदसंख्यैः शतकोटिसहस्रकैः ६२।
सर्वभोगयुतैश्चैव शोभते हरिपत्तनम्।
यैः समाराधितो देवः शंखचक्रगदाधरः ६३।
ते प्रसादात्तस्य तेषु निवसंति गृहेषु च।
सर्वपुण्येषु दिव्येषु भोगाढ्येषु च मानवाः ६४।
वैष्णवाः पुण्यकर्माणो निर्धूताशेषकल्मषाः।
एवंविधैर्गृहैः पुण्यैः शोभितं विष्णुमंदिरम् ६५।
नानावृक्षैः समाकीर्णं वनैश्चंदनशोभितैः।

सर्वकामफलै राजन्सर्वत्र समलंकृतम् ६६।
वापीकुंडतडागैश्च सारसैरुपशोभितैः।
हंसकारंडवाकीर्णैः कल्हारैरुपशोभितैः ६७।
शतपत्रैर्महापद्मैः पद्मोत्पलविराजितैः।
कनकोत्पलवर्णैश्च सरोभिश्च विराजते ६८।
वैकुंठं सर्वशोभाढ्यं देवोद्यानैरलंकृतम्।
दिव्यशोभासमाकीर्णं वैष्णवैरुपशोभितम् ६९।
वैकुंठं ददृशे राजा मोक्षस्थानमनुत्तमम्।
देववृंदैः समाकीर्णं ययातिर्नहुषात्मजः ७०।
प्रविवेश पुरं रम्यं सर्वदाहविवर्जितम्।

ददृशे सर्वक्लेशघ्नं नारायणमनामयम् ७१।
विमानैरुपशोभंतं सर्वाभरणशालिनम् ।
पीतवासं जगन्नाथं श्रीवत्सांकं महाद्युतिम् ७२।
वैनतेयसमारूढं श्रियायुक्तं परात्परम् ।
सर्वेषां देवलोकानां यो गतिः परमेश्वरः ७३।

परमानंदरूपेण कैवल्येन विराजते ।
सेव्यमानं महालोकैःसुपुण्यैर्वैष्णवैर्हरिम् ७४।
देववृंदैः समाकीर्णं गंधर्वगणसेवितम् ।
अप्सरोभिर्महात्मानं दुःखक्लेशापहं हरिम् ७५।
नारायणं ननामाथ स्वपत्न्या सह भूपतिः ।
प्रणेमुर्मानवाः सर्वे वैष्णवा मधुसूदनम् ७६।
गता ये वैष्णवाः सर्वे सह राज्ञा महामते ।
पादांबुजद्वयं तस्य नेमुर्भक्त्या महामते ७७।
प्रणमंतं महात्मानं राजानं दीप्ततेजसम् ।
तमुवाच हृषीकेशस्तुष्टोऽहं तव सुव्रत ७८।
वरं वरय राजेंद्र यत्ते मनसि वर्तते ।
तत्ते ददाम्यसंदेहं मद्भक्तोसि महामते ७९।
राजोवाच
यदि त्वं देवदेवेश तुष्टोसि मधुसूदन ।
दासत्वं देहि सततमात्मनश्च जगत्पते ८०।

विष्णुरुवाच-
एवमस्तु महाभाग मम भक्तो न संशयः ।
लोके मम महाराज स्थातव्यमनया सह ८१।
एवमुक्तो महाराजो ययातिः पृथिवीपतिः ।
प्रसादात्तस्य देवस्य विष्णुलोकं प्रसाधितम् ८२।
निवसत्येष भूपालो वैष्णवं लोकमुत्तमम् ८३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने पितृतीर्थवर्णने ययातिचरित्रे ययातेः स्वर्गारोहणं नाम त्र्यशीतितमोऽध्यायः ८३।

Roman transliteration

sukarmovāca-
samāhūya prajāḥ sarvā dvīpānāṃ vasudhādhipaḥ |
harṣeṇa mahatāviṣṭa idaṃ vacanamabravīt 1|
iṃdralokaṃ brahmalokaṃ rudralokamataḥ param |
vaiṣṇavaṃ sarvapāpaghnaṃ prāṇināṃ gatidāyakam 2|
vrajāmyahaṃ na saṃdeho hyanayā saha sattamāḥ |
brāhmaṇāḥ kṣatriyā vaiśyāḥ śaśūdrā śca prajā mama 3|
sukhenāpi sakuṭuṃbaiḥ sthātavyaṃ tu mahītale |
pūrureṣa mahābhāgo bhavatāṃ pālakastviha 4|
sthāpitosti mayā lokā rājā dhīraḥ sadaṃḍakaḥ |
evamuktāstu tāḥ sarvāḥ prajā rājānamabruvan 5|

śrūyate sarvavedeṣu purāṇeṣu nṛpottama |
dharma evaṃ yato loke na dṛṣṭaḥ kena vai purā 6|
dṛṣṭosmābhirasau dharmo daśāṃgaḥ satyavallabhaḥ |
somavaṃśasamutpanno nahuṣasya mahāgṛhe 7|

hastapādamukhairyuktaḥ sarvācārapracārakaḥ |
jñānavijñānasaṃpannaḥ puṇyānāṃ ca mahānidhiḥ 8|
guṇānāṃ hi mahārāja ākaraḥ satyapaṃḍitaḥ |
kurvaṃti ca mahādharmaṃ satyavaṃto mahaujasaḥ 9|
taṃ dharmaṃ dṛṣṭavaṃtaḥ sma bhavaṃtaṃ kāmarūpiṇam |
bhavaṃtaṃ kāmakartāramīdṛśaṃ satyavādinam 10|
karmaṇā trividhenāpi vayaṃ tyaktuṃ na śaknumaḥ |
yatra tvaṃ tatra gacchāmaḥ susukhaṃ puṇyameva ca 11|
narakepi bhavānyatra vayaṃ tatra na saṃśayaḥ |
kiṃ dārairdhanabhogaiśca kiṃ jīvairjīvitena ca 12|
tvāṃ vināsumahārāja tena nāstyatra kāraṇam |
tvayaiva saha rājeṃdra vayaṃ yāsyāma nānyathā 13|
evaṃ śrutvā vacastāsāṃ prajānāṃ pṛthivīpatiḥ |
harṣeṇa mahatāviṣṭaḥ prajāvākyamuvāca ha 14|
āgacchaṃtu mayā sārddhaṃ sarve lokāḥ supuṇyakāḥ |

nṛpo rathaṃ samāruhya tayā vai kāmakanyayā 15|
rathena haṃsavarṇena caṃdrabiṃbānukāriṇā |
cāmarairvyajanaiścāpi vījyamāno gatavyathaḥ 16|
ketunā tena puṇyena śubhreṇāpi mahīyasā |
śobhamāno yathā devo devarājaḥ puraṃdaraḥ 17|
ṛṣibhiḥ stūyamānastu baṃdibhiścāraṇaistathā |
prajābhiḥ stūyamānaśca yayātirnahuṣātmajaḥ 18|
prajāḥ sarvāstato yānaiḥ samāyātā nareśvaram |
gajairaśvai rathaiścānyaiḥ prasthitāśca divaṃ prati 19|
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāścānye pṛthagjanāḥ |
sarve ca vaiṣṇavā lokā viṣṇudhyānaparāyaṇāḥ 20|
teṣāṃ tu ketavaḥ śuklā hemadaṃḍairalaṃkṛtāḥ |
śaṃkhacakrāṃkitāḥ sarve sadaṃḍāḥ sapatākinaḥ 21|
prajāvṛṃdeṣu bhāsaṃte patākā māruteritāḥ |
divyamālādharāssarve śobhitāstulasīdalaiḥ 22|

divyacaṃdanadigdhāṃgā divyagaṃdhānulepanāḥ |
divyavastrakṛtā śobhā divyābharaṇabhūṣitāḥ 23|
sarve lokāḥ surūpāste rājānamupajagmire |
prajāśatasahasrāṇi lakṣakoṭiśatāni ca 24|
arvakharvasahasrāṇi te janāḥ pratijagmire |
te tu rājñā samaṃ sarve vaiṣṇavāḥ puṇyakāriṇaḥ 25|
viṣṇudhyānaparāḥ sarve japadānaparāyaṇāḥ |
sukarmovāca-
evaṃ te prasthitāḥ sarve harṣeṇa mahatānvitāḥ 26|
pūruṃ putraṃ mahārāja svarājye pariṣicya tam |
aiṃdraṃ lokaṃ jagāmātha yayātiḥ pṛthivīpatiḥ 27|
tejasā tasya puṇyena dharmeṇa tapasā tadā |
te janāḥ prasthitāḥ sarve vaiṣṇavaṃ lokamuttamam 28|
tato devāḥ sagaṃdharvāḥ kinnarāścāraṇāstathā |
sahitā devarājena āgatāḥ saṃmukhaṃ tadā 29|

tasyaivāpi nṛpeṃdrasya pūjayaṃto nṛpottama |
iṃdra uvāca-
svāgataṃ te mahārāja mama gehaṃ samāviśa 30|
atra bhogānprabhuṃkṣva tvaṃ divyānkāmānmano'nugān |
rājovāca-
sahasrākṣa mahāprājña tava pādāṃbujadvayam 31|
namaskaromyahaṃ deva brahmalokaṃ vrajāmyaham |
devaiḥ saṃstūyamānaśca brahmalokaṃ jagāma ha 32|
padmayonirmahātejāḥ sārdhaṃ munivaraistadā |
ātithyaṃ ca cakārāsya pādyārghādi suviṣṭaraiḥ 33|
uvāca viṣṇulokaṃ hi prayāhi tvaṃ svakarmaṇā |
evamābhāṣite dhātrā jagāma śivamaṃdiram 34|
cakre ātithyapūjāṃ ca umayā saha śaṃkaraḥ |
tasyai vāpi nṛpeṃdrasya rājānamidamabravīt 35|
kṛṣṇabhaktosi rājeṃdra mamāpi supriyo bhavān |

tato yayāte rājeṃdra vasa tvaṃ mama maṃdiram 36|
sarvānbhogānprabhuṃkṣva tvaṃ duḥkhaprāpyānhi mānuṣaiḥ |
aṃtaraṃ nāsti rājeṃdra mama viṣṇorna saṃśayaḥ 37|
yosau viṣṇusvarūpeṇa sa vai rudro na saṃśayaḥ |
yo rudro vidyate rājansa ca viṣṇuḥ sanātanaḥ 38|
ubhayoraṃtaraṃ nāsti tasmāccaiva vadāmyaham |
viṣṇubhaktasyapuṇyasyasthānamevadadāmyaham 39|
tasmādatra mahārāja sthātavyaṃ hi tvayānagha |
evamuktaḥ śivenāpi yayātirharivallabhaḥ 40|
bhaktyā praṇamya deveśaṃ śaṃkaraṃ natakaṃdharaḥ |
etatsarvaṃ mahādeva tvayoktamiha sāṃpratam 41|
yuvayoraṃtaraṃ nāsti ekā mūrtirdvidhābhavat |
vaiṣṇavaṃ gaṃtumicchāmi pādau tava namāmyaham 42|
evamastu mahārāja gaccha lokaṃ tu vaiṣṇavam |
samādiṣṭaḥ śivenāpi pratasthe vasudhādhipaḥ 43|

pṛthvīśastairmahāpuṇyairvaiṣṇavairviṣṇuvallabhaiḥ |
nṛtyamānaistatastaistu puratastasya bhūpateḥ 44|
śaṃkhaśabdaiḥ supāpaghnaiḥ siṃhanādaiḥ supuṣkalaiḥ |
jagāma niḥsvanai rājā pūjyamānaḥ sucāraṇaiḥ 45|
susvairgīyamānastu pāṭhakaiḥ śāstrakovidaiḥ |
gāyaṃti puratastasya gaṃdharvā gītatatparāḥ 46|
ṛṣibhiḥ stūyamānaśca devavṛṃdaiḥ samanvitaiḥ |
apsarobhiḥ surūpābhiḥ sevyamānaḥ sa nāhuṣiḥ 47|
gaṃdharvaiḥ kinnaraiḥ siddhaiścāraṇaiḥ puṇyamaṃgalaiḥ |
sādhyairvidyādharai rājā marudbhirvasubhistathā 48|
rudraiścādityavargaiśca lokapālairdigīśvaraiḥ |
stūyamāno mahārājastrailokyena samaṃtataḥ 49|
dadṛśe vaiṣṇavaṃ lokamanaupamyamanāmayam |
vimānaiḥ kāṃcanai rājansarvaśobhāsamāvilaiḥ 50|
haṃsakuṃdeṃdudhavalairvimānairupaśobhitaiḥ |

prāsādaiḥ śatabhaumaiśca merumaṃdarasaṃnibhaiḥ 51|
śikharairullikhadbhiśca svarvyomahāṭakānvitaiḥ |
jājvalyamānaiḥ kalaśaiḥ śobhate supurottamam 52|
tārāgaṇairyathākāśaṃ tejaḥ śriyā prakāśate |
prajvalattejojvālābhirlocanairiva lokate 53|
nānāratnairharerlokaḥ prahasaddaśanairiva |

samāhvayati tānpuṇyānvaiṣṇavānviṣṇuvallabhān 54|
dhvaja vyājena rājeṃdra calitāgraiḥ supallavaiḥ |
śvasanāṃdolitaistaiśca dhvajāgraiśca manoharaiḥ 55|
hemadaṃḍaiśca ghaṃṭābhiḥ sarvatrasamalaṃkṛtam |
sūryatejaḥ prakāśaiśca gopurāṭṭālakaistataḥ 56|
gavākṣairjālamālaiśca vātāyanamanoharaiḥ |
pratolīnāṃ prakāśaiśca prākārairhemarūpakaiḥ 57|
toraṇaiḥ supatākābhirnānāśabdaiḥ sumaṃgalaiḥ |
kalaśāgraiścakrabiṃbai ravibiṃbasamaprabhaiḥ 58|

subhogaiḥ śatakakṣaiśca nirjalāṃbudasannibhaiḥ |
daṃḍacchatrasamākīrṇaiḥ kalaśairupaśobhitaiḥ 59|
prāvṛtkālāṃbudākārairmadirairupaśobhitaiḥ |
kalaśaiḥ śobhamānaistairṛkṣairdyauriva bhūtalam 60|
daṃḍajālapatākābhirṛkṣajālasamaprabhaiḥ |
tādṛśaiḥ sphāṭikākāraiḥ kāṃtiśaṃkheṃdusannibhaiḥ 61|
hemaprāsādasaṃbādhairnānādhātumayaistataḥ |
vimānairarbudasaṃkhyaiḥ śatakoṭisahasrakaiḥ 62|
sarvabhogayutaiścaiva śobhate haripattanam |
yaiḥ samārādhito devaḥ śaṃkhacakragadādharaḥ 63|
te prasādāttasya teṣu nivasaṃti gṛheṣu ca |
sarvapuṇyeṣu divyeṣu bhogāḍhyeṣu ca mānavāḥ 64|
vaiṣṇavāḥ puṇyakarmāṇo nirdhūtāśeṣakalmaṣāḥ |
evaṃvidhairgṛhaiḥ puṇyaiḥ śobhitaṃ viṣṇumaṃdiram 65|
nānāvṛkṣaiḥ samākīrṇaṃ vanaiścaṃdanaśobhitaiḥ |

sarvakāmaphalai rājansarvatra samalaṃkṛtam 66|
vāpīkuṃḍataḍāgaiśca sārasairupaśobhitaiḥ |
haṃsakāraṃḍavākīrṇaiḥ kalhārairupaśobhitaiḥ 67|
śatapatrairmahāpadmaiḥ padmotpalavirājitaiḥ |
kanakotpalavarṇaiśca sarobhiśca virājate 68|
vaikuṃṭhaṃ sarvaśobhāḍhyaṃ devodyānairalaṃkṛtam |
divyaśobhāsamākīrṇaṃ vaiṣṇavairupaśobhitam 69|
vaikuṃṭhaṃ dadṛśe rājā mokṣasthānamanuttamam |
devavṛṃdaiḥ samākīrṇaṃ yayātirnahuṣātmajaḥ 70|
praviveśa puraṃ ramyaṃ sarvadāhavivarjitam |
dadṛśe sarvakleśaghnaṃ nārāyaṇamanāmayam 71|
vimānairupaśobhaṃtaṃ sarvābharaṇaśālinam |
pītavāsaṃ jagannāthaṃ śrīvatsāṃkaṃ mahādyutim 72|
vainateyasamārūḍhaṃ śriyāyuktaṃ parātparam |
sarveṣāṃ devalokānāṃ yo gatiḥ parameśvaraḥ 73|

paramānaṃdarūpeṇa kaivalyena virājate |
sevyamānaṃ mahālokaiḥsupuṇyairvaiṣṇavairharim 74|
devavṛṃdaiḥ samākīrṇaṃ gaṃdharvagaṇasevitam |
apsarobhirmahātmānaṃ duḥkhakleśāpahaṃ harim 75|
nārāyaṇaṃ nanāmātha svapatnyā saha bhūpatiḥ |
praṇemurmānavāḥ sarve vaiṣṇavā madhusūdanam 76|
gatā ye vaiṣṇavāḥ sarve saha rājñā mahāmate |
pādāṃbujadvayaṃ tasya nemurbhaktyā mahāmate 77|
praṇamaṃtaṃ mahātmānaṃ rājānaṃ dīptatejasam |
tamuvāca hṛṣīkeśastuṣṭo'haṃ tava suvrata 78|
varaṃ varaya rājeṃdra yatte manasi vartate |

tatte dadāmyasaṃdehaṃ madbhaktosi mahāmate 79|
rājovāca
yadi tvaṃ devadeveśa tuṣṭosi madhusūdana |
dāsatvaṃ dehi satatamātmanaśca jagatpate 80|

viṣṇuruvāca-
evamastu mahābhāga mama bhakto na saṃśayaḥ |
loke mama mahārāja sthātavyamanayā saha 81|
evamukto mahārājo yayātiḥ pṛthivīpatiḥ |
prasādāttasya devasya viṣṇulokaṃ prasādhitam 82|
nivasatyeṣa bhūpālo vaiṣṇavaṃ lokamuttamam 83|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne pitṛtīrthavarṇane yayāticaritre yayāteḥ svargārohaṇaṃ nāma tryaśītitamo'dhyāyaḥ 83|

English translation

Sukarman said :

1-5a. Having called all the subjects from all parts (of the world), the lord of the earth, full of great joy, said: “O best ones my subjects— brāhmaṇas , kṣatriyas , vaiśyas and śūdras , along with this lady I am going to Indra ’s heaven, Brahmā ’s heaven, Rudra ’s heaven and then to Viṣṇu ’s heaven, destroying all sins and causing salvation. There is no doubt about it. With (your) families (you) should stay happily on the earth. O people, I have appointed this glorious and wise Pūru as your guardian and king with the sceptre.”

5b-13. Thus addressed, all those subjects said to the king: “O best king, in (i.e. from) all the Vedas and Purāṇas we hear about Dharma ; but nobody has seen, as we saw, Dharma, like the one (i.e. you) born in Nahuṣa ’s great house, in the lunar dynasty, of ten constituents, loving truth, possessing hands, feet and face, propagating all (good) practices, endowed with spiritual and material knowledge, and a great treasure of religious merit, the mine of virtues and proficient in truth, O great king. Truthful and highly lustrous people practise great virtues. That Dharma we have seen in you, of a desirable form (or handsome like Cupid), satisfying (our) desires and so truth-speaking. Even with the three kinds of acts (i.e. of body, mind and speech) we are unable to abandon you, We shall happily and, agreeably go wherever you go. There is no doubt that we shall be in hell where you will stay (i.e. if you live in a hell). O very great king, without you, what is the use of a wife, or enjoyments, or life? We have nothing to do with that (i.e. wife etc.). O lord of kings, we shall go with you only; this will not be otherwise.”

14-26a. Hearing these words of the subjects, the lord of the earth, full of great joy said to the subjects: “O you all very meritorious people, come along with me.” With Cupid’s daughter the king got into the chariot. (That) Yayāti , Nahuṣa’s son, shone like Indra, the lord of gods, with the chariot having the colour of swans and resembling the orb of the moon; he was free from distress (as he was) being fanned by chowries and fans; he also shone with that lucky, auspicious and great banner. He was praised by sages, bards and singers, so also by his subjects. Then all his subjects approached the lord of men in vehicles; and they proceeded to heaven with (i.e. having mounted on) elephants and horses (and having got into) chariots. They were brāhmaṇas, kṣatriyas, vaiśyas, śūdras and other common people. All they were followers of Viṣṇu and were absorbed in the meditation on Viṣṇu. Their banners were white and adorned with golden staffs. All were marked with conches and discs and were having staffs and flags. The banners urged by wind shone among the crowds of the subjects. All (the subjects) had put on divine garlands, and were adorned with Tulasī -leaves. Their bodies were smeared with

divine sandal, and with (the paste of) divine black ale wood. They were adorned with divine garments and were decorated with divine ornaments. All those handsome people followed the king. All the subjects—the people numbering thousands, hundreds of lakhs and crores, and very large numbers like arva , kharva (i.e. 10,000,000,000) went (with the king). All of them, followers of Viṣṇu, doing meritorious acts, absorbed in the meditation of Viṣṇu, and in muttering (sacred names) and in charity (went) with the king.

Sukarman said :

26b-30a. Full of great joy all of them proceeded (with the king), O great king, having installed his son Pūru on his throne, that Yayāti, the lord of the earth, went to Viṣṇu's world. Due to his lustre, religious merit and piety all those people proceeded to the best heaven ofViṣṇu. Then along with the king of gods, gods with the Gandharvas , Kinnaras and bards came facing them (to greet them), honouring that very lord of kings, O best king.

Indra said :

30b. O great king, welcome to you. Enter my house.

31a. Enjoy here all divine pleasures as you like.

The king said :

31b-40a. O you thousand-eyed, very wise god, I am saluting your lotus-like couple of feet. I (shall) then go to Brahmā's heaven.

Being praised by the gods, he went to Brahmā's heaven. The very lustrous Brahmā along with excellent sages offered him hospitable reception with water for washing his feet and with respectful offering and excellent seats; (and) said to him: "By the power of your deeds go to Viṣṇu's heaven." Thus addressed by the Creator he went to Śiva 's house. Śiva, along with Umā (i.e. Pārvatī) offered hospitable reception to that very king, and said these words to the king: "O lord of kings, you are the devotee of Kṛṣṇa , you are also very dear to me; therefore, O Yayāti, lord of kings, live in my house. Enjoy all pleasures difficult to be obtained by human beings. O lord of kings, there is certainly no difference between Viṣṇu and me. There is no doubt that he who has the form of Viṣṇu is Śiva, and O king, he who is Rudra (i.e. Śiva) is the ancient Viṣṇu. There is no difference between the two. Therefore only I speak (like this). I do give a place (in my abode) to a meritorious devotee of Viṣṇu. Therefore, O innocent great king, you should stay here."

40b-43a. Thus addressed by Śiva, Yayāti, dear to Viṣṇu, and with his neck (i.e. head) bent down in devotion, saluted Śiva, the lord of gods, (and said to him:) "O great god, whatever you have said is proper. There is no difference between you two. It is one form divided into two. I desire to go (to the heaven) of Viṣṇu; I salute your feet." "O great king, let it be so; go to the heaven of Viṣṇu."

43b-65a. (Thus) instructed by Śiva also, the lord of the earth, with Viṣṇu's very meritorious devotees, dear to Viṣṇu dancing before him—the king—, proceeded (towards Viṣṇu's heaven). He, accompanied by the conch-sounds destroying great sins, and very many roars of lions, many (other) sounds, being worshipped by good bards, (his praise) being sung in melodious tones by public readers skilled in scriptures, moved (on). Gandharvas, eagerly engaged in singing, sang before him. He was being praised by sages along with hosts of gods that had joined them. That son of Nahuṣa was being served by beautiful celestial damsels. That great king, being praised by meritorious and auspicious

Gandharvas, Kinnaras, Siddhas , bards, Sādhyas , Vidyādharas , Maruts and Vasus , so also Rudra and groups of Ādityas , and by the Guardians and Lords of quarters, and by all the three worlds all around, saw the matchless and trouble-free heaven of Viṣṇu. O king, that excellent and best city shone with golden, heavenly cars, full of all beauty, with hundred-storied mansions shining with halls white like swans, the kunda (flowers) or the moon, and resembling the Meru and Mandāra mountains which with their tops touched the heaven and the sky, and with bright, golden pitchers (on their tops). It shone with the splendour of lustre like the sky with multitudes of stars; with flames of blazing lustre it, as it were, looked with eyes. O lord of kings, that Śiva's heaven, invited, with many jewels, as it were, with teeth showing while laughing, and under the pretext of the flag with tossing foliage, the meritorious devotees of Viṣṇu, dear to Viṣṇu. It was well adorned everywhere with charming tops of banners tossed by wind, and with golden staffs and bells. It shone with gates and watch-towers looking (bright) like the sun's lustre, with beautiful round windows, rows of lattices and windows with the lustres of the broad ways, and golden ramparts, with arches, good banners and many very auspicious sounds, with the tops of pitchers, mirror-like discs resembling in lustre the sun's orb, with great splendour, with hundreds of private chambers resembling water-less clouds, crowded with staffs and umbrellas and pitchers, with chambers like clouds in the rainy season, and the earth looked, with (so many) pitchers, like the sky with stars. The city of Viṣṇu looked beautiful with the mass of staffs and banners with lustre like the multitude of stars, of the form of crystal objects, looking like a conch or the moon, with crowds of golden palaces and (palaces) made of many metals, with divine cars numbering ten millions and thousands of hundreds of crores; and with all enjoyments. Those men, devotees of Viṣṇu, of righteous deeds and with all their sins washed away live, through his grace, in those houses, which are fully meritorious, divine and rich in all pleasures.

65b-75. The house of Viṣṇu was adorned with excellent (objects) like these. It was everywhere crowded with many kinds of trees, graced with sandal trees, having all desired fruits. It shone with wells, ponds and lakes beautified with cranes, so also with lakes, crowded with swans and ducks, beautified with white lotuses, (other) lotuses, big white lotuses, (other kinds of) lotuses and blue lotuses, and (others) having the colour of (i.e. resembling) golden lotuses. Vaikuṇṭha (i.e. Viṣṇu's heaven) was rich with all beauty, was adorned with divine parks, was full of divine charm and was graced by the devotees of Viṣṇu. The king saw (this) Vaikuṇṭha, the matchless place of salvation. Yayāti, Nahuṣa's son, entered that beautiful city, crowded with hosts of gods and free from any morbid heat. He saw that Viṣṇu, destroyer of all sufferings, free from any damage, shining with divine cars, resplendent with all ornaments, clad in a yellow garment, marked with Śrīvatsa , and very lustrous, mounted on Garuḍa accompanied by Śrī, higher than the highest,—the highest god, the refuge of all the worlds, (who) shone with perfect detachment of the form of the highest joy, and was being served by great, very meritorious devotees of Viṣṇu.

76-79. The lord of the earth, with his wife, saluted Nārāyaṇa (i.e. Viṣṇu) crowded with hosts of gods, waited upon by groups of Gandharvas and celestial nymphs, who was magnanimous and who removed all sufferings. All the men, devotees of Viṣṇu, who had gone with the king, saluted Viṣṇu, O you very intelligent one. O you highly intelligent one, they devoutly saluted his both feet. Viṣṇu said to the glorious king, who was blazing with lustre, and who was saluting him: "O you of a good vow, I am pleased with you. O lord of kings, ask for a boon which you have in your mind; I shall certainly grant it to you. You are my devotee, O you very intelligent one."

The king said :

80. O Madhusūdana , O lord of gods, if you are pleased, then, O lord of the worlds, always grant me your servitude (i.e. make me your servant).

Viṣṇu said :

81-83. O glorious one, let it be so; you are undoubtedly my devotee; O great king, with this lady you may stay in my heaven.

That great king Yayāti, the lord of the earth, thus addressed, lived, through the grace of that god, in the excellent heaven of Viṣṇu, which was decorated.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 84

Glorification of Devotion to Parents

Chapter 166 of 693 · 22 detected Sanskrit verse markers

Sanskrit

सुकर्मोवाच-
एतत्ते सर्वमाख्यातं चरित्रं पापनाशनम् ।
पुत्राणां तारकं दिव्यं बहुपुण्यप्रदायकम् १।
प्रत्यक्षं दृश्यते लोके ययातिचरितं श्रुतम् ।
पूरुणाप्तं महद्राज्यं दुर्गतिं गतवांस्तुरुः २।
पितृप्रसादात्कोपाच्च यथा जातं तथा पुनः ।
पुत्राणां तारकं पुण्यं यशस्यं धनधान्यदम् ३।
शापयुक्ताविमौ चोभौ तुरुश्च यदुरेव च ।
पितृमातृसमं नास्ति अभीष्टफलदायकम् ४।
साभिलाषेण भावेन पिता पुत्रं समाह्वयेत् ।
माता च पुत्रपुत्रेति तस्य पुण्यफलं शृणु ५।
समाहुतो यथा पुत्रः प्रयाति मातरं प्रति ।
यो याति हर्षसंयुक्तो गंगास्नानफलं लभेत् ६।
पादप्रक्षालनं यस्तु कुरुते च महायशाः ।
सर्वतीर्थफलं भुंक्ते प्रसादातु तयोः सुतः ७।

अंगसंवाहनाच्चान्यदश्वमेधफलं लभेत् ।
भोजनाच्छादनस्नानैर्गुरुं यः पोषयेत्सुतः ८।
पृथ्वीदानसमं पुण्यं तत्पुत्रे हि प्रजायते ।
सर्वतीर्थमयी गंगा तथा माता न संशयः ९।
बहुपुण्यमयः सिंधुर्यथा लोके प्रतिष्ठितः ।
अस्मिल्लोके पिता तद्वत्पुराणकवयो विदुः १०।
सुकर्मोवाच-
भ्रंशते क्रोशते यस्तु पितरं मातरं पुनः ।
स पुत्रो नरकं याति रौरवाख्यं न संशयः ११।
मातरं पितरं वृद्धौ गृहस्थो यो न पोषयेत् ।
स पुत्रो नरकं याति वेदनां प्राप्नुयाद्ध्रुवम् १२।
कुत्सते पापकर्ता यो गुरुं पुत्रः सुदुर्मतिः ।
निष्कृतिर्नैव दृष्टा वै पुराणैः कविभिः कदा १३।
एवंज्ञात्वाह्यहंविप्रपूजयामिदिनेदिने ।
मातरं पितरं नित्यं भक्त्या नमितकंधरः १४।

कृत्याकृत्यं वदेच्चैव समाहुय गुरुर्मम ।
तत्करोम्यविचारेण शक्त्या स्वस्य च पिप्पल १५।
तेन मे परमं ज्ञानं संजातं गतिदायकम् ।
एतयोश्च प्रसादेन संसारे परिवर्तते १६।
यच्चकिंचित्प्रकुर्वंति मानवा भुवि संस्थिताः ।
गृहस्थस्तदहं जाने यच्च स्वर्गे प्रवर्तते १७।
नागानां च इहस्थोपि चारं जानामि पिप्पल ।
एतयोश्च प्रसादाच्च त्रैलोक्यं मम वश्यताम् १८।
गतं विद्याधरश्रेष्ठ भवानर्चतु माधवम् ।
विष्णुरुवाच-
एवं संचोदितस्तेन पिप्पलो हि स्वकर्मणा १९।
आनम्य तं द्विजश्रेष्ठं लज्जितोऽपि दिवं ययौ ।
सुकर्मासोऽपि धर्मात्मा गुरुं शुश्रूषते नृप २०।
एतत्ते सर्वमाख्यातं पितृतीर्थानुगं मया ।
अन्यत्किं ते प्रवक्ष्यामि वद वेन महामते २१।

इति श्रीपद्मपुराणे भूमिखंडेवेनोपाख्याने मातापितृतीर्थमाहात्म्यवर्णनंनाम चतुरशीतितमोऽध्यायः ८४।

Roman transliteration

sukarmovāca-
etatte sarvamākhyātaṃ caritraṃ pāpanāśanam |
putrāṇāṃ tārakaṃ divyaṃ bahupuṇyapradāyakam 1|
pratyakṣaṃ dṛśyate loke yayāticaritaṃ śrutam |
pūruṇāptaṃ mahadrājyaṃ durgatiṃ gatavāṃsturuḥ 2|
pitṛprasādātkopācca yathā jātaṃ tathā punaḥ |
putrāṇāṃ tārakaṃ puṇyaṃ yaśasyaṃ dhanadhānyadam 3|
śāpayuktāvimau cobhau turuśca yadureva ca |
pitṛmātṛsamaṃ nāsti abhīṣṭaphaladāyakam 4|
sābhilāṣeṇa bhāvena pitā putraṃ samāhvayet |
mātā ca putraputreti tasya puṇyaphalaṃ śṛṇu 5|
samāhūto yathā putraḥ prayāti mātaraṃ prati |
yo yāti harṣasaṃyukto gaṃgāsnānaphalaṃ labhet 6|
pādaprakṣālanaṃ yastu kurute ca mahāyaśāḥ |
sarvatīrthaphalaṃ bhuṃkte prasādāttu tayoḥ sutaḥ 7|

aṃgasaṃvāhanāccānyadaśvamedhaphalaṃ labhet |
bhojanācchādanasnānairguruṃ yaḥ poṣayetsutaḥ 8|
pṛthvīdānasamaṃ puṇyaṃ tatputre hi prajāyate |
sarvatīrthamayī gaṃgā tathā mātā na saṃśayaḥ 9|
bahupuṇyamayaḥ siṃdhuryathā loke pratiṣṭhitaḥ |
asmillo~ke pitā tadvatpurāṇakavayo viduḥ 10|
sukarmovāca-
bhraṃśate krośate yastu pitaraṃ mātaraṃ punaḥ |
sa putro narakaṃ yāti rauravākhyaṃ na saṃśayaḥ 11|
mātaraṃ pitaraṃ vṛddhau gṛhastho yo na poṣayet |
sa putro narakaṃ yāti vedanāṃ prāpnuyāddhruvam 12|
kutsate pāpakartā yo guruṃ putraḥ sudurmatiḥ |

niṣkṛtirnaiva dṛṣṭā vai purāṇaiḥ kavibhiḥ kadā 13|
evaṃjñātvāhyahaṃviprapūjayāmidinedine |
mātaraṃ pitaraṃ nityaṃ bhaktyā namitakaṃdharaḥ 14|

kṛtyākṛtyaṃ vadeccaiva samāhūya gururmama |
tatkaromyavicāreṇa śaktyā svasya ca pippala 15|
tena me paramaṃ jñānaṃ saṃjātaṃ gatidāyakam |
etayośca prasādena saṃsāre parivartate 16|
yaccakiṃcitprakurvaṃti mānavā bhuvi saṃsthitāḥ |
gṛhasthastadahaṃ jāne yacca svarge pravartate 17|
nāgānāṃ ca ihasthopi cāraṃ jānāmi pippala |
etayośca prasādācca trailokyaṃ mama vaśyatām 18|
gataṃ vidyādharaśreṣṭha bhavānarcatu mādhavam |
viṣṇuruvāca-
evaṃ saṃcoditastena pippalo hi svakarmaṇā 19|
ānamya taṃ dvijaśreṣṭhaṃ lajjito'pi divaṃ yayau |
sukarmāso'pi dharmātmā guruṃ śuśrūṣate nṛpa 20|
etatte sarvamākhyātaṃ pitṛtīrthānugaṃ mayā |
anyatkiṃ te pravakṣyāmi vada vena mahāmate 21|

iti śrīpadmapurāṇe bhūmikhaṃḍevenopākhyāne mātāpitṛtīrthamāhātmyavarṇanaṃnāma caturaśītitamo'dhyāyaḥ 84|

English translation

Sukarman said :

1-10. I have narrated to you this entire account, which removes sins, which emancipates sons, which is divine, and which gives great religious merit. The well-known deeds of Yayāti are actually seen in the world. Pūru obtained the great kingdom as it was brought into existence, and Turu was reduced to a bad plight, due (respectively) to the father's favour and anger. It emancipates sons, gives glory and wealth and grains. Both Turu and Yadu were under the influence of a curse. There is no other giver of desirable fruits like the father or the mother. A father may call his son through love, and a mother (may call him saying:) 'O son, O son.' Listen to its meritorious fruit. When a son, who is called by his mother, goes to her with affection, he would get the fruit of having bathed in the Ganges . A very glorious son, who would wash the feet (of his parents) enjoys, through their grace, the fruit of (having visited) all the sacred places; and by shampooing their bodies he would obtain the fruit of a horse-sacrifice. In that son, who would nourish his father (and mother) with food, covering, and bath, merit equal to that obtained by the gift of the earth is produced. The Ganges is full of (the merit of) all sacred places. A mother is like that (only). There is no doubt about it. The ancient poets know that as the ocean is established as full of much merit, similarly is the father in this world.

Sukarman said :

11-19a. That son, who abandons or yells at his father or mother, undoubtedly goes to the hell called Raurava . That son, who, being a householder, does not support his old mother or father, goes to hell and would certainly meet with agony. For a wicked-minded and sinful son, who abuses his father (or mother), the ancient poets have never known any requital. O brāhmaṇa , knowing thus I am everyday worshipping devoutly and with my neck (i.e. head) bent my mother and father. My father, calling me,

would tell me what ought and what ought not to be done. I do it with discrimination and according to my strength, O Pippala . Due to that I have obtained the highest knowledge giving me happiness. A man lives in the mundane existence due to the favour of these two (i.e. the parents). I know whatever men remaining on the earth do and when a householder proceeds to heaven. O Pippala, even while being here I know the movement of cruel persons. O best of the Vidyādharas , the three worlds have come under my sway. You should (please) worship Mādhava (i.e. Viṣṇu).

Viṣṇu said :

19b-21. Pippala, thus directed by him, having bowed down to the best brāhmaṇa, and also being ashamed, went to heaven in accordance with (the fruit of) his deeds. O king, that Sukarman of a religious mind, also served his father (and mother). I have thus told you everything pertaining to the holy place (in the form) of the father (and mother). O very intelligent Vena , tell me what else I should tell you.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 85

The Story of Cyavana, Kuñjala and Divyādevī

Chapter 167 of 693 · 76 detected Sanskrit verse markers

Sanskrit

वेन उवाच-
भगवन्देवदेवेश प्रसादाच्च मम त्वया ।
भार्यातीर्थं समाख्यातं पितृतीर्थमनुत्तमम् १।
मातृतीर्थं हृषीकेश बहुपुण्यप्रदायकम् ।
प्रसादसुमुखो भूत्वा गुरुतीर्थं वदस्व मे २।
श्रीभगवानुवाच-
कथयिष्याम्यहं राजन्गुरुतीर्थमनुत्तमम् ।
सर्वपापहरं प्रोक्तं शिष्याणां गतिदायकम् ३।
शिष्याणां परमं पुण्यं धर्मरूपं सनातनम् ।
परं तीर्थं परं ज्ञानं प्रत्यक्षफलदायकम् ४।
यस्यप्रसादाद्राजेंद्र इहैव फलमश्नुते ।
परलोके सुखं भुंक्ते यशः कीर्तिमवाप्नुयात् ५।
प्रसादाद्यस्य राजेंद्र गुरोश्चैव महात्मनः ।
प्रत्यक्षं दृश्यते शिष्यैस्त्रैलोक्यं सचराचरम् ६।
व्यवहारं च लोकानामाचारं नृपनंदन ।

विज्ञानं विंदते शिष्यो मोक्षं चैव प्रयाति च ७।
सर्वेषामेव लोकानां यथा सूर्यः प्रकाशकः ।
गुरुः प्रकाशकस्तद्वच्छिष्याणां गतिरुत्तमा ८।
रात्रावेव प्रकाशेच्च सोमो राजा नृपोत्तम ।
तेजसा साधयेत्सर्वमधिकारं चराचरम् ९।
गृहेप्रकाशयेद्दीपः समूहं नृपसत्तम ।
तेजसा नाशयेत्सर्वमंधकारघनाविलम् १०।
अज्ञानतमसा व्याप्तं शिष्यं द्योतयते गुरुः ।
शिष्यप्रकाशउद्द्योतैरुपदेशैर्महामते ११।
दिवाप्रकाशकः सूर्यः शशीरात्रौ प्रकाशकः ।
गृहप्रकाशको दीपस्तमोनाशकरः सदा १२।
रात्रौ दिवा गृहस्यांते गुरुः शिष्यं सदैव हि ।
अज्ञानाख्यं तमस्तस्य गुरुः सर्वं प्रणाशयेत् १३।
तस्माद्गुरुः परं तीर्थं शिष्याणामवनीपते ।
एवं ज्ञात्वा ततः शिष्यः सर्वदा तं प्रपूजयेत् १४।

गुरुं पुण्यमयं ज्ञात्वा त्रिविधेनापि कर्मणा ।
इत्यर्थे श्रूयते विप्र इतिहासः पुरातनः १५।
सर्वपापहरः प्रोक्तश्च्यवनस्य महात्मनः ।
भार्गवस्य कुले जातश्च्यवनो मुनिसत्तमः १६।
तस्य चिंता समुत्पन्ना एकदा तु नृपोत्तम ।
कदाहं ज्ञानसंपन्नो भविष्यामि महीतले १७।
दिवारात्रौप्रचिंतेत्स ज्ञानार्थी मुनिसत्तमः ।
एवं तु चिंतमानस्य मतिरासीन्महात्मनः १८।
तीर्थयात्रां प्रयास्यामि अभीष्टफलदायिनीम् ।
गृहक्षेत्रादिसंत्यज्य भार्यां पुत्रं धनं ततः १९।
तीर्थयात्राप्रसंगेन अटते मेदिनीं तदा ।
लोमानुलोमयात्रां स गंगायाः कृतवान्नृप २०।
स तद्वन्नर्मदायाश्च सरस्वत्या मुनीश्वरः ।
गोदावर्यादिसर्वासां नदीनां सागरस्य च २१।
अन्येषां सर्वतीर्थानां क्षेत्राणां च नृपोत्तम ।

देवानां पुण्यलिगानां यात्राव्याजेन सोऽभ्रमत् २२।
भ्रममाणस्य तस्यापि तीर्थेषु परमेषु च ।
भ्रममाणः समायातः क्षेत्राणामुत्तमं तदा ।
कायश्च निर्मलो जातः सूर्यतेजः समप्रभः २३।
च्यवनः काशते दीप्त्या पूतात्मानेन कर्मणा २४।
नर्मदा दक्षिणे कूले नाम्ना अमरकंटकम् ।
ददर्श सुमहालिगं सर्वेषां गतिदायकम् २५।
नत्वा स्तुत्वा तु संपूज्य सिद्धनाथं महेश्वरम् ।
ज्वालेश्वरं ततो दृष्ट्वा दृष्ट्वा चाप्यमरेश्वरम् २६।
ब्रह्मेशं कपिलेशं च मार्कंडेश्वरमुत्तमम् ।
एवं यात्रां ततः कृत्वा ॐकारं समुपागतः २७ **।
वटच्छायां समाश्रित्य शीतलां श्रमनाशिनीम् ।
सुखेन संस्थितो विप्रश्च्यवनो भृगुनंदनः २८।
तत्र स्वनं स शुश्राव समुक्तं पक्षिणा तदा ।
दिव्यभाषा समायुक्तं ज्ञानविज्ञानसंयुतम् २९।

शुकश्च एकस्तत्रास्ते बहुकालप्रजीवकः ।
कुंजलोनाम धर्मात्मा चतुःपुत्रः सभार्यकः ३०।
आसंस्तस्य हि पुत्राश्च चत्वारः पितृनंदनाः ।
तेषां नामानि राजेंद्र कथयिष्ये तवाग्रतः ३१।
ज्येष्ठस्तु उज्ज्वलो नाम द्वितीयस्तु समुज्ज्वलः ।
तृतीयो विज्वलोनाम चतुर्थश्च कपिंजलः ३२।
एवं पुत्रास्तु चत्वारः कुंजलस्य महामते ।
शुकस्य तस्य पुण्यस्य पितृमातृपरायणाः ३३।
भ्रमंति गिरिकुंजेषु द्वीपेषु च समाहिताः ।

भोजनार्थं तु संक्षुब्धाः क्षुधया परिपीडिताः ३४।
स्वोदरस्थां क्षुधां सौम्य फलैरमृतसन्निभैः ।
अमृतस्वादुतोयेन शमयंति नृपोत्तम ३५।
फलं पक्वं रसालं तु आहारार्थं सुपुत्रकाः ।
दत्वा फलानि दंपत्योर्निक्षिपंति प्रयत्नतः ३६।
मातुरर्थे महाभागा भक्तिभावसमन्विताः ।

तुष्टा आहारमुत्पाद्य भक्षयंति पठंति च ३७।
तत्र क्रीडारताः सर्वे विलसंति रमंति च ।
संध्याकालं समाज्ञाय पितुरंतिकमुत्तमम् ३८।
आयांति भक्ष्यमादाय गुर्वर्थं तु प्रयत्नतः ।
पश्यतस्तस्य विप्रस्य च्यवनस्य महात्मनः ३९।
आगतास्त्वंडजाः सर्वे पितुर्नीडं सुशोभनम् ।
पितरं मातरं चोभौ प्रणेमुस्ते महामते ४०।
ताभ्यां भक्ष्यं समासाद्य उपतस्थुस्तयोः पुरः ।
सर्वे संभाषिताः पित्रा मानितास्ते सुतोत्तमाः ४१।
मात्रा च कृपया राजन्वचनैः प्रीतिसंमितैः ।
पक्षवातेन शीतेन मातापित्रोश्च ते तदा ४२।
तेषामाप्यायनं तौ द्वौ चक्राते पक्षिणौ नृप ।
आशीर्भिरभिनंद्यैव द्वाभ्यामपि सुपुत्रकान् ४३।
तैश्च दत्तं सुसंपुष्टमाहारममृतोपमम् ।
तावेव हि सुसंप्रीतिं चक्राते द्विजसत्तम ४४।

पिबतो निर्मलं तोयं तीर्थकोटिसमुद्भवम् ।
स्वस्थानं तु समाश्रित्य सुखसंतुष्टमानसौ ४५।
चक्राते च कथां दिव्यां सुपुण्यां पापनाशिनीम् ।
विष्णुरुवाच-
पित्रा तु कुंजलेनापि पृष्ट उज्ज्वल आत्मजः ४६।
क्वगतोऽस्यद्य पुत्र त्वं किमपूर्वं त्वया पुनः ।
तत्र दृष्टं श्रुतं पुण्यं तन्मे कथय नंदन ४७।
कुंजलस्य पितुर्वाक्यं समाकर्ण्य स उज्ज्वलः ।
पितरं प्रत्युवाचाथ भक्त्या नमितकंधरः ४८।
प्रणाममकरोन्मूर्ध्ना कथां चक्रे मनोहराम् ।
उज्ज्वल उवाच-
प्लक्षद्वीपं महाभाग नित्यमेव व्रजाम्यहम् ४९।
महता उद्यमेनापि आहारार्थं महामते ।
प्लक्षेद्वीपे महाराज संति देशा अनेकशः ५०।
पर्वताः सरिदुद्यान वनानि च सरांसि च ।

ग्रामाश्च पत्तनाश्चान्ये सुप्रजाभिः प्रमोदिताः ५१।
सदा सुखेन संतुष्टा लोका हृष्टा वसंति ते ।

दानपुण्यजपोपेताः श्रद्धाभावसमन्विताः ५२।
प्लक्षद्वीपे महाराज आसीत्पुण्यमतिः सदा ।
दिवोदासस्तु धर्मात्मा तत्सुतासीदनूपमा ५३।
गुणरूपसमायुक्ता सुशीला चारुमंगला ।
दिव्यादेवीति विख्याता रूपेणाप्रतिमा भुवि ५४।
पित्रा विलोकिता सा तु रूपतारुण्यमंगला ।
प्रथमे वयसि सा च वर्त्तते चारुमंगला ५५।
स तां दृष्ट्वा दिवोदासो दिव्यां देवीं सुतां तदा ।
कस्मै प्रदीयते कन्या सुवराय महात्मने ५६।
इति चिंतापरो भूत्वा समालोक्य नरोत्तमः ।
रूपदेशस्य राजानं समालोक्य महीपतिः ५७।
चित्रसेनं महात्मानं समाहुय नरोत्तमः ।
कन्यां ददौ महात्मासौ चित्रसेनाय धीमते ५८।

तस्या विवाहकाले तु संप्राप्ते समये नृप ।
मृतोसौ चित्रसेनस्तु कालधर्मेण वै किल ५९।
दिवोदासस्तु धर्मात्मा चिंतयामास भूपतिः ।
सुब्राह्मणान्समाहुय पप्रच्छ नृपनंदनः ६०।
अस्या विवाहकाले तु चित्रसेनो दिवं गतः ।
अस्यास्तु कीदृशं कर्म भविष्यति वदंतु मे ६१।
ब्राह्मणा ऊचुः-
विवाहो दृश्यते राजन्कन्यायास्तु विधानतः ।
पतिर्मृत्युं प्रयात्यस्या नोचेत्संगं करोति च ६२।
महाधिव्याधिना ग्रस्तस्त्यागं कृत्वा प्रयाति च ।
प्रव्राजितो भवेद्वाजन्धर्मशास्त्रेषु दृश्यते ६३।
अनुद्वाहितायाः कन्याया उद्वाहः क्रियते बुधैः ।
न स्याद्वजस्वला यावदन्यः पतिर्विधीयते ६४।
विवाहं तु विधानेन पिता कुर्यान्न संशयः ।
एवं राजन्समादिष्टं धर्मशास्त्रं बुधैर्जनैः ६५।

विवाहः क्रियतामस्या इत्यूचुस्ते द्विजोत्तमाः ।
दिवोदासस्तु धर्मात्मा द्विजवाक्यप्रणोदितः ६६।
विवाहार्थं महाराज उद्यमं कृतवान्नृप ।
पुनर्दत्ता तु दानेन दिव्यादेवी द्विजोत्तम ६७।
रूपसेनाय पुण्याय तस्मै राज्ञे महात्मने ।
मृत्युधर्मं गतो राजा विवाहे तु महीपतिः ६८।
यदा यदा महाभाग दिव्यादेव्याश्च भूपतिः ।
भर्ता च म्रियते काले प्राप्ते लग्नस्य सर्वदा ६९।
एकविंशतिभर्तारः काले काले मृताः पितः ।
ततो राजा महादुःखी संजातः ख्यातविक्रमः ७०।

समालोच्य समाहुय समामंत्र्य स मंत्रिभिः ।
स्वयंवरे महाबुद्धिं चकार पृथिवीपतिः ७१।
प्लक्षद्वीपस्य राजानः समाहुता महात्मना ।
स्वयंवरार्थमाहुतास्तथा ते धर्मतत्पराः ७२।
तस्यास्तु रूपसंमुग्धा राजानो मृत्युनोदिताः ।

संग्रामं चक्रिरे मूढास्ते मृताः समरांगणे ७३।
एवं तात क्षयो जातः क्षत्रियाणां महात्मनाम् ।
दिव्यादेवी सुदुःखार्ता गता सा वनकंदरम् ७४।
रुरोद करुणं बाला दिव्यादेवी मनस्विनी ।
एवं तात मया दृष्टमपूर्वं तत्र वै तदा ७५।
तन्मे सुविस्तरं तात तस्याः कथय कारणम् ७६।

Roman transliteration

vena uvāca-
bhagavandevadeveśa prasādācca mama tvayā |
bhāryātīrthaṃ samākhyātaṃ pitṛtīrthamanuttamam 1|
mātṛtīrthaṃ hṛṣīkeśa bahupuṇyapradāyakam |
prasādasumukho bhūtvā gurutīrthaṃ vadasva me 2|
śrībhagavānuvāca-
kathayiṣyāmyahaṃ rājangurutīrthamanuttamam |
sarvapāpaharaṃ proktaṃ śiṣyāṇāṃ gatidāyakam 3|
śiṣyāṇāṃ paramaṃ puṇyaṃ dharmarūpaṃ sanātanam |
paraṃ tīrthaṃ paraṃ jñānaṃ pratyakṣaphaladāyakam 4|
yasyaprasādādrājeṃdra ihaiva phalamaśnute |
paraloke sukhaṃ bhuṃkte yaśaḥ kīrtimavāpnuyāt 5|
prasādādyasya rājeṃdra guroścaiva mahātmanaḥ |
pratyakṣaṃ dṛśyate śiṣyaistrailokyaṃ sacarācaram 6|
vyavahāraṃ ca lokānāmācāraṃ nṛpanaṃdana |

vijñānaṃ viṃdate śiṣyo mokṣaṃ caiva prayāti ca 7|
sarveṣāmeva lokānāṃ yathā sūryaḥ prakāśakaḥ |
guruḥ prakāśakastadvacchiṣyāṇāṃ gatiruttamā 8|
rātrāveva prakāśecca somo rājā nṛpottama |
tejasā sādhayetsarvamadhikāraṃ carācaram 9|
gṛheprakāśayeddīpaḥ samūhaṃ nṛpasattama |
tejasā nāśayetsarvamaṃdhakāraghanāvilam 10|
ajñānatamasā vyāptaṃ śiṣyaṃ dyotayate guruḥ |
śiṣyaprakāśauddyotairupadeśairmahāmate 11|
divāprakāśakaḥ sūryaḥ śaśīrātrau prakāśakaḥ |
gṛhaprakāśako dīpastamonāśakaraḥ sadā 12|
rātrau divā gṛhasyāṃte guruḥ śiṣyaṃ sadaiva hi |
ajñānākhyaṃ tamastasya guruḥ sarvaṃ praṇāśayet 13|
tasmādguruḥ paraṃ tīrthaṃ śiṣyāṇāmavanīpate |
evaṃ jñātvā tataḥ śiṣyaḥ sarvadā taṃ prapūjayet 14|

guruṃ puṇyamayaṃ jñātvā trividhenāpi karmaṇā |
ityarthe śrūyate vipra itihāsaḥ purātanaḥ 15|

sarvapāpaharaḥ proktaścyavanasya mahātmanaḥ |
bhārgavasya kule jātaścyavano munisattamaḥ 16|
tasya ciṃtā samutpannā ekadā tu nṛpottama |
kadāhaṃ jñānasaṃpanno bhaviṣyāmi mahītale 17|
divārātraupraciṃtetsa jñānārthī munisattamaḥ |
evaṃ tu ciṃtamānasya matirāsīnmahātmanaḥ 18|
tīrthayātrāṃ prayāsyāmi abhīṣṭaphaladāyinīm |
gṛhakṣetrādisaṃtyajya bhāryāṃ putraṃ dhanaṃ tataḥ 19|
tīrthayātrāprasaṃgena aṭate medinīṃ tadā |
lomānulomayātrāṃ sa gaṃgāyāḥ kṛtavānnṛpa 20|
sa tadvannarmadāyāśca sarasvatyā munīśvaraḥ |
godāvaryādisarvāsāṃ nadīnāṃ sāgarasya ca 21|
anyeṣāṃ sarvatīrthānāṃ kṣetrāṇāṃ ca nṛpottama |

devānāṃ puṇyaligānāṃ yātrāvyājena so'bhramat 22|
bhramamāṇasya tasyāpi tīrtheṣu parameṣu ca |
bhramamāṇaḥ samāyātaḥ kṣetrāṇāmuttamaṃ tadā |
kāyaśca nirmalo jātaḥ sūryatejaḥ samaprabhaḥ 23|
cyavanaḥ kāśate dīptyā pūtātmānena karmaṇā 24|
narmadā dakṣiṇe kūle nāmnā amarakaṃṭakam |
dadarśa sumahāligaṃ sarveṣāṃ gatidāyakam 25|
natvā stutvā tu saṃpūjya siddhanāthaṃ maheśvaram |
jvāleśvaraṃ tato dṛṣṭvā dṛṣṭvā cāpyamareśvaram 26|
brahmeśaṃ kapileśaṃ ca mārkaṃḍeśvaramuttamam |
evaṃ yātrāṃ tataḥ kṛtvā oṃkāraṃ samupāgataḥ 27 **|
vaṭacchāyāṃ samāśritya śītalāṃ śramanāśinīm |
sukhena saṃsthito vipraścyavano bhṛgunaṃdanaḥ 28|
tatra svanaṃ sa śuśrāva samuktaṃ pakṣiṇā tadā |
divyabhāṣā samāyuktaṃ jñānavijñānasaṃyutam 29|

śukaśca ekastatrāste bahukālaprajīvakaḥ |
kuṃjalonāma dharmātmā catuḥputraḥ sabhāryakaḥ 30|
āsaṃstasya hi putrāśca catvāraḥ pitṛnaṃdanāḥ |
teṣāṃ nāmāni rājeṃdra kathayiṣye tavāgrataḥ 31|
jyeṣṭhastu ujjvalo nāma dvitīyastu samujjvalaḥ |
tṛtīyo vijvalonāma caturthaśca kapiṃjalaḥ 32|
evaṃ putrāstu catvāraḥ kuṃjalasya mahāmate |
śukasya tasya puṇyasya pitṛmātṛparāyaṇāḥ 33|
bhramaṃti girikuṃjeṣu dvīpeṣu ca samāhitāḥ |
bhojanārthaṃ tu saṃkṣubdhāḥ kṣudhayā paripīḍitāḥ 34|
svodarasthāṃ kṣudhāṃ saumya phalairamṛtasannibhaiḥ |
amṛtasvādutoyena śamayaṃti nṛpottama 35|
phalaṃ pakvaṃ rasālaṃ tu āhārārthaṃ suputrakāḥ |
datvā phalāni daṃpatyornikṣipaṃti prayatnataḥ 36|
māturarthe mahābhāgā bhaktibhāvasamanvitāḥ |

tuṣṭā āhāramutpādya bhakṣayaṃti paṭhaṃti ca 37|
tatra krīḍāratāḥ sarve vilasaṃti ramaṃti ca |
saṃdhyākālaṃ samājñāya pituraṃtikamuttamam 38|
āyāṃti bhakṣyamādāya gurvarthaṃ tu prayatnataḥ |
paśyatastasya viprasya cyavanasya mahātmanaḥ 39|
āgatāstvaṃḍajāḥ sarve piturnīḍaṃ suśobhanam |
pitaraṃ mātaraṃ cobhau praṇemuste mahāmate 40|

tābhyāṃ bhakṣyaṃ samāsādya upatasthustayoḥ puraḥ |
sarve saṃbhāṣitāḥ pitrā mānitāste sutottamāḥ 41|
mātrā ca kṛpayā rājanvacanaiḥ prītisaṃmitaiḥ |
pakṣavātena śītena mātāpitrośca te tadā 42|
teṣāmāpyāyanaṃ tau dvau cakrāte pakṣiṇau nṛpa |
āśīrbhirabhinaṃdyaiva dvābhyāmapi suputrakān 43|
taiśca dattaṃ susaṃpuṣṭamāhāramamṛtopamam |
tāveva hi susaṃprītiṃ cakrāte dvijasattama 44|

pibato nirmalaṃ toyaṃ tīrthakoṭisamudbhavam |
svasthānaṃ tu samāśritya sukhasaṃtuṣṭamānasau 45|
cakrāte ca kathāṃ divyāṃ supuṇyāṃ pāpanāśinīm |
viṣṇuruvāca-
pitrā tu kuṃjalenāpi pṛṣṭa ujjvala ātmajaḥ 46|
kvagato'syadya putra tvaṃ kimapūrvaṃ tvayā punaḥ |
tatra dṛṣṭaṃ śrutaṃ puṇyaṃ tanme kathaya naṃdana 47|
kuṃjalasya piturvākyaṃ samākarṇya sa ujjvalaḥ |
pitaraṃ pratyuvācātha bhaktyā namitakaṃdharaḥ 48|
praṇāmamakaronmūrdhnā kathāṃ cakre manoharām |
ujjvala uvāca-
plakṣadvīpaṃ mahābhāga nityameva vrajāmyaham 49|
mahatā udyamenāpi āhārārthaṃ mahāmate |
plakṣedvīpe mahārāja saṃti deśā anekaśaḥ 50|
parvatāḥ saridudyāna vanāni ca sarāṃsi ca |

grāmāśca pattanāścānye suprajābhiḥ pramoditāḥ 51|
sadā sukhena saṃtuṣṭā lokā hṛṣṭā vasaṃti te |
dānapuṇyajapopetāḥ śraddhābhāvasamanvitāḥ 52|
plakṣadvīpe mahārāja āsītpuṇyamatiḥ sadā |
divodāsastu dharmātmā tatsutāsīdanūpamā 53|
guṇarūpasamāyuktā suśīlā cārumaṃgalā |
divyādevīti vikhyātā rūpeṇāpratimā bhuvi 54|
pitrā vilokitā sā tu rūpatāruṇyamaṃgalā |
prathame vayasi sā ca varttate cārumaṃgalā 55|
sa tāṃ dṛṣṭvā divodāso divyāṃ devīṃ sutāṃ tadā |
kasmai pradīyate kanyā suvarāya mahātmane 56|
iti ciṃtāparo bhūtvā samālokya narottamaḥ |
rūpadeśasya rājānaṃ samālokya mahīpatiḥ 57|
citrasenaṃ mahātmānaṃ samāhūya narottamaḥ |
kanyāṃ dadau mahātmāsau citrasenāya dhīmate 58|

tasyā vivāhakāle tu saṃprāpte samaye nṛpa |
mṛtosau citrasenastu kāladharmeṇa vai kila 59|
divodāsastu dharmātmā ciṃtayāmāsa bhūpatiḥ |
subrāhmaṇānsamāhūya papraccha nṛpanaṃdanaḥ 60|
asyā vivāhakāle tu citraseno divaṃ gataḥ |
asyāstu kīdṛśaṃ karma bhaviṣyati vadaṃtu me 61|
brāhmaṇā ūcuḥ-
vivāho dṛśyate rājankanyāyāstu vidhānataḥ |
patirmṛtyuṃ prayātyasyā nocetsaṃgaṃ karoti ca 62|
mahādhivyādhinā grastastyāgaṃ kṛtvā prayāti ca |
pravrājito bhavedrājandharmaśāstreṣu dṛśyate 63|
anudvāhitāyāḥ kanyāyā udvāhaḥ kriyate budhaiḥ |

na syādrajasvalā yāvadanyaḥ patirvidhīyate 64|
vivāhaṃ tu vidhānena pitā kuryānna saṃśayaḥ |
evaṃ rājansamādiṣṭaṃ dharmaśāstraṃ budhairjanaiḥ 65|

vivāhaḥ kriyatāmasyā ityūcuste dvijottamāḥ |
divodāsastu dharmātmā dvijavākyapraṇoditaḥ 66|
vivāhārthaṃ mahārāja udyamaṃ kṛtavānnṛpa |
punardattā tu dānena divyādevī dvijottama 67|
rūpasenāya puṇyāya tasmai rājñe mahātmane |
mṛtyudharmaṃ gato rājā vivāhe tu mahīpatiḥ 68|
yadā yadā mahābhāga divyādevyāśca bhūpatiḥ |
bhartā ca mriyate kāle prāpte lagnasya sarvadā 69|
ekaviṃśatibhartāraḥ kāle kāle mṛtāḥ pitaḥ |
tato rājā mahāduḥkhī saṃjātaḥ khyātavikramaḥ 70|
samālocya samāhūya samāmaṃtrya sa maṃtribhiḥ |
svayaṃvare mahābuddhiṃ cakāra pṛthivīpatiḥ 71|
plakṣadvīpasya rājānaḥ samāhūtā mahātmanā |
svayaṃvarārthamāhūtāstathā te dharmatatparāḥ 72|
tasyāstu rūpasaṃmugdhā rājāno mṛtyunoditāḥ |

saṃgrāmaṃ cakrire mūḍhāste mṛtāḥ samarāṃgaṇe 73|
evaṃ tāta kṣayo jātaḥ kṣatriyāṇāṃ mahātmanām |
divyādevī suduḥkhārtā gatā sā vanakaṃdaram 74|
ruroda karuṇaṃ bālā divyādevī manasvinī |
evaṃ tāta mayā dṛṣṭamapūrvaṃ tatra vai tadā 75|
tanme suvistaraṃ tāta tasyāḥ kathaya kāraṇam 76|

English translation

Vena said :

1-2. O venerable lord of gods, through your grace towards me, you have told me about the sacred place (in the form of) a wife, so also about the excellent holy place (in the form of) the father and (in the form) of the mother, giving great religious merit. Being gracious to me (now) tell me about the holy place (in the form) of the preceptor.

The Lord said :

3-10. O king, I shall tell you about the matchless holy place (in the form) of the preceptor, which is declared as the remover of all sins and the giver of happiness to the disciples, which being of the nature of ancient Dharma (i.e. religious merit) gives great virtue to the disciples, which is the highest sacred place, highest knowledge giving a visible fruit, (and) O lord of kings, by whose favour (the disciple) gets the fruit here (i.e. in this world) only; and O lord of kings, by the favour of the glorious preceptor he enjoys happiness and would obtain glory and fame in the next world. O prince, (by the preceptor's favour) the disciples actually see the three worlds along with the mobile and the immobile, so also the dealings and practices of the people. A disciple obtains wisdom and goes to salvation. As the sun illumines all the worlds, so the teacher enlightens his disciples and is the best refuge of them. O best king, the king Soma (i.e. the Moon) would shine at night only, and would keep a watch over the mobile and the immobile. O best king, a lamp would illumine a multitude (of objects) in the house, and would dispel the entire dense and impure darkness.

11-15a. O you very intelligent one, the preceptor, the light of the disciples, illumines a pupil, covered with the darkness of ignorance by means of the light of instruction. The sun shines by day, the moon at night, a lamp shines in the house, always dispelling darkness. The lamp shines at night in the house (and illumines it, but) the preceptor always enlightens the disciples. The preceptor would destroy all his darkness called ignorance. Therefore, O lord of the earth, the preceptor is the highest holy place for the disciples. Realising this, a disciple should always worship the preceptor, full of merit, by means of three kinds of acts (i.e. bodily acts, mental acts and words).

15b-29. O brāhmaṇa , for this purpose (i.e. to illustrate this), an old account, removing all sins, is reported; it is told about the glorious Cyavana . The best sage Cyavana was born in the family of Bhārgava . O best king, once a thought arose in his (mind): 'When shall I be endowed with knowledge on the earth?' The best sage, longing for knowledge, would always think day and night. When he was thus reflecting, he had a thought: 'I shall go on a pilgrimage, giving the desired fruit.' Leaving his house and field and his wife, son and wealth, he roamed over the earth in course of a pilgrimage. O king, he went on a pilgrimage in the direction of the flow of the Ganges . Under the pretext of a pilgrimage (i.e. as a pilgrim), that lord of sages visited the holy places (on the banks) of Narmadā , Sarasvatī , and all (other) rivers like Godāvarī , and (on the shore) of the ocean and all other sacred places, so also places of deities and places having auspicious characteristics, O best king. The body of who was wandering over (i.e. visiting) best holy places, became pure (and lustrous) like the sun's lustre. Cyavana, with his mind purified by this act, shone with lustre. While wandering he (once) came to the best holy place on the right bank of Narmadā, called Amarakaṇṭaka . (There) he saw a great Phallus (of Śiva), giving happiness to all. Then he saluted, eulogised, and worshipped the great lord Siddhanātha , then he saw (i.e. visited) Jvāleśvara , then Amareśvara , Brahmeśa, Kapileśa and the best Mārkaṇḍeśa. Having thus finished his pilgrimage he then came to Oṃkāra . Having resorted to the cool shade of a bunyan tree, removing fatigue, the brāhmaṇa Cyavana, the son of Bhṛgu , remained there comfortably. There he then heard a note given out by a bird, which was full of divine speech and spiritual and worldly knowledge.

30-38. There was a parrot (on the tree) who lived there for a long time. His name was Kuñjala ; he was religious-minded and had four sons and a wife. He had four sons who delighted their father (i.e. him). O lord of kings, I shall tell you their names: The eldest one was Ujjvala ; the second was Samujjvala; the third was Vijjvala, and the fourth was Kapiñjala . Thus, O very intelligent one, that meritorious parrot Kuñjala had four sons, who were very much devoted to their father and mother. Being disturbed and oppressed by hunger, they together roamed in the arbours of mountains and islands. O best king, they satiated the hunger in their bellies with agreeable fruits like nectar and with water sweet like nectar. The good sons gave a ripe juicy fruit to the couple (i.e. their parents), and carefully put (aside some) fruits (for them). Being contented, the glorious ones, full of devotion, procured food for their mother, (then) ate and recited. All of them engaged in sports, played and amused themselves there. Knowing (when it was) evening time they well (i.e. without fail) came to their father, after carefully having brought food for him (and their mother).

39-46a. When that noble brāhmaṇa Cyavana was watching all the (four) birds came to the very beautiful nest of their father. O you very intelligent one, they saluted both their father and mother. Having obtained food for the two (i.e. their parents), they stood by them. O king, all the best sons esteemed by their father and mother tenderly talked words full of love (to them). They also (fanned) with the cool wind from their wings their father and mother. O king, the two birds, having applauded with blessings, their good sons, nourished them. They too gave them very rich food resembling nectar. O best brāhmaṇa, the two just loved them (i.e. the sons) very much. The two, resorting to their own abode, with their minds pleased through happiness, drank pure water produced (i.e. procured) from crores of holy places, told a divine, very meritorious tale, destroying sins.

Viṣṇu said :

46b. The (eldest) son Ujjvala was (once) asked by his father Kuñjala:

47. “O my son, where had you gone today? What wonderful agreeable (event) did you see or hear there? Tell me that, my son.”

48. Having heard the words of Kuñjala, his father, that Ujjvala, with his neck (i.e. head) bent down with devotion, replied:

49a. He saluted him with his head (bent down) and told him a pleasing story.

Ujjvala said :

49b-61. O you glorious one, O you very intelligent one, everyday I go to the Plakṣa island even with strenuous effort, for food. O great king, in the Plakṣa island there are many countries, mountains, rivers, parks, forests and lakes, so also villages and cities enjoyed by people. Those people are always contented, are endowed with charity, piety and muttering (of sacred hymns) and possess faith, and live happily. O great king, in the Plakṣa island lived Divodāsa , who was of a pious mind and was righteous. He had a matchless daughter, endowed with virtues and beauty, of a good character, charming and auspicious, known by the name Divyādevī and was incomparable in beauty on the earth. The father saw (i.e. noticed) her to be faring well with beauty and youth. She, the charming and auspicious one, was in the prime of youth. That Divodāsa, seeing his daughter Divyādevī, thought: ‘To which noble, good groom should she be given?’ (Then) the best king, having considered, thought of the king of Rūpadeśa, and the king invited him and the noble one gave his daughter to the intelligent Citrasena . O king, on the occasion of his marriage, when the right moment of the marriage came, Citrasena died due to fated time. The religious-minded king Divodāsa thought (to himself). The son of a king invited good brāhmaṇas and asked them: “At the time of her marriage Citrasena expired. Tell me what her fate will be.”

The brāhmaṇas said :

62-66a. O king, the marriage of an unmarried daughter is seen to be performed according to the sacred injunctions. Her husband may die; if not, he will have union with her; (but) being stricken with great malady or physical disease he may abandon her and go; or he may become a recluse. This is what is seen in the religious works. Wise men get married their unmarried daughter(s). As long as she does not menstruate (i.e. does not attain puberty), another groom is enjoined for her. The father should certainly get her married according to the sacred injunctions. Thus, O king, the wise men have stated the sacred rules. Get her married.

Thus told the best brāhmaṇas.

Ujjvala said :

66b-70. Virtuous Divodāsa, the great king, prompted by the words of the brāhmaṇas, made preparations for the (his daughter’s) marriage, O king. O best brāhmaṇa, he gave away Divyādevī (in marriage) to that virtuous and glorious king, Rūpasena . At the (time of) the marriage the lord of the earth (i.e. Rūpasena) died. Whenever Divyādavī (was married) her husband, a king, invariably died when the proper time for marriage had arrived. O father, twenty-one husbands died (like this) time after time. Then the king (Divodāsa) of a well-known valour became very unhappy.

71-76. Having thought (this) over, the lord of the earth, called his ministers, and having held consultations with them, decided (to arrange) a self-choice marriage (for her). The glorious one invited the kings of Plakṣadvīpa . Those kings, who were greatly devoted to religion, who were invited to the self-choice marriage, being deluded by her beauty and prompted by death, foolishly fought (among themselves) and died on the battlefield. Thus O father, there was the destruction of the noble kṣatriyas . Divyādevī, being very much afflicted with grief, went to a cave in the forest. That virtuous young maiden Divyādevi wept piteously. O father, thus I witnessed (this) wonderful sight there. Then, O father, tell me its cause in detail.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 86

Divyādevī As Citrā in Her Former Birth

Chapter 168 of 693 · 96 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
तस्यास्तु चेष्टितं वत्स दिव्या देव्या वदाम्यहम् ।
पूर्वजन्मकृतं सर्वं तन्मे निगदतः शृणु ॥१
अस्ति वाराणसी पुण्या नगरी पापनाशिनी ।
तस्यामास्ते महाप्राज्ञः सुवीरो नाम नामतः ॥२
वैश्यजात्यां समुत्पन्नो धनधान्यसमाकुलः ।
तस्य भार्या महाप्राज्ञ चित्रा नाम सुविश्रुता ॥३
कुलाचारं परित्यज्य अनाचारेण वर्तते ।
न मन्यते हि भर्तारं स्वैरवृत्त्या प्रवर्तते ॥४
धर्मपुण्यविहीना तु पापमेव समाचरेत् ।
भर्तारं कुत्सते नित्यं नित्यं च कलहप्रिया ॥५
नित्यं परगृहे वासो भ्रमते सा गृहे गृहे ।
परच्छिद्रं समापश्येत्सदा दुष्टा च प्राणिषु ॥६
साधुनिंदापरा दुष्टा सदा हास्यकरा च सा ।
अनाचारां महापापां ज्ञात्वा वीरेण निंदिता ॥७

स तां त्यक्त्वा महाप्राज्ञ उपयेमे महामतिः ।
अन्य वैश्यस्य वै कन्यां तया सह प्रवर्तते ॥८
धर्माचारेण पुण्यात्मा सत्यधर्ममतिः सदा ।
निरस्ता तेन सा चित्रा प्रचंडा भ्रमते महीम् ॥९
दुष्टानां संगतिं प्राप्ता नराणां पापिनां सदा ।
दूतीकर्म चकाराथ सा तेषां पापनिश्चया ॥१०
गृहभंगं चकाराथ साधूनां पापकारिणी ।
साध्वीं नारीं समाहुय पापवाक्यैः सुलोभयेत् ॥११
धर्मभंगं चकाराथ वाक्यैः प्रत्ययकारकैः ।
साधूनां सा स्त्रियं चित्रा अन्यस्मै प्रतिपादयेत् ॥१२
एवं गृहशतं भग्नं चित्रया पापनिश्चयात् ।
संग्रामं सा महादुष्टाऽकारयत्पतिपुत्रकैः ॥१३
मनांसि चालयेत्पापा पुरुषाणां स्त्रियः प्रति ।
अकारयच्च संग्रामं यमग्रामविवर्धनम् ॥१४
एवं गृहशतं भंक्त्वा पश्चात्सा निधनं गता।

शासिता यमराजेन बहुदंडैः सुनंदन ॥१५
अभोजयत्सुनरकान्रौरवांस्तरणेः सुतः ।
पाचिता रौरवे चित्रा चित्राः पीडाः प्रदर्शिताः ॥१६
यादृशं क्रियते कर्म तादृशं परिभुज्यते ।
तया गृहशतं भग्नं चित्रया पापनिश्चयात् ॥१७
तत्तत्कर्मविपाकोऽयं तया भुक्तो द्विजोत्तम ।
यस्माद्गृहशतं भग्नं तस्माद्दुःखं प्रभुंजति ॥१८
विवाहसमये प्राप्ते दैवं च पाकतां गतम् ।
प्राप्ते विवाहसमये भर्ता मृत्युं प्रयाति च ॥१९
यथा गृहशतं भग्नं तथा वरशतं मृतम् ।
स्वयंवरे तदा वत्स विवाहे चैकविंशतिः ॥२०
दिव्या देव्या मया ख्यातं यथा मे पृच्छितं त्वया ।
एतत्ते सर्वमाख्यातं तस्याः पूर्वविचेष्टितम् ॥२१
उज्ज्वल उवाच-
दिव्या देव्यास्त्वया ख्यातं यत्पूर्वं पूर्वचेष्टितम् ।

तथा पापं कृतं घोरं गृहभंगाख्यमेव च ॥२२
प्लक्षद्वीपस्य भूपस्य दिवोदासस्य वै सुता ।
केन पुण्यप्रभावेण तया प्राप्तं महाकुलम् ॥२३
एतन्मे संशयं तात तदेतत्प्रब्रवीतु मे ।
एवं पापसमाचारा कथं जाता नृपात्मजा ॥२४
कुंजल उवाच-
चित्रायाश्चेष्टितं पुण्यं तत्सर्वं प्रवदाम्यहम् ।
श्रूयतामुज्ज्वल सुत चित्रया यत्कृतं पुरा ॥२५
भ्रममाणो महाप्राज्ञः कश्चित्सिद्धः समागतः ।
कुचैलो वस्त्रहीनश्च संन्यासी स च दंडधृक् ॥२६
कौपीनेन समायुक्तः पाणिपात्रो दिगंबरः ।
गृहद्वारं समाश्रित्य चित्रायाः परिसंश्रितः ॥२७
स मौनी सर्वमुंडस्तु विजितात्मा जितेंद्रियः ।
निराहारो जिताहारः सर्वतत्त्वार्थदर्शकः ॥२८
दूराध्वानपरिश्रांत आतपाकुलमानसः ।

श्रमेण खिद्यमानश्च तृषाक्रांतः सुपुत्रक ॥२९
चित्रा द्वारं समाश्रित्य च्छायामाश्रित्य संस्थितः ।
तया दृष्टो महात्मा स चित्रया श्रमपीडितः ॥३०
सेवां चक्रे च चित्रा सा तस्यैव सुमहात्मनः ।
पादप्रक्षालनं कृत्वा दत्वा आसनमुत्तमम् ॥३१
आस्यतामासने तात सुखेनापि सुकोमले ।
क्षुधापनोदनार्थं हि भुज्यतामन्नमुत्तमम् ॥३२
स्वेच्छया परितुष्टश्च शीतलं सलिलं पिब ।
एवमुक्त्वा तथा कृत्वा देववत्पूज्य तं सुत ॥३३

अंगसंवाहनं कृत्वा नाशितश्रम एव च ।
तयोक्तो हि महात्मा स भुक्त्वा पीत्वा द्विजोत्तम ॥३४
एवं संतोषितः सिद्धस्तया तत्त्वार्थदर्शकः ।
संतुष्टः सर्वधर्मात्मा किंचित्कालं स्थिरोभवत् ॥३५
स्वेच्छया स गतो विप्रो महायोगी यथागतम् ।
गते तस्मिन्महाभागे सिद्धे चैव महात्मनि ॥३६

सा चित्रा मरणं प्राप्ता स्वकर्मवशमागता ।
शासिता धर्मराजेन महादंडैः सुदुःखदैः ॥३७
सा चित्रा नरकं प्राप्ता वेदना व्रातदायकम् ।
भुंक्ते दुःखं महाराज सा वै युगसहस्रकम् ॥३८
भोगांते तु पुनर्जन्म संप्राप्तं मानुषस्य च ।
पूर्वं संपूजितः सिद्धस्तया पुण्यवतां वरः ॥३९
तस्य कर्मविपाकोयं प्राप्ता पुण्यवतां कुले ।
क्षत्रियाणां महाराज्ञो दिवोदासस्य वै गृहे ॥४०
दिव्यादेवी च तन्नाम जातं तस्या नरोत्तम ।
सा हि दत्तवती चान्नं पानं पुण्यं महात्मने ॥४१
तस्य दानस्य सा भुंक्ते महत्पुण्यफलोदयम् ।
पिबते शीतलं तोयं मिष्टान्नं च भुनक्ति वै ॥४२
दिव्यान्भोगान्प्रभुंजाना वर्तते पितृमंदिरे ।
सिद्धस्यास्य प्रभावाच्च राजकन्या व्यजायत ॥४३
पापकर्मप्रभावाच्च गृहभंगान्महीपते ।

विधवात्वं भुंजते सा दिव्यादेवी सुपुत्रक ॥४४
एतत्ते सर्वमाख्यातं दिव्यादेव्या विचेष्टितम् ।
अन्यत्किन्ते प्रवक्ष्यामि यत्त्वं पृच्छसि मामिह ॥४५
उज्ज्वल उवाच-
कथं सा मुच्यते शोकान्महादुःखाद्वदस्व मे ।
सास्याच्च कीदृशी बाला महादुःखेन पीडिता ॥४६
तत्सुखं कीदृशं तस्माद्विपाकश्च भविष्यति ।
एतन्मे संशयं तात सांप्रतं छेत्तुमर्हसि ॥४७
कथं सा लभते मोक्षं तंचोपायं वदस्व मे ।
एकाकिनी महाभागा महारण्ये प्ररोदिति ॥४८
विष्णुरुवाच-
पुत्रवाक्यं महच्छ्रुत्वा क्षणमेकं विचिंत्य सः ।
प्रत्युवाच महाप्राज्ञः कुंजलः पुत्रकं प्रति ॥४९
शृणु वत्स महाभाग सत्यमेतद्वदाम्यहम् ।
पापयोनिं तु संप्राप्य पूर्वकर्मसमुद्भवाम् ॥५०

तिर्यक्त्वेन च मे ज्ञानं नष्टं संप्रति पुत्रक ।
अस्य वृक्षस्य संगाच्च प्रयतस्य महात्मनः ॥५१

रेवायाश्च प्रसादेन विष्णोश्चैव प्रसादतः ।
येन सा लभते ज्ञानं मोक्षस्थानं निवर्तते ॥५२
उपदेशं प्रवक्ष्यामि मोक्षमार्गमनुत्तमम् ।
यास्यते कल्मषान्मुक्ता यथा हेम हुताशनात् ॥५३
शुद्धं च जायते वत्स संगाद्वह्नेः स्वरूपवत् ।
हरेर्ध्यानान्महाप्राज्ञ शीघ्रं तस्य महात्मनः ॥५४
जपहोमव्रतात्पापं नाशं याति हि पापिनाम् ।
मदं त्यजेद्यथा नागो भयात्सिंहस्य सर्वदा ॥५५
नामोच्चारेण कृष्णस्य तत्प्रयाति हि किल्बिषम् ।
तेजसा वैनतेयस्य विषहीना इवोरगाः ॥५६
ब्रह्महत्यादिकाः पापाः प्रलयं यांति नान्यथा ।
नामोच्चारेण तस्यापि चक्रपाणेः प्रयांति ते ॥५७
यदा नामशतं पुण्यमघराशिविनाशनम् ।

सा जपेत स्थिरा भूत्वा कामक्रोधविवर्जिता ॥५८
सर्वेंद्रियाणि संयम्य आत्मज्ञानेन गोपयेत् ।
तस्य ध्यानप्रविष्टा सा एकभूता समाहिता ॥५९
सा जपेत्परमं ज्ञानं तदा मोक्षं प्रयाति च ।
तन्मनास्तत्पदे लीना योगयुक्ता यदा भवेत् ॥६०
उज्ज्वल उवाच-
वद तात परं ज्ञानं परमं मम सांप्रतम् ।
पश्याद्ध्यान व्रतं पुण्यं नाम्नां शतमिहैव च ॥६१
कुंजल उवाच-
परं ज्ञानं प्रवक्ष्यामि यन्न दृष्टं तु केनचित् ।
श्रूयतां पुत्र कैवल्यं केवलं मलवर्जितम् ॥६२
सूत उवाच-
यथा दीपो निवातस्थो निश्चलो वायुवर्जितः।
प्रज्वलन्नाशयेत्सर्वमंधकारं महामते ॥६३
तद्वद्दोषविहीनात्मा भवत्येव निराश्रयः ।

निराशो निर्मलो वत्स न मित्रं न रिपुः कदा ॥६४
न शोको न च हर्षश्च न लोभो न च मत्सरः ।
एको विषादहर्षैश्च सुखदुःखैर्विमुच्यते ॥६५
विषयैश्चापि सर्वैश्च इंद्रियाणि स संहरेत् ।
तदा स केवलो जातः केवलत्वं प्रजायते ॥६६
अग्निकर्मप्रसंगेन दीपस्तैलं प्रशोषयेत् ।
वर्त्याधारेण राजेंद्र निःसंगो वायुवर्जितः ॥६७
कज्जलं वमते पश्चात्तैलस्यापि महामते ।
कृष्णासौ दृश्यते रेखा दीपस्याग्रे महामते ॥६८
स्वयमाकृष्यते तैलं तेजसा निर्मलो भवेत् ।

कायवर्तिस्थितस्तद्वत्कर्मतैलं प्रशोषयेत् ॥६९
विषयान्कज्जलीकृत्य प्रत्यक्षं संप्रदर्शयेत् ।
जनयेन्निर्मलोभूत्वा स्वयमेव प्रकाशयेत् ॥७०
क्रोधादिभिः क्लेशसंज्ञैर्वायुभिः परिवर्जितः ।
निःस्पृहो निश्चलो भूत्वा तेजसा स्वयमुज्ज्वलेत् ॥७१

त्रैलोक्यं पश्यते सर्वं स्वस्थानस्थः स्वतेजसा ।
केवलज्ञानरूपोऽयं मया ते परिकीर्तितः ॥७२
ध्यानं तस्य प्रवक्ष्यामि द्विविधं तस्य चक्रिणः ।
केवलज्ञानरूपेण दृश्यते ज्ञानचक्षुषा ॥७३
योगयुक्ता महात्मानः परमार्थपरायणाः ।
यं पश्यंति विनिद्रास्तु यत्तपः सर्वदर्शकम् ॥७४
हस्तपादविहीनं च सर्वत्र परिगच्छति ।
सर्वं गृह्णाति त्रैलोक्यं स्थावरं जंगमं सुत ॥७५
नासामुखविहीनस्तु घ्राति जक्षिति पुत्रक ।
अकर्णः शृणुते सर्वं सर्वसाक्षी जगत्पतिः ॥७६
अरूपो रूपसंबद्धः पंचवर्गवशंगतः ।
सर्वलोकस्य यः प्राणः पूजितः स चराचरैः ॥७७
अजिह्वो वदते सर्वं वेदशास्त्रानुगं सुत ।
अत्वचः स्पर्शनं चापि सर्वेषामेव जायते ॥७८
सदानंदो विरक्तात्मा एकरूपो निराश्रयः ।

निर्जरो निर्ममो न्यायी सगुणो निर्ममोमलः ॥७९
अवश्यः सर्ववश्यात्मा सर्वदः सर्ववित्तमः ।
तस्य धाता न चैवास्ति स वै सर्वमयो विभुः ॥८०
एवं सर्वमयं ध्यानं पश्यते यो महात्मनः ।
स याति परमं स्थानममूर्तममृतोपमम् ॥८१
द्वितीयं तु प्रवक्ष्यामि अस्य ध्यानं महात्मनः ।
मूर्ताकारं तु साकारं निराकारं निरामयम् ॥८२
ब्रह्माण्डं सर्वमतुलं वासितं यस्य वासना ।
स तस्माद्वासुदेवेति उच्यते मम नंदन ॥८३
वर्षमाणस्य मेघस्य यद्वर्णं तस्य तद्भवेत् ।
सूर्यतेजःप्रतीकाशं चतुर्बाहुं सुरेश्वरम् ॥८४
दक्षिणे शोभते शंखो हेमरत्नविभूषितः ।
सूर्यबिंबसमाकारं चक्रं पद्मप्रतिष्ठितम् ॥८५
कौमोदकी गदा तस्य महासुरविनाशिनी ।
वामे च शोभते वत्स हस्ते तस्य महात्मनः ॥८६

महापद्मं सुगंधाढ्यं तस्य दक्षिणहस्तगम् ।
शोभमानः सदैवास्ते सायुधः कमलाप्रियः ॥८७
कंबुग्रीवं वृत्तमास्यं पद्मपत्रनिभेक्षणम् ।

राजमानं हृषीकेशं दशनै रत्नसन्निभैः ॥८८
गुडाकेशाः सन्ति यस्य अधरो विद्रुमाकृतिः ।
शोभते पुंडरीकाक्षः किरीटेनापि पुत्रक ॥८९
विशालेनापि रूपेण केशवस्तु सुवर्चसा ।
कौस्तुभेनांकितेनैव राजमानो जनार्दनः ॥९०
सूर्यतेजः प्रतीकाश कुंडलाभ्यां प्रभाति च ।
श्रीवत्सांकेन पुण्येन सर्वदा राजते हरिः ॥९१
केयूरकंकणैर्हरिर्मौक्तिकैरृक्षसन्निभैः ।
वपुषा भ्राजमानस्तु विजयो जयतां वरः ॥९२
भ्राजते सोपि गोविंदो हेमवर्णेन वाससा ।
मुद्रिकारत्नयुक्ताभिरंगुलीभिर्विराजते ॥९३
सर्वायुधैः सुसंपूर्णैर्दिव्यैराभरणैर्हरिः ।

वैनतेयसमारूढो लोककर्ता जगत्पतिः ॥९४
एवंतं ध्यायते नित्यमनन्यमनसा नरः ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥९५
एतत्ते सर्वमाख्यातं ध्यानमेव जगत्पतेः ।
व्रतं चैव प्रवक्ष्यामि सर्वपापनिवारणम् ॥९६

Roman transliteration

kuṃjala uvāca-
tasyāstu ceṣṭitaṃ vatsa divyā devyā vadāmyaham |
pūrvajanmakṛtaṃ sarvaṃ tanme nigadataḥ śṛṇu ||1
asti vārāṇasī puṇyā nagarī pāpanāśinī |
tasyāmāste mahāprājñaḥ suvīro nāma nāmataḥ ||2
vaiśyajātyāṃ samutpanno dhanadhānyasamākulaḥ |
tasya bhāryā mahāprājña citrā nāma suviśrutā ||3
kulācāraṃ parityajya anācāreṇa vartate |
na manyate hi bhartāraṃ svairavṛttyā pravartate ||4
dharmapuṇyavihīnā tu pāpameva samācaret |
bhartāraṃ kutsate nityaṃ nityaṃ ca kalahapriyā ||5
nityaṃ paragṛhe vāso bhramate sā gṛhe gṛhe |
paracchidraṃ samāpaśyetsadā duṣṭā ca prāṇiṣu ||6
sādhuniṃdāparā duṣṭā sadā hāsyakarā ca sā |
anācārāṃ mahāpāpāṃ jñātvā vīreṇa niṃditā ||7

sa tāṃ tyaktvā mahāprājña upayeme mahāmatiḥ |
anya vaiśyasya vai kanyāṃ tayā saha pravartate ||8
dharmācāreṇa puṇyātmā satyadharmamatiḥ sadā |
nirastā tena sā citrā pracaṃḍā bhramate mahīm ||9
duṣṭānāṃ saṃgatiṃ prāptā narāṇāṃ pāpināṃ sadā |
dūtīkarma cakārātha sā teṣāṃ pāpaniścayā ||10
gṛhabhaṃgaṃ cakārātha sādhūnāṃ pāpakāriṇī |
sādhvīṃ nārīṃ samāhūya pāpavākyaiḥ sulobhayet ||11
dharmabhaṃgaṃ cakārātha vākyaiḥ pratyayakārakaiḥ |
sādhūnāṃ sā striyaṃ citrā anyasmai pratipādayet ||12

evaṃ gṛhaśataṃ bhagnaṃ citrayā pāpaniścayāt |
saṃgrāmaṃ sā mahāduṣṭā'kārayatpatiputrakaiḥ ||13
manāṃsi cālayetpāpā puruṣāṇāṃ striyaḥ prati |
akārayacca saṃgrāmaṃ yamagrāmavivardhanam ||14
evaṃ gṛhaśataṃ bhaṃktvā paścātsā nidhanaṃ gatā|

śāsitā yamarājena bahudaṃḍaiḥ sunaṃdana ||15
abhojayatsunarakānrauravāṃstaraṇeḥ sutaḥ |
pācitā raurave citrā citrāḥ pīḍāḥ pradarśitāḥ ||16
yādṛśaṃ kriyate karma tādṛśaṃ paribhujyate |
tayā gṛhaśataṃ bhagnaṃ citrayā pāpaniścayāt ||17
tattatkarmavipāko'yaṃ tayā bhukto dvijottama |
yasmādgṛhaśataṃ bhagnaṃ tasmādduḥkhaṃ prabhuṃjati ||18
vivāhasamaye prāpte daivaṃ ca pākatāṃ gatam |
prāpte vivāhasamaye bhartā mṛtyuṃ prayāti ca ||19
yathā gṛhaśataṃ bhagnaṃ tathā varaśataṃ mṛtam |
svayaṃvare tadā vatsa vivāhe caikaviṃśatiḥ ||20
divyā devyā mayā khyātaṃ yathā me pṛcchitaṃ tvayā |
etatte sarvamākhyātaṃ tasyāḥ pūrvaviceṣṭitam ||21
ujjvala uvāca-
divyā devyāstvayā khyātaṃ yatpūrvaṃ pūrvaceṣṭitam |

tathā pāpaṃ kṛtaṃ ghoraṃ gṛhabhaṃgākhyameva ca ||22
plakṣadvīpasya bhūpasya divodāsasya vai sutā |
kena puṇyaprabhāveṇa tayā prāptaṃ mahākulam ||23
etanme saṃśayaṃ tāta tadetatprabravītu me |
evaṃ pāpasamācārā kathaṃ jātā nṛpātmajā ||24
kuṃjala uvāca-
citrāyāśceṣṭitaṃ puṇyaṃ tatsarvaṃ pravadāmyaham |
śrūyatāmujjvala suta citrayā yatkṛtaṃ purā ||25
bhramamāṇo mahāprājñaḥ kaścitsiddhaḥ samāgataḥ |
kucailo vastrahīnaśca saṃnyāsī sa ca daṃḍadhṛk ||26
kaupīnena samāyuktaḥ pāṇipātro digaṃbaraḥ |
gṛhadvāraṃ samāśritya citrāyāḥ parisaṃśritaḥ ||27
sa maunī sarvamuṃḍastu vijitātmā jiteṃdriyaḥ |
nirāhāro jitāhāraḥ sarvatattvārthadarśakaḥ ||28
dūrādhvānapariśrāṃta ātapākulamānasaḥ |

śrameṇa khidyamānaśca tṛṣākrāṃtaḥ suputraka ||29
citrā dvāraṃ samāśritya cchāyāmāśritya saṃsthitaḥ |
tayā dṛṣṭo mahātmā sa citrayā śramapīḍitaḥ ||30
sevāṃ cakre ca citrā sā tasyaiva sumahātmanaḥ |
pādaprakṣālanaṃ kṛtvā datvā āsanamuttamam ||31
āsyatāmāsane tāta sukhenāpi sukomale |
kṣudhāpanodanārthaṃ hi bhujyatāmannamuttamam ||32
svecchayā parituṣṭaśca śītalaṃ salilaṃ piba |
evamuktvā tathā kṛtvā devavatpūjya taṃ suta ||33
aṃgasaṃvāhanaṃ kṛtvā nāśitaśrama eva ca |
tayokto hi mahātmā sa bhuktvā pītvā dvijottama ||34
evaṃ saṃtoṣitaḥ siddhastayā tattvārthadarśakaḥ |
saṃtuṣṭaḥ sarvadharmātmā kiṃcitkālaṃ sthirobhavat ||35
svecchayā sa gato vipro mahāyogī yathāgatam |
gate tasminmahābhāge siddhe caiva mahātmani ||36

sā citrā maraṇaṃ prāptā svakarmavaśamāgatā |
śāsitā dharmarājena mahādaṃḍaiḥ suduḥkhadaiḥ ||37
sā citrā narakaṃ prāptā vedanā vrātadāyakam |
bhuṃkte duḥkhaṃ mahārāja sā vai yugasahasrakam ||38
bhogāṃte tu punarjanma saṃprāptaṃ mānuṣasya ca |
pūrvaṃ saṃpūjitaḥ siddhastayā puṇyavatāṃ varaḥ ||39
tasya karmavipākoyaṃ prāptā puṇyavatāṃ kule |
kṣatriyāṇāṃ mahārājño divodāsasya vai gṛhe ||40
divyādevī ca tannāma jātaṃ tasyā narottama |
sā hi dattavatī cānnaṃ pānaṃ puṇyaṃ mahātmane ||41
tasya dānasya sā bhuṃkte mahatpuṇyaphalodayam |
pibate śītalaṃ toyaṃ miṣṭānnaṃ ca bhunakti vai ||42
divyānbhogānprabhuṃjānā vartate pitṛmaṃdire |
siddhasyāsya prabhāvācca rājakanyā vyajāyata ||43
pāpakarmaprabhāvācca gṛhabhaṃgānmahīpate |

vidhavātvaṃ bhuṃjate sā divyādevī suputraka ||44
etatte sarvamākhyātaṃ divyādevyā viceṣṭitam |
anyatkinte pravakṣyāmi yattvaṃ pṛcchasi māmiha ||45
ujjvala uvāca-
kathaṃ sā mucyate śokānmahāduḥkhādvadasva me |
sāsyācca kīdṛśī bālā mahāduḥkhena pīḍitā ||46
tatsukhaṃ kīdṛśaṃ tasmādvipākaśca bhaviṣyati |
etanme saṃśayaṃ tāta sāṃprataṃ chettumarhasi ||47
kathaṃ sā labhate mokṣaṃ taṃcopāyaṃ vadasva me |
ekākinī mahābhāgā mahāraṇye praroditi ||48
viṣṇuruvāca-
putravākyaṃ mahacchrutvā kṣaṇamekaṃ viciṃtya saḥ |
pratyuvāca mahāprājñaḥ kuṃjalaḥ putrakaṃ prati ||49
śṛṇu vatsa mahābhāga satyametadvadāmyaham |
pāpayoniṃ tu saṃprāpya pūrvakarmasamudbhavām ||50

tiryaktvena ca me jñānaṃ naṣṭaṃ saṃprati putraka |
asya vṛkṣasya saṃgācca prayatasya mahātmanaḥ ||51
revāyāśca prasādena viṣṇoścaiva prasādataḥ |
yena sā labhate jñānaṃ mokṣasthānaṃ nivartate ||52
upadeśaṃ pravakṣyāmi mokṣamārgamanuttamam |
yāsyate kalmaṣānmuktā yathā hema hutāśanāt ||53
śuddhaṃ ca jāyate vatsa saṃgādvahneḥ svarūpavat |
harerdhyānānmahāprājña śīghraṃ tasya mahātmanaḥ ||54
japahomavratātpāpaṃ nāśaṃ yāti hi pāpinām |
madaṃ tyajedyathā nāgo bhayātsiṃhasya sarvadā ||55
nāmoccāreṇa kṛṣṇasya tatprayāti hi kilbiṣam |
tejasā vainateyasya viṣahīnā ivoragāḥ ||56
brahmahatyādikāḥ pāpāḥ pralayaṃ yāṃti nānyathā |
nāmoccāreṇa tasyāpi cakrapāṇeḥ prayāṃti te ||57
yadā nāmaśataṃ puṇyamagharāśivināśanam |

sā japeta sthirā bhūtvā kāmakrodhavivarjitā ||58
sarveṃdriyāṇi saṃyamya ātmajñānena gopayet |
tasya dhyānapraviṣṭā sā ekabhūtā samāhitā ||59
sā japetparamaṃ jñānaṃ tadā mokṣaṃ prayāti ca |
tanmanāstatpade līnā yogayuktā yadā bhavet ||60
ujjvala uvāca-

vada tāta paraṃ jñānaṃ paramaṃ mama sāṃpratam |
paścāddhyāna vrataṃ puṇyaṃ nāmnāṃ śatamihaiva ca ||61
kuṃjala uvāca-
paraṃ jñānaṃ pravakṣyāmi yanna dṛṣṭaṃ tu kenacit |
śrūyatāṃ putra kaivalyaṃ kevalaṃ malavarjitam ||62
sūta uvāca-
yathā dīpo nivātastho niścalo vāyuvarjitaḥ|
prajvalannāśayetsarvamaṃdhakāraṃ mahāmate ||63
tadvaddoṣavihīnātmā bhavatyeva nirāśrayaḥ |

nirāśo nirmalo vatsa na mitraṃ na ripuḥ kadā ||64
na śoko na ca harṣaśca na lobho na ca matsaraḥ |
eko viṣādaharṣaiśca sukhaduḥkhairvimucyate ||65
viṣayaiścāpi sarvaiśca iṃdriyāṇi sa saṃharet |
tadā sa kevalo jātaḥ kevalatvaṃ prajāyate ||66
agnikarmaprasaṃgena dīpastailaṃ praśoṣayet |
vartyādhāreṇa rājeṃdra niḥsaṃgo vāyuvarjitaḥ ||67
kajjalaṃ vamate paścāttailasyāpi mahāmate |
kṛṣṇāsau dṛśyate rekhā dīpasyāgre mahāmate ||68
svayamākṛṣyate tailaṃ tejasā nirmalo bhavet |
kāyavartisthitastadvatkarmatailaṃ praśoṣayet ||69
viṣayānkajjalīkṛtya pratyakṣaṃ saṃpradarśayet |
janayennirmalobhūtvā svayameva prakāśayet ||70
krodhādibhiḥ kleśasaṃjñairvāyubhiḥ parivarjitaḥ |
niḥspṛho niścalo bhūtvā tejasā svayamujjvalet ||71

trailokyaṃ paśyate sarvaṃ svasthānasthaḥ svatejasā |
kevalajñānarūpo'yaṃ mayā te parikīrtitaḥ ||72
dhyānaṃ tasya pravakṣyāmi dvividhaṃ tasya cakriṇaḥ |
kevalajñānarūpeṇa dṛśyate jñānacakṣuṣā ||73
yogayuktā mahātmānaḥ paramārthaparāyaṇāḥ |
yaṃ paśyaṃti vinidrāstu yattapaḥ sarvadarśakam ||74
hastapādavihīnaṃ ca sarvatra parigacchati |
sarvaṃ gṛhṇāti trailokyaṃ sthāvaraṃ jaṃgamaṃ suta ||75
nāsāmukhavihīnastu ghrāti jakṣiti putraka |
akarṇaḥ śṛṇute sarvaṃ sarvasākṣī jagatpatiḥ ||76
arūpo rūpasaṃbaddhaḥ paṃcavargavaśaṃgataḥ |
sarvalokasya yaḥ prāṇaḥ pūjitaḥ sa carācaraiḥ ||77
ajihvo vadate sarvaṃ vedaśāstrānugaṃ suta |
atvacaḥ sparśanaṃ cāpi sarveṣāmeva jāyate ||78
sadānaṃdo viraktātmā ekarūpo nirāśrayaḥ |

nirjaro nirmamo nyāyī saguṇo nirmamomalaḥ ||79
avaśyaḥ sarvavaśyātmā sarvadaḥ sarvavittamaḥ |
tasya dhātā na caivāsti sa vai sarvamayo vibhuḥ ||80
evaṃ sarvamayaṃ dhyānaṃ paśyate yo mahātmanaḥ |
sa yāti paramaṃ sthānamamūrtamamṛtopamam ||81
dvitīyaṃ tu pravakṣyāmi asya dhyānaṃ mahātmanaḥ |
mūrtākāraṃ tu sākāraṃ nirākāraṃ nirāmayam ||82
brahmāṇḍaṃ sarvamatulaṃ vāsitaṃ yasya vāsanā |
sa tasmādvāsudeveti ucyate mama naṃdana ||83
varṣamāṇasya meghasya yadvarṇaṃ tasya tadbhavet |
sūryatejaḥpratīkāśaṃ caturbāhuṃ sureśvaram ||84

dakṣiṇe śobhate śaṃkho hemaratnavibhūṣitaḥ |
sūryabiṃbasamākāraṃ cakraṃ padmapratiṣṭhitam ||85
kaumodakī gadā tasya mahāsuravināśinī |
vāme ca śobhate vatsa haste tasya mahātmanaḥ ||86

mahāpadmaṃ sugaṃdhāḍhyaṃ tasya dakṣiṇahastagam |
śobhamānaḥ sadaivāste sāyudhaḥ kamalāpriyaḥ ||87
kaṃbugrīvaṃ vṛttamāsyaṃ padmapatranibhekṣaṇam |
rājamānaṃ hṛṣīkeśaṃ daśanai ratnasannibhaiḥ ||88
guḍākeśāḥ santi yasya adharo vidrumākṛtiḥ |
śobhate puṃḍarīkākṣaḥ kirīṭenāpi putraka ||89
viśālenāpi rūpeṇa keśavastu suvarcasā |
kaustubhenāṃkitenaiva rājamāno janārdanaḥ ||90
sūryatejaḥ pratīkāśa kuṃḍalābhyāṃ prabhāti ca |
śrīvatsāṃkena puṇyena sarvadā rājate hariḥ ||91
keyūrakaṃkaṇairhārairmauktikairṛkṣasannibhaiḥ |
vapuṣā bhrājamānastu vijayo jayatāṃ varaḥ ||92
bhrājate sopi goviṃdo hemavarṇena vāsasā |
mudrikāratnayuktābhiraṃgulībhirvirājate ||93
sarvāyudhaiḥ susaṃpūrṇairdivyairābharaṇairhariḥ |

vainateyasamārūḍho lokakartā jagatpatiḥ ||94
evaṃtaṃ dhyāyate nityamananyamanasā naraḥ |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati ||95
etatte sarvamākhyātaṃ dhyānameva jagatpateḥ |
vrataṃ caiva pravakṣyāmi sarvapāpanivāraṇam ||96

English translation

Kuñjala said :

1. O boy, I (shall) tell you all the acts of that Divyādevī. Listen to all that she did in the former birth as I am telling you.

2-7a. There was an auspicious city named Vārāṇasī , the destroyer of sins. In it lived a very intelligent man named Suvīra , who was born in the Vaiśya caste and who possessed wealth and grains. O you very intelligent one, his wife was Citrā by name, who was well known. She, abandoning the family-practices, behaved improperly. She did not care for her husband, (and) behaved wantonly. Bereft of piety and merit she would act (i.e. she acted) sinfully only. She always reviled her husband, and always loved quarrelling. She always stayed in the house of another (person), and wandered from house to house. She would observe (i.e. she observed) the weak points of others, and was always wicked to beings. She was very much given to condemning the good, and always laughed.

7b-9a. Knowing her to be of an improper conduct and very sinful, Vīra reproached her. O you very intelligent one, that pious, highly intelligent (Vīra) oftruthful and religious thoughts, abandoned her and married another Vaiśya's daughter; and stayed with her righteously.

9b-14. That bold Citrā, expelled by roamed over the earth. She became associated with wicked and sinful men. She of a wicked determination, worked as a go-between. The sinful one split the houses (i.e. families) of the good. She would call a chaste woman and would induce her with evil words. She violated customary observances. With convincing (but) evil words that Citrā would present the wife

(the wives) of good men to someone else. Thus Citrā certainly split a hundred houses. The very wicked one created quarrels between husbands and sons. The sinful one would stir the minds of men for (i.e. make them sexually disposed to) women. She set up a quarrel making Yama thrive.

15-20. Thus having split a hundred houses (i.e. families), she then died. O good son, she was punished by king Yama with a heavy penalty. The Sun's son (i.e. Yama) threw her into many hells (like Raurava). Citrā was roasted in Raurava. Various afflictions were shown (i.e. imposed on her). As a deed is done so it (i.e. its fruit) is enjoyed. Due to a wicked resolve that Citrā split a hundred houses. O best brāhmaṇa , she experienced the fruit of the respective deeds. Since she split a hundred houses, therefore she is experiencing grief. When the time of (her) marriage came, her destiny had become ripe. When the proper time (for) her marriage came, her husband died. As she split a hundred houses, a hundred grooms died at the time of the self-choice marriage and twenty-one (grooms died) at the time of (her proposed marriage).

21. As you asked me I have told you (the account) of, Divyādevī. I have told you all these—her former deeds.

Ujjvala said :

22. You first told me the former deeds of Divyādevī, so also the fierce sin called splitting the houses (that she committed).

23. Due to the prowess of which religious merit did that daughter of Divodāsa , the king of the Plakṣa island, obtain (a. birth) in a great family?

24. This is my doubt, O father. Please tell it to me. How did the princess become (a woman) of such a sinful behaviour?

Kuñjala said :

25; I shall (now) tell you about all the pious acts of Citrā. O (my) son Ujjvala , listen to what Citrā did formerly.

26-30. A very wise Siddha (i.e. a man endowed with supernatural faculties), while wandering came to the door of Citrā's house. He wore tattered clothes, was without a (proper) garment, was a recluse, and had held a staff (in his hand). He had a small strip of cloth worn over his privities, had a pot in his hand and was (otherwise) naked. Having come to the door of Citrā's house, he remained there. He observed a vow of silence, was clean-shaved, had his mind and organs ofsense conquered. He abstained from food, took a very small quantity, and knew the essence of everything. He was very much tired due to having been on a long journey, and his mind was distressed with heat; O good son, he was depressed with fatigue, and was overcome with thirst. Having come to the door of Citrā's house, he resorted to the shade (of a tree). The noble one, afflicted with fatigue, was seen by Citrā.

31-35. Citrā served that very noble one, by washing his feet and giving him an excellent seat. "Sir, be seated comfortably on a very soft seat. Eat excellent food to remove (i.e. satiate) your hunger. Being contented drink cold water as you like." Saying so, and doing like that (i.e. giving him food etc.), and worshipping him like a deity, she, O son, massaged his body and removed his fatigue. The noble Sidha, thus addressed by her, ate (food) and drank (water), O best brāhmaṇa. The Siddha, who knew the essence of everything, thus pleased. by her, was gratified, and he, the soul of entire piety, remained steady for a while. That great meditating saint went (away) according to his will, as he had come.

36-44. When that noble and glorious Siddha had left, Citrā met with death, being under the sway of (i.e. according to) her deeds. She was punished by Dharmarāja (i.e. Yama) with very painful penalties. That Citrā reached hell causing a host of agonies. O great king, (there) she experienced misery for a thousand yugas . At the end of (i.e. after having) experienced (misery) she got the birth of (i.e. was born as) a human being. She had formerly worshipped the Siddha, the best among the meritorious. It is the ripening (i.e. the fruit) of her deeds that she came to (i.e. was born in) the house of Divodāsa, the great king, (and) in the family of meritorious Kṣatriyas . O best man, she got the name Divyādevī; and she had given good food and drink to the noble one. She enjoyed the meritorious consequence of the great righteous act of charity. She drank cold water, and ate dainty food. Enjoying divine pleasures, she lived in her father's house; and due to the povver of this Siddha, she was born as a princess. O good son, due to the efficacy of her great sin of splitting the families, O king, that Divyādevī experienced widowhood.

45. I have thus told you all the deeds of Divyādevī. What else, which you ask me now, should I tell you?

Ujjvala said :

46-48. Tell me how she got free from grief and great affliction. What kind of young woman was she, who was afflicted with great grief? What kind of happiness did she have? What will be its consequence? O father, please remove doubt of mine now. Tell me (about) the means by which she will obtain salvation. The noble one is all alone weeping in the great forest.

Viṣṇu said :

49-60. Having heard (those) great (i.e. important) words of his son, and having thought for a moment, that very wise Kuñjala replied to his son: "O my noble son, listen; I telling you the truth. Having reached (i.e. being born in) a sinful stock, due to my former deeds, and due to the contact with this tree, the knowledge of me, who was pious and noble, has now been lost in this existence of a lower animal, O son. I shall tell you about that instruction by which, and through the favour of Revā and grace of Viṣṇu , she has obtained knowledge and has reached salvation; being free from blemish, she will go to salvation, as gold becomes pure due to the contact with fire and gets (back) its own nature. O very intelligent one, due to the meditation on Hari (i.e. Viṣṇu) and due to the muttering (of prayers), sacrifices and vows the sin of the sinners perishes. As an elephant would always give up his intoxication due to the fear of a lion, so the sin goes away due to the recitation of the names of Viṣṇu. As the serpents become poisonless due to the lustre of (Garuḍa) the son of Vinatā , so all sins like the murder of a brāhmaṇa perish; and in no other way. They too go away due to the recitation of the names of Viṣṇu. When being steady, and free from lust and anger, she would mutter the hundred names, destroying heaps of sins, and when, having controlled all the organs of sense, would guard them through the knowledge of self, and when, having entered into his meditation, having become one with (i.e. having become sincerely devoted to) him, and being composed, she would mutter (the names of Viṣṇu) she would reach (i.e. obtain) highest knowledge and salvation. When she would be endowed with abstract meditation, and when she would set her heart upon him, she would be completely resting at his feet."

Ujjvala said :

61. O father, right now tell me about the great, highest knowledge; and after that the vow of meditation and the auspicious hundred names.

Kuñjala said :

62. I shall explain to you the highest knowledge, which nobody has perceived (i.e. acquired). O son, listen to (the description of) the perfect final emancipation, free from impurity.

Sūta said :

63-69a. O highly intelligent one, as a lamp in a place sheltered from wind, is steady (as it is) free from wind, burning brightly, (and) would destroy all darkness, in the same way the soul, free from blemishes, remains alone, free from desires, pure, and O son, he is never a friend or a foe. (He has) neither grief nor joy; (he has) neither greed nor jealousy. Being all alone, he is free from dejection, joy, happiness and unhappiness; so also free from all the objects of sense, (when) he would withdraw his organs of sense (from the objects). Then he has become absolute and salvation takes place (in his case). O lord of kings, a lamp, without any company (i.e. being solitary), and free from wind, would, through the contact of the movement of fire, dry up the oil due to the support of the wick. Then it emits soot, and on the top of the lamp a dark line of (i.e. due to) the oil is seen, O you very intelligent one. It itself draws oil and becomes spotless by means of the oil.

69b-72a. In the same way he (i.e. the soul) remains in the wick of the body and would draw the oil of the deeds; and would himself shine with lustre. Being free from anger etc. and winds called troubles, so also being desireless and steady he would glow with lustre. Remaining in his own place, he sees all the three worlds by means of his lustre.

72b-84. I have told (i.e. described to) you this (soul), of the nature of absolute knowledge. I shall (now) explain to you the meditation upon the disc-holder (i.e. Viṣṇu); he is seen with the eye of knowledge, of the nature of absolute knowledge. Whom (i.e. him) the noble ones, intent upon (obtaining) the highest object (i.e. salvation), and having abstract meditation, and being watchful, see. His penance (i.e. penance practised to reach him) manifests everything. Being without hands and feet, he moves everywhere. O son, he captures (i.e. pervades) all the three worlds—mobile and immobile. O son, (even being) without nose and mouth, he smells and eats. He, the witness (to everything), the lord of the world, (even though) without ears, hears everything. (Though) without a form he is connected with forms and is under the sway of the group of five (organs of sense). Who (i.e. he) is the life of the entire world, and is worshipped by the mobile and the immobile. O son, (though) tongue-less, he recites everything according to the Vedic texts. For him, who is without skin, touch of all objects is produced (i.e. he can touch everything). He is ever joyful, is detached, has one form (only), is independent, is without old age, without the feeling of mineness, just, possessing qualities, without the feeling of mineness, and pure. He is not under the control of anyone, (but) everything is under his control; he is the giver of everything and the best. among the omniscient ones. He has no supporter; he, the eternal one, is full of everything. He who thus observes everything as full of meditation of the noble one, goes to the incorporeal, highest place, resembling nectar. I shall explain to you another meditation of this noble one. It is having a form, corporeal, formless and sound. O my son, he is called Vāsudeva since the entire matchless-universe is occupied by him. His colour would be (i.e. is) that which is of the showering cloud. He, the lord of gods, resembles the sun's lustre and has four arms.

85-95. In his right hand shines a conch decorated with. gold and jewels, and the disc resembling the sun's orb and a lotus are (held) in it. O boy, the mace Kaumodakī , destroying great demons, shines in the left hand of the illustrious one. A big lotus, rich with fragrance is (held) in his right hand. He, dear to Kamalā (i.e. Lakṣmī) always shines with weapons. (A man should meditate upon) Viṣṇu (whose) neck is like a conch, face is round, and eyes resemble lotus-leaves, who shines with teeth resembling jewels. His hair is (flowing) like treacle, and the lips have the form of a coral. O son, he having the eyes

like lotuses, shines with a crown. Janārdana (i.e. Viṣṇu) shines with a glorious form and great lustre and is marked with the Kaustubha gem. Hari (i.e. Viṣṇu) shines with ear-rings resembling the sun's. lustre and always shines with the auspicious mark of Śrīvatsa . Vijaya , the best among the victorious, shines with a body having armlets, bracelets, necklaces and pearls resembling stars. That Govinda also shines with a golden-coloured garment and with fingers with rings and gems. The creator of the worlds, the lord of the worlds (i.e. Viṣṇu), (shining with) all complete weapons and divine ornaments, is mounted upon Garuḍa. A man who thus meditates upon him with a concentrated mind is free from all sins, and goes to Viṣṇu's world.

96. I have thus told you everything about the meditation upon the lord of the world. I shall now tell you (about) the vow, destroying all sins.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 87

A Hundred Names of Viṣṇu

Chapter 169 of 693 · 40 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
व्रतभेदान्प्रवक्ष्यामि यैर्यैश्चाराधितो हरिः ।
जया च विजया चैव जयंती पापनाशिनी १।
त्रिस्पृशा वंजुली चान्या तिलदग्धा तथापरा ।
अखंडाचारकन्या च मनोरथा सुपुत्रक २।
एकादश्यास्तु भेदाश्च संति पुत्र अनेकधा ।
अशून्यशयनं चान्यज्जन्माष्टमी महाव्रतम् ३।
एतैर्व्रतैर्महापुण्यैः पापं दूरं प्रयाति च ।
प्राणिनां नात्र संदेहः सत्यं सत्यं वदाम्यहम् ४।
कुंजल उवाच-
स्तोत्रं तस्य प्रवक्ष्यामि पापराशिविनाशनम् ।
सुपुत्रशतनामाख्यं नराणां गतिदायकम् ५।
तस्य देवस्य कृष्णस्य शतनामाख्यमुत्तमम् ।
संप्रत्येव प्रवक्ष्यामि तच्छृणुष्व सुतोत्तम ६।
विष्णोर्नामशतस्यापि ऋषिं छंदो वदाम्यहम् ।

देवं चैव महाभाग सर्वपापविशोधनम् ७।
विष्णोर्नामशतस्यापि ऋषिर्ब्रह्मा प्रकीर्तितः ।
ॐकारो देवता प्रोक्तश्छंदोनुष्टुप्तथैव च ८।
सर्वकामिकसंसिद्धौ मोक्षे च विनियोगकः ।
अस्य विष्णोः शतनामस्तोत्रस्य ।
ब्रह्मा ऋषिः विष्णुर्देवता अनुष्टुप्छंदः ।
सर्वकामसमृद्ध्यर्थं सर्वपापक्षयार्थे विनियोगः ९।
नमाम्यहं हृषीकेशं केशवं मधुसूदनम् ।
सूदनं सर्वदैत्यानां नारायणमनामयम् १०।
जयंतं विजयं कृष्णमनंतं वामनं ततः ।
विष्णुं विश्वेश्वरं पुण्यं विश्वाधारं सुरार्चितम् ११।
अनघं त्वघहंतारं नरसिंहं श्रियः प्रियम् ।
श्रीपतिं श्रीधरं श्रीदं श्रीनिवासं महोदयम् १२।
श्रीरामं माधवं मोक्षं क्षमारूपं जनार्दनम् ।
सर्वज्ञं सर्ववेत्तारं सर्वदं सर्वनायकम् १३।

हरिं मुरारिं गोविंदं पद्मनाभं प्रजापतिम् ।
आनंदं ज्ञानसंपन्नं ज्ञानदं ज्ञाननायकम् १४।
अच्युतं सबलं चंद्रं चक्रपाणिं परावरम् ।
युगाधारं जगद्योनिं ब्रह्मरूपं महेश्वरम् १५।
मुकुंदं तं सुवैकुंठमेकरूपं जगत्पतिम् ।
वासुदेवं महात्मानं ब्रह्मण्यं ब्राह्मणप्रियम् १६।
गोप्रियं गोहितं यज्ञंयज्ञांगं यज्ञवर्द्धनम् ।
यज्ञस्यापि सुभोक्तारं वेदवेदांगपारगम् १७।
वेदज्ञं वेदरूपं तं विद्यावासं सुरेश्वरम् ।
अव्यक्तं तं महाहंसं शंखपाणिं पुरातनम् १८।
पुरुषं पुष्कराक्षं तु वाराहं धरणीधरम् ।
प्रद्युम्नं कामपालं च व्यासं व्यालं महेश्वरम् १९।
सर्वसौख्यं महासौख्यं मोक्षं च परमेश्वरम् ।
योगरूपं महाज्ञानं योगिनां गतिदं प्रियम् २०।
मुरारिं लोकपालं तं पद्महस्तं गदाधरम् ।

गुहावासं सर्ववासं पुण्यवासं महाभुजम् २१।
वृंदानाथं बृहत्कायं पावनं पापनाशनम् ।
गोपीनाथं गोपसखं गोपालं गोगणाश्रयम् २२।
परात्मानं पराधीशं कपिलं कार्यमानुषम् ।
नमामि निश्चलं नित्यं मनोवाक्कायकर्मभिः २३।
नाम्नां शतेनापि सुपुण्यकर्ता यः स्तौति कृष्णं मनसा स्थिरेण ।
स याति लोकं मधुसूदनस्य विहाय लोकानिह पुण्यपूतः २४।
नाम्नां शतं महापुण्यं सर्वपातकशोधनम् ।
जपेदनन्यमनसा ध्यायेद्ध्यानसमन्वितम् २५।
नित्यमेव नरः पुण्यैर्गंगास्नानफलं लभेत् ।
तस्मात्तु सुस्थिरो भूत्वा समाहितमना जपेत् २६।
त्रिकालं च जपेन्मर्त्यो नियतो नियमे स्थितः ।
अश्वमेधफलं तस्य जायते नात्र संशयः २७।
एकादश्यामुपोष्यैव पुरतो माधवस्य यः ।
जागरे प्रजपेन्मर्त्यस्तस्य पुण्यं वदाम्यहम् २८।

पुंडरीकस्य यज्ञस्य फलमाप्नोति मानवः ।
तुलसीसंनिधौ स्थित्वा मनसा यो जपेन्नरः २९।
राजसूयफलं भुंक्ते वर्षेणापि च मानवः ।
शालग्रामशिला यत्र यत्र द्वारावती शिला ३०।
उभयोः संनिधौ जाप्यं कर्तव्यं सुखमिच्छता ।
बहुसौख्यं प्रभुक्त्वैव कुलानां शतमेव च ३१।
एकेन चाधिकं मर्त्य आत्मना सह तारयेत् ।
कार्तिके स्नानकर्ता यः पूजयेन्मधुसूदनम् ३२।
यः पठेत्प्रयतः स्तोत्रं प्रयाति परमां गतिम् ।

माघस्नायी हरिं पूज्य भक्त्या च मधुसूदनम् ३३।
ध्यायेच्चैव हृषीकेशं जपेद्वाथ शृणोति वा ।
सुरापानादिकं पापं विहाय परमं पदम् ३४।
विना विघ्नं नरः पुत्र संप्रयाति जनार्दनम् ।
श्राद्धकाले हि यो मर्त्यो विप्राणां भुंजतां पुरः ३५।
यो जपेच्च शतं नाम्नां स्तोत्रं पातकनाशनम् ।

पितरस्तुष्टिमायांति तृप्ता यांति परां गतिं ३६।
ब्राह्मणो वेदविद्वान्स्यात्क्षत्रियो विंदते महीम् ।
धनऋद्धिं प्रभुंजीत वैश्यो जपति यः सदा ३७।
शूद्रः सुःखं प्रभुंक्ते च ब्राह्मणत्वं च गच्छति ।
प्राप्य जन्मांतरं वत्स वेदविद्यां प्रविंदति ३८।
सुखदं मोक्षदं स्तोत्रं जप्तव्यं च न संशयः ।
केशवस्य प्रसादेन सर्वसिद्धो भवेन्नरः ३९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थवर्णने च्यवनचरित्रे सप्ताशीतितमोऽध्यायः ८७।

Roman transliteration

kuṃjala uvāca-
vratabhedānpravakṣyāmi yairyaiścārādhito hariḥ |
jayā ca vijayā caiva jayaṃtī pāpanāśinī 1|
trispṛśā vaṃjulī cānyā tiladagdhā tathāparā |
akhaṃḍācārakanyā ca manorathā suputraka 2|
ekādaśyāstu bhedāśca saṃti putra anekadhā |
aśūnyaśayanaṃ cānyajjanmāṣṭamī mahāvratam 3|
etairvratairmahāpuṇyaiḥ pāpaṃ dūraṃ prayāti ca |
prāṇināṃ nātra saṃdehaḥ satyaṃ satyaṃ vadāmyaham 4|
kuṃjala uvāca-
stotraṃ tasya pravakṣyāmi pāparāśivināśanam |
suputraśatanāmākhyaṃ narāṇāṃ gatidāyakam 5|
tasya devasya kṛṣṇasya śatanāmākhyamuttamam |
saṃpratyeva pravakṣyāmi tacchṛṇuṣva sutottama 6|
viṣṇornāmaśatasyāpi ṛṣiṃ chaṃdo vadāmyaham |

devaṃ caiva mahābhāga sarvapāpaviśodhanam 7|
viṣṇornāmaśatasyāpi ṛṣirbrahmā prakīrtitaḥ |
oṃkāro devatā proktaschaṃdonuṣṭuptathaiva ca 8|
sarvakāmikasaṃsiddhyai mokṣe ca viniyogakaḥ |
asya viṣṇoḥ śatanāmastotrasya |
brahmā ṛṣiḥ viṣṇurdevatā anuṣṭupchaṃdaḥ |
sarvakāmasamṛddhyarthaṃ sarvapāpakṣayārthe viniyogaḥ 9|
namāmyahaṃ hṛṣīkeśaṃ keśavaṃ madhusūdanam |
sūdanaṃ sarvadaityānāṃ nārāyaṇamanāmayam 10|
jayaṃtaṃ vijayaṃ kṛṣṇamanaṃtaṃ vāmanaṃ tataḥ |
viṣṇuṃ viśveśvaraṃ puṇyaṃ viśvādhāraṃ surārcitam 11|
anaghaṃ tvaghahaṃtāraṃ narasiṃhaṃ śriyaḥ priyam |
śrīpatiṃ śrīdharaṃ śrīdaṃ śrīnivāsaṃ mahodayam 12|

śrīrāmaṃ mādhavaṃ mokṣaṃ kṣamārūpaṃ janārdanam |
sarvajñaṃ sarvavettāraṃ sarvadaṃ sarvanāyakam 13|

hariṃ murāriṃ goviṃdaṃ padmanābhaṃ prajāpatim |
ānaṃdaṃ jñānasaṃpannaṃ jñānadaṃ jñānanāyakam 14|
acyutaṃ sabalaṃ caṃdraṃ cakrapāṇiṃ parāvaram |
yugādhāraṃ jagadyoniṃ brahmarūpaṃ maheśvaram 15|
mukuṃdaṃ taṃ suvaikuṃṭhamekarūpaṃ jagatpatim |
vāsudevaṃ mahātmānaṃ brahmaṇyaṃ brāhmaṇapriyam 16|
gopriyaṃ gohitaṃ yajñaṃyajñāṃgaṃ yajñavarddhanam |
yajñasyāpi subhoktāraṃ vedavedāṃgapāragam 17|
vedajñaṃ vedarūpaṃ taṃ vidyāvāsaṃ sureśvaram |
avyaktaṃ taṃ mahāhaṃsaṃ śaṃkhapāṇiṃ purātanam 18|
puruṣaṃ puṣkarākṣaṃ tu vārāhaṃ dharaṇīdharam |
pradyumnaṃ kāmapālaṃ ca vyāsaṃ vyālaṃ maheśvaram 19|
sarvasaukhyaṃ mahāsaukhyaṃ mokṣaṃ ca parameśvaram |
yogarūpaṃ mahājñānaṃ yogināṃ gatidaṃ priyam 20|
murāriṃ lokapālaṃ taṃ padmahastaṃ gadādharam |

guhāvāsaṃ sarvavāsaṃ puṇyavāsaṃ mahābhujam 21|
vṛṃdānāthaṃ bṛhatkāyaṃ pāvanaṃ pāpanāśanam |
gopīnāthaṃ gopasakhaṃ gopālaṃ gogaṇāśrayam 22|
parātmānaṃ parādhīśaṃ kapilaṃ kāryamānuṣam |
namāmi niścalaṃ nityaṃ manovākkāyakarmabhiḥ 23|
nāmnāṃ śatenāpi supuṇyakartā yaḥ stauti kṛṣṇaṃ manasā sthireṇa |
sa yāti lokaṃ madhusūdanasya vihāya lokāniha puṇyapūtaḥ 24|
nāmnāṃ śataṃ mahāpuṇyaṃ sarvapātakaśodhanam |
japedananyamanasā dhyāyeddhyānasamanvitam 25|
nityameva naraḥ puṇyairgaṃgāsnānaphalaṃ labhet |
tasmāttu susthiro bhūtvā samāhitamanā japet 26|
trikālaṃ ca japenmartyo niyato niyame sthitaḥ |
aśvamedhaphalaṃ tasya jāyate nātra saṃśayaḥ 27|
ekādaśyāmupoṣyaiva purato mādhavasya yaḥ |
jāgare prajapenmartyastasya puṇyaṃ vadāmyaham 28|

puṃḍarīkasya yajñasya phalamāpnoti mānavaḥ |
tulasīsaṃnidhau sthitvā manasā yo japennaraḥ 29|
rājasūyaphalaṃ bhuṃkte varṣeṇāpi ca mānavaḥ |
śālagrāmaśilā yatra yatra dvārāvatī śilā 30|
ubhayoḥ saṃnidhau jāpyaṃ kartavyaṃ sukhamicchatā |
bahusaukhyaṃ prabhuktvaiva kulānāṃ śatameva ca 31|
ekena cādhikaṃ martya ātmanā saha tārayet |
kārtike snānakartā yaḥ pūjayenmadhusūdanam 32|
yaḥ paṭhetprayataḥ stotraṃ prayāti paramāṃ gatim |
māghasnāyī hariṃ pūjya bhaktyā ca madhusūdanam 33|
dhyāyeccaiva hṛṣīkeśaṃ japedvātha śṛṇoti vā |
surāpānādikaṃ pāpaṃ vihāya paramaṃ padam 34|
vinā vighnaṃ naraḥ putra saṃprayāti janārdanam |
śrāddhakāle hi yo martyo viprāṇāṃ bhuṃjatāṃ puraḥ 35|
yo japecca śataṃ nāmnāṃ stotraṃ pātakanāśanam |

pitarastuṣṭimāyāṃti tṛptā yāṃti parāṃ gatiṃ 36|
brāhmaṇo vedavidvānsyātkṣatriyo viṃdate mahīṃ |

dhanaṛddhiṃ prabhuṃjīta vaiśyo japati yaḥ sadā 37|
śūdraḥ suḳhaṃ prabhuṃkte ca brāhmaṇatvaṃ ca gacchati |
prāpya janmāṃtaraṃ vatsa vedavidyāṃ praviṃdati 38|
sukhadaṃ mokṣadaṃ stotraṃ japtavyaṃ ca na saṃśayaḥ |
keśavasya prasādena sarvasiddho bhavennaraḥ 39|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthavarṇane cyavanacaritre saptāśītitamo'dhyāyaḥ 87|

English translation

Kuñjala said :

1-4. I shall explain to you the kinds of vows by which Hari (i.e. Viṣṇu) is propitiated. O good son, there are many kinds of Ekādaśī : Jayā , Vijayā , and Jayantī , Pāpanāśinī , Trisprśā, Vañjulī ; the next is Tiladagdhā, then the other one is Akhaṇḍā, Cārakanyā, and Manorathā. There is (the vow of) Aśūnyaśayana (i.e. not sleeping on a bed), and there is the great vow of Janmāṣṭamī . There is no doubt that the sin of beings goes away due to these very auspicious vows. I am telling you the truth (and) the truth (only).

Kuñjala said :

5-9. I shall tell you about his hymn, destroying a heap of sins, called 'Suputra- śata ', and giving salvation to men. I shall now only tell you about the hymn of that god Kṛṣṇa , which is excellent and is called 'Śatanāma'. O best son, listen to it. I shall tell you the sage of (i.e. the composer of), and the metre of the hundred names of Viṣṇu. I shall also tell you about the deity, purifying all sins, O glorious one. Brahmā is said to be the sage (i.e. the author) of the hundred names of Viṣṇu. Oṃkāra is declared to be the deity, and anuṣṭubh is (said to be) the metre. It leads to the acquisition (i.e. fulfilment) of all desires and is employed in (obtaining) salvation. Of this hymn of the hundred names of Viṣṇu, Brahmā is the sage, Viṣṇu the deity, anuṣṭubh the metre. It is used for the fulfilment of all desires and for the destruction of all sins.

10-24. "I salute Hṛṣīkeśa , Keśava , Madhusūdana , the killer of all demons, sound Nārāyaṇa , Jayanta , Vijaya , Kṛṣṇa, Ananta , Vāmana , Viṣṇu, the auspicious lord of the universe, the prop of the universe, worshipped by gods, sinless, destroyer of sins, Narasiṃha and dear to Śrī, lord of Lakṣmī , Śrīdhara (possessing glory of Lakṣmī), giver of wealth, Śrīnivāsa (i.e. abode of Lakṣmī), and very prosperous, Śrī Rāma , Mādhava , Mokṣa (i.e. Salvation), of the nature off orgiveness, Janārdana , omniscient, knowing and giving everything, the leader of all, Hari, Murāri , Govinda , Padmanābha , the lord of beings, giver of joy, endowed with knowledge, giver of knowledge, master of knowledge; Acyuta , possessing power, the moon, holding a disc in his hand, higher and lower, the support of the yugas , the source of the world, of the nature of Brahman , the great lord, Mukunda , good (i.e. great) Vaikuṇṭha (i.e. Viṣṇu), of one form, the lord of the world, glorious Vāsudeva , holy and dear to brāhmaṇas , loving and beneficial to the cows, sacrifice, constituent of the sacrifice, causing sacrifice to prosper, a good enjoyer of sacrifice, master of Vedas and Vedāṅgas ; knower of the Vedas, of the form of the Vedas, abode of learning and lord of gods, the unmanifest one, a great Brahman, having a conch in his hand, the ancient man, lotus-eyed, (of the form of) Varāha (i.e. a boar), supporting the earth, Pradyumna , Kāmapāla , Vyāsa , Vyāla , and Maheśvara (i.e. the great lord), (full of) all pleasures (and) great pleasures, salvation and the highest lord, of the form of Yoga (i.e. abstract meditation), of great knowledge, giving salvation to the meditating saints and dear to them; the enemy of Mura , the

protector of the world, the one having a lotus in his hand, and holding a mace, living in a cave, living everywhere, of an auspicious abode, and possessing large arms, lord of Vṛndā , of a huge body, purifier and destroyer of sins, lord of the gopīs (i.e. the cowherdesses), the friend of the cowherds, the protector of cows, the refuge of the herds of cattle, the highest soul, the highest lord, Kapila and having human activities, steady and eternal—I salute with my mind, speech and bodily acts." He, doer of virtuous acts, who, even with (these) hundred names, praises, with a steady mind, Kṛṣṇa, (he) being purified by religious merit here (i.e. in this world), leaving (other) worlds, goes to Viṣṇu's heaven.

25-27. A man should mutter with a concentrated mind, the very meritorious hundred names, cleansing all sins, and should meditate upon them with abstract contemplation. Such a man would always obtain the fruit of having a bath in the Ganges with religious merit. Therefore a man should be very steady and mutter (these names) with a composed mind. A restrained man, being devoted, should mutter (these names) three times (a day). There is no doubt that for him there is (i.e. he gets) the fruit of (having performed) a hundred horse-sacrifices.

28-32a. I shall tell (you) about the religious merit of the man, who having fasted on the Ekādaśī day in front ofViṣṇu and (keeping) awake, would, mutter these names: The man obtains the fruit of Puṇḍarīka sacrifice (i.e. offered in honour of Viṣṇu). A man, who, remaining near Tulasī , would mentally mutter (these names) obtains the fruit of the Rājasūya sacrifice even after a year. One desiring happiness should mutter (these names) near the two (viz. at a place) where there is the Śālagrāma stone and the Dvārāvatī stone. A man (who does this) having enjoyed many pleasures and a hundred families would emancipate more than one along with him.

32b-39. He who would bathe (every morning) in Kārtika and would worship Viṣṇu, and also he, who, being purified, would recite the hymn (in honour of Viṣṇu) goes to (i.e. obtains) a superior position. The man, who bathes every morning in Māgha , having worshipped with devotion, Viṣṇu, the killer of (the demon) Madhu , and would meditate upon Hṛṣīkeśa (i.e. Viṣṇu), or would mutter (his names) or listens to them (being recited), and, giving up sinful (deeds) like drinking liquor, goes, without any difficulty, to Janārdana, O (my) son. The dead ancestors of the man, who at the time of a Śrāddha , would mutter hymn (containing) the hundred names destroying sins, in front of the brāhmaṇas eating (food), become pleased, and being gratified obtain salvation. A brāhmaṇa who always mutters it, becomes learned in the Vedas; a kṣatriya , (who always mutters it) obtains (i.e. rules over) the earth; a vaiśya (who always mutters it) would enjoy wealth and prosperity; a śūdra (who always mutters it) enjoys happiness and obtains brāhmaṇahood after getting another (i.e. next) existence and obtains (mastery over) the Vedic lore. This hymn, giving happiness and salvation should always be muttered. There is no doubt that due to the grace of Viṣṇu a man would be equipped with everything.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 88

Divyādevī Goes to Viṣṇu's Heaven

Chapter 170 of 693 · 55 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
व्रतं स्तोत्रं महाज्ञानं ध्यानं चैव सुपुत्रक ।
मयाख्यातं तवाग्रे वै विष्णोः पापप्रणाशनम् १।
एवं चतुष्टयं सा हि यदा पुण्यं समाचरेत् ।
प्रयाति वैष्णवं लोकं देवानामपि दुर्लभम् २।
इतो गत्वा व्रतं वत्स दिव्यां देवीं प्रबोधय ।
अशून्यशयनं नाम व्रतराजं वदस्व ताम् ३।
समुद्धर महापापाद्राजकन्यां यशस्विनीम् ।
त्वया पृष्टं मया ख्यातं पुण्यदं पापनाशनम् ४।
गच्छ गच्छ महाभाग इत्युक्त्वा विरराम सः ।
श्रीविष्णुरुवाच-
उज्ज्वलोप्येवमुक्तस्तु स पित्रा कुंजलेन हि ५।
प्रणम्य पादौ धर्मात्मा मातापित्रोर्महामतिः ।
जगाम त्वरितो राजन्प्लक्षद्वीपं स उज्ज्वलः ६।
तं गिरिं सर्वतोभद्रं नानाधातुसमाकुलम् ।

नानारत्नमयैस्तुंगैः शिखरैरुपशोभितम् ७।
नानाप्रवाहसंपूर्णैरुदकैरुज्ज्वलैर्नृप ।
नद्यः संति स्वच्छनीरास्तस्मिन्गिरिवरोत्तमे ८।
किन्नरास्तत्र गायंति गंधर्वाः सुस्वरैर्नृप ।
अप्सरोभिः समाकीर्णं देववृंदैरुपावृतम् ९।
सिद्धचारणसंघुष्टं मुनिवृंदैरलंकृतम् ।
नानापक्षिनिनादैश्च सर्वत्र परिनादितम् १०।
एवं गिरिं समासाद्य उज्ज्वलो लघुविक्रमः ।
सुस्वरेणापि सा कन्या गिरौ तस्मिन्प्ररोदिति ११।
रोरूयमाणां स प्राज्ञो वचनं चेदमब्रवीत् ।
का त्वं भवसि कल्याणि कस्माद्रोदिषि सांप्रतम् १२।
कमाश्रिता महाभागे केन ते विप्रियं कृतम् ।
समाचक्ष्व ममाद्यैव सर्वदुःखस्य कारणम् १३।
दिव्यादेव्युवाच-
विपाको हि महाभाग कर्मणां मम सांप्रतम् ।

इह तिष्ठामि दुःखेन वैधव्येन समन्विता १४।
भवान्को हि महाभाग कृपया मम पीडितः ।
पक्षिरूपधरो वत्स सोत्सवं परिभाषते १५।
एवमाकर्ण्य तत्सर्वं भाषितं राजकन्यया ।
अहं पक्षी महाभागे कृपया तव पीडितः १६।
पक्षिरूपधरो भद्रे नाहं सिद्धो न ज्ञानवान् ।
रुदमानां महालापैर्भवतीं दृष्टवानिह १७।
ततः पृच्छाम्यहं देवि वद मे कारणं त्विह ।
पितुर्गेहे यथावृत्तमात्मवृत्तांतमेव हि १८।
तया निवेदितं सर्वं यथासंख्येन दुःखदम् ।
समासेन समाकर्ण्य उज्ज्वलस्तु महमनाः १९।
तामुवाच महापक्षी दिव्यादेवीं सुदुःखिताम् ।
यथा विवाहकाले ते भर्तारो मरणं गताः २०।
स्वयंवरनिमित्तं ते क्षयं याताश्च क्षत्रियाः ।
एतत्ते चेष्टितं सर्वं मया पितरि भाषितम् २१।

अन्यजन्मकृतंकर्मतव पापं सुलोचने ।
मम पित्रा ममाग्रे तु कृपया परिभाषितम् २२।
तेन दोषेण संपुष्टा लिप्ता जाता वरानने ।
एतावत्कारणं सर्वं तातेन परिभाषितम् २३।
पूर्वकर्मविपाकं तु भुंक्ष्व त्वं च समाश्वस ।
एवं सा भाषितं तस्य श्रुत्वा कन्योज्ज्वलस्य तत् २४।
प्रत्युवाच महात्मानं ब्रुवंतं पक्षिणं पुनः ।
प्रणता दीनया वाचा कुरु पक्षिन्कृपां मम २५।
कथयस्व प्रसादेन तस्य पापस्य निष्कृतिम् ।
प्रायश्चित्तं सुपुण्यं च मम पातकशोधनम् २६।
येन व्रजाम्यहं पुण्यं विशुद्धाधौतकल्मषा ।
प्रायश्चित्तं महाभाग वद मे त्वं प्रसादतः २७।
उज्ज्वल उवाच-
तवार्थं तु महाभागे पितरं पृष्टवानहम् ।
समाख्यातमतः पित्रा प्रायश्चित्तमनुत्तमम् २८।

तत्त्वं कुरु महाभागे सर्वपातकशोधनम् ।
ध्यायस्व हि हृषीकेशं शतनामजपस्व च २९।
भव ज्ञानपरा नित्यं कुरु व्रतमनुत्तमम् ।
अशून्यशयनं पुण्यं व्रतं पापप्रणाशकम् ३०।
समाचष्ट स धर्मात्मा सर्वज्ञानप्रकाशकम् ।
ज्ञानं स्तोत्रं व्रतं ध्यानं विष्णोश्चैव महात्मनः ३१।
विष्णुरुवाच-
तस्मात्सा हि प्रजग्राह संस्थिता निर्जने वने ।
सर्वद्वंद्वविनिर्मुक्ता संजाता तपसि स्थिता ३२।

व्रतं चक्रे जिताहारा निराधारा सुदुःखिता ।
कामक्रोधविहीना सा वर्गं संयम्य नित्यशः ३३।
इंद्रियाणां महाराज महामोहं निरस्य सा ।
अब्दे चतुर्थके प्राप्ते सुप्रसन्नो जनार्दनः ३४।
तस्यै वरं दातुकामश्चायातो वरनायकः ।
तस्यै संदर्शयामास स्वरूपं वरदः प्रभुः ३५।

सूत उवाच-
इंद्रनीलघनश्यामं शंखचक्रगदाधरम् ।
सर्वाभरणशोभाढ्यं पद्महस्तं महेश्वरम् ३६।
बद्धांजलिपुटा भूत्वा वेपमाना निराश्रया ।
उवाच गद्गदैर्वाक्यैः प्रणता मधुसूदनम् ३७।
तेजसा तव दिव्येन स्थातुं शक्नोमि नैव हि ।
दिव्यरूपो भवेः कस्त्वं कृपया मम चाग्रतः ३८।
कथयस्व प्रसादेन किमत्र तव कारणम् ।
सर्वमेव प्रसादेन प्रब्रवीहि महामते ३९।
देवमेवं विजानामि तेजसा इंगितैस्तव ।
ज्ञानहीना जगन्नाथ न जाने रूपनामनी ४०।
किं ब्रह्मा वा भवान्विष्णुः किं वा शंकर एव हि ।
एवमुक्त्वा प्रणम्यैवं दंडवद्धरणीं गता ४१।
तामुवाच जगन्नाथः प्रणतां राजनंदिनीम् ।
श्रीभगवानुवाच-

त्रयाणामपि देवानामंतरं नास्ति शोभने ४२।
ब्रह्मा समर्चितो येन शंकरो वा वरानने ।
तेनाहमर्चितो नित्यं नात्र कार्या विचारणा ४३।
एतौ ममाभिन्नतरौ नित्यं चापि त्रिरूपवान् ।
अहं हि पूजितो यैश्च तावेतौ तैः सुपूजितौ ४४।
अहं देवो हृषीकेशः कृपया तव चागतः ।
स्तवेनानेन पुण्येन व्रतेन नियमेन च ४५।
संजाता कल्मषैर्हीना वरं वरय शोभने ।
दिव्यादेव्युवाच-
विजयस्व हृषीकेश कृष्णक्लेशापहारक ४६।
नमामि चरणद्वंद्वं मामुद्धर सुरेश्वर ।
वरं मे दातुकामोऽसि चक्रपाणे प्रसीद मे ४७।
आत्मपादयुगस्यापि भक्तिं देहि ममानघ ।
दर्शयस्व जगन्नाथ मोक्षमार्गं निरामयम् ४८।
दासत्वं देहि वैकुंठ यदि तुष्टो जनार्दन ।

श्रीभगवानुवाच-
एवमस्तु महाभागे गच्छ निर्धूतकल्मषा ४९ ।

वैष्णवं परमं लोकं दुर्लभं योगिभिः सदा ।
गच्छ गच्छ परं लोकं प्रसादान्मम सांप्रतम् ५०।
एवमुक्ते ततो वाक्ये माधवेन महात्मना ।
दिव्यादेवी अभूद्दिव्या सूर्यतेजः समप्रभा ५१।
पश्यतां सर्वलोकानां दिव्याभरणभूषिता ।
दिव्यमालान्विता सा च दिव्यहारविलंबिनी ५२।
गता सा वैष्णवं लोकं दाहप्रलयवर्जितम् ।
पुनः पक्षी समायातः स्वगृहं हर्षसंयुतः ५३।
तत्सर्वं कथयामास पितरं प्रति सत्तमः ५४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थे च्यवनचरित्रेऽष्टाशीतितमोऽध्यायः ८८।

Roman transliteration

kuṃjala uvāca-
vrataṃ stotraṃ mahājñānaṃ dhyānaṃ caiva suputraka |
mayākhyātaṃ tavāgre vai viṣṇoḥ pāpapraṇāśanam 1|
evaṃ catuṣṭayaṃ sā hi yadā puṇyaṃ samācaret |
prayāti vaiṣṇavaṃ lokaṃ devānāmapi durlabham 2|
ito gatvā vrataṃ vatsa divyāṃ devīṃ prabodhaya |
aśūnyaśayanaṃ nāma vratarājaṃ vadasva tām 3|
samuddhara mahāpāpādrājakanyāṃ yaśasvinīm |
tvayā pṛṣṭaṃ mayā khyātaṃ puṇyadaṃ pāpanāśanam 4|
gaccha gaccha mahābhāga ityuktvā virarāma saḥ |
śrīviṣṇuruvāca-
ujjvalopyevamuktastu sa pitrā kuṃjalena hi 5|
praṇamya pādau dharmātmā mātāpitrormahāmatiḥ |
jagāma tvarito rājanplakṣadvīpaṃ sa ujjvalaḥ 6|
taṃ giriṃ sarvatobhadraṃ nānādhātusamākulam |

nānāratnamayaistuṃgaiḥ śikharairupaśobhitam 7|
nānāpravāhasaṃpūrṇairudakairujjvalairnṛpa |
nadyaḥ saṃti svacchanīrāstasmingirivarottame 8|
kinnarāstatra gāyaṃti gaṃdharvāḥ susvarairnṛpa |
apsarobhiḥ samākīrṇaṃ devavṛṃdairupāvṛtam 9|
siddhacāraṇasaṃghuṣṭaṃ munivṛṃdairalaṃkṛtam |
nānāpakṣininādaiśca sarvatra parināditam 10|
evaṃ giriṃ samāsādya ujjvalo laghuvikramaḥ |
susvareṇāpi sā kanyā girau tasminprarodit 11|
rorūyamāṇāṃ sa prājño vacanaṃ cedamabravīt |
kā tvaṃ bhavasi kalyāṇi kasmādrodiṣi sāṃpratam 12|
kamāśritā mahābhāge kena te vipriyaṃ kṛtam |
samācakṣva mamādyaiva sarvaduḥkhasya kāraṇam 13|
divyādevyuvāca-
vipāko hi mahābhāga karmaṇāṃ mama sāṃpratam |

iha tiṣṭhāmi duḥkhena vaidhavyena samanvitā 14|
bhavānko hi mahābhāga kṛpayā mama pīḍitaḥ |
pakṣirūpadharo vatsa sotsavaṃ paribhāṣate 15|
evamākarṇya tatsarvaṃ bhāṣitaṃ rājakanyayā |

ahaṃ pakṣī mahābhāge kṛpayā tava pīḍitaḥ 16|
pakṣirūpadharo bhadre nāhaṃ siddho na jñānavān |
rudamānāṃ mahālāpairbhavatīṃ dṛṣṭavāniha 17|
tataḥ pṛcchāmyahaṃ devi vada me kāraṇaṃ tviha |
piturgehe yathāvṛttamātmavṛttāṃtameva hi 18|
tayā niveditaṃ sarvaṃ yathāsaṃkhyena duḥkhadam |
samāsena samākarṇya ujjvalastu mahamanāḥ 19|
tāmuvāca mahāpakṣī divyādevīṃ suduḥkhitām |
yathā vivāhakāle te bhartāro maraṇaṃ gatāḥ 20|
svayaṃvaranimittaṃ te kṣayaṃ yātāśca kṣatriyāḥ |
etatte ceṣṭitaṃ sarvaṃ mayā pitari bhāṣitam 21|

anyajanmakṛtaṃkarmatava pāpaṃ sulocane |
mama pitrā mamāgre tu kṛpayā paribhāṣitam 22|
tena doṣeṇa saṃpuṣṭā liptā jātā varānane |
etāvatkāraṇaṃ sarvaṃ tātena paribhāṣitam 23|
pūrvakarmavipākaṃ tu bhuṃkṣva tvaṃ ca samāśvasa |
evaṃ sā bhāṣitaṃ tasya śrutvā kanyojjvalasya tat 24|
pratyuvāca mahātmānaṃ bruvaṃtaṃ pakṣiṇaṃ punaḥ |
praṇatā dīnayā vācā kuru pakṣinkṛpāṃ mama 25|
kathayasva prasādena tasya pāpasya niṣkṛtim |
prāyaścittaṃ supuṇyaṃ ca mama pātakaśodhanam 26|
yena vrajāmyahaṃ puṇyaṃ viśuddhādhautakalmaṣā |
prāyaścittaṃ mahābhāga vada me tvaṃ prasādataḥ 27|
ujjvala uvāca-
tavārthaṃ tu mahābhāge pitaraṃ pṛṣṭavānaham |
samākhyātamataḥ pitrā prāyaścittamanuttamam 28|

tattvaṃ kuru mahābhāge sarvapātakaśodhanam |
dhyāyasva hi hṛṣīkeśaṃ śatanāmajapasva ca 29|
bhava jñānaparā nityaṃ kuru vratamanuttamam |
aśūnyaśayanaṃ puṇyaṃ vrataṃ pāpapraṇāśakam 30|
samācaṣṭa sa dharmātmā sarvajñānaprakāśakam |
jñānaṃ stotraṃ vrataṃ dhyānaṃ viṣṇoścaiva mahātmanaḥ 31|
viṣṇuruvāca-
tasmātsā hi prajagrāha saṃsthitā nirjane vane |
sarvadvaṃdvavinirmuktā saṃjātā tapasi sthitā 32|
vrataṃ cakre jitāhārā nirādhārā suduḥkhitā |
kāmakrodhavihīnā sā vargaṃ saṃyamya nityaśaḥ 33|
iṃdriyāṇāṃ mahārāja mahāmohaṃ nirasya sā |
abde caturthake prāpte suprasanno janārdanaḥ 34|
tasyai varaṃ dātukāmaścāyāto varanāyakaḥ |
tasyai saṃdarśayāmāsa svarūpaṃ varadaḥ prabhuḥ 35|

sūta uvāca-
iṃdranīlaghanaśyāmaṃ śaṃkhacakragadādharam |
sarvābharaṇaśobhāḍhyaṃ padmahastaṃ maheśvaram 36|
baddhāṃjalipuṭā bhūtvā vepamānā nirāśrayā |
uvāca gadgadairvākyaiḥ praṇatā madhusūdanam 37|
tejasā tava divyena sthātuṃ śaknomi naiva hi |
divyarūpo bhaveḥ kastvaṃ kṛpayā mama cāgrataḥ 38|
kathayasva prasādena kimatra tava kāraṇam |
sarvameva prasādena prabravīhi mahāmate 39|

devamevaṃ vijānāmi tejasā iṃgitaistava |
jñānahīnā jagannātha na jāne rūpanāmanī 40|
kiṃ brahmā vā bhavānviṣṇuḥ kiṃ vā śaṃkara eva hi |
evamuktvā praṇamyaivaṃ daṃḍavaddharaṇīṃ gatā 41|
tāmuvāca jagannāthaḥ praṇatāṃ rājanaṃdinīm |
śrībhagavānuvāca-

trayāṇāmapi devānāmaṃtaraṃ nāsti śobhane 42|
brahmā samarcito yena śaṃkaro vā varānane |
tenāhamarcito nityaṃ nātra kāryā vicāraṇā 43|
etau mamābhinnatarau nityaṃ cāpi trirūpavān |
ahaṃ hi pūjito yaiśca tāvetau taiḥ supūjitau 44|
ahaṃ devo hṛṣīkeśaḥ kṛpayā tava cāgataḥ |
stavenānena puṇyena vratena niyamena ca 45|
saṃjātā kalmaṣairhīnā varaṃ varaya śobhane |
divyādevyuvāca-
vijayasva hṛṣīkeśa kṛṣṇakleśāpahāraka 46|
namāmi caraṇadvaṃdvaṃ māmuddhara sureśvara |
varaṃ me dātukāmo'si cakrapāṇe prasīda me 47|
ātmapādayugasyāpi bhaktiṃ dehi mamānagha |
darśayasva jagannātha mokṣamārgaṃ nirāmayam 48|
dāsatvaṃ dehi vaikuṃṭha yadi tuṣṭo janārdana |

śrībhagavānuvāca-
evamastu mahābhāge gaccha nirdhūtakalmaṣā 49 |
vaiṣṇavaṃ paramaṃ lokaṃ durlabhaṃ yogibhiḥ sadā |
gaccha gaccha paraṃ lokaṃ prasādānmama sāṃpratam 50|
evamukte tato vākye mādhavena mahātmanā |
divyādevī abhūddivyā sūryatejaḥ samaprabhā 51|
paśyatāṃ sarvalokānāṃ divyābharaṇabhūṣitā |
divyamālānvitā sā ca divyahāravilaṃbinī 52|
gatā sā vaiṣṇavaṃ lokaṃ dāhapralayavarjitam |
punaḥ pakṣī samāyātaḥ svagṛhaṃ harṣasaṃyutaḥ 53|
tatsarvaṃ kathayāmāsa pitaraṃ prati sattamaḥ 54|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthe cyavanacaritre'ṣṭāśītitamo'dhyāyaḥ 88|

English translation

Kuñjala said :

1-4a. O good son, I have told you the vow, the hymn, the great knowledge and the meditation of Viṣṇu which destroy sins. When she (i.e. Divyādevī) would practise these auspicious four, she will go to Viṣṇu's world, difficult to be obtained even by gods. O child, going from here, teach the vow to Divyādevī. Tell (i.e. teach) her the king of vows called Aśūnya- śayana . Emanicipate the glorious princess from a great sin. You asked me (and therefore) I told (you about the vow) giving religious merit and destroying sins. O glorious one, go, (do) go.

Saying so, he ceased (to speak).

Śrī Viṣṇu said :

4b-10. That religious-minded and very intelligent Ujjvala , thus addressed by his father, having saluted the feet of his mother and father, quickly went to Plakṣadvīpa . He went to that mountain, auspicious on all sides, full of various minerals, and adorned with lofty peaks full of many kinds of jewels. O king, there were rivers with clean water flowing in many streams on that excellent mountain. O king, Kinnaras and Gandharvas sang there melodiously. It was crowded with the celestial nymphs; it was filled with hosts of gods; it was ringing with Siddhas and Cāraṇas ; it was adorned with groups of sages. It was everywhere resounding with the notes of various birds.

11-13. The bright and quick-footed one thus reached that mountain. That woman also was weeping meodiously on that mountain. The wise one said (these) words to her who was again and again weeping. “O auspicious one, who are you? Why are you weeping now? Whom had you resorted to? Who has harmed you? Today only tell me the entire cause of your grief.”

Divyādevī said :

14-18. O glorious one, it is properly the fruit of my deeds. Being widowed I staying here unhappily. O you illustrious one, who are you, afflicted by my grief?

O child, he, who had taken the form of a bird, having heard all that the princess had said, spoke enthusiastically, O child: “O glorious one, I am a bird, afflicted by your grief. I have taken the form of a bird, (but) I am neither a Siddha , nor a wise person. I saw you weeping here very loudly; therefore, O respectable lady, I am asking you. Tell me its cause, what happened in your father’s house, and your own account.”

19-24a. In brief and in proper order, she told everything that pained her. Having heard that, that large-hearted, great bird Ujjvala said to that Divyādevī who was very much pained: “At the time of your marriage your grooms died, the kṣatriyas also perished due to your self-choice marriage. O you lady of beautiful eyes, through compassion for you, my father told me the sinful deeds you had done in the other (i.e. former) existence. O you beautiful lady, strengthened by that blemish you are covered with that. Eat the fruit of the deeds you did in the previous birth. Be composed.”

24b-27. That young humble lady, having heard those words of Ujjvala, replied to that magnanimous bird, who (thus) spoke (in human voice) in piteous words: “O bird, favour me. With (i.e. showing) grace, tell (me about) the atonement of that sin; also (tell me about) the expiation which will purify my sins, by which, being pure due to my sins washed, I shall go to a holy (place). Be -gracious, and tell me about the expiation, O you glorious one.”

Ujjvala said :

28-31. O you glorious one, for you only I asked my father. Then my father told (me) about matchless expiation. O you illustrious one, you do that which would purify all your sins. Meditate upon Hṛṣīkeśa (i.e. Viṣṇu), mutter his hundred names. Be intent upon (obtaining) knowledge. Always practise the excellent, holy vow (called) ‘Aśūnyaśayana’ which destroys sins.

The religious-minded one explained to her knowledge, hymn, vow of and meditation upon the noble Viṣṇu, which reveals all knowledge.

Viṣṇu said:

32-35. Remaining in the solitary forest, she took it from him. She became free from all pairs of opposites and remained in penance. O great king, controlling her food, helpless and very much afflicted, free from lust and anger, and always controlling the group of the organs of sense and having abandoned great delusion, she practised the vow. When the fourth year came, the excellent lord Janārdana (i.e. Viṣṇu) who was very much pleased came there with a desire to grant her a boon. The lord, the giver of boons, manifested his form to her.

Sūta said :

36-42a. She, joining the palms of her hands, trembling and helpless, spoke in a faltering tone, after saluting Madhusūdana (i.e. Viṣṇu), the great lord, dark-green like a sapphire and a cloud, holding a conch, a disc and a mace, rich with charm due to all ornaments, having a lotus in his hand: "I am not at all able to stand your divine lustre. Be gracious and please tell me who you, of a divine form, are and what is the cause (of) your (coming over} here? With favour (i.e. favour me) and tell me everything, O highly intelligent one. Due to your lustre and gestures I know (i.e. I think) you are just a god. O lord of the world, I, who am ignorant, do not know your form and name. Are you Brahmā , or Viṣṇu or Śaṅkara himself?" Speaking like this, and bowing to him she fell (i.e. prostrated herself) on the ground like a staff. Viṣṇu spoke to that princess who had bent before him.

The lord said :

42b-46a. O you auspicious one, there is no difference among the three. O you beautiful lady, I am always worshipped by him who has worshipped Brahmā or Śaṅkara. No doubt should be raised about it. These two are not different from me. I always have these three forms. Those who worship me, worship well these two. I am god Viṣṇu, who has come here through pity for you and due to the hymn and this auspicious vow and your restraint. You have become free from blemishes. O you auspicious one, ask for a boon.

Divyādevī said :

46b-49a. O Viṣṇu, O Kṛṣṇa the remover of affliction, be victorious. I am saluting your couple of feet. O lord of gods, emancipate me. O you having the disc in your hand, you desire to grant me a boon. Be gracious to me. O you sinless one, give (i.e. create in) me devotion for the couple of your feet. O lord of the world, show (me) the sound path to salvation. If, O Janārdana, you are pleased, give me the status of your servant (i.e. make me your servant).

The Lord said :

49b-54. O you noble one, let it be so. Go, with your sins completely washed, to Viṣṇu's highest heaven, always difficult to be obtained (even) by meditating saints. Now, due to my grace, do go to the highest world.

When the magnanimous Viṣṇu uttered these words, Divyādevī became divine with her lustre resembling that of the sun. She, adorned with divine ornaments, with a divine garland, a divine necklace, went, when all the people were watching, to Viṣṇu's heaven, free from tormentation and destruction. The bird, full ofjoy, again came home. The best one told all that to his father.

Bhūmi-khaṇḍa · Chapter 89

The Miraculous Bath in the Water of Mānasa Lake

Chapter 171 of 693 · 52 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
कुंजलस्तु सुतं वाक्यं समुज्ज्वलमथाब्रवीत् ।
भवान्कथय भोः पुत्र किमपूर्वं तु दृष्टवान् १।
तन्मे कथय सुप्रीतः श्रोतुकामोऽस्मि सांप्रतम् ।
एवमादिश्य तं पुत्रं विरराम स कुंजलः २।
पितरं प्रत्युवाचाथ विनयावनतस्सुतः ।
समुज्ज्वल उवाच-
हिमवंतं नगश्रेष्ठं देववृंदसमन्वितम् ३।
आहारार्थं प्रगच्छामि भवतश्चात्मनः पितः ।
पश्यामि कौतुकं तत्र न दृष्टं न श्रुतं पुरा ४।
प्रदेशमृषिगणाकीर्णमप्सरोभिः प्रशोभितम् ।
बहुकौतुकशोभाढ्यं मंगल्यं मंगलैर्युतम् ५।
बहुपुण्यफलोपेतैर्वनैर्नानाविधैस्ततः ।
अनेककौतुकभरैर्मनसः परिमोहनम् ६।
तत्र दृष्टं मया तात अपूर्वं मानसांतिके ।

बहुहंसैः समाकीर्णो हंस एकः समागतः ७।
एवं कृष्णा महाभाग अन्ये तत्र समागताः ।
सितेतरैश्चंचुपादैरन्यतः शुक्लविग्रहाः ८।
तादृशास्ते च नीला वै अन्ये शुभ्रा महामते ।
चतस्रस्तत्र वै नार्यो रौद्राकारा विभीषणाः ९।
दंष्ट्राकरालसंक्रूरा ऊर्ध्वकेश्यो भयानकाः ।
पश्चात्तास्तु समायातास्तस्मिन्सरसि मानसे १०।
कृष्णा हंसास्तु संस्नाता मानसे तात मत्पुरः ।
विभ्रांताः परितश्चान्ये न स्नातास्तत्र मानसे ११।
जहसुस्ताः स्त्रियस्तात हास्यैरट्टाट्टदारुणैः ।
तस्मात्सराद्विनिष्क्रांतो हंस एको महातनुः १२।
पश्चात्त्रयो विनिष्क्रांतास्तैश्चाहं समुपेक्षितः ।
याता आकाशमार्गेण विवदंतः परस्परम् १३।
तास्तु स्त्रियो महाभीमाः समंतात्परिबभ्रमुः ।
विंध्यस्य शिखरे पुण्ये वृक्षच्छायासुपक्षिणः १४।

निषण्णास्तत्र ते सर्वे दग्धा दुःखैः सुदारुणैः ।
तेषां सुवीक्षमाणानां भिल्ल एकः समागतः १५।
मृगान्स पीडयित्वा तु बाणपाणिर्धनुर्द्धरः ।
शिलातलं समाश्रित्य निषसाद सुखेन वै १६।
पश्चाद्भिल्ली समायाता अन्नमादाय सोदकम् ।
स्वं प्रियं वीक्षते राज्ञा मुदितैर्लक्षणैर्युतम् १७।
अन्यादृशं समावीक्ष्य स्वकांतं तेजसावृतम् ।
दिव्यतेजः समाक्रांतं यथा सूर्यं दिविस्थितम् १८।
नरमन्यं परिज्ञाय तं परित्यज्य सा ययौ ।
व्याध उवाच-
एह्येहि त्वं प्रिये चात्र कस्मान्मां त्वं न पश्यसि १९।
क्षुधया पीड्यमानोहं त्वामहं चावलोकये ।
तस्य वाक्यं समाकर्ण्य शीघ्रं व्याधी समागता २०।
भर्तुः पार्श्वं समासाद्य विस्मिता साभवत्तदा ।
कोयं तेजः समाचारो देवोयं मां समाह्वयेत् २१।

तमुवाच ततो व्याधी भर्तारं दीप्ततेजसम् ।
अत्र किं ते कृतं वीर भवान्को दिव्यलक्षणः २२।
सूत उवाच-
एवमाभाषितो व्याध्या व्याधः प्रियामभाषत ।
अहं ते वल्लभः कांते भवती च मम प्रिया २३।
कस्मात्त्वं मां न जानासि कथं शंका प्रवर्तते ।
क्षुधया पीड्यमानेन पयश्चान्नं प्रतीक्ष्यते २४।
व्याध्युवाच-
बर्बरः कृष्णवर्णश्च रक्ताक्षः कृष्णकंचुकः ।
ईदृशश्चास्ति मे भर्ता सर्वसत्वभयंकरः २५।
भवान्को दिव्यदेहस्तु प्रियेत्युक्त्वा समाह्वयेत् ।
एष मे संशयो जातो वद सत्यं ममाग्रतः २६।
कुलं नाम स्वकं ग्रामं क्रीडां लिगं सुतं सुताम् ।
समाचष्ट प्रियाग्रे तु तस्याः प्रत्यय हेतवे २७।
प्रत्युवाच स्वभर्तारं सा व्याधी हृष्टमानसा ।

कस्मात्ते ईदृशः कायः श्वेतकंचुकधारकः २८।
कथं जातः समाचक्ष्व ममाश्चर्यं प्रवर्तते ।
एवं संपृच्छमानस्तु भार्यया मृगघातकः २९।
सूत उवाच-
प्रत्युवाच ततः श्रुत्वा तां प्रियां प्रश्रयान्विताम् ।
नर्मदा उत्तरे कूले संगमश्चास्ति सुव्रते ३०।
आतपेनाकुलो जीवो मम जातोति सुप्रिये ।
अस्मिन्वै संगमे कांते श्रमश्रांतो हि सत्वरः ३१।
गतः स्नात्वा जलं पीत्वा पश्चाच्चाहं समागतः ।

तदाप्रभृति मे काय ईदृशस्तेजसावृतः ३२।
संजातो वस्त्रसंयुक्तः कंचुकः शुभ्रतां गतः ।
पूर्वोक्तलिंगसंस्थानैः कुलैः स्थानेन वै तथा ३३।
स्वप्रियं लक्षयित्वा तु ज्ञात्वा पुण्यस्य संभवम् ।
प्रत्युवाचाथ भर्तारं संगमं मम दर्शय ३४।
तव पश्चात्प्रदास्यामि भोजनं पानसंयुतम् ।

इत्युक्तः प्रियया व्याधः सत्वरेण जगाम ह ३५।
संगमो दर्शितस्तेन ततोग्रे पापनाशनः ।
समुड्डीना महाभाग पक्षिणो लघुविक्रमाः ३६।
तया सार्द्धं ययुः सर्वे रेवासंगममुत्तमम् ।
तेषां तु वीक्षमाणानां पक्षिणां मम पश्यतः ३७।
तया हि स्नापितो भर्ता पुनः स्नाता हि सा स्वयम् ।
दिव्यदेहधरौ चोभौ दिव्यकांतिसमन्वितौ ३८।
संजातौ पक्षिणां श्रेष्ठ दिव्यवस्त्रानुलेपनौ ।
दिव्यमालांबरधरौ दिव्यगंधानुलेपनौ ३९।
वैष्णवं यानमासाद्य मुनिगंधर्वपूजितौ ।
गतौ तौ वैष्णवं लोकं वैष्णवैः परिपूजितौ ४०।
स्तूयमानौ महात्मानौ दंपती दृष्टवानहम् ।
व्रजंतौ स्वर्गमार्गेण कूजंते पक्षिणस्तथा ४१।
तीर्थराजं परं दृष्ट्वा हर्षव्यक्ताक्षरैस्तदा ।
चत्वारः कृष्णहंसास्ते संगमे पापनाशने ४२।

स्नात्वा वै भावशुद्धास्ते प्राप्ता उज्ज्वलतां पुनः ।
स्नात्वा पीत्वा जलं ते तु पुनर्बहिर्विनिर्गताः ४३।
तावत्यस्ताः स्त्रियः कृष्णा मृतास्तत्स्नानमात्रतः ।
क्रंदमाना विचेष्टंत्यो हाहाकार विकंपिताः ४४।
यमलोकं गतास्तास्तु तात दृष्टा मया तदा ।
उड्डीनास्तु ततो हंसाः स्वस्थानं प्रतिजग्मिरे ४५।
एवं तात मया दृष्टं प्रत्यक्षं कथितं तव ।
कृष्णपक्षा महाकाया धार्तराष्ट्रास्तु ताः स्त्रियः ४६।
कथयस्व प्रसादेन के भविष्यंति वै पितः ।
निर्गतान्मानसान्मध्याद्धार्तराष्ट्रान्वदस्व मे ४७।
के भविष्यंति ते तात कथय त्वं तु सांप्रतम् ।
कस्मात्सुकृष्णतां प्राप्ता हंसाः शुद्धाश्च ते पुनः ४८।
संजातास्तत्क्षणात्तात कस्मान्मृतास्तु ताः स्त्रियः ।
एवं मे संशयस्तात संजातो दारुणो हृदि ४९।
छेत्तुमर्हसि अद्यैव भवाञ्ज्ञानविचक्षणः ।

प्रसादसुमुखो भूत्वा प्रणतस्य सदैव मे ५०।
एवं संभाष्य पितरं विरराम समुज्ज्वलः ।

ततः प्रवक्तुमारेभे स शुकः कुंजलाभिधः ५१।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थवर्णने च्यवनचरित्रे एकोननवतितमोऽध्यायः ८९।

Roman transliteration

viṣṇuruvāca-
kuṃjalastu sutaṃ vākyaṃ samuṃjjvalamathābravīt |
bhavānkathaya bhoḥ putra kimapūrvaṃ tu dṛṣṭavān 1|
tanme kathaya suprītaḥ śrotukāmo'smi sāṃpratam |
evamādiśya taṃ putraṃ virarāma sa kuṃjalaḥ 2|
pitaraṃ pratyuvācātha vinayāvanatassutaḥ |
samuṃjjvala uvāca-
himavaṃtaṃ nagaśreṣṭhaṃ devavṛṃdasamanvitam 3|
āhārārthaṃ pragacchāmi bhavataścātmanaḥ pitaḥ |
paśyāmi kautukaṃ tatra na dṛṣṭaṃ na śrutaṃ purā 4|
pradeśamṛṣigaṇākīrṇamapsarobhiḥ praśobhitam |
bahukautukaśobhāḍhyaṃ maṃgalyaṃ maṃgalairyutam 5|
bahupuṇyaphalopetairvanairnānāvidhaistataḥ |
anekakautukabharairmanasaḥ parimohanam 6|
tatra dṛṣṭaṃ mayā tāta apūrvaṃ mānasāṃtike |

bahuhaṃsaiḥ samākīrṇo haṃsa ekaḥ samāgataḥ 7|
evaṃ kṛṣṇā mahābhāga anye tatra samāgatāḥ |
sitetaraiścaṃcupādairanyataḥ śuklavigrahāḥ 8|
tādṛśāste ca nīlā vai anye śubhrā mahāmate |
catasrastatra vai nāryo raudrākārā vibhīṣaṇāḥ 9|
daṃṣṭrākarālasaṃkrūrā ūrdhvakeśyo bhayānakāḥ |
paścāttāstu samāyātāstasminsarasi mānase 10|
kṛṣṇā haṃsāstu saṃsnātā mānase tāta matpuraḥ |
vibhrāṃtāḥ paritaścānye na snātāstatra mānase 11|
jahasustāḥ striyastāta hāsyairaṭṭāṭṭadāruṇaiḥ |
tasmātsarādviniṣkrāṃto haṃsa eko mahātanuḥ 12|
paścāttrayo viniṣkrāṃtāstaiścāhaṃ samupekṣitaḥ |
yātā ākāśamārgeṇa vivadaṃtaḥ parasparam 13|
tāstu striyo mahābhīmāḥ samaṃtātparibabhramuḥ |
viṃdhyasya śikhare puṇye vṛkṣacchāyāsupakṣiṇaḥ 14|

niṣaṇṇāstatra te sarve dagdhā duḥkhaiḥ sudāruṇaiḥ |
teṣāṃ suvīkṣamāṇānāṃ bhilla ekaḥ samāgataḥ 15|
mṛgānsa pīḍayitvā tu bāṇapāṇirdhanurddharaḥ |
śilātalaṃ samāśritya niṣasāda sukhena vai 16|
paścādbhillī samāyātā annamādāya sodakam |
svaṃ priyaṃ vīkṣate rājñā muditairlakṣaṇairyutam 17|
anyādṛśaṃ samāvīkṣya svakāṃtaṃ tejasāvṛtam |
divyatejaḥ samākrāṃtaṃ yathā sūryaṃ divisthitam 18|
naramanyaṃ parijñāya taṃ parityajya sā yayau |
vyādha uvāca-
ehyehi tvaṃ priye cātra kasmānmāṃ tvaṃ na paśyasi 19|
kṣudhayā pīḍyamānohaṃ tvāmahaṃ cāvalokaye |
tasya vākyaṃ samākarṇya śīghraṃ vyādhī samāgatā 20|
bhartuḥ pārśvaṃ samāsādya vismitā sābhavattadā |

koyaṃ tejaḥ samācāro devoyaṃ māṃ samāhvayet 21|

tamuvāca tato vyādhī bhartāraṃ dīptatejasam |
atra kiṃ te kṛtaṃ vīra bhavānko divyalakṣaṇaḥ 22|
sūta uvāca-
evamābhāṣito vyādhyā vyādhaḥ priyāmabhāṣata |
ahaṃ te vallabhaḥ kāṃte bhavatī ca mama priyā 23|
kasmāttvaṃ māṃ na jānāsi kathaṃ śaṃkā pravartate |
kṣudhayā pīḍyamānena payaścānnaṃ pratīkṣyate 24|
vyādhyuvāca-
barbaraḥ kṛṣṇavarṇaśca raktākṣaḥ kṛṣṇakaṃcukaḥ |
īdṛśaścāsti me bhartā sarvasatvabhayaṃkaraḥ 25|
bhavānko divyadehastu priyetyuktvā samāhvayet |
eṣa me saṃśayo jāto vada satyaṃ mamāgrataḥ 26|
kulaṃ nāma svakaṃ grāmaṃ krīḍāṃ ligaṃ sutaṃ sutām |
samācaṣṭa priyāgre tu tasyāḥ pratyaya hetave 27|
pratyuvāca svabhartāraṃ sā vyādhī hṛṣṭamānasā |

kasmātte īdṛśaḥ kāyaḥ śvetakaṃcukadhārakaḥ 28|
kathaṃ jātaḥ samācakṣva mamāścaryaṃ pravartate |
evaṃ saṃpṛcchamānastu bhāryayā mṛgaghātakaḥ 29|
sūta uvāca-
pratyuvāca tataḥ śrutvā tāṃ priyāṃ praśrayānvitām |
narmadā uttare kūle saṃgamaścāsti suvrate 30|
ātapenākulo jīvo mama jātoti supriye |
asminvai saṃgame kāṃte śramaśrāṃto hi satvaraḥ 31|
gataḥ snātvā jalaṃ pītvā paścāccāhaṃ samāgataḥ |
tadāprabhṛti me kāya īdṛśastejasāvṛtaḥ 32|
saṃjāto vastrasaṃyuktaḥ kaṃcukaḥ śubhratāṃ gataḥ |
pūrvoktaliṃgasaṃsthānaiḥ kulaiḥ sthānena vai tathā 33|
svapriyaṃ lakṣayitvā tu jñātvā puṇyasya saṃbhavam |
pratyuvācātha bhartāraṃ saṃgamaṃ mama darśaya 34|
tava paścātpradāsyāmi bhojanaṃ pānasaṃyutam |

ityuktaḥ priyayā vyādhaḥ satvareṇa jagāma ha 35|
saṃgamo darśitastena tatogre pāpanāśanaḥ |
samuḍḍīnā mahābhāga pakṣiṇo laghuvikramāḥ 36|
tayā sārddhaṃ yayuḥ sarve revāsaṃgamamuttamam |
teṣāṃ tu vīkṣamāṇānāṃ pakṣiṇāṃ mama paśyataḥ 37|
tayā hi snāpito bhartā punaḥ snātā hi sā svayam |
divyadehadharau cobhau divyakāṃtisamanvitau 38|
saṃjātau pakṣiṇāṃ śreṣṭha divyavastrānulepanau |
divyamālāṃbaradharau divyagaṃdhānulepanau 39|
vaiṣṇavaṃ yānamāsādya munigaṃdharvapūjitau |
gatau tau vaiṣṇavaṃ lokaṃ vaiṣṇavaiḥ paripūjitau 40|
stūyamānau mahātmānau daṃpatī dṛṣṭavānaham |
vrajaṃtau svargamārgeṇa kūjaṃte pakṣiṇastathā 41|
tīrtharājaṃ paraṃ dṛṣṭvā harṣavyaktākṣaraistadā |
catvāraḥ kṛṣṇahaṃsāste saṃgame pāpanāśane 42|

snātvā vai bhāvaśuddhāste prāptā ujjvalatāṃ punaḥ |
snātvā pītvā jalaṃ te tu punarbahirvinirgatāḥ 43|
tāvatyastāḥ striyaḥ kṛṣṇā mṛtāstatsnānamātrataḥ |

kraṃdamānā viceṣṭaṃtyo hāhākāra vikaṃpitāḥ 44|
yamalokaṃ gatāstāstu tāta dṛṣṭā mayā tadā |
uḍḍīnāstu tato haṃsāḥ svasthānaṃ pratijagmire 45|
evaṃ tāta mayā dṛṣṭaṃ pratyakṣaṃ kathitaṃ tava |
kṛṣṇapakṣā mahākāyā dhārtarāṣṭrāstu tāḥ striyaḥ 46|
kathayasva prasādena ke bhaviṣyaṃti vai pitaḥ |
nirgatānmānasānmadhyāddhārtarāṣṭrānvadasva me 47|
ke bhaviṣyaṃti te tāta kathaya tvaṃ tu sāṃpratam |
kasmātsukṛṣṇatāṃ prāptā haṃsāḥ śuddhāśca te punaḥ 48|
saṃjātāstatkṣaṇāttāta kasmānmṛtāstu tāḥ striyaḥ |
evaṃ me saṃśayastāta saṃjāto dāruṇo hṛdi 49|
chettumarhasi adyaiva bhavāñjñānavicakṣaṇaḥ |

prasādasumukho bhūtvā praṇatasya sadaiva me 50|
evaṃ saṃbhāṣya pitaraṃ virarāma samujjvalaḥ |
tataḥ pravaktumārebhe sa śukaḥ kuṃjalābhidhaḥ 51|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthavarṇane cyavanacaritre
ekonanavatitamo'dhyāyaḥ 89|

English translation

Viṣṇu said :

1-3a. Then Kuñjala said (these) words to his very bright son: “O son, tell me what you saw earlier. Tell me that. I am now very much pleased to listen to it.” Thus ordering his son, that Kuñjala ceased speaking. The son, bending with modesty replied to the father:

Samujjvala said :

3b-14. O father, for your and my food, I go to Himālaya , the best mountain, attended by hosts of gods. I saw a wonder there, not seen or heard of before. (I saw) a region crowded with groups of sages, adorned with celestial nymphs, rich in many beautiful things creating curiosity, auspicious, and endowed with auspicious things, attracting the mind with many curious things, full of many auspicious fruits. There, near the Mānasa (lake), O father, I saw a wonderful thing. A swan accompanied by many swans came there. In the same way, O glorious one, other black swans with white beaks and feet (also) came there. At other places their bodies were white (i.e. other parts of their bodies were white). They were black like that, and, O you very intelligent one, others were white. There were four females of formidable figures and fearful, fierce and cruel due to their fangs, with their hair erect and causing fear. Later they also came there to that Mānasa lake. O father, in front of me the black swans bathed in the Mānasa (lake). Others roamed around; they did not bathe there in the Mānasa (lake). Later the females also came there to that Mānasa (lake). O father, the women laughed loudly and fiercely. From that lake a swan of a huge body came out. Then three went out; they neglected the swan. Discussing wiṃ each other, they went along the aerial path. Those very fearful women wandered on all sides.

15-19a. All the birds, affiicted with great agonies, sat in the shades of trees on the auspicious peak of Vindhya . When they were well (i.e. minutely) watching there came a bhilla , holding a bow and with an arrow in his hand, after having harassed beasts. Resorting to a slab, he sat there happily. Then the female bhilla (the wife of that bhilla) came there carrying (i.e. with) food and water. She saw her husband endowed with superior marks of kings. Knowing (i.e. taking) her husband covered with

lustre, full of divine lustre, like the sun remaining in the sky, to be someone else, she left him and went (i.e. started going).

The hunter said :

I9b-22. O darling, come, come on, why do you not look at me? I, who am being tormented by hunger, am waiting for you.

Hearing his words, the female hunter came (there) quickly. Reaching the vicinity of her husband, she wondered: 'Who this lustrous god may be that is calling me?' Then the female hunter said to her husband of a blazing lustre: "O hero, what have you to do here? Who are you, having divine marks?'

Sūta said :

23. The hunter, thus addressed by the female hunter said to his wife: "O dear one, I am your husband, and you are my wife.

24. How do you not recognise me? Why is there a doubt (in your mind)? One who is oppressed by hunger expects water and food."

The female hunter said :

25-29. My husband is a barbarian, of a dark complexion and has put on a black dress. Such is my husband who causes fear to all beings. Who are you of a divine body, who would call (i.e. who addressed) me 'O dear one'? This is my doubt; tell me the truth.

For convincing his wife he told her (about) his family, his (native) village, his sports, his distinguishing mark, his son, his daughter. That female hunter, with her heart pleased said to her husband: "Due to what has your body become like this? Why have you put on a white dress? Tell me (about it). I am wondering." Hearing these words, the hunter, who was thus asked by his wife, full of respect (for him), replied to her:

Sūta said :

30-35a. "O you of a good vow, there is a confluence on the northern bank of Narmadā . O you very dear one, I, who was fatigued, quickly went to this (place of) confluence. I bathed (there), drank water, and have (now) come (here). Since then my body is covered with lustre like this. I became (fully) clad, and my garment turned white." By the marks, figure, family, place she recognised her husband, and having realised the possibility of religious merit, she then said to him: "Show me the (place of) confluence (first). I shall afterwards give you food with drink."

38b-42a. Thus addressed by his wife, the hunter quickly went (there); he subsequently showed her the confluence, the destroyer of sins. "O noble one, the birds of quick steps flew, and with her went to that excellent confluence of Revā . While birds and I were watching, she gave a bath to her husband, and she herself took a bath. Both turned (to be persons) possessing divine bodies and endowed with divine beauty, clad in divine garments, and (smeared) with (divine) unguents, having divine garlands, and smeared with divine sandal, O best of birds. Having got into Viṣṇu 's vehicle, the two, worshipped, by sages and Gandharvas , and honoured by Viṣṇu's devotees, went to Viṣṇu's heaven. I saw the noble couple being praised, and going along the heavenly path. Seeing the excellent best holy place, the birds also warbled with clear notes due to joy.

42b-50. The four black swans, having bathed at the confluence destroying sins, and with their hearts purified, again became bright. Having bathed and drunk water they again went out. All those black females died just due to that bath. O father, crying and moving, trembling with grief they went to Yama 's world. I saw them then. Then the swans flew and went to their abode. O father, I actually saw this, and told it to you. O father, please tell me what those females with black sides and huge bodies will be (turned into). Tell me about the geese with black legs and bills, who went out of the Mānasa (lake). Tell it to me, O father, what they will be (i.e. turn into). How again, had the (white) swans become black? How did they become white again (just) at that moment only? O father, why did those females die? Such a doubt has arisen in my mind. Being favourable to me, you, who are clear-sighted, please remove, today only, the doubt of me who am always humble."

51. Speaking thus to his father, Samujjvala (or Ujjvala) ceased speaking. Then that parrot, named Kuñjala, started speaking.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 90

The Powers of the Holy Places

Chapter 172 of 693 · 55 detected Sanskrit verse markers

Sanskrit

सूतउवाच-
एवमाकर्ण्य तत्सर्वं समुज्ज्वलस्य भाषितम् ।
कुंजलः स हि धर्मात्मा प्रत्युवाच सुतं प्रति १।
कुंजल उवाच-
संप्रवक्ष्याम्यहं तात श्रूयतां स्थिरमानसः ।
सर्वसंदेहविध्वंसं चरित्रं पापनाशनम् २।
इंद्रलोके प्रववृते संवादो देव कौतुकः ।
सभायां तस्य देवस्य इंद्रस्यापि महात्मनः ३।
देवं द्रष्टुं सहस्राक्षं नारदस्त्वरितं ययौ ।
समागतं सहस्राक्षः सूर्यतेजःसमप्रभम् ४।
तं दृष्ट्वा हर्षमायातः समुत्थाय महामतिः ।
ददावर्घं च पाद्यं च भक्त्या प्रणतमानसः ५।
बद्धांजलिपुटोभूत्वा प्रणाममकरोत्तदा ।
आसने कोमले पुण्ये विनिवेश्य द्विजोत्तमम् ६।
पप्रच्छ प्रणतो भूत्वा श्रद्धया परया युतः ।

कस्माच्चागमनं तेऽद्य कारणं वद सांप्रतम् ७।
इत्युक्तो देवराजेन प्रत्युवाच महामुनिः ।
भवंतं द्रष्टुमायातः पृथिव्यास्तु पुरंदरः ८।
स्नात्वा पुण्यप्रदेशेषु तीर्थेषु च सुश्रद्धया ।
देवान्पितॄन्समभ्यर्च्य दृष्ट्वा तीर्थान्यनेकशः ९।
एतत्ते सर्वमाख्यातं यत्त्वया पृच्छितं पुरा ।
देवेंद्र उवाच-
दृष्टानि पुण्यतीर्थानि सुक्षेत्राणि त्वया मुने १०।
किं तीर्थं प्राप्य मुच्येत ब्रह्मघ्नो ब्रह्महत्यया ।
सुरापोमुच्यतेपापाद्भ्रोघ्नोहेमापहारकः ११।
स्वामिद्रोहान्महाभाग नारीहंता कथं सुखी ।
नारद उवाच-
यानि कानि च तीर्थानि गयादीनि सुरेश्वर १२।
तेषां नैव प्रजानामि विशेषं पापनाशनम् ।
सुपुण्यानि सुदिव्यानि पापघ्नानि समानि च १३।

सर्वाण्येव सुतीर्थानि जानाम्यहं पुरंदर ।
अविशेषं विशेषं वै नैव जानामि सांप्रतम् १४।
प्रत्ययं क्रियतां देव तीर्थानां गतिदायकम् ।
एवमाकर्ण्य तद्वाक्यं नारदस्य महात्मनः १५।
समाहुतानि चेंद्रेण तीर्थानि भूगतानि च ।
मूर्तिवर्तीनि दिव्यानि समायातानि शासनात् १६।
बद्धांजलीनि दिव्यानि भूषितानि सुभूषणैः ।
दिव्यांबराणि स्निग्धानि तेजोवंति च सुव्रत १७।
स्त्रीपुंसोश्च स्वरूपाणि कृतानि च विशेषतः ।
हेमचंदनकाशानि दिव्यरूपधराणि च १८।
मुक्ताफलस्यवर्णेन प्रभासंति नरेश्वर ।
तप्तकांचनवर्णानि सारुण्यानि च तत्र वै १९।
कति शुक्ल सुपीतानि प्रभावंति सभांतरे ।
कानि पद्मनिभान्येव मूर्तिवर्तीनि तानि तु २०।
सूर्यतेजः प्रकाशानि तडित्तेजः समानि च ।

पावकाभानि चान्यानि प्रभासंति सभांतरे २१।
सर्वाभरणशोभाढ्यैः प्रशोभंते नरेश्वर ।
हारकंकणकेयूरमालाभिस्तु सुचंदनैः २२।
दिव्यचंदनदिग्धानि सुरभीणि गुरूणि च ।
कमंडलुकराण्येव आयातानि सभांतरे २३।
गंगा च नर्मदा पुण्या चंद्रभागा सरस्वती ।
देविका बिंबिका कुब्जा कुंजला मंजुला श्रुता २४।
रंभा भानुमती पुण्या पारा चैव सुघर्घरा ।
शोणा च सिंधुसौवीरा कावेरी कपिला तथा २५।
कुमुदा वेदनदी पुण्या सुपुण्या च महेश्वरी ।
चर्मण्वती तथा ख्याता लोपा चान्या सुकौशिकी २६।
सुहंसी हंसपादा च हंसवेगा मनोरथा ।
सुरुथास्वारुणा वेणा भद्र वेणा सुपद्मिनी २७।
नाहलीसुमरी चान्या पुण्या चान्या पुलिंदिका ।
हेमा मनोरथा दिव्या चंद्रिका वेदसंक्रमा २८।

ज्वालाहुताशनी स्वाहा काला चैव कपिंजला ।
स्वधा च सुकला लिंगा गंभीरा भीमवाहिनी २९।
देवद्वीची वीरवाहा लक्षहोमा अघापहा ।
पाराशरी हेमगर्भा सुभद्रा वसुपुत्रिका ३०।
एता नद्यो महापुण्या मूर्तिमत्यो नरेश्वर ।
सर्वाभरणशोभाढ्याः कुंभहस्ताः सुपूजिताः ३१।
प्रयागः पुष्करश्चैव अर्घदीर्घो मनोरथा ।
वाराणसी महापुण्या ब्रह्महत्या व्यपोहिनी ३२।
द्वारावती प्रभासश्च अवंती नैमिषस्तथा ।

चंडकश्च महारत्नो महेश्वरकलेश्वरौ ३३।
कलिंजरो ब्रह्मक्षेत्रं माथुरो मानवाहकः ।
मायाकांती तथान्यानि दिव्यानि विविधानि च ३४।
अष्टषष्टिः सुतीर्थानि नदीनां शतकोटयः ।
गोदावरीमुखाः सर्वा समायातास्तदाज्ञया ३५।
द्वीपानां तु समस्तानि सुतीर्थानि महांति च ।

मूर्तिलिंगधराण्येव सहस्राक्षं सुरेश्वरम् ३६।
समाजग्मुः समस्तानि तदादेशकराणि च ।
प्रणेमुर्देवदेवेशं नतशीर्षाणि सर्वशः ३७।
सूत उवाच-
तैः प्रोक्तं तु महातीर्थैर्देवराजं यशस्विनम् ।
कस्मात्त्वया समाहुता देवदेव वदस्व नः ३८।
ब्रूहि नः कारणं सर्वं नमस्तुभ्यं सुराधिप ।
एवमाकर्ण्य तद्वाक्यं देवराजोभ्यभाषत ३९।
कः समर्थो महातीर्थो ब्रह्महत्यां व्यपोहितुम् ।
गोवधाख्यं महापापं स्त्रीवधाख्यमनुत्तमम् ४०।
स्वामिद्रोहाच्च संभूतं सुरापानाच्च दारुणम् ।
हेमस्तेयात्तथा जातं गुरुनिंदा समुद्भवम् ४१।
भ्रूणहत्यां महाघोरां नाशयेत्कः समर्थवान् ।
राजद्रोहान्महापापं बहुपीडाप्रदायकम् ४२।
मित्रद्रोहात्तथा चान्यदन्यद्विश्वासघातकम् ।

देवभेदं तथा चान्यं लिंगभेदमतः परम् ४३।
वृत्तिच्छेदं च विप्राणां गोप्रचारप्रणाशनम् ।
आगारदहनं चान्यद्बृहदीपनकं तथा ४४।
षोडशैते महापापा अगम्यागमनं तथा ।
स्वामित्यागात्समुद्भूतं रणस्थानात्पलायनात् ४५।
एतानि नाशयेत्को वै समर्थस्तीर्थउत्तमः ।
समर्थो भवतां मध्ये प्रायश्चित्तं विना ध्रुवम् ४६।
पश्यतां देवतानां च नारदस्य च पश्यतः ।
ब्रुवंतु सर्वे संचिंत्य विचार्यैवं सुनिश्चितम् ४७।
एवमुक्ते शुभे वाक्ये देवराज्ञामहात्मना ।
संमंत्र्य तीर्थराजेन प्रोचुः शक्रं सभागतम् ४८।
तीर्थान्यूचुः -
श्रूयतामभिधास्यामो देवराज नमोस्तु ते ।
संति वै सर्वतीर्थानि सर्वपापहराणि च ४९।
ब्रह्महत्यादिकान्यांश्च त्वया प्रोक्तान्सुरेश्वर ।

महाघोरान्सुदीप्तांश्च नाशितुं नैव शक्नुमः ५०।
प्रयागः पुष्करश्चैव अर्घतीर्थमनुत्तमम् ।

वाराणसी महाभाग समर्था पापनाशिनी ५१।
महापातकनाशार्थे चत्वारोमितविक्रमाः ।
उपपातकनाशार्थं चत्वारोमितविक्रमाः ५२।
सृष्टा धात्रा च देवेंद्र पुष्कराद्या महाबलाः ।
एवमाकर्ण्य तद्वाक्यं तीर्थानां सुरराट् ततः ५३।
हर्षेण महताविष्टस्तेषां स्तोत्रं चकार सः ५४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये ।
च्यवनचरित्रे नवतितमोऽध्यायः ९०।

Roman transliteration

sūtauvāca-
evamākarṇya tatsarvaṃ samujjvalasya bhāṣitam |
kuṃjalaḥ sa hi dharmātmā pratyuvāca sutaṃ prati 1|
kuṃjala uvāca-
saṃpravakṣyāmyahaṃ tāta śrūyatāṃ sthiramānasaḥ |
sarvasaṃdehavidhvaṃsaṃ caritraṃ pāpanāśanam 2|
iṃdraloke pravavṛte saṃvādo deva kautukaḥ |
sabhāyāṃ tasya devasya iṃdrasyāpi mahātmanaḥ 3|
devaṃ draṣṭuṃ sahasrākṣaṃ nāradastvaritaṃ yayau |
samāgataṃ sahasrākṣaḥ sūryatejaḥsamaprabham 4|
taṃ dṛṣṭvā harṣamāyātaḥ samutthāya mahāmatiḥ |
dadāvarghaṃ ca pādyaṃ ca bhaktyā praṇatamānasaḥ 5|
baddhāṃjalipuṭobhūtvā praṇāmamakarottadā |
āsane komale puṇye viniveśya dvijottamam 6|
papraccha praṇato bhūtvā śraddhayā parayā yutaḥ |

kasmāccāgamanaṃ te'dya kāraṇaṃ vada sāṃpratam 7|
ityukto devarājena pratyuvāca mahāmuniḥ |
bhavaṃtaṃ draṣṭumāyātaḥ pṛthivyāstu puraṃdaraḥ 8|
snātvā puṇyapradeśeṣu tīrtheṣu ca suśraddhayā |
devānpitṝnsamabhyarcya dṛṣṭvā tīrthānyanekaśaḥ 9|
etatte sarvamākhyātaṃ yattvayā pṛcchitaṃ purā |
deveṃdra uvāca-
dṛṣṭāni puṇyatīrthāni sukṣetrāṇi tvayā mune 10|
kiṃ tīrthaṃ prāpya mucyeta brahmaghno brahmahatyayā |
surāpomucyatepāpādgoghnohemāpahārakaḥ 11|
svāmidrohānmahābhāga nārīhaṃtā kathaṃ sukhī |
nārada uvāca-
yāni kāni ca tīrthāni gayādīni sureśvara 12|
teṣāṃ naiva prajānāmi viśeṣaṃ pāpanāśanam |
supuṇyāni sudivyāni pāpaghnāni samāni ca 13|

sarvāṇyeva sutīrthāni jānāmyahaṃ puraṃdara |
aviśeṣaṃ viśeṣaṃ vai naiva jānāmi sāṃpratam 14|
pratyayaṃ kriyatāṃ deva tīrthānāṃ gatidāyakam |
evamākarṇya tadvākyaṃ nāradasya mahātmanaḥ 15|
samāhūtāni ceṃdreṇa tīrthāni bhūgatāni ca |
mūrtivartīni divyāni samāyātāni śāsanāt 16|

baddhāṃjalīni divyāni bhūṣitāni subhūṣaṇaiḥ |
divyāṃbarāṇi snigdhāni tejovaṃti ca suvrata 17|
strīpuṃsośca svarūpāṇi kṛtāni ca viśeṣataḥ |
hemacaṃdanakāśāni divyarūpadharāṇi ca 18|
muktāphalasyavarṇena prabhāsaṃti nareśvara |
taptakāṃcanavarṇāni sāruṇyāni ca tatra vai 19|
kati śukla supītāni prabhāvaṃti sabhāṃtare |
kāni padmanibhānyeva mūrtivartīni tāni tu 20|
sūryatejaḥ prakāśāni taḍittejaḥ samāni ca |

pāvakābhāni cānyāni prabhāsaṃti sabhāṃtare 21|
sarvābharaṇaśobhāḍhyaiḥ praśobhaṃte nareśvara |
hārakaṃkaṇakeyūramālābhistu sucaṃdanaiḥ 22|
divyacaṃdanadigdhāni surabhīṇi gurūṇi ca |
kamaṃḍalukarāṇyeva āyātāni sabhāṃtare 23|
gaṃgā ca narmadā puṇyā caṃdrabhāgā sarasvatī |
devikā biṃbikā kubjā kuṃjalā maṃjulā śrutā 24|
raṃbhā bhānumatī puṇyā pārā caiva sugharghārā |
śoṇā ca siṃdhusauvīrā kāverī kapilā tathā 25|
kumudā vedanadī puṇyā supuṇyā ca maheśvarī |
carmaṇvatī tathā khyātā lopā cānyā sukauśikī 26|
suhaṃsī haṃsapādā ca haṃsavegā manorathā |
suruthāsvāruṇā veṇā bhadra veṇā supadminī 27|
nāhalīsumarī cānyā puṇyā cānyā puliṃdikā |
hemā manorathā divyā caṃdrikā vedasaṃkramā 28|

jvālāhutāśanī svāhā kālā caiva kapiṃjalā |
svadhā ca sukalā liṃgā gaṃbhīrā bhīmavāhinī 29|
devadrīcī vīravāhā lakṣahomā aghāpahā |
pārāśarī hemagarbhā subhadrā vasuputrikā 30|
etā nadyo mahāpuṇyā mūrtimatyo nareśvara |
sarvābharaṇaśobhāḍhyāḥ kuṃbhahastāḥ supūjitāḥ 31|
prayāgaḥ puṣkaraścaiva arghadīrgho manorathā |
vārāṇasī mahāpuṇyā brahmahatyā vyapohinī 32|
dvārāvatī prabhāsaśca avaṃtī naimiṣastathā |
caṃḍakaśca mahāratno maheśvarakaleśvarau 33|
kaliṃjaro brahmakṣetraṃ māthuro mānavāhakaḥ |
māyākāṃtī tathānyāni divyāni vividhāni ca 34|
aṣṭaṣaṣṭiḥ sutīrthāni nadīnāṃ śatakoṭayaḥ |
godāvarīmukhāḥ sarvā samāyātāstadājñayā 35|
dvīpānāṃ tu samastāni sutīrthāni mahāṃti ca |

mūrtiliṃgadharāṇyeva sahasrākṣaṃ sureśvaram 36|
samājagmuḥ samastāni tadādeśakarāṇi ca |
praṇemurdevadeveśaṃ nataśīrṣāṇi sarvaśaḥ 37|
sūta uvāca-
taiḥ proktaṃ tu mahātīrthairdevarājaṃ yaśasvinam |
kasmāttvayā samāhūtā devadeva vadasva naḥ 38|
brūhi naḥ kāraṇaṃ sarvaṃ namastubhyaṃ surādhipa |
evamākarṇya tadvākyaṃ devarājobhyabhāṣata 39|
kaḥ samartho mahātīrtho brahmahatyāṃ vyapohitum |
govadhākhyaṃ mahāpāpaṃ strīvadhākhyamanuttamam 40|
svāmidrohācca saṃbhūtaṃ surāpānācca dāruṇam |

hemasteyāttathā jātaṃ guruniṃdā samudbhavam 41|
bhrūṇahatyāṃ mahāghorāṃ nāśayetkaḥ samarthavān |
rājadrohānmahāpāpaṃ bahupīḍāpradāyakam 42|
mitradrohāttathā cānyadanyadviśvāsaghātakam |

devabhedaṃ tathā cānyaṃ liṃgabhedamataḥ param 43|
vṛtticchedaṃ ca viprāṇāṃ gopracārapraṇāśanam |
āgāradahanaṃ cānyadgṛhadīpanakaṃ tathā 44|
ṣoḍaśaite mahāpāpā agamyāgamanaṃ tathā |
svāmityāgātsamudbhūtaṃ raṇasthānātpalāyanāt 45|
etāni nāśayetko vai samarthastīrthauttamaḥ |
samartho bhavatāṃ madhye prāyaścittaṃ vinā dhruvam 46|
paśyatāṃ devatānāṃ ca nāradasya ca paśyataḥ |
bruvaṃtu sarve saṃciṃtya vicāryaivaṃ suniścitam 47|
evamukte śubhe vākye devarājñāmahātmanā |
saṃmaṃtrya tīrtharājena procuḥ śakraṃ sabhāgatam 48|
tīrthānyūcuḥ -
śrūyatāmabhidhāsyāmo devarāja namostu te |
saṃti vai sarvatīrthāni sarvapāpaharāṇi ca 49|
brahmahatyādikānyāṃśca tvayā proktānsureśvara |

mahāghorānsudīptāṃśca nāśituṃ naiva śaknumaḥ 50|
prayāgaḥ puṣkaraścaiva arghatīrthamanuttamam |
vārāṇasī mahābhāga samarthā pāpanāśinī 51|
mahāpātakanāśārthe catvāromitavikramāḥ |
upapātakanāśārthaṃ catvāromitavikramāḥ 52|
sṛṣṭā dhātrā ca deveṃdra puṣkarādyā mahābalāḥ |
evamākarṇya tadvākyaṃ tīrthānāṃ surarāṭ tataḥ 53|
harṣeṇa mahatāviṣṭasteṣāṃ stotraṃ cakāra saḥ 54|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye |
cyavanacaritre navatitamo'dhyāyaḥ 90|

English translation

Sūta said :

l. Having heard all that Samujjvala said, that pious Kuñjala said in reply:

Kuñjala said :

2-7. O dear one, I shall explain it to you. Listen with a steady (i.e. attentive) mind to the account removing all doubts and destroying sins. In the assembly of that noble god Indra a debate, producing curiosity, was going on. (At that time) Nārada hurriedly came to see Indra. Indra, having seen him, with lustre like that of the sun, who had arrived, became glad and the very intelligent one, with his mind humble through devotion, offered him material of worship and water for washing his feet. Joining the palms of his hands, he saluted him. Seating the best brāhmaṇa on an auspicious, soft seat, and bowing down, he, full of great reverence, asked him: “Tell me now the reason for your arrival today.”

8-10a. Thus addressed by the lord of gods, the great sage said: “Having bathed in holy regions and sacred places with great faith, having worshipped deities and dead ancestors, having seen many holy places, I have come, from the earth, to see you, O Indra. I have already told all this which you had formerly asked me.”

The Lord of gods said :

10b-12a. O sage, you have seen auspicious, holy places and good regions. By visiting which sacred place, would a killer of a brāhmaṇa be free from (the sin of) murdering a brāhmaṇa, (or} a drunkard, or a killer of a cow, or one stealing gold, (would be free from the sin), (or) O illustrious one, how would one be free from plotting against one’s master? (Or) how would the killer of a woman be happy?

Nārada said :

12b-23. O lord of gods, I do not know the speciality, regarding the destruction of sin, of such holy places as Gaṅgā etc. O Indra, I know that all great holy places are very auspicious and divine. But I do not know properly their special properties and lack of them. O god, ascertain the power of the holy places of giving salvation.

Having heard those words of that magnanimous Nārada, Indra called the Holy Places residing on the earth. By his order, all the Holy Places—divine ones—came there in embodied forms. O you of a good vow, the divine ones had joined the palms of their hands; they were adorned with good ornaments; their garments were divine, glossy and bright. They had especially taken up the form of women and men. They resembled gold and sandal, and had put on divine forms. O lord of men, they shone with the colour of pearls. Some of them had the complexion of heated gold and some were tawny. Some in the assembly were white and very yellow and bright. Some of the embodied ones resembled lotuses; still others resembled the sun’s lustre, (or) the lustre (i.e. flash) of lightning; others shone in the assembly like fire. O lord of men, they shone with the richness of all ornaments, with necklaces, bracelets, armlets, garlands and good sandal. They, (with their bodies) smeared with divine sandal, fragrant and great, and with water-pots in their hands came into the assembly.

24-37. Gaṅgā, Narmadā , the holy Candrabhāgā , Sarasvatī , Devikā , Bimbikā, Kubjā , Kuñjalā, the well-known Mañjulā , Rambhā , the extremely holy Bhānumatī , Sugharghārā, Śoṇā , Sindhu , Sauvirā , Kāverī , so also Kapilā , and Kumudā , the holy Vedanadī, the very holy Maheśvarī and the well-known Carmaṇvatī , Lopā and Sukauśikī, Suhaṃsī, Haṃsapādā , Haṃsavegā and Manorathā, Suruthā, Svārunā, Veṇā , Bhadraveṇā, Supadminī, Nāharī, Sumarī, the holy Pulindikā, Hemā , Manorathā, Divyā , Candrikā , Vedasaṃkramā, Jvālā , Hutāśanī , Svāhā , Kālā and Kampiñjalā, Svadhā and Sukalā , Liṅgā , Gambhīrā , Bhīmavāhinī, Devadrīcī, Vīravāhā, Lakṣahomā, Aghāpahā, Pārāśarī, Hemagarbhā, Subhadrā , Vasuputrikā—these very holy rivers, rich with the beauty of all ornaments, with pitchers in their hands, and well-honoured came there in embodied forms, O lord of men. Prayāga , Puṣkara , Arghadīrghā, Manorathā, the very holy Vārāṇasī , removing (the sin of) the murder of a brāhmaṇa, Dvārāvatī , Prabhāsa , and Avantī and Nimiṣa and Caṇḍaka , Mahāratna and Maheśvara and Kaleśvara, Kaliñjara, Brahmakṣetra , Māthura , Mānavāhaka, Māyā , Kāntī and other many very holy and divine places—sixty-eight in number—so also hundreds of crores of all rivers, led by Godāvarī came there by his (i.e. Indra’s) order. All regions, very holy and great holy places, possessing bodies and marks came to Indra, the lord of gods; came there, obeying his order. With their heads bent down, they all saluted the lord of gods.

Sūta said :

38-47. The great Holy Places said to the victorious lord of gods: “O god of gods, tell us why you have called us. O lord of gods, tell us all the reason; salutation to you.” Hearing these words of them, the lord of gods said: “Which holy place is able to remove (the sin of) the murder of a brāhmaṇa? Which holy place is able to destroy the great sin called the murder of a cow, or the matchless sin called the murder of a woman or the great sin due to plotting against one’s master or the elders, or drinking liquor, or due to the terrible (sin of) causing abortion. (Which holy place is able to destroy) the great sin, giving great trouble, due to plotting against the king, (or) against (one’s) friend, or any other sin of treachery, (or) changing the deity, (or) means of livelihood of brāhmaṇas , (or) destroying the pasture-ground of cows, or burning a dwelling or setting ablaze a house? These sixteen are major sins, so also illicit intercourse. Which best holy place would be able to destroy sins (like the sin) due to deserting one’s master, or due to running away from the battle-field? From amongst you which one would certainly be able (to destroy a sin) without expiation? When all gods and Nārada are watching (i.e. in the presence of all gods and Nārada) may all of you speak after having properly decided.”

48. When the magnanimous king of gods spoke like this, the Holy Places, after having consulted their lord, spoke to Indra, present in the assembly.

The Holy Places said :

49-54. Listen, we shall tell (it). O lord of gods, salutation to you. All holy places destroy sins; but, O Lord of gods, we are not able to destroy the very fearful and strong sins which you mentioned. Prayāga, Puṣkara, the matchless Aghatīrtha, and, O noble one, Vārāṇasī—(each one of these) is able to destroy sins. To destroy major sins these four are of unlimited power; so also they have unlimited power to destroy minor sins. O lord of gods, the very powerful Puṣkara and others have been created by the Creator.

Having heard these words of the Holy Places, the lord of gods, full of great joy, then praised them.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 91

Vidura, Candraśarman, Vedaśarman and Vañjula

Chapter 173 of 693 · 40 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
ब्रह्महत्याभिभूतस्तु सहस्राक्षो यदा पुरा ।
गौतमस्य प्रियासंगादगम्यागमनं महत् १।
संजातं पातकं तस्य त्यक्तो देवैश्च ब्राह्मणैः ।
सहस्राक्षस्तपस्तेपे निरालंबो निराश्रयः २।
तपोंते देवताः सर्वा ऋषयो यक्षकिन्नराः ।
देवराजस्य पूजार्थमभिषेकं प्रचक्रिरे ३।
देशं मालवकं नीत्वा देवराजं सुतोत्तम ।
चक्रे स्नानं महाभाग कुंभैरुदकपूरितैः ४।
स्नापितुं प्रथमं नीतो वाराणस्यां स्वयं ततः ।
प्रयागे तु सहस्राक्ष अर्घतीर्थे ततः पुनः ५।
पुष्करेण महात्मासौ स्नापितः स्वयमेव हि ।
ब्रह्मादिभिः सुरैः सर्वैर्मुनिवृंदैर्द्विजोत्तम ६।
नागैर्वृक्षैर्नागसर्पैर्गंधर्वैस्तु सकिन्नरैः ।
स्नापितो देवराजस्तु वेदमंत्रैः सुसंस्कृतः ७।

मुनिभिः सर्वपापघ्नैस्तस्मिन्काले द्विजोत्तम ।
शुद्धे तस्मिन्महाभागे सहस्राक्षे महात्मनि ८।
ब्रह्महत्या गता तस्य अगम्यागमनं तथा ।
ब्रह्महत्या ततो नष्टा अगम्यागमनेन च ९।
पापेन तेन घोरेण सार्द्धमिंद्रस्य भूतले ।
सुप्रसन्नः सहस्राक्षस्तीर्थेभ्यो हि वरं ददौ १०।
भवंतस्तीर्थराजानो भविष्यथ न संशयः ।
मत्प्रसादात्पवित्राश्च यस्मादहं विमोक्षितः ११।
सुघोरात्किल्बिषादत्र युष्माभिर्विमलैरहम् ।
एवं तेभ्यो वरं दत्वा मालवाय वरं ददौ १२।
यस्मात्त्वया मलं मेऽद्य विधृतं श्रमदायकम् ।
तस्मात्त्वमन्नपानैश्च धनधान्यैरलंकृतः १३।
भविष्यसि न संदेहो मत्प्रसादान्न संशयः ।
सुदुःकालैर्विना त्वं तु भविष्यसि सुपुण्यवान् १४।
एवं तस्मै वरं दत्वा देवराजः पुरंदरः ।

क्षेत्राणि सर्वतीर्थानि देशो मालवकस्तथा १५।
आखंडलेन सार्द्धं ते स्वस्थानं प्रतिजग्मिरे ।
सूत उवाच-
तदाप्रभृति चत्वारः प्रयागः पुष्करस्तथा १६।
वाराणसी चार्घतीर्थं प्राप्ता राजत्वमुत्तमम् १७।
कुंजल उवाच-
अस्ति पंचालदेशेषु विदुरो नाम क्षत्रियः ।
तेन मोहप्रसंगेन ब्राह्मणो निहतः पुराः १८।
शिखासूत्रविहीनस्तु तिलकेन विवर्जितः ।
भिक्षार्थमटतेसोऽपि ब्रह्मघ्नोहं समागतः १९।
ब्रह्मघ्नाय सुरापाय भिक्षा चान्नं प्रदीयताम् ।
गृहेष्वेवं समस्तेषु भ्रमते याचते पुरा २०।
एवं सर्वेषु तीर्थेषु अटित्वैव समागतः ।
ब्रह्महत्या न तस्यापि प्रयाति द्विजसत्तम २१।
वृक्षच्छायां समाश्रित्यदह्यमानेन चेतसा ।

संस्थितो विदुरः पापो दुःखशोकसमन्वितः २२।
चंद्रशर्मा ततो विप्रो महामोहेन पीडितः ।
न्यवसन्मागधे देशे गुरुघातकरश्च सः २३।
स्वजनैर्बंधुवर्गैश्च परित्यक्तो दुरात्मवान् ।
स हि तत्र समायातो यत्रासौ विदुरः स्थितः २४।
शिखासूत्रविहीनस्तु विप्रलिंगैर्विवर्जितः ।
तदासौ पृच्छितस्तेन विदुरेण दुरात्मना २५।
भवान्को हि समायातोः दुर्भगो दग्धमानसः ।
विप्रलिंगविहीनस्तु कस्मात्त्वं भ्रमसे महीम् २६।
विदुरेणोक्तमात्रस्तु चंद्रशर्मा द्विजाधमः ।
आचष्टे सर्वमेवापि यथापूर्वकृतं स्वकम् २७।
पातकं च महाघोरं वसता च गुरोर्गृहे ।
महामोहगतेनापि क्रोधेनाकुलितेन च २८।
गुरोर्घातः कृतः पूर्वं तेन दग्धोस्मि सांप्रतम् ।
चंद्रशर्मा च वृत्तांतमुक्त्वा सर्वमपृच्छत २९।

भवान्को हि सुदुःखात्मा वृक्षच्छायां समाश्रितः ।
विदुरेण समासेन आत्मपापं निवेदितम् ३०।
अथ कश्चिद्द्विजः प्राप्तस्तृतीयः श्रमकर्षितः ।
वेदशर्मेति वै नाम बहुपातकसंचयः ३१।
द्वाभ्यामपि सुसंपृष्टः को भवान्दुःखितकृतिः ।
कस्माद्भ्रमसि वै पृथ्वीं वद भावं त्वमात्मनः ३२।
वेदशर्मा ततः सर्वमात्मचेष्टितमेव च ।
कथयामास ताभ्यां वै ह्यगम्यागमनं कृतम् ३३।
धिक्कृतः सर्वलोकैश्च अन्यैः स्वजनबांधवैः ।

तेन पापेन संलिप्तो भ्रमाम्येवं महीमिमाम् ३४।
वंजुलो नाम वैश्योथ सुरापायी समागतः ।
स गोघ्नश्च विशेषेण तैश्च पृष्टो यथा पुरा ३५।
तेन आवेदितं सर्वं पातकं यत्पुराकृतम् ।
तैराकर्णितमन्यैश्च सर्वं तस्यप्रभाषितम् ३६।
एवं चत्वारःपापिष्ठा एकस्थानं समागताः ।

कः कस्यापि न संपर्कं भोजनाच्छादनेन च ३७।
करोति च महाभाग वार्तां चक्रुः परस्परम् ।
न विशंत्यासने चैके न स्वपंत्येकसंस्तरे ३८।
एवं दुःखसमाविष्टा नानातीर्थेषु वै गताः ।
तेषां तु पापका घोरा न नश्यंति च नंदन ३९।
सामर्थ्यं नास्ति तीर्थानां महापातकनाशने ।
विदुराद्यास्ततस्ते तु गताः कालंजरं गिरिम् ४०।
।

Roman transliteration

kuṃjala uvāca-
brahmahatyābhibhūtastu sahasrākṣo yadā purā |
gautamasya priyāsaṃgādagamyāgamanaṃ mahat 1|
saṃjātaṃ pātakaṃ tasya tyakto devaiśca brāhmaṇaiḥ |
sahasrākṣastapastepe nirālaṃbo nirāśrayaḥ 2|
tapoṃte devatāḥ sarvā ṛṣayo yakṣakinnarāḥ |
devarājasya pūjārthamabhiṣekaṃ pracakrire 3|
deśaṃ mālavakaṃ nītvā devarājaṃ sutottama |
cakre snānaṃ mahābhāga kuṃbhairudakapūritaiḥ 4|
snāpituṃ prathamaṃ nīto vārāṇasyāṃ svayaṃ tataḥ |
prayāge tu sahasrākṣa arghatīrthe tataḥ punaḥ 5|
puṣkareṇa mahātmāsau snāpitaḥ svayameva hi |
brahmādibhiḥ suraiḥ sarvairmunivṛṃdairdvijottama 6|
nāgairvṛkṣairnāgasarpairgaṃdharvaistu sakinnaraiḥ |
snāpito devarājastu vedamaṃtraiḥ susaṃskṛtaḥ 7|

munibhiḥ sarvapāpaghnaistasminkāle dvijottama |
śuddhe tasminmahābhāge sahasrākṣe mahātmani 8|
brahmahatyā gatā tasya agamyāgamanaṃ tathā |
brahmahatyā tato naṣṭā agamyāgamanena ca 9|
pāpena tena ghoreṇa sārddhamiṃdrasya bhūtale |
suprasannaḥ sahasrākṣastīrthebhyo hi varaṃ dadau 10|
bhavaṃtastīrtharājāno bhaviṣyatha na saṃśayaḥ |
matprasādātpavitrāśca yasmādahaṃ vimokṣitaḥ 11|
sughorātkilbiṣādatra yuṣmābhirvimalairaham |
evaṃ tebhyo varaṃ datvā mālavāya varaṃ dadau 12|
yasmāttvayā malaṃ me'dya vidhṛtaṃ śramadāyakam |
tasmāttvamannapānaiśca dhanadhānyairalaṃkṛtaḥ 13|
bhaviṣyasi na saṃdeho matprasādānna saṃśayaḥ |

suduḥkālairvinā tvaṃ tu bhaviṣyasi supuṇyavān 14|
evaṃ tasmai varaṃ datvā devarājaḥ puraṃdaraḥ |

kṣetrāṇi sarvatīrthāni deśo mālavakastathā 15|
ākhaṃḍalena sārddhaṃ te svasthānaṃ pratijagmire |
sūta uvāca-
tadāprabhṛti catvāraḥ prayāgaḥ puṣkarastathā 16|
vārāṇasī cārghatīrthaṃ prāptā rājatvamuttamam 17|
kuṃjala uvāca-
asti paṃcāladeśeṣu viduro nāma kṣatriyaḥ |
tena mohaprasaṃgena brāhmaṇo nihataḥ purāḥ 18|
śikhāsūtravihīnastu tilakena vivarjitaḥ |
bhikṣārthamaṭateso'pi brahmaghnohaṃ samāgataḥ 19|
brahmaghnāya surāpāya bhikṣā cānnaṃ pradīyatām |
gṛheṣvevaṃ samasteṣu bhramate yācate purā 20|
evaṃ sarveṣu tīrtheṣu aṭitvaiva samāgataḥ |
brahmahatyā na tasyāpi prayāti dvijasattama 21|
vṛkṣacchāyāṃ samāśrityadahyamānena cetasā |

saṃsthito viduraḥ pāpo duḥkhaśokasamanvitaḥ 22|
caṃdraśarmā tato vipro mahāmohena pīḍitaḥ |
nyavasanmāgadhe deśe gurughātakaraśca saḥ 23|
svajanairbaṃdhuvargaiśca parityakto durātmavān |
sa hi tatra samāyāto yatrāsau viduraḥ sthitaḥ 24|
śikhāsūtravihīnastu vipraliṃgairvivarjitaḥ |
tadāsau pṛcchitastena vidureṇa durātmanā 25|
bhavānko hi samāyātoḥ durbhago dagdhamānasaḥ |
vipraliṃgavihīnastu kasmāttvaṃ bhramase mahīm 26|
vidureṇoktamātrastu caṃdraśarmā dvijādhamaḥ |
ācaṣṭe sarvamevāpi yathāpūrvakṛtaṃ svakam 27|
pātakaṃ ca mahāghoraṃ vasatā ca gurorgṛhe |
mahāmohagatenāpi krodhenākulitena ca 28|
gurorghātaḥ kṛtaḥ pūrvaṃ tena dagdhosmi sāṃpratam |
caṃdraśarmā ca vṛttāṃtamuktvā sarvamapṛcchata 29|

bhavānko hi suduḥkhātmā vṛkṣacchāyāṃ samāśritaḥ |
vidureṇa samāsena ātmapāpaṃ niveditam 30|
atha kaściddvijaḥ prāptastṛtīyaḥ śramakarṣitaḥ |
vedaśarmeti vai nāma bahupātakasaṃcayaḥ 31|
dvābhyāmapi susaṃpṛṣṭaḥ ko bhavānduḥkhitākṛtiḥ |
kasmādbhramasi vai pṛthvīṃ vada bhāvaṃ tvamātmanaḥ 32|
vedaśarmā tataḥ sarvamātmaceṣṭitameva ca |
kathayāmāsa tābhyāṃ vai hyagamyāgamanaṃ kṛtam 33|
dhikkṛtaḥ sarvalokaiśca anyaiḥ svajanabāṃdhavaiḥ |
tena pāpena saṃlipto bhramāmyevaṃ mahīmimām 34|
vaṃjulo nāma vaiśyotha surāpāyī samāgataḥ |
sa goghnaśca viśeṣeṇa taiśca pṛṣṭo yathā purā 35|
tena āveditaṃ sarvaṃ pātakaṃ yatpurākṛtam |
tairākarṇitamanyaiśca sarvaṃ tasyaprabhāṣitam 36|
evaṃ catvāraḥpāpiṣṭhā ekasthānaṃ samāgatāḥ |

kaḥ kasyāpi na saṃparkaṃ bhojanācchādanena ca 37|
karoti ca mahābhāga vārtāṃ cakruḥ parasparam |

na viśaṃtyāsane caike na svapaṃtyekasaṃstare 38|
evaṃ duḥkhasamāviṣṭā nānātīrtheṣu vai gatāḥ |
teṣāṃ tu pāpakā ghorā na naśyaṃti ca naṃdana 39|
sāmarthyaṃ nāsti tīrthānāṃ mahāpātakanāśane |
vidurādyāstataste tu gatāḥ kālaṃjaraṃ girim 40|
|

English translation

Kuñjala said :

1-16a. Formerly when Indra was affected by (the sin of) killing a brāhmaṇa , he committed a great sin of having an illicit intercourse with Gautama 's wife. He was abandoned by gods and brāhmaṇas . Indra, propless and shelterless, practised penance. At the end of his penance all deities, sages, yakṣas , kinnaras started a religious bath to honour the lord of gods. O best son, O noble one, having taken the lord of gods to the Mālavaka country they gave him a bath with (the water from) the pitchers filled with water. Then he was first taken to Vārāṇasī to give him a bath; then Indra (was taken) to Prayāga and then to Arghatīrtha. O best of brāhmaṇas, the noble one was given a bath by the magnanimous Puṣkara itself; he was also given a bath by all gods like Brahmā , by hosts of sages. Hallowed with Vedic hymns destroying all sins by sages, the lord of gods was given a bath by elephants, trees, serpents, snakes along with kinnaras. When that noble Indra was purified, his (sin of) killing a brāhmaṇa and (that of) illicit intercourse were gone. On the earth Indra's (sin of) the murder of a brāhmaṇa along with that terrible sin of illicit intercourse perished. Indra who was well-pleased granted a boon to the Holy Places: "Since, you, who, are pure, freed me from this very terrible sin, therefore, by my favour you will be holy and the lords of sacred places." Giving such a boon to them he gave a boon to (the) Mālava (country): "Since today you bore my dirt causing distress, therefore you will be adorned with food, drink, wealth and grains. There is no doubt about it. By my favour you will surely be very holy and free from bad times (like drought etc.)." After Indra, the lord of gods, had given him (i.e. the Mālava country) such a boon, all the Holy Places and also the Mālavaka country went to their respective places along with Indra.

Sūta said :

16b-17a. Since then the four, viz. Prayāga, Puṣkara, Vārāṇasī and Arghatīrtha obtained an excellent authority.

Kuñjala said :

17b-22. In the Pañcāla country there was a kṣatriya named Vidura . Due to folly he had formerly killed a brāhmaṇa. He, without the lock of hair on the crown of the head and without the sacred thread and without the (saffron-) mark (on his forehead) wandered for begging (saying): "I, the killer of a brāhmaṇa, have come. Give alms and food to the killer of a brāhmaṇa and a drunkard." Thus he formerly went to (different) houses and begged. Thus he came (to a spot) after having visited all the holy places. Yet, O best brāhmaṇa, (the sin of) killing a brāhmaṇa did not leave him. That sinful Vidura, full of agony and grief, and with his heart burning, resorted to the shade of a tree.

23-29a. Then, there lived in the Māgadha country a brāhmaṇa (named) Candraśarman; he was overcome with great delusion. He had killed his preceptor. The wicked one was deserted by his

kinsmen and groups of relatives. He came there where Vidura stayed. He was without the lock of hair on the crown of his head and the sacred thread and the characteristic marks of a brāhmaṇa. Then he was asked by that wicked Vidura: “Who are you, unfortunate and of a distressed mind, that have come here? Why do you, bereft of the marks of a brāhmaṇa, roam over the earth?” Thus addressed by Vidura, that mean brāhmaṇa Candraśarman told him everything that he had formerly done and the sin he had committed while staying in his preceptor’s house. (He said:) “I, highly deluded and agitated with anger, formerly killed my preceptor. Therefore I am now tormented.”

29b-32. Having told all(his) account, Candraśarman asked (Vidura), “Who are you of an extremely distressed mind, that have resorted to the shade of (this) tree?” Vidura narrated his sin in brief. Then there came a third twice-born, emaciated due to affliction, a heap of many sins, and named Vedaśarman. Both (Vidura and Candraśarman) asked him: “Who are you, a distressed figure? Why are you roaming over the earth? Tell (us) your true condition.”

33-40. Then Vedaśarman told them all that he had done: “I had illicit intercourse; I was despised by all people and also by my kinsmen and relatives. I am polluted by that sin. (Therefore) I am wandering over the earth like this.” Then (there came a vaiśya named Vañjula , who was a drunkard. He was particularly a killer of cow. As before he was asked by (the other three). He narrated all the sin that he committed before. All the other (three) heard all that he told. Thus the four most sinful ones gathered at one place. None of them shared with one another food or coverings. O noble one, they (however) talked to one another. They did not occupy the same seat, nor did they sleep in the same bed. Thus full of grief they went to many holy places; but their terrible sins did not perish. The holy places do not have the power to destroy major sins. They, Vidura and others, went to Kālañjara mountain.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 92

The Greatness of Revā

Chapter 174 of 693 · 38 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
कालंजरं समासाद्य निवसंति सुदुःखिताः ।
महापापैस्तु संदग्धा हाहाभूता विचेतनाः १।
तत्र कश्चित्समायातःसिद्धश्चैव महायशाः ।
तेन पृष्टाः सुदुःखार्ता भवंतः केन दुःखिताः २।
स तैः प्रोक्तो महाप्राज्ञः सर्वज्ञानविशारदः ।
तेषां ज्ञात्वा महापापं कृपां चक्रे सुपुण्यभाक् ३।
सिद्ध उवाच-
अमासोमसमायोगे प्रयागः पुष्करश्च यः ।
अर्धतीर्थं तृतीयं तु वाराणसी चतुर्थका ४।
गच्छंतु तत्र वै यूयं चत्वारः पातकाविलाः ।
गंगांभसि यदा स्नातास्तदा मुक्ता भविष्यथ ५।
पातकेभ्यो न संदेहो निर्मलत्वं गमिष्यथ ।
आदिष्टास्तेन वै सर्वे प्रणेमुस्तं प्रयत्नतः ६।
कालंजरात्ततो जग्मुः सत्वरं पापपीडिताः ।

वाराणसीं समासाद्य स्नात्वा चै वह्निजोत्तमाः ७।
प्रयागं पुष्करं चैव अर्धतीर्थं तु सत्तम ।
अमासोमं सुसंप्राप्य जग्मुस्ते च महापुरीम् ८।
विदुरश्चंद्रशर्मा च वेदशर्मा तृतीयकः ।
वैश्यो वंजुलकश्चैव सुरापः पापचेतनः ९।
तस्मिन्पर्वणि संप्राप्ते स्नाता गंगांभसि द्विज ।
स्नानमात्रेण मुक्तास्तु गोवधाद्यैश्च किल्बिषैः १०।
ब्रह्महत्या गुरुहत्या सुरापानादि पातकैः ।
लिप्तानि तानि तीर्थानि परिभ्रमंति मेदिनीम् ११।
पुष्करो अर्धतीर्थस्तु प्रयागः पापनाशनः ।
वाराणसी चतुर्थी तु लिप्ता पापैर्द्विजोत्तम १२।
कृष्णत्वं पेदिरे सर्वे हंसरूपेण बभ्रमुः ।
सर्वेष्वेव सुतीर्थेषु स्नानं चक्रुर्द्विजोत्तमाः १३।
कृष्णत्वं नैव गच्छेत तेषां पापेन चागतम् ।
सुतीर्थेषु महाराज स्नाताः सर्वेषु वै पुनः १४।

यं यं तीर्थं प्रयांत्येते सर्वे तीर्था द्विजोत्तम ।
हंसरूपेण वै यांति तैः सार्द्धं तु सुदुःखिताः १५।
भार्याः पातकरूपाश्च भ्रमंति परितस्तथा ।
अष्टषष्टिसु तीर्थानि हंसरूपेण बभ्रमुः १६।
तैः सार्द्धं सु महाराज महातीर्थैः समं पुनः ।
मानसं चागतास्ते च पातकाकुलमानसाः १७।
तत्र स्नाता महाराज न जहाति च पातकः ।
लज्जयाविष्टमनसा मानसो हंसरूपधृक् १८।
संजातः कृष्णकायस्तु यं त्वं वै दृष्टवान्पुरा ।
रेवातीरं ततो जग्मुरुत्तरं पापनाशनम् १९।
कुब्जायाः संगमे ते तु सुरसिद्धनिषेविते ।
स्नानमात्रेण मुक्तास्ते पापेभ्यो द्विजसत्तम २०।
विहाय वर्णमेवैतं सुकृतं प्रतिजग्मिरे ।
यं यं तीर्थं प्रयांत्येते हंसाः स्नानं प्रचक्रमुः २१।
जहसुस्ताः स्त्रियो दृष्ट्वा पातकं नैव गच्छति ।

तोयानलेन कुब्जायाः पातकं वरमेव च २२।
भस्मावशेषं संजातं तदा मृतास्तु ताः स्त्रियः ।
ब्रह्महत्या गुरोर्हत्या सुरापानागमागमाः २३।
भस्मीभूतास्तु संजाता रेवायाः कुब्जया हताः ।
तास्तु हता महाभाग या मृतास्तु सरित्तटे २४।
अष्टषष्टि सुतीर्थानां हंसरूपेण तानि तु ।
सार्द्धं हंसः समायातो विद्धि तं त्वं तु मानसम् २५।
चत्वारः कृष्णहंसाश्च तेषां नामानि मे शृणु ।
प्रयागः पुष्करश्चैव अर्घतीर्थमनुत्तमम् २६।
वाराणसी चतुर्थी च चत्वारः पापनाशनाः ।
ब्रह्महत्याभिभूतानि चत्वारि परिबभ्रमुः २७।
तीर्थान्येतानि दुःखेन तीर्थेषु च महामते ।
न गतं पातकं घोरं तेषां तु भ्रमतां सुत २८।
कुब्जायाः संगमे शुद्धा विमुक्ताः किल्बिषात्किल ।
तीर्थानामेव सर्वेषां पुण्यानामिह संमतः २९।

राजा प्रयागः संजात इंद्रस्य पुरतः किल ।
तावद्भर्जंतु तीर्थानि यावद्वेवा न दृश्यते ३०।
ब्रह्महत्यादि पापानां विनाशाय प्रतिष्ठिता ।
कपिलासंगमे पुण्ये रेवायाः संगमे तथा ३१।
मेघनादसमायोगे तथा चैवोरुसंगमे ।
महापुण्या महाधन्या रेवा सर्वत्रदुर्लभा ३२।
सा च ॐकारे भृगुक्षेत्रे नर्मदाकुब्जसंगमे ।
दुःप्राप्या मानवै रेवा माहिष्मत्यां सुरोत्तमैः ३३।
विटंकासंगमे पुण्या श्रीकंठे मंगलेश्वरे ।

सर्वत्र दुर्लभा रेवा सुरपुण्यसमाकुला ३४।
तीर्थमाता महादेवी अघराशिविनाशिनी ।
उभयोः कूलयोर्मध्ये यत्र तत्र सुखी नरः ३५।
अश्वमेधफलं भुंक्ते स्नानेनैकेन मानवः ।
एतत्ते सर्वमाख्यातं यत्त्वया परिपृच्छितम् ३६।
सर्वपापापहं पुण्यं गतिदं चापिशृण्वताम् ।

एवमुक्त्वा महाप्राज्ञ तृतीयं पुत्रमब्रवीत् ३७।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थे च्यवनचरित्रे द्विनवतितमोऽध्यायः ९२।

Roman transliteration

kuṃjala uvāca-
kālaṃjaraṃ samāsādya nivasaṃti suduḥkhitāḥ |
mahāpāpaistu saṃdagdhā hāhābhūtā vicetanāḥ 1|
tatra kaścitsamāyātaḥsiddhaścaiva mahāyaśāḥ |
tena pṛṣṭāḥ suduḥkhārtā bhavaṃtaḥ kena duḥkhitāḥ 2|
sa taiḥ prokto mahāprājñaḥ sarvajñānaviśāradaḥ |
teṣāṃ jñātvā mahāpāpaṃ kṛpāṃ cakre supuṇyabhāk 3|
siddha uvāca-
amāsomasamāyoge prayāgaḥ puṣkaraśca yaḥ |
arghatīrthaṃ tṛtīyaṃ tu vārāṇasī caturthakā 4|
gacchaṃtu tatra vai yūyaṃ catvāraḥ pātakāvilāḥ |
gaṃgāṃbhasi yadā snātāstadā muktā bhaviṣyatha 5|
pātakebhyo na saṃdeho nirmalatvaṃ gamiṣyatha |
ādiṣṭāstena vai sarve praṇemustaṃ prayatnataḥ 6|
kālaṃjarāttato jagmuḥ satvaraṃ pāpapīḍitāḥ |

vārāṇasīṃ samāsādya snātvā cai vadvijottamāḥ 7|
prayāgaṃ puṣkaraṃ caiva arghatīrthaṃ tu sattama |
amāsomaṃ susaṃprāpya jagmuste ca mahāpurīm 8|
viduraścaṃdraśarmā ca vedaśarmā tṛtīyakaḥ |
vaiśyo vaṃjulakaścaiva surāpaḥ pāpacetanaḥ 9|
tasminparvaṇi saṃprāpte snātā gaṃgāṃbhasi dvija |
snānamātreṇa muktāstu govadhādyaiśca kilbiṣaiḥ 10|
brahmahatyā guruhatyā surāpānādi pātakaiḥ |
liptāni tāni tīrthāni paribhramaṃti medinīm 11|
puṣkaro ardhatīrthastu prayāgaḥ pāpanāśanaḥ |
vārāṇasī caturthī tu liptā pāpairdvijottama 12|
kṛṣṇatvaṃ pedire sarve haṃsarūpeṇa babhramuḥ |
sarveṣveva sutīrtheṣu snānaṃ cakrurdvijottamāḥ 13|
kṛṣṇatvaṃ naiva gaccheta teṣāṃ pāpena cāgatam |
sutīrtheṣu mahārāja snātāḥ sarveṣu vai punaḥ 14|

yaṃ yaṃ tīrthaṃ prayāṃtyete sarve tīrthā dvijottama |
haṃsarūpeṇa vai yāṃti taiḥ sārddhaṃ tu suduḥkhitāḥ 15|
bhāryāḥ pātakarūpāśca bhramaṃti paritastathā |
aṣṭaṣaṣṭisu tīrthāni haṃsarūpeṇa babhramuḥ 16|
taiḥ sārddhaṃ su mahārāja mahātīrthaiḥ samaṃ punaḥ |
mānasaṃ cāgatāste ca pātakākulamānasāḥ 17|

tatra snātā mahārāja na jahāti ca pātakaḥ |
lajjayāviṣṭamanasā mānaso haṃsarūpadhṛk 18|
saṃjātaḥ kṛṣṇakāyastu yaṃ tvaṃ vai dṛṣṭavānpurā |
revātīraṃ tato jagmuruttaraṃ pāpanāśanam 19|
kubjāyāḥ saṃgame te tu surasiddhaniṣevite |
snānamātreṇa muktāste pāpebhyo dvijasattama 20|
vihāya varṇamevaitaṃ sukṛtaṃ pratijagmire |
yaṃ yaṃ tīrthaṃ prayāṃtyete haṃsāḥ snānaṃ pracakramuḥ 21|
jahasustāḥ striyo dṛṣṭvā pātakaṃ naiva gacchati |

toyānalena kubjāyāḥ pātakaṃ varameva ca 22|
bhasmāvaśeṣaṃ saṃjātaṃ tadā mṛtāstu tāḥ striyaḥ |
brahmahatyā gurorhatyā surāpānāgamāgamāḥ 23|
bhasmībhūtāstu saṃjātā revāyāḥ kubjayā hatāḥ |
tāstu hatā mahābhāga yā mṛtāstu sarittaṭe 24|
aṣṭaṣaṣṭi sutīrthānāṃ haṃsarūpeṇa tāni tu |
sārddhaṃ haṃsaḥ samāyāto viddhi taṃ tvaṃ tu mānasam 25|
catvāraḥ kṛṣṇahaṃsāśca teṣāṃ nāmāni me śṛṇu |
prayāgaḥ puṣkaraścaiva arghatīrthamanuttamam 26|
vārāṇasī caturthī ca catvāraḥ pāpanāśanāḥ |
brahmahatyābhibhūtāni catvāri paribabhramuḥ 27|
tīrthānyetāni duḥkhena tīrtheṣu ca mahāmate |
na gataṃ pātakaṃ ghoraṃ teṣāṃ tu bhramatāṃ suta 28|
kubjāyāḥ saṃgame śuddhā vimuktāḥ kilbiṣātkila |
tīrthānāmeva sarveṣāṃ puṇyānāmiha saṃmataḥ 29|

rājā prayāgaḥ saṃjāta indrasya purataḥ kila |
tāvadgarjaṃtu tīrthāni yāvadrevā na dṛśyate 30|
brahmahatyādi pāpānāṃ vināśāya pratiṣṭhitā |
kapilāsaṃgame puṇye revāyāḥ saṃgame tathā 31|
meghanādasamāyoge tathā caivorusaṃgame |
mahāpuṇyā mahādhanyā revā sarvatradurlabhā 32|
sā ca oṃkāre bhṛgukṣetre narmadākubjasaṃgame |
duḥprāpyā mānavai revā māhiṣmatyāṃ surottamaiḥ 33|
viṭaṃkāsaṃgame puṇyā śrīkaṃṭhe maṃgaleśvare |
sarvatra durlabhā revā surapuṇyasamākulā 34|
tīrthamātā mahādevī agharāśivināśinī |
ubhayoḥ kūlayormadhye yatra tatra sukhī naraḥ 35|
aśvamedhaphalaṃ bhuṃkte snānenaikena mānavaḥ |
etatte sarvamākhyātaṃ yattvayā paripṛcchitam 36|
sarvapāpāpahaṃ puṇyaṃ gatidaṃ cāpiśṛṇvatām |

evamuktvā mahāprājña tṛtīyaṃ putramabravīt 37|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthe cyavanacaritre dvinavatitamo'dhyāyaḥ 92|

English translation

Kuñjala said :

1-3. Reaching Kālañjara (the four) very much afflicted, tormented by great sins, lamenting and senseless lived there; and there came a very glorious siddha . He asked them who were afflicted with great grief: “For what reason are you unhappy?” He the very wise one, and proficient in all (branches

of) knowledge was told by them (the cause of their grief). The very meritorious one having known their great sin, showed compassion to them.

The siddha said :

4-36a. On the occasion of the new moon day falling on Monday, you four, impure with sins, should go to Prayāga , Puṣkara , Arghatīrtha, being the third, and Vārāṇasī , the fourth one. You will be free from sins when you will have bathed in the water of the Ganges . There is no doubt that you will attain purity.

All of them, instructed by him, carefully saluted him, (and) tormented by sins, quickly went from Kālañjara. The best twice-born ones— Vidura , Candraśarman, Vedśarman as the third, the drunkard and wicked-hearted vaiśya (named) Vañjūlaka, having reached Vārāṇasī, O you best one, then to Prayāga, Puṣkara, and Arghatīrtha, when the new moon day fell on a Monday, went to the great city. When that auspicious day came they bathed in the water of the Ganges. Just by bathing (in the water of the Ganges) they became free from the sins like the murder of a cow. Those Holy Places, polluted with sins like the murder of a brāhmaṇa , of a preceptor, and of drinking liquor, roamed over the earth. O best brāhmaṇa, Puṣkara, Arghatīrtha, Prayāga—the destroyer of sins, and Vārāṇasī as the fourth, were polluted with sins. All became black, and roamed in the form of swans. The best brāhmaṇas bathed at all holy places. Their blackness that had come to them through sin would not leave (them, though), O king, they again and again bathed at very holy places. O best brāhmaṇa, whichever holy places they, in the form of swans, visited, all of them, being very much afflicted went with them. Women of the form of sins roamed around them. In the form of swans they went to sixty-eight very holy places. O great king, they (i.e. Vidura and others), with their minds full of sins, again came to the Manasa (lake) along with the very Holy Places. O great king, there they bathed, but the major sin did not leave them. The Mānasa (lake), with its mind full of the sense of shame, and having taken the form of a swan, became black-bodied—whom you have seen before. Then they went to the northern bank of Revā which destroys sins. O best brāhmaṇa, they became free from sins just by (taking) a bath at the confluence of (Revā and Kubjā), which was resorted to by gods and siddhas . Having given up that (dark) complexion, they obtained merit. Whichever sacred place the swans had gone to, and had bathed at, women seeing them, laughed (at them); and the sin did not leave them at all, (but) by the fire in the form of the water of Kubjā even the greatest sin was reduced to ashes; and those women died. The sins of the murder of a brāhmaṇa, of a preceptor, that of drinking liquor and of illicit intercourse were reduced to ashes, destroyed by (the confluence of) Kubjā with Revā. Those that died on the bank of the river, were, O noble one, gone. Know that swan to be Mānasa (lake) which accompanied the sixty-eight very holy places (moving) in the form of swans. Hear from me the names of the four black swans: Prayāga, Puṣkara, the excellent Arghatīrtha, and Vārāṇasī as the fourth one. All the four destroy sins. These four Holy Places, overcome with (the sin of) the murder of brāhmaṇas, went sadly to holy places, O you highly intelligent one. O son, the terrible sin of them, who were (thus) wandering, did not go away. They were indeed purified at the confluence of Kubjā (with Revā), and were freed from their sins. It is said that in front of Indra Prayāga became the king of all the meritorious holy places, (as he was) approved of by them. Let (other) holy places roar as long as the Revā is not seen as destroying sins like the murder of a brāhmaṇa. Revā is greatly meritorious and very blessed at the conjunction with Meghanāda and the big confluence; Revā is not obtainable everywhere. She is difficult to be reached by men at Oṃkāra , Bhṛgukṣetra , and at her confluence with Narmadā and Kubjā, and by best gods at Māhiṣmatī . She is meritorious at her confluence with Viṭaṅkā, at Śrīkaṇṭha and Maṅgaleśvara . Revā, full of the merit of gods is not obtainable everywhere. A man is happy there, where (Revā) the mother of holy places, the great goddess and the destroyer of heaps of sins (flows) between the two banks. A man obtains the fruit of the horse-sacrifice by just one bath (in

Revā).

36b-37. I have told you all this that you asked for, and that removes all sins, that is holy, giving salvation to those who listen to it.

Having spoken thus the very intelligent (Kuñjala) spoke to his third son.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 93

Vijvala Narrates His Experience

Chapter 175 of 693 · 44 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
किं विज्वल त्वया दृष्टमपूर्वं भ्रमता महीम् ।
आश्चर्येण समायुक्तं तन्मे कथय सुव्रत १।
इतः प्रयासि कं देशमाहारार्थं तु सोद्यमी ।
यद्य दृष्टं त्वया चित्रं समाख्याहि सुतोत्तम २।
विज्वल उवाच-
अस्ति मेरुगिरेः पृष्ठे आनंदं नाम काननम् ।
दिव्यवृक्षैः समाकीर्णफ लपुष्पमयैः सदा ३।
देववृंदैः समाकीर्णं मुनिसिद्धसमन्वितम् ।
अप्सरोभिः सुरूपाभिर्गंधर्वैः किन्नरोरगैः ४।
वापीकूपतडागैश्च नदीप्रस्रवणैस्तथा ।
आनंदकाननं पुण्यं दिव्यभावैः प्रभासते ५।
विमानैः कोटिसंख्याभिर्हंसकुंदेंदुसन्निभैः ।
गीतकोलाहलैः रम्यैर्मेघध्वनिनिनादितम् ६।
षट्पदानां निनादेन सर्वत्र मधुरायते ।

चंदनैश्चूतवृक्षैश्च चंपकैः पुष्पितैर्वृतम् ७।
नानावृक्षैः प्रभात्येवमानंदवनमुत्तमम् ।
नानापक्षिनिनादेन बहुकोलाहलान्वितम् ८।
एवमानंदनं दृष्टं मया तत्र सुशोभनम् ।
विमलं च सरस्तात शोभते सागरोपमम् ९।
संपूर्णं पुण्यतोयेन पद्मसौगंधिकैः शुभैः ।
जलजैस्तु समाकीर्णं हंसकारंडवान्वितम् १०।
एवमासीत्सरस्तस्य सुमध्ये काननस्य हि ।
देवगंधर्वसंबाधैर्मुनिवृंदैरलंकृतम् ११।
किंनरोरगगंधर्वैश्चारणैश्च सुशोभते ।
तत्राश्चर्यं मया दृष्टं वक्तुं तात न शक्यते १२।
विमानेनापि दिव्येन कलशैरुपशोभते ।
छत्रदंडपताकाभीराजमानेन सत्तम १३।
सर्वभोगाविलेनापि गीयमानेथ किन्नरैः ।
गंधर्वैरप्सरोभिश्च शोभमानोथ सुव्रत १४।

स्तूयमानो महासिद्धऋषिभिस्तत्त्ववेदिभिः ।
रूपेणाप्रतिमो लोके न दृष्टस्तादृशः क्वचित् १५।
सर्वाभरणशोभांगो दिव्यमालाविशोभितः ।
महारत्नकृतामाला यस्योरसि विराजते १६।
तत्समीपे स्थिता चैका नारी दृष्टा वरानना ।
हेमहारैश्च मुक्तानां वलयैः कंकणैर्युता १७।
दिव्यवस्त्रैश्च गंधैश्च चंदनैश्चारुलेपनैः ।
स्तूयमानो गीयमानः पुरुषस्तत्र चागतः १८।
रतिरूपा वरारोहा पीनश्रोणिपयोधरा ।
सर्वाभरणशोभांगी तादृशी रूपसंपदा १९।
द्वावेतौ तौ मया दृष्टौ विमानेनापि चागतौ ।
रूपलावण्यमाधुर्यौ सर्वशोभासमाविलौ २०।
समुत्तीर्णौ विमानात्तावागतौ सरसोन्तिके ।
स्नातौ तात महात्मानौ स्त्रीपुंसौ कमलेक्षणौ २१।
प्रगृह्य तौ महाशस्त्रौ दंपती तु परस्परम् ।

तादृशौ च शवौ तत्र पतितौ सरसस्तटे २२।
प्रभासे ते तदा तौ तु स्त्रीपुंसौ कमलेक्षणौ ।
रूपेणापि महाभाग तादृशावेव तौ शवौ २३।
देवरूपोपमस्तात यथा पुंसस्तथा शवः ।
यथारूपं हि तस्यापि तादृशस्तत्र दृश्यते २४।
यथारूपं तु भार्यायास्तथा शवो द्वितीयकः ।
स्त्रीशवस्य तु यन्मांसं शस्त्रेणोत्कृत्य सा ततः २५।
भक्षते तस्य मांसानि रक्ताप्लुतानि तानि तु ।
पुरुषो भक्षते तद्वच्छवमांसं समातुरः २६।
क्षुधया पीड्यमानौ तौ भक्षेते पिशितं तयोः ।
यावत्तृप्तिं समायातौ तावन्मांसं प्रभक्षितम् २७।
सरस्यथ जलं पीत्वा संजातौ सुखितौ पितः ।
कियत्कालं स्थितौ तत्र विमानेन गतौ पुनः २८।
अन्ये द्वे तु स्त्रियौ तात मया दृष्टे च तत्र वै ।
रूपसौभाग्यसंपन्ने ते स्त्रियौ चारुलक्षणे २९।

ताभ्यां प्रभक्षितं मांसं यदा तात महावने ।
प्रहसेते तदा ते द्वे हास्यैरट्टाट्टकैःपुनः ३०।
भक्षते च स्वमांसानि तावेतौ परिनित्यशः ।
कृत्वा स्नानादिकं मांसं पश्यतो मम तत्र हि ३१।
अन्ये स्त्रियौ महाभाग रौद्रा कारसमन्विते ।
दंष्ट्राकरालवदने तत्रैवाति विभीषणे ३२।
ऊचतुस्तौ तदा ते तु देहिदेहीति वै पुनः ।
एवं दृष्टं मया तात वसता वनसंनिधौ ३३।
नित्यमुत्कीर्य भक्ष्येते तौ द्वौ तु मांसमेव च ।

जायेते च सुसंपूर्णौ कायौ च शवयोः पुनः ३४।
नित्यमुत्तीर्य तावेवं ते चाप्यन्ये च वै पितः ।
कुर्वंति सदृशीं चेष्टां पूर्वोक्तां मम पश्यतः ३५।
एतदाश्चर्य संजातं दृष्टं तात मया तदा ।
भवता पृच्छितं तात दृष्टमाश्चर्यमेव च ३६।
मया ख्यातं तवाग्रे वै सर्वसंदेहकारणम् ।

कथयस्व प्रसादाच्च प्रीयमाणेन चेतसा ३७।
विमानेनागतो योसौ स्त्रिया सार्द्धं द्विजोत्तम ।
दिव्यरूपधरो यस्तु स कस्तु कमलेक्षणः ३८।
का च नारी महाभाग महामांसं प्रभक्षति ।
स कश्चाप्यागतस्तात सा चैवाभ्येत्य भक्षति ३९।
प्रहसेते तदा ते द्वे स्त्रियौ तात वदस्व नः ।
ऊचतुस्तौ तथा चान्ये देहिदेहीति वा पुनः ४०।
तेद्वेत्वं मे समाचक्ष्व महाभीषणके स्त्रियौ ।
एतन्मे संशयं तात छेत्तुमर्हसि सुव्रत ४१।
एवमुक्त्वा महाराज विरराम स चांडजः ।
एवं पृष्टस्तृतीयेन विज्वलेनात्मजेन सः ४२।
प्रोवाच सर्वं वृत्तांतं च्यवनस्यापि शृण्वतः ४३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थे च्यवनचरित्रे त्रिनवतितमोऽध्यायः ९३।

Roman transliteration

kuṃjala uvāca-
kiṃ vijvala tvayā dṛṣṭamapūrvaṃ bhramatā mahīm |
āścaryeṇa samāyuktaṃ tanme kathaya suvrata 1|
itaḥ prayāsi kaṃ deśamāhārārthaṃ tu sodyamī |
yadya dṛṣṭaṃ tvayā citraṃ samākhyāhi sutottama 2|
vijvala uvāca-
asti merugireḥ pṛṣṭhe ānaṃdaṃ nāma kānanam |
divyavṛkṣaiḥ samākīrṇaṃpha lapuṣpamayaiḥ sadā 3|
devavṛṃdaiḥ samākīrṇaṃ munisiddhasamanvitam |
apsarobhiḥ surūpābhirgaṃdharvaiḥ kinnaroragaiḥ 4|
vāpīkūpataḍāgaiśca nadīprasravaṇaistathā |
ānaṃdakānanaṃ puṇyaṃ divyabhāvaiḥ prabhāsate 5|
vimānaiḥ koṭisaṃkhyābhirhaṃsakuṃdeṃdusannibhaiḥ |
gītakolāhalaiḥ ramyairmeghadhvanininādītam 6|
ṣaṭpadānāṃ ninādena sarvatra madhurāyate |

caṃdanaiścūtavṛkṣaiśca caṃpakaiḥ puṣpitairvṛtam 7|
nānāvṛkṣaiḥ prabhātyevamānaṃdavanamuttamam |
nānāpakṣininādena bahukolāhalānvitam 8|
evamānaṃdanaṃ dṛṣṭaṃ mayā tatra suśobhanam |
vimalaṃ ca sarastāta śobhate sāgaropamam 9|
saṃpūrṇaṃ puṇyatoyena padmasaugaṃdhikaiḥ śubhaiḥ |
jalajaistu samākīrṇaṃ haṃsakāraṃḍavānvitam 10|

evamāsītsarastasya sumadhye kānanasya hi |
devagaṃdharvasaṃbādhairmunivṛṃdairalaṃkṛtam 11|
kiṃnaroragagaṃdharvaiścāraṇaiśca suśobhate |
tatrāścaryaṃ mayā dṛṣṭaṃ vaktuṃ tāta na śakyate 12|
vimānenāpi divyena kalaśairupaśobhate |
chatradaṃḍapatākābhīrājamānena sattama 13|
sarvabhogāvilenāpi gīyamānetha kinnaraiḥ |
gaṃdharvairapsarobhiśca śobhamānotha suvrata 14|

stūyamāno mahāsiddharṣibhistattvavedibhiḥ |
rūpeṇāpratimo loke na dṛṣṭastādṛśaḥ kvacit 15|
sarvābharaṇaśobhāṃgo divyamālāviśobhitaḥ |
mahāratnakṛtāmālā yasyorasi virājate 16|
tatsamīpe sthitā caikā nārī dṛṣṭā varānanā |
hemahāraiśca muktānāṃ valayaiḥ kaṃkaṇairyutā 17|
divyavastraiśca gaṃdhaiśca caṃdanaiścārulepanaiḥ |
stūyamāno gīyamānaḥ puruṣastatra cāgataḥ 18|
ratirūpā varārohā pīnaśroṇipayodharā |
sarvābharaṇaśobhāṃgī tādṛśī rūpasaṃpadā 19|
dvāvetau tau mayā dṛṣṭau vimānenāpi cāgatau |
rūpalāvaṇyamādhuryau sarvaśobhāsamāvilau 20|
samuttīrṇau vimānāttāvāgatau sarasontike |
snātau tāta mahātmānau strīpuṃsau kamalekṣaṇau 21|
pragṛhya tau mahāśastrau daṃpatī tu parasparam |

tādṛśau ca śavau tatra patitau sarasastaṭe 22|
prabhāse te tadā tau tu strīpuṃsau kamalekṣaṇau |
rūpeṇāpi mahābhāga tādṛśāveva tau śavau 23|
devarūpopamastāta yathā puṃsastathā śavaḥ |
yathārūpaṃ hi tasyāpi tādṛśastatra dṛśyate 24|
yathārūpaṃ tu bhāryāyāstathā śavo dvitīyakaḥ |
strīśavasya tu yanmāṃsaṃ śastreṇotkṛtya sā tataḥ 25|
bhakṣate tasya māṃsāni raktāplutāni tāni tu |
puruṣo bhakṣate tadvacchavamāṃsaṃ samāturaḥ 26|
kṣudhayā pīḍyamānau tau bhakṣete piśitaṃ tayoḥ |
yāvattṛptiṃ samāyātau tāvanmāṃsaṃ prabhakṣitam 27|
sarasyatha jalaṃ pītvā saṃjātau sukhitau pitaḥ |
kiyatkālaṃ sthitau tatra vimānena gatau punaḥ 28|
anye dve tu striyau tāta mayā dṛṣṭe ca tatra vai |
rūpasaubhāgyasaṃpanne te striyau cārulakṣaṇe 29|

tābhyāṃ prabhakṣitaṃ māṃsaṃ yadā tāta mahāvane |
prahasete tadā te dve hāsyairaṭṭāṭṭakaiḥpunaḥ 30|
bhakṣate ca svamāṃsāni tāvetau parinityaśaḥ |
kṛtvā snānādikaṃ māṃsaṃ paśyato mama tatra hi 31|
anye striyau mahābhāga raudrā kārasamanvite |
daṃṣṭrākarālavadane tatraivāti vibhīṣaṇe 32|
ūcatustau tadā te tu dehidehīti vai punaḥ |
evaṃ dṛṣṭaṃ mayā tāta vasatā vanasaṃnidhau 33|
nityamutkīrya bhakṣyete tau dvau tu māṃsameva ca |
jāyete ca susaṃpūrṇau kāyau ca śavayoḥ punaḥ 34|
nityamuttīrya tāvevaṃ te cāpyanye ca vai pitaḥ |
kurvaṃti sadṛśīṃ ceṣṭāṃ pūrvoktāṃ mama paśyataḥ 35|

etadāścarya saṃjātaṃ dṛṣṭaṃ tāta mayā tadā |
bhavatā pṛcchitaṃ tāta dṛṣṭamāścaryameva ca 36|
mayā khyātaṃ tavāgre vai sarvasaṃdehakāraṇam |

kathayasva prasādācca prīyamāṇena cetasā 37|
vimānenāgato yosau striyā sārddhaṃ dvijottama |
divyarūpadharo yastu sa kastu kamalekṣaṇaḥ 38|
kā ca nārī mahābhāga mahāmāṃsaṃ prabhakṣati |
sa kaścāpyāgatastāta sā caivābhyetya bhakṣati 39|
prahasete tadā te dve striyau tāta vadasva naḥ |
ūcatustau tathā cānye dehidehīti vā punaḥ 40|
tedvetvaṃ me samācakṣva mahābhīṣaṇake striyau |
etanme saṃśayaṃ tāta chettumarhasi suvrata 41|
evamuktvā mahārāja virarāma sa cāṃḍajaḥ |
evaṃ pṛṣṭastṛtīyena vijvalenātmajena saḥ 42|
provāca sarvaṃ vṛttāṃtaṃ cyavanasyāpi śṛṇvataḥ 43|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthe cyavanacaritre trinavatitamo'dhyāyaḥ 93|

English translation

Kuñjala said :

1-2. O Vijvala , what thing not seen before and full of wonder did you, while wandering on the earth, see? Tell me that, O you of a good vow. O best son, tell me which country did you go to with a strenuous effort for (obtaining) food; (tell me) what wonder you noticed.

Vijvala said :

3-6. On the surface of mountain Meru there is a forest by name Ānanda . It is abounding in divine trees, always full of fruits and flowers; it is crowded with groups of gods, and is attended by sages and siddhas , and also by beautiful celestial damsels, gandharvas , kinnaras and serpents; (it is full of) wells, ponds, lakes, rivers and streams. The holy forest Ānanda shines with divine objects, aeroplanes numbering in crores and resembling swans, kunda flowers and the moon. It is full of the mixed and sweet sounds of songs, and resounds with the thunders of clouds.

7-10. It is everywhere sweet due to the humming of bees. It is covered with sandal trees, mango trees and blossomed campaka trees. In this way that excellent Ānanda forest shines with many trees; and due to the notes of various birds it is full of a mixed sound. There I saw the very beautiful Ānanda forest like this. O father, a clean lake (i.e. lake with clean water) shines like an ocean (in the forest). It is full of auspicious water, and is crowded with auspicious aquatic animals, fragrant with lotuses and is full of swans and ducks.

11-12a. Thus in the centre of the forest there is a lake, adorned with crowds of gods and hosts of sages. It shines well with kinnaras, serpents, gandharvas and bards.

12b-26. O father, there I saw a wonder. It cannot be described. (A man) shone there with a divine aeroplane, shining with an umbrella, a staff and banners and full of all pleasures and with pitchers, O best one. O you of the best vow, he, the shining one, was being praised by gandharvas, celestial nymphs and great sages. (None else) like him was seen; (he was) matchless in form in the world, with his entire body looking charming with ornaments, and round his neck a necklace made of big gems

shone. I saw a beautiful lady standing near him. She was (adorned) with golden necklaces and with armlets and bracelets of pearls, and with divine garments and smearings of sandal. The man being praised and sung came there. The lady had the form of Rati , had fine hips, and plump buttocks and breasts. Due to the excellence of her form she was shining like that with ornaments. I saw these two, having the sweetness of form and beauty and endowed with all charm, coming there. The two noble ones—the man and the lady-having lotus-like eyes, got down from the aeroplane, came near the lake, and bathed there, O father. The couple having large weapons seized each other and like them the dead bodies of the two had fallen on the bank of the lake. The dead bodies were like the two—the man and the lady—of lotus-like eyes that were (seen) at Prabhāsa , even in form, O illustrious one. The dead body resembling a godly form, was like the man. The form of it was seen just like him. The other dead body had a form as was (that of) the wife. She then cut off the flesh from the female dead body and ate the (pieces of) flesh covered with blood. The man, being very eager, also ate the flesh of the dead body.

27-33a. The two, oppressed with hunger, ate the flesh of the two (dead bodies). They ate the flesh till they were satisfied. O father, then drinking the water in (i.e. of) the lake, the two became happy. Remaining there for some time they again went by the aeroplane. O father, I also saw there two other females. These two females were endowed with beauty and grace and had pleasing characteristics. When the two (i.e. the husband and the wife) were eating the flesh in the great forest, the two females laughed very loudly. When I was seeing (i.e. in my very presence) the two everyday ate the flesh after taking bath etc. O noble one, the other two females, having terrible forms, with their mouths fearful due to fangs, and very fierce said to them there only: “Give (us), give (us).”

33b-37a. Remaining in the vicinity of the forest I observed like this, O father. The two everyday cut off the flesh and ate it. The bodies of the corpses (i.e. the dead bodies) again became complete. O father, everyday getting down like this, the two and the other (females) acted as I told (you) before, when I was seeing (i.e. in my presence). At that time, O father, I saw the wonder that took place (there). When O father, you asked me (if) I saw a wonder, I told you all that (I saw) which caused doubt.

37b-43. Through grace and with a pleasing heart tell me (about it). O best twice-born, who is that lotus-eyed one, of a divine form, who came with the lady in an aeroplane? And O noble one, who is that lady that ate that large (quantity of) flesh? Who is that (man) and who is that (lady) that came there and ate (the flesh)? Tell us (i.e. me), O father, about the other females that laughed at that time and said: “Give (us), give (us)”. You tell me about these two very fearful females. O father, O you of a good vow, please remove this doubt of me.

Saying so the bird ceased (speaking). That (Kuñjala) thus asked by his third son Vijvala told him all account of Cyavana . So listen (to it).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 94

In Praise of Making Gift of Food

Chapter 176 of 693 · 62 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
श्रूयतामभिधास्यामि तत्सर्वं कारणं सुत ।
यस्मात्तौ तादृशौ जातौ स्वमांसपरिभक्षकौ १।
सर्वत्र कारणं कर्म शुभाशुभं न संशयः ।
पुण्येन कर्मणा पुत्र नरः सौख्यं प्रभुंजति २।
दुष्कृतं भुंजते चात्र पापयुक्तेन कर्मणा ।
सूक्ष्मवर्त्मविचार्यैवं शास्त्रज्ञानेन चक्षुषा ३।
स्थूलधर्मं प्रदृष्ट्वैव सुविचार्य पुनः पुनः ।
समारभेन्नरः कर्म मनसा निपुणेन च ४।
समूर्तिकारकः शिल्पी रसमावर्तयेद्यथा ।
अग्नेश्च तेजसा पुत्र ज्वालाभिश्च समंततः ५।
द्रवीभूतो भवेद्धातुर्वह्निना तापितः शनैः ।
यादृशं वत्स भक्ष्यंतु रसपक्वं निषेच्यते ६।
तादृशं जायते वत्स रूपं चैव न संशयः ।
यादृशं क्रियते कर्म तादृशं परिभुज्यते ७।

कर्म एव प्रधानं यद्वर्षारूपेण वर्त्तते ।
क्षेत्रेषु यादृशं बीजं वपते कृषिकारकः ८।
तादृशं भुंजते तात फलमेव न संशयः ।
यादृशं क्रियते कर्म तादृशं परिभुज्यते ९।
विनाशहेतुः कर्मास्य सर्वे कर्मवशा वयम् ।
कर्म दायादका लोके कर्म संबंधिबांधवाः १०।
कर्माणि चोदयंतीह पुरुषं सुखदुःखयोः ।
सुवर्णं रजतं वापि यथारूपं निषिच्यते ११।
तथा निषिच्यते जंतुः पूर्वकर्मवशानुगः ।
पंचैतानीह दृश्यंते गर्भस्थस्यैव देहिनः १२।
आयुः कर्म च वित्तं च विद्यानि धनमेव च ।
यथा मृत्पिंडकं कर्त्ता कुरुते यद्यदिच्छति १३।
तथा कर्मकृतं चैव कर्त्तारं प्रतिपद्यते ।
देवत्वमथ मानुष्यं पशुत्वं पक्षितां तथा १४।
तिर्यक्त्वं स्थावरत्वं वा याति जंतुः स्वकर्मभिः ।

स एव तु तथा भुंक्ते नित्यं विहितमात्मनः १५।
आत्मना विहितं दुःखमात्मना विहितं सुखम् ।
गर्भशय्यामुपादाय भुंजते पूर्वदेहिकम् १६।
पूर्वदेहकृतं कर्म न कश्चित्पुरुषोत्तमः ।
बलेन प्रज्ञया वापि समर्थः कर्तुमन्यथा १७।
स्वकृतान्येव भुंजंति दुःखानि च सुखानि च ।
हेतुतः कारणैर्वापि सोहं कारेण बाध्यते १८।
यथा धेनुसहस्रेषु वत्सो विंदति मातरम् ।
तद्वच्छुभाशुभं कर्म कर्तारमनुगच्छति १९।
उपभोगादृते यस्य नाश एव न विद्यते ।
प्राक्तनं बंधनं कर्म कोन्यथाकर्तुमर्हति २०।
सुशीघ्रमनुधावंतं विधानमनुधावति ।
शोभते संनिपातेन यथाकर्म पुराकृतम् २१।
उपतिष्ठति तिष्ठंतं गच्छं तमनुगच्छति ।
करोति कुर्वतः कर्मच्छायेवानु विधीयते २२।

यथा छायातपौ नित्यं सुसंबद्धौ परस्परम् ।
उपसर्गा हि विषया उपसर्गा जरादयः २३।
पीडयंति नरं पश्चात्पीडितं पूर्वकर्मणा ।
येन यत्रोपभोक्तव्यं दुःखं वा सुखमेव च २४।
स तत्र बद्ध्वा रज्ज्वेव बलाद्दैवेन नीयते ।
दैवं प्राहुश्च भूतानां सुखदुःखोपपादनम् २५।
अन्यथा कर्मतच्चिंत्यं जाग्रतः स्वपतोपि वा ।
अन्यथा ह्युद्यते दैवं बध्यते च जिघांसति २६।
शस्त्राग्निविषदुर्गेभ्यो रक्षितव्यं सुरक्षति ।
यथा पृथिव्यां बीजानि वृक्षगुल्मतृणान्यपि २७।
तथैवात्मनि कर्माणि तिष्ठंति प्रभवंति च ।
तैलक्षयाद्यथा दीपो निर्वाणमधिगच्छति २८।
कर्मक्षयात्तथा जंतोः शरीरं नाशमृच्छति ।
कर्मक्षयात्तथा मृत्युस्तत्त्वविद्भिरुदाहृतम् २९।
विविधाः प्राणिनां रोगाः स्मृतास्तेषां च हेतवः ।

तस्मात्तत्त्वप्रधानस्तु कर्म एव हि प्राणिनाम् ३०।
यत्पुरा क्रियते कर्म तदिहैव प्रभुज्यते ।
यत्त्वया दृष्टमेवापि पृच्छितं तात सांप्रतम् ३१।
तस्यार्थं तु मया प्रोक्तं भुंजाते तौ हि सांप्रतम् ।
आनंदे कानने दृष्टं तयोः कर्मसुदारुणम् ३२।
तयोश्चेष्टां प्रवक्ष्यामि शृणु वत्स प्रभाषतः ।
कर्मभूमिरियं तात अन्या भोगार्थभूमयः ३३।
सर्गादीनां महाप्राज्ञ तासु गत्वा सुभुंजति ।
सूत उवाच-

चौलदेशे महाप्राज्ञः सुबाहुर्नाम भूमिपः ३४।
रूपवान्गुणवान्धीरः पृथिव्यां नास्ति तादृशः।
विष्णुभक्तो महाप्राज्ञो वैष्णवानां च सुप्रियः ३५।
कर्मणा त्रिविधेनापि प्रध्यायन्मधुसूदनम्।
अश्वमेधादिकान्यज्ञान्यजेत सकलान्नृप ३६।
पुरोधास्तस्य चैवास्ति जैमिनिर्नाम ब्राह्मणः।

स चाहुय सुबाहुं तमिदं वचनमब्रवीत् ३७।
राजन्देहि सुदानानि यैः सुखं तु प्रभुंज्यत।
दानैस्तु तरते लोकान्दुर्गान्प्रेत्य गतो नरः ३८।
दानेन सुखमाप्नोति यशः प्राप्नोति शाश्वतम्।
दानेन चातुला कीर्तिर्जायते मृत्युमंडले ३९।
यावत्कीर्तिः स्थिता चात्र तावत्कर्ता दिवं वसेत्।
तद्दानं दुष्करं प्राहुर्दातुं नैव प्रशक्यते ४०।
तस्मात्सर्वप्रयत्नेन दातव्यं मानवैः सदा।
सुबाहुरुवाच-
दानाच्च तपसो वापि द्वयोर्मध्ये सुदुष्करम् ४१।
किं वा महत्फलं प्रेत्य तन्मे ब्रूहि द्विजोत्तम।
जैमिनिरुवाच-
दानान्न दुष्करतरं पृथिव्यामस्ति किंचन ४२।
राजन्प्रत्यक्षमेवैकं दृश्यते लोकसाक्षिकम्।
परित्यज्य प्रियान्प्राणान्धनार्थं लोभमोहिताः ४३।

प्रविशंति नरा लोके समुद्रमटवीं तथा।
सेवामन्ये प्रपद्यंतेऽश्ववृत्तिरिति या स्थिता ४४।
हिंसाप्रायां बहुक्लेशां कृषिं चैव तथा पुरा।
तस्य दुःखार्जितस्यापि प्राणेभ्योपि गरीयसः ४५।
अर्थस्य पुरुषव्याघ्र परित्यागः सुदुष्करः।
विशेषतो महाराज तस्य न्यायार्जितस्य च ४६।
श्रद्धया विधिवत्पात्रे दत्तस्यांतो न विद्यते।
श्रद्धा धर्मसुता देवी पावनी विश्वतारिणी ४७।
सावित्री प्रसवित्री च संसारार्णवतारिणी।
श्रद्धया साध्यते धर्मो महद्भिर्न्नार्थराशिभिः ४८।
निष्किंचनास्तु मुनयः श्रद्धाधर्मा दिवं गताः।
संति दानान्यनेकानि नानाभेदैर्नृपोत्तम ४९।
अन्नदानात्परं नास्ति प्राणिनां गतिदायकम्।
तस्मादन्नं प्रदातव्यं पयसा च समन्वितम् ५०।
मधुरेणापि पुण्येन वचसा च समन्वितम्।

नास्त्यन्नातु परं दानमिहलोके परत्र च ५१।
तारणाय हितायैव सुखसंपत्तिहेतवे।

श्रद्धया विधिवत्पात्रे निर्मलेनापि चेतसा ५२।
अन्नैकस्य प्रदानस्य फलं भुंक्ते भवेन्नरः ।
ग्रासाद्ग्रासं प्रदातव्यं मुष्टिप्रस्थं न संशयः ५३।
अक्षयं जायते तस्य दानस्यापि महाफलम् ।
न च प्रस्थं न वा मुष्टिं नरस्य हि न संभवेत् ५४।
अनास्तिक्यप्रभावेण पर्वणि प्राप्य मानवः ।
श्रद्धया ब्राह्मणं चैकं भक्त्या चैव प्रभोजयेत् ५५।
एकस्यापि प्रधानस्य अन्नस्यापि प्रजेश्वर ।
जन्मांतरं सुसंप्राप्य नित्यं चान्नं प्रभुंजति ५६।
पूर्वजन्मनि यद्दत्तं भक्त्या पात्रे सकृन्नरैः ।
जन्मांतरं सुसंप्राप्य नित्यमेव भुनक्ति च ५७।
अन्नदानं प्रयच्छंति ब्राह्मणेभ्यो हि नित्यशः ।
मिष्टान्नपानं भुंजंति ते नरा अन्नदायिनः ५८।

अन्नमेव वदंत्येत ऋषयो वेदपारगाः ।
प्राणभूतं न संदेहममृताद्धि समुद्भवम् ५९।
प्राणास्तेन प्रदत्ता हि येन चान्नं समर्पितम् ।
अन्नदानं महाराज देहि त्वं तु प्रयत्नतः ६०।
एवमाकर्ण्य वै राजा जैमिनेस्तु महात्मनः ।
पुनः पप्रच्छ तं विप्रं जैमिनिं ज्ञानपंडितम् ६१।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे चतुर्नवतितमोऽध्यायः ९४।

Roman transliteration

kuṃjala uvāca-
śrūyatāmabhidhāsyāmi tatsarvaṃ kāraṇaṃ suta |
yasmāttau tādṛśau jātau svamāṃsaparibhakṣakau 1|
sarvatra kāraṇaṃ karma śubhāśubhaṃ na saṃśayaḥ |
puṇyena karmaṇā putra naraḥ saukhyaṃ prabhuṃjati 2|
duṣkṛtaṃ bhuṃjate cātra pāpayuktena karmaṇā |
sūkṣmavartmavicāryaivaṃ śāstrajñānena cakṣuṣā 3|
sthūladharmaṃ pradṛṣṭvaiva suvicārya punaḥ punaḥ |
samārabhennaraḥ karma manasā nipuṇena ca 4|
samūrtikārakaḥ śilpī rasamāvarttayedyathā |
agneśca tejasā putra jvālābhiśca samaṃtataḥ 5|
dravībhūto bhaveddhāturvahninā tāpitaḥ śanaiḥ |
yādṛśaṃ vatsa bhakṣyaṃtu rasapakvaṃ niṣecyate 6|
tādṛśaṃ jāyate vatsa rūpaṃ caiva na saṃśayaḥ |
yādṛśaṃ kriyate karma tādṛśaṃ paribhujyate 7|

karma eva pradhānaṃ yadvarṣārūpeṇa varttate |
kṣetreṣu yādṛśaṃ bījaṃ vapate kṛṣikārakaḥ 8|
tādṛśaṃ bhuṃjate tāta phalameva na saṃśayaḥ |
yādṛśaṃ kriyate karma tādṛśaṃ paribhujyate 9|
vināśahetuḥ karmāsya sarve karmavaśā vayam |
karma dāyādakā loke karma saṃbaṃdhibāṃdhavāḥ 10|

karmāṇi codayaṃtīha puruṣaṃ sukhaduḥkhayoḥ |
suvarṇaṃ rajataṃ vāpi yathārūpaṃ niṣicyate 11|
tathā niṣicyate jaṃtuḥ pūrvakarmavaśānugaḥ |
paṃcaitānīha dṛśyaṃte garbhasthasyaiva dehinaḥ 12|
āyuḥ karma ca vittaṃ ca vidyāni dhanameva ca |
yathā mṛtpiṃḍakaṃ karttā kurute yadyadicchati 13|
tathā karmakṛtaṃ caiva karttāraṃ pratipadyate |
devatvamatha mānuṣyaṃ paśutvaṃ pakṣitāṃ tathā 14|
tiryaktvaṃ sthāvaratvaṃ vā yāti jaṃtuḥ svakarmabhiḥ |

sa eva tu tathā bhuṃkte nityaṃ vihitamātmanaḥ 15|
ātmanā vihitaṃ duḥkhamātmanā vihitaṃ sukham |
garbhaśayyāmupādāya bhuṃjate pūrvadehikam 16|
pūrvadehakṛtaṃ karma na kaścitpuruṣottamaḥ |
balena prajñayā vāpi samarthaḥ kartumanyathā 17|
svakṛtānyeva bhuṃjaṃti duḥkhāni ca sukhāni ca |
hetutaḥ kāraṇairvāpi sohaṃ kāreṇa bādhyate 18|
yathā dhenusahasreṣu vatso viṃdati mātaram |
tadvacchubhāśubhaṃ karma kartāramanugacchati 19|
upabhogādṛte yasya nāśa eva na vidyate |
prāktanaṃ baṃdhanaṃ karma konyathākartumarhati 20|
suśīghramanudhāvaṃtaṃ vidhānamanudhāvati |
śobhate saṃnipātena yathākarma purākṛtam 21|
upatiṣṭhati tiṣṭhaṃtaṃ gacchaṃ tamanugacchati |
karoti kurvataḥ karmacchāyevānu vidhīyate 22|

yathā chāyātapau nityaṃ susaṃbaddhau parasparam |
upasargā hi viṣayā upasargā jarādayaḥ 23|
pīḍayaṃti naraṃ paścātpīḍitaṃ pūrvakarmaṇā |
yena yatropabhoktavyaṃ duḥkhaṃ vā sukhameva ca 24|
sa tatra baddhvā rajjveva balāddaivena nīyate |
daivaṃ prāhuśca bhūtānāṃ sukhaduḥkhopapādanam 25|
anyathā karmatacciṃtyaṃ jāgrataḥ svapatopi vā |
anyathā hyudyate daivaṃ badhyate ca jighāṃsati 26|
śastrāgniviṣadurgebhyo rakṣitavyaṃ surakṣati |
yathā pṛthivyāṃ bījāni vṛkṣagulmatṛṇānyapi 27|
tathaivātmani karmāṇi tiṣṭhaṃti prabhavaṃti ca |
tailakṣayādyathā dīpo nirvāṇamadhigacchati 28|
karmakṣayāttathā jaṃtoḥ śarīraṃ nāśamṛcchati |
karmakṣayāttathā mṛtyustattvavidbhirudāhṛtam 29|
vividhāḥ prāṇināṃ rogāḥ smṛtāsteṣāṃ ca hetavaḥ |

tasmāttattvapradhānastu karma eva hi prāṇināṃ 30|
yatpurā kriyate karma tadihaiva prabhujyate |
yattvayā dṛṣṭamevāpi pṛcchitaṃ tāta sāṃpratam 31|
tasyārthaṃ tu mayā proktaṃ bhuṃjāte tau hi sāṃpratam |
ānaṃde kānane dṛṣṭaṃ tayoḥ karmasudāruṇam 32|
tayośceṣṭāṃ pravakṣyāmi śṛṇu vatsa prabhāṣataḥ |
karmabhūmiriyaṃ tāta anyā bhogārthabhūmayaḥ 33|
sargādīnāṃ mahāprājña tāsu gatvā subhuṃjati |
sūta uvāca-
cauladeśe mahāprājñaḥ subāhurnāma bhūmipaḥ 34|
rūpavānguṇavāndhīraḥ pṛthivyāṃ nāsti tādṛśaḥ |

viṣṇubhakto mahāprājño vaiṣṇavānāṃ ca supriyaḥ 35|
karmaṇā trividhenāpi pradhyāyanmadhusūdanam |
aśvamedhādikānyajñānyajeta sakalānnṛpa 36|
purodhāstasya caivāsti jaiminirnāma brāhmaṇaḥ |

sa cāhūya subāhuṃ tamidaṃ vacanamabravīt 37|
rājandehi sudānāni yaiḥ sukhaṃ tu prabhuṃjyata |
dānaistu tarate lokāndurgāṇpretya gato naraḥ 38|
dānena sukhamāpnoti yaśaḥ prāpnoti śāśvatam |
dānena cātulā kīrtirjāyate mṛtyumaṃḍale 39|
yāvatkīrtiḥ sthitā cātra tāvatkartā divaṃ vaset |
taddānaṃ duṣkaraṃ prāhurdātuṃ naiva praśakyate 40|
tasmātsarvaprayatnena dātavyaṃ mānavaiḥ sadā |
subāhuruvāca-
dānācca tapaso vāpi dvayormadhye suduṣkaram 41|
kiṃ vā mahatphalaṃ pretya tanme brūhi dvijottama |
jaiminiruvāca-
dānānna duṣkarataraṃ pṛthivyāmasti kiṃcana 42|
rājanpratyakṣamevaikaṃ dṛśyate lokasākṣikam |
parityajya priyānprāṇāndhanārthaṃ lobhamohitāḥ 43|

praviśaṃti narā loke samudramaṭavīṃ tathā |
sevāmanye prapadyaṃte'śvavṛttiriti yā sthitā 44|
hiṃsāprāyāṃ bahukleśāṃ kṛṣiṃ caiva tathā purā |
tasya duḥkhārjitasyāpi prāṇebhyopi garīyasaḥ 45|
arthasya puruṣavyāghra parityāgaḥ suduṣkaraḥ |
viśeṣato mahārāja tasya nyāyārjitasya ca 46|
śraddhayā vidhivatpātre dattasyāṃto na vidyate |
śraddhā dharmasutā devī pāvanī viśvatāriṇī 47|
sāvitrī prasavitrī ca saṃsārārṇavatāriṇī |
śraddhayā sādhyate dharmo mahadbhirnnārtharāśibhiḥ 48|
niṣkiṃcanāstu munayaḥ śraddhādharmā divaṃ gatāḥ |
saṃti dānānyanekāni nānābhedairnṛpottama 49|
annadānātparaṃ nāsti prāṇināṃ gatidāyakam |
tasmādannaṃ pradātavyaṃ payasā ca samanvitam 50|
madhureṇāpi puṇyena vacasā ca samanvitam |

nāstyannāttu paraṃ dānamihaloke paratra ca 51|
tāraṇāya hitāyaiva sukhasaṃpattihetave |
śraddhayā vidhivatpātre nirmalenāpi cetasā 52|
annaikasya pradānasya phalaṃ bhuṃkte bhavennaraḥ |
grāsādgrāsaṃ pradātavyaṃ muṣṭiprasthaṃ na saṃśayaḥ 53|
akṣayaṃ jāyate tasya dānasyāpi mahāphalam |
na ca prasthaṃ na vā muṣṭiṃ narasya hi na saṃbhavet 54|
anāstikyaprabhāveṇa parvaṇi prāpya mānavaḥ |
śraddhayā brāhmaṇaṃ caikaṃ bhaktyā caiva prabhojayet 55|
ekasyāpi pradhānasya annasyāpi prajeśvara |
janmāṃtaraṃ susaṃprāpya nityaṃ cānnaṃ prabhuṃjati 56|
pūrvajanmani yaddattaṃ bhaktyā pātre sakṛnnaraiḥ |
janmāṃtaraṃ susaṃprāpya nityameva bhunakti ca 57|
annadānaṃ prayacchaṃti brāhmaṇebhyo hi nityaśaḥ |
miṣṭānnapānaṃ bhuṃjaṃti te narā annadāyinaḥ 58|

annameva vadaṃtyeta ṛṣayo vedapāragāḥ |
prāṇabhūtaṃ na saṃdehamamṛtāddhi samudbhavam 59|
prāṇāstena pradattā hi yena cānnaṃ samarpitam |
annadānaṃ mahārāja dehi tvaṃ tu prayatnataḥ 60|
evamākarṇya vai rājā jaiminestu mahātmanaḥ |
punaḥ papraccha taṃ vipraṃ jaiminiṃ jñānapaṃḍitam 61|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre caturnavatitamo'dhyāyaḥ 94|

English translation

Kuñjala said :

1. O son, listen, I shall tell you the reason why the two became the eaters of their own flesh.

2-12a. There is no doubt that everywhere (i.e. for everything) auspicious or inauspicious act is the cause. O son, a man enjoys happiness due to a meritorious deed; and due to a sinful deed he suffers. A man should undertake a deed after having pondered over the subtle path by means of the eye of the knowledge of scriptures, and also after having repeatedly well thought over the coarse path of conduct with an accurate mind (i.e. thought), as, O son, an artist, fashioning images, produces elegance (in them) by means of the lustre of the fire and flames all round. A metal, heated by fire would slowly turn into a liquid. O child, undoubtedly the kind of form produced is similar to the kind of food, perfect with taste, that is poured down. A deed is enjoyed in the same way as it is done. It is the deed that is the principal thing and that alone proceeds in the form of rain. O child there is no doubt that the farmer enjoys (i.e. reaps) the fruit as he sows the seed in the fields. (A man) enjoys in the same way as he performs a deed. Deed is the cause of his destruction. All of us are controlled by (the fruits of) our deeds. We are the heirs of our deeds and the kinsmen related to our deeds in the world. It is the deeds that prompt a man to pleasure or pain. As gold or silver is poured down (in a liquid form) as the form is (desired), in the same way a being is conceived in accordance with his former deeds.

12b-20. Of the fetus in the womb these five are seen: (span of) life, acts, wealth, learning and death. As the doer does (i.e. fashions different images from) a lump of clay, similarly acts that are performed grasp the doer. A being reached the state of a god or a human being or a beast or a bird or a lower animal or an immobile thing due to his acts only. He always enjoys in accordance with what is done by himself. He, having acquired the bed (in the form) of the womb enjoys pleasure or pain ordained by himself (and due to acts) in the former body (i.e. existence). Even by means of his intelligence or power the best of men is not able to change (the fruits of) the deeds (performed) in the former existence. (Beings) experience pains and pleasures (as a result) of their own deeds. He (i.e. a man) is compelled by self-prompted causes or reasons. As a calf finds his mother from among thousands of cows, in the same way (the fruits of) the deeds—good or bad—which do not perish otherwise than by being experienced follow the doer. Who can change the former deed that is binding?

21-25a. The (fruit of one's) act runs after one who is running very fast, since the deed done formerly (inheres in the soul of the doer). It stands by one who stands, and follows one who goes (i.e. walks). The deed of one who performs (various acts), makes him act like a shadow. The being and his acts are like the shadow and the sun which are always mutually well-connected. The objects of senses are diseases; old age etc. are diseases. They later trouble a man who is (already) oppressed by (his) former deeds. He who is to experience pain or pleasure (at a particular place) is always bound there as with a rope, and is forcibly carried (there) by destiny.

25b-30. They say that destiny gives pleasure or pain to beings. Fate is thought of in one way while a person is sleeping or awake (i.e. by a person who is sleeping or awake), and it presents itself in a different way, binds and desires to kill him. It well protects him from weapons, poison and calamities who deserves to be protected. As on the earth seeds, trees, clumps of trees and grass stand and multiply, in the same way the deeds (act) on the soul. As a lamp goes out when the oil (in it) is consumed, so the body of a being perishes with the destruction of the deeds. In the same way philosophers have said that death takes place after the destruction of the deeds. The various diseases of beings are said to be their causes. Therefore, deed is the principal (thing in the case) of beings.

31-34a. One enjoys (the fruit) of the deed which one does (i.e. has done) before. O child, I have told you the meaning of what you had seen and about which you asked me now. Now the two whose terrible deed you saw in the Ānanda forest, are enjoying each other. O child, I shall narrate their movements. Listen to me who am talking. O child, of the creations etc. this is the land of deeds (i.e. where deeds are performed) and other lands are meant for enjoyment. O very intelligent one, having gone into them one enjoys (the fruits of one's deeds).

Sūta said :

34b-37. In the Caula country (lived) a very wise king named Subāhu . He was handsome, virtuous (and) wise. There was none (else) like him. The king was Viṣṇu 's devotee, he was highly intelligent and very dear to Viṣṇu's devotees. Meditating on Madhusūdana (i.e. Viṣṇu) with three kinds of deeds (i.e. of body, mind and speech) he performed all sacrifice like the horse-sacrifice. His family priest was a brāhmaṇa by name Jaimini . He, having called that Subāhu, said these words to him:

38-41a. "O king, give gifts by which happiness is enjoyed. A man after death goes beyond difficult worlds and crosses (difficulties). By means of gifts one gets happiness and eternal glory. In the world matchless fame is produced by (making) gifts. The doer (of pious deeds) would live in heaven as long as his fame lasts. Therefore, (giving) a gift is said to be difficult to do; it is not at all possible (to make) gifts. Therefore with all efforts men should always give (gifts)."

Subāhu said :

41b-42a. O best brāhmaṇa, tell me which of the two, (giving) gifts or penance, is very difficult to do and which (of the two) gives great fruit after death.

Jaimini said :

42b-46. There is nothing (else) more difficult to do than giving gifts. O king, it is actually seen by people. In the world, leaving (i.e. at the cost of) dear life people prompted by greed enter a sea or a forest for the sake of wealth. Others take to service (of others) which is (nothing but) a dog's life. Similarly some first (take to) farming which is full of harm and which is troublesome. O best among men, to give up that wealth, superior even to one's life, and earned with difficulty, is very difficult, especially that wealth, O great king, which is justly earned.

47-49a. There is no end to (the wealth) given with faith to a deserving recipient. Faith is the daughter of Dharma , a purifying goddess and an emancipator of all. She is Sāvitrī , the mother, and a boat to cross the ocean of the mundane existence. Religious merit is accomplished by means of faith and not with heaps of wealth. Indigent sages, having faith, have gone to heaven.

49b-61. O best king, there are many (kinds) of gifts. There is nothing superior to giving food which gives liberation to beings. Therefore, food, along with water, should be given, accompanied by sweet and pleasing words. There is nothing superior to giving food to a proper person with faith and proper rite for emancipation, well-being and happiness and wealth in this and the next world. A man enjoys the fruit of giving only food with a pure heart. He should give a morsel after a morsel, or a handful or of the measure of a prastha . There is no doubt that the great fruit of that gift becomes inexhaustible. If a man, due to having nothing with him, cannot afford (to give) even a prastha or a handful, he should feed, with faith and devotion, a brāhmaṇa, after approaching him on a parvan -day. O lord of subjects, (by giving) the principal gift of food alone a man, in the next birth, well obtains food and enjoys food. Whatever is devoutly given by men in the former birth, is always enjoyed (by them) after well getting another existence. Those men (who) always give the gift of food to brāhmaṇas , enjoy sweet food and drink; they are (called) givers of food. The sages, who have mastered the Vedas call food as being life (itself), since it is undoubtedly sprung from nectar. He who has given food has given life. O great king, give the gift of food with (great) effort.

Having heard this (i.e. these words) of Jaimini, the king again asked that brāhmaṇa Jaimini, proficient in knowledge:

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 95

Deeds Which Lead to Heaven

Chapter 177 of 693 · 33 detected Sanskrit verse markers

Sanskrit

सुबाहुरुवाच-
स्वर्गस्य मे गुणान्ब्रूहि सांप्रतं द्विजसत्तम ।
एतत्सर्वं द्विजश्रेष्ठ करिष्यामि स्वभाविकम् १।
जैमिनिरुवाच-
नंदनादीनि रम्याणि दिव्यानि विविधानि च ।
तत्रोद्यानानि पुण्यानि सर्वकामयुतानि च २।
सर्वकामफलैर्वृक्षैः शोभनानि समंततः ।
विमानानि सुदिव्यानि सेवितान्यप्सरोगणैः ३।
सर्वत्रैव विचित्राणि कामगानि वशानि च ।
तरुणादित्यवर्णानि मुक्ताजालांतराणि च ४।
चंद्रमंडलशुभ्राणि हेमशय्यासनानि च ।
सर्वकामसमृद्धाश्च सर्वदुःखविवर्जिताः ५।
नराः सुकृतिनस्तेषु विचरंति यथा भुवि ।
न तत्र नास्तिका यांति न स्तेना नाजितेंद्रियाः ६।
न नृशंसा न पिशुना न कृतघ्ना न मानिनः ।

सत्यास्तपःस्थिताः शूरा दयावंतः क्षमापराः ७।
यज्वानो दानशीलाश्च तत्र गच्छंति ते नराः ।
न रोगो न जरामृत्युर्न शोको न हिमातपौ ८।
न तत्र क्षुत्पिपासा च कस्य ग्लानिर्न विद्यते ।
एते चान्ये च बहवो गुणाः स्वर्गस्य भूपते ९।
दोषास्तत्रैव ये संति ताञ्छृणुष्व च सांप्रतम् ।
शुभस्य कर्मणः कृत्स्नं फलं तत्रैव भुज्यते १०।
न चात्र क्रियते भूयः सोऽत्र दोषो महान्स्मृतः ।
असंतोषश्च भवति दृष्ट्वा दीप्तां परां श्रियम् ११।
सुखव्याप्तमनस्कानां सहसा पतनं तथा ।
इह यत्क्रियते कर्म फलं तत्रैव भुज्यते १२।
कर्मभूमिरियं राजन्फलभूमिरसौ स्मृता ।
सुबाहुरुवाच-
महांतस्तु इमे दोषास्त्वया स्वर्गस्य कीर्तिताः १३।
निर्दोषाः शाश्वता येन्ये तांस्त्वं लोकान्वद द्विज ।

जैमिनिरुवाच-
आब्रह्मसदनादेव दोषाः संति च वै नृप १४।
अतएव हि नेच्छंति स्वर्गप्राप्तिं मनीषिणः ।
आब्रह्मसदनादूर्ध्वं तद्विष्णोः परमं पदम् १५।
शुभं सनातनं ज्योतिः परंब्रह्मेति तद्विदुः ।
न तत्र मूढा गच्छंति पुरुषा विषयात्मकाः १६।
दंभमोहभयद्वोह क्रोधलोभैरभिद्रुताः ।
निर्ममा निरहंकारा निर्द्वंद्वास्संयतेंद्रियाः १७।
ध्यानयोगरताश्चैव तत्र गच्छंति साधवः ।
एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि १८।
एवं स्वर्गगुणं श्रुत्वा सुबाहुः पृथिवीपतिः ।
तमुवाच महात्मानं जैमिनिं वदतांवरम् १९।
सुबाहुरुवाच-
नाहं स्वर्गं गमिष्यामि न चैवेच्छाम्यहं मुने ।
यस्माच्च पतनं प्रोक्तं तत्कर्म न करोम्यहम् २०।

दानमेकं महाभाग नाहं दास्येकदाध्रुवम् ।
दानाच्च फललोभाच्च तस्मात्पतति वै नरः २१।
इत्येवमुक्त्वा धर्मात्मा सुबाहुः पृथिवीपतिः ।
ध्यानयोगेन देवेशं यजिष्ये कमलाप्रियम् २२।
दाहप्रलयसंवर्जं विष्णुलोकं व्रजाम्यहम् ।
जैमिनिरुवाच-
सत्यमुक्तं त्वया भूप सर्वश्रेयः समाकुलम् २३।
राजानो धर्मशीलाश्च महायज्ञैर्यजंति ते ।
सर्वदानानि दीयंते यज्ञेषु नृपनंदन २४।
आदावन्नं तु यज्ञेषु वस्त्रं तांबूलमेव च ।
कांचनं भूमिदानं च गोदानं प्रददंति च २५।
सुयज्ञैर्वैष्णवं लोकं ते प्रयांति नरोत्तमाः ।
दानेन तृप्तिमायांति संतुष्टाः संति भूमिपाः २६।
तपस्विनो महात्मानो नित्यमेवं यजंति ते ।
सुभिक्षां याचयित्वा तु स्वस्थानं तु समागताः २७।

भिक्षार्थं तस्य भागानि प्रकुर्वंति च भूपते ।
ब्राह्मणाय विभागैकं गोग्रासं तु महामते २८।
सुपाश्चर्ववर्तिनां चैकं प्रयच्छंति तपोधनाः ।
तस्यान्नस्य प्रदानेन फलं भुंजंति मानवाः २९।
क्षुधातृषाविहीनास्ते विष्णुलोकं व्रजंति वै ।
तस्मात्त्वमपि राजेंद्र देहि न्यायार्जितं धनम् ३०।
दानाज्ज्ञानं ततः प्राप्य ज्ञानात्सिद्धिं प्रयास्यति ।
य इदं शृणुयान्मर्त्यः पुण्याख्यानमनुत्तमम् ३१।
तस्य सर्वार्थसिद्धिः स्यात्पापं सर्वं विलीयते ।

विमुक्तः सर्वपापेभ्यो विष्णुलोकं सगच्छति ३२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थे च्यवनचरित्रे पंचनवतितमोऽध्यायः ९५।

Roman transliteration

subāhuruvāca-
svargasya me guṇānbrūhi sāṃprataṃ dvijasattama |
etatsarvaṃ dvijaśreṣṭha kariṣyāmi svabhāvikam 1|
jaiminiruvāca-
naṃdanādīni ramyāṇi divyāni vividhāni ca |
tatrodyānāni puṇyāni sarvakāmayutāni ca 2|
sarvakāmaphalairvṛkṣaiḥ śobhanāni samaṃtataḥ |
vimānāni sudivyāni sevitānyapsaroganaiḥ 3|
sarvatraiva vicitrāṇi kāmagāni vaśāni ca |
taruṇādityavarṇāni muktājālāṃtarāṇi ca 4|
caṃdramaṃḍalaśubhrāṇi hemaśayyāsanāni ca |
sarvakāmasamṛddhāśca sarvaduḥkhavivarjitāḥ 5|
narāḥ sukṛtinasteṣu vicaraṃti yathā bhuvi |
na tatra nāstikā yāṃti na stenā nājiteṃdriyāḥ 6|
na nṛśaṃsā na piśunā na kṛtaghnā na māninaḥ |

satyāstapaḥsthitāḥ śūrā dayāvaṃtaḥ kṣamāparāḥ 7|
yajvāno dānaśīlāśca tatra gacchaṃti te narāḥ |
na rogo na jarāmṛtyurna śoko na himātapau 8|
na tatra kṣutpipāsā ca kasya glānirna vidyate |
ete cānye ca bahavo guṇāḥ svargasya bhūpate 9|
doṣāstatraiva ye saṃti tāñchṛṇuṣva ca sāṃpratam |
śubhasya karmaṇaḥ kṛtsnaṃ phalaṃ tatraiva bhujyate 10|
na cātra kriyate bhūyaḥ so'tra doṣo mahānsmṛtaḥ |
asaṃtoṣaśca bhavati dṛṣṭvā dīptāṃ parāṃ śriyam 11|
sukhavyāptamanaskānāṃ sahasā patanaṃ tathā |
iha yatkriyate karma phalaṃ tatraiva bhujyate 12|
karmabhūmiriyaṃ rājanphalabhūmirasau smṛtā |
subāhuruvāca-
mahāṃtastu ime doṣāstvayā svargasya kīrtitāḥ 13|
nirdoṣāḥ śāśvatā yenye tāṃstvaṃ lokānvada dvija |

jaiminiruvāca-
ābrahmasadanādeva doṣāḥ saṃti ca vai nṛpa 14|
ataeva hi necchaṃti svargaprāptiṃ manīṣiṇaḥ |
ābrahmasadanādūrdhvaṃ tadviṣṇoḥ paramaṃ padam 15|
śubhaṃ sanātanaṃ jyotiḥ paraṃbrahmeti tadviduḥ |
na tatra mūḍhā gacchaṃti puruṣā viṣayātmakāḥ 16|
daṃbhamohabhayadroha krodhalobhairabhidrutāḥ |
nirmamā nirahaṃkārā nirdvaṃdvāssaṃyateṃdriyāḥ 17|
dhyānayogaratāścaiva tatra gacchaṃti sādhavaḥ |
etatte sarvamākhyātaṃ yanmāṃ tvaṃ paripṛcchasi 18|
evaṃ svargaguṇaṃ śrutvā subāhuḥ pṛthivīpatiḥ |
tamuvāca mahātmānaṃ jaiminiṃ vadatāṃvaram 19|
subāhuruvāca-
nāhaṃ svargaṃ gamiṣyāmi na caivecchāmyahaṃ mune |

yasmācca patanaṃ proktaṃ tatkarma na karomyaham 20|

dānamekaṃ mahābhāga nāhaṃ dāsyekadādhruvam |
dānācca phalalobhācca tasmātpatati vai naraḥ 21|
ityevamuktvā dharmātmā subāhuḥ pṛthivīpatiḥ |
dhyānayogena deveśaṃ yajïṣye kamalāpriyam 22|
dāhapralayasaṃvarjaṃ viṣṇulokaṃ vrajāmyaham |
jaiminiruvāca-
satyamuktaṃ tvayā bhūpa sarvaśreyaḥ samākulam 23|
rājāno dharmaśīlāśca mahāyajñairyajaṃti te |
sarvadānāni dïyaṃte yajñeṣu nṛpanaṃdana 24|
ādāvannaṃ tu yajñeṣu vastraṃ tāṃbūlameva ca |
kāṃcanaṃ bhūmidānaṃ ca godānaṃ pradadaṃti ca 25|
suyajñairvaiṣṇavaṃ lokaṃ te prayāṃti narottamāḥ |
dānena tṛptimāyāṃti saṃtuṣṭāḥ saṃti bhūmipāḥ 26|
tapasvino mahātmāno nityamevaṃ yajaṃti te |
subhikṣāṃ yācayitvā tu svasthānaṃ tu samāgatāḥ 27|

bhikṣārthaṃ tasya bhāgāni prakurvaṃti ca bhūpate |
brāhmaṇāya vibhāgaikaṃ gogrāsaṃ tu mahāmate 28|
supārśvavartināṃ caikaṃ prayacchaṃti tapodhanāḥ |
tasyānnasya pradānena phalaṃ bhuṃjaṃti mānavāḥ 29|
kṣudhātṛṣāvihīnāste viṣṇulokaṃ vrajaṃti vai |
tasmāttvamapi rājeṃdra dehi nyāyārjitaṃ dhanam 30|
dānājjñānaṃ tataḥ prāpya jñānātsiddhiṃ prayāsyati |
ya idaṃ śṛṇuyānmartyaḥ puṇyākhyānamanuttamam 31|
tasya sarvārthasiddhiḥ syātpāpaṃ sarvaṃ vilïyate |
vimuktaḥ sarvapāpebhyo viṣṇulokaṃ sagacchati 32|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthe cyavanacaritre paṃcanavatitamo'dhyāyaḥ 95|

English translation

Subāhu said :

1. O best brāhmaṇa , now explain to me the merits of heaven. O greatest brāhmaṇa, I shall do all this naturally.

Jaimini said :

2-13a. There (i.e. in heaven) are various divine, meritorious, charming pleasure-gardens, full of all objects of desire and beautiful with trees satisfying all desires. (There are) everywhere aeroplanes attended by bevies of celestial nymphs. They are variegated; they move according to the desire (of the occupant); they are controlled (by the occupant). Their colour is like that of the young sun, and they have windows (decked) with pearls. They are white like the moon's orb, and have golden beds and seats. In them meritorious men, richly endowed with all objects of desires, and free from all griefs move as on earth. Non-believers do not go there. Those who have not conquered their senses do not (go there). Wicked, cruel, ungrateful and proud (people) do not (go) there. Men that are truthful, that remain in penance, that are brave, kind, forgiving, that perform sacrifices, and are given to giving gifts go there. There nobody suffers from a disease, old age; nobody meets with death; nobody suffers from cold or heat. Nobody has hunger, thirst or exhaustion. O king, there are many merits like these and

others of heaven. Now listen to the defects that are there. The entire fruit of an auspicious deed is enjoyed there only. The great defect that is said to be (present) there is that much (activity) is not done (i.e. undertaken by the residents). Also there is dissatisfaction on seeing the bright glory of others. There is a sudden fall of them whose mind is full of happiness. The fruit of that deed which is done here is enjoyed there. O king, this is known to be the land of deeds and that the land of fruits.

Subāhu said :

13b-14a. O brāhmaṇa, you have narrated these great defects of heaven. Tell (me) about the worlds that are faultless and eternal.

Jaimini said :

14b-19. O king, there are defects right from the residence of Brahmā . Therefore the wise do not desire to obtain (i.e. to go to) heaven. Above the residence of Brahmā is the highest place of Viṣṇu . They know it to be an auspicious eternal light and as the highest Brahman . Foolish men, who are full of sensual desires, who are attacked (i.e. overcome) by religious hypocrisy, delusion, fear, treachery, anger and greed, do not go there. Good people who do not have the sense of mineness and egotism. who are free from the pairs of the opposite qualities (like pleasure and pain), whose senses are controlled, and who are engaged in profound meditation, go there. I have told you all this that you have asked me about.

Having thus heard the merits of heaven, Subāhu , the lord of the earth, asked the noble Jaimini , the best among speakers:

Subāhu said :

20-23a. O sage, I shall not go to heaven; I do not also desire (to go there). I shall not do that act by which there is a fall. O noble one, charity alone is (everything). Certainly when shall I not give? A man falls from it (i.e. heaven) because of (giving) gifts and desire for (their) fruits.

Having said so, that religious-minded Subāhu, the lord of the earth, (again spoke): “By means of profound meditation I shall worship that lord of gods (i.e. Viṣṇu), dear to Lakṣmī . I shall go to Viṣṇu’s heaven which is free from tormentation and destruction.”

Jaimini said :

23b-30a. O king, you have spoken the truth, which is full of all bliss. Kings are virtuous and they worship with great sacrifices. O prince, in sacrifices all (kinds of) gifts are given. In the sacrifices, they first give food, garments, tāmbūla , gold, and also give the gift of land and cows. Those best men go to Viṣṇu’s world by means of good sacrifices. Kings are satisfied by (giving) gifts and are pleased. The noble devout ones always perform sacrifices, after having asked for good (i.e. sumptuous) alms and (after) having come to their own places. O king, (then) it (i.e. the food) is divided into parts for (distributing it) as alms. These (men) with penance as their wealth, O you very intelligent one, give one part to a brāhmaṇa, and one to those who are very near. Due to the gift of that food men enjoy (its) fruit. Free from hunger and thirst, they go to Viṣṇu’s world.

30b-32. Therefore, O best king, you (should) also give the wealth earned justly. Having acquired knowledge from (having given) gifts, one will obtain perfection from (that) knowledge. That man who

would listen to this meritorious and excellent account, will obtain all objects and all his sin melts away. Free from all sins, he goes to Viṣṇu's heaven.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 96

Good and Bad Deeds and the Fate of the Performer

Chapter 178 of 693 · 53 detected Sanskrit verse markers

Sanskrit

सुबाहुरुवाच-
कीदृशैः कर्मभिः प्रेत्य गच्छंति नरकं नराः ।
स्वर्गं तु कीदृशैः प्रेत्य तन्मे त्वं वक्तुमर्हसि १।
जैमिनिरुवाच-
ब्राह्मण्यं पुण्यमुत्सृज्य ये द्विजा लोभमोहिताः ।
कुकर्माण्युपजीवंति ते वै निरयगामिनः २।
नास्तिका भिन्नमर्यादाः कंदर्पविषयोन्मुखाः ।
दांभिकाश्च कृतघ्नाश्च ते वै निरयगामिनः ३।
ब्राह्मणेभ्यः प्रतिश्रुत्य न प्रयच्छंति ये धनम् ।
ब्रह्मस्वानां च हर्तारो नरा निरयगामिनः ४।
पुरुषाः पिशुनाश्चैव मानिनोऽनृतवादिनः ।
असंबद्धप्रलापाश्च ते वै निरयगामिनः ५।
ये परस्वापहर्तारः परदूषणसूचकाः ।
परस्त्रीगामिनो ये च ते वै निरयगामिनः ६।
प्राणिनां प्राणहिंसायां ये नरा निरताः सदा ।

परनिंदारता ये वै ते वै निरयगामिनः ७।
सुकूपानां तडागानां प्रपानां च परंतप ।
सरसां चैव भेत्तारो नरा निरयगामिनः ८।
विपर्यस्यंति ये दाराञ्छिशून्भृत्यातिथींस्तथा ।
उत्सन्नपितृदेवेज्या नरा निरयगामिनः ९।
प्रव्रज्यादूषका राजन्ये चैवाश्रमदूषकाः ।
सखीनां दूषकाश्चैव ते वै निरयगामिनः १०।
आद्यं पुरुषमीशानं सर्वलोकमहेश्वरम् ।
न चिंतयंति ये विष्णुं ते वै निरयगामिनः ११।
प्रयाजानां मखानां च कन्यानां सुहृदां तथा ।
साधूनां च गुरूणां च दूषका निरयगामिनः १२।
काष्ठैर्वा शंकुभिर्वापि शून्यैरश्मभिरेव वा ।
ये मार्गानुपरुंधंति ते वै निरयगामिनः १३।
सर्वभूतेष्वविश्वस्ताः कामेनार्तास्तथैव च ।
सर्वभूतेषु जिह्माश्च ते वै निरयगामिनः १४।

आगतान्भोजनार्थं तु ब्राह्मणान्वृत्तिकर्शितान् ।
प्रतिषेधं च कुर्वंति ते वै निरयगामिनः १५।
क्षेत्रवृत्तिगृहच्छेदं प्रीतिच्छेदं च ये नराः ।
आशाच्छेदं प्रकुर्वंति ते वै निरयगामिनः १६।
शस्त्राणां चैव कर्त्तारः शल्यानां धनुषां तथा ।
विक्रेतारश्च राजेंद्र नरा निरयगामिनः १७।
अनाथं विक्लवं दीनं रोगार्त्तं वृद्धमेव च ।
नानुकंपंति ये मूढास्ते वै निरयगामिनः १८।
नियमान्पूर्वमादाय ये पश्चादजितेंद्रियाः ।
अतिक्रामंति चांचल्यात्ते वै निरयगामिनः १९।
इत्येते कथिता राजन्नरा निरयगामिनः ।
स्वर्गलोकस्य गंतारो ये जनास्तान्निबोध मे २०।
सत्येन तपसा क्षांत्या दानेनाध्ययनेन च ।
ये धर्ममनुवर्तंते ते नराः स्वर्गगामिनः २१।
ये च होमपरा ध्यानदेवतार्चनतत्पराः ।

आददाना महात्मानस्ते नराः स्वर्गगामिनः २२।
शुचयश्च शुचौ देशे वासुदेवपरायणाः ।
पठंति विष्णुं गायंति ते नराः स्वर्गगामिनः २३।
मातापित्रोश्च शुश्रूषां ये कुर्वंति सदादृताः ।
वर्जयंति दिवास्वप्नं ते नराः स्वर्गगामिनः २४।
सर्वहिंसानिवृत्ताश्च साधुसंगाश्च ये नराः ।
सर्वस्यापि हिते युक्तास्ते नराः स्वर्गगामिनः २५।
सर्वलोभनिवृत्ताश्च सर्वसाहाश्च ये नराः ।
सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः २६।
शुश्रूषाभिस्तपोभिश्च गुरूणां मानदा नराः ।
प्रतिग्रहनिवृत्ता ये ते नराः स्वर्गगामिनः २७।
सहस्रपरिवेष्टारस्तथैव च सहस्रदाः ।
त्रातारश्च सहस्राणां ते नराः स्वर्गगामिनः २८।
भयात्पापात्तपाच्छोकाद्दारिद्र्यव्याधिकर्शितान् ।
विमुंचंति च ये जंतूंस्ते नराः स्वर्गगामिनः २९।

आत्मस्वरूपवंतश्च यौवनस्थाश्च भारत ।
ये वै जितेंद्रिया धीरास्ते नराः स्वर्गगामिनः ३०।
सुवर्णस्य च दातारो गवां भूमेश्च भारत ।
अन्नानां वाससां चैव ते नराः स्वर्गगामिनः ३१।
ये याचिताः प्रहृष्यंति प्रियं दत्वा वदंति च ।
त्यक्तदानफलेच्छाश्च ते नराः स्वर्गगामिनः ३२।
निवेशनानां धान्यानां नराणां च परंतप ।
स्वयमुत्पाद्य दातारः पुरुषाः स्वर्गगामिनः ३३।
द्विषतामपि ये दोषान्न वदंति कदाचन ।

कीर्तयंति गुणान्ये च ते नराः स्वर्गगामिनः ३४।
ये परेषां श्रियं दृष्ट्वा न वितप्यंति मत्सरात्।
प्रहृष्टाश्चाभिनंदंति ते नराः स्वर्गगामिनः ३५।
प्रवृत्तौ च निवृत्तौ च श्रुतिशास्त्रोक्तमेव च।
आचरंति महात्मानस्ते नराः स्वर्गगामिनः ३६।
ये नराणां वचो वक्तुं न जानंति च विप्रियम्।

प्रियवाक्यैकविज्ञातास्ते नराः स्वर्गगामिनः ३७।
ये नामभागान्कुर्वंति क्षुत्तृष्णा श्रमपीडिताः।
हंतकारस्य कर्तारस्ते नराः स्वर्गगामिनः ३८।
वापीकूपतडागानां प्रपानां चैव वेश्मनाम्।
आरामाणां च कर्तारस्ते नराः स्वर्गगामिनः ३९।
असत्येष्वपि ये सत्या ऋजवो नार्जवेष्वपि।
रिपुष्वपिहिता ये च ते नराः स्वर्गगामिनः ४०।
यस्मिन्कस्मिन्कुले जाता बहुपुत्राः शतायुषः।
सानुक्रोशाः सदाचारास्ते नराः स्वर्गगामिनः ४१।
कुर्वंत्यवंध्यं दिवसं धर्मेणैकेन सर्वदा।
व्रतं गृह्णंति ये नित्यं ते नराः स्वर्गगामिनः ४२।
आक्रोशंतं स्तुवंतं च तुल्यं पश्यंति ये नराः।
शांतात्मानो जितात्मानस्ते नराः स्वर्गगामिनः ४३।
ये चापि भयसंत्रस्तान्ब्राह्मणांश्च तथा स्त्रियः।
सार्थान्वा परिरक्षंति ते नराः स्वर्गगामिनः ४४।

गंगायां पुष्करे तीर्थे गयायां च विशेषतः।
पितृपिंडप्रदातारस्ते नराः स्वर्गगामिनः ४५।
न वशे चेंद्रियाणां च ये नराः संयमस्थिताः।
त्यक्तलोभभयक्रोधास्ते नराः स्वर्गगामिनः ४६।
यूका मत्कुणदंशादीन्ये जंतूंस्तुदतस्तनुम्।
पुत्रवत्परिरक्षंति ते नराः स्वर्गगामिनः ४७।
अज्ञानाच्च यथोक्तेन विधिना संचयंति च।
सर्वद्वंद्वसहा लोके ते नराः स्वर्गगामिनः ४८।
ये पूताः परदारांश्च कर्मणा मनसा गिरा।
रमयंति न सत्वस्थास्ते नराः स्वर्गगामिनः ४९।
निंदितानि न कुर्वंति कुर्वंति विहितानि च।
आत्मशक्तिं विजानंति ते नराः स्वर्गगामिनः ५०।
एवं ते कथितं सर्वं मया तत्त्वेन पार्थिव।
दुर्गतिः सद्गतिश्चैव प्राप्यते कर्मभिर्यथा ५१।
नरः परेषां प्रतिकूलमाचरन्प्रयाति घोरं नरकं सुदारुणम्।

सदानुकूलस्य नरस्य जीविनः सुखावहा मुक्तिरदूरसंस्थिता ५२।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे षण्णवतितमोऽध्यायः ९६।

Roman transliteration

subāhuruvāca-
kīdṛśaiḥ karmabhiḥ pretya gacchaṃti narakaṃ narāḥ |
svargaṃ tu kīdṛśaiḥ pretya tanme tvaṃ vaktumarhasi 1|
jaiminiruvāca-
brāhmaṇyaṃ puṇyamutsṛjya ye dvijā lobhamohitāḥ |
kukarmāṇyupajīvaṃti te vai nirayagāminaḥ 2|
nāstikā bhinnamaryādāḥ kaṃdarpaviṣayonmukhāḥ |
dāṃbhikāśca kṛtaghnāśca te vai nirayagāminaḥ 3|
brāhmaṇebhyaḥ pratiśrutya na prayacchaṃti ye dhanam |
brahmasvānāṃ ca hartāro narā nirayagāminaḥ 4|
puruṣāḥ piśunāścaiva mānino'nṛtavādinaḥ |
asaṃbaddhapralāpāśca te vai nirayagāminaḥ 5|
ye parasvāpahartāraḥ paradūṣaṇasūcakāḥ |
parastrīgāmino ye ca te vai nirayagāminaḥ 6|
prāṇināṃ prāṇahiṃsāyāṃ ye narā niratāḥ sadā |

paraniṃdāratā ye vai te vai nirayagāminaḥ 7|
sukūpānāṃ taḍāgānāṃ prapānāṃ ca paraṃtapa |
sarasāṃ caiva bhettāro narā nirayagāminaḥ 8|
viparyasyaṃti ye dārāñchiśūnbhṛtyātithīṃstathā |
utsannapitṛdevejyā narā nirayagāminaḥ 9|
pravrajyādūṣakā rājanye caivāśramadūṣakāḥ |
sakhīnāṃ dūṣakāścaiva te vai nirayagāminaḥ 10|
ādyaṃ puruṣamīśānaṃ sarvalokamaheśvaram |
na ciṃtayaṃti ye viṣṇuṃ te vai nirayagāminaḥ 11|
prayājānāṃ makhānāṃ ca kanyānāṃ suhṛdāṃ tathā |
sādhūnāṃ ca gurūṇāṃ ca dūṣakā nirayagāminaḥ 12|
kāṣṭhairvā śaṃkubhirvāpi śūnyairaśmabhireva vā |
ye mārgānuparuṃdhaṃti te vai nirayagāminaḥ 13|
sarvabhūteṣvaviśvastāḥ kāmenārtāstathaiva ca |
sarvabhūteṣu jihmāśca te vai nirayagāminaḥ 14|

āgatānbhojanārthaṃ tu brāhmaṇānvṛttikarśitān |
pratiṣedhaṃ ca kurvaṃti te vai nirayagāminaḥ 15|
kṣetravṛttigṛhacchedaṃ prīticchedaṃ ca ye narāḥ |
āśācchedaṃ prakurvaṃti te vai nirayagāminaḥ 16|
śastrāṇāṃ caiva karttāraḥ śalyānāṃ dhanuṣāṃ tathā |
vikretāraśca rājeṃdra narā nirayagāminaḥ 17|
anāthaṃ viklavaṃ dīnaṃ rogārttaṃ vṛddhameva ca |
nānukaṃpaṃti ye mūḍhāste vai nirayagāminaḥ 18|
niyamānpūrvamādāya ye paścādajiteṃdriyāḥ |
atikrāmaṃti cāṃcalyātte vai nirayagāminaḥ 19|
ityete kathitā rājannarā nirayagāminaḥ |
svargalokasya gaṃtāro ye janāstānnibodha me 20|
satyena tapasā kṣāṃtyā dānenādhyayanena ca |
ye dharmamanuvartaṃte te narāḥ svargagāminaḥ 21|
ye ca homaparā dhyānadevatārcanatatparāḥ |

ādadānā mahātmānaste narāḥ svargagāminaḥ 22|
śucayaśca śucau deśe vāsudevaparāyaṇāḥ |
paṭhaṃti viṣṇuṃ gāyaṃti te narāḥ svargagāminaḥ 23|
mātāpitrośca śuśrūṣāṃ ye kurvaṃti sadādṛtāḥ |

varjayaṃti divāsvapnaṃ te narāḥ svargagāminaḥ 24|
sarvahiṃsānivṛttāśca sādhusaṃgāśca ye narāḥ |
sarvasyāpi hite yuktāste narāḥ svargagāminaḥ 25|
sarvalobhanivṛttāśca sarvasāhāśca ye narāḥ |
sarvasyāśrayabhūtāśca te narāḥ svargagāminaḥ 26|
śuśrūṣābhistapobhiśca gurūṇāṃ mānadā narāḥ |
pratigrahanivṛttā ye te narāḥ svargagāminaḥ 27|
sahasraparivesṭārastathaiva ca sahasradāḥ |
trātāraśca sahasrāṇāṃ te narāḥ svargagāminaḥ 28|
bhayātpāpāttapācchokāddāridryavyādhikarśitān |
vimuṃcaṃti ca ye jaṃtūṃste narāḥ svargagāminaḥ 29|

ātmasvarūpavaṃtaśca yauvanasthāśca bhārata |
ye vai jiteṃdriyā dhīrāste narāḥ svargagāminaḥ 30|
suvarṇasya ca dātāro gavāṃ bhūmeśca bhārata |
annānāṃ vāsasāṃ caiva te narāḥ svargagāminaḥ 31|
ye yācitāḥ prahṛṣyaṃti priyaṃ datvā vadaṃti ca |
tyaktadānaphalecchāśca te narāḥ svargagāminaḥ 32|
niveśanānāṃ dhānyānāṃ narāṇāṃ ca paraṃtapa |
svayamutpādya dātāraḥ puruṣāḥ svargagāminaḥ 33|
dviṣatāmapi ye doṣānna vadaṃti kadācana |
kīrtayaṃti guṇānye ca te narāḥ svargagāminaḥ 34|
ye pareṣāṃ śriyaṃ dṛṣṭvā na vitapyaṃti matsarāt |
prahṛṣṭāścābhinaṃdaṃti te narāḥ svargagāminaḥ 35|
pravṛttau ca nivṛttau ca śrutiśāstroktameva ca |
ācaraṃti mahātmānaste narāḥ svargagāminaḥ 36|
ye narāṇāṃ vaco vaktuṃ na jānaṃti ca vipriyam |

priyavākyaikavijñātāste narāḥ svargagāminaḥ 37|
ye nāmabhāgānkurvaṃti kṣuttṛṣṇā śramapīḍitāḥ |
haṃtakārasya kartāraste narāḥ svargagāminaḥ 38|
vāpīkūpataḍāgānāṃ prapānāṃ caiva veśmanām |
ārāmāṇāṃ ca kartāraste narāḥ svargagāminaḥ 39|
asatyeṣvapi ye satyā ṛjavo nārjaveṣvapi |
ripuṣvapihitā ye ca te narāḥ svargagāminaḥ 40|
yasminkasminkule jātā bahuputrāḥ śatāyuṣaḥ |
sānukrośāḥ sadācārāste narāḥ svargagāminaḥ 41|
kurvaṃtyavaṃdhyaṃ divasaṃ dharmeṇaikena sarvadā |
vrataṃ gṛhṇaṃti ye nityaṃ te narāḥ svargagāminaḥ 42|
ākrośaṃtaṃ stuvaṃtaṃ ca tulyaṃ paśyaṃti ye narāḥ |
śāṃtātmāno jitātmānaste narāḥ svargagāminaḥ 43|
ye cāpi bhayasaṃtrastānbrāhmaṇāṃśca tathā striyaḥ |
sārthānvā parirakṣaṃti te narāḥ svargagāminaḥ 44|

gaṃgāyāṃ puṣkare tīrthe gayāyāṃ ca viśeṣataḥ |
pitṛpiṃḍapradātāraste narāḥ svargagāminaḥ 45|
na vaśe ceṃdriyāṇāṃ ca ye narāḥ saṃyamasthitāḥ |
tyaktalobhabhayakrodhāste narāḥ svargagāminaḥ 46|
yūkā matkuṇadaṃśādīnye jaṃtūṃstudatastanum |
putravatparirakṣaṃti te narāḥ svargagāminaḥ 47|
ajñānācca yathoktena vidhinā saṃcayaṃti ca |
sarvadvaṃdvasahā loke te narāḥ svargagāminaḥ 48|
ye pūtāḥ paradārāṃśca karmaṇā manasā girā |

ramayaṃti na satvasthāste narāḥ svargagāminaḥ 49|
niṃditāni na kurvaṃti kurvaṃti vihitāni ca |
ātmaśaktiṃ vijānaṃti te narāḥ svargagāminaḥ 50|
evaṃ te kathitaṃ sarvaṃ mayā tattvena pārthiva |
durgatiḥ sadgatiścaiva prāpyate karmabhiryathā 51|
naraḥ pareṣāṃ pratikūlamācaranprayāti ghoraṃ narakaṃ sudāruṇam |

sadānukūlasya narasya jīvinaḥ sukhāvahā muktiradūrasaṃsthitā 52|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre ṣaṇṇavatitamo'dhyāyaḥ 96|

English translation

Subāhu said :

1. Please tell me by (performing) which deeds men go to hell after death, (and) by (performing) which deeds they go to heaven after death.

Jaimini said :

2-5. Those brāhmaṇas who give up (leading) a brāhmaṇa 's life and deluded by greed live on bad deeds go to hell. Atheists, those who have violated the norms of (good conduct), those who are intent upon (satisfying) sexual pleasures, religious hypocrites, and who are ungrateful go to hell. Men who do not give wealth to brāhmaṇas after having promised them, and also those who take away a brāhmaṇa's wealth go to hell. Wicked men, those who insult others, who tell lies and talk irrelevantly go to hell.

6. Those who snatch away the wealth of others, those who indicate others' faults and those who are adulterers go to hell.

7. Those who are always engaged in harming the life of beings and those who are engaged in reviling others go to hell.

8. Those who break good wells, lakes, places of water for travellers, or ponds go to hell.

9. Those who become averse to their wives, children, servants and guests and those who have abolished worship of dead ancestors and deities go to hell.

10. O king, those who censure the fourth stage in the life of a brāhmaṇa, or who censure the stages of life or who censure their friends go to hell.

11-13. Those who do not meditate upon Viṣṇu , the first (supreme) being, and the ruler and great lord of all the worlds; those who spoil the (principal sacrificial ceremonies like) Prayāja, or sacrifices or virgins or harm their friends or good people or the elders go to hell. Those who block the way with logs of wood or pegs or deserted stones go to hell.

14. Those who have no trust in all beings, who are always struck by desire of sensual enjoyments and are crooked towards all beings go to hell.

15-16. Those who prohibit brāhmaṇas who are badly off and who have come (to them) for food, those men who cut off a sacred place, (somebody's) livelihood or house, or affection or hope go to hell.

17-20a. O king of kings, those who make weapons, lances and bows, and those who sell (these) go to hell. Those fools who do not show pity for a helpless or a frightened or a miserable person or one afflicted with disease or an old man, those who first take up vows and later not controlling their senses violate them through fickleness go to hell. O king, I have thus told you about those who go to hell.

20b-23. (Now) learn from me about them who go to heaven. Those men who follow religion with the practice of truth, penance, forgiveness, charity or study go to heaven. Those high-minded ones who are engrossed in sacrifices and exclusively devoted to worshipping deities and those who approve of (these) go to heaven. The pure men who, exclusively devoted to Viṣṇu, recite and sing (hymns about) Viṣṇu in a pure place go to heaven.

24. Those men who respectfully always serve their mother and father and avoid sleeping by day go to heaven.

25. Those men who are averse to all (kinds of) harm, who have the company of the good, who are engaged in the well-being of all go to heaven.

26. Those men who are free from (all kinds of) greed and who help all, who give refuge to all go to heaven.

27. Those men who give respect to their elders by means of service and penance and who are averse to accepting (any gift) go to heaven.

28. Those men who clothe (i.e. give garments to) thousands, similarly those who give (in or) to thousands, and those who protect thousands go to heaven.

29. Those men who free beings from fear, sin, suffering, grief and who free (from poverty and disease) those who are emaciated due to poverty and disease go to heaven.

30. O you born in the family of Bharata , those wise men who possess similarity with Brahman , who, though being young, have conquered their senses go to heaven.

31. O you descendant of Bharata, those men who give gold, cows and land, and food and garments also go to heaven.

32. Those men who are delighted when implored, and who talk agreeable (words) after having given (what is asked for). and those who have given up the fruit of what is given go to heaven.

33. Those men who themselves produce houses, grains and heroes and present them (to others) go to heaven, O hero.

34. Those men who never speak about the faults even of their enemies and (on the contrary) describe their virtues go to heaven.

35. Those men who are not distressed through jealousy on seeing the wealth of others, but are delighted and congratulate (them) go to heaven.

36. Those noble men who conform to the norms laid down in the Veda and the scriptures while engaged in work or abstaining from work go to heaven.

37. Those men, who do not speak disagreeable words to people, (but, on the contrary) speak agreeable words only go to heaven.

38. Those men who (even though) oppressed with hunger. thirst and fatigue share (their grains etc.) with others and make offerings to guests go to heaven.

39. Those men who construct reservoirs of water, wells, and water booths for travellers, houses and gardens go to heaven.

40. Those men who are truthful (i.e. behave truthfully) with liars, who are straightforward with the crooked, who are friendly even with their enemies go to heaven.

41. Those men who, being born in whatever family, have many sons, live for a hundred years, are kind and of a good behaviour go to heaven.

42. Those men who always make their days religiously productive and who always take up a vow go to heaven.

43. Those men who with their minds tranquil and controlled look with equanimity upon a person shouting abuses or praising them go to heaven.

44. Those men who protect fear-stricken brāhmaṇas, women or pilgrims go to heaven.

45. Those men who offer balls of rice to their dead ancestors at obsequial ceremonies or śrāddhas performed on the Ganges or at the holy place of Puṣkara or especially at Gayā go to heaven.

46. Those men who are not under the sway of their senses, who remain controlled, who have given up greed, fear and anger go to heaven.

47. Those men who protect like their own sons, insects like lice, bugs or gadflies that prick the body go to heaven.

48. Those men (though) not knowing (the procedure) collect (wealth) according to the rule as told (in the scriptures) and who put up with all the pairs (of opposites) (like pleasure and pain) go to heaven.

49. Those pure and good men who do not dally with others' wives physically, mentally or in speech go to heaven.

50. Those men who do not perform prohibited deeds but do only those that are enjoined (in the scriptures) and who know their inherent power go to heaven.

51-52. O king, I have thus accurately told you everything as to how misfortune or good fortune is obtained by means of deeds. A man who behaves unpleasantly with others goes to a fierce, very terrible hell. For a man who always behaves agreeably, salvation, causing pleasure, is not far away.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 97

Subāhu Eats His Own Flesh

Chapter 179 of 693 · 115 detected Sanskrit verse markers

Sanskrit

सप्तनवतितमोऽध्यायः ।
कुंजल उवाच-
एवमाकर्ण्य तां राजा मुनिना भाषितां तदा ।
धर्माधर्मगतिं सर्वां तं मुनिं समभाषत १।
सुबाहुरुवाच-
सोहं धर्मं करिष्यामि सोहं पुण्यं द्विजोत्तम ।
वासुदेवं जगद्योनिं यजिष्ये नितरां मुने २।
होमेन तु जपेनैव पूजयेन्मधुसूदनम् ।
यष्ट्वा यज्ञं तपस्तप्त्वा विष्णुलोकं स भूपतिः ३।
पूजितः सर्वकामैश्च प्राप्तवान्सत्वरं मुदा ।
गते तस्मिन्महालोके देवदेवं न पश्यति ४।
क्षुधा जाता महातीव्रा तृष्णा चाति प्रवर्तते ।
तयोश्चापि महाप्राज्ञ जीवपीडाकरा बहु ५।
राजापि प्रियया सार्द्धं क्षुधातृष्णाप्रपीडितः ।
न पश्यति हृषीकेशं दुःखेन महतान्वितः ६।

सूत उवाच-
एवं स दुःखितो राजा प्रियया सह सत्तम ।
आकुल व्याकुलो जातः पीडितः क्षुधया भृशम् ७।
इतश्चेतश्च वेगैश्च धावते वसुधाधिपः ।
सर्वाभरणशोभांगो वस्त्रचंदनभूषितः ८।
पुष्पमालाप्रशोभांगो हारकुंडलकंकणैः ।
रत्नदीप्तिप्रशोभांगः प्रययौ स महीपतिः ९।
एवं दुःखसमाचारः स्तूयमानश्च पाठकैः ।
दुःखशोकसमाविष्टः स्वप्रियां वाक्यमब्रवीत् १०।
विष्णुलोकमहं प्राप्तस्त्वया सह सुशोभने ।
ऋषिभिः स्तूयमानोपि विमानेनापि भामिनि ११।
कर्मणा केन मे चेयं क्षुधातीव प्रवर्द्धते ।
विष्णुलोकं च संप्राप्य न दृष्टो मधुसूदनः १२।
तत्किं हि कारणं भद्रे न भुनज्मि महत्फलम् ।
कर्मणाथ निजेनापि एतद्दुःखं प्रवर्त्तते १३।

सैवं श्रुत्वा च तद्वाक्यं राजानमिदमब्रवीत् १४।
भार्योवाच-
सत्यमुक्तं त्वया राजन्नास्ति धर्मस्य वै फलम्।
वेदशास्त्रपुराणेषु ये पठंति च ब्राह्मणाः १५।
दुःखशोकौ विधूयेह सर्वदोषैः प्रमुच्यते।
नामोच्चारेण देवस्य विष्णोश्चैव सुचक्रिणः १६।
पुण्यात्मानो महाभागा ध्यायमाना जनार्दनम्।
त्वयैवाराधितो देवः शंखचक्रगदाधरः १७।
अन्नादिदानं विप्रेभ्यो न प्रदत्तं द्विजोदितम्।
फलं तस्य प्रजानामि न दृष्टो मधुसूदनः १८।
क्षुधा मे बाधते राजंस्तृष्णा चैव प्रशोषयेत्।
कुंजल उवाच-
एवमुक्तस्तु प्रियया राजा चिंताकुलेंद्रियः १९।
ततो दृष्ट्वा महापुण्यमाश्रमं श्रमनाशनम्।
दिव्यवृक्षसमाकीर्णं तडागैरुपशोभितम् २०।

वापीकुंडतडागैश्च पुण्यतोयप्रपूरितैः।
हंसकारंडवाकीर्णं कह्लारैरुपशोभितम् २१।
आश्रमः शोभते पुत्र मुनिभिस्तत्त्ववेदिभिः।
दिव्यवृक्षसमाकीर्णं मृगव्रातैश्च शोभितम् २२।
नानापुष्पसमाकीर्णं हृद्यगंधसमाकुलम्।
द्विजसिद्धैः समाकीर्णमृषिशिष्यैः समाकुलम् २३।
योगियोगेंद्र संघुष्टं देववृंदैरलंकृतम्।
कदलीवनसंबाधैः सुफलैः परिशोभितम् २४।
नानावृक्षसमाकीर्णं सर्वकामसमन्वितम्।
श्रीखंडैश्चारुगंधैश्च सुफलैः शोभितं सदा २५।
एवं पुण्यं समाकीर्णं ब्रह्मलक्ष्मसमायुतम्।
स सुबाहुस्ततो राजा तया सुप्रियया सह २६।
प्रविवेश महापुण्यं तद्वनं सर्वकामदम्।
भासमानो दिशः सर्वा यत्रास्ते सूर्यसंनिभः २७।
राजमानो महादीप्त्या परया सूर्यसंनिभः।

योगासनसमारूढो योगपट्टेन संवृतः २८।
वामदेवऋषिश्रेष्ठो वैष्णवानां वरस्तथा।
ध्यायमानो हृषीकेशं भुक्तिमुक्तिप्रदायकम् २९।
वामदेवं महात्मानं तं दृष्ट्वा मुनिसत्तमम्।
त्वरं गत्वा प्रणम्यैव स राजा प्रियया सह ३०।
वामदेवस्ततो दृष्ट्वा प्रणतं राजसत्तमम्।
आशीर्भिरभिनंद्यैव राजानं प्रिययान्वितम् ३१।
उपवेश्यासने पुण्ये सुबाहुं राजसत्तमम्।
आसनादि ततः पाद्यैरर्घपूजादिभिस्तथा ३२।

मुनिना पूजितो भूपः प्रियया सह चागतः ।
अथ पप्रच्छ राजानं महाभागवतोत्तमम् ३३।
वामदेव उवाच-
त्वामहं विष्णुधर्मज्ञं विष्णुभक्तं नरोत्तमम् ।
जाने ज्ञानेन राजेंद्र दिव्येन चोलभूमिपम् ३४।
निरामयश्चागतोसि ताक्ष्यर्या भार्यया सह ।

राजोवाच-
निरामयश्चागतोऽस्मि प्राप्तो विष्णोः परं पदम् ३५।
मया हि परया भक्त्या देवदेवो जनार्दनः ।
आराधितो जगन्नाथो भक्तिप्रीतः सुरेश्वरम् ३६।
कस्मात्पश्याम्यहं तात न देवं कमलापतिम् ।
क्षुधा मे बाधते तात तृष्णातीव सुदारुणा ३७।
ताभ्यां शांतिं न गच्छाव सुखं विंदाव नैव च ।
एतन्मेकारणं दुःखं संजातं मुनिसत्तम ३८।
तन्मे त्वं कारणं ब्रूहि प्रसादात्सुमुखो भव ।
वामदेव उवाच-
त्वं तु भक्तोसि राजेंद्र श्रीकृष्णस्य सदैव हि ३९।
आराधितस्त्वया भक्त्या परया मधुसूदनः ।
भक्त्योपचारैः स्नानाद्यैर्गंधपुष्पादिभिस्तथा ४०।
न पूजितोऽथ नैवेद्यैः फलैश्च जगतांपतिः ।
दृशमीं प्राप्य राजेंद्र त्वयैव च सदा कृतम् ४१।

एकभक्तं न दत्तं तु ब्राह्मणाय सुभोजनम् ।
एकादशीं तु संप्राप्य न कृतं भोजनं त्वया ४२।
विष्णुमुद्दिश्य विप्राय न दत्तं भोजनं त्वया ।
अन्नं चामृतरूपेण पृथिव्यां संस्थितं सदा ४३।
अन्नदानं विशेषेण कदा दत्तं न हि त्वया ।
ओषध्यश्च महाराज नानाभेदास्तु ताः शृणु ४४।
कटु तिक्त कषायाश्च मधुराम्लाश्च क्षारकाः ।
हिंग्वाद्योपस्कराः सर्वे नानारूपाश्च भूपते ४५।
अमृताज्जज्ञिरे सर्वा ओषध्यः पुष्टिहेतवः ।
अन्नमेव सुसंस्कृत्य औषधव्यंजनान्वितम् ४६।
देवेभ्यो विष्णुरूपेभ्य इति संकल्प्य दीयते ।
पितृभ्यो विष्णुरूपेभ्यो हस्ते च ब्राह्मणस्य हि ४७।
अतिथिभ्यस्ततो दत्वा परिजनं प्रभोजयेत् ।
स्वयं तु भुंजते पश्चात्तदन्नममृतोपमम् ४८।
प्रेत्य दुःखं न चैवास्ति तस्य सौख्यं तु भूपते ।

ब्राह्मणाः पितरो देवाः क्षत्ररूपाश्च भूपते ४९।
यथा हि कर्षकः कश्चित्सुकृषिं कुरुते सदा ।

तद्वन्मर्त्यः कृषिं कुर्यात्क्षेत्रे विप्रास्यके नृप ५०।
स्वभावलांगलेनापि श्रद्धा शस्त्रेण भेदयेत्।
वृषभौ तु मतौ नित्यं बुद्धिश्चैव तपस्तथा ५१।
सत्यज्ञानानुभावीशः शुद्धात्मा तु प्रतोदकः।
विप्रनाम्नि महाक्षेत्रे नमस्कारैर्विसर्जयेत् ५२।
स्फोटयेत्कल्मषं नित्यं कृषिको हि यथा नृप।
क्षेत्रस्य उद्यमे युक्तो विष्णुकामः प्रसादयेत् ५३।
तद्वद्वाक्यैः शुभैः पुण्यैर्विप्रांश्चापि प्रसादयेत्।
पर्वतीर्थाप्तिकालश्च घनरूपोभिवर्षणे ५४।
वप्तुकामो भवेत्क्षेत्री ततः क्षेत्रे प्रवापयेत्।
तद्वद्भूपप्रसन्नाय विप्राय परिदीयते ५५।
क्षेत्रस्य उप्तबीजस्य यथा क्षेत्री प्रभुंजति।
फलमेव महाराज तथा दाता भुनक्ति च ५६।

प्रेत्य चात्रैव नित्यं च तृप्तो भवति नान्यथा।
ब्राह्मणाः पितरो देवाः क्षेत्ररूपा न संशयः ५७।
मानवानां महाराज वापिताः प्रददंति च।
फलमेवं न संदेहो यादृशं तादृशं ध्रुवम् ५८।
कटुकाद्धि न जायेत राजन्मधुर एव च।
तद्वच्च मधुराख्याच्च न जायेत्कटुकः पुनः ५९।
यादृशं वपते बीजं तादृशं फलमश्नुते।
न वापयति यः क्षेत्रं न स भुंजति तत्फलम् ६०।
तद्वद्विप्राश्च देवाश्च पितरः क्षेत्ररूपिणः।
दर्शयंति फलं राजन्दत्तस्यापि न संशयः ६१।
यादृशं हि कृतं कर्म त्वयैव च शुभाशुभम्।
तादृशं भुंक्ष्व वै राजन्नन्यथा तन्न जायते ६२।
न पुरा देवविप्रेभ्यः पितृभ्यश्च कदाचन।
मिष्टान्नपानमेवापि दत्तं सुमनसा तदा ६३।
सुभोज्यैर्भोजनैर्मृष्टैर्मधुरैश्चोष्यपेयकैः।

सुभक्ष्यैरात्मना भुक्तं कस्मै दत्तं न च त्वया ६४।
स्वशरीरं त्वया पुष्टमन्नैरमृतसन्निभैः।
यस्मात्कृतं महाराज तस्मात्क्षुधा प्रवर्तते ६५।
कर्मैव कारणं राजन्नराणां सुखदुःखयोः।
जन्ममृत्यवोर्महाभाग भुंक्ष्व तत्कर्मणः फलम् ६६।
पूर्वेपि च महात्मानो दिवं प्राप्ताः स्वकर्मणा।
पुनः प्रयाता भूर्लोकं कर्मणः क्षयकालतः ६७।
नलो भगीरथश्चैव विश्वामित्रो युधिष्ठिरः।
कर्मणैव हि संप्राप्ताः स्वर्गं राजन्स्वकालतः ६८।
दिष्टं हि प्राक्तनं कर्म तेन दुःखं सुखं लभेत्।

तदुल्लंघयितुं राजन्कः समर्थोपि हीश्वरः ६९।
अथ तस्मान्नृपश्रेष्ठ स्वर्गतस्यापि तेऽभवत् ।
क्षुत्तृष्णासंभवो वेगस्ततो दुष्टं हि कर्म ते ७०।
यदि ते क्षुत्प्रतीकारो ह्यभीष्टो नृपसत्तम ।
तद्भूत्वा भुंक्ष्व कायं स्वमानंदारण्यसंस्थितम् ७१।

तव चेयं महाराज्ञी क्षुत्क्षामातीव दृश्यते ।
सुबाहुरुवाच-
कियत्कालमिदं कर्म कर्तव्यं प्रियया सह ७२।
तन्मे ब्रूहि महाभागानुग्रहो दृश्यते कदा ।
कस्य दानेन किं पुण्यं द्रव्यस्य मुनिसत्तम ७३।
तत्प्रब्रूहि महाप्राज्ञ यदि तुष्टोसि सांप्रतम् ।
वामदेव उवाच-
अन्नदानान्महासौख्यमुदकस्य महामते ७४।
भुंजंति मर्त्याः स्वर्गं वै पीड्यंते नैव पातकैः ।
यदा दानं न दत्तं तु भवेदपि हि मानवैः ७५।
मृत्युकालेपि संप्राप्ते दानं सर्वे ददंति च ।
आदावेव प्रदातव्यमन्नं चोदकसंयुतम् ७६।
सुच्छत्रोपानहौ दद्याज्जलपात्रं सुशोभनम् ।
भूमिं सुकांचनं धेनुमष्टौ दानानि योऽर्पयेत् ७७।
स्वर्गे न जायते तस्य क्षुधातृष्णादिसंभवः ।

क्षुधा न बाधते राजन्नन्नदानात्स तृप्तिमान् ७८।
तृष्णा तीव्रा नहि स्याद्वै तृप्तो भवति सर्वदा ।
पादुकायाः प्रदानेन च्छत्रदानेन भूपते ७९।
छायामाप्नोति दाता वै वाहनं च नृपोत्तम ।
उपानहप्रदानेन अन्यदेवं वदाम्यहम् ८०।
भूमिदानान्महाभाग सर्वकामानवाप्नुयात् ।
गोदानेन महाराज रसैः पुष्टो भवेत्सदा ८१।
सर्वान्भोगान्प्रभुंजानः स्वर्गलोके वसेन्नरः ।
तृप्तो भवति वै दाता गोदानेन न संशयः ८२।
नीरुजः सुखसंपन्नः संतुष्टस्तु धनान्वितः ।
कांचनेन सुवर्णस्तु जायते नात्र संशयः ८३।
श्रीमांश्च रूपवांस्त्यागी रत्नभोक्ता भवेन्नरः ।
मृत्युकाले तु संप्राप्ते तिलदानं प्रयच्छति ८४।
सर्वभोगपतिर्भूत्वा विष्णुलोकं प्रयाति सः ।
एवं दानविशेषेण प्राप्यते परमं सुखम् ८५।

गोदानं भूमिदानं तु अन्नोदके च वै त्वया ।
जीवमानेन राजेंद्र न दत्तं ब्राह्मणाय वै ८६।
मृत्युकालेपि नो दत्तं तस्मात्क्षुधा प्रवर्तते ।

एतत्ते कारणं प्रोक्तं जातं कर्मवशानुगम् ८७।
यादृशं तु कृतं कर्म तादृशं परिभुज्यते ।
सुबाहुरुवाच-
कथं क्षुधा प्रशांतिं मे प्रयाति मुनिसत्तम ८८।
अनया शोषितः कायो ह्यतीव परिदूयते ।
क्षुधां प्रति द्विजश्रेष्ठ प्रायश्चित्तं वदस्व नौः ८९।
कर्मणश्चास्यघोरस्य यथा शांतिर्भवेन्मम ।
वामदेव उवाच-
प्रायश्चित्तं न चैवास्ति ऋतेभोगान्नृपोत्तम ९०।
कर्मणोस्य फलं सर्वं भवान्स्वस्थः प्रभोक्ष्यति ।
यत्र ते पतितः कायः प्रियायाश्चैव भूपते ९१।
युवाभ्यां हि प्रगंतव्यमितश्चैव न संशयः ।

उभाभ्यामपि भोक्तव्यं कायमक्षयमेव तत् ९२।
स्वंस्वं राजन्न संदेहस्त्वया वै प्रियया सह ।
राजोवाच-
कियत्कालं प्रभोक्तव्यं मयैवं प्रियया सह ९३।
तदादिश महाभाग प्रमाणं तद्वचो मम ।
वामदेव उवाच-
वासुदेव महास्तोत्रं महापातकनाशनम् ९४।
यदा त्वं श्रोष्यसे पुण्यं तदा मोक्षं प्रयास्यसि ।
एतत्ते सर्वमाख्यातं गच्छ राजन्प्रभुंक्ष्वहि ९५।
एवं श्रुत्वा ततो राजा भार्यया सह वै पुनः ।
स्वशरीरस्य वै मांसं भक्षते प्रियया सह ९६।
नित्यमेव महाप्राज्ञ तद्वत्पूर्णं भवेद्वपुः ।
नित्यं प्रभक्षते राजा राज्ञी तस्य च पुत्रक ९७।
यथायथा च राजा च भक्षते च कलेवरम् ।
हसेते वै सदा नार्यौ तयोर्भावं वदाम्यहम् ९८।

प्रज्ञा सार्द्धं महासाध्वी चरित्रं तस्य भूपतेः ।
हास्यं हि कुरुते नित्यं तस्य श्रद्धानपायिनी ९९।
प्रज्ञया प्रेर्यमाणेन न दत्तं श्रद्धयान्वितम् ।
ब्राह्मणेभ्यः सुसंकल्प्य अन्नमुद्दिश्य वैष्णवे १००।
एवं स भक्षते मांसं स्वस्य कायस्य नित्यदा ।
योषिदप्यात्मकायं च रसैश्चामृतसन्निभैः १०१।
ततो वर्षशतांते तु वामदेवं महामुनिम् ।
स्मृत्वा स गर्हयामास आत्मानं प्रति सुव्रत १०२।
न दत्तं पितृदेवेभ्यो ब्राह्मणेभ्यः कदा मया ।
न दत्तमतिथिभ्यो हि वृद्धेभ्यश्च विशेषतः १०३।
दीनेभ्यो हि न दत्तं च कृपया चातुराय च ।

एवं स भुंक्ते स्वं मांसं गर्हयन्स्वीय कर्म च १०४।
एवं स्वमांसं भुंजानं सुबाहुं प्रियया सह ।
हसेते च तदा दृष्ट्वा प्रज्ञा श्रद्धा च द्वे स्त्रियौ १०५।
तस्य कर्मविपाकस्य शुभात्मा हसते नृप ।

मम संगप्रसंगेन न दत्तं पापचेतन १०६।
प्रज्ञा च वचनैस्तैस्तु राजानं हसते पुनः ।
क्वगतोसौ महामोहो येन त्वं मोहितो नृप १०७।
लोभेन मोहयुक्तेन तमोगर्ते निपात्यते ।
तत्रापतित्वा मामैव पतितं दुःखसंकटे १०८।
दानमार्गं परित्यज्य लोभमार्गं गतो नृप ।
भार्यया सह भुंक्ष्व त्वं व्यापितः क्षुधया भृशम् १०९।
एवं तं हसते प्रज्ञा सुबाहुं प्रिययान्वितम् ।
एतद्धि कारणं सर्वं तयोर्हासस्य पुत्रक ११०।
भक्ष्यमाणस्य भूपस्य देहं स्वं दुःखिते तदा ।
ऊचतुर्देहिदेहीति याच्यमानः सदैव हि १११।
क्षुधातृष्णामहाप्राज्ञ भीमरूपे भयानके ।
पयसा मिश्रितं भक्षं याचेते नृपतीश्वरम् ११२।
एतत्ते सर्वमाख्यातं यत्त्वया परिपृच्छितम् ।
अन्यत्किं ते प्रवक्ष्यामि तद्वदस्व महामते ११३।

विज्वल उवाच-
वासुदेवाभिधानं तत्स्तोत्रं कथय मे पितः ।
येन मोक्षं व्रजेद्राजा तद्विष्णोः परमं पदम् ११४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे सप्तनवतितमोऽध्यायः ९७।

Roman transliteration

saptanavatitamo'dhyāyaḥ |
kuṃjala uvāca-
evamākarṇya tāṃ rājā muninā bhāṣitāṃ tadā |
dharmādharmagatiṃ sarvāṃ taṃ muniṃ samabhāṣata 1|
subāhuruvāca-
sohaṃ dharmaṃ kariṣyāmi sohaṃ puṇyaṃ dvijottama |
vāsudevaṃ jagadyoniṃ yajiṣye nitarāṃ mune 2|
homena tu japenaiva pūjayenmadhusūdanam |
yaṣṭvā yajñaṃ tapastaptvā viṣṇulokaṃ sa bhūpatiḥ 3|
pūjitaḥ sarvakāmaiśca prāptavānsatvaraṃ mudā |
gate tasminmahāloke devadevaṃ na paśyati 4|
kṣudhā jātā mahātīvrā tṛṣṇā cāti pravartate |
tayoścāpi mahāprājña jīvapīḍākarā bahu 5|
rājāpi priyayā sārddhaṃ kṣudhātṛṣṇāprapīḍitaḥ |
na paśyati hṛṣīkeśaṃ duḥkhena mahatānvitaḥ 6|

sūta uvāca-
evaṃ sa duḥkhito rājā priyayā saha sattama |
ākula vyākulo jātaḥ pīḍitaḥ kṣudhayā bhṛśam 7|
itaścetaśca vegaiśca dhāvate vasudhādhipaḥ |
sarvābharaṇaśobhāṃgo vastracaṃdanabhūṣitaḥ 8|
puṣpamālāpraśobhāṃgo hārakuṃḍalakaṃkaṇaiḥ |
ratnadīptipraśobhāṃgaḥ prayayau sa mahīpatiḥ 9|
evaṃ duḥkhasamācāraḥ stūyamānaśca pāṭhakaiḥ |
duḥkhaśokasamāviṣṭaḥ svapriyāṃ vākyamabravīt 10|
viṣṇulokamahaṃ prāptastvayā saha suśobhane |
ṛṣibhiḥ stūyamānopi vimānenāpi bhāmini 11|
karmaṇā kena me ceyaṃ kṣudhātīva pravarddhate |
viṣṇulokaṃ ca saṃprāpya na dṛṣṭo madhusūdanaḥ 12|
tatkiṃ hi kāraṇaṃ bhadre na bhunajmi mahatphalam |
karmaṇātha nijenāpi etadduḥkhaṃ pravarttate 13|

saivaṃ śrutvā ca tadvākyaṃ rājānamidamabravīt 14|
bhāryovāca-
satyamuktaṃ tvayā rājannāsti dharmasya vai phalam |
vedaśāstrapurāṇeṣu ye paṭhaṃti ca brāhmaṇāḥ 15|
duḥkhaśokau vidhūyeha sarvadoṣaiḥ pramucyate |
nāmoccāreṇa devasya viṣṇoścaiva sucakriṇaḥ 16|
puṇyātmāno mahābhāgā dhyāyamānā janārdanam |
tvayaivārādhito devaḥ śaṃkhacakragadādharaḥ 17|
annādidānaṃ viprebhyo na pradattaṃ dvijoditam |
phalaṃ tasya prajānāmi na dṛṣṭo madhusūdanaḥ 18|
kṣudhā me bādhate rājaṃstṛṣṇā caiva praśoṣayet |
kuṃjala uvāca-
evamuktastu priyayā rājā ciṃtākuleṃdriyaḥ 19|
tato dṛṣṭvā mahāpuṇyamāśramaṃ śramanāśanam |
divyavṛkṣasamākīrṇaṃ taḍāgairupaśobhitam 20|

vāpīkuṃḍataḍāgaiśca puṇyatoyaprapūritaiḥ |
haṃsakāraṃḍavākīrṇaṃ kahlārairupaśobhitam 21|
āśramaḥ śobhate putra munibhistattvavedibhiḥ |
divyavṛkṣasamākīrṇaṃ mṛgavrātaiśca śobhitam 22|
nānāpuṣpasamākīrṇaṃ hṛdyagaṃdhasamākulam |
dvijasiddhaiḥ samākīrṇamṛṣiśiṣyaiḥ samākulam 23|
yogiyogeṃdra saṃghuṣṭaṃ devavṛṃdairalaṃkṛtam |
kadalīvanasaṃbādhaiḥ suphalaiḥ pariśobhitam 24|
nānāvṛkṣasamākīrṇaṃ sarvakāmasamanvitam |
śrīkhaṃḍaiścārugaṃdhaiśca suphalaiḥ śobhitaṃ sadā 25|
evaṃ puṇyaṃ samākīrṇaṃ brahmalakṣmasamāyutam |
sa subāhustato rājā tayā supriyayā saha 26|
praviveśa mahāpuṇyaṃ tadvanaṃ sarvakāmadam |
bhāsamāno diśaḥ sarvā yatrāste sūryasaṃnibhaḥ 27|
rājamāno mahādīptyā parayā sūryasaṃnibhaḥ |

yogāsanasamārūḍho yogapaṭṭena saṃvṛtaḥ 28|
vāmadevarṣiśreṣṭho vaiṣṇavānāṃ varastathā |
dhyāyamāno hṛṣīkeśaṃ bhuktimuktipradāyakam 29|
vāmadevaṃ mahātmānaṃ taṃ dṛṣṭvā munisattamam |
tvaraṃ gatvā praṇamyaiva sa rājā priyayā saha 30|
vāmadevastato dṛṣṭvā praṇataṃ rājasattamam |

āśīrbhirabhinaṃdyaiva rājānaṃ priyayānvitam 31|
upaveśyāsane puṇye subāhuṃ rājasattamam |
āsanādi tataḥ pādyairarghapūjādibhistathā 32|
muninā pūjito bhūpaḥ priyayā saha cāgataḥ |
atha papraccha rājānaṃ mahābhāgavatottamam 33|
vāmadeva uvāca-
tvāmahaṃ viṣṇudharmajñaṃ viṣṇubhaktaṃ narottamam |
jāne jñānena rājeṃdra divyena colabhūmipam 34|
nirāmayaścāgatosi tārkṣyayā bhāryayā saha |

rājovāca-
nirāmayaścāgato'smi prāpto viṣṇoḥ paraṃ padam 35|
mayā hi parayā bhaktyā devadevo janārdanaḥ |
ārādhito jagannātho bhaktiprītaḥ sureśvaram 36|
kasmātpaśyāmyahaṃ tāta na devaṃ kamalāpatim |
kṣudhā me bādhate tāta tṛṣṇātīva sudāruṇā 37|
tābhyāṃ śāṃtiṃ na gacchāva sukhaṃ viṃdāva naiva ca |
etanmekāraṇaṃ duḥkhaṃ saṃjātaṃ munisattama 38|
tanme tvaṃ kāraṇaṃ brūhi prasādātsumukho bhava |
vāmadeva uvāca-
tvaṃ tu bhaktosi rājeṃdra śrīkṛṣṇasya sadaiva hi 39|
ārādhitastvayā bhaktyā parayā madhusūdanaḥ |
bhaktyopacāraiḥ snānādyairgaṃdhapuṣpādibhistathā 40|
na pūjito'tha naivedyaiḥ phalaiśca jagatāṃpatiḥ |
daśamīṃ prāpya rājeṃdra tvayaiva ca sadā kṛtam 41|

ekabhaktaṃ na dattaṃ tu brāhmaṇāya subhojanam |
ekādaśīṃ tu saṃprāpya na kṛtaṃ bhojanaṃ tvayā 42|
viṣṇumuddiśya viprāya na dattaṃ bhojanaṃ tvayā |
annaṃ cāmṛtarūpeṇa pṛthivyāṃ saṃsthitaṃ sadā 43|
annadānaṃ viśeṣeṇa kadā dattaṃ na hi tvayā |
oṣadhyaśca mahārāja nānābhedāstu tāḥ śṛṇu 44|
kaṭu tikta kaṣāyāśca madhurāmlāśca kṣārakāḥ |
hiṃgvādyopaskarāḥ sarve nānārūpāśca bhūpate 45|
amṛtājjajñire sarvā oṣadhyaḥ puṣṭihetavaḥ |
annameva susaṃskṛtya auṣadhavyaṃjanānvitam 46|
devebhyo viṣṇurūpebhya iti saṃkalpya dīyate |
pitṛbhyo viṣṇurūpebhyo haste ca brāhmaṇasya hi 47|
atithibhyastato datvā parijanaṃ prabhojayet |
svayaṃ tu bhuṃjate paścāttadannamamṛtopamam 48|
pretya duḥkhaṃ na caivāsti tasya saukhyaṃ tu bhūpate |

brāhmaṇāḥ pitaro devāḥ kṣatrarūpāśca bhūpate 49|
yathā hi karṣakaḥ kaścitsukṛṣiṃ kurute sadā |
tadvanmartyaḥ kṛṣiṃ kuryātkṣetre viprāsyake nṛpa 50|
svabhāvalāṃgalenāpi śraddhā śastreṇa bhedayet |
vṛṣabhau tu matau nityaṃ buddhiścaiva tapastathā 51|
satyajñānānubhāvīśaḥ śuddhātmā tu pratodakaḥ |
vipranāmni mahākṣetre namaskārairvisarjayet 52|
sphoṭayetkalmaṣaṃ nityaṃ kṛṣiko hi yathā nṛpa |
kṣetrasya udyame yukto viṣṇukāmaḥ prasādayet 53|
tadvadvākyaiḥ śubhaiḥ puṇyairviprāṃścāpi prasādayet |
parvatīrthāptikālaśca ghanarūpobhivarṣaṇe 54|

vaptukāmo bhavetkṣetrī tataḥ kṣetre pravāpayet |
tadvadbhūpaprasannāya viprāya paridīyate 55|
kṣetrasya uptabījasya yathā kṣetrī prabhuṃjati |
phalameva mahārāja tathā dātā bhunakti ca 56|

pretya cātraiva nityaṃ ca tṛpto bhavati nānyathā |
brāhmaṇāḥ pitaro devāḥ kṣetrarūpā na saṃśayaḥ 57|
mānavānāṃ mahārāja vāpitāḥ pradadaṃti ca |
phalamevaṃ na saṃdeho yādṛśaṃ tādṛśaṃ dhruvam 58|
kaṭukāddhi na jāyeta rājanmadhura eva ca |
tadvacca madhurākhyācca na jāyetkaṭukaḥ punaḥ 59|
yādṛśaṃ vapate bījaṃ tādṛśaṃ phalamaśnute |
na vāpayati yaḥ kṣetraṃ na sa bhuṃjati tatphalam 60|
tadvadviprāśca devāśca pitaraḥ kṣetrarūpiṇaḥ |
darśayaṃti phalaṃ rājandattasyāpi na saṃśayaḥ 61|
yādṛśaṃ hi kṛtaṃ karma tvayaiva ca śubhāśubham |
tādṛśaṃ bhuṃkṣva vai rājannanyathā tanna jāyate 62|
na purā devaviprebhyaḥ pitṛbhyaśca kadācana |
miṣṭānnapānamevāpi dattaṃ sumanasā tadā 63|
subhojyairbhojanairmṛṣṭairmadhuraiścoṣyapeyakaiḥ |

subhakṣyairātmanā bhuktaṃ kasmai dattaṃ na ca tvayā 64|
svaśarīraṃ tvayā puṣṭamannairamṛtasannibhaiḥ |
yasmātkṛtaṃ mahārāja tasmātkṣudhā pravartate 65|
karmaiva kāraṇaṃ rājannarāṇāṃ sukhaduḥkhayoḥ |
janmamṛtyvormahābhāga bhuṃkṣva tatkarmaṇaḥ phalam 66|
pūrvepi ca mahātmāno divaṃ prāptāḥ svakarmaṇā |
punaḥ prayātā bhūrlokaṃ karmaṇaḥ kṣayakālataḥ 67|
nalo bhagīrathaścaiva viśvāmitro yudhiṣṭhiraḥ |
karmaṇaiva hi saṃprāptāḥ svargaṃ rājansvakālataḥ 68|
diṣṭaṃ hi prāktanaṃ karma tena duḥkhaṃ sukhaṃ labhet |
tadullaṃghayituṃ rājankaḥ samarthopi hīśvaraḥ 69|
atha tasmānnṛpaśreṣṭha svargatasyāpi te'bhavat |
kṣuttṛṣṇāsaṃbhavo vegastato duṣṭaṃ hi karma te 70|
yadi te kṣutpratīkāro hyabhīṣṭo nṛpasattama |
tadgatvā bhuṃkṣva kāyaṃ svamānaṃdāraṇyasaṃsthitam 71|

tava ceyaṃ mahārājñī kṣutkṣāmātīva dṛśyate |
subāhuruvāca-
kiyatkālamidaṃ karma kartavyaṃ priyayā saha 72|
tanme brūhi mahābhāgānugraho dṛśyate kadā |
kasya dānena kiṃ puṇyaṃ dravyasya munisattama 73|
tatprabrūhi mahāprājña yadi tuṣṭosi sāṃpratam |
vāmadeva uvāca-
annadānānmahāsaukhyamudakasya mahāmate 74|
bhuṃjaṃti martyāḥ svargaṃ vai pīḍyaṃte naiva pātakaiḥ |
yadā dānaṃ na dattaṃ tu bhavedapi hi mānavaiḥ 75|
mṛtyukālepi saṃprāpte dānaṃ sarve dadaṃti ca |
ādāveva pradātavyamannaṃ codakasaṃyutam 76|
succhatropānahau dadyājjalapātraṃ suśobhanam |
bhūmiṃ sukāṃcanaṃ dhenumaṣṭau dānāni yo'rpayet 77|
svarge na jāyate tasya kṣudhātṛṣṇādisaṃbhavaḥ |

kṣudhā na bādhate rājannannadānātsa tṛptimān 78|
tṛṣṇā tīvrā nahi syādvai tṛpto bhavati sarvadā |
pādukāyāḥ pradānena cchatradānena bhūpate 79|
chāyāmāpnoti dātā vai vāhanaṃ ca nṛpottama |
upānahapradānena anyadevaṃ vadāmyaham 80|
bhūmidānānmahābhāga sarvakāmānavāpnuyāt |
godānena mahārāja rasaiḥ puṣṭo bhavetsadā 81|
sarvānbhogānprabhuṃjānaḥ svargaloke vasennaraḥ |
tṛpto bhavati vai dātā godānena na saṃśayaḥ 82|
nīrujaḥ sukhasaṃpannaḥ saṃtuṣṭastu dhanānvitaḥ |
kāṃcanena suvarṇastu jāyate nātra saṃśayaḥ 83|
śrīmāṃśca rūpavāṃstyāgī ratnabhoktā bhavennaraḥ |
mṛtyukāle tu saṃprāpte tiladānaṃ prayacchati 84|
sarvabhogapatirbhūtvā viṣṇulokaṃ prayāti saḥ |
evaṃ dānaviśeṣeṇa prāpyate paramaṃ sukham 85|

godānaṃ bhūmidānaṃ tu annodake ca vai tvayā |
jīvamānena rājeṃdra na dattaṃ brāhmaṇāya vai 86|
mṛtyukālepi no dattaṃ tasmātkṣudhā pravartate |
etatte kāraṇaṃ proktaṃ jātaṃ karmavaśānugam 87|
yādṛśaṃ tu kṛtaṃ karma tādṛśaṃ paribhujyate |
subāhuruvāca-
kathaṃ kṣudhā praśāṃtiṃ me prayāti munisattama 88|
anayā śoṣitaḥ kāyo hyatīva paridūyate |
kṣudhāṃ prati dvijaśreṣṭha prāyaścittaṃ vadasva nauḥ 89|
karmaṇaścāsyaghorasya yathā śāṃtirbhavenmama |
vāmadeva uvāca-
prāyaścittaṃ na caivāsti ṛtebhogānnṛpottama 90|
karmaṇosya phalaṃ sarvaṃ bhavānsvasthaḥ prabhokṣyati |
yatra te patitaḥ kāyaḥ priyāyāścaiva bhūpate 91|
yuvābhyāṃ hi pragaṃtavyamitaścaiva na saṃśayaḥ |

ubhābhyāmapi bhoktavyaṃ kāyamakṣayameva tat 92|
svaṃsvaṃ rājanna saṃdehastvayā vai priyayā saha |
rājovāca-
kiyatkālaṃ prabhoktavyaṃ mayaivaṃ priyayā saha 93|
tadādiśa mahābhāga pramāṇaṃ tadvaco mama |
vāmadeva uvāca-
vāsudeva mahāstotraṃ mahāpātakanāśanam 94|
yadā tvaṃ śroṣyase puṇyaṃ tadā mokṣaṃ prayāsyasi |
etatte sarvamākhyātaṃ gaccha rājanprabhuṃkṣvahi 95|
evaṃ śrutvā tato rājā bhāryayā saha vai punaḥ |
svaśarīrasya vai māṃsaṃ bhakṣate priyayā saha 96|
nityameva mahāprājña tadvatpūrṇaṃ bhavedvapuḥ |
nityaṃ prabhakṣate rājā rājñī tasya ca putraka 97|
yathāyathā ca rājā ca bhakṣate ca kalevaram |
hasete vai sadā nāryau tayorbhāvaṃ vadāmyaham 98|

prajñā sārddhaṃ mahāsādhvī caritraṃ tasya bhūpateḥ |
hāsyaṃ hi kurute nityaṃ tasya śraddhānapāyinī 99|
prajñayā preryamāṇena na dattaṃ śraddhayānvitam |
brāhmaṇebhyaḥ susaṃkalpya annamuddiśya vaiṣṇave 100|
evaṃ sa bhakṣate māṃsaṃ svasya kāyasya nityadā |
yoṣidapyātmakāyaṃ ca rasaiścāmṛtasannibhaiḥ 101|

tato varṣaśatāṃte tu vāmadevaṃ mahāmunim |
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na dattamatithibhyo hi vṛddhebhyaśca viśeṣataḥ 103|
dīnebhyo hi na dattaṃ ca kṛpayā cāturāya ca |
evaṃ sa bhuṃkte svaṃ māṃsaṃ garhayansvīya karma ca 104|
evaṃ svamāṃsaṃ bhuṃjānaṃ subāhuṃ priyayā saha |
hasete ca tadā dṛṣṭvā prajñā śraddhā ca dve striyau 105|
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tatrāpatitvā māmaiva patitaṃ duḥkhasaṃkaṭe 108|
dānamārgaṃ parityajya lobhamārgaṃ gato nṛpa |
bhāryayā saha bhuṃkṣva tvaṃ vyāpitaḥ kṣudhayā bhṛśam 109|
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yena mokṣaṃ vrajedrājā tadviṣṇoḥ paramaṃ padam 114|
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English translation

Kuñjala said :

1. The king, having heard all the result of good and bad conduct as told by the sage at that time, said to the sage:

Subāhu said :

2. O best brāhmaṇa , that I (who am thus advised by you) will practise righteousness; I shall (do) meritorious (acts); O sage, I shall very much worship Vāsudeva (i.e. Viṣṇu), the source of the world.

3-6. The king would worship (i.e. worshipped) Madhusūdana (i.e. Viṣṇu) by performing sacrifices and muttering prayers. He, having performed a sacrifice, and having practised penance, and being endowed with all desired objects gladly and quickly reached Viṣṇu's heaven (along with the queen). Having gone there he did not (i.e. could not) see the lord of gods in that great world. Great hunger arose in them, and great thirst proceeded (i.e. they felt extremely hungry and thirsty) which very much troubled their soul. The king too oppressed by hunger and thirst along with his wife and full of great

grief did not see Viṣṇu.

Sūta said :

7-14. O best one, the king, along with his wife, was thus very much grieved, was perturbed and perplexed and was very much oppressed by hunger. That lord of the earth, speedily ran hither and thither. That king, with his entire body adorned with ornaments, decorated with garments and sandal (-paste applied to his body), with his body (looking) lovely on account of garlands of flowers, and with necklaces, earrings, and bracelets, and with his limbs (looking) elegant due to the lustre of jewels, moved. Thus, proceeding unhappily, being praised by bards, and full of sorrow and affliction he said (these) words to his wife: "O you very auspicious one, O you beautiful lady, being praised by the sages, I have, along with you, reached Viṣṇu's heaven in an aeroplane. Due to which act (of mine) great hunger springs (in me); and (even) after having reached Viṣṇu's world I have not seen (i.e. I have not been able to see) Madhusūdana (i.e. Viṣṇu). O good one, what (then) is the cause due to which I am not enjoying the great fruit(of my good deeds)? This unhappiness has arisen due to (my) own deeds." Having thus heard his words, she said to the king:

The wife said :

15-19a. O king, you have said the truth. There is no fruit of good conduct, (though) the meritorious and noble brāhmaṇas declare in the Vedas , sacred texts and Purāṇas that a man merely by the utterance of the names of Viṣṇu, the holder of the good (i.e. powerful) disc, casts off his grief and affliction, and becomes free from all blemishes. You did propitiate the god, the holder of the conch, disc, and mace; but you did not give food to brāhm aṇas, as told by them. I understand that its fruit is that you have not seen (i.e. you could not see) Viṣṇu. O king, hunger is troubling me; thirst also would dry me up.

Kuñjala said :

19b-26a. Thus addressed by his wife, the king had his senses confounded due to anxiety. Then he saw a holy hermitage, which removed fatigue, which was crowded with divine trees, which looked beautiful with lakes, and with wells, pools and tanks full of holy water,which was crowded with swans and ducks and which looked charming with white lotuses. O son, the hermitage was splendid by the presence of philosopher-sages. (He saw) the hermitage, which was crowdel with divine trees and which looked beautiful with herds of deer. It was abounding in various flowers; it was full of agreeable fragrance; it was crowded with brāhmaṇas and siddhas ; it was full of the disciples of sages; it was adorned with hosts of gods; it looked beautiful with throngs of the clusters of plantain trees having abundant fruits. It was full of many kinds of trees and was endowed with all desired objects; it was always beautiful with sandal (trees) having pleasing fragrance and with fruits.

26b-33. That king Subāhu entered with his wife that very meritorious forest satisfying desires, which was thus full of merit and had the characteristics of austerity. There was the best sage Vāmadeva , the best among the devotees of Viṣṇu, brightening all the directions like the sun, shining like the sun with very great lustre, sitting in a posture suited to profound and abstract meditation and covered with a cloth used at the time of profound and abstract meditation, and meditating upon Viṣṇu, the giver of enjoyments and salvation. Having seen that noble Vāmadeva, the best of the sages, he quickly went with his wife to him, and saluted him. Then Vāmadeva having seen the best king bent before him, having greeted the king accompanied by his wife with blessings, seated the best Subāhu on an auspicious seat and the sage (thus) honoured the king that had arrived with his wife, with a seat etc., (honoured him) by giving him water for washing his feet and respectful offerings. Then the great

devotee of Viṣṇu asked the king:

Vāmadeva said :

34-35a. O lord of kings, by means of my divine knowledge I know you to be knowing the Vaiṣṇava practices, to be a devotee of Viṣṇu and to be the best man, and to be the lord of Cola . You, the guileless one, have come here with your wife Tārkṣyā.

The king said :

35b-39a. I, the guileless one, have come here, and have reached the highest place of Viṣṇu. With great devotion I have propitiated Viṣṇu, the god of gods, the lord of the world, who is pleased with devotion. O father, why do I not see the lord of gods, the husband of Kamalā (i.e. Lakṣmī)? Hunger is troubling me, so also very poignant thirst (is troubling me), O father. Due to them we two (i.e. my wife and I) are not obtaining peace and are not at all having happiness. O best sage, this is the cause of my unhappiness. Do me a favour and be well disposed (and) tell me the cause (of this).

Vāmadeva said :

39b-51 a. O lord of kings, you are always devoted to Śrīkṛṣṇa . With great devotion you have propitiated Viṣṇu by means of devoted service, by bathing (his idol) and by means of sandal, flowers etc. also. (But) you have not honoured the lord of the worlds with offerings of eatables and fruits. When you reached the tenth day (of the month, i.e. when the tenth day arrived) you have always done (this viz.) you have not given identical good food to brāhmaṇas. Having reached the eleventh day (i.e. when the eleventh day came), you did not take food. You did not give food to a brāhmaṇa, dedicating it to Viṣṇu. Food always remains in the form of nectar on the earth. Especially you have never made a present of food. O king, herbs are of various kinds. Listen to them: (They are) bitter, pungent, astringent, sweet, sour and saline; there are condiments like Asafoetida, and they are of various forms, O king. All herbs causing nourishment have sprung up from nectar. Food alone, after consecrating it with Vedic hymns, and accompanied by herbal sauces is given with an intention of dedicating it to gods in the form of Viṣṇu and the manes in the form of Viṣṇu, into the hand of a brāhmaṇa. Then after giving it to the guests one should feed his attendants. Mter that he himself eats the food resembling nectar. O king, he has no grief after death, but has happiness. O king, brāhmaṇas are manes, and gods have the form of kṣatriyas . O king, as a farmer always carries on good agriculture, in the same way a man should do agriculture in the field of the mouth of a brāhmaṇa. He should cleave it with the plough of his innate disposition and with the weapon of faith.

51b-54. Similarly intellect and penance are always looked upon as the bulls. His truthfulness, knowledge and prowess are the controller and his pure soul is the whip. He should give it up with salutations into the great field in the form of a brāhmaṇa, O king, as a farmer, engaged in an assiduous effort in farming, cleaves, dirt, in the same way, one who desires (to reach) Viṣṇu should propitiate (him). Similarly with good, meritorious words he should please brāhmaṇas also.

55-60. O king, as a farmer desiring to sow (seeds) when the cloud showers would sow (seeds), in the same way on a parvan day or at a holy place (a present) is given to a brāhmaṇa who is pleased. O great king, as a farmer enjoys the fruit of the seed sown by him, similarly a giver enjoys the fruit (of the gift given by him). He always becomes satisfied after death (i.e. in the next world) and here (i.e. in this world) (by giving a gift and) not in any other way. Brāhmaṇas are manes and gods are of the nature of fields; there is no doubt about this. So when presents are offered to them in a sacrifice, they certainly

give fruits of that nature. There is no doubt about this. O king, sweet things would not spring from bitter ones; in the same way bitter things would not be produced from the ones that are known as sweet. One gets the fruit as one sows the seed. He who does not sow (seeds in) the field, does not get its fruit.

61-65. Similarly, O king, brāhmaṇas, gods and manes of the nature of a field, present the fruit of what is given. There is no doubt about it. O king, enjoy (the fruit of) your good or bad deeds in the same manner as you have done them. That cannot be otherwise. Formerly you never gave with a good mind (i.e. sincerely) sweet food and drink. You yourself enjoyed good purified eatables, food, articles of food that are sucked and drinks and (other) articles of food; but you never gave these (to brāhmaṇas etc.). You nourished your own body with food resembling nectar. O great king, since you did (this), therefore hunger has been produced (in you).

66-72a. O king, (one's) deeds are the cause of (one's) happiness and unhappiness, (so also) of one's birth and death. O illustrious one, enjoy the fruit of those deeds. Formerly also noble souls reached heaven due to their deeds. After the exhaustion of (the fruit of) the deeds according to their destiny, they have again gone to (i.e. born on) the earth. Nala , Bhagīratha , so also Viśvāmitra and Yudhiṣṭhira obtained (i.e. reached) heaven by means of their deeds according to their destiny. The former deeds are destined to bear fruit; and due to them one would get happiness or unhappiness. O king, which lord (even) is able to resist it? Therefore, O greatest king, you had the affliction due to hunger and thirst, even though you have come to heaven. Therefore, (it is presumed that) your deeds were bad. If, O best king, you desire to satisfy your hunger, then go and eat your own body lying in the Ānanda forest. This your great queen also seems to be very much emaciated due to hunger.

Subāhu said :

72b-74a. O glorious one, how long have I to do that act along with my wife? (Please) tell me that. When will the grace of (Viṣṇu) be perceived? O best sage, which religious merit would be obtained by giving which gift? O you highly intelligent one, tell me that if you are pleased now.

Vāmadeva said :

74b-87a. O you very intelligent one, great happiness is obtained by the gift of food (and) of water. Mortals enjoy heaven and are not at all harassed by their sins. When men might not have given gifts (during their life-time), all (men) give gifts at the time of death. (Therefore) right from the first (a man) should give food with water. He who would offer (these) eight (kinds of) gifts (like) a good umbrella, shoes, a good vessel for (storing) water, land, pure gold, does not feel hungry or thirsty etc. in heaven. O king, by giving food hunger does not oppress (the giver, since) he is satisfied. His thirst is not acute, (since) he is fully satisfied. O king, the giver by giving the gifts of sandals and an umbrella obtains shade, and by giving shoes he obtains a vehicle, O best king. Thus I am telling something else. O noble one, by giving the gift of land he would obtain all his desired objects. O great king, by giving a cow one would always prosper with desires (i.e. desired objects). The man enjoying all pleasures would live in heaven. There is no doubt that the giver (of a cow) becomes satisfied by giving a cow. He is free from diseases, is endowed with pleasures, is content, and possesses wealth. Due to the gift of gold he becomes (a man) of good complexion; there is no doubt about it. A man would become rich, handsome, heroic, and enjoyer of gems. He who gives sesamum seeds when the time of death has come, becomes the lord of all enjoyments and goes to Viṣṇu's world. Thus by special gifts great happiness in obtained. O lord of kings, when you were alive, you did not give a cow (or) land (or) food and water to a brāhmaṇa. You did not give (any of these objects) even at the time of death. Therefore

hunger has arisen in you.

87b-88a. Thus I have told you the cause that arose due to your deeds. As a deed is done so it (i.e. its fruit) is enjoyed.

Subāhu said :

88b-90a. O best sage, how will my hunger be satiated? My body, parched up with it is extremely afflicted. O best brāhmaṇa, tell us too about our hunger and about the atonement for our terrible deeds, so that I shall have peace.

Vāmadeva said :

90b-93a. O best king, there is no other atonement than eating (your own bodies). Relying on your own exertions you will enjoy all the fruit of these deeds. O king, from here you should go (there) where your body fell, so also of your wife. There is no doubt about it. O king, both of you, you and your wife, should eat up your own inexhaustible body. There is no doubt about this.

The king said :

93b-94a. O noble one, advise me about the measure (i.e. the length of) time as to how long I, with my wife, have to eat (up our own bodies).

Vāmadeva said :

94b-95. When you will hear the great hymn (in honour) of Vāsudeva, destroying great sins, you will obtain meritorious salvation. O king, I have told you all this. Go and eat up (your own body).

96-113. Hearing (the words) like this, the king, along with his wife ate up the flesh of his own body. Everyday like that (i.e. as already told) the body again would become (i.e. became) full, O very intelligent one. O son, the king and the queen ate up (the flesh) of their (own bodies). As the king went on eating (his own) body, the two ladies laughed. I shall tell you about their temperament. With (Śraddhā) very chaste Prajñā laughed at the behaviour of the king. The imperishable Śraddhā (also) always laughed at him. Being urged by Prajñā, you did not give with reverence food to brāhmaṇas after dedicating it to Viṣṇu. In this way (the king) everyday ate up the flesh of his own body. His wife also ate up her own body with nectar-like taste. O you of a good vow, then at the end of a hundred years, he, remembering the great sage Vāmadeva, condemned himself. (He said to himself:) 'I never gave (food) to manes and deities and to brāhmaṇas. I did not give (food) to guests, especially to old ones. I did not, through pity, give (food) to the poor and the weak.' Thus condemning his deeds, he ate his own flesh. Then seeing Subāhu, along with his wife, eating (their) own flesh, the two ladies— Prājñā and Śraddhā laughed (at them). His pure soul laughed at the fruit of those deeds. (The soul said:) 'O you of a sinful heart, (even) due to my company and close contact, you did not give (gifts).' Prajñā also with the words, 'O king, where has the great folly, by which you were deluded, gone?' laughed (at him). (A man) is thrown into the ditch of darkness due to greed along with delusion. Having fallen there, you threw me into a painful peril. O king, having left the path of giving gifts you went to the path of greed. Being very much afflicted by hunger eat along with your wife (the flesh of your own body).' Thus that Prajñā laughed at that Subāhu accompanied by his wife. O son, this is the reason ol their laughing. When, O you very wise one, the king was eating (the flesh), the two, viz. hunger and thirst being pained always begged of him and said: 'Give (us), give (us the flesh).' The two asked the lord of kings for food mixed

with milk (or water). I have told you all that you had asked me. O you very intelligent one, what else I shall (i.e. should) narrate to you?

Vijvala said :

114. O father, tell me that hymn called (the hymn in honour of) Vāsudeva, by (reciting) which the king would reach salvation—that highest place of Viṣṇu.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 98

The Vāsudeva Hymn

Chapter 180 of 693 · 79 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवमुक्ते शुभे वाक्ये विज्वलेन महात्मना ।।
कुंजलो वदतां श्रेष्ठः स्तोत्रं पुण्यमुदैरयत् १।
ध्यात्वा नत्वा हृषीकेशं सर्वक्लेशविनाशनम् ।।
सर्वश्रेयः प्रदातारं हरेः स्तोत्रमुदीरितम् २।
वासुदेवाभिधानं तत्सर्वश्रेयः प्रदायकम् ।।
मोक्षद्वारं सुखोपेतं शांतिदं पुष्टिवर्द्धनम् ३।
सर्वकामप्रदातारं ज्ञानदं ज्ञानवर्द्धनम् ।।
वासुदेवस्य यत्स्तोत्रं विज्वलाय प्रकाशितम् ४।
वासुदेवाभिधानं चाप्रमेयं पुण्यवर्द्धनम् ।।
सोऽवगम्य पितुः सर्वं विज्वलः पक्षिणांवरः ५।
तत्रगंतुंप्रचक्रामपितुःपृष्टंतदानृप ।।
एवं गंतुं कृतमतिं विज्वलं ज्ञानपारगम् ६।
उवाच पुत्रं धर्मात्मा उपकारसमुद्यतम् ७।
कुंजल उवाच-

पुत्र तस्य महज्जाने पातकं भूपतेः शृणु ।।
यतो गत्वा पठ स्वत्वं सुबाहोश्चोपशृण्वतः ८।
यथायथा श्रोष्यति स्तोत्रमुत्तमं तथा तथा ज्ञानमयो भविष्यति ।।
श्रीवासुदेवस्य न संशयो वै तस्य प्रसादात्सुशिवं मयोक्तम् ९।
आमंत्र्य स गुरुं पश्चादुड्डीय लघुविक्रमः ।।
आनंदकाननं पुण्यं संप्राप्तो विज्वलस्तदा १०।
वृक्षच्छायां समाश्रित्य उपविष्टो मुदान्वितः ।
समालोक्य स राजानं विमानेनागतं पुनः ११।
एष्यत्यसौ कदा राजा सुबाहुः प्रियया सह ।।
पातकान्मोचयिष्यामि स्तोत्रेणानेन वै कदा १२।
तावद्विमानः संप्राप्तः किंकिणीजालमंडितः ।।
घंटारवसमाकीर्णो वीणावेणुसमन्वितः १३।
गंधर्वस्वरसंघुष्टश्चाप्सरोभिः समन्वितः ।।
सर्वकामसमृद्धस्तु अन्नोदकविवर्जितः १४।
तस्मिन्याने स्थितो राजा सुबाहुः प्रियया सह ।।

समुत्तीर्णो विमानात्स सुताक्ष्य प्रियया सह १५।
शस्त्रमादाय तीक्ष्णं तु यावत्कृंतति तच्छवम् ।।
तावद्धि विज्वलेनापि समाह्वानं कृतं तदा १६।
भो भोः पुरुषशार्दूल देवोपम भवानिदम् ।।
करोति निर्घृणं कर्म नृशंसैर्न च शक्यते १७।
कर्तुं पुरुषशार्दूल कोऽयं विधिविपर्ययः ।।
दुष्कृतं साहसं कर्म निंद्यं लोकेषु सर्वदा १८।
वेदाचारविहीनं तु कस्मात्प्रारब्धवानि ह ।।
तन्मे त्वं कारणं सर्वं कथयस्व यथा तथा १९।
इत्येवं भाषितं तस्य विज्वलस्य महात्मनः ।।
समाकर्ण्य महाराजः स्वप्रियां वाक्यमब्रवीत् २०।
प्रिये वर्षशतं भुक्तं मयेदं पापकर्मणा ।।
कदा न भाषितं केन यथायं परिभाषते २१।
ममैवं पीड्यमानस्य क्षुधया हृदयं प्रिये ।।
निर्गतं चोत्सुकं कांते शांतिश्चित्ते प्रवर्तते २२।

यावदस्य श्रुतं वाक्यं सर्वदुःखस्य शांतिदम् ।।
तावच्चित्ते समाह्लादो वर्तते चारुहासिनि २३।
कोयं देवो नु गंधर्वः सहस्राक्षो भविष्यति ।।
मुनीनां स्याद्वचः सत्यं यदुक्तं मुनिना पुरा २४।
एवमाभाषितं श्रुत्वा प्रियस्यानंतरं प्रिया ।।
राजानं प्रत्युवाचाथ भार्या पतिपरायणा २५।
सत्यमुक्तं त्वया नाथ इदमाश्चर्यमुत्तमम् ।।
यथा ते वर्तते कांत मम चित्ते तथा पुनः २६।
पक्षिरूपधरः कोऽयं पृच्छते हितकारिवत् ।।
एवमाभाषितं श्रुत्वा प्रियायाः पृथिवीपतिः २७।
बद्धांजलिपुटोभूत्वा पक्षिणं वाक्यमब्रवीत् ।।
सुबाहुरुवाच-
स्वागतं ते महाप्राज्ञ पक्षिरूपधरः प्रभो २८।
शिरसा भार्यया सार्द्धं तव पादांबुजद्वयम् ।।
नमस्करोम्यहं पुण्यमस्तु नस्त्वत्प्रसादतः २९।

भवान्कः पक्षिरूपेण पुण्यमेवं प्रभाषते ।।
यादृशं क्रियतेकर्म पूर्वदेहेन सत्तम ३०।
सुकृतं दुष्कृतं वापि तदिहैव प्रभुज्यते ।।
अथ तेनात्मकं वृत्तं तस्याग्रे च निवेदितम् ३१।
यथोक्तं कुंजलेनापि पित्रा पूर्वं श्रुतं तथा ।।
कथयस्वात्मवृत्तांतं भवान्को मां प्रभाषते ३२।
सुबाहुं प्रत्युवाचेदं वाक्यं पक्षिवरस्तदा ।।
विज्वल उवाच-
शुकजात्यां समुत्पन्नः कुंजलोनाम मे पिता ३३।

तस्याहं विज्वलो नाम तृतीयस्तु सुतेष्वहम् ।।
नाहं देवो न गंधर्वो न च सिद्धो महाभुज ३४।
नित्यमेव प्रपश्यामि कर्म चैवं सुदारुणम् ।।
कियत्कालं महत्कर्म साहसाकारसंयुतम् ३५।
करिष्यसि महाराज तन्मे कथय सांप्रतम् ।।
सुबाहुरुवाच-

वासुदेवाभिधानं यत्पूर्वमुक्तं हि ब्राह्मणैः ३६।
श्रोष्याम्यहं यदा भद्र गतिं स्वां प्राप्नुयां तदा ।।
पुण्यात्मना भाषितं वै मुनिना संयतात्मना ३७।
तदाहं पातकान्मुक्तो भविष्यामि न संशयः ।।
विज्वल उवाच-
तवार्थे पृच्छितस्तातस्तेन मे कथितं च यत् ३८।
तत्तेद्याहं प्रवक्ष्यामि शाश्वतं शृणु सत्तम ३९।
ॐअस्य श्रीवासुदेवाभिधानस्य स्तोत्रस्य नारदऋषिरनुष्टुप्छंदः ।
ॐकारोदेवता सर्वपातकनाशनार्थे चतुर्वर्गसाधनार्थे च जपे विनियोगः ।
ॐनमो भगवते वासुदेवाय इति मंत्रः ।
पावनं परमं पुण्यं वेदज्ञं वेदमंदिरम् ।।
विद्याधारं भवाधारं प्रणवं वै नमाम्यहम् ४०।
निरावासं निराकारं सुप्रकाशं महोदयम् ।।
निर्गुणं गुणसंबद्धं नमामि प्रणवं परम् ४१।
महाकांतं महोत्साहं महामोहविनाशनम् ।।

आचिन्वंतं जगत्सर्वं गुणातीतं नमाम्यहम् ४२।
भाति सर्वत्र यो भूत्वा भूतानां भूतिवर्द्धनः। ।
अभयं भिक्षुसंबद्धं नमामि प्रणवं शिवम् ४३।
गायत्रीसाम गायंतं गीतं गीतप्रियं शुभम् ।।
गंधर्वगीतभोक्तारं प्रणवं प्रणमाम्यहम् ४४।
विचारं वेदरूपं तं यज्ञस्थं भक्तवत्सलम् ।।
योनिं सर्वस्य लोकस्य ॐकारं प्रणमाम्यहम् ४५।
तारकं सर्वभूतानां नौरूपेण विराजितम् ।।
संसारार्णवमग्नानां नमामि प्रणवं हरिम् ४६।
सर्वलोकेषु वसते एकरूपेण नैकधा ।।
धामकैवल्यरूपेण नमामि प्रणवं शिवम् ४७।
सूक्ष्मं सूक्ष्मतरं शुद्धं निर्गुणं गुणनायकम् ।।
वर्जितं प्राकृतैर्भावैर्वेदस्थानं नमाम्यहम् ४८।
देवदैत्यवियोगैश्च वर्जितं तुष्टिभिः सदा ।।
दैवैश्च योगिभिर्ध्येयं तमोंकारं नमाम्यहम् ४९।

व्यापकं विश्ववेत्तारं विज्ञानं परमं शुभम् ।।
शिवं शिवगुणं शांतं वंदे प्रणवमीश्वरम् ५०।

यस्य मायां प्रविष्टास्तु ब्रह्माद्याश्च सुरासुराः।।
न विंदंति परं शुद्धं मोक्षद्वारं नमाम्यहम् ५१।
आनंदकंदाय विशुद्धबुद्धये शुद्धाय हंसाय परावराय।।
नमोऽस्तु तस्मै गणनायकाय श्रीवासुदेवाय महाप्रभाय ५२।
श्रीपांचजन्येन विराजमानं रविप्रभेणापि सुदर्शनेन ।।
गदाब्जकेनापि विराजमानं प्रभुं सदैनं शरणं प्रपद्ये ५३।
यं वेदगुह्यं सगुणं गुणानामाधारभूतं सचराचरस्य ।।
यं सूर्यवैश्वानरतुल्यतेजसं तं वासुदेवं शरणं प्रपद्ये ५४।
क्षुधानिधानं विमलं सुरूपमानंदमानेन विराजमानम् ।
यं प्राप्य जीवंति सुरादिलोकास्तं वासुदेवं शरणं प्रपद्ये ५५।
तमोघनानां स्वकरैर्विनाशं करोति नित्यं परिकर्महेतुः ।।
उद्द्योतमानं रविदीप्ततेजसं तं वासुदेवं शरणं प्रपद्ये ५६।
यो भाति सर्वत्र रविप्रभावैः करोति शोषं च रसं ददाति ।।

यः प्राणिनामंतरगः स वायुस्तं वासुदेवं शरणं प्रपद्ये ५७।
स्वेच्छानुरूपेण स देवदेवो बिभर्ति लोकान्सकलान्महीपान् ।।
संतारणे नौरिव वर्तते यस्तं वासुदेवं शरणं प्रपद्ये ५८।
अंतर्गतो लोकमयः सदैव पचत्यसौ स्थावरजंगमानाम् ।।
स्वाहामुखो देवगणस्य हेतुस्तं वासुदेवं शरणं प्रपद्ये ५९।
रसैः सुपुण्यैः सकलैः सहैव पुष्णाति सौम्यो गुणदश्च लोके ।।
अन्नानि योनिर्मल तेजसैव तं वासुदेवं शरणं प्रपद्ये ६०।
अस्त्येव सर्वत्र विनाशहेतुः सर्वाश्रयः सर्वमयः स सर्वः ।।
विना हृषीकैर्विषयान्प्रभुंक्ते तं वासुदेवं शरणं प्रपद्ये ६१।
जीवस्वरूपेण बिभर्ति लोकांस्ततः स्वमूर्तान्सचराचरांश्च ।।
निष्केवलो ज्ञानमयः सुशुद्धस्तं वासुदेवं शरणं प्रपद्ये ६२।
दैत्यांतकं दुःखविनाशमूलं शांतं परं शक्तिमयं विशालम् ।।
यं प्राप्य देवा विनयं प्रयांति तं वासुदेवं शरणं प्रपद्ये ६३।
सुखं सुखांतं सुखदं सुरेशं ज्ञानार्णवं तं मुनिपं सुरेशम् ।।
सत्याश्रयं सत्यगुणोपविष्टं तं वासुदेवं शरणं प्रपद्ये ६४।

यज्ञांगरूपं परमार्थरूपं मायान्वितं मापतिमुग्रपुण्यम् ।।
विज्ञानमेकं जगतां निवासं तं वासुदेवं शरणं प्रपद्ये ६५।
अंभोधिमध्ये शयनं हितस्य नागांगभोगे शयनं विशाले ।।
श्रीपादपद्मद्वयमेव तस्य तद्वासुदेवस्य नमामि नित्यम् ६६।
पुण्यान्वितं शंकरमेव नित्यं तीर्थैरनेकैः परिसेव्यमानम् ।।
तत्पादपद्मद्वयमेव तस्य श्रीवासुदेवस्य अघापहं तत् ६७।
पादांबुजं रक्तमहोत्पलाभमंभोजसल्लिंगजयोपयुक्तम् ।।
अलंकृतं नूपुरमुद्रिकाभिः श्रीवासुदेवस्य नमामि नित्यम् ६८।
देवैः सुसिद्धैर्मुनिभिः सदैव नुतं सुभक्त्या उरगाधिपैश्च ।।
तत्पादपंकेरुहमेवपुण्यं श्रीवासुदेवस्य नमामि नित्यम् ६९।

यस्यापि पादांभसि मज्जमानाः पूता दिवं यांति विकल्मषास्ते ।।
मोक्षं लभंते मुनयः सुतुष्टास्तं वासुदेवं शरणं प्रपद्ये ७०।
पादोदकं तिष्ठति यत्र विष्णोर्गंगादितीर्थानि सदैव तत्र ।।
पिबंति येद्यापि सपापदेहास्ते यांति शुद्धाः सुगृहं मुरारेः ७१।
पादोदकेनाप्यभिषिच्यमाना उग्रैश्च पापैः परिलिप्तदेहाः ।।

ते यांति मुक्तिं परमेश्वरस्य तस्यैव पादौ सततं नमामि ७२।
नैवेद्यमात्रेण सुभक्षितेन सुचक्रिणस्तस्य महात्मनस्तु ।।
श्रीवाजपेयस्य फलं लभंते सर्वार्थयुक्ताश्च नरा भवंति ७३।
नारायणं तं नरकाधिनाशनं मायाविहीनं सकलं गुणज्ञम् ।।
यं ध्यायमानाः सुगतिं प्रयांति तं वासुदेवं शरणं प्रपद्ये ७४।
यो वंद्यस्त्वृषिसिद्धचारणगणैर्देवैः सदा पूज्यते ।।
यो विश्वस्य विसृष्टिहेतुकरणे ब्रह्मादिदेवप्रभुः ।।
यः संसारमहार्णवे निपतितस्योद्धारको वत्सल-।
स्तस्यैवापि नमाम्यहं सुचरणौ भक्त्या वरौ पावनौ ७५।
यो दृष्टो मखमंडपे सुरगणैः श्रीवामनः सामगः ।।
सामोद्गीतकुतूहलः सुरगणैस्त्रैलोक्य एकः प्रभुः ।।
कुर्वंतं नयनेक्षणैः शुभकरैर्निष्पापतां तद्बले-।
स्तस्याहं चरणारविंदयुगलं वंदे परं पावनम् ७६।
राजंतं द्विजमंडले मखमुखे ब्रह्मश्रियाशोभितं ।।
दिव्येनापि सुतेजसा करमयं यं चेंद्रनीलोपमम् ।

देवानां हितकाम्यया सुतनुजं वैरोचनस्यापि तं-।
याचंतं मम दीयतां त्रिपदकं वंदे प्रभुं वामनम् ७७।
तं द्रष्टुं रविमंडले मुनिगणैः संप्राप्तवंतं दिवं ।।
चंद्रार्कास्तमयांतरे किल पदा संच्छादयंतं तदा ।।
तस्यैवापि सुचक्रिणः सुरगणाः प्रापुर्लयं सांप्रतं-।
का ये विश्ववविकोशकेतमतुलं नौमि प्रभोर्विक्रमम् ७८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रेऽष्टनवतितमोऽध्यायः ९८।

Roman transliteration

sūta uvāca-
evamukte śubhe vākye vijvalena mahātmanā ||
kuṃjalo vadatāṃ śreṣṭhaḥ stotraṃ puṇyamudairayat 1|
dhyātvā natvā hṛṣīkeśaṃ sarvakleśavināśanam ||
sarvaśreyaḥ pradātāraṃ hareḥ stotramudīritam 2|
vāsudevābhidhānaṃ tatsarvaśreyaḥ pradāyakam ||
mokṣadvāraṃ sukhopetaṃ śāṃtidaṃ puṣṭivarddhanam 3|
sarvakāmapradātāraṃ jñānadaṃ jñānavarddhanam ||
vāsudevasya yatstotraṃ vijvalāya prakāśitam 4|
vāsudevābhidhānaṃ cāprameyaṃ puṇyavarddhanam ||
so'vagamya pituḥ sarvaṃ vijvalaḥ pakṣiṇāṃvaraḥ 5|

tatragaṃtuṃpracakrāmapituḥprṣṭaṃtadānṛpa ||
evaṃ gaṃtuṃ kṛtamatiṃ vijvalaṃ jñānapāragam 6|
uvāca putraṃ dharmātmā upakārasamudyatam 7|
kuṃjala uvāca-

putra tasya mahajjāne pātakaṃ bhūpateḥ śṛṇu ||
yato gatvā paṭha svatvaṃ subāhoścopaśṛṇvataḥ 8|
yathāyathā śroṣyati stotramuttamaṃ tathā tathā jñānamayo bhaviṣyati ||
śrīvāsudevasya na saṃśayo vai tasya prasādātsuśivaṃ mayoktam 9|
āmaṃtrya sa guruṃ paścāduḍḍīya laghuvikramaḥ ||
ānaṃdakānanaṃ puṇyaṃ saṃprāpto vijvalastadā 10|
vṛkṣacchāyāṃ samāśritya upaviṣṭo mudānvitaḥ |
samālokya sa rājānaṃ vimānenāgataṃ punaḥ 11|
eṣyatyasau kadā rājā subāhuḥ priyayā saha ||
pātakānmocayiṣyāmi stotreṇānena vai kadā 12|
tāvadvimānaḥ saṃprāptaḥ kiṃkiṇījālamaṃḍitaḥ ||
ghaṃṭāravasamākīrṇo vīṇāveṇusamanvitaḥ 13|
gaṃdharvasvarasaṃghuṣṭaścāpsarobhiḥ samanvitaḥ ||
sarvakāmasamṛddhastu annodakavivarjitaḥ 14|
tasminyāne sthito rājā subāhuḥ priyayā saha ||

samuttīrṇo vimānātsa sutārkṣya priyayā saha 15|
śastramādāya tīkṣṇaṃ tu yāvatkṛṃtati tacchavam ||
tāvaddhi vijvalenāpi samāhvānaṃ kṛtaṃ tadā 16|
bho bhoḥ puruṣaśārdūla devopama bhavānidam ||
karoti nirghṛṇaṃ karma nṛśaṃsairna ca śakyate 17|
kartuṃ puruṣaśārdūla ko'yaṃ vidhiviparyayaḥ ||
duṣkṛtaṃ sāhasaṃ karma niṃdyaṃ lokeṣu sarvadā 18|
vedācāravihīnaṃ tu kasmātprārabdhavāni ha ||
tanme tvaṃ kāraṇaṃ sarvaṃ kathayasva yathā tathā 19|
ityevaṃ bhāṣitaṃ tasya vijvalasya mahātmanaḥ ||
samākarṇya mahārājaḥ svapriyāṃ vākyamabravīt 20|
priye varṣaśataṃ bhuktaṃ mayedaṃ pāpakarmaṇā ||
kadā na bhāṣitaṃ kena yathāyaṃ paribhāṣate 21|
mamaivaṃ pīḍyamānasya kṣudhayā hṛdayaṃ priye ||
nirgataṃ cotsukaṃ kāṃte śāṃtiścitte pravartate 22|

yāvadasya śrutaṃ vākyaṃ sarvaduḥkhasya śāṃtidam ||
tāvaccitte samāhlādo vartate cāruhāsini 23|
koyaṃ devo nu gaṃdharvaḥ sahasrākṣo bhaviṣyati ||
munīnāṃ syādvacaḥ satyaṃ yaduktaṃ muninā purā 24|
evamābhāṣitaṃ śrutvā priyasyānaṃtaraṃ priyā ||
rājānaṃ pratyuvācātha bhāryā patiparāyaṇā 25|
satyamuktaṃ tvayā nātha idamāścaryamuttamam ||
yathā te vartate kāṃta mama citte tathā punaḥ 26|
pakṣirūpadharaḥ ko'yaṃ pṛcchate hitakārivat ||
evamābhāṣitaṃ śrutvā priyāyāḥ pṛthivīpatiḥ 27|
baddhāṃjalipuṭobhūtvā pakṣiṇaṃ vākyamabravīt ||
subāhuruvāca-
svāgataṃ te mahāprājña pakṣirūpadharaḥ prabho 28|
śirasā bhāryayā sārddhaṃ tava pādāṃbujadvayam ||
namaskaromyahaṃ puṇyamastu nastvatprasādataḥ 29|

bhavānkaḥ pakṣirūpeṇa puṇyamevaṃ prabhāṣate ||
yādṛśaṃ kriyatekarma pūrvadehena sattama 30|
sukṛtaṃ duṣkṛtaṃ vāpi tadihaiva prabhujyate ||
atha tenātmakaṃ vṛttaṃ tasyāgre ca niveditam 31|
yathoktaṃ kuṃjalenāpi pitrā pūrvaṃ śrutaṃ tathā ||
kathayasvātmavṛttāṃtaṃ bhavānko māṃ prabhāṣate 32|
subāhuṃ pratyuvācedaṃ vākyaṃ pakṣivarastadā ||
vijvala uvāca-
śukajātyāṃ samutpannaḥ kuṃjalonāma me pitā 33|
tasyāhaṃ vijvalo nāma tṛtīyastu suteṣvaham ||
nāhaṃ devo na gaṃdharvo na ca siddho mahābhuja 34|
nityameva prapaśyāmi karma caivaṃ sudāruṇam ||
kiyatkālaṃ mahatkarma sāhasākārasaṃyutam 35|
kariṣyasi mahārāja tanme kathaya sāṃpratam ||
subāhuruvāca-

vāsudevābhidhānaṃ yatpūrvamuktaṃ hi brāhmaṇaiḥ 36|
śroṣyāmyahaṃ yadā bhadra gatiṃ svāṃ prāpnuyāṃ tadā ||
puṇyātmanā bhāṣitaṃ vai muninā saṃyatātmanā 37|
tadāhaṃ pātakānmukto bhaviṣyāmi na saṃśayaḥ ||
vijvala uvāca-
tavārthe pṛcchitastātastena me kathitaṃ ca yat 38|
tattedyāhaṃ pravakṣyāmi śāśvataṃ śṛṇu sattama 39|
oṃasya śrīvāsudevābhidhānasya stotrasya nāradaṛṣiranuṣṭupchaṃdaḥ |
oṃkārodevatā sarvapātakanāśanārthe caturvargasādhanārthe ca jape viniyogaḥ |
oṃnamo bhagavate vāsudevāya iti maṃtraḥ |
pāvanaṃ paramaṃ puṇyaṃ vedajñaṃ vedamaṃdiram ||
vidyādhāraṃ bhavādhāraṃ praṇavaṃ vai namāmyaham 40|
nirāvāsaṃ nirākāraṃ suprakāśaṃ mahodayam ||
nirguṇaṃ guṇasaṃbaddhaṃ namāmi praṇavaṃ param 41|
mahākāṃtaṃ mahotsāhaṃ mahāmohavināśanam ||

ācinvaṃtaṃ jagatsarvaṃ guṇātītaṃ namāmyaham 42|
bhāti sarvatra yo bhūtvā bhūtānāṃ bhūtivarddhanaḥ| |
abhayaṃ bhikṣusaṃbaddhaṃ namāmi praṇavaṃ śivam 43|
gāyatrīsāma gāyaṃtaṃ gītaṃ gītapriyaṃ śubham ||
gaṃdharvagītabhoktāraṃ praṇavaṃ praṇamāmyaham 44|
vicāraṃ vedarūpaṃ taṃ yajñasthaṃ bhaktavatsalam ||
yoniṃ sarvasya lokasya oṃkāraṃ praṇamāmyaham 45|
tārakaṃ sarvabhūtānāṃ naurūpeṇa virājitam ||
saṃsārārṇavamagnānāṃ namāmi praṇavaṃ harim 46|
sarvalokeṣu vasate ekarūpeṇa naikadhā ||
dhāmakaivalyarūpeṇa namāmi praṇavaṃ śivam 47|
sūkṣmaṃ sūkṣmataraṃ śuddhaṃ nirguṇaṃ guṇanāyakam ||
varjitaṃ prākṛtairbhāvairvedasthānaṃ namāmyaham 48|
devadaityaviyogaiśca varjitaṃ tuṣṭibhiḥ sadā ||
daivaiśca yogibhirdhyeyaṃ tamoṃkāraṃ namāmyaham 49|

vyāpakaṃ viśvavettāraṃ vijñānaṃ paramaṃ śubham ||
śivaṃ śivaguṇaṃ śāṃtaṃ vaṃde praṇavamīśvaram 50|
yasya māyāṃ praviṣṭāstu brahmādyāśca surāsurāḥ| |
na viṃdaṃti paraṃ śuddhaṃ mokṣadvāraṃ namāmyaham 51|
ānaṃdakaṃdāya viśuddhabuddhaye śuddhāya haṃsāya parāvarāya| |
namo'stu tasmai gaṇanāyakāya śrīvāsudevāya mahāprabhāya 52|

śrīpāṃcajanyena virājamānaṃ raviprabheṇāpi sudarśanena ||
gadābjakenāpi virājamānaṃ prabhuṃ sadainaṃ śaraṇaṃ prapadye 53|
yaṃ vedaguhyaṃ saguṇaṃ guṇānāmādhārabhūtaṃ sacarācarasya ||
yaṃ sūryavaiśvānaratulyatejasaṃ taṃ vāsudevaṃ śaraṇaṃ prapadye 54|
kṣudhānidhānaṃ vimalaṃ surūpamānaṃdamānena virājamānam |
yaṃ prāpya jīvaṃti surādilokāstaṃ vāsudevaṃ śaraṇaṃ prapadye 55|
tamoghanānāṃ svakarairvināśaṃ karoti nityaṃ parikarmahetuḥ ||
uddyotamānaṃ ravidīptatejasaṃ taṃ vāsudevaṃ śaraṇaṃ prapadye 56|
yo bhāti sarvatra raviprabhāvaiḥ karoti śoṣaṃ ca rasaṃ dadāti ||

yaḥ prāṇināmaṃtaragaḥ sa vāyustaṃ vāsudevaṃ śaraṇaṃ prapadye 57|
svecchānurūpeṇa sa devadevo bibharti lokānsakalānmahīpān ||
saṃtāraṇe nauriva vartate yastaṃ vāsudevaṃ śaraṇaṃ prapadye 58|
aṃtargato lokamayaḥ sadaiva pacatyasau sthāvarajaṃgamānām ||
svāhāmukho devagaṇasya hetustaṃ vāsudevaṃ śaraṇaṃ prapadye 59|
rasaiḥ supuṇyaiḥ sakalaiḥ sahaiva puṣṇāti saumyo guṇadaśca loke ||
annāni yonirmala tejasaiva taṃ vāsudevaṃ śaraṇaṃ prapadye 60|
astyeva sarvatra vināśahetuḥ sarvāśrayaḥ sarvamayaḥ sa sarvaḥ ||
vinā hṛṣīkairviṣayānprabhuṃkte taṃ vāsudevaṃ śaraṇaṃ prapadye 61|
jīvasvarūpeṇa bibharti lokāṃstataḥ svamūrtānsacarācarāṃśca ||
niṣkevalo jñānamayaḥ suśuddhastaṃ vāsudevaṃ śaraṇaṃ prapadye 62|
daityāṃtakaṃ duḥkhavināśamūlaṃ śāṃtaṃ paraṃ śaktimayaṃ viśālam ||
yaṃ prāpya devā vinayaṃ prayāṃti taṃ vāsudevaṃ śaraṇaṃ prapadye 63|
sukhaṃ sukhāṃtaṃ sukhadaṃ sureśaṃ jñānārṇavaṃ taṃ munipaṃ sureśam ||
satyāśrayaṃ satyaguṇopaviṣṭaṃ taṃ vāsudevaṃ śaraṇaṃ prapadye 64|

yajñāṃgarūpaṃ paramārtharūpaṃ māyānvitaṃ māpatimugrapuṇyam ||
vijñānamekaṃ jagatāṃ nivāsaṃ taṃ vāsudevaṃ śaraṇaṃ prapadye 65|
aṃbhodhimadhye śayanaṃ hitasya nāgāṃgabhoge śayanaṃ viśāle ||
śrīpādapadmadvayameva tasya tadvāsudevasya namāmi nityam 66|
puṇyānvitaṃ śaṃkarameva nityaṃ tīrthairanekaiḥ parisevyamānam ||
tatpādapadmadvayameva tasya śrīvāsudevasya aghāpahaṃ tat 67|
pādāṃbujaṃ raktamahotpalābhamaṃbhojasallīṃgajayopayuktam ||
alaṃkṛtaṃ nūpuramudrikābhiḥ śrīvāsudevasya namāmi nityam 68|
devaiḥ susiddhairmunibhiḥ sadaiva nutaṃ subhaktyā uragādhipaiśca ||
tatpādapaṃkeruhamevapuṇyaṃ śrīvāsudevasya namāmi nityam 69|
yasyāpi pādāṃbhasi majjamānāḥ pūtā divaṃ yāṃti vikalmaṣāste ||
mokṣaṃ labhaṃte munayaḥ sutuṣṭāstaṃ vāsudevaṃ śaraṇaṃ prapadye 70|
pādodakaṃ tiṣṭhati yatra viṣṇorgaṃgāditīrthāni sadaiva tatra ||
pibaṃti yedyāpi sapāpadehāste yāṃti śuddhāḥ sugṛhaṃ murāreḥ 71|
pādodakenāpyabhiṣicyamānā ugraiśca pāpaiḥ pariliptadehāḥ ||

te yāṃti muktiṃ parameśvarasya tasyaiva pādau satataṃ namāmi 72|
naivedyamātreṇa subhakṣitena sucakriṇastasya mahātmanastu ||
śrīvājapeyasya phalaṃ labhaṃte sarvārthayuktāśca narā bhavaṃti 73|
nārāyaṇaṃ taṃ narakādhināśanaṃ māyāvihīnaṃ sakalaṃ guṇajñam ||
yaṃ dhyāyamānāḥ sugatiṃ prayāṃti taṃ vāsudevaṃ śaraṇaṃ prapadye 74|
yo vaṃdyastvṛṣisiddhacāraṇagaṇairdevaiḥ sadā pūjyate ||
yo viśvasya visṛṣṭihetukaraṇe brahmādidevaprabhuḥ ||
yaḥ saṃsāramahārṇave nipatitasyoddhārako vatsala-|
stasyaivāpi namāmyahaṃ sucaraṇau bhaktyā varau pāvanau 75|
yo dṛṣṭo makhamaṃḍape suragaṇaiḥ śrīvāmanaḥ sāmagaḥ ||
sāmodgītakutūhalaḥ suragaṇaistrailokya ekaḥ prabhuḥ | |

kurvaṃtaṃ nayanekṣaṇaiḥ śubhakarairniṣpātāṃ tadbale-|
stasyāhaṃ caraṇāraviṃdayugalaṃ vaṃde paraṃ pāvanam 76|
rājaṃtaṃ dvijamaṃḍale makhamukhe brahmaśriyāśobhitaṃ ||
divyenāpi sutejasā karamayaṃ yaṃ ceṃdranīlopamam |

devānāṃ hitakāmyayā sutanujaṃ vairocanasyāpi taṃ-|
yācaṃtaṃ mama dīyatāṃ tripadakaṃ vaṃde prabhuṃ vāmanam 77|
taṃ draṣṭuṃ ravimaṃḍale munigaṇaiḥ saṃprāptavaṃtaṃ divaṃ ||
caṃdrārkāstamayāṃtare kila padā saṃcchādayaṃtaṃ tadā ||
tasyaivāpi sucakriṇaḥ suragaṇāḥ prāpurlayaṃ sāṃprataṃ-|
kā ye viśvavikośaketamatulaṃ naumi prabhorvikramam 78|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye
cyavanacaritre'ṣṭanavatitamo'dhyāyaḥ 98|

English translation

Sūta said :

1-7. When the glorious Vijvala uttered these auspicious words, Kuñjala , the best among speakers, told him the auspicious hymn. The hymn in honour of Hari (i.e. Viṣṇu) is recited after meditating upon and saluting Hṛṣīkeśa , who destroys all sufferings and gives entire religious merit. The hymn is called (the hymn in honour of) Vāsudeva ; it gives all virtue; it is the gate to salvation; it is possessed of happiness; it gives peace; it enhances nourishment; it gives all desired objects; it gives knowledge and increases knowledge. (Kuñjala) manifested to Vijvala the hymn of Vāsudeva. (The hymn) is called Vāsudeva (-hymn); it is boundless and increases nourishment. Vijvala, the best among birds, having learned it from his father, started to go there (and) asked (the permission of) his father. The religious minded (Kuñjala) said to his son Vijvala who had decided to go, who. had mastered knowledge and who was intent upon obliging (others).

Kuñjala said :

8-9. O son, listen, since I know the great sin of the king, go from here and recite it when Subāhu is overhearing. The more he will hear the excellent hymn the more he will be full of (i.e. he will have) knowledge of Vāsudeva, due to his (i.e. Vāsudeva's) grace. Undoubtedly I have spoken very well.

10-12. Taking leave of his father, Vijvala of a quick pace, flew and then reached the auspicious Ānanda -forest. Resorting to the shade of a tree, he, full of joy, sat (there). Having (formerly) seen the king who had come in an aeroplane (he thought to himself:) 'When will king Subāhu come with his wife? When shall I free him from the sin by means of this hymn?'

13-14. Just then the aeroplane reached there adorned with a number of small bells, filled with the sound of bells accompanied by lute and flute , full of the sound of gandharvas and having celestial nymphs, rich in all desired objects but without food and water.

15-19. King Subāhu was seated in that plane with his wife. With his wife Sutārkṣyā, he got down from the aeroplane. When he took a sharp weapon and cut off the dead body, Vijvala called out to him: "O best among men, O you resembling gods, you are doing this act which (even) cruel men cannot do. O distinguished man, what is this adverse fate! Tell me the entire reason why you have commenced this evil, rash act, always condemned in the world and opposed to the Vedic practice."

20-24. Having heard these words of the noble Vijvala, the great king said (these) words to his wife: “O dear one, I, of evil acts, have been eating this for a hundred years. Nobody ever spoke like this as he is talking. O dear one, the heart of me who am being thus oppressed by hunger (has become) eager, and gone out; (now) there is peace in (my) heart. O you of a charming smile, when I have heard his words putting an end to my grief, great joy abides in my heart. Who is he? Can he be a gandharva or Indra ? The words of sages would come true, since the sage formerly had said (like this).”

25-28a. Having heard these words of her dear (husband), the wife, who was devoted to her husband, then said to the king: “O Lord, you have spoken the truth. This is the greatest wonder. As you have (an idea) in your mind so do I have in my mind. Who is this who having taken up the form of a bird, asks (you) like a benefactor?” Having heard these words of his wife, the lord of the earth, joining the palms of his hands, said (these) words:

Subāhu said :

28b-31a. O you very intelligent lord, welcome to you who have taken up the form of a bird. Along with my wife I am, with (i.e. bowing) my head, saluting both your lotus-like feet. Let us have religious merit through your grace. Who are you that are in the form a bird, talking such good (words)? O best one, (the fruit of) whatever good or bad deed is done by the former body (in a former existence) is enjoyed here only.

31b-33a. Then he told him his account. He heard it (i.e. it was) as it was told by his father Kuñjala. “Tell me the account of you who are talking to me.” Then the best bird said these words to Subāhu:

Vijvala said :

33b-36a. My father, Kuñjala by name, was born in the species of parrots. Among his sons, I am the third, Vijvala by name. O you of great arms, I am not a god, not a gandharva, nor am I a siddha . Everyday I am observing (your) very terrible deed. O great king, tell me now how long you will (continue to) do this deed full of violence?

Subāhu said :

36b-38a. When I shall hear the hymn called Vāsudeva-hymn which was formerly recited by the brāhmaṇas , then, O good man, I shall find my own course (to salvation). The sage, of a controlled mind, has said that then I shall be undoubtedly free from my sin.

Vijvala said :

38b-39. For you I asked my father. O best one, listen. I shall tell you the eternal (truth) that he told me: Om, of this hymn called Vāsudeva-hymn, Nārada is (the author); anuṣṭup is the metre. Oṃkāra is the (presiding) deity. I employ (myself) in repeating the prayers for the destruction of all sins and for accomplishing the four goals (of human life). The hymn is: “Om Namo Bhagavate Vāsudevāya (My salutation to the holy Vāsudeva).

40-51. I salute Praṇava (i.e. the sacred syllable ‘Om’) that is purifying, very meritorious, that knows the Vedas , that is the abode of the Vedas, the support of learning, and of existence. I salute the highest Praṇava, which is without an abode, which has no form, which is very bright and very glorious, which is qualityless (yet) connected with qualities. I salute (the Praṇava) that is very lovely, very energetic,

that destroys great delusion, that fills all the world, and is beyond qualities. He coming into existence, shines everywhere, and increases prosperity. I salute Śiva (or auspicious) Praṇava that is fearless and connected with mendicants. I salute Praṇava that is the singer of Gāyatrī and Sāman , the song and the one to whom songs are dear; and that enjoys the singing of gandharvas. I salute that Oṃkāra, that is the thought, that is of the form of the Vedas, that remains in the sacrifice and that is affectionate towards the devotees, and that is the origin of the entire world. I salute that Praṇava (in the form of) Hari, which, manifesting itself in the form of a boat, is the emancipator of all beings drowning in the ocean of the worldly existence. I salute that auspicious Praṇava (or Praṇava in the form of Śiva), which, living in many ways in the same form in all the worlds, is the abode in the form of salvation. I salute (that Praṇava) which is subtle (nay), subtler, pure, qualityless, the principal quality, which is free from unrefined states, and which is the abode of the Vedas (or of which Vedas are the abode). I salute that Oṃkāra which is always free from the losses of gods and demons and (is full of) contentment; and which is being meditated upon by gods and meditating saints. I salute Praṇava, the lord, which is (all-)pervading, which is omniscient, which is the highest pure knowledge, which is Śiva (or pure), which has auspicious qualities, and which is tranquil. I salute (that Praṇava), having entered whose illusion, gods and demons like Brahmā , do not find the very pure gate of salvation.

52-78. (My) salutation to that very lustrous, pure, Vāsudeva, the bulb of joy, of pure intelligence, and the lord of the demigods. I always seek the refuge of the lord, who is shining with the Pāñcajanya (conch), with the Sudarśana (disc) lustrous like the sun and with (his) mace and lotus. I seek the refuge of that Vāsudeva who is concealed by the Vedas, who is possessed of qualities and is the support of qualities and of the movable and the immovable, whose lustre is like that of fire and the sun. I seek the refuge of that Vāsudeva, the receptacle of hunger, pure and handsome, shining with joy and respect, reaching whom all the worlds (like those of) gods, live. I seek the refuge of that Vāsudeva, bright and lustrous like the sun, who destroys with his own rays masses of darkness, who is always the object of worship. I seek the refuge of that Vāsudeva, who shines everywhere (and) causes drying up with his sunlike lustres and gives water, and who is the internal air of living beings. I seek the refuge of that Vāsudeva, who, the god of gods, sustains, according to his will, all worlds and all kins, and acts like a boat in helping (beings) to cross (the ocean of the mundane existence). I seek the refuge of that Vāsudeva, who, full of the worlds, is always present (in bodies) of the mobile and the immobile, and digests (food) with the mouth of Svāhā , and is the cause of the host of gods. I seek the refuge of that Vāsudeva, the pleasant one and the giver of qualities in the world, who with all very good saps, nourishes, with pure lustre, foods. That (Vāsudeva), the cause of destruction, the refuge of all, full of everything and complete is present everywhere. He enjoys the objects of sense without the organs of sense. I seek the refuge of that Vāsudeva. He then -sustains, with his own form, the mobile and immobile worlds—his own forms. He is utterly perfect, full of knowledge and very pure. I seek the refuge of that Vāsudeva. I seek the shelter of that Vāsudeva—the destroyer of the demons, the root (cause) of the -destruction of misery, the tranquil, the highest, the huge one, full of power, reaching whom the gods become humble. I seek the refuge of that Vāsudeva (who is) happiness, the limit of happiness, the giver of happiness, the lord of gods, the ocean of knowledge, the protector of sages, the chief of gods, the prop of truth, and practising the virtue of truth. I seek the refuge of that Vāsudeva (who is) of the form of the sacrificial requisites, who is of the nature of the highest truth, (who is) endowed with the cosmic power, the lord of Lakṣmī , (who is) fierce (yet) auspicious, (who) alone (is) knowledge, and (who is) the abode of the worlds. His bed is in the ocean. He sleeps on the huge hood of snake (i.e. Śeṣa). I everyday salute the holy couple of the lotus-like feet of that Vāsudeva. The two feet of the holy Vāsudeva are full of merit, confer happiness, are always being attended upon by the holy places, and they remove sins. I always salute the lotus-like feet of the holy Vāsudeva which resemble large red lotuses, have the good marks of lotuses, are fit for conquest, and are adorned with the prints of anklets. I always salute the holy feet of the holy Vāsudeva, which are always devoutly

praised by gods, good siddhas , sages and lords of serpents. I seek the refuge of that Vāsudeva, by bathing in the water of whose feet, sages, being purified and freed from sins and well-pleased, obtain salvation. There are always (present) holy places like the Ganges where the water (flowing) from the feet of Viṣṇu remains. Those with their bodies (stained) by fierce sins, sprinkled with the water (flowing) from Viṣṇu's feet, go to (i.e. obtain) salvation. I always salute the two feet of that highest lord only. Men obtain the fruit of the holy Vājapeya (sacrifice) on having properly eaten the offering of eatables (done in honour) of the noble (Viṣṇu), the holder of the great disc; and they become endowed with all (desired) objects. I seek the refuge of that Vāsudeva, Nārāyaṇa , the destroyer of hells, free from illusion, perfect and knowing (i.e. appreciating) virtues, by meditating upon whom men obtain a good course (i.e. salvation). With devotion I salute the good, excellent, sanctifying couple of the feet of him (i.e. Viṣṇu) who is saluted by hosts of sages, siddhas and bards, who is always worshipped by gods, who is the chief, first lord i.e. Brahmā in bringing about the creation of the universe, and who is the affectionate emancipator of him who has fallen into the great ocean of the worldly existence. I salute the extremely purifying couple of the lotus-like feet of the holy Vāmana (i.e. Viṣṇu) that removed, with the auspicious glances, the sin of Bali , and who was seen singing the Sāmans in the sacrificial hall by hosts of gods and who, the only lord of the three worlds and eager to sing Sāmanas (was seen) by the groups of gods. I salute that lord Vāmana, shining in the group of brāhmaṇas at the head of the satrifice [sacrifice?], adorned with Brahmanic glory, full of rays with bright divine lustre resembling a sapphire, and imploring for the good of gods, that good son of Vairocana (as:) 'Give me (the land covered by my) three steps.' I praise the matchless stride of the lord, the holder of the good disc, to see which (stride) in the orb of the sun, which covered the heaven in the interval between the setting of the moon and the sun, the groups of sages reached heaven, and became merged into his body—the big sheath of the universe."

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 99

God Viṣṇu Appears to Subāhu

Chapter 181 of 693 · 46 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
स्तोत्रं पवित्रं परमं पुराणं पापापहं पुण्यमयं शिवं च ।
धन्यं सुसूक्तं परमं सुजाप्यं निशम्य राजा स सुखी बभूव १।
गतासु तृष्णा क्षुधया समेता देवोपमो भूमिपतिर्बभूव ।
भार्या च तस्यापि विभाति रूपैर्युक्तावुभौ पापविबंधमाप्तौ २।
देवः सुदेवैः परिवारितोसौ विप्रैः सुसिद्धैर्हरिभक्तियुक्तैः ।
आगत्य भूपं गतकल्मषं तं श्रीशंखचक्राब्जगदासिधर्ता ३।
श्रीनारदो भार्गव व्यास पुण्या समागतस्तत्र मृकंडसूनुः ।
वाल्मीकि नामा मुनिर्विष्णुभक्तः समागतो ब्रह्मसुतो वसिष्ठः ४।
गर्गो महात्मा हरिभक्तियुक्तो जाबालिरैभ्यावथ कश्यपश्च ।
आजग्मुरेते हरिणा समेता विष्णुप्रिया भागवतां वरिष्ठाः ५।
पुण्याः सुधन्या गतकल्मषास्ते हरेः सुपादांबुजभक्तियुक्ताः ।
श्रीवासुदेवं परिवार्य तस्थुः स्तुवंति भूपं विविधप्रकारैः ६।
देवाश्च सर्वे हुतभुङ्मुखाश्च ब्रह्मा हरिश्चापि सुदिव्यदेव्यः ।
गायंति दिव्यं मधुरं मनोहरं गंधर्वराजादिसुगायनाश्च ७।

सुवेद युक्तैः परमार्थसंमितैः स्तवैः सुपुण्यैर्मुनयः स्तुवंति ।
दृष्ट्वा पतिं भूपतिमेव देवो हरिर्बभाषे वचनं मनोहरम् ८।
वरं यथेष्टं वरयस्व भूपते ददाम्यहं ते परितोषितो यतः ।
हरेस्तु वाक्यं स निशम्य राजा दृष्ट्वा मुरारिं वदमानमग्रे ९।
नीलोत्पलाभं मुरघातिनं प्रभुं तं शंखचक्रासिगदाप्रधारिणम् ।
श्रियासमेतं परमेश्वरं तं रत्नोज्ज्वलं कंकणहारभूषितम् १०।
रविप्रभं देवगणैः सुसेवितं महार्घहाराभरणैः सुभूषितम् ।
सुदिव्यगंधैर्वरलेपनैर्हरिं सुभक्तिभावैरवनीं गतो नृपः ११।
दंडप्रणामैः सततं नमाम जयेति वाचाथ महानृपस्तदा ।
दासोस्मि भृत्योस्मि पुरः स ते सदा भक्तिं न जाने न च भावमुत्तमम् १२।
जायान्वितं मामिह चागतं हरे प्रपाहि वै त्वां शरणं प्रपन्नम् ।
धन्यास्तु ते माधव मानवा द्विजाः सदैव ते ध्यानमनोविलीनाः १३।
समुच्चरंतो भव माधवेति प्रयांति वैकुंठमितः सुनिर्मलाः ।
तवैव पादांबुजनिर्गतं पयः पुण्यं तथा ये शिरसा वहंति १४।
समस्ततीर्थोद्भव तोय आप्लुतास्ते मानवा यांति हरेः सुधाम १५।

नास्ति योगो न मे भक्तिर्ज्ञानं नास्ति न मे क्रिया ।
कस्य पुण्यस्य संगेन वरं मह्यं प्रयच्छसि १६।
हरिरुवाच-
वासुदेवाभिधानं यन्महापातकनाशनम् ।
भवता विज्वलात्पुण्याच्छ्रुतं राजन्विकल्मषः १७।
तेन त्वं मुक्तिभागी च संजातो नात्र संशयः ।
मम लोके प्रभुंक्ष्व त्वं दिव्यान्भोगान्मनोनुगान् १८।
राजोवाच-
यदिदेववरोदेयोममदीनस्यवैत्वया ।
विज्वलायप्रयच्छत्वंप्रथमंवरमुत्तमम् १९।
हरिरुवाच-
विज्वलस्य पिता पुण्यः कुंजलो ज्ञानमंडितः ।
वासुदेवमहास्तोत्रं नित्यं पठति भूपते २०।
पुत्रैः प्रियासमेतोऽसौ मम गेहं प्रयास्यति ।
एतत्तु जपते स्तोत्रं सदा दास्याम्यहं फलम् २१।

एवमुक्ते शुभे वाक्ये राजा केशवमब्रवीत् ।
इदं स्तोत्रं महापुण्यं सफलं कुरु केशव २२।
हरिरुवाच-।
कृते युगे महाराज यदा स्तोष्यंति मानवाः ।
तदा मोक्षं प्रयास्यंति तत्क्षणान्नात्र संशयः २३।
त्रेतायां मासमात्रेण षड्भिर्मासैस्तु द्वापरे ।
वर्षेणैकेन च कलौ ये जपंति च मानवाः २४।
स्वर्गं प्रयांति राजेंद्र वैष्णवं गतिदायकम् ।
त्रिकालमेककालं वा स्नातो जपति ब्राह्मणः २५।
यं यं तु वांछते कामं स स तस्य भविष्यति ।
क्षत्रियो जयमाप्नोति धनधान्यैरलंकृतः २६।
वैश्यो भविष्यति श्रीमान्सुखी शूद्रो भविष्यति ।
अंत्यजं श्रावयेद्योयं पापान्मुक्तो भविष्यति २७।
श्रावको नरकं घोरं कदाचिन्नैव पश्यति ।
मम स्तोत्रप्रसादाच्च सर्वसिद्धो भविष्यति २८।

ब्राह्मणैर्भोज्यमानैश्च श्राद्धकाले पठिष्यति ।
पितरो वैष्णवं लोकं तृप्ता यास्यंति भूपते २९।
तर्पणांते जपं कुर्याद्ब्राह्मणो वाथ क्षत्रियः ।
पिबंति चामृतं तस्य पितरो हृष्टमानसाः ३०।
होमेषु यज्ञमध्ये च भावाज्जपति मानवः ।
तत्र विघ्ना न जायंते सर्वसिद्धिर्भविष्यति ३१।
विषमे दुर्गसंस्थाने हिंस्रव्याघ्रस्य संकटे ।
चौराणां संकटे प्राप्ते तत्र स्तोत्रमुदीरयेत् ३२।
तत्र शांतिर्महाराज भविष्यति न संशयः ।

अन्येष्वेव सुभव्येषु राजद्वारे गते नरे ३३।
वासुदेवाभिधानस्य अयुतं जपते नरः ।
ब्रह्मचर्येण संस्नातः क्रोधलोभविवर्जितः ३४।
तिलतंडुलकैर्होमं दशांशमाज्यमिश्रितम् ।
वासुदेवं प्रपूज्यैव दद्यात्प्रयतमानसः ३५।
श्लोकं प्रति ततो देयं होमं ध्यानेन मानवैः ।

तेषां सुभृत्यवन्नित्यं पार्श्वं नैव त्यजाम्यहम् ३६।
कलौ युगे सुसंप्राप्ते स्तोत्रे दास्यं प्रयास्यति ।
वेदभंगप्रसंगेन यस्य कस्य न दीयते ३७।
सर्वकामसमृद्धार्थः स चैव हि भविष्यति ।
एवं हि सफलं स्तोत्रं मया भूप कृतं शृणु ३८।
ब्रह्मणा निर्मितं तेन जप्तं रुद्रेण वै पुरा ।
ब्रह्महत्याविनिर्मुक्त इंद्रो मुक्तश्च किल्बिषात् ३९।
देवाश्च ऋषयो गुह्याः सिद्धविद्याधरामराः ।
नागैस्तु पूजितं स्तोत्रमापुः सिद्धिं मनीप्सिताम् ४०।
पुण्यो धन्यः स वै दाता पुत्रवान्हि भविष्यति ।
जपिष्यति मम स्तोत्रं नात्र कार्या विचारणा ४१।
आगच्छ त्वं स्त्रिया सार्धं मम स्थानं नृपोत्तम ।
हस्तावलंबनं दत्तं हरिणा तस्य भूपतेः ४२।
नेदुर्दुंदुभयस्तत्र गंधर्वा ललितं जगुः ।
ननृतुश्चाप्सरः श्रेष्ठाः पुष्पवृष्टिं प्रचक्रिरे ४३।

देवाश्च ऋषयः सर्वे वेदस्तोत्रैः स्तुवंति ते ।
ततो दयितया सार्द्धं जगाम नृपतिर्हरिम् ४४।
तं स्तूयमानं सुरसिद्धसंघैः स विज्वलः पश्यति हृष्टमानसः ।
समागतस्तिष्ठति यत्र वै पिता माता च वेगेन महाप्रभावः ४५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थे च्यवनचरित्रे नवनवतितमोऽध्यायः ९९।

Roman transliteration

viṣṇuruvāca-
stotraṃ pavitraṃ paramaṃ purāṇaṃ pāpāpahaṃ puṇyamayaṃ śivaṃ ca |
dhanyaṃ susūktaṃ paramaṃ sujāpyaṃ niśamya rājā sa sukhī babhūva 1|
gatāsu tṛṣṇā kṣudhayā sametā devopamo bhūmipatirbabhūva |
bhāryā ca tasyāpi vibhāti rūpairyuktāvubhau pāpavibaṃdhamāptau 2|
devaḥ sudevaiḥ parivāritosau vipraiḥ susiddhairharibhaktiyuktaiḥ |
āgatya bhūpaṃ gatakalmaṣaṃ taṃ śrīśaṃkhacakrābjagadāsidhartā 3|
śrīnārado bhārgava vyāsa puṇyā samāgatastatra mṛkaṃḍasūnuḥ |
vālmīki nāmā munirviṣṇubhaktaḥ samāgato brahmasuto vasiṣṭhaḥ 4|
gargo mahātmā haribhaktiyukto jābāliraibhyāvatha kaśyapaśca |
ājagmurete hariṇā sametā viṣṇupriyā bhāgavatāṃ variṣṭhāḥ 5|
puṇyāḥ sudhanyā gatakalmaṣāste hareḥ supādāṃbujabhaktiyuktāḥ |
śrīvāsudevaṃ parivārya tasthuḥ stuvaṃti bhūpaṃ vividhaprakāraiḥ 6|

devāśca sarve hutabhuṅmukhāśca brahmā hariścāpi sudivyadevyaḥ |
gāyaṃti divyaṃ madhuraṃ manoharaṃ gaṃdharvarājādisugāyanāśca 7|

suveda yuktaiḥ paramārthasaṃmitaiḥ stavaiḥ supuṇyairmunayaḥ stuvaṃti |
dṛṣṭvā patiṃ bhūpatimeva devo harirbabhāṣe vacanaṃ manoharam 8|
varaṃ yatheṣṭaṃ varayasva bhūpate dadāmyahaṃ te paritoṣito yataḥ |
harestu vākyaṃ sa niśamya rājā dṛṣṭvā murāriṃ vadamānamagre 9|
nīlotpalābhaṃ muraghātinaṃ prabhuṃ taṃ śaṃkhacakrāsigadāpradhāriṇam |
śriyāsametaṃ parameśvaraṃ taṃ ratnojjvalaṃ kaṃkaṇahārabhūṣitam 10|
raviprabhaṃ devagaṇaiḥ susevitaṃ mahārghahārābharaṇaiḥ subhūṣitam |
sudivyagaṃdhairvaralepanairhariṃ subhaktibhāvairavanīṃ gato nṛpaḥ 11|
daṃḍapraṇāmaiḥ satataṃ namāma jayeti vācātha mahānṛpastadā |
dāsosmi bhṛtyosmi puraḥ sa te sadā bhaktiṃ na jāne na ca bhāvamuttamam 12|
jāyānvitaṃ māmiha cāgataṃ hare prapāhi vai tvāṃ śaraṇaṃ prapannam |
dhanyāstu te mādhava mānavā dvijāḥ sadaiva te dhyānamanovilīnāḥ 13|
samuccaraṃto bhava mādhaveti prayāṃti vaikuṃṭhamitaḥ sunirmalāḥ |
tavaiva pādāṃbujanirgataṃ payaḥ puṇyaṃ tathā ye śirasā vahaṃti 14|
samastatīrthodbhava toya āplutāste mānavā yāṃti hareḥ sudhāma 15|

nāsti yogo na me bhaktirjñānaṃ nāsti na me kriyā |
kasya puṇyasya saṃgena varaṃ mahyaṃ prayacchasi 16|
hariruvāca-
vāsudevābhidhānaṃ yanmahāpātakanāśanam |
bhavatā vijvalātpuṇyācchrutaṃ rājanvikalmaṣaḥ 17|
tena tvaṃ muktibhāgī ca saṃjāto nātra saṃśayaḥ |
mama loke prabhuṃkṣva tvaṃ divyānbhogānmanonugān 18|
rājovāca-
yadidevavarodeyomamadīnasyavaitvayā |
vijvalāyaprayacchatvaṃprathamaṃvaramuttamam 19|
hariruvāca-
vijvalasya pitā puṇyaḥ kuṃjalo jñānamaṃḍitaḥ |
vāsudevamahāstotraṃ nityaṃ paṭhati bhūpate 20|
putraiḥ priyāsameto'sau mama gehaṃ prayāsyati |
etattu japate stotraṃ sadā dāsyāmyahaṃ phalam 21|

evamukte śubhe vākye rājā keśavamabravīt |
idaṃ stotraṃ mahāpuṇyaṃ saphalaṃ kuru keśava 22|
hariruvāca-|
kṛte yuge mahārāja yadā stoṣyaṃti mānavāḥ |
tadā mokṣaṃ prayāsyaṃti tatkṣaṇānnātra saṃśayaḥ 23|
tretāyāṃ māsamātreṇa ṣaḍbhirmāsaistu dvāpare |
varṣeṇaikena ca kalau ye japaṃti ca mānavāḥ 24|
svargaṃ prayāṃti rājeṃdra vaiṣṇavaṃ gatidāyakam |
trikālamekakālaṃ vā snāto japati brāhmaṇaḥ 25|
yaṃ yaṃ tu vāṃchate kāmaṃ sa sa tasya bhaviṣyati |
kṣatriyo jayamāpnoti dhanadhānyairalaṃkṛtaḥ 26|
vaiśyo bhaviṣyati śrīmānsukhī śūdro bhaviṣyati |
aṃtyajaṃ śrāvayedyoyaṃ pāpānmukto bhaviṣyati 27|
śrāvako narakaṃ ghoraṃ kadācinnaiva paśyati |
mama stotraprasādācca sarvasiddho bhaviṣyati 28|

brāhmaṇairbhojyamānaiśca śrāddhakāle paṭhiṣyati |
pitaro vaiṣṇavaṃ lokaṃ tṛptā yāsyaṃti bhūpate 29|

tarpaṇāṃte japaṃ kuryādbrāhmaṇo vātha kṣatriyaḥ |
pibaṃti cāmṛtaṃ tasya pitaro hṛṣṭamānasāḥ 30|
homeṣu yajñamadhye ca bhāvājjapati mānavaḥ |
tatra vighnā na jāyaṃte sarvasiddhirbhaviṣyati 31|
viṣame durgasaṃsthāne hiṃsravyāghrasya saṃkaṭe |
caurāṇāṃ saṃkaṭe prāpte tatra stotramudīrayet 32|
tatra śāṃtirmahārāja bhaviṣyati na saṃśayaḥ |
anyeṣveva subhavyeṣu rājadvāre gate nare 33|
vāsudevābhidhānasya ayutaṃ japate naraḥ |
brahmacaryeṇa saṃsnātaḥ krodhalobhavivarjitaḥ 34|
tilataṃḍulakairhomaṃ daśāṃśamājyamiśritam |
vāsudevaṃ prapūjyaiva dadyātprayatamānasaḥ 35|
ślokaṃ prati tato deyaṃ homaṃ dhyānena mānavaiḥ |

teṣāṃ subhṛtyavannityaṃ pārśvaṃ naiva tyajāmyaham 36|
kalau yuge susaṃprāpte stotre dāsyaṃ prayāsyati |
vedabhaṃgaprasaṃgena yasya kasya na dīyate 37|
sarvakāmasamṛddhārthaḥ sa caiva hi bhaviṣyati |
evaṃ hi saphalaṃ stotraṃ mayā bhūpa kṛtaṃ śṛṇu 38|
brahmaṇā nirmitaṃ tena japtaṃ rudreṇa vai purā |
brahmahatyāvinirmukta iṃdro muktaśca kilbiṣāt 39|
devāśca ṛṣayo guhyāḥ siddhavidyādharāmarāḥ |
nāgaistu pūjitaṃ stotramāpuḥ siddhiṃ manīpsitām 40|
puṇyo dhanyaḥ sa vai dātā putravānhi bhaviṣyati |
japiṣyati mama stotraṃ nātra kāryā vicāraṇā 41|
āgaccha tvaṃ striyā sārdhaṃ mama sthānaṃ nṛpottama |
hastāvalaṃbanaṃ dattaṃ hariṇā tasya bhūpateḥ 42|
nedurduṃdubhayastatra gaṃdharvā lalitaṃ jaguḥ |
nanṛtuścāpsaraḥ śreṣṭhāḥ puṣpavṛṣṭiṃ pracakrire 43|

devāśca ṛṣayaḥ sarve vedastotraiḥ stuvaṃti te |
tato dayitayā sārddhaṃ jagāma nṛpatirharim 44|
taṃ stūyamānaṃ surasiddhasaṃghaiḥ sa vijvalaḥ paśyati hṛṣṭamānasaḥ |
samāgatastiṣṭhati yatra vai pitā mātā ca vegena mahāprabhāvaḥ 45|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthe cyavanacaritre navanavatitamo'dhyāyaḥ 99|

English translation

Viṣṇu said :

1-5. The king, on hearing the hymn which was pure, very ancient, which removed sins, which was full of merit and auspicious, which was blessed, which contained good words, which was greatly fit to be muttered, became happy. His great thirst, along with his hunger, vanished. The lord of the earth became like a god. His wife also shone. Both of them, freed from the bondage of sin, became endowed with good form. That god, the holder of the auspicious conch, disc, lotus, mace and sword, surrounded by great gods, brāhmaṇas , great siddhas full of the devotion of Hari came to the king whose sins had vanished. The holy Nārada , Bhārgava , Vyāsa (came there). The son of Mṛkaṇḍa (also) came there. The sage Vālmīki , Viṣṇu 's devotee, (so also) Vasiṣṭha , the son of Brahmā , came there. The illustrious Garga , full of devotion for Viṣṇu, Jābāli and Raibhya , so also Kaśyapa , (all) dear to Viṣṇu, and best among the followers of Viṣṇu, came there with Viṣṇu.

6-8a. They (who were) meritorious and very blessed, (who were) free from sins, (who were) full of devotion for the lotus-like feet of Hari, stood there, surrounding Hari, and praised the king in various ways. All gods led by Fire, so also Brahma and Hari [1] and very divine goddesses (came there). Good singers like the gandharva -king sang divinely, sweetly and charmingly. Sages praised him with very auspicious hymns from the Vedas and furnished with the most sublime truth.

8b-11. Seeing the lord, the king, god Viṣṇṇ spoke (these) charming words: “O king, ask for the desired boon; I shall grant it to you, since you have pleased me.” The king, hearing the words of Viṣṇu, a blue lotus (in complexion), the destroyer of Mura , the lord holding the conch, disc, sword and mace, the highest lord accompanied by Lakṣmī and bright with gems, adorned with bracelets and necklaces, bright like the sun, well attended upon by gods, well adorned with ornaments like costly necklaces, (with his body) besmeared with very divine sandal (pastes), and talking in front of him, went down to the earth (i.e. prostrated before Viṣṇu) with great devotion.

12-16. The great king constantly saluted (Hari) with prostrations and with the words: “Victory to you. I am your slave, your servanta [servant?], always (standing) before you. I do not know either devotion or best manners. O Hari (i.e. Viṣṇu), protect me, who have, along with my wife, sought your refuge. O Mādhava (i.e. Viṣṇu), those men who are always engrossed in meditation upon you, are blessed. From here they, being extremely pure, and uttering (your names) Bhava , Mādhava, go to Vaikuṇtha. Those men who carry on their head the pure water coming out (i.e. flowing from) your lotuslike feet, have (certainly) bathed in the water coming from all holy places. They go to the good abode of Hari. I do not have deep and abstract meditation. I do not have knowledge. I do not have any exertion. Due to (my) contact with what (kind of) religious merit are you granting me a boon?”

Hari said :

17-18. O king, there is no doubt that you are getting salvation because you heard from the pure and sinless Vijvala , the great sin-destroying (hymn) called Vāsudeva (-hymn). In my world enjoy divine pleasures according to your desire.

The king said :

19. O god, if I, a poor person, am to be granted a boon, then first give an excellent boon to Vijvala.

Hari said :

20-22. O king, Vijvala’s father Kuñjala , adorned with knowledge, everyday recites the great hymn (in honour) of Vāsudeva. With his sons and wife, he will go to my abode. He always mutters this hymn; (so) I shall give him (its) fruit.

When these auspicious words were said (by Viṣṇu), the king spoke to Keśava (i.e. Viṣṇu): “O Keśava, make this very auspicious hymn fruitful.”

Hari said :

23-30. O great king, when, in the Kṛtayuga , men will praise (me with this hymn), they will undoubtedly go to (i.e. obtain) salvation (just) at that moment. O best king, those men who would mutter this hymn (in honour) of Viṣṇu, leading to salvation, for just three months in Tretāyuga , for six months in Dvāparayuga , and for a year in Kaliyuga , go to heaven. A brāhmaṇa who mutters it thrice

or once (a day), gets whatever is desired by him. A kṣatriya , adorned with wealth and grains, gets victory. A viaiśya will be rich; a śūdra will be happy. He who relates this to a man of an inferior tribe, becomes free from sin. The hearer never sees (i.e. goes to) a terrible hell; and due to the grace of my hymn he will have accomplished everything. The manes of him who will recite it (i.e. get it recited) by brāhmaṇas at the time of a śrāddha , will go to Viṣṇu's heaven after being satisfied. A brāhmaṇa or a kṣatriya should mutter (this hymn) at the end of presenting libations to the manes of the dead ancestors. His manes, with their minds pleased, drink nectar.

31-36a. If a man devoutly mutters this at the time of offering oblations to gods in a sacrifice, no difficulties come up there (i.e. in the sacrifice), and he will accomplish everything. One should utter this hymn in a danger in a difficult place, or in danger from a fierce tiger, or when danger from thieves has come up. O great king, that (danger etc.) will be removed. There is no doubt about it. At other auspicious (times) or when a man has gone, to the gate of a royal palace he mutters (i.e. should mutter) the hymn called Vāsudeva (-hymn) for ten thousand times. Well-bathed, free from anger and greed, with his mind controlled, a man should, with chastity, offer a sacrifice with sesamum-seeds, rice mixed with ghee of the measure of one-tenth (of them), after having worshipped Vāsudeva. Then men should offer a sacrifice to the hymn of praise.

36b. Like a good servant I never leave their side.

37-38a. When Kaliyuga has come (the recital) will give servitude to the hymn (i.e. the hymn will be a servant). It is (i.e.) should not be given to any one indiscriminately for fear of the) violation of (the sacredness of) the Vedas. He will be rich with all his desired objects here (i.e. in this world) only.

38b-42a. O king, listen, I have made this hymn fruitful. It was fashioned (i.e. composed) by Brahmā. Formerly it was muttered by Rudra . He was free from (the sin of) killing a brāhmaṇa. Indra also was free from sin. So also were gods, sages, guhyas (a class of demigods), siddhas, and the immortal vidyādharas . The serpent-demons propitiated the hymn, and obtained the complete attainment as desired by them. The donor, who will mutter my hymn, will be meritorious and blessed here (i.e. in this world). No doubt should be raised in this matter. O best king, come to my abode with your wife.

42b-45. Hari supported the king with his hand. There (at that time) drums (were) sounded; gandharvas sang lovely songs. Best celestial nymphs danced. All gods and sages showered flowers. They praised him with hymns. Then the king, along with his wife, went to Viṣṇu. That Vijvala, with his mind delighted, saw him being praised by hosts of gods and siddhas. He, of a great prowess, came there where his father and mother were.

[1]: [1] : Obviously a misprint. It should be Hara (god Śiva).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 100

Vena Asks to Hear More about Kuñjala

Chapter 182 of 693 · 15 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
नर्मदायास्तटे रम्ये वटे तिष्ठति वै पिता ।
विज्वलोऽपि समायातः पितरं प्रणिपत्य सः १।
वासुदेवाभिधानस्य स्तोत्रस्यापि महामतिः ।
समाचष्टे स धर्मात्मा महिमानं पितुः पुरः २।
यथा विष्णुः समागत्य ददौ तस्मै वरं शुभम् ।
तत्सर्वं कथयामास सुप्रसन्नेन चेतसा ३।
कुंजलोपि च वृत्तांतं समाकर्ण्य स भूपतेः ।
हर्षेण महताविष्टः पुत्रमालिंग्य विज्वलम् ४।
आह पुण्यं कृतं वत्स त्वया राज्ञे महात्मने ।
उपकारं महापुण्यं वासुदेवस्य कीर्तनात् ५।
एवमाभाष्य तं पुत्रमाशीर्भिरभिनंद्य च ।
पुत्रं देवसमोपेतं स्तुत्वा चैव पुनः पुनः ६।
स्थितः सरित्तटे रम्ये च्यवनस्योपपश्यतः ।
एतत्ते सर्वमाख्यातं तेषां वृत्तं महात्मनाम् ७।

वैष्णवानां महाराज अन्यत्किं ते वदाम्यहम् ।
वेन उवाच-
अमृतं शंखपात्रेण पानार्थं मम चार्पितम् ८।
तस्मात्कस्य न च श्रद्धा पातुं मर्त्यस्य भूतले ।
उत्तमं वैष्णवं ज्ञानं पानानामिह सर्वदा ९।
त्वयैवं कथ्यमानस्य पाने तृप्तिर्न जायते ।
श्रोतुं हि देवदेवेश मम श्रद्धा विवर्द्धते १०।
कथयस्व प्रसादान्मे कुंजलस्यापि चेष्टितम् ।
महात्मना किमुक्तं च चतुर्थं तनयं प्रति ११।
तत्त्वं सुविस्तरादेव कृपया कथयस्व मे ।
श्रीभगवानुवाच-
श्रूयतामभिधास्यामि चरित्रं कुंजलस्य च १२।
बहुश्रेयः समायुक्तं चरित्रं च्यवनस्य च ।
इदं पुण्यं नरश्रेष्ठ आख्यानं पापनाशनम् १३।
यः शृणोति नरो भक्त्या गोसहस्रफलं लभेत् १४।

इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे शततमोऽध्यायः १००।

Roman transliteration

viṣṇuruvāca-
narmadāyāstaṭe ramye vaṭe tiṣṭhati vai pitā |
vijvalo'pi samāyātaḥ pitaraṃ praṇipatya saḥ 1|
vāsudevābhidhānasya stotrasyāpi mahāmatiḥ |
samācaṣṭe sa dharmātmā mahimānaṃ pituḥ puraḥ 2|
yathā viṣṇuḥ samāgatya dadau tasmai varaṃ śubham |
tatsarvaṃ kathayāmāsa suprasannena cetasā 3|
kuṃjalopi ca vṛttāṃtaṃ samākarṇya sa bhūpateḥ |
harṣeṇa mahatāviṣṭaḥ putramāliṃgya vijvalam 4|
āha puṇyaṃ kṛtaṃ vatsa tvayā rājñe mahātmane |
upakāraṃ mahāpuṇyaṃ vāsudevasya kīrtanāt 5|
evamābhāṣya taṃ putramāśīrbhirabhinaṃdya ca |
putraṃ devasamopetaṃ stutvā caiva punaḥ punaḥ 6|
sthitaḥ sarittaṭe ramye cyavanasyopapaśyataḥ |
etatte sarvamākhyātaṃ teṣāṃ vṛttaṃ mahātmanām 7|

vaiṣṇavānāṃ mahārāja anyatkiṃ te vadāmyaham |
vena uvāca-
amṛtaṃ śaṃkhapātreṇa pānārthaṃ mama cārpitam 8|
tasmātkasya na ca śraddhā pātuṃ martyasya bhūtale |
uttamaṃ vaiṣṇavaṃ jñānaṃ pānānāmiha sarvadā 9|
tvayaivaṃ kathyamānasya pāne tṛptirna jāyate |
śrotuṃ hi devadeveśa mama śraddhā vivarddhate 10|
kathayasva prasādānme kuṃjalasyāpi ceṣṭitam |
mahātmanā kimuktaṃ ca caturthaṃ tanayaṃ prati 11|
tattvaṃ suvistarādeva kṛpayā kathayasva me |
śrībhagavānuvāca-
śrūyatāmabhidhāsyāmi caritraṃ kuṃjalasya ca 12|
bahuśreyaḥ samāyuktaṃ caritraṃ cyavanasya ca |
idaṃ puṇyaṃ naraśreṣṭha ākhyānaṃ pāpanāśanam 13|
yaḥ śṛṇoti naro bhaktyā gosahasraphalaṃ labhet 14|

iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre śatatamo'dhyāyaḥ 100|

English translation

Viṣṇu said :

1-8a. (Vijvala ’s) father (Kuñjala) lived on a bunyan tree on the beautiful bank of Narmadā . Vijvala too came there, and the very intelligent, religious-minded one narrated to his father the greatness of the hymn called Vāsudeva (-hymn). With a very much pleased mind he told him as to how Viṣṇu came there and gave him (i.e., Subāhu) an auspicious boon. Kuñjala also, having heard the account of that king, was full of great joy, and having embraced his son said: “O child, by narrating the very auspicious (hymn) of Vāsudeva (to the king) you have done a meritorious deed and an obligation to the noble king.” Having thus spoken to his godlike son, having congratulated him with blessings, and having repeatedly praised him, he remained on the beautiful bank of the river, while Cyavana was beholding. O great king, I have told you all this account of those devotees of Viṣṇu. What else should I tell you?

Vena said :

8b-12a. You have given me, through the vessel of a conch, nectar to drink. Therefore, which mortal on the earth will not have a strong desire to drink it? The knowledge about Viṣṇu is always the best drink here (i.e. on the earth). I am not satisfied when it is thus being narrated by you. O lord of gods, my strong desire to hear it increases. Through grace (i.e. be graceful and) tell me about the activities of Kuñjala. What did the noble one say to his fourth son? Please tell that to me in great detail.

The lord said :

12b-14. Listen, I shall tell you Kuñjala's account, so also Cyavana's account full of great religious merit. O best of men, this meritorious account destroys sins. The man who devoutly listens to it, would get the fruit of (having performed) a thousand sacrifices.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 101

Kapiñjala's Narration

Chapter 183 of 693 · 57 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
देवदेवो हृषीकेशस्त्वंगपुत्रं नृपोत्तमम् ।
समाचष्ट महाश्रेय आख्यानं पापनाशनम् १।
श्रूयतामभिधास्यामि चरित्रं श्रेयदायकम् ।
द्विजस्यापि च वृत्तांतं कुंजलस्य महात्मनः २।
विष्णुरुवाच-
कुंजलश्चापि धर्मात्मा चतुर्थं पुत्रमेव च ।
समाहुय मुदायुक्त उवाचैनं कपिंजलम् ३।
किं नु पुत्र त्वया दृष्टमपूर्वं कथयस्व मे ।
भोजनार्थं तु यासि त्वमितः कस्मिन्सुतोत्तम ४।
तदाचक्ष्व महाभाग यदि दृष्टं सुपुण्यदम् ।
कपिंजल उवाच-
यच्च तात त्वया पृष्टमपूर्वं प्रवदाम्यहम् ५।
यन्न दृष्टं श्रुतं केन कस्मान्नैव श्रुतं मया ।
तदिहैव प्रवक्ष्यामि श्रूयतामधुना पितः ६।

शृण्वंतु भ्रातरः सर्वे मातस्त्वं शृणु सांप्रतम् ।
कैलासः पर्वतश्रेष्ठो धवलश्चंद्र सन्निभः ७।
नानाधातुसमाकीर्णो नानावृक्षोपशोभितः ।
गंगाजलैः शुभैः पुण्यैः क्षालितः सर्वतः पितः ८।
नदीनां तु सहस्राणि दिव्यानि विविधानि च ।
यस्मात्तात प्रसूतानि जलानि विविधानि च ९।
तडागानि सहस्राणि सोदकानि महागिरौ ।
नद्यः संति विशालिन्यो हंससारससेविताः १०।
तस्मिञ्छिखरिणां श्रेष्ठे पुण्यदाः पापनाशनाः ।
वनानि विविधान्येव पुष्पितानि फलानि च ११।
नानावृक्षोपयुक्तानि हरितानि शुभानि च ।
किन्नराणां गणैर्युक्तश्चाप्सरोभिः समाकुलः १२।
गंधर्वचारणैः सिद्धैर्देववृंदैः सुशोभितः ।
दिव्यवृक्षवनोपेतो दिव्यभावैः समाकुलः १३।
दिव्यगंधैः सुशोभाढ्यैर्नानारत्नसमन्वितः ।

शिलाभिः स्फटिकस्यापि शुक्लाभिस्तु सुशोभनः १४।
सूर्यतेजोमयो राजंस्तेजोभिस्तु समाकुलः।
चंदनैश्चारुगंधैश्च बकुलैर्नीलपुष्पकैः १५।
नानापुष्पमयैर्वृक्षैः सर्वत्र समलंकृतः।
पक्षिणां सुनिनादैश्च दिव्यानां मधुरायते १६।
षट्पदानां निनादैश्च वृक्षौघैर्मधुरायते।
रुतैश्च कोकिलानां तु शोभते स वनो गिरिः १७।
गणकोटिसमाकीर्णं तत्रास्ति शिवमंदिरम्।
अंशुभिर्धवलं पुण्यं पुण्यराशिशिलोच्चयम् १८।
सिंहैश्च गर्जमानैश्च सैरिभैः कुंजरैस्ततः।
दिग्गजानां सुघोषैश्च शब्दितं च समंततः १९।
नानामृगैः समाकीर्णं शाखामृगगणाकुलम्।
मयूरकेकाघोषैश्च गुहासु च विनादितम् २०।
कंदरैर्लेपनैः कूटैः सानुभिश्च विराजितम्।
नानाप्रस्रवणोपेतमोषधीभिर्विराजितम् २१।

दिव्यं दिव्यगुणं पुण्यं पुण्यधाम समाकुलम्।
सेवितं पुण्यलोकैश्च पुण्यराशिं महागिरिम् २२।
पुलिंदभिल्लकोलैश्च सेवितं पर्वतोत्तमम्।
विकटैः शिखरैः कोटैरद्रिराजः प्रकाशते २३।
अन्यैर्नानाविधैः पुण्यैः कौतुकैर्मंगलैः शुभैः।
गंगोदकप्रवाहैश्च महाशब्दं प्रसुस्रुवे २४।
शंकरस्य गृहं तत्र कैलासं गतवानहम्।
तत्राश्चर्यं मया दृष्टं यन्न दृष्टं कदा श्रुतम् २५।
श्रूयतामभिधास्यामि तात सर्वं मयोदितम्।
शिखराद्गिरिराजस्य मेरोः पुण्यान्महोदयात् २६।
हिमक्षीरसुवर्णस्तु प्रवाहः पतते भुवि।
गंगायाश्च महाभाग रंहसा घोषभूषितः २७।
कैलासस्य शिरः प्राप्य तत्र विस्तरतां गतः।
दशयोजनमानेन तत्र गंगा ह्रदो महान् २८।
महातोयेन पुण्येन विमलेन विराजते।

सर्वतोभद्रतां प्राप्तो महाहंसैः प्रशोभते २९।
सामोच्चारेण पुण्येन दिव्येन मधुरेण च।
हंसास्तत्र प्रकूजंति सरस्तेन विराजते ३०।
तस्य तीरे शिलायां वै हिमकन्या महामते।
आसीना मुक्तकेशांता रूपद्रविणशालिनी ३१।
दिव्यरूपसुसंपन्ना सगुणा दिव्यलक्षणा।
दिव्यालंकारभूषा च तस्यास्तीरे विराजते ३२।
न जाने गिरिराजस्य तनया वा महोदधेः।
नो वास्ति ब्रह्मणः पत्नी सा वा स्वाहा भविष्यति ३३।

इंद्राणी वा महाभागा रोहिणी वा भविष्यति ।
ईदृशी रूपसंपत्तिर्युवतीनां न दृश्यते ३४।
अन्यासां च सुदिव्यानां नारीणां तात सर्वथा ।
यादृशं रूपसंभावं गुणशीलं प्रदृश्यते ३५।
अप्सरसां कदा नास्ति तादृशं रूपलक्षणम् ।
यादृशं तु मया दृष्टं तदंगं विश्वमोहनम् ३६।

शिलापदे समासीना दुःखेनापि समाकुला ।
रुदते सुस्वरैर्बाला अनेकैः स्वजनैर्विना ३७।
अश्रूणि मुंचमाना सा मुक्ताभानि बहुनि च ।
निर्मलानि सरस्यत्र पतंत्येव महामते ३८।
बिंदवो मौक्तिकाभास्ते निपतंति महोदके ।
तेभ्यो भवंति पद्मानि हृद्यानि सुरभीणि तु ३९।
पद्मानि जज्ञिरे तेभ्यो नेत्राश्रुभ्यो महामते ।
गंगांभसि तरंत्येव असंख्यातानि तानि तु ४०।
पतितानि सुहृद्यानि रंहसा यानि तानि तु ।
गंगाप्रवाहमध्ये तु हंसवृंदैः सुसेविते ४१।
भागीरथ्याः प्रवाहस्तु तस्मात्स्थानाद्विनिर्गतः ।
कैलासशिखरं प्राप्य रत्नाख्यं चारुकंदरम् ४२।
वर्तते तोयपूर्णस्तु योजनद्वयविस्तृतः ।
हंसवृंदसमाकीर्णो जलपक्षि समाकुलः ४३।
नानावर्णविशेषाणि संति पद्मानि तत्र च ।

प्रवाहे निर्मले तात मुनिवृंदनिषेविते ४४।
अश्रुभ्यो यानि जातानि प्रभाते कमलानि तु ।
गंगोदकप्लुतान्येव सौरभाणि महांति च ४५।
प्रतरंति प्रवाहे तु निर्मले जलपूरिते ।
मध्ये मध्ये सुहंसैश्च जलपक्षिनिनादिते ४६।
सूत उवाच-
रत्नाख्ये तु गिरौ तस्मिन्रत्नेश्वरमहेश्वरः ।
देवदैत्यसुपूज्योपि तिष्ठते तात सर्वदा ४७।
तत्र दृष्टो मया तात कश्चित्पुण्यमयो मुनिः ।
जटाभारसमाक्रांतो निर्वासा दंडधारकः ४८।
निराधारो निराहारस्तपसातीव दुर्बलः ।
कृशांगोऽप्यस्थिसंघातस्त्वचामात्रेण वेष्टितः ४९।
भस्मोद्धूलितमात्राणि सर्वांगानि महात्मनः ।
शुष्कपत्राणि भक्षेत शीर्णानि पतितानि च ५०।
शिवभक्तिसमासीनो दुराधारो महातपाः ।

अश्रुभ्यो यानि जातानि पद्मानि सुरभीणि च ५१।
गंगातोयात्समानीय देवदेवं प्रपूजयेत् ।

रत्नेश्वरं महाभागो गीतनृत्यविशारदः ५२।
गायते नृत्यते तस्य द्वारस्थस्त्रिपुरद्विषः ।
मठमागत्य धर्मात्मा रोदते सुस्वरैरपि ५३।
एतद्दृष्टं मया तात अपूर्वं वदतांवर ।
कथयस्व प्रसादान्मे यदि त्वं वेत्सि कारणम् ५४।
सा का नारी महाभागा कस्मात्तात प्ररोदिति ।
कस्मात्स देवपुरुषो देवमर्चेन्महेश्वरम् ५५।
तन्मे त्वं विस्तराद्ब्रूहि सर्वसंदेहकारणम् ।
एवमुक्तो महाप्राज्ञः कुंजलोपि सुतेन हि ५६।
कपिंजलेन प्रोवाच विस्तराच्छृण्वतो मुनेः ५७।

Roman transliteration

sūta uvāca-
devadevo hṛṣīkeśastvaṃgaputraṃ nṛpottamam |
samācaṣṭa mahāśreya ākhyānaṃ pāpanāśanam 1|
śrūyatāmabhidhāsyāmi caritraṃ śreyadāyakam |
dvijasyāpi ca vṛttāṃtaṃ kuṃjalasya mahātmanaḥ 2|
viṣṇuruvāca-
kuṃjalaścāpi dharmātmā caturthaṃ putrameva ca |
samāhūya mudāyukta uvācainaṃ kapiṃjalam 3|
kiṃ nu putra tvayā dṛṣṭamapūrvaṃ kathayasva me |
bhojanārthaṃ tu yāsi tvamitaḥ kasminsutottama 4|
tadācakṣva mahābhāga yadi dṛṣṭaṃ supuṇyadam |
kapiṃjala uvāca-
yacca tāta tvayā pṛṣṭamapūrvaṃ pravadāmyaham 5|
yanna dṛṣṭaṃ śrutaṃ kena kasmānnaiva śrutaṃ mayā |
tadihaiva pravakṣyāmi śrūyatāmadhunā pitaḥ 6|

śṛṇvaṃtu bhrātaraḥ sarve mātastvaṃ śṛṇu sāṃpratam |
kailāsaḥ parvataśreṣṭho dhavalaścaṃdra sannibhaḥ 7|
nānādhātusamākīrṇo nānāvṛkṣopaśobhitaḥ |
gaṃgājalaiḥ śubhaiḥ puṇyaiḥ kṣālitaḥ sarvataḥ pitaḥ 8|
nadīnāṃ tu sahasrāṇi divyāni vividhāni ca |
yasmāttāta prasūtāni jalāni vividhāni ca 9|
taḍāgāni sahasrāṇi sodakāni mahāgirau |
nadyaḥ saṃti viśālinyo haṃsasārasasevitāḥ 10|
tasmiñchikhariṇāṃ śreṣṭhe puṇyadāḥ pāpanāśanāḥ |
vanāni vividhānyeva puṣpitāni phalāni ca 11|
nānāvṛkṣopayuktāni haritāni śubhāni ca |
kinnarāṇāṃ gaṇairyuktaścāpsarobhiḥ samākulaḥ 12|
gaṃdharvacāraṇaiḥ siddhairdevavṛṃdaiḥ suśobhitaḥ |
divyavṛkṣavanopeto divyabhāvaiḥ samākulaḥ 13|
divyagaṃdhaiḥ suśobhāḍhyairnānāratnasamanvitaḥ |

śilābhiḥ sphaṭikasyāpi śuklābhistu suśobhanaḥ 14|
sūryatejomayo rājaṃstejobhistu samākulaḥ |
caṃdanaiścārugaṃdhaiśca bakulairnīlapuṣpakaiḥ 15|
nānāpuṣpamayairvṛkṣaiḥ sarvatra samalaṃkṛtaḥ |

pakṣiṇāṃ sunināḍaiśca divyānāṃ madhurāyate 16|
ṣaṭpadānāṃ ninādaiśca vṛkṣaughairmadhurāyate |
rutaiśca kokilānāṃ tu śobhate sa vano giriḥ 17|
gaṇakoṭisamākīrṇaṃ tatrāsti śivamaṃdiram |
aṃśubhirdhavalaṃ puṇyaṃ puṇyarāśiśiloccayam 18|
siṃhaiśca garjamānaiśca sairibhaiḥ kuṃjaraistataḥ |
diggajānāṃ sughoṣaiśca śabditaṃ ca samaṃtataḥ 19|
nānāmṛgaiḥ samākīrṇaṃ śākhāmṛgagaṇākulam |
mayūrakekāghoṣaiśca guhāsu ca vināditam 20|
kaṃdarairlepanaiḥ kūṭaiḥ sānubhiśca virājitam |
nānāprasravaṇopetamoṣadhībhirvirājitam 21|

divyaṃ divyaguṇaṃ puṇyaṃ puṇyadhāma samākulam |
sevitaṃ puṇyalokaiśca puṇyarāśiṃ mahāgirim 22|
puliṃdabhillakolaiśca sevitaṃ parvatottamam |
vikaṭaiḥ śikharaiḥ koṭairadrirājaḥ prakāśate 23|
anyairnānāvidhaiḥ puṇyaiḥ kautukairmaṃgalaiḥ śubhaiḥ |
gaṃgodakapravāhaiśca mahāśabdaṃ prasusruve 24|
śaṃkarasya gṛhaṃ tatra kailāsaṃ gatavānaham |
tatrāścaryaṃ mayā dṛṣṭaṃ yanna dṛṣṭaṃ kadā śrutam 25|
śrūyatāmabhidhāsyāmi tāta sarvaṃ mayoditam |
śikharādgirirājasya meroḥ puṇyānmahodayāt 26|
himakṣīrasuvarṇastu pravāhaḥ patate bhuvi |
gaṃgāyāśca mahābhāga raṃhasā ghoṣabhūṣitaḥ 27|
kailāsasya śiraḥ prāpya tatra vistaratāṃ gataḥ |
daśayojanamānena tatra gaṃgā hrado mahān 28|
mahātoyena puṇyena vimalena virājate |

sarvatobhadratāṃ prāpto mahāhaṃsaiḥ praśobhate 29|
sāmoccāreṇa puṇyena divyena madhureṇa ca |
haṃsāstatra prakūjaṃti sarastena virājate 30|
tasya tīre śilāyāṃ vai himakanyā mahāmate |
āsīnā muktakeśāṃtā rūpadraviṇaśālinī 31|
divyarūpasusaṃpannā saguṇā divyalakṣaṇā |
divyālaṃkārabhūṣā ca tasyāstīre virājate 32|
na jāne girirājasya tanayā vā mahodadheḥ |
no vāsti brahmaṇaḥ patnī sā vā svāhā bhaviṣyati 33|
iṃdrāṇī vā mahābhāgā rohiṇī vā bhaviṣyati |
īdṛśī rūpasaṃpattiryuvatīnāṃ na dṛśyate 34|
anyāsāṃ ca sudivyānāṃ nārīṇāṃ tāta sarvathā |
yādṛśaṃ rūpasaṃbhāvaṃ guṇaśīlaṃ pradṛśyate 35|
apsarasāṃ kadā nāsti tādṛśaṃ rūpalakṣaṇam |
yādṛśaṃ tu mayā dṛṣṭaṃ tadaṃgaṃ viśvamohanam 36|

śilāpade samāsīnā duḥkhenāpi samākulā |
rudate susvarairbālā anekaiḥ svajanairvinā 37|
aśrūṇi muṃcamānā sā muktābhāni bahūni ca |
nirmalāni sarasyatra pataṃtyeva mahāmate 38|
biṃdavo mauktikābhāste nipataṃti mahodake |
tebhyo bhavaṃti padmāni hṛdyāni surabhīṇi tu 39|
padmāni jajñire tebhyo netrāśrubhyo mahāmate |
gaṃgāṃbhasi taraṃtyeva asaṃkhyātāni tāni tu 40|
patitāni suhṛdyāni raṃhasā yāni tāni tu |

gaṃgāpravāhamadhye tu haṃsavṛṃdaiḥ susevite 41|
bhāgīrathyāḥ pravāhastu tasmātsthānādvinirgataḥ |
kailāsaśikharaṃ prāpya ratnākhyaṃ cārukaṃdaram 42|
vartate toyapūrṇastu yojanadvayavistṛtaḥ |
haṃsavṛṃdasamākīrṇo jalapakṣi samākulaḥ 43|
nānāvarṇaviśeṣāṇi saṃti padmāni tatra ca |

pravāhe nirmale tāta munivṛṃdaniṣevite 44|
aśrubhyo yāni jātāni prabhāte kamalāni tu |
gaṃgodakaplutānyeva saurabhāṇi mahāṃti ca 45|
prataraṃti pravāhe tu nirmale jalapūrite |
madhye madhye suhaṃsaiśca jalapakṣinināḍite 46|
sūta uvāca-
ratnākhye tu girau tasminratneśvaramaheśvaraḥ |
devadaityasupūjyopi tiṣṭhate tāta sarvadā 47|
tatra dṛṣṭo mayā tāta kaścitpuṇyamayo muniḥ |
jaṭābhārasamākrāṃto nirvāsā daṃḍadhārakaḥ 48|
nirādhāro nirāhārastapasātīva durbalaḥ |
kṛśāṃgo'pyasthisaṃghātastvacāmātreṇa veṣṭitaḥ 49|
bhasmoddhūlitamātrāṇi sarvāṃgāni mahātmanaḥ |
śuṣkapatrāṇi bhakṣeta śīrṇāni patitāni ca 50|
śivabhaktisamāsīno durādhāro mahātapāḥ |

aśrubhyo yāni jātāni padmāni surabhīṇi ca 51|
gaṃgātoyātsamānīya devadevaṃ prapūjayet |
ratneśvaraṃ mahābhāgo gītanṛtyaviśāradaḥ 52|
gāyate nṛtyate tasya dvārasthastripuradviṣaḥ |
maṭhamāgatya dharmātmā rodate susvarairapi 53|
etaddṛṣṭaṃ mayā tāta apūrvaṃ vadatāṃvara |
kathayasva prasādānme yadi tvaṃ vetsi kāraṇam 54|
sā kā nārī mahābhāgā kasmāttāta praroditi |
kasmātsa devapuruṣo devamarcenmaheśvaram 55|
tanme tvaṃ vistarādbrūhi sarvasaṃdehakāraṇam |
evamukto mahāprājñaḥ kuṃjalopi sutena hi 56|
kapiṃjalena provāca vistarācchṛṇvato muneḥ 57|

English translation

Sūta said :

1-2. Viṣṇu , the god of gods, told the best king, the son of Aṅga , the very meritorious account that destroys sins. Listen, I shall narrate to you the meritorious account, and also the account of the noble Kuñjala .

Viṣṇu said :

3-4a. And the pious Kuñjala with joy called his fourth son Kapiñjala , and said to him: “O son, tell me what wonder you saw. O best son, to which (forest) did you go for your food from here? Tell me, O blessed one, what very meritorious (event) you have seen.

Kapiñjala said :

4b-24. O father, I shall narrate to you the wonder about which you have asked, which no one has seen or heard (before) and which I have not heard from any one. I shall tell it just now. O father, listen to it now. May all (my) brothers listen to it. O mother, you (too) listen to it now. The mountain Kailāsa is the best one. It is white like the moon. It is full of many minerals, and is adorned with various trees. O father, it is washed all round with the auspicious, pleasing water of the Ganges . O father, from which (i.e. from that mountain) thousands of divine rivers of various kinds have arisen. So also various kinds (of streams of) water (have arisen from it). On the great mountain there are thousands of lakes containing water. On the best mountain there are large rivers which are resorted to by swans and cranes, which give religious merit and which destroy sins. There are various thickets of trees full of flowers and fruits, and also full of various trees, green and auspicious. (The mountain) is full of the groups of kinnaras , and is crowded with the celestial nymphs. It is well-adorned with gandharvas , siddhas , bards and hosts of gods. It is possessed of the thickets of divine trees; is full of divine objects; it is very rich with the loveliness of divine fragrances. It is very beautiful on account of the white slabs of crystal. O king, it is full of the sun's rays and possesses brilliance. Everywhere it is adorned with trees full of flowers like sandal trees of agreeable fragrance, bukula trees with blue flowers. It is pleasant due to the good (i.e. sweet) notes of divine birds. It is pleasant due to the humming of bees and multitudes of trees. That mountain, along with the forest, looks splendid by the notes of cuckoos. There is a Śiva -temple, crowded with crores of Śiva's attendants; with rays (the mountain) was white and was auspicious; it was having auspicious slabs of a heap of virtue. It was on all sides resounding with roaring lions, with buffaloes and elephants; so also with the loud trumpets of the quarter-elephants. It was crowded with various (kinds of) deer and with monkeys. In the caves it was resounding (i.e. its caves were resounding) with the loud notes of peacocks. It was adorned with caves, plasterings and ridges and summits. It was full of many streams. It shone with herbs. It was divine, of a divine merit, and full of auspicious sites. The great mountain, the heap of merit was resorted to by pulindas , bhillas and kolas . The lord of mountains shone with frightful peaks and with huts; pure, auspicious and meritorious pleasures and a great sound of the streams of the water of the Ganges spread about.

25-26a. There (i.e. on the mountain) is the abode of Śaṅkara . To (that) Kailāsa I had gone. There I saw a wonder which was never seen or heard of (before). O father, listen to all that will be said by me.

26b-30. From the auspicious, highly rising peak of the lord of mountains (like that of Meru), a snowy, milky and golden stream flows (down) on the ground; and O glorious one, this stream of the Ganges adorned with (i.e. flowing with) a thundering sound has speedily reached the peak of Kailāsa and has expanded there. There is a great pool of water (in the stream) of the Ganges of the measure of ten yojanas . It shines with much auspicious and pure water. It has received auspiciousness from all sides and greatly shines with large swans. (It is auspicious because of) auspicious, divine, sweet utterance of the sāmans . The swans coo there, and by that (cooing) the lake looks splendid.

31-46. O you very intelligent one, on its bank on a slab of stone was seated Himālaya 's daughter (i.e. Pārvatī) with her hair let loose, and endowed with the wealth of beauty. She, well-endowed with a divine form, virtuous, of divine characteristics, and adorned with divine ornaments shone on its bank. I do not know whether she was the daughter of the lord of mountains (i.e. Pārvatī) or the daughter of the great ocean (i.e. Lakṣmī) or was Brahmā 's wife (viz. Sarasvatī) or was Svāhā (the wife of Agni) or she was the illustrious Indrāṇī (i.e. the wife of Indra) or Rohiṇī (the spouse of the Moon). O father, by all means such wealth of beauty is not observed (in the case) of other very divine young females. Such marks of beauty, qualities and character (that) were noticed in her, so also her body deluding the universe which I saw were not to be seen (even) in the celestial nymphs. That young girl, seated on a

slab and full of grief, and (being) without many kinsmen, wept very melodiously. She shed many pearl-like tears. The pure tears fell into the lake, O very intelligent ones. The drops (i.e. the tears), resembling pearls, fell into that great (mass of) water. From them arose lotuses which were charming and fragrant. O highly intelligent one, from the tears (that fell) from her eyes, lotuses were produced. Those innumerable (lotuses) floated in the water of the Ganges. The very pleasant ones speedily fell into the stream of the Ganges, well-resorted to by multitudes of swans. The stream of the Ganges has flowed out from that place. Reaching the top of Kailāsa, called Ratna and having pleasant caves, it is full of water and has extended over a couple of yojanas. It was crowded with groups of swans and full of aquatic birds. There are lotuses of many special colours in the pure stream resorted to by groups of sages. The lotuses which were produced from the tears in the morning were large and fragrant and floated in the pure stream of the Ganges full of water, which time and again resounded with the (notes of) beautiful swans and aquatic birds.

Sūta said :

47-53. O father, the great lord (Śiva called Ratneśvara), very venerable to gods and demons, always remains on that mountain called Ratna. O father, there I saw a sage full of religious merit, covered with a mass of matted hair, without any clothes and holding a staff. He was without any support, (lived) without food, was very weak due to penance, emaciated, (just) a bundle of bones, and covered with skin only. The limbs of the noble one were powdered with ashes only. He, of a great penance, with an improper support and seated in devotion to Śiva would eat dry and withered leaves fallen (there). Bringing those fragrant lotuses from the water of the Ganges, he, the noble one, skilled in singing and dancing, would worship the god of gods, Ratne- śvara (with them). The religious-minded one, coming to the temple and remaining at the door of the enemy of Tripura , sang and danced, and also wept melodiously.

54-57. O father, O best of speakers, this is the wonder that I saw. Through favour (i.e. being favourable to me) tell me the reason if you know it. O noble one, who is that girl? Why would (i.e. does) that man worship the great god (i.e. Śiva)? Tell me all that in detail, which is the cause of (my) doubt.” The very intelligent Kuñjala, who was thus addressed by his son Kapiñjala, spoke to him, while the sage was listening.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 102

Aśokasundarī is Born

Chapter 184 of 693 · 75 detected Sanskrit verse markers

Sanskrit

कुञ्जल उवाच-
सर्वं वत्स प्रवक्ष्यामि यत्त्वयोक्तं ममाधुना।
उभयोर्देवनं यत्तु यस्माज्जातं द्विजोत्तम।१।
एकदा तु महादेवी पार्वती प्रमदोत्तमा।
क्रीडमाना महात्मानमीश्वरं वाक्यमब्रवीत्।२।
ममोरसि महादेव जातं महत्सु दोहदम्।
दर्शयस्व ममाग्रे त्वं काननं काननोत्तमम्।३।
श्रीमहादेवउवाच-
एवमस्तु महादेवि नन्दनं देवसङ्कुलम् ।
दर्शयिष्यामि ते पुण्यं द्विजसिद्धनिषेवितम्।४।
एवमाभाष्य तां देवीं तया सह गणैस्ततः ।
स गन्तुमुत्सुको देवो नन्दनं वनमेव तु।५।
सर्वगं सुन्दरं दिव्यपृष्ठमाभरणैर्युतम्।
घंटामालाभिसंयुक्तं किङ्किणीजालमालिनम्।६।
चामरैः पट्टसूत्रैश्च मुक्तामालासुशोभितम्।

हंसचंद्रप्रतीकाशं वृषभं चारुलक्षणम्।७।
समारूढो महादेवो गणकोटिसमावृतः।
नन्दिभृङ्गिमहाकालस्कन्दचण्डमनोहराः।८।
वीरभद्रो गणेशश्च पुष्पदन्तो मणीश्वरः ।
अतिबलःसुबलो नाम मेघनादो घटावहः।९।
घण्टाकर्णश्च कालिन्दः पुलिन्दो वीरबाहुकः।
केशरी किंकरो नाम चण्डहासः प्रजापतिः।१०।
एते चान्ये च बहवः सनकाद्यास्तपोबलाः।
गणैश्च कोटिसंख्यातैः सशिवः परिवारितः।११।
नन्दनं वनमेवापि सेवितं देवकिन्नरैः।
प्रविवेश महादेवो गणैर्देव्यासमन्वितः।१२।
दर्शयामास देवेशो गिरिजायै सुशोभनम् ।
नानापादपसम्पन्नं बहुपुष्पसमाकुलम् ।१३।
दिव्यं रम्भावनाकीर्णं पुष्पवद्भिस्तु चम्पकैः ।
मल्लिकाभिः सुपुष्पाभिर्मालतीजालसंकुलम् १४।

नित्यं पुष्पितशाखाभिः पाटलानां वनोत्तमैः।
राजमानं महावृक्षैश्चंदनैश्चारुगंधिभिः।१५।
देवदारुवनैर्जुष्टं तुंगवृक्षैः समाकुलम्।
सरलैर्नालिकेरैश्च तद्वत्पूगीफलद्रुमैः।१६।
खर्जूरपनसैर्दिव्यैः फलभारावनामितैः।
परिमलोद्गारसंयुक्तैर्गुरुवृक्षसमाकुलम्।१७।
अग्नितेजः समाभासैः सप्तपर्णैः सुशोभितम् ।
राजवृक्षैः कदंबैश्च पुष्पशोभान्वितं सदा।१८।
जंबूनिंबमहावृक्षैर्मातुलिगैः समाकुलम् ।
नारंगैः सिंधुवारैश्च प्रियालैः शालतिंदुकैः।१९।
उदुंबरैः कपित्थैश्च जंबूपादपशोभितम् ।
लकुचैः पुष्पसौगंधैः स्फुटनागैः समाकुलम्।२०।
चूतैश्च फलराजाद्यैर्नीलैश्चैव घनोपमैः ।
नीलैः शालवनैर्दिव्यैर्जालानां तु वनैस्ततः।२१।
तमालैस्तु विशालैश्च सेवितं तपनोपमैः ।

शोभितं नंदनं पुण्यं शिवेन परिदर्शितम्।२२।
शोभितं च द्रुमैश्चान्यैः सर्वैर्नीलवनोपमैः ।
सर्वकामफलोपेतैः कल्याणफलदायकैः।२३।
कल्पद्रुमैर्महापुण्यैः शोभितं नंदनं वनम् ।
नानापक्षिनिनादैश्च संकुलं मधुरस्वरैः।२४।
कोकिलानां रुतैः पुण्यैरुद्भुष्टं मधुकारिभिः ।
मकरंदविलुब्धानां पक्षिणां रुतनादितम्।२५।
नानावृक्षैः समाकीर्णं नानामृगगणायुतम् ।
वृक्षेभ्यो विविधैः पुष्पैस्सौगंधैः पतितैर्भुवि।२६।
सा च भू राजते पुत्र पूजिते वसुगंधिभिः ।
तत्र वाप्यो महापुण्याः पद्मसौगंधनिर्मलाः।२७।
तोयैस्ताः पूरिताः पुत्र हंसकारंडसेविताः।
तडागैः सागरप्रख्यैस्तोयसौगंधपूजितैः।२८।
नंदनं भाति सर्वत्र गणैरप्सरसां महत्।
विमानैः कलशैः शुभ्रैर्हेमदंडैः सुशोभनैः।२९।

नंदनो वनराजस्तु प्रासादैस्तु सुधान्वितैः।
यत्र तत्र प्रभात्येव किन्नराणां महागणैः।३०।
गंधर्वैरप्सरोभिश्च सुरूपाभिर्द्विजोत्तम ।
देवतानां विनोदैश्च मुनिवृंदैः सुयोगिभिः।३१।
सर्वत्र शुशुभे पुण्यसंस्थानं नंदनस्य च।३२।
एवं समालोक्य महानुभावो भवः सुदेव्यासहितो महात्मा।
श्रीनंदनं पुण्यवतां निवासं सुखाकरं शांतिगुणोपपन्नम्।३३।
आदित्यतेजः समतेजसां गणैः प्रभाति वै रश्मिभिर्जातरूपः।
पुष्पैः फलैः कामगुणोपपन्नः कल्पद्रुमो नंदनकाननेपि।३४।

एवंविधं पादपराजमेव संवीक्ष्य देवी च शिवं बभाषे।
अस्याभिधानं कथयस्व नाथ सर्वस्य पुण्यस्य नगस्य पुण्यम्।३५।
तेजस्विनां सूर्यवरः समंतात्स देव देवीं च शिवो बभाषे ।
शिव उवाच-
अस्य प्रतिष्ठा महती शुभाख्या देवेषु मुख्यो मधुसूदनश्च।३६।
नदीषु मुख्या सुरनिम्नगापि विसृष्टिकर्त्तापि यथैव धाता ।

सुखावहानां च यथा सुचंद्रो भूतेषु मुख्या च यथैव पृथ्वी।३७।
नगेंद्रराजो हि यथा नगानां जलाशयेष्वेव यथा समुद्रः ।
महौषधीनामिव देवि चान्नं महीधराणां हिमवान्यथैव।३८।
विद्यासु मध्ये च यथात्मविद्या लोकेषु सर्वेषु यथा नरेंद्रः।
तथैव मुख्यस्तरुराज एष सर्वातिथिर्देवपतेः प्रियोयम्।३९।
श्रीपार्वत्युवाच-
गुणान्नु शंभो मम कीर्त्तयस्व वृक्षाधिपस्यास्य शुभान्सुपुण्यान् ।
आकर्ण्य देवो वचनं बभाषे देव्यास्तु सर्वं सुतरोर्हि तस्य।४०।
यं यं कल्पयंति सुपुण्यदेवा देवोपमा देववराश्च कांते ।
तं तं हि तेभ्यः प्रददाति वृक्षः कल्पद्रुमो नाम वरिष्ठ एषः।४१।
अस्माच्च सर्वे प्रभवंति पुण्या दुःप्राप्यमत्रैव तपोधिकास्ते।
जीवाधिकं रत्नमयं सुदिव्यं देवास्तु भुंजंति महाप्रधानाः।४२।
शुश्राव देवी वचनं शिवस्य आश्चर्यभूतं मनसा विचिंत्य ।
तस्यानुमत्या परिकल्पितं च स्त्रीरत्नमेकं सुगुणं सुरूपम्।४३।
सर्वांगरूपां सगुणां सुरूपां तस्मात्सुवृक्षाद्गिरिजा प्रलेभे।

विश्वस्य मोहाय यथोपविष्टा साहाय्यरूपा मकरध्वजस्य।४४।
क्रीडानिधानं सुखसिद्धिरूपं सर्वोपपन्ना कमलायताक्षी ।
पद्मानना पद्मकरा सुपद्मा चामीकरस्यापि यथा सुमूर्तिः ।४५।
प्रभासु तद्वद्विमला सुतेजा लीला सुतेजाश्च सुकुंचितास्ते ।
प्रलंबकेशाः परिसूक्ष्मबद्धाः पुष्पैः सुगंधैः परिलेपिताश्च ।४६।
प्रबद्धकुंता दृढकेशबंधैर्विभाति सा रूपवरेण बाला।
सीमंतमार्गे च मुक्ताफलानां माला विभात्येव यथा तरूणाम्।४७।
सीमंतमूले तिलकं सुदेव्या यथोदितो दैत्यगुरुः सतेजाः ।
भालेषु पद्मे मृगनाभिपद्म समुत्थतेजः प्रकरैर्विभाति ।४८।
सीमंतमूले तिलकस्य तेजः प्रकाशयेद्रूपश्रियं सुलोके ।
केशेषु मुक्ताफलके च भाले तस्याः सुशोभां विकरोति नित्यम् ।४९।
यथा सुचंद्रः परिभाति भासा सा रम्यचेष्टेव विभाति तद्वत्।
संपूर्णचंद्रोपि यथा विभाति ज्योत्स्नावितानेन हिमांशुजालः ।५०।
तस्यास्तु वक्त्रं परिभाति तद्वच्छोभाकरं विश्वविशारदं च।
हिमांशुरेवापि कलंकयुक्तः संक्षीयते नित्यकलाविहीनः।५१।

संपूर्णमस्त्येव सदैव हृष्टं तस्यास्तु वक्त्रं परिनिष्कलंकम् ।
गंधं विकाशं कमले स्वकीयं ततः समालोक्य सुखं न लेभे ५२।

पद्मानना सर्वगुणोपपन्ना मदीयभावैःपरिनिर्मितेयम्।
गंधं स्वकीयं तु विपश्य पद्मं तस्या मुखाद्वाति जगत्समीरः ।५३।
लज्जाभियुक्तः सहसा बभूव जलं समाश्रित्य सदैव तिष्ठति ।
कतिमतिनियतबुद्ध्यासौ धियो वदंति सुमदननृपतेः कोशं समुद्र कलाभिः ।५४।
सुवरदशनरत्नैर्हास्यलीलाभियुक्ता अरुणअधरबिंबंशोभमानस्तु आस्यः ।५५।
सुभ्रूः सुनासिका तस्याः सुकर्णौ रत्नभूषितौ ।
हेमकांतिसमोपेतौ कपोलौ दीप्तिसंयुतौ ।५६।
रेखात्रयं प्रशोभेत ग्रीवायां परिसंस्थितम् ।
सौभाग्यशीलशृंगारैस्तिस्रो रेखा इहैव हि ।५७।
सुस्तनौ कठिनौ पीनौ वर्तुलाकारसन्निभौ ।
तस्याः कंदर्पकलशावभिषेकाय कल्पितौ।५८।
अंसावतीव शोभेते सुसमौ मानसान्वितौ।
सुभुजौ वर्तुलौ श्लक्ष्णौ सुवर्णौ लक्षणान्वितौ।५९।

सुसमौ करपद्मौ तु पद्मवर्णौ सुशीतलौ ।
दिव्यलक्षणसंपन्नौ पद्मस्वस्तिकसंयुतौ।६०।
सरलाः पद्मसंयुक्ता अंगुल्यस्तु नखान्विताः।
नखानि च सुतीक्ष्णानि जलबिंदुनिभानि च।६१।
पद्मगर्भप्रतीकाशो वर्णस्तदंगसंभवः ।
पद्मगंधा च सर्वांगे पद्मेव भाति भामिनी ।६२।
सर्वलक्षणसंपन्ना नगकन्या सुशोभना।
रक्तोत्पलनिभौ पादौ सुश्लक्ष्णौ चातिशोभनौ।६३।
रत्नज्योतिः समाकारा नखाः पादाग्रसंभवाः।
यथोद्दिष्टं च शास्त्रेषु तथा चांगेषु दृश्यते।६४।
सर्वाभरणशोभांगी हारकंकणनूपुरा।
मेखलाकटिसूत्रेण कांचीनादेन राजते।६५।
नीलेन पट्टवस्त्रेण परां शोभां गता शुभा ।
कंचुकेनापि दिव्येन सुरक्तेन गुणान्विता ।६६।
पार्वती कल्पिताद्भावाद्भुणं प्राप्ता महोदयम्।

कल्पद्रुमान्मुदं लेभे शंकरं वाक्यमब्रवीत् ।६७।
यथोक्तं तु त्वया देव तथा दृष्टो मया द्रुमः ।
यादृशं कल्प्यते भावस्तादृशं परिदृश्यते ।६८।
सूत उवाच-
अथ सा चारुसर्वांगी तयोः पार्श्वं समेत्य च ।
पादांबुजं ननामाथ सा भक्त्या भवयोस्तदा ।६९।
उवाच वचनं स्निग्धं हृद्यं हारि च सा तदा।
कस्मात्सृष्टा त्वया नाथ मातर्वद स्वकारणम्।७०।
श्रीदेव्युवाच-
वृक्षस्य कौतुकाद्भावान्मया वै प्रत्ययः कृतः ।

सद्यः प्राप्तं फलं भद्रे भवती रूपसंपदा ।७१।
अशोकसुंदरी नाम्ना लोके ख्यातिं प्रयास्यसि ।
सर्वसौभाग्यसंपन्ना मम पुत्री न संशयः ।७२।
सोमवंशेषु विख्यातो यथा देवः पुरंदरः ।
नहुषोनाम राजेंद्रस्तव नाथो भविष्यति ।७३।

एवं दत्वा वरं तस्यै जगाम गिरिजा गिरिम् ।
कैलासं शंकरेणापि मुदा परमया युता ।७४।
□**********□
इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे द्व्यधिकशततमोऽध्यायः ।१०२।

Roman transliteration

kuñjala uvāca-
sarvaṃ vatsa pravakṣyāmi yattvayoktaṃ mamādhunā|
ubhayordevanaṃ yattu yasmājjātaṃ dvijottama|1|
ekadā tu mahādevī pārvatī pramadottamā|
krīḍamānā mahātmānamīśvaraṃ vākyamabravīt|2|
mamorasi mahādeva jātaṃ mahatsu dohadam|
darśayasva mamāgre tvaṃ kānanaṃ kānanottamam|3|
śrīmahādevauvāca-□
evamastu mahādevi nandanaṃ devasaṅkulam |
darśayiṣyāmi te puṇyaṃ dvijasiddhaniṣevitam|4|
evamābhāṣya tāṃ devīṃ tayā saha gaṇaistataḥ |
sa gantumutsuko devo nandanaṃ vanameva tu|5|
sarvagaṃ sundaraṃ divyaprṣṭhamābharaṇairyutam|
ghaṃṭāmālābhisaṃyuktaṃ kiṅkiṇījālamālinam|6|
cāmaraiḥ paṭṭasūtraiśca muktāmālāsuśobhitam|

haṃsacaṃdrapratīkāśaṃ vṛṣabhaṃ cārulakṣaṇam|7|
samārūḍho mahādevo gaṇakoṭisamāvṛtaḥ|
nandibhṛṅgimahākālaskandacaṇḍamanoharāḥ|8|
vīrabhadro gaṇeśaśca puṣpadanto maṇīśvaraḥ |
atibalaḥsubalo nāma meghanādo ghaṭāvahaḥ|9|
ghaṇṭākarṇaśca kālindaḥ pulindo vīrabāhukaḥ|
keśarī kiṃkaro nāma caṇḍahāsaḥ prajāpatiḥ|10|
ete cānye ca bahavaḥ sanakādyāstapobalāḥ|
gaṇaiśca koṭisaṃkhyātaiḥ saśivaḥ parivāritaḥ|11|
nandanaṃ vanamevāpi sevitaṃ devakinnaraiḥ|
praviveśa mahādevo gaṇairdevyāsamanvitaḥ|12|
darśayāmāsa deveśo girijāyai suśobhanam |
nānāpādapasampannaṃ bahupuṣpasamākulam |13|
divyaṃ rambhāvanākīrṇaṃ puṣpavadbhistu campakaiḥ |
mallikābhiḥ supuṣpābhirmālatījālasaṃkulam 14|

nityaṃ puṣpitaśākhābhiḥ pāṭalānāṃ vanottamaiḥ|
rājamānaṃ mahāvṛkṣaiścaṃdanaiścārugaṃdhibhiḥ|15|
devadārwanairjuṣṭaṃ tuṃgavṛkṣaiḥ samākulam|
saralairnālikeraiśca tadvatpūgīphaladrumaiḥ|16|

kharjūrapanasairdivyaiḥ phalabhārāvanāmitaiḥ|
parimalodgārasaṃyuktairguruvṛkṣasamākulam|17|
agnitejaḥ samābhāsaiḥ saptaparṇaiḥ suśobhitam |
rājavṛkṣaiḥ kadaṃbaiśca puṣpaśobhānvitaṃ sadā|18|
jaṃbūniṃbamahāvṛkṣairmātuligaiḥ samākulam |
nāraṃgaiḥ siṃdhuvāraiśca priyālaiḥ śālatiṃdukaiḥ|19|
uduṃbaraiḥ kapitthaiśca jaṃbūpādapaśobhitam |
lakucaiḥ puṣpasaugaṃdhaiḥ sphuṭanāgaiḥ samākulam|20|
cūtaiśca phalarājādyairnīlaiścaiva ghanopamaiḥ |
nīlaiḥ śālavanairdivyairjālānāṃ tu vanaistataḥ|21|
tamālaistu viśālaiśca sevitaṃ tapanopamaiḥ |

śobhitaṃ naṃdanaṃ puṇyaṃ śivena paridarśitam|22|
śobhitaṃ ca drumaiścānyaiḥ sarvairnīlavanopamaiḥ |
sarvakāmaphalopetaiḥ kalyāṇaphaladāyakaiḥ|23|
kalpadrumairmahāpuṇyaiḥ śobhitaṃ naṃdanaṃ vanam |
nānāpakṣininādaiśca saṃkulaṃ madhurasvaraiḥ|24|
kokilānāṃ rutaiḥ puṇyairudghuṣṭaṃ madhukāribhiḥ |
makaraṃdavilubdhānāṃ pakṣiṇāṃ rutanāditam|25|
nānavṛkṣaiḥ samākīrṇaṃ nānāmṛgagaṇāyutam |
vṛkṣebhyo vividhaiḥ puṣpaissaugaṃdhaiḥ patitairbhuvi|26|
sā ca bhū rājate putra pūjite vasugaṃdhibhiḥ |
tatra vāpyo mahāpuṇyāḥ padmasaugaṃdhanirmalāḥ|27|
toyaistāḥ pūritāḥ putra haṃsakāraṃḍasevitāḥ|
taḍāgaiḥ sāgaraprakhyaistoyasaugaṃdhapūjitaiḥ|28|
naṃdanaṃ bhāti sarvatra gaṇairapsarasāṃ mahat|
vimānaiḥ kalaśaiḥ śubhrairhemadaṃḍaiḥ suśobhanaiḥ|29|

naṃdano vanarājastu prāsādaistu sudhānvitaiḥ|
yatra tatra prabhātyeva kinnarāṇāṃ mahāgaṇaiḥ|30|
gaṃdharvairapsarobhiśca surūpābhirdvijottama |
devatānāṃ vinodaiśca munivṛṃdaiḥ suyogibhiḥ|31|
sarvatra śuśubhe puṇyasaṃsthānaṃ naṃdanasya ca|32|
evaṃ samālokya mahānubhāvo bhavaḥ sudevyāsahito mahātmā|
śrīnaṃdanaṃ puṇyavatāṃ nivāsaṃ sukhākaraṃ śāṃtiguṇopapannam|33|
ādityatejaḥ samatejasāṃ gaṇaiḥ prabhāti vai raśmibhirjātarūpaḥ|
puṣpaiḥ phalaiḥ kāmaguṇopapannaḥ kalpadrumo naṃdanakānanepi|34|
evaṃvidhaṃ pādaparājameva saṃvīkṣya devī ca śivaṃ babhāṣe|
asyābhidhānaṃ kathayasva nātha sarvasya puṇyasya nagasya puṇyam|35|
tejasvināṃ sūryavaraḥ samaṃtātsa deva devīṃ ca śivo babhāṣe |
śiva uvāca-
asya pratiṣṭhā mahatī śubhākhyā deveṣu mukhyo madhusūdanaśca|36|
nadīṣu mukhyā suranimnagāpi visṛṣṭikarttāpi yathaiva dhātā |

sukhāvahānāṃ ca yathā sucaṃdro bhūteṣu mukhyā ca yathaiva pṛthvī|37|
nageṃdrarājo hi yathā nagānāṃ jalāśayeṣveva yathā samudraḥ |
mahauṣadhīnāmiva devi cānnaṃ mahīdharāṇāṃ himavānyathaiva|38|
vidyāsu madhye ca yathātmavidyā lokeṣu sarveṣu yathā nareṃdraḥ|
tathaiva mukhyastarurāja eṣa sarvātithirdevapateḥ priyoyam|39|
śrīpārvatyuvāca-
guṇānnu śaṃbho mama kīrttayasva vṛkṣādhipasyāsya śubhānsupuṇyān |
ākarṇya devo vacanaṃ babhāṣe devyāstu sarvaṃ sutarorhi tasya|40|
yaṃ yaṃ kalpayaṃti supuṇyadevā devopamā devavarāśca kāṃte |

taṃ taṃ hi tebhyaḥ pradadāti vṛkṣaḥ kalpadrumo nāma variṣṭha eṣaḥ|41|
asmācca sarve prabhavaṃti puṇyā duḥprāpyamatraiva tapodhikāste|
jīvādhikaṃ ratnamayaṃ sudivyaṃ devāstu bhuṃjaṃti mahāpradhānāḥ|42|
śuśrāva devī vacanaṃ śivasya āścaryabhūtaṃ manasā viciṃtya |
tasyānumatyā parikalpitaṃ ca strīratnamekaṃ suguṇaṃ surūpam|43|
sarvāṃgarūpāṃ saguṇāṃ surūpāṃ tasmātsuvṛkṣādgirijā pralebhe|

viśvasya mohāya yathopaviṣṭā sāhāyyarūpā makaradhvajasya|44|
krīḍānidhānaṃ sukhasiddhirūpaṃ sarvopapannā kamalāyatākṣī |
padmānanā padmakarā supadmā cāmīkarasyāpi yathā sumūrtiḥ |45|
prabhāsu tadvadvimalā sutejā līlā sutejāśca sukuṃcitāste |
pralaṃbakeśāḥ parisūkṣmabaddhāḥ puṣpaiḥ sugaṃdhaiḥ parilepitāśca |46|
prabaddhakuṃtā dṛḍhakeśabaṃdhairvibhāti sā rūpavareṇa bālā|
sīmaṃtamārge ca muktāphalānāṃ mālā vibhātyeva yathā tarūṇām|47|
sīmaṃtamūle tilakaṃ sudevyā yathodito daityaguruḥ satejāḥ |
bhāleṣu padme mṛganābhipadma samutthatejaḥ prakarairvibhāti |48|
sīmaṃtamūle tilakasya tejaḥ prakāśayedrūpaśriyaṃ suloke |
keśeṣu muktāphalake ca bhāle tasyāḥ suśobhāṃ vikaroti nityam |49|
yathā sucaṃdraḥ paribhāti bhāsā sā ramyaceṣṭeva vibhāti tadvat|
saṃpūrṇacaṃdropi yathā vibhāti jyotsnāvitānena himāṃśujālaḥ |50|
tasyāstu vaktraṃ paribhāti tadvacchobhākaraṃ viśvaviśāradaṃ ca|
himāṃśurevāpi kalaṃkayuktaḥ saṃkṣīyate nityakalāvihīnaḥ|51|

saṃpūrṇamastyeva sadaiva hṛṣṭaṃ tasyāstu vaktraṃ pariniṣkalaṃkam |
gaṃdhaṃ vikāśaṃ kamale svakīyaṃ tataḥ samālokya sukhaṃ na lebhe 52|
padmānanā sarvaguṇopapannā madīyabhāvaiḥparinirmiteyam|
gaṃdhaṃ svakīyaṃ tu vipaśya padmaṃ tasyā mukhādvāti jagatsamīraḥ |53|
lajjābhiyuktaḥ sahasā babhūva jalaṃ samāśritya sadaiva tiṣṭhati |
katimatiniyatabuddhyāsau dhiyo vadaṃti sumadananṛpateḥ kośaṃ samudra kalābhiḥ |54|
suvaradaśanaratnairhāsyalīlābhiyuktā aruṇaadharabiṃbaṃśobhamānastu āsyaḥ |55|
subhrūḥ sunāsikā tasyāḥ sukarṇau ratnabhūṣitau |
hemakāṃtisamopetau kapolau dīptisaṃyutau |56|
rekhātrayaṃ praśobheta grīvāyāṃ parisaṃsthitam |
saubhāgyaśīlaśṛṃgāraistisro rekhā ihaiva hi |57|
sustanau kaṭhinau pīnau vartulākārasannibhau |
tasyāḥ kaṃdarpakalaśāvabhiṣekāya kalpitau|58|
aṃsāvatīva śobhete susamau mānasānvitau|
subhujau vartulau ślakṣṇau suvarṇau lakṣaṇānvitau|59|

susamau karapadmau tu padmavarṇau suśītalau |
divyalakṣaṇasaṃpannau padmasvastikasaṃyutau|60|
saralāḥ padmasaṃyuktā aṃgulyastu nakhānvitāḥ|
nakhāni ca sutīkṣṇāni jalabiṃdunibhāni ca|61|
padmagarbhapratīkāśo varṇastadaṃgasaṃbhavaḥ |
padmagaṃdhā ca sarvāṃge padmeva bhāti bhāminī |62|
sarvalakṣaṇasaṃpannā nagakanyā suśobhanā|
raktotpalanibhau pādau suślakṣṇau cātiśobhanau|63|
ratnajyotiḥ samākārā nakhāḥ pādāgrasaṃbhavāḥ|
yathoddiṣṭaṃ ca śāstreṣu tathā cāṃgeṣu dṛśyate|64|
sarvābharaṇaśobhāṃgī hārakaṃkaṇanūpurā|
mekhalākaṭisūtreṇa kāṃcīnādena rājate|65|
nīlena paṭṭavastreṇa parāṃ śobhāṃ gatā śubhā |
kaṃcukenāpi divyena suraktena guṇānvitā |66|

pārvatī kalpitādbhāvādguṇaṃ prāptā mahodayam|

kalpadrumānmudaṃ lebhe śaṃkaraṃ vākyamabravīt |67|
yathoktaṃ tu tvayā deva tathā dṛṣṭo mayā drumaḥ |
yādṛśaṃ kalpyate bhāvastādṛśaṃ paridṛśyate |68|
sūta uvāca-
atha sā cārusarvāṃgī tayoḥ pārśvaṃ sametya ca |
pādāṃbujaṃ nanāmātha sā bhaktyā bhavayostadā |69|
uvāca vacanaṃ snigdhaṃ hṛdyaṃ hāri ca sā tadā|
kasmātsṛṣṭā tvayā nātha mātarvada svakāraṇam|70|
śrīdevyuvāca-
vṛkṣasya kautukādbhāvānmayā vai pratyayaḥ kṛtaḥ |
sadyaḥ prāptaṃ phalaṃ bhadre bhavatī rūpasaṃpadā |71|
aśokasuṃdarī nāmnā loke khyātiṃ prayāsyasi |
sarvasaubhāgyasaṃpannā mama putrī na saṃśayaḥ |72|
somavaṃśeṣu vikhyāto yathā devaḥ puraṃdaraḥ |
nahuṣonāma rājeṃdrastava nātho bhaviṣyati |73|

evaṃ datvā varaṃ tasyai jagāma girijā girim |
kailāsaṃ śaṃkareṇāpi mudā paramayā yutā |74|
*†*********†*
iti śrīpadmapurāṇe bhūmikhaṇḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre dvyadhikaśatatamo'dhyāyaḥ |102|

English translation

Kuñjala said :

1-3. O child, now I shall explain to you all that you said: as to what their splendour originated from, O you best twice-born. Once the great goddess Pārvatī , the best among women, while sporting, said (these) words to the lord: “O great god, in my mind a great longing has sprung up. To me (please) show a grove that is best among groves.”

Śrī Mahādeva said :

4. Let it be so, O great goddess. I shall show you the Nandana , crowded with gods and resorted to by brāhmaṇas and siddhas .

5-11a. Having thus spoken to that goddess, he, Mahādeva , was eager to go to Nandanavana itself with her and the attendants. He, surrounded by crores of attendants, mounted his bull (i.e. Nandī) who was beautiful in all limbs, whose back was divine, who was endowed with ornaments, who was furnished with bells and garlands, who wore multitudes of small bells, who was well-decorated with chowries, silken threads and pearl-necklaces, who resembled a swan and the moon and who had pleasing characteristics. Nandī, Bhṛṅgī , Mahākāla , Skanda , Caṇḍa , Manohara , Vīrabhadra , Gaṇeśa , Puṣpadanta , Maṇiśvara, Atibala , Subala , Meghanāda , Ghaṭāvaha, Ghaṇṭākarṇa , Kālinda , Pulinda , Vīrabāhuka, Keśarīkiṅkara, Caṇḍahāsa, Prajāpatī —these and others like Sanaka , whose power was penance, (accompanied him).

11b-12. That Śiva was (thus) surrounded by attendants numbering crores. Mahādeva, accompanied by the attendants and the goddess entered Nandanavana only which was resorted to by gods and

kinnaras .

13-36a. The lord of gods showed Pārvatī that beautiful Nandanavana which was rich with various trees, full of many flowers, which was charming, which was crowded with plantain-trees, and with campaka trees with flowers, with jasmine-creepers having abundant flowers, and full of a number of mālatī creepers, which always shone with branches full of flowers, and with excellent groves of pāṭala -trees, and with great sandal trees of pleasant fragrance. It was full of groves of devadāru trees, and crowded with tall trees, with sarala trees, coconut trees, also with betel-nut trees, with divine date-trees, bread-fruit trees, bent down with the loads of fruits, with trees exuding fragrance—thus it was full of big trees. It was well-adorned with saptaparṇatrees, resembling the lustre of fire. It was full of great rose-apple trees, nimba trees, and citron trees, with orange trees, sindhuvāra trees, priyāla trees, śāla trees and tinduka trees, udumbara trees, wood-apple trees, and was adorned with rose-apple trees. It was full of trees like mango, the king of fruits, Indian fig-trees resembling clouds, divine groves of dark-blue, also with groves of trees with unblown flowers. It was resorted to by (i.e. it contained) large tamāla trees resembling the sun. It was beautified by other trees all resembling dark-blue groves; it was adorned with very auspicious desire-yielding trees full of all desired fruits and giving auspicious fruits. It was full of sweet notes and cries of various birds. It resounded with the auspicious cooings of cuckoos and with bees. It resounded with the notes of birds longing for honey. It was crowded with trees of many kinds and was full of many herds of deer. O son, that (piece of) land shines with various fragrant flowers fallen from trees it is; as it were worshipped with fragrant flowers. O son, there are very auspicious wells, pure with the fragrance of lotuses. They are full of water and are resorted to by swans and ducks. The great Nandana shines everywhere with lakes resembling seas and endowed with the fragrance of water, and with hosts of celestial nymphs. The lordly Nandana grove shines everywhere with halls, white pitchers, beautiful golden staffs, whitewashed palaces and with large hosts of kinnaras. That auspicious appearing Nandana shone everywhere with gandharvas , beautiful celestial nymphs, amusements of deities and with groups of sages and good meditating saints. Magnanimous Bhava (i.e. Śiva) of a great prowess along with that great goddess (Pārvatī) saw that glorious, auspicious Nandana, the abode of the meritorious, the mine of happiness and endowed with the quality of tranquility. In the Nandana grove also the beautiful desire-yielding tree endowed with desired flowers and fruits shone along with rays like masses of lustre of the sun. Seeing such lordly tree the goddess said to Śiva: “O lord, tell (me) the auspicious name of this all-meritorious tree”. That Śiva, the great sun among all the luminaries around, said to the goddess:

Śiva said :

36b-39. The great position of this is known as auspicious; and Madhusūdana (i.e. Viṣṇu) is the chief among gods. The divine river (i.e. the Ganges) is the chief among rivers. As the beautiful moon is the chief among those that are pleasant, as the earth is the chief among the elements, as the lord of elephants (i.e. Airāvata) is chief among elephants, as the ocean is the chief among reservoirs, as, O respectable lady, corn is the chief among herbs, as the Himālaya is the chief among the mountains, as metaphysical knowledge is the chief among lores, as the lord of men (i.e. a king) is the chief among all people, in the same way this lord of trees a welcome guest of all, is dear to the lord of gods.

Śrī Pārvatī said :

40-42. O Śambhu , tell me the auspicious and pure quality of this lord of trees.

Hearing the words of the goddess he told her everything about that good tree. (He said:) “This best tree called ‘ Kalpadruma ’ gives to the very meritorious gods, those that resemble gods, and best gods,

whatever they resolve. All auspicious objects are produced from this (tree). The very important gods, superior due to their penance, having obtained here only the very divine (object) full of gems, superior to life (even) which is difficult to get, enjoy it."

43-49. The goddess heard the wonderful words of Śiva. With his consent she mentally conceived a very virtuous and beautiful gem of a body. The Daughter of the Mountain obtained from that great tree a woman who was (so) lovely in all limbs, virtuous and beautiful that she, helping Cupid, had come to delude the universe. She was the treasure of sport; she was of the form of the accomplishment of happiness; she was endowed with everything; she was having large and lotus-like eyes;her face was lotuslike; her hands resembled lotuses; she was beautiful Lakṣmī ; she was like a good figure of gold; like that her hair was clean and very bright in splendour, pleasantly bright, very curly and long, was very delicately tied and was covered with fragrant flowers. That young lady, with her hair tied, looked splendid with the firm knots of hair and excellent form. As on the boundary-line of the trees the line of the muktā -flowers shines, similarly on the parting line of her hair, a chaplet of pearls shone. At the root of the parting of hair of the very respectable lady there was a mark, like the bright preceptor of the demons (i.e. Venus) that had risen. On the brows were two lotuses. The lotus-like navel like that of a deer shone with its mass of lustre. The brilliance of the mark at the root of parting of hair displayed the wealth of her beauty in the good world; so also the pearls on her hair and forehead always spread out beauty.

50-52a. As the beautiful moon shines with lustre, so she of charming movements, shone. As the full moon, the mass of cool rays, shines with the canopy of the moonlight, in the same way her face causing charm and celebrated in the universe, shone. Even the moon is having the spot, and losing the digits everyday, wanes; but her face, always joyful and spotless, is always full.

52b-54a. The lotus, having looked with disapproval at its own fragrance (and thinking)—'This lady with a lotus-like face and endowed with all virtues is fashioned with my properties'—did not then feel happy on seeing its own exuding fragrance. The wind (moving in) the world blew from her mouth. Being suddenly ashamed, it always remained in water after resorting to it.

54b-55. Some very intelligent people with their judgement restrained by their mind (i.e. after proper thought) said: 'O good Cupid, as the treasure of a king is full of the bits (i.e. gems) of the sea, in the same way, her mouth, looking charming with the bimba -like lower lip and with the charming smile, is looking charming with gem-like excellent teeth.'

56-64a. She had good eyebrows, her nose fine, her ears were adorned with jewels. Her cheeks having golden complexion, were possessed of brightness. The three lines existing on the neck shone very much. Here (i.e. on the neck) there were three lines with (i.e. respresenting) her good fortune, good character and love. Her breasts were hard, plump and resembled a round figure. They were pitchers of Cupid intended for sprinkling (water from). Her even shoulders looked very beautiful, and were in company of the heart. Her arms were good; they were round, soft, of a good complexion and possessed good marks. Her lotus-like hands were very even, had the colour of lotuses and were very cool. They were endowed with divine characteristics and possessed the marks of a lotus and swastika on them. Her fingers were straight, held lotuses and had nails. The nails were very sharp and were like drops of water. The complexion of her body resembled the interior of a lotus. Her (body) odour was like that of a lotus. The beautiful young lady looked splendid like Lakṣmī. The daughter of the tree was endowed with all good characteristics and was very beautiful. Her feet resembled red lotuses, were very soft, and very beautiful. The nails growing from the toes had the shape of the flashes (shooting) from gems.

64b-66. (Everything) as is laid down in the scientific works (about beauty) was seen in her limbs. Her body looked beautiful due to all ornaments. She had put on a necklace, bracelets and anklets. She

shone with the belt and girdle and with the sound of the (tinkling bells) of the girdle. The auspicious one attained great beauty by means of blue silken garment. She, endowed with qualities, (looked very beautiful) due to a divine and a very red bodice.

67. From the idea conceived by her, Pārvatī obtained an excellence—a great production. She obtained joy from the desire-yielding tree. She said (these) words to Śaṅkara :

68. “O god, I saw the tree as you had described it. As an object is conceived, so it is seen.”

Sūta said :

69. Then that lady beautiful in all limbs came near their side (i.e. approached them) and with devotion saluted their lotus-like feet.

70. Then she spoke affectionate, pleasant and attractive words: “O lord, O mother, tell me the reason for which I was produced.”

Śrī Devī (i.e. Pārvatī) said :

71-74. Through curiosity about the truth about the tree I conceived you. O good lady, the fruit, i.e. you, the wealth of beauty is instantly obtained. You are undoubtedly my daughter endowed with all good fortune. You will be known in the world as Aśokasundarī . Nahuṣa , lord of kings, well known in the lunar family, like god Indra , will be your husband.

The mountain’s Daughter (viz. Pārvatī), thus gave her a boon and went with great joy, accompanied by Śaṅkara, to the Kailāsa mountain.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 103

Aśokasundarī is Saved and Āyu Gets Boon

Chapter 185 of 693 · 140 detected Sanskrit verse markers

Sanskrit

'कुञ्जल उवाच-
अशोकसुन्दरी जाता सर्वयोषिद्वरा तदा।
रेमे सुनन्दने पुण्ये सर्वकामगुणान्विते।१।
सुरूपाभिः सुकन्याभिर्देवानां चारुहासिनी ।
सर्वान्भोगान्प्रभुञ्जाना गीतनृत्यविचक्षणा।२।
विप्रचित्तेः सुतो हुण्डो रौद्रस्तीव्रश्च सर्वदा ।
स्वेच्छाचारो महाकामी नन्दनं प्रविवेश ह।३।
अशोकसुन्दरीं दृष्ट्वा सर्वालङ्कारसंयुताम् ।
तस्यास्तु दर्शनाद्दैत्यो विद्धः कामस्य मार्गणैः ।४।
तामुवाच महाकायः का त्वं कस्यासि वा शुभे ।
कस्मात्त्वं कारणाच्चात्र आगतासि वनोत्तमम् ।५।
'अशोकसुन्दर्युवाच-
शिवस्यापि सुपुण्यस्य सुताहं शृणु साम्प्रतम् ।
स्वसाहं कार्तिकेयस्य जननी गोत्रजापि मे ।६।
बालभावेन सम्प्राप्ता लीलया नन्दनं वनम् ।

भवान्कोहि किमर्थं तु मामेवं परिपृच्छति।७।
हुण्ड उवाच-
विप्रचित्तेः सुतश्चाहं गुणलक्षणसंयुतः।
हुण्डेति नाम्ना विख्यातो बलवीर्यमदोद्धतः।८।
दैत्यानामप्यहं श्रेष्ठो मत्समो नास्ति राक्षसः ।
देवेषु मर्त्यलोकेषु तपसा यशसा कुले।९।
अन्येषु नागलोकेषु धनभोगैर्वरानने ।
दर्शनात्ते विशालाक्षि हतः कन्दर्पमार्गणैः ।१०।
शरणं ते ह्यहं प्राप्तः प्रसादसुमुखी भव ।
भव स्ववल्लभा भार्या मम प्राणसमा प्रिया।११।
अशोकसुन्दर्युवाच-
श्रूयतामभिधास्यामि सर्वसंबंधकारणम्।
भवितव्या सुजातस्य लोके स्त्री पुरुषस्य हि।१२।
भवितव्यस्तथा भर्ता स्त्रिया यः सदृशो गुणैः ।
संसारे लोकमार्गोयं शृणु हुण्ड यथाविधि।१३।

अस्त्येव कारणं चात्र यथा तेन भवाम्यहम् ।
सुभार्या दैत्यराजेन्द्र शृणुष्व यतमानसः।१४।
वृक्षराजादहं जाता यदा काले महामते ।
शम्भोर्भावं सुसङ्गृह्य पार्वत्या कल्पिता ह्यहम्।१५।
देवस्यानुमते देव्या सृष्टो भर्ता ममैव हि ।
सोमवंशे महाप्राज्ञः स धर्मात्मा भविष्यति।१६।
जिष्णुर्जिष्णुसमो वीर्ये तेजसा पावकोपमः।
सर्वज्ञः सत्यसन्धश्च त्यागे वैश्रवणोपमः।१७।
यज्वा दानपतिः सोपि रूपेण मन्मथोपमः ।
नहुषोनाम धर्मात्मा गुणशील महानिधिः।१८।
देव्या देवेन मे दत्तःख्यातोभर्ताभविष्यति ।
तस्मात्सर्वगुणोपेतं पुत्रमाप्स्यामि सुन्दरम्।१९।
इन्द्रोपेन्द्र समं लोके ययातिं जनवल्लभम्।
लप्स्याम्यहं रणे धीरं तस्माच्छम्भोः प्रसादतः।२०।
अहं पतिव्रता वीर परभार्या विशेषतः।

अतस्त्वं सर्वथा हुण्ड त्यज भ्रान्तिमितोव्रज।२१।
प्रहस्यैव वचो ब्रूते अशोकसुन्दरीं प्रति।
'हुण्ड उवाच-
नैव युक्तं त्वया प्रोक्तं देव्या देवेन चैव हि।२२।
नहुषोनाम धर्मात्मा सोमवंशे भविष्यति।
भवती वयसा श्रेष्ठा कनिष्ठो न स युज्यते।२३।
कनिष्ठा स्त्री प्रशस्ता तु पुरुषो न प्रशस्यते ।
कदा स पुरुषो भद्रे तव भर्ता भविष्यति।२४।
तारुण्यं यौवनं चापि नाशमेवं प्रयास्यति।
यौवनस्य बलेनापि रूपवत्यः सदा स्त्रियः।२५।
पुरुषाणां वल्लभत्वं प्रयान्ति वरवर्णिनि ।
तारुण्यं हि महामूलं युवतीनां वरानने ।२६।
तस्या धारेण भुंजंति भोगान्कामान्मनोनुगान् ।
कदा सोभ्येष्यते भद्रे आयोः पुत्रः शृणुष्व मे २७।
यौवनं वर्ततेऽद्यैव वृथा चैव भविष्यति।

गर्भत्वं च शिशुत्वं च कौमारं च निशामय।२८।
कदासौ यौवनोपेतस्तव योग्यो भविष्यति ।
यौवनस्य प्रभावेन पिबस्व मधुमाधवीम्।२९।
मया सह विशालाक्षि रमस्व त्वं सुखेन वै।
हुण्डस्य वचनं श्रुत्वा शिवस्य तनया पुनः।३०।
उवाच दानवेन्द्रं तं साध्वसेन समन्विता।
अष्टाविञ्शतिके प्राप्ते द्वापराख्ये युगे तदा।३१।
शेषावतारो धर्मात्मा वसुदेवसुतो बलः।
रेवतस्य सुतां दिव्यां भार्यां स च करिष्यति।३२।

सापि जाता महाभाग कृताख्ये हि युगोत्तमे ।
युगत्रयप्रमाणेन सा हि ज्येष्ठा बलादपि।३३।
बलस्य सा प्रिया जाता रेवती प्राणसम्मिता।
भविष्यद्वापरे प्राप्त इह सा तु भविष्यति।३४।
मायावती पुरा जाता गन्धर्वतनया वरा ।
अपहृत्य नियम्यैव शम्बरो दानवोत्तमः।३५।

तस्या भर्ता समाख्यातो माधवस्य सुतो बली।
प्रद्युम्नो नाम वीरेशो यादवेश्वरनन्दनः।३६।
तस्मिन्युगे भविष्येत भाव्यं दृष्टं पुरातनैः।
व्यासादिभिर्महाभागैर्ज्ञानवद्भिर्महात्मभिः।३७।
एवं हि दृश्यते दैत्य वाक्यं देव्या तदोदितम्।
मां प्रति हि जगद्धात्र्या पुत्र्या हिमवतस्तदा।३८।
त्वं तु लोभेन कामेन लुब्धो वदसि दुष्कृतम् ।
किल्बिषेण समाजुष्टं वेदशास्त्रविवर्जितम्।३९।
यद्यस्यदिष्टमेवास्ति शुभं वाप्यशुभं दृढम् ।
पूर्वकर्मानुसारेण तत्तस्य परिजायते।४०।
देवानां ब्राह्मणानां च वदने यत्सुभाषितम्।
निःसरेद्यदि सत्यं तदन्यथा नैव जायते।४१।
मद्भाग्यादेवमाज्ञातं नहुषस्यापि तस्य च।
समायोगं विचार्यैवं देव्या प्रोक्तं शिवेन च।४२।
एवं ज्ञात्वा शमं गच्छ त्यज भ्रान्तिं मनःस्थिताम्।

नैव शक्तो भवान्दैत्य मे मनश्चालितुं ध्रुवम्।४३।
पतिव्रता दृढा चित्ते स को मे चालितुं क्षमः।
महाशापेन धक्ष्यामि इतो गच्छ महासुर।४४।
एवमाकर्ण्य तद्वाक्यं हुण्डो वै दानवो बली ।
मनसा चिन्तयामास कथं भार्या भवेदियम्।४५।
विचिन्त्य हुण्डो मायावी अन्तर्धानं समागतः ।
ततो निष्क्रम्य वेगेन तस्मात्स्थानाद्विहाय ताम्।
अन्यस्मिन्दिवसे प्राप्ते मायां कृत्वा तमोमयीम् ४६।
दिव्यं मायामयं रूपं कृत्वा नार्यास्तु दानवः ।
मायया कन्यका रूपो बभूव मम नन्दन।४७।
सा कन्यापि वरारोहा मायारूपागमत्ततः।
हास्यलीला समायुक्ता यत्रास्ते भवनन्दिनी४८।
उवाच वाक्यं स्निग्धेव अशोकसुन्दरीं प्रति ।
कासि कस्यासि सुभगे तिष्ठसि त्वं तपोवने।४९।
किमर्थं क्रियते बाले कामशोषणकं तपः।

तन्ममाचक्ष्व सुभगे किन्निमित्तं सुदुष्करम्।५०।
तन्निशम्य शुभं वाक्यं दानवेनापि भाषितम् ।

मायारूपेण छन्नेन साभिलाषेण सत्वरम्।५१।
आत्मसृष्टि सुवृत्तान्तं प्रवृत्तं तु यथा पुरा ।
तपसः कारणं सर्वं समाचष्ट सुदुःखिता।५२।
उपप्लवं तु तस्यापि दानवस्य दुरात्मनः।
मायारूपं न जानाति सौहृदात्कथितं तया।५३।
"हुण्ड उवाच-
पतिव्रतासि हे देवि साधुव्रतपरायणा।
साधुशीलसमाचारा साधुचारा महासती।५४।
अहं पतिव्रता भद्रे पतिव्रतपरायणा।
तपश्चरामि सुभगे भर्तुरर्थे महासती।५५।
मम भर्ता हतस्तेन हुंडेनापि दुरात्मना।
तस्य नाशाय वै घोरं तपस्यामि महत्तपः।५६।
एहि मे स्वाश्रमे पुण्ये गंगातीरे वसाम्यहम्।

अन्यैर्मनोहरैर्वाक्यैरुक्ता प्रत्ययकारकैः।५७।
हुंडेन सखिभावेन मोहिता शिवनंदिनी।
समाकृष्टा सुवेगेन महामोहेन मोहिता।५८।
आनीतात्मगृहं दिव्यमनौपम्यं सुशोभनम्।
मेरोस्तु शिखरे पुत्र वैडूर्याख्यं पुरोत्तमम्।५९।
अस्ति सर्वगुणोपेतं कांचनाख्यं महाशिवम्।
तुंगप्रासादसंबाधैः कलशैर्दंडचामरैः।६०।
नानावृक्षसमोपेतैर्वनैर्नीलैर्घनोपमैः।
वापीकूपतडागैश्च नदीभिस्तु जलाशयैः।६१।
शोभमानं महारत्नैः प्राकारैर्हेमसंयतैः।
सर्वकामसमृद्धार्थं सम्पूर्णं दानवस्य हि।६२।
ददृशे सा पुरं रम्यमशोकसुन्दरी तदा।
कस्य देवस्य संस्थानं कथयस्व सखे मम।६३।
सोवाच दानवेन्द्रस्य दृष्टपूर्वस्य वै त्वया।
तस्य स्थानं महाभागे सोऽहं दानवपुङ्गवः।६४।

मया त्वं तु समानीता मायया वरवर्णिनि ।
तामाभाष्य गृहं नीता शातकौम्भं सुशोभनम्।६५।
नानावेश्मैः समाजुष्टं कैलासशिखरोपमम्।
निवेश्य सुंदरीं तत्र दोलायां कामपीडितः।६६।
पुनः स्वरूपी दैत्येन्द्रः कामबाणप्रपीडितः।
करसम्पुटमाबध्य उवाच वचनं तदा।६७।
यं यं त्वं वाञ्छसे भद्रे तं तं दद्मि न संशयः।
भज मां त्वं विशालाक्षिभजन्तं कामपीडितम्।६८।
'श्रीदेव्युवाच-
नैव चालयितुं शक्तो भवान्मां दानवेश्वरः।

मनसापि न वै धार्यं मम मोहं समागतम्।६९।
भवादृशैर्महापापैर्देवैर्वा दानवाधमैः।
दुष्प्राप्याहं न संदेहो मा वदस्व पुनः पुनः।७०।
स्कन्दानुजा सा तपसाभियुक्ता जाज्वल्यमाना महता रुषा च।
संहर्तुकामा परि दानवं तं कालस्य जिह्वेव यथा स्फुरन्ती।७१।

पुनरुवाच सा देवी तमेवं दानवाधमम् ।
उग्रं कर्म कृतं पाप चात्मनाशनहेतवे।७२।
आत्मवञ्शस्य नाशाय स्वजनस्यास्य वै त्वया।
दीप्ता स्वगृहमानीता सुशिखा कृष्णवर्त्मनः।७३।
यथाऽशुभः कूटपक्षी सर्वशोकैः समुद्गतः।
गृहं तु विशते यस्य तस्य नाशं प्रयच्छति।७४।
स्वजनस्य च सर्वस्य सधनस्य कुलस्य च।
स द्विजो नाशमिच्छेत विशत्येव यदा गृहम्।७५।
तथा तेहं गृहं प्राप्ता तव नाशं समीहती ।
पुत्राणां धनधान्यस्य तव वंशस्य साम्प्रतम्।७६।
जीवं कुलं धनं धान्यं पुत्रपौत्रादिकं तव।
सर्वं ते नाशयित्वाहं यास्यामि च न संशयः।७७।
यथा त्वयाहमानीता चरन्ती परमं तपः ।
पतिकामा प्रवाञ्छन्ती नहुषं चायुनन्दनम्।७८।
तथा त्वां मम भर्ता च नाशयिष्यति दानव ।

मन्निमित्तउपायोऽयं दृष्टो देवेन वै पुरा।७९।
सत्येयं लौकिकी गाथा यां गायन्ति विदो जनाः।
प्रत्यक्षं दृश्यते लोके न विन्दन्ति कुबुद्धयः।८०।
येन यत्र प्रभोक्तव्यं यस्माद्दुःखसुखादिकम्।
स एव भुंजते तत्र तस्मादेव न संशयः।८१।
कर्मणोस्य फलं भुङ्क्ष्व स्वकीयस्य महीतले।
यास्यसे निरयस्थानं परदाराभिमर्शनात्।८२।
सुतीक्ष्णं हि सुधारं तु सुखड्गं च विघट्टति।
अङ्गुल्यग्रेण कोपाय तथा मां विद्धि साम्प्रतम्। ८३।
सिंहस्य सम्मुखं गत्वा क्रुद्धस्य गर्जितस्य च।
को लुनाति मुखात्केशान्साहसाकारसंयुतः।८४
सत्याचारां दमोपेतां नियतां तपसि स्थिताम्।
निधनं चेच्छते यो वै स वै मां भोक्तुमिच्छति। ८५।
समणिं कृष्णसर्पस्य जीवमानस्य साम्प्रतम् ।
गृहीतुमिच्छते सो हि यथा कालेन प्रेषितः।८६।

भवांस्तु प्रेषितो मूढ कालेन कालमोहितः ।
तदा ते ईदृशी जाता कुमतिः किं नपश्यसि।८७।
ऋते तु आयुपुत्रेण समालोकयते हि कः।

अन्यो हि निधनं याति ममरूपावलोकनात्।८८।
एवमाभाषयित्वा तं गङ्गातीरं गता सती ।
सशोका दुःखसंविग्ना नियतानि यमान्विता।८९।
पूर्वमाचरितं घोरं पतिकामनया तपः।
तव नाशार्थमिच्छंती चरिष्ये दारुणं पुनः।९०।
यदा त्वां निहतं दुष्टं नहुषेण महात्मना।
निर्भिन्नशितैर्वज्रसङ्काशैर्बाणैराशीविषोपमैः।९१
रणे निपतितं पाप मुक्तकेशं सलोहितम् ।
गतासुं च प्रपश्यामि तदा यास्याम्यहं पतिम्।९२।
एवं सुनियमं कृत्वा गंगातीरमनुत्तमम्।
संस्थिता हुंडनाशाय निश्चला शिवनंदिनी।९३।
वह्नेर्यथादीप्तिमती शिखोज्ज्वला तेजोभियुक्ता प्रदहेत्सुलोकान्।

क्रोधेन दीप्ता विबुधेशपुत्री गङ्गातटे दुश्चरमाचरत्तपः।९४।
"कुञ्जल उवाच-
एवमुक्ता महाभाग शिवस्य तनया गता ।
गङ्गांभसि ततः स्नात्वा स्वपुरे काञ्चनाह्वये।९५।
तपश्चचार तन्वङ्गी हुण्डस्य वधहेतवे ।
अशोकसुन्दरी बाला सत्येन च समन्विता।९६।
हुण्डोपि दुःखितोभूतः शापदग्धेन चेतसा।
चिंतयामास सन्तप्त अतीव वचनानलैः।९७।
समाहुय अमात्यं तं कम्पनाख्यमथाब्रवीत् ।
समाचष्ट स वृत्तान्तं तस्याः शापोद्भवं महत्।९८।
शप्तोस्म्यशोकसुंदर्या शिवस्यापि सुकन्यया।
नहुषस्यापि मे भर्तुस्त्वं तु हस्तान्मरिष्यसि।९९।
नैव जातस्त्वसौ गर्भ आयोर्भार्या च गुर्विणी।
यथा सत्याद्व्यलीकस्तु तस्याः शापस्तथा कुरु। १००।
कम्पन उवाच-

अपहृत्य प्रियां तस्य आयोश्चापि समानय ।
अनेनापि प्रकारेण तव शत्रुर्न जायते।१०१।
नो वा प्रपातयस्व त्वं गर्भं तस्याः प्रभीषणैः ।
अनेनापि प्रकारेण तव शत्रुर्न जायते।१०२।
जन्मकालं प्रतीक्षस्व नहुषस्य दुरात्मनः ।
अपहृत्य समानीय जहि त्वं पापचेतनम्।१०३।
एवं समंत्र्य तेनापि कंपनेन स दानवः ।
अभूत्स उद्यमोपेतो नहुषस्य प्रणाशने।१०४।
'विष्णुरुवाच-
एलपुत्रो महाभाग आयुर्नाम क्षितीश्वरः।
सार्वभौमः स धर्मात्मा सत्यव्रतपरायणः।१०५।

इन्द्रोपेन्द्रसमो राजा तपसा यशसा बलैः।
दानयज्ञैः सुपुण्यैश्च सत्येन नियमेन च।१०६।
एकच्छत्रेण वै राज्यं चक्रे भूपतिसत्तमः।
पृथिव्यां सर्वधर्मज्ञः सोमवंशस्य भूषणम्।१०७।

पुत्रं न विंदते राजा तेन दुःखी व्यजायत।
चिंतयामास धर्मात्मा कथं मे जायते सुतः।१०८।
इति चिन्तां समापेदे आयुश्च पृथिवीपतिः।
पुत्रार्थं परमं यत्नमकरोत्सुसमाहितः।१०९।
अत्रिपुत्रो महात्मा वै दत्तात्रेयो महामुनिः।
क्रीडमानः स्त्रिया सार्द्धं मदिरारुणलोचनः।११०।
वारुण्या मत्त धर्मात्मा स्त्रीवृन्दैश्च समावृतः।
अङ्के युवतिमाधाय सर्वयोषिद्वरां शुभाम्।१११।
गायते नृत्यते विप्रः सुरां च पिबते भृशम्।
विना यज्ञोपवीतेन महायोगीश्वरोत्तमः।११२।
पुष्पमालाभिर्दिव्याभिर्मुक्ताहारपरिच्छदैः ।
चंदनागुरुदिग्धांगो राजमानो मुनीश्वरः।११३।
तस्याश्रमं नृपो गत्वा तं दृष्ट्वा द्विजसत्तमम् ।
प्रणाममकरोन्मूर्ध्ना दण्डवत्सुसमाहितः ।११४।
अत्रिपुत्रः स धर्मात्मा समालोक्य नृपोत्तमम्।

आगतं पुरतो भक्त्या अथ ध्यानं समास्थितः।११५।
एवं वर्षशतं प्राप्तं तस्य भूपस्य सत्तम।
निश्चलं शान्तिमापन्नं मानसं भक्तितत्परम्।११६।
समाहुय उवाचेदं किमर्थं क्लिश्यसे नृप।
ब्रह्माचारेण हीनोस्मि ब्रह्मत्वं नास्ति मे कदा।११७।
सुरामांसप्रलुब्धोऽस्मि स्त्रियासक्तः सदैव हि ।
वरदाने न मे शक्तिरन्यं शुश्रूष ब्राह्मणम्।११८।
"आयुरुवाच-
भवादृशो महाभाग नास्ति ब्राह्मणसत्तमः।
सर्वकामप्रदाता वै त्रैलोक्ये परमेश्वरः।११९।
अत्रिवंशे महाभाग गोविंदः परमेश्वरः।
ब्राह्मणस्य स्वरूपेण भवान्वै गरुडध्वजः।१२०।
नमोऽस्तु देवदेवेश नमोऽस्तु परमेश्वर।
त्वामहं शरणं प्राप्तः शरणागतवत्सल।१२१।
उद्धरस्व हृषीकेश मायां कृत्वा प्रतिष्ठसि ।

विश्वस्थानां प्रजानां तु विद्वांसंविश्वनायकम्।१२२।
जानाम्यहं जगन्नाथं भवन्तं मधुसूदनम्।
मामेव रक्ष गोविन्द विश्वरूप नमोस्तु ते।१२३।
"कुञ्जल उवाच-

गते बहुतिथे काले दत्तात्रेयो नृपोत्तमम्।
उवाच मत्तरूपेण कुरुष्व वचनं मम।१२४।
कपाले मे सुरां देहि पाचितं मांसभोजनम्।
एवमाकर्ण्य तद्वाक्यं स चायुः पृथिवीपतिः।१२५।
उत्सुकस्तु कपालेन सुरामाहृत्य वेगवान्।
पलं सुपाचितं चैव च्छित्त्वा हस्तेन सत्वरम् १२६।
नृपेन्द्रः प्रददौ चापि दत्तात्रेयाय सत्तम।
अथ प्रसन्नचेताः स संजातो मुनिपुङ्गवः।१२७।
दृष्ट्वा भक्तिं प्रभावं च गुरुशुश्रूषणं परम्।
समुवाच नृपेन्द्रं तमायुं प्रणतमानसम्।१२८।
वरं वरय भद्रं ते दुर्लभं भुवि भूपते।

सर्वमेव प्रदास्यामि यंयमिच्छसि साम्प्रतम्।१२९।
"राजोवाच-
भवान्दाता वरं सत्यं कृपया मुनिसत्तम।
पुत्रं देहि गुणोपेतं सर्वज्ञं गुणसंयुतम्।१३०।
देववीर्यं सुतेजं च अजेयं देवदानवैः।
क्षत्रियै राक्षसैर्घोरैर्दानवैः किन्नरैस्तथा।१३१।
देवब्राह्मणसम्भक्तः प्रजापालो विशेषतः।
यज्वा दानपतिः शूरः शरणागतवत्सलः।१३२।
दाता भोक्ता महात्मा च वेदशास्त्रेषु पण्डितः।
धनुर्वेदेषु निपुणः शास्त्रेषु च परायणः।१३३।
अनाहतमतिर्धीरः संग्रामेष्वपराजितः।
एवं गुणः सुरूपश्च यस्माद्वऽशः प्रसूयते।१३४।
देहि पुत्रं महाभाग ममवंशप्रधारकम्।
यदि चापि वरो देयस्त्वया मे कृपया विभो।१३५।
"दत्तात्रेय उवाच-

एवमस्तु महाभाग तव पुत्रो भविष्यति।
गृहे वंशकरः पुण्यः सर्वजीवदयाकरः।१३६।
एभिर्गुणैस्तु संयुक्तो वैष्णवांशेन संयुतः ।
राजा च सार्वभौमश्च इन्द्रतुल्यो नरेश्वरः।१३७।
एवं खलु वरं दत्वा ददौ फलमनुत्तमम्।
भूपमाह महायोगी सुभार्यायै प्रदीयताम्।१३८।
एवमुक्त्वा विसृज्यैव तमायुं प्रणतं पुरः।
आशीर्भिरभिनन्द्यैव अन्तर्द्धानमधीयत।१३९।
इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे त्र्यधिकशततमोऽध्यायः।१०३।

Roman transliteration

'kuñjala uvāca-
aśokasundarī jātā sarvayoṣidvarā tadā|
reme sunandane puṇye sarvakāmaguṇānvite|1|
surūpābhiḥ sukanyābhirdevānāṃ cāruhāsinī |
sarvānbhogānprabhuñjānā gītanṛtyavicakṣaṇā|2|
vipracitteḥ suto huṇḍo raudrastīvraśca sarvadā |
svecchācāro mahākāmī nandanaṃ praviveśa ha|3|
aśokasundarīṃ dṛṣṭvā sarvālaṅkārasaṃyutām |
tasyāstu darśanāddaityo viddhaḥ kāmasya mārgaṇaiḥ |4|
tāmuvāca mahākāyaḥ kā tvaṃ kasyāsi vā śubhe |
kasmāttvaṃ kāraṇāccātra āgatāsi vanottamam |5|
'aśokasundaryuvāca-
śivasyāpi supuṇyasya sutāhaṃ śṛṇu sāmpratam |
svasāhaṃ kārtikeyasya jananī gotrajāpi me |6|
bālabhāvena samprāptā līlayā nandanaṃ vanam |

bhavānkohi kimarthaṃ tu māmevaṃ paripṛcchati|7|
huṇḍa uvāca-
vipracitteḥ sutaścāhaṃ guṇalakṣaṇasaṃyutaḥ|
huṇḍeti nāmnā vikhyāto balavīryamadoddhataḥ|8|
daityānāmapyahaṃ śreṣṭho matsamo nāsti rākṣasaḥ |
deveṣu martyalokeṣu tapasā yaśasā kule|9|
anyeṣu nāgalokeṣu dhanabhogairvarānane |
darśanātte viśālākṣi hataḥ kandarpamārgaṇaiḥ |10|
śaraṇaṃ te hyahaṃ prāptaḥ prasādasumukhī bhava |
bhava svavallabhā bhāryā mama prāṇasamā priyā|11|
aśokasundaryuvāca-
śrūyatāmabhidhāsyāmi sarvasaṃbaṃdhakāraṇam|
bhavitavyā sujātasya loke strī puruṣasya hi|12|
bhavitavyastathā bhartā striyā yaḥ sadṛśo guṇaiḥ |
saṃsāre lokamārgoyaṃ śṛṇu huṇḍa yathāvidhi|13|

astyeva kāraṇaṃ cātra yathā tena bhavāmyaham |
subhāryā daityarājendra śṛṇuṣva yatamānasaḥ|14|
vṛkṣarājādahaṃ jātā yadā kāle mahāmate |
śambhorbhāvaṃ susaṅgṛhya pārvatyā kalpitā hyaham|15|
devasyānumate devyā sṛṣṭo bhartā mamaiva hi |
somavaṃśe mahāprājñaḥ sa dharmātmā bhaviṣyati|16|
jiṣṇurjiṣṇusamo vīrye tejasā pāvakopamaḥ|
sarvajñaḥ satyasandhaśca tyāge vaiśravaṇopamaḥ|17|
yajvā dānapatiḥ sopi rūpeṇa manmathopamaḥ |
nahuṣonāma dharmātmā guṇaśīla mahānidhiḥ|18|
devyā devena me dattaḥkhyātobhartābhaviṣyati |
tasmātsarvaguṇopetaṃ putramāpsyāmi sundaram|19|
indropendra samaṃ loke yayātiṃ janavallabham|
lapsyāmyahaṃ raṇe dhīraṃ tasmācchambhoḥ prasādataḥ|20|
ahaṃ pativratā vīra parabhāryā viśeṣataḥ|

atastvaṃ sarvathā huṇḍa tyaja bhrāntimitovraja|21|
prahasyaiva vaco brūte aśokasundarīṃ prati|
'huṇḍa uvāca-
naiva yuktaṃ tvayā proktaṃ devyā devena caiva hi|22|
nahuṣonāma dharmātmā somavaṃśe bhaviṣyati|
bhavatī vayasā śreṣṭhā kaniṣṭho na sa yujyate|23|

kaniṣṭhā strī praśastā tu puruṣo na praśasyate |
kadā sa puruṣo bhadre tava bhartā bhaviṣyati|24|
tāruṇyaṃ yauvanaṃ cāpi nāśamevaṃ prayāsyati|
yauvanasya balenāpi rūpavatyaḥ sadā striyaḥ|25|
puruṣāṇāṃ vallabhatvaṃ prayānti varavarṇini |
tāruṇyaṃ hi mahāmūlaṃ yuvatīnāṃ varānane |26|
tasyā dhāreṇa bhuṃjaṃti bhogānkāmānmanonugān |
kadā sobhyeṣyate bhadre āyoḥ putraḥ śṛṇuṣva me 27|
yauvanaṃ vartate'dyaiva vṛthā caiva bhaviṣyati|

garbhatvaṃ ca śiśutvaṃ ca kaumāraṃ ca niśāmaya|28|
kadāsau yauvanopetastava yogyo bhaviṣyati |
yauvanasya prabhāvena pibasva madhumādhavīm|29|
mayā saha viśālākṣi ramasva tvaṃ sukhena vai|
huṇḍasya vacanaṃ śrutvā śivasya tanayā punaḥ|30|
uvāca dānavendraṃ taṃ sādhvasena samanvitā|
aṣṭāviṅśatike prāpte dvāparākhye yuge tadā|31|
śeṣāvatāro dharmātmā vasudevasuto balaḥ|
revatasya sutāṃ divyāṃ bhāryāṃ sa ca kariṣyati|32|
sāpi jātā mahābhāga kṛtākhye hi yugottame |
yugatrayapramāṇena sā hi jyeṣṭhā balādapi|33|
balasya sā priyā jātā revatī prāṇasammitā|
bhaviṣyadvāpare prāpta iha sā tu bhaviṣyati|34|
māyāvatī purā jātā gandharvatanayā varā |
apahṛtya niyamyaiva śambaro dānavottamaḥ|35|

tasyā bhartā samākhyāto mādhavasya suto balī|
pradyumno nāma vīreśo yādaveśvaranandanaḥ|36|
tasminyuge bhaviṣyeta bhāvyaṃ dṛṣṭaṃ purātanaiḥ|
vyāsādibhirmahābhāgairjñānavadbhirmahātmabhiḥ|37|
evaṃ hi dṛśyate daitya vākyaṃ devyā tadoditam|
māṃ prati hi jagaddhātryā putryā himavatastadā|38|
tvaṃ tu lobhena kāmena lubdho vadasi duṣkṛtam |
kilbiṣeṇa samājuṣṭaṃ vedaśāstravivarjitam|39|
yadyasyadiṣṭamevāsti śubhaṃ vāpyaśubhaṃ dṛḍham |
pūrvakarmānusāreṇa tattasya parijāyate|40|
devānāṃ brāhmaṇānāṃ ca vadane yatsubhāṣitam|
niḥsaredyadi satyaṃ tadanyathā naiva jāyate|41|
madbhāgyādevamājñātaṃ nahuṣasyāpi tasya ca|
samāyogaṃ vicāryaivaṃ devyā proktaṃ śivena ca|42|
evaṃ jñātvā śamaṃ gaccha tyaja bhrāntiṃ manaḥsthitām|

naiva śakto bhavāndaitya me manaścālituṃ dhruvam|43|
pativratā dṛḍhā citte sa ko me cālituṃ kṣamaḥ|
mahāśāpena dhakṣyāmi ito gaccha mahāsura|44|
evamākarṇya tadvākyaṃ huṇḍo vai dānavo balī |
manasā cintayāmāsa kathaṃ bhāryā bhavediyam|45|
vicintya huṇḍo māyāvī antardhānaṃ samāgataḥ |
tato niṣkramya vegena tasmātsthānādvihāya tām|
anyasmindivase prāpte māyāṃ kṛtvā tamomayīm 46|
divyaṃ māyāmayaṃ rūpaṃ kṛtvā nāryāstu dānavaḥ |
māyayā kanyakā rūpo babhūva mama nandana|47|
sā kanyāpi varārohā māyārūpāgamattataḥ|

hāsyalīlā samāyuktā yatrāste bhavanandinī48|
uvāca vākyaṃ snigdheva aśokasundarīṃ prati |
kāsi kasyāsi subhage tiṣṭhasi tvaṃ tapovane|49|
kimarthaṃ kriyate bāle kāmaśoṣaṇakaṃ tapaḥ|

tanmamācakṣva subhage kinnimittaṃ suduṣkaram|50|
tanniśamya śubhaṃ vākyaṃ dānavenāpi bhāṣitam |
māyārūpeṇa channena sābhilāṣeṇa satvaram|51|
ātmasṛṣṭi suvṛttāntaṃ pravṛttaṃ tu yathā purā |
tapasaḥ kāraṇaṃ sarvaṃ samācaṣṭa suduḥkhitā|52|
upaplavaṃ tu tasyāpi dānavasya durātmanaḥ|
māyārūpaṃ na jānāti sauhṛdātkathitaṃ tayā|53|
"huṇḍa uvāca-
pativratāsi he devi sādhuvrataparāyaṇā|
sādhuśīlasamācārā sādhucārā mahāsatī|54|
ahaṃ pativratā bhadre pativrataparāyaṇā|
tapaścarāmi subhage bharturarthe mahāsatī|55|
mama bhartā hatastena huṃḍenāpi durātmanā|
tasya nāśāya vai ghoraṃ tapasyāmi mahattapaḥ|56|
ehi me svāśrame puṇye gaṃgātīre vasāmyaham|

anyairmanoharairvākyairuktā pratyayakārakaiḥ|57|
huṃḍena sakhibhāvena mohitā śivanaṃdinī|
samākṛṣṭā suvegena mahāmohena mohitā|58|
ānītātmagṛhaṃ divyamanaupamyaṃ suśobhanam|
merostu śikhare putra vaiḍūryākhyaṃ purottamam|59|
asti sarvaguṇopetaṃ kāṃcanākhyaṃ mahāśivam|
tuṃgaprāsādasaṃbādhaiḥ kalaśairdaṃḍacāmaraiḥ|60|
nānavṛkṣasamopetairvanairnīlairghanopamaiḥ|
vāpīkūpataḍāgaiśca nadībhistu jalāśayaiḥ|61|
śobhamānaṃ mahāratnaiḥ prākārairhemasaṃyataiḥ|
sarvakāmasamṛddhārthaṃ sampūrṇaṃ dānavasya hi|62|
dadṛśe sā puraṃ ramyamaśokasundarī tadā|
kasya devasya saṃsthānaṃ kathayasva sakhe mama|63|
sovāca dānavendrasya dṛṣṭapūrvasya vai tvayā|
tasya sthānaṃ mahābhāge so'haṃ dānavapuṅgavaḥ|64|

mayā tvaṃ tu samānītā māyayā varavarṇini |
tāmābhāṣya gṛhaṃ nītā śātakaumbhaṃ suśobhanam|65|
nānāveśmaiḥ samājuṣṭaṃ kailāsaśikharopamam|
niveśya suṃdarīṃ tatra dolāyāṃ kāmapīḍitaḥ|66|
punaḥ svarūpī daityendraḥ kāmabāṇaprapīḍitaḥ|
karasampuṭamābadhya uvāca vacanaṃ tadā|67|
yaṃ yaṃ tvaṃ vāñchase bhadre taṃ taṃ dadmi na saṃśayaḥ|
bhaja māṃ tvaṃ viśālākṣibhajantaṃ kāmapīḍitam|68|
'śrīdevyuvāca-
naiva cālayituṃ śakto bhavānmāṃ dānaveśvaraḥ|
manasāpi na vai dhāryaṃ mama mohaṃ samāgatam|69|
bhavādṛśairmahāpāpairdevairvā dānavādhamaiḥ|
duṣprāpyāhaṃ na saṃdeho mā vadasva punaḥ punaḥ|70|
skandānujā sā tapasābhiyuktā jājvalyamānā mahatā ruṣā ca|
saṃhartukāmā pari dānavaṃ taṃ kālasya jihveva yathā sphurantī|71|

punaruvāca sā devī tamevaṃ dānavādhamam |
ugraṃ karma kṛtaṃ pāpa cātmanāśanahetave|72|
ātmavañśasya nāśāya svajanasyāsya vai tvayā|
dīptā svagṛhamānītā suśikhā kṛṣṇavartmanaḥ|73|
yathā'śubhaḥ kūṭapakṣī sarvaśokaiḥ samudgataḥ|
gṛhaṃ tu viśate yasya tasya nāśaṃ prayacchati|74|
svajanasya ca sarvasya sadhanasya kulasya ca|
sa dvijo nāśamiccheta viśatyeva yadā gṛham|75|
tathā tehaṃ gṛhaṃ prāptā tava nāśaṃ samīhatī |
putrāṇāṃ dhanadhānyasya tava vaṃśasya sāmpratam|76|
jīvaṃ kulaṃ dhanaṃ dhānyaṃ putrapautrādikaṃ tava|
sarvaṃ te nāśayitvāhaṃ yāsyāmi ca na saṃśayaḥ|77|
yathā tvayāhamānītā carantī paramaṃ tapaḥ |
patikāmā pravāñcchantī nahuṣaṃ cāyunandanam|78|
tathā tvāṃ mama bhartā ca nāśayiṣyati dānava |

mannimittaupāyo'yaṃ dṛṣṭo devena vai purā|79|
satyeyaṃ laukikī gāthā yāṃ gāyanti vido janāḥ|
pratyakṣaṃ dṛśyate loke na vindanti kubuddhayaḥ|80|
yena yatra prabhoktavyaṃ yasmādduḥkhasukhādikam|
sa eva bhuṃjate tatra tasmādeva na saṃśayaḥ|81|
karmaṇosya phalaṃ bhuṅkṣva svakīyasya mahītale|
yāsyase nirayasthānaṃ paradārābhimarśanāt|82|
sutīkṣṇaṃ hi sudhāraṃ tu sukhaḍgaṃ ca vighaṭṭati|
aṅgulyagreṇa kopāya tathā māṃ viddhi sāmpratam| 83|
siṃhasya sammukhaṃ gatvā kruddhasya garjitasya ca|
ko lunāti mukhātkeśānsāhasākārasaṃyutaḥ|84
satyācārāṃ damopetāṃ niyatāṃ tapasi sthitām|
nidhanaṃ cecchate yo vai sa vai māṃ bhoktumicchati| 85|
samaṇiṃ kṛṣṇasarpasya jīvamānasya sāmpratam |
gṛhītumicchate so hi yathā kālena preṣitaḥ|86|

bhavāṃstu preṣito mūḍha kālena kālamohitaḥ |
tadā te īdṛśī jātā kumatiḥ kiṃ napaśyasi|87|
ṛte tu āyuputreṇa samālokayate hi kaḥ|
anyo hi nidhanaṃ yāti mamarūpāvalokanāt|88|
evamābhāṣayitvā taṃ gaṅgātīraṃ gatā satī |
saśokā duḥkhasaṃvignā niyatāni yamānvitā|89|
pūrvamācaritaṃ ghoraṃ patikāmanayā tapaḥ|
tava nāśārthamicchaṃtī cariṣye dāruṇaṃ punaḥ|90|
yadā tvāṃ nihataṃ duṣṭaṃ nahuṣeṇa mahātmanā|
niiiiiśitairvajrasaṅkāśairbāṇairāśīviṣopamaiḥ|91
raṇe nipatitaṃ pāpa muktakeśaṃ salohitam |
gatāsuṃ ca prapaśyāmi tadā yāsyāmyahaṃ patim|92|
evaṃ suniyamaṃ kṛtvā gaṃgātīramanuttamam|
saṃsthitā huṃḍanāśāya niścalā śivanaṃdinī|93|
vahneryathādīptimatī śikhojjvalā tejobhiyuktā pradahetsulokān|

krodhena dīptā vibudheśaputrī gaṅgātaṭe duścaramācarattapaḥ|94|
"kuñjala uvāca-
evamuktā mahābhāga śivasya tanayā gatā |
gaṅgāṃbhasi tataḥ snātvā svapure kāñcanāhvaye|95|
tapaścacāra tanvaṅgī huṃḍasya vadhahetave |
aśokasundarī bālā satyena ca samanvitā|96|

huṇḍopi duḥkhitobhūtaḥ śāpadagdhena cetasā|
ciṃtayāmāsa santapta atīva vacanānalaiḥ|97|
samāhūya amātyaṃ taṃ kampanākhyamathābravīt |
samācaṣṭa sa vṛttāntaṃ tasyāḥ śāpodbhavaṃ mahat|98|
śaptosmyaśokasuṃdaryā śivasyāpi sukanyayā|
nahuṣasyāpi me bharttustvaṃ tu hastānmariṣyasi|99|
naiva jātastvasau garbha āyorbhāryā ca gurviṇī|
yathā satyādvyalīkastu tasyāḥ śāpastathā kuru| 100|
kampana uvāca-

apahṛtya priyāṃ tasya āyoścāpi samānaya |
anenāpi prakāreṇa tava śatrurna jāyate|101|
no vā prapātayasva tvaṃ garbhaṃ tasyāḥ prabhīṣaṇaiḥ |
anenāpi prakāreṇa tava śatrurna jāyate|102|
janmakālaṃ pratīkṣasva nahuṣasya durātmanaḥ |
apahṛtya samānīya jahi tvaṃ pāpacetanam|103|
evaṃ samaṃtrya tenāpi kaṃpanena sa dānavaḥ |
abhūtsa udyamopeto nahuṣasya praṇāśane|104|
'viṣṇuruvāca-
elaputro mahābhāga āyurnāma kṣitīśvaraḥ|
sārvabhaumaḥ sa dharmātmā satyavrataparāyaṇaḥ|105|
indropendrasamo rājā tapasā yaśasā balaiḥ|
dānayajñaiḥ supuṇyaiśca satyena niyamena ca|106|
ekacchatreṇa vai rājyaṃ cakre bhūpatisattamaḥ|
pṛthivyāṃ sarvadharmajñaḥ somavaṃśasya bhūṣaṇam|107|

putraṃ na viṃdate rājā tena duḥkhī vyajāyata|
ciṃtayāmāsa dharmātmā kathaṃ me jāyate sutaḥ|108|
iti cintāṃ samāpede āyuśca pṛthivīpatiḥ|
putrārthaṃ paramaṃ yatnamakarotsusamāhitaḥ|109|
atriputro mahātmā vai dattātreyo mahāmuniḥ|
krīḍamānaḥ striyā sārddhaṃ madirāruṇalocanaḥ|110|
vāruṇyā matta dharmātmā strīvṛndaiśca samāvṛtaḥ|
aṅke yuvatimādhāya sarvayoṣidvarāṃ śubhām|111|
gāyate nṛtyate viprāḥ surāṃ ca pibate bhṛśam|
vinā yajñopavītena mahāyogīśvarottamaḥ|112|
puṣpamālābhirdivyābhirmuktāhāraparicchadaiḥ |
caṃdanāgurudigdhāṃgo rājamāno munīśvaraḥ|113|
tasyāśramaṃ nṛpo gatvā taṃ dṛṣṭvā dvijasattamam |
praṇāmamakaronmūrdhnā daṇḍavatsusamāhitaḥ |114|
atriputraḥ sa dharmātmā samālokya nṛpottamam|

āgataṃ purato bhaktyā atha dhyānaṃ samāsthitaḥ|115|
evaṃ varṣaśataṃ prāptaṃ tasya bhūpasya sattama|
niścalaṃ śāntimāpannaṃ mānasaṃ bhaktitatparam|116|
samāhūya uvācedaṃ kimarthaṃ kliśyase nṛpa|
brahmācāreṇa hīnosmi brahmatvaṃ nāsti me kadā|117|
surāmāṃsapralubdho'smi striyāsaktaḥ sadaiva hi |
varadāne na me śaktiranyaṃ śuśrūṣa brāhmaṇam|118|
"āyuruvāca-
bhavādṛśo mahābhāga nāsti brāhmaṇasattamaḥ|
sarvakāmapradātā vai trailokye parameśvaraḥ|119|
atrivaṃśe mahābhāga goviṃdaḥ parameśvaraḥ|

brāhmaṇasya svarūpeṇa bhavānvai garuḍadhvajaḥ|120|
namo'stu devadeveśa namo'stu parameśvara|
tvāmahaṃ śaraṇaṃ prāptaḥ śaraṇāgatavatsala|121|
uddharasva hṛṣīkeśa māyāṃ kṛtvā pratiṣṭhasi |

viśvasthānāṃ prajānāṃ tu vidvāṃsaṃviśvanāyakam|122|
jānāmyahaṃ jagannāthaṃ bhavantaṃ madhusūdanam|
māmeva rakṣa govinda viśvarūpa namostu te|123|
"kuñjala uvāca-
gate bahutithe kāle dattātreyo nṛpottamam|
uvāca mattarūpeṇa kuruṣva vacanaṃ mama|124|
kapāle me surāṃ dehi pācitaṃ māṃsabhojanam|
evamākarṇya tadvākyaṃ sa cāyuḥ pṛthivīpatiḥ|125|
utsukastu kapālena surāmāhṛtya vegavān|
palaṃ supācitaṃ caiva cchittvā hastena satvaram 126|
nṛpendraḥ pradadau cāpi dattātreyāya sattama|
atha prasannacetāḥ sa saṃjāto munipuṅgavaḥ|127|
dṛṣṭvā bhaktiṃ prabhāvaṃ ca guruśuśrūṣaṇaṃ param|
samuvāca nṛpendraṃ tamāyuṃ praṇatamānasam|128|
varaṃ varaya bhadraṃ te durlabhaṃ bhuvi bhūpate|

sarvameva pradāsyāmi yaṃyamicchasi sāmpratam|129|
"rājovāca-
bhavāndātā varaṃ satyaṃ kṛpayā munisattama|
putraṃ dehi guṇopetaṃ sarvajñaṃ guṇasaṃyutam|130|
devavīryaṃ sutejaṃ ca ajeyaṃ devadānavaiḥ|
kṣatriyai rākṣasairghorairdānavaiḥ kinnaraistathā|131|
devabrāhmaṇasambhaktaḥ prajāpālo viśeṣataḥ|
yajvā dānapatiḥ śūraḥ śaraṇāgatavatsalaḥ|132|
dātā bhoktā mahātmā ca vedaśāstreṣu paṇḍitaḥ|
dhanurvedeṣu nipuṇaḥ śāstreṣu ca parāyaṇaḥ|133|
anāhatamatirdhīraḥ saṃgrāmeṣvaparājitaḥ|
evaṃ guṇaḥ surūpaśca yasmādvañśaḥ prasūyate|134|
dehi putraṃ mahābhāga mamavaṃśapradhārakam|
yadi cāpi varo deyastvayā me kṛpayā vibho|135|
"dattātreya uvāca-

evamastu mahābhāga tava putro bhaviṣyati|
gṛhe vaṃśakaraḥ puṇyaḥ sarvajīvadayākaraḥ|136|
ebhirguṇaistu saṃyukto vaiṣṇavāṃśena saṃyutaḥ |
rājā ca sārvabhaumaśca indratulyo nareśvaraḥ|137|
evaṃ khalu varaṃ datvā dadau phalamanuttamam|
bhūpamāha mahāyogī subhāryāyai pradīyatām|138|
evamuktvā viṣṛjyaiva tamāyuṃ praṇataṃ puraḥ|
āśīrbhirabhinandyaiva antarddhānamadhīyata|139|
iti śrīpadmapurāṇe bhūmikhaṇḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre
tryadhikaśatatamo'dhyāyaḥ|103|

English translation

Kuñjala said :

1-2. At that time Aśokasundarī was born as the best woman. She, of a charming smile, skilled in singing and dancing and enjoying all pleasures along with the very beautiful daughters of gods sported in the excellent, meritorious Nandana endowed with all desired objects.

3-4. Vipracitti 's son Huṇḍa , who was always violent, impetuous and very lustful entered Nandana. After seeing Aśokasundarī, endowed with all ornaments, he was, at her sight, pierced by the arrows of Cupid.

5. He, of a huge body said to her: "O auspicious one, who are you? To whom do you belong? For what reason have you come to this excellent Nandana (garden)?"

Aśokasundarī said :

6. Now listen. I am the daughter of the very meritorious Śiva . I am the sister of Kārtikeya and the Mountain's Daughter (i.e. Pārvatī) is my mother.

7. Due to childhood (i.e. being a child) I have playfully reached the Nandana grove. Who are you? Why are you asking me like this?

Huṇḍa said :

8-11. I am Vipracitti's son, endowed with good qualities and characteristics. I am well-known as Huṇḍa, haughty due to might and power. O you of a beautiful face, even among the demons I am the best, and there is no other demon like me among gods, in human worlds or in other worlds (like that) of serpents in respect of penance, glory in the family, or wealth and pleasures. O you of large eyes, on seeing you I have been struck by the arrows of Cupid. I have sought your refuge. Be pleased to favour me. Be my dear wife, dear to me like my own life.

Aśokasundarī said :

12-20. Listen, I shall tell you the cause of all contacts between well-born men and women; so listen, O Huṇḍa, it is the way of the world in this mundane existence that the husband of a woman would be suitable to her in respect of virtues. There is a reason why I shall not be your worthy wife. O lord of the demon-kings, listen with a subdued mind. When I was born from the lord of trees, I was thought of by Pārvatī, after properly grasping Śiva's mind. With the god's consent, the goddess also produced my husband. He will be (born) in the lunar dynasty. He will be very intelligent and religious-minded. He will be a conqueror, and will resemble Jiṣṇu of (i.e. Viṣṇu or Arjuna) in valour, and will be like fire in brilliance. He will be omniscient, veracious, and will resemble Kubera in (point of) charity. He will be a sacrificer, a lord of charity (i.e. a great donor), and will be like Cupid in handsomeness. He will be named Nahuṣa , will be righteous and a great treasure of virtues and good character. He is given to me by the goddess (Pārvatī) and the god(Śiva). My husband will be famous. From him I shall obtain a handsome son, endowed with all good qualities. Due to the grace of Śiva, I shall obtain from him a son (named) Yayāti , resembling Indra and Viṣṇu, and dear to people in the world, and brave in battle.

21. O brave Huṇḍa, I am a loyal wife, and am especially the wife of someone else. Therefore, completely give up the wrong notion and go (away) from here.

22a. He just laughed and said (these) word to Aśokasundarī.

Huṇḍa said :

22b-30a. What you said (that) the goddess and the god (have given Nahuṣa as your husband) is not proper. That righteous one, named Nahuṣa will be (born) in the lunar dynasty. You are senior in age, so he who is younger is not fit (to be your husband). A younger woman is commended (to be the wife), and not a younger man (to be the husband). O good lady, when will that man be your husband? Freshness and youth will certainly perish. O you of an excellent complexion, beautiful women always become dear to men on the strength of their youth. O you of a beautiful face, youth is the great capital of women. Supported by it they enjoy pleasure and objects as desired by them. O good lady, when will that son of Āyu come to you? Listen to me. Youth exists just (for) today. It will be useless (later). Listen, he will have to pass through conditions like living in the womb, childhood and adolescence. When will he be endowed with the splendour of youth and be fit for you? O you of large eyes, with the splendour of youth, drink an intoxicating drink. Enjoy happily with me.

30b-38. Hearing the words of Huṇḍa, Śiva's daughter, full of fright, again spoke to that lord of demons: "When the twentieth yuga called Dvāpara will come, the righteous Bala (i.e. Balarāma), the incrarnation of Śeṣa and son of Vasudeva , will take the divine daughter of Revata as his wife. O illustrious one, she is already born in the best yuga called Kṛta . She is older than he by the measure of three yugas . That Revatī has become dear to Bala (rāma) like his own life. When the future Dvāpara (yuga) will come, she will be born here. Formerly she was born as Māyāvatī , an excellent daughter of a gandharva . The best demon Śambara kidnapped and confined her. In that yuga, the best hero Pradyumna , the son of Mādhava , the lord of Yādavas , is declared to be her husband. He will be her husband. This future (event) is seen by ancient illustrious and noble (sages) like Vyāsa . Such are the words uttered about me by the goddess, the mother of the world, and the daughter of Himālaya , at that time, O demon.

39-42. And you, covetous through greed and passion are talking (words) which are wicked, full of sin, and without (i.e. not supported by) the Vedas and religious treatises. Whatever, good or bad is firmly ordained in the case of a person according to his former deeds, takes place in his case. If the words (that are) in the mouth of gods and brāhmaṇas come out and are true, they shall never be otherwise. This is ordained due to my destiny, and that of that Nahuṣa. Having thought of the union (of us two) like this only the goddess and Śiva also said (like that).

43-44. Realising this, be calm and give up the wrong notion haunting your mind. O demon, you shall certainly not be able to lead away my mind. I am a loyal wife, firm in mind; who can lead me away? I shall burn you with a great curse. O great demon, go from here."

45-48. Hearing these words of her, the mighty demon Huṇḍa thought in his mind (i.e. to himself): 'How would this one be my wife?' Thinking like this, the deceitful Huṇḍa vanished. Then leaving her and speedily going out from that place, the next day he came there fashioning illusion full of sin. O my son, the demon having taken up a divine, illusive form of a woman, became of the form of (i.e. turned himself into) a lady through illusion. That very beautiful young lady took up an illusory form. Engaged in laughing and sports she went to that place, where Śiva's daughter (i.e. Aśokasundarī) stayed.

49-50. As if affectionate (towards her) she said (these) words to Aśokasundarī: "O you blessed one, who are you? To whom do you belong? O young lady, why do you stay in the penance-grove and practise the penance drying up your passion? Tell me, O very fortunate one, for what reason (you are practising the penance) very difficult to practice."

51-53. Hearing those auspicious words uttered by the demon of an illusory form who had concealed his original form and who had a longing (for her), that lady, who was very much afflicted, quickly told him the account of her creation as it had formerly taken place, and also all the reason for (taking up) the penance. (She) also (told him about) the harassment done by that wicked demon. She did not

recognize his illusory form, and (so) through affection she told him (everything).

Huṇḍa said :

54-57a. O respectable lady, you are a loyal wife, you are engaged in good vows. Your character and behaviour are good, your actions are pious, and you are a very chaste lady. O good lady, I am a loyal wife, and am devoted to my husband. I, a great chaste woman, am practising penance for my husband. That wicked Huṇḍa also killed my husband. For his destruction I am practising great (i.e. severe)penance. Come to my holy hermitage. I stay on the bank of the Ganges .

57b-62. That daughter of Śiva was addressed by her (i.e, Huṇḍa) with other charming and convincing words, and Huṇḍa, through friendly feeling, deluded her. Deluded through folly she was very speedily attracted by him. He brought her to his divine, matchless and very beautiful house. O son, on the peak of Meru there is an excellent city, known as Vaidūrya , full of all good qualities, very auspicious and named Kāñcana . The entire city of the demon was thronged with tall palaces, with pitchers, staffs and chowries. It was full of dark-blue groves resembling clouds, and full of various trees, also with wells, pools and lakes and with rivers and reservoirs. It shone with great jewels and with ramparts furnished with gold, and rich in objects satisfying all desires.

63. That Aśokasundarī then saw that beautiful city. “O friend, rell me to which deity this place belongs.”

64-65a. He said: “It belongs to that lord of demons whom you have seen before. It is the place ofthat demon. O illustrious one, I am that best demon. O you of an excellent complexion, through illusion (i.e. by deceiving you) I have brought you (here).

65b-67. (Thus) speaking to her he took her to his golden palace, full of many mansions, and resembling the peak of Kailāsa . He, oppressed by passion, seated that beautiful lady on a swing, took up his original form, and then the lord of the demons, afflicted by the arrows of Cupid, joined the palms of his hands, and said (these) words to her:

68-70. “O good lady, there is no doubt that I shall give you whatever you desire. Resort to me who, being oppressed by passion, am attached to you, O you of large eyes.

The respectable lady (i.e. Aśokasundarī) said :

O lord of demons, you cannot at all lead me astray. Do not even entertain in your mind the delusion about me that has come (to you). I am difficult to be secured by mean demons who are great sinners. There is no doubt about this. Do not talk (like this) again and again.

71-72a. That goddess, born after (i.e. younger sister of) Skanda , endowed with penance, burning with great rage, desiring to destroy that demon, and throbbing like the tongue of Death again spoke to that mean demon:

72b-79a. “O sinner, you have done a fierce deed for (i.e. leading to) the destruction of yourself, for (i.e. bringing about) the destruction of your family and these your kinsmen. You have brought a burning, bright flame of fire to your house. As an inauspicious, deceitful bird, risen with all (kinds of) misery, brings about the destruction of the house of one whose house it enters, as that bird would desire the destruction of (the man’s) kinsmen, all wealth and family also and (then) enter (the man’s) house, in the same way, I, desiring your destruction, have come to your house. Undoubtedly I shall now destroy everything belonging to you—your wealth, grain, family, life, sons and grandsons etc. O demon, since

you brought me who was practising a great (i.e. severe) penance, and who, longing for a husband, was desiring (to marry) Āyu's son, Nahuṣa, my husband will destroy you.

79b-88. Formerly (only) the god had (fore) seen this remedy in my case. This popular verse, (which) the wise sing, is true. It is actually observed in the world; the wicked-minded do not realize it. There is no dout [doubt?] that one who is to experience pain, pleasure etc. from one does experience it from that very person. You will go to (man). With one's finger-tip one touches a very sharp, fine-edged, good sword. Now know (that touching) me like that would cause anger (in me). Who, being rash and going to a lion who is angry and roaring loudly, would clip the hair from his face? He, who longs for death, desires to enjoy me, who am of a truthful conduct, restrained and remaining in (i.e. practising) penance. He, now, since he is prompted by Death, desires to seize the gem of a black, living cobra; and you, deluded by Death, are sent by Death, O fool. Therefore such wicked thought is produced (in your mind). Do you not realise it? Except the son of Āyu, who looks (i.e. would look at me)? Any other (man than Āyu's son) will die by looking at my form."

89-92. She, who was a chaste lady, who was grieved, who was disturbed with distress, who was controlled, and was observing a religious vow, spoke like this and went to the bank of the Ganges. "Formerly, I, who had practised a severe penance with a desire for (obtaining) a groom, will again, desiring your destruction, practise a hard penance. I shall then go to my husband, when I shall see you, killed by the magnanimous Nahuṣa with sharp arrows like thunderbolt and resembling serpents, (and see you) the sinner, fallen on the battlefield, with your hair loose, and with blood (oozing from your body)."

93-94. Having made such a great vow for the destruction of Huṇḍa, that firm daughter of Śiva resorted to the excellent bank of the Ganges. As bright, burning flame of fire, full of brilliance would burn the great worlds, the daughter of the lord of gods, burning with rage, practised, on the bank of Ganges, a penance difficult to practise.

Kuñjala said :

95-96. O noble one, having thus spoken, Śiva's daughter, having bathed in the water of the Ganges, went to her own city, called Kāñcana. That young Aśokasundarī, of a slim body, and endowed with truthfulness, practised penance to bring about the death of Huṇḍa.

97-98. Huṇḍa also, with his heart burnt by the curse became afflicted, and, being very much tormented by the fire of words, thought. Having called his minister named Kampana , he said to him. He told him the important news of her curse:

99-100. "I have been cursed by Aśokasundarī, the good daughter of Śiva: 'You will die at the hands of my husband, Nahuṣa.' That child is not (as yet) born; but Āyu's wife is carrying. Act in such a way that the curse would be false."

Kampana said :

101-104. Having kidnapped the wife of Āyu bring her (here). In this way your enemy will not be born. Or, with strong (medicines) cause her abortion. In this way also your enemy will not be born. Mark the time of the birth of that wicked Nahuṣa. Having carried him away, bring him (here) and kill him of a sinful mind.

Having thus held consultation with that Kampana, the demon (Huṇḍa) exerted himself to destroy Nahuṣa.

Viṣṇu said :

105-108. The glorious, righteous son of Aila , named Āyu, the ornament of the Soma family, the best king and the sovereign emperor knowing all practices, engaged in the vow of truthfulness, resembling Indra and Viṣṇu, ruled under one umbrella (i.e. ruled as the universal sovereign) by means of penance, glory, might, charity, sacrifices, meritorious acts and restraint on the earth. The king (Āyu) did not have a son. So he was unhappy. The righteous one thought: 'How can a son be born to me (i.e. How can I have a son)?'

109. Āyu, the lord of the earth, entertained such a thought. Being composed, he made a great effort for getting a son.

110-113. Atri 's son Dattātreya , the high-souled brāhmaṇa , the great sage, with his eyes red due to (having drunk) spirituous liquor, was sporting with a woman. The virtuous one, intoxicated by wine, having seated a young, auspicious woman, best of all women, on his lap, sang, danced and heavily drank liquor. The best among the great meditating saints, the best sage, (who was) without a sacred thread, (and) with his body smeared with sandal and aloe wood paste, shone with divine garlands of flowers and appendages of pearl-necklaces.

114-118. The king, having gone to his hermitage, and seeing the best brāhmaṇa and being well-composed saluted him with his head (bent down), and falling prostrate before him. That pious son of Atri having seen that best king who had come before him with devotion, resorted to meditation. O best one, the king passed a hundred years like this. Having called him who was steady and calm and greatly devoted, he said these (words): "O king, why do you torment yourself? I am void of brāhmaṇic practices. I never had. brāhmaṇahood. I am greedy of wine and flesh, and always attached to women.

I do not have power to give a boon. (Please) serve (some) other brāhmaṇa."

Āyu said :

119-123. O glorious one, there is no other best brāhmaṇa like you, who grants all desired objects and arethe greatest lord in the three worlds. O you illustrious one, you are Viṣṇu, the Garuḍa -bannered one, the highest lord, (born) in the family of Atri in the form of a brāhmaṇa. O chief of the lords of gods, O highest lord, I salute you. O you who are affectionate to those who submit themselves to you, I have sought your refuge. O Hṛṣīkeśa , emancipate me. You stay (i.e. take pleasure in) causing illusion. I know you to be one who knows the beings living in the universe, who is the chief of the universe, who is the lord of the world and the killer of (the demon) Madhu . O Govinda , O you of a universal form, protect me only. My salutation to you.

Kuñjala said :

124-128. When a long time of many days passed, Dattātreya, in an intoxicated condition, said to the best king: "Do as I tell you. Give me wine in a cup; and the meal of flesh that is got cooked." Hearing those words of him, that Āyu, the lord of the earth, being eager, speedily got wine in a cup, and quickly cut off well-cooked flesh with his hand, and, O best one, the best king gave these to Dattātreya. That best sage became happy in mind. Seeing (Āyu's) devotion, prowess and great service to the preceptor, he spoke to that humble Āyu, the lord of kings:

129. "Well-being to you, O king, ask for a boon that is difficult to be obtained on the earth. I shall now give you everything that you desire."

The king said :

130-135. O best sage, through pity for me you are truly granting (me) a boon. Give me a son endowed with virtues, omniscient, possessed of good qualities, having the might of gods, and unconquerable by gods and demons, kṣatriyas , giants, fierce demons and kinnaras . (He should be) devoted to gods and brāhmaṇas, and (he should) especially look after his subjects. (He should be) sacrifices, lord of charity (i.e. the best donor), brave, affectionate to those who seek his refuge, a donor, an enjoyer, magnanimous and learned in Vedas and sacred treatises, skilled in Dhanurveda (i.e. archery), and well-versed in sacred precepts. His intellect (should be) unbeaten; he (should be) brave and undefeated in battles. He should possess such qualities, be handsome and one from whom the race would come forth. O illustrious one, give me (such) a son sustaining my family, if you, through grace, want to give me another boon, O lord.

Dattātreya said :

136-138. Let it be so, O glorious one. You will have a son, in your mansion, who will be meritorious, will perpetuate your race and show compassion to all living beings. He will be endowed with these virtues, and with a portion of Viṣṇu. He, the lord of men, will be a sovereign emperor, comparable to Indra.

Having thus given him a boon, the great meditating saint gave the king an excellent fruit and said to him: “Give this to your wife.” Saying so, and dismissing that Āyu, who had bent before him, after having congratulated him with blessings, he disappeared.”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 104

Indumatī's Dream

Chapter 186 of 693 · 25 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
गते तस्मिन्महाभागे दत्तात्रेये महामुनौ ।
आजगाम महाराज आयुश्च स्वपुरं प्रति १।
इंदुमत्या गृहं हृष्टः प्रविवेश श्रियान्वितम् ।
सर्वकामसमृद्धार्थमिंद्रस्य सदनोपमम् २।
राज्यं चक्रे स मेधावी यथा स्वर्गे पुरंदरः ।
स्वर्भानुसुतया सार्द्धमिंदुमत्या द्विजोत्तम ३।
सा च इंदुमती राज्ञी गर्भमाप फलाशनात् ।
दत्तात्रेयस्य वचनाद्दिव्यतेजः समन्वितम् ४।
इंदुमत्या महाभाग स्वप्नं दृष्टमनुत्तमम् ।
रात्रौ दिवान्वितं तात बहुमंगलदायकम् ५।
गृहांतरे विशंतं च पुरुषं सूर्यसन्निभम् ।
मुक्तामालान्वितं विप्रं श्वेतवस्त्रेणशोभितम् ६।
श्वेतपुष्पकृतामाला तस्य कंठे विराजते ।
सर्वाभरणशोभांगो दिव्यगंधानुलेपनः ७।

चतुर्भुजः शंखपाणिर्गदाचक्रासिधारकः ।
छत्रेण ध्रियमाणेन चंद्रबिंबानुकारिणा ८।
शोभमानो महातेजा दिव्याभरणभूषितः ।
हारकंकणकेयूर नूपुराभ्यां विराजितः ९।
चंद्रबिंबानुकाराभ्यां कुंडलाभ्यां विराजितः ।
एवंविधो महाप्राज्ञो नरः कश्चित्समागतः १०।
इंदुमतीं समाहुय स्नापिता पयसा तदा ।
शंखेन क्षीरपूर्णेन शशिवर्णेन भामिनी ११।
रत्नकांचनबद्धेन संपूर्णेन पुनः पुनः ।
श्वेतं नागं सुरूपं च सहस्रशिरसं वरम् १२।
महामणियुतं दीप्तं धामज्वालासमाकुलम् ।
क्षिप्तं तेन मुखप्रांते दत्तं मुक्ताफलं पुनः १३।
कंठे तस्याः स देवेश इंदुमत्या महायशाः ।
पद्मं हस्ते ततो दत्वा स्वस्थानं प्रति जग्मिवान् १४।
एवंविधं महास्वप्नं तया दृष्टं सुतोत्तमम् ।

समाचष्ट महाभागा आयुं भूमिपतीश्वरम् १५।
समाकर्ण्य महाराजश्चिंतयामास वै पुनः ।
समाहुय गुरुं पश्चात्कथितं स्वप्नमुत्तमम् १६।
शौनकं सुमहाभागं सर्वज्ञं ज्ञानिनां वरम् ।
राजोवाच-
अद्य रात्रौ महाभाग मम पत्न्या द्विजोत्तम १७।
विप्रो गेहं विशन्दृष्टः किमिदं स्वप्नकारणम् ।
शौनक उवाच-
वरो दत्तस्तु ते पूर्वं दत्तात्रेयेण धीमता १८।
आदिष्टं च फलं राज्ञां सुगुणं सुतहेतवे ।
तत्फलं किं कृतं राजन्कस्मै त्वया निवेदितम् १९।
सुभार्यायै मया दत्तमिति राज्ञोदितं वचः ।
श्रुत्वोवाच महाप्राज्ञः शौनको द्विजसत्तमः २०।
दत्तात्रेयप्रसादेन तव गेहे सुतोत्तमः ।
वैष्णवांशेन संयुक्तो भविष्यति न संशयः २१।

स्वप्नस्य कारणं राजन्नेतत्ते कथितं मया ।
इंद्रोपेंद्र समः पुत्रो दिव्यवीर्यो भविष्यति २२।
पुत्रस्ते सर्वधर्मात्मा सोमवंशस्य वर्द्धनः ।
धनुर्वेदे च वेदे च सगुणोसौ भविष्यति २३।
एवमुक्त्वा स राजानं शौनको गतवान्गृहम् ।
हर्षेण महताविष्टो राजाभूत्प्रियया सह २४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे चतुरधिकशततमोऽध्यायः १०४।

Roman transliteration

kuṃjala uvāca-
gate tasminmahābhāge dattātreye mahāmunau |
ājagāma mahārāja āyuśca svapuraṃ prati 1|
iṃdumatyā gṛhaṃ hṛṣṭaḥ praviveśa śriyānvitam |
sarvakāmasamṛddhārthamiṃdrasya sadanopamam 2|
rājyaṃ cakre sa medhāvī yathā svarge puraṃdaraḥ |
svarbhānusutayā sārddhamiṃdumatyā dvijottama 3|
sā ca iṃdumatī rājñī garbhamāpa phalāśanāt |
dattātreyasya vacanāddivyatejaḥ samanvitam 4|
iṃdumatyā mahābhāga svapnaṃ dṛṣṭamanuttamam |
rātrau divānvitaṃ tāta bahumaṃgaladāyakam 5|
gṛhāṃtare viśaṃtaṃ ca puruṣaṃ sūryasannibham |
muktāmālānvitaṃ vipraṃ śvetavastreṇaśobhitam 6|
śvetapuṣpakṛtāmālā tasya kaṃṭhe virājate |
sarvābharaṇaśobhāṃgo divyagaṃdhānulepanaḥ 7|

caturbhujaḥ śaṃkhapāṇirgadācakrāsidhārakaḥ |
chatreṇa dhriyamāṇena caṃdrabiṃbānukāriṇā 8|
śobhamāno mahātejā divyābharaṇabhūṣitaḥ |
hārakaṃkaṇakeyūra nūpurābhyāṃ virājitaḥ 9|

caṃdrabiṃbānukārābhyāṃ kuṃḍalābhyāṃ virājitaḥ |
evaṃvidho mahāprājño naraḥ kaścitsamāgataḥ 10|
iṃdumatīṃ samāhūya snāpitā payasā tadā |
śaṃkhena kṣīrapūrṇena śaśivarṇena bhāminī 11|
ratnakāṃcanabaddhena saṃpūrṇena punaḥ punaḥ |
śvetaṃ nāgaṃ surūpaṃ ca sahasraśirasaṃ varam 12|
mahāmaṇiyutaṃ dīptaṃ dhāmajvālāsamākulam |
kṣiptaṃ tena mukhaprāṃte dattaṃ muktāphalaṃ punaḥ 13|
kaṃṭhe tasyāḥ sa deveśa iṃdumatyā mahāyaśāḥ |
padmaṃ haste tato datvā svasthānaṃ prati jagmivān 14|
evaṃvidhaṃ mahāsvapnaṃ tayā dṛṣṭaṃ sutottamam |

samācaṣṭa mahābhāgā āyuṃ bhūmipatīśvaram 15|
samākarṇya mahārājaściṃtayāmāsa vai punaḥ |
samāhūya guruṃ paścātkathitaṃ svapnamuttamam 16|
śaunakaṃ sumahābhāgaṃ sarvajñaṃ jñānināṃ varam |
rājovāca-
adya rātrau mahābhāga mama patnyā dvijottama 17|
vipro gehaṃ viśandṛṣṭaḥ kimidaṃ svapnakāraṇam |
śaunaka uvāca-
varo dattastu te pūrvaṃ dattātreyeṇa dhīmatā 18|
ādiṣṭaṃ ca phalaṃ rājñāṃ suguṇaṃ sutahetave |
tatphalaṃ kiṃ kṛtaṃ rājankasmai tvayā niveditam 19|
subhāryāyai mayā dattamiti rājñoditaṃ vacaḥ |
śrutvovāca mahāprājñaḥ śaunako dvijasattamaḥ 20|
dattātreyaprasādena tava gehe sutottamaḥ |
vaiṣṇavāṃśena saṃyukto bhaviṣyati na saṃśayaḥ 21|

svapnasya kāraṇaṃ rājannetatte kathitaṃ mayā |
iṃdropeṃdra samaḥ putro divyavīryo bhaviṣyati 22|
putraste sarvadharmātmā somavaṃśasya varddhanaḥ |
dhanurvede ca vede ca saguṇosau bhaviṣyati 23|
evamuktvā sa rājānaṃ śaunako gatavāngṛham |
harṣeṇa mahatāviṣṭo rājābhūtpriyayā saha 24|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre
caturadhikaśatatamo'dhyāyaḥ 104|

English translation

Kuñjala said :

1-4. When that illustrious great sage Dattātreya had left, that great king Āyu came (back) to his own city. Being delighted, he entered Indumatī 's house endowed with glory, rich with all desired objects and resembling Indra 's house. O best brāhmaṇa , like Indra in heaven, the intelligent one ruled with Indumatī, the daughter of Svarbhānu , over his kingdom. By the words of Dattātreya, that queen Indumatī conceived a child endowed with divine lustre as a result of eating the fruit.

5-14. O illustrious one, Indumatī saw, at night accompanied by day (i.e. in the early morning), an excellent dream giving many auspicious objects. (She saw in the dream) a man, who was a brāhmaṇa, resembling the sun, endowed with necklace of pearls, and adorned with a white garment, entering her house. A garland fashioned with white flowers shone round his neck. His body looked charming with

all ornaments, and was besmeared with divine sandal (-paste). He had four hands, he had a conch in his hand, and held a mace, a disc and a sword. He, of a great lustre, adorned with divine ornaments, shone with an umbrella, resembling the orb of the moon, which was held (over him). He appeared handsome with a necklace, bracelets, armlets and anklets. He (also) shone with ear-rings resembling the orb of the moon. A very wise man like this came (there). Having called Indumatī, he repeatedly bathed the beautiful lady with milk, with (i.e. from) a conch full of milk and having the colour like that of the moon and decked with gems and gold. He threw (i.e. put) into her mouth a white, beautiful snake, covered with a thousand hoods, endowed with a gem and full of bright flames. On her neck he also put a pearl. That very glorious lord of gods then gave a lotus into Indumatī's hand and went to his own place.

15. Like this she saw a great dream and the best son. The illustrious one narrated it to Āyu, the lord of kings.

16-17a. Having heard it, the great king thought again. Then having called his preceptor Śaunaka , the very glorious, omniscient and best among the learned, narrated the best dream to him.

The king said :

17b-18a. O illustrious one, O best brāhmaṇa, today, (late) in the night, my wife saw (in a dream) a brāhmaṇa entering the house. What is the meaning of this dream?

Śaunaka said :

18b-23. Formerly intelligent Dattātreya gave you a boon; and directed (you to give) a very effective fruit to the queen for (obtaining) a son. What have you done with the fruit, O king? To whom have you given it?

Having heard the words uttered by the king, viz. "I have given it to my good wife," the very intelligent, best brāhmaṇa Śaunaka said: "There is no doubt that, due to Dattātreya's grace, the best son, possessed of a portion of Viṣṇu will be born in your house. O king, I have told you this meaning of the dream. A son of a divine power, and resembling Indra and Viṣṇu will be born (in your house). Your son will be the soul of all good practices and will perpetuate the lunar dynasty. He will be proficient in the science of archery and the (Ṛg-) Veda (etc.)".

24. Having spoken thus to the king, Śaunaka went home. The king, with his wife, was full of great joy.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 105

Nahuṣa is Born

Chapter 187 of 693 · 65 detected Sanskrit verse markers

Sanskrit

कुञ्जल उवाच-
गता सा नन्दनवनं सखीभिः सह क्रीडितुम्।
तत्राकर्ण्य महद्वाक्यमप्रियं तु तदा पितुः।१।
चारणानां सुसिद्धानां भाषतां हर्षणेन तु।
आयोर्गेहे महावीर्यो विष्णुतुल्यपराक्रमः।२।
भविष्यति सुतश्रेष्ठो हुण्डस्यांतं करिष्यति ।
एवंविधं महद्वाक्यमप्रियं दुःखदायकम् ।३।
समाकर्ण्य समायाता पितुरग्रे निवेदितम् ।
समासेन तया तस्य पुरतो दुःखदायकम् ।४।
पितुरग्रे जगादाथ पिता श्रुत्वा स विस्मितः ।
शापमशोकसुंदर्याः सस्मार च पुराकृतम् ।५।
एतस्यार्थे तपस्तेपे सेयं चाशोकसुंदरी ।
गर्भस्य नाशनायैव इंदुमत्याः स दानवः ।६।
विचक्रे उद्यमं दुष्टः कालाकृष्टो दुरात्मवान् ।
छिद्रान्वेषी ततो भूत्वा इंदुमत्यास्तु नित्यशः ।७।

यदा पश्यति तां राज्ञीं रूपौदार्यगुणान्विताम् ।
दिव्यतेजः समायुक्तां रक्षितां विष्णुतेजसा ।८।
दिव्येन तेजसा युक्तां सूर्यबिंबोपमां तु ताम् ।
तस्याः पार्श्वे महाभाग रक्षणार्थं स्थितः सदा ।९।
दूरात्स दानवो दुष्टस्तस्याश्च बहुदर्शयन् ।
नानाविद्यां महोग्रां च भीषिकां सुविभीषिकाम् ।१०।
गर्भस्य तेजसा युक्ता रक्षिता विष्णुतेजसा ।
भयं न जायते तस्या मनस्येव कदापुनः ।११।
विफलो दानवो जात उद्यमश्च निरर्थकः ।
मनीप्सितं नैव जातं हुंडस्यापि दुरात्मनः ।१२।
एवं वर्षशतं पूर्णं पश्यमानस्य तस्य च ।
प्रसूता सा हि पुत्रं च स्वर्भानोस्तनया तदा ।१३।
रात्रावेव सुतश्रेष्ठ तस्याः पुत्रो व्यजायत ।
तेजसातीव भात्येष यथा सूर्यो नभस्तले ।१४।
सूत उवाच-

अथ दासी महादुष्टा काचित्सूतिगृहागता ।
अशौचाचारसंयुक्ता महामंगलवादिनी।१५।
तस्याः सर्वं समाज्ञाय स हुंडो दानवाधमः ।
दास्या अंगं प्रविश्यैव प्रविष्टश्चायुमन्दिरे ।१६।
महाजने प्रसुप्ते च निद्रयातीवमोहिते ।
तं पुत्रं देवगर्भाभमपहृत्य बहिर्गतः ।१७।
कांचनाख्यपुरे प्राप्तः स्वकीये दानवाधमः ।
समाहुय प्रियां भार्यां विपुलां वाक्यमब्रवीत् ।१८।
वधस्वैनं महापापं बालरूपं रिपुं मम ।
पश्चात्सूदस्य वै हस्ते भोजनार्थं प्रदीयताम् ।१९।
नानाभेदैर्विभेदैश्च पाचयस्व हि निर्घृणम् ।
सूदहस्तान्महाभागे पश्चाद्भोक्ष्ये न संशयः ।२०।
वाक्यमाकर्ण्य तद्भर्तुर्विपुला विस्मिताभवत् ।
कस्मान्निर्घृणतां याति भर्त्ता मम सुनिष्ठुरः ।२१।
सर्वलक्षणसंपन्नं देवगर्भोपमं सुतम् ।

कस्य कस्मात्प्रभक्ष्येत क्षमाहीनः सुनिर्घृणः ।२२।
इत्येवं चिंतयामास कारुण्येन समन्विता ।
पुनः पप्रच्छ भर्तारं कस्माद्भक्ष्यसि बालकम्।२३।
कस्माद्भवसि संक्रुद्धो अतीव निरपत्रपः ।
सर्वं मे कारणं ब्रूहि तत्त्वेन दनुजेश्वर।२४।
आत्मदोषं च वृत्तांतं समासेन निवेदितम् ।
शापमशोकसुंदर्या हुंडेनापि दुरात्मना।२५।
तया ज्ञातं तु तत्सर्वं कारणं दानवस्य वै ।
वध्योऽयं बालकः सत्यं नो वा भर्त्ता मरिष्यति ।२६।
इत्येवं प्रविचार्यैव विपुला क्रोधमूर्च्छिता ।
मेकलां तु समाहुय सैरंध्रीं वाक्यमब्रवीत्।२७।
जह्येनं बालकं दुष्टं मेकलेऽद्य महानसे ।
सूदहस्ते प्रदेहि त्वं हुण्डभोजनहेतवे।२८।
मेकला बालकं गृह्य सूदमाहुय चाब्रवीत् ।
राजादेशं कुरुष्वाद्य पचस्वैनं हि बालकम् ।२९।

एवमाकर्णितं तेन सूदेनापि महात्मना ।
आदाय बालकं हस्ताच्छस्त्रमुद्यम्य चोद्यतः ।३०।
एष वै देवदेवस्य दत्तात्रेयस्य तेजसा ।
रक्षितस्त्वायुपुत्रश्च स जहास पुनः पुनः ।३१।
हसंतं तं समालोक्य स सूदः कृपयान्वितः ।
सैरंध्री च कृपायुक्ता सूदं तं प्रत्यभाषत ।३२।
नैष वध्यस्त्वया सूद शिशुरेव महामते ।
दिव्यलक्षणसंपन्नः कस्य जातः सुसत्कुले ।३३।
सूद उवाच-

सत्यमुक्तं त्वया भद्रे वाक्यं वै कृपयान्वितम् ।
राजलक्षणसंपन्नो रूपवान्कस्य बालकः ।३४।
कस्माद्भोक्ष्यति दुष्टात्मा हुंडोऽयं दानवाधमः ।
येन वै रक्षितो वंशः पूर्वमेव सुकर्मणा ।३५।
आपत्स्वपि स जीवेत दुर्गेषु नान्यथा भवेत् ।
सिंधुवेगेन नीतस्तु वह्निमध्ये गतोऽथवा ।३६।

जीवतेनात्र संदेहो यश्च कर्मसहायवान् ।
तस्माद्धि क्रियते कर्म धर्मपुण्यसमन्वितम् ।३७।
आयुष्मंतो नरास्तेन प्रवदंति सुखं ततः ।
तारकं पालकं कर्म रक्षते जाग्रते हि तत् ।३८।
मुक्तिदं जायते नित्यं मैत्रस्थानप्रदायकम् ।
दानपुण्यान्वितं कर्म प्रियवाक्यसमन्वितम् ।३९।
उपकारयुतं यश्च करोति शुभकृत्तदा ।
तमेव रक्षते कर्म सर्वदैव न संशयः ।४०।
अन्ययोनिं प्रयाति स्म प्रेरितः स्वेन कर्मणा ।
किं करोति पिता माता अन्ये स्वजनबान्धवाः ।४१।
कर्मणा निहतो यस्तु न स्युस्तस्य च रक्षणे ।
सूत उवाच-
येनैव कर्मणा चैव रक्षितश्चायुनंदनः ।४२।
तस्मात्कृपान्वितो जातः सूदः कर्मवशानुगः ।
सैरंध्री च तथा जाता प्रेरिता तस्य कर्मणा ।४३।

द्वाभ्यामेव सुतश्चायो रक्षितश्चारुलक्षणः ।
रात्रावेव प्रणीतोऽसौ तस्माद्गेहान्महाश्रमे ।४४।
वशिष्ठस्याश्रमे पुण्ये सैरंध्या पुण्यकर्मणा ।
शुभे पर्णकुटीद्वारे तस्मिन्नेव महाश्रमे ।४५।
गता सा स्वगृहं पश्चान्निक्षिप्य बालकोत्तमम् ।
एणं निपात्य सूदेन पाचितं मांसमेव हि ।४६।
भोजयित्वा सुदैत्येंद्रो हुंडो हृष्टोभवत्तदा ।
शापमशोकसुंदर्या मोघं मेने तदासुरः ।४७।
हर्षेण महताविष्टः स हुंडो दानवेश्वरः ।
कुंजल उवाच-
प्रभाते विमले जाते वशिष्ठो मुनिसत्तमः ।४८।
बहिर्गतो हि धर्मात्मा कुटीद्वारात्प्रपश्यति ।
संपूर्णं बालकं दृष्ट्वा दिव्यलक्षणसंयुतम् ।४९।
संपूर्णेंदुप्रतीकाशं सुंदरं चारुलोचनम् ।
वशिष्ठ उवाच-

पश्यंतु मुनयः सर्वे यूयमागत्य बालकम् ।५०।
कस्य केन समानीतं रात्रौ द्वारांगणे मम ।

देवगंधर्वगर्भाभं राजलक्षणसंयुतम् ।५१।
कंदर्पकोटिसंकाशं पश्यंतु मुनयोऽमलम् ।
महाकौतुकसंयुक्ता हृष्टा द्विजवरास्ततः।५२।
समपश्यन्सुतं ते तु आयोश्चैव महात्मनः ।
वशिष्ठः स तु धर्मात्मा ज्ञानेनालोक्य बालकम्।५३।
आयुपुत्रं समाज्ञातं चरित्रेण समन्वितम् ।
वृत्तांतं तस्य दुष्टस्य हुण्डस्यापि दुरात्मनः।५४।
कृपया ब्रह्मपुत्रस्तु समुत्थाय सुबालकम् ।
कराभ्यामथ गृह्णाति यावद्द्विजो वरोत्तमः।५५।
तावत्पुष्पसुवृष्टिं च चक्रुर्देवाः सुतोपरि ।
ललितं सुस्वरं गीतं जगुर्गंधर्वकिन्नराः।५६।
ऋषयो वेदमंत्रैस्तु स्तुवंति नृपनंदनम् ।
वशिष्ठस्तं समालोक्य वरं वै दत्तवांस्तदा।५७।

नहुषेत्येव ते नाम ख्यातं लोके भविष्यति ।
हुषितो नैव तेनापि बालभावैर्नराधिप ।५८।
तस्मान्नहुष ते नाम देवपूज्यो भविष्यसि।
जातकर्मादिकं कर्म तस्य चक्रे द्विजोत्तमः।५९।
व्रतदानं विसर्गं च गुरुशिष्यादिलक्षणम्।
वेदं चाधीत्य संपूर्णं षडंगं सपदक्रमम्।६०।
सर्वाण्येव च शास्त्राणि अधीत्य द्विजसत्तमात्।
वशिष्ठाच्च धनुर्वेदं सरहस्यं महामतिः।६१।
शस्त्राण्यस्त्राणि दिव्यानि ग्राहमोक्षयुतानि च।
ज्ञानशास्त्रादिकं न्याय राजनीतिगुणादिकान्।६२।
वशिष्ठादायुपुत्रश्च शिष्यरूपेण भक्तिमान्।
एवं स सर्वनिष्पन्नो नाहुषश्चातिसुंदरः।६३।
वशिष्ठस्य प्रसादाच्च चापबाणधरोभवत्।६४।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे पंचोत्तरशततमोऽध्यायः ।१०५।

Roman transliteration

kuñjala uvāca-
gatā sā nandanavanaṃ sakhībhiḥ saha krīḍitum|
tatrākarṇya mahadvākyamapriyaṃ tu tadā pituḥ|1|
cāraṇānāṃ susiddhānāṃ bhāṣatāṃ harṣaṇena tu|
āyorgehe mahāvīryo viṣṇutulyaparākramaḥ|2|
bhaviṣyati sutaśreṣṭho huṇḍasyāṃtaṃ kariṣyati |
evaṃvidhaṃ mahadvākyamapriyaṃ duḥkhadāyakam |3|
samākarṇya samāyātā pituragre niveditam |
samāsena tayā tasya purato duḥkhadāyakam |4|
pituragre jagādātha pitā śrutvā sa vismitaḥ |
śāpamaśokasuṃdaryāḥ sasmāra ca purākṛtam |5|
etasyārthe tapastepe seyaṃ cāśokasuṃdarī |

garbhasya nāśanāyaiva iṃdumatyāḥ sa dānavaḥ |6|
vicakre udyamaṃ duṣṭaḥ kālākṛṣṭo durātmavān |
chidrānveṣī tato bhūtvā iṃdumatyāstu nityaśaḥ |7|

yadā paśyati tāṃ rājñīṃ rūpaudāryaguṇānvitām |
divyatejaḥ samāyuktāṃ rakṣitāṃ viṣṇutejasā |8|
divyena tejasā yuktāṃ sūryabiṃbopamāṃ tu tām |
tasyāḥ pārśve mahābhāga rakṣaṇārthaṃ sthitaḥ sadā |9|
dūrātsa dānavo duṣṭastasyāśca bahudarśayan |
nānāvidyāṃ mahogrāṃ ca bhīṣikāṃ suvibhīṣikām |10|
garbhasya tejasā yuktā rakṣitā viṣṇutejasā |
bhayaṃ na jāyate tasyā manasyeva kadāpunaḥ |11|
viphalo dānavo jāta udyamaśca nirarthakaḥ |
manīpsitaṃ naiva jātaṃ huṃḍasyāpi durātmanaḥ |12|
evaṃ varṣaśataṃ pūrṇaṃ paśyamānasya tasya ca |
prasūtā sā hi putraṃ ca svarbhānostanayā tadā |13|
rātrāveva sutaśreṣṭha tasyāḥ putro vyajāyata |
tejasātīva bhātyeṣa yathā sūryo nabhastale |14|
sūta uvāca-

atha dāsī mahāduṣṭā kācitsūtigrhāgatā |
aśaucācārasaṃyuktā mahāmaṃgalavādinī|15|
tasyāḥ sarvaṃ samājñāya sa huṃḍo dānavādhamaḥ |
dāsyā aṃgaṃ praviśyaiva praviṣṭaścāyumandire |16|
mahājane prasupte ca nidrayātīvamohite |
taṃ putraṃ devagarbhābhamapahṛtya bahirgataḥ |17|
kāṃcanākhyapure prāptaḥ svakīye dānavādhamaḥ |
samāhūya priyāṃ bhāryāṃ vipulāṃ vākyamabravīt |18|
vadhasvainaṃ mahāpāpaṃ bālarūpaṃ ripuṃ mama |
paścātsūdasya vai haste bhojanārthaṃ pradīyatām |19|
nānābhedairvibhedaiśca pācayasva hi nirghṛṇam |
sūdahastānmahābhāge paścādbhokṣye na saṃśayaḥ |20|
vākyamākarṇya tadbharturvipulā vismitābhavat |
kasmānnirghṛṇatāṃ yāti bharttā mama suniṣṭhuraḥ |21|
sarvalakṣaṇasaṃpannaṃ devagarbhopamaṃ sutam |

kasya kasmātprabhakṣyeta kṣamāhīnaḥ sunirghṛṇaḥ |22|
ityevaṃ ciṃtayāmāsa kāruṇyena samanvitā |
punaḥ papraccha bhartāraṃ kasmādbhakṣyasi bālakam|23|
kasmādbhavasi saṃkruddho atīva nirapatrapaḥ |
sarvaṃ me kāraṇaṃ brūhi tattvena danujeśvara|24|
ātmadoṣaṃ ca vṛttāṃtaṃ samāsena niveditam |
śāpamaśokasuṃdaryā huṃḍenāpi durātmanā|25|
tayā jñātaṃ tu tatsarvaṃ kāraṇaṃ dānavasya vai |
vadhyo'yaṃ bālakaḥ satyaṃ no vā bharttā mariṣyati |26|
ityevaṃ pravicāryaiva vipulā krodhamūrcchitā |
mekalāṃ tu samāhūya sairaṃdhrīṃ vākyamabravīt|27|
jahyenaṃ bālakaṃ duṣṭaṃ mekale'dya mahānase |
sūdahaste pradehi tvaṃ huṃḍabhojanahetave|28|
mekalā bālakaṃ gṛhya sūdamāhūya cābravīt |
rājādeśaṃ kuruṣvādya pacasvainaṃ hi bālakam |29|

evamākarṇitaṃ tena sūdenāpi mahātmanā |
ādāya bālakaṃ hastācchastramudyamya codyataḥ |30|
eṣa vai devadevasya dattātreyasya tejasā |
rakṣitastvāyuputraśca sa jahāsa punaḥ punaḥ |31|
hasaṃtaṃ taṃ samālokya sa sūdaḥ kṛpayānvitaḥ |
sairaṃdhrī ca kṛpāyuktā sūdaṃ taṃ pratyabhāṣata |32|
naiṣa vadhyastvayā sūda śiśureva mahāmate |
divyalakṣaṇasaṃpannaḥ kasya jātaḥ susatkule |33|
sūda uvāca-
satyamuktaṃ tvayā bhadre vākyaṃ vai kṛpayānvitam |
rājalakṣaṇasaṃpanno rūpavānkasya bālakaḥ |34|
kasmādbhokṣyati duṣṭātmā huṃḍo'yaṃ dānavādhamaḥ |
yena vai rakṣito vaṃśaḥ pūrvameva sukarmaṇā |35|
āpatsvapi sa jīveta durgeṣu nānyathā bhavet |
siṃdhuvegena nītastu vahnimadhye gato'thavā |36|

jīvatenātra saṃdeho yaśca karmasahāyavān |
tasmāddhi kriyate karma dharmapuṇyasamanvitam |37|
āyuṣmaṃto narāstena pravadaṃti sukhaṃ tataḥ |
tārakaṃ pālakaṃ karma rakṣate jāgrate hi tat |38|
muktidaṃ jāyate nityaṃ maitrasthānapradāyakam |
dānapuṇyānvitaṃ karma priyavākyasamanvitam |39|
upakārayutaṃ yaśca karoti śubhakṛttadā |
tameva rakṣate karma sarvadaiva na saṃśayaḥ |40|
anyayoniṃ prayāti sma preritaḥ svena karmaṇā |
kiṃ karoti pitā mātā anye svajanabāndhavāḥ |41|
karmaṇā nihato yastu na syustasya ca rakṣaṇe |
sūta uvāca-
yenaiva karmaṇā caiva rakṣitaścāyunaṃdanaḥ |42|
tasmātkṛpānvito jātaḥ sūdaḥ karmavaśānugaḥ |
sairaṃdhrī ca tathā jātā preritā tasya karmaṇā |43|

dvābhyāmeva sutaścāyo rakṣitaścārulakṣaṇaḥ |
rātrāveva praṇīto'sau tasmādgehānmahāśrame |44|
vaśiṣṭhasyāśrame puṇye sairaṃdhryā puṇyakarmaṇā |
śubhe parṇakuṭīdvāre tasminneva mahāśrame |45|
gatā sā svagṛhaṃ paścānnikṣipya bālakottamam |
eṇaṃ nipātya sūdena pācitaṃ māṃsameva hi |46|
bhojayitvā sudaityeṃdro huṃḍo hṛṣṭobhavattadā |
śāpamaśokasuṃdaryā moghaṃ mene tadāsuraḥ |47|
harṣeṇa mahatāviṣṭaḥ sa huṃḍo dānaveśvaraḥ |
kuṃjala uvāca-
prabhāte vimale jāte vaśiṣṭho munisattamaḥ |48|
bahirgato hi dharmātmā kuṭīdvārātprapaśyati |
saṃpūrṇaṃ bālakaṃ dṛṣṭvā divyalakṣaṇasaṃyutam |49|
saṃpūrṇeṃdupratīkāśaṃ suṃdaraṃ cārulocanam |
vaśiṣṭha uvāca-

paśyaṃtu munayaḥ sarve yūyamāgatya bālakam |50|
kasya kena samānītaṃ rātrau dvārāṃgaṇe mama |
devagaṃdharvagarbhābhaṃ rājalakṣaṇasaṃyutam |51|
kaṃdarpakoṭisaṃkāśaṃ paśyaṃtu munayo'malam |
mahākautukasaṃyuktā hṛṣṭā dvijavarāstataḥ|52|
samapaśyansutaṃ te tu āyoścaiva mahātmanaḥ |

vaśiṣṭhaḥ sa tu dharmātmā jñānenālokya bālakam|53|
āyuputraṃ samājñātaṃ caritreṇa samanvitam |
vṛttāṃtaṃ tasya duṣṭasya huṇḍasyāpi durātmanaḥ|54|
kṛpayā brahmaputrastu samutthāya subālakam |
karābhyāmatha gṛhṇāti yāvaddvijo varottamaḥ|55|
tāvatpuṣpasuvṛṣṭiṃ ca cakrurdevāḥ sutopari |
lalitaṃ susvaraṃ gītaṃ jagurgaṃdharvakinnarāḥ|56|
ṛṣayo vedamaṃtraistu stuvaṃti nṛpanaṃdanam |
vaśiṣṭhastaṃ samālokya varaṃ vai dattavāṃstadā|57|

nahuṣetyeva te nāma khyātaṃ loke bhaviṣyati |
huṣito naiva tenāpi bālabhāvairnarādhipa |58|
tasmānnahuṣa te nāma devapūjyo bhaviṣyasi|
jātakarmādikaṃ karma tasya cakre dvijottamaḥ|59|
vratadānaṃ visargaṃ ca guruśiṣyādilakṣaṇam|
vedaṃ cādhītya saṃpūrṇaṃ ṣaḍaṃgaṃ sapadakramam|60|
sarvāṇyeva ca śāstrāṇi adhītya dvijasattamāt|
vaśiṣṭhācca dhanurvedaṃ sarahasyaṃ mahāmatiḥ|61|
śastrāṇyastrāṇi divyāni grāhamokṣayutāni ca|
jñānaśāstrādikaṃ nyāya rājanītiguṇādikān|62|
vaśiṣṭhādāyuputraśca śiṣyarūpeṇa bhaktimān|
evaṃ sa sarvaniṣpanno nāhuṣaścātisuṃdaraḥ|63|
vaśiṣṭhasya prasādācca cāpabāṇadharobhavat|64|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre paṃcottaraśatatamo'dhyāyaḥ |105|

English translation

Kuñjala said :

1-3a. With her friends she went to Nandana garden to sport (there). There she heard significant words, not wholesome to her father, of the bards and siddhas talking delightfully, viz. ‘In the house of Āyu, the best son, of great might, resembling Viṣṇu in valour will be born; he will kill Huṇḍa ’.

3b-4. Having heard such significant, unwholesome, painful words, she went (to her father) and told the painful words to her father in brief.

5-14. She narrated them to her father. The father, hearing them, was amazed. He remembered the curse of Aśokasundarī , given by her formerly. For this that Aśokasundarī practised penance. That demon who is wicked, who is dragged by Death, who is sinful, looking out for a flaw, always exerted to destroy the embryo of Indumatī . O noble one, when he saw the queen endowed with beauty and generosity, possessed of divine lustre, protected by Viṣṇu’s lustre, having divine brilliance and resembling the sun’s orb, he always remained by her side to watch her. From a distance the wicked demon showed her many spells and very fearful terrors and scares. She, endowed with the lustre of the child in the womb, was (thus) protected by Viṣṇu’s lustre. Never again fear arose in her mind. The demon became ineffectual, and his exertion was useless. The desired object of the wicked Huṇḍa never came about. A hundred years thus passed while he was watching. That daughter of Svarbhānu gave birth to a son. At night only a son was born to her, O best son. Like the sun in the sky he very much shone with brilliance.

Sūta said :

15-18a. There was a very wicked maid in the lying-in-chamber. She was of a wicked behaviour and talked very inauspicious words. Knowing everything about her the mean demon Huṇḍa entered her body and then got into the house of Āyu. When the multitude of men, very much deluded by sleep, was asleep, he kidnapped that son, resembling a child of a god, and went out. The mean demon reached his own city called Kāñcana .

18b-20. Having called his wife Vipulā , he said (these) words to her: “Kill this very sinful child, my enemy. Then hand it over to the cook for (cooking) a meal. Get it carefully cooked in many kinds and varieties. Later I shall undoubtedly eat it from the hand of (i.e. served by) the cook.”

21-22. Having heard (these) words of her husband, Vipulā was wonderstruck. ‘Why does my very rough husband become so cruel? Whose boy, endowed with all good marks, and resembling a god’s child, should he, bereft of forgiveness and full of cruelty, eat, and for what reason?’

23-24. She, full of pity, thought like this, she again asked her husband, “Why do you (want to) eat the boy? Why do you become so much angry and shameless? O lord of demons, tell me in truth the entire motive.”

25-27. That wicked Huṇḍa told her in brief his own fault, the account, and (about) the curse of Aśokasundarī. She understood the full motive of the demon. ‘This boy must be killed, otherwise my husband will die’. Thinking like this, Vipulā, overcome with anger, called her female-attendant Mekalā , and said to her:

28-33. “Mekalā, today kill this very wicked child in the kitchen; (and) hand it over to the cook, (to cook it) for the meal of Huṇḍa”. Mekalā took the child, and calling the cook, said to him: “Obey the order of the king. Today cook this child.” The noble cook heard like this and taking the child in his hand became ready, raising a weapon (to kill the child). This child, the son of Āyu, was protected by the lustre of Dattātreya , the god of gods. He again and again laughed. Seeing him laughing the cook was full of compassion. The female attendant also was full of pity and said to the cook: “O you very intelligent cook, do not at all kill this child. In whose good family is he, endowed with divine marks, born?’

The cook said :

34-42a. O you good one, you have spoken the truth, full of pity. Whose is this child, endowed with royal marks? Why will that wicked-minded, mean demon, Huṇḍa eat him? He, who has protected his family by means of good deeds in calamities, would live even in difficult (circumstances). This cannot be otherwise. He who is assisted by his deeds would undoubtedly live even if he is carried by the force (of the stream) of a great river or even if he has been in fire. Therefore, deeds united with piety and merit are performed. Due to that men having a long life, call it happiness. (One’s) deed is one’s savior and guardian. It protects and is awake. It always gives salvation and an occasion for friendship. There is no doubt that a deed always protects him only, who does a propitious deed connected with charity and merit, accompanied by agreeable words, and full of obligation. Urged by his own deed he goes to (i.e. is born in) another stock. What can a father do or what can a mother or other kinsmen and relatives do? They cannot protect him who is struck down by his deed.

Sūta said :

42b-48a. By that deed only, by which the son of Āyu was protected, the cook, being under the influence of fate, became full of pity. Urged by his deed that female attendant also became like that. Both of them protected Āyu's son of good marks. That female servant of meritorious deeds took him from that house to Vasiṣṭha 's holy hermitage that night only. Placing the excellent child (there), she then went (back) to her house. Having killed a black antelope the cook cooked (its) flesh. The lord of demons, Huṇḍa, after eating deemed the curse of Aśokasundarī to be fruitless. That lord of demons, Huṇḍa, was then full of great joy.

Kuñjala said :

48b-54. When it was the bright morning, the best religious-minded sage, Vasiṣṭha, went out of the door of his hut made of leaves, and seeing the whole, beautiful child, endowed with divine marks, like the full moon, and of charming eyes,

Vasiṣṭha said :

All you sages should come and see the child. Whose (child) is it? Who brought it to the courtyard at my door at night? The sages may see the child, resembling a child of a god or of a gandharva , and resembling crores of Cupids.

All those best brāhmaṇas full of great curiosity and delighted, saw that son of that noble Āyu. That pious Vasiṣṭha, seeing the son of the noble Āyu, knew through his (supernatural) knowledge, the boy to be the son of the magnanimous Āyu, and endowed with (good) conduct and also knew the account of that wicked and evil-minded Huṇḍa.

55-60a. When that best brāhmaṇa , Brahmā 's son, picked up the boy with his hands through pity (for him), gods showered flowers on the boy. Gandharvas and kinnaras sang charmingly and melodiously. Sages praised that king's son with Vedic hymns. Seeing him, Vasiṣṭha granted him a boon at that time. "Your name will be famous in the world as Nahuṣa . Due to your childlike feelings, you were not destroyed by him. Therefore your name will be Nahuṣa, and you will be honoured [1] by gods." The best brāhmaṇa (i.e. Vaṣiṣṭa [Vasiṣṭa]?) performed the ceremony at his birth, and taught him vows, charity and sent him away as a pupil to the teacher.

60b-64. Having fully studied as a student the Vedas with the six limbs and with the pada and krama [2] (ways of reciting them), having studied all the sacred books from Vasiṣṭha, the best brāhmaṇa, archery with its secrets, and (the use of) divine weapons and missiles, along with the manner in which they are held and released, and the excellences like various branches of knowledge, science of logic, politics that handsome and devoted son of Āyu thus became fully accomplished. Due to the grace of Vasiṣṭha, he became the holder of (i.e. skilful in using) a bow and arrows.

[1]: [1] : Huṣita—The word is not clear.

[2]: [2] : Padakrama— Pada is the detachment of the Vedic words from one another and Krama is the particular manner of reciting Vedic text.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 106

Indumatī's Lamentations on the Loss of Her Child

Chapter 188 of 693 · 20 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
आयुभार्या महाभागा स्वर्भानोस्तनया सुतम् ।
अपश्यंती सुबालं तं देवोपममनौपमम् १।
हाहाकारं महत्कृत्वा रुरोद वरवर्णिनी ।
केन मे लक्षणोपेतो हृतो बालः सुलक्षणः २।
तपसा दानयज्ञैश्च नियमैर्दुष्करैः सुतः ।
संप्राप्तो हि मया वत्स कष्टैश्च दारुणैः पुनः ३।
दत्तात्रेयेण पुण्येन संतुष्टेन महात्मना ।
दत्तः पुत्रो हृतः केन रुरोद करुणान्विता ४।
हा पुत्र वत्स मे तात हा बालगुणमंदिर ।
क्वासि केनापनीतोसि मम शब्दः प्रदीयताम् ५।
सोमवंशस्य सर्वस्य भूषणोसि न संशयः ।
केन त्वमपनीतोसि मम प्राणैः समन्वितः ६।
राजसुलक्षणैर्दिव्यैः संपूर्णः कमलेक्षणः ।
केनाद्यापहृतो वत्सः किं करोमि क्व याम्यहम् ७।

स्फुटं जानाम्यहं कर्म ह्यन्यजन्मनि यत्कृतम् ।
न्यासनाशः कृतः कस्य तस्मात्पुत्रो हृतो मम ८।
किं वा छलं कृतं कस्य पूर्वजन्मनि पापया ।
कर्मणस्तस्य वै दुःखमनुभुंजामि नान्यथा ९।
रत्नापहारिणी जाता पुत्ररत्नं हृतं मम ।
तस्माद्दैवेन मे दिव्य अनौपम्य गुणाकरः १०।
किं वा वितर्कितो विप्रः कर्मणस्तस्य वै फलम् ।
प्राप्तं मया न संदेहः पुत्रशोकान्वितं भृशम् ११।
किं वा शिशुविरोधश्च कृतो जन्मांतरे मया ।
तस्य पापस्य भुंजामि कर्मणः फलमीदृशम् १२।
याचमानस्य चैवाग्रे वैश्वदेवस्य कर्मणः ।
किं वापि नार्पितं चान्नं व्याहृतीभिर्हुतं द्विजैः १३।
एवं सुदेवमानाच्च स्वर्भानोस्तनया तदा ।
इंदुमती महाभाग शोकेन करुणाकुला १४।
पतिता मूर्च्छिता शोकाद्विह्वलत्वं गता सती ।

निःश्वासान्मुंचमाना सा वत्सहीना यथा हि गौः १५।
आयू राजा स शोकेन दुःखेन महतान्वितः ।
बालं श्रुत्वा हृतं तं तु धैर्यं तत्याज पार्थिवः १६।
तपसश्च फलं नास्ति नास्ति दानस्य वै फलम् ।
यस्मादेवं हृतः पुत्रस्तस्मान्नास्ति न संशयः १७।
दत्तात्रेयः प्रसादेन वरं मे दत्तवान्पुरा ।
अजेयं च जयोपेतं पुत्रं सर्वगुणान्वितम् १८।
तस्य वरप्रदानस्य कथं विघ्नो ह्यजायत ।
इति चिंतापरो राजा दुःखितः प्रारुदद्भृशम् १९।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नाहुषाख्याने षडधिकशततमोऽध्यायः १०६।

Roman transliteration

kuṃjala uvāca-
āyubhāryā mahābhāgā svarbhānostanayā sutam |
apaśyaṃtī subālaṃ taṃ devopamamanaupamam 1|
hāhākāraṃ mahatkṛtvā ruroda varavarṇinī |
kena me lakṣaṇopeto hṛto bālaḥ sulakṣaṇaḥ 2|
tapasā dānayajñaiśca niyamairduṣkaraiḥ sutaḥ |
saṃprāpto hi mayā vatsa kaṣṭaiśca dāruṇaiḥ punaḥ 3|
dattātreyeṇa puṇyena saṃtuṣṭena mahātmanā |
dattaḥ putro hṛtaḥ kena ruroda karuṇānvitā 4|
hā putra vatsa me tāta hā bālaguṇamaṃdira |
kvāsi kenāpanītosi mama śabdaḥ pradīyatām 5|
somavaṃśasya sarvasya bhūṣaṇosi na saṃśayaḥ |
kena tvamapanītosi mama prāṇaiḥ samanvitaḥ 6|
rājasulakṣaṇairdivyaiḥ saṃpūrṇaḥ kamalekṣaṇaḥ |
kenādyāpahṛto vatsaḥ kiṃ karomi kva yāmyaham 7|

sphuṭaṃ jānāmyahaṃ karma hyanyajanmani yatkṛtam |
nyāsanāśaḥ kṛtaḥ kasya tasmātputro hṛto mama 8|
kiṃ vā chalaṃ kṛtaṃ kasya pūrvajanmani pāpayā |
karmaṇastasya vai duḥkhamanubhuṃjāmi nānyathā 9|
ratnāpahāriṇī jātā putraratnaṃ hṛtaṃ mama |
tasmāddaivena me divya anaupamya guṇākaraḥ 10|
kiṃ vā vitarkito viprāḥ karmaṇastasya vai phalam |
prāptaṃ mayā na saṃdehaḥ putraśokānvitaṃ bhṛśam 11|
kiṃ vā śiśuvirodhaśca kṛto janmāṃtare mayā |
tasya pāpasya bhuṃjāmi karmaṇaḥ phalamīdṛśam 12|
yācamānasya caivāgre vaiśvadevasya karmaṇaḥ |
kiṃ vāpi nārpitaṃ cānnaṃ vyāhṛtībhirhutaṃ dvijaiḥ 13|
evaṃ sudevamānācca svarbhānostanayā tadā |
iṃdumatī mahābhāga śokena karuṇākulā 14|
patitā mūrcchitā śokādvihvalatvaṃ gatā satī |

niḥśvāsānmuṃcamānā sā vatsahīnā yathā hi gauḥ 15|
āyū rājā sa śokena duḥkhena mahatānvitaḥ |
bālaṃ śrutvā hṛtaṃ taṃ tu dhairyaṃ tatyāja pārthivaḥ 16|
tapasaśca phalaṃ nāsti nāsti dānasya vai phalam |
yasmādevaṃ hṛtaḥ putrastasmānnāsti na saṃśayaḥ 17|

dattātreyaḥ prasādena varaṃ me dattavānpurā |
ajeyaṃ ca jayopetaṃ putraṃ sarvaguṇānvitam 18|
tasya varapradānasya kathaṃ vighno hyajāyata |
iti ciṃtāparo rājā duḥkhitaḥ prārudadbhṛśam 19|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nāhuṣākhyāne ṣaḍadhikaśatatamo'dhyāyaḥ 106|

English translation

Kuñjala said :

1-2. The glorious wife of Āyu, Svarbhānu 's daughter of an excellent complexion, not seeing that excellent, matchless child, resembling a god, wept, making a loud wailing: "Who has taken away may son of excellent marks, endowed with good characteristics.

3-4. I had obtained the son by penance, charity, sacrifices, and vows difficult to practise, and with hard efforts. Who has kidnapped the son given to me by the magnanimous, pious Dattātraya, (after) being pleased." (Thus) she wept piteously.

5-9. "O son, O child, O dear child, O habitation of virtues, where are you? Who has taken you away? Talk to me. You are undoubtedly the ornament of the entire lunar dynasty. Who has taken you away, you united with my life? Who has today kidnapped my son, full of divine, good marks of a king and having lotus-like eyes? What shall I do? Where shall I go? I distinctly know the deed I did in the previous existence: I (must) have repudiated a deposit; therefore my son is kidnapped. Or did I, a sinner, cheat someone in the former existence? I am suffering a calamity due to that deed only, and not otherwise (i.e. not due to anything else).

10. I had become the snatcher of a gem. (Therefore) the gem in the form of my divine son, the mine of matchless virtues, is snatched away by destiny.

11. Or did I argue with a brāhmaṇa ? (And) is it the fruit, attended by the great grief for my son, of that act, that I have undoubtedly got?

12. Or did I obstruct a child in my previous existence? Am I getting such a fruit of that sinful deed?

13. Or did I not give the food before the rite of the offering of food to all gods accompanied by the (seven) sacred utterances, to one who had asked for it?"

14-15. Thus, O noble one, Svarbhānu's daughter Indumatī full of tenderness due to grief, being perturbed and heaving sighs like a cow bereft of her calf, fainted.

16. That king Āyu (also) was full of great grief and sorrow. Hearing that the boy was kidnapped the king gave up courage.

17. 'There is certainly no fruit of penance, nor is there the fruit of giving gifts, since my son has been thus kidnapped.

18-19. Through grace, Dattātreya formerly gave me a boon (in the form) of an unconquerable son, endowed with success and all virtues. How is that grant of boon impeded?' Engrossed in thought like these, the king who was distressed, wept very much.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 107

Nārada Assures of Nahuṣa's Return

Chapter 189 of 693 · 17 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
अथासौ नारदः स्वर्गादायुराजानमागतः ।
आगत्य कथयामास कस्माद्राजन्प्रशोचसे १।
पुत्रापहरणं तेऽद्य क्षेमं जातं महामते ।
देवादीनां महाराज एवं ज्ञात्वा तु मा शुचः २।
सर्वज्ञः सगुणो भूत्वा सर्वविज्ञानसंयुतः ।
सर्वकलाभिसंपूर्ण आगमिष्यति ते सुतः ३।
येनाप्यपहृतस्तेऽद्य बालो देवगुणोपमः ।
आत्मगेहे महाराज कालो नीतो न संशयः ४।
तस्याप्यंतं स वै कर्त्ता महावीर्यो महाबलः ।
स त्वामभ्येष्यते भूप शिवस्य सुतया सह ५।
इंद्रोपेंद्रसमः पुत्रो भविष्यति स्वतेजसा ।
इंद्रत्वं भोक्ष्यते सोऽपि निजैश्च पुण्यकर्मभिः ६।
एवमाभाष्य राजानमायुं देवर्षिसत्तमः ।
जगाम सहसा तस्य पश्यतः सानुगस्य ह ७।

गते तस्मिन्महाभागे नारदे देवसंमिते ।
आयुरागत्य तां राज्ञीं तत्सर्वं विन्यवेदयत् ८।
दत्तात्रेयेण यो दत्तः पुत्रो देववरोत्तमः ।
स वै राज्ञि कुशल्यास्ते विष्णोश्चैव प्रसादतः ९।
येनाप्यसौ हृतः पुत्रः सगुणो मे वरानने ।
शिरस्तस्य गृहीत्वा तु पुनरेवागमिष्यति १०।
इत्याह नारदो भद्रे मा कृथाः शोकमेव च ।
त्यज चैनं महामोहं कार्यधर्मविनाशनम् ११।
भर्तुर्वाक्यं निशम्यैवं राज्ञी इंदुमती ततः ।
हर्षेणापि समाविष्टा पुत्रस्यागमनं प्रति १२।
यथोक्तं देवऋषिणा तत्तथैव भविष्यति ।
दत्तात्रेयेण मे दत्तस्तनपो ह्यजरामरः १३।
भविष्यति न संदेहः प्रतिभात्येनमेव हि ।
इत्येवं चिंतयित्वा तु ननाम द्विजपुंगवम् १४।
नमोस्तु तस्मै परिसिद्धिदाय अत्रेः सुपुत्राय महात्मने च ।

यस्य प्रसादेन मया सुपुत्रः प्राप्तः सुधीरः सुगुणः सुपुण्यः १५।
एवमुक्त्वा तु सा देवी विरराम सुदुःखिता ।
आगमिष्यंतमाज्ञाय नहुषं तनयं पुनः १६।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नाहुषाख्याने सप्तोत्तरशततमोऽध्यायः १०७।

Roman transliteration

kuṃjala uvāca-
athāsau nāradaḥ svargādāyurājānamāgataḥ |
āgatya kathayāmāsa kasmādrājanpraśocase 1|
putrāpaharaṇaṃ te'dya kṣemaṃ jātaṃ mahāmate |
devādīnāṃ mahārāja evaṃ jñātvā tu mā śucaḥ 2|
sarvajñaḥ saguṇo bhūtvā sarvavijñānasaṃyutaḥ |
sarvakalābhisaṃpūrṇa āgamiṣyati te sutaḥ 3|
yenāpyapahṛtaste'dya bālo devaguṇopamaḥ |
ātmagehe mahārāja kālo nīto na saṃśayaḥ 4|
tasyāpyaṃtaṃ sa vai karttā mahāvīryo mahābalaḥ |
sa tvāmabhyeṣyate bhūpa śivasya sutayā saha 5|
iṃdropeṃdrasamaḥ putro bhaviṣyati svatejasā |
iṃdratvaṃ bhokṣyate so'pi nijaiśca puṇyakarmabhiḥ 6|
evamābhāṣya rājānamāyuṃ devarṣisattamaḥ |
jagāma sahasā tasya paśyataḥ sānugasya ha 7|

gate tasminmahābhāge nārade devasaṃmite |
āyurāgatya tāṃ rājñīṃ tatsarvaṃ vinyavedayat 8|
dattātreyeṇa yo dattaḥ putro devavarottamaḥ |
sa vai rājñi kuśalyāste viṣṇoścaiva prasādataḥ 9|
yenāpyasau hṛtaḥ putraḥ saguṇo me varānane |
śirastasya gṛhītvā tu punarevāgamiṣyati 10|
ityāha nārado bhadre mā kṛthāḥ śokameva ca |
tyaja cainaṃ mahāmohaṃ kāryadharmavināśanam 11|
bharturvākyaṃ niśamyaivaṃ rājñī iṃdumatī tataḥ |
harṣeṇāpi samāviṣṭā putrasyāgamanaṃ prati 12|
yathoktaṃ devarṣiṇā tattathaiva bhaviṣyati |
dattātreyeṇa me dattastanapo hyajarāmaraḥ 13|
bhaviṣyati na saṃdehaḥ pratibhātyenameva hi |
ityevaṃ ciṃtayitvā tu nāma dvijapuṃgavam 14|
namostu tasmai parisiddhidāya atreḥ suputrāya mahātmane ca |

yasya prasādena mayā suputraḥ prāptaḥ sudhīraḥ suguṇaḥ supuṇyaḥ 15|
evamuktvā tu sā devī virarāma suduḥkhitā |
āgamiṣyaṃtamājñāya nahuṣaṃ tanayaṃ punaḥ 16|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nāhuṣākhyāne saptottaraśatatamo'dhyāyaḥ 107|

English translation

Kuñjala said :

1-2. Then that Nārada came from heaven to king Āyu. Having come he said to him: “O king, why are you bewailing? O great king, O very intelligent one, knowing that the kidnapping of your son is

beneficial to gods and others, do not bewail.

3-4. Being omniscient, virtuous, and equipped with all worldly knowledge, and full of (i.e. endowed with) all arts, your son wilt come (back). O great king, he who has taken away the boy, having virtues like those of a god, to his house, has certainly taken Death.

5. He, of a great valour and might, will bring about his end. O king, along with Śiva 's daughter he will come to you.

6. Due to his own lustre the son will be like Indra and Viṣṇu . Due to his righteous acts he will enjoy the position of Indra."

7. Speaking like this to king Āyu that best divine sage suddenly left as the king with his servants was seeing.

8. When that holy Nārada, resembling a god, had gone, Āyu came to that queen and told her all that (Nārada had said).

9-15. (He said:) "O queen, due to Viṣṇu's grace, Dattātreya gave you, the auspicious one, a son, (like) the best god. O you of an excellent face (i.e. O you beautiful one), my virtuous son will again come back, taking (with him) the head of that one who has kidnapped him. Nārada told (me) like this. O good one, do not grieve; and give up this great delusion of your mind which destroys the (fruit of the) good works that ought to be done." Hearing the words of her husband, queen Indumatī , was full of joy (due) to the (assurance of the) coming of her son. 'It shall be as is told by the divine sage. Dattātreya has given me the son, who will be ageless and immortal. There is no doubt about it. It appears to me like this about him.' Thinking like this, she saluted the best brāhmaṇa . "My salutation to that noble son of Atri , the giver of great prosperity, by whose grace I obtained a very wise, very virtuous and very meritorious son."

16. Speaking like this, that respectable lady, who was very much afflicted, knowing that son Nahuṣa would come back, ceased (speaking).

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 108

Vasiṣṭha’s Instruction to Nahuṣa

Chapter 190 of 693 · 36 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
ब्रह्मपुत्रो महातेजा वशिष्ठस्तपतां वरः ।
नहुषं तं समाहुय इदं वचनमब्रवीत् १।
वनं गच्छ स्वशीघ्रेण वन्यमानय पुष्कलम् ।
समाकर्ण्य मुनेर्वाक्यं नहुषो वनमाययौ २।
तत्र किंचित्सुवृत्तांतं शुश्राव नहुषो बलः ।
अयमेष स धर्मात्मा नहुषो नाम वीर्यवान् ३।
आयोः पुत्रो महाप्राज्ञो बाल्यान्मात्रा वियोजितः ।
अस्यैवातिवियोगेन आयुभार्या प्ररोदिति ४।
अशोकसुंदरी तेपे तपः परमदुष्करम् ।
कदा पश्यति सा देवी पुत्रमिंदुमती शुभा ५।
नाहुषं नाम धर्मज्ञं हतं पूर्वं तु दानवैः ।
तपस्तेपे निरालंबा शिवस्य तनया वरा ६।
अशोकसुंदरी बाला आयुपुत्रस्य कारणात् ।
अनेनापि कदा सा हि संगता तु भविष्यति ७।

एवं सांसारिकं वाक्यं दिवि चारणभाषितम् ।
शुश्राव स हि धर्मात्मा नहुषो विभ्रमान्वितः ८।
स गत्वा वन्यमादाय वशिष्ठस्याश्रमं प्रति ।
वन्यं निवेद्य धर्मात्मा वशिष्ठाय महात्मने ९।
बद्धांजलिपुटोभूत्वा भक्त्या नमितकंधरः ।
तमुवाच महाप्राज्ञं वशिष्ठं तपतां वरम् १०।
भगवञ्छ्रूयतां वाक्यमपूर्वं चारणेरितम् ।
एष वै नहुषो नाम्ना आयुपुत्रो वियोजितः ११।
मात्रा सह सुदुःखैस्तु इंदुमत्या हि दानवैः ।
शिवस्य तनया बाला तपस्तेपे सुदुश्चरम् १२।
निमित्तमस्य धीरस्य नहुषस्येति वै गुरो ।
एवमाभाषितं तैस्तु तत्सर्वं हि मया श्रुतम् १३।
कोसावायुः स धर्मात्मा कासा त्विंदुमती शुभा ।
अशोकसुंदरी कासा नहुषेति क उच्यते १४।
एतन्मे संशयं जातं तद्भवांश्छेत्तुमर्हति ।

अन्यः कोपि महाप्राज्ञः कुत्रासौ नहुषेति च १५।
तत्सर्वं तात मे ब्रूहि कारणांतरमेव हि ।
वशिष्ठ उवाच-
आयु राजा स धर्मात्मा सप्तद्वीपाधिपो बली १६।
भार्या इंदुमती तस्य सत्यरूपा यशस्विनी ।
तस्यामुत्पादितः पुत्रो भवान्वै गुणमंदिरम् १७।
आयुना राजराजेन सोमवंशस्य भूषणम् ।
हरस्य कन्या सुश्रोणी गुणरूपैरलंकृता १८।
अशोकसुंदरी नाम्ना सुभगा चारुहासिनी ।
तस्य हेतोस्तपस्तेपे निरालंबा तपोवने १९।
तस्या भर्ता भवान्सृष्टो धात्रा योगेन निश्चितः ।
गंगायास्तीरमाश्रित्य ध्यानयोग समाश्रिता २०।
हुंडश्च दानवेंद्रो यो दृष्ट्वा चैकाकिनीं सतीम् ।
तपसा प्रज्वलंतीं च सुभगां कमलेक्षणाम् २१।
रूपौदार्यगुणोपेतां कामबाणैः प्रपीडितः ।

तां बभाषेऽन्तिकं गत्वा मम भार्या भवेति च २२।
एवं सा तद्वचः श्रुत्वा तमुवाच तपस्विनी ।
मा हुंड साहसं कार्षीर्मा जल्पस्व पुनः पुनः २३।
अप्राप्याहं त्वया वीर परभार्या विशेषतः ।
दैवेन मे पुरा सृष्ट आयुपुत्रो महाबलः २४।
नहुषो नाम मेधावी भविष्यति न संशयः ।
देवदत्तो महातेजा अन्यथा त्वं करिष्यसि २५।
ततः शाप्रं पदास्यामि येन भस्मी भविष्यसि ।
एवमाकर्ण्य तद्वाक्यं कामबाणैः प्रपीडितः २६।
व्याजेनापि हता तेन प्रणीता निजमंदिरे ।
ज्ञात्वा तया महाभाग शप्तोऽसौ दानवाधमः २७।
नहुषस्यैव हस्तेन तव मृत्युर्भविष्यति ।
अजाते त्वयि संजाता वदसे त्वं यथैव तत् २८।
स त्वमायुसुतो वीर हतो हुंडेन पापिना ।
सूदेन रक्षितो दास्या प्रेषितो मम चाश्रमम् २९।

भवंतं वनमध्ये च दृष्ट्वा चारणकिन्नरैः ।
यतु वै श्रावितं वत्स मया ते कथितं पुनः ३०।
जहि तं पापकर्तारं हुंडाख्यं दानवाधमम् ।
नेत्राभ्यां हि प्रमुंचंतीमश्रूणि परिमार्जय ३१।
इतो गत्वा प्रपश्य त्वं गंगातीरं महाबलम् ।
निपात्य दानवेंद्रं तं कारागृहात्समानय ३२।
अशोकसुंदरी याहि तस्या भर्ता भवस्व हि ।
एतत्ते सर्वमाख्यातं प्रश्नस्यास्य हि कारणम् ३३।
आभाष्य नहुषं विप्रो विरराम महामतिः ३४।

आकर्ण्य सर्वं मुनिना प्रयुक्तमाश्चर्यभूतं स हि चिंत्यमानः ।
तस्यांतमेकः परिकर्तुकाम आयोः सुतः कोपमथो चकार ३५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नाहुषाख्यानेऽष्टोत्तरशततमोऽध्यायः १०८।

Roman transliteration

kuṃjala uvāca-
brahmaputro mahātejā vaśiṣṭhastapatāṃ varaḥ |
nahuṣaṃ taṃ samāhūya idaṃ vacanamabravīt 1|
vanaṃ gaccha svaśīghreṇa vanyamānaya puṣkalam |
samākarṇya munervākyaṃ nahuṣo vanamāyayau 2|
tatra kiṃcitsuvṛttāṃtaṃ śuśrāva nahuṣo balaḥ |
ayameṣa sa dharmātmā nahuṣo nāma vīryavān 3|
āyoḥ putro mahāprājño bālyānmātrā viyojitaḥ |
asyaivātiviyogena āyubhāryā praroditi 4|
aśokasuṃdarī tepe tapaḥ paramaduṣkaram |
kadā paśyati sā devī putramiṃdumatī śubhā 5|
nāhuṣaṃ nāma dharmajñaṃ hṛtaṃ pūrvaṃ tu dānavaiḥ |
tapastepe nirālaṃbā śivasya tanayā varā 6|
aśokasuṃdarī bālā āyuputrasya kāraṇāt |
anenāpi kadā sā hi saṃgatā tu bhaviṣyati 7|

evaṃ sāṃsārikaṃ vākyaṃ divi cāraṇabhāṣitam |
śuśrāva sa hi dharmātmā nahuṣo vibhramānvitaḥ 8|
sa gatvā vanyamādāya vaśiṣṭhasyāśramaṃ prati |
vanyaṃ nivedya dharmātmā vaśiṣṭhāya mahātmane 9|
baddhāṃjalipuṭobhūtvā bhaktyā namitakaṃdharaḥ |
tamuvāca mahāprājñaṃ vaśiṣṭhaṃ tapatāṃ varam 10|
bhagavañchrūyatāṃ vākyamapūrvaṃ cāraṇeritam |
eṣa vai nahuṣo nāmnā āyuputro viyojitaḥ 11|
mātrā saha suduḥkhaistu iṃdumatyā hi dānavaiḥ |
śivasya tanayā bālā tapastepe suduścaram 12|
nimittamasya dhīrasya nahuṣasyeti vai guro |
evamābhāṣitaṃ taistu tatsarvaṃ hi mayā śrutam 13|
kosāvāyuḥ sa dharmātmā kāsā tviṃdumatī śubhā |
aśokasuṃdarī kāsā nahuṣeti ka ucyate 14|
etanme saṃśayaṃ jātaṃ tadbhavāṃśchettumarhati |

anyaḥ kopi mahāprājñaḥ kutrāsau nahuṣeti ca 15|
tatsarvaṃ tāta me brūhi kāraṇāṃtarameva hi |
vaśiṣṭha uvāca-
āyu rājā sa dharmātmā saptadvīpādhipo balī 16|
bhāryā iṃdumatī tasya satyarūpā yaśasvinī |
tasyāmutpāditaḥ putro bhavānvai guṇamaṃdiram 17|
āyunā rājarājena somavaṃśasya bhūṣaṇam |
harasya kanyā suśroṇī guṇarūpairalaṃkṛtā 18|
aśokasuṃdarī nāmnā subhagā cāruhāsinī |
tasya hetostapastepe nirālaṃbā tapovane 19|
tasyā bhartā bhavānsṛṣṭo dhātrā yogena niścitaḥ |
gaṃgāyāstīramāśritya dhyānayoga samāśritā 20|
huṃḍaśca dānaveṃdro yo dṛṣṭvā caikākinīṃ satīm |

tapasā prajvalaṃtīṃ ca subhagāṃ kamalekṣaṇām 21|
rūpaudāryaguṇopetāṃ kāmabāṇaiḥ prapīḍitaḥ |

tāṃ babhāṣe'ntikaṃ gatvā mama bhāryā bhaveti ca 22|
evaṃ sā tadvacaḥ śrutvā tamuvāca tapasvinī |
mā huṃḍa sāhasaṃ kārṣīrmā jalpasva punaḥ punaḥ 23|
aprāpyāhaṃ tvayā vīra parabhāryā viśeṣataḥ |
daivena me purā sṛṣṭa āyuputro mahābalaḥ 24|
nahuṣo nāma medhāvī bhaviṣyati na saṃśayaḥ |
devadatto mahātejā anyathā tvaṃ kariṣyasi 25|
tataḥ śāpraṃ padāsyāmi yena bhasmī bhaviṣyasi |
evamākarṇya tadvākyaṃ kāmabāṇaiḥ prapīḍitaḥ 26|
vyājenāpi hṛtā tena praṇītā nijamaṃdire |
jñātvā tayā mahābhāga śapto'sau dānavādhamaḥ 27|
nahuṣasyaiva hastena tava mṛtyurbhaviṣyati |
ajāte tvayi saṃjātā vadase tvaṃ yathaiva tat 28|
sa tvamāyusuto vīra hṛto huṃḍena pāpinā |
sūdena rakṣito dāsyā preṣito mama cāśramam 29|

bhavaṃtaṃ vanamadhye ca dṛṣṭvā cāraṇakinnaraiḥ |
yattu vai śrāvitaṃ vatsa mayā te kathitaṃ punaḥ 30|
jahi taṃ pāpakartāraṃ huṃḍākhyaṃ dānavādhamam |
netrābhyāṃ hi pramuṃcaṃtīmaśrūṇi parimārjaya 31|
ito gatvā prapaśya tvaṃ gaṃgātīraṃ mahābalam |
nipātya dānaveṃdraṃ taṃ kārāgṛhātsamānaya 32|
aśokasuṃdarī yāhi tasyā bhartā bhavasva hi |
etatte sarvamākhyātaṃ praśnasyāsya hi kāraṇam 33|
ābhāṣya nahuṣaṃ vipro virarāma mahāmatiḥ 34|
ākarṇya sarvaṃ muninā prayuktamāścaryabhūtaṃ sa hi ciṃtyamānaḥ |
tasyāṃtamekaḥ parikartukāma āyoḥ sutaḥ kopamatho cakāra 35|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre
nāhuṣākhyāne'ṣṭottaraśatatamo'dhyāyaḥ 108|

English translation

Kuñjala said :

1. Brahmā 's son Vasiṣṭha , of great lustre and the best among the speakers, called that Nahuṣa and spoke these words (to him).

2. "Quickly go to the forest, and bring many sylvan products." Hearing the words of the sage, Nahuṣa came (i.e. went) to the forest.

3-4. There that mighty Nahuṣa heard some good (i.e. agreeable) account: "This is that pious and mighty Nahuṣa, the very wise son ofĀyu, separated from his mother (right) from his childhood. Due to a great (i.e. painful) separation from him, the wife of Āyu is weeping.

5. Aśokasundarī practised a very difficult penance. When will that virtuous queen Indumatī see her son named Nahuṣa, conversant with the practice of righteousness, and formerly kidnapped by the demons?

6-7. For the sake of Āyu's son the excellent, young daughter of Śiva i.e. Aśokasundarī practised, all alone, penance. When will she be united with this one (i.e. Nahuṣa)?"

8-13. That pious Nahuṣa, full of doubt, heard such worldly words uttered by bards in the sky. Having takens ylvan products, having gone to Vasiṣṭha's hermitage, having presented the sylvan products to pious Vasiṣṭha, and having joined the palms of his hands and with his neck devoutly bent down, he said to that wise Vasiṣṭha, the best among the ascetics: "Revered sir, listen to the words formerly uttered by a spy: 'This is Āyu's son, named Nahuṣa, who has been separated from his mother, Indumatī, by the very troublesome demons. That young daughter of Śiva practised very difficult penance for (obtaining) this wise Nahuṣa (as her husband).' O preceptor, I heard all this that they talked.

14-16a. Who is that pious Āyu? Who is that virtuous Indumatī? Who is that Aśokasundarī? Who is called Nahuṣa? This is a doubt in my mind. You please dispel it. (Nahuṣa seems to be) some other very wise person. Where is that Nahuṣa? Tell me all that, O father and other things also (if any)."

Vasiṣṭha said :

16b-18a. That pious Āyu is a king, the mighty ruler of the earth. His wife is Indumatī, of a truthful nature and famous. On her, you, a son, abode of virtues and ornament of the lunar dynasty, were begotton by Āyu, the king of kings.

18b-22a. Śiva's beautiful, amiable daughter, adorned with virtues and form, and of a charming smile, by name Aśokasundarī, all alone practised penance in a penance-grove to obtain him (as her husband). The creator has fittingly and definitely fashioned you as her husband. She practised profound meditation after resorting to the bank of the Ganges . Huṇḍa , the lord of demons, seeing that chaste, lovely lady with lotus-like eyes, and bright with penance, and endowed with beauty, generosity and virtues, all alone, was very much tormented by Cupid's arrows.

22b-26a. Going near her, he said to her: "Be my wife." Hearing these words of him, that devout lady said to him: "O Huṇḍa, do not do a rash act; do not talk like this again and again. O hero, you cannot get me, especially (when I am) someone else's wife. Destiny has formerly fashioned for me (i.e. as my husband) Āyu's son named Nahuṣa. There is no doubt that that very lustrous, intelligent Nahuṣa, a divine gift, will be (my husband). If you do otherwise (i.e. other than what I tell you), I shall give you a curse by which you will be reduced to ashes."

26b-33a. Hearing these words of her, he, very much tormented by Cupid's arrows, cunningly kidnapped her and took her to his own house. Having come to know about it she cursed that mean demon, O glorious one: "You will die at the hands of Nahuṣa." When you were not born (i.e. before your birth) she was born, as you are (now) telling. O hero, you are that son of Āyu, who was kidnapped by the sinful Huṇḍa, who was protected by the cook, and was sent to my hermitage through the female attendant. O child, I have again told you what the bards and kinnaras had made (you) hear (i.e. described) in the forest on seeing you. Kill that mean demon Huṇḍa, the doer of evil things; and wipe off the tears (of your mother who is) shedding them from her eyes. From here go to the bank of the Ganges and (you will) see the very mighty one (there). Having killed the lord of the demons, bring (her) from his gaol. Be the husband of her who is (known as) Aśokasundarī.

33b-35. I have told you all this—the origin of this question.

Speaking (thus) to Nahuṣa, the very intelligent brāhmaṇa ceased (speaking). Having heard all that wonderful (account) told by that sage, the son of Āyu, thinking and desiring to kill him, became angry.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 109

Vidvara, a Kinnara, Dispels Aśokasundarī's Apprehensions

Chapter 191 of 693 · 64 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
प्रणिपत्य प्रसाद्यैव वशिष्ठं तपतां वरम् ।
आमंत्र्य निर्जगामाथ बाणपाणिर्धनुर्धरः १।
एणस्य मांसं सुविपाच्यभोजितं बालस्तया रक्षित एव बुद्ध्या ।
आयोः सुपुत्रः सगुणः सुरूपो देवोपमो देवगुणैश्च युक्तः २।
तेनैव मांसेन सुसंस्कृतेन मृष्टेन पक्वेन रसानुगेन ।
तमेव दैत्यं परिभाष्य सूदो दुष्टं सुहर्षेण व्यभोजयत्तदा ३।
बुभुजे दानवो मांसं रसस्वादुसमन्वितम् ।
हर्षेणापि समाविष्टो जगामाशोकसुंदरीम् ४।
तामुवाच ततस्तूर्णं कामोपहतचेतनः ।
आयुपुत्रो मया भद्रे भक्षितः पतिरेव ते ५।
मामेव भज चार्वंगि भुंक्ष्व भोगान्मनोनुगान् ।
किं करिष्यसि तेन त्वं मानुषेण गतायुषा ६।
प्रत्युवाच समाकर्ण्य शिवकन्या तपस्विनी ।
भर्ता मे दैवतैर्दत्तो अजरो दोषवर्जितः ७।

तस्य मृत्युर्न वै दृष्टो देवैरपि महात्मभिः ।
एवमाकर्ण्य तद्वाक्यं दानवो दुष्टचेष्टितः ८।
तामुवाच विशालाक्षीं प्रहस्यैव पुनः पुनः ।
अद्यैव भक्षितं मांसमायुपुत्रस्य सुंदरि ९।
जातमात्रस्य बालस्य नहुषस्य दुरात्मनः ।
एवमाकर्ण्य सा वाक्यं कोपं चक्रे सुदारुणम् १०।
प्रोवाच सत्यसंस्था सा तपसा भाविता पुनः ।
तप एव मया तप्तं मनसा नियमेन वै ।
आयुसुतश्चिरायुश्च सत्येनैव भविष्यति ११।
इतो गच्छ दुराचार यदि जीवितुमिच्छसि ।
अन्यथा त्वामहं शप्स्ये पुनरेव न संशयः १२।
एवमाकर्णितं तस्याः सूदेन नृपतिं प्रति ।
परित्यज्य महाराज एतामन्यां समाश्रय १३।
सूदेन प्रेषितो दैत्यः स हुंडः पापचेतनः ।
निर्जगाम त्वरायुक्तः स स्वां भार्यां प्रियां प्रति १४।

चेष्टितं नैव जानाति दास्या सूदेन यत्कृतम् ।
तस्यै निवेदितं सर्वं प्रियायै वृत्तमेव च १५।
सूत उवाच-
अशोकसुंदरी सा च महता तपसा किल ।
दुःखशोकेन संतप्ता कृशीभूता तपस्विनी १६।
चिंतयंती प्रियं कांतं तं ध्यायति पुनः पुनः ।
किं न कुर्वंति वै दैत्या उपायैर्विविधैरपि १७।
उपायज्ञाः सदा बुद्ध्या उद्यमेनापि सर्वदा ।
वर्तंते दनुजश्रेष्ठा नानाभावैश्च सर्वदा १८।
मायोपायेन योगेन हृताहं पापिना पुरा ।
तथा स घातितः पुत्र आयोश्चैव भविष्यति १९।
यं दृष्ट्वा दैवयोगेन भवितारमनामयम् ।
उद्यमेनापि पश्येत किं वा नश्यति वा न वा २०।
किं वा स उद्यमः श्रेष्ठः किं वा तत्कर्मजं फलम् ।
भाविभावः कथं नश्येत्ततो वेदः प्रतिष्ठति २१।

विशेषो भावितो देवैः स कथं चान्यथा भवेत् ।
एवमेवं महाभागा चिंतयंती पुनः पुनः २२।
किन्नरो विद्वरो नाम बृहद्बंशोमहातनुः ।
सनाभ्योर्धनरः कायः पक्षाभ्यां हि विवर्जितः २३।
द्विभुजो वंशहस्तस्तु हारकंकणशोभितः ।
दिव्यगंधानुलिप्तांगो भार्यया सह चागतः २४।
तामुवाच निरानंदां स सुतां शंकरस्यहि ।
किमर्थं चिंतसे देवि विद्वरं विद्धि चागतम् २५।
किन्नरं विष्णुभक्तं मां प्रेषितं देवसत्तमैः ।
दुःखमेवं न कर्तव्यं भवत्या नहुषं प्रति २६।
हुंडेन पापचारेण वधार्थं तस्य धीमतः ।
कृतमेवाखिलं कर्म हृतश्चायुसुतः शुभे २७।
स तु वै रक्षितो देवैरुपायैर्विविधैरपि ।
हुंड एवं विजानाति आयुपुत्रो हृतो मया २८।
भक्षितस्तु विशालाक्षि इति जानाति वै शुभे ।

भवतां श्रावयित्वा हि गतोसौ दानवोऽधमः २९।
स्वेनकर्मविपाकेन पुण्यस्यापि महायशाः ।
पूर्वजन्मार्जितेनैव तव भर्त्ता स जीवति ३०।
पुण्यस्यापि बलेनैव येषामायुर्विनिर्मितम् ।
स्वर्जितस्य महाभागे नाशमिच्छंति घातकाः ३१।
दुष्टात्मानो महापापाः परतेजोविदूषकाः ।
तेषां यशोविनाशार्थं प्रपंचंति दिने दिने ३२।
नानाविधैरुपायैस्ते विषशस्त्रादिभिस्ततः ।
हंतुमिच्छंति तं पुण्यं पुण्यकर्माभिरक्षितम् ३३।

पापिनश्चैव हुंडाद्या मोहनस्तंभनादिभिः ।
पीडयंति महापापा नानाभेदैर्बलाविलैः ३४।
सुकृतस्य प्रयोगेण पूर्वजन्मार्जितेन हि ।
पुण्यस्यापि महाभागे पुण्यवंतं सुरक्षितम् ३५।
वैफल्यं यांति तेषां वै उपायाः पापिनां शुभे ।
यंत्रतंत्राणि मंत्राश्च शस्त्राग्निविषबंधनाः ३६।

रक्षयंति महात्मानं देवपुण्यैः सुरक्षितम् ।
कर्तारो भस्मतां यांति स वै तिष्ठति पुण्यभाक् ३७।
आयुपुत्रस्य वीरस्य रक्षका देवताः शुभे ।
पुण्यस्य संचयं सर्वे तपसां निधिमेव तु ३८।
तस्माच्च रक्षितो वीरो नहुषो बलिनां वरः ।
सत्येन तपसा तेन पुण्यैश्च संयमैर्दमैः ३९।
मा कृथा दारुणं दुःखं मुंच शोकमकारणम् ।
स हि जीवति धर्मात्मा मात्रा पित्रा विना वने ४०।
तपोवनेव सत्येकस्तपस्वि परिपालितः ।
वेदवेदांगतत्त्वज्ञो धनुर्वेदस्य पारगः ४१।
यथा शशी विराजेत स्वकलाभिः स्वतेजसा ।
तथा विराजते सोऽपि स्वकलाभिः सुमध्यमे ४२।
विद्याभिस्तु महापुण्यैस्तपोभिर्यशसा तथा ।
राजते परवीरघ्नो रिपुहा सुरवल्लभः ४३।
हुंडं निहत्य दैत्येंद्रं त्वामेवं हि प्रलप्स्यते ।

त्वया सार्द्धं स्त्रिया चैव पृथिव्यामेकभूपतिः ४४।
भविष्यति महायोगी यथा स्वर्गे तु वासवः ।
त्वं तस्मात्प्राप्स्यसे भद्रे सुपुत्रं वासवोपमम् ४५।
ययातिं नामधर्मज्ञं प्रजापालनतत्परम् ।
तथा कन्याशतं चापि रूपौदार्यगुणान्वितम् ४६।
यासां पुण्यैर्महाराज इंद्रलोकं प्रयास्यति ।
इंद्रत्वं भोक्ष्यते देवि नहुषः पुण्यविक्रमः ४७।
ययातिर्नाम धर्मात्मा आत्मजस्ते भविष्यति ।
प्रजापालो महाराजः सर्वजीवदयापरः ४८।
तस्य पुत्रास्तु चत्वारो भविष्यंति महौजसः ।
बलवीर्यसमोपेता धनुर्वेदस्य पारगाः ४९।
प्रथमश्च तुरुर्नाम पुरुर्नाम द्वितीयकः ।
उरुर्नाम तृतीयश्च चतुर्थो वीर्यवान्यदुः ५०।
एवं पुत्रा महावीर्यास्तेजस्विनो महाबलाः ।
भविष्यंति महात्मानः सर्वतेजः समन्विताः ५१।

यदोश्चैव सुता वीराः सिंहतुल्यपराक्रमाः ।
तेषां नामानि भद्रं ते गदतः शृणु सांप्रतम् ५२।

भोजश्च भीमकश्चापि अंधकः कुञ्जरस्तथा ।
वृष्णिर्नाम सुधर्मात्मा सत्याधारो भविष्यति ५३।
षष्ठस्तु श्रुतसेनश्च श्रुताधारस्तु सप्तमः ।
कालदंष्ट्रो महावीर्यः समरे कालजिद्बली ५४।
यदोः पुत्रा महावीर्या यादवाख्या वरानने ।
तेषां तु पुत्राः पौत्रास्ते भविष्यंति सहस्रशः ५५।
एवं नहुषवंशो वै तव देवि भविष्यति ।
दुःखमेवं परित्यज्य सुखेनानुप्रवर्तय ५६।
समेष्यति महाप्राज्ञस्तव भर्ता शुभानने ।
निहत्य दानवं हुंडं त्वामेवं परिणेष्यति ५७।
दुःखजातानि सोष्णानि नेत्राभ्यां हि पतंति च ।
अश्रूणि चेंदुमत्याश्च संमार्जयति मानदः ५८।
आयोश्च दुःखमुद्धृत्य स्वकुलं तारयिष्यति ।

सुखिनं पितरं कृत्वा प्रजापालो भविष्यति ५९।
एतत्ते सर्वमाख्यातं देवानां कथनं शुभे ।
दुःखं शोकं परित्यज्य सुखेन परिवर्त्तय ६०।
अशोकसुंदर्युवाच-
कदा ह्येष्यति मे भर्त्ता विहितो दैवतैर्यदि ।
सत्यं वद स्वधर्मज्ञ मम सौख्यं विवर्द्धय ६१।
विद्वर उवाच-
अचिराद्द्रक्ष्यसि भर्तारं त्वमेवं शृणु सुंदरि ।
एवमुक्त्वा जगामाथ गंधर्वो विबुधालयम् ६२।
अशोकसुंदरी सा च तपस्तेपे हि तत्र वै ।
कामं क्रोधं परित्यज्य लोभं चापि शिवात्मजा ६३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नाहुषाख्याने नवाधिकशततमोऽध्यायः १०९।

Roman transliteration

kuṃjala uvāca-
praṇipatya prasādyaiva vaśiṣṭhaṃ tapatāṃ varam |
āmaṃtrya nirjagāmātha bāṇapāṇirdhanurdharaḥ 1|
eṇasya māṃsaṃ suvipācyabhojitaṃ bālastayā rakṣita eva buddhyā |
āyoḥ suputraḥ saguṇaḥ surūpo devopamo devaguṇaiśca yuktaḥ 2|
tenaiva māṃsena susaṃskṛtena mṛṣṭena pakvena rasānugena |
tameva daityaṃ paribhāṣya sūdo duṣṭaṃ suharṣeṇa vyabhojayattadā 3|
bubhuje dānavo māṃsaṃ rasasvādusamanvitam |
harṣeṇāpi samāviṣṭo jagāmāśokasuṃdarīm 4|
tāmuvāca tatastūrṇaṃ kāmopahatacetanaḥ |
āyuputro mayā bhadre bhakṣitaḥ patireva te 5|
māmeva bhaja cārvaṃgi bhuṃkṣva bhogānmanonugān |
kiṃ kariṣyasi tena tvaṃ mānuṣeṇa gatāyuṣā 6|
pratyuvāca samākarṇya śivakanyā tapasvinī |
bhartā me daivatairdatto ajaro doṣavarjitaḥ 7|

tasya mṛtyurna vai dṛṣṭo devairapi mahātmabhiḥ |
evamākarṇya tadvākyaṃ dānavo duṣṭaceṣṭitaḥ 8|
tāmuvāca viśālākṣīṃ prahasyaiva punaḥ punaḥ |
adyaiva bhakṣitaṃ māṃsamāyuputrasya suṃdari 9|
jātamātrasya bālasya nahuṣasya durātmanaḥ |
evamākarṇya sā vākyaṃ kopaṃ cakre sudāruṇam 10|
provāca satyasaṃsthā sā tapasā bhāvitā punaḥ |
tapa eva mayā taptaṃ manasā niyamena vai |
āyusutaścirāyuśca satyenaiva bhaviṣyati 11|
ito gaccha durācāra yadi jīvitumicchasi |
anyathā tvāmahaṃ śapsye punareva na saṃśayaḥ 12|
evamākarṇitaṃ tasyāḥ sūdena nṛpatiṃ prati |
parityajya mahārāja etāmanyāṃ samāśraya 13|
sūdena preṣito daityaḥ sa huṃḍaḥ pāpacetanaḥ |
nirjagāma tvarāyuktaḥ sa svāṃ bhāryāṃ priyāṃ prati 14|

ceṣṭitaṃ naiva jānāti dāsyā sūdena yatkṛtam |
tasyai niveditaṃ sarvaṃ priyāyai vṛttameva ca 15|
sūta uvāca-
aśokasuṃdarī sā ca mahatā tapasā kila |
duḥkhaśokena saṃtaptā kṛśībhūtā tapasvinī 16|
ciṃtayaṃtī priyaṃ kāṃtaṃ taṃ dhyāyati punaḥ punaḥ |
kiṃ na kurvaṃti vai daityā upāyairvividhairapi 17|
upāyajñāḥ sadā buddhyā udyamenāpi sarvadā |
vartaṃte danujaśreṣṭhā nānābhāvaiśca sarvadā 18|
māyopāyena yogena hṛtāhaṃ pāpinā purā |
tathā sa ghātitaḥ putra āyoścaiva bhaviṣyati 19|
yaṃ dṛṣṭvā daivayogena bhavitāramanāmayam |
udyamenāpi paśyeta kiṃ vā naśyati vā na vā 20|
kiṃ vā sa udyamaḥ śreṣṭhaḥ kiṃ vā tatkarmajaṃ phalam |
bhāvibhāvaḥ kathaṃ naśyettato vedaḥ pratiṣṭhati 21|

viśeṣo bhāvito devaiḥ sa kathaṃ cānyathā bhavet |
evamevaṃ mahābhāgā ciṃtayaṃtī punaḥ punaḥ 22|
kinnaro vidvaro nāma bṛhadvaṃśomahātanuḥ |
sanābhyordhanaraḥ kāyaḥ pakṣābhyāṃ hi vivarjitaḥ 23|
dvibhujo vaṃśahastastu hārakaṃkaṇaśobhitaḥ |
divyagaṃdhānuliptāṃgo bhāryayā saha cāgataḥ 24|
tāmuvāca nirānaṃdāṃ sa sutāṃ śaṃkarasyahi |
kimarthaṃ ciṃtase devi vidvaraṃ viddhi cāgatam 25|
kinnaraṃ viṣṇubhaktaṃ māṃ preṣitaṃ devasattamaiḥ |
duḥkhamevaṃ na kartavyaṃ bhavatyā nahuṣaṃ prati 26|
huṃḍena pāpacāreṇa vadhārthaṃ tasya dhīmataḥ |
kṛtamevākhilaṃ karma hṛtaścāyusutaḥ śubhe 27|
sa tu vai rakṣito devairupāyairvividhairapi |
huṃḍa evaṃ vijānāti āyuputro hṛto mayā 28|
bhakṣitastu viśālākṣi iti jānāti vai śubhe |

bhavatāṃ śrāvayitvā hi gatosau dānavo'dhamaḥ 29|
svenakarmavipākena puṇyasyāpi mahāyaśāḥ |
pūrvajanmārjitenaiva tava bharttā sa jīvati 30|
puṇyasyāpi balenaiva yeṣāmāyurvinirmitam |
svarjitasya mahābhāge nāśamicchaṃti ghātakāḥ 31|
duṣṭātmāno mahāpāpāḥ paratejovidūṣakāḥ |

teṣāṃ yaśovināśārthaṃ prapaṃcaṃti dine dine 32|
nānāvidhairupāyaiste viṣaśastrādibhistataḥ |
haṃtumicchaṃti taṃ puṇyaṃ puṇyakarmābhirakṣitam 33|
pāpinaścaiva huṃḍādyā mohanastaṃbhanādibhiḥ |
piḍayaṃti mahāpāpā nānābhedairbalāvilaiḥ 34|
sukṛtasya prayogeṇa pūrvajanmārjitena hi |
puṇyasyāpi mahābhāge puṇyavaṃtaṃ surakṣitam 35|
vaiphalyaṃ yāṃti teṣāṃ vai upāyāḥ pāpināṃ śubhe |
yaṃtrataṃtrāṇi maṃtrāśca śastrāgniviṣabaṃdhanāḥ 36|

rakṣayaṃti mahātmānaṃ devapuṇyaiḥ surakṣitam |
kartāro bhasmatāṃ yāṃti sa vai tiṣṭhati puṇyabhāk 37|
āyuputrasya vīrasya rakṣakā devatāḥ śubhe |
puṇyasya saṃcayaṃ sarve tapasāṃ nidhimeva tu 38|
tasmācca rakṣito vīro nahuṣo balināṃ varaḥ |
satyena tapasā tena puṇyaiśca saṃyamairdamaiḥ 39|
mā kṛthā dāruṇaṃ duḥkhaṃ muṃca śokamakāraṇam |
sa hi jīvati dharmātmā mātrā pitrā vinā vane 40|
tapovaneva satyekastapasvi paripālitaḥ |
vedavedāṃgatattvajño dhanurvedasya pāragaḥ 41|
yathā śaśī virājeta svakalābhiḥ svatejasā |
tathā virājate so'pi svakalābhiḥ sumadhyame 42|
vidyābhistu mahāpuṇyaistapobhiryaśasā tathā |
rājate paravīraghno ripuhā suravallabhaḥ 43|
huṃḍaṃ nihatya daityeṃdraṃ tvāmevaṃ hi pralapsyate |

tvayā sārddhaṃ striyā caiva pṛthivyāmekabhūpatiḥ 44|
bhaviṣyati mahāyogī yathā svarge tu vāsavaḥ |
tvaṃ tasmātprāpsyase bhadre suputraṃ vāsavopamam 45|
yayātiṃ nāmadharmajñaṃ prajāpālanatatparam |
tathā kanyāśataṃ cāpi rūpaudāryaguṇānvitam 46|
yāsāṃ puṇyairmahārāja iṃdralokaṃ prayāsyati |
iṃdratvaṃ bhokṣyate devi nahuṣaḥ puṇyavikramaḥ 47|
yayātirnāma dharmātmā ātmajaste bhaviṣyati |
prajāpālo mahārājaḥ sarvajīvadayāparaḥ 48|
tasya putrāstu catvāro bhaviṣyaṃti mahaujasaḥ |
balavīryasamopetā dhanurvedasya pāragāḥ 49|
prathamaśca tururnāma pururnāma dvitīyakaḥ |
ururnāma tṛtīyaśca caturtho vīryavānyaduḥ 50|
evaṃ putrā mahāvīryāstejasvino mahābalāḥ |
bhaviṣyaṃti mahātmānaḥ sarvatejaḥ samanvitāḥ 51|

yadoścaiva sutā vīrāḥ siṃhatulyaparākramāḥ |
teṣāṃ nāmāni bhadraṃ te gadataḥ śṛṇu sāṃpratam 52|
bhojaśca bhīmakaścāpi aṃdhakaḥ kuñjarastathā |
vṛṣṇirnāma sudharmātmā satyādhāro bhaviṣyati 53|
ṣaṣṭhastu śrutasenaśca śrutādhārastu saptamaḥ |
kāladaṃṣṭro mahāvīryaḥ samare kālajidbalī 54|
yadoḥ putrā mahāvīryā yādavākhyā varānane |
teṣāṃ tu putrāḥ pautrāste bhaviṣyaṃti sahasraśaḥ 55|
evaṃ nahuṣavaṃśo vai tava devi bhaviṣyati |
duḥkhamevaṃ parityajya sukhenānupravartaya 56|
sameṣyati mahāprājñastava bhartā śubhānane |

nihatya dānavaṃ huṃḍaṃ tvāmevaṃ pariṇeṣyati 57|
duḥkhajātāni soṣṇāni netrābhyāṃ hi pataṃti ca |
aśrūṇi ceṃdumatyāśca saṃmārjayati mānadaḥ 58|
āyośca duḥkhamuddhṛtya svakulaṃ tārayiṣyati |

sukhinaṃ pitaraṃ kṛtvā prajāpālo bhaviṣyati 59|
etatte sarvamākhyātaṃ devānāṃ kathanaṃ śubhe |
duḥkhaṃ śokaṃ parityajya sukhena parivarttaya 60|
aśokasuṃdaryuvāca-
kadā hyeṣyati me bharttā vihito daivatairyadi |
satyaṃ vada svadharmajña mama saukhyaṃ vivarddhaya 61|
vidvara uvāca-
acirāddrakṣyasi bhartāraṃ tvamevaṃ śṛṇu suṃdari |
evamuktvā jagāmātha gaṃdharvo vibudhālayam 62|
aśokasuṃdarī sā ca tapastepe hi tatra vai |
kāmaṃ krodhaṃ parityajya lobhaṃ cāpi śivātmajā 63|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nāhuṣākhyāne navādhikaśatatamo'dhyāyaḥ 109|

English translation

Kuñjala said :

1-4. Having saluted, having propitiated and having taken the leave of Vasiṣṭha he, an archer, with arrows in his hand, went out (to the forest). Having well cooked the flesh of a black antelope that child, the good, virtuous, handsome son of Āyu, resembling a god, and endowed with godly qualities, was cleverly protected by her (i.e. that female attendant). With that meat which was well cooked, well dressed, boiled and tasty, the cook very gladly fed that wicked (demon) after talking to him. The demon ate that tasty and sweet meat. He was full of joy also. He went to Aśokasundarī .

5-6. With his mind overcome with passion he quickly said to her: “O auspicious one, your husband, Āyu’s son, has been eaten up by me. O you of a charming body, resort to me only, and enjoy pleasures as desired by you. What will you do with that human being that is (already) dead?”

7-8a. Having heard (these words) the helpless daughter of Śiva replied: “The ageless and faultless husband is given to me by deities. Even the magnanimous gods have not perceived his death.”

8b-10a. Hearing these words of (i.e. spoken by) her, that demon of wicked deeds, repeatedly laughing, said to her: “O beautiful lady, today only I ate up the flesh of the wicked Nahuṣa , Āyu’s son, as soon as he was born.”

10b-12. She, having heard these words, became extremely and fearfully angry. She who (always) stood by truth, and was purified by penance said: “With my mind restrained, I have practised penance. Āyu’s son shall truly live long. O you of wicked deeds, if you desire to live, go from here. Otherwise, I will again curse you.”

13-15. These (words addressed) by her to the king were heard by the cook. (He said:) “O great king, leave her, and resort to someone else.” The wicked-hearted demon, Huṇḍa , directed by him quickly went out to his own wife. He did not at all know the thing which the female attendant and the cook had done. He told the whole account to his wife.

Sūta said :

16-22a. That helpless Aśokasundarī, thinking about her dear lover and tormented by grief and sorrow, became emaciated due to that great (i.e. severe) penance. Repeatedly she thought: 'What would the demons, who know the means, not cleverly do by various means, and by exertion? The best demons always live in various states of being. By the application of illusory methods I was formerly kidnapped by the demon. Like that the son of Āyu might have been killed. Thinking that luckily he might have been unharmed, he would even observe with great effort whether he has or has not perished. Is the exertion superior? Or is the fruit of deeds superior? How would an object, that is to be, perish? Thence the Veda stands firmly. The speciality is conceived by gods. How will it be otherwise?'

22b-24. The noble one again and again thought like this. (At that time) a kinnara named Vidvara, belonging to a great family, having a large body, having half human body (but) without wings, having two hands, and a flute in one hand, adorned with necklaces and bracelets, with his body besmeared with divine sandal (-paste), came (there) with his wife.

25-37. He said to that unhappy daughter of Śiva: "O respectable lady, what are you thinking about? Know me, who have come here, to be Vidvara, a kinnara and Viṣṇu 's devotee, sent by best gods. You need not at all be sorry about Nahuṣa. That sinful Huṇḍa has done every act to kill that intelligent (Nahuṣa); and O auspicious one, he has kidnapped Āyu's son (i.e. Nahuṣa); but he has been protected by the gods by various means. O you auspicious one of large eyes, Huṇḍa thinks like this: 'I have kidnapped Āyu's son and have eaten him up.' That mean demon left after having told you (like this). That your very glorious husband will live due to the ripening of his own deeds and merit earned in his former existence. O glorious one, the wicked, very sinful killers, contaminating others' lustre, everyday show forth to destroy the glory of those to destroy whose life produced due to the strength of their merit earned by themselves (in the former existence), they desire. By many means like poison and weapons they then desire to kill the meritorious person protected by means of meritorious deeds. O glorious one, the great sinners like Huṇḍa harass, with many kinds of delusions and obstructions, full of power, the meritorious one, who is well-protected by the employment of (i.e. because of his having done) good deeds and religious merit. O auspicious one, means—like amulets, spells, charms, weapons, fire, poison, binding—become useless. (Deities) protect the magnanimous one who is (already) well protected by divine merit. The doers of (charms etc.) are reduced to ashes, (while), he, the meritorious one, remains (unharmed).

38-47. O auspicious one, all deities are the protectors of Āyu's son. He is the store of religious merit and the treasure of penance. Therefore the brave Nahuṣa, the best among the mighty, is protected by means of that truthfulness, panance, merit, controls and restraints. Do not have agonizing pain; give up your groundless sorrow. The religious-minded one is living in a forest even without his mother and father. He lives alone in a forest, (is) looked after by ascetics. He knows the philosophy of the Vedas and the Vedāṅgas and has mastered archery. O you of a beautiful (i.e. slender) waist, as the moon shines with his digits and lustre, he is shining with his arts. He, the killer of his brave enemies, the killer of his foes and dear to gods, shines by means of his lores, great religious merit, penance and glory also. He will have you after killing Huṇḍa, the lord of demons. The great devotee will be the sole ruler of the earth along with you, as Indra is in heaven. O auspicious one, from him you will obtain a good son, resembling Indra, knowing Dharma , eagerly engaged in protecting his subjects, named Yayāti ; also a hundred daughters endowed with beauty, generosity and (other) virtues, due to whose merit you will go to Indra's heaven. O you respectable lady, Nahuṣa of a virtuous valour will enjoy Indra's position.

48-54. Your son will be religious-minded Yayāti, the great king, protector of the subjects and very kind to all beings. He will have four sons of great prowess, endowed with strength and valour and masters of archery: The first will be Turu, the second will be Puru , the third will be Uru, and the fourth will be brave Yadu . Like this, the sons will be very brave, lustrous, very powerful, noble, and endowed with full lustre. Yadu's sons will be brave, valourous like lions. Well-being to you. Now listen to their names when I am telling them to you: Bhoja , Bhīmaka and Andhaka and Kuñjara also. (The fifth one) will be Vṛṣṇi by name, religious-minded and prop of truth. The sixth will be Śrutasena , and the seventh will be Śrutadhara . (The eighth will be) Kāladaṃṣṭra , very powerful, mighty and conqueror of (even) Death in a battle.

55-60. O you of an excellent face, Yadu's sons called Yādavas will be very brave. They will have thousands of sons and grandsons. O respectable lady, such will be the dynasty of Nahuṣa. Thus giving up sorrow, proceed happily. O you of an auspicious face, having killed the demon Huṇḍa, your very wise husband will come (to you) and will marry you. Hot tears due to grief fall from the eyes of Indumatī . He, the remover of the pride (of the haughty), will wipe them. Having made his father happy he will protect his subjects. O auspicious one, I have told you all this that the gods had said. Giving up your grief and sorrow, carry on happily."

Aśokasundarī said :

61. If he is ordained to be my husband by the deities when will he come? O you who know Dharma, tell me the truth; increase my happiness.

Vidvara said :

62. O beautiful lady, listen. You will soon see your husband.

Speaking like this, the gandharva (? kinnara) went to the abode of gods.

63. Aśokasundarī, the daughter of Śiva, giving up desires, anger and greed, practised penance there only.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 110

Nahuṣa Gets Divine Weapons from Gods

Chapter 192 of 693 · 25 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
आमंत्र्य स मुनीन्सर्वान्वशिष्ठं तपतांवरम् ।
समुत्सुको गंतुकामो नहुषो दानवं प्रति १।
ततस्ते मुनयः सर्वे वशिष्ठाद्यास्तपोधनाः ।
आशीर्भिरभिनंद्यैनमायुपुत्रं महाबलम् २।
आकाशे देवताः सर्वा जघ्नुर्वै दुंदुभीन्मुदा ।
पुष्पवृष्टिं प्रचक्रुस्ते नहुषस्य च मूर्धनि ३।
अथ देवः सहस्राक्षः सुरैः सार्द्धं समागतः ।
ददौ शस्त्राणि चास्त्राणि सूर्यतेजोपमानि च ४।
देवेभ्यो नृपशार्दूलो जगृहे द्विजसत्तम ।
तानि दिव्यानि चास्त्राणि दिव्यरूपोपमोऽभवत् ५।
अथ ता देवताः सर्वाः सहस्राक्षमथाब्रुवन् ।
स्यंदनो दीयतामस्मै नहुषाय सुरेश्वर ६।
देवानां मतमाज्ञाय वज्रपाणिः स्वसारथिम् ।
आहुय मातलि तं तु आदिदेश ततो द्विज ७।

एनं गच्छ महात्मानमुह्यतां स्यंदनेन वै ।
सध्वजेन महाप्राज्ञमायुजं समरोद्यतम् ८।
स चोवाच सहस्राक्षं करिष्ये तवशासनम् ।
एवमुक्त्वा जगामाशु ह्यायुपुत्रं रणोद्यतम् ९।
राजानं प्रत्युवाचैव देवराजस्य भाषितम् ।
विजयी भव धर्मज्ञ रथेनानेन संगरे १०।
इत्युवाच सहस्राक्षस्त्वामेव नृपतीश्वर ।
जहि त्वं दानवं संख्ये तं हुंडं पापचेतनम् ११।
समाकर्ण्य स राजेंद्र सानंदपुलकोद्गमः ।
प्रसादाद्देवदेवस्य वशिष्ठस्य महात्मनः १२।
दानवं सूदयिष्यामि समरे पापचेतनम् ।
देवानां च विशेषेण मम मायापचारितम् १३।
एवमुक्ते महावाक्ये नहुषेण महात्मना ।
अथायातः स्वयं देवः शंखचक्रगदाधरः १४।
चक्राच्चक्रं समुत्पाट्य सूर्यबिंबोपमं महत् ।

ज्वलता तेजसा दीप्तं सुवृत्तारं शुभावहम् १५।
नहुषाय ददौ देवो हर्षेण महता किल ।
तस्मै शूलं ददौ शंभुः सुतीक्ष्णं तेजसान्वितम् १६।
तेन शूलवरेणासौ शोभते समरोद्यतः ।
द्वितीयः शंकरश्चासौ त्रिपुरघ्नो यथा प्रभुः १७।
ब्रह्मास्त्रं दत्तवान्ब्रह्मा वरुणः पाशमुत्तमम् ।
चंद्र तेजःप्रतीकाशं शंखं च नादमंगलम् १८।
वज्रमिंद्रस्तथा शक्तिं वायुश्चापं समार्गणम् ।
आग्नेयास्त्रं तथा वह्निर्ददौ तस्मै महात्मने १९।
शस्त्राण्यस्त्राणि दिव्यानि बहुनि विविधानि च ।
ददुर्देवा महात्मानस्तस्मै राज्ञे महौजसे २०।
कुंजल उवाच-
अथ आयुसुतो वीरो दैवतैः परिमानितः ।
आशीर्भिर्नंदितश्चापि मुनिभिस्तत्त्ववेदिभिः २१।
आरुरोह रथं दिव्यं भास्वरं रत्नमालिनम् ।

घंटारवैः प्रणदंतं क्षुद्रघंटासमाकुलम् २२।
रथेन तेन दिव्येन शुशुभे नृपनंदनः ।
दिविमार्गे यथा सूर्यस्तेजसा स्वेन वै किल २३।
प्रतपंस्तेजसा तद्वद्दैत्यानां मस्तकेषु सः ।
जगाम शीघ्रं वेगेन यथा वायुः सदागतिः २४।
यत्रासौ दानवः पापस्तिष्ठते स्वबलैर्युतः ।
तेन मातलिना सार्द्धं वाहकेन महात्मना २५।

Roman transliteration

kuṃjala uvāca-
āmaṃtrya sa munīnsarvānvaśiṣṭhaṃ tapatāṃvaram |
samutsuko gaṃtukāmo nahuṣo dānavaṃ prati 1|
tataste munayaḥ sarve vaśiṣṭhādyāstapodhanāḥ |
āśīrbhirabhinaṃdyainamāyuputraṃ mahābalam 2|
ākāśe devatāḥ sarvā jaghnurvai duṃdubhīnmudā |
puṣpavṛṣṭiṃ pracakruste nahuṣasya ca mūrdhani 3|
atha devaḥ sahasrākṣaḥ suraiḥ sārddhaṃ samāgataḥ |
dadau śastrāṇi cāstrāṇi sūryatejopamāni ca 4|
devebhyo nṛpaśārdūlo jagṛhe dvijasattama |
tāni divyāni cāstrāṇi divyarūpopamo'bhavat 5|
atha tā devatāḥ sarvāḥ sahasrākṣamathābruvan |
syaṃdano dīyatāmasmai nahuṣāya sureśvara 6|
devānāṃ matamājñāya vajrapāṇiḥ svasārathim |
āhūya mātali taṃ tu ādideśa tato dvija 7|

enaṃ gaccha mahātmānamuhyatāṃ syaṃdanena vai |
sadhvajena mahāprājñamāyujaṃ samarodyatam 8|
sa covāca sahasrākṣaṃ kariṣye tavaśāsanam |
evamuktvā jagāmāśu hyāyuputraṃ raṇodyatam 9|

rājānaṃ pratyuvācaiva devarājasya bhāṣitam |
vijayī bhava dharmajña rathenānena saṃgare 10|
ityuvāca sahasrākṣastvāmeva nṛpatīśvara |
jahi tvaṃ dānavaṃ saṃkhye taṃ huṃḍaṃ pāpacetanam 11|
samākarṇya sa rājeṃdra sānaṃdapulakodgamaḥ |
prasādāddevadevasya vaśiṣṭhasya mahātmanaḥ 12|
dānavaṃ sūdayiṣyāmi samare pāpacetanam |
devānāṃ ca viśeṣeṇa mama māyāpacāritam 13|
evamukte mahāvākye nahuṣeṇa mahātmanā |
athāyātaḥ svayaṃ devaḥ śaṃkhacakragadādharaḥ 14|
cakrāccakraṃ samutpāṭya sūryabiṃbopamaṃ mahat |

jvalatā tejasā dīptaṃ suvṛttāraṃ śubhāvaham 15|
nahuṣāya dadau devo harṣeṇa mahatā kila |
tasmai śūlaṃ dadau śaṃbhuḥ sutīkṣṇaṃ tejasānvitam 16|
tena śūlavareṇāsau śobhate samarodyataḥ |
dvitīyaḥ śaṃkaraścāsau tripuraghno yathā prabhuḥ 17|
brahmāstraṃ dattavānbrahmā varuṇaḥ pāśamuttamam |
caṃdra tejaḥpratīkāśaṃ śaṃkhaṃ ca nādamaṃgalam 18|
vajramiṃdrastathā śaktiṃ vāyuścāpaṃ samārgaṇam |
āgneyāstraṃ tathā vahnirdadau tasmai mahātmane 19|
śastrāṇyastrāṇi divyāni bahūni vividhāni ca |
dadurdevā mahātmānastasmai rājñe mahaujase 20|
kuṃjala uvāca-
atha āyusuto vīro daivataiḥ parimānitaḥ |
āśīrbhirnaṃditaścāpi munibhistattvavedibhiḥ 21|
āruroha rathaṃ divyaṃ bhāsvaraṃ ratnamālinam |

ghaṃṭāravaiḥ praṇadaṃtaṃ kṣudraghaṃṭāsamākulam 22|
rathena tena divyena śuśubhe nṛpanadaṃnaḥ |
divimārge yathā sūryastejasā svena vai kila 23|
pratapaṃstejasā tadvaddaityānāṃ mastakeṣu saḥ |
jagāma śīghraṃ vegena yathā vāyuḥ sadāgatiḥ 24|
yatrāsau dānavaḥ pāpastiṣṭhate svabalairyutaḥ |
tena mātalinā sārddhaṃ vāhakena mahātmanā 25|

English translation

Kuñjala said :

1-3. Having taken leave of all the sages and of Vasiṣṭha , the best of the ascetics, Nahuṣa being eager desired to go to the demon. Then all the sages like Vasiṣṭha, with penance as their treasure, congratulated the very mighty son of Āyu with blessing. All the deities in the sky joyfully beat drums and showered flowers on Nahuṣa's head.

4-5. Then the thousand-eyed god (i.e. Indra) came there with gods and gave him weapons and missiles resembling the sun's lustre. O best twice-born, the best king took those divine missiles from the god, and due to that he became one of a divine form.

6. Then all the deities said to Indra: "O lord of gods, give a chariot to this Nahuṣa."

7-9a. Knowing the view of the gods, Indra, having called his charioteer, Mātali , ordered him, O twice-born: “O you very wise one, go to him, and carry him—the son of Āyu, ready to fight, in the chariot with the flag;” and he said to Indra: “I shall carry out your order”.

9b-11. Speaking thus, he quickly went to Āyu’s son, ready to fight. He told the king the words of the king of gods: “O you who know Dharma , ‘be victorious in the battle by means of this chariot.’ O lord of kings, thus, Indra has told you. Kill in the battle the demon Huṇḍa of a wicked heart.”

12-13. Hearing (these words) the lord of kings, with horripilation due to joy (said:) “By the grace of the lord of gods, of the magnanimous Vasiṣṭha I shall kill in the battle the demon of a wicked heart, who deceived gods and especially me.”

14-20. When Nahuṣa uttered these great words, the god holding a conch, a disc and a mace himself came there. Drawing out from (his own) disc a great disc resembling the sun’s orb, blazing with burning lustre, with round spokes and bringing auspiciousness, the god gave it to Nahuṣa with great joy. Śiva gave him a very sharp lance endowed with lustre. With that excellent lance, he, ready to fight, shone like another lord Śiva, the killer of Tripura . Brahmā gave him (the missile called) Brahmāstra . Varuṇa (gave him) an excellent noose, resembling the moon’s lustre and a conch with an auspicious sound. Indra (gave him) the thunderbolt and (a kind of missile called) Śakti . Vāyu (gave him) a bow with arrows. Vahni (i.e. Fire) gave the magnanimous one, the fire-missile. (Thus) the divine weapons and missiles of various kinds were given by gods to that great-souled king of great glory.

Kuñjala said :

21-25. Then Āyu’s son, the hero honoured by gods and greeted by sages knowing the true nature of Brahman with blessings, got into the chariot that was divine, lustrous, decked with gems, making a big sound due to the bells, and full of small bells. With that divine chariot the prince shone like the sun by means of his lustre on the divine path. Blazing like him with his lustre, he rushed quickly and speedily, with that magnanimous charioteer Mātali, towards the heads of the demons, like Vāyu that moves constantly, to the place where that sinful demon stood with his army.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 111

Nahuṣa Enters Mahodaya, the City of Huṇḍa

Chapter 193 of 693 · 16 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
निर्गच्छमाने समराय वीरे नहुषे हि तस्मिन्सुरराज तुल्ये ।
सकौतुका मंगलगीतयुक्ताः स्त्रियस्तु सर्वाः परिजग्मुरत्र १।
देवतानां वरा नार्यो रंभाद्यप्सरसस्तथा ।
किन्नर्यः कौतुकोत्सुक्यो जगुः स्वरेण सत्तम २।
गंधर्वाणां तथा नार्यो रूपालंकारसंयुताः ।
कौतुकाय गतास्तत्र यत्र राजा स तिष्ठति ३।
पुरं महोदयं नाम हुंडस्यापि दुरात्मनः ।
नंदनोपवनैर्दिव्यैः सर्वत्र समलंकृतम् ४।
सप्तकक्षान्वितैर्गेहैः कलशैरुपशोभितः ।
सपताकैर्महादंडैः शोभमानं पुरोत्तमम् ५।
कैलासशिखराकारैः सोन्नतैर्दिवमास्थितैः ।
सर्वश्रियान्वितैर्दिव्यैर्भ्राजमानं पुरोत्तमम् ६।
वनैश्चोपवनैर्दिव्यैस्तडागैः सागरोपमैः ।
जलपूर्णैः सुशोभैस्तु पद्मै रक्तोत्पलान्वितैः ७।

प्राकारैश्च महारत्नैरट्टालकशतैरपि ।
परिखाभिः सुपूर्णाभिर्जलैः स्वच्छैः प्रशोभितम् ८।
अन्यैश्चैव महारत्नैर्गजाश्वैश्च विराजितम् ।
सुनारीभिः समाकीर्णं पुरुषैश्च महाप्रभैः ९।
नानाप्रभावैर्दिव्यैश्च शोभमानं महोदयम् ।
राजश्रेष्ठो महावीरो नहुषो ददृशे पुरम् १०।
पुरप्रांते वनं दिव्यं दिव्यवृक्षैरलंकृतम् ।
तद्विवेश महावीरो नंदनं हि यथाऽमरः ११।
रथेन सह धर्मात्मा तेन मातलिना सह ।
प्रविष्टः स तु राजेंद्रो वनमध्ये सरित्तटे १२।
तत्र ता रूपसंयुक्ता दिव्या नार्यः समागताः ।
गंधर्वा गीततत्त्वज्ञा जगुर्गीतैर्नृपोत्तमम् १३।
सूताश्च मागधाः सर्वे तं स्तुवंति नृपोत्तमम् ।
राजानमायुपुत्रं तं भ्राजमानं यथा रविम् १४।
शुश्राव गीतं मधुरं नहुषः किन्नरेरितम् १५।

इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने एकादशाधिकशततमोऽध्यायः १११।

Roman transliteration

kuṃjala uvāca-
nirgacchamāne samarāya vīre nahuṣe hi tasminsurarāja tulye |
sakautukā maṃgalagītayuktāḥ striyastu sarvāḥ parijagmuratra 1|
devatānāṃ varā nāryo raṃbhādyapsarasastathā |
kinnaryaḥ kautukotsukyo jaguḥ svareṇa sattama 2|
gaṃdharvāṇāṃ tathā nāryo rūpālaṃkārasaṃyutāḥ |
kautukāya gatāstatra yatra rājā sa tiṣṭhati 3|
puraṃ mahodayaṃ nāma huṃḍasyāpi durātmanaḥ |
naṃdanopavanairdivyaiḥ sarvatra samalaṃkṛtam 4|
saptakakṣānvitairgehaiḥ kalaśairupaśobhitaḥ |
sapatākairmahādaṃḍaiḥ śobhamānaṃ purottamam 5|
kailāsaśikharākāraiḥ sonnatairdivamāsthitaiḥ |
sarvaśriyānvitairdivyairbhrājamānaṃ purottamam 6|
vanaiścopavanairdivyaistaḍāgaiḥ sāgaropamaiḥ |
jalapūrṇaiḥ suśobhaistu padmai raktotpalānvitaiḥ 7|

prākāraiśca mahāratnairaṭṭālakaśatairapi |
parikhābhiḥ supūrṇābhirjalaiḥ svacchaiḥ praśobhitam 8|
anyaiścaiva mahāratnairgajāśvaiśca virājitam |
sunārībhiḥ samākīrṇaṃ puruṣaiśca mahāprabhaiḥ 9|
nānāprabhāvairdivyaiśca śobhamānaṃ mahodayam |
rājaśreṣṭho mahāvīro nahuṣo dadṛśe puram 10|
puraprāṃte vanaṃ divyaṃ divyavṛkṣairalaṃkṛtam |
tadviveśa mahāvīro naṃdanaṃ hi yathā'maraḥ 11|
rathena saha dharmātmā tena mātalinā saha |
praviṣṭaḥ sa tu rājeṃdro vanamadhye sarittaṭe 12|
tatra tā rūpasaṃyuktā divyā nāryaḥ samāgatāḥ |
gaṃdharvā gītatattvajñā jagurgītairnṛpottamam 13|
sūtāśca māgadhāḥ sarve taṃ stuvaṃti nṛpottamam |
rājānamāyuputraṃ taṃ bhrājamānaṃ yathā ravim 14|
śuśrāva gītaṃ madhuraṃ nahuṣaḥ kinnareritam 15|

iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne ekādaśādhikaśatatamo'dhyāyaḥ 111|

English translation

Kuñjala said :

1-5. When that brave Nahuṣa , comparable to the lord of gods, was going out to fight (with Huṇḍa), all women out of curiosity and with (i.e. singing) auspicious songs went there. The excellent women of gods, and kinnarīs, (all) eager through curiosity sang melodiously, O best one. Also the gandharva women endowed with beauty and ornaments went there where the king stood, through curiosity. The city of that wicked Huṇḍa was Mahodaya by name; it was everywhere adorned with divine groves (like) Nandana . It looked pleasant with houses having seven apartments and with pitchers. The best city shone with great staffs with banners. The best city shone with (mansions) shaped like the peaks of Kailāsa , lofty, reaching the sky, divine and endowed with all glory.

6-10a. It was adorned with thickets of trees, groves, divine lakes resembling oceans and full of water and charming with lotuses and red lotuses. It shone with ramparts, great jewels and hundreds of upper

stories and with moats full of clear water. It also shone with other great jewels and elephants and horses. It was crowded with good women and men of great brilliance. That (city) Mahodaya shone with many divine grandeurs.

10b-15. Nahuṣa, the great hero and best among kings, saw the city and a divine grove adorned with divine trees in the outskirts. The great hero entered it as a god enters the Nandana grove. The virtuous lord of kings entered the grove on the bank of a river in chariot along with that Mātali . Those divine, beautiful women came there. Gandharvas , the knowers of the essentials of music, extolled the best king with songs. All the (bards like the) sūtas and māgadhas praised the best king, Āyu's son, shining like the sun. Nahuṣa heard the sweet song repeated (i. e. sung) by the kinnaras .

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 112

Aśokasnudarī has a Glimpse of Nahuṣa

Chapter 194 of 693 · 9 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
तदेव गानं च सुरांगनाभिर्गीतं समाकर्ण्य च गीतकैर्ध्रुवैः ।
समाकुला चापि बभूव तत्र सा शंभुपुत्री परिचिंतयाना १।
आसनात्तूर्णमुत्थाय महोत्साहेन संयुता ।
तूर्णं गता वरारोहा तपोभावसमन्विता २।
तं दृष्ट्वा देवसंकाशं दिव्यरूपसमप्रभम् ।
दिव्यगंधानुलिप्तांगं दिव्यमालाभिशोभितम् ३।
दिव्यैराभरणैर्वस्त्रैः शोभितं नृपनंदनम् ।
दीप्तिमंतं यथा सूर्यं दिव्यलक्षणसंयुतम् ४।
किं वा देवो महाप्राज्ञो गंधर्वो वा भविष्यति ।
किं वा नागसुतः सोयं किंवा विद्याधरो भवेत् ५।
देवेषु नैव पश्यामि कुतो यक्षेषु जायते ।
अनया लीलया वीरः सहस्राक्षोपि जायते ६।
शंभुरेष भवेत्किंवा किंवा चायं मनोभवः ।
किंवा पितुः सखा मे स्यात्पौलस्त्योऽयं धनाधिपः ७।

एवं समा चिंतयती च यावत्तावत्त्वरं रूपगुणाधिपा सा ।
समेत्य रंभासु महासखीभिरुवाच तां शंभुसुतां प्रहस्य ८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने द्वादशाधिकशततमोऽध्यायः ११२।

Roman transliteration

kuṃjala uvāca-
tadeva gānaṃ ca surāṃganābhirgītaṃ samākarṇya ca gītakairdhruvaiḥ |
samākulā cāpi babhūva tatra sā śaṃbhuputrī paricinṭayānā 1|
āsanāttūrṇamutthāya mahotsāhena saṃyutā |
tūrṇaṃ gatā varārohā tapobhāvasamanvitā 2|
taṃ dṛṣṭvā devasaṃkāśaṃ divyarūpasamaprabham |
divyagaṃdhānuliptāṃgaṃ divyamālābhiśobhitam 3|
divyairābharaṇairvastraiḥ śobhitaṃ nṛpanaṃdanam |
dīptimaṃtaṃ yathā sūryaṃ divyalakṣaṇasaṃyutam 4|
kiṃ vā devo mahāprājño gaṃdharvo vā bhaviṣyati |
kiṃ vā nāgasutaḥ soyaṃ kiṃvā vidyādharo bhavet 5|
deveṣu naiva paśyāmi kuto yakṣeṣu jāyate |
anayā līlayā vīraḥ sahasrākṣopi jāyate 6|
śaṃbhureṣa bhavetkiṃvā kiṃvā cāyaṃ manobhavaḥ |

kiṃvā pituḥ sakhā me syātpaulastyo'yaṃ dhanādhipaḥ 7|

evaṃ samā ciṃtayatī ca yāvattāvattvaraṃ rūpaguṇādhipā sā |
sametya raṃbhāsu mahāsakhībhiruvāca tāṃ śaṃbhusutāṃ prahasya 8|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne dvādaśādhikaśatatamo'dhyāyaḥ 112|

English translation

Kuñjala said :

1-4. Hearing that song sung by the celestial women and being affected by the songs and their introductory stanzas, that beautiful daughter of Śiva , pondering, quickly getting up from her seat, and being full of great enthusiasm, possessed of penance and devotion, and seeing the prince who resembled a god, whose lustre was like that of a divine form, whose body was besmeared with divine sandal (-paste), who was adorned with divine garlands, who was graced with divine ornaments and garments, who was bright like the sun, who was having divine marks, (thought:)

5-7. ‘Can he be a god, or a very wise gandharva ? May he be the son of a nāga (snake) or a vidyādhara ? How can he be born among the yakṣas , (when) I do not observe (such a form) even among gods? Even Indra might have been born as this hero (as is seen) from this ease (of him). May he be Śiva or is this Cupid? Or is he Kubera , Pulastya ’s son, and my father’s friend?’

8. When she, the most beautiful and virtuous one was thinking like this, Rambhā , having come there with her great friends, smiled and said to her:

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 113

Rambhā Acts as Aśokasundarī's Messenger

Chapter 195 of 693 · 49 detected Sanskrit verse markers

Sanskrit

रंभोवाच-
तप एतत्परित्यज्य किंवा लोकयसे शुभे ।
तपसः क्षरणं स्याद्वै पुरुषस्यापि चिंतनात् १।
अशोकसुंदर्युवाच-
तपसि मे मनो लीनं नहुषस्यापि काम्यया ।
न मां चालयितुं शक्ता देवासुरमहोरगाः २।
एनं दृष्ट्वा महाभागे मे मनश्चलते भृशम् ।
रंतुमिच्छाम्यहं गत्वा एवमुत्सुकतां गतम् ३।
एवं विपर्ययश्चासीन्मनसो मे वरावने ।
तन्मे त्वं कारणं ब्रूहि यद्यस्ति ज्ञानमुत्तमम् ४।
आयुपुत्रस्य भार्याहं देवैः सृष्टा महात्मभिः ।
कस्मान्मे धावते चेत उत्सुकं रंतुमेव च ५।
रंभोवाच-
सर्वेष्वेव महाभागे देहरूपेषु भामिनि ।
वसत्यात्मा स्वयं ब्रह्मज्ञानरूपः सनातनः ६।

यद्यपि प्रक्रियाबद्धैरिंद्रियैरुपकारिभिः ।
मोहपाशमयैर्बद्धस्तथा सिद्धस्तु सर्वदा ७।
प्रकृतिं नैव जानाति ज्ञानविज्ञानकीं कलाम् ।
अयं शुद्धश्च धर्मज्ञ आत्मा वेत्ति च सुंदरि ८।
गच्छंत्यपि मनस्तापमेनं दृष्ट्वा महामतिम् ।
पापमेवं परित्यज्य सत्यमेवं प्रधावति ९।
भर्तायमायुपुत्रस्ते एतत्सत्यं न संशयः ।
अन्यं दृष्ट्वा विशंकेत पुरुषं पापलक्षणम् १०।
एवं विधिः कृतो देवैः सत्यपाशेन बंधितः ।
यदस्या आयुपुत्रोपि भर्तृत्वमुपयास्यति ११।
एवमाकर्णितं भद्रे आत्मना तं च सुंदरि ।
तद्भावसत्यसंबंधं परिगृह्य स्थितः स्वयम् १२।
अन्यं भावं न जानाति आयुपुत्रं च विंदति ।
प्रकृतिर्नैव ते देवि पतिं जानाति चागतम् १३।
एवं ज्ञात्वा प्रधानात्मा तवाद्यैव प्रधावति ।

आत्मा सर्वं प्रजानाति आत्मा देवः सनातनः १४।
अयमेष स वीरेंद्रो नहुषो नाम वीर्यवान् ।
तस्माद्गच्छति चेतस्ते सत्यं संबंधमिच्छते १५।
ज्ञात्वा चायोः सुतं भद्रे अन्यं चैव न गच्छति ।
एतत्ते सर्वमाख्यातं शाश्वतं त्वन्मनोगतम् १६।
हुंडं हत्वा महाघोरं समरे दानवाधमम् ।
त्वां नयिष्यति स्वस्थानमायोश्च गृहमुत्तमम् १७।
हतो दैत्येन वीरेंद्रो निजपुण्येन शेषितः ।
बाल्यात्प्रभृति वीरेंद्रो वियुक्तः स्वजनेन वै १८।
पितृमातृविहीनस्तु गतो वृद्धिं महावने ।
यास्यत्येव पितुर्गेहं त्वयैव सह सांप्रतम् १९।
एवमाभाषितं श्रुत्वा रंभायाः शिवनंदिनी ।
हर्षेण महताविष्टा तामुवाच समुद्वजाम् २०।
अयमेव स सत्यात्मा मम भर्ता सुवीर्यवान् ।
मनो मे धावतेऽत्यर्थं शोकाकुलितविह्वलम् २१।

नास्ति चित्तसमो देवो जानाति सुविनिश्चितम् ।
सत्यमेतन्मया दृष्टं सुचित्रं चारुहासिनि २२।
मनोभवसमानं तु पुरुषं दिव्यलक्षणम् ।
न धावति महाचेत एनं दृष्ट्वा यथा सखि २३।
तथा न धावते भद्रे पुंसमन्यं न मन्यते ।
एनं गंतव्यमावाभ्यां सखीभिर्गृहमेव हि २४।
एवमाभाष्य सा रंभा गमनायोपचक्रमे ।
गमनायोत्सुकां ज्ञात्वा नहुषस्यांतिकं प्रति २५।
तामुवाच ततो रंभा कस्माद्देवि न गम्यते ।
सूत उवाच-
सख्या च रंभया सार्द्धं नहुषं वीरलक्षणम् २६।
तस्यांतिकं सुसंप्राप्य प्रेषयामास तां सखीम् ।
एनं गच्छ महाभागे नहुषं देवरूपिणम् २७।
कथयस्व कथामेतां तवार्थे आगता यतः ।
रंभोवाच-।

एवं सखि करिष्यामि सुप्रियं तव सुव्रते २८।
एवमुक्त्वा गता रंभा नहुषं राजनंदनम् ।
चापबाणधरं वीरं द्वितीयमिव वासवम् २९।
प्रत्युवाच गता रंभा सख्या वचनमुत्तमम् ।
आयुपुत्र महाभाग रंभाहंसमुपागता ३०।
शिवस्य कन्यया वीर तयाहं परिप्रेषिता ।
तवार्थं देवदेवेन देव्या देवेन वै पुरा ३१।
भार्यारूपं वरं श्रेष्ठं सृष्टं लोकेषु दुर्लभम् ।
दुष्प्राप्यं तु नरश्रेष्ठैर्देवै सेंद्रैस्तपोधनैः ३२।

गंधर्वैः पन्नगैः सिद्धैश्चारणैः पुण्यलक्षणैः ।
स्वयमेव समायातं तवार्थे शृणु सांप्रतम् ३३।
स्त्रीरत्नं तन्महाप्राज्ञ संपूर्णं पुण्यनिर्मितम् ।
अशोकसुंदरी नाम तवार्थं तपसि स्थिता ३४।
अत्यर्थं तु तपस्तप्तं भवंतमिच्छते सदा ।
एवं ज्ञात्वा महाभाग भजमानां भजस्व हि ३५।

त्वामृते सा वरारोहा पुरुषं नैव याचते ।
नहुषेण तयोक्तं तु श्रुत्वावधारितं वचः ३६।
प्रत्युत्तरं ददौ चाथ रंभे मे श्रूयतां वचः ।
तत्तु सर्वं विजानामि यत्त्वयोक्तं ममाग्रतः ३७।
ममाग्रे कथितं पूर्वं वशिष्ठेन महात्मना ।
सर्वमेव विजानामि अस्यास्तु तप उत्तमम् ३८।
श्रूयतां कारणं भद्रे यथासौख्यं भविष्यति ।
अहत्वा दानवं हुंडं न गच्छामि वरांगनाम् ३९।
सर्वमेतत्सुवृत्तांतमहं जाने तथैव हि ।
ममार्थे तव संभूतिस्तपश्च चरितं त्वया ४०।
मम भार्या न संदेहो भवती विधिना कृता ।
ममार्थे निश्चयं कृत्वा तप आचरितं त्वया ४१।
हृता तस्मात्सुपापेन भवती नियमान्विता ।
सूतिगृहादहं तेन दानवेनाधमेन वै ४२।
बालभावस्थितो देवि पितृमातृविना कृतः ।

तस्मात्तं तु हनिष्यामि हुंडं वै दानवाधमम् ४३।
पश्चात्त्वामुपनेष्येऽहं वशिष्ठस्याश्रमं प्रति ।
एवं कथय भद्रं ते रंभे मत्प्रियकारिणीम् ४४।
एवं विसर्जिता तेन सत्वरं सा गता पुनः ।
अशोकसुंदरीं देवीं कथयामास तस्य च ४५।
समासेन तथा सर्वं रंभा सा द्विजसत्तम ।
अशोकसुंदरी सा तु अवधार्य सुभाषितम् ४६।
नहुषस्य सुवीरस्य हर्षेण च समन्विता ।
तस्थौ तत्र तया सार्द्धं सुसख्या रंभया तदा ४७।
भर्तुश्च कीदृशं वीर्यमिति पश्यामि वै सदा ४८।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने त्रयोदशाधिकशततमोऽध्यायः ११३।

Roman transliteration

raṃbhovāca-
tapa etatparityajya kiṃvā lokayase śubhe |
tapasaḥ kṣaraṇaṃ syādvai puruṣasyāpi ciṃtanāt 1|
aśokasuṃdaryuvāca-
tapasi me mano līnaṃ nahuṣasyāpi kāmyayā |

na māṃ cālayituṃ śaktā devāsuramahoragāḥ 2|
enaṃ dṛṣṭvā mahābhāge me manaścalate bhṛśam |
raṃtumicchāmyahaṃ gatvā evamutsukatāṃ gatam 3|
evaṃ viparyayaścāsīnmanaso me varāvane |
tanme tvaṃ kāraṇaṃ brūhi yadyasti jñānamuttamam 4|
āyuputrasya bhāryāhaṃ devaiḥ sṛṣṭā mahātmabhiḥ |
kasmānme dhāvate ceta utsukaṃ raṃtumeva ca 5|
raṃbhovāca-
sarveṣveva mahābhāge deharūpeṣu bhāmini |
vasatyātmā svayaṃ brahmajñānarūpaḥ sanātanaḥ 6|

yadyapi prakriyābaddhairiṃdriyairupakāribhiḥ |
mohapāśamayairbaddhastathā siddhastu sarvadā 7|
prakṛtiṃ naiva jānāti jñānavijñānakīṃ kalām |
ayaṃ śuddhaśca dharmajña ātmā vetti ca suṃdari 8|
gacchaṃtyapi manastāpamenaṃ dṛṣṭvā mahāmatim |
pāpamevaṃ parityajya satyamevaṃ pradhāvati 9|
bhartāyamāyuputraste etatsatyaṃ na saṃśayaḥ |
anyaṃ dṛṣṭvā viśaṃketa puruṣaṃ pāpalakṣaṇam 10|
evaṃ vidhiḥ kṛto devaiḥ satyapāśena baṃdhitaḥ |
yadasyā āyuputropi bhartṛtvamupayāsyati 11|
evamākarṇitaṃ bhadre ātmanā taṃ ca suṃdari |
tadbhāvasatyasaṃbaṃdhaṃ parigṛhya sthitaḥ svayam 12|
anyaṃ bhāvaṃ na jānāti āyuputraṃ ca viṃdati |
prakṛtirnaiva te devi patiṃ jānāti cāgatam 13|
evaṃ jñātvā pradhānātmā tavādyaiva pradhāvati |

ātmā sarvaṃ prajānāti ātmā devaḥ sanātanaḥ 14|
ayameṣa sa vīreṃdro nahuṣo nāma vīryavān |
tasmādgacchati cetaste satyaṃ saṃbaṃdhamicchate 15|
jñātvā cāyoḥ sutaṃ bhadre anyaṃ caiva na gacchati |
etatte sarvamākhyātaṃ śāśvataṃ tvanmanogatam 16|
huṃḍaṃ hatvā mahāghoraṃ samare dānavādhamam |
tvāṃ nayiṣyati svasthānamāyośca gṛhamuttamam 17|
hṛto daityena vīreṃdro nijapuṇyena śeṣitaḥ |
bālyātprabhṛti vīreṃdro viyuktaḥ svajanena vai 18|
pitṛmātṛvihīnastu gato vṛddhiṃ mahāvane |
yāsyatyeva piturgehaṃ tvayaiva saha sāṃpratam 19|
evamābhāṣitaṃ śrutvā raṃbhāyāḥ śivanaṃdinī |
harṣeṇa mahatāviṣṭā tāmuvāca samudrajām 20|
ayameva sa satyātmā mama bhartā suvīryavān |
mano me dhāvate'tyarthaṃ śokākulitavihvalam 21|

nāsti cittasamo devo jānāti suviniścitam |
satyametanmayā dṛṣṭaṃ sucitraṃ cāruhāsini 22|
manobhavasamānaṃ tu puruṣaṃ divyalakṣaṇam |
na dhāvati mahāceta enaṃ dṛṣṭvā yathā sakhi 23|
tathā na dhāvate bhadre puṃsamanyaṃ na manyate |
enaṃ gaṃtavyamāvābhyāṃ sakhībhirgṛhameva hi 24|
evamābhāṣya sā raṃbhā gamanāyopacakrame |
gamanāyotsukāṃ jñātvā nahuṣasyāṃtikaṃ prati 25|
tāmuvāca tato raṃbhā kasmāddevi na gamyate |
sūta uvāca-

sakhyā ca raṃbhayā sārddhaṃ nahuṣaṃ vīralakṣaṇam 26|
tasyāṃtikaṃ susaṃprāpya preṣayāmāsa tāṃ sakhīm |
enaṃ gaccha mahābhāge nahuṣaṃ devarūpiṇam 27|
kathayasva kathāmetāṃ tavārthe āgatā yataḥ |
raṃbhovāca-|

evaṃ sakhi kariṣyāmi supriyaṃ tava suvrate 28|
evamuktvā gatā raṃbhā nahuṣaṃ rājanaṃdanam |
cāpabāṇadharaṃ vīraṃ dvitīyamiva vāsavam 29|
pratyuvāca gatā raṃbhā sakhyā vacanamuttamam |
āyuputra mahābhāga raṃbhāhaṃsamupāgatā 30|
śivasya kanyayā vīra tayāhaṃ paripreṣitā |
tavārthaṃ devadevena devyā devena vai purā 31|
bhāryārūpaṃ varaṃ śreṣṭhaṃ sṛṣṭaṃ lokeṣu durlabham |
duṣprāpyaṃ tu naraśreṣṭhairdevai seṃdraistapodhanaiḥ 32|
gaṃdharvaiḥ pannagaiḥ siddhaiścāraṇaiḥ puṇyalakṣaṇaiḥ |
svayameva samāyātaṃ tavārthe śṛṇu sāṃpratam 33|
strīratnaṃ tanmahāprājña saṃpūrṇaṃ puṇyanirmitam |
aśokasuṃdarī nāma tavārthaṃ tapasi sthitā 34|
atyarthaṃ tu tapastaptaṃ bhavaṃtamicchate sadā |
evaṃ jñātvā mahābhāga bhajamānāṃ bhajasva hi 35|

tvāmṛte sā varārohā puruṣaṃ naiva yācate |
nahuṣeṇa tayoktaṃ tu śrutvāvadhāritaṃ vacaḥ 36|
pratyuttaraṃ dadau cātha raṃbhe me śrūyatāṃ vacaḥ |
tattu sarvaṃ vijānāmi yattvayoktaṃ mamāgrataḥ 37|
mamāgre kathitaṃ pūrvaṃ vaśiṣṭhena mahātmanā |
sarvameva vijānāmi asyāstu tapa uttamam 38|
śrūyatāṃ kāraṇaṃ bhadre yathāsaukhyaṃ bhaviṣyati |
ahatvā dānavaṃ huṃḍaṃ na gacchāmi varāṃganām 39|
sarvametatsuvṛttāṃtamahaṃ jāne tathaiva hi |
mamārthe tava saṃbhūtistapaśca caritaṃ tvayā 40|
mama bhāryā na saṃdeho bhavatī vidhinā kṛtā |
mamārthe niścayaṃ kṛtvā tapa ācaritaṃ tvayā 41|
hṛtā tasmātsupāpena bhavatī niyamānvitā |
sūtigṛhādahaṃ tena dānavenādhamena vai 42|
bālabhāvasthito devi pitṛmātṛvinā kṛtaḥ |

tasmāttaṃ tu haniṣyāmi huṃḍaṃ vai dānavādhamam 43|
paścāttvāmupaneṣye'haṃ vaśiṣṭhasyāśramaṃ prati |
evaṃ kathaya bhadraṃ te raṃbhe matpriyakāriṇīm 44|
evaṃ visarjitā tena satvaraṃ sā gatā punaḥ |
aśokasuṃdarīṃ devīṃ kathayāmāsa tasya ca 45|
samāsena tathā sarvaṃ raṃbhā sā dvijasattama |
aśokasuṃdarī sā tu avadhārya subhāṣitam 46|
nahuṣasya suvīrasya harṣeṇa ca samanvitā |
tasthau tatra tayā sārddhaṃ susakhyā raṃbhayā tadā 47|
bhartuśca kīdṛśaṃ vīryamiti paśyāmi vai sadā 48|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne trayodaśādhikaśatatamo'dhyāyaḥ 113|

English translation

Rambhā said :

1. O auspicious one, abandoning the penance, what are you looking at? By pondering over a man your penance would perish.

Aśokasundarī said :

2-5. My mind was completely absorbed in penance. Gods, demons or serpents could not lead me away (from it). (But) O you glorious one, on seeing this one my mind becomes very uneasy. Going to him I desire to dally with him. It has become thus (i.e. so much) eager. O you beautiful one, such a change was (there) in my mind. Therefore, tell me its cause, if you know it well. The magnanimous gods have created me as the wife of Āyu's son. Why is my mind eagar to dally (with this man)?

Rambhā said :

6-11. O you glorious one, O you beautiful one, the ancient soul, Brahmā himself, of the form of knowledge lives in all embodied forms. Though he is bound by the organs of sense functioning to assist him, and full of the nooses of delusion, yet he is always perfect. He, (when bound by sense-organs) does not at all know the Nature—the portion of the highest and the worldly knowledge: (yet) O beautiful one, this pure righteous soul knows (it). Though you, seeing this very intelligent one, have mental anguish, he abandons sin and runs to truth only. This son of Āyu is your husband. This is the truth. There is no doubt about it. (A lady like you) would entertain doubt by seeing any other man of sinful characteristics. Such is the ordinance, bound by the noose of truth which the gods have made that the son of Āyu will be her (i.e. your) husband.

12-16a. Like this was heard by the soul, O beautiful lady. Knowing the truth of its substance, he remained (there). It does not recognise that your husband has come. Knowing this your chief soul today only runs (after him). The soul knows everything. The soul is the ancient god. This is just that brave Nahuṣa , the lord of heroes. Therefore your heart goes to him; it desires a contact with the truth. Knowing that Āyu's son (will be your husband), it does not at all go to anyone else, O good lady.

16b-19. I have thus told you all that is perpetually in your mind. Killing the very fierce, mean demon Huṇḍa in a battle, he will take you to his own place—Āyu's excellent house. The best hero was kidnapped by the demon; (but) survived because of his religious merit. The best hero was separated from his relatives from his childhood. In the great forest he grew without his mother or father. Now with you only he shall go to his father's house.

20. Having heard these words of Rambhā , the daughter of Śiva full of great joy, said to (Rambhā) born from the ocean:

21-24. "This certainly is my very brave husband of a truthful nature. My mind, very much perturbed due to being full of grief, runs (to him). There is no other god like the mind that knows (things) definitely. O you of a charming smile, I really saw a fine picture—a man of divine characteristics and resembling Cupid. O friend, as my mind runs (after him) on seeing him, it does not run to any other man, O good lady. It does not think highly of any other man. We two shall go to him. Let our friends go home."

25. Knowing her to be eager to go to Nahuṣa, that Rambhā spoke like this and started going.

26a. Then that Rambhā said to her: "O respectable lady, why do you not go (with me)?"

26b-28a. Reaching well with her friend Rambhā, Nahuṣa with marks of a hero, she sent her dear friend to his vicinity (i.e. to him): “O you illustrious one, go to Nahuṣa of a godly form, and tell him the account, and that I have come for him.”

Rambhā said :

28b-29. O you (my) friend of a good vow, I shall do this which is very dear to you.

Saying so Rambhā went to prince Nahuṣa holding a bow and arrows, and as it were another Indra .

30-36a. Rambhā went to him and told him the excellent words of her friend: “O you glorious son of Āyu, I am Rambhā who has come to you. I have been sent by that daughter of Śiva, O hero. For you the lord of gods, the goddess (i.e. Pārvatī), the god have created this excellent and best gem of a woman in the form of your wife, difficult to be obtained in the worlds. This gem is difficult to be obtained bybest men, gods along with Indra,devo-tees, gandharvas , serpents, siddhas and bards of meritorious marks. For you, it has come of its own accord. This gem of a woman is perfect and created with merit, O you very wise one. (It’s) name is Aśokasundarī , who remained in penance for (obtaining) you. She practised very severe penance. She always longs for you. Realising this, O illustrious one, honour her who adores you. That beautiful lady does not at all solicit any other man than you.”

36b-44. Nahuṣa heard and understood what she said; and replied: “O Rambhā, listen to my words. I know all that you have said before (i.e. to me). Formerly the noble Vasiṣṭha had told me. I know everything—her excellent penance (also). O auspicious one, listen to the reason by which there will be happiness (for both of us). ‘Without killing the demon Huṇḍa I shall not go to the excellent lady. I know all this account and also that you are created for me, and that you have practised penance. There is no doubt that destiny has made you my wife. Resolving for (getting) me as your husband, you practised penance. From there the very wicked one took you, following restraints, away. That mean demon separated me, who was a child, from my father and mother, (kidnapping me) from the lying-in-chamber, O respectable lady. Therefore I shall kill that Huṇḍa, the mean demon. Then I shall take you to Vasiṣṭha’s hermitage.’ Well-being to you, O Rambhā, tell like this to her who has done what is dear to me.”

45-48. Thus dismissed by him, Rambhā again quickly came (back) so Aśokasundarī and told her all his (good words) in brief, O best dvija . That Aśokasundarī, understanding the good words of that great hero Nahuṣa, was full of joy. Then she stayed there with her good friend, Rambhā. (She said:) “I shall ever see what kind of valour my husband has.”

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 114

The Fight between Nahuṣa and Huṇḍa Starts

Chapter 196 of 693 · 31 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
अथ ते दानवाः सर्वे हुंडस्य परिचारकाः ।
नहुषस्यापि संवादं रंभया तु यथाश्रुतम् १।
आचचक्षुश्च दैत्येंद्रं हुंडं सर्वं सुभाषितम् ।
तमाकर्ण्य स चुक्रोध दूतं वाक्यमथाब्रवीत् २।
गच्छ वीर ममादेशाज्जानीहि पुरुषं हि तम् ।
संभाषते तया सार्द्धं पुरुषः शिवकन्यया ३।
स्वामिनिर्देशमाकर्ण्य जगाम लघुदानवः ।
विविक्ते नहुषं वीरमिदं वचनमब्रवीत् ४।
रथेन साश्वसूतेन दिव्येन परितिष्ठति ।
धनुषा दिव्यबाणैस्तु सभायां हि भयंकरः ५।
कस्य केन तु कार्येण प्रेषितः केन वैभवान् ।
अनया रंभया तेऽद्य अन्यया शिवकन्यया ६।
किमुक्तं तत्स्फुटं सर्वं कथयस्व ममाग्रतः ।
हुंडस्य देवमर्दस्य न बिभेति भवान्कथम् ७।

एतन्मे सर्वमाचक्ष्व यदि जीवितुमिच्छसि ।
सत्वरं गच्छ मा तिष्ठ दुःसहो दानवाधिपः ८।
नहुष उवाच-
योऽसावायुर्बली राजा सप्तद्वीपाधिपः प्रभुः ।
तस्य मां तनयं विद्धि सर्वदैत्यविनाशनम् ९।
नहुषं नाम विख्यातं देवब्राह्मणपूजकम् ।
हुंडेनापहृतं बाल्ये स्वामिना तव दानव १०।
सेयं कन्या शिवस्यापि दैत्येनापहृता पुरा ।
घोरं तपश्चरत्येषा हुंडस्यापि वधाय च ११।
योहमादौ हृतो बालस्त्वया यः सूतिकागृहात् ।
दास्या अपि करे दत्तः सूदस्यापि दुरात्मना १२।
वधार्थं श्रूयतां पाप सोहमद्य समागतः ।
अस्यापि हुंडदैत्यस्य दुष्टस्य पापकर्मणः १३।
अन्यांश्च दानवान्घोरान्नयिष्ये यमसादनम् ।
मामेवं विद्धि पापिष्ठ एवं कथय दानवम् १४।

एवमाकर्ण्य तत्सर्वं नहुषस्य महात्मनः ।
गत्वा हुंडं स दुष्टात्मा आचचक्षेऽस्य भाषितम् १५।
निशम्य तन्मुखात्तूर्णं चुक्रोध दितिजेश्वरः ।
कस्मात्सूदेन पापेन तया दास्या न घातितः १६।
सोयं वृद्धिं समायातो मया व्याधिरुपेक्षितः ।
अथैनं घातयिष्यामि अनया शिवकन्यया १७।
आयोः पुत्रं खलं युद्धे बाणैरेभिः शिलाशितैः ।
एवं सचिंतयित्वा तु सारथिं वाक्यमब्रवीत् १८।
स्यंदनं योजयस्व त्वं तुरगैः साधुभिः शिवैः ।
सेनाध्यक्षं समाहुय इत्युवाच समातुरः १९।
सज्जतां मम सैन्यं त्वं शूरान्नागान्प्रकल्पय ।
सारोहैस्तुरगान्योधान्पताकाच्छत्रचामरैः २०।
चतुरंगबलं मेऽद्य योजयस्व हि सत्वरम् ।
एवमाकर्ण्य तत्तस्य हुंडस्यापि ततो लघुः २१।
सेनाध्यक्षो महाप्राज्ञः सर्वं चक्रे यथाविधि ।

चतुरंगेन तेनासौ बलेन महता वृतः २२।
जगाम नहुषं वीरं चापबाणधरं रणे ।
इंद्रस्य स्यंदने युक्तं सर्वशस्त्रभृतां वरम् २३।
उद्यंतं समरे वीरं दुरापं देवदानवैः ।
पश्यंति गगने देवा विमानस्था महौजसः २४।
तेजोज्वालासमाकीर्णं द्वितीयमिव भास्करम् ।
सूत उवाच-
अथ ते दानवाः सर्वे ववृषुस्तं शरोत्तमैः २५।
खड्गैः पाशैर्महाशूलैः शक्तिभिस्तु परश्वधैः ।
युयुधुः संयुगे तेन नहुषेण महात्मना २६।
संरब्धा गर्जमानास्ते यथा मेघा गिरौ तथा ।
तद्विक्रमं समालोक्य आयुपुत्रः प्रतापवान् २७।
इंद्रायुधसमं चापं विस्फार्य स गुणस्वरम् ।
वज्रस्फोटसमः शब्दश्चापस्यापि महात्मनः २८।
नहुषेण कृतो विप्रा दानवानां भयप्रदः ।

महता तेन घोषेण दानवाः प्रचकंपिरे २९।
कश्मलाविष्टहृदया भग्नसत्वा महाहवे ३०।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने चतुर्दशाधिकशततमोऽध्यायः ११४।

Roman transliteration

kuṃjala uvāca-
atha te dānavāḥ sarve huṃḍasya paricārakāḥ |
nahuṣasyāpi saṃvādaṃ raṃbhayā tu yathāśrutam 1|
ācacakṣuśca daityeṃdraṃ huṃḍaṃ sarvaṃ subhāṣitam |
tamākarṇya sa cukrodha dūtaṃ vākyamathābravīt 2|

gaccha vīra mamādeśājjānīhi puruṣaṃ hi tam |
saṃbhāṣate tayā sārddhaṃ puruṣaḥ śivakanyayā 3|
svāminirdeśamākarṇya jagāma laghudānavaḥ |
vivikte nahuṣaṃ vīramidaṃ vacanamabravīt 4|
rathena sāśvasūtena divyena paritiṣṭhati |
dhanuṣā divyabāṇaistu sabhāyāṃ hi bhayaṃkaraḥ 5|
kasya kena tu kāryeṇa preṣitaḥ kena vaibhavān |
anayā raṃbhayā te'dya anyayā śivakanyayā 6|
kimuktaṃ tatsphuṭaṃ sarvaṃ kathayasva mamāgrataḥ |
huṃḍasya devamardasya na bibheti bhavānkatham 7|

etanme sarvamācakṣva yadi jīvitumicchasi |
satvaraṃ gaccha mā tiṣṭha duḥsaho dānavādhipaḥ 8|
nahuṣa uvāca-
yo'sāvāyurbalī rājā saptadvīpādhipaḥ prabhuḥ |
tasya māṃ tanayaṃ viddhi sarvadaityavināśanam 9|
nahuṣaṃ nāma vikhyātaṃ devabrāhmaṇapūjakam |
huṃḍenāpahṛtaṃ bālye svāminā tava dānava 10|
seyaṃ kanyā śivasyāpi daityenāpahṛtā purā |
ghoraṃ tapaścaratyeṣā huṃḍasyāpi vadhāya ca 11|
yohamādau hṛto bālastvayā yaḥ sūtikāgṛhāt |
dāsyā api kare dattaḥ sūdasyāpi durātmanā 12|
vadhārthaṃ śrūyatāṃ pāpa sohamadya samāgataḥ |
asyāpi huṃḍadaityasya duṣṭasya pāpakarmaṇaḥ 13|
anyāṃśca dānavānghorānnayiṣye yamasādanam |
māmevaṃ viddhi pāpiṣṭha evaṃ kathaya dānavam 14|

evamākarṇya tatsarvaṃ nahuṣasya mahātmanaḥ |
gatvā huṃḍaṃ sa duṣṭātmā ācacakṣe'sya bhāṣitam 15|
niśamya tanmukhāttūrṇaṃ cukrodha ditijeśvaraḥ |
kasmātsūdena pāpena tayā dāsyā na ghātitaḥ 16|
soyaṃ vṛddhiṃ samāyāto mayā vyādhirupekṣitaḥ |
athainaṃ ghātayiṣyāmi anayā śivakanyayā 17|
āyoḥ putraṃ khalaṃ yuddhe bāṇairebhiḥ śilāśitaiḥ |
evaṃ saciṃtayitvā tu sārathiṃ vākyamabravīt 18|
syaṃdanaṃ yojayasva tvaṃ turagaiḥ sādhubhiḥ śivaiḥ |
senādhyakṣaṃ samāhūya ityuvāca samāturaḥ 19|
sajjatāṃ mama sainyaṃ tvaṃ śūrānnāgānprakalpaya |
sārohaisturagānyodhānpatākācchatracāmaraiḥ 20|
caturaṃgabalaṃ me'dya yojayasva hi satvaram |
evamākarṇya tattasya huṃḍasyāpi tato laghuḥ 21|
senādhyakṣo mahāprājñaḥ sarvaṃ cakre yathāvidhi |

caturaṃgena tenāsau balena mahatā vṛtaḥ 22|
jagāma nahuṣaṃ vīraṃ cāpabāṇadharaṃ raṇe |
iṃdrasya syaṃdane yuktaṃ sarvaśastrabhṛtāṃ varam 23|
udyaṃtaṃ samare vīraṃ durāpaṃ devadānavaiḥ |
paśyaṃti gagane devā vimānasthā mahaujasaḥ 24|
tejojvālāsamākīrṇaṃ dvitīyamiva bhāskaram |
sūta uvāca-
atha te dānavāḥ sarve vavṛṣustaṃ śarottamaiḥ 25|
khaḍgaiḥ pāśairmahāśūlaiḥ śaktibhistu paraśvadhaiḥ |
yuyudhuḥ saṃyuge tena nahuṣeṇa mahātmanā 26|

saṃrabdhā garjamānāste yathā meghā girau tathā |
tadvikramaṃ samālokya āyuputraḥ pratāpavān 27|
iṃdrāyudhasamaṃ cāpaṃ visphārya sa guṇasvaram |
vajrasphoṭasamaḥ śabdaścāpasyāpi mahātmanaḥ 28|
nahuṣeṇa kṛto viprā dānavānāṃ bhayapradaḥ |

mahatā tena ghoṣeṇa dānavāḥ pracakaṃpire 29|
kaśmalāviṣṭahṛdayā bhagnasatvā mahāhave 30|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne caturdaśādhikaśatatamo'dhyāyaḥ 114|

English translation

Kuñjala said :

1-3. Then all the demons, Huṇḍa 's attendants, told Huṇḍa, the lord of demons, the good words—the conversation—between Nahuṣa and Rambhā as they had heard them. Having heard them, he got angry and said (these) words to his messenger: "O hero, go and know that man who converses with that daughter of Śiva ."

4-8. Hearing the order of his master the demon left quickly. In a solitary place he said these words to Nahuṣa: "You stand round with a chariot along with horses and the charioteer, and with a bow and divine arrows, and you are fearful in an assembly. To whom to you belong? By whom are you sent, and for what purpose? Tell clearly to me all that this Rambhā and the other (one i.e.) Śiva's daughter told you today. How is it that you are not afraid of Huṇḍa, the destroyer of gods? If you desire to live, tell me all this. Leave quickly, do not remain (here). The lord of the demons is difficult to put up with."

Nahuṣa said :

9. Know me to be the son of that powerful lord Āyu, who is the king of the earth, (and know me) to be the destroyer of all demons, worshipper of gods and brāhmaṇas , and well known by the name Nahuṣa. O demon, in my childhood I was kidnapped by Huṇḍa, your master.

10-14. This daughter of Śiva also was formerly kidnapped by (that) demon. She practised severe penance for the death of Huṇḍa. (Tell Huṇḍa:) "O wicked one, I, who was taken away (when I was) a child from the lying-in chamber, and was handed over to the female attendant and the cook by you, the wicked-minded one, have today come to kill (you) the wicked demon Huṇḍa of sinful acts. I shall also take to Yama 's abode other fearful demons." Tell the demon (Huṇḍa) like this: "O most sinful one, know me to be like this."

15-19a. That wicked-minded (messenger) having heard all those words of (i.e. spoken by) the magnanimous Huṇḍa, narrated them to Huṇḍa, after going to him. Having heard them from his mouth (i.e. as told by the messenger), the lord of the demons (i.e. Huṇḍa) got angry. (He thought:) 'Why was he not killed by the wicked cook and the female attendant? Now he, a disease, that was ignored by me, has augmented. Now I shall kill in a battle this wicked son of Āyu along with this daughter of Śiva with these arrows sharpened on a grindstone.' Thinking like this, he said (these) words to his charioteer: "Make ready the chariot (yoked) with excellent and lucky horses."

19b-21a. Calling the chief of the army he, who was overanxious, said to him: "Make my army ready; make ready the brave snakes, and horses with the riders, and the soldiers with the umbrellas and

chowries. Quickly make ready today my army with (all) its four constituents."

21b-24a. Hearing the words of that Huṇḍa, the swift and very intelligent chief of the army did everything according to the proper procedure. He (i.e. Huṇḍa) surrounded by the complete army went to the battlefield to (fight) with the active hero Nahuṣa, wielding a bow and arrows, (seated) in Indra 's chariot, best among the warriors, ready (to fight) on the battlefield, difficult to be obtained by (i.e. unassailable to) gods and demons. Gods of great prowess seated in their aeroplanes in the sky saw him full of bright flames, and as it were another sun.

Sūta said :

24b-30. Then all the demons showered him with excellent arrows. In the battle they fought with the magnanimous Nahuṣa by means of swords, nooses, large lances, (missile called) śakti and battle-axes. They were excited, and roared like clouds on a mountain. Seeing their heroism, the brave son of Āyu stretched his bow resembling Indra's weapon, with the twang of its string. O brāhmaṇas, Nahuṣa also made the sound of his great bow like the bursting (sound) of the thunderbolt. Due to that loud sound the demons trembled. They were dejected in mind and had their spirits broken in the great war.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 115

Huṇḍa is Killed in the Battle

Chapter 197 of 693 · 46 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
ततस्त्वसौ संयति राजमानः समुद्यतश्चापधरो महात्मा ।
यथैव कालः कुपितः सलोकान्संहर्तुमैच्छत्तु तथा सुदानवान् १।
महास्त्रजालै रवितेजतुल्यैः सुदीप्तिमद्भिर्निजघान दानवान् ।
वायुर्यथोन्मूलयतीह पादपांस्तथैव राजा निजघान दानवान् २।
वायुर्यथा मेघचयं च दिव्यं संचालयेत्स्वेन बलेन तेजसा ।
तथा स राजा असुरान्मदोत्कटाननाशयद्बाणवरैः सुतीक्ष्णैः ३।
न शेकुर्दानवाः सर्वे बाणवर्षं महात्मनः ।
मृताः केचिद्द्रुताः केचित्केचिन्नष्टा महाहवात् ४।
सूत उवाच-
महातेजं महाप्राज्ञं महादानवनाशनम् ।
चुक्रोध हुंडो दुष्टात्मा दृष्ट्वा तं नृपनंदनम् ५।
स्थितो गत्वेदमाभाष्य तिष्ठतिष्ठेति चाहवे ।
त्वामद्य च नयिष्यामि आयुपुत्र यमांतिकम् ६।
नहुष उवाच-

स्थितोस्मि समरे पश्य त्वामहं हंतुमागतः ।
अहं त्वां तु हनिष्यामि दानवं पापचेतनम् ७।
इत्युक्त्वा धनुरादाय बाणानग्निशिखोपमान् ।
छत्रेण ध्रियमाणेन शुशुभे सोऽपि संयुगे ८।
इंद्रस्य सारथिं दिव्यं मातलिं वाक्यमब्रवीत् ।
वाहयतु रथं मेऽद्य हुंडस्य सम्मुखं भवान् ९।
इत्युक्तस्तेन वीरेण मातलिर्लघुविक्रमः ।
तुरगांश्चोदयामास महावातजवोपमान् १०।
उत्पेतुश्च ततो वाहा हंसा इव यथांबरे ।
छत्रेण इंदुवर्णेन रथेनापि पताकिना ११।
नभस्तलं तु संप्राप्य यथा सूर्यो विराजते ।
आयुपुत्रस्तथा संख्ये तेजसा विक्रमेण तु १२।
अथ हुंडो रथस्थोऽपि राजमानः स्वतेजसा ।
सर्वायुधैश्च संयुक्तस्तद्वद्वीरव्रते स्थितः १३।
उभयोर्वीरयोर्युद्धं देवविस्मयकारकम् ।

तदा आसीन्महाप्राज्ञ दारुणं भीतिदायकम् १४।
सुबाणैर्निशितैस्तीक्ष्णैः कंकपत्रैः शिलीमुखैः ।
हुंडेन ताडितो राजा सुबाह्वोरंतरे तदा १५।
सुभाले पंचभिर्बाणैर्विद्धः क्रुद्धोऽभवत्तदा ।
सविद्धस्तु तदा बाणैरधिकं शुशुभे नृपः १६।
सारुणः करमालाभिरुदयंश्च दिवाकरः ।
रुधिरेण तु दिग्धांगो हेमबाणैस्तनुस्थितैः १७।
सूर्यवच्छोभते राजा पूर्वकालस्य चांबरे ।
दृष्ट्वा तु पौरुषं तस्य दानवं वाक्यमब्रवीत् १८।
तिष्ठतिष्ठ क्षणं दैत्य पश्य मे लाघवं पुनः ।
इत्युक्त्वा तु रणे दैत्यं जघान दशभिः शरैः १९।
मुखे भाले हतस्तेन मूर्च्छितो निपपात ह ।
पश्यामानैः सुरैर्दिव्यै रथोपरि महाबलः २०।
देवैश्च चारणैः सिद्धैः कृतः शब्दः सुहर्षजः ।
जयजयेति राजेंद्र शंखान्दध्मुः पुनः पुनः २१।

सकोलाहलशब्दस्तु तुमलो देवतेरितः ।
कर्णरंध्रमाविवेश हुंडस्य मूर्छितस्य च २२।
श्रुत्वा सधनुरादाय बाणमाशीविषोपमम् ।
स्थीयतां स्थीयतां युद्धे न मृतोस्मि त्वया हतः २३।
इत्युक्त्वा पुनरुत्थाय लाघवेन समन्वितः ।
एकविंशतिभिर्बाणैर्नहुषं चाहनत्पुनः २४।
एकेन मुष्टिमध्ये तु चतुर्भिर्बाहुमध्यतः ।
चतुर्भिश्च महाश्वांश्च छत्रमेकेन तेन वै २५।
पंचभिर्मातलिं विद्ध्वा रथनीडं तु सप्तभिः ।
ध्वजदंडं त्रिभिस्तीक्ष्णैर्दानवः शिखिपत्रिभिः २६।
आदानं तु निदानं तु लक्षमोक्षं दुरात्मनः ।
लाघवं तस्य संदृष्ट्वा देवता विस्मयंगताः २७।
तस्य पौरुषमापश्य स राजा दानवोत्तमम् ।
शूरोसि कृतविद्योसि धीरोसि रणपंडितः २८।
इत्युक्त्वा दानवं तं तु धनुर्विस्फार्य भूपतिः ।

मार्गणैर्दशभिस्तं तु विव्याध लघुविक्रमः २९।
त्रिभिर्ध्वजं प्रचिच्छेद स पपात धरातले ।
तुरगान्पातयामास चतुर्भिस्तस्य सायकैः ३०।
एकेन छत्रं तस्यापि चकर्त लघुविक्रमः ।
दशभिः सारथिस्तस्य प्रेषितो यममंदिरम् ३१।
दंशनं दशभिश्छित्त्वा शरैश्च विदलीकृतः ।
सर्वांगेषु च त्रिंशद्भिर्विव्याध दनुजेश्वरम् ३२।
हताश्वो विरथो जातो बाणपाणिर्धनुर्धरः ।
अभ्यधावत्स वेगेन वर्षयन्निशितैः शरैः ३३।

खड्गचर्मधरो दैत्यो राजानं तमधावत ।
धावमानस्य हुंडस्य खड्गं चिच्छेद भूपतिः ३४।
क्षुरप्रैर्निशितैर्बाणैश्चर्म चिच्छेद भूपतिः ।
अथ हुंडः स दुष्टात्मा समालोक्य समंततः ३५।
जग्राह मुद्गरं तूर्णं मुमोच लघुविक्रमः ।
वज्रवेगं समायांतं ददृशे नृपतिस्तदा ३६।

मुद्गरं स्वनवंतं चापातयदंबरात्ततः ।
दशभिर्निशितैर्बाणैः क्षुरप्रैश्च स्वविक्रमात् ३७।
मुद्गरं पतितं दृष्ट्वा दशखण्डमयं भुवि ।
गदामुद्यम्य वेगेन राजानमभ्यधावत ३८।
खड्गेन तीक्ष्णधारेण तस्य बाहुं विचिच्छिदे ।
सगदं पतितं भूमौ सांगदं कटकान्वितम् ३९।
महारावं ततः कृत्वा वज्रस्फोटसमं तदा ।
रुधिरेणापि दिग्धांगो धावमानो महाहवे ४०।
क्रोधेन महताविष्टो ग्रस्तुमिच्छति भूपतिम् ।
दुर्निवार्यः समायातः पार्श्वं तस्य च भूपतेः ४१।
नहुषेण महाशक्त्या ताडितो हृदि दानवः ।
पतितः सहसा भूमौ वज्राहत इवाचलः ४२।
तस्मिन्दैत्ये गते भूमावितरे दानवा गताः ।
विविशुः कति दुर्गेषु कति पातालमाश्रिताः ४३।
देवाः प्रहर्षमाजग्मुर्गंधर्वाः सिद्धचारणाः ।

हते तस्मिन्महापापे नहुषेण महात्मना ४४।
तस्मिन्हते दैत्यवरे महाहवे देवाश्च सर्वे प्रमुदं प्रलेभिरे ।
तां देवरूपां तपसा प्रवर्द्धितां स आयुपुत्रः प्रतिलभ्य हर्षितः ४५।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने पंचदशाधिकशततमोऽध्यायः ११५।

Roman transliteration

kuṃjala uvāca-
tatastvasau saṃyati rājamānaḥ samudyataścāpadharo mahātmā |
yathaiva kālaḥ kupitaḥ salokānsaṃhartumaicchattu tathā sudānavān 1|
mahāstrajālai ravitejatulyaiḥ sudīptimadbhirnijaghāna dānavān |
vāyuryathonmūlayatīha pādapāṃstathaiva rājā nijaghāna dānavān 2|
vāyuryathā meghacayaṃ ca divyaṃ saṃcālayetsvena balena tejasā |
tathā sa rājā asurānmadotkaṭānanāśayadbāṇavaraiḥ sutīkṣṇaiḥ 3|
na śekurdānavāḥ sarve bāṇavarṣaṃ mahātmanaḥ |
mṛtāḥ keciddrutāḥ kecitkecinnaṣṭā mahāhavāt 4|
sūta uvāca-
mahātejaṃ mahāprājñaṃ mahādānavanāśanam |
cukrodha huṃḍo duṣṭātmā dṛṣṭvā taṃ nṛpanaṃdanam 5|
sthito gatvedamābhāṣya tiṣṭhatiṣṭheti cāhave |
tvāmadya ca nayiṣyāmi āyuputra yamāṃtikam 6|

nahuṣa uvāca-

sthitosmi samare paśya tvāmahaṃ haṃtumāgataḥ |
ahaṃ tvāṃ tu haniṣyāmi dānavaṃ pāpacetanam 7|
ityuktvā dhanurādāya bāṇānagniśikhopamān |
chatreṇa dhriyamāṇena śuśubhe so'pi saṃyuge 8|
iṃdrasya sārathiṃ divyaṃ mātaliṃ vākyamabravīt |
vāhayatu rathaṃ me'dya huṃḍasya sammukhaṃ bhavān 9|
ityuktastena vīreṇa mātalirlaghuvikramaḥ |
turagāṃścodayāmāsa mahāvātajavopamān 10|
utpetuśca tato vāhā haṃsā iva yathāṃbare |
chatreṇa iṃduvarṇena rathenāpi patākinā 11|
nabhastalaṃ tu saṃprāpya yathā sūryo virājate |
āyuputrastathā saṃkhye tejasā vikrameṇa tu 12|
atha huṃḍo rathastho'pi rājamānaḥ svatejasā |
sarvāyudhaiśca saṃyuktastadvadvīravrate sthitaḥ 13|
ubhayorvīrayoryuddhaṃ devavismayakārakam |

tadā āsīnmahāprājña dāruṇaṃ bhītidāyakam 14|
subāṇairniśitaistīkṣṇaiḥ kaṃkapatraiḥ śilīmukhaiḥ |
huṃḍena tāḍito rājā subāhvoraṃtare tadā 15|
subhāle paṃcabhirbāṇairviddhaḥ kruddho'bhavattadā |
saviddhastu tadā bāṇairadhikaṃ śuśubhe nṛpaḥ 16|
sāruṇaḥ karamālābhirudayaṃśca divākaraḥ |
rudhireṇa tu digdhāṃgo hemabāṇaistanusthitaiḥ 17|
sūryavacchobhate rājā pūrvakālasya cāṃbare |
dṛṣṭvā tu pauruṣaṃ tasya dānavaṃ vākyamabravīt 18|
tiṣṭhatiṣṭha kṣaṇaṃ daitya paśya me lāghavaṃ punaḥ |
ityuktvā tu raṇe daityaṃ jaghāna daśabhiḥ śaraiḥ 19|
mukhe bhāle hatastena mūrcchito nipapāta ha |
paśyāmānaiḥ surairdivyai rathopari mahābalaḥ 20|
devaiśca cāraṇaiḥ siddhaiḥ kṛtaḥ śabdaḥ suharṣajaḥ |
jayajayeti rājeṃdra śaṃkhāndadhmuḥ punaḥ punaḥ 21|

sakolāhalaśabdastu tumalo devateritaḥ |
karṇaraṃdhramāviveśa huṃḍasya mūrchitasya ca 22|
śrutvā sadhanurādāya bāṇamāśīviṣopamam |
sthīyatāṃ sthīyatāṃ yuddhe na mṛtosmi tvayā hataḥ 23|
ityuktvā punarutthāya lāghavena samanvitaḥ |
ekaviṃśatibhirbāṇairnahuṣaṃ cāhanatpunaḥ 24|
ekena muṣṭimadhye tu caturbhirbāhumadhyataḥ |
caturbhiśca mahāśvāṃśca chatramekena tena vai 25|
paṃcabhirmātaliṃ viddhvā rathanīḍaṃ tu saptabhiḥ |
dhvajadaṃḍaṃ tribhistīkṣṇairdānavaḥ śikhipatribhiḥ 26|
ādānaṃ tu nidānaṃ tu lakṣamokṣaṃ durātmanaḥ |
lāghavaṃ tasya saṃdṛṣṭvā devatā vismayaṃgatāḥ 27|
tasya pauruṣamāpaśya sa rājā dānavottamam |
śūrosi kṛtavidyosi dhīrosi raṇapaṃḍitaḥ 28|
ityukvā dānavaṃ taṃ tu dhanurvisphārya bhūpatiḥ |

mārgaṇairdaśabhistaṃ tu vivyādha laghuvikramaḥ 29|
tribhirdhvajaṃ praciccheda sa papāta dharātale |
turagānpātayāmāsa caturbhistasya sāyakaiḥ 30|

ekena chatraṃ tasyāpi cakarta laghuvikramaḥ |
daśabhiḥ sārathistasya preṣito yamamaṃdiram 31|
daṃśanaṃ daśabhiścittvā śaraiśca vidalīkṛtaḥ |
sarvāṃgeṣu ca triṃśadbhirvivyādha danujeśvaram 32|
hatāśvo viratho jāto bāṇapāṇirdhanurdharaḥ |
abhyadhāvatsa vegena varṣayanniśitaiḥ śaraiḥ 33|
khaḍgacarmadharo daityo rājānaṃ tamadhāvata |
dhāvamānasya huṃḍasya khaḍgaṃ ciccheda bhūpatiḥ 34|
kṣuraprairniśitairbāṇaiścarma ciccheda bhūpatiḥ |
atha huṃḍaḥ sa duṣṭātmā samālokya samaṃtataḥ 35|
jagrāha mudgaraṃ tūrṇaṃ mumoca laghuvikramaḥ |
vajravegaṃ samāyāṃtaṃ dadṛśe nṛpatistadā 36|

mudgaraṃ svanavaṃtaṃ cāpātayadaṃbarāttataḥ |
daśabhirniśitairbāṇaiḥ kṣuraprairśca svavikramāt 37|
mudgaraṃ patitaṃ dṛṣṭvā daśakhaṇḍamayaṃ bhuvi |
gadāmudyamya vegena rājānamabhyadhāvata 38|
khaḍgena tīkṣṇadhāreṇa tasya bāhuṃ vicicchide |
sagadaṃ patitaṃ bhūmau sāṃgadaṃ kaṭakānvitam 39|
mahārāvaṃ tataḥ kṛtvā vajrasphoṭasamaṃ tadā |
rudhireṇāpi digdhāṃgo dhāvamāno mahāhave 40|
krodhena mahatāviṣṭo grastumicchati bhūpatim |
durnivāryaḥ samāyātaḥ pārśvaṃ tasya ca bhūpateḥ 41|
nahuṣeṇa mahāśaktyā tāḍito hṛdi dānavaḥ |
patitaḥ sahasā bhūmau vajrāhata ivācalaḥ 42|
tasmindaitye gate bhūmāvitare dānavā gatāḥ |
viviśuḥ kati durgeṣu kati pātālamāśritāḥ 43|
devāḥ praharṣamājagmurgaṃdharvāḥ siddhacāraṇāḥ |

hate tasminmahāpāpe nahuṣeṇa mahātmanā 44|
tasminhate daityavare mahāhave devāśca sarve pramudaṃ pralebhire |
tāṃ devarūpāṃ tapasā pravarddhitāṃ sa āyuputraḥ pratilabhya harṣitaḥ 45|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne paṃcadaśādhikaśatatamo'dhyāyaḥ 115|

English translation

Kuñjala said :

1. Then that great soul, holding a bow, ready to fight and shining in the battle, like Death that was angry and desired to destroy the worlds, desired to kill the great demons.

2-3. He killed the demons with a number of mighty weapons resembling the sun's lustre and very bright. As the wind uproots trees, he killed the demons. As the wind shakes the divine mass of clouds, the king destroyed theintoxicated demons with very sharp excellent arrows.

4. All the demons could not (stand) the shower of arrows of (i.e. discharged by) the magnanimous one. Some died, some fled, some escaped from the great war.

Sūta said :

5. Seeing the prince of a great lustre, very intelligent, and destroyer of great demons, the wicked-minded Huṇḍa became angry.

6. Going (near him) he stood thereafter saying these words: “Stop, stop, O son of Āyu, I shall today take you to Yama .”

Nahuṣa said :

7. I am standing in the battlefield. See, I have come to kill you. I shall kill you, a wicked-minded demon.

8-9 Speaking thus, he, taking a bow and arrows like the flames of fire, shone in the battle with an umbrella being held (over his head). He said these words to Mātali , the charioteer of Indra : “Today you drive my chariot in front of Huṇḍa.”

10-12. Thus addressed by the hero, the quick-footed Mātali drove the horses having the speed of a strong wind. Then the horses jumped as swans would fly in the sky. Reaching the sky with the chariot having a flag and with an umbrella having the moon’s colour, the son of Āyu shone in the battle with lustre and valour as the sun shines (in the sky).

13-18a. Huṇḍa too, even when he remained in the chariot, shone with his own lustre, was equipped with all weapons and remained in a hero’s vow. O you very wise one, at that time the battle between the two heroes caused amazement to the gods, was fierce and caused fear. At that time Huṇḍa struck the king between his two strong arms with well-whetted, sharp, excellent arrows with heron’s feathers attached to them and with darts. When pierced on his large forehead with five arrows he got angry. The king wounded with arrows shone more at that time, like the rising ruddy sun with clusters of rays. With the golden arrows stuck into his body and with his body smeared with blood, the king shone like the sun in the sky in the morning.

18b-20. Seeing his valour, he said (these) words to the demon: “O demon, wait, wait for a moment; (just) see my dexterity.” Thus speaking to the demon in the battle, he struck him with ten arrows. He struck him on the face, on the forehead. Due to that the very mighty (demon) fainted and fell down on the chariot, when gods from heaven were seeing.

21-24. Gods and bards and siddhas gave out cry of victory with joy. (They cried:) “Victory, victory, to you, O lord of kings;” (and) they blew conches repeatedly. That tumultuous noise made by the gods entered the cavities of the ears of Huṇḍa who had fainted. Hearing it, he took his bow and an arrow like a snake, and saying, “Wait, wait, I am not dead though you have struck me in the battle”, he endowed with quickness, struck Nahuṣa with twenty-one arrows.

25-27. The demon pierced Nahuṣa with one arrow into his fist, with four sharp arrows between his arms; (pierced) his great horses with four sharp arrows, his umbrella with one arrow; (pierced) Mātali with five sharp arrows, the interior of the chariot with seven sharp arrows and the staff of the flag with three sharp arrows. Seeing the wicked one’s seizing and aiming and discharging (the arrow) and his quickness, the deities were amazed.

28. Seeing his valour, the king (said to) the best demon; “You are brave, you are learned, you are wise, and are clever in fighting.”

29. Speaking thus to the demon, the king, of sharp valour, stretched his bow, and pierced him with ten arrows.

30-33a. With three arrows he cut off the flag and it fell on the ground. With four arrows he knocked down his horses. The king of sharp valour cut off his umbrella; and with ten arrows sent his charioteer to Yama's abode. Having cut off his armour with ten arrows, he split him. He pierced the lord of demons in all his limbs with thirty arrows. With his horses killed, he became chariotless.

33b-38. The archer, with arrows in his hand, and showering (Nahuṣa) with sharp arrows, ran to him. That demon holding a sword and a shield, ran to the king. The king cut off the sword of Huṇḍa, who was (thus) running (to the king). The king cut off his shield with sharp arrows with sharp horse-shoe-shaped heads. Then that wicked-minded Huṇḍa, seeing around, took a mallet and he of sharp valour, quickly discharged it. The king then saw it coming with the speed of the thunderbolt, and by his valour he caused to fall down that mallet making a sound, with ten sharp arrows and with sharp horse-shoe-shaped arrows. Seeing the mallet, fallen in ten pieces on the ground, he raised his mace and ran to the king.

39-43. With a sharp-edged sword he cut off his arm, which fell down on the ground, with the mace, armlets and bracelets. Then, making a great sound like the bursting of the thunderbolt, and with his body smeared with blood and running in the great battle, he, full of great anger, desired to destroy the king. He, the irresistible one, came near the king. The demon, struck on his chest by Nahuṣa with a missile called Śakti , suddenly fell on the ground like a mountain struck with the thunderbolt. When that demon fell on the ground, other demons went (i.e. fled) away. Some entered inaccessible places, some resorted to the other world.

44-45. When the magnanimous Nahuṣa had killed that great sinner, gods, gandharvas , siddhas and cāraṇas became very joyful. When the great demon was killed in the great war, all gods became very joyful; (and) Āyu's son (i.e. Nahuṣa) having obtained her, of a divine form and thriving with penance, became glad.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 116

Nahuṣa Marries Aśokasundarī

Chapter 198 of 693 · 32 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
अशोकसुंदरी पुण्या रंभया सह हर्षिता ।
नहुषं प्राप्य विक्रांतं तमुवाच तपस्विनी १।
अहं ते धर्मतः पत्नी देवैर्दिष्टा तपस्विनी ।
उद्वाहयस्व मां वीर यदि धर्ममिहेच्छसि २।
सदैव चिंत्यमाना च त्वामहं तपसि स्थिता ।
भवान्धर्मप्रसादेन मया प्राप्तो नृपोत्तम ३।
नहुष उवाच-
मदर्थे नियता भद्रे यदि त्वं तपसि स्थिता ।
गुरोर्वाक्यान्मुहुर्तेन तव भर्ता भवाम्यहम् ४।
अनया रंभया सार्द्धमावां गच्छाव भामिनि ।
समारोप्य रथे तां तु तां रंभां तु मनोरमाम् ५।
तेनैव रथवर्येण वशिष्ठस्याश्रमं प्रति ।
जगाम लघुवेगेन ताभ्यां सह महायशाः ६।
तमाश्रमगतं विप्रं समालोक्य प्रणम्य च ।

तया सार्द्धं महातेजा हर्षेण महतान्वितः ७।
यथा युद्धं रणे जातं निहतो दानवाधमः ।
निवेदयामास सर्वं वशिष्ठाय महात्मने ८।
वशिष्ठोऽपि समाकर्ण्य नहुषस्य विचेष्टितम् ।
हर्षेण महताविष्ट आशीर्भिरभिनंद्य तम् ९।
तिथौ लग्ने शुभे प्राप्ते तयोस्तु मुनिपुंगवः ।
विवाहं कारयामास अग्निब्राह्मणसन्निधौ १०।
आशीर्भिरभिनंद्यैव मिथुनं प्रेषितं पुनः ।
मातरं पितरं पश्य द्रुतं गत्वा महामते ११।
त्वां च दृष्ट्वा हि ते माता पितासौ तव सुव्रत ।
हर्षेण वृद्धिमाप्नोतु पर्वणीव तु सागरः १२।
एवं संप्रेषितो वीरो मुनिना ब्रह्मसूनुना ।
तेनैव रथवर्येण जगाम लघुविक्रमः १३।
नमस्कृत्य द्विजेंद्रं तं गतो मातलिना तदा ।
स्वपुरं पितरं द्रष्टुं तथैव च स्वमातरम् १४।

सूत उवाच-
अप्सरा मेनिका नाम प्रेषिता दैवतैस्ततः ।
आयोर्भार्या सुदुःखेन पतिता शोकसागरे १५।
तामुवाच महाभागां देवीमिंदुमतीं प्रति ।
मुंच शोकं महाभागे तनयं पश्य सस्नुषम् १६।
निहत्य दानवं पापं तव पुत्रापहारकम् ।
समायांतं सभायां च वीरश्रियासमन्वितम् १७।
सुवृत्तं संगरे तस्य नहुषेण यथा कृतम् ।
तस्यै निवेदयामास इंदुमत्यै च मेनिका १८।
मेनिकाया वचः श्रुत्वा हर्षेण महतान्विता ।
सखि सत्यं ब्रवीषि त्वमित्युवाच सगद्गदम् १९।
सामृतं सुप्रियं प्रोक्तं मनःप्रोत्साहकारकम् ।
जीवादिकं मया देयं त्वयि सर्वस्वमेव हि २०।
एवमाभाष्य तां देवी राजानमिदमब्रवीत् ।
तव पुत्रो महाबाहुः समायातो हि सांप्रतम् २१।

आख्याति च महाराज एषा मे वै वराप्सराः ।
भर्तारमेवमाभाष्य विरराम सुहर्षिता २२।
समाकर्ण्य नृपेंद्रस्तु तामुवाच प्रियां प्रति ।
पुरा प्रोक्तं महाभागे मुनिना नारदेन हि २३।
पुत्रं प्रति न कर्तव्यं दुःखं राजंस्त्वया कदा ।
तं निहत्य सुवीर्येण दानवं चैष्यते सुतः २४।
संजातं सत्यमेवं वै मुनिना भाषितं पुरा ।
अन्यथा वचनं तस्य कथं देवि भविष्यति २५।
दत्तात्रेयो मुनिश्रेष्ठः साक्षाद्देवो भविष्यति ।
शुश्रूषितस्त्वया देवि मया च तपसा पुरा २६।
पुत्ररत्नं तेन दत्तं वैष्णवांशप्रधारकम् ।
सदा हनिष्यति परं दानवं पापचेतनम् २७।
सर्वदैत्यप्रहर्ता च प्रजापालो महाबलः ।
दत्तात्रेयेण मे दत्तो वैष्णवांशः सुतोत्तमः २८।
एवं संभाष्य तां देवीं राजा चेंदुमतीं तदा ।

महोत्सवं ततश्चक्रे पुत्रस्यागमनं प्रति २९।
हर्षेण महताविष्टो विष्णुं सस्मार वै पुनः ३०।
सर्वोपपन्नं सुरवर्गयुक्तमानंदरूपं परमार्थमेकम् ।
क्लेशापहं सौख्यप्रदं नराणां सद्वैष्णवानामिह मोक्षदं परम् ३१।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने षोडशाधिकशततमोऽध्यायः ११६।

Roman transliteration

kuṃjala uvāca-
aśokasuṃdarī puṇyā raṃbhayā saha harṣitā |

nahuṣaṃ prāpya vikrāṃtaṃ tamuvāca tapasvinī 1|
ahaṃ te dharmataḥ patnī devairdiṣṭā tapasvinī |
udvāhayasva māṃ vīra yadi dharmamihecchasi 2|
sadaiva ciṃtyamānā ca tvāmahaṃ tapasi sthitā |
bhavāndharmaprasādena mayā prāpto nṛpottama 3|
nahuṣa uvāca-
madarthe niyatā bhadre yadi tvaṃ tapasi sthitā |
gurorvākyānmuhūrtena tava bhartā bhavāmyaham 4|
anayā raṃbhayā sārddhamāvāṃ gacchāva bhāmini |
samāropya rathe tāṃ tu tāṃ raṃbhāṃ tu manoramām 5|
tenaiva rathavaryeṇa vaśiṣṭhasyāśramaṃ prati |
jagāma laghuvegena tābhyāṃ saha mahāyaśāḥ 6|
tamāśramagataṃ vipraṃ samālokya praṇamya ca |

tayā sārddhaṃ mahātejā harṣeṇa mahatānvitaḥ 7|
yathā yuddhaṃ raṇe jātaṃ nihato dānavādhamaḥ |
nivedayāmāsa sarvaṃ vaśiṣṭhāya mahātmane 8|
vaśiṣṭho'pi samākarṇya nahuṣasya viceṣṭitam |
harṣeṇa mahatāviṣṭa āśīrbhirabhinaṃdya tam 9|
tithau lagne śubhe prāpte tayostu munipuṃgavaḥ |
vivāhaṃ kārayāmāsa agnibrāhmaṇasannidhau 10|
āśīrbhirabhinaṃdyaiva mithunaṃ preṣitaṃ punaḥ |
mātaraṃ pitaraṃ paśya drutaṃ gatvā mahāmate 11|
tvāṃ ca dṛṣṭvā hi te mātā pitāsau tava suvrata |
harṣeṇa vṛddhimāpnotu parvaṇīva tu sāgaraḥ 12|
evaṃ saṃpreṣito vīro muninā brahmasūnunā |
tenaiva rathavaryeṇa jagāma laghuvikramaḥ 13|
namaskṛtya dvijeṃdraṃ taṃ gato mātalinā tadā |
svapuraṃ pitaraṃ draṣṭuṃ tathaiva ca svamātaram 14|

sūta uvāca-
apsarā menikā nāma preṣitā daivataistataḥ |
āyorbhāryā suduḥkhena patitā śokasāgare 15|
tāmuvāca mahābhāgāṃ devīmiṃdumatīṃ prati |
muṃca śokaṃ mahābhāge tanayaṃ paśya sasnuṣam 16|
nihatya dānavaṃ pāpaṃ tava putrāpahārakam |
samāyāṃtaṃ sabhāyāṃ ca vīraśriyāsamanvitam 17|
suvṛttaṃ saṃgare tasya nahuṣeṇa yathā kṛtam |
tasyai nivedayāmāsa iṃdumatyai ca menikā 18|
menikāyā vacaḥ śrutvā harṣeṇa mahatānvitā |
sakhi satyaṃ bravīṣi tvamityuvāca sagadgadam 19|
sāmṛtaṃ supriyaṃ proktaṃ manaḥprotsāhakārakam |
jīvādikaṃ mayā deyaṃ tvayi sarvasvameva hi 20|
evamābhāṣya tāṃ devī rājānamidamabravīt |
tava putro mahābāhuḥ samāyāto hi sāṃpratam 21|

ākhyāti ca mahārāja eṣā me vai varāpsarāḥ |
bhartāramevamābhāṣya virarāma suharṣitā 22|
samākarṇya nṛpeṃdrastu tāmuvāca priyāṃ prati |
purā proktaṃ mahābhāge muninā nāradena hi 23|
putraṃ prati na kartavyaṃ duḥkhaṃ rājaṃstvayā kadā |
taṃ nihatya suvīryeṇa dānavaṃ caiṣyate sutaḥ 24|
saṃjātaṃ satyamevaṃ vai muninā bhāṣitaṃ purā |

anyathā vacanaṃ tasya kathaṃ devi bhaviṣyati 25|
dattātreyo muniśreṣṭhaḥ sākṣāddevo bhaviṣyati |
śuśrūṣitastvayā devi mayā ca tapasā purā 26|
putraratnaṃ tena dattaṃ vaiṣṇavāṃśapradhārakam |
sadā hanişyati paraṃ dānavaṃ pāpacetanam 27|
sarvadaityaprahartā ca prajāpālo mahābalaḥ |
dattātreyeṇa me datto vaiṣṇavāṃśaḥ sutottamaḥ 28|
evaṃ saṃbhāṣya tāṃ devīṃ rājā ceṃdumatīṃ tadā |

mahotsavaṃ tataścakre putrasyāgamanaṃ prati 29|
harṣeṇa mahatāviṣṭo viṣṇuṃ sasmāra vai punaḥ 30|
sarvopapannaṃ suravargayuktamānaṃdarūpaṃ paramārthamekam |
kleśāpahaṃ saukhyapradaṃ narāṇāṃ sadvaiṣṇavānāmiha mokṣadaṃ param 31|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne ṣoḍaśādhikaśatatamo'dhyāyaḥ 116|

English translation

Kuñjala said :

1-3. That devout Aśokasundarī , auspicious and joyful, reaching, along with Rambhā , the powerful Nahuṣa , said to him: “I am your legal devout wife, as ordained by the gods. O hero, if you desire merit here (i.e. in this world, then please) marry me. Always thinking of you, I remained in penance. O best king, by virtue of my merit I have obtained you.”

Nahuṣa said :

4-5a. If you, O good lady, are directed to be my wife, and for that you remained in penance, then after a short time, in accordance with the words of my preceptor, I shall be your husband. O you beautiful lady, we two shall go with this Rambhā.

5b-8. He, of a great glory, putting her and the beautiful Rambhā in his chariot, quickly went with the two in that excellent chariot to Vasiṣṭha ’s hermitage. He, of a great lustre and full of great joy, saw the brāhmaṇa (Vasiṣṭha) in the hermitage and with her (i.e. Aśokasundarī) saluted him. He narrated everything to that magnanimous Vasiṣṭha as to how the battle took place on the battlefield and how that mean demon was killed by him.

9-12. Vasiṣṭha too, hearing about the activities of Nahuṣa, was full of great joy, and having congratulated him with blessings, the best sage got them married on an auspicious day when the auspicious moment had arrived in the presence of brāhmaṇas and fire. After congratulating the couple with blessings he sent them (telling Nahuṣa), “O you very intelligent one, go quickly and see your mother and father. Seeing you, let that your mother and your father grow with joy as the ocean grows on a full moon or a new moon day.”

13-14. Thus (saying) the sage, the son of Brahmā , sent the hero (to his parents). He, of a quick pace, after saluting that best brāhmaṇa, went with Mātali in that excellent chariot to see his father and mother also.

Sūta said :

15. At that time the deities sent a celestial nymph by name Menikā. Āyu's wife (Indumatī) fell, due to great grief, into the ocean of sorrow.

16-18. To that illustrious queen Indumatī, she (i.e. Menikā) said: "O you fortunate one, give up your sorrow; see your son, with your daughter-in-law, (your son) who has come, endowed with a hero's glory, to the assembly after having killed the sinful demon who had kidnapped your son (i.e. Nahuṣa himself)." Menikā narrated to that Indumatī the good account of what Nahuṣa had done in the battle.

19-20. Having heard the words of Menikā, she, who was full of great joy, said in a faltering voice: "O friend, you are telling the truth. You have said to me what is very dear and like nectar and encouraging to my mind. I should give you my life etc. and even everything that I possess."

21-22. Having thus spoken to her (i.e. Menikā), she said these (words) to the king: "O great king, this excellent celestial nymph tells me that your very brave son has come now." Speaking thus to her husband, she, who was very much delighted, ceased speaking.

23-28. Hearing her words, the lord of kings said to his wife: "O you glorious one, formerly sage Nārada had told me: 'O king, you should never be worried about your son. Your son will come after having very bravely killed that demon.' The words which the sage had uttered formerly have come true. O queen, how will his words be otherwise (i.e. untrue)? Dattātreya , the best among sages, is actually a god. Formerly, O queen, you and I served him by means of penance. He has given (us) this gem of a son, having Viṣṇu 's portion. He shall always kill a great wicked-minded demon. Dattātreya has given me the best and very powerful son who is Viṣṇu's portion, and killer of all demons, and will look after his subjects."

29-31. Speaking thus to queen Indumatī, the king celebrated with great festivity his son's arrival. Being full of great joy he again remembered Viṣṇu, endowed with everything, accompanied by groups of gods, of the form of joy, the only highest object, the remover of pain, giving happiness and the great giver of salvation to good followers of Viṣṇu.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 117

Nahuṣa's Consecration

Chapter 199 of 693 · 34 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
नहुषः प्रियया सार्द्धं तया चैव सरंभया ।
ऐंद्रेणापि स दिव्येन स्यंदनेन वरेण च १।
नागाह्वयं पुरं प्राप्तः सर्वशोभासमन्वितम् ।
दिव्यैर्मंगलकैर्युक्तं भवनैरुपशोभितम् २।
हेमतोरणसंयुक्तं पताकाभिरलंकृतम् ।
नानावादित्रनादैश्च बंदिचारणशोभितम् ३।
देवरूपोपमैः पुण्यैः पुरुषैः समलंकृतम् ।
नारीभिर्दिव्यरूपाभिर्गजाश्वैः स्यंदनैस्तथा ४।
नानामंगलशब्दैश्च वेदध्वनिसमाकुलम् ।
गीतवादित्रशब्दैश्च वीणावेणुस्वनैस्ततः ५।
सर्वशोभासमाकीर्णं विवेश स पुरोत्तमम् ।
वेदमंगलघोषैश्च ब्राह्मणैश्चैव पूजितः ६।
ददृशे पितरं वीरो मातरं च सुपुण्यकाम् ।
हर्षेण महताविष्टः पितुः पादौ ननाम सः ७।

अशोकसुंदरी सा तु तयोः पादौ पुनः पुनः ।
ननाम भक्त्या भावेन उभयोः सा वरानना ८।
रंभा च सा ननामाथ प्रीतिं चैवाप्यदर्शयत् ।
नमस्कृत्वा समाभाष्य स्वगुरुं नृपनंदनः ९।
अनामयं च पप्रच्छ मातरं पितरं प्रति ।
एवमुक्तो महाभागः सानंदपुलकोद्गमः १०।
आयुरुवाच-
अद्यैव व्याधयो नष्टा दुःखशोकावुभौ गतौ ।
भवतो दर्शनात्पुत्र सुतुष्ट्या हृष्यते जगत् ११।
कृतकृत्योस्मि संजातस्त्वयि जाते महौजसि ।
स्ववंशोद्धरणं कृत्वा अहमेव समुद्धृतः १२।
इंदुमत्युवाच-
पर्वणि प्राप्य इंदोस्तु तेजो दृष्ट्वा महोदधिः ।
वृद्धिं याति महाभाग तथाहं तव दर्शनात् १३।
वर्द्धितास्मि सुहृष्टास्मि आनंदेन समाकुला ।

दर्शनात्ते महाप्राज्ञ धन्या जातास्मि मानद १४।
एवं संभाष्य तं पुत्रमालिंग्य तनयोत्तमम् ।
शिरश्चाघ्राय तस्यापि वत्सं धेनुर्यथा स्वकम् १५।
अभिनंद्य सुतं प्राप्तं नहुषं देवरूपिणम् ।
आशीर्भिश्चार्चयद्देवी पुण्या इंदुमती तदा १६।
सूत उवाच-
अथासौ मातरं पुण्यां देवीमिंदुमतीं सुतः ।
कथयामास वृत्तांतं यथाहरणमात्मनः १७।
स्वभार्यायास्तथोत्पत्तिं प्राप्तिं चैव महायशाः ।
हुंडेनापि यथा युद्धं हुंडस्यापि निपातनम् १८।
समासेन समस्तं तदाख्यातं स्वयमेव हि ।
मातापित्रोर्यथा वृत्तं तयोरानंददायकम् १९।
मातापितरावाकर्ण्य पुत्रस्य विक्रमोद्यमम् ।
हर्षेण महताविष्टौ संजातौ पूर्णमानसौ २०।
नहुषो धनुरादाय इंद्रस्य स्यंदनेन वै ।

जिगाय पृथिवीं सर्वां सप्तद्वीपां सपत्तनाम् २१।
पित्रे समर्पयामास वसुपूर्णां वसुंधराम् ।
पितरं हर्षयन्नित्यं दानधर्मैः सुकर्मभिः २२।
पितरं याजयामास राजसूयादिभिस्तदा ।
महायज्ञैश्च दानैश्च व्रतैर्नियमसंयमैः २३।
सुदानैर्यशसा पुण्यैर्यज्ञैः पुण्यमहोदयैः ।
सुसंपूर्णौ कृतौ तौ तु पितरौ चायुसूनुना २४।
अथ देवाः समागत्य नागाह्वयं पुरोत्तमम् ।
अभ्यषिंचन्महात्मानं नहुषं वीरमर्दनम् २५।
मुनिभिश्च सुसिद्धैश्च आयुना तेन भूभुजा ।
अभिषिंच्य स्वराज्ये तं समेतं शिवकन्यया २६।
भार्यायुक्तः स्वकायेन आयु राजा महायशाः ।
दिवं जगाम धर्मात्मा देवैः सिद्धैः सुपूजितः २७।
ऐंद्रं पदं परित्यज्य ब्रह्मलोकं गतः पुनः ।
हरलोकं जगामाथ मुनिभिर्देवपूजितः २८।

स्वकर्मभिर्महाराजः पुत्रस्यापि सुतेजसा ।
हरेर्लोकं गतः पुण्यैर्निवसत्येष भूपतिः २९।
पुरुषैः पुण्यकर्माख्यैरीदृशं पुण्यमुत्तमम् ।
जनितव्यं महाभाग किमन्यैः शोककारकैः ३०।
यथा जातः स धर्मात्मा नहुषः पितृतारकः ।
कुलस्य धर्त्ता सर्वस्य नहुषो ज्ञानपंडितः ३१।
एतत्ते सर्वमाख्यातं चरित्रं तस्य भूपतेः ।
अन्यत्किं ते प्रवक्ष्यामि वद पुत्र कपिंजल ३२।
एवंविधं पुण्यमयं पवित्रं चरित्रमेतद्यशसा समेतम् ।

आयोः सुतस्यापि शृणोति मर्त्यो भोगान्स भुक्त्वैति पदं मुरारेः ३३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे नहुषाख्याने सप्तदशाधिकशततमोऽध्यायः ११७।

Roman transliteration

kuṃjala uvāca-
nahuṣaḥ priyayā sārddhaṃ tayā caiva saraṃbhayā |
aiṃdreṇāpi sa divyena syaṃdanena vareṇa ca 1|
nāgāhvayaṃ puraṃ prāptaḥ sarvaśobhāsamanvitam |
divyairmaṃgalakairyuktaṃ bhavanairupaśobhitam 2|
hematoraṇasaṃyuktaṃ patākābhiralaṃkṛtam |
nānāvāditranādaiśca baṃdicāraṇaśobhitam 3|
devarūpopamaiḥ puṇyaiḥ puruṣaiḥ samalaṃkṛtam |
nārībhirdivyarūpābhirgajāśvaiḥ syaṃdanaistathā 4|
nānāmaṃgalaśabdaiśca vedadhvanisamākulam |
gītavāditraśabdaiśca vīṇāveṇusvanaistataḥ 5|
sarvaśobhāsamākīrṇaṃ viveśa sa purottamam |
vedamaṃgalaghoṣaiśca brāhmaṇaiścaiva pūjitaḥ 6|
dadṛśe pitaraṃ vīro mātaraṃ ca supuṇyakām |
harṣeṇa mahatāviṣṭaḥ pituḥ pādau nanāma saḥ 7|

aśokasuṃdarī sā tu tayoḥ pādau punaḥ punaḥ |
nanāma bhaktyā bhāvena ubhayoḥ sā varānanā 8|
raṃbhā ca sā nanāmātha prītiṃ caivāpyadarśayat |
namaskṛtvā samābhāṣya svaguruṃ nṛpanaṃdanaḥ 9|
anāmayaṃ ca papraccha mātaraṃ pitaraṃ prati |
evamukto mahābhāgaḥ sānaṃdapulakodgamaḥ 10|
āyuruvāca-
adyaiva vyādhayo naṣṭā duḥkhaśokāvubhau gatau |
bhavato darśanātputra sutuṣṭyā hṛṣyate jagat 11|
kṛtakṛtyosmi saṃjātastvayi jāte mahaujasi |
svavaṃśoddharaṇaṃ kṛtvā ahameva samuddhṛtaḥ 12|
iṃdumatyuvāca-
parvaṇi prāpya iṃdostu tejo dṛṣṭvā mahodadhiḥ |
vṛddhiṃ yāti mahābhāga tathāhaṃ tava darśanāt 13|
varddhitāsmi suhṛṣṭāsmi ānaṃdena samākulā |

darśanātte mahāprājña dhanyā jātāsmi mānada 14|
evaṃ saṃbhāṣya taṃ putramāliṃgya tanayottamam |
śiraścāghrāya tasyāpi vatsaṃ dhenuryathā svakam 15|
abhinaṃdya sutaṃ prāptaṃ nahuṣaṃ devarūpiṇam |
āśīrbhiścārcayaddevī puṇyā iṃdumatī tadā 16|
sūta uvāca-
athāsau mātaraṃ puṇyāṃ devīmiṃdumatīṃ sutaḥ |
kathayāmāsa vṛttāṃtaṃ yathāharaṇamātmanaḥ 17|
svabhāryāyāstathotpattiṃ prāptiṃ caiva mahāyaśāḥ |
huṃḍenāpi yathā yuddhaṃ huṃḍasyāpi nipātanam 18|
samāsena samastaṃ tadākhyātaṃ svayameva hi |
mātāpitroryathā vṛttaṃ tayorānaṃdadāyakam 19|
mātāpitarāvākarṇya putrasya vikramodyamam |
harṣeṇa mahatāviṣṭau saṃjātau pūrṇamānasau 20|

nahuṣo dhanurādāya iṃdrasya syaṃdanena vai |

jigāya pṛthivīṃ sarvāṃ saptadvīpāṃ sapattanām 21|
pitre samarpayāmāsa vasupūrṇāṃ vasuṃdharām |
pitaraṃ harṣayannityaṃ dānadharmaiḥ sukarmabhiḥ 22|
pitaraṃ yājayāmāsa rājasūyādibhistadā |
mahāyajñaiśca dānaiśca vratairniyamasaṃyamaiḥ 23|
sudānairyaśasā puṇyairyajñaiḥ puṇyamahodayaiḥ |
susaṃpūrṇau kṛtau tau tu pitarau cāyusūnunā 24|
atha devāḥ samāgatya nāgāhvayaṃ purottamam |
abhyaṣiṃcanmahātmānaṃ nahuṣaṃ vīramardanam 25|
munibhiśca susiddhaiśca āyunā tena bhūbhujā |
abhiṣiṃcya svarājye taṃ sametaṃ śivakanyayā 26|
bhāryāyuktaḥ svakāyena āyu rājā mahāyaśāḥ |
divaṃ jagāma dharmātmā devaiḥ siddhaiḥ supūjitaḥ 27|
aiṃdraṃ padaṃ parityajya brahmalokaṃ gataḥ punaḥ |
haralokaṃ jagāmātha munibhirdevapūjitaḥ 28|

svakarmabhirmahārājaḥ putrasyāpi sutejasā |
harerlokaṃ gataḥ puṇyairnivasatyeṣa bhūpatiḥ 29|
puruṣaiḥ puṇyakarmākhyairīdṛśaṃ puṇyamuttamam |
janitavyaṃ mahābhāga kimanyaiḥ śokakārakaiḥ 30|
yathā jātaḥ sa dharmātmā nahuṣaḥ pitṛtārakaḥ |
kulasya dharttā sarvasya nahuṣo jñānapaṃḍitaḥ 31|
etatte sarvamākhyātaṃ caritraṃ tasya bhūpateḥ |
anyatkiṃ te pravakṣyāmi vada putra kapiṃjala 32|
evaṃvidhaṃ puṇyamayaṃ pavitraṃ caritrametadyaśasā sametam |
āyoḥ sutasyāpi śṛṇoti martyo bhogānsa bhuktvaiti padaṃ murāreḥ 33|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre nahuṣākhyāne saptadaśādhikaśatatamo'dhyāyaḥ 117|

English translation

Kuñjala said :

1-10. Nahuṣa with his wife and Rambhā came in that excellent, divine chariot of Indra to the city called Nāga which was endowed with all beauty, divine auspicious objects, which was adorned with mansions, which possessed golden portals, which was beautified with banners, and with the sounds of many musical instruments, and with panegyrists and bards. It was also adorned with auspicious men resembling gods in form, with women of divine forms and, with elephants, horses and chariots. It was full of many auspicious sounds and sounds (of the recitation) of the Vedas , the sounds of music and musical instruments, and of flutes and lutes. He entered the best city full of all (kinds) of beauty. The hero honoured with the auspicious Veda recitation by brāhmaṇas saw his father and very meritorious mother. Being full of great joy, he saluted his father's feet. That beautiful Aśokasundarī devoutly saluted the feet of both of them again and again. That Rambhā also saluted them and expressed her affection (for them). The prince having saluted his father and having talked to him inquired about the health of his mother and father. With horripilation due to joy the illustrious one (i.e. Āyu) spoke thus:

Āyu said :

11-12. On seeing you, O son, today only all (my) ailments have disappeared; both (my) grief and sorrow have gone (away); the world is delighted with great satisfaction. When you of a great prowess were born, I became blessed. Emancipating your race you have also emancipated me.

Indumatī said :

13-14. O illustrious one, as when the full moon and the new moon (day) arrives, the great ocean, seeing the lustre of the moon increases, similarly I have grown (with joy) on seeing you. I am glorified; I am very glad; I am full of joy. O you, destroyer of the pride (of your enemies), O you very wise one, on seeing you I have become blessed.

15-16. Then that auspicious queen Indumatī , having spoken like this to that son, embraced that excellent son, having smelt him on his head, as a cow smells her calf, and having greeted that son of the form of Nahuṣa, honoured him with blessings.

Sūta said :

17-19. Then that very glorious son narrated to his mother, the auspicious queen Indumatī, the account of his being kidnapped, the birth and acquisition of his wife, his battle with Huṇḍa , and the destruction of Huṇḍa. He himself told in brief all that account giving delight, to his mother and father.

20-24. The mother and father, having heard about the valour and exertion of their son, were full of great joy and their hearts were full (of delight). Taking his bow and (seated) in Indra's chariot, Nahuṣa conquered the earth spreading over the seven islands along with towns. He presented the earth, full of wealth, to his father. Always giving joy to his father by means of good acts, he made his father perform sacrifices like Rājasūya . Āyu's son made his parents rich by means of great sacrifices, gifts, vows, restraints and curbs, glory, meritorious and very prosperous sacrifices.

25-30. Then the gods having come to the excellent city called Nāga consecrated the noble Nahuṣa, the destroyer of heroes. The sages possessing great faculties and king Āyu consecrated him on his throne with Śiva 's daughter. The very glorious and pious king Āyu, united with his wife, went with his own body to heaven, well honoured by gods and siddhas . Leaving the place of Indra he again went to Brahmā 's world. Then well-honoured by sages and gods he went to Śiva's heaven. Due to his own deeds and the great lustre of his son the great king went to Viṣṇu 's heaven, and the king lived (there) due to his religious merit. O illustrious one, men should produce such excellent merit by (performing) meritorious acts like this, not by other acts causing grief.

31-33. I have told you all the account of that king, as to how that pious Nahuṣa became the emancipator of his father, the supporter of the entire family, and very learned. O my son Kapiñjala , tell me what other things I shall tell you. The man who listens to such pious, pure account, endowed with glory, of Āyu's son, enjoys pleasures and obtains the place of Viṣṇu.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 118

The Story of Kāmoda

Chapter 200 of 693 · 41 detected Sanskrit verse markers

Sanskrit

कपिंजल उवाच-
गंगामुखे पुरा तात रोदमाना वरांगना ।
नेत्राभ्यामश्रुबिंदूनि पतंति च महाजले १।
गंगामध्ये निमज्जंति भवंति कमलानि च ।
पुष्पाणि दिव्यरूपाणि सौगंधानि महांति च २।
तस्यास्तात सुनेत्राभ्यां किमर्थं प्रपतंति च ।
गंगोदके महाभाग निर्मला अश्रुबिंदवः ३।
अस्थिचर्मावशेषस्तु जटाचीरधरः पुनः ।
तानि सौगंधयुक्तानि पद्मानि विचिनोति सः ४।
हेमवर्णानि दिव्यानि नीत्वा शिवं समर्चयेत् ।
सा का नारी समाचक्ष्व स वा को हि महामते ५।
अर्चयित्वा शिवं सोथ कस्मात्पश्चात्प्रदेवति ।
एतन्मे सर्वमाचक्ष्व यद्यहं वल्लभस्तव ६।
कुंजल उवाच-
शृणु वत्स प्रवक्ष्यामि वृत्तांतं देवनिर्मितम् ।

चरित्रं सर्वपापघ्नं विष्णोश्चैव महात्मनः ७।
योसौ हुंडो महावीर्यो नहुषेण हतो रणे ।
तस्य पुत्रस्तु विख्यातो विहुंडस्तप आस्थितः ८।
निहतं पितरं श्रुत्वा सामात्यं सपरिच्छदम् ।
आयुपुत्रेण वीरेण नहुषेण बलीयसा ९।
तपस्तपति सक्रोधाद्देवान्हंतुं समुद्यतः ।
पौरुषं तस्य दुष्टस्य तपसा वर्द्धितस्य च १०।
जानंति देवताः सर्वा दुःसहं समरांगणे ।
हुंडात्मजो विहुंडस्तु त्रैलोक्यं हंतुमुद्यतः ११।
पितुर्वैरं करिष्यामि हनिष्ये मानवान्सुरान् ।
एवं समुद्यतः पापी देवब्राह्मणकंटकः १२।
उपद्रवं समारेभे प्रजाः पीडयते च सः ।
तस्यैव तेजसा दग्धा देवाश्चेंद्रपुरोगमाः १३।
शरणं देवदेवस्य जग्मुर्विष्णोर्महात्मनः ।
देवदेवं जगन्नाथं शंखचक्रगदाधरम् १४।

ऊचुश्च पाहि नो नित्यं विहुंडस्य महाभयात् ।
श्रीविष्णुरुवाच-
वर्द्धंतु देवताः सर्वाः सुसुखेन महेश्वराः १५।
विहुंडं नाशयिष्यामि पापिष्ठं देवकंटकम् ।
एवमाभाष्य तान्देवान्मायां कृत्वा जनार्दनः १६।
स्वयमेवस्थितस्तत्र नंदने सुमहायशाः ।
मायामयं चकाराथ स्त्रीरूपं च गुणान्वितम् १७।
विष्णुमाया महाभागा सर्वविश्वप्रमोहिनी ।
चकार रूपमतुलं विष्णोर्मायाप्रमोहिनी १८।
विहुंडस्य वधार्थाय रूपलावण्यशालिनी ।
कुंजल उवाच-
स देवानां वधार्थाय दिव्यमार्गं जगाम ह १९।
नंदनांते ततो मायामपश्यद्दितिजेश्वरः ।
तया विमोहितो दैत्यः कामबाणकृतांतरः २०।
आत्मनाशं न जानाति कालरूपां वरस्त्रियम् ।

तां दृष्ट्वा नवहेमाभां रूपद्रविणशालिनीम् २१।
लुब्धो विहुंडः पापात्मा तामुवाच वरांगनाम् ।
कासि कस्य वरारोहे ममचित्तप्रमाथिनि २२।
संगमं देहि मे भद्रे रक्षरक्ष वरानने ।
संगमात्तव देवेशि यद्यदिच्छसि सांप्रतम् २३।
तत्तद्दद्मि महाभागे दुर्लभं देवदानवैः ।
मायोवाच-
मामेव भोक्तुमिच्छा चेद्दायं मे देहि दानव २४।
सप्तकोटिमितैश्चैव पुष्पैः पूजय शंकरम् ।
कामोदसंभवैर्दिव्यैः सौगंधैर्देवदुर्लभैः २५।
तेषां पुष्पकृतां मालां मम कंठे तु दानव ।
आरोपय महाभाग एतद्दायं प्रदेहि मे २६।
तदाहं सुप्रिया भार्या भविष्यामि न संशयः ।
विहुंड उवाच-
एवं देवि करिष्यामि वरं दद्मि प्रयाचितम् २७।

वनानि यानि पुण्यानि दिव्यानि दितिजेश्वरः ।
बभ्राममन्मथाविष्टो न च पश्यति तं द्रुमम् २८।
कामोदकाख्यं पप्रच्छ यत्रतत्र गतः स्वयम् ।
कामोदाख्यद्रुमो नास्ति वदंत्येवं महाजनाः २९।
पृच्छमानः स दुष्टात्मा कामबाणैः प्रपीडितः ।
पप्रच्छ भार्गवं गत्वा भक्त्या नमित कंधरः ३०।
कामोदकं द्रुमं ब्रूहि कांतं पुष्पसमन्वितम् ।
शुक्र उवाच-
कामोदः पादपो नास्ति योषिदेवास्ति दानव ३१।

यदा सा हसते चैव प्रसंगेन प्रहर्षिता ।
तद्धासाज्जज्ञिरे दैत्य सुगंधीनि वराण्यपि ३२।
सुमान्येतानि दिव्यानि कामोदाया न संशयः ।
हृद्यानि पीतपुष्पाणि सौरभेण युतानि च ३३।
तेनाप्येकेन पुष्पेण यः समर्चति शंकरम् ।
तस्येप्सितं महाकामं संपूरयति शंकरः ३४।

अस्याश्च रोदनाद्दैत्य प्रभवंति न संशयः ।
तादृशान्येव पुष्पाणि लोहितानि महांति च ३५।
सौरभेण विना दैत्य तेषां स्पर्शं न कारयेत् ।
एवमाकर्णितं तेन वाक्यं शुक्रस्य भाषितम् ३६।
उवाच सा तु कुत्रास्ति कामोदा भृगुनंदन ।
शुक्र उवाच-
गंगाद्वारे महापुण्ये महापातकनाशने ३७।
कामोदाख्यं पुरं तत्र निर्मितं विश्वकर्मणा ।
कामोदपत्तने नारी दिव्यभोगैरलंकृता ३८।
तथा चाभरणैर्भाति सर्वदेवैः सुपूजिता ।
त्वया तत्रैव गंतव्यं पूजितव्या वराप्सराः ३९।
उपायेनापि पुण्येन तां प्रहासय दानव ।
एवमुक्त्वा तु योगींद्र सः शुक्रो दानवं प्रति ४०।
विरराम महातेजाः स्वकार्यायोद्यतोऽभवत् ४१।

Roman transliteration

kapiṃjala uvāca-
gaṃgāmukhe purā tāta rodamānā varāṃganā |
netrābhyāmaśrubiṃdūni pataṃti ca mahājale 1|
gaṃgāmadhye nimajjaṃti bhavaṃti kamalāni ca |
puṣpāṇi divyarūpāṇi saugaṃdhāni mahāṃti ca 2|
tasyāstāta sunetrābhyāṃ kimarthaṃ prapataṃti ca |
gaṃgodake mahābhāga nirmalā aśrubiṃdavaḥ 3|
asthicarmāvaśeṣastu jaṭācīradharaḥ punaḥ |
tāni saugaṃdhayuktāni padmāni vicinoti saḥ 4|
hemavarṇāni divyāni nītvā śivaṃ samarcayet |
sā kā nārī samācakṣva sa vā ko hi mahāmate 5|
arcayitvā śivaṃ sotha kasmātpaścātpradevati |
etanme sarvamācakṣva yadyahaṃ vallabhastava 6|
kuṃjala uvāca-
śṛṇu vatsa pravakṣyāmi vṛttāṃtaṃ devanirmitam |

caritraṃ sarvapāpaghnaṃ viṣṇoścaiva mahātmanaḥ 7|
yosau huṃḍo mahāvīryo nahuṣeṇa hato raṇe |
tasya putrastu vikhyāto vihuṃḍastapa āsthitaḥ 8|
nihataṃ pitaraṃ śrutvā sāmātyaṃ saparicchadam |
āyuputreṇa vīreṇa nahuṣeṇa balīyasā 9|
tapastapati sakrodhāddevānhaṃtuṃ samudyataḥ |

pauruṣaṃ tasya duṣṭasya tapasā varddhitasya ca 10|
jānaṃti devatāḥ sarvā duḥsahaṃ samarāṃgaṇe |
huṃḍātmajo vihuṃḍastu trailokyaṃ haṃtumudyataḥ 11|
piturvairaṃ kariṣyāmi haniṣye mānavānsurān |
evaṃ samudyataḥ pāpī devabrāhmaṇakaṃṭakaḥ 12|
upadravaṃ samārebhe prajāḥ pīḍayate ca saḥ |
tasyaiva tejasā dagdhā devāśceṃdrapurogamāḥ 13|
śaraṇaṃ devadevasya jagmurviṣṇormahātmanaḥ |
devadevaṃ jagannāthaṃ śaṃkhacakragadādharam 14|

ūcuśca pāhi no nityaṃ vihuṃḍasya mahābhayāt |
śrīviṣṇuruvāca-
varddhaṃtu devatāḥ sarvāḥ susukhena maheśvarāḥ 15|
vihuṃḍaṃ nāśayiṣyāmi pāpiṣṭhaṃ devakaṃṭakam |
evamābhāṣya tāndevānmāyāṃ kṛtvā janārdanaḥ 16|
svayamevasthitastatra naṃdane sumahāyaśāḥ |
māyāmayaṃ cakārātha strīrūpaṃ ca guṇānvitam 17|
viṣṇumāyā mahābhāgā sarvaviśvapramohinī |
cakāra rūpamatulaṃ viṣṇormāyāpramohinī 18|
vihuṃḍasya vadhārthāya rūpalāvaṇyaśālinī |
kuṃjala uvāca-
sa devānāṃ vadhārthāya divyamārgaṃ jagāma ha 19|
naṃdanāṃte tato māyāmapaśyadditijeśvaraḥ |
tayā vimohito daityaḥ kāmabāṇakṛtāṃtaraḥ 20|
ātmanāśaṃ na jānāti kālarūpāṃ varastriyam |

tāṃ dṛṣṭvā navahemābhāṃ rūpadraviṇaśālinīm 21|
lubdho vihuṃḍaḥ pāpātmā tāmuvāca varāṃganām |
kāsi kasya varārohe mamacittapramāthini 22|
saṃgamaṃ dehi me bhadre rakṣarakṣa varānane |
saṃgamāttava deveśi yadyadicchasi sāṃpratam 23|
tattaddadmi mahābhāge durlabhaṃ devadānavaiḥ |
māyovāca-
māmeva bhoktumicchā ceddāyaṃ me dehi dānava 24|
saptakoṭimitaiścaiva puṣpaiḥ pūjaya śaṃkaram |
kāmodasaṃbhavairdivyaiḥ saugaṃdhairdevadurlabhaiḥ 25|
teṣāṃ puṣpakṛtāṃ mālāṃ mama kaṃṭhe tu dānava |
āropaya mahābhāga etaddāyaṃ pradehi me 26|
tadāhaṃ supriyā bhāryā bhaviṣyāmi na saṃśayaḥ |
vihuṃḍa uvāca-
evaṃ devi kariṣyāmi varaṃ dadmi prayācitam 27|

vanāni yāni puṇyāni divyāni ditijeśvaraḥ |
babhrāmamanmathāviṣṭo na ca paśyati taṃ drumam 28|
kāmodakākhyaṃ papraccha yatratatra gataḥ svayam |
kāmodākhyadrumo nāsti vadaṃtyevaṃ mahājanāḥ 29|
pṛcchamānaḥ sa duṣṭātmā kāmabāṇaiḥ prapīḍitaḥ |
papraccha bhārgavaṃ gatvā bhaktyā namita kaṃdharaḥ 30|
kāmodakaṃ drumaṃ brūhi kāṃtaṃ puṣpasamanvitam |
śukra uvāca-
kāmodaḥ pādapo nāsti yoṣidevāsti dānava 31|
yadā sā hasate caiva prasaṃgena praharṣitā |
taddhāsājjajñire daitya sugaṃdhīni varāṇyapi 32|

sumānyetāni divyāni kāmodāyā na saṃśayaḥ |
hṛdyāni pītapuṣpāṇi saurabheṇa yutāni ca 33|
tenāpyekena puṣpeṇa yaḥ samarcati śaṃkaram |
tasyepsitaṃ mahākāmaṃ saṃpūrayati śaṃkaraḥ 34|

asyāśca rodanāddaitya prabhavaṃti na saṃśayaḥ |
tādṛśānyeva puṣpāṇi lohitāni mahāṃti ca 35|
saurabheṇa vinā daitya teṣāṃ sparśaṃ na kārayet |
evamākarṇitaṃ tena vākyaṃ śukrasya bhāṣitam 36|
uvāca sā tu kutrāsti kāmodā bhṛgunaṃdana |
śukra uvāca-
gaṃgādvāre mahāpuṇye mahāpātakanāśane 37|
kāmodākhyaṃ puraṃ tatra nirmitaṃ viśvakarmaṇā |
kāmodapattane nārī divyabhogairalaṃkṛtā 38|
tathā cābharaṇairbhāti sarvadevaiḥ supūjitā |
tvayā tatraiva gaṃtavyaṃ pūjitavyā varāpsarāḥ 39|
upāyenāpi puṇyena tāṃ prahāsaya dānava |
evamuktvā tu yogīṃdra saḥ śukro dānavaṃ prati 40|
virarāma mahātejāḥ svakāryāyodyato'bhavat 41|

English translation

Kapiñjala said :

1-6. O father, a beautiful lady was formerly weeping at the mouth of the Ganges . From her eyes tears fell into the great water. They sank into the Ganges and became lotuses. (These) flowers were of a divine nature, great, and fragrant. O father, O illustrious one, why did the pure tears fall from her beautiful eyes into the water of the Ganges? A bearded man, having but bones and skin left (on his body) and clothed in a long strip of cloth, collected those fragrant lotuses. Taking those divine (lotuses) of golden colour, he would worship Śiva with them. O you very intelligent one, tell me who that lady is and who that man is. Why does he lament after having worshipped Śiva? If I am dear to you tell all this to me.

Kuñjala said :

7. O child, listen. I shall tell you the account of happenings relating to gods. (I shall also tell you) the account of the noble Viṣṇu that destroys all sins.

8-9. That Vihuṇḍa , the well-known son of that very mighty Huṇḍa who was killed by Nahuṣa in the battle, practised penance, after hearing that his father (i.e. Huṇḍa) along with his ministers and retinue was killed by the brave and mighty Nahuṣa, Āyu's son.

10-13a. Ready to kill the gods he angrily practised penance. All gods knew the valour of the wicked one which was augmented by means of penance, and knew him to be irresistible in the battle. (They said:) "Vihuṇḍa, the son of Huṇḍa, is out to destroy the three worlds." (Vihuṇḍa thought:) 'I shall wreak revenge for my father and shall kill human beings and gods.' The sinful one, a source of vexation to gods and brāhmaṇas , got ready and started doing harm, and harassed the beings.

13b-15a. Gods scorched by his lustre only and led by Indra , sought the shelter of the noble Viṣṇu, the god of gods; and they said to the god of gods, the lord of the world, and the holder of a conch, a disc

and a mace: “Always protect us from the great fear due to Vihuṇḍa.”

Śrī Viṣṇu said :

15b-19a. May all deities and great gods prosper with great happiness. I shall destroy the most sinful Vihuṇḍa, the source of vexation to the gods.

Speaking thus to those gods the very glorious Viṣṇu produced illusion and himself remained in the Nandana (grove). He took up an illusory form of a female endowed with merits. Viṣṇu’s Māyā is glorious and deludes the entire universe. Viṣṇu’s Māyā took up a matchless form having a good figure and beauty to kill Vihuṇḍa.

Kuñjala said :

19b-24a. To kill the gods he went up the divine path. Then the lord of the demons saw the Illusion in the Nandana grove. The demon deluded by her with his heart rent by Cupid’s arrows did not realise that the excellent woman was of the form of Death and his destruction. Seeing her shining like gold and shining with the wealth of beauty, Vihuṇḍa longed for her and he, the sinner, said to that excellent lady: “Who are you? To whom do you belong? O you beautiful lady, O you who torture my heart, give me company. O you beautiful lady, by your company protect me, protect me. O you chief of deities, O you illustrious one, I shall give you all that, difficult to be obtained by gods and demons, which you ask for.”

Māyā (Illusion) said :

24b-27a. O demon, if you have a desire to enjoy me, give me a present. Worship Śiva with seven crores of divine, fragrant flowers grown on Kāmoda, and difficult to be obtained (even) by gods. O noble one, put around my neck the garland made of those flowers. Give me this present. Then I shall be a very dear wife of you.

Vihuṇḍa said :

27b-3la. O respectable lady, I shall do so. I shall give you the present asked for (by you).

Overpowered by love the lord of demons wandered through groves that were auspicious and divine; but he did not find the tree called Kāmoda. He himself went everywhere and asked (people) about the tree. Distinguished people told him that there was no tree called Kāmoda. Thus asking (people) the wicked-souled one being very much tormented by the arrows of Cupid, went to Śukra , and with his neck bent down through devotion asked him (about the tree). (He said): “Tell me about the charming tree called Kāmoda and full of flowers.”

Śukra said :

31b-37a. O demon, there is no tree (called) Kāmodā . (However) there is a lady (named Kāmodā). When delighted by some incident she laughs, then, O demon, from her laughter are produced fragrant, excellent flowers. These divine flowers are of Kāmodā. There is no doubt about it. They are charming yellow flowers and have fragrance. Śiva fulfils the great desire of him who worships Śiva even with one flower (of Kāmodā). O demon, from her weeping also similar large (but) reddish flowers are undoubtedly produced. O demon, they have no fragrance. One should not touch them.

Hearing these words uttered by Śukra, he said: “O you son of Bhṛgu , where is that Kāmodā?”

Śukra said :

37b-41. In the very auspicious Gaṅgādvāra , the destroyer of great sins, the city named Kāmoda is fashioned by the architect of gods. In that city called Kāmoda, lives a lady graced with divine possessions; she also shines with ornaments, and is well-honoured by all gods. You should go there only, and should worship that excellent celestial nymph. O demon, with some auspicious means, make her laugh.

Speaking thus to the demon, that lord of meditating sages, Śukra, possessing great lustre, ceased (speaking), and became engaged in his own work.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 119

The Birth of Kāmodā

Chapter 201 of 693 · 44 detected Sanskrit verse markers

Sanskrit

एकोनविंशत्यधिकशततमोऽध्यायः ।
कपिंजल उवाच-
यस्याः प्रहसनात्तात सुहृद्यानि भवंति वै ।
पुष्पाणि दिव्यगंधीनि दुर्लभानि सुरासुरैः १।
कस्मात्तु देवताः सर्वाः प्रवांछंति महामते ।
शंकरः सुखमायाति हास्यपुष्पैः सुपूजितः २।
को गुणस्तस्य पुष्पस्य तन्मे कथय विस्तरात् ।
कामोदा सा भवेत्का तु कस्य पुत्री वरांगना ३।
हास्यात्तस्या महाभाग सुपुष्पाणि भवंति च ।
को गुणस्तत्कथां ब्रूहि सकलां विस्तरेण च ४।
कुंजल उवाच-
पुरा देवैर्महादैत्यैः कृत्वा सौहार्दमुत्तमम् ।
ममंथुः सागरं क्षीरममृतार्थं समुद्यताः ५।
मथनाद्देवदैत्यानां कन्यारत्नचतुष्टयम् ।
वरुणेन दर्शितं पूर्वं सोमेनैव तथा पुनः ६।

पश्चात्संदर्शितं पुण्यममृतं कलशे स्थितम् ।
कन्या चतुष्टयं पूर्वं देवानां हितमिच्छति ७।
सुलक्ष्मीर्नाम सा चैका द्वितीया वारुणी तथा ।
ज्येष्ठा नाम तथा ख्याता कामोदान्या प्रचक्षते ८।
तासां मध्ये वरा श्रेष्ठा पूर्वं जाता महामते ।
तस्माज्ज्येष्ठेति विख्याता लोके पूज्या सदैव हि ९।
वारुणीपानरूपा च पयःफेनसमुद्भवा ।
अमृतस्य तरंगाच्च कामोदाख्या बभूव ह १०।
सोमो राजा तथा लक्ष्मीर्जज्ञाते अमृतादपि ।
त्रैलोक्यभूषणः सोमः संजातः शंकरप्रियः ११।
मृत्युरोगहरा जाता सुराणां वारुणी तथा ।
ज्येष्ठासु पुण्यदा जाता लोकानां हितमिच्छताम् १२।
अमृतादुत्थिता देवी कामोदा नाम पुण्यदा ।
विष्णोः प्रीत्यै भविष्ये तु वृक्षरूपं प्रयास्यति १३।
विष्णुप्रीतिकरी सा तु भविष्यति सदैव हि ।

तुलसी नाम सा पुण्या भविष्यति न संशयः १४।
तया सह जगन्नाथो रमिष्यति न संशयः ।
तुलस्याः पत्रमेकं यो नीत्वा कृष्णाय दास्यति १५।
मेने तस्योपकाराणां किमस्मै च ददाम्यहम् ।
इत्येवं चिंतयेन्नित्यं तस्य प्रीतिकरो भवेत् १६।
एवं कामोद नामासौ पूर्वं जाता समुद्भजा ।
यदा सा हसते देवी हर्षगद्गदभाषिणी १७।
सौहद्यानि सुगंधीनि मुखात्तस्याः पतंति वै ।
अम्लानानि सुपुष्पाणि यो गृह्णाति समुद्यतः १८।
पूजयेच्छंकरं देवं ब्रह्माणं माधवं तथा ।
तस्य देवाः प्रतुष्यंति यदिच्छति ददंति तत् १९।
रोदित्येषा यदा सा च केन दुःखेन दुःखिता ।
नेत्राश्रुभ्यो हि तस्यास्तु प्रभवंति पतंति च २०।
तानि चैव महाभाग हृद्यानि सुमहांति च ।
सौरभेण विना तैस्तु यः पूजयति शंकरम् २१।

तस्य दुःखं च संतापो जायते नात्र संशयः ।
पुष्पैस्तु तादृशैर्देवान्सकृदर्चति पापधीः २२।
तस्य दुःखं प्रकुर्वंति देवास्तत्र न संशयः ।
एतत्ते सर्वमाख्यातं कामोदाख्यानमुत्तमम् २३।
अथ कृष्णो विचिंत्यैव दृष्ट्वा विक्रमसाहसम् ।
विहुंडस्यापि पापस्य उद्यमं साहसं तदा २४।
नारदं प्रेषयामास मोहयैनं दुरासदम् ।
नारदस्त्वथ संश्रुत्य वाक्यं विष्णोर्महात्मनः २५।
गच्छमानं दुरात्मानं कामोदां प्रति दानवम् ।
गत्वा तमाह दैत्येंद्रं नारदः प्रहसन्निव २६।
क्व यासि त्वं च दैत्येंद्र सत्वरं च समातुरः ।
सांप्रतं केन कार्येण कस्यार्थं केन नोदितः २७।
ब्रह्मात्मजं नमस्कृत्य प्रत्युवाच कृतांजलि ।
कामोदपुष्पार्थमहं प्रस्थितो द्विजसत्तम २८।
तमुवाच स धर्मात्मा पुष्पैः किं ते प्रयोजनम् ।

विप्रवर्यं पुनः प्राह कार्यकारणमात्मनः २९।
नंदनस्य वनोद्देशे काचिन्नारी वरानना ।
तस्या दर्शनमात्रेण गतोऽहं कामवश्यताम् ३०।
तया प्रोक्तोऽस्मि विप्रेंद्र पुष्पैः कामोदसंभवैः ।
पूजयस्व महादेवं पुष्पैस्तु सप्तकोटिभिः ३१।
ततस्ते सुप्रिया भार्या भविष्यामि न संशयः ।
तदर्थे प्रस्थितोऽस्म्यद्य कामोदाख्यं पुरं प्रति ३२।
तामहं कामयिष्यामि सिंधुजां शृणु सांप्रतम् ।
मनोल्लासैर्महाहासैर्हासयिष्याम्यहं पुनः ३३।

प्रीता सती महाभागा हसिष्यति पुनः पुनः ।
तद्धास्यं गङ्गदं विप्र मम कार्यप्रवर्द्धनम् ३४।
तस्माद्धास्यात्पतिष्यंति दिव्यानि कुसुमानि च ।
तैस्तु देवमुमाकांतं पूजयिष्यामि सांप्रतम् ३५।
तेन पूजाप्रदानेन तुष्टो दास्यति मे फलम् ।
ईश्वरः सर्वभूतेशः शंकरो लोकभावनः ३६।

नारद उवाच-
तत्र दैत्य न गंतव्यं कामोदाख्ये पुरोत्तमे ।
विष्णुरस्ति सुमेधावी सर्वदैत्यक्षयावहः ३७।
येनोपायेन पुष्पाणि कामोदाख्यानि दानव ।
तव हस्ते प्रयास्यंति तमुपायं वदाम्यहम् ३८।
गंगातोयेषु दिव्यानि पतिष्यंति न संशयः ।
वाहितानि जलैर्दिव्यैरागमिष्यंति सांप्रतम् ३९।
तानि त्वं तु प्रतिगृहाण सुहृद्यानि महांति च ।
गृहीत्वा तानि पुष्पाणि साधयस्व मनीप्सितम् ४०।
नारदो दानवश्रेष्ठं मोहयित्वा ततः पुनः ।
ततश्च स तु धर्मात्मा चिंतयामास वै पुनः ४१।
कथमश्रूणि सा मुंचेत्केनोपायेन दुःखिता ।
चिंतयानस्य तस्यैवं क्षणं वै नारदस्य च ४२।
ततो बुद्धिः समुत्पन्ना कामोदाख्यं पुरं गतः ४३।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने गुरुतीर्थमाहात्म्ये च्यवनचरित्रे कामोदाख्याने एकोनविंशत्यधिकशततमोऽध्यायः ११९।

Roman transliteration

ekonaviṃśatyadhikaśatatamo'dhyāyaḥ |
kapiṃjala uvāca-
yasyāḥ prahasanāttāta suhṛdyāni bhavaṃti vai |
puṣpāṇi divyagaṃdhīni durlabhāni surāsuraiḥ 1|
kasmāttu devatāḥ sarvāḥ pravāṃchaṃti mahāmate |
śaṃkaraḥ sukhamāyāti hāsyapuṣpaiḥ supūjitaḥ 2|
ko guṇastasya puṣpasya tanme kathaya vistarāt |
kāmodā sā bhavetkā tu kasya putrī varāṃganā 3|
hāsyāttasyā mahābhāga supuṣpāṇi bhavaṃti ca |
ko guṇastatkathāṃ brūhi sakalāṃ vistareṇa ca 4|
kuṃjala uvāca-
purā devairmahādaityaiḥ kṛtvā sauhārdamuttamam |
mamaṃthuḥ sāgaraṃ kṣīramamṛtārthaṃ samudyatāḥ 5|
mathanāddevadaityānāṃ kanyāratnacatuṣṭayam |
varuṇena darśitaṃ pūrvaṃ somenaiva tathā punaḥ 6|

paścātsaṃdarśitaṃ puṇyamamṛtaṃ kalaśe sthitam |
kanyā catuṣṭayaṃ pūrvaṃ devānāṃ hitamicchati 7|
sulakṣmīrnāma sā caikā dvitīyā vāruṇī tathā |

jyeṣṭhā nāma tathā khyātā kāmodānyā pracakṣate 8|
tāsāṃ madhye varā śreṣṭhā pūrvaṃ jātā mahāmate |
tasmājjyeṣṭheti vikhyātā loke pūjyā sadaiva hi 9|
vāruṇīpānarūpā ca payaḥphenasamudbhavā |
amṛtasya taraṃgācca kāmodākhyā babhūva ha 10|
somo rājā tathā lakṣmīrjajñāte amṛtādapi |
trailokyabhūṣaṇaḥ somaḥ saṃjātaḥ śaṃkarapriyaḥ 11|
mṛtyurogaharā jātā surāṇāṃ vāruṇī tathā |
jyeṣṭhāsu puṇyadā jātā lokānāṃ hitamicchatām 12|
amṛtādutthitā devī kāmodā nāma puṇyadā |
viṣṇoḥ prītyai bhaviṣye tu vṛkṣarūpaṃ prayāsyati 13|
viṣṇuprītikarī sā tu bhaviṣyati sadaiva hi |

tulasī nāma sā puṇyā bhaviṣyati na saṃśayaḥ 14|
tayā saha jagannātho ramiṣyati na saṃśayaḥ |
tulasyāḥ patramekaṃ yo nītvā kṛṣṇāya dāsyati 15|
mene tasyopakārāṇāṃ kimasmai ca dadāmyaham |
ityevaṃ ciṃtayennityaṃ tasya prītikaro bhavet 16|
evaṃ kāmoda nāmāsau pūrvaṃ jātā samudrajā |
yadā sā hasate devī harṣagadgadabhāṣiṇī 17|
sauhṛdyāni sugaṃdhīni mukhāttasyāḥ pataṃti vai |
amlānāni supuṣpāṇi yo gṛhṇāti samudyataḥ 18|
pūjayecchaṃkaraṃ devaṃ brahmāṇaṃ mādhavaṃ tathā |
tasya devāḥ pratuṣyaṃti yadicchati dadaṃti tat 19|
rodityeṣā yadā sā ca kena duḥkhena duḥkhitā |
netrāśrubhyo hi tasyāstu prabhavaṃti pataṃti ca 20|
tāni caiva mahābhāga hṛdyāni sumahāṃti ca |
saurabheṇa vinā taistu yaḥ pūjayati śaṃkaram 21|

tasya duḥkhaṃ ca saṃtāpo jāyate nātra saṃśayaḥ |
puṣpaistu tādṛśairdevānsakṛdarcati pāpadhīḥ 22|
tasya duḥkhaṃ prakurvaṃti devāstatra na saṃśayaḥ |
etatte sarvamākhyātaṃ kāmodākhyānamuttamam 23|
atha kṛṣṇo viciṃtyaiva dṛṣṭvā vikramasāhasam |
vihuṃḍasyāpi pāpasya udyamaṃ sāhasaṃ tadā 24|
nāradaṃ preṣayāmāsa mohayainaṃ durāsadam |
nāradastvatha saṃśrutya vākyaṃ viṣṇormahātmanaḥ 25|
gacchamānaṃ durātmānaṃ kāmodāṃ prati dānavam |
gatvā tamāha daityeṃdraṃ nāradaḥ prahasanniva 26|
kva yāsi tvaṃ ca daityeṃdra satvaraṃ ca samāturaḥ |
sāṃprataṃ kena kāryeṇa kasyārthaṃ kena noditaḥ 27|
brahmātmajaṃ namaskṛtya pratyuvāca kṛtāṃjali |
kāmodapuṣpārthamahaṃ prasthito dvijasattama 28|
tamuvāca sa dharmātmā puṣpaiḥ kiṃ te prayojanam |

vipravaryaṃ punaḥ prāha kāryakāraṇamātmanaḥ 29|
naṃdanasya vanoddeśe kācinnārī varānanā |
tasyā darśanamātreṇa gato'haṃ kāmavaśyatām 30|
tayā prokto'smi vipreṃdra puṣpaiḥ kāmodasaṃbhavaiḥ |
pūjayasva mahādevaṃ puṣpaistu saptakoṭibhiḥ 31|
tataste supriyā bhāryā bhaviṣyāmi na saṃśayaḥ |
tadarthe prasthito'smyadya kāmodākhyaṃ puraṃ prati 32|
tāmahaṃ kāmayiṣyāmi siṃdhujāṃ śuṇu sāṃpratam |

manollāsairmahāhāsairhāsayiṣyāmyahaṃ punaḥ 33|
prītā satī mahābhāgā hasiṣyati punaḥ punaḥ |
taddhāsyaṃ gadgadaṃ vipra mama kāryapravarddhanam 34|
tasmāddhāsyātpatiṣyaṃti divyāni kusumāni ca |
taistu devamumākāṃtaṃ pūjayiṣyāmi sāṃpratam 35|
tena pūjāpradānena tuṣṭo dāsyati me phalam |
īśvaraḥ sarvabhūteśaḥ śaṃkaro lokabhāvanaḥ 36|

nārada uvāca-
tatra daitya na gaṃtavyaṃ kāmodākhye purottame |
viṣṇurasti sumedhāvī sarvadaityakṣayāvahaḥ 37|
yenopāyena puṣpāṇi kāmodākhyāni dānava |
tava haste prayāsyaṃti tamupāyaṃ vadāmyaham 38|
gaṃgātoyeṣu divyāni patiṣyaṃti na saṃśayaḥ |
vāhitāni jalairdivyairāgamiṣyaṃti sāṃpratam 39|
tāni tvaṃ tu pratigṛhāṇa suhṛdyāni mahāṃti ca |
gṛhītvā tāni puṣpāṇi sādhayasva manīpsitam 40|
nārado dānavaśreṣṭhaṃ mohayitvā tataḥ punaḥ |
tataśca sa tu dharmātmā ciṃtayāmāsa vai punaḥ 41|
kathamaśrūṇi sā muṃcetkenopāyena duḥkhitā |
ciṃtayānasya tasyaivaṃ kṣaṇaṃ vai nāradasya ca 42|
tato buddhiḥ samutpannā kāmodākhyaṃ puraṃ gataḥ 43|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne gurutīrthamāhātmye cyavanacaritre kāmodākhyāne ekonaviṃśatyadhikaśatatamo'dhyāyaḥ 119|

English translation

Kapiñjala said :

1-4. O father, from her laughter are produced very charming, divinely fragrant flowers, difficult to be obtained (even) by gods and demons; but, O you very intelligent one, why do all

deities long for them? Śiva is pleased when he is well-worshipped with the flowers (produced) from her laughter. Tell me in detail as to what merit the flower possesses. Who would be (i.e. is) that Kāmodā ? Whose daughter is that excellent lady? (Tell me how) from her laughter good flowers are produced. Tell me about the merit. Tell me in detail her complete story.

Kuñjala said :

5-16. Formerly gods and great demons formed a great friendship and eager for (obtaining) nectar, they churned the milky ocean. Due to the churning done by the gods and demons four maiden-gems (came out), whom Varuṇa first pointed out and again Soma also. Then the nectar-containing pitcher was pointed out. The ancient group of the four maidens desired the well-being of the gods. The first one was Sulakṣmī by name. The second was Vāruṇī . (The third) was known as Jyeṣṭhā . The other one was called Kāmodā. Among them the excellent and best one was produced first. Therefore, O very intelligent one, she is known as Jyeṣṭhā, and is always worshipped in the world. Vāruṇī is of the form of a drink, and has come up from the foam of water. The one called Kāmodā, has come up from the ripple of the nectar. King Soma (i.e. the Moon) and Lakṣmī similarly sprang from the nectar. Soma became the ornament of the three worlds and dear to Śiva. Similarly Vāruṇī became the remover of death and disease among the gods. Jyeṣṭhā gave great merit to people desiring well-being. The goddess

Kāmodā, giver of merit, sprang from the nectar. In the future she will have the form of a tree for the love of Viṣṇu . She will always delight Viṣṇu. She, the auspicious one, will be certainly (known) by the name Tulasī . There is no doubt that the lord of the world (i.e. Viṣṇu) will dally with her. Kṛṣṇa regards the obligations of him who takes (just) one Tulasī-leaf and offers it to Kṛṣṇa, who thinking, 'What should I give him?' becomes dear to him.

17-23. Thus this one named Kāmodā, formerly sprang up from the ocean. When the goddess, speaking in a faltering way due to joy laughs, charming, fragrant flowers fall from her mouth. He who, a diligent one, takes fresh, good flowers and would worship Śiva, Brahmā and Viṣṇu (with them), has gods pleased with him, and they give him whatever he desires. When she, grieved due to some misery, weaps, tears are produced in her eyes and they fall from them. O glorious one, they are also (turned into) charming, large flowers (but) without fragrance. He who worships Śiva with them, has sorrow and tormentation. There is no doubt about this. There is no doubt that gods give misery to that wicked-minded one who (even) once worships gods with such flowers. I have told you this excellent account of Kāmodā.

24-26. Then Kṛṣṇa thought after seeing the valour and cruelty of Vihuṇḍa , the exertion and violence of the sinner, and sent Nārada (to him telling Nārada): "Delude this irresistible one." Hearing the words of that magnanimous Viṣṇu, Nārada went to that wicked lord of demons, who was going to Kāmodā, and with a smile, said to him:

27-28. "O lord of demons, where are you, (so) eager, now going hurriedly and for what work? For whose work (are you going)? Who has prompted you?" Having saluted Nārada, the son of Brahmā, with the palms of his hands folded, he replied; "O best brāhmaṇa , I have set out for Kāmodā-flowers."

29-36. The pious one (i.e. Nārada) said to him: "What purpose will the flowers serve for you?" He again told the best brāhmaṇa the reason for his act. "In the region of the Nadana-grove, there is an excellent lady. On seeing her I am influenced by (the passion of) love. O best brāhmaṇa, she told me: 'With seven crores of flowers growing in Kāmodā, worship Śiva. Then I shall be your very dear wife. There is no doubt about this.' For that I am today proceeding to the city called Kāmodā. Listen, now I am longing for her, born from the ocean. I shall make her laugh with loud laughters delighting the mind. The illustrious one, being pleased will repeatedly laugḥ. Her faltering laughter will augment my undertaking, O brāhmaṇa. From that laughter divine flowers will fall (down). With them I shall properly worship (Śiva) the lord of Umā. Śiva, the lord, the controller of all beings and the creator of the world being pleased by that offering of worship will give me (its) fruit."

Nārada said :

37-43. O demon, you should not go to that best city called Kāmodā. The very intelligent Viṣṇu, the destroyer of all demons stays there. O demon, I shall tell you about the way by which the flowers called Kāmodā will fall into your hand. There is no doubt that the divine flowers will fall into the water of the Ganges . Being drifted by the divine water (of the Ganges) they will come (to you) immediately. You (please) take those very charming and large (flowers). Taking those flowers you accomplish what is desired by your mind.

That pious Nārada, having (thus) deluded that best demon, again thought to himself: 'Being grieved in what way will she shed tears?' When Nārada was thinking like this, that moment an idea struck him, and he went to the city of Kāmodā.

Bhūmi-khaṇḍa · Chapter 120

Nārada on Dreams

Chapter 202 of 693 · 50 detected Sanskrit verse markers

Sanskrit

कुंजल उवाच-
कामोदाख्यं पुरं दिव्यं सर्वदेवसमाकुलम् ।
सर्वकामसमृद्ध्यर्थमपश्यन्नारदस्ततः १।
कामोदाया गृहं प्राप्य प्रविवेश द्विजोत्तमः ।
कामोदां तु ततो दृष्ट्वा सर्वकामसमाकुलाम् २।
तया संपूजितो विप्रः सुवाक्यैः स्वागतादिभिः ।
दिव्यासने समारूढस्तां पप्रच्छ द्विजोत्तमः ३।
सुखेन स्थीयते भद्रे विष्णुतेजः समुद्भवे ।
अनामयं च पप्रच्छ आशीर्भिरभिनंद्य ताम् ४।
कामोदोवाच-।
प्रसादाद्भवतां विष्णोः सुखेन वर्तयाम्यहम् ।
कथयस्व महाप्राज्ञ त्वं प्रश्नोत्तरकारणम् ५।
महामोहः समुत्पन्नो ममांगे मुनिपुंगव ।
व्यापकः सर्वलोकानां ममांगे मतिनाशकः ६।
तस्मान्निद्रा समुत्पन्ना यथा मर्त्येषु वर्तते ।

सुप्तया तु मया दृष्टः स्वप्नो वै दारुणो मुने ७।
केनाप्युक्तं समेत्यैव पुरतो द्विजसत्तम ।
अव्यक्तोऽसौ हृषीकेशः संसारं स गमिष्यति ८।
तदा प्रभृति दुःखेन व्यापिताहं महामते ।
तन्मे त्वं कारणं ब्रूहि भवाञ्ज्ञानवतां वरः ९।
नारद उवाच-
वातिकः पैत्तिकश्चैव कफजः सान्निपातिकः ।
स्वप्नः प्रवर्तते भद्रे मानवेषु न संशयः १०।
न जायते च देवेषु स्वप्नो निद्रा च सुंदरि ।
आदित्योदयवेलायां दृश्यते स्वप्न उत्तमः ११।
सत्स्वप्नो मानवानां हि पुण्यस्य फलदायकः ।
अन्यदेवं प्रवक्ष्यामि स्वप्नस्य कारणं शुभे १२।
महावातांदोलनैश्च चलंत्यापो वरानने ।
त्रुटंत्यंबुकणाः सूक्ष्मास्तस्मादुदकसंचयात् १३।
बहिरेव पतंत्येते निर्मलांबुकणाः शुभे ।

पुनर्लयं प्रयांत्येते दृश्यादृश्या भवंति वै १४।
तद्वत्स्वप्नस्य वै भावः कथ्यते शृणु भामिनि ।
आत्मा शुद्धो विरक्तस्तु रागद्वेषविवर्जितः १५।
पंचभूतात्मकानां च मुषित्वैव सुनिश्चलः ।
षड्विंशतिसु तत्वानां मध्ये चैष विराजते १६।
शुद्धात्मा केवलो नित्यः प्रकृतेः संगतिं गतः ।
तद्भावैर्वायुरूपैश्च चलते स्थानतो यदा १७।
आत्मनस्तेजसश्चैव प्रतितेजः प्रजायते ।
अंतरात्मा शुभं नाम तस्य एव प्रकथ्यते १८।
पयसश्च यथा भिन्ना भवंत्यंबुकणाः शुभे ।
आत्मनस्तु तथा तेज अंतरात्मा प्रकथ्यते १९।
स हि पृथ्वी स वै वायुः स चाप्याकाश एव हि ।
स वै तोयं स दीप्येत एते पंच पुरा कृताः २०।
आत्मनस्तेजसो भूता मलरूपा महात्मनः ।
तस्यापि संगतिं प्राप्ता एकत्वं हि प्रयांति ते २१।

स्वात्मभावप्रदोषेण नाशयंति वरानने ।
तत्पिंडमन्यमिच्छंति वारं वारं वरानने २२।
तेषां क्रीडाविहारोयं सृष्टिसंबंधकारणम् ।
उदकस्य तरंगस्तु जायते च विलीयते २३।
पुनर्भूतिः पुनर्हानिस्तादृशस्य पुनः पुनः ।
अपां रूपस्य दृष्टांतं तद्वदेषां न संशयः २४।
आत्मा न नश्यते देवि तेजो वायुर्न नश्यति ।
न नश्यतो धराकाशौ न नश्यंत्याप एव च २५।
पंचैव आत्मना सार्द्धं प्रभवंति प्रयांति च ।
आत्मादयो ह्यमी भद्रे नित्यरूपा न संशयः २६।
पिंड एव प्रणश्येत तेषां संजात एव च ।
विषयाणां सुदोषैः स रागद्वेषादिभिर्हतः २७।
प्राणाः प्रयांति वै पिंडात्पंचपंचात्मका द्विज ।
पिंडांते वसते आत्मा प्रतिरूपस्तु तस्य च २८।
अंतरात्मा यथा चाग्नेः स्फुलिंगस्तु प्रकाशते ।

तथा प्रकाशमायाति दृश्यादृश्यः प्रजायते २९।
शुद्धात्मा च परं ब्रह्म सदा जागर्ति नित्यशः ।
अंतरात्मा प्रबद्धस्तु प्रकृतेश्च महागुणैः ३०।
अन्नाहारेण संपुष्टैरंतरात्मा सुखं व्रजेत् ।
सुसुखाज्जायते मोहस्तस्मान्मनः प्रमुह्यति ३१।
पश्चात्संजायते निद्रा तामसी लयवर्द्धिनी ।
नाडीमार्गेण यः सूर्यो मेरुमुल्लंघ्य गच्छति ३२।
तदा रात्रिः प्रजायेत यावन्नोदयते रविः ।
विषयांधकारैर्मुक्तस्तु अंतरात्मा प्रकाशते ३३।

भावैस्तत्त्वात्मकानां तु पंचतत्त्वैः प्रपोषितैः ।
पूर्वजन्मस्थितैः पिंडैरंतरात्मा प्रगृह्यते ३४।
स यास्यति च वै स्थानमुच्चावचं महामते ।
संसार अंतरात्मा वै दोषैर्बद्धः प्रणीयते ३५।
कायं रक्षति जीवात्मा पश्चात्तिष्ठति मध्यगः ।
उदानः स्फुरते तीव्रस्तस्माच्छब्दः प्रजायते ३६।

शुष्का भस्त्रा यथा श्वासं कुरुते वायुपूरिता ।
तद्वच्छब्दवशाच्छवासमुदानः कुरुते बलात् ३७।
आत्मनस्तु प्रभावेण उदानो बलवान्भवेत् ।
एवं कायः प्रमुग्धस्तु मृतकल्पः प्रजायते ३८।
ततो निद्रा महामाया तस्यांगेषु प्रयाति सा ।
हृदि कंठे तथा चास्ये नासिकाग्रे प्रतिष्ठति ३९।
बाहु संकुच्य संतिष्ठेद्बद्धवृतो नाभिमंडले ।
आत्मनस्तु प्रभावाच्च उदानो नाम मारुतः ४०।
प्रजायते महातीव्रा बलरोधं करोति सः ।
यथा रज्ज्वा प्रबद्धस्तु दारु कीलधरः स्थितः ४१।
तथा चात्मासु संलग्नः प्राणवायुर्न संशयः ।
अंतरात्मप्रसक्तस्तु प्राणवायुः शुभानने ४२।
बुद्धिवद्रोहितो भद्रे अंतरात्मा प्रधावति ।
पूर्वजन्मार्जितान्वासान्स्मृत्वा तत्र प्रधावति ४३।
तत्र संस्थो महाप्राज्ञः स्वेच्छया रमते पुनः ।

एवं नानाविधान्स्वप्नानंतरात्मा प्रपश्यति ४४।
उत्तमांश्च विरुद्धांश्च कर्मयुक्तान्प्रपश्यति ।
गिरींस्तथा सुदुर्गांश्च उच्चावचान्प्रपश्यति ४५।
तदेव वातिकं विद्धि कफवत्तद्वदाम्यहम् ।
जलं नदीं तडागं च पयः स्थानानि पश्यति ४६।
अग्निं च पश्यते देवि बहुकांचनमुत्तमम् ।
तदेव पैत्तिकं विद्धि भाव्यं चैव वदाम्यहम् ४७।
प्रभाते दृश्यते स्वप्नो भव्यो वाभव्य एव च ।
कर्मयुक्तो वरारोहे लाभालाभप्रकाशकः ४८।
स्वप्नस्यापि अवस्था मे कथिता वरवर्णिनि ।
तद्भाव्यंचवरारोहेविष्णोश्चैवभविष्यति ४९।
तन्निमित्तं त्वया दृष्टो दुःस्वप्नः स तु प्रेक्षितः ५०।

Roman transliteration

kuṃjala uvāca-
kāmodākhyaṃ puraṃ divyaṃ sarvadevasamākulam |
sarvakāmasamṛddhyarthamapaśyannāradastataḥ 1|

kāmodāyā gṛhaṃ prāpya praviveśa dvijottamaḥ |
kāmodāṃ tu tato dṛṣṭvā sarvakāmasamākulām 2|
tayā saṃpūjito vipraḥ suvākyaiḥ svāgatādibhiḥ |
divyāsane samārūḍhastāṃ papraccha dvijottamaḥ 3|
sukhena sthīyate bhadre viṣṇutejaḥ samudbhave |
anāmayaṃ ca papraccha āśīrbhirabhinaṃdya tām 4|
kāmodovāca-|
prasādādbhavatāṃ viṣṇoḥ sukhena vartayāmyaham |
kathayasva mahāprājña tvaṃ praśnottarakāraṇam 5|
mahāmohaḥ samutpanno mamāṃge munipuṃgava |
vyāpakaḥ sarvalokānāṃ mamāṃge matināśakaḥ 6|
tasmānnidrā samutpannā yathā martyeṣu vartate |

suptayā tu mayā dṛṣṭaḥ svapno vai dāruṇo mune 7|
kenāpyuktaṃ sametyaiva purato dvijasattama |
avyakto'sau hṛṣīkeśaḥ saṃsāraṃ sa gamiṣyati 8|
tadā prabhṛti duḥkhena vyāpitāhaṃ mahāmate |
tanme tvaṃ kāraṇaṃ brūhi bhavāñjñānavatāṃ varaḥ 9|
nārada uvāca-
vātikaḥ paittikaścaiva kaphajaḥ sānnipātikaḥ |
svapnaḥ pravartate bhadre mānaveṣu na saṃśayaḥ 10|
na jāyate ca deveṣu svapno nidrā ca suṃdari |
ādityodayavelāyāṃ dṛśyate svapna uttamaḥ 11|
satsvapno mānavānāṃ hi puṇyasya phaladāyakaḥ |
anyadevaṃ pravakṣyāmi svapnasya kāraṇaṃ śubhe 12|
mahāvātāṃdolanaiśca calaṃtyāpo varānane |
truṭaṃtyaṃbukaṇāḥ sūkṣmāstasmādudakasaṃcayāt 13|
bahireva pataṃtyete nirmalāṃbukaṇāḥ śubhe |

punarlayaṃ prayāṃtyete dṛśyādṛśyā bhavaṃti vai 14|
tadvatsvapnasya vai bhāvaḥ kathyate śṛṇu bhāmini |
ātmā śuddho viraktastu rāgadveṣavivarjitaḥ 15|
paṃcabhūtātmakānāṃ ca muṣitvaiva suniścalaḥ |
ṣaḍviṃśatisu tatvānāṃ madhye caiṣa virājate 16|
śuddhātmā kevalo nityaḥ prakṛteḥ saṃgatiṃ gataḥ |
tadbhāvairvāyurūpaiśca calate sthānato yadā 17|
ātmanastejasaścaiva pratitejaḥ prajāyate |
aṃtarātmā śubhaṃ nāma tasya eva prakathyate 18|
payasaśca yathā bhinnā bhavaṃtyaṃbukaṇāḥ śubhe |
ātmanastu tathā teja aṃtarātmā prakathyate 19|
sa hi pṛthvī sa vai vāyuḥ sa cāpyākāśa eva hi |
sa vai toyaṃ sa dīpyeta ete paṃca purā kṛtāḥ 20|
ātmanastejaso bhūtā malarūpā mahātmanaḥ |
tasyāpi saṃgatiṃ prāptā ekatvaṃ hi prayāṃti te 21|

svātmabhāvapradoṣeṇa nāśayaṃti varānane |
tatpiṃḍamanyamicchaṃti vāraṃ vāraṃ varānane 22|
teṣāṃ krīḍāvihāroyaṃ srṣṭisaṃbaṃdhakāraṇam |
udakasya taraṃgastu jāyate ca vilīyate 23|
punarbhūtiḥ punarhānistādṛśasya punaḥ punaḥ |
apāṃ rūpasya dṛṣṭāṃtaṃ tadvadeṣāṃ na saṃśayaḥ 24|
ātmā na naśyate devi tejo vāyurna naśyati |
na naśyato dharākāśau na naśyaṃtyāpa eva ca 25|

paṃcaiva ātmanā sārddhaṃ prabhavaṃti prayāṃti ca |
ātmādayo hyamī bhadre nityarūpā na saṃśayaḥ 26|
piṃḍa eva praṇaśyeta teṣāṃ saṃjāta eva ca |
viṣayāṇāṃ sudoṣaiḥ sa rāgadveṣādibhirhataḥ 27|
prāṇāḥ prayāṃti vai piṃḍātpaṃcapaṃcātmakā dvija |
piṃḍāṃte vasate ātmā pratirūpastu tasya ca 28|
aṃtarātmā yathā cāgneḥ sphuliṃgastu prakāśate |

tathā prakāśamāyāti dṛśyādṛśyaḥ prajāyate 29|
śuddhātmā ca paraṃ brahma sadā jāgarti nityaśaḥ |
aṃtarātmā prabaddhastu prakṛteśca mahāguṇaiḥ 30|
annāhāreṇa saṃpuṣṭairaṃtarātmā sukhaṃ vrajet |
susukhājjāyate mohastasmānmanaḥ pramuhyati 31|
paścātsaṃjāyate nidrā tāmasī layavarddhinī |
nāḍīmārgeṇa yaḥ sūryo merumullaṃghya gacchati 32|
tadā rātriḥ prajāyeta yāvannodayate raviḥ |
viṣayāṃdhakārairmuktastu aṃtarātmā prakāśate 33|
bhāvaistattvātmakānāṃ tu paṃcatattvaiḥ prapoṣitaiḥ |
pūrvajanmasthitaiḥ piṃḍairaṃtarātmā pragṛhyate 34|
sa yāsyati ca vai sthānamuccāvacaṃ mahāmate |
saṃsāra aṃtarātmā vai doṣairbaddhaḥ praṇīyate 35|
kāyaṃ rakṣati jīvātmā paścāttiṣṭhati madhyagaḥ |
udānaḥ sphurate tīvrastasmācchabdaḥ prajāyate 36|

śuṣkā bhastrā yathā śvāsaṃ kurute vāyupūritā |
tadvacchabdavaśācchvāsamudānaḥ kurute balāt 37|
ātmanastu prabhāveṇa udāno balavānbhavet |
evaṃ kāyaḥ pramugdhastu mṛtakalpaḥ prajāyate 38|
tato nidrā mahāmāyā tasyāṃgeṣu prayāti sā |
hṛdi kaṃṭhe tathā cāsye nāsikāgre pratiṣṭhati 39|
bāhū saṃkucya saṃtiṣṭheddhṛdgato nābhimaṃḍale |
ātmanastu prabhāvācca udāno nāma mārutaḥ 40|
prajāyate mahātīvrā balarodhaṃ karoti saḥ |
yathā rajjvā prabaddhastu dāru kīladharaḥ sthitaḥ 41|
tathā cātmāsu saṃlagnaḥ prāṇavāyurna saṃśayaḥ |
aṃtarātmaprasaktastu prāṇavāyuḥ śubhānane 42|
buddhivadrohito bhadre aṃtarātmā pradhāvati |
pūrvajanmārjitānvāsānsmṛtvā tatra pradhāvati 43|
tatra saṃstho mahāprājñaḥ svecchayā ramate punaḥ |

evaṃ nānāvidhānsvapnānaṃtarātmā prapaśyati 44|
uttamāṃśca viruddhāṃśca karmayuktānprapaśyati |
girīṃstathā sudurgāṃśca uccāvacānprapaśyati 45|
tadeva vātikaṃ viddhi kaphavattadvadāmyaham |
jalaṃ nadīṃ taḍāgaṃ ca payaḥ sthānāni paśyati 46|
agniṃ ca paśyate devi bahukāṃcanamuttamam |
tadeva paittikaṃ viddhi bhāvyaṃ caiva vadāmyaham 47|
prabhāte dṛśyate svapno bhavyo vābhavya eva ca |
karmayukto varārohe lābhālābhaprakāśakaḥ 48|
svapnasyāpi avasthā me kathitā varavarṇini |
tadbhāvyaṃcavarārohevisṇoścaivabhaviṣyati 49|
tannimittaṃ tvayā dṛṣṭo duḥsvapnaḥ sa tu prekṣitaḥ 50|

English translation

Kuñjala said :

1-4. Then Nārada saw the divine city called Kāmodā , which was crowded with gods and rich objects satisfying all desires. Reaching Kāmodā's house, the best brāhmaṇa (i.e. Nārada) entered it. Then he saw Kāmodā, possessing all desired objects. She honoured the brāhmaṇa with good words like 'Welcome (to you).' The best brāhmaṇa, seated on a divine seat asked her: "Are you living happliy, O good lady, sprung from Viṣṇu 's lustre?" Having greeted her with blessings he (also) asked her about her well-being.

Kāmodā said :

5. By your grace and Viṣṇu's grace, I am living happily. O you highly intelligent one, tell me the reason for which (you made me) answer (your) questions.

6-9. O best sage, a great delusion is produced in my body. It is greatly destroying my body, and is pervading all the worlds. Therefore sleep is generated (in my body) as it well abides in a mortal. O sage, I who was asleep saw a fearful dream. O best brāhmaṇa, someone having come before me said: "The unmanifest Viṣṇu will desire contact with the worldly existence. Since then I am occupied with grief, O you very intelligent one. Tell me the reason for that. You are best among those who possess knowledge.

Nārada said :

10. O good lady, dream (of four kinds), viz. gouty, bilious, due to excess of phlegm, and having a complicated derangement of the three bodily humours, is (seen) among human beings. There is no doubt about it.

11-15a. O beautiful lady, neither dream nor sleep exists among gods. The best dream is seen at the time of sunrise. A good (i.e. an auspicious) dream gives human beings the fruit of their religious merit. O you auspicious one, I shall tell you (about) another cause of dream. O you beautiful one, water shakes due to the rockings of great wind. From that mass of water small drops of water are split. O auspicious one, these pure drops of water fall out. They again disappear. Thus they become manifest and unmanifest. O beautiful lady, listen. The occurring of a dream is said to be like that.

15b-19. The (supreme) soul is pure, detached, and is free from love and hatred. After having excelled the objects consisting of the five elements, he remains quite steady. He shines among the twenty-six good elements. The pure soul is alone, eternal and is united with Prakṛti (i.e. the original source of the material world). When due to her modes of the nature of wind he moves from his place, another lustre resembling that of the soul is produced. The auspicious name 'inner soul' is given to it only. O auspicious one, as the drops of water are separate from it, in the same way the lustre of the soul is called the inner soul.

20-26. He is the earth, he is the wind, he is the ether, he is the water, he alone shines. These five great ones are fashioned formerly. They have come up from the lustre of the magnanimous soul, and they become united when they are associated with him. Due to the great fault of the natural temperament they destroy that body, and repeatedly desire another. This is their sport and pastime which is the cause of (their) connection with creation. The ripple of water is produced and disappears. It rises and

again it disappears. There is no doubt that their (behaviour) is like the illustration of the water. O respectable lady, the soul does not perish; fire or wind also does not perish. Earth and ether do not perish, nor does water perish. All the five come up and go away with the soul. O auspicious one, these soul etc. are of eternal nature.

27-43a. It is the body alone that would perish; it is an aggregate of them. He is miserable due to the blemishes of the objects of sense and love and hatred. There is no doubt about it. After the end of the body lives the (individual) soul that is similar to it. As like the spark of fire the soul shines, so the manifest and unmanifest comes to light—(or) is created. The pure soul is the highest Brahman , it is eternally awake; but the inner soul is bound by the great constituents of Prakṛti. When they are well-fed after having eaten food, the inner soul would be happy. Due to great happiness delusion is produced and due to it the mind errs. Then is produced sleep, which is of the nature of darkness (or ignorance) and increasing repose. When the sun would go along the path of Nādī (?) after having crossed Meru , then night would occur till the sun does not shine. The inner soul, when free from the darkness of the objects of sense, shines with the modes of the nature of the elements. The soul is seized by bodies of the former existences and nourished by the five elements. O you highly intelligent one, he goes to a high or a low position. The soul bound by faults is taken to the worldly existence. The individual soul protects the body, the middle one remains behind. The strong (vital air called) udāna throbs, and from that sound is produced. As a dry bellows when filled with air heaves, similary samudāna strongly breathes due to sound. Udāna would be powerful due to the prowess of the soul. The body thus deluded becomes almost dead. Then that very delusive sleep goes (i.e. spreads) over his limbs. It proceeds over the heart, neck, mouth, tip of the nose. Contracting his hands he would remain. The air named Udāna is produced in the circle of the navel due to the prowess of the soul. He is very strong and checks power. There is no doubt that as the holder of a wooden wedge remains when tied with a rope, similarly, the vital air is well-connected with the soul. O you of an auspicious face, the vital air is connected with the inner soul. Having knowledge and reddened the inner soul runs. Recollecting the abodes obtained in the former existences, he runs there. Remaining there the very wise one enjoys as he likes.

43b-50. Thus the inner soul sees dreams of various kinds. He sees the excellent ones, opposite of them, (all) united with his acts. He sees mountains, great inaccessible places, and high and low places. Know that to be due to wind. I shall now tell you about (the dream) caused by phlegm. He sees water, a river, a lake and places of water. O respectable lady, he sees fire and ample, excellent gold. Know that (dream) to be caused by biliousness. I am telling you what will happen (when a dream is seen). When a dream is seen in the morning, something nice will take place. It is united with one's acts, and shows gain or loss, O beautiful lady. O you of an excellent complexion, I have told you about the period of a dream. That which will happen will happen in Viṣṇu's case also. For that you saw the dreem—you saw that bad dream.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 121

The End of Vihuṇḍa

Chapter 203 of 693 · 52 detected Sanskrit verse markers

Sanskrit

कामोदोवाच-
न विद्मुर्देवताः सर्वा यस्यांतं रूपमेव च ।
यस्मिल्लींनस्तु सर्वोयं स चैकात्मा प्रकथ्यते १।
यस्या मायाप्रपंचस्तु संसारः शृणु नारद ।
कस्मात्प्रयाति संसारं मम स्वामी जगत्पतिः २।
पापैश्चापि सुपुण्यैश्च नरोबद्धस्तु कर्मभिः ।
संसारं सरते विप्र हरिः कस्माद्व्रजेद्वद ३।
नारद उवाच-
शृणु देवि प्रवक्ष्यामि यत्कृतं तेन चक्रिणा ।
भृगोरग्रे प्रतिज्ञातं यज्ञरक्षां करोम्यहम् ४।
इंद्रस्य वचनात्सद्यो गतोऽसौ दानवैः सह ।
योद्धुं विहाय गोविंदो भृगोश्चैव मखोत्तमम् ५।
मखं त्यक्त्वा गते देवे पश्चात्तैर्दानवोत्तमैः ।
आगत्य ध्वंसितः सर्वः स यज्ञः पापचेतनैः ६।
हरिं क्रुद्धः स योगींद्रः शशाप भृगुरेव तम् ।

दशजन्मानि भुंक्ष्व त्वं मच्छापकलुषीकृतः ७।
कर्मणः स्वस्य संभोगं संभोक्ष्यति जनार्दनः ।
तन्निमित्तं त्वया देवि दुःस्वप्नः परिवीक्षितः ८।
इत्युक्त्वा तां गतो विप्रो ब्रह्मलोकं स नारदः ।
कृष्णस्यापि सुदुःखेन दुःखिता साभवत्तदा ९।
रुरोद करुणं बाला हाहेति वदती मुहुः ।
गङ्गातीरोपविष्टा सा जलांते शृणु नन्दन १०।
सुनेत्राभ्यां तथाश्रूणि दुःखेनापि प्रमुंचति ।
तान्यश्रूणि प्रमुक्तानि गंगातोये पतंत्यपि ११।
जले चैव निमज्जंति तस्याश्चाप्यश्रुबिंदवः ।
संभवंति पुनस्तात पद्मरूपाणि तानि च १२।
गंगातोये प्रफुल्लानि वाहितानि प्रयांति वै ।
ददृशे दानवश्रेष्ठो विष्णुमायाप्रमोहितः १३।
दुःखजानि न जानाति मुनिना कथितान्यपि ।
हर्षेण महताविष्टः परिजग्राह सोऽसुरः १४।

पद्मैस्तु पुष्पितैः सोपि पूजयेद्गिरिजाप्रियम् ।
सप्तकोटिभिर्दैत्येंद्रो विष्णुमायाप्रमोहितः १५।
अथ क्रुद्धा जगद्धात्री शंकरं वाक्यमब्रवीत् ।
पश्यैतस्य विकर्म त्वं दानवस्य महामते १६।
शोकोत्पन्नानि पद्मानि गंगातोयगतानि वै ।
अयमेष प्रगृह्णाति कामाकुलितचेतनः १७।
पूजयेच्चापि दुष्टात्मा शोकसंतापकारकैः ।
दुःखजैः शोकजैः पुष्पैस्तैः सुश्रेयः कथं भवेत् १८।
यादृशेनापि भावेन मामेव परिपूजयेत् ।
तादृशेनापि भावेन अस्य सिद्धिर्भविष्यति १९।
सत्यध्यानविहीनोयं कामोदा न्यस्तमानसः ।
संजातः पापचारित्रो जहि देवि स्वतेजसा २०।
एवमाकर्ण्य तद्वाक्यं शंभोश्चैव महात्मनः ।
अस्यैव संक्षयं शंभो करिष्ये तव शासनात् २१।
एवमुक्त्वा ततो देवी तस्यापि वधकांक्षया ।

वर्त्तते हि विहुंडस्य वधोपायं व्यचिंतयत् २२।
कृत्वा मायामयं रूपं ब्राह्मणस्य महात्मनः ।
पूजयेच्छंकरं नाथं सुपुष्पैः पारिजातजैः २३।
समेत्य दानवः पापो दिव्यां पूजां विनाशयेत् ।
कामाकुलः सुदुःखार्तस्तद्गतो भावतत्परः २४।
विष्णोश्चैव महामायां पूर्वदृष्टां स दानवः ।
सस्मार दानवः पापः कामबाणैः प्रपीडितः २५।
तस्याः स्मरणमात्रेण कंदर्पेण बलीयसा ।
विरहाकुलदुःखार्तो रोदते हि मुहुर्मुहुः २६।
कालाकृष्टः स दुष्टात्मा शोकजातानि तानि सः ।
परिगृह्य समायातः पूजनार्थी महेश्वरम् २७।
देव्या कृतां हि पूजां च सुपुष्पैः पारिजातजैः ।
तां निर्णाश्य सुलोभेन शोकजैः परिपूजयेत् २८।
नेत्राभ्यां तस्य दुष्टस्य बिंदवस्तेऽश्रुसंभवाः ।
अविरलास्ततो वत्स पतंति लिंगमस्तके २९।

देवी ब्राह्मणरूपेण तमुवाच महामते ।
को भवान्पूजयेद्देवं शोकाकुलमनाः सदा ३०।
पतंत्यश्रूणि देवस्य मस्तके शोकजानि ते ।
अपवित्राणि मे ब्रूहि एतमर्थं ममाग्रतः ३१।
विहुंड उवाच-
पूर्वं दृष्टा मया नारी सर्वसौभाग्यसंपदा ।
सर्वलक्षणसंपन्ना कामस्यायतनं महत् ३२।
तस्या मोहेन संदग्धः कामेनाकुलतां गतः ।
तया प्रोक्तं हि संभोगे देहि मे दायमुत्तमम् ३३।

कामोदसंभवैः पुष्पैः पूजयस्व महेश्वरम् ।
तेषां पुष्पकृतां मालां मम कंठे परिक्षिप ३४।
कोटिभिः सप्तसंख्यातैः पूजयस्व महेश्वरम् ।
तदर्थं पूजयाम्येव ईश्वरं फलदायकम् ३५।
कामोदसंभवैः पुष्पैर्दुर्लभैर्देवदानवैः ।
श्रीदेव्युवाच-

क्व ते भावः क्व ते ध्यानं क्व ते ज्ञानं दुरात्मनः ३६।
ईश्वरस्यापि संबंधो नास्ति किंचित्त्वयैव हि ।
कामोदाया वरं रूपं कीदृशं वद सांप्रतम् ३७।
क्व लब्धानि सुपुष्पाणि तस्या हास्योद्भवानि च ।
विहुंड उवाच-
भावं ध्यानं न जानामि न दृष्टा सा मया कदा ३८।
गंगातोयगतान्येव परिगृह्णामि नित्यशः ।
तैरहं पूजयाम्येकं शंकरं प्रवदाम्यहम् ३९।
ममाग्रे कथितं विप्र शुक्रेणापि महात्मना ।
वचनात्तस्य देवेशमर्चयामि दिनदिने ४०।
एतत्ते सर्वमाख्यातं यच्च पृष्टोस्मि सांप्रतम् ।
श्रीदेव्युवाच-
कामोदारोदनाज्जातैः पुष्पैस्तैर्दुःखसंभवैः ४१।
लिंगमर्चयसे दुष्ट प्रभाते नित्यमेव च ।
यादृशेनापि भावेन पुष्पैश्च यादृशैस्त्वया ४२।

अर्चितो देवदेवेशस्तादृशं फलमाप्नुहि ।
दिव्यपूजां विनाश्यैवं शोकपुष्पैः प्रपूजसि ४३।
असौ दोषस्तवैवाद्य समुत्पन्नः सुदारुणः ।
तस्माद्दण्डं प्रदास्यामि भुंक्ष्व स्वकर्मजं फलम् ४४।
तस्या वाक्यं समाकर्ण्य कालकृष्टो बभाष ताम् ।
रे रे दुष्ट दुराचार मम कर्मप्रदूषक ४५।
हन्मि त्वामिह खड्गेन अनेनापि न संशयः ।
इत्युक्त्वा ब्राह्मणं तं स निशितं खड्गमाददे ४६।
हंतुकामः स दुष्टात्मा अभ्यधावत दानवः ।
सा देवी विप्ररूपेण संक्रुद्धा परमेश्वरी ४७।
हन्मि त्वामिह खड्गेन अनेनापि न संशयः ।
स्वस्थानमागतं दृष्ट्वा हुंकारं विससर्ज ह ।
तेन हुंकारनादेन पतितो दानवाधमः ४८।
निश्चेष्टः कामरूपेण वज्राहत इवाचलः ।
पतिते दानवे तस्मिन्सर्वलोकविनाशके ४९।

लोकाः स्वास्थ्यं गताः सर्वे दुःखतापविवर्जिताः ।
एतस्मात्कारणाद्वत्स सा स्त्री वै परिदेवति ५०।

गंगातीरे वरारोहा दुःखव्याकुलमानसा ।
एतत्ते सर्वमाख्यातं यत्त्वया परिपृच्छितम् ५१।
विष्णुरुवाच-
एवमुक्त्वा सुपुत्रं तं कुंजलो अंडजेश्वरः ।
विरराम महाप्राज्ञः किञ्चिन्नोवाच भूपते ५२।

Roman transliteration

kāmodovāca-
na vidurdevatāḥ sarvā yasyāṃtaṃ rūpameva ca |
yasmillī~nastu sarvoyaṃ sa caikātmā prakathyate 1|
yasyā māyāprapaṃcastu saṃsāraḥ śṛṇu nārada |
kasmātprayāti saṃsāraṃ mama svāmī jagatpatiḥ 2|
pāpaiścāpi supuṇyaiśca narobaddhastu karmabhiḥ |
saṃsāraṃ sarate vipra hariḥ kasmādvrajedvada 3|
nārada uvāca-
śṛṇu devi pravakṣyāmi yatkṛtaṃ tena cakriṇā |
bhṛgoragre pratijñātaṃ yajñarakṣāṃ karomyaham 4|
iṃdrasya vacanātsadyo gato'sau dānavaiḥ saha |
yoddhuṃ vihāya goviṃdo bhṛgoścaiva makhottamam 5|
makhaṃ tyaktvā gate deve paścāttairdānavottamaiḥ |
āgatya dhvaṃsitaḥ sarvaḥ sa yajñaḥ pāpacetanaiḥ 6|
hariṃ kruddhaḥ sa yogīṃdraḥ śaśāpa bhṛgureva tam |

daśajanmāni bhuṃkṣva tvaṃ macchāpakaluṣīkṛtaḥ 7|
karmaṇaḥ svasya saṃbhogaṃ saṃbhokṣyati janārdanaḥ |
tannimittaṃ tvayā devi duḥsvapnaḥ parivīkṣitaḥ 8|
ityuktvā tāṃ gato vipro brahmalokaṃ sa nāradaḥ |
kṛṣṇasyāpi suduḥkhena duḥkhitā sābhavattadā 9|
ruroda karuṇaṃ bālā hāheti vadatī muhuḥ |
gaṅgātīropaviṣṭā sā jalāṃte śṛṇu nandana 10|
sunetrābhyāṃ tathāśrūṇi duḥkhenāpi pramuṃcati |
tānyaśrūṇi pramuktāni gaṃgātoye pataṃtyapi 11|
jale caiva nimajjaṃti tasyāścāpyaśrubiṃdavaḥ |
saṃbhavaṃti punastāta padmarūpāṇi tāni ca 12|
gaṃgātoye praphullāni vāhitāni prayāṃti vai |
dadṛśe dānavaśreṣṭho viṣṇumāyāpramohitaḥ 13|
duḥkhajāni na jānāti muninā kathitānyapi |
harṣeṇa mahatāviṣṭaḥ parijagrāha so'suraḥ 14|

padmaistu puṣpitaiḥ sopi pūjayedgirijāpriyam |
saptakoṭibhirdaityeṃdro viṣṇumāyāpramohitaḥ 15|
atha kruddhā jagaddhātrī śaṃkaraṃ vākyamabravīt |
paśyaitasya vikarma tvaṃ dānavasya mahāmate 16|
śokotpannāni padmāni gaṃgātoyagatāni vai |
ayameṣa pragṛhṇāti kāmākulitacetanaḥ 17|
pūjayeccāpi duṣṭātmā śokasaṃtāpakārakaiḥ |
duḥkhajaiḥ śokajaiḥ puṣpaistaiḥ suśreyaḥ kathaṃ bhavet 18|
yādṛśenāpi bhāvena māmeva paripūjayet |
tādṛśenāpi bhāvena asya siddhirbhaviṣyati 19|

satyadhyānavihīnoyaṃ kāmodā nyastamānasaḥ |
saṃjātaḥ pāpacāritro jahi devi svatejasā 20|
evamākarṇya tadvākyaṃ śaṃbhoścaiva mahātmanaḥ |
asyaiva saṃkṣayaṃ śaṃbho kariṣye tava śāsanāt 21|
evamuktvā tato devī tasyāpi vadhakāṃkṣayā |

varttate hi vihuṃḍasya vadhopāyaṃ vyaciṃtayat 22|
kṛtvā māyāmayaṃ rūpaṃ brāhmaṇasya mahātmanaḥ |
pūjayecchaṃkaraṃ nāthaṃ supuṣpaiḥ pārijātajaiḥ 23|
sametya dānavaḥ pāpo divyāṃ pūjāṃ vināśayet |
kāmākulaḥ suduḥkhārtastadgato bhāvatatparaḥ 24|
viṣṇoścaiva mahāmāyāṃ pūrvadṛṣṭāṃ sa dānavaḥ |
sasmāra dānavaḥ pāpaḥ kāmabāṇaiḥ prapīḍitaḥ 25|
tasyāḥ smaraṇamātreṇa kaṃdarpeṇa balīyasā |
virahākuladuḥkhārto rodate hi muhurmuhuḥ 26|
kālākṛṣṭaḥ sa duṣṭātmā śokajātāni tāni saḥ |
parigrhya samāyātaḥ pūjanārthī maheśvaram 27|
devyā kṛtāṃ hi pūjāṃ ca supuṣpaiḥ pārijātajaiḥ |
tāṃ nirṇāśya sulobhena śokajaiḥ paripūjayet 28|
netrābhyāṃ tasya duṣtasya biṃdavaste'śrusaṃbhavāḥ |
aviralāstato vatsa pataṃti liṃgamastake 29|

devī brāhmaṇarūpeṇa tamuvāca mahāmate |
ko bhavānpūjayeddevaṃ śokākulamanāḥ sadā 30|
pataṃtyaśrūṇi devasya mastake śokajāni te |
apavitrāṇi me brūhi etamarthaṃ mamāgrataḥ 31|
vihuṃḍa uvāca-
pūrvaṃ dṛṣṭā mayā nārī sarvasaubhāgyasaṃpadā |
sarvalakṣaṇasaṃpannā kāmasyāyatanaṃ mahat 32|
tasyā mohena saṃdagdhaḥ kāmenākulatāṃ gataḥ |
tayā proktaṃ hi saṃbhoge dehi me dāyamuttamam 33|
kāmodasaṃbhavaiḥ puṣpaiḥ pūjayasva maheśvaram |
teṣāṃ puṣpakṛtāṃ mālāṃ mama kaṃṭhe parikṣipa 34|
koṭibhiḥ saptasaṃkhyātaiḥ pūjayasva maheśvaram |
tadarthaṃ pūjayāmyeva īśvaraṃ phaladāyakam 35|
kāmodasaṃbhavaiḥ puṣpairdurlabhairdevadānavaiḥ |
śrīdevyuvāca-

kva te bhāvaḥ kva te dhyānaṃ kva te jñānaṃ durātmanaḥ 36|
īśvarasyāpi saṃbaṃdho nāsti kiṃcittvayaiva hi |
kāmodāyā varaṃ rūpaṃ kīdṛśaṃ vada sāṃpratam 37|
kva labdhāni supuṣpāṇi tasyā hāsyodbhavāni ca |
vihuṃḍa uvāca-
bhāvaṃ dhyānaṃ na jānāmi na dṛṣṭā sā mayā kadā 38|
gaṃgātoyagatānyeva parigṛhṇāmi nityaśaḥ |
tairahaṃ pūjayāmyekaṃ śaṃkaraṃ pravadāmyaham 39|
mamāgre kathitaṃ vipra śukreṇāpi mahātmanā |
vacanāttasya deveśamarcayāmi dinadine 40|
etatte sarvamākhyātaṃ yacca pṛṣṭosmi sāṃpratam |
śrīdevyuvāca-
kāmodārodanājjātaiḥ puṣpaistairduḥkhasaṃbhavaiḥ 41|
liṃgamarcayase duṣṭa prabhāte nityameva ca |
yādṛśenāpi bhāvena puṣpaiśca yādṛśaistvayā 42|

arcito devadeveśastādṛśaṃ phalamāpnuhi |
divyapūjāṃ vināśyaivaṃ śokapuṣpaiḥ prapūjasi 43|
asau doṣastavaivādya samutpannaḥ sudāruṇaḥ |
tasmāddaṇḍaṃ pradāsyāmi bhuṃkṣva svakarmajaṃ phalam 44|
tasyā vākyaṃ samākarṇya kālakṛṣṭo babhāṣa tām |
re re duṣṭa durācāra mama karmapradūṣaka 45|
hanmi tvāmiha khaḍgena anenāpi na saṃśayaḥ |
ityuktvā brāhmaṇaṃ taṃ sa niśitaṃ khaḍgamādade 46|
haṃtukāmaḥ sa duṣṭātmā abhyadhāvata dānavaḥ |
sā devī viprarūpeṇa saṃkruddhā parameśvarī 47|
hanmi tvāmiha khaḍgena anenāpi na saṃśayaḥ |
svasthānamāgataṃ dṛṣṭvā huṃkāraṃ visasarja ha |
tena huṃkāranādena patito dānavādhamaḥ 48|
niśceṣṭaḥ kāmarūpeṇa vajrāhata ivācalaḥ |
patite dānave tasminsarvalokavināśake 49|

lokāḥ svāsthyaṃ gatāḥ sarve duḥkhatāpavivarjitāḥ |
etasmātkāraṇādvatsa sā strī vai paridevati 50|
gaṃgātīre varārohā duḥkhavyākulamānasā |
etatte sarvamākhyātaṃ yattvayā paripṛcchitam 51|
viṣṇuruvāca-
evamuktvā suputraṃ taṃ kuṃjalo aṃḍajeśvaraḥ |
virarāma mahāprājñaḥ kiñcinnovāca bhūpate 52|

English translation

Kāmodā said :

1-3. He is said to be soul, whose limit or form (even) all deities do not know, and in which all this is merged; and the expansion of whose illusion is this worldly existence. Listen, O Nārada . For what reason does my lord, the master of the world go to the worldly existence? A man, who is bound by sinful and even meritorious acts, moves to the worldly existence. O brāhmaṇa , tell (me) why Viṣṇu would go to worldly existence?

Nārada said :

4. O respectable lady, listen, listen to what the disc-holder (i.e. Viṣṇu) did. In front of Bhṛgu he took a pledge: “I shall protect the sacrifice.”

5-8. But at the words of Indra , Govinda (i.e. Viṣṇu) suddenly left the best sacrifice and went to fight with demons. When the god left the sacrifice and went (to fight with the demons), then the best wicked-minded demons came and destroyed the entire sacrifice. That Bhṛgu, the best among the meditating saints, cursed him: “Censured by my curse, haveten existences. Janār- dana (i.e. Viṣṇu) will take the fruit of his own act.” For that reason, O respectable lady, you saw the bad dream.

9-21. Saying so, that brāhmaṇa, Nārada, went to Brahma ’s heaven. Due to the great misery of Kṛṣṇa (i.e. Viṣṇu) she was afflicted at that time. The young lady wept piteously and repeatedly (expressed her grief by) uttering words like ‘alas’. O son, listen, she sat on the bank of the Ganges near the water; and due to grief she shed tears from her beautiful eyes. Those tears shed by her fell into the water of the Ganges; and her tears sank just into the water, and they again sprang up in the form of lotuses. Drifted in (the stream of) the water of the Ganges, they flowed. The best demon, deluded by Viṣṇu’s Māyā ,

saw them. Though told by the sage (viz. Nārada) he did not realize that they were due to grief. The demon being full of great joy, took them. That lord of demons, deluded by Viṣṇu's Māyā, would worship (i.e. worshipped) Girijā's husband (i.e. Śiva) with those seven crores of blooming lotuses. Then the mother of the world got angry, and said (these) words to Śiva: "O you highly intelligent one, see the impious act of this demon. With his mind overpowered by the passion of love, he is taking the lotuses, sprung from grief, and gone to (i.e. found in) the water of the Ganges. With those flowers, sprung from grief and sorrow, and causing distress and tormentation, the wicked-minded one would worship (you). How would great felicity be possible for him?" "He will succeed in the same manner as he would worship me. He is bereft of truth and meditation. He has set his mind on Kāmodā . He has been (a demon) of a bad behaviour. O goddess. kill him with your lustre." Hearing these words of the noble Śiva, (she said:) "O Śiva, by your order, I shall destroy him only."

22-29. Saying so, the goddess (Pārvatī) remained (there) desiring to kill that Vihuṇḍa . She thought of a means to kill him. Taking up an illusory form of a magnanimous brāhmaṇa, she would worship (i.e. worshipped) lord Śiva with good flowers of Pārijāta . That wicked demon, overpowered by passion of love, very much afflicted, thinking about her, and his mind set upon her would come (there) and destroy that divine worship. The sinful demon, tormented by Cupid's arrows remembered that great Illusion of Viṣṇu, seen before. Merely by remembering her, he (tormented) by strong Cupid (i.e. feeling of love), and afflicted by the grief due to separation (from her), he wept again and again. Overpowered by Death, the wicked-minded one took those (lotuses) sprung from grief, came there, desiring to worship the great lord (Śiva). Having destroyed the worship offered by goddess (Pārvatī), he would worship (i.e. worshipped Śiva) with (the lotuses) sprung from grief, through great greed. Tears fell continuously from the eyes of the wicked one on the top of the Phallus.

30. The goddess (i.e. Pārvatī) with (i.e. who had taken up) the form of a brāhmaṇa said to him, O you very intelligent one: "Who are you that worship the god with your mind always full of grief.

31. Your tears, impure, due to grief, are falling on the head of the god. Tell me the meaning of this."

Vihuṇḍa said :

32-36a. Formerly I saw a lady, the wealth of all blissful things, endowed with all (good) marks, and a great abode of Cupid. Through attraction for her, being parched by Cupid, I became distressed. She said (to me): "For union (with you) give me an excellent share (of your wealth). Worship the great lord with flowers springing from Kāmodā and difficult to be obtained. Throw round my neck the garland made of those flowers. Worship the great lord with flowers numbering seven crores." For her I am worshipping the lord who gives the fruit (of one's act) with the flowers of Kāmodā, difficult to be obtained by gods and demons."

Śrīdevī (i.e. Pārvatī) spoke :

36b-38a. Where is the devotion, where is the meditation, where is the knowledge of you, the wicked-minded one? God has absolutely no connection with you. Tell me now as to how the excellent form of Kāmodā is. Where did you get the good flowers sprung from her laughter?

Vihuṇḍa said :

38b-41a. I do not know devotion or meditation. I have never seen her. I have been everyday collecting them from the water of the Ganges. With those I worship Śiva alone. (This is what) I (have to) say.

Magnanimous Śukra also told it to me. On his word I am everyday worshipping the lord of gods. I have now told you all that you asked me about.

Śrīdevī said :

41b-51. O wicked one, every morning you are worshipping the Phallus with flowers sprung from the weeping of Kāmodā due to grief. Obtain the fruit in the same way as you have worshipped the lord of lords with flowers. Having destroyed the divine worship you are worshipping (the lord) with flowers sprung from grief. This very terrible sin has arisen in your case. Therefore I will give you punishment. Enjoy the fruit of your deed!

Hearing her words he, dragged by Death, said to her: “O you wicked one, O you of a bad conduct, O you who are spoiling my undertaking, I shall undoubtedly kill you with this sword only.” Speaking thus to the brāhmaṇa, he took the sharp sword and the wicked-minded demon, desiring to kill him, ran to him. That goddess, the spouse of the lord, who was in the form of a brāhmaṇa, got angry. Seeing Vihuṇḍa to have come to her seat, she sent out a 'hum' sound. Due to that ‘hum’ sound, the mean demon fell down unconscious, like a mountain struck with the thunderbolt by (Indra) taking many forms. When that demon, destroying all people, fell down, people obtained peace, free from all misery and tormentation. For this reason, O child, that beautiful lady, with her mind full of grief, is lamenting on the bank of the Ganges. I have told you all this that you had asked.

Viṣṇu said :

52. O king, speaking thus to his good son, very intelligent Kuñjala , the lord of birds, ceased (speaking). He did not say anything more.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 122

Dharmaśarman's Account

Chapter 204 of 693 · 39 detected Sanskrit verse markers

Sanskrit

विष्णुरुवाच-
कुंजलो धर्मपक्षी स इत्युक्त्वा तान्सुतान्प्रति ।
विरराम महाप्राज्ञः किंचिन्नोवाच तान्प्रति १।
वटाधःस्थो द्विजश्रेष्ठस्तमुवाच महाशुकम् ।
को भवान्धर्मवक्ता हि पक्षिरूपेण वर्तते २।
किं वा देवोऽथ गंधर्वः किं वा विद्याधरो भवान् ।
कस्य शापादिमां प्राप्तो योनिं कीरस्य पातकीम् ३।
कस्मात्ते ईदृशं ज्ञानं वर्ततेऽतीद्रियं शुक ।
सुपुण्यस्य तु कस्यापि कस्य वै तपसः फलम् ४।
किं वा च्छन्नेन रूपेण अनेनापि महामते ।
कस्त्वं सिद्धोऽसि देवो वा तन्मे कथय कारणम् ५।
कुंजल उवाच-
भोः सिद्ध त्वामहं जाने कुलं ते गोत्रमुत्तमम् ।
विद्यां तपःप्रभावं च यस्माद्भ्रमसि मेदिनीम् ६।
सर्वं विप्र प्रवक्ष्यामि स्वागतं तव सुव्रत ।

उपविश्यासने पुण्ये छायामाश्रयशीतलाम् ७।
अव्यक्तप्रभवो ब्रह्मा तस्माज्जज्ञे प्रजापतिः ।
ब्राह्मणस्तु गुणैर्युक्तो भृगुर्ब्रह्मसमो द्विजः ८।
भार्गवो नाम तस्यासीत्सर्वधर्मार्थतत्ववित् ।
तस्यान्वये भवान्विप्र च्यवनः ख्यातिमान्भुवि ९।
नाहं देवो न गंधर्वो नाहं विद्याधरः पुनः ।
योहं विप्र प्रवक्ष्यामि तन्मे निगदतः शृणु १०।
कश्यपस्य कुले जातः कश्चिद्ब्राह्मणसत्तमः ।
वेदवेदांगतत्त्वज्ञः सर्वकर्मप्रकाशकः ११।
विद्याधरेति विख्यातः कुलशीलगुणैर्युतः ।
राजमानः श्रिया विप्र आचारैस्तपसा तदा १२।
संबभूवुः सुतास्तस्य विद्याधरस्य ते त्रयः ।
वसुशर्मा नामशर्मा धर्मशर्मा च ते त्रयः १३।
तेषामहं धर्मशर्मा कनिष्ठो गुणवर्जितः ।
वसुशर्मा मम भ्राता वेदशास्त्रार्थकोविदः १४।

आचारेण सुसंपन्नो विद्यादिसुगुणैः पुनः ।
नामशर्मा महाप्राज्ञस्तद्वच्चासीद्गुणाधिकः १५।
अहमेको महामूर्खः संजातः शृणु सत्तम ।
विद्यानामुत्तमं विप्र भावमर्थं शुभं कदा १६।
न शृणोमि न वै यामि गुरुगेहमनुत्तमम् ।
ततस्तु जनको मे तु मामेवं परिचिंतयेत् १७।
धर्मशर्मेति पुत्रस्य नामास्य तु निरर्थकम् ।
संजातः क्षितिमध्ये तु न विद्वान्मे गुणाकरः १८।
इति संचिंत्य धर्मात्मा मामुवाच सुदुःखितः ।
व्रज पुत्र गुरोर्गेहं विद्यार्थं परिसाधय १९।
एवमाकर्ण्य तत्तस्य पितुर्वाक्यं मयाशुभम् ।
नाहं तात गमिष्यामि गुरोर्गेहं सुदुःखदम् २०।
यत्र वै ताडनं नित्यं भ्रूभंगादि च क्रोशनम् ।
अन्नं न दृश्यते तत्र कर्मणा शृणुसत्तम २१।
दिवारात्रौ न निद्रास्ति नास्ति सुखस्य साधनम् ।

तस्माद्दुःखमयं तात न यास्ये गुरुमंदिरम् २२।
विद्याकार्यं करिष्ये न क्रीडार्थमहमुत्सुकः ।
भोक्ष्ये स्वप्स्ये प्रसादात्ते करिष्ये क्रीडनं पितः २३।
डिंभैः सार्द्धं सुखेनापि दिवारात्रमतंद्रितः ।
मामुवाच स धर्मात्मा मूढं ज्ञात्वा सुदुःखितः २४।
विद्याधर उवाच-
मा पुत्र साहसं कार्षीर्विद्यार्थमुद्यमं कुरु ।
विद्यया प्राप्यते सौख्यं यशः कीर्तिस्तथातुला २५।
ज्ञानं स्वर्गश्च मोक्षश्च तस्माद्विद्यां प्रसाधय ।
पूर्वं सुदुःखमूला तु पश्चाद्विद्या सुखप्रदा २६।
तस्मात्साधय पुत्र त्वं विद्यां गुरुगृहं व्रज ।
पितुर्वाक्यमकुर्वाणो अहमेवं दिनदिने २७।
यत्रयत्र स्थितो नित्यमर्थहानिं करोम्यहम् ।
उपहासः कृतो लोकैर्ममविप्र प्रकुत्सनम् २८।
मम लज्जा समुत्पन्ना जीवनाशकरी तदा ।

विद्यार्थमुद्यतो विप्र कं गुरुं प्रार्थयाम्यहम् २९।
इति चिंतापरो जातो दुःखशोकसमाकुलः ।
कथं विद्यामहं जाने कथं विंदाम्यहं गुणान् ३०।
कथं मे जायते स्वर्गः कथं मोक्षं व्रजाम्यहम् ।
इत्येवं चिंतयन्विप्र वार्द्धक्यमगमं पुनः ३१।
देवतायतने दुःखी उपविष्टस्त्वहं कदा ।
मद्भाग्यैः प्रेरितः कश्चित्सिद्ध एकः समागतः ३२।
निराश्रयो जिताहारः सदानंदस्तु निःस्पृहः ।
एकांतमास्थितो विप्र योगयुक्तो जितेंद्रियः ३३।

परब्रह्मणि संलीनो ज्ञानध्यानसमाधिमान् ।
तमहं संश्रितो विप्र ज्ञानरूपं महामतिम् ३४।
अहं शुद्धेन भावेन भक्त्या नमितकंधरः ।
नमस्कृत्य महात्मानं पुरतस्तस्य संस्थितः ३५।
दीनरूपो ह्यहं जातो मंदभाग्यस्तथा पुनः ।
तेनाहं पृच्छितो विप्र कस्माद्भवान्प्रशोचति ३६।

केनाभिप्रायभावेन दुःखमेव भुनक्ति वै ।
तेनेत्युक्तोस्मि विप्रेंद्र ज्ञानिना योगिना तदा ३७।
सुमूढेन मया तस्य पूर्ववृत्तांतमेव हि ।
तमेवं श्रावितं सर्वं सर्वज्ञत्वं कथं व्रजेत् ३८।
एतदर्थं महादुःखी भवान्मम गतिः सदा ।
स चोवाच महात्मा मे सर्वं ज्ञानस्य कारणम् ३९।

Roman transliteration

viṣṇuruvāca-
kuṃjalo dharmapakṣī sa ityuktvā tānsutānprati |
virarāma mahāprājñaḥ kiṃcinnovāca tānprati 1|
vaṭādhaḥstho dvijaśreṣṭhastamuvāca mahāśukam |
ko bhavāndharmavaktā hi pakṣirūpeṇa vartate 2|
kiṃ vā devo'tha gaṃdharvaḥ kiṃ vā vidyādharo bhavān |
kasya śāpādimāṃ prāpto yoniṃ kīrasya pātakīm 3|
kasmātte īdṛśaṃ jñānaṃ vartate'tīdriyaṃ śuka |
supuṇyasya tu kasyāpi kasya vai tapasaḥ phalam 4|
kiṃ vā cchannena rūpeṇa anenāpi mahāmate |
kastvaṃ siddho'si devo vā tanme kathaya kāraṇam 5|
kuṃjala uvāca-
bhoḥ siddha tvāmahaṃ jāne kulaṃ te gotramuttamam |
vidyāṃ tapaḥprabhāvaṃ ca yasmādbhramasi medinīm 6|
sarvaṃ vipra pravakṣyāmi svāgataṃ tava suvrata |

upaviśyāsane puṇye chāyāmāśrayaśītalām 7|
avyaktaprabhavo brahmā tasmājjajñe prajāpatiḥ |
brāhmaṇastu guṇairyukto bhṛgurbrahmasamo dvijaḥ 8|
bhārgavo nāma tasyāsītsarvadharmārthatatvavit |
tasyānvaye bhavānvipra cyavanaḥ khyātimānbhuvi 9|
nāhaṃ devo na gaṃdharvo nāhaṃ vidyādharaḥ punaḥ |
yohaṃ vipra pravakṣyāmi tanme nigadataḥ śṛṇu 10|
kaśyapasya kule jātaḥ kaścidbrāhmaṇasattamaḥ |
vedavedāṃgatattvajñaḥ sarvakarmaprakāśakaḥ 11|
vidyādhareti vikhyātaḥ kulaśīlaguṇairyutaḥ |
rājamānaḥ śriyā vipra ācāraistapasā tadā 12|
saṃbabhūvuḥ sutāstasya vidyādharasya te trayaḥ |
vasuśarmā nāmaśarmā dharmaśarmā ca te trayaḥ 13|
teṣāmahaṃ dharmaśarmā kaniṣṭho guṇavarjitaḥ |
vasuśarmā mama bhrātā vedaśāstrārthakovidaḥ 14|

ācāreṇa susaṃpanno vidyādisuguṇaiḥ punaḥ |
nāmaśarmā mahāprājñastadvaccāsidguṇādhikaḥ 15|
ahameko mahāmūrkhaḥ saṃjātaḥ śṛṇu sattama |
vidyānāmuttamaṃ vipra bhāvamarthaṃ śubhaṃ kadā 16|
na śṛṇomi na vai yāmi gurugehamanuttamam |
tatastu janako me tu māmevaṃ paricintayet 17|
dharmaśarmeti putrasya nāmāsya tu nirarthakam |
saṃjātaḥ kṣitimadhye tu na vidvānme guṇākaraḥ 18|
iti saṃcintya dharmātmā māmuvāca suduḥkhitaḥ |
vraja putra gurorgehaṃ vidyārthaṃ parisādhaya 19|
evamākarṇya tattasya piturvākyaṃ mayāśubham |
nāhaṃ tāta gamiṣyāmi gurorgehaṃ suduḥkhadam 20|
yatra vai tāḍanaṃ nityaṃ bhrūbhaṃgādi ca krośanam |
annaṃ na dṛśyate tatra karmaṇā śṛṇusattama 21|
divārātrau na nidrāsti nāsti sukhasya sādhanam |

tasmādduḥkhamayaṃ tāta na yāsye gurumaṃdiram 22|
vidyākāryaṃ kariṣye na krīḍārthamahamutsukaḥ |
bhokṣye svapsye prasādātte kariṣye krīḍanaṃ pitaḥ 23|
ḍiṃbhaiḥ sārddhaṃ sukhenāpi divārātramataṃdritaḥ |
māmuvāca sa dharmātmā mūḍhaṃ jñātvā suduḥkhitaḥ 24|
vidyādhara uvāca-
mā putra sāhasaṃ kārṣīrvidyārthamudyamaṃ kuru |
vidyayā prāpyate saukhyaṃ yaśaḥ kīrtistathātulā 25|
jñānaṃ svargaśca mokṣaśca tasmādvidyāṃ prasādhaya |
pūrvaṃ suduḥkhamūlā tu paścādvidyā sukhapradā 26|
tasmātsādhaya putra tvaṃ vidyāṃ gurugṛhaṃ vraja |
piturvākyamakurvāṇo ahamevaṃ dinadine 27|
yatrayatra sthito nityamarthahāniṃ karomyaham |
upahāsaḥ kṛto lokairmamavipra prakutsanam 28|
mama lajjā samutpannā jīvanāśakarī tadā |

vidyārthamudyato vipra kaṃ guruṃ prārthayāmyaham 29|
iti ciṃtāparo jāto duḥkhaśokasamākulaḥ |
kathaṃ vidyāmahaṃ jāne kathaṃ viṃdāmyahaṃ guṇān 30|
kathaṃ me jāyate svargaḥ kathaṃ mokṣaṃ vrajāmyaham |
ityevaṃ ciṃtayanvipra vārddhakyamagamaṃ punaḥ 31|
devatāyatane duḥkhī upaviṣṭastvahaṃ kadā |
madbhāgyaiḥ preritaḥ kaścitsiddha ekaḥ samāgataḥ 32|
nirāśrayo jitāhāraḥ sadānaṃdastu niḥspṛhaḥ |
ekāṃtamāsthito vipra yogayukto jiteṃdriyaḥ 33|
parabrahmaṇi saṃlīno jñānadhyānasamādhimān |
tamahaṃ saṃśrito vipra jñānarūpaṃ mahāmatim 34|
ahaṃ śuddhena bhāvena bhaktyā namitakaṃdharaḥ |
namaskṛtya mahātmānaṃ puratastasya saṃsthitaḥ 35|
dīnarūpo hyahaṃ jāto maṃdabhāgyastathā punaḥ |
tenāhaṃ pṛcchito vipra kasmādbhavānpraśocati 36|

kenābhiprāyabhāvena duḥkhameva bhunakti vai |
tenetyuktosmi vipreṃdra jñāninā yoginā tadā 37|
sumūḍhena mayā tasya pūrvavṛttāṃtameva hi |
tamevaṃ śrāvitaṃ sarvaṃ sarvajñatvaṃ kathaṃ vrajet 38|
etadarthaṃ mahāduḥkhī bhavānmama gatiḥ sadā |
sa covāca mahātmā me sarvaṃ jñānasya kāraṇam 39|

English translation

Viṣṇu said :

1-5. That righteous and very intelligent bird Kuñjala , having thus spoken to his sons, ceased speaking. He did not say anything to them. The best brāhmaṇa remaining under the bunyan tree said to that great parrot: “Who are you, explaining Dharma while remaining in the form of a bird? Are you a god, or a gandharva , or are you a vidyādhara ? Due to whose curse did you obtain this very sinful birth in the form of a parrot? O parrot, due to what do you possess such knowledge which is beyond the reach of senses? Of what great religious merit or penance is it the fruit? O you very intelligent one, why are you staying here in this disguise? Tell me the origin: whether you are a siddha or a god.”

Kuñjala said :

6-12. Oh! you have secured divine faculties; I know you, your excellent family and your name. (I know) your learning, and the power of your penance. O brāhmaṇa, I shall tell you everything as to why you are roaming over the earth. O you of a good vow, welcome to you. Sitting on an auspicious seat, resort to the cool shade. The origin of Brahma is the Unmanifest one. From him Prajāpati was born. He the twice-born was Bhṛgu , endowed with virtues and a brāhmaṇa resembling Brahma. His (son) was Bhārgava , who knew the essential nature of Dharma. In his family, you, Cyavana , are (born and) are famous in the world. O brāhmaṇa, I am not a god, I am not a gandharva, nor again I am a vidyadhara . O brāhmaṇa, listen to what I am going to say. A best brāhmaṇa was born in the family of Kaśyapa . He knew the sum and substance of the Vedas and the Vedāṅgas . He explained all acts. He was well-known as a vidyādhara and was endowed with a (noble) family and character. O brāhmaṇa, he then shone (i.e. became famous) by his wealth, conduct and penance.

13. Three sons were born to that vidyādhara: Vasuśarman, Nāmaśarman and Dharmaśarman were the three (sons).

14. Of them I am the youngest, Dharmaśarman destitute of virtues. My brother Vasuśarman knew the meaning of the Vedas and sacred treatises.

15. He was well-endowed with conduct (i.e. was endowed with good conduct), and with excellences like learning. Nāmaśarman was very wise and like him (i.e. Vasuśarman) excelled in virtues.

16-17a. O you best one, listen, I alone was born a great fool. O brāhmaṇa, I never learnt the excellent purport of scriptures. Nor did I ever go to the excellent abode of a preceptor.

17b-18. Therefore, my father thought about me like this: The name of this son, viz. Dharmaśarman is meaningless. On the earth he is born neither as a learned one nor as a mine of virtues.’

19-24. Thinking like this, the pious one being very much afflicted, said to me: “O son, go to the preceptor’s house (and) obtain the import oflearning.” Having heard these good words of my father, (I said to him:) “O father, I shall not go to the preceptor’s house, which is very painful, where there is beating everyday, where there is knotting of the eyebrows etc. and where there is crying (daily); food is not seen there (even) by (doing) work; O best one, (please) listen. There is no sleep by day or at night; and there is no means of pleasure. Therefore, O father, it is full of grief. I shall not go to the preceptor’s house. I shall not learn, I am eager to play. O father, by your favour, I shall eat, sleep and play happily and vigilantly day and night with children.

Knowing me to be a fool the pious one, being extremely grieved, said to me:

Vidyādhara said :

25-26. O son, do not act rashly. Exert yourself for (getting) knowledge. By means of learning happiness, glory, matchless fame, knowledge, heaven and salvation are obtained. Therefore, obtain learning (i.e. be learned). Knowledge is a source of unhappiness in the beginning, but later it gives happiness.

27-31. Therefore, O son, acquire knowledge, go to the preceptor's house.

I did not follow the words (of advice) of my father. Everyday I stayed here or there, and squandered money. O brāhmaṇa, people ridiculed and condemned me. I had then a sense of shame destroying life. O brāhmaṇa, I was ready to obtain knowledge. 'Which preceptor should I request?' With this thought I was anxious and full of grief and sorrow. 'How shall I acquire learning? How shall I have virtues? How will heaven be possible for me? How shall I achieve salvation?' O brāhmaṇa, thinking like this, I reached old age.

32-39. Some time, I being grieved, sat in a temple. Impelled by my good fortune, a siddha came (there). He was without refuge (i.e. alone); he had overcome his hunger; was always joyful and desireless; O brāhmaṇa, he resorted to solitude; he possessed deep abstract meditation and had controlled his senses. He had been completely absorbed in the highest Brahman , and possessed knowledge, meditation and concentration of mind. O brāhmaṇa, I resorted to him who was of the form of knowledge and very intelligent. With a pure heart, and with devotion, I, having bowed my head, saluted the illustrious one and stood before him. I had become miserable and also luckless. O brāhmaṇa, he asked me: "Why are you suffering? For what purpose are you experiencing misery like this?" O best brāhmaṇa, that learned meditating saint thus spoke to me. I, a great fool, told him all my former account; (and asked him). "How can one be omniscient? For this reason I am very unhappy. You are always my refuge." The illustrious one told me the entire means of knowledge.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 123

Kuñjala’s Story: A Preceptor Is a Holy Place

Chapter 205 of 693 · 62 detected Sanskrit verse markers

Sanskrit

सिद्ध उवाच-
श्रूयतामभिधास्यामि ज्ञानरूपं तवाग्रतः ।
ज्ञानस्य नास्ति वै देहो हस्तौ पादौ च चक्षुषी १।
नासाकर्णौ न ज्ञानस्य नास्ति चैवास्थिसंग्रहः ।
केन दृष्टं तु वै ज्ञानं कानि लिंगानि तस्य वै २।
आकारैर्वर्जितं नित्यं सर्वं वेत्ति स सर्ववित् ।
दिवाप्रकाशकः सूर्यो रात्रौ प्रकाशयेच्छशी ३।
गृहं प्रकाशयेद्दीपो लोकमध्ये स्थिता अमी ।
तत्पदं केन वै धाम्ना दृश्यते शृणु सत्तम ४।
न विंदंति हि मूढास्ते मोहिता विष्णुमायया ।
कायमध्ये स्थितं ज्ञानं ध्यानदीप्तमनौपमम् ५।
तत्पदं तेन दृश्येत चंद्रसूर्यादिभिर्न च ।
हस्तपादौ विना ज्ञानमचक्षुः कर्णवर्जितम् ६।
तस्य सर्वत्र गतिरस्ति सर्वं गृह्णाति पश्यति ।
सर्वमाघ्राति विप्रेंद्र शृणोत्येवं न संशयः ७।

नास्ति ज्ञानसमो दीपः सर्वांधकारनाशने ।
स्वर्गे भूमौ च पाताले स्थाने स्थाने च दृश्यते ८।
कायमध्ये स्थितं ज्ञानं न विंदंति कुबुद्धयः ।
ज्ञानस्थानं प्रवक्ष्यामि यस्माज्ज्ञानं प्रजायते ९।
प्राणिनां हृदये नित्यं निहितं सर्वदा द्विज ।
कामादीन्सुमहाभोगान्महामोहादिकांस्तथा १०।
विवेकवह्निना सर्वान्दिधक्षति सदैव यः ।
सर्वशांतिमयोभूत्वा इंद्रियार्थं प्रमर्द्दयेत् ११।
ततस्तु जायते ज्ञानं सर्वतत्त्वार्थदर्शकम् ।
तत्त्वमूलमिदं ज्ञानं निर्मलं सर्वदर्शकम् १२।
तस्माच्छांतिं कुरुष्व त्वं सर्वसौख्यप्रवर्द्धिनीम् ।
समः शत्रौ च मित्रे च यथात्मनि तथापरे १३।
भव स्वनियतो नित्यं जिताहारो जितेंद्रियः ।
मैत्रं नैव प्रकर्तव्यं वैरं दूरे परित्यजेत् १४।
निःसंगो निःस्पृहो भूत्वा एकांतस्थानमाश्रितः ।

सर्वप्रकाशको ज्ञानी सर्वदर्शी भविष्यसि १५।
एकस्थानस्थितो वत्स त्रैलोक्ये यद्भविष्यति ।
वृत्तांतं वेत्स्यसि त्वं तु मत्प्रसादान्न संशयः १६।
कुंजल उवाच-
सिद्धेन तेन मे विप्र ज्ञानरूपं प्रकाशितम् ।
तस्य वाक्ये स्थितो नित्यं तद्भावेनापि भावितः १७।
त्रैलोक्ये वर्त्तते यद्यदेकस्थाने स्थितो ह्यहम् ।
तत्तदेव प्रजानामि प्रसादात्तस्य सद्गुरोः १८।
एतत्ते सर्वमाख्यातमात्मवृत्तांतमेव हि ।
अन्यत्किं ते प्रवक्ष्यामि तद्ब्रूहि द्विजसत्तम १९।
च्यवन उवाच-
कीरयोनिं कथं प्राप्तो भवाञ्ज्ञानवतां वरः ।
तन्मे त्वं कारणं ब्रूहि सर्वसंदेहनाशनम् २०।
कुंजल उवाच-
संसर्गाज्जायते पापं संसर्गात्पुण्यमेव हि ।

तस्माद्विवर्जयेच्छुद्धो भव्यं विरुद्धमेव च २१।
लुब्धकेनापि पापेन केनाप्येकः शुकः शिशुः ।
बंधयित्वा समानीतो विक्रयार्थं समुद्यतः २२।
चाटुकांर सुरूपं तं पटुवाक्यं समीक्ष्य च ।
गृहीतो ब्राह्मणैकेन मम प्रीत्या समर्पितः २३।
ज्ञानध्यानस्थितो नित्यमहमेव द्विजोत्तम ।
समे बालस्वभावेन कौतुकात्करसंस्थितः २४।
तस्य कौतुकवाक्यैर्वा मुग्धोऽहं द्विजसत्तम ।
शुकस्य पुत्ररूपस्य नित्यं तत्परमानसः २५।
मामेवं वदते सोपि तातताते‌ति आस्यताम् ।
स्नातुं गच्छ महाभाग देवमर्चय सांप्रतम् २६।
इत्यादिचाटुकैर्वाक्यैर्मामेवं परिभाषयेत् ।
तस्यवाक्यविनोदेन विस्मृतं ज्ञानमुत्तमम् २७।
पुष्पार्थं फलभोगार्थं गतोहं वनमेव च ।
नीतः शुको बिडालेन मम दुःखस्य हेतवे २८।

मम संसर्गिभिः सर्वैर्वयस्यैः साधुचारिभिः ।
बिडालेन हतः पक्षी तेनैव भक्षितो हि सः २९।
श्रुत्वा मृत्युं गतं विप्र शुकं तं चाटुकारकम् ।
महता दुःखभावेन असुखेनातिदुःखितः ३०।
तस्य दुःखेन मुग्धोस्मि तीव्रेणापि सुपीडितः ।
महता मोहजालेन बद्धोऽहं द्विजपुंगव ३१।
प्रालपं रामचंद्रेति शुकराजेति पंडित ।
श्लोकराजेति तं विप्र मोहाच्चलितमानसः ३२।
ततोऽहं दुःखसंतप्तः संजातः स्वेनकर्मणा ।

वियोगेनापि विप्रेंद्र शुकस्य शृणु सांप्रतम् ३३।
विस्मृतं तन्मया ज्ञानं सिद्धेनापि प्रकाशितम् ।
संस्मरञ्छोकसंतप्तस्तं शुकं चाटुकारकम् ३४।
वत्सवत्सेति नित्यं वै प्रलपञ्छृणु भार्गव ।
गद्यपद्यमयैर्वाक्यैः संस्कृताक्षरसंयुतैः ३५।
त्वां विना कश्च मां वत्स बोधयिष्यति सांप्रतम् ।

कथाभिस्तु विचित्राभिः पक्षिराजप्रसाद्य माम् ३६।
अस्मिन्सुनिर्जनोद्याने विहाय क्व गतो भवान् ।
केन दोषेण लिप्तोस्मि तन्मे कथय सांप्रतम् ३७।
एवंविधैरहं वाक्यैः करुणैस्तैस्तु मोहितः ।
एवमादि प्रलप्याहं शोकेनापि सुपीडितः ३८।
मृतोहं तेन मोहेन तद्भावेनापि मोहितः ।
मरणे यादृशो भावो मतिश्चासीच्च यादृशी ३९।
तादृशेनापि भावेन जातोऽहं द्विजसत्तम ।
गर्भवासो मया प्राप्तो ज्ञानस्मृतिविधायकः ४०।
स्मृतं पूर्वकृतं कर्म स्वयमेव विचेष्टितम् ।
मया पापेन मूढेन किं कृतं ह्यकृतात्मना ४१।
गर्भयोगसमारूढः पुनस्तं चिंतयाम्यहम् ।
तेन मे निर्मलं ज्ञानं जातं वै सर्वदर्शकम् ४२।
गुरोस्तस्य प्रसादाच्च प्राप्तं वै ज्ञानमुत्तमम् ।
तस्यवाक्योदकैः स्वच्छैः कायस्य मलमेव च ४३।

सबाह्याभ्यंतरं विप्र क्षालितं निर्मलं कृतम् ।
तिर्यक्त्वं च मया प्राप्तं शुकजातिसमुद्भवम् ४४।
शुकस्य ध्यानभावेन मरणे समुपस्थिते ।
तस्मिन्काले मृतो विप्र तद्भावेनापि भावितः ४५।
तादृशोऽस्मि पुनर्जातः शुकरूपो महीतले ।
मरणे यादृशो भावः प्राणिनां परिजायते ४६।
तादृशाः स्युस्तु सत्वास्ते तद्रूपास्तत्परायणाः ।
तद्गुणास्तत्स्वरूपास्ते भावभूता भवंति हि ४७।
मृत्यकालस्य विप्रेंद्र भावेनापि न संशयः ।
अतुलं प्राप्तवाञ्ज्ञानमहमत्र महामते ४८।
तेन सर्वं विपश्यामि यद्भूतं यद्भविष्यति ।
वर्तमानं महाप्राज्ञ ज्ञानेनापि महामते ४९।
सर्वं विदाम्यहं ह्यत्र संस्थितोपि न संशयः ।
तारणाय मनुष्याणां संसारे परिवर्तताम् ५०।
नास्ति तीर्थं गुरुसमं बंधच्छेदकरं द्विज ।

एतत्ते सर्वमाख्यातं शृणु भार्गवनंदन ५१।
यत्त्वया पृच्छितं विप्र तत्ते सर्वं प्रकाशितम् ।

स्थलजाच्योदकात्सर्वं बाह्यं मलं प्रणश्यति ५२।
जन्मांतरकृतान्पापान्गुरुतीर्थं प्रणाशयेत् ।
संसारतारणायैव जंगमं तीर्थमुत्तमम् ५३।
विष्णुरुवाच-
शुक एवं महाप्राज्ञश्च्यवनाय महात्मने ।
तत्त्वं प्रकाशयित्वा तु विरराम नृपोत्तम ५४।
एतत्ते सर्वमाख्यातं जंगमं तीर्थमुत्तमम् ।
वरं वरय भद्रं ते यत्ते मनसि वर्त्तते ५५।
वेन उवाच-
नाहं राज्यस्य कामार्थी नान्यत्किंचित्प्रकामये ।
सदेहो गंतुमिच्छामि तव कायं जनार्दन ५६।
एवं वरमहं मन्ये यदि दातुमिहेच्छसि ।
विष्णुरुवाच-

यज त्वमश्वमेधेन राजसूयेन भूपते ५७।
गो भू स्वर्णाम्बुधान्यानां कुरु दानं महामते ।
दानान्नश्यति वै पापं ब्रह्मवध्यादिघोरकम् ५८।
चतुर्वर्गस्तु दानेन सिद्ध्यत्येव न संशयः ।
तस्माद्दानं प्रकर्तव्यं मामुद्दिश्य च भूपते ५९।
यादृशेनापि भावेन मामुद्दिश्य ददाति यः ।
तादृशं तस्य वै भावं सत्यमेवं करोम्यहम् ६०।
ऋषीणां दर्शनात्स्पर्शाद्भ्रष्टस्ते पापसंचयः ।
आगमिष्यसि यज्ञांते मम देहं न संशयः ६१।
एवमाभाष्य तं वेनमंतर्द्धानं गतो हरिः ६२।

Roman transliteration

siddha uvāca-
śrūyatāmabhidhāsyāmi jñānarūpaṃ tavāgrataḥ |
jñānasya nāsti vai deho hastau pādau ca cakṣuṣī 1|
nāsākarṇau na jñānasya nāsti caivāsthisaṃgrahaḥ |
kena dṛṣṭaṃ tu vai jñānaṃ kāni liṃgāni tasya vai 2|
ākārairvarjitaṃ nityaṃ sarvaṃ vetti sa sarvavit |
divāprakāśakaḥ sūryo rātrau prakāśayecchaśī 3|
gṛhaṃ prakāśayeddīpo lokamadhye sthitā amī |
tatpadaṃ kena vai dhāmnā dṛśyate śṛṇu sattama 4|
na viṃdaṃti hi mūḍhāste mohitā viṣṇumāyayā |
kāyamadhye sthitaṃ jñānaṃ dhyānadīptamanaupamam 5|
tatpadaṃ tena dṛśyeta caṃdrasūryādibhirna ca |
hastapādau vinā jñānamacakṣuḥ karṇavarjitam 6|
tasya sarvatra gatirasti sarvaṃ gṛhṇāti paśyati |
sarvamāghrāti vipreṃdra śṛṇotyevaṃ na saṃśayaḥ 7|

nāsti jñānasamo dīpaḥ sarvāṃdhakāranāśane |
svarge bhūmau ca pātāle sthāne sthāne ca dṛśyate 8|

kāyamadhye sthitaṃ jñānaṃ na viṃdaṃti kubuddhayaḥ |
jñānasthānaṃ pravakṣyāmi yasmājjñānaṃ prajāyate 9|
prāṇināṃ hṛdaye nityaṃ nihitaṃ sarvadā dvija |
kāmādīnsumahābhogānmahāmohādikāṃstathā 10|
vivekavahninā sarvāndidhakṣati sadaiva yaḥ |
sarvaśāṃtimayobhūtvā iṃdriyārthaṃ pramarddayet 11|
tatastu jāyate jñānaṃ sarvatattvārthadarśakam |
tattvamūlamidaṃ jñānaṃ nirmalaṃ sarvadarśakam 12|
tasmācchāṃtiṃ kuruṣva tvaṃ sarvasaukhyapravarddhinīṃ |
samaḥ śatrau ca mitre ca yathātmani tathāpare 13|
bhava svaniyato nityaṃ jitāhāro jiteṃdriyaḥ |
maitraṃ naiva prakartavyaṃ vairaṃ dūre parityajet 14|
niḥsaṃgo niḥspṛho bhūtvā ekāṃtasthānamāśritaḥ |

sarvaprakāśako jñānī sarvadarśī bhaviṣyasi 15|
ekasthānasthito vatsa trailokye yadbhaviṣyati |
vṛttāṃtaṃ vetsyasi tvaṃ tu matprasādānna saṃśayaḥ 16|
kuṃjala uvāca-
siddhena tena me vipra jñānarūpaṃ prakāśitam |
tasya vākye sthito nityaṃ tadbhāvenāpi bhāvitaḥ 17|
trailokye varttate yadyadekasthāne sthito hyaham |
tattadeva prajānāmi prasādāttasya sadguroḥ 18|
etatte sarvamākhyātamātmavṛttāṃtameva hi |
anyatkiṃ te pravakṣyāmi tadbrūhi dvijasattama 19|
cyavana uvāca-
kīrayoniṃ kathaṃ prāpto bhavāñjñānavatāṃ varaḥ |
tanme tvaṃ kāraṇaṃ brūhi sarvasaṃdehanāśanam 20|
kuṃjala uvāca-
saṃsargājjāyate pāpaṃ saṃsargātpuṇyameva hi |

tasmādvivarjayecchuddho bhavyaṃ viruddhameva ca 21|
lubdhakenāpi pāpena kenāpyekaḥ śukaḥ śiśuḥ |
baṃdhayitvā samānīto vikrayārthaṃ samudyataḥ 22|
cāṭukāṃra surūpaṃ taṃ paṭuvākyaṃ samīkṣya ca |
gṛhīto brāhmaṇaikena mama prītyā samarpitaḥ 23|
jñānadhyānasthito nityamahameva dvijottama |
same bālasvabhāvena kautukātkarasaṃsthitaḥ 24|
tasya kautukavākyairvā mugdho'haṃ dvijasattama |
śukasya putrarūpasya nityaṃ tatparamānasaḥ 25|
māmevaṃ vadate sopi tātatāteti āsyatām |
snātuṃ gaccha mahābhāga devamarcaya sāṃpratam 26|
ityādicāṭukairvākyairmāmevaṃ paribhāṣayet |
tasyavākyavinodena vismṛtaṃ jñānamuttamam 27|
puṣpārthaṃ phalabhogārthaṃ gatohaṃ vanameva ca |
nītaḥ śuko biḍālena mama duḥkhasya hetave 28|

mama saṃsargibhiḥ sarvairvayasyaiḥ sādhucāribhiḥ |
biḍālena hataḥ pakṣī tenaiva bhakṣito hi saḥ 29|
śrutvā mṛtyuṃ gataṃ vipra śukaṃ taṃ cāṭukārakam |
mahatā duḥkhabhāvena asukhenātiduḥkhitaḥ 30|
tasya duḥkhena mugdhosmi tīvreṇāpi supīḍitaḥ |
mahatā mohajālena baddho'haṃ dvijapuṃgava 31|
prālapaṃ rāmacaṃdreti śukarājeti paṃḍita |

ślokarājeti taṃ vipra mohāccalitamānasaḥ 32|
tato'haṃ duḥkhasaṃtaptaḥ saṃjñātaḥ svenakarmaṇā |
viyogenāpi vipreṃdra śukasya śṛṇu sāṃpratam 33|
vismṛtaṃ tanmayā jñānaṃ siddhenāpi prakāśitam |
saṃsmarañchokasaṃtaptastaṃ śukaṃ cāṭukārakam 34|
vatsavatseti nityaṃ vai pralapañchṛṇu bhārgava |
gadyapadyamayairvākyaiḥ saṃskṛtākṣarasaṃyutaiḥ 35|
tvāṃ vinā kaśca māṃ vatsa bodhayiṣyati sāṃpratam |

kathābhistu vicitrābhiḥ pakṣirājaprasādya mām 36|
asminsunirjanodyāne vihāya kva gato bhavān |
kena doṣeṇa liptosmi tanme kathaya sāṃpratam 37|
evaṃvidhairahaṃ vākyaiḥ karuṇaistaistu mohitaḥ |
evamādi pralapyāhaṃ śokenāpi supīḍitaḥ 38|
mṛtohaṃ tena mohena tadbhāvenāpi mohitaḥ |
maraṇe yādṛśo bhāvo matiścāsīcca yādṛśī 39|
tādṛśenāpi bhāvena jāto'haṃ dvijasattama |
garbhavāso mayā prāpto jñānasmṛtividhāyakaḥ 40|
smṛtaṃ pūrvakṛtaṃ karma svayameva viceṣṭitam |
mayā pāpena mūḍhena kiṃ kṛtaṃ hyakṛtātmanā 41|
garbhayogasamārūḍhaḥ punastaṃ ciṃtayāmyaham |
tena me nirmalaṃ jñānaṃ jātaṃ vai sarvadarśakam 42|
gurostasya prasādācca prāptaṃ vai jñānamuttamam |
tasyavākyodakaiḥ svacchaiḥ kāyasya malameva ca 43|

sabāhyābhyaṃtaraṃ vipra kṣālitaṃ nirmalaṃ kṛtam |
tiryaktvaṃ ca mayā prāptaṃ śukajātisamudbhavam 44|
śukasya dhyānabhāvena maraṇe samupasthite |
tasminkāle mṛto vipra tadbhāvenāpi bhāvitaḥ 45|
tādṛśo'smi punarjātaḥ śukarūpo mahītale |
maraṇe yādṛśo bhāvaḥ prāṇināṃ parijāyate 46|
tādṛśāḥ syustu satvāste tadrūpāstatparāyaṇāḥ |
tadguṇāstatsvarūpāste bhāvabhūtā bhavaṃti hi 47|
mṛtyakālasya vipreṃdra bhāvenāpi na saṃśayaḥ |
atulaṃ prāptavāñjñānamahamatra mahāmate 48|
tena sarvaṃ vipaśyāmi yadbhūtaṃ yadbhaviṣyati |
vartamānaṃ mahāprājña jñānenāpi mahāmate 49|
sarvaṃ vidāmyahaṃ hyatra saṃsthitopi na saṃśayaḥ |
tāraṇāya manuṣyāṇāṃ saṃsāre parivartatām 50|
nāsti tīrthaṃ gurusamaṃ baṃdhacchedakaraṃ dvija |

etatte sarvamākhyātaṃ śṛṇu bhārgavanaṃdana 51|
yattvayā pṛcchitaṃ vipra tatte sarvaṃ prakāśitam |
sthalajāccodakātsarvaṃ bāhyaṃ malaṃ praṇaśyati 52|
janmāṃtarakṛtānpāpāngurutīrthaṃ praṇāśayet |
saṃsāratāraṇāyaiva jaṃgamaṃ tīrthamuttamam 53|
viṣṇuruvāca-
śuka evaṃ mahāprājñaścyavanāya mahātmane |
tattvaṃ prakāśayitvā tu virarāma nṛpottama 54|
etatte sarvamākhyātaṃ jaṃgamaṃ tīrthamuttamam |
varaṃ varaya bhadraṃ te yatte manasi varttate 55|
vena uvāca-
nāhaṃ rājyasya kāmārthī nānyatkiṃcitprakāmaye |

sadeho gaṃtumicchāmi tava kāyaṃ janārdana 56|
evaṃ varamahaṃ manye yadi dātumihecchasi |
viṣṇuruvāca-

yaja tvamaśvamedhena rājasūyena bhūpate 57|
go bhū svarṇāmbudhānyānāṃ kuru dānaṃ mahāmate |
dānānnaśyati vai pāpaṃ brahmavadhyādighorakam 58|
caturvargastu dānena siddhyatyeva na saṃśayaḥ |
tasmāddānaṃ prakartavyaṃ māmuddiśya ca bhūpate 59|
yādṛśenāpi bhāvena māmuddiśya dadāti yaḥ |
tādṛśaṃ tasya vai bhāvaṃ satyamevaṃ karomyaham 60|
ṛṣīṇāṃ darśanātsparśādbhraṣṭaste pāpasaṃcayaḥ |
āgamiṣyasi yajñāṃte mama dehaṃ na saṃśayaḥ 61|
evamābhāṣya taṃ venamaṃtarddhānaṃ gato hariḥ 62|

English translation

The siddha said :

1-16. Listen, I shall tell you the nature of knowledge. Knowledge has no body, no hands, no feet, and no eyes. It has no nose, no ears. Knowledge does not have the collection of bones. Who indeed has seen knowledge? What are its characteristic marks? It is without any form, it is eternal. The omniscient one knows everything. The sun illumines by day; the moon illumines at night; a lamp would illumine (i.e. illumines) the house. These remain in the world. O best one, listen, (I shall tell you) by what lustre is that place seen? Fools, deluded by Viṣṇu 's Māyā do not obtain it. Knowledge remaining in the body is inflamed by concentration and is matchless. That (highest) place will be seen through that (knowledge) and not by means of the moon, the sun etc. Knowledge is without hands and feet. It is eyeless, and is without ears. It moves everywhere. It grasps and sees everything. O best brāhmaṇa , it smells everything; it does hear; there is no doubt about this. There is no lamp like knowledge for the destruction of all darkness (of ignorance). It is seen in the heaven, on the earth, in the nether world—at every place. Those of wicked minds are not conscious of the knowledge that remains in the body. I shall explain to you the place of knowledge, from which knowledge springs up. O brāhmaṇa, it has always been kept in the hearts of beings. He who always desires to bum with the fire of discrimination the great sensual pleasures like sex and great allurements, becoming full of all tranquility, would crush objects of senses. Then would knowledge be born manifesting the full truth. This knowledge has the first principle as its basis; it is spotless and it manifests everything. Therefore have tranquility which enhances all pleasures. Be equanimous towards your enemy and your friend; and always restrict your food and control your senses. You should not form friendship (with anyone); enmity should be cast at a distance. Being without attachment, being desireless, and having resorted to a solitary place, you will possess spiritual knowledge, explaining everything. O child, there is no doubt that by my grace you, remaining at one place, will know the account of what is taking place in the three worlds.

Kuñjala said :

17-19. O brāhmaṇa, that siddha showed me the nature of knowledge. I always remained within his words (i.e. obeyed him).

I am pervaded by his existence. By the favour of that good preceptor, I, (even though) seated at one place, know everything that takes place in the three worlds. I have told you my entire account. O best

brāhmaṇa, tell me what else I should tell you.

Cyavana said :

20. How did you, the best among the learned, reach (i.e. get birth in) the species of parrots? Tell me the reason of it that will dispel all my doubt.

Kuñjala said :

21-27. Sin is produced through contact, and also merit is produced through contact. Therefore an honest person should avoid a worthy (person) or the opposite of him. (Once) a sinful hunter had brought a young one of a parrot after catching it. He was eager to sell it. Seeing it to be beautiful and speaking agreeably and cleverly, a brāhmaṇa took (i.e. purchased) it, and affectionately gave it to me. O best brāhmaṇa, everyday I remained in intellectual meditation. Due to its child-like nature it perched on my hand out of curiosity. O you best brāhmaṇa, I, with my mind always set upon the parrot of the form of (i.e. like) my son, was infatuated by its impatient words. It too used to instruct me: "O father, father, (please) be seated; O glorious one, go for a bath; now worship the god." It would talk to me in such pleasant words. Due to the diversion caused by its words I forgot my excellent knowledge.

28-33. (Once) I went to a forest for (collecting) flowers and enjoying fruits. The bird was taken away by a cat to cause me (i.e. which caused me) grief. I heard from my well-behaved associates living in my company that the bird was killed by a cat and eaten by it only. (Thus) O brāhmaṇa, hearing that the bird talking agreeably was dead I was extremely afflicted with great grief and unhappiness. I was bewildered due to grief on this account and was very much pained. O best brāhmaṇa, I was caught in a great mesh of infatuation. With my mind moved by infatuation I cried: 'O Rāmacandra , O king of parrots, O lord of celebrity', O brāhmaṇa. O best brāhmaṇa, now listen: then I became tormented with grief and separation due to my act.

34-38. I forgot the knowledge made clear to me by the siddha also. I, tormented with grief, remembered that parrot speaking agreeably. O Bhārgava , crying like: 'O child, O child, who, except you, will now advise me with sentences, with well-formed words. O lord of birds, having pleased me with wonderful stories, and abandoned me in this solitary garden, where have you gone? Tell me now by which fault I am stained.' Being perplexed I lamented with (i.e. uttering) such piteous words, and was very much tormented with grief.

39-42a. Due to that embarassment and deluded by affection for it I died. O best brāhmaṇa, I was born with that temperament and thought with which I died. I was put in the womb which caused knowledge and remembrance (in me). I remembered the former deed done by me—a sinner and a fool. (I thought:) 'What have I, whose spirit is not disciplined, to do?' Being in the womb, I thought about it only.

42b-53. Due to that I obtained knowledge which was pure and which manifested everything (to me); and by the grace of that preceptor I got excellent knowledge. O brāhmaṇa, by the clean water of his words the dirt of my body—internal and external—was washed, and it was made pure. I obtained the birth of a bird as a parrot. O brāhmaṇa, when I, thinking of the parrot—thus conceiving thoughts about it (only), died, I was again born on the earth in the form of a parrot. Beings are born with that form, and are intent upon that, have those virtues, that appearance, about which thoughts occur to them at the time of their death. O best brāhmaṇa, O you very intelligent one, there is no doubt that due to the thought at the time of my death I obtained incomparable knowledge here (i.e. in my existence as a parrot). Therefore, I (am able) to see what has taken place and what will happen. There is no doubt

that even though I am staying here I know the entire present due to my knowledge. O very wise and very intelligent one. O brāhmaṇa, for the emancipation of human beings moving in the mundane existence there is no holy place cutting the bonds (of karman) like a preceptor. O Bhārgava, listen; I have told you all this. O Brāhmaṇa, I have explained to you all that you had asked. The holy place (in the form) of a preceptor removes all external dirt from a place on the land or in water. The holy place in the form of a preceptor would destroy sins committed in other (i.e. former) births. This moving holy place (in the form of a preceptor) is excellent.

Viṣṇu said :

54. O best king, that very intelligent parrot, having thus explained the truth to that noble Cyavana , ceased (speaking).

55. I have explained to you this excellent moving holy place (in the form of a preceptor). Well-being to you; ask for a boon that you have in your mind.

Vena said :

56-57a. I do not desire a kingdom; nor do I long for anything (else). O Janārdana (i.e. Viṣṇu), with my body (intact) I desire to reach your body. If you desire to grant a boon I think (you should give me) this boon.

Viṣṇu said :

57b-62. O king, perform a horse sacrifice and Rājasūya sacrifice. O you very intelligent one, make presents of cows, land, gold, water and grains. By making presents a terrible sinlike killing a brāhmaṇa perishes. There is no doubt that by making gifts all the four goals of human life are definitely accomplished. Therefore, O king, presents should be made dedicating them to me. I fulfil the intention of the person with which he gives (presents) dedicating them to me. Due to your having seen the sages and having come in contact with them, the heap of your sins has dropped down. There is no doubt that at the end of the sacrifice you will reach my body.

Speaking thus to that Vena Viṣṇu vanished.

Sanskrit source · English chapter witness

Bhūmi-khaṇḍa · Chapter 124

Pṛthu's Righteous Rule

Chapter 206 of 693 · 27 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
अंतर्द्धानं गते विष्णौ वेनो राजा महामतिः ।
क्व गतो देवदेवेश इति चिंतापरोऽभवत् १।
हर्षेण महताविष्टश्चिंतयित्वा नृपोत्तमः ।
समाहुय नृपश्रेष्ठं तं पृथुं मधुराक्षरैः २।
तमुवाच महात्मानं हर्षेण महता तदा ।
त्वया पुत्रेण भूर्लोके तारितोस्मि सुपातकात् ३।
नीत उज्ज्वलतां वत्स वंशो मे सांप्रतं पृथो ।
मया विनाशितो दोषैस्त्वया गुणैः प्रकाशितः ४।
यजेहमश्वमेधेन दास्ये दानान्यनेकशः ।
विष्णुलोकं व्रजाम्यद्य सकायस्ते प्रसादतः ५।
संभरस्व महाभाग संभारांस्त्वं नृपोत्तम ।
आमंत्रय महाभाग ब्राह्मणान्वेदपारगान् ६।
एवं पृथुः समादिष्टो वेनेनापि महात्मना ।
प्रत्युवाच महात्मा स वेनं पितरमादरात् ७।

कुरु राज्यं महाराज भुंक्ष्व भोगान्मनोनुगान् ।
दिव्यान्वा मानुषान्पुण्यान्यज्ञैर्यज जनार्दनम् ८।
एवमुक्त्वा प्रणम्यैव पितरं ज्ञानतत्परम् ।
धनुरादाय पृथ्वीशः सबाणं यत्नपूर्वकम् ९।
आदिदेश भटान्सर्वान्घोषध्वं भूतले मम ।
पापमेव न कर्तव्यं कर्मणा त्रिविधेन वै १०।
करिष्यंति च यत्पापं आज्ञां वेनस्य भूपतेः ।
उल्लंघ्य वध्यतां सो हि यास्यते नात्र संशयः ११।
दानमेव प्रदातव्यं यज्ञैश्चैव जनार्दनम् ।
यजध्वं मानवाः सर्वे तन्मनस्का विमत्सराः १२।
एवं शिक्षां प्रदत्वासौ राज्यं भृत्येषु वेनजः ।
निःक्षिप्य च गतो विप्रास्तपसोर्थे तपोवनम् १३।
सर्वान्दोषान्परित्यज्य संयम्य विषयेन्द्रियान् ।
शतवर्षप्रमाणं वै निराहारो बभूव ह १४।
तपसा तस्य वै तुष्टो ब्रह्मा पृथुमुवाच ह ।

तपस्तपसि कस्मात्त्वं तन्मे त्वं कारणं वद १५।
पृथुरुवाच-
वेन एष महाप्राज्ञः पिता मे कीर्तिवर्द्धनः ।
समाचरति यः पापमस्य राज्ये नराधमः १६।
शिरश्छेत्ता भवत्वेष तस्य देवो जनार्दनः ।
अदृष्टैश्च महाचक्रैर्हरिः शास्ता भवेत्स्वयम् १७।
मनसा कर्मणा वाचा कर्तुं वांछति पातकम् ।
तेषां शिरांसि त्रुट्यंतु फलं पक्वं यथा द्रुमात् १८।
एतदेव वरं मन्ये त्वत्तः शृणु सुरेश्वर ।
प्रजानां दोषभावेन न लिप्यति पिता मम १९।
तथा कुरुष्व देवेश वरं दातुं यदीच्छसि ।
ददस्व उत्तमं कामं चतुर्मुखनमोऽस्तु ते २०।
ब्रह्मोवाच-
एवमस्तु महाभाग पिता ते पूततां गतः ।
विष्णुना शासितो वत्स पुत्रेणापि त्वया पृथो २१।

एवं पृथुं समुद्दिश्य वरं दत्वा गतो विभुः ।
पृथुरेव समायातो राज्यकर्मणि संस्थितः २२।
वैन्यस्य राज्ये विप्रेन्द्राः पापं कश्चेन्न चाचरेत् ।
यस्तु चिंतयते पापं त्रिविधेनापि कर्मणा २३।
शिरश्छेदो भवेत्तस्य यथाचक्रैर्निकृंतितः ।
तदाप्रभृति वै पापं नैव कोपि समाचरेत् २४।
इत्याज्ञा वर्तते तस्य वैन्यस्यापि महात्मनः ।
सर्वलोकाः समाचारैः परिवर्तंति नित्यशः २५।
दानभोगैः प्रवर्तंते सर्वधर्मपरायणाः ।
सर्वसौख्यैः प्रवर्द्धंते प्रसादात्तस्य भूपतेः २६।
इति श्रीपद्मपुराणे भूमिखंडे वेनोपाख्याने चतुर्विंशत्यधिक शततमोऽध्यायः १२४।

Roman transliteration

sūta uvāca-
aṃtarddhānaṃ gate viṣṇau veno rājā mahāmatiḥ |
kva gato devadeveśa iti ciṃtāparo'bhavat 1|
harṣeṇa mahatāviṣṭaściṃtayitvā nṛpottamaḥ |
samāhūya nṛpaśreṣṭhaṃ taṃ pṛthuṃ madhurākṣaraiḥ 2|
tamuvāca mahātmānaṃ harṣeṇa mahatā tadā |
tvayā putreṇa bhūrloke tāritosmi supātakāt 3|
nīta ūjjvalatāṃ vatsa vaṃśo me sāṃprataṃ pṛtho |
mayā vināśito doṣaistvayā guṇaiḥ prakāśitaḥ 4|
yajehamaśvamedhena dāsye dānānyanekaśaḥ |
viṣṇulokaṃ vrajāmyadya sakāyaste prasādataḥ 5|
saṃbharasva mahābhāga saṃbhārāṃstvaṃ nṛpottama |
āmaṃtraya mahābhāga brāhmaṇānvedapāragān 6|
evaṃ pṛthuḥ samādiṣṭo venenāpi mahātmanā |
pratyuvāca mahātmā sa venaṃ pitaramādarāt 7|

kuru rājyaṃ mahārāja bhuṃkṣva bhogānmanonugān |
divyānvā mānuṣānpuṇyānyajñairyaja janārdanam 8|
evamuktvā praṇamyaiva pitaraṃ jñānatatparam |
dhanurādāya pṛthvīśaḥ sabāṇaṃ yatnapūrvakam 9|
ādideśa bhaṭānsarvānghoṣadhvaṃ bhūtale mama |
pāpameva na kartavyaṃ karmaṇā trividhena vai 10|
kariṣyaṃti ca yatpāpaṃ ājñāṃ venasya bhūpateḥ |
ullaṃghya vadhyatāṃ so hi yāsyate nātra saṃśayaḥ 11|
dānameva pradātavyaṃ yajñaiścaiva janārdanam |
yajadhvaṃ mānavāḥ sarve tanmanaskā vimatsarāḥ 12|
evaṃ śikṣāṃ pradatvāsau rājyaṃ bhṛtyeṣu venajaḥ |
niḥkṣipya ca gato viprāstapasorthe tapovanam 13|
sarvāndoṣānparityajya saṃyamya viṣayendriyān |
śatavarṣapramāṇaṃ vai nirāhāro babhūva ha 14|
tapasā tasya vai tuṣṭo brahmā pṛthumuvāca ha |

tapastapasi kasmāttvaṃ tanme tvaṃ kāraṇaṃ vada 15|
pṛthuruvāca-
vena eṣa mahāprājñaḥ pitā me kīrtivarddhanaḥ |
samācarati yaḥ pāpamasya rājye narādhamaḥ 16|
śiraśchettā bhavatveṣa tasya devo janārdanaḥ |
adṛṣṭaiśca mahācakrairhariḥ śāstā bhavetsvayam 17|
manasā karmaṇā vācā kartuṃ vāṃchati pātakam |
teṣāṃ śirāṃsi truṭyaṃtu phalaṃ pakvaṃ yathā drumāt 18|
etadeva varaṃ manye tvattaḥ śṛṇu sureśvara |
prajānāṃ doṣabhāvena na lipyati pitā mama 19|
tathā kuruṣva deveśa varaṃ dātuṃ yadīcchasi |
dadasva uttamaṃ kāmaṃ caturmukhanamo'stu te 20|
brahmovāca-
evamastu mahābhāga pitā te pūtatāṃ gataḥ |
viṣṇunā śāsito vatsa putreṇāpi tvayā pṛtho 21|

evaṃ pṛthuṃ samuddiśya varaṃ datvā gato vibhuḥ |
pṛthureva samāyāto rājyakarmaṇi saṃsthitaḥ 22|
vainyasya rājye viprendrāḥ pāpaṃ kaścinna cācaret |
yastu ciṃtayate pāpaṃ trividhenāpi karmaṇā 23|
śiraśchedo bhavettasya yathācakrairnikṛṃtitaḥ |
tadāprabhṛti vai pāpaṃ naiva kopi samācaret 24|
ityājñā vartate tasya vainyasyāpi mahātmanaḥ |
sarvalokāḥ samācāraiḥ parivartaṃti nityaśaḥ 25|
dānabhogaiḥ pravartaṃte sarvadharmaparāyaṇāḥ |
sarvasaukhyaiḥ pravarddhaṃte prasādāttasya bhūpateḥ 26|
iti śrīpadmapurāṇe bhūmikhaṃḍe venopākhyāne caturviṃśatyadhika śatatamo'dhyāyaḥ 124|

English translation

Sūta said :

1. When Viṣṇu disappeared, that very intelligent king Vena became anxious as to where the lord of gods had gone.

2-3a. Being full of great joy and having pondered the best king having called the greatest king with sweet words, then said to that magnanimous one with great joy.

3b-6. “O son, you my son have emancipated me from a great sin in the world. O Pṛthu , now you have made bright my dynasty. I ruined it with my faults; you have illumined it with your virtues. I shall perform a horse-sacrifice and shall give many presents. Due to your graciousness I shall today bodily go to Viṣṇu’s heaven. O you best and very prosperous king, gather the necessaries (for the sacrifice). O you blessed one, invite brāhmaṇas who have mastered the Vedas .”

7. Thus was ordered Pṛthu by the noble Vena. The high-souled (Pṛthu) respectfully said to his father:

8. “O great king, rule over the kingdom; enjoy divine, human and righteous pleasures agreeable to you. Offer a sacrifice to Viṣṇu.”

9-14. Speaking thus to his father, intent on knowledge, and saluting him, the lord of the earth (i.e. Pṛthu) carefully took his bow with arrows and ordered all his soldiers: “Proclaim (my order) on the earth: No sin should be committed through the deeds of three kinds. He who, having violated the order of king Vena, will commit a sin, will be killed. There is no doubt about this. Gifts should be given; and O all men, setting your mind on him and being free from jealousy, offer sacrifices to Viṣṇu.” O brāhmaṇas, having given such an instruction Vena’s son went to a penance-grove for (practising) penance. Giving up all faults and restraining his senses from their objects, he remained without food for a hundred years.

15. Being pleased with his penance, Brahmā said to Pṛthu: “Tell me the reason for which you are practising penance.”

Pṛthu said :

16-20. My father Vena is very intelligent and glorious. Let Viṣṇu (himself) cut off the head of that person who in Vena’s kingdom commits a sin. Let Hari himself punish him with his invisible disc. Let the heads of those who desire to commit sins mentally, through (physical) deeds or words, be snapped like a ripe fruit from a tree. Let Hari himself punish him with his invisible great disc. Listen, O lord of gods. I desire this boon only from you. If you, O lord of gods, desire to grant a boon, then do that by which my father is not stained by the sins of his subjects. O you four-faced (Brahma), give (i.e. satisfy this) best desire; my salutation to you.

Brahmā said :

21-26. Let it be so, O glorious one; your father is absolved. He is guided by Viṣṇu and by you, his son, O Pṛthu.

Having thus told (i.e. given a boon to) Pṛthu, the lord left. Pṛthu came back and became (engaged) in royal duties. O best brāhmaṇas, nobody committed a sin in the kingdom of the son of Vena. The head of him who conceives a sin through the deeds of three kinds, is cut off as with disc (by Viṣṇu). Since then nobody committed a sin. Thus was the order of the magnanimous son of Vena. All people always behaved well. Being intent upon all religious duties they lived by giving gifts and food. By the grace of that king they thrived with all pleasures.

Bhūmi-khaṇḍa · Chapter 125

The Merit of Listening to or Reciting This Purāna

Chapter 207 of 693 · 52 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
वेनस्याज्ञां सुसंप्राप्य पृथुः परमधार्मिकः ।
संबभ्रे सर्वसंभारान्नानापुण्यान्नृपात्मजः १।
निमंत्र्य ब्राह्मणान्सर्वान्नानादेशोद्भवानपि ।
अथ वेन इयाजासावश्वमेधेन भूपतिः २।
दानान्यदाद्ब्राह्मणेभ्यो नानारूपाण्यनेकशः ।
जगाम वैष्णवं लोकं सकायो जगतीपतिः ३।
विष्णुना सह धर्मात्मा नित्यमेव प्रवर्तते ।
एतद्वः सर्वमाख्यातं चरित्रं तस्य भूपतेः ४।
सर्वपापप्रशमनं सर्वदुःखविनाशनम् ।
पृथुरेव स धर्मात्मा राजा पृथ्वीं प्रशासति ५।
त्रैलोक्येन समं पृथ्वीं दुदोह नृपसत्तमः ।
प्रजास्तु रंजितास्तेन पुण्यधर्मानुकर्मभिः ६।
एतत्ते सर्वमाख्यातं भूमिखण्डमनुत्तमम् ।
प्रथमं सृष्टिखंडं तु द्वितीयं भूमिखंडकम् ७।

भूमिखंडस्यमाहात्म्यं कथयिष्याम्यहं पुनः ।
अस्य खंडस्य वै श्लोकं यः शृणोति नरोत्तमः ८।
दिनस्यैकस्य वै पापं तस्य चैव प्रणश्यति ।
यो नरो भावसंयुक्तोऽध्यायं संशृणुते सुधीः ९।
तस्य पुण्यं प्रवक्ष्यामि श्रूयतां द्विजसत्तमाः ।
दत्तस्य गोसहस्रस्य ब्राह्मणेभ्यः सुपर्वणि १०।
यत्फलं तत्प्रजायेत विष्णुस्तस्य प्रसीदति ।
अस्य पद्मपुराणस्य पठमानस्य नित्यशः ११।
कलौयुगे तु विघ्नाश्च न जायंते नरस्य वै ।
व्यास उवाच-
कस्मात्कलौ न जायंते शृण्वानस्य च पद्मज १२।
नरस्य पुण्ययुक्तस्य नाना विघ्नाः सुदारुणाः ।
ब्रह्मोवाच-
मखस्याप्यश्वमेधस्य यत्फलं परिकथ्यते १३।
तत्फलं दृश्यते तात पुराणे पद्मसंज्ञके ।

अश्वमेधमखः पुण्यः कलौ नैव प्रवर्तते १४।
पुराणं चापि यत्तद्वदश्वमेधसमं किल ।
अश्वमेधस्य यत्पुण्यं स्वर्गमोक्षफलप्रदम् १५।
न भुंजंति नराः पापाः पापमार्गेषु संस्थिताः ।
पुराणस्यास्य पुण्यस्य पद्मसंज्ञस्य सत्तम १६।
अश्वमेधसमं पुण्यं न भुंजंति कलौ नराः ।
कलौ युगे नरैः पापैर्गंतव्यं नरकार्णवम् १७।
कस्माच्छ्रोष्यंति तत्पुण्यं चतुर्वर्गप्रसाधनम् ।
येन श्रुतमिदं पुण्यं पुराणं पद्मसंज्ञकम् १८।
सर्वं हि साधितं तेन चतुर्वर्गस्य साधनम् ।
अश्वमेधादयो यज्ञास्तस्मान्नष्टा महामते १९।
कलौ युगे गताः स्वर्गे सवेदाः सांगसस्वराः ।
यः कोपि सत्वसंपन्नः श्रद्धावान्भगवत्परः २०।
श्रोतुमिच्छति धर्मात्मा सपुत्रो भार्यया सह ।
श्रवणार्थं महाश्रद्धा पूर्वं तस्य प्रजायते २१।

शृण्वानस्य नरस्यापि महाविघ्नो न संचरेत् ।
अश्रद्धा जायते पूर्वं पाठकस्य नरस्य च २२।
लोभश्च जायते तस्य शृण्वानस्य द्विजोत्तम ।
प्रेषितो विष्णुदेवेन महामोहः स दारुणः २३।
अकरोत्स विनाशं तु शृण्वतश्चास्य नित्यशः ।
दूषकाः कुत्सकाः पापाः संभवंति दिने दिने २४।
ज्ञातव्यं तु सुबुद्धेन विघ्नरूपं ममाधुना ।
संजातं दृश्यते व्यास तथा होमं समाचरेत् २५।
वैष्णवैश्च महामंत्रैर्विष्णुसूक्तैः सुपुण्यदैः ।
विष्णोरराटमंत्रेण सहस्रशीर्षकेण च २६।
इदं विष्णु सुमंत्रेण आब्रह्मेण पुनः पुनः ।
त्र्यंबकेन च मंत्रेण होममेवं समाचरेत् २७।
बृहत्साम्ना सुमंत्रेण द्वादशाक्षरकेण च ।
यस्य देवस्य यो होमस्तस्य मंत्रेण होमयेत् २८।
अष्टोत्तरतिलाज्यैश्च पालाशैः समिधैरपि ।

ग्रहाणामपि कर्त्तव्यं स्थापनं पूजनं द्विज २९।
विघ्नेशं पूजयेत्तत्र शारदां च सुरेश्वरीम् ।
जातवेदां महामायां चंडिकां क्षेत्रनायकम् ३०।
तिलैश्च तंदुलैराज्यैस्तेषां मंत्रसमुद्यतैः ।
एवं होमः प्रकर्त्तव्यो ब्राह्मणेभ्यो ददेद्धनम् ३१।
यथासंभाविकां तात दक्षिणां धेनुसंयुताम् ।
ततो विघ्नाः प्रणश्यंति पुराणं सिद्धिमाप्नुयात् ३२।
एवं न कुरुते यो हि तस्य विघ्नं वदाम्यहम् ।
तस्यांगे जायते रोगो बहुपीडाप्रदायकः ३३।

भार्या शोकः पुत्रशोको धनहानिः प्रजायते ।
नानाविधान्महारोगान्भुंजते नात्र संशयः ३४।
यस्य गेहे नास्ति वित्तमुपवासं समाचरेत् ।
एकादश्यां सुसंप्राप्य पूजयेन्मधुसूदनम् ३५।
षोडशैश्चोपचारैश्च भावयुक्तेन चेतसा ।
ब्राह्मणान्भोजयेत्पश्चाद्यथावित्तानुसारतः ३६।

केशवाय ततो दत्वा संकल्पं हविषान्वितम् ।
स्वयं कुर्यात्ततः प्राज्ञो भोजनं सह बांधवैः ३७।
पुत्रैस्तु भार्यया युक्तस्ततः सिद्धिमवाप्नुयात् ।
पुराणसंहितापूर्णा श्रोतव्या धर्मतत्परैः ३८।
चतुर्वर्गस्य वै सिद्धिर्जायते तस्य नान्यथा ।
सपादं लक्षमेकं तु ब्रह्माख्यं पुष्करं शृणु ३९।
कृते युगे तु निष्पापाः शृण्वंति मनुजा द्विज ।
लक्षस्यार्द्धं ततः कृत्स्नं पुराणं पद्मसंज्ञकम् ४०।
श्लोकानां तु सहस्राभ्यां द्वाभ्यामेव तथाधिकम् ।
त्रेतायुगे तथा प्राप्ते यदा श्रोष्यंति मानवाः ४१।
चतुर्वर्गफलं भुक्त्वा ते यास्यंति हरिं पुनः ।
द्वाविंशतिसहस्राणि संहितापद्मसंज्ञिता ४२।
द्वापरे कथिता विप्र ब्रह्मणा परमात्मना ।
द्वादशैव सहस्राणां पद्माख्या सा तु संहिता ४३।
कलौ युगे पठिष्यंति मानवा विष्णुतत्पराः ।

एकोर्थश्चैकभावश्च चतुर्ष्वपि प्रवर्तितः ४४।
संहितास्वेव विप्रेंद्र शेषाख्यानप्रविस्तरः ।
द्वादशैव सहस्राणि नाशं यास्यंति सत्तम ४५।
कलौ युगे तु संप्राप्ते प्रथमं हि भविष्यति ।
भूमिखंडं नरः श्रुत्वासर्वपापैः प्रमुच्यते ४६।
मुच्यते सर्वदुःखेभ्यः सर्वरोगैः प्रमुच्यते ।
अन्यत्सर्वं परित्यज्य जपं दानं तथा श्रुतम् ४७।
श्रोतव्यं हि प्रयत्नेन पद्माख्यं पापनाशनम् ।
प्रथमं सृष्टिखंडं तु द्वितीयं भूमिखंडकम् ४८।
तृतीयं स्वर्गखंडं च पातालं तु चतुर्थकम् ।
पंचमं चोत्तरं खंडं सर्वपापप्रणाशनम् ४९।
यः शृणोति नरो भक्त्या पंचखंडान्यनुक्रमात् ।
गोप्रदानसहस्रस्य मानवो लभते फलम् ५०।
महाभाग्येन लभ्यंते पंचखंडानि भूसुराः ।
श्रुतानि मोक्षदानि स्युः सत्यं सत्यं न संशयः ५१।

इति श्रीपद्मपुराणे भूमिखंडे पंचपंचाशत्सहस्रसंहितायां वेनोपाख्याने पंचविंशत्यधिकशततमोऽध्यायः १२५।

Roman transliteration

sūta uvāca-
venasyājñāṃ susaṃprāpya pṛthuḥ paramadhārmikaḥ |
saṃbabhre sarvasaṃbhārānnānāpuṇyānnṛpātmajaḥ 1|
nimaṃtrya brāhmaṇānsarvānnānādeśodbhavānapi |
atha vena iyājāsāvaśvamedhena bhūpatiḥ 2|
dānānyadādbrāhmaṇebhyo nānārūpāṇyanekaśaḥ |
jagāma vaiṣṇavaṃ lokaṃ sakāyo jagatīpatiḥ 3|
viṣṇunā saha dharmātmā nityameva pravartate |
etadvaḥ sarvamākhyātaṃ caritraṃ tasya bhūpateḥ 4|
sarvapāpapraśamanaṃ sarvaduḥkhavināśanam |
pṛthureva sa dharmātmā rājā pṛthvīṃ praśāsati 5|
trailokyena samaṃ pṛthvīṃ dudoha nṛpasattamaḥ |
prajāstu raṃjitāstena puṇyadharmānukarmabhiḥ 6|
etatte sarvamākhyātaṃ bhūmikhaṇḍamanuttamam |
prathamaṃ sṛṣṭikhaṃḍaṃ tu dvitīyaṃ bhūmikhaṃḍakam 7|

bhūmikhaṃḍasyamāhātmyaṃ kathayiṣyāmyahaṃ punaḥ |
asya khaṃḍasya vai ślokaṃ yaḥ śṛṇoti narottamaḥ 8|
dinasyaikasya vai pāpaṃ tasya caiva praṇaśyati |
yo naro bhāvasaṃyukto'dhyāyaṃ saṃśṛṇute sudhīḥ 9|
tasya puṇyaṃ pravakṣyāmi śrūyatāṃ dvijasattamāḥ |
dattasya gosahasrasya brāhmaṇebhyaḥ suparvaṇi 10|
yatphalaṃ tatprajāyeta viṣṇustasya prasīdati |
asya padmapurāṇasya paṭhamānasya nityaśaḥ 11|
kalauyuge tu vighnāśca na jāyaṃte narasya vai |
vyāsa uvāca-
kasmātkalau na jāyaṃte śṛṇvānasya ca padmaja 12|
narasya puṇyayuktasya nānā vighnāḥ sudāruṇāḥ |
brahmovāca-
makhasyāpyaśvamedhasya yatphalaṃ parikathyate 13|
tatphalaṃ dṛśyate tāta purāṇe padmasaṃjñake |

aśvamedhamakhaḥ puṇyaḥ kalau naiva pravartate 14|
purāṇaṃ cāpi yattadvadaśvamedhasamaṃ kila |
aśvamedhasya yatpuṇyaṃ svargamokṣaphalapradam 15|
na bhuṃjaṃti narāḥ pāpāḥ pāpamārgeṣu saṃsthitāḥ |
purāṇasyāsya puṇyasya padmasaṃjñasya sattama 16|
aśvamedhasamaṃ puṇyaṃ na bhuṃjaṃti kalau narāḥ |
kalau yuge naraiḥ pāpairgaṃtavyaṃ narakārṇavam 17|
kasmācchroṣyaṃti tatpuṇyaṃ caturvargaprasādhanam |
yena śrutamidaṃ puṇyaṃ purāṇaṃ padmasaṃjñakam 18|
sarvaṃ hi sādhitaṃ tena caturvargasya sādhanam |
aśvamedhādayo yajñāstasmānnaṣṭā mahāmate 19|
kalau yuge gatāḥ svarge savedāḥ sāṃgasasvarāḥ |
yaḥ kopi satvasaṃpannaḥ śraddhāvānbhagavatparaḥ 20|
śrotumicchati dharmātmā saputro bhāryayā saha |
śravaṇārthaṃ mahāśraddhā pūrvaṃ tasya prajāyate 21|

śṛṇvānasya narasyāpi mahāvighno na saṃcaret |
aśraddhā jāyate pūrvaṃ pāṭhakasya narasya ca 22|
lobhaśca jāyate tasya śṛṇvānasya dvijottama |
preṣito viṣṇudevena mahāmohaḥ sa dāruṇaḥ 23|

akarotsa vināśaṃ tu śṛṇvataścāsya nityaśaḥ |
dūṣakāḥ kutsakāḥ pāpāḥ saṃbhavaṃti dine dine 24|
jñātavyaṃ tu subuddhena vighnarūpaṃ mamādhunā |
saṃjātaṃ dṛśyate vyāsa tathā homaṃ samācaret 25|
vaiṣṇavaiśca mahāmaṃtrairviṣṇusūktaiḥ supuṇyadaiḥ |
viṣṇorarāṭamaṃtreṇa sahasraśīrṣakeṇa ca 26|
idaṃ viṣṇu sumaṃtreṇa ābrahmeṇa punaḥ punaḥ |
tryaṃbakena ca maṃtreṇa homamevaṃ samācaret 27|
bṛhatsāmnā sumaṃtreṇa dvādaśākṣarakeṇa ca |
yasya devasya yo homastasya maṃtreṇa homayet 28|
aṣṭottaratilājyaiśca pālāśaiḥ samidhairapi |

grahāṇāmapi karttavyaṃ sthāpanaṃ pūjanaṃ dvija 29|
vighneśaṃ pūjayettatra śāradāṃ ca sureśvarīm |
jātavedāṃ mahāmāyāṃ caṃḍikāṃ kṣetranāyakam 30|
tilaiśca taṃdulairājyaisteṣāṃ maṃtrasamudyataiḥ |
evaṃ homaḥ prakarttavyo brāhmaṇebhyo dadeddhanam 31|
yathāsaṃbhāvikāṃ tāta dakṣiṇāṃ dhenusaṃyutām |
tato vighnāḥ praṇaśyaṃti purāṇaṃ siddhimāpnuyāt 32|
evaṃ na kurute yo hi tasya vighnaṃ vadāmyaham |
tasyāṃge jāyate rogo bahupīḍāpradāyakaḥ 33|
bhāryā śokaḥ putraśoko dhanahāniḥ prajāyate |
nānāvidhānmahārogānbhuṃjate nātra saṃśayaḥ 34|
yasya gehe nāsti vittamupavāsaṃ samācaret |
ekādaśīṃ susaṃprāpya pūjayenmadhusūdanam 35|
ṣoḍaśaiścopacāraiśca bhāvayuktena cetasā |
brāhmaṇānbhojayetpaścādyathāvittānusārataḥ 36|

keśavāya tato datvā saṃkalpaṃ haviṣānvitam |
svayaṃ kuryāttataḥ prājño bhojanaṃ saha bāṃdhavaiḥ 37|
putraistu bhāryayā yuktastataḥ siddhimavāpnuyāt |
purāṇasaṃhitāpūrṇā śrotavyā dharmatatparaiḥ 38|
caturvargasya vai siddhirjāyate tasya nānyathā |
sapādaṃ lakṣamekaṃ tu brahmākhyaṃ puṣkaraṃ śṛṇu 39|
kṛte yuge tu niṣpāpāḥ śṛṇvaṃti manujā dvija |
lakṣasyārddhaṃ tataḥ kṛtsnaṃ purāṇaṃ padmasaṃjñakam 40|
ślokānāṃ tu sahasrābhyāṃ dvābhyāmeva tathādhikam |
tretāyuge tathā prāpte yadā śroṣyaṃti mānavāḥ 41|
caturvargaphalaṃ bhuktvā te yāsyaṃti hariṃ punaḥ |
dvāviṃśatisahasrāṇi saṃhitāpadmasaṃjñitā 42|
dvāpare kathitā vipra brahmaṇā paramātmanā |
dvādaśaiva sahasrāṇāṃ padmākhyā sā tu saṃhitā 43|
kalau yuge paṭhiṣyaṃti mānavā viṣṇutatparāḥ |

ekorthaścaikabhāvaśca caturṣvapi pravartitaḥ 44|
saṃhitāsveva vipreṃdra śeṣākhyānapravistaraḥ |
dvādaśaiva sahasrāṇi nāśaṃ yāsyaṃti sattama 45|
kalau yuge tu saṃprāpte prathamaṃ hi bhaviṣyati |
bhūmikhaṃḍaṃ naraḥ śrutvāsarvapāpaiḥ pramucyate 46|
mucyate sarvaduḥkhebhyaḥ sarvarogaiḥ pramucyate |
anyatsarvaṃ parityajya japaṃ dānaṃ tathā śrutam 47|
śrotavyaṃ hi prayatnena padmākhyaṃ pāpanāśanam |
prathamaṃ sṛṣṭikhaṃḍaṃ tu dvitīyaṃ bhūmikhaṃḍakam 48|

tṛtīyaṃ svargakhaṃḍaṃ ca pātālaṃ tu caturthakam |
paṃcamaṃ cottaraṃ khaṃḍaṃ sarvapāpapraṇāśanam 49|
yaḥ śṛṇoti naro bhaktyā paṃcakhaṃḍānyanukramāt |
gopradānasahasrasya mānavo labhate phalam 50|
mahābhāgyena labhyaṃte paṃcakhaṃḍāni bhūsurāḥ |
śrutāni mokṣadāni syuḥ satyaṃ satyaṃ na saṃśayaḥ 51|

iti śrīpadmapurāṇe bhūmikhaṃḍe paṃcapaṃcāśatsahasrasaṃhitāyāṃ venopākhyāne paṃcaviṃśatyadhikaśatatamo'dhyāyaḥ 125|

English translation

Sūta said :

1-4a. Having well received the order of Vena that very religious prince, Pṛthu , collected all auspicious necessaries (for the sacrifice). Having invited all brāhmaṇas born in various countries, king Vena performed a horse-sacrifice. He gave various kinds of gifts to brāhmaṇas. The lord of the earth physically went to Viṣṇu 's heaven. The religious-minded one eternally lives with Viṣṇu.

4b-12a. I have thus told you the entire account of that king, which terminates all sins and destroys all misery. That religious-minded king Pṛthu ruled the earth. The best king milked the earth with the three worlds. He pleased his subjects with virtuous and religious deeds. I have narrated to you the entire Bhūmikhaṇḍa. The first is the Sṛṣṭikhaṇḍa and the second is Bhūmikhaṇḍa. I shall again tell you the greatness of Bhūmikhaṇḍa. The sin of the best man who (just) listens to one verse of this Khaṇḍa everyday, perishes. O best: brāhmaṇas, listen to the religious merit of him who, the wise one, listens devoutly to a chapter (of this Khaṇḍa). He gets that fruit which is obtained by a gift of a thousand cows to brāhmaṇas on an auspicious parvan -day; and Viṣṇu is pleased with him. A man who everyday reads this Padma Purāṇa , will not meet with difficulties in the Kali Age.

Vyāsa said :

12b-13a. O you lotus-born one, why is it that very terrible dangers do not come to the meritorious man who listens to the Padma Purāṇa ?

Brahmā said :

13b-28. That fruit, O dear one, which is said to be the fruit of a horse-sacrifice, is seen in (the recital of or listening to) the Padma Purāṇa. That auspicious sacrifice, viz. the horse-sacrifice does not at all exist in the Kali Age. That which is (the Padma) Purāṇa is indeed equal to the horse-sacrifice. Sinful men sticking on sinful ways do not enjoy that meritorious fruit of the horse-sacrifice which gives salvation. O best brāhmaṇa , in the Kali Age, men do not enjoy the merit of this meritorious Purāṇa called Padma like the merit of the horse-sacrifice. In the Kali Age sinful men have to go to the ocean of hell. Why will they (then) listen to the meritorious (Purāṇa), accomplishing the four goals (of human life). He, who has listened to this Purāṇa called Padma, has acquired the entire means of the four goals (of human life). Therefore, sacrifices like the horse-sacrifice have disappeared in the Kali Age, O highly intelligent one. They have, with the Vedas , Vedāṅgas and their notes, gone to heaven. Great faith is produced (even) before in a pious man to listen (to the Padma Purāṇa) who, being endowed with goodness, having faith, and devoted to the lord, desires to listen to it with his sons and wife. No great

danger would come to a man who listens (to it). But faithlessness is first produced in the reciter and the listener (who are impious). O best brāhmaṇa, even greed is produced in the listener. Great and terrible delusion caused by god Viṣṇu always ruins the listener. Polluters and revilers and sinners are coming up everyday. O Vyāsa , the good-minded one should realise: 'Oh! A danger appears to have come up to me', (and) he should perform a sacrifice. With great sacred prayers (in honour) of Viṣṇu and hymns (addressed to) Viṣṇu, which give great merit, with the hymn ' Viṣṇorarāṭa (from the Viṣṇu-sūkta), with the hymn ' Sahasrasīrṣā (from the Puruṣasūkta), with the good hymn ' Indam Viṣṇu ', with the hymn ' Ā Brahma ', with the hymn sacred to Śiva —he should thus perform a sacrifice. So also with the Bṛhat Sāman hymn and with the hymn of twelve letters (viz. Oṃ namo Bhagavate Vāsudevāya). He should perform the sacrifice with the hymn sacred to the particular deity to whom the sacrifice is offered.

29-35a. He should perform the sacrifice with more than eight sesamum seeds, (ladles of) ghee , and sacred wood-sticks of the palāśa (tree). O brāhmaṇa, he should also install the (representations of) planets and worship them. There (i.e. in the sacrifice) he should worship (Gaṇeśa) the destroyer of calamities, and Śāradā —the chief goddess. He should also worship Jātaveda , Mahāmāyā Caṇḍikā , and the lord of the soil with sesamum seeds, rice and ghee and with the hymns (in honour) of those (deities). He should perform the sacrifice in this way. He should give presents to brāhmaṇas. He should give a gift along with a cow according to his capacity. Then calamities disappear and the Purāṇa would accomplish perfection. I shall tell you about the calamity of (i.e. which befalls) him who does not do like this: A disease giving great pain is produced in his body; grief due to (the death of) his wife or son takes place; so also his wealth is lost; undoubtedly he suffers from many severe diseases. He in whose house there is no wealth (to be given to brāhmaṇas) should observe a fast.

35b-41a. When Ekādaśī arrives properly, he should worship Viṣṇu with a devout mind in the sixteen ways of doing homage to a deity. According to his wealth he should then feed the brāhmaṇas. Then having offered it with a solemn vow and offerings to Viṣṇu, he should take food with relatives, sons and wife. Then he will attain perfection. Those who are devoted to Dharma should listen to the entire text of the Purāṇa. By (doing) that the four goals (of human life) are accomplished, not otherwise. Listen, O brāhmaṇa; in the Kṛta Age sinless men listened to the Purāṇa called Brahma, which consisted of one lakh and twenty-five thousand verses.

41b-49. When the Tretā Age arrived, men listened to the entire Purāṇa called Pādma , the number of verses in which was half a lakh and two thousand. Enjoying the fruit of the four goals, they would again reach Viṣṇu. O brāhmaṇa, in the Dvāpara Age, the text called Padma is said to have twentytwo thousand verses narrated by Brahmā , the highest soul. In the Kali Age, men, devoted to Viṣṇu, will read the text called Padma, consisting of twelve thousand verses only. In all these four texts there is the same import and there is the same sentiment; the remaining (portion) is simply the expansion of the account. The twelve thousand (verses) will disappear, O best one, and, when Kali Age has arrived, the first (text) will again appear. Having listened to the Bhūmikhaṇḍa, a man is free from all sins, is free from all sorrows and gets rid of all diseases. Giving up all other (activities) like the muttering of the names (of a deity), giving gifts, and (studying) sacred texts, a man should carefully listen to (the Purāṇa) called Padma. The first is Sṛṣṭikhaṇḍa, the second is Bhūmikhaṇḍa, the third is Svargakhaṇḍa, the fourth Pātāla , the fifth is Uttarakhaṇḍa, destroying all sins.

50. One who devoutly listens to the five Khaṇḍas in the serial order, obtains the fruit of the gift of a thousand cows.

51. O brāhmaṇas, with great luck, the five Khaṇḍas, are obtained (by a man). They are said to give salvation. This is true, (quite) true. There is no doubt about this.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 1

Sūta Romaharṣaṇa Agrees to Narrate Padma Purāṇa

Chapter 208 of 693 · 32 detected Sanskrit verse markers

Sanskrit

नमामि गोविन्दपदारविंदं सदेंदिरावंदितमुत्तमाढ्यम् ।
जगज्जनानां हृदि संनिविष्टं महाजनैकायनमुत्तमोत्तमम् १।
एकदा मुनयः सर्वे ज्वलज्ज्वलनसन्निभाः ।
हिमवद्वासिनः सर्वे मुनयो वेदपारगाः २।
त्रिकालज्ञा महात्मानो नानापुण्यसमाश्रयाः ।
महेंद्राद्रिरता ये च ये च विंध्यनिवासिनः ३।
येऽर्बुदारण्यनिरताः पुष्करारण्यवासिनः ।
श्रीशैलनिरता ये च कुरुक्षेत्रनिवासिनः ४।
धर्म्मारण्यरता ये च दंडकारण्यवासिनः ।
जंबूमार्गरता ये च ये च सत्यनिवासिनः ५।
एते चान्ये च बहवः सशिष्या मुनयोऽमलाः ।
नैमिषं समुपायाताः शौनकं द्रष्टुमुत्सुकाः ६।
तं पूजयित्वा विधिवत्तेन ते च सुपूजिताः ।
आसनेषु विचित्रेषु बृस्यादिषु यथाक्रमम् ७।
शौनकेन प्रदत्तेषु आसीनास्ते तपोधनाः ।

कृष्णाश्रिताः कथाः पुण्याः परस्परमथाब्रुवन् ८।
कथांतेषु ततस्तेषां मुनीनां भावितात्मनाम् ।
आजगाम महातेजाः सूतस्तत्र महाद्युतिः ९।
व्यासशिष्यः पुराणज्ञो रोमहर्षणसंज्ञकः ।
तान्प्रणम्य यथान्यायं स तैश्चैवाभिपूजितः १०।
उपविष्टं यथायोग्यं शौनकाद्या महर्षयः ।
व्यासशिष्यं सुखासीनं सूतं वै रोमहर्षणम् ११।
तं पप्रच्छुर्महाभागाः शौनकाद्यास्तपोधनाः ।
ऋषय ऊचुः-।
पौराणिक महाबुद्धे रोमहर्षण सुव्रत १२।
त्वत्तः श्रुता महापुण्याः पुरा पौराणिकीः कथाः ।
सांप्रतं च प्रवृत्ताः स्म कथायां सक्षणा हरेः १३।
स वै पुंसां परोधर्मो यतो भक्तिरधोक्षजे ।
पुनः पुराणमाचक्ष्व हरिवार्ता समन्वितम् १४।
हरेरन्या कथा सूत श्मशानसदृशी स्मृता ।

हरिस्तीर्थस्वरूपेण स्वयं तिष्ठति तच्छृतम् १५।
तीर्थानां पुण्यदातृणां नामानि किल कीर्तय ।
कुत एतत्समुत्पन्नं केन वा परिपाल्यते १६।
कस्मिन्विलयमभ्येति जगदेतच्चराचरम् ।
क्षेत्राणि कानि पुण्यानि के च पूज्याः शिलोच्चयाः १७।
नद्यश्च काः पराः पुण्या नृणां पापहराः शुभाः ।
एतत्सर्वं महाभाग कथयस्व यथाक्रमम् १८।
सूत उवाच-।
साधुसाधु महाभागाः साधुपृष्टं तपोधनाः ।
तं प्रणम्य प्रवक्ष्यामि पुराणं पद्मसंज्ञकम् १९।
पाराशर्यं परमपुरुषं विश्ववेद्यैकयोनिं विद्याधारं विपुलमतिदं वेदवेदांतवेद्यम् ।
शश्वच्छांतं स्वमतिविषयं शुद्धतेजोविशालं वेदव्यासं विततयशसं सर्वदाहं नमामि २०।
नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमाम् २१।
प्रवक्ष्यामि महापुण्यं पुराणं पद्मसंज्ञितम् ।

सहस्रं पंचपंचाशत्षड्भिः खंडैः समन्वितम् २२।
तत्रादावादिखंडं स्याद्भूमिखंडं ततः परम् ।
ब्रह्मखंडं च तत्पश्चात्ततः पातालखंडकम् २३।
क्रियाखंडं ततः ख्यातमुत्तरं खंडमंतिमम् ।
एतदेव महापद्ममद्भुतं यन्मयं जगत् २४।
तद्वृत्तांताश्रयं तस्मात्पाद्ममित्युच्यते बुधैः ।
एतत्पुराणममलं विष्णुमाहात्म्यमुत्तमम् २५।
देवदेवोहरिर्यद्वै ब्रह्मणे प्रोक्तवान्पुरा ।
ब्रह्मा तन्नारदायाह नारदोऽस्मद्गुरोः पुरः २६।
व्यासः सर्वपुराणानि सेतिहासानि संहिताः ।
अध्यापयामास मुहुर्मामतिप्रियमात्मनः २७।
तत्तेऽहं संप्रवक्ष्यामि पुराणमतिदुर्लभम् ।
यच्छ्रुत्वा ब्रह्महत्यादि पापेभ्यो मुच्यते नरः २८।
सर्वतीर्थाभिषेकं च लभते शृणुते हि यः ।
श्रद्धया परया भक्त्या श्रुतमात्रेण मुक्तिदः २९।

अश्रद्धयापि शृणुते लभते पुण्यसंचयम् ।
तस्मात्सर्वप्रयत्नेन पद्मं श्रोत्रातिथी कुरु ३०।
तत्रादिखंडं वक्ष्यामि पुण्यं पापविनाशनम् ।
शृण्वंतु मुनयः सर्वे सशिष्यास्त्वत्र ये स्थिताः ३१।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रथमोऽध्यायः १।

Roman transliteration

namāmi govindapadāraviṃdaṃ sadeṃdirāvaṃditamuttamāḍhyam |
jagajjanānāṃ hṛdi saṃniviṣṭaṃ mahājanaikāyanamuttamottamam 1|

ekadā munayaḥ sarve jvalajjvalanasannibhāḥ |
himavadvāsinaḥ sarve munayo vedapāragāḥ 2|
trikālajñā mahātmāno nānāpuṇyasamāśrayāḥ |
maheṃdrādriratā ye ca ye ca viṃdhyanivāsinaḥ 3|
ye'rbudāraṇyaniratāḥ puṣkarāraṇyavāsinaḥ |
śrīśailaniratā ye ca kurukṣetranivāsinaḥ 4|
dharmmāraṇyaratā ye ca daṃḍakāraṇyavāsinaḥ |
jaṃbūmārgaratā ye ca ye ca satyanivāsinaḥ 5|
ete cānye ca bahavaḥ saśiṣyā munayo'malāḥ |
naimiṣaṃ samupāyātāḥ śaunakaṃ draṣṭumutsukāḥ 6|
taṃ pūjayitvā vidhivattena te ca supūjitāḥ |
āsaneṣu vicitreṣu bṛsyādiṣu yathākramam 7|
śaunakena pradatteṣu āsīnāste tapodhanāḥ |

kṛṣṇāśritāḥ kathāḥ puṇyāḥ parasparamathābruvan 8|
kathāṃteṣu tatasteṣāṃ munīnāṃ bhāvitātmanām |
ājagāma mahātejāḥ sūtastatra mahādyutiḥ 9|
vyāsaśiṣyaḥ purāṇajño romaharṣaṇasaṃjñakaḥ |
tānpraṇamya yathānyāyaṃ sa taiścaivābhipūjitaḥ 10|
upaviṣṭaṃ yathāyogyaṃ śaunakādyā maharṣayaḥ |
vyāsaśiṣyaṃ sukhāsīnaṃ sūtaṃ vai romaharṣaṇam 11|
taṃ papracchurmahābhāgāḥ śaunakādyāstapodhanāḥ |
ṛṣaya ūcuḥ-|
paurāṇika mahābuddhe romaharṣaṇa suvrata 12|
tvattaḥ śrutā mahāpuṇyāḥ purā paurāṇikīḥ kathāḥ |
sāṃprataṃ ca pravṛttāḥ sma kathāyāṃ sakṣaṇā hareḥ 13|
sa vai puṃsāṃ parodharmo yato bhaktiradhokṣaje |
punaḥ purāṇamācakṣva harivārtā samanvitam 14|
hareranyā kathā sūta śmaśānasadṛśī smṛtā |

haristīrthasvarūpeṇa svayaṃ tiṣṭhati tacchrutam 15|
tīrthānāṃ puṇyadātṝṇāṃ nāmāni kila kīrtaya |
kuta etatsamutpannaṃ kena vā paripālyate 16|
kasminvilayamabhyeti jagadetaccarācaram |
kṣetrāṇi kāni puṇyāni ke ca pūjyāḥ śiloccayāḥ 17|
nadyaśca kāḥ parāḥ puṇyā nṛṇāṃ pāpaharāḥ śubhāḥ |
etatsarvaṃ mahābhāga kathayasva yathākramam 18|
sūta uvāca-|
sādhusādhu mahābhāgāḥ sādhupṛṣṭaṃ tapodhanāḥ |
taṃ praṇamya pravakṣyāmi purāṇaṃ padmasaṃjñakam 19|
pārāśaryaṃ paramapuruṣaṃ viśvavedyaikayoniṃ vidyādhāraṃ vipulamatidaṃ vedavedāṃtavedyam |
śaśvacchāṃtaṃ svamativiṣayaṃ śuddhatejoviśālaṃ vedavyāsaṃ vitatayaśasaṃ sarvadāhaṃ namāmi 20|
namo bhagavate tasmai vyāsāyāmitatejase |
yasya prasādādvakṣyāmi nārāyaṇakathāmimām 21|
pravakṣyāmi mahāpuṇyaṃ purāṇaṃ padmasaṃjñitam |

sahasraṃ paṃcapaṃcāśatṣaḍbhiḥ khaṃḍaiḥ samanvitam 22|
tatrādāvādikhaṃḍaṃ syādbhūmikhaṃḍaṃ tataḥ param |
brahmakhaṃḍaṃ ca tatpaścāttataḥ pātālakhaṃḍakam 23|
kriyākhaṃḍaṃ tataḥ khyātamuttaraṃ khaṃḍamaṃtimam |
etadeva mahāpadmamadbhutaṃ yanmayaṃ jagat 24|
tadvṛttāṃtāśrayaṃ tasmātpādmamityucyate budhaiḥ |
etatpurāṇamamalaṃ viṣṇumāhātmyamuttamam 25|

devadevohariryadvai brahmaṇe proktavānpurā |
brahmā tannāradāyāha nārado'smadguroḥ puraḥ 26|
vyāsaḥ sarvapurāṇāni setihāsāni saṃhitāḥ |
adhyāpayāmāsa muhurmāmatipriyamātmanaḥ 27|
tatte'haṃ saṃpravakṣyāmi purāṇamatidurlabham |
yacchrutvā brahmahatyādi pāpebhyo mucyate naraḥ 28|
sarvatīrthābhiṣekaṃ ca labhate śṛṇute hi yaḥ |
śraddhayā parayā bhaktyā śrutamātreṇa muktidaḥ 29|

aśraddhayāpi śṛṇute labhate puṇyasaṃcayam |
tasmātsarvaprayatnena padmaṃ śrotrātithī kuru 30|
tatrādikhaṃḍaṃ vakṣyāmi puṇyaṃ pāpavināśanam |
śṛṇvaṃtu munayaḥ sarve saśiṣyāstvatra ye sthitāḥ 31|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prathamo'dhyāyaḥ 1|

English translation

1. Om, salutation to (Gaṇeśa) the remover of obstacles. Salutation to the glorious one. I salute the lotus-like feet of Govinda (i.e. Viṣṇu), which are always saluted by Indirā (i.e. Lakṣmī), which are called ‘the best’, which are fixed in the hearts of people, and which are the only, absolutely excellent abode of the great people.

2-6. Once all the sages resembling blazing fire, all the sages living on the Himalaya mountain and masters of the Vedas , knowing(events) of (all) the three times (viz. past, present and future), magnanimous ones, resorting to (i.e. doing) many meritorious (acts), those who lived on the Mahendra mountain, the Vindhya mountain, in the Arbuda forest, in the Puṣkara forest, on the Śrīśaila mountain, in Kurukṣetra , in Dharmāraṇya , in Daṇḍakāraṇya . Jambumārga, in Satya (- loka)—these and many other spotless sages came along with their disciples, as they were eager to see Śaunaka .

7-8a. The ascetics, having duly worshipped Śaunaka, and being well-honoured by him, sat, in due order, on beautiful seats meant for holy sages and offered by Śaunaka.

8b-12a. They told one another stories about Kṛṣṇa . At the end of (the narration of) the stories by the sages of pure hearts, there came the very bright, very lustrous Sūta , Vyāsa ’s disciple, named Romaharṣaṇa , and well-versed in the Purāṇas . He duly saluted them; they also honoured him. The great, glorious sages, the ascetics, like Śaunaka, asked Romaharṣaṇa, Sūta, Vyāsa’s disciple, who was properly and comfortably seated:

The sages said :

12b-15. O very intelligent Romaharṣaṇa of a good vow and well-versed in the legends of the past, formerly we have heard from you stories from the Purāṇas. Now we, who are delighted, are engaged in (narrating) the story of Viṣṇu, since the devotion to Hari is the greatest Dharma of all men. (Please) narrate (to us) again the Purāṇa connected with the account of Viṣṇu. Any other story about Viṣṇu, O Śuta, is said to be like a crematory. That is a sacred text which in itself remains in the form of Viṣṇu’s story.

16-18. Tell us the name of holy places giving merit. Wherefrom has this mobile and immobile world sprung? By whom is it looked after? In which (object) is it dissolved? Which places of pilgrimage are

meritorious? Which mountains are venerable? Which rivers are very meritorious, auspicious and remover of the sins of men? O distinguished one, tell us all this in the proper order.

Sūta said :

19-21. Well, well, glorious ones, you have asked well, O ascetics. Having saluted that (Vedavyāsa) I shall narrate to you the very meritorious Purāṇa called Padma . I always salute that Vedavyāsa, Parāśara 's son, who is the greatest man, who is the only source to be known by all, who is the support of learning, who gives great knowledge, who is to be known by the Vedas and the Upaniṣads , who is always tranquil, who is the object of his own intellect, who is great due to pure lustre, whose glory has spread. My salutation to that revered Vyāsa of unlimited lustre, by whose grace I shall narrate this story about Nārāyaṇa .

22-24. I shall narrate the very meritorious Purāṇa called Padma which contains fifty-five thousand verses and has six khaṇḍas (i.e. sections). There (i.e. in that Purāṇa) the first one is the Ādikhaṇḍa. Then comes the Bhūmikhaṇḍa. After that is Brahmakhaṇḍa . Then follows the Pātāla Khaṇḍa . The next one is known as Kriyākhaṇḍa, and the last one is Uttarakhaṇḍa. This is the great, wonderful lotus, of which the world is full.

25. It is based on the account of that (lotus); therefore the wise call it 'Padma'. This Purāṇa is spotless and excellent, (describing) the greatness of Viṣṇu.

26-31. (It is the Purāṇa) which, formerly, Viṣṇu, the god of gods, narrated to Brahmā , which Brahmā told to Nārada , and which Nārada narrated to my preceptor. Vyāsa taught me, very dear to him, all the Purāṇas with (treatises on) history, and collections (of verses). I shall narrate to you that Purrāṇa, very difficult to obtain, hearing which a man is free from such sins as killing a brāhmaṇa . He who listens to it gets (the merit of) having bathed at all the holy places. It gives salvation just by listening to it with great faith and devotion. Even if a person listens to it without faith and devotion, he gets a heap of merit. Therefore make all efforts to make the Padma Purāṇa the (honourable) guest of your ears (i.e. make all efforts to listen to Padma Purāṇa). In (i.e. from) it I shall narrate the Ādikhaṇḍa which destroys all sins. The sages, who are here, should, along with their disciples, listen to it.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 2

The Creation of the Elements, Prakṛti etc.

Chapter 209 of 693 · 35 detected Sanskrit verse markers

Sanskrit

सूत उवाच-।
आदिसर्गमहं तावत्कथयामि द्विजोत्तमाः ।
ज्ञायते येन भगवान्परमात्मा सनातनः १।
सृष्टेषु प्रलयाद्ध्वं नासीत्किंचिद्द्विजोत्तमाः ।
ब्रह्मसंज्ञमभूदेकं ज्योतिर्वै सर्वकारकम् २।
नित्यं निरंजनं शांतं निर्मलं नित्यनिर्मलम् ।
आनंदसागरंस्वच्छं यत्कांक्षंति मुमुक्षवः ३।
सर्वज्ञं ज्ञानरूपत्वादनंतमजमव्ययम् ।
अविनाशि सदास्वच्छमच्युतं व्यापकं महत् ४।
सर्गकाले तु संप्राप्ते ज्ञात्वा तं ज्ञानरूपकम् ।
आत्मलीनं विकारं च तत्स्रष्टुमुपचक्रमे ५।
तस्मात्प्रधानमुद्भूतं ततश्चापि महानभूत् ।
सात्विको राजसश्चैव तामसश्च त्रिधा महान् ६।
प्रधानेनावृतो ह्येव त्वचा बीजमिवावृतम् ।
वैकारिकस्तैजसश्च भूतादिश्चैव तामसः ७।

त्रिविधोयमहंकारो महत्तत्वादजायत ।
यथा प्रधानेन महान्महता स तथा वृतः ८।
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रकं ततः ।
ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम् ९।
शब्दमात्रं तथाकाशं भूतादिः सममावृणोत् ।
शब्दमात्रं तथाकाशं स्पर्शमात्रं ससर्ज ह १०।
बलवानभवद्वायुस्तस्य स्पर्शो गुणो मतः ।
आकाशं शब्दमात्रं तु स्पर्शमात्रं समावृणोत् ११।
ततो वायुविकुर्वाणो रूपमात्रं ससर्ज ह ।
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते १२।
स्पर्शमात्रस्तु वै वायू रूपमात्रं समावृणोत् ।
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह १३।
संभवंति ततोंभांसि रसमात्राणि तानि तु ।
रसमात्राणिचांभांसि रूपमात्रं समावृणोत् १४।
विकुर्वाणानिचांभांसिगंधमात्रंससर्जिरे ।

तस्माज्जाता मही चेयं सर्वभूतगुणाधिका १५।
ससंघातो यतस्तस्मात्तस्य गंधो गुणो मतः ।
तस्मिंस्तस्मिंस्तु तन्मात्रात्तेन तन्मात्रता स्मृता १६।
तन्मात्राण्यविशेषाणि विशेषाः क्रमशो पराः ।
भूततन्मात्रसर्गोयमहंकारातु तामसात् १७।
कीर्तितस्तु समासेन मुनिवर्यास्तपोधनाः ।
तैजसानींद्रियाण्याहुर्देवा वैकारिका दश १८।
एकादशं मनश्चात्र कीर्तितं तत्त्वचिंतकैः ।
ज्ञानेंद्रियाणि पंचात्र पंचकर्मेंद्रियाणि च १९।
तानि वक्ष्यामि तेषां च कर्माणि कुलपावनाः ।
श्रवणं त्वक्चक्षुर्जिह्वा नासिका चैव पंचमी २०।
शब्दादिज्ञानसिद्ध्यर्थं बुद्धियुक्तानि पंच वै ।
पायूपस्थं हस्तपादौ कीर्तिता वाक्चपंचमी २१।
विसर्गानंदनादानगत्युक्तिकर्मतत्स्मृतम् ।
आकाशवायुतेजांसि सलिलं पृथिवी तथा २२।

शब्दादिभिर्गुणैर्विप्राः संयुक्ता उत्तरोत्तरैः ।
नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना २३।
नाशक्नुवन्प्रजाः स्रष्टुमसमागत्य कृत्स्नशः ।
समेत्यान्योन्यसंयोगं परस्परमथाश्रयात् २४।
एकसंघास्सलक्ष्याश्च संप्राप्यैक्यमशेषतः ।
पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च २५।
महदादयो विशेषांता अंडमुत्पादयंति ते ।
तत्क्रमेण विवृद्धं तु जलबुद्बुदवत्सदा २६।
भूतेभ्योंडं महाप्राज्ञा वृद्धं तदुदकेशयम् ।
प्राकृतं ब्रह्मरूपस्य विष्णोः स्थानमनुत्तमम् २७।
तत्राव्यक्तस्वरूपोसौ विष्णुर्विश्वेश्वरः प्रभुः ।
ब्रह्मरूपं समास्थाय स्वयमेव व्यवस्थितः २८।
स्वेदजांडमभूत्तस्य जरायुश्च महीधराः ।
गर्भोदकं समुद्राश्च तस्याभून्महदात्मनः २९।
साद्विद्वीपसमुद्राश्च सज्योतिर्लोकसंग्रहः ।

तस्मिन्नंडेभवत्सर्वं सदेवासुरमानुषम् ३०।
अनादिनिधनस्यैव विष्णोर्नाभेः समुत्थितम् ।
यत्पद्मं तद्भैममंडमभूच्छ्रीकेशवेच्छया ३१।
रजोगुणधरो देवः स्वयमेव हरिः परः ।
ब्रह्मरूपंसमास्थाय जगत्स्रष्टुं प्रवर्तते ३२।
सृष्टं च पात्यनुयुगं यावत्कल्पविकल्पना ।
नारसिंहादिरूपेण रुद्ररुपेण संहरेत् ३३।
सब्रह्मरूपं विसृजन्महात्मा जगत्समस्तं परिपातुमिच्छन् ।
रामादिरूपं स तु गृह्य याति बभूव रुद्रो जगदेतदत्तुम् ३४।

इति श्रीपाद्मेमहापुराणेस्वर्गखंडेद्वितीयोऽध्यायः २।

Roman transliteration

sūta uvāca-|
ādisargamahaṃ tāvatkathayāmi dvijottamāḥ |
jñāyate yena bhagavānparamātmā sanātanaḥ 1|
sṛṣṭeṣu pralayādūrdhvaṃ nāsītkiṃciddvijottamāḥ |
brahmasaṃjñamabhūdekaṃ jyotirvai sarvakārakam 2|
nityaṃ niraṃjanaṃ śāṃtaṃ nirmalaṃ nityanirmalam |
ānaṃdasāgaraṃsvacchaṃ yatkāṃkṣaṃti mumukṣavaḥ 3|
sarvajñaṃ jñānarūpatvādanaṃtamajamavyayam |
avināśi sadāsvacchamacyutaṃ vyāpakaṃ mahat 4|
sargakāle tu saṃprāpte jñātvā taṃ jñānarūpakam |
ātmalīnaṃ vikāraṃ ca tatsraṣṭumupacakrame 5|
tasmātpradhānamudbhūtaṃ tataścāpi mahānabhūt |
sātviko rājasaścaiva tāmasaśca tridhā mahān 6|
pradhānenāvṛto hyeva tvacā bījamivāvṛtam |
vaikārikastaijasaśca bhūtādiścaiva tāmasaḥ 7|

trividhoyamahaṃkāro mahattatvādajāyata |
yathā pradhānena mahānmahatā sa tathā vṛtaḥ 8|
bhūtādistu vikurvāṇaḥ śabdatanmātrakaṃ tataḥ |
sasarja śabdatanmātrādākāśaṃ śabdalakṣaṇam 9|
śabdamātraṃ tathākāśaṃ bhūtādiḥ samamāvṛṇot |
śabdamātraṃ tathākāśaṃ sparśamātraṃ sasarja ha 10|
balavānabhavadvāyustasya sparśo guṇo mataḥ |
ākāśaṃ śabdamātraṃ tu sparśamātraṃ samāvṛṇot 11|
tato vāyuvikurvāṇo rūpamātraṃ sasarja ha |
jyotirutpadyate vāyostadrūpaguṇamucyate 12|
sparśamātrastu vai vāyū rūpamātraṃ samāvṛṇot |
jyotiścāpi vikurvāṇaṃ rasamātraṃ sasarja ha 13|
saṃbhavaṃti tatoṃbhāṃsi rasamātrāṇi tāni tu |
rasamātrāṇicāṃbhāṃsi rūpamātraṃ samāvṛṇot 14|
vikurvāṇānicāṃbhāṃsigaṃdhamātraṃsasarjire |

tasmājjātā mahī ceyaṃ sarvabhūtaguṇādhikā 15|
sasaṃghāto yatastasmāttasya gaṃdho guṇo mataḥ |
tasmiṃstasmiṃstu tanmātrāttena tanmātratā smṛtā 16|
tanmātrāṇyaviśeṣāṇi viśeṣāḥ kramaśo parāḥ |
bhūtatanmātrasargoyamahaṃkārāttu tāmasāt 17|
kīrtitastu samāsena munivaryāstapodhanāḥ |
taijasānīṃdriyāṇyāhurdevā vaikārikā daśa 18|
ekādaśaṃ manaścātra kīrtitaṃ tattvaciṃtakaiḥ |
jñāneṃdriyāṇi paṃcātra paṃcakarmeṃdriyāṇi ca 19|
tāni vakṣyāmi teṣāṃ ca karmāṇi kulapāvanāḥ |
śravaṇaṃ tvakcakṣurjihvā nāsikā caiva paṃcamī 20|
śabdādijñānasiddhyarthaṃ buddhiyuktāni paṃca vai |
pāyūpasthaṃ hastapādau kīrtitā vākcapaṃcamī 21|
visargānaṃdanādānagatyuktikarmatatsmṛtam |
ākāśavāyutejāṃsi salilaṃ pṛthivī tathā 22|

śabdādibhirguṇairviprāḥ saṃyuktā uttarottaraiḥ |
nānāvīryāḥ prthagbhūtāstataste saṃhatiṃ vinā 23|
nāśaknuvanprajāḥ srasṭumasamāgatya kṛtsnaśaḥ |
sametyānyonyasaṃyogaṃ parasparamathāśrayāt 24|
ekasaṃghāssalakṣyāśca samprāpyaikyamaśeṣataḥ |
puruṣādhiṣṭhitatvācca pradhānānugraheṇa ca 25|
mahadādayo viśeṣāṃtā aṃḍamutpādayaṃti te |
tatkrameṇa vivṛddhaṃ tu jalabudbudavatsadā 26|
bhūtebhyoṃḍaṃ mahāprājñā vṛddhaṃ tadudakeśayam |
prākṛtaṃ brahmarūpasya viṣṇoḥ sthānamanuttamam 27|
tatrāvyaktasvarūposau viṣṇurviśveśvaraḥ prabhuḥ |
brahmarūpaṃ samāsthāya svayameva vyavasthitaḥ 28|
svedajāṃḍamabhūttasya jarāyuśca mahīdharāḥ |
garbhodakaṃ samudrāśca tasyābhūnmahadātmanaḥ 29|
sādridvīpasamudrāśca sajyotirlokasaṃgrahaḥ |

tasminnaṃḍebhavatsarvaṃ sadevāsuramānuṣam 30|
anādinidhanasyaiva viṣṇornābheḥ samutthitam |
yatpadmaṃ taddhaimamaṃḍamabhūcchrīkeśavecchayā 31|
rajoguṇadharo devaḥ svayameva hariḥ paraḥ |
brahmarūpaṃsamāsthāya jagatsraṣṭuṃ pravartate 32|
sṛṣṭaṃ ca pātyanuyugaṃ yāvatkalpavikalpanā |
nārasiṃhādirūpeṇa rudrarupeṇa saṃharet 33|
sabrahmarūpaṃ visṛjanmahātmā jagatsamastaṃ paripātumicchan |
rāmādirūpaṃ sa tu gṛhya yāti babhūva rudro jagadetadattum 34|
iti śrīpādmemahāpurāṇesvargakhaṃḍedvitīyo'dhyāyaḥ 2|

English translation

Sūta said :

1. O best brāhmaṇas , I shall first tell you about the first creation, by which the eternal lord, the highest soul, is known.

2-4. O best brāhmaṇas, in the creations there was nothing (left) after the universal destruction. There was only one lustre called Brahman , the cause of everything. It was the ocean of joy, it was pure, and that which those longing for salvation, desire. It was omniscient because it was of the form of knowledge; it was unlimited, immutable. It was indestructible, always very clear, fixed, great and pervasive.

5-16a. At the time of creation that modification of the form of knowledge merged in itself; it began to create. From it came up Pradhāna (also called Prakṛti). From it sprang Mahān . Mahān is of three kinds: Sāttvika , Rājasa and Tāmasa . As the seed is covered with the skin Mahān is covered with Pradhāna. From the principle of Mahān came up Ahaṃkāra of three kinds: Vaikārika , Taijasa and Bhutādi. As Mahān is covered by Pradhāna, so is Ahaṃkāra covered by Mahān. The Bhūtādi (i.e. Ahaṃkāra) then produced the subtle element of sound. From that subtle element space having the characteristics of sound was produced. Ahaṃkāra covered the subtle element of sound and (the gross element of) ether. The subtle element of ether similarly produced the subtle element of touch. (Then) very strong Vāyu (air) came up; it is said to be having the characteristics of touch. The subtle element of space covered the subtle element of air. The air, bringing about a change, produced the subtle element of colour. Fire is produced from Vāyu; that is called the quality of colour. The subtle element

of Vāyu (air) covered the subtle element of colour. Fire, bringing about a change, produced the subtle element of taste. Therefrom the subtle element of water came up. The subtle element of taste covered the subtle element of colour. The (subtle element of) water, effecting a change, produced the subtle element of smell. From that this earth, with more qualities than possessed by all (other) elements came up. Since it is an aggregate of that, therefore smell is said to be its quality.

16b-19. They are called subtle and primary elements because they remain (in that condition) in the respective (elements). The subtle elements are devoid of specific perceptible characters. The specific characters are later and are in accordance with the order. These (five) subtle elements are derived from the Tāmasa Ahaṃkāra. O superior sages rich in penance, I have told (you) in brief (about the creation). The ten organs of sense are said to be Taijasa (or Rājasa) and Vaikārika (or Sāttvika). The philosophers have enumerated the mind as the eleventh (organ) here (i.e. in addition to the ten). There are five organs of knowledge and five organs of action.

20-30. O you purifies of your families, I shall enumerate them and their functions. (The organs of knowledge are:) hearing, touch, sight, taste and smell. They become joined with intellect for getting perception like sound. (The organs of action are:) anus, sex organ, hands, feet, and mouth is said to be the fifth. Their functions are said to be: excretion, joy (due to sexual act), grasping, movement and speech (respectively). O brāhmaṇas, ether, air, fire, water and earth are united with successive qualities like sound etc. They have various kinds of strength; remaining separate i.e. without combining themselves, they were unable to create beings. These beginning with Mahat and ending with specific characters, having all come together, being united with one another, resorting to one another, coming together, having the same target, and having complete union due to the direction of Puruṣa and being favoured by Pradhāna, produce the egg. O very wise ones, that egg always grew like a water-bubble from the elements. It, remaining in the water, grew, having risen from Prakṛti, and an excellent place of Viṣṇu in the form of Brahmā . In it the lord Viṣṇu, the master of the universe, and of an unmanifest form, remained after having taken the form of Brahma . Of it, of the essence of Mahat, those generated by sweat were the egg, the mountains were the outer skin, and the oceans were the fluid in the womb. Oceans with mountains and islands, the group of the worlds with the luminaries, all (this) along with gods, demons and human beings—was (present) in that egg.

31-34. By the desire of Śrī Viṣṇu that golden egg turned into the lotus which rose from the navel of Viṣṇu having neither beginning nor end. The highest Viṣṇu having the Rajas quality, and taking the form of Brahmā, himself proceeds to create the world; and protects what is created as long as the duration of the kalpa (i.e. the day of Brahma) lasts; he would annihilate it in the form of Narasiṃha or Rudra . The great soul of the form of Brahmā creates, (then) desires to protect the entire world by taking the form of Rāma etc. Then he became (i.e. becomes) Rudra to swallow it.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 3

Various Mountains and Regions of the Earth

Chapter 210 of 693 · 76 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
नदीनां पर्वतानां च नामधेयानि सर्वशः ।
तथा जनपदानां च ये चान्ये भूमिमाश्रिताः १।
प्रमाणं च प्रमाणज्ञ पृथिव्याः किल सर्वतः ।
निखिलेन समाचक्ष्व काननानि च सत्तम २।
सूत उवाच-।
पंचेमानि महाप्राज्ञ महाभूतानि संग्रहात् ।
जगतीस्थानि सर्वाणि समान्याहुर्मनीषिणः ३।
भूमिरापस्तथा वायुरग्निराकाशमेव च ।
गुणोत्तराणि सर्वाणि तेषां भूमिः प्रधानतः ४।
शब्दस्पर्शश्च रूपं च रसो गंधश्च पंचमः ।
भूमेरेतेगुणाः प्रोक्ता ऋषिभिस्तत्त्ववेदिभिः ५।
चत्वारोप्सुगुणा विप्रा गंधस्तत्र न विद्यते ।
शब्दः स्पर्शश्च रूपं च तेजसोथ गुणास्त्रयः ६।
शब्दः स्पर्शश्च वायोस्तु आकाशे शब्द एव च ।

एते पंच गुणा विप्रा महाभूतेषु पंचसु ७।
वर्तंते सर्वलोकेषु येषु भूताः प्रतिष्ठिताः ।
अन्योन्यं नातिवर्तंते साम्यं भवति वै तदा ८।
यदा तु विषमीभावमाविशंति परस्परम् ।
तदा देहैर्देहवंतो व्यतिरोहंति नान्यथा ९।
आनुपूर्व्या विनश्यंति जायंते चानुपूर्वशः ।
सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् १०।
यत्रयत्र हि दृश्यंते धावंति पांचभौतिकाः ।
तेषां मनुष्यास्तर्केण प्रमाणानि प्रचक्षते ११।
अचिंत्याः खलु ये भावास्तान्न तर्केण साधयेत् ।
सुदर्शनं प्रवक्ष्यामि द्वीपं तु मुनिपुंगवाः १२।
परिमंडलो महाभागा द्वीपोऽसौ चक्रसंस्थितः ।
नदीजलपरिच्छिन्नः पर्वतैश्चाब्धिसन्निभैः १३।
पुरैश्च विविधाकारै रम्यैर्जनपदैस्तथा ।
वृक्षैः पुष्पफलोपेतैः संपन्नो धनधान्यवान् १४।

लवणेन समुद्रेण समंतात्परिवारितः ।
यथा हि पुरुषः पश्येदादर्शे मुखमात्मनः १५।
एवं सुदर्शनो द्वीपो दृश्यते चक्रमंडलः ।
द्विरंशे पिप्पलस्तस्य द्विरंशे च शशो महान् १६।
सर्वौषधिं समादाय सर्वतः परिवारितः ।
आपस्ततोन्या विज्ञेयाः शेषः संक्षेप उच्यते १७।
ऋषय ऊचुः-।
उक्तो यस्य च संक्षेपो बुद्धिमन्विधिवत्त्वया ।
तत्त्वज्ञश्चासि सर्वस्य विस्तरं सूत नो वद १८।
यावान्भूम्यवकाशोयं दृश्यते शशलक्षणे ।
तस्य प्रमाणं प्रब्रूहि ततो वक्ष्यसि पिप्पलम् १९।
एवं तैः किल पृष्टः स सूतो वाक्यमथाब्रवीत् ।
सूत उवाच-।
प्रागायता महाप्राज्ञाः षडेते रत्नपर्वताः २०।
अवगाढा ह्युभयतः समुद्रौ पूर्वपश्चिमौ ।

हिमवान्हिमकूटश्च निषधश्च नगोत्तमः २१।
नीलश्च वैडूर्यमयः श्वेतश्च शशिसन्निभः ।
सर्वधातुपिनद्धश्च शृंगवान्नामपर्वतः २२।
एते वै पर्वता विप्राः सिद्धचारणसेविताः ।
तेषामंतरविष्कुंभौ योजनानि सहस्रशः २३।
तत्र पुण्या जनपदास्तानि वर्षाणि सत्तमाः ।
वसंति तेषां सत्त्वानि नानाजातीनि सर्वशः २४।
इदं तु भारतं वर्षं ततो हैमवतं परम् ।
हेमकूटात्परं चैव हरिवर्षं प्रचक्षते २५।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण च ।
प्रागायतो महाभागा माल्यवान्नाम पर्वतः २६।
ततः परं माल्यवतः पर्वतो गंधमादनः ।
परिमंडलस्तयोर्मध्ये मेरुः कनकपर्वतः २७।
आदित्यतरुणाभासो विधूम इव पावकः ।
योजनानां सहस्राणि चतुरशीतिरुच्छ्रितः २८।

अधस्ताच्चतुरशीतिर्योजनानां द्विजोत्तमाः ।
ऊर्ध्वमधश्च तिर्यक्च लोकानावृत्य तिष्ठति २९।
तस्य पार्श्वेष्वमी द्वीपाश्चत्वारः संस्थिता द्विजाः ।
भद्राश्वः केतुमालश्च जंबूद्वीपश्च सत्तमाः ३०।
उत्तराश्चैव कुरुवः कृतपुण्य प्रतिश्रयाः ।
विहंगसुमुखो यस्तु सुपार्श्वस्यात्मजः किल ३१।
स वै विचिंतयामास सौवर्णान्प्रेक्ष्य वायसान् ।
मेरुरुत्तममध्यानामधमानां च पक्षिणाम् ३२।
अविशेषकरो यस्मात्तस्मादेनं त्यजाम्यहम् ।

तमादित्योनुपर्येति सततं ज्योतिषां वरः ३३।
चंद्रमाश्च सनक्षत्रो वायुश्चैव प्रदक्षिणः ।
स पर्वतो महाप्राज्ञा दिव्यपुष्पसमन्वितः ३४।
भवनैरावृतैः सर्वैः जांबूनदमयैः शुभैः ।
तत्र देवगणा विप्रा गंधर्वासुरराक्षसाः ३५।
अप्सरोगणसंयुक्ताः शैले क्रीडंति सर्वदा ।

तत्र ब्रह्मा च रुद्रश्च शक्रश्चापि सुरेश्वरः ३६।
समेत्य विविधैर्यज्ञैर्यजंतेऽनेक दक्षिणैः ।
तुंबुरुर्नारदश्चैव विश्वावसुर्हाहा हुहुः ३७।
अभिगम्यामरश्रेष्ठं स्तुवंति विविधैः स्तवैः ।
सप्तर्षयो महात्मानः कश्यपश्च प्रजापतिः ३८।
तत्र गच्छंति भद्रं वः सदा पर्वणि पर्वणि ।
तस्यैव मूर्द्धन्युशना काव्यो दैत्यैर्महीयते ३९।
तस्य हैमानि रत्नानि तस्यैते रत्नपर्वताः ।
तस्मात्कुबेरो भगवांश्चतुर्थं भागमश्नुते ४०।
ततः कलांशं वित्तस्य मनुष्येभ्यः प्रयच्छति ।
पर्वतस्यांतरे दिव्यं सर्वर्तुकुसुमैश्चितम् ४१।
कर्णिकारवनं रम्यं शिलाजालसमुच्छ्रितम् ।
तत्र साक्षात्पशुपतिर्दिव्यभूतैः समावृतः ४२।
उमासहायोभगवान्रमते भूतभावनः ।
कर्णिकारमयीं मालां बिभ्रदापादलंबिनीम् ४३।

त्रिभिर्नेत्रैः कृतोद्द्योतस्त्रिभिः सूर्यैरिवोदितैः ।
तमुग्रतपसः सिद्धाः सुव्रताः सत्यवादिनः ४४।
पश्यंति नहि दुर्वृत्तैः शक्यो द्रष्टुं महेश्वरः ।
तस्य शैलस्य शिखरात्क्षीरधारा द्विजोत्तमाः ४५।
विश्वरूपात्परमिता भीमनिर्घातनिस्वना ।
पुण्यापुण्यतमैर्जुष्टा गंगा भागीरथी शुभा ४६।
प्लवंती च प्रवेगेन ह्रदे चंद्रमसः शुभे ।
तया ह्युत्पादितः पुण्यः स ह्रदः सागरोपमः ४७।
तां धारयामास तदा दुर्द्धरां पर्वतैरपि ।
शतं वर्षसहस्राणि शिरसैव पिनाकधृक् ४८।
मेरोस्तु पश्चिमे पार्श्वे केतुमालो द्विजोत्तमाः ।
जंबूखंडे तु तत्रैव महाजनपदो द्विजाः ४९।
आयुर्दशसहस्राणि वर्षाणां तत्र सत्तमाः ।
सुवर्णवर्णाश्च नरा स्त्रियश्चाप्सरसां समाः ५०।
अनामया वीतशोका नित्यं मुदितमानसाः ।

जायंते मानवास्तत्र निस्तप्तकनकप्रभाः ५१।
गंधमादनशृंगेषु कुबेरः सह राक्षसैः ।

संवृतोप्सरसां संघैर्मोदते गुह्यकाधिपः ५२।
गंधमादनपार्श्वे तु परे विगतपातकाः ।
एकादशसहस्राणि वर्षाणां परमायुषः ५३।
तत्र कृष्णा नरा विप्रास्तेजोयुक्ता महाबलाः ।
स्त्रियश्चोत्पलपत्राभाः सर्वाः सुप्रियदर्शनाः ५४।
नीलोत्पलधरं श्वेतं श्वेताद्धैरण्यकं वरम् ।
वर्षमैरावतं विप्रा नानाजनपदावृतम् ५५।
धनुखंडेः महाभागा द्वे वर्षे दक्षिणोत्तरे ।
इलावृत्तं मध्यगं तु पंचवर्षाणि चैव हि ५६।
उत्तरोत्तरमेतेभ्यो वर्षमुद्भिद्यते गुणैः ।
आयुः प्रमाणमारोग्यं धर्मतः कामतोऽर्थतः ५७।
समन्वितानि भूतानि तेषु सर्वेषु सत्तमाः ।
एवमेषा महाभागाः पर्वतैः पृथिवी चिता ५८।

हेमकूटस्तु सुमहान्कैलासो नाम पर्वतः ।
तत्र वैश्रवणो देवो गुह्यकैः सह मोदते ५९।
अस्त्युत्तरेण कैलासं मैनाकं पर्वतं प्रति ।
हिरण्यशृंगः सुमहान्दिव्यो मणिमयो गिरिः ६०।
तस्य पार्श्वे महद्दिव्यं शुभ्रं कांचनवालुकम् ।
रम्यं विष्णुसरो नाम यत्र राजा भगीरथः ६१।
दृष्ट्वा भागीरथीं गंगामुवास बहुलाः समाः ।
यूपा मणिमयास्तत्र क्षेत्राश्चापि हिरण्मयाः ६२।
तत्रेष्ट्वा तु गतः सिद्धिं सहस्राक्षो महायशाः ।
स्रष्टा भूतिपतिर्यत्र सर्वलोकैः सनातनः ६३।
उपास्यते तिग्मतेजा यत्र भूतः समंततः ।
नरनारायणौ ब्रह्मा मनुः स्थाणुश्च पंचमः ६४।
तत्र दिव्या त्रिपथगा प्रथमं तु प्रतिष्ठिता ।
ब्रह्मलोकादपाक्रांता सप्तधा प्रतिपद्यते ६५।
वटोदका सा नलिनी पार्वती च सरस्वती ।

जंबूनदी च सीता च गंगा सिंधुश्च सप्तमी ६६।
अचिंत्या दिव्यसंज्ञा सा प्रभावैश्च समन्विता ।
उपास्यते यत्र सत्रं सहस्रयुगपर्यये ६७।
दृश्यादृश्या च भवति तत्रतत्र सरस्वती ।
एता दिव्याः सप्तगंगास्त्रिषुलोकेषु विश्रुताः ६८।
रक्षांसि वै हिमवती हेमकूटे च गुह्यकाः ।
सर्पा नागाश्च निषधे गोकर्णं च तपोवनम् ६९।
देवासुराणां सर्वेषां श्वेतः पर्वतमुच्यते ।
गंधर्वा निषधे नित्यं नीले ब्रह्मर्षयस्तथा ७०।
शृंगवांस्तु महाभागा देवानां प्रतिसंचरः ।

इत्येतानि महाभागाः सप्तवर्षाणि भागशः ७१।
भूतान्युपनिविष्टानि गतिमंति ध्रुवाणि च ।
तेषामृद्धिर्बहुविधा दृश्यते देवमानुषा ७२।
अशक्यं परिसंख्यातुं श्रद्धे या तु विभूषिता ।
यां तु पृच्छथ मां विप्रा दिव्यमेनां शशाकृतिम् ७३।

पाश्र्वे शशस्य द्वे वर्षे उक्ते ये दक्षिणोत्तरे ।
कर्णे तु नागद्वीपश्च काश्यपद्वीप एव च ७४।
कर्णद्वीपश्चिलो विप्राः श्रीमान्मलयपर्वतः ।
एतद्वितीयं द्वीपस्य दृश्यते शशिसंस्थितम् ७५।
इति श्रीपाद्मेमहापुराणे स्वर्गखंडे तृतीयोऽध्यायः ३।

Roman transliteration

ṛṣaya ūcuḥ-|
nadīnāṃ parvatānāṃ ca nāmadheyāni sarvaśaḥ |
tathā janapadānāṃ ca ye cānye bhūmimāśritāḥ 1|
pramāṇaṃ ca pramāṇajña pṛthivyāḥ kila sarvataḥ |
nikhilena samācakṣva kānanāni ca sattama 2|
sūta uvāca-|
paṃcemāni mahāprājña mahābhūtāni saṃgrahāt |
jagatīsthāni sarvāṇi samānyāhurmanīṣiṇaḥ 3|
bhūmirāpastathā vāyuragnirākāśameva ca |
guṇottarāṇi sarvāṇi teṣāṃ bhūmiḥ pradhānataḥ 4|
śabdasparśaśca rūpaṃ ca raso gaṃdhaśca paṃcamaḥ |
bhūmereteguṇāḥ proktā ṛṣibhistattvavedibhiḥ 5|
catvāropsuguṇā viprā gaṃdhastatra na vidyate |
śabdaḥ sparśaśca rūpaṃ ca tejasotha guṇāstrayaḥ 6|
śabdaḥ sparśaśca vāyostu ākāśe śabda eva ca |

ete paṃca guṇā viprā mahābhūteṣu paṃcasu 7|
vartaṃte sarvalokeṣu yeṣu bhūtāḥ pratiṣṭhitāḥ |
anyonyaṃ nātivartaṃte sāmyaṃ bhavati vai tadā 8|
yadā tu viṣamībhāvamāviśaṃti parasparam |
tadā dehairdehavaṃto vyatirohaṃti nānyathā 9|
ānupūrvyā vinaśyaṃti jāyaṃte cānupūrvaśaḥ |
sarvāṇyaparimeyāni tadeṣāṃ rūpamaiśvaram 10|
yatrayatra hi dṛśyaṃte dhāvaṃti pāṃcabhautikāḥ |
teṣāṃ manuṣyāstarkeṇa pramāṇāni pracakṣate 11|
aciṃtyāḥ khalu ye bhāvāstānna tarkeṇa sādhayet |
sudarśanaṃ pravakṣyāmi dvīpaṃ tu munipuṃgavāḥ 12|
parimaṃḍalo mahābhāgā dvīpo'sau cakrasaṃsthitaḥ |
nadījalaparicchinnaḥ parvataiścābdhisannibhaiḥ 13|
puraiśca vividhākārai ramyairjanapadaistathā |
vṛkṣaiḥ puṣpaphalopetaiḥ saṃpanno dhanadhānyavān 14|

lavaṇena samudreṇa samaṃtātparivāritaḥ |
yathā hi puruṣaḥ paśyedādarśe mukhamātmanaḥ 15|
evaṃ sudarśano dvīpo dṛśyate cakramaṃḍalaḥ |

dviraṃśe pippalastasya dviraṃśe ca śaśo mahān 16|
sarvauṣadhiṃ samādāya sarvataḥ parivāritaḥ |
āpastatonyā vijñeyāḥ śeṣaḥ saṃkṣepa ucyate 17|
ṛṣaya ūcuḥ-|
ukto yasya ca saṃkṣepo buddhimanvidhivattvayā |
tattvajñaścāsi sarvasya vistaraṃ sūta no vada 18|
yāvānbhūmyavakāśoyaṃ dṛśyate śaśalakṣaṇe |
tasya pramāṇaṃ prabrūhi tato vakṣyasi pippalam 19|
evaṃ taiḥ kila pṛṣṭaḥ sa sūto vākyamathābravīt |
sūta uvāca-|
prāgāyatā mahāprājñāḥ ṣaḍete ratnaparvatāḥ 20|
avagāḍhā hyubhayataḥ samudrau pūrvapaścimau |

himavānhimakūṭaśca niṣadhaśca nagottamaḥ 21|
nīlaśca vaiḍūryamayaḥ śvetaśca śaśisannibhaḥ |
sarvadhātupinaddhaśca śṛṃgavānnāmaparvataḥ 22|
ete vai parvatā viprāḥ siddhacāraṇasevitāḥ |
teṣāmaṃtaraviṣkuṃbhau yojanāni sahasraśaḥ 23|
tatra puṇyā janapadāstāni varṣāṇi sattamāḥ |
vasaṃti teṣāṃ sattvāni nānājātīni sarvaśaḥ 24|
idaṃ tu bhārataṃ varṣaṃ tato haimavataṃ param |
hemakūṭātparaṃ caiva harivarṣaṃ pracakṣate 25|
dakṣiṇena tu nīlasya niṣadhasyottareṇa ca |
prāgāyato mahābhāgā mālyavānnāma parvataḥ 26|
tataḥ paraṃ mālyavataḥ parvato gaṃdhamādanaḥ |
parimaṃḍalastayormadhye meruḥ kanakaparvataḥ 27|
ādityataruṇābhāso vidhūma iva pāvakaḥ |
yojanānāṃ sahasrāṇi caturaśitirucchritaḥ 28|

adhastāccaturaśītiryojanānāṃ dvijottamāḥ |
ūrdhvamadhaśca tiryakca lokānāvṛtya tiṣṭhati 29|
tasya pārśveṣvamī dvīpāścatvāraḥ saṃsthitā dvijāḥ |
bhadrāśvaḥ ketumālaśca jaṃbūdvīpaśca sattamāḥ 30|
uttarāścaiva kuruvaḥ kṛtapuṇya pratiśrayāḥ |
vihaṃgasumukho yastu supārśvasyātmajaḥ kila 31|
sa vai viciṃtayāmāsa sauvarṇānprekṣya vāyasān |
meruruttamamadhyānāmadhamānāṃ ca pakṣiṇām 32|
aviśeṣakaro yasmāttasmādenaṃ tyajāmyaham |
tamādityonuparyeti satataṃ jyotiṣāṃ varaḥ 33|
caṃdramāśca sanakṣatro vāyuścaiva pradakṣiṇaḥ |
sa parvato mahāprājñā divyapuṣpasamanvitaḥ 34|
bhavanairāvṛtaiḥ sarvaiḥ rjāṃbūnadamayaiḥ śubhaiḥ |
tatra devagaṇā viprā gaṃdharvāsurarākṣasāḥ 35|
apsarogaṇasaṃyuktāḥ śaile krīḍaṃti sarvadā |

tatra brahmā ca rudraśca śakraścāpi sureśvaraḥ 36|
sametya vividhairyajñairyajaṃte'neka dakṣiṇaiḥ |
tuṃburunāradaścaiva viśvāvasurhāhā hūhūḥ 37|
abhigamyāmaraśreṣṭhaṃ stuvaṃti vividhaiḥ stavaiḥ |
saptarṣayo mahātmānaḥ kaśyapaśca prajāpatiḥ 38|
tatra gacchaṃti bhadraṃ vaḥ sadā parvaṇi parvaṇi |
tasyaiva mūrddhanyuśanā kāvyo daityairmahīyate 39|
tasya haimāni ratnāni tasyaite ratnaparvatāḥ |

tasmātkubero bhagavāṃścaturthaṃ bhāgamaśnute 40|
tataḥ kalāṃśaṃ vittasya manuṣyebhyaḥ prayacchati |
parvatasyāṃtare divyaṃ sarvartukusumaiścitam 41|
karṇikāravanaṃ ramyaṃ śilājālasamucchritam |
tatra sākṣātpaśupatirdivyabhūtaiḥ samāvṛtaḥ 42|
umāsahāyobhagavānramate bhūtabhāvanaḥ |
karṇikāramayīṃ mālāṃ bibhradāpādalaṃbinīm 43|

tribhirnetraiḥ kṛtoddyotastribhiḥ sūryairivoditaiḥ |
tamugratapasaḥ siddhāḥ suvratāḥ satyavādinaḥ 44|
paśyaṃti nahi durvṛttaiḥ śakyo draṣṭuṃ maheśvaraḥ |
tasya śailasya śikharātkṣīradhārā dvijottamāḥ 45|
viśvarūpātparamitā bhīmanirghātanisvanā |
puṇyāpuṇyatamairjuṣṭā gaṃgā bhāgīrathī śubhā 46|
plavaṃtī ca pravegena hrade caṃdramasaḥ śubhe |
tayā hyutpāditaḥ puṇyaḥ sa hradaḥ sāgaropamaḥ 47|
tāṃ dhārayāmāsa tadā durddharāṃ parvatairapi |
śataṃ varṣasahasrāṇi śirasaiva pināgadhṛk 48|
merostu paścime pārśve ketumālo dvijottamāḥ |
jaṃbūkhaṃḍe tu tatraiva mahājanapado dvijāḥ 49|
āyurdaśasahasrāṇi varṣāṇāṃ tatra sattamāḥ |
suvarṇavarṇāśca narā striyaścāpsarasāṃ samāḥ 50|
anāmayā vītaśokā nityaṃ muditamānasāḥ |

jāyaṃte mānavāstatra nistaptakanakaprabhāḥ 51|
gaṃdhamādanaśṛṃgeṣu kuberaḥ saha rākṣasaiḥ |
saṃvṛtopsarasāṃ saṃghairmodate guhyakādhipaḥ 52|
gaṃdhamādanapārśve tu pare vigatapātakāḥ |
ekādaśasahasrāṇi varṣāṇāṃ paramāyuṣaḥ 53|
tatra kṛṣṇā narā viprāstejoyuktā mahābalāḥ |
striyaścotpalapatrābhāḥ sarvāḥ supriyadarśanāḥ 54|
nīlotpaladharaṃ śvetaṃ śvetāddhairaṇyakaṃ varam |
varṣamairāvataṃ viprā nānājanapadāvṛtam 55|
dhanukhaṃḍeḥ mahābhāgā dve varṣe dakṣiṇottare |
ilāvṛttaṃ madhyagaṃ tu paṃcavarṣāṇi caiva hi 56|
uttarottarametebhyo varṣamudricyate guṇaiḥ |
āyuḥ pramāṇamārogyaṃ dharmataḥ kāmato'rthataḥ 57|
samanvitāni bhūtāni teṣu sarveṣu sattamāḥ |
evameṣā mahābhāgāḥ parvataiḥ pṛthivī citā 58|

hemakūṭastu sumahānkailāso nāma parvataḥ |
tatra vaiśravaṇo devo guhyakaiḥ saha modate 59|
astyuttareṇa kailāsaṃ mainākaṃ parvataṃ prati |
hiraṇyaśṛṃgaḥ sumahāndivyo maṇimayo giriḥ 60|
tasya pārśve mahaddivyaṃ śubhraṃ kāṃcanavālukam |
ramyaṃ viṣṇusaro nāma yatra rājā bhagīrathaḥ 61|
dṛṣṭvā bhāgīrathīṃ gaṃgāmuvāsa bahulāḥ samāḥ |
yūpā maṇimayāstatra kṣetrāścāpi hiraṇmayāḥ 62|
tatreṣṭvā tu gataḥ siddhiṃ sahasrākṣo mahāyaśāḥ |
sraṣṭā bhūtipatiryatra sarvalokaiḥ sanātanaḥ 63|
upāsyate tigmatejā yatra bhūtaḥ samaṃtataḥ |
naranārāyaṇau brahmā manuḥ sthāṇuśca paṃcamaḥ 64|
tatra divyā tripathagā prathamaṃ tu pratiṣṭhitā |

brahmalokādapākrāṃtā saptadhā pratipadyate 65|
vaṭodakā sā nalinī pārvatī ca sarasvatī |

jaṃbūnadī ca sītā ca gaṃgā siṃdhuśca saptamī 66|
aciṃtyā divyasaṃjñā sā prabhāvaiśca samanvitā |
upāsyate yatra satraṃ sahasrayugaparyaye 67|
dṛśyādṛśyā ca bhavati tatratatra sarasvatī |
etā divyāḥ saptagaṃgāstriṣulokeṣu viśrutāḥ 68|
rakṣāṃsi vai himavatī hemakūṭe ca guhyakāḥ |
sarpā nāgāśca niṣadhe gokarṇaṃ ca tapovanam 69|
devāsurāṇāṃ sarveṣāṃ śvetaḥ parvatamucyate |
gaṃdharvā niṣadhe nityaṃ nīle brahmarṣayastathā 70|
śṛṃgavāṃstu mahābhāgā devānāṃ pratisaṃcaraḥ |
ityetāni mahābhāgāḥ saptavarṣāṇi bhāgaśaḥ 71|
bhūtānyupaniviṣṭāni gatimaṃti dhruvāṇi ca |
teṣāmṛddhirbahuvidhā dṛśyate devamānuṣā 72|
aśakyaṃ parisaṃkhyātuṃ śraddhe yā tu vibhūṣitā |
yāṃ tu pṛcchatha māṃ viprā divyamenāṃ śaśākṛtim 73|

pārśve śaśasya dve varṣe ukte ye dakṣiṇottare |
karṇe tu nāgadvīpaśca kāśyapadvīpa eva ca 74|
karṇadvīpaśilo viprāḥ śrīmānmalayaparvataḥ |
etaddvitīyaṃ dvīpasya dṛśyate śaśisaṃsthitam 75|
iti śrīpādmemahāpurāṇe svargakhaṃḍe tṛtīyo'dhyāyaḥ 3|

English translation

The sages said :

1-2. O best one, tell us fully the names of the rivers, mountains of the countries, and of those who have resorted to (i.e. are living on) the earth, O you who know the measures, the full measure of the earth, and about the forests also.

Sūta said :

3-10. O very wise one, the gross elements in the universe are five in all; and the wise say that they are equal. (They are:) earth, water, and air, fire and ether. All of them are attended with attributes. Earth is the chief of them. The sages knowing the essential nature (of things) have said that the attributes of earth are sound, touch, colour, taste and smell. O brāhmaṇas , four attributes are (found) in water. It does not have smell. Fire (or light) has three attributes: sound, touch and colour. Air has (two attributes, viz.) sound and touch. Ether has (the attribute of) sound only. O brāhmaṇas, in the five elements these five attributes (are found), and (depending) on them the creatures in all the worlds exist. There is homogeneity when they do not overcome one another; but when they, becoming uneven, enter one another, then the beings spring up (into life) with bodies. This is not otherwise. They are destroyed in order. They come into existence in order (i.e. they are destroyed in the same order as they come into existence). All of them are immeasurable. Their form is the lord (himself).

11-17. Wherever the creatures consisting of the five elements are seen running about, men speak about their measures with (the help of their) reason. One should not, however, (seek to) understand matters that are inconceivable by reason. O best sages, (now) I shall describe to you the island of (i.e. called)

Sudarśana . O illustrious ones, this island is circular—has the form of a wheel. It is covered with river waters, and with mountains resembling oceans, also with cities of various sizes and delightful countries; it is full of trees endowed with flowers and fruits; is having grains and (other) wealth. It is surrounded on all sides by the salt ocean. As a man would see his own face in a mirror, in the same way the circular Sudarśana island can be seen (in the ocean). Two of its parts (appear) like a pippala tree and two like a large hare. On all its sides it is surrounded by all (kinds of) herbs. Other than this (portion) all else should be known to be water. I shall describe the rest in brief.

The sages said :

18-20a. O intelligent one, you have briefly and duly given an exposition of it. You know the essential nature of all things. (Now) O Sūta , tell us (about it) in detail. (First) tell us about dimension of the space which looks like a hare. Then you will describe (the land resembling) the pippala (tree).

Thus asked by them Sūta said (these) words:

Sūta said :

20b-24. O very wise ones, these six jewelled mountains stretching (from) east (to west) have gone into the eastern and western oceans. (They are:) Himavat , Hemakūṭa , the best mountain Niṣadha ; so also Nila abounding in lapis lazuli, Śveta resembling the moon; and the mountain named Śṛṅgavat covered with all (kinds of) metals. O brāhmaṇas, these mountains are resorted to by siddhas and cāraṇas . The distance between them measures thousands of yojanas . There are many kingdoms. O best ones, they are called Varṣa . Beings of various species live in them at all places.

25-3la. This is (called) Bhāratavarṣa . Beyond it is Haimavat. The land beyond Hemakūṭa is called Harivarṣa . To the south of Nīla , and to the north of Niṣadha, there is a mountain called Mālyavat stretching from the east. Beyond Mālyavat there is the mountain Gandhamādana . Between the two (i.e. Mālyavat and Gandhamādana) there is the golden mountain Meru globular in shape. It is bright like the (young) morning sun, and like fire without smoke. It is eighty-four thousand yojanas high. O best brāhmaṇas, its depth(also) is eighty-four thousand yojanas. It stands covering the worlds lying above, below and in the horizontal direction. By its side these four islands are situated, O brāhmaṇas: Bhadrāśva , Ketumāla and Jambudvīpa , O best ones; so also Uttarakuru which is resorted to by men who have practised virtuous deeds.

31b-41a. The bird Sumukha , the son of Supārśva , on seeing the big birds of golden colour (on Meru) thought: 'I shall abandon this mountain Meru since the birds there have no difference among them like good, middling and bad ones.' The Sun, the best among the luminaries, constantly goes round it. So also the Moon with the constellations, and Vāyu go round it. O very wise ones, the mountain is endowed with divine flowers, it is covered with all auspicious golden houses. On that mountain hosts of gods, gandharvas , deities and demons always sport, accompanied by the bevies of celestial nymphs. Brahmā , Śiva and Śakra , the lord of gods gather there, and perform various sacrifices with munificent gifts. (The gandharva) Tumbura , Nārada , (and the two gandharva brothers) Hāhā and Hūhū , having gone there, praise with various hymns the best (of the gods). Well-being to you; the seven high-souled sages and Kaśyapa , the lord of created beings always go there on a parvan -day (i.e. the full-moon day or the new-moon day). On the summit of that mountain only Uśanas or Kavi (i.e. Śukra) is honoured by the demons. It has jewels with gold; so also other jewelled mountains are (parts) of Meru. The lord Kubera gets the fourth part of it. Of that wealth he gives the sixteenth part to human beings.

41b-45a. Adjacent to this mountain is the Karṇikāra grove, which is divine, which is full of flowers of all seasons, which is charming and is elevated with a mass of rocks. There the revered lord Śiva himself, the cause of beings, surrounded by divine beings and accompanied by Umā, and wearing a garland of Karṇikāra flowers reaching his feet, and shining with his three eyes resembling three risen suns, sports. Truthful siddhas, practising severe penance and of good vows (alone can) see him. The great god cannot be seen by those of a wicked conduct.

45b-48. From the peak of the mountain, O best brāhmaṇas, flows, like a stream of milk, the pious, auspicious Ganges , also called Bhāgirathī, of a universal form, immeasurable, flowing out with a fearful noise, resorted to by the most pious beings, (and falls) with a great speed into the charming lake of Candramas . She has produced that auspicious lake resembling an ocean. The bearer of Pināka (i.e. Śiva) held on his head for a hundred thousand years that Ganges which was incapable of being borne even by the mountains.

49-54. O best brāhmaṇas, Ketumāla is on the western side of Meru; (and) O brāhmaṇas, the country called Jambukhaṇḍa is there only. O best ones, there the span of human life is ten thousand years. The men are of golden complexion and the women resemble celestial nymphs. Human beings there are healthy, free from sorrow and always of cheerful minds. Men born there are of the brightness of heated gold. Kubera, the lord of guhyakas , surrounded by groups of the celestial nymphs, rejoices with the demons on the peaks of Gandhamādana. By the side of Gandhamādana (there live) other (people) with their sin destroyed. They have a long span of life of eleven thousand years. O brāhmaṇas, the men there are dark in complexion, lustrous and very strong. All the women have the complexion of lotus and are very beautiful.

55-67a. Śveta has blue lotuses; beyond Śveta is the excellent country called Hairaṇyaka . (Beyond that) is Airāvata having several countries, O brāhmaṇas. O glorious ones, there are two countries, of the form of a bow on the south and the north. Ilāvṛtta is in the middle. (Thus) there are five divisions. Of these the succeeding country excels (preceding ones) in attributes like span of life, health, righteousness, desirable objects and material things. (In spite of differences) O best ones, beings in all these countries live together (amicably). O glorious ones, this earth is covered with mountains. The great Hemakūṭa is (also) the mountain called Kailāsa . There god Vaiśravaṇa (i.e. Kubera) rejoices with guhyakas. To the north of Kailāsa and near the Maināka mountain there is the very great, divine mountain called Maṇimaya having golden peaks. By its side there is a large, divine, bright, charming lake called Viṣṇusaras, with golden sands (on its banks), where Bhagīratha , having seen Gaṅgā , (also called) Bhāgīrathī , lived for many years. There are sacrificial pillars decked with gems, and lands full of gold. The very glorious thousand-eyed (god, i.e. Indra) performed sacrifices there, and attained perfection. The eternal creator, of a bright lustre, and the lord of beings, is worshipped there by (beings in) all the worlds. There (reside) Nara , Nārayaṇa, Brahmā, Manu and Sthāṇu (i.e. Śiva) as the fifth. The celestial (Gaṅgā) taking three paths, first appeared there after moving from Brahmā's heaven, and flowed in seven streams: Vaṭodakā , Sarasvatī , Pārvatī , Jambūnadī , Sītā , Gaṅgā and Sindhu as the seventh. She is inconceivable, has a divine appellation, and is endowed with prowess.

67b-71a. There, at the end of the yuga (i.e. at the time of creation), a thousand sacrifices are performed (by gods and sages). Sarasvatī (in her course) appears at places and disappears at (other) places. These seven (streams of) Gaṅgā are well-known in the three worlds. Demons live on Himavat and guhyakas on Hemakūṭa. Serpents and snakes reside in Niṣadha; and Gokarṇa is a penance-grove. The mountain Śveta is said to be (the abode) of gods and demons. Gandharvas always live on Niṣadha, and the brāhmaṇic sages on Nīla. O glorious ones, Śṛṅgavān is (said to be) a place where gods move.

71b-75. O illustrious ones, these are the seven countries according to the division (of the world). Mobile and immobile creatures have encamped here. Prosperity of various kinds—both providential

and human—of these (creatures) is seen (there). It cannot be enumerated. The graceful ones are to be believed. O brāhmaṇas, (I have told you) about the divine form of the hare about which you had asked me. I have also told you about the two countries lying adjacent to the country (having the form like that) of a hare in the south and in the north. They are (the hare's) ears. They are Karṇadvīpa and Kāśyapadvīpa . O Brāhmaṇas, the beautiful Malaya mountain has rocks of (as in) Karṇadvīpa. This other country looks like the hare's form.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 4

Uttarakuru, Bhadrāśva, Mālyavat

Chapter 211 of 693 · 27 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
मेरोरथोत्तरं पश्चात्पूर्वमाचक्ष्व सूततः ।
निखिलेन महाबुद्ध माल्यवंतं च पर्वतम् १।
सूत उवाच-।
दक्षिणेन तु नीलस्य मेरोः पार्श्वे तथोत्तरे ।
उत्तराः कुरवो विप्राः पुण्याः सिद्धनिषेविताः २।
तत्र वृक्षा मधुफला नित्यपुष्पफलोपगाः ।
पुष्पाणि च सुगंधीनि रसवंति फलानि च ३।
सर्वकामफलास्तत्र केचिद्वृत्या द्विजोत्तमाः ।
अपरे क्षीरिणो नाम वृक्षास्तत्र द्विजोत्तमाः ४।
प्रक्षरंति सदा क्षीरं तत्र सर्वेऽमृतोपमम् ।
वस्त्राणि च प्रसूयंते फलेष्वाभरणानि च ५।
सर्वा मणिमयी भूमिः सूक्ष्मकांचनवालुका ।
सर्वर्तुसुखसंस्पर्शा निष्फलाश्च तपोधनाः ६।
देवलोकच्युताः सर्वे जायंते तत्र मानवाः ।

शुक्लाभिजनसंपन्नाः सर्वसुप्रियदर्शनाः ७।
मिथुनानि च जायंते स्त्रियश्चाप्सरसोपमाः ।
तेषां ते क्षीरिणां क्षीरं पिबंत्यमृतसंनिभम् ८।
मिथुनं जायते काले समंताच्च प्रवर्द्धते ।
तुल्यरूपगुणोपेतं समवेशं तथैव च ९।
एकमेवानुरूपं च चक्रवाकसमं द्विजाः ।
निरामयाश्च ते लोका नित्यं मुदितमानसाः १०।
दशवर्षसहस्राणि दशवर्षशतानि च ।
जीवंति ते महाभागा न चान्योन्यं जहत्युत ११।
भारुंडा नाम शकुनास्तीक्ष्णतुंडा महाबलाः ।
तान्निर्हरंतीहमृतान्दरीषु प्रक्षिपंति च १२।
उत्तराःकुरवो विप्रा व्याख्यातास्ते समासतः ।
मेरुपार्श्वमहं पूर्वं प्रवक्ष्यामि यथातथम् १३।
तस्य मूर्द्धाभिषेकस्तु भद्राश्वस्य तपोधनाः ।
भद्रशालवनं यत्र कालाम्राश्च महाद्रुमाः १४।

कालाम्रास्तु महाभागा नित्यंपुष्पफलाः शुभाः ।
द्रुमाश्च योजनोत्सेधाः सिद्धचारणसेविताः १५।
तत्र ते पुरुषाः श्वेतास्तेजोयुक्तमहाबलाः ।
स्त्रियः कुमुदवर्णाश्च सुंदर्यः प्रियदर्शनाः १६।
चंद्रवर्णाश्चतुर्वर्णाः पूर्णचंद्रनिभाननाः ।
चंद्रशीतलगात्राश्च नृत्यगीतविशारदाः १७।
दशवर्षसहस्राणि तत्रायुर्द्विजसत्तमाः ।
कालाम्ररसपीतास्ते नित्यं संस्थितयौवनाः १८।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु ।
सुदर्शनो नाम महान्जंबूवृक्षः सनातनः १९।
सर्वकामफलः पुण्यः सिद्धचारणसेवितः ।
तस्य नाम्ना समाख्यातो जंबूद्वीपः सनातनः २०।
योजनानां सहस्रं च शतं च द्विजसत्तमाः ।
तथा माल्यवतः शृंगे पूर्वे पूर्वानुगांतकाः २१।
योजनानां सहस्राणि पंचाशन्माल्यवान्द्विजाः ।

महारजतसंकाशा जायंते तत्र मानवाः २२।
ब्रह्मलोकच्युताः सर्वे सर्वे च ब्रह्मवादिनः ।
तपस्तप्यंति ते दिव्यं भवंति ह्यूर्ध्वरेतसः २३।
रक्षणार्थं तु भूतानां प्रविशंति दिवाकरम् ।
षष्टिस्तानि सहस्राणि षष्टिरेव शतानि च २४।
अरुणस्याग्रतो यांति परिवार्य दिवाकरम् ।
षष्टिवर्षसहस्राणि षष्टिरेव शतानि च २५।
आदित्यतापतप्तास्ते विशंति शशिमंडलम् २६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे चतुर्थोऽध्यायः ४।

Roman transliteration

ṛṣaya ūcuḥ-|
merorathottaraṃ paścātpūrvamācakṣva sūtataḥ |
nikhilena mahābuddha mālyavaṃtaṃ ca parvatam 1|
sūta uvāca-|
dakṣiṇena tu nīlasya meroḥ pārśve tathottare |
uttarāḥ kuravo viprāḥ puṇyāḥ siddhaniṣevitāḥ 2|
tatra vṛkṣā madhuphalā nityapuṣpaphalopagāḥ |
puṣpāṇi ca sugaṃdhīni rasavaṃti phalāni ca 3|
sarvakāmaphalāstatra kecidvṛtyā dvijottamāḥ |
apare kṣīriṇo nāma vṛkṣāstatra dvijottamāḥ 4|
prakṣaraṃti sadā kṣīraṃ tatra sarve'mṛtopamam |
vastrāṇi ca prasūyaṃte phaleṣvābharaṇāni ca 5|
sarvā maṇimayī bhūmiḥ sūkṣmakāṃcanavālukā |
sarvartusukhasaṃsparśā niṣphalāśca tapodhanāḥ 6|
devalokacyutāḥ sarve jāyaṃte tatra mānavāḥ |

śuklābhijanasaṃpannāḥ sarvasupriyadarśanāḥ 7|
mithunāni ca jāyaṃte striyaścāpsarasopamāḥ |

teṣāṃ te kṣīriṇāṃ kṣīraṃ pibaṃtyamṛtasaṃnibham 8|
mithunaṃ jāyate kāle samaṃtācca pravarddhate |
tulyarūpaguṇopetaṃ samaveśaṃ tathaiva ca 9|
ekamevānurūpaṃ ca cakravākasamaṃ dvijāḥ |
nirāmayāśca te lokā nityaṃ muditamānasāḥ 10|
daśavarṣasahasrāṇi daśavarṣaśatāni ca |
jīvaṃti te mahābhāgā na cānyonyaṃ jahatyuta 11|
bhāruṃḍā nāma śakunāstīkṣṇatuṃḍā mahābalāḥ |
tānnirharaṃtīhamṛtāndarīṣu prakṣipaṃti ca 12|
uttarāḥkuravo viprā vyākhyātāste samāsataḥ |
merupārśvamahaṃ pūrvaṃ pravakṣyāmi yathātatham 13|
tasya mūrddhābhiṣekastu bhadrāśvasya tapodhanāḥ |
bhadraśālavanaṃ yatra kālāmrāśca mahādrumāḥ 14|

kālāmrāstu mahābhāgā nityaṃpuṣpaphalāḥ śubhāḥ |
drumāśca yojanotsedhāḥ siddhacāraṇasevitāḥ 15|
tatra te puruṣāḥ śvetāstejoyuktamahābalāḥ |
striyaḥ kumudavarṇāśca suṃdaryaḥ priyadarśanāḥ 16|
caṃdravarṇāścaturvarṇāḥ pūrṇacaṃdranibhānanāḥ |
caṃdraśītalagātrāśca nṛtyagītaviśāradāḥ 17|
daśavarṣasahasrāṇi tatrāyurdvijasattamāḥ |
kālāmrarasapītāste nityaṃ saṃsthitayauvanāḥ 18|
dakṣiṇena tu nīlasya niṣadhasyottareṇa tu |
sudarśano nāma mahānjaṃbūvṛkṣaḥ sanātanaḥ 19|
sarvakāmaphalaḥ puṇyaḥ siddhacāraṇasevitaḥ |
tasya nāmnā samākhyāto jaṃbūdvīpaḥ sanātanaḥ 20|
yojanānāṃ sahasraṃ ca śataṃ ca dvijasattamāḥ |
tathā mālyavataḥ śṛṃge pūrve pūrvānugāṃtakāḥ 21|
yojanānāṃ sahasrāṇi paṃcāśanmālyavāndvijāḥ |

mahārajatasaṃkāśā jāyaṃte tatra mānavāḥ 22|
brahmalokacyutāḥ sarve sarve ca brahmavādinaḥ |
tapastapyaṃti te divyaṃ bhavaṃti hyūrdhvaretasaḥ 23|
rakṣaṇārthaṃ tu bhūtānāṃ praviśaṃti divākaram |
ṣaṣṭistāni sahasrāṇi ṣaṣṭireva śatāni ca 24|
aruṇasyāgrato yāṃti parivārya divākaram |
ṣaṣṭivarṣasahasrāṇi ṣaṣṭireva śatāni ca 25|
ādityatāpataptāste viśaṃti śaśimaṃḍalam 26|
iti śrīpādme mahāpurāṇe svargakhaṃḍe caturtho'dhyāyaḥ 4|

English translation

The sages said :

1. O Sūta , O you very intelligent one, tell us in full (about the countries) to the north, west and east of Meru , so also about the Mālyavat mountain.

Sūta said :

2. O brāhmaṇas , on the south of Nīla , and the northern side of Meru there is the auspicious land called Uttarakuru , where siddhas have resided.

3. The trees there have sweet fruits and always have flowers and fruits. The flowers are very fragrant and the fruits are tasty.

4-5. O best brāhmaṇas, some trees there give all the fruits as desired by (one who approaches them). O best brāhmaṇas, there are other trees called kṣīrin (i.e. yielding milk). All they always ooze milk that resembles nectar. They also yield clothes and in their fruits are ornaments.

6. The entire land is full of gems and has fine golden sands, O you ascetics, and there are trees bearing no fruit (but) pleasant to touch in all seasons.

7. Men that are born there have dropped from the world of gods. They are born in pure, noble families, and are very handsome.

8-11. There twins (of opposite sexes) are born and women resemble the celestial nymphs (in beauty). They (i.e. the men and women) drink the nectar-like milk of those milk-yielding trees. The twins that are born there grow equally during the (proper) period. Both have similar beauty, virtues and dresses also. They are fit for one another like the cakravāka birds, O brāhmaṇas. Those people are healthy and always of a cheerful mind. O glorious one, they live for ten thousand and ten hundred years, and do not desert each other.

12. Birds called Bhāruḍa, having sharp beaks and great strength, carry them away when dead and throw them into valleys.

13. O brāhmaṇas, I have described to you in brief (the country called) Uttarakuru. I shall now duly describe to you the eastern side of Meru.

14. O ascetics, in the country called Bhadrāśva which is the chief (country), there is a grove (called) Bhadraśāla , where there are huge trees called kālāmra .

15-18. O glorious ones, the kālāmra trees always bear flowers and fruits and are auspicious. They are a yojana tall and are resorted to by siddhas and cāraṇas . The men there are white (in complexion), bright and very strong. The women have the complexion of lotuses, are beautiful and pleasant to look at. They have complexion like that of the moon, have four (principal) colours and their faces are like the full moon. Their bodies are cool like the moon and they are skilled in dancing and singing. O best brāhmaṇas, the span of life there is ten thousand years. They who drink the juice of kālāmra, always remain young.

19-21a. On the south of Nīla, on the north of Niṣadha there is a huge, ancient, Jambu tree. It is auspicious, and grants all desired objects. It is resorted to by siddhas and cāraṇas. The ancient country Jambudvīpa is so called after its name. (The height of the jambu tree) is a thousand and a hundred yojanas , O best brāhmaṇas.

21b-26. Similarly on the eastern peak of Mālyavat there are small mountains. O brāhmaṇas, Mālyavat measures fifty thousand yojanas. Men born there resemble gold (in their complexion). All of them have fallen from Brahma 's heaven and all expound the Vedas . They practise divine penance and live in perpetual celibacy. They enter the sun for protecting the beings. Sixty thousand and sixty hundred of them surround the sun, and go before Aruṇa . Being heated with the sun's heat for sixty thousand years they (ultimately) enter the moon's orb.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 5

Ramaṇaka, Hiraṇmaya, Airāvata

Chapter 212 of 693 · 20 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
वर्षाणां चैव नामानि पर्वतानां च सत्तम ।
आचक्ष्व नो यथातत्वं ये च पर्वतवासिनः १।
सूत उवाच-।
दक्षिणेन तु श्वेतस्य निषधस्योत्तरेण तु ।
वर्षं रमणकं नाम जायंते तत्र मानवाः २।
शुक्लाभिजनसंपन्नाः सर्वे ते प्रियदर्शनाः ।
निःसपत्नाश्च ते सर्वे जायंते तत्र मानवाः ३।
दशवर्षसहस्राणि शतानि दशपंच च ।
जीवंति ते महाभागा नित्यं मुदितमानसाः ४।
दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु ।
वर्षं हिरण्मयं नाम यत्र हैरण्वती नदी ५।
यत्र चायं महाप्राज्ञाः पक्षिराट्पतगोत्तमः ।
यज्ञानुगा विप्रवरा धन्विनः प्रियदर्शनाः ६।
महाबलास्तत्र जना विप्रा मुदितमानसाः ।

एकादशसहस्राणि वर्षाणां ते तपोधनाः ७।
आयुःप्रमाणं जीवंति शतानि दश पंच च ।
शृंगाणि च पवित्राणि त्रीण्येव द्विजपुंगवाः ८।
एकं मणिमयं तत्र तथैकं रुक्ममद्भुतम् ।
सर्वरत्नमयं चैकं भवनैरुपशोभितम् ९।
तत्र स्वयं प्रभादेवी नित्यं वसति शंडिनी ।
उत्तरेण तु शृंगस्य समुद्रांते द्विजोत्तमाः १०।
वर्षमैरावतं नाम तस्माच्छृंगवतः परम् ।
न तु तत्र सूर्यगतिर्जीर्यते न च मानवाः ११।
चंद्रमाश्च सनक्षत्रो ज्योतिर्भूत इवावृतः ।
पद्मप्रभाः पद्मवर्णाः पद्मपत्रनिभेक्षणाः १२।
पद्मपत्रसुगंधाश्च जायंते तत्र मानवाः ।
अनिष्पन्ना नष्टगंधा निराहारा जितेंद्रियाः १३।
देवलोकच्युताः सर्वे तथा विरजसो द्विजाः ।
त्रयोदशसहस्राणि वर्षाणां ते द्विजोत्तमाः १४।

आयुःप्रमाणं जीवंति नरा धार्मिकपुंगवाः ।
क्षीरोदस्य समुद्रस्य तथैवोत्तरतः प्रभुः १५।
हरिस्तिष्ठति वैकुंठः शकटे कनकामये ।
अष्टचक्रं हि तद्यानं भूतयुक्तं मनोजवम् १६।
अग्निवर्णं महातेजो जांबूनदविभूषितम् ।
स प्रभुः सर्वभूतानां विभुश्च द्विजसत्तमाः १७।
संक्षेपे विस्तरे चैव कर्ता कारयिता तथा ।
पृथिव्यापस्तथाकाशं वायुस्तेजश्च सत्तमाः १८।
स यज्ञः सर्वभूतानामास्यं तस्य हुताशनः १९।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे पंचमोऽध्यायः ५।

Roman transliteration

ṛṣaya ūcuḥ-|
varṣāṇāṃ caiva nāmāni parvatānāṃ ca sattama |
ācakṣva no yathātatvaṃ ye ca parvatavāsinaḥ 1|
sūta uvāca-|
dakṣiṇena tu śvetasya niṣadhasyottareṇa tu |
varṣaṃ ramaṇakaṃ nāma jāyaṃte tatra mānavāḥ 2|
śuklābhijanasaṃpannāḥ sarve te priyadarśanāḥ |
niḥsapatnāśca te sarve jāyaṃte tatra mānavāḥ 3|
daśavarṣasahasrāṇi śatāni daśapaṃca ca |
jīvaṃti te mahābhāgā nityaṃ muditamānasāḥ 4|
dakṣiṇena tu nīlasya niṣadhasyottareṇa tu |
varṣaṃ hiraṇmayaṃ nāma yatra hairaṇvatī nadī 5|
yatra cāyaṃ mahāprājñāḥ pakṣirāṭpatagottamaḥ |
yajñānugā vipravarā dhanvinaḥ priyadarśanāḥ 6|
mahābalāstatra janā viprā muditamānasāḥ |

ekādaśasahasrāṇi varṣāṇāṃ te tapodhanāḥ 7|
āyuḥpramāṇaṃ jīvaṃti śatāni daśa paṃca ca |
śṛṃgāṇi ca pavitrāṇi trīṇyeva dvijapuṃgavāḥ 8|
ekaṃ maṇimayaṃ tatra tathaikaṃ rukmamadbhutam |
sarvaratnamayaṃ caikaṃ bhavanairupaśobhitam 9|
tatra svayaṃ prabhādevī nityaṃ vasati śaṃḍinī |
uttareṇa tu śṛṃgasya samudrāṃte dvijottamāḥ 10|
varṣamairāvataṃ nāma tasmācchṛṃgavataḥ param |
na tu tatra sūryagatirjīryaṃte na ca mānavāḥ 11|
caṃdramāśca sanakṣatro jyotirbhūta ivāvṛtaḥ |
padmaprabhāḥ padmavarṇāḥ padmapatranibhekṣaṇāḥ 12|
padmapatrasugaṃdhāśca jāyaṃte tatra mānavāḥ |
aniṣpannā naṣṭagaṃdhā nirāhārā jiteṃdriyāḥ 13|
devalokacyutāḥ sarve tathā virajaso dvijāḥ |
trayodaśasahasrāṇi varṣāṇāṃ te dvijottamāḥ 14|

āyuḥpramāṇaṃ jīvaṃti narā dhārmikapuṃgavāḥ |
kṣīrodasya samudrasya tathaivottarataḥ prabhuḥ 15|
haristiṣṭhati vaikuṃṭhaḥ śakaṭe kanakāmaye |
aṣṭacakraṃ hi tadyānaṃ bhūtayuktaṃ manojavam 16|
agnivarṇaṃ mahātejo jāṃbūnadavibhūṣitam |

sa prabhuḥ sarvabhūtānāṃ vibhuśca dvijasattamāḥ 17|
saṃkṣepe vistare caiva kartā kārayitā tathā |
pṛthivyāpastathākāśaṃ vāyustejaśca sattamāḥ 18|
sa yajñaḥ sarvabhūtānāmāsyaṃ tasya hutāśanaḥ 19|
iti śrīpādme mahāpurāṇe svargakhaṃḍe paṃcamo'dhyāyaḥ 5|

English translation

The sages said :

1. O best one, tell us duly the names of countries and mountains, so also (about) those that live on those mountains.

Sūta said :

2-4. On the south of Śveta and on the north of Niṣadha there is the country named Ramaṇaka . The men there are born in pure noble families, and all of them are handsome; and all the men that are born there are without enemies. O glorious ones, they being always cheerful, live for eleven thousand and five hundred years.

5-6a. On the south of Nīla and on the north of Niṣadha there is a country called Hiraṇmaya , where there is the river Hairaṇvatī , where, O very wise ones, lives this best bird, the king of birds (i.e. Garuḍa).

6b-8a. The brahmaṇas there follow (i.e. perform) sacrifices, and the archers are handsome. O brahmaṇas, the men there are very strong and always have cheerful hearts. O you great ascetics, they live for a span of twelve thousand and five hundred years.

8b-11a. O best brahmaṇas, the mountain has only three sacred summits. One of them is full of jewels; (another) one, golden and wonderful; (still another) one is full of all gems and looks beautiful with mansions. There the respectable self-luminous-lady Śaṇḍinī always lives. O best brāhmaṇas , beyond the Śṛṅgavat mountain, and on its north and near the ocean is the country called Airāvata .

11b-14a. The sun has no scope there; men do not decay. (Only) the moon with the stars covers it like a light. The men there are born with the splendour of lotuses, with the complexion of lotuses and with eyes resembling lotus-petals, and with the fragrance of lotuses. They are unfallen, of agreeable fragrance (possessed by their bodies); they do not eat food and have their senses controlled. O brāhmaṇas, all of them have fallen from the world of gods, and are without any blemish.

14b-15a. O best brahmaṇas, those most religious men live a span of life of thirteen thousand years.

15b-19. So also to the north of the milky ocean lives the lord, Vaikuṇṭha , Viṣṇu , in a golden car. The car has eight wheels, has (celestial) beings on it and has the speed of mind. It has a colour like fire, is very effulgent, and is decorated with gold. O best brahmaṇas, he is the lord of all creatures. He is the withdrawal and the expansion, so also he fashions and gets fashioned (i.e. he is the cause of the destruction and creation of) the earth, water, ether, air and fire. He is the sacrifice for all creatures and fire is his mouth.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 6

Bhāratavarṣa: Its Rivers and Regions

Chapter 213 of 693 · 66 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
यदिदं भारतं वर्षं पुण्यं पुण्यविधायकम् ।
तत्सर्वं नः समाचक्ष्व त्वं हि नो बुद्धिमान्मतः १।
सूत उवाच-।
अत्र ते कीर्त्तयिष्यामि वर्षं भारतमुत्तमम् ।
प्रिय मित्रस्य देवस्य मनोर्वैवस्वतस्य च २।
पृथोश्च प्राज्ञ वै न्यस्य तथैक्ष्वाकोर्महात्मनः ।
ययातेरंबरीषस्य मांधातुर्नहुषस्य च ३।
तथैव मुचुकुंदस्य कुबेरोशीनरस्य च ।
ऋषभस्य तथैलस्य नृगस्य नृपतेस्तथा ४।
कुशिकस्यैव राजर्षेर्गाधेश्चैव महात्मनः ।
सोमस्य चैव राजर्षेर्दिलीपस्य तथैव च ५।
अन्येषां च महाभागाः क्षत्रियाणां बलीयसाम् ।
सर्वेषामेव भूतानां प्रियं भारतमुत्तमम् ६।
ततो वर्षं प्रवक्ष्यामि यथाश्रुतमहो द्विजाः ।

महेंद्रो मलयःसह्यः शुक्तिमानृक्षवानपि ७।
विंध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ।
तेषां सहस्रशो विप्रा पर्वतास्ते समीपतः ८।
अविज्ञाताः सारवंतो विपुलाश्चित्रसानवः ।
अन्ये तु ये परिज्ञाता ह्रस्वा ह्रस्वोपजीविनः ९।
आर्यम्लेच्छसधर्माणस्ते मिश्राः पुरुषा द्विजाः ।
नदीं पिबंति विमलां गंगां सिंधुंसरस्वतीम् १०।
गोदावरीं नर्मदां च बहुदां च महानदीम् ।
शतद्रुं चंद्रभागां च यमुनां च महानदीम् ११।
दृषद्वतीं वितस्तां च विपापां स्वच्छवालुकाम् ।
नदीं वेत्रवतीं चैव कृष्णां वेणीं च निम्नगाम् १२।
इरावतीं वितस्तां च पयोष्णीं देविकामपि ।
वेदस्मृतिं वेदशिरां त्रिदिवां सिंधुला कृमिम् १३।
करीषिणीं चित्रवहां त्रिसेनां चैव निम्नगाम् ।
गोमतीं धूतपापां च चंदनां च महानदीम् १४।

कौशिकीं त्रिदिवां ह्रद्यां नाचितां रोहितारणीम् ।
रहस्यां शतकुंभां च सरयूं च द्विजोत्तमाः १५।
चर्मण्वतीं वेत्रवतीं हस्तिसोमां दिशं तथा ।
शरावतीं पयोष्णीं च भीमां भीमरथीमपि १६।
कावेरीं चुलुकां चापि तापीं शतमलामपि ।
नीवारां महितां चापि सुप्रयोगां तथा नदीम् १७।
पवित्रां कृष्णलां सिंधुं वाजिनीं पुरमालिनीम् ।
पूर्वाभिरामां वीरां च भीमां मालावतीं तथा १८।
पलाशिनीं पापहरां महेंद्रां पटलावतीम् ।
करीषिणीमसिक्नीं च कुशचीरीं महानदीम् १९।
मरुतां प्रवरां मेनां हेमां घृतवतीं तथा ।
अनावतीमनुष्णां च सेव्यां कापीं च सत्तमाः २०।
सदावीरामधृष्यां च कुशचीरां महानदीम् ।
रथचित्रां ज्योतिरथां विश्वामित्रां कपिंजलाम् २१।
चंद्रावहफलद्यं चैव कुचीरामंबुवाहिनीम् ।

वैनदीं पिंगलां वेणां तुंगवेगां महानदीम् २२।
विदिशां कृष्णवेणां च ताम्रां च कपिलामपि ।
धेनुं सकामां वेदस्वां हविःस्रावां महापथाम् २३।
शिप्रां च पिच्छलां चैव भारद्वाजीं च निम्नगाम् ।
कौर्णिकीं निम्नगां शोणां बाहुदामथ चंद्रमाम् २४।
दुर्गामंतः शिलां चैव ब्रह्ममेध्यां दृषद्वतीम् ।
परोक्षामथ रोहीं च तथा जंबूनदीमपि २५।
सुनासां तमसां दासीं सामान्यां वरणामसिम् ।
नीलां धृतिकरीं चैव पर्णाशां च महानदीम् २६।
मानवीं वृषभां भासां ब्रह्ममेध्यां दृषद्वतीम् ।
एताश्चान्याश्च बहुला महानद्यो द्विजर्षभाः २७।
सदा निरामयां कृष्णां मंदगां मंदवाहिनीम् ।
ब्राह्मणीं च महागौरीं दुर्गामपि च सत्तमाः २८।
चित्रोत्पलां चित्ररथामतुलां रोहिणीं तथा ।
मंदाकिनीं वैतरणीं कोकां चापि महानदीम् २९।

शुक्तिमतीमनंगां च तथैव वृषसाह्वयाम् ।
लोहित्यां करतोयां च तथैव वृषकात्वयाम् ३०।
कुमारीमृषितुल्यां च मारिषां च सरस्वतीम् ।
मंदाकिनीं सुपुण्यां च सर्वां गंगां च सत्तमाः ३१।
विश्वस्य मातरः सर्वाः सर्वाश्चैव महाफलाः ।
तथा नद्यः सुप्रकाशाः शतशोथ सहस्रशः ३२।
इत्येता सरितो विप्राः समाख्याता यथास्मृति ।
अतऊर्द्ध्वं जनपदान्निबोध गदतो मम ३३।
तत्रेमे कुरुपांचालाः शाल्वमात्रेय जांगलाः ।

शूरसेनाः पुलिंदाश्च बौधामालास्तथैव च ३४।
मत्स्याः कुशट्टाः सौगंध्याः कुत्सपाः काशिकोशलाः ।
चेदिमत्स्यकरूषाश्च भोजाः सिंधुपुलिंदकाः ३५।
उत्तमाश्च दशार्णाश्च मेकलाश्चोत्कलैः सह ।
पंचालाः कोशलाश्चैव नैकपृष्ठयुगंधराः ३६।
बोधा मद्राः कलिंगाश्च काशयो परकाशयः ।

जठराः कुकुराश्चैव सुदशार्णाः सुसत्तमाः ३७।
कुंतयोऽवंतयश्चैव तथैवापरकुंतयः ।
गोमंता मल्लकाः पुंड्राः विदर्भा नृपवाहिकाः ३८।
अश्मकाः सोत्तराश्चैव गोपराष्ट्राः कनीयसः ।
अधिराज्यकुशट्टाश्च मल्लराष्ट्राश्च केरलाः ३९।
मालवाश्चोपवास्याश्च चक्रावक्रालयाः शकाः ।
विदेहा मगधाः सद्मा मलजा विजयास्तथा ४०।
अंगा वंगाः कलिंगाश्च यकृल्लोमान एव च ।
मल्लाः सुदेष्णाः प्रह्लादा महिषाः शशकास्तथा ४१।
बाह्लिका वाटधानाश्च आभीराः कालतोयकाः ।
अपरांताः परांताश्च पंकलाश्चर्मचंडिकाः ४२।
अटवीशेखराश्चैव मेरुभूताश्च सत्तमाः ।
उपावृतानुपावृताः सुराष्ट्राः केकयास्तथा ४३।
कुट्टापरांता माहेयाः कक्षाः सामुद्र निष्कुटाः ।
अंधाश्च बहवो विप्रा अंतर्गिर्यस्तथैव च ४४।

बहिर्गिर्य्यौगमलदा मगधा मालवार्घटाः ।
सत्त्वतराः प्रावृषेयाः भार्गवाश्च द्विजर्षभाः ४५।
पुंड्रा भार्गाः किराताश्च सुदेष्णा भासुरास्तथा ।
शका निषादा निषधास्तथैवानर्त नैऋताः ४६।
पूर्णलाः पूतिमत्स्याश्च कुंतला कुशकास्तथा ।
तरिग्रहाश्शूरसेना ईजिकाः कल्पकारणाः ४७।
तिलभागामसाराश्च मधुमत्ताः ककुंदकाः ।
काश्मीराः सिंधुसौवीरा गांधारा दर्शकास्तथा ४८।
अभीसाराः कुद्रुताश्च सौरिला बाह्लिकास्तथा ।
दर्वी च मालवा दर्वा वातजामरथोरगाः ४९।
बलरट्टास्तथा विप्राः सुदामानः मुमल्लिकाः ।
बंधाकरीकषाश्चैव कुलिंदा गंधिकास्तथा ५०।
वनायवोदशाः पाश्वर्रोमाणः कुशबिंदवः ।
काच्छा गोपालकच्छाश्च जांगलाः कुरुवर्णकाः ५१।
किरातार्बबराः सिद्धा वैदेहास्ताम्रलिप्तिकाः ।

औड्रम्लेच्छाः ससैरिंद्राः पार्वतीयाश्च सत्तमाः ५२।
अथापरे जनपदा दक्षिणा मुनिपुंगवाः ।

द्रविडाः केरलाः प्राच्या मूषिका बालमूषिकाः ५३।
कर्णाटका माहिषका विकंधा मूषिकास्तथा ।
झल्लिकाः कुंतलाश्चैव सौहृदानलकाननाः ५४।
कौक्कुटकास्तथा बोलाः कोकणा मणिवालकाः ।
समंगा कनकाश्चैव कुंकुरांगारमारिषाः ५५।
ध्वजिन्युत्सवसंकेतास्त्रिवर्गा माल्यसेनयः ।
व्यूढकाः कोरकाः प्रोष्टाः संगवेगधरास्तथा ५६।
तथैव विंद्यरुलिकाः पुलिंदा बल्वलैः सह ।
मालवा मलराश्चैव तथैवापरवर्तकाः ५७।
कुलिंदाः कालदाश्चैव चंडकाः कुरटास्तथा ।
मुशलास्तनवालाश्च सतीर्था पूतिसृंजयाः ५८।
अनिदायाः शिवाटाश्च तपनाः सूतपास्तथा ।
ऋषिकाश्च विदर्भाश्च स्तंगना परतंगकाः ५९।

उत्तराश्चापरेम्लेच्छा जना हि मुनिपुंगवाः ।
जवनाश्च सकांबोजा दारुणा म्लेच्छजातयः ६०।
सकृद्गृहाः कुलट्याश्च हुणा पारसिकैः सह ।
तथैव रमणाश्चान्यास्तथा च दशमालिकाः ६१।
क्षत्रियोपनिवेशाश्च वैश्यशूद्र कुलानि च ।
शूराभीराश्च दरदाः काश्मीराः पशुभिः सह ६२।
खांडीकाश्च तुषाराश्च पद्मगा गिरिगह्वराः ।
आद्रेयाः सभिरादाजास्तथैव स्तनपोषकाः ६३।
द्वोषकाश्च कलिंगाश्च किरातानां च जातयः ।
तोमरा हन्यमानाश्च तथैव करभंजकाः ६४।
एते चान्ये जनपदाः प्राच्योदीच्यास्तथैव च ।
उद्देशमात्रेण मया देशाः संकीर्तिता द्विजाः ।
यथागुणबलं चापि त्रिवर्गस्य महाफलम् ६५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे षष्ठोऽध्यायः ६।

Roman transliteration

ṛṣaya ūcuḥ-|
yadidaṃ bhārataṃ varṣaṃ puṇyaṃ puṇyavidhāyakam |
tatsarvaṃ naḥ samācakṣva tvaṃ hi no buddhimānmataḥ 1|
sūta uvāca-|
atra te kīrttayiṣyāmi varṣaṃ bhāratamuttamam |
priya mitrasya devasya manorvaivasvatasya ca 2|
pṛthośca prājña vai nyasya tathaikṣvākormahātmanaḥ |
yayāteraṃbarīṣasya māṃdhāturnahuṣasya ca 3|
tathaiva mucukuṃdasya kuberośīnarasya ca |
ṛṣabhasya tathailasya nṛgasya nṛpatestathā 4|
kuśikasyaiva rājarṣergādheścaiva mahātmanaḥ |
somasya caiva rājarṣerdilīpasya tathaiva ca 5|

anyeṣāṃ ca mahābhāgāḥ kṣatriyāṇāṃ balīyasām |
sarveṣāmeva bhūtānāṃ priyaṃ bhāratamuttamam 6|
tato varṣaṃ pravakṣyāmi yathāśrutamaho dvijāḥ |

maheṃdro malayaḥsahyaḥ śuktimāṃrkṣavānapi 7|
viṃdhyaśca pāriyātraśca saptaite kulaparvatāḥ |
teṣāṃ sahasraśo viprā parvatāste samīpataḥ 8|
avijñātāḥ sāravaṃto vipulāścitrasānavaḥ |
anye tu ye parijñātā hrasvā hrasvopajīvinaḥ 9|
āryamlecchasadharmāṇaste miśrāḥ puruṣā dvijāḥ |
nadīṃ pibaṃti vimalāṃ gaṃgāṃ siṃdhuṃsarasvatīm 10|
godāvarīṃ narmadāṃ ca bahūdāṃ ca mahānadīm |
śatadruṃ caṃdrabhāgāṃ ca yamunāṃ ca mahānadīm 11|
dṛṣadvatīṃ vitastāṃ ca vipāpāṃ svacchavālukām |
nadīṃ vetravatīṃ caiva kṛṣṇāṃ veṇīṃ ca nimnagām 12|
irāvatīṃ vitastāṃ ca payoṣṇīṃ devikāmapi |
vedasmṛtiṃ vedaśirāṃ tridivāṃ siṃdhulā kṛmim 13|
karīṣiṇīṃ citravahāṃ trisenāṃ caiva nimnagām |
gomatīṃ dhūtapāpāṃ ca caṃdanāṃ ca mahānadīm 14|

kauśikīṃ tridivāṃ hṛdyāṃ nācitāṃ rohitāraṇīm |
rahasyāṃ śatakuṃbhāṃ ca sarayūṃ ca dvijottamāḥ 15|
carmaṇvatīṃ vetravatīṃ hastisomāṃ diśaṃ tathā |
śarāvatīṃ payoṣṇīṃ ca bhīmāṃ bhīmarathīmapi 16|
kāverīṃ culukāṃ cāpi tāpīṃ śatamalāmapi |
nīvārāṃ mahitāṃ cāpi suprayogāṃ tathā nadīm 17|
pavitrāṃ kṛṣṇalāṃ siṃdhuṃ vājinīṃ puramālinīm |
pūrvābhirāmāṃ vīrāṃ ca bhīmāṃ mālāvatīṃ tathā 18|
palāśinīṃ pāpaharāṃ maheṃdrāṃ paṭalāvatīm |
karīṣiṇīmasiknīṃ ca kuśacīrīṃ mahānadīm 19|
marutāṃ pravarāṃ menāṃ hemāṃ ghṛtavatīṃ tathā |
anāvatīmanuṣṇāṃ ca sevyāṃ kāpīṃ ca sattamāḥ 20|
sadāvīrāmadhṛṣyāṃ ca kuśacīrāṃ mahānadīm |
rathacitrāṃ jyotirathāṃ viśvāmitrāṃ kapiṃjalām 21|
caṃdrāvahaphaladyaṃ caiva kucīrāmaṃbuvāhinīm |

vainadīṃ piṃgalāṃ veṇāṃ tuṃgavegāṃ mahānadīm 22|
vidiśāṃ kṛṣṇaveṇāṃ ca tāmrāṃ ca kapilāmapi |
dhenuṃ sakāmāṃ vedasvāṃ haviḥsrāvāṃ mahāpathām 23|
śiprāṃ ca picchalāṃ caiva bhāradvājīṃ ca nimnagām |
kaurṇikīṃ nimnagāṃ śoṇāṃ bāhudāmatha caṃdramām 24|
durgāmaṃtaḥ śilāṃ caiva brahmamedhyāṃ dṛṣadvatīm |
parokṣāmatha rohīṃ ca tathā jaṃbūnadīmapi 25|
sunāsāṃ tamasāṃ dāsīṃ sāmānyāṃ varaṇāmasim |
nīlāṃ dhṛtikarīṃ caiva parṇāśāṃ ca mahānadīm 26|
mānavīṃ vṛṣabhāṃ bhāsāṃ brahmamedhyāṃ dṛṣadvatīm |
etāścānyāśca bahulā mahānadyo dvijarṣabhāḥ 27|
sadā nirāmayāṃ kṛṣṇāṃ maṃdagāṃ maṃdavāhinīm |
brāhmaṇīṃ ca mahāgaurīṃ durgāmapi ca sattamāḥ 28|
citrotpalāṃ citrarathāmatulāṃ rohiṇīṃ tathā |
maṃdākinīṃ vaitaraṇīṃ kokāṃ cāpi mahānadīm 29|

śuktīmatīmanaṃgāṃ ca tathaiva vṛṣasāhvayām |
lohityāṃ karatoyāṃ ca tathaiva vṛṣakātvayām 30|
kumārīmṛṣitulyāṃ ca māriṣāṃ ca sarasvatīm |
maṃdākinīṃ supuṇyāṃ ca sarvāṃ gaṃgāṃ ca sattamāḥ 31|
viśvasya mātaraḥ sarvāḥ sarvāścaiva mahāphalāḥ |
tathā nadyaḥ suprakāśāḥ śataśotha sahasraśaḥ 32|
ityetā sarito viprāḥ samākhyātā yathāsmṛti |
ataūrddhvaṃ janapadānnibodha gadato mama 33|
tatreme kurupāṃcālāḥ śālvamātreya jāṃgalāḥ |
śūrasenāḥ puliṃdāśca baudhāmālāstathaiva ca 34|
matsyāḥ kuśaṭṭāḥ saugaṃdhyāḥ kutsapāḥ kāśikośalāḥ |
cedimatsyakarūṣāśca bhojāḥ siṃdhupuliṃdakāḥ 35|
uttamāśca daśārṇāśca mekalāścotkalaiḥ saha |
paṃcālāḥ kośalāścaiva naikaprṣthayugaṃdharāḥ 36|
bodhā madrāḥ kaliṃgāśca kāśayo parakāśayaḥ |

jaṭharāḥ kukurāścaiva sudaśārṇāḥ susattamāḥ 37|
kuṃtayo'vaṃtayaścaiva tathaivāparakuṃtayaḥ |
gomaṃtā mallakāḥ puṃḍrāḥ vidarbhā nṛpavāhikāḥ 38|
aśmakāḥ sottarāścaiva goparāṣṭrāḥ kanīyasaḥ |
adhirājyakuśaṭṭāśca mallarāṣṭrāśca keralāḥ 39|
mālavāścopavāsyāśca cakrāvakrālayāḥ śakāḥ |
videhā magadhāḥ sadmā malajā vijayāstathā 40|
aṃgā vaṃgāḥ kaliṃgāśca yakṛllomāna eva ca |
mallāḥ sudeṣṇāḥ prahlādā mahiṣāḥ śaśakāstathā 41|
bāhlikā vāṭadhānāśca ābhīrāḥ kālatoyakāḥ |
aparāṃtāḥ parāṃtāśca paṃkalāścarmacaṃḍikāḥ 42|
aṭavīśekharāścaiva merubhūtāśca sattamāḥ |
upāvṛtānupāvṛtāḥ surāṣṭrāḥ kekayāstathā 43|
kuṭṭāparāṃtā māheyāḥ kakṣāḥ sāmudra niṣkuṭāḥ |
aṃdhāśca bahavo viprā aṃtargiryastathaiva ca 44|

bahirgiryyoṃgamaladā magadhā mālavārghaṭāḥ |
sattvatarāḥ prāvṛṣeyāḥ bhārgavāśca dvijarṣabhāḥ 45|
puṃḍrā bhārgāḥ kirātāśca sudeṣṇā bhāsurāstathā |
śakā niṣādā niṣadhāstathaivānarta naiṛtāḥ 46|
pūrṇalāḥ pūtimatsyāśca kuṃtalā kuśakāstathā |
tarigrahāśśūrasenā ījikāḥ kalpakāraṇāḥ 47|
tilabhāgāmasārāśca madhumattāḥ kakuṃdakāḥ |
kāśmīrāḥ siṃdhusauvīrā gāṃdhārā darśakāstathā 48|
abhīsārāḥ kudrutāśca saurilā bāhlikāstathā |
darvī ca mālavā darvā vātajāmarathoragāḥ 49|
balaraṭṭāstathā viprāḥ sudāmānaḥ mumallikāḥ |
baṃdhākarīkaṣāścaiva kuliṃdā gaṃdhikāstathā 50|
vanāyavodaśāḥ pārśvaromāṇaḥ kuśabiṃdavaḥ |
kācchā gopālakacchāśca jāṃgalāḥ kuruvarṇakāḥ 51|
kirātābarbarāḥ siddhā vaidehāstāmraliptikāḥ |

auḍramlecchāḥ sasairiṃdrāḥ pārvatīyāśca sattamāḥ 52|
athāpare janapadā dakṣiṇā munipuṃgavāḥ |
draviḍāḥ keralāḥ prācyā mūṣikā bālamūṣikāḥ 53|
karṇāṭakā māhiṣakā vikaṃdhā mūṣikāstathā |
jhallikāḥ kuṃtalāścaiva sauhṛdānalakānanāḥ 54|
kaukkuṭakāstathā bolāḥ kokaṇā maṇivālakāḥ |

samaṃgā kanakāścaiva kuṃkurāṃgāramāriṣāḥ 55|
dhvajinyutsavasaṃketāstrivargā mālyasenayaḥ |
vyūḍhakāḥ korakāḥ proṣṭāḥ saṃgavegadharāstathā 56|
tathaiva viṃdyarulikāḥ puliṃdā balvalaiḥ saha |
mālavā malarāścaiva tathaivāparavartakāḥ 57|
kuliṃdāḥ kāladāścaiva caṃḍakāḥ kuraṭāstathā |
muśalāstanavālāśca satīrthā pūtisṛṃjayāḥ 58|
anidāyāḥ śivāṭāśca tapanāḥ sūtapāstathā |
ṛṣikāśca vidarbhāśca staṃganā parataṃgakāḥ 59|

uttarāścāparemlecchā janā hi munipuṃgavāḥ |
javanāśca sakāṃbojā dāruṇā mlecchajātayaḥ 60|
sakṛghṛhāḥ kulaṭyāśca hūṇā pārasikaiḥ saha |
tathaiva ramaṇāścānyāstathā ca daśamālikāḥ 61|
kṣatriyopaniveśāśca vaiśyaśūdra kulāni ca |
śūrābhīrāśca daradāḥ kāśmīrāḥ paśubhiḥ saha 62|
khāṃḍikāśca tuṣārāśca padmagā girigahvarāḥ |
ādreyāḥ sabhirādājāstathaiva stanapoṣakāḥ 63|
droṣakāśca kaliṃgāśca kirātānāṃ ca jātayaḥ |
tomarā hanyamānāśca tathaiva karabhaṃjakāḥ 64|
ete cānye janapadāḥ prācyodīcyāstathaiva ca |
uddeśamātreṇa mayā deśāḥ saṃkīrtitā dvijāḥ |
yathāguṇabalaṃ cāpi trivargasya mahāphalam 65|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ṣaṣṭho'dhyāyaḥ 6|

English translation

The sages said :

1. Tell us about the auspicious Bharata country which endows merit, (since) you are intelligent in our opinion.

Sūta said :

2-6. I shall now describe to you the excellent country Bharata of the god dear to his friends, of Manu the son of Vivasvān , of Pṛthu , of the wise Vainya ; also of the high-souled Ikṣvāku , of Yayāti , Ambarīṣa , Māndhātṛ and Nahuṣa ; also of Mucakunda, Kuberośīnara, Ṛṣabha ; also of Aila , and king Nṛga ; of Kuśika , of the royal sage Gādhi the magnanimous one, also of Soma , and of the royal sage Dilīpa ; also, O glorious ones, of other powerful kṣatriyas and is dear to all beings.

7-8a. Now I shall describe the country as I learnt about it, O brāhmaṇas . These seven are principal mountains; Mahendra , Malaya , Sahya , Śuktimān , and also Ṛkṣavān ; so also Vindhya and Pāriyātra .

8b-9a. O brāhmaṇas, there are thousands of (other) mountains near them. They are not (so well)-known, (but) possess excellences and have many variegated peaks.

9b-27a. Other smaller mountains are known (to exsit) and they are inhabited by low tribes. Aryans and Mlecchas and many men of mixed (blood) drink (the water of) the pure rivers Gaṅgā , Sindhu , Sarasvatī ; also (of) Godāvarī , Narmadā having profuse water, (of) the great river Śatadru , Candrabhāgā , (of) the great river Yamunā , (of) Dṛṣadvatī , Vitastā , and Vipāpā of pure sands; also

(of) the river Vetravatī , Kṛṣṇaveṇī , (of) Irāvatī , Vitastā, Payoṣṇī and Devikā ; also (of) Vedasmṛti , Vedasīrā, Tridivā , Sindhulākṛmi, Karīṣiṇī , Citravahā , and (of) the river Trisenā, also Gomatī , Dhūtapāpā , and (of) the great river Candanā , Kauśikī , the charming Tridivā, Nācitā, Rohitāraṇī, Rahasyā, Śatakumbhā , and Śarayū also, O best of brāhmaṇas; similarly (of) Carmaṇvatī , Vetravatī, Hastisomā , Diś; Śarāvatī , Payoṣṇī, Bhīmā ; also Bhīmarathī , Kāverī , Culukā , and Ahitāpī, and also Śatamalā; and Nīvārā, Mahitā , also (of) the river Suprayogā , Pavitrā , Kṛṣṇalā , Sindhu, Vājinī and Puramālinī , Pūrvābhirāmā , Vīrā and Bhīmā, also Mālāvatī, Palāśinī , Pāpaharā , Mahendrā, Paṭalāvatī , Kariṣiṇī, Masiknī, and (of) the great river Kuśacīrī, Marutā, Pravarā , Menā , Hemā ; also Ghṛtavatī , Anāvatī, Anuṣṇā , and Savyā, O best brāhmaṇas; and Sadāvirā, Adhṛṣyā , and (of) the great river Kuśacīrā , Rathacitrā , Jyotirathā , Viśvāmitrā and Kapiñjalā , Candrāvahaphalī, and (of) the river Kucīrā, Vainadī, Piṅgalā , and (of) the great river Tuṅgavegā, Vidiśā , Kṛṣṇaveṇā , and Tāmrā and Kapilā also; Dhenu , Sakāmā, Vedasvā, Havisrāvā, and Mahāpathā; also (of) Śiprā , Picchalā , and the river Bhāradvājī , Kaurṇikī, the river Śoṇā , Bāhudā and Candramā ; Durgā , Antaḥśilā, and Brahmamedhyā and Dṛṣadvatī, Parokṣā and Roḥī; also Jambūnadī ; Sunāsā, Tamasā , Dāsī , Sāmānyā , Varaṇā , Asī, Nīlā , and Dhṛtikarī, and the great river Parṇāśā , Mānavī , Vṛṣabhā , Bhāsā , Brahmamedhya , Dṛṣadvatī.

27b-30. These and others are the many great rivers, O best brāhmaṇas. (Aryans and Mlecchas drink the water of) the always pure Kṛṣṇā , Mandagā , Mandavāhinī , Brāhmaṇī , Mahagaurī, and Durgā also, O best ones; (and of) Citrotpalā , Citrarathā , Atulā and Rohiṇī ; Mandākinī , Vaitaraṇī , and the great river Kokā , Śuktimatī , Anaṅgā , also Vṛṣasāhvayā; Lohityā , Karatoyā , also Vṛṣakātvayā; Kumārī and Ṛṣitulyā, and Mārīṣā and Sarasvatī; Mandākinī, Supuṇyā , and Sarvā , Gaṅgā, O best ones.

31-33a. All these are the mothers of the (whole) world. Like these there are hundreds and thousands of renowned rivers. O brāhmaṇas, I have thus described (to you) the rivers as I remembered them.

33b-65. Hereafter listen to the description of the countries when I am giving it. Among them are Kurupāñcāla , Śalva , Mādreya , Jāṅgala , Śūrasena , Pulinda , Baudha, and Māla also; Matsya , Kuśīla, Saugandhya, Kutsapa, Kāśi - kośala ; Cedi , Matsya, Karuṣa, Bhoja , Sindhu and Pulindaka , and Uttama , Daśārṇa , Mekala with Utkala , Pañcāla , Kośala, Nikapṛṣtha, Yugandhara , Bodha , Madra , Kaliṅga , Kāśā , Parakāśa, Jaṭhara and Kukura , also Daśārṇa, O extremely good ones; Kunti , Avanti , also Aparakunti , Gomanta , Mallaka , Puṇḍra , Vidarbha and Nṛpavāhika; the (South) and North Aśmaka , and the smaller Goparāṣṭra , Adhirājya , Kuśaṭṭa, Mallarāṣṭra and Kerala ; Mālava , Upavāsya, Cakra , Vakra , Ālaya and Śaka ; Videha , Magadha , Sadma , Malaja and also Vijaya ; Aṅga , Vaṅga , Kaliṅga and in the same way Yakṛllomāna; Malla , Sudeṣṇā , Prahlāda , Mahiṣa and also Śaśaka ; Bālhika, Vāṭadhāna , Ābhīra , Kālatoyaka , Aparānta , Parānta and Paṅkala and Carmacaṇḍika, Aṭavīśekhara, and Merubhūta , O best ones; Upāvṛta, Anupāvṛta, Surāṣṭra and also Kekaya ; Kuṭṭa, Aparānta, Māheya , Kakṣa , Samudra , Niṣkuṭa ; O brāhmaṇas, Andha and the many hilly tribes, also the tribes residing in the mountains, Aṅga, Malada , Magadha, Mālava, Arghaṭa, Sattvatara, Prāvṛṣeya , and Bhārgava , O best brāhmaṇas; Puṇḍra, Bhārga , Kirāta and Sudeṣṇa and Bhāsura ; Śaka, Niṣāda , Niṣadha , also Anārta and Nairṭa; Pūrṇala, Pūtimatsya, Kuntala and also Kuśaka ; Tarigraha, Śūrasena, Ījika , Kalpa and Kāraṇa ; Tilabḥāga, Masāra, Madhumatta, Kakundaka, Kāśmīra , Sindhu, Sauvīra , Gāndhāra , and Darśaka ; Abhisāra , Kudruta, Saurila and Bālhīka , Darvī and Mālava, Darva , Vātaja and Amarathoraga; also, O brāhmaṇas, Balaraṭṭa, Sudāman , Sumallika , Bandha , Karīṣa and also Kulinda and Gandhika , Vanayu , Daśa , Pārśvaroman, Kuśabindu ; Kāccha, Gopālakaccha , Jāṅgala, Kuruvarṇaka ; Kirāta, Barbara , Siddha , Vaideha , Tāmraliptika, Auḍra, Mleccha with Sairindra, Pārvatīya (mountaineers), O best ones. O best sages, and other countries are on the south: Draviḍa , Kerala, Prācya , Mūṣika and Bālamūṣika; Karṇāṭaka , Māhiṣaka , Vikandha and Mūṣika also; Jhallika, Kuntala, also Sauhṛda , Anala and Kānana ; also Kaukkuṭaka, Bola , Kokaṇa, Maṇivālaka; Samaṅga , Kanaka and Kuṅkura, Aṅgāra and Māriṣa ; Dhvajinyutsavasaṃketa, Trivarga

and Mālyaseni; Vyūḍhaka, Koraka, Proṣṭa, Saṅgavegadhara also; also Vindhya, Rulika, Pulinda with Balvala ; Mālava, Malara also, and also Aparavartaka; Kulinda, Kālada , also Candaka and Kurata; Muśala , Tanavāla, Satīrtha, Pūtisṛñjaya; Anidāya, Śivāṭa, and also Tapana and Sūtapa ; and Ṛṣika and Vidarbha, Taṅgana and Aparataṅgaka; O best sages, the others at the north are Mlecchas; the Yavanas with Kāmbojas are terrible Mleccha tribes; Śakṛgḥṛhas, Kulaṭyas Hūṇas with Pārasikas , also Ramaṇas and others (like) Daśamālikas are other tribes. There are kṣatriya colonies and also the families of vaiśyas and śūdras . (There are the tribes called) Śūra , Ābhīra, Darada , Kāśmīra with Paśu ; also Khāṇḍīka, Tuṣāra , Padmaga, Girigahvara , Ādreya with Bharadvāja , also Stanapoṣaka; Droṣaka, Kaliṅga, and Kirāta tribes, (those) killing with javelins and Karabhañjaka . These and others are the countries which are on the eastern and northern sides; O brāhmaṇas, I described them by way of an illustration; so (I explained) the great fruit, according to their virtue and power, the three goals (of human life).

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 7

Span of Life in the Four Yugas

Chapter 214 of 693 · 16 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
भारतस्यास्य वर्षस्य तथा हैमवतस्य च ।
प्रमाणमायुषः सूत बलं चापि शुभाशुभम् १।
अनागतमतिक्रांतं वर्तमानं च सत्तम ।
आचक्ष्व नो विस्तरेण हरिवर्षं तथैव च २।
सूत उवाच-।
चत्वारि भारते वर्षे युगानि मुनिपुंगवाः ।
कृतं त्रेता द्वापरं च तिष्यं च द्विजसत्तमाः ३।
पूर्वे कृतयुगं नाम ततस्त्रेतायुगं द्विजाः ।
तत्पश्चाद्द्वापरं चाथ ततस्तिष्यः प्रवर्तते ४।
चत्वारि तु सहस्राणि वर्षाणां मुनिपुंगवाः ।
आयुः संख्या कृतयुगे संख्याता हि तपोधनाः ५।
तथा त्रीणि सहस्राणि त्रेतायामायुषो विदुः ।
द्वे सहस्रे द्वापरे तु भुवि तिष्ठंति सांप्रतम् ६।
तत्प्रमाणस्थितिर्ह्यस्ति तिष्ये तु मुनिपुंगवाः ।

गर्भस्थाश्च म्रियंतेऽत्र तथा जाता म्रियंति च ७।
महाबला महासत्त्वाः प्रज्ञागुणसमन्विताः ।
प्रजायंते च जाताश्च शतशोऽथ सहस्रशः ८।
द्विजाः कृतयुगे विप्रा बलिनः प्रियदर्शनाः ।
प्रजायंते च जाताश्च मुनयो वै तपोधनाः ९।
महोत्साहा महात्मानो धार्मिकाः सत्यवादिनः ।
प्रियदर्शा वपुष्मंतो महावीर्य्या धनुर्धराः १०।
वीरा हि युधि जायंते क्षत्रियाः शूरसंमताः ।
त्रेतायां क्षत्रियास्तावत्सर्वे वै चक्रवर्तिनः ११।
सर्ववर्णाश्च जायंते सदैव द्वापरे युगे ।
महोत्साहा वीर्यवंतः परस्परवधैषिणः १२।
तेजसांधेनसंयुक्ताः क्रोधनाः पुरुषाः किल ।
लुब्धाश्चानृतकाश्चैव तिष्ये जायंति भो द्विजाः १३।
ईर्ष्या मानस्तथा क्रोधो मायासूया तथैव च ।
तिष्ये भवंति भूतानां रागो लोभश्च सत्तमाः १४।

संक्षेपो वर्त्तते विप्रा द्वापरे युगमध्यगे ।
गुणोत्तरं हैमवतं हरिवर्षं ततः परम् १५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे सप्तमोऽध्यायः ७।

Roman transliteration

ṛṣaya ūcuḥ-|
bhāratasyāsya varṣasya tathā haimavatasya ca |
pramāṇamāyuṣaḥ sūta balaṃ cāpi śubhāśubham 1|
anāgatamatikrāṃtaṃ vartamānaṃ ca sattama |
ācakṣva no vistareṇa harivarṣaṃ tathaiva ca 2|
sūta uvāca-|
catvāri bhārate varṣe yugāni munipuṃgavāḥ |
kṛtaṃ tretā dvāparaṃ ca tiṣyaṃ ca dvijasattamāḥ 3|
pūrve kṛtayugaṃ nāma tatastretāyugaṃ dvijāḥ |
tatpaścāddvāparaṃ cātha tatastiṣyaḥ pravartate 4|
catvāri tu sahasrāṇi varṣāṇāṃ munipuṃgavāḥ |
āyuḥ saṃkhyā kṛtayuge saṃkhyātā hi tapodhanāḥ 5|
tathā trīṇi sahasrāṇi tretāyāmāyuṣo viduḥ |
dve sahasre dvāpare tu bhuvi tiṣṭhaṃti sāṃpratam 6|
tatpramāṇasthitirhyasti tiṣye tu munipuṃgavāḥ |

garbhasthāśca mriyaṃte'tra tathā jātā mriyaṃti ca 7|
mahābalā mahāsattvāḥ prajñāguṇasamanvitāḥ |
prajāyaṃte ca jātāśca śataśo'tha sahasraśaḥ 8|
dvijāḥ kṛtayuge viprā balinaḥ priyadarśanāḥ |
prajāyaṃte ca jātāśca munayo vai tapodhanāḥ 9|
mahotsāhā mahātmāno dhārmikāḥ satyavādinaḥ |
priyadarśā vapuṣmaṃto mahāvīryyā dhanurdharāḥ 10|
vīrā hi yudhi jāyaṃte kṣatriyāḥ śūrasaṃmatāḥ |
tretāyāṃ kṣatriyāstāvatsarve vai cakravartinaḥ 11|
sarvavarṇāśca jāyaṃte sadaiva dvāpare yuge |
mahotsāhā vīryavaṃtaḥ parasparavadhaiṣiṇaḥ 12|
tejasāṃdhenasaṃyuktāḥ krodhanāḥ puruṣāḥ kila |
lubdhāścānṛtakāścaiva tiṣye jāyaṃti bho dvijāḥ 13|
īrṣyā mānastathā krodho māyāsūyā tathaiva ca |
tiṣye bhavaṃti bhūtānāṃ rāgo lobhaśca sattamāḥ 14|

saṃkṣepo varttate viprā dvāpare yugamadhyage |
guṇottaraṃ haimavataṃ harivarṣaṃ tataḥ param 15|
iti śrīpādme mahāpurāṇe svargakhaṃḍe saptamo'dhyāyaḥ 7|

English translation

The sages said :

1-2. Tell us, in detail, of the measure (i.e. span) of life, strength, the auspicious and inauspicious, the future, past and present (of the residents) of Bhāratavarṣa , Himavat , and also Harivarṣa .

Sūta said :

3-8. There are four yugas in Bhāratavarṣa. The first yuga was Kṛta ; then there was Tretāyuga , O brāhmaṇas . After that Dvāpara sets in; then comes Kali . The span of life, O best sages, was known to be four thousand years, in Kṛtayuga . O ascetics, similarly they know that the span of life in Tretāyuga is three thousand years. The span of life at present in Dvāpara is two thousand years; for that much period men live on the earth. However, in Tiṣya (i.e. Kali)-yuga, men die while in womb, and also they die as soon as they are born.

9-11. In Kṛtayuga, O brāhmaṇas, very strong, very powerful men, having the attribute of wisdom were born and begotten in hundreds and thousands. O brāhmaṇas, strong and handsome brāhmaṇas were born and begotten in Kṛtayuga. Ascetics with penance as their treasure were born and begotten endowed with great perseverence, high souls, pious and truthful in speech. The kṣatriyas also are born handsome, able-bodied, of great valour, skilled in archery and brave in battles, and esteemed by the brave. In Tretāyuga, all the kṣatriyas were emperors.

12-15. In Dvāparayuga , however, all the castes were always born with great energy, power and desire to kill one another. Men born in Kaliyuga will possess little lustre, are said to be wrathful, greedy, untruthful. Human beings in Kaliyuga will have jealousy, pride, and also anger, deceit and malice, O brāhmaṇas; in the middle yuga, Dvāpara, a small portion remains. In qualities, Himavat is superior (to Bharatavarṣa) and Harivarṣa is superior to that.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 8

Śākadvīpa: Mountains, Rivers and Countries

Chapter 215 of 693 · 40 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
जंबूखंडस्त्वया प्रोक्तो यथावदिह सत्तमः ।
विष्कंभस्य च प्रब्रूहि परिमाणं हि तत्त्वतः १।
समुद्रस्य प्रमाणं च सम्यगच्छिद्र दर्शनः ।
शाकद्वीपं च नो ब्रूहि कुशद्वीपं च धार्मिकम् २।
शाल्मलं चैव तत्त्वेन क्रौंचद्वीपं तथैव च ।
सूत उवाच-।
विप्राः सुबहवो द्वीपाः यैरिदं संततं जगत् ।
सप्तद्वीपान्प्रवक्ष्यामि शृणुध्वं द्विजपुंगवाः ३।
अष्टादशसहस्राणि योजनानि द्विजोत्तमाः ।
षट्शतानि च पूर्णानि विष्कंभो जंबुपर्वतः ४।
लवणस्य समुद्रस्य विष्कंभो द्विगुणः स्मृतः ।
नानाजनपदाकीर्णो मणिविद्रुमचित्रितः ५।
नैकधातुविचित्रैश्च पर्वतैरुपशोभितः ।
सिद्धचारणसंकीर्णैः सागरः परिमंडलः ६।

शाकद्वीपं च वक्ष्यामि यथावदिह सत्तमाः ।
शृणुताद्य यथान्यायं ब्रुवतो मम धार्मिकाः ७।
जंबुद्वीपप्रमाणेन द्विगुणः स द्विजर्षभाः ।
विष्कंभेन महाभागाः सागरोऽपि विभागशः ८।
क्षीरोदो मुनिशार्दूला येन संपरिवारितः ।
तत्र पुण्याजनपदास्तत्र न म्रियते जनः ९।
कुत एव हि दुर्भिक्षं क्षमा तेजोयुता हि ते ।
शाकद्वीपस्य संक्षेपो यथावन्मुनिसत्तमाः ।
उक्त एष महाभागाः किमन्यत्कथयामि वः १०।
ऋषय ऊचुः-।
शाकद्वीपस्य संक्षेपो यथावदिह धार्मिक ।
उक्तस्त्वया महाप्राज्ञ विस्तरं ब्रूहि तत्त्वतः ११।
सूत उवाच-।
तथैव पर्वता विप्राः सप्तात्र मणिपर्वताः ।
रत्नाकरास्तथा नद्यस्तेषां नामानि वर्णये १२।

अतीवगुणवत्सर्वं तत्त्वं पृच्छथ धार्मिकाः ।
देवर्षिगंधर्वयुतः प्रथमो मेरुरुच्यते १३।
प्रागायतो महाभागा मलयोनाम पर्वतः ।
ततो मेघाः प्रवर्त्तते प्रभवंति च सर्वशः १४।
ततः परेण मुनयो जलधारो महागिरिः ।
ततो नित्यमुपादत्ते वासवः परमं जलम् १५।
ततो वर्षं प्रभवति वर्षाकाले द्विजोत्तमाः ।
उच्चैर्गिरी रैवतको यत्र नित्यं प्रतिष्ठितम् १६।
रेवती दिवि नक्षत्रं पितामहकृतो विधिः ।
उत्तरेण तु विप्रेंद्राः श्यामो नाम महागिरिः १७।
नवमेघप्रभः प्रांशुः श्रीमानुज्ज्वलविग्रहः ।
यतः श्यामत्वमापन्नाः प्रजा मुदितमानसाः १८।
ऋषय ऊचुः-।
सुमहान्संशयोऽस्माकं प्राप्तोयं सूत यत्त्वया ।
प्रजाः कथं सूत सम्यक्संप्राप्ताः श्यामतामिह १९।

सूत उवाच-।
सर्वेष्वेव महाप्राज्ञा द्वीपेषु मुनिपुंगवाः ।
गौरः कृष्णश्च पतगस्तयोर्वर्णांतरे द्विजाः २०।
श्यामो यस्मात्प्रवृत्तो वै तस्मात्श्यामगिरिः स्मृतः ।
ततः परं मुनिश्रेष्ठा दुर्गशैलो महोदयः २१।
केशरी केशरयुतो यतो वातः प्रवर्त्तते ।
तेषां योजनविष्कंभो द्विगुणः प्रविभागशः २२।
वर्षाणि तेषु विप्रेंद्राः संप्रोक्तानि मनीषिभिः ।
महामेरुर्महाकाशो जलदः कुमुदोत्तरम् २३।
जलधारो महाप्राज्ञः सुकुमार इति स्मृतः ।
रेवतस्य तु कौमारः श्यामश्च मणिकांचनः २४।
केशरस्याथ मौदाकी परेण तु महान्पुमान् ।
परिवार्य्यं तु विप्रेंद्रा दैर्घ्यं ह्रस्वत्वमेव च २५।
जंबूद्वीपेन संख्यातस्तस्य मध्ये महाद्रुमः ।
शाको नाम महाप्राज्ञाः प्रजास्तस्य सहानुगाः २६।

तत्र पुण्या जनपदाः पूज्यते तत्र शंकरः ।
तत्र गच्छंति सिद्धाश्च चारणा दैवतानि च २७।
धार्मिकाश्च प्रजाः सर्वाः चत्वारो गतमत्सराः ।
वर्णाः स्वकर्मनिरता न च स्तेनोऽत्र दृश्यते २८।
दीर्घायुषो महाप्राज्ञा जरामृत्युविवर्जिताः ।
प्रजास्तत्र विवर्द्धंते वर्षास्विव समुद्रगाः २९।
नद्यः पुण्यजलास्तत्र गंगा च बहुधा गता ।
सुकुमारी कुमारी च शीता शीतोदका तथा ३०।
महानदी च भो विप्रास्तथा मणिजला नदी ।

इक्षुवर्द्धनिका चैव नदी मुनिवराः स्मृताः ३१।
ततः प्रवृत्ताः पुण्योदा नद्यः परमशोभनाः ।
सहस्राणां शतान्येव यतो वर्षति वासवः ३२।
न तासां नामधेयानि परिस्मर्तुं तथैव च ।
शक्यंते परिसंख्यातुं पुण्यास्ता हि सरिद्वराः ३३।
ततः पुण्या जनपदाश्चत्वारो लोकविश्रुताः ।

मृगाश्च मशकाश्चैव मानसा मल्लकास्तथा ३४।
मृगाश्च ब्रह्मभूयिष्ठाः स्वकर्मनिरता द्विजाः ।
मशकेषु तु राजन्या धार्मिकाः सर्वकामदाः ३५।
मानसाश्च महाभागा वैश्यधर्मोपजीविनः ।
सर्वकामसमायुक्ताः शूरा धर्मार्थनिश्चिताः ३६।
शूद्रास्तु मल्लका नित्यं पुरुषा धर्मशीलिनः ।
न तत्र राजा विप्रेंद्रा न दंडो न च दंडिकाः ३७।
स्वधर्मेणैव धर्मज्ञास्ते रक्षंति परस्परम् ।
एतावदेव शक्यं तु तत्र द्वीपे प्रभाषितुम् ३८।
एतदेव च श्रोतव्यं शाकद्वीपे महौजसि ३९।
इति श्रीपाद्मे महापुराणे स्वर्गखंडेऽष्टमोऽध्यायः ८।

Roman transliteration

ṛṣaya ūcuḥ-|
jaṃbūkhaṃḍastvayā prokto yathāvadiha sattamaḥ |
viṣkaṃbhasya ca prabrūhi parimāṇaṃ hi tattvataḥ 1|
samudrasya pramāṇaṃ ca samyagacchidra darśanaḥ |
śākadvīpaṃ ca no brūhi kuśadvīpaṃ ca dhārmikam 2|
śālmalaṃ caiva tattvena krauṃcadvīpaṃ tathaiva ca |
sūta uvāca-|
viprāḥ subahavo dvīpāḥ yairidaṃ saṃtataṃ jagat |
saptadvīpānpravakṣyāmi śṛṇudhvaṃ dvijapuṃgavāḥ 3|
aṣṭādaśasahasrāṇi yojanāni dvijottamāḥ |
ṣaṭśatāni ca pūrṇāni viṣkaṃbho jaṃbuparvataḥ 4|
lavaṇasya samudrasya viṣkaṃbho dviguṇaḥ smṛtaḥ |
nānājanapadākīrṇo maṇividrumacitritaḥ 5|
naikadhātuvicitraiśca parvatairupaśobhitaḥ |
siddhacāraṇasaṃkīrṇaiḥ sāgaraḥ parimaṃḍalaḥ 6|

śākadvīpaṃ ca vakṣyāmi yathāvadiha sattamāḥ |
śṛṇutādya yathānyāyaṃ bruvato mama dhārmikāḥ 7|
jaṃbudvīpapramāṇena dviguṇaḥ sa dvijarṣabhāḥ |
viṣkaṃbhena mahābhāgāḥ sāgaro'pi vibhāgaśaḥ 8|
kṣīrodo muniśārdūlā yena saṃparivāritaḥ |
tatra puṇyājanapadāstatra na mriyate janaḥ 9|
kuta eva hi durbhikṣaṃ kṣamā tejoyutā hi te |
śākadvīpasya saṃkṣepo yathāvanmunisattamāḥ |
ukta eṣa mahābhāgāḥ kimanyatkathayāmi vaḥ 10|
ṛṣaya ūcuḥ-|

śākadvīpasya saṃkṣepo yathāvadiha dhārmika |
uktastvayā mahāprājña vistaraṃ brūhi tattvataḥ 11|
sūta uvāca-|
tathaiva parvatā viprāḥ saptātra maṇiparvatāḥ |
ratnākarāstathā nadyasteṣāṃ nāmāni varṇaye 12|

atīvaguṇavatsarvaṃ tattvaṃ pṛcchatha dhārmikāḥ |
devarṣigaṃdharvayutaḥ prathamo merurucyate 13|
prāgāyato mahābhāgā malayonāma parvataḥ |
tato meghāḥ pravarttaṃte prabhavaṃti ca sarvaśaḥ 14|
tataḥ pareṇa munayo jaladhāro mahāgiriḥ |
tato nityamupādatte vāsavaḥ paramaṃ jalam 15|
tato varṣaṃ prabhavati varṣākāle dvijottamāḥ |
uccairgirī raivatako yatra nityaṃ pratiṣṭhitam 16|
revatī divi nakṣatraṃ pitāmahakṛto vidhiḥ |
uttareṇa tu vipreṃdrāḥ śyāmo nāma mahāgiriḥ 17|
navameghaprabhaḥ prāṃśuḥ śṛīmānujjvalavigrahaḥ |
yataḥ śyāmatvamāpannāḥ prajā muditamānasāḥ 18|
ṛṣaya ūcuḥ-|
sumahānsaṃśayo'smākaṃ prāptoyaṃ sūta yattvayā |
prajāḥ kathaṃ sūta samyaksaṃprāptāḥ śyāmatāmiha 19|

sūta uvāca-|
sarveṣveva mahāprājñā dvīpeṣu munipuṃgavāḥ |
gauraḥ kṛṣṇaśca patagastayorvarṇāṃtare dvijāḥ 20|
śyāmo yasmātpravṛtto vai tasmātśyāmagiriḥ smṛtaḥ |
tataḥ paraṃ muniśreṣṭhā durgaśailo mahodayaḥ 21|
keśarī keśarayuto yato vātaḥ pravarttate |
teṣāṃ yojanaviṣkaṃbho dviguṇaḥ pravibhāgaśaḥ 22|
varṣāṇi teṣu vipreṃdrāḥ saṃproktāni manīṣibhiḥ |
mahāmerurmahākāśo jaladaḥ kumudottaram 23|
jaladhāro mahāprājñaḥ sukumāra iti smṛtaḥ |
revatasya tu kaumāraḥ śyāmaśca maṇikāṃcanaḥ 24|
keśarasyātha maudākī pareṇa tu mahānpumān |
parivāryyaṃ tu vipreṃdrā dairghyaṃ hrasvatvameva ca 25|
jaṃbūdvīpena saṃkhyātastasya madhye mahādrumaḥ |
śāko nāma mahāprājñāḥ prajāstasya sahānugāḥ 26|

tatra puṇyā janapadāḥ pūjyate tatra śaṃkaraḥ |
tatra gacchaṃti siddhāśca cāraṇā daivatāni ca 27|
dhārmikāśca prajāḥ sarvāḥ catvāro gatamatsarāḥ |
varṇāḥ svakarmaniratā na ca steno'tra dṛśyate 28|
dīrghāyuṣo mahāprājñā jarāmṛtyuvivarjitāḥ |
prajāstatra vivarddhaṃte varṣāsviva samudragāḥ 29|
nadyaḥ puṇyajalāstatra gaṃgā ca bahudhā gatā |
sukumārī kumārī ca śītā śītodakā tathā 30|
mahānadī ca bho viprāstathā maṇijalā nadī |
ikṣuvarddhanikā caiva nadī munivarāḥ smṛtāḥ 31|
tataḥ pravṛttāḥ puṇyodā nadyaḥ paramaśobhanāḥ |
sahasrāṇāṃ śatānyeva yato varṣati vāsavaḥ 32|
na tāsāṃ nāmadheyāni parismartuṃ tathaiva ca |
śakyaṃte parisaṃkhyātuṃ puṇyāstā hi saridvarāḥ 33|
tataḥ puṇyā janapadāścatvāro lokaviśrutāḥ |

mṛgāśca maśakāścaiva mānasā mallakāstathā 34|
mṛgāśca brahmabhūyiṣṭhāḥ svakarmaniratā dvijāḥ |
maśakeṣu tu rājanyā dhārmikāḥ sarvakāmadāḥ 35|
mānasāśca mahābhāgā vaiśyadharmopajīvinaḥ |
sarvakāmasamāyuktāḥ śūrā dharmārthaniścitāḥ 36|
śūdrāstu mallakā nityaṃ puruṣā dharmaśīlinaḥ |
na tatra rājā vipreṃdrā na daṃḍo na ca daṃḍikāḥ 37|
svadharmeṇaiva dharmajñāste rakṣaṃti parasparam |
etāvadeva śakyaṃ tu tatra dvīpe prabhāṣitum 38|
etadeva ca śrotavyaṃ śākadvīpe mahaujasi 39|
iti śrīpādme mahāpurāṇe svargakhaṃḍe'ṣṭamo'dhyāyaḥ 8|

English translation

The sages said :

1-3a. O best one, you have duly described (to us) Jambukhaṇḍa. Tell us correctly the extent of its dimensions. You who see the whole, tell us properly about the extent of the ocean, as well as about Śākadvīpa and the sacred Kuśadvīpa : also tell us properly about Śālmala and about Krauñca-dvīpa .

Sūta said :

3b-6. O brāhmaṇas , there are many islands which have covered the earth. I shall describe the seven islands: Listen, O best brāhmaṇas. The measure of the mountain Jambu is full eighteen thousand and six hundred yojanas . The extent of the salt sea is said to be double this. It is crowded with many countries, and is beautified with gems and corals. It is also adorned with mountains variegated with many minerals. Crowded with siddhas and cāraṇas , the ocean is circular in form.

7-10. O best ones, I shall now duly describe Śākadvīpa. O pious ones, today listen properly when I am describing it. O best brāhmaṇas, it is twice the size of Jambudvīpa . O glorious ones, best sages, the milky ocean too which surrounds it is like that with its divisions. The communities there are righteous, and the men there never die. Then whence can there be dearth? The men there are endowed with the lustre of forgiveness. O best sages, I have duly told you this brief description of Śākadvīpa. O glorious ones, what else should I tell you?

The sages said :

11. O you righteous one, you have duly given us a brief description of Śākadvīpa. O very intelligent one, now describe it correctly and in detail.

Sūta said :

12-13a. Like that here also, O brāhmaṇas, there are seven mountains. They are jewelled mountains. Also there are oceans, rivers. I shall (now) tell their names; O righteous ones, you are asking about a very useful thing.

13b-18. The first mountain having gods, sages and gandharvas (as its residents) is called Meru . O glorious ones, (the other) mountain stretching towards the east is Malaya . From it clouds proceed in all directions and there they are generated. O sages, beyond it the large mountain is Jaladhāra . From it Indra always takes excellent water. O best brāhmaṇas, from that rain is produced in the rainy

season. (Then there is) the high mountain Raivataka , where (i.e. over which) the constellation Revatī is eternally fixed in the firmament. The grandsire himself has made this arrangement. O best brāhmaṇas, on the north is the great mountain called Śyāma . It has the brightness of new clouds; it is high; is rich and has a bright body; due to it the people there are dark (yet) cheerful.

The sages said :

19. O Sūta , a great doubt has come to us (i. e. arisen in our mind): How have they entirely become dark?

Sūta said :

20-39. O very wise, best sages, in all the islands (men of) dark and fair complexion may be found; but since dark complexion (among people) prevailed, it is called Śyāma (i. e. dark) mountain. O best sages, next to this there is a large mountain Durgaśaila . Then there is the mountain Keśarin , from which breezes (fragrant) with saffron blow. The measure of (each of) them is twice (that of the one mentioned before). O best brāhmaṇas, the wise have said that there are seven countries in them (i.e. in the island). That of the great Meru is Mahākāśa ; that of the giver of water (i.e. Malaya) is Kumudottara; O very wise ones, the country of Jaladhāra is known as Sukumāra ; (the country) of Raivataka is (called) Kaumāra ; and of Śyāma is (called) Maṇikāñcana . O best brāhmaṇas, in the centre of the island there is a great tree called Śāka having height and breadth which can be measured with that in the Jambudvīpa. Beings always go to it. The countries in it are holy, and Śiva is worshipped there. Siddhas, cāraṇas and deities go there. All the subjects there are pious; and the four castes, free from jealousy are engaged in their own duties. A thief is never seen there. The people there, O very wise ones, have a long life and, being free from old age and death, grow like rivers during the rainy season. The rivers there have holy water and the Ganges flows there in many streams. O brāhmaṇas, they are Sukumārī , Kumārī , Sītā , and Śitodakā, also Mahānadī , similarly the river Maṇijalā , and the river called Ikṣuvardhanikā, O best sages. From there proceed rivers having holy water and very beautiful, in hundreds of thousands, from where Indra showers. It is not possible (for me) to remember and recount their names. (All) these excellent rivers are holy. Then there are four holy countries well-known in the world: Mṛga , Maśaka Mānasa and Mallaka . Mṛga is mostly populated with brāhmaṇas who are engaged in their duties. In Maśaka live kṣatriyas who are pious and grant the desires (of supplicants). O glorious ones, in Mānasa live vaiśyas acting according to the rules of their caste. With all their desires satisfied, they are brave and settled in the ways of virtue and material gains. In Mallaka live śūdras , and (these) men behave righteously. O best brāhmaṇas, there is no king, no punishment, nor those who inflict punishment. Those men, knowing what is right, protect one another. This much only can be said about that island.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 9

Śālmalika, Krauñca, Kuśa and Puṣkara Dvīpas and Their Mountains

Chapter 216 of 693 · 42 detected Sanskrit verse markers

Sanskrit

सूत उवाच-।
उत्तरेषु च भो विप्रा द्वीपेषु श्रूयते कथा ।
एवं तत्र महाभागा ब्रुवतस्तन्निबोधत १।
घृततोयः समुद्रोथ दधिमंडोदकोपरः ।
सुरोदसागरश्चैव तथान्यो दुग्धसागरः २।
परस्परेण द्विगुणाः सर्वे द्वीपा द्विजर्षभाः ।
पर्वताश्च महाप्राज्ञाः समुद्रैः परिवारिताः ३।
गौरस्तु मध्यमे द्वीपे गिरिर्मनःशिलो महान् ।
पर्वतः पश्चिमे कृष्णो नारायणसखो द्विजाः ४।
तत्र रत्नानि दिव्यानि स्वयं रक्षति केशवः ।
प्रसन्नश्चाभवत्तत्र प्रजानां व्यदधात्सुखम् ५।
शरद्वीपे कुशस्तंबो मध्ये जनपदस्य ह ।
संपूज्यते शाल्मलिश्च द्वीपे शाल्मलिके द्विजाः ६।
क्रौंचद्वीपे महाक्रौंचो गिरी रत्नचयाकरः ।
संपूज्यते भो विप्रेंद्राश्चातुर्वर्ण्येन नित्यदा ७।

गोमंतः पर्वतो विप्राः सुमहान्सर्वधातुकः ।
यत्र नित्यं निवसति श्रीमान्कमललोचनः ८।
मोक्षिभिः संगतो नित्यं प्रभुर्नारायणोहरिः ।
कुशद्वीपे तु विप्रेंद्राः पर्वतो विद्रुमैश्चितः ९।
सुनामा च सुदुर्धर्षो द्वितीयो हेमपर्वतः ।
द्युतिमान्नाम विप्रेंद्रास्तृतीयः कुमुदो गिरिः १०।
चतुर्थः पुष्पवान्नाम पंचमस्तु कुशेशयः ।
षष्टो हरिगिरिर्नाम षडेते पर्वतोत्तमाः ११।
तेषामंतरविष्कंभो द्विगुणः प्रविभागशः ।
औद्भिदं प्रथमं वर्षं द्वितीयं रेणुमंडलम् १२।
तृतीयं सुरथं नाम चतुर्थं लंबनं स्मृतम् ।
धृतिमत्पंचमं वर्षं षष्ठं वर्षं प्रभाकरम् १३।
सप्तमं कापिलं वर्षं सप्तैते वर्षलंबकाः ।
एतेषु देवगंधर्वाः प्रजाश्च मुदिता द्विजाः ।
विहरंति रमंते च न तेषु म्रियते जनः १४।

न तेषु दस्यवः संति म्लेच्छजात्योऽपि वा द्विजाः ।
गौरप्रायो जनः सर्वः सुकुमारश्च सत्तमाः १५।
अवशिष्टेषु सर्वेषु वक्ष्यामि द्विजपुंगवाः ।
यथा श्रुतं महाप्राज्ञा वर्ण्यते शृणुत द्विजाः १६।
क्रौंचद्वीपे महाभागाः क्रौंचो नाम महागिरिः ।
क्रौंचात्परो वामनको वामनादंधकारकः १७।
अंधकारात्परो विप्रा मैनाकः पर्वतोत्तमः ।
मैनाकात्परतो विप्रा गोविंदो गिरिरुत्तमः १८।
गोविंदात्परतश्चैव पुंडरीको महागिरिः ।
पुंडरीकात्परश्चापि प्रोच्यते दुंदुभिस्वनः १९।
पुरस्ताद्विगुणस्तेषां विष्कंभो मुनिपुंगवाः ।
देशांस्तत्र प्रवक्ष्यामि तन्मे निगदतः शृणु २०।
क्रौंचस्य कुशलो देशो वामनस्य मनोनुगः ।
मनोनुगात्परो देश उष्णो नाम तपोधनाः २१।
उष्णात्परः प्रावरकः प्रावरादंधकारकः ।

अंधकारकदेशात्तु मुनिदेशः परः स्मृतः २२।
मुनिदेशात्परश्चैव प्रोच्यते दुंदुभिस्वनः ।
सिद्धचारणसंकीर्णो गौरः प्रायोजनः स्मृतः २३।
एते देशाः समाख्याता देवगंधर्वसेविताः ।
पुष्करे पुष्करो नाम पर्वतो मणिरत्नवान् २४।
तत्र नित्यं प्रसरति स्वयं देवः प्रजापतिः ।
पर्युपासंति तं नित्यं देवाः सर्वे महर्षयः २५।
वाग्भिर्मनोनुकूलाभिः पूजयंति द्विजोत्तमाः ।
जंबूद्वीपात्प्रवर्त्तन्ते रत्नानि विविधानि च २६।
द्वीपेषु तेषु सर्वेषु प्रजानां मुनिसत्तमाः ।
विप्राणां ब्रह्मचर्येण सत्येन च दमेन च २७।
आरोग्यायुष्प्रमाणाभ्यां द्विगुणं द्विगुणं ततः ।
एते जनपदा विप्रा द्वीपेषु तेषु सत्तमाः २८।
उक्ता जनपदा येषु धर्मश्चैकः प्रवर्त्तते ।
ईश्वरो दंडमुद्यम्य स्वयमेव प्रजापतिः २९।

द्वीपानेतान्मुनिवरा रक्षंस्तिष्ठति सर्वदा ।
स राजा स शिवो विप्राः स पिता स पितामहः ३०।
गोपायति द्विजश्रेष्ठाः प्रजाः स द्विजपंडिताः ।
भोजनं चात्र विप्रेंद्राः प्रजाः स्वयमुपस्थितम् ३१।
सिद्धमेव महाभागा भुंजते तद्धि नित्यदा ।
ततः परं महाशैलो दृश्यते लोकसंस्थितिः ३२।
चतुरस्रो महाप्राज्ञः सर्वतः परिमंडलः ।
तत्र तिष्ठंति विप्रेंद्राश्चत्वारो लोकसंमताः ३३।
दिग्गजा हि मुनिश्रेष्ठा वामनैरावतां जनाः ।

सुप्रतीकस्तथा विप्राः प्रभिन्नकरटामुखाः ३४।
तस्याहं परिमाणं न संख्यातुमिहमुत्सहे ।
असंख्यातः सुनित्यं हि तिर्यगूर्द्ध्वमधस्तथा ३५।
तत्र वै वायवो वांति दिग्भ्यः सर्वाभ्य एव च ।
असंबंधा मुनिश्रेष्ठास्तान्निगृह्णंति ते द्विजाः ३६।
पुष्करैः पद्मसंकाशैर्विकर्षंति महाप्रभैः ।

शतधा पुनरेवाशु ते तान्मुंचंति नित्यशः ३७।
श्वसद्भिर्मुखनासाभ्यां दिग्गजैरिव मारुताः ।
आगच्छंति द्विजश्रेष्ठास्तत्र तिष्ठंति वै प्रजाः ३८।
यथोद्दिष्टं मया प्रोक्तं सनिर्माणमिदं जगत् ।
श्रुत्वेदं पृथिवीमानं पुण्यदं च मनोनुगम् ३९।
श्रीमांस्तरति विप्रेंद्राः सिद्धार्थः साधुसंमतः ।
आयुर्बलं च कीर्तिश्च तस्य तेजश्च वर्द्धते ४०।
यः शृणोति समाख्यातुं पर्वणीदं धृतव्रतः ।
प्रीयंते पितरस्तस्य तथैव च पितामहाः ४१।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे नवमोऽध्यायः ९।

Roman transliteration

sūta uvāca-|
uttareṣu ca bho viprā dvīpeṣu śrūyate kathā |
evaṃ tatra mahābhāgā bruvatastannibodhata 1|
ghṛtatoyaḥ samudrotha dadhimaṃḍodakoparaḥ |
surodasāgaraścaiva tathānyo dugdhasāgaraḥ 2|
paraspareṇa dviguṇāḥ sarve dvīpā dvijarṣabhāḥ |
parvatāśca mahāprājñāḥ samudraiḥ parivāritāḥ 3|
gaurastu madhyame dvīpe girirmanaḥśilo mahān |
parvataḥ paścime kṛṣṇo nārāyaṇasakho dvijāḥ 4|
tatra ratnāni divyāni svayaṃ rakṣati keśavaḥ |
prasannaścābhavattatra prajānāṃ vyadadhātsukham 5|
śaradvīpe kuśastaṃbo madhye janapadasya ha |
saṃpūjyate śālmaliśca dvīpe śālmalike dvijāḥ 6|
krauṃcadvīpe mahākrauṃco girī ratnacayākaraḥ |
saṃpūjyate bho vipreṃdrāścāturvarṇyena nityadā 7|

gomaṃtaḥ parvato viprāḥ sumahānsarvadhātukaḥ |
yatra nityaṃ nivasati śrīmānkamalalocanaḥ 8|
mokṣibhiḥ saṃgato nityaṃ prabhurnārāyaṇohariḥ |
kuśadvīpe tu vipreṃdrāḥ parvato vidrumaiścitaḥ 9|
sunāmā ca sudurdharṣo dvitīyo hemaparvataḥ |
dyutimānnāma vipreṃdrāstṛtīyaḥ kumudo giriḥ 10|
caturthaḥ puṣpavānnāma paṃcamastu kuśeśayaḥ |
ṣaṣṭo harigirirnāma ṣaḍete parvatottamāḥ 11|
teṣāmaṃtaraviṣkaṃbho dviguṇaḥ pravibhāgaśaḥ |
audbhidaṃ prathamaṃ varṣaṃ dvitīyaṃ reṇumaṃḍalam 12|
tṛtīyaṃ surathaṃ nāma caturthaṃ laṃbanaṃ smṛtam |

dhṛtimatpaṃcamaṃ varṣaṃ ṣaṣṭhaṃ varṣaṃ prabhākaram 13|
saptamaṃ kāpilaṃ varṣaṃ saptaite varṣalaṃbakāḥ |
eteṣu devagaṃdharvāḥ prajāśca muditā dvijāḥ |
viharaṃti ramaṃte ca na teṣu mriyate janaḥ 14|

na teṣu dasyavaḥ saṃti mlecchajātyo'pi vā dvijāḥ |
gauraprāyo janaḥ sarvaḥ sukumāraśca sattamāḥ 15|
avaśiṣṭeṣu sarveṣu vakṣyāmi dvijapuṃgavāḥ |
yathā śrutaṃ mahāprājñā varṇyate śṛṇuta dvijāḥ 16|
krauṃcadvīpe mahābhāgāḥ krauṃco nāma mahāgiriḥ |
krauṃcātparo vāmanako vāmanādaṃdhakārakaḥ 17|
aṃdhakārātparo viprā mainākaḥ parvatottamaḥ |
mainākātparato viprā goviṃdo giriruttamaḥ 18|
goviṃdātparataścaiva puṃḍarīko mahāgiriḥ |
puṃḍarīkātparaścāpi procyate duṃdubhisvanaḥ 19|
purastāddviguṇasteṣāṃ viṣkaṃbho munipuṃgavāḥ |
deśāṃstatra pravakṣyāmi tanme nigadataḥ śṛṇu 20|
krauṃcasya kuśalo deśo vāmanasya manonugaḥ |
manonugātparo deśa uṣṇo nāma tapodhanāḥ 21|
uṣṇātparaḥ prāvarakaḥ prāvarādaṃdhakārakaḥ |

aṃdhakārakadeśāttu munideśaḥ paraḥ smṛtaḥ 22|
munideśātparaścaiva procyate duṃdubhisvanaḥ |
siddhacāraṇasaṃkīrṇo gauraḥ prāyojanaḥ smṛtaḥ 23|
ete deśāḥ samākhyātā devagaṃdharvasevitāḥ |
puṣkare puṣkaro nāma parvato maṇiratnavān 24|
tatra nityaṃ prasarati svayaṃ devaḥ prajāpatiḥ |
paryupāsaṃti taṃ nityaṃ devāḥ sarve maharṣayaḥ 25|
vāgbhirmanonukūlābhiḥ pūjayaṃti dvijottamāḥ |
jaṃbūdvīpātpravarttante ratnāni vividhāni ca 26|
dvīpeṣu teṣu sarveṣu prajānāṃ munisattamāḥ |
viprāṇāṃ brahmacaryeṇa satyena ca damena ca 27|
ārogyāyuṣpramāṇābhyāṃ dviguṇaṃ dviguṇaṃ tataḥ |
ete janapadā viprā dvīpeṣu teṣu sattamāḥ 28|
uktā janapadā yeṣu dharmaścaikaḥ pravarttate |
īśvaro daṃḍamudyamya svayameva prajāpatiḥ 29|

dvīpānetānmunivarā rakṣaṃstiṣṭhati sarvadā |
sa rājā sa śivo viprāḥ sa pitā sa pitāmahaḥ 30|
gopāyati dvijaśreṣṭhāḥ prajāḥ sa dvijapaṃḍitāḥ |
bhojanaṃ cātra vipreṃdrāḥ prajāḥ svayamupasthitam 31|
siddhameva mahābhāgā bhuṃjate taddhi nityadā |
tataḥ paraṃ mahāśailo dṛśyate lokasaṃsthitiḥ 32|
caturasro mahāprājñaḥ sarvataḥ parimaṃḍalaḥ |
tatra tiṣṭhaṃti vipreṃdrāścatvāro lokasaṃmatāḥ 33|
diggajā hi muniśreṣṭhā vāmanairāvatāṃ janāḥ |
supratīkastathā viprāḥ prabhinnakaraṭāmukhāḥ 34|
tasyāhaṃ parimāṇaṃ na saṃkhyātumihamutsahe |
asaṃkhyātaḥ sunityaṃ hi tiryagūrddhvamadhastathā 35|
tatra vai vāyavo vāṃti digbhyaḥ sarvābhya eva ca |
asaṃbaṃdhā muniśreṣṭhāstānnigṛhṇaṃti te dvijāḥ 36|
puṣkaraiḥ padmasaṃkāśairvikarṣaṃti mahāprabhaiḥ |

śatadhā punarevāśu te tānmuṃcaṃti nityaśaḥ 37|
śvasadbhirmukhanāsābhyāṃ diggajairiva mārutāḥ |
āgacchaṃti dvijaśreṣṭhāstatra tiṣṭhaṃti vai prajāḥ 38|
yathoddiṣṭaṃ mayā proktaṃ sanirmāṇamidaṃ jagat |
śrutvedaṃ pṛthivīmānaṃ puṇyadaṃ ca manonugam 39|
śrīmāṃstarati vipreṃdrāḥ siddhārthaḥ sādhusaṃmataḥ |
āyurbalaṃ ca kīrttiśca tasya tejaśca varddhate 40|
yaḥ śṛṇoti samākhyātuṃ parvaṇīdaṃ dhṛtavrataḥ |
prīyaṃte pitarastasya tathaiva ca pitāmahāḥ 41|
iti śrīpādme mahāpurāṇe svargakhaṃḍe navamo'dhyāyaḥ 9|

English translation

Sūta said :

1. O illustrious ones, now listen to the account of the northern islands from me who am telling it.

2. There is an ocean having the water of clarified butter; another has the water of curds; then there is an ocean having the water of wine; and one more is an ocean of milk.

3. O best brāhmaṇas , these islands have double the size of one another (as they proceed northwards). O highly intelligent ones, there are also mountains surrounded by oceans.

4-6. In the middle island there is a large mountain (made of) minerals. In the western island there is the mountain Kṛṣṇa , that is the friend (i.e. favourite) of Nārāyaṇa , O brāhmaṇas. There Viṣṇu himself guards divine gems; and there, being pleased, he bestows happiness on creatures. In the centre of the country in the Śaradvīpa there is a cl[?]mp of Kuśa (grass); O brāhmaṇas, the Śālmali (tree) is worshipped in the Śālmalika island.

7-9a. O best brāhmaṇas, on the Krauñca island is the Mahākrauñca mountain, which is a mine of heaps of gems. It is always adored by all the four castes. O brāhmaṇas, then there is the Gomanta mountain full of all minerals, where the glorious, lotus-eyed (Viṣṇu) always lives. The lord Nārāyaṇa, (also called) Hari is always in the company of those who have secured salvation.

9b-11. O best brāhmaṇas, in Kuśadvīpa is the mountain Sunāma (literally, of a good name) which is full of corals and is inaccessible. Another mountain, the golden mountain, is Dyutimān , O best of brāhmaṇas. The third is Kumuda mountain. The fourth mountain is called Puṣpavān , the fifth one is Kuśeśaya . The sixth is Harigiri . These six are the chief mountains.

12-14a. The distance between each of them becomes double (as we proceed from one to another). The first country is Audbhida ; the second in Reṇumaṇḍala; the third one is Suratha , and the fourth one is known as Lambana . The fifth country is Dhṛtimat, and the sixth country is Prabhākara . The seventh country is Kapila . These seven are in a straight line.

14b-16. O brāhmaṇas, in these gods and gandharvas and (other) creatures are cheerful and sport and enjoy. No man dies in these (divisions). O brāhmaṇas, there are no thieves there, nor the Mleccha tribes. O best ones, the people there are almost white and delicate. O best brāhmaṇas, O very wise ones, I shall describe as I have heard about the remaining islands.

17-20a. O illustrious ones, in Krauñcadvīpa , there is a large mountain called Krauñca. Next to Krauñca is the (mountain) Vāmanaka ; next to Vāmana (or Vāmanaka) is Andhakāraka ; next to Andhakāra (or Andhakāraka) is the best mountain Maināka , O brāhmaṇas. Next to Maināka, O

brāhmaṇas, is the best mountain Govinda . Beyond Govinda is the great mountain Puṇḍarīka . Next to Puṇḍarīka is said to be the (mountain called) Dundubhisvana . Towards the east the distance between any two of the mountains becomes double.

20b-24a. I shall tell you about the countries there. Listen to me who am describing them. The country of Krauñca (i.e. in which Krauñca is situated) is Kuśala ; that of Vāmana is Manonuga ; O ascetics, the country beyond Manonuga is Uṣṇa . Beyond Uṣṇa is Prāvaraka . Andhakāraka is next to Prāvara . Munideśa is said to be next to Adhakāraka country. Dundubhisvana is said to be next to Munideśa. It is crowded with siddhas and cāraṇas . The men there have almost a white complexion. These regions are said to be resorted to by gods and gandharvas.

24b-32a. In (the island of) Puṣkara there is a mountain called Puṣkara which is rich in gems and jewels. The lord of beings himself moves there. All gods and great sages always wait upon him. O best brāhmaṇas, they worship him with agreeable words. Various gems proceed uninterruptedly from Jambudvīpa . O best sages, due to celibacy, truthfulness and restraint of the brāhmaṇas the span of life and the quality of health of the people in those islands go on doubling (as one goes) on (towards the north). O best ones, I have described to you the countries in which only one religion exists. The lord, the creator himself, having raised the rod of punishment always protects these islands. O brāhmaṇas, he is the king, he is the final beatitude, he is the father and the grandfather. O best brāhmaṇas, he protects the creatures along with the brāhmaṇas and the wise. O glorious ones, the beings here daily eat the food that is ready and that itself approaches them.

32b-41. Beyond that a region called Samā (Or, beyond that a great mountain, the habitation of people) is seen. It is symmetrical and is round on all sides. O best brāhmaṇas, the four quarter-elephants, dear to the world and with their cheeks and mouths in rut, live there. O best sages, O brāhmaṇas, (they are:) Vāmana, Airāvata , Añjana and Supratīka . I do not venture to count their measure. The proportion—breadthwise, lengthwise and heightwise—is ever incalculable. There winds blow irregularly from all directions. O best sages, the elephants take them. They draw them with the very lustrous trunks resembling lotuses. Then they always again quickly let them out in a hundred ways. O best brahmaṇas , the winds (thus) let out by the breathing elephants come (down), and the creatures live (by them). I have described to you the world along with its creation as desired (by you). O best brāhmaṇas having heard this measure of the earth, which gives merit and is agreeable, a rich person gets emancipated, has his objects accomplished, and is liked by the good. His span of life, strength, glory and lustre increase. The (fore-)fathers and grandfathers of him, who, having taken a vow, listens to this when narrated on a parvan -day, are pleased.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 10

Dialogue between Nārada and Yudhiṣṭhira

Chapter 217 of 693 · 26 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-।
पृथिव्या हि परीमाणं संस्थानं सरितस्तथा ।
त्वत्तः श्रुत्वा महाभाग अमृतं पीतमेव च १।
तत्र भूमौ च तीर्थानि पावनानीति नः श्रुतम् ।
आचक्ष्व तानि सर्वाणि यथाफलकराणि च ।
सविशेषं महाप्राज्ञ श्रोतुमिच्छामहे तव २।
सूत उवाच-।
धन्यं पुण्यं महाख्यानं पृष्टमेव तपोधनाः ।
यथामति प्रवक्ष्यामि यथायोगं यथाश्रुतम् ३।
पुरातनं प्रवक्ष्यामि देवर्षेर्नारदस्य हि ।
युधिष्ठिरेण संवादं शृणु तद्द्विजसत्तमाः ४।
हृतराज्याः पांडुपुत्रा वने तस्मिन्महारथाः ।
न्यवसंति महाभागा द्रौपद्या सह पांडवाः ५।
अथापश्यन्महात्मानं देवर्षिं तत्र नारदम् ।
दीप्यमानं श्रिया ब्राह्म्या दीप्ताग्निसमतेजसम् ६।

स तैः परिवृतः श्रीमान्भ्रातृभिः कुरुनंदनः ।
दिवि भाति हि दीप्तौजा देवैरिव शतक्रतुः ७।
यथा च देवान्सावित्री याज्ञसेनी तथा पतीन् ।
न जहौ धर्मतः पार्थान्मेरुमर्कप्रभा यथा ८।
प्रतिगृह्य ततः पूजां नारदो भगवानृषिः ।
आश्वासयद्धर्म्मपुत्रं युक्तरूपप्रियेण च ९।
उवाच च महात्मानं धर्म्मराजं युधिष्ठिरम् ।
ब्रूहि धर्म्मभृतां श्रेष्ठ किं प्रार्थ्यं हि ददामि ते १०।
अथ धर्मसुतो राजा प्रणम्य भ्रातृभिः सह ।
उवाच प्रांजलिर्वाक्यं नारदं देवसंमितम् ११।
त्वयि तुष्टे महाभाग सर्वलोकाभिपूजिते ।
कृतमित्येव मन्ये हि प्रसादात्तव सुव्रत १२।
यदि त्वहमनुग्राह्यो भ्रातृभिः सहितोऽनघ ।
संदेहं मे मुनिश्रेष्ठ हृत्स्थं त्वं छेत्तुमर्हसि १३।
प्रदक्षिणां यः कुरुते पृथिवीं तीर्थतत्परः ।

किं फलं तस्य कात्स्न्र्येन तद्ब्रह्मन्वक्तुमर्हसि १४।
नारद उवाच-।
शृणु राजन्नवहितो दिलीपेन यथा पुरा ।
वसिष्ठस्य सकाशाद्वै सर्वमेतदुपश्रुतम् १५।
पुरा भागीरथीतीरे दिलीपो राजसत्तमः ।
धर्म्यं व्रतं समास्थाय न्यवसन्मुनिवत्तदा १६।
शुभेदेशे महाराजपुण्ये देवर्षिपूजिते ।
गंगाद्वारे महातेजा देवगंधर्वसेविते १७।
स पितॄंस्तर्पयामास देवांश्च परमद्युतिः ।
ऋषींश्च तर्पयामास विधिदृष्टेन कर्मणा १८।
कस्यचित्त्वथ कालस्य जपन्नेव महामनाः ।
ददर्श भूतसंकाशं वसिष्ठमृषिमुत्तमम् १९।
पुरोहितं स तं दृष्ट्वा दीप्यमानमिव श्रिया ।
प्रहर्षमतुलं लेभे विस्मयं परमं ययौ २०।
उपस्थितं महाराज पूजयामास भारत ।

स हि धर्म्मभृतां श्रेष्ठो विधिदृष्टेन कर्मणा २१।
शिरसा चार्घ्यमादाय शुचिः प्रयतमानसः ।
नामसंकीर्त्तयामास तस्मिन्ब्रह्मर्षिसत्तमे २२।
दिलीपोऽहं तु भद्रं ते दासोस्मि तव सुव्रत ।
तव संदर्शनादेव मुक्तोहं सर्वकिल्बिषैः २३।
एवमुक्त्वा महाराज दिलीपो द्विपदां वरः ।
वाग्यतः प्रांजलिर्भूत्वा तूष्णीमासीद्युधिष्ठिर २४।
तं दृष्ट्वा नियमेनाथ स्वाध्यायेन च कर्षितम् ।
दिलीपं नृपतिश्रेष्ठं मुनिः प्रीतमनाभवत् २५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे दशमोऽध्यायः १०।

Roman transliteration

ṛṣaya ūcuḥ-|
pṛthivyā hi parīmāṇaṃ saṃsthānaṃ saritastathā |
tvattaḥ śrutvā mahābhāga amṛtaṃ pītameva ca 1|
tatra bhūmau ca tīrthāni pāvanānīti naḥ śrutam |
ācakṣva tāni sarvāṇi yathāphalakarāṇi ca |
saviśeṣaṃ mahāprājña śrotumicchāmahe tava 2|
sūta uvāca-|
dhanyaṃ puṇyaṃ mahākhyānaṃ pṛṣṭameva tapodhanāḥ |
yathāmati pravakṣyāmi yathāyogaṃ yathāśrutam 3|
purātanaṃ pravakṣyāmi devarṣernāradasya hi |
yudhiṣṭhireṇa saṃvādaṃ śṛṇu taddvijasattamāḥ 4|
hṛtarājyāḥ pāṃḍuputrā vane tasminmahārathāḥ |
nyavasaṃti mahābhāgā draupadyā saha pāṃḍavāḥ 5|
athāpaśyanmahātmānaṃ devarṣiṃ tatra nāradam |
dīpyamānaṃ śriyā brāhmyā dīptāgnisamatejasam 6|

sa taiḥ parivṛtaḥ śrīmānbhrātṛbhiḥ kurunaṃdanaḥ |
divi bhāti hi dīptaujā devairiva śatakratuḥ 7|
yathā ca devānsāvitrī yājñasenī tathā patīn |
na jahau dharmataḥ pārthānmerumarkaprabhā yathā 8|
pratigṛhya tataḥ pūjāṃ nārado bhagavānṛṣiḥ |
āśvāsayaddharmmaputraṃ yuktarūpapriyeṇa ca 9|
uvāca ca mahātmānaṃ dharmmarājaṃ yudhiṣṭhiram |
brūhi dharmmabhṛtāṃ śreṣṭha kiṃ prārthyaṃ hi dadāmi te 10|
atha dharmasuto rājā praṇamya bhrātṛbhiḥ saha |
uvāca prāṃjalirvākyaṃ nāradaṃ devasaṃmitam 11|
tvayi tuṣṭe mahābhāga sarvalokābhipūjite |
kṛtamityeva manye hi prasādāttava suvrata 12|
yadi tvahamanugrāhyo bhrātṛbhiḥ sahito'nagha |
saṃdehaṃ me muniśreṣṭha hṛtsthaṃ tvaṃ chettumarhasi 13|
pradakṣiṇāṃ yaḥ kurute pṛthivīṃ tīrthatatparaḥ |

kiṃ phalaṃ tasya kārtsnyena tadbrahmanvaktumarhasi 14|
nārada uvāca-|
śṛṇu rājannavahito dilīpena yathā purā |
vasiṣṭhasya sakāśādvai sarvametadupaśrutam 15|
purā bhāgīrathītīre dilīpo rājasattamaḥ |
dharmyaṃ vrataṃ samāsthāya nyavasanmunivattadā 16|
śubhedeśe mahārājapuṇye devarṣipūjite |
gaṃgādvāre mahātejā devagaṃdharvasevite 17|
sa pitṝṃstarpayāmāsa devāṃśca paramadyutiḥ |
ṛṣīṃśca tarpayāmāsa vidhidṛṣṭena karmaṇā 18|
kasyacittvatha kālasya japanneva mahāmanāḥ |
dadarśa bhūtasaṃkāśaṃ vasiṣṭhamṛṣimuttamam 19|
purohitaṃ sa taṃ dṛṣṭvā dīpyamānamiva śriyā |
praharṣamatulaṃ lebhe vismayaṃ paramaṃ yayau 20|
upasthitaṃ mahārāja pūjayāmāsa bhārata |

sa hi dharmmabhṛtāṃ śreṣṭho vidhidṛṣṭena karmaṇā 21|
śirasā cārghyamādāya śuciḥ prayatamānasaḥ |
nāmasaṃkīrttayāmāsa tasminbrahmarṣisattame 22|
dilīpo'haṃ tu bhadraṃ te dāsosmi tava suvrata |
tava saṃdarśanādeva muktohaṃ sarvakilbiṣaiḥ 23|
evamuktvā mahārāja dilīpo dvipadāṃ varaḥ |
vāgyataḥ prāṃjalirbhūtvā tūṣṇīmāsīdyudhiṣṭhira 24|
taṃ dṛṣṭvā niyamenātha svādhyāyena ca karṣitam |
dilīpaṃ nṛpatiśreṣṭhaṃ munīḥ prītamanābhavat 25|
iti śrīpādme mahāpurāṇe svargakhaṃḍe daśamo'dhyāyaḥ 10|

English translation

The sages said :

1-2. Having heard the measure and the position of the earth, so also (having heard) about the rivers from you, we have just drunk nectar. We have heard that there are holy places on the earth. Describe them to us and also how they are fruitful. O very wise one, we desire to hear about them in detail from you.

Sūta said :

3-4. O you ascetics, you have asked about an excellent, meritorious, great account. I shall narrate it to the best of my knowledge, suitably and as I have heard it. I shall tell you the ancient conversation of the celestial sage Nārada with Yudhiṣṭhira . O best brāhmaṇas , listen.

5. The Pāṇḍavas , the sons of Pāṇḍu , the illustrious great heroes, deprived of their kingdom, lived in the forest with Draupadī .

6. They saw the high-souled celestial sage Nārada, shining with brāhmaṇic lustre, and bright like blazing fire (who had come) there.

7. That celebrated descendant of Kuru , surrounded by those brothers (of him), shone with glowing splendour as Indra surrounded by gods in heaven.

8. As Sāvitrī did not abandon the gods, or as the sun's light does not leave Meru , Yājñasenī (i.e. Draupadī) did not, due to her piety, forsake the sons of Pṛthā (i.e. of Kuntī , i.e. the Pāṇḍavas).

9-10. That revered sage Nārada, having accepted the homage, consoled that son of Dharma (i.e. Yudhiṣṭhira) with proper, well-formed and agreeable (words), and spoke to the noble Dharmarāja Yudhiṣṭhira: "O best among those who practise piety, what do you desire? What should I give you?"

11-14. Then king (Yudhiṣṭhira), the son of Dharma, having along with his brothers saluted Nārada, and with the palms of his hands joined, spoke to Nārada, resembling a god: "O you illustrious one, when you, revered by all the worlds, are pleased, then I think, (everything) is affected through your grace, O you of a good vow. O best sage, O sinless one, if you (are going to) favour me with my brothers, then (please) remove the doubt in my mind. O brāhmaṇa , (please) remove the doubt in my mind. O brāhmaṇa, (please) tell (us) fully about the fruit that he who, devoted to the holy places, goes round (over) the earth, gets."

Nārada said :

15-18. O king, listen attentively as to how formerly Dilīpa heard all this from Vasiṣṭha . In ancient times the best and very lustrous king Dilīpa took up a religious vow and lived like a sage, O great king, at the auspicious, holy place Gaṅgādvāra on the bank of the Ganges resorted to by gods and gandharvas . He, of a great lustre, pleased (by offering oblations) his dead ancestors and gods. He also satisfied (by offering oblations) the sages with religious rites.

19-25. When the large-minded one was muttering (the names of a god) for some time, he saw the best sage Vasiṣṭha, resembling Śiva . When he saw that priest (of him) shining with glory, he was very much delighted and amazed. That best one among the righteous ones, took, according to the religious rites, the materials of worship on his head, and being pure and with his mind controlled, told his name to that best brāhmaṇic sage: "Well-being to you, I am Dilīpa, I am your servant, O you of a good vow. Just by seeing you I have become free from all sins." O great king Yudhiṣṭhira, that Dilīpa, controlled in speech, and best among men, speaking thus, folded the palms of his hands, and remained silent. Seeing that Dilīpa, the best king, emaciated due to his vow and muttering to himself, the sage was pleased.

Svarga-khaṇḍa · Chapter 11

Puṣkara, the Holiest of Holy Places

Chapter 218 of 693 · 37 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच-
अनेन तव धर्मज्ञ प्रश्रयेण दमेन च ।
सत्येन च महाभाग तुष्टोस्मि तव सर्वशः १।
यस्येदृशस्ते धर्मोयं पितरस्तारितास्त्वया ।
तेन पश्यसि मां पुत्र याज्यश्चासि ममानघ २।
प्रीतिर्मे वर्द्धते तेऽद्य ब्रूहि किं करवाणि ते ।
यद्वक्ष्यसि नरश्रेष्ठ तस्य दातास्मि तेनघ ३।
दिलीप उवाच-।
वेदवेदांगतत्त्वज्ञ सर्वलोकाभिपूजित ।
कृतमित्येव मन्ये हि यदहं दृष्टवान्प्रभुम् ४।
यदि त्वहमनुग्राह्यस्तव धर्म्मभृतां वर ।
प्रक्ष्यामि हृत्स्थं संदेहं तन्मे त्वं वक्तुमर्हसि ५।
अस्ति मे भगवन्कश्चित्तीर्थे यो धर्मसंशयः ।
तदहं श्रोतुमिच्छामि पृथक्संकीर्तनं त्वया ६।
प्रदक्षिणां यः पृथिवीं करोति द्विजसत्तम ।

किं फलं तस्य विप्रर्षे तन्मे ब्रूहि तपोधन ७।
वसिष्ठ उवाच-।
कथयिष्यामि तदहमृषीणां मत्परायणम् ।
तदेकाग्रमनास्तात शृणु तीर्थेषु यत्फलम् ८।
यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम् ।
विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते ९।
प्रतिग्रहादुपावृत्तः संतुष्टो नियतः शुचिः ।
अहंकारनिवृत्तश्च स तीर्थफलमश्नुते १०।
अकल्किको निराहारोऽलब्धाहारो जितेंद्रियः ।
विमुक्तः सर्वदोषैर्यः स तीर्थफलमश्नुते ११।
अक्रोधनश्च राजेंद्र सत्यशीलो दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते १२।
ऋषिभिः क्रतवः प्रोक्ता देवेष्वपि यथाक्रमम् ।
फलं चैव यथातत्त्वं प्रेत्य चेह च सर्वशः १३।
न ते शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते ।

बहुपकरणा यज्ञा नानासंभारविस्तराः १४।
प्राप्यंते पार्थिवैरेते समृद्धैर्वा नरैः क्वचित्।
न निर्धनैर्नरगणैरेकात्मभिरसाधनैः १५।
यो दरिद्रैरपि विधिः शक्यः प्राप्तुं जनेश्वर।
तुल्यो यज्ञफलैः पुण्यैस्तं निबोध महीपते १६।
ऋषीणां परमं गुह्यमिदं धर्म्मभृतां वर।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते १७।
अनुपोष्य त्रिरात्राणि तीर्थाभिगमनेन च।
अदत्वा कांचनं गाश्च दरिद्रो नाम जायते १८।
अग्निष्टोमादिभिर्यज्ञैरिष्ट्वा विपुलदक्षिणैः।
न तत्फलमवाप्नोति तीर्थाभिगमनेन यत् १९।
नृलोके देवलोकस्य तीर्थं त्रैलोक्यविश्रुतम्।
पुष्करं तीर्थमासाद्य देवदेवसमो भवेत् २०।
दशकोटिसहस्राणि तीर्थानां वै महीपते।
सान्निध्यं पुष्करे येषां त्रिसंध्यं सूर्यवंशज २१।

आदित्या वसवो रुद्रा साध्याश्च समरुद्गणाः।
गंधर्वाप्सरसश्चैव तत्र सन्निहिताः प्रभो २२।
यत्र देवास्तपस्तप्त्वा दैत्या ब्रह्मर्षयस्तथा।
दिव्ययोगा महाराज पुण्येन महता द्विजाः २३।
मनसाप्यभिकामस्य पुष्कराणि मनीषिणः।
पूयंते सर्वपापानि नाकपृष्ठे च पूज्यते २४।
अस्मिंस्तीर्थे महाभाग नित्यमेव पितामहः।
उवास परमप्रीतो देवदानवसंमतः २५।
पुष्करेषु महाभाग देवाः सर्षिपुरोगमाः।
सिद्धिं परमिकां प्राप्ताः पुण्येन महतान्विताः २६।
तत्राभिषेकं यः कुर्यात्पितृदेवार्चने रतः।
अश्वमेधाद्दशगुणं प्रवदंति मनीषिणः २७।
अप्येकं भोजयेद्विप्रं पुष्करारण्यमाश्रितः।
तेनैति पूजिताँल्लोकान्ब्रह्मणः सदने स्थितान् २८।
सायंप्रातः स्मरेद्यस्तु पुष्कराणि कृतांजलि।

उपस्पृष्टं भवेत्तेन सर्वतीर्थेषु पार्थिव २९।
जन्मप्रभृति यत्पापं स्त्रियो वा पुरुषस्य वा।
पुष्करे गतमात्रस्य सर्वमेव प्रणश्यति ३०।
यथा सुराणां सर्वेषामादिस्तु मधुसूदनः।
तथैव पुष्करो राजन्तीर्थानामादिरुच्यते ३१।
उष्ट्वा द्वादशवर्षाणि पुष्करे नियतः शुचिः।
क्रतून्सर्वानवाप्नोति ब्रह्मलोकं च गच्छति ३२।
यस्तु वर्षशतं पूर्णमग्निहोत्रमुपाश्नुते।
कार्तिकीं वा वसेदेकां पुष्करे सममेव तत् ३३।

दुष्करं पुष्करे गंतुं दुष्करं पुष्करे तपः ।
दुष्करं पुष्करे दानं वस्तुं चैव सुदुष्करम् ३४।
त्रीणि शृंगाणि शुभ्राणि त्रीणि प्रस्रवणानि च ।
पुष्कराण्यादि तीर्थानि न विद्मस्तत्र कारणम् ३५।
उष्ट्वा द्वादशवर्षाणि नियतो नियताशनः ।
स मुक्तः सर्वपापेभ्यो सर्वक्रतुफलं लभेत् ३६।

इति श्रीपाद्मे महापुराणे स्वर्गखंडे पुष्करतीर्थमाहात्म्य-।
वर्णनंनाम एकादशोऽध्यायः ११

Roman transliteration

vasiṣṭha uvāca-
anena tava dharmajña praśrayeṇa damena ca |
satyena ca mahābhāga tuṣṭosmi tava sarvaśaḥ 1|
yasyedṛśaste dharmoyaṃ pitarastāritāstvayā |
tena paśyasi māṃ putra yājyaścāsi mamānagha 2|
prītirme varddhate te'dya brūhi kiṃ karavāṇi te |
yadvakṣyasi naraśreṣṭha tasya dātāsmi tenagha 3|
dilīpa uvāca-|
vedavedāṃgatattvajña sarvalokābhipūjita |
kṛtamityeva manye hi yadahaṃ dṛṣṭavānprabhum 4|
yadi tvahamanugrāhyastava dharmmabhṛtāṃ vara |
prakṣyāmi hṛtsthaṃ saṃdehaṃ tanme tvaṃ vaktumarhasi 5|
asti me bhagavankaścittīrthe yo dharmasaṃśayaḥ |
tadahaṃ śrotumicchāmi pṛthaksaṃkīrtanaṃ tvayā 6|
pradakṣiṇāṃ yaḥ pṛthivīṃ karoti dvijasattama |

kiṃ phalaṃ tasya viprarṣe tanme brūhi tapodhana 7|
vasiṣṭha uvāca-|
kathayiṣyāmi tadahamṛṣīṇāṃ matparāyaṇam |
tadekāgramanāstāta śṛṇu tīrtheṣu yatphalam 8|
yasya hastau ca pādau ca manaścaiva susaṃyatam |
vidyā tapaśca kīrtiśca sa tīrthaphalamaśnute 9|
pratigrahādupāvṛttaḥ saṃtuṣṭo niyataḥ śuciḥ |
ahaṃkāranivṛttaśca sa tīrthaphalamaśnute 10|
akalkiko nirāhāro'labdhāhāro jiteṃdriyaḥ |
vimuktaḥ sarvadoṣairyaḥ sa tīrthaphalamaśnute 11|
akrodhanaśca rājeṃdra satyaśīlo dṛḍhavrataḥ |
ātmopamaśca bhūteṣu sa tīrthaphalamaśnute 12|
ṛṣibhiḥ kratavaḥ proktā deveṣvapi yathākramam |
phalaṃ caiva yathātattvaṃ pretya ceha ca sarvaśaḥ 13|
na te śakyā daridreṇa yajñāḥ prāptuṃ mahīpate |

bahūpakaraṇā yajñā nānāsaṃbhāravistarāḥ 14|
prāpyaṃte pārthivairete samṛddhairvā naraiḥ kvacit |
na nirdhanairnaragaṇairekātmabhirasādhanaiḥ 15|
yo daridrairapi vidhiḥ śakyaḥ prāptuṃ janeśvara |
tulyo yajñaphalaiḥ puṇyaistaṃ nibodha mahīpate 16|
ṛṣiṇāṃ paramaṃ guhyamidaṃ dharmmabhṛtāṃ vara |

tīrthābhigamanaṃ puṇyaṃ yajñairapi viśiṣyate 17|
anupoṣya trirātrāṇi tīrthābhigamanena ca |
adatvā kāṃcanaṃ gāśca daridro nāma jāyate 18|
agniṣṭomādibhiryajñairiṣṭvā vipuladakṣiṇaiḥ |
na tatphalamavāpnoti tīrthābhigamanena yat 19|
nṛloke devalokasya tīrthaṃ trailokyaviśrutam |
puṣkaraṃ tīrthamāsādya devadevasamo bhavet 20|
daśakoṭisahasrāṇi tīrthānāṃ vai mahīpate |
sānnidhyaṃ puṣkare yeṣāṃ trisaṃdhyaṃ sūryavaṃśaja 21|

ādityā vasavo rudrā sādhyāśca samarudgaṇāḥ |
gaṃdharvāpsarasaścaiva tatra sannihitāḥ prabho 22|
yatra devāstapastaptvā daityā brahmarṣayastathā |
divyayogā mahārāja puṇyena mahatā dviṭāḥ 23|
manasāpyabhikāmasya puṣkarāṇi manīṣiṇaḥ |
pūyaṃte sarvapāpāni nākapṛṣṭhe ca pūjyate 24|
asmiṃstīrthe mahābhāga nityameva pitāmahaḥ |
uvāsa paramaprīto devadānavasaṃmataḥ 25|
puṣkareṣu mahābhāga devāḥ sarṣipurogamāḥ |
siddhiṃ paramikāṃ prāptāḥ puṇyena mahatānvitāḥ 26|
tatrābhiṣekaṃ yaḥ kuryātpitṛdevārcane rataḥ |
aśvamedhāddaśaguṇaṃ pravadaṃti manīṣiṇaḥ 27|
apyekaṃ bhojayedvipraṃ puṣkarāraṇyamāśritaḥ |
tenaiti pūjitā~llokānbrahmaṇaḥ sadane sthitān 28|
sāyaṃprātaḥ smaredyastu puṣkarāṇi kṛtāṃjali |

upaspṛṣṭaṃ bhavettena sarvatīrtheṣu pārthiva 29|
janmaprabhṛti yatpāpaṃ striyo vā puruṣasya vā |
puṣkare gatamātrasya sarvameva praṇaśyati 30|
yathā surāṇāṃ sarveṣāmādistu madhusūdanaḥ |
tathaiva puṣkaro rājantīrthānāmādirucyate 31|
uṣṭvā dvādaśavarṣāṇi puṣkare niyataḥ śuciḥ |
kratūnsarvānavāpnoti brahmalokaṃ ca gacchati 32|
yastu varṣaśataṃ pūrṇamagnihotramupāśnute |
kārtikīṃ vā vasedekāṃ puṣkare samameva tat 33|
duṣkaraṃ puṣkare gaṃtuṃ duṣkaraṃ puṣkare tapaḥ |
duṣkaraṃ puṣkare dānaṃ vastuṃ caiva suduṣkaram 34|
trīṇi śṛṃgāṇi śubhrāṇi trīṇi prasravaṇāni ca |
puṣkarāṇyādi tīrthāni na vidmastatra kāraṇam 35|
uṣṭvā dvādaśavarṣāṇi niyato niyatāśanaḥ |
sa muktaḥ sarvapāpebhyo sarvakratuphalaṃ labhet 36|

iti śrīpādme mahāpurāṇe svargakhaṃḍe puṣkaratīrthamāhātmya-|
varṇanaṃnāma ekādaśo'dhyāyaḥ 11

English translation

Vasiṣṭha said :

1. O you knowing what is right, O you illustrious one, I am fully pleased with you due to this your civility, restraint and truthfulness.

2. You who have such piety have emancipated your forefathers. Therefore, O son, you (are able to) see me; and O descendant of Manu , you are fit to be a sacrificer.

3. My affection for you increases; tell me today what I should do for you. O you sinless and best among men, I shall give you what you will ask for.

Dilīpa said :

4-7. O you who know the essence of the Vedas and the Vedāṅgas , O you who are adored by all the worlds, I (think my desire) is satisfied in that I have seen you the lord. O best among the pious ones, if I deserve to be favoured by you then I shall ask you about a doubt (lurking) in my mind. Please remove it. I desire, O revered sir, to hear (your explanation) about the doubt that I have about the piety of each of the holy places. You should tell me separately (about each holy place). O best brāhmaṇa , O brāhmaṇic sage, O you abode of penance, tell me what fruit he, who goes round the earth, obtains.

Vasiṣṭha said :

8-12. I shall tell you who are devoted to me among the sages. O dear one, listen with a concentrated mind, the fruit (that one) gets by (visiting) holy places. He whose hands, feet and mind are well-restrained, and has learning, penance, and glory gets the fruit of (visiting) a sacred place. He who keeps himself away from accepting (things from others), is contented, controlled and pure, and free from pride, obtains the fruit of (a visit to) a sacred place. He who is sinless, who goes without food, does not accept food, has his senses controlled, and who is free from all blemishes obtains the fruit of (a visit to) a sacred place. O lord of kings, he, who never gets angry, who is given to truthfulness, who is of a firm vow, who looks upon (other) beings like himself, obtains the fruit of (a visit to) a holy place.

13-15. The sages have prescribed (certain) sacrifices even among (i.e. for) gods in due order. They have correctly and fully told about their fruit. O king, those sacrifices are not within the reach of the poor; (since) sacrifices require many implements and extensive preparations. They are within the reach of kings, or sometimes of rich people. They cannot (be performed) by groups of poor people independently (since they have) no means.

16-19. O king, listen to the rite which is within the reach even of poor people and which resembles (i.e. gives) the pious fruits of sacrifices. O best among the righteous, this, i.e. visiting the holy places, is pious and is the great secret of the sages, and is superior even to (performing) sacrifices. A man, who visits a holy place without fasting for three nights, without giving gold and cows (to a brāhmaṇa) is born poor. A man does not obtain that fruit by performing sacrifices like Agniṣṭoma , where large gifts are given, which he obtains by a visit to a holy place.

20-35. A man would become like a god by reaching Puṣkara tīrtha which is a well-known holy place of the heaven, that (has come) to the earth and that is well-known. O king, there are ten thousand crores of holy places, which live by Puṣkara at all the three times of the day, O you descendant of the solar dynasty. O lord, Ādityas , Vasus , Rudras , Sādhyas with hosts of Maruts , also gandharvas and celestial nymphs are present there. There, O great king, gods, demons and brāhmaṇic sages have practised penance and have secured divine contact due to great religious merit, O brāhmaṇas , and got what they desired. O wise ones, the Puṣkaras purify all the sins. They are valued in heaven. O glorious one, the grandsire, very much pleased and liked by gods and demons always lived at this holy place. O illustrious one, gods with sages going before them, have attained great accomplishment, and become endowed with great religious merit. The wise say that he who, engaged in honouring his forefathers and gods, bathes there, gets merit which is tenfold of (i.e. got by performing) a horse-sacrifice. If, while

resorting to the Puṣkara forest he feeds just one brāhmaṇa, he thereby goes to honoured people living in Brahmā 's abode. O king, he who, with the palms of his hands joined, remembers Puṣkaras in the morning and evening, has bathed (i.e. has acquired the merit of having bathed) in all the holy places. All that sin of a woman or a man, (committed) from birth perishes by just going to Puṣkara. O king, as Madhusūdana (i.e. Viṣṇu) is said to be the first among all the gods, similarly Puṣkara is said to be the first of the holy places. He, who, being restrained and pure, has lived at Puṣkara for twelve years, obtains (the fruit of) all sacrifices and goes to Brahmā's heaven. One who would practise (the vow of performing) Agnihotra for a hundred years, or would just live on one full moon day of Kārtika at Puṣkara, would have the same (merit). It is difficult to go to Puṣkara; it is difficult (to practise) penance at Puṣkara; it is difficult to give gifts at Puṣkara; it is difficult to stay at Puṣkara. The three peaks are bright, and also the three streams, and the holy places like Puṣkara; we do not know the reason for that. One, being restrained, and controlled in food, having lived (i.e. who lives) for twelve years at Puṣkara, becomes free from all sins and would get the fruit of all sacrifices.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 12

Visit to Some Holy Places and Its Merit

Chapter 219 of 693 · 14 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच-
प्रदक्षिणमुपावृत्तो जंबूमार्गे समाविशेत् ।
जंबूमार्गं समाविश्य पितृदेवर्षिपूजितम् १।
अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति ।
तत्रोष्य रजनीः पंच षष्ठकालेऽनुवन्नरः २।
न दुर्गतिमवाप्नोति सिद्धिं चाप्नोत्यनुत्तमाम् ।
जंबुमार्गादुपावृत्तो गच्छेत्तु दुलिकाश्रमम् ३।
न दुर्गतिमवाप्नोति स्वर्गलोके च पूज्यते ।
अगस्त्याश्रममासाद्य पितृदेवार्चने रतः ४।
त्रिरात्रोपोषितो राजन्नग्निष्टोमफलं लभेत् ।
शाकवृत्तिः फलैर्वापि कौमारं विंदते परम् ५।
कन्याश्रमं समासाद्य श्रीपुष्टं लोकपूजितम् ।
धर्मारण्यं हि तत्पुण्यमाद्यं च पार्थिवर्षभ ६।
यत्र प्रविष्टमात्रो वै पापेभ्यो विप्रमुच्यते ।
अर्चयित्वा पितॄन्देवान्प्रयतो नियताशनः ७।

सर्वकामसमृद्धस्य यज्ञस्य फलमश्नुते ।
प्रादक्षिण्यं ततः कृत्वा ययातिपतनं व्रजेत् ८।
हयमेधस्य यज्ञस्य फलमाप्नोति तत्र वै ।
महाकालमतो गच्छेन्नियतो नियताशनः ९।
कोटितीर्थमुपस्पृश्य हयमेधफलं लभेत् ।
ततो गच्छेत धर्मज्ञ स्थानं तीर्थमुमापतेः १०।
नाम्ना भद्रवटं नाम त्रिषु लोकेषु विश्रुतम् ।
तत्राभिगम्य चेशानं गोसहस्रफलं लभेत् ११।
महादेवप्रसादाच्च गाणपत्यमवाप्नुयात् ।
समृद्धमसपत्नं तु श्रियायुक्तं नरोत्तम १२।
नर्मदां तु समासाद्य नदीं त्रैलोक्यविश्रुताम् ।
तर्पयित्वा पितॄन्देवानग्निष्टोमफलं लभेत् १३।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे द्वादशोऽध्यायः १२

Roman transliteration

vasiṣṭha uvāca-
pradakṣiṇamupāvṛtto jaṃbūmārge samāviśet |
jaṃbūmārgaṃ samāviśya pitṛdevarṣipūjitam 1|
aśvamedhamavāpnoti viṣṇulokaṃ ca gacchati |
tatroṣya rajanīḥ paṃca ṣaṣṭhakāleśnuvannaraḥ 2|
na durgatimavāpnoti siddhiṃ cāpnotyanuttamām |
jaṃbumārgādupāvṛtto gacchettu dulikāśramam 3|
na durgatimavāpnoti svargaloke ca pūjyate |
agastyāśramamāsādya pitṛdevārcane rataḥ 4|
trirātropoṣito rājannagniṣṭomaphalaṃ labhet |
śākavṛttiḥ phalairvāpi kaumāraṃ viṃdate param 5|
kanyāśramaṃ samāsādya śrīpuṣṭaṃ lokapūjitam |
dharmāraṇyaṃ hi tatpuṇyamādyaṃ ca pārthivarṣabha 6|
yatra praviṣṭamātro vai pāpebhyo vipramucyate |
arcayitvā pitṝndevānprayato niyatāśanaḥ 7|

sarvakāmasamṛddhasya yajñasya phalamaśnute |
prādakṣiṇyaṃ tataḥ kṛtvā yayātipatanaṃ vrajet 8|
hayamedhasya yajñasya phalamāpnoti tatra vai |
mahākālamato gacchenniyato niyatāśanaḥ 9|
koṭitīrthamupaspṛśya hayamedhaphalaṃ labhet |
tato gaccheta dharmajña sthānaṃ tīrthamumāpateḥ 10|
nāmnā bhadravaṭaṃ nāma triṣu lokeṣu viśrutam |
tatrābhigamya ceśānaṃ gosahasraphalaṃ labhet 11|
mahādevaprasādācca gāṇapatyamavāpnuyāt |
samṛddhamasapatnaṃ tu śriyāyuktaṃ narottama 12|
narmadāṃ tu samāsādya nadīṃ trailokyaviśrutām |
tarpayitvā pitṝndevānagniṣṭomaphalaṃ labhet 13|
iti śrīpādme mahāpurāṇe svargakhaṃḍe dvādaśo'dhyāyaḥ 12

English translation

Vasiṣṭha said :

1-8. Turning round and moving to the right, he would approach the way to Jambu . Approaching the path of Jambu, adored by manes, gods and sages, he obtains (the fruit of) Aśvamedha and goes to Viṣṇu 's world. A man going (from there) after having stayed there for five or six nights, does not meet with ill luck, but obtains best success. Returning from Jambumārga, he should go to Dulikāśrama. He does not meet with indigence and is honoured in heaven. O king, he who engaged in worshipping the forefathers and gods observes a fast for three nights after reaching the hermitage of Agastya , would obtain the fruit of (having performed) an Agniṣṭoma sacrifice. By subsisting on vegetables or fruits he obtains the fruit of youthfulness; after reaching Kanyāśrama nourished with glory and revered by people, he is free from his sins the moment he enters it, since, O king, it is a meritorious and the best sacred grove. Being controlled and having limited food, he, after having worshipped his forefathers and deities, gets the fruit of a sacrifice full of (i.e. that satisfies) all desires. Having turned to the right, he would then go to Yayātipatana .

9-11. There he obtains the fruit of a horse sacrifice. Being restrained and having controlled his diet, from here he should go to Mahākāla . After having bathed in Koṭitīrtha he would obtain the fruit of a horse sacrifice. Then, O you righteous one, he should go to the holy place, the abode of the lord of Umā (i.e. Pārvatī). It is known as Bhadravata , and is well known in the three worlds. Having approached

Śiva there he would obtain the fruit of (a present of) a thousand cows.

12-13. O best man, by Mahādeva 's (i.e. Śiva's) grace he would obtain the leadership which is fruitful and without a rival. Having reached Narmada , well-known in the three worlds, and having offered oblations to his forefathers and gods (there) he would obtain the fruit of an Agniṣṭoma sacrifice.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 13

The Greatness of Narmadā

Chapter 220 of 693 · 25 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वसिष्ठेन दिलीपाय कथितं तीर्थमुत्तमम् ।
नर्मदेति च विख्यातं पापपर्वतदारणम् १।
भूयश्च श्रोतुमिच्छामि तन्मे कथय नारद ।
नर्मदायाश्च माहात्म्यं वसिष्ठोक्तं द्विजोत्तम २।
कथमेषा महापुण्या नदी सर्वत्र विश्रुता ।
नर्मदानाम विख्याता तन्मम ब्रूहिनारद ३।
नारद उवाच-।
नर्मदा सरितां श्रेष्ठा सर्वपापप्रणाशिनी ।
तारयेत्सर्वभूतानि स्थावराणि चराणि च ४।
नर्मदायास्तु माहात्म्यं वसिष्ठोक्तं मया श्रुतम् ।
तदेतद्धि महाराज सर्वं हि कथयामि ते ५।
पुण्या कनखले गङ्गा कुरुक्षेत्रे सरस्वती ।
ग्रामे वा यदि वारण्ये पुण्या सर्वत्र नर्म्मदा ६।
त्रिभिः सारस्वतं तोयं सप्ताहेन तु यामुनम् ।

सद्यः पुनाति गांगेयं दर्शनादेव नार्मदम् ७।
कलिंग देशे पश्चार्द्धे पर्वतेऽमरकंटके ।
पुण्या च त्रिषु लोकेषु रमणीया मनोरमा ८।
सदेवासुरगंधर्वा ऋषयश्च तपोधनाः ।
तपस्तप्त्वा महाराज सिद्धिं च परमां गताः ९।
तत्र स्नात्वा महाराज नियमस्थो जितेंद्रियः ।
उपोष्य रजनीमेकां कुलानां तारयेच्छतम् १०।
जनेश्वरे नरः स्नात्वा पिंडं दत्वा यथाविधि ।
पितरस्तस्य तृप्यंति यावदाभूतसंप्लवम् ११।
पर्वतस्य समंतात्तु रुद्रकोटिः प्रतिष्ठिता ।
स्नानं यः कुरुते तत्र गंधमाल्यानुलेपनम् १२।
प्रीता तस्य भवेत्सर्वा रुद्रकोटिर्न संशयः ।
पर्वते पश्चिमस्यांते स्वयं देवो महेश्वरः १३।
तत्र स्नात्वा शुचिर्भूत्वा ब्रह्मचारी जितेंद्रियः ।
पितृकार्यं तु कुर्वीत विधिदृष्टेन कर्मणा १४।

तिलोदकेन तत्रैव तर्पयेत्पितृदेवताः ।
आसप्तमं कुलं तस्य स्वर्गे तिष्ठति पांडव १५।
षष्टिवर्षसहस्राणि स्वर्गलोके महीयते ।
अप्सरोगणसंकीर्णो दिव्यस्त्रीपरिवारितः १६।
दिव्यगंधानुलिप्तश्च दिव्यालंकारभूषितः ।
ततः स्वर्गात्परिभ्रष्टो जायते विपुले कुले १७।
धनवान्दानशीलश्च धार्मिकश्चैव जायते ।
पुनः स्मरति तत्तीर्थं गमनं तत्र कुर्वते १८।
तारयित्वा कुलशतं रुद्रलोकं स गच्छति ।
योजनानां शतं साग्रं श्रूयते सरिदुत्तमा १९।
विस्तारेण तु राजेन्द्र योजनद्वयमंतरम् ।
षष्टितीर्थसहस्राणि षष्टिकोट्यस्तथैव च २०।
पर्वतस्य समंतात्तु तिष्ठंत्यमरकंटके ।
ब्रह्मचारी शुचिर्भूत्वा जितक्रोधो जितेंद्रियः २१।
सर्वहिंसानिवृत्तश्च सर्वभूतहिते रतः ।

एवं सर्वसमाचारः क्षेत्रपालान्परिव्रजेत् २२।
तस्य पुण्यफलं राजन्शृणुष्वावहितो हि मे ।
शतं वर्षसहस्राणां स्वर्गे मोदेत पांडव २३।
अप्सरोगणसंकीर्णे दिव्यस्त्रीपरिचारिते ।
दिव्यगंधानुलिप्तश्च दिव्यालंकारभूषितः २४।
क्रीडते देवलोके तु दैवतैः सह मोदते ।
ततः स्वर्गात्परिभ्रष्टो राजा भवति वीर्यवान् २५।

Roman transliteration

yudhiṣṭhira uvāca-
vasiṣṭhena dilīpāya kathitaṃ tīrthamuttamam |
narmadeti ca vikhyātaṃ pāpaparvatadāraṇam 1|
bhūyaśca śrotumicchāmi tanme kathaya nārada |
narmadāyāśca māhātmyaṃ vasiṣṭhoktaṃ dvijottama 2|
kathameṣā mahāpuṇyā nadī sarvatra viśrutā |
narmadānāma vikhyātā tanmama brūhinārada 3|
nārada uvāca-|
narmadā saritāṃ śreṣṭhā sarvapāpapraṇāśinī |
tārayetsarvabhūtāni sthāvarāṇi carāṇi ca 4|
narmadāyāstu māhātmyaṃ vasiṣṭhoktaṃ mayā śrutam |
tadetaddhi mahārāja sarvaṃ hi kathayāmi te 5|
puṇyā kanakhale gaṅgā kurukṣetre sarasvatī |
grāme vā yadi vāraṇye puṇyā sarvatra narmmadā 6|
tribhiḥ sārasvataṃ toyaṃ saptāhena tu yāmunam |

sadyaḥ punāti gāṃgeyaṃ darśanādeva nārmadam 7|
kaliṃga deśe paścārddhe parvate'marakaṃṭake |
puṇyā ca triṣu lokeṣu ramaṇīyā manoramā 8|
sadevāsuragaṃdharvā ṛṣayaśca tapodhanāḥ |

tapastaptvā mahārāja siddhiṃ ca paramāṃ gatāḥ 9|
tatra snātvā mahārāja niyamastho jiteṃdriyaḥ |
upoṣya rajanīmekāṃ kulānāṃ tārayecchatam 10|
janeśvare naraḥ snātvā piṃḍaṃ datvā yathāvidhi |
pitarastasya tṛpyaṃti yāvadābhūtasaṃplavam 11|
parvatasya samaṃtāttu rudrakoṭiḥ pratiṣṭhitā |
snānaṃ yaḥ kurute tatra gaṃdhamālyānulepanam 12|
prītā tasya bhavetsarvā rudrakoṭirna saṃśayaḥ |
parvate paścimasyāṃte svayaṃ devo maheśvaraḥ 13|
tatra snātvā śucirbhūtvā brahmacārī jiteṃdriyaḥ |
piṭṛkāryaṃ tu kurvīta vidhidṛṣṭena karmaṇā 14|

tilodakena tatraiva tarpayetpiṭṛdevatāḥ |
āsaptamaṃ kulaṃ tasya svarge tiṣṭhati pāṃḍava 15|
ṣaṣṭivarṣasahasrāṇi svargaloke mahīyate |
apsarogaṇasaṃkīrṇo divyastrīparivāritaḥ 16|
divyagaṃdhānuliptaśca divyālaṃkārabhūṣitaḥ |
tataḥ svargātparibhraṣṭo jāyate vipule kule 17|
dhanavāndānaśīlaśca dhārmikaścaiva jāyate |
punaḥ smarati tattīrthaṃ gamanaṃ tatra kurvate 18|
tārayitvā kulaśataṃ rudralokaṃ sa gacchati |
yojanānāṃ śataṃ sāgraṃ śrūyate sariduttamā 19|
vistāreṇa tu rājendra yojanadvayamaṃtaram |
ṣaṣṭitīrthasahasrāṇi ṣaṣṭikoṭyastathaiva ca 20|
parvatasya samaṃtāttu tiṣṭhaṃtyamarakaṃṭake |
brahmacārī śucirbhūtvā jitakrodho jiteṃdriyaḥ 21|
sarvahiṃsānivṛttaśca sarvabhūtahite rataḥ |

evaṃ sarvasamācāraḥ kṣetrapālānparivrajet 22|
tasya puṇyaphalaṃ rājanśṛṇuṣvāvahito hi me |
śataṃ varṣasahasrāṇāṃ svarge modeta pāṃḍava 23|
apsarogaṇasaṃkīrṇe divyastrīparicārite |
divyagaṃdhānuliptaśca divyālaṃkārabhūṣitaḥ 24|
krīḍate devaloke tu daivataiḥ saha modate |
tataḥ svargātparibhraṣṭo rājā bhavati vīryavān 25|

English translation

Yudhiṣṭhira said :

1-3. O Nārada , I desire to hear again about the best, well-known holy place called Narmada , that rends the mountains of sins, which Vasiṣṭha described to Dilīpa . (O Nārada,) describe it to me. O best brāhmaṇa , also (tell me about) the greatness of Narmadā as described by Vasiṣṭha. O Nārada, tell me how this very pious river, known as Narmadā, is famous everywhere.

Nārada said :

4-5. Narmadā is the best of rivers; she destroys all sins; she would liberate all beings—immobile and mobile. I have heard the greatness of Narmada as told by Visiṣṭha. O great king, know (i.e. listen to) it; I (shall) tell you the whole (of it).

6-14. Gaṅga is holy at Kanakhala ; Sarasvatī at Kurukṣetra ; (but) Narmadā is holy everywhere—whether in a village or a forest. The water of Sarasvatī purifies (a man) within three days; that of Yamunā within seven days; that of Gaṅgā instantly; but that of Narmadā just by looking at it. In the western part of Kaliṅga country on the Amarakaṇṭaka mountain Narmadā is beautiful, charming and holy in the three worlds. O great king, the sages, with penance as their wealth, having practised penance here, along with gods, demons and gandharvas , have attained great prosperity. O great king, a man, following a vow and with his senses controlled, having bathed there and having fasted for a night would liberate a hundred families. If a man, after having bathed at Janeśvara duly offered a ball of rice (to his dead ancestors), they remain pleased till the universal destruction. All around the mountain is settled Rudrakoṭi . There is no doubt that the entire Rudrakoṭi would be pleased with him who bathes there with sandal, flowers and unctions. At the western end of the mountain the great lord himself (resides). Being chaste and controlling his senses, a man should bathe there, be purified and should perform the rite (in honour) of the dead ancestors as enjoined in the sacred texts.

15-20a. There only he should gratify his divine manes with water with sesamum seeds. O Pāṇḍava , his family upto the seventh descendant stays in heaven. Crowded by the host of celestial nymphs, surrounded by celestial women, smeared with divine sandal (-paste), and adorned with divine ornaments, he is honoured in the heaven for sixty thousand years. Then having fallen from heaven, he is born in a large family. He is born rich, disposed to making presents and righteous. He again remembers that holy place, (and) again goes to (i.e. visits) it. Having liberated a hundred (members of) his family, he goes to Rudra 's heaven. The best river is said (to be flowing over) a hundred yojanas in her later (course). O best king, her breadth is two yojanas.

20b-22. Round the mountain Amarakaṇṭaka there are sixty crores and sixty thousand holy places. Being chaste and pure, having conquered his anger and senses, and turned away from all (kinds of) harm, and engaged in the well-being of all creatures, thus being full of good conduct, he should go round the deities.

23-25a. O king, listen attentively to the fruit of his religious merit. O Pāṇḍava, he would live for a hundred thousand years in heaven crowded with the hosts of celestial nymphs and waited upon by celestial women. Smeared with divine sandal (-paste), and decorated with divine ornaments, he sports in the world of gods and rejoices with deities.

25b-28a. Then the powerful one, having fallen from heaven, becomes a king. He obtains a house decorated with many gems. with pillars decked with gems, divine diamonds and lapis lazuli. It has divine paintings, endowed with male and female servants; and its gate is disturbed (i.e. is noisy) with the trumpetings of elephants and neighings of horses, as is the gate of Indra 's house.

28b-34a. He, the lord of great kings, glorious and dear to all women, having lived in the house, having sports and enjoyments, would live for a hundred years without (suffering from) any disease. He who dies, or enters fire or water or fasts at Amarakaṇṭaka , would have such enjoyments. His course has no return, as is that of a mountain into the sky. When the man has a fall, he becomes the lord of men. In each of his houses thousand of maidens and women wait (upon him), and wait for his directions. Born with divine enj oyments he sports for eternal time. Like the man on the Amarakaṇṭaka mountain, none else is born on the earth upto the ocean, O best of men.

34b-44. To the west of the mountain the holy place (that exists) should be known as Koṭitīrtha . There is Rudra known as Kāleśvara , well-known in the worlds. By offering balls (of rice) to him and by offering the Sandhyā -prayers, the manes become satisfied for ten years. To the south of Narmadā, there is a great river Kapi1 a. She is covered with sarala and arjuna trees. She is not far away. She is very holy, auspicious and is known in the three worlds. O Yudhiṣṭhira , there is a full (group of) a

hundred crores of holy places. O king, it is so reported in the Purāṇas . All this has a crorefold merit. The trees on her bank that fall due to lapse of time, get the best course due to being connected with her water. The other one, O glorious one, is holy and removes poignant pain. A man, by bathing there on her bank becomes free from poignant pain in a moment. All hosts of gods with kinnaras and great serpents, yakṣas , demons, gandharvas and sages rich in penance have all gathered there on the Amarakaṇṭaka mountain. All those and the sages also resorted to Narmada, (and) the holy (river) named Viśalyā that destroys all sins was produced by them. O king, a man, being chaste, and with his senses controlled, who, after fasting for a night, bathes there, would liberate a hundred (members of) his family.

45-49. O best king, Viśalyā is said to be reddish and is (thus) declared in the Purāṇas by the lord with a desire for the good of the worlds. O king, having bathed there, a man would obtain the fruit of a hundred horse sacrifices. O lord of men, he who observes a fast at that holy place, goes, with all his sins purified, to Indra's heaven. O lord of kings, I have heard in (i.e. learnt from) the Purāṇa that a man bathing anywhere in Narmadā obtains the fruit of a horse sacrifice. Those who live on the northern bank, stay in Indra's heaven. O Yudhiṣṭhira, as Śaṅkara (himself) told me, the gifts (given at the bank of) and bath taken in Sarasvatī, Gaṅgā and Narmada are equal in fruit.

50-54. He, who casts his life on the Amarakaṇṭaka mountain, is honoured for a full hundred crores of years in Indra's heaven. The water in (i.e. of) Narmadā is holy and is adorned with foam and ripples. It is pure, worth adoration. (A man bathing there) is free from all sins. Narmadā is all-holy; she removes the sin due to the murder of a brāhmaṇa; by fasting (on her bank) for a day and night a man is absolved of (the sin of) killing a brāhmaṇa. Thus, O son of Pāṇḍu , Narmadā is pleasing and holy. This great river purifies (all) in the three worlds at the very holy Vaṭeśvara and in the penance grove of Gaṅgādvāra . At all these places those that are afflicted and have fulfilled their vows (are liberated). At the confluence of Narmadā the merit is said to be tenfold.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 14

Sages Pray to God Śiva for Protection from Demon Bāṇa

Chapter 221 of 693 · 39 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
नर्मदा तु नदीश्रेष्ठा पुण्या पुण्यतमा त्रिषु ।
मुनिभिस्तु महाभागैर्विभक्ता धर्मकांक्षिभिः १।
यज्ञोपवीतमात्राणि प्रविभक्तानि पांडव ।
तेषु स्नात्वा तु राजेंद्र सर्वपापैः प्रमुच्यते २।
जलेश्वरं च यत्तीर्थं त्रिषु लोकेषु विश्रुतम् ।
तस्योत्पत्तिं कथयतः शृणु पांडवनंदन ३।
पुरा मुनिगणाः सर्वे सेन्द्राश्चैव मरुद्गणाः ।
स्तुवंति ते महात्मानं देवदेवं महेश्वरम् ४।
स्तुवमानास्तु संप्राप्ता यत्र देवो महेश्वरः ।
विज्ञापयंति देवेशं सेंद्राश्चैव मरुद्गणाः ।
भयोद्विग्नान्विरूपाक्ष परित्रायस्व नः प्रभो ५।
ईश्वर उवाच-।
स्वागतं तु मुनिश्रेष्ठाः किमर्थमिह चागताः ।
किं दुःखं कोऽनुसंतापः कुतो वा भयमागतम् ६।

कथयध्वं महाभागा एतदिच्छामि वेदितुम् ।
एवमुक्तास्तु रुद्रेणाकथयन्नमितव्रताः ७।
ऋषय ऊचुः-।
अपि घोरो महावीर्यो दानवो बलदर्पितः ।
बाणो नामेति विख्यातो यस्य वै त्रिपुरं पुरम् ८।
गगने तु वसद्दिव्यं भ्रमते तस्य तेजसा ।
तस्माद्भीता विरूपाक्ष त्वामेव शरणं गताः ९।
त्रायस्व महतो दुःखाद्देवत्वं हि परा गतिः ।
एवं प्रसादं देवेश सर्वेषां कर्तुमर्हसि १०।
येन देवाः सुप्रसन्नाः सुखमेधंति शंकर ।
परां निर्वृतिमायांति तत्प्रभो कर्तुमर्हसि ११।
देव उवाच-।
एतत्सर्वं करिष्यामि मा विषादं करिष्यथ ।
अचिरेणैव कालेन कुर्यां युष्मत्सुखावहम् १२।
आश्वासयित्वा तान्सर्वान्नर्मदातटमास्थितः ।

चिंतयामास सर्वेशस्तद्वधं प्रति पांडव १३।
कथं केन प्रकारेण हंतव्यस्त्रिपुरो मया ।
एवं संचिंत्य भगवान्नारदं स्मरते तदा ।
स्मरणादेव संप्राप्तो नारदः समुपस्थितः १४।
नारद उवाच-।
आज्ञापय महादेव किमर्थं संस्मृतो ह्यहम् ।
किं कार्यं तु मया देव कर्तव्यं कथयस्व मे १५।
ईश्वर उवाच-।
गच्छ नारद तत्रैव यत्र तत्त्रिपुरं पुरम् ।
बाणस्य दानवेन्द्रस्य शीघ्रं गच्छाथ तत्कुरु १६।
भर्तारो देवताभाश्च स्त्रियश्चाप्सरसोपमाः ।
तासां वै तेजसा विप्र भ्रमते त्रिपुरं दिवि १७।
तत्र गत्वा तु विप्रेंद्र मंत्रमन्यं प्रचोदय ।
देवस्य वचनं श्रुत्वा मुनिस्त्वरितविक्रमः १८।
स्त्रीणां हृदयनाशाय प्रविष्टस्तं पुरं प्रति ।

शोभते तत्पुरं दिव्यं नानारत्नोपशोभितम् १९।
शतयोजनविस्तीर्णं ततो द्विगुणमायतम् ।
ततः पश्यति तत्रैव बाणं तु बलदर्पितम् २०।
मालाकुंडलकेयूरैर्मुकुटेन विराजितम् ।
हाररत्नैश्च संछन्नं चंद्रकांतिविभूषितम् २१।
ललनास्तस्य रत्नाढ्याः नराः कनकमंडिताः ।
उत्थितो नारदं दृष्ट्वा दानवेंद्रो महाबलः २२।
बाण उवाच-।
स देवर्षिः स्वयं प्राप्तो मद्गृहं प्रति संप्रति ।
अर्घं पाद्यं यथान्यायं क्रियतां द्विजसत्तम २३।
चिरात्समागतो विप्र स्थीयतामिदमासनम् ।
एवं संभावयित्वा तु नारदं समुपस्थितम् २४।
तस्य भार्या महादेवी अनौपम्या तु नामतः २५।
अनौपम्योवाच-।
भगवन्मानुषे लोके देवास्तुष्यंति केन वै ।

व्रतेन नियमेनापि दानेन तपसाथवा २६।
नारद उवाच-।
तिलधेनुं च यो दद्याद्ब्राह्मणे वेदपारगे ।
ससागरा नवद्वीपा दत्ता भवति मेदिनी २७।
सूर्यकोटिप्रतीकाशैर्विमानैः सर्वकामिकैः ।
मोदते चाक्षयं कालं सुचिरं कृतशासनः २८।
आम्रातककपित्थानि कदलीवनमेव च ।
कदंब चंपकाशोका अनेक विविधद्रुमाः २९।
अष्टमी च चतुर्थी च द्वादशी च तथा उभे ।

संक्रांतिर्विषुवं चैव दिनच्छिद्रमुखं तथा ३०।
पुण्यान्येतानि सर्वाणि उपवासंति याः स्त्रियः।
तासां तु धर्म्मयुक्तानां स्वर्गे वासो न संशयः ३१।
कलिकालातु निर्मुक्ताः सर्वपापविवर्जिताः।
उपवासरता नार्यो नोपसर्पंति तापसाः ३२।
एवं श्रुत्वा तु सुश्रोणि यथेष्टं कर्तुमर्हसि।

नारद्स्य वचः श्रुत्वा राज्ञी वचनमब्रवीत् ३३।
प्रसादं कुरु विप्रेंद्र दानं गृह्ण यथेप्सितम्।
सुवर्णमणिरत्नानि वस्त्राण्याभरणानि च ३४।
तत्ते दास्याम्यहं विप्र यच्चान्यदपि दुर्ल्लभम्।
प्रतिगृह्ण द्विजश्रेष्ठ प्रीयेतां हरिशंकरौ ३५।
नारद उवाच-।
अन्यस्मै दीयतां भद्रे क्षीणवृतिश्च यो द्विजः।
वयं तु शीलसंपन्ना भक्तिस्तु क्रियते मया ३६।
एवं तासां मनो हृत्वा सर्वासामुपदिश्य वा।
जगाम भरतश्रेष्ठ स्वकीयं स्थानकं पुनः ३७।
अत्राकृष्टमनास्तास्तु अन्यत्रगतमानसाः।
पुरि छिद्रं समुत्पन्नं बाणस्य तु महात्मनः ३८।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे चतुर्दशोऽध्यायः १४

Roman transliteration

nārada uvāca-
narmadā tu nadīśreṣṭhā puṇyā puṇyatamā triṣu |
munibhistu mahābhāgairvibhaktā dharmakāṃkṣibhiḥ 1|
yajñopavītamātrāṇi pravibhaktāni pāṃḍava |
teṣu snātvā tu rājeṃdra sarvapāpaiḥ pramucyate 2|
jaleśvaraṃ ca yattīrthaṃ triṣu lokeṣu viśrutam |
tasyotpattiṃ kathayataḥ śṛṇu pāṃḍavanaṃdana 3|
purā muniganāḥ sarve sendrāścaiva marudgaṇāḥ |
stuvaṃti te mahātmānaṃ devadevaṃ maheśvaram 4|
stuvamānāstu saṃprāptā yatra devo maheśvaraḥ |
vijñāpayaṃti deveśaṃ seṃdrāścaiva marudgaṇāḥ |
bhayodvignānvirūpākṣa paritrāyasva naḥ prabho 5|
īśvara uvāca-|
svāgataṃ tu muniśreṣṭhāḥ kimarthamiha cāgatāḥ |
kiṃ duḥkhaṃ ko'nusaṃtāpaḥ kuto vā bhayamāgatam 6|

kathayadhvaṃ mahābhāgā etadicchāmi veditum |
evamuktāstu rudreṇākathayannamitavratāḥ 7|
ṛṣaya ūcuḥ-|
api ghoro mahāvīryo dānavo baladarpitaḥ |
bāṇo nāmeti vikhyāto yasya vai tripuraṃ puram 8|
gagane tu vasaddivyaṃ bhramate tasya tejasā |
tasmādbhītā virūpākṣa tvāmeva śaraṇaṃ gatāḥ 9|

trāyasva mahato duḥkhāddevatvaṃ hi parā gatiḥ |
evaṃ prasādaṃ deveśa sarveṣāṃ kartumarhasi 10|
yena devāḥ suprasannāḥ sukhamedhaṃti śaṃkara |
parāṃ nirvṛtimāyāṃti tatprabho kartumarhasi 11|
deva uvāca-|
etatsarvaṃ kariṣyāmi mā viṣādaṃ kariṣyatha |
acireṇaiva kālena kuryāṃ yuṣmatsukhāvaham 12|
āśvāsayitvā tānsarvānnarmadātaṭamāsthitaḥ |

ciṃtayāmāsa sarveśastadvadhaṃ prati pāṃḍava 13|
kathaṃ kena prakāreṇa haṃtavyastripuro mayā |
evaṃ saṃciṃtya bhagavānnāradaṃ smarate tadā |
smaraṇādeva saṃprāpto nāradaḥ samupasthitaḥ 14|
nārada uvāca-|
ājñāpaya mahādeva kimarthaṃ saṃsmṛto hyaham |
kiṃ kāryaṃ tu mayā deva kartavyaṃ kathayasva me 15|
īśvara uvāca-|
gaccha nārada tatraiva yatra tattripuraṃ puram |
bāṇasya dānavendrasya śīghraṃ gacchātha tatkuru 16|
bhartāro devatābhāśca striyaścāpsarasopamāḥ |
tāsāṃ vai tejasā vipra bhramate tripuraṃ divi 17|
tatra gatvā tu vipreṃdra maṃtramanyaṃ pracodaya |
devasya vacanaṃ śrutvā munistvaritavikramaḥ 18|
strīṇāṃ hṛdayanāśāya praviṣṭastaṃ puraṃ prati |

śobhate tatpuraṃ divyaṃ nānāratnopaśobhitam 19|
śatayojanavistīrṇaṃ tato dviguṇamāyatam |
tataḥ paśyati tatraiva bāṇaṃ tu baladarpitam 20|
mālākuṃḍalakeyūrairmukuṭena virājitam |
hāraratnaiśca saṃchannaṃ caṃdrakāṃtivibhūṣitam 21|
lalanāstasya ratnāḍhyāḥ narāḥ kanakamaṃḍitāḥ |
utthito nāradaṃ dṛṣṭvā dānaveṃdro mahābalaḥ 22|
bāṇa uvāca-|
sa devarṣiḥ svayaṃ prāpto madgṛhaṃ prati saṃprati |
arghaṃ pādyaṃ yathānyāyaṃ kriyatāṃ dvijasattama 23|
cirātsamāgato vipra sthīyatāmidamāsanam |
evaṃ saṃbhāvayitvā tu nāradaṃ samupasthitam 24|
tasya bhāryā mahādevī anaupamyā tu nāmataḥ 25|
anaupamyovāca-|
bhagavanmānuṣe loke devāstuṣyaṃti kena vai |

vratena niyamenāpi dānena tapasāthavā 26|
nārada uvāca-|
tiladhenuṃ ca yo dadyādbrāhmaṇe vedapārage |
sasāgarā navadvīpā dattā bhavati medinī 27|
sūryakoṭipratīkāśairvimānaiḥ sarvakāmikaiḥ |
modate cākṣayaṃ kālaṃ suciraṃ kṛtaśāsanaḥ 28|
āmrātakakapitthāni kadalīvanameva ca |
kadaṃba caṃpakāśokā aneka vividhadrumāḥ 29|
aṣṭamī ca caturthī ca dvādaśī ca tathā ubhe |
saṃkrāṃtirviṣuvaṃ caiva dinacchidramukhaṃ tathā 30|
puṇyānyetāni sarvāṇi upavāsaṃti yāḥ striyaḥ |
tāsāṃ tu dharmmayuktānāṃ svarge vāso na saṃśayaḥ 31|

kalikālāttu nirmuktāḥ sarvapāpavivarjitāḥ |
upavāsaratā nāryo nopasarpaṃti tāpasāḥ 32|
evaṃ śrutvā tu suśroṇi yatheṣṭaṃ kartumarhasi |

nāradasya vacaḥ śrutvā rājñī vacanamabravīt 33|
prasādaṃ kuru vipreṃdra dānaṃ gṛhṇa yathepsitam |
suvarṇamaṇiratnāni vastrāṇyābharaṇāni ca 34|
tatte dāsyāmyahaṃ vipra yaccānyadapi durllabham |
pratigṛhṇa dvijaśreṣṭha prīyetāṃ hariśaṃkarau 35|
nārada uvāca-|
anyasmai dīyatāṃ bhadre kṣīṇavṛtiśca yo dvijaḥ |
vayaṃ tu śīlasaṃpannā bhaktistu kriyate mayā 36|
evaṃ tāsāṃ mano hṛtvā sarvāsāmupadiśya vā |
jagāma bharataśreṣṭha svakīyaṃ sthānakaṃ punaḥ 37|
atrākṛṣṭamanāstāstu anyatragatamānasāḥ |
puri chidraṃ samutpannaṃ bāṇasya tu mahātmanaḥ 38|
iti śrīpādme mahāpurāṇe svargakhaṃḍe caturdaśo'dhyāyaḥ 14

English translation

Nārada said :

1. The greatest river Narmadā , that is holy and most auspi-[?]-strands is divided into three (streams) by the glorious sages, longing for piety.

2. O Pāṇḍava , the (three) divisions are just like (the three strands of) a sacred thread. O lord of kings, a man bathing in (any of) them is free from all sins.

3. O son of Pāṇḍu , listen to me who am telling you about the origin of the sacred place Jaleśvara which is well-known in the three worlds.

4-5. Formerly all hosts of sages and all the groups of Maruts with Indra praised that magnanimous Maheśvara , the god of gods. Praising him, they reached (the place) where god Maheśvara stayed. The hosts of Maruts with Indra prayed to him: “O Virūpākṣa , we are distressed with fear. O lord, protect us.”

The lord, said :

6-7. O best sages, welcome to you. For what purpose have you come here? What is (the cause of) your grief? What is (the cause of) your tormentation? Wherefrom has fear come (to you)? O glorious ones, tell (it); I desire to know it.

Thus addressed by Rudra , they, of unlimited vows, told him:

The sages said :

8-11. There is a terrible, very powerful demon, proud of his strength, well-known by the name Bāṇa , whose divine city (called) Tripura , remaining in the sky moves by his lustre. O Virūpākṣa, we are afraid of him; we have sought your refuge only. Protect us from this great distress; you are our great shelter. O lord of gods, please do this favour to all (gods) so that gods, being very much pleased,

(would) live happily, O Śaṅkara . O lord, do that by which they will be extremely happy.

The god (i.e . Śiva) said :

12. I shall do all this. Do not be dejected. In a very short time I shall do what makes you happy.

13-14. Having comforted all of them, and remaining on the bank of Narmada , the lord of gods thought over (the way) to kill him, O Pāṇḍava. 'How, in what manner, should I kill Tripura?' Thinking like this he remembered Nārada at that time. Just due to his remembering (Nārada), Nārada came to him.

Nārada said :

15. O Mahādeva , order me for what purpose I was remembered (by you). O god, tell me what mission I have to carry out.

The lord said :

16-18a. O Nārada, go there where the city Tripura of Bāṇa, the lord of Dānavas , stands. Go quickly and do that. The husbands are like deities and the wives are like celestial nymphs. Due to their lustre, O Brāhmaṇa , Tripura moves in the sky. Going there, O lord of brāhmaṇas , give them a different advice.

18b-19a. Hearing the words of the lord, the sage of quick steps entered the city to alienate the hearts of the women (from their husbands).

19b-22. The celestial city adorned with gems of many kinds, shone. It was a hundred yojanas broad, and was doubly long. There only he saw Bāṇa, who was proud of his strength, who was adorned with garlands, ear-rings, armlets and a crown, who was covered with necklaces and gems, and who was decorated with silver. His wives were rich with gems and men were adorned with (ornaments of) gold. The very mighty lord of the demons got up on seeing Nārada.

Bāṇa said :

23-24. The celestial sage himself has come to my house. O best brāhmaṇa, materials of worship and water for washing feet must properly be given. He has come after a long time. O brāhmaṇa, rest (on) this seat.

He thus honoured Nārada who had come there. His wife, the chief queen named Anaupamyā (spoke):

Anaupamyā said :

25. O revered sir, in the human world, by which vow or religious observance or gift or penance are gods pleased?

Nārada said :

26-34. He who gives a cow made of sesamum to a brāhmaṇa who has mastered the Vedas , has (indeed) given the earth of nine islands along with the oceans. For an eternal period he enjoys with aeroplanes resembling crores of suns and satisfying all desires and rules for a very long time. There are various kinds of trees: hog-plum, wood-apple, grove of plantain trees; so also kadamba , campaka and

aśoka . (So also there are the days like) the eighth, fourth, twelfth and both the Saṃkrānti day and Viṣuva day and the beginning of a day—all these are auspicious. Those women who fast (on these days), having acquired merit, undoubtedly live in heaven. The ascetic women, free from the Kali -age, free from all sins, and engaged in fasting, do not move (in the mundane existence). O you beautiful lady, having heard like this, do as you desire.

Hearing the words of Nārada, the queen said (these) words: “O best brāhmaṇa, show favour to me. Accept the grifts as desired (by you). (I shall give you) gold, gems, jewels, garments and ornaments. O brāhmaṇa, I shall also give you what is difficult (for you) to obtain. (Please) accept it, O best brāhmaṇa; may Viṣṇu and Śiva be pleased.”

Nārada said :

35-37. O lady, give (it) to someone else—to a poor brāhmaṇa. I am endowed with a good character and have devotion.

O best of Bharatas , having thus taken away their hearts, and having advised all of them, he went (back) to his own place. With their hearts drawn away and therefore with their hearts gone elsewhere, a flaw came about in the city of that magnanimous Bāṇa.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 15

The Greatness of Amarakaṇṭaka

Chapter 222 of 693 · 82 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
यन्मां पृच्छसि कौंतेय तन्निबोध च तच्छृणु ।
एतस्मिन्नंतरे रुद्रो नर्मदातटमास्थितः १।
नाम्ना हरेश्वरं स्थानं त्रिषु लोकेषु विश्रुतम् ।
तस्मिन्स्थाने महादेवश्चिंतयंस्त्रैपुरं वधम् २।
गां(गा?)डीवं मंदरं कृत्वा गुणं कृत्वा तु वासुकिम् ।
स्थानं कृत्वा तु वैशाखं विष्णुं कृत्वा शरोत्तमम् ३।
अग्रे चाग्निं प्रतिष्ठाप्य मुखे वायुः समर्पितः ।
हयाश्च चतुरो वेदाः सर्वदेवमयं रथम् ४।
चक्रगौ चाश्विनौ देवावक्षं चक्रधरः स्वयम् ।
स्वयमिंद्रश्च चापांते बाणे वैश्रवणः स्थितः ५।
यमस्तु दक्षिणे हस्ते वामे कालस्तु दारुणः ।
चक्राणामारके न्यस्ता गंधर्वा लोकविश्रुताः ६।
प्रजापती रथश्रेष्ठे ब्रह्मा चैव तु सारथिः ।
एवं कृत्वा तु देवेशः सर्वदेवमयं रथम् ७।

सोतिष्ठत्स्थाणुभूतो हि सहस्रं परिवत्सरान् ।
यदा त्रीणि समेतानि अंतरिक्षचराणि च ८।
त्रिपुराणि त्रिशल्येन तदा तानि बिभेद सः ।
शरः प्रचोदितस्तत्र रुद्रेण त्रिपुरं प्रति ९।
भ्रष्टतेजा स्त्रियो जाता बलं तेषां व्यशीर्यत ।
उत्पाताश्च पुरे तस्मिन्प्रादुर्भूता सहस्रशः १०।
त्रिपुरस्य विनाशाय कालरूपोभवत्तदा ।
अट्टहासं प्रमुंचंति रूपाः काष्ठमयास्तथा ११।
निमेषोन्मेषणं चैव कुर्वंति चित्रकर्मणा ।
स्वप्ने पश्यंति चात्मानं रक्तांबरविभूषितम् १२।
स्वप्ने पश्यंति ते चैवं विपरीतानि यानि तु ।
एतान्पश्यति उत्पातांस्तत्र स्थाने तु ये जनाः १३।
तेषां बलं च बुद्धिश्च हरक्रोधेन नाशितम् ।
संवर्तको नाम वायुर्युगांतप्रतिमो महान् १४।
समीरितोनलश्रेष्ठ उत्तमांगेषु बाधते ।

ज्वलंति पादपास्तत्र पतंति शिखराणि च १५।
सर्वं तद्व्याकुलीभूतं हाहाकारमचेतनम् ।
भग्नोद्यानानि सर्वाणि क्षिप्रं तु प्रज्वलंति च १६।
तेनैव दीपितं सर्वं ज्वलते विशिखैः शिखैः ।
द्रुमा आरामगंडानि गृहाणि विविधानि च १७।
दशदिक्षु प्रवृत्तोयं समिद्धो हव्यवाहनः ।
ततः शिलाः प्रमुंचंति दिशो दश विभागशः १८।
शिखासहस्रैरत्युग्रैः प्रज्वलंति हुताशनैः ।
सर्वं किंशुकसंप्रख्यं ज्वलितंदृश्यते पुरम् १९।
गृहाद्गृहांतरे नैव गंतुं धूमैश्च शक्यते ।
हरकोपानलादग्धं क्रंदमानं सुदुःखितम् २०।
प्रदीप्तं सर्वतो दिक्षु दह्यते त्रिपुरं पुरम् ।
प्रासादशिखराग्राणि विशीर्यंति सहस्रशः २१।
नानारत्नविचित्राणि विमानान्यप्यनेकधा ।
गृहाणि चैव रम्याणि दह्यंते दीप्तिवह्निना २२।

बाधंते द्रुमखंडेषु जनस्थाने तथैव च ।
देवागारेषु सर्वेषु प्रज्वलंते ज्वलंत्यपि २३।
सीदंति चानलस्पृष्टाः क्रंदंति विविधै स्वरैः ।
गिरिकूटनिभास्तत्र दृश्यंतेऽगारराशयः २४।
स्तुवंति देवदेवेशं परित्रायस्व मां प्रभो ।
अन्योन्यं च परिष्वज्य हुताशनप्रपीडिताः २५।
दह्यंते दानवास्तत्र शतशोथ सहस्रशः ।
हंसकारंडवाकीर्णा नलिनी सह पंकजा २६।
दह्यंतेनलदग्धानि पुरोद्यानानि दीर्घिकाः ।
अम्लानैः पंकजैश्छन्ना विस्तीर्णा योजनैः शतैः २७।
गिरिकूटनिभास्तत्र प्रासादारत्नभूषिताः ।
पतंत्यनलनिर्दग्धा निस्तोया जलदा इव २८।
सह स्त्रीबालवृद्धेषु गोषु पक्षिषु वाजिषु ।
निर्दयो दहते वह्निर्हरकोपेन प्रेरितः २९।
सपत्नीकाश्चैव सुप्ताः संसुप्ता बहवो जनाः ।

पुत्रमालिंग्यते गाढं दह्यंते त्रिपुरारिणा ३०।
अथ तस्मिन्पुरे दीप्ते स्त्रियश्चाप्सरसोपमाः ।
अग्निज्वालाहतास्तत्र पतंति धरणीतले ३१।
काचिद्बाला विशालाक्षी मुक्तावलि विभूषिता ।
धूमेनाकुलिता सा तु प्रतिबुद्धा शिखार्दिता ३२।
सुतं संचिंत्यमाना सा पतिता धरणीतले ।
काचित्सुवर्णवर्णाभा नीलरत्नैर्विभूषिता ३३।
धूमेनाकुलिता सा तु पतिता धरणीतले ।
अन्या गृहीतहस्ता तु सखी दहति बालकैः ३४।

अनेन दिव्यरूपान्यादृष्टा मदविमोहिता ।
शिरसा प्रांजलिं कृत्वा विज्ञापयति पावकम् ३५।
यदि त्वमिच्छसे वैरं पुरुषेष्वपकारिषु ।
स्त्रियः किमपराध्यंते गृहपंजरकोकिलाः ३६।
पापनिर्दय निर्ल्लज्ज कस्ते कोपः स्त्रियोपरि ।
न दाक्षिण्यं न ते लज्जा न सत्यं शौचवर्जितः ३७।

अनेकरूपवर्णाढ्या उपलभ्या वदस्व ह ।
किं त्वया न श्रुतं लोके अवध्याः सर्वयोषितः ३८।
किं तु तुभ्यं गुणा ह्येते दहनस्त्र्यर्दनं प्रति ।
न कारुण्यं दया वापि दाक्षिण्यं वा स्त्रियोपरि ३९।
दयां कुर्वंति म्लेच्छापि दहनं प्रेक्ष्य योषितः ।
म्लेच्छानामपि कष्टोसि दुर्निवार्यो ह्यचेतनः ४०।
एते चैव गुणास्तुभ्यं दहनोत्सादनं प्रति ।
आसामपि दुराचार स्त्रीणां किं विनिपातसे ४१।
दुष्ट निर्घृण निर्लज्ज हुताश मंदभाग्यक ।
निराशस्त्वं दुराचार बालान्दहसि निर्दय ४२।
एवं प्रलपमानास्ता जल्पमाना बहुस्वरम् ।
अन्याः क्रोशंति संक्रुद्धा बालशोकेन मोहिताः ४३।
दहते निर्दयो वह्निः संक्रुद्धः सर्वशत्रुवत् ।
पुष्करिण्यां जले ज्वाला कूपेष्वपि तथैव च ४४।
अस्मान्संदह्य म्लेच्छ त्वं कां गतिं प्रापयिष्यसि ।

एवं प्रलपतां तासां वह्निर्वचनमब्रवीत् ४५।
वैश्वानर उवाच-।
स्ववशो नैव युष्माकं विनाशं तु करोम्यहम् ।
अहमादेशकर्ता वै नाहं कर्त्तास्म्यनुग्रहम् ४६।
अत्र क्रोधसमाविष्टो विचरामि यदृच्छया ।
ततो बाणो महातेजास्त्रिपुरं वीक्ष्य दीपितम् ४७।
आसनस्थोऽब्रवीदेवमहं देवैर्विनाशितः ।
अल्पसारैर्दुराचारैरीश्वरस्य निवेदितः ४८।
अपरीक्ष्य ह्यहं दग्धः शंकरेण महात्मना ।
नान्यः शत्रुस्तु मां हंतुं वर्ज्जयित्वा महेश्वरम् ४९।
उत्थितः शिरसा कृत्वा लिगं त्रिभुवनेश्वरम् ।
निर्गतः स पुरद्वारात्परित्यज्य सुहृत्स्वयम् ५०।
रत्नानि सुविचित्राणि स्त्रियो नानाविधास्तथा ।
गृहीत्वा शिरसा लिंगं न्यस्तं नगरमंडले ५१।
स्तुवते देवदेवेशं त्रैलोक्याधिपतिं शिवम् ।

हर त्वयाहं निर्दग्धो यदि वध्योसि शंकर ५२।
त्वत्प्रसादान्महादेव मा मे लिंगं विनश्यतु ।

अर्चितं हि महादेव भक्त्या परमया सदा ५३।
त्वया यद्यपि वध्योहं मा मे लिंगं विनश्यतु ।
प्राप्यमेतन्महादेव त्वत्पादग्रहणं मम ५४।
जन्मजन्म महादेव त्वत्पादनिरतो ह्यहम् ।
तोटकच्छंदसा देवं स्तुत्वा तु परमेश्वरम् ५५।
ॐशिवशंकरसर्वकराय नमो भवभीममहेशशिवाय नमः ।
कुसुमायुध देहविनाशकर त्रिपुरांतकरांधक चूर्णकर ५६।
प्रमदाप्रियकामविभक्त नमो हि नमः सुरसिद्धगणैर्नमितः ।
हयवानरसिंहगजेंद्रमुखैरति ह्रस्वसुदीर्घमुखैश्च गणैः ५७।
उपलब्धुमशक्यतरैरसुरैर्व्यथितो न शरीरशतैर्बहुभिः ।
प्रणतो भगवन्बहुभक्तिमता चलचंद्र कलाधर देव नमः ५८।
सहपुत्रकलत्रकलापधनैः सततं जय देहि अनुस्मरणम् ।
व्यथितोस्मि शरीरशतैर्बहुभिर्गमिताद्य महानरकस्य गतिः ५९।

न निवर्तति यन्ममपापगतिः शुचिकर्म्मविशुद्धमपि त्यजति ।
अनुकंपति दिग्भ्रमति भ्रमति भ्रम एष कुबुद्धि निवारयति ६०।
यः पठेत्तोटकं दिव्यं प्रयतः शुचिमानसः ।
बाणस्यैव यथारुद्रस्तस्यैव वरदो भवेत् ६१।
इमं स्तवं महादिव्यं श्रुत्वा देवो महेश्वरः ।
प्रसन्नस्तु तदा तस्य स्वयं देवो महेश्वरः ६२।
ईश्वर उवाच-।
न भेतव्यं त्वया वत्स सौवर्णे तिष्ठ दानव ।
पुत्रपौत्रसपत्नीनां भार्याभृत्यजनैः सह ६३।
अद्यप्रभृति बाण त्वमवध्यस्त्रिदशैरपि ।
भूयस्तस्य वरो दत्तो देवदेवेन पांडव ६४।
अक्षयश्चाव्ययो लोके विचचार ह निर्भयः ।
ततो निवारयामास रुद्र सप्तशिखं तथा ६५।
तृतीयं रक्षितं तस्य शंकरेण महात्मना ।
भ्रमते गगने नित्यं रुद्रतेजः प्रभावतः ६६।

एवं तु त्रिपुरं दग्धं शंकरेण महात्मना ।
ज्वालामालाप्रदीप्तं तु पतितं धरणीतले ६७।
एकं निपातितं तस्य श्रीशैले त्रिपुरांतके ।
द्वितीयं पातितं तत्र पर्वतेऽमरकंटके ६८।
दग्धे तु त्रिपुरे राजन्रुद्रकोटिः प्रतिष्ठिता ।
ज्वलंतं पातितं तत्र तेन ज्वालेश्वरः स्मृतः ६९।
ऊर्ध्वेन प्रस्थिता तस्य दिव्या ज्वाला दिवं गता ।
हाहाकारस्तदा जातो सदेवासुरकिंनरान् ७०।
तं शरं स्तंभयेद्रुद्रो माहेश्वरपुरोत्तमे ।
एवं व्रजेत यस्तस्मिन्पर्वतेऽमरकंटके ७१।

चतुर्ह्दशभुवनानि सुभुक्त्वा पांडुनंदन ।
वर्षकोटिसहस्रं तु त्रिंशत्कोट्यस्तथा पराः ७२।
ततो महीतलं प्राप्य राजा भवति धार्मिकः ।
पृथिव्यामेकच्छत्रेण भुंक्ते नास्त्यत्र संशयः ७३।
एष पुण्यो महाराज सर्वतोऽमरकंटकः ।

चंद्र सूर्योपरागेषु गच्छेद्योऽमरकंटकम् ७४।
अश्वमेधाद्दशगुणं प्रवदंति मनीषिणः ।
स्वर्गलोकमवाप्नोति दृष्ट्वा तत्र महेश्वरम् ७५।
संनिहत्या गमिष्यंति राहुग्रस्ते दिवाकरे ।
तद्देव निखिलं पुण्यं पर्वतेऽमरकंटके ७६।
पुंडरीकस्य यज्ञस्य फलं प्राप्नोति मानवः ।
तत्र ज्वालेश्वरो नाम पर्वतेऽमरकंटके ७७।
तत्र स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः ।
ज्वालेश्वरे महाराज यस्तु प्राणान्परित्यजेत् ७८।
चंद्र सूर्योपरागे तु भक्त्यापि शृणु तत्फलम् ।
अमरा नाम देवास्ते पर्वतेऽमरकंटके ७९।
रुद्रलोकमवाप्नोति यावदाभूतसंप्लवम् ।
अमरेश्वरस्य देवस्य पर्वतस्य तटे जले ८०।
कोटिश ऋषिमुख्यास्ते तपस्तप्यंति सुव्रताः ।
समंताद्योजनं राजन्क्षेत्रं चामरकंटकम् ८१।

अकामो वा सकामो वा नर्मदायां शुभे जले ।
स्नात्वा मुच्येत पापेभ्यो रुद्रलोकं स गच्छति ८२।

Roman transliteration

nārada uvāca-
yanmāṃ pṛcchasi kauṃteya tannibodha ca tacchṛṇu |
etasminnaṃtare rudro narmadātaṭamāsthitaḥ 1|
nāmnā hareśvaraṃ sthānaṃ triṣu lokeṣu viśrutam |
tasminsthāne mahādevaściṃtayaṃstraipuraṃ vadham 2|
gāṃ(gā?)ḍīvaṃ maṃdaraṃ kṛtvā guṇaṃ kṛtvā tu vāsukim |
sthānaṃ kṛtvā tu vaiśākhaṃ viṣṇuṃ kṛtvā śarottamam 3|
agre cāgniṃ pratiṣṭhāpya mukhe vāyuḥ samarpitaḥ |
hayāśca caturo vedāḥ sarvadevamayaṃ ratham 4|
cakragau cāśvinau devāvakṣaṃ cakradharaḥ svayam |
svayamiṃdraśca cāpāṃte bāṇe vaiśravaṇaḥ sthitaḥ 5|
yamastu dakṣiṇe haste vāme kālastu dāruṇaḥ |
cakrāṇāmārake nyastā gaṃdharvā lokaviśrutāḥ 6|
prajāpatī rathaśreṣṭhe brahmā caiva tu sārathiḥ |
evaṃ kṛtvā tu deveśaḥ sarvadevamayaṃ ratham 7|

sotiṣṭhatsthāṇubhūto hi sahasraṃ parivatsarān |
yadā trīṇi sametāni aṃtarikṣacarāṇi ca 8|

tripurāṇi triśalyena tadā tāni bibheda saḥ |
śaraḥ pracoditastatra rudreṇa tripuraṃ prati 9|
bhraṣṭatejā striyo jātā balaṃ teṣāṃ vyaśīryata |
utpātāśca pure tasminprādurbhūtā sahasraśaḥ 10|
tripurasya vināśāya kālarūpobhavattadā |
aṭṭahāsaṃ pramuṃcaṃti rūpāḥ kāṣṭhamayāstathā 11|
nimeṣonmeṣaṇaṃ caiva kurvaṃti citrakarmaṇā |
svapne paśyaṃti cātmānaṃ raktāṃbaravibhūṣitam 12|
svapne paśyaṃti te caivaṃ viparītāni yāni tu |
etānpaśyati utpātāṃstatra sthāne tu ye janāḥ 13|
teṣāṃ balaṃ ca buddhiśca harakrodhena nāśitam |
saṃvartako nāma vāyuryugāṃtapratimo mahān 14|
samīritonalaśreṣṭha uttamāṃgeṣu bādhate |

jvalaṃti pādapāstatra pataṃti śikharāṇi ca 15|
sarvaṃ tadvyākulībhūtaṃ hāhākāramacetanam |
bhagnodyānāni sarvāṇi kṣipraṃ tu prajvalaṃti ca 16|
tenaiva dīpitaṃ sarvaṃ jvalate viśikhaiḥ śikhaiḥ |
drumā ārāmagaṃḍāni gṛhāṇi vividhāni ca 17|
daśadikṣu pravṛttoyaṃ samiddho havyavāhanaḥ |
tataḥ śilāḥ pramuṃcaṃti diśo daśa vibhāgaśaḥ 18|
śikhāsahasrairatyugraiḥ prajvalaṃti hutāśanaiḥ |
sarvaṃ kiṃśukasaṃprakhyaṃ jvalitaṃdṛśyate puram 19|
gṛhādgṛhāṃtare naiva gaṃtuṃ dhūmaiśca śakyate |
harakopānalādagdhaṃ kraṃdamānaṃ suduḥkhitam 20|
pradīptaṃ sarvato dikṣu dahyate tripuraṃ puram |
prāsādaśikharāgrāṇi viśīryaṃti sahasraśaḥ 21|
nānāratnavicitrāṇi vimānānyapyanekadhā |
gṛhāṇi caiva ramyāṇi dahyaṃte dīptivahninā 22|

bādhaṃte drumakhaṃḍeṣu janasthāne tathaiva ca |
devāgāreṣu sarveṣu prajvalaṃte jvalaṃtyapi 23|
sīdaṃti cānalaspṛṣṭāḥ kraṃdaṃti vividhai svaraiḥ |
girikūṭanibhāstatra dṛśyaṃteṃ'gārarāśayaḥ 24|
stuvaṃti devadeveśaṃ paritrāyasva māṃ prabho |
anyonyaṃ ca pariṣvajya hutāśanaprapīḍitāḥ 25|
dahyaṃte dānavāstatra śataśotha sahasraśaḥ |
haṃsakāraṃḍavākīrṇā nalinī saha paṃkajā 26|
dahyaṃtenaladagdhāni purodyānāni dīrghikāḥ |
amlānaiḥ paṃkajaiśchannā vistīrṇā yojanaiḥ śataiḥ 27|
girikūṭanibhāstatra prāsādāratnabhūṣitāḥ |
pataṃtyanalanirdagdhā nistoyā jaladā iva 28|
saha strībālavṛddheṣu goṣu pakṣiṣu vājiṣu |
nirdayo dahate vahnirharakopena preritaḥ 29|
sapatnīkāścaiva suptāḥ saṃsuptā bahavo janāḥ |

putramāliṃgyate gāḍhaṃ dahyaṃte tripurāriṇā 30|
atha tasminpure dīpte striyaścāpsarasopamāḥ |
agnijvālāhatāstatra pataṃti dharaṇītale 31|
kācidbālā viśālākṣī muktāvali vibhūṣitā |
dhūmenākulitā sā tu pratibuddhā śikhārdditā 32|
sutaṃ saṃciṃtyamānā sā patitā dharaṇītale |
kācitsuvarṇavarṇābhā nīlaratnairvibhūṣitā 33|

dhūmenākulitā sā tu patitā dharaṇītale |
anyā gṛhītahastā tu sakhī dahati bālakaiḥ 34|
anena divyarūpānyādṛṣṭā madavimohitā |
śirasā prāṃjaliṃ kṛtvā vijñāpayati pāvakam 35|
yadi tvamicchase vairaṃ puruṣeṣvapakāriṣu |
striyaḥ kimaparādhyaṃte gṛhapaṃjarakokilāḥ 36|
pāpanirdaya nirllajja kaste kopaḥ striyopari |
na dākṣiṇyaṃ na te lajjā na satyaṃ śaucavarjitaḥ 37|

anekarūpavarṇāḍhyā upalabhyā vadasva ha |
kiṃ tvayā na śrutaṃ loke avadhyāḥ sarvayoṣitaḥ 38|
kiṃ tu tubhyaṃ guṇā hyete dahanastryardanaṃ prati |
na kāruṇyaṃ dayā vāpi dākṣiṇyaṃ vā striyopari 39|
dayāṃ kurvaṃti mlecchāpi dahanaṃ prekṣya yoṣitaḥ |
mlecchānāmapi kaṣṭosi durnivāryo hyacetanaḥ 40|
ete caiva guṇāstubhyaṃ dahanotsādanaṃ prati |
āsāmapi durācāra strīṇāṃ kiṃ vinipātase 41|
duṣṭa nirghṛṇa nirlajja hutāśa maṃdabhāgyaka |
nirāśastvaṃ durācāra bālāndahasi nirdaya 42|
evaṃ pralapamānāstā jalpamānā bahusvaram |
anyāḥ krośaṃti saṃkruddhā bālaśokena mohitāḥ 43|
dahate nirdayo vahniḥ saṃkruddhaḥ sarvaśatruvat |
puṣkariṇyāṃ jale jvālā kūpeṣvapi tathaiva ca 44|
asmānsaṃdahya mleccha tvaṃ kāṃ gatiṃ prāpayiṣyasi |

evaṃ pralapatāṃ tāsāṃ vahnirvacanamabravīt 45|
vaiśvānara uvāca-|
svavaśo naiva yuṣmākaṃ vināśaṃ tu karomyaham |
ahamādeśakartā vai nāhaṃ karttāsmyanugraham 46|
atra krodhasamāviṣṭo vicarāmi yadṛcchayā |
tato bāṇo mahātejāstripuraṃ vīkṣya dīpitam 47|
āsanastho'bravīdevamahaṃ devairvināśitaḥ |
alpasārairdurācārairīśvarasya niveditaḥ 48|
aparīkṣya hyahaṃ dagdhaḥ śaṃkareṇa mahātmanā |
nānyaḥ śatrustu māṃ haṃtuṃ varjjayitvā maheśvaram 49|
utthitaḥ śirasā kṛtvā ligaṃ tribhuvaneśvaram |
nirgataḥ sa puradvārātparityajya suhṛtsvayam 50|
ratnāni suvicitrāṇi striyo nānāvidhāstathā |
gṛhītvā śirasā liṃgaṃ nyastaṃ nagaramaṃḍale 51|
stuvate devadeveśaṃ trailokyādhipatiṃ śivam |

hara tvayāhaṃ nirdagdho yadi vadhyosi śaṃkara 52|
tvatprasādānmahādeva mā me liṃgaṃ vinaśyatu |
arcitaṃ hi mahādeva bhaktyā paramayā sadā 53|
tvayā yadyapi vadhyohaṃ mā me liṃgaṃ vinaśyatu |
prāpyametanmahādeva tvatpādagrahaṇaṃ mama 54|
janmajanma mahādeva tvatpādanirato hyaham |
toṭakacchaṃdasā devaṃ stutvā tu parameśvaram 55|
oṃśivaśaṃkarasarvakarāya namo bhavabhīmamaheśaśivāya namaḥ |
kusumāyudha dehavināśakara tripurāṃtakarāṃdhaka cūrṇakara 56|
pramadāpriyakāmavibhakta namo hi namaḥ surasiddhagaṇairnamitaḥ |
hayavānarasiṃhagajeṃdramukhairati hrasvasudīrghamukhaiśca gaṇaiḥ 57|
upalabdhumaśakyatarairasurairvyathito na śarīraśatairbahubhiḥ |

praṇato bhagavanbahubhaktimatā calacaṃdra kalādhara deva namaḥ 58|
sahaputrakalatrakalāpadhanaiḥ satataṃ jaya dehi anusmaraṇam |
vyathitosmi śarīraśatairbahubhirgamitādya mahānarakasya gatiḥ 59|

na nivartati yanmamapāpagatiḥ śucikarmmaviśuddhamapi tyajati |
anukaṃpati digbhramati bhramati bhrama eṣa kubuddhi nivārayati 60|
yaḥ paṭhettoṭakaṃ divyaṃ prayataḥ śucimānasaḥ |
bāṇasyaiva yathārudrastasyaiva varado bhavet 61|
imaṃ stavaṃ mahādivyaṃ śrutvā devo maheśvaraḥ |
prasannastu tadā tasya svayaṃ devo maheśvaraḥ 62|
īśvara uvāca-|
na bhetavyaṃ tvayā vatsa sauvarṇe tiṣṭha dānava |
putrapautrasapatnīnāṃ bhāryābhṛtyajanaiḥ saha 63|
adyaprabhṛti bāṇa tvamavadhyastridaśairapi |
bhūyastasya varo datto devadevena pāṃḍava 64|
akṣayaścāvyayo loke vicacāra ha nirbhayaḥ |
tato nivārayāmāsa rudra saptaśikhaṃ tathā 65|
ṭṛtīyaṃ rakṣitaṃ tasya śaṃkareṇa mahātmanā |
bhramate gagane nityaṃ rudratejaḥ prabhāvataḥ 66|

evaṃ tu tripuraṃ dagdhaṃ śaṃkareṇa mahātmanā |
jvālāmālāpradīptaṃ tu patitaṃ dharaṇītale 67|
ekaṃ nipātitaṃ tasya śrīśaile tripurāṃtake |
dvitīyaṃ pātitaṃ tatra parvate'marakaṃṭake 68|
dagdhe tu tripure rājanrudrakoṭiḥ pratiṣṭhitā |
jvalaṃtaṃ pātitaṃ tatra tena jvāleśvaraḥ smṛtaḥ 69|
ūrdhvena prasthitā tasya divyā jvālā divaṃ gatā |
hāhākārastadā jāto sadevāsurakiṃnarān 70|
taṃ śaraṃ staṃbhayedrudro māheśvarapurottame |
evaṃ vrajeta yastasminparvate'marakaṃṭake 71|
caturddaśabhuvanāni subhuktvā pāṃḍunaṃdana |
varṣakoṭisahasraṃ tu triṃśatkoṭyastathā parāḥ 72|
tato mahītalaṃ prāpya rājā bhavati dhārmikaḥ |
prthivyāmekacchatreṇa bhuṃkte nāstyatra saṃśayaḥ 73|
eṣa puṇyo mahārāja sarvato'marakaṃṭakaḥ |

caṃdra sūryoparāgeṣu gacchedyo'marakaṃṭakam 74|
aśvamedhāddaśaguṇaṃ pravadaṃti manīṣiṇaḥ |
svargalokamavāpnoti dṛṣṭvā tatra maheśvaram 75|
saṃnihatyā gamiṣyaṃti rāhugraste divākare |
tadeva nikhilaṃ puṇyaṃ parvate'marakaṃṭake 76|
puṃḍarīkasya yajñasya phalaṃ prāpnoti mānavaḥ |
tatra jvāleśvaro nāma parvate'marakaṃṭake 77|
tatra snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ |
jvāleśvare mahārāja yastu prāṇānparityajet 78|
caṃdra sūryoparāge tu bhaktyāpi śṛṇu tatphalam |
amarā nāma devāste parvate'marakaṃṭake 79|
rudralokamavāpnoti yāvadābhūtasaṃplavam |
amareśvarasya devasya parvatasya taṭe jale 80|
koṭiśa ṛṣimukhyāste tapastapyaṃti suvratāḥ |
samaṃtādyojanaṃ rājankṣetraṃ cāmarakaṃṭakam 81|

akāmo vā sakāmo vā narmadāyāṃ śubhe jale |
snātvā mucyeta pāpebhyo rudralokaṃ sa gacchati 82|

English translation

Nārada said :

1-7a. O son of Kuntī , listen to (me telling you) and understand what you ask me about. In the meanwhile Rudra remained on the bank of Narmadā . The place is called Hareśvara, and is well-known in the three worlds. At that place Mahādeva , thinking about Tripura 's murder, (stayed,) making Mandara the bow, making Vāsuki the bow-string, standing with his feet a span apart, making Viṣṇu the best arrow, putting fire in the fore; Vāyu was put at the mouth; (making) the four Vedas the horses, (he made) the chariot full of all gods. The two gods, Aśvins , were on the wheels; the disc-holder himself was the axle; Indra himself was at the end of the bow; Vaiśravaṇa remained on the arrow. Yama was on the right hand and the terrible Kāla on the left. Gandharvas , well-known in the worlds, were placed on the radius of the wheels. Of this best chariot Prajāpati Brahmā was the charioteer.

7b-9. The lord of gods, making a chariot like this full of all gods, remaining stable, waited there for a thousand years. When the three cities , moving in the sky, came together, he pierced them with an arrow. Rudra, at that time, discharged an arrow towards Tripura.

10-11a Women lost their lusture, and their strength decayed. Thousands of portents appeared in the city. To destroy Tripura he took up the form of Kāla (i. e. god of death).

11b-14a. Similarly wooden figures laughed loudly. The paintings closed and opened their eyes. (The citizens) saw themselves decorated with (i. e. clad in) red garments in a dream. They also saw unusual things foreboding calamity. People that were at that place (i.e. in the city) saw these portents. Their strength and their intellect were destroyed by Śiva 's anger.

14b-24. A great (i.e. strong) wind, greatest among winds, and resembling the one at the end of a yuga and called Saṃvartaka was discharged and it troubled their heads. The trees there burnt, and summits fell down. Everything was disturbed and there were lamentations, and loss of consciousness. All the gardens were shattered and were quickly burning. With blazing flames he (i.e. Fire) burnt it all. Trees, parks, houses of various kinds (were burnt). The blazing fire spread into the ten directions. Then stones were hurled into each of the ten directions. The very fierce flames of the fires were burning in thousands. The entire city that was burning looked like kiṃśuka (a tree with red blossoms). The (columns of) smoke could not go from one house to another. The Tripura city, burnt by Śiva's anger, crying, very unhappy and blazing was burning in all directions. The tops of the palaces were shattered in thousands. Many palaces varigated with many gems and beautiful houses were burnt in various ways by the blazing fire. (The flames) destroyed the groves of trees and places of worship as well. In all temples they blazed and burnt. (People) touched (i.e. burnt) by fire sank into despondency and lamented in various tones. There the heaps of charcoal appeared like mountain-peaks.

25-26a. They praised the god of gods: 'O lord, protect me.' The demons, who, harassed by fire, had embraced one another were burnt there in hundreds and thousands.

26b-27. The gardens in the city were parched by fire, and the large lakes crowded with swans and ducks, and with lotus plants and lotuses were being burnt. They, extending up to hundreds of yojanas , were covered with fresh lotuses.

28. Palaces, decorated with gems and resembling mountain-peaks (in height), fell down, being completely burnt by fire, like waterless clouds.

29-31. The fire impelled by Śiva's anger cruelly burnt young and old along with women, birds and horses. Many men that had slept (alone, or) had slept with their wives, or in a close embrace with their sons, were burnt by the enemy of Tripura. In that city blazing with fire women resembling celestial nymphs, being struck by the flames of fire, fell on the ground.

32-34. A young woman of broad eyes and adorned with a necklace, who was blinded by smoke, and afflicted by flames, awoke; and thinking about her son, she fell on the ground. Some (other woman), having golden complexion, adorned with sapphires, blinded by smoke, fell down on the ground. Another friend (of her) who had held her hand, was burnt with children.

35-38. Due to this another female of a celestial form was seen to be perplexed by insanity. Joining the palms of her hands and putting them on her head, she requested Fire: "If you desire (i.e. harbour) enmity towards men who have harmed you, why do you offend women—the cuckoos in the cage in the form of the house? O sinner, O cruel one, O shameless one, what makes you angry with females? You do not possess chivalry, you do not have a feeling of shame, you are without purity; rich in beauty and complexion of various kinds, they are available. Tell us: Have you not heard in the world that women are not to be killed?

39-45. But these have become virtues for you—oppressing women, O Fire, and not having compassion, sympathy or courtesy towards them. O Fire, even Mlecchas are kind to women, when they see them. You are worse than Mlecchas, you are irresistible and senseless. O Fire, these are your virtues (leading you) to destroy. O you wicked one, why do you drop (yourself) on these women? O wicked Fire, O cruel and shameless one, O you unfortunate one, O you hopeless one, O you cruel one, you (that are) wicked are burning children." In this way they lamented and talked in many voices. Others, bewildered due to the grief for their (dead) children, were angry, and cried. The cruel and angry Fire burnt (everything) like an enemy. There were flames in the lakes, water, and in wells also. (The women cried:) "O Mleccha , by burning us, what condition will you reduce us to?" When they were crying like this, Fire said (these) words:

Vaiśvānara said :

46-62. I am not destroying on my own. I only do what is ordered, and am not the one who can favour. Overcome with anger, I am here moving by chance.

Then that very lustrous Bāṇa seeing Tripura ablaze, and remaining on his seat, said to the god: "I am destroyed by gods. The weak and wicked ones (mis) informed the god. Without investigating properly, I am burnt by magnanimous Śiva. Except Maheśvara no other enemy is (able) to strike me." Taking the Phallus (called) Tribhuvaneśvara on his head, he got up. Leaving his friends, very beautiful gems, women of various kinds, and taking the Phallus on his head kept in the city, he praised Śiva, the god of gods, the lord of three worlds. "O Hara , if I have been tormented by you, you deserve to be killed. O Mahādeva, let my Phallus (i.e. which I am worshipping) not perish due to your grace. O Mahādeva, I have always worshipped it with great devotion. Even if I am to be killed by you, may my Phallus not perish. O Mahādeva, let me seize your feet. O Mahādeva, existence after existence, I am devoted to your feet." He (then) worshipped the highest god with the Toṭaka metre: "Om, Śiva, Śaṅkara , my salutation to Sarvakāra (i.e. who brings about everything). My salutation to Śiva, O Bhava , O Bhīma , O Maheśa . O you destroyer of the body of Madana (i.e. Cupid), O you destroyer of Tripura, O you who crushed Andhaka , O you dear to women, O you who destroyed Kāma (i.e. Cupid), my salutations to

you who are saluted by the hosts of gods and siddhas , and by (your) attendants having the faces of horse, monkey, lion, lord of elephants and having very short and very long faces. You were not vexed by the demons difficult to be found out; (on the contrary) you were saluted by many of them. O revered lord, you who like great devotion, O you stable one, O you who hold the digit of the moon (i.e. the crescent moon on your head), O god, I salute you. O Jaya , always give me hosts of sons and wives and wealth. With many, hundreds of bodies, I am tormented. You have today put me on the path of a great (i.e. fearful) hell. My sinful course is not turning away; he abandons me, pure due to pure deeds; (but) he takes pity on me; the direction is revolving; this delusion is rambling; he keeps off bad intentions." To him who, being controlled and of a pure mind, would recite this divine Toṭaka, Rudra would grant boons as he gave to Bāṇa. Hearing this very divine hymn lord Maheśvara was himself pleased with him at that time.

The lord said :

63-64a. O child, you should not be afraid. O demon, with your sons, grandsons, wives, and servants, remain in a golden (mansion). O Bāṇa, from today you will not be killed (i.e. will be immune from death) even by gods.

64b-66. O Pāṇḍava , the god of gods, again granted him a boon. Being fearless, indestructible and immutable he moved in the world. Then Rudra withdrew the seven-crested one, i.e., Fire. Magnanimous Śiva protected his third (city). By virtue of Rudra's lustre it always moves in the sky.

67-71a. Thus, Tripura burnt by the magnanimous Śiva fell on the ground blazing with rows of flames. He knocked down one on Śrīśaila near Tripura. He knocked the other one on Amarakaṇṭaka mountain. When Tripura was burnt, O king, Rudrakoṭi stood firm. The burning one was caused to fall there. Therefore, he is known as Jvāleśvara . His divine flame, going upwards, went to heaven. There was then great lamentation among gods, demons and kinnaras . Rudra arrested that arrow in the best Maheśvara city.

71b-79a. O son of Pāṇḍu , he who, like this, would go to the mountain Amarakaṇṭaka, having well enjoyed the fourteen worlds for a thousand and thirty crore years and then having reached the earth, becomes a righteous king. There is no doubt that he enjoys as a sovereign emperor on the earth. O great king, this Amarakaṇṭaka is holy on all sides. The wise say that he who would go to Amarakaṇṭaka at the time of a lunar or solar eclipse, has tenfold (the merit) of a horse sacrifice. Seeing Maheśvara there, he obtains heaven. When the sun is eclipsed by Rāhu they will come together. That is the great merit of (performing) the Puṇḍarīka sacrifice. On Amarakaṇṭaka lives Jvāleśvara. Bathing there, men go to heaven. Those that die there, are not reborn. O great king, listen to the fruit which one gets by casting one's life at the lunar or solar eclipse at Jvāleśvara.

79b-82. Gods called Amara stay on Amarakaṇṭaka. (One who bathes) in the water on the slope of (Amarakaṇṭaka-) god Amareśvara , obtains (i.e. lives in) Rudra's heaven till deluge. Crores of gods, of good vows practise penance there. O king, the holy place Amarakaṇṭaka extends upto a yojana on all sides. A man, entertaining or not entertaining desire, having bathed in the holy water of Amarakaṇṭaka, would be freed from sins, and he goes to Rudra's worlds.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 16

Kāverī Saṃgama Tīrtha

Chapter 223 of 693 · 20 detected Sanskrit verse markers

Sanskrit

ऋषिरुवाच-
पृच्छंति ते महात्मानो नारदं हि महाजनाः
युधिष्ठिरपराः सर्वे ऋषयश्च तपोधनाः १
आख्याहि भगवंस्तथ्यं कावेरीसंगमे महत्
लोकानां च हितार्थाय अस्माकं च विवृद्धये २
सदा पापरता ये तु नरा दुष्कृतिकारिणः
मुच्यंते सर्वपापेभ्यो गच्छंति परमं पदम्
एतदिच्छामि विज्ञातुं भगवन्वक्तुमर्हसि ३
नारद उवाच-
शृणुध्वं सहिताः सर्वे युधिष्ठिरपुरोगमाः
अत्र कृत्वा महायज्ञं कुबेरः सत्यविक्रमः
इदं तीर्थमनुप्राप्य साम्राज्यादधिकोऽभवत् ४
सिद्धिं प्राप्तो महाराज तन्मे निगदतः शृणु
कावेरी नर्मदां यत्र संगता लोकविश्रुताम् ५
तत्र स्नात्वा शुचिर्भूत्वा कुबेरः सत्यविक्रमः

तपस्तप्यति यक्षेंद्रो दिव्यं वर्षशतं महत् ६
तस्य तुष्टो महादेवः प्रदद्याद्वरमुत्तमम्
भो भो यक्ष महासत्व वरं ब्रूहि यथेप्सितम्
ब्रूहि कार्यं यथेष्टं तु यद्वा मनसि वर्त्तते ७
कुबेर उवाच-
यदि तुष्टोसि देवेश यदि देयो वरो मम
आदिकृच्चैव सर्वेषां यक्षाणामधिपो भवेत् ८
कुबेरस्य वचः श्रुत्वा तुष्टो देवो महेश्वरः
एवमस्तु ततश्चोक्त्वा तत्रैवांतरधीयत ९
सोऽपि लब्धवरो यक्षः शीघ्रं यक्षकुलं गतः
पूजितः सर्वयक्षेंद्रैरभिषिक्तस्तु पार्थिवः १०
कावेरीसंगमं तत्र सर्वपापप्रणाशनम्
ये नरा नाभिजानंति वंचितास्ते न संशयः ११
तस्मात्सर्वप्रयत्नेन तत्र स्नायीत मानवः
कावेरी च महापुण्या नर्मदा च महानदी १२

तत्र स्नात्वा तु राजेंद्र अर्चयेद्वृषभध्वजम्
अश्वमेधफलं प्राप्य रुद्रलोके महीयते १३
अग्निप्रवेशं यः कुर्याच्चश्च कुर्य्यादनाशनम्
अनिवर्तिका गतिस्तस्य यथा मे शंकरोऽब्रवीत् १४
सेव्यमानो वरस्त्रीभिर्मोदते दिवि रुद्रवत्
षष्टिवर्षसहस्राणि षष्टिकोट्यस्तथापरे १५
मोदते रुद्रलोकस्थो यत्र यत्रैव गच्छति
पुण्यक्षयात्परिभ्रष्टो राजा भवति धार्मिकः १६
भोगवान्धर्मशीलश्च महांश्चैव कुलोद्भवः
तत्र पीत्वा जलं सम्यक्चांद्रायणफलं लभेत् १७
स्वर्गं गच्छंति ते मर्त्या ये पिबंति जलं शुभम्
गंगायमुनयोर्मध्ये यत्फलं यांति मानवाः १८
कावेरीसंगमे स्नात्वा तत्फलं तस्य जायते
एवं तु तस्य राजेंद्र कावेरीसंगमं महत्
पत्रेश्वरेति विख्यातं सर्वपापहरं परम् १९

इति श्रीपाद्मे महापुराणे स्वर्गखंडे षोडशोऽध्यायः १६

Roman transliteration

ṛṣiruvāca-
pṛcchaṃti te mahātmāno nāradaṃ hi mahājanāḥ
yudhiṣṭhiraparāḥ sarve ṛṣayaśca tapodhanāḥ 1
ākhyāhi bhagavaṃstathyaṃ kāverīsaṃgame mahat
lokānāṃ ca hitārthāya asmākaṃ ca vivṛddhaye 2
sadā pāparatā ye tu narā duṣkṛtikāriṇaḥ
mucyaṃte sarvapāpebhyo gacchaṃti paramaṃ padam
etadicchāmi vijñātuṃ bhagavanvaktumarhasi 3
nārada uvāca-
śṛṇudhvaṃ sahitāḥ sarve yudhiṣṭhirapurogamāḥ
atra kṛtvā mahāyajñaṃ kuberaḥ satyavikramaḥ
idaṃ tīrthamanuprāpya sāmrājyādadhiko'bhavat 4
siddhiṃ prāpto mahārāja tanme nigadataḥ śṛṇu
kāverī narmadāṃ yatra saṃgatā lokaviśrutām 5
tatra snātvā śucirbhūtvā kuberaḥ satyavikramaḥ

tapastapyati yakṣeṃdro divyaṃ varṣaśataṃ mahat 6
tasya tuṣṭo mahādevaḥ pradadyādvaramuttamam
bho bho yakṣa mahāsatva varaṃ brūhi yathepsitam
brūhi kāryaṃ yatheṣṭaṃ tu yadvā manasi varttate 7
kubera uvāca-
yadi tuṣṭosi deveśa yadi deyo varo mama
ādikṛccaiva sarveṣāṃ yakṣāṇāmadhipo bhavet 8
kuberasya vacaḥ śrutvā tuṣṭo devo maheśvaraḥ
evamastu tataścoktvā tatraivāṃtaradhīyata 9
so'pi labdhavaro yakṣaḥ śīghraṃ yakṣakulaṃ gataḥ
pūjitaḥ sarvayakṣeṃdrairabhiṣiktastu pārthivaḥ 10
kāverīsaṃgamaṃ tatra sarvapāpapraṇāśanam

ye narā nābhijānaṃti vaṃcitāste na saṃśayaḥ 11
tasmātsarvaprayatnena tatra snāyīta mānavaḥ
kāverī ca mahāpuṇyā narmadā ca mahānadī 12

tatra snātvā tu rājeṃdra arcayedvṛṣabhadhvajam
aśvamedhaphalaṃ prāpya rudraloke mahīyate 13
agnipraveśaṃ yaḥ kuryādyaśca kuryyādanāśanam
anivartikā gatistasya yathā me śaṃkaro'bravīt 14
sevyamāno varastrībhirmodate divi rudravat
ṣaṣṭivarṣasahasrāṇi ṣaṣṭikoṭyastathāpare 15
modate rudralokastho yatra yatraiva gacchati
puṇyakṣayātparibhraṣṭo rājā bhavati dhārmikaḥ 16
bhogavāndharmaśīlaśca mahāṃścaiva kulodbhavaḥ
tatra pītvā jalaṃ samyakcāṃdrāyaṇaphalaṃ labhet 17
svargaṃ gacchaṃti te martyā ye pibaṃti jalaṃ śubham
gaṃgāyamunayormadhye yatphalaṃ yāṃti mānavāḥ 18
kāverīsaṃgame snātvā tatphalaṃ tasya jāyate
evaṃ tu tasya rājeṃdra kāverīsaṃgamaṃ mahat
patreśvareti vikhyātaṃ sarvapāpaharaṃ param 19

iti śrīpādme mahāpurāṇe svargakhaṃḍe ṣoḍaśo'dhyāyaḥ 16

English translation

The sage said :

1-3. All those magnanimous multitudes of people with Yudhiṣṭhira as the chief, and the sages, the abodes of penance, asked Nārada : “O revered one, tell us for the good of the people and for our prosperity, the great truth about the confluence of Kāverī , that wicked men who are always engaged in sinful activities, become free from all sins and go to the highest place (on bathing there). We desire to know this. O revered one, please tell it.”

Nārada said :

4-7. O you all led by Yudhiṣṭhira, listen together: Having performed a great sacrifice here, Kubera of truthful valour, became more than a sovereign emperor after reaching this place. O great king, he attained perfection. Listen to me who am telling it. Kubera, the lord of yakṣas and of truthful valour, having bathed at the place where Kāverī joins Narmadā well-known in the world, practised penance for a hundred divine years. Mahādeva , pleased with him, granted him an excellent boon: “O yakṣa , O you of a great energy, speak about the boon that you desire. Tell me freely about your wish, or whatever is in your mind.”

Kubera said :

8. O lord of gods, if you are pleased with me, grant me the boon (by which) I would be the first lord of the yakṣas.

9. Hearing the words of Kubera, god Maheśvara was pleased. Saying, ‘Let it be so’, he disappeared there only.

10. That yakṣa too, who had obtained the boon, quickly went to the abode of yakṣas. He was honoured by all the lordly yakṣas, and was consecrated as the king.

11. Those men, who do not know that the confluence of Kāverī (with Narmada) destroys all sins, are undoubtedly deceived.

12-17a. Therefore a man should make every effort to bathe there. Kāverī is very holy, and Narmada is a great river. O best king, one should bathe there and worship Śiva . Having received the fruit of a horse sacrifice he is honoured in the world of Rudra . As Śaṅkara has told me, he who enters fire or observes a fast (at the confluence of Kāverī and Narmadā) is not reborn. Being waited upon by excellent women, he enjoys in heaven like Rudra for sixty thousand and sixty crore years. Remaining in Rudra's heaven he enjoys wherever he goes. Fallen due to the exhaustion of his religious merit, he becomes a righteous, prosperous, religious, great king, born in a (noble) family.

17b-19. Having properly drunk water there, a man would obtain the fruit of the (vow called) Cāndrāyaṇa . Those men who drink the holy water (at the confluence), go to heaven. Men get the same fruit as they obtain (by bathing) in Gaṅgā and Yamunā by bathing at the confluence of Kāverī (with Narmadā). O lord of kings, the place of the confluence of Kāverī (with Narmadā) is holy, gives great fruit and destroys all sins.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 17

Narmadā and the Holy Places on Her Northern Bank

Chapter 224 of 693 · 23 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
उत्तरे नर्मदाकूले तीर्थं योजनविस्तृतम् ।
पत्रेश्वरेति विख्यातं सर्वपापहरं परम् १।
तत्र स्नात्वा नरो राजन्दैवतैः सह मोदते ।
पंचवर्षसहस्राणि क्रीडते कामरूपधृक् २।
गर्जनं तु ततो गच्छेद्यत्र मेघ उपस्थितः ।
इंद्रजिन्नाम संप्राप्तं तस्य तीर्थप्रभावतः ३।
मेघरावं ततो गच्छेद्यत्र मेघाभिगर्जितम् ।
मेघनादो गणस्तत्र वरसंपन्नतां गतः ४।
ततो गच्छेत राजेंद्र ब्रह्मावर्तमिति स्मृतम् ।
तत्र संनिहितो ब्रह्मा नित्यमेव युधिष्ठिर ५।
तत्र स्नात्वा तु राजेंद्र ब्रह्मलोके महीयते ।
ततोऽगारेश्वरे तीर्थे नियतो नियमाशनः ६।
सर्वपापविशुद्धात्मा रुद्रलोकं स गच्छति ।
ततो गच्छेत राजेंद्र कपिलातीर्थमुत्तमम् ७।

तत्र स्नात्वा नरो राजन्गोप्रदानफलं लभेत् ।
कांचीतीर्थं ततो गच्छेद्देवर्षिगणसेवितम् ८।
तत्र स्नात्वा नरो राजन्गोलोकं समवाप्नुयात् ।
ततो गच्छेत्तु राजेंद्र कुंडलेश्वरमुत्तमम् ९।
तत्र संनिहितो रुद्रस्तिष्ठते उमया सह ।
तत्र स्नात्वा तु राजेंद्र अवध्यस्त्रिदशैरपि १०।
पिप्पलेश्वरं ततो गच्छेत्सर्वपापप्रणाशनम् ।
तत्र गत्वा तु राजेंद्र रुद्रलोके महीयते ११।
ततो गच्छेत्तु राजेंद्र विमलं विमलेश्वरम् ।
तत्र देवशिखा रम्या ईश्वरेण निपातिता १२।
तत्र प्राणान्परित्यज्य रुद्रलोकमवाप्नुयाम् ।
ततः पुष्करिणीं गच्छेत्तत्र स्नानं समाचरेत् १३।
स्नानमात्रे नरस्तत्र इंद्रस्यार्द्धासनं लभेत् ।
नर्मदा सरितां श्रेष्ठा रुद्रदेहाद्विनिःसृता १४।
तारयेत्सर्वभूतानि स्थावराणि चराणि च ।

सर्वदेवातिदेवेन ईश्वरेण महात्मना १५।
कथिता ऋषिसंघेभ्यो ह्यस्माकं च विशेषतः ।
मुनिभिः संस्तुता ह्येषा नर्मदा प्रवरा नदी १६।
रुद्रदेहाद्विनिष्क्रांता लोकानां हितकाम्यया ।
सर्वपापहरा नित्यं सर्वप्राणिनमस्कृता १७।
संस्तुता देवगंधर्वैरप्सरोभिस्तथैव च ।
नमः पुण्यजले आद्ये नमः सागरगामिनि १८।
नमोस्तु ते ऋषिगणैः शंकरदेहनिःसृते ।
नमोस्तु ते धर्मवृते वरानने नमोस्तु ते देवगणैकवंदिते १९।
नमोस्तु ते सर्वपवित्रपावने नमोस्तु ते सर्वजगत्सुपूजिते ।
यश्चेदं पठते स्तोत्रं नित्यं शुद्धेन मानवः २०।
ब्राह्मणो वेदमाप्नोति क्षत्रियो विजयी भवेत् ।
वैश्यस्तु लभते लाभं शूद्रश्चैव शुभां गतिम् २१।
अन्नार्थी लभते ह्यन्नं स्मरणादेव नित्यशः ।
नर्मदां सेव्यते नित्यं स्वयं देवो महेश्वरः ।

तेन पुण्या नदी ज्ञेया ब्रह्महत्यापहारिणी २२।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे सप्तदशोऽध्यायः १७

Roman transliteration

nārada uvāca-
uttare narmadākūle tīrthaṃ yojanavistṛtam |
patreśvareti vikhyātaṃ sarvapāpaharaṃ param 1|
tatra snātvā naro rājandaivataiḥ saha modate |
paṃcavarṣasahasrāṇi krīḍate kāmarūpadhṛk 2|
garjanaṃ tu tato gacchedyatra megha upasthitaḥ |
iṃdrajinnāma saṃprāptaṃ tasya tīrthaprabhāvataḥ 3|
megharāvaṃ tato gacchedyatra meghābhigarjitam |
meghanādo gaṇastatra varasaṃpannatāṃ gataḥ 4|
tato gaccheta rājeṃdra brahmāvartamiti smṛtam |
tatra saṃnihito brahmā nityameva yudhiṣṭhira 5|
tatra snātvā tu rājeṃdra brahmaloke mahīyate |
tatoṃ'gāreśvare tīrthe niyato niyamāśanaḥ 6|
sarvapāpaviśuddhātmā rudralokaṃ sa gacchati |
tato gaccheta rājeṃdra kapilātīrthamuttamam 7|

tatra snātvā naro rājangopradānaphalaṃ labhet |
kāṃcītīrthaṃ tato gaccheddevarṣigaṇasevitam 8|
tatra snātvā naro rājangolokaṃ samavāpnuyāt |
tato gacchettu rājeṃdra kuṃḍaleśvaramuttamam 9|
tatra saṃnihito rudrastiṣṭhate umayā saha |
tatra snātvā tu rājeṃdra avadhyastridaśairapi 10|
pippaleśvaraṃ tato gacchetsarvapāpapraṇāśanam |
tatra gatvā tu rājeṃdra rudraloke mahīyate 11|
tato gacchettu rājeṃdra vimalaṃ vimaleśvaram |
tatra devaśikhā ramyā īśvareṇa nipātitā 12|
tatra prāṇānparityajya rudralokamavāpnuyām |

tataḥ puṣkariṇīṃ gacchettatra snānaṃ samācaret 13|
snānamātre narastatra iṃdrasyārddhāsanaṃ labhet |
narmadā saritāṃ śreṣṭhā rudradehādviniḥsṛtā 14|
tārayetsarvabhūtāni sthāvarāṇi carāṇi ca |

sarvadevātidevena īśvareṇa mahātmanā 15|
kathitā ṛṣisaṃghebhyo hyasmākaṃ ca viśeṣataḥ |
munibhiḥ saṃstutā hyeṣā narmadā pravarā nadī 16|
rudradehādviniṣkrāṃtā lokānāṃ hitakāmyayā |
sarvapāpaharā nityaṃ sarvaprāṇinamaskṛtā 17|
saṃstutā devagaṃdharvairapsarobhistathaiva ca |
namaḥ puṇyajale ādye namaḥ sāgaragāmini 18|
namostu te ṛṣigaṇaiḥ śaṃkaradehaniḥsṛte |
namostu te dharmavṛte varānane namostu te devagaṇaikavaṃdite 19|
namostu te sarvapavitrapāvane namostu te sarvajagatsupūjite |
yaścedaṃ paṭhate stotraṃ nityaṃ śuddhena mānavaḥ 20|
brāhmaṇo vedamāpnoti kṣattriyo vijayī bhavet |
vaiśyastu labhate lābhaṃ śūdraścaiva śubhāṃ gatim 21|
annārthī labhate hyannaṃ smaraṇādeva nityaśaḥ |
narmadāṃ sevyate nityaṃ svayaṃ devo maheśvaraḥ |

tena puṇyā nadī jñeyā brahmahatyāpahāriṇī 22|
iti śrīpādme mahāpurāṇe svargakhaṃḍe saptadaśo'dhyāyaḥ 17

English translation

Nārada said :

1-2. On the northern bank of Narmadā , there is an extensive holy place. It is known as Patreśvara , and is great and removes all sins. O king, having bathed there, a man rejoices with deities. Taking any form he likes, he sports for five thousand years.

3. Then a man should go to Garjana where Megha is present. By the power of that holy place, it has attained the name Indrajit .

4. Then he should go to (the holy place) Megharāva where there is the thundering of clouds. There the group Meghanāda has become prosperous due to boons.

5. Then O lord of kings, he should go to (the holy place) known as Brahmāvarta . O Yudhiṣṭhira , Brahmā is always present there.

6-7a. O lord of kings, having bathed there, he is honoured in Brahmā's heaven. Then, being restrained, and controlled in diet, (he should go to) the holy place Aṅgāreśvara . Being absolved of all sins, he goes to Rudra 's world.

7b-8a. Then, O lord, he should go to the excellent Kapilātīrtha . O king, having bathed there, he would obtain the fruit of having given away a cow.

8b-9a. Then he should go to Kāñcītīrtha resorted to by the hosts of gods and sages. Having bathed there, O king, a man would obtain (i.e. go to) the heaven of cows.

9b-10a. O lord of kings, then he should go to the excellent (holy place called) Kuṇḍaleśvara. Near there, Rudra lives with Umā.

10b. O lord of kings, one who bathes there, cannot be killed even by gods.

11. Then he should go to Pippaleśvara, which destroys all sins. O lord of kings, he is honoured in Rudra's heaven.

12. Then, O lord of kings, he should go to the pure Vimaleśvara . There is the beautiful Devaśikhā, put down by the god.

13-17. Casting my life there I would obtain (i.e. go to) Rudra's heaven. Then a man should go to Puṣkariṇī , and should bathe there. By just bathing there he would obtain half of Indra 's seat. Narmadā is the greatest among the rivers. She has flowed forth from Rudra's body. She would liberate all immobile and mobile beings. The magnanimous lord, the god superior to all other gods, told (this) to the groups of sages, and especially to us. This excellent river Narmadā was praised by sages with a desire for the well-being of the worlds. She came out of Rudra's body. She always removes all sins. She is saluted by all creatures.

18-20a. She is also extolled by gods, gandharvas and celestial nymphs: "Salutation to you, O (river) of holy water, O you going to the ocean. Salutation to you who was taken out by the sages from Śiva 's body. Salutation to you who are chosen by Dharma , O you of an excellent face; salutation to you, O you who are saluted by the host of sages. Salutation to you who purify the pure; salutation to you who are well-worshipped by the entire world."

20b-22. He, who, with a pure mind daily recites this hymn, if a brāhmaṇa , obtains (mastery over) the Vedas ; if a kṣatriya , would be victorious; if a vaiśya , would be profited; if a s ūdra, would get a good position. One who desires food, would always have it just by remembering her. God Maheśvara himself always resorts to Narmadā. Therefore the river should be looked upon as holy and remover of sins.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 18

More Tīrthas on the Bank of Narmadā

Chapter 225 of 693 · 123 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
तदाप्रभृति ब्रह्माद्या ऋषयश्च तपोधनाः ।
सेवंते नर्मदां राजन्कामक्रोधविवर्जिताः १।
तस्मिन्निपति तं दृष्ट्वा शूलं देवस्य भूतले ।
तस्य पुण्यं समाख्यातं शंकरेण महात्मना २।
शूलभेदेति विख्यातं तीर्थं पुण्यतमं महत् ।
तत्र स्नात्वार्च्चयेद्देवं गोसहस्रफलं लभेत् ३।
त्रिरात्रं कारयेद्यस्तु तस्मिन्तीर्थे नराधिप ।
अर्चयित्वा महादेवं पुनर्जन्म न विद्यते ४।
भीमेश्वरं ततो गच्छेन्नर्मदेश्वरमुत्तमम् ।
आदित्येश्वरं महापुण्यं तथाऽज्यमधुना सह ५।
मल्लिकेश्वरमभ्यर्च्य पर्याप्तं जन्मनः फलम् ।
वरुणेश्वरं ततः पश्येन्नीराजेश्वरमुत्तमम् ६।
सर्वतीर्थफलं तस्य पंचायतनदर्शनात् ।
ततोगच्छेत राजेंद्र युद्धं वै यत्र साधितम् ७।

कोटितीर्थं तु विख्यातमसुरा यत्र योधिताः ।
यत्र ते निहता राजन्दानवा बलदर्पिताः ८।
तेषां शिरांसि गृह्यंते निहतास्ते समागताः ।
तैस्तु संस्थापितो देवः शूलपाणिर्महेश्वरः ९।
कोटिर्विनिहता तत्र तेन कोटीश्वरः स्मृतः ।
दर्शनात्तस्य तीर्थस्य सदेहः स्वर्गमावहेत् १०।
तदा इंद्रेण क्षुद्रत्वाद्वज्रकीलेन यंत्रितः ।
तदाप्रभृति लोकानां स्वर्गमत्वं निवारितम् ११।
सघृतं श्रीफलं दत्वा दत्वा चांते प्रदक्षिणम् ।
सर्वतः सह देवेन शिरसादाय धारयेत् ।
सर्वकामेन संपूर्णो राजा भवति पांडव १२।
मृतो रुद्रत्वमाप्नोति न चेह जायते पुनः ।
स्वर्गं गत्वा ततो राज्यं कृत्वागत्य ततो दिवम् १३।
महादेवं तथोपास्य त्रयोदश्यां हि मानवः ।
स्नातमात्रो नरस्तत्र सर्वयज्ञफलं लभेत् १४।

ततो गच्छेत राजेंद्र तीर्थं परमशोभनम् ।
नराणां पापनाशाय अगस्त्येश्वरमुत्तमम् १५।
तत्र स्नात्वा नरो राजन्मुच्यते ब्रह्महत्यया ।
कार्तिकस्य तु मासस्य कृष्णपक्षचतुर्दशी १६।
घृतेन स्नापयेद्देवं समाधिस्थो जितेंद्रियः ।
एकविंशकुलोपेतो न मुच्येदैश्वरात्पदात् १७।
धेनवोपानहंच्छत्रं तथा दद्याच्च कंबलम् ।
भोजनं चैव विप्राणां सर्वं कोटिगुणं भवेत् १८।
ततो गच्छेत राजेंद्र रविस्तवमनुत्तमम् ।
तत्र स्नात्वा नरो राजन्सिंहासनगतिर्भवेत् १९।
नर्मदा दक्षिणे कूले तीर्थं शक्रस्य विश्रुतम् ।
उपोष्य रजनीमेकां स्नानं तत्र समाचरेत् २०।
स्नानं कृत्वा यथान्यायमर्च्चयेतु जनार्दनम् ।
गोसहस्रफलं तस्य विष्णुलोकं स गच्छति २१।
ऋषितीर्थं ततो गच्छेत्सर्वपापहरं नृणाम् ।

स्नातमात्रो नरस्तत्र शिवलोके महीयते २२।
नारदस्य च तत्रैव तीर्थं परमशोभनम् ।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् २३।
देवतीर्थं ततो गच्छेद्ब्रह्मणा निर्मितं पुरा ।
तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते २४।
अमरकंटकं ततो गच्छेदमरस्थापितं पुरा ।
स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् २५।
ततो गच्छेत राजेंद्र वामनेश्वरमुत्तमम् ।
तत्र वामनकं दृष्ट्वा मुच्यते ब्रह्महत्यया २६।
ऋषितीर्थं ततो गच्छेदीशानेशं पुमान्ध्रुवम् ।
वटेश्वरं ततो दृष्ट्वा पर्य्याप्तं जन्मनः फलम् २७।
भीमेश्वरं ततो गच्छेत्सर्वव्याधिविनाशनम् ।
स्नातमात्रो नरो राजन्सर्वदुःखात्प्रमुच्यते २८।
ततो गच्छेत राजेंद्र वारणेश्वरमुत्तमम् ।
तत्र स्नात्वा नरो राजन्सर्वदुःखात्प्रमुच्यते २९।

सोमतीर्थं ततो गच्छेत्पश्येच्चंद्रमनुत्तमम् ।
तत्र स्नात्वा नरो राजन्भक्त्या परमया युतः ३०।
तत्क्षणाद्दिव्यदेहस्थः शिववन्मोदते चिरम् ।
षष्टिवर्षसहस्राणि शिवलोके महीयते ३१।
ततो गच्छेत राजेंद्र पिंगलेश्वरमुत्तमम् ।
अहोरात्रोपवासेन त्रिरात्रफलमाप्नुयात् ३२।
तस्मिंस्तीर्थे तु राजेंद्र कपिलां यः प्रयच्छति ।
यावंति तस्या रोमाणि तत्प्रसूतकुलस्य च ३३।
तावद्वर्षसहस्राणि रुद्रलोके महीयते ।

यस्तुप्राणपरित्यागं तत्र कुर्य्यान्नराधिप ३४।
अक्षयं मोदते कालं यावच्चंद्रदिवाकरौ ।
नर्मदातटमाश्रित्य तिष्ठंति ये तु मानवाः ३५।
ते मृताः स्वर्गमायांति तथा सुकृतिनो यथा ।
सुरभिकेश्वरं गच्छेन्नारकं कोटिकेश्वरम् ३६।
गंगावतरणे तत्र दिने पुण्यो न संशयः ।

नंदितीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत् ३७।
तुष्यते तं तु नंदीशः सोमलोके महीयते ।
ततो द्वीपेश्वरं गच्छेद्व्यासतीर्थं तपोवनम् ३८।
निवर्तिता पुरा तत्र व्यासभीता महानदी ।
हुंकारिता तु व्यासेन दक्षिणेन ततो गता ३९।
प्रदक्षिणं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप ।
व्यासस्तस्य भवेत्प्रीतो वांछितं लभते फलम् ४०।
सूत्रेण वेष्टयेद्यस्तु दीप्तं देवं सवेदिकम् ।
क्रीडते ह्यक्षयं कालं यथा रुद्रस्तथैव सः ४१।
ततो गच्छेत राजेंद्र एरंडीतीर्थमुत्तमम् ।
संगमे तु नरः स्नात्वा मुच्यते सर्वपातकैः ४२।
एरंडी त्रिषु लोकेषु विख्याता पापनाशिनी ।
अथवाश्वयुजे मासे शुक्लपक्षस्य चाष्टमी ४३।
शुचिर्भूत्वा नरः स्नात्वा सोपवासपरायणः ४४।
ब्राह्मणं भोजयेदेकं कोटिर्भवति भोजिता ।

एरंडीसंगमे स्नात्वा भक्तिभावानुरंजितः ४५।
शुक्तिकां शिरसि स्थाप्य अवगाह्य च वै जलम् ।
नर्मदोदकसंमिश्रं मुच्यते सर्वकिल्बषैः ४६।
प्रदक्षिणं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप ।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुंधरा ४७।
ततः सुवर्णतिलके स्नात्वा दत्वा च कांचनम् ।
कांचनेन विमानेन रुद्रलोके महीयते ४८।
ततः स्वर्गच्युतः कालाद्राजा भवति वीर्यवान् ।
ततो गच्छेत राजेंद्र इक्षुनद्यास्तु संगमम् ४९।
त्रैलोक्ये विश्रुतं दिव्यं तत्र संनिहितः शिवः ।
तत्र स्नात्वा नरो राजन्गाणपत्यमवाऽप्नुयात् ५०।
स्कंदतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम् ।
आजन्मनः कृतं पापं स्नानमात्राद्व्यपोहति ५१।
आंगिरसं ततो गच्छेत्स्नानं तत्र समाचरेत् ।
गोसहस्रफलं तस्य रुद्रलोके महीयते ५२।

लांगलतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम् ।
तत्र गत्वा तु राजेंद्र स्नानं तत्र समाचरेत् ५३।

सप्तजन्मकृतैः पापैर्मुच्यते नात्र संशयः ।
वटेश्वरं ततो गच्छेत्सर्वतीर्थमनुत्तमम् ५४।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत् ।
संगमेश्वरं ततो गच्छेत्सर्वपापहरं परम् ५५।
तत्र स्नात्वा नरो राज्यं लभते नात्र संशयः ।
भद्रतीर्थं समासाद्य दानं दद्यात्तु यो नरः ५६।
तस्य तीर्थप्रभावेण सर्वं कोटिगुणं भवेत् ।
अथ नारी भवेत्कापि तत्र स्नानं समाचरेत् ५७।
गौरीतुल्या भवेत्सा तु इंद्रं याति न संशयः ।
अंगारेश्वरं ततो गच्छेत्स्नानं तत्र समाचरेत् ५८।
स्नातमात्रो नरस्तत्र रुद्रलोके महीयते ।
अंगारक्यां चतुर्थ्यां तु स्नानं तत्र समाचरेत् ५९।
अक्षयं मोदते कालं मुरारिकृतशासनः ।

अयोनिसंगमे स्नात्वा न पश्येद्योनिमंदिरम् ६०।
पांडवेश्वरकं गत्वा स्नानं तत्र समाचरेत् ।
अक्षयं मोदते कालमवध्यस्तु सुरासुरैः ६१।
विष्णुलोकं ततो गत्वा क्रीडाभोगसमन्वितः ।
तत्र भुक्त्वा महाभोगान्मर्त्ये राजाभिजायते ६२।
कंबोतिकेश्वरं गच्छेत्स्नानं तत्र समाचरेत् ।
उत्तरायणे तु संप्राप्ते यदिच्छेत्तस्य तद्भवेत् ६३।
चंद्रभागां ततो गच्छेत्स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र सोमलोके महीयते ६४।
ततो गच्छेत राजेंद्र तीर्थं शक्रस्य विश्रुतम् ।
पूजितं देवराजेन देवैरपि नमस्कृतम् ६५।
तत्र स्नात्वा नरो राजन्दानं दत्वा च कांचनम् ।
अथवा नीलवर्णाभं वृषभं यः समुत्सृजेत् ६६।
वृषभस्य तु रोमाणि तत्प्रसूतिकुलेषु च ।
तावद्वर्षसहस्राणि नरो हरपुरे वसेत् ६७।

ततः स्वर्गात्परिभ्रष्टो राजा भवति वीर्यवान् ।
अश्वानां श्वेतवर्णानां सहस्रेषु नराधिप ६८।
स्वामी भवति मर्त्येषु तस्य तीर्थ प्रभावतः ।
ततो गच्छेत राजेंद्र ब्रह्मावर्त्तमनुत्तमम् ६९।
तत्र स्नात्वा नरो राजंस्तर्पयेत्पितृदेवताः ।
उपोष्य रजनीमेकां पिंडं दत्वा यथाविधि ७०।
कन्यागते यथाऽदित्ये अक्षयं संचितं भवेत् ।
ततो गच्छेत राजेंद्र कपिलातीर्थमुत्तमम् ७१।
तत्र स्नात्वा नरो राजन्कपिलां यः प्रयच्छति ।
संपूर्णां पृथिवीं दत्वा यत्फलं तदवाप्नुयात् ७२।

नर्मदेश्वरं परं तीर्थं न भूतं न भविष्यति ।
तत्र स्नात्वा नरो राजन्नश्वमेधफलं लभेत् ७३।
तत्र सर्वगतो राजा पृथिव्यामभिजायते ।
सर्वलक्षणसंपूर्णः सर्वव्याधिविवर्जितः ७४।
नार्मदीयोत्तरेकूले तीर्थं परमशोभनम् ।

आदित्यायतनं रम्यमीश्वरेण तु भावितम् ७५।
तत्र स्नात्वा तु राजेंद्र दानं दत्वा च शक्तितः ।
तस्य तीर्थप्रभावेण दत्तं भवति चाक्षयम् ७६।
दरिद्रा व्याधिता ये तु ये च दुष्कृतकर्मणः ।
मुच्यंते सर्वपापेभ्यः सूर्यलोकं प्रयांति च ७७।
माघमासे तु संप्राप्ते शुक्लपक्षस्य सप्तमीम् ।
वसेदायतने यस्तु निरात्मा यो जितेंद्रियः ७८।
न जायते व्याधितश्च कालेंधो बधिरस्तथा ।
सुभगो रूपसंपन्नः स्त्रीणां भवति वल्लभः ७९।
इदं तीर्थं महापुण्यं मार्कंडेयेन भाषितम् ।
ये प्रयांति न राजेंद्र वंचितास्ते न संशयः ८०।
मासेश्वरं ततो गच्छेत्स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र स्वर्गलोकमवाप्नुयात् ८१।
मोदते सर्वलोकस्थो यावदिंद्राश्चतुर्दश ।
ततः समीपतः स्थित्वा नागेश्वरं तपोवनम् ८२।

तत्र स्नात्वा तु राजेंद्र शुचिर्भूत्वा समाहितः ।
बहुभिर्नागकन्याभिः क्रीडते कालमक्षयम् ८३।
कुबेरभवनं गच्छेत्कुबेरो यत्र संस्थितः ।
कालेश्वरं परं तीर्थं कुबेरो यत्र तोषितः ८४।
यत्र स्नात्वा तु राजेंद्र सर्वसंपदमाप्नुयात् ।
ततः पश्चिमतो गच्छेन्मरुतालयमुत्तमम् ८५।
तत्र स्नात्वा तु राजेंद्र शुचिर्भूत्वा समाहितः ।
कांचनं तु ततो दद्यादन्नशक्त्या तु बुद्धिमान् ८६।
पुष्पकेण विमानेन वायुलोकं स गच्छति ।
मम तीर्थं ततो गच्छेन्माघमासे युधिष्ठिर ८७।
कृष्णपक्षे चतुर्दश्यां स्नानं तत्र समाचरेत् ।
नक्तं भोज्यं ततः कुर्यान्न गच्छेद्योनिसंकटम् ८८।
अहल्यातीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र अप्सरोभिः प्रमोदते ८९।
पारमेश्वरे तपस्तप्त्वा अहल्या मुक्तिमागमत् ।

चैत्रमासे तु संप्राप्ते शुक्लपक्षे त्रयोदशी ९०।
कामदेवदिने तस्मिन्नहल्यां तु प्रपूजयेत् ।
यत्र तत्र समुत्पन्नो नरस्तत्र प्रियो भवेत् ९१।

स्त्रीवल्लभो भवेच्छ्रीमान्कामदेव इवापरः ।
अयोध्यां तु समासाद्य तीर्थं शक्रस्य विश्रुतम् ९२।
स्नातमात्रो नरस्तत्र गोसहस्र फलं लभेत् ।
सोमतीर्थं ततो गच्छेत्स्नानमात्रं समाचरेत् ९३।
स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते ।
सोमग्रहे तु राजेंद्र पापक्षयकरं भवेत् ९४।
त्रैलोक्यविश्रुतं राजन्सोमतीर्थं महाफलम् ।
यस्तु चांद्रायणं कुर्यात्तस्मिंस्तीर्थे नराधिप ९५।
सर्वपापविशुद्धात्मा सोमलोकं स गच्छति ।
अग्निप्रवेशे तु जलेप्यथवापि ह्यनाशने ९६।
सोमतीर्थे मृतो यस्तु नासौ मर्त्येभिजायते ।
स्तंभतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत् ९७।

स्नातमात्रो नरस्तत्र सोमलोके महीयते ।
ततो गच्छेत राजेंद्र विष्णुतीर्थमनुत्तमम् ९८।
योधनीपुरविख्यातं विष्णुतीर्थमनुत्तमम् ।
असुरा योधितास्तत्र वासुदेवेन कोटिशः ९९।
तत्र तीर्थं समुत्पन्नं विष्णुः प्रीतो भवेद्दिह ।
अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहति १००।
ततो गच्छेत्तु राजेंद्र तापसेश्वरमुत्तमम् ।
अमोहकमिति ख्यातं पितॄन्यस्तत्र तर्पयेत् १०१।
पौर्णमास्याममावास्यां श्राद्धं कुर्याद्यथाविधि ।
तत्र स्नात्वा नरो राजन्पितृपिंडं तु दापयेत् १०२।
गजरूपाः शिलास्तत्र तोयमध्ये प्रतिष्ठिताः ।
तस्मिंस्तु दापयेत्पिंडं वैशाखे तु विशेषतः १०३।
तृप्यंति पितरस्तावद्यावत्तिष्ठति मेदिनी ।
ततो गच्छेत राजेंद्र सिद्धेश्वरमनुत्तमम् १०४।
तत्र गत्वा तु राजेंद्र गणपत्यंतिकं व्रजेत् ।

ततो गच्छेत राजेंद्र लिंगो यत्र जनार्दनः १०५।
तत्र स्नात्वा तु राजेंद्र विष्णुलोके महीयते ।
नर्मदादक्षिणेकूले तीर्थं परमशोभनम् १०६।
कामदेवः स्वयं तत्र तपस्तप्यत्यसौ महान् ।
दिव्यं वर्षसहस्रं तु शंकरं पर्युपासते १०७।
समाधिपर्वदग्धस्तु शंकरेण महात्मना ।
श्वेतपर्वोपमश्चैव हुताशः शुक्लपर्वणि १०८।
एते दग्धास्तु ते सर्वे कुसुमेश्वरसंस्थिताः ।
दिव्यवर्षसहस्रेण तुष्टस्तेषां महेश्वरः १०९।
उमया सहितो रुद्रस्तेषां तुष्टो वरप्रदः ।
विमोक्षयित्वा तान्सर्वान्नर्म्मदातटमास्थितान् ११०।

तस्य तीर्थप्रभावेण पुनर्देवत्वमागतः ।
त्वत्प्रसादान्महादेव तीर्थं च भवतूत्तमम् ११।
अर्धयोजनविस्तीर्णं तीर्थं दिक्षु समंततः ।
तस्मिंस्तीर्थे नरः स्नात्वा उपवासपरायणः ११२।

कुसुमायुधरूपेण रुद्रलोके महीयते ।
वैश्वानरे यमेनैव कामदेवेन वायवे ११३।
तपस्तप्त्वा तु राजेंद्र तत्रैव च पुरागतैः ।
अंधोनस्य समीपे तु नातिदूरे तु तस्य वै ११४।
स्नानं दानं च तत्रैव भोजनं पिंडपातनम् ।
अग्निवेशे जले वापि अथवापि अनाशने ११५।
अनिवर्तिका गतिस्तस्य मृतस्याप्यर्द्धयोजने ।
त्रैयंबकेण तोयेन स्नापयेन्नरपुंगवः ११६।
अंधोनमूले दत्वा तु पिंडं चैव यथाविधि ।
पितरस्तस्य तृप्यंति यावच्चंद्र दिवाकरौ ११७।
उत्तरायणे तु संप्राप्ते तत्र स्नानं करोति यः ।
पुरुषो वापि स्त्री वापि वसेदायतने शुचिः ११८।
सिद्धेश्वरस्य देवस्य प्रभाते पूजनान्नरः ।
स तां गतिमवाप्नोति न तां सर्वैर्महामखैः ११९।
यदा च तीर्थकालेन रूपवान्सुभगो भवेत् ।

मर्त्ये भवति राजासावासमुद्रांतगोचरे १२०।
क्षेत्रपालं न पश्येच्च दंडपालं महाबलम् ।
वृथा तस्य भवेद्यात्रा अदृष्ट्वा कर्णकुंडलम् १२१।
एतत्तीर्थफलं ज्ञात्वा सर्वेदेवाः समागताः ।
मुंचंति पुष्पवृष्टिं तु स्तुवंति कुसुमेश्वरम् १२२।
इति श्रीपाद्मेमहापुराणे स्वर्गखंडे अष्टादशोऽध्यायः १८।

Roman transliteration

nārada uvāca-|
tadāprabhṛti brahmādyā ṛṣayaśca tapodhanāḥ |
sevaṃte narmadāṃ rājankāmakrodhavivarjitāḥ 1|
tasminnipati taṃ dṛṣṭvā śūlaṃ devasya bhūtale |
tasya puṇyaṃ samākhyātaṃ śaṃkareṇa mahātmanā 2|
śūlabhedeti vikhyātaṃ tīrthaṃ puṇyatamaṃ mahat |
tatra snātvārccayeddevaṃ gosahasraphalaṃ labhet 3|
trirātraṃ kārayedyastu tasmintīrthe narādhipa |
arcayitvā mahādevaṃ punarjanma na vidyate 4|
bhīmeśvaraṃ tato gacchennarmadeśvaramuttamam |
ādityeśvaraṃ mahāpuṇyaṃ tathā'jyamadhunā saha 5|
mallikeśvaramabhyarcya paryāptaṃ janmanaḥ phalam |
varuṇeśvaraṃ tataḥ paśyennīrājeśvaramuttamam 6|
sarvatīrthaphalaṃ tasya paṃcāyatanadarśanāt |

tatogaccheta rājeṃdra yuddhaṃ vai yatra sādhitam 7|

koṭitīrthaṃ tu vikhyātamasurā yatra yodhitāḥ |
yatra te nihatā rājandānavā baladarpitāḥ 8|
teṣāṃ śirāṃsi gṛhyaṃte nihatāste samāgatāḥ |
taistu saṃsthāpito devaḥ śūlapāṇirmaheśvaraḥ 9|
koṭirvinihatā tatra tena koṭiśvaraḥ smṛtaḥ |
darśanāttasya tīrthasya sadehaḥ svargamāvahet 10|
tadā iṃdreṇa kṣudratvādvajrakīlena yaṃtritaḥ |
tadāprabhṛti lokānāṃ svargamatvaṃ nivāritam 11|
saghṛtaṃ śrīphalaṃ datvā datvā cāṃte pradakṣiṇam |
sarvataḥ saha devena śirasādāya dhārayet |
sarvakāmena saṃpūrṇo rājā bhavati pāṃḍava 12|
mṛto rudratvamāpnoti na ceha jāyate punaḥ |
svargaṃ gatvā tato rājyaṃ kṛtvāgatya tato divam 13|
mahādevaṃ tathopāsya trayodaśyāṃ hi mānavaḥ |
snātamātro narastatra sarvayajñaphalaṃ labhet 14|

tato gaccheta rājeṃdra tīrthaṃ paramaśobhanam |
narāṇāṃ pāpanāśāya agastyeśvaramuttamam 15|
tatra snātvā naro rājanmucyate brahmahatyayā |
kārtikasya tu māsasya kṛṣṇapakṣacaturdaśī 16|
ghṛtena snāpayeddevaṃ samādhistho jiteṃdriyaḥ |
ekaviṃśakulopeto na mucyedaiśvarātpadāt 17|
dhenavopānahaṃcchatraṃ tathā dadyācca kaṃbalam |
bhojanaṃ caiva viprāṇāṃ sarvaṃ koṭiguṇaṃ bhavet 18|
tato gaccheta rājeṃdra ravistavamanuttamam |
tatra snātvā naro rājansiṃhāsanagatirbhavet 19|
narmadā dakṣiṇe kūle tīrthaṃ śakrasya viśrutam |
upoṣya rajanīmekāṃ snānaṃ tatra samācaret 20|
snānaṃ kṛtvā yathānyāyamarccayettu janārdanam |
gosahasraphalaṃ tasya viṣṇulokaṃ sa gacchati 21|
ṛṣitīrthaṃ tato gacchetsarvapāpaharaṃ nṛṇām |

snātamātro narastatra śivaloke mahīyate 22|
nāradasya ca tatraiva tīrthaṃ paramaśobhanam |
snātamātro narastatra gosahasraphalaṃ labhet 23|
devatīrthaṃ tato gacchedbrahmaṇā nirmitaṃ purā |
tatra snātvā naro rājanbrahmaloke mahīyate 24|
amarakaṃṭakaṃ tato gacchedamarasthāpitaṃ purā |
snātamātro narastatra gosahasraphalaṃ labhet 25|
tato gaccheta rājeṃdra vāmaneśvaramuttamam |
tatra vāmanakaṃ dṛṣṭvā mucyate brahmahatyayā 26|
ṛṣitīrthaṃ tato gacchedīśāneśaṃ pumāndhruvam |
vaṭeśvaraṃ tato dṛṣṭvā paryyāptaṃ janmanaḥ phalam 27|
bhīmeśvaraṃ tato gacchetsarvavyādhivināśanam |
snātamātro naro rājansarvaduḥkhātpramucyate 28|
tato gaccheta rājeṃdra vāraṇeśvaramuttamam |
tatra snātvā naro rājansarvaduḥkhātpramucyate 29|

somatīrthaṃ tato gacchetpaśyeccaṃdramanuttamam |
tatra snātvā naro rājanbhaktyā paramayā yutaḥ 30|
tatkṣaṇāddivyadehasthaḥ śivavanmodate ciram |

ṣaṣṭivarṣasahasrāṇi śivaloke mahīyate 31|
tato gaccheta rājeṃdra piṃgaleśvaramuttamam |
ahorātropavāsena trirātraphalamāpnuyāt 32|
tasmiṃstīrthe tu rājeṃdra kapilāṃ yaḥ prayacchati |
yāvaṃti tasyā romāṇi tatprasūtakulasya ca 33|
tāvadvarṣasahasrāṇi rudraloke mahīyate |
yastuprāṇaparityāgaṃ tatra kuryyānnarādhipa 34|
akṣayaṃ modate kālaṃ yāvaccaṃdradivākarau |
narmadātaṭamāśritya tiṣṭhaṃti ye tu mānavāḥ 35|
te mṛtāḥ svargamāyāṃti tathā sukṛtino yathā |
surabhikeśvaraṃ gacchennārakaṃ koṭikeśvaram 36|
gaṃgāvataraṇe tatra dine puṇyo na saṃśayaḥ |

naṃditīrthaṃ tato gacchetsnānaṃ tatra samācaret 37|
tuṣyate taṃ tu naṃdīśaḥ somaloke mahīyate |
tato dvīpeśvaraṃ gacchedvyāsatīrthaṃ tapovanam 38|
nivartitā purā tatra vyāsabhītā mahānadī |
huṃkāritā tu vyāsena dakṣiṇena tato gatā 39|
pradakṣiṇaṃ tu yaḥ kuryāttasmiṃstīrthe narādhipa |
vyāsastasya bhavetprīto vāṃchitaṃ labhate phalam 40|
sūtreṇa veṣṭayedyastu dīptaṃ devaṃ savedikam |
krīḍate hyakṣayaṃ kālaṃ yathā rudrastathaiva saḥ 41|
tato gaccheta rājeṃdra eraṃḍītīrthamuttamam |
saṃgame tu naraḥ snātvā mucyate sarvapātakaiḥ 42|
eraṃḍī triṣu lokeṣu vikhyātā pāpanāśinī |
athavāśvayuje māse śuklapakṣasya cāṣṭamī 43|
śucirbhūtvā naraḥ snātvā sopavāsaparāyaṇaḥ 44|
brāhmaṇaṃ bhojayedekaṃ koṭirbhavati bhojitā |

eraṃḍīsaṃgame snātvā bhaktibhāvānuraṃjitaḥ 45|
śuktikāṃ śirasi sthāpya avagāhya ca vai jalam |
narmadodakasaṃmiśraṃ mucyate sarvakilbaṣaiḥ 46|
pradakṣiṇaṃ tu yaḥ kuryāttasmiṃstīrthe narādhipa |
pradakṣiṇīkṛtā tena saptadvīpā vasuṃdharā 47|
tataḥ suvarṇatilake snātvā datvā ca kāṃcanam |
kāṃcanena vimānena rudraloke mahīyate 48|
tataḥ svargacyutaḥ kālādrājā bhavati vīryavān |
tato gaccheta rājeṃdra ikṣunadyāstu saṃgamam 49|
trailokye viśrutaṃ divyaṃ tatra saṃnihitaḥ śivaḥ |
tatra snātvā naro rājangāṇapatyamavā'pnuyāt 50|
skaṃdatīrthaṃ tato gacchetsarvapāpapraṇāśanam |
ājanmanaḥ kṛtaṃ pāpaṃ snānamātrādvyapohati 51|
āṃgirasaṃ tato gacchetsnānaṃ tatra samācaret |
gosahasraphalaṃ tasya rudraloke mahīyate 52|

lāṃgalatīrthaṃ tato gacchetsarvapāpapraṇāśanam |
tatra gatvā tu rājeṃdra snānaṃ tatra samācaret 53|
saptajanmakṛtaiḥ pāpairmucyate nātra saṃśayaḥ |
vaṭeśvaraṃ tato gacchetsarvatīrthamanuttamam 54|
tatra snātvā naro rājangosahasraphalaṃ labhet |
saṃgameśvaraṃ tato gacchetsarvapāpaharaṃ param 55|
tatra snātvā naro rājyaṃ labhate nātra saṃśayaḥ |
bhadratīrthaṃ samāsādya dānaṃ dadyāttu yo naraḥ 56|

tasya tīrthaprabhāveṇa sarvaṃ koṭiguṇaṃ bhavet |
atha nārī bhavetkāpi tatra snānaṃ samācaret 57|
gaurītulyā bhavetsā tu iṃdraṃ yāti na saṃśayaḥ |
aṃgāreśvaraṃ tato gacchetsnānaṃ tatra samācaret 58|
snātamātro narastatra rudraloke mahīyate |
aṃgārakyāṃ caturthyāṃ tu snānaṃ tatra samācaret 59|
akṣayaṃ modate kālaṃ murārikṛtaśāsanaḥ |

ayonisaṃgame snātvā na paśyedyonimaṃdiram 60|
pāṃḍaveśvarakaṃ gatvā snānaṃ tatra samācaret |
akṣayaṃ modate kālamavadhyastu surāsuraiḥ 61|
viṣṇulokaṃ tato gatvā krīḍābhogasamanvitaḥ |
tatra bhuktvā mahābhogānmartye rājābhijāyate 62|
kaṃbotikeśvaraṃ gacchetsnānaṃ tatra samācaret |
uttarāyaṇe tu saṃprāpte yadicchettasya tadbhavet 63|
caṃdrabhāgāṃ tato gacchetsnānaṃ tatra samācaret |
snātamātro narastatra somaloke mahīyate 64|
tato gaccheta rājeṃdra tīrthaṃ śakrasya viśrutam |
pūjitaṃ devarājena devairapi namaskṛtam 65|
tatra snātvā naro rājandānaṃ datvā ca kāṃcanam |
athavā nīlavarṇābhaṃ vṛṣabhaṃ yaḥ samutsṛjet 66|
vṛṣabhasya tu romāṇi tatprasūtikuleṣu ca |
tāvadvarṣasahasrāṇi naro harapure vaset 67|

tataḥ svargātparibhraṣṭo rājā bhavati vīryavān |
aśvānāṃ śvetavarṇānāṃ sahasreṣu narādhipa 68|
svāmī bhavati martyeṣu tasya tīrtha prabhāvataḥ |
tato gaccheta rājeṃdra brahmāvarttamanuttamam 69|
tatra snātvā naro rājaṃstarpayetpitṛdevatāḥ |
upoṣya rajanīmekāṃ piṃḍaṃ datvā yathāvidhi 70|
kanyāgate yathā'ditye akṣayaṃ saṃcitaṃ bhavet |
tato gaccheta rājeṃdra kapilātīrthamuttamam 71|
tatra snātvā naro rājankapilāṃ yaḥ prayacchati |
saṃpūrṇāṃ pṛthivīṃ datvā yatphalaṃ tadavāpnuyāt 72|
narmadeśvaraṃ paraṃ tīrthaṃ na bhūtaṃ na bhaviṣyati |
tatra snātvā naro rājannaśvamedhaphalaṃ labhet 73|
tatra sarvagato rājā pṛthivyāmabhijāyate |
sarvalakṣaṇasaṃpūrṇaḥ sarvavyādhivivarjitaḥ 74|
nārmadīyottarekūle tīrthaṃ paramaśobhanam |

ādityāyatanaṃ ramyamīśvareṇa tu bhāvitam 75|
tatra snātvā tu rājeṃdra dānaṃ datvā ca śaktitaḥ |
tasya tīrthaprabhāveṇa dattaṃ bhavati cākṣayam 76|
daridrā vyādhitā ye tu ye ca duṣkṛtakarmaṇaḥ |
mucyaṃte sarvapāpebhyaḥ sūryalokaṃ prayāṃti ca 77|
māghamāse tu saṃprāpte śuklapakṣasya saptamīm |
vasedāyatane yastu nirātmā yo jiteṃdriyaḥ 78|
na jāyate vyādhitaśca kāleṃdho badhirastathā |
subhago rūpasaṃpannaḥ strīṇāṃ bhavati vallabhaḥ 79|
idaṃ tīrthaṃ mahāpuṇyaṃ mārkaṃḍeyena bhāṣitam |
ye prayāṃti na rājeṃdra vaṃcitāste na saṃśayaḥ 80|
māseśvaraṃ tato gacchetsnānaṃ tatra samācaret |
snātamātro narastatra svargalokamavāpnuyāt 81|

modate sarvalokastho yāvadiṃdrāścaturdaśa |
tataḥ samīpataḥ sthitvā nāgeśvaraṃ tapovanam 82|

tatra snātvā tu rājeṃdra śucirbhūtvā samāhitaḥ |
bahubhirnāgakanyābhiḥ krīḍate kālamakṣayam 83|
kuberabhavanaṃ gacchetkubero yatra saṃsthitaḥ |
kāleśvaraṃ paraṃ tīrthaṃ kubero yatra toṣitaḥ 84|
yatra snātvā tu rājeṃdra sarvasaṃpadamāpnuyāt |
tataḥ paścimato gacchenmarutālayamuttamam 85|
tatra snātvā tu rājeṃdra śucirbhūtvā samāhitaḥ |
kāṃcanaṃ tu tato dadyādannaśaktyā tu buddhimān 86|
puṣpakeṇa vimānena vāyulokaṃ sa gacchati |
mama tīrthaṃ tato gacchenmāghamāse yudhiṣṭhira 87|
kṛṣṇapakṣe caturdaśyāṃ snānaṃ tatra samācaret |
naktaṃ bhojyaṃ tataḥ kuryānna gacchedyonisaṃkaṭam 88|
ahalyātīrthaṃ tato gacchetsnānaṃ tatra samācaret |
snātamātro narastatra apsarobhiḥ pramodate 89|
pārameśvare tapastaptvā ahalyā muktimāgamat |

caitramāse tu saṃprāpte śuklapakṣe trayodaśī 90|
kāmadevadine tasminnahalyāṃ tu prapūjayet |
yatra tatra samutpanno narastatra priyo bhavet 91|
strīvallabho bhavecchrīmānkāmadeva ivāparaḥ |
ayodhyāṃ tu samāsādya tīrthaṃ śakrasya viśrutam 92|
snātamātro narastatra gosahasra phalaṃ labhet |
somatīrthaṃ tato gacchetsnānamātraṃ samācaret 93|
snātamātro narastatra sarvapāpaiḥ pramucyate |
somagrahe tu rājeṃdra pāpakṣayakaraṃ bhavet 94|
trailokyaviśrutaṃ rājansomatīrthaṃ mahāphalam |
yastu cāṃdrāyaṇaṃ kuryāttasmiṃstīrthe narādhipa 95|
sarvapāpaviśuddhātmā somalokaṃ sa gacchati |
agnipraveśe tu jalepyathavāpi hyanāśane 96|
somatīrthe mṛto yastu nāsau martyebhijāyate |
staṃbhatīrthaṃ tato gacchetsnānaṃ tatra samācaret 97|

snātamātro narastatra somaloke mahīyate |
tato gaccheta rājeṃdra viṣṇutīrthamanuttamam 98|
yodhanīpuravikhyātaṃ viṣṇutīrthamanuttamam |
asurā yodhitāstatra vāsudevena koṭiśaḥ 99|
tatra tīrthaṃ samutpannaṃ viṣṇuḥ prīto bhavediha |
ahorātropavāsena brahmahatyāṃ vyapohati 100|
tato gacchettu rājeṃdra tāpaseśvaramuttamam |
amohakamiti khyātaṃ pitṝnyastatra tarpayet 101|
paurṇamāsyāmamāvāsyāṃ śrāddhaṃ kuryādyathāvidhi |
tatra snātvā naro rājanpitṛpiṃḍaṃ tu dāpayet 102|
gajarūpāḥ śilāstatra toyamadhye pratiṣṭhitāḥ |
tasmiṃstu dāpayetpiṃḍaṃ vaiśākhe tu viśeṣataḥ 103|
tṛpyaṃti pitarastāvadyāvattiṣṭhati medinī |
tato gaccheta rājeṃdra siddheśvaramanuttamam 104|
tatra gatvā tu rājeṃdra gaṇapatyaṃtikaṃ vrajet |

tato gaccheta rājeṃdra liṃgo yatra janārdanaḥ 105|
tatra snātvā tu rājeṃdra viṣṇuloke mahīyate |

narmadādakṣiṇekūle tīrthaṃ paramaśobhanam 106|
kāmadevaḥ svayaṃ tatra tapastapyatyasau mahān |
divyaṃ varṣasahasraṃ tu śaṃkaraṃ paryupāsate 107|
samādhiparvadagdhastu śaṃkareṇa mahātmanā |
śvetaparvopamaścaiva hutāśaḥ śuklaparvaṇi 108|
ete dagdhāstu te sarve kusumeśvarasaṃsthitāḥ |
divyavarṣasahasreṇa tuṣṭasteṣāṃ maheśvaraḥ 109|
umayā sahito rudrasteṣāṃ tuṣṭo varapradaḥ |
vimokṣayitvā tānsarvānnarmmadātaṭamāsthitān 110|
tasya tīrthaprabhāveṇa punardevatvamāgataḥ |
tvatprasādānmahādeva tīrthaṃ ca bhavatūttamam 111|
ardhayojanavistīrṇaṃ tīrthaṃ dikṣu samaṃtataḥ |
tasmiṃstīrthe naraḥ snātvā upavāsaparāyaṇaḥ 112|

kusumāyudharūpeṇa rudraloke mahīyate |
vaiśvānare yamenaiva kāmadevena vāyave 113|
tapastaptvā tu rājeṃdra tatraiva ca purāgataiḥ |
aṃdhonasya samīpe tu nātidūre tu tasya vai 114|
snānaṃ dānaṃ ca tatraiva bhojanaṃ piṃḍapātanam |
agniveśe jale vāpi athavāpi anāśane 115|
anivartikā gatistasya mṛtasyāpyarddhayojane |
traiyaṃbakeṇa toyena snāpayennarapuṃgavaḥ 116|
aṃdhonamūle datvā tu piṃḍaṃ caiva yathāvidhi |
pitarastasya tṛpyaṃti yāvaccaṃdra divākarau 117|
uttarāyaṇe tu saṃprāpte tatra snānaṃ karoti yaḥ |
puruṣo vāpi strī vāpi vasedāyatane śuciḥ 118|
siddheśvarasya devasya prabhāte pūjanānnaraḥ |
sa tāṃ gatimavāpnoti na tāṃ sarvairmahāmakhaiḥ 119|
yadā ca tīrthakālena rūpavānsubhago bhavet |

martye bhavati rājāsāvāsamudrāṃtagocare 120|
kṣetrapālaṃ na paśyecca daṃḍapālaṃ mahābalam |
vṛthā tasya bhavedyātrā adṛṣṭvā karṇakuṃḍalam 121|
etattīrthaphalaṃ jñātvā sarvedevāḥ samāgatāḥ |
muṃcaṃti puṣpavṛṣṭiṃ tu stuvaṃti kusumeśvaram 122|
iti śrīpādmemahāpurāṇe svargakhaṃḍe aṣṭādaśo'dhyāyaḥ 18|

English translation

Nārada said :

1-7. Since then Brahmā and others, as well as the sages rich in penance, being free from lust and anger, resort to Narmadā , O king. Seeing the trident of the lord fallen at that place on the earth, the magnanimous Śiva narrated its importance. It came to be known as the great, most meritorious holy place Śūlabheda . He, who, having bathed there, would worship the god (Śiva), would obtain the fruit (of the gift) of a thousand cows. O king, he, who would pass three nights there, and would worship Mahādeva , would not be reborn. Then a man should go to Maheśvara , (then) to the excellent Narmadeśvara . (Then he should visit) the very meritorious Ādityeśvara. Then on worshipping Mallikeśvara with ghee and honey, be obtains the fruit of his existence. Then he should see (i.e. visit) Varuṇeśvara, the excellent Nirajeśvara. He gets the fruit of (visiting) all the holy places by seeing (i.e. visiting) these five. O lord of kings, he should go to the place where the battle was fought.

8-11. Koṭitīrtha is well-known where the demons were fought (with), and where these demons, proud of their strength, were destroyed. Seizing their heads he killed them who had gathered there. They installed (the representation of) Maheśvara with the trident in his hand. The point was placed there, therefore (the place) is known as Koṭitīrtha. By seeing that holy place, a man would physically go to heaven. At that time, due to meanness, Indra restrained (a man) by means of the wedge of his bolt. Since then, people's going to heaven has been checked.

12-13. O Pāṇḍava , after having offered a coconut with ghee, at the end (of this rite), by all means he should, holding a lamp on his head, go round the (representation of the) god. He gets all his desires satisfied. When he dies, he obtains Rudrahood, and is not born again in this world. Having gone to heaven, then having ruled as a king, he goes to Indra's paradise.

14-18. Similarly, having waited upon Mahādeva, a man who just bathes there gets the fruit of all sacrifices. Then, O lord of kings, a man should go to the very beautiful holy place—the excellent Agastyeśvara —that removes the sins of men. O king, a man, having bathed there, is absolved (of the sin) of killing a brāhmaṇa . A man with his senses controlled remaining in profound meditation, should bathe the representation of the god with ghee (on) the fourteenth day of the dark half of Kārtika . He, with twenty-one members (i.e. descendants) of his family, would never be deprived of lordly position. He should present cows, shoes, an umbrella, and a blanket, and also food to all brāhmaṇas . It would have a crorefold merit.

19-21. Then O lord of kings, a man should go to the excellent Ravistava. Having bathed (i.e. if a man bathes) there, he would get a throne (i.e. would be a king). On the right bank of Narmadā, the place holy to Indra (and called Śakratīrtha) is well-known. Having fasted there for a night, he should bathe. Having bathed there he should properly worship Janārdana (i.e. Viṣṇu). He gets the fruit of (having given away) a thousand cows. He goes to Viṣṇu's world.

22-23. Thence he should go to Ṛṣitīrtha , which removes all the sins of men. A man, by just bathing there, is honoured in Śiva's world. There only is the very beautiful holy place of (i.e. named after) Nārada . By just bathing there, a man would obtain the fruit of (giving away) a thousand cows.

24-25. Then he should go to Devatīrtha , formerly fashioned by Brahmā. O king, having bathed there, a man is honoured in Brahmā's world. Then he should go to Amarakaṇṭaka , formerly established by gods. Having just bathed there, a man would obtain the fruit of having given away a thousand cows.

26-27. Then he should go to Vāmaneśvara. Seeing Vāmanaka there, he is absolved of the sin of killing a brāhmaṇa. Thence a man should go to Ṛṣitīrtha, and certainly to Īśāneśa. Then having gone to (i.e. if he visits) Vaṭeśvara , he obtains the fruit of his existence.

28-29. Thence a man should go to Bhīmeśvara , which destroys all diseases. A man, O king, by just bathing there is free from all misery. Then, O lord of kings, he should go to the excellent (holy place called) Varaṇeśvara. Having bathed there, a man is free from all misery, O king.

30-31. Then he should go to Somatīrtha and should see Candra . O king, then, being full of great devotion, having bathed there, he, obtaining a celestial body just at that moment, enjoys like Śiva for a long time. He is honoured for sixty thousand years in Śiva's heaven.

32-36. Then O lord of kings, he should go to the excellent (holy place of) Piṅgaleśvara . By fasting for a day and night (there) he would obtain the fruit of (having fasted for) three nights. O lord of kings, he who gives a tawny cow (to a brāhmaṇa) at that holy place, is honoured in Rudra 's world for as many thousand years as there are hairs on his body and on the bodies of the members born in his family. O king, he who casts his life there, enjoys eternally as long as the moon and the sun will remain in the

sky. Those men who, having resorted to the bank of Narmadā, die (there), go to heaven as the men of good deeds go.

37-41. Then on the day of Gaṅgāvataraṇa , he should go to Surabhikeśvara and (the holy place called) Nāraka and Koṭikeśvara. He is blessed; no doubt about it. Thence going to Nanditīrtha, he should bathe there. Lord of Nandi (i.e. Śiva) is pleased, and the man is honoured in Soma 's heaven. Then he should go to Dīpeśvara , and the penance-grove (called) Vyāsatīrtha . Formerly the great river turned back from there, being afraid of Vyāsa . Then, when he uttered the sound 'hum', she went (i.e. flowed) towards the south. O king, he who circumambulates at the holy place, has Vyāsa pleased with him, and he gets the desired fruit. He who puts a thread round (the representation of) the god along with the altar, sports for eternal time; and he is as Rudra is (i.e. becomes Rudra-like).

42-47. Thence, O lord of kings, he should go to the excellent sacred place (called) Eraṇḍī. Having bathed (there) at the confluence, he is absolved of all sins. Eraṇḍī is well-known in the three worlds (as) destroyer of sins. Or (on) the eighth of the bright fortnight in the month of Āśvina , a man having bathed, and being pure and intent upon fasting, should feed one brāhmaṇa, (thereby) a crore (of brāhmaṇas) are fed. Having bathed at the confluence at Eraṇḍī, and delighted in devotion, a man, having placed a pearl-oyster on his head, and having plunged into the water mixed with that of Narmadā, gets absolved of all sins. O king, he who would circumambulate at that holy place, goes round the earth consisting of seven islands.

48-51. Then having bathed at Suvarṇatilaka and having given gold (to a brāhmaṇa) he is honoured in Rudra's world with a golden mansion. Then fallen from heaven after (some) time, he becomes a powerful king. Thence, O lord, he should go to the confluence of the river Ikṣu . It is well-known in the three worlds. Śiva is present there. O king, having bathed a man would attain the status of the head of the attendants of Śiva. Thence he should go to Skandatīrtha which destroys all sins. Sin committed from birth goes away merely by bathing there.

52-57a. Thence he should go to (the holy place called) Āṅgirasa , and should bathe there. He gets the fruit of (having given away) a thousand cows. He is honoured in Rudra's heaven. From there he should go to Lāṅgalatīrtha which destroys all sins. Having gone there, O lord of kings, he should bathe there. There is no doubt that (thereby) he becomes free from sins committed during seven existences. Hence he should go to Vaṭeśvara, the best of all holy places. O king, having bathed there, he would obtain the fruit of (having given away) a thousand cows. From there, he should go to the great (holy place called) Saṅgameśvara which removes all sins. Having bathed there one gets a kingdom. There is no doubt about it. All that (merit) of the man who, after reaching Bhadratīrtha , gives gifts, would become a crorefold in effect by the power of that sacred place.

57b-58a. If a woman bathes there, she would become like Gaurī , and undoubtedly goes to Indra.

58b-62. Then he should go to Aṅgāreśvara , and should bathe there. A man, merely by bathing there, is honoured in Rudra's world. On the Aṅgārakī caturthī (i.e. caturthī falling on a Tuesday) he should bathe there. Being instructed by Viṣṇu, he rejoices eternally. Having bathed at Ayonisaṅgama, he should see the Yonimandira. Having gone to Pāṇḍaveśvara, he should bathe there. He cannot be killed by gods or demons, and rejoices eternally. Then going to Viṣṇu's heaven, he is full of sport and enjoyments. Having enjoyed great pleasures there, he is born as a king in the mortal world.

63. He should go to Kambotikeśvara and should bathe there. When the summer solstice arrives, whatever he would desire would take place.

64. Thence he should go to Candrabhāgā and bathe there. A man by just bathing there is honoured in Soma's world.

65-69a. Then, O king of kings, he should go to the holy place of Śakra (i.e. Indra), which is well-known, and is honoured by the king of gods. He should give gold as a gift. Or he who would give a bull of a dark colour, would live in Hara 's city for as many thousand years as there are hairs on the body of the bull, and on the bodies of those that are born in his family. Then having fallen from heaven, he becomes a powerful king; and by the power of that holy place, he becomes, among thousands of mortals, the master of horses of white colour.

69b-74. Thence, O lord of kings, he should go to the excellent Brahmāvarta . Having bathed there, he should offer oblations to his divine manes by giving a piṇḍa according to the proper rites after having fasted for a night. When the Sun has entered Virgo, (this merit) would be stored eternally. Thence, O lord of kings, he should go to the excellent holy place (called) Kapilātīrtha . O king, he, who, after bathing there, gives a tawny cow (to a brāhmaṇa), would get the fruit which would be got by giving the entire earth. Narmadeśvara is a great holy place. There has not been or will not be (other) holy place (like this). O king, having bathed there, a man would obtain the fruit of a horse sacrifice. (A man who has gone there) is born as a sovereign emperor on the earth; he is perfect with all (good) characteristics and free from all diseases.

75-80. On the northern bank of Narmadā, there is a very auspicious holy place (called) Ādityāyana; it is charming and is created by the lord. O lord of kings, the gift given there after having bathed there becomes inexhaustible by the power of that holy place. Those that are poor, or diseased, or those that have done wicked deeds, are absolved of all sins, and go to the Sun's world. On the seventh of the bright fortnight when the month of Māgha has come, he who, without food, and with his senses controlled, would live in the temple, never suffers from diseases, does not become blind or deaf. Being fortunate and endowed with handsomeness, he becomes dear to women. This holy place is said to be very holy by Mārkaṇḍeya . O lord of kings, those who do not go there are undoubtedly deceived.

81-85a. Thence he should go to Māseśvara, and should bathe there. A man merely by bathing there, would obtain heaven. Remaining in all worlds, he rejoices as long as fourteen Indras rule. Then remaining in the penance-grove called Nāgeś - vara which is nearby, and having bathed there, O lord of kings, and being pure and concentrated, he sports for eternal time with many Nāga damsels. He should go to Kubera 's abode, where Kubera stays. Kāleśvara is a great holy place where Kubera was pleased. Bathing there, O lord of kings, he would obtain all wealth.

85b-88. Then he should go westward to the best abode of the Maruts . Having bathed there, O lord of kings, being pure and concentrated, the intelligent one should then give gold and food according to his capacity. He goes to Vāyu 's world by the Puṣpaka aeroplane. O Yudhiṣṭhira , then in the month of Māgha he should go to my Tīrtha . On the fourteenth day of a dark fortnight he should bathe there. Then he should eat at night, and should not go to Yonisaṃkaṭa.

89-97a. Thence he should go to Ahalyātīrtha . After merely having bathed there, he rejoices with celestial nymphs. Ahalyā got liberated after having practised penance at the Parameśvara (tīrtha). When the thirteenth day of the bright half of Caitra has arrived, he should, on that day holy to god Cupid, worship Ahalyā. A man who is born anywhere (i.e. in any family), would be dear there. He would be dear to women, would be prosperous and like another god of love. Having reached Ayodhyā , (he should visit) the well-known Śakratīrtha. Having merely bathed there, a man would obtain the fruit of (giving) a thousand cows. Thence he should go to Somatīrtha and just bathe there. A man who has just bathed there, is absolved of all sins. On (the day of) the planet Moon, O lord of kings, it would remove all sins. O king, Somatīrtha is well-known in the three worlds, and gives a great fruit. O lord of men, he, who observes there the Cāndrāyaṇa vow, goes, after his soul is purified from all sins, to Soma's heaven. He who dies at Somatīrtha by entering fire or in the water or by living without food, is not born in the mortal world.

97b-100. Thence he should go to Stambhatīrtha , and should bathe there. By merely bathing there, a man is honoured in Soma's heaven. Then, O lord of kings, he should go to the excellent Viṣṇutīrtha . The excellent Viṣṇutīrtha is (also) well-known as Yodhanīpura. Vāsudeva fought with crores of demons there. There a holy place came up; and here (i.e. at this holy place) Viṣṇu would be pleased. By observing a fast day and night, he keeps off (the sin of) the murder of a brāhmaṇa.

101-104a. Then O lord of kings, he should go to the excellent (holy place called) Tāpaseśvara . It is known as Amohaka . There he should offer oblations to his manes. On the full moon or the new moon day he should offer a śrāddha according to the proper rite. Having bathed there, O king, he should offer piṇḍa to his manes. In it stand stones of the form of elephants. At that (holy place) he should offer piṇḍa—especially in (the month of) Vaiśākha . His manes remain pleased as long as the earth will remain.

104b-121. Thence, O lord of kings, he should go to the excellent Siddheśvara . Going there he should go near Gaṇapati . From there, he should go to the place where there is Janārdana (as a) liṅga . O lord of kings, having bathed there, he is honoured in Viṣṇu's world. On the right bank of Narmada there is a very auspicious holy place. This great Kāmadeva (i.e. god of love) practises penance there. For a thousand divine years he worships Śiva. During the time of his abstract meditation he was burnt by the magnanimous Śiva. On the day of the bright parvan (i.e. the full moon day) the fire resembled a white mountain. All those remaining with Cupid were burnt and they lived at Kusumeśvara. After a thousand divine years the great lord (Śiva) was pleased with them. Rudra, the giver of boons, was, along with Umā, pleased with them. All they remaining on the bank of Narmada were liberated. By the power of that holy place they again attained godhead. 'O Mahādeva, let the holy place be excellent by your favour.' The holy place has extended up to half a yojana all around. A man, given to fasting, having bathed at that holy place is honoured in the form of Cupid in Rudra's heaven. Yama , Kāmadeva, Vaiśvānara and Vāyu who had formerly come there, practised penance there only. A man who within the limit of half a yojana from there, near Andhona, not far away from the holy place, bathes, gives gifts, (gives) food (to brāhmaṇas), offers piṇḍas , enters fire, or water, or fasts, is never reborn after dying there. The best man should bathe himself with the water sacred to Tryambaka . The manes of him, who duly offers piṇḍas at the root of Andhona, remain pleased as long as the moon and the sun remain (in the sky). A man or a woman who bathes there when the sun enters the northern solstice, would, (being) pure, live in the abode (of Siddheśvara) (and) the man, would obtain, by worshipping Siddheśvara in the morning, that status of the good which cannot be obtained by (performing) great sacrifices; and during the time of his stay at the holy place, an ugly man becomes handsome. In the mortal world, he becomes the king (of the earth) upto the oceans. (If) he would not see Kṣetrapāla , and the mighty Daṇḍapāla his pilgrimage would be fruitless, (also) by not seeing (i.e. visiting) Karṇakuṇḍala.

122. Having learnt this fruit of (the visit to) sacred places, all the gods that had assembled there, showered flowers and praised Kusumeśvara.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 19

Śuklatīrtha

Chapter 226 of 693 · 37 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
भार्गवेशं ततो गच्छेद्भक्त्या यत्र च विष्णुना ।
हुंकारितास्तु देवेन दानवाः प्रलयं गताः १।
तत्र स्नात्वा तु राजेंद्र सर्वपापैः प्रमुच्यते ।
शुक्लतीर्थस्य चोत्पत्तिं शृणु त्वं पांडुनंदन २।
हिमवच्छिखरे रम्ये नानाधातुविचित्रिते ।
तरुणादित्यसंकाशे तप्तकांचनसंनिभे ३।
वज्रस्फटिकसोपाने चित्रपट्टशिलातले ।
जांबूनदमये दिव्ये नाना पद्मोपशोभिते ४।
तत्रासीनं महादेवं सर्वज्ञं प्रभुमव्ययम् ।
लोकानुग्राहकं शांतं गणवृंदैः समावृतम् ५।
स्कंदनंदिमहाकालैर्वीरभद्र गणादिभिः ।
उमया सहितं देवं मार्कंडः परिपृच्छति ६।
देवदेव महादेव इन्द्र कामादि संस्तुत ।
संसारभवभीतोहं सुखोपायं ब्रवीहि मे ७।

भगवन्भूतभव्येश सर्वपापप्रणाशनम् ।
तीर्थानां परमं तीर्थं तद्वदस्व महेश्वर ८।
ईश्वर उवाच-
शृणुविप्र महाभाग सर्वशास्त्रविशारद ।
स्नानादि कुरु गच्छ त्वं ऋषिसंघैस्समावृतः ९।
मन्वत्रि याज्ञवल्क्याश्च काश्यपश्चैव अंगिराः ।
यमापस्तंब संवर्ताः कात्यायनबृहस्पती १०।
नारदो गौतमश्चैव पृच्छंति धर्मकांक्षिणः ।
गंगाकनखले पुण्या प्रयागं पुष्करं गया ११।
कुरुक्षेत्रं तु पुण्यं च राहुग्रस्ते दिवाकरे ।
दिवा वा यदि वा रात्रौ शुक्लतीर्थं महाफलम् १२।
दर्शनात्स्पर्शनाच्चैव स्नानाद्ध्यानात्तपोर्जनात् ।
होमाच्चैवोपवासाच्च शुक्लतीर्थफलं महत् १३।
शुक्लतीर्थं महापुण्यं नद्यां तु संव्यवस्थितम् ।
चाणिक्योनाम राजर्षिः सिद्धिं तत्र समागतः १४।

एतत्क्षेत्रं समुत्पन्नं योजनावृत्तिसंस्थितम् ।
शुक्लतीर्थं महापुण्यं सर्वपापप्रणाशनम् १५।
पादपाग्रेण दृष्टेन ब्रह्महत्यां व्यपोहति ।
अहमत्र ऋषिश्रेष्ठ तिष्ठामि ह्युमया सह १६।
वैशाखे विमले मासि कृष्णपक्षे चतुर्दशी ।
कैलासाच्यापि निर्गत्य तत्र संनिहितो ह्यहम् १७।
देवकिन्नरगंधर्वाः सिद्धविद्याधरास्तथा ।
गणाश्चाप्सरसो नागाः सर्वे देवाः समागताः १८।
गगनस्थास्तु तिष्ठंति विमानैः सर्वकामकैः ।
शुक्लतीर्थे तु राजेंद्र आगता धर्मकांक्षिणः १९।
रजकेन यथा वस्त्रं शुक्लं भवति वारिणा ।
आजन्मसंचितं पापं शुक्लतीर्थे व्यपोहति २०।
स्नानं दानं महापुण्यं मार्कंड ऋषिसत्तम ।
शुक्लतीर्थात्परं तीर्थं न भूतं न भविष्यति २१।
पूर्वे वयसि कर्माणि कृत्वा पापानि मानवः ।

अहोरात्रोपवासेन शुक्लतीर्थे व्यपोहति २२।
तपसा ब्रह्मचर्येण यज्ञैर्दानेन वा पुनः ।
देवदानेन या पुष्टिर्न सा क्रतुशतैरपि २३।
कार्तिकस्य च मासस्य कृष्णपक्षे चतुर्दशी ।
घृतेन स्नापयेद्देवमुपोष्य परमेश्वरम् २४।
एकविंशत्कुलोपेतो न च्यवेच्चैश्वरात्पदात् ।
शुक्लतीर्थं परं तीर्थमृषिसिद्धनिषेवितम् २५।
तत्र स्नात्वा ततो राजन्पुनर्जन्म न विद्यते ।
स्नात्वा वै शुक्लतीर्थेपि अर्चयेद्वृषभध्वजम् २६।
जागरं कारयेत्तत्र नृत्यगीतादिमंगलैः ।
प्रभाते शुक्लतीर्थे तु स्नानं वै देवतार्चनम् २७।
आचार्यं भोजयेत्पश्चाच्छिवव्रतपरः शुचिः ।
भोजनं च यथाशक्त्या वित्तशाठ्यं न कारयेत् २८।
प्रदक्षिणं ततः कृत्वा शनैर्देवांतिकं व्रजेत् ।
एवं वै कुरुते यस्तु तस्य पुण्यफलं शृणु २९।

दिव्ययानसमारूढस्तूयमानोऽप्सरोगणैः ।
शिवतुल्यबलोपेतस्तिष्ठत्याभूतसंप्लवम् ३०।
शुक्लतीर्थे तु या नारी ददाति कनकं शुभम् ।
घृतेन स्नापयेद्देवं कुमारं चाभिपूजयेत् ३१।
एवं या कुरुते भक्त्या तस्याः पुण्यफलं शृणु ।
मोदते देवलोकस्था यावदिंद्राश्चतुर्दश ३२।
अयने वा चतुर्दश्यां संक्रांतौ विषुवे तथा ।
स्नात्वा तु सोपवासः स निर्जितात्मा समाहितः ३३।
दानं दद्याद्यथाशक्त्या प्रीयेतां हरिशंकरौ ।

शुक्लतीर्थप्रभावेण सर्वं भवति चाक्षयम् ३४।
अनाथं दुर्गतं विप्रं नाथवंतमथापि वा ।
उद्वाहयति यस्तीर्थे तस्य पुण्यफलं शृणु ३५।
यावत्तद्वोमसंख्या तु तत्प्रसूतिकुलेषु च ।
तावद्वर्षसहस्राणि शिवलोके महीयते ३६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे ऊनविंशोध्यायः १९

Roman transliteration

nārada uvāca-
bhārgaveśaṃ tato gacchedbhaktyā yatra ca viṣṇunā |
huṃkāritāstu devena dānavāḥ pralayaṃ gatāḥ 1|
tatra snātvā tu rājeṃdra sarvapāpaiḥ pramucyate |
śuklatīrthasya cotpattiṃ śṛṇu tvaṃ pāṃḍunaṃdana 2|
himavacchikhare ramye nānādhātuvicitrite |
taruṇādityasaṃkāśe taptakāṃcanasaṃnibhe 3|
vajrasphaṭikasopāne citrapaṭṭaśilātale |
jāṃbūnadamaye divye nānā padmopaśobhite 4|
tatrāsīnaṃ mahādevaṃ sarvajñaṃ prabhumavyayam |
lokānugrāhakaṃ śāṃtaṃ gaṇavṛṃdaiḥ samāvṛtam 5|
skaṃdanaṃdimahākālairvīrabhadra gaṇādibhiḥ |
umayā sahitaṃ devaṃ mārkaṃḍaḥ paripṛcchati 6|
devadeva mahādeva indra kāmādi saṃstuta |
saṃsārabhavabhītohaṃ sukhopāyaṃ bravīhi me 7|

bhagavanbhūtabhavyeśa sarvapāpapraṇāśanam |
tīrthānāṃ paramaṃ tīrthaṃ tadvadasva maheśvara 8|
īśvara uvāca-
śṛṇuvipra mahābhāga sarvaśāstraviśārada |
snānādi kuru gaccha tvaṃ ṛṣisaṃghaissamāvṛtaḥ 9|
manvatri yājñavalkyāśca kāśyapaścaiva aṃgirāḥ |
yamāpastaṃba saṃvartāḥ kātyāyanabṛhaspatī 10|
nārado gautamaścaiva pṛcchaṃti dharmakāṃkṣiṇaḥ |
gaṃgākanakhale puṇyā prayāgaṃ puṣkaraṃ gayā 11|
kurukṣetraṃ tu puṇyaṃ ca rāhugraste divākare |
divā vā yadi vā rātrau śuklatīrthaṃ mahāphalam 12|
darśanātsparśanāccaiva snānāddhyānāttaporjanāt |
homāccaivopavāsācca śuklatīrthaphalaṃ mahat 13|
śuklatīrthaṃ mahāpuṇyaṃ nadyāṃ tu saṃvyavasthitam |
cāṇikyonāma rājarṣiḥ siddhiṃ tatra samāgataḥ 14|

etatkṣetraṃ samutpannaṃ yojanāvṛttisaṃsthitam |
śuklatīrthaṃ mahāpuṇyaṃ sarvapāpapraṇāśanam 15|
pādapāgreṇa dṛṣṭena brahmahatyāṃ vyapohati |
ahamatra ṛṣiśreṣṭha tiṣṭhāmi hyumayā saha 16|
vaiśākhe vimale māsi kṛṣṇapakṣe caturdaśī |
kailāsāccāpi nirgatya tatra saṃnihito hyaham 17|
devakinnaragaṃdharvāḥ siddhavidyādharāstathā |
gaṇāścāpsaraso nāgāḥ sarve devāḥ samāgatāḥ 18|
gaganasthāstu tiṣṭhaṃti vimānaiḥ sarvakāmakaiḥ |

śuklatīrthe tu rājeṃdra āgatā dharmakāṃkṣiṇaḥ 19|
rajakena yathā vastraṃ śuklaṃ bhavati vāriṇā |
ājanmasaṃcitaṃ pāpaṃ śuklatīrthe vyapohati 20|
snānaṃ dānaṃ mahāpuṇyaṃ mārkaṃḍa ṛṣisattama |
śuklatīrthātparaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati 21|
pūrve vayasi karmāṇi kṛtvā pāpāni mānavaḥ |

ahorātropavāsena śuklatīrthe vyapohati 22|
tapasā brahmacaryeṇa yajñairdānena vā punaḥ |
devadānena yā puṣṭirna sā kratuśatairapi 23|
kārtikasya ca māsasya kṛṣṇapakṣe caturdaśī |
ghṛtena snāpayeddevamupoṣya parameśvaram 24|
ekaviṃśatkulopeto na cyaveccaiśvarātpadāt |
śuklatīrthaṃ paraṃ tīrthamṛṣisiddhaniṣevitam 25|
tatra snātvā tato rājanpunarjanma na vidyate |
snātvā vai śuklatīrthepi arcayedvṛṣabhadhvajam 26|
jāgaraṃ kārayettatra nṛtyagītādimaṃgalaiḥ |
prabhāte śuklatīrthe tu snānaṃ vai devatārcanam 27|
ācāryaṃ bhojayetpaścācchivavrataparaḥ śuciḥ |
bhojanaṃ ca yathāśaktyā vittaśāṭhyaṃ na kārayet 28|
pradakṣiṇaṃ tataḥ kṛtvā śanairdevāṃtikaṃ vrajet |
evaṃ vai kurute yastu tasya puṇyaphalaṃ śṛṇu 29|

divyayānasamārūḍhastūyamāno'psarogaṇaiḥ |
śivatulyabalopetastiṣṭhatyābhūtasaṃplavam 30|
śuklatīrthe tu yā nārī dadāti kanakaṃ śubham |
ghṛtena snāpayeddevaṃ kumāraṃ cābhipūjayet 31|
evaṃ yā kurute bhaktyā tasyāḥ puṇyaphalaṃ śṛṇu |
modate devalokasthā yāvadiṃdrāścaturdaśa 32|
ayane vā caturdaśyāṃ saṃkrāṃtau viṣuve tathā |
snātvā tu sopavāsaḥ sa nirjitātmā samāhitaḥ 33|
dānaṃ dadyādyathāśaktyā prīyetāṃ hariśaṃkarau |
śuklatīrthaprabhāveṇa sarvaṃ bhavati cākṣayam 34|
anāthaṃ durgataṃ vipraṃ nāthavaṃtamathāpi vā |
udvāhayati yastīrthe tasya puṇyaphalaṃ śṛṇu 35|
yāvattadromasaṃkhyā tu tatprasūtikuleṣu ca |
tāvadvarṣasahasrāṇi śivaloke mahīyate 36|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ūnaviṃśodhyāyaḥ 19

English translation

Nārada said :

1-2a. Thence he should devoutly go to Bhārgaveśa where the demons were destroyed by god Viṣṇu with his huṃkāra sound. O lord of kings, having bathed there, he is free from all sins.

2b-6. O son of Pāṇḍu , also listen to the (description of) Śuklatīrtha . Mārkaṇḍa , seeing god (Mahādeva) with Umā, who was seated on the peak of Himālaya which was charming, variegated with various minerals, which resembled the young sun and heated gold, which had the staircase of strong crystals, which had a slab of stone with a variegated strap, which was golden, which was divine and adorned with many lotuses, asked (Mahādeva) who was omniscient, who was the immutable lord, who

favoured the worlds, who was surrounded by the hosts of attendants and by Skanda , Nandi , Mahākāla , and attendants like Vīrabhadra :

7. “O Mahādeva, god of gods, praised by (gods like) Indra and Kāma , I am afraid of the worldly existence. Tell me the means of happiness.

8. O you revered lord, the lord of what has been and what will be, O you great god, describe to me the greatest among the holy places, destroying all sins.”

The lord said :

9-29a. O illustrious brāhmaṇa , well-versed in all branches of knowledge, go, surrounded by the groups of sages, and have a bath etc. The sages Manu , Atri , Yājñavalkya , Kaśyapa , and Aṅgiras , Āpastamba , Saṃvarta , Kātyāyana , Bṛhaspati , Nārada and Gautama , desiring to secure righteousness asked him. At Kanakhala Gaṅga is holy; and also Prayāga , Puṣkara and Gayā (are holy places). When the Sun is swallowed by Rāhu (i.e. on a solar eclipse day) Kurukṣetra also is holy. By day or at night, Śuklatīrtha gives a great fruit. On seeing it, touching (i.e. having contact with) it, bathing there, meditating, practising penance, (or performing) a sacrifice, (or by) fasting Śuklatīrtha gives great fruit. Śuklatīrtha is very holy and is well situated on the river. A royal sage named Cāṇikya attained perfection there. This holy place that sprang up extends over a yojana . Śuklatīrtha is very holy; it destroys all sins. When seen from the top of a tree it removes (the sin of) the murder of a brāhmaṇa. O best sage, I stay here with Umā. During the pure month of Vaiśākha , on the fourteenth day of the dark half, I go out from Kailāsa and stay there. Gods, kinnaras , gandharvas , siddhas , vidyādharas , my attendants, nāgas , and all gods gather here; and remaining in the sky they have aeroplanes satisfying all desires. O lord of kings, those who desiring piety, come to Śuklatīrtha, (have their sins washed) as a garment is made (i.e. washed) white by a washerman. The sin collected from birth melts away at Śuklatīrtha. Even if he dies within the limit of half a yojana (of this holy place) he is not reborn. O Mārkaṇḍa, best of the sages, giving gifts and bathing (at this holy place) give a great merit. A holy place superior to Śuklatīrtha was never there nor will be there. A man having committed sins during his youth, removes (i.e. is free from) them by observing a fast for a day and night at Śuklatīrtha. That perfection which is had by means of penance, self-restraint, sacrifices, giving gifts and offering presents to deities, is not had even by (performing) hundreds of sacrifices. On the fourteenth day of the dark half of Kārtika a man should observe a fast and bathe (the image of) the lord with ghee . He, along with (members of his family) till the twenty-first (descendant) will not fall from the divine position. Śuklatīrtha is a great holy place. It is resorted to by sages and siddhas. O king, having bathed (i.e. if he bathes) there, he is not reborn. Having bathed at Śuklatīrtha, he should worship Śiva . He should keep awake (during the night) by (resorting to) auspicious (things) like dancing, singing etc. In the morning he should bath in the Śuklatīrtha, and worship the deities. Being pure and devoted to Śiva’s vow, he should then feed his preceptor according to his capacity; then he should take food; he should not be dishonest about wealth. Then after circumambulating he should gently approach the deity.

29b-36. Listen to the meritorious fruit that he who does like this, gets. Having got into a celestial car, being extolled by bevies of celestial nymphs and endowed with strength like that of Śiva, he lives till deluge. Listen to the meritorious fruit that a woman who gives pure gold (to a brāhmaṇa) at Śuklatīrha and would bathe Kumāra (i.e. Kārtikeya) with ghee and worship him—who does like this devoutly—obtains. As long as the fourteen Indras live in heaven he rejoices. He having fully restrained himself and composed, having bathed and observed a fast during the period of the sun’s passage—north or south of the equator, on the fourteenth day, on a Saṃkrānti day or on (the day of) the equinox, should give gifts according to his capacity. (Thereby) Viṣṇu and Śiva would be pleased. By

the efficacy of Śuklatīrtha all (this) becomes inexhaustible. Listen to the meritorious fruit which he who carries a helpless person, an indigent brāhmaṇa, or even one who is dependent, obtains. He is honoured in Śiva's heaven for as many thousand years as the number of hairs (on the bodies of the persons) that are born in his family.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 20

Naraka, Kapilātīrtha, Ṛṣitīrtha, Gaṇeśvara, Bhṛgutīrtha, Somatīrtha etc.

Chapter 227 of 693 · 83 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ततस्तु नरकं गच्छेत्स्नानं तत्र समाचरेत् ।
स्नातमात्रो नरस्तत्र नरकं तत्र पश्यति १।
अस्यतीर्थस्य माहात्म्यं शृणु त्वं पांडुनंदन ।
तस्मिंस्तीर्थे तु राजेंद्र यान्यस्थीनि विनिक्षिपेत् २।
विलयं यांति सर्वाणि रूपवान्जायते नरः ।
गोतीर्थं तु ततो गच्छेद्दृष्ट्वा पापात्प्रमुच्यते ३।
ततो गच्छेत राजेंद्र कपिलातीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत् ४।
ज्येष्ठमासे तु संप्राप्ते चतुर्दश्यां विशेषतः ।
तत्रोपोष्य नरो भक्त्या कपिलां यः प्रयच्छति ५।
घृतेन दीपं प्रज्वाल्य घृतेन स्नापयेच्छिवम् ।
सघृतं श्रीफलं दत्वा कृत्वा चांते प्रदक्षिणम् ६।
घंटाभरणसंयुक्तां कपिलां यः प्रयच्छति ।
शिवतुल्यो नरो भूत्वा न चेह जायते पुनः ७।

अंगारकदिने प्राप्ते चतुर्थ्यां तु विशेषतः ।
स्नापयित्वा शिवं भक्त्या ब्राह्मणेभ्यस्तु भोजनम् ८।
अंगारकनवम्यां तु अमावस्यां तथैव च ।
स्नापयेत्तत्र यत्नेन रूपवान्सुभगो भवेत् ९।
घृतेन स्नापयेल्लिंगं पूजयेद्भक्तितो द्विजान् ।
पुष्पकेण विमानेन सहस्रैः परिवारितः १०।
शैवं पदमवाप्नोति नात्र चाभिगतं भवेत् ।
अक्षयं मोदते कालं यथा रुद्रस्तथैव च ११।
यदा तु कर्मसंयोगान्मर्त्यलोकमुपागतः ।
राजा भवति धर्मिष्ठो रूपवान्जायते बली १२।
ततो गच्छेत राजेंद्र ऋषितीर्थमनुत्तमम् ।
तृणबिंदुऋषिर्नाम शापदग्धो व्यवस्थितः १३।
तस्यतीर्थप्रभावेण पापमुक्तोऽभवद्द्विजः ।
ततो गच्छेत राजेंद्र गणेश्वरमनुत्तमम् १४।
श्रावणेमासि संप्राप्ते कृष्णपक्षे चतुर्दशीम् ।

स्नातमात्रो नरस्तत्र रुद्रलोके महीयते १५।
पितृणां तर्पणं कृत्वा मुच्यते च ऋणत्रयात् ।
गणेश्वरसमीपे तु गंगावदनमुत्तमम् १६।
अकामो वा सकामो वा तत्र स्नात्वा तु मानवः ।
आजन्मजनितैः पापैर्मुच्यते नात्र संशयः १७।
सर्वदा पर्वदिवसे स्नानं तत्र समाचरेत् ।
पितृणां तर्पणं कृत्वा मुच्यते च ऋणत्रयात् १८।
प्रयागे यत्फलं दृष्टं शंकरेण महात्मना ।
तदेव निखिलं पुण्यं गंगाराह्वर्कसंगमे १९।
तस्यैवं पश्चिमे स्थाने समीपेनातिदूरतः ।
दशाश्वमेधिकं नाम त्रिषु लोकेषु विश्रुतम् २०।
उपोष्य रजनीमेकां मासि भाद्रपदे तथा ।
अमावस्यां नरः स्नात्वा व्रजेद्वै यत्र शंकरः २१।
सर्वदा पर्वदिवसे स्नानं तत्र समाचरेत् ।
पितृणां तर्पणं कृत्वा अश्वमेधफलं लभेत् २२।

दशाश्वमेधात्पश्चिमतो भृगुर्ब्राह्मणसत्तमः ।
दिव्यं वर्षसहस्रं तु ईश्वरं पर्युपासत २३।
वल्मीकावस्थितश्चासौ दक्षिणं च निकेतनम् ।
आश्चर्यं च महज्जातमुमायाः शंकरस्य च २४।
गौरी तु पृच्छते देवं कोयमत्र तु संस्थितः ।
देवो वा दानवो वाथ कथयस्व महेश्वर २५।
ईश्वर उवाच-।
भृगुर्नाम द्विजश्रेष्ठ ऋषीणां प्रवरो मुनिः ।
ध्यायते मां समाधिस्थो वरं प्रार्थयते प्रिये २६।
तत्र प्रहसिता देवी ईश्वरं प्रत्यभाषत ।
धूमावर्तशिखा जाता ततोऽद्यापि न तुष्यसि ।
दुराराध्योऽसि तेन त्वं नात्र कार्या विचारणा २७।
देव उवाच-।
न ज्ञायसे महादेवि अयं क्रोधेन चेष्टितः ।
दर्शयामि यथातथ्यं प्रियं ते च करोम्यहम् २८।

स्मारितो देवदेवेन धर्मरूपो वृषस्तदा ।
स्मरणादेव देवस्य वृषः शीघ्रमुपस्थितः २९।
प्राहासौ मानुषीं वाचमादेशो दीयतां प्रभो ।
वल्मीकैश्छादितो विप्र एनं भूमौ निपातय ३०।
योगस्थस्तु ततो ध्यायंस्ततस्तेन निपातितः ।
तत्क्षणात्क्रोधसंतप्तो हस्तमुत्क्षिप्तवान्वृषम् ३१।
एवं संभाषमाणस्तु कुत्र गच्छसि भो वृष ।
अद्य त्वामथ पाप्मानं प्रत्यक्षं हन्म्यहं वृष ३२।
धर्षितस्तु तदा विप्रो ह्यंतरिक्षं गतं वृषम् ।

आकाशे प्रेक्षते भूय एतद्भुतमुत्तमम् ३३।
ततः प्रहसिते रुद्रे ऋषिरग्रे व्यवस्थितः ।
तृतीयं लोचनं दृष्ट्वा वैलक्ष्यात्पतितो भुवि ३४।
प्रणम्य दंडवद्भूमौ स्तुवते परमेश्वरम् ।
प्रणिपत्य भूतनाथं भवोद्भवं त्वामहं दिव्यरूपम् ।
भवभीतो भुवनपते भूतं विज्ञापये किंचित् ३५।

त्वद्गुणनिकरान्वक्तुं कः शक्तो भवति मानुषो नाथ ।
वासुकिरयं हि कदाचिद्वदनसहस्रं भवेद्यस्य ३६।
भक्त्या तवापि शंकरभुवनपते त्वत्स्तुतौ तु मुखरस्य ।
वंद्य क्षमस्व भवन्प्रसीद मे तव चरणपतितस्य ३७।
सत्वं रजस्तमस्त्वं स्थित्युत्पत्तौ विनाशने देव ।
त्वां मुक्त्वा भुवनपते भुवनेश्वर नैव दैवतं किंचित् ३८।
यमनियमयज्ञदानैर्वेदाभ्यासावधारणोद्योगात् ।
त्वद्भक्तेः सर्वमिदं नार्हति कलासहस्रांशेन ३९।
उत्कृष्टरसरसायनखड्गांजनपादुकादि सिद्धिर्वा ।
चिह्नानि भवत्प्रणतानां दृश्यंत इह जन्मनि प्रकटम् ४०।
शाठ्येन नमति यद्यपि ददासि त्वं धर्ममिच्छतां देव ।
भक्तिर्भवच्छेदकरी मोक्षाय विनिर्मिता नाथ ४१।
परदारपरस्वरतं परिभवपरिदुःखशोकसंतप्तम् ।
परवदनवीक्षणपरं परमेश्वर मां परित्राहि ४२।
अलीकाभिमानदग्धं क्षणभंगुरविभवविलसितं देव ।

क्रूरं कुपथाभिमुखं पतितं मां त्राहि देवेश ४३।
दीनेंद्रियगणसार्थैर्बंधुजनैरेव पूरिता आशा ।
तुच्छा तथापि शंकर किं मूढं मां विडंबयसि ४४।
तृष्णां हरस्व शीघ्रं लक्ष्मीं मां देहि हृदयवासिनीं नित्याम् ।
छिंधि मदमोहपाशानुत्तारय मां महादेव ४५।
करुणाभ्युदयं नाम स्तोत्रमिदं सिद्धिदं दिव्यम् ।
यः पठति भक्तियुक्तस्तस्य तु तुष्येद्भगोर्यथाहि शिवः ४६।
ईश्वर उवाच-।
अहं तुष्टोस्मि ते विप्र वरं प्रार्थय स्वेप्सितम् ।
उमया सहितो देवो वरं तस्य हि दापयेत् ४७।
भृगुरुवाच-।
यदि तुष्टोसि देवेश यदि देयो वरो मम ।
रुद्रवेदी भवेदेवमेतत्संपादयस्व मे ४८।
ईश्वर उवाच-।
एवं भवतु विप्रेंद्र क्रोधस्थानं भविष्यति ।

न पिता पुत्रयोश्चैव एकवाक्यं भविष्यति ४९।
तदाप्रभृति ब्रह्माद्याः सर्वे देवाः सकिन्नराः ।

उपासंतो भृगोस्तीर्थं तुष्टो यत्र महेश्वरः ५०।
दर्शनात्तस्य तीर्थस्य सद्यः पापात्प्रमुच्यते।
अवशाः स्ववशाश्चापि म्रियंते तत्र जंतवः ५१।
गुह्यातिगुह्यस्य गतिस्तेषां निःसंशया भवेत्।
एतत्क्षेत्रं सुविपुलं सर्वपापप्रणाशनम् ५२।
तत्र स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः।
औपानहं तदा छत्रं देयमन्नं च कांचनम् ५३।
भोजनं च यथाशक्त्या अक्षयं तस्य तद्भवेत्।
सूर्योपरागे यो दद्याद्दानं चैव यथेच्छया ५४।
तीर्थस्नानं तु यद्दानमक्षयं तस्य तद्भवेत्।
चंद्रसूर्योपरागेषु वृषोत्सर्गमनुत्तमम् ५५।
न जानंति नरा मूढा विष्णुमायाविमोहिताः।
नर्मदायां स्थितं दिव्यं वृषतीर्थं नराधिप ५६।

भृगुतीर्थस्य माहात्म्यं यः शृणोति नरः सकृत्।
विमुक्तः सर्वपापेभ्यो रुद्रलोकं स गच्छति ५७।
ततो गच्छेत राजेंद्र गौतमेश्वरमुत्तमम्।
तत्र स्नात्वा नरो राजन्नुपवासपरायणः ५८।
कांचनेन विमानेन ब्रह्मलोके महीयते।
धौतपापं ततो गच्छेद्धौतं यत्र वृषेण तु ५९।
नर्मदायां स्थितं राजन्सर्वपातकनाशनम्।
तत्र तीर्थे नरः स्नात्वा ब्रह्महत्यां व्यपोहति ६०।
तस्मिन्तीर्थे महाराज प्राणत्यागं करोति यः।
चतुर्भुजस्त्रिनेत्रस्तु रुद्रतुल्यबलो भवेत् ६१।
वसेत्कल्पायुतं साग्रं रुद्रतुल्यपराक्रमः।
कालेन महता प्राप्तः पृथिव्यामेकराड्भवेत् ६२।
ततो गच्छेत राजेंद्र एरंडीतीर्थमुत्तमम्।
प्रयागे यत्फलं दृष्टं मार्कंडेयेन भाषितम् ६३।
तत्फलं लभते राजन्स्नातमात्रस्तु मानवः।

मासि भाद्रपदे चैव शुक्लपक्षस्य चाष्टमीम् ६४।
उपोष्य रजनीमेकां तत्र स्नानं समाचरेत्।
यमदूतैर्न बाध्येत इंद्रलोकं स गच्छति ६५।
ततो गच्छेत राजेंद्र सिद्धो यत्र जनार्दनः।
हिरण्यद्वीपविख्यातं सर्वपापप्रणाशनम् ६६।
तत्र स्नात्वा नरो राजन्धनवान्रूपवान्भवेत्।
ततो गच्छेत राजेंद्र तीर्थं कनखलं महत् ६७।
गरुडेन तपस्तप्तं तस्मिंस्तीर्थे नराधिप।
विख्यातं सर्वलोकेषु योगिनी तत्र तिष्ठति ६८।
क्रीडते योगिभिः सार्धं शिवेन सह नृत्यति।

तत्र स्नात्वा नरो राजन्रुद्रलोके महीयते ६९।
ततो गच्छेत राजेंद्र ईशतीर्थमनुत्तमम् ।
ईशस्तत्र विनिर्मुक्तो गत ऊर्ध्वं न संशयः ७०।
ततो गच्छेत राजेंद्र सिद्धो यत्र जनार्दनः ।
वाराहं रूपमास्थाय अचिंत्यः परमेश्वरः ७१।

वराहतीर्थे नरः स्नात्वा द्वादश्यां तु विशेषतः ।
विष्णुलोकमवाप्नोति नरकं तु न गच्छति ७२।
ततो गच्छेत राजेंद्र सोमतीर्थमनुत्तमम् ।
पौर्णिमास्यां विशेषेण तत्र स्नानं समाचरेत् ७३।
प्रणिपत्य च ईशानं बलिस्तस्य प्रसीदति ।
हरिश्चन्द्रपुरं दिव्यमंतरिक्षे तु दृश्यते ७४।
चक्रध्वजे समावृत्ते सुप्ते नागारिकेतने ।
नर्मदातोयवेगेन रुरुकच्छोपसेवितम् ७५।
तस्मिन्स्थाने निवासं च विष्णुः शंकरमब्रवीत् ।
द्वीपेश्वरे नरः स्नात्वा लभेद्बहुसुवर्णकम् ७६।
ततो गच्छेत राजेंद्र रुद्रकन्यां तु संगमे ।
स्नातमात्रो नरस्तत्र देव्याः स्थानमवाप्नुयात् ७७।
देवतीर्थं ततो गच्छेत्सर्वदेवनमस्कृतम् ।
तत्र स्नात्वा तु राजेंद्र दैवतैः सह मोदते ७८।
ततो गच्छेत राजेंद्र शिखितीर्थमनुत्तमम् ।

तत्र वै दीयते दानं सर्वं कोटिगुणं भवेत् ७९।
अपरपक्षे अमावास्यां स्नानं तत्र समाचरेत् ।
ब्राह्मणं भोजयेदेकं कोटिर्भवति भोजिता ८०।
भृगुतीर्थे तु राजेंद्र तीर्थकोटिर्व्यवस्थिता ।
अकामो वा सकामो वा तत्र स्नायीत मानवः ८१।
अश्वमेधमवाप्नोति दैवतैः सह मोदते ।
तत्र सिद्धमवाप्नोति भृगुस्तु मुनिपुंगवः ।
अवतारः कृतस्तेन शंकरेण महात्मना ८२।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे विंशतितमोऽध्यायः २०

Roman transliteration

nārada uvāca-
tatastu narakaṃ gacchetsnānaṃ tatra samācaret |
snātamātro narastatra narakaṃ tatra paśyati 1|
asyatīrthasya māhātmyaṃ śṛṇu tvaṃ pāṃḍunaṃdana |
tasmiṃstīrthe tu rājeṃdra yānyasthīni vinikṣipet 2|
vilayaṃ yāṃti sarvāṇi rūpavānjāyate naraḥ |
gotīrthaṃ tu tato gacchedḍṛṣṭvā pāpātpramucyate 3|
tato gaccheta rājeṃdra kapilātīrthamuttamam |
tatra snātvā naro rājangosahasraphalaṃ labhet 4|

jyeṣṭhamāse tu saṃprāpte caturdaśyāṃ viśeṣataḥ |
tatropoṣya naro bhaktyā kapilāṃ yaḥ prayacchati 5|
ghṛtena dīpaṃ prajvālya ghṛtena snāpayecchivam |
saghṛtaṃ śrīphalaṃ datvā kṛtvā cāṃte pradakṣiṇam 6|
ghaṃṭābharaṇasaṃyuktāṃ kapilāṃ yaḥ prayacchati |
śivatulyo naro bhūtvā na ceha jāyate punaḥ 7|

aṃgārakadine prāpte caturthyāṃ tu viśeṣataḥ |
snāpayitvā śivaṃ bhaktyā brāhmaṇebhyastu bhojanam 8|
aṃgārakanavamyāṃ tu amāvasyāṃ tathaiva ca |
snāpayettatra yatnena rūpavānsubhago bhavet 9|
ghṛtena snāpayelliṃgaṃ pūjayedbhaktito dvijān |
puṣpakeṇa vimānena sahasraiḥ parivāritaḥ 10|
śaivaṃ padamavāpnoti nātra cābhigataṃ bhavet |
akṣayaṃ modate kālaṃ yathā rudrastathaiva ca 11|
yadā tu karmasaṃyogānmartyalokamupāgataḥ |
rājā bhavati dharmiṣṭho rūpavānjāyate balī 12|
tato gaccheta rājeṃdra ṛṣitīrthamanuttamam |
tṛṇabiṃdurṣirnāma śāpadagdho vyavasthitaḥ 13|
tasyatīrthaprabhāveṇa pāpamukto'bhavaddvijaḥ |
tato gaccheta rājeṃdra gaṇeśvaramanuttamam 14|
śrāvaṇemāsi saṃprāpte kṛṣṇapakṣe caturdaśīm |

snātamātro narastatra rudraloke mahīyate 15|
pitṝṇāṃ tarpaṇaṃ kṛtvā mucyate ca ṛṇatrayāt |
gaṇeśvarasamīpe tu gaṃgāvadanamuttamam 16|
akāmo vā sakāmo vā tatra snātvā tu mānavaḥ |
ājanmajanitaiḥ pāpairmucyate nātra saṃśayaḥ 17|
sarvadā parvadivase snānaṃ tatra samācaret |
pitṝṇāṃ tarpaṇaṃ kṛtvā mucyate ca ṛṇatrayāt 18|
prayāge yatphalaṃ dṛṣṭaṃ śaṃkareṇa mahātmanā |
tadeva nikhilaṃ puṇyaṃ gaṃgārāhvarkasaṃgame 19|
tasyaivaṃ paścime sthāne samīpenātidūrataḥ |
daśāśvamedhikaṃ nāma triṣu lokeṣu viśrutam 20|
upoṣya rajanīmekāṃ māsi bhādrapade tathā |
amāvasyāṃ naraḥ snātvā vrajedvai yatra śaṃkaraḥ 21|
sarvadā parvadivase snānaṃ tatra samācaret |
pitṝṇāṃ tarpaṇaṃ kṛtvā aśvamedhaphalaṃ labhet 22|

daśāśvamedhātpaścimato bhṛgurbrāhmaṇasattamaḥ |
divyaṃ varṣasahasraṃ tu īśvaraṃ paryupāsata 23|
valmīkāvasthitaścāsau dakṣiṇaṃ ca niketanam |
āścaryaṃ ca mahajjātamumāyāḥ śaṃkarasya ca 24|
gaurī tu pṛcchate devaṃ koyamatra tu saṃsthitaḥ |
devo vā dānavo vātha kathayasva maheśvara 25|
īśvara uvāca-|
bhṛgurnāma dvijaśreṣṭha ṛṣīṇāṃ pravaro muniḥ |
dhyāyate māṃ samādhistho varaṃ prārthayate priye 26|
tatra prahasitā devī īśvaraṃ pratyabhāṣata |
dhūmāvartaśikhā jātā tato'dyāpi na tuṣyasi |
durārādhyo'si tena tvaṃ nātra kāryā vicāraṇā 27|
deva uvāca-|
na jñāyase mahādevi ayaṃ krodhena ceṣṭitaḥ |

darśayāmi yathātathyaṃ priyaṃ te ca karomyaham 28|

smārito devadevena dharmarūpo vṛṣastadā |
smaraṇādeva devasya vṛṣaḥ śīghramupasthitaḥ 29|
prāhāsau mānuṣīṃ vācamādeśo dīyatāṃ prabho |
valmīkaiścādito vipra enaṃ bhūmau nipātaya 30|
yogasthastu tato dhyāyaṃstatastena nipātitaḥ |
tatkṣaṇātkrodhasaṃtapto hastamutkṣiptavānvṛṣam 31|
evaṃ saṃbhāṣamāṇastu kutra gacchasi bho vṛṣa |
adya tvāmatha pāpmānaṃ pratyakṣaṃ hanmyahaṃ vṛṣa 32|
dharṣitastu tadā vipro hyaṃtarikṣaṃ gataṃ vṛṣam |
ākāśe prekṣate bhūya etadadbhutamuttamam 33|
tataḥ prahasite rudre ṛṣiragre vyavasthitaḥ |
tṛtīyaṃ locanaṃ dṛṣṭvā vailakṣyātpatito bhuvi 34|
praṇamya daṃḍavadbhūmau stuvate parameśvaram |
praṇipatya bhūtanāthaṃ bhavodbhavaṃ tvāmahaṃ divyarūpam |
bhavabhīto bhuvanapate bhūtaṃ vijñāpaye kiṃcit 35|

tvadguṇanikarānvaktuṃ kaḥ śakto bhavati mānuṣo nātha |
vāsukirayaṃ hi kadācidvadanasahasraṃ bhavedyasya 36|
bhaktyā tavāpi śaṃkarabhuvanapate tvatstutau tu mukharasya |
vaṃdya kṣamasva bhavanprasīda me tava caraṇapatitasya 37|
satvaṃ rajastamastvaṃ sthityutpattau vināśane deva |
tvāṃ muktvā bhuvanapate bhuvaneśvara naiva daivataṃ kiṃcit 38|
yamaniyamayajñadānairvedābhyāsāvadhāraṇodyogāt |
tvadbhakteḥ sarvamidaṃ nārhati kalāsahasrāṃśena 39|
utkṛṣṭarasarasāyanakhaḍgāṃjanapādukādi siddhirvā |
cihnāni bhavatpraṇatānāṃ dṛśyaṃta iha janmani prakaṭam 40|
śāṭhyena namati yadyapi dadāsi tvaṃ dharmamicchatāṃ deva |
bhaktirbhavacchedakarī mokṣāya vinirmitā nātha 41|
paradāraparasvarataṃ paribhavapariduḥkhaśokasaṃtaptam |
paravadanavīkṣaṇaparaṃ parameśvara māṃ paritrāhi 42|
alīkābhimānadagdhaṃ kṣaṇabhaṃguravibhavavilasitaṃ deva |

krūraṃ kupathābhimukhaṃ patitaṃ māṃ trāhi deveśa 43|
dīneṃdriyagaṇasārthairbaṃdhujanaireva pūritā āśā |
tucchā tathāpi śaṃkara kiṃ mūḍhaṃ māṃ viḍaṃbayasi 44|
tṛṣṇāṃ harasva śīghraṃ lakṣmīṃ māṃ dehi hṛdayavāsinīṃ nityām |
chiṃdhi madamohapāśānuttāraya māṃ mahādeva 45|
karuṇābhyudayaṃ nāma stotramidaṃ siddhidaṃ divyam |
yaḥ paṭhati bhaktiyuktastasya tu tuṣyedbhṛgoryathāhi śivaḥ 46|
īśvara uvāca-|
ahaṃ tuṣṭosmi te vipra varaṃ prārthaya svepsitam |
umayā sahito devo varaṃ tasya hi dāpayet 47|
bhṛguruvāca-|
yadi tuṣṭosi deveśa yadi deyo varo mama |
rudravedī bhavedevametatsaṃpādayasva me 48|
īśvara uvāca-|
evaṃ bhavatu vipreṃdra krodhasthānaṃ bhaviṣyati |

na pitā putrayoścaiva ekavākyaṃ bhaviṣyati 49|
tadāprabhṛti brahmādyāḥ sarve devāḥ sakinnarāḥ |
upāsaṃto bhṛgostīrthaṃ tuṣṭo yatra maheśvaraḥ 50|

darśanāttasya tīrthasya sadyaḥ pāpātpramucyate |
avaśāḥ svavaśāścāpi mriyaṃte tatra jaṃtavaḥ 51|
guhyātiguhyasya gatisteṣāṃ niḥsaṃśayā bhavet |
etatkṣetraṃ suvipulaṃ sarvapāpapraṇāśanam 52|
tatra snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ |
aupānahaṃ tadā chatraṃ deyamannaṃ ca kāṃcanam 53|
bhojanaṃ ca yathāśaktyā akṣayaṃ tasya tadbhavet |
sūryoparāge yo dadyāddānaṃ caiva yathecchayā 54|
tīrthasnānaṃ tu yaddānamakṣayaṃ tasya tadbhavet |
caṃdrasūryoparāgeṣu vṛṣotsargamanuttamam 55|
na jānaṃti narā mūḍhā viṣṇumāyāvimohitāḥ |
narmadāyāṃ sthitaṃ divyaṃ vṛṣatīrthaṃ narādhipa 56|

bhṛgutīrthasya māhātmyaṃ yaḥ śṛṇoti naraḥ sakṛt |
vimuktaḥ sarvapāpebhyo rudralokaṃ sa gacchati 57|
tato gaccheta rājeṃdra gautameśvaramuttamam |
tatra snātvā naro rājannupavāsaparāyaṇaḥ 58|
kāṃcanena vimānena brahmaloke mahīyate |
dhautapāpaṃ tato gaccheddhautaṃ yatra vṛṣeṇa tu 59|
narmadāyāṃ sthitaṃ rājansarvapātakanāśanam |
tatra tīrthe naraḥ snātvā brahmahatyāṃ vyapohati 60|
tasmintīrthe mahārāja prāṇatyāgaṃ karoti yaḥ |
caturbhujastrinetrastu rudratulyabalo bhavet 61|
vasetkalpāyutaṃ sāgraṃ rudratulyaparākramaḥ |
kālena mahatā prāptaḥ pṛthivyāmekarāḍbhavet 62|
tato gaccheta rājeṃdra eraṃḍītīrthamuttamam |
prayāge yatphalaṃ dṛṣṭaṃ mārkaṃḍeyena bhāṣitam 63|
tatphalaṃ labhate rājansnātamātrastu mānavaḥ |

māsi bhādrapade caiva śuklapakṣasya cāṣṭamīm 64|
upoṣya rajanīmekāṃ tatra snānaṃ samācaret |
yamadūtairna bādhyeta iṃdralokaṃ sa gacchati 65|
tato gaccheta rājeṃdra siddho yatra janārdanaḥ |
hiraṇyadvīpavikhyātaṃ sarvapāpapraṇāśanam 66|
tatra snātvā naro rājandhanavānrūpavānbhavet |
tato gaccheta rājeṃdra tīrthaṃ kanakhalaṃ mahat 67|
garuḍena tapastaptaṃ tasmiṃstīrthe narādhipa |
vikhyātaṃ sarvalokeṣu yoginī tatra tiṣṭhati 68|
krīḍate yogibhiḥ sārdhaṃ śivena saha nṛtyati |
tatra snātvā naro rājanrudraloke mahīyate 69|
tato gaccheta rājeṃdra īśatīrthamanuttamam |
īśastatra vinirmukto gata ūrdhvaṃ na saṃśayaḥ 70|
tato gaccheta rājeṃdra siddho yatra janārdanaḥ |
vārāhaṃ rūpamāsthāya aciṃtyaḥ parameśvaraḥ 71|

varāhatīrthe naraḥ snātvā dvādaśyāṃ tu viśeṣataḥ |
viṣṇulokamavāpnoti narakaṃ tu na gacchati 72|
tato gaccheta rājeṃdra somatīrthamanuttamam |
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English translation

Nārada said :

1-12. Then he should go to (the holy place called) Naraka . He should bathe there. Merely by bathing there a man does not see (i.e. go to) hell. O you son of Pāṇḍu , listen to the greatness of this holy place. O lord of kings, all the bones which he would drop there, are dissolved, and the man becomes handsome. O lord of kings, thence a man should go to the excellent (holy place called) Kapilātīrtha . O king, having bathed there, he would obtain the fruit of (having given away) a thousand cows. The man, who, when the month of Jyeṣṭha has come and especially on the fourteenth day, observes a fast devoutly, gives a tawny cow, and burning a lamp with ghee , bathes Śiva with ghee, and offers a coconut along with ghee, and in the end goes round, and gives a tawny cow with a bell and (other) ornaments (to a brāhmaṇa), becomes like Śiva, and is not born again. When Tuesday has come, especially on the fourth day (falling on Tuesday), a man should devoutly bathe (the image of) Śiva and give food to brāhmaṇas . When the ninth or the new moon day falls on a Tuesday, he should carefully bathe (the image of) Śiva. (Thereby) he would be handsome and fortunate. He should bathe the Phallus with ghee and devoutly honour brāhmaṇas. Surrounded by thousands, he (going in) Puṣpaka aeroplane, obtains the position of Śiva. He would not come here (i.e. to this world) again. He rejoices for an eternal time, and he becomes like Rudra . When the most righteous one comes to the mortal world due to his contact with (the fruits of) his deeds, he becomes a king, and becomes handsome and strong.

13-14a. Then, O lord of kings, he should go to the excellent Ṛṣitīrtha . There the sage Tṛṇabindu , burnt my curse, resided. By the efficacy of that holy place a brāhmaṇa becomes free from sins.

14b-16a. O lord of kings, thence a man should go to the excellent Gaṇeśvara . Merely by bathing there on the fourteenth day when the month of Śrāvaṇa has come (i.e. on the fourteenth day of Śrāvaṇa) a man is honoured in Rudra's heaven. By offering oblations to the manes he becomes free from the three debts (to sages, gods and the manes).

16b-25. Near Gaṇeśvara there is the excellent (holy place called) Gaṅgāvadana. A man who would bathe there with some desire or without any desire would undoubtedly be free from sins committed

from birth. He should always bathe there on a parvan day. Having offered oblations to the manes he becomes free from the three debts. That entire merit is had at Gaṅgārāhvarka confluence, which was seen at Prayāga by the magnanimous Śiva. To a place in its west, near it, not far away there is (the holy place) called Daśāśvamedhika , well-known in the three worlds. A man having fasted for a night on the new moon day in the month of Bhādrapada , and having bathed, would go to the place where Śiva (dwells). He should always bathe there on a parvan day. Having offered oblations to the manes he would obtain the fruit of a horse sacrifice. To the west of Daśāśvamedha , Bhṛgu , the best brāhmaṇa, worshipped the lord for a thousand divine years. He remained under an anthill; and to the right was the abode (of the lord). Umā and Śiva were amazed. Gaurī (i.e. Pārvatī) asked the lord: “O great lord, who is dwelling here? Tell me whether he is a god or a demon.”

The lord said :

26. O dear one, the best brāhmaṇa named Bhṛgu, and best among the sages, remains in deep meditation and reflects upon me; he desires a boon.

27. On hearing this the goddess laughed and said to the lord: “The tuft of his hair has become like whirling smoke. Still you are not pleased. Therefore you are difficult to be propitiated. There is no doubt it.”

God said :

28. O great goddess, you do not know; he behaves wrathfully. I shall show you the fact, and shall do what is dear to you.

29. Then the lord of gods brought to his mind his bull (i.e. Nandi). Immediately on being remembered, the god’s bull came there.

30. He spoke in a human voice: “O lord, order me.” (The lord said:) “The brāhmaṇa is covered with anthill; knock him down on the ground.”

31-32. He who was engrossed in abstract meditation, and who was reflecting (upon the lord) was knocked down by him. Then getting hot with anger in a moment, he raised his hand and said to the bull, “O bull, where will you talking like this go (now)? I shall today actually kill you—a wicked one.”

33-45. Then the brāhmaṇa challenged the bull gone into the air. He saw him in the sky; O king, this was a very great wonder. Then, when Rudra laughed, the sage stood before him. Seeing his third eye, he fell on the ground through shame. Saluting the highest lord (by prostrating himself before him) like a staff, he extolled him. Having saluted the lord of beings and the origin of the mundane existence (he praised him:) “Afraid of the worldly life, O lord of the world, I beg of you of a divine form, a little welfare. O lord, which man is able to describe the multitudes of your qualities? Perhaps Vāsuki , who has a thousand mouths may be able (to do so). O Śaṅkara , O lord of the earth, O revered one, forgive me; be gracious to me who am devoutly garrulous in your praise, and who have fallen at your feet. You are sattva , rajas and tamas . You (are the cause of) the maintenance, creation and destruction (of the world). O lord of the world, O master of the world, excepting you, there is no (other) deity. All this—self-control, vows, sacrifices, gifts, Vedic studies, efforts like determination—does not deserve (is not equal to) even the sixteen thousandth part of your devotion. The signs like the sword of the excellent elixir of life or going on foot by people, are clearly seen in the case of people who have bowed down to you in this existence. Even if a man salutes you fraudulently, you give Dharma to him, O you god of those who long for you. O lord, devotion has been produced to cut off the worldly existence and

for liberation. O great lord, protect me who am taking delight in another's wife or wealth, who am tormented by insult and great grief, and who am scorched by false pride, who sported with the grandeur lasting for a moment, who am prone to cruel ways and who am fallen. Though the direction is full of the groups of the helpless sense organs, like relatives, yet it is worthless. O Śaṅkara, why do you mock at me—a fool? O Mahādeva , remove my thirst (i.e. desire) quickly, give me wealth that would always remain in my heart; cut off the nooses of pride and delusion; liberate me."

46. This hymn named ' Karuṇābhyudaya ' is divine and gives perfection. Śiva is pleased with him, as with Bhṛgu, who recites it devoutly.

The lord said :

47. O brāhmaṇa, I am pleased with you; ask for the boon desired by you.

The god along with Umā would give him a boon.

Bhṛgu said :

48. O lord of gods, if you are pleased with me, if a boon is to be given to me, then let there be Rudravedi (here). (Please) bring this about for me.

The lord said :

49-52a. O best of brāhmaṇas, there will be Krodhasthāna (i.e. place of anger). There will be no agreement between father and son.

Since then all gods like Brahmā , along with kinnaras , worship Bhṛgutīrtha , where Śiva was pleased. By seeing (i.e. visiting) that holy place a man is instantly free from sin. The creatures, helpless or independent, who die there, would undoubtedly go along the course of the very secret one (i.e. Brahman).

52b-57. This holy place is very extensive, and destroys all sins. Having bathed there men go to heaven; and those who die there, are not reborn. He should give sandals, an umbrella, food and gold and meal according to his capacity. It would be eternal. One should give according to his desire gifts on the day of the solar eclipse, and, also bathe at the holy place—all this gives inexhaustible merit. Giving a bull on a lunar eclipse day or solar eclipse day is excellent. O king, foolish men, deluded by Viṣṇu 's illusion do not know the divine Vṛṣatīrtha situated on (the bank of) Narmadā . A man, who (even) once listens to the greatness of Bhṛgutīrtha, is free from all sins, and he goes to Rudra's world.

58-59a. Thence, O lord of kings, he should go to the excellent (holy place) Gautameśvara . Having bathed there, O king, and absorbed in observing a fast, he is honoured in Brahmā's world (after going there) in a golden aeroplane.

59b-62. He would then go to Dhautapāpa, where the bull washed (his sins). O king, it is situated on (the bank of) Narmadā, and destroys all sins. A man, having bathed at that holy place, is absolved of (the sin of) killing a brāhmaṇa. O great king, he who casts his life at that holy place, gets four hands and three eyes and becomes as powerful as Rudra. Valourous like Rudra, he would stay for a complete myriad of years (in Rudra's heaven). Having come to the earth after a long time, he would be a sovereign emperor.

63-67a. From there he should go to the excellent (holy place called) Eraṇḍitīrtha. O king, the man who just bathes there gets the same fruit as Mārkaṇḍeya told about Prayāga. In the month of Bhādrapada, and on the eighth of the bright half, a man should observe a fast for a night and should bathe there. He would not be troubled by the messengers of Yama , and he goes to Indra 's heaven. Thence, O lord of kings, he should go to that holy place where Viṣṇu dwells. It is known as Hiraṇyadvīpa and destroys all sins. O king, having bathed there, a man becomes rich and handsome.

67b-69. Thence, O lord of kings, he should go to the great (holy place called) Kanakhala . O king, at that holy place Garuḍa practised penance. It is well known in all the worlds. Yoginī (i.e. Durgā) dwells there. She plays with the meditating saints and dances with Śiva. O king, one who bathes there, is honoured in Rudra's world.

70. Then, O lord of kings, he should go to the excellent (holy place called) Īśatīrtha. There is no doubt that Īśa became free there and went up.

71-72. Thence, O lord of kings, he should go to that holy place where Viṣṇu, the inconceivable lord, having resorted to the form of a boar, dwells. A man having bathed at Varāhatīrtha , especially on the twelfth, obtains Viṣṇu's heaven, and does not go to hell.

73-76. Then O lord of kings, he should go to the excellent (holy place called) Somatīrtha . He should bathe there especially on the full moon day. Bali having saluted the lord, is pleased with him. In the atmosphere is seen the celestial city of Hariścandra . When Cakradhvaja (wheel-bannered one) returned, and Garuḍa-bannered one was asleep, the force of Narmadā's water resorted to Rurukaccha. Viṣṇu told Śaṅkara to stay there. Having bathed at Dvīpeśvara, a man would get great happiness.

77-82. Then, O lord of kings, he should go to (the holy place called) Rudrakanyā on the confluence. Merely by bathing there, a man would obtain the position of the goddess. Then he should go to Devatīrtha saluted by all gods. O lord of kings, having bathed there, he rejoices with deities. Thence, O lord of kings, he should go to (the excellent holy place called) Śikhitīrtha . A gift given there becomes a crore times meritorious. On the new moon day in the dark half of the month he should bathe there. He should feed a brāhmaṇa. Thereby a crore (of brāhmaṇas) is fed. O lord of kings, at Bhṛgutīrtha a crore of holy places are settled. A man having no desire, or having a desire, should bathe there. He obtains (the fruit of) a horse sacrifice and rejoices with deities. The best sage Bhṛgu obtained perfection there. The magnanimous Śaṅkara descended there.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 21

Vīhageśvara, Narmadeśvara, Aśvatīrtha, Pitāmaha, Sāvitrītīrtha, Mānasa etc.

Chapter 228 of 693 · 52 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ततो गच्छेत राजेंद्र विहगेश्वरमुत्तमम् ।
दर्शनात्तस्यराजेंद्र मुच्यते सर्वपातकैः १।
ततो गच्छेत राजेन्द्र नर्मदेश्वरमुत्तमम् ।
तत्र स्नात्वा नरो राजन्स्वर्गलोके महीयते २।
अश्वतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत् ।
सुभगो दर्शनीयश्च भोगवान्जायते नरः ३।
पितामहं ततो गच्छेद्ब्रह्मणा निर्मितं पुरा ।
तत्र स्नात्वा नरो भक्त्या पितृपिंडं तु दापयेत् ४।
तिलदर्भविमिश्रं तु उदकं तु प्रदापयेत् ।
तस्य तीर्थप्रभावेण सर्वं भवति चाक्षयम् ५।
सावित्री तीर्थमासाद्य यस्तु स्नानं समाचरेत् ।
विधूय सर्वपापानि ब्रह्मलोके महीयते ६।
मनोहरं च तत्रैव तीर्थं परमशोभनम् ।
तत्र स्नात्वा नरो राजन्पितृलोके महीयते ७।

ततो गच्छेत राजेंद्र मानसं तीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन्रुद्रलोके महीयते ८।
ततो गच्छेत राजेंद्र क्रतुतीर्थमनुत्तमम् ।
विख्यातं सर्वलोकेषु सर्वपापप्रणाशनम् ९।
यान्यान्प्रार्थयते कामान्पशुपुत्रधनानि च ।
प्राप्नुयात्तानि सर्वाणि तत्र स्नात्वा नराधिप १०।
ततो गच्छेत राजेंद्र त्रिदशद्योति विश्रुतम् ।
तत्र ता ऋषिकन्यास्तु तपस्तप्यंति सुव्रताः ११।
भर्त्ता भवतु सर्वासामीश्वरः प्रभुरव्ययः ।
प्रीतस्तेषां महादेवश्चंडरूपधरो हरः १२।
विकृतानन बीभत्सस्तच्च तीर्थमुपागतः ।
तत्र कन्या महाराज वराय परमेश्वरः १३।
कन्याऋद्धिं च यः सेवेत्कन्यादानं प्रयच्छति ।
तीर्थं तत्र महाराज दशकन्येति विश्रुतम् १४।
तत्र स्नात्वार्च्चयेद्देवं सर्वपापैः प्रमुच्यते ।

ततो गच्छेत राजेंद्र स्वर्गबिंदुरिति श्रुतम् १५।
तत्र स्नात्वा नरो राजन्दुर्गतिं च न पश्यति ।
अप्सरेशं ततो गच्छेत्स्नानं तत्र समाचरेत् १६।
क्रीडते नागलोकस्थोऽप्सरोभिः सह मोदते ।
ततो गच्छेत राजेंद्र नरकं तीर्थमुत्तमम् १७।
तत्र स्नात्वार्च्ययेद्देवं नरकं च न गच्छति ।
भारभूतं ततो गच्छेदुपवासपरायणः १८।
एतत्तीर्थं समासाद्य अवतारं तु शांभवम् ।
अर्चयित्वा विरूपाक्षं रुद्रलोके महीयते १९।
तस्मिंस्तीर्थे नरः स्नात्वा भारभूते महात्मनः ।
यत्रतत्र मृतस्यापि ध्रुवं गाणेश्वरी गतिः २०।
कार्तिकस्य तु मासस्य अर्चयित्वा महेश्वरम् ।
अश्वमेधाच्छतगुणं प्रवदंति मनीषिणः २१।
दीपकानां शतं कृत्वा घृतपूर्णं तु दापयेत् ।
विमानैः सूर्यसंकाशैर्व्रजते यत्र शंकरः २२।

वृषभं यः प्रयच्छेत शंखकुंदेंदु संनिभम् ।
वृषयुक्तेन यानेन रुद्रलोकं स गच्छति २३।
चरुमेकं तु यो दद्यात्तस्मिंस्तीर्थे नराधिप ।
पायसं मधुसंयुक्तं भक्ष्याणि विविधानि च २४।
यथाशक्त्यनुराजेंद्र भोजयेत्सहदक्षिणम् ।
तस्यतीर्थप्रभावेण सर्वं कोटिगुणं भवेत् २५।
नर्मदाया जलं सिक्त्वा अर्चयित्वा वृषध्वजम् ।
दुर्गतिं च न पंश्यंति तस्य तीर्थप्रभावतः २६।
एतत्तीर्थं समासाद्य यस्तुप्राणान्परित्यजेत् ।
सर्वपापविशुद्धात्मा व्रजते यत्र शंकरः २७।
जलप्रवेशं यः कुर्यात्तस्मिंस्तीर्थे नराधिप ।
हंसयुक्तेन यानेन रुद्रलोकं स गच्छति २८।
यावच्चंद्रश्च सूर्यश्च हिमवांश्च महोदधिः ।
गंगाद्याः सरितो यावत्तावत्स्वर्गे महीयते २९।
अनाशनं तु यः कुर्यात्तस्मिंस्तीर्थे नराधिप ।

गर्भवासे तु राजेंद्र न पुनर्जायते नरः ३०।
ततो गच्छेत राजेंद्र अटवीतीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन्निंद्रस्यार्द्धासनंलभेत् ३१।
शृंगतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम् ।
तत्रापि स्नातमात्रस्य ध्रुवं गाणेश्वरी गतिः ३२।
एरंडीनर्मदायाश्च संगमं लोकविश्रुतम् ।
तत्र तीर्थं महापुण्यं सर्वपापप्रणाशनम् ३३।
उपवासपरो भूत्वा नित्यं ब्रह्मपरायणः ।
तत्र स्नात्वा तु राजेंद्र मुच्यते ब्रह्महत्यया ३४।

ततो गच्छेत राजेन्द्र नर्मदोदधिसंगमम् ।
जमदग्निरिति ख्यातं सिद्धो यत्र जनार्दनः ३५।
यत्रेष्ट्वा बहुभिर्यज्ञैरिंद्रो देवाधिपोभवत् ।
तत्र स्नात्वा नरो राजन्नर्मदोदधिसंगमे ३६।
त्रिगुणस्याश्वमेधस्य फलं प्राप्नोति मानवः ।
पश्चेमोदधिसायुज्यं मुक्तिद्वारविघाटनम् ३७।

तत्र देवाः सगंधर्वा ऋषयः सिद्धचारणाः ।
आराधयंति देवेशं त्रिसंध्यं विमलेश्वरम् ३८।
सर्वपापविशुद्धात्मा रुद्रलोके महीयते ।
विमलेश्वरपरं तीर्थं न भूतं न भविष्यति ३९।
तत्रोपवासं कृत्वा ये पश्यंति विमलेश्वरम् ।
सर्वपापविशुद्धात्मा रुद्रलोकं व्रजंति ते ४०।
ततो गच्छेत राजेंद्र केशिनीतीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन्नुपवासपरायणः ४१।
उपोष्य रजनीमेकां नियतो नियताशनः ।
तत्र तीर्थप्रभावेण मुच्यते ब्रह्महत्यया ४२।
सर्वतीर्थाभिषेकं च यः पश्येत्सागरेश्वरम् ।
योजनाभ्यंतरे तिष्ठेदावर्ते संस्थितः शिवः ४३।
तं दृष्ट्वा सर्वतीर्थानि दृष्टानि स्युर्न संशयः ।
सर्वपापविनिर्मुक्तो यत्र रुद्र सः गच्छति ४४।
नर्मदासंगमं यावद्यावच्चामरकंटकम् ।

तत्रांतरे महाराजन्तीर्थकोट्योदकस्थिताः ४५।
तीर्थात्तीर्थाटनं चर्या ऋषिकोटिनिषेविता ।
अग्निहोत्रैश्च दिव्यांशैः सर्वैर्ज्ञानपरायणैः ४६।
सेवितास्तेन राजेंद्र ईप्सितार्थप्रदायिकाः ।
यश्चेदं वै पठेन्नित्यं शृणुयाद्वापि भक्तितः ४७।
तं तु तीर्थानि सर्वाणि अभिषिंचंति पांडव ।
नर्मदा च सदा प्रीता भवेद्वै नात्र संशयः ४८।
प्रीतस्तस्य भवेद्रुद्रो मार्कंडेयो महामुनिः ।
वंध्या च लभते पुत्रान्दुर्भगा सुभगाभवेत् ४९।
कुमारीं लभते भर्त्ता यच्च यो वाञ्छते फलम् ।
तदेव लभते सर्वं नात्र कार्या विचारणा ५०।
ब्राह्मणो वेदमाप्नोति क्षत्रियो विजयी भवेत् ।
वैश्यस्तु लभते धान्यं शूद्रः प्राप्नोति सद्गतिम् ५१।
मूर्खस्तु लभते विद्यां त्रिसंध्यं यः पठेन्नरः ।
नरकं च न पश्येत वियोनिं च न गच्छति ५२।

Roman transliteration

nārada uvāca-
tato gaccheta rājeṃdra vihageśvaramuttamam |
darśanāttasyarājeṃdra mucyate sarvapātakaiḥ 1|
tato gaccheta rājendra narmadeśvaramuttamam |
tatra snātvā naro rājansvargaloke mahīyate 2|
aśvatīrthaṃ tato gacchetsnānaṃ tatra samācaret |
subhago darśanīyaśca bhogavānjāyate naraḥ 3|
pitāmahaṃ tato gacchedbrahmaṇā nirmitaṃ purā |
tatra snātvā naro bhaktyā pitṛpiṃḍaṃ tu dāpayet 4|
tiladarbhavimiśraṃ tu udakaṃ tu pradāpayet |
tasya tīrthaprabhāveṇa sarvaṃ bhavati cākṣayam 5|
sāvitrī tīrthamāsādya yastu snānaṃ samācaret |
vidhūya sarvapāpāni brahmaloke mahīyate 6|
manoharaṃ ca tatraiva tīrthaṃ paramaśobhanam |
tatra snātvā naro rājanpitṛloke mahīyate 7|

tato gaccheta rājeṃdra mānasaṃ tīrthamuttamam |
tatra snātvā naro rājanrudraloke mahīyate 8|
tato gaccheta rājeṃdra kratutīrthamanuttamam |
vikhyātaṃ sarvalokeṣu sarvapāpapraṇāśanam 9|
yānyānprārthayate kāmānpaśuputradhanāni ca |
prāpnuyāttāni sarvāṇi tatra snātvā narādhipa 10|
tato gaccheta rājeṃdra tridaśadyoti viśrutam |
tatra tā ṛṣikanyāstu tapastapyaṃti suvratāḥ 11|
bharttā bhavatu sarvāsāmīśvaraḥ prabhuravyayaḥ |
prītasteṣāṃ mahādevaścaṃḍarūpadharo haraḥ 12|
vikṛtānana bībhatsastacca tīrthamupāgataḥ |
tatra kanyā mahārāja varāya parameśvaraḥ 13|
kanyāṛddhiṃ ca yaḥ sevetkanyādānaṃ prayacchati |
tīrthaṃ tatra mahārāja daśakanyeti viśrutam 14|
tatra snātvārccayeddevaṃ sarvapāpaiḥ pramucyate |

tato gaccheta rājeṃdra svargabiṃduriti śrutam 15|
tatra snātvā naro rājandurgatiṃ ca na paśyati |
apsareśaṃ tato gacchetsnānaṃ tatra samācaret 16|
krīḍate nāgalokastho'psarobhiḥ saha modate |
tato gaccheta rājeṃdra narakaṃ tīrthamuttamam 17|
tatra snātvārccayeddevaṃ narakaṃ ca na gacchati |
bhārabhūtaṃ tato gacchedupavāsaparāyaṇaḥ 18|
etattīrthaṃ samāsādya avatāraṃ tu śāṃbhavam |
arcayitvā virūpākṣaṃ rudraloke mahīyate 19|
tasmiṃstīrthe naraḥ snātvā bhārabhūte mahātmanaḥ |
yatratatra mṛtasyāpi dhruvaṃ gāṇeśvarī gatiḥ 20|
kārtikasya tu māsasya arcayitvā maheśvaram |
aśvamedhācchataguṇaṃ pravadaṃti manīṣiṇaḥ 21|
dīpakānāṃ śataṃ kṛtvā ghṛtapūrṇaṃ tu dāpayet |
vimānaiḥ sūryasaṃkāśairvrajate yatra śaṃkaraḥ 22|

vṛṣabhaṃ yaḥ prayaccheta śaṃkhakuṃdeṃdu saṃnibham |
vṛṣayuktena yānena rudralokaṃ sa gacchati 23|
carumekaṃ tu yo dadyāttasmiṃstīrthe narādhipa |
pāyasaṃ madhusaṃyuktaṃ bhakṣyāṇi vividhāni ca 24|
yathāśaktyanurājeṃdra bhojayetsahadakṣiṇam |
tasyatīrthaprabhāveṇa sarvaṃ koṭiguṇaṃ bhavet 25|

narmadāyā jalaṃ siktvā arcayitvā vṛṣadhvajam |
durgatiṃ ca na paṃśyaṃti tasya tīrthaprabhāvataḥ 26|
etattīrthaṃ samāsādya yastuprāṇānparityajet |
sarvapāpaviśuddhātmā vrajate yatra śaṃkaraḥ 27|
jalapraveśaṃ yaḥ kuryāttasmiṃstīrthe narādhipa |
haṃsayuktena yānena rudralokaṃ sa gacchati 28|
yāvaccaṃdraśca sūryaśca himavāṃśca mahodadhiḥ |
gaṃgādyāḥ sarito yāvattāvatsvarge mahīyate 29|
anāśanaṃ tu yaḥ kuryāttasmiṃstīrthe narādhipa |

garbhavāse tu rājeṃdra na punarjāyate naraḥ 30|
tato gaccheta rājeṃdra aṭavītīrthamuttamam |
tatra snātvā naro rājanniṃdrasyārddhāsanaṃlabhet 31|
śṛṃgatīrthaṃ tato gacchetsarvapāpapraṇāśanam |
tatrāpi snātamātrasya dhruvaṃ gāṇeśvarī gatiḥ 32|
eraṃḍīnarmadāyāśca saṃgamaṃ lokaviśrutam |
tatra tīrthaṃ mahāpuṇyaṃ sarvapāpapraṇāśanam 33|
upavāsaparo bhūtvā nityaṃ brahmaparāyaṇaḥ |
tatra snātvā tu rājeṃdra mucyate brahmahatyayā 34|
tato gaccheta rājendra narmadodadhisaṃgamam |
jamadagniriti khyātaṃ siddho yatra janārdanaḥ 35|
yatreṣṭvā bahubhiryajñairiṃdro devādhipobhavat |
tatra snātvā naro rājannarmadodadhisaṃgame 36|
triguṇasyāśvamedhasya phalaṃ prāpnoti mānavaḥ |
paścimodadhisāyujyaṃ muktidvāravighāṭanam 37|

tatra devāḥ sagaṃdharvā ṛṣayaḥ siddhacāraṇāḥ |
ārādhayaṃti deveśaṃ trisaṃdhyaṃ vimaleśvaram 38|
sarvapāpaviśuddhātmā rudraloke mahīyate |
vimaleśvaraparaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati 39|
tatropavāsaṃ kṛtvā ye paśyaṃti vimaleśvaram |
sarvapāpaviśuddhātmā rudralokaṃ vrajaṃti te 40|
tato gaccheta rājeṃdra keśinītīrthamuttamam |
tatra snātvā naro rājannupavāsaparāyaṇaḥ 41|
upoṣya rajanīmekāṃ niyato niyatāśanaḥ |
tatra tīrthaprabhāveṇa mucyate brahmahatyayā 42|
sarvatīrthābhiṣekaṃ ca yaḥ paśyetsāgareśvaram |
yojanābhyaṃtare tiṣṭhedāvarte saṃsthitaḥ śivaḥ 43|
taṃ dṛṣṭvā sarvatīrthāni dṛṣṭāni syurna saṃśayaḥ |
sarvapāpavinirmukto yatra rudra saḥ gacchati 44|
narmadāsaṃgamaṃ yāvadyāvaccāmarakaṃṭakam |

tatrāṃtare mahārājantīrthakoṭyodakasthitāḥ 45|
tīrthāttīrthāṭanaṃ caryā ṛṣikoṭiniṣevitā |
agnihotraiśca divyāṃśaiḥ sarvairjñānaparāyaṇaiḥ 46|
sevitāstena rājeṃdra īpsitārthapradāyikāḥ |
yaścedaṃ vai paṭhennityaṃ śṛṇuyādvāpi bhaktitaḥ 47|
taṃ tu tīrthāni sarvāṇi abhiṣiṃcaṃti pāṃḍava |
narmadā ca sadā prītā bhavedvai nātra saṃśayaḥ 48|
prītastasya bhavedrudro mārkaṃḍeyo mahāmuniḥ |
vaṃdhyā ca labhate putrāndurbhagā subhagābhavet 49|
kumārīṃ labhate bharttā yacca yo vāñchate phalam |
tadeva labhate sarvaṃ nātra kāryā vicāraṇā 50|

brāhmaṇo vedamāpnoti kṣatriyo vijayī bhavet |
vaiśyastu labhate dhānyaṃ śūdraḥ prāpnoti sadgatim 51|
mūrkhastu labhate vidyāṃ trisaṃdhyaṃ yaḥ paṭhennaraḥ |
narakaṃ ca na paśyeta viyoniṃ ca na gacchati 52|

English translation

Nārada said :

1. O lord of kings, from there he should go to the excellent (holy place called) Vihageśvara.

2. O lord of kings, by seeing it, he is free from all sins. Thence, O lord of kings, he should go to the excellent (holy place called) Narmadeśvara . O king, having bathed there he is honoured in heaven.

3. From there a man should go to Aśvatīrtha and should bathe there. He becomes prosperous, handsome and happy.

4-5. Thence he should go to (the holy place called) Pitāmaha , formerly fashioned by Brahma . A man having bathed there should devoutly offer oblations to his dead ancestors. He should offer water mixed with sesamum and darbha . By the efficacy of that sacred place, everything becomes inexhaustible.

6-7. He, who, on reaching Sāvitrītīrtha , would bathe (there), is, after having shaken off all his sins, honoured in Brahmā 's heaven. Just there is a beautiful and extremely auspicious sacred place. O king, having bathed there, a man is honoured in the world of manes.

8. Thence, O lord of kings, he should go to the excellent holy place (called) Mānasa . O king, having bathed there, a man is honoured in Rudra 's world.

9-10. Thence, O lord of kings, he should go to the excellent Kratutīrtha. It is well-known in all worlds and destroys all sins. O king, having bathed there, he would obtain all the desired objects like beasts, sons, wealth which he prays for.

11. Thence, O lord of kings, he should go to the well-known holy place called Tridaśadyoti.

12-13. There those daughters of sages of good vows practised penance (with the desire): 'May the immutable lord, the master, be our husband.' Mahādeva i.e. Hara , the highest lord, taking up a fierce form, of a deformed face and loathsome, came to that sacred place. There the maidens, O great king, (practised penance) for a boon.

14-15a. He who would go to Kanyāṛddhi, gives a daughter (i.e. gets the merit of giving a daughter in marriage). There O great king, is a well-known sacred place (named) Daśakanyā. Having bathed there he should worship the lord. (Thereby) he is free from all sins.

15b-16a. Thence, O lord of kings, he should go to the sacred place known as Svargabindu. Having bathed there, O king, a man never meets with misfortune.

16b-17a. From there he should go to Apsareśa , and should bathe there. Remaining in the world of Nāgas he sports and rejoices with celestial nymphs.

17b-31. Thence, O lord of kings, he should go to the excellent (sacred place called) Narakatīrtha. Having bathed there, he should go to Bhārabhūta . Having reached this holy place, which is a manifestation of Śiva , and having worshipped Virūpākṣa (i.e. Śiva) there, he is honoured in Rudra's

heaven. The magnanimous man, bathing at the holy place Bhārabhūta, gets the position of Śiva, wherever he may be dead. The wise say that worshipping Śiva during the month of Kārtika is hundred times more meritorious than a horse sacrifice. He should fashion a hundred lamps, and should give them (to a brāhmaṇa) after filling them with ghee . He goes in aeroplanes resembling the thunderbolt (in strength) to the place where Śaṅkara stays. He, who would present a bull resembling a conch, or a kunda -flower, or the moon, goes to Rudra's world in a car to which bulls are yoked. O king, he who would give a vessel and also sweetened milk mixed with honey, and various eatables, and (he) who would feed (brāhmaṇas) according to his capacity, would, O lord of kings, have all that increased a crore-fold by the efficacy of that sacred place. Having sprinkled the water over (the image of Śiva) and having worshipped Śiva, he would not meet with misfortune by the efficacy of that sacred place. He, who, having reached this holy place, would cast his life, goes, with his soul absolved of all sins, to (the place) where Śiva (dwells). O king, he who enters water (i.e. bathes) at that holy place, goes to Rudra's heaven in a car to which swans are yoked. As long as the moon, the sun, the Himālayas , the great ocean, or the waters of the Ganges (will remain), he is honoured in heaven. O king, he who would observe a fast at that sacred place, is not required to live in the womb (i.e. is not reborn), O lord of kings. Thence, O lord of kings, he should go to the excellent Aṭavītīrtha. O king, a man having bathed there, would obtain half of Indra 's seat.

32-34. Thence he should go to Śṛṅgatīrtha which destroys all sins. By merely bathing there he gets the position of Śiva. The confluence of Eraṇḍi and Narmadā is well-known. The holy place there is meritorious and destroys all sins. Being engaged in fasting and always intent upon (reaching) Brahman , he, having bathed there, is free from (the sin of) the murder of a brāhmaṇa, O lord of kings.

35-42. Thence, O lord of kings, he should go to the confluence of Narmadā and the ocean (i.e. where Narmadā flows into the sea). It is well-known as Jamadagni ; and Viṣṇu is settled there. Having performed many sacrifices there, Indra became the lord of gods. Having bathed there at the confluence of Narmadā and the ocean, O king, a man gets threefold fruit of a horse-sacrifice. The intimate union with the western ocean is (just) the opening of the gate to salvation. There gods with gandharvas , and sages, siddhas and cāraṇas , worship Vimaleśvara , the lord of gods, thrice (a day). With his soul free from all sins, he is honoured in Rudra's world. There was never a great sacred place like Vimaleśvara, nor will there be any great holy place like Vimaleśvara. Those who after fasting there, see Vimaleśvara, have their souls freed from all sins, and go to Rudra's heaven.

43-44. Then O lord of kings, a man should go to the Keśinītīrtha. He, intent on observing a fast, restrained and with his diet controlled, and fasting for a night is absolved (of the sin) of the murder of a brāhmaṇa by the efficacy of that holy place. (For him) who would see Sāgareśvara, the best holy place, or would remain within a distance of a yojana from it, Śiva is settled, in the eddy. There is no doubt that when it is seen, all the holy places are seen. He, being free from all sins, goes there where Rudra dwells.

45-52. Ten crores of holy places exist within the distance between the confluence of Narmadā and Amarakaṇṭaka . O lord of kings, the walking about from the holy place—the pilgrimage, was resorted to by a crore of sages. The pilgrimages were undertaken by men who maintained the sacred fire, who were the divine portions and who had mastered all knowledge. Therefore, all the holy places give him a holy bath, who would devoutly recite and listen to it daily; and Narmada would always be pleased with him. Rudra would be pleased with him, and so also the great sage Mārkaṇḍeya . A barren woman gets sons; an unfortunate woman (i.e. one who is disliked by her husband) becomes fortunate. A groom obtains a virgin; whosoever desires what, obtains it. No doubt should be raised about it. A brāhmaṇa gets (the knowledge of) the Vedas ; a kṣatriya would be victorious; a vaiśya obtains grains, and a śūdra obtains felicity. A fool would obtain knowledge. A man who would recite this three times a day would

not see (i.e. go to) hell and would not go to (i.e. get) an ignominous birth.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 22

The Story of Five Gandharva Maidens

Chapter 229 of 693 · 109 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
एवं ते कथितं राजन्नर्मदातीर्थमुत्तमम् ।
पुरा गंधर्वकन्यानां शापजं भयमुल्बणम् १।
नाशितं तन्महाराज रेवाजलकणाग्निना ।
रेवाजलकणस्पर्शान्मुक्तो भवति मानवः २।
युधिष्ठिर उवाच-
भगवन्बहुकन्याभिः शापो लंभि कथं कुतः ।
कस्यापत्यानि तास्तासां नाम किं कीदृशं वयः ३।
कथं रेवाजलस्पर्शाद्विपाकाच्छापसंभवात् ।
विमुक्ताः कुत्र ताः सन्तुः सर्वं मे कथय प्रभो ४।
नर्मदातीर्थमाहात्म्यं चमत्कारकरं भवेत् ।
श्रवणादपि पापानां मलनाशनमुच्यते ५।
नर्मदानर्मदाशब्दो येन केनचिदुच्यते ।
तस्य स्याच्छाश्वती मुक्तिर्यावदाचंद्र तारकम् ६।
व्याहृतं भवता पूर्वं रेवामाहात्म्यमुत्तमम् ।

तथापि चरितं साधो यदेतत्तन्निगद्यताम् ७।
अथ चोत्तमवार्ताया सेवितव्या मनीषिभिः ।
अतः पृच्छामि विप्रेंद्र रेवामाहात्म्यमुत्तमम् ।
इतिहासं वद विभो कन्यानां चरितोज्ज्वलम् ८।
नारद उवाच-
श्रूयतां राजशार्दूल धर्मगर्भापरा कथा ।
यथारणिर्वह्निगर्भा धर्म्मस्तु ब्रह्मसूरिव ९।
गंधर्वः शुकसंगीतिस्तस्य कन्या प्रमोहिनी ।
सुशीलस्य सुशीला च सुस्वरा स्वरवेदिनः १०।
सुतारा चंद्रकांतस्य चंद्रिका सुप्रभस्य च ।
इमानि वरनामानि तासामप्सरसां नृप ११।
कुमार्यः पंच सर्वास्ता वयसा सुभगाः पुनः ।
भाषंते च मिथस्तास्तु भगिन्य इव सर्वदा १२।
चंद्रादिव विनिष्क्रांताश्चंद्रिका इव सोज्ज्वलाः ।
चंद्राननाः सुकेश्यश्च चंद्रकांताइवोज्ज्वलाः १३।

देवेष्वेता विलासिन्यः कौमुद्यः कैरवेष्विव ।
लावण्यपिंडसंभूता दिव्यरूपा मनोहराः १४।
उद्भिन्नकुचपद्मिन्यः केतक्य इव माधवे ।
उत्पन्नयौवनैः कांता वल्लीव नवपल्लवैः १५।
हेमगौराश्च हेमाभा हेमाभरणभूषिताः ।
हेमचंपकमालिन्यो हेमच्छविसुवाससः १६।
स्वरग्रामावलीहासु विविधा मूर्च्छनासु च ।
तालवाद्यविनोदेषु वेणुवीणाप्रवादने १७।
मृदंगनादसंभिन्नलास्यमध्यलयेषु च ।
चित्रादिषु विनोदेषु कलासु च विशारदाः १८।
एवंभूताश्च ताः कन्या मुमुहुः क्रीडनैर्वरैः ।
पितृभिर्लालिताः सर्वाश्चेरुश्च धनदालये १९।
कौतुकादेकदा पंच मिलित्वा मासि माधवे ।
कन्या मंदारपुष्पाणि विचिन्वंत्यो वनाद्वनम् २०।
गौरीं समाराधयितुं स्वरांगनाः कदाचिदच्छोदसरोवरं ययुः ।

हेमांबुजानि प्रवराणि ताः पुनस्तस्मादुपादाय वरोत्पलैः सह २१।
वैडूर्यशुद्धस्फटिकप्रकुट्टिमे स्नात्वा तु घट्टे परिधाय चांबरम् ।
मौनेन च स्थंडिलपिंडिकामयीं सुवर्णमुक्ताभरणां विनिर्ममुः २२।
समर्चितां चंदनगंधकुंकुमैरभ्यर्च्य गौरीं वरपंकजादिभिः ।
नानोपहारैः शुभभक्तिभाविता लास्यप्रयोगैर्ननृतुः कुमारिकाः २३।
गांधर्वमाश्रित्य परं स्वरं ततो गेयं स्वभावध्वनिभिः समूर्छनम् ।
एणीदृशस्ताः प्रजगुः कलाक्षरं तारप्रवृद्धं गतिभिश्च सुस्वरम् २४।
तस्मिन्सुभावे रसवर्षहर्षं कन्यास्वलं निर्भरचित्तवृत्तिषु ।
अच्छोदतीर्थे प्रवरे तदागतः स्नातुं मुनेर्वेदनिधेः सुतोग्रजः २५।
रूपेण निःसीमतरो वराननः प्रफुल्लपद्मायतलोचनो युवा ।
विस्तीर्णवक्षाः सुभुजोऽतिसुंदरः श्यामच्छविः कामइवापरो हि सः २६।
स ब्रह्मचारी सुशिखो हि शोभते दंडेन युक्तो धनुषेव मन्मथः ।
एणाजिनप्रावरणः समुद्वहृग्हेमाभमौंजीकटिमेखलः परः २७।
तं दृष्ट्वा ब्राह्मणं बालास्तास्तत्र सरसस्तटे ।
जहृषुः कौतुकाविष्टा अयं नो भवितातिथिः २८।

संत्यक्तगीतनृत्यास्तास्तस्यालोकनलालसाः ।
हरिण्यो लुब्धकेनेव विद्धाः कामेन सायकैः २९।
पश्यपश्येति जल्पंत्यो मुग्धाः पंच ससंभ्रमम् ।
तस्मिन्विप्रवरे यूनि कामदेवभ्रमं ययुः ३०।
पुनःपुनस्तमभ्यर्च्य नयनैः पंकजैरिव ।
पश्याद्विचारमारब्धमप्सरोभिः परस्परम् ३१।
यद्ययं कामदेवो हि रतिहीनः कथं भवेत् ।
अथवाह्यश्विनौ देवौ तावुभौ युगचारिणौ ३२।
गंधर्वः किन्नरो वाथ सिद्धो वा कामरूपधृक् ।

ऋषिपुत्रोऽथवा कश्चित्कश्चिद्वा मनुजोत्तमः ३३।
अस्ति वा कश्चिदेवायं धात्रा सृष्टो हि नः कृते।
यथाभाग्यवतामर्थे निधानं पूर्वकर्मभिः ३४।
तथास्माकं कुमारीणां गौर्यानीतो वरोत्तमः।
करुणाजलकल्लोल लब्धाद्री कृ!तचित्तया ३५।
मया वृतस्त्वया चायं त्वया वृतस्तथानया।

एवं पंचसुकन्यासु वदंतीषु नृपोत्तम ३६।
श्रुत्वा तद्वचनं तत्र कृतमाध्याह्निकक्रियः।
चिंतयामास मेधावी किं कृत्वा सुकृतं भवेत् ३७।
गाधिसंभवपराशरादयः कंडुदेवलमुखाश्च ये द्विजाः।
तेऽपि योगि बलिनो विमोहिताः लीलया तदबलाभिरद्भुतम् ३८।
योषितां नयनतीक्ष्णसायकैर्भ्रूलतासुदृढचापनिर्गतैः।
धन्विना मकरकेतुना हतः कस्य नो पतति वामनो मृगः ३९।
तावदेव नयधीर्विराजते तावदेव जनताभयं भवेत्।
तावदेव धृतचित्तता भृशं तावदेव गणना कुलस्य च ४०।
तावदेव तपसः प्रगल्भता तावदेव शमसेवनं नृणाम्।
यावदेव ललनेक्षणा स वैर्माद्यते द्रुतमदैर्न पूरुषः ४१।
मोहयंति मदयंति रागिणं योषितः स्वललितैर्मनोहरैः।
मोदयंति मदयंति मामिमा धर्मरक्षणपरं हि स्वैर्गुणैः ४२।
मांसरक्तमलमूत्रनिर्मिते योषितां वपुषि निर्गुणेऽशुचौ।
कामिनस्तु परिकल्प्य चारुतामाविशंति सुविमूढचेतसः ४३।

दारुणा हि परिकीर्तितांगना साधुभिर्विमलबुद्धिभिर्बुधैः।
यावदेव न समीपगा इमास्तावदेव हि गृहं व्रजाम्यहम् ४४।
समीपं तस्य यावन्न आगच्छंति वरस्त्रियः।
वैष्णवेन प्रभावेण तावदंतर्दधे द्विजः ४५।
तस्य योगबलाद्भूप गतस्यादर्शनं तदा।
दृष्ट्वा तदद्भुतं कर्म वैष्णवब्रह्मचारिणः ४६।
वित्रस्तनयना बाला कुरंग्य इव कातराः।
संक्रांतनयनाः शून्या ददृशुस्ता दिशोदश ४७।
कन्या ऊचुः-।
इंद्रजालं स्फुटं वेत्ति मायां जानाति वा पुनः।
दृष्टोऽप्यदृष्टरूपोभूदित्यूचुस्ताः परस्परम् ४८।
व्याप्तं च हृदयं तासां तदैव विरहाग्निना।
ज्वलद्दावानलेनेव सुस्निग्धं सर्वकाननम् ४९।
त्यजेंद्रजालिकां विद्यां कांत दर्शय सत्वरम्।
आत्मानं न हि ते युक्तं प्राग्ग्रासे मक्षिकोपमम् ५०।

हा कष्टं दर्शितः कस्माद्धात्रा त्वं घटितः कुतः।
ज्ञातं महानुसंतापहेतुर्नः स्वं विनिर्मितः ५१।

कच्चित्ते निर्दयं चेतः कच्चिदस्मासु नो मतिः ।
कच्चित्क्रूरोऽसि हे कांत कच्चिन्मुष्णासि नो मनः ५२।
कच्चिन्न प्रत्ययोस्मा सु कच्चिदस्मान्परीक्षसे ।
कच्चिन्निर्ममता शीलः कच्चिन्मायाविशारदः ५३।
कच्चिच्चित्ते प्रवेष्टुं च वेत्सि विज्ञानलाघवम् ।
कच्चिन्निष्क्रमणोपायं न जानासि कुतः पुनः ५४।
कच्चिद्विनापराधं तु किमस्मासु प्रकुप्यसे ।
कच्चिद्दुःखं न जानासि परेषां विप्रलंभनम् ५५।
त्वद्दर्शनं विना नष्टा हृदयेश्वर सांप्रतम् ।
न जीवामोऽथ जीवामः पुनस्त्वद्दर्शनाशया ५६।
वयं च नीयतां तत्र शीघ्रं यत्र गतो भवान् ।
त्वद्दर्शनहरो धाता व्यधान्मोदांकुरच्छिदाम् ५७।
सर्वथा दर्शनं देहि कारुण्यं भज सर्वथा ।

पर्य्यंतं न प्रपश्यंति कस्य चित्सुजना जनाः ५८।
इत्थं विलप्यताः कन्याः प्रतीक्ष्य च बहुक्षणम् ।
पितुर्भयाद्गृहं गंतुं शीघ्रमारेभिरे ततः ५९।
तत्प्रेमनिगडैर्बद्धा भृशं विरहविक्लवाः ।
कथंचिद्धैर्यमालंब्य ताः स्वंस्वं गृहमागताः ६०।
आगत्य पतिताः सर्वा मातृणां तु समीपतः ।
किमेतन्मातृभिः पृष्टाः कुतः कालात्ययोऽभवत् ६१।
क्रीडंत्यः किन्नरीभिस्तु सार्द्धं संगतकं यदा ।
संस्थितास्तेन न ज्ञातो दिवसोऽच्छोदसरोवरे ६२।
पथि श्रांता वयं मातः संतापस्तेन नस्तनौ ।
मोहेन महता वक्तुं न केनाप्युत्सहामहे ६३।
इत्युक्त्वा लुठितास्तत्र मणिभूमौ कुमारिकाः ।
आकारं गोपयंत्यस्ता मुग्धा जल्पंति मातृभिः ६४।
काचिन्नर्तयति क्रीडामयूरं न मुदा तदा ।
न पाठयति तं कीरं पंजरेऽन्या कुतूहलात् ६५।

लालयेन्नकुलं नान्या नोल्लापयति सारिकाम् ।
अपरातीव संमुग्धा नैव खेलति सारसैः ६६।
भेजिरे न विनोदं ता रेमिरे नैव मंदिरे ।
ऊचिरे बांधवैर्नालं वीणावाद्यं न चक्रिरे ६७।
कल्पद्रुमप्रसूनं यत्सर्वं तच्चानलोपमम् ।
मंदारकुसुमामोदि न पपुर्मधुरं मधु ६८।
योगिन्य इव ताः कन्या नासाग्रन्यस्तलोचनाः ।
अलक्ष्यध्यानसंतानाः पुरुषोत्तममानसाः ६९।
चंद्रकांतमणिच्छन्ने स्रवद्वारिणि कंदरे ।
क्षणं वातायने स्थित्वा जलयंत्रगृहेक्षणम् ७०।

रचयंति क्षणं शय्यां दीर्घिकां भोजिनीदलैः ।
वीज्यमानाः सखीभिस्ताः शीतलैर्नलिनीदलैः ७१।
इत्थं युगसमां रात्रिमनयंस्ता वरस्त्रियः ।
कथंचिद्धारणं कृत्वा विह्वलाः सज्वरा इव ७२।
प्रातर्व्योममणिं दृष्ट्वा मन्यमानाः स्वजीवितम् ।

विज्ञाप्य मातरं स्वांस्वां गौरीं पूजयितुं गताः ७३।
स्नात्वा तेन विधानेन पुष्पैर्धूपैस्तथा पुनः ।
विधाय पूजनं देव्या गायंत्यस्तत्र ताः स्थिताः ७४।
एतस्मिन्नंतरे विप्रः स्नातुं सोऽपि समागतः ।
पितुराश्रमतस्तस्मादच्छोदेऽत्र सरोवरे ७५।
मित्रं दृष्ट्वैव रात्र्यंते पद्मिन्य इव कन्यकाः ।
तत्फुल्लनयना जातास्तं दृष्ट्वा ब्रह्मचारिणम् ७६।
गत्वा तत्रैव ताः कन्या समीपं ब्रह्मचारिणः ।
सव्यापसव्यबंधेन भुजपाशं च चक्रिरे ७७।
गतोऽसि प्रिय पूर्वेद्युर्गंतुमद्य न लभ्यते ।
वृतस्त्वं नूनमस्माभिर्नात्र तेऽस्ति विचारणा ७८।
इत्युक्तो ब्राह्मणः प्राह प्रहसन्बाहुपाशगः ।
युष्माभिरुच्यते भद्रमनुकूलं प्रियं वचः ७९।
प्रथमाश्रमनिष्ठस्य किंतु नश्येत मे व्रतम् ।
विद्याभ्यसनशीलस्य नाभूत्पारं गुरोः कुले ८०।

आश्रमे यत्र यो धर्मो रक्षणीयः सुपंडितैः ।
विवाहोऽयमतो मन्ये न धर्म इति कन्यकाः ८१।
आकर्ण्य विप्रवाक्यानि विप्रमूचुर्वरस्त्रियः ।
सकलध्वनिसोत्कंठ्यो कोकिलाइव माधवे ८२।
धर्मादर्थोऽर्थतः कामः कामात्सुखफलोदयः ।
इत्येवं निश्चयज्ञास्ते वर्णयंति विपश्चितः ८३।
सकामो धर्मबाहुल्यात्पुरतस्ते समुत्थितः ।
सेव्यतां विविधैर्भोगैः स्वच्छाभूमिरियं यतः ८४।
श्रुत्वा तद्वचनं तासां प्राह गंभीरया गिरा ।
तथ्यं वो वचनं किंतु ममाप्यावश्यकं व्रतम् ८५।
प्राप्यानुज्ञां गुरोः कुर्वे विवाहकर्म नान्यथा ।
इत्युक्ताः पुनरूचुस्ताः स्फुटं मूढोऽसि सुंदर ८६।
सिद्धौषधं ब्रह्मधिया रसायनं सिद्धिर्निधिः साधुकुला वरांगनाः ।
मंत्रस्तथा सिद्धरसश्च धर्मतो मुने निषेव्याः सुधिया समागताः ८७।
कार्यं नु दैवाद्यदि सिद्धिमागतं तस्मिन्नुपेक्षां न च यांति नीतिगाः ।

यस्मादुपेक्षा न पुनः फलप्रदा तस्मान्न दीर्घीकरणं प्रशस्यते ८८।
विषादप्यमृतं ग्राह्यममेध्यादपि कांचनम् ।
नीचादप्युत्तमां विद्यां स्त्रीरत्नं दुष्कुलादपि ८९।

सांद्रानुरागाः कुलजन्मनिर्मलाः स्नेहार्द्रचित्ता सुगिरः स्वयंवराः ।
कन्या सुरूपाः खलु चारुयौवना धन्या लभंतेऽत्र नरास्तु नेतरे ९०।
क्व वयं सुरसुंदर्य्यः क्व भवांस्तापसो बटुः ।
दुर्घटस्य विधानेन मन्ये धातैव पंडितः ९१।
तस्मादस्मानिदानीं तु स्वीकुर्य्यात्मंगलं भवान् ।
गांधर्वेण विवाहेन अन्यथा नोपजीवनम् ९२।
श्रुत्वा वाक्यं ततः प्राह ब्राह्मणो धर्मवित्तमः ।
भो मृगाक्ष्यः कथं त्याज्यो धर्मो धर्मधनैरैः ९३।
धर्मश्चार्थश्चकामश्च मोक्षश्चैतच्चतुष्टयम् ।
यथोक्तं फलदं ज्ञेयं विपरीतं तु निष्फलम् ९४।
नाकालेऽहं व्रती कुर्यामतो दारपरिग्रहम् ।
न क्रिया फलमाप्नोति क्रियाकालं न वेत्ति यः ९५।

यतो धर्मविचारेऽस्मिन्प्रसक्तं मम मानसम् ।
तस्माच्छृणुत हे कन्या न समीहे स्वयंवरम् ९६।
एवं ज्ञात्वाशयं तस्य समीक्ष्यैव परस्परम् ।
करात्करं विमुच्याथ जग्राहांघ्रिं प्रमोहिनी ९७।
भुजौ जगृहतुस्तस्य सुशीला सुस्वरा तथा ।
आलिलिंग सुतारा च वक्त्रं चुंबति चंद्रिका ९८।
तथापि निर्विकारोऽसौ प्रलयानलसन्निभः ।
शशाप ब्रह्मचारी ताः क्रोधेनात्यंतमूर्छितः ९९।
पिशाच्य इव मां लग्ना तत्पिशाच्यो भविष्यथ ।
एवं तेनाशु शप्तास्तास्तं त्यक्त्वा पुरतः स्थिताः १००।
किमेतच्चेष्टितं पापं ह्यनागसि विचेष्टया ।
प्रियंकृतोऽप्रियंकृत्वा धिक्त्वां धर्मकृतांतकम् १०१।
अनुरक्तेषु भक्तेषु मित्रेषु द्रोहकारिणः ।
पुंसो लोकोभयोः सौख्यं नाशमेतीति नः श्रुतम् १०२।
तस्मात्त्वमपि नः शापात्पिशाचो भव सत्वरम् ।

इत्युक्त्वापि च ता बाला निःश्वसंत्यः क्रुधाकुलाः १०३।
तदेवान्योन्यसंरंभात्तस्मिन्सरसि पार्थिव ।
ताः कन्या ब्रह्मचारी च सर्वे पैशाच्यमागताः १०४।
स पिशाचः पिशाच्यस्ताः क्रंदमानाः सुदारुणम् ।
क्षपयंति विपाकांस्तान्पूर्वोपात्तस्य कर्म्मणः १०५।
स्वकाले प्रभवत्येव पूर्वोपात्तं शुभाशुभम् ।
स्वच्छायामिव दुर्वारं देवानामपि पार्थिव १०६।
क्रंदंति पितरस्तासां मातरस्तत्र च ।
भ्रातरश्चैव बालानां दैवं हि दुरतिक्रमम् १०७।
अतऊर्ध्वं पिशाचास्ते आहारार्थं सुदुःखिताः ।
इतस्ततश्च धावंतो वसंति सरसस्तटे १०८।

इति श्रीपाद्मे महापुराणे स्वर्गखंडे द्वाविंशोध्यायः २२ ।

Roman transliteration

nārada uvāca-
evaṃ te kathitaṃ rājannarmadātīrthamuttamam |
purā gaṃdharvakanyānāṃ śāpajaṃ bhayamulbaṇam 1|
nāśitaṃ tanmahārāja revājalakaṇāgninā |
revājalakaṇasparśānmukto bhavati mānavaḥ 2|
yudhiṣṭhira uvāca-
bhagavanbahukanyābhiḥ śāpo laṃbhi kathaṃ kutaḥ |
kasyāpatyāni tāstāsāṃ nāma kiṃ kīdṛśaṃ vayaḥ 3|
kathaṃ revājalasparśādvipākācchāpasaṃbhavāt |
vimuktāḥ kutra tāḥ sasnuḥ sarvaṃ me kathaya prabho 4|
narmadātīrthamāhātmyaṃ camatkārakaraṃ bhavet |
śravaṇādapi pāpānāṃ malanāśanamucyate 5|
narmadānarmadāśabdo yena kenaciducyate |
tasya syācchāśvatī muktiryāvadācaṃdra tārakam 6|
vyāhṛtaṃ bhavatā pūrvaṃ revāmāhātmyamuttamam |

tathāpi caritaṃ sādho yadetattannigadyatām 7|
atha cottamavārtāyā sevitavyā manīṣibhiḥ |
ataḥ pṛcchāmi vipreṃdra revāmāhātmyamuttamam |
itihāsaṃ vada vibho kanyānāṃ caritojjvalam 8|
nārada uvāca-
śrūyatāṃ rājaśārdūla dharmagarbhāparā kathā |
yathāraṇirvahnigarbhā dharmmastu brahmasūriva 9|
gaṃdharvaḥ śukasaṃgītistasya kanyā pramohinī |
suśīlasya suśīlā ca susvarā svaravedinaḥ 10|
sutārā caṃdrakāṃtasya caṃdrikā suprabhasya ca |
imāni varanāmāni tāsāmapsarasāṃ nṛpa 11|
kumāryaḥ paṃca sarvāstā vayasā subhagāḥ punaḥ |
bhāṣaṃte ca mithastāstu bhaginya iva sarvadā 12|
caṃdrādiva viniṣkrāṃtāścaṃdrikā iva sojjvalāḥ |
caṃdrānanāḥ sukeśyaśca caṃdrakāṃtāivojjvalāḥ 13|

deveṣvetā vilāsinyaḥ kaumudyaḥ kairaveṣviva |
lāvaṇyapiṃḍasaṃbhūtā divyarūpā manoharāḥ 14|
udbhinnakucapadminyaḥ ketakya iva mādhave |
utpannayauvanaiḥ kāṃtā vallīva navapallavaiḥ 15|
hemagaurāśca hemābhā hemābharaṇabhūṣitāḥ |
hemacaṃpakamālinyo hemacchavisuvāsasaḥ 16|
svaragrāmāvalīhāsu vividhā mūrcchanāsu ca |
tālavādyavinodeṣu veṇuvīṇāpravādane 17|
mṛdaṃganādasaṃbhinnalāsyamadhyalayeṣu ca |
citrādiṣu vinodeṣu kalāsu ca viśāradāḥ 18|
evaṃbhūtāśca tāḥ kanyā mumuhuḥ krīḍanairvaraiḥ |
pitṛbhirlālitāḥ sarvāśceruśca dhanadālaye 19|
kautukādekadā paṃca militvā māsi mādhave |
kanyā maṃdārapuṣpāṇi vicinvaṃtyo vanādvanam 20|
gaurīṃ samārādhayituṃ svarāṃganāḥ kadācidacchodasarovaraṃ yayuḥ |

hemāṃbujāni pravarāṇi tāḥ punastasmādupādāya varotpalaiḥ saha 21|
vaiḍūryaśuddhasphaṭikaprakuṭṭime snātvā tu ghaṭṭe paridhāya cāṃbaram |
maunena ca sthaṃḍilapiṃḍikāmayīṃ suvarṇamuktābharaṇāṃ vinirmamuḥ 22|
samarcitāṃ caṃdanagaṃdhakuṃkumairabhyarcya gaurīṃ varapaṃkajādibhiḥ |
nānopahāraiḥ śubhabhaktibhāvitā lāsyaprayogairnanṛtuḥ kumārikāḥ 23|
gāṃdharvamāśritya paraṃ svaraṃ tato geyaṃ svabhāvadhvanibhiḥ samūrchanam |
eṇīdṛśastāḥ prajaguḥ kalākṣaraṃ tārapravṛddhaṃ gatibhiśca susvaram 24|
tasminsubhāve rasavarṣaharṣaṃ kanyāsvalaṃ nirbharacittavṛttiṣu |
acchodatīrthe pravare tadāgataḥ snātuṃ munervedanidheḥ sutograjaḥ 25|
rūpeṇa niḥsīmataro varānanaḥ praphullapadmāyatalocano yuvā |
vistīrṇavakṣāḥ subhujo'tisuṃdaraḥ śyāmacchaviḥ kāmaivāparo hi saḥ 26|
sa brahmacārī suśikho hi śobhate daṃḍena yukto dhanuṣeva manmathaḥ |
eṇājinaprāvaraṇaḥ samudradhṛghemābhamauṃjīkaṭimekhalaḥ paraḥ 27|
taṃ dṛṣṭvā brāhmaṇaṃ bālāstāstatra sarasastaṭe |
jahṛṣuḥ kautukāviṣṭā ayaṃ no bhavitātithiḥ 28|

saṃtyaktagītanṛtyāstāstasyālokanalālasāḥ |
hariṇyo lubdhakeneva viddhāḥ kāmena sāyakaiḥ 29|
paśyapaśyeti jalpaṃtyo mugdhāḥ paṃca sasaṃbhramam |
tasminvipravare yūni kāmadevabhramaṃ yayuḥ 30|
punaḥpunastamabhyarcya nayanaiḥ paṃkajairiva |
paścādvicāramārabdhamapsarobhiḥ parasparam 31|
yadyayaṃ kāmadevo hi ratihīnaḥ kathaṃ bhavet |
athavāhyaśvinau devau tāvubhau yugacāriṇau 32|
gaṃdharvaḥ kinnaro vātha siddho vā kāmarūpadhṛk |
ṛṣiputro'thavā kaścitkaścidvā manujottamaḥ 33|
asti vā kaścidevāyaṃ dhātrā sṛṣṭo hi naḥ kṛte |
yathābhāgyavatāmarthe nidhānaṃ pūrvakarmabhiḥ 34|
tathāsmākaṃ kumārīṇāṃ gauryānīto varottamaḥ |
karuṇājalakallola labdhādrī rkṛ!tacittayā 35|
mayā vṛtastvayā cāyaṃ tvayā vṛtastathānayā |

evaṃ paṃcasukanyāsu vadaṃtīṣu nṛpottama 36|
śrutvā tadvacanaṃ tatra kṛtamādhyāhnikakriyaḥ |
ciṃtayāmāsa medhāvī kiṃ kṛtvā sukṛtaṃ bhavet 37|
gādhisaṃbhavaparāśarādayaḥ kaṃḍudevalamukhāśca ye dvijāḥ |
te'pi yogi balino vimohitāḥ līlayā tadabalābhiradbhutam 38|
yoṣitāṃ nayanatīkṣṇasāyakairbhrūlatāsudṛḍhacāpanirgataiḥ |
dhanvinā makaraketunā hataḥ kasya no patati vāmano mṛgaḥ 39|
tāvadeva nayadhīrvirājate tāvadeva janatābhayaṃ bhavet |
tāvadeva dhṛtacittatā bhṛśaṃ tāvadeva gaṇanā kulasya ca 40|
tāvadeva tapasaḥ pragalbhatā tāvadeva śamasevanaṃ nṛṇāṃ |
yāvadeva lalanekṣaṇā sa vairmādyate drutamadairna pūruṣaḥ 41|
mohayaṃti madayaṃti rāgiṇaṃ yoṣitaḥ svalalitairmanoharaiḥ |
modayaṃti madayaṃti māmimā dharmarakṣaṇaparaṃ hi svairguṇaiḥ 42|
māṃsaraktamalamūtranirmite yoṣitāṃ vapuṣi nirguṇe'ṣucau |
kāminastu parikalpya cārutāmāviśaṃti suvimūḍhacetasaḥ 43|

dāruṇā hi parikīrtitāṃganā sādhubhirvimalabuddhibhirbudhaiḥ |
yāvadeva na samīpagā imāstāvadeva hi gṛhaṃ vrajāmyaham 44|
samīpaṃ tasya yāvanna āgacchaṃti varastriyaḥ |
vaiṣṇavena prabhāveṇa tāvadaṃtardadhe dvijaḥ 45|
tasya yogabalādbhūpa gatasyādarśanaṃ tadā |
dṛṣṭvā tadadbhutaṃ karma vaiṣṇavabrahmacāriṇaḥ 46|

vitrastanayanā bālā kuraṃgya iva kātarāḥ |
saṃkrāṃtanayanāḥ śūnyā dadṛśustā diśodaśa 47|
kanyā ūcuḥ-|
iṃdrajālaṃ sphuṭaṃ vetti māyāṃ jānāti vā punaḥ |
dṛṣṭo'pyadṛṣṭarūpobhūdityūcustāḥ parasparam 48|
vyāptaṃ ca hṛdayaṃ tāsāṃ tadaiva virahāgninā |
jvaladdāvānaleneva susnigdhaṃ sarvakānanam 49|
tyajeṃdrajālikāṃ vidyāṃ kāṃta darśaya satvaram |
ātmānaṃ na hi te yuktaṃ prāggrāse makṣikopamam 50|

hā kaṣṭaṃ darśitaḥ kasmāddhātrā tvaṃ ghaṭitaḥ kutaḥ |
jñātaṃ mahānusaṃtāpaheturnaḥ svaṃ vinirmitaḥ 51|
kaccitte nirdayaṃ cetaḥ kaccidasmāsu no matiḥ |
kaccitkrūro'si he kāṃta kaccinmuṣṇāsi no manaḥ 52|
kaccinna pratyayosmā su kaccidasmānparīkṣase |
kaccinnirmamatā śīlaḥ kaccinmāyāviśāradaḥ 53|
kacciccitte praveṣṭuṃ ca vetsi vijñānalāghavam |
kaccinniṣkramaṇopāyaṃ na jānāsi kutaḥ punaḥ 54|
kaccidvināparādhaṃ tu kimasmāsu prakupyase |
kaccidduḥkhaṃ na jānāsi pareṣāṃ vipralaṃbhanam 55|
tvaddarśanaṃ vinā naṣṭā hṛdayeśvara sāṃpratam |
na jīvāmo'tha jīvāmaḥ punastvaddarśanāśayā 56|
vayaṃ ca nīyatāṃ tatra śīghraṃ yatra gato bhavān |
tvaddarśanaharo dhātā vyadhānmodāṃkuracchidām 57|
sarvathā darśanaṃ dehi kāruṇyaṃ bhaja sarvathā |

paryyaṃtaṃ na prapaśyaṃti kasya citsujanā janāḥ 58|
itthaṃ vilapyatāḥ kanyāḥ pratīkṣya ca bahukṣaṇam |
piturbhayādgṛhaṃ gaṃtuṃ śīghramārebhire tataḥ 59|
tatpremanigaḍairbaddhā bhṛśaṃ virahaviklavāḥ |
kathaṃciddhairyamālaṃbya tāḥ svaṃsvaṃ gṛhamāgatāḥ 60|
āgatya patitāḥ sarvā mātṝṇāṃ tu samīpataḥ |
kimetanmātṛbhiḥ pṛṣṭāḥ kutaḥ kālātyayo'bhavat 61|
krīḍaṃtyaḥ kinnarībhistu sārddhaṃ saṃgatakaṃ yadā |
saṃsthitāstena na jñāto divaso'cchodasarovare 62|
pathi śrāṃtā vayaṃ mātaḥ saṃtāpastena nastanau |
mohena mahatā vaktuṃ na kenāpyutsahāmahe 63|
ityuktvā luṭhitāstatra maṇibhūmau kumārikāḥ |
ākāraṃ gopayaṃtyastā mugdhā jalpaṃti mātṛbhiḥ 64|
kācinnartayati krīḍāmayūraṃ na mudā tadā |
na pāṭhayati taṃ kīraṃ paṃjare'nyā kutūhalāt 65|

lālayennakulaṃ nānyā nollāpayati sārikām |
aparātīva saṃmugdhā naiva khelati sārasaiḥ 66|
bhejire na vinodaṃ tā remire naiva maṃdire |
ūcire bāṃdhavairnālaṃ vīṇāvādyaṃ na cakrire 67|
kalpadrumaprasūnaṃ yatsarvaṃ taccānalopamam |
maṃdārakusumāmodi na papurmadhuraṃ madhu 68|
yoginya iva tāḥ kanyā nāsāgranyastalocanāḥ |
alakṣyadhyānasaṃtānāḥ puruṣottamamānasāḥ 69|
caṃdrakāṃtamaṇicchanne sravadvāriṇi kaṃdare |
kṣaṇaṃ vātāyane sthitvā jalayaṃtragrahekṣaṇam 70|
racayaṃti kṣaṇaṃ śayyāṃ dīrghikāṃ bhojinīdalaiḥ |

vījyamānāḥ sakhībhistāḥ śītalairnalinīdalaiḥ 71|
itthaṃ yugasamāṃ rātrimanayaṃstā varastriyaḥ |
kathaṃciddhāraṇaṃ kṛtvā vihvalāḥ sajvarā iva 72|
prātarvyomamaṇiṃ dṛṣṭvā manyamānāḥ svajīvitam |

vijñāpya mātaraṃ svāṃsvāṃ gaurīṃ pūjayituṃ gatāḥ 73|
snātvā tena vidhānena puṣpairdhūpaistathā punaḥ |
vidhāya pūjanaṃ devyā gāyaṃtyastatra tāḥ sthitāḥ 74|
etasminnaṃtare vipraḥ snātuṃ so'pi samāgataḥ |
piturāśramatastasmādacchode'tra sarovare 75|
mitraṃ dṛṣṭvaiva rātryaṃte padminya iva kanyakāḥ |
tatphullanayanā jātāstaṃ dṛṣṭvā brahmacāriṇam 76|
gatvā tatraiva tāḥ kanyā samīpaṃ brahmacāriṇaḥ |
savyāpasavyabaṃdhena bhujapāśaṃ ca cakrire 77|
gato'si priya pūrvedyurgaṃtumadya na labhyate |
vṛtastvaṃ nūnamasmābhirnātra te'sti vicāraṇā 78|
ityukto brāhmaṇaḥ prāha prahasanbāhupāśagaḥ |
yuṣmābhirucyate bhadramanukūlaṃ priyaṃ vacaḥ 79|
prathamāśramaniṣṭhasya kiṃtu naśyeta me vratam |
vidyābhyasanaśīlasya nābhūtpāraṃ guroḥ kule 80|

āśrame yatra yo dharmo rakṣaṇīyaḥ supaṃḍitaiḥ |
vivāho'yamato manye na dharma iti kanyakāḥ 81|
ākarṇya vipravākyāni vipramūcurvarastriyaḥ |
sakaladhvanisotkaṃṭhyo kokilāiva mādhave 82|
dharmādartho'rthataḥ kāmaḥ kāmātsukhaphalodayaḥ |
ityevaṃ niścayajñāste varṇayaṃti vipaścitaḥ 83|
sakāmo dharmabāhulyātpurataste samutthitaḥ |
sevyatāṃ vividhairbhogaiḥ svacchābhūmiriyaṃ yataḥ 84|
śrutvā tadvacanaṃ tāsāṃ prāha gaṃbhīrayā girā |
tathyaṃ vo vacanaṃ kiṃtu mamāpyāvaśyakaṃ vratam 85|
prāpyānujñāṃ guroḥ kurve vivāhakarma nānyathā |
ityuktāḥ punarūcustāḥ sphuṭaṃ mūḍho'si suṃdara 86|
siddhauṣadhaṃ brahmadhiyā rasāyanaṃ siddhirnidhiḥ sādhukulā varāṃganāḥ |
maṃtrastathā siddharasaśca dharmato mune niṣevyāḥ sudhiyā samāgatāḥ 87|
kāryaṃ nu daivādyadi siddhimāgataṃ tasminnupekṣāṃ na ca yāṃti nītigāḥ |

yasmādupekṣā na punaḥ phalapradā tasmānna dīrghīkaraṇaṃ praśasyate 88|
viṣādapyamṛtaṃ grāhyamamedhyādapi kāṃcanam |
nīcādapyuttamāṃ vidyāṃ strīratnaṃ duṣkulādapi 89|
sāṃdrānurāgāḥ kulajanmanirmalāḥ snehārdracittā sugiraḥ svayaṃvarāḥ |
kanyā surūpāḥ khalu cāruyauvanā dhanyā labhaṃte'tra narāstu netare 90|
kva vayaṃ surasuṃdaryyaḥ kva bhavāṃstāpaso baṭuḥ |
durghaṭasya vidhānena manye dhātaiva paṃḍitaḥ 91|
tasmādasmānidānīṃ tu svīkuryyātmaṃgalaṃ bhavān |
gāṃdharveṇa vivāhena anyathā nopajīvanam 92|
śrutvā vākyaṃ tataḥ prāha brāhmaṇo dharmavittamaḥ |
bho mṛgākṣyaḥ kathaṃ tyājyo dharmo dharmadhanairnaraiḥ 93|
dharmaścārthaścakāmaśca mokṣaścaitaccatuṣṭayam |
yathoktaṃ phaladaṃ jñeyaṃ viparītaṃ tu niṣphalam 94|
nākāle'haṃ vratī kuryāmato dāraparigraham |
na kriyā phalamāpnoti kriyākālaṃ na vetti yaḥ 95|

yato dharmavicāre'sminprasaktaṃ mama mānasam |
tasmācchṛṇuta he kanyā na samīhe svayaṃvaram 96|
evaṃ jñātvāśayaṃ tasya samīkṣyaiva parasparam |
karātkaraṃ vimucyātha jagrāhāṃghriṃ pramohinī 97|
bhujau jagṛhatustasya suśīlā susvarā tathā |
ālilimga sutārā ca vaktraṃ cuṃbati caṃdrikā 98|
tathāpi nirvikāro'sau pralayānalasannibhaḥ |
śaśāpa brahmacārī tāḥ krodhenātyaṃtamūrchitaḥ 99|
piśācya iva māṃ lagnā tatpiśācyo bhaviṣyatha |
evaṃ tenāśu śaptāstāstaṃ tyaktvā purataḥ sthitāḥ 100|
kimetacceṣṭitaṃ pāpaṃ hyanāgasi viceṣṭayā |
priyaṃkṛto'priyaṃkṛtvā dhiktvāṃ dharmakṛtāṃtakam 101|
anurakteṣu bhakteṣu mitreṣu drohakāriṇaḥ |
puṃso lokobhayoḥ saukhyaṃ nāśametīti naḥ śrutam 102|
tasmāttvamapi naḥ śāpātpiśāco bhava satvaram |

ityuktvāpi ca tā bālā niḥśvasaṃtyaḥ krudhākulāḥ 103|
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English translation

Nārada said :

1-2. O king, I have thus described to you the excellent Narmadātīrtha. Formerly the fire of the drops of the water of Revā destroyed the excessive fear due to the curse of the daughters of gandharvas . A man is liberated by the touch of the drops of the water of Revā.

Yudhiṣṭhira said :

3-6. O revered one, wherefrom did the many daughters get a curse? Whose children were they? What were their names and their ages? How did they get free from the fruit of the curse by the contact of the water? Where did they bathe? O lord, tell me all this. The greatness of the Narmadātīrtha would be surprising. It is said to destroy sins even by listening to it. He who utters the word ‘ Narmadā , Narmadā’, gets eternal liberation as long as the moon and stars exist.

7-8. Formerly you told me the excellent importance of Revā. Still, O good one, tell me the story; also about the best livelihood that should be resorted to by the wise. Therefore, O best of brāhmaṇas , I am asking about the excellent importance of Revā. O lord, tell me the history, bright due to the deeds of the maidens.

Nārada said :

9. O best king, listen to the great story infused with righteousness. As the araṇi (i.e. the piece of wood used for kindling sacrificial fire) contains fire, similarly Dharma is produced by Brahmā .

10. (There was) a gandharva by name Śukasaṅgīti . His daughter was Pramohinī . Suśīlā was the daughter of Suśīla . Susvarā was the daughter of Svaravedin. Sutārā was Candrakānta 's daughter and Candrikā was that of Suprabha .

11-18. O king, these were the excellent names of those celestial nymphs. All the five maidens were beautiful due to their being in the prime of youth. They always talked among themselves like sisters. They as it were came out of the moon like the bright moonlight. Their faces were (beautiful) like the moon; they had lovely hair; and were bright like moonlight. They (the damsels) were among gods as moonlight in white lotuses opening at moonrise. They were born with lumps of (i.e. excessive) beauty; they had celestial forms and were charming. The lotuses of their breasts were shooting forth; they looked like the ketakī plants in the spring. They were charming on account of the youth that had arisen like the foliage of a grove of creepers. They were yellowish like gold; their lustre was like gold; they were decorated with golden ornaments. They had put on the garlands of golden campaka (flowers). Their beautiful garments appeared golden. They were proficient in the musical scale, in various melodies, in beating in (playing on) musical instruments, in diversions, and in playing upon flute and lute, as well as in dance accompanied with singing and instrumental music and in the time in music like the middle one and the fast one; also in diversions like (drawing) pictures and arts.

19. The maidens that were like this were infatuated with excellent sports. Fondled by their parents all of them moved in Kubera 's abode.

20-24. Once through curiosity, the five maidens—the celestial damsels—getting together in the spring season, collecting mandara flowers from grove after grove, went to the Acchoda lake to propitiate Gaurī (i.e. Pārvatī). Taking excellent golden lotuses along with beautiful blue lotuses from that (lake), having bathed on the pavement of lapis lazuli and clear crystal, having put on their garments, they silently fashioned a golden image of Umā with golden and pearl ornaments on an altar. The young girls, having worshipped Gaurī, decorated with sandal (-paste), perfumes and saffron, with excellent lotuses etc. and with various presents, danced to the accompaniment of singing and instrumental music. Having resorted to singing with high notes, the fawn-eyed ones then sang, with natural voice and melodies, songs containing beautiful letters (i.e. words) and raised to a high pitch and made melodious by (various) modes.

25-36a. At that time, to the exellent holy place of the Acchoda came for a bath the eldest son of the sage, the abode of (the knowledge of) the Vedas , when the girls were delighted with the shower of emotions, and with their minds full of joy. The young man was (having) boundless handsomeness, had a charming face, and his eyes were large like blooming lotuses. His chest was broad, he had good (i.e. strong) arms, he was very handsome; his complexion was dark; he was like another Cupid. That celibate, with a good (i.e. a large) tuft of hair, shone with his staff as Cupid with his bow. The excellent one had covered himself with dear-skin, he had put on marks (on his body) and had a girdle of the muñja grass resembling gold round his waist. Seeing that brāhmaṇa on the bank of the lake, the girls, full of curiosity, were delighted (and said): "This one will be our guest." Ardently longing to see him they gave up singing and dancing, and were pierced by Cupid with his arrows, as female dear are pierced by a hunter. The five (maidens) were stupefied, confused and said (to one another): "See, see." They mistook the excellent youth for the god of love. Having repeatedly worshipped him with their eyes as with lotuses, the celestial nymphs began deliberation among themselves: "If this is god of love, (then) how can he be without (his spouse) Rati ? Or is he the (twin) gods Aśvins , moving in pair? Is he

a gandharva, or a kinnara , or a siddha taking up any form he likes? Or is he the son of a sage, or is he the best one among men? Or is he someone whom the Creator has created for us? As a treasure is fashioned by (their) former deeds for the fortunate, in the same way, Gaurī, with her heart moistened by the billows of the water of compassion, has brought this excellent groom for us. I have chosen him, you have chosen him, similarly this one also has chosen him."

36b-44. O best king, when the five girls were talking like this, the intelligent one who had finished his mid-day rites there, thought: 'Doing what will be meritorious? Gādhi 's son, Parāśara and others, and also Kaṇḍu , Devala and other brāhmaṇas, though strong due to their being meditating saints, were easily deluded by women. It is (indeed) wonderful. The deer of whose mind does not fall when struck with the sharp arrows of the eyes (i.e. glances) of youthful women, shot from the creeper-like brows, by the archer viz. Cupid? As long as a man is not intoxicated by the spirituous liquors of the eyes(i.e. glances) of women, his moral sense dominates. There is in him the fear of the society; he is self-possessed; there is a consideration of the family; there is the strength of penance; men practice tranquility. Women with their charming amorous gestures delude and madden a passionate man. These (maidens are trying to) delude and madden me, who am intent upon guarding my righteousness by means of my own virtues. Passionate men, with their minds deluded, imagining charm (to be present) in the worthless and impure bodies of women, made of flesh, blood, feces and urine, enter (i.e. cohabit with) them. Wise sages of pure hearts have described women to be fearful. As long as these women do not approach me, I shall go home.'

45-47. By the time (i.e. before) the excellent maidens approached him, the brāhmaṇa vanished by the power of Viṣṇu . Seeing the wonderful act of that celibate, the devotee of Viṣṇu, who vanished by the power of magic, the maidens, O king, with their eyes frightened and themselves afraid like young female deer, moving their eyes looked into the ten vacant directions.

The maidens said :

48-58. Clearly he knows magic, or he knows (art of creating) illusion. Though seen (by us) he has (suddenly) vanished.

Thus they talked with one another. Just then only their hearts were pervaded by the fire of separation, as a very beautiful forest would be entirely pervaded by blazing wild fire. "O charming one, give up your magical skill. Present yourself to us quickly. It is not proper for you (to act) in the manner of a fly (falling into the food even) before a morsel (is eaten). Alas! Why were you shown to us? Why were you created by the Creator? We know, you, the cause of great tormentation to us, are self-created. Is it that your heart is cruel? Do you not entertain good intention towards us? O charming one, are you cruel? Are you stealing our minds? Do you not trust us? Are you testing us? Are you not having affection for us? Are you skilled in deception? Do you possess the skilful knowledge of entering our hearts? But why do you not know the means of getting out? Why are you so much angry with us without our fault? Do you not realise the pain of others or their deception? O lord of our hearts, we are doomed by your disappearance. We shall not live without seeing you, but shall live only with the hope of seeing you. Quickly take us where you have gone. Creator, who has robbed (us) of your sight, has cut off the sprout of our joy. By all means present yourself to us. Take full pity on us. Good people do (wait to) see the end of anything."

59-61a. Crying like this, and waiting (there) for a long time, the maidens then, through fear of their parents, started to go home. Bound by the chains of his affection, and being very much distressed by separation (from him), they somehow mustered courage and went to their respective houses. Having come(home) all of them fell down near their mothers.

6lb-74. The mothers asked them: “What is this? Why are you late?” “As we were playing with kinnarīs, we stayed together (with them) at the Acchoda lake; therefore we did not realise (how far) the day (had advanced). O mother(s), on our way we were exhausted; therefore our bodies have suffered. Due to some great confusion we are unable to speak.” Speaking like this, the beautiful maidens, concealing the expression of their faces, talked with their mothers, and rolled on the jewelled floor. Some did not make their peacock, kept for pleasure, dance in joy. Others did not teach their parrot out of curiosity. Some other did not fondle her mongoose. Someone else, extremely confused, did not at all play with the cranes. They did not resort to (any) diversion, nor did they rejoice in their houses. They did not properly talk with their relatives, nor did they play on the lute. All the flowers of the desire-yielding tree were like fire to them. They did not drink the sweat honey having the fragrance of mandara flowers. The maidens had their eyes (i.e. eye-sight) fixed on the tips of their noses like female ascetics. They were continuously, but aimlessly, thinking. They had fixed their mind on that best man. For a moment they remained in a cave, covered with moonstones, with a stream (flowing) at its opening. For a moment they stayed at a window, and for a moment in the house with artificial fountains. For a moment they prepared beds with the leaves of lotus-creepers (growing) in the lakes. They were fanned by their friends with the leaves of lotus-creepers. In this way the excellent maidens passed the night resembling a yuga . Somehow they sustained themselves. They were delirious as if they suffered from fever. In the morning, on seeing the gem of the sky (i.e. the sun), they thought that they were alive. Having informed their own mothers, they went to worship Gaurī. Having bathed according to the proper rite, and again having worshipped the goddess with flowers and incense, they remained there singing.

75-81. In the meanwhile, that brāhmaṇa also came from his father’s hermitage to that Acchoda lake to bathe (there). Seeing that celibate, the maidens were delighted, with their eyes expanded, as the white-lotus plants are joyful (i.e. bloom) on seeing the sun at the end of the night. Those young girls went near the celibate, and they put round him the nooses formed by joining their right and left hands. (They said to him:) “O dear one, yesterday you went (leaving us). Today you cannot go. You have been chosen by us. There can be no doubt about this.” The brāhmaṇa who was (caught) in the noose of their arms and who was thus addressed, laughed and said: “You are saying auspicious, favourable words. But that would destroy the vow of me, who am still in the first stage of life (i.e. celibacy) and given to studies. I have not yet reached the other end (i.e. have not completed my studies) in my preceptor’s house. Very wise men practise the way of life which is to be practised in a particular stage of life. Therefore, O maidens, I do not think marriage to be the (proper) way of life (for me).”

82-92. Having heard the words of the brāhmaṇa, the excellent maidens who were eager and who made sweet and indistinct sound like the cuckoos in the spring season, said to the brāhmaṇa: “Material welfare (artha) is (better) than piety (dharma); satisfaction of desires (kāma) is (superior) to material welfare. The rise of the fruit of happiness comes from the satisfaction of desires. In this way the wise who have firm convictions, describe it. That kāma (i.e. the satisfaction of desires) is standing before you due to your great righteousness. Resort to it with various enjoyments, since this ground is clean.” Hearing these words of them he spoke to them in serious words: “Your words are (i.e. what you say is) true; but (practising) my vow is essential. I shall go through the right of marriage (only) after I secure my preceptor’s permission, not otherwise.” Thus addressed, they again said to him: “O handsome one, you are evidently a fool. Excellent women, coming from good families, are a medicine made ready by the intelligence of Brahmā; they are a spell, a ready charm. O sage, they, when they have approached, should be properly; enjoyed by a wise man. If, fortunately a business becomes successful, the wise ones do not ignore it. Since indifference is not fruitful, therefore procrastination is not approved. Nectar should be taken even from poison; gold even from a filthy thing. Excellent knowledge should be obtained even from a mean person, and a gem of woman even from a bad family.

(Only) fortunate men obtain maidens who are spotless due to being born in good families, whose hearts are wet with (i.e. full of) love, who talk sweetly, who choose their own grooms, who are beautiful and have a charming youth; and no other men (can obtain such maidens). How incongruous are we, the celestial beauties on one side and you, an ascetic boy on the other! I think the Creator alone is wise since he has done this impossible job (of bringing together two incongruous things). Therefore now you should accept us auspiciously by means of the Gāndharva type of marriage. [1] Otherwise we cannot live."

93-96. Hearing (these) words, the brāhmaṇa, the best among those who known Dharma, then said: "O you fawn-eyed maidens, how should men whose wealth is righteousness, give it up? The group of the four, viz. Dharma (i.e. piety), Artha (i.e. material welfare), Kāma (i.e. satisfaction of desires) and Mokṣa (i.e. liberation) is said to give fruit as (already) told. The opposite of this does not give fruit. Therefore, I who am observing a vow, shall not betake myself to a wife at a wrong time. He who does not know the time of an act (i.e. when the act should be done), does not get the fruit of that act. Since (now) my mind is attached to the consideration of Dharma, therefore, listen, O maidens, I do not desire marriage."

97-103a. Knowing this intention of him, they looked at each other, and let free his hand from their hands. Then Pramohinī seized his feet. Suśīlā and Susvarā seized his arms. Sutārā embraced him and Candrikā kissed (himon) his face. Yet he was unperturbed. Resembling the fire of deluge, and very violent due to rage, the young celibate cursed them: "Since like devils you clung to me, therefore you will be (turned into) devils." "What is this sinful act done to an innocent one through folly? You have done what is disagreeable to one who wants to do good to you. Fie upon you who have put an end to righteousness! We have heard that the happiness of the man who seeks to hurt those who are attached devoted friends, comes to an end in both the worlds. Therefore, you too, due to our curse, quickly be (turned into) a goblin."

103b-108. Speaking like this, the young girls were sighing, being full of anger. Due to mutual agitation, O king, those maidens and that celibate—all of them turned into goblins in that lake. That male goblin and the female goblins crying fearfully, exhausted the ripening of the deeds they had formerly done. O king, a good or bad deed done formerly gives fruit when its due time (has come) (and) the fruit is unavoidable even for gods like one's own shadow. At various places the fathers and mothers, and brothers also of those young girls cried. Fate is insurmountable. Hereafter the goblins, being extremely unhappy, wandered here and there for food and lived on the bank of the lake.

[1]: [1] : Gāndharva Vivāha: One of the eight forms of marriage. In this form marriage takes place between lovers without seeking prior approval of relatives.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 23

The Sage Lomaśa Comes to the Help of the Goblins

Chapter 230 of 693 · 35 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
एवं बहुतिथे काले लोमशो मुनिसत्तमः ।
आगतश्च महाभागस्तत्र यादृच्छिको मुनि १।
तं दृष्ट्वा ब्राह्मणं सर्वे पिशाचाः क्षुत्समाकुलाः ।
धावंतो ह्यत्तुकामास्ते मिलित्वा यूथवर्तिनः २।
दह्यमानास्तु तीव्रेण तेजसा लोमशस्य तु ।
असमर्थाः पुरः स्थातुं ते सर्वे दूरतः स्थिताः ३।
तत्र पूर्वकर्मबलात्पिशाचः सह वै द्विजः ।
समीक्ष्य लोमशं राजन्साष्टांगं प्रणिपत्य च ४।
उवाच सूनृतां वाचं बद्ध्वा शिरसि चांजलिम् ।
महाभाग्योदये विप्र साधूनां संगतिर्भवेत् ५।
गंगादिपुण्यतीर्थेषु यो नरः स्नाति सर्वथा ।
यः करोति सतां संगं तयोः सत्संगमो वरः ६।
गुरूणां संगमो विप्र दृष्टादृष्टफलो भुवि ।
स्वर्गदो रोगहारी च किं तमोपहरो मतः ७।

इत्युक्त्वा कथयामास पूर्ववृत्तांतमद्भुतम् ।
इमा गंधर्वकन्यास्ता मुने सोऽहं द्विजात्मजः ८।
सर्वे पिशाचरूपेण मिथः शापविमोहिताः ।
दीनाननास्सुतिष्ठामस्तवाग्रे मुनिसत्तम ९।
त्वद्दर्शनेन बालानां निस्तारो नो भविष्यति ।
सूर्योदये तमस्तोमः किं नु लीयेत पुष्करे १०।
श्रुत्वैतल्लोमशो वाक्यं कृपार्द्रीकृतमानसः ।
प्रत्युवाच महातेजा दुःखितं तं मुनेः सुतम् ११।
मत्प्रसादाच्च सर्वेषां स्मृतिः सपदि जायताम् ।
धर्मे च वर्ततां येन मिथः शापो लयं व्रजेत् १२।
पिशाच उवाच-
महर्षे कथ्यतां धर्मो मुच्येम येन किल्बिषात् ।
नायं कालो विलंबस्य शापाग्निर्दारुणो यतः १३।
लोमश उवाच-
मया सार्द्धं प्रकुर्वंतु रेवास्नानं विधानतः ।

शापान्मोक्ष्यति वो रेवा नान्यथा निष्कृतिर्भवेत् १४।
शृणुष्वावहितो विप्र पापनाशो ध्रुवं नृणाम्।
रेवास्नानेन जायेत इति मे निश्चिता मतिः १५।
सप्तजन्मकृतं पापं वर्तमानं च पातकम्।
रेवास्नानं दहेत्सर्वं तूलराशिमिवानलः १६।
प्रायाश्चित्तं न पश्यंति यस्मिन्पापे पिशाचक।
तत्सर्वं नर्मदातोये स्नानमात्रेण नश्यति १७।
ज्ञानकृन्नर्म्मदास्नानमतो मोक्षफला हि सा।
हिमवत्पुण्यतीर्थानि सर्वपापहराणि वै १८।
इंद्रलोकप्रदं हीदं निर्मितं ब्रह्मवादिभिः।
सर्वकामफला रेवा मोक्षदा परिकीर्तिता १९।
पापघ्नी पापहारिणी सर्वकामफलप्रदा।
विष्णुलोकदआप्लावो नार्मदः पापनाशनः २०।
यामुनः सूर्यलोकाय भवेदाप्लाव उत्तमः।
सारस्वतोघविध्वंसी ब्रह्मलोकफलप्रदः २१।

विशालफलदा प्रोक्ता विशाला हि पिशाचक।
पापेंधनदवाग्निस्तु गर्भहेतुक्रियापहः २२।
विष्णुलोकाय मोक्षाय नार्मदः परिकीर्तितः।
सरयूगंडकीसिंधुश्चंद्रभागा च कौशिकी २३।
तापी गोदावरी भीमा पयोष्णी कृष्णवेणिका।
कावेरी तुंगभद्रा च अन्याश्चापि समुद्रगाः २४।
तासु रेवा परा प्रोक्ता विष्णुलोकप्रदायिनी।
रेवा तु प्राप्यते पुण्यैः पूर्वजन्मकृतैर्द्विज।
अपुनर्भवदं तत्र मज्जनं मुनिपुत्रक २५।
गायंति देवाः सततं दिविष्ठा रेवा कदा दृष्टिगता हि नो भवेत्।
स्नाता नरा यत्र न गर्भवेदनां पश्यंति तिष्ठंति च विष्णुसन्निधौ २६।
मज्जंति ये प्रत्यहमत्र मानवा रेवासुतो ये बहुपापकंचुकाः।
मज्जंति ते नो निरयेषु धर्म्मतः स्वर्गे तु ते चारुचरंति देववत् २७।
तीव्रैर्व्रतैर्दानतपोभिरध्वरैः सार्धं विधात्रा तुलया धृता पुरा।
रेवापिशाचाशु तयोर्द्वयोरभूद्वेवा वरा तत्र च मोक्षसाधिका २८।

नारद उवाच-
एतच्छ्रुत्वा वचस्तस्य लोमशस्य पिशाचकाः।
तेन सार्द्धं ययुः शीघ्रं रेवामज्जनहेतवे २९।
ततो दैवात्समुत्पन्नो रेवारोधसि मारुतः।
तेषां प्रवाहस्पृष्टानां गात्रे जलकणप्रदः ३०।
रेवाजलकणस्पर्शात्पैशाच्यात्ते विमोचिताः।
तत्क्षणाद्दिव्यवपुषः प्रशशंसुश्च नर्मदाम् ३१।
ततो लोमशवाक्येन ताश्च गंधर्वकन्यकाः।
परिणीताः सुखं तेन विप्रेण नर्मदातटे ३२।

उवास सुचिरं कालं स्नानपानावगाहनैः ।
अर्चित्वा नर्मदामत्र विष्णुलोकं गताश्च ते ३३।
एवं ते कथितो राजन्नर्मदागुणसंश्रयः ।
इतिहासो महापुण्यः श्रवणात्पापनाशनः ३४।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे त्रयोविंशोऽध्यायः २३ ।

Roman transliteration

nārada uvāca-
evaṃ bahutithe kāle lomaśo munisattamaḥ |
āgataśca mahābhāgastatra yādṛcchiko muni 1|
taṃ dṛṣṭvā brāhmaṇaṃ sarve piśācāḥ kṣutsamākulāḥ |
dhāvaṃto hyattukāmāste militvā yūthavartinaḥ 2|
dahyamānāstu tīvreṇa tejasā lomaśasya tu |
asamarthāḥ puraḥ sthātuṃ te sarve dūrataḥ sthitāḥ 3|
tatra pūrvakarmabalātpiśācaḥ saha vai dvijaḥ |
samīkṣya lomaśaṃ rājansāṣṭāṃgaṃ praṇipatya ca 4|
uvāca sūnṛtāṃ vācaṃ baddhvā śirasi cāṃjalim |
mahābhāgyodaye vipra sādhūnāṃ saṃgatirbhavet 5|
gaṃgādipuṇyatīrtheṣu yo naraḥ snāti sarvathā |
yaḥ karoti satāṃ saṃgaṃ tayoḥ satsaṃgamo varaḥ 6|
gurūṇāṃ saṃgamo vipra dṛṣṭādṛṣṭaphalo bhuvi |
svargado rogahārī ca kiṃ tamopaharo mataḥ 7|

ityuktvā kathayāmāsa pūrvavṛttāṃtamadbhutam |
imā gaṃdharvakanyāstā mune so'haṃ dvijātmajaḥ 8|
sarve piśācarūpeṇa mithaḥ śāpavimohitāḥ |
dīnānanāssutiṣṭhāmastavāgre munisattama 9|
tvaddarśanena bālānāṃ nistāro no bhaviṣyati |
sūryodaye tamastomaḥ kiṃ nu līyeta puṣkare 10|
śrutvaitallomaśo vākyaṃ kṛpārdrīkṛtamānasaḥ |
pratyuvāca mahātejā duḥkhitaṃ taṃ muneḥ sutam 11|
matprasādādca sarveṣāṃ smṛtiḥ sapadi jāyatām |
dharme ca vartatāṃ yena mithaḥ śāpo layaṃ vrajet 12|
piśāca uvāca-
maharṣe kathyatāṃ dharmo mucyema yena kilbiṣāt |
nāyaṃ kālo vilaṃbasya śāpāgnirdāruṇo yataḥ 13|
lomaśa uvāca-
mayā sārddhaṃ prakurvaṃtu revāsnānaṃ vidhānataḥ |

śāpānmokṣyati vo revā nānyathā niṣkṛtirbhavet 14|
śṛṇuṣvāvahito vipra pāpanāśo dhruvaṃ nṛṇām |
revāsnānena jāyeta iti me niścitā matiḥ 15|
saptajanmakṛtaṃ pāpaṃ vartamānaṃ ca pātakam |
revāsnānaṃ dahetsarvaṃ tūlarāśimivānalaḥ 16|
prāyāścittaṃ na paśyaṃti yasminpāpe piśācaka |
tatsarvaṃ narmadātoye snānamātreṇa naśyati 17|
jñānakṛnnarmmadāsnānamato mokṣaphalā hi sā |
himavatpuṇyatīrthāni sarvapāpaharāṇi vai 18|
iṃdralokapradaṃ hīdaṃ nirmitaṃ brahmavādibhiḥ |

sarvakāmaphalā revā mokṣadā parikīrtitā 19|
pāpaghnī pāpahāriṇī sarvakāmaphalapradā |
viṣṇulokadaāplāvo nārmadaḥ pāpanāśanaḥ 20|
yāmunaḥ sūryalokāya bhavedāplāva uttamaḥ |
sārasvatoghavidhvaṃsī brahmalokaphalapradaḥ 21|

viśālaphaladā proktā viśālā hi piśācaka |
pāpeṃdhanadavāgnistu garbhahetukriyāpahaḥ 22|
viṣṇulokāya mokṣāya nārmadaḥ parikīrtitaḥ |
sarayūgaṃḍakīsiṃdhuścaṃdrabhāgā ca kauśikī 23|
tāpī godāvarī bhīmā payoṣṇī kṛṣṇaveṇikā |
kāverī tuṃgabhadrā ca anyāścāpi samudragāḥ 24|
tāsu revā parā proktā viṣṇulokapradāyinī |
revā tu prāpyate puṇyaiḥ pūrvajanmakṛtairdvija |
apunarbhavadaṃ tatra majjanaṃ muniputraka 25|
gāyaṃti devāḥ satataṃ diviṣṭhā revā kadā dṛṣṭigatā hi no bhavet |
snātā narā yatra na garbhavedanāṃ paśyaṃti tiṣṭhaṃti ca viṣṇusannidhau 26|
majjaṃti ye pratyahamatra mānavā revāsuto ye bahupāpakaṃcukāḥ |
majjaṃti te no nirayeṣu dharmmataḥ svarge tu te cārucaraṃti devavat 27|
tīvrairvratairdānatapobhiradhvaraiḥ sārdhaṃ vidhātrā tulayā dhṛtā purā |
revāpiśācāśu tayordvayorabhūdrevā varā tatra ca mokṣasādhikā 28|

nārada uvāca-
etacchrutvā vacastasya lomaśasya piśācakāḥ |
tena sārddhaṃ yayuḥ śīghraṃ revāmajjanahetave 29|
tato daivātsamutpanno revārodhasi mārutaḥ |
teṣāṃ pravāhasprṣṭānāṃ gātre jalakaṇapradaḥ 30|
revājalakaṇasparśātpaiśācyātte vimocitāḥ |
tatkṣaṇāddivyavapuṣaḥ praśaśaṃsuśca narmadām 31|
tato lomaśavākyena tāśca gaṃdharvakanyakāḥ |
pariṇītāḥ sukhaṃ tena vipreṇa narmadātaṭe 32|
uvāsa suciraṃ kālaṃ snānapānāvagāhanaiḥ |
arcitvā narmadāmatra viṣṇulokaṃ gatāśca te 33|
evaṃ te kathito rājannarmadāguṇasaṃśrayaḥ |
itihāso mahāpuṇyaḥ śravaṇātpāpanāśanaḥ 34|
iti śrīpādme mahāpurāṇe svargakhaṃḍe trayoviṃśo'dhyāyaḥ 23 |

English translation

Nārada said :

1-6. After a long time the magnanimous, best sage Lomaśa who wandered as he liked, came there. Seeing the brāhmaṇa all the goblins living in a group and being overpowered by hunger and desiring to eat him, ran to him. Being burnt by the sharp lustre of Lomaśa, unable to stand before him, they remained away from him. Then, that brāhmaṇa, who had become a goblin as a result of his former deeds, seeing Lomaśa, saluted him by prostrating himself before him, and putting his folded palms on his head spoke true and pleasant words, O king:

7-12. “O brāhmaṇa, at the time of the rise of great fortune there would be (obtained) the company of the good. Between a man who at all times bathes at the sacred places like the Gaṅges etc. and the one who keeps company with the good the latter is superior. O brāhmaṇa, company of the great gives seen

and unseen fruits, gives (i.e. takes one to) heaven, removes diseases and is said to remove (mental) darkness." Saying so, be told him his former wonderful account. "These are those gandharva -daughters, and I am that son of a brāhmaṇa, O sage. All of us were foolish cursing one another (and turning) into goblins. O best sage, before you we are standing with melancholy faces. By seeing you, we the fools, shall be liberated. Would the mass of darkness cling to the atmosphere when the sun rises?" Hearing these words, Lomaśa, of a great lustre, with his heart tender with compassion, said to the sage's son who was afflicted: "Let the memory of all of you rise suddenly by my favour. Let all of you remain in righteousness, so that your mutual curse would come to an end."

The goblin said :

13. O great sage, tell us (what) righteousness (is), so that we shall be free from sins. This is not the time for delay, since the fire of curse is fierce.

Lomaśa said :

14-27. Let (all the goblins) duly bathe in Revā with me. Revā will free you from the curse. There would be no other expiation. O brāhmaṇa, listen attentively. It is my firm opinion that the sin of men would certainly perish by bathing in Revā. Bath in Revā would burn, as fire burns a heap of cotton , all the sins committed in the (previous) seven existences and the present one also. O goblin, all that sin for which (the wise) do not see an atonement, perishes merely by bathing in Narmadā . Bath in Narmadā causes knowledge. Therefore she gives salvation. All the holy places of the Himālaya remove sins. This one giving (i.e. taking one to) Indra 's heaven is fashioned by the teachers of the Vedas . Revā is said to give the fruits of (i.e. to satisfy) all desires and is the giver of liberation. She destroys sins, she removes sins, she gives the fruits of(i.e. satisfies) all desires. A bath in Narmadā gives (i.e. takes one to) Viṣṇu 's heaven and destroys sins. A bath in Yamunā would be excellent for (going to) the Sun's world. A bath in Sarasvatī destroys sin, and gives (i.e. leads one to) Brahmā 's heaven. O goblin, (a bath in) Viśālā is said to give a great fruit, and is the wild fire to the fuel of sins and the remover of the act of being conceived in a womb. A bath in Narmadā is said to lead to Viṣṇu's heaven and to liberation. Out of the rivers Sarayū , Gaṇḍakī , Sindhu , Candrabhāgā , Kauśikī , Tāpī , Godāvarī , Bhīmā , Payoṣṇī , Kṛṣnaveṇī, Tuṅgabhadrā and others, Revā is reached (by a man) due to the meritorious deeds done in former existences. O sage's son, a bath there (i.e. in Revā) gives absence of rebirth. Gods, residing in heaven, always sing (i.e. say): "When shall we see Revā, bathing in which (river) men do not experience pangs of (living in) the womb, and remain near Viṣṇu?" Those men who, having many coatings of sins (i.e. who have committed many sins), everyday bathe here in the pure water of Revā, do not sink in hells due to their religious merit, (but) they well (i.e. comfortably) move in heaven like gods.

28. O goblin, formerly the creator weighed Revā against severe vows, acts of charity, penances, and sacrifices, and Revā, that accomplishes salvation quickly, was (i.e. proved) superior to them.

Nārada said :

29. Hearing those words of that Lomaśa, all the goblins quickly went with him to bathe in Revā.

30-34. Then fortunately breezes, giving (i.e. throwing) drops of water on the bodies of them who had come in contact with the stream (of Revā), arose on the bank of Revā. Due to the touch of the drops of the water of Revā, they were freed from their goblin-hood. Being instantly endowed with divine bodies, they extolled Narmadā. Then, as told by Lomaśa, the brāhmaṇa happily married those daughters of

gandharvas on the bank of Narmadā. Bathing there, drinking (the water of Narmadā) and plunging into (Narmadā) they stayed there for a long time. Having worshipped Narmadā at this spot, they went to Viṣṇu's heaven. O king, I have thus told you the very auspicious account of Narmadā, which is highly meritorious and which removes sins merely by hearing it.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 24

Piṅgatīrtha, Narmadā, Dvārāvatī, Timi etc.

Chapter 231 of 693 · 38 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-।
अथान्यानि तु तीर्थानि वसिष्ठोक्तानि मे वद ।
श्रुत्वा यानि च पापानि विलयं यांति नारद १।
नारद उवाच-।
शृणुष्वात्र हि तीर्थानि वसिष्ठोक्तानि पार्थिव ।
दक्षिणं सिंधुमासाद्य ब्रह्मचारी जितेंद्रियः २।
अग्निष्टोममवाप्नोति विमानं चाधिरोहति ।
चर्मण्वतीं समासाद्य नियतो नियताशनः ३।
रंतिदेवाभ्यनुज्ञातो अग्निष्टोमफलं लभेत् ।
ततो गच्छेत धर्मज्ञ हिमवत्सुतमर्बुदम् ४।
पृथिव्या यत्र वै छिद्रं पूर्वमासीद्युधिष्ठिर ।
तत्राश्रमो वसिष्ठस्य त्रिषु लोकेषु विश्रुतं ५।
तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत् ।
पिंगातीर्थमुपस्पृश्य ब्रह्मचारी नराधिप ६।
कपिलानां नरव्याघ्र शतस्य फलमाप्नुयात् ।

ततो गच्छेत धर्मज्ञ प्रभासं लोकविश्रुतम् ७।
यत्र सन्निहितो नित्यं स्वयमेव हुताशनः ।
देवतानां मुखं वीर अनलोऽनिलसारथिः ८।
तस्मिंस्तीर्थवरे स्नात्वा शुचिः प्रयतमानसः ।
अग्निष्टोमातिरात्राभ्यां फलं प्राप्नोति मानवः ९।
ततो गत्वा सरस्वत्याः सागरस्य च संगमम् ।
गोसहस्रफलं प्राप्य स्वर्गलोके महीयते १०।
दीप्यमानोऽग्निवन्नित्यं प्रभया भरतर्षभ ।
तीर्थे सलिलराजस्य स्नात्वा प्रयतमानसः ११।
त्रिरात्रमुषितस्तत्र तर्पयेत्पितृदेवताः ।
विराजति यथा सोमो वाजिमेधं च विंदति १२।
वरदानं ततो गच्छेत्तीर्थं भरतसत्तम ।
विष्णोर्दुर्वाससा यत्र वरो दत्तो युधिष्ठिर १३।
वरदाने नरः स्नात्वा गोसहस्रफलं लभेत् ।
ततो द्वारवतीं गच्छेन्नियतो नियताशनः १४।

पिंडारके नरः स्नात्वा लभेद्बहुसुवर्णकम् १५।
तस्मिंस्तीर्थे महाराज पद्मलक्षणलक्षिताः ।
अद्यापि मुद्रा दृश्यंते तदद्भुतमरिंदम १६।
त्रिशूलांकानि पद्मानि दृश्यंते कुरुनंदन ।
महादेवस्य सान्निध्यं तत्रैव भरतर्षभ १७।
सागरस्य च सिंधोश्च संगमं प्राप्य भारत ।
तीर्थे सलिलराजस्य स्नात्वा प्रयतमानसः १८।
तर्पयित्वा पितॄन्देवानृषींश्च भरतर्षभ ।
प्राप्नोति वारुणं लोकं दीप्यमानः स्वतेजसा १९।
शंकुकर्णेश्वरं देवमर्चयित्वा युधिष्ठिर ।
अश्वमेधं दशगुणं प्रवदंति मनीषिणः २०।
प्रदक्षिणमुपावृत्य गच्छेत भरतर्षभ ।
तीर्थं कुरुवरश्रेष्ठ त्रिषु लोकेषु विश्रुतम् २१।
तिमीति नाम्ना विख्यातं सर्वपापप्रमोचनम् ।
यत्र शक्रादयो देवा उपासंते महेश्वरम् २२।

तत्र स्नात्वार्चयित्वा च रुद्रं देवगणैर्वृतम् ।
जन्मप्रभृति पापानि कृतानि नुदते नरः २३।
तिमिरत्र नरश्रेष्ठ सर्वदेवैरभिष्टुतः ।
तत्र स्नात्वा नरश्रेष्ठ हयमेधमवाप्नुयात् २४।
जित्वा तत्र महाप्राज्ञ विष्णुना दितिनंदनम् ।
पुरा शौचं कृतं राजन्हत्वा दैवतकंटकान् २५।
ततो गच्छेत धर्मज्ञ वसुधारामभिष्टुताम् ।
गमनादेव तस्यां हि हयमेधमवाप्नुयात् २६।
स्नात्वा कुरुवरश्रेष्ठ प्रयतात्मा तु मानवः ।
तर्पयित्वा पितॄन्देवान्विष्णुलोके महीयते २७।
तीर्थं चापि परं तत्र वसूनां भरतर्षभ ।
तत्र स्नात्वा च पीत्वा च वसूनां संमतो भवेत् २८।
सिंधुतममिति ख्यातं सर्वपापप्रणाशनम् ।
तत्र स्नात्वा नरश्रेष्ठ लभेद्बहुसुवर्णकम् २९।
ब्रह्मतुंगं समासाद्य शुचिः प्रयतमानसः ।

ब्रह्मलोकमवाप्नोति सुकृती विरजा नरः ३०।
कुमारिकाणां शक्रस्य तीर्थं सिद्धनिषेवितम् ।
तत्र स्नात्वा नरश्रेष्ठ शक्रलोकमवाप्नुयात् ३१।
रेणुकायाश्च तत्रैव तीर्थं देवनिषेवितम् ।
स्नात्वा तत्र भवेद्विप्रो विमलश्चंद्रमा इव ३२।
अथ पंचनदं गत्वा नियतो नियताशनः ।
पंचयज्ञानवाप्नोति क्रमशो ये तु कीर्तिताः ३३।
ततो गच्छेत धर्मज्ञ भीमायाः स्थानमुत्तमम् ।
तत्र स्नात्वा न योन्यां वै नरो भरतसत्तम ३४।

देव्याः पुत्रो भवेद्राजन्तत्र कुंडलविग्रहः ।
गवां शतसहस्रस्य फलं चैवाप्नुयान्महत् ३५।
गिरिकुंजं समासाद्य त्रिषु लोकेषु विश्रुतम् ।
पितामहं नमस्कृत्य गोसहस्रफलं लभेत् ३६।
ततो गच्छेत धर्मज्ञ विमलं तीर्थमुत्तमम् ।
अद्यापि यत्र दृश्यंते मत्स्याः सौवर्णराजताः ३७।

तत्र स्नात्वा नरश्रेष्ठ वाजपेयमवाप्नुयात् ।
सर्वपापविशुद्धात्मा गच्छेत्परमिकां गतिम् ३८।

Roman transliteration

yudhiṣṭhira uvāca-|
athānyāni tu tīrthāni vasiṣṭhoktāni me vada |
śrutvā yāni ca pāpāni vilayaṃ yāṃti nārada 1|
nārada uvāca-|
śṛṇuṣvātra hi tīrthāni vasiṣṭhoktāni pārthiva |
dakṣiṇaṃ siṃdhumāsādya brahmacārī jiteṃdriyaḥ 2|
agniṣṭomamavāpnoti vimānaṃ cādhirohati |
carmaṇvatīṃ samāsādya niyato niyatāśanaḥ 3|
raṃtidevābhyanujñāto agniṣṭomaphalaṃ labhet |
tato gaccheta dharmajña himavatsutamarbudam 4|
pṛthivyā yatra vai chidraṃ pūrvamāsīdyudhiṣṭhira |
tatrāśramo vasiṣṭhasya triṣu lokeṣu viśrutaṃ 5|
tatroṣya rajanīmekāṃ gosahasraphalaṃ labhet |
piṃgātīrthamupaspṛśya brahmacārī narādhipa 6|
kapilānāṃ naravyāghra śatasya phalamāpnuyāt |

tato gaccheta dharmajña prabhāsaṃ lokaviśrutam 7|
yatra sannihito nityaṃ svayameva hutāśanaḥ |
devatānāṃ mukhaṃ vīra analo'nilasārathiḥ 8|
tasmiṃstīrthavare snātvā śuciḥ prayatamānasaḥ |
agniṣṭomātirātrābhyāṃ phalaṃ prāpnoti mānavaḥ 9|
tato gatvā sarasvatyāḥ sāgarasya ca saṃgamam |
gosahasraphalaṃ prāpya svargaloke mahīyate 10|
dīpyamāno'gnivannityaṃ prabhayā bharatarṣabha |
tīrthe salilarājasya snātvā prayatamānasaḥ 11|
trirātramuṣitastatra tarpayetpitṛdevatāḥ |
virājati yathā somo vājimedhaṃ ca viṃdati 12|
varadānaṃ tato gacchettīrthaṃ bharatasattama |
viṣṇordurvāsasā yatra varo datto yudhiṣṭhira 13|
varadāne naraḥ snātvā gosahasraphalaṃ labhet |
tato dvāravatīṃ gacchenniyato niyatāśanaḥ 14|

piṃḍārake naraḥ snātvā labhedbahusuvarṇakam 15|
tasmiṃstīrthe mahārāja padmalakṣaṇalakṣitāḥ |
adyāpi mudrā dṛśyaṃte tadadbhutamariṃdama 16|
triśūlāṃkāni padmāni dṛśyaṃte kurunaṃdana |
mahādevasya sānnidhyaṃ tatraiva bharatarṣabha 17|
sāgarasya ca siṃdhośca saṃgamaṃ prāpya bhārata |

tīrthe salilarājasya snātvā prayatamānasaḥ 18|
tarpayitvā pitṝndevānṛṣīṃśca bharatarṣabha |
prāpnoti vāruṇaṃ lokaṃ dīpyamānaḥ svatejasā 19|
śaṃkukarṇeśvaraṃ devamarcayitvā yudhiṣṭhira |
aśvamedhaṃ daśaguṇaṃ pravadaṃti manīṣiṇaḥ 20|
pradakṣiṇamupāvṛtya gaccheta bharatarṣabha |
tīrthaṃ kuruvaraśreṣṭha triṣu lokeṣu viśrutam 21|
timīti nāmnā vikhyātaṃ sarvapāpapramocanam |
yatra śakrādayo devā upāsaṃte maheśvaram 22|

tatra snātvārcayitvā ca rudraṃ devagaṇairvṛtam |
janmaprabhṛti pāpāni kṛtāni nudate naraḥ 23|
timiratra naraśreṣṭha sarvadevairabhiṣṭutaḥ |
tatra snātvā naraśreṣṭha hayamedhamavāpnuyāt 24|
jitvā tatra mahāprājña viṣṇunā ditinaṃdanam |
purā śaucaṃ kṛtaṃ rājanhatvā daivatakaṃṭakān 25|
tato gaccheta dharmajña vasudhārāmabhiṣṭutām |
gamanādeva tasyāṃ hi hayamedhamavāpnuyāt 26|
snātvā kuruvaraśreṣṭha prayatātmā tu mānavaḥ |
tarpayitvā pitṝndevānviṣṇuloke mahīyate 27|
tīrthaṃ cāpi paraṃ tatra vasūnāṃ bharatarṣabha |
tatra snātvā ca pītvā ca vasūnāṃ saṃmato bhavet 28|
siṃdhutamamiti khyātaṃ sarvapāpapraṇāśanam |
tatra snātvā naraśreṣṭha labhedbahusuvarṇakam 29|
brahmatuṃgaṃ samāsādya śuciḥ prayatamānasaḥ |

brahmalokamavāpnoti sukṛtī virajā naraḥ 30|
kumārikāṇāṃ śakrasya tīrthaṃ siddhaniṣevitam |
tatra snātvā naraśreṣṭha śakralokamavāpnuyāt 31|
reṇukāyāśca tatraiva tīrthaṃ devaniṣevitam |
snātvā tatra bhavedvipro vimalaścaṃdramā iva 32|
atha paṃcanadaṃ gatvā niyato niyatāśanaḥ |
paṃcayajñānavāpnoti kramaśo ye tu kīrtitāḥ 33|
tato gaccheta dharmajña bhīmāyāḥ sthānamuttamam |
tatra snātvā na yonyāṃ vai naro bharatasattama 34|
devyāḥ putro bhavedrājantatra kuṃḍalavigrahaḥ |
gavāṃ śatasahasrasya phalaṃ caivāpnuyānmahat 35|
girikuṃjaṃ samāsādya triṣu lokeṣu viśrutam |
pitāmahaṃ namaskṛtya gosahasraphalaṃ labhet 36|
tato gaccheta dharmajña vimalaṃ tīrthamuttamam |
adyāpi yatra dṛśyaṃte matsyāḥ sauvarṇarājatāḥ 37|

tatra snātvā naraśreṣṭha vājapeyamavāpnuyāt |
sarvapāpaviśuddhātmā gacchetparamikāṃ gatim 38|

English translation

Yudhiṣṭhira said :

1. Now tell me about other holy places described by Vasiṣṭha , on hearing about which sins perish, O Nārada .

Nārada said :

2-6a. O king, now hear about the holy places described by Vasiṣṭha. A self-restrained man, with his senses controlled, obtains (the fruit of) the Agniṣṭoma sacrifice on reaching the southern sea and gets into an aeroplane. A restrained man, having controlled his diet, having reached Carmaṇvatī , and being allowed by Rantideva , would obtain the fruit of (having performed) the Agniṣṭoma sacrifice. Then, O righteous one, he should go to Arbuda (i.e. mountain Abu), the son of Himālaya , where, O Yudhiṣṭhira , there was formerly a fissure in the earth. There is the hermitage of Vasiṣṭha, well-known in the three worlds. Having lived there for a night, he would obtain the fruit of (having given away) a thousand cows (to a brāhmaṇa).

6b-9. O king, a restrained man, having bathed at Piṅgatīrtha , would obtain the fruit of (having donated) a hundred tawny cows (to a brāhmaṇa). Thence he should go to (the holy place) called Prabhāsa which is well-known in the world, O pious one; there Fire himself is always present. O hero, Fire, with Wind as his charioteer, is the mouth of the deities. A man, being pure and having controlled his mind, gets on bathing there the fruit of the Agniṣṭoma [1] and the Atirātra [2] (sacrifices).

10-12. Going from there to the confluence of Sarasvatī and the ocean, he, having obtained the fruit of (having donated) a thousand cows, is honoured in heaven. O best among the Bharatas , always shining like fire by means of his lustre, he, with his mind controlled, should bathe in the holy place of the king of waters; and living there for three nights, he should offer oblations to the deities in the form of the manes. He shines like Soma , and obtains (the fruit of) a horse-sacrifice.

13-14a. O best among the Bharatas, O Yudhiṣṭhira, thence he should go to the sacred place called Varadāna where Durvā -sas granted a boon to Viṣṇu . A man having bathed at Varadāna, gets the fruit of (having donated) a thousand cows (to a brāhmaṇa).

14b. Then being restrained and controlled in diet, he should go to Dvārāvatī .

15. A man having bathed at Piṇḍāraka would obtain much gold.

16-20. O you who restrain your enemies, at that holy place, O great king, even now coins marked with lotuses are seen. That is a wonder. O you descendant of Kuru , lotuses marked with tridents are seen. O best among the Bharatas, Mahādeva also dwells there. O you descendant of Bharata , having reached the confluence of the ocean and Sindhu , and having, with a controlled mind, bathed there, and offered oblations to manes, gods and sages, he obtains, shining with his own lustre, Varuṇa 's heaven. O Yudhiṣṭhira, the wise say that having worshipped god Śaṅku -karṇeśvara, he gets ten times the merit obtained by (the performance of) a horse sacrifice.

21-25. Turning to the right, O best among the Bharatas, O best among the Kurus , he should go to the holy place, well known in thethree worlds, named Timi which frees (one) from all sins and where gods like Śakra and others worship Maheśvara . A man having bathed there and having worshipped Rudra , surrounded by hosts of gods, is freed from the sins committed from his birth. O best among men, here is Timi, praised by all gods. O best among men, having bathed there, he would obtain the fruit of (having performed) a horse sacrifice. O very wise one, formerly Viṣṇu conquered there Diti 's son and, O king, made it pure by killing the nuisance (i.e. demons) to gods.

26-28. Thence, O you pious one, he should go to Vasudhārā praised (by all); by just going there, he would obtain the fruit of (having performed) a horse sacrifice. A man having bathed there and with his mind controlled, should, O best among the Kurus, offer oblations to manes and gods. He is honoured in Viṣṇu's heaven. O best among the Bharatas there is also a great holy place of the Vasus . Having bathed there, and drunk (water from the place) a man is liked by the Vasus.

29. (Then there is) a holy place known as Sindhutama which destroys all sins. O best man, having bathed there (a man) would get much gold.

30-31. Being pure and with his mind controlled, he of good acts and free from passion, obtains (i.e. goes to) Brahmā 's world, on reaching Brahmatuṅga . For the maidens the holy place of Śakra is resorted to by siddhas . Having bathed there, O best of men, he would obtain (i.e. go to) Indra 's heaven.

32-33. There only is the holy place of (i.e. sacred to) Reṇukā . A brāhmaṇa having bathed there would be pure like the moon. Then, being restrained and having controlled his food he, after going to Pañcanada , obtains (i.e. performs) the five sacrifices which have been described in a sequence.

34-38. Thence, O pious one, he should go to the best place of (i.e. sacred to) Bhīma . Having bathed there a man does not go into a womb (i.e. is not reborn). He would be the son of a goddess. There is Kuṇḍalavigraha. (There) he would get the great fruit of (having donated) a hundred thousand cows. Having reached Girikuñja, well-known in the three worlds, and having saluted the Grandsire (there), he would obtain the fruit (of having given away) a thousand cows (to a brāhmaṇa). O righteous one, from there he should go to the excellent holy place (called) Vimala , where even now golden and silver fish are seen. O best of men, having bathed there, he would obtain the fruit of (having performed) a Vājapeya sacrifice; and with his soul purified of all sins he would get the highest position.

[1]: [1] : Agniṣṭoma: Name of a protracted sacrificial rite extending over several days in spring and forming an essential part of the Jyotiṣṭoma sacrifice.

[2]: [2] : Atirātra: An optional part of Jyotiṣṭoma sacrifice.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 25

Vitastā, Malada, Maṇimanta, Brahmavālaka etc.

Chapter 232 of 693 · 36 detected Sanskrit verse markers

Sanskrit

नारदउवाच-।
वितस्तां च समासाद्य संतर्प्य पितृदेवताः ।
नरः फलमवाप्नोति वाजपेयस्य भारत १।
काश्मीरेष्वेव नागस्य भवनं तक्षकस्य च ।
वितस्ताख्यमिति ख्यातं सर्वपापप्रमोचनम् २।
तत्र स्नात्वा नरो नूनं वाजपेयमवाप्नुयात् ।
सर्वपापविशुद्धात्मा गच्छेत परमां गतिम् ३।
ततो गच्छेत मलदं त्रिषु लोकेषु विश्रुतम् ।
पश्चिमायां तु संध्यायामुपस्पृश्य यथाविधि ४।
चरुं सप्तार्चिषे राजन्यथाशक्ति निवेदयेत् ।
पितृणामक्षयं दानं प्रवदंति मनीषिणः ५।
गवांशतसहस्रेण राजसूयशतेन च ।
अश्वमेधसहस्रेण श्रेयान्सप्तार्चिषश्चरुः ६।
ततो निवृत्तो राजेंद्र रुद्रास्पदमथाविशेत् ।
अभिगम्य महादेवमश्वमेधफलं लभेत् ७।

मणिमंतं समासाद्य ब्रह्मचारी समाहितः ।
एकरात्रोषितो राजन्नग्निष्टोमफलं लभेत् ८।
अथ गच्छेत राजेंद्र देविकां लोकविश्रुताम् ।
प्रसूतिर्यत्र विप्राणां श्रूयते भरतर्षभ ९।
त्रिशूलपाणेः स्थानं यत्त्रिषुलोकेषु विश्रुतम् ।
देविकायां नरः स्नात्वा अभ्यर्च्य च महेश्वरम् १०।
यथाशक्ति नरस्तत्र निवेद्य भरतर्षभ ।
सर्वकामसमृद्धस्य यज्ञस्य लभते फलम् ११।
कामाख्यं तत्र रुद्रस्य तीर्थं देवर्षिसंमतम् ।
तत्र स्नात्वा नरः क्षिप्रं सिद्धिमाप्नोति भारत १२।
यजनं याजनं गत्वा तथैव ब्रह्मवालकम् ।
पुष्पन्यास उपस्पृश्य न शोचेन्मरणं ततः १३।
अर्द्धयोजनविस्तारां पंचयोजनमायताम् ।
एतावद्देविकामाहुः पुण्यां देवर्षिसंमताम् १४।
ततो गच्छेत धर्मज्ञ दीर्घसत्रं यथाक्रमम् ।

यत्र ब्रह्मादयो देवाः सिद्धाश्च परमर्षयः १५।
दीर्घसत्रमुपासंते दीक्षिता नियतव्रताः ।
गमनादेव राजेंद्र दीर्घसत्रमरिंदम १६।
राजसूयाश्वमेधाभ्यां फलं प्राप्नोति मानवः ।
ततो विनाशनं गच्छेन्नियतो नियताशनः १७।
गच्छंत्यंतर्हिता यत्र मेरुपृष्ठे सरस्वती ।
चमसे च शिवोद्भेदे नागोद्भेदे च दृश्यते १८।
स्नात्वा तु चमसोद्भेदे अग्निष्टोमफलं लभेत् ।
शिवोद्भेदे नरः स्नात्वा गोसहस्रफलं लभेत् १९।
नागोद्भेदे नरः स्नात्वा नागलोकमवाप्नुयात् ।
शशयानं च राजेंद्र तीर्थमासाद्य दुर्लभम् २०।
शशरूपप्रतिच्छन्ना पुष्करा यत्र भारत ।
सरस्वत्यां महाभाग अनुसंवत्सरंहिते २१।
स्नायंते भरतश्रेष्ठ वृत्ता वै कार्त्तिकीं सदा ।
तत्र स्नात्वा नरव्याघ्र द्योतते शिववत्सदा २२।

गोसहस्रफलं चैव प्राप्नुयाद्भरतर्षभ ।
कुमारकोटिमासाद्य नियतः कुरुनंदन २३।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ।
गवामयुतमाप्नोति कुलं चैव समुद्धरेत् २४।
ततो गच्छेत धर्मज्ञ रुद्रकोटिं समाहिताः ।
पुरा यत्र महाराज ऋषिकोटिः समाहिता २५।
वर्षेण च समाविष्टा देवदर्शनकांक्षया ।
अहंपूर्वमहंपूर्वं द्रक्ष्यामि वृषभध्वजम् २६।
एवं संप्रस्थिता राजनृषयः किलभारत ।
ततो योगीश्वरेणापि योगमास्थाय भूपते २७।
तेषां मन्युप्रशांत्यर्थमृषीणां भावितात्मनाम् ।
सृष्टा तु कोटिरुद्राणामृषीणामग्रतः स्थिता २८।
मया पूर्वं हरो दृष्टो इति ते मेनिरे पृथक् ।
तेषां तुष्टो महादेव ऋषीणामुग्रतेजसाम् २९।
भक्त्या परमया राजन्वरं तेषां प्रदत्तवान् ।

अद्यप्रभृति युष्माकं धर्मवृद्धिर्भविष्यति ३०।
तत्र स्नात्वा नरव्याघ्र रुद्रकोट्यां नरः शुचिः ।
अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत् ३१।
ततो गच्छेत राजेंद्र संगमं लोकविश्रुतम् ।
सरस्वत्यां महापुण्यमुपासीत जनार्दनम् ३२।
यत्र ब्रह्मादयो देवा ऋषयः सिद्धचारणाः ।
अभिगच्छंति राजेंद्र चैत्रशुक्लचतुर्दशीम् ३३।
तत्र स्नात्वा नरव्याघ्र विंदेद्बहुसुवर्णकम् ।
सर्वपापविशुद्धात्मा शिवलोकं च गच्छति ३४।

ऋषीणां यत्र सत्राणि समाप्तानि नराधिप ।
तत्रावसानमासाद्य गोसहस्रफलं लभेत् ३५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे पंचविंशोऽध्यायः २५

Roman transliteration

nāradauvāca-|
vitastāṃ ca samāsādya saṃtarpya pitṛdevatāḥ |
naraḥ phalamavāpnoti vājapeyasya bhārata 1|
kāśmīreṣveva nāgasya bhavanaṃ takṣakasya ca |
vitastākhyamiti khyātaṃ sarvapāpapramocanam 2|
tatra snātvā naro nūnaṃ vājapeyamavāpnuyāt |
sarvapāpaviśuddhātmā gaccheta paramāṃ gatim 3|
tato gaccheta maladaṃ triṣu lokeṣu viśrutam |
paścimāyāṃ tu saṃdhyāyāmupaspṛśya yathāvidhi 4|
caruṃ saptārciṣe rājanyathāśakti nivedayet |
pitṝṇāmakṣayaṃ dānaṃ pravadaṃti manīṣiṇaḥ 5|
gavāṃśatasahasreṇa rājasūyaśatena ca |
aśvamedhasahasreṇa śreyānsaptārciṣaścaruḥ 6|
tato nivṛtto rājeṃdra rudrāspadamathāviśet |
abhigamya mahādevamaśvamedhaphalaṃ labhet 7|

maṇimaṃtaṃ samāsādya brahmacārī samāhitaḥ |
ekarātroṣito rājannagniṣṭomaphalaṃ labhet 8|
atha gaccheta rājeṃdra devikāṃ lokaviśrutām |
prasūtiryatra viprāṇāṃ śrūyate bharatarṣabha 9|
triśūlapāṇeḥ sthānaṃ yattriṣulokeṣu viśrutam |
devikāyāṃ naraḥ snātvā abhyarcya ca maheśvaram 10|
yathāśakti narastatra nivedya bharatarṣabha |
sarvakāmasamṛddhasya yajñasya labhate phalam 11|
kāmākhyaṃ tatra rudrasya tīrthaṃ devarṣisaṃmatam |
tatra snātvā naraḥ kṣipraṃ siddhimāpnoti bhārata 12|
yajanaṃ yājanaṃ gatvā tathaiva brahmavālakam |
puṣpanyāsa upaspṛśya na śocenmaraṇaṃ tataḥ 13|
arddhayojanavistārāṃ paṃcayojanamāyatām |
etāvaddevikāmāhuḥ puṇyāṃ devarṣisaṃmatām 14|
tato gaccheta dharmajña dīrghasatraṃ yathākramam |

yatra brahmādayo devāḥ siddhāśca paramarṣayaḥ 15|
dīrghasatramupāsaṃte dīkṣitā niyatavratāḥ |
gamanādeva rājeṃdra dīrghasatramariṃdama 16|
rājasūyāśvamedhābhyāṃ phalaṃ prāpnoti mānavaḥ |
tato vināśanaṃ gacchenniyato niyatāśanaḥ 17|
gacchaṃtyaṃtarhitā yatra merupṛṣṭhe sarasvatī |
camase ca śivodbhede nāgodbhede ca dṛśyate 18|
snātvā tu camasodbhede agniṣṭomaphalaṃ labhet |
śivodbhede naraḥ snātvā gosahasraphalaṃ labhet 19|
nāgodbhede naraḥ snātvā nāgalokamavāpnuyāt |
śaśayānaṃ ca rājeṃdra tīrthamāsādya durlabham 20|
śaśarūpapraticchannā puṣkarā yatra bhārata |
sarasvatyāṃ mahābhāga anusaṃvatsaraṃhite 21|

snāyaṃte bharataśreṣṭha vṛttā vai kārttikīṃ sadā |
tatra snātvā naravyāghra dyotate śivavatsadā 22|

gosahasraphalaṃ caiva prāpnuyādbharatarṣabha |
kumārakoṭimāsādya niyataḥ kurunaṃdana 23|
tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ |
gavāmayutamāpnoti kulaṃ caiva samuddharet 24|
tato gaccheta dharmajña rudrakoṭiṃ samāhitāḥ |
purā yatra mahārāja ṛṣikoṭiḥ samāhitā 25|
varṣeṇa ca samāviṣṭā devadarśanakāṃkṣayā |
ahaṃpūrvamahaṃpūrvaṃ drakṣyāmi vṛṣabhadhvajam 26|
evaṃ saṃprasthitā rājanṛṣayaḥ kilabhārata |
tato yogīśvareṇāpi yogamāsthāya bhūpate 27|
teṣāṃ manyupraśāṃtyarthamṛṣīṇāṃ bhāvitātmanām |
sṛṣṭā tu koṭirudrāṇāmṛṣīṇāmagrataḥ sthitā 28|
mayā pūrvaṃ haro dṛṣṭo iti te menire pṛthak |
teṣāṃ tuṣṭo mahādeva ṛṣīṇāmugratejasām 29|
bhaktyā paramayā rājanvaraṃ teṣāṃ pradattavān |

adyaprabhṛti yuṣmākaṃ dharmavṛddhirbhaviṣyati 30|
tatra snātvā naravyāghra rudrakoṭyāṃ naraḥ śuciḥ |
aśvamedhamavāpnoti kulaṃ caiva samuddharet 31|
tato gaccheta rājeṃdra saṃgamaṃ lokaviśrutam |
sarasvatyāṃ mahāpuṇyamupāsīta janārdanam 32|
yatra brahmādayo devā ṛṣayaḥ siddhacāraṇāḥ |
abhigacchaṃti rājeṃdra caitraśuklacaturdaśīm 33|
tatra snātvā naravyāghra viṃdedbahusuvarṇakam |
sarvapāpaviśuddhātmā śivalokaṃ ca gacchati 34|
ṛṣīṇāṃ yatra satrāṇi samāptāni narādhipa |
tatrāvasānamāsādya gosahasraphalaṃ labhet 35|
iti śrīpādme mahāpurāṇe svargakhaṃḍe paṃcaviṃśo'dhyāyaḥ 25

English translation

Nārada said :

1-3. O descendant of Bharata , a man after having reached Vitastā , and after having offered oblations to the manes and deities , gets the fruit of (having performed) a Vājapeya sacrifice . In Kāśmīra itself is the abode of Nāga and also of Takṣaka known as Vitastā and removing all sins. A man having bathed there would indeed obtain the fruit of (having performed) a Vājapeya sacrifice. Being free from all sins, he would go to the highest position.

4-6. Thence he should go to Malada which is well-known in the three worlds . At the time of the last evening prayer , O king , he should after having duly bathed offer an oblation of rice , barley and pulse boiled together [1] to fire according to his capacity. The wise say that offerings made to the manes is inexhaustible. An offering of the oblation of rice, barley and pulse boiled together to Fire is superior to (the donation of) a thousand cows , or a hundred Rājasūya sacrifices or a thousand horse sacrifices.

7-8. Returning from there, O lord of kings , he should enter the abode of Rudra . Having gone to Mahādeva , he would obtain the fruit of a horse sacrifice. O king, a controlled and calm man having reached Maṇimanta and having stayed there for a night , would get the fruit of an Agniṣṭoma sacrifice.

9-11. Thence O best of kings, he should go to Devikā well-known in the world, where the progeny of brāhmaṇas is heard (to exist), O best of the Bharatas , and where Śiva 's abode is known in the three worlds. A man having bathed at Devikā and having worshipped Maheśvara and having offered presents (to deities) according to his capacity, gets the fruit of a sacrifice rich in all desired objects.

12-14. There is Rudra's holy place called Kāmākhya liked by gods and sages . O descendant of Bharata, having bathed there a man quickly gets liberation . Then going to Yājana and also to Brahmavālaka and having bathed at Puṣpanyāsa, he would not be worried about death . The pious Devikā liked by gods and sages is said to be half a yojana wide and five yojanas in length.

15-17a. Then O righteous one, he should, according to the order, go to Dīrghasatra where gods like Brahmā , siddhas , great sages , getting initiated and controlled in vows, resort to a prolonged sacrificial session. O lord of kings, O you who control your enemies , by just going there a man obtains the fruit of Rājasūya and horse sacrifice.

17b-20a. Then restrained and with his diet controlled he should go to Vinaśana , where Sarasvatī concealed under the slope of Meru goes (i.e. flows). She is seen at Camasa , Śivodbheda and at Nāgodbheda . He would obtain the fruit of Agniṣṭoma sacrifice on bathing at Camasodbheda ; a man having bathed at Śivodbheda would get the fruit of (having offered) a thousand cows. A man bathing at Nāgodbheda would obtain (i.e. go to) the world of Nāgas .

20b-24. Then O descendant of Bharata, O lord of kings, he should reach the excellent holy place Śaśayāna where Puṣkara is hidden in the form of a hare. They, O glorious one, O best of Bharatas, every year live there on the full moon day of Kārtika and bathe in Sarasvatī. O best among men, having bathed there he always shines like Śiva. O best among the Bharatas, he would obtain the fruit of (having offered) a thousand cows. O descendant of Kuru , having reached Kumārakoṭi and being controlled he engaged in worshipping gods, would bathe there. He obtains a myriad of cows and would liberate his own family .

25-31. Then being calm, O pious one, he should go to Rudrakoṭi , where, O great king, a crore sages were brought together. Overcome with rain they, desiring to see the god, (said:) "I shall see Śiva first, I shall see Śiva first." Thus, O king, the sages started, O descendant of Bharata. Then, O king, the lord of the meditating saints, having resorted to deep meditation , created, for pacifying the distress of the pure sages, a crore Rudras who stood before the sages. They separately (i.e. each one of them) thought: 'I have seen Śiva first.' Mahādeva was pleased due to the great devotion of the sages of strong lustre and gave them a boon: "From today righteousness in you will increase." O best among man, a man having bathed there at Rudrakoṭi and (thus being) pure, obtains (the fruit of) Aśvamedha and would liberate his family.

32-34. Thence, O lord of kings, he should go to the confluence well-known in the world. He should worship the very meritorious Viṣṇu on (the bank of) Sarasvatī where gods, like Brahmā, sages, siddhas and cāraṇas go on the fourteenth day of the bright half of Caitra . Having bathed there, O best of men, a man would obtain much gold . With his soul purified of all sins he goes to Śiva's heaven . He would obtain the fruit of (having donated) a thousand cows if he dies there where the sacrificial sessions of the sages were accomplished.

[1]: [1] : Caru : An oblation of rice, barley and pulse boiled for presentation to gods or manes.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 26

Kurukṣetra, Pāriplava, Śalvikinī, Koṭitīrtha etc.

Chapter 233 of 693 · 107 detected Sanskrit verse markers

Sanskrit

नारदउवाच-।
ततो गच्छेत राजेंद्र कुरुक्षेत्रमभिष्टुतम् ।
पापेभ्यो विप्रमुच्यंते तद्गताः सर्वजंतवः १।
कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
य एवं सततं ब्रूयात्सर्वपापैः प्रमुच्यते २।
तत्र मासं वसेद्धीरः सरस्वत्यां नराधिप ।
यत्र ब्रह्मादयो देवा यत्र ब्रह्मर्षिचारणाः ३।
गंधर्वाप्सरसो यक्षाः पन्नगाश्च महीपते ।
ब्रह्मक्षेत्रं महापुण्यमभिगच्छंति भारत ४।
मनसाप्यभिकामस्य कुरुक्षेत्रे युधिष्ठिर ।
पापानि विप्रणश्यंति ब्रह्मलोकं च गच्छति ५।
गत्वा हि श्रद्धया युक्तः कुरुक्षेत्रं कुरूद्वह ।
वाजपेयाश्वमेध्याभ्यां फलं प्राप्नोति मानवः ६।
ततो मत्तर्णकं राजन्द्वारपालं महाबलम् ।
यं वै समभिवाद्यैव गोसहस्रफलं लभेत् ७।

ततो गच्छेत धर्मज्ञ विष्णोः स्थानमनुत्तमम् ।
सततं नाम राजेंद्र यत्र सन्निहितो हरिः ८।
तत्र स्नात्वा च दृष्ट्वा च त्रिलोकप्रभवं हरिम् ।
अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति ९।
ततः पारिप्लवं गच्छेत्तीर्थं त्रैलोक्यविश्रुतम् ।
अग्निष्टोमातिरात्राभ्यां फलं प्राप्नोति मानवः १०।
पृथिव्यां तीर्थमासाद्य गोसहस्रफलं लभेत् ।
ततः शाल्विकिनीं गत्वा तीर्थसेवी नराधिप ११।
दशाश्वमेधिके स्नात्वा तदेव लभते फलम् ।
सर्पनीविं समासाद्य नागानां तीर्थमुत्तमम् १२।
अग्निष्टोममवाप्नोति नागलोकं च गच्छति ।
ततो गच्छेत धर्मज्ञ द्वारपालमतर्णकम् १३।
तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत् ।
ततःपंचनदंगत्वानियतोनियताशनः १४।
कोटितीर्थमुपस्पृश्य हयमेधफलं लभेत् ।

अश्विनीतीर्थमागम्य रूपवानभिजायते १५।
ततो गच्छेत धर्मज्ञ वाराहं तीर्थमुत्तमम् ।
विष्णुर्वाराहरूपेण पुरा यत्र स्थितोऽभवत् १६।
तत्र स्थित्वा नरव्याघ्र अग्निष्टोमफलं लभेत् ।
ततो जयिन्यां राजेंद्र सोमतीर्थं समाविशेत् १७।
स्नात्वा फलमवाप्नोति राजसूयस्य मानवः ।
एकहंसे नरः स्नात्वा गोसहस्रफलं लभेत् १८।
कृतशौचं समासाद्य तीर्थसेवी कुरूद्वह ।
पुंडरीकमवाप्नोति कृतशौचो भवेच्च सः १९।
ततो मुंजावटं नाम महादेवस्य धीमतः ।
तत्रोष्य रजनीमेकां गाणपत्यमवाप्नुयात् २०।
तत्रैव च महाराज जयां लोकपरिश्रुताम् ।
स्नात्वाभिगम्य राजेंद्र सर्वकाममवाप्नुयात् २१।
कुरुक्षेत्रस्य तद्द्वारं विश्रुतं भरतर्षभ ।
प्रदक्षिणमुपावृत्य तीर्थसेवी समावृतः २२।

संस्मृते पुष्कराणां तु स्नात्वार्च्य पितृदेवताः ।
जामदग्न्येन रामेण आहुते वै महात्मना २३।
कृतकृत्यो भवेद्राजन्नश्वमेधं च विंदति ।
ततो रामह्रदं गच्छेत्तीर्थसेवी नराधिप २४।
यत्र रामेण राजेंद्र तरसा दीप्ततेजसा ।
क्षत्रमुत्सार्य वीर्येण ह्रदाः पंच निषेविताः ।
पूरयित्वा नरव्याघ्र रुधिरेणेति नः श्रुतम् २५।
पितरस्तर्पिताः सर्वे तथैव प्रपितामहाः ।
ततस्ते पितरः प्रीताः राममूचुर्महीपते २६।
रामराम महाभाग प्रीताः स्म तव भार्गव ।
अनया पितृभक्त्या च विक्रमेण च तेऽनघ २७।
वरं वृणीष्व भद्रं ते किमिच्छसि महामते ।
एवमुक्तः स राजेंद्र रामः प्रवदतां वरः २८।
अब्रवीत्प्रांजलिर्वाक्यं पितॄन्स गगने स्थितान् ।
भवंतो यदि मे प्रीता यद्यनुग्राह्यता मयि २९।

पितृप्रसादादिच्छेयं तपसाप्यायनं पुनः ।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं मया ३०।
ततश्च पापान्मुच्येयं युष्माकं तेजसा ह्यहम् ।
ह्रदाश्च तीर्थभूता मे भवेयुर्भुवि विश्रुताः ३१।
एतच्छ्रुत्वा शुभं वाक्यं रामस्य पितरस्तदा ।
प्रत्यूचुः परमप्रीता रामं तोषसमन्विताः ३२।
तपस्ते वर्द्धतां भूयः पितृभक्त्या विशेषतः ।
यच्च रोषाभिभूतेन क्षत्रमुत्सादितं त्वया ३३।
ततश्च पापान्मुक्तस्त्वं निहतास्ते स्वकर्म्मणा ।

ह्रदाश्च तव तीर्थत्वं गमिष्यंति न संशयः ३४।
ह्रदेष्वेतेषु यः स्नात्वा पितॄन्संतर्पयिष्यति ।
पितरस्तस्य वै प्रीता दास्यंति भुवि दुर्ल्लभम् ३५।
ईप्सितं मनसः कामं स्वर्गलोकं सशाश्वतम् ।
एवं दत्त्वा वरं राजन्रामस्य पितरस्तदा ।
आमंत्र्य भार्गवं प्रीतास्तत्रैवांतर्दधुस्ततः ३६।

एवं रामह्रदाः पुण्या भार्गवस्य महात्मनः ।
स्नात्वा ह्रदेषु रामस्य ब्रह्मचारी शुभव्रतः ३७।
राममभ्यर्च्य राजेंद्र लभेद्बहुसुवर्णकम् ।
वंशमूलं समासाद्य तीर्थसेवी कुरूद्वह ३८।
स्ववंशमुद्धरेद्राजन्स्नात्वा वै वंशमूलके ।
कायशोधनमासाद्य तीर्थं भरतसत्तम ३९।
शरीरशुद्धिमाप्नोति स्नातस्तस्मिन्न संशयः ।
शुद्धदेहस्तु संयाति शुभाँल्लोकाननुत्तमान् ४०।
ततो गच्छेत राजेंद्र तीर्थं त्रैलोक्यदुर्लभम् ।
लोका यत्रोद्धृताः पूर्वं विष्णुना प्रभविष्णुना ४१।
लोकोद्धारं समासाद्य तीर्थं त्रैलोक्यविश्रुतम् ।
स्नात्वा तीर्थवरे राजन्लोकानुद्धरते स्वकान् ४२।
श्रीतीर्थं च समासाद्य विंदते श्रियमुत्तमाम् ।
कपिलातीर्थमासाद्य ब्रह्मचारी समाहितः ४३।
तत्र स्नात्वार्चयित्वा च देवानिह पितॄंस्तथा ।

कपिलानां सहस्रस्य फलं विंदति मानवः ४४।
सूर्यतीर्थं समासाद्य स्नात्वा नियतमानसः ।
अर्चयित्वा पितॄन्देवानुपवासपरायणः ४५।
अग्निष्टोममवाप्नोति सूर्यलोकं च गच्छति ।
गवांभवनमासाद्य तीर्थसेवी यथाक्रमम् ४६।
तत्राभिषेकं कुर्वाणो गोसहस्रफलं लभेत् ।
गंगातीर्थं समासाद्य तीर्थसेवी नराधिप ४७।
केव्यास्तीर्थे नरः स्नात्वा लभते वीर्यमुत्तमम् (केव्या पाठभेदाः – कन्या, कोट्या, कोत्या, कोन्या)।
ततो गच्छेत राजेंद्र द्वारपालं लवर्णकम् ४८।
तस्य तीर्थे सरस्वत्यां यथेंद्रस्य महात्मनः ।
तत्र स्नात्वा नरो राजन्नग्निष्टोमफलं लभेत् ४९।
ततो गच्छेत धर्मज्ञ ब्रह्मावर्तं नराधिप ।
ब्रह्मावर्ते नरः स्नात्वा ब्रह्मलोकमवाप्नुयात् ५०।
ततो गच्छेत धर्मज्ञ सुतीर्थकमनुत्तमम् ।
यत्र सन्निहिता नित्यं पितरो दैवतैः सह ५१।

तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ।
अश्वमेधमवाप्नोति पितृलोकं च गच्छति ५२।

ततोऽन्यतीर्थं धर्मज्ञ समासाद्य यथाक्रमम् ।
काशीश्वरस्य तीर्थेषु स्नात्वा भरतसत्तम ५३।
सर्वव्याधिविनिर्मुक्तो ब्रह्मलोके महीयते ।
मातृतीर्थं च तत्रैव यत्र स्नातस्य पार्थिव ५४।
प्रजा विवर्द्धते राजन्स्वर्गातिं समवाप्नुयात् ।
ततः शीतवनं गच्छेन्नियतो नियताशनः ५५।
तीर्थं तत्र महाराज महदन्यत्र दुर्लभम् ।
पुनाति दर्शनादेव दंडेनैकं नराधिप ५६।
केशानावप्य वै तस्मिन्पूतो भवति भारत ।
तत्र तीर्थवरं चान्यत्स्नात लोकार्तिहं स्मृतम् ५७।
तत्र विप्रा नरव्याघ्र विद्वांसस्तत्र तत्पराः ।
गतिं गच्छंति परमां स्नात्वा भरतसत्तम ५८।
स्वर्णलोमापनयने तीर्थे भरतसत्तम ।

प्राणायामैर्निर्हरंति स्वलोमानि द्विजोत्तमाः ५९।
पूतात्मानश्च राजेन्द्र प्रयांति परमां गतिम् ।
दशाश्वमेधिके चैव तस्मिंस्तीर्थे महीपते ६०।
तत्र स्नात्वा नरव्याघ्र गच्छंति परमां गतिम् ।
ततो गच्छेत राजेंद्र मानुषं लोकविश्रुतम् ६१।
तत्र कृष्णामृगा राजन्व्याधेन शरपीडिताः ।
विगाह्य तस्मिन्सरसि मानुषत्वमुपागताः ६२।
तस्मिंस्तीर्थे नरः स्नात्वा ब्रह्मचारी समाहितः ।
सर्वपापविशुद्धात्मा स्वर्गलोके महीयते ६३।
मानुषस्य तु पूर्वेण क्रोशमात्रं महीपते ।
आपगा नाम विख्याता नदी सिद्धनिषेविता ६४।
श्यामाक भोजनं तत्र यः प्रयच्छति मानवः ।
देवान्पितॄन्समुद्दिश्य तस्य धर्मफलं महत् ६५।
एकस्मिन्भोजिते विप्रे कोटिर्भवति भोजिता ।
तत्र स्नात्वार्चयित्वा च दैवतानि पितॄंस्तथा ६६।

उषित्वा रजनीमेकामग्निष्टोमफलं लभेत् ।
ततो गच्छेत धर्म्मज्ञ ब्रह्मणः स्थानमुत्तमम् ६७।
ब्रह्मानुस्वरमित्येवं प्रकाशं भुवि भारत ।
तत्र सप्तर्षिकुंडेषु स्नातस्य भरतर्षभ ६८।
केदारे चैव राजेंद्र कपिलस्य महात्मनः ।
ब्रह्माणमभिगम्याथ शुचिः प्रयतमानसः ६९।
सर्वपापविशुद्धात्मा ब्रह्मलोकं प्रपद्यते ।
कपिष्ठलस्य केदारं समासाद्य सुदुर्लभम् ७०।
अंतर्धानमवाप्नोति तपसा दग्धकिल्बिषः ।
ततो गच्छेत राजेंद्र सर्वकं लोकविश्रुतम् ७१।

कृष्णपक्षे चतुर्दश्यामभिगम्य वृषध्वजं ।
लभते सर्वकामान्हि स्वर्गलोकं च गच्छति ।
तिस्रःकोट्यश्च तीर्थानां प्रवरं कुरुनंदन ७२।
रुद्रकोटी तथा कूपे ह्रदेषु च समंतकः ।
इलास्पदं च तत्रैव तीर्थं भरतसत्तम ७३।

तत्र स्नात्वार्चयित्वा च दैवतानि पितॄनपि ।
न दुर्गतिमवाप्नोति वाजपेयं च विंदति ७४।
किंदाने च नरः स्नात्वा किंजपे च महीपते ।
अप्रमेयमवाप्नोति दानं यज्ञं तथैव च ।
कलश्यां वार्य्युपस्पृश्य श्रद्दधानो जितेंद्रियः ७५।
अग्निष्टोमस्य यज्ञस्य फलं प्राप्नोति मानवः ।
सरकस्य तु पूर्वेण नारदस्य महात्मनः ७६।
कुरुश्रेष्ठ शुभं तीर्थं रामजन्मेति विश्रुतम् ।
तत्र तीर्थे नरः स्नात्वा प्राणांश्चोत्सृज्य भारत ७७।
नारदेनाभ्यनुज्ञातो लोकानाप्नोति दुर्ल्लभान् ।
शुक्लपक्षे दशम्यां तु पुंडरीकं समाविशेत् ७८।
तत्र स्नात्वा नरो राजन्पुंडरीकफलं लभेत् ।
ततस्त्रिविष्टपं गच्छेत्त्रिषु लोकेषु विश्रुतम् ७९।
तत्र वैतरणी पुण्या नदी पापप्रमोचनी ।
तत्र स्नात्वार्चयित्वा च शूलपाणिं वृषध्वजम् ८०।

सर्वपापविशुद्धात्मा गच्छेत परमां गतिम् ।
ततो गच्छेत राजेंद्र फलकीवनमुत्तमम् ८१।
तत्र देवाः सदा राजन्फलकीवनमाश्रिताः ।
तपश्चरंति विपुलं बहुवर्षसहस्रकम् ८२।
दृषत्याने नरः स्नात्वा तर्पयित्वा च देवताः ।
अग्निष्टोमातिरात्राभ्यां फलं विंदति मानवः ८३।
तीर्थे च सर्वदेवानां स्नात्वा भरतसत्तम ।
गोसहस्रस्य राजेंद्र फलमाप्नोति मानवः ८४।
पाणिख्याते नरः स्नात्वा तर्पयित्वा च देवताः ।
अवाप्नुते राजसूयमृषिलोकं च गच्छति ८५।
ततो गच्छेत धर्मज्ञ मिश्रकं लोकविश्रुतम् ।
तत्र तीर्थानि राजेंद्र मिश्रितानि महात्मना ८६।
व्यासेन नृपशार्दूल द्विजार्थमिति नः श्रुतम् ।
सर्वतीर्थेषु स स्नाति मिश्रके स्नाति यो नरः ८७।
ततो व्यासवनं गच्छेन्नियतो नियताशनः ।

मनोजवे नरः स्नात्वा गोसहस्रफलं लभेत् ८८।
गत्वा मधुवनीं चापि देव्याः स्थानं नरः शुचिः ।
तत्र स्नात्वार्चयेद्देवान्पितॄंश्च नियतः शुचिः ८९।

सदेव्या समनुज्ञातो गोसहस्रफलं लभेत् ।
कौशिक्याः संगमे यस्तु दृषद्वत्याश्च भारत ९०।
स्नातो वै नियताहारः सर्वपापैः प्रमुच्यते ।
ततो व्यासस्थली नाम यत्र व्यासेन धीमता ९१।
पुत्रशोकाभितप्तेन देहत्यागाय निश्चयः ।
कृतो देवैश्च राजेंद्र पुनरुत्थापितस्तथा ९२।
अभिगम्य स्थलद्यं तस्य गोसहस्रफलं लभेत् ।
ऋणांतं कूपमासाद्य तिलप्रस्थं प्रदाय च ९३।
गच्छेत परमां सिद्धिमृणैर्मुक्तो नरेश्वर ।
वेदीतीर्थे नरः स्नात्वा गोसहस्रफलं लभेत् ९४।
अहश्च सुदिनश्चैव द्वे तीर्थे नृप दुर्लभे ।
तयोः स्नात्वा नरः श्रेष्ठ सूर्यलोकमवाप्नुयात् ९५।

मृगधूमं ततो गच्छेत्त्रिषु लोकेषु विश्रुतम् ।
तत्र रुद्रपदे स्नात्वा समभ्यर्च्य च मानवः ९६।
शूलपाणिं महात्मानमश्वमेधफलं लभेत् ।
कोटितीर्थे नरः स्नात्वा गोसहस्रफलं लभेत् ९७।
अथ वामनकं गत्वा त्रिषु लोकेषु विश्रुतम् ।
तत्र विष्णुपदे स्नात्वा समभ्यर्च्य च वामनम् ९८।
सर्वपापविशुद्धात्मा विष्णुलोकमवाप्नुयात् ।
कुलंपुने नरः स्नात्वा पुनाति स्वकुलं नरः ९९।
पवनस्य ह्रदं गत्वा मरुतां तीर्थमुत्तमम् ।
तत्र स्नात्वा नरव्याघ्र वायुलोके महीयते १००।
अमराणां ह्रदे स्नात्वा समभ्यर्च्यामराधिपम् ।
अमराणां प्रभावेण स्वर्गलोके महीयते १०१।
शालिहोत्रस्य राजेंद्र शालिसूर्ये यथाविधि ।
स्नात्वा नरवरश्रेष्ठ गोसहस्रफलं लभेत् १०२।
श्रीकुंजं च सरस्वत्यां तीर्थं भरतसत्तम ।

तत्र स्नात्वा नरो राजन्नग्निष्टोमफलं लभेत् १०३।
ततो नैमिषिकुंजं च समासाद्य सुदुर्लभम् ।
ऋषयः किल राजेंद्र नैमिषेयास्तपोधनाः १०४।
तीर्थयात्रां पुरस्कृत्य कुरुक्षेत्रे गताः पुरा ।
ततः कुंजः सरस्वत्यां कृतो भरतसत्तम १०५।
ऋषीणामवकाशः स्याद्यथा तुष्टिकरो महान् ।
तस्मिन्कुंजे नरः स्नात्वा गोसहस्रफलं लभेत् १०६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे षड्विंशोऽध्यायः २६ ।
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Roman transliteration

nāradauvāca-|
tato gaccheta rājeṃdra kurukṣetramabhiṣṭutam |
pāpebhyo vipramucyaṃte tadgatāḥ sarvajaṃtavaḥ 1|
kurukṣetraṃ gamiṣyāmi kurukṣetre vasāmyaham |
ya evaṃ satataṃ brūyātsarvapāpaiḥ pramucyate 2|
tatra māsaṃ vaseddhīraḥ sarasvatyāṃ narādhipa |
yatra brahmādayo devā yatra brahmarṣicāraṇāḥ 3|
gaṃdharvāpsaraso yakṣāḥ pannagāśca mahīpate |
brahmakṣetraṃ mahāpuṇyamabhigacchaṃti bhārata 4|
manasāpyabhikāmasya kurukṣetre yudhiṣṭhira |
pāpāni vipraṇaśyaṃti brahmalokaṃ ca gacchati 5|
gatvā hi śraddhayā yuktaḥ kurukṣetraṃ kurūdvaha |
vājapeyāśvamedhyābhyāṃ phalaṃ prāpnoti mānavaḥ 6|
tato mattarṇakaṃ rājandvārapālaṃ mahābalam |
yaṃ vai samabhivādyaiva gosahasraphalaṃ labhet 7|

tato gaccheta dharmajña viṣṇoḥ sthānamanuttamam |
satataṃ nāma rājeṃdra yatra sannihito hariḥ 8|
tatra snātvā ca dṛṣṭvā ca trilokaprabhavaṃ harim |
aśvamedhamavāpnoti viṣṇulokaṃ ca gacchati 9|
tataḥ pāriplavaṃ gacchettīrthaṃ trailokyaviśrutam |
agniṣṭomātirātrābhyāṃ phalaṃ prāpnoti mānavaḥ 10|
pṛthivyāṃ tīrthamāsādya gosahasraphalaṃ labhet |
tataḥ śālvikinīṃ gatvā tīrthasevī narādhipa 11|
daśāśvamedhike snātvā tadeva labhate phalam |
sarpanīviṃ samāsādya nāgānāṃ tīrthamuttamam 12|
agniṣṭomamavāpnoti nāgalokaṃ ca gacchati |
tato gaccheta dharmajña dvārapālamataṛṇakam 13|
tatroṣya rajanīmekāṃ gosahasraphalaṃ labhet |
tataḥpaṃcanadaṃgatvāniyatoniyatāśanaḥ 14|
koṭitīrthamupaspṛśya hayamedhaphalaṃ labhet |

aśvinītīrthamāgamya rūpavānabhijāyate 15|
tato gaccheta dharmajña vārāhaṃ tīrthamuttamam |
viṣṇurvārāharūpeṇa purā yatra sthito'bhavat 16|
tatra sthitvā naravyāghra agniṣṭomaphalaṃ labhet |
tato jayinyāṃ rājeṃdra somatīrthaṃ samāviśet 17|
snātvā phalamavāpnoti rājasūyasya mānavaḥ |
ekahaṃse naraḥ snātvā gosahasraphalaṃ labhet 18|
kṛtaśaucaṃ samāsādya tīrthasevī kurūdvaha |
puṃḍarīkamavāpnoti kṛtaśauco bhavecca saḥ 19|
tato mumjāvaṭaṃ nāma mahādevasya dhīmataḥ |
tatroṣya rajanīmekāṃ gāṇapatyamavāpnuyāt 20|
tatraiva ca mahārāja jayāṃ lokapariśrutām |
snātvābhigamya rājeṃdra sarvakāmamavāpnuyāt 21|
kurukṣetrasya taddvāraṃ viśrutaṃ bharatarṣabha |
pradakṣiṇamupāvṛtya tīrthasevī samāvṛtaḥ 22|

saṃsmṛte puṣkarāṇāṃ tu snātvārcya pitṛdevatāḥ |
jāmadagnyena rāmeṇa āhūte vai mahātmanā 23|
kṛtakṛtyo bhavedrājannaśvamedhaṃ ca viṃdati |
tato rāmahradaṃ gacchettīrthasevī narādhipa 24|

yatra rāmeṇa rājeṃdra tarasā dīptatejasā |
kṣatramutsārya vīryeṇa hradāḥ paṃca niṣevitāḥ |
pūrayitvā naravyāghra rudhireṇeti naḥ śrutam 25|
pitarastarpitāḥ sarve tathaiva prapitāmahāḥ |
tataste pitaraḥ prītāḥ rāmamūcurmahīpate 26|
rāmarāma mahābhāga prītāḥ sma tava bhārgava |
anayā pitṛbhaktyā ca vikrameṇa ca te'nagha 27|
varaṃ vṛṇīṣva bhadraṃ te kimicchasi mahāmate |
evamuktaḥ sa rājeṃdra rāmaḥ pravadatāṃ varaḥ 28|
abravītprāṃjalirvākyaṃ pitṝnsa gagane sthitān |
bhavaṃto yadi me prītā yadyanugrāhyatā mayi 29|

pitṛprasādādiccheyaṃ tapasāpyāyanaṃ punaḥ |
yacca roṣābhibhūtena kṣatramutsāditaṃ mayā 30|
tataśca pāpānmucyeyaṃ yuṣmākaṃ tejasā hyaham |
hradāśca tīrthabhūtā me bhaveyurbhuvi viśrutāḥ 31|
etacchrutvā śubhaṃ vākyaṃ rāmasya pitarastadā |
pratyūcuḥ paramaprītā rāmaṃ toṣasamanvitāḥ 32|
tapaste varddhatāṃ bhūyaḥ pitṛbhaktyā viśeṣataḥ |
yacca roṣābhibhūtena kṣatramutsāditaṃ tvayā 33|
tataśca pāpānmuktastvaṃ nihatāste svakarmmaṇā |
hradāśca tava tīrthatvaṃ gamiṣyaṃti na saṃśayaḥ 34|
hradeṣveteṣu yaḥ snātvā pitṝnsaṃtarpayiṣyati |
pitarastasya vai prītā dāsyaṃti bhuvi durllabham 35|
īpsitaṃ manasaḥ kāmaṃ svargalokaṃ saśāśvatam |
evaṃ dattvā varaṃ rājanrāmasya pitarastadā |
āmaṃtrya bhārgavaṃ prītāstatraivāṃtardadhustataḥ 36|

evaṃ rāmahradāḥ puṇyā bhārgavasya mahātmanaḥ |
snātvā hradeṣu rāmasya brahmacārī śubhavrataḥ 37|
rāmamabhyarcya rājeṃdra labhedbahusuvarṇakam |
vaṃśamūlaṃ samāsādya tīrthasevī kurūdvaha 38|
svavaṃśamuddharedrājansnātvā vai vaṃśamūlake |
kāyaśodhanamāsādya tīrthaṃ bharatasattama 39|
śarīraśuddhimāpnoti snātastasminna saṃśayaḥ |
śuddhadehastu saṃyāti śubhā~llokānanuttamān 40|
tato gaccheta rājeṃdra tīrthaṃ trailokyadurlabham |
lokā yatroddhṛtāḥ pūrvaṃ viṣṇunā prabhaviṣṇunā 41|
lokoddhāraṃ samāsādya tīrthaṃ trailokyaviśrutam |
snātvā tīrthavare rājanlokānuddharate svakān 42|
śrītīrthaṃ ca samāsādya viṃdate śriyamuttamām |
kapilātīrthamāsādya brahmacārī samāhitaḥ 43|
tatra snātvārcayitvā ca devāniha pitṝṃstathā |

kapilānāṃ sahasrasya phalaṃ viṃdati mānavaḥ 44|
sūryatīrthaṃ samāsādya snātvā niyatamānasaḥ |
arcayitvā pitṝndevānupavāsaparāyaṇaḥ 45|
agniṣṭomamavāpnoti sūryalokaṃ ca gacchati |
gavāṃbhavanamāsādya tīrthasevī yathākramam 46|
tatrābhiṣekaṃ kurvāṇo gosahasraphalaṃ labhet |
gaṃgātīrthaṃ samāsādya tīrthasevī narādhipa 47|
kevyāstīrthe naraḥ snātvā labhate vīryamuttamam (kevyā pāṭhabhedāḥ – kanyā, koṭyā, kotyā, konyā)|
tato gaccheta rājeṃdra dvārapālaṃ lavarṇakam 48|

tasya tīrthe sarasvatyāṃ yatheṃdrasya mahātmanaḥ |
tatra snātvā naro rājannagniṣṭomaphalaṃ labhet 49|
tato gaccheta dharmajña brahmāvartaṃ narādhipa |
brahmāvarte naraḥ snātvā brahmalokamavāpnuyāt 50|
tato gaccheta dharmajña sutīrthakamanuttamam |
yatra sannihitā nityaṃ pitaro daivataiḥ saha 51|

tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ |
aśvamedhamavāpnoti pitṛlokaṃ ca gacchati 52|
tato'nyatīrthaṃ dharmajña samāsādya yathākramam |
kāśiśvarasya tīrtheṣu snātvā bharatasattama 53|
sarvavyādhivinirmukto brahmaloke mahīyate |
mātṛtīrthaṃ ca tatraiva yatra snātasya pārthiva 54|
prajā vivarddhate rājansvargatiṃ samavāpnuyāt |
tataḥ śītavanaṃ gacchenniyato niyatāśanaḥ 55|
tīrthaṃ tatra mahārāja mahadanyatra durlabham |
punāti darśanādeva daṃḍenaikaṃ narādhipa 56|
keśānāvapya vai tasminpūto bhavati bhārata |
tatra tīrthavaraṃ cānyatsnāta lokārtihaṃ smṛtam 57|
tatra viprā naravyāghra vidvāṃsastatra tatparāḥ |
gatiṃ gacchaṃti paramāṃ snātvā bharatasattama 58|
svarṇalomāpanayane tīrthe bharatasattama |

prāṇāyāmairnirharaṃti svalomāni dvijottamāḥ 59|
pūtātmānaśca rājendra prayāṃti paramāṃ gatim |
daśāśvamedhike caiva tasmiṃstīrthe mahīpate 60|
tatra snātvā naravyāghra gacchaṃti paramāṃ gatim |
tato gaccheta rājeṃdra mānuṣaṃ lokaviśrutam 61|
tatra kṛṣṇāmṛgā rājanvyādhena śarapīḍitāḥ |
vigāhya tasminsarasi mānuṣatvamupāgatāḥ 62|
tasmiṃstīrthe naraḥ snātvā brahmacārī samāhitaḥ |
sarvapāpaviśuddhātmā svargaloke mahīyate 63|
mānuṣasya tu pūrveṇa krośamātraṃ mahīpate |
āpagā nāma vikhyātā nadī siddhaniṣevitā 64|
śyāmāka bhojanaṃ tatra yaḥ prayacchati mānavaḥ |
devānpitṝnsamuddiśya tasya dharmaphalaṃ mahat 65|
ekasminbhojite vipre koṭirbhavati bhojitā |
tatra snātvārcayitvā ca daivatāni pitṝṃstathā 66|

uṣitvā rajanīmekāmagniṣṭomaphalaṃ labhet |
tato gaccheta dharmmajña brahmaṇaḥ sthānamuttamam 67|
brahmānusvaramityevaṃ prakāśaṃ bhuvi bhārata |
tatra saptarṣikuṃḍeṣu snātasya bharatarṣabha 68|
kedāre caiva rājeṃdra kapilasya mahātmanaḥ |
brahmāṇamabhigamyātha śuciḥ prayatamānasaḥ 69|
sarvapāpaviśuddhātmā brahmalokaṃ prapadyate |
kapiṣṭhalasya kedāraṃ samāsādya sudurlabham 70|
aṃtardhānamavāpnoti tapasā dagdhakilbiṣaḥ |
tato gaccheta rājeṃdra sarvakaṃ lokaviśrutam 71|
kṛṣṇapakṣe caturdaśyāmabhigamya vṛṣadhvajaṃ |
labhate sarvakāmānhi svargalokaṃ ca gacchati |
tisraḥkoṭyaśca tīrthānāṃ pravaraṃ kurunaṃdana 72|
rudrakoṭī tathā kūpe hradeṣu ca samaṃtakaḥ |

ilāspadaṃ ca tatraiva tīrthaṃ bharatasattama 73|

tatra snātvārcayitvā ca daivatāni pitṝnapi |
na durgatimavāpnoti vājapeyaṃ ca viṃdati 74|
kiṃdāne ca naraḥ snātvā kiṃjape ca mahīpate |
aprameyamavāpnoti dānaṃ yajñaṃ tathaiva ca |
kalaśyāṃ vāryyupaspṛśya śraddadhāno jiteṃdriyaḥ 75|
agniṣṭomasya yajñasya phalaṃ prāpnoti mānavaḥ |
sarakasya tu pūrveṇa nāradasya mahātmanaḥ 76|
kuruśreṣṭha śubhaṃ tīrthaṃ rāmajanmeti viśrutam |
tatra tīrthe naraḥ snātvā prāṇāṃścotsṛjya bhārata 77|
nāradenābhyanujñāto lokānāpnoti durllabhān |
śuklapakṣe daśamyāṃ tu puṃḍarīkaṃ samāviśet 78|
tatra snātvā naro rājanpuṃḍarīkaphalaṃ labhet |
tatastriviṣṭapaṃ gacchettriṣu lokeṣu viśrutam 79|
tatra vaitaraṇī puṇyā nadī pāpapramocanī |
tatra snātvārcayitvā ca śūlapāṇiṃ vṛṣadhvajam 80|

sarvapāpaviśuddhātmā gaccheta paramāṃ gatim |
tato gaccheta rājeṃdra phalakīvanamuttamam 81|
tatra devāḥ sadā rājanphalakīvanamāśritāḥ |
tapaścaraṃti vipulaṃ bahuvarṣasahasrakam 82|
dṛṣatpāne naraḥ snātvā tarpayitvā ca devatāḥ |
agniṣṭomātirātrābhyāṃ phalaṃ viṃdati mānavaḥ 83|
tīrthe ca sarvadevānāṃ snātvā bharatasattama |
gosahasrasya rājeṃdra phalamāpnoti mānavaḥ 84|
pāṇikhyāte naraḥ snātvā tarpayitvā ca devatāḥ |
avāpnute rājasūyamṛṣilokaṃ ca gacchati 85|
tato gaccheta dharmajña miśrakaṃ lokaviśrutam |
tatra tīrthāni rājeṃdra miśritāni mahātmanā 86|
vyāsena nṛpaśārdūla dvijārthamiti naḥ śrutam |
sarvatīrtheṣu sa snāti miśrake snāti yo naraḥ 87|
tato vyāsavanaṃ gacchenniyato niyatāśanaḥ |

manojave naraḥ snātvā gosahasraphalaṃ labhet 88|
gatvā madhuvanīṃ cāpi devyāḥ sthānaṃ naraḥ śuciḥ |
tatra snātvārcayeddevānpitṝṃśca niyataḥ śuciḥ 89|
sadevyā samanujñāto gosahasraphalaṃ labhet |
kauśikyāḥ saṃgame yastu dṛṣadvatyāśca bhārata 90|
snāto vai niyatāhāraḥ sarvapāpaiḥ pramucyate |
tato vyāsasthalī nāma yatra vyāsena dhīmatā 91|
putraśokābhitaptena dehatyāgāya niścayaḥ |
kṛto devaiśca rājeṃdra punarutthāpitastathā 92|
abhigamya sthaladyaṃ tasya gosahasraphalaṃ labhet |
ṛṇāṃtaṃ kūpamāsādya tilaprasthaṃ pradāya ca 93|
gaccheta paramāṃ siddhimṛṇairmukto nareśvara |
vedītīrthe naraḥ snātvā gosahasraphalaṃ labhet 94|
ahaśca sudinaścaiva dve tīrthe nṛpa durlabhe |
tayoḥ snātvā naraḥ śreṣṭha sūryalokamavāpnuyāt 95|

mṛgadhūmaṃ tato gacchettriṣu lokeṣu viśrutam |
tatra rudrapade snātvā samabhyarcya ca mānavaḥ 96|
śūlapāṇiṃ mahātmānamaśvamedhaphalaṃ labhet |

koṭitīrthe naraḥ snātvā gosahasraphalaṃ labhet 97|
atha vāmanakaṃ gatvā triṣu lokeṣu viśrutam |
tatra viṣṇupade snātvā samabhyarcya ca vāmanam 98|
sarvapāpaviśuddhātmā viṣṇulokamavāpnuyāt |
kulaṃpune naraḥ snātvā punāti svakulaṃ naraḥ 99|
pavanasya hradaṃ gatvā marutāṃ tīrthamuttamam |
tatra snātvā naravyāghra vāyuloke mahīyate 100|
amarāṇāṃ hrade snātvā samabhyarcyāmarādhipam |
amarāṇāṃ prabhāveṇa svargaloke mahīyate 101|
śālihotrasya rājeṃdra śālisūrye yathāvidhi |
snātvā naravaraśreṣṭha gosahasraphalaṃ labhet 102|
śrīkuṃjaṃ ca sarasvatyāṃ tīrthaṃ bharatasattama |

tatra snātvā naro rājannagniṣṭomaphalaṃ labhet 103|
tato naimiṣikuṃjaṃ ca samāsādya sudurlabham |
ṛṣayaḥ kila rājeṃdra naimiṣeyāstapodhanāḥ 104|
tīrthayātrāṃ puraskṛtya kurukṣetre gatāḥ purā |
tataḥ kuṃjaḥ sarasvatyāṃ kṛto bharatasattama 105|
ṛṣīṇāmavakāśaḥ syādyathā tuṣṭikaro mahān |
tasminkuṃje naraḥ snātvā gosahasraphalaṃ labhet 106|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ṣaḍviṃśo'dhyāyaḥ 26 |
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English translation

Nārada said :

1-6. Thence, O lord of kings, he should go to Kurukṣetra praised (by all). All creatures who have gone there have been freed from their sins. He, who always says “I shall go to Kurukṣetra, I shall stay at Kurukṣetra”. is absolved of all sins. O king, a wise man should live there for a month, to which very meritorious (Brahmakṣetra) gods like Brahmā , brāhmaṇic sages, cāraṇas , gandharvas , celestial nymphs, yakṣas and pannagas go, O descendant of Bharata . O Yudhiṣṭhira , the sins of him who even mentally longs for Kurukṣetra, perish, and he goes to Brahmā’s heaven. O you, who are perpetuating the Kuru family, a man going to Kurukṣetra with faith, obtains the fruit of Vājapeya and Aśvamedha sacrifices.

7. Then he (should go) to the very powerful doorkeeper Mattakarṇa, O king. Having just saluted him, he would get the fruit of (having donated) a thousand cows (to a brāhmaṇa).

8-9. Thence, O pious one, he should go the excellent place of Viṣṇu , where, O lord of kings, Viṣṇu is always present. Having bathed there and having seen Viṣṇu, the origin of the three worlds, he obtains (the fruit of) a horse sacrifice and goes to Viṣṇu’s heaven.

10-13a. Thence a man should go to the holy place (called) Pāriplava which is well-known in the three worlds. (By going there) he obtains (the fruit of) Āgniṣṭoma and Atirātra sacrifices. A man would obtain the fruit (of the gift) of a thousand cows by reaching (this) holy place on the earth. Thence O king, a man visiting holy places, should go to (the holy place) called Śālvikinī. Having bathed at Daśāśvamedhika he obtains the same fruit. Having reached Sarpanīvi, the best holy place of nāgas , he obtains (the fruit of) an Agniṣṭoma sacrifice, and goes to the world of nāgas.

13b-15. Then O pious one, he should go to the doorkeeper Atarṇaka. Having stayed there for a night, he would obtain the fruit (of donation) of a thousand cows. Then, being controlled and having his diet restrained, he, having gone to Pañcanada and having bathed at Koṭitīrtha , would obtain the fruit of a horse sacrifice. Having visited the Aśvinī - tīrtha , he is born handsome.

16-19. Thence, O pious one, he should go to the best sacred place Varāha where formerly Viṣṇu dwelt in the form of a boar. O best of men, having stayed there he would obtain the fruit of Agniṣṭoma. Then O lord of kings, he should go to the Somatīrtha at Ujjayinī . Having bathed (there), a man obtains the fruit of a Rājasūya (sacrifice). A man, having bathed at Ekahaṃsa , would obtain the fruit of (having given away) a thousand cows. Having reached Kṛtaśauca , the pilgrim would obtain (the fruit of) Puṇḍarīka , and would become one who has purified himself.

20-24a. Then he (should go) to the holy place called Muñjāvaṭa of the wise Mahādeva . Having lived there for a night he would obtain the position of the head of Śiva 's attendants. Then, O great king, having bathed and gone to Jayā well-known in the world, he would obtain all desired objects. O best among Bharatas , that is a well-known gate to Kurukṣetra. The pilgrim turning to the right, and having returned, having bathed at Saṃsmṛta of the Puṣkaras , should worship the deities in the form of manes. (Paraśu -) Rāma , the noble son of Jamadagni , invoked them (here) only. O king, the man would have accomplished his object, and would obtain (the fruit of) a horse sacrifice.

24b-38a. O king, thence the pilgrim should go to Rāmahrada where, O lord of kings, Rāma (i.e. Paraśurāma), of a blazing lustre having powerfully and speedily expelled the kṣatriyas , resorted to the five deep lakes after filling them with blood. This is what we have heard, O best among men. He offered oblations to his forefathers, and also his great grandsires. Then, O king, the forefathers, being pleased, said to Rāma (i.e. Paraśurāma): "O Rāma, Bhārgava , we are highly pleased with you by your devotion to your forefathers and your valour. Wellbeing to you. Ask for a boon. O you highly intelligent one, what do you desire?" O lord of kings, that Rāma, best among speakers, who was thus addressed (by his forefathers), said, with the palms of his hands joined, (these) words to the forefathers who remained in the sky: "If you are pleased with me, if you favour me, then I desire the increase in my penance; and by your lustre I may be freed from the sin that I, overcome by anger, (committed by having) destroyed the kṣatriyas, and the lakes which have become sacred to me should be well-known on the earth." Hearing these good words of Rāma (i.e. Paraśurāma), his forefathers, extremely pleased and full of great joy said to him: "Due especially to your devotion to your forefathers, may your penance increase again. You are freed from the sin that you, overcome by anger, killed the kṣatriyas. They were killed due to their own (mis-) deeds. The lakes will undoubtedly be the holy places (named) after you. The manes of him who, after bathing in these lakes, will offer oblations to his manes, will be pleased with him, and will grant him his desired object and eternal (residence) in heaven." O king, the manes of Paraśurāma, being pleased and having granted him such a boon and taking leave of Bhārgava, vanished there only. Thus the lakes are sacred to the noble Bhārgava i.e. Paraśurāma. A man of self-control and good vows, after bathing in the lakes of (i.e. sacred to) Paraśurāma, and worshipping him, would obtain much gold.

38b-40. Then, O you who perpetuate the Kuru family, a pilgrim, having reached Vaṃśamūla, would liberate his family by bathing at Vaṃśamūlaka . O best among Bharatas, having reached Kāyaśodhana , a man who has bathed there, obtains the purity of his body; there is no doubt about it. And with his body purified he goes to pious, excellent worlds.

41-44. O lord of kings, thence a man should go to the holy place rare in the three worlds, where formerly the mighty Viṣṇu liberated people. O king, having reached (that) holy place (called) Lokoddhāra , well-known in the three worlds, and having bathed there, he liberates his own people. Having reached Śrītīrtha , he obtains excellent wealth. A man being restrained and calm, having

reached Kapilātīrtha , and having bathed there and worshipped deities and manes, obtains the fruit of (having donated) a thousand tawny cows (to a brāhmaṇa).

45-46a. Going to Sūryatīrtha and with his mind controlled he should bathe there, and devoutly observing a fast he should worship (his) manes and deities. (By doing so) he obtains the fruit of an Agniṣṭoma sacrifice and goes to the Sun's world.

46b-47a. A pilgrim who, after reaching Gavāṃtīrtha according to the (proper) order, bathes there, would obtain the fruit of (having presented) a thousand cows.

47b-49. O king, a pilgrim (then), after reaching Gaṅgātīrtha and bathing at the Kanyātīrtha , obtains excellent power. Thence, O lord of kings, he should go to the doorkeeper (called) Lavarṇaka. O king, having bathed there at the holy place (in the stream of) Sarasvatī as in that of the noble Indra , a man would obtain the fruit of an Agniṣṭoma sacrifice.

50-55a. Then, O pious king, he should go to (the holy place called) Brahmāvarta . He having bathed at Brahmāvarta would obtain (i.e. go to) Brahmā's heaven. Thence, O pious one, he should go to the excellent (holy place called) Sutīrthaka where gods are always present with the manes. Engaged in worshipping manes and deities he should bathe there. (By doing so) he obtains (the fruit of) a horse sacrifice and goes to the world of manes. Then, O best of Bharatas, going to another holy place in order and having bathed in the sacred places of Kāśīśvara, he, being free from all diseases, is honoured in Brahmā's world. O king, Māṭṛtīrtha is just there, having bathed where his progeny increases (in number), and, O king, he would obtain a position in heaven.

55b-61a. Then being controlled and with his diet restrained, he should go to Śītavana . O great king, there is a great holy place which is difficult to be found elsewhere. By merely seeing it and by restraint, O king, he is purified. O descendant of Bharata, having offered his hair at that (holy place), he is purified. Then there is another holy place known as Snātalokārtiha. O you best among men, O you best of the Bharatas, learned brāhmaṇas , highly devoted to it, having bathed there, obtain the best position (i.e. salvation). O best of Bharatas, at the holy place (called) Svarṇalomāpanayana, best brāhmaṇas cast off their hair after controlling their breath. Then, with their souls purified, O lord of kings, they go to the highest position (i.e. get salvation). O king, having bathed at Daśāśvamedhika (situated) at that holy place only, O tiger (i.e. best) among men, men with their souls purified go to the highest position (i.e. obtain salvation).

61b-67a. O lord of kings, he should go to (the holy place called) Mānuṣa , well known in the world. O king, there a black deer tormented by a hunter with arrows, plunged into that lake and obtained manhood. A man, being restrained and calm, having bathed at the holy place, has his soul purified from all sins, and is honoured in heaven. O king, to the east of (the holy place called) Mānuṣa, at a distance of a krośa (i.e. two miles) there is a well-known river called Āpagā , which is resorted to by siddhas . One who gives there the meal of Śyāmāka rice dedicating it to the deities and manes, obtains a great fruit of his piety. If (only) one brāhmaṇa is fed, a crore brāhmaṇas are fed. Having bathed there and worshipped the deities and also the manes, and having stayed there for a night, one would obtain the fruit of an Agniṣṭoma sacrifice.

67b-71a. Thence, O pious one, he should go to the best place of Brahmā, known in the world as Brahmānusvara, O descendant of Bharata. O you best among the Bharatas, he who being pure and with his mind controlled, bathes there at the holy pools of the seven sages, and O lord of kings, at Kedāra and at the holy place of the noble Kapila , goes to Brahmā, and with his soul purified of all sins, goes to Brahmā's heaven. Having reached Kapiṣṭhala's (place called) Kedāra, difficult to reach, he, with his sins burnt by penance, acquires (the art of) becoming invisible.

71b-79a. Thence, O lord of kings, a man should go to (the holy place called) Sarvaka , well-known in the world. Having gone to the bull-bannered one (i.e. Śiva) on the fourteenth day of the dark half, he gets all his desired objects and goes to heaven. O descendant of Kuru, there are three crores of holy places. At the pond there is Rudrakoṭi ; in the lakes there is Samantaka. O best of Bharatas, there only is the holy place Ilāspada . Having bathed and worshipped deities and manes there, one does not meet with calamities and obtains the (fruit of) Vājapeya sacrifice. O king, having bathed at Kiṃdāna and also at Kiṃjapa, a man obtains immeasurable (fruit of) gifts and sacrifice. One having faith and his senses under control having bathed at Kalaśī , obtains the fruit of an Agniṣṭoma sacrifice. To the east of Saraka there is an auspicious place known as Rāmajanma, O greatest among Kurus , which is sacred to Nārada . O descendant of Bharata, one who having bathed there casts his life, being permitted by Nārada, obtains worlds difficult to obtain. One should enter (i.e. go to) Puṇḍarīka on the tenth of the bright half (of a month). Having bathed there, O king, he would obtain the fruit of Puṇḍarīka.

79b-85. Thence he should go to Triviṣṭapa , well-known in the three worlds. There is the auspicious river Vaitaraṇī which frees (a man) from sins. Having bathed there and worshipped (Śiva) holding the trident in his hand and having the bull as his banner, and (thus) with his soul purified from all sins, he would go to the highest position (i.e. salvation). Thence, O lord of kings, he should go to the excellent Phalakivana . Gods have always resorted to that Phalikivana, and practised penance for many thousand years. One having bathed at Dṛṣatpāna and having offered oblations to the deities, obtains the fruit of Agniṣṭoma and Atirātra sacrifices. O lord of kings, having bathed at the place sacred to all gods, one obtains the fruit of (giving away) a thousand cows. A man having bathed at (the holy place called) Pāṇikhyāta, and having offered oblations to the deities, obtains (the fruit of) Rājasūya, and also goes to the world of sages.

86-87. Thence, O pious one, one should go to (the holy place called) Miśraka which is well-known in the world. O lord of kings, we have heard that the noble Vyāsa has brought together the holy places at that place for brāhmaṇas. One who bathes at Miśraka has well bathed at all holy places.

88-95. Thence being controlled and having his food controlled he should go to Vyāsavana (the grove sacred to Vyāsa). Having bathed at Manojava one would obtain the fruit of (having donated) a thousand cows. Having gone to Madhuvanī, the place of the goddess, one with purity (of mind) and self-control should worship the deities and the manes. Being allowed by the goddess he would obtain the fruit of (having given) a thousand cows. O descendant of Bharata, he who has bathed at the confluence of Kauśikī and Dṛṣadvatī and has his diet restrained, is absolved of all sins. Then there is the holy place called Vyāsasthalī where Vyāsa tormented by the grief due to (the death of) his son, had decided to end his life, and was again roused to action by gods, O lord of kings. Having gone (i.e. if a man goes) to that place, he would obtain the fruit of (having given) a thousand cows. O lord of men, having reached (the holy) lake of Ṛṇānta and having offered there sesamum of the measure of a prastha (to the manes) he would, after being freed from debts, get a great success. Having bathed at the Veditīrtha, a man would obtain the fruit of (having given) a thousand cows. O king, the two holy places Aha and Sudina are difficult to reach. A man having bathed at them would obtain (i.e., go to) the Sun's heaven.

96-106. Thence he should go to (the holy place called) Mṛgadhūma , well-known in the three worlds. Having bathed there at Rudrapada and having worshipped the noble trident-holder (i.e., Śiva), a man would obtain the fruit of a horse sacrifice. A man having bathed at Koṭitīrtha would obtain the fruit of (having given) a thousand cows. Then having gone to (the holy place called) Vāmanaka which is well-known in the three worlds, and there bathing and having properly worshipped Vāmana , one with his soul purified of all sins, would obtain Viṣṇu's heaven. A man having bathed at Kulampuna purifies his own family. Having gone to the pool of Pavana , the excellent holy place of the Maruts and having

bathed there, a man is honoured in the world of Vāyu , O best of men. A man, having bathed at the pool of the immortal ones (i.e., gods), and having worshipped the lord of gods, is honoured in heaven due to the prowess of the gods. O lord of kings, having duly bathed at Śālisūrya of Śālihotra , he would obtain the fruit of (having given away) a thousand cows, O best among men. O best among the Bharatas, there is a holy place on (the bank of) the Sarasvatī (called) Śrīkuñja . O king, a man having bathed there, would obtain the fruit of Agniṣṭoma. Then having reached (i.e., he should go to) Naimiṣakuñja , very difficult to reach. O lord of kings, it is said that sages of the Naimiṣa (forest) with penance as their wealth formerly set upon a pilgrimage and went to Kurukṣetra. Then an arbour was made on (the bank of) the Sarasvatī. It is a great place of the sages, which gives great joy. Having bathed in the arbour, a man would obtain the fruit of (having given) a thousand cows.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 27

Kanyātīrtha, Saptasārasvata, Pṛthūdaka, Sannihiti, etc.

Chapter 234 of 693 · 97 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
ततो गच्छेत धर्मज्ञ कन्यातीर्थमनुत्तमम् ।
कन्यातीर्थे नरः स्नात्वा अग्निष्टोमफलं लभेत् १।
ततो गच्छेन्नरव्याघ्र ब्रह्मणः स्थानमुत्तमम् ।
तत्र वर्णावरः स्नात्वा ब्राह्मण्यं लभते नरः २।
ब्राह्मणस्तु विशुद्धात्मा गच्छेत परमां गतिम् ।
ततो गच्छेन्नरव्याघ्र सोमतीर्थमनुत्तमम् ३।
तत्र स्नात्वा नरो राजन्सोमलोकमवाप्नुयात् ।
सप्तसारस्वतं तीर्थं ततो गच्छेन्नराधिप ४।
यत्र मंकणकः सिद्धो ब्रह्मर्षिर्लोकविश्रुतः ।
पुरा मंकणको राजन्कुशाग्रेणेति विश्रुतम् ५।
क्षतः किल करे राजन्तस्य शाकरसोऽस्रवत् ।
स वै शाकरसं दृष्ट्वा हर्षाविष्टो महातपाः ६।
ननर्त किल विप्रर्षिर्विस्मयोत्फुल्ललोचनः ।
ततस्तस्मिन्प्रनृत्ते वै स्थावरं जंगमं च यत् ७।

प्रनृत्तमुभयं वीर तेजसा तस्य मोहितम् ।
ब्रह्मादिभिस्ततो देवैर्ऋषिभिश्च तपोधनैः ८।
विज्ञप्तो वै ऋषेरर्थे महादेवो नराधिप ।
नायं नृत्येद्यथा देव तथा त्वं कर्तुमर्हसि ९।
ततो देवो मुनिं दृष्ट्वा हर्षाविष्टेन चेतसा ।
नृत्यंतमब्रवीच्चैनं स्थिराणां हितकाम्यया १०।
अहो महर्षे धर्मज्ञ किमर्थं नृत्यते भवान् ।
हर्षस्थानं किमर्थं वा तवाद्य मुनिपुंगव ११।
ऋषिरुवाच-।
तपस्विनो धर्म्मपथस्थितस्य द्विजसत्तम ।
किं न पश्यसि मे ब्रह्मन्क्षताच्छाकरसं सृतम् १२।
यं दृष्ट्वा संप्रनृत्तोऽहं हर्षेण महता वृतः ।
तं प्रहस्याब्रवीद्देव ऋषिं रागेण मोहितम् १३।
अहं तु विस्मयं विप्र न गच्छामीह पश्य माम् ।
एवमुक्त्वा नरश्रेष्ठ महादेवेन वै तदा १४।

अंगुल्यग्रेण राजेंद्र स्वांगुष्ठस्ताडितोऽनघ ।
तस्य भस्मक्षताद्राजन्निःसृतं हिमसंनिभम् १५।
यं दृष्ट्वा व्रीडितो राजन्स मुनिः पादयोर्गतः ।
नान्यं देवादहं मन्ये रुद्रात्परतरं महत् १६।
सुरासुरस्य जगतो गतिस्त्वमसि शूलधृक् ।
त्वया सृष्टमिदं विश्वं त्रैलोक्यं सचराचरम् १७।
त्वामेव भगवन्सर्वे प्रविशंति युगक्षये ।
देवैरपि न शक्यस्त्वं परिज्ञातुं कुतो मया १८।
त्वयि सर्वेश दृश्यंते सुराः शक्रादयोऽनघ ।
सर्वस्त्वमसि लोकानां कर्ता कारयितान्वहम् १९।
त्वत्प्रसादात्सुराः सर्वे मोदंतीहाकुतोभयाः ।
एवं स्तुत्वा महादेवं स ऋषिः प्रणतोऽब्रवीत् २०।
त्वत्प्रसादान्महादेव तपो मे न क्षरेत वै ।
ततो देवः प्रहृष्टात्मा ब्रह्मर्षिमिदमब्रवीत् २१।
तपस्ते वर्द्धतां विप्र मत्प्रसादात्सहस्रधा ।

आश्रमे चेह वत्स्यामि त्वया सार्द्धं महामुने २२।
सप्तसारस्वते स्नात्वा अर्चयिष्यंति ये तु माम् ।
न तेषां दुर्लभं किंचिदिह लोके परत्र वा २३।
गच्छेत्सारस्वतं चापि लोकं नास्त्यत्र संशयः ।
एवमुक्त्वा महादेवस्तत्रैवांतरधीयत २४।
ततस्त्वौशनसं गच्छेत्त्रिषु लोकेषु विश्रुतम् ।
यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः २५।
कार्तिकेयश्च भगवांस्त्रिसंध्यां किल भारत ।
सान्निध्यमकरोत्तत्र भार्गवप्रियकाम्यया २६।
कपालमोचनं तीर्थं सर्वपापप्रणाशनम् ।
तत्र स्नात्वा नरव्याघ्र सर्वपापैः प्रमुच्यते २७।
अग्नितीर्थं ततो गच्छेत्स्नात्वा च भरतर्षभ ।
अग्निलोकमवाप्नोति कुलं चैव समुद्धरेत् २८।
विश्वामित्रस्य तत्रैव तीर्थं भरतसत्तम ।
तत्र स्नात्वा महाराज ब्राह्मण्यमभिजायते २९।

ब्रह्मयोनिं समासाद्य शुचिः प्रयतमानसः ।
तत्र स्नात्वा नरव्याघ्र ब्रह्मलोकं प्रपद्यते ३०।
पुनात्या सप्तमं चैव कुलं नास्त्यत्र संशयः ।
ततो गच्छेत राजेंद्र तीर्थं त्रैलोक्यविश्रुतम् ३१।
पृथूदकमिति ख्यातं कार्तिकेयस्य व्नृप ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ३२।
अज्ञानाज्ज्ञानतो वापि स्त्रिया वा पुरुषेण वा ।
यत्किंचिदशुभं कर्म कृतं मानुषबुद्धिना ३३।
तत्सर्वं नश्यते तत्र स्नातमात्रस्य भारत ।

अश्वमेधफलं चापि लभते स्वर्गमेव च ३४।
पुण्यमाहुः कुरुक्षेत्रं कुरुक्षेत्रात्सरस्वतीम्।
सरस्वत्याश्च तीर्थानि तीर्थेभ्यश्च पृथूदकम् ३५।
उत्तमे सर्वतीर्थानां यस्त्यजेदात्मनस्तनुम्।
पृथूदके जप्यपरो नैव संसरणं लभेत् ३६।
गीतं सनत्कुमारेण व्यासेन च महात्मना।

वेदे च नियतं राजन्नभिगच्छेत्पृथूदकम् ३७।
पृथूदकात्पुण्यतमं नान्यत्तीर्थं नरोत्तम।
एतन्मेध्यं पवित्रं च पावनं च न संशयः ३८।
तत्र स्नात्वा दिवं यांति अपि पापकृतो जनाः।
पृथूदके नरश्रेष्ठमाहुरेवं मनीषिणः ३९।
मधुस्रवं च तत्रैव तीर्थं भरतसत्तम।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत् ४०।
ततो गच्छेन्नरश्रेष्ठ तीर्थं देव्या यथाक्रमम्।
सरस्वत्यारुणायाश्च संगमं लोकविश्रुतम् ४१।
त्रिरात्रोपोषितः स्नात्वा मुच्यते ब्रह्महत्यया।
अग्निष्टोमातिरात्राभ्यां फलं चैव समश्नुते ४२।
पुनात्यासप्तमं चैव कुलं नास्त्यत्र संशयः।
अवकीर्णं च तत्रैव तीर्थं कुरुकुलोद्वह ४३।
विप्राणामनुकंपार्थं दर्भिणा निर्मितं पुरा।
व्रतोपनयनाभ्यां चाप्युपवासेन वा द्विजः ४४।

क्रियामंत्रैश्च संयुक्तो ब्राह्मणः स्यान्न संशयः।
क्रियामंत्रविहीनोऽपि तत्र स्नात्वा नरर्षभ ४५।
चीर्णव्रतो भवेद्विप्रो दृष्टमेतत्पुरातनम्।
समुद्राश्चापि चत्वारः समानीताश्च दर्भिणा ४६।
तत्र स्नात्वा नरव्याघ्र न दुर्गतिमवाप्नुयात्।
फलानि गोसहस्राणां चतुर्णां विंदते च सः ४७।
ततो गच्छेत राजेन्द्र तीर्थं शतसहस्रकम्।
साहस्रकं च तत्रैव द्वे तीर्थे लोकविश्रुते ४८।
उभयोर्हि नरः स्नात्वा गोसहस्रफलं लभेत्।
दानं वाप्युपवासो वा सहस्रगुणितो भवेत् ४९।
ततो गच्छेत राजेंद्र रेणुकातीर्थमुत्तमम्।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः ५०।
सर्वपापविशुद्धात्मा अग्निष्टोमफलं लभेत्।
विमोचन उपस्पृश्य जितमन्युर्जितेंद्रियः ५१।
प्रतिग्रहकृतैः पापैः सर्वैः संपरिमुच्यते।

ततः पंचवटं गत्वा ब्रह्मचारी जितेंद्रियः ५२।
पुण्येन महता युक्तः स्वर्गलोके महीयते।

यत्र योगीश्वरः स्थाणुः स्वयमेव वृषध्वजः ५३।
तमर्चयित्वा देवेशं गमनादेव सिध्यति ।
तैजसं वारुणं तीर्थं दीप्यते स्वेन तेजसा ५४।
यत्र ब्रह्मादिभिर्देवैर्ऋषिभिश्च तपोधनैः ।
सैनापत्ये च देवानामभिषिक्तो गुहस्तदा ५५।
तैजसस्य तु पूर्वेण कुरुतीर्थं कुरूद्वह ।
कुरुतीर्थे नरः स्नात्वा ब्रह्मचारी जितेंद्रियः ५६।
सर्वपापविशुद्धात्मा रुद्रलोकं प्रपद्यते ।
स्वर्गद्वारं ततो गच्छेन्नियतो नियताशनः ५७।
अग्निष्टोममवाप्नोति ब्रह्मलोकं च गच्छति ।
ततो गच्छेदनरकं तीर्थसेवी नराधिप ५८।
तत्र स्नात्वा नरो राजन्न दुर्गतिमवाप्नुयात् ।
तत्र ब्रह्मा स्वयं नित्यं देवैस्सह महीयते ५९।

अध्यास्ते पुरुषव्याघ्र नारायणपरागमैः ।
सान्निध्यं चैव राजेंद्र रुद्रवेद्यां कुरुद्वह ६०।
अभिगम्य तु तां देवीं न दुर्गतिमवाप्नुयात् ।
तत्रैव च महाराज विश्वेश्वरमुमापतिम् ६१।
अभिगम्य महादेवं मुच्यते सर्वकिल्बिषैः ।
नारायणं चाभिगम्य पद्मनाभमरिंदम ६२।
शोभमानो महाराज विष्णुलोकं प्रपद्यते ।
तीर्थेषु सर्वदेवानां स्नातमात्रो नराधिप ६३।
सर्वदुःखपरित्यक्तो द्योतते शिववत्सदा ।
ततस्त्वस्थिपुरं गच्छेत्तीर्थसेवी नराधिप ६४।
पावनं तीर्थमासाद्य तर्पयेत्पितृदेवताः ।
अग्निष्टोमस्य यज्ञस्य फलमाप्नोति भारत ६५।
गंगाह्रदश्च तत्रैव कूपश्च भरतर्षभ ।
तिस्रः कोट्यस्तु तीर्थानां तस्मिन्कूपे महीयते ६६।
तत्र स्नात्वा नरो राजन्ब्रह्मलोके प्रपद्यते ।

आपगायां नरः स्नात्वा अर्चयित्वा महेश्वरम् ६७।
गतिं परामवाप्नोति कुलं चैव समुद्धरेत् ।
ततः स्थाणुवटं गछेत्त्रिषुलोकेषु विश्रुतम् ६८।
तत्र स्नात्वा स्थितो रात्रिं रुद्रलोकमवाप्नुयात् ।
बदरीणां वनं गच्छेद्वसिष्ठस्याश्रमं ततः ६९।
बदरी भक्ष्यते यत्र त्रिरात्रोपोषितो नरः ।
सम्यग्द्वादशवर्षाणि बदरीं भक्षयेत्तु यः ७०।
त्रिरात्रोपोषितश्चैव भवेत्तुल्यो नराधिप ।
इंद्रमार्गं समासाद्य तीर्थसेवी नराधिप ७१।
अहोरात्रोपवासेन स्वर्गलोके महीयते ।

एकरात्रं समासाद्य एकरात्रोषितो नरः ७२।
नियतः सत्यवादी च ब्रह्मलोके महीयते ।
तथा गछेच्च राजेंद्र तीर्थं त्रैलोक्यविश्रुतम् ७३।
आदित्यस्याश्रमो यत्र तेजोराशेर्महात्मनः ।
तस्मिंस्तीर्थे नरः स्नात्वा पूजयित्वा विभावसुम् ७४।

आदित्यलोकं व्रजति कुलं चैव समुद्धरेत् ।
सोमतीर्थे नरः स्नात्वा तीर्थसेवी कुरूद्वह ७५।
सोमलोकमवाप्नोति नरो नास्त्यत्र संशयः ।
ततो गच्छेत धर्मज्ञ दधीचस्य नराधिप ७६।
तीर्थं पुण्यतमं राजन्पावनं लोकविश्रुतम् ।
यत्र सारस्वतो यातः सिद्धिं स तपसोनिधिः ७७।
तस्मिंस्तीर्थे नरः स्नात्वा वाजपेयफलं लभेत् ।
सारस्वतीं मतिं चैव लभते नात्र संशयः ७८।
ततः कन्याश्रमं गत्वा नियतो ब्रह्मचर्यया ।
त्रिरात्रमुषितो राजन्नुपवासपरायणः ७९।
लभेत्कन्याशतं दिव्यं बह्मलोकं च गच्छति ।
ततो गच्छेत धर्मज्ञ तीर्थं संनिहितीमपि ८०।
यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।
मासि मासि समेष्यंति पुण्येन महतान्विताः ८१।
सन्निहित्यामुपस्पृश्य राहुग्रस्ते दिवाकरे ।

अश्वमेधशतं तेन इष्टं भवति शाश्वतम् ८२।
पृथिव्यां यानि तीर्थानि अंतरिक्षचराणि च ।
उदपानाश्च विप्राश्च पुण्यान्यायतनानि च ८३।
निःसंशयममावास्यां समेष्यंति नराधिप ।
मासिमासि नरव्याघ्र सन्निहित्यां जनेश्वर ८४।
तीर्थसन्नयनादेव सन्निहिती भुवि विश्रुता ।
तत्र स्नात्वा च पीत्वा च स्वर्गलोके महीयते ८५।
अमावास्यां तथा चैव राहुग्रस्ते दिवाकरे ।
यः श्राद्धं कुरुते मर्त्यस्तस्य पुण्यफलं शृणु ८६।
अश्वमेधसहस्रस्य सम्यगिष्टस्य यत्फलम् ।
स्नात एव तदाप्नोति श्राद्धं कृत्वा च मानवः ८७।
यत्किंचिद्दुष्कृतं कर्म्म स्त्रिया वा पुरुषस्य वा ।
स्नातमात्रस्य तत्सर्वं नश्यते नात्र संशयः ८८।
पद्मवर्णेन यानेन ब्रह्मलोकं स गच्छति ।
अभिवाद्य ततो नाम्ना द्वारपालं मचक्रुकम् ८९।

गंगाह्रदश्च तत्रैव तीर्थं भरतसत्तम ।
तत्र स्नायीत धर्मज्ञ ब्रह्मचारी समाहितः ९०।
राजसूयाश्वमेधाभ्यां फलं विंदति मानवः ।

पृथिव्यां नैमिषं पुण्यमंतरिक्षे च पुष्करम् ९१।
त्रयाणामपि लोकानां कुरुक्षेत्रं विशिष्यते ।
पांसवोऽपि कुरुक्षेत्रे वायुनाति समीरिताः ९२।
अपि दुष्कृतकर्म्माणं नयंति परमां गतिम् ।
दक्षिणेन सरस्वत्यामुत्तरेण सरस्वतीम् ९३।
ये वसंति कुरुक्षेत्रे ते वसंति त्रिविष्टपे ।
कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ९४।
अप्येकां वाचमुत्मृज्य स्वर्गलोके महीयते ।
ब्रह्मवेद्यां कुरुक्षेत्रं पुण्यं ब्रह्मर्षिसेवितम् ९५।
तस्मिन्वसंति ये राजन्न ते शोच्याः कथंचन ।
तरंडकारंडकयोर्यदंतरं रामह्रदानां च मचक्रुकस्य च ।
एतत्कुरुक्षेत्र समंतपंचकं पितामहस्योत्तर वेदिरुच्यते ९६।

इति श्रीपाद्मेमहापुराणे स्वर्गखंडे सप्तविंशोऽध्यायः २७ ।
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Roman transliteration

nārada uvāca-|
tato gaccheta dharmajña kanyātīrthamanuttamam |
kanyātīrthe naraḥ snātvā agniṣṭomaphalaṃ labhet 1|
tato gacchennaravyāghra brahmaṇaḥ sthānamuttamam |
tatra varṇāvaraḥ snātvā brāhmaṇyaṃ labhate naraḥ 2|
brāhmaṇastu viśuddhātmā gaccheta paramāṃ gatim |
tato gacchennaravyāghra somatīrthamanuttamam 3|
tatra snātvā naro rājansomalokamavāpnuyāt |
saptasārasvataṃ tīrthaṃ tato gacchennarādhipa 4|
yatra maṃkaṇakaḥ siddho brahmarṣirlokaviśrutaḥ |
purā maṃkaṇako rājankuśāgreṇeti viśrutam 5|
kṣataḥ kila kare rājantasya śākaraso'sravat |
sa vai śākarasaṃ dṛṣṭvā harṣāviṣṭo mahātapāḥ 6|
nanarta kila viprarṣirvismayotphullalocanaḥ |
tatastasminpranṛtte vai sthāvaraṃ jaṃgamaṃ ca yat 7|

pranṛttamubhayaṃ vīra tejasā tasya mohitam |
brahmādibhistato devairṛṣibhiśca tapodhanaiḥ 8|
vijñapto vai ṛṣerarthe mahādevo narādhipa |
nāyaṃ nṛtyedyathā deva tathā tvaṃ kartumarhasi 9|
tato devo muniṃ dṛṣṭvā harṣāviṣṭena cetasā |
nṛtyaṃtamabravīccainaṃ sthirāṇāṃ hitakāmyayā 10|
aho maharṣe dharmajña kimarthaṃ nṛtyate bhavān |
harṣasthānaṃ kimarthaṃ vā tavādya munipuṃgava 11|
ṛṣiruvāca-|
tapasvino dharmmapathasthitasya dvijasattama |
kiṃ na paśyasi me brahmankṣatācchākarasaṃ sṛtam 12|
yaṃ dṛṣṭvā saṃpranṛtto'haṃ harṣeṇa mahatā vṛtaḥ |

taṃ prahasyābravīddeva ṛṣiṃ rāgeṇa mohitam 13|
ahaṃ tu vismayaṃ vipra na gacchāmīha paśya mām |
evamuktvā naraśreṣṭha mahādevena vai tadā 14|

aṃgulyagreṇa rājeṃdra svāṃguṣṭhastāḍito'nagha |
tasya bhasmakṣatādrājanniḥsṛtaṃ himasaṃnibham 15|
yaṃ dṛṣṭvā vrīḍito rājansa muniḥ pādayorgataḥ |
nānyaṃ devādahaṃ manye rudrātparataraṃ mahat 16|
surāsurasya jagato gatistvamasi śūladhṛk |
tvayā sṛṣṭamidaṃ viśvaṃ trailokyaṃ sacarācaram 17|
tvāmeva bhagavansarve praviśaṃti yugakṣaye |
devairapi na śakyastvaṃ parijñātuṃ kuto mayā 18|
tvayi sarveśa dṛśyaṃte surāḥ śakrādayo'nagha |
sarvastvamasi lokānāṃ kartā kārayitānvaham 19|
tvatprasādātsurāḥ sarve modaṃtīhākutobhayāḥ |
evaṃ stutvā mahādevaṃ sa ṛṣiḥ praṇato'bravīt 20|
tvatprasādānmahādeva tapo me na kṣareta vai |
tato devaḥ prahṛṣṭātmā brahmarṣimidamabravīt 21|
tapaste varddhatāṃ vipra matprasādātsahasradhā |

āśrame ceha vatsyāmi tvayā sārddhaṃ mahāmune 22|
saptasārasvate snātvā arcayiṣyaṃti ye tu mām |
na teṣāṃ durlabhaṃ kiṃcidiha loke paratra vā 23|
gacchetsārasvataṃ cāpi lokaṃ nāstyatra saṃśayaḥ |
evamuktvā mahādevastatraivāṃtaradhīyata 24|
tatastvauśanasaṃ gacchettriṣu lokeṣu viśrutam |
yatra brahmādayo devā ṛṣayaśca tapodhanāḥ 25|
kārtikeyaśca bhagavāṃstrisaṃdhyāṃ kila bhārata |
sānnidhyamakarottatra bhārgavapriyakāmyayā 26|
kapālamocanaṃ tīrthaṃ sarvapāpapraṇāśanam |
tatra snātvā naravyāghra sarvapāpaiḥ pramucyate 27|
agnitīrthaṃ tato gacchetsnātvā ca bharatarṣabha |
agnilokamavāpnoti kulaṃ caiva samuddharet 28|
viśvāmitrasya tatraiva tīrthaṃ bharatasattama |
tatra snātvā mahārāja brāhmaṇyamabhijāyate 29|

brahmayoniṃ samāsādya śuciḥ prayatamānasaḥ |
tatra snātvā naravyāghra brahmalokaṃ prapadyate 30|
punātyā saptamaṃ caiva kulaṃ nāstyatra saṃśayaḥ |
tato gaccheta rājeṃdra tīrthaṃ trailokyaviśrutam 31|
pṛthūdakamiti khyātaṃ kārtikeyasya vnṛpa |
tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ 32|
ajñānājjñānato vāpi strīyā vā puruṣeṇa vā |
yatkiṃcidaśubhaṃ karma kṛtaṃ mānuṣabuddhinā 33|
tatsarvaṃ naśyate tatra snātamātrasya bhārata |
aśvamedhaphalaṃ cāpi labhate svargameva ca 34|
puṇyamāhuḥ kurukṣetraṃ kurukṣetrātsarasvatīm |
sarasvatyāśca tīrthāni tīrthebhyaśca pṛthūdakam 35|
uttame sarvatīrthānāṃ yastyajedātmanastanum |
pṛthūdake japyaparo naiva saṃsaraṇaṃ labhet 36|
gītaṃ sanatkumāreṇa vyāsena ca mahātmanā |

vede ca niyataṃ rājannabhigacchetpṛthūdakam 37|
pṛthūdakātpuṇyatamaṃ nānyattīrthaṃ narottama |
etanmedhyaṃ pavitraṃ ca pāvanaṃ ca na saṃśayaḥ 38|
tatra snātvā divaṃ yāṃti api pāpakṛto janāḥ |
pṛthūdake naraśreṣṭhamāhurevaṃ manīṣiṇaḥ 39|
madhusravaṃ ca tatraiva tīrthaṃ bharatasattama |
tatra snātvā naro rājangosahasraphalaṃ labhet 40|
tato gacchennaraśreṣṭha tīrthaṃ devyā yathākramam |
sarasvatyāruṇāyāśca saṃgamaṃ lokaviśrutam 41|
trirātropoṣitaḥ snātvā mucyate brahmahatyayā |
agniṣṭomātirātrābhyāṃ phalaṃ caiva samaśnute 42|
punātyāsaptamaṃ caiva kulaṃ nāstyatra saṃśayaḥ |
avakīrṇaṃ ca tatraiva tīrthaṃ kurukulodvaha 43|
viprāṇāmanukaṃpārthaṃ darbhiṇā nirmitaṃ purā |
vratopanayanābhyāṃ cāpyupavāsena vā dvijaḥ 44|

kriyāmaṃtraiśca saṃyukto brāhmaṇaḥ syānna saṃśayaḥ |
kriyāmaṃtravihīno'pi tatra snātvā nararṣabha 45|
cīrṇavrato bhavedvipro dṛṣṭametatpurātanam |
samudrāścāpi catvāraḥ samānītāśca darbhiṇā 46|
tatra snātvā naravyāghra na durgatimavāpnuyāt |
phalāni gosahasrāṇāṃ caturṇāṃ viṃdate ca saḥ 47|
tato gaccheta rājendra tīrthaṃ śatasahasrakam |
sāhasrakaṃ ca tatraiva dve tīrthe lokaviśrute 48|
ubhayorhi naraḥ snātvā gosahasraphalaṃ labhet |
dānaṃ vāpyupavāso vā sahasraguṇito bhavet 49|
tato gaccheta rājeṃdra reṇukātīrthamuttamam |
tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ 50|
sarvapāpaviśuddhātmā agniṣṭomaphalaṃ labhet |
vimocana upaspṛśya jitamanyurjiteṃdriyaḥ 51|
pratigrahakṛtaiḥ pāpaiḥ sarvaiḥ saṃparimucyate |

tataḥ paṃcavaṭaṃ gatvā brahmacārī jiteṃdriyaḥ 52|
puṇyena mahatā yuktaḥ svargaloke mahīyate |
yatra yogīśvaraḥ sthāṇuḥ svayameva vṛṣadhvajaḥ 53|
tamarcayitvā deveśaṃ gamanādeva sidhyati |
taijasaṃ vāruṇaṃ tīrthaṃ dīpyate svena tejasā 54|
yatra brahmādibhirdevairṛṣibhiśca tapodhanaiḥ |
saināpatye ca devānāmabhiṣikto guhastadā 55|
taijasasya tu pūrveṇa kurutīrthaṃ kurūdvaha |
kurutīrthe naraḥ snātvā brahmacārī jiteṃdriyaḥ 56|
sarvapāpaviśuddhātmā rudralokaṃ prapadyate |
svargadvāraṃ tato gacchenniyato niyatāśanaḥ 57|
agniṣṭomamavāpnoti brahmalokaṃ ca gacchati |
tato gacchedanarakaṃ tīrthasevī narādhipa 58|
tatra snātvā naro rājanna durgatimavāpnuyāt |
tatra brahmā svayaṃ nityaṃ devaissaha mahīyate 59|

adhyāste puruṣavyāghra nārāyaṇaparāgamaiḥ |
sānnidhyaṃ caiva rājeṃdra rudravedyāṃ kurudvaha 60|
abhigamya tu tāṃ devīṃ na durgatimavāpnuyāt |
tatraiva ca mahārāja viśveśvaramumāpatim 61|
abhigamya mahādevaṃ mucyate sarvakilbiṣaiḥ |
nārāyaṇaṃ cābhigamya padmanābhamariṃdama 62|

śobhamāno mahārāja viṣṇulokaṃ prapadyate |
tīrtheṣu sarvadevānāṃ snātamātro narādhipa 63|
sarvaduḥkhaparityakto dyotate śivavatsadā |
tatastvasthipuraṃ gacchettīrthasevī narādhipa 64|
pāvanaṃ tīrthamāsādya tarpayetpitṛdevatāḥ |
agniṣṭomasya yajñasya phalamāpnoti bhārata 65|
gaṃgāhradaśca tatraiva kūpaśca bharatarṣabha |
tisraḥ koṭyastu tīrthānāṃ tasminkūpe mahīyate 66|
tatra snātvā naro rājanbrahmaloke prapadyate |

āpagāyāṃ naraḥ snātvā arcayitvā maheśvaram 67|
gatiṃ parāmavāpnoti kulaṃ caiva samuddharet |
tataḥ sthāṇuvaṭaṃ gachettriṣulokeṣu viśrutam 68|
tatra snātvā sthito rātriṃ rudralokamavāpnuyāt |
badarīṇāṃ vanaṃ gacchedvasiṣṭhasyāśramaṃ tataḥ 69|
badarī bhakṣyate yatra trirātropoṣito naraḥ |
samyagdvādaśavarṣāṇi badarīṃ bhakṣayettu yaḥ 70|
trirātropoṣitaścaiva bhavettulyo narādhipa |
iṃdramārgaṃ samāsādya tīrthasevī narādhipa 71|
ahorātropavāsena svargaloke mahīyate |
ekarātraṃ samāsādya ekarātroṣito naraḥ 72|
niyataḥ satyavādī ca brahmaloke mahīyate |
tathā gachecca rājeṃdra tīrthaṃ trailokyaviśrutam 73|
ādityasyāśramo yatra tejorāśermahātmanaḥ |
tasmiṃstīrthe naraḥ snātvā pūjayitvā vibhāvasum 74|

ādityalokaṃ vrajati kulaṃ caiva samuddharet |
somatīrthe naraḥ snātvā tīrthasevī kurūdvaha 75|
somalokamavāpnoti naro nāstyatra saṃśayaḥ |
tato gaccheta dharmajña dadhīcasya narādhipa 76|
tīrthaṃ puṇyatamaṃ rājanpāvanaṃ lokaviśrutam |
yatra sārasvato yātaḥ siddhiṃ sa tapasonidhiḥ 77|
tasmiṃstīrthe naraḥ snātvā vājapeyaphalaṃ labhet |
sārasvatīṃ matiṃ caiva labhate nātra saṃśayaḥ 78|
tataḥ kanyāśramaṃ gatvā niyato brahmacaryayā |
trirātramuṣito rājannupavāsaparāyaṇaḥ 79|
labhetkanyāśataṃ divyaṃ bahmalokaṃ ca gacchati |
tato gaccheta dharmajña tīrthaṃ saṃnihitīmapi 80|
yatra brahmādayo devā ṛṣayaśca tapodhanāḥ |
māsi māsi sameṣyaṃti puṇyena mahatānvitāḥ 81|
sannihityāmupaspṛśya rāhugraste divākare |

aśvamedhaśataṃ tena iṣṭaṃ bhavati śāśvatam 82|
pṛthivyāṃ yāni tīrthāni aṃtarikṣacarāṇi ca |
udapānāśca viprāśca puṇyānyāyatanāni ca 83|
niḥsaṃśayamamāvāsyāṃ sameṣyaṃti narādhipa |
māsimāsi naravyāghra sannihityāṃ janeśvara 84|
tīrthasannayanādeva sannihitī bhuvi viśrutā |
tatra snātvā ca pītvā ca svargaloke mahīyate 85|
amāvāsyāṃ tathā caiva rāhugraste divākare |
yaḥ śrāddhaṃ kurute martyastasya puṇyaphalaṃ śṛṇu 86|
aśvamedhasahasrasya samyagiṣṭasya yatphalam |
snāta eva tadāpnoti śrāddhaṃ kṛtvā ca mānavaḥ 87|

yatkiṃcidduṣkṛtaṃ karmma striyā vā puruṣasya vā |
snātamātrasya tatsarvaṃ naśyate nātra saṃśayaḥ 88|
padmavarṇena yānena brahmalokaṃ sa gacchati |
abhivādya tato nāmnā dvārapālaṃ macakrukam 89|

gaṃgāhradaśca tatraiva tīrthaṃ bharatasattama |
tatra snāyīta dharmajña brahmacārī samāhitaḥ 90|
rājasūyāśvamedhābhyāṃ phalaṃ viṃdati mānavaḥ |
pṛthivyāṃ naimiṣaṃ puṇyamaṃtarikṣe ca puṣkaram 91|
trayāṇāmapi lokānāṃ kurukṣetraṃ viśiṣyate |
pāṃsavo'pi kurukṣetre vāyunāti samīritāḥ 92|
api duṣkṛtakarmmāṇaṃ nayaṃti paramāṃ gatim |
dakṣiṇena sarasvatyāmuttareṇa sarasvatīm 93|
ye vasaṃti kurukṣetre te vasaṃti triviṣṭape |
kurukṣetraṃ gamiṣyāmi kurukṣetre vasāmyaham 94|
apyekāṃ vācamutmṛjya svargaloke mahīyate |
brahmavedyāṃ kurukṣetraṃ puṇyaṃ brahmarṣisevitam 95|
tasminvasaṃti ye rājanna te śocyāḥ kathaṃcana |
taraṃḍakāraṃḍakayoryadaṃtaraṃ rāmahradānāṃ ca macakrukasya ca |
etatkurukṣetra samaṃtapaṃcakaṃ pitāmahasyottara vedirucyate 96|

iti śrīpādmemahāpurāṇe svargakhaṃḍe saptaviṃśo'dhyāyaḥ 27 |
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English translation

Nārada said :

1-11. O you pious one, then a man should go to the excellent holy place (called) Kanyātīrtha . A man having bathed at Kanyā-tīrtha would obtain the fruit of Agniṣṭoma (sacrifice). Thence, O best among men, a man should go to the excellent place of Brahmā . Having bathed there a man of a low caste obtains brāhmaṇahood; and a brāhmaṇa , with his soul purified, would go to the highest position. Thence, O best among men, a man should go to the excellent Somatīrtha . Having bathed there, O king, a man would obtain (i.e., go to) Soma 's world. Thence, O king, he should go to the holy place (called) Saptasārasvata where (lived) Maṅkaṇaka , a siddha , a brāhmaṇic sage, famous in the world. O king, it is heard that formerly Maṅkaṇaka was injured on his hand by the tip of Kuśa (i.e., darbha). From it vegetable juice flowed. The brāhmaṇic sage of a great penance seeing that vegetable juice and being full of great joy and with his eyes dilated due to amazement, danced. Then, when he danced, all that was immovable and movable, both, being deluded by his lustre, danced. O king, gods like Brahmā, and also sages with penance as their wealth, requested Mahādeva (i.e., Śiva) for the sake of the sage, "O god, please act in such a way that this (sage) would not dance." Then the god seeing the sage dancing with his mind full of joy said, with a desire for the good of the deities, to the sage: "O pious, great sage, why are you dancing? O best sage, what is the cause of your joy today?"

The sage said :

12-24a. O best brāhmaṇa, O brahman , do you not see that from this wound incurred by me, an ascetic following the righteous path, vegetable juice has flowed, seeing which, I, full of great joy, have been

dancing?

Laughing at the sage overwhelmed by emotion the god said: “O brāhmaṇa, I am not amazed. Look at me.” O best among men, having said so, Mahādeva, at that time, struck his thumb with the tip of his finger, O sinless one. From his wound ashes resembling snow came out. O king, seeing it, the sage, being ashamed, fell at (Śiva’s) feet. (The sage said:) “I do not think there is anything superior to god Rudra . O you trident-holder, you are the refuge of the world (consisting) of the gods and the demons. You have created this universe—the three worlds with the mobile and the immobile. At the end of the yuga all enter you only. Even gods cannot know you. How (then) can I? O you sinless one, in you are seen all gods like Indra . You always are the all-in-all and you fashion and get fashioned the worlds. Through your grace the gods, having no fear from anywhere, rejoice here.” Having praised Mahādeva like this, the sage bowed (before him) and said: “O Mahādeva, by your favour my penance does not perish.” Then the god, with his mind pleased, said to the brāhmaṇic sage: “O brāhmaṇa, by my grace may your penance grow thousandfold. O great sage, I shall stay with you in this hermitage. For those who have bathed at (the holy place called) Saptasārasvata, nothing will be difficult to be obtained in this or in the next world. They would go to the world of Sarasvatī . There is no doubt about this.”

24b-3la. Having spoken like this Mahādeva disappeared there only. Thence (a man) should go to (the holy place called) Auśanasa well-known in the three worlds, where gods like Brahmā and sages with penance as their wealth (dwell), and where the revered Kārtikeya lived for doing good (to his devotees), O Bhārgava . (Then there is) the holy place called Kapālamocana which destroys all sins. O best of men, having bathed there a man is freed from all sins. Thence he should go to Agni-tīrtha . O best of Bharatas , having bathed there he obtains (i.e., goes to) Agni ’s world, and would liberate his family. O best among Bharatas, the tīrtha of (i.e., sacred to) Viśvāmitra is there only. O great king, having bathed there, he is born in a brāhmaṇa family. With a pure and controlled mind he should go to Brahmayoni . O best of men, having bathed there he goes to Brahmā’s heaven and undoubtedly purifies his family up to the seventh (descendant).

31b-40. Then, O lord of kings, he should go to the holy place well-known in the three worlds as Pṛthūdaka and said to be of (i.e., sacred to) Kārtikeya. Engaged in the worship of the deities and manes, he should bathe there. O descendant of Bharata , all the bad deeds done by a man or a woman knowingly or unknowingly through (limited) human intelligence, perish by just bathing there. He (or she) obtains the fruit of a horse sacrifice and heaven also. Kurukṣetra is said to be holy. Sarasvatī is said to be (holier) than Kurukṣetra. The holy places are superior to Sarasvatī. Pṛthūdaka is superior to the holy places. He who intent upon muttering (the names of the lord) casts his body at Pṛthutīrtha, the best of all holy places, would not have birth and rebirth. It is sung (praised) by Sanatkumara and by the noble Vyāsa also, and also, O king, it is ordained by the Veda (that a man) should go to Pṛthūdaka. O best of men, there is no auspicious place better than Pṛthūdaka. It is sacred, pure and purifying. There is no doubt about this. Even sinful persons go to heaven after having bathed there, i.e., at Pṛthūdaka. Thus the wise say, O best of men. Just there is a holy place (called) Madhusrava , O best of Bharatas. O king, having bathed there a man would obtain the fruit of (having given) a thousand cows.

41-47. Thence, O best among men, he should, according to the order, go to the place of (i.e., sacred to) the goddess, i.e. to the confluence of Sarasvatī and Aruṇā , which is well-known in the world. Having fasted (there) for three nights and having bathed (there), he is absolved of (the sin of) the murder of a brāhmaṇa. Also he sanctifies his family up to the seventh (member). There is no doubt about this. O you who perpetuate the Kuru -family, there only is a holy place called Avakīrṇa , which was formerly fashioned for the sake of brāhmaṇas by Darbhin. By (practising) vows (and undergoing) thread ceremony, fasting, a twice-born undoubtedly becomes a brāhmaṇa endowed with (i.e., knowing) rites

and hymns. It is an ancient observation that a brāhmaṇa who is without any rite or (sacred) hymns would become a brāhmaṇa who has observed vows. Darbhin also brought together the four oceans. O best of men, having bathed there, a man would not have (i.e., meet with) misfortune; and he obtains the fruits of (having donated) four thousand cows.

48-49. Thence, O lord of kings, he should go to the holy place (called) Śatasahasraka . (A holy place called) Sahasraka is there only. (These) two holy places are well-known in the world. A man having bathed at (these) two (holy places) would obtain the fruit of (having given) a thousand cows. A gift (given here) or a fast (observed at these holy places) would be thousandfold (effective).

50-52a. From there, O lord of kings, he should go to the excellent (place called) Reṇukātīrtha . Engaged in worshipping manes and deities he should bathe there. With manes and deities he should bathe there. With his soul freed from all sins, he would obtain the fruit of an Agniṣṭoma sacrifice. With his anger subdued (i.e., not being excitable) and his senses controlled, he, having (i.e., he who has) bathed at (the holy place called) Vimocana , is completely free from sins born of receiving donations.

52b-58a. Thence, being chaste and with his senses controlled, he should go to Pañcavaṭa . Being endowed with great religious merit, he is honoured in heaven. Here, Sthāṇu (i.e., Śiva) the lord of the meditating saints having the bull for his banner, himself (resides). (Then) there is the holy place which is sacred to Varuṇa called Taijasa shining with its own lustre, where at that (i.e., old) time gods like Brahmā and others and sages with penance as their wealth, consecrated Guha (i.e., Kārtikeya) as the general (of the army of gods). O you perpetuating the Kuru family, to the east of Taijasa is Kurutīrtha . A chaste man who has controlled his senses, has his soul purified of all sins after bathing at Kurutīrtha. Being restrained and with his diet controlled he should thence go to Svargadvāra . He obtains (the fruit of) an Agniṣṭoma (sacrifice) and obtains (i.e., goes to) the world of Brahmā.

58b-62a. Thence, O lord of men, a pilgrim should go to the holy place (called) Anaraka . O king, having bathed there a man would not obtain (i.e., meet with) misfortune. Brahmā himself is always honoured there with gods. O best among men, with those whose origin is the highest Nārāyaṇa , he remains at the Rudravedī, O you who perpetuate the Kuru family. Having approached that goddess, he would not get (i.e., meet with) misfortune. Having gone to Mahādeva, the master of the world and the lord of Umā (who resides) there only, he is freed from all sins.

62b-68a. O you who subdue your enemies, the man having gone to Padmanābha Nārāyaṇa, shines, and goes to Viṣṇu 's heaven. O lord of men, a man who has simply bathed at the places holy to all deities, gets free from all his miseries and always shines like Śiva. Thence, O king, a pilgrim should go to Asthipura. Having reached (that) purifying holy place, he should offer oblations to the manes and deities. O descendant of Bharata, he obtains the fruit of an Agniṣṭoma sacrifice. There is the (holy place called) Gaṅgāhrada , the pool, O best among the Bharatas. In that pool there are three crores of holy places. O king, a man bathing there is honoured and goes to Brahmā's world. A man having bathed in the river and having worshipped the great god (i.e., Śiva), gets the highest position and would liberate his family also.

68b-69a. Thence be should go to Sthāṇuvaṭa , well-known in the three worlds. Having bathed there and having stayed there for a night, he would obtain (i.e., go to) Rudra's world.

69b-73a. Then he should go to the grove of badarīs , and then to Vasiṣṭha 's hermitage, where a man having fasted for three nights, eats badarī (fruits). A man who eats badarī (fruits) for twelve years and he who fasts for three nights are on par, O king. Having reached Indramārga , O king, a pilgrim is honoured in Brahmā's heaven.

73b-76a. Thence, O lord of kings, a man should go to the holy place well-known in the three worlds, where there is the hermitage of Āditya (i.e., the Sun) who, the magnanimous one, is the mass of lustre. A man having bathed there and worshipped the Sun, goes to the Sun's heaven, and would also liberate his family. O you who perpetuate the Kuru family, a man bathing at the Somatīrtha undoudtedly obtains (i.e., goes to) Soma's world.

76b-80a. O you pious one, O king, a man should thence go to the auspicious, holy place of Dadhīci , which is purifying and which is well-known in the world, where Sarasvatī, the treasure of penance, obtained perfection. Having bathed at that holy place, a man would obtain the fruit of a Vājapeya sacrifice. There is no doubt that he also has a mind (to reach) goddess Sarasvatī. Being controlled and chaste and devoutly observing a fast he should go to Kanyāśrama , and having stayed there for three nights he would obtain a hundred daughters and he goes to Brahmā's world.

80b-85. Thence, O pious one, he should go to the holy place (called) Sannihiti where gods like Brahmā and sages having penance as their treasure, endowed with great merit, gather every month. Having bathed at Sannihiti when the sun is eclipsed by Rāhu (i.e., on the day of solar eclipse), he thereby gets (the fruit of) a hundred horse sacrifices and desired objects eternally. O lord of men, whichever holy places there are on the earth or in the sky, and also wells and brāhmaṇas and auspicious abodes, all those, O king, undoubtedly will come (i.e., come) on the new moon day in every month to Sannihiti, O best among men. (The holy place) is well-known on the earth as Sannihiti because of the presence of holy places (there). Having bathed and drunk (water) there, a man is honoured in heaven.

86-89a. (Now) listen to the meritorious fruit of the Śrāddha that a man performs on a new moon day or when the sun is eclipsed by Rāhu. A man who has just bathed there and who performs a śrāddha (there) obtains the fruit of a thousand horse sacrifices properly performed. There is no doubt that whatever bad deed of (i.e., is done by) a woman or a man, all that perishes merely by bathing (there). He goes to Brahmā's world in a car having lotus-like colour.

89b-91. Then with (the announcement of) his name he should (salute) Macakruka . O best of Bharatas, the pool of Gaṅgā is there only. O you pious one, a man being restrained and calm should bathe there. (Such) a man obtains the fruit of Rājasūya and Aśvamedha (sacrifices). On the earth Naimiṣa is holy and Puṣkara in the sky.

92-96. In the three worlds Kurukṣetra is distinguished. Even the particles of dust greatly shaken by wind take even a sinful person to the best position (i.e., salvation). Those who live in Kurukṣetra on the northern (bank) of Sarasvatī and to the south of (the holy place called) Sarasvatī, live in heaven. Even by just uttering these words: "I shall go to kurukṣetra; I shall stay at Kurukṣetra", a man is honoured in heaven. O king, auspicious Kurukṣetra resorted to by brāhmaṇic sages, is at Brahmavedī. Those who live there, are not to be grieved over. The five on the boundary of Kurukṣetra—the distance between Taraṇḍa and Kāraṇḍaka, between the pools of (i.e., sacred to) Paraśurāma and Macakruka—are called the Uttaravedi of the Grandsire.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 28

Dharmatīrtha, Śākambharī, Rathāvartta, etc.

Chapter 235 of 693 · 25 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
ततो गच्छेत धर्म्मज्ञ धर्म्मतीर्थं पुरातनम् ।
यत्र धर्मो महाभागस्तप्तवानुत्तमं तपः १।
तेन तीर्थं कृतं पुण्यं स्वेन नाम्ना च चिह्नितम् ।
तत्र स्नात्वा नरो राजन्धर्मशीलः समाहितः २।
आसप्तमं कुलं चैव पुनीते नात्र संशयः ।
ततो गच्छेत धर्मज्ञ कलाप वनमुत्तमम् ३।
कृच्छ्रेण महता गत्वा तत्र स्नात्वा समाहितः ।
अग्निष्टोममवाप्नोति विष्णुलोकं च गच्छति ४।
सौगंधिकं वनं राजंस्ततो गच्छेत मानवः ।
यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः ५।
सिद्धचारणगंधर्वाः किन्नराः स महोरगाः ।
तद्वनं प्रविशन्नेव सर्वपापैः प्रमुच्यते ६।
ततो हि सा सरिच्छ्रेष्ठा नदीनामुत्तमा नदी ।
प्लक्षादेवी स्मृता राजन्महा पुण्या सरस्वती ७।

तत्राभिषेकं कुर्वीत वल्मीकान्निःसृते जले ।
अर्चयित्वा पितॄन्देवानश्वमेधफलं लभेत् ८।
ईशानाध्युषितं नाम तत्र तीर्थं सुदुर्लभम् ।
षड्गुणं यन्निपातेषु वल्मीकादिति निश्चयः ९।
कपिलानां सहस्रं च वाजिमेधं च विंदति ।
तत्र स्नात्वा नरव्याघ्र दृष्टमेतत्पुरातनैः १०।
सुगंधां शतकुंभां च पंचयज्ञं च भारत ।
अभिगम्य नरश्रेष्ठ स्वर्गलोके महीयते ११।
त्रिशूलपात्रं तत्रैव तीर्थमासाद्य दुर्लभम् ।
तत्राभिषेकं कुर्वीत पितृदेवार्चने रतः १२।
गाणपत्यं च लभते देहं त्यक्त्वा न संशयः ।
ततो राजगृहं गच्छेद्देव्याः स्थानं सुदुर्लभम् १३।
शाकंभरीति विख्याता त्रिषुलोकेषु विश्रुता ।
दिव्यं वर्षसहस्रं च शाकेन किल भारत १४।
आहारं सा कृतवती मासिमासि नराधिप ।

ऋषयोऽभ्यागतास्तत्र देव्या भक्तास्तपोधनाः १५।
आतिथ्यं च कृतं तेषां शाकेन किल भारत ।
ततः शाकंभरीत्येवं नाम तस्याः प्रतिष्ठितम् १६।
शाकंभरीं समासाद्य ब्रह्मचारी समाहितः ।
त्रिरात्रमुषितः शाकं भक्षयेन्नियतः शुचिः १७।
शाकाहारस्य यत्सम्यग्वर्षैर्द्वादशभिः फलम् ।
तत्फलं तस्य भवति देव्याश्छंदेन भारत १८।
ततो गच्छेत्सुवर्णाख्यं त्रिषुलोकेषु विश्रुतम् ।
यत्र कृष्णः प्रसादार्थं रुद्रमाराधयत्पुरा १९।
वरांश्च सुबहूँल्लेभे देवैरपि स दुर्ल्लभान् ।
उक्तश्च त्रिपुरघ्नेन परितुष्टेन भारत २०।
अपि चात्माप्रियतरो लोके कृष्ण भविष्यसि ।
त्वन्मुखं च जगत्कृत्स्नं भविष्यति न संशयः २१।
तत्राभिगम्य राजेंद्र पूजयित्वा वृषध्वजम् ।
अश्वमेधमवाप्नोति गाणपत्यं च विंदति २२।

धूमावतीं ततो गच्छेत्त्रिरात्रमुषितो नरः ।
मनसा प्रार्थितान्कामाँल्लभते नात्र संशयः २३।
देव्यास्तु दक्षिणार्धे नरथावर्त्तो नराधिप ।
तत्रागत्य तु धर्मज्ञ श्रद्दधानो जितेंद्रियः २४।
महादेवप्रसादेन गच्छेत परमां गतिम् ।
प्रदक्षिणमुपावृत्य गच्छेत भरतर्षभ २५।

Roman transliteration

nārada uvāca-|
tato gaccheta dharmmajña dharmmatīrthaṃ purātanam |
yatra dharmo mahābhāgastaptavānuttamaṃ tapaḥ 1|
tena tīrthaṃ kṛtaṃ puṇyaṃ svena nāmnā ca cihnitam |
tatra snātvā naro rājandharmaśīlaḥ samāhitaḥ 2|
āsaptamaṃ kulaṃ caiva punīte nātra saṃśayaḥ |
tato gaccheta dharmajña kalāpa vanamuttamam 3|
kṛcchreṇa mahatā gatvā tatra snātvā samāhitaḥ |
agniṣṭomamavāpnoti viṣṇulokaṃ ca gacchati 4|
saugaṃdhikaṃ vanaṃ rājaṃstato gaccheta mānavaḥ |
yatra brahmādayo devā ṛṣayaśca tapodhanāḥ 5|
siddhacāraṇagaṃdharvāḥ kinnarāḥ sa mahoragāḥ |
tadvanaṃ praviśanneva sarvapāpaiḥ pramucyate 6|
tato hi sā saricchreṣṭhā nadīnāmuttamā nadī |
plakṣādevī smṛtā rājanmahā puṇyā sarasvatī 7|

tatrābhiṣekaṃ kurvīta valmīkānniḥsṛte jale |
arcayitvā pitṝndevānaśvamedhaphalaṃ labhet 8|
iśānādhyuṣitaṃ nāma tatra tīrthaṃ sudurlabham |
ṣaḍguṇaṃ yannipāteṣu valmīkāditi niścayaḥ 9|
kapilānāṃ sahasraṃ ca vājimedhaṃ ca viṃdati |
tatra snātvā naravyāghra dṛṣṭametatpurātanaiḥ 10|

sugaṃdhāṃ śatakuṃbhāṃ ca paṃcayajñaṃ ca bhārata |
abhigamya naraśreṣṭha svargaloke mahīyate 11|
triśūlapātraṃ tatraiva tīrthamāsādya durlabham |
tatrābhiṣekaṃ kurvīta pitṛdevārcane rataḥ 12|
gāṇapatyaṃ ca labhate dehaṃ tyaktvā na saṃśayaḥ |
tato rājagṛhaṃ gaccheddevyāḥ sthānaṃ sudurlabham 13|
śākaṃbharīti vikhyātā triṣulokeṣu viśrutā |
divyaṃ varṣasahasraṃ ca śākena kila bhārata 14|
āhāraṃ sā kṛtavatī māsimāsi narādhipa |

ṛṣayo'bhyāgatāstatra devyā bhaktāstapodhanāḥ 15|
ātithyaṃ ca kṛtaṃ teṣāṃ śākena kila bhārata |
tataḥ śākaṃbharītyevaṃ nāma tasyāḥ pratiṣṭhitam 16|
śākaṃbharīṃ samāsādya brahmacārī samāhitaḥ |
trirātramuṣitaḥ śākaṃ bhakṣayenniyataḥ śuciḥ 17|
śākāhārasya yatsamyagvarṣairdvādaśabhiḥ phalam |
tatphalaṃ tasya bhavati devyāścaṃdena bhārata 18|
tato gacchetsuvarṇākhyaṃ triṣulokeṣu viśrutam |
yatra kṛṣṇaḥ prasādārthaṃ rudramārādhayatpurā 19|
varāṃśca subahū~llebhe devairapi sa durllabhān |
uktaśca tripuraghnena parituṣṭena bhārata 20|
api cātmāpriyataro loke kṛṣṇa bhaviṣyasi |
tvanmukhaṃ ca jagatkṛtsnaṃ bhaviṣyati na saṃśayaḥ 21|
tatrābhigamya rājeṃdra pūjayitvā vṛṣadhvajam |
aśvamedhamavāpnoti gāṇapatyaṃ ca viṃdati 22|

dhūmāvatīṃ tato gacchettrirātramuṣito naraḥ |
manasā prārthitāṅkāmā~llabhate nātra saṃśayaḥ 23|
devyāstu dakṣiṇārdhe narathāvartto narādhipa |
tatrāgatya tu dharmajña śraddadhāno jiteṃdriyaḥ 24|
mahādevaprasādena gaccheta paramāṃ gatim |
pradakṣiṇamupāvṛtya gaccheta bharataṛṣabha 25|

English translation

Nārada said :

1-3a. O pious one, thence he should go to the ancient (holy place called) Dharmatīrtha where formerly the illustrious Dharma practised excellent penance. He fashioned that holy place known by his name. O king, a religious and tranquil man having bathed there purifies his family up to the seventh (generation). There is no doubt about it.

3b-4. Thence, O pious one, he should go to the excellent (holy place called) Kalāpavana. Having gone there with a great difficulty and being calm and having bathed there he obtains (the fruit of) an Agniṣṭoma (sacrifice) and goes to Viṣṇu ’s heaven.

5-10. Thence, O king, a man should go to Saugandhika grove where gods like Brahmā and sages with penance as their treasure, siddhas , cāraṇas , gandharvas , kinnaras with great serpents (dwell). As soon as he enters the grove, he is free from all sins. From there the very auspicious, excellent river, greatest among the rivers, i.e., Sarasvatī is known as Plakṣādevī, O king. He should bathe there in the water flowing out from a hillock. Having worshipped the manes and deities there, he would obtain the

fruit of a horse sacrifice. There is a holy place called Īśānādhyuṣita which is very difficult to reach. It is certain that the water that goes to it from the hillock is six times (more). O best of men, having bathed there, a man gets (the fruit of having donated) a thousand tawny cows and (of) a horse sacrifice. The ancient people have observed this.

11-13a. O best of men, having gone to Sugandhā , Śatakumbha , and Pañcayajña , a man is honoured in heaven, O descendent of Bharata . Then having reached the holy place Triśūla - patra , difficult to reach, he should bathe there and be engaged in worshipping manes and deities. There is no doubt that after casting his body he obtains the headship of the attendants of Śiva .

13b-18. Then he should go to Rājagṛha , the place of the goddess, which is very difficult to reach. She is known as Śākambharī , and is famous in the three worlds. O descendant of Bharata, for a thousand divine years she subsisted on vegetables. The sages, treasures of penance, and the devotees of that goddess, every month went there, O king. O descendant of Bharata, she welcomed them with (i.e., by offering them) vegetables. Therefore she is famous as Śākambharī. Having reached (the holy place of) Śākambharī, he being chaste and tranquil (should) stay there for three nights and being controlled and pure, should eat vegetables. O descendant of Bharata, by the desire of the goddess, the fruit of that is the same as that of duly eating vegetables for twelve years.

19-22. Thence he should go to (the holy place called) Suvarṇākhya, well-known in the three worlds, where formerly Kṛṣṇa propitiated Rudra for his favour and obtained (from him) many boons difficult to be obtained even by gods; and, O descendant of Bharata, was thus told by Tripura 's destroyer pleased with him: "O Kṛṣṇa, in the world you will be a dearer soul (i.e., people will love you more than their own soul) and undoubtedly the entire world will be your mouth." O lord of kings, having gone there and having worshipped the bull-bannered god, he obtains (the fruit of) a horse sacrifice and the headship of Śiva's attendants.

23-26. Having stayed there for three nights, a man should go to Umāvatī from there. There is no doubt that he gets the objects desired by his mind. To the southern half of (the holy place of) the goddess, there is (the holy place called) Rathāvartta, O king. Having reached there, O pious one, a man having faith and with his senses controlled goes to the highest position (i.e., salvation) by the grace of Mahādeva . O best of the Bharatas , he should proceed after turning to the right to (the holy place called) Dharā which destroys all sins, O you highly intelligent one. O king, having bathed there, a man is never unhappy.

27-3la. Then, O best of men, having saluted the great mountain, he should go to Gaṅgādvāra , which is undoubtedly equal to the gate to heaven. Being calm he should bathe there at the Koṭitīrtha . (Thereby) he obtains (i.e. reaches) Puṇḍarīka , and would liberate his own family. Having stayed there for a night he would obtain the fruit of (having given away) a thousand cows. At Saptagaṅga , Trigaṅga and Śakrāvartta he should duly offer oblations to deities and manes. (By doing this) he is honoured in the world of the meritorious. Then, a man having bathed at Kanakhala and having fasted for three nights obtains (the fruit of) a horse sacrifice and goes to heaven.

31b-33. Then a pilgrim should go to (the holy place called) Kapilāvaṭa , O king. A man by staying there for a night obtains the fruit of (having given) a thousand cows. O best among the Kurus , (then there is) the holy place of the magnanimous Kapila , the king of Nāgas . O lord of kings, it is well-known in all the worlds. O king, a man should bathe there at the Nāgatīrtha . (Thereby) he obtains the fruit of (having given) a thousand tawny cows.

34. Thence a man should go to Lalitaka , the excellent holy place of Śantanu . O king, having bathed there a man would not meet with disaster.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 29

Kālindītīrtha: Efficacy of Yamunā

Chapter 236 of 693 · 52 detected Sanskrit verse markers

Sanskrit

नारदउवाच-।
ततो गच्छेत राजेंद्र कालिंदीतीर्थमुत्तमम् ।
तत्र स्नात्वा नरो राजन्न दुर्गतिमवाप्नुयात् १।
पुष्करे तु कुरुक्षेत्रे ब्रह्मावर्ते पृथूदके ।
अविमुक्ते सुवर्णाख्ये यत्फलं लभते नरः २।
तत्फलं समवाप्नोति यमुनायां नरोत्तम ।
स्वर्गभोगेतिरागो वै येषां मनसि वर्तते ३।
यमुनायां विशेषेण स्नानदानेन सत्तम ।
आयुरारोग्यसंपत्तौ रूपयौवनता गुणे ४।
येषां मनोरथस्तैस्तु न त्याज्यं यमुनाजलम् ।
ये बिभ्यति नरकादेर्दारिद्र्योऽत्र संति च ५।
सर्वथा तैः प्रयत्नेन तत्र कार्यं निमज्जनम् ।
दारिद्र्य पाप दौर्भाग्य पंक प्रक्षालनाय वै ६।
ऋते वै यामुनं तोयं न चान्योस्ति युधिष्ठिर ।
श्रद्धाहीनानि कर्माणि मतान्यर्धफलानि वै ।

फलं ददाति संपूर्णं यामुनं स्नानमात्रतः ७।
अकामो वा सकामो वा यामुने सलिले नृप ।
इहामुत्र च दुःखानि मज्जनान्नैव पश्यति ८।
पक्षद्वये यथा चंद्र क्षीःयते वर्द्धते तथा ।
पातकं नश्यते तत्र स्नानात्पुण्यं विवर्द्धते ९।
यथाब्धौ सुखमायांति रत्नानि विविधानि च ।
आयुर्वित्तं कलत्राणि संपदः संभवंति च १०।
कामधेनुर्यथा कामं चिंतामणिर्विचिंतितम् ।
ददाति यमुनास्नानं तद्वत्सर्वं मनोरथम् ११।
कृते तपः परं ज्ञानं त्रेतायां यजनं तथा ।
द्वापरे च कलौ दानं कालिंदी सर्वदा शुभा १२।
सर्वेषां सर्ववर्णानामाश्रमाणां च भूपते ।
यामुने मज्जनं धर्मं धाराभिः खलु वर्षति १३।
अस्मिन्वै भारते वर्षे कर्मभूमौ विशेषतः ।
कालिंद्यस्नायिनां नृणां निष्फलं जन्मकीर्त्तितम् १४।

नैश्वर्यं गगने यद्वच्चांद्रे ऽमायां तु मंडले ।
तद्वन्न भाति सत्कर्म यमुनामज्जनं विना १५।
व्रतैर्दानैस्तपोभिश्च न तथा प्रीयते हरिः ।
तत्र मज्जनमात्रेण यथा प्रीणाति केशवः १६।
न समं विद्यते किंचित्तेजः सौरेण तेजसा ।
तद्वन्न यमुनास्नानं समानाः क्रतुजाः क्रियाः १७।
प्रीतये वासुदेवस्य सर्वपापापनुत्तये ।
कालिंद्या मज्जनं कुर्य्यात्स्वर्गलाभाय मानवः १८।
किं रक्षितेन देहेन सुपुष्टेन बलीयसा ।
अध्रुवेण सुदेहेन यमुना मज्जनं विना १९।
अस्थिस्तंभं स्नायुबंधं मांसक्षतज लेपनम् ।
चर्मावनद्ध दुर्गंधं पूर्णं मूत्रपुरीषयोः २०।
जराशोक विपद्व्याप्तं रोगमंदिरमातुरम् ।
रागमूलमनित्यं च सर्वदोषसमाश्रयम् २१।
परोपकारपापार्ति परद्रोहपरेर्षिकम् ।

लोलुपं पिशुनं क्रूरं कृतघ्नं क्षणिकं तथा २२।
निष्ठुरं दुर्धरं दुष्टं दोषत्रयविदूषितम् ।
अशुचितापि दुर्गंधि तापत्रयविमोहितम् २३।
निसर्गतो ऽधर्मरतं तृष्णाशतसमाकुलम् ।
कामक्रोधमहालोभ नरकद्वारसंस्थितम् २४।
कृमिवर्चस्तु भस्मादि परिणामगुणावहम् ।
ईदृक्शरीरं व्यर्थं हि यमुनामज्जनं विना २५।
बुद्बुदा इव तोयेषु प्रत्यंडा इव पक्षिषु ।
जायंते मरणायैव यमुनास्नान वर्जिताः २६।
अवैष्णवो हतो विप्रो हतं श्राद्धमपिंडकम् ।
अब्रह्मण्यं हतं क्षत्रमनाचार हतं कुलम् २७।
सदंभश्च हतो धर्म्मः क्रोधेनैव हतं तपः ।
अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् २८।
परभक्त्या हता नारी ब्रह्मचारी स्त्रिया हतः ।
अदीप्तेऽग्नौ हतो होमो हता भक्तिः समायिका २९।

उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ।
शूद्र भक्षो हतो योगः कृपणस्य हतं धनम् ३०।
अनभ्यासहता विद्या हतो बोधो विरोधकृत् ।
जीवितार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् ३१।
असत्या च हता वाणी तथा पैशुन्यवादिनी ।
षट्कर्णगो हतो मंत्रो व्यग्रचित्तो हतो जपः ३२।
हतमश्रोत्रिये दानं हतो लोकश्च नास्तिकः ।
अश्रद्धया हतं सर्वं यत्कृतं पारलौकिकम् ३३।
इह लोको हतो नृणां दरिद्राणां यथा नृप ।

मनुष्याणां हतं जन्म कालिंदीमज्जनं विना ३४।
उपपातक सर्वाणि पातकानि महांति च ।
भस्मी भवंति सर्वाणि यमुनामज्जनान्नृप ३५।
वेपंते सर्वपापानि यमुनायां गते नरे ।
नाशके सर्वपापानां यदि स्नास्यति वारिणि ३६।
पावका इव दीप्यंते यमुनायां नरोत्तमाः ।

विमुक्ताः सर्वपापेभ्यो मेघेभ्य इव चंद्रमाः ३७।
आर्द्रं शुष्कलघुस्थूलं वाङ्मनः कर्मभिः कृतम् ।
तत्र स्नानं दहेत्पापं पावकः समिधो यथा ३८।
प्रामादिकं च यत्पापं ज्ञानाज्ञानकृतं च यत् ।
स्नानमात्रेण नश्येत यमुनायां नृपोत्तम ३९।
निष्पापास्त्रिदिवं यांति पापिष्ठा यांति शुद्धताम् ।
संदेहो नात्र कर्तव्यः स्नाने वै यमुनाजले ४०।
सर्वेऽधिकारिणो ह्यत्र विष्णुभक्तौ तथा नृप ।
सर्वेषां सर्वदा देवी यमुना पापनाशिका ४१।
एष एव परो मंत्र एतच्च परमं तपः ।
प्रायश्चित्तं परं चैव यमुनास्नानमुत्तमम् ४२।
नृणां जन्मांतराभ्यासात्कालिंदी मज्जने मतिः ।
अध्यात्मज्ञानकौशल्यं जन्माभ्यासाद्यथा नृप ४३।
संसारकर्दमालेप प्रक्षालन विशारदम् ।
पावनं पावनानां च यमुनास्नानमुत्तमम् ४४।

स्नातास्तत्र च ये राजन्सर्वकामफलप्रदे ।
शुभांश्च भुंजते भोगांश्चंद्र सूर्यग्रहोपमान् ४५।
यमुना मोक्षदा प्रोक्ता मथुरासंगता यदि ।
मथुरायां च कालिंदी पुण्याधिकविवर्द्धिनी ४६।
अन्यत्र यमुना पुण्या महापातकहारिणी ।
विष्णुभक्तिप्रदा देवी मथुरा संगता भवेत् ४७।
भक्तिभावेन संयुक्ता कालिंद्यां यदि मज्जयेत् ।
कल्पकोटिसहस्राणि वसते सन्निधौ हरेः ४८।
मुक्तिं प्रयांति मनुजाः नूनं सांख्येन वर्जिताः ।
पितरस्तस्य तृप्यंति तृप्ताः कल्पशतैर्दिवि ४९।
ये पिबंति नरा राजन्यमुनासलिलं शुभम् ।
पंचगव्यसहस्रैस्तु सेवितैः किं प्रयोजनम् ५०।
कोटितीर्थसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
तत्र दानं च होमश्च सर्वं कोटिगुणं भवेत् ५१।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे ऊनत्रिंशोऽध्यायः २९ ।

Roman transliteration

nāradauvāca-|
tato gaccheta rājeṃdra kāliṃdītīrthamuttamam |
tatra snātvā naro rājanna durgatimavāpnuyāt 1|
puṣkare tu kurukṣetre brahmāvartte pṛthūdake |
avimukte suvarṇākhye yatphalaṃ labhate naraḥ 2|
tatphalaṃ samavāpnoti yamunāyāṃ narottama |
svargabhogetirāgo vai yeṣāṃ manasi vartate 3|
yamunāyāṃ viśeṣeṇa snānadānena sattama |
āyurārogyasaṃpattau rūpayauvanatā guṇe 4|
yeṣāṃ manorathastaistu na tyājyaṃ yamunājalam |
ye bibhyati narakāderdāridryo'tra saṃti ca 5|
sarvathā taiḥ prayatnena tatra kāryaṃ nimajjanam |
dāridrya pāpa daurbhāgya paṃka prakṣālanāya vai 6|
ṛte vai yāmunaṃ toyaṃ na cānyosti yudhiṣṭhira |
śraddhāhīnāni karmāṇi matānyardhaphalāni vai |

phalaṃ dadāti saṃpūrṇaṃ yāmunaṃ snānamātrataḥ 7|
akāmo vā sakāmo vā yāmune salile nṛpa |
ihāmutra ca duḥkhāni majjanānnaiva paśyati 8|
pakṣadvaye yathā caṃdra kṣīḥyate varddhate tathā |
pātakaṃ naśyate tatra snānātpuṇyaṃ vivarddhate 9|
yathābdhau sukhamāyāṃti ratnāni vividhāni ca |
āyurvittaṃ kalatrāṇi saṃpadaḥ saṃbhavaṃti ca 10|
kāmadhenuryathā kāmaṃ ciṃtāmaṇirviciṃtitam |
dadāti yamunāsnānaṃ tadvatsarvaṃ manoratham 11|
kṛte tapaḥ paraṃ jñānaṃ tretāyāṃ yajanaṃ tathā |
dvāpare ca kalau dānaṃ kāliṃdī sarvadā śubhā 12|
sarveṣāṃ sarvavarṇānāmāśramāṇāṃ ca bhūpate |
yāmune majjanaṃ dharmaṃ dhārābhiḥ khalu varṣati 13|
asminvai bhārate varṣe karmabhūmau viśeṣataḥ |
kāliṃdyasnāyināṃ nṝṇāṃ niṣphalaṃ janmakīrttitam 14|

naiśvaryaṃ gagane yadvaccāṃdre 'māyāṃ tu maṃḍale |
tadvanna bhāti satkarma yamunāmajjanaṃ vinā 15|
vratairdānaistapobhiśca na tathā prīyate hariḥ |
tatra majjanamātreṇa yathā prīṇāti keśavaḥ 16|
na samaṃ vidyate kiṃcittejaḥ saureṇa tejasā |
tadvanna yamunāsnānaṃ samānāḥ kratujāḥ kriyāḥ 17|
prītaye vāsudevasya sarvapāpāpanuttaye |
kāliṃdyā majjanaṃ kuryyātsvargalābhāya mānavaḥ 18|
kiṃ rakṣitena dehena supuṣṭena balīyasā |
adhruveṇa sudehena yamunā majjanaṃ vinā 19|
asthistaṃbhaṃ snāyubaṃdhaṃ māṃsakṣataja lepanam |
carmāvanaddha durgaṃdhaṃ pūrṇaṃ mūtrapurīṣayoḥ 20|
jarāśoka vipadvyāptaṃ rogamaṃdiramāturam |
rāgamūlamanityaṃ ca sarvadoṣasamāśrayam 21|
paropakārapāpārti paradrohaparerṣikam |

lolupaṃ piśunaṃ krūraṃ kṛtaghnaṃ kṣaṇikaṃ tathā 22|
niṣṭhuraṃ durdharaṃ duṣṭaṃ doṣatrayavidūṣitam |
aśucitāpi durgaṃdhi tāpatrayavimohitam 23|
nisargato 'dharmarataṃ tṛṣṇāśatasamākulam |
kāmakrodhamahālobha narakadvārasaṃsthitam 24|
kṛmivarcastu bhasmādi pariṇāmaguṇāvaham |

īdṛkśarīraṃ vyarthaṃ hi yamunāmajjanaṃ vinā 25|
budbudā iva toyeṣu pratyaṃḍā iva pakṣiṣu |
jāyaṃte maraṇāyaiva yamunāsnāna varjitāḥ 26|
avaiṣṇavo hato vipro hataṃ śrāddhamapiṃḍakam |
abrahmaṇyaṃ hataṃ kṣatramanācāra hataṃ kulam 27|
sadaṃbhaśca hato dharmmaḥ krodhenaiva hataṃ tapaḥ |
adṛḍhaṃ ca hataṃ jñānaṃ pramādena hataṃ śrutam 28|
parabhaktyā hatā nārī brahmacārī striyā hataḥ |
adīpte'gnau hato homo hatā bhaktiḥ samāyikā 29|

upajīvyā hatā kanyā svārthe pākakriyā hatā |
śūdra bhakṣo hato yogaḥ kṛpaṇasya hataṃ dhanam 30|
anabhyāsahatā vidyā hato bodho virodhakṛt |
jīvitārthaṃ hataṃ tīrthaṃ jīvanārthaṃ hataṃ vratam 31|
asatyā ca hatā vāṇī tathā paiśunyavādinī |
ṣaṭkarṇago hato maṃtro vyagracitto hato japaḥ 32|
hatamaśrotriye dānaṃ hato lokaśca nāstikaḥ |
aśraddhayā hataṃ sarvaṃ yatkṛtaṃ pāralaukikam 33|
iha loko hato nṝṇāṃ daridrāṇāṃ yathā nṛpa |
manuṣyāṇāṃ hataṃ janma kālidīmajjanaṃ vinā 34|
upapātaka sarvāṇi pātakāni mahāṃti ca |
bhasmī bhavaṃti sarvāṇi yamunāmajjanānnṛpa 35|
vepaṃte sarvapāpāni yamunāyāṃ gate nare |
nāśake sarvapāpānāṃ yadi snāsyati vāriṇi 36|
pāvakā iva dīpyaṃte yamunāyāṃ narottamāḥ |

vimuktāḥ sarvapāpebhyo meghebhya iva caṃdramāḥ 37|
ārdra śuṣkalaghusthūlaṃ vāṅmanaḥ karmabhiḥ kṛtam |
tatra snānaṃ dahetpāpaṃ pāvakaḥ samidho yathā 38|
prāmādikaṃ ca yatpāpaṃ jñānājñānakṛtaṃ ca yat |
snānamātreṇa naśyeta yamunāyāṃ nṛpottama 39|
niṣpāpāstridivaṃ yāṃti pāpiṣṭhā yāṃti śuddhatām |
saṃdeho nātra kartavyaḥ snāne vai yamunājale 40|
sarve'dhikāriṇo hyatra viṣṇubhaktau tathā nṛpa |
sarveṣāṃ sarvadā devī yamunā pāpanāśikā 41|
eṣa eva paro maṃtra etacca paramaṃ tapaḥ |
prāyaścittaṃ paraṃ caiva yamunāsnānamuttamam 42|
nṛṇāṃ janmāṃtarābhyāsātkāliṃdī majjane matiḥ |
adhyātmajñānakauśalyaṃ janmābhyāsādyathā nṛpa 43|
saṃsārakardamālepa prakṣālana viśāradam |
pāvanaṃ pāvanānāṃ ca yamunāsnānamuttamam 44|

snātāstatra ca ye rājansarvakāmaphalaprade |
śubhāṃśca bhuṃjate bhogāṃścaṃdra sūryagrahopamān 45|
yamunā mokṣadā proktā mathurāsaṃgatā yadi |
mathurāyāṃ ca kāliṃdī puṇyādhikavivarddhinī 46|
anyatra yamunā puṇyā mahāpātakahāriṇī |
viṣṇubhaktipradā devī mathurā saṃgatā bhavet 47|
bhaktibhāvena saṃyuktā kāliṃdyāṃ yadi majjayet |
kalpakoṭisahasrāṇi vasate sannidhau hareḥ 48|
muktiṃ prayāṃti manujāḥ nūnaṃ sāṃkhyena varjitāḥ |
pitarastasya tṛpyaṃti tṛptāḥ kalpaśatairdivi 49|
ye pibaṃti narā rājanyamunāsalilaṃ śubham |

paṃcagavyasahasraistu sevitaiḥ kiṃ prayojanam 50|
koṭitīrthasahasraistu sevitaiḥ kiṃ prayojanam |
tatra dānaṃ ca homaśca sarvaṃ koṭiguṇaṃ bhavet 51|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ūnatriṃśo'dhyāyaḥ 29 |

English translation

Nārada said :

1-18. O lord of kings, then a man should go to the excellent (holy place called) Kālindītīrtha. O king, having bathed there one does not meet with misfortune. O best among men, one obtains that fruit (by bathing) in Yamunā which he gets (by bathing) at Puṣkara , Kurukṣetra , Brahmāvartta , Pṛthūdaka , Avimukta , Suvarṇākhya. Those in whose heart there is a great attachment for heavenly pleasures or who desire (long) life, good health, wealth, handsomeness, youth and virtues, should not give up the water of Yamunā. (These things can be had) especially by a bath in Yamunā, O best one. Those who are afraid of hell etc. and those who have a dread of poverty, should with all efforts take a bath in Yamunā. O Yudhiṣṭhira , except the water of Yamunā there is nothing else for (i.e., which is capable of) washing the mud of poverty, sins, misfortune. Deeds done without faith give half (i.e., a partial) fruit. But a bath in Yamunā gives the entire fruit. O king, he who with or without a desire bathes in the water of Yamunā, does not see (i.e., experience) miseries here (i.e., in this world) or in the next world. As the moon wanes and waxes in the two fortnights, in the same way by bathing in Yamunā sin perishes and religious merit increases. As in the ocean various gems are easily obtained, so (long) life, wealth, wife, riches are possible for (i.e. are obtained by) him. As the desire-yielding cow gives the desired object, or as the desire-yielding gem gives whatever is thought of, in the same way a bath in Yamunā gives all (the objects of) desire. In Kṛtayuga penance was great knowledge; in Tretāyuga sacrifice (was important); in Dvāparayuga and Kaliyuga giving (gifts) is (fruitful). (But) Yamunā is always auspicious. O king, for all the castes and for all the stages of life a bath in (the water) of Yamunā indeed showers piety in streams. In this country (called) Bharata , especially (named) as the land of religious rites, the life of men not bathing in Yamunā is said to be fruitless. As on the new moon day there is no affluence in the orb of the moon in the sky, in the same way no act shines (i.e., is effective) without a bath in Yamunā. Hari or Keśava (i.e., Viṣṇu) is not so much pleased by means of vows, gifts or penance as he is pleased by means of just a bath in Yamunā. There is no lustre like that of the sun. In the same way there is nothing like a bath in Yamunā. Equally potent are the sacrificial rites. For pleasing Vāsudeva , for removing all sins and for obtaining (i.e., going to) heaven men should bathe in Yamunā.

19-25. What is the use of protecting the very well nourished and strong body which is unstable without having a bath in Yamunā? The body is a column of bones, a union of sinews, filled with flesh and blood, put together with skin and having a foul smell, full of urine and feces, pervaded with old age, grief and misery, a weak abode of diseases, the source of attachment, transitory, and the resort of all blemishes, having the affliction of the sin of other's obligations (paropakārapāpārtiparadroha ?), deceiving others, and jealous of others; (it is) greedy, wicked, cruel, ungrateful and momentary also. It is pityless, difficult to be arrested, wicked and defiled by the disorder of the three humours of the body. [1] (It is) impure, tormenting, foul-smelling, and deluded by the three kinds of miseries. [2] It is by nature engaged in impiety; it is full of a hundred thirsts (i.e., desires); it remains at the door of hell in the form of passion, anger and great greed. It is full of worms, ordure, ashes etc., useful in the end (pariṇāmaguṇāvaham ?). Such a body is useless without a bath in Yamunā.

26-33. Those who are without a bath in Yamunā are born to die only like the bubbles on water or mock eggs among birds. A brāhmaṇa not devoted to Viṣṇu is doomed; a śrāddha without the (offering of) piṇḍas is worthless; a kṣatriya not friendly with a brāhmaṇa is miserable; a family without good practices is condemned. Good conduct is doomed with (i.e., due to) hypocrisy. Penance is worthless due to anger. Unstable knowledge is worthless. Sacred knowledge is doomed due to negligence. A woman is ruined due to her devotion to (someone) else (but her husband). A celibate is ruined by a woman. A sacrifice is worthless when the fire is not blazing. Devotion with deceit is worthless. A maiden having a dependent is doomed. Cooking for oneself (alone) is worthless. Dependence on śūdra 's food is useless. The wealth of a miser is doomed. Learning without study is useless. Contradictory advice is lost. A sacred place (used for) livelihood is tormenting. A vow (used for) livelihood is tormenting. A vow (used for) living is worthless. False words are worthless; so also those that are full of slander. A deliberation going to six ears (i.e., to a third person) is doomed. Muttering (the names of a deity) without concentration is worthless. Giving gifts to a brāhmaṇa who is not learned is worthless. Atheists are doomed. All that is done for (obtaining) the other world without faith is worthless.

34-46. O king, as the life of the poor people is worthless in this world, in the same way their life is useless without a bath in Kālindī . All minor and major sins are reduced to ashes by taking a bath in Yamunā, O king. When a man has gone to Yamunā, all sins tremble. Best men, if they bathe in the water of Yamunā, shine like fires. As the moon is free from clouds, they are free from all sins. As fire burns the sacred fuel, in the same way a bath there would burn soft or harsh, small or big sin committed by speech, mind or physical acts. O best king, the sin committed through negligence or deliberately or unknowingly would perish just on bathing in Yamunā. The sinless ones go to heaven, and the greatest sinners become pure. No doubt should be raised about the bath in the water of Yamunā. O king, all are entitled to bathing here and to devotion to Viṣṇu. Goddess Yamunā always destroys the sins of all. This alone is a great hymn; this is a great penance. The excellent bath in Yamunā is a great expiation. Men have a mind to bathe in Kālindī (i.e., Yamunā) due to the practice in other (i.e., previous) existencies as, O king, cleverness in metaphysical knowledge is due to a life-long practice. The bath in Yamunā is efficacious in washing the smearing of the mud of the worldly existence. It is (most) purifying among the purifiers and is excellent. O king, those who have bathed there (i.e., in Yamunā) which gives (i.e., satisfies) all desires, enjoy auspicious pleasures resembling the planets like the sun and the moon. Yamunā, when in contact with (i.e., flowing by) Mathurā is said to be giving salvation. Kālindī (i.e., Yamunā) increases (a man's) religious merit.

47-51. At other places Yamunā is holy and removes great sins, (but) in contact with Mathurā the deity (i.e., Yamunā) gives (creates in one's mind) devotion for Viṣṇu. If a man full of devotion bathes in Kālindī, he lives near Viṣṇu for a crore of thousand kalpas . (Even) a man devoid of knowledge indeed attains salvation. His manes are pleased; and being pleased they live in heaven for hundreds of kalpas. O king, for men who drink the holy water of Yamunā what is the use of taking a thousand collections of the five products of a cow? What is also the use of resorting to a crore of thousands of sacred places? Giving (gifts) and (performing) a sacrifice there would become a crore-fold effective.

[1]: [1] : Doṣatraya: Disorder of the three humours of the body, viz. wind, bile, and phlegm.

[2]: [2] : Tāpatraya: The three kind of miseries which human beings have to suffer in this world, viz. Ādhyātmika (caused by the mind), Ādhibhautika (caused by animals), and Ādhidaivika (caused by fate).

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 30

Hemakuṇḍala and His Two Sons

Chapter 237 of 693 · 42 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
अत्र ते वर्णयिष्यामि इतिहासं पुरातनम् ।
पुरा कृतयुगे राजन्निषधे नगरे वरे १।
आसीद्वैश्यः कुबेराभो नामतो हेमकुंडलः ।
कुलीनः सत्क्रियो देवद्विजपावकपूजकः २।
कृषिवाणिज्यकर्त्तासौ विविधक्रयविक्रयी ।
गोघोटकमहिष्यादि पशुपोषणतत्परः ३।
पयो दधीनि तक्राणि गोमयानि तृणानि च ।
काष्ठानि फलमूलानि लवणाद्रा र्‌दिपिप्पली ४।
धान्यानि शाकतैलानि वस्त्राणि विविधानि च ।
धातूनिक्षुविकारांश्च विक्रीणीते स सर्वदा ५।
इत्थं नानाविधैर्वैश्य उपायैरपरैस्तथा ।
उपार्जयामास सदा अष्टौ हाटककोटयः ६।
एवं महाधनः सोथ हाकर्णपलितोभवत् ।
पश्याद्विचार्य संसारक्षणिकत्वं स्वचेतसि ७।

तद्धनस्य षडंशेन धर्मकार्यं चकार सः ।
विष्णोरायतनं चक्रे गृहं चक्रे शिवस्य च ८।
तडागं खानयामास विपुलं सागरोपमम् ।
वाप्यश्च पुष्करिण्यश्च बहुधा तेन कारिताः ९।
वटाश्वत्थाम्रकंकोल जंबू निंबादि काननम् ।
स्वसत्वेन तदा चक्रे तथा पुष्पवनं शुभम् १०।
उदयास्तमनं यावदन्नपानं चकार सः ।
पुराद्बहिश्चतुर्दिक्षु प्रपां चक्रेऽतिशोभनाम् ११।
पुराणेषु प्रसिद्धानि यानि दानानि भूपते ।
ददौ तानि सधर्म्मात्मा नित्यं दानपरस्तदा १२।
यावज्जीवकृते पापे प्रायाश्चित्तमथाकरोत् ।
देवपूजापरो नित्यं नित्यं चातिथिपूजकः १३।
तस्येत्थं वर्त्तमानस्य संजातौ द्वौ सुतौ नृप ।
तौ सुप्रसिद्ध नामानौ श्रीकुंडल विकुंडलौ १४।
तयोर्मूर्ध्नि गृहं त्यक्त्वा जगाम तपसे वनम् ।

तत्राराध्य परं देवं गोविंदं वरदं प्रभुम् १५।
तपःक्लिष्ट शरीरोऽसौ वासुदेवमनाः सदा ।
प्राप्तः स वैष्णवं लोकं यत्र गत्वा न शोचति १६।
अथ तस्य सुतौ राजन्महामान समन्वितौ ।
तरुणौ रूपसंपन्नौ धनगर्वेण गर्वितौ १७।
दुःशीलौ व्यसनासक्तौ धर्मकर्माद्यदर्शकौ ।
न वाक्यं चागतौ मातुर्वृद्धानां वचनं तथा १८।
कुमार्गगौ दुरात्मानौ पितृमित्रनिषेधकौ ।
अधर्मनिरतौ दुष्टौ परदाराभिगामिनौ १९।
गीतवादित्रनिरतौ वीणावेणुविनोदिनौ ।
वारस्त्रीशतसंयुक्तौ गायंतौ चेरतुस्तदा २०।
चाटुकारजनैर्युक्तौ बिंबोष्ठीषु विशारदौ ।
सुवेषौ चारुवसनौ चारुचंदनरूषितौ २१।
तथा सुगंधिमालाढ्यौ कस्तूरीलक्ष्मलक्षितौ ।
नानालंकारशोभाढ्यौ मौक्तिकाहारहारिणौ २२।

गजवाजिरथौघेन क्रीडंतौ तावितस्तदा ।
मधुपानसमायुक्तौ परस्त्रीरतिमोहितौ २३।
नाशयंतौ पितृद्रव्यं सहस्रं ददतुः शतम् ।
तस्थतुः स्वगृहे रम्ये नित्यं भोगपरायणौ २४।
इत्थं तु तद्धनं ताभ्यां विनियुक्तमसद्व्ययैः ।
वारस्त्री विट शैलूष मल्ल चारण बंदिषु २५।
अपात्रे तद्धनं दत्तं क्षिप्तं बीजमिवोषरे ।
न सत्पात्रे च तद्दत्तं न ब्राह्मणमुखे हुतम् २६।
नार्चितो भूतभृद्विष्णुः सर्वपापप्रणाशनः ।
उभयोरेव तद्द्रव्यमचिरेण क्षयं ययौ २७।
ततस्तौ दुःखमापन्नौ कार्पण्यं परमं गतौ ।
शोचमानौ तु मुह्यंतौ क्षुत्पीडादुःखपीडितौ २८।
तयोस्तु तिष्ठतोर्गेहे नास्ति यद्भुज्यते तदा ।
स्वजनैर्बांधवैस्सर्वैः सेवकैरुपजीविभिः २९।
द्रव्याभावे परित्यक्तौ चिंत्यमानौ ततः पुरे ।

पश्चाच्चौर्य्यं समारब्धं ताभ्यां च नगरे नृप ३०।
राजतो लोकतो भीतौ स्वपुरान्निःसृतौ तदा ।
चक्रतुर्वनवासं तौ सर्वेषामुपपीडितौ ३१।
जघ्नतुः सततं मूढौ शितैर्बाणैर्विषार्पितैः ।
नानापक्षिवराहांश्च हरिणान्रोहितांस्तथा ३२।
शशकाञ्छल्लकान्गोधान्श्वापदांश्चेतरान्बहुन् ।
महाबलौ भिल्लसंगावाखेटकभुजौ सदा ३३।
एवं मांसमयाहारौ पापाहारौ परंतप ।
कदाचिद्भूधरं प्राप्तो ह्येकोऽन्यश्च वनं गतः ३४।

शार्दूलेन हतो ज्येष्ठः कनिष्ठः सर्पदंशितः ।
एकस्मिन्दिवसे राजन्पापिष्ठौ निधनं गतौ ३५।
यमदूतैस्ततोबद्ध्वा पापैर्नीतौ यमालयम् ।
गत्वाभिजगदुःसर्वे ते दूताः पापिनावुभौ ३६।
धर्मराज नरावेतावानीतौ तव शासनात् ।
आज्ञां देहि स्वभृत्येषु प्रसीद करवाम किम् ३७।

आलोच्य चित्रगुप्तेन तदा दूताञ्जगौ यमः ।
एकस्तु नीयतां वीर निरयं तीव्रवेदनम् ३८।
अपरः स्थाप्यतां स्वर्गेयत्र भोगा ह्यनुत्तमाः ।
कृतांताज्ञां ततः श्रुत्वा दूतैश्च क्षिप्रकारिभिः ३९।
निक्षिप्तो रौरवे घोरे यो ज्येष्ठो हि नराधिप ।
तेषां दूतवरः कश्चिदुवाच मधुरं वचः ४०।
विकुंडल मया सार्द्धमेहि स्वर्गं ददामि ते ।
भुंक्ष्व भोगान्सुदिव्यांस्त्वमर्जितान्स्वेन कर्मणा ४१।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे त्रिंशोऽध्यायः ३०।

Roman transliteration

nārada uvāca-|
atra te varṇayiṣyāmi itihāsaṃ purātanam |
purā kṛtayuge rājanniṣadhe nagare vare 1|
āsīdvaiśyaḥ kuberābho nāmato hemakuṃḍalaḥ |
kulīnaḥ satkriyo devadvijapāvakapūjakaḥ 2|
kṛṣivāṇijyakarttāsau vividhakrayavikrayī |
goghoṭakamahiṣyādi paśuposaṇatatparaḥ 3|
payo dadhīni takrāṇi gomayāni tṛṇāni ca |
kāṣṭhāni phalamūlāni lavaṇādrā r!dipippalī 4|
dhānyāni śākatailāni vastrāṇi vividhāni ca |
dhātūnikṣuvikārāṃśca vikrīṇīte sa sarvadā 5|
itthaṃ nānāvidhairvaiśya upāyairaparaistathā |
upārjayāmāsa sadā aṣṭau hāṭakakoṭayaḥ 6|
evaṃ mahādhanaḥ sotha hākarṇapalitobhavat |
paścādvicārya saṃsārakṣaṇikatvaṃ svacetasi 7|

taddhanasya ṣaḍaṃśena dharmakāryaṃ cakāra saḥ |
viṣṇorāyatanaṃ cakre gṛhaṃ cakre śivasya ca 8|
taḍāgaṃ khānayāmāsa vipulaṃ sāgaropamam |
vāpyaśca puṣkariṇyaśca bahudhā tena kāritāḥ 9|
vaṭāśvatthāmrakaṃkola jaṃbū niṃbādi kānanam |
svasatvena tadā cakre tathā puṣpavanaṃ śubham 10|
udayāstamanaṃ yāvadannapānaṃ cakāra saḥ |
purādbahiścaturdikṣu prapāṃ cakre'tiśobhanām 11|
purāṇeṣu prasiddhāni yāni dānāni bhūpate |
dadau tāni sadharmmātmā nityaṃ dānaparastadā 12|
yāvajjīvakṛte pāpe prāyāścittamathākarot |
devapūjāparo nityaṃ nityaṃ cātithipūjakaḥ 13|

tasyetthaṃ varttamānasya saṃjātau dvau sutau nṛpa |
tau suprasiddha nāmānau śrīkuṃḍala vikuṃḍalau 14|
tayormūrdhni gṛhaṃ tyaktvā jagāma tapase vanam |

tatrārādhya paraṃ devaṃ goviṃdaṃ varadaṃ prabhum 15|
tapaḥkliṣṭa śarīro'sau vāsudevamanāḥ sadā |
prāptaḥ sa vaiṣṇavaṃ lokaṃ yatra gatvā na śocati 16|
atha tasya sutau rājanmahāmāna samanvitau |
taruṇau rūpasaṃpannau dhanagarveṇa garvitau 17|
duḥśīlau vyasanāsaktau dharmakarmādyadarśakau |
na vākyaṃ cāgatau māturvṛddhānāṃ vacanaṃ tathā 18|
kumārgagau durātmānau pitṛmitraniṣedhakau |
adharmaniratau duṣṭau paradārābhigāminau 19|
gītavāditraniratau vīṇāveṇuvinodinau |
vārastrīśatasaṃyuktau gāyaṃtau ceratustadā 20|
cāṭukārajanairyuktau biṃboṣṭhīṣu viśāradau |
suveṣau cāruvasanau cārucaṃdanarūṣitau 21|
tathā sugaṃdhimālāḍhyau kastūrīlakṣmalakṣitau |
nānālaṃkāraśobhāḍhyau mauktikāhārahāriṇau 22|

gajavājirathaughena krīḍaṃtau tāvitastadā |
madhupānasamāyuktau parastrīratimohitau 23|
nāśayaṃtau pitṛdravyaṃ sahasraṃ dadatuḥ śatam |
tasthatuḥ svagṛhe ramye nityaṃ bhogaparāyaṇau 24|
itthaṃ tu taddhanaṃ tābhyāṃ viniyuktamasadvyayaiḥ |
vārastrī viṭa śailūṣa malla cāraṇa baṃdiṣu 25|
apātre taddhanaṃ dattaṃ kṣiptaṃ bījamivoṣare |
na satpātre ca taddattaṃ na brāhmaṇamukhe hutam 26|
nārcito bhūtabhṛdviṣṇuḥ sarvapāpapraṇāśanaḥ |
ubhayoreva taddravyamacireṇa kṣayaṃ yayau 27|
tatastau duḥkhamāpannau kārpaṇyaṃ paramaṃ gatau |
śocamānau tu muhyaṃtau kṣutpīḍāduḥkhapīḍitau 28|
tayostu tiṣṭhatorgehe nāsti yadbhujyate tadā |
svajanairbāṃdhavaissarvaiḥ sevakairupajīvibhiḥ 29|
dravyābhāve parityaktau ciṃtyamānau tataḥ pure |

paścāccauryyaṃ samārabdhaṃ tābhyāṃ ca nagare nṛpa 30|
rājato lokato bhītau svapurānniḥsṛtau tadā |
cakraturvanavāsaṃ tau sarveṣāmupapīḍitau 31|
jaghnatuḥ satataṃ mūḍhau śitairbāṇairviṣārpitaiḥ |
nānāpakṣivarāhāṃśca hariṇānrohitāṃstathā 32|
śaśakāñchallakāngodhānśvāpadāṃścetarānbahūn |
mahābalau bhillasaṃgāvākheṭakabhujau sadā 33|
evaṃ māṃsamayāhārau pāpāhārau paraṃtapa |
kadācidbhūdharaṃ prāpto hyeko'nyaśca vanaṃ gataḥ 34|
śārdūlena hato jyeṣṭhaḥ kaniṣṭhaḥ sarpadaṃśitaḥ |
ekasmindivase rājanpāpiṣṭhau nidhanaṃ gatau 35|
yamadūtaistatobaddhvā pāpairnītau yamālayam |
gatvābhijagaduḥsarve te dūtāḥ pāpināvubhau 36|
dharmarāja narāvetāvānītau tava śāsanāt |
ājñāṃ dehi svabhṛtyeṣu prasīda karavāma kim 37|

ālocya citraguptena tadā dūtāñjagau yamaḥ |
ekastu nīyatāṃ vīra nirayaṃ tīvravedanam 38|
aparaḥ sthāpyatāṃ svargeyatra bhogā hyanuttamāḥ |
kṛtāṃtājñāṃ tataḥ śrutvā dūtaiśca kṣiprakāribhiḥ 39|
nikṣipto raurave ghore yo jyeṣṭho hi narādhipa |
teṣāṃ dūtavaraḥ kaściduvāca madhuraṃ vacaḥ 40|
vikuṃḍala mayā sārddhamehi svargaṃ dadāmi te |
bhuṃkṣva bhogānsudivyāṃstvamarjitānsvena karmaṇā 41|
iti śrīpādme mahāpurāṇe svargakhaṃḍe triṃśo'dhyāyaḥ 30|

English translation

Nārada said :

1-13. O king, now I shall tell you an old history (i.e., an account). In Kṛtayuga , in the excellent city of Niṣadha , there lived a merchant resembling Kubera and named Hemakuṇḍala . He was of a high descent, of good deeds, a worshipper of deities, brāhmaṇas and fire. He practised agriculture and trade and purchased and sold various (things). He was eagerly engaged in rearing cows, horses and buffaloes etc. He always sold milk, curds, buttermilk, cowdung, grass, wood, fruits, roots, salt, ginger, long pepper, grains, vegetables, oils, garments of various kinds, metals, sugar and molasses. By these and various other means the merchant always earned eight crores of (coins of) gold. Thus he who had great wealth became grey up to his ears. Then thinking in his mind about the transitoriness of the worldly existence, he did acts of piety with (i.e., by spending) the sixth part of that wealth. He fashioned the temple of Viṣṇu and also the abode of Śiva . He got dug a tank , big and resembling an ocean. He also constructed many wells and lakes in many ways. According to his capacity he also put up the grove of (the trees like) vaṭa , aśvattha , mango, kaṅkola , jambu , nimba etc., and also a charming garden. He gave food and drink from sunrise to sunset. In all the four directions outside the city he set up stalls where travellers could drink water. That religious-minded one, always engaged in giving gifts, gave all (kinds of) presents that were well-known in the Purāṇas . He also underwent an expiation for the sins committed during his life (time). He was always engrossed in worshipping deities and guests.

14-27a. When he was living like this two sons were born to him, O king. Their names were well-known as Śrīkuṇḍala and Vikuṇḍala . Having put the responsibility of (managing the affairs of) the house on their heads (i.e., on their shoulders) he went to a forest for (practising) penance. Having propitiated there that great god, the lord who grants boons, he with his body afflicted with penance and with his mind always set upon Vāsudeva (i.e., Viṣṇu), reached Viṣṇu's heaven, reaching which a man does not regret. O king, both his sons were full of great pride, young, handsome, proud of their wealth. Their character was bad; they were addicted to bad habits; they did not observe religious rites; they did not obey the words of their mother and (other) elderly persons. They had gone astray; they were wicked; they refused (to recognize) their father's friends. They were engaged in (doing) impious acts; they were wicked; and cohabited with the wives of others. They were engaged in singing and instrumental music, had diversions like playing upon the lute and flute . They were in the company of hundreds of harlots. They sang (songs). (Thus) they then lived. They were surrounded by flatterers. They were skilful (in enjoying) with beautiful women. They put on good dresses; they wore charming garments; they were adorned with pleasing sandal (-paste). They put on fragrant garlands, and the marks of musk. They richly adorned themselves with various ornaments. They put on pearl-necklaces. Here and there they sported with hosts af [of?] elephants, horses and chariots. They indulged in drinking wine; they were infatuated by sexual union with the wives of others. They wasted their father's money. They gave (i.e., squandered) a lakh (of coins). Always intent upon enjoyment of pleasures they remained in their own

house. In this way they used that wealth by spending it in improper ways. They gave that wealth to unworthy recipients (like) harlots, rogues, actors, wrestlers, singers and bards, like seed sown in a saline land. They did not give it to worthy recipients, nor did they offer it into the mouth of a brāhmaṇa . They did not worship Viṣṇu, the sustainer of the creatures, destroying all sins.

27b-35. The wealth of both of them was soon exhausted. Then they became very unhappy and were reduced to great poverty. They were lamenting; they were perplexed; they were oppressed with hunger, affliction and grief. When they remained in home, there was nothing that they (could) eat. Due to want of wealth, they, not trusted by their kinsmen, relatives, servants and dependents in that city, were deserted. O king, then they started stealing (things) in that city. Afraid of the king and the people, they then went out of their city. Troubled by all they lived in a forest. The two fools always killed with sharp arrows rubbed with poison many birds, boars, deer and rohita (a species of deer), hares, porcupines, iguanas, and many other beasts of prey. The two very strong ones always enjoyed in the company of bhilas. O you subduer of your enemies, thus they ate fleshy food, forbidden food. Some time one reached a mountain; the other one went to a forest. The elder one was killed by a tiger; the younger one was bitten by a snake. Thus, O king, one day the most sinful ones died.

36-41. Then they were bound by the wicked messengers of Yama and were taken to Yama's abode. Going there, all the messengers spoke (about) both of them to Yama: "O Dharmarāja , these two men have been brought here by your order. Give orders to (us) your servants. (Please) be favourable (and tell us) what we should do." Having spoken to Citragupta , Yama then spoke to the messengers: "O brave ones, one should be taken to the hell and tortured. The other one should be placed in heaven where there are excellent enjoyments." Having heard that order of Yama, the prompt messengers threw the elder one into the terrible Raurava (hell), O king. A certain excellent messenger among them said (these) sweet words: "O Vikuṇḍala, come with me. I shall give you (i.e., lead you to) heaven. Enjoy (there) very divine pleasures which you have earned by means of your deeds."

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 31

Vikuṇḍala's Dialogue with the Devadūta

Chapter 238 of 693 · 211 detected Sanskrit verse markers

Sanskrit

नारदउवाच-
ततो हृष्टमनाः सोऽथ दूतं पप्रच्छ तं पथि ।
संदेहं हृदि कृत्वा तु विस्मयं परमं गतः ।
विचारयन्हृदि स्वर्गः कस्य हेतोः फलं मम १।
विकुंडल उवाच-
हे दूतवर पृच्छामि संशयं त्वामहं परम् ।
आवां जातौ कुले तुल्ये तुल्यं कर्म तथा कृतम् २।
दुर्मृत्युरपि तुल्योभूत्तुल्यो दृष्टो यमस्तथा ।
कथं स नरके क्षिप्तस्तुल्यकर्म्मा ममाग्रजः ३।
ममाभवत्कथं नाकमिति मे छिंधि संशयम् ।
देवदूत न पश्यामि मम स्वर्गस्य कारणम् ४।
देवदूत उवाच-
माता पिता सुतो जाया स्वसा भ्राता विकुंडल ।
जन्महेतोरियं संज्ञा जंतोः कर्म्मोपभुक्तये ५।
एकस्मिन्पादपे यद्वच्छकुनानां समागमः ।

यद्यत्समीहितं कर्म कुरुते पूर्वभावितः ६।
तस्य तस्य फलं भुंक्ते कर्म्मणः पुरुषः सदा ।
सत्यं वदामि ते प्रीत्या नरैः कर्म्म शुभाशुभम् ७।
स्वकृतं भुज्यते वैश्य कालेकाले पुनःपुनः ।
एकः करोति कर्माणि एकस्तत्फलमश्नुते ८।
अन्यो न लिप्यते वैश्य कर्मणान्यस्य कुत्रचित् ।
अपतन्नरके पापैस्तवभ्राता सुदारुणैः ।
त्वं च धर्मेण धर्मज्ञ स्वर्गं प्राप्नोषि शाश्वतम् ९।
विकुंडल उवाच-
आबाल्यान्मम पापेषु न पुण्येषु रतं मनः ।
अस्मिञ्जन्मनि हे दूत दुष्कृतं हि कृतं मया १०।
देवदूत न जानामि सुकृतं कर्म चात्मनः ।
यदि जानासि मत्पुण्यं तन्मे त्वं कृपया वद ११।
देवदूत उवाच-
शृणु वैश्य प्रवक्ष्यामि यत्त्वया पुण्यमर्जितम् ।

जानामि तदहं सर्वं न त्वं वेत्सि सुनिश्चितम् १२।
हरिमित्रसुतो विप्रः सुमित्रो वेदपारगः ।
आसीत्तस्याश्रमः पुण्यो यमुना दक्षिणेतटे १३।
तेन सख्यं वने तस्मिंस्तव जातं विशांवर ।
तत्संगेन त्वया स्नातं माघमासद्वयं तथा १४।
कालिंदी पुण्यपानीये सर्वपापहरे वरे ।
तत्तीर्थे लोकविख्याते नाम्ना पापप्रणाशने १५।
एकेन सर्वपापेभ्यो विमुक्तस्त्वं विशांपते ।
द्वितीयमाघपुण्येन प्राप्तः स्वर्गस्त्वयानघ १६।
त्वं तत्पुण्यप्रभावेण मोदस्व सततं दिवि ।
नरकेषु तव भ्राता महतीं पापयातनाम् १७।
छिद्यमानोऽसिपत्रैश्च भिद्यमानस्तु मुद्गरैः ।
चूर्ण्यमानः शिलापृष्ठे तप्तांगारेषु भर्जितः १८।
इति दूतवचः श्रुत्वा भ्रातृदुःखेन दुःखितः ।
पुलकांकित सर्वांगो दीनोऽसौ विनयान्वितः १९।

उवाच तं देवदूतं मधुरं निपुणं वचः ।
मैत्री सप्तपदी साधो सतां भवति सत्फला २०।
मित्रभावं विचिंत्य त्वं मामुपाकर्तुमर्हसि ।
ततो हि श्रोतुमिच्छामि सर्वज्ञस्त्वं मतो मम २१।
यमलोकं न पश्यंति कर्मणा केन मानवाः ।
गच्छंति निरयं येन तन्मे त्वं कृपया वद २२।
देवदूत उवाच-
सम्यक्पृष्टं त्वया वैश्य नष्टपापोऽसि सांप्रतम् ।
विशुद्धे हृदये पुंसां बुद्धिः श्रेयसि जायते २३।
यद्यप्यवसरोनास्ति मम सेवापरस्य वै ।
तथापि च तव स्नेहात्प्रवक्ष्यामि यथामति २४।
कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।
परपीडां न कुर्वंति न ते यांति यमालयम् २५।
न वेदैर्न च दानैश्च न तपोभिर्न चाध्वरैः ।
कथंचित्स्वर्गतिं यांति पुरुषाः प्राणिहिंसकाः २६।

अहिंसा परमो धर्मो ह्यहिंसैव परं तपः ।
अहिंसा परमं दानमित्याहुर्मुनयः सदा २७।
मशकान्सरीसृपान्दंशान्यूकाद्यान्मानवांस्तथा ।
आत्मौपम्येन पश्यंति मानवा ये दयालवः २८।
तप्तांगारमयस्कीलं मादंप्रेतरंगिणीम् ।
दुर्गतिं नैव गच्छंति कृतांतस्य च ते नराः २९।
भूतानि येऽत्र हिंसंति जलस्थलचराणि च ।
जीवनार्थं च ते यांति कालसूत्रं च दुर्गतिम् ३०।
श्वमांसभोजनास्तत्र पूयशोणितपायिनः ।

मज्जंतश्च वसापंके दष्टाः कीटैरधोमुखैः ३१।
परस्परं च खादंतो ध्वांते चान्योन्य घातिनः।
वसंति कल्पानेकांस्ते रुदंतो दारुणं रवम् ३२।
कृमियोनि शतं गत्वा स्थावराः स्युश्चिरं तु ते।
ततोच्छंति ते क्रूरास्तिर्यग्योनि शतेषु च ३३।
पश्याद्भवंति जातांधाः काणाः कुब्जाश्च पंगवः।

दरिद्राश्चांगहीनाश्च मानुषाः प्राणिहिंसकाः ३४।
तस्माद्वैश्य परत्रेह कर्मणा मनसा गिरा।
लोकद्वयसुखप्रेप्सुर्धर्मज्ञो न तदाचरेत् ३५।
लोकद्वयेन विंदंति सुखानि प्राणिहिंसकाः।
येन हिंसन्ति भूतानि न ते बिभ्यति कुत्रचित् ३६।
प्रविशंति यथा नद्यः समुद्रमृजुवक्रगाः।
सर्वे धर्मा अहिंसायां प्रविशंति तथा दृढम् ३७।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
अभयं येन भूतेभ्यो दत्तमत्र विंशांवर ३८।
ये नियोगांश्च शास्त्रोक्तान्धर्माधर्म विमिश्रितान्।
पालयंतीह ये वैश्य न ते यांति यमालयम् ३९।
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा।
स्वधर्मनिरताः सर्वे नाकपृष्ठे वसंति ते ४०।
यथोक्तचारिणः सर्वे वर्णाश्रमसमन्विताः।
नरा जितेंद्रिया यांति ब्रह्मलोकं तु शाश्वतम् ४१।

इष्टापूर्तरता ये च पंचयज्ञरताश्च ये।
दयान्विताश्च ये नित्यं नेक्षंते ते यमालयम् ४२।
इंद्रियार्थनिवृत्ता ये समर्था वेदवादिनः।
अग्निपूजारता नित्यं ते विप्राः स्वर्गगामिनः ४३।
अदीनवदनाः शूराः शत्रुभिः परिवेष्टिताः।
आहवेषु विपन्ना ये तेषां मार्गो दिवाकरः ४४।
अनाथ स्त्री द्विजार्थे च शरणागतपालने।
प्राणांस्त्यजंति ये वैश्य न च्यवंति दिवस्तु ते ४५।
पंग्वंधबालवृद्धांश्च रोग्यनाथदरिद्रितान्।
ये पुष्णंति सदा वैश्य ते मोदंति सदा दिवि ४६।
गां दृष्ट्वा पंकनिर्मग्नां रोगमग्नं द्विजं तथा।
उद्धरंति नरा ये च तेषां लोकोऽश्वमेधिनाम् ४७।
गोग्रासं ये प्रयच्छंति ये शुश्रूषंति गाः सदा।
येनारोहंति गोपृष्ठे ते स्वर्लोकनिवासिनः ४८।
गर्तमात्रं तु ये चक्रुर्यत्र गौरतृषा भवेत्।

यमलोकमदृष्ट्वैव ते यांति स्वर्गतिं नराः ४९।
अग्निपूजा देवपूजा गुरुपूजा रताश्च ये।

द्विजपूजा रता नित्यं ते विप्राः स्वर्गगामिनः ५०।
वापीकूपतडागादौ धर्मस्यांतो न विद्यते।
पिबंति स्वेच्छया यत्र जलस्थल चरास्तदा ५१।
नित्यं दानपरः सोऽत्र कथ्यते विबुधैरपि।
यथायथा च पानीयं पिबंति प्राणिनो भृशम् ५२।
तथातथाऽक्षयः स्वर्गो धर्मबुद्ध्या विशां वर।
प्राणिनां जीवनं वारि प्राणा वारिणि संस्थिताः ५३।
नित्यस्नानेन पूयंते येऽपि पातकिनो नराः।
प्रातःस्नानं हरेद्वैश्य बाह्माभ्यंतरजं मलम् ५४।
प्रातःस्नानेन निष्पापो नरो न निरयं व्रजेत्।
स्नानं विना तु यो भुंक्ते मलाशी स सदा नरः ५५।
अस्नायी यो नरस्तस्य विमुखा पितृदेवताः।
स्नानहीनो नरः पापः स्नानहीनो नरोऽशुचिः ५६।

अस्नायी नरकं भुंक्ते पुंस्कीटादिषु जायते।
ये पुनः स्रोतसि स्नानमाचरंतीह पर्वणि ५७।
ते नैव नरकं यांति न जायंते कुयोनिषु।
दुःस्वप्ना दुष्टचिंताश्च वंध्या भवंति सर्वदा ५८।
प्रातःस्नानेन शुद्धानां पुरुषाणां विशांवर।
तिलांश्च तिलपात्रांश्च तिलप्रस्थं यथाविधि ५९।
दत्त्वा प्रेतपतेर्भूमौ न व्रजंति नराः क्वचित्।
पृथिवीं कांचनं गां च दत्त्वा दानानि षोडश ६०।
गत्वा न विनिवर्तंते स्वर्गलोकाद्विकुंडल।
पुण्यासु तिथिषु प्राज्ञो व्यतीपाते च संक्रमे ६१।
स्नात्वा दत्त्वा च यत्किंचिन्नैव मज्जति दुर्गतौ।
नैवाक्रामंति दातारो दारुणं रौरवं पथम्।
इहलोके न जायंते कुले धनविवर्जिते ६२।
सत्यवादी सदा मौनी प्रियवादी च यो नरः।
अक्रोधनः समाचारो नातिवाद्यनसूयकः ६३।

सदा दाक्षिण्यसंपन्नः सदा भूतदयान्वितः।
गोप्ता च परमर्माणां वक्ता परगुणस्य च ६४।
परस्वं तृणमात्रं च मनसापि न यो हरेत्।
न पश्यंति विशांश्रेष्ठ ह्येते नरकयातनाम् ६५।
परापवादी पाखंडः पापेभ्योऽपि मतोऽधिकः।
पच्यते नरके तावद्यावदाभूतसंप्लवम् ६६।
वक्ता परुषवाक्यानां मंतव्यो नरकागतः।
संदेहो न विशांश्रेष्ठ पुनर्याति च दुर्गतिम् ६७।
न तीर्थैर्न तपोभिश्च कृतघ्नस्यास्ति निष्कृतिः।
सहते यातनां घोरां स नरो नरके चिरम् ६८।

पृथिव्यां यानि तीर्थानि तेषु मज्जति यो नरः ।
जितेंद्रियो जिताहारो न स याति यमालयम् ६९।
न तीर्थे पातकं कुर्यान्न च तीर्थोपजीवनम् ।
तीर्थे प्रतिग्रहस्त्याज्यस्त्याज्यो धर्मस्य विक्रयः ७०।
दुर्जरं पातकं तीर्थे दुर्जरश्च प्रतिग्रहः ।

तीर्थे च दुर्जरं सर्वमेतत्किन्नरकं व्रजेत् ७१।
सकृद्गंगांभसि स्नातः पूतो गांगेयवारिणा ।
न नरो नरकं याति अपि पातकराशिकृत् ७२।
व्रतदानतपो यज्ञाः पवित्राणीतराणि च ।
गंगाबिंद्वभिषिक्तस्य न समा इति नः श्रुतम् ७३।
अन्यतीर्थसमां गंगां यो ब्रवीति नराधमः ।
स याति नरकं वैश्य दारुणं रौरवं महत् ७४।
धर्मद्रवं ह्यपां बीजं वैकुंठचरणच्युतम् ।
धृतं मूर्ध्नि महेशेन यद्गंगममलं जलम् ७५।
तद्ब्रह्मैव न संदेहो निर्गुणं प्रकृतेः परम् ।
तेन किं समतां गच्छेदपि ब्रह्मांडगोचरे ७६।
गंगागंगेति यो ब्रूयाद्योजनानां शतैरपि ।
नरो न नरकं याति किं तया सदृशं भवेत् ।
नान्येन दह्यते सद्यः क्रिया नरकदायिनी ७७।
गंगांभसि प्रयत्नेन स्नातव्यं तेन मानवैः ।

प्रतिगृह निवृत्तो यः प्रतिग्रहक्षमोऽपि सन् ।
स द्विजो द्योतते वैश्य तारारूपश्चिरं दिवि ७८।
गामुद्धरंति ये पंकाद्ये रक्षंति च रोगिणः ।
म्रियंते गोगृहे ये च तेषां नभसि तारकाः ।
यमलोकं न पश्यंति प्राणायामपरायणाः ७९।
अपि दुष्कृतकर्माणस्तैरेव हतकिल्बिषाः ।
दिवसे दिवसे वैश्य प्राणायामास्तु षोडश ।
अपि ब्रह्महणं साक्षात्पुनंत्यहरहः कृताः ८०।
तपांसि यानि तप्यंते व्रतानि नियमाश्च ये ।
गोसहस्रप्रदानं च प्राणायामस्तु तत्समः ८१।
अब्बिंदुं यः कुशाग्रेण मासेमासे नरः पिबेत् ।
संवत्सरशतं साग्रं प्राणायामस्तु तत्समः ८२।
पातकं तु महच्चच्य तथा क्षुद्रोपपातकम् ।
प्राणायामैः क्षणात्सर्वं भस्मसात्कुरुते नरः ८३।
मातृवत्परदारान्ये मन्यंते वै नरोत्तमाः ।

न ते यांति नरश्रेष्ठ कदाचिद्यम यातनाम् ८४।
मनसापि परेषां यः कलत्राणि न सेवते ।
सह लोकद्वये नास्ति तेन वैश्य धरा धृता ८५।

तस्माद्धर्म्मान्वितैस्त्याज्यं परदारोपसेवनम् ।
नयंति परदारास्तु नरकानेकविंशतिम् ८६।
लोभो न जायते येषां परदारेषु मानसे ।
ते यांति देवलोकं तु न यमं वैश्यसत्तम ८७।
शश्वत्क्रोधनिदानेषु यः क्रोधेन न जीयते ।
जितस्वर्गः स मंतव्यः पुरुषोऽक्रोधनो भुवि ८८।
मातरं पितरं पुत्र आराधयति देववत् ।
अप्राप्ते वार्द्धके काले न याति च यमालयम् ८९।
पितुश्चाधिकभावेन येऽर्चयंति गुरुं नराः ।
भवंत्यतिथयो लोके ब्रह्मणस्ते विशांवर ९०।
इह चैव स्त्रियो धन्याः शीलस्य परिरक्षणात् ।
शीलभंगे च नारीणां यमलोकः सुदारुणः ९१।

शीलं रक्ष्यं सदा स्त्रीभिर्दुष्टसंगविवर्जनात् ।
शीलेन हि परः स्वर्गः स्त्रीणां वैश्य न संशयः ९२।
शूद्रस्य पाकयज्ञेन निषिद्धाचरणेन च ।
दुर्गतिर्विहिता वैश्य तस्य सा नारकी गतिः ९३।
विचारयंति ये शास्त्रं वेदाभ्यासरताश्च ये ।
पुराणं संहितां ये च श्रावयंति पठंति च ९४।
व्याकुर्वंति स्मृतिर्ये च ये धर्मप्रतिबोधकाः ।
वेदांतेषु निषण्णा ये तैरियं जगती धृता ९५।
तत्तदभ्यासमाहात्म्यैः सर्वे ते हतकिल्बिषाः ।
गच्छंति ब्रह्मणो लोकं यत्र मोहो न विद्यते ९६।
ज्ञानमज्ञाय यो दद्याद्वेदशास्त्रसमुद्भवम् ।
अपि वेदास्तमर्चंति भवबंधविदारणम् ९७।
श्रूयतामद्भुतं ह्येतद्रहस्यं वैश्यसत्तम ।
सम्मतं धर्मराजस्य सर्वलोकामृतप्रदम् ९८।
न यमं यमलोकं च न भूतान्घोरदर्शनान् ।

पश्यंति वैष्णवा नूनं सत्यं सत्यं मयोदितम् ९९।
प्राहास्मान्यमुना भ्राता सदैव हि पुनःपुनः ।
भवद्भिर्वैष्णवास्त्याज्या न ते स्युर्ममगोचराः १००।
स्मरंति ये सकृद्भूताः प्रसंगेनापि केशवम् ।
ते विध्वस्ताखिलाघौघा यांति विष्णोः परं पदम् १०१।
दुराचारो दुष्कृतोऽपि सदाचाररतोऽपि यः ।
भवद्भिः स सदा त्याज्यो विष्णुं च भजते नरः १०२।
वैष्णवो यद्गृहे भुंक्ते येषां वैष्णवसंगतिः ।
तेऽपि वः परिवार्याः स्युस्तत्संगहतकिल्बिषाः १०३।
इत्थं वैश्यानुशास्त्यस्मान्देवो दंडधरः सदा ।
अतो नो वैष्णवा यांति राजधानीं यमस्य तु १०४।

विष्णुभक्तिं विना नृणां पापिष्ठानां विशां वर ।
उपायो नास्ति नास्त्यन्यः संतर्तुं नरकांबुधिम् १०५।
श्वपाकमपि नेक्षेत लोकेष्टं वैश्य वैष्णवम् ।
वैष्णवो वर्णबाह्योऽपि पुनाति भुवनत्रयम् १०६।

एतावता लमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्र मघवान्यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् १०७।
नरके तु चिरं मग्नाः पूर्वे ये च कुलद्वये ।
तदैव यांति ते स्वर्गं यदार्चंति मुदा हरिम् १०८।
विष्णुभक्तस्य ये दासा वैष्णवान्न भुजश्च ये ।
ते तु क्रतुभुजां वैश्य गतिं यांति निराकुलाः १०९।
प्रार्थयद्वैष्णवस्यान्नं प्रयत्नेन विचक्षणः ।
सर्वपापविशुद्ध्यर्थं तदभावे जलं पिबेत् ११०।
गोविंदेति जपन्मंत्रं कुत्रचिन्म्रियते यदि ।
स नरो न यमं पश्येत्तं च नेक्षामहे वयम् १११।
सांगं समुद्गं सध्यानं सऋषिः छंददैवतम् ।
दीक्षयाविधिवन्मंत्रं जपेद्वै द्वादशाक्षरम् ११२।
अष्टाक्षरं च मंत्रेशं ये जपंति नरोत्तमाः ।
तान्दृष्ट्वा ब्रह्महा शुद्ध्यद्भ्राजते विष्णुवत्स्वयम् ११३।
शंखिनश्चक्रिणो भूत्वा ब्रह्माभ्यंतरगामिनः ।

वसंति वैष्णवे लोके विष्णुरूपेण ते नराः ११४।
हृदि सूर्ये जले वाथ प्रतिमा स्थंडिलेपि च ।
समभ्यर्च्य हरिं यांति नरास्तद्वैष्णवं पदम् ११५।
अथवा सर्वदा पूज्यो वासुदेवो मुमुक्षुभिः ।
शालग्रामे मणौ चक्रे वज्रकीटविनिर्मिते ११६।
अधिष्ठानं हि तद्विष्णोः सर्वपापप्रणाशनम् ।
सर्वपुण्यप्रदं वैश्य सर्वेषामपि मुक्तिदम् ११७।
यः पूजयेद्धरिं चक्रे शालग्रामशिलोद्भवे ।
राजसूयसहस्रेण तेनेष्टं प्रतिवासरे ११८।
सदामनंति वेदांता ब्रह्मनिर्वाणमच्युतम् ।
तत्प्रसादो भवेन्नृणां शालग्रामशिलार्चनात् ११९।
महाकाष्ठस्थितो वह्निर्मखस्थाने प्रकाशते ।
यथा तथा हरिर्व्यापी शालग्रामे प्रकाशते १२०।
अपि पापसमाचाराः कर्म्मण्यनधिकारिणः ।
शालग्रामार्चका वैश्य नैव यांति यमालयम् १२१।

न तथा रमते लक्ष्म्यां न तथा स्वपुरे हरिः ।
शालग्रामशिलाचक्रे यथा स रमते सदा १२२।
अग्निहोत्रं कृतं तेन दत्ता पृथ्वी ससागरा ।
येनार्चितो हरिश्चक्रे शालग्रामशिलोद्भवे १२३।

शिला द्वादश भो वैश्य शालग्रामशिलोद्भवाः ।
विधिवत्पूजिता येन तस्य पुण्यं वदामि ते १२४।
कोटिद्वादशलिंगैस्तु पूजितैः स्वर्णपंकजैः ।
यत्स्याद्द्वादशकालेषु दिनेनैकेन तद्भवेत् १२५।
यः पुनः पूजयेद्भक्त्या शालग्रामशिला शतम् ।
उषित्वा स हरेर्लोके चक्रवर्त्तीह जायते १२६।
कामैः क्रोधैः प्रलोभैश्च व्याप्तो यत्र नराधमः ।
सोऽपि याति हरेर्लोकं शालग्रामशिलार्चनात् १२७।
यः पूजयेच्च गोविंदं शालग्रामे मुदा नरः ।
आभूतसंप्लवं यावन्न स प्रच्यवते दिवः १२८।
विना तीर्थैर्विना दानैर्विना यज्ञैर्विना मतिम् ।

मुक्तिं यांति नरा वैश्य शालग्रामशिलार्चनात् १२९।
नरकं गर्भवासं च तिर्यक्त्वं कृमियोनिताम् ।
न याति वैश्य पापोऽपि शालग्रामशिलार्चकः १३०।
दीक्षाविधान मंत्रज्ञो यश्चक्रे बलिमाहरेत् ।
गंगा गोदावरी रेवा नद्यो मुक्तिप्रदाश्च याः १३१।
निवसंति हिताः सर्वाः शालग्रामशिला जले ।
नैवेद्यैर्विविधैः पुष्पैर्धूपदीपैर्विलेपनैः १३२।
गीतवादित्रस्तोत्राद्यैः शालग्रामशिलार्चनम् ।
कुरुते मानवो यस्तु कलौ भक्तिपरायणः १३३।
कल्पकोटिसहस्राणि रमते सन्निधौ हरेः ।
लिंगैस्तु कोटिभिर्दृष्टैर्यत्फलं पूजितैस्तु तैः १३४।
शालग्रामशिलायास्तु ह्येकेनाह्ना हि तत्फलम् ।
सकृदभ्यर्चिते लिंगे शालग्रामशिलोद्भवे १३५।
मुक्तिं प्रयांति मनुजा नूनं सांख्येन वर्जिताः ।
शालग्रामशिलारूपी यत्र तिष्ठति केशवः १३६।

तत्र देवाः सुरा यक्षा भुवनानि चतुर्दश ।
शालग्रामशिलायां तु यः श्राद्धं कुरुते नरः १३७।
पितरस्तस्य तिष्ठंति तृप्ताः कल्पशतं दिवि ।
ये पिबंति नरा नित्यं शालग्रामशिलाजलम् १३८।
पंचगव्यसहस्रैस्तु सेवितैः किं प्रयोजनम् ।
कोटितीर्थसहस्रैस्तु सेवितैः किं प्रयोजनम् १३९।
तोयं यदि पिबेत्पुण्यं शालग्रामशिलांगजम् ।
शालग्राम शिला यत्र तत्तीर्थं योजनत्रयम् १४०।
तत्र दानं च होमं च सर्वं कोटिगुणं भवेत् ।
शालग्रामशिला तोयं यः पिबेद्बिंदुना समम् १४१।
मातृस्तन्यं पुनर्नैव स पिबेद्बिष्णुभाङ्नरः ।
शालग्राम समीपे तु क्रोशमात्रं समंततः १४२।

कीटकोपि मृतो याति वैकुंठं भवनं परम् ।
शालग्रामशिलाचक्रं यो दद्याद्दानमुत्तमम् १४३।
भूचक्रं तेन दत्तं स्यात्सशैलवनकाननम् ।

शालग्रामशिलाया यो मूल्यमुत्पादयेन्नरः १४४।
विक्रेता चानुमंता यः परीक्षासु च मोदते ।
ते सर्वे नरकं यांति यावदाभूतसंप्लवम् १४५।
ततः संवर्जयेद्वैश्य चक्रस्य क्रयविक्रयम् ।
बहुनोक्तेन किं वैश्य कर्तव्यं पापभीरुणा १४६।
स्मरणं वासुदेवस्य सर्वपापहरं हरेः ।
तपस्तप्त्वा नरो घोरमरण्ये नियतेंद्रियः १४७।
यत्फलं समवाप्नोति तन्नत्वा गरुडध्वजम् ।
कृत्वापि बहुशः पापं नरो मोहसमन्वितः १४८।
न याति नरकं गत्वा सर्वपापहरं हरिम् ।
पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च १४९।
तानि सर्वाण्यवाप्नोति विष्णोर्नामानुकीर्तनात् ।
देवं शार्ङ्गधरं विष्णुं ये प्रपन्नाः परायणाः १५०।
न तेषां यमसालोक्यं न ते स्युर्नरकौकसः ।
वैष्णवः पुरुषो वैश्य शिवनिंदां करोति यः १५१।

न विंदेद्वैष्णवं लोकं स याति नरकं महत् ।
उपोष्यैकादशीमेकां प्रसंगेनापि मानवः १५२।
न याति यातनां यामीमिति लोमशतः श्रुतम् ।
नेदृशं पावनं किंचित्त्रिषु लोकेषु विद्यते १५३।
उभयं पद्मनाभस्य दिनं पातकनाशनम् ।
तावत्पापानि देहेऽस्मिन्वसंतीह विशांवर १५४।
यावन्नोपवसेज्जंतुः पद्मनाभदिनं शुभम् ।
अश्वमेधसहस्राणि राजसूयशतानि च १५५।
एकादश्युपवासस्य कलां नार्हंति षोडशीम् ।
एकादशेंद्रियैः पापं यत्कृतं वैश्य मानवैः १५६।
एकादश्युपवासेन तत्सर्वं विलयं व्रजेत् ।
एकादशीसमं किंचित्पुण्यं लोके न विद्यते १५७।
व्याजेनापि कृता यैस्तु वशं यांति न भास्करेः ।
स्वर्गमोक्षप्रदा ह्येषा शरीरारोग्यदायिनी १५८।
सुकलत्रप्रदा ह्येषा जीवत्पुत्रप्रदायिनी ।

न गंगा न गया वैश्य न काशी न च पुष्करम् १५९।
न चापि वैष्णवं क्षेत्रं तुल्यं हरिदिनेन तु ।
यमुना चन्द्रभागा न तुल्या हरिदिनेन तु १६०।
अनायासेन येनात्र प्राप्यते वैष्णवं पदम् ।
रात्रौ जागरणं कृत्वा समुपोष्य हरेर्दिने १६१।

दश वै पैतृके पक्षे मातृके दश पूर्वजाः ।
प्रियाया दश ये वैश्य तानुद्धरति निश्चितम् १६२।
द्वंद्वसंग परित्यक्ता नागारि कृतकेतनाः ।
स्रग्विणः पीतवसनाः प्रयांति हरिमंदिरम् १६३।
बालत्वे यौवने वापि वार्द्धके वा विशांवर ।
उपोष्यैकादशीं नूनं नैति पापोऽतिदुर्गतिम् १६४।
उपोष्येह त्रिरात्राणि कृत्वा वा तीर्थमज्जनम् ।
दत्वा हेमतिलान्गाश्च स्वर्गं यांतीह मानवाः १६५।
तीर्थे स्नांति न ये वैश्य न दत्तं कांचनं च यैः ।
नैव तप्तं तपः किंचित्ते स्युः सर्वत्र दुःखिताः १६६।

संक्षिप्य कथितं धर्म्मं नरकस्य निरूपणम् ।
अद्रोहः सर्वभूतेषु वाङ्मनः काय कर्मभिः १६७।
इंद्रियाणां निरोधश्च दानं च हरिसेवनम् ।
वर्णाश्रमक्रियाणां च पालनं विधितः सदा १६८।
स्वर्गार्थी सर्वदा वैश्य तपोदानं न कीर्तयेत् ।
यथाशक्ति तथा दद्यादात्मनो हितकाम्यया १६९।
उपानद्वस्त्रमन्नानि पत्रं मूलं फलं जलम् ।
अवंध्यं दिवसं कार्य्यं दरिद्रेणापि वैश्यक १७०।
इहलोके परे चैव न दत्तं नोपतिष्ठते ।
दातारो नैव पश्यंति तां तां वै यमयातनाम् १७१।
दीर्घायुषो धनाढ्याश्च भवंतीह पुनःपुनः ।
किमत्र बहुनोक्तेन यांत्यधर्मेण दुर्गतिम् १७२।
आरोहंति दिवं धर्म्मे नराः सर्वत्र सर्वदा १७३।
तेन बालत्वमारभ्य कर्तव्यो धर्मसंग्रहः ।
इति ते कथितं सर्वं किमन्यच्छ्रोतुमिच्छसि १७४।

विकुंडल उवाच-
श्रुत्वा त्वद्वचनं सौम्य प्रसन्नं चित्तमेव मे ।
गंगोदं पापहं सद्यः पापहारि सतां वचः १७५।
उपकर्तुं प्रियं वक्तुं गुणो नैसर्गिकः सताम् ।
शीतांशुः क्रियते केन शीतलोऽमृतमंडलः १७६।
देवदूत ततो ब्रूहि कारुण्यान्मम पृच्छतः ।
नरकान्निष्कृतिः सद्यो भ्रातुर्मे जायते कथम् १७७।
इति तस्य वचः श्रुत्वा देवदूतो जगाद ह ।
ध्यानं दृष्ट्वा क्षणं ध्यात्वा तन्मैत्री रज्जुबन्धनः १७८।
यत्ते वैश्याष्टमे पुण्यं त्वया जन्मनि संचितम् ।
तद्भ्रात्रे दीयतां सर्वं स्वर्गं तस्य यदीच्छसि १७९।
विकुंडल उवाच-
किं तत्पुण्यं कथं जातं किं जन्म च पुरातनम् ।

तत्सर्वं कथ्यतां दूत ततो दास्यामि सत्वरम् १८०।
देवदूत उवाच-

शृणु वैश्य प्रवक्ष्यामि तत्पुण्यं च सहेतुकम् ।
पुरा मधुवने पुण्ये ऋषिरासीच्च शाकुनिः १८१।
तपोऽध्ययन संपन्नस्तेजसां ब्रह्मणा समः ।
जज्ञिरे तस्य रेवत्यां नव पुत्रा ग्रहा इव १८२।
ध्रुवः शीलो बुधस्तारो ज्योतिष्मानुत पंचमः ।
अग्निहोत्ररता ह्येते गृहधर्मेषु रेमिरे १८३।
निर्मोहो जितकामश्च ध्यानकोशो गुणाधिकः ।
एते गृहविरक्ताश्च चत्वारो द्विजसूनवः १८४।
चतुर्थाश्रममापन्नाः सर्वकामविनिस्पृहाः ।
ग्रामैकवासिनः सर्वे निःसंगा निष्परिग्रहाः १८५।
निराशा निष्प्रयत्नाश्च सम लोष्टाश्मकांचनाः ।
येनकेनचिदाच्छन्ना येनकेनचिदाशिताः १८६।
सायंग्रहास्तथा नित्यं विष्णुध्यानपरायणाः ।
जितनिद्रा जिताहारा वातशीतसहिष्णवः १८७।
पश्यंतो विष्णुरूपेण जगत्सर्वं चराचरम् ।

चरंति लीलया पृथ्वचंतेऽन्योन्यं मौनमास्थिताः १८८।
न कुर्वंति क्रियां कांचिदर्थमात्रं हि योगिनः ।
दृष्टज्ञाना असंदेहाश्चिद्विकार विशारदाः १८९।
एवं ते तव विप्रस्य पूर्वमष्टमजन्मनि ।
तिष्ठतो मध्यदेशेषु पुत्रदारकुटुंबिनः १९०।
गेहं तावकमाजग्मुर्मध्याह्ने क्षुत्पिपासिताः ।
वैश्वदेवांतरे काले त्वया दृष्टा गृहांगणे १९१।
सगद्गदं साश्रुनेत्रं सहर्षं च ससंभ्रमम् ।
दंडवत्प्रणिपातेन बहुमानपुरःसरम् १९२।
प्रणम्य चरणौ मूर्ध्ना कृत्वा पाणियुगाञ्जलिम् ।
तदाभिनन्दिताः सर्वे तया सूनृतया गिरा १९३।
अद्य मे सफलं जन्म जीवितं सफलं तथा ।
अद्य विष्णुः प्रसन्नो मे सनाथोऽद्यास्मि पावनः १९४।
धन्योऽस्म्यद्य गृहं धन्यं धन्या अद्य कुटुंबिनः ।
ममाद्य पितरो धन्या धन्या गावः श्रुतं धनम् १९५।

यद्दृष्टौ भवतां पादौ तापत्रयहरौ मया ।
भवतां दर्शनं यस्माद्धन्यस्यैव हरेरिव १९६।
एवं संपूज्य कृत्वा तु पादप्रक्षालनं तथा ।
धृतं मूर्ध्नि विशांश्रेष्ठ श्रद्धया परया तदा १९७।
यत्र पादोदकं वैश्य श्रद्धया शिरसा धृतम् ।
गंधपुष्पाक्षतैर्धूपैर्दीपैर्भावपुरःसरम् १९८।

संपूज्य सुंदरान्नेन भोजिता यतयस्तथा ।
तृप्ताः परमहंसास्ते विश्रांता मंदिरे निशि १९९।
ध्यायंतश्च परं ब्रह्म यज्ज्योतिर्ज्योतिषां मतम् ।
तेषामातिथ्यजं पुण्यं जातं यत्ते विशांवर २००।
न तद्वक्त्रसहस्रेण वक्तुं शक्नोम्यहं खलु ।
भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः २०१।
मतिमत्सु सुराः श्रेष्ठा नरेषु ब्रह्मजातयः ।
ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः २०२।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ।

अतएव सुपूज्यास्ते तस्माच्छ्रेष्ठा जगत्त्रये २०३।
तत्संगतिर्विशांश्रेष्ठ महापातकनाशिनी ।
विश्रांता गृहिणो गेहे संतुष्टा ब्रह्मवेदिनः २०४।
आजन्मसंचितं पापं नाशयंतीक्षणेन वै ।
संचितं यद्गृहस्थस्य पापमामरणांतिकम् २०५।
विनिर्दहति तत्सर्वमेकरात्रोषितो यतिः ।
स्वभ्रात्रे देहि तत्पुण्यं नरकाद्येन मुच्यते २०६।
इति दूतवचः श्रुत्वा ददौ पुण्यं स सत्वरम् ।
हृष्टेन चेतसा भ्राता निरयात्सोऽपि निर्गतः २०७।
देवैस्तु पुष्पवर्षेण पूजितौ च दिवंगतौ ।
ताभ्यां संपूजितः सम्यग्गतो दूतो यथागतः २०८।
अखिलभुवनबोधं देवदूतस्यवाक्यं निगमवचनतुल्यं वैश्यपुत्रो निशम्य ।
स्वकृतसुकृतदानाद्भ्रातरं तारयित्वा सुरपतिवरलोकं तेन सार्द्धं जगाम २०९।
इतिहासमिमं राजन्यः पठेच्छृणुयादपि ।
स गोसहस्रदानस्य विशोको लभते फलम् २१०।

इति श्रीपाद्मे महापुराणे स्वर्गखंडे एकत्रिंशोऽध्यायः ३१।

Roman transliteration

nāradauvāca-
tato hṛṣṭamanāḥ so'tha dūtaṃ papraccha taṃ pathi |
saṃdehaṃ hṛdi kṛtvā tu vismayaṃ paramaṃ gataḥ |
vicārayanhṛdi svargaḥ kasya hetoḥ phalaṃ mama 1|
vikuṃḍala uvāca-
he dūtavara pṛcchāmi saṃśayaṃ tvāmahaṃ param |
āvāṃ jātau kule tulye tulyaṃ karma tathā kṛtam 2|
durmṛtyurapi tulyobhūttulyo dṛṣṭo yamastathā |
kathaṃ sa narake kṣiptastulyakarmmā mamāgrajaḥ 3|
mamābhavatkathaṃ nākamiti me chiṃdhi saṃśayam |
devadūta na paśyāmi mama svargasya kāraṇam 4|
devadūta uvāca-
mātā pitā suto jāyā svasā bhrātā vikuṃḍala |
janmahetoriyaṃ saṃjñā jaṃtoḥ karmmopabhuktaye 5|

ekasminpādape yadvacchakunānāṃ samāgamaḥ |

yadyatsamīhitaṃ karma kurute pūrvabhāvitaḥ 6|
tasya tasya phalaṃ bhuṃkte karmmaṇaḥ puruṣaḥ sadā |
satyaṃ vadāmi te prītyā naraiḥ karmma śubhāśubham 7|
svakṛtaṃ bhujyate vaiśya kālekāle punaḥpunaḥ |
ekaḥ karoti karmāṇi ekastatphalamaśnute 8|
anyo na lipyate vaiśya karmaṇānyasya kutracit |
apatannarake pāpaistavabhrātā sudāruṇaiḥ |
tvaṃ ca dharmeṇa dharmajña svargaṃ prāpnoṣi śāśvatam 9|
vikuṃḍala uvāca-
ābālyānmama pāpeṣu na puṇyeṣu rataṃ manaḥ |
asmiñjanmani he dūta duṣkṛtaṃ hi kṛtaṃ mayā 10|
devadūta na jānāmi sukṛtaṃ karma cātmanaḥ |
yadi jānāsi matpuṇyaṃ tanme tvaṃ kṛpayā vada 11|
devadūta uvāca-
śṛṇu vaiśya pravakṣyāmi yattvayā puṇyamarjitam |

jānāmi tadahaṃ sarvaṃ na tvaṃ vetsi suniścitam 12|
harimitrasuto vipraḥ sumitro vedapāragaḥ |
āsīttasyāśramaḥ puṇyo yamunā dakṣiṇetaṭe 13|
tena sakhyaṃ vane tasmiṃstava jātaṃ viśāṃvara |
tatsaṃgena tvayā snātaṃ māghamāsadvayaṃ tathā 14|
kāliṃdī puṇyapānīye sarvapāpahare vare |
tattīrthe lokavikhyāte nāmnā pāpapraṇāśane 15|
ekena sarvapāpebhyo vimuktastvaṃ viśāṃpate |
dvitīyamāghapuṇyena prāptaḥ svargastvayānagha 16|
tvaṃ tatpuṇyaprabhāveṇa modasva satataṃ divi |
narakeṣu tava bhrātā mahatīṃ pāpayātanām 17|
chidyamāno'sipatraiśca bhidyamānastu mudgaraiḥ |
cūrṇyamānaḥ śilāprṣṭhe taptāṃgāreṣu bharjitaḥ 18|
iti dūtavacaḥ śrutvā bhrātṛduḥkhena duḥkhitaḥ |
pulakāṃkita sarvāṃgo dīno'sau vinayānvitaḥ 19|

uvāca taṃ devadūtaṃ madhuraṃ nipuṇaṃ vacaḥ |
maitrī saptapadī sādho satāṃ bhavati satphalā 20|
mitrabhāvaṃ viciṃtya tvaṃ māmupākartumarhasi |
tato hi śrotumicchāmi sarvajñastvaṃ mato mama 21|
yamalokaṃ na paśyaṃti karmaṇā kena mānavāḥ |
gacchaṃti nirayaṃ yena tanme tvaṃ kṛpayā vada 22|
devadūta uvāca-
samyakpṛṣṭaṃ tvayā vaiśya naṣṭapāpo'si sāṃpratam |
viśuddhe hṛdaye puṃsāṃ buddhiḥ śreyasi jāyate 23|
yadyapyavasaronāsti mama sevāparasya vai |
tathāpi ca tava snehātpravakṣyāmi yathāmati 24|
karmaṇā manasā vācā sarvāvasthāsu sarvadā |
parapīḍāṃ na kurvaṃti na te yāṃti yamālayam 25|
na vedairna ca dānaiśca na tapobhirna cādhvaraiḥ |
kathaṃcitsvargatiṃ yāṃti puruṣāḥ prāṇihiṃsakāḥ 26|

ahiṃsā paramo dharmo hyahiṃsaiva paraṃ tapaḥ |
ahiṃsā paramaṃ dānamityāhurmunayaḥ sadā 27|
maśakānsarīsṛpāndaṃśānyūkādyānmānavāṃstathā |

ātmaupamyena paśyaṃti mānavā ye dayālavaḥ 28|
taptāṃgāramayaskūlaṃ mādaṃpretaraṃgiṇīm |
durgatiṃ naiva gacchaṃti kṛtāṃtasya ca te narāḥ 29|
bhūtāni ye'tra hiṃsaṃti jalasthalacarāṇi ca |
jīvanārthaṃ ca te yāṃti kālasūtraṃ ca durgatim 30|
śvamāṃsabhojanāstatra pūyaśoṇitapāyinaḥ |
majjaṃtaśca vasāpaṃke daṣṭāḥ kīṭairadhomukhaiḥ 31|
parasparaṃ ca khādaṃto dhvāṃte cānyonya ghātinaḥ |
vasaṃti kalpānekāṃste rudaṃto dāruṇaṃ ravam 32|
kṛmiyoni śataṃ gatvā sthāvarāḥ syuściraṃ tu te |
tatocchaṃti te krūrāstiryagyoni śateṣu ca 33|
paścādbhavaṃti jātāṃdhāḥ kāṇāḥ kubjāśca paṃgavaḥ |

daridrāścāṃgahīnāśca mānuṣāḥ prāṇihiṃsakāḥ 34|
tasmādvaiśya paratreha karmaṇā manasā girā |
lokadvayasukhaprepsurdharmajño na tadācaret 35|
lokadvayena viṃdaṃti sukhāni prāṇihiṃsakāḥ |
yena hiṃsanti bhūtāni na te bibhyati kutracit 36|
praviśaṃti yathā nadyaḥ samudraṃrjuvakragāḥ |
sarve dharmā ahiṃsāyāṃ praviśaṃti tathā dṛḍham 37|
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
abhayaṃ yena bhūtebhyo dattamatra viṃśāṃvara 38|
ye niyogāṃśca śāstroktāndharmādharma vimiśritān |
pālayaṃtīha ye vaiśya na te yāṃti yamālayam 39|
brahmacārī gṛhasthaśca vānaprastho yatistathā |
svadharmaniratāḥ sarve nākapṛṣṭhe vasaṃti te 40|
yathoktacāriṇaḥ sarve varṇāśramasamanvitāḥ |
narā jiteṃdriyā yāṃti brahmalokaṃ tu śāśvatam 41|

iṣṭāpūrtaratā ye ca paṃcayajñaratāśca ye |
dayānvitāśca ye nityaṃ nekṣaṃte te yamālayam 42|
iṃdriyārthanivṛttā ye samarthā vedavādinaḥ |
agnipūjāratā nityaṃ te viprāḥ svargagāminaḥ 43|
adīnavadanāḥ śūrāḥ śatrubhiḥ pariveṣṭitāḥ |
āhaveṣu vipannā ye teṣāṃ mārgo divākaraḥ 44|
anātha strī dvijārthe ca śaraṇāgatapālane |
prāṇāṃstyajaṃti ye vaiśya na cyavaṃti divastu te 45|
paṃgvaṃdhabālavṛddhāṃśca rogyanāthadaridritān |
ye puṣṇaṃti sadā vaiśya te modaṃti sadā divi 46|
gāṃ dṛṣṭvā paṃkanirmagnāṃ rogamagnaṃ dvijaṃ tathā |
uddharaṃti narā ye ca teṣāṃ loko'śvamedhinām 47|
gograsaṃ ye prayacchaṃti ye śuśrūṣaṃti gāḥ sadā |
yenārohaṃti goprṣṭhe te svarlokanivāsinaḥ 48|
gartamātraṃ tu ye cakruryatra gauratṛṣā bhavet |

yamalokamadṛṣṭvaiva te yāṃti svargatiṃ narāḥ 49|
agnipūjā devapūjā gurupūjā ratāśca ye |
dvijapūjā ratā nityaṃ te viprāḥ svargagāminaḥ 50|
vāpīkūpataḍāgādau dharmasyāṃto na vidyate |
pibaṃti svecchayā yatra jalasthala carāstadā 51|
nityaṃ dānaparaḥ so'tra kathyate vibudhairapi |
yathāyathā ca pānīyaṃ pibaṃti prāṇino bhṛśam 52|
tathātathā'kṣayaḥ svargo dharmabuddhyā viśāṃ vara |

prāṇināṃ jīvanaṃ vāri prāṇā vāriṇi saṃsthitāḥ 53|
nityasnānena pūyaṃte ye'pi pātakino narāḥ |
prātaḥsnānaṃ haredvaiśya bāhmābhyaṃtarajaṃ malam 54|
prātaḥsnānena niṣpāpo naro na nirayaṃ vrajet |
snānaṃ vinā tu yo bhuṃkte malāśī sa sadā naraḥ 55|
asnāyī yo narastasya vimukhā pitṛdevatāḥ |
snānahīno naraḥ pāpaḥ snānahīno naro'śuciḥ 56|

asnāyī narakaṃ bhuṃkte puṃskīṭādiṣu jāyate |
ye punaḥ srotasi snānamācaraṃtīha parvaṇi 57|
te naiva narakaṃ yāṃti na jāyaṃte kuyoniṣu |
duḥsvapnā duṣtaciṃtāśca vaṃdhyā bhavaṃti sarvadā 58|
prātaḥsnānena śuddhānāṃ puruṣāṇāṃ viśāṃvara |
tilāṃśca tilapātrāṃśca tilaprasthaṃ yathāvidhi 59|
dattvā pretapaterbhūmau na vrajaṃti narāḥ kvacit |
pṛthivīṃ kāṃcanaṃ gāṃ ca datvā dānāni ṣoḍaśa 60|
gatvā na vinivartaṃte svargalokādvikuṃḍala |
puṇyāsu tithiṣu prājño vyatīpāte ca saṃkrame 61|
snātvā dattvā ca yatkiṃcinnaiva majjati durgatau |
naivākrāmaṃti dātāro dāruṇaṃ rauravaṃ patham |
ihaloke na jāyaṃte kule dhanavivarjite 62|
satyavādī sadā maunī priyavādī ca yo naraḥ |
akrodhanaḥ samācāro nātivādyanasūyakaḥ 63|

sadā dākṣiṇyasaṃpannaḥ sadā bhūtadayānvitaḥ |
goptā ca paramarmāṇāṃ vaktā paraguṇasya ca 64|
parasvaṃ tṛṇamātraṃ ca manasāpi na yo haret |
na paśyaṃti viśāṃśreṣṭha hyete narakayātanām 65|
parāpavādī pākhaṃḍaḥ pāpebhyo'pi mato'dhikaḥ |
pacyate narake tāvadyāvadābhūtasaṃplavam 66|
vaktā paruṣavākyānāṃ maṃtavyo narakāgataḥ |
saṃdeho na viśāṃśreṣṭha punaryāti ca durgatim 67|
na tīrthairna tapobhiśca kṛtaghnasyāsti niṣkṛtiḥ |
sahate yātanāṃ ghorāṃ sa naro narake ciram 68|
pṛthivyāṃ yāni tīrthāni teṣu majjati yo naraḥ |
jiteṃdriyo jitāhāro na sa yāti yamālayam 69|
na tīrthe pātakaṃ kuryānna ca tīrthopajīvanam |
tīrthe pratigrahastyājyastyājyo dharmasya vikrayaḥ 70|
durjaraṃ pātakaṃ tīrthe durjaraśca pratigrahaḥ |

tīrthe ca durjaraṃ sarvametatkinnarakaṃ vrajet 71|
sakṛdgaṃgāṃbhasi snātaḥ pūto gāṃgeyavāriṇā |
na naro narakaṃ yāti api pātakarāśikṛt 72|
vratadānatapo yajñāḥ pavitrāṇītarāṇi ca |
gaṃgābiṃdvabhiṣiktasya na samā iti naḥ śrutam 73|
anyatīrthasamāṃ gaṃgāṃ yo bravīti narādhamaḥ |
sa yāti narakaṃ vaiśya dāruṇaṃ rauravaṃ mahat 74|
dharmadravaṃ hyapāṃ bījaṃ vaikuṃṭhacaraṇacyutam |
dhṛtaṃ mūrdhni maheśena yadgāṃgamamalaṃ jalam 75|
tadbrahmaiva na saṃdeho nirguṇaṃ prakṛteḥ param |
tena kiṃ samatāṃ gacchedapi brahmāṃḍagocare 76|
gaṃgāgaṃgeti yo brūyādyojanānāṃ śatairapi |
naro na narakaṃ yāti kiṃ tayā sadṛśaṃ bhavet |

nānyena dahyate sadyaḥ kriyā narakadāyinī 77|
gaṃgāṃbhasi prayatnena snātavyaṃ tena mānavaiḥ |

pratigṛha nivṛtto yaḥ pratigrahakṣamo'pi san |
sa dvijo dyotate vaiśya tārārūpaściraṃ divi 78|
gāmuddharaṃti ye paṃkādye rakṣaṃti ca rogiṇaḥ |
mriyaṃte gogṛhe ye ca teṣāṃ nabhasi tārakāḥ |
yamalokaṃ na paśyaṃti prāṇāyāmaparāyaṇāḥ 79|
api duṣkṛtakarmāṇastaireva hatakilbiṣāḥ |
divase divase vaiśya prāṇāyāmāstu ṣoḍaśa |
api brahmahaṇaṃ sākṣātpunaṃtyaharahaḥ kṛtāḥ 80|
tapāṃsi yāni tapyaṃte vratāni niyamāśca ye |
gosahasrapradānaṃ ca prāṇāyāmastu tatsamaḥ 81|
abbiṃduṃ yaḥ kuśāgreṇa māsemāse naraḥ pibet |
saṃvatsaraśataṃ sāgraṃ prāṇāyāmastu tatsamaḥ 82|
pātakaṃ tu mahadyacca tathā kṣudropapātakam |
prāṇāyāmaiḥ kṣaṇātsarvaṃ bhasmasātkurute naraḥ 83|
mātṛvatparadārānye manyaṃte vai narottamāḥ |

na te yāṃti naraśreṣṭha kadācidyama yātanām 84|
manasāpi pareṣāṃ yaḥ kalatrāṇi na sevate |
saha lokadvaye nāsti tena vaiśya dharā dhṛtā 85|
tasmāddharmmānvitaistyājyaṃ paradāropasevanam |
nayaṃti paradārāstu narakānekaviṃśatim 86|
lobho na jāyate yeṣāṃ paradāreṣu mānase |
te yāṃti devalokaṃ tu na yamaṃ vaiśyasattama 87|
śaśvatkrodhanidāneṣu yaḥ krodhena na jīyate |
jitasvargaḥ sa maṃtavyaḥ puruṣo'krodhano bhuvi 88|
mātaraṃ pitaraṃ putra ārādhayati devavat |
aprāpte vārddhake kāle na yāti ca yamālayam 89|
pituścādhikabhāvena ye'rcayaṃti guruṃ narāḥ |
bhavaṃtyatithayo loke brahmaṇaste viśāṃvara 90|
iha caiva striyo dhanyāḥ śīlasya parirakṣaṇāt |
śīlabhaṃge ca nārīṇāṃ yamalokaḥ sudāruṇaḥ 91|

śīlaṃ rakṣyaṃ sadā strībhirduṣṭasaṃgavivarjanāt |
śīlena hi paraḥ svargaḥ strīṇāṃ vaiśya na saṃśayaḥ 92|
śūdrasya pākayajñena niṣiddhācaraṇena ca |
durgatirvihitā vaiśya tasya sā nārakī gatiḥ 93|
vicārayaṃti ye śāstraṃ vedābhyāsaratāśca ye |
purāṇaṃ saṃhitāṃ ye ca śrāvayaṃti paṭhaṃti ca 94|
vyākurvaṃti smṛtirye ca ye dharmapratibodhakāḥ |
vedāṃteṣu niṣaṇṇā ye tairiyaṃ jagatī dhṛtā 95|
tattadabhyāsamāhātmyaiḥ sarve te hatakilbiṣāḥ |
gacchaṃti brahmaṇo lokaṃ yatra moho na vidyate 96|
jñānamajñāya yo dadyādvedaśāstrasamudbhavam |
api vedāstamarcaṃti bhavabaṃdhavidāraṇam 97|
śrūyatāmadbhutaṃ hyetadrahasyaṃ vaiśyasattama |
sammataṃ dharmarājasya sarvalokāmṛtapradam 98|
na yamaṃ yamalokaṃ ca na bhūtāṃghoradarśanān |

paśyaṃti vaiṣṇavā nūnaṃ satyaṃ satyaṃ mayoditam 99|
prāhāsmānyamunā bhrātā sadaiva hi punaḥpunaḥ |

bhavadbhirvaiṣṇavāstyājyā na te syurmamagocarāḥ 100|
smaraṃti ye sakṛdbhūtāḥ prasaṃgenāpi keśavam |
te vidhvastākhilāghaughā yāṃti viṣṇoḥ paraṃ padam 101|
durācāro duṣkṛto'pi sadācārarato'pi yaḥ |
bhavadbhiḥ sa sadā tyājyo viṣṇuṃ ca bhajate naraḥ 102|
vaiṣṇavo yadgṛhe bhuṃkte yeṣāṃ vaiṣṇavasaṃgatiḥ |
te'pi vaḥ parivāryāḥ syustatsaṃgahatakilbiṣāḥ 103|
itthaṃ vaiśyānuśāstyasmāndevo daṃḍadharaḥ sadā |
ato no vaiṣṇavā yāṃti rājadhānīṃ yamasya tu 104|
viṣṇubhaktiṃ vinā nṝṇāṃ pāpiṣṭhānāṃ viśāṃ vara |
upāyo nāsti nāstyanyaḥ saṃtartuṃ narakāṃbudhim 105|
śvapākamapi nekṣeta lokeṣṭaṃ vaiśya vaiṣṇavam |
vaiṣṇavo varṇabāhyo'pi punāti bhuvanatrayam 106|

etāvatā lamaghanirharaṇāya puṃsāṃ saṃkīrtanaṃ bhagavato guṇakarmanāmnām |
vikruśya putra maghavānyadajāmilo'pi nārāyaṇeti mriyamāṇa iyāya muktim 107|
narake tu ciraṃ magnāḥ pūrve ye ca kuladvaye |
tadaiva yāṃti te svargaṃ yadārcaṃti mudā harim 108|
viṣṇubhaktasya ye dāsā vaiṣṇavānna bhujaśca ye |
te tu kratubhujāṃ vaiśya gatiṃ yāṃti nirākulāḥ 109|
prārtharyadvaiṣṇavasyānnaṃ prayatnena vicakṣaṇaḥ |
sarvapāpaviśuddhyarthaṃ tadabhāve jalaṃ pibet 110|
goviṃdeti japanmaṃtraṃ kutracinmriyate yadi |
sa naro na yamaṃ paśyettaṃ ca nekṣāmahe vayam 111|
sāṃgaṃ samudraṃ sadhyānaṃ saṛṣiḥ chaṃdadaivatam |
dīkṣayāvidhivanmaṃtraṃ japedvai dvādaśākṣaram 112|
aṣṭākṣaraṃ ca maṃtreśaṃ ye japaṃti narottamāḥ |
tāndṛṣṭvā brahmahā śuddhyadbhrājate viṣṇuvatsvayam 113|
śaṃkhinaścakriṇo bhūtvā brahmābhyaṃtaragāminaḥ |

vasaṃti vaiṣṇave loke viṣṇurūpeṇa te narāḥ 114|
hṛdi sūrye jale vātha pratimā sthaṃḍilepi ca |
samabhyarcya hariṃ yāṃti narāstadvaiṣṇavaṃ padam 115|
athavā sarvadā pūjyo vāsudevo mumukṣubhiḥ |
śālagrāme maṇau cakre vajrakīṭavinirmite 116|
adhiṣṭhānaṃ hi tadviṣṇoḥ sarvapāpapraṇāśanam |
sarvapuṇyapradaṃ vaiśya sarveṣāmapi muktidam 117|
yaḥ pūjayeddhariṃ cakre śālagrāmaśilodbhave |
rājasūyasahasreṇa teneṣṭaṃ prativāsare 118|
sadāmanaṃti vedāṃtā brahmanirvāṇamacyutam |
tatprasādo bhavennṝṇāṃ śālagrāmaśilārcanāt 119|
mahākāṣṭhasthito vahnirmakhasthāne prakāśate |
yathā tathā harirvyāpī śālagrāme prakāśate 120|
api pāpasamācārāḥ karmmaṇyanadhikāriṇaḥ |
śālagrāmārcakā vaiśya naiva yāṃti yamālayam 121|

na tathā ramate lakṣmyāṃ na tathā svapure hariḥ |
śālagrāmaśilācakre yathā sa ramate sadā 122|
agnihotraṃ kṛtaṃ tena dattā pṛthvī sasāgarā |
yenārcito hariścakre śālagrāmaśilodbhave 123|
śilā dvādaśa bho vaiśya śālagrāmaśilodbhavāḥ |
vidhivatpūjitā yena tasya puṇyaṃ vadāmi te 124|
koṭidvādaśaliṃgaistu pūjitaiḥ svarṇapaṃkajaiḥ |

yatsyāddvādaśakāleṣu dinenaikena tadbhavet 125|
yaḥ punaḥ pūjayedbhaktyā śālagrāmaśilā śatam |
uṣitvā sa harerloke cakravarttīha jāyate 126|
kāmaiḥ krodhaiḥ pralobhaiśca vyāpto yatra narādhamaḥ |
so'pi yāti harerlokaṃ śālagrāmaśilārcanāt 127|
yaḥ pūjayecca goviṃdaṃ śālagrāme mudā naraḥ |
ābhūtasaṃplavaṃ yāvanna sa pracyavate divaḥ 128|
vinā tīrthairvinā dānairvinā yajñairvinā matim |

muktiṃ yāṃti narā vaiśya śālagrāmaśilārcanāt 129|
narakaṃ garbhavāsaṃ ca tiryaktvaṃ kṛmiyonitām |
na yāti vaiśya pāpo'pi śālagrāmaśilārcakaḥ 130|
dīkṣāvidhāna maṃtrajño yaścakre balimāharet |
gaṃgā godāvarī revā nadyo muktipradāśca yāḥ 131|
nivasaṃti hitāḥ sarvāḥ śālagrāmaśilā jale |
naivedyairvividhaiḥ puṣpairdhūpadīpairvilepanaiḥ 132|
gītavāditrastotrādyaiḥ śālagrāmaśilārcanam |
kurute mānavo yastu kalau bhaktiparāyaṇaḥ 133|
kalpakoṭisahasrāṇi ramate sannidhau hareḥ |
liṃgaistu koṭibhirdṛṣṭairyatphalaṃ pūjitaistu taiḥ 134|
śālagrāmaśilāyāstu hyekenāhnā hi tatphalam |
sakṛdabhyarcite liṃge śālagrāmaśilodbhave 135|
muktiṃ prayāṃti manujā nūnaṃ sāṃkhyena varjitāḥ |
śālagrāmaśilārūpī yatra tiṣṭhati keśavaḥ 136|

tatra devāḥ surā yakṣā bhuvanāni caturdaśa |
śālagrāmaśilāyāṃ tu yaḥ śrāddhaṃ kurute naraḥ 137|
pitarastasya tiṣṭhaṃti tṛptāḥ kalpaśataṃ divi |
ye pibaṃti narā nityaṃ śālagrāmaśilājalam 138|
paṃcagavyasahasraistu sevitaiḥ kiṃ prayojanam |
koṭitīrthasahasraistu sevitaiḥ kiṃ prayojanam 139|
toyaṃ yadi pibetpuṇyaṃ śālagrāmaśilāṃgajam |
śālagrāma śilā yatra tattīrthaṃ yojanatrayam 140|
tatra dānaṃ ca homaṃ ca sarvaṃ koṭiguṇaṃ bhavet |
śālagrāmaśilā toyaṃ yaḥ pibedbiṃdunā samam 141|
mātṛstanyaṃ punarnaiva sa pibedviṣṇubhāṅnaraḥ |
śālagrāma samīpe tu krośamātraṃ samaṃtataḥ 142|
kiṭakopi mṛto yāti vaikuṃṭhaṃ bhavanaṃ param |
śālagrāmaśilācakraṃ yo dadyāddānamuttamam 143|
bhūcakraṃ tena dattaṃ syātsaśailavanakānanam |

śālagrāmaśilāyā yo mūlyamutpādayennaraḥ 144|
vikretā cānumaṃtā yaḥ parīkṣāsu ca modate |
te sarve narakaṃ yāṃti yāvadābhūtasaṃplavam 145|
tataḥ saṃvarjayedvaiśya cakrasya krayavikrayam |
bahunoktena kiṃ vaiśya kartavyaṃ pāpabhīruṇā 146|
smaraṇaṃ vāsudevasya sarvapāpaharaṃ hareḥ |
tapastaptvā naro ghoramaraṇye niyateṃdriyaḥ 147|
yatphalaṃ samavāpnoti tannatvā garuḍadhvajam |
kṛtvāpi bahuśaḥ pāpaṃ naro mohasamanvitaḥ 148|
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pṛthivyāṃ yāni tīrthāni puṇyāṇyāyatanāni ca 149|
tāni sarvāṇyavāpnoti viṣṇornāmānukīrtanāt |

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nedṛśaṃ pāvanaṃ kiṃcittriṣu lokeṣu vidyate 153|
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yamunā candrabhāgā na tulyā haridinena tu 160|
anāyāsena yenātra prāpyate vaiṣṇavaṃ padam |
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dātāro naiva paśyaṃti tāṃ tāṃ vai yamayātanām 171|
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gaṃgodaṃ pāpahaṃ sadyaḥ pāpahāri satāṃ vacaḥ 175|
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tapo'dhyayana saṃpannastejasāṃ brahmaṇā samaḥ |
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bhūtānāṃ prāṇinaḥ śreṣṭhāḥ prāṇināṃ matijīvinaḥ 201|
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iti śrīpādme mahāpurāṇe svargakhaṃḍe ekatriṃśo'dhyāyaḥ 31|

English translation

Nārada said :

1. Then he (i.e., Vikuṇḍala) pleased in his mind, entertaining a doubt in his heart, and very much amazed and thinking in his mind (i.e., to himself), asked the messenger on the way (to heaven): “For what reason am I having (this) fruit?”

Vikuṇḍala said :

2. O best messenger, I am asking you (to clarify) an important doubt. We two were born in the same family. Also we have done similar deeds.

3-4. We equally met with a miserable death, and also saw Yama in the same way. How is it that my elder brother who did the same deeds as I, was thrown in hell? And how did I obtain heaven? (Please) remove (this) doubt of mine. O divine messenger, I see no reason why I should be in heaven.

The divine messenger said :

5-9. Mother, father, son, wife, sister, brother are relative to one’s birth and for the enjoyment (of the fruit) of his deeds. They are like a gathering of birds on the same tree. A man always attains the fruit of that act which he wilfully did. I am telling you the truth through affection (for you). Men get the good

or bad (fruit of) the acts they have done at different times, O vaiśya . One performs acts and he (alone) obtains its fruit. O vaiśya, someone does not enjoy or suffer for the acts of someone else. Your brother fell into the hell due to his very fierce sins. O pious one, because of your piety you will obtain heaven eternally.

Vikuṇḍala said :

10-11. O messenger, from my childhood, my mind was interested in sinful deeds and not in pious deeds. I have committed wicked deeds in this existence. O divine messenger, I do not know my (i.e., if I have done) good deed. If you know the pious acts that I have done, then be kind and tell them to me.

The divine messenger said :

12-20a. O vaiśya, listen to the religious merit that you have earned. I know it all. You do not know it quite positively. There was a brāhmaṇa (named) Sumitra who was Harimitra 's son and who had mastered the Vedas . His auspicious hermitage was on the right bank of Yamunā . O best of vaiśyas , in the forest you formed friendship with him; and due to his contact, you bathed for two Māgha months in the auspicious water of Yamunā which removes all sins. O lord of vaiśyas, by bathing for one month at that holy place named Pāpapraṇāśana which is well-known in the world, you were freed from all your sins. Due to the merit (collected by bathing) during the second month of Māgha you obtained heaven, O sinless one. Due to the efficacy of that religious merit always rejoice in the heaven. In the hells your brother (will suffer from) great tortures. He would be cut off with blades of swords; he would be rent with hammers; he would be pounded on slabs, and roasted in burning charcoals.

Hearing the words of the messenger and being afflicted by his brother's distress, he with his whole body covered with bristling hair and being miserable and endowed with modesty said sweet and clever words to the divine messenger:

20b-22. "O good one, friendship with the good even (over the distance) of seven steps gives good fruit. Realising (our) friendship, please oblige me. I, therefore, desire to hear (everything from you). I look upon you as omniscient. Be pleased and tell me by (doing) which deed men do not see Yama's world, and by (doing) which they go to hell."

The divine messenger said :

23-24. O vaiśya, you have asked well. Now your sins have perished. In pure hearts of men a thought for (obtaining) bliss, for final emancipation is produced. Though, due to my being in the service of someone else I have no time (to explain these things), yet through my affection for you I shall explain them according to my intellectual capacity.

25-29. Those (who) never harm others by (physical) deeds, by thought and speech, in whatever condition they may be, do not go to Yama's abode. Men who harm (other) creatures do not go to heaven even by (i.e., in spite of) their (reciting) Vedas, (giving) gifts, (practising) austerities or (performing) sacrifices. Harmlessness is (a) great (form of) piety. Harmlessness alone is a great penance. Harmlessness is a great gift. This is what the sages always say. Those men who are kind look upon mosquitoes, creeping animals, gad-flies, lice and men as on themselves. These men do not (get roasted) in heated charcoals, are not (fixed) on iron-stakes, are not stupefied, are not (thrown into) the river of corpses, do not meet with misery (imposed) by Yama.

30-34. Those who kill beings moving in water or on the ground here (i.e., on the earth) for their livelihood, get bound by Yama's cord and come to a miserable state. There they eat dog's flesh, drink pus and blood, and bitten by insects with their mouths (turned) down sink in the mud of marrow. Eating one another they live there for many kalpas . Having gone to (i.e., been born in) the species of insects, they for a long time become immobile. Then the cruel ones go to (i.e., are born in) hundreds of species of birds. Then they are born blind, or squint-eyed, deformed or lame. They are born poor, or bereft of a limb and such men kill (other) creatures.

35-41. Therefore, O vaiśya, a pious man longing for happiness in both the worlds—this one and the other one—should not do it (i.e., harm others) by means of physical (deeds) or thoughts or by words. Those who harm creatures do not obtain happiness in both the worlds. Those who do not harm creatures are afraid of nothing. As rivers flowing in a crooked way or straight enter the ocean, similarly all pious acts thoroughly enter harmlessness. O best of vaiśyas, he who has granted fearlessness to beings, has bathed at all holy places and is prepared for a sacrifice. O vaiśya, those who in this world follow the injunctions of the sacred texts, mixing up what is pious and what is impious, do not go to Yama's abode. A celibate, a householder, a hermit and an ascetic engaged in their own duties—all they live in heaven. All men of all castes and stages of life, with their senses controlled and behaving as (already) told, go eternally to heaven.

42-52a. Those who are engaged in performing sacrifices, digging wells and performing other acts of charity, those who are engaged in (performing) the five sacrifices, and those who are always full of compassion, never see Yama's abode. Those brāhmaṇas who have turned away from objects of sense, who are competent and are teachers of the Vedas, who are always engaged in worshipping fire, go to heaven. The Sun is the path (destination) of those whose faces are not sad, who are brave (though) surrounded by enemies, who die in battles. O vaiśya, thosewho cast their life while protecting a helpless woman, a brāhmaṇa who has sought their refuge, do not fall from heaven. O vaiśya, those who always protect the lame, the blind, the young, the old, the sick, the helpless and the poor, always rejoice in heaven. Those who, on seeing a cow plunged in mud or a brāhmaṇa sinking in disease, emancipate them, get the world of those who perform the horse sacrifice. Those (men) who give a morsel (of grass) to a cow, who always nurse cows, who do not mount upon a cow's back, live in heaven. Those men who have just made (i.e., dug) a ditch where (from) a cow (having drunk water) is free from thirst, go (straight) to heaven without even seeing Yama's world. Those brāhmaṇas who are always engaged in worshipping fire, deities, preceptors and brāhmaṇas, go to heaven. There is no end to piety (when) wells, tanks , lakes etc. (are constructed and) where animals living on land or in water drink (water) as they like. And even the wise describe him as one who is always intent upon giving gifts.

52b-59a. O best among vaiśyas, as the creatures drink profuse water, he (gets) eternal heaven (i.e., secures an eternal place in heaven) due to his belief in piety. Water is the (very) life of beings, and vitality depends upon water. Even those men who are sinners, are purified by taking a bath everyday. O vaiśya, a bath in the morning would remove external and internal impurity. A man, with his sins removed by bathing in the morning, would not go to hell. That man who eats without bathing is always an eater of filth. The manes and deities turn away from the man who does not bathe. A man without a bath is a sinner; a man without a bath is impure. A man who does not bathe suffers in hell and is born among male insects etc. Those again who bathe in a stream on a parvan day, never go to hell, nor are they born in mean species. Bad dreams and vicious thoughts always become fruitless in the case of men who purify themselves by taking a bath in the morning, O best among the vaiśyas.

59b-62. Men, by offering sesamum seeds or vessels full of sesamum seeds or sesamum seeds (of the measure) of a prastha , never go to the land of the lord of the dead (i.e., Yama). O Vikuṇḍala, having

given land, gold, a cow and the sixteen (types of) gifts and having (as a result of these gifts) gone (to heaven), men do not return from heaven. A wise man, having bathed on auspicious days and on Vyatīpāta and Saṃkrama (days), and having given something (on these) days never sinks in disaster. Donors never tread on the fearful hellish path. In this world they are not born in a poor family.

63-68. A man who is truthful, who always observes a vow of silence, who speaks agreeably, who is not given to anger, who is of a good conduct, who does not talk much, who is free from jealousy, who is always full of generosity, who is always full of pity for beings, who always preserves (i.e., keeps to himself) the weak points of others, who talks (only) about the virtues of others, who even mentally does not snatch the wealth, even of the measure of a blade of grass, of others—all these, O best of vaiśyas, do not experience the agony of hell. A man who blames others and who is heretical, is worse than even sinners. He is cooked in the hell till the destruction of the beings (i.e., till the deluge). A man who speaks harsh words, should be looked upon as having come from hell. There is no doubt, O best among the vaiśyas, that such a man meets with misery. An ungrateful man does not have expiation by (visiting) holy places or (practising) austerities. The man suffers from a terrible agony in hell for a long time.

69-71. That man who having controlled his senses and diet bathes at the holy places which are there on the earth, does not go to Yama's abode. A man should not commit a sin at a holy place and should not earn his livelihood at a holy place. Acceptance of gifts at a holy place should be renounced (i.e., gifts should not be accepted at a holy place). So also giving up one's religion for the sake of material gain should be avoided at a holy place. A sin committed at a holy place, also gifts received at a holy place do not give enjoyment. All this does not give enjoyment at a holy place. Why should one go to hell (by doing these things at a holy place)?

72-77. A man who has once (only) bathed in Gaṅgā , and is purified by the water of Gaṅgā, does not go to hell, even though he has committed a heap of sins. We have heard that vows, gifts, penance, sacrifices and other pious acts are not equal to the bath with the drops of the water of Gaṅgā. O vaiśya, that mean man who says that Gaṅgā is like other holy places, goes to a great, terrible hell. The element of the water (of Gaṅgā) oozes piety; it has dropped from the feet of Viṣṇu . That water of Gaṅgā which is held by Śiva on his head, is Brahman itself which is qualityless and which is beyond Prakṛti . There is no doubt about this. What would equal it within the range of the universe? A man who would say 'Gaṅgā, Gaṅgā' even at a distance of hundreds of yojanas , does not go to hell. What can be equal to her? The act giving (i.e., taking one to) hell cannot be instantly burnt by any other (means than the water of Gaṅgā).

78. O vaiśya, that man who though fit to accept gift does not accept it, shines in the form of a star in the sky.

79ab. Those who take out a cow from mud, who take care of the sick, and who die in a cattleshed, (become) stars in the sky.

79c-83. Those who are wholly devoted to prāṇāyāma (i.e., restraining their breath) during the mental recitation of the names of a deity, get their sins destroyed, even though they are sinners, by them (i.e., prāṇāyāmas) only, and do not see Yama's world. O vaiśya, the sixteen prāṇāyāmas evidently purify even the killer of a brāhmaṇa when practised day after day. Prāṇāyāma is equal to austerities that are practised or vows and restraints that are observed or to a thousand cows given as a gift. Prāṇāyāma is equal to (the fruit of) a drop of water taken on the tip of a Kuśa , which a man would drink month after month for a full hundred years. A man reduces to ashes within a moment all the sin which is great or small by means of prāṇāyāma.

84-86. O best of men, those excellent men who look upon another's wife as their mother, never go to (i.e., experience) agony of (i.e., given by) Yama. O vaiśya, he who does not enjoy another's wife even mentally, is with the two worlds (i.e., enjoys both of them). He has supported the earth. Therefore, those who are endowed with piety, should give up enjoying another's wife. (Enjoying) another's wife leads to twenty-one hells. [1]

87. O best of the vaiśyas, those in whose minds desire for (enjoying) other's wives does not arise go to the world of gods, and not to Yama.

88. He who is not conquered by anger, (even though) causes of anger are present, must be looked upon as one who has conquered heaven and as a wrathless man on the earth.

89-90. A son who adores his mother and father like deities (even) before they have reached old age does not go to Yama. O best of vaiśyas, men who adore their preceptor with greater devotion than their father, become guests (i.e., are honoured as guests) in Brahmā 's world.

91-92. And here women are blessed who guard their character. By spoiling their character women go to the very terrible world of Yama. By avoiding the company of the wicked women should always preserve their character; for, O vaiśya, there is no doubt that by means of (the preservation of) their character women get (i.e., reach) the best heaven.

93. Misery is enjoined for him who performs a śūdra 's domestic sacrifice and does what is prohibited; and he obtains a position in hell.

94-97. Those, who ponder over sacred texts, who are engrossed in Vedic studies, who narrate and recite Purāṇas , who expound the smṛtis (i.e., codes of law), who propound the laws of good conduct, who are adept in the Vedāntas (i.e., the Upaniṣads), have sustained this world. With their sins destroyed by the virtue of that particular study, all of them go to Brahmā's world where there is no delusion. Even Vedas adore him who gives knowledge arising out of the sacred Vedic texts to an ignorant person, and (who therefore) cuts off the bond of mundane existence.

98-119. O best vaiśya, listen to this wonderful secret which is approved by Dharmarāja and which gives nectar to all the worlds. The devotees of Viṣṇu do not see Yama or Yama's world or beings of a horrible appearance. I have told the truth, (and) the truth (only). The brother of Yamunā (i.e., Yama) has always and repeatedly told us: "You have to spare the devotees of Viṣṇu; they should not come within my power. Those beings who (even) once (or) occasionally remember Viṣṇu with all the heaps of their sins destroyed, go to the highest position of Viṣṇu. You should also always spare a man who adores Viṣṇu, even though he is of a bad conduct or a sinner who is devoted to good practices. You should also spare the man at whose house a devotee of Viṣṇu eats or those (men) who are in the company of a devotee of Viṣṇu, (since) their sins are destroyed due to his company." O vaiśya, the god holding the (chastising) rod, always instructs us like this. Therefore, the devotees of Viṣṇu never go to the capital city of Yama. O best among the vaiśyas, for crossing the ocean of hell there is no other means than devotion to Viṣṇu for the most sinful persons. O vaiśya, a man should not investigate an outcast who is a devotee of Viṣṇu. A devotee of Viṣṇu, even if he is an outcast, purifies the three worlds. Thus, for fully removing the dirt of sins men should repeat the virtues, acts and names of the lord, since, even the sinner Ajāmila crying 'O son Nārāyaṇa ' while dying, obtained salvation. When men gladly worship Viṣṇu, all those (ancestors of them) who have sunk in hell for a long time and the two families (i.e., of the father and of the mother) go to heaven. O vaiśya, those who are servants of a Viṣṇu's devotee and who eat food from a Viṣṇu's devotee, go without being perplexed to the position of (the followers of Viṣṇu), the enjoyers of sacrifices. A man should with effort desire food from a Viṣṇu's devotee for purification from all sins. In its absence he should drink water. (Even) if a man muttering the hymn ('

Govinda ...') dies anywhere, he does not see Yama, nor do we see him. He should fully recite the hymn consisting of twelve syllables with the mudrās (i.e., particular positions of the fingers) with meditation, with (the name of) the sage, metre and deity, with (i.e., after) initiation and in the proper manner. On seeing the best men who mutter the best hymn consisting of eight syllables, a killer of a brāhmaṇa would be purified and himself shines like Viṣṇu. Those men, being the possessors of conches and discs (i.e., resembling Viṣṇu), entering Brahma , live in the form of Viṣṇu in the heaven of Viṣṇu. Men having properly worshipped Viṣṇu (residing) in the heart, in the sun, in water or on the altar of the idol, reach Viṣṇu's position. Or, those who desire salvation, should always worship Viṣṇu in a śālagrāma (stone), a gem, or a disc made of steel particles; for, O vaiśya, it is the abode ofViṣṇu, which destroys all sins, which gives all religious merit and which gives salvation to all. He who would worship Viṣṇu on a disc made of the śālagrāma stone, has everyday performed a thousand Rājasūya sacrifices. The Vedāntas (i.e., the Upaniṣads) always look upon Viṣṇu, as Brahman, the Supreme Spirit. By worshipping the śālagrāma stone men would obtain his favour.

120-123. As the fire residing in a large wood shines at the place of sacrifice, in the same way the all-pervading Viṣṇu shines in the śālagrāma. O vaiśya, worshippers of śālagrāma, even though they are of a sinful conduct or are not entitled to (religious) rites, do not certainly go to Yama's abode. Viṣṇu does not as much rejoice with Lakṣmī or in his own city, as he always rejoices in the disc on the śālagrāma stone. He, who has worshipped Viṣṇu on the disc made of the śālagrāma stone, has performed agnihotra or given the earth with the ocean (as a gift).

124-146a. I shall tell you of the religious merit of him who has duly worshipped the twelve stones produced from śālagrāma rock. That (merit) which would be (obtained) by worshipping with golden lotuses twelve crores of Phalluses twelve times would be (obtained) in a day only (by worshipping a śālagrāma). He who would devoutly worship a hundred śālagrāma stones, would, after living with Viṣṇu, be born as a sovereign emperor here (i.e., on the earth). A mean man pervaded by passions, anger or greed also goes to Viṣṇu's heaven by worshipping a śālagrāma stone. The man who with joy would worship Viṣṇu in a śālagrāma stone, does not fall from heaven till deluge. O vaiśya, men obtain salvation (merely) by worshipping a śālagrāma stone without (visiting) holy places, without (giving) gifts, and without (performing) sacrifices or without (having any) thought (about it). O vaiśya, the worshipper of a śālagrāma stone, even though he is a sinner, does not go to hell, is (not conceived) in a womb, is not born in a species of birds, or insects, and also he who, conversant with the rite of initiation, its procedure and hymn, would offer an oblation to the disc (does not go to hell). All rivers—Gaṅgā, Godāvarī and Revā which give salvation, abide in the water of śālagrāma. A man who being highly devoted worships in Kaliyuga a śālagrāma by means of various offerings of eatables, flowers, incense, lights, smearings, songs, musical instruments, hymns, rejoices in the company of Viṣṇu for a thousand crores of kalpas. That fruit which is seen (to be obtained) by worshipping and extolling crores of phalluses, is had (by the worship) of a śālagrāma (just) for a day. Men devoid of reasoning on worshipping a phallus made of śālagrāma stone (even) once, go to (i.e., obtain) salvation. Gods, deities, yakṣas and the fourteen worlds live there where Viṣṇu in the form of the śālagrāma stone lives. The manes of the man who has faith in the śālagrāma stone remain pleased in heaven for a hundred kalpas. What is the use of drinking thousand (times) the five products of cow for the men who everyday drink the water from a śālagrāma stone? So also what is the use of visiting thousands of crores of holy places, if a man would drink the auspicious water from the śālagrāma stone? Where there is a śālagrāma stone, there (within a distance of) three yojanas all gifts (given) and sacrifices (performed) would be a crorefold effective. A man devoted to Viṣṇu, who would drink water equal to (i.e., of the measure of) a dropfrom the śālagrāma stone, would never again drink mother's milk (i.e., would not be born). Even an insect which dies within the distance of a krośa in the vinicity [vicinity?] of a śālagrāma goes to the excellent world ofViṣṇu. He who gives the excellent gift, viz. a disc of the

śālagrāma stone, has given the globe along with mountains, groves and forests. A man who would beget money (by trading in) the śālagrāma stone, a seller (of the stone) and one who approves of (such sale), and he who takes delight in testing (the stone)—all these go to hell (and live there) till deluge. Therefore, O vaiśya, a man should avoid the purchase or sale of the disc.

146b-151a. O vaiśya, what is the use of prolixity? A man who is afraid of sins, should always do the mental recitation of the name of Vāsudeva , i.e., Viṣṇu, which removes all sins. A man obtains that fruit by saluting Garuḍa -bannered (Viṣṇu), which he, with his senses controlled, obtains by practising severe penance in a forest. A man, even after having committed, (due to) being full of delusion, many sins, goes to Viṣṇu who removes all sins, (and) not to hell. By reciting the names of Viṣṇu a man obtains (the fruit of having visited) all those holy places and sacred abodes. Those devoted ones who resort to god Viṣṇu, the holder of the Śārṅga (bow), do not reside in the same world as Yama, and would not have a hell as their abode.

15lb-152a. O vaiśya, one who is a devotee of Viṣṇu and who censures Śiva would not obtain (i.e., go to) Viṣṇu's heaven; he goes to a great hell.

152b-164. It is heard from Lomaśa that if a man by chance observes fast on the eleventh day of a month, he does not undergo agony (caused) by Yama. There is nothing else that is as purifying as this in the three worlds. Both the days (i.e., the two ekādaśī days) of Viṣṇu destroy sins. O best among vaiśyas, as long as a creature does not observe a fast on the day sacred to Viṣṇu, sins live in his body. Thousands of horse sacrifices and hundreds of Rājasūya (sacrifices) are not equal (even) to a sixteenth part of (the merit due to) a fast on the eleventh day. All that sin which men have committed with the eleven organs (of cognition and action), O vaiśya, perishes by (observing) the fast on the eleventh day. There is no other (vow bringing) merit like the (fast on) the ekādaśī (day). Even those who have observed (the ekādaśī-fast) under some pretext, do not go under the sway of the son of the Sun (i.e., Yama). It grants heaven and salvation; it gives good health. It gives a good wife; it gives sons that live (i.e., that do not die before the parents). O vaiśya, Gaṅgā, Gayā , Kāśī , Puṣkara or even any place sacred to Viṣṇu cannot be equated to the day of Viṣṇu (i.e., ekādaśī). Yamunā and Candrabhāgā are not equal to Viṣṇu's day (i.e., ekādaśī) by which the position of Viṣṇu is obtained without any effort. O vaiśya, by keeping awake during the night and observing a fast on Viṣṇu's day a man certainly emancipates ten ancestors of the father's family, ten of the mother's family and ten of the wife's (family). Those, who have given up attachment to the pairs (of opposites), who have made him (i.e., Viṣṇu) having the enemy of serpents (i.e., Garuḍa) as his banner as their abode, who wear garlands, who have put on yellow garments, go to Viṣṇu's abode. A sinner who observes a fast in his childhood, youth or old age on the ekādaśī day, does not meet with a great misery, O best among vaiśyas.

I65-167a. Men go to heaven by having observed a fast for three nights or having bathed at holy places or by having donated gold, sesamum seeds and cows. O vaiśya, those who do not bathe at the sacred places or who have not given (a gift of) gold or who have not practised penance are unhappy everywhere. I have told you in brief what piety is. I have defined hell (also).

167b-170. (A man should have) no malice towards any being by words, thoughts or physical acts. (He should) control (his) senses; (he should give) gifts; (he should) worship Viṣṇu; and should always properly follow the duties pertaining to the caste and stage of life. O vaiśya, a man who desires (to go to) heaven should never tell (anyone) about his penance and gifts. He should thus give according to his capacity and with a desire for his own well-being sandals, garments, food, leaves, roots, fruits and water. O vaiśya, even a poor man should make his day productive.

171-174. In this world and in the next one what is not given does not come (to help a man). The donors do not meet with the agonies (inflicted) by Yama. They have a long life and repeatedly become wealthy.

What is the use of talking much in this matter? People meet with misery by wicked deeds. Men (engaged) in pious works everywhere and at all times go up to heaven. Therefore, (right) from childhood one should collect religious merit. Thus I have told you everything. What else do you desire to hear?

Vikuṇḍala said :

175-179 O gentle sir, having heard your words my mind is pleased. The water of Gaṅgā instantly removes sins. (So also) the words of the good remove sins instantly. To oblige (others), to talk agreeably is the natural virtue of the good. Who makes the moon, the orb of (i.e., containing) nectar, cold? O you divine messenger, then tell me through pity towards me who am asking you, how can my brother have instant acquital from hell?

Hearing these words of (i.e., uttered by) him, the divine messenger, observing meditation for a moment, and being tied by the bond of friendship (with Vikuṇḍala) said: “O vaiśya, if you desire heaven for your brother, then give him all the religious merit that you have collected in your eighth existence.”

Vikuṇḍala said :

180. What is that religious merit? How was it produced? Which was my former existence? O messenger, tell all that to me so that I shall quickly give (my religious merit to my brother.)

The dive messenger said :

181-189. O vaiśya, listen, I shall explain to you that merit with its cause. Formerly in the holy Madhuvana lived a sage named Śākuni . He was endowed with penance and learning, and was equal to Brahman in lustre. He begot nine sons like planets on (his wife) Revatī : Dhruva , Śīla , Budha , Tārā , and Jyotiṣmat , as the fifth. These maintained sacred fire and took delight in household duties. Nirmoha , Jitakāma, Dhyānakośa and Guṇādhika—these four sons of the brāhmaṇa were detached from the householder’s life. Being free from all desires they took to the fourth stage of life. They lived in the same village. They all were detached and had no possessions. They were devoid of hopes, did not exert themselves, and looked equally upon a clod, a stone and gold. They covered themselves with anything; they ate whatever (they got). They received (food etc. only) in the evening; and they were greatly intent on meditating on Viṣṇu, They had overcome sleep; they had controlled their diet; they endured wind and cold. Looking upon the entire mobile and immobile world as Viṣṇu’s form, they easily roamed over the earth. They remained quiet with (i.e., did not talk to) one another. The meditating saints did not perform any act for (personal) gain. They had achieved knowledge, had no doubt and were conversant with the modifications of thought (cidvikāra).

190-200a. Thus, these, oppressed by hunger and thirst came in the noon to the house of you, a brāhmaṇa, who were in your eighth existence staying with the members of your family like the son and the wife in Madhyadeśa . You saw them in the courtyard of your house when offerings were being made to all deities (before meals). With faltering words, with tears in your eyes, with joy and confusion, you greeted them all by prostrating before them respectfully, by saluting their feet by (keeping your) head (on their feet) and joining (the palms of) your hands in obeisance and with sweet and agreeable words: “Today my existence is fruitful, so also my life is fruitful. Today Viṣṇu is pleased with me. Today I have secured a protector, and am purified. Today I am blessed, my house is blessed, members of my family are blessed today, my parents are blessed today, my cows, my learning, my

wealth are blessed today, since I have seen your feet removing the three (kinds of) miseries, for seeing you is as fortunate as seeing Viṣṇu himself". Having thus adored them and having washed their feet (with water) you held that (water) on your head with great devotion, O best among the vaiśyas. O vaiśya,you held the water (used) for (washing their) feet on your head. Having worshipped them with sandal (-paste), flowers, sacred rice-grains, incense and lamps with devotion, you fed them with excellent food. The great ascetics were pleased and rested in your house at night meditating upon the highest Brahman which is regarded as the light of lights.

200b-206. O best vaiśya, I cannot describe (even) with a thousand mouths the religious merit which you secured by (your showing) hospitality to them. Among the beings creatures are superior; among creatures the intellectuals are superior. Among the intellectuals gods are superior. Among men brāhmaṇas are superior. Among brāhmaṇas the learned are superior; among the learned those of firm determination are superior. Among those superior are those who carry out their determinations into action. Among them superior are those who know Brahman. Therefore, they are to be very much adored, and so they are best in the three worlds. O best among the vaiśyas, their company destroys great sins. The knowers of Brahman taking rest in the house of a householder and pleased thereby destroy in a moment the sins collected from one's birth. A sage staying (in a householder's home) for a night completely burns the householder's sins accumulated upto his death. Give that religious merit to your brother, by which he will be liberated.

207-209. Hearing these words of the messenger, he quickly gave his merit (to his brother). The brother too came out of hell with his mind pleased. Being honoured with a shower of flowers by gods they went to heaven. Well honoured by the two (brothers) the messenger went as he had come. The son of a vaiśya, having heard the messenger's words which enlightened the entire world, which were like the words of the Veda , having emancipated his brother by giving him the merit of his deeds, went with him to the excellent world of the lord of gods.

210. O king, he who would recite or hear this account, would, being free from grief, obtain the fruit of (presenting) a thousand cows.

[1]: [1] : Narakān Ekaviṃśati—The twenty-one hells according to the Manusmṛti (IV. 88-90) are as follows: Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Kālasūtra, Mahānaraka, Saṃjīvana, Mahāvīci, Tapana, Sampratāpana, Saṃhāta, Sakākola, Kuḍmala, Pratimūrtika, Lohaśaṅku, Ṛjīṣa, Panthāna, Śālmalī, Vaitaraṇī, Asipatravana, Lohadāraka.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 32

Sugandha, Arundhatīvaṭa, Sindhuprabhava etc.

Chapter 239 of 693 · 25 detected Sanskrit verse markers

Sanskrit

नारदउवाच-
ततो गच्छेत राजेंद्र सुगंधंलोकविश्रुतम् ।
सर्वपापविशुद्धात्मा ब्रह्मलोके महीयते १।
रुद्रावर्तं ततो गच्छेत्तीर्थसेवी नराधिप ।
तत्र स्नात्वा नरो राजन्स्वर्गलोके महीयते २।
गंगायाश्च नरश्रेष्ठ सरस्वत्याश्च संगमे ।
स्नातोऽश्वमेधमाप्नोति स्वर्गलोकं च गच्छति ३।
तत्र कर्णह्रदे स्नात्वा देवमभ्यर्च्य शंकरम् ।
न दुर्गतिमवाप्नोति स्वर्गलोकं च गच्छति ४।
ततः कुब्जाम्रकं गच्छेत्तीर्थसेवी यथाक्रमम् ।
गोसहस्रमवाप्नोति स्वर्गलोकं च गच्छति ५।
अरुंधतीवटं गच्छेत्तीर्थसेवी नराधिप ।
सामुद्रकमुपस्पृश्य त्रिरात्रोपोषितो नरः ६।
गोसहस्रफलं विंद्यात्स्वर्गलोकं च गच्छति ।
ब्रह्मावर्तं ततो गच्छेद्ब्रह्मचारी समाहितः ७।

अश्वमेधमवाप्नोति स्वर्गलोकं च गच्छति ।
यमुनाप्रभवं गच्छेत्समुपस्पृश्य यामुनम् ८।
अश्वमेधफलं लब्ध्वा ब्रह्मलोके महीयते ।
दर्वीसंक्रमणं प्राप्य तीर्थं त्रैलोक्यविश्रुतम् ९।
अश्वमेधमवाप्नोति स्वर्गलोकं च गच्छति ।
सिंधोश्च प्रभवं गत्वा सिद्धगंधर्वसेवितम् १०।
तत्रोष्य रजनीः पंच दद्याद्बहुसुवर्णकम् ।
अथ देवीं समासाद्य नरः परमदुर्गमाम् ११।
अश्वमेधमवाप्नोति गच्छेच्चौशनसीं गतिम् ।
ऋषिकुल्यां समासाद्य वसिष्ठं चैव भारत १२।
वसिष्ठं समतिक्रम्य सर्वे वर्णा द्विजातयः ।
ऋषिकुल्यां नरः स्नात्वा ऋषिलोकं प्रपद्यते १३।
यदि तत्र वसेन्मासं शाकाहारो नराधिप ।
भृगुतुंगं समासाद्य वाजिमेधफलं लभेत् १४।
गत्वा वीरप्रमोक्षं च सर्वपापैः प्रमुच्यते ।

कार्तिकमाघयोश्चैव तीर्थमासाद्य दुर्लभम् १५।
अग्निष्टोमातिरात्राभ्यां फलं प्राप्नोति पुण्यकृत्।
ततः संध्यां समासाद्य विद्यातीर्थमनुत्तमम् १६।
उपस्पृशेत्स विद्यानां सर्वासां पारगो भवेत्।
महाश्रमे वसेद्रात्रिं सर्वपापप्रमोचने १७।
एककालं निराहारो लोकान्संवसते शुभान्।
षष्ठकालोपवासेन मासमुष्य महालये १८।
तीर्णस्तारयते जंतून्दशपूर्वान्दशापरान्।
दृष्ट्वा माहेश्वरं पुण्यं परं सुरनमस्कृतम् १९।
कृतार्थः सर्वकृत्येषु न शोचेन्मरणं क्वचित्।
सर्वपापविशुद्धात्मा विंद्याद्बहुसुवर्णकम् २०।
अथ वेतसिकां गच्छेत्पितामहनिषेविताम्।
अश्वमेधमवाप्नोति गतिं च परमां व्रजेत् २१।
अथ सुंदरिकां तीर्थं प्राप्य सिद्धनिषेविताम्।
रूपस्य भागी भवति दृष्टमेतत्पुरातनैः २२।

ततो ब्राह्मणिकां गत्वा ब्रह्मचारी समाहितः।
पद्मवर्णेन यानेन ब्रह्मलोकं प्रपद्यते २३।
ततश्च नैमिषं गच्छेत्पुण्यं द्विजनिषेवितम्।
तत्र नित्यं निवसति ब्रह्मा देवगणैः सह २४।
नैमिषं प्रार्थयानस्य पापस्यार्द्धं प्रणश्यति।
प्रविष्टमानस्तु नरः सर्वपापात्प्रमुच्यते २५।

Roman transliteration

nāradauvāca-
tato gaccheta rājeṃdra sugaṃdhaṃlokaviśrutam |
sarvapāpaviśuddhātmā brahmaloke mahīyate 1|
rudrāvartaṃ tato gacchettīrthasevī narādhipa |
tatra snātvā naro rājansvargaloke mahīyate 2|
gaṃgāyāśca naraśreṣṭha sarasvatyāśca saṃgame |
snāto'śvamedhamāpnoti svargalokaṃ ca gacchati 3|
tatra karṇahrade snātvā devamabhyarcya śaṃkaram |
na durgatimavāpnoti svargalokaṃ ca gacchati 4|
tataḥ kubjāmrakaṃ gacchettīrthasevī yathākramam |
gosahasramavāpnoti svargalokaṃ ca gacchati 5|
aruṃdhatīvaṭaṃ gacchettīrthasevī narādhipa |
sāmudrakamupaspṛśya trirātroṣito naraḥ 6|
gosahasraphalaṃ viṃdyātsvargalokaṃ ca gacchati |
brahmāvarttaṃ tato gacchedbrahmacārī samāhitaḥ 7|

aśvamedhamavāpnoti svargalokaṃ ca gacchati |
yamunāprabhavaṃ gacchetsamupaspṛśya yāmunam 8|
aśvamedhaphalaṃ labdhvā brahmaloke mahīyate |
darvīsaṃkramaṇaṃ prāpya tīrthaṃ trailokyaviśrutam 9|
aśvamedhamavāpnoti svargalokaṃ ca gacchati |
siṃdhośca prabhavaṃ gatvā siddhagaṃdharvasevitam 10|

tatroṣya rajanīḥ paṃca dadyādbahusuvarṇakam |
atha devīṃ samāsādya naraḥ paramadurgamām 11|
aśvamedhamavāpnoti gaccheccauśanasīṃ gatim |
ṛṣikulyāṃ samāsādya vasiṣṭhaṃ caiva bhārata 12|
vasiṣṭhaṃ samatikramya sarve varṇā dvijātayaḥ |
ṛṣikulyāṃ naraḥ snātvā ṛṣilokaṃ prapadyate 13|
yadi tatra vasenmāsaṃ śākāhāro narādhipa |
bhṛgutuṃgaṃ samāsādya vājimedhaphalaṃ labhet 14|
gatvā vīrapramokṣaṃ ca sarvapāpaiḥ pramucyate |

kārtikamāghayoścaiva tīrthamāsādya durlabham 15|
agniṣṭomātirātrābhyāṃ phalaṃ prāpnoti puṇyakṛt |
tataḥ saṃdhyāṃ samāsādya vidyātīrthamanuttamam 16|
upaspṛśetsa vidyānāṃ sarvāsāṃ pārago bhavet |
mahāśrame vasedrātriṃ sarvapāpapramocane 17|
ekakālaṃ nirāhāro lokānsaṃvasate śubhān |
ṣaṣṭhakālopavāsena māsamuṣya mahālaye 18|
tīrṇastārayate jaṃtūndaśapūrvāndaśāparān |
dṛṣṭvā māheśvaraṃ puṇyaṃ paraṃ suranamaskṛtam 19|
kṛtārthaḥ sarvakṛtyeṣu na śocenmaraṇaṃ kvacit |
sarvapāpaviśuddhātmā viṃdyādbahusuvarṇakam 20|
atha vetasikāṃ gacchetpitāmahaniṣevitām |
aśvamedhamavāpnoti gatiṃ ca paramāṃ vrajet 21|
atha suṃdarikāṃ tīrthaṃ prāpya siddhaniṣevitām |
rūpasya bhāgī bhavati dṛṣṭametatpurātanaiḥ 22|

tato brāhmaṇikāṃ gatvā brahmacārī samāhitaḥ |
padmavarṇena yānena brahmalokaṃ prapadyate 23|
tataśca naimiṣaṃ gacchetpuṇyaṃ dvijaniṣevitam |
tatra nityaṃ nivasati brahmā devagaṇaiḥ saha 24|
naimiṣaṃ prārthayānasya pāpasyārddhaṃ praṇaśyati |
praviṣṭamānastu naraḥ sarvapāpātpramucyate 25|

English translation

Nārada said :

1-2, Thence, O best of kings, a man should go to Sugandha , well-known in the world. With his soul freed from all sins, he is honoured in Brahmā 's world. O king, from there a pilgrim should go to Rudravarta . O king, a man having bathed there, is honoured in heaven.

3-4. O best of men, a man who has bathed at the confluence of Gaṅgā and Sarasvatī obtains (the fruit of) a horse sacrifice and goes to heaven. Having bathed at Karṇahrada there and having worshipped Śiva , he does not meet with misery and goes to heaven.

5-7a. Thence the pilgrim should in due succession go to Kubjā . (Thereby) he obtains (the fruit of having given) a thousand cows and goes to heaven. Thence, O king, a pilgrim should go to Arundhatīvaṭa . Having bathed at Samudraka and having fasted for three nights a man would obtain the fruit of (having presented) a thousand cows and goes to heaven.

7b-10a. Being controlled and calm, he should then go to Brahmāvarta . He obtains the (fruit of a) horse sacrifice, and goes to heaven. Having bathed in the water of Yamunā he should go to (the holy place called) Yamunāprabhava . Having obtained the fruit of a horse sacrifice he is honoured in heaven. Having reached the sacred place called Darvīsaṃkramaṇa, well-known in the three worlds, he obtains (the fruit of) a horse sacrifice and goes to heaven.

10b-13a. Then having gone to (the holy place called) Sindhuprabhava , the source of Sindhu , resorted to by siddhas and gandharvas and having stayed there for five nights, he should give much gold. Then having reached (the holy place of) the goddess very difficult to reach a man obtains (the fruit of) a horse sacrifice and would go to the position of Śukra . Having reached Ṛṣikulyā and Vasiṣṭha also, O descendent of Bharata , and having crossed Vasiṣṭha all the castes become (like) brāhmaṇas .

13b-14. A man having bathed at Ṛṣikulyā goes to the world of sages, if, O king, he, subsisting on vegetables, lives there for a month. Having reached Bhṛgutuṅga he would obtain the fruit of a horse sacrifice.

15-17a. O hero, having gone to Pramokṣa he is free from all sins. A pious man having reached (this) holy place difficult to reach in (the months of) Kārtika and Mārgaśīrṣa obtains the fruit of Agniṣṭoma and Atirātra (sacrifices). Thence having reached Sandhyā and the excellent Vidyātīrtha he should bathe (there). He becomes a master of all lores.

17b-18a. Fasting once a day he should stay for a night at Mahāśrama which frees (a man) from all sins. He (thereby) lives in holy worlds.

18b-21. By living for a month at Mahālaya and by taking food once in three days he having himself crossed (the ocean of the mundane existence) emancipates the creatures—ten preceding and ten succeeding (members of his family). Having seen the very auspicious Maheśvara saluted by gods a man having got all his objects, should not at all grieve for death. He with his soul purified from all sins would obtain much gold. Then he should go to Vetasikā resorted to by the Grandsire. (Thereby) he obtains (the fruit of) a horse sacrifice and would go the highest position.

22-23. Then having reached the holy place (called) Sundarikā resorted to by siddhas, he possesses handsomeness (i.e., becomes handsome). This has been observed by the ancients. Then, being controlled and calm, he, having gone to Brāhmaṇikā, goes to Brahmā's world in a car having the colour of a lotus.

24-29. Thence he should go to Naimiṣa , the auspicious (place) resorted to by brāhmaṇas. Brahmā always resides there with hosts of gods. Half the sin of him who desires (to go to) Naimiṣa, perishes. A man on just entering it is freed from the entire sin. A wise man intent on (visiting) holy places, should stay there—at Naimiṣa—for a month. O descendant of Bharata, whichever holy places are there on the earth are (present) at Naimiṣa. Being restrained and with his diet controlled a man having bathed (i.e. who bathes) there obtains the fruit of a Rājasūya sacrifice, (and), O best among the Bharatas , purifies (the members of) his family up to the seventh (descendant). The wise say that he who wholly devoted to fasting would cast his life at Naimiṣa, would stay in heaven and rejoice there. O best of kings, Naimiṣa is always pure and holy.

30. A man, having gone to Gaṅgodbheda and having stayed there for three nights obtains (the fruit of) a Vājapeya (sacrifice) and would always be one with Brahman .

31. Having reached Sarasvatī he should offer oblations to the deities in the form of his manes. There is no doubt that he rejoices in the worlds of the Sārasvatas .

32. O king, thence a pilgrim should go to (the holy place called) Bāhudā . By staying there for a night he is honoured in heaven.

33a. The man obtains the fruit of a Devasatra sacrifice.

33b-34a. Thence he should go to the holy place (called) Rajanī surrounded by meritorious persons. Engaged in worshipping the manes and deities, he would obtain (the fruit of) a Vājapeya (sacrifice).

34b-39a. Having reached (the holy place called) Vimalāśoka he shines like the moon. Having stayed there for a night he is honoured in heaven. Thence he should go to Gopratāra, an excellent holy place (on the bank) of Sarayū , where (-from) Rāma with his servants, army and vehicles, after having left his house, went to heaven due to the prowess of that holy place. Due to Rāma's favour and exertion, O king, a man bathing at that holy place, viz. Gopratāra, has his soul purified of all sins and is honoured in heaven. O you descendant of Kuru , a man having bathed at Rāmatīrtha on (the bank of) Gomatī , obtains (the fruit of) a horse sacrifice and purifies his own family.

39b-40. Then, O best of Bharatas, there is a sacred place called Śatasāhasraka . Being restrained and with his diet controlled, a man, having bathed there, obtains the meritorious fruit (of giving away) a thousand cows, O best of Bharatas.

41-42a. Then a pious man should go to the excellent (holy place called) Ūrdhvasthāna. Having bathed at Koṭitīrtha and having worshipped Guha , O king, a man would obtain the fruit of (giving) a thousand cows, and becomes bright.

42b-44. Then having gone to Vārāṇasī and having worshipped the bull-bannered god (i.e. Śiva) and having bathed at Kapilāhrada, he would obtain the fruit of a Rājasūya (sacrifice). O lord of kings, having reached the Mārkaṇḍeya tīrth a difficult to reach, on the confluence of Gomatī and Gaṅgā, well-known in the world, he obtains the fruit of a ho rse sacrifice and would emancipate his (own) family.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 33

The Merits of Vārāṇasī

Chapter 240 of 693 · 66 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वाराणस्याश्च माहात्म्यं संक्षेपात्कथितं त्वया ।
विस्तरेण मुने ब्रूहि तदा प्रीणाति मे मनः १।
नारद उवाच-।
अत्रेतिहासं वक्ष्यामि वाराणस्या गुणाश्रयम् ।
यस्य श्रवणमात्रेण मुच्यते ब्रह्महत्यया २।
मेरुशृंगे पुरा देवमीशानं त्रिपुरद्विषम् ।
देवासनगता देवी महादेवमपृच्छत ३।
देव्युवाच-।
देवदेव महादेव भक्तानामार्तिनाशन ।
कथं त्वां पुरुषो देवमचिरादेव पश्यति ४।
सांख्ययोगस्तथा ध्यानं कर्मयोगोऽथ वैदिकः ।
आयासबहुला लोके यानि चान्यानि शंकर ५।
येन विश्रांतचित्तानां योगिनां कर्मिणामपि ।
दृश्यो हि भगवान्सूक्ष्मः सर्वेषामथ देहिनाम् ६।

एतद्ह्युत्तमं ज्ञानं गूढं शक्रादिसेवितम् ।
हिताय सर्वभूतानां ब्रूहि कामाग्निनाशनम् ७।
ईश्वर उवाच-।
अवाच्यमत्र विज्ञानं ज्ञानमज्ञैर्बहिष्कृतम् ।
वक्ष्ये तव यथातत्त्वं यदुक्तं परमर्षिभिः ८।
परं गुह्यतमं क्षेत्रं मम वाराणसी पुरी ।
सर्वेषामेव भूतानां संसारार्णवतारिणी ९।
तत्र भक्त्या महादेवि मदीयं व्रतमास्थिताः ।
निवसंति महात्मानः परं नियममास्थिताः १०।
उत्तमं सर्वतीर्थानां स्थानानामुत्तमं च यत् ।
ज्ञानानामुत्तमं ज्ञानमविमुक्तं परं मम ११।
स्थानांतर पवित्राणि तीर्थान्यायतनानि च ।
श्मशानसंस्थितान्येव दिव्यभूमिगतानि च १२।
भूर्लोके नैव संलग्नमंतरिक्षे ममालयम् ।
अमुक्तास्तत्र पश्यंति मुक्ताः पश्यंति चेतसा १३।

श्मशानमेतद्विख्यातमविमुक्तमिति श्रुतम् ।
कालो भूत्वा जगदिदं संहराम्यत्र सुंदरि १४।
देवीदं सर्वगुह्यानां स्थानं प्रियतरं मम ।
मद्भक्तास्तत्र गच्छंति मामेव प्रविशंति च १५।
दत्तं जप्तं हुतं चेष्टं तपस्तप्तं कृतं च यत् ।
ध्यानमध्ययनं ज्ञानं सर्वं तत्राक्षयं भवेत् १६।
जन्मांतरसहस्रेषु यत्पापं पूर्वसंचितम् ।
अविमुक्तं प्रविष्टस्य तत्सर्वं व्रजति क्षयम् १७।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च वर्णसंकराः ।
स्त्रियो म्लेच्छाश्च ये चान्ये संकीर्णाः पापयोनयः १८।
कीटाः पिपीलिकाश्चैव ये चान्ये मृगपक्षिणः ।
कालेन निधनं प्राप्ता अविमुक्ते वरानने १९।
चंद्रार्द्धमौलयस्त्र्यक्षा महावृषभवाहनाः ।
शिवे मम पुरे देवि जायंते तत्र मानवाः २०।
नाविमुक्ते मृतः कश्चिन्नरकं याति किल्बिषी ।

ईश्वरानुगृहीता हि सर्वे यांति परां गतिम् २१।
मोक्षं सुदुर्ल्लभं मत्वा संसारं चातिभीषणम् ।
अश्मना चरणौ भंक्त्वा वाराणस्यां वसेन्नरः २२।
दुर्ल्लभा तपसा चापि मृतस्य परमेश्वरि ।
यत्र तत्र विपन्नस्य गतिः संसारमोक्षणी २३।
प्रसादाज्जायते सम्यक्मम शैलेंद्रनंदिनि ।
अप्रवृद्धा न पश्यंति मम मायाविमोहिताः २४।
विण्मूत्ररेतसां मध्ये ते वसंति पुनः पुनः ।
हन्यमानोऽपि यो विद्वान्वसेद्विघ्नशतैरपि २५।
स याति परमं स्थानं यत्र गत्वा न शोचति ।
जन्ममृत्युजरामुक्तं परं यांति शिवालयम् २६।
अपुनर्मरणानां हि सा गतिर्मोक्षकांक्षिणाम् ।
यां प्राप्य कृतकृत्यः स्यादिति मन्यंति पंडिताः २७।
न दानैर्न तपोभिश्च न यज्ञैर्नापि विद्यया ।
प्राप्यते गतिरुत्कृष्टा याविमुक्ते तु लभ्यते २८।

नानावर्णा विवर्णाश्च चांडालाद्या जुगुप्सिताः ।
किल्बिषैः पूर्णदेहाश्च विशिष्टैः पातकैस्तथा २९।
भेषजं परमं तेषामविमुक्तं विदुर्बुधाः ।
अविमुक्तं परं ज्ञानमविमुक्तं परं पदम् ३०।
अविमुक्तं परं तत्त्वमविमुक्तं परं शिवम् ।
कृत्वा वै नैष्ठिकीं दीक्षामविमुक्ते वसंति ये ३१।
तेषां तत्परमं ज्ञानं ददाम्यंते परं पदम् ।
प्रयागं नैमिषारण्यं श्रीशैलोऽथ महाबलम् ३२।
केदारं भद्रकर्णं तु गया पुष्करमेव च ।

कुरुक्षेत्रं भद्रकोटिर्नर्मदाम्रातकेश्वरी ३३।
शालग्रामं च कुब्जाम्रं कोकामुखमनुत्तमम्।
प्रभासं विजयेशानं गोकर्णं भद्रकर्णकम् ३४।
एतानि पुण्यस्थानानि त्रैलोक्ये विश्रुतानि ह।
न यास्यंति परं तत्त्वं वाराणस्यां यथा मृताः ३५।
वाराणस्यां विशेषेण गंगा त्रिपथगामिनी।

प्रविष्टा नाशयेत्पापं जन्मांतरशतैः कृतम् ३६।
अन्यत्र सुलभा गंगा श्राद्धं दानं तपो जपः।
व्रतानि सर्वमेवैतद्वाराणस्यां सुदुर्ल्लभम् ३७।
जपेच्च जुहुयान्नित्यं ददात्यर्चयतेऽमरान्।
वायुभक्षश्च सततं वाराणस्यां स्थितो नरः ३८।
यदि पापो यदि शठो यदि वा धार्मिको नरः।
वाराणसीं समासाद्य पुनाति सकलं कुलम् ३९।
वाराणस्यां येऽर्चयंति महादेवं स्तुवंति वै।
सर्वपापविनिर्मुक्तास्ते विज्ञेया गणेश्वराः ४०।
अन्यत्र योगज्ञानाभ्यां संन्यासादथवान्यतः।
प्राप्यते तत्परं स्थानं सहस्रेणैव जन्मनाम् ४१।
ये भक्ता देवदेवेशि वाराणस्यां वसंति वै।
ते विंदंति परं मोक्षमेकेनैव तु जन्मना ४२।
यत्र योगस्तथा ज्ञानं मुक्तिरेकेन जन्मना।
अविमुक्तं तदासाद्य नान्यदिच्छेत्तपोवनम् ४३।

यतो मयाऽविमुक्तं तदविमुक्तं ततः स्मृतम्।
तदेव गुह्यं गुह्यानामेतद्विज्ञानमुच्यते ४४।
ज्ञानाज्ञानाभिनिष्ठानां परमानंदमिच्छताम्।
यागतिर्विदिता सुभ्रूः साविमुक्ते मृतस्य तु ४५।
यानि चैवाविमुक्तस्य देहे दृष्टानि कृत्स्नशः।
पुरी वाराणसी तेभ्यः स्थानेभ्योऽप्यधिका शुभा ४६।
यत्र साक्षान्महादेवो देहांते स्वयमीश्वरः।
व्याचष्टे तारकं ब्रह्म तत्रैव ह्यविमुक्तये ४७।
यत्तत्परतरं तत्त्वमविमुक्तमिति श्रुतम्।
एकेन जन्मना देवि वाराणस्यां तदाप्नुयात् ४८।
भ्रूमध्ये नाभिमध्ये च हृदये चैव मूर्धनि।
यथाविमुक्तमादित्ये वाराणस्यां व्यवस्थितम् ४९।
वरणायास्तथा चास्या मध्ये वाराणसीपुरी।
तत्रैव संस्थितं तत्त्वं नित्यमेवंविमुक्तकम् ५०।
वाराणस्याः परं स्थानं न भूतं न भविष्यति।

यत्र नारायणो देवो महादेवो दिवीश्वरः ५१।
तत्र देवाः सगंधर्वाः सयक्षोरगराक्षसाः।

उपासते यं सततं देवदेवः पितामहः ५२।
महापातकिनो देवि ये तेभ्यः पापकृत्तमाः ।
वाराणसीं समासाद्य ते यांति परमां गतिम् ५३।
तस्मान्मुमुक्षुर्नियतो वसेद्वै मरणांतकम् ।
वाराणस्यां महादेवाज्ज्ञानं लब्ध्वा विमुच्यते ५४।
किंतु विघ्ना भविष्यंति पापोपहतचेतसः ।
ततो नैवाचरेत्पापं कायेन मनसा गिरा ५५।
एतद्रहस्यं देवानां पुराणानां च सुव्रते ।
अविमुक्ताश्रयं ज्ञानं न कश्चिद्वेत्ति तत्त्वतः ५६।
नारद उवाच-।
देवतानामृषीणां च शृण्वतां परमेष्ठिनाम् ।
देवदेवेन कथितं सर्वपापविनाशनम् ५७।
यथानारायणः श्रेष्ठो देवानां पुरुषोत्तमः ।

यथेश्वराणां गिरिशः स्थानानामेतदुत्तमम् ५८।
यैः समाराधितो रुद्रः पूर्वस्मिन्नेकजन्मनि ।
ते विदंति परं क्षेत्रमविमुक्तं शिवालयम् ५९।
कलिकल्मषसंभूता येषामुपहता मतिः ।
न तेषां वेदितुं शक्यं स्थानं तत्परमेष्ठिनः ६०।
ये स्मरंति सदा कालं वदंति च पुरीमिमाम् ।
तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम् ६१।
यानि चेह प्रकुर्वंति पातकानि कृतालयाः ।
नाशयेत्तानि सर्वाणि देवः कालतनुः शिवः ६२।
आगच्छेत्तदिदं स्थानं सेवितं मोक्षकांक्षिभिः ।
मृतानां च पुनर्जन्म न भूयो भवसागरे ६३।
तस्मात्सर्वप्रयत्नेन वाराणस्यां वसेन्नरः ।
योगी वाप्यथवायोगी पापी वा पुण्यकृत्तमः ६४।
न लोकवचनात्पित्रोर्न चैव गुरुवादतः ।
मतिर्न क्रमणीया स्यादविमुक्तगतिं प्रति ६५।

इति श्रीपाद्मे महापुराणे स्वर्गखंडे त्रयस्त्रिंशोऽध्यायः ३३।

Roman transliteration

yudhiṣṭhira uvāca-
vārāṇasyāśca māhātmyaṃ saṃkṣepātkathitaṃ tvayā |
vistareṇa mune brūhi tadā prīṇāti me manaḥ 1|
nārada uvāca-|
atretihāsaṃ vakṣyāmi vārāṇasyā guṇāśrayam |
yasya śravaṇamātreṇa mucyate brahmahatyayā 2|
meruśṛṃge purā devamīśānaṃ tripuradviṣam |
devāsanagatā devī mahādevamapṛcchata 3|
devyuvāca-|

devadeva mahādeva bhaktānāmārtināśana |
kathaṃ tvāṃ puruṣo devamacirādeva paśyati 4|
sāṃkhyayogastathā dhyānaṃ karmayogo'tha vaidikaḥ |
āyāsabahulā loke yāni cānyāni śaṃkara 5|
yena viśrāṃtacittānāṃ yogināṃ karmiṇāmapi |
dṛśyo hi bhagavānsūkṣmaḥ sarveṣāmatha dehinām 6|

etadguhyatamaṃ jñānaṃ gūḍhaṃ śakrādisevitam |
hitāya sarvabhūtānāṃ brūhi kāmāgnināśanam 7|
īśvara uvāca-|
avācyamatra vijñānaṃ jñānamajñairbahiṣkṛtam |
vakṣye tava yathātattvaṃ yaduktaṃ paramarṣibhiḥ 8|
paraṃ guhyatamaṃ kṣetraṃ mama vārāṇasī purī |
sarveṣāmeva bhūtānāṃ saṃsārārṇavatāriṇī 9|
tatra bhaktyā mahādevi madīyaṃ vratamāsthitāḥ |
nivasaṃti mahātmānaḥ paraṃ niyamamāsthitāḥ 10|
uttamaṃ sarvatīrthānāṃ sthānānāmuttamaṃ ca yat |
jñānānāmuttamaṃ jñānamavimuktaṃ paraṃ mama 11|
sthānāṃtara pavitrāṇi tīrthānyāyatanāni ca |
śmaśānasaṃsthitānyeva divyabhūmigatāni ca 12|
bhūrloke naiva saṃlagnamaṃtarikṣe mamālayam |
amuktāstatra paśyaṃti muktāḥ paśyaṃti cetasā 13|

śmaśānametadvikhyātamavimuktamiti śrutam |
kālo bhūtvā jagadidaṃ saṃharāmyatra suṃdari 14|
devīdaṃ sarvaguhyānāṃ sthānaṃ priyataraṃ mama |
madbhaktāstatra gacchaṃti māmeva praviśaṃti ca 15|
dattaṃ japtaṃ hutaṃ ceṣṭaṃ tapastaptaṃ kṛtaṃ ca yat |
dhyānamadhyayanaṃ jñānaṃ sarvaṃ tatrākṣayaṃ bhavet 16|
janmāṃtarasahasreṣu yatpāpaṃ pūrvasaṃcitam |
avimuktaṃ praviṣṭasya tatsarvaṃ vrajati kṣayam 17|
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśca varṇasaṃkarāḥ |
striyo mlecchāśca ye cānye saṃkīrṇāḥ pāpayonayaḥ 18|
kiṭāḥ piṭīlikāścaiva ye cānye mṛgapakṣiṇaḥ |
kālena nidhanaṃ prāptā avimukte varānane 19|
caṃdrārddhamaulayastryakṣā mahāvṛṣabhavāhanāḥ |
śive mama pure devi jāyaṃte tatra mānavāḥ 20|
nāvimukte mṛtaḥ kaścinnarakaṃ yāti kilbiṣī |

īśvarānugṛhītā hi sarve yāṃti parāṃ gatim 21|
mokṣaṃ sudurllabhaṃ matvā saṃsāraṃ cātibhīṣaṇam |
aśmanā caraṇau bhaṃktvā vārāṇasyāṃ vasennaraḥ 22|
durllabhā tapasā cāpi mṛtasya parameśvari |
yatra tatra vipannasya gatiḥ saṃsāramokṣaṇī 23|
prasādājjāyate samyakmama śaileṃdranaṃdini |
apravṛddhā na paśyaṃti mama māyāvimohitāḥ 24|
viṇmūtraretasāṃ madhye te vasaṃti punaḥ punaḥ |
hanyamāno'pi yo vidvānvasedvighnaśatairapi 25|
sa yāti paramaṃ sthānaṃ yatra gatvā na śocati |
janmamṛtyujarāmuktaṃ paraṃ yāṃti śivālayam 26|
apunarmaraṇānāṃ hi sā gatirmokṣakāṃkṣiṇām |
yāṃ prāpya kṛtakṛtyaḥ syāditi manyaṃti paṃḍitāḥ 27|
na dānairna tapobhiśca na yajñairnāpi vidyayā |

prāpyate gatirutkṛṣṭā yāvimukte tu labhyate 28|

nānāvarṇā vivarṇāśca cāṃḍālādyā jugupsitāḥ |
kilbiṣaiḥ pūrṇadehāśca viśiṣṭaiḥ pātakaistathā 29|
bheṣajaṃ paramaṃ teṣāmavimuktaṃ vidurbudhāḥ |
avimuktaṃ paraṃ jñānamavimuktaṃ paraṃ padam 30|
avimuktaṃ paraṃ tattvamavimuktaṃ paraṃ śivam |
kṛtvā vai naiṣṭhikīṃ dīkṣāmavimukte vasaṃti ye 31|
teṣāṃ tatparamaṃ jñānaṃ dadāmyaṃte paraṃ padam |
prayāgaṃ naimiṣāraṇyaṃ śrīśailo'tha mahābalam 32|
kedāraṃ bhadrakarṇaṃ tu gayā puṣkarameva ca |
kurukṣetraṃ bhadrakoṭirnarmadāmrātakeśvarī 33|
śālagrāmaṃ ca kubjāmraṃ kokāmukhamanuttamam |
prabhāsaṃ vijayeśānaṃ gokarṇaṃ bhadrakarṇakam 34|
etāni puṇyasthānāni trailokye viśrutāni ha |
na yāsyaṃti paraṃ tattvaṃ vārāṇasyāṃ yathā mṛtāḥ 35|
vārāṇasyāṃ viśeṣeṇa gaṃgā tripathagāminī |

praviṣṭā nāśayetpāpaṃ janmāṃtaraśataiḥ kṛtam 36|
anyatra sulabhā gaṃgā śrāddhaṃ dānaṃ tapo japaḥ |
vratāni sarvamevaitadvārāṇasyāṃ sudurllabham 37|
japecca juhuyānnityaṃ dadātyarcayate'marān |
vāyubhakṣaśca satataṃ vārāṇasyāṃ sthito naraḥ 38|
yadi pāpo yadi śaṭho yadi vā dhārmiko naraḥ |
vārāṇasīṃ samāsādya punāti sakalaṃ kulam 39|
vārāṇasyāṃ ye'rcayaṃti mahādevaṃ stuvaṃti vai |
sarvapāpavinirmuktāste vijñeyā gaṇeśvarāḥ 40|
anyatra yogajñānābhyāṃ saṃnyāsādathavānyataḥ |
prāpyate tatparaṃ sthānaṃ sahasreṇaiva janmanām 41|
ye bhaktā devadeveśi vārāṇasyāṃ vasaṃti vai |
te viṃdaṃti paraṃ mokṣamekenaiva tu janmanā 42|
yatra yogastathā jñānaṃ muktirekena janmanā |
avimuktaṃ tadāsādya nānyadicchettapovanam 43|

yato mayā'vimuktaṃ tadavimuktaṃ tataḥ smṛtam |
tadeva guhyaṃ guhyānāmetadvijñānamucyate 44|
jñānājñānābhiniṣṭhānāṃ paramānaṃdamicchatām |
yāgatirviditā subhrūḥ sāvimukte mṛtasya tu 45|
yāni caivāvimuktasya dehe dṛṣṭāni kṛtsnaśaḥ |
purī vārāṇasī tebhyaḥ sthānebhyo'pyadhikā śubhā 46|
yatra sākṣānmahādevo dehāṃte svayamīśvaraḥ |
vyācaṣṭe tārakaṃ brahma tatraiva hyavimuktaye 47|
yattatparataraṃ tattvamavimuktamiti śrutam |
ekena janmanā devi vārāṇasyāṃ tadāpnuyāt 48|
bhrūmadhye nābhimadhye ca hṛdaye caiva mūrdhani |
yathāvimuktamāditye vārāṇasyāṃ vyavasthitam 49|
varaṇāyāstathā cāsyā madhye vārāṇasīpurī |
tatraiva saṃsthitaṃ tattvaṃ nityamevaṃvimuktakam 50|
vārāṇasyāḥ paraṃ sthānaṃ na bhūtaṃ na bhaviṣyati |

yatra nārāyaṇo devo mahādevo divīśvaraḥ 51|
tatra devāḥ sagaṃdharvāḥ sayakṣoragarākṣasāḥ |
upāsate yaṃ satataṃ devadevaḥ pitāmahaḥ 52|

mahāpātakino devi ye tebhyaḥ pāpakṛttamāḥ |
vārāṇasīṃ samāsādya te yāṃti paramāṃ gatim 53|
tasmānmumukṣurniyato vasedvai maraṇāṃtakam |
vārāṇasyāṃ mahādevājjñānaṃ labdhvā vimucyate 54|
kiṃtu vighnā bhaviṣyaṃti pāpopahatacetasaḥ |
tato naivācaretpāpaṃ kāyena manasā girā 55|
etadrahasyaṃ devānāṃ purāṇānāṃ ca suvrate |
avimuktāśrayaṃ jñānaṃ na kaścidvetti tattvataḥ 56|
nārada uvāca-|
devatānāmṛṣīṇāṃ ca śṛṇvatāṃ parameṣṭhinām |
devadevena kathitaṃ sarvapāpavināśanam 57|
yathānārāyaṇaḥ śreṣṭho devānāṃ puruṣottamaḥ |

yatheśvarāṇāṃ giriśaḥ sthānānāmetaduttamam 58|
yaiḥ samārādhito rudraḥ pūrvasminnekajanmani |
te vidaṃti paraṃ kṣetramavimuktaṃ śivālayam 59|
kalikalmaṣasaṃbhūtā yeṣāmupahṛtā matiḥ |
na teṣāṃ vedituṃ śakyaṃ sthānaṃ tatparameṣṭhinaḥ 60|
ye smaraṃti sadā kālaṃ vadaṃti ca purīmimām |
teṣāṃ vinaśyati kṣipramihāmutra ca pātakam 61|
yāni ceha prakurvaṃti pātakāni kṛtālayāḥ |
nāśayettāni sarvāṇi devaḥ kālatanuḥ śivaḥ 62|
āgacchettadidaṃ sthānaṃ sevitaṃ mokṣakāṃkṣibhiḥ |
mṛtānāṃ ca punarjanma na bhūyo bhavasāgare 63|
tasmātsarvaprayatnena vārāṇasyāṃ vasennaraḥ |
yogī vāpyathavāyogī pāpī vā puṇyakṛttamaḥ 64|
na lokavacanātpitrorna caiva guruvādataḥ |
matirna kramaṇīyā syādavimuktagatiṃ prati 65|

iti śrīpādme mahāpurāṇe svargakhaṃḍe trayastriṃśo'dhyāyaḥ 33|

English translation

Yudhiṣṭhira said :

1. O sage, you have described in brief the importance of Vārāṇasī . (Please) tell it in detail. Then (only) my mind is (i.e. would be) pleased.

Nārada said :

2. Now I shall tell you the account based on the merits of Vārāṇasī, merely by hearing which a man is absolved of (the sin of) killing a brāhmaṇa .

3. Formerly, goddess (Pārvatī) having gone to the seat of the lord asked Mahādeva , the enemy of Tripura , on the peak of Meru :

The goddess said :

4-7. O Mahādeva, god of gods, remover of the affliction of your devotees, how can a man see you soon (i.e. in a short time)? O Śaṅkara , in the world (the path) of Sāṃkhya or Yoga or (of) meditation or

Karmayoga laid down in the Vedas are full of great exertion; so. also are other (means). Tell me this most secret knowledge which is practised by Indra and others and which destroys the fire of passion, for the good of all beings, by which you, the revered one, who are (so) subtle, can be seen by human beings, the meditating saints with tranquil minds, and those who practise the path of duty.

The lord said :

8-26. I shall now tell you the knowledge which is properly explained by the great sages, which special knowledge is excluded by the ignorant and which should not be told. The city Vārāṇasī is my most secret holy place. It helps all the beings to cross the ocean of the worldly existence. O great goddess, the magnanimous ones observing great restraint live there devoutly practising my vow (i.e. a vow sacred to me). That holy place Avimukta is best among all holy places, is best among all abodes, is thy best knowledge among all (kinds of) knowledge. There are other holy places and sacred abodes situated in crematory and found in divine land. My abode is not at all connected with the world; it is in the Intermediate Space. Those that are not liberated see there; those that are liberated see mentally. This is a famous crematory well-known as Avimukta. O beautiful lady, being Kāla (the god of death) I destroy this world. O goddess, this place is dearer to me of all secrets. My devotees go there and enter me only. Whatever is given there, muttered there, offered or performed there, whichever penance is practised there, and also meditation, study or knowledge (gained) there becomes inexhaustible. All the sin of a man collected in the former thousands of births perishes when he enters Avimukta. Men—brāhmaṇas , kṣatriyas , vaiśyas , śūdras , mixtures of castes, women, mlecchas , other mixed tribes of low birth, insects, ants, other beasts and birds, when they die at the proper time at Avimukta, O beautiful lady, are born in my auspicious city as having crescent moon on their heads, three eyes, and having great bulls as their vehicles. No sinner who dies at Avimukta goes to hell. Being favoured by the lord all of them go to the highest position. A man thinking that salvation is difficult to obtain and realising that the mundane existence is extremely terrible, having broken his feet with stone, should live in Vārāṇasī. O goddess, the path liberating from the mundane existence one who dies here or there is difficult to be obtained even by penance. O daughter of the (Himālaya) Mountain, by my favour (everything) takes place duly. Those who are immature do not see as they are deluded by my illusory power. They again and again live in feces, urine and semen. A learned man, though smitten by hundreds of dangers, goes to the highest place, going where he is not unhappy. He goes to Śiva ’s abode free from birth, death and old age.

27-28. The position of those who desire salvation is the same as of those who do not die again, and reaching which, the learned think, one is blessed. The position that is obtained on (reaching salvation) is not obtained by gifts, penance, sacrifices or knowledge.

29-35. The wise know that Avimukta is a great medicine for the people of various castes or having no castes, the caṇḍālas that are condemned, with their bodies filled with blemishes and big sins. Avimukta is great knowledge; Avimukta is a great seat; Avimukta is a great fact; Avimukta is highly auspicious. I give them who, having firm dedication, live at Avimukta, that highest knowledge, that highest position. Prayāga , Naimiṣāraṇya , Śrīśaila , Mahābala , Kedāra , Bhadrakarṇa , Gayā and Puṣkara , also Kurukṣetra , Bhadrakoṭi, Narmadā , Mrātakeśvarī [Āmrātakeśvarī], Śālagrāma , Kubjāmra, the excellent Kokāmukha , Prabhāsa , Vijayeśāna, Gokarṇa and Bhadrakarṇa—these holy places are well-known in the three worlds. Men who die (here) do not go to the highest principle as those who die at Vārāṇasi .

36-56. If a man enters (i.e. bathes in) Gaṅgā , flowing in three streams, especially at Vārāṇasī, it would destroy the sin committed in hundreds of his former births. Gaṅgā is easy to reach at other places. Śrāddha , gifts, penance, muttering (of a deity’s names), vows—all this is very difficult to be found at

Vārāṇasī. A man living at Vārāṇasī would mutter (names of deities), would offer oblations, gives gifts everyday, worships gods, always eats (i.e. subsists upon) air. Even if a man is a sinner or a rogue, he purifies the entire family on reaching Vārāṇasī. Those, who worship and extol Mahādeva at Vārāṇasī, are free from all sins and should be known as the lord of Śiva's attendants. At other places the highest place is reached only after a hundred births by means of the practice of yoga (i.e. deep meditation), knowledge or other things. But O you wife of the lord of gods, those devotees who stay at Vārāṇasī, obtain the best salvation in one birth only. Where the path of yoga and the path of knowledge (are combined), salvation is obtained in one birth only. A man having reached Avimukta would not desire (to go to) any other penance-grove. Since I have not abandoned it, it is said to be Avimukta. That is the secret of secrets. This is said to be wisdom. O you beautiful one, that position which is got by those that are devoted to knowledge or ignorance, and are desirous of the highest joy, is obtained by him who dies at Avimukta. Vārāṇasī is more holy than all the places that are seen in the body of Avimukta where the lord Mahādeva himself explained for Avimukta the liberating Brahman . A man would obtain in Vārāṇasī, that which is said to be the higher principle Avimukta, in (just) one birth. As between the two eye-brows, as in the navel, in the heart or the head, in the sun, so Avimukta is well-established in Vārāṇasī. Vārāṇasī city is (situated) between Varaṇā and Asī. There only is well settled the principle of Avimukta. There was never, or there never will be a higher place than Vārāṇasī, where (live) god Nārāyaṇa , and Mahādeva, the lord in heaven. There gods with gandharvas , yakṣas , serpents and demons always worship him, (who is) the god of gods, the grandsire. O goddess, the great sinners, those who are greater sinners than they are, go to the highest position after having come to Vārāṇasī. Therefore, he who desires salvation, should, being restrained, stay at Vārāṇasī till death. Getting knowledge from Mahādeva he is liberated. But difficulties may come up in the case of one whose mind is smitten with sin. Therefore one should not commit a sin by body, mind or speech. O you of a good vow, this is the secret of gods and Purāṇas . Nobody truly knows (i.e. has) the knowledge about Avimukta.

Nārada said :

57-65. The god of gods told the entire (account) that destroys all sins to the deities and sages and the spiritual teachers that were listening. As Viṣṇu is the greatest among the gods, as Śiva is the greatest among lords, so is this place the best of all places. Those who have propitiated Rudra in a former birth, obtain (i.e. visit) the great holy place Avimukta, the abode of Śiva. Those whose mind is taken away due to having been born in Kali age, are not able to know that great place of the spiritual teacher. The sin of those who always remember and talk about this city, quickly perishes in this world and the next. God Śiva having time as his body would destroy all those sins which those who have taken an abode here commit. A man should come to (i.e. visit) this place resorted to by those who desire salvation; those who die would not be again born in the ocean of the mundane existence. Therefore by all efforts a man, whether he is a yogi or no yogi, whether a sinner or the most virtuous one, should live in Vārāṇasi. The thought about (visiting) Avimukta should not be changed even by the words of the people, or of the father, or of the preceptor.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 34

The Greatness of Kṛttivāseśvara

Chapter 241 of 693 · 26 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
तत्रेदं विमलं लिगमोंकारंनाम शोभनम् ।
यस्य स्मरणमात्रेण मुच्यते सर्वपातकैः १।
एतत्परतरं ज्ञानं पंचायतनमुत्तमम् ।
सेवितं मुनिर्भिर्नित्यं वाराणस्यां विमोक्षणम् २।
तत्र साक्षान्महादेवः पंचायतनविग्रहः ।
रमते भगवान्रुद्रो जंतूनामपवर्गदः ३।
एतत्पाशुपतं ज्ञानं पंचायतनमुच्यते ।
तदेतद्विमलं लिगमोंकारं समुपस्थितम् ४।
शांत्यतीता तथा शांतिर्विद्या चैवापरा वरा ।
प्रतिष्ठा च निवृत्तिश्च पंचात्मं लिंगमैश्वरम् ५।
पंचानामपि लिंगानां ब्रह्मादीनां समाश्रयम् ।
ॐकारबोधकं लिंगं पंचायतनमुच्यते ६।
संस्मरेदीश्वरं लिंगं पंचायतनमव्ययम् ।
देहांते परमं ज्योतिरानंदं विशते बुधः ७।

तत्र देवर्षयः पूर्वं सिद्धाब्रह्मर्षयस्तथा ।
उपास्य देवमीशानमापुरंतः परं पदम् ८।
मत्स्योदर्यास्तटे पुण्ये स्थानं गुह्यतमं शुभम् ।
गोचर्ममात्रं राजेंद्र ॐकारेश्वरमुत्तमम् ९।
कृत्तिवासेश्वरं लिंगं मध्यमेश्वरमुत्तमम् ।
विश्वेश्वरं तथोंकारंकंदर्पेश्वरमेव च १०।
एतानि गुह्यलिंगानि वाराणस्यां युधिष्ठिर ।
न कश्चेदिह जानाति विना शंभोरनुग्रहात् ११।
कृत्तिवासेश्वरस्यैव माहात्म्यं शृणु पार्थिव ।
तस्मिन्स्थाने पुरा दैत्यो हस्ती भूत्वा शिवांतिकम् १२।
ब्राह्मणान्हंतुमायातो यत्र नित्यमुपासते ।
तेषां लिंगान्महादेवः प्रादुरासीत्त्रिलोचनः १३।
रक्षणार्थं महादेवो भक्तानां भक्तवत्सलः ।
हत्वा गजाकृतिं दैत्यं शूलेनावज्ञया हरः १४।
वासस्तस्याकरोत्कृत्तिं कृत्तिवासेश्वरस्ततः ।

तत्र सिद्धिं परां प्राप्ता मुनयो हि युधिष्ठिर १५।
तेनैव च शरीरेण प्राप्तास्तत्परमं पदम् ।
विद्याविद्येश्वरा रुद्राः शिवा ये च प्रकीर्त्तिताः १६।
कृत्तिवासेश्वरं लिंगं नित्यमाश्रित्य संस्थिताः ।
ज्ञात्वा कलियुगं घोरमधर्मबहुलं जनाः १७।
कृत्तिवासं न मुंचंति कृतार्थास्ते न संशयः ।
जन्मांतरसहस्रेण मोक्षो यत्राप्यते न वा १८।
एकेन जन्मना मोक्षः कृत्तिवासेऽत्र लभ्यते ।
आलयं सर्वसिद्धानामेतत्स्थानं वदंति हि १९।
गोपितं देवदेवेन महादेवेन शंभुना ।
युगेयुगे ह्यत्र दांता ब्राह्मणा वेदपारगाः २०।
उपासंते महात्मानं जपंति शतरुद्रियम् ।
स्तुवंति सततं देवं त्र्यंबकं कृत्तिवाससम् ।
ध्यायंति हृदये देवं स्थाणुं सर्वांतरं शिवम् २१।
गायंति सिद्धाः किल गीतकानि वाराणसीं ये निवसंति विप्राः ।

तेषामथैकेन भवेद्विमुक्तिर्ये कृत्तिवासं शरणं प्रपन्नाः २२।
संप्राप्य लोके जगतामभीष्टं सुदुर्लभं विप्रकुलेषु जन्म ।
ध्याने समाधाय जपंति रुद्रं ध्यायंति चित्ते यतयो महेशम् २३।
आराधयंति प्रभुमीशितारं वाराणसीमध्यगता मुनींद्राः ।
यजंति यज्ञैरभिसंधिहीनाः स्तुवंति रुद्रं प्रणमंति शंभुम् २४।
नमो भवायामलयोगधाम्ने स्थाणुं प्रपद्ये गिरिशं पुराणम् ।
स्मरामि रुद्रं हृदये निविष्टं जाने महादेवमनेकरूपम् २५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे चतुस्त्रिंशोऽध्यायः ३४।
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Roman transliteration

nārada uvāca-
tatredaṃ vimalaṃ ligamoṃkāraṃnāma śobhanam |
yasya smaraṇamātreṇa mucyate sarvapātakaiḥ 1|
etatparataraṃ jñānaṃ paṃcāyatanamuttamam |
sevitaṃ munirbhirnityaṃ vārāṇasyāṃ vimokṣaṇam 2|
tatra sākṣānmahādevaḥ paṃcāyatanavigrahaḥ |
ramate bhagavānrudro jaṃtūnāmapavargadaḥ 3|
etatpāśupataṃ jñānaṃ paṃcāyatanamucyate |
tadetadvimalaṃ ligamoṃkāraṃ samupasthitam 4|
śāṃtyatītā tathā śāṃtirvidyā caivāparā varā |
pratiṣṭhā ca nivṛttiśca paṃcātmaṃ liṃgamaiśvaram 5|
paṃcānāmapi liṃgānāṃ brahmādīnāṃ samāśrayam |
oṃkārabodhakaṃ liṃgaṃ paṃcāyatanamucyate 6|
saṃsmaredīśvaraṃ liṃgaṃ paṃcāyatanamavyayam |
dehāṃte paramaṃ jyotirānaṃdaṃ viśate budhaḥ 7|

tatra devarṣayaḥ pūrvaṃ siddhābrahmarṣayastathā |
upāsya devamīśānamāpuraṃtaḥ paraṃ padam 8|

matsyodaryāstaṭe puṇye sthānaṃ guhyatamaṃ śubham |
gocarmamātraṃ rājeṃdra oṃkāreśvaramuttamam 9|
kṛttivāseśvaraṃ liṃgaṃ madhyameśvaramuttamam |
viśveśvaraṃ tathoṃkāraṃkaṃdarpeśvarameva ca 10|
etāni guhyaliṃgāni vārāṇasyāṃ yudhiṣṭhira |
na kaścidiha jānāti vinā śaṃbhoranugrahāt 11|
kṛttivāseśvarasyaiva māhātmyaṃ śṛṇu pārthiva |
tasminsthāne purā daityo hastī bhūtvā śivāṃtikam 12|
brāhmaṇānhaṃtumāyāto yatra nityamupāsate |
teṣāṃ liṃgānmahādevaḥ prādurāsīttrilocanaḥ 13|
rakṣaṇārthaṃ mahādevo bhaktānāṃ bhaktavatsalaḥ |
hatvā gajākṛtiṃ daityaṃ śūlenāvajñayā haraḥ 14|
vāsastasyākarotkṛttiṃ kṛttivāseśvarastataḥ |

tatra siddhiṃ parāṃ prāptā munayo hi yudhiṣṭhira 15|
tenaiva ca śarīreṇa prāptāstatparamaṃ padam |
vidyāvidyeśvarā rudrāḥ śivā ye ca prakīrttitāḥ 16|
kṛttivāseśvaraṃ liṃgaṃ nityamāśritya saṃsthitāḥ |
jñātvā kaliyugaṃ ghoramadharmabahulaṃ janāḥ 17|
kṛttivāsaṃ na muṃcaṃti kṛtārthāste na saṃśayaḥ |
janmāṃtarasahasreṇa mokṣo yatrāpyate na vā 18|
ekena janmanā mokṣaḥ kṛttivāse'tra labhyate |
ālayaṃ sarvasiddhānāmetatsthānaṃ vadaṃti hi 19|
gopitaṃ devadevena mahādevena śaṃbhunā |
yugeyuge hyatra dāṃtā brāhmaṇā vedapāragāḥ 20|
upāsaṃte mahātmānaṃ japaṃti śatarudriyam |
stuvaṃti satataṃ devaṃ tryaṃbakaṃ kṛttivāsasam |
dhyāyaṃti hṛdaye devaṃ sthāṇuṃ sarvāṃtaraṃ śivam 21|
gāyaṃti siddhāḥ kila gītakāni vārāṇasīṃ ye nivasaṃti viprāḥ |

teṣāmathaikena bhavedvimuktirye kṛttivāsaṃ śaraṇaṃ prapannāḥ 22|
saṃprāpya loke jagatāmabhīṣṭaṃ sudurlabhaṃ viprakuleṣu janma |
dhyāne samādhāya japaṃti rudraṃ dhyāyaṃti citte yatayo maheśam 23|
ārādhayaṃti prabhumīśitāraṃ vārāṇasīmadhyagatā munīṃdrāḥ |
yajaṃti yajñairabhisaṃdhihīnāḥ stuvaṃti rudraṃ praṇamaṃti śaṃbhum 24|
namo bhavāyāmalayogadhāmne sthāṇuṃ prapadye girīśaṃ purāṇam |
smarāmi rudraṃ hṛdaye niviṣṭaṃ jāne mahādevamanekarūpam 25|
iti śrīpādme mahāpurāṇe svargakhaṃḍe catustriṃśo'dhyāyaḥ 34|
|

English translation

Nārada said :

1-14a. There is a pure auspicious Phallus called Oṃkāra , merely by remembering which a man is freed from all sins. This is superior knowledge, the excellent Pañcāyatana , which is always resorted to by sages in Vārāṇasī , and which liberates (men). There actually Mahādeva , Rudra , who gives liberation to creatures rejoices in the form of the five abodes. This knowledge relating to Paśupati (i.e. Śiva) is called Pañcāyatana. This is that pure Phallus, Oṃkāra, that stands there. The Phallus of the lord is of five forms: Śāntyatītā, Śānti , Aparāvarā Vīdyā (i.e. higher and lower knowledge), Pratiṣṭhā and Nivṛtti . The Phallus that supports the five Liṅgas , Brahmā and others, and that is indicative of Oṃkāra, is

called Pañcāyatana. A wise man should remember the immutable Liṅga , i.e. Pañcāyatana, of the lord. At the end of his body (i.e. when he dies) he enters the highest light, joy. There formerly gods, sages, siddhas , brāhmaṇic sages ultimately obtained the best position after having waited upon the lord. O lord of kings, on the auspicious bank of Matsyodarī there is the most secret place, of the size of gocarma (cow's hide), the excellent Oṃkāreśvara; there is the Linga called Kṛttivāseśvara , the excellent Madhyameśvara, and also Viśveśvara , Oṃkāra and Kandarpeśvara. O Yudhiṣṭhira , these are the secret Liṅgas in Vārāṇasī. Nobody here knows (i.e. experiences) destruction due to Śambhu 's favour. O king, listen to the greatness of Kṛttivāseśvara. At that time formerly a demon having become an elephant came there near Śiva to kill the brāhmaṇas who were everyday worshipping Śiva. From the Liṅga of them Mahādeva, the three-eyed (god), affectionate towards his devotees, came there for the protection of his devotees.

14b-25. Śiva having with contempt killed the demon in the form of the elephant by means of his trident used his hide as his garment. Therefore, he is known as Kṛttivāseśvara. O Yudhiṣṭhira, the sages obtained a great superhuman power and with the same body obtained that highest position. Those who are called Vidyāvidyeśvara, Rudra, Śiva, have always resorted to the Liṅga (called) Kṛttivāseśvara. Men knowing that Kaliyuga is fearful and full of great impiety, do not forsake Kṛttivāsa ; by doing so they are undoubtedly blessed. (At other places) liberation may or may not be obtained after a thousand existences; but at this Kṛttivāsa liberation is obtained after (just) one existence. They describe this place to be the abode of all siddhas, protected by Śambhu Mahādeva, the lord of gods. In every yuga brāhmaṇas that are controlled and are masters of deep meditation worship the magnanimous one and mutter the (hymn called) Śatarudriya . They constantly extol god Tryambaka , having the garment of (elephant-)hide. They meditate in their heart upon Śiva, Sthāṇu , who is in the heart of all. Siddhas, the brāhmaṇas who live at Vārāṇasi sing songs. Even by means of one song salvation would take place in the case of those who resort to Kṛttivāsa. They obtain a birth very difficult to obtain, which is desired, in brāhmaṇa families. Being steady in meditation, the sages meditate upon Rudra, the great lord, in their hearts. The best sages, living in Vārānaṣī, propitiate the supreme lord. They perform sacrifices without any (selfish) aim; they praise Rudra; they salute Śambhu. “I salute Bhava , the abode of pure, deep meditation. I resort to the ancient Girīśa . I remember Rudra, settled in my heart; I know Mahādeva of many forms.”

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 35

Greatness of Kapardin

Chapter 242 of 693 · 51 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अथान्यत्तत्र वै लिंगं कपर्दीश्वरमुत्तमम् ।
स्नात्वा तत्र विधानेन तर्पयित्वा पितॄन्नृप १।
मुच्यते सर्वपापेभ्यो मुक्तिं भुक्तिं च विंदति ।
पिशाचमोचनं नाम तीर्थमन्यत्ततः स्थितम् २।
तत्राश्चर्यमयो देवो मुक्तिदः सर्वदोषहः ।
कश्चिद्दैत्यो जगामेदं शार्दूलो घोररूपधृक् ३।
मृगीमेकां भक्षयितुं कपर्दीश्वरमुत्तमम् ।
तत्र सा भीतहृदया कृत्वा कृत्वा प्रदक्षिणम् ४।
धावमाना सुसंभ्रांता व्याघ्रस्य वशमागता ।
तां विदार्य नखैस्तीक्ष्णैः शार्दूलः स महाबलः ५।
जगाम चान्यं विजनं देशं दृष्ट्वा मुनीश्वरान् ।
मृतमात्रा च सा बाला कपर्दीशाग्रतो मृगी ६।
अदृश्यत महाज्वाला व्योम्नि सूर्यसमप्रभा ।
त्रिनेत्रा नीलकंठा च शशांकांकित मूर्द्धजा ७।

वृषाधिरूढा पुरुषैस्तादृशैरेव संवृता ।
पुष्पवृष्टिं विमुंचंति खेचरास्तत्समंततः ८।
गणेश्वरी स्वयं भूत्वा न दृष्टा तत्क्षणात्ततः ।
दृष्ट्वा तदाश्चर्यवरं प्रशशंसुः सुरादयः ९।
तन्महेशस्य वै लिंगं कपर्दीश्वरमुत्तमम् ।
स्मृत्वैवाशेषपापौघात्क्षिप्रमस्य विमुंचति १०।
कामक्रोधादयो दोषा वाराणसी निवासिनाम् ।
विघ्नाः सर्वे विनश्यंति कपर्दीश्वरपूजनात् ११।
तस्मात्सदैव द्रष्टव्यं कपर्दीश्वरमुत्तमम् ।
पूजितव्यं प्रयत्नेन स्तोतव्यं वैदिकैस्तवैः १२।
ध्यायतां चात्र नियतं योगिनां शांतचेतसाम् ।
जायते योगसिद्धिः स्यात्षण्मासेन न संशयः १३।
ब्रह्महत्यादयः पापा विनश्यंत्यस्य पूजनात् ।
पिशाचमोचने कुंडे स्नातः स्यात्प्रशमो यतः १४।
तस्मिन्क्षेत्रे पुरा विप्रस्तपस्वी संशितव्रतः ।

शंकुकर्ण इति ख्यातः पूजयामास शंकरम् १५।
जजाप रुद्रमनिशं प्रणवं ब्रह्मरूपिणम् ।
पुष्पधूपादिभिस्तोत्रैः नमस्कारैः प्रदक्षिणैः १६।
उपासीतात्र योगात्मा कृत्वा दीक्षां तु नैष्ठिकीम् ।
कदाचिदागतं प्रेतं पश्यति स्म क्षुधान्वितम् १७।
अस्थिचर्म पिनद्धांगं निश्वसंतं मुहुर्मुहुः ।
तं दृष्ट्वा स मुनिश्रेष्ठः कृपया परया युतः १८।
प्रोवाच को भवान्कस्माद्देशाद्देशमिमं श्रितः ।
तस्मै पिशाचः क्षुधया पीड्यमानोऽब्रवीद्वचः १९।
पूर्वजन्मन्यहं विप्रो धनधान्यसमन्वितः ।
पुत्रपौत्रादिभिर्युक्तः कुटुंबभरणोत्सुकः २०।
न पूजिता महादेवा गावोऽप्यतिथयस्तथा ।
न कदाचित्कृतं पुण्यमल्पं वानल्पमेव च २१।
एकदा भगवान्देवो वृषभेश्वरवाहनः ।
विश्वेश्वरो वाराणस्यां दृष्टः स्पृष्टो नमस्कृतः २२।

तदाचिरेण कालेन पंचत्वमहमागतः ।
न दृष्टं तन्महाघोरं यमस्य सदनं मुने २३।
पिपासयाधुनाक्रांतो न जानामि हिताहितम् ।
यदि कंचित्समुद्धर्तुमुपायं पश्यसि प्रभो २४।
कुरुष्व तं नमस्तुभ्यं त्वामहं शरणं गतः ।
इत्युक्तः शंकुकर्णोऽथ पिशाचमिदमब्रवीत् २५।
तादृशो नहि लोकेस्मिन्विद्यते पुण्यकृत्तमः ।
यत्त्वया भगवान्पूर्वं दृष्टो विश्वेश्वरः शिवः २६।
संस्पृष्टो वंदितो भूयः कोऽन्यस्त्वत्सदृशो भुवि ।
तेन कर्मविपाकेन देशमेतं समागतः २७।
स्नानं कुरुष्व शीघ्रं त्वमस्मिन्कुंडे समाहितः ।
येनेमां कुत्सितां योनिं क्षिप्रमेव प्रहास्यसि २८।
स एवमुक्तो मुनिना पिशाचो दयालुना देववरं त्रिनेत्रम् ।
स्मृत्वा कपर्दीश्वरमीशितारं चक्रे समाधाय मनोवगाहम् २९।
तदावगाढो मुनिसन्निधाने ममार दिव्याभरणोपपन्नः ।

अदृश्यतार्कप्रतिमो विमाने शशांकचिह्नीकृतचारुमौलि ३०।
विभाति रुद्रैः सहितो दिविष्ठैः समाभृतो योगिरिभरप्रमेयैः ।
स वालखिल्यादिभिरेष देवो यथोदये भानुरशेषदेवः ३१।
स्तुवंति सिद्धादि विदेवसंघा नृत्यंति दिव्याप्सरसोऽभिरामाः ।
मुंचंति वृष्टिं कुसुमांबुमिश्रां गंधर्वविद्याधरकिन्नराद्याः ३२।
संस्तूयमानोऽथ मुनींद्रसंघैरवाप्य बोधं भगवत्प्रसादात् ।
समाविशन्मंडलमेतदग्र्यं त्रयीमयं यत्र विभाति रुद्रः ३३।
दृष्ट्वा विमुक्तं स पिशाचभूतं मुनिः प्रहृष्टो मनसा महेशम् ।
विचिंत्य रुद्रं कविमेकमग्निं प्रणम्य तुष्टाव कपर्दिनं तम् ३४।

शंकुकर्ण उवाच-।
कपर्दिनं त्वां परतः परस्ताद्गोप्तारमेकं पुरुषं पुराणम् ।
व्रजामि योगेश्वरमीप्सितारमादित्यमग्निं कपिलाधिरूढम् ३५।
त्वां ब्रह्मसारं हृदि संनिविष्टं हिरण्मयं योगिनमादिमं तम् ।
व्रजामि रुद्रं शरणं दिविष्ठं महामुनिं ब्रह्ममयं पवित्रम् ३६।
सहस्रपादाक्षिशिरोभियुक्तं सहस्ररूपं तमसः परस्तात् ।

तं ब्रह्मपारं प्रणमामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ३७।
यत्र प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।
तं ब्रह्मपारं भगवंतमीशं प्रणम्य नित्यं शरणं प्रपद्ये ३८।
अलिंगमालोकविहीनरूपं स्वयंप्रभुं चित्पतिमेकरूपम् ।
तं ब्रह्मपारं परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ३९।
यं योगिनस्त्यक्तसबीजयोगा लब्ध्वा समाधिं परमात्मभूताः ।
पश्यंति देवं प्रणतोऽस्मि नित्यं तं ब्रह्मपारं परमस्वरूपम् ४०।
न यत्र नामादिविशेष कृप्तिर्न संदृशे तिष्ठति यत्स्वरूपम् ।
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं स्वयंभुवं त्वां शरणं प्रपद्ये ४१।
यद्वेदवादाभिरता विदेहं सब्रह्मविज्ञानमभेदमेकम् ।
पश्यंत्यनेकं भवतः स्वरूपं तं ब्रह्मपारं प्रणतोऽस्मि नित्यम् ४२।
यतः प्रधानं पुरुषः पुराणो बिभर्ति तेजः प्रणमंति देवाः ।
नमामि तं ज्योतिषि सन्निविष्टं कालं बृहंतं भवतः स्वरूपम् ४३।
व्रजामि नित्यं शरणं गुहेशं स्थाणुं प्रपद्ये गिरिशं पुराणम् ।
शिवं प्रपद्ये हरिमिंदुमौलिं पिनाकिनं त्वां शरणं व्रजामि ४४।

स्तुत्वैवं शंकुकर्णोऽपि भगवंतं कपर्दिनम् ।
पपात दंडवद्भूमौ प्रोच्चरन्प्रणवं परम् ४५।
तत्क्षणात्परमं लिंगं प्रादुर्भूतं शिवात्मकम् ।
ज्ञानमानंदमत्यंतं कोटिज्वालाग्निसन्निभम् ४६।
शंकुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
निलिल्ये विमले लिंगे तद्भुतमिवाभवत् ४७।
एतद्रहस्यमाख्यातं माहात्म्यं ते कपर्द्दिनः ।
न कश्चिद्वेत्ति तमसा विद्वानप्यत्र मुह्यति ४८।
य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम् ।
त्यक्तपापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ४९।
पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
प्रातर्मध्याह्नसमये स योगं प्राप्नुयात्परम् ५०।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे वाराणसीमाहात्म्ये पंचत्रिंशोऽध्यायः ३५।

Roman transliteration

nārada uvāca-
athānyattatra vai liṃgaṃ kapardīśvaramuttamam |

snātvā tatra vidhānena tarpayitvā pitṝnṛpa 1|
mucyate sarvapāpebhyo muktiṃ bhuktiṃ ca viṃdati |
piśācamocanaṃ nāma tīrthamanyattataḥ sthitam 2|
tatrāścaryamayo devo muktidaḥ sarvadoṣahaḥ |
kaściddaityo jagāmedaṃ śārdūlo ghorarūpadhṛk 3|
mṛgīmekāṃ bhakṣayituṃ kapardīśvaramuttamam |
tatra sā bhītahṛdayā kṛtvā kṛtvā pradakṣiṇam 4|
dhāvamānā susaṃbhrāṃtā vyāghrasya vaśamāgatā |
tāṃ vidārya nakhaistīkṣṇaiḥ śārdūlaḥ sa mahābalaḥ 5|
jagāma cānyaṃ vijanaṃ deśaṃ dṛṣṭvā munīśvarān |
mṛtamātrā ca sā bālā kapardīśāgrato mṛgī 6|
adṛśyata mahājvālā vyomni sūryasamaprabhā |
trinetrā nīlakaṃṭhā ca śaśāṃkāṃkita mūrddhajā 7|

vṛṣādhirūḍhā puruṣaistādṛśaireva saṃvṛtā |
puṣpavṛṣṭiṃ vimuṃcaṃti khecarāstatsamaṃtataḥ 8|
gaṇeśvarī svayaṃ bhūtvā na dṛṣṭā tatkṣaṇāttataḥ |
dṛṣṭvā tadāścaryavaraṃ praśaśaṃsuḥ surādayaḥ 9|
tanmaheśasya vai liṃgaṃ kapardīśvaramuttamam |
smṛtvaivāśeṣapāpaughātkṣipramasya vimuṃcati 10|
kāmakrodhādayo doṣā vārāṇasī nivāsinām |
vighnāḥ sarve vinaśyaṃti kapardīśvarapūjanāt 11|
tasmātsadaiva draṣṭavyaṃ kapardīśvaramuttamam |
pūjitavyaṃ prayatnena stotavyaṃ vaidikaistavaiḥ 12|
dhyāyatāṃ cātra niyataṃ yogināṃ śāṃtacetasām |
jāyate yogasiddhiḥ syātṣaṇmāsena na saṃśayaḥ 13|
brahmahatyādayaḥ pāpā vinaśyaṃtyasya pūjanāt |
piśācamocane kuṃḍe snātaḥ syātpraśamo yataḥ 14|
tasminkṣetre purā viprastapasvī saṃśitavrataḥ |

śaṃkukarṇa iti khyātaḥ pūjayāmāsa śaṃkaram 15|
jajāpa rudramaniśaṃ praṇavaṃ brahmarūpiṇam |
puṣpadhūpādibhistotraiḥ namaskāraiḥ pradakṣiṇaiḥ 16|
upāsītātra yogātmā kṛtvā dīkṣāṃ tu naiṣṭhikīm |
kadācidāgataṃ pretaṃ paśyati sma kṣudhānvitam 17|
asthicarma pinaddhāṃgaṃ niśvasaṃtaṃ muhurmuhuḥ |
taṃ dṛṣṭvā sa muniśreṣṭhaḥ kṛpayā parayā yutaḥ 18|
provāca ko bhavānkasmāddeśāddeśamimaṃ śritaḥ |
tasmai piśācaḥ kṣudhayā pīḍyamāno'bravīdvacaḥ 19|
pūrvajanmanyahaṃ vipro dhanadhānyasamanvitaḥ |
putrapautrādibhiryuktaḥ kuṭuṃbabharaṇotsukaḥ 20|
na pūjitā mahādevā gāvo'pyatithayastathā |
na kadācitkṛtaṃ puṇyamalpaṃ vānalpameva ca 21|
ekadā bhagavāndevo vṛṣabheśvaravāhanaḥ |
viśveśvaro vārāṇasyāṃ dṛṣṭaḥ spṛṣṭo namaskṛtaḥ 22|

tadācireṇa kālena paṃcatvamahamāgataḥ |
na dṛṣṭaṃ tanmahāghoraṃ yamasya sadanaṃ mune 23|
pipāsayādhunākrāṃto na jānāmi hitāhitam |
yadi kaṃcitsamuddhartumupāyaṃ paśyasi prabho 24|
kuruṣva taṃ namastubhyaṃ tvāmahaṃ śaraṇaṃ gataḥ |
ityuktaḥ śaṃkukarṇo'tha piśācamidamabravīt 25|
tādṛśo nahi lokesminvidyate puṇyakṛttamaḥ |

yattvayā bhagavānpūrvaṃ dṛṣṭo viśveśvaraḥ śivaḥ 26|
saṃspṛṣṭo vaṃdito bhūyaḥ ko'nyastvatsadṛśo bhuvi |
tena karmavipākena deśametaṃ samāgataḥ 27|
snānaṃ kuruṣva śīghraṃ tvamasminkuṃḍe samāhitaḥ |
yenemāṃ kutsitāṃ yoniṃ kṣiprameva prahāsyasi 28|
sa evamukto muninā piśāco dayālunā devavaraṃ trinetram |
smṛtvā kapardīśvaramīśitāraṃ cakre samādhāya manovagāham 29|
tadāvagāḍho munisannidhāne mamāra divyābharaṇopapannaḥ |

adṛśyatārkapratimo vimāne śaśāṃkacihnīkṛtacārumauli 30|
vibhāti rudraiḥ sahito diviṣṭhaiḥ samābhṛto yogiribharaprameyaiḥ |
sa vālakhilyādibhireṣa devo yathodaye bhānuraśeṣadevaḥ 31|
stuvaṃti siddhādi videvasaṃghā nṛtyaṃti divyāpsaraso'bhirāmāḥ |
muṃcaṃti vṛṣṭiṃ kusumāṃbumiśrāṃ gaṃdharvavidyādharakinnarādyāḥ 32|
saṃstūyamāno'tha munīṃdrasaṃghairavāpya bodhaṃ bhagavatprasādāt |
samāviśanmaṃḍalametadagryaṃ trayīmayaṃ yatra vibhāti rudraḥ 33|
dṛṣṭvā vimuktaṃ sa piśācabhūtaṃ muniḥ prahṛṣṭo manasā maheśam |
viciṃtya rudraṃ kavimekamagniṃ praṇamya tuṣṭāva kapardinaṃ tam 34|
śaṃkukarṇa uvāca-|
kapardinaṃ tvāṃ parataḥ parastādgoptāramekaṃ puruṣaṃ purāṇam |
vrajāmi yogeśvaramīpsitāramādityamagniṃ kapilādhirūḍham 35|
tvāṃ brahmasāraṃ hṛdi saṃniviṣṭaṃ hiraṇmayaṃ yoginamādimaṃ tam |
vrajāmi rudraṃ śaraṇaṃ diviṣṭhaṃ mahāmuniṃ brahmamayaṃ pavitram 36|
sahasrapādākṣiśirobhiyuktaṃ sahasrarūpaṃ tamasaḥ parastāt |

taṃ brahmapāraṃ praṇamāmi śaṃbhuṃ hiraṇyagarbhādhipatiṃ trinetram 37|
yatra prasūtirjagato vināśo yenāvṛtaṃ sarvamidaṃ śivena |
taṃ brahmapāraṃ bhagavaṃtamīśaṃ praṇamya nityaṃ śaraṇaṃ prapadye 38|
aliṃgamālokavihīnarūpaṃ svayaṃprabhuṃ citpatimekarūpam |
taṃ brahmapāraṃ parameśvaraṃ tvāṃ namaskariṣye na yato'nyadasti 39|
yaṃ yoginastyaktasabījayogā labdhvā samādhiṃ paramātmabhūtāḥ |
paśyaṃti devaṃ praṇato'smi nityaṃ taṃ brahmapāraṃ paramasvarūpam 40|
na yatra nāmādiviśeṣa klptirna saṃdṛśe tiṣṭhati yatsvarūpam |
taṃ brahmapāraṃ praṇato'smi nityaṃ svayaṃbhuvaṃ tvāṃ śaraṇaṃ prapadye 41|
yadvedavādābhiratā videhaṃ sabrahmavijñānamabhedamekam |
paśyaṃtyanekaṃ bhavataḥ svarūpaṃ taṃ brahmapāraṃ praṇato'smi nityam 42|
yataḥ pradhānaṃ puruṣaḥ purāṇo bibharti tejaḥ praṇamaṃti devāḥ |
namāmi taṃ jyotiṣi saṃniviṣṭaṃ kālaṃ bṛhaṃtaṃ bhavataḥ svarūpam 43|
vrajāmi nityaṃ śaraṇaṃ guheśaṃ sthāṇuṃ prapadye giriśaṃ purāṇam |
śivaṃ prapadye harimiṃdumauliṃ pinākinaṃ tvāṃ śaraṇaṃ vrajāmi 44|

stutvaivaṃ śaṃkukarṇo'pi bhagavaṃtaṃ kapardinam |
papāta daṃḍavadbhūmau proccaranpraṇavaṃ param 45|
tatkṣaṇātparamaṃ liṃgaṃ prādurbhūtaṃ śivātmakam |
jñānamānaṃdamatyaṃtaṃ koṭijvālāgnisannibham 46|
śaṃkukarṇo'tha muktātmā tadātmā sarvago'malaḥ |
nililye vimale liṃge tadadbhutamivābhavat 47|
etadrahasyamākhyātaṃ māhātmyaṃ te kaparddinaḥ |
na kaścidvetti tamasā vidvānapyatra muhyati 48|
ya imāṃ śṛṇuyānnityaṃ kathāṃ pāpapraṇāśinīm |
tyaktapāpaviśuddhātmā rudrasāmīpyamāpnuyāt 49|
paṭhecca satataṃ śuddho brahmapāraṃ mahāstavam |
prātarmadhyāhnasamaye sa yogaṃ prāpnuyātparam 50|

iti śrīpādme mahāpurāṇe svargakhaṃḍe vārāṇasīmāhātmye paṃcatriṃśo'dhyāyaḥ 35|

English translation

Nārada said :

1-2a. Now there is another excellent Liṅga , (called) Kapardīśvara. O king, having bathed there according to proper rites and offered oblations to manes, one is freed from all sins and obtains salvation and enjoyment.

2b-11. Then there is another holy place called Piśācamocana. There is the wonderful (form of) god that gives salvation and that removes all blemishes. A demon taking up a terrible form of a tiger went to the excellent Kapardīśvara to eat up a female deer. There she with her heart frightened again and again circumambulated (the deity). Running and extremely perpflexed [perplexed?] she came under the sway of the tiger. That very strong tiger having torn her with sharp nails went to another place after having noticed the best sages. That young female deer almost dead looked in front of Kapardīśa , like a great flame, lustrous like the moon in the sky. (She appeared) to have three eyes, dark blue throat, and with her hair on the head marked with the moon, to have mounted upon a bull, and surrounded by men like her only. The (divine) beings roaming in the sky, showered upon her flowers on all sides. Being turned into one of the female chiefs of Śiva 's attendants she vanished just at that moment only. Seeing that great wonder the gods and others praised it. That is the Liṅga of Śiva called Kapardīśvara, the best one. By merely remembering, it a man gets quickly free from his sins. All blemishes like passion, anger, and difficulties of the residents of Vārāṇasī perish by worshipping Kapardīśvara.

12-14. Therefore one should always see the excellent Kapardīśvara, one should worship (the Phallus) with great care, and should extol (the lord) with Vedic hymns. There is no doubt that the meditating saints of tranquil minds who always meditate (upon the lord), attain perfection within six months. By worshipping this deity sins like killing a brāhmaṇa perish, since one who has bathed in the tank called Piśācamocana obtains peace.

15-24. Formerly, a brāhmaṇa ascetic of a severe vow and known as Śaṅkukarṇa worshipped Śiva at that holy place. He constantly muttered (the names of) Rudra of the form of Brahman . The meditating saint taking the vow devoutly worshipped there the lord by means of flowers, incense etc., hymns, salutation and circumambulations. Once he saw a hungry ghost with its body covered with bones and skin, sighing repeatedly, that had come there. Having seen him the best sage full of great pity said (to him): "Who are you? From what region have you come to this region?" The ghost oppressed by hunger, said (these) words to him: "In my former existence I was a brāhmaṇa having wealth and grains. I had sons and grandsons and was eager to maintain my family. I did not worship great deities, cows and guests. I never did any small or big (act of) religious merit. Once I saw the revered Viśveśvara having the lord of bulls as his vehicle, touched him, and saluted him. Then after a short time I died. (But) O sage, I did not see (i.e. go to) that very terrible house of Yama . Now, being overpowered by thirst I do not know what is beneficial or otherwise. O lord, if you see some means to emancipate me, (please) do it. Salutation to you. I have sought your refuge (now)."

25-28. Saṅkukarṇa who was thus addressed by the ghost, said to him: "There is no person like you who has done the most meritorious deed, since you have formerly seen Śiva, the lord of the universe. You touched him and again saluted him. Who else in the world is like you? Due to the ripening of the deed you have come to this region. Being calm, quickly cast off this vile body here only."

29-34. That ghost, thus addressed by that kind sage, remembered after making his mind tranquil, Kapardīśvara, the best, three-eyed god, and bathed there. Then, he having bathed there near the sage and endowed with divine ornaments died and was seen in an aeroplane resembling the sun and had his charming head marked with the moon. With Rudras living in heaven and being looked after by the meditating saints along with the unbounded Vālakhilyas , [1] he shines like the full god, the sun at the time of rising. Siddhas and hosts of gods praise him in the heaven. Charming celestial nymphs danced. Gandharvas , Vidyādharas and kinnaras etc. showered flowers mixed with water. Being praised by the groups of the best sages, having secured knowledge by the favour of the lord, he entered that best orb full of the three (gods) where Rudra shines. Seeing the ghost liberated the sage, being pleased in mind, thought about Rudra, the only wise one, saluted Agni , and praised that Kapardin .

Śaṅkukarṇa said :

35. I approach you, Kapardin, greater than the great, the protector, the only ancient man, the lord of deep meditation, the giver of desired objects, the sun, the fire, and the one mounted upon a tawny bull.

36-44. I seek the refuge of you, the essence of Brahman, placed in my heart, full of gold, possessing miraculous power, the beginning and the end (of the world), Rudra, staying in heaven, a great sage, of the nature of Brahman and pure, endowed with a thousand feet, eyes and heads of a thousand forms, and (remaining) beyond darkness. I salute the eternal Śambhu , the extreme limit of Brahman, the revered one, the lord, the lord of Hiraṇyagarbha , the three-eyed one, and also seek the refuge of (you), wherefrom the world has originated, and unto whom it will perish (i.e. merge), and by whom, i.e. Śiva, this entire (world) is pervaded. I salute you, who are without any characteristic mark, whose form cannot be seen, who are your own lord and of that of the soul, who are of a uniform nature, who are beyond Brahman, and who are the highest lord, other than whom nothing exists; whom the meditating saints who have become one with the highest soul, giving up meditation along with mystical letter forming the essential part of the hymn, after securing concentration see. I always bow to him who is beyond Brahman and of the highest form. I always salute him who is beyond Brahman, who has no qualification like a name, whose form cannot be seen. I seek your shelter, of the self-born one. I always salute your form which is beyond Brahman, which is not one, which, those engaged in Vedic recitals see to be without a body, to be without distinctions, to be one along with the knowledge of Brahman, from which Pradhāna (or Prakṛti) and the ancient Puruṣa obtain lustre, (which) the gods salute. I salute him, remaining in the lustre, the huge time, which is your form. I always seek the refuge of Guheśa; I approach the ancient Sthāṇu (i.e. Śiva), living on the mountain. I approach Śiva, Hari , (Śiva) having the moon on his head, the trident-holder. I seek your refuge.

45-47. Thus having praised the revered Kapardin, Śaṅkukarṇa also prostrated himself on the ground and uttered the highest (syllable) Om. At that moment only the great Phallus of Śiva appeared there. It was knowledge, joy, and very much like the fire having a crore of flames. Śaṅkukarṇa's soul was liberated. His pure soul moved everywhere. It merged into that pure Phallus. (Thus) a great wonder took place.

48-50. I have thus told you the secret and the greatness of Kapardin. Nobody knows it. Even a learned man is deluded through ignorance. He who would daily listen to this account that destroys sins, would with his soul being purified due to having abandoned sins, secure proximity with Rudra. He who being pure would always recite this hymn (called) Brahmapāra in the morning, noon and evening would secure the highest contemplation.

[1]: [1] : Vālakhilyas—This is the name of a class of sages of the size of a thumb. Sixty thousand were produced from Brahmā's body and surround the chariot of the sun.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 36

The Greatness of Madhyameśa

Chapter 243 of 693 · 14 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
वाराणस्यां महाराज मध्यमेशं परात्परम् ।
तस्मिन्स्थाने महादेवो देव्या सह महेश्वरः १।
रमते भगवान्नित्यं रुद्रैश्च परिवारितः ।
तत्र पूर्वं हृषीकेशो विश्वात्मा देवकीसुतः २।
उवास वत्सरं कृष्णः सदा पाशुपतैर्युतः ।
भस्मोद्धूलितसर्वांगो रुद्राध्ययनतत्परः ३।
आराधयन्हरिः शंभुं कृत्वा पाशुपतंव्रतम् ।
तस्य ते बहवः शिष्याः ब्रह्मचर्यपरायणाः ४।
लब्ध्वा तद्वदनाज्ज्ञानं दृष्टवंतो महेश्वरम् ।
तस्य देवो महादेवः प्रत्यक्षं नीललोहितः ५।
ददौ कृष्णस्य भगवान्वरदो वरमुत्तमम् ।
येऽर्चयंति च गोविंदं मद्भक्ता विधिपूर्वकम् ६।
तेषां तदैश्वरं ज्ञानमुत्पत्स्यति जगन्मयम् ।
नमस्योऽर्चयितव्यश्च ध्यातव्यो मत्परैर्जनैः ७।

भविष्यंति न संदेहो मत्प्रसादाद्द्विजातयः ।
येऽत्र द्रक्ष्यंति देवेशं स्नात्वा देवं पिनाकिनम् ८।
ब्रह्महत्यादिकं पापं तेषामाशु विनश्यति ।
प्राणांस्त्यक्ष्यंति ये मर्त्याः पापकर्मरता अपि ९।
ते यांति तत्परं स्थानं नात्र कार्या विचारणा ।
धन्यास्तु खलु ते विज्ञा मंदाकिन्यां कृतोदकाः १०।
अर्चयित्वा महादेवं मध्यमेश्वरमीश्वरम् ।
ज्ञानं दानं तपः श्राद्धं पिंडनिर्वपणं त्विह ११।
एकैकशः कृतं कर्म पुनात्यासप्तमं कुलम् ।
सन्निहत्यामुपस्पृश्य राहुग्रस्ते दिवाकरे १२।
यत्फलं लभते मर्त्यस्तस्माद्दशगुणं त्विह ।
एवमुक्तं महाराज माहात्म्यं मध्यमेश्वरे ।
यः शृणोति परं भक्त्या स याति परमं पदम् १३।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे वाराणसीमाहात्म्ये षट्त्रिंशोऽध्यायः ३६।

Roman transliteration

nārada uvāca-
vārāṇasyāṃ mahārāja madhyameśaṃ parātparam |
tasminsthāne mahādevo devyā saha maheśvaraḥ 1|
ramate bhagavānnityaṃ rudraiśca parivāritaḥ |
tatra pūrvaṃ hṛṣīkeśo viśvātmā devakīsutaḥ 2|
uvāsa vatsaraṃ kṛṣṇaḥ sadā pāśupatairyutaḥ |
bhasmoddhūlitasarvāṃgo rudrādhyayanatatparaḥ 3|
ārādhayanhariḥ śaṃbhuṃ kṛtvā pāśupataṃvratam |
tasya te bahavaḥ śiṣyāḥ brahmacaryaparāyaṇāḥ 4|
labdhvā tadvadanājjñānaṃ dṛṣṭavaṃto maheśvaram |
tasya devo mahādevaḥ pratyakṣaṃ nīlalohitaḥ 5|
dadau kṛṣṇasya bhagavānvarado varamuttamam |
ye'rcayaṃti ca goviṃdaṃ madbhaktā vidhipūrvakam 6|
teṣāṃ tadaiśvaraṃ jñānamutpatsyati jaganmayam |
namasyo'rcayitavyaśca dhyātavyo matparairjanaiḥ 7|

bhaviṣyaṃti na saṃdeho matprasādāddvijātayaḥ |
ye'tra drakṣyaṃti deveśaṃ snātvā devaṃ pinākinam 8|
brahmahatyādikaṃ pāpaṃ teṣāmāśu vinaśyati |
prāṇāṃstyakṣyaṃti ye rmatyāḥ pāpakarmaratā api 9|
te yāṃti tatparaṃ sthānaṃ nātra kāryā vicāraṇā |
dhanyāstu khalu te vijñā maṃdākinyāṃ kṛtodakāḥ 10|
arcayitvā mahādevaṃ madhyameśvaramīśvaram |
jñānaṃ dānaṃ tapaḥ śrāddhaṃ piṃḍanirvapaṇaṃ tviha 11|
ekaikaśaḥ kṛtaṃ karma punātyāsaptamaṃ kulam |
sannihatyāmupaspṛśya rāhugraste divākare 12|
yatphalaṃ labhate marttyastasmāddaśaguṇaṃ tviha |
evamuktaṃ mahārāja māhātmyaṃ madhyameśvare |
yaḥ śṛṇoti paraṃ bhaktyā sa yāti paramaṃ padam 13|
iti śrīpādme mahāpurāṇe svargakhaṃḍe vārāṇasīmāhātmye ṣaṭtriṃśo'dhyāyaḥ 36|

English translation

Nārada said :

1-2a. O great king, at Vārāṇasī , there is the best (place called) Madhyameśa. At that place that great lord Mahādeva always rejoices with the goddess (i.e. Pārvatī) and is surrounded by the Rudras . Formerly the universal god Hṛṣīkeśa , Kṛṣṇa , the son of Devakī , lived there for a year (and was) always surrounded by devotees of Śiva .

2b-5a. With his entire body smeared with dust, and intent upon studying Rudra (-hymn), and observing the vow of the devotee of Śiva, Hari (i.e. Kṛṣṇa) worshipped Śiva. All those many disciples of him, intent upon celibacy, got knowledge from his mouth and saw Maheśvara .

5b-9a. That great revered lord Nīlalohita (i.e. Śiva), the giver of boons, directly gave an excellent boon to Kṛṣṇa. “Those devotees of meine [mine?] who worship Govinda with proper rites, will have the knowledge belonging to Śiva, which is full of the world. Those who are devoted to me, should salute him, should worship him and should meditate upon him. There is no doubt that by my favour they will have no birth. The sin like killing a brāhmaṇa etc. of those who here see after bathing the lord of gods, the trident-holder, quickly perishes.

9b-10a. Those mortals who, though engaged in sinful acts, die here, also go to that highest place. No doubt should be raised in this matter.

10b-12. Those wise men who after bathing in Gaṅgā , after having worshipped the lord Mahādeva, Madhyameśvara, (obtain) knowledge, (practise) penance, and offer śrāddha and piṇḍa at this place are blessed. Each one of these rites that are performed, purifies (the members of his) family up to the seventh descendant. The fruit that a man gets here is tenfold of the fruit that he gets by bathing at Sannihati, when the Sun is eclipsed by Rāhu .

13. O great king, I have thus told you about the greatness of Madhyameśvara. He who listens to it with great devotion, goes to the highest position.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 37

Other Holy Places of Vārāṇasī

Chapter 244 of 693 · 20 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
अन्यानि च महाराज तीर्थानि पावनानि तु ।
वाराणस्यां स्थितानीह संशृणुष्व युधिष्ठिर १।
प्रयागादधिकं तीर्थं प्रयागं परमं शुभम् ।
विश्वरूपं तथा तीर्थं तालतीर्थमनुत्तमम् २।
आकाशाख्यं महातीर्थं तीर्थं चैवार्षभं परम् ।
सुनीलं च महातीर्थं गौरीतीर्थमनुत्तमम् ३।
प्राजापत्यं तथा तीर्थं स्वर्गद्वारं तथैव च ।
जंबुकेश्वरमित्युक्तं धर्माख्यं तीर्थमुत्तमम् ४।
गयातीर्थं परं तीर्थं तीर्थं चैव महानदी ।
नारायणपरं तीर्थं वायुतीर्थमनुत्तमम् ५।
ज्ञानतीर्थं परं गुह्यं वाराहं तीर्थमुत्तमम् ।
यमतीर्थं यथापुण्यं तीर्थं संमूर्तिकं शुभम् ६।
अग्नितीर्थं महाराज कलशेश्वरमुत्तमम् ।
नागतीर्थं सोमतीर्थं सूर्यतीर्थं तथैव च ७।

पर्वताख्यं महागुह्यं मणिकर्ण्यमनुत्तमम् ।
घटोत्कचं तीर्थवरं श्रीतीर्थं च पितामहम् ८।
गंगातीर्थं तु देवेशं ययातेस्तीर्थमुत्तमम् ।
कापिलं चैव सोमेशं ब्रह्मतीर्थमनुत्तमम् ९।
तत्र लिंगं पुराणीयं स्थातुं ब्रह्मा यथागतः ।
तदानीं स्थापयामास विष्णुस्तल्लिंगमैश्वरम् १०।
तत्र स्नात्वा समागम्य ब्रह्मा प्रोवाच तं हरिम् ।
मयानीतमिदं लिंगं कस्मात्स्थापितवानसि ११।
तमाह विष्णुस्त्वत्तोऽपि रुद्रे भक्तिर्दृढा मम ।
तस्मात्प्रतिष्ठितं लिगं नाम्ना तव भविष्यति १२।
भूतेश्वरं तथा तीर्थं तीर्थं धर्मसमुद्भवम् ।
गंधर्वतीर्थं सुशुभं वाह्नेयं तीर्थमुत्तमम् १३।
दौर्वासिकं व्योमतीर्थं चंद्रतीर्थं युधिष्ठिर ।
चिंतांगदेश्वरं तीर्थं पुण्यं विद्याधरेश्वरम् १४।
केदारतीर्थमुग्राख्यं कालंजरमनुत्तमम् ।

सारस्वतं प्रभासं च रुद्रकर्णह्रदं शुभम् १५।
कोकिलाख्यं महातीर्थं तीर्थं चैव महालयम् ।
हिरण्यगर्भं गोप्रेक्षं तीर्थं चैवमनुत्तमम् १६।
उपशांतं शिवं चैव व्याघ्रेश्वरमनुत्तमम् ।
त्रिलोचनं महातीर्थं लोकार्कं चोत्तराह्वयम् १७।
कपालमोचनं तीर्थं ब्रह्महत्याविनाशनम् ।
शुक्रेश्वरं महापुण्यमानंदपुरमुत्तमम् १८।
एवमादीनि तीर्थानि वाराणस्यां स्थितानि वै ।
न शक्यं विस्तराद्वक्तुं कल्पकोटिशतैरपि १९।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे वाराणसीमाहात्म्ये सप्तत्रिंशोऽध्यायः ३७।

Roman transliteration

nārada uvāca-|
anyāni ca mahārāja tīrthāni pāvanāni tu |
vārāṇasyāṃ sthitānīha saṃśṛṇuṣva yudhiṣṭhira 1|
prayāgādadhikaṃ tīrthaṃ prayāgaṃ paramaṃ śubham |
viśvarūpaṃ tathā tīrthaṃ tālatīrthamanuttamam 2|
ākāśākhyaṃ mahātīrthaṃ tīrthaṃ caivārṣabhaṃ param |
sunīlaṃ ca mahātīrthaṃ gaurītīrthamanuttamam 3|
prājāpatyaṃ tathā tīrthaṃ svargadvāraṃ tathaiva ca |
jaṃbukeśvaramityuktaṃ dharmākhyaṃ tīrthamuttamam 4|
gayātīrthaṃ paraṃ tīrthaṃ tīrthaṃ caiva mahānadī |
nārāyaṇaparaṃ tīrthaṃ vāyutīrthamanuttamam 5|
jñānatīrthaṃ paraṃ guhyaṃ vārāhaṃ tīrthamuttamam |
yamatīrthaṃ yathāpuṇyaṃ tīrthaṃ saṃmūrtikaṃ śubham 6|
agnitīrthaṃ mahārāja kalaśeśvaramuttamam |
nāgatīrthaṃ somatīrthaṃ sūryatīrthaṃ tathaiva ca 7|

parvatākhyaṃ mahāguhyaṃ maṇikarṇyamanuttamam |
ghaṭotkacaṃ tīrthavaraṃ śrītīrthaṃ ca pitāmaham 8|
gaṃgātīrthaṃ tu deveśaṃ yayātestīrthamuttamam |
kāpilaṃ caiva someśaṃ brahmatīrthamanuttamam 9|
tatra liṃgaṃ purāṇīyaṃ sthātuṃ brahmā yathāgataḥ |
tadānīṃ sthāpayāmāsa viṣṇustalliṃgamaiśvaram 10|
tatra snātvā samāgamya brahmā provāca taṃ harim |
mayānītamidaṃ liṃgaṃ kasmātsthāpitavānasi 11|
tamāha viṣṇustvatto'pi rudre bhaktirdṛḍhā mama |
tasmātpratiṣṭhitaṃ ligaṃ nāmnā tava bhaviṣyati 12|
bhūteśvaraṃ tathā tīrthaṃ tīrthaṃ dharmasamudbhavam |
gaṃdharvatīrthaṃ suśubhaṃ vāhneyaṃ tīrthamuttamam 13|
daurvāsikaṃ vyomatīrthaṃ caṃdratīrthaṃ yudhiṣṭhira |
ciṃtāṃgadeśvaraṃ tīrthaṃ puṇyaṃ vidyādhareśvaram 14|
kedāratīrthamugrākhyaṃ kālaṃjaramanuttamam |

sārasvataṃ prabhāsaṃ ca rudrakarṇahradaṃ śubham 15|
kokilākhyaṃ mahātīrthaṃ tīrthaṃ caiva mahālayam |
hiraṇyagarbhaṃ goprekṣaṃ tīrthaṃ caivamanuttamam 16|
upaśāṃtaṃ śivaṃ caiva vyāghreśvaramanuttamam |
trilocanaṃ mahātīrthaṃ lokārkaṃ cottarāhvayam 17|

kapālamocanaṃ tīrthaṃ brahmahatyāvināśanam |
śukreśvaraṃ mahāpuṇyamānaṃdapuramuttamam 18|
evamādīni tīrthāni vārāṇasyāṃ sthitāni vai |
na śakyaṃ vistarādvaktuṃ kalpakoṭiśatairapi 19|
iti śrīpādme mahāpurāṇe svargakhaṃḍe vārāṇasīmāhātmye saptatriṃśo'dhyāyaḥ 37|

English translation

Nārada said :

1. O Yudhiṣṭhira , O great king, there are also other holy places situated in Vārāṇasī . Listen to (the description of) them.

2-9. The holy place superior to Prayāga (the place of the confluence of Gaṅgā and Yamunā) is the auspicious Prayāga (a holy place at Vārāṇasī). Similarly there is a holy place called Viśvatīrtha, and also the excellent holy place Tālatīrtha. There is the holy place called Ākāśa , so also the excellent one called Ārṣabha (i.e. sacred to Ṛṣabha). There is the great holy place called Sunīla, and the excellent holy place called Gaurītīrtha . So also there is the holy place called Prājāpatya and there is the (holy place called) Svargadvāra . There is also the (holy place called) Jambukeśvara and the excellent Dharma . The Gayātīrtha is a great holy place, so also Mahānadī is a holy place. Nārāyaṇa is a great holy place and Vāyutīrtha is excellent. Jñānatīrtha is a great secret place, and Vārāhatīrtha is excellent. Yamatīrtha is auspicious; so also Sammūrtika is holy. O great king, there is the Agnitīrtha , and there is also the excellent holy place Kalaśeśvara. So also there are (the holy places called) Nāgatīrtha , Somatīrtha and Sūryatīrtha . Then there is the very secret (holy place) called Parvata ; so also there is the excellent Maṇikarṇya. Ghaṭotkaca is the best holy place, so also there is the Śrītīrtha (sacred to) the Grandsire. Gaṅgātīrtha is (sacred) to the lord of gods. So also Yayātitīrtha is excellent. There is the sacred place holy to Kapila ; so also there is (the holy place called) Someśa; so also there is (the holy place called) Brahmatīrtha .

10-12. When Brahmā had formerly come there to install the ancient Liṅga , Viṣṇu installed that Liṅga of the lord at that time. Having bathed there and having come (to Viṣṇu), Brahmā said to Viṣṇu: “I had brought this Liṅga. Why did you instal it?” Viṣṇu said to him: “My devotion to Rudra is stronger than yours. Therefore I have installed the Liṅga. It will be named after you.”

13. Similarly there is the holy place called Bhūteśvara , so also there is Dharmasamudbhava. Then there is the auspicious Gandharvatīrtha , and there is the holy place called Vāhneya (i.e. sacred to Agni).

14-19. O Yudhiṣṭhira, there are holy places called Daurvāsika, Vyomatīrtha, Candratīrtha , Cintāṅgadeśvaratīrtha, and the auspicious Vidyādhareśvara. There are (also the holy places called) Kedāratīrtha, Ugra , and the excellent Kālañjara ; so also Sārasvata , Prabhāsa , and the auspicious Rudrakarmahrada. There is the great holy place (called) Kokila , and there is the holy place called Mahālaya . So also there is the excellent holy place Hiraṇyagarbha . There is also the excellent holy place (called) Goprekṣa. Then there are the holy places (like) Upaśānta, Śiva , the excellent Vyāghreśvara, the great holy place Trilocana , so also Lokārka and Uttara . There is the holy place (called) Kapālamocana , destroying (the sin of) killing a brāhmaṇa . (Then) there is the very holy place (called) Śukreśvara, so also there is the excellent Ānandapura . These are the holy places situated in Vārāṇasī. Even during crores of kalpas, it would not be possible to describe them in detail.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 38

Gayā and Other Holy Places

Chapter 245 of 693 · 73 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
वाराणस्याश्च माहात्म्यं तस्यां तीर्थानि च प्रभो ।
कथितानि समासेन तीर्थान्यन्यानि संशृणु १।
ततो गयां समासाद्य ब्रह्मचारी समाहितः ।
अश्वमेधमवाप्नोति गमनादेव भारत २।
यत्राक्षय्यवटो नाम त्रिषु लोकेषु विश्रुतः ।
पितॄणां तत्र वै दत्तमक्षयं भवति प्रभो ३।
महानद्यामुपस्पृश्य तर्पयेत्पितृदेवताः ।
अक्षयान्प्राप्नुयाल्लोकान्कुलं चैव समुद्धरेत् ४।
ततो ब्रह्मसरो गच्छेद्ब्रह्मारण्योपसेवितम् ।
पुंडरीकमवाप्नोति प्रभातमिव शर्वरी ५।
सरसि ब्रह्मणा तत्र यूपश्रेष्ठः समुच्छ्रितः ।
यूपं प्रदक्षिणं कृत्वा वाजपेयफलं लभेत् ६।
ततो गच्छेत राजेंद्र धेनुकं लोकविश्रुतम् ।
एकारात्रोषितो राजन्प्रयच्छेत्तिलधेनुकाम् ७।

सर्वपापविशुद्धात्मा सोमलोकं व्रजेद्ध्रुवम् ।
तत्र चिह्नं महाराज अद्यापि हि न संशयः ८।
कपिला सहवत्सा वै पर्वते विचरत्युतः ।
सवत्सायाः पदान्यस्या दृश्यंतेऽद्यापि भारत ९।
तेषूपस्पृश्य राजेंद्र पदेषु नृपसत्तम ।
यत्किंचिदशुभं पापं तत्प्रणश्यति भारत १०।
ततो गृध्रवटं गच्छेत्स्थानं देवस्य शूलिनः ।
स्नायातु भस्मना तत्र संगम्य वृषभध्वजम् ११।
ब्राह्मणेन भवेच्चीर्णं व्रतं द्वादशवार्षिकम् ।
इतरेषां तु वर्णानां सर्वपापं प्रणश्यति १२।
गच्छेत तत उद्यंतं पर्वतं गीतनादितम् ।
सावित्रं तु पदं तत्र दृश्यते भरतर्षभ १३।
तत्र संध्यामुपासीत ब्राह्मणः संशितव्रतः ।
उपास्ताहि भवेत्संध्या तेन द्वादशवार्षिकी १४।
योनिद्वारं च तत्रैव विश्रुतं भरतर्षभ ।

तत्राभिगम्य मुच्येत पुरुषो योनिसंकटात् १५।
शुक्लकृष्णावुभौ पक्षौ गयायां यो वसेन्नरः ।
पुनात्यासप्तमं राजन्कुलं नास्त्यत्र संशयः १६।
एष्टव्या बहवः पुत्रा यद्यप्येको गयां व्रजेत् ।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् १७।
ततः फल्गुं व्रजेद्राजंस्तीर्थसेवी नराधिप ।
अश्वमेधमवाप्नोति सिद्धिं च परमां व्रजेत् १८।
ततो गच्छेत राजेंद्र धर्मपृष्ठं समाहितः ।
यत्र धर्मो महाराज नित्यमास्ते युधिष्ठिर १९।
धर्म्मं तत्राभिसंगम्य वाजिमेधफलं लभेत् ।
ततो गच्छेत राजेंद्र ब्रह्मणस्तीर्थमुत्तमम् २०।
तत्राभिगम्य ब्रह्माणमर्चयेन्नियतव्रतः ।
राजसूयाश्वमेधाभ्यां फलं प्राप्नोति भारत २१।
ततो राजगृहं गच्छेत्तीर्थसेवी नराधिप ।
उपस्पृश्य ततस्तत्र कक्षीवानिव मोदते २२।

यक्षिण्या नैत्यकं तत्र प्रागग्निपुरुषः शुचिः ।
यक्षिण्यास्तु प्रसादेन मुच्यते ब्रह्महत्यया २३।
मणिनागं ततो गच्छेद्गोसहस्रफलं लभेत् ।
नैत्यकं भुंजते यस्तु मणिनागस्य मानवः २४।
दष्टस्याशीविषेणास्य न विषं क्रमते नृप ।
तत्रोष्य रजनीमेकां सर्वपापैः प्रमुच्यते २५।
ततो गच्छेत ब्रह्मर्षेर्गौतमस्य वनं नृप ।
अहल्याया ह्रदे स्नात्वा व्रजेत परमां गतिम् २६।
अभिगम्य श्रियं राजन्विंदते श्रियमुत्तमाम् ।
तत्रोदपानो धर्म्मज्ञ त्रिषु लोकेषु विश्रुतः २७।
तत्राभिषेकं कुर्वीत वाजिमेधमवाप्नुयात् ।
जनकस्य तु राजर्षेः कूपस्त्रिदशपूजितः २८।
तत्राभिषेकं कृत्वा च विष्णुलोकमवाप्नुयात् ।
ततोऽविनाशनं गच्छेत्सर्वपापप्रमोचनम् २९।
वाजिमेधमवाप्नोति सोमलोकं च गच्छति ।

गंडकीं च समासाद्य सर्वतीर्थजलोद्भवाम् ३०।
वाजपेयमवाप्नोति सूर्यलोकं च गच्छति ।
ततो ध्रुवस्य धर्मज्ञ समाविश्य तपोवनम् ३१।
गुह्यकेषु महाभाग मोदते नात्र संशयः ।
कर्मदां तु समासाद्य नदीं सिद्धनिषेविताम् ३२।
पुंडरीकमवाप्नोति सोमलोकं च गच्छति ।
ततो विशालामासाद्य नदीं त्रैलोक्यविश्रुताम् ३३।
अग्निष्टोममवाप्नोति स्वर्गलोकं च गच्छति ।
अथ माहेश्वरीं धारां समासाद्य नराधिप ३४।

अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत् ।
दिवौकसां पुष्करिणीं समासाद्य नरः शुचिः ३५।
न दुर्गतिमवाप्नोति वाजपेयं च विंदति ।
अथ माहेशपदं गच्छेद्ब्रह्मचारी समाहितः ३६।
माहेश्वरपदे स्नात्वा वाजिमेधफलं लभेत् ।
तत्र कोटिस्तु तीर्थानां विश्रुता भरतर्षभ ३७।

कूर्मरूपेण राजेंद्र असुरेण दुरात्मना ।
ह्रियमाणा हृता राजन्विष्णुना प्रभविष्णुना ३८।
तत्राभिषेकं कुर्वीत तीर्थकोट्यां नराधिप ।
पुंडरीकमवाप्नोति विष्णुलोकं च गच्छति ३९।
ततो गच्छेन्नरश्रेष्ठ स्थानं नारायणस्य च ।
सदा सन्निहितो यत्र हरिर्वसति भारत ४०।
यत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।
आदित्यावसवोरुद्रा जनार्दनमुपासते ४१।
शालग्राम इति ख्यातो विष्णोरद्भुतकर्मणः ।
अभिगम्य त्रिलोकेशं वरदं विष्णुमच्युतम् ४२।
अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति ।
तत्रोदपानो धर्मज्ञ सर्वपापप्रमोचनः ४३।
समुद्रास्तत्रचत्वारः कूपे सन्निहिताः सदा ।
तत्रोपस्पृश्य राजेंद्र न दुर्गतिमवाप्नुयात् ४४।
अभिगम्य महादेवं वरदं विष्णुमव्ययम् ।

विराजते यथा सोम ऋणैर्मुक्तो युधिष्ठिर ४५।
जातिस्मरं उपस्पृश्य शुचिः प्रयतमानसः ।
जातिस्मरत्वं प्राप्नोति स्नात्वा तत्र न संशयः ४६।
वटेश्वरपुरं गत्वा अर्चयित्वा च केशवम् ।
ईप्सितांल्लभते लोकानुपवासान्न संशयः ४७।
ततस्तु वामनं गत्वा सर्वपापप्रणाशनम् ।
अभिवाद्य हरिं देवं न दुर्गतिमवाप्नुयात् ४८।
भरतस्याश्रमं गत्वा सर्वपापप्रमोचनम् ।
कौशिकीं तत्र सेवेत महापातकनाशिनीम् ४९।
राजसूयस्य यज्ञस्य फलं प्राप्नोतिमानवः ।
ततो गच्छेत धर्मज्ञ चंपकारण्यमुत्तमम् ५०।
तत्रोष्य रजनीमेकां गोसहस्रफलं लभेत् ।
अथ गोविंदमासाद्य तीर्थं परमसम्मतम् ५१।
उपोष्य रजनीमेकामग्निष्टोमफलं लभेत् ।
तत्र विश्वेश्वरं दृष्ट्वा देव्या सह महाद्युतिम् ५२।

मित्रावरुणयोर्लोकान्प्राप्नुयाद्भरतर्षभ ।
त्रिरात्रोपोषितस्तत्र अग्निष्टोमफलं लभेत् ५३।

कन्यावसथमासाद्य नियतो नियताशनः (आवसथ्य)।
मनोः प्रजापतेर्लोकानाप्नोति भरतर्षभ ५४।
कन्यायां ये प्रयच्छंति दानमण्वपि भारत।
तदक्षयमिति प्राहुर्ऋषयः संशितव्रताः ५५।
निष्ठावासं समासाद्य त्रिषु लोकेषु विश्रुतम्।
अश्वमेधमवाप्नोति विष्णुलोकं च गच्छति ५६।
ये तु दानं प्रयच्छंति निष्ठायाः संगमे नराः।
ते यांति नरशार्दूल ब्रह्मलोकमनामयम् ५७।
तत्राश्रमो वसिष्ठस्य त्रिषु लोकेषु विश्रुतः।
तत्राभिषेकं कुर्वाणो वाजपेयमवाप्नुयात् ५८।
देवकूटं समासाद्य देवर्षिगणसेवितम्।
अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत् ५९।
ततो गच्छेत राजेंद्र कौशिकस्य मुनेर्ह्रदम्।

तत्र सिद्धिं परां प्राप विश्वामित्रोऽथ कौशिकः ६०।
यत्र मासं वसेद्धीरः कौशिक्यां भरतर्षभ।
अश्वमेधस्य यत्पुण्यं तन्मासेनाधिगच्छति ६१।
सर्वतीर्थवरं चैव यो वसेत महाह्रदम्।
न दुर्गतिमवाप्नोति विंद्याद्बहुसुवर्णकम् ६२।
कुमारमभिगम्याथ वीराश्रमनिवासिनम्।
अश्वमेधमवाप्नोति शक्रलोकं स गच्छति ६३।
नंदिन्यां च समासाद्य कूपं त्रिदशसेवितम्।
नरमेधस्य यत्पुण्यं तत्प्राप्नोति कुरूद्वह ६४।
कालिकासंगमे स्नात्वा कौशिक्यारुणयोर्यतः।
त्रिरात्रोपोषितो विद्वान्सर्वपापैः प्रमुच्यते ६५।
उर्वशीतीर्थमासाद्य तथा सोमाश्रमं बुधः।
कुंभकर्णाश्रमे स्नात्वा पूज्यते भुवि मानवः ६६।
तथा कोकामुखे स्नात्वा ब्रह्मचारी समाहितः।
जातिस्मरत्वं प्राप्नोति दृष्टमेतत्पुरातनैः ६७।

सकृन्नदीं समासाद्य कृतार्थो भवति द्विजः।
सर्वपापविशुद्धात्मा स्वर्गलोकं च गच्छति ६८।
ऋषभद्वीपमासाद्य सेव्य क्रौंचनिषूदनम्।
सरस्वत्यामुपस्पृश्य विमानस्थो विराजते ६९।
औद्यानकं महाराज तीर्थं मुनिनिषेवितम्।
तत्राभिषेकं कुर्वीत सर्वपापैः प्रमुच्यते ७०।
ब्रह्मतीर्थं समासाद्य पुण्यं ब्रह्मर्षिसेवितम्।
वाजपेयमवाप्नोति नरो नास्त्यत्र संशयः ७१।
ततश्चंपां समासाद्य भागीरथ्यां कृतोदकः।
दंडार्पणं समासाद्य गोसहस्रफलं लभेत् ७२।

लाविढिकां ततो गच्छेत्पुण्यां पुण्यनिषेविताम् ।
वाजपेयमवाप्नोति विमानस्थश्च पूज्यते ७३।

Roman transliteration

nārada uvāca-
vārāṇasyāśca māhātmyaṃ tasyāṃ tīrthāni ca prabho |
kathitāni samāsena tīrthānyanyāni saṃśṛṇu 1|
tato gayāṃ samāsādya brahmacārī samāhitaḥ |
aśvamedhamavāpnoti gamanādeva bhārata 2|
yatrākṣayyavaṭo nāma triṣu lokeṣu viśrutaḥ |
piṭṛṇāṃ tatra vai dattamakṣayaṃ bhavati prabho 3|
mahānadyāmupaspṛśya tarpayetpitṛdevatāḥ |
akṣayānprāpnuyāllokānkulaṃ caiva samuddharet 4|
tato brahmasaro gacchedbrahmāraṇyopasevitam |
puṃḍarīkamavāpnoti prabhātamiva śarvarī 5|
sarasi brahmaṇā tatra yūpaśreṣṭhaḥ samucchritaḥ |
yūpaṃ pradakṣiṇaṃ kṛtvā vājapeyaphalaṃ labhet 6|
tato gaccheta rājeṃdra dhenukaṃ lokaviśrutam |
ekārātroṣito rājanprayacchettiladhenukām 7|

sarvapāpaviśuddhātmā somalokaṃ vrajeddhruvam |
tatra cihnaṃ mahārāja adyāpi hi na saṃśayaḥ 8|
kapilā sahavatsā vai parvate vicaratyutaḥ |
savatsāyāḥ padānyasyā dṛśyaṃte'dyāpi bhārata 9|
teṣūpaspṛśya rājeṃdra padeṣu nṛpasattama |
yatkiṃcidaśubhaṃ pāpaṃ tatpraṇaśyati bhārata 10|
tato gṛdhravaṭaṃ gacchetsthānaṃ devasya śūlinaḥ |
snāyāttu bhasmanā tatra saṃgamya vṛṣabhadhvajam 11|
brāhmaṇena bhaveccīrṇaṃ vrataṃ dvādaśavārṣikam |
itareṣāṃ tu varṇānāṃ sarvapāpaṃ praṇaśyati 12|
gaccheta tata udyaṃtaṃ parvataṃ gītanāditam |
sāvitraṃ tu padaṃ tatra dṛśyate bharatarṣabha 13|
tatra saṃdhyāmupāsīta brāhmaṇaḥ saṃśitavrataḥ |
upāstāhi bhavetsaṃdhyā tena dvādaśavārṣikī 14|
yonidvāraṃ ca tatraiva viśrutaṃ bharatarṣabha |

tatrābhigamya mucyeta puruṣo yonisaṃkaṭāt 15|
śuklakṛṣṇāvubhau pakṣau gayāyāṃ yo vasennaraḥ |
punātyāsaptamaṃ rājankulaṃ nāstyatra saṃśayaḥ 16|
eṣṭavyā bahavaḥ putrā yadyapyeko gayāṃ vrajet |
yajeta vāśvamedhena nīlaṃ vā vṛṣamutsṛjet 17|
tataḥ phalguṃ vrajedrājaṃstīrthasevī narādhipa |
aśvamedhamavāpnoti siddhiṃ ca paramāṃ vrajet 18|
tato gaccheta rājeṃdra dharmaprṣṭhaṃ samāhitaḥ |
yatra dharmo mahārāja nityamāste yudhiṣṭhira 19|
dharmmaṃ tatrābhisaṃgamya vājimedhaphalaṃ labhet |
tato gaccheta rājeṃdra brahmaṇastīrthamuttamam 20|
tatrābhigamya brahmāṇamarcayenniyatavrataḥ |
rājasūyāśvamedhābhyāṃ phalaṃ prāpnoti bhārata 21|
tato rājagṛhaṃ gacchettīrthasevī narādhipa |

upaspṛśya tatastatra kakṣīvāniva modate 22|

yakṣiṇyā naityakaṃ tatra prāgagnipuruṣaḥ śuciḥ |
yakṣiṇyāstu prasādena mucyate brahmahatyayā 23|
maṇināgaṃ tato gacchedgosahasraphalaṃ labhet |
naityakaṃ bhuṃjate yastu maṇināgasya mānavaḥ 24|
daṣṭasyāśīviṣeṇāsya na viṣaṃ kramate nṛpa |
tatroṣya rajanīmekāṃ sarvapāpaiḥ pramucyate 25|
tato gaccheta brahmarṣergautamasya vanaṃ nṛpa |
ahalyāyā hrade snātvā vrajeta paramāṃ gatim 26|
abhigamya śriyaṃ rājanviṃdate śriyamuttamām |
tatrodapāno dharmmajña triṣu lokeṣu viśrutaḥ 27|
tatrābhiṣekaṃ kurvīta vājimedhamavāpnuyāt |
janakasya tu rājarṣeḥ kūpastridaśapūjitaḥ 28|
tatrābhiṣekaṃ kṛtvā ca viṣṇulokamavāpnuyāt |
tato'vināśanaṃ gacchetsarvapāpapramocanam 29|
vājimedhamavāpnoti somalokaṃ ca gacchati |

gaṃḍakīṃ ca samāsādya sarvatīrthajalodbhavām 30|
vājapeyamavāpnoti sūryalokaṃ ca gacchati |
tato dhruvasya dharmajña samāviśya tapovanam 31|
guhyakeṣu mahābhāga modate nātra saṃśayaḥ |
karmadāṃ tu samāsādya nadīṃ siddhaniṣevitām 32|
puṃḍarīkamavāpnoti somalokaṃ ca gacchati |
tato viśālāmāsādya nadīṃ trailokyaviśrutām 33|
agniṣṭomamavāpnoti svargalokaṃ ca gacchati |
atha māheśvarīṃ dhārāṃ samāsādya narādhipa 34|
aśvamedhamavāpnoti kulaṃ caiva samuddharet |
divaukasāṃ puṣkariṇīṃ samāsādya naraḥ śuciḥ 35|
na durgatimavāpnoti vājapeyaṃ ca viṃdati |
atha māheśapadaṃ gacchedbrahmacārī samāhitaḥ 36|
māheśvarapade snātvā vājimedhaphalaṃ labhet |
tatra koṭistu tīrthānāṃ viśrutā bharatarṣabha 37|

kūrmarūpeṇa rājeṃdra asureṇa durātmanā |
hriyamāṇā hṛtā rājanviṣṇunā prabhaviṣṇunā 38|
tatrābhiṣekaṃ kurvīta tīrthakoṭyāṃ narādhipa |
puṃḍarīkamavāpnoti viṣṇulokaṃ ca gacchati 39|
tato gacchennaraśreṣṭha sthānaṃ nārāyaṇasya ca |
sadā sannihito yatra harirvasati bhārata 40|
yatra brahmādayo devā ṛṣayaśca tapodhanāḥ |
ādityāvasavorudrā janārdanamupāsate 41|
śālagrāma iti khyāto viṣṇoradbhutakarmaṇaḥ |
abhigamya trilokeśaṃ varadaṃ viṣṇumacyutam 42|
aśvamedhamavāpnoti viṣṇulokaṃ ca gacchati |
tatrodapāno dharmajña sarvapāpapramocanaḥ 43|
samudrāstatracatvāraḥ kūpe sannihitāḥ sadā |
tatropaspṛśya rājeṃdra na durgatimavāpnuyāt 44|
abhigamya mahādevaṃ varadaṃ viṣṇumavyayam |

virājate yathā soma ṛṇairmukto yudhiṣṭhira 45|
jātismaraṃ upaspṛśya śuciḥ prayatamānasaḥ |
jātismaratvaṃ prāpnoti snātvā tatra na saṃśayaḥ 46|

vaṭeśvarapuraṃ gatvā arcayitvā ca keśavam |
īpsitā~llabhate lokānupavāsānna saṃśayaḥ 47|
tatastu vāmanaṃ gatvā sarvapāpapraṇāśanam |
abhivādya hariṃ devaṃ na durgatimavāpnuyāt 48|
bharatasyāśramaṃ gatvā sarvapāpapramocanam |
kauśikīṃ tatra seveta mahāpātakanāśinīm 49|
rājasūyasya yajñasya phalaṃ prāpnotimānavaḥ |
tato gaccheta dharmajña caṃpakāraṇyamuttamam 50|
tatroṣya rajanīmekāṃ gosahasraphalaṃ labhet |
atha goviṃdamāsādya tīrthaṃ paramasammatam 51|
upoṣya rajanīmekāmagniṣṭomaphalaṃ labhet |
tatra viśveśvaraṃ dṛṣṭvā devyā saha mahādyutim 52|

mitrāvaruṇayorlokānprāpnuyādbharatarṣabha |
trirātropoṣitastatra agniṣṭomaphalaṃ labhet 53|
kanyāvasathamāsādya niyato niyatāśanaḥ (āvasathya)|
manoḥ prajāpaterlokānāpnoti bharatarṣabha 54|
kanyāyāṃ ye prayacchaṃti dānamaṇvapi bhārata |
tadakṣayamiti prāhurṛṣayaḥ saṃśitavratāḥ 55|
niṣṭhāvāsaṃ samāsādya triṣu lokeṣu viśrutam |
aśvamedhamavāpnoti viṣṇulokaṃ ca gacchati 56|
ye tu dānaṃ prayacchaṃti niṣṭhāyāḥ saṃgame narāḥ |
te yāṃti naraśārdūla brahmalokamanāmayam 57|
tatrāśramo vasiṣṭhasya triṣu lokeṣu viśrutaḥ |
tatrābhiṣekaṃ kurvāṇo vājapeyamavāpnuyāt 58|
devakūṭaṃ samāsādya devarṣigaṇasevitam |
aśvamedhamavāpnoti kulaṃ caiva samuddharet 59|
tato gaccheta rājeṃdra kauśikasya munerhradam |

tatra siddhiṃ parāṃ prāpa viśvāmitro'tha kauśikaḥ 60|
yatra māsaṃ vaseddhīraḥ kauśikyāṃ bharatarṣabha |
aśvamedhasya yatpuṇyaṃ tanmāsenādhigacchati 61|
sarvatīrthavaraṃ caiva yo vaseta mahāhradam |
na durgatimavāpnoti viṃdyādbahusuvarṇakam 62|
kumāramabhigamyātha vīrāśramanivāsinam |
aśvamedhamavāpnoti śakralokaṃ sa gacchati 63|
naṃdinyāṃ ca samāsādya kūpaṃ tridaśasevitam |
naramedhasya yatpuṇyaṃ tatprāpnoti kurūdvaha 64|
kālikāsaṃgame snātvā kauśikyāruṇayoryataḥ |
trirātropoṣito vidvānsarvapāpaiḥ pramucyate 65|
urvaśītīrthamāsādya tathā somāśramaṃ budhaḥ |
kuṃbhakarṇāśrame snātvā pūjyate bhuvi mānavaḥ 66|
tathā kokāmukhe snātvā brahmacārī samāhitaḥ |
jātismaratvaṃ prāpnoti dṛṣṭametatpurātanaiḥ 67|

sakṛnnadīṃ samāsādya kṛtārtho bhavati dvijaḥ |
sarvapāpaviśuddhātmā svargalokaṃ ca gacchati 68|
ṛṣabhadvīpamāsādya sevya krauṃcaniṣūdanam |
sarasvatyāmupaspṛśya vimānastho virājate 69|
audyānakaṃ mahārāja tīrthaṃ muniniṣevitam |
tatrābhiṣekaṃ kurvīta sarvapāpaiḥ pramucyate 70|
brahmatīrthaṃ samāsādya puṇyaṃ brahmarṣisevitam |
vājapeyamavāpnoti naro nāstyatra saṃśayaḥ 71|

tataścaṃpāṃ samāsādya bhāgīrathyāṃ kṛtodakaḥ |
daṃḍārpaṇaṃ samāsādya gosahasraphalaṃ labhet 72|
lāviḍhikāṃ tato gacchetpuṇyāṃ puṇyaniṣevitām |
vājapeyamavāpnoti vimānasthaśca pūjyate 73|

English translation

Nārada said :

1. O lord, I have described to you in brief the greatness of Vārāṇasi , and the holy places (situated) in it. (Now) listen to (the description of) other holy places.

2-4. O descendant of Bharata , a man being restrained and calm, having gone to Gayā , obtains (the fruit of) a horse sacrifice merely by going there. There is (a place) named Akṣayavaṭa known in the three worlds. O lord, oblations offered to the manes at that place become inexhaustible. Having bathed in the Mahānadī he should offer oblations to manes and deities. (By doing so) he would obtain (i.e. go to) the imperishable worlds and would liberate his family.

5-6. Then he should go to Brahmasaras served by (i.e. in) Brahmāraṇya. (Thereby) he obtains (the fruit of) Puṇḍarīka (sacrifice) as the night obtains the dawn. Brahmā has raised (i.e. put up) the best sacrificial post in the lake. By circumambulating the sacrificial post he would obtain the fruit of a Vājapeya sacrifice.

7-10. Thence, O lord of kings, he should go to Dhenuka , well-known in the world. Living there even for a night and offering a sesamum-cow he with his soul purified of all sins, would certainly go to Soma 's world. There is, O great king, even now the mark: A tawny cow along with her calf still roams over the mountain. The foot-prints of the cow with her calf are seen even now. Having bathed in (the water collected at) those foot-prints, O lord of kings, O best king, little sin that is (left) perishes, O descendant of Bharata.

11-12. Thence he should go to Gṛdhravaṭa , the place of the god, viz. the trident-holder (i.e. Śiva). He should bathe there and (apply) ashes after meeting (i.e. visiting) the bull-bannered god. A brāhmaṇa , thereby, would have observed a vow for twelve years. All the sin of other castes perishes.

13-18. Thence he should go to the high mountain resounding with music. O best among the Bharatas , the place sacred to Sāvitrī is seen there. A brāhmaṇa with a severe vow should offer the sandhyā (-prayer) there. By (doing) that he would have offered the sandhyā(-prayer) for twelve years. O best of Bharatas, Yonidvāra is there only. Having gone there a man is freed from the danger of (being conceived in) a womb. O king, a man who would live in Gayā for both the bright and dark fortnights (of a month), purifies his family up to the seventh (descendant). There is no doubt about this. Many sons would be desired by him (i.e. he would have many sons) even if he would go to Gayā all alone. He might perform a horse sacrifice or give a dark blue bull. Then O king, O lord of men, a pilgrim should go to Phalgu . (By doing so) he obtains (the fruit of) a horse sacrifice and would reach (i.e. get) the highest well-being.

19-20a. Thence, being tranquil he should, O lord of kings, go to Dharmapṛṣṭha where, O Yudhiṣṭhira , Dharma (i.e. Righteousness) always lives. Having seen Dharma, he would obtain (the fruit of) a horse sacrifice.

20b-23. Thence, O lord of kings, he should go to the excellent holy place of Brahmā. Having gone there and having been settled in a vow he should worship Brahmā. O descendant of Bharata, (thereby) he obtains the fruit of Rājasūya and horse sacrifices. Thence, O king, a pilgrim should go to Rājagṛha . Having bathed there he rejoices like Kakṣīvat . [1] The food is (there) regularly offered to Yakṣiṇī . The sacred Fire-Man formerly lived there. By the favour of Yakṣiṇī he is freed from (the sin) of killing a brāhmaṇa.

24-25. Thence he should go to Maṇināga . He would (thereby) obtain the fruit (of the gift) of a thousand cows. O king, the poison of the bite of a serpent does not affect him who enjoys the food regularly offered to Maṇināga. Having stayed there for a night he is freed from all sins.

26-29a. O king, thence he should go to the grove of Gautama , the brāhmaṇic sage. Having bathed in the pool of Ahalyā he would reach the highest position. Reaching Śrī, he gets excellent wealth. O pious one, there is a tank well-known in the three worlds. He should bathe there. (Thereby) he would obtain (the fruit of) a horse-sacrifice. The tank of the royal sage Janaka is honoured by gods. Having bathed there he would obtain Viṣṇu 's heaven.

29b-30a. Thence he should go to (the holy place called) Vināśana which frees (a man) from all sins. (Thereby) he obtains (the fruit of) a horse sacrifice and goes to Soma's world.

30b-36a. (Then) he should go to Gaṇḍakī produced from the water of all sacred places. (Thereby) he obtains (the fruit of) a Vājapeya sacrifice and goes to the Sun's world. Thence, O pious one, having entered the penance-grove of Dhruva he undoubtedly rejoices among guhyakas , O noble one. Having reached the river Karmadā resorted to by siddhas he obtains (the fruit of) Puṇḍarīka (sacrifice) and goes to Soma's world. Thence having reached the river Viśālā , well-known in the three worlds, he obtains (the fruit of) Agniṣṭoma (sacrifice) and goes to heaven. Then O king, having reached Dhārā of (i.e. sacred to) Maheśvara he obtains (the fruit of) a horse sacrifice and would liberate his family. A pure man having reached the lake of the residents of heaven does not meet with a disaster and obtains (the fruit of) a Vājapeya (sacrifice).

36b-39. Then being restrained and calm he should go to (the sacred place called) Māheśapada. Having bathed at Māheśapada he would obtain (the fruit of) a horse sacrifice. O best among the Bharatas, there is a well-known, excellent sacred place taken away by the mighty Viṣṇu when, O lord of kings, it was being seized by a wicked demon Kūrmarūpa. O king, a man should bathe at that excellent holy place Tīrthakoṭi ; (thereby) he obtains (the fruit of) a Puṇḍarīka sacrifice and goes to Viṣṇu's heaven.

40-46. Thence, O best of men, he should go to the best place of Nārāyaṇa , where, O descendant of Bharata, Viṣṇu always lives in the vicinity and where gods like Brahma and others, sages with penance as their wealth, and also Ādityas , Vasus and Rudras wait upon Viṣṇu. The place of (i.e. sacred to) Viṣṇu of wonderful deeds is known as Śālagrāma . Having gone to the imperishable Viṣṇu, the lord of the three worlds and the giver of boons, a man obtains (the fruit of) a horse sacrifice and goes to Viṣṇu's heaven. O pious one, there is a pool freeing (a man) from all sins. In that pool all the four oceans are always present. Having bathed there, O lord of kings, a man would not meet with misery. Having gone to the everlasting, great god Viṣṇu, the giver of boons, he being free from debts, shines like Soma (i.e. the moon). Having approached Jātismara , he, pure and with his mind controlled, obtains the faculty of recollecting his former births after bathing there. There is no doubt about this.

47-48. Having gone to Vaṭeśvarapura and having worshipped Keśava (there) a man obtains (i.e. goes to) desired worlds by fasting there. There is no doubt about this. Thence, having gone to (the sacred place called) Vāmana , which destroys all sins and having worshipped Viṣṇu, he would not meet with a disaster.

49-50a. Having gone to Bharata's hermitage freeing (a man) from all sins he should there resort to Kauṣikī destroying great sins. A man (thereby) obtains the fruit of a Rājasūya sacrifice.

50b-59. Thence, O pious one, he should go to the excellent Campakāraṇya . Having stayed there for a night he would obtain the fruit of giving away a thousand cows. Then having reached the sacred place (called) Govinda liked by the best ones and having fasted there for a night, he would obtain the fruit of Agniṣṭoma (sacrifice). O best among the Bharatas, having seen there the very lustrous lord of the world along with the goddess he would obtain (i.e. go to) the worlds of Mitra and Varuṇa . Having fasted there for three nights he would obtain the fruit of an Agniṣṭoma (sacrifice). Then, being controlled and with his diet controlled he having reached Kanyāvasatha obtains (i.e. goes to) the worlds of Manu Prajāpati , O best of the Bharatas. Sages of severe vows say that even the smallest gift which men give at Kanyāvasatha becomes inexhaustible. Having reached Niṣṭhāvāsa, well-known in the three worlds, he obtains (the fruit of) a horse sacrifice and goes to Viṣṇu's heaven. O best among men, those men who give gifts at the confluence of Niṣṭhā , go to the good world of Brahmā. There is Vasiṣṭha 's hermitage well-known in the three worlds. A man who bathes there obtains (the fruit of) a Vājapeya (sacrifice). Having reached Devakūṭa resorted to by hosts of divine sages he obtains (the fruit of) a horse sacrifice and would liberate his family.

60-73. Thence, O lord of kings, he should go to the lake of the sage Kauṣika , where Viśvāmitra , the son of Kauśika , obtained the highest welfare. O best among the Bharatas, the wise one should live for a month there, i.e. at Kauśikī . After a month he obtains the religious merit which is due to a horse sacrifice. He who would stay at Mahāhrada , the best among all holy places, does not meet with a disaster and would obtain much gold. Having (then) gone to Kumāra staying in Vīrāśrama he obtains (the fruit of) a horse sacrifice and goes to Indra 's world. O you who perpetuate the Kuru -family, having gone to the lake at Nandinī resorted to by gods he obtains that fruit which is due to a human sacrifice. Having bathed at Kālikāsaṅgama, the confluence of Kauśikī and Āruṇī , and having fasted there for three nights a wise man is freed from all sins. A wise man having reached Urvaśī-tīrtha and having bathed in Kumbhakarṇāśrama , is honoured in the world. Similarly, being restrained and calm he having bathed at Kokāmukha gets the faculty of recollecting his former existence. This has been observed by the ancients. Reaching Sakṛt river a brāhmaṇa becomes blessed. With his soul freed from all sins he goes to heaven. Having reached Ṛṣabhadvīpa he should resort to Krauñcaniṣūdana. Having bathed at Sarasvatī he seated in an aeroplane shines. O great king, Audyānaka is a great holy place resorted to by sages. He should bathe there. (By doing so) he is freed from all sins. There is no doubt that a man reaching the holy Brahmatīrtha resorted to by brāhmaṇic sages obtains (the fruit of) a Vājapeya sacrifice. Then having reached Campā and having bathed in Bhāgīrathī and having reached Daṇḍārpaṇa he would obtain the fruit of (having given away) a thousand cows. Thence a man should go to the auspicious Lāviḍhikā resorted to by the holy ones. (By that) he obtains (the fruit of) a Vājapeya sacrifice and seated in an aeroplane he is honoured.

[1]: [1] : Kakṣīvān—He was a famous sage and was credited with the authorship of a few Vedic hymns. He was the son of Uśij and Dīrghatamas.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 39

Savidyā Sandhyā, Lauhitya, Karatoyā, etc.

Chapter 246 of 693 · 128 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अथ संध्यां समासाद्य स विद्यांतीर्थमुत्तमम् ।
उपस्पृश्य नरो विद्वान्भवेन्नास्त्यत्र संशयः १।
रामस्य च प्रसादेन तीर्थराजं कृतं पुरा ।
तल्लौहित्यं समासाद्य विंद्याद्बहुसुवर्णकम् २।
करतोयां समासाद्य त्रिरात्रोपोषितो नरः ।
अश्वमेधमवाप्नोति शक्रलोकं च गच्छति ३।
गंगायास्त्वथ राजेंद्र सागरस्य च संगमे ।
अश्वमेधं दशगुणं प्रवदंति मनीषणः ४।
गंगायास्तु परं द्वीपं प्राप्य यः स्नाति भारत ।
त्रिरात्रोपोषितो राजन्सर्वकाममवाप्नुयात् ५।
ततो वैतरणीं गत्वा नदीं पापप्रमोचनीम् ।
विरजं तीर्थमासाद्य विराजति यथा शशी ६।
प्रभावे च कुलं पूत्वा सर्वपापं व्यपोहति ।
गोसहस्रफलं लब्ध्वा पुनाति स्वकुलं नरः ७।

शोणस्य ज्योतिरथ्याश्च संगमे निवसञ्छुचिः ।
तर्पयित्वा पितृन्देवानग्निष्टोमफलं लभेत् ८।
शोणस्य नर्मदायाश्च प्रभवे कुरुपुंगव ।
वंशगुल्ममुपस्पृश्य वाजिमेधफलं लभेत् ९।
ऋषभं तीर्थमासाद्य कोशलायां नराधिप ।
वाजिमेधमवाप्नोति त्रिरात्रोपोषितो नरः १०।
कोशलायां समासाद्य कालतीर्थमुपस्पृशेत् ।
वृषभैकादशगुणं लभते नात्र संशयः ११।
पुष्पवत्यामुपस्पृश्य त्रिरात्रोपोषितो नरः ।
गोसहस्रफलं विंद्यात्कुलं चैव समुद्धरेत् १२।
ततो बदारिकातीर्थे स्नात्वा प्रयतमानसः ।
दीर्घायुष्यमवाप्नोति स्वर्गलोकं च गच्छति १३।
ततो महेंद्रमासाद्य जामदग्न्यनिषेवितम् ।
रामतीर्थे नरः स्नात्वा वाजिमेधफलं लभेत् १४।
मतंगस्य तु केदारं तत्रैव भरतर्षभ ।

तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत् १५।
श्रीपर्वतं समासाद्य नदीतीरमुपस्पृशेत् ।
अश्वमेधमवाप्नोति परां सिद्धिं च गच्छति १६।
श्रीपर्वते महादेवो देव्या सह महाद्युतिः ।
न्यवसत्परमप्रीतो ब्रह्मा च त्रिदशैर्वृतः १७।
तत्र देवह्रदे स्नात्वा शुचिः प्रयतमानसः ।
अश्वमेधमवाप्नोति परां सिद्धिं च गच्छति १८।
ऋषभं पर्वतं गत्वा भांडेषु सुरपूजितम् ।
वाजपेयमवाप्नोति नाकपृष्ठे च मोदते १९।
ततो गच्छेत कावेरीं वृतामृप्सरसां गणैः ।
तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत् २०।
तत्र तीर्थे समुद्रस्य कन्यातीर्थमुपस्पृशेत् ।
तत्रोपस्पृश्य राजेंद्र सर्वपापैः प्रमुच्यते २१।
अथ गोकमर्णमासाद्य त्रिषुलोकेषु विश्रुतम् ।
समुद्रमध्ये राजेंद्र सर्वलोकनमस्कृतम् २२।

यत्र ब्रह्मादयो देवा मुनयश्च तपोधनाः ।
भूतयक्षाः पिशाचाश्च किन्नराः समहोरगाः २३।
सिद्धचारणगंधर्वा मानुषाः पन्नगास्तथा ।
सरितः सागराः शैला उपासंते उमापतिम् २४।
तत्रेशानं समभ्यर्च्य त्रिरात्रोपोषितो नरः ।
दशाश्वमेधमाप्नोति गाणपत्यं च विंदति २५।
उपोष्य द्वादशरात्रं कृतार्थो जायते नरः ।
तस्मिन्नेव तु गायत्र्याः स्थानं त्रैलोक्यविश्रुतम् २६।
त्रिरात्रमुषितस्तत्र गोसहस्रफलं लभेत् ।
निदर्शनं च प्रत्यक्षं ब्राह्मणानां नराधिप २७।
गायत्रीं पठते यस्तु योनिसंकरजो द्विजः ।
गाथा वा गीतिका वाणी तस्य संपद्यते नृप २८।
अब्राह्मणस्य पठतः सावित्री तूपनश्यति ।
संवर्तस्य तु विप्रर्षे वापीमासाद्य दुर्ल्लभाम् २९।
रूपस्य भागी भवति सुभगश्चाभिजायते ।

ततो वेणां समासाद्य तर्पयेत्पितृदेवताः ३०।
मयूरहंससंयुक्तं विमानं लभते नरः ।
ततो गोदावरीं प्राप्य नित्यसिद्धनिषेविताम् ३१।
गवामयमवाप्नोति वायुलोकं च गच्छति ।
वेणायाः संगमे स्नात्वा वाजपेयफलं लभेत् ३२।
वरदासंगमं स्नात्वा गोसहस्रफलं लभेत् ।
ब्रह्मस्थूणां समासाद्य त्रिरात्रोपोषितो नरः ३३।
गोसहस्रफलं विंद्यात्स्वर्गलोकं च गच्छति ।
कुब्जावनं समासाद्य ब्रह्मचारी समाहितः ३४।

त्रिरात्रोपोषितः स्नात्वा गोसहस्रफलं लभेत् ।
ततो देवह्रदे स्नात्वा कृष्णवेणा जलोद्भवे ३५।
ज्योतिर्मात्र ह्रदे चैव तथा कन्याश्रमे नृप ।
यत्र क्रतुशतैरिष्ट्वा देवराजो दिवं गतः ३६।
अग्निष्टोमशतं विंद्याद्गमनादेव तत्र तु ।
सर्वदेवह्रदे स्नात्वा गोसहस्रफलं लभेत् ३७।

जातिमात्र ह्रदे स्नात्वा भवेज्जातिस्मरो नरः ।
शरभंगाश्रमं गत्वा शुकस्य च महात्मनः ३८।
पितृदेवार्चनरतो गोसहस्रफलं लभेत् ।
दंडकारण्यमासाद्य महाराज उपस्पृशेत् ३९।
शरभंगाश्रमं गत्वा शुकस्य च महात्मनः ।
न दुर्गतिमवाप्नोति पुनाति स्वकुलं नरः ४०।
ततः सूर्यारकं गच्छेज्जमदग्निनिषेवितम् ।
रामतीर्थं नरः स्नात्वा विंद्याद्बहुसुवर्णकम् ४१।
सप्तगोदावरीं स्नात्वा नियतो नियताशनः ।
महापुण्यमवाप्नोति देवलोकं च गच्छति ४२।
ततो देवपथं गच्छेन्नियतो नियताशनः ।
देवसत्रस्य यत्पुण्यं तदवाप्नोति मानवः ४३।
तुंगकारण्यमासाद्य ब्रह्मचारी जितेंद्रियः ।
वेदानध्यापयत्तत्र मुनीन्सारस्वतः पुरा ४४।
तत्र वेदान्प्रणष्टांस्तु मुनेरांगिरसः सुतः ।

उपविष्टो महर्षीणामुत्तरीयेषु भारत ४५।
ॐकारेण यथान्यायं सम्यगुच्चारितेन ह ।
येन यत्पूर्वमभ्यस्तं तस्य तत्समुपस्थितम् ४६।
ऋषयस्तत्र देवाश्च वरुणोऽग्निप्रजापतिः ।
हरिर्नारायणो देवो महादेवस्तथैव च ४७।
पितामहश्च भगवान्देवैस्सह महाद्युतिः ।
भृगुं नियोजयामास याजनार्थे महाद्युतिम् ४८।
ततः स चक्रे भगवानृषीणां विधिवत्तदा ।
सर्वेषां पुनराधानं देवदृष्टेन कर्मणा ४९।
आज्यभागेन वै तत्र तर्पितास्तु यथाविधि ।
देवास्त्रिभुवनं याता ऋषयश्च यथासुखम् ५०।
तदरण्यं प्रविष्टस्य तुंगकं राजसत्तम ।
पापं विनश्यते सद्यः स्त्रिया वै पुरुषस्य वा ५१।
तत्र मासं वसेद्धीरो नियतो नियताशनः ।
ब्रह्मलोकं व्रजेद्राजन्पुनीते च कुलं पुनः ५२।

मेधावनं समासाद्य पितृदेवांश्च तर्पयेत् ।
अग्निष्टोममवाप्नोति स्मृतिं मेधां च विंदति ५३।

तत्र कालंजरं गत्वा गोसहस्रफलं लभेत् ।
आत्मानं साधयेत्तत्र गिरौ कालंजरे नृप ५४।
स्वर्गलोके महीयेत नरो नास्त्यत्र संशयः ।
ततो गिरिवरश्रेष्ठे चित्रकूटे विशांपते ५५।
मंदाकिनीं समासाद्य नदीं पापविमोचनीम् ।
अत्राभिषेकं कुर्वाणः पितृदेवार्चने रतः ५६।
अश्वमेधमवाप्नोति गतिं च परमां व्रजेत् ।
ततो गच्छेत राजेंद्र गुहस्थानमनुत्तमम् ५७।
यत्र देवो महासेनो नित्यं सन्निहितो नृप ।
पुमांस्तत्र नरःश्रेष्ठ गमनादेव सिध्यति ५८।
कोटितीर्थे नरः स्नात्वा गोसहस्रफलं लभेत् ।
प्रदक्षिणमुपावृत्य यशःस्थानं व्रजेन्नरः ५९।
अभिगम्य महादेवं विराजति यथा शशी ।

तत्र कूपो महाराज विश्रुतो भरतर्षभ ६०।
समुद्रा यत्र चत्वारो निवसंति युधिष्ठिर ।
ततोपस्पृश्य राजेंद्र कृत्वा चापि प्रदक्षिणम् ६१।
नियतात्मा नरः पूतो गच्छेत परमां गतिम् ।
ततो गच्छेत्कुरुश्रेष्ठ शृंगवेरपुरं महत् ६२।
यत्र तीर्णो महाप्राज्ञो रामो दाशरथिः पुरा ।
गंगायां तु नरः स्नात्वा ब्रह्मचारी जितेंद्रियः ६३।
विधूतपाप्मा भवति वाजपेयं च विंदति ।
ततो मुंजवटं गछेत्स्थानं देवस्य धीमतः ६४।
अभिगम्य महादेवमभ्यर्च्य च नराधिप ।
प्रदक्षिणमुपावृत्य गाणपत्यमवाप्नुयात् ६५।
ततो गच्छेत राजेंद्र प्रयागमृषिसंस्तुतम् ।
यत्र ब्रह्मादयो देवा दिशश्च सदिगीश्वराः ६६।
लोकपालाश्च सिद्धाश्च निरताः पितरस्तथा ।
सनत्कुमारप्रमुखास्तथैव च महर्षयः ६७।

तथा नागाः सुपर्णाश्च सिद्धाः शुक्रधरास्तथा ।
सरितः सागराश्चैव गंधर्वाप्सरसस्तथा ६८।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः ।
तत्र त्रीण्यपि कुंडानि तयोर्मध्येन जाह्नवी ६९।
प्रयागात्समतिक्रांता सर्वतीर्थपुरस्कृता ।
तपनस्य सुता तत्र त्रिषु लोकेषु विश्रुता ७०।
यमुनागंगया सार्द्धं संगता लोकभाविनी ।
गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ७१।
प्रयागं जघनस्यांतमुपस्थमृषयो विदुः ।
प्रयागं सुप्रतिष्ठानं कंबलाश्वतरावुभौ ७२।

तीर्थं भोगवती चैव वेदी प्रोक्ता प्रजापतेः ।
तत्र वेदाश्च यज्ञाश्च मूर्त्तिमंतो युधिष्ठिर ७३।
प्रजापतिमुपासंत ऋषयश्च महानघाः ।
यजंते क्रतुभिर्देवांस्तथा चक्रधरा नृप ७४।
ततः पुण्यतमं नास्ति त्रिषु लोकेषु भारत ।

प्रयागं सर्वतीर्थेभ्यः प्रभावेणाधिकं प्रभो ७५।
श्रवणात्तस्य तीर्थस्य नामसंकीर्तनादपि ।
मूर्धका नमनाद्वापि सर्वपापैः प्रमुच्यते ७६।
तत्राभिषेकं यः कुर्यात्संगमे संशितव्रतः ।
पुण्यं सुमहदाप्नोति राजसूयाश्वमेधयोः ७७।
एषा यजनभूमिर्हि देवानामपि तत्कथा ।
दत्तं तत्र स्वल्पमपि महद्भवति भारत ७८।
न देववचनात्तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागमरणं प्रति ७९।
दशतीर्थसहस्राणि षष्टिकोट्यस्तथापराः ।
येषां सान्निध्यमत्रैव कीर्त्तितं कुरुनंदन ८०।
चतुर्विद्ये च यत्पुण्यं सत्यवादिषु चैव यत् ।
स्नातएवतदाप्नोतिगंगायामुनसंगमे ८१।
ततो भोगवती नाम वासुकेस्तीर्थमुत्तमम् ।
तत्राभिषेकं यः कुर्यात्सोऽश्वमेधमवाप्नुयात् ८२।

तत्र हंसप्रपतनं तीर्थं त्रैलोक्यविश्रुतम् ।
दशाश्वमेधिकं चैव गंगायां कुरुनंदन ८३।
कुरुक्षेत्रसमा गंगा यत्र तत्रावगाहिता ।
विशेषो वै कनखले प्रयागं परमं महत् ८४।
यद्यकार्यशतं कृत्वा कृतं गंगावसेवनम् ।
सर्वं तत्तस्य गंगापो दहत्यग्निरिवेंधनम् ८५।
सर्वं दहति गंगापस्तूलराशिमिवानलः ।
सर्वं कृतयुगे पुण्यं त्रेतायां पुष्करं स्मृतम् ८६।
द्वापरे तु कुरुक्षेत्रं गंगा कलियुगे स्मृता ।
पुष्करे तु तपस्तप्येद्वानं दद्यान्महालये ८७।
मलये त्वग्निमारोहेद्भृगुतुंगे त्वनाशनम् ।
पुष्करे तु कुरुक्षेत्रे गंगापो मध्यगेषु च ८८।
सद्यस्तारयते जंतुः सप्तसप्तावरांस्तथा ।
पुनाति कीर्त्तिता पापं दृष्ट्वा पुण्यं प्रयच्छति ८९।
अवगाढा च पीत्वा च पुनात्यासप्तमं कुलम् ।

यावदस्थि मनुष्यस्य गंगायाः स्पृशते जलम् ९०।
तावत्स पुरुषो राजन्स्वर्गलोके महीयते ।
यथा पुण्यानि तीर्थानि पुण्यान्यायतनानि च ९१।

उपास्य पुण्यं लब्ध्वा च भवति परलोकभाक् ।
न गंगा सदृशं तीर्थं न देवः केशवात्परः ९२।
ब्राह्मणेभ्यः परं नास्ति एवमाह पितामहः ।
यत्र गंगा महाराज स देशस्तत्र योजनम् ९३।
सिद्धक्षेत्रं च विज्ञेयं गंगातीरसमाश्रितम् ।
इदं सत्यं द्विजातीनां साधूनां मानसेषु च ९४।
मुक्तिं चैव जपेत्कर्णे शिष्टस्यानुगतस्य च ।
इदं धर्म्यमिदं मेध्यमिदं स्वर्ग्यमिदं सुखम् ९५।
इदं पुण्यतमं रम्यं पावनं धर्ममुत्तमम् ।
महीशीर्षमिदं गुह्यं सर्वपापप्रमोचनम् ९६।
अधीत्य द्विजमध्ये च निर्मलत्वमवाप्नुयात् ।
श्रीमत्स्वर्ग्यं महापुण्यं सपत्नशमनं शिवम् ९७।

मेधाजननमग्र्यं वै तीर्थवंशानुकीर्तनम् ।
अपुत्रो लभते पुत्रमधनो धनमाप्नुयात् ९८।
महीं विजयते राजा वैश्यो धनमवाप्नुयात् ।
शूद्रो यातीप्सितान्कामान्ब्राह्मणः पारगः पठन् ९९।
यश्चेदं शृणुयान्नित्यं तीर्थपुण्यं सदा शुचि ।
जातिस्मरत्वमाप्नोति नाकपृष्ठे च मोदते १००।
गम्यान्यपि च तीर्थानि कीर्तितान्यगमान्यपि ।
मनसाप्यभिगच्छेत सर्वतीर्थमनीषया १०१।
एतानि वसुभिः साध्यैरादित्यैर्मरुदश्विभिः ।
ऋषिभिर्देवकल्पैश्च कृतानि सुकृतैषिभिः १०२।
एवं त्वमपि कौरव्य विधिनानेन सुव्रत ।
व्रज तीर्थानि नियतः पुण्यं पुण्येन वर्द्धते १०३।
भावितैः करणैः पूर्वमास्तिक्याच्छ्रुतिदर्शनात् ।
प्राप्यंते तानि तीर्थानि सद्भिः शिष्टानुदर्शिभिः १०४।
नाकृतो नाकृतात्मा च नाशुचिर्न च तस्करः ।

स्नाति तीर्थेषु कौरव्य न च वक्रमतिर्नरः १०५।
त्वया तु सम्यग्वृत्तेन नित्यं धर्मार्थदर्शिना ।
पितरस्तर्पितास्तात सर्वे च प्रपितामहाः ।
पितामहपुरोगाश्च देवाः सर्षिगणास्तथा १०६।
वसिष्ठ उवाच-
त्वं च धर्मेण धर्मज्ञ नित्यमेवाभितोषिताः ।
दिलीपकीर्तिं महतीं प्राप्स्यसे भुवि शाश्वतीम् १०७।
नारद उवाच-
एवमुक्त्वाभ्यनुज्ञाप्य वसिष्ठो भगवानृषिः ।
प्रीतः प्रीतेनमनसा तत्रैवांतरधीयत १०८।
दिलीपः कुरुशार्दूल शास्त्रतत्त्वार्थदर्शनात् ।

वसिष्ठवचनाच्चैव पृथिवीमनुचक्रमे १०९।
एवमेषा महाभाग प्रतिष्ठाने प्रतिष्ठिता।
तीर्थयात्रा महापुण्या सर्वपापप्रमोचनी ११०।
अनेन विधिना यस्तु पृथिवीं पर्यटिष्यति।

अश्वमेधशतं साग्रं फलं प्रेत्यैष भोक्ष्यते १११।
ततश्चाष्टगुणं पार्थ प्राप्स्यसे धर्ममुत्तमम्।
दिलीपः पार्थ नृपतिर्यथापूर्वमवाप्तवान् ११२।
नेता च त्वमृषीन्यस्मात्तस्मात्तेष्टगुणं फलम्।
रक्षोगणविकीर्णानि तीर्थान्येतानि भारत ११३।
न गतिर्विद्यतेऽन्यस्य त्वामृते कुरुनंदन।
इदं देवर्षिचरितं सर्वतीर्थानुसंश्रितम् ११४।
यः पठेत्कल्यमुत्थाय सर्वपापैः प्रमुच्यते।
ऋषिमुख्याः सदा यत्र वाल्मीकिस्त्वथ कश्यपः ११५।
आत्रेयस्त्वथ कौंडिन्यो विश्वामित्रोऽथ गौतमः।
असितो देवलश्चैव मार्कंडेयोऽथ गालवः ११६।
भरद्वाजस्य शिष्यश्च मुनिरुद्दालकस्तथा।
शौनकः सह पुत्रेण व्यासश्च तपतां वरः ११७।
दुर्वासाश्च मुनिश्रेष्ठो जाबालिश्च महातपाः।
एते ऋषिवराः सर्वे त्वत्प्रतीक्ष्यास्तपोधनाः ११८।

एभिः सह महाभाग तीर्थान्येतान्यनुव्रज।
प्राप्स्यसे महतीं कीर्तिं यथा राजा महाभिषः ११९।
यथा ययातिर्धर्मात्मा यथा राजा पुरूरवाः।
तथा त्वं कुरुशार्दूल स्वेन धर्मेण शोभसे १२०।
यथा भगीरथो राजा यथा रामश्च विश्रुतः।
यथा वै वृत्रहा सर्वान्सपत्नानदहत् पुरा १२१।
त्रैलोक्यं पालयामास देवराट्त्रिगतज्वरः।
तथा शत्रुक्षयं कृत्वा त्वं प्रजाः पालयिष्यसि १२२।
स्वधर्मेणार्जितामुर्वीं प्राप्य राजीवलोचन।
ख्यातिं यास्यसि वीर्येण कार्त्तवीर्यार्जुनो यथा १२३।
सूत उवाच-
एवमाभाष्य राजानं नारदो भगवानृषिः।
अनुज्ञाप्य महाराजं तत्रैवांतरधीयत १२४।
युधिष्ठिरोऽपि धर्मात्मा ऋषिभिः सह सुव्रतः।
जगामाखिलतीर्थानि सादरः पृथिवीपतिः १२५।

मयोक्तामृषयः सर्वे तीर्थयात्राश्रयां कथाम्।
यः पठेच्छृणुयाद्वापि स मुक्तः सर्वपातकैः १२६।
मयोक्तमखिलं तत्त्वं किं भूयः श्रोतुमिच्छथ।
ऋषीणां पुण्यकीर्तीनां नावक्तव्यं ममास्ति वै १२७।

इति श्रीपाद्मे महापुराणे स्वर्गखंडे नानाविधतीर्थकथनं।
नाम नवत्रिंशोऽध्यायः ३९।

Roman transliteration

nārada uvāca-
atha saṃdhyāṃ samāsādya sa vidyāṃtīrthamuttamam |
upaspṛśya naro vidvānbhavennāstyatra saṃśayaḥ 1|
rāmasya ca prasādena tīrtharājaṃ kṛtaṃ purā |
tallauhityaṃ samāsādya viṃdyādbahusuvarṇakam 2|
karatoyāṃ samāsādya trirātropoṣito naraḥ |
aśvamedhamavāpnoti śakralokaṃ ca gacchati 3|
gaṃgāyāstvatha rājeṃdra sāgarasya ca saṃgame |
aśvamedhaṃ daśaguṇaṃ pravadaṃti manīṣaṇaḥ 4|
gaṃgāyāstu paraṃ dvīpaṃ prāpya yaḥ snāti bhārata |
trirātropoṣito rājansarvakāmamavāpnuyāt 5|
tato vaitaraṇīṃ gatvā nadīṃ pāpapramocanīm |
virajaṃ tīrthamāsādya virājati yathā śaśī 6|
prabhāve ca kulaṃ pūtvā sarvapāpaṃ vyapohati |
gosahasraphalaṃ labdhvā punāti svakulaṃ naraḥ 7|

śoṇasya jyotirathyāśca saṃgame nivasañchuciḥ |
tarpayitvā pitṝndevānagniṣṭomaphalaṃ labhet 8|
śoṇasya narmadāyāśca prabhave kurupuṃgava |
vaṃśagulmamupaspṛśya vājimedhaphalaṃ labhet 9|
ṛṣabhaṃ tīrthamāsādya kośalāyāṃ narādhipa |
vājimedhamavāpnoti trirātropoṣito naraḥ 10|
kośalāyāṃ samāsādya kālatīrthamuspṛśet |
vṛṣabhaikādaśaguṇaṃ labhate nātra saṃśayaḥ 11|
puṣpavatyāmupaspṛśya trirātropoṣito naraḥ |
gosahasraphalaṃ viṃdyātkulaṃ caiva samuddharet 12|
tato badārikātīrthe snātvā prayatamānasaḥ |
dīrghāyuṣyamavāpnoti svargalokaṃ ca gacchati 13|
tato maheṃdramāsādya jāmadagnyaniṣevitam |
rāmatīrthe naraḥ snātvā vājimedhaphalaṃ labhet 14|
mataṃgasya tu kedāraṃ tatraiva bharatarṣabha |

tatra snātvā naro rājangosahasraphalaṃ labhet 15|
śrīparvataṃ samāsādya nadītīramupaspṛśet |
aśvamedhamavāpnoti parāṃ siddhiṃ ca gacchati 16|
śrīparvate mahādevo devyā saha mahādyutiḥ |
nyavasatparamaprīto brahmā ca tridaśairvṛtaḥ 17|
tatra devahrade snātvā śuciḥ prayatamānasaḥ |
aśvamedhamavāpnoti parāṃ siddhiṃ ca gacchati 18|
ṛṣabhaṃ parvataṃ gatvā bhāṃḍeṣu surapūjitam |
vājapeyamavāpnoti nākapṛṣṭhe ca modate 19|
tato gaccheta kāverīṃ vṛtāmṛpsarasāṃ gaṇaiḥ |
tatra snātvā naro rājangosahasraphalaṃ labhet 20|
tatra tīrthe samudrasya kanyātīrthamupaspṛśet |
tatropaspṛśya rājeṃdra sarvapāpaiḥ pramucyate 21|
atha gokamarṇamāsādya triṣulokeṣu viśrutam |

samudramadhye rājeṃdra sarvalokanamaskṛtam 22|

yatra brahmādayo devā munayaśca tapodhanāḥ |
bhūtayakṣāḥ piśācāśca kinnarāḥ samahoragāḥ 23|
siddhacāraṇagaṃdharvā mānuṣāḥ pannagāstathā |
saritaḥ sāgarāḥ śailā upāsaṃte umāpatim 24|
tatreśānaṃ samabhyarcya trirātropoṣito naraḥ |
daśāśvamedhamāpnoti gāṇapatyaṃ ca viṃdati 25|
upoṣya dvādaśarātraṃ kṛtārtho jāyate naraḥ |
tasminneva tu gāyatryāḥ sthānaṃ trailokyaviśrutam 26|
trirātramuṣitastatra gosahasraphalaṃ labhet |
nidarśanaṃ ca pratyakṣaṃ brāhmaṇānāṃ narādhipa 27|
gāyatrīṃ paṭhate yastu yonisaṃkarajo dvijaḥ |
gāthā vā gītikā vāṇī tasya saṃpadyate nṛpa 28|
abrāhmaṇasya paṭhataḥ sāvitrī tūpanaśyati |
saṃvartasya tu viprarṣe vāpīmāsādya durllabhām 29|
rūpasya bhāgī bhavati subhagaścābhijāyate |

tato veṇāṃ samāsādya tarpayetpitṛdevatāḥ 30|
mayūrahaṃsasaṃyuktaṃ vimānaṃ labhate naraḥ |
tato godāvarīṃ prāpya nityasiddhaniṣevitām 31|
gavāmayamavāpnoti vāyulokaṃ ca gacchati |
veṇāyāḥ saṃgame snātvā vājapeyaphalaṃ labhet 32|
varadāsaṃgamaṃ snātvā gosahasraphalaṃ labhet |
brahmasthūṇāṃ samāsādya trirātropoṣito naraḥ 33|
gosahasraphalaṃ viṃdyātsvargalokaṃ ca gacchati |
kubjāvanaṃ samāsādya brahmacārī samāhitaḥ 34|
trirātropoṣitaḥ snātvā gosahasraphalaṃ labhet |
tato devahrade snātvā kṛṣṇaveṇā jalodbhave 35|
jyotirmātra hrade caiva tathā kanyāśrame nṛpa |
yatra kratuśatairiṣṭvā devarājo divaṃ gataḥ 36|
agniṣṭomaśataṃ viṃdyādgamanādeva tatra tu |
sarvadevahrade snātvā gosahasraphalaṃ labhet 37|

jātimātra hrade snātvā bhaveṃjjātismaro naraḥ |
śarabhaṃgāśramaṃ gatvā śukasya ca mahātmanaḥ 38|
pitṛdevārcanarato gosahasraphalaṃ labhet |
daṃḍakāraṇyamāsādya mahārāja upaspṛśet 39|
śarabhaṃgāśramaṃ gatvā śukasya ca mahātmanaḥ |
na durgatimavāpnoti punāti svakulaṃ naraḥ 40|
tataḥ sūryārakaṃ gacchejjamadagniniṣevitam |
rāmatīrthaṃ naraḥ snātvā viṃdyādbahusuvarṇakam 41|
saptagodāvarīṃ snātvā niyato niyatāśanaḥ |
mahāpuṇyamavāpnoti devalokaṃ ca gacchati 42|
tato devapathaṃ gacchenniyato niyatāśanaḥ |
devasatrasya yatpuṇyaṃ tadavāpnoti mānavaḥ 43|
tuṃgakāraṇyamāsādya brahmacārī jiteṃdriyaḥ |
vedānadhyāpayattatra munīnsārasvataḥ purā 44|
tatra vedānpraṇaṣṭāṃstu munerāṃgirasaḥ sutaḥ |

upaviṣṭo maharṣīṇāmuttarīyeṣu bhārata 45|
oṃkāreṇa yathānyāyaṃ samyaguccāritena ha |
yena yatpūrvamabhyastaṃ tasya tatsamupasthitam 46|

ṛṣayastatra devāśca varuṇo'gniprajāpatiḥ |
harirnārāyaṇo devo mahādevastathaiva ca 47|
pitāmahaśca bhagavāndevaissaha mahādyutiḥ |
bhṛguṃ niyojayāmāsa yājanārthe mahādyutim 48|
tataḥ sa cakre bhagavānṛṣiṇāṃ vidhivattadā |
sarveṣāṃ punarādhānaṃ devadṛṣṭena karmaṇā 49|
ājyabhāgena vai tatra tarpitāstu yathāvidhi |
devāstribhuvanaṃ yātā ṛṣayaśca yathāsukham 50|
tadaraṇyaṃ praviṣṭasya tuṃgakaṃ rājasattama |
pāpaṃ vinaśyate sadyaḥ striyā vai puruṣasya vā 51|
tatra māsaṃ vaseddhīro niyato niyatāśanaḥ |
brahmalokaṃ vrajedrājanpunīte ca kulaṃ punaḥ 52|

medhāvanaṃ samāsādya pitṛdevāṃśca tarpayet |
agniṣṭomamavāpnoti smṛtiṃ medhāṃ ca viṃdati 53|
tatra kālaṃjaraṃ gatvā gosahasraphalaṃ labhet |
ātmānaṃ sādhayettatra girau kālaṃjare nṛpa 54|
svargaloke mahīyeta naro nāstyatra saṃśayaḥ |
tato girivaraśreṣṭhe citrakūṭe viśāṃpate 55|
maṃdākinīṃ samāsādya nadīṃ pāpavimocanīm |
atrābhiṣekaṃ kurvāṇaḥ pitṛdevārcane rataḥ 56|
aśvamedhamavāpnoti gatiṃ ca paramāṃ vrajet |
tato gaccheta rājeṃdra guhasthānamanuttamam 57|
yatra devo mahāseno nityaṃ sannihito nṛpa |
pumāṃstatra naraḥśreṣṭha gamanādeva sidhyati 58|
koṭitīrthe naraḥ snātvā gosahasraphalaṃ labhet |
pradakṣiṇamupāvṛtya yaśaḥsthānaṃ vrajennaraḥ 59|
abhigamya mahādevaṃ virājati yathā śaśī |

tatra kūpo mahārāja viśruto bharatarṣabha 60|
samudrā yatra catvāro nivasaṃti yudhiṣṭhira |
tatopasprśya rājeṃdra kṛtvā cāpi pradakṣiṇam 61|
niyatātmā naraḥ pūto gaccheta paramāṃ gatim |
tato gacchetkuruśreṣṭha śṛṃgaverapuraṃ mahat 62|
yatra tīrṇo mahāprājño rāmo dāśarathiḥ purā |
gaṃgāyāṃ tu naraḥ snātvā brahmacārī jiteṃdriyaḥ 63|
vidhūtapāpmā bhavati vājapeyaṃ ca viṃdati |
tato muṃjavaṭaṃ gachetsthānaṃ devasya dhīmataḥ 64|
abhigamya mahādevamabhyarcya ca narādhipa |
pradakṣiṇamupāvṛtya gāṇapatyamavāpnuyāt 65|
tato gaccheta rājeṃdra prayāgamṛṣisaṃstutam |
yatra brahmādayo devā diśaśca sadigīśvarāḥ 66|
lokapālāśca siddhāśca niratāḥ pitarastathā |
sanatkumārapramukhāstathaiva ca maharṣayaḥ 67|

tathā nāgāḥ suparṇāśca siddhāḥ śukradharāstathā |
saritaḥ sāgarāścaiva gaṃdharvāpsarasastathā 68|
hariśca bhagavānāste prajāpatipuraskṛtaḥ |
tatra trīṇyapi kuṃḍāni tayormadhyena jāhnavī 69|
prayāgātsamatikrāṃtā sarvatīrthapuraskṛtā |
tapanasya sutā tatra triṣu lokeṣu viśrutā 70|
yamunāgaṃgayā sārddhaṃ saṃgatā lokabhāvinī |
gaṃgāyamunayormadhye pṛthivyā jaghanaṃ smṛtam 71|

prayāgaṃ jaghanasyāṃtamupasthamṛṣayo viduḥ |
prayāgaṃ supratiṣṭhānaṃ kaṃbalāśvatarāvubhau 72|
tīrthaṃ bhogavatī caiva vedī proktā prajāpateḥ |
tatra vedāśca yajñāśca mūrttimaṃto yudhiṣṭhira 73|
prajāpatimupāsaṃta ṛṣayaśca mahānaghāḥ |
yajaṃte kratubhirdevāṃstathā cakradharā nṛpa 74|
tataḥ puṇyatamaṃ nāsti triṣu lokeṣu bhārata |

prayāgaṃ sarvatīrthebhyaḥ prabhāveṇādhikaṃ prabho 75|
śravaṇāttasya tīrthasya nāmasaṃkīrtanādapi |
mūrdhakā namanādvāpi sarvapāpaiḥ pramucyate 76|
tatrābhiṣekaṃ yaḥ kuryātsaṃgame saṃśitavrataḥ |
puṇyaṃ sumahadāpnoti rājasūyāśvamedhayoḥ 77|
eṣā yajanabhūmirhi devānāmapi tatkathā |
dattaṃ tatra svalpamapi mahadbhavati bhārata 78|
na devavacanāttāta na lokavacanādapi |
matirutkramaṇīyā te prayāgamaraṇaṃ prati 79|
daśatīrthasahasrāṇi ṣaṣṭikoṭyastathāparāḥ |
yeṣāṃ sānnidhyamatraiva kīrttitaṃ kurunaṃdana 80|
caturvidye ca yatpuṇyaṃ satyavādiṣu caiva yat |
snātaevatadāpnotigaṃgāyāmunasaṃgame 81|
tato bhogavatī nāma vāsukestīrthamuttamam |
tatrābhiṣekaṃ yaḥ kuryātso'śvamedhamavāpnuyāt 82|

tatra haṃsaprapatanaṃ tīrthaṃ trailokyaviśrutam |
daśāśvamedhikaṃ caiva gaṃgāyāṃ kurunaṃdana 83|
kurukṣetrasamā gaṃgā yatra tatrāvagāhitā |
viśeṣo vai kanakhale prayāgaṃ paramaṃ mahat 84|
yadyakāryaśataṃ kṛtvā kṛtaṃ gaṃgāvasevanam |
sarvaṃ tattasya gaṃgāpo dahatyagniriveṃdhanam 85|
sarvaṃ dahati gaṃgāpastūlarāśimivānalaḥ |
sarvaṃ kṛtayuge puṇyaṃ tretāyāṃ puṣkaraṃ smṛtam 86|
dvāpare tu kurukṣetraṃ gaṃgā kaliyuge smṛtā |
puṣkare tu tapastapyeddānaṃ dadyānmahālaye 87|
malaye tvagnimārohedbhṛgutuṃge tvanāśanam |
puṣkare tu kurukṣetre gaṃgāpo madhyageṣu ca 88|
sadyastārayate jaṃtuḥ saptasaptāvarāṃstathā |
punāti kīrttitā pāpaṃ dṛṣṭvā puṇyaṃ prayacchati 89|
avagāḍhā ca pītvā ca punātyāsaptamaṃ kulam |

yāvadasthi manuṣyasya gaṃgāyāḥ spṛśate jalam 90|
tāvatsa puruṣo rājansvargaloke mahīyate |
yathā puṇyāni tīrthāni puṇyānyāyatanāni ca 91|
upāsya puṇyaṃ labdhvā ca bhavati paralokabhāk |
na gaṃgā sadṛśaṃ tīrthaṃ na devaḥ keśavātparaḥ 92|
brāhmaṇebhyaḥ paraṃ nāsti evamāha pitāmahaḥ |
yatra gaṃgā mahārāja sa deśastatra yojanam 93|
siddhakṣetraṃ ca vijñeyaṃ gaṃgātīrasamāśritam |
idaṃ satyaṃ dvijātīnāṃ sādhūnāṃ mānaseṣu ca 94|
muktiṃ caiva japetkarṇe śiṣṭasyānugatasya ca |
idaṃ dharmyamidaṃ medhyamidaṃ svargyamidaṃ sukham 95|
idaṃ puṇyatamaṃ ramyaṃ pāvanaṃ dharmamuttamam |
mahīśīrṣamidaṃ guhyaṃ sarvapāpapramocanam 96|

adhītya dvijamadhye ca nirmalatvamavāpnuyāt |
śrīmatsvargyaṃ mahāpuṇyaṃ sapatnaśamanaṃ śivam 97|

medhājananamagryaṃ vai tīrthavaṃśānukīrttanam |
aputro labhate putramadhano dhanamāpnuyāt 98|
mahīṃ vijayate rājā vaiśyo dhanamavāpnuyāt |
śūdro yātīpsitānkāmānbrāhmaṇaḥ pāragaḥ paṭhan 99|
yaścedaṃ śṛṇuyānnityaṃ tīrthapuṇyaṃ sadā śuci |
jātismaratvamāpnoti nākapṛṣṭhe ca modate 100|
gamyānyapi ca tīrthāni kīrtitānyagamānyapi |
manasāpyabhigaccheta sarvatīrthamanīṣayā 101|
etāni vasubhiḥ sādhyairādityairmarudaśvibhiḥ |
ṛṣibhirdevakalpaiśca kṛtāni sukṛtaiśibhiḥ 102|
evaṃ tvamapi kauravya vidhinānena suvrata |
vraja tīrthāni niyataḥ puṇyaṃ puṇyena varddhate 103|
bhāvitaiḥ karaṇaiḥ pūrvamāstikyāchrutidarśanāt |
prāpyaṃte tāni tīrthāni sadbhiḥ śiṣṭānudarśibhiḥ 104|
nākṛto nākṛtātmā ca nāśucirna ca taskaraḥ |

snāti tīrtheṣu kauravya na ca vakramatirnaraḥ 105|
tvayā tu samyagvṛttena nityaṃ dharmārthadarśinā |
pitarastarpitāstāta sarve ca prapitāmahāḥ |
pitāmahapurogāśca devāḥ sarṣigaṇāstathā 106|
vasiṣṭha uvāca-
tvaṃ ca dharmeṇa dharmajña nityamevābhitoṣitāḥ |
dilīpakīrtiṃ mahatīṃ prāpsyase bhuvi śāśvatīm 107|
nārada uvāca-
evamuktvābhyanujñāpya vasiṣṭho bhagavānṛṣiḥ |
prītaḥ prītenamanasā tatraivāṃtaradhīyata 108|
dilīpaḥ kuruśārdūla śāstratattvārthadarśanāt |
vasiṣṭhavacanāccaiva pṛthivīmanucakrame 109|
evameṣā mahābhāga pratiṣṭhāne pratiṣṭhitā |
tīrthayātrā mahāpuṇyā sarvapāpapramocanī 110|
anena vidhinā yastu pṛthivīṃ paryaṭiṣyati |

aśvamedhaśataṃ sāgraṃ phalaṃ pretyaiṣa bhokṣyate 111|
tataścāṣṭaguṇaṃ pārtha prāpsyase dharmamuttamam |
dilīpaḥ pārtha nṛpatiryathāpūrvamavāptavān 112|
netā ca tvamṛṣīnyasmāttasmātteṣṭaguṇaṃ phalam |
rakṣogaṇavikīrṇāni tīrthānyetāni bhārata 113|
na gatirvidyate'nyasya tvāmṛte kurunaṃdana |
idaṃ devarṣicaritaṃ sarvatīrthānusaṃśritam 114|
yaḥ paṭhetkalyamutthāya sarvapāpaiḥ pramucyate |
ṛṣimukhyāḥ sadā yatra vālmīkistvatha kaśyapaḥ 115|
ātreyastvatha kauṃḍinyo viśvāmitro'tha gautamaḥ |
asito devalaścaiva mārkaṃḍeyo'tha gālavaḥ 116|
bharadvājasya śiṣyaśca munīruddālakastathā |
śaunakaḥ saha putreṇa vyāsaśca tapatāṃ varaḥ 117|
durvāsāśca muniśreṣṭho jābāliśca mahātapāḥ |
ete ṛṣivarāḥ sarve tvatpratīkṣyāstapodhanāḥ 118|

ebhiḥ saha mahābhāga tīrthānyetānyanuvraja |
prāpsyase mahatīṃ kīrtiṃ yathā rājā mahābhiṣaḥ 119|

yathā yayātirdharmātmā yathā rājā purūravāḥ |
tathā tvaṃ kuruśārdūla svena dharmeṇa śobhase 120|
yathā bhagīratho rājā yathā rāmaśca viśrutaḥ |
yathā vai vṛtrahā sarvānsapatnānadahat purā 121|
trailokyaṃ pālayāmāsa devarāṭvigatajvaraḥ |
tathā śatrukṣayaṃ kṛtvā tvaṃ prajāḥ pālayiṣyasi 122|
svadharmeṇārjitāmurvīṃ prāpya rājīvalocana |
khyātiṃ yāsyasi vīryeṇa kārttavīryārjuno yathā 123|
sūta uvāca-
evamābhāṣya rājānaṃ nārado bhagavānṛṣiḥ |
anujñāpya mahārājaṃ tatraivāṃtaradhīyata 124|
yudhiṣṭhiro'pi dharmātmā ṛṣibhiḥ saha suvrataḥ |
jagāmākhilatīrthāni sādaraḥ pṛthivīpatiḥ 125|

mayoktāmṛṣayaḥ sarve tīrthayātrāśrayāṃ kathām |
yaḥ paṭhecchṛṇuyādvāpi sa muktaḥ sarvapātakaiḥ 126|
mayoktamakhilaṃ tattvaṃ kiṃ bhūyaḥ śrotumicchatha |
ṛṣiṇāṃ puṇyakīrtīnāṃ nāvaktavyaṃ mamāsti vai 127|
iti śrīpādme mahāpurāṇe svargakhaṃḍe nānāvidhatīrthakathanaṃ|
nāma navatriṃśo'dhyāyaḥ 39|

English translation

Nārada said :

1-2. Then having reached Savidyā Sandhyā , the excellent holy place and having bathed there a man becomes learned. There is no doubt about this. Having reached the holy place Lauhitya , made the chief holy place by Rāma in olden days, he would obtain much gold.

3. Having reached Karatoyā a man who fasts (there) for three nights obtains (the fruit of) a horse sacrifice, and goes to Indra 's world.

4. O lord of kings, the wise say that a man obtains ten times (the fruit of an Aśvamedha by fasting) at the confluence of Gaṅgā and the ocean.

5. O descendant of Bharata , he who, after having reached the yonder island in Gaṅgā, bathes there and fasts for three nights would obtain all desired objects.

6-7. Then having gone to the river Vaitaraṇī which frees (a person) from sins and reaching Virāja tīrtha , he shines like the moon. (By bathing) at Prabhava he purifies his family and destroys all sin. Obtaining the fruit of (the gift of) a thousand cows he purifies his family.

8-9. A pure man living at the confluence of Śoṇa and Jyotirathī after offering oblations to manes and deities, would get the fruit of an Agniṣṭoma sacrifice. Having bathed at Vaṃśagulma at the source of Śoṇa and Narmadā he would obtain the fruit of a horse sacrifice, O best among the Kurus .

10-11. A man having reached Ṛṣabhatīrtha in Kośala and having fasted there for three nights obtains (the fruit of) a horse sacrifice. Reaching Kālatīrtha in Kośala a man should bathe (there). There is no doubt that he obtains the fruit eleven times greater than that of (giving away) a bull.

12-15. Having bathed at Puṣpavatī , a man who has fasted for three nights, would obtain the fruit (of giving away) a thousand cows and would liberate his family. Then, having with a restrained mind

bathed at the Badarikātīrtha a man obtains long life and goes to heaven. Then reaching Mahendra resorted to by (Paraśurāma) the son of Jamadagni a man who bathes at Rāmatīrtha , obtains the fruit of a horse sacrifice. The field (i.e. place) of Mātaṅga is just there, O best of Bharatas . O king, having bathed there a man would obtain the fruit of (giving away) a thousand cows.

16-18. Having reached Śrīparvata he should bathe at the bank of the river. Thereby he obtains (the fruit of) a horse sacrifice and goes to the great welfare. On Śrīparvata Mahādeva of great lustre and highly delighted lived. So also Brahmā surrounded by gods (lived there). A pure man with his mind controlled obtains after bathing at the Devahrada (the fruit of) a horse sacrifice and obtains great welfare.

19-20. Having gone to the Ṛṣabha mountain in the Bhāṇḍa (region) which is adored by gods he obtains (the fruit of) a Vāja-peya and rejoices in heaven. Thence a man should go to Kāverī thronged by hosts of celestial nymphs. O king, having bathed there a man would obtain the fruit of (giving away) a thousand cows.

21-30a. He should, at that holy place of the ocean, bathe at Kanyātīrtha . O lord of kings, having bathed there, he is freed from all sins. Then, O lord of kings, having reached Gokarṇa in the sea, revered by people, where gods like Brahmā and others, all sages with penance as their wealth, goblins, yakṣas , ghosts, kinnaras with great serpents, siddhas , cāraṇas , gandharvas , human beings, snakes, rivers, oceans and mountains wait upon the lord of Umā, a man having fasted for three nights and having worshipped the lord (Śiva) obtains (the fruit of) ten horse sacrifices and the status of the chief of Śiva's attendants. Having fasted for twelve nights, a man is blessed. There only is the place of Gāyatrī well-known in three worlds. Having stayed there for three nights a man would obtain the fruit of (having given away) a thousand cows. This is confirmed by direct evidence of brāhmaṇas , O king. A twice-born, born of the mixture of castes by unlawful inter-marriage, who recites the Gāyatrī (-hymn) there, is furnished with a religious verse or a song(?), O king. Sāvitrī , however, goes away from a non-brāhmaṇa reciting (Gāyatrī-hymn). O brāhmaṇa-sage, having reached the tank at Saṃvarta , difficult to be reached, a man partakes of handsomeness (i.e. becomes handsome) and becomes fortunate.

30b-31a. Thence having reached Veṇā he should offer oblations to the manes and deities. A man (thereby) obtains an aeroplane to which peacocks and swans are yoked.

31b-33a. Thence having reached Godāvarī always resorted to by siddhas, he obtains (the fruit of) a Gavāmaya and goes to the world of Vāyu . Having bathed at the confluence of Veṇā he would obtain the fruit of a Vājapeya . Having bathed at Varadāsaṅgama , he would obtain the fruit of (having given away) a thousand cows.

33b-39. A man having reached Brahmasthūṇā, and having fasted (there) for three nights, would obtain the fruit of (having given away) a thousand cows, and he goes to heaven. Being restrained and calm, he, having reached Kubjavana, and having fasted for three nights and bathed there, would obtain the fruit of (having donated) a thousand cows. Then having bathed (i.e. he should bathe) in Devahrada formed in the water of Kṛṣṇaveṇā , and also in Jyotirmātra tank, and in Kanyāśrama , where, having performed a hundred sacrifices, (Indra) the lord of gods, went to heaven. By merely going there, a man would obtain (the fruit of) a hundred Agniṣṭoma sacrifices. Having bathed in the Sarvadevahrada , he would obtain the fruit of (having donated) a thousand cows. A man having bathed in the Jātimātrahrada has (the faculty of) recollecting his former births. Then he should go to the tank (in) the very auspicious Payoṣṇī , the best of rivers. A man engaged in worshipping his manes and deities (there), would obtain the fruit of (having donated) a thousand cows. O great king, having reached Daṇḍaka -forest he should bathe there.

40-42. (He should also bathe) after going to the hermitage of Śarabhaṅga , and also of the magnanimous Śuka . He does not meet with a disaster, and purifies his own family. Thence he should go to Sūryāraka , resorted to by Jamadagni. A man having bathed at Rāmatīrtha would obtain much gold. Being controlled and having restrained his diet, he, after having bathed at Saptagodāvarī , obtains great religious merit, and goes to heaven.

43-52. Thence, being restrained and having controlled his diet, a man should go to (the holy place called) Devapatha . He obtains that merit which is obtained by performing (the sacrifice named) Devasatra. Being a religious student and with his senses controlled, he should reach Tuṅgakāraṇya where formerly the eloquent one taught the sages the Vedas that were lost. The son of the sage Aṅgiras formerly sat on the upper garments of the great sages, O descendant of Bharata. Due to Oṃkāra that was properly and correctly pronounced, that which was repeated (-ly thought) by a sage stood before him. There, the sages, the gods, Varuṇa , Agni , Prajāpati , god Hari Nārāyaṇa (i.e. Viṣṇu), Śiva, also the revered and very lustrous Brahmā, along with the gods appointed the very lustrous Bhṛgu to officiate as a priest at the sacrifice. Then the revered one settled all the sages according to the rite as observed by the gods and in the proper manner (in their proper positions). Gods and sages properly pleased by (their) portion of ghee went happily to the three worlds. O best king, the sin of a person—a woman or a man—who enters that forest, suddenly perishes. A wise man being controlled and with his diet restrained, should stay there for a month. (Thereby) he would go to Brahmā's world and again purifies his family (also).

53-57a. Having reached Medhāvana, a man should offer oblations to manes and deities. (By doing so) he gets (the fruit of) an Agniṣṭoma (sacrifice), and also memory and intelligence. Having gone to Kālañjara there, he would obtain the fruit of (having donated) a thousand cows. O king, he should practice self-control on the Kālañjara mountain. The man is honoured in heaven. There is no doubt about it. Thence, O lord of people, having reached the river Mandākinī , that frees (people) from sins, on Citrakūṭa , the best of the mountains (he should bathe there). A man who bathes here and is engaged in worshipping manes and deities obtains the fruit of a horse sacrifice, and goes to the best position (i.e. salvation).

57b-62a. O lord of kings, thence he should go to the excellent Guhasthāna, where god Mahāsena (i.e. Kārtikeya) is always present, O king. O best of men, a man attains perfection merely by going there. A man having bathed at Koṭitīrtha obtains the fruit of (presenting) a thousand cows. Turning right, a man should go to Yaśaḥsthāna. Having gone to Mahādeva, he shines like the moon. O best of the Bharatas, there is a well-known tank where, O Yudhiṣṭhira , the four oceans dwell. O lord of kings, a man having bathed and circumambulated there, and being restrained and purified would go to the best state (i.e. salvation).

62b-64a. O best of Kurus, thence he should go to the great Śṛṅgaverapura where formerly the very wise Rāma, the son of Daśaratha , crossed (the river). A man observing chastity and with his senses controlled, has his sins shaken off and obtains (the fruit of) a Vājapeya after bathing in Gaṅgā.

64b-100. Thence he should go to the place of the intelligent god. Having approached Mahādeva, and having worshipped him, and having circumambulated, O king, a man would become the chief of the attendants of Śiva. O lord of kings, a man should thence go to Prayāga which is extolled by the sages, where gods like Brahmā and others, the quarters with the lords of quarters, the regents of the quarters, siddhas, the devoted manes, sages led by Sanatkumāra , also nāgas , suparṇas , siddhas, celibates, rivers, oceans, gandharvas, celestial nymphs (stay), and also the revered Viṣṇu led by Brahmā stays. There are three tanks . Among them (flows) Gaṅgā, honoured by the Holy Places and going beyond Prayāga. At that place, Yamunā , Sun's daughter, purifying the world, and well-known in the three worlds, has joined Gaṅgā. The buttocks of earth are said to be between Gaṅgā and Yamunā. The sages

know Prayāga to be the end of the buttocks, i.e. the lap. Prayāga has Pratiṣṭhāna (so also) both Kambala and Aśvatara . Similarly the holy place Bhogavatī is the altar of Prajāpati. O Yudhiṣṭhira, there Vedas and sacrifices, being embodied, wait upon Prajāpati; and the highly innocent sages and sovereigns offer sacrifices to gods, O king. O descendant of Bharata, there is nothing holier than that in the three worlds. O lord, Prayāga is superior to all holy places due to its glory. By hearing about that holy place, by mentioning its name, or by bowing (his) head (before it), a man is freed from all sins. He, of a severe vow, who bathes there at the confluence, obtains great religious merit of the Rājasūya and horse sacrifice. This is the place of sacrifices of the gods. The story about it (is): O descendant of Bharata, whatever little is given there, becomes great. Even by the words of gods or of people, you should not disregard your thought of dying at Prayāga. There are ten thousand holy places, and others sixty crores in number, the presence of (all of) which is said to be here only, O descendant of Kuru . A man, who bathes at the confluence of Gaṅgā and Yamunā, gets the same religious merit as accrues to one who has studied the four Vedas, or to those who speak the truth. Then there is the excellent holy place Bhogavatī of (i.e. sacred to) Vāsuki . He, who bathes there, would obtain (the fruit of) a horse sacrifice. There is the holy place (called) Haṃsaprapatana , well-known in the three worlds. There is also (the holy place called) Daśāśvamedhika on (the bank of) Gaṅgā, O descendant of Kuru. Here Gaṅgā has come down as at Kurukṣetra . A speciality is—at Kanakhala Prayāga becomes (a) great (holy place). If after doing a hundred bad deeds a man resorts to Gaṅgā, the water of Gaṅgā burns (i.e. removes) all those (sins) as fire burns fuel. The water of Gaṅgā burns (i.e. removes) all that as fire burns a heap of cotton . Every (holy place) is auspicious in Kṛtayuga ; Puṣkara is said to be so in Tretāyuga . Kurukṣetra is said to be so in Dvāparayuga , and Gaṅgā in Kaliyuga . One should practice penance at Puṣkara and he should give a gift at Mahālaya . One should get onto (i.e. enter) fire at Malaya and anāśana(?) at Bhṛgutuṅga , and the water of Gaṅgā at Puṣkara, Kurukṣetra and the places in between (madhyageṣu?). A creature (thus) instantly liberates seven preceding and seven succeeding (members of his family). Gaṅgā, by her (mere) mention purifies sins; by being seen gives merit; by bathing (in the stream) and drinking her water she purifies the family up to the seventh member. O king, as long as the bone of a man touches the water of Gaṅgā, the man is honoured in heaven. As (already) mentioned, having resorted to the auspicious places and holy places, a man, obtaining religious merit, becomes a resident of the other world. “There is no holy place like Gaṅgā, there is no god greater than Viṣṇu, there is none superior to brāhmaṇas.” Thus spoke the Grandsire. That region, up to the limit of a yojana , where (i.e. through which) Gaṅgā flows, should be known as the region of siddhas (as) it has resorted to the bank of Gaṅgā. This is the truth in the minds of the twice-born and the good. A man should mutter (about) liberation into the ear of a viruous [virtous?] man or a follower. This is meritorious, this is pure, this leads to heaven, this gives happiness. This is the most holy, purifying, excellent way of life. This is the secret of the sages, which frees (a person) from all sins. Having studied in the midst of brāhmaṇas, he should secure purity. It is glorious, it leads to heaven, it is very meritorious, it puts an end to (one’s) enemies, it is auspicious. The description of the multitude of holy places is the best producer of intelligence. A man having no son gets a son. A poor man would obtain wealth. A king conquers the earth. A vaiśya would obtain wealth. A śūdra obtains his desired objects, and a brāhmaṇa who recites (the Vedas) masters them. He who would daily listen to this meritorious (account of) the holy places, which is always pure, obtains the (faculty of) recollecting his former births and rejoices in heaven.

101-106. I have described the holy places that are accessible and that are inaccessible. With a desire to visit all the holy places a man should even go to them mentally. (Visits to) these were undertaken by Vasus , Sādhyas , Ādityas , Maruts , Aśvins , sages like gods, desiring merit. O you descendant of Kuru, O you of a good vow, you too visit the holy places in this manner. Merit enhances by merit. The holy places are reached through piety and through the knowledge of the scriptures by the good people, whose senses are purified, and who follow the wise. A man who is not one who has not done (good)

deeds, who is not foolish, who is not impure, who is not a thief, whose mind is not crooked (alone) bathes at the holy places, O descendant of Kuru. O dear one, you of a proper conduct, and always observing piety, have always gratified your manes and all paternal great-grandfathers, and all gods led by Brahmā and along with groups of sages.

Vasiṣṭha said :

107. You, O pious one, have always pleased (these) by means of your righteousness. On the earth you will obtain great, eternal fame like Dilīpa .

Nārada said :

108. Speaking thus and advising (Yudhiṣṭhira), the revered sage Vasiṣṭha , being pleased, disappeared there only with a pleased mind.

109-123. O best of the Kurus, by perceiving the truth of the sacred treatises and by the words ofVasiṣṭha, Dilīpa crossed the earth. O glorious one, the very meritorious pilgrimage, freeing one from all sins, is effective in (i.e. by visiting) Pratiṣṭhāna. He who wanders over the earth in this manner, enjoys after death the entire fruit of a hundred horse sacrifices. O king, you will obtain eight times the excellent merit which formerly king Dilīpa had secured, O son of Kuntī . Since you will lead the sages, you will have eightfold fruit. O descendant of Bharata, these sacred places are crowded with the hosts of demons. O descendant of Kuru, nobody except you can have an access (to these places). He who, getting up at daybreak, would recite this account of the divine sages, depending on all the holy places, is freed from all sins. The principal sages like Vālmīki and Kaśyapa , Ātreya and Kauṇḍinya , Viśvāmitra and Gautama , Asita and Devala , Mārkaṇḍeya and Gālava , also Bharadvāja 's disciple, sage Uddālaka , Śaunaka with his son, Vyāsa the best among the ascetics, the best sage Durvāsas , Jābāli of great penance—all these best sages, with penance as their wealth, deserve to be respected by you. O glorious one, with them go to these sacred places. You will obtain great fame like king Mahābhiṣa . O best among the Kurus, with your righteousness you shine like the pious Yayāti or like king Purūravas , like king Bhagīratha or like Rāma, who was well-known. As formerly (Indra), the killer of Vṛtra , and the king of gods, burnt (i.e. destroyed) all his enemies, and being free from distress, protected the three worlds, so you will protect your subjects after destroying your enemies. O lotus-eyed one, having obtained the earth secured by your good works, you will obtain fame like Kārtavīrya Arjuna .

Sūta said :

124-127. Having spoken like this, and having advised holy great king, the revered sage Nārada disappeared there only. The lord of the earth, Yudhiṣṭhira, of a good vow, respectfully visited along with the sages all the sacred places. O all sages, he who would recite or listen to the account about the pilgrimage told by me, becomes free from all sins. I have told you the entire fact. What more do you want to hear? There is nothing that cannot be told by me about the sages of pious fame.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 40

Mārkaṇḍeya Recommends Pilgrimage to Prayāga

Chapter 247 of 693 · 41 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवमुक्तानि तीर्थानि विष्णुदेहानि सुव्रताः ।
एषामन्यतमा संगान्मुक्तो भवति मानवः १।
तीर्थानुश्रवणं धन्यं धन्यं तीर्थनिषेवणम् ।
पापराशिनिपाताय नान्योपायः कलौयुगे २।
वासं कुर्यामहं तीर्थे तीर्थस्पर्शमहं तथा ।
एवं योऽनुदिनं ब्रूते स याति परमं महत् ३।
पापानि तस्य नश्यंति तीर्थालापनमात्रतः ।
तीर्थानि खलु धन्यानि धन्यसेव्यानि सुव्रताः ४।
तीर्थानां सेवनादेव सेवितो भवति प्रभुः ।
नारायणो जगत्कर्ता नास्ति तीर्थात्परं पदम् ५।
ब्राह्मणस्तुलसी चैव अश्वत्थस्तीर्थसंचयः ।
विष्णुश्च परमेशानः सेव्य एव सदा नृभिः ६।
ब्राह्मणानां विशेषेण सेवनं मुनिपुंगवाः ।
सर्वतीर्थावगाहादेरधिकं विदुरग्रजाः ७।

तस्माद्द्विजपदं साक्षात्सर्वतीर्थमयं शुभम् ।
भजेतानुदिनं विद्वांस्तत्र तीर्थाधिकं भवेत् ८।
अश्वत्थस्य तुलस्याश्च गवां कुर्यात्प्रदक्षिणम् ।
सर्वतीर्थफलंप्राप्य विष्णुलोके महीयते ९।
तस्माद्दुष्कृतकर्माणि नाशयेत्तीर्थसेवनात् ।
अन्यथा नरकं याति कर्म्मभोगाद्धि शाम्यति १०।
पापिनां नरके वासः सुकृती स्वर्गमश्नुते ।
तस्मात्पुण्यं निषेवेत तीर्थं खलु विचक्षणः ११।
ऋषय ऊचुः-
श्रुतानि किल तीर्थानि समाहात्म्यानि सुव्रत ।
इदानीं श्रोतुमिच्छामः प्रयागस्य विशेषकम् १२।
प्रयागं तु पुरा प्रोक्तं संक्षेपात्सूत यत्त्वया ।
विशेषाच्छ्रोतुमिच्छामः सूत नः कथ्यतामिति १३।
सूत उवाच-
साधु पृष्टं महाभागाः प्रयागं प्रति सुव्रताः ।

हंताहं तत्प्रवक्ष्यामि प्रयागस्योपवर्णनम् १४।
मार्कंडेयेन कथितं यत्पुरा पांडुसूनवे ।
भारते तु यदा वृत्ते प्राप्तराज्ये पृथासुते १५।
एतस्मिन्नंतरे राजा कुंतीपुत्रो युधिष्ठिरः ।
भ्रातृशोकेन संतप्तः चिंतयंस्तु पुनः पुनः १६।
आसीद्दुर्योधनो राजा एकादशचमूपतिः ।
अस्मान्संतप्य बहुशः सर्वे ते निधनं गताः १७।
वासुदेवं समाश्रित्य पंचशेषास्तु पांडवाः ।
कथं द्रोणं च भीष्मं च कर्णं चैव महाबलम् १८।
दुर्योधनं च राजानं भ्रातृपुत्रसमन्वितम् ।
राजानो निहताः सर्वे ये चान्ये शूरमानिनः १९।
विना राज्येन कर्तव्यं किं भोगैर्जीवितेनवा ।
धिक्कष्टमिति संचिंत्य राजा विह्वलतां गतः २०।
निश्चेष्टोऽथ निरुत्साहः किं चित्तिष्ठत्यधोमुखः ।
लब्धसंज्ञो यदा राजा चिंतयानः पुनः पुनः २१।

कं चरे विधिना योगं नियमं तीर्थमेव वा ।
येनाहं शीघ्रमामुच्ये महापातककिल्बिषात् २२।
यत्र स्नात्वा नरो याति विष्णुलोकमनुत्तमम् ।
कथं पृच्छामि वै कृष्णं येनेदं कारितं महत् २३।
धृतराष्ट्रं कथं पृच्छे यस्य पुत्रशतं हतम् ।
व्यासं कथमहं पृच्छे यस्य गोत्रक्षयः कृतः २४।
एवं वैक्लव्यमापन्नो धर्मपुत्रो युधिष्ठिरः ।
रुदंतः पांडवाः सर्वे भ्रातृशोकपरिप्लुताः २५।
ये च तत्र महात्मानः समेताः पांडवाश्रिताः ।
कुंती च द्रौपदी चैव ये च तत्र समागताः २६।
भूमौ निपतिताः सर्वे रोदमानाः समंततः ।
वाराणस्यां तु मार्कंडस्तेन ज्ञातो युधिष्ठरः २७।
यथाविक्लवमापन्नो रोदमानः सुदुःखितः ।
अचिरेणैव कालेन मार्कंडस्तु महातपाः २८।
हस्तिनापुर संप्राप्तो राजद्वारे स तिष्ठति ।

द्वारपालोऽपि तं दृष्ट्वा राज्ञः कथितवान्द्रुतम् २९।
त्वां द्रष्टुकामो मार्कंडो द्वारे तिष्ठत्यसौ मुनिः ।
त्वरितो धर्मपुत्रस्तु द्वारमेत्याह तत्परः ३०।
युधिष्ठिर उवाच-
स्वागतं ते महाप्राज्ञ स्वागतं ते महामुने ।
अद्य मे सफलं जन्म अद्य मे पावितं कुलम् ३१।
अद्य मे पितरस्तृप्तास्त्वयि दृष्टे महामुने ।
सिंहासन उपस्थाप्य पादशौचार्चनादिभिः ३२।
युधिष्ठिरो महात्मा वै पूजयामास तं मुनिम् ।

ततस्तमूचे मार्कण्डः पूजितोऽहं त्वया विभो ३३।
आख्याहि त्वरितो राजन्किमर्थं त्वरितं त्वया।
केन वा विक्लवीभूतः कथयस्व ममाग्रतः ३४।
युधिष्ठिर उवाच-
अस्माकं चैव यद्वृत्तं राज्यस्यार्थे महामुने।
एतत्सर्वं विदित्वा तु भगवानिह चागतः ३५।

मार्कंडेय उवाच-
शृणु राजन्महाबाहो यत्र धर्मो व्यवस्थितः।
नैव दृष्टं रणे पापं युध्यमानस्य धीमतः ३६।
किं पुना राजधर्मेण क्षत्रियस्य विशेषतः।
तदेवं हृदये कृत्वा तस्मात्पापं न चिंतयेत् ३७।
ततो युधिष्ठिरो राजा प्रणम्य शिरसा मुनिम्।
पृच्छामि त्वां मुनिश्रेष्ठ सदा त्रैकाल्यदर्शनम्।
कथयस्व समासेन मुच्येऽहं येन किल्बिषात् ३८।
मार्कंडेय उवाच-
शृणु राजन्महाभाग यन्मां पृच्छसि भारत।
एवं सांख्यं च योगं च तीर्थं चैव युधिष्ठिर ३९।
किं पुनर्ब्राह्मणैः पुण्यैः कीर्तितं वै पुरा विभो।
प्रयागगमनं श्रेष्ठं नराणां पुण्यकर्मणाम् ४०।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे चत्वारिंशोऽध्यायः ४०।

Roman transliteration

sūta uvāca-
evamuktāni tīrthāni viṣṇudehāni suvratāḥ |
eṣāmanyatamā saṃgānmukto bhavati mānavaḥ 1|
tīrthānuśravaṇaṃ dhanyaṃ dhanyaṃ tīrthaniṣevaṇam |
pāparāśinipātāya nānyopāyaḥ kalauyuge 2|
vāsaṃ kuryāmahaṃ tīrthe tīrthasparśamahaṃ tathā |
evaṃ yo'nudinaṃ brūte sa yāti paramaṃ mahat 3|
pāpāni tasya naśyaṃti tīrthālāpanamātrataḥ |
tīrthāni khalu dhanyāni dhanyasevyāni suvratāḥ 4|
tīrthānāṃ sevanādeva sevito bhavati prabhuḥ |
nārāyaṇo jagatkartā nāsti tīrthātparaṃ padam 5|
brāhmaṇastulasī caiva aśvatthastīrthasaṃcayaḥ |
viṣṇuśca parameśānaḥ sevya eva sadā nṛbhiḥ 6|
brāhmaṇānāṃ viśeṣeṇa sevanaṃ munipuṃgavāḥ |
sarvatīrthāvagāhāderadhikaṃ viduragrajāḥ 7|

tasmāddvijapadaṃ sākṣātsarvatīrthamayaṃ śubham |
bhajetānudinaṃ vidvāṃstatra tīrthādhikaṃ bhavet 8|
aśvatthasya tulasyāśca gavāṃ kuryātpradakṣiṇam |
sarvatīrthaphalaṃprāpya viṣṇuloke mahīyate 9|
tasmādduṣkṛtakarmāṇi nāśayettīrthasevanāt |
anyathā narakaṃ yāti karmmabhogāddhi śāmyati 10|

pāpināṃ narake vāsaḥ sukṛtī svargamaśnute |
tasmātpuṇyaṃ niṣeveta tīrthaṃ khalu vicakṣaṇaḥ 11|
ṛṣaya ūcuḥ-
śrutāni kila tīrthāni samāhātmyāni suvrata |
idānīṃ śrotumicchāmaḥ prayāgasya viśeṣakam 12|
prayāgaṃ tu purā proktaṃ saṃkṣepātsūta yattvayā |
viśeṣācchrotumicchāmaḥ sūta naḥ kathyatāmiti 13|
sūta uvāca-
sādhu pṛṣṭaṃ mahābhāgāḥ prayāgaṃ prati suvratāḥ |

haṃtāhaṃ tatpravakṣyāmi prayāgasyopavarṇanam 14|
mārkaṃḍeyena kathitaṃ yatpurā pāṃḍusūnave |
bhārate tu yadā vṛtte prāptarājye pṛthāsute 15|
etasminnaṃtare rājā kuṃtīputro yudhiṣṭhiraḥ |
bhrātṛśokena saṃtaptaḥ ciṃtayaṃstu punaḥ punaḥ 16|
āsīdduryodhano rājā ekādaśacamūpatiḥ |
asmānsaṃtapya bahuśaḥ sarve te nidhanaṃ gatāḥ 17|
vāsudevaṃ samāśritya paṃcaśeṣāstu pāṃḍavāḥ |
kathaṃ droṇaṃ ca bhīṣmaṃ ca karṇaṃ caiva mahābalam 18|
duryodhanaṃ ca rājānaṃ bhrātṛputrasamanvitam |
rājāno nihatāḥ sarve ye cānye śūramāninaḥ 19|
vinā rājyena kartavyaṃ kiṃ bhogairjīvitenavā |
dhikkaṣṭamiti saṃciṃtya rājā vihvalatāṃ gataḥ 20|
niśceṣṭo'tha nirutsāhaḥ kiṃ cittiṣṭhatyadhomukhaḥ |
labdhasaṃjño yadā rājā ciṃtayānaḥ punaḥ punaḥ 21|

kaṃ care vidhinā yogaṃ niyamaṃ tīrthameva vā |
yenāhaṃ śīghramāmucye mahāpātakakilbiṣāt 22|
yatra snātvā naro yāti viṣṇulokamanuttamam |
kathaṃ pṛcchāmi vai kṛṣṇaṃ yenedaṃ kāritaṃ mahat 23|
dhṛtarāṣṭraṃ kathaṃ pṛcche yasya putraśataṃ hatam |
vyāsaṃ kathamahaṃ pṛcche yasya gotrakṣayaḥ kṛtaḥ 24|
evaṃ vaiklavyamāpanno dharmaputro yudhiṣṭhiraḥ |
rudaṃtaḥ pāṃḍavāḥ sarve bhrātṛśokapariplutāḥ 25|
ye ca tatra mahātmānaḥ sametāḥ pāṃḍavāśritāḥ |
kuṃtī ca draupadī caiva ye ca tatra samāgatāḥ 26|
bhūmau nipatitāḥ sarve rodamānāḥ samaṃtataḥ |
vārāṇasyāṃ tu mārkaṃḍastena jñāto yudhiṣṭharaḥ 27|
yathāviklavamāpanno rodamānaḥ suduḥkhitaḥ |
acireṇaiva kālena mārkaṃḍastu mahātapāḥ 28|
hastināpura saṃprāpto rājadvāre sa tiṣṭhati |

dvārapālo'pi taṃ dṛṣṭvā rājñaḥ kathitavāndrutam 29|
tvāṃ draṣṭukāmo mārkaṃḍo dvāre tiṣṭhatyasau muniḥ |
tvarito dharmaputrastu dvārametyāha tatparaḥ 30|
yudhiṣṭhira uvāca-
svāgataṃ te mahāprājña svāgataṃ te mahāmune |
adya me saphalaṃ janma adya me pāvitaṃ kulam 31|
adya me pitarastṛptāstvayi dṛṣṭe mahāmune |
siṃhāsana upasthāpya pādaśaucārcanādibhiḥ 32|
yudhiṣṭhiro mahātmā vai pūjayāmāsa taṃ munim |
tatastamūce mārkaṇḍaḥ pūjito'haṃ tvayā vibho 33|
ākhyāhi tvarito rājankimarthaṃ tvaritaṃ tvayā |

kena vā viklavībhūtaḥ kathayasva mamāgrataḥ 34|
yudhiṣṭhira uvāca-
asmākaṃ caiva yadvṛttaṃ rājyasyārthe mahāmune |
etatsarvaṃ viditvā tu bhagavāniha cāgataḥ 35|

mārkaṃḍeya uvāca-
śṛṇu rājanmahābāho yatra dharmo vyavasthitaḥ |
naiva dṛṣṭaṃ raṇe pāpaṃ yudhyamānasya dhīmataḥ 36|
kiṃ punā rājadharmeṇa kṣatriyasya viśeṣataḥ |
tadevaṃ hṛdaye kṛtvā tasmātpāpaṃ na ciṃtayet 37|
tato yudhiṣṭhiro rājā praṇamya śirasā munim |
pṛcchāmi tvāṃ muniśreṣṭha sadā traikālyadarśanam |
kathayasva samāsena mucye'haṃ yena kilbiṣāt 38|
mārkaṃḍeya uvāca-
śṛṇu rājanmahābhāga yanmāṃ pṛcchasi bhārata |
evaṃ sāṃkhyaṃ ca yogaṃ ca tīrthaṃ caiva yudhiṣṭhira 39|
kiṃ punarbrāhmaṇaiḥ puṇyaiḥ kīrtitaṃ vai purā vibho |
prayāgagamanaṃ śreṣṭhaṃ narāṇāṃ puṇyakarmaṇām 40|
iti śrīpādme mahāpurāṇe svargakhaṃḍe catvāriṃśo'dhyāyaḥ 40|

English translation

Sūta said :

1-5. O you of good vows, I have thus described the holy places, the bodies of Viṣṇu . A man becomes liberated by contact with any one of these. To hear about the holy places is blessed; to resort to the holy places is blessed. In Kaliyuga , there is no other means for destroying the heap of sins. He who everyday says, 'I will stay at a holy place; I will bathe at a holy place', goes to the highest principle. By his merely talking about the holy places his sins perish. O you of best vows, the holy places resorted to by the blessed ones are indeed blessed. By resorting to the holy place only, Nārāyaṇa , the author of the world is worshipped. There is no higher place than the holy places.

6-11. Men should always without fail worship a brāhmaṇa , tulasī (-plant), aśvattha , collection of holy places, and the greatest lord Viṣṇu. O best sages, the seniors look upon worshipping the brāhmaṇas especially as superior to bathing at all the sacred places. Therefore, a wise man should everyday resort to the auspicious feet of a brāhmaṇa, which are full of all sacred places. They are superior to holy places. One should circumambulate aśvattha (tree), tulasī (plant) and cows. Obtaining the fruit of (visiting) all holy places he is honoured in Viṣṇu's world. Therefore, a man should destroy (the fruits of) his evil deeds by resorting to a holy place. Otherwise he goes to hell and becomes calm only after exhausting (the fruits of) his acts. Sinners live in hell. A meritorious person obtains (i.e. goes to) heaven. Therefore, a wise man should resort to an auspicious, holy place.

The sages said :

12-13. O you of a good vow, we have heard about the holy places along with their greatness. Now we desire to hear the distinguishing features of Prayāga . O Sūta , since you formerly described Prayāga in brief, (now) we desire to hear about it in detail. O Sūta, please describe it to us.

Sūta said :

14-30. O illustrious ones of good vows, you have well asked about Prayāga. I shall gladly give you a description of Prayāga, which was formerly narrated by Mārkaṇḍeya to the son of Pāṇḍu . When the Bhārata (war) was over, and Pṛthā 's son (i.e. Yudhiṣṭhira) had obtained the kingdom, for some time, king Yudhiṣṭhira, Kuntī 's son, was tormented by the grief (i.e. the bereavement) of his (cousin-) brothers, and thought again and again: 'King Duryodhana was the lord of eleven divisions of the army. All those (Kauravas), having frequently tormented us, are dead. (We) the five Pāṇḍavas , having resorted to Vāsudeva (i.e. Kṛṣṇa), have survived. (How did we kill) Droṇa , Bhīṣma , very mighty Karṇa , and king Duryodhana with his brothers and sons? All the kings, thinking themselves to be brave, have been killed. What is the use of the pleasures or of life without the kingdom? Alas, (what a misery)!' Thinking likethis the king was distressed. Motionless and devoid of energy he remained with his face a little bent down. When the king regained consciousness, he repeatedly thought: 'Which course or vow should I practice? or which sacred place—bathing where a man goes to the world of Viṣṇu (should I resort to) by which I shall be free from the blemish due to the great sin (of killing my kinsmen)? How shall I ask Kṛṣṇa who got the great thing done? How shall I ask Dhṛtarāṣṭra whose hundred sons are killed? How shall I ask Vyāsa whose family has met with destruction?' In this way Dharma 's son Yudhiṣṭhira was distressed. All the (other) Pāṇḍavas wept due to being distressed by the grief of their brother. The noble ones who had resorted to the Pāṇḍavas and who had gathered there also (wept). Kuntī, Draupadī and others that had gathered there, fell on the ground on all sides and wept. Mārkaṇḍa was at Vārāṇasī . He came to know that Yudhiṣṭhira was distressed, weeping and very unhappy. In a very short time Mārkaṇḍa of great penance reached Hastināpura , and stood at the gate of the royal palace. The doorkeeper too, having seen him, quickly reported (his arrival) to the king. "The sage Mārkaṇḍa, desiring to see you, stands at the gate." The son of Dharma (i.e. Yudhiṣṭhira) quickly came to the door, and eagerly said:

Yudhiṣṭhira said :

31-33a. Welcome to you, O you highly intelligent one. Welcome to you, O great sage. Today my existence is fruitful. Today my family is purified. O great sage, when you are seen today, my dead ancestors are gratified.

Having seated him on the throne, the noble Yudhiṣṭhira honoured that sage with (giving water for) washing his feet, for purifying himself, and by offering worship to him.

33b-34. Then Mārkaṇḍa said to him: "O lord, I am honoured by you. O king, tell me quickly why you hastened. Tell me why you are distressed."

Yudhiṣṭhira said :

35. O great sage, knowing what occurred to us for (securing) the kingdom the holy one has come here.

Mārkaṇḍeya said :

36-38. O king, of mighty arms, hear. Where Dharma (i.e. righteousness) is well-settled there no sin is seen in the case of a wise man resorting to fighting on the battlefield, especially in the case of a kṣatriya (fighting) in accordance with his duty? Bearing this in mind, you should not think (that you have committed) a sin.

Then king Yudhiṣṭhira, saluting the sage by (bowing down) his head (said): "O sage, I am asking you who always (directly) see the three times. Tell me in brief (that) by which I shall be free from the

blemish.”

Mārkaṇḍeya said :

39-40. O illustrious king listen, since you ask me. Thus Sāṃkhya , Yoga , and the sacred places have been narrated; O lord, again the holy brāhmaṇas have formerly declared that going to Prayāga is best for men doing righteous deeds.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 41

The Greatness of Prayāga

Chapter 248 of 693 · 23 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
भगवञ्छ्रोतुमिच्छामि पुराकल्पे यथास्थितम् ।
कथं प्रयागगमनं नराणां तत्र कीदृशम् १।
मृतानां का गतिस्तत्र स्नातानां चैव किं फलम् ।
ये वसंति प्रयागे तु ब्रूहि तेषां च किं फलम् ।
एतन्मे सर्वमाख्याहि परं कौतूहलं हि मे २।
मार्कंडेय उवाच-
कथयिष्यामि ते वत्स नाथेष्टं यच्च यत्फलम् ।
पुरा ऋषीणां विप्राणां कथ्यमानं मया श्रुतम् ३।
आप्रयागात्प्रतिष्ठानाद्धर्मकी वासुकी ह्रदात् ।
कंबलाश्वतरौ नागौ नागाश्च बहुमूलिकाः ४।
एतत्प्रजापतिक्षेत्रं त्रिषु लोकेषु विश्रुतम् ।
अत्र स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः ५।
तत्र ब्रह्मादयो देवा रक्षां कुर्वंति संगताः ।
अन्ये च बहवस्तीर्थाः सर्वपापप्रणाशनाः ६।

न शक्याः कथितुं राजन्बहुवर्षशतैरपि ।
संक्षेपेण प्रवक्ष्यामि प्रयागस्य च कीर्त्तनम् ७।
षष्टिर्धनुः सहस्राणि परिरक्षंति जाह्नवीम् ।
यमुनां रक्षति सदा सविता सप्तवाहनः ८।
प्रयागं तु विशेषेण स्वयं रक्षति वासवः ।
मंडलं रक्षति हरिर्देवैः सह सुसंमतम् ९।
तं वटं रक्षते नित्यं शूलपाणिर्महेश्वरः ।
स्थानं रक्षति वै देवः सर्वपापहरं शुभम् १०।
अधर्मेण वृतो लोके नैव गच्छति तत्पदम् ।
स्वल्पमल्पतरं पापं यदा तस्य नराधिप ११।
प्रयागस्मरमाणस्य सर्वमायाति संक्षयम् ।
दर्शनात्तस्य तीर्थस्य नामसंकीर्तनादपि १२।
मृत्तिका लभनाद्वापि नरः पापाद्विमुच्यते ।
पंचकुंडानि राजेंद्र येषां मध्ये तु जाह्नवी १३।
प्रयागे तु प्रविष्टस्य पापं क्षरति तत्क्षणात् ।

योजनानां सहस्रेषु गंगां स्मरति यो नरः १४।
अपि दुष्कृतकर्मासौ लभते परमां गतिम् ।
कीर्तनान्मुच्यते पापैर्दृष्ट्वा भद्राणि पश्यति १५।
अवगाह्य च पीत्वा च पुनात्यासप्तमं कुलम् ।
सत्यवादी जितक्रोधो अहिंसां परमास्थितः १६।
धर्मानुसारी तत्त्वज्ञो गोब्राह्मणहिते रतः ।
गंगायमुनयोर्मध्ये स्नातो मुच्येत किल्बिषात् १७।
मनसा चिंतितान्कामान्सम्यक्प्राप्नोति पुष्कलान् ।
ततो गत्त्वा प्रयागं तु सर्वदेवाभिरक्षितम् १८।
ब्रह्मचारी वसेन्मासं पितृदेवांश्च तर्पयेत् ।
ईप्सितांल्लभते कामान्यत्र तत्राभिजायते १९।
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगाः २०।
तत्र सन्निहितो नित्यं साक्षाद्देवो महेश्वरः ।
दुष्प्रापं मानुषैः पुण्यं प्रयागं तु युधिष्ठिर २१।

देवदानवगंधर्वा ऋषयः सिद्धचारणाः ।
तत्रोपस्पृश्य राजेंद्र स्वर्गलोके महीयते २२।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे एकचत्वारिंशोऽध्यायः ४१।

Roman transliteration

yudhiṣṭhira uvāca-
bhagavañchrotumicchāmi purākalpe yathāsthitam |
kathaṃ prayāgagamanaṃ narāṇāṃ tatra kīdṛśam 1|
mṛtānāṃ kā gatistatra snātānāṃ caiva kiṃ phalam |
ye vasaṃti prayāge tu brūhi teṣāṃ ca kiṃ phalam |
etanme sarvamākhyāhi paraṃ kautūhalaṃ hi me 2|
mārkaṃḍeya uvāca-
kathayiṣyāmi te vatsa nātheṣṭaṃ yacca yatphalam |
purā ṛṣīṇāṃ viprāṇāṃ kathyamānaṃ mayā śrutam 3|
āprayāgātpratiṣṭhānāddharmakī vāsukī hradāt |
kaṃbalāśvatarau nāgau nāgāśca bahumūlikāḥ 4|
etatprajāpatikṣetraṃ triṣu lokeṣu viśrutam |
atra snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ 5|
tatra brahmādayo devā rakṣāṃ kurvaṃti saṃgatāḥ |
anye ca bahavastīrthāḥ sarvapāpapraṇāśanāḥ 6|

na śakyāḥ kathituṃ rājanbahuvarṣaśatairapi |
saṃkṣepeṇa pravakṣyāmi prayāgasya ca kīrttanam 7|
ṣaṣṭirdhanuḥ sahasrāṇi parirakṣaṃti jāhnavīm |
yamunāṃ rakṣati sadā savitā saptavāhanaḥ 8|
prayāgaṃ tu viśeṣeṇa svayaṃ rakṣati vāsavaḥ |
maṃḍalaṃ rakṣati harirdevaiḥ saha susaṃmatam 9|
taṃ vaṭaṃ rakṣate nityaṃ śūlapāṇirmaheśvaraḥ |
sthānaṃ rakṣati vai devaḥ sarvapāpaharaṃ śubham 10|
adharmeṇa vṛto loke naiva gacchati tatpadam |
svalpamalpataraṃ pāpaṃ yadā tasya narādhipa 11|

prayāgasmaramāṇasya sarvamāyāti saṃkṣayam |
darśanāttasya tīrthasya nāmasaṃkīrtanādapi 12|
mṛttikā labhanādvāpi naraḥ pāpādvimucyate |
paṃcakuṃḍāni rājeṃdra yeṣāṃ madhye tu jāhnavī 13|
prayāge tu praviṣṭasya pāpaṃ kṣarati tatkṣaṇāt |

yojanānāṃ sahasreṣu gaṃgāṃ smarati yo naraḥ 14|
api duṣkṛtakarmāsau labhate paramāṃ gatim |
kīrtanānmucyate pāpairdṛṣṭvā bhadrāṇi paśyati 15|
avagāhya ca pītvā ca punātyāsaptamaṃ kulam |
satyavādī jitakrodho ahiṃsāṃ paramāsthitaḥ 16|
dharmānusārī tattvajño gobrāhmaṇahite rataḥ |
gaṃgāyamunayormadhye snāto mucyeta kilbiṣāt 17|
manasā ciṃtitānkāmānsamyakprāpnoti puṣkalān |
tato gattvā prayāgaṃ tu sarvadevābhirakṣitam 18|
brahmacārī vasenmāsaṃ pitṛdevāṃśca tarpayet |
īpsitā~llabhate kāmānyatra tatrābhijāyate 19|
tapanasya sutā devī triṣu lokeṣu viśrutā |
samāgatā mahābhāgā yamunā yatra nimnagāḥ 20|
tatra sannihito nityaṃ sākṣāddevo maheśvaraḥ |
duṣprāpaṃ mānuṣaiḥ puṇyaṃ prayāgaṃ tu yudhiṣṭhira 21|

devadānavagaṃdharvā ṛṣayaḥ siddhacāraṇāḥ |
tatropaspṛśya rājeṃdra svargaloke mahīyate 22|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ekacatvāriṃśo'dhyāyaḥ 41|

English translation

Yudhiṣṭhira said :

1-2. O revered sir, I desire to hear how in the former kalpa men went there to Prayāga . What is the course of (i.e. for) the dead there? What is the fruit which those who bathe there get? Tell me also the fruit which those who stay in Prayāga get. Tell me all this. I have great curiosity.

Mārkaṇḍeya said :

3-22. O lord, O dear, I shall tell you what is desirable, and what is (its) fruit, which I heard while being told to brāhmaṇas and sages in olden days. From Prayāga, Pratiṣṭhāna , up to Dharmakī Vāsukī pool, there are the two nāgas . This is the region of (i.e. sacred to) Prajāpati , which is known in the three worlds. Having bathed here men go to heaven. Those that die here are not reborn. There gods like Brahmā , having come together protect (everything). There are many other holy places which destroy all sins. O king, it is not possible to describe them even by (spending) many hundred years. I shall give you the description of Prayāga in brief. Sixty thousand bows protect the Jāhnavī (i.e. Gaṅgā). The Sun with the seven horses always protects Yamunā . Indra himself particularly protects Prayāga. Viṣṇu , along with the gods, protects the highly esteemed region. Maheśvara (i.e. Śiva), with the trident in his hand, always protects that (famous) Vaṭa . The god protects the auspicious place which removes all sins. Men given to impiety do not go to that place. O king, all that sin—small or smaller—of a man who remembers Prayāga vanishes. A man, merely by seeing that holy place, or even by uttering its name, or even by taking clay from there, is free from sin. O lord of kings, there are five pools in (i.e. through) which Gaṅgā (flows). The sin of a man goes away the moment he enters Prayāga. A man who

remembers Gaṅgā within a distance of thousands of yojanas , gets the highest position (i.e. salvation), even if he is a man of wicked deeds. By reciting (the name of Gaṅgā) a man is free from sins. By seeing (her) he sees (i.e. gets) happiness. By bathing in and drinking (the water of Gaṅgā) he purifies his family up to the seventh (descendant). A man who is truthful, who has conquered his anger, who has greatly resorted to harmlessness, who follows the proper course of conduct, who knows the truth, who is engaged in the well-being of cows and brāhmaṇas, is freed from sin after bathing in between (i.e. at the confluence of) Gaṅgā and Yamunā. He properly obtains many objects that he has thought of in his mind. Thence having gone to Prayāga, he should live there with restraint for a month and should offer oblations to gods. (Thereby) he gets his desired objects and is everywhere born in a high family. God Maheśvara is always actually present where the illustrious goddess Yamunā, the daughter of the Sun, well-known in the three worlds, goes. O Yudhiṣṭhira , the auspicious Prayāga is difficult to be reached by human beings. O lord of kings, having bathed there, gods, demons, gandharvas , sages, siddhas and cāraṇas , are honoured in heaven.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 42

Importance of Giving a Cow at Prayāga

Chapter 249 of 693 · 25 detected Sanskrit verse markers

Sanskrit

मार्कंडेय उवाच-
शृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु ।
यं गत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः १।
आर्तानां च दरिद्राणां निश्चितव्यवसायिनाम् ।
स्थानं मुक्त्वा प्रयागं तु नाक्षयं तु कदाचन २।
गंगायमुनमासाद्य यस्तु प्राणान्परित्यजेत् ।
दीप्तकांचनवर्णाभे विमाने सूर्यवर्चसि ३।
गंधर्वाप्सरसां मध्ये स्वर्गे मोदति मानवः ।
ईप्सिताँल्लभतेकामान्वदंति ऋषिपुंगवाः ४।
सर्वरत्नमयैर्दिव्यैर्नानाध्वजसमाकुलैः ।
वरांगना समाकीर्णैर्मोदते शुभलक्षणैः ५।
गीतवादित्रनिर्घोषैः प्रसुप्तः प्रतिबुध्यते ।
यावन्न स्मरते जन्म तावत्स्वर्गे महीयते ६।
तत्र स्वर्गात्परिभ्रष्टः क्षीणकर्म्मा दिवश्च्युतः ।
हिरण्यरत्नसंपूर्णे समृद्धे जायते कुले ७।

तदेव स्मरते तीर्थं स्मरणात्तत्र गच्छति ।
देशस्थो यदि वारण्ये विदेशे यदि वा गृहे ८।
प्रयागं स्मरमात्रोपि यस्तु प्राणान्परित्यजेत् ।
स ब्रह्मलोकमाप्नोति वदंति ऋषिपुंगवाः ९।
सर्वकामफलावृत्ता मही यत्र हिरण्मयी ।
ऋषयो मुनयः सिद्धा यत्र लोके प्रगच्छति १०।
स्त्रीसहस्रा कुले रम्ये मंदाकिन्यास्तटे शुभे ।
मोदते ऋषिभिः सार्द्धं स्वकृतेनेह कर्मणा ११।
सिद्धचारणगन्धर्वैः पूज्यते दिवि दैवतैः ।
ततः स्वर्गात्परिभ्रष्टो जंबुद्वीपपतिर्भवेत् १२।
ततः शुभानि कर्माणि चिंतयानः पुनः पुनः ।
गुणवान्वित्तसंपन्नो भवतीह न संशयः १३।
कर्मणा मनसा वाचा सत्यधर्मप्रतिष्ठितः ।
गंगायमुनयोर्मध्ये यस्तु दानं प्रयच्छति १४।
सुवर्णमणिमुक्तां वा यदि धान्यं प्रतिग्रहम् ।

स्वकार्ये पितृकार्ये वा देवताभ्यर्चनेऽपि वा १५।
निष्फलं तस्य तत्तीर्थं यावत्तत्फलमश्नुते ।
एवं तीर्थेन गृह्णीयात् पुण्येष्वायतनेषु च १६।
निमित्तेषु च सर्वेषु अप्रमत्तो द्विजो भवेत् ।
कपिलां पाटलावर्णां प्रयागे यः प्रयच्छति १७।
स्वर्णशृंगीं रौप्यखुरां चैलकंठीं पयस्विनीम् ।
प्रयागे श्रोत्रियं साधुं ग्राहयित्वा यथाविधि १८।
शुक्लांबरधरं शांतं धर्मज्ञं वेदपारगम् ।
सा गौस्तस्मै च दातव्या गंगायमुनसंगमे १९।
वासांसि च महार्हाणि रत्नानि विविधानि च ।
यावद्रोमाणि तस्या गोः संति गात्रेषु सत्तम २०।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
यत्रासौ लभते जन्म सा गौस्तत्राभिजायते २१।
न च पश्यत्यसौ घोरं नरकं तेन कर्मणा ।
उत्तरान्स कुरून्प्राप्य मोदते कालमक्षयम् २२।

गवां शतसहस्रेभ्यो दद्यादेकां पयस्विनीम् ।
पुत्रान्दारान्तथा भृत्यान्गौरेका प्रतितारयेत् २३।
तस्मात्सर्वेषु दानेषु गोदानं तु विशिष्यते ।
दुर्गमे विषमे घोरे महापातकसंभवे ।
गौरेव रक्षां कुरुते तस्माद्देया द्विजातये २४।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे द्विचत्वारिंशोऽध्यायः ४२।

Roman transliteration

mārkaṃḍeya uvāca-
śṛṇu rājanprayāgasya māhātmyaṃ punareva tu |
yaṃ gatvā sarvapāpebhyo mucyate nātra saṃśayaḥ 1|
ārtānāṃ ca daridrāṇāṃ niścitavyavasāyināṃ |
sthānaṃ muktvā prayāgaṃ tu nākṣayaṃ tu kadācana 2|
gaṃgāyamunamāsādya yastu prāṇānparityajet |
dīptakāṃcanavarṇābhe vimāne sūryavarcasi 3|
gaṃdharvāpsarasāṃ madhye svarge modati mānavaḥ |
īpsitā~llabhatekāmānvadaṃti ṛṣipuṃgavāḥ 4|
sarvaratnamayairdivyairnānādhvajasamākulaiḥ |
varāṃganā samākīrṇairmodate śubhalakṣaṇaiḥ 5|
gītavāditranirghoṣaiḥ prasuptaḥ pratibudhyate |
yāvanna smarate janma tāvatsvarge mahīyate 6|
tatra svargātparibhraṣṭaḥ kṣīṇakarmmā divaścyutaḥ |
hiraṇyaratnasaṃpūrṇe samṛddhe jāyate kule 7|

tadeva smarate tīrthaṃ smaraṇāttatra gacchati |
deśastho yadi vāraṇye videśe yadi vā gṛhe 8|
prayāgaṃ smaramātropi yastu prāṇānparityajet |
sa brahmalokamāpnoti vadaṃti ṛṣipuṃgavāḥ 9|
sarvakāmaphalāvṛttā mahī yatra hiraṇmayī |
ṛṣayo munayaḥ siddhā yatra loke pragacchati 10|

strīsahasrā kule ramye maṃdākinyāstaṭe śubhe |
modate ṛṣibhiḥ sārddhaṃ svakṛteneha karmaṇā 11|
siddhacāraṇagandharvaiḥ pūjyate divi daivataiḥ |
tataḥ svargātparibhraṣṭo jaṃbudvīpapatirbhavet 12|
tataḥ śubhāni karmāṇi ciṃtayānaḥ punaḥ punaḥ |
guṇavānvittasaṃpanno bhavatīha na saṃśayaḥ 13|
karmaṇā manasā vācā satyadharmapratiṣṭhitaḥ |
gaṃgāyamunayormadhye yastu dānaṃ prayacchati 14|
suvarṇaṃmaṇimuktāṃ vā yadi dhānyaṃ pratigraham |

svakārye pitṛkārye vā devatābhyarcane'pi vā 15|
niṣphalaṃ tasya tattīrthaṃ yāvattatphalamaśnute |
evaṃ tīrthena gṛhṇīyāt puṇyeṣvāyataneṣu ca 16|
nimitteṣu ca sarveṣu apramatto dvijo bhavet |
kapilāṃ pāṭalāvarṇāṃ prayāge yaḥ prayacchati 17|
svarṇaśṛṃgīṃ raupyakhurāṃ cailakaṃṭhīṃ payasvinīm |
prayāge śrotriyaṃ sādhuṃ grāhayitvā yathāvidhi 18|
śuklāṃbaradharaṃ śāṃtaṃ dharmajñaṃ vedapāragam |
sā gaustasmai ca dātavyā gaṃgāyamunasaṃgame 19|
vāsāṃsi ca mahārhāṇi ratnāni vividhāni ca |
yāvadromāṇi tasyā goḥ saṃti gātreṣu sattama 20|
tāvadvarṣasahasrāṇi svargaloke mahīyate |
yatrāsau labhate janma sā gaustatrābhijāyate 21|
na ca paśyatyasau ghoraṃ narakaṃ tena karmaṇā |
uttarānsa kurūnprāpya modate kālamakṣayam 22|

gavāṃ śatasahasrebhyo dadyādekāṃ payasvinīm |
putrāndārāntathā bhṛtyāngaurekā pratitārayet 23|
tasmātsarveṣu dāneṣu godānaṃ tu viśiṣyate |
durgame viṣame ghore mahāpātakasaṃbhave |
gaureva rakṣāṃ kurute tasmāddeyā dvijātaye 24|
iti śrīpādme mahāpurāṇe svargakhaṃḍe dvicatvāriṃśo'dhyāyaḥ 42|

English translation

Mārkaṇḍeya said :

1-24. O king, hear again the greatness of Prayāga , going where, a man is freed from all sins. There is no doubt about it. Except Prayāga, there is absolutely no eternal place for the afflicted and the poor who are of a firm resolve. A man who having reached the confluence of Gaṅgā and Yamunā , would cast his life, goes in an aeroplane having the colour of heated gold and resembling the sun, (and) rejoices in heaven in the company of gandharvas and celestial nymphs. The best sages say that (such) a man obtains desired objects. He rejoices with all auspicious things, divine and full of gems, is accompanied by various flags and surrounded by excellent damsels. He when asleep is awakened by the sound of songs and musical instruments. As long as he does not call to mind (his earthly) existence (or life), he is honoured in heaven. Then deprived of heaven, having fallen from there due to the (fruit of) his deeds being exhausted, he is born in a rich family full of (i.e. accomplished with) gold and gems. He recollects that holy place, and merely by remembering it he goes there. The best sages say that a man, being in a region or in a forest or in a foreign country, or in his own house, who would cast his life (there) by just remembering Prayāga, obtains (i.e. goes to) Brahmā 's world, where the golden land is

full of all desired objects, and to which world the seers and sages go. Due to the deeds done by him in this world a man rejoices along with the sages on the charming, auspicious bank of Mandākinī crowded with thousands of women. In heaven he is honoured by siddhas , cāraṇas , gandharvas and deities. Then fallen from heaven, he would be a lord in Jambudvīpa . Then repeatedly thinking about auspicious deeds, he undoubtedly becomes virtuous and endowed with wealth in this world. He who is well-settled in truthfulness by deeds, speech and mind, and gives gifts in between (the region of) Gaṅgā and Yamunā (gets liberation). He, who accepts gold, jewels, pearls or grains at his own rite or in honour of the manes, or in the worship of deities, has his visit to the holy places rendered fruitless as long as he gets the fruit of that (i.e. accepting gifts). Thus a man should not accept (gifts) at a holy place and a sanctuary. A twice-born should be careful about all omens. He who gives a tawny, red-coloured, golden-horned, silver-hoofed milch-cow with a piece of cloth round her neck (to a brāhmaṇa) at Prayāga (gets liberation). Having properly secured at Prayāga a learned, good, tranquil, pious brāhmaṇa, master of the Vedas , and wearing white garments, that cow should be given to him at the confluence of Gaṅgā and Yamunā. Costly garments, various jewels (should also be given). The man (who gives such a gift) is honoured in heaven for as many thousand years as there is hair on the limbs of the cow, O best one. The cow is born there where he is born. Due to that act he does not see (i.e. go to) horrible hell. Having reached Uttara Kuru , he rejoices for an inexhaustible period. (Instead of giving) hundreds and thousands of bulls he should give one milch-cow. One cow would liberate sons, wife and servants. Therefore, of all gifts, the gift of a cow is the best. In a terrible, insurmountable difficulty due to a horrible sin, a cow alone protects (a man). Therefore (a cow) should be given to a brāhmaṇa.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 43

The Fruit of Visiting Prayāga

Chapter 250 of 693 · 58 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
यथा प्रयागस्य मुने माहात्म्यं कथितं त्वया ।
तथातथा प्रमुच्येऽहं सर्वपापैर्न संशयः १।
भगवन्केन विधिना गंतव्यं धर्मनिश्चयैः ।
प्रयागे यो विधिः प्रोक्तः तन्मे ब्रूहि महामुने २।
मार्कंडेय उवाच-
कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम् ।
यो गच्छेतकुरुश्रेष्ठ प्रयागं देवसंयुतम् ३।
बलीवर्दसमारूढः शृणु तस्यापि यत्फलम् ।
वसते नरके घोरे गवां क्रोधे सुदारुणे ४।
सलिलं च न गृह्णंति पितरस्तस्य देहिनः ।
यस्तु पुत्रांस्तथा बालान्स्नापयेत्पाययेत्तथा ५।
यथात्मनस्तथा सर्वान्दानं विप्रेषु दापयेत् ।
ऐश्वर्यलोभान्मोहाद्वा गच्छेद्यानेन यो नरः ६।
निष्फलं तस्य ततीर्थं तस्माद्यानं परित्यजेत् ।

गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ७।
आर्षेण तु विधानेन यथाविभवसंभवम् ।
न पश्यति यमं घोरं नरकं तेन कर्मणा ८।
उत्तरान्स कुरून्गत्वा मोदते कालमक्षयम् ।
पुत्रांस्तु दाराँल्लभते धार्मिकान्नयसंयुतान् ९।
तत्र दानं प्रदातव्यं यथाविभवसंभवम् ।
तेन तीर्थफलैनैव वर्द्धते नात्र संशयः १०।
स्वर्गे तिष्ठति राजेंद्र यावदाभूतसंप्लवम् ।
वटमूलं समाश्रित्य यस्तु प्राणान्परित्यजेत् ११।
सर्वलोकानतिक्रम्य रुद्रलोकं च गच्छति ।
तत्र ते द्वादशादित्यास्तपंते रुद्रमाश्रिताः १२।
निर्दहंति जगत्सर्वं वटमूलं न दह्यते ।
नष्टचंद्रार्कपवनं यदा चैकार्णवं जगत् १३।
स्वपित्यत्रैव वै विष्णुर्जायमानः पुनः पुनः ।
देवदानवगंधर्व ऋषयः सिद्धचारणाः १४।

सदा सेवंति तत्तीर्थं गंगायमुनसंगमे ।
तत्र गच्छंति राजेंद्र प्रयागे संयुतं च यत् १५।
तत्र ब्रह्मादयो देवा दिशश्चैव दिगीश्वराः ।
लोकपालाश्च साध्याश्च पितरो लोकसंमताः १६।
सनत्कुमारप्रमुखास्तथैव परमर्षयः ।
अंगिरप्रमुखाश्चैव तथा ब्रह्मर्षयः परे १७।
तथा नागाश्च सिद्धाश्च सुपर्णाः खेचराश्च ये ।
सरितः सागराः शैला नागा विद्याधरास्तथा १८।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः ।
गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् १९।
प्रयागं राजशार्दूल त्रिषुलोकेषु विश्रुतम् ।
ततः पुण्यतमं नास्ति त्रिषुलोकेषु भारत २०।
श्रवणात्तस्य तीर्थस्य नामसंकीर्तनादपि ।
मृत्तिका लंभनाद्वापि नरः पापात्प्रमुच्यते २१।
तत्राभिषेकं यः कुर्य्यात्संगमे संशितव्रतः ।

तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः २२।
न वेदवचनात्तात न लोकवचनादपि ।
मतिरुत्क्रमणीया ते प्रयागगमनं प्रति २३।
दशतीर्थसहस्राणि षष्टिकोट्यस्तथापराः ।
येषां सान्निध्यमत्रैव कीर्तनात्कुरुनंदन २४।
या गतिर्योगयुक्तस्य सदुत्थस्य मनीषिणः ।
सा गतिस्त्यजतः प्राणान्गंगायमुनसंगमे २५।
तेन जीवंति लोकेऽस्मिन्यत्र यत्र युधिष्ठिर ।
ये प्रयागं न संप्राप्तास्त्रिषु लोकेषु विश्रुतम् २६।
एवं दृष्ट्वा तु तत्तीर्थं प्रयागं परमं पदम् ।
मुच्यते सर्वपापेभ्यः शशांक इव राहुणा २७।
कंबलाश्वतरौ नागौ यमुना दक्षिणे तटे ।
तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकैः २८।
तत्र गत्वा तु तत्स्थानं महादेवस्य धीमतः ।
नरस्तारयते सर्वान्दशातीतान्दशापरान् २९।

कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
स्वर्गलोकमवाप्नोति यावदाभूतसंप्लवम् ३०।
पूर्वपाश्वे तु गंगायां त्रिषु लोकेषु भारत ।
कूपं चैव तु सामुद्रं प्रतिष्ठानं तु विश्रुतम् ३१।
ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति ।
सर्वपापविशुद्धात्मा सोऽश्वमेधफलं लभेत् ३२।
उत्तरेण प्रतिष्ठानाद्भागीरथ्यास्तु पूर्वतः ।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम् ३३।
अश्वमेधफलं तस्मिन्स्नातमात्रस्य भारत ।

यावच्चन्द्रश्च सूर्यश्च तावत्स्वर्गे महीयते ३४।
उर्वशीपुलिने रम्ये विपुले हंसपांडुरे ।
सलिलैस्तर्प्पयेद्यस्तु पितॄंस्तत्र विमत्सरः ३५।
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
सेवते पितृभिः सार्द्धं स्वर्गलोकं नराधिप ३६।
पूज्यते सततं तत्र ऋषिगंधर्वकिन्नरैः ।

ततः स्वर्गपरिभ्रष्टः क्षीणकर्म्मा दिवश्च्युतः ३७।
उर्वशीसदृशीनां तु कन्यानां लभते शतम् ।
गवां शतसहस्राणां भोक्ता भवति भूमिप ३८।
कांचीनूपुरशब्देन सुप्तोऽसौ प्रतिबुध्यते ।
भुक्त्वा तु विपुलान्भोगांस्ततीर्थं लभते पुनः ३९।
कुशासनधरो नित्यं नियतः संयतेंद्रियः ।
एककालं तु भुंजानो मासं भोगपतिर्भवेत् ४०।
सुवर्णालंकृतानां तु नारीणां लभते शतम् ।
पृथिव्यामासमुद्रायां महाभोगपतिर्भवेत् ४१।
दशग्रामसहस्राणां भोक्ता भवति भूमिपः ।
धनधान्यसमायुक्तो दाता भवति नित्यशः ४२।
स भुक्त्वा विपुलान्भोगांस्ततीर्थं स्मरते पुनः ।
अथ तस्मिन्वटे रम्ये ब्रह्मचारी जितेंद्रियः ४३।
उपोष्य योगयुक्तश्च ब्रह्मज्ञानमवाप्नुयात् ।
कोटितीर्थं समासाद्य यस्तु प्राणान्परित्यजेत् ४४।

कोटिवर्षसहस्राणि स्वर्गलोके महीयते ।
ततः स्वर्गात्परिभ्रष्टः क्षीणकर्म्मा दिवश्च्युतः ४५।
सुवर्णमणिमुक्ताढ्ये कुले भवति रूपवान् ।
ततो भोगवतीं गत्वा वासुकेरुत्तरेण तु ४६।
दशाश्वमेधकं तत्र तीर्थं तत्रापरं भवेत् ।
कृत्वाभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ४७।
धनाढ्यो रूपवान्दक्षो दाता भवति धार्मिकः ।
चतुर्वेदेषु यत्पुण्यं सत्यवादिषु यत्फलम् ४८।
अहिंसायां तु यो धर्म्मो गमनादेव तद्भवेत् ।
कुरुक्षेत्रसमा गंगा यत्रतत्रावगाह्यते ४९।
कुरुक्षेत्राद्दशगुणा यत्र सिंध्वा समागता ।
यत्र गंगा महाभागा बहुतीर्थतपोधना ५०।
सिद्धक्षेत्रं हि तज्ज्ञेयं नात्र कार्या विचारणा ।
क्षितौ तारयते मर्त्यान्नागांस्तारयतेऽप्यधः ५१।
दिवि तारयते देवांस्तेन सा त्रिपथा स्मृता ।

यावदस्थीनि गंगायां तिष्ठंति तस्य देहिनः ५२।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।

तीर्थानां तु परं तीर्थं नदीनामुत्तमा नदी ५३।
मोक्षदा सर्वभूतानां महापातकिनामपि ।
सर्वत्र सुलभा गंगा त्रिषु स्थानेषु दुर्लभा ५४।
गंगाद्वारे प्रयागे च गंगासागरसंगमे ।
तत्र स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः ५५।
सर्वेषां चैव भूतानां पापोपहतचेतसाम् ।
गतिमन्वेषमाणानां नास्ति गंगासमा गतिः ५६।
पवित्राणां पवित्रं या मंगलानां च मंगलम् ।
महेश्वरशिरोभ्रष्टा सर्वपापहरा शुभा ५७।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये त्रिचत्वारिंशोऽध्यायः ४३।

Roman transliteration

yudhiṣṭhira uvāca-
yathā prayāgasya mune māhātmyaṃ kathitaṃ tvayā |
tathātathā pramucye'haṃ sarvapāpairna saṃśayaḥ 1|
bhagavankena vidhinā gaṃtavyaṃ dharmaniścayaiḥ |
prayāge yo vidhiḥ proktaḥ tanme brūhi mahāmune 2|
mārkaṃḍeya uvāca-
kathayiṣyāmi te vatsa tīrthayātrāvidhikramam |
yo gacchetakuruśreṣṭha prayāgaṃ devasaṃyutam 3|
balīvardasamārūḍhaḥ śṛṇu tasyāpi yatphalam |
vasate narake ghore gavāṃ krodhe sudāruṇe 4|
salilaṃ ca na gṛhṇaṃti pitarastasya dehinaḥ |
yastu putrāṃstathā bālānsnāpayetpāyayettathā 5|
yathātmanastathā sarvāndānaṃ vipreṣu dāpayet |
aiśvaryalobhānmohādvā gacchedyānena yo naraḥ 6|
niṣphalaṃ tasya tattīrthaṃ tasmādyānaṃ parityajet |

gaṃgāyamunayormadhye yastu kanyāṃ prayacchati 7|
ārṣeṇa tu vidhānena yathāvibhavasaṃbhavam |
na paśyati yamaṃ ghoraṃ narakaṃ tena karmaṇā 8|
uttarānsa kurūngatvā modate kālamakṣayam |
putrāṃstu dārā~llabhate dhārmikānnayasaṃyutān 9|
tatra dānaṃ pradātavyaṃ yathāvibhavasaṃbhavam |
tena tīrthaphalainaiva varddhate nātra saṃśayaḥ 10|
svarge tiṣṭhati rājeṃdra yāvadābhūtasaṃplavam |
vaṭamūlaṃ samāśritya yastu prāṇānparityajet 11|
sarvalokānatikramya rudralokaṃ ca gacchati |
tatra te dvādaśādityāstapaṃte rudramāśritāḥ 12|
nirdahaṃti jagatsarvaṃ vaṭamūlaṃ na dahyate |
naṣṭacaṃdrārkapavanaṃ yadā caikārṇavaṃ jagat 13|
svapityatraiva vai viṣṇurjāyamānaḥ punaḥ punaḥ |
devadānavagaṃdharva ṛṣayaḥ siddhacāraṇāḥ 14|

sadā sevaṃti tattīrthaṃ gaṃgāyamunasaṃgame |
tatra gacchaṃti rājeṃdra prayāge saṃyutaṃ ca yat 15|
tatra brahmādayo devā diśaścaiva digīśvarāḥ |
lokapālāśca sādhyāśca pitaro lokasaṃmatāḥ 16|

sanatkumārapramukhāstathaiva paramarṣayaḥ |
aṃgirapramukhāścaiva tathā brahmarṣayaḥ pare 17|
tathā nāgāśca siddhāśca suparṇāḥ khecarāśca ye |
saritaḥ sāgarāḥ śailā nāgā vidyādharāstathā 18|
hariśca bhagavānāste prajāpatipuraskṛtaḥ |
gaṃgāyamunayormadhye pṛthivyā jaghanaṃ smṛtam 19|
prayāgaṃ rājaśārdūla triṣulokeṣu viśrutam |
tataḥ puṇyatamaṃ nāsti triṣulokeṣu bhārata 20|
śravaṇāttasya tīrthasya nāmasaṃkīrtanādapi |
mṛttikā laṃbhanādvāpi naraḥ pāpātpramucyate 21|
tatrābhiṣekaṃ yaḥ kuryyātsaṃgame saṃśitavrataḥ |

tulyaṃ phalamavāpnoti rājasūyāśvamedhayoḥ 22|
na vedavacanāttāta na lokavacanādapi |
matirutkramaṇīyā te prayāgagamanaṃ prati 23|
daśatīrthasahasrāṇi ṣaṣṭikoṭyastathāparāḥ |
yeṣāṃ sānnidhyamatraiva kīrtanātkurunaṃdana 24|
yā gatiryogayuktasya sadutthasya manīṣiṇaḥ |
sā gatistyajataḥ prāṇāngaṃgāyamunasaṃgame 25|
tena jīvaṃti loke'sminyatra yatra yudhiṣṭhira |
ye prayāgaṃ na saṃprāptāstriṣu lokeṣu viśrutam 26|
evaṃ dṛṣṭvā tu tattīrthaṃ prayāgaṃ paramaṃ padam |
mucyate sarvapāpebhyaḥ śaśāṃka iva rāhuṇā 27|
kaṃbalāśvatarau nāgau yamunā dakṣiṇe taṭe |
tatra snātvā ca pītvā ca mucyate sarvapātakaiḥ 28|
tatra gatvā tu tatsthānaṃ mahādevasya dhīmataḥ |
narastārayate sarvāndaśātītāndaśāparān 29|

kṛtvābhiṣekaṃ tu naraḥ so'śvamedhaphalaṃ labhet |
svargalokamavāpnoti yāvadābhūtasaṃplavam 30|
pūrvapārśve tu gaṃgāyāṃ triṣu lokeṣu bhārata |
kūpaṃ caiva tu sāmudraṃ pratiṣṭhānaṃ tu viśrutam 31|
brahmacārī jitakrodhastrirātraṃ yadi tiṣṭhati |
sarvapāpaviśuddhātmā so'śvamedhaphalaṃ labhet 32|
uttareṇa pratiṣṭhānādbhāgīrathyāstu pūrvataḥ |
haṃsaprapatanaṃ nāma tīrthaṃ trailokyaviśrutam 33|
aśvamedhaphalaṃ tasminsnātamātrasya bhārata |
yāvaccandraśca sūryaśca tāvatsvarge mahīyate 34|
urvaśīpuline ramye vipule haṃsapāṃḍure |
salilaistarppayedyastu pitṝṃstatra vimatsaraḥ 35|
ṣaṣṭivarṣasahasrāṇi ṣaṣṭivarṣaśatāni ca |
sevate pitṛbhiḥ sārddhaṃ svargalokaṃ narādhipa 36|
pūjyate satataṃ tatra ṛṣigaṃdharvakinnaraiḥ |

tataḥ svargaparibhraṣṭaḥ kṣīṇakarmmā divaścyutaḥ 37|
urvaśīsadṛśīnāṃ tu kanyānāṃ labhate śatam |
gavāṃ śatasahasrāṇāṃ bhoktā bhavati bhūmipa 38|
kāṃcīnūpuraśabdena supto'sau pratibudhyate |
bhuktvā tu vipulānbhogāṃstattīrthaṃ labhate punaḥ 39|
kuśāsanadharo nityaṃ niyataḥ saṃyateṃdriyaḥ |
ekakālaṃ tu bhuṃjāno māsaṃ bhogapatirbhavet 40|
suvarṇālaṃkṛtānāṃ tu nārīṇāṃ labhate śatam |
pṛthivyāmāsamudrāyāṃ mahābhogapatirbhavet 41|

daśagrāmasahasrāṇāṃ bhoktā bhavati bhūmipaḥ |
dhanadhānyasamāyukto dātā bhavati nityaśaḥ 42|
sa bhuktvā vipulānbhogāṃstattīrthaṃ smarate punaḥ |
atha tasminvaṭe ramye brahmacārī jiteṃdriyaḥ 43|
upoṣya yogayuktaśca brahmajñānamavāpnuyāt |
koṭitīrthaṃ samāsādya yastu prāṇānparityajet 44|

koṭivarṣasahasrāṇi svargaloke mahīyate |
tataḥ svargātparibhraṣṭaḥ kṣīṇakarmmā divaścyutaḥ 45|
suvarṇamaṇimuktāḍhye kule bhavati rūpavān |
tato bhogavatīṃ gatvā vāsukeruttareṇa tu 46|
daśāśvamedhakaṃ tatra tīrthaṃ tatrāparaṃ bhavet |
kṛtvābhiṣekaṃ tu naraḥ so'śvamedhaphalaṃ labhet 47|
dhanāḍhyo rūpavāndakṣo dātā bhavati dhārmikaḥ |
caturvedeṣu yatpuṇyaṃ satyavādiṣu yatphalam 48|
ahiṃsāyāṃ tu yo dharmmo gamanādeva tadbhavet |
kurukṣetrasamā gaṃgā yatratatrāvagāhyate 49|
kurukṣetrāddaśaguṇā yatra siṃdhvā samāgatā |
yatra gaṃgā mahābhāgā bahutīrthatapodhanā 50|
siddhakṣetraṃ hi tajjñeyaṃ nātra kāryā vicāraṇā |
kṣitau tārayate martyānnāgāṃstārayate'pyadhaḥ 51|
divi tārayate devāṃstena sā tripathā smṛtā |

yāvadasthīni gaṃgāyāṃ tiṣṭhaṃti tasya dehinaḥ 52|
tāvadvarṣasahasrāṇi svargaloke mahīyate |
tīrthānāṃ tu paraṃ tīrthaṃ nadīnāmuttamā nadī 53|
mokṣadā sarvabhūtānāṃ mahāpātakināmapi |
sarvatra sulabhā gaṃgā triṣu sthāneṣu durlabhā 54|
gaṃgādvāre prayāge ca gaṃgāsāgarasaṃgame |
tatra snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ 55|
sarveṣāṃ caiva bhūtānāṃ pāpopahatacetasām |
gatimanveṣamāṇānāṃ nāsti gaṃgāsamā gatiḥ 56|
pavitrāṇāṃ pavitraṃ yā maṃgalānāṃ ca maṃgalam |
maheśvaraśirobhraṣṭā sarvapāpaharā śubhā 57|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmye tricatvāriṃśo'dhyāyaḥ 43|

English translation

Yudhiṣṭhira said :

1. O sage, as you have narrated the greatness of Prayāga , I am undoubtedly being freed from sins.

2. O revered one, in what manner should people of religious resolve go (there)? O great sage, tell me about the rite which is declared (to be performed) at Prayāga.

Mārkaṇḍeya said :

3-27. O dear, I shall tell you the entire sequence of the religious rites to be performed during the pilgrimage. O best of Kurus , I will tell you the fruit accruing to him who mounted upon a bull goes to Prayāga united with gods. Due to the anger of bull he lives in a terrible hell. From such a man his dead ancestors do not accept water (offered by him); but he who would bathe his sons and all children and

would make them drink (water at the holy place) like himself and would cause gifts to be given to brāhmaṇas (is liberated). A man who, due to his desire for (showing off) his affluence or to delusion, would go (to a holy place) in a vehicle, his (visit to the) holy place is fruitless. Therefore, a man should avoid (going in) a vehicle. He who (in the region) between Gaṅgā and Yamunā , gives his daughter (in marriage) according to the Ārṣa form of marriage and according to his wealth, does not see (i.e. go to) a terrible hell due to that deed. Having gone to Uttara Kuru he rejoices for an inexhaustible period. He obtains sons and wife that are pious and endowed with righteousness. There he should give gifts in accordance with his wealth. There is no doubt that due to the fruit of (the visit to) the holy place only, he prospers. O lord of kings, he stays in heaven till deluge. He who having resorted to the root of the Vaṭa (tree), would cast his life, goes to Rudra 's world after having crossed all (other) worlds. There the twelve suns resorting to Rudra shine. They completely burn the entire world. (Only) the root of the Vaṭa (tree), where, when the world is (but) one ocean, when the moon, the sun, and the wind have perished, Viṣṇu born again and again, sleeps, is not burnt. Gods, demons, gandharvas , sages, siddhas , cāraṇas always resort to that holy place on the confluence of Gaṅgā and Yamunā. O lord of kings, they go there. It is united with Prayāga. There gods like Brahma , quarters and lords of quarters, regents of quarters, sādhyas , the manes liked by people, and also great sages led by Sanatkumāra , and other brāhmaṇic sages like Aṅgiras , also nāgas , siddhas, suparṇas , those moving in the sky, rivers, oceans, mountains, nāgas and also vidyādharas (stay). The revered Viṣṇu led by Prajāpati (i.e. Brahmā) also stays there. O best of kings, Prayāga well-known in the three worlds and (lying) between Gaṅgā and Yamunā is said to be the hip and the loin of the earth. O descendant of Bharata , there is nothing more sacred than it in the three worlds. By hearing (the description) of that holy place, even by mentioning its name, or securing the clay from that place, a man is freed from sins. He who, of a severe vow, bathes there at the confluence, obtains the same fruit as Rājasūya and Aśvamedha (sacrifices) (give). O dear one, even you should not change your mind to go to Prayāga even by (i.e. depending upon) the words of the Vedas , or of the people. O descendant of Kuru , the presence of ten thousand holy places and sixty crore others is here only. He who casts his life at the confluence of Gaṅgā and Yamunā follows the same course, as a wise man endowed with abstract meditation and born of good parents follows. O Yudhiṣṭhira , those who have not visited Prayāga, well-known in the three worlds, do not (really) live in the world. Thus seeing that holy place—the highest place—Prayāga, a man is free from all sins as the Moon is from Rāhu .

28-46a. On the right bank of Yamunā, there are the two Nāgas, Kambala and Aśvatara . By bathing there and drinking (water) there, a man is freed from all sins. Having gone to that (holy) place of the wise Mahādeva , a man liberates ten preceding and ten succeeding (generations). Having bathed there, the man would obtain the fruit of a horse sacrifice. He obtains (i.e. lives in) heaven till deluge. O descendant of Bharata, in the eastern side of Gaṅgā, in the ocean there is a pool (known as) Pratiṣṭhāna , well-known in the three worlds. If a chaste man, with his anger controlled, lives there for three nights, he is freed from all sins, and would obtain the fruit of a horse sacrifice. To the north of Pratiṣṭhāna, and to the east of Bhāgīrathī , there is the holy place (called) Haṃsaprapatana , well-known in the three worlds. O descendant of Bharata, a man, merely by bathing there, gets the fruit of a horse sacrifice. He is honoured in heaven as long as the moon and the sun (last). A man free from jealousy, who would offer oblations of water to his dead ancestors at the large sandy bank called Urvaśīpulina , white like swans, enjoys heaven with manes, O king, for sixty hundred years. There he is always worshipped by sages, gandharvas and kinnaras . Then having been deprived of heaven and having fallen from there due to the exhaustion of (the fruit of) his acts, he obtains a hundred maidens like Urvaśī . O king, he becomes an enjoyer (i.e. a master) of a hundred thousand cows. He is awakened by the sound of a girdle and anklets. Having enjoyed many pleasures, he gets (i.e. goes) to that holy place again. He who has the seat of the Kuśa grass, who is always restrained and has his senses controlled, would become master of pleasures by eating once a day for a month (at the holy

place). He obtains a hundred women adorned with (ornaments of) gold. He would also be the great master of pleasures on the earth up to the ocean. He, the king, becomes the enjoyer of ten thousand villages. Possessing wealth and grains he is always a donor. Having enjoyed many pleasures he again remembers that holy place. A chaste man with his senses conquered and endowed with abstract meditation, having fasted at that charming Vaṭa, would obtain the knowledge of Brahman . He who having secured a holy bath, would cast his life, is honoured in heaven for a crore years. Then deprived of heaven, and dropped from there due to the exhaustion of (the fruit of) his acts, he is born as a handsome (child) in a family rich with gold, jewels and pearls.

46b-57. Thence he should go to Bhogavatī , to the north of Vāsukī . There is another great holy place called Daśāśvamedhaka. Having bathed there a man would obtain the fruit of a horse sacrifice. He becomes rich with wealth, handsome and diligent. By merely going there he would obtain that religious merit which is there in (i.e. which is obtained by the recital of) the four Vedas, which is the fruit in (i.e. obtained by) those who speak the truth, and the piety that exists in harmlessness. Gaṅgā is like Kurukṣetra wherever a bath is taken in her (stream). She has tenfold virtue of Kurukṣetra (at a place) where she is joined by Sindhu . That place where the glorious Gaṅgā, having many sacred places and the wealth of penance (flows) should be known as a perfect (holy place). No doubt should be raised about it. She liberates the mortals on the earth, nāgas below, and she liberates gods in heaven. Therefore she is said to be Tripathagā (i.e. flowing in three streams). As long as the bones of a man remain in Gaṅgā, till that time—for thousands of years—he is honoured in heaven. She is the greatest holy place among places, and the best river among rivers. She gives salvation to all creatures, even to great sinners. Gaṅgā is easily accessible everywhere. She is inaccessible at three places: at Gaṅgādvāra , Prayāga and at the confluence of Gagṅā [Gaṅgā?] and the ocean. Those, who, having bathed there, go to heaven, are not reborn. There is no other recourse like Gaṅgā for all beings whose minds are smitten with sins and who desire a refuge. She who is the (most) pure of the pure (objects), the most auspicious of the auspicious (objects), has fallen from the head of Śiva , removes all sins, and is holy.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 44

The Fruit of Bathing in the Confluence at Prayāga

Chapter 251 of 693 · 23 detected Sanskrit verse markers

Sanskrit

मार्कंडेय उवाच-
शृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु ।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः १।
मानसं नाम तत्तीर्थं गंगायामुत्तरे तटे ।
त्रिरात्रोपोषितो भूत्वा सर्वान्कामानवाप्नुयात् २।
गोभूहिरण्यदानेन यत्फलं प्राप्नुयान्नरः ।
एतत्फलमवाप्नोति तत्तीर्थं स्मरते पुनः ३।
अकामो वा सकामो वा गंगायां यो विपद्यते ।
मृतस्तु भवति स्वर्गे नरकं न च पश्यति ४।
अप्सरोगणसंगीतैः सुप्तोऽसौ प्रतिबुध्यते ।
हंससारसयुक्तेन विमानेन स गच्छति ५।
बहुवर्षाणि राजेन्द्र षट्सहस्राणि भुंजते ।
ततः स्वर्गात्परिभ्रष्टः क्षीणकर्मा दिवश्च्युतः ६।
सुवर्णमणिमुक्ताढ्ये जायते स महाकुले ।
षष्टितीर्थसहस्राणि षष्टितीर्थशतानि च ७।

माघेमासि गमिष्यंति गंगायमुनसंगमे ।
गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ८।
प्रयागे माघमासे तु त्र्यहंस्नानस्य तत्फलम् ।
गंगायमुनयोर्मध्ये पंचाग्निं यस्तु साधयेत् ९।
अहीनांगो ह्यरोगश्च पंचेन्द्रियसमन्वितः ।
यावंति रोमकूपाणि तस्य गात्रस्य देहिनः १०।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
ततः स्वर्गात्परिभ्रष्टो जंबूद्वीपपतिर्भवेत् ११।
स भुक्त्वा विपुलान्भोगांस्तत्तीर्थं भजते नरः ।
जलप्रवेशं यः कुर्यात्संगमे लोकविश्रुते १२।
राहुग्रस्तो यथा सोमो विमुक्तः सर्वपातकैः ।
सोमलोकमवाप्नोति सोमेन सह मोदते १३।
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ।
स्वर्गलोकमवाप्नोति ऋषिगंधर्वसेवितः १४।
परिभ्रष्टस्तु राजेंद्र समृद्धे जायते कुले ।

अधःशिरास्तु यो ज्वालामूर्ध्वपादः पिबेन्नरः १५।
शतं वर्षसहस्राणि स्वर्गलोके महीयते ।
परिभ्रष्टस्तु राजेंद्र अग्निहोत्री भवेन्नरः १६।
भुक्त्वा तु विपुलान्भोगांस्ततीर्थं भजते नरः ।
यस्तु देहं विकर्तित्वा शकुनिभ्यः प्रयच्छति १७।
विहंगैरुपभुक्तस्य शृणु तस्यापि यत्फलम् ।
शतं वर्षसहस्राणां सोमलोके महीयते १८।
ततः स्वर्गात्परिभ्रष्टो राजा भवति धार्मिकः ।
गुणवान्रूपसंपन्नो विद्वान्सुप्रियदेहवान् १९।
भुक्त्वा तु विपुलान्भोगांस्ततीर्थं भजते पुनः ।
यामुने चोत्तरे कूले प्रयागस्य तु दक्षिणे २०।
ऋणप्रमोचनं नाम तीर्थं तत्परमं स्मृतम् ।
एकरात्रोषितो भूत्वा ऋणैः सर्वैः प्रमुच्यते २१।
सूर्यलोकमवाप्नोति अनृणी च सदा भवेत् २२।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये चतुश्चत्वारिंशोऽध्यायः ४४।

Roman transliteration

mārkaṃḍeya uvāca-
śṛṇu rājanprayāgasya māhātmyaṃ punareva tu |
yacchrutvā sarvapāpebhyo mucyate nātra saṃśayaḥ 1|
mānasaṃ nāma tattīrthaṃ gaṃgāyāmuttare taṭe |
trirātropoṣito bhūtvā sarvānkāmānavāpnuyāt 2|
gobhūhiraṇyadānena yatphalaṃ prāpnuyānnaraḥ |
etatphalamavāpnoti tattīrthaṃ smarate punaḥ 3|
akāmo vā sakāmo vā gaṃgāyāṃ yo vipadyate |
mṛtastu bhavati svarge narakaṃ na ca paśyati 4|
apsaroganasaṃgītaiḥ supto'sau pratibudhyate |
haṃsasārasayuktena vimānena sa gacchati 5|
bahuvarṣāṇi rājendra ṣaṭsahasrāṇi bhuṃjate |
tataḥ svargātparibhraṣṭaḥ kṣīṇakarmā divaścyutaḥ 6|
suvarṇamaṇimuktāḍhye jāyate sa mahākule |
ṣaṣṭitīrthasahasrāṇi ṣaṣṭitīrthaśatāni ca 7|

māghemāsi gamiṣyaṃti gaṃgāyamunasaṃgame |
gavāṃ śatasahasrasya samyagdattasya yatphalam 8|
prayāge māghamāse tu tryahaṃsnānasya tatphalam |
gaṃgāyamunayormadhye paṃcāgniṃ yastu sādhayet 9|
ahīnāṃgo hyarogaśca paṃcendriyasamanvitaḥ |
yāvaṃti romakūpāṇi tasya gātrasya dehinaḥ 10|
tāvadvarṣasahasrāṇi svargaloke mahīyate |
tataḥ svargātparibhraṣṭo jaṃbūdvīpapatirbhavet 11|
sa bhuktvā vipulānbhogāṃstattīrthaṃ bhajate naraḥ |
jalapraveśaṃ yaḥ kuryātsaṃgame lokaviśrute 12|
rāhugrasto yathā somo vimuktaḥ sarvapātakaiḥ |
somalokamavāpnoti somena saha modate 13|
ṣaṣṭivarṣasahasrāṇi ṣaṣṭivarṣaśatāni ca |
svargalokamavāpnoti ṛṣigaṃdharvasevitaḥ 14|

paribhraṣṭastu rājeṃdra samṛddhe jāyate kule |

adhaḥśirāstu yo jvālāmūrdhvapādaḥ pibennaraḥ 15|
śataṃ varṣasahasrāṇi svargaloke mahīyate |
paribhraṣṭastu rājeṃdra agnihotrī bhavennaraḥ 16|
bhuktvā tu vipulānbhogāṃstattīrthaṃ bhajate naraḥ |
yastu dehaṃ vikartitvā śakunibhyaḥ prayacchati 17|
vihaṃgairupabhuktasya śṛṇu tasyāpi yatphalam |
śataṃ varṣasahasrāṇāṃ somaloke mahīyate 18|
tataḥ svargātparibhraṣṭo rājā bhavati dhārmikaḥ |
guṇavānrūpasaṃpanno vidvānsupriyadehavān 19|
bhuktvā tu vipulānbhogāṃstattīrthaṃ bhajate punaḥ |
yāmune cottare kūle prayāgasya tu dakṣiṇe 20|
ṛṇapramocanaṃ nāma tīrthaṃ tatparamaṃ smṛtam |
ekarātroṣito bhūtvā ṛṇaiḥ sarvaiḥ pramucyate 21|
sūryalokamavāpnoti anṛṇī ca sadā bhavet 22|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmye catuścatvāriṃśo'dhyāyaḥ 44|

English translation

Mārkaṇḍeya said :

1-20a. O king, hear again the greatness of Prayāga , having heard which a man is freed from all sins. There is no doubt about it. That (famous) Mānasa lake is on the left bank of Gaṅgā . Having fasted (there) for three nights a man would obtain all his desired objects. A man obtains that fruit when he remembers the holy place, which he would obtain by giving a cow, land, or gold. A man who, with or without a desire, dies in Gaṅgā, lives in heaven after death, and does not see (i.e. go to) hell. He is awakened by the music of that host of celestial nymphs from his sleep. He goes in an aeroplane to which swans and cranes are yoked. O lord of kings, he enjoys for many years—six thousand years. Then being deprived of heaven and having fallen from there due to (the fruit of) his acts being exhausted, he is born in a family rich with gold, jewels and pearls. There are sixty thousand sixty hundred holy places. They go to the confluence of Gaṅgā and Yamunā in the month of Māgha . That fruit which one gets by properly giving away a thousand cows is had by bathing for three days at Prayāga in the month of Māgha. He who would practise the vow of the five fires between (i.e. at the confluence of) Gaṅgā and Yamunā, is defectless in limbs, is free from diseases and has the five senses (intact). For as many thousand years as the number of pores of hair are there on his body, he is honoured in heaven. Then having fallen from heaven he would be the lord of Jambudvīpa . The man enjoying many pleasures resorts to that holy place. He who would enter water at the confluence well-known in the world, is freed from all sins as the Moon eclipsed by Rāhu (becomes free). He obtains (i.e. goes to) the world of Soma and rejoices with Soma. Being served by sages and gandharvas he obtains (i.e. lives in) heaven for sixty thousand sixty hundred years. Fallen (from there) he is born in an affluent family. The man who with his head down and feet up would drink (i.e. take in) the flame, is honoured for a hundred thousand years in heaven. Having fallen from there, O lord of kings, he becomes a performer of agnihotra . Having enjoyed many pleasures, the man resorts to that holy place. He who cuts off his body and offers (the pieces of) it to the birds (is honoured in heaven). Hear the fruit of him (i.e. which he gets), who (i.e. whose body) is enjoyed by birds. For a hundred thousand years he is honoured in the world of Soma. Then having fallen from heaven he becomes (i.e. is born as) a pious, virtuous, handsome, learned king, having a very lovable body. Having enjoyed many pleasures, he again resorts to that holy place.

20b-22. On the left bank of Yamunā, and to the south of Prayāga, there is said to be a very holy place (called) Ṛṇapramo-cana. Staying there for a night, he is free from all debts. He obtains (i.e. goes to) the world of the Sun, and would always be free from debt.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 45

Agnitīrtha, Virañjana, Svargatīrtha etc.

Chapter 252 of 693 · 47 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
एतच्छ्रुत्वा प्रयागस्य यत्त्वया कीर्तनं कृतम् ।
विशुद्धमेतद्धृदयं प्रयागस्य च कीर्तनात् ।
अनाशकफलं ब्रूहि भगवंस्तत्र कीदृशम् १।
मार्कंडेय उवाच-
शृणु राजन्प्रयागे तु अनाशकफलं विभो ।
प्राप्नोति पुरुषो धीमान्श्रद्दधानश्च यादृशम् २।
अहीनांगो विरोगश्च पंचेंद्रियसमन्वितः ।
अश्वमेधफलं तस्य गच्छतस्तु पदे पदे ३।
कुलानि तारयेद्राजन्दशपूर्वान्दशापरान् ।
मुच्यते सर्वपापेभ्यो गच्छेत परमं पदम् ४।
युधिष्ठिर उवाच-
महाभागोसि धर्मज्ञ दानं वदसि मे प्रभो ।
अल्पेनैव प्रधानेन बहुन्धर्मानवाप्नुयात् ५।
अश्वमेधस्तु बहुभिः सुकृतैः प्राप्यते इह ।

एतन्मे संशयं ब्रूहि परं कौतूहलं हि मे ६।
मार्कंडेय उवाच-
शृणु राजन्महावीर युदुक्तं पद्मयोनिना ।
ऋषीणां सन्निधौ पूर्वं कथ्यमानं मया श्रुतम् ७।
पंचयोजनविस्तीर्णं प्रयागस्य तु मंडलम् ।
प्रविशंस्तस्य तद्भूमावश्वमेधं पदे पदे ८।
व्यतीतान्पुरुषान्सप्त भविष्यांश्च चतुर्दश ।
नरस्तारयते सर्वान्यस्तु प्राणान्परित्यजेत् ९।
एवं ज्ञात्वा तु राजेंद्र सदा श्रद्धापरो भवेत् ।
अश्रद्दधानाः पुरुषाः पापोपहतचेतसः ।
न प्राप्नुवंति तत्स्थानं प्रयागं देवनिर्मितम् १०।
युधिष्ठिर उवाच-
स्नेहाद्वा द्रव्यलोभाद्वा ये तु कामवशं गताः ।
कथं तीर्थफलं तेषां कथं पुण्यमवाप्नुयुः ११।
विक्रयं सर्वभांडानां कार्याकार्यमजानतः ।

प्रयागे का गतिस्तस्य एवं ब्रूहि महामुने १२।
मार्कंडेय उवाच-
शृणु राजन्महागुह्यं सर्वपापप्रणाशनम् ।
मासं वसंस्तु राजेंद्र प्रयागे नियतेंद्रियः १३।
मुच्यते सर्वपापेभ्यः यथादिष्टं स्वयंभुवा ।
शुचिस्तु प्रयतो भूत्वाऽहिंसकः श्रद्धयान्वितः १४।
मुच्यते सर्वपापेभ्यः स गच्छेत्परमं पदम् ।
विश्रंभघातकानां तु प्रयागे शृणु तत्फलम् १५।
त्रिकालमेव स्नायीत आहारं भैक्ष्यमाचरेत् ।
त्रिभिर्मासैः प्रमुच्येत प्रयागात्तु न संशयः १६।
प्रज्ञानेन तु यस्येह तीर्थयात्रादिकं भवेत् ।
सर्वकामसमृद्धस्तु स्वर्गलोके महीयते १७।
स्थानं स लभते नित्यं धनधान्यसमाकुलम् ।
एवं ज्ञानेन संपूर्णः सदा भवति भोगवान् १८।
तारिताः पितरस्तेन नरकात्प्रपितामहाः ।

धर्मानुसारे तत्वज्ञ पृच्छतस्ते पुनः पुनः ।
त्वत्प्रियार्थं समाख्यातं गुह्यमेतत्सनातनम् १९।
युधिष्ठिर उवाच-
अद्य मे सफलं जन्म अद्य मे सफलं कुलम् ।
प्रीतोऽस्म्यनुगृहीतोऽस्मि दर्शनादेव तेऽद्य वै ।
त्वद्दर्शनात्तु धर्मात्मन्मुक्तोऽहं सर्वपातकैः २०।
मार्कंडेय उवाच-
दिष्ट्या ते सफलं जन्म दिष्ट्या ते तारितं कुलम् ।
कीर्तनाद्वर्द्धते पुण्यं श्रुतं पापप्रणाशनम् २१।
युधिष्ठिर उवाच-
यमुनायां तु किं पुण्यं किं फलं तु महामुने ।
एतन्मे सर्वमाख्याहि यथादृष्टं यथाश्रुतम् २२।
मार्कंडेय उवाच-।
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
समागता महाभागा यमुना यत्र निम्नगा २३।

येनैव निःसृता गङ्गा तेनैव यमुना गता ।
योजनानां सहस्रेषु कीर्तनात्पापनाशिनी २४।
तत्र स्नात्वा च पीत्वा च यमुनायां युधिष्ठिर ।
कीर्त्तनाल्लभते पुण्यं दृष्ट्वा भद्राणि पश्यति २५।
अवगाढा च पीत्वा च पुनात्यासप्तमं कुलम् ।
प्राणांस्त्यजति यस्तत्र स याति परमां गतिम् २६
अग्नितीर्थमिति ख्यातं यमुना दक्षिणे तटे ।
पश्चिमे धर्मराजस्य तीर्थं हरवरं स्मृतम् २७।
तत्र स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः ।

एवं तीर्थसहस्राणि यमुना दक्षिणे तटे २८।
उत्तरेण प्रवक्ष्यामि आदित्यस्य महात्मनः ।
तीर्थं तु विरजं नाम यत्र देवाः सवासवाः २९।
उपासते स्म संध्यां तु नित्यकालं युधिष्ठिर ।
देवाः सेवंति तत्तीर्थं ये चान्ये विदुषो जनाः ३०।
श्रद्दधानपरो भूत्वा कुरु तीर्थाभिषेचनम् ।

अन्ये च बहवस्तीर्थाः सर्वपापहराः शुभाः ३१।
तेषु स्नात्वा दिवं यांति ये मृतास्तेऽपुनर्भवाः ।
गंगा च यमुना चैव उभे तुल्यफले स्मृते ३२।
केवलं श्रेष्ठभावेन गंगा सर्वत्र पूज्यते ।
एवं कुरुष्व कौंतेय स्वर्गतीर्थाभिषेचनम् ३३।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति ।
यस्त्विदं कल्य उत्थाय पठते च शृणोति वा ३४।
मुच्यते सर्वपापेभ्यः स्वर्गलोकं च गच्छति ३५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे यमुनामाहात्म्ये पंचचत्वारिंशोऽध्यायः ४५।
कुरुक्षेत्रसमा गंगा यत्र तत्रावगाहिता ।।
तस्माद्दशगुणा प्रोक्ता यत्र विंध्येन संगता ।। ६३-२ ।।
तस्माच्छतगुणा प्रोक्ता काश्यामुत्तरवाहिनी ।।
काश्याः शतगुणा प्रोक्ता गंगा यत्रार्कजान्विता ।। ६३-३ ।।
सहस्रगुणिता सापि भवेत्पश्चिमवाहिनी ।।
सा देवि दर्शनादेव ब्रह्महत्यादिहारिणी ।। ६३-४ ।।

पश्चिमाभिमुखी गंगा कालिंद्या सह संगता ।।
हंति कल्पशतं पापं सा माघे देवि दुर्लभा ।।नारदपु. १.६३-५ ।।
पुराणेषु पश्चिमदिशायाः कार्यं स्वपापानां भस्मीकरणं, श्मशानकरणं, शून्यस्थितिप्रापणं अस्ति। किन्तु प्रयागतीर्थे पश्चिमदिशायाः कृत्यं शून्यत्वप्राप्तिरेव नास्ति। शून्यत्वप्राप्त्यनन्तरं रसानां, भक्तीनां क्षेत्रस्य आरम्भं भवति। अनेन कारणेन प्रयागे पश्चिमदिशायां ललितादेव्याः एवं कम्बलाश्वतरस्य स्थानमस्ति। पुराणेषु कम्बलाश्वतरौ नागौ संगीतविद्याप्राप्ति हेतु सरस्वत्याः देव्याः आराधनं कुर्वन्ति(इदानीं सैनीग्रामे कम्बलाश्वतरनागानां स्थानं निर्धारितमस्ति। बहिर्वेदी परिक्रमायाः द्वितीयदिवसे अस्य स्थलस्य दर्शनं करणीयम्)। पश्चिम दिशातः विपरीत दिशा प्राची दिशा अस्ति। यथा अष्टसखी शब्दस्य [http://puranastudy.angelfire.com/pur_index2/ashta_sakhi1.htm टिप्पण्यां] उल्लेखमस्ति, प्राची दिशा विशाखादेव्याः दिशा अस्ति। वैशाखमासस्य संज्ञा माधवः अस्ति।
पुराणेषु प्रयागे यमुनायाः दक्षिण एवं उत्तरकूलानां उल्लेखमस्ति -
अग्नितीर्थमितिख्यातं यमुनादक्षिणे तटे।
पश्चिमे धर्मराजस्य तीर्थन्तु नरकं स्मृतम्।। २७ ।।
तत्र स्नात्वा दिवं यान्ति ये मृतास्ते पुनर्भवाः।
एवं तीर्थसहस्राणि यमुनादक्षिणे तटे।। २८ ।।
उत्तरेण प्रवक्ष्याणि आदित्यस्य महात्मनः।
तीर्थं निरञ्जनं नाम यत्र देवाः सवासवाः।।मत्स्य १०८.२९ ।।
पश्चिमाभिमुखी गंगा कालिंद्या सह संगता ।।

हंति कल्पशतं पापं सा माघे देवि दुर्लभा ।।नारदपु. [https://sa.wikisource.org/s/4y2 १.६३-५] ।।
अग्निशालां प्रविश्याथ पीत्वाप: परिमृज्य च ।
आतिथ्यस्य क्रियाहेतोर्विश्वकर्माणमाह्वयत् ।। २.९१.११ ।।
आह्वये विश्वकर्माणमहं त्वष्टारमेव च ।

आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ।। २.९१.१२ ।।
आह्वये लोकपालांस्त्रीन् देवान् शक्रमुखांस्तथा ।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ।। २.९१.१३ ।।
प्राक्स्रोतसश्च या नद्य: प्रत्यक्स्रोतस एव च ।
पृथिव्यामन्तरिक्षे च समायान्त्वद्य सर्वश: ।। वा.रामायणम् २.९१.१४ ।।
सरस्वती रजोरूपा तमोरूपा कलिन्दजा।
सत्त्वरूपा च गङ्गाऽत्र नयन्ति ब्रह्म निर्गुणम्।।
इयं वेणी हि निःश्रेणी ब्रह्मणो वर्त्म यास्यतः।
जन्तोर्विशुद्धदेहस्य श्रद्धाश्रद्धा प्लुतस्य च।।
ओमित्येकाक्षरं ब्रह्म परब्रह्माभिधायकम्।
तदेव वेणी विज्ञेया सर्वसौख्यप्रदायिनी।।
अकारः शारदा प्रोक्ता प्रद्युम्नस्तत्र जायते।
उकारो यमुना प्रोक्ताऽनिरुद्धस्तज्जलात्मकः।।
मकारो जाह्नवी गङ्गा तत्र संकर्षणो हरिः।
एवं त्रिवेणी विख्याता वेदबीजं प्रकीर्तिता।।

वेदमाता तु सावित्री त्रिपदी या चतुष्पदा।
स एव तीर्थराजोऽयं त्रिवेण्या यत्र सङ्गमः।।
कम्बलाश्वतरा नागौ यमुना दक्षिणे तटे।
पूर्वपार्श्वे तु गङ्गायास्त्रैलोक्ये ख्यातिमान्नृप।
अवटः सर्वसामुद्रः प्रतिष्ठानं च विश्रुतम्।।
उत्तरेण प्रतिष्ठानाद्भागीरथ्यास्तु पूर्वतः।
हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम्।।
यामुने चोत्तरे तीरे प्रयागस्य तु दक्षिणे।
ऋणप्रमोचनं नाम तीर्थं तु परमं स्मृतम्।।
ऋग्वेदमूर्तिर्गङ्गा स्याद्यमुना च यजुर्ध्रुवा।
नर्मदा साममूर्तिस्तु स्यादथर्वा सरस्वती।।
अक्षयवटः ब्राह्मे –
मूलं विष्णुः स्वयं साक्षात्स्कन्धा लक्ष्मीः स्वयं शुभा।
पत्राणि भारती देवी पुष्पाणि विबुधेश्वरः।।
ब्रह्मा फलानि सर्वाणि सर्वाधारो हरिः प्रभुः।।

कालिन्द्यां स्वर्धुनी या तु पञ्चक्रोशावधिर्नृप।
पुण्यपूर्णाऽपि सा देवी विकीर्णा लीलया हरेः।।
तस्मात्तु विकिरं प्रोक्तं तीर्थं त्रैलोक्यविश्रुतम्।
विकिरं ये समासाद्य कुर्वन्ति ब्रह्मवित्तमाः।

विकिरं विष्णवे तत्र पूजां मन्त्रविधानतः।
नमः परपुरुषाय नमस्ते शार्ङ्गपाणये।
इमां विकिरपूजां तु गृहाण मधुसूदन।
विकिरे पुण्यतीर्थे तु ये कुर्वन्ति सकृन्नराः।
पितृनुद्दिश्य श्राद्धं ते पुनन्त्याकोटि पूर्वजान्।।
(द्र. बहिर्वेदि परिक्रमायाः तृतीयदिवसे वीकर/बीकर/बिकर - देवरिया ग्रामे यमुनातटोपरि रात्रिनिवासः एवं श्राद्धकरणम्)
गङ्गायाः पूर्वभागे तु देवगोष्ठेति विश्रुता।
तत्राहं सततं वत्स वसे देवैः समन्वितः।।
गङ्गाया दक्षिणे तीरे माधवोऽनन्तमाधवः।
वर्तते विबुधैः सार्धमनन्तोऽनन्तशक्तिभिः।।
गङ्गायमुनयोर्यत्र सङ्गमः पुण्यसङ्गमः।

तत्र माधवदेवेशो वर्त्तते जगदीश्वरः।।
गङ्गायाः पश्चिमे तीरे ब्रह्मकुण्डोस्ति शोभनः।
तत्राहं अयजं देवमश्वमेधैर्दशोन्मितैः।।
- - - -
तस्माद्विंशतिहस्तेषु शंखतीर्थं तु पावनम्।
शङ्खेन स्नापितो देवो मया तत्र जनार्दनः।।
तस्य दक्षिणतो विप्र ताक्ष्यर्केतुर्विराजते।
तस्माद्याम्ये मुनिश्रेष्ठ चक्रतीर्थं सुशोभनम्।
तत्र साक्षाच्छ्रियःकान्त क्षेत्ररक्षाविधायकः।
सुदर्शनेन चक्रेण भक्तविघ्नविनाशनः।
- - - - - - -- - -- - -- - - - -
[http://www.abhivyakti-hindi.org/snibandh/sanskriti/2010/akshayvat.htm तीर्थदीपिकायां] वटवृक्षाः
वृन्दावने वटो वंशी प्रयागेय मनोरथा:।
गयायां अक्षय ख्यातः कल्पस्तु पुरुषोत्तमे ।।
निष्कुंभ खलु लंकायां मूलैकः पंचधा वटः ।

स्तेषु वटमूलेषु सदा तिष्ठति माधवः ।।

Roman transliteration

yudhiṣṭhira uvāca-
etacchrutvā prayāgasya yattvayā kīrtanaṃ kṛtam |
viśuddhametaddhṛdayaṃ prayāgasya ca kīrtanāt |
anāśakaphalaṃ brūhi bhagavaṃstatra kīdṛśam 1|
mārkaṃḍeya uvāca-
śṛṇu rājanprayāge tu anāśakaphalaṃ vibho |
prāpnoti puruṣo dhīmānśraddadhānaśca yādṛśam 2|
ahīnāṃgo virogaśca paṃceṃdriyasamanvitaḥ |
aśvamedhaphalaṃ tasya gacchatastu pade pade 3|
kulāni tārayedrājandaśapūrvāndaśāparān |
mucyate sarvapāpebhyo gaccheta paramaṃ padam 4|

yudhiṣṭhira uvāca-
mahābhāgosi dharmajña dānaṃ vadasi me prabho |
alpenaiva pradhānena bahūndharmānavāpnuyāt 5|
aśvamedhastu bahubhiḥ sukṛtaiḥ prāpyate iha |

etanme saṃśayaṃ brūhi paraṃ kautūhalaṃ hi me 6|
mārkaṃḍeya uvāca-
śṛṇu rājanmahāvīra yuduktaṃ padmayoninā |
ṛṣīṇāṃ sannidhau pūrvaṃ kathyamānaṃ mayā śrutam 7|
paṃcayojanavistīrṇaṃ prayāgasya tu maṃḍalam |
praviśaṃstasya tadbhūmāvaśvamedhaṃ pade pade 8|
vyatītānpuruṣānsapta bhaviṣyāṃśca caturdaśa |
narastārayate sarvānyastu prāṇānparityajet 9|
evaṃ jñātvā tu rājeṃdra sadā śraddhāparo bhavet |
aśraddadhānāḥ puruṣāḥ pāpopahatacetasaḥ |
na prāpnuvaṃti tatsthānaṃ prayāgaṃ devanirmitam 10|
yudhiṣṭhira uvāca-
snehādvā dravyalobhādvā ye tu kāmavaśaṃ gatāḥ |
kathaṃ tīrthaphalaṃ teṣāṃ kathaṃ puṇyamavāpnuyuḥ 11|
vikrayaṃ sarvabhāṃḍānāṃ kāryākāryamajānataḥ |

prayāge kā gatistasya evaṃ brūhi mahāmune 12|
mārkaṃḍeya uvāca-
śṛṇu rājanmahāguhyaṃ sarvapāpapraṇāśanam |
māsaṃ vasaṃstu rājeṃdra prayāge niyateṃdriyaḥ 13|
mucyate sarvapāpebhyaḥ yathādiṣṭaṃ svayaṃbhuvā |
śucistu prayato bhūtvā'hiṃsakaḥ śraddhayānvitaḥ 14|
mucyate sarvapāpebhyaḥ sa gacchetparamaṃ padam |
viśraṃbhaghātakānāṃ tu prayāge śṛṇu tatphalam 15|
trikālameva snāyīta āhāraṃ bhaikṣyamācaret |
tribhirmāsaiḥ pramucyeta prayāgāttu na saṃśayaḥ 16|
prajñānena tu yasyeha tīrthayātrādikaṃ bhavet |
sarvakāmasamṛddhastu svargaloke mahīyate 17|
sthānaṃ sa labhate nityaṃ dhanadhānyasamākulam |
evaṃ jñānena saṃpūrṇaḥ sadā bhavati bhogavān 18|
tāritāḥ pitarastena narakātprapitāmahāḥ |

dharmānusāre tattvajña pṛcchataste punaḥ punaḥ |
tvatpriyārthaṃ samākhyātaṃ guhyametatsanātanam 19|
yudhiṣṭhira uvāca-
adya me saphalaṃ janma adya me saphalaṃ kulam |
prīto'smyanugṛhīto'smi darśanādeva te'dya vai |
tvaddarśanāttu dharmātmanmukto'haṃ sarvapātakaiḥ 20|
mārkaṃḍeya uvāca-
diṣṭyā te saphalaṃ janma diṣṭyā te tāritaṃ kulam |
kīrtanādvarddhate puṇyaṃ śrutaṃ pāpapraṇāśanam 21|
yudhiṣṭhira uvāca-
yamunāyāṃ tu kiṃ puṇyaṃ kiṃ phalaṃ tu mahāmune |
etanme sarvamākhyāhi yathādṛṣṭaṃ yathāśrutam 22|
mārkaṃḍeya uvāca-|
tapanasya sutā devī triṣu lokeṣu viśrutā |
samāgatā mahābhāgā yamunā yatra nimnagā 23|

yenaiva niḥsṛtā gaṅgā tenaiva yamunā gatā |
yojanānāṃ sahasreṣu kīrtanātpāpanāśinī 24|
tatra snātvā ca pītvā ca yamunāyāṃ yudhiṣṭhira |
kīrttanāllabhate puṇyaṃ dṛṣṭvā bhadrāṇi paśyati 25|
avagāḍhā ca pītvā ca punātyāsaptamaṃ kulam |
prāṇāṃstyajati yastatra sa yāti paramāṃ gatim 26
agnitīrthamiti khyātaṃ yamunā dakṣiṇe taṭe |
paścime dharmarājasya tīrthaṃ haravaraṃ smṛtam 27|
tatra snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ |
evaṃ tīrthasahasrāṇi yamunā dakṣiṇe taṭe 28|
uttareṇa pravakṣyāmi ādityasya mahātmanaḥ |
tīrthaṃ tu virajaṃ nāma yatra devāḥ savāsavāḥ 29|
upāsate sma saṃdhyāṃ tu nityakālaṃ yudhiṣṭhira |
devāḥ sevaṃti tattīrthaṃ ye cānye viduṣo janāḥ 30|
śraddadhānaparo bhūtvā kuru tīrthābhiṣecanam |

anye ca bahavastīrthāḥ sarvapāpaharāḥ śubhāḥ 31|
teṣu snātvā divaṃ yāṃti ye mṛtāste'punarbhavāḥ |
gaṃgā ca yamunā caiva ubhe tulyaphale smṛte 32|
kevalaṃ śreṣṭhabhāvena gaṃgā sarvatra pūjyate |
evaṃ kuruṣva kauṃteya svargatīrthābhiṣecanam 33|
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇādeva naśyati |
yastvidaṃ kalya utthāya paṭhate ca śṛṇoti vā 34|
mucyate sarvapāpebhyaḥ svargalokaṃ ca gacchati 35|
iti śrīpādme mahāpurāṇe svargakhaṃḍe yamunāmāhātmye paṃcacatvāriṃśo'dhyāyaḥ 45|
kurukṣetrasamā gaṃgā yatra tatrāvagāhitā ||
tasmāddaśaguṇā proktā yatra viṃdhyena saṃgatā || 63-2 ||
tasmācchataguṇā proktā kāśyāmuttaravāhinī ||
kāśyāḥ śataguṇā proktā gaṃgā yatrārkajānvitā || 63-3 ||
sahasraguṇitā sāpi bhavetpaścimavāhinī ||
sā devi darśanādeva brahmahatyādihāriṇī || 63-4 ||

paścimābhimukhī gaṃgā kāliṃdyā saha saṃgatā ||
haṃti kalpaśataṃ pāpaṃ sā māghe devi durlabhā ||nāradapu. 1.63-5 ||
purāṇeṣu paścimadiśāyāḥ kāryaṃ svapāpānāṃ bhasmīkaraṇaṃ, śmaśānakaraṇaṃ, śūnyasthitiprāpaṇaṃ asti| kintu prayāgatīrthe paścimadiśāyāḥ kṛtyaṃ śūnyatvaprāptireva nāsti| śūnyatvaprāptyanantaraṃ rasānāṃ, bhaktīnāṃ kṣetrasya ārambhaṃ bhavati| anena kāraṇena prayāge paścimadiśāyāṃ lalitādevyāḥ evaṃ kambalāśvatarasya sthānamasti| purāṇeṣu kambalāśvatarau nāgau saṃgītavidyāprāpti hetu sarasvatyāḥ devyāḥ ārādhanaṃ kurvanti(idānīṃ sainīgrāme kambalāśvataranāgānāṃ sthānaṃ nirdhāritamasti| bahirvedī parikramāyāḥ dvitīyadivase asya sthalasya darśanaṃ karaṇīyam)| paścima diśātaḥ viparīta diśā prācī diśā asti| yathā aṣṭasakhī śabdasya [http://puranastudy.angelfire.com/pur_index2/ashta_sakhi1.htm ṭippaṇyāṃ] ullekhamasti, prācī diśā viśākhādevyāḥ diśā asti| vaiśākhamāsasya saṃjñā mādhavaḥ asti|
purāṇeṣu prayāge yamunāyāḥ dakṣiṇa evaṃ uttarakūlānāṃ ullekhamasti -
agnitīrthamitikhyātaṃ yamunādakṣiṇe taṭe|
paścime dharmarājasya tīrthantu narakaṃ smṛtam|| 27 ||
tatra snātvā divaṃ yānti ye mṛtāste punarbhavāḥ|
evaṃ tīrthasahasrāṇi yamunādakṣiṇe taṭe|| 28 ||
uttareṇa pravakṣyāṇi ādityasya mahātmanaḥ|
tīrthaṃ nirañjanaṃ nāma yatra devāḥ savāsavāḥ||matsya 108.29 ||
paścimābhimukhī gaṃgā kāliṃdyā saha saṃgatā ||
haṃti kalpaśataṃ pāpaṃ sā māghe devi durlabhā ||nāradapu. [https://sa.wikisource.org/s/4y2 1.63-5] ||
agniśālāṃ praviśyātha pītvāpa: parimṛjya ca |
ātithyasya kriyāhetorviśvakarmāṇamāhvayat || 2.91.11 ||

āhvaye viśvakarmāṇamahaṃ tvaṣṭārameva ca |

ātithyaṃ kartumicchāmi tatra me saṃvidhīyatām || 2.91.12 ||
āhvaye lokapālāṃstrīn devān śakramukhāṃstathā |
ātithyaṃ kartumicchāmi tatra me saṃvidhīyatām || 2.91.13 ||
prāksrotasaśca yā nadya: pratyaksrotasa eva ca |
pṛthivyāmantarikṣe ca samāyāntvadya sarvaśa: || vā.rāmāyaṇam 2.91.14 ||
sarasvatī rajorūpā tamorūpā kalindajā|
sattvarūpā ca gaṅgā'tra nayanti brahma nirguṇam||
iyaṃ veṇī hi niḥśreṇī brahmaṇo vartma yāsyataḥ|
jantorviśuddhadehasya śraddhāśraddhā plutasya ca||
omityekākṣaraṃ brahma parabrahmābhidhāyakam|
tadeva veṇī vijñeyā sarvasaukhyapradāyinī||
akāraḥ śāradā proktā pradyumnastatra jāyate|
ukāro yamunā proktā'niruddhastajjalātmakaḥ||
makāro jāhnavī gaṅgā tatra saṃkarṣaṇo hariḥ|
evaṃ triveṇī vikhyātā vedabījaṃ prakīrtitā||

vedamātā tu sāvitrī tripadī yā catuṣpadā|
sa eva tīrtharājo'yaṃ triveṇyā yatra saṅgamaḥ||
kambalāśvatarā nāgau yamunā dakṣiṇe taṭe|
pūrvapārśve tu gaṅgāyāstrailokye khyātimānnṛpa|
avaṭaḥ sarvasāmudraḥ pratiṣṭhānaṃ ca viśrutam||
uttareṇa pratiṣṭhānādbhāgīrathyāstu pūrvataḥ|
haṃsaprapatanaṃ nāma tīrthaṃ trailokyaviśrutam||
yāmune cottare tīre prayāgasya tu dakṣiṇe|
ṛṇapramocanaṃ nāma tīrthaṃ tu paramaṃ smṛtam||
ṛgvedamūrtirgaṅgā syādyamunā ca yajurdhruvā|
narmadā sāmamūrtistu syādatharvā sarasvatī||
akṣayavaṭaḥ brāhme –
mūlaṃ viṣṇuḥ svayaṃ sākṣātskandhā lakṣmīḥ svayaṃ śubhā|
patrāṇi bhāratī devī puṣpāṇi vibudheśvaraḥ||
brahmā phalāni sarvāṇi sarvādhāro hariḥ prabhuḥ||

kālindyāṃ svardhunī yā tu pañcakrośāvadhirnṛpa|
puṇyapūrṇā'pi sā devī vikīrṇā līlayā hareḥ||
tasmāttu vikiraṃ proktaṃ tīrthaṃ trailokyaviśrutam|
vikiraṃ ye samāsādya kurvanti brahmavittamāḥ|
vikiraṃ viṣṇave tatra pūjāṃ mantravidhānataḥ|
namaḥ parapuruṣāya namaste śārṅgapāṇaye|
imāṃ vikirapūjāṃ tu gṛhāṇa madhusūdana|
vikire puṇyatīrthe tu ye kurvanti sakṛnnarāḥ|
pitṝnuddiśya śrāddhaṃ te punantyākoṭi pūrvajān||
(dra. bahirvedi parikramāyāḥ tṛtīyadivase vīkara/bīkara/bikara - devariyā grāme yamunātaṭopari
rātrinivāsaḥ evaṃ śrāddhakaraṇam)
gaṅgāyāḥ pūrvabhāge tu devagoṣṭheti viśrutā|
tatrāhaṃ satataṃ vatsa vase devaiḥ samanvitaḥ||
gaṅgāyā dakṣiṇe tīre mādhavo'nantamādhavaḥ|
vartate vibudhaiḥ sārdhamananto'nantaśaktibhiḥ||
gaṅgāyamunayoryatra saṅgamaḥ puṇyasaṅgamaḥ|

tatra mādhavadeveśo varttate jagadīśvaraḥ||
gaṅgāyāḥ paścime tīre brahmakuṇḍosti śobhanaḥ|

tatrāhaṃ ayajaṃ devamaśvamedhairdaśonmitaiḥ||
- - - -
tasmādviṃśatihasteṣu śaṃkhatīrthaṃ tu pāvanam|
śaṅkhena snāpito devo mayā tatra janārdanaḥ||
tasya dakṣiṇato vipra tārkṣyaketurvirājate|
tasmādyāmye muniśreṣṭha cakratīrthaṃ suśobhanam|
tatra sākṣācchriyaḥkānta kṣetrarakṣāvidhāyakaḥ|
sudarśanena cakreṇa bhaktavighnavināśanaḥ|
- - - - - - - - - - - - - - - - - -
[http://www.abhivyakti-hindi.org/snibandh/sanskriti/2010/akshayvat.htm tīrthadīpikāyāṃ] vaṭavṛkṣāḥ
vṛndāvane vaṭo vaṃśī prayāgeya manorathā:|
gayāyāṃ akṣaya khyātaḥ kalpastu puruṣottame ||
niṣkuṃbha khalu laṃkāyāṃ mūlaikaḥ paṃcadhā vaṭaḥ |

steṣu vaṭamūleṣu sadā tiṣṭhati mādhavaḥ ||

English translation

Yudhiṣṭhira said :

1. Having heard this description of Prayāga which you have given, my heart has become very pure. O revered Sir, tell me what kind of fruit (a man gets) by fasting.

Mārkaṇḍeya said :

2-4. O king, O lord, listen to the fruit of fasting which a wise man who has faith, obtains. He becomes one who has no defect in any limb, is free from diseases, and endowed with (i.e. has his) five senses (intact). When he walks, at every step he gets the fruit of a horse sacrifice. O king, he liberates his ten predecessors and ten successors in the family. He is freed from all sins and would go to the highest position.

Yudhiṣṭhira said :

5-6. O pious one, you are illustrious. O lord, (please) tell me (about) gifts. By small, but the best (gift) a man would obtain many virtues (i.e. much religious merit). In this world a man gets (an opportunity to perform) the horse sacrifice due to great religious merit. Please remove this doubt of mine. I have a great curiosity.

Mārkaṇḍeya said :

7-10. O king, O great hero, listen to what formerly Brahmā told in the presence of (i.e. to) the sages, which I heard when it was being told. The region of Prayāga is five yojanas extensive. He who enters that region, has (performed) the horse sacrifice at every step. A man who would cast his life (there), liberates all the seven predecessors and fourteen successors of his. Knowing like this, O lord of kings, a man should be full of faith. Men who have no faith and whose hearts are smitten with sins, do not obtain (i.e. reach) the (holy) place Prayāga, fashioned by gods.

Yudhtṣṭhira said :

11-12. How would they who through affection, or through greed for wealth have gone under the sway of lust, obtain the fruit of (visiting) a holy place, and how would they obtain religious merit? O great sage, tell (me) what position will he who not knowing what ought and what ought not to be done, sells all (kinds of) wares, have at Prayāga.

Mārkaṇḍeya said :

13-19. O king, listen to the great secret which destroys all sins. O lord of kings, it is told by the self-born god (i.e. Brahmā) that a man who with his senses controlled lives in Prayāga for a month, is freed from all sins. He, being pure and controlled, being harmless and endowed with faith, is freed from all sins, and would go to the highest position (i.e. salvation). Listen to the fruit that those who murder those who confide in them, get at Prayāga. He should bathe three times a day; he should eat what is obtained by begging. There is no doubt that after three months he is liberated from Prayāga. He who would go on a pilgrimage knowingly, being endowed with all desired objects, is honoured in heaven. He secures a place which is full of wealth and grains. Thus perfect with knowledge he enjoys pleasures. He has liberated (i.e. he liberates) his manes and great-grandfathers from hell. O you who know the essential principle, I have told you, who are again and again asking me piously, the ancient secret for your good.

Yudhiṣṭhira said :

20. Today my existence is fruitful. Today my family is successful. Today, just by seeing you, I am pleased, I am favoured. O religious-minded one, merely by seeing you, I am freed from all sins.

Mārkaṇḍeya said :

21. Fortunately your existence is fruitful. Fortunately you have liberated your family. By narrating (the description of a holy place etc.) religious merit enhances. Hearing it destroys sins.

Yudhiṣṭhira said :

22. O great sage, tell me about the religious merit (obtained by bathing) in Yamunā . Tell me all this as you have seen and heard.

Mārkaṇḍeya said :

23-26. (The place) where Yamunā, the illustrious goddess, the daughter of the Sun, and well-known in the three worlds, has come (is holy). Yamunā goes (i.e. flows) along the same course as Gaṅgā has flowed out. Merely by mentioning her (name) within (a distance of) thousands of yojanas she destroys sins. Having bathed in that Yamunā and having drunk (her water), (and) by mentioning (her name) a man obtains religious merit, and by seeing her he sees (i.e. gets) good fortune. When (a man) bathes (in her stream) and drinks (her water), she purifies the family up to the seventh (descendant). He who casts his life there, goes to the highest position (i.e. salvation).

27-32a. On the right bank of Yamunā, there is (a holy place) called Agnitīrtha . To the west is the holy place of Dharmarāja known as Haravara. Having bathed there men go to heaven. Those who die there are not reborn. Thus there are thousands of holy places on the right bank of Yamunā. I shall tell you (about those that are situated) on the left (bank). Of the magnanimous Āditya the holy place is Virañjana, where, O Yudhiṣṭhira , gods along with Indra , always offer the daily prayer. Gods and other

wise men resort to that holy place. Having great faith take a bath at the holy place. There are many other holy places. All remove sins and are auspicious. Having bathed there men go to heaven. Those who die there, are not reborn.

32b-36. The fruits of both Gaṅgā and Yamunā are equal. Gaṅgā is worshipped everywhere merely by her being senior. Thus, O son of Kuntī , have a bath at Svargatīrtha . Just at that moment (when a man bathes there), the sin committed by him during his life, perishes. He who getting up at daybreak recites or listens to (the description of the holy place), is freed from all sins, and goes to heaven.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 46

More about Merits Derived from Pilgrimage

Chapter 253 of 693 · 27 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
श्रुतं मे ब्रह्मणा प्रोक्तं पुराणे पुण्यसम्मितम् ।
तीर्थानां तु सहस्राणि शतानि नियुतानि च १।
सर्वे पुण्याः पवित्राश्च गतिश्च परमा स्मृता ।
पृथिव्यां नैमिषं पुण्यमंतरिक्षे च पुष्करम् २।
प्रयागमपि लोकानां कुरुक्षेत्रं विशिष्यते ।
सर्वाणि संपरित्यज्य कथमेकं प्रशंससि ३।
अप्रमाणमिदं प्रोक्तमश्रद्धेयमनुत्तमम् ।
गतिं च परमां दिव्यां भोगांश्चैव यथेप्सितान् ४।
किमर्थमल्पयोगेन बहुधर्मं प्रशंससि ।
एतं मे संशयं ब्रूहि यथादृष्टं यथाश्रुतम् ५।
मार्कंडेय उवाच-
अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि तद्भवेत् ।
नरस्य श्रद्दधानस्य पापोपहतचेतसः ६।
अश्रद्दधानो ह्यशुचिर्दुर्मतिस्त्यक्तमंगलः ।

एते पातकिनः सर्वे तेनेदं भाषितं मया ७।
शृणु प्रयागमाहात्म्यं यथादृष्टं यथाश्रुतम् ।
प्रत्यक्षं च परोक्षं च यथान्यत्संभविष्यति ८।
यथैवान्यन्मया दृष्टं पुरा राजन्यथाश्रुतम् ।
शास्त्रं प्रमाणं कृत्वा तु पूज्यते योगमात्मनः ९।
क्लिश्यते चापरस्तत्र नैव योगमवाप्नुयात् ।
जन्मांतरसहस्रेभ्यो योगो लभ्येत मानवैः १०।
यथायोगसहस्रेण योगो लभ्येत मानवैः ।
यस्तु सर्वाणि रत्नानि ब्राह्मणेभ्यः प्रयच्छति ११।
तेन दानेन दत्तेन योगो लभ्येत मानवैः ।
प्रयागे तु मृतस्येदं सर्वं भवति नान्यथा १२।
प्रधानहेतुं वक्ष्यामि श्रद्दधत्सु च भारत ।
यथा सर्वेषु भूतेषु सर्वत्रैव तु दृश्यते १३।
ब्रह्म नैवास्ति वै किंचिद्यद्वक्तुं त्विदमुच्यते ।
यथा सर्वेषु भूतेषु ब्रह्म सर्वत्र पूज्यते १४।

एवं सर्वेषु लोकेषु प्रयागः पूज्यते बुधैः ।
पूज्यते तीर्थराजस्य सत्यमेतद्युधिष्ठिर १५।
ब्रह्मापि स्मरते नित्यं प्रयागं तीर्थमुत्तमम् ।
तीर्थराजमनुप्राप्य नैवान्यत्किंचिदिच्छति १६।
को हि देवत्वमासाद्य मानुषत्वं चिकीर्षति ।
अनेनैवानुमानेन त्वं ज्ञास्यसि युधिष्ठिर १७।
यथा पुण्यमपुण्यं वा तथैव कथितं मया ।
युधिष्ठिर उवाच-
श्रुतं तद्यत्त्वया प्रोक्तं विस्मितोऽहं पुनः पुनः १८।
कथं योगेन तत्प्राप्तिः स्वर्गलोकस्तु कर्मणा ।
तदा च लभते भोगान्गां च तत्कर्मणां फलम् १९।
तानि कर्माणि पृच्छामि पुनर्यैः प्राप्यते महीम् ।
मार्कंडेय उवाच-
शृणुराजन्महाबाहो यथोक्तकर्म्मणा मही २०।
गामग्निं ब्राह्मणं शास्त्रं कांचनं सलिलं स्त्रियः ।

मातरं पितरं चैव यो निंदति नराधिप २१।
नैतेषामूर्ध्वगमनमेवमाह प्रजापतिः ।
एवं योगस्य संप्राप्तिः स्थानं परमदुर्लभम् २२।
गच्छंति नरकं घोरं ये नराः पापकारिणः ।
हस्त्यश्वं गामनड्वाहं मणिमुक्तादि कांचनम् २३।
परोक्षं हरते यस्तु पश्चाद्दानं प्रयच्छति ।
न ते गच्छंति वै स्वर्गं दातारो यत्र भोगिनः २४।
अनेन कर्म्मणा युक्ताः पच्यंते नरकेऽधमाः ।
एवं योगं च धर्म्मं च दातारं च युधिष्ठिर २५।
यथा सत्यमसत्यं वा अस्ति नास्तीति यत्फलम् ।
निरुक्तं तु प्रवक्ष्यामि यथायं स्वयमाप्नुयात् २६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये षट्चत्वारिंशोऽध्यायः ४६।

Roman transliteration

yudhiṣṭhira uvāca-
śrutaṃ me brahmaṇā proktaṃ purāṇe puṇyasammitam |
tīrthānāṃ tu sahasrāṇi śatāni niyutāni ca 1|
sarve puṇyāḥ pavitrāśca gatiśca paramā smṛtā |
prthivyāṃ naimiṣaṃ puṇyamaṃtarikṣe ca puṣkaram 2|
prayāgamapi lokānāṃ kurukṣetraṃ viśiṣyate |
sarvāṇi saṃparityajya kathamekaṃ praśaṃsasi 3|
apramāṇamidaṃ proktamaśraddheyamanuttamam |
gatiṃ ca paramāṃ divyāṃ bhogāṃścaiva yathepsitān 4|
kimarthamalpayogena bahudharmaṃ praśaṃsasi |
etaṃ me saṃśayaṃ brūhi yathādṛṣṭaṃ yathāśrutam 5|
mārkaṃḍeya uvāca-
aśraddheyaṃ na vaktavyaṃ pratyakṣamapi tadbhavet |

narasya śraddadhānasya pāpopahatacetasaḥ 6|
aśraddadhāno hyaśucirdurmatistyaktamaṃgalaḥ |

ete pātakinaḥ sarve tenedaṃ bhāṣitaṃ mayā 7|
śṛṇu prayāgamāhātmyaṃ yathādṛṣṭaṃ yathāśrutam |
pratyakṣaṃ ca parokṣaṃ ca yathānyatsaṃbhaviṣyati 8|
yathaivānyanmayā dṛṣṭaṃ purā rājanyathāśrutam |
śāstraṃ pramāṇaṃ kṛtvā tu pūjyate yogamātmanaḥ 9|
kliśyate cāparastatra naiva yogamavāpnuyāt |
janmāṃtarasahasrebhyo yogo labhyeta mānavaiḥ 10|
yathāyogasahasreṇa yogo labhyeta mānavaiḥ |
yastu sarvāṇi ratnāni brāhmaṇebhyaḥ prayacchati 11|
tena dānena dattena yogo labhyeta mānavaiḥ |
prayāge tu mṛtasyedaṃ sarvaṃ bhavati nānyathā 12|
pradhānahetuṃ vakṣyāmi śraddadhatsu ca bhārata |
yathā sarveṣu bhūteṣu sarvatraiva tu dṛśyate 13|
brahma naivāsti vai kiṃcidyadvaktuṃ tvidamucyate |
yathā sarveṣu bhūteṣu brahma sarvatra pūjyate 14|

evaṃ sarveṣu lokeṣu prayāgaḥ pūjyate budhaiḥ |
pūjyate tīrtharājasya satyametadyudhiṣṭhira 15|
brahmāpi smarate nityaṃ prayāgaṃ tīrthamuttamam |
tīrtharājamanuprāpya naivānyatkiṃcidicchati 16|
ko hi devatvamāsādya mānuṣatvaṃ cikīrṣati |
anenaivānumānena tvaṃ jñāsyasi yudhiṣṭhira 17|
yathā puṇyamapuṇyaṃ vā tathaiva kathitaṃ mayā |
yudhiṣṭhira uvāca-
śrutaṃ tadyattvayā proktaṃ vismito'haṃ punaḥ punaḥ 18|
kathaṃ yogena tatprāptiḥ svargalokastu karmaṇā |
tadā ca labhate bhogāṃgāṃ ca tatkarmaṇāṃ phalam 19|
tāni karmāṇi pṛcchāmi punaryaiḥ prāpyate mahīm |
mārkaṃḍeya uvāca-
śṛṇurājanmahābāho yathoktakarmmaṇā mahī 20|
gāmagniṃ brāhmaṇaṃ śāstraṃ kāṃcanaṃ salilaṃ striyaḥ |

mātaraṃ pitaraṃ caiva yo niṃdati narādhipa 21|
naiteṣāmūrdhvagamanamevamāha prajāpatiḥ |
evaṃ yogasya saṃprāptiḥ sthānaṃ paramadurlabham 22|
gacchaṃti narakaṃ ghoraṃ ye narāḥ pāpakāriṇaḥ |
hastyaśvaṃ gāmanaḍvāhaṃ maṇimuktādi kāṃcanam 23|
parokṣaṃ harate yastu paścāddānaṃ prayacchati |
na te gacchaṃti vai svargaṃ dātāro yatra bhoginaḥ 24|
anena karmmaṇā yuktāḥ pacyaṃte narake'dhamāḥ |
evaṃ yogaṃ ca dharmmaṃ ca dātāraṃ ca yudhiṣṭhira 25|
yathā satyamasatyaṃ vā asti nāstīti yatphalam |
niruktaṃ tu pravakṣyāmi yathāyaṃ svayamāpnuyāt 26|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmye ṣaṭcatvāriṃśo'dhyāyaḥ 46|

English translation

Yudhiṣṭhira said :

1-5. I have heard what Brahmā told and what gives religious merit, in the Purāṇa . There are thousands and hundreds and millions of holy places. All these are auspicious and pure and (are) said (to lead to) the highest position. Naimiṣa is meritorious on the earth and Puṣkara in the Intermediate Space; so also is Prayāga for the people, and Kurukṣetra also excels. How do you praise one (only) leaving all (others)? This is said to be unauthoritative, unbelievable and not good. How do you speak approvingly of divine and highest position, and pleasures as desired, and great merit through little yoga ? Tell me about (i.e. remove) this doubt of mine according as you have seen and heard.

Mārkaṇḍeya said :

6-14a. What is unbelievable should not be told. It may be actually seen by a man having faith (but) with his mind smitten with sin. One who has no faith, one who is impure, one who has given up auspicious practices—all these are sinners. Therefore I spoke (like) this. Listen to (the description of) the greatness of Prayāga, as seen and heard about (by me). There will be (i.e. it will contain) what is seen and not seen and any other possible facts, O king, which I formerly saw or heard about. One's application (or path) is honoured (only) after regarding the sacred texts as authoritative. There (i.e. while doing so) (if) someone else is afflicted, one should not have (recourse to) such a path. Men obtain (the right) path after thousands of births, since by a thousand applications men obtain the (right) path. He who gives all jewels to brāhmaṇas (obtains yoga), (for) by that gift given (to brāhmaṇas), men obtain application. All this happens in the case of him who dies at Prayāga, and not otherwise. I shall tell principally to them who have faith, O descendant of Bharata . Since it is seen in all beings, everywhere, Brahman is not something which can be described.

14b-18a. As Brahman is worshipped among all beings everywhere, in the same way Prayāga is worshipped by the wise in all the worlds. (It) is worshipped (like this). O Yudhiṣṭhira , this is the truth about the lord of holy places. Even Brahmā always remembers Prayāga, the best holy place. Having reached (this) lord of the holy places he does not desire anything else. Who, having obtained godhead, desires manhood? From this inference only, O Yudhiṣṭhira, you will know whether I have told you what is meritorious or non-meritorious.

Yudhiṣṭhira said :

18b-19a. I have heard what you told. I am repeatedly amazed. How can it be attained by yoga and heaven by (one's) acts? He gets pleasures and (comes to) the earth as the fruit of (certain) acts. I am asking about those acts due to which he again gets (i.e. comes to) the earth.

Mārkaṇḍeya said :

19b-26. O king, hear by which acts (he comes to) the earth. O king, such men as censure a cow, fire, brāhmaṇa , sacred texts, gold, water, women, mother, father, do not have an upward going. Thus spoke Prajāpati . Thus yoga is had. The (highest) place is very difficult to obtain. The men who commit sins go to terrible hell. Those who first take away an elephant, a horse, a cow, a bull, jewels, pearls, gold in the absence (of the owner), and later give gifts, do not go to heaven, where the donors enjoying pleasures (live). The mean ones united with (i.e. doing) such acts are roasted in hell. Thus O Yudhiṣṭhira, (I have told about) yoga, pious acts and a donor. Whether it is true or not, or whether its fruit is there or not, I shall offer the explanation, so that he can on his own obtain (them).

Svarga-khaṇḍa · Chapter 47

Prayāga Again

Chapter 254 of 693 · 21 detected Sanskrit verse markers

Sanskrit

मार्कंडेय उवाच-
शृणु राजन्प्रयागस्य माहात्म्यं पुनरेव तु ।
नैमिषं पुष्करं चैव गोतीर्थं सिंधुसागरम् १।
कुरुक्षेत्रं गया चैव गंगासागरमेव च ।
एते चान्ये च बहवो ये च पुण्याः शिलोच्चयाः २।
दशतीर्थसहस्राणि त्रिंशत्कोट्यस्तथापरे ।
प्रयागे संस्थिता नित्यमेवमाहुर्मनीषिणः ३।
त्रीणि चाप्यग्निकुंडानि येषां मध्ये तु जाह्नवी ।
प्रयागादभिनिष्क्रांता सर्वतीर्थपुरस्कृता ४।
तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता ।
गंगायमुनया सार्धं संस्थिता लोकभाविनी ५।
गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम् ।
प्रयागं राजशार्दूल कलां नार्हंति षोडशीम् ६।
तिस्रः कोट्योऽर्द्धकोटी च तीर्थानां वायुरब्रवीत् ।
दिव्यं भुव्यंतरिक्षे च तत्सर्वं जाह्नवि स्मृता ७।

प्रयागं समधिष्ठानं कंबलाश्वतरावुभौ ।
भोगवत्यथ या चैव वेदिरेषा प्रजापतेः ८।
तत्र देवाश्च यज्ञाश्च मूर्तिमंतो युधिष्ठिर ।
पूजयंति प्रयागं ते ऋषयश्च तपोधनाः ९।
यजंते क्रतुभिर्देवांस्तथा बहुधना नृपाः ।
ततः पुण्यतमो नास्ति त्रिषु लोकेषु भारत १०।
प्रभावात्सर्वतीर्थेभ्यः प्रभवत्यधिकं विभो ।
दशतीर्थसहस्राणि तिस्रः कोट्यस्तथापरे ११।
यत्र गंगा महाभागा स देशस्तत्तपोवनम् ।
सिद्धक्षेत्रं तु तज्ज्ञेयं गंगातीरसमाश्रितम् १२।
इति सत्यं द्विजातीनां साधूनामात्मजस्य वा ।
सुहृदां च जपेत्कर्णे शिष्यस्यानुगतस्य वा १३।
इदं धन्यमिदं स्वर्ग्यमिदं सेव्यमिदं शुभम् ।
इदं पुण्यमिदं रम्यं पावनं धर्ममुत्तमम् १४।
महर्षीणामिदं गुह्यं सर्वपापप्रणाशनम् ।

अधीत्य च द्विजो ध्यायन्निर्मलत्वमवाप्नुयात् १५।
यश्चेदं शृणुयान्नित्यं तीर्थं पुण्यं सदा शुचिः ।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते १६।
प्राप्यंते तानि तीर्थानि सद्भिः शिष्टार्थदर्शिभिः ।
स्नाहि तीर्थेषु कौरव्य न च वक्रमतिर्भव १७।
त्वया तु सम्यक्पृष्टेन कथितं तु मया विभो ।
पितरस्तारिताः सर्वे तारिताश्च पितामहाः १८।
प्रयागस्य तु सर्वे ते कलां नार्हंति षोडशीम् ।
एवं ज्ञानं च योगं च तीर्थं चैव युधिष्ठिर १९।
बहुक्लेशेन युज्यंते ततो यांति परां गतिम् ।
प्रयागस्मरणाल्लोकः स्वर्गलोकं च गच्छति २०।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये सप्तचत्वारिंशोऽध्यायः ४७।

Roman transliteration

mārkaṃḍeya uvāca-
śṛṇu rājanprayāgasya māhātmyaṃ punareva tu |
naimiṣaṃ puṣkaraṃ caiva gotīrthaṃ siṃdhusāgaram 1|
kurukṣetraṃ gayā caiva gaṃgāsāgarameva ca |
ete cānye ca bahavo ye ca puṇyāḥ śiloccayāḥ 2|
daśatīrthasahasrāṇi triṃśatkoṭyastathāpare |
prayāge saṃsthitā nityamevamāhurmanīṣiṇaḥ 3|
trīṇi cāpyagnikuṃḍāni yeṣāṃ madhye tu jāhnavī |
prayāgādabhiniṣkrāṃtā sarvatīrthapuraskṛtā 4|
tapanasya sutā devī triṣu lokeṣu viśrutā |
gaṃgāyamunayā sārdhaṃ saṃsthitā lokabhāvinī 5|
gaṃgāyamunayormadhye pṛthivyā jaghanaṃ smṛtam |
prayāgaṃ rājaśārdūla kalāṃ nārhaṃti ṣoḍaśīm 6|
tisraḥ koṭyo'rddhakoṭī ca tīrthānāṃ vāyurabravīt |
divyaṃ bhuvyaṃtarikṣe ca tatsarvaṃ jāhnavi smṛtā 7|

prayāgaṃ samadhiṣṭhānaṃ kaṃbalāśvatarāvubhau |
bhogavatyatha yā caiva vediṣā prajāpateḥ 8|
tatra devāśca yajñāśca mūrtimaṃto yudhiṣṭhira |
pūjayaṃti prayāgaṃ te ṛṣayaśca tapodhanāḥ 9|
yajaṃte kratubhirdevāṃstathā bahudhanā nṛpāḥ |
tataḥ puṇyatamo nāsti triṣu lokeṣu bhārata 10|
prabhāvātsarvatīrthebhyaḥ prabhavatyadhikaṃ vibho |
daśatīrthasahasrāṇi tisraḥ koṭyastathāpare 11|
yatra gaṃgā mahābhāgā sa deśastattapovanam |
siddhakṣetraṃ tu tajjñeyaṃ gaṃgātīrasamāśritam 12|
iti satyaṃ dvijātīnāṃ sādhūnāmātmajasya vā |
suhṛdāṃ ca japetkarṇe śiṣyasyānugatasya vā 13|
idaṃ dhanyamidaṃ svargyamidaṃ sevyamidaṃ śubham |
idaṃ puṇyamidaṃ ramyaṃ pāvanaṃ dharmamuttamam 14|
maharṣīṇāmidaṃ guhyaṃ sarvapāpapraṇāśanam |

adhītya ca dvijo dhyāyannirmalatvamavāpnuyāt 15|
yaścedaṃ śṛṇuyānnityaṃ tīrthaṃ puṇyaṃ sadā śuciḥ |

jātismaratvaṃ labhate nākaprṣṭhe ca modate 16|
prāpyaṃte tāni tīrthāni sadbhiḥ śiṣṭārthadarśibhiḥ |
snāhi tīrtheṣu kauravya na ca vakramatirbhava 17|
tvayā tu samyakpṛṣṭena kathitaṃ tu mayā vibho |
pitarastāritāḥ sarve tāritāśca pitāmahāḥ 18|
prayāgasya tu sarve te kalāṃ nārhaṃti ṣoḍaśīm |
evaṃ jñānaṃ ca yogaṃ ca tīrthaṃ caiva yudhiṣṭhira 19|
bahukleśena yujyaṃte tato yāṃti parāṃ gatim |
prayāgasmaraṇāllokaḥ svargalokaṃ ca gacchati 20|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmye saptacatvāriṃśo'dhyāyaḥ 47|

English translation

Mārkaṇḍeya said :

1-5. O king, hear again (about) the greatness of Prayāga . There are many holy places and other auspicious mountains like Naimiṣa , Puṣkara , Gotīrtha , Sindhusāgara, Kurukṣetra , Gayā , and Gaṅgāsāgara . The wise say that ten thousand holy places and thirty crore others are always situated at Prayāga. There are three fire-vessels, from which Gaṅgā , led by all (other) holy places has set out from Prayāga. The goddess (Yamunā), the daughter of the Sun is well-known in the three worlds. Gaṅgā causing people to enjoy, stays (here) with Yamunā.

6-11. Prayāga, said to be the hip of the earth, is in between (i.e. at the confluence of) Gaṅgā and Yamunā. The thirty and a half crores which Vāyu has proclaimed, do not deserve (i.e. are not equal to) even its sixteenth part. Whatever is in heaven, on the earth (or) in the atmosphere—all that is said to be Gaṅgā (only). Prayāga, Samādhisthāna, the two (nāgas) Kambala and Aśvatara , and the (holy place) which is (called) Bhogavatī , are the altar of Prajāpati . O Yudhiṣṭhira , gods and sacrifices are there in an embodied form. The sages having penance as their wealth, worship Prayāga. Gods and kings having much wealth, perform sacrifices (there). None is more auspicious than that in the three worlds, O descendant of Bharata . Due to its prowess, it is more powerful than all (other) holy places, O lord. There are ten thousand holy places and thirty crore other holy places.

12-20. The truth is, that place where the illustrious Gaṅgā is (flowing) is a penance-grove. That (region) which resorts to the bank of Gaṅgā, should be known as the land of siddhas . A man should whisper this into the ears of the twice-born, the good, his own son, friends, or the disciple who follows him. This is blessed, this leads to heaven, this should be practised, this is auspicious, this is meritorious, this is charming, this is holy, this is the best course of conduct. This is the secret of the sages, which destroys all sins. A brāhmaṇa , meditating on it and having remembered it would obtain purity. He who, always being pure hears about this holy place everyday, obtains (the faculty) of remembering his former briths [births?] and rejoices in heaven. These holy places are reached by the good who follow the desires of the wise. O descendant of Kuru , bathe at the holy places. Do not have a crooked mind. Being asked by you, I have properly told it to you. All the manes and the great-grandsires that are liberated do not deserve (i.e. are not equal to) (even) the sixteenth part of Prayāga. Thus the (path of) knowledge and (that of) yoga and a holy place, O Yudhiṣṭhira, are secured after great trouble. Then they go to the highest position. People by remembering Prayāga go to heaven.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 48

Brahmā, Viṣṇu and Śiva Dwell in Prayāga

Chapter 255 of 693 · 16 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कथा सर्वात्वियं प्रोक्ताप्रयागस्य महामुने ।
एवं मे सर्वमाख्याहि यथा च मम तारयेत् १।
मार्कंडेय उवाच-
शृणु राजन्प्रवक्ष्यामि प्रोक्तं सर्वमिदं जगत् ।
ब्रह्माविष्णुस्तथेशानो देवता प्रभुरव्ययः २।
ब्रह्मा सृजति भूतानि स्थावरं जंगमं च यत् ।
तान्येतानि परो लोके विष्णुः पालयति प्रजाः ३।
कल्पांते तत्समग्रं हि रुद्रः संहरते जगत् ।
न ददाति च नाध्येति न कदाचिद्विनश्यति ४।
ईश्वरः सर्वभूतानां यः पश्यति स पश्यति ।
उत्तरेण प्रतिष्ठानादिढानीं ब्रह्म तिष्ठति ५।
महेश्वरो वटे भूत्वा तिष्ठते परमेश्वरः ।
ततो देवाः सगंधर्वाः सिद्धाश्च परमर्षयः ६।
रक्षंति परमं नित्यं पापकर्मपरायणान् ।

ये तु चान्ये च तिष्ठंति न यांति परमां गतिम् ७।
युधिष्ठिर उवाच-
अप्याह मे यथातत्त्वं यथैषां तिष्ठते श्रुतम् ।
केन वा कारणेनैव तिष्ठंति लोकसंमताः ८।
मार्कंडेय उवाच-
प्रयागे निवसंत्येते ब्रह्मविष्णुमहेश्वराः ।
कारणं तु प्रवक्ष्यामि शृणु तत्त्वं युधिष्ठिर ९।
पंचयोजनविस्तीर्णं प्रयागस्य तु मंडलम् ।
तिष्ठंति रक्षणार्थाय पापकर्मनिवारणाः १०।
तस्मिंस्तु स्वल्पकं पापं नरके पातयिष्यति ।
एवं ब्रह्मा च विष्णुश्च प्रयागे समहेश्वरः ११।
सप्तद्वीपाः समुद्राश्च पर्वताश्च महीतले ।
तिष्ठंति ध्रियमाणाश्च यावदाभूतसंप्लवम् १२।
ये चान्ये बहवः सर्वे तिष्ठंति च युधिष्ठिर ।
पृथिवीस्थानमारभ्य निर्मितं दैवतैस्त्रिभिः १३।

प्रजापतेरिदं क्षेत्रं प्रयागमिति विश्रुतम् ।
एतत्पुण्यं पवित्रं च प्रयागं तु युधिष्ठिर १४।
स्वराज्यं कुरु राजेंद्र भ्रातृभिः सहितो भव १५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्ये अष्टचत्वारिंशोऽध्यायः ४८।

Roman transliteration

yudhiṣṭhira uvāca-
kathā sarvātviyaṃ proktāprayāgasya mahāmune |
evaṃ me sarvamākhyāhi yathā ca mama tārayet 1|
mārkaṃḍeya uvāca-
śṛṇu rājanpravakṣyāmi proktaṃ sarvamidaṃ jagat |
brahmāviṣṇustatheśāno devatā prabhuravyayaḥ 2|
brahmā sṛjati bhūtāni sthāvaraṃ jaṃgamaṃ ca yat |
tānyetāni paro loke viṣṇuḥ pālayati prajāḥ 3|
kalpāṃte tatsamagraṃ hi rudraḥ saṃharate jagat |
na dadāti ca nādhyeti na kadācidvinaśyati 4|
īśvaraḥ sarvabhūtānāṃ yaḥ paśyati sa paśyati |
uttareṇa pratiṣṭhānādidānīṃ brahma tiṣṭhati 5|
maheśvaro vaṭe bhūtvā tiṣṭhate parameśvaraḥ |
tato devāḥ sagaṃdharvāḥ siddhāśca paramarṣayaḥ 6|
rakṣaṃti paramaṃ nityaṃ pāpakarmaparāyaṇān |

ye tu cānye ca tiṣṭhaṃti na yāṃti paramāṃ gatim 7|
yudhiṣṭhira uvāca-
apyāha me yathātattvaṃ yathaiṣāṃ tiṣṭhate śrutam |
kena vā kāraṇenaiva tiṣṭhaṃti lokasaṃmatāḥ 8|
mārkaṃḍeya uvāca-
prayāge nivasaṃtyete brahmaviṣṇumaheśvarāḥ |
kāraṇaṃ tu pravakṣyāmi śṛṇu tattvaṃ yudhiṣṭhira 9|
paṃcayojanavistīrṇaṃ prayāgasya tu maṃḍalam |
tiṣṭhaṃti rakṣaṇārthāya pāpakarmanivāraṇāḥ 10|
tasmiṃstu svalpakaṃ pāpaṃ narake pātayiṣyati |
evaṃ brahmā ca viṣṇuśca prayāge samaheśvaraḥ 11|
saptadvīpāḥ samudrāśca parvatāśca mahītale |
tiṣṭhaṃti dhriyamāṇāśca yāvadābhūtasaṃplavam 12|
ye cānye bahavaḥ sarve tiṣṭhaṃti ca yudhiṣṭhira |
pṛthivīsthānamārabhya nirmitaṃ daivataistribhiḥ 13|

prajāpateridaṃ kṣetraṃ prayāgamiti viśrutam |
etatpuṇyaṃ pavitraṃ ca prayāgaṃ tu yudhiṣṭhira 14|
svarājyaṃ kuru rājeṃdra bhrātṛbhiḥ sahito bhava 15|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmye aṣṭacatvāriṃśo'dhyāyaḥ 48|

English translation

Yudhiṣṭhira said :

1. O great sage, you have told me all this account of Prayāga . Similarly tell me everything so that it would liberate me.

Mārkaṇḍeya said :

2-7. O king, listen, I shall explain: This whole world is said to be Brahmā , Viṣṇu and Īśāna , the immutable lord of the deities. Brahmā creates the creatures and whatever is immobile and mobile. The highest Viṣṇu protects them, the created beings, in the world. At the end of a kalpa Rudra destroys the entire world. He neither gives, nor does he accept, and never perishes. He who sees him (to be) the lord of all beings, (indeed) perceives. Now Brahmā is at the north of Pratiṣṭhāna . The highest lord being Maheśvara , remains at Vaṭa . The gods with gandharvas , siddhas and great sages always take care of the highest one. Those who are bent on doing sinful deeds and others (like them) who are (there), do not obtain the highest position.

Yudhiṣṭhira said :

8. You have told me properly as to what is heard about them. For what reason, do these, dear to the world, remain (here)?

Mārkaṇḍeya said :

9-15. These viz. Brahmā, Viṣṇu and Maheśvara (i.e. Śiva) live at Prayāga. I shall tell you the reason. Listen to the fact, O Yudhiṣṭhira . The region of Prayāga is five yojanas extensive. They, who remove sinful deeds, live (there) for protecting (the region). Even the slightest sin (committed) in that the (region) will cause (a man) to fall into hell. Thus, Brahmā, Viṣṇu, along with Śiva (live) at Prayāga. The seven islands, oceans, mountains, supported (by them) remain on the earth, till deluge, O Yudhiṣṭhira, all the other many (objects) that are (there) (in fact everything) beginning with the earth is fashioned by these three deities. This is a holy place of Prajāpati ; and is well-known as Prayāga. O Yudhiṣṭhira, this Prayāga is meritorious and auspicious. Rule your kingdom, O lord of kings. Be with your brothers.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 49

Kṛṣṇa Recommends Pilgrimage to Prayāga

Chapter 256 of 693 · 18 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
भ्रातृभिः सहिताः सर्वे पांडवा धर्मनिश्चयाः ।
ब्राह्मणेभ्यो नमस्कृत्वागुरुदेवांस्त्वतर्पयन् १।
वासुदेवोऽपि तत्रैव क्षणेनाभ्यागतस्तदा ।
पांडवैः सहितैः सर्वैः पूज्यमानः स माधवः २।
कृष्णेन सहितैः सर्वैः पुनरेव महात्मभिः ।
अभिषिक्तः स्वराज्ये तु धर्मपुत्रो युधिष्ठिरः ३।
एतस्मिन्नंतरे चैव मार्कंडेयो महात्मवान् ।
ततः स्वस्तीति चोक्त्वा वै क्षणादाश्रममागतः ४।
युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिः सहितस्तु सः ।
महादानं ददौ चाथ धर्मपुत्रो युधिष्ठिरः ५।
यस्त्विदं कल्यमुत्थाय पठते वा शृणोति वा ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ६।
वासुदेव उवाच-
मम वाक्यं तु कर्तव्यं तव स्नेहाद्ब्रवीम्यहम् ।

नित्यं यज्ञरतो भूत्वा प्रयागे विगतज्वरः ७।
प्रयागं संस्मरन्नित्यं सहास्माभिर्युधिष्ठिर ।
स्वयं प्राप्स्यसि राजेंद्र स्वर्गलोकं तु शाश्वतम् ८।
प्रयागमनुगच्छेद्वा वसते वापि यो नरः ।
सर्वपापविशुद्धात्मा स्वर्गलोकं च गच्छति ९।
प्रतिग्रहादुपावृत्तः सन्तुष्टो नियतः शुचिः १०।
अहंकारनिवृत्तश्च स तीर्थफलमश्नुते ।
अकोपनश्च राजेंद्र सत्यवादी दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ११।
ऋषिभिः क्रतवः प्रोक्ता देवैश्चापि यथाक्रमम् ।
न हि शक्या दरिद्रेण यज्ञाः प्राप्तुं महीपते १२।
बहुपकरणो यज्ञो नानासंभारसंभ्रमः ।
प्राप्यते विविधैरर्थैः समृद्धैर्वा नरैः क्वचित् १३।
यो दरिद्रैरपि बुधैः शक्यः प्राप्तुं नरेश्वर ।
ततो यज्ञफलैः पुण्यैस्तन्निबोध जनेश्वर १४।

ऋषीणां परमं गुह्यमिदं भरतसत्तम ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते १५।
दशकोटिसहस्राणि त्रिंशत्कोट्यस्तथापरे ।
माघमासे तु गंगायां गमिष्यंति नरर्षभ १६।
स्वस्थो भव महाराज भुक्त्वा राज्यमकंटकम् ।
पुनर्द्रक्ष्यसि राजेंद्र यजमानो विशेषतः १७।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे प्रयागमाहात्म्यं।
नाम ऊनपंचाशत्तमोऽध्यायः ४९।

Roman transliteration

sūta uvāca-
bhrātṛbhiḥ sahitāḥ sarve pāṃḍavā dharmaniścayāḥ |
brāhmaṇebhyo namaskṛtvāgurudevāṃstvatarpayan 1|
vāsudevo'pi tatraiva kṣaṇenābhyāgatastadā |
pāṃḍavaiḥ sahitaiḥ sarvaiḥ pūjyamānaḥ sa mādhavaḥ 2|
kṛṣṇena sahitaiḥ sarvaiḥ punareva mahātmabhiḥ |
abhiṣiktaḥ svarājye tu dharmaputro yudhiṣṭhiraḥ 3|
etasminnaṃtare caiva mārkaṃḍeyo mahātmavān |
tataḥ svastīti coktvā vai kṣaṇādāśramamāgataḥ 4|
yudhiṣṭhiro'pi dharmātmā bhrātṛbhiḥ sahitastu saḥ |
mahādānaṃ dadau cātha dharmaputro yudhiṣṭhiraḥ 5|
yastvidaṃ kalyamutthāya paṭhate vā śṛṇoti vā |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 6|
vāsudeva uvāca-
mama vākyaṃ tu kartavyaṃ tava snehādbravīmyaham |

nityaṃ yajñarato bhūtvā prayāge vigatajvaraḥ 7|
prayāgaṃ saṃsmarannityaṃ sahāsmābhiryudhiṣṭhira |
svayaṃ prāpsyasi rājeṃdra svargalokaṃ tu śāśvatam 8|
prayāgamanugacchedvā vasate vāpi yo naraḥ |
sarvapāpaviśuddhātmā svargalokaṃ ca gacchati 9|
pratigrahādupāvṛttaḥ santuṣṭo niyataḥ śuciḥ 10|
ahaṃkāranivṛttaśca sa tīrthaphalamaśnute |
akopanaśca rājeṃdra satyavādī dṛḍhavrataḥ |
ātmopamaśca bhūteṣu sa tīrthaphalamaśnute 11|
ṛṣibhiḥ kratavaḥ proktā devaiścāpi yathākramam |
na hi śakyā daridreṇa yajñāḥ prāptuṃ mahīpate 12|
bahūpakaraṇo yajño nānāsaṃbhārasaṃbhramaḥ |
prāpyate vividhairarthyaiḥ samṛddhairvā naraiḥ kvacit 13|
yo daridrairapi budhaiḥ śakyaḥ prāptuṃ nareśvara |
tato yajñaphalaiḥ puṇyaistannibodha janeśvara 14|

ṛṣīṇāṃ paramaṃ guhyamidaṃ bharatasattama |
tīrthābhigamanaṃ puṇyaṃ yajñairapi viśiṣyate 15|
daśakoṭisahasrāṇi triṃśatkoṭyastathāpare |
māghamāse tu gaṃgāyāṃ gamiṣyaṃti nararṣabha 16|
svastho bhava mahārāja bhuktvā rājyamakaṃṭakam |
punardrakṣyasi rājeṃdra yajamāno viśeṣataḥ 17|
iti śrīpādme mahāpurāṇe svargakhaṃḍe prayāgamāhātmyaṃ|
nāma ūnapaṃcāśattamo'dhyāyaḥ 49|

English translation

Sūta said :

1-3. All the Pāṇḍavas bent upon meritorious acts, along with their brothers, saluted the brāhmaṇas and offered oblations to their (dead) elders and deities. Kṛṣṇa also at that time came there in a moment. All the Pāṇḍavas together honoured that Mādhava (i.e. Kṛṣṇa). All the noble ones, along with Kṛṣṇa, consecrated Yudhiṣṭhira , Dharma 's son, on the kingdom (i.e. the throne).

4. In the meanwhile (i.e. at this time) only, the great-souled Mārkaṇḍeya , then saying: 'May it be well with you', came in a moment to the hermitage.

5. The pious Yudhiṣṭhira, Dharma's son, too, along with his brothers, gave him a great gift.

6. He who, getting up at daybreak, recites or listens to this, is freed from all sins and he goes to Viṣṇu 's heaven.

Vāsudeva said :

7-17. Do my words (i.e. as I tell you). I am speaking out of affection for you. Being free from affliction at Prayāga , be always engaged in (performing) sacrifices. O lord of kings, O Yudhiṣṭhira, ever remembering Prayāga along with us, you yourself will obtain the eternal heaven. The man who goes to Prayāga, (and) who lives (there), with his soul being purified of all sins, goes to heaven. He who has turned away from accepting gifts, who is pleased, controlled and pure, who is free from self-conceit, obtains the fruit of (a visit to) a holy place. O lord of kings, so also he who does not get angry, who speaks the truth, and who has a firm resolve, who looks upon (other) beings as himself, obtains the fruit of (a visit to) a holy place. The sages, so also the gods have recommended sacrifices according to (proper) order. O king, a poor man cannot (afford) to have (i.e. to perform) a sacrifice. A sacrifice requires many implements, and many activities for its preparation are necessary. It is sometimes obtained (i.e. performed) by various rich or wealthy men. O king, it can be performed by rich, wise men. Then they are united with (i.e. attain) meritorious fruits of the sacrifice. O king, O best of the Bharatas , understand this great secret of the sages. Visiting holy places is meritorious. It is even superior to (the performance of) sacrifices. O best of men, ten crores of holy places, so also thirty crores of other (holy places) will go to (i.e. exist) in Gaṅgā in the month of Māgha . Enjoying the kingdom free from vexation, be comfortable, O great king. O lord of kings, you will, especially as a sacrificer, again see (me).

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 50

Viṣṇu's Name the Greatest Holy Place

Chapter 257 of 693 · 40 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
भवता कथितं सर्वं यत्किंचित्पृष्टमेव च ।
इदानीमपि पृच्छाम एकं वद महामते १।
एतेषां खलु तीर्थानां सेवनाद्यत्फलं लभेत् ।
सर्वेषां किल कृत्वैकं कर्म केन च लभ्यते २।
एतन्नो ब्रूहि सर्वज्ञ कर्मैवं यदि वर्तते ।
सूत उवाच-
कर्मयोगः किल प्रोक्तो वर्णानां द्विजपूर्वशः ३।
नानाविधो महाभागास्तत्र चैकं विशिष्यते ।
हरिभक्तिः कृता येन मनसा वचसा गिरा ४।
जितं तेन जितं तेन जितमेव न संशयः ।
हरिरेव समाराध्यः सर्वदेवेश्वरेश्वरः ५।
हरिनाममहामंत्रैर्नश्येत्पापपिशाचकम् ।
हरेः प्रदक्षिणं कृत्वा सकृदप्यमलाशयाः ६।
सर्वतीर्थसमाप्लावं लभंते यन्न संशयः ।

प्रतिमां च हरेर्दृष्ट्वा सर्वतीर्थफलं लभेत् ७।
विष्णुनामपरं जप्त्वा सर्वमंत्रफलं लभेत् ।
विष्णुप्रसादतुलसीमाघ्राय द्विजसत्तमाः ८।
प्रचंडं विकरालं तद्यमस्यास्यं न पश्यति ।
सकृत्प्रणामी कृष्णस्य मातुः स्तन्यं पिबेन्नहि ९।
हरिपादे मनो येषां तेभ्यो नित्यं नमोनमः ।
पुल्कसः श्वपचो वापि ये चान्ये म्लेच्छजातयः १०।
तेऽपि वंद्या महाभागा हरिपादैकसेवकाः ।
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ११।
हरौ भक्तिं विधायैव गर्भवासं न पश्यति ।
हरेरग्रे स्वनैरुच्चैर्नृत्यंस्तन्नामकृन्नरः १२।
पुनाति भुवनं विप्रा गंगादि सलिलं यथा ।
दर्शनात्स्पर्शनात्तस्य आलापादपि भक्तितः १३।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ।
हरेः प्रदक्षिणं कुर्वन्नुच्चैस्तन्नामकृन्नरः १४।

करतालादिसंधानं सुस्वरं कलशब्दितम् ।
ब्रह्महत्यादिकं पापं तेनैव करतालितम् १५।
हरिभक्तिकथामुक्त्वा ख्यायिकां शृणुयाच्च यः ।
तस्य संदर्शनादेव पूतो भवति मानवः १६।
किं पुनस्तस्य पापानामाशंका मुनिपुंगवाः ।
तीर्थानां च परं तीर्थं कृष्णनाम महर्षयः १७।
तीर्थीकुर्वंति जगतीं गृहीतं कृष्णनाम यैः ।
तस्मान्मुनिवराः पुण्यं नातः परतरं विदुः १८।
विष्णुप्रसादनिर्माल्यं भुक्त्वा धृत्वा च मस्तके ।
विष्णुरेव भवेन्मर्त्यो यमशोकविनाशनः १९।
अर्चनीयो नमस्कार्यो हरिरेव न संशयः ।
ये महाविष्णुमव्यक्तं देवं वापि महेश्वरम् २०।
एकीभावेन पश्यंति न तेषां पुनरुद्भवः ।
तस्मादनादिनिधनं विष्णुमात्मानमव्ययम् २१।
हरिं चैकं प्रपश्यध्वं पूजयध्वं तथैव हि ।

ये समानं प्रपश्यंति हरिं वै देवतांतरम् २२।
ते यांति नरकान्घोरांन्न तांस्तु गणयेद्धीरः ।
मूर्खं वा पंडितं वापि ब्राह्मणं केशवप्रियम् २३।
श्वपाकं वा मोचयति नारायणः स्वयं प्रभुः ।
नारायणात्परो नास्ति पापराशि दवानलः २४।
कृत्वापि पातकं घोरं कृष्णनाम्ना विमुच्यते ।
स्वयं नारायणो देवः स्वनाम्नि जगतां गुरुः २५।
आत्मनोऽभ्यधिकां शक्तिं स्थापयामास सुव्रताः ।
अत्र ये विवदंते वै आयासलघुदर्शनात् २६।
फलानां गौरवाच्चापि ते यांति नरकं बहु ।
तस्माद्धरौ भक्तिमान्स्याद्धरिनामपरायणः २७।
पूजकं पृष्ठतो रक्षेन्नामिनं वक्षसि प्रभुः ।
हरिनाममहावज्रं पापपर्वतदारणे २८।
तस्य पादौ तु सफलौ तदर्थं गतिशालिनौ ।
तावेव धन्यावाख्यातौ यौ तु पूजाकरौ करौ २९।

उत्तमांगमुत्तमांगं तद्धरौ नम्रमेव यत् ।
सा जिह्वा या हरिं स्तौति तन्मनस्तत्पदानुगम् ३०।
तानि लोमानि चोच्यंते यानि तन्नाम्नि चोत्थितम् ।
कुर्वंति तच्च नेत्रांबु यदच्युतप्रसंगतः ३१।
अहो लोका अतितरां दैवदोषेण वंचिताः ।
नामोच्चारणमात्रेण मुक्तिदं न भजंति वै ३२।
वंचितास्ते च कलुषाः स्त्रीणां संगप्रसंगतः ।
प्रतिष्ठंति च लोमानि येषां नो कृष्णशब्दने ३३।
ते मूर्खा ह्यकृतात्मानः पुत्रशोकादि विह्वलाः ।

रुदंति बहुलालापैर्न कृष्णाक्षरकीर्तने ३४।
जिह्वां लब्ध्वापि लोकेऽस्मिन्कृष्णनामजपेन्नहि ।
लब्ध्वापि मुक्तिसोपानं हेलयैव च्यवंति ते ३५।
तस्माद्यत्नेन वै विष्णुं कर्मयोगेन मानवः ।
कर्मयोगार्च्चितो विष्णुः प्रसीदत्येव नान्यथा ३६।
तीर्थादप्यधिकं तीर्थं विष्णोर्भजनमुच्यते ।

सर्वेषां खलु तीर्थानां स्नानपानावगाहनैः ३७।
यत्फलं लभते मर्त्यस्तत्फलं कृष्णसेवनात् ।
यजंते कर्मयोगेन धन्या एव नरा हरिम् ३८।
तस्माद्भजध्वं मुनयः कृष्णं परममंगलम् ३९।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे विष्णुभक्तिप्रशंसनं नाम पंचाशत्तमोऽध्यायः ५०।

Roman transliteration

ṛṣaya ūcuḥ-
bhavatā kathitaṃ sarvaṃ yatkiṃcitpṛṣṭameva ca |
idānīmapi pṛcchāma ekaṃ vada mahāmate 1|
eteṣāṃ khalu tīrthānāṃ sevanādyatphalaṃ labhet |
sarveṣāṃ kila kṛtvaikaṃ karma kena ca labhyate 2|
etanno brūhi sarvajña karmaivaṃ yadi vartate |
sūta uvāca-
karmayogaḥ kila prokto varṇānāṃ dvijapūrvaśaḥ 3|
nānāvidho mahābhāgāstatra caikaṃ viśiṣyate |
haribhaktiḥ kṛtā yena manasā vacasā girā 4|
jitaṃ tena jitaṃ tena jitameva na saṃśayaḥ |
harireva samārādhyaḥ sarvadeveśvareśvaraḥ 5|
harināmamahāmaṃtrairnaśyetpāpapiśācakam |
hareḥ pradakṣiṇaṃ kṛtvā sakṛdapyamalāśayāḥ 6|
sarvatīrthasamāplāvaṃ labhaṃte yanna saṃśayaḥ |

pratimāṃ ca harerdṛṣṭvā sarvatīrthaphalaṃ labhet 7|
viṣṇunāmaparaṃ japtvā sarvamaṃtraphalaṃ labhet |
viṣṇuprasādatulasīmāghrāya dvijasattamāḥ 8|
pracaṃḍaṃ vikarālaṃ tadyamasyāsyaṃ na paśyati |
sakṛtpraṇāmī kṛṣṇasya mātuḥ stanyaṃ pibennahi 9|
haripāde mano yeṣāṃ tebhyo nityaṃ namonamaḥ |
pulkasaḥ śvapaco vāpi ye cānye mlecchajātayaḥ 10|
te'pi vaṃdyā mahābhāgā haripādaikasevakāḥ |
kiṃ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā 11|
harau bhaktiṃ vidhāyaiva garbhavāsaṃ na paśyati |
hareragre svanairuccairnṛtyaṃstannāmakṛnnaraḥ 12|
punāti bhuvanaṃ viprā gaṃgādi salilaṃ yathā |
darśanātsparśanāttasya ālāpādapi bhaktitaḥ 13|
brahmahatyādibhiḥ pāpairmucyate nātra saṃśayaḥ |
hareḥ pradakṣiṇaṃ kurvannuccaistannāmakṛnnaraḥ 14|

karatālādisaṃdhānaṃ susvaraṃ kalaśabditam |
brahmahatyādikaṃ pāpaṃ tenaiva karatālitam 15|

haribhaktikathāmuktvā khyāyikāṃ śṛṇuyācca yaḥ |
tasya saṃdarśanādeva pūto bhavati mānavaḥ 16|
kiṃ punastasya pāpānāmāśaṃkā munipuṃgavāḥ |
tīrthānāṃ ca paraṃ tīrthaṃ kṛṣṇanāma maharṣayaḥ 17|
tīrthīkurvaṃti jagatīṃ gṛhītaṃ kṛṣṇanāma yaiḥ |
tasmānmunivarāḥ puṇyaṃ nātaḥ parataraṃ viduḥ 18|
viṣṇuprasādanirmālyaṃ bhuktvā dhṛtvā ca mastake |
viṣṇureva bhavenmartyo yamaśokavināśanaḥ 19|
arcanīyo namaskāryo harireva na saṃśayaḥ |
ye mahāviṣṇumavyaktaṃ devaṃ vāpi maheśvaram 20|
ekībhāvena paśyaṃti na teṣāṃ punarudbhavaḥ |
tasmādanādinidhanaṃ viṣṇumātmānamavyayam 21|
hariṃ caikaṃ prapaśyadhvaṃ pūjayadhvaṃ tathaiva hi |

ye samānaṃ prapaśyaṃti hariṃ vai devatāṃtaram 22|
te yāṃti narakānghorāṃnna tāṃstu gaṇayeddhīraḥ |
mūrkhaṃ vā paṃḍitaṃ vāpi brāhmaṇaṃ keśavapriyam 23|
śvapākaṃ vā mocayati nārāyaṇaḥ svayaṃ prabhuḥ |
nārāyaṇātparo nāsti pāparāśi davānalaḥ 24|
kṛtvāpi pātakaṃ ghoraṃ kṛṣṇanāmnā vimucyate |
svayaṃ nārāyaṇo devaḥ svanāmni jagatāṃ guruḥ 25|
ātmano'bhyadhikāṃ śaktiṃ sthāpayāmāsa suvratāḥ |
atra ye vivadaṃte vai āyāsalaghudarśanāt 26|
phalānāṃ gauravāccāpi te yāṃti narakaṃ bahu |
tasmāddharau bhaktimānsyāddharināmaparāyaṇaḥ 27|
pūjakaṃ pṛṣṭhato rakṣennāminaṃ vakṣasi prabhuḥ |
harināmamahāvajraṃ pāpaparvatadāraṇe 28|
tasya pādau tu saphalau tadarthaṃ gatiśālinau |
tāveva dhanyāvākhyātau yau tu pūjākarau karau 29|

uttamāṃgamuttamāṃgaṃ taddharau namrameva yat |
sā jihvā yā hariṃ stauti tanmanastatpadānugam 30|
tāni lomāni cocyaṃte yāni tannāmni cotthitam |
kurvaṃti tacca netrāṃbu yadacyutaprasaṃgataḥ 31|
aho lokā atitarāṃ daivadoṣeṇa vaṃcitāḥ |
nāmoccāraṇamātreṇa muktidaṃ na bhajaṃti vai 32|
vaṃcitāste ca kaluṣāḥ strīṇāṃ saṃgaprasaṃgataḥ |
pratiṣṭhaṃti ca lomāni yeṣāṃ no kṛṣṇaśabdane 33|
te mūrkhā hyakṛtātmānaḥ putraśokādi vihvalāḥ |
rudaṃti bahulālāpairna kṛṣṇākṣarakīrtane 34|
jihvāṃ labdhvāpi loke'sminkṛṣṇanāmajapennahi |
labdhvāpi muktisopānaṃ helayaiva cyavaṃti te 35|
tasmādyatnena vai viṣṇuṃ karmayogena mānavaḥ |
karmayogārccito viṣṇuḥ prasīdatyeva nānyathā 36|
tīrthādapyadhikaṃ tīrthaṃ viṣṇorbhajanamucyate |

sarveṣāṃ khalu tīrthānāṃ snānapānāvagāhanaiḥ 37|
yatphalaṃ labhate martyastatphalaṃ kṛṣṇasevanāt |
yajaṃte karmayogena dhanyā eva narā harim 38|
tasmādbhajadhvaṃ munayaḥ kṛṣṇaṃ paramamaṃgalam 39|
iti śrīpādme mahāpurāṇe svargakhaṃḍe viṣṇubhaktipraśaṃsanaṃ nāma paṃcāśattamo'dhyāyaḥ 50|

English translation

The sages said :

1-3a. You have told (i.e. explained) all that was asked. Now also we (want to) ask one (thing only). O you very intelligent one, (please) tell it. O you who know everything, tell us what fruit a man would obtain by resorting to these holy places. So also tell us by doing which one act (the fruit of visiting) all (these holy places) is had; tell us if there is such an act.

Sūta said :

3b-4a. O illustrious ones, formerly, beginning with the brāhmaṇa (caste), the worldly and religious rites of various kinds for the castes were prescribed. Only one is superior.

4b-17a. There is no doubt that one who has devotion to Viṣṇu , has undoubtedly conquered (everything). Hari , the lord of the lord of all gods, should alone be propitiated. The goblin of sin would perish by means of the great sacred hymns in the form of the (various) names of Viṣṇu. There is no doubt that those with pure hearts, going round Viṣṇu even once, get (the fruit of) having bathed at all holy places. A man would obtain the fruit of (having visited) all holy places by seeing Viṣṇu's image. Muttering the excellent name of Viṣṇu a man would obtain (the fruit) of having muttered all sacred hymns. A man, having smelt tulasī , the grace of Viṣṇu, does not see, O best brāhmaṇas , the huge and terrible face of Yama . A man, having (but) once saluted Kṛṣṇa (i.e. Viṣṇu) does not drink the mother's milk (i.e. is not reborn). I always repeatedly salute them whose mind is (fixed) in the feet of Viṣṇu. Even pulkasas , cāṇḍālas or other mlecha tribes, who serve the feet of Viṣṇu alone are fit to be saluted. Then what about meritorious and devoted brāhmaṇas and royal sages? Having put devotion unto (i.e. being devoted to) Viṣṇu, a man does not see (i.e. experience) confinement in the womb (i.e. is not reborn). O brāhmaṇas, a man who with high sounds (i.e. loudly) utters the name of Viṣṇu, purifies the world as does the water of Gaṅgā etc. There is no doubt that a man is freed from sins like the murder of a brāhmaṇa by seeing (the image of), touching (the feet of), reciting (the name of) and devotion (to Viṣṇu). Circumambulating (the idol of) Hari, and loudly uttering his names in a sweet and melodious voice accompanied with clapping of the hands, a man has struck the sin of murder of a brāhmaṇa etc. (off) his hands. A man becomes pure by just seeing him who having narrated his story, would listen to a narrative about him. Then, O best sages, how can there be the slightest doubt about his sins?

17b-39. O great sages, Viṣṇu's name is the best holy place of all the holy places. Those who have uttered the name of Kṛṣṇa (i.e. Viṣṇu) make the (entire) world a holy place. Therefore, O best sages, they consider nothing more meritorious than this. A man using (i.e. who uses) and holding (i.e. who holds) on his head the remains of an offering of flowers to Viṣṇu, would just become Viṣṇu, the destroyer of grief due to Yama. Undoubtedly Viṣṇu (alone) is to be worshipped and saluted. Those who look upon the great Viṣṇu and the unmanifest Maheśvara as identical, have no rebirth. Therefore, see and worship Viṣṇu only who has no beginning or end, who is the soul (of everything), and who is unmanifest. Those who look upon Viṣṇu and another deity as equal, go to terrible hells. Viṣṇu would not care for them. Viṣṇu, the lord, himself liberates a fool or a cāṇḍāla to whom Viṣṇu is dear. There is none greater than Viṣṇu, the wildfire for (i.e. burning) heaps of sins. A man even after having committed a terrible sin, is freed by the name of Viṣṇu. O you of good vows, god Viṣṇu, the father of the worlds, has put greater strength than himself into his name. Those who, on seeing lesser exertion with greater fruit in this dispute it (its efficacy), go to many hells. Therefore a man looking highly upon Viṣṇu's name, should be devoted to Hari. The lord would protect a worshipper from behind (i.e. secretly), and him who recites his name in the chest (i.e. from the front, i.e. openly). The name of

Viṣṇu is a great destructive weapon like the thunderbolt in rending the mountain of sins. His feet are fruitful and move for that (only). The hands that worship him are alone said to be blessed. That head which bends before Hari (i.e. Viṣṇu) is the best part of the body. That is (really) the tongue that extols Viṣṇu. That (alone) is the mind, which follows his feet. That alone is the hair which bristles at the utterance of his name. Those (alone) are tears that are shed due to Viṣṇu's devotion. Oh, the people are very much duped by their blemishes, (since) they do not resort to (him) by merely uttering his names. Those men also who are sinful due to contact with women, and whose hair does not stand on end at the utterance (of the name) of Kṛṣṇa, are duped. Those are fools who are not pure in mind, and who are afflicted by the grief due to (the death of) their sons etc., weep with various wailings and not at the utterance of the words about Kṛṣṇa. Those who though having got a tongue do not mutter the name of Viṣṇu, easily fall even after having secured the staircase to salvation. Therefore, a man should carefully (please) Viṣṇu by means of worldly and religious rites. Viṣṇu propitiated with worldly and religious rites, is pleased, not otherwise. The worship of Viṣṇu is said to be a holier place than a holy place. A man obtains that fruit by serving Viṣṇu which he obtains by bathing at and drinking (the water from) all the holy places. Only blessed men worship Viṣṇu by means of worldly and religious rites. Therefore, O sages, worship Kṛṣṇa (i.e. Viṣṇu), who is extremely auspicious.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 51

Karmayoga or Rules of Conduct

Chapter 258 of 693 · 69 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचु-
कर्मयोगः कथं सूत येन चाराधितो हरिः ।
प्रसीदति महाभाग वद नो वदतां वर १।
येनासौ भगवानीशः समाराध्यो मुमुक्षुभिः ।
तद्वदाखिललोकानां रक्षणं धर्मसंग्रहम् २।
तं कर्मयोगं वद नः सूत मूर्तिमयस्तु यः ।
इति शुश्रूषवो विप्रा भवदग्रे व्यवस्थिताः ३।
सूत उवाच-
एवमेव पुरा पृष्टो व्यासः सत्यवतीसुतः ।
ऋषिभिरग्निसंकाशैर्व्यासस्तानाह तच्छृणु ४।
व्यास उवाच-
शृणुध्वंमृषयः सर्वे वक्ष्यमाणं सनातनम् ।
कर्मयोगं ब्राह्मणानामात्यंतिकफलप्रदम् ५।
आम्नायसिद्धमखिलं ब्राह्मणार्थं प्रदर्शितम् ।
ऋषीणां शृण्वतां पूर्वं मनुराह प्रजापतिः ६।

सर्वव्याधिहरं पुण्यमृषिसंघैर्निषेवितम् ।
समाहितधियो यूयं शृणुध्वं गदतो मम ७।
कृतोपनयनो वेदानधीयीत द्विजोत्तमः ।
गर्भाष्टमेऽष्टमेवाब्दे स्वसूत्रोक्तविधानतः ८।
दंडी च मेखली सूत्री कृष्णाजिनधरो मुनिः ।
भिक्षाहारो गुरुहितो वीक्ष्यमाणो गुरोर्मुखम् ९।
कार्पासमुपवीतार्थं निर्मितं ब्रह्मणा पुरा ।
ब्राह्मणानां त्रिवृत्सूत्रं कौशं वा वस्त्रमेव वा १०।
सदोपवीती चैव स्यात्सदाबद्ध शिखो द्विजः ।
अन्यथा यत्कृतं कर्म्म तद्भवत्ययथाकृतम् ११।
वसेदविकृतं वासः कार्पासं वा कषायकम् ।
तदेव परिधानीयं शुक्लं तांतवमुत्तमम् १२।
उत्तरं तु समाम्नातं वासः कृष्णाजिनं शुभम् ।
अभावे गावयमपि रौरवं वा विधीयते १३।
उद्धृत्य दक्षिणं बाहुं सव्यबाहौ समर्पितम् ।

उपवीतं भवेन्नित्यं निवीतं कंठसज्जने १४।
सव्यबाहुं समुद्धृत्य दक्षिणे तु धृतं द्विजाः ।
प्राचीनावीतमित्युक्तं पित्र्येकर्मणि योजयेत् १५।
अग्न्यागारे गवां गोष्ठे होमे तप्ये तथैव च ।
स्वाध्याये भोजने नित्यं ब्राह्मणानां च सन्निधौ १६।
उपासने गुरूणां च संध्ययोः साधुसंगमे ।
उपवीती भवेन्नित्यं विधिरेष सनातनः १७।
मौंजी त्रिवृत्समां श्लिष्टां कुर्याद्विप्रस्य मेखलाम् ।
मुंजाभावे कुशैनाहुर्ग्रंथिनैकेन वा त्रिभिः १८।
धारयेद्वैणवपालाशौ दंडौ केशांतिकौ द्विजः ।
यज्ञार्हवृक्षजं वाथ सौम्यमव्रणमेव च १९।
सायंप्रातर्द्विजः संध्यामुपासीत समाहितः ।
कामाल्लोभाद्भयान्मोहात्त्यक्त्वैनां पतितो भवेत् २०।
अग्निकार्यं ततः कुर्यात्सायंप्रातः प्रसन्नधीः ।
स्नात्वा संतर्पयेद्देवानृषीन्पितृगणांस्तथा २१।

देवताभ्यर्चनं कुर्यात्पुष्पैः पत्रैर्यवांबुभिः ।
अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्मतः २२।
असावहं भो नामेति सम्यक्प्रणतिपूर्वकम् ।
आयुरारोग्यसिद्ध्यर्थं तंद्रादिपरिवर्जितः २३।
आयुष्मान्भव सौम्येति वचो विप्रोऽभिवादने ।
आकारश्चास्य नाम्नोंऽते वाच्यः पूर्वाक्षरप्लुतः २४।
यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः २५।
व्यत्यस्तपाणिना कार्यं पादसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन तु दक्षिणः २६।
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
अवाप्य प्रयतो ज्ञानं तं पूर्वमभिवादयेत् २७।
नोदकं धारयेद्भैक्ष्यं पुष्पाणि समिधस्तथा ।
एवंविधानि चान्यानि न देवार्थेषु कर्म्मसु २८।
ब्राह्मणं कुशलं पृच्छेत्क्षत्रबंधुमनामयम् ।

वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च २९।
उपाध्यायः पिता ज्येष्ठो भ्राता त्राता च भीतितः ।
मातुलः श्वशुरश्चैव मातामह पितामहौ ३०।
वर्णश्रेष्ठः पितृव्यश्च पुंसोऽत्र गुरवः स्मृताः ।
माता मातामही गुर्वी पितुर्मातुश्च सोदराः ३१।
श्वश्रूः पितामही ज्येष्ठा धात्री च गुरवः स्त्रियः ।
ज्ञेयस्तु गुरुवर्गोऽयं मातृतः पितृतो द्विजाः ३२।
अनुवर्तनमेतेषां मनोवाक्कायकर्मभिः ।
गुरून्दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलि ३३।

नैतैरुपविशेत्सार्द्धं विवदेन्नात्मकारणात् ।
जीवितार्थमपि द्वेषाद्बुरुभिर्नैव भाषणम् ३४।
उद्रिक्तोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः ।
गुरूणामपि सर्वेषां पंच पूज्या विशेषतः ३५।
तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता ।
यो भावयति या सूते येन विद्योपदिश्यते ३६।

ज्येष्ठो भ्राता च भर्ता च पंचैते गुरवः स्मृताः ।
आत्मनः सर्वयत्नेन प्राणत्यागेन वा पुनः ३७।
पूजनीया विशेषेण पंचैते भूतिमिच्छता ।
यावत्पिता च माता च द्वावेतौ निर्विकारिणौ ३८।
तावत्सर्वं परित्यज्य पुत्रः स्यात्तत्परायणः ।
पिता माता च सुप्रीतौ स्यातां पुत्रगुणैर्यदि ३९।
स पुत्रः सकलं धर्मं प्राप्नुयात्तेन कर्मणा ।
नास्ति मातृसमं दैवं नास्ति पितृसमो गुरुः ४०।
तयोः प्रत्युपकारोऽपि न कथंचन विद्यते ।
तयोर्नित्यं प्रियं कुर्यात्कर्मणा मनसा गिरा ४१।
न ताभ्यामननुज्ञातो धर्ममन्यं समाचरेत् ।
वर्जयित्वा मुक्तिफलं नित्यं नैमित्तिकं तथा ४२।
धर्मसारः समुद्दिष्टः प्रेत्यानंतफलप्रदः ।
सम्यगाराध्य वक्तारं विसृष्टस्तदनुज्ञया ४३।
शिष्यो विद्याफलं भुंक्ते प्रेत्य चापद्यते दिवि ।

यो भ्रातरं पितृसमं ज्येष्ठं मूढोऽवमन्यते ४४।
तेन दोषेण संप्रेत्य निरयं घोरमृच्छति ।
पुंसां वर्त्मनि सृष्टेन पूज्यो भर्ता तु सर्वदा ४५।
अपि मातरि लोकेऽस्मिन्नुपकाराद्धि गौरवम् ।
मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरून् ४६।
असावहमिति ब्रूयात्प्रत्युत्थायाभिवादयेत् ।
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ४७।
भो भवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ।
अभिवाद्यश्च पूज्यश्च शिरसानम्य एव च ४८।
ब्राह्मणक्षत्रियाद्यैश्च श्रीकामैः सादरं सदा ।
नाभिवाद्याश्च विप्रेण क्षत्रियाद्याः कथंचन ४९।
ज्ञानकर्मगुणोपेता यद्यप्येते बहुश्रुताः ।
ब्राह्मणः सर्ववर्णानां स्वस्ति कुर्यादिति श्रुतिः ५०।
सवर्णेन सवर्णानां कार्यमेवाभिवादनम् ।
गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ५१।

पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ।
विद्याकर्मवयोबंधुर्वित्तं भवति पंचमम् ५२।

मान्यस्थानानि पंचाहुः पूर्वं पूर्वं गुरूत्तरात् ।
पंचानां त्रिषु वर्णेषु भूयांसि बलवंति च ५३।
यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः ।
पंथा देयो ब्राह्मणाय स्त्रियै राज्ञे विचक्षुषे ५४।
वृद्धाय भारभग्नाय रोगिणे दुर्बलाय च ।
भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम् ५५।
निवेद्य गुरुवेऽश्नीयाद्वाग्यतस्तदनुज्ञया ।
भवत्पूर्वं चरेद्भैक्ष्यमुपवीती द्विजोत्तमः ५६।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ।
मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ५७।
भिक्षेत भिक्षांप्रथमं याचैनं न विमानयेत् ।
सजातीयगृहेष्वेव सार्ववर्णिकमेव वा ५८।
भैक्ष्यस्याचरणं प्रोक्तं पतिता दिवि वर्जितम् ।

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्म्मसु ५९।
ब्रह्मचार्य्याहरेद्भैक्ष्यं गृहेभ्यः प्रयतोऽन्वहम् ।
गुरोः कुले न भिक्षेत न ज्ञातिकुलबंधुषु ६०।
अलाभेत्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ।
सर्वं वा विचरेद्ग्रामं पूर्वोक्तानामसंभवे ६१।
नियम्य प्रयतो वाचं दिशस्त्वनवलोकयन् ।
समाहृत्य तु भैक्ष्यान्नं यावदर्थममायया ६२।
भुंजीत प्रयतो नित्यं वाग्यतोऽनन्यमानसः ।
भैक्ष्येण वर्तयेन्नित्यं नैवेकान्नो भवेद्व्रती ६३।
भैक्ष्यैण वर्त्तिनो वृत्तिरुपवाससमा स्मृता ।
पूजयेदशनं नित्यमद्याच्चैनमकुत्सयन् ६४।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनंदेच्च सर्वशः ।
अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ६५।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ।
प्राङ्मुखोऽन्नानि भुंजीत सूर्याभिमुखमेव वा ६६।

नाद्यादुदङ्मुखो नित्यं विधिरेष सनातनः ।
प्रक्षाल्य पाणिपादौ च भुंजानो द्विरुपस्पृशेत् ६७।
शुद्धे देशे समासीनो भुक्त्वा च द्विरुपस्पृशेत् ६८।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे कर्मयोगकथनं नाम एकपंचाशत्तमोऽध्यायः ५१।

Roman transliteration

ṛṣaya ūcu-
karmayogaḥ kathaṃ sūta yena cārādhito hariḥ |
prasīdati mahābhāga vada no vadatāṃ vara 1|
yenāsau bhagavāniśaḥ samārādhyo mumukṣubhiḥ |
tadvadākhilalokānāṃ rakṣaṇaṃ dharmasaṃgraham 2|

taṃ karmayogaṃ vada naḥ sūta mūrtimayastu yaḥ |
iti śuśrūṣavo viprā bhavadagre vyavasthitāḥ 3|
sūta uvāca-
evameva purā pṛṣṭo vyāsaḥ satyavatīsutaḥ |
ṛṣibhiragnisaṃkāśairvyāsastānāha tacchṛṇu 4|
vyāsa uvāca-
śṛṇudhvaṃmṛṣayaḥ sarve vakṣyamāṇaṃ sanātanam |
karmayogaṃ brāhmaṇānāmātyaṃtikaphalapradam 5|
āmnāyasiddhamakhilaṃ brāhmaṇārthaṃ pradarśitam |
ṛṣīṇāṃ śṛṇvatāṃ pūrvaṃ manurāha prajāpatiḥ 6|

sarvavyādhiharaṃ puṇyamṛṣisaṃghairniṣevitam |
samāhitadhiyo yūyaṃ śṛṇudhvaṃ gadato mama 7|
kṛtopanayano vedānadhīyīta dvijottamaḥ |
garbhāṣṭame'ṣṭamevābde svasūtroktavidhānataḥ 8|
daṃḍī ca mekhalī sūtrī kṛṣṇājinadharo muniḥ |
bhikṣāhāro guruhito vīkṣyamāṇo gurormukham 9|
kārpāsamupavītārthaṃ nirmitaṃ brahmaṇā purā |
brāhmaṇānāṃ trivṛtsūtraṃ kauśaṃ vā vastrameva vā 10|
sadopavītī caiva syātsadābaddha śikho dvijaḥ |
anyathā yatkṛtaṃ karmma tadbhavatyayathākṛtam 11|
vasedavikṛtaṃ vāsaḥ kārpāsaṃ vā kaṣāyakam |
tadeva paridhānīyaṃ śuklaṃ tāṃtavamuttamam 12|
uttaraṃ tu samāmnātaṃ vāsaḥ kṛṣṇājinaṃ śubham |
abhāve gāvayamapi rauravaṃ vā vidhīyate 13|
uddhṛtya dakṣiṇaṃ bāhuṃ savyabāhau samarpitam |

upavītaṃ bhavennityaṃ nivītaṃ kaṃṭhasajjane 14|
savyabāhuṃ samuddhṛtya dakṣiṇe tu dhṛtaṃ dvijāḥ |
prācīnāvītamityuktaṃ pitryekarmaṇi yojayet 15|
agnyāgāre gavāṃ goṣṭhe home tapye tathaiva ca |
svādhyāye bhojane nityaṃ brāhmaṇānāṃ ca sannidhau 16|
upāsane gurūṇāṃ ca saṃdhyayoḥ sādhusaṃgame |
upavītī bhavennityaṃ vidhireṣa sanātanaḥ 17|
mauṃjī trivṛtsamāṃ śliṣṭāṃ kuryādviprasya mekhalām |
muṃjābhāve kuśenāhurgraṃthinaikena vā tribhiḥ 18|
dhārayedvaiṇavapālāśau daṃḍau keśāṃtikau dvijaḥ |
yajñārhavṛkṣajaṃ vātha saumyamavraṇameva ca 19|
sāyaṃprātardvijaḥ saṃdhyāmupāsīta samāhitaḥ |
kāmāllobhādbhayānmohāttyaktvaināṃ patito bhavet 20|
agnikāryaṃ tataḥ kuryātsāyaṃprātaḥ prasannadhīḥ |
snātvā saṃtarpayeddevānṛṣīnpitṛgaṇāṃstathā 21|

devatābhyarcanaṃ kuryātpuṣpaiḥ patrairyavāṃbubhiḥ |
abhivādanaśīlaḥ syānnityaṃ vṛddheṣu dharmataḥ 22|
asāvahaṃ bho nāmeti samyakpraṇatipūrvakam |
āyurārogyasiddhyarthaṃ taṃdrādiparivarjitaḥ 23|
āyuṣmānbhava saumyeti vaco vipro'bhivādane |
ākāraścāsya nāmnoṃ'te vācyaḥ pūrvākṣaraplutaḥ 24|
yo na vettyabhivādasya vipraḥ pratyabhivādanam |
nābhivādyaḥ sa viduṣā yathā śūdrastathaiva saḥ 25|
vyatyastapāṇinā kāryaṃ pādasaṃgrahaṇaṃ guroḥ |
savyena savyaḥ spraṣṭavyo dakṣiṇena tu dakṣiṇaḥ 26|

laukikaṃ vaidikaṃ vāpi tathādhyātmikameva vā |
avāpya prayato jñānaṃ taṃ pūrvamabhivādayet 27|
nodakaṃ dhārayedbhaikṣyaṃ puṣpāṇi samidhastathā |
evaṃvidhāni cānyāni na devārtheṣu karmmasu 28|
brāhmaṇaṃ kuśalaṃ pṛcchetkṣatrabaṃdhumanāmayam |

vaiśyaṃ kṣemaṃ samāgamya śūdramārogyameva ca 29|
upādhyāyaḥ pitā jyeṣṭho bhrātā trātā ca bhītitaḥ |
mātulaḥ śvaśuraścaiva mātāmaha pitāmahau 30|
varṇaśreṣṭhaḥ pitṛvyaśca puṃso'tra guravaḥ smṛtāḥ |
mātā mātāmahī gurvī piturmātuśca sodarāḥ 31|
śvaśrūḥ pitāmahī jyeṣṭhā dhātrī ca guravaḥ striyaḥ |
jñeyastu guruvargo'yaṃ mātṛtaḥ pitṛto dvijāḥ 32|
anuvartanameteṣāṃ manovākkāyakarmabhiḥ |
gurūndṛṣṭvā samuttiṣṭhedabhivādya kṛtāñjali 33|
naitairupaviśetsārddhaṃ vivadennātmakāraṇāt |
jīvitārthamapi dveṣādgurubhirnaiva bhāṣaṇam 34|
udrikto'pi guṇairanyairgurudveṣī patatyadhaḥ |
gurūṇāmapi sarveṣāṃ paṃca pūjyā viśeṣataḥ 35|
teṣāmādyāstrayaḥ śreṣṭhāsteṣāṃ mātā supūjitā |
yo bhāvayati yā sūte yena vidyopadiśyate 36|

jyeṣṭho bhrātā ca bhartā ca paṃcaite guravaḥ smṛtāḥ |
ātmanaḥ sarvayatnena prāṇatyāgena vā punaḥ 37|
pūjanīyā viśeṣeṇa paṃcaite bhūtimicchatā |
yāvatpitā ca mātā ca dvāvetau nirvikāriṇau 38|
tāvatsarvaṃ parityajya putraḥ syāttatparāyaṇaḥ |
pitā mātā ca suprītau syātāṃ putraguṇairyadi 39|
sa putraḥ sakalaṃ dharmaṃ prāpnuyāttena karmaṇā |
nāsti mātṛsamaṃ daivaṃ nāsti pitṛsamo guruḥ 40|
tayoḥ pratyupakāro'pi na kathaṃcana vidyate |
tayornityaṃ priyaṃ kuryātkarmaṇā manasā girā 41|
na tābhyāmananujñāto dharmamanyaṃ samācaret |
varjayitvā muktiphalaṃ nityaṃ naimittikaṃ tathā 42|
dharmasāraḥ samuddiṣṭaḥ pretyānaṃtaphalapradaḥ |
samyagārādhya vaktāraṃ visṛṣṭastadanujñayā 43|
śiṣyo vidyāphalaṃ bhuṃkte pretya cāpadyate divi |

yo bhrātaraṃ pitṛsamaṃ jyeṣṭhaṃ mūḍho'vamanyate 44|
tena doṣeṇa saṃpretya nirayaṃ ghoramṛcchati |
puṃsāṃ vartmani sṛṣṭena pūjyo bhartā tu sarvadā 45|
api mātari loke'sminnupakārāddhi gauravam |
mātulāṃśca pitṛvyāṃśca śvaśurānṛtvijo gurūn 46|
asāvahamiti brūyātpratyutthāyābhivādayet |
avācyo dīkṣito nāmnā yavīyānapi yo bhavet 47|
bho bhavatpūrvakaṃ tvenamabhibhāṣeta dharmavit |
abhivādyaśca pūjyaśca śirasānamya eva ca 48|
brāhmaṇakṣatriyādyaiśca śrīkāmaiḥ sādaraṃ sadā |
nābhivādyāśca vipreṇa kṣatriyādyāḥ kathaṃcana 49|
jñānakarmaguṇopetā yadyapyete bahuśrutāḥ |
brāhmaṇaḥ sarvavarṇānāṃ svasti kuryāditi śrutiḥ 50|
savarṇena savarṇānāṃ kāryamevābhivādanam |
gururagnirdvijātīnāṃ varṇānāṃ brāhmaṇo guruḥ 51|

patireko guruḥ strīṇāṃ sarvatrābhyāgato guruḥ |
vidyākarmavayobaṃdhurvittaṃ bhavati paṃcamam 52|
mānyasthānāni paṃcāhuḥ pūrvaṃ pūrvaṃ gurūttarāt |
paṃcānāṃ triṣu varṇeṣu bhūyāṃsi balavaṃti ca 53|
yatra syuḥ so'tra mānārhaḥ śūdro'pi daśamīṃ gataḥ |
paṃthā deyo brāhmaṇāya striyai rājñe vicakṣuṣe 54|
vṛddhāya bhārabhagnāya rogiṇe durbalāya ca |
bhikṣāmāhṛtya śiṣṭānāṃ gṛhebhyaḥ prayato'nvaham 55|
nivedya guruve'śnīyādvāgyatastadanujñayā |
bhavatpūrvaṃ caredbhaikṣyamupavītī dvijottamaḥ 56|
bhavanmadhyaṃ tu rājanyo vaiśyastu bhavaduttaram |
mātaraṃ vā svasāraṃ vā māturvā bhaginīṃ nijām 57|
bhikṣeta bhikṣāṃprathamaṃ yācainaṃ na vimānayet |
sajātīyagṛheṣveva sārvavarṇikameva vā 58|
bhaikṣyasyācaraṇaṃ proktaṃ patitā divi varjitam |

vedayajñairahīnānāṃ praśastānāṃ svakarmmasu 59|
brahmacāryyāharedbhaikṣyaṃ gṛhebhyaḥ prayato'nvaham |
guroḥ kule na bhikṣeta na jñātikulabaṃdhuṣu 60|
alābhetvanyagehānāṃ pūrvaṃ pūrvaṃ vivarjayet |
sarvaṃ vā vicaredgrāmaṃ pūrvoktānāmasaṃbhave 61|
niyamya prayato vācaṃ diśastvanavalokayan |
samāhṛtya tu bhaikṣyānnaṃ yāvadarthamamāyayā 62|
bhuṃjīta prayato nityaṃ vāgyato'nanyamānasaḥ |
bhaikṣyeṇa vartayennityaṃ naivekānno bhavedvratī 63|
bhaikṣyaiṇa varttino vṛttirupavāsasamā smṛtā |
pūjayedaśanaṃ nityamadyāccainamakutsayan 64|
dṛṣṭvā hṛṣyetprasīdecca pratinaṃdecca sarvaśaḥ |
anārogyamanāyuṣyamasvargyaṃ cātibhojanam 65|
apuṇyaṃ lokaviviṣṭaṃ tasmāttatparivarjayet |
prāṅmukho'nnāni bhuṃjīta sūryābhimukhameva vā 66|

nādyādudaṅmukho nityaṃ vidhireṣa sanātanaḥ |
prakṣālya pāṇipādau ca bhuṃjāno dvirupaspṛśet 67|
śuddhe deśe samāsīno bhuktvā ca dvirupaspṛśet 68|
iti śrīpādme mahāpurāṇe svargakhaṃḍe karmayogakathanaṃ nāma ekapaṃcāśattamo'dhyāyaḥ 51|

English translation

The sages said :

1-3. How is that path of action (consisting of worldly and religious rites), propitiated by which Viṣṇu becomes pleased, O Sūta ? O illustrious one, O best among speakers, tell that to us. (Tell us about that Karmayoga) by which those desirous of salvation can propitiate the revered lord. Tell us also about that path of action, that protects all the worlds and is the totality of dharma , and of an embodied form, O Sūta. With a desire to hear this the sages have settled in front of you.

Sūta said :

4. Vyāsa , Satyavatī 's son was formerly asked in this way only by sages, resembling fire. Hear what Vyāsa said to them:

Vyāsa said :

5-17. Listen, all sages, the ancient path of action which will be told and which gives endless fruits to brāhmaṇas , which is wholly established by the sacred tradition, and which is demonstrated for the brāhmaṇas, which is meritorious, and which is practised by groups of sages. Being attentive, hear when I explain it. An excellent brāhmaṇa , after having the investiture with the sacred thread, should study the Vedas . In the eighth year from conception, or in the eighth year (from birth), (he should have the investiture with the sacred thread) according to the rules in his manual of teaching in ritual. He should have a staff, wear a girdle, have the sacred thread and the skin of the black antelope, should be holy, should eat begged food, should be well-disposed to his preceptor, should always look up at his preceptor's face (to receive orders from him). Formerly Brahmā fashioned the three-stranded sacred thread of cotton and a silken garment for the brāhmaṇas. A brāhmaṇa should always wear the sacred thread, and should always keep the lock of hair on the crown of the head tied. (By doing so) an act done otherwise (i.e. in a perverse way) becomes done properly. He should put on a reddish cotton garment which is not deformed, or an excellent white one made of wool . The upper garment is enjoined to be an auspicious hide of a black antelope. In its absence, the one made of (the skin of) an ox or of that (of the skin) of a ruru (deer) is laid down. Raising the right hand it is placed on the left (shoulder). He should always wear the sacred thread. When the sacred thread is put on (i.e. worn round) the neck it is (called) ' nivīta '. O brāhmaṇas, when the sacred thread is put on the right (shoulder) after raising the left hand, it is (called) 'prācīnavīta'. It is to be employed in (i.e. while performing) the rites (in honour) of the manes. He should always wear the sacred thread in a firechamber, in a cow-pen, in (i.e. while performing) a sacrifice, in (i.e. while practising) penance, while doing self-study, taking food and in the vicinity of brāhmaṇas, while serving his preceptors (and elders), at the time of the daily prayers, and in the company of the good. This is an ancient rule.

18-24. The girdle of a brāhmaṇa should be made triple, of the muñja -grass and soft. In the absence of the muñja-grass, it is said (to be made of) kuśa -grass with one knot or three knots. A brāhmaṇa should hold a staff of bamboo or palāśa and it should be (high) upto his hair. Or the staff should be made of a tree fit for (being used in) a sacrifice, and should be soft and without a bruise. Being tranquil, a brāhmaṇa should offer the morning and evening prayers. By avoiding it, due to passion, greed, fear or infatuation, he would be (a) fallen (brāhmaṇa). Then, with a pleased mind he should perform the fire-rites in the morning and in the evening. After having bathed, he should offer oblations to gods, sages and the hosts of manes. He should worship the deities with flowers, leaves, barley and water. He should, being free from sluggishness, always be inclined to salute the elders religiously bowing down before them, (and saying,) 'I am so and so', for securing a (long) life and good health. The words 'Enjoy a long life', should be uttered by a brāhmaṇa, when he is saluted; and at the end of his name the sound 'ā' should be pronounced, by protracting the penultimate letter.

25-29. A learned man should not salute a brāhmaṇa who does not answer (i.e. greet back). He is just like a śūdra . The feet of the preceptor should be touched by a person with (the arrangement of) the hands reversed: he should touch the (preceptor's) left foot with his left hand, and right (foot) with his right (hand). Being controlled, and having got worldly, Vedic or metaphysical knowledge, he should first salute him. He should not have borrowed water, flowers and samidhs (the sacred sticks of wood). Such and other things are not (to be used) for (i.e. at the time of) rites in honour of deities. A man should ask a brāhmaṇa about his welfare, a kṣatriya about his good health, a vaiśya about his happiness and a śūdra about his health. (While greeting a brāhmaṇa, kṣatriya, vaiśya and śūdra, the words ' Kuśala , Anāmaya, Kṣema and Ārogya' should be respectively used).

30-35a. The preceptor, the father, the eldest brother, so also one who has protected him from a fear, the maternal uncle, the father-in-law, the maternal grandfather, the paternal grandfather, one

superior by caste, the paternal uncle are said to be respectable persons. The mother, the maternal grandmother, the (brothers and) sisters of the father and the mother, the mother-in-law, the paternal grandmother, the seniormost foster-mother are venerable ladies. O brāhmaṇas, these should be regarded as a group of the venerable ones from (the side of) the mother or the father. Through acts of the mind, speech and body he should obey them. Having seen his elders, he should stand up, saluting them with the palms of his hands joined. For his own sake he should not sit or discuss with them. For life's sake he should never talk hatefully with the elders. Even though excellent in other virtues, a man who hates his elders, falls down.

35b-40a. Out of these, five are to be specially respected: Out of these the first three are the greatest, and out of these (three) the mother is the most venerable. He who desires his welfare, should specially respect, with all efforts, even by casting his life, these five. As long as the father and the mother remain unchanged (in mind or attitude), a son should, giving up everything (else), be attached to them. If, by the good qualities of their son, the father and the mother are well pleased, then, the son would obtain all religious merits.

40b-45a. There is no (other) deity like the mother, and no (other) venerable person like the father. There can never be in their case doing good to them in return. He should always do what pleases them by means of deeds, thought and words. Without being permitted by them, he should not follow any other course of conduct except (in the case of rites having) liberation as their fruit or the obligatory and occasional (rites). The essence of piety is said to be giving an eternal fruit after death. Having properly propitiated the teacher, and allowed by him to go, a disciple enjoys the fruit of his learning after death, and enters heaven. He who slights his eldest brother who is like his father, goes, due to that blemish, to a terrible hell after death.

45b. A husband is (also) always to be respected as he is created as a man.

46-49a. In this world, a man attains greatness by serving his mother. He should stand up and salute the maternal and paternal uncles, fathers-in-law, priests and preceptors, and should say (i.e. by declaring) 'I am so and so.' A man who is initiated should not be addressed by his name, even though he is younger. A man who is conversant with the rules of conduct should address him beginning with the words 'bho' and ' bhavat ' (i.e. you). He should always be saluted, and honoured, by bowing their heads in respect, by brāhmaṇas, kṣatriyas and by those who desire prosperity.

49b-52a. A brāhmaṇa should never salute kṣatriyas etc. even though they are endowed with virtues like knowledge, (good) deeds, or even though they are highly learned. The scriptures say that a brāhmaṇa (alone) should invoke blessings for all (other) castes. A man of the same caste should salute other men of that caste. Fire is the most venerable to brāhmaṇas. A brāhmaṇa is the most venerable to (all) castes. To a woman the husband is the most venerable. A guest is everywhere the most honourable.

52b-55a. Learning, acts, age, relation and wealth as the fifth—these five are said to be respectable. The preceding one is superior to the succeeding. He who, out of the three castes, possesses (any) of them abundantly and strongly, deserves respect in this world. So also a śūdra who has reached the tenth (decade, i.e. who has crossed ninety). Way (i.e. side) should be given to a brāhmaṇa, a woman, a king and a blind man, an old man, one who is broken down with load, a sick man, and a weak man.

55b-66a. Being controlled and having everyday begged alms from the houses of eminent men, he should, with his speech controlled, eat it after informing the preceptor about it and after being allowed by him. An excellent brāhmaṇa, wearing a sacred thread, should beg food after addressing (the housewife) with the words 'bhavat' 'your ladyship' uttered first. A kṣatriya should beg alms with the

words ‘your ladyship’ (uttered) in the middle of the (sentence), and a vaiśya with the words ‘your ladyship’ (uttered) in the end. He should first beg alms from his mother, or sister, or his mother’s or his own sister, or from one who would not insult him. Begging alms in (i.e. from) the houses of people of his own caste or those of all castes except from the houses of those that are outcaste is prescribed. A celebate who is controlled, should receive alms from the houses of those that are not bereft of Vedas and sacrifices and are praised in (i.e. for doing) their own acts. He should beg in (i.e. from) his preceptor’s house but not from those of his own caste and relatives. If he does not get alms from other houses, he should avoid each former. If alms from these, already described, is not available, he should move in the entire village. Having been restrained, and with his speech controlled, and not looking into directions, he should, having collected the alms as desired, without any fraud, being restrained, with his speech controlled, eat it with a concentrated mind. He who follows a vow, should always live on alms, and should not (take food from) one (place only). The livelihood of him who lives on alms is like a fast. He should always respect his food and not revile it through pride. Seeing it he should be fully delighted, pleased and satisfied. Eating too much causes ill health, lack of (long) life and does not lead to heaven. It is not meritorious; it is hated by people. Therefore, he should avoid it.

66b-68. Facing the east or the sun, he should eat his food. It is an ancient rule that he should not eat food by facing the north. He who is (about) to eat should wash his hands and feet twice. Having sat in a pure place and having eaten the food there, he should twice wash (his hands etc.).

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 52

Rules for Sipping Water

Chapter 259 of 693 · 48 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
भुक्त्वा पीत्वा च सुप्त्वा च स्नात्वा रथ्योपसर्पणे ।
ओष्ठावलोमकौ स्पृष्ट्वा वासो विपरिधाय च १।
रेतोमूत्रपुरीषाणामुत्सर्गेऽनृतभाषणे ।
ष्ठीवित्वाऽध्ययनारंभे कासश्वासागमे तथा २।
चत्वरं वा श्मशानं वा समाक्रम्य द्विजोत्तमः ।
संध्ययोरुभयोस्तद्वदाचांतोऽप्याचमेत्पुनः ३।
चंडालम्लेच्छसंभाषे स्त्रीशूद्रोच्छिष्टभाषणे ।
उच्छिष्टं पुरुषं दृष्ट्वा भोज्यं चापि तथाविधम् ४।
आचामेदश्रुपाते वा लोहितस्य तथैव च ।
भोजने संध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः ५।
आगतो वाचमेत्सुप्त्वा सकृत्सकृदथान्यतः ।
अग्नेर्गवामथालंभे स्पृष्ट्वा प्रयतमेव वा ६।
स्त्रीणामथात्मनः स्पर्शे नीलद्यं वा परिधाय च ।
उपस्पर्शेज्जलं वार्तं तृणं वा भूमिमेव च ७।

केशानां चात्मनः स्पर्शे वाससः स्खलितस्य च ।
अनुष्णाभिरकेशाभिरदुष्टाभिश्च धर्मतः ८।
शौचेऽप्सु सर्वदा चामेदासीनः प्रागुदङ्मुखः ।
शिरः प्रावृत्य कंठं वा मुक्तकेशशिखोऽपि वा ९।
अकृत्वा पादयोः शौचं मार्गतो न शुचिर्भवेत् ।
सोपानत्कोपानस्थो वा नोष्णीषी चाचमेद्बुधः १०।
न चैव वर्षधाराभिर्न तिष्ठन्नुद्धृतोदकैः ।
नैकहस्तार्पितजलैर्विना सूत्रेण वा पुनः ११।
न पादुकासनस्थो वा बहिर्जानुरथापि वा ।
न जल्पन्न हसन्प्रेक्षन्शयानस्तल्प एव च १२।
नाविक्षिताभिः फेनाद्यैरुपेताभिरथापि वा ।
शूद्राशुचिकरोन्मुक्तैर्नक्षाराभिस्तथैव च १३।
न चैवांगुलिभिः शब्दं न कुर्यान्नान्यमानसः ।
न वर्णरसदुष्टाभिर्न चैव प्रदरोदकैः १४।
न पाणिक्षुभिताभिर्वा न बहिर्गंध एव वा ।

हृद्गाभिः पूयते विप्रः कंठ्याभिः क्षत्रियः शुचिः १५।
प्राशिताभिस्तथा वैश्यः स्त्रीशूद्रौ स्पर्शतोऽततः ।
अंगुष्ठमूलांतरतो रेखायां ब्राह्ममुच्यते १६।
अंतरांगुष्ठदेशिन्यैः पितृणां तीर्थमुच्यते ।
कनिष्ठामूलतः पश्चात्प्राजापत्यं प्रचक्षते १७।
अंगुल्यग्रं स्मृतं दैवं तदेवार्षं प्रकीर्तितम् ।
मूलेन दैवमार्षं स्यादाग्नेयं मध्यतः स्मृतम् १८।
तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ।
ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत् १९।
होमयेद्वाथ दैवेन न तु पित्र्येण वै द्विजाः ।
त्रिःप्राश्नीयादपः पूर्वं ब्राह्मेण प्रयतस्ततः २०।
संमृज्यांगुष्ठमूलेन मुखं वै समुपस्पृशेत् ।
अंगुष्ठानामिकाभ्यां तु स्पृशेन्नेत्रद्वयं ततः २१।
तर्जन्यंगुष्ठयोगेन स्पृशेन्नासापुटद्वयम् ।
कनिष्ठांगुष्ठयोगेन श्रवणे समुस्पृशेत् २२।

सर्वासामथयोगेन हृदयं तु तनवा ।
स्पृशेद्वै शिरसस्तद्वदंगुष्ठेनांसकद्वयम् २३।
त्रिःप्राश्नीयाद्यदंभस्तु प्रीतास्तेनास्य देवताः ।
ब्रह्माविष्णुर्महेशश्च भवंतीत्यनुशुश्रुम २४।
गंगा च यमुना चैव प्रीयेते परिमार्जनात् ।
संस्पृष्टयोर्लोचनयोः प्रीयेते शशिभास्करौ २५।
नासत्यदस्रौ प्रीयेते स्पृशेन्नासापुटद्वयम् ।
कर्णयोः स्पृष्टयोस्तद्वत्प्रीयेते चानिलानलौ २६।
संस्पृष्टे हृदये चास्य प्रीयंते सर्वदेवताः ।
मूर्ध्नि संस्पर्शनादेकः प्रीतः स पुरुषो भवेत् २७।
नोच्छिष्टं कुर्वते वक्त्रे विप्रुषोंगे लगंति याः ।
दंतवद्वंतलग्नेषु जिह्वास्पर्शे शुचिर्भवेत् २८।
स्पृशंति बिंदवः पादौ य आचामयतः परान् ।
भूमिपांशुसमा ज्ञेया न तैरस्पृश्यता भवेत् २९।
मधुपर्के च सोमे च तांबूलस्य च भक्षणे ।

फलमूले चेक्षुदंडेन दोषं प्राह वै मनुः ३०।
प्रचरंश्चान्नपानेषु द्रव्यहस्तो भवेन्नरः ।
भूमौ निक्षिप्य तद्द्रव्यमाचम्याभ्युक्षयेत्तु तत् ३१।
तैजसं वै समादाय यद्युच्छिष्टो भवेद्द्विजः ।
भूमौ निक्षिप्य तद्द्रव्यमाचम्याभ्युक्षयेत्तु तत् ३२।
यद्यद्द्रव्यं समादाय भवेदुच्छेषणान्वितः ।
अनिधायैव तद्द्रव्यं भूमौ त्वशुचितामियात् ३३।
वस्त्रादिषु विकल्पः स्यात्तत्संस्पृश्याचमेदिह ।
अरण्ये निर्जने रात्रौ चौरव्याघ्राकुले पथि ३४।

कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तो न दुष्यति ।
निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ३५।
अह्नि कुर्याच्छकृन्मूत्रं रात्रौ चेद्दक्षिणामुखः ।
अंतर्धाय महीं काष्टैः पत्रैर्लोष्टतृणेन वा ३६।
प्रावृत्य च शिरः कुर्याद्विण्मूत्रस्य विसर्जनम् ।
छायाकूपनदीगोष्ठचैत्यांभः पथि भस्मसु ३७।

अग्नौ चैव श्मशाने च विण्मूत्रं न समाचरेत् ।
न गोमयेन काष्ठे वा महावृक्षेऽथ शाद्वले ३८।
न तिष्ठन्न च निर्वासा न च पर्वतमंडले ।
न जीर्णदेवायतने वल्मीके न कदाचन ३९।
न ससत्वेषु गर्तेषु न गच्छन्न समाचरेत् ।
तुषांगारकपालेषु राजमार्गे तथैव च ४०।
न क्षेत्रे न बिले वापि न तीर्थे न चतुष्पथे ।
नोद्यानेऽपासमीपे वा नोषरे नगराशये ४१।
न सोपानत्पादुको वा छत्री वा नांतरिक्षके ।
न चैवाभिमुखः स्त्रीणां गुरुब्राह्मणयोर्गवाम् ४२।
न देवदेवालययोरपामपि कदाचन ।
न ज्योतींषि निरीक्षन्वानवाप्रतिमुखोथ वा ४३।
प्रत्यादित्यं प्रत्यनलं प्रतिसोमं तथैव च ।
आहृत्य मृत्तिकां कूलाल्लेपगंधापकर्षणीम् ४४।
कुर्यादतंद्रितः शौचं विशुद्धैरुद्धृतोदकैः ।

नाहरेन्मृतिकां विप्रः पांशुलां न सकर्दमाम् ४५।
न मार्गान्नोषराद्देशाच्छौचशिष्टां परस्य च ।
न देवायतनात्कूपाद्धाम्नो न च जलात्तथा ४६।
उपस्पृशेत्ततो नित्यं पूर्वोक्तेन विधानतः ४७।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे कर्मयोगकथने।
द्विपंचाशत्तमोऽध्यायः ५२।

Roman transliteration

vyāsa uvāca-
bhuktvā pītvā ca suptvā ca snātvā rathyopasarpaṇe |
oṣṭhāvalomakau spṛṣṭvā vāso viparidhāya ca 1|
retomūtrapurīṣāṇāmutsarge'nṛtabhāṣaṇe |
ṣṭhīvitvā'dhyayanāraṃbhe kāsaśvāsāgame tathā 2|
catvaraṃ vā śmaśānaṃ vā samākramya dvijottamaḥ |
saṃdhyayorubhayostadvadācāṃto'pyācametpunaḥ 3|
caṃḍālamlecchasaṃbhāṣe strīśūdrocchiṣṭabhāṣaṇe |
ucchiṣṭaṃ puruṣaṃ dṛṣṭvā bhojyaṃ cāpi tathāvidham 4|
ācāmedaśrupāte vā lohitasya tathaiva ca |
bhojane saṃdhyayoḥ snātvā pītvā mūtrapurīṣayoḥ 5|

āgato vācametsuptvā sakṛtsakṛdathānyataḥ |
agnergavāmathālaṃbhe spṛṣtvā prayatameva vā 6|
strīṇāmathātmanaḥ sparśe nīladyaṃ vā paridhāya ca |
upasparśejjalaṃ vārtaṃ tṛṇaṃ vā bhūmimeva ca 7|

keśānāṃ cātmanaḥ sparśe vāsasaḥ skhalitasya ca |
anuṣṇābhirakeśābhiraduṣṭābhiśca dharmataḥ 8|
śauce'psu sarvadā cāmedāsīnaḥ prāgudaṅmukhaḥ |
śiraḥ prāvṛtya kaṃṭhaṃ vā muktakeśaśikho'pi vā 9|
akṛtvā pādayoḥ śaucaṃ mārgato na śucirbhavet |
sopānatkopānastho vā noṣṇīṣī cācamedbudhaḥ 10|
na caiva varṣadhārābhirna tiṣthannuddhṛtodakaiḥ |
naikahastārpitajalairvinā sūtreṇa vā punaḥ 11|
na pādukāsanastho vā bahirjānurathāpi vā |
na jalpanna hasanprekṣanśayānastalpa eva ca 12|
nāvikṣitābhiḥ phenādyairupetābhirathāpi vā |
śūdrāśucikaronmuktairnakṣārābhistathaiva ca 13|
na caivāṃgulibhiḥ śabdaṃ na kuryānnānyamānasaḥ |
na varṇarasaduṣṭābhirna caiva pradarodakaiḥ 14|
na pāṇikṣubhitābhirvā na bahirgaṃdha eva vā |

hṛdgābhiḥ pūyate vipraḥ kaṃṭhyābhiḥ kṣatriyaḥ śuciḥ 15|
prāśitābhistathā vaiśyaḥ strīśūdrau sparśatoṃ'tataḥ |
aṃguṣṭhamūlāṃtarato rekhāyāṃ brāhmamucyate 16|
aṃtarāṃguṣṭhadeśinyaiḥ pitṛṇāṃ tīrthamucyate |
kaniṣṭhāmūlataḥ paścātprājāpatyaṃ pracakṣate 17|
aṃgulyagraṃ smṛtaṃ daivaṃ tadevārṣaṃ prakīrtitam |
mūlena daivamārṣaṃ syādāgneyaṃ madhyataḥ smṛtam 18|
tadeva saumikaṃ tīrthametajjñātvā na muhyati |
brāhmeṇaiva tu tīrthena dvijo nityamupaspṛśet 19|
homayedvātha daivena na tu pitryeṇa vai dvijāḥ |
triḥprāśnīyādapaḥ pūrvaṃ brāhmeṇa prayatastataḥ 20|
saṃmṛjyāṃguṣṭhamūlena mukhaṃ vai samupaspṛśet |
aṃguṣṭhānāmikābhyāṃ tu spṛśennetradvayaṃ tataḥ 21|
tarjanyaṃguṣthayogena spṛśennāsāpuṭadvayam |
kaniṣṭhāṃguṣthayogena śravaṇe samuspṛśet 22|

sarvāsāmathayogena hṛdayaṃ tu tanavā |
spṛśedvai śirasastadvadaṃguṣthenāṃsakadvayam 23|
triḥprāśnīyādyadaṃbhastu prītāstenāsya devatāḥ |
brahmāviṣṇurmaheśaśca bhavaṃtītyanuśuśruma 24|
gaṃgā ca yamunā caiva prīyete parimārjanāt |
saṃspṛṣṭayorlocanayoḥ prīyete śaśibhāskarau 25|
nāsatyadasrau prīyete spṛśennāsāpuṭadvayam |
karṇayoḥ spṛṣṭayostadvatprīyete cānilānalau 26|
saṃspṛṣṭe hṛdaye cāsya prīyaṃte sarvadevatāḥ |
mūrdhni saṃsparśanādekaḥ prītaḥ sa puruṣo bhavet 27|
nocchiṣṭaṃ kurvate vaktre vipruṣoṃge lagaṃti yāḥ |
daṃtavaddaṃtalagneṣu jihvāsparśe śucirbhavet 28|
spṛśaṃti biṃdavaḥ pādau ya ācāmayataḥ parān |
bhūmipāṃśusamā jñeyā na tairaspṛśyatā bhavet 29|
madhuparke ca some ca tāṃbūlasya ca bhakṣaṇe |

phalamūle cekṣudaṃḍena doṣaṃ prāha vai manuḥ 30|
pracaraṃścānnapāneṣu dravyahasto bhavennaraḥ |
bhūmau nikṣipya taddravyamācamyābhyukṣayettu tat 31|
taijasaṃ vai samādāya yadyucchiṣṭo bhaveddvijaḥ |
bhūmau nikṣipya taddravyamācamyābhyukṣayettu tat 32|
yadyaddravyaṃ samādāya bhaveduccheṣaṇānvitaḥ |
anidhāyaiva taddravyaṃ bhūmau tvaśucitāmiyāt 33|
vastrādiṣu vikalpaḥ syāttatsaṃspṛśyācamediha |
araṇye nirjane rātrau cauravyāghrākule pathi 34|
kṛtvā mūtraṃ purīṣaṃ vā dravyahasto na duṣyati |
nidhāya dakṣiṇe karṇe brahmasūtramudaṅmukhaḥ 35|
ahni kuryācchakṛnmūtraṃ rātrau ceddakṣiṇāmukhaḥ |
aṃtardhāya mahīṃ kāṣṭaiḥ patrairloṣṭatṛṇena vā 36|
prāvṛtya ca śiraḥ kuryādviṇmūtrasya visarjanam |
chāyākūpanadīgoṣṭhacaityāṃbhaḥ pathi bhasmasu 37|

agnau caiva śmaśāne ca viṇmūtraṃ na samācaret |
na gomayena kāṣṭhe vā mahāvṛkṣe'tha śādvale 38|
na tiṣṭhanna ca nirvāsā na ca parvatamaṃḍale |
na jīrṇadevāyatane valmīke na kadācana 39|
na sasatveṣu garteṣu na gacchanna samācaret |
tuṣāṃgārakapāleṣu rājamārge tathaiva ca 40|
na kṣetre na bile vāpi na tīrthe na catuṣpathe |
nodyāne'pāsamīpe vā noṣare nagarāśaye 41|
na sopānatpāduko vā chatrī vā nāṃtarikṣake |
na caivābhimukhaḥ strīṇāṃ gurubrāhmaṇayorgavām 42|
na devadevālayayorapāmapi kadācana |
na jyotīṃṣi nirīkṣanvānavāpratimukhotha vā 43|
pratyādityaṃ pratyanalaṃ pratisomaṃ tathaiva ca |
āhṛtya mṛttikāṃ kūlāllepagaṃdhāpakarṣaṇīm 44|
kuryādataṃdritaḥ śaucaṃ viśuddhairuddhṛtodakaiḥ |

nāharenmṛtikāṃ vipraḥ pāṃśulāṃ na sakardamām 45|
na mārgānnoṣarāddeśācchaucaśiṣṭāṃ parasya ca |
na devāyatanātkūpāddhāmno na ca jalāttathā 46|
upaspṛśettato nityaṃ pūrvoktena vidhānataḥ 47|
iti śrīpādme mahāpurāṇe svargakhaṃḍe karmayogakathane|
dvipaṃcāśattamo'dhyāyaḥ 52|

English translation

Vyāsa said :

1-19. An excellent brāhmaṇa should again sip water having eaten, or drunk or slept, after walking in a street or having touched his lips after licking them, after putting on a garment, after having ejected semen, or urinated or cleared the bowels, after having told a lie, after spitting, at the beginning of study, after having (an attack of) asthma, so also after having crossed a place where many roads meet or a crematory, at the time of both the prayers, even though he has already sipped water. Similarly he should sip water after talking with a cāṇḍāla or a mleccha , or with a woman, or a śūdra , or a person who has not washed his hands etc. after eating food, so also on seeing a man who has not washed his hands etc. and on seeing leavings of food, or on seeing tears being shed or bleeding, at the time of taking food, at the time of both the prayers after bathing, having drunk (water etc.), and having come

after urination or clearing his bowels or should sip water once after having slept (and then got up), so also for other (similar reasons). On touching fire or cows, or a holy person, so also on being touched by women, he should sip water, so also after having touched a diseased person, grass or ground; so also (he should sip water) on touching his own hair, or on touching a garment that has fallen down. Always desiring purity, he should, with his head or neck covered, or with his hair and the lock of hair on the crown of his head loose, and being seated with his face towards the east or north, sip properly, water that is not hot, does not have hair in it and which is pure. Without washing his feet he would not be pure from (the impurity of having walked over) a path. A wise man should not sip water with shoes on, or while in a carriage or with his turban on; so also with the streams of rain-showers, while standing, or with water drawn out (of a well etc.), or with water made over with one hand and without wearing the sacred thread. So also (he should not sip water) while sitting on a seat; or with his knees outstretched, so also while talking, laughing, seeing (something) or lying on a bed. (He should not sip water) impaired with foam etc. or (water) that is dropped from the hands of a śūdra or an impure person or saline water. (While sipping water) he should not produce sound with his fingers, should not be distracted; (he should not sip water) which is polluted with colours and liquids; so also (the water) from crevices; so also that which is agitated with the hands, or with his shoulders stretched out. A brāhmaṇa is purified when the water reaches his heart, a kṣatriya becomes pure when it reaches his throat; a vaiśya , a woman and a śūdra are purified when it touches (their bodies) from within after it is drunk. The part of the hand situated on the line at the root of the thumb is called Brāhma . The part between the thumb and the fore finger is said to be the holy place of the manes. The part below the little is called Prājāpatya . The tip of a finger is said to be divine. The same is called Ārṣa ('of the sages'). The root is daiva or ārṣa, and the middle part is said to be Āgneya (of Agni). The same is sacred to Soma . Knowing this he is not confounded. A brāhmaṇa should always sip with the Brāhma holy place.

20-34a. Brāhmaṇas should offer sacrifices with the daiva and (offer oblations) to the manes with the paitrya (i.e. the portion between the thumb and the fore-finger). Then, being restrained, he should thrice offer water with the Brāhma (portion). Having washed with the root of the thumb he should touch the mouth. With the thumb and the ring-finger he should then touch both his eyes. He should (then) touch the two nostrils with the forefinger and the thumb. He should touch the ears with the little finger and the thumb. With all of them he should touch the chest, the head and both the shoulders with his thumb. He should drink (i.e. sip) water thrice. By that the deities, viz. Brahmā , Viṣṇu and Śiva are pleased. This is what we have heard. By wiping Gaṅgā and Yamunā are pleased. When the eyes are touched, the Moon and the Sun are pleased. When he would touch the two nostrils, Nāsatya and Dasra (i.e. the two Aśvins) are pleased. Similarly when the ears are touched, wind and fire are pleased. When the chest is touched all the deities are pleased. By touching the head, that Puruṣa (the highest lord) is pleased. He does not become impure with the water-drops clinging to his mouth; similarly in the case of water-drops clinging to the teeth, he would become pure by the touch of the tongue. There would be no impurity due to the drops which would touch his feet when he makes others sip water. They should be regarded like dust particles. Manu declared that in the case of Madhuparka , Soma, eating tāmbūla , or fruits, roots, sugarcane, there is no blemish. A man might have a thing in his hand, while moving for food or drink; having put that thing on the ground, and having sipped water he should sprinkle water over it. If after taking a golden object a brāhmaṇa would become impure, he should keep it on the ground; and after sipping water, should sprinkle (water over it). By not putting the object on the ground, by taking which he becomes impure, he would (continue to) be impure (if he does not, after keeping it down, sip water). There would be an option in the case of garments etc. Having touched it he may sip water.

34b-47. If he urinates or clears his bowels, with an object in his hand, in a solitary forest, at night, or on a path full of thieves and tigers, he is not defiled. Putting his sacred thread on his right ear he should urinate or clear his bowels while facing the north during the day, and facing the south during the night. Having covered the ground with pieces of wood, leaves, clods or grass, and having covered his head, he should urinate or clear his bowels. He should not urinate or excrete in shade, a hollow, a river, a cow-pen, a sanctuary, water, on a road or ashes, so also fire and crematory. He should not urinate or excrete on cow-dung, a piece of wood, a great tree, meadow, while standing without clothes, the region of a mountain, in an old temple, an anthill; so also into ditches with beings in them, or while going; so also on fire of chaff or pieces of broken jars, and on a highway. So also (he should not urinate or excrete) in a field, a hole, a sacred place or a place where many roads meet, in a garden, near water, on a barren spot with saline soil, and in caves; (he should not urinate or excrete) with shoes or wooden sandals on, or with an umbrella or in the air; (he should not urinate or execrete [excrete?]) facing women, his preceptor, brāhmaṇas or cows, deities and temples or water, while looking at stars or with his back to them; so also by facing the sun, fire or the moon. Taking clay from a mound that would remove the smell, he should carefully purify himself with water that is drawn up. A brāhmaṇa should not take (i.e. use) the clay that is defiled or muddy or from the road or from a barren spot with saline soil, or that has remained after being used by someone else, or from a temple, or a well, a house or water. Then, he should always sip water as told before.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 53

Rules of Conduct for a Celibate Student

Chapter 260 of 693 · 91 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
एवं दंडादिभिर्युक्तः शौचाचारसमन्वितः ।
आहुतोध्यापनं कुर्याद्वीक्ष्यमाणो गुरोर्मुखम् १।
नित्यमुद्यतपाणिः स्यात्साध्वाचारः सुसंयतः ।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः २।
प्रतिश्रवणसंभाषे शयानो न समाचरेत् ।
आसीनो न च भुंजानो न तिष्ठेन्न पराङ्मुखः ३।
नीचैः शय्यासनं चास्य सर्वदा गुरुसन्निधौ ।
गुरोस्तु चक्षुर्विषयेन यथेष्टासनो भवेत् ४।
नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
न चैवास्यानुकुर्वीत गतिभाषणचेष्टितम् ५।
गुरोर्यत्र परीवादो निंदा वापि प्रवर्तते ।
कर्णौ तत्र पिधातव्यौ गंतव्यं वा ततोऽन्यतः ६।
दूरस्थो नार्चयेदेनं न क्रुद्धो नांतिके स्त्रियः ।
न चैवास्योत्तरं ब्रूयात्स्थितो नासीत सन्निधौ ७।

उदकुंभं कुशान्पुष्पं समिधोऽस्याहरेत्सदा ।
मार्जनं लेपनं नित्यमंगानां वै समाचरेत् ८।
नास्य निर्माल्यशयनं पादुकोपानहावपि ।
आक्रामेदासनं चास्य च्छायादीन्वा कदाचन ९।
साधयेद्दंतकाष्ठादींल्लब्धं चास्मै निवेदयेत् ।
अनापृच्छय न गंतव्यं भवेत्प्रियहिते रतः १०।
न पादौ सारयेदस्य सन्निधाने कदाचन ।
जृंभितं हसितं चैव कंठप्रावरणं तथा ११।
वर्जयेत्सन्निधौ नित्यमंगस्फोटनमेव च ।
यथाकालमधीयीत यावन्न विमना गुरुः १२।
आसीनोऽधो गुरोः पार्श्वे सेवां च सुसमाहितः ।
आसने शयने याने नैव तिष्ठेत्कदाचन १३।
धावंतमनुधावेत गच्छंतमनुगच्छति ।
गोश्वोष्ट्रयानप्रासादे तथाधोविष्टरेषु च १४।
आसीत गुरुणा सार्द्धं शिलाफलक नौषु च ।

जितेंद्रियः स्यात्सततं वश्यात्माक्रोधनः शुचिः १५।
प्रयुंजीत सदा वाचं मधुरां हितकारिणीम् ।
गंधमाल्यं रसं कल्पं शुक्तिं प्राणिविहिंसनम् १६।
अभ्यंजनांजनोन्मर्द्दच्छत्रधारणमेव च ।
कामं लोभं भयं निद्रां गीतवादित्रनर्तनम् १७।
आतर्जनं परीवादं स्त्रीप्रेक्षालंभनं तथा ।
परोपघातं पैशुन्यं प्रयत्नेन विवर्जयेत् १८।
उदकुंभं सुमनसो गोशकृन्मृत्तिका कुशान् ।
आहरेद्यावदन्नानि भैक्ष्यं चाहरहश्चरेत् १९।
घृतं च लवणं सर्वं वर्ज्यं पर्युषितं च यत् ।
अनृत्यदर्शी सततं भवेद्गीतादि निस्पृहः २०।
नादित्यं वै समीहेत नाचरेद्वंतधावनम् ।
एकांतमशुचिस्त्रीभिः शूद्राद्यैरभिभाषणम् २१।
गुरूच्छिष्टं भेषजान्नं प्रयुंजीत न कामतः ।
मलापकर्षणं स्नानं नाचरेद्धि कदाचन २२।

न कुर्यान्मानसं विप्रो गुरोस्त्यागे कथंचन ।
मोहाद्वा यदि वा लोभात्त्यक्त्वा तु पतितो भवेत् २३।
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञानं तं न द्रुह्येत्कदाचन २४।
गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथप्रतिपन्नस्य न मनुस्त्यागमब्रवीत् २५।
गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत् ।
नत्वाभिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत् २६।
विद्यागुरुष्वेतदेवं नित्यावृत्तिषु योगिषु ।
प्रतिषेधत्सु चाधर्माद्धितं चोपदिशत्सु च २७।
श्रेयः स्वगुरुवद्वृत्तिं नित्यमेव समाचरेत् ।
गुरुपुत्रेषु दारेषु गुरोश्चैव स्वबंधुषु २८।
बालः संमानयेन्मान्याञ्छिष्टो वा यदि कर्म्मणि ।
अध्यापयन्गुरोः सूनुं गुरुवन्मानमर्हति २९।
उत्सादनं च गात्राणां स्नापनोच्छिष्टभोजनः ।

न कुर्याद्गुरुपुत्रस्य पादयोः शौचमेव च ३०।
गुरुवत्प्रतिपूज्याश्च सवर्णा गुरुयोषितः ।
असवर्णाश्च संपूज्याः प्रत्युत्थानाभिवादनैः ३१।
अभ्यंजनं स्नापनं च गात्रोत्सादनमेव च ।
गुरुपत्न्या न कार्याणि केशानां च प्रसाधनम् ३२।
गुरुपत्नी तु युवती नाभिवाद्या तु पादयोः ।
कुर्वीत वंदनं भूम्यामसावहमिति ब्रुवन् ३३।
विप्रोष्य पादग्रहणपूर्वकं चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्म्ममनुस्मरन् ३४।

मातृष्वसा मातुलानी श्वश्रूश्चाथ पितृष्वसा ।
संपूज्या गुरुपत्नीवत्समास्ता गुरुभार्यया ३५।
भ्रातृभार्याश्च संग्राह्या सवर्णा हन्यहन्यपि ।
विप्रोष्य तूपसंग्राह्या ज्ञातिसंबंधियोषितः ३६।
पितुर्भगिन्या मातुश्च जायस्यां च स्वसर्यपि ।
मातृवद्वृत्तिमातिष्ठेन्माता ताभ्यो गरीयसी ३७।

एवमाचारसंपन्नमात्मवंतमदांभिकम् ।
वेदमध्यापयेद्धर्म्मं पुराणांगानि नित्यशः ३८।
संवत्सरोषिते शिष्ये गुरुर्ज्ञानमनिर्दिशन् ।
हरते दुष्कृतं तस्य शिष्यस्य वसतो गुरुः ३९।
आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः शुचिः ।
शक्तोन्नदोंबुदः साधुरध्याप्यादश धर्मतः ४०।
कृतकंठस्तथाऽद्रोहः मेधावी गुरुकृन्नरः ।
आप्तः प्रियोऽथ विधिवत्षडध्याप्या द्विजातयः ४१।
एतेषु ब्राह्मणे दानमन्यत्र तु यथोचितम् ।
आचम्य संयतो नित्यमधीयीत उदङ्मुखः ४२।
उपसंगृह्य तत्पादौ वीक्ष्यमाणो गुरोर्मुखम् ।
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चाऽरमेत् ४३।
प्राक्कूलान्पर्युपासीत पवित्रैश्चैव पावकः ।
प्राणायामैस्त्रिभिः पूतस्ततोंकारमर्हति ४४।
ब्राह्मणः प्रणवं कुर्यादंतेऽपि विधिवद्द्विजाः ।

कुर्यादध्यापनं नित्यं सब्रह्मांजलिपूर्वतः ४५।
सर्वेषामेव भूतानां वेदश्चक्षुः सनातनः ।
अधीयीताप्ययं नित्यं ब्राह्मण्याद्धीयतेऽन्यथा ४६।
अधीयीत ऋचो नित्यं क्षीराहुत्या सदेवताः ।
प्रीणाति तर्पयन्कालं कामैर्हुताः सदैवताः ४७।
यजूंष्यधीते नियतं दध्ना प्रीणाति देवताः ।
सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम् ४८।
अथर्वांगिरसो नित्यं मध्वा प्रीणाति देवताः ।
धर्मांगानि पुराणानि मांसैस्तर्पयतेसुरान् ४९।
प्रातश्च सायं प्रयतो नैत्यकं विधिमाश्रितः ।
गायत्रीं समधीयीत गत्वारण्यं समाहितः ५०।
सहस्रपरमां देवीं शतमध्यां दशावराम् ।
गायत्रीं वै जपेन्नित्यं जपयज्ञः प्रकीर्तितः ५१।
गायत्रीं चैव वेदांश्च तुलया तोलयत्प्रभुः ।
एकतश्चतुरोवेदा गायत्रीं च तथैकतः ५२।

ॐकारमादितः कृत्वा व्याहृतीस्तदनंतरम् ।
ततोऽधीयीत सावित्रीमेकाग्रः श्रद्धयान्वितः ५३।

पुराकल्पे समुत्पन्ना भूर्भुवः स्वः सनातनाः ।
महाव्याहृतयस्तिस्रः सर्वाशुभनिबर्हणाः ५४।
प्रधानं पुरुषः कालो विष्णुब्रह्ममहेश्वराः ।
सत्वंरजस्तमस्तिस्रः क्रमाद्व्याहृतयः स्मृताः ५५।
ॐकारस्तत्परं ब्रह्म सावित्री स्यात्तदुत्तरम् ।
एष मंत्रो महायोगः सारात्सार उदाहृतः ५६।
योऽधीतेऽहन्यहन्येतां गायत्रीं वेदमातरम् ।
विज्ञायार्थं ब्रह्मचारी स याति परमां गतिम् ५७।
गायत्री वेदजननी गायत्री लोकपावनी ।
गायत्र्या न परं जप्यमेतद्विज्ञायमुच्यते ५८।
श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः ।
आषाढ्यां प्रोष्ठपद्यां वा वेदोपाकरणं स्मृतम् ५९।
यत्सूर्ययाम्यगमनं मासान्विप्रोर्द्धपंचमान् ।

अधीयीत शुचौ देशे ब्रह्मचारी समाहितः ६०।
पुष्ये तुच्छंदसां कुर्याद्बहिरुत्सर्जनं द्विजः ।
मासि शुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमेऽहनि ६१।
छदांसि च द्विजोऽभ्यस्येच्छुक्लपक्षे तु वै द्विजः ।
वेदांगानि पुराणानि कृष्णपक्षेषु मानवः ६२।
इमान्नित्यमनध्यायानधीयानो विवर्जयेत् ।
अध्यापनं च कुर्वाणोऽभ्यस्यन्नपि प्रयत्नतः ६३।
कर्णश्रवेऽनिले रात्रौ दिवापांसुसमूहने ।
विद्युत्स्तनितवर्षेषु महोल्कानां च संप्लवे ६४।
अकालिकमनध्यायमेतेष्वाह प्रजापतिः ।
एतानभ्युदिनान्विद्याद्यदा प्रादुष्कृताग्निषु ६५।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने ।
निर्घाते भूमिचलने ज्योतिषां चोपसर्जने ६६।
एतानकालिकान्विद्यादनध्यायानृतावपि ।
प्रादुष्कृतेष्वग्निषु च विद्युत्स्तनितनिस्वने ६७।

सज्योतिः स्यादनध्यायः शेषे रात्रौ यथा दिवा ।
नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च ६८।
धर्मनैपुण्यकामानां पूतिगंधे च नित्यशः ।
अंतः शवगतेग्रामे वृषलस्य च सन्निधौ ६९।
अनध्यायोरुद्यमाने समये जलदस्य च ।
उदके चार्धरात्रे च विण्मूत्रं च विसर्जयन् ७०।
उच्छिष्टः श्राद्धभुक्चैव मनसापि न चिंतयेत् ।
प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य वेतनम् ७१।
त्र्यहं न कारयेद्ब्रह्म राज्ञो राहोश्च सूतके ।
यावदेकान्ननिष्ठा स्यात्स्नेहालोपश्च तिष्ठति ७२।

विप्रस्य विदुषो देहे तावद्ब्रह्म न कीर्तयेत् ।
शयानः प्रौढपादश्च कृत्वा चैवावसक्थिकाम् ७३।
नाधीयीतामिषं जग्ध्वा शूद्रश्राद्धान्नमेव च ।
नीहारे बाणशब्दे च संध्ययोरुभयोरपि ७४।
अमावास्या चतुर्दश्योः पौर्णमास्यष्टमीषु च ।

उपाकर्मणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम् ७५।
अष्टकासु अहोरात्रमृत्वंतासु च रात्रिषु ।
मार्गशीर्षे तथा पौषे माघमासे तथैव च ७६।
तिस्रोऽष्टकाः समाख्याता कृष्णपक्षेषु सूरिभिः ।
श्लेष्मातकस्य च्छायायां शाल्मलेर्मधुकस्य च ७७।
कदाचिदपि नाध्येयं कोविदारकपित्थयोः ।
समानविद्ये च मृते तथा सब्रह्मचारिणि ७८।
आचार्ये संस्थिते चापि त्रिरात्रं क्षपणं स्मृतम् ।
छिद्राण्येतानि विप्राणामनध्यायाः प्रकीर्तिताः ७९।
हिंसंति राक्षसास्तेषु तस्मादेतान्विवर्जयेत् ।
नैत्यकेनास्त्यनध्यायः संध्योपासनमेव च ८०।
उपाकर्म्मणि होमांते होममध्ये तथैव च ।
एकामृचमथैकं वा यजुः सामानि वा पुनः ८१।
नाष्टकाद्यास्वधीयीत मारुते चाभिधावति ।
अनध्यायस्तु नांगेषु नेतिहासपुराणयोः ८२।

न धर्मशास्त्रेष्वन्येषु सर्वाण्येतानि वर्जयेत् ।
एष धर्मः समासेन कीर्तितो ब्रह्मचारिणः ८३।
ब्रह्मणाऽभिहितः पूर्वमृषीणां भावितात्मनाम् ।
योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः ८४।
स संमूढो न संभाष्यो वेदबाह्यो द्विजातिभिः ।
न वेदपाठमात्रेण संतुष्टो वै भवेद्द्विजः ८५।
पाठमात्रावसानस्तु पंके गौरिव सीदति ।
योऽधीत्य विधिवद्वेदं वेदार्थं न विचारयेत् ८६।
स संमूढः शूद्रकल्पः पात्रतां न प्रपद्यते ।
यदित्वात्यंतिकं वासं कर्तुमिच्छति वै गुरौ ८७।
युक्तः परिचरेदेनमाशरीरविमोक्षणम् ।
गत्वा वनं च विधिवज्जुहुयाज्जातवेदसम् ८८।
अधीयीत तथा नित्यं ब्रह्मनिष्ठः समाहितः ।
सावित्रीं शतरुद्रीयं वेदांतांश्च विशेषतः ।
अभ्यसेत्सततं युक्तो भिक्षाशनपरायणः ८९।

एतद्विधानं परमं पुराणं वेदागमे सम्यगिहोदितं वः ।
पुरा महर्षिप्रवराभिपृष्टः स्वायंभुवो यन्मनुराह देवः ९०।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे कर्मयोगकथनं नाम त्रिपंचाशत्तमोऽध्यायः ५३।

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Roman transliteration

vyāsa uvāca-
evaṃ daṃḍādibhiryuktaḥ śaucācārasamanvitaḥ |
āhūtodhyāpanaṃ kuryādvīkṣyamāṇo gurormukham 1|
nityamudyatapāṇiḥ syātsādhvācāraḥ susaṃyataḥ |
āsyatāmiti coktaḥ sannāsītābhimukhaṃ guroḥ 2|
pratiśravaṇasaṃbhāṣe śayāno na samācaret |
āsīno na ca bhuṃjāno na tiṣṭhenna parāṅmukhaḥ 3|
nīcaiḥ śayyāsanaṃ cāsya sarvadā gurusannidhau |
gurostu cakṣurviṣayena yatheṣṭāsano bhavet 4|
nodāharedasya nāma parokṣamapi kevalam |
na caivāsyānukurvīta gatibhāṣaṇaceṣṭitam 5|
guroryatra parīvādo niṃdā vāpi pravartate |
karṇau tatra pidhātavyau gaṃtavyaṃ vā tato'nyataḥ 6|
dūrastho nārcayedenaṃ na kruddho nāṃtike striyaḥ |
na caivāsyottaraṃ brūyātsthito nāsīta sannidhau 7|

udakuṃbhaṃ kuśānpuṣpaṃ samidho'syāharetsadā |
mārjanaṃ lepanaṃ nityamaṃgānāṃ vai samācaret 8|
nāsya nirmālyaśayanaṃ pāduкopānahāvapi |
ākrāmedāsanaṃ cāsya cchāyādīnvā kadācana 9|
sādhayeddaṃtakāṣṭhādīṃllabdhaṃ cāsmai nivedayet |
anāpṛcchya na gaṃtavyaṃ bhavetpriyahite rataḥ 10|
na pādau sārayedasya sannidhāne kadācana |
jṛṃbhitaṃ hasitaṃ caiva kaṃṭhaprāvaraṇaṃ tathā 11|
varjayetsannidhau nityamaṃgasphoṭanameva ca |
yathākālamadhīyīta yāvanna vimanā guruḥ 12|
āsīno'dho guroḥ pārśve sevāṃ ca susamāhitaḥ |
āsane śayane yāne naiva tiṣṭhetkadācana 13|
dhāvaṃtamanudhāveta gacchaṃtamanugacchati |
gośvoṣṭrayānaprāsāde tathādhoviṣṭareṣu ca 14|
āsīta guruṇā sārddhaṃ śilāphalaka nauṣu ca |

jiteṃdriyaḥ syātsatataṃ vaśyātmākrodhanaḥ śuciḥ 15|
prayuṃjīta sadā vācaṃ madhurāṃ hitakāriṇīṃ |
gaṃdhamālyaṃ rasaṃ kalpaṃ śuktiṃ prāṇivihiṃsanam 16|
abhyaṃjanāṃjanonmarddacchatradhāraṇameva ca |
kāmaṃ lobhaṃ bhayaṃ nidrāṃ gītavāditranartanam 17|
ātarjanaṃ parīvādaṃ strīprekṣālaṃbhanaṃ tathā |
paropaghātaṃ paiśunyaṃ prayatnena vivarjayet 18|
udakuṃbhaṃ sumanaso gośakṛnmṛttikā kuśān |
āharedyāvadannāni bhaikṣyaṃ cāharahaścaret 19|
ghṛtaṃ ca lavaṇaṃ sarvaṃ varjyaṃ paryuṣitaṃ ca yat |
anṛtyadarśī satataṃ bhavedgītādi nispṛhaḥ 20|
nādityaṃ vai samīheta nācareddaṃtadhāvanam |
ekāṃtamaśucistrībhiḥ śūdrādyairabhibhāṣaṇam 21|
gurūcchiṣṭaṃ bheṣajānnaṃ prayuṃjīta na kāmataḥ |
malāpakarṣaṇaṃ snānaṃ nācareddhi kadācana 22|

na kuryānmānasaṃ vipro gurostyāge kathaṃcana |
mohādvā yadi vā lobhāttyaktvā tu patito bhavet 23|
laukikaṃ vaidikaṃ vāpi tathādhyātmikameva vā |
ādadīta yato jñānaṃ taṃ na druhyetkadācana 24|
gurorapyavaliptasya kāryākāryamajānataḥ |
utpathapratipannasya na manustyāgamabravīt 25|
gurorgurau sannihite guruvadvṛttimācaret |
natvābhisṛṣṭo guruṇā svāngurūnabhivādayet 26|
vidyāguruṣvetadevaṃ nityāvṛttiṣu yogiṣu |
pratiṣedhatsu cādharmāddhitaṃ copadiśatsu ca 27|
śreyaḥ svaguruvadvṛttiṃ nityameva samācaret |
guruputreṣu dāreṣu guroścaiva svabaṃdhuṣu 28|
bālaḥ saṃmānayenmānyāñchiṣṭo vā yadi karmmaṇi |
adhyāpayanguroḥ sūnuṃ guruvanmānamarhati 29|
utsādanaṃ ca gātrāṇāṃ snāpanocchiṣṭabhojanaḥ |

na kuryādguruputrasya pādayoḥ śaucameva ca 30|
guruvatpratipūjyāśca savarṇā guruyoṣitaḥ |
asavarṇāśca saṃpūjyāḥ pratyutthānābhivādanaiḥ 31|
abhyaṃjanaṃ snāpanaṃ ca gātrotsādanameva ca |
gurupatnyā na kāryāṇi keśānāṃ ca prasādhanam 32|
gurupatnī tu yuvatī nābhivādyā tu pādayoḥ |
kurvīta vaṃdanaṃ bhūmyāmasāvahamiti bruvan 33|
viproṣya pādagrahaṇapūrvakaṃ cābhivādanam |
gurudāreṣu kurvīta satāṃ dharmmamanusmaran 34|
mātṛṣvasā mātulānī śvaśrūścātha pitṛṣvasā |
saṃpūjyā gurupatnīvatsamāstā gurubhāryayā 35|
bhrātṛbhāryāśca saṃgrāhyā savarṇā hanyahanyapi |
viproṣya tūpasaṃgrāhyā jñātisaṃbaṃdhiyoṣitaḥ 36|
piturbhaginyā mātuśca jāyasyāṃ ca svasaryapi |
mātṛvadvṛttimātiṣṭhenmātā tābhyo garīyasī 37|

evamācārasaṃpannamātmavaṃtamadāṃbhikam |
vedamadhyāpayeddharmmaṃ purāṇāṃgāni nityaśaḥ 38|
saṃvatsaroṣite śiṣye gururjñānamanirdiśan |
harate duṣkṛtaṃ tasya śiṣyasya vasato guruḥ 39|
ācāryaputraḥ śuśrūṣurjñānado dhārmikaḥ śuciḥ |
śaktonnadoṃbudaḥ sādhuradhyāpyādaśa dharmataḥ 40|
kṛtakaṃṭhastathā'drohaḥ medhāvī gurukṛnnaraḥ |
āptaḥ priyo'tha vidhivatṣaḍadhyāpyā dvijātayaḥ 41|
eteṣu brāhmaṇe dānamanyatra tu yathocitam |
ācamya saṃyato nityamadhīyīta udaṅmukhaḥ 42|
upasaṃgṛhya tatpādau vīkṣyamāṇo gurormukham |
adhīṣva bho iti brūyādvirāmo'stviti cā'ramet 43|
prākkūlānparyupāsīta pavitraiścaiva pāvakaḥ |
prāṇāyāmaistribhiḥ pūtastatoṃkāramarhati 44|
brāhmaṇaḥ praṇavaṃ kuryādaṃte'pi vidhivaddvijāḥ |

kuryādadhyāpanaṃ nityaṃ sabrahmāṃjalipūrvataḥ 45|
sarveṣāmeva bhūtānāṃ vedaścakṣuḥ sanātanaḥ |
adhīyītāpyayaṃ nityaṃ brāhmaṇyāddhīyate'nyathā 46|
adhīyīta ṛco nityaṃ kṣīrāhutyā sadevatāḥ |
prīṇāti tarpayankālaṃ kāmairhūtāḥ sadaivatāḥ 47|
yajūṃṣyadhīte niyataṃ dadhnā prīṇāti devatāḥ |

sāmānyadhīte prīṇāti ghṛtāhutibhiranvaham 48|
atharvāṃgiraso nityaṃ madhvā prīṇāti devatāḥ |
dharmāṃgāni purāṇāni māṃsaistarpayatesurān 49|
prātaśca sāyaṃ prayato naityakaṃ vidhimāśritaḥ |
gāyatrīṃ samadhīyīta gatvāraṇyaṃ samāhitaḥ 50|
sahasraparamāṃ devīṃ śatamadhyāṃ daśāvarām |
gāyatrīṃ vai japennityaṃ japayajñaḥ prakīrtitaḥ 51|
gāyatrīṃ caiva vedāṃśca tulayā tolayatprabhuḥ |
ekataścaturovedā gāyatrīṃ ca tathaikataḥ 52|

oṃkāramāditaḥ kṛtvā vyāhṛtīstadanaṃtaram |
tato'dhīyīta sāvitrīmekāgraḥ śraddhayānvitaḥ 53|
purākalpe samutpannā bhūrbhuvaḥ svaḥ sanātanāḥ |
mahāvyāhṛtayastisraḥ sarvāśubhanibarhaṇāḥ 54|
pradhānaṃ puruṣaḥ kālo viṣṇubrahmamaheśvarāḥ |
satvaṃrajastamastisraḥ kramādvyāhṛtayaḥ smṛtāḥ 55|
oṃkārastatparaṃ brahma sāvitrī syāttaduttaram |
eṣa maṃtro mahāyogaḥ sārātsāra udāhṛtaḥ 56|
yo'dhīte'hanyahanyetāṃ gāyatrīṃ vedamātaram |
vijñāyārthaṃ brahmacārī sa yāti paramāṃ gatim 57|
gāyatrī vedajananī gāyatrī lokapāvanī |
gāyatryā na paraṃ japyametadvijñāyamucyate 58|
śrāvaṇasya tu māsasya paurṇamāsyāṃ dvijottamāḥ |
āṣāḍhyāṃ proṣṭhapadyāṃ vā vedopākaraṇaṃ smṛtam 59|
yatsūryayāmyagamanaṃ māsānviprorddhapaṃcamān |

adhīyīta śucau deśe brahmacārī samāhitaḥ 60|
puṣye tucchaṃdasāṃ kuryādbahirutsarjanaṃ dvijaḥ |
māsi śuklasya vā prāpte pūrvāhṇe prathame'hani 61|
chadāṃsi ca dvijo'bhyasyecchuklapakṣe tu vai dvijaḥ |
vedāṃgāni purāṇāni kṛṣṇapakṣeṣu mānavaḥ 62|
imānnityamanadhyāyānadhīyāno vivarjayet |
adhyāpanaṃ ca kurvāṇo'bhyasyannapi prayatnataḥ 63|
karṇaśrave'nile rātrau divāpāṃsusamūhane |
vidyutstanitavarṣeṣu maholkānāṃ ca saṃplave 64|
akālikamanadhyāyameteṣvāha prajāpatiḥ |
etānabhyudinānvidyādyadā prāduṣkṛtāgniṣu 65|
tadā vidyādanadhyāyamanṛtau cābhradarśane |
nirghāte bhūmicalane jyotiṣāṃ copasarjane 66|
etānakālikānvidyādanadhyāyānṛtāvapi |
prāduṣkṛteṣvagniṣu ca vidyutstanitanisvane 67|

sajyotiḥ syādanadhyāyaḥ śeṣe rātrau yathā divā |
nityānadhyāya eva syādgrāmeṣu nagareṣu ca 68|
dharmanaipuṇyakāmānāṃ pūtigaṃdhe ca nityaśaḥ |
aṃtaḥ śavagategrāme vṛṣalasya ca sannidhau 69|
anadhyāyorudyamāne samaye jaladasya ca |
udake cārdharātre ca viṇmūtraṃ ca visarjayan 70|
ucchiṣṭaḥ śrāddhabhukcaiva manasāpi na ciṃtayet |
pratigṛhya dvijo vidvānekoddiṣṭasya vetanam 71|
tryahaṃ na kārayedbrahma rājño rāhośca sūtake |
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|

English translation

Vyāsa said :

1-22. Thus endowed with a staff etc. and with purity and (proper) conduct, when called he should study looking at the face of the preceptor. He should always have his hands raised (i.e. should be ready), and should be well-controlled having good conduct. When told by the teacher ‘sit down’, he should sit facing him. He should not lie, so also should be seated or be eating food, while listening to or talking (with his preceptor). So also he should not remain with his face turned away (from his

preceptor). His bed or seat should always be near his teacher (but) downwards (i.e. at a low level). When within the range of the preceptor's sight, he should not sit on a seat as he likes. Even in the absence of his preceptor he should not utter his name. He should not imitate his gait, speech or movement. He should cover his ears, or go to another place from the place where the preceptor is being censured or blamed. Remaining away (i.e. from a distance) he should not honour him, so also when angry he should not honour him, nor when he is near a woman. Being seated he should not give a reply to him; nor should he sit near him. He should always bring for him a jar with water (in it), kuśas , flowers and sacrificial sticks. He should cleanse his body and apply unguents to it. He should never cross over the remains of (flowers etc. used by) him, his bed, wooden sandals or shoes, so also his seat or shadow. He should secure pieces of wood used as a toothbrush etc. and report to him whatever is obtained by him. Without asking him (i.e. his permission) he should not go anywhere, and should be devoted to his well-being and what is liked by him. In the presence of the preceptor he should always avoid yawning, laughing, covering his neck or cracking (the limbs of) his body. He should study at the proper time, when the preceptor is not depressed. He should sit on a seat lower than that of the preceptor or by his side, and with concentration (offer him) service. He should never remain (i.e. sit) on his seat or bed. He should run after the preceptor when he is running; should go (i.e. walk) after when he is going. On kuśa seats or on a bull, a horse or a camel, so also on a slab or a plank or (while travelling) in boats, he should sit with (i.e. by) the preceptor. He should always control his senses, should control his mind, should be free from anger and pure. He should always use sweet and wholesome words. He should carefully avoid perfumes, flowers, drinks, (other) preparations, pearls, or harm to creatures, so also rubbing his body with unctuous substances, applying pigment to his body, or rubbing it, so also holding (i.e. using) an umbrella. (He should avoid) lust, greed, fear, sleep, singing or playing upon musical instruments, dancing, threatening, abuse, looking at or securing a woman, assaulting another person or wickedness. He should fetch a jar full of water, flowers, cowdung, clay, kuśas (for his preceptor). Everyday he should bring food and alms. Ghee , salt and all that is stale should be avoided. He should never witness dances, and should not long for (listening to) songs. He should not look at the sun, nor should he clean his teeth. Remaining in a lonely place with women is impure, so also talking with śūdras etc. He should not voluntarily take medicine or food left by his preceptor, so also should not excrete or bathe at his will.

23-34. He should never think of leaving his preceptor. If he leaves him through infatuation or greed, he would fall. He should never have malice against him from whom he would get worldly, Vedic or metaphysical knowledge. Manu has said that a preceptor, even though he is arrogant, he does not know what ought and what ought not to be done, he has gone astray, should not be abandoned. A man should behave towards his preceptor's preceptor as he behaves with his own preceptor. Having saluted and being allowed by the preceptor, he should salute his preceptors. Thus he should behave with his preceptor who gives him knowledge; so also with meditating saints, who prohibit him from unrighteous acts and who advise what is beneficial to him. It is excellent for him always to behave in the same way as he behaves with his preceptor, with the preceptor's sons, wife and kinsmen. A wise man should honour respectable persons (even though they are) young. The son of a teacher who teaches deserves respect like the teacher. He should not clean the limbs of the teacher's son, should not bathe him, should not eat what is left by him, so also should not wash his feet. The preceptor's wife belonging to the same caste, should be honoured like the preceptor. The one not belonging to the same caste should be honoured by getting up (when she comes) and saluting her. He should not apply unguents to the body of the preceptor's wife, or give her bath, or clean the limbs of her body; so also he should not dress her hair. The young wife of the preceptor is not to be saluted by touching her feet. He should salute her (by putting his hands) on the ground, saying, 'I am so and so'.

35-39. Remembering the course of conduct of the good, he should honour his mother's sister, his maternal uncle's wife, his mother-in-law, his father's sister as (he would honour) his preceptor's wife. They are like his preceptor's wife to him. Everyday he should also kindly receive his brother's wife of the same caste. Women related to him through caste should be honoured by staying away from them. He should behave as he behaves with his mother, towards his father's sister, mother's sister, and his elder sister. (Yet) the mother is superior to them. A preceptor should teach the Vedas to a disciple who is thus endowed with good conduct, who is prudent and not deceitful; so also he should everyday teach him religious texts, Purāṇas and Vedāṅgas . A preceptor who does not teach the disciple who has stayed with him for a year, takes the sin of the disciple living with him.

40-44. These ten should be taught (by the preceptor) according to the rule: the son of his preceptor, one who serves him, one who gives him (some other) knowledge, one who is righteous, one who is pure, one who is capable, one who gives him food, one who gives him water and one who is good. These six of the brāhmaṇa -caste, viz. one who has learnt (the Vedas) by heart, one who is not deceitful, one who is very intelligent, one who takes to his teacher, one who is trustworthy, and dear should be taught according to the rule. To these and other brāhmaṇas gifts should be given duly. Having sipped water and being restrained, he should, facing the north, study. Having seized the feet of (i.e. having saluted) the preceptor and looking at his face, he should say: 'O (sir, please) teach me.' He should stop when (the teacher says:) 'Let there be a stop (now).' Purifying himself and having the points (of the kuśas) turned towards the east, he should, with blades of kuśa grass, wait upon (a deity etc.). Purified by the three (kinds of) prāṇāyāma , he deserves (to pronounce) Oṃkāra .

45-49. O brāhmaṇas, at the beginning and the end (of a rite) a brāhmaṇa should duly honour Oṃkāra. Having first offered respectful offering with the palms of his hands joined, he should undertake instruction daily. The ancient Veda is the eye of all creatures. He should study it daily. Otherwise he loses his status as a brāhmaṇa. He should study the hymns from the Ṛgvda [Ṛgveda ?]. He (thereby) offers an oblation of milk. When he offers oblations of desired objects to the deities, he pleases them along with gods. (If) he always studies the yajus -formulae, he pleases the deities with (an offering of) curd. (If) he studies sāmans everyday, he pleases the deities with (an offering of) ghee. If he studies (hymns from) the Atharvāṅgirasa (Veda) daily, he pleases the deities with honey. (If he studies) the Purāṇas, religious texts, he pleases the gods with the flesh (-like parts of fruits).

50-58. Resorting to the daily rites in the morning and the evening, after being controlled, he should, being calm, go to a forest and properly study (the) Gāyatrī (hymn). He should daily mutter the Gāyatrī (hymn). (Repeating it) a thousand (times) is best, a hundred (times (is) middle (i.e. next to it), and ten (times is) the lowest. It is called the sacrifice of muttering prayers. The lord (once) weighed Gāyatrī and the Vedas with a scale. The four Vedas were on one side, and Gāyatrī on the other (i.e. both weighed equally). Having first uttered Oṃkāra, then the vyāhṛtis , [1] he should, with concentration and faith, study (i.e. recite) the Gāyatrī (hymn). In the former kalpa , the three ancient, great vyāhṛtis, viz. Bhūr, Bhuvas and Svaḥ, destroying all inauspicious (things), sprang up. Pradhāna (or Prakṛti), Puruṣa , Kāla , Viṣṇu , Brahmā , Śiva , the three (constituents of the Prakṛti viz.) Sattva , Rajas and Tamas , are said to be the vyāhṛtis in succession. Oṃkāra is that highest Brahman , and Sāvitrī would be next to it. The hymn has a great propriety, and is said to be the essence of essences. He, who, being restrained, everyday studies this Gāyatrī, the mother of the Vedas, along with its meaning, goes to (i.e. gets) the highest position. Gāyatrī is the mother of the Vedas; Gāyatrī purifies the worlds. There is nothing greater to be muttered than Gāyatrī. Knowing this one is liberated.

59-62. Commencement of reading the Veda is said (to take place) on the full moon day of Śrāvaṇa , or the full moon day of Āṣāḍha or of Bhādrapada , O best brāhmaṇas. A man, being controlled and calm, should study (the Vedas) at a pure spot for five months and a half, when the sun proceeds to the south.

A brāhmaṇa should suspend the Vedic studies in Pauṣa . A brāhmaṇa should study the Vedas in the morning of the first day of the bright fortnight of the month. A man should study the Vedāṅgas and the Purāṇas in the dark fortnight of the month.

63-70a. One who studies (i.e. the student) and so also one who teaches, studying (the sacred texts) carefully, should always avoid these intermissions of study: When the wind blows audibly at night, when a mass of dust (moves) by day, when there is lightning, or when it rains with thundering, or when there is a surge of great meteors. Prajāpati has prescribed untimely intermission on these occasions. When fires break out, one should know that they have come up. (So also) one should know that there is suspension of study when clouds are seen out of season, when there is a hurricane, when the earth quakes, and when the luminaries are eclipsed. These should be looked upon as (times of) the suspension of study, even when it is the season of study. (So also) when fires break out, when there is lightning or thundering. If there is thundering, there would be suspension of study during the remaining night or day. There should certainly be suspension of study in the villages or cities. For those who desire skill in religion, there should always be suspension of study when there is stinking smell, when there is a corpse in the village, and in the presence of a cāṇḍāla , when someone is weeping; so also when it is the time of the cloud.

70b-72a. A learned brāhmaṇa should not even mentally think of urinating or excreting in water or at midnight; or when he has not washed his hands etc. after taking food, or after eating at a śrāddha , or after having received the fees at a śrāddha or funeral rite performed for one definite individual [2] . He should not study the Vedas for three days during the mourning period of the king or impurity (due to eclipse caused) by Rāhu .

72b- 85a. As long as he has partaken of food at one place and there is the presence of oiliness on the body of the learned brāhmaṇa, he should not study the Vedas. He should not study while lying or with his legs stretched or with a cloth girt round his legs and knees [3] ; so also after having eaten flesh or the food at the śrāddha of a śūdra . Impurity for three nights is declared at the time of (fall of) mist, sound of an arrow, and at the time of both the twilights; so also on the new moon day and the fourteenth day; so also on the full moon day and the eighth day, for commencement or suspension of Vedic studies; so also the collection of three nights at the end of the season, beginning from the seventh day after the full moon. The wise have declared the collection of three days (7th, 8th and 9th) in the months of Pauṣa and Māgha and in the dark fortnights. A man should never study in the shadow of the ślaṣmātaka tree, so also of śālmali or madhūka ; so also in the shadow of kovidāra and kapittha . When one who is his student-friend or co-student has expired, or his preceptor is dead, impurity is said to be there for three nights. These flaws are said to be (the occasions for) suspension of study for the brāhmaṇas. During them the demons harm (men). Therefore (a brāhmaṇa) should avoid them. There is no suspension of the obligatory rites or offering the sandhyā -prayers. During the collection of the three days (7th, 8th, 9th) etc., or when the wind is blowing, he should not study a ṛc, or a yājus or sāmans at the beginning of Vedic studies, or at the end of a sacrifice or in the middle of it. There is no suspension of studies of the Vedāṅgas, Itihāsa , Purāṇas, and other religious texts. One should avoid these. This in brief is declared to be the course of conduct for a celibate (i.e. a religious student); it was formerly told by Brahmā to the sages who had purified their souls. A twice-born who, not studying the scriptures, strives for something else, is a fool. He is out of the Vedic fold and should not be talked to by twice-borns.

85b-90. A twice-born should not be satisfied merely by the recital of the Vedas. Merely ending his study with the recital of the Vedas, he sinks as a cow sinks in mud. He who duly studies (i.e. recites) the Veda, but does not reflect on its meaning, is a fool, almost a śūdra, and is not a worthy person. If he desires to stay permanently with the teacher, he should, being diligent, serve him till death. Going to

the forest he should duly offer oblations into fire. In the same way, being devoted to Brahman and being calm, he should study everyday. Always being devoted, and engaged in eating begged food, he should always study the Gāyatrī, Śatarudriya and especially the Upaniṣads . About the Vedic knowledge this is an ancient statement which I have told you now and which the lord Svāyambhuva Manu , when asked by the best sages, told (them).

[1]: [1] : Vyāhṛti—A mystic word uttered by every Brāhmaṇa in performing his daily sandhyā-adoration. These syllables are three: Bhūr, Bhuvas and Svar, usually repeated after 'Om' (See Manu. 2.76). According to some, they are seven.

[2]: [2] : Ekoddiṣṭa—A Śrāddha or funeral rite performed for one definite individual deceased, not including other ancestors.

[3]: [3] : Avasakthikā—A cloth girt round the legs and knees (by a person), when sitting on his hams.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 54

Rules for the Householder

Chapter 261 of 693 · 41 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
वेदं वेदौ तथा वेदान्वेदांगानि तथा द्विजाः ।
अधीत्य चाधिगम्यार्थं ततः स्नायाद्द्विजोत्तमः १।
गुरवे तु धनं दत्वा स्नायीत तदनुज्ञया ।
तीर्णव्रतोथ युक्तात्मा शक्तो वा स्नातुमर्हति २।
वैणवीं धारयेद्यष्टिमंतर्वासस्तथोत्तरम् ।
यज्ञोपवीतद्वितयं सोदकं च कमंडलुम् ३।
छत्रं चोष्णीषममलं पादुके चाप्युपानहौ ।
रौक्मे च कुंडले धार्ये कृत्तकेशनखः शुचिः ४।
अन्यत्र कांचनाद्विप्रो न रक्तां बिभृयात्स्रजम् ।
शुक्लांबरधरो नित्यं सुगंधः प्रियदर्शनः ५।
न जीर्ण मलवद्वासा भवेद्वै विभवे सति ।
न रक्तमुल्बणं चान्य धृतं वासो न कुंडलम् ६।
नोपानहौ स्रजं चाथ पादुके च प्रयोजयेत् ।
उपवीतमलंकारं दर्शयन्कृष्णमाजिनम् ७।

नापसव्यं परीदध्याद्वासो न विकृतं वसेत् ।
आहरेद्विधिवद्दारान्सदृशानात्मनः शुभान् ८।
रूपलक्षणसंयुक्तान्योनिदोषविवर्जितान् ।
अपितृगोत्रजभवामन्यमानुषगोत्रजाम् ९।
आहरेद्ब्राह्मणो भार्यां शीलशौचसमन्विताम् ।
ऋतुकालाभिगामी स्याद्यावत्पुत्रोभिजायते १०।
वर्जयेत्प्रतिषिद्धानि प्रयत्नेन दिनानि तु ।
षष्ठ्यष्टमीं पंचदशीं द्वादशीं च चतुर्दशीम् ११।
ब्रह्मचारी भवेन्नित्यं तद्वज्जन्मत्रयाहनि ।
आदधीत विवाहाग्निं जुहुयाज्जातवेदसम् १२।
एतानि स्नातको नित्यं पावनानि च पावयेत् ।
वेदोदितं स्वकं कर्म्म नित्यं कुर्यादतंद्रितः १३।
अकुर्वाणः पतत्याशु नरकानतिभीषणान् ।
अभ्यसेत्प्रयतो वेदं महायज्ञान्न हापयेत् १४।
कुर्याद्गृह्याणि कार्याणि संध्योपासनमेव च ।

सख्यं समाधिकैः कुर्यादुपेयादीश्वरं सदा १५।
दैवतान्यभिगच्छेत कुर्य्याद्भार्य्याभिपोषणम्।
न धर्मं ख्यापयेद्विद्वान्न पापं गूहयेदपि १६।
कुर्वीतात्महितं नित्यं सर्वभूतानुकंपकः।
वयसः कर्म्मणोऽर्थस्य श्रुतस्याभिजनस्य च १७।
देशवाग्बुद्धिसारूप्यमाचरन्विचरेत्सदा।
श्रुतिस्मृत्युदितं सम्यक्साधुभिर्यश्च सेवितः १८।
तमाचारं निषेवेत नेहेतान्यत्र कर्हिचित्।
येनास्य पितरो याता येन याताः पितामहाः १९।
तेन यायात्सतां मार्गं तेन गच्छन्न दुष्यति।
नित्यं स्वाध्यायशीलः स्यान्नित्यं यज्ञोपवीतवान् २०।
सत्यवादी जितक्रोधो लोभमोहविवर्जितः।
सावित्रीजाप निरतः श्राद्धकृन्मुच्यते गृही २१।
मातापित्रोर्हिते युक्तो ब्राह्मणस्य हिते रतः।
दाता यज्वा देवभक्तो ब्रह्मलोके महीयते २२।

त्रिवर्गसेवी सततं देवानां च समर्चनम्।
कुर्यादहरहर्नित्यं नमस्येत्प्रयतः सुरान् २३।
विभागशीलः सततं क्षमायुक्तो दयालुकः।
गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत् २४।
क्षमा दया च विज्ञानं सत्यं चैव दमः शमः।
अध्यात्मनित्यता ज्ञानमेतद्ब्राह्मणलक्षणम् २५।
एतस्मान्न प्रमाद्येत विशेषेण द्विजोत्तमः।
यथाशक्ति चरन्धर्म्मं निंदितानि विवर्जयेत् २६।
विधूय मोहकलिलं लब्ध्वा योगमनुत्तमम्।
गृहस्थो मुच्यते बंधान्नात्र कार्याविचारणा २७।
विगर्हित जय क्षेप हिंसा बंधवधात्मनाम्।
अन्यमन्यु समुत्थानां दोषाणां मर्षणं क्षमा २८।
स्वदुःखेष्वेव कारुण्यं परदुःखेषु सौहृदम्।
दयेति मुनयः प्राहुः साक्षाद्धर्मस्य साधनम् २९।
चतुर्दशानां विद्यानां धारणा हि परार्थतः।

विज्ञानमिति तद्विद्याद्येन धर्मो विवर्धते ३०।
अधीत्य विधिवद्विद्यामर्थं चैवोपलभ्यते।
धर्मकार्याणि कुर्वीत ह्येतद्विज्ञानमुच्यते ३१।
सत्येन लोकं जयति सत्यं तत्परमं पदम्।
यथा भूता प्रमादं तु सत्यमाहुर्मनीषिणः ३२।
दमः शरीरोपरतिः शमः प्रज्ञाप्रसादतः।
अध्यात्ममक्षरं विद्या यत्र गत्वा न शोचति ३३।
यया स देवोभगवान्विद्यया विद्यते परः।
साक्षादेव हृषीकेशस्तज्ज्ञानमिति कीर्तितम् ३४।

तन्निष्ठस्तत्परो विद्वान्नित्यमक्रोधनः शुचिः ।
महायज्ञपरो विप्रो लभते तदनुत्तमम् ३५।
धर्मस्यायतनं यत्नाच्छरीरं परिपालयेत् ।
नहि देहं विना विष्णुः पुरुषैर्विद्यतेपरः ३६।
नित्यं धर्मार्थकामेषु युज्येत नियतो द्विजः ।
न धर्मवर्जितं काममर्थं वा मनसा स्मरेत् ३७।

सीदन्नपि हि धर्मेण न त्वधर्मं समाचरेत् ।
धर्मो हि भगवान्देवो गतिः सर्वेषु जंतुषु ३८।
भूतानांप्रियकारीस्यान्नपरद्रो हकर्मधीः ।
न वेदद्देवतानिंदां कुर्य्यात्तैश्च न संवसेत् ३९।
यस्त्विमं नियतो मर्त्यो धर्माध्यायं पठेच्छुचिः ।
अध्यापयेच्छ्रावयेद्वा ब्रह्मलोके महीयते ४०।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे चतुःपंचाशत्तमोऽध्यायः ५४।

Roman transliteration

vyāsa uvāca-
vedaṃ vedau tathā vedānvedāṃgāni tathā dvijāḥ |
adhītya cādhigamyārthaṃ tataḥ snāyāddvijottamaḥ 1|
gurave tu dhanaṃ datvā snāyīta tadanujñayā |
tīrṇavratotha yuktātmā śakto vā snātumarhati 2|
vaiṇavīṃ dhārayedyaṣṭimaṃtarvāsastathottaram |
yajñopavītadvitayaṃ sodakaṃ ca kamaṃḍalum 3|
chatraṃ coṣṇīṣamamalaṃ pāduke cāpyupānahau |
raukme ca kuṃḍale dhārye kṛttakeśanakhaḥ śuciḥ 4|
anyatra kāṃcanādvipro na raktāṃ bibhṛyātsrajam |
śuklāṃbaradharo nityaṃ sugaṃdhaḥ priyadarśanaḥ 5|
na jīrṇa malavadvāsā bhavedvai vibhave sati |
na raktamulbaṇaṃ cānya dhṛtaṃ vāso na kuṃḍalam 6|
nopānahau srajaṃ cātha pāduke ca prayojayet |
upavītamalaṃkāraṃ darśayankṛṣṇamājinam 7|

nāpasavyaṃ parīdadhyādvāso na vikṛtaṃ vaset |
āharedvidhivaddārānsadṛśānātmanaḥ śubhān 8|
rūpalakṣaṇasaṃyuktānyonidoṣavivarjitān |
apiṭṛgotrajabhavāmanyamānuṣagotrajām 9|
āharedbrāhmaṇo bhāryāṃ śīlaśaucasamanvitām |
ṛtukālābhigāmī syādyāvatputrobhijāyate 10|
varjayetpratiṣiddhāni prayatnena dināni tu |
ṣaṣṭhyaṣṭamīṃ paṃcadaśīṃ dvādaśīṃ ca caturdaśīm 11|
brahmacārī bhavennityaṃ tadvajjanmatrayāhani |
ādadhīta vivāhāgniṃ juhuyājjātavedasam 12|
etāni snātako nityaṃ pāvanāni ca pāvayet |
vedoditaṃ svakaṃ karmma nityaṃ kuryādataṃdritaḥ 13|
akurvāṇaḥ patatyāśu narakānatibhīṣaṇān |
abhyasetprayato vedaṃ mahāyajñānna hāpayet 14|
kuryādgṛhyāṇi kāryāṇi saṃdhyopāsanameva ca |

sakhyaṃ samādhikaiḥ kuryādupeyādīśvaraṃ sadā 15|
daivatānyabhigaccheta kuryyādbhāryyābhipoṣaṇam |
na dharmaṃ khyāpayedvidvānna pāpaṃ gūhayedapi 16|
kurvītātmahitaṃ nityaṃ sarvabhūtānukaṃpakaḥ |
vayasaḥ karmmaṇo'rthasya śrutasyābhijanasya ca 17|
deśavāgbuddhisārūpyamācaranvicaretsadā |
śrutismṛtyuditaṃ samyaksādhubhiryaśca sevitaḥ 18|
tamācāraṃ niṣeveta nehetānyatra karhicit |
yenāsya pitaro yātā yena yātāḥ pitāmahāḥ 19|
tena yāyātsatāṃ mārgaṃ tena gacchanna duṣyati |
nityaṃ svādhyāyaśīlaḥ syānnityaṃ yajñopavītavān 20|
satyavādī jitakrodho lobhamohavivarjitaḥ |
sāvitrīyāpa nirataḥ śrāddhakṛnmucyate gṛhī 21|
mātāpitrorhite yukto brāhmaṇasya hite rataḥ |
dātā yajvā devabhakto brahmaloke mahīyate 22|

trivargasevī satataṃ devānāṃ ca samarcanam |
kuryādaharaharnityaṃ namasyetprayataḥ surān 23|
vibhāgaśīlaḥ satataṃ kṣamāyukto dayālukaḥ |
gṛhasthastu samākhyāto na gṛheṇa gṛhī bhavet 24|
kṣamā dayā ca vijñānaṃ satyaṃ caiva damaḥ śamaḥ |
adhyātmanityatā jñānametadbrāhmaṇalakṣaṇam 25|
etasmānna pramādyeta viśeṣeṇa dvijottamaḥ |
yathāśakti carandharmmaṃ niṃditāni vivarjayet 26|
vidhūya mohakalilaṃ labdhvā yogamanuttamam |
gṛhastho mucyate baṃdhānnātra kāryāvicāraṇā 27|
vigarhita jaya kṣepa hiṃsā baṃdhavadhātmanām |
anyamanyu samutthānāṃ doṣāṇāṃ marṣaṇaṃ kṣamā 28|
svaduḥkheṣveva kāruṇyaṃ paraduḥkheṣu sauhṛdam |
dayeti munayaḥ prāhuḥ sākṣāddharmasya sādhanam 29|
caturdaśānāṃ vidyānāṃ dhāraṇā hi parārthataḥ |

vijñānamiti tadvidyādyena dharmo vivardhate 30|
adhītya vidhivadvidyāmarthaṃ caivopalabhyate |
dharmakāryāṇi kurvīta hyetadvijñānamucyate 31|
satyena lokaṃ jayati satyaṃ tatparamaṃ padam |
yathā bhūtā pramādaṃ tu satyamāhurmanīṣiṇaḥ 32|
damaḥ śarīroparatiḥ śamaḥ prajñāprasādataḥ |
adhyātmamakṣaraṃ vidyā yatra gatvā na śocati 33|
yayā sa devobhagavānvidyayā vidyate paraḥ |
sākṣādeva hṛṣīkeśastajjñānamiti kīrtitam 34|
tanniṣṭhastatparo vidvānnityamakrodhanaḥ śuciḥ |
mahāyajñaparo vipro labhate tadanuttamam 35|
dharmasyāyatanaṃ yatnāccharīraṃ paripālayet |
nahi dehaṃ vinā viṣṇuḥ puruṣairvidyateparaḥ 36|
nityaṃ dharmārthakāmeṣu yujyeta niyato dvijaḥ |
na dharmavarjitaṃ kāmamarthaṃ vā manasā smaret 37|

sīdannapi hi dharmeṇa na tvadharmaṃ samācaret |
dharmo hi bhagavāndevo gatiḥ sarveṣu jaṃtuṣu 38|
bhūtānāṃpriyakārīsyānnaparadro hakarmadhīḥ |
na vedadevatāniṃdāṃ kuryyāttaiśca na saṃvaset 39|
yastvimaṃ niyato martyo dharmādhyāyaṃ paṭhecchuciḥ |
adhyāpayecchrāvayedvā brahmaloke mahīyate 40|

iti śrīpādme mahāpurāṇe svargakhaṃḍe catuḥpaṃcāśattamo'dhyāyaḥ 54|

English translation

Vyāsa said :

1-8a. O brāhmaṇas , having studied one Veda , two Vedas or (the four) Vedas, along with the Vedāṅgas , and having understood their meaning, the best twice-born should perform the ceremony of bathing at the time of leaving his spiritual teacher. Having given money to his teacher, he should perform the ceremony of bathing at the time of leaving his teacher with the teacher's permission. Or if he has completed a vow, or has set his mind on the Supreme Soul or is capable, he deserves to perform the ceremony of bathing at the time of leaving his teacher (i.e. should stop his studies). He should hold a staff of bamboo, wear an inner garment, so also an upper one, a sacred thread of two strands, and carry a pot with water, an umbrella, a clean turban, wooden sandals and shoes. He should also put on golden earrings and should not wear a red chaplet except of gold. He should always wear a white garment, should always use perfumes, and should be of a pleasing appearance. When he is affluent, he should not wear old garments. He should not wear a red or a thick garment, so also a garment and ear-rings worn by others. So also he should not use shoes, chaplets or (wooden) sandals (used by others); so also the sacred thread, ornament, darbhas , the skin of a black antelope (worn by others). He should not wear the sacred thread allowing it to hang down from the right shoulder, nor he should wear a garment untidily.

8b-12. He should duly secure a wife befitting him and auspicious, so also endowed with beauty and auspicious marks and free from family-blemishes; a brāhmaṇa should have a wife not born in his father's family, (but) born in the family of some other maṇ, and endowed with good character and purity. Till a son is born, he should have intercourse with her during the period favourable for conception. He should carefully avoid (intercourse on) prohibited days: the sixth, eighth, fifteenth, twelfth, and fourteenth. He should always be controlled; similarly he should establish the marriage-fire and should offer (oblations into) fire.

13-21. One who has returned from the house of his teacher should always devise these purifying (practices). Everyday he should carefully perform his rites enjoined by the Vedas. He who does not perform them falls into very fearful hells. Being controlled, he should study the Veda and should not neglect the great sacrifices. He should perform the domestic rites, and also the sandhyā (-prayer). He should form friendship with his equals and superiors; he should always go to a powerful person. He should go to the deities, and should maintain his wife. A wise man should not extol (his) righteous deeds, and should also not conceal a sin. Always being compassionate to all beings he should always bring about his welfare. He should always move, acting like a nobly born person in respect of place, speech and intellect, age, acts, wealth and learning. He should properly resort to those practices that are enjoined by the Śrutis and Smṛtis and that are followed by the good. He should not desire anything else. He should go along that path of the good, along which his forefathers and paternal grandfather have gone. By going along that he does not get defiled. He should always be devoted to the study of the Vedas. He should always wear the sacred thread. He should speak the truth, control his anger, and should be free from greed and infatuation. The householder engaged in muttering the Gāyatrī (-hymn) and performing śrāddha is liberated.

22-24. He who is engaged in the well-being of his mother and father, who is engrossed in the good of brāhmaṇas, who is a donor, a sacrifices, a devotee of gods, is honoured in Brahmā 's world. He should

always pursue the three objects of worldly existence, should everyday worship the deities, and being controlled he should salute the gods. He should always give gifts, should be endowed with forgiveness and should be kind. Such a man is called a householder. A man is not a householder because of (his staying) in a house.

25-33a. The characteristics of a brāhmaṇa are: forgiveness, kindness, vijñāna (worldly knowledge), truthfulness, control, tranquility, knowledge about the eternality of the Supreme Spirit. An excellent brāhmaṇa should not especially err in these. Practising the code of conduct according to his capacity, he should avoid what is condemned. Shaking off the snare of delusion, securing excellent yoga , a householder is freed from bondage. No doubt should be raised here. Forgiveness is tolerating the faults of others due to anger and of the nature of ill conduct, violation (of rules), wrath, harm, bondage, killing. Not showing kindness (i.e. sympathy) in one's griefs, (but) showing kindness of heart in the griefs of others—this the sages call kindness. It is the means of religious merit. Having the knowledge of the fourteen branches of learning for (the good of) others should be known as worldly knowledge by which righteousness develops. By studying the branches of learning methodically wealth also is obtained. He should do righteous acts. This is called worldly knowledge. He conquers the world with truth; truth is that highest position, since the wise say that not erring towards the creatures is truth. Abstaining from (the enjoyments of) the body is control. Tranquility is wisdom due to propitiousness.

33b-36. Metaphysical knowledge is (that of) the immutable one going where he does not grieve. That is declared to be knowledge by which that revered lord, god Viṣṇu is actually perceived. A learned brāhmaṇa who is devoted to Him, who looks upon Him as the highest, who is always free from anger and is pure, who is engaged in (performing the five) great sacrifices obtains that Excellent One. He should carefully protect his body which is the abode of (securing) piety. Men cannot know that highest Viṣṇu without the body.

37-40. A brāhmaṇa, being restrained, should engage (himself) in acts of piety, worldly gains, and love of sensual enjoyments. He should not mentally remember (i.e. think of) worldly gains or sensual enjoyments without (thinking of) piety. Even though he is sinking due to (acts of) righteousness, he should not practise unrighteous acts. Piety is the revered lord, and the (only) resort for all creatures. He should do what is good to (other) beings. He should never think of doing an act of deceiving others. He should not censure Veda and deities, and should not stay with them (who censure Veda and deities). That controlled and pure man who would recite this chapter on piety, or would teach or read out (to others), is honoured in Brahmā's heaven.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 55

Dont’s for a Twice-born Householder

Chapter 262 of 693 · 95 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
न हिंस्यात्सर्वभूतानि नानृतं वावदेत्क्वचित् ।
नाहितं नाप्रियं वाच्यं न स्तेनः स्यात्कदाचन १।
तृणं वा यदि वा शाकं मृदं वा जलमेव च ।
परस्यापहरञ्जंतुर्नरकं प्रतिपद्यते २।
न राज्ञः प्रतिगृह्णीयान्न शूद्रात्पतितादपि ।
न चान्यस्मादशक्तश्चेन्निंदितान्वर्जयेद्बुधः ३।
नित्यं याचनको न स्यात्पुनस्तं नैव याचयेत् ।
प्राणानपहरत्येवं याचकस्तस्य दुर्मतेः ४।
न देवद्रव्यहारी स्याद्विशेषेण द्विजोत्तमः ।
ब्रह्मस्वं वा नापहरेदापत्स्वपि कदाचन ५।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
देवस्वं चापि यत्नेन सदा परिहरेत्ततः ६।
पुष्पं शाकोदकं काष्ठं तथा मूलं फलं तृणम् ।
अदत्तानि च न स्तेयं मनुः प्राह प्रजापतिः ७।

गृहीतव्यानि पुष्पाणि देवार्चनविधौ द्विजः ।
नैकस्मादेव नियतमननुज्ञाय केवलम् ८।
तृणं काष्ठं फलं पुष्पं प्रकाशं वै हरेद्बुधः ।
धर्मार्थं केवलं प्राहुरन्यथा पतितो भवेत् ९।
तिलमुद्गयवादीनां मुष्टिर्ग्राह्या पथिस्थितैः ।
क्षुधितैर्नान्यथा विप्रा धर्मादिभिरिति स्थितिः १०।
न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् ।
व्रतेन पापं व्यागुह्य कुर्वन्स्त्रीशूद्र दंभनम् ११।
प्रेत्येह चेदृशो विप्रो गर्ह्यते ब्रह्मवादिभिः ।
छद्मनाचरितं यच्च व्रतं रक्षांसि गच्छति १२।
अलिंगी लिंगिवेषेण यो वृत्तिमुपतिष्ठति ।
सलिगिंनो हरेदेनस्तिर्यग्योनौ च जायते १३।
याचनं योनिसंबंधं सहवासं च भाषणम् ।
कुर्वाणः पतते नित्यं तस्माद्यत्नेन वर्जयेत् १४।
देवद्रोहं न कुर्वीत गुरुद्रोहं तथैव च ।

देवद्रोहाद्गुरुद्रोहः कोटिकोटिगुणाधिकः १५।
जनापवादो नास्तिक्यं तस्मात्कोटिगुणाधिकम्।
गोभिश्च दैवतैर्विप्रैः कृष्या राजोपसेवया १६।
कुलान्यकुलतां यांति यानि हीनानि धर्म्मतः।
कुविचारैः क्रियालोपैर्वेदानध्ययनेन च १७।
कुलान्यकुलतां यांति ब्राह्मणाऽतिक्रमेण च।
अनृतात्पारदार्याच्च तथाऽभक्ष्यस्य भक्षणात् १८।
अगोत्रधर्म्माचरणात्क्षिप्रं नश्यति वै कुलम्।
अश्रोत्रियेषु दानाच्चा वृषलेषु तथैव च १९।
विहिताचारहीनेषु क्षिप्रं नश्यति वै कुलम्।
अधार्मिकैर्वृते ग्रामे न व्याधिबहुले वसेत् २०।
शूद्रराज्ये च न वसेन्न पाखंडजनैर्वृते।
हिमवद्विंध्ययोर्मध्यं पूर्वपश्चिमयोः शुभम् २१।
मुक्त्वा समुद्रयोर्देशं नान्यत्र निवसेद्द्विजः।
कृष्णो वा यत्र चरति मृगो नित्यं स्वभावतः २२।

पुण्या वा विश्रुता नद्यस्तत्र वा निवसेद्द्विजः।
अर्धक्रोशं नदीकूलं वर्जयित्वा द्विजोत्तमः २३।
नान्यत्र निवसेत्पुण्यं नांत्यजग्रामसन्निधौ।
न संवसेच्च पतितैर्न चांडालैर्न पुल्कसैः २४।
न मूर्खैर्नावलिप्तैश्च नान्यैर्जायावसायिभिः।
एकशय्यासने पंक्तिर्भांडे पक्वान्नमिश्रणम् २५।
यजनाध्यापने योनिस्तथैव सहभोजनम्।
सहाध्यायस्तु दशमः सहयाजनमेव च २६।
एकादश समुद्दिष्टा दोषाः सांकर्यसंस्थिताः।
समीपे चाप्यवस्थानात्पापं संक्रमते नृणाम् २७।
तस्मात्सर्वप्रयत्नेन सांकर्य्यं परिवर्जयेत्।
एकपंक्त्युपविष्टा ये न स्पृशंति परस्परम् २८।
भस्मना कृतमर्य्यादा न तेषां संकरो भवेत्।
अग्निना भस्मना चैव सलिलेन विलेखतः २९।
द्वारेण स्तंभमार्गेण षड्भिः पंक्तिर्विभिद्यते।

न कुर्याच्छुष्कवैराणि विवादं न च पैशुनम् ३०।
परक्षेत्रे गां चरंतीं न चाचक्षीत कर्हिचित्।
न संवसेत्सूचकेन न कं वै मर्मणि स्पृशेत् ३१।
न सूर्यपरिवेषं वा नेंद्रचापं पराह्निकम्।
परस्मै कथयेद्विद्वान्शशिनं वाथ कांचनम् ३२।
न कुर्याद्बहुभिः सार्द्धं विरोधं बंधुभिस्तथा।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ३३।
तिथिं पक्षस्य न ब्रूयान्नक्षत्राणि न निर्दिशेत्।
नोदक्यामभिभाषेत नाशुचिं वा द्विजोत्तमः ३४।

न देवगुरुविप्राणां दीयमानं तु वारयेत् ।
न चात्मानं प्रशंसेद्वा परनिंदां च वर्जयेत् ३५।
वेदनिंदां देवनिंदां प्रयत्नेन विवर्जयेत् ।
यस्तु देवानृषींश्चैव वेदान्वा निंदते द्विजः ३६।
न तस्य निष्कृतिर्दृष्टा शास्त्रेष्विह मुनीश्वराः ।
निंदयेद्वा गुरुं देवं वेदं वासोपबृंहणम् ३७।

कल्पकोटिशतं साग्रं रौरवे पच्यते नरः ।
तूष्णीमासीत निंदायां न ब्रूयात्किंचिदुत्तरम् ३८।
कर्णौ पिधाय गंतव्यं न चैनमवलोकयेत् ।
वर्ज्जयेद्वै रहस्यानि परेषां गर्हणं बुधः ३९।
विवादं स्वजनैः सार्द्धं नकुर्य्याद्वै कदाचन ।
न पापं पापिनां ब्रूयादपापं वा द्विजोत्तमः ४०।
सत्येन तुल्यो दोषः स्यादसत्याद्दोषवान्भवेत् ।
नृणां मिथ्याभिशस्तानां पतंत्यश्रूणि रोदनात् ४१।
तानि पुत्रान्पशून्घ्नंति तेषां मिथ्याभिशंसिनाम् ।
ब्रह्महत्या सुरापाने स्तेये गुर्वंगनागमे ४२।
दृष्टं वै शोधनं वृद्धैर्नास्ति मिथ्याभिशंसने ।
नेक्षेतोद्यंतमादित्यं शशिनं वाऽनिमित्ततः ४३।
नास्तं यांतं न वारिस्थं नोपस्पृष्टं न मध्यगम् ।
तिरोहितं समीक्षेत नादर्शाद्यनुगामिनम् ४४।
न नग्नां स्त्रियमीक्षेत पुरुषं वा कदाचन ।

न च मूत्रं पुरीषं वा न च संसृष्टमैथुनम् ४५।
नाशुचिः सूर्यसोमादीन्ग्रहानालोकयेद्बुधः ।
नाभिभाषेत च परमुच्छिष्टो वावगुंठितः ४६।
न पश्येत्प्रेतसंस्पर्शं न क्रुद्धस्य गुरोर्मुखम् ।
न तैलोदकयोश्छायां न पंक्तिं भोजने सति ४७।
न मुक्तबंधनं पश्येन्नोन्मत्तं गजमेव वा ।
नाश्नीयाद्भार्यया सार्द्धं नैनामीक्षेत चाश्नतीम् ४८।
क्षुवतीं जृंभमाणां वा नासनस्थां यथासुखम् ।
नोदके चात्मनो रूपं शुभं वाशुभमेव वा ४९।
न लंघयेच्च मतिमान्नाधितिष्ठेत्कदाचन ।
न शूद्राय मतिं दद्यात्कृसरं पायसं दधि ५०।
नोच्छिष्टं वा मधु घृतं न च कृष्णाजिनं हविः ।
न चैवास्मै व्रतं ब्रूयान्न च धर्मं वदेद्बुधः ५१।
न च क्रोधवशं गच्छेद्द्वेषं रागं च वर्जयेत् ।
लोभं दंभं तथा शाठ्यं ह्यसूयां ज्ञानकुत्सनम् ५२।

ईर्ष्यां मदं तथाशोकं मोहं च परिवर्जयेत् ।
न कुर्यात्कस्यचित्पीडां सुतं शिष्यं तु ताडयेत् ५३।

न हीनानुपसेवेत न च तृष्णामतिः क्वचित् ।
नात्मानं चावमन्येत दैन्यं यत्नेन वर्जयेत् ५४।
न विशिष्टमसत्कुर्यान्नात्मानं वासनाद्बुधः ।
न नखेन लिखेद्भूमिं गां च संवेशयन्नहि ५५।
न नदीषु नदीं ब्रूयात्पर्वतेषु च पर्वतान् ।
आवासे भोजने वापि न त्यजेत्सहयायिनम् ५६।
नावगाहेदपो नग्नो वह्निं नातिव्रजेत्तथा ।
शिरोभ्यंगावशिष्टेन तैलेनांगं न लेपयेत् ५७।
न सर्प शस्त्रैः क्रीडेत स्वानि खानि न संस्पृशेत् ।
रोमाणि च रहस्यानि नाशिष्टेन सह व्रजेत् ५८।
न पाणि पाद वाङ्नेत्र चापल्यं समुपाश्रयेत् ।
न शिश्नोदरचापल्यं न च श्रवणयोः क्वचित् ५९।
न चांगनखवाद्यं वै कुर्यान्नांजलिना पिबेत् ।

नाभिहन्याज्जलं पद्भ्यां पाणिना वा कदाचन ६०।
न शातयेदिष्टिकाभिर्मूलानि च फलानि च ।
न म्लेच्छभाषणं शिक्षेन्नाकर्षेच्च पदासनम् ६१।
नखभेदनमास्फोटं छेदनं वा विलेखनम् ।
कुर्य्याद्विमर्द्दनं धीमान्नाकस्मादेव निष्फलम् ६२।
नोत्संगे भक्षयेद्भक्ष्यं वृथा चेष्टां न चाचरेत् ।
न नृत्येदथवा गायेन्न वादित्राणि वादयेत् ६३।
न संहताभ्यां पाणिभ्यां कंडूयेदात्मनः शिरः ।
न लौकिकैस्तवैर्देवांस्तोषयेद्वाक्पतेरपि ६४।
नाक्षैः क्रीडेन्न धावेत नाप्सु विण्मूत्रमाचरेत् ।
नोच्छिष्टः संविशेन्नित्यं न नग्नः स्नानमाचरेत् ६५।
न गच्छंस्तु पठेद्वापि न चैव स्वशिरः स्पृशेत् ।
न दंतैर्नखरोमाणि च्छिंद्यात्सुप्तं न बोधयेत् ६६।
नाबालातपमासेवेत्प्रेतधूमं विवर्जयेत् ।
नैव स्वप्याच्छून्यगेहे स्वयं नोपानहौ हरेत् ६७।

नाकारणाद्वा निष्ठीवेन्न बाहुभ्यां नदीं तरेत् ।
न पादक्षालनं कुर्यात्पादेनैव कदाचन ६८।
नाग्नौ प्रतापयेत्पादौ न कांस्ये धावयेद्बुधः ।
नाभिप्रसारयेद्वेवं ब्राह्मणान्गामथापि वा ६९।
वाय्वग्निनृपविप्रान्वा सूर्यं वा शशिनं प्रति ।
अशुद्धः शयनं पानं स्वाध्यायं स्नान भोजनम् ७०।
बहिर्निष्क्रमणं चैव न कुर्वीत कदाचन ।
स्वप्नमध्ययनं स्नानमुद्वर्तं भोजनं गतिम् ७१।
उभयोः संध्ययोर्नित्यं मध्याह्ने चैव वर्जयेत् ।
न स्पृशेत्पाणिनोच्छिष्टो विप्रो गो ब्राह्मणानलान् ७२।

न चालनं पदा वापि न देवप्रतिमां स्पृशेत् ।
नाशुद्धोग्निं परिचरेन्न देवान्कीर्तयेदृषीन् ७३।
नावगाहेदगाधांबु धावयेन्नाऽनिमित्ततः ।
न वामहस्तेनोद्धृत्य पिबेद्वक्त्रेण वा जलम् ७४।
नोत्तरेदनुपस्पृश्य नाप्सु रेतः समुत्सृजेत् ।

अमेध्यालिप्तमर्हं वा लोहितं वा विषाणि वा ७५।
व्यतिक्रामेन्न स्रवंतीं नाप्सु मैथुनमाचरेत् ।
चैत्यवृक्षं न वै छिंद्यान्नाप्सु ष्ठीवनमाचरेत् ७६।
नास्थिभस्मकपालानि न केशान्न च कंटकान् ।
तुषांगारकरीषं वा नाधितिष्ठेत्कदाचन ७७।
न चाग्निं लंघयेद्धीमान्नोपदध्यादधः क्वचित् ।
न चैनं पादतः कुर्य्याच्छूर्पेण न धमेद्बुधः ७८।
न वृक्षमवरोहेत नावेक्षेताशुचिः क्वचित् ।
अग्नौ न च क्षिपेदग्निं नाद्भिः प्रशमयेत्तथा ७९।
सुहृन्मरणमात्रं वा स्वयं न श्रावयेत्परान् ।
अपण्यं कूटपण्यं वा विक्रयेन प्रयोजयेत् ८०।
न वह्निं मुखनिःश्वासैर्ज्वालयेन्नाशुचिर्बुधः ।
पुण्यस्थानोदकस्थाने सीमांतं वाहयेन्न तु ८१।
न भिंद्यात्पूर्वसमयमभ्युपेतं कदाचन ।
परस्परं पशून्व्याघ्रान्पक्षिणो न च योधयेत् ८२।

परबाधां न कुर्वीत जलवातातपादिभिः ।
कारयित्वा सुकर्माणि गुरून्पश्चान्न वंचयेत् ८३।
सायंप्रातर्गृहद्वारान्नक्षार्थं परिघट्टयेत् ।
बहिर्माल्यं सुगंधिं वा भार्यया सह भोजनम् ८४।
विगृह्य वादं कृत्वा वा प्रवेशं च विवर्जयेत् ।
नखादन्ब्राह्मणस्तिष्ठेन्न जल्पेद्वा हसेद्बुधः ८५।
स्वमग्निं चैव हस्तेन स्पृशेन्नाप्सुचिरं वसेत् ।
न पक्षकेणोपधमेन्न शूर्पेण च पाणिना ८६।
मुखेनाग्निं समिंधीत मुखादग्निरजायत ।
परस्त्रियं न भाषेत नायाज्यं याजयेद्बुधः ८७।
नैकश्चरेत्सदा विप्रः समुदायं च वर्जयेत् ।
न देवायतनं गच्छेत्कदाचिद्बाऽप्रदक्षिणम् ८८।
न पीडयेद्बा वस्त्राणि न देवायतने स्वपेत् ।
नैकोध्वानं प्रपद्येत नाधार्मिकजनै सह ८९।
न व्याधिदूषितैर्वापि न शूद्रैः पतितेन वा ।

नोपानद्बर्जितो वाथ जलादिरहितस्तथा ९०।
न वर्त्मनि चितिं वाममतिक्रामेत्क्वचिद्द्विजः ।
न निंदेद्योगिनः सिद्धान्व्रतिनो वा यतींस्तथा ९१।

देवतायतनं प्राज्ञा देवानां चैव सत्रिणाम् ।
नाक्रामेत्कामतश्छायां ब्राह्मणानां च गोरपि ९२।
स्वां तु नाक्रामयेच्छायां पतिताद्यैर्न रोगिभिः ।
नांगारभस्मकेशादिष्वधितिष्ठेत्कदाचन ९३।
वर्जयेन्मार्जनी रेणुं स्नानवस्त्र घटोदकम् ।
न भक्षयेदभक्ष्याणि नापेयं च पिबेद्द्विजः ९४।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे पंचपंचाशत्तमोऽध्यायः ५५।

Roman transliteration

vyāsa uvāca-
na hiṃsyātsarvabhūtāni nānṛtaṃ vāvadetkvacit |
nāhitaṃ nāpriṃyaṃ vācyaṃ na stenaḥ syātkadācana 1|
tṛṇaṃ vā yadi vā śākaṃ mṛdaṃ vā jalameva ca |
parasyāpaharañjaṃturnarakaṃ pratipadyate 2|
na rājñaḥ pratigṛhṇīyānna śūdrātpatitādapi |
na cānyasmādaśaktaścenniṃditānvarjayedbudhaḥ 3|
nityaṃ yācanako na syātpunastaṃ naiva yācayet |
prāṇānapaharatyevaṃ yācakastasya durmateḥ 4|
na devadravyahārī syādviśeṣeṇa dvijottamaḥ |
brahmasvaṃ vā nāpaharedāpatsvapi kadācana 5|
na viṣaṃ viṣamityāhurbrahmasvaṃ viṣamucyate |
devasvaṃ cāpi yatnena sadā pariharettataḥ 6|
puṣpaṃ śākodakaṃ kāṣṭhaṃ tathā mūlaṃ phalaṃ tṛṇam |
adattāni ca na steyaṃ manuḥ prāha prajāpatiḥ 7|

gṛhītavyāni puṣpāṇi devārcanavidhau dvijaḥ |
naikasmādeva niyatamananujñāya kevalam 8|
tṛṇaṃ kāṣṭhaṃ phalaṃ puṣpaṃ prakāśaṃ vai haredbudhaḥ |
dharmārthaṃ kevalaṃ prāhuranyathā patito bhavet 9|
tilamudgayavādīnāṃ muṣṭirgrāhyā pathisthitaiḥ |
kṣudhitairnānyathā viprā dharmādibhiriti sthitiḥ 10|
na dharmasyāpadeśena pāpaṃ kṛtvā vrataṃ caret |
vratena pāpaṃ vyāguhya kurvanstrīśūdra daṃbhanam 11|
pretyeha cedṛśo vipro garhyate brahmavādibhiḥ |
chadmanācaritaṃ yacca vrataṃ rakṣāṃsi gacchati 12|
aliṃgī liṃgiveṣeṇa yo vṛttimupatiṣṭhati |
saligiṃno haredenastiryagyonau ca jāyate 13|
yācanaṃ yonisaṃbaṃdhaṃ sahavāsaṃ ca bhāṣaṇam |
kurvāṇaḥ patate nityaṃ tasmādyatnena varjayet 14|
devadrohaṃ na kurvīta gurudrohaṃ tathaiva ca |

devadrohādgurudrohaḥ koṭikoṭiguṇādhikaḥ 15|
janāpavādo nāstikyaṃ tasmātkoṭiguṇādhikam |
gobhiśca daivatairviprairḥ kṛṣyā rājopasevayā 16|
kulānyakulatāṃ yāṃti yāni hīnāni dharmmataḥ |
kuvicāraiḥ kriyālopairvedānadhyayanena ca 17|
kulānyakulatāṃ yāṃti brāhmaṇā'tikrameṇa ca |
anṛtātpāradāryācca tathā'bhakṣyasya bhakṣaṇāt 18|
agotradharmmācaraṇātkṣipraṃ naśyati vai kulam |

aśrotriyeṣu dānāccā vṛṣaleṣu tathaiva ca 19|
vihitācārahīneṣu kṣipraṃ naśyati vai kulam |
adhārmikairvṛte grāme na vyādhibahule vaset 20|
śūdrarājye ca na vasenna pākhaṃḍajanairvṛte |
himavadviṃdhyayormadhyaṃ pūrvapaścimayoḥ śubham 21|
muktvā samudrayordeśaṃ nānyatra nivaseddvijaḥ |
kṛṣṇo vā yatra carati mṛgo nityaṃ svabhāvataḥ 22|

puṇyā vā viśrutā nadyastatra vā nivaseddvijaḥ |
ardhakrośaṃ nadīkūlaṃ varjayitvā dvijottamaḥ 23|
nānyatra nivasetpuṇyaṃ nāṃtyajagrāmasannidhau |
na saṃvasecca patitairna cāṃḍālairna pulkasaiḥ 24|
na mūrkhairnāvaliptaiśca nānyairjāyāvasāyibhiḥ |
ekaśayyāsane paṃktirbhāṃḍe pakvānnamiśraṇam 25|
yajanādhyāpane yonistathaiva sahabhojanam |
sahādhyāyastu daśamaḥ sahayājanameva ca 26|
ekādaśa samuddiṣṭā doṣāḥ sāṃkaryasaṃsthitāḥ |
samīpe cāpyavasthānātpāpaṃ saṃkramate nṛṇām 27|
tasmātsarvaprayatnena sāṃkaryyaṃ parivarjayet |
ekapaṃktyupaviṣṭā ye na spṛśaṃti parasparam 28|
bhasmanā kṛtamaryyādā na teṣāṃ saṃkaro bhavet |
agninā bhasmanā caiva salilena vilekhataḥ 29|
dvāreṇa staṃbhamārgeṇa ṣaḍbhiḥ paṃktirvibhidyate |

na kuryācchuṣkavairāṇi vivādaṃ na ca paiśunam 30|
parakṣetre gāṃ caraṃtīṃ na cācakṣīta karhicit |
na saṃvasetsūcakena na kaṃ vai marmaṇi spṛśet 31|
na sūryapariveṣaṃ vā neṃdracāpaṃ parāhnikam |
parasmai kathayedvidvāṅśaśinaṃ vātha kāṃcanam 32|
na kuryādbahubhiḥ sārddhaṃ virodhaṃ baṃdhubhistathā |
ātmanaḥ pratikūlāni pareṣāṃ na samācaret 33|
tithiṃ pakṣasya na brūyānnakṣatrāṇi na nirdiśet |
nodakyāmabhibhāṣeta nāśuciṃ vā dvijottamaḥ 34|
na devaguruviprāṇāṃ dīyamānaṃ tu vārayet |
na cātmānaṃ praśaṃsedvā paraniṃdāṃ ca varjayet 35|
vedaniṃdāṃ devaniṃdāṃ prayatnena vivarjayet |
yastu devānṛṣīṃścaiva vedānvā niṃdate dvijaḥ 36|
na tasya niṣkṛtirdṛṣṭā śāstreṣviha munīśvarāḥ |
niṃdayedvā guruṃ devaṃ vedaṃ vāsopabṛṃhaṇam 37|

kalpakoṭiśataṃ sāgraṃ raurave pacyate naraḥ |
tūṣṇīmāsīta niṃdāyāṃ na brūyātkiṃciduttaram 38|
karṇau pidhāya gaṃtavyaṃ na cainamavalokayet |
varjjayedvai rahasyāni pareṣāṃ garhaṇaṃ budhaḥ 39|
vivādaṃ svajanaiḥ sārddhaṃ nakuryyādvai kadācana |
na pāpaṃ pāpināṃ brūyādapāpaṃ vā dvijottamaḥ 40|
satyena tulyo doṣaḥ syādasatyāddoṣavānbhavet |
nṛṇāṃ mithyābhiśastānāṃ pataṃtyaśrūṇi rodanāt 41|
tāni putrānpaśūnghnaṃti teṣāṃ mithyābhiśaṃsinām |
brahmahatyā surāpāne steye gurvaṃganāgame 42|
dṛṣṭaṃ vai śodhanaṃ vṛddhairnāsti mithyābhiśaṃsane |
nekṣetodyaṃtamādityaṃ śaśinaṃ vā'nimittataḥ 43|
nāstaṃ yāṃtaṃ na vāristhaṃ nopaspṛṣṭaṃ na madhyagam |

tirohitaṃ samīkṣeta nādarśādyanugāminam 44|
na nagnāṃ striyamīkṣeta puruṣaṃ vā kadācana |

na ca mūtraṃ purīṣaṃ vā na ca saṃsṛṣṭamaithunam 45|
nāśuciḥ sūryasomādīngrahānālokayedbudhaḥ |
nābhibhāṣeta ca paramucchiṣṭo vāvagumṭhitaḥ 46|
na paśyetpretasaṃsparśaṃ na kruddhasya gurormukham |
na tailodakayośchāyāṃ na paṃktiṃ bhojane sati 47|
na muktabaṃdhanaṃ paśyennonmattaṃ gajameva vā |
nāśnīyādbhāryayā sārddhaṃ naināmīkṣeta cāśnatīm 48|
kṣuvatīṃ jṛṃbhamāṇāṃ vā nāsanasthāṃ yathāsukham |
nodake cātmano rūpaṃ śubhaṃ vāśubhameva vā 49|
na laṃghayecca matimānnādhitiṣṭhetkadācana |
na śūdrāya matiṃ dadyātkṛsaraṃ pāyasaṃ dadhi 50|
nocchiṣṭaṃ vā madhu ghṛtaṃ na ca kṛṣṇājinaṃ haviḥ |
na caivāsmai vrataṃ brūyānna ca dharmaṃ vadedbudhaḥ 51|
na ca krodhavaśaṃ gaccheddveṣaṃ rāgaṃ ca varjayet |
lobhaṃ daṃbhaṃ tathā śāṭhyaṃ hyasūyāṃ jñānakutsanam 52|

īrṣyāṃ madaṃ tathāśokaṃ mohaṃ ca parivarjayet |
na kuryātkasyacitpīḍāṃ sutaṃ śiṣyaṃ tu tāḍayet 53|
na hīnānupaseveta na ca tṛṣṇāmatiḥ kvacit |
nātmānaṃ cāvamanyeta dainyaṃ yatnena varjayet 54|
na viśiṣṭamasatkuryānnātmānaṃ vāsanādbudhaḥ |
na nakhena likhedbhūmiṃ gāṃ ca saṃveśayannahi 55|
na nadīṣu nadīṃ brūyātparvateṣu ca parvatān |
āvāse bhojane vāpi na tyajetsahayāyinam 56|
nāvagāhedapo nagno vahniṃ nātivrajettathā |
śirobhyaṃgāvaśiṣṭena tailenāṃgaṃ na lepayet 57|
na sarpa śastraiḥ krīḍeta svāni khāni na saṃspṛśet |
romāṇi ca rahasyāni nāśiṣṭena saha vrajet 58|
na pāṇi pāda vāṅnetra cāpalyaṃ samupāśrayet |
na śiśnodaracāpalyaṃ na ca śravaṇayoḥ kvacit 59|
na cāṃganakhavādyaṃ vai kuryānnāṃjalinā pibet |

nābhihanyājjalaṃ padbhyāṃ pāṇinā vā kadācana 60|
na śātayediṣṭikābhirmūlāni ca phalāni ca |
na mlecchabhāṣaṇaṃ śikṣennākarṣecca padāsanam 61|
nakhabhedanamāsphoṭaṃ chedanaṃ vā vilekhanam |
kuryyādvimarddanaṃ dhīmānnākasmādeva niṣphalam 62|
notsaṃge bhakṣayedbhakṣyaṃ vṛthā ceṣṭāṃ na cācaret |
na nṛtyedathavā gāyenna vāditrāṇi vādayet 63|
na saṃhatābhyāṃ pāṇibhyāṃ kaṃḍūyedātmanaḥ śiraḥ |
na laukikaistavairdevāṃstoṣayedvākpaterapi 64|
nākṣaiḥ krīḍenna dhāveta nāpsu viṇmūtramācaret |
nocchiṣṭaḥ saṃviśennityaṃ na nagnaḥ snānamācaret 65|
na gacchaṃstu paṭhedvāpi na caiva svaśiraḥ spṛśet |
na daṃtairnakharomāṇi cchiṃdyātsuptaṃ na bodhayet 66|
nābālātapamāsevetpretadhūmaṃ vivarjayet |
naiva svapyācchūnyagehe svayaṃ nopānahau haret 67|

nākāraṇādvā niṣṭhīvenna bāhubhyāṃ nadīṃ taret |
na pādakṣālanaṃ kuryātpādenaiva kadācana 68|

nāgnau pratāpayetpādau na kāṃsye dhāvayedbudhaḥ |
nābhiprasārayeddevaṃ brāhmaṇāṅgāmathāpi vā 69|
vāyvagninṛpaviprāṇvā sūryaṃ vā śaśinaṃ prati |
aśuddhaḥ śayanaṃ pānaṃ svādhyāyaṃ snāna bhojanam 70|
bahirniṣkramaṇaṃ caiva na kurvīta kadācana |
svapnamadhyayanaṃ snānamudvartaṃ bhojanaṃ gatim 71|
ubhayoḥ saṃdhyayornityaṃ madhyāhne caiva varjayet |
na spṛśetpāṇinocchiṣṭo vipro go brāhmaṇānalān 72|
na cālanaṃ padā vāpi na devapratimāṃ spṛśet |
nāśuddhogniṃ paricarenna devānkīrtayedṛṣīn 73|
nāvagāhedagādhāṃbu dhāvayennā'nimittataḥ |
na vāmahastenoddhṛtya pibedvaktreṇa vā jalam 74|
nottaredanupaspṛśya nāpsu retaḥ samutsṛjet |

amedhyāliptamarhaṃ vā lohitaṃ vā viṣāṇi vā 75|
vyatikrāmenna sravaṃtīṃ nāpsu maithunamācaret |
caityavṛkṣaṃ na vai chiṃdyānnāpsu ṣṭhīvanamācaret 76|
nāsthibhasmakapālāni na keśānna ca kaṃṭakān |
tuṣāṃgārakarīṣaṃ vā nādhitiṣṭhetkadācana 77|
na cāgniṃ laṃghayeddhīmānnopadadhyādadhaḥ kvacit |
na cainaṃ pādataḥ kuryyācchūrpeṇa na dhamedbudhaḥ 78|
na vṛkṣamavaroheta nāvekṣetāśuciḥ kvacit |
agnau na ca kṣipedagniṃ nādbhiḥ praśamayettathā 79|
suhṛnmaraṇamātraṃ vā svayaṃ na śrāvayetparān |
apaṇyaṃ kūṭapaṇyaṃ vā vikrayena prayojayet 80|
na vahniṃ mukhaniḥśvāsairjvālayennāśucirbudhaḥ |
puṇyasthānodakasthāne sīmāṃtaṃ vāhayenna tu 81|
na bhiṃdyātpūrvasamayamabhyupetaṃ kadācana |
parasparaṃ paśūnvyāghrānpakṣiṇo na ca yodhayet 82|

parabādhāṃ na kurvīta jalavātātapādibhiḥ |
kārayitvā sukarmāṇi gurūnpaścānna vaṃcayet 83|
sāyaṃprātargṛhadvārānrakṣārthaṃ parighaṭṭayet |
bahirmālyaṃ sugaṃdhiṃ vā bhāryayā saha bhojanam 84|
vigṛhya vādaṃ kṛtvā vā praveśaṃ ca vivarjayet |
nakhādanbrāhmaṇastiṣṭhenna jalpedvā hasedbudhaḥ 85|
svamagniṃ caiva hastena spṛśennāpsuciraṃ vaset |
na pakṣakeṇopadhamenna śūrpeṇa ca pāṇinā 86|
mukhenāgniṃ samiṃdhīta mukhādagnirajāyata |
parastriyaṃ na bhāṣeta nāyājyaṃ yājayedbudhaḥ 87|
naikaścaretsadā vipraḥ samudāyaṃ ca varjayet |
na devāyatanaṃ gacchetkadācidvā'pradakṣiṇam 88|
na pīḍayedvā vastrāṇi na devāyatane svapet |
naikodhvānaṃ prapadyeta nādhārmikajanai saha 89|
na vyādhidūṣitairvāpi na śūdraiḥ patitena vā |

nopānadvarjito vātha jalādirahitastathā 90|
na vartmani citiṃ vāmamatikrāmetkvaciddvijaḥ |
na niṃdedyoginaḥ siddhānvratino vā yatīṃstathā 91|
devatāyatanaṃ prājñā devānāṃ caiva satriṇām |
nākrāmetkāmataścāyāṃ brāhmaṇānāṃ ca gorapi 92|
svāṃ tu nākrāmayecchāyāṃ patitādyairna rogibhiḥ |
nāṃgārabhasmakeśādiṣvadhitiṣṭhetkadācana 93|

varjayenmārjanī reṇuṃ snānavastra ghaṭodakam |
na bhakṣayedabhakṣyāṇi nāpeyaṃ ca pibeddvijaḥ 94|
iti śrīpādme mahāpurāṇe svargakhaṃḍe paṃcapaṃcāśattamo'dhyāyaḥ 55|

English translation

Vyāsa said :

1-8. (A man) should not harm any creature. He should never tell a lie. He should not speak what is not beneficial or what is not agreeable. He should never be a thief (i.e. should never steal). A creature that takes away (even a blade of) grass, or vegetable, or clay or even water, goes to hell. (Even) if he is poor, he should not accept (anything) from a king or a śūdra or from one who is fallen or from anyone else. A wise man should (always) avoid censured persons. He should not always be a suppliant; he should not implore the same person again. Doing this the suppliant takes away the life of the wicked one. He, especially an excellent twice-born, should not take away the wealth of deities; even in difficulties he should never snatch away the wealth of a brāhmaṇa . Poison is not called poison. The wealth of a brāhmaṇa is called poison. He should also carefully avoid (taking away) the wealth of deities. Prajāpati Manu has said that (taking) flowers, vegetables, water, wood, roots, fruits, grass which are not offered, is not stealing. A twice-born should take flowers in the act of worshipping deities. He should not always take them from one person only, and without his permission.

9-12. A wise man should openly take away grass, wood, fruits and flowers. This they say is (done for having) religious merit. Otherwise he would be fallen. O brāhmaṇas , a handful of sesamum-seeds, kidney-beans, barley etc. should be taken by those who are hungry while on journey, not otherwise for righteousness etc. This is the correctness of conduct. One should not practise a vow under the pretext of righteousness, after having committed a sin. A twice-born, covering his sins by means of a vow, and deceiving women and śūdras , is condemned after death and here (i.e. in this world) also by the teachers of the Veda . That vow which is fraudulently practised, goes to the demons.

13-21a. He who is not a brāhmaṇa ascetic, but goes about in the guise of a brāhmaṇa ascetic, would snatch the sin of that ascetic, and is born in an animal species. He who begs, has (illegitimate) intercourse with or company of or talks with (women), always falls. Therefore, he should carefully avoid this. He should not plot against deities and preceptors. Plotting against a preceptor is crores of crore times worse than plotting against gods. Scandal and atheism are a crore times worse than that. By means of cows, deities, brāhmaṇas, agriculture, service of a king, those families which are bereft of righteousness lose their status of (good) families. Families also lose their status of (good) families due to bad thoughts, omission of essential ceremonies, and by not studying the Veda, so also by offending a brāhmaṇa. A family quickly perishes due to falsehood, adultery, eating what is prohibited, and practising what is not enjoined for the family. The family also quickly perishes due to giving (presents) to brāhmaṇas who are not learned, to śūdras and to those who are bereft of the course of conduct that is enjoined. A man should not stay in a village chosen by irreligious people or full of diseases. He should not live in the kingdom of śūdras, or in one that is crowded by heretics.

21 b-25a. A twice-born should not live in any other country than the auspicious one between Himalaya and Vindhya and the eastern and the western seas. Or a twice-born should live where a black deer always moves naturally, or where auspicious and well-known rivers (flow), avoiding (the distance of) half a krośa from the bank of the river. Except at an auspicious place he should not stay, nor also near the village of śūdras. He should not stay with the fallen, cāṇḍālas, pulkasas , fools, the arrogant, and

others taking abodes with (i.e. depending upon) their wives.

25b-27. These eleven are said to be the faults present in the mixture (of castes): (using) one (and the same) bed or seat, (sitting for taking food in the same) line, (eating from the same) pot, mixing (one another's) food, performing sacrifice for or teaching (low caste people), intercourse or taking food along with (the low caste people), studying together as the tenth, and conducting a sacrifice along with them. Sin would pass on to men even by remaining in their proximity.

28-30a. Therefore with all efforts he should avoid (such) mixture. (The sin of) mixture does not take place in the case of those who, (though) sitting in the same line, do not touch one another and have made a demarcation (between themselves) with ashes. A line is separated by (these) six: fire, ashes, water, by making a mark, by means of a door or a pillar.

30b-35. He should not enter into fruitless enmity, so also discussion, or should not entertain wickedness; he should never report about a cow grazing in someone else's field. He should not remain with a traducer; he should not use stinging words for anyone. A wise man should not tell another person about the sun's halo or the rainbow, the daily religious rite performed by another person, the moon or gold. He should not have hostility with many and with his relatives also. He should not do to others what is unpleasant to himself. He should not tell about the date (tithi) of a fortnight (pakṣa); he should not condemn the stars. The best twice-born should not talk to a woman in her menses or a person who is impure. He should not stop what is being given to deities and preceptors (and elders) and brāhmaṇas. He should not praise himself and he should avoid censuring others.

36-42a. He should carefully avoid censuring the Vedas and the deities. O best sages, no expiation for him is seen in the sacred texts, who censures gods, sages or Vedas. The man who would censure a preceptor, a deity, the Veda, a garment, a pillow is roasted in Raurava (hell) for a hundred crores of kalpas . He should keep mum when censure is going on; he should not give any reply. Covering his ears, he should go (away from that place) and should not see him (who censures). A wise man should avoid (discussing) the secrets of others, and also censuring others. He should never enter into a discussion with his own people. The best twice-born should not talk about the sin of sinners or the absence of it. The fault would be equal to the fault due to (not telling) the truth. He would be guilty due to falsehood. The tears of men maligned kill the sons and beasts of the maligner.

42b-75. The wise have observed atonement for killing a brāhmaṇa, drinking liquor, stealing, or cohabiting with one's preceptor's wife; but there is no atonement for the maligner. He should not, without any (proper) ground, see the sun or the moon while rising or setting, or (reflected) in water, or touched (i.e. screened) by clouds, or (appearing) in the middle (of the sky), or screened, or reflected in a mirror etc. He should never see a naked woman or man, urine or excretion, (or a man and woman) united in copulation. A wise man, while impure, should not see the planets like the sun and the moon. With his hands etc. not washed after having eaten food, or covering himself with a veil he should not talk to another person. He should not have contact with a dead body, nor should he see the face of his angry teacher. He should not see his reflection in oil or water, and his wife when she is taking food. He should not see an elephant free from chains, nor an intoxicated one. He should not eat with his wife, nor should he see her while she is eating, or sneezing, or yawning, or seated comfortably on a seat. A wise man should not see his form (i. e. reflection) in water; and should never cross or stand by the auspicious or inauspicious. He should not offer advice, a dish of rice and peas mixed, milk orcurds to a śūdra. A wise man should not give the remains of food, honey, ghee , and the hide of a black antelope and oblations. He should not also tell him a vow or rules of conduct. He should not be under the sway of anger, and should avoid hatred or passion. He should avoid greed, religious hypocrisy, wickedness, jealousy and censure, so also envy, pride, grief and infatuation. He should not inflict pain on anyone; but should beat his son or disciple. He should not serve inferior people, and should never have longing

in his mind. He should not look down upon himself, and should carefully avoid low-spiritedness. A wise man should not disrespect a respectable person or himself through ignorance. He should not draw (lines) on the ground with his nails, nor should he sleep on (bare) ground. He should not talk about a river when in rivers, nor about mountains when he is (i.e. has climbed) on them. He should not abandon his co-traveller in an abode or at meals. He should not, being naked, plunge into water; so also he should not cross fire. He should not besmear his body with oil left after anointing his head. He should not play with serpentine weapons; he should not touch the apertures of, or the hair on the private parts of his body. He should not go with a person who is not respectable. He should not resort to wantonness in respect of his hands, feet, speech or eyes, also of the organs of generation or belly. He should not make a sound with the parts of his body or nails; he should not drink water from the cavity (made by joining his hands). He should never strike water with his feet or hands. He should not destroy roots and fruits with bricks. He should not learn the language of mlecchas ; he should not drag the foot-stool. A wise man should not suddenly, and without any cause, split, crack, clip or write (with) nails or rub them together. He should not eat food (by keeping it) on his lap; he should not make any movement without any cause. He should not dance or sing or play upon musical instruments. He should not scratch his head with his hands joined. He should not please the deities with popular hymns or of the lord of speech (i.e. Bṛhaspati). He should not play with dice; he should no run; the should not urinate or excrete in water. He should not sleep without washing his hands etc. after having taken food; he should not always bathe naked. He should not recite while going, nor should he touch his own head. He should not cut off his nails and hair with his teeth; he should not wake up a sleeping person. He should not resort to the morning sunshine; he should avoid the smoke of a dead body (being burnt). He should not sleep in a deserted house; he should not take his own shoes. He should not spit without any cause; he should not cross a river with his arms (i.e. by swimming). He should not wash his feet with one (or the other) foot. A wise man should not warm his feet with one (or the other) foot. A wise man should not warm his feet in fire, nor should he wash in a bell-metal (vessel). He should not open wide (his eyes before) a deity, brāhmaṇas, or a cow, or wind, fire, a king or the sun and the moon. While impure, he should never sleep, or drink, or study, or bathe, or take food or go out. He should always avoid sleeping, studying, bathing, smearing the body with perfumes, taking food or walking at both the twilights or at midday. A twice-born who has not washed his hands etc. after taking food should not touch with his hand a cow or a brāhmaṇa or fire; should not move his feet or should not touch the image of a deity. While impure, he should not touch fire, should not wait upon the deities or communicate with sages. He should not plunge into very deep water; he should not run without a cause. He should not drink water raising (the water pot) with his left hand or by (touching the water pot) with his mouth.

76-94. He should not cross (water) without bathing in it; he should not emit his semen into water. He should not cross an impure (object), an uncovered (object), a worthy object, blood, poisons, or a stream. He should not copulate in water. He should not cut the grove round a sanctuary; he should not spit into water. He should never stand on bones, potsherds, hair, thorns, chaff of grain, charcoal, or dry cow-dung. A wise man should not cross fire; he should never put it down. A wise man should not stir it with his foot or blow it with a winnowing basket. He should not climb up a tree, or being impure, think about (it). He should not throw fire into (another) fire, and should not put it out with water. He should report the death of his friend to others. He should not use for selling (i.e. should not sell) what is not fit to be sold or what is spurious. A wise man, while impure, should not cause to burn brightly fire with the breath. He should not snatch the boundary line at an auspicious place, or a place of water. He should never break an appointment with a person that has come to him. He should not make beasts, tigers or birds fight among themselves. He should not trouble others by means of water, wind or heat. Causing (the preceptor) to do good things (for him), he should not later deceive his preceptor. For protection he should close tightly the doors of his house in the morning and evening. He should

avoid using outside flowers, perfumes, taking food with his wife, or entry after fighting and disputing. A wise brāhmaṇa should not stand while eating, or talk or laugh. He should not touch his (sacred) fire with his own hand; he should not remain in water for a long time. He should not blow into fire with the wings (of a bird), nor with a winnowing basket or hand. He should kindle fire with the mouth. Fire was produced from the mouth. A wise man should not speak to another man's wife, nor should act as a priest at the sacrifice of him who does not deserve to perform it. A twice-born should not move alone, (but) should avoid a crowd. Never should he go to a temple by not turning to the right. He should not squeeze his garments, nor should he sleep in a temple. He should not travel all alone or with unrighteous persons, or with persons suffering from diseases or, with śūdras or with a fallen person, or without shoes, so also without (taking) water (with him). On the road, a twice-born should never cross an animal or funeral pyre. He should not censure meditating saints, siddhas , so also those who practise vows and ascetics. A wise man should not deliberately cross the shadow of a temple, (the images of) deities, sacrificers, brāhmaṇas and also of a cow. He should not allow his own shadow to be crossed by the fallen etc. and the diseased. He should never stand on the ashes of charcoal or hair etc. He should avoid the dust from a broom or the water for bath, for washing garments or from an earthen pot. A twice-born should not eat prohibited eatables and should not drink prohibited drinks.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 56

Do’s and Don’t’s in Eating

Chapter 263 of 693 · 47 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
नाद्याच्छूद्रस्य विप्रोन्नं मोहाद्वा यदि कामतः ।
स शूद्रयोनिं व्रजति यस्तु भुंक्ते त्वनापदि १।
षण्मासान्यो द्विजो भुंक्ते शूद्रस्यान्नं विगर्हितम् ।
जीवन्नेव भवेच्छूद्रो मृतः श्वा चाभिजायते २।
ब्राह्मणक्षत्रियविशां शूद्रस्य च मुनीश्वराः ।
यस्यान्नेनोदरस्थेन मृतस्तद्योनिमाप्नुयात् ३।
राजान्नं वर्तकान्नं च षंढान्नं चर्म्मकारिणाम् ।
गणान्नं गणिकान्नं च षडन्नं च विवर्जयेत् ४।
चक्रोपजीवि रजक तस्करध्वजिनां तथा ।
गांधर्वलोहकारान्नं मृतकान्नं विवर्जयेत् ५।
कुलाल चित्रकारान्नं वार्धुषेः पतितस्य च ।
पौनर्भवच्छत्रिकयोरभिशप्तस्य चैव हि ६।
सुवर्णकार शैलूष व्याध वंध्यातुरस्य च ।
चिकित्सकस्य चैवान्नं पुंश्चल्या दंडकस्य च ७।

स्तेन नास्तिकयोरन्नं देवतानिंदकस्य च ।
सोमविक्रयिणश्चान्नं श्वपाकस्य विशेषतः ८।
भार्य्याजितस्य चैवान्नं यस्य चोपपतिर्गृहे ।
उत्सृष्टस्य कदर्यस्य तथैवोच्छिष्टभोजिनः ९।
पापीयोन्नं च संघान्नं शस्त्राजीवस्य चैव हि ।
भीतस्य रुदितस्यान्नमवक्रुष्टं परिक्षतम् १०।
ब्रह्मद्विषः पापरुचेः श्राद्धान्नं मृतकस्य च ।
वृथापाकस्य चैवान्नं शावान्नं चातुरस्य च ११।
अप्रजानां तु नारीणां कृतघ्नस्य तथैव च ।
कारुकान्नं विशेषेण शस्त्रविक्रयिणस्तथा १२।
शौंडान्नं घांटिकान्नं च भिषजामन्नमेव च ।
विद्वत्प्रजननस्यान्नं परिवेत्रन्नमेव च १३।
पुनर्भुवो विशेषेण तथैव दिधिषूपतेः ।
अवज्ञातं चावधूतं सरोषं विस्मयान्वितम् १४।
गुरोरपि न भोक्तव्यमन्नं संस्कारवर्जितम् ।

दुष्कृतं हि मनुष्यस्य सर्वमन्ने व्यवस्थितम् १५।
यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम् ।
अर्द्धका कुलं मित्रं च गोपालो वाहनापि तौ १६।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ।
कुशीलवः कुंभकश्च क्षेत्रकर्मक एव च १७।
एते शूद्रेषु भोज्यान्ना दृष्ट्वा स्वल्पगुणं बुधैः ।
पायसं स्नेहपक्वं च गोरसश्चैव सक्तवः १८।
पिण्याकं चैव तैलं च शूद्राद्ग्राह्यं द्विजातिभिः ।
वृंताकं नालिकाशाकं कुसुंभं भस्मकं तथा १९।
पलांडुं लशुनं शुक्तं निर्य्यासं चैव वर्जयेत् ।
छत्राकं विड्वराहं च स्विन्नं पीयूषमेव च २०।
विलयं विमुखं चैव कोरकाणि विवर्जयेत् ।
गृंजनं किंशुकं चैव कूष्मांडं च तथैव च २१।
उदुंबरमलाबुं च जग्ध्वा पतति वै द्विजः ।
तथा कृसरसंयावौ पायसापूपमेव च २२।

अनुपाकृत मांसं च देवान्नानि हवींषि च ।
यवागूं मातुलिगं च मत्स्यानप्यनुपाकृतान् २३।
नीपं कपित्थं प्लक्षं च प्रयत्नेन विवर्जयेत् ।
पिण्याकं चोद्धृतस्नेहं देवधान्यं तथैव च २४।
रात्रौ च तिलसंबंधं प्रयत्नेन दधि त्यजेत् ।
नाश्नीयात्पयसा तक्रं नाभक्ष्यानुपयोजयेत् २५।
कृमिदुष्टं भावदुष्टं मृत्संसर्गं च वर्जयेत् ।
कृमिकीटावपन्नं च सुहृत्क्लेदं च नित्यशः २६।
श्वाघ्रातं च पुनः सिद्धं चंडालावेक्षितं तथा ।
उदक्यया च पतितैर्गवा संघ्रातमेव च २७।
असंगतं पर्य्युषितं पर्यस्तान्नं च नित्यशः ।
काककुक्कुटसंस्पृष्टं कृमिभिश्चैव संगतम् २८।
मनुष्यैरप्यवघ्रातं कुष्ठिना स्पृष्टमेव च ।
न रजस्वलया दत्तं न पुंश्चल्या सरोगया २९।
मलवद्वाससा वापि परवासोथ वर्जयेत् ।

विवत्साया श्च गोक्षीरं मेषस्यानिर्दशस्य च ३०।
आविकं संधिनीक्षीरमपेयं मनुरब्रवीत् ।
बलाकं हंसदात्यूहं कलविंकं शुकं तथा ३१।
कुररं च चकोरं च जालपादं च कोकिलम् ।
वायसान्खंजरीटांश्च श्येनं गृध्रं तथैव च ३२।
उलूकं चक्रवाकं च भासं पारावतं तथा ।
कपोतं टिट्टिभं चैव ग्रामकुक्कुटमेव च ३३।
सिंहं व्याघ्रं च मार्जारं श्वानं सूकरमेव च ।
शृगालं मर्कटं चैव गर्दभं न च भक्षयेत् ३४।

न भक्षयेत्सर्पमृगाञ्छिखिनोन्यान्वनेचरान् ।
जलेचरान्स्थलचरान्प्राणिनश्चेति धारणा ३५।
गोधा कूर्मः शशः खड्गः सल्लकश्चेति सत्तमाः ।
भक्ष्यान्पंचनखान्नित्यं मनुराह प्रजापतिः ३६।
मत्स्यान्सशल्कान्भुंजीत मांसं रौरवमेव च ।
निवेद्य देवताभ्यस्तु ब्राह्मणेभ्यश्च नान्यथा ३७।

मयूरं तित्तिरं चैव कपोतं च कपिंजलम् ।
वार्ध्रीणसं बकं भक्ष्यं मीनं हंसं पराजितम् ३८।
शफरी सिंहतुंडं च तथा पाठीनरोहितौ ।
मत्स्याश्चैते समुद्दिष्टा भक्षणीया द्विजोत्तमाः ३९।
प्रोक्षितं भक्षयेदेषां मांसं च द्विजकाम्यया ।
यथाविधि प्रयुक्तं च प्राणानामपि चात्यये ४०।
भक्षयेन्नैव मांसानि शेषभोजी न लिप्यते ।
औषधार्थमशक्तो वा नियोगाद्यज्ञकारणात् ४१।
आमंत्रितश्च यः श्राद्धे दैवे वा मांसमुत्सृजेत् ।
यावंति पशुरोमाणि तावन्नरकमृच्छति ४२।
अदेयं वाप्यपेयं वा तथैवास्पृश्यमेव वा ।
द्विजातीनामनालोक्यं नित्यं मद्यमिति स्थितिः ४३।
तस्मात्सर्वप्रयत्नेन मद्यं नित्यं विवर्जयेत् ।
पीत्वा पतति कर्म्मभ्यस्त्वसंभाष्यो भवेद्द्विजः ४४।
भक्षयित्वाप्यभक्ष्याणि पीत्वाऽपेयान्यपि द्विजः ।

नाधिकारी भवेत्तावद्यावत्तन्न जहात्यधः ४५।
तस्मात्परिहरेन्नित्यमभक्ष्याणि प्रयत्नतः ।
अपेयानि च विप्रो वै तथा चेद्याति रौरवम् ४६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे भक्ष्याभक्ष्यनियमो नाम षट्पंचाशत्तमोऽध्यायः ५६।

Roman transliteration

vyāsa uvāca-
nādyācchūdrasya vipronnaṃ mohādvā yadi kāmataḥ |
sa śūdrayoniṃ vrajati yastu bhuṃkte tvanāpadi 1|
ṣaṇmāsānyo dvijo bhuṃkte śūdrasyānnaṃ vigarhitam |
jīvanneva bhavecchūdro mṛtaḥ śvā cābhijāyate 2|
brāhmaṇakṣatriyaviśāṃ śūdrasya ca munīśvarāḥ |
yasyānnenodarasthena mṛtastadyonimāpnuyāt 3|
rājānnaṃ vartakānnaṃ ca ṣaṃḍhānnaṃ carmmakāriṇāṃ |
gaṇānnaṃ gaṇikānnaṃ ca ṣaḍannaṃ ca vivarjayet 4|
cakropajīvi rajaka taskaradhvajināṃ tathā |
gāṃdharvalohakārānnaṃ mṛtakānnaṃ vivarjayet 5|
kulāla citrakārānnaṃ vārdhuṣeḥ patitasya ca |
paunarbhavacchatrikayorabhiśaptasya caiva hi 6|
suvarṇakāra śailūṣa vyādha vaṃdhyāturasya ca |

cikitsakasya caivānnaṃ puṃścalyā daṃḍakasya ca 7|

stena nāstikayorannaṃ devatāniṃdakasya ca |
somavikrayiṇaścānnaṃ śvapākasya viśeṣataḥ 8|
bhāryyājitasya caivānnaṃ yasya copapatirgṛhe |
utsṛṣṭasya kadaryasya tathaivocchiṣṭabhojinaḥ 9|
pāpīyonnaṃ ca saṃghānnaṃ śastrājīvasya caiva hi |
bhītasya ruditasyānnamavakruṣṭaṃ parikṣatam 10|
brahmadviṣaḥ pāparuceḥ śrāddhānnaṃ mṛtakasya ca |
vṛthāpākasya caivānnaṃ śāvānnaṃ cāturasya ca 11|
aprajānāṃ tu nārīṇāṃ kṛtaghnasya tathaiva ca |
kārukānnaṃ viśeṣeṇa śastravikrayiṇastathā 12|
śauṃḍānnaṃ ghāṃṭikānnaṃ ca bhiṣajāmannameva ca |
vidvatprajananasyānnaṃ parivetrannameva ca 13|
punarbhuvo viśeṣeṇa tathaiva didhiṣūpateḥ |
avajñātaṃ cāvadhūtaṃ saroṣaṃ vismayānvitam 14|
gurorapi na bhoktavyamannaṃ saṃskāravarjitam |

duṣkṛtaṃ hi manuṣyasya sarvamanne vyavasthitam 15|
yo yasyānnaṃ samaśnāti sa tasyāśnāti kilbiṣam |
arddhakā kulaṃ mitraṃ ca gopālo vāhanāpi tau 16|
ete śūdreṣu bhojyānnā yaścātmānaṃ nivedayet |
kuśīlavaḥ kuṃbhakaśca kṣetrakarmaka eva ca 17|
ete śūdreṣu bhojyānnā dṛṣṭvā svalpaguṇaṃ budhaiḥ |
pāyasaṃ snehapakvaṃ ca gorasaścaiva saktavaḥ 18|
piṇyākaṃ caiva tailaṃ ca śūdrādgrāhyaṃ dvijātibhiḥ |
vṛṃtākaṃ nālikāśākaṃ kusuṃbhaṃ bhasmakaṃ tathā 19|
palāṃḍuṃ laśunaṃ śuktaṃ niryyāsaṃ caiva varjayet |
chatrākaṃ viḍvarāhaṃ ca svinnaṃ pīyūṣameva ca 20|
vilayaṃ vimukhaṃ caiva korakāṇi vivarjayet |
gṛṃjanaṃ kiṃśukaṃ caiva kūṣmāṃḍaṃ ca tathaiva ca 21|
uduṃbaramalābuṃ ca jagdhvā patati vai dvijaḥ |
tathā kṛsarasaṃyāvau pāyasāpūpameva ca 22|

anupākṛta māṃsaṃ ca devānnāni havīṃṣi ca |
yavāgūṃ mātuligaṃ ca matsyānapyanupākṛtān 23|
nīpaṃ kapitthaṃ plakṣaṃ ca prayatnena vivarjayet |
piṇyākaṃ coddhṛtasnehaṃ devadhānyaṃ tathaiva ca 24|
rātrau ca tilasaṃbaṃdhaṃ prayatnena dadhi tyajet |
nāśnīyātpayasā takraṃ nābhakṣyānupayojayet 25|
kṛmiduṣṭaṃ bhāvaduṣṭaṃ mṛtsaṃsargaṃ ca varjayet |
kṛmikīṭāvapannaṃ ca suhṛtkledaṃ ca nityaśaḥ 26|
śvāghrātaṃ ca punaḥ siddhaṃ caṃḍālāvekṣitaṃ tathā |
udakyayā ca patitairgavā saṃghrātameva ca 27|
asaṃgataṃ paryyuṣitaṃ paryastānnaṃ ca nityaśaḥ |
kākakukkuṭasaṃsparṣṭaṃ kṛmibhiścaiva saṃgatam 28|
manuṣyairapyavaghrātaṃ kuṣṭhinā spṛṣṭameva ca |
na rajasvalayā dattaṃ na puṃścalyā sarogayā 29|
malavadvāsasā vāpi paravāsotha varjayet |

vivatsāyāśca gokṣīraṃ meṣasyānirdaśasya ca 30|
āvikaṃ saṃdhinīkṣīramapeyaṃ manurabravīt |
balākaṃ haṃsadātyūhaṃ kalaviṃkaṃ śukaṃ tathā 31|

kururaṃ ca cakoraṃ ca jālapādaṃ ca kokilam |
vāyasānkhaṃjarīṭāṃśca śyenaṃ gṛdhraṃ tathaiva ca 32|
ulūkaṃ cakravākaṃ ca bhāsaṃ pārāvataṃ tathā |
kapotaṃ ṭiṭṭibhaṃ caiva grāmakukkuṭameva ca 33|
siṃhaṃ vyāghraṃ ca mārjāraṃ śvānaṃ sūkarameva ca |
śṛgālaṃ markaṭaṃ caiva garddabhaṃ na ca bhakṣayet 34|
na bhakṣayetsarpaṃrgāñchikhinonyānvanecarān |
jalecarānsthalacarānprāṇinaśceti dhāraṇā 35|
godhā kūrmaḥ śaśaḥ khaḍgaḥ sallakaśceti sattamāḥ |
bhakṣyānpaṃcanakhānnityaṃ manurāha prajāpatiḥ 36|
matsyānsaśalkānbhuṃjīta māṃsaṃ rauravameva ca |
nivedya devatābhyastu brāhmaṇebhyaśca nānyathā 37|

mayūraṃ tittiraṃ caiva kapotaṃ ca kapiṃjalam |
vārdhrīṇasaṃ bakaṃ bhakṣyaṃ mīnaṃ haṃsaṃ parājitam 38|
śapharī siṃhatuṃḍaṃ ca tathā pāṭhīnarohitau |
matsyāścaite samuddiṣṭā bhakṣaṇīyā dvijottamāḥ 39|
prokṣitaṃ bhakṣayedeṣāṃ māṃsaṃ ca dvijakāmyayā |
yathāvidhi prayuktaṃ ca prāṇānāmapi cātyaye 40|
bhakṣayennaiva māṃsāni śeṣabhojī na lipyate |
auṣadhārthamaśakto vā niyogādyajñakāraṇāt 41|
āmaṃtritaśca yaḥ śrāddhe daive vā māṃsamutsṛjet |
yāvaṃti paśuromāṇi tāvannarakamṛcchati 42|
adeyaṃ vāpyapeyaṃ vā tathaivāspṛśyameva vā |
dvijātīnāmanālokyaṃ nityaṃ madyamiti sthitiḥ 43|
tasmātsarvaprayatnena madyaṃ nityaṃ vivarjayet |
pītvā patati karmmabhyastvasaṃbhāṣyo bhaveddvijaḥ 44|
bhakṣayitvāpyabhakṣyāṇi pītvā'peyānyapi dvijaḥ |

nādhikārī bhavettāvadyāvattanna jahātyadhaḥ 45|
tasmātpariharennityamabhakṣyāṇi prayatnataḥ |
apeyāni ca vipro vai tathā cedyāti rauravam 46|
iti śrīpādme mahāpurāṇe svargakhaṃḍe bhakṣyābhakṣyaniyamo nāma ṣaṭpaṃcāśattamo'dhyāyaḥ 56|

English translation

Vyāsa said :

1-3. A twice-born should not eat the food of a śūdra through infatuation or longing. He who eats it when it is not a time of distress, is reborn as a śūdra. That twice-born who eats the condemned food of a śūdra for six months, becomes a śūdra even when alive, and after death is born as a dog. O best sages, a man who dies with the food of a brāhmaṇa , or a kṣatriya or a vaiśya or a śūdra in his belly, would get his birth (i. e. would be born as a brāhmaṇa etc.).

4-15. He should avoid the six (kinds of) food: the food of a king, the food of a dancer, the food of a eunuch, the food of shoe-makers, the food prepared for a number of persons in common, the food of a courtesan. He should avoid the food of an oilman, a washerman, a thief, a distiller, so also the food of a singer, a blacksmith, and food (impure due to) a dead person. (He should avoid) the food of a potter or a painter, and of a usurer, or a fallen person, so also of the son of a remarried widow, of the bearer of an umbrella, so also of one who is cursed, so also of a goldsmith, an actor, a hunter, a barren woman and of one who is afflicted; so also (he should avoid) the food of a physician, an unchaste woman and a

staff-bearer. (He should avoid) the food of a thief, an atheist, of one who censures deities, of a seller of water, and especially of a cāṇḍāla . (He should avoid) the food of him who is subdued by his wife, or of him whose (wife's) paramour lives in his house; so also (the food) of him who is abandoned, who is a raiser, so also of him who eats the remains of the food (eaten by others). (He should avoid) the food of a sinner, the food prepared for a number of people living together, and also the food of a professional soldier. (He should avoid) the food of a frightened person, of a person who is weeping, and food which is inferior and wasted. (He should avoid) the food of him who hates brāhmaṇas (or the Vedas), who takes delight in (committing) sins, so also the food prepared for a śrāddha ceremony, or (for a rite in honour) of the dead, or food that is prepared without any need, so also food (that is impure) due to a corpse or the food of an afflicted person. (He should avoid) the food of women having no children, so also of an ungrateful man; (he should) especially (avoid) the food of an artisan and also of a dealer in arms. (He should avoid) the food of him who is addicted to liquor, a bell-ringer, so also of physicians; the food of the offspring of a learned man, so also that of the younger brother who has married before his elder brother. (He should) especially (avoid) the food of a widow who is remarried, so also of the husband of a woman who is married twice. (He should avoid) the food that is despised, rejected and (that is prepared) through anger or doubt. He should not even eat his preceptor's food which is not purified. All the wicked deeds of a man are settled in his food.

16-19a. He who eats the food of him (i.e. of a man), eats his sin. A friend who is a half-caste man, or of a low family, a cowherd, a porter, a barber, should be given food among (i.e. along with) śūdras ; so also the person who declares himself. A bard, a potter, a peasant should be fed with the śūdras by a wise man noticing (their) little merit. Rice boiled in milk, so also (food) cooked in oil, curds (or butter-milk), barley-meal, oil-cakes, and oil should be accepted by the twice-born from śūdras.

19b-24. (But) he should avoid egg-plant, stalks of lotuses, safflower, gold or silver, onion, garlic, sour gruel, a thick fluid substance; so also chatraka (a kind of mushroom), vidvarāha, greasy milk of a cow during the first seven days of calving, vilaya (a particular product of milk) and mushrooms. By eating the small red variety of garlic, blossoms of kiṃśuka , a gourd, so also udumbara , bottle-gourd, a twice-born becomes fallen. He should also avoid kṛsara , cakes of wheat flour, and milky cakes, flesh (of a beast) not killed at a sacrifice, so also food prepared for deities and oblations, sour gruel, citron fruit, so also fish not killed at a rite; so also he should carefully avoid kadamba -flowers, wood-apple, figs; so also oil-cakes with oil taken out, and the grains offered to gods.

25-29a. At night he should carefully avoid curds with sesamum. He should not eat butter-milk with milk; he should not use prohibited food. He should avoid food impaired by worms, by thoughts, and having contact with earth; he should always avoid food spoiled by worms and insects and (prepared) by a friend with suffering. He should avoid food smelt by a dog, recooked food and food seen by a cāṇḍāla; so also smelt by a woman in her menses, by the fallen ones or by a cow. He should always avoid the food that is not (properly) collected, stale and scattered; so also food that is touched by crows and cocks and containing worms; so also the food that is smelt even by human beings and touched by a leper.

29b-31a. He should not accept food given by a woman during the menses, an unchaste or a diseased woman, or by one who has put on a dirty garment. He should also avoid (using) another person's garment. Manu has said that the milk of a cow with no calf or a she-goat with a kid not more than ten days old, or of a sheep or a cow who has just taken the bull is not fit for drinking.

31b-46. He should not eat (the flesh of) a crane, a swan, a gallinule, a sparrow, a parrot, so also an osprey, a patridge, a goose, a cuckoo, crows, wagtails, a hawk, a vulture, so also an owl, a ruddy goose, a vulture (or a cock), a pigeon, a dove, a ṭiṭṭibha bird, a domestic cock, a lion, a tiger, a cat, a dog, a pig, a fox, a monkey and a donkey. He should not eat (the flesh of) serpents, deer, peacocks, aquatic

animals, land-going animals. This is a settled rule. O best ones, Prajāpati Manu has said that these animals with five claws may be always eaten: alligator, tortoise, hare, rhinoceros, porcupine. He may also eat fish with scales, and the flesh of (the deer called) ruru after having presented them to deities and brāhmaṇas, and not otherwise. O best brāhmaṇas, so also (the flesh of) a peacock, a patridge, a pigeon, a cātaka , rhinoceros, a crane, a swan. Thus said Prajāpati (Manu). These fish, viz. (the glittering fish) śapharī , siṃhatuṇḍa , paṭhīna and rohita are directed as fit to be eaten. With a desire (to retain the status) as a twice-born he should eat the flesh of these after it is sprinkled over; even if he is about to lose his life he should duly use it. He should not at all eat flesh. He who eats what remains, is not smeared (with sin). If he is weak, he should eat flesh as medicine, or by an order or for sacrificial purposes. He, who would give up flesh when invited at a śrāddha or a rite in honour of a deity, goes to (i.e. lives) in hell for as many years as the number of hair of the beast. The settled (rule) is that the twice-born should not give or drink or touch or see liquor. Therefore with all efforts he should always avoid liquor. Having drunk it he falls from his rites and would be unfit to be talked to. As long as a twice-born eats and drinks what is prohibited for eating or drinking and does not cast them down, he does not become entitled (to respect etc.). Therefore, a twice-born should, with effort, always avoid articles prohibited for eating and drinking. If he does (persist in eating or drinking) them, he goes to Raurava (hell).

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 57

Acts of Charity Prescribed for a Householder

Chapter 264 of 693 · 79 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
अथातः संप्रवक्ष्यामि दानधर्म्ममनुत्तमम् ।
ब्रह्मणाभिहितं पूर्वमृषीणां ब्रह्मवादिनाम् १।
अर्थानामुचितं पात्रे श्रद्धया प्रतिपादनम् ।
दानमित्यभिनिर्दिष्टं भुक्तिमुक्तिफलप्रदम् २।
यो ददाति विशिष्टेभ्यः श्रद्धया परया युतः ।
तद्वै दत्तमहं मन्ये शेषं कस्यापि रक्षति ३।
नित्यं नैमित्तिकं काम्यं त्रिविधं दानमुच्यते ।
चतुर्थं विमलं प्रोक्तं सर्वदानोत्तमोत्तमम् ४।
अहन्यहनि यत्किंचिद्दीयते नुपकारिणे ।
अनुद्दिश्यफलं तस्माद्ब्राह्मणाय तु नित्यकम् ५।
यत्तु पापोपशांत्यर्थं दीयते विदुषां करे ।
नैमित्तिकं तदुद्दिष्टं दानं सद्भिरनुत्तमम् ६।
अपत्यविजयैश्वर्य सुखार्थं यत्प्रदीयते ।
दानं तत्काम्यमाख्यातमृषिभिर्धर्मचिंतकैः ७।

यदीश्वरस्य प्रीत्यर्थं ब्रह्मवित्सु प्रदीयते ।
चेतसा धर्मयुक्तेन दानं तद्विमलं शिवम् ८।
दानधर्मं निषेवेत पात्रमासाद्य शक्तितः ।
उपास्यते तु तत्पात्रं यत्तारयति सर्वतः ९।
कुटुंबभुक्तिवसनाद्देयं यदतिरिच्यते ।
अन्यथा दीयते यद्वै न तद्दानं फलप्रदम् १०।
श्रोत्रियाय कुलीनाय विनीताय तपस्विने ।
व्रतस्थाय दरिद्राय प्रदेयं भक्तिपूर्वकम् ११।
यस्तु दद्यान्महीं भक्त्या ब्राह्मणायाहिताग्नये ।
स याति परमं स्थानं यत्र गत्वा न शोचति १२।
इक्षुभिः संयुतां भूमिं यवगोधूमशालिनीम् ।
ददाति वेदविदुषे यः स भूयो न जायते १३।
गोचर्ममात्रामपि वा यो भूमिं संप्रयच्छति ।
ब्राह्मणाय दरिद्राय सर्वपापैः प्रमुच्यते १४।
भूमिदानात्परं दानं विद्यते नेह किंचन ।

अन्नदानं तेन तुल्यं विद्यादानं ततोधिकम् १५।
यो ब्राह्मणाय शांताय शुचये धर्मशीलिने ।
ददाति विद्यां विधिना ब्रह्मलोके महीयते १६।
दद्यादहरहः स्वर्णं श्रद्धया ब्रह्मचारिणे ।
सर्वपापविनिर्मुक्तो ब्रह्मणः स्थानमाप्नुयात् १७।
गृहस्थायान्नदानेन फलमाप्नोति मानवः ।
अन्नमेवास्य दातव्यं दत्वाप्नोति परां गतिम् १८।
वैशाख्यां पूर्णमास्यां तु ब्राह्मणान्सप्त पंच वा ।
उपोष्य विधिना शांतः शुचिः प्रयतमानसः १९।
पूजयित्वा तिलैः कृष्णैर्मधुना च विशेषतः ।
प्रीयतां धर्मराजेति यदा मनसि वर्त्तते २०।
यावज्जीवं तु यत्पापं तत्क्षणादेव नश्यति ।
कृष्णाजिने तिलान्कृत्वा हिरण्यं मधुसर्पिषी २१।
ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ।
घृतान्नमुदकुंभं च वैशाख्यां तु विशेषतः २२।

निर्द्दिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात् ।
सुवर्णतिलयुक्तैस्तु ब्राह्मणान्सप्त पंच वा २३।
तर्पयेदुदपात्रैस्तु ब्रह्महत्यां व्यपोहति ।
माघमासे तमिस्रे तु द्वादश्यां समुपोषितः २४।
शुक्लांबरधरः कृष्णैस्तिलैर्हुत्वा हुताशनम् ।
प्रदद्याद्ब्राह्मणेभ्यस्तु तिलानेव समाहितः २५।
जन्मप्रभृति यत्पापं सर्वं तरति वै द्विजः ।
अमावास्यामनुप्राप्य ब्राह्मणाय तपस्विने २६।
यत्किंचिद्देवदेवेशं दद्याच्चोद्दिश्य केशवम् ।
प्रीयतामीश्वरो विष्णुर्हृषीकेशः सनातनः २७।
सप्तजन्मकृतं पापं तत्क्षणादेव नश्यति ।
यस्तु कृष्णचतुर्दश्यां स्नात्वा देवं पिनाकिनम् २८।
आराधयेद्द्विजमुखेन तस्यास्ति पुनर्भवः ।
कृष्णाष्टम्यां विशेषेण धार्मिकाय द्विजातये २९।
स्नात्वाभ्यर्च्य यथान्यायं पादप्रक्षालनादिभिः ।

प्रीयतां मे महादेवो दद्याद्द्रव्यं स्वकीयकम् ३०।
सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम् ।
द्विजैः कृष्णचतुर्दश्यां कृष्णाष्टम्यां विशेषतः ३१।
अमावास्यां तथा भक्तैः पूजनीयस्त्रिविक्रमः ।
एकादश्यां निराहारो द्वादश्यां पुरुषोत्तमम् ३२।
अर्चयेद्ब्राह्मणमुखे स गच्छेत्परमं पदम् ।
एषा तिथिर्वैष्णवी स्याद्द्वादशी शुक्लपक्षतः ३३।
तस्यामाराधयेद्देवं प्रयत्नेन जनार्दनम् ।
यत्किंचिद्देवमीशानमुद्दिश्य ब्राह्मणे शुचौ ३४।

दीयते विष्णुमेवापि तदनंतफलं स्मृतम् ।
यो हि यां देवतामिच्छेत्समाराधयितुं नरः ३५।
ब्राह्मणान्पूजयेद्यत्नात्स तस्यास्तोषयेत्ततः ।
द्विजानां वपुरास्थाय नित्यं तिष्ठंति देवताः ३६।
पूज्यंते ब्राह्मणा लाभे प्रतिमादिषु तैः क्वचित् ।
प्रतिमादिषु यत्नेन तस्मात्फलमभीप्सता ३७।

द्विजेषु देवता नित्यं पूजनीया विशेषतः ।
विभूतिकामः सततं पूजयेद्धि पुरंदरम् ३८।
ब्रह्मवर्चसकामस्तु ब्रह्माणं ज्ञानकामुकः ।
आरोग्यकामोथ रविं धनकामो हुताशनम् ३९।
कर्म्मणां सिद्धिकामस्तु पूजयेद्वै विनायकम् ।
भोगकामस्तु शशिनं बलकामः समीरणम् ४०।
मुमुक्षुः सर्वसंसारात्प्रयत्नेनार्चयेद्धरिम् ।
यस्तु योगं तथा मोक्षमन्विच्छेऽज्ज्ञानमैश्वरम् ४१।
अर्चयेत विरूपाक्षं प्रयत्नेन सुरेश्वरम् ।
ये वांच्छंति महाभोगान्ज्ञानानि च महेश्वरम् ४२।
ते पूजयंति भूतेशं केशवं चापि भोगिनः ।
वारिदस्तृप्तिमाप्नोति जलदानं ततोधिकम् ४३।
तैलप्रदः प्रजामिष्टां दीपदश्चक्षुरुत्तमम् ।
भूमिदः सर्वमाप्नोति दीर्घमायुर्हिरण्यदः ४४।
गृहदाताग्र्यवेश्मानि रूप्यदो रूपमुत्तमम् ।

वासोदश्चंद्रसालोक्यमश्वदो यानमुत्तमम् ४५।
अन्नदाता श्रियं स्वेष्टां गोदो ब्राह्मणविष्टपम् ।
यानशय्याप्रदो भार्य्यामैश्वर्यमभयप्रदः ४६।
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मशाश्वतम् ।
धान्यान्यपि यथाशक्ति विप्रेषु प्रतिपादयेत् ४७।
वेदविद्याविशिष्टेषु प्रेत्य स्वर्गं समश्नुते ।
गवां चान्नप्रदानेन सर्वपापैः प्रमुच्यते ४८।
इंधनानां प्रदानेन दीप्ताग्निर्जायते नरः ।
फलमूलानि पानानि शाकानि विविधानि च ४९।
प्रदद्याद्ब्राह्मणेभ्यस्तु मुदायुक्तः सदा भवेत् ।
औषधं स्नेहमाहारं रोगिणो रोगशांतये ५०।
ददानो रोगरहितः सुखी दीर्घायुरेव च ।
असिपत्रवनं मार्गं क्षुरधारासमन्वितम् ५१।
तीक्ष्णतापं च तरति छत्रोपानत्प्रदो नरः ।
यद्यदिष्टतमं लोके यच्चास्यापेक्षितं गृहे ५२।

तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ।
अयने विषुवे चैव ग्रहणे चंद्रसूर्ययोः ५३।

संक्रांत्यादिषु कालेषु दत्तं भवति चाक्षयम् ।
प्रयागादिषु तीर्थेषु पुण्येष्वायतनेषु च ५४।
दत्वा चाक्षयमाप्नोति नदीप्रस्रवणेषु च ।
दानधर्मात्परो धर्मो भूतानां नेह विद्यते ५५।
तस्माद्विप्राय दातव्यं श्रोत्रियाय द्विजातिभिः ।
स्वर्गाय भूतिकामेन तथा पापोपशांतये ५६।
मुमुक्षुणा तु दातव्यं ब्राह्मणेभ्यस्तथान्वहम् ।
दीयमानं तु यो मोहाद्वोविप्राग्निसुरेषु च ५७।
निवारयत्यधर्मात्मा तिर्यग्योनिं व्रजेत सः ।
यस्तु द्रव्यार्जनं कृत्वा नार्चयेद्ब्राह्मणान्सुरान् ५८।
सर्वस्वमपहृत्यैनं राजा राष्ट्रात्प्रवासयेत् ।
यस्तु दुर्भिक्षवेलायामन्नाद्यं न प्रयच्छति ५९।
म्रियमाणेषु विप्रेषु ब्राह्मणः स तु गर्हितः ।

न तस्मात्प्रतिगृह्णीयुः न वसेयुश्च तेन हि ६०।
आज्ञायित्वा स्वकाद्राष्ट्राद्राजा तं विप्रवासयेत् ।
पश्चात्सद्भ्यो ददातीह स्वद्रव्यं धर्मसाधनम् ६१।
सपूर्वाभ्यधिकः पापी नरके पच्यते नरः ।
स्वाध्यायवंतो ये विप्रा विद्यावंतो जितेंद्रियाः ६२।
सत्यसंयमसंयुक्तास्तेभ्यो दद्याद्द्विजोत्तमाः ।
प्रभुक्तमपि विद्वांसं धार्मिकं भोजयेद्द्विजम् ६३।
न च मूर्खमवृत्तस्थं दशरात्रमुपोषितम् ।
सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति ६४।
स तेन कर्मणा पापी दहत्यासप्तमं कुलम् ।
यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम् ६५।
तस्मै यत्नेन दातव्यमतिक्रम्य च सन्निधिम् ।
योर्चितं प्रतिगृह्णीयाद्दद्यादर्चितमेव च ६६।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ।
न वार्यपि प्रयच्छेत नास्तिके हैतुकेपि च ६७।

न पाखंडेषु सर्वेषु नावेदविदिधर्मवित् ।
रूप्यं चैव हिरण्यं च गामश्वं पृथिवीं तिलान् ६८।
अविद्वान्प्रतिगृह्णीयाद्भस्मी भवति काष्ठवत् ।
द्विजातिभ्यो धनं लिप्सेत्प्रशस्तेभ्यो द्विजोतमः ६९।
अपि राजन्यवैश्याभ्यां न तु शूद्रात्कथंचन ।
वृत्तिसंकोचमन्विच्छेन्नेहेत धनविस्तरम् ७०।
धनलोभे प्रसक्तस्तु ब्राह्मण्यादेव हीयते ।
वेदानधीत्य सकलान्यज्ञांश्चावाप्य सर्वशः ७१।
न तां गतिमवाप्नोति संतोषाद्यामवाप्नुयात् ।
प्रतिग्रहरुचिर्न स्याच्छूद्वान्न तु समाहरेत् ७२।

स्थित्यर्थादधिकं गृह्णन्ब्राह्मणो यात्यधोगतिम् ।
यस्तु याति न संतोषं न स स्वर्गस्य भाजनम् ७३।
उद्वेजयति भूतानि यथा चौरस्तथैव सः ।
गुरुं भृत्यांश्चोज्जिहीर्षुस्तर्पयन्देवतातिथीन् ७४।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत्स्वयं ततः ।

एवं गृहस्थो युक्तात्मा देवतातिथिपूजकः ७५।
वर्तमानः संयतात्मा याति तत्परमं पदम् ।
पुत्रेषु भार्यां निक्षिप्य गत्वारण्यं तु तत्त्ववित् ७६।
एकाकी विचरेन्नित्यमुदासीनः समाहितः ।
एष वः कथितो धर्म्मो गृहस्थानां द्विजोत्तमाः ।
ज्ञात्वा तु तिष्ठेन्नियतं तथानुष्ठापयेद्द्विजान् ७७।
इति देवमनादिमेकमीशं गृहधर्मेण समर्चयेदजस्रम् ।
समतीत्य स सर्वभूतयोनिं प्रकृतिं याति परं न याति जन्म ७८।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे गृहस्थधर्मनिर्णयो नाम सप्तपंचाशत्तमोऽध्यायः ५७।

Roman transliteration

vyāsa uvāca-
athātaḥ saṃpravakṣyāmi dānadharmmamanuttamam |
brahmaṇābhihitaṃ pūrvamṛṣīṇāṃ brahmavādinām 1|
arthānāmucitaṃ pātre śraddhayā pratipādanam |
dānamityabhinirdiṣṭaṃ bhuktimuktiphalapradam 2|
yo dadāti viśiṣṭebhyaḥ śraddhayā parayā yutaḥ |
tadvai dattamahaṃ manye śeṣaṃ kasyāpi rakṣati 3|
nityaṃ naimittikaṃ kāmyaṃ trividhaṃ dānamucyate |
caturthaṃ vimalaṃ proktaṃ sarvadānottamottamam 4|
ahanyahani yatkiṃciddīyate nupakāriṇe |
anuddiśyaphalaṃ tasmādbrāhmaṇāya tu nityakam 5|
yattu pāpopaśāṃtyarthaṃ dīyate viduṣāṃ kare |
naimittikaṃ taduddiṣṭaṃ dānaṃ sadbhiranuttamam 6|
apatyavijayaiśvarya sukhārthaṃ yatpradīyate |
dānaṃ tatkāmyamākhyātamṛṣibhirdharmaciṃtakaiḥ 7|

yadīśvarasya prītyarthaṃ brahmavitsu pradīyate |
cetasā dharmayuktena dānaṃ tadvimalaṃ śivam 8|
dānadharmaṃ niṣeveta pātramāsādya śaktitaḥ |
upāsyate tu tatpātraṃ yattārayati sarvataḥ 9|
kuṭuṃbabhuktivasanāddeyaṃ yadatiricyate |
anyathā dīyate yadvai na taddānaṃ phalapradam 10|
śrotriyāya kulīnāya vinītāya tapasvine |
vratasthāya daridrāya pradeyaṃ bhaktipūrvakam 11|
yastu dadyānmahīṃ bhaktyā brāhmaṇāyāhitāgnaye |
sa yāti paramaṃ sthānaṃ yatra gatvā na śocati 12|
ikṣubhiḥ saṃyutāṃ bhūmiṃ yavagodhūmaśālinīm |
dadāti vedaviduṣe yaḥ sa bhūyo na jāyate 13|
gocarmamātrāmapi vā yo bhūmiṃ saṃprayacchati |

brāhmaṇāya daridrāya sarvapāpaiḥ pramucyate 14|
bhūmidānātparaṃ dānaṃ vidyate neha kiṃcana |

annadānaṃ tena tulyaṃ vidyādānaṃ tatodhikam 15|
yo brāhmaṇāya śāṃtāya śucaye dharmaśīline |
dadāti vidyāṃ vidhinā brahmaloke mahīyate 16|
dadyādaharahaḥ svarṇaṃ śraddhayā brahmacāriṇe |
sarvapāpavinirmukto brahmaṇaḥ sthānamāpnuyāt 17|
gṛhasthāyānnadānena phalamāpnoti mānavaḥ |
annamevāsya dātavyaṃ datvāpnoti parāṃ gatim 18|
vaiśākhyāṃ pūrṇamāsyāṃ tu brāhmaṇānsapta paṃca vā |
upoṣya vidhinā śāṃtaḥ śuciḥ prayatamānasaḥ 19|
pūjayitvā tilaiḥ kṛṣṇairmadhunā ca viśeṣataḥ |
prīyatāṃ dharmarājeti yadā manasi varttate 20|
yāvajjīvaṃ tu yatpāpaṃ tatkṣaṇādeva naśyati |
kṛṣṇājine tilānkṛtvā hiraṇyaṃ madhusarpiṣī 21|
dadāti yastu viprāya sarvaṃ tarati duṣkṛtam |
ghṛtānnamudakuṃbhaṃ ca vaiśākhyāṃ tu viśeṣataḥ 22|

nirddiśya dharmarājāya viprebhyo mucyate bhayāt |
suvarṇatilayuktaistu brāhmaṇānsapta paṃca vā 23|
tarpayedudapātraistu brahmahatyāṃ vyapohati |
māghamāse tamisre tu dvādaśyāṃ samupoṣitaḥ 24|
śuklāṃbaradharaḥ kṛṣṇaistilairhutvā hutāśanam |
pradadyādbrāhmaṇebhyastu tilāneva samāhitaḥ 25|
janmaprabhṛti yatpāpaṃ sarvaṃ tarati vai dvijaḥ |
amāvāsyāmanuprāpya brāhmaṇāya tapasvine 26|
yatkiṃciddevadeveśaṃ dadyāccoddiśya keśavam |
prīyatāmīśvaro viṣṇurhṛṣīkeśaḥ sanātanaḥ 27|
saptajanmakṛtaṃ pāpaṃ tatkṣaṇādeva naśyati |
yastu kṛṣṇacaturdaśyāṃ snātvā devaṃ pinākinam 28|
ārādhayeddvijamukhena tasyāsti punarbhavaḥ |
kṛṣṇāṣṭamyāṃ viśeṣeṇa dhārmikāya dvijātaye 29|
snātvābhyarcya yathānyāyaṃ pādaprakṣālanādibhiḥ |

prīyatāṃ me mahādevo dadyāddravyaṃ svakīyakam 30|
sarvapāpavinirmuktaḥ prāpnoti paramāṃ gatim |
dvijaiḥ kṛṣṇacaturdaśyāṃ kṛṣṇāṣṭamyāṃ viśeṣataḥ 31|
amāvāsyāṃ tathā bhaktaiḥ pūjanīyastrivikramaḥ |
ekādaśyāṃ nirāhāro dvādaśyāṃ puruṣottamam 32|
arcayedbrāhmaṇamukhe sa gacchetparamaṃ padam |
eṣā tithirvaiṣṇavī syāddvādaśī śuklapakṣataḥ 33|
tasyāmārādhayeddevaṃ prayatnena janārdanam |
yatkiṃciddevamīśānamuddiśya brāhmaṇe śucau 34|
dīyate viṣṇumevāpi tadanaṃtaphalaṃ smṛtam |
yo hi yāṃ devatāmicchetsamārādhayituṃ naraḥ 35|
brāhmaṇānpūjayedyatnātsa tasyāstoṣayettataḥ |
dvijānāṃ vapurāsthāya nityaṃ tiṣṭhaṃti devatāḥ 36|
pūjyaṃte brāhmaṇā lābhe pratimādiṣu taiḥ kvacit |
pratimādiṣu yatnena tasmātphalamabhīpsatā 37|

dvijeṣu devatā nityaṃ pūjanīyā viśeṣataḥ |
vibhūtikāmaḥ satataṃ pūjayeddhi puraṃdaram 38|

brahmavarcasakāmastu brahmāṇaṃ jñānakāmukaḥ |
ārogyakāmotha raviṃ dhanakāmo hutāśanam 39|
karmmaṇāṃ siddhikāmastu pūjayedvai vināyakam |
bhogakāmastu śaśinaṃ balakāmaḥ samīraṇam 40|
mumukṣuḥ sarvasaṃsārātprayatnenārcayeddharim |
yastu yogaṃ tathā mokṣamanvicche'jjñānamaiśvaram 41|
arcayeta virūpākṣaṃ prayatnena sureśvaram |
ye vāṃcchaṃti mahābhogānjñānāni ca maheśvaram 42|
te pūjayaṃti bhūteśaṃ keśavaṃ cāpi bhoginaḥ |
vāridastṛptimāpnoti jaladānaṃ tatodhikam 43|
tailapradaḥ prajāmiṣṭāṃ dīpadaścakṣuruttamam |
bhūmidaḥ sarvamāpnoti dīrghamāyurhiraṇyadaḥ 44|
gṛhadātāgryaveśmāni rūpyado rūpamuttamam |

vāsodaścaṃdrasālokyamaśvado yānamuttamam 45|
annadātā śriyaṃ sveṣṭāṃ godo brāhmaṇaviṣṭapam |
yānaśayyāprado bhāryyāmaiśvaryamabhayapradaḥ 46|
dhānyadaḥ śāśvataṃ saukhyaṃ brahmado brahmaśāśvatam |
dhānyānyapi yathāśakti vipreṣu pratipādayet 47|
vedavidyāviśiṣṭeṣu pretya svargaṃ samaśnute |
gavāṃ cānnapradānena sarvapāpaiḥ pramucyate 48|
iṃdhanānāṃ pradānena dīptāgnirjāyate naraḥ |
phalamūlāni pānāni śākāni vividhāni ca 49|
pradadyādbrāhmaṇebhyastu mudāyuktaḥ sadā bhavet |
auṣadhaṃ snehamāhāraṃ rogiṇo rogaśāṃtaye 50|
dadāno rogarahitaḥ sukhī dīrghāyureva ca |
asipatravanaṃ mārgaṃ kṣuradhārāsamanvitam 51|
tīkṣṇatāpaṃ ca tarati chatropānatprado naraḥ |
yadyadiṣṭatamaṃ loke yaccāsyāpekṣitaṃ gṛhe 52|

tattadguṇavate deyaṃ tadevākṣayamicchatā |
ayane viṣuve caiva grahaṇe caṃdrasūryayoḥ 53|
saṃkrāṃtyādiṣu kāleṣu dattaṃ bhavati cākṣayam |
prayāgādiṣu tīrtheṣu puṇyeṣvāyataneṣu ca 54|
datvā cākṣayamāpnoti nadīprasravaṇeṣu ca |
dānadharmātparo dharmo bhūtānāṃ neha vidyate 55|
tasmādviprāya dātavyaṃ śrotriyāya dvijātibhiḥ |
svargāya bhūtikāmena tathā pāpopaśāṃtaye 56|
mumukṣuṇā tu dātavyaṃ brāhmaṇebhyastathānvaham |
dīyamānaṃ tu yo mohādgoviprāgnisureṣu ca 57|
nivārayatyadharmātmā tiryagyoniṃ vrajeta saḥ |
yastu dravyārjanaṃ kṛtvā nārcayedbrāhmaṇānsurān 58|
sarvasvamapahṛtyainaṃ rājā rāṣṭrātpravāsayet |
yastu durbhikṣavelāyāmannādyaṃ na prayacchati 59|
mriyamāṇeṣu vipreṣu brāhmaṇaḥ sa tu garhitaḥ |

na tasmātpratigṛhṇīyuḥ na vaseyuśca tena hi 60|
ājñāyitvā svakādrāṣṭrādrājā taṃ vipravāsayet |
paścātsadbhyo dadātīha svadravyaṃ dharmasādhanam 61|
sapūrvābhyadhikaḥ pāpī narake pacyate naraḥ |
svādhyāyavaṃto ye viprā vidyāvaṃto jiteṃdriyāḥ 62|
satyasaṃyamasaṃyuktāstebhyo dadyāddvijottamāḥ |
prabhuktamapi vidvāṃsaṃ dhārmikaṃ bhojayeddvijam 63|

na ca mūrkhamavṛttasthaṃ daśarātramupoṣitam |
sannikṛṣṭamatikramya śrotriyaṃ yaḥ prayacchati 64|
sa tena karmaṇā pāpī dahatyāsaptamaṃ kulam |
yadi syādadhiko vipraḥ śīlavidyādibhiḥ svayam 65|
tasmai yatnena dātavyamatikramya ca sannidhim |
yorcitaṃ pratigṛhṇīyāddadyādarcitameva ca 66|
tāvubhau gacchataḥ svargaṃ narakaṃ tu viparyaye |
na vāryapi prayaccheta nāstike haitukepi ca 67|

na pākhaṃḍeṣu sarveṣu nāvedavididharmavit |
rūpyaṃ caiva hiraṇyaṃ ca gāmaśvaṃ pṛthivīṃ tilān 68|
avidvānpratigṛhṇīyādbhasmī bhavati kāṣṭhavat |
dvijātibhyo dhanaṃ lipsetpraśastebhyo dvijotamaḥ 69|
api rājanyavaiśyābhyāṃ na tu śūdrātkathaṃcana |
vṛttisaṃkocamanvicchenneheta dhanavistaram 70|
dhanalobhe prasaktastu brāhmaṇyādeva hīyate |
vedānadhītya sakalānyajñāṃścāvāpya sarvaśaḥ 71|
na tāṃ gatimavāpnoti saṃtoṣādyāmavāpnuyāt |
pratigraharucirna syācchūdrānna tu samāharet 72|
sthityarthādadhikaṃ gṛhṇanbrāhmaṇo yātyadhogatim |
yastu yāti na saṃtoṣaṃ na sa svargasya bhājanam 73|
udvejayati bhūtāni yathā caurastathaiva saḥ |
guruṃ bhṛtyāṃścojjihīrṣustarpayandevatātithīn 74|
sarvataḥ pratigṛhṇīyānna tu tṛpyetsvayaṃ tataḥ |

evaṃ gṛhastho yuktātmā devatātithipūjakaḥ 75|
vartamānaḥ saṃyatātmā yāti tatparamaṃ padam |
putreṣu bhāryāṃ nikṣipya gatvāraṇyaṃ tu tattvavit 76|
ekākī vicarennityamudāsīnaḥ samāhitaḥ |
eṣa vaḥ kathito dharmmo gṛhasthānāṃ dvijottamāḥ |
jñātvā tu tiṣṭhenniyataṃ tathānuṣṭhāpayeddvijān 77|
iti devamanādimekamīśaṃ gṛhadharmeṇa samarcayedajasram |
samatītya sa sarvabhūtayoniṃ prakṛtiṃ yāti paraṃ na yāti janma 78|
iti śrīpādme mahāpurāṇe svargakhaṃḍe gṛhasthadharmanirṇayo nāma saptapaṃcāśattamo'dhyāyaḥ 57|

English translation

Vyāsa said :

1. I shall now explain to you the excellent merit of giving gifts, which was formerly told by Brahmā to the sages—the teachers of the Vedas .

2-30. The giving of proper objects with faith to a worthy recipient is designated as ‘ dāna ’ and gives the fruit of enjoyment and liberation. I take that to be ‘ datta ’ which is given with great faith to deserving persons. The rest he preserves for someone else. Dāna (giving gifts) is said to be of three kinds: obligatory, occasional, and optional. The fourth called vimala (i.e. pure) is said to be the best of all gifts. That gift which is everyday given to a brāhmaṇa who does not oblige and without desiring its fruit is said to be obligatory. That gift which is given into the hands of the learned for the appeasement of sin is said to be the excellent gift called ‘occasional’. The sages who have thought about religious merit have called that gift which is given (for getting) a child, success, glory, happiness, as ‘optional’. That gift which is given to those who know Vedas, to please the lord, and with a mind full of piety is

pure and auspicious. Having secured a worthy recipient, he should, according to his capacity, resort to the merit due to gift. That worthy recipient whom he waits upon, protects him all round. That which is surplus in the food or garments of the family, should be given. If given otherwise, it does not give the fruit of the gift. He should devoutly give (gifts) to a learned brāhmaṇa, one born in a noble family, one who is modest, one who is practising a vow, and one who is poor. He who devoutly gives land to a brāhmaṇa who has maintained the sacred fire, goes to the highest place, going where he does not grieve. He who gives land with sugarcanes (i.e. land where sugarcanes are growing), so also land with wheat (growing in it), to (a brāhmaṇa) learned in the Vedas, is not reborn. He who gives (a piece of) land, even of the measure of a cow's hide, to a poor brāhmaṇa, is freed from all sins. Here (i.e. in this world) there is no greater gift than the gift of land. Giving food is equal to that, and gift of knowledge (i.e. teaching) is superior to that. He who duly gives knowledge to a calm, pure, religious brāhmaṇa is honoured in Brahmā's heaven. A man should everyday give with devotion gold to a brahmacārī 'religious student'. Being freed from all sins, he would obtain the position of Brahman . By giving food to a householder a man obtains (its) fruit. Food alone should be given to him. By giving it the giver obtains the highest position. Observing a fast with his mind controlled, and being calm and pure, he should honour seven or five brāhmaṇas with black sesamum and especially with honey on the full moon day of Vaiśākha (saying), 'May Dharmarāja be pleased'; from the time he has this in mind, all the sin committed during his life time perishes in a moment. He who, having put sesamum seeds or gold, or honey or ghee on a hide of a black antelope, gives them to a brāhmaṇa, overcomes all sin. He who gives food with ghee, a jar with water to brāhmaṇas, especially on the full moon day of Vaiśākha, after having assigned it to Dharmarāja is freed from fear. He who pleases seven or five brāhmaṇas with water pots with gold and sesamum seeds, removes (the sin of) killing a brāhmaṇa. Being calm and fasting, wearing a white garment, a twice-born who gives on the twelfth day of the dark fortnight in the month of Māgha after offering sesamum seeds into fire, sesamum seeds only, to brāhmaṇas, overcomes all the sin that he has committed from his birth. When the new moon day arrives, he should give whatever little (he can) to a poor brāhmaṇa, dedicating it to Viṣṇu , the lord of gods, saying, 'May the ancient god Hṛṣīkeśa Viṣṇu be pleased.' That moment only his sin committed during the past seven births, perishes. He who would, on the fourteenth day of the dark half, propitiate the trident-holder god (i.e. Śiva) through a brāhmaṇa, would not be re-born. Especially on the eighth day of the dark half, he having bathed and honoured a religious brāhmaṇa should, after washing his feet etc. duly give him his own wealth saying, 'May Śiva be pleased with me.'

31-43. Being freed from all sins, he obtain s the highest position. Devoted twice-borns should worship Viṣṇu on the fourteenth day, or especially on the eighth day of the dark half, so also on the new moon day. He who observes a fast on the eleventh day, and would worship Viṣṇu through a brāhmaṇa, would go to the highest position. This day, the twelfth of the bright half, is called Vaiṣṇavī (i.e. sacred to Viṣṇu). On that day (a man) should carefully propitiate Viṣṇu. Whatever is given to a pure brāhmaṇa by dedicating it to lord Viṣṇu only, is said to have inexhaustible fruit. One who desires to propitiate a particular deity should honour brāhmaṇas. By that he would please that deity. Deities always dwell in the bodies of brāhmaṇas. Sometimes, when brāhmaṇas are not available, the deities are worshipped in their images etc. Desiring a fruit from them he should carefully worship the deities in images or especially in (i.e. represented by) brāhmaṇas everyday. He who desires power, should always worship Indra . He who longs for divine glory and knowledge, should worship Brahmā. He who desires good health (should worship) the Sun; he who longs for wealth, should worship Fire. He who desires success in undertakings, should worship Vināyaka . He who desires pleasures, should worship the Moon; he who longs for strength should worship the Wind. He who desires freedom from the worldly existence should carefully worship Viṣṇu. He who desires deep, abstract meditation, liberation and also divine knowledge, should carefully worship Śiva, the lord of gods. Those who desire great satisfaction worship Śiva and Viṣṇu. Giving water gives greater satisfaction than that.

44-55a. He who gives oil, gets desired progeny; the giver of a lamp gets excellent eye. The giver of land gets everything. One who gives gold gets long life. He who gives a house, obtains excellent houses; he who gives silver, gets excellent beauty. He, who gives a garment, lives in the same world as the Moon. The giver of a horse gets an excellent vehicle. The giver of food gets the wealth desired by him; the giver of a cow obtains the world of Brahmā. The giver of a vehicle or a bed obtains a wife. He who grants fearlessness, obtains affluence. The giver of grains gets eternal happiness; he who gives (i.e. teaches) sacred text, reaches eternal Brahman. A man should give according to his capacity grains also to brāhmaṇas endowed with Vedic knowledge . After death he gets (i.e. goes to) heaven. By giving food to cows he is freed from all sins. By giving fuel a man has his fire kindled. He should always give fruits, roots, drinks and vegetables to brāhmaṇas. He should always be joyful. He who gives medicine, oil, food to a sick person for curing the disease, becomes free from diseases and happy and lives long. A man who gives an umbrella and sandals crosses the path that is sharp like a razor's edge leading to the hell Asipatravana and severe heat. He should give that, desiring that only eternally, to a virtuous person, which is most desired in the world and which is expected in the house. That which is given during the transition of one solstice to another, of the equinoctial point, at the time of the lunar or solar eclipses, or on a Saṃkrānti day etc., becomes inexhaustible. By giving (gifts) at sacred places like Prayāga , or at auspicious abodes, or at (the bank of) rivers and streams, he obtains inexhaustible (fruit).

55b-67. For beings there is no greater religious merit here than giving in charity. Therefore the twice-born should give (gifts) to a learned brāhmaṇa. In the same way he who desires his well-being, he who desires liberation, should give (gifts) to brāhmaṇas for (going to) heaven or for the destruction of his sins. He who, of an irreligious nature, would stop through folly, (gifts) being presented to brāhmaṇas, fire or gods, would go to the womb of an animal. A king should drive him, after forfeiting all his wealth, out of his country, who, having earned wealth, would not honour brāhmaṇas and gods. That brāhmaṇa who, at the time of famine, does not give food etc. to twice-born ones who are dying, stands condemned. (Brāhmaṇas) should not accept (gifts) from him and should not stay with him. The king should find out (facts about) him and drive him out of his country. He who later gives his wealth, the means of religious merit, to good people, is a greater sinner than those (mentioned) earlier, and such a man is roasted in hell. O best brāhmaṇas, a man should give gifts to those brāhmaṇas who study the Vadas [Vedas?], are learned, have their senses controlled, are endowed with truthfulness and restraint. A man should feed a learned, religious brāhmaṇa, even though he has eaten (his meal), but not a fool, who does not behave properly (though he) has starved for ten days. He who, ignoring a learned brāhmaṇa who has approached him, gives (gifts to someone else), becomes sinful due to that act and burns his family to the seventh (descendant). If there is a brāhmaṇa who is superior in respect of good character or learning, he should exert to give him by bypassing (the brāhmaṇa that is) nearby. He who would accept what is honoured and would give just what is honoured—both these go to heaven; but (if the) reverse (is done) they go to hell.

68-78. A man knowing Dharma , should not give even water to an atheist, a sceptic, so also to all heretics and to one who does not know the Vedas. If a man who is not learned, would accept silver, gold, a cow, a horse, land, sesamum seeds, he is reduced to ashes like wood. An excellent brāhmaṇa should desire to get wealth from praiseworthy brāhmaṇas, even from kṣatriyas and vaiśyas , but never from śūdras . Seeking (i.e. he should seek) the contraction of his livelihood, (but) he should not long for enhancing his wealth. Attached to greed for wealth, he is deprived of his brāhmaṇahood. He would not obtain that position by studying all the Vedas and by fully accomplishing sacrifices, which he would obtain through contentment. He should not have a liking for accepting (gifts); he should not collect (a gift) from a śūdra . A brāhmaṇa who takes more (than necessary for) his maintenance, goes the downward path. He who is not contented, does not become fit for heaven. He afflicts people; he is

like a thief. Desiring to emancipate his preceptor and servants he should gratify deities and guests, and should accept gifts from all (sources), but should never gratify himself. A householder who has thus controlled himself, and honours deities and guests, and who lives with a controlled mind, goes to that highest position. Entrusting his wife to his sons and going to the forest, the wise one, being neutral and composed should always move all alone. O best brāhmaṇas, I have told you this way of life of the householders. Knowing it one should follow it and make the twice-born ones follow it. In this way he should, following the householder's way, continuously worship the only, eternal lord. Going beyond all births as creatures, he goes to the original cause and does not get another birth.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 58

Code of Conduct for an Anchorite

Chapter 265 of 693 · 37 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
एवं गृहाश्रमे स्थित्वा द्वितीयं भागमायुषः ।
वानप्रस्थाश्रमं गच्छेत्सदारः साग्निरेव च १।
निक्षिप्य भार्यां पुत्रेषु गच्छेद्वनमथापि वा ।
दृष्ट्वापत्यस्य वापत्यं जर्जरीकृतविग्रहः २।
शुक्लपक्षस्य पूर्वाह्णे प्रशस्ते चोत्तरायणे ।
गत्वारण्यं नियमवांस्तपः कुर्यात्समाहितः ३।
फलमूलानि पूतानि नित्यमाहारमाहरेत् ।
यदाहारो भवेत्तेन पूजयेत्पितृदेवताः ४।
पूजयेदतिथिं नित्यं स्नात्वा चाभ्यर्चयेत्सुरान् ।
गृहादादाय चाश्नीयादष्टौ ग्रासान्समाहितः ५।
जटाश्च बिभृयान्नित्यं नखरोमाणि नोत्सृजेत् ।
स्वाध्यायं सर्वथा कुर्यान्नियच्छेद्वाचमन्यतः ६।
अग्निहोत्रं च जुहुयात्पंचयज्ञान्समाचरेत् ।
उत्पन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा ७।

चीरवासा भवेन्नित्यं स्नायात्त्रिषवणं शुचिः ।
सर्वभूतानुकंपश्च प्रतिग्रहविवर्जितः ८।
दर्शेन पौर्णमासेन यजेत नियतं द्विजः ।
ऋत्विष्ट्याग्रयणे चैव चातुर्मास्यानि कारयेत् ९।
उत्तरायणं च क्रमशो दक्षिणायनमेव च ।
वासंतशारदैर्मेद्ध्यैरुत्पन्नैः स्वयमाहृतैः १०।
पुरोडाशांश्चरूंश्चैव विधिवन्निर्वपेत्पृथक् ।
देवताभ्यः पितृभ्यश्च दत्त्वा मेध्यतरं हविः ११।
शेषं समुपभुंजीत लवणं च स्वयंकृतम् ।
वर्ज्जयेन्मद्यमांसानि भौमानि कवकानि च १२।
भूस्तृणं शष्पकं चैव श्लेष्मातक फलानि च ।
न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित् १३।
न ग्रामजातान्यार्तोपि पुष्पाणि च फलानि च ।
श्रावणेनैव विधिना वह्निं परिचरेत्सदा १४।
न द्रुह्येत्सर्वभूतानि निर्द्वंद्वो निर्भयो भवेत् ।

न नक्तं किंचिदश्नीयाद्रात्रौ ध्यानपरो भवेत् १५।
जितेंद्रियो जितक्रोधस्तत्त्वज्ञानविचिंतकः ।
ब्रह्मचारी भवेन्नित्यं न पत्नीमपि संश्रयेत् १६।
यस्तु पत्न्या वनं गत्वा मैथुनं कामतश्चरेत् ।
तद्व्रतं तस्य लुप्येत प्रायश्चित्तीयते द्विजः १७।
तत्र यो जायते गर्भो न स स्पृश्यो द्विजातिभिः ।
न हि वेदेधिकारोस्य तद्वंशेप्येवमेव हि १८।
भूमौ शयीत सततं सावित्रीजप्यतत्परः ।
शरण्यः सर्वभूतानां सद्विभागपरः सदा १९।
परिवादं मृषावादं निद्रालस्ये च वर्जयेत् ।
एकाग्निरनिकेतः स्यात्प्रोक्षितां भूमिमाश्रयेत् २०।
मृगैः सह चरेद्वांतस्तैः सहैव च संवसेत् ।
शिलायां शर्करायां वा शयीत सुसमाहितः २१।
सद्यः प्रक्षालको वा स्यान्माससंचयिकोपि वा ।
षण्मासनिचयो वापि समानिचय एव वा २२।

नक्तं चान्नं समश्नीयाद्दिवा चाहृत्य शक्तितः ।
चतुर्थकालको वा स्यात्किं वाप्यष्टमकालिकः २३।
चांद्रायणविधानैर्वा शुक्लेकृष्णे च वर्जयेत् ।
पक्षेपक्षे समश्नीयाद्यवागूं क्वथितां सकृत् २४।
पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा ।
स्वाभाविकैः स्वयंशीर्णैर्वैखानसमते स्थितः २५।
भूमौ वा परिवर्तेत तिष्ठेद्वा प्रपदैर्दिनम् ।
स्थानासनाभ्यां विहरेन्न क्वचिद्धैर्य्यमुत्सृजेत् २६।
ग्रीष्मे पंचतपाश्च स्याद्वर्षास्वभ्रावकाशिकः ।
आर्द्रवासाश्च हेमंते क्रमशो वर्द्धयेत्तपः २७।
उपस्पृशेत्त्रिषवणं पितृदेवांश्च तर्पयेत् ।
एकपादेन तिष्ठेत मरीचिं वा पिबेत्सदा २८।
पंचाग्निर्धूमगो वा स्याद्दूष्मगः सोमपोपि वा ।
पयः पिबेच्छुक्लपक्षे कृष्णपक्षे तु गोमयम् २९।
शीर्णपर्णाशनो वा स्यात्कृच्छ्रैर्वा वर्तयेत्सदा ।

योगाभ्यासरतश्च स्याद्ब्रह्मध्यायी भवेत्सदा ३०।
अथर्वशिरसोध्येता वेदांताभ्यासतत्परः ।
यमान्सेवेत सततं नियमांश्चाप्यतंद्रितः ३१।
अथ चाग्नीन्समारोप्य स्वात्मनि ध्यानतत्परः ३२।
अनग्निरनिकेतो वा मुनिर्मोक्षपरो भवेत् ।
तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत् ३३।
गृहमेधिषु चान्येषु द्विजेषु वनचारिषु ।
ग्रामादाहृत्य चाश्नीयादष्टौ ग्रासान्वने वसन् ३४।
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा ।

विविधाश्चोपनिषद आत्मसंसिद्धये जपेत् ३५।
विद्याविशेषान्सावित्रीं रुद्राध्यायं तथैव च ।
महाप्रस्थानिकं वासौ कुर्य्यादनशनं तथा ।
अग्निप्रवेशमन्यद्वा ब्रह्मार्पणविधौ स्थितः ३६।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे वानप्रस्थाश्रमाचारधर्मो नामाष्टपंचाशत्तमोऽध्यायः ५८।

Roman transliteration

vyāsa uvāca-
evaṃ gṛhāśrame sthitvā dvitīyaṃ bhāgamāyuṣaḥ |
vānaprasthāśramaṃ gacchetsadāraḥ sāgnireva ca 1|
nikṣipya bhāryāṃ putreṣu gacchedvanamathāpi vā |
dṛṣṭvāpatyasya vāpatyaṃ jarjarīkṛtavigrahaḥ 2|
śuklapakṣasya pūrvāhṇe praśaste cottarāyaṇe |
gatvāraṇyaṃ niyamavāṃstapaḥ kuryātsamāhitaḥ 3|
phalamūlāni pūtāni nityamāhāramāharet |
yadāhāro bhavettena pūjayetpitṛdevatāḥ 4|
pūjayedatithiṃ nityaṃ snātvā cābhyarcayetsurān |
gṛhādādāya cāśnīyādaṣṭau grāsānsamāhitaḥ 5|
jaṭāśca bibhṛyānnityaṃ nakharomāṇi notsṛjet |
svādhyāyaṃ sarvathā kuryānniyacchedvācamanyataḥ 6|
agnihotraṃ ca juhuyātpaṃcayajñānsamācaret |
utpannairvividhairmedhyaiḥ śākamūlaphalena vā 7|

cīravāsā bhavennityaṃ snāyāttriṣavaṇaṃ śuciḥ |
sarvabhūtānukaṃpaśca pratigrahavivarjitaḥ 8|
darśena paurṇamāsena yajeta niyataṃ dvijaḥ |
ṛtviṣṭyāgrayaṇe caiva cāturmāsyāni kārayet 9|
uttarāyaṇaṃ ca kramaśo dakṣiṇāyanameva ca |
vāsaṃtaśāradairmeddhyairutpannaiḥ svayamāhṛtaiḥ 10|
puroḍāśāṃścarūṃścaiva vidhivannirvapetpṛthak |
devatābhyaḥ pitṛbhyaśca dattvā medhyataraṃ haviḥ 11|
śeṣaṃ samupabhuṃjīta lavaṇaṃ ca svayaṃkṛtam |
varjjayenmadyamāṃsāni bhaumāni kavakāni ca 12|
bhūstṛṇaṃ śaṣpakaṃ caiva śleṣmātaka phalāni ca |
na phālakṛṣṭamaśnīyādutsṛṣṭamapi kenacit 13|
na grāmajātānyārtopi puṣpāṇi ca phalāni ca |
śrāvaṇenaiva vidhinā vahniṃ paricaretsadā 14|
na druhyetsarvabhūtāni nirdvaṃdvo nirbhayo bhavet |

na naktaṃ kiṃcidaśnīyādrātrau dhyānaparo bhavet 15|
jiteṃdriyo jitakrodhastattvajñānaviciṃtakaḥ |
brahmacārī bhavennityaṃ na patnīmapi saṃśrayet 16|
yastu patnyā vanaṃ gatvā maithunaṃ kāmataścaret |
tadvrataṃ tasya lupyeta prāyaścittīyate dvijaḥ 17|
tatra yo jāyate garbho na sa sprśyo dvijātibhiḥ |
na hi vededhikārosya tadvaṃśepyevameva hi 18|
bhūmau śayīta satataṃ sāvitrījapyatatparaḥ |
śaraṇyaḥ sarvabhūtānāṃ sadvibhāgaparaḥ sadā 19|
parivādaṃ mṛṣāvādaṃ nidrālasye ca varjayet |

ekāgniraniketaḥ syātprokṣitāṃ bhūmimāśrayet 20|
mṛgaiḥ saha careddāṃtastaiḥ sahaiva ca saṃvaset |
śilāyāṃ śarkarāyāṃ vā śayīta susamāhitaḥ 21|
sadyaḥ prakṣālako vā syānmāsasaṃcayikopi vā |
ṣaṇmāsanicayo vāpi samānicaya eva vā 22|

naktaṃ cānnaṃ samaśnīyāddivā cāhṛtya śaktitaḥ |
caturthakālako vā syātkiṃ vāpyaṣṭamakālikaḥ 23|
cāṃdrāyaṇavidhānairvā śuklekṛṣṇe ca varjayet |
pakṣepakṣe samaśnīyādyavāgūṃ kvathitāṃ sakṛt 24|
puṣpamūlaphalairvāpi kevalairvartayetsadā |
svābhāvikaiḥ svayaṃśīrṇairvaikhānasamate sthitaḥ 25|
bhūmau vā parivarteta tiṣṭhedvā prapadairdinam |
sthānāsanābhyāṃ viharenna kvaciddhairyyamutsṛjet 26|
grīṣme paṃcatapāśca syādvarṣāsvabhrāvakāśikaḥ |
ārdravāsāśca hemaṃte kramaśo varddhayettapaḥ 27|
upaspṛśettriṣavaṇaṃ pitṛdevāṃśca tarpayet |
ekapādena tiṣṭheta marīciṃ vā pibetsadā 28|
paṃcāgnidhūmago vā syādūṣmagaḥ somapopi vā |
payaḥ pibecchuklapakṣe kṛṣṇapakṣe tu gomayam 29|
śīrṇaparṇāśano vā syātkṛcchrairvā vartayetsadā |

yogābhyāsaratāśca syādrudrādhyāyī bhavetsadā 30|
atharvaśirasodhyetā vedāṃtābhyāsatatparaḥ |
yamānseveta satataṃ niyamāṃścāpyataṃdritaḥ 31|
atha cāgnīnsamāropya svātmani dhyānatatparaḥ 32|
anagniraniketo vā munirmokṣaparo bhavet |
tāpaseṣveva vipreṣu yātrikaṃ bhaikṣamāharet 33|
gṛhamedhiṣu cānyeṣu dvijeṣu vanacāriṣu |
grāmādāhṛtya cāśnīyādaṣṭau grāsānvane vasan 34|
pratigṛhya puṭenaiva pāṇinā śakalena vā |
vividhāścopaniṣada ātmasaṃsiddhaye japet 35|
vidyāviśeṣānsāvitrīṃ rudrādhyāyaṃ tathaiva ca |
mahāprasthānikaṃ vāsau kuryyādanaśanaṃ tathā |
agnipraveśamanyadvā brahmārpaṇavidhau sthitaḥ 36|
iti śrīpādme mahāpurāṇe svargakhaṃḍe vānaprasthāśramācāradharmo nāmāṣṭapaṃcāśattamo'dhyāyaḥ 58|

English translation

Vyāsa said :

1-4. Having thus remained in the householder's stage during the second part of his life, he should, with his wife and (the sacred) fire, resort to the third stage of life. Or, having entrusted his wife to his sons, he should go to a forest after seeing the child of his child (i.e. the grandchild) and when his body has become infirm. He, observing a vow and being calm, should practise penance after having gone to a forest in the forenoon (of a day) in the bright half of a month in the auspicious uttarāyaṇa (i.e. the summer solstice). He should everyday fetch for his food pure roots and fruits. With that which is his food, he should please the manes and deities.

5-15. He should everyday please the guests, and after bath he should worship gods. Being calm and getting eight morsels of food from his house, he should eat them. He should have matted hair and should not cut off his nails and hair. He should always recite sacred texts and refrain from talking about anything else. He should maintain the sacred fire and perform the five sacrifices with the various things that are produced (there) or with vegetables or roots or fruits; he should be clothed in bark and being pure should bathe thrice (a day). He should be compassionate towards all beings and should avoid accepting (gifts). A twice-born should always perform the new moon and full moon sacrifices. He should perform the seasonal sacrifice and also offer an oblation of the first fruits at the end of the rainy season and perform the cāturmāsya sacrifices (performed every four months, i.e. at the beginning of Kārtika , Phālguna and Āṣāḍha). In the summer solstice and the winter solstice he should, in the proper order, perform sacrifices with products of the spring and the autumn seasons brought by himself, and should separately offer puroḍāśas and carūs. Having offered more auspicious oblations to deities and manes, he should eat the remaining, saline in taste and prepared by himself. He should avoid liquor and flesh and mushrooms growing on the ground. He should not eat fragrant or young grass, no. fruits of śleṣmātaka, no products of ploughed land nor that which is abandoned by others. Even when he is sick he should not eat flowers and fruits growing in villages. He should always wait upon fire with rites as laid down in the Vedas . He should not bear malice against any being; he should be free from the pairs of opposites; he should be fearless. He should not eat anything at night, and should engage himself in meditation at night.

16-26a. He should control his senses, curb his anger and should think over the true nature of Brahman . He should always observe celibacy and should not even resort to (i.e. cohabit with) his wife. That twice-born, who, after having gone to the forest copulates at his will with his wife, has his vow lost, and he has to atone for it. The foetus (i.e. the child) that is born there (i.e. due to this copulation) should not be touched by twice-borns. He is not entitled to (the study of) the Vedas; the same is (the rule applicable to the members born) in his family. Intent on muttering the Gāyatrī -hymn, he should always sleep on the (bare) ground. He should protect all creatures, and should always give gifts to the good. He should avoid censure, telling lies, sleep, idleness. He should maintain one (sacred) fire; should be without an abode; and should resort to the ground that is sprinkled with water. Being restrained, he should move with animals and live with them only. Being calm, he should sleep on a stone or sand. He should cleanse (i.e. finish his stock) instantly or within a month, or should have the stock lasting for six months or for a year. Having collected food according to his capacity by day, he should eat it at night. He should eat every fourth time or eighth time, or should avoid (food) according to the cāndrāyaṇa vow in the bright and the dark fortnights. He should eat boiled gruel of barley once in every fortnight. Or he should, conforming to the creed of an anchorite, subsist on the natural flowers, roots and fruits which are withered. He should roam about on the ground or stand on the fore-parts of his feet for a day.

26b-36. He should divert himself with (various) places and seats, and should never give up calmness. He should observe the vow of the five fires [1] in summer; should expose himself to the rain in rainy season; should put on wet clothes in winter. He should gradually increase his penance. He should bathe three times a day and should gratify his manes and deities. He should stand on one leg only, or should always drink the sun's ray. Or he should move in the smoke of the five fires, or should move in the heat or drink Soma . In the bright half he should drink milk and in dark half cow-dung. Or he should eat withered leaves or should live by bodily mortification. He should always engage himself in practising abstract meditation, or should always recite the Rudra (-hymn). He should study the Atharvaśiras, and should be intent on studying the Upaniṣads . He should carefully observe the restraints and vows. He should use the hide of a black antelope; should have an upper garment and a white sacred thread. Having put on the fires, he should be intent on meditating on his soul. An ascetic,

not keeping the fire, having no abode, should be intent on (getting) salvation. Moving among ascetic twice-borns or among householders or other twice-borns moving in the forest, he should beg alms. Or getting it from the village, he should, living in the forest, eat eight morsels. He should eat from a leaf-vessel or from his hand or from a piece (of a pot etc.). He should mutter various Upaniṣadic hymns for self-realization; he should mutter particular incantations, Gāyatrī-hymn and Rudrādhyāya also. He should set out on the great journey (death) and stop taking food. Or following the religious commandment of offering himself to Brahman, he should enter fire.

[1]: [1] : Pañcatapas—An ascetic who in summer practises penance sitting in the middle of four fires with the sun burning right over his head.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 59

Rules of Conduct for a Sannyāsī

Chapter 266 of 693 · 32 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
एवं वनाश्रमे स्थित्वा तृतीयं भागमायुषः ।
चतुर्थं चायुषो भागं संन्यासेन नयेत्क्रमात् १।
अग्नीनात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत् ।
योगाभ्यासरतः शांतो ब्रह्मविद्यापरायणः २।
यदा मनसि संपन्नं वैराग्यं सर्ववस्तुषु ।
तदा संन्यासमिच्छेच्च पतितः स्याद्विपर्यये ३।
प्राजापत्यां निरूप्येष्टिमाग्नेयीमथवा पुनः ।
दांतः शुक्लकषायोसौ ब्रह्माश्रममुपाश्रयेत् ४।
ज्ञानसंन्यासिनः केचिद्वेदसंन्यासिनोऽपरे ।
कर्मसंन्यासिनस्त्वन्ये त्रिविधाः परिकीर्तिताः ५।
यः सर्वत्र विनिर्मुक्तो निर्द्वंद्वश्चैव निर्भयः ।
प्रोच्यते ज्ञानसंन्यासी आत्मन्येव व्यवस्थितः ६।
वेदमेवाभ्यसेन्नित्यं निराशीर्निष्परिग्रहः ।
प्रोच्यते वेदसंन्यासी मुमुक्षुर्विजितेंद्रियः ७।

यस्त्वग्निमात्मसाकृत्वा ब्रह्मार्पणपरो द्विजः ।
ज्ञेयः स कर्मसंन्यासी महायज्ञपरायणः ८।
त्रयाणामपि चैतेषां ज्ञानी त्वभ्यधिको मतः ।
न तस्य विद्यते कार्यं न लिंगं वा विपश्चितः ९।
निर्ममो निर्भयः शांतो निर्द्वंद्वः पर्णभोजनः ।
जीर्णकौपीनवासाः स्यान्नग्नो वा ध्यानतत्परः १०।
ब्रह्मचारी जिताहारो ग्रामादन्नं समाहरेत् ।
अध्यात्मरतिरासीत निरपेक्षो निराशिषः ११।
आत्मनैव सहायेन सुखार्थं विचरेदिह ।
नाभिनंदेत मरणं नाभिनंदेत जीवनम् १२।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ।
नाध्येतव्यं न वर्तव्यं श्रोतव्यं न कदाचन १३।
एवं ज्ञानपरो योगी ब्रह्मभूयाय कल्पते ।
एकवासाथ वा विद्वान्कौपीनाच्छादनोपि वा १४।
मुंडी शिखी वाथ भवेत्त्रिदंडी निष्परिग्रहः ।

काषायवासाः सततं ध्यानयोगपरायणः १५।
ग्रामांते वृक्षमूले वा वसेद्देवालयेपि वा ।
समः शत्रौ तथा मित्रे तथा मानापमानयोः १६।
भैक्ष्येण वर्तयेन्नित्यं नैकान्नादी भवेत्क्वच्चित् ।
यस्तु मोहेन वान्यस्मादेकान्नादी भवेद्यतिः १७।
न तस्य निष्कृतिः काचिद्धर्मशास्त्रेषु दृश्यते ।
रागद्वेषवियुक्तात्मा समलोष्टाश्मकांचनः १८।
प्राणिहिंसानिवृत्तश्च मौनी स्यात्सर्वनिस्पृहः ।
दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् १९।
सत्यपूतां वदेद्वाणीं मनःपूतं समाचरेत् ।
नैकत्र निवसेद्देशे वर्षाभ्योन्यत्र भिक्षुकः २०।
स्नात्वा शौचयुतो नित्यं कमंडलुकरः शुचिः ।
ब्रह्मचर्यरतो नित्यं वनवासरतो भवेत् २१।
मोक्षशास्त्रेषु निरतो ब्रह्मसूत्री जितेंद्रियः ।
दंभाहंकारनिर्मुक्तो निंदापैशुन्यवर्जितः २२।

आत्मज्ञानगुणोपेतो यदि मोक्षमवाप्नुयात् ।
अभ्यसेत्सततं देवं प्रणवाख्यं सनातनम् २३।
स्नात्वाचम्य विधानेन शुचिर्देवालयादिषु ।
यज्ञोपवीती शांतात्मा कुशपाणिः समाहितः २४।
धौतकाषायवसनो तस्मिञ्छन्नतनूरुहः ।
अधियज्ञं ब्रह्मजपेदाधिदैविकमेव च २५।
आध्यात्मिकं च सततं वेदान्ताभिहितं च यत् ।
पुत्रेषु चाथ निवसन्ब्रह्मचारी यतिर्मुनिः २६।
वेदमेवाभ्यसेन्नित्यं स याति परमां गतिम् ।
अहिंसासत्यमस्तेयं ब्रह्मचर्यं तपः परम् २७।
क्षमादया च संतोषो व्रतान्यस्य विशेषतः ।
वेदांतज्ञाननिष्ठो वा पंचयज्ञान्समाहितः २८।
कुर्य्यादहरहः स्नात्वा भिक्षार्थे नैव तेन हि ।
होममंत्रान्जपेन्नित्यं कालेकाले समाहितः २९।
स्वाध्यायं चान्वहं कुर्य्यात्सावित्रीं संध्ययोर्जपेत् ।

ध्यायीत सततं देवमेकांतं परमेश्वरम् ३०।
एकान्नं वर्जयेन्नित्यं कामं क्रोधं परिग्रहम् ।
एकवासा द्विवासा वा शिखी यज्ञोपवीतवान् ।
कमंडलुकरो विद्वांस्त्रिदंडो याति तत्परम् ३१।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे यतिधर्मनिरूपणं नामैकोनषष्टितमोऽध्यायः ५९।

Roman transliteration

vyāsa uvāca-
evaṃ vanāśrame sthitvā tṛtīyaṃ bhāgamāyuṣaḥ |

caturthaṃ cāyuṣo bhāgaṃ saṃnyāsena nayetkramāt 1|
agnīnātmani saṃsthāpya dvijaḥ pravrajito bhavet |
yogābhyāsarataḥ śāṃto brahmavidyāparāyaṇaḥ 2|
yadā manasi saṃpannaṃ vairāgyaṃ sarvavastuṣu |
tadā saṃnyāsamicchecca patitaḥ syādviparyaye 3|
prājāpatyāṃ nirūpyeṣṭimāgneyīmathavā punaḥ |
dāṃtaḥ śuklakaṣāyosau brahmāśramamupāśrayet 4|
jñānasaṃnyāsinaḥ kecidvedasaṃnyāsino'pare |
karmasaṃnyāsinastvanye trividhāḥ parikīrtitāḥ 5|
yaḥ sarvatra vinirmukto nirdvaṃdvaścaiva nirbhayaḥ |
procyate jñānasaṃnyāsī ātmanyeva vyavasthitaḥ 6|
vedamevābhyasennityaṃ nirāśīrniṣparigrahaḥ |
procyate vedasaṃnyāsī mumukṣurvijiteṃdriyaḥ 7|

yastvagnimātmasākṛtvā brahmārpaṇaparo dvijaḥ |
jñeyaḥ sa karmasaṃnyāsī mahāyajñaparāyaṇaḥ 8|
trayāṇāmapi caiteṣāṃ jñānī tvabhyadhiko mataḥ |
na tasya vidyate kāryaṃ na liṃgaṃ vā vipaścitaḥ 9|
nirmamo nirbhayaḥ śāṃto nirdvaṃdvaḥ parṇabhojanaḥ |
jīrṇakaupīnavāsāḥ syānnagno vā dhyānatatparaḥ 10|
brahmacārī jitāhāro grāmādannaṃ samāharet |
adhyātmaratirāsīta nirapekṣo nirāśiṣaḥ 11|
ātmanaiva sahāyena sukhārthaṃ vicarediha |
nābhinaṃdeta maraṇaṃ nābhinaṃdeta jīvanam 12|
kālameva pratīkṣeta nirdeśaṃ bhṛtako yathā |
nādhyetavyaṃ na vartavyaṃ śrotavyaṃ na kadācana 13|
evaṃ jñānaparo yogī brahmabhūyāya kalpate |
ekavāsātha vā vidvānkaupīnācchādanopi vā 14|
muṃḍī śikhī vātha bhavettridaṃḍī niṣparigrahaḥ |

kāṣāyavāsāḥ satataṃ dhyānayogaparāyaṇaḥ 15|
grāmāṃte vṛkṣamūle vā vaseddevālayepi vā |
samaḥ śatrau tathā mitre tathā mānāpamānayoḥ 16|
bhaikṣyeṇa vartayennityaṃ naikānnādī bhavetkvaccit |
yastu mohena vānyasmādekānnādī bhavedyatiḥ 17|
na tasya niṣkṛtiḥ kāciddharmaśāstreṣu dṛśyate |
rāgadveṣaviyuktātmā samaloṣṭāśmakāṃcanaḥ 18|
prāṇihiṃsānivṛttaśca maunī syātsarvanispṛhaḥ |
dṛṣṭipūtaṃ nyasetpādaṃ vastrapūtaṃ jalaṃ pibet 19|
satyapūtāṃ vadedvāṇīṃ manaḥpūtaṃ samācaret |
naikatra nivaseddeśe varṣābhyonyatra bhikṣukaḥ 20|
snātvā śaucayuto nityaṃ kamaṃḍalukaraḥ śuciḥ |
brahmacaryarato nityaṃ vanavāsarato bhavet 21|
mokṣaśāstreṣu nirato brahmasūtrī jiteṃdriyaḥ |
daṃbhāhaṃkāranirmukto niṃdāpaiśunyavarjitaḥ 22|

ātmajñānaguṇopeto yadi mokṣamavāpnuyāt |
abhyasetsatataṃ devaṃ praṇavākhyaṃ sanātanam 23|
snātvācamya vidhānena śucirdevālayādiṣu |
yajñopavītī śāṃtātmā kuśapāṇiḥ samāhitaḥ 24|
dhautakāṣāyavasano tasmiñchannatanūruhaḥ |
adhiyajñaṃ brahmajapedādhidaivikameva ca 25|
ādhyātmikaṃ ca satataṃ vedāntābhihitaṃ ca yat |

putreṣu cātha nivasanbrahmacārī yatirmuniḥ 26|
vedamevābhyasennityaṃ sa yāti paramāṃ gatim |
ahiṃsāsatyamasteyaṃ brahmacaryaṃ tapaḥ param 27|
kṣamādayā ca saṃtoṣo vratānyasya viśeṣataḥ |
vedāṃtajñānaniṣṭho vā paṃcayajñānsamāhitaḥ 28|
kuryyādaharahaḥ snātvā bhikṣārthe naiva tena hi |
homamaṃtrānjapennityaṃ kālekāle samāhitaḥ 29|
svādhyāyaṃ cānvahaṃ kuryyātsāvitrīṃ saṃdhyayorjapet |

dhyāyīta satataṃ devamekāṃtaṃ parameśvaram 30|
ekānnaṃ varjayennityaṃ kāmaṃ krodhaṃ parigraham |
ekavāsā dvivāsā vā śikhī yajñopavītavān |
kamaṃḍalukaro vidvāṃstridaṃḍo yāti tatparam 31|
iti śrīpādme mahāpurāṇe svargakhaṃḍe yatidharmanirūpaṇaṃ nāmaikonaṣaṣṭitamo'dhyāyaḥ 59|

English translation

Vyāsa said :

1. Having thus lived in the stage of an anchorite for the third part of his life, he should gradually pass into the fourth stage of life in renunciation.

2-5. Having established the fires in the soul a twice-born would be a recluse. When he, engaged in the practice of abstract meditation, calm, intent on getting the knowledge of Brahman , has detachment in his mind for all objects, then (only) he should think of renouncing (the world). If reverse is the case, then he would fall. Having accomplished the Prājāpatya sacrifice (by giving away his own property) and the fire-sacrifice, he, being restrained, having put on a white or red garment should resort to the stage of the ascetic. Some are ascetics (following the path) of knowledge; some are ascetics (engaged in the study) of the Vedas ; others are ascetics (following the path) of action. (Thus ascetics are said to be of three kinds.)

6-20a. He, who is free from everything, who is free from the pairs (like pleasure and pain), who is fearless and who is well-settled in himself is called jñāna - sannyāsī . He, who would be desireless and possessionless and would study the Vedas only, and desires salvation and has his senses controlled is called Veda -sannyāsī . The twice-born who having had fire in his possession, is intent on dedicating himself to Brahman and on performing great sacrifices, should be known as karma -sannyāsī . Of these three, the jñāna-sannyāsī is regarded as superior. For him, the wise one, there is nothing to be done nor does he have any mark. Free from the feeling of mine-ness, being fearless, calm, free from the pairs, subsisting on leaves, wearing an old strip to cover his private parts, or remaining naked he is engaged in meditation. He, a celibate, with his diet controlled, should fetch his food from the village. Being indifferent and desireless he should remain taking delight in the supreme spirit. He should move in this world for happiness with the help of his own soul (i.e. all alone). He should not desire death, nor should he desire life. He should wait for death only as a servant waits for (his master's order). He should not study; should not engage himself (in any pursuit); should never listen (to anything). A meditating saint, who thus looks upon knowledge as the highest thing is fit for absorption into Brahman. The wise one should have one garment (only) or a small strip to cover (his private parts); should be clean-shaven or should have a lock of hair on the crown of his head; should be tridaṇḍī and should have no possession; (or) should put on a red garment and always engage himself in deep meditation. He should live near a village, at the root of a tree or in a temple. He should be

equal to his enemy or friend, so also (look equally upon) respect and insult. He should always subsist by begging, and should never eat from one place. For an ascetic who, through delusion or for some other reason, eats from one place only, no expiation is seen in the religious texts. He should be detached from love or hatred; should look equally upon a clod or stone or gold; should abstrain from harming creatures, should observe the vow of silence and should be fully desireless. He should plant his foot kept pure by sight (i.e. watching that no impurity is contracted); should drink after it is filtered through a cloth; he should talk words that are purified by truth; and should behave in a way which is approved by his conscience.

20b-27a. Except in the rainy season a mendicant should not stay at one place (for a long time). Bathing everyday and being pure and virtuous, having a water-pot in his hand, he should always be engrossed in celibacy and be interested in living in a forest. If he is engaged in (reading) scriptures (leading to) salvation, is invested with the sacred thread, has his senses controlled, if he is free from religious hypocrisy and pride, and is free from censuring others and from wickedness, is endowed with the quality of the knowledge of the soul, he would obtain salvation. He should constantly meditate on the eternal deity called 'Om'. After having bathed and sipped water according to the proper rite and being pure, he, invested with the sacred thread, with his mind tranquil, with kuśas in his hand, with his red garment washed, with the hair (on his body) covered with ashes, should mutter hymns about the principal sacrifice or the presiding deity or the highest soul or whatever is said in the Upaniṣads . Or the restrained ascetic, being a celibate, should live among his sons. He should everyday study the Vedas, (then) he goes to the highest position.

27b-31. These are his special vows: harmlessness, truth, non-stealing, celibacy, austerities, forgiveness, kindness, and contentment; or he should, having faith in the Upaniṣadic knowledge and being calm, and having bathed, should perform the five sacrifices everyday; and desiring alms, and being tranquil, should, from time to time, mutter the sacrificial hymns. He should everyday do sacred study, and should mutter the Gāyatrī -hymn at both the twilights. He should constantly meditate upon the absolute lord. He should always avoid food from one place, so also lust, wrath and possessions; he should wear one garment, or two garments; he should have a lock of hair on the crown of his head; he should be invested with a sacred thread; the wise man having the tridaṇḍa in his hand goes to that highest Brahman.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 60

Restraints for a Sannyāsī

Chapter 267 of 693 · 44 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
एवं त्वाश्रमनिष्ठानां यतीनां नियतात्मनाम् ।
भैक्ष्येण वर्तनं प्रोक्तं फलमूलैरथापि वा १।
एककालं चरेद्भैक्ष्यं न प्रसज्येत विस्तरम् ।
भैक्ष्ये प्रसक्तो हि यतिर्विषयेष्वपि सज्जति २।
सप्तागारं चरेद्भैक्ष्यमलाभे न पुनश्चरेत् ।
गोदोहमात्रं तिष्ठेत कालं भिक्षुरधोमुखः ३।
भिक्षेत्युक्त्वा सकृत्तूष्णीमादद्याद्वाग्यतः शुचिः ।
प्रक्ष्याल्य पाणी पादौ च समाचम्य यथाविधि ४।
आदित्यं दर्शयित्वान्नं भुंजीत प्राङ्मुखो नरः ।
हुत्वा प्राणाहुतीः पंच ग्रासानष्टौ समाहितः ५।
आचम्य देवं ब्रह्माणं ध्यायेत परमेश्वरम् ।
आलाबुदारुपात्रे च मृण्मयं वैणवं तथा ६।
चत्वारि यतिपात्राणि मनुराह प्रजापतिः ।
प्राग्रात्रे मध्यरात्रे च पररात्रे तथैव च ७।

संध्यासूक्तिविशेषेण चिंतयेन्नित्यमीश्वरम् ।
कृत्वा हृत्पद्मनिलये विश्वाख्यं विश्वसंभवम् ८।
आत्मानं सर्वभूतानां परस्तात्तमसः स्थितम् ।
सर्वस्याधारमव्यक्तमानंदं ज्योतिरव्ययम् ९।
प्रधानपुरुषातीतमाकाशं दहनं शिवम् ।
तदंतं सर्वभावानामीश्वरं ब्रह्मरूपिणम् १०।
ॐकारांतेथवात्मानं समाप्य परमात्मनि ।
आकाशे देवमीशानं ध्यायीताकाशमध्यगम् ११।
कारणं सर्वभावानामानंदैकसमाश्रयम् ।
पुराणपुरुषं विष्णुं ध्यायन्मुच्येत बंधनात् १२।
यद्वा गुहादौ प्रकृतौ जगत्संमोहनालये ।
विचिंत्य परमं व्योम सर्वभूतैककारणम् १३।
जीवनं सर्वभूतानां यत्र लोकः प्रलीयते ।
आनंदं ब्रह्मणः सूक्ष्मं यत्पश्यंति मुमुक्षवः १४।
तन्मध्ये निहितं ब्रह्म केवलं ज्ञानलक्षणम् ।

अनंतं सत्यमीशानं विचिंत्यासीत वाग्यतः १५।
गुह्याद्गुह्यतमं ज्ञानं यतीनामेतदीरितम्।
योवतिष्ठेत्सदानेन सोऽनुते योगमैश्वरम् १६।
तस्माज्ज्ञानरतो नित्यमात्मविद्यापरायणः।
ज्ञानं समभ्यसेद्ब्रह्म येन मुच्येत बंधनात् १७।
मत्वा पृथक्त्वमात्मानं सर्वस्मादेव केवलम्।
आनंदमक्षरं ज्ञानं ध्यायेत च ततः परम् १८।
यस्माद्भवंति भूतानि यज्ज्ञात्वा नेह जायते।
स तस्मादीश्वरो देवः परस्ताद्योधितिष्ठति १९।
यदंतरे तद्गमनं शाश्वतं शिवमव्ययम्।
य इदं स्वपरोक्षस्तु स देवः स्यान्महेश्वरः २०।
व्रतानि यानि भिक्षूणां तथैवायं व्रतानि च।
एकैकातिक्रमेणैव प्रायश्चित्तं विधीयते २१।
उपेत्य च स्त्रियं कामात्प्रायश्चित्तं समाहितः।
प्राणायामसमायुक्तं कुर्य्यात्सांतपनं शुचिः २२।

ततश्चरेत नियमात्कृच्छ्रं संयतमानसः।
पुनराश्रममागम्य चरेद्भिक्षुरतंद्रितः २३।
न धर्मयुक्तमनृतं हिनस्तीति मनीषिणः।
तथापि च न कर्तव्यः प्रसंगो ह्येष दारुणः २४।
एकरात्रोपवासश्च प्राणायामशतं तथा।
उक्त्वानृतं प्रकर्तव्यं यतिना धर्मलिप्सुना २५।
परमापद्गतेनापि न कार्यं स्तेयमन्यतः।
स्तेयादभ्यधिकः कश्चिन्नास्त्यधर्म इति स्मृतिः २६।
हिंसा चैवापरा तृष्णा याच्ञात्मज्ञाननाशिका।
यदेतद्द्रविणं नाम प्राणा ह्येते बहिश्चराः २७ द्रविण।
स तस्य हरते प्राणान्यो यस्य हरते धनम्।
एवं कृत्वा स दुष्टात्मा भिन्नवृत्तो व्रतच्युतः २८।
भूयो निर्वेदमापन्नश्चरेद्भिक्षुरतंद्रितः।
अकस्मादेव हिंसां तु यदि भिक्षुः समाचरेत् २९।
कुर्यात्कृच्छ्रातिकृच्छ्रं तु चांद्रायणमथापि वा।

स्कंदेतेंद्रियदौर्बल्यात्स्त्रियं दृष्ट्वा यतिर्यदि ३०।
तेन धारयितव्या वै प्राणायामास्तु षोडश।
दिवास्कंदे त्रिरात्रं स्यात्प्राणायामशतं बुधाः ३१।
एकान्ने मधुमांसे च नवश्राद्धे तथैव च।
प्रत्यक्षलवणे चोक्तं प्राजापत्यं विशोधनम् ३२।
ध्याननिष्ठस्य सततं नश्यते सर्वपातकम्।
तस्मान्नारायणं ध्यात्वा तस्य ध्यानपरो भवेत् ३३।
यद्ब्रह्मणः परं ज्योतिः प्रविष्टाक्षरमव्ययम्।
योंतरात्मा परं ब्रह्म स विज्ञेयो महेश्वरः ३४।

एष देवो महादेवः केवलः परमं शिवः ।
तदेवाक्षरमद्वैतं तदा नित्यं परं पदम् ३५।
तस्मान्महीयते देवे स्वधाम्नि ज्ञानसंज्ञिते ।
आत्मयोगात्परे तत्वे महादेवस्ततः स्मृतः ३६।
नान्यं देवं महादेवाद्व्यतिरिक्तं प्रपश्यति ।
तमेवात्मानमन्वेति यः स याति परं पदम् ३७।

मन्यंते ये स्वमात्मानं विभिन्नं परमेश्वरात् ।
न ते पश्यंति तं देवं वृथा तेषां परिश्रमः ३८।
एकमेव परं ब्रह्म विज्ञेयं तत्त्वमव्ययम् ।
स देवस्तु महादेवो नैतद्विज्ञाय बध्यते ३९।
तस्माद्यतेत नियतं यतिः संयतमानसः ।
ज्ञानयोगरतः शांतो महादेवपरायणः ४०।
एष वः कथितो विप्रा यतीनामाश्रमः शुभः ।
पितामहेन मुनिना विभुना पूर्वमीरितः ४१।
नापुत्रशिष्ययोगिभ्यो दद्यादेवमनुत्तमम् ।
ज्ञानं स्वयंभुवा प्रोक्तं यतिधर्म्माश्रयं शिवम् ४२।
इति यतिनियमानामेतदुक्तं विधानं सुरवरपरितोषे यद्भवेदेकहेतुः ।
न भवति पुनरेषामुद्भवो वा विनाशः प्रतिहितमनसो ये नित्यमेवाचरंति ४३।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे षष्टितमोऽध्यायः ६०।

Roman transliteration

vyāsa uvāca-
evaṃ tvāśramaniṣṭhānāṃ yatīnāṃ niyatātmanām |
bhaikṣyeṇa vartanaṃ proktaṃ phalamūlairathāpi vā 1|
ekakālaṃ caredbhaikṣyaṃ na prasajyeta vistaram |
bhaikṣye prasakto hi yatirviṣayeṣvapi sajjati 2|
saptāgāraṃ caredbhaikṣyamalābhe na punaścaret |
godohamātraṃ tiṣṭheta kālaṃ bhikṣuradhomukhaḥ 3|
bhikṣetyuktvā sakṛttūṣṇīmādayādvāgyataḥ śuciḥ |
prakṣyālya pāṇī pādau ca samācamya yathāvidhi 4|
ādityaṃ darśayitvānnaṃ bhuṃjīta prāṅmukho naraḥ |
hutvā prāṇāhutīḥ paṃca grāsānaṣṭau samāhitaḥ 5|
ācamya devaṃ brahmāṇaṃ dhyāyeta parameśvaram |
ālābudārupātre ca mṛṇmayaṃ vaiṇavaṃ tathā 6|
catvāri yatipātrāṇi manurāha prajāpatiḥ |
prāgrātre madhyarātre ca pararātre tathaiva ca 7|

saṃdhyāsūktiviśeṣeṇa ciṃtayennityamīśvaram |
kṛtvā hṛtpadmanilaye viśvākhyaṃ viśvasaṃbhavam 8|
ātmānaṃ sarvabhūtānāṃ parastāttamasaḥ sthitam |
sarvasyādhāramavyaktamānaṃdaṃ jyotiravyayam 9|
pradhānapuruṣātītamākāśaṃ dahanaṃ śivam |
tadaṃtaṃ sarvabhāvānāmīśvaraṃ brahmarūpiṇam 10|
oṃkārāṃtethavātmānaṃ samāpya paramātmani |

ākāśe devamīśānaṃ dhyāyītākāśamadhyagam 11|
kāraṇaṃ sarvabhāvānāmānaṃdaikasamāśrayam |
purāṇapuruṣaṃ viṣṇuṃ dhyāyanmucyeta baṃdhanāt 12|
yadvā guhādau prakṛtau jagatsaṃmohanālaye |
viciṃtya paramaṃ vyoma sarvabhūtaikakāraṇam 13|
jīvanaṃ sarvabhūtānāṃ yatra lokaḥ pralīyate |
ānaṃdaṃ brahmaṇaḥ sūkṣmaṃ yatpaśyaṃti mumukṣavaḥ 14|
tanmadhye nihitaṃ brahma kevalaṃ jñānalakṣaṇam |

anaṃtaṃ satyamīśānaṃ viciṃtyāsīta vāgyataḥ 15|
guhyādguhyatamaṃ jñānaṃ yatīnāmetadīritam |
yovatiṣṭhetsadānena sośnute yogamaiśvaram 16|
tasmājjñānarato nityamātmavidyāparāyaṇaḥ |
jñānaṃ samabhyasedbrahma yena mucyeta baṃdhanāt 17|
matvā pṛthaktvamātmānaṃ sarvasmādeva kevalam |
ānaṃdamakṣaraṃ jñānaṃ dhyāyeta ca tataḥ param 18|
yasmādbhavaṃti bhūtāni yajjñātvā neha jāyate |
sa tasmādīśvaro devaḥ parastādyodhitiṣṭhati 19|
yadaṃtare tadgamanaṃ śāśvataṃ śivamavyayam |
ya idaṃ svaparokṣastu sa devaḥ syānmaheśvaraḥ 20|
vratāni yāni bhikṣūṇāṃ tathaivāyaṃ vratāni ca |
ekaikātikrameṇaiva prāyaścittaṃ vidhīyate 21|
upetya ca striyaṃ kāmātprāyaścittaṃ samāhitaḥ |
prāṇāyāmasamāyuktaṃ kuryyātsāṃtapanaṃ śuciḥ 22|

tataścareta niyamātkṛcchraṃ saṃyatamānasaḥ |
punarāśramamāgamya caredbhikṣuratāṃdritaḥ 23|
na dharmayuktamanṛtaṃ hinastīti manīṣiṇaḥ |
tathāpi ca na kartavyaḥ prasaṃgo hyeṣa dāruṇaḥ 24|
ekarātropavāsaśca prāṇāyāmaśataṃ tathā |
uktvānṛtaṃ prakartavyaṃ yatinā dharmalipsunā 25|
paramāpadgatenāpi na kāryaṃ steyamanyataḥ |
steyādabhyadhikaḥ kaścinnāstyadharma iti smṛtiḥ 26|
hiṃsā caivāparā tṛṣṇā yācñātmajñānanāśikā |
yadetaddraviṇaṃ nāma prāṇā hyete bahiścarāḥ 27 draviṇa|
sa tasya harate prāṇānyo yasya harate dhanam |
evaṃ kṛtvā sa duṣṭātmā bhinnavṛtto vratacyutaḥ 28|
bhūyo nirvedamāpannaścaredbhikṣurataṃdritaḥ |
akasmādeva hiṃsāṃ tu yadi bhikṣuḥ samācaret 29|
kuryātkṛcchrātikṛcchraṃ tu cāṃdrāyaṇamathāpi vā |

skaṃdeteṃdriyadaurbalyātstriyaṃ dṛṣṭvā yatiryadi 30|
tena dhārayitavyā vai prāṇāyāmāstu ṣoḍaśa |
divāskaṃde trirātraṃ syātprāṇāyāmaśataṃ budhāḥ 31|
ekānne madhumāṃse ca navaśrāddhe tathaiva ca |
pratyakṣalavaṇe coktaṃ prājāpatyaṃ viśodhanam 32|
dhyānaniṣṭhasya satataṃ naśyate sarvapātakam |
tasmānnārāyaṇaṃ dhyātvā tasya dhyānaparo bhavet 33|
yadbrahmaṇaḥ paraṃ jyotiḥ praviṣṭākṣaramavyayam |
yoṃtarātmā paraṃ brahma sa vijñeyo maheśvaraḥ 34|
eṣa devo mahādevaḥ kevalaḥ paramaṃ śivaḥ |
tadevākṣaramadvaitaṃ tadā nityaṃ paraṃ padam 35|
tasmānmahīyate deve svadhāmni jñānasaṃjñite |

ātmayogātpare tatve mahādevastataḥ smṛtaḥ 36|
nānyaṃ devaṃ mahādevādvyatiriktaṃ prapaśyati |
tamevātmānamanveti yaḥ sa yāti paraṃ padam 37|

manyaṃte ye svamātmānaṃ vibhinnaṃ parameśvarāt |
na te paśyaṃti taṃ devaṃ vṛthā teṣāṃ pariśramaḥ 38|
ekameva paraṃ brahma vijñeyaṃ tattvamavyayam |
sa devastu mahādevo naitadvijñāya badhyate 39|
tasmādyateta niyataṃ yatiḥ saṃyatamānasaḥ |
jñānayogarataḥ śāṃto mahādevaparāyaṇaḥ 40|
eṣa vaḥ kathito viprā yatīnāmāśramaḥ śubhaḥ |
pitāmahena muninā vibhunā pūrvamīritaḥ 41|
nāputraśiṣyayogibhyo dadyādevamanuttamam |
jñānaṃ svayaṃbhuvā proktaṃ yatidharmmāśrayaṃ śivam 42|
iti yatiniyamānāmetaduktaṃ vidhānaṃ suravaraparitoṣe yadbhavedekahetuḥ |
na bhavati punareṣāmudbhavo vā vināśaḥ pratihitamanaso ye nityamevācaraṃti 43|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ṣaṣṭitamo'dhyāyaḥ 60|

English translation

Vyāsa said :

1-15. Thus the livelihood of the sages who have controlled themselves and are in the (fourth) stage of life is said to be (had) by means of begging or fruits and roots. He should beg for one time only; he should not be attached to expansion (of begging). An ascetic attached to begging, becomes also attached to objects of senses. He should beg from seven houses. He should not move again (for alms) if he does not get it (during the first round). An ascetic should wait (for alms at a door) with his face hung down for the time required for milking a cow. Saying, 'Alms (please)', he, pure and controlled in speech, should remain silent. The man, having washed his hands and feet and sipped water according to proper rite, and having presented the food to the sun, facing the east, should eat it. Having offered oblations to the five vital airs, he, being calm, should eat eight morsels. Having sipped water, he should meditate upon the highest lord, Brahma . Manu Prajāpati has mentioned four (kinds of) pots for an ascetic: pumpkin gourd, wooden, made of clay and of bamboo. Before the fall of night, at midnight, during the last part of the night, he should everyday meditate upon the lord with special hymns at the twilights, after bringing to the lotus of his heart the lord called Viśva , the source of everything, the soul of all creatures dwelling beyond the darkness, the prop of all, the unmanifest, the joy, the immutable light, the one beyond Prakṛti and Puruṣa , the ether, fire and the auspicious one, that essence of all beings, the god of the form of Brahman . At the end of Oṃkāra , and having offered himself into the highest soul, he should meditate upon the lord, the ruler, living in the midst of the sky. He, meditating upon the ancient Puruṣa Viṣṇu , the cause of all objects and the only receptacle of joy, would be free from bondage. Or he should meditate in the heart, (on) the primal nature, the only cause of all beings, the abode of the illusion of the world, the life of all beings, where the world merges. The subtle joy of Brahman which those desiring salvation obtain, in that is placed Brahman—absolute and having knowledge as its characteristic. Having thought over the endless, true lord he should remain controlled in speech.

16-28a. This is said to be the most secret knowledge for the ascetics. He who always remains in this obtains the contemplation of the Supreme Spirit. Therefore, he should always be intent upon (securing) knowledge, should be greatly devoted to metaphysical knowledge, should study the

Brahmanic knowledge, by which he becomes free from bondage. Regarding his being separate from all (else), he should meditate upon the absolute joy, the immutable one and the knowledge which is beyond that. Beyond that, from whom the beings originate, and knowing whom a man is not born here (i.e. in this world), stands one, the lord, the ruler. The man's entering him is eternal, auspicious and unchanging. He that is away from this is the lord, the great god. For the violation of each of the vows laid down for the ascetics and other vows an expiation is enjoined. A man having through lust, gone to (i.e. cohabited with) a woman, should being calm and pure practise the expiation called Kṛcchra - sāntapana , [1] along with the restraining of his breath. Then, with his mind controlled, the ascetic should practise bodily mortification; and then having again come back to the hermitage, he should behave carefully. Falsehood that is not against Dharma , is not harmful—so say the wise. Yet such a horrible attachment should not be indulged in. An ascetic desiring religious merit, should observe fast for a night, and practise the restraint of breath a hundred times after having told a lie. Even if he is in a great calamity he should not steal (a thing) from others. The Smṛti says that there is no worse sin than stealing. Doing harm to others, extreme avidity, solicitation destroy the knowledge of the soul. That which is (called) wealth, is the outward life. He, whose wealth a man snatches, takes away his life.

28b-40. The ascetic of a wicked mind, violating his (usual) mode of life, and fallen from his vow, being again depressed, should behave carefully. If an ascetic would cause harm accidentally, he should perform the expiation (called) Atikṛcchra [2] or Cāndrāyaṇa [3] . If through the weakness of his senses, he emits (semen) on seeing a woman, he should have the sixteen kinds of restraints of breath. The wise go through the restraint of breath a hundred times for three nights if there is an emission by day. The expiation called Prājāpatya [4] is enjoined for taking food from one (house only), (eating) honey and flesh at the first śrāddha and on actually cognizing salt (pratyakṣalavaṇaḥ). All the sin of him who is always given to meditation, perishes. Therefore, a man should meditate upon Viṣṇu and be engaged in meditating upon him. He the great god should be known—that is the highest light of Brahman, that has entered the indestructible and the immutable, and that is the inner soul, the highest Brahman. That alone is the indestructible, unchangeable, eternal, highest position. So he is worshipped and is called Mahādeva , in his abode called knowledge, the highest principle due to his contact with the soul. He does not recognize any other god than Mahādeva. He, who follows him—the soul—goes to the highest position. Those who regard themselves as different from the lord, do not realize that absolute highest Brahman, the indestructible principle. That god is Mahādeva. Knowing this, he is not bound. Therefore, an ascetic, with his mind restrained, engaged in (obtaining) knowledge and deep meditation, calm, and devoted to Mahādeva, should strive.

41-43. O brāhmaṇas , I have described to you the auspicious stage (i.e. the way of life) of the ascetics, which was formerly told by the lord, the sage, viz. the Grandsire. A man should not give this auspicious knowledge about the way of life of ascetics, told by the Self-born one, to him who is not his son, or disciple or a meditating sage. Thus is made the statement about the restraints of an ascetic, which would be the only cause of the joy of the best of gods. Those whose minds are set upon (the lord) are neither born nor do they perish.

[1]: [1] : Kṛcchra-sāntapana: Drinking the mixture of cow's urine, cowdung, milk, curd, ghee, water (flowing) from kuśa, and fastting [fasting?] the next day. (See Manu. 11.212)

[2]: [2] : Atikṛcchra: Eating one morsel for three days in the morning, three days in the evening, and eating whatever is obtained without begging for three days, and fasting for the remaining three days. (See Manu. 11.213)

[3]: [3] : Cāndrāyaṇa: Bathing thrice a day, reducing one morsel on each day of the dark fortnight, and increasing one morsel on each day of the bright fortnight. (See Manu. 11.217)

[4]: [4] : Prājāpatya: Eating for three days in the morning, three days in the evening, and three days without begging. (See Manu. 11.211)

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 61

Devotion to Viṣṇu the Best Way to Salvation

Chapter 268 of 693 · 104 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवमुक्ता पुरा विप्रा व्यासेनामिततेजसा ।
एतावदुक्त्वा भगवान्व्यासः सत्यवतीसुतः १।
समाश्वास्य मुनीन्सर्वान्जगाम च यथागतम् ।
भवद्भ्यस्तु मया प्रोक्तं वर्णाश्रमविधानकम् २।
एवं कृत्वा प्रियो विष्णोर्भवत्येव न चान्यथा ।
रहस्यं तत्र वक्ष्यामि शृणुत द्विजसत्तमाः ३।
ये चात्र कथिता धर्मा वर्णाश्रमनिबंधनाः ।
हरिभक्तिकलांशांश समाना न हि ते द्विजाः ४।
पुंसामेकेह वै साध्या हरिभक्तिः कलौ युगे ।
युगांतरेण धर्मा हि सेवितव्या नरेण हि ५।
कलौ नारायणं देवं यजते यः स धर्म्मभाक् ।
दामोदरं हृषीकेशं पुरुहुतं सनातनम् ६।
हृदि कृत्वा परं शांतं जितमेव जगत्त्रयम् ।
कलिकालोरगादंशात्किल्बिषात्कालकूटतः ७।

हरिभक्तिसुधां पीत्वा उल्लंघ्यो भवति द्विजः ।
किं जपैः श्रीहरेर्नाम गृहीतं यदि मानुषैः ८।
किं स्नानैर्विष्णुपादांबु मस्तके येन धार्यते ।
किं यज्ञेन हरेः पादपद्मं येन धृतं हृदि ९।
किं दानेन हरेः कर्म सभायां वै प्रकाशितम् ।
हरेर्गुणगणान्श्रुत्वा यः प्रहृष्येत्पुनः पुनः १०।
समाधिना प्रहृष्टस्य सा गतिः कृष्णचेतसः ।
तत्र विघ्नकराः प्रोक्ताः पाखंडालापपेशलाः ११।
नार्यस्तत्संगिनश्चापि हरिभक्तिविघातकाः ।
नारीणां नयनादेशः सुराणामपि दुर्जयः १२।
स येन विजितो लोके हरिभक्तः स उच्यते ।
माद्यंति मुनयोप्यत्र नारीचरितलोलुपाः १३।
हरिभक्तिः कुतः पुंसां नारीभक्तिजुषां द्विजाः ।
राक्षस्यः कामिनीवेषाश्चरंति जगति द्विजाः ।
नराणां बुद्धिकवलं कुर्वंति सततं हिताः १४।

तावद्विद्या प्रभवति तावज्ज्ञानं प्रवर्तते ।
तावत्सुनिर्मला मेधा सर्वशास्त्रविधारिणी १५।
तावज्जपस्तपस्तावत्तावतीर्थनिषेवणम् ।
तावच्च गुरुशुश्रूषा तावद्धि तरणे मतिः १६।
तावत्प्रबोधो भवति विवेकस्तावदेव हि ।
तावत्सतां संगरुचिस्तावत्पौराणलालसा १७।
यावत्सीमंतिनी लोलनयनांदोलनं नहि ।
जनोपरि पतेद्विप्राः सर्वधर्मविलोपनम् १८।
तत्र ये हरिपादाब्जमधुलेशप्रसादिताः ।
तेषां न नारीलोलाक्षिक्षेपणं हि प्रभुर्भवेत् १९।
जन्मजन्म हृषीकेश सेवनं यैः कृतं द्विजाः ।
द्विजे दत्तं हुतं वह्नौ विरतिस्तत्र तत्र हि २०।
नारीणां किल किं नाम सौंदर्य्यं परिचक्षते ।
भूषणानां च वस्त्राणां चाकचक्यं तदुच्यते २१।
स्नेहात्मज्ञानरहितं नारीरूपं कुतः स्मृतम् ।

पूयमूत्रपुरीषासृक्त्वङ्मेदोस्थिवसान्वितम् २२।
कलेवरं हि तन्नाम कुतः सौंदर्य्यमत्र हि ।
तदेवं पृथगाचिंत्य स्पृष्ट्वा स्नात्वा शुचिर्भवेत् २३।
तैः संहितं शरीरं हि दृश्यते सुंदरं जनैः ।
अहोतिदुर्दशा नृणां दुर्दैव घटिता द्विजाः २४।
कुचावृतेंगे पुरुषो नारी बुद्ध्वा प्रवर्तते ।
का नारी वा पुमान्को वा विचारे सति किंचन २५।
तस्मात्सर्वात्मना साधुर्नारीसंगं विवर्जयेत् ।
को नाम नारीमासाद्य सिद्धिं प्राप्नोति भूतले २६।
कामिनी कामिनीसंगि संगमित्यपि संत्यजेत् ।
तत्संगाद्भौरवमिति साक्षादेव प्रतीयते २७।
अज्ञानाल्लोलुपा लोकास्तत्र दैवेन वंचिताः ।
साक्षान्नरककुंडेस्मिन्नारीयोनौ पचेन्नरः २८।
यत एवागतः पृथ्व्यां तस्मिन्नेव पुना रमेत् ।
यतः प्रसरते नित्यं मूत्रं रेतो मलोत्थितम् २९।

तत्रैव रमते लोकः कस्तस्मादशुचिर्भवेत् ।
तत्रातिकष्टं लोकेस्मिन्नहो दैवविडंबना ३०।
पुनः पुना रमेत्तत्र अहो निस्त्रपता नृणाम् ।
तस्माद्विचारयेद्धीमान्नारीदोषगणान्बहुन् ३१।
मैथुनाद्बलहानिः स्यान्निद्राति तरुणायते ।
निद्रयापहृतज्ञानः स्वल्पायुर्जायते नरः ३२।
तस्मात्प्रयत्नतो धीमान्नारीं मृत्युमिवात्मनः ।
पश्येद्गोविंदपादाब्जे मनो वै रमयेद्बुधः ३३।
इहामुत्र सुखं तद्धि गोविंदपदसेवनम् ।

विहाय को महामूढो नारीपादं हि सेवते ३४।
जनार्द्दनांघ्रिसेवा हि ह्यपुनर्भवदायिनी।
नारीणां योनिसेवा हि योनिसंकटकारिणी ३५।
पुनःपुनः पतेद्योनौ यंत्रनिष्पाचितो यथा।
पुनस्तामेवाभिलषेद्विद्यादस्य विडंबनम् ३६।
ऊर्ध्वबाहुरहं वच्मि शृणु मे परमं वचः।

गोविंदे धेहि हृदयं न योनौ यातनाजुषि ३७।
नारीसंगं परित्यज्य यश्चापि परिवर्त्तते।
पदेपदेश्वमेधस्य फलमाप्नोति मानवः ३८।
कुलांगना दैवयोगाद्रूढा यदि नृणां सती।
पुत्रमुत्पाद्य यस्तत्र तत्संगं परिवर्जयेत् ३९।
तस्य तुष्टो जगन्नाथो भवत्येव न संशयः।
नारीसंगो हि धर्मज्ञैरसत्संगः प्रकीर्त्यते ४०।
तस्मिन्सति हरौ भक्तिः सुदृढा नैव जायते।
सर्वसंगं परित्यज्य हरौ भक्तिं समाचरेत् ४१।
हरिभक्तिश्च लोकेत्र दुर्ल्लभा हि मता मम।
हरौ यस्य भवेद्भक्तिः स कृतार्थो न संशयः ४२।
तत्तदेवाचरेत्कर्म हरिः प्रीणाति येन हि।
तस्मिंस्तुष्टे जगत्तुष्टं प्रीणिते प्रीणितं जगत् ४३।
हरौ भक्तिं विना नृणां वृथा जन्म प्रकीर्तितम्।
ब्रह्मेशादि सुरा यस्य यजंते प्रीतिहेतवे ४४।

नारायणमनाव्यक्तं न तं सेवेत को जनः।
तस्य माता महाभागा पिता तस्य महाकृती ४५।
जनार्द्दनपदद्वंद्वं हृदये येन धार्यते।
जनार्दनजगद्वंद्य शरणागतवत्सल ४६।
इतीरयंति ये मर्त्या न तेषां निरये गतिः।
ब्राह्मणा हि विशेषेण प्रत्यक्षं हरिरूपिणः ४७।
पूजयेयुर्यथायोगं हरिस्तेषां प्रसीदति।
विष्णुर्ब्राह्मणरूपेण विचरेत्पृथिवीमिमाम् ४८।
ब्राह्मणेन विना कर्म्म सिद्धिं प्राप्नोति नैव हि।
द्विजपादांबुभक्त्या यैः पीत्वा शिरसि चार्पितम् ४९।
तर्पिता पितरस्तेन आत्मापि किल तारितः।
ब्राह्मणानां मुखे येन दत्तं मधुरमर्चितम् ५०।
साक्षात्कृष्णमुखे दत्तं तद्वै भुंक्ते हरिः स्वयम्।
अहोतिदुर्ल्लभा लोका प्रत्यक्षे केशवे द्विजे ५१।
प्रतिमादिषु सेवंते तदभावे हि तत्क्रिया।

ब्राह्मणानामधिष्ठानात्पृथ्वी धन्येति गीयते ५२।
तेषां पाणौ च यद्दत्तं हरिपाणौ तदर्पितम्।

तेभ्यः कृतान्नमस्कारात्तिरस्कारो हि पाप्मताम् ५३।
मुच्यते ब्रह्महत्यादि पापेभ्यो विप्रवंदनात् ।
तस्मात्सतां समाराध्यो ब्राह्मणो विष्णुबुद्धितः ५४।
क्षुधितस्य द्विजस्यास्ये यत्किंचिद्दीयते यदि ।
प्रेत्य पीयूषधाराभिः सिंचते कल्पकोटिकम् ५५।
द्विजतुंडं महाक्षेत्रमनूषरमकंटकम् ।
तत्र चेदुप्यते किंचित्कोटिकोटिफलं लभेत् ५६।
सघृतं भोजनं चास्मै दत्त्वा कल्पं स मोदते ।
नानासुमिष्टमन्नं यो ददाति द्विजतुष्टये ५७।
तस्य लोका महाभोगाः कोटिकल्पांतमुक्तिदाः ।
ब्राह्मणं च पुरस्कृत्य ब्राह्मणेनानुकीर्तितम् ५८।
पुराणं शृणुयान्नित्यं महापापदवानलम् ।
पुराणं सर्वतीर्थेषु तीर्थं चाधिकमुच्यते ५९।

यस्यैकपादश्रवणाद्धरिरेव प्रसीदति ।
यथा सूर्यवपुर्भूत्वा प्रकाशाय चरेद्धरिः ६०।
सर्वेषां जगतामेव हरिरालोकहेतवे ।
तथैवांतःप्रकाशाय पुराणावयवो हरिः ६१।
विचरेदिह भूतेषु पुराणं पावनं परम् ।
तस्माद्यदि हरेः प्रीतेरुत्पादे धीयते मतिः ६२।
श्रोतव्यमनिशं पुंभिः पुराणं कृष्णरूपिणम् ।
विष्णुभक्तेन शांतेन श्रोतव्यमपि दुर्लभम् ६३।
पुराणाख्यानममलममलीकरणं परम् ।
यस्मिन्वेदार्थमाहृत्य हरिणा व्यासरूपिणा ६४।
पुराणं निर्मितं विप्र तस्मात्तत्परमो भवेत् ।
पुराणे निश्चितो धर्मो धर्मश्च केशवः स्वयम् ६५।
तस्मात्कृते पुराणे हि श्रुते विष्णुर्भवेदिति ।
साक्षात्स्वयं हरिर्विप्रः पुराणं च तथाविधम् ६६।
एतयोः संगमासाद्य हरिरेव भेवन्नरः ।

तथा गंगांबुसेकेन नाशयेत्किल्बिषं स्वकम् ६७।
केशवो द्रवरूपेण पापात्तारयते महीम् ।
वैष्णवो विष्णुभजनस्याकांक्षी यदि वर्तते ६८।
गंगांबुसेकममलममलीकरणं चरेत् ।
विष्णुभक्तिप्रदा देवी गंगा भुवि च गीयते ६९।
विष्णुरूपा हि सा गंगा लोकविस्तारकारिणी ७०।
ब्राह्मणेषु पुराणेषु गंगायां गोषु पिप्पले ।
नारायणधिया पुंभिर्भक्तिः कार्या ह्यहैतुकी ७१।
प्रत्यक्षविष्णुरूपा हि तत्वज्ञैर्निश्चिता अमी ।
तस्मात्सततमभ्यर्च्या विष्णुभक्त्यभिलाषिणा ७२।

विष्णौ भक्तिं विना नृणां निष्फलं जन्म उच्यते ।
कलिकालपयोराशिं पापग्राहसमाकुलम् ७३।
विषयामज्जनावर्तं दुर्बोधफेनिलं परम् ।
महादुष्टजनव्याल महाभीमं भयानकम् ७४।
दुस्तरं च तरंत्येव हरिभक्तितरि स्थिताः ।

तस्माद्यतेत वै लोको विष्णुभक्तिप्रसाधने ७५।
किं सुखं लभते जंतुरसद्वार्तावधारणे ।
हरेरद्भुतलीलस्य लीलाख्यानेन सज्जते ७६।
तद्विचित्रकथालोके नानाविषयमिश्रिताः ।
श्रोतव्या यदि वै नृणां विषये सज्जते मनः ७७।
निर्वाणे यदि वा चित्तं श्रोतव्या तदपि द्विजाः ।
हेलया श्रवणाच्चापि तस्य तुष्टो भवेद्धरिः ७८।
निष्क्रियोपि हृषीकेशो नानाकर्म चकार सः ।
शुश्रूषूणां हितार्थाय भक्तानां भक्तवत्सलः ७९।
न लभ्यते कर्मणापि वाजपेयशतादिना ।
राजसूयायुतेनापि यथा भक्त्या स लभ्यते ८०।
यत्पदं चेतसा सेव्यं सद्भिराचरितं मुहुः ।
भवाब्धितरणे सारमाश्रयध्वं हरेः पदम् ८१।
रे रे विषयसंलुब्धाः पामरा निष्ठुरा नराः ।
रौरवे हि किमात्मानमात्मना पातयिष्यथ ८२।

विना गोविंदसौम्यांघ्रिसेवनं मा गमिष्यति ।
अनायासेन दुःखानां तरणं यदि वांछथ ८३।
भजध्वं कृष्णचरणावपुनर्भवकारणे ।
कुत एवागतो मर्त्यः कुत एव पुनर्व्रजेत् ८४।
एतद्विचार्य मतिमानाश्रयेद्धर्मसंग्रहम् ।
नानानरकसंपातादुत्थितो यदि पूरुषः ८५।
स्थावरादि तनुं लब्ध्वा यदि भाग्यवशात्पुनः ।
मानुष्यं लभते तत्र गर्भवासोतिदुःखदः ८६।
ततः कर्मवशाज्जंतुर्यदि वा जायते भुवि ।
बाल्यादिबहुदोषेण पीडितो भवति द्विजाः ८७।
पुनर्यौवनमासाद्य दारिद्र्येण प्रपीड्यते ।
रोगेण गुरुणा वापि अनावृष्ट्यादिना तथा ८८।
वार्द्धकेन लभेत्पीडामनिर्वाच्यामितस्ततः ।
मनसश्चलनाद्व्याधेस्ततो मरणमाप्नुयात् ८९।
न तस्मादधिकं दुःखं संसारेप्यनुभूयते ।

ततः कर्म्मवशाज्जंतुर्यमलोके प्रपीड्यते ९०।
तत्रातियातनां भुक्त्वा पुनरेव प्रजायते ।
जायते म्रियते जंतु म्रियते जायते पुनः ९१।

अनाराधित गोविंदचरणे त्वीदृशी दशा ।
अनायासेन मरणं विनायासेन जीवनम् ९२।
अनाराधितगोविंदचरणस्य न जायते ।
धनं यदि भवेद्गेहे रक्षणात्तस्य किं फलम् ९३।
यदासौ कृष्यते याम्यैर्दूतैः किं धनमन्वियात् ।
तस्माद्द्विजातिसत्कार्यं द्रविणं सर्वसौख्यदम् ९४।
दानं स्वर्गस्य सोपानं दानं किल्बिषनाशनम् ।
गोविंदभक्तिभजनं महापुण्यविवर्द्धनम् ९५।
बलं यदि भवेन्मर्त्ये न वृथा तद्व्ययं चरेत् ।
हरेरग्रे नृत्यगीतं कुर्यादेवमतंद्रितः ९६।
यत्किंचिद्विद्यते पुंसां तच्च कृष्णे समर्पयेत् ।
कृष्णार्पितं कुशलदमन्यार्पितमसौख्यदम् ९७।

चक्षुर्भ्यां श्रीहरेरेव प्रतिमादिनिरूपणम् ।
श्रोत्राभ्यां कलयेत्कृष्ण गुणनामान्यहर्निशम् ९८।
जिह्वया हरिपादांबु स्वादितव्यं विचक्षणैः ।
घ्राणेनाघ्राय गोविंदपादाब्जतुलसीदलम् ९९।
त्वचा स्पृष्ट्वा हरेर्भक्तं मनसाध्याय तत्पदम् ।
कृतार्थो जायते जंतुर्नात्र कार्या विचारणा १००।
तन्मना हि भवेत्प्राज्ञस्तथा स्यात्तद्गताशयः ।
तमेवांतेभ्येति लोको नात्र कार्या विचारणा १०१।
चेतसा चाप्यनुध्यातः स्वपदं यः प्रयच्छति ।
नारायणमनाद्यंतं न तं सेवेत को जनः १०२।
सतत नियतचित्तो विष्णुपादारविंदे वितरणमनुशक्ति प्रीतये तस्य कुर्यात् ।
नतिमतिरतिमस्यांघ्रिद्वये संविदध्यात्स हि खलु नरलोके पूज्यतामाप्नुयाच्च १०३।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे एकषष्टितमोऽध्यायः ६१।

Roman transliteration

sūta uvāca-
evamuktā purā viprā vyāsenāmitatejasā |
etāvaduktvā bhagavānvyāsaḥ satyavatīsutaḥ 1|
samāśvāsya munīnsarvānjagāma ca yathāgatam |
bhavadbhyastu mayā proktaṃ varṇāśramavidhānakam 2|
evaṃ kṛtvā priyo viṣṇorbhavatyeva na cānyathā |
rahasyaṃ tatra vakṣyāmi śṛṇuta dvijasattamāḥ 3|
ye cātra kathitā dharmā varṇāśramanibaṃdhanāḥ |
haribhaktikalāṃśāṃśa samānā na hi te dvijāḥ 4|
puṃsāmekeha vai sādhyā haribhaktiḥ kalau yuge |
yugāṃtareṇa dharmā hi sevitavyā nareṇa hi 5|
kalau nārāyaṇaṃ devaṃ yajate yaḥ sa dharmmabhāk |
dāmodaraṃ hṛṣīkeśaṃ puruhūtaṃ sanātanam 6|
hṛdi kṛtvā paraṃ śāṃtaṃ jitameva jagattrayam |
kalikāloragādaṃśātkilbiṣātkālakūṭataḥ 7|

haribhaktisudhāṃ pītvā ullaṃghyo bhavati dvijaḥ |
kiṃ japaiḥ śrīharernāma gṛhītaṃ yadi mānuṣaiḥ 8|
kiṃ snānairviṣṇupādāṃbu mastake yena dhāryate |
kiṃ yajñena hareḥ pādapadmaṃ yena dhṛtaṃ hṛdi 9|
kiṃ dānena hareḥ karma sabhāyāṃ vai prakāśitam |
harerguṇagaṇānśrutvā yaḥ prahṛṣyetpunaḥ punaḥ 10|
samādhinā prahṛṣṭasya sā gatiḥ kṛṣṇacetasaḥ |
tatra vighnakarāḥ proktāḥ pākhaṃḍālāpapeśalāḥ 11|
nāryastatsaṃginaścāpi haribhaktivighātakāḥ |
nārīṇāṃ nayanādeśaḥ surāṇāmapi durjayaḥ 12|
sa yena vijito loke haribhaktaḥ sa ucyate |
mādyaṃti munayopyatra nārīcaritalolupāḥ 13|
haribhaktiḥ kutaḥ puṃsāṃ nārībhaktiṃjuṣāṃ dvijāḥ |
rākṣasyaḥ kāminīveṣāścaraṃti jagati dvijāḥ |
narāṇāṃ buddhikavalaṃ kurvaṃti satataṃ hitāḥ 14|

tāvadvidyā prabhavati tāvajjñānaṃ pravartate |
tāvatsunirmalā medhā sarvaśāstravidhāriṇī 15|
tāvajjapastapastāvattāvatīrthaniṣevaṇam |
tāvacca guruśuśrūṣā tāvaddhi taraṇe matiḥ 16|
tāvatprabodho bhavati vivekastāvadeva hi |
tāvatsatāṃ saṃgarucistāvatpaurāṇalālasā 17|
yāvatsīmaṃtinī lolanayanāṃdolanaṃ nahi |
janopari patedviprāḥ sarvadharmavilopanam 18|
tatra ye haripādābjamadhuleśaprasāditāḥ |
teṣāṃ na nārīlolākṣikṣepaṇaṃ hi prabhurbhavet 19|
janmajanma hṛṣīkeśa sevanaṃ yaiḥ kṛtaṃ dvijāḥ |
dvije dattaṃ hutaṃ vahnau viratistatra tatra hi 20|
nārīṇāṃ kila kiṃ nāma sauṃdaryyaṃ paricakṣate |
bhūṣaṇānāṃ ca vastrāṇāṃ cākacakyaṃ taducyate 21|
snehātmajñānarahitaṃ nārīrūpaṃ kutaḥ smṛtam |

pūyamūtrapurīṣāsṛktvaṅmedosthivasānvitam 22|
kalevaraṃ hi tannāma kutaḥ sauṃdaryyamatra hi |
tadevaṃ pṛthagācimtya spṛṣṭvā snātvā śucirbhavet 23|
taiḥ saṃhitaṃ śaṃrīraṃ hi dṛśyate suṃdaraṃ janaiḥ |
ahotidurdaśā nṝṇāṃ durdaiva ghaṭitā dvijāḥ 24|
kucāvṛteṃge puruṣo nārī buddhvā pravarttate |
kā nārī vā pumānko vā vicāre sati kiṃcana 25|
tasmātsarvātmanā sādhurnārīsaṃgaṃ vivarjayet |
ko nāma nārīmāsādya siddhiṃ prāpnoti bhūtale 26|
kāminī kāminīsaṃgi saṃgamityapi saṃtyajet |
tatsaṃgādrauravamiti sākṣādeva pratīyate 27|
ajñānāllolupā lokāstatra daivena vaṃcitāḥ |
sākṣānnarakakuṃḍesminnārīyonau pacennaraḥ 28|
yata evāgataḥ pṛthvyāṃ tasminneva punā ramet |
yataḥ prasarate nityaṃ mūtraṃ reto malotthitam 29|

tatraiva ramate lokaḥ kastasmādaśucirbhavet |
tatrātikaṣṭaṃ lokesminnaho daivaviḍaṃbanā 30|
punaḥ punā ramettatra aho nistrapatā nṛṇām |
tasmādvicārayeddhīmānnārīdoṣagaṇānbahūn 31|
maithunādbalahāniḥ syānnidrāti taruṇāyate |
nidrayāpahṛtajñānaḥ svalpāyurjāyate naraḥ 32|

tasmātprayatnato dhīmānnārīṃ mṛtyumivātmanaḥ |
paśyedgoviṃdapādābje mano vai ramayedbudhaḥ 33|
ihāmutra sukhaṃ taddhi goviṃdapadasevanam |
vihāya ko mahāmūḍho nārīpādaṃ hi sevate 34|
janārddanāṃghrisevā hi hyapunarbhavadāyinī |
nārīṇāṃ yonisevā hi yonisaṃkaṭakāriṇī 35|
punaḥpunaḥ patedyonau yaṃtraniṣpācito yathā |
punastāmevābhilaṣedvidyādasya viḍaṃbanam 36|
ūrdhvabāhurahaṃ vacmi śṛṇu me paramaṃ vacaḥ |

goviṃde dhehi hṛdayaṃ na yonau yātanājuṣi 37|
nārīsaṃgaṃ parityajya yaścāpi parivarttate |
padepadeśvamedhasya phalamāpnoti mānavaḥ 38|
kulāṃganā daivayogādūḍhā yadi nṛṇāṃ satī |
putramutpādya yastatra tatsaṃgaṃ parivarjayet 39|
tasya tuṣṭo jagannātho bhavatyeva na saṃśayaḥ |
nārīsaṃgo hi dharmajñairasatsaṃgaḥ prakīrtyate 40|
tasminsati harau bhaktiḥ sudṛḍhā naiva jāyate |
sarvasaṃgaṃ parityajya harau bhaktiṃ samācaret 41|
haribhaktiśca loketra durllabhā hi matā mama |
harau yasya bhavedbhaktiḥ sa kṛtārtho na saṃśayaḥ 42|
tattadevācaretkarma hariḥ prīṇāti yena hi |
tasmiṃstuṣṭe jagattuṣṭaṃ prīṇite prīṇitaṃ jagat 43|
harau bhaktiṃ vinā nṝṇāṃ vṛthā janma prakīrtitam |
brahmeśādi surā yasya yajaṃte prītihetave 44|

nārāyaṇamanāvyaktaṃ na taṃ seveta ko janaḥ |
tasya mātā mahābhāgā pitā tasya mahākṛtī 45|
janārddanapadadvaṃdvaṃ hṛdaye yena dhāryate |
janārdanajagadvaṃdya śaraṇāgatavatsala 46|
itīrayaṃti ye martyā na teṣāṃ niraye gatiḥ |
brāhmaṇā hi viśeṣeṇa pratyakṣaṃ harirūpiṇaḥ 47|
pūjayeyuryathāyogaṃ haristeṣāṃ prasīdati |
viṣṇurbrāhmaṇarūpeṇa vicaretpṛthivīmimām 48|
brāhmaṇena vinā karmma siddhiṃ prāpnoti naiva hi |
dvijapādāṃbubhaktyā yaiḥ pītvā śirasi cārpitam 49|
tarpitā pitarastena ātmāpi kila tāritaḥ |
brāhmaṇānāṃ mukhe yena dattaṃ madhuramarcitam 50|
sākṣātkṛṣṇamukhe dattaṃ tadvai bhuṃkte hariḥ svayam |
ahotidurllabhā lokā pratyakṣe keśave dvije 51|
pratimādiṣu sevaṃte tadabhāve hi tatkriyā |

brāhmaṇānāmadhiṣṭhānātpṛthvī dhanyeti gīyate 52|
teṣāṃ pāṇau ca yaddattaṃ haripāṇau tadarpitam |
tebhyaḥ kṛtānnamaskārāttiraskāro hi pāpmatām 53|
mucyate brahmahatyādi pāpebhyo vipravaṃdanāt |
tasmātsatāṃ samārādhyo brāhmaṇo viṣṇubuddhitaḥ 54|
kṣudhitasya dvijasyāsye yatkiṃciddīyate yadi |
pretya pīpūṣadhārābhiḥ siṃcate kalpakoṭikam 55|
dvijatuṃḍaṃ mahākṣetramanūṣaramakaṃṭakam |
tatra cedupyate kiṃcitkoṭikoṭiphalaṃ labhet 56|
saghṛtaṃ bhojanaṃ cāsmai dattvā kalpaṃ sa modate |
nānāsumiṣṭamannaṃ yo dadāti dvijatuṣṭaye 57|

tasya lokā mahābhogāḥ koṭikalpāṃtamuktidāḥ |
brāhmaṇaṃ ca puraskṛtya brāhmaṇenānukīrtitam 58|
purāṇaṃ śṛṇuyānnityaṃ mahāpāpadavānalam |
purāṇaṃ sarvatīrtheṣu tīrthaṃ cādhikamucyate 59|

yasyaikapādaśravaṇāddharireva prasīdati |
yathā sūryavapurbhūtvā prakāśāya careddhariḥ 60|
sarveṣāṃ jagatāmeva harirālokahetave |
tathaivāṃtaḥprakāśāya purāṇāvayavo hariḥ 61|
vicarediha bhūteṣu purāṇaṃ pāvanaṃ param |
tasmādyadi hareḥ prīterutpāde dhīyate matiḥ 62|
śrotavyamaniśaṃ puṃbhiḥ purāṇaṃ kṛṣṇarūpiṇam |
viṣṇubhaktena śāṃtena śrotavyamapi durlabham 63|
purāṇākhyānamamalamamalīkaraṇaṃ param |
yasminvedārthamāhṛtya hariṇā vyāsarūpiṇā 64|
purāṇaṃ nirmitaṃ vipra tasmāttatparamo bhavet |
purāṇe niścito dharmo dharmaśca keśavaḥ svayam 65|
tasmātkṛte purāṇe hi śrute viṣṇurbhavediti |
sākṣātsvayaṃ harirvipraḥ purāṇaṃ ca tathāvidham 66|
etayoḥ saṃgamāsādya harireva bhevannaraḥ |

tathā gaṃgāṃbusekena nāśayetkilbiṣaṃ svakam 67|
keśavo dravarūpeṇa pāpāttārayate mahīm |
vaiṣṇavo viṣṇubhajanasyākāṃkṣī yadi vartate 68|
gaṃgāṃbusekamamalamamalīkaraṇaṃ caret |
viṣṇubhaktipradā devī gaṃgā bhuvi ca gīyate 69|
viṣṇurūpā hi sā gaṃgā lokavistārakāriṇī 70|
brāhmaṇeṣu purāṇeṣu gaṃgāyāṃ goṣu pippale |
nārāyaṇadhiyā puṃbhirbhaktiḥ kāryā hyahaitukī 71|
pratyakṣaviṣṇurūpā hi tatvajñairniścitā amī |
tasmātsatatamabhyarcyā viṣṇubhaktyabhilāṣiṇā 72|
viṣṇau bhaktiṃ vinā nṝṇāṃ niṣphalaṃ janma ucyate |
kalikālapayorāśiṃ pāpagrāhasamākulam 73|
viṣayāmajjanāvartaṃ durbodhaphenilaṃ param |
mahāduṣṭajanavyāla mahābhīmaṃ bhayānakam 74|
dustaraṃ ca taraṃtyeva haribhaktitari sthitāḥ |

tasmādyateta vai loko viṣṇubhaktiprasādhane 75|
kiṃ sukhaṃ labhate jaṃturasadvārtāvadhāraṇe |
hareradbhutalīlasya līlākhyānena sajjate 76|
tadvicitrakathāloke nānāviṣayamiśritāḥ |
śrotavyā yadi vai nṝṇāṃ viṣaye sajjate manaḥ 77|
nirvāṇe yadi vā cittaṃ śrotavyā tadapi dvijāḥ |
helayā śravaṇāccāpi tasya tuṣṭo bhaveddhariḥ 78|
niṣkriyopi hṛṣīkeśo nānākarma cakāra saḥ |
śuśrūṣūṇāṃ hitārthāya bhaktānāṃ bhaktavatsalaḥ 79|
na labhyate karmaṇāpi vājapeyaśatādinā |
rājasūyāyutenāpi yathā bhaktyā sa labhyate 80|
yatpadaṃ cetasā sevyaṃ sadbhirācaritaṃ muhuḥ |
bhavābdhitaraṇe sāramāśrayadhvaṃ hareḥ padam 81|
re re viṣayasaṃlubdhāḥ pāmarā niṣṭhurā narāḥ |
raurave hi kimātmānamātmanā pātayiṣyatha 82|

vinā goviṃdasaumyāṃghrisevanaṃ mā gamiṣyati |
anāyāsena duḥkhānāṃ taraṇaṃ yadi vāṃchatha 83|
bhajadhvaṃ kṛṣṇacaraṇāvapunarbhavakāraṇe |
kuta evāgato martyaḥ kuta eva punarvrajet 84|
etadvicārya matimānāśrayeddharmasaṃgraham |
nānānarakasaṃpātādutthito yadi pūruṣaḥ 85|
sthāvarādi tanuṃ labdhvā yadi bhāgyavaśātpunaḥ |
mānuṣyaṃ labhate tatra garbhavāsotiduḥkhadaḥ 86|
tataḥ karmavaśājjaṃturyadi vā jāyate bhuvi |
bālyādibahudoṣeṇa pīḍito bhavati dvijāḥ 87|
punaryauvanamāsādya dāridryeṇa prapīḍyate |
rogeṇa guruṇā vāpi anāvṛṣṭyādinā tathā 88|
vārddhakena labhetpīḍāmanirvācyāmitastataḥ |
manasaścalanādvyādhestato maraṇamāpnuyāt 89|
na tasmādadhikaṃ duḥkhaṃ saṃsārepyanubhūyate |

tataḥ karmmavaśājjaṃturyamaloke prapīḍyate 90|
tatrātiyātanāṃ bhuktvā punareva prajāyate |
jāyate mriyate jaṃtu mriyate jāyate punaḥ 91|
anārādhita goviṃdacaraṇe tvīdṛśī daśā |
anāyāsena maraṇaṃ vināyāsena jīvanam 92|
anārādhitagoviṃdacaraṇasya na jāyate |
dhanaṃ yadi bhavedgehe rakṣaṇāttasya kiṃ phalam 93|
yadāsau kṛṣyate yāmyairdūtaiḥ kiṃ dhanamanviyāt |
tasmāddvijātisatkāryaṃ draviṇaṃ sarvasaukhyadam 94|
dānaṃ svargasya sopānaṃ dānaṃ kilbiṣanāśanam |
goviṃdabhaktibhajanaṃ mahāpuṇyavivarddhanam 95|
balaṃ yadi bhavenmartye na vṛthā tadvyayaṃ caret |
hareragre nṛtyagītaṃ kuryādevamataṃdritaḥ 96|
yatkiṃcidvidyate puṃsāṃ tacca kṛṣṇe samarpayet |
kṛṣṇārpitaṃ kuśaladamanyārpitamasaukhyadam 97|

cakṣurbhyāṃ śrīharereva pratimādinirūpaṇam |
śrotrābhyāṃ kalayetkṛṣṇa guṇanāmānyaharniśam 98|
jihvayā haripādāṃbu svāditavyaṃ vicakṣaṇaiḥ |
ghrāṇenāghrāya goviṃdapādābjatulasīdalam 99|
tvacā spṛṣṭvā harerbhaktaṃ manasādhyāya tatpadam |
kṛtārtho jāyate jaṃturnātra kāryā vicāraṇā 100|
tanmanā hi bhavetprājñastathā syāttadgatāśayaḥ |
tamevāṃtebhyeti loko nātra kāryā vicāraṇā 101|
cetasā cāpyanudhyātaḥ svapadaṃ yaḥ prayacchati |
nārāyaṇamanādyaṃtaṃ na taṃ seveta ko janaḥ 102|
satata niyatacitto viṣṇupādāraviṃde vitaraṇamanuśakti prītaye tasya kuryāt |
natimatiratimasyāṃghridvaye saṃvidadhyātsa hi khalu naraloke pūjyatāmāpnuyācca 103|
iti śrīpādme mahāpurāṇe svargakhaṃḍe ekaṣaṣṭitamo'dhyāyaḥ 61|

English translation

Sūta said :

1-2a. Thus Vyāsa of immeasurable lustre spoke to the brāhmaṇas . Having said this much, having cheered up all the sages, the revered Vyāsa, the son of Satyavatī , went as he had come.

2b-8a. I have told you the rules about the castes and the stages of life. Having done this only, a man becomes dear to Viṣṇu , not otherwise. O best brāhmaṇas, I shall tell you the secret about it. Listen. O brāhmaṇas, the duties regarding castes and stages that were told now, are not equal even to the sixteenth part of the devotion to Viṣṇu in this world. In Kaliyuga only devotion to Hari is to be achieved. A man has to practise the duties in the other yuga . That religious man who keeping god Nārāyaṇa , Viṣṇu, Hṛṣīkeśa , invoked by many, the ancient one, the great and the tranquil one, in his heart worships him, has conquered (all) the three worlds. A brāhmaṇa , having drunk the nectar of the devotion to Viṣṇu, has overcome the bite of the serpent of Kali -age, the blemish, the Kālakūṭa (poison).

8b-13a. What is the use of muttering (the names of other deities) if men (just) utter the name of Viṣṇu? What is the use of (holy) baths for him who has held the water (flowing) from Viṣṇu's feet on his head? What is the use of a sacrifice for him who has held the lotus-like feet of Hari in (i.e. to) his heart? What is the use of giving (gifts) for him, if he has narrated the deeds of Viṣṇu in an assembly? He who, having heard about the multitudes of Viṣṇu's virtues, would again and again be delighted, gets the same state as he whose mind is fixed on Kṛṣṇa and is delighted through profound meditation. Those that bring in obstacles in it are said to be talking heretic and fraudulent things; the women who are in their company also obstruct devotion to Viṣṇu. The command given by the eyes of women cannot be overruled even by gods. He who has overcome it, is called Viṣṇu's devotee in the world.

13b-20. Even sages longing for the acts of women, become mad. O brāhmaṇas, where can there be devotion for Viṣṇu for those who are fond of women? O brāhmaṇas, they are demonesses moving in the guise of beautiful women; for they constantly eat up the minds of men. As long as there is no movement of the fickle eyes of a woman an art or science is effective, knowledge proceeds, the intellect grasping all sacred texts is very pure, muttering is (possible), resorting to sacred places is done, the preceptor is served, there is a desire to cross (the mundane existence), awakening takes place, discrimination is possible, there is a liking for the company of the good, there is a desire for (listening to) the Purāṇas . (Otherwise) O brāhmaṇas, a man would fall; and all dharmas would disappear. In the case of those who are favoured with a little (portion) of the honey of the lotuses in the form of Viṣṇu's feet, the casting of the fickle glances of women is not powerful. Those, O brāhmaṇas, who have birth after birth served Viṣṇu, have given gift to brāhmaṇas, have offered oblations into fire, have been detached from that (i.e. being allured by women).

21-36. What indeed is said to be the beauty of women, is described as the lustre of their ornaments and garments. Why is the beauty of women described to be without love and knowledge of self? For, it is indeed the body possessing pus, urine, feces, blood, skin, marrow, bones and fat. Thinking it to be different in this way, a man having touched it would be pure after having bathed. O brāhmaṇas, the body formed by those (i.e. bones, marrow etc.) is found beautiful by men. Oh, what a bad condition of people, which is brought about by (their) misfortune, that a man proceeds, knowing that one without breasts is a man and one (with breasts is) a woman! On (proper) thought, what is a man and what is a woman? Therefore, a good man should, by all means, avoid the company of a woman. Who, on the earth, obtains success after having met with a woman? A man should avoid contact with a woman and with one who keeps contact with her. It is seen that her company is actually Raurava . People are greedy due to ignorance; and for that reason they are duped by destiny. A man would be roasted in the vulva of a woman—a hellish pit. He would again find delight in that (hell) from which he has come to the earth! Men take delight in that from which everyday urine and semen rising from filth come out. Who then would be impure due to that? In this world there is great trouble there (i.e. in the union with a woman). Oh, the mockery (done by) destiny! Again and again a man takes delight there (i.e. in the union with a woman). Oh, the shamelessness of men! Therefore, a wise man should think over the many multitudes of the faults of women. Due to coitus there is a loss of strength; and sleep becomes

very young (i.e. overpowering). Due to his knowledge snatched away by sleep a man becomes short-lived. Therefore, a wise man should, with effort, look upon a woman as his death, and the wise one should cause his mind to seek delight in the lotus-like feet of Viṣṇu. Which great fool, leaving the service of the feet of Viṣṇu that gives pleasure in this world and in the next, would serve the feet of a woman? The service of the feet of Viṣṇu causes absence of rebirth, (while) serving a woman's vulva (i.e. cohabiting with a woman) brings about the danger of (re-) birth. He would repeatedly fall into the womb (i.e. would be reborn) as one who is cooked out of a machine. He would again long for her and that would be his mortification.

37-48a. With my hands raised I am speaking. Listen to my important words. Put your heart into Viṣṇu, and not into the vulva (i.e. a woman) causing torment. That man who lives by avoiding union with a woman, obtains the fruit of a horse sacrifice at every step. There is no doubt that the lord of the world is pleased with him who through good luck has married a pious woman belonging to a noble family and avoids union with her after having produced a son on her. The pious ones declare that union with a woman is a bad union. When it is there, firm devotion to Viṣṇu comes never. Giving up all (others) attachments, he should entertain devotion to Viṣṇu. In my opinion devotion to Viṣṇu is difficult to get. There is no doubt that he who is devoted to Viṣṇu is happy. He should do that deed only which pleases Viṣṇu. When he is satisfied, the world is satisfied. When he is pleased, the world is pleased. The existence of human beings is declared to be fruitless without devotion to Viṣṇu. Which man would not serve that unmanifest Viṣṇu whom gods like Brahma and Śiva worship for pleasing him? The mother of him who keeps the pair of the feet of Viṣṇu in his heart, is very fortunate; (so also) his father is very blessed. Those men who say, 'O Viṣṇu, venerable to the world, affectionate towards those who seek your refuge' do not go to hell. Brāhmaṇas are especially the actual forms of Viṣṇu. With those who worship them suitably, Viṣṇu is pleased.

48b-72a. Viṣṇu would move (i.e. moves) over this earth in the form of a brāhmaṇa. Without a brāhmaṇa no rite is ever successful. Those who have devoutly put the water (flowing) from the feet of a brāhmaṇa on their heads, have gratified their dead ancestors and have also liberated their own soul. That sweet thing which is put into the mouths of brāhmaṇas is actually given into the mouth of Viṣṇu. Viṣṇu himself enjoys it. Such people who worship Viṣṇu in his images etc. when he is actually seen in the form of a brāhmaṇa, are rare. That act (of worshipping his image) is (to be done) when he (i.e. a brāhmaṇa) is not available. The earth is declared to be blessed due to its being the a bode of brāhmaṇas. Whatever is offered into their hands, is offered into the hand of Viṣṇu. By salutation made to them wickedness disappears. By saluting a brāhmaṇa, a man is freed from sins like killing a brāhmaṇa. Therefore, good men should propitiate a brāhmaṇa after looking upon him as Viṣṇu. If something is given into the mouth of a hungry brāhmaṇa (by a men), he is sprinkled for crores of kalpas with streams of nectar after death (i.e. in heaven). The mouth of a brāhmaṇa is a great holy place which is not a barren spot with saline soil and which is without thorns. If something is sown there (by a man), he would obtain crore times the fruit. He who gives him (i.e. a brāhmaṇa) food of various kinds to please a brāhmaṇa (goes to) worlds full of great pleasures giving freedom till the end of crores of kalpas. He should, after honouring a brāhmaṇa, daily listen to a Purāṇa which is narrated by a brāhmaṇa and which is wild fire to (the forest of) sins. Of all the holy places, Purāṇa is said to be the best holy place, by hearing even a part of which Viṣṇu himself is pleased. As Viṣṇu taking up the form of the sun, moves for giving light to all the worlds, similarly for enlightening you Viṣṇu, in the form of a Purāṇa, moves among the beings. A Purāṇa is extremely sanctifying. Therefore, if one has a mind to generate (in himself) love for Viṣṇu, men should constantly listen to a Purāṇa, of the form of Viṣṇu. A tranquil devotee of Viṣṇu should listen to the narration of a Purāṇa, which is difficult to be had, which is spotless and which very much removes blemishes. A man should look upon it as the highest, since, O brāhmaṇas, having collected the significance of the Vedas , Viṣṇu, in the form of

Vyāsa, created the Purāṇa. In the Purāṇa, piety is defined; and Keśava himself is piety. Therefore, when the Purāṇa is heard a man would become (one with) Viṣṇu. Hari (i.e. Viṣnu) himself is a brāhmaṇa and Purāṇa also is like that. Having the contact of these two a man would be Viṣṇu himself. So also he could destroy his sin by sprinkling the water of Gaṅgā (over himself). Viṣṇu, in the liquid form liberates the earth. If a devotee of Viṣṇu in desirous of singing songs of Viṣṇu, he should have the sprinkling of (i.e. bath in) the water of Gaṅgā, which is pure and which purifies (all other objects). The goddess Gaṅgā is said to cause devotion to Viṣṇu on the earth. That Gaṅgā is of the nature of Viṣṇu, and is the cause of the expansion of the world. A man should have devotion without any motive to brāhmaṇas, Purāṇas, Gaṅgā, cows and pippala (tree) looking upon them as Viṣṇu. The wise ones have determined these to be actually of the nature of Viṣṇu.

72b-87a. Therefore, he who longs for devotion to Viṣṇu should honour these. The existence of men is said to be fruitless without devotion to Viṣṇu. Men resorting to the boat in the form of devotion to Viṣṇu cross (the ocean of worldly existence) which has the mass of the water in the form of the Kali-age, which is full of the alligators in the form of sins, which has the eddies in the form of indulgence in the objects of senses, which has abundant foam in the form of wrong knowledge, very severe on account of the great snakes in the form of wicked people, which is fearful and difficult to cross. Therefore, people should try to secure devotion to Viṣṇu. What pleasure does a creature obtain by enjoying in a false profession (when) he does not adhere to the playful account of Viṣṇu of wonderful sport? If the mind of men clings to the objects of senses, then they should listen to the wonderful stories about Viṣṇu which are mixed up with many (sensuous) objects. O brāhmaṇas, even if (they have fixed) their heart on (securing) salvation they should hear (stories about him). Even if they are casually heard, Viṣṇu would be pleased. Viṣṇu, affectionate to his devotees, though inactive, performed many acts for the well-being of his obedient devotees. He is not so (well) pleased by rites like a hundred Vājapeya sacrifices or a myriad Rājasūyas , as he is by devotion. Resort to the feet of Viṣṇu, which should be mentally resorted to, which were repeatedly resorted to by the good, and which are essential for crossing the ocean of mundane existence. O you wicked, cruel men, who are greedy for objects of senses, why do you yourself throw yourselves into Raurava (hell)? (The fall into hell) will come without resorting (i.e. if men do not resort) to the auspicious feet of Viṣṇu. If you desire to overcome your worries without any effort, then resort to the`feet of Viṣṇu for not being reborn (i.e. to avoid rebirth). After thinking about where from a mortal has come and whereto he would go, an intelligent man should collect religious merit. (Even) if a man has risen after having fallen into many hells, and after having got bodies of the immobile gets manhood (i.e. gets birth as a man, yet) there (also) remaining in the womb (of the mother) is extremely painful.

87b-103. O Brāhmaṇas, if due to the inevitable consequence of his deeds a creature is born on the earth, he is afflicted by many blemishes like childhood. Having reached youth he is very much oppressed by poverty, or by a severe disease or by drought etc. also. A man would have indescribable trouble due to old age, or due to the mind's wandering here and there, or due to a disease. Then he would meet with death. Even in the mundane existence no greater grief than that is experienced. Then due to the inevitable result of his deeds a being is throubled [troubled?] in Yama 's world. Experiencing severe tortures there, he is born again. A creature is born; he dies. He dies; he is again born. Such is the condition (of a man) when the feet of Viṣṇu are not worshipped (by him). Death without trouble or life without difficulty does not take place in the case of him who has not worshipped Viṣṇu. If there is wealth in the house what is the use of (just) preserving it? Would his wealth follow him when he is dragged by the messengers of Yama? Therefore, wealth given to brāhmaṇas after honouring them gives all pleasure. Giving (gifts) is a staircase leading to heaven; giving (gifts) destroys sins. Resorting devoutly to Viṣṇu increases great religious merit. If there is strength in a mortal he should not uselessly waste it. He should carefully dance and sing in front of (the image of) Viṣṇu.

Whatever men possess, they should dedicate it to Viṣṇu. What is dedicated to Viṣṇu gives happiness; but what is dedicated to someone else gives misery. By means of his eyes a man should observe the image etc. of Viṣṇu only. With his ears he should day and night hear the meritorious names of Viṣṇu., With their tongue the wise ones should taste the water (flowing) from the feet of Viṣṇu. With their nose they should smell the tulasī -leaf (put) at the feet of Viṣṇu. Having touched with his skin Viṣṇu's devotee and having with his mind meditated upon his feet a man becomes blessed. No doubt should be raised about this. A wise man should set his mind upon him; similarly he should have him in his heart. Men ultimately reach him only. No doubt should be raised about this. Which man would not resort to that beginningless and endless Viṣṇu who gives his own position if he is merely thought of in mind? A man should constantly fix his heart on Viṣṇu's lotus-like feet. To please him he should, according to his capacity, salute him, think about and take delight in him. He should think of his two feet. Such a man alone would get respect in the world.

Sanskrit source · English chapter witness

Svarga-khaṇḍa · Chapter 62

The Merit of Reciting the Padma Purāṇa, Svargakhaṇḍa

Chapter 269 of 693 · 26 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवं यन्महिमा लोके लोकनिस्तारकारणम् ।
तस्य विष्णोः परेशस्य नानाविग्रहधारिणः १।
एकं पुराणं रूपं वै तत्र पाद्मं परं महत् ।
ब्राह्मं मूर्धा हरेरेव हृदयं पद्मसंज्ञितम् २।
वैष्णवं दक्षिणो बाहुः शैवं वामो महेशितुः ।
ऊरू भागवतं प्रोक्तं नाभिः स्यान्नारदीयकम् ३।
मार्कंडेयं च दक्षांघ्रिर्वामो ह्याग्नेयमुच्यते ।
भविष्यं दक्षिणो जानुर्विष्णोरेव महात्मनः ४।
ब्रह्मवैवर्तसंज्ञं तु वामजानुरुदाहृतः ।
लैंगं ह गुल्फकं दक्षं वाराहं वामगुल्फकम् ५।
स्कांदं पुराणं लोमानि त्वगस्य वामनं स्मृतम् ।
कौर्मं पृष्ठं समाख्यातं मात्स्यं मेदः प्रकीर्तितम् ६।
मज्जा तु गारुडं प्रोक्तं ब्रह्मांडमस्थि गीयते ।
एवमेवाभवद्विष्णुः पुराणावयवो हरिः ७।

हृदयं तत्र वै पाद्मं यच्छ्रुत्वामृतमश्नुते ।
पाद्ममेतत्पुराणं तु स्वयं देवोभवद्धरिः ८।
यस्यैकाध्यायमध्याप्य सर्वैः पापैः प्रमुच्यते ।
तत्रादिमं स्वर्गमिदं सर्वपाद्मफलप्रदम् ९।
स्वर्गखंडं समाकर्ण्य महापातकिनोपि ये ।
मुच्यंते तेपि पापेभ्यस्त्वचो जीर्णाद्यथोरगाः १०।
अपि चेत्सुदुराचारः सर्वधर्म्मबहिष्कृतः ।
आदिस्वर्गं समाकर्ण्य यत्फलं समवाप्नुयात् ११।
आदिस्वर्गमिदं श्रुत्वा तत्फलं लभते नरः ।
माघेमासे प्रयागे तु स्नात्वा प्रतिदिनं नरः १२।
यथा पापात्प्रमुच्येत तथा हि श्रवणाद्भवेत् ।
दत्ता तेन स्वर्णतुला दत्ता चैव धराखिला १३।
कृतं वितरणं तेन द्वरिद्रे यत्कृतमृणम् ।
हरेर्नामसहस्राणि पठितानि ह्यभीक्ष्णशः १४।
सर्वेवे दास्तथाधीतास्ततत्कर्मकृतं तथा ।

अध्यापकाश्च बहवः स्थापिता वृत्तिदानतः १५।
अभयं भयलोकेभ्यो दत्तं तेन तथा द्विजाः ।
गुणवंतो ज्ञानवंतो धर्मवंतोनुमानिताः १६।
मेषकर्कटयोर्मध्ये तोयं दत्तं सुशीतलम् ।
ब्राह्मणार्थे गवार्थे च प्राणास्त्यक्ताश्च तेन हि १७।
अन्यानि च सुकर्माणि कृतानि तेन धीमता ।
येनादिखंडं सदसि श्रुतं संश्रावितं तथा १८।
स्वर्गखंडं समाधीत्य नानाभोगान्समश्नुते ।
अंतःपुरगनारीणां सुखसुप्तः प्रबुध्यते १९।
किंकिणीरवसन्नादैस्तथा मधुरभाषणैः ।
इंद्रस्यार्धासनं भुंक्ते इंद्रलोके वसेच्चिरम् २०।
ततः सूर्यस्य भवनं चंद्रलोकं ततो व्रजेत् ।
सप्तर्षिभवने भोगान्भुक्त्वा याति ततो ध्रुवम् २१।
ततश्च ब्रह्मणो लोकं प्राप्य तेजोमयं वपुः ।
तत्रैव ज्ञानमासाद्य निर्वाणं परमृच्छति २२।

सद्भिः सह वसेद्धीमान्सतीर्थे स्नानमाचरेत् ।
कुर्यादेव सदालापं सच्छास्त्रं शृणुयान्नरः २३।
तत्र पाद्मं महाशास्त्रं सर्वाम्नायफलप्रदम् ।
स्वर्गखंडं च तन्मध्ये महापुण्यफलप्रदम् २४।
भजध्वं गोविंदं नमत हरिमेकं सुरवरं गमिष्यध्वं लोकानतिविमलभोगानतितराम् ।
शृणुध्वं हे लोका वदत हरिनामैकमतुलं यदीच्छावीचीनां सुखतरणमिष्टानि लभत २५।
इति श्रीपाद्मे महापुराणे स्वर्गखंडे द्विषष्टितमोऽध्यायः ६२।

Roman transliteration

sūta uvāca-
evaṃ yanmahimā loke lokanistārakāraṇam |
tasya viṣṇoḥ pareśasya nānāvigrahadhāriṇaḥ 1|
ekaṃ purāṇaṃ rūpaṃ vai tatra pādmaṃ paraṃ mahat |
brāhmaṃ mūrdhā harereva hṛdayaṃ padmasaṃjñitam 2|
vaiṣṇavaṃ dakṣiṇo bāhuḥ śaivaṃ vāmo maheśituḥ |
ūrū bhāgavataṃ proktaṃ nābhiḥ syānnāradīyakam 3|
mārkaṃḍeyaṃ ca dakṣāṃghrirvāmo hyāgneyamucyate |
bhaviṣyaṃ dakṣiṇo jānurviṣṇoreva mahātmanaḥ 4|
brahmavaivartasaṃjñaṃ tu vāmajānurudāhṛtaḥ |
laiṃgaṃ ha gulphakaṃ dakṣaṃ vārāhaṃ vāmagulphakam 5|
skāṃdaṃ purāṇaṃ lomāni tvagasya vāmanaṃ smṛtam |
kaurmaṃ prṣṭhaṃ samākhyātaṃ mātsyaṃ medaḥ prakīrtitam 6|
majjā tu gāruḍaṃ proktaṃ brahmāṃḍamasthi gīyate |
evamevābhavadviṣṇuḥ purāṇāvayavo hariḥ 7|

hṛdayaṃ tatra vai pādmaṃ yacchrutvāmṛtamaśnute |
pādmametatpurāṇaṃ tu svayaṃ devobhavaddhariḥ 8|
yasyaikādhyāyamadhyāpya sarvaiḥ pāpaiḥ pramucyate |
tatrādimaṃ svargamidaṃ sarvapādmaphalapradam 9|

svargakhaṃḍaṃ samākarṇya mahāpātakinopi ye |
mucyaṃte tepi pāpebhyastvaco jīrṇādyathoragāḥ 10|
api cetsudurācāraḥ sarvadharmmabahiṣkṛtaḥ |
ādisvargaṃ samākarṇya yatphalaṃ samavāpnuyāt 11|
ādisvargamidaṃ śrutvā tatphalaṃ labhate naraḥ |
māghemāse prayāge tu snātvā pratidinaṃ naraḥ 12|
yathā pāpātpramucyeta tathā hi śravaṇādbhavet |
dattā tena svarṇatulā dattā caiva dharākhilā 13|
kṛtaṃ vitaraṇaṃ tena draridre yatkṛtamṛṇam |
harernāmasahasrāṇi paṭhitāni hyabhīkṣṇaśaḥ 14|
sarveve dāstathādhītāstattatkarmakṛtaṃ tathā |

adhyāpakāśca bahavaḥ sthāpitā vṛttidānataḥ 15|
abhayaṃ bhayalokebhyo dattaṃ tena tathā dvijāḥ |
guṇavaṃto jñānavaṃto dharmavaṃtonumānitāḥ 16|
meṣakarkaṭayormadhye toyaṃ dattaṃ suśītalam |
brāhmaṇārthe gavārthe ca prāṇāstyaktāśca tena hi 17|
anyāni ca sukarmāṇi kṛtāni tena dhīmatā |
yenādikhaṃḍaṃ sadasi śrutaṃ saṃśrāvitaṃ tathā 18|
svargakhaṃḍaṃ samādhītya nānābhogānsamaśnute |
aṃtaḥpuraganārīṇāṃ sukhasuptaḥ prabudhyate 19|
kiṃkiṇīravasannādaistathā madhurabhāṣaṇaiḥ |
iṃdrasyārdhāsanaṃ bhuṃkte iṃdraloke vasecciram 20|
tataḥ sūryasya bhavanaṃ caṃdralokaṃ tato vrajet |
saptarṣibhavane bhogānbhuktvā yāti tato dhruvam 21|
tataśca brahmaṇo lokaṃ prāpya tejomayaṃ vapuḥ |
tatraiva jñānamāsādya nirvāṇaṃ paramṛcchati 22|

sadbhiḥ saha vaseddhīmānsattīrthe snānamācaret |
kuryādeva sadālāpaṃ sacchāstraṃ śṛṇuyānnaraḥ 23|
tatra pādmaṃ mahāśāstraṃ sarvāmnāyaphalapradam |
svargakhaṃḍaṃ ca tanmadhye mahāpuṇyaphalapradam 24|
bhajadhvaṃ goviṃdaṃ namata harimekaṃ suravaraṃ gamiṣyadhvaṃ lokānativimalabhogānatitarām |
śṛṇudhvaṃ he lokā vadata harināmaikamatulaṃ yadīcchāvīcināṃ sukhataraṇamiṣṭāni labhata 25|
iti śrīpādme mahāpurāṇe svargakhaṃḍe dviṣaṣṭitamo'dhyāyaḥ 62|

English translation

Sūta said :

1-8a. Thus is the greatness of that highest lord Viṣṇu , taking up many forms, (Viṣṇu—) who is the cause of complete liberation in the world. One of the forms is the great Padma (Purāṇa). The Brahma (Purāṇa) is the head of Viṣṇu only. His heart is called Padma . The Viṣṇu (Purāṇa) is his right arm. The Śaiva (Purāṇa) is the left arm of the great lord. The Bhāgavata (Purāṇa) is said to be his thighs. The Nāradīya (Purāṇa) is his navel. The Mārkaṇḍeya (Purāṇa) is his right foot; the Agni (Purāṇa) is said to be (his) left foot. The Bhaviṣya (Purāṇa) is the right knee of the magnanimous Viṣṇu only. The (Purāṇa) called Brahmavaivarta is said to be his left knee. The Liṅga (Purāṇa) is said to be the right ankle and the Varāha is the left ankle. The Skanda Purāṇa is the hair, and the Vāmana (Purāṇa) is said to be his skin. The Kūrma (Purāṇa) is said to be his back; the Matsya is said to his fat. The Garuḍa (Purāṇa) is said to be his marrow; the Brahmāṇḍa is said to be his bone(s). Thus Viṣṇu was having the

Purāṇas as parts of his body. Padma there (i.e. in the body) is the heart, having heard which a man obtains nectar (i.e. immortality).

8b-9. God Viṣṇu himself became (i.e. turned himself into) this Padma Puraṇa , having taught one chapter of which a man is freed from all sins. There (i.e. of the Padma Purāṇa) this Svargakhaṇḍa gives the fruit of the entire Padma . Having heard the Svargakhaṇḍa even those who are great sinners are freed from sins as the serpents are free from their skins.

10-18. A man who hears this first (or best) Svargakhaṇḍa gets the same fruit even if he is extremely wicked and expelled from all religions. As a man having bathed at Prayāga in the month of Māgha is free from sins, similarly he would be free from sins by hearing (the Adi Svargakhaṇḍa). He who has heard, and made (others) hear this Ādikhaṇḍa has given gold (equal to his own) weight, and has given the entire earth. He has given a gift to a poor man of the debt which he incurred; he has repeatedly recited the thousands of the names of Viṣṇu; he has studied all the Vedas , and has similarly performed all rites; he has settled teachers by giving them livelihood. O brāhmaṇas , he has also granted fearlessness to the people that were frightened; he has sought the consent of the virtuous, wise and pious persons. He has given very cold (water) between (i.e. during the period between) the sign of Aries and the sign of Cancer; he has also cast his life for brāhmaṇas and cows; He, the wise one, has also performed other good deeds.

19-25. Having well studied (i.e. if he studies well) the Svargakhaṇḍa , he obtains many pleasures. He, who has slept well, is awakened by women in his harem, by means of good (i.e. sweet) sounds of small bells and with sweet words. He enjoys half of Indra 's seat and would live for a long time in Indra's heaven. From there he would go to the Sun's abode and then to the world of the Moon. Then enjoying pleasures in the abode of the Seven Sages, he goes to Dhruva , thence to Brahma's world, and obtains a lustrous body. Having secured knowledge there only, he goes to (i.e. obtains) salvation. The wise one would live with the good, and would bathe at a holy place. The man would talk pious words and would listen to holy texts. (Among them) Padma (i.e. the Padma Purāṇa) is a great holy text, and gives the fruit of all the Vedas. In it Svargakhaṇḍa gives great religious merit. O people, if you want to cross easily the waves of longings, then resort to Viṣṇu, salute Viṣṇu, the only excellent god; you will go to worlds of very pure pleasures. Listen and utter the incomparable name of Viṣṇu. Obtain your desired object s.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 1

Who Are the Devotees of Viṣṇu?

Chapter 270 of 693 · 35 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
कलौ समागते सूत प्राणिनां केन कर्मणा ।
उद्धारो वै भवेत्तस्मात्कथयस्व ममाग्रतः ॥ १ ॥
सूत उवाच-
साधुसाधु मुनिश्रेष्ठ पुण्यात्मनां वरो भवान् ।
सर्वेषां च जनानां च शुभवाञ्छो निरंतरम् २।
एतद्व्यासः पुरा विप्रः सर्वज्ञः सर्वपूजितः ।
पृष्टो जैमिनिना तं स यदाह शृणु वैष्णव ३।
दंडवत्प्रणिपत्यासौ व्यासं सर्वार्थपारगम् ।
गुरुं सत्यवतीसूनुं पप्रच्छ मुनिपुंगवः ४।
जैमिनिरुवाच-
कलौ नृणां भवेत्केन मोक्षो वै कथयस्व मे ।
अल्पेनापि च पुण्येन मर्त्याश्चाल्पायुषो यतः ५।
व्यास उवाच-
साधुसंगाद्भवेद्विप्र शास्त्राणां श्रवणं प्रभो ।

हरिभक्तिर्भवेत्तस्मात्ततो ज्ञानं ततो गतिः ६।
न रोचते कथा भूमौ पापिष्ठाय जनाय वै ।
वैष्णवी स तु विज्ञेयः पापिष्ठप्रवरो द्विजः ७।
श्रीकृष्णस्य कथां श्रुत्वाऽऽनंदी भवति वैष्णवः ।
असत्यां तां तु यो ब्रूयाज्ज्ञेयः स पापिनां गुरुः ८।
यस्मिन्यस्मिन्स्थले विप्र कृष्णस्य वर्तते कथा ।
तस्मात्तस्माज्जगन्नाथो याति त्यक्त्वा न कर्हिचित् ९।
कृष्णस्य यः कथारंभे कुर्याद्विघ्नं नराधमः ।
नरकान्निष्कृतिर्नास्ति मन्वंतरशतावधि १०।
ये पुराणकथां श्रुत्वा निंदंत्युपहसंति वै ।
तेषां करस्था नरका बहुक्लेशकराः सदा ११।
जन्मांतरार्जितं पापं तत्क्षणादेव नश्यति ।
श्रीकृष्णचरितं यो वै श्रोतुमिच्छां करोत्यपि १२।
भक्त्या यो वै नरः कुर्यात्श्रीकृष्णचरितं तथा ।
न जाने श्रवणे तस्य का गतिर्वा भविष्यति १३।

ब्रह्महत्यादिकं पापं अकालमरणं तथा ।
सुरापानं तथास्तेयं सर्वं नश्यति पापिनः १४।
पापं कृत्वा तु यो मर्त्यः पश्चात्पापं निवर्तयेत् ।
तस्य पापं व्रजेन्नाशमग्निना तूलराशिवत् १५।
श्रीकृष्णचरितं विप्र तिष्ठेद्वै पुस्तकं गृहे ।
तस्य गृहसमीपं हि नायांति यमकिंकराः १६।
जैमिनिरुवाच-
वदंति वैष्णवान्कांश्च वांच्छा ब्रूहि गुरो मम ।
इदानीं तान्समाज्ञातुं तेषां माहात्म्यमुत्तमम् १७।
व्यास उवाच-
यो नरो मस्तके भक्त्या वैष्णवांघ्रिजलं द्विज ।
करोति सेचनं पापी तीर्थस्नानेन तस्य किम् १८।
साधुसंगं तु यः कुर्य्यात्क्षणं वार्द्धक्षणं द्विज ।
तस्य नश्यंति पापानि ब्रह्महत्यामुखानि च १९।
यत्रयत्र कुले चैव एको भवति वैष्णवः ।

कुलं तस्य यदा पापैर्युक्तं तन्मोक्षगामि वै २०।
हिंसादंभकामक्रोधैर्वर्जिताश्चैव ये नराः ।
लोभमोहपरित्यक्ता ज्ञेयास्ते वैष्णवा द्विज २१।
पितृभक्ता दयायुक्ताः सर्वप्राणिहिते रताः ।
अमत्सरा वैष्णवा ये विज्ञेयाः सत्यभाषिणः २२।
विप्रभक्तिरता ये च परस्त्रीषु नपुंसकाः ।
एकादशीव्रतरता विज्ञेयास्ते च वैष्णवाः २३।
गायंति हरिनामानि तुलसीमाल्यधारकाः ।
हर्यंघ्रिसलिलैः सिक्ता विज्ञेयास्ते च वैष्णवाः २४।
श्रोत्रयोर्मस्तके येषां तुलस्याः पर्णमुत्तमम् ।
कर्हिचिद्दृश्यते विप्र विज्ञेयास्ते च वैष्णवाः २५।
पाखंडसंगरहिता विप्रद्वेषविवर्जिताः ।
सिंचेयुस्तुलसीं ये च ज्ञातव्या वैष्णवा नराः २६।
पूजयंति हरिं ये च तुलस्या चार्चयंति ये ।
कन्यादानरता ये च ये वै ह्यतिथिपूजकाः २७।

शृण्वंति विष्णुचरितं विज्ञेया वैष्णवा नराः ।
यस्य गृहे सुप्रतिष्ठेत्शालग्रामशिलापि च २८।
मार्जयंति हरेः स्थानं पितृयज्ञप्रवर्तकाः ।
जने दीने दयायुक्ता विज्ञेयास्ते च वैष्णवाः २९।
परस्वं ब्राह्मणद्रव्यं पश्यंति विषवच्च ये ।
हरिनैवेद्यं येऽश्नन्ति विज्ञेया वैष्णवा जनाः ३०।
वेदशास्त्रानुरक्ता ये तुलसीवनपालकाः ।
राधाष्टमीव्रतरता विज्ञेयास्ते च वैष्णवाः ३१।
श्रीकृष्णपुरतो ये च दीपं यच्छंति श्रद्धया ।

परनिंदां न कुर्वंति विज्ञेयास्ते च वैष्णवाः ३२।
सूत उवाच-
पृष्टो जैमिनिना व्यास इत्युक्तः स यथाक्रमम् ।
मयेदं कथ्यते ब्रह्मन्यत्प्रसंगाद्धरोः श्रुतम् ३३।
अध्यायं श्रद्धया युक्तं ये शृण्वंति नरोत्तमाः ।
सर्वपापविनिर्मुक्ता यांति विष्णोः परं पदम् ३४।

इति श्रीपाद्मे महापुराणे ब्रह्मखंडे व्यासजैमिनिसंवादे प्रथमोऽध्यायः १।

Roman transliteration

śaunaka uvāca-
kalau samāgate sūta prāṇināṃ kena karmaṇā |
uddhāro vai bhavettasmātkathayasva mamāgrataḥ || 1 ||
sūta uvāca-
sādhusādhu muniśreṣṭha puṇyātmanāṃ varo bhavān |
sarveṣāṃ ca janānāṃ ca śubhavāñcho niraṃtaram 2|
etadvyāsaḥ purā vipraḥ sarvajñaḥ sarvapūjitaḥ |
pṛṣṭo jaimininā taṃ sa yadāha śṛṇu vaiṣṇava 3|
daṃḍavatpraṇipatyāsau vyāsaṃ sarvārthapāragam |
guruṃ satyavatīsūnuṃ papraccha munipuṃgavaḥ 4|
jaiminiruvāca-
kalau nṛṇāṃ bhavetkena mokṣo vai kathayasva me |
alpenāpi ca puṇyena martyāścālpāyuṣo yataḥ 5|
vyāsa uvāca-
sādhusaṃgādbhavedvipra śāstrāṇāṃ śravaṇaṃ prabho |

haribhaktirbhavettasmāttato jñānaṃ tato gatiḥ 6|
na rocate kathā bhūmau pāpiṣṭhāya janāya vai |
vaiṣṇavī sa tu vijñeyaḥ pāpiṣṭhapravaro dvijaḥ 7|
śrīkṛṣṇasya kathāṃ śrutvā"naṃdī bhavati vaiṣṇavaḥ |
asatyāṃ tāṃ tu yo brūyājjñeyaḥ sa pāpināṃ guruḥ 8|
yasminyasminsthale vipra kṛṣṇasya vartate kathā |
tasmāttasmājjagannātho yāti tyaktvā na karhicit 9|
kṛṣṇasya yaḥ kathāraṃbhe kuryādvighnaṃ narādhamaḥ |
narakānniṣkṛtirnāsti manvaṃtaraśatāvadhi 10|
ye purāṇakathāṃ śrutvā niṃdaṃtyupahasaṃti vai |
teṣāṃ karasthā narakā bahukleśakarāḥ sadā 11|
janmāṃtarārjitaṃ pāpaṃ tatkṣaṇādeva naśyati |
śrīkṛṣṇacaritaṃ yo vai śrotumicchāṃ karotyapi 12|
bhaktyā yo vai naraḥ kuryātśrīkṛṣṇacaritaṃ tathā |
na jāne śravaṇe tasya kā gatirvā bhaviṣyati 13|

brahmahatyādikaṃ pāpaṃ akālamaraṇaṃ tathā |
surāpānaṃ tathāsteyaṃ sarvaṃ naśyati pāpinaḥ 14|
pāpaṃ kṛtvā tu yo martyaḥ paścātpāpaṃ nivartayet |
tasya pāpaṃ vrajennāśamagninā tūlarāśivat 15|
śrīkṛṣṇacaritaṃ vipra tiṣṭhedvai pustakaṃ gṛhe |
tasya gṛhasamīpaṃ hi nāyāṃti yamakiṃkarāḥ 16|
jaiminiruvāca-

vadaṃti vaiṣṇavānkāṃśca vāṃcchā brūhi guro mama |
idānīṃ tānsamājñātuṃ teṣāṃ māhātmyamuttamam 17|
vyāsa uvāca-
yo naro mastake bhaktyā vaiṣṇavāṃghrijalaṃ dvija |
karoti secanaṃ pāpī tīrthasnānena tasya kim 18|
sādhusaṃgaṃ tu yaḥ kuryyātkṣaṇaṃ vārddhakṣaṇaṃ dvija |
tasya naśyaṃti pāpāni brahmahatyāmukhāni ca 19|
yatrayatra kule caiva eko bhavati vaiṣṇavaḥ |

kulaṃ tasya yadā pāpairyuktaṃ tanmokṣagāmi vai 20|
hiṃsādaṃbhakāmakrodhairvarjitāścaiva ye narāḥ |
lobhamohaparityaktā jñeyāste vaiṣṇavā dvija 21|
pitṛbhaktā dayāyuktāḥ sarvaprāṇihite ratāḥ |
amatsarā vaiṣṇavā ye vijñeyāḥ satyabhāṣiṇaḥ 22|
viprabhaktiratā ye ca parastrīṣu napuṃsakāḥ |
ekādaśīvrataratā vijñeyāste ca vaiṣṇavāḥ 23|
gāyaṃti harināmāni tulasīmālyadhārakāḥ |
haryaṃghrisalilaiḥ siktā vijñeyāste ca vaiṣṇavāḥ 24|
śrotrayormastake yeṣāṃ tulasyāḥ parṇamuttamam |
karhiciddṛśyate vipra vijñeyāste ca vaiṣṇavāḥ 25|
pākhaṃḍasaṃgarahitā vipradveṣavivarjitāḥ |
siṃceyustulasīṃ ye ca jñātavyā vaiṣṇavā narāḥ 26|
pūjayaṃti hariṃ ye ca tulasyā cārcayaṃti ye |
kanyādānaratā ye ca ye vai hyatithipūjakāḥ 27|

śṛṇvaṃti viṣṇucaritaṃ vijñeyā vaiṣṇavā narāḥ |
yasya gṛhe supratiṣṭhetśālagrāmaśilāpi ca 28|
mārjayaṃti hareḥ sthānaṃ pitṛyajñapravartakāḥ |
jane dīne dayāyuktā vijñeyāste ca vaiṣṇavāḥ 29|
parasvaṃ brāhmaṇadravyaṃ paśyaṃti viṣavacca ye |
harinaivedyaṃ ye'śnanti vijñeyā vaiṣṇavā janāḥ 30|
vedaśāstrānuraktā ye tulasīvanapālakāḥ |
rādhāṣṭamīvrataratā vijñeyāste ca vaiṣṇavāḥ 31|
śrīkṛṣṇapurato ye ca dīpaṃ yacchaṃti śraddhayā |
paraniṃdāṃ na kurvaṃti vijñeyāste ca vaiṣṇavāḥ 32|
sūta uvāca-
pṛṣṭo jaimininā vyāsa ityuktaḥ sa yathākramam |
mayedaṃ kathyate brahmanyatprasaṃgādguroḥ śrutam 33|
adhyāyaṃ śraddhayā yuktaṃ ye śṛṇvaṃti narottamāḥ |
sarvapāpavinirmuktā yāṃti viṣṇoḥ paraṃ padam 34|

iti śrīpādme mahāpurāṇe brahmakhaṃḍe vyāsajaiminisaṃvāde prathamo'dhyāyaḥ 1|

English translation

Salutation to Śrī Vedavyāsa

Saunaka said :

1. O Sūta , now that the Kali age has arrived, tell me, by means of which acts a being would be liberated from that (mundane existence).

Sūta said :

2-4. Well (asked), well (asked), O best of sages, you are the best among the righteous people. You constantly desire the wellbeing of all people. O you devotee of Viṣṇu , listen to what Vyāsa , the omniscient brāhmaṇa , revered by all, said, when he was formerly asked by Jaimini . The best sage (Jaimini), having prostrated himself like a staff before preceptor Vyāsa, Satyavatī 's son, who had mastered everything, asked him:

Jaimini said :

5. Tell me how even with little religious merit people will obtain salvation in the Kali age, since they are short-lived.

Vyāsa said :

6. O lord, O brāhmaṇa, due to the contact with the good there would be the listening to (i.e. a man would listen to) the sacred texts. Due to that there would be (i.e. arise) devotion to Viṣṇu. Knowledge (would follow) from that, and (best) position (i.e. liberation) from that (knowledge).

7. The account of Viṣṇu is not liked by the most sinful man on the earth. Such a brāhmaṇa should be known (i.e. looked upon) as the most sinful (man).

8-13. A devotee of Viṣṇu is delighted on hearing the account of Śrīkṛṣṇa (i.e. Viṣṇu). He who describes it to be false should be known as the greatest (i.e. worst) among the sinners. O brāhmaṇa, the lord of the world does not leave that place where the account of Kṛṣṇa is (being narrated), and does not at any time go (anywhere else). For a man who would create an obstacle in the act of the narration of Viṣṇu's account, there is no escape from hell for a hundred period of Manu . For those who, having heard the account (as narrated) in the Purāṇas , censure or scoff at it, always have the very afflicting hells on their hands (i.e. waiting for them). The sin earned in the previous existences (of him) who desires to listen to the account of Śrīkṛṣṇa, perishes just at that moment only. I do not know what (best) position the man who would devoutly listen to Śrīkṛṣṇa's account will have on hearing it.

14-16. All such (blemishes) of the sinner as the sin due to the murder of a brāhmaṇa, untimely death, andalso(the sin due to) drinking liquor, perish. The sin of that man who (first) having committed a sin later keeps (himself) away from it, would perish as the heap of cotton perishes (i.e. is burnt) by fire. O brāhmaṇa, Yama 's servants do not come near the house of him in whose house there is the book (containing) the account of Śrīkṛṣṇa.

Jaimini said :

17. O preceptor, tell me, whom do they describe as the devotees of Viṣṇu. I have now a desire to know them and also (to know) their excellent greatness.

Vyāsa said :

18-20. O brāhmaṇa, what is the use of bathing at a holy place for that sinful man who devoutly sprinkles upon his head the water (flowing) from the feet of Viṣṇu? O brāhmaṇa, the sins like killing a brāhmaṇa, of him who would have the company of the good for a moment or half a moment, perish. In whichever family (even) one (member) is a devotee of Viṣṇu, the family (even) when full of sins (or

sinners), attains salvation.

21-32. Those men (only) who are free from (doing) harm (to others), religious hypocrisy, lust and anger, and also those who are bereft of greed and infatuation, who are devoted to their parents, should be known as the devotees of Viṣṇu, O brāhmaṇa. Those who are devoted to their parents, who are endowed with pity, who are engaged in the well-being of all creatures, who are free from jealousy, and who speak the truth should be known as the followers of Viṣṇu. Also those who are devoted to brāhmaṇas , who are impotent to the wives of others, who are engrossed in the vow of Ekādaśī should be known as the devotees of Viṣṇu. Wearing garlands of Tulasī (-leaves) those who sing the names of Viṣṇu, and who are sprinkled with the water (flowing) from the feet of Viṣṇu should be known as the followers of Viṣṇu. O brāhmaṇa, those also, on whose head or ears an excellent tulasī(-leaf) is usually seen, should be known as the devotees of Viṣṇu. Those who are free from the comp any of heretics, and free from hating brāhmaṇas, who would sprinkle (water) over the tulasī(-plant) should be known as Viṣṇu's devotees. Those men who worship Viṣṇu, also who worship him with tulasī(-leaves), who are engaged in offering their daughters (to worthy grooms), who honour their guests, who listen to the account ofViṣṇu, should be known as Viṣṇu's devotees, and also the man in whose house the śālagrāma stone would be well-established (is a devotee of Viṣṇu). Those men also, who cleanse the abode (i.e. the temple) of Viṣṇu, who perform rites in honour of the manes, who are full of pity towards the helpless, should be known as the followers of Viṣṇu. Those who look upon the wealth of others and of brāhmaṇas as poison, and those who eat the offering of eatables (after they are) presented to Viṣṇu should be known as the followers of Viṣṇu. And also those men who love Vedas and sacred texts, who protect the tulasī (-plants), who are engaged in practising the vow of Rādhāṣṭamī (or Janmāṣṭamī), and those who devoutly present a lamp before (the image of) Śrīkṛṣṇa, who do not censure others, should be known as the followers of Viṣṇu.

Sūta said :

33. Vyāsa who was asked by Jaimini, told him thus in the (proper) order. (Now) I am telling you what occasionally I heard from my preceptor, O brāhmaṇa.

34. Those best men who listen to the reading (of the account of Viṣṇu), are free from all sins, and go the highest position of Viṣṇu.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 2

The Importance of Besmearing the Floor of Viṣṇu's Temple

Chapter 271 of 693 · 38 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
शृणु शौनक वक्ष्यामि चान्यधर्म्मं पुरातनम् ।
व्यासजैमिनिसंवादं श्रोतृणां पापनाशनम् १।
जैमिनिरुवाच-
कर्म्मणा हि गुरो केन मंदिरं जगतीपतेः ।
याति तत्कथयस्वाद्य नरः पापी च मे प्रभो २।
व्यास उवाच-
श्रीकृष्णमंदिरे यो वै लेपनं कुरुते नरः ।
सर्वपापविनिर्मुक्तः श्रांतो याति हरेर्गृहम् ३।
यश्चांबुलेपनं कुर्यात्संक्षेपाच्छृणु जैमिने ।
तस्यपुण्यमहं वच्मि मंदिरे जगतीपतेः ४।
तत्र यावंति पश्यंति रजांसि च द्विजोत्तम ।
तावत्कल्पसहस्राणि स वसेद्विष्णुमंदिरे ५।
पुरासीद्दंडको नाम्ना चौरो लोकभयप्रदः ।
ब्रह्मस्वहारी मित्रघ्नो युगे द्वापरसंज्ञके ६।

असत्यभाषी क्रूरश्च परस्त्रीगमने रतः ।
गोमांसाशी सुरापश्च पाखंडजनसंगभाक् ७।
वृत्तिच्छेदी द्विजातीनां न्यासापहारकस्तथा ।
शरणागतहंता च वेश्याविभ्रमलोलुपः ८।
एकदा स द्विजश्रेष्ठ कस्यचिद्विष्णुमंदिरम् ।
जगाम हरणार्थाय विष्णोर्द्रव्यं स मूढधीः ९।
अथ द्वारि प्रविश्यासावंघ्रिः कर्द्दमसंयुतः ।
प्रोच्छितः सकलं निम्ने भूमौ देवगृहस्य च १०।
तेनैव कर्म्मणा भूमिर्निम्नरिक्ता बभूव ह ।
लोहस्य च शलाकाभ्यां मुद्धाट्यत्वररंमुदा ११।
प्रविवेश हरेर्गेहं वितानवरशोभितम् ।
रत्नकांचनदीपाढ्यं परिध्वस्त महत्तमम् १२।
नानापुष्पसुगंधाढ्यं नानापात्रसमाकुलम् ।
सुवासितस्य तैलस्य गंधेन परिपूरितम् १३।
अनेनहारकेणाथ पर्य्यंके सुमनोहरे ।

शायितो राधया सार्द्धं दृष्टः पीतांबरोऽच्युतः १४।
प्रणम्य राधिकानाथं निष्पापः सोऽभवत्तदा।
नेष्याम्यथ न नेष्यामि अनेन किं भवेन्मम १५।
सेवां कर्त्तुमशक्तोऽहं यतश्चौरोऽस्मि सर्वदा।
द्रव्येण कार्यमस्तीति तन्नेतुं कृतवान्मनः १६।
पातयित्वांशुकं भूमौ कौशेयं कमलापतेः।
बबंध वस्तुजातं च पाणौ कृत्वा सकंपितः १७।
विष्णोर्मायापतेश्चाथ तानि सर्वाणि जैमिने।
कृत्वा शब्दं सुघोरं च पतितान्यथ तानि वै १८।
परित्यज्य सुनिद्रां च धावंत इति किन्वहो।
आगता बहुशो लोकाश्चोरो द्रव्यं जवेन च १९।
त्यक्त्वा धनं च चौरोऽपि त्रस्तः किंचिज्जगाम ह।
दंशितः कालसर्पेण मृतोऽसौ गतकिल्बिषः २०।
यमाज्ञया तस्य दूताः पाशमुद्गरपाणयः।
आगतास्तं समानेतुं दंष्ट्रिणश्चर्मवाससः २१।

बबंधुश्चर्मपाशेन निन्युर्दुर्गमवर्त्मना।
दृष्ट्वा तं शमनः क्रुद्धः पप्रच्छ सचिवं प्रति २२।
यम उवाच-
अनेन किं कृतं कर्म पापं वा पुण्यमेव वा।
समूलं वद हे प्राज्ञ चित्रगुप्त ममाग्रतः २३।
चित्रगुप्त उवाच-
सृष्टानि यानि पापानि विधात्रा पृथिवीतले।
कृतान्यनेन मूढेन सत्यमेतन्मयोदितम् २४।
किंत्वाकर्णय लोकेश सुकृतं चास्य वर्त्तते।
मन्येऽहं यमुनाभ्रातः सर्वपापविलोपि तत् २५।
धर्मराज उवाच-
किं पुण्यं वर्त्ततेऽमात्य वद सारं ममांतिके।
श्रुत्वैवं तद्विधास्यामि यत्र योग्यो भवेदसौ २६।
यमस्य वचनं श्रुत्वा सभयश्चित्रगुप्तकः।
कृत्वा हस्तांजलिं प्राह चात्मनः स्वामिने द्विज २७।

चित्रगुप्त उवाच-
हरणार्थं हरेर्द्रव्यं गतोऽसौ पापिनां वरः।
प्रोज्झितः कर्दमो राजन्पादयोर्द्वारतो हरेः २८।
बभूव लिप्ता सा भूमिर्बिलच्छिद्र विवर्जिता।
तेन पुण्यप्रभावेण निर्गतं पातकं महत्।
वैकुंठं प्रतियोग्योऽसौ निर्गतस्तव दंडतः २९।
व्यास उवाच-
श्रुत्वा स वचनं तस्य पीठं कनकनिर्मितम्।
ददौ तस्मै चोपविष्टस्तत्र पूज्योयमेनसः ३०।

ननाम शिरसा तं वै प्रोवाच विनयान्वितः ।
यम उवाच-
पवित्रं मंदिरं मेऽद्य पादयोस्तद्धि रेणुभिः ३१।
कृतार्थोऽस्मि कृतार्थोऽस्मि कृतार्थोऽस्मि न संशयः ।
इदानीं गच्छ भो साधो हरेर्मंदिरमुत्तमम् ३२।
नानाभोगसमायुक्तं जन्ममृत्युनिवारणम् ।

व्यास उवाच-
इत्युक्त्वा धर्मराजोऽसौ स्यंदने स्वर्णनिर्मिते ३३।
राजहंसयुते दिव्ये तमारोप्य गतैनसम् ।
समस्तसुखदं स्थानं प्रेषयामास चक्रिणः ३४।
एवं प्रविष्टो वैकुंठे तत्र तस्थौ सुखं चिरम् ।
लेपनं ये प्रकुर्वंति भक्त्या तु हरिमंदिरम् ३५।
तेषां किं वा भविष्यति न जानेऽहं द्विजोत्तम ।
य इदं शृणुयाद्भक्त्या पठेद्यो वा समाहितः ३६।
कोटिजन्मार्जितं पापं नश्यत्येव न संशयः ३७।
इति श्रीपाद्मेमहापुराणे ब्रह्मखंडे हरिमंदिरलेपनमाहात्म्यं।
नाम द्वितीयोऽध्यायः २।

Roman transliteration

sūta uvāca-
śṛṇu śaunaka vakṣyāmi cānyadharmmaṃ purātanam |
vyāsajaiminisaṃvādaṃ śrotṝṇāṃ pāpanāśanam 1|
jaiminiruvāca-
karmmaṇā hi guro kena maṃdiraṃ jagatīpateḥ |
yāti tatkathayasvādya naraḥ pāpī ca me prabho 2|
vyāsa uvāca-
śrīkṛṣṇamaṃdire yo vai lepanaṃ kurute naraḥ |
sarvapāpavinirmuktaḥ śrāṃto yāti harergṛham 3|
yaścāṃbulepanaṃ kuryātsaṃkṣepācchṛṇu jaimine |
tasyapuṇyamahaṃ vacmi maṃdire jagatīpateḥ 4|
tatra yāvaṃti paśyaṃti rajāṃsi ca dvijottama |
tāvatkalpasahasrāṇi sa vasedviṣṇumaṃdire 5|
purāsīddaṃḍako nāmnā cauro lokabhayapradaḥ |
brahmasvahārī mitraghno yuge dvāparasaṃjñake 6|

asatyabhāṣī krūraśca parastrīgamane rataḥ |
gomāṃsāśī surāpaśca pākhaṃḍajanasaṃgabhāk 7|
vṛtticchedī dvijātīnāṃ nyāsāpahārakastathā |
śaraṇāgatahaṃtā ca veśyāvibhramalolupaḥ 8|
ekadā sa dvijaśreṣṭha kasyacidviṣṇumaṃdiram |
jagāma haraṇārthāya viṣṇordravyaṃ sa mūḍhadhīḥ 9|
atha dvāri praviśyāsāvaṃghriḥ karddamasaṃyutaḥ |
procchitaḥ sakalaṃ nimne bhūmau devagṛhasya ca 10|
tenaiva karmmaṇā bhūmirnimnariktā babhūva ha |
lohasya ca śalākābhyāṃ mudghāṭyatvararaṃmudā 11|

praviveśa harergehaṃ vitānavaraśobhitam |
ratnakāṃcanadīpāḍhyaṃ paridhvasta mahattamam 12|
nānāpuṣpasugaṃdhāḍhyaṃ nānāpātrasamākulam |
suvāsitasya tailasya gaṃdhena paripūritam 13|
anenahārakeṇātha paryyaṃke sumanohare |

śāyito rādhayā sārddhaṃ dṛṣṭaḥ pītāṃbaro'cyutaḥ 14|
praṇamya rādhikānāthaṃ niṣpāpaḥ so'bhavattadā |
neṣyāmyatha na neṣyāmi anena kiṃ bhavenmama 15|
sevāṃ karttumaśakto'haṃ yataścauro'smi sarvadā |
dravyeṇa kāryamastīti tannetuṃ kṛtavānmanaḥ 16|
pātayitvāṃśukaṃ bhūmau kauśeyaṃ kamalāpateḥ |
babaṃdha vastujātaṃ ca pāṇau kṛtvā sakaṃpitaḥ 17|
viṣṇormāyāpateścātha tāni sarvāṇi jaimine |
kṛtvā śabdaṃ sughoraṃ ca patitānyatha tāni vai 18|
parityajya sunidrāṃ ca dhāvaṃta iti kinvaho |
āgatā bahuśo lokāścoro dravyaṃ javena ca 19|
tyaktvā dhanaṃ ca cauro'pi trastaḥ kiṃcijjagāma ha |
daṃśitaḥ kālasarpeṇa mṛto'sau gatakilbiṣaḥ 20|
yamājñayā tasya dūtāḥ pāśamudgarapāṇayaḥ |
āgatāstaṃ samānetuṃ daṃṣṭriṇaścarmavāsasaḥ 21|

babaṃdhuścarmapāśena ninyurdurgamavartmanā |
dṛṣṭvā taṃ śamanaḥ kruddhaḥ papraccha sacivaṃ prati 22|
yama uvāca-
anena kiṃ kṛtaṃ karma pāpaṃ vā puṇyameva vā |
samūlaṃ vada he prājña citragupta mamāgrataḥ 23|
citragupta uvāca-
sṛṣṭāni yāni pāpāni vidhātrā pṛthivītale |
kṛtānyanena mūḍhena satyametanmayoditam 24|
kiṃtvākarṇaya lokeśa sukṛtaṃ cāsya varttate |
manye'haṃ yamunābhrātaḥ sarvapāpavilopi tat 25|
dharmarāja uvāca-
kiṃ puṇyaṃ varttate'mātya vada sāraṃ mamāṃtike |
śrutvaivaṃ tadvidhāsyāmi yatra yogyo bhavedasau 26|
yamasya vacanaṃ śrutvā sabhayaścitraguptakaḥ |
kṛtvā hastāṃjaliṃ prāha cātmanaḥ svāmine dvija 27|

citragupta uvāca-
haraṇārthaṃ harerdravyaṃ gato'sau pāpināṃ varaḥ |
projjhitaḥ karddamo rājanpādayordvārato hareḥ 28|
babhūva liptā sā bhūmirbilacchidra vivarjitā |
tena puṇyaprabhāveṇa nirgataṃ pātakaṃ mahat |
vaikuṃṭhaṃ pratiyogyo'sau nirgatastava daṃḍataḥ 29|
vyāsa uvāca-
śrutvā sa vacanaṃ tasya pīṭhaṃ kanakanirmitam |
dadau tasmai copaviṣṭastatra pūjyoyamenasaḥ 30|
nanāma śirasā taṃ vai provāca vinayānvitaḥ |
yama uvāca-
pavitraṃ maṃdiraṃ me'dya pādayostaddhi reṇubhiḥ 31|
kṛtārtho'smi kṛtārtho'smi kṛtārtho'smi na saṃśayaḥ |
idānīṃ gaccha bho sādho harermaṃdiramuttamam 32|
nānābhogasamāyuktaṃ janmamṛtyunivāraṇam |

vyāsa uvāca-
ityuktvā dharmarājo'sau syaṃdane svarṇanirmite 33|
rājahaṃsayute divye tamāropya gatainasam |
samastasukhadaṃ sthānaṃ preṣayāmāsa cakriṇaḥ 34|
evaṃ praviṣṭo vaikuṃṭhe tatra tasthau sukhaṃ ciram |
lepanaṃ ye prakurvaṃti bhaktyā tu harimaṃdiram 35|
teṣāṃ kiṃ vā bhaviṣyati na jāne'haṃ dvijottama |
ya idaṃ śṛṇuyādbhaktyā paṭhedyo vā samāhitaḥ 36|
koṭijanmārjitaṃ pāpaṃ naśyatyeva na saṃśayaḥ 37|
iti śrīpādmemahāpurāṇe brahmakhaṃḍe harimaṃdiralepanamāhātmyaṃ|
nāma dvitīyo'dhyāyaḥ 2|

English translation

Sūta said :

1. O Saunaka , listen. I shall tell you (about) the ancient way of life (from) the conversation between Vyāsa and Jaimini , which destroys the sins of the listeners.

Jaimini said :

2. O lord, O preceptor, tell me today by (doing) which acts does a sinful man go to the abode of the lord of the world.

Vyāsa said :

3. That man who besmears (the ground) in the temple of Viṣṇu , is freed from all sins, becomes tranquil and goes to the abode of Hari (i.e. Viṣṇu).

4-5. O Jaimini, listen, I shall tell you in brief about the religious merit of him who smears (i.e. sprinkles) with water (the ground) in the temple of the lord of the world. O best brāhmaṇa , he would live in the abode of Viṣṇu for as many thousands of kalpas as the dust particles are seen there.

6-14. Formerly there was a thief by name Daṇḍaka . He was a terror to the people. He snatched away the wealth of brāhmaṇas ; he killed his friends; in the yuga called Dvāpara he told lies; he was cruel; he took delight in going to (i.e. having illicit connection with) others' wives. He ate the flesh of cows; he drank liquor; and kept company of heretics. He cut off (the means of) the livelihood of the brāhmaṇas; he usurped the deposits (kept with him); he killed those who sought his shelter; he ardently longed for the amorous movements of prostitutes. Once that foolish man went to the temple of Viṣṇu belonging to a brāhmaṇa to steal the wealth of Viṣṇu. When he entered (the temple). he put his foot (dirty) with mud at low-levelled ground at the door of the temple. Just by that act the ground was free from slope. With joy he opened the panel of the door with two iron rods. He entered the temple of Viṣṇu adorned with an excellent canopy. It was having a jewelled golden lamp which had dispelled the great (i.e. thick) darkness. It was rich with the fragrance of many flowers; it was full of many vessels. It was filled with the fragrance of fragrant oil. The thief saw (the image of) Viṣṇu clad in a yellow garment sleeping (i.e. lying) with Rādhā on a very lovely bed.

15-22. Having saluted (i.e. when he saluted) the lord of Rādhā he became free from sins. 'Shall I take (away this wealth) or shall I not take away? (In) what (way) would it be (useful) to me? Since I am an all-time thief, I am unable to serve (the lord). The wealth would serve my purpose.' Thinking thus, he

made up his mind to take it (away). Dropping on the ground the silken garment of the lord of Lakṣmī and keeping all the things in his hand, he, trembling, tied them (in the garment). O Jaimini, all those things of Viṣṇu, the master of illusory power (Māyā), fell down (on the ground) making a very fearful sound. Abandoning their sound sleep, and running, (saying) 'Oh! what is this?', many people came there. The thief, being frightened, left the things and (other) wealth (there only) and speedily fled somewhere. Being bitten by a black and most poisonous snake, he died and was freed from sins. By Yama 's order his messengers with nooses and hammers in their hands and clad in skins and having fangs came (there) to take him (to Yama's abode). They tied him with leather straps and took him along a difficult path. Seeing him, Yama was angry, and asked his counsellor:

Yama said :

23. O wise Citragupta , tell me (about) the entire deed, sinful or virtuous, which he has done.

Citragupta said :

24-25. This fool has committed all the sins that the Creator has created on the earth. I have told the truth; but O lord of the world, listen. He has also (done) some good deed. I think, O brother of Yamunā , that would destroy all his sins.

Dharmarāja (i.e. Yama) said :

26-27. O minister, tell me what religious merit he has. Tell me the real truth. Hearing so, I shall put him where he would be fit.

Hearing the words of Yama, Citragupta, who was afraid, joined the palms of his hands, and spoke to his master, O brāhmaṇa:

Citragupta said :

28-29. This worst sinner among sinners had gone to steal the wealth of Viṣṇu. At the door of (the temple of) Viṣṇu, he threw the mud (clung) to his two feet. That floor was covered (with mud) and free from holes and pits. By the power of the religious merit his great sin has gone out (of him). He is fit for (staying in) Vaikuṇṭha . He is out (of the jurisdiction of) your punishment.

Vyāsa said :

30-31a. Hearing these words he (i.e. Yama) gave him a seat made of gold. He sat there; he was honoured by Yama. With his head (bent down) he saluted him, and politely said to him:

Yama said :

31b-33a. With the dust particles of your feet my abode is purified today. I am blessed, I am lucky, I am lucky ; no doubt about it. O good one, now go to Viṣṇu's excellent abode which is full of many enjoyments and which keeps off birth and death.

Vyāsa said :

33b-37. Saying like this, that Dharmarāja (i.e. Yama) placed him whose sins had gone (away), in a divine chariot which was made of gold and to which royal swans were yoked, and sent him to Viṣṇu's place which gives all pleasures. Thus he entered Vaikuṇṭha and lived there for a long time. O best brāhmaṇa, I do not know what will happen to them who do not devoutly besmear the temple of Viṣṇu. The sin of him, earned during crores of existences, who would devoutly listen to this (account) or would attentively recite it, perishes. There is no doubt about it.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 3

The Importance of Offering a Lamp to Viṣṇu

Chapter 272 of 693 · 36 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
कार्तिकस्य च माहात्म्यं ब्रूहि सूत ममाग्रतः ।
तद्व्रतस्य फलं किं वा दोषं किं तदकुर्वतः १।
सूत उवाच-
पुरैकदा मुनिश्रेष्ठ व्यासं सत्यवतीसुतम् ।
जैमिनिः पृष्टवानेतदारेभे कथितं मुनिः २।
व्यास उवाच-
तिलतैलं मैथुनं यः शुभदे कार्तिके त्यजेत् ।
बहुजन्मकृतैःपापैर्मुक्तो याति हरेर्गृहम् ३।
मत्स्यं च मैथुनं यो वै कार्तिके न परित्यजेत् ।
प्रतिजन्मनि संमूढः शूकरश्च भवेद्ध्रुवम् ४।
कार्तिके तुलसीपत्रैः पूजयेद्वै जनार्दनम् ।
पत्रेपत्रेऽश्वमेधस्य फलं प्राप्नोति मानवः ५।
कार्तिके मुनिपुष्पैर्यः पूजयेन्मधुसूदनम् ।
देवानां दुर्लभं मोक्षं प्राप्नोति कृपया हरेः ६।

कार्तिके मुनिशाकं वै योऽश्नाति च नरोत्तमः ।
संवत्सरकृतं पापं शाकेनैकेन नश्यति ७।
फलं तस्य नरोऽश्नाति चोर्जे यो वै हरिप्रिये ।
प्रदत्त्वा तु हरेर्ब्रह्मन्वृजिनं कोटिजन्मजम् ८।
सुरसं सर्पिषायुक्तं दद्याद्यो हरयेपि च ।
सर्वपापैर्विनिर्मुक्तः स गच्छेद्धरिमंदिरम् ९।
कार्तिके यो नरो दद्यादेकपद्मं हरावपि ।
अंते विष्णुपदं गच्छेत्सर्वपापविवर्जितः १०।
प्रातःस्नानं नरो यो वै कार्तिके श्रीहरिप्रिये ।
करोतिसर्वतीर्थेषुयत्स्नात्वातत्फलंलभेत् ११।
कार्तिके यो नरो दद्यात्प्रदीपं नभसि द्विजः ।
विप्रहत्यादिभिः पापैर्मुक्तो गच्छेद्धरेर्गृहम् १२।
मुहुर्तमपि यो दद्यात्कार्तिके प्रीतये हरेः ।
दीपं नभसि विप्रेन्द्र तस्मिंस्तुष्टः सदा हरिः १३।
यो दद्याच्च गृहे दीपं कृष्णस्य सघृतं द्विजः ।

कार्तिके चाश्वमेधस्य फलं स्याद्वै दिनेदिने १४।
प्रदीपस्य च माहात्म्यं विशेषमुच्यते मया।
निशामय द्विजश्रेष्ठ सेतिहासं समाहितः १५।
पूर्वं त्रेतायुगे विप्रो वैकुंठो नामतः शुचिः।
यस्य संगप्रभावेण मुक्तो भवति पातकी १६।
एकदा कार्तिके सोऽपि प्रदीपं पुरतो हरेः।
दत्वा गृहं गतो विप्रो घृतपूर्णं द्विजर्षभः १७।
सर्पिस्तत्स्वादितु चाखुरागतोऽपि प्रदीपतः।
यावत्खादितुमारेभे बोधितोऽसौ प्रदीपकः १८।
मूषकोऽग्निभयात्तत्र वेगेनापि पलायितः।
आखोश्च सकलं पापं विनष्टं कृपया हरेः १९।
सर्पेण दंशितश्चाखुः प्राणत्यागं चकार ह।
ततो यमाज्ञया दूताः पाशमुद्गरपाणयः २०।
आगतास्तं समानेतुं बबंधुश्चर्मरज्जुभिः।
यावन्नेतुं मनश्चक्रुः शंखचक्रगदाधराः २१।

आगता गरुडारूढा विष्णुदूताश्चतुर्भुजाः।
विमानं गगने चैव राजहंसयुतं शुभम् २२।
निर्मितं कनकैः शुद्धैः कामगं कृपया हरेः।
पाशं छित्वा ततो दूताः प्रोचुस्ते यमकिंकरान् २३।
विष्णुभक्तोऽप्यसौ मूढा व्यर्थं तु बंधनं कृतम्।
गच्छध्वं शमनप्रेष्या यदि वांछास्ति जीवितुम् २४।
श्रुत्वा प्रकंपितास्ते वै पृच्छंति विनयान्विताः।
केन पुण्यप्रभावेण युष्माभिर्नीयते पुरम् २५।
असौ विष्णोर्महापापी यूयं तद्वक्तुमर्हथ।
विष्णुदूता ऊचुः-
पुरतो वासुदेवस्य प्रदीपबोधनं कृतम् २६।
तेनैव कर्मणा दूता नयामो विष्णुमंदिरम्।
अनिच्छयापि यः कुर्याद्विष्णोर्दीपस्य बोधनम् २७।
कोटिजन्मार्जितं पापं त्यक्त्वा याति हरेर्गृहम्।
भक्त्या प्रदीपं यो दद्यात्कार्तिके तु हरेर्दिनैः २८।

तस्य पुण्यं समाख्यातुं न शक्तो हरिणा विना।
घृतपूर्णप्रदीपं यो भक्त्या दद्याद्धरेर्गृहे २९।
अश्वमेधसहस्रेण तस्य किं वा प्रयोजनम्।
अश्वमेधप्रकर्ता यः स्वर्गं याति हरेर्दिने ३०।
कार्तिके दीपदाता च स गच्छेद्धरिमंदिरम्।
व्यास उवाच-
इति श्रुत्वा ततो दूता गतास्ते वै यथागताः ३१।
विष्णुदूता रथे कृत्वा गतास्तं विष्णुमंदिरम्।
विष्णुसान्निध्य एवास्य मन्वंतरशतं गतम् ३२।

ततो मर्त्ये राजकन्या बभूव कृपया हरेः ।
पुत्रपौत्रसमायुक्ता चिरं भोगं चकार सा ३३।
इतः पुनर्गता सा तु गोलोकं हरिसेवया ।
सूत उवाच-
भक्त्या शृणोति यो मर्त्यो दीपमाहात्म्यमुत्तमम् ३४।
सर्वपापविनिर्मुक्तः स याति विष्णुमंदिरम् ३५।

इति श्रीपाद्मे महापुराणे ब्रह्मखंडे दीपदानमाहात्म्यं।
नाम तृतीयोऽध्यायः ३।

Roman transliteration

śaunaka uvāca-
kārttikasya ca māhātmyaṃ brūhi sūta mamāgrataḥ |
tadvratasya phalaṃ kiṃ vā doṣaṃ kiṃ tadakurvataḥ 1|
sūta uvāca-
puraikadā muniśreṣṭha vyāsaṃ satyavatīsutam |
jaiminiḥ prṣṭavānetadārebhe kathitaṃ muniḥ 2|
vyāsa uvāca-
tilatailaṃ maithunaṃ yaḥ śubhade kārttike tyajet |
bahujanmakṛtaiḥpāpairmukto yāti harergṛham 3|
matsyaṃ ca maithunaṃ yo vai kārttike na parityajet |
pratījanmani saṃmūḍhaḥ śūkaraśca bhaveddhruvam 4|
kārttike tulasīpatraiḥ pūjayedvai janārdanam |
patrepatre'śvamedhasya phalaṃ prāpnoti mānavaḥ 5|
kārttike munipuṣpairyaḥ pūjayenmadhusūdanam |
devānāṃ durlabhaṃ mokṣaṃ prāpnoti kṛpayā hareḥ 6|

kārttike muniśākaṃ vai yo'śnāti ca narottamaḥ |
saṃvatsarakṛtaṃ pāpaṃ śākenaikena naśyati 7|
phalaṃ tasya naro'śnāti corje yo vai haripriye |
pradattvā tu harerbrahmanvṛjinaṃ koṭijanmajam 8|
surasaṃ sarpiṣāyuktaṃ dadyādyo harayepi ca |
sarvapāpairvinirmuktaḥ sa gaccheddharimaṃdiram 9|
kārtike yo naro dadyādekapadmaṃ harāvapi |
aṃte viṣṇupadaṃ gacchetsarvapāpavivarjitaḥ 10|
prātaḥsnānaṃ naro yo vai kārtike śrīharipriye |
karotisarvatīrtheṣuyatsnātvātatphalaṃlabhet 11|
kārtike yo naro dadyātpradīpaṃ nabhasi dvijaḥ |
viprahatyādibhiḥ pāpairmukto gaccheddharergṛham 12|
muhūrtamapi yo dadyātkārttike prītaye hareḥ |
dīpaṃ nabhasi viprendra tasmiṃstuṣṭaḥ sadā hariḥ 13|
yo dadyācca gṛhe dīpaṃ kṛṣṇasya saghṛtaṃ dvijaḥ |

kārtike cāśvamedhasya phalaṃ syādvai dinedine 14|
pradīpasya ca māhātmyaṃ viśeṣamucyate mayā |
niśāmaya dvijaśreṣṭha setihāsaṃ samāhitaḥ 15|
pūrvaṃ tretāyuge vipro vaikuṃṭho nāmataḥ śuciḥ |
yasya saṃgaprabhāveṇa mukto bhavati pātakī 16|
ekadā kārtike so'pi pradīpaṃ purato hareḥ |

datvā gṛhaṃ gato vipro ghṛtapūrṇaṃ dvijarṣabhaḥ 17|
sarpistatsvāditu cākhurāgato'pi pradīpataḥ |
yāvatkhāditumārebhe bodhito'sau pradīpakaḥ 18|
mūṣako'gnibhayāttatra vegenāpi palāyitaḥ |
ākhośca sakalaṃ pāpaṃ vinaṣṭaṃ kṛpayā hareḥ 19|
sarpeṇa daṃśitaścākhuḥ prāṇatyāgaṃ cakāra ha |
tato yamājñayā dūtāḥ pāśamudgarapāṇayaḥ 20|
āgatāstaṃ samānetuṃ babaṃdhuścarmarajjubhiḥ |
yāvannetuṃ manaścakruḥ śaṃkhacakragadādharāḥ 21|

āgatā garuḍārūḍhā viṣṇudūtāścaturbhujāḥ |
vimānaṃ gagane caiva rājahaṃsayutaṃ śubham 22|
nirmitaṃ kanakaiḥ śuddhaiḥ kāmagaṃ kṛpayā hareḥ |
pāśaṃ chitvā tato dūtāḥ procuste yamakiṃkarān 23|
viṣṇubhakto'pyasau mūḍhā vyarthaṃ tu baṃdhanaṃ kṛtam |
gacchadhvaṃ śamanapreṣyā yadi vāṃchāsti jīvitum 24|
śrutvā prakaṃpitāste vai pṛcchaṃti vinayānvitāḥ |
kena puṇyaprabhāveṇa yuṣmābhirnīyate puram 25|
asau viṣṇormahāpāpī yūyaṃ tadvaktumarhatha |
viṣṇudūtā ūcuḥ-
purato vāsudevasya pradīpabodhanaṃ kṛtam 26|
tenaiva karmaṇā dūtā nayāmo viṣṇumaṃdiram |
anicchayāpi yaḥ kuryādviṣṇordīpasya bodhanam 27|
koṭijanmārjitaṃ pāpaṃ tyaktvā yāti harergṛham |
bhaktyā pradīpaṃ yo dadyātkārtike tu harerdinaiḥ 28|

tasya puṇyaṃ samākhyātuṃ na śakto hariṇā vinā |
ghṛtapūrṇapradīpaṃ yo bhaktyā dadyāddharergṛhe 29|
aśvamedhasahasreṇa tasya kiṃ vā prayojanam |
aśvamedhaprakartā yaḥ svargaṃ yāti harerdine 30|
kārtike dīpadātā ca sa gacchedd harimaṃdiram |
vyāsa uvāca-
iti śrutvā tato dūtā gatāste vai yathāgatāḥ 31|
viṣṇudūtā rathe kṛtvā gatāstaṃ viṣṇumaṃdiram |
viṣṇusānnidhya evāsya manvaṃtaraśataṃ gatam 32|
tato martye rājakanyā babhūva kṛpayā hareḥ |
putrapautrasamāyuktā ciraṃ bhogaṃ cakāra sā 33|
itaḥ punargatā sā tu golokaṃ harisevayā |
sūta uvāca-
bhaktyā śṛṇoti yo martyo dīpamāhātmyamuttamam 34|
sarvapāpavinirmuktaḥ sa yāti viṣṇumaṃdiram 35|

iti śrīpādme mahāpurāṇe brahmakhaṃḍe dīpadānamāhātmyaṃ|
nāma tṛtīyo'dhyāyaḥ 3|

English translation

Saunaka said :

1. O Sūta , tell me the significance of (the month of) Kārtika . (Tell me) what the fruit of that vow is, and what the blemish of one who does not do it, is.

Sūta said :

2. On a former occasion, O best of sages, Jaimini asked (about) this to Vyāsa , Satyavatī 's son. (Then) the sage (Vyāsa) commenced this narration:

Vyāsa said :

3-15. He who would give up sesamum-oil and copulation in the auspicious (month of) Kārtika, becomes free from sins committed during many (previous) existences and goes to Viṣṇu 's abode. He, a fool, who does not give up (eating) fish and copulation in Kārtika, would certainly be (born as) a pig in every (subsequent) existence. A man who would worship Viṣṇu with the tulasī -leaves in Kārtika, obtains the fruit (of the performance) of a horse sacrifice for every leaf (that is offered to Viṣṇu). He who would worship Viṣṇu in Kārtika with the flowers of the muni -tree, obtains through Viṣṇu's grace salvation difficult to be obtained (even) by gods. The best man who eats the muni-vegetable in Kārtika, has all the sin committed during the year destroyed by (just) one vegetable (viz. muni). He who after offering to Viṣṇu eats the fruit of that (tree) in the month of Kārtika dear to Viṣṇu, (has all) his sin (committed) during crores of existences (destroyed). He who gives (an article of food), which is tasty and with ghee , to Viṣṇu, is freed from all sins and would go to Viṣṇu's abode. A man, who offers even one lotus to Viṣṇu in Kārtika, in the end goes, free from all (his) sins, to Viṣṇu's position. He who would (everyday) bathe in the morning in (the month of) Kārtika dear to Viṣṇu, would obtain the fruit which (he would get) on bathing at all the sacred places. That brāhmaṇa , who would offer a lamp into water in Kārtika, is free from sins like the murder of a brāhmaṇa, and would go to the abode ofViṣṇu. O best brāhmaṇa, he who would offer a lamp even for a short time in Kārtika to please Viṣṇu, has Viṣṇu always pleased with him. Everyday the brāhmaṇa who would offer a lamp with ghee to Viṣṇu in his (own) house in Kārtika, obtains the fruit of a horse sacrifice. I (shall) tell you the special significance (of the offering) of a lamp. O best ofbrāhmaṇas, being attentive, listen to it (as I tell it) with its tradition.

16-26a. Formerly, in Tretāyuga there was a pure brāhmaṇa Vaikuṇṭha by name. A sinner got (himself) liberated by virtue of his company. Once that best brāhmaṇa, having offered a lamp with ghee before Viṣṇu in Kārtika, went home. A rat came there to eat that ghee. When he started eating it from the lamp, the lamp burnt more brightly. The rat too, out of fear of the fire speedidy [speedily] ran (away); and all the sin of the rat perished due to the grace of Viṣṇu. The rat was bitten by a serpent, and it died. Then, by Yama 's order (his) messengers with nooses and hammers in their hands came (there) to take him (to Yama's abode), and tied him with leather-bands. When they made up their mind to take (him to Yama's abode), Viṣṇu's messengers having four hands (each) holding conches, discs and maces and mounted upon Garuḍa came (there). (There was) in the sky an aeroplane also. It was auspicious, and royal swans were yoked to it. It was made of pure gold and through Viṣṇu's grace it moved according to the wish (of the occupant). Having cut off the nooses (with which the rat was tied), the messengers spoke to Yama's servants: "O fools, this is Viṣṇu's devotee. In vain you had tied him. O servants of Yama, go (back) if you desire to live." Having heard (these words) they trembled and asked with politeness: "Please tell us, due to what power of his merit you are taking this great sinner to the city of Viṣṇu".

Viṣṇu's messengers said :

26b-34a. The rat revived the lamp in front of Viṣṇu. Due to that act, O messengers (of Yama), we are taking it to Viṣṇu's abode. He who even without desiring (to do so), revives the lamp of (i.e. offered to) Viṣṇu, abandons his sin earned in crores of (previous) existences, and goes to Viṣṇu's abode. Nobody

except Viṣṇu is able to describe the merit of him who would devoutly offer on days of (i.e. auspicious to) Viṣṇu, a lamp (to Viṣṇu). What is the use of performing a thousand horse sacrifices for him who would offer in his house a lamp full of ghee to Viṣṇu? (As he) who performs the horse sacrifice on a day of (i.e. sacred to) Viṣṇu goes to heaven. so also, he who offers a lamp (to Viṣṇu) in Kārtika, would go to Viṣṇu's abode.

Vyāsa said :

Hearing this, (Yama's) messengers went as they had come; (and) Viṣṇu's messengers, having put it in a chariot went to Viṣṇu's abode. He passed a hundred ages of Manu in Viṣṇu's proximity only. Then, through Viṣṇu's grace he was (born) as a princess in the mortal world; and with her sons and grandsons she enjoyed pleasures for a long time. From here (i.e. the mortal world) she again went to the world of cows due to her service to Viṣṇu.

Sūta said :

34b-35. A man who devoutly listens to this excellent importance of the lamp, is freed from all sins and goes to Viṣṇu's abode.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 4

The Importance of Fasting on the Jayantī Day

Chapter 273 of 693 · 54 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
जयंत्याः सूत माहात्म्यं कदा सा क्रियते जनैः ।
कथयस्व मयि त्वं वै पोतः संसारसागरे १।
सूत उवाच-
शृणु विप्र प्रवक्ष्यामि यत्पृष्टो मुनिसत्तम ।
पुरा ब्रह्मा नारदेन पृष्ट एतत्सुरालये २।
नारद उवाच-
जयंत्याश्चैव माहात्म्यं कथयस्व पितामह ।
यच्छ्रुत्वाहं गमिष्यामि तद्विष्णोः परमं पदम् ३।
ब्रह्मोवाच-
शृणुष्वावहितो विप्र तवाग्रे कथयाम्यहम् ।
जयंत्या उपवासेन विष्णुलोकं स गच्छति ४।
स्मरणात्कीर्तनात्पापं सप्तजन्मार्जितं मुने ।
जयंती दहते तच्च किं पुनः सोपवासकृत् ५।
जन्माष्टमी च नवमी चैत्रे मासि सिता शुभा ।

कृष्णा चतुर्दशी कुंभे मेषे शुक्ला चतुर्दशी ६।
दुर्गाष्टम्याश्विने शुक्ला द्वादशी श्रवणान्विता ।
महापुण्याश्च शुभदा जयंत्यः षट्प्रकीर्तिताः ७।
कृष्णजन्माष्टमी पूर्वा प्रसिद्धा पापनाशिनी ।
क्रतुकोटिसमा ह्येषा तीर्थानामयुतैः समा ८।
कर्ता गवां सहस्रं तु यो ददाति दिनेदिने ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे ९।
हेमभारसहस्रं तु कुरुक्षेत्रे रविग्रहे ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १०।
कृष्णाजिनसहस्राणि तिलधेनुशतानि च ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे ११।
कन्याकोटिसहस्राणां दाने भवति यत्फलम् ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १२।
ससागरामिमां पृथ्वीं दत्वा यल्लभते फलम् ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १३।

वापीकूपतडागादि कर्तव्यं देवतालये ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १४।
मातापित्रोर्गुरूणां च भक्तिं युक्तः करोति यः ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १५।
आपदाहरणार्थाय तीर्थसेवाकृतात्मनाम् ।
सत्यव्रतानां यत्पुण्यं जयंत्यां समुपोषणे १६।
गंगायां नर्मदायां यत्पुण्यं सारस्वते जले ।
स्नात्वा पुण्यमवाप्नोति जयंत्यां समुपोषणे १७।
यत्पुण्यं श्राद्धकर्तृणां पितृणामिंदुसंक्षये ।
तत्फलं समवाप्नोति जयंत्यां समुपोषणे १८।
नारद उवाच-
केनकेन कृता पूर्वं कथयस्व पितामह ।
ब्रह्मोवाच-
कार्तवीर्येण कर्णेन कुमारेण च धीमता १९।
सगरेण दिलीपेन काकुस्थेन कृता पुरा ।

गौतमेन च गार्ग्येण जामदग्न्येन धीमता २०।
वाल्मीकिना कृता पूर्वं द्रौपदेयेन साधुना ।
ददाति वांछितान्कामान्भाद्रपस्य सिताष्टमी २१।
प्राजापत्यर्क्षसंयुक्ता विशेषेण मताष्टमी ।
वर्षेवर्षे प्रकर्तव्या प्रीत्यर्थे चक्रपाणिनः २२।
कोटिजन्मार्जितं पापं मुहुर्तेन विलीयते ।
रात्रौ जागरणं कृत्वा निष्ठापूर्वं जितेंद्रियः २३।
गंधपुष्पादिनैवेद्यैः पूजनीयः पृथक्पृथक् ।
एवं यः कुरुते विप्र जयंतीसमुपोषणम् २४।
कोटिजन्मार्जितं पापं ज्ञानतोऽज्ञानतः कृतम् २५।
प्रसादाद्देवकीसूनोर्यामार्द्धेन विलीयते ।
जयंतीतिथिसंप्राप्तौ भुंजते ये नराधमाः २६।
त्रैलोक्यसंभवं पापं भुंजते ते न संशयः ।
सागराद्यानि तीर्थानि मुक्तस्थानानि सर्वशः २७।
गृहे तिष्ठंति सर्वांगे जयंतीव्रतकारिणः ।

तस्य सर्वाणि तीर्थानि देहे तिष्ठंति देवताः २८।
करोति यो नरो भक्त्या जयंतीं कृष्णवल्लभाम् ।
न वेदेन पुराणेन मया दृष्टं महामुने २९।
तत्समं नाधिकं वापि कृष्णराधाष्टमीव्रतम् ।
न करोति नरो भक्त्या स भवेत्क्रूरराक्षसः ३०।
यो नरोऽश्नाति मूढात्मा जयंतीवासरे द्विज ।
महानरकमश्नाति यथा च हरिवासरे ३१।
अतीतमागतं यस्तु कुलमेकोत्तरं शतम् ।
पतेत्तु नरके घोरे जयंत्यां भोजनेन वै ३२।

जयंती बुधवारे च रोहिण्या सहिता यदा ।
भवेच्च मुनिशार्दूल किं कृतैर्व्रतकोटिभिः ३३।
कृते त्रेतायुगे चैव द्वापरे च कलौ युगे ।
कृता सम्यग्विधानेन जयंती पापनाशिनी ३४।
जागरे पद्मनाभस्य पुराणं पाठयेतु यः ।
आजन्मोपार्जितं पापं दहते तूलराशिवत् ३५।

यः शृणोति नरो भक्त्या पुराणं हरिवासरे ।
कोटिजन्मार्जितं तस्य पापं नश्यति तत्क्षणात् ३६।
वासरे पद्मनाभस्य पूजयेद्वाचकं मुने ।
कुलकोटिं समुद्धृत्य विष्णुलोके स पूज्यते ३७।
जयंत्यामुपवासेन यो नरोऽत्र पराङ्मुखः ।
सर्वधर्मविनिर्मुक्तो यात्यसौ नरकं ध्रुवम् ३८।
गंधपुष्पैश्च धूपैश्च घृतपूर्णप्रदीपकैः ।
पूजयेद्भक्तिभावैश्च दद्याद्विप्राय दक्षिणाम् ३९।
विधिनानेन यो विप्र जयंतीं प्रकरोति च ।
नरो वै तारयेद्भक्त्या पुरुषानेकविंशतिम् ४०।
न दौर्भाग्यं न वैधव्यं न भवेत्कलहो गृहे ।
संततेर्न विरोधं च न पश्यति धनक्षयम् ४१।
यान्यांश्चिकीर्षते कामान्जयंती समुपोषकः ।
तांस्तान्प्राप्नोति सकलान्विष्णुलोकं स गच्छति ४२।
विष्णुभक्तिपरा नित्यं जयंतीव्रत मानसाः ।

ते धन्यास्ते कुलीनास्ते ईश्वरास्ते च पंडिताः ४३।
यानि कानि च तीर्थानि व्रतानि नियमानि च ।
जयंतीवासरस्यैव कलां नार्हंति षोडशीम् ४४।
भाद्रे वै चोभये पक्षे यः करोति सभार्यकः ।
राधाकृष्णाष्टमीं वत्स प्राप्नोति हरिसन्निधिम् ४५।
व्रतं च पुण्यकारं च यः करोति सदा हरेः ।
स याति विष्णोर्वैकुंठं जयंतीसमुपोषकः ४६।
आचारहीनं कुलभ्रष्टं कीर्तिहीनं कुयोनिजम् ।
नाशयत्याशु पापं च जयंती हरिवल्लभा ४७।
मेरुतुल्यानि पापानि ब्रह्महत्यादिकानि च ।
स निर्दहति सर्वाणि जयंत्यां समुपोषकः ४८।
पुत्रार्थी लभते पुत्रं धनार्थी लभते धनम् ।
मोक्षार्थी लभते मोक्षं जयंत्यां समुपोषकः ४९।
जयंतीकरणे चित्तं येषां भवति तत्परम् ।
यमोऽपि शंकते नित्यं ते यांति परमां गतिम् ५०।

सूत उवाच-
कथयित्वा नारदं तु ययौ स च यथागतः ।

मयापि कथितं ब्रह्मन्यत्पृष्टोऽहं त्वया मुने ५१।
माहात्म्यं च जयंत्या ये शृण्वंति भक्तिभावतः ।
तेपि यांति परं धाम विमुक्ताः सर्वपातकैः ५२।
पुराणवाचकं ब्रह्मन्जयंतीव्रतिनं तथा ।
ये पश्यंति नराः पापास्ते यांति परमं पदम् ५३।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे ब्रह्मनारदसंवादे जयंतीव्रतमाहात्म्यंनाम चतुर्थोऽध्यायः ४।

Roman transliteration

śaunaka uvāca-
jayaṃtyāḥ sūta māhātmyaṃ kadā sā kriyate janaiḥ |
kathayasva mayi tvaṃ vai potaḥ saṃsārasāgare 1|
sūta uvāca-
śṛṇu vipra pravakṣyāmi yatpṛṣṭo munisattama |
purā brahmā nāradena pṛṣṭa etatsurālaye 2|
nārada uvāca-
jayaṃtyāścaiva māhātmyaṃ kathayasva pitāmaha |
yacchrutvāhaṃ gamiṣyāmi tadviṣṇoḥ paramaṃ padam 3|
brahmovāca-
śṛṇuṣvāvahito vipra tavāgre kathayāmyaham |
jayaṃtyā upavāsena viṣṇulokaṃ sa gacchati 4|
smaraṇātkīrtanātpāpaṃ saptajanmārjitaṃ mune |
jayaṃtī dahate tacca kiṃ punaḥ sopavāsakṛt 5|
janmāṣṭamī ca navamī caitre māsi sitā śubhā |

kṛṣṇā caturdaśī kuṃbhe meṣe śuklā caturdaśī 6|
durgāṣṭamyāśvine śuklā dvādaśī śravaṇānvitā |
mahāpuṇyāśca śubhadā jayaṃtyaḥ ṣaṭprakīrtitāḥ 7|
kṛṣṇajanmāṣṭamī pūrvā prasiddhā pāpanāśinī |
kratukoṭisamā hyeṣā tīrthānāmayutaiḥ samā 8|
kartā gavāṃ sahasraṃ tu yo dadāti dinedine |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 9|
hemabhārasahasraṃ tu kurukṣetre ravigrahe |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 10|
kṛṣṇājinasahasrāṇi tiladhenuśatāni ca |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 11|
kanyākoṭisahasrāṇāṃ dāne bhavati yatphalam |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 12|
sasāgarāmimāṃ pṛthvīṃ datvā yallabhate phalam |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 13|

vāpīkūpataḍāgadi kartavyaṃ devatālaye |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 14|
mātāpitrorgurūṇāṃ ca bhaktiṃ yuktaḥ karoti yaḥ |
tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 15|
āpadāharaṇārthāya tīrthasevākṛtātmanām |
satyavratānāṃ yatpuṇyaṃ jayaṃtyāṃ samupoṣaṇe 16|
gaṃgāyāṃ narmadāyāṃ yatpuṇyaṃ sārasvate jale |
snātvā puṇyamavāpnoti jayaṃtyāṃ samupoṣaṇe 17|
yatpuṇyaṃ śrāddhakartṝṇāṃ pitṝṇāmiṃdusaṃkṣaye |

tatphalaṃ samavāpnoti jayaṃtyāṃ samupoṣaṇe 18|
nārada uvāca-
kenakena kṛtā pūrvaṃ kathayasva pitāmaha |
brahmovāca-
kārtavīryeṇa karṇena kumāreṇa ca dhīmatā 19|
sagareṇa dilīpena kākusthena kṛtā purā |

gautamena ca gārgyeṇa jāmadagnyena dhīmatā 20|
vālmīkinā kṛtā pūrvaṃ draupadeyena sādhunā |
dadāti vāṃchitānkāmānbhādrapasya sitāṣṭamī 21|
prājāpatyarkṣasaṃyuktā viśeṣeṇa matāṣṭamī |
varṣevarṣe prakartavyā prītyarthe cakrapāṇinaḥ 22|
koṭijanmārjitaṃ pāpaṃ muhūrtena vilīyate |
rātrau jāgaraṇaṃ kṛtvā niṣṭhāpūrvaṃ jiteṃdriyaḥ 23|
gaṃdhapuṣpādinaivedyaiḥ pūjanīyaḥ pṛthakpṛthak |
evaṃ yaḥ kurute vipra jayaṃtīsamupoṣaṇam 24|
koṭijanmārjitaṃ pāpaṃ jñānato'jñānataḥ kṛtam 25|
prasādāddevakīsūnoryāmārddhena vilīyate |
jayaṃtītithisaṃprāptau bhuṃjate ye narādhamāḥ 26|
trailokyasaṃbhavaṃ pāpaṃ bhuṃjate te na saṃśayaḥ |
sāgarādyāni tīrthāni muktasthānāni sarvaśaḥ 27|
gṛhe tiṣṭhaṃti sarvāṃge jayaṃtīvratakāriṇaḥ |

tasya sarvāṇi tīrthāni dehe tiṣṭhaṃti devatāḥ 28|
karoti yo naro bhaktyā jayaṃtīṃ kṛṣṇavallabhām |
na vedena purāṇena mayā dṛṣṭaṃ mahāmune 29|
tatsamaṃ nādhikaṃ vāpi kṛṣṇarādhāṣṭamīvratam |
na karoti naro bhaktyā sa bhavetkrūrarākṣasaḥ 30|
yo naro'śnāti mūḍhātmā jayaṃtīvāsare dvija |
mahānarakamaśnāti yathā ca harivāsare 31|
atītamāgataṃ yastu kulamekottaraṃ śatam |
patettu narake ghore jayaṃtyāṃ bhojanena vai 32|
jayaṃtī budhavāre ca rohiṇyā sahitā yadā |
bhavecca muniśārdūla kiṃ kṛtairvratakoṭibhiḥ 33|
kṛte tretāyuge caiva dvāpare ca kalau yuge |
kṛtā samyagvidhānena jayaṃtī pāpanāśinī 34|
jāgare padmanābhasya purāṇaṃ pāṭhayettu yaḥ |
ājanmopārjitaṃ pāpaṃ dahate tūlarāśivat 35|

yaḥ śṛṇoti naro bhaktyā purāṇaṃ harivāsare |
koṭijanmārjitaṃ tasya pāpaṃ naśyati tatkṣaṇāt 36|
vāsare padmanābhasya pūjayedvācakaṃ mune |
kulakoṭiṃ samuddhṛtya viṣṇuloke sa pūjyate 37|
jayaṃtyāmupavāsena yo naro'tra parāṅmukhaḥ |
sarvadharmavinirmukto yātyasau narakaṃ dhruvam 38|
gaṃdhapuṣpaiśca dhūpaiśca ghṛtapūrṇapradīpakaiḥ |
pūjayedbhaktibhāvaiśca dadyādviprāya dakṣiṇām 39|
vidhinānena yo vipra jayaṃtīṃ prakaroti ca |
naro vai tārayedbhaktyā puruṣānekaviṃśatim 40|
na daurbhāgyaṃ na vaidhavyaṃ na bhavetkalaho gṛhe |
saṃtaterna virodhaṃ ca na paśyati dhanakṣayam 41|
yānyāṃścikīrṣate kāmānjayaṃtī samupoṣakaḥ |
tāṃstānprāpnoti sakalānviṣṇulokaṃ sa gacchati 42|

viṣṇubhaktiparā nityaṃ jayaṃtīvrata mānasāḥ |

te dhanyāste kulīnāste īśvarāste ca paṃḍitāḥ 43|
yāni kāni ca tīrthāni vratāni niyamāni ca |
jayaṃtīvāsarasyaiva kalāṃ nārhaṃti ṣoḍaśīm 44|
bhādre vai cobhaye pakṣe yaḥ karoti sabhāryakaḥ |
rādhākṛṣṇāṣṭamīṃ vatsa prāpnoti harisannidhim 45|
vrataṃ ca puṇyakāraṃ ca yaḥ karoti sadā hareḥ |
sa yāti viṣṇorvaikuṃṭhaṃ jayaṃtīsamupoṣakaḥ 46|
ācārahīnaṃ kulabhraṣṭaṃ kīrtihīnaṃ kuyonijam |
nāśayatyāśu pāpaṃ ca jayaṃtī harivallabhā 47|
merutulyāni pāpāni brahmahatyādikāni ca |
sa nirdahati sarvāṇi jayaṃtyāṃ samupoṣakaḥ 48|
putrārthī labhate putraṃ dhanārthī labhate dhanam |
mokṣārthī labhate mokṣaṃ jayaṃtyāṃ samupoṣakaḥ 49|
jayaṃtīkaraṇe cittaṃ yeṣāṃ bhavati tatparam |
yamo'pi śaṃkate nityaṃ te yāṃti paramāṃ gatim 50|

sūta uvāca-
kathayitvā nāradaṃ tu yayau sa ca yathāgataḥ |
mayāpi kathitaṃ brahmanyatpṛṣṭo'haṃ tvayā mune 51|
māhātmyaṃ ca jayaṃtyā ye śṛṇvaṃti bhaktibhāvataḥ |
tepi yāṃti paraṃ dhāma vimuktāḥ sarvapātakaiḥ 52|
purāṇavācakaṃ brahmanjayaṃtīvratinaṃ tathā |
ye paśyaṃti narāḥ pāpāste yāṃti paramaṃ padam 53|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe brahmanāradasaṃvāde jayaṃtīvratamāhātmyaṃnāma caturtho'dhyāyaḥ 4|

English translation

Saunaka said :

1. O Sūta , tell (me about) the importance of Jayantī (birth day anniversary). When is it celebrated by the people? You are a boat in the ocean of the mundane existence.

Sūta said :

2. O brāhmaṇa , O best sage, listen; since I am asked, I shall tell you. This was formerly asked by Nārada from Brahma in heaven.

Nārada said :

3. O grandsire, tell me the significance of Jayantī (i.e. birth day anniversary), hearing which I shall go to that highest position of Viṣṇu .

Brahmā said :

4-8. O brāhmaṇa, listen attentively. I shall tell you. He (i.e. a man) goes to Viṣṇu's world by fasting on a Jayantī (day). Jayantī, O sage, burns, through remembering, narrating (the account of Viṣṇu), the sin

earned during the (previous) seven existences. The more so in the case of the sin of one who observes a fast (on that day). The Janmāṣṭamī , the auspicious ninth day of the bright half in Caitra , the fourteenth day of the dark half of Māgha , the fourteenth day of the bright half of Caitra, the Durgāṣṭamī in Āśvina , the twelfth day of the bright half of Śrāvaṇa —these six are said to be very meritorious Jayantīs , causing auspiciousness. The Kṛṣṇajanmāṣṭamī (mentioned) first is well-known and destroys sins. It is equal to a crore of sacrifices and to myriads of holy places.

9-18. By fasting on a Jayantī-day, one gets the fruit that is obtained by him who gives a thousand cows everyday. By fasting on a Jayantī-day he obtains the same fruit as by (the gift of) a thousand bhāras of gold at the time of (the auspiciousness) of the planet sun. By fasting on a Jayantī-day he obtains the same fruit as by giving thousands of black antelope-hides and hundreds of sesamum-cows. By fasting on a Jayantī-day a man gets that fruit which he obtains by offering thousands of crores daughters (in marriage). A man gets that fruit by fasting on a Jayantī-day which he obtains by giving this earth with the oceans. By fasting on a Jayantī-day he obtains the fruit which he obtains by constructing a well, a pond etc. in a temple. By fasting on a Jayantī-day a man obtains the same fruit as he, being devoted, does by doing (service) to his mother, father and preceptor. That merit which is obtained by those who, of a truthful vow, have made themselves blessed by resorting to a sacred place for the removal of a calamity, is obtained by fasting on a Jayantī-day. That religious merit which a man obtains by bathing in Gaṅgā or Narmadā , or in the water of Sarasvatī , is obtained by him by fasting on a Jayantī-day. By fasting on a Jayantī-day a man obtains that fruit which the performers of a śrāddha in honour of their dead ancestors on a new moon day, obtain.

Nārada said :

19a. O grandsire, tell me, who formerly observed (a fast on) the Jayantī-day?

Brahmā said :

19b-26a. (The fast on) the Jayantī-day was formerly observed by Kārtavīrya , Karṇa , the intelligent Kumāra (i.e. Kārtikeya), by Sagara , Dilīpa —the descendant of Kakutstha , by Gautama , Gārgya , the intelligent son of Jamadagni (i.e. Paraśurāma); so also it was formerly observed by Vālmīki , and the good son of Draupadī . (The fast on) the eighth of the bright half of Bhādrapada gives the desired objects. The eighth day is said to be of special importance when in union with the sun. For pleasing the disc-holder (i.e. Viṣṇu), it should be observed every year. The sin earned in crores of existences vanishes in a short time. Having kept awake during the night, a man with his senses controlled, should devoutly worship (Viṣṇu) separately with sandal, flowers and offerings of food. O brāhmaṇa, the sin earned deliberately or without knowledge, of him who observes a fast on a Jayantī-day, perishes in half a watch, by the grace of the son of Devakī (i.e. Kṛṣṇa).

26b-37. There is no doubt that those mean men who eat when the day of Jayantī has arrived (i.e. on a Jayantī-day) suffer the sin produced in the three worlds. All the holy places like the ocean, all the places (which are) the abodes of the liberated, remain in all the parts of the house of him who observes the Jayantī-vow. All the holy places and deities live in the body of that man who devoutly observes (a fast on) the Jayantī-day, dear to Kṛṣṇa. O great sage, I have not seen in the Vedas or the Purāṇas a vow equal or superior to the vow of Kṛṣṇa-Rādhāṣṭamī. The man who does not devoutly observe it, would be (born as) a cruel demon. O brāhmaṇa, that foolish man who eats (food) on a Jayantī-day as on the day (sacred) to Viṣṇu, obtains (i.e. goes to) a great hell. Due to his taking food on a Jayantī-day, one hundred and one preceding and succeeding (members of) his family would fall into a terrible hell. O best sage, what is the use of crores of vows, if a fast is observed when Jayantī would be (i. e. fall) on a

Wednesday (when the Moon is) in unison with Rohiṇī ? (A fast on) a Jayantī-day observed according to the proper rule, destroys sin in the Kṛta -age, Tretā -age, Dvāpara -age and Kali -age. The sin earned from birth, of him who, keeping awake, causes to read aloud the Purāṇa of Viṣṇu, burns like a heap of cotton . The sin earned in a crore of existences, of the man who devoutly listens to the Purāṇa on a day (sacred) to Viṣṇu perishes at that moment only. On the day (sacred) to Viṣṇu a man should honour a suppliant, O sage. He liberates a crore (of the members) of his family and is honoured in Viṣṇu's world.

38-50. A man who does not observe a fast on a Jayantī-day and is averse to it, being bereft of all virtue, certainly goes to hell. A man should worship (Viṣṇu) with sandal, flowers, incense, and lamps full of ghee , and should give a present to a brāhmaṇa. O brāhmaṇa, that man who celebrates Jayantī in this manner, would, due to his devotion, liberate twenty-one members of (his family). In his house there would be no misfortune, no widowhood, no quarrel, so also no opposition from his children. He never sees (i.e. experiences) loss of wealth. He who observes a fast on a Jayantī-day, obtains all the objects desired by him, and he goes to Viṣṇu's heaven. Those who fix their mind on observing the Jayantī-vow and are very much devoted to Viṣṇu, are blessed, are well-born, are wealthy and wise. Whatever sacred places, vows and restraints are there, they do not deserve (i.e. are not equal to) even the sixteenth part of the Jayantī-day. O child, he who with his wife observes (a fast on) the Rādhā - Kṛṣṇāṣṭamī day in both the fortnights of Bhādrapada, reaches Viṣṇu's proximity. He who always observes the merit-giving vow, who observes a fast on a Jayantī-day, goes to Viṣṇu's Vaikuṇṭha . Jayantī, dear to Viṣṇu, quickly destroys the sin due to want of good conduct, (having) fallen (or been expelled) from the family, (being) deprived of fame, and birth in a bad stock. He who observes a fast on a Jayantī, completely burns all sins comparable to Meru , and those like the murder of a brāhmaṇa. He who desires a son gets a son observing a fast on the Jayantī-day, who desires wealth obtains wealth, who desires salvation obtains salvation. Even Yama is afraid of those who greatly fix their mind on observing (a fast on) the Jayantī-day. They reach the highest position.

Sūta said :

51-53. Having (thus) told Nārada (about Jayantī), he (i.e. Brahmā) went as he had come. O sage, O brāhmaṇa, I have also told you what was asked by you. They too, who devoutly listen to the importance of Jayantī, go to the highest abode (after being) freed from all sins. O brāhmaṇa, similarly sinful men who see the reader of a Purāṇa and him who observes the Jayantī-vow, go to the highest place.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 5

The Deeds for Which One Becomes Sonless

Chapter 274 of 693 · 39 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
कथयस्व महाप्राज्ञ पुत्रहीनो जनो भवेत् ।
कर्मणा केन वै सूत पुत्रो भवति केन च १।
सूत उवाच-
एतत्पृष्टः पुरा ब्रह्मा नारदेन महात्मना ।
स यदाह तदा तं च शृणुष्व मुनिपुंगव २।
नारद उवाच-
पितामह महाप्राज्ञ सर्वतत्त्वार्थपारग ।
अपुत्रो वै भवेन्मर्त्यः कर्मणा केन पद्मज ३।
वंध्या स्त्री वा भवेत्केन वृजिनेन ममाग्रतः ।
कथय शृण्वतो वै मे सर्वप्राणिहिते रत ४।
दुहिता जायते केन कर्मणा वा नपुंसकः ।
मृतवत्सो भवेत्केन मृतवत्सातिदुःखिता ।
केन पुण्येन भो ब्रह्मन्पुनः पुत्रो भवेद्ध्रुव ५।
ब्रह्मोवाच-

कथयामि समासेन सावधानेन तच्छ्रृणु ।
वृत्तांतं पृच्छसि त्वं वै शृण्वतां विस्मयप्रदम् ६।
पूर्वजन्मनि यो मर्त्यो वर्तनं ब्राह्मणस्य च ।
हरेद्वा हारयेदत्र पुत्रहीनो भवेत्किल ७।
इह जन्मनि यो मर्त्यः पुराणश्रवणं हि च ।
ससस्या भूमेर्दानं च कुर्याद्वै श्रद्धयान्वितः ८।
धेनुं बहुगुणां हैमीं बहुदुग्धां सदक्षिणाम् ।
सुवर्णप्रतिमां चैव तस्य पुत्रो भवेद्ध्रुवम् ९।
पूर्वजन्मनि या नारी परबालकघातनम् ।
करोति कपटेनैव बालहीना भवेद्ध्रुवम् १०।
सौवर्णप्रतिमादानं या नारी श्रद्धयान्विता ।
कुर्यात्पानं ब्राह्मणस्य भक्त्या वै चरणोदकम् ११।
पुराणश्रवणं चैव दद्याद्वै बहुदक्षिणाम् ।
बह्वपत्या जीववत्सा भवेन्नास्त्यत्र संशयः १२।
जले निमग्नं बालं यो दृष्ट्वा या न समुद्धरेत् ।

इह जन्मन्यपुत्रो वै साऽपुत्री च भवेद्ध्रुवम् १३।
वृषभं चैव कूष्मांडं ससुवर्णं सवस्त्रकम्।
दद्याद्दानं ब्राह्मणस्य कुर्याद्बालव्रतं शुभम् १४।
गौरीं कन्यां तथा कुर्यात्पुराणश्रवणं हि यः।
पुत्रो वै जायते तस्य सर्वपातकनाशनम् १५।
पूर्वजन्मनि यो मर्त्यो निराशं चातिथिं द्विज।
कुर्यात्क्रोधेन दंडं च पुत्रहीनो भवेद्ध्रुवम् १६।
ब्राह्मणं चातिथिं चैव कुर्याद्भक्त्या प्रपूजनम्।
अन्नदानं जलं चैव तथा देवालयं शुभम् १७।
पूर्वजन्मनि या नारी भ्रूणहत्यां च यो नरः।
कुर्यात्सा मृतवत्सा च मृतवत्सो भवेद्ध्रुवम् १८।
या नारी स्वामिसहिता कुर्याच्च हरिवासरम्।
सुपुत्रा भर्तृसुभगा भवेत्सा प्रतिजन्मनि १९।
यो नरो गोधनं कुर्याच्छूद्रः कुर्याद्विमोहितः।
ब्राह्मणीहरणं वापि कर्मणा स नपुंसकः २०।

इदं तु वृजिनं कृत्वा पश्चात्पुण्यं करोति यः।
इह पुण्यप्रभावेण दुहिता जायते द्विज २१।
आसीत्त्रेतायुगे राजा श्रीधरो नामतो द्विज।
अपुत्रो धनवांस्तस्य जाया हेमप्रभावती २२।
व्यासं सकलशास्त्रज्ञं सर्वलोकहितैषिणम्।
आगतं चैव पप्रच्छ चापुत्रोऽहं कथं द्विज २३।
उवाच नृपतेः श्रुत्वा वचनं विनयान्वितम्।
राज्ञा दत्ते च पीठे च निर्मिते कनकादिभिः २४।
राजाराज्ञी तस्य पादौ धौतं कृत्वा च हर्षितौ।
पीत्वा पादोदकं द्वौ च सर्वपातकनाशनम् २५।
व्यास उवाच-
राजन्शृणुष्व यत्पृष्टमपुत्रो येन कर्मणा।
तवेयं राज्ञी चापुत्री चैकपत्नीव्रतस्तथा २६।
पूर्वजन्मनि चंद्रस्त्वं नाम्ना वरतनु स्मृतः।
भार्या तवापि शुभ्रांगी नाम्ना वै शंकरी स्मृता २७।

एकदा पथियातौ च नीचपुत्रं जलेपि च।
मग्नं दृष्ट्वा हेलया च गतौ स पंचतां गतः २८।
बहुपुण्यप्रभावेण राज्ञीराजा गतौ युवाम्।
तेन कर्मविपाकेन युवायोर्न भवेत्सुतः २९।
राजोवाच-
इदानीं केन पुण्येन सुतो वै जायते प्रभो।
अपुत्रस्य मनुष्याणां जीवनं हि निरर्थकम् ३०।
व्यास उवाच-
सवस्त्रं चैव कूष्मांडं वृषभं ससुवर्णकम्।

देहि दानं ब्राह्मणस्य कुरु बालव्रतं तथा ३१।
गौरीं कन्यां तथा देहि पुराणश्रवणं कुरु ।
पुत्रो वै जायते तत्र सर्वपातकनाशनम् ३२।
ब्रह्मोवाच-
इति श्रुत्वा ततो राजा व्यासोक्तं दानमुत्तमम् ।
पुराणश्रवणं चैव चकार गतकिल्बिषः ३३।

ततः पुत्रो वर्षमध्ये बभूव सर्वपूजितः ।
अभूद्राजा सार्वभौमः सुंदरः कुलनायकः ३४।
सूत उवाच-
य इदं शृणुयाद्भक्त्या करोति दानमुत्तमम् ।
अपुत्रो लभते पुत्रं संक्षेपात्कथितं मया ३५।
भक्त्या श्रुत्वा तु या नारी कुर्याद्ब्राह्मणपूजनम् ।
सुपुत्रा सा भवेन्नित्यं शास्त्रोक्तविधिना द्विज ३६।
सुवर्णं रजतं वस्त्रं पुष्पमाल्यं च चंदनम् ।
यो दद्यात्पुस्तके भक्त्या सर्वपापप्रणाशनम् ३७।
पूर्वजन्मनि यो मूढो ब्रह्मबालकघातकः ।
तस्य क्रूरो भवेत्पुत्रः सप्तजन्मांतरैर्द्विजः ३८।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे ब्रह्मनारदसंवादे कर्मविपाककथनंनाम पंचमोऽध्यायः ५।

Roman transliteration

śaunaka uvāca-
kathayasva mahāprājña putrahīno jano bhavet |
karmaṇā kena vai sūta putro bhavati kena ca 1|
sūta uvāca-
etatpṛṣṭaḥ purā brahmā nāradena mahātmanā |
sa yadāha tadā taṃ ca śṛṇuṣva munipuṃgava 2|
nārada uvāca-
pitāmaha mahāprājña sarvatattvārthapāraga |
aputro vai bhavenmartyaḥ karmaṇā kena padmaja 3|
vaṃdhyā strī vā bhavetkena vṛjinena mamāgrataḥ |
kathaya śṛṇvato vai me sarvaprāṇihite rata 4|
duhitā jāyate kena karmaṇā vā napuṃsakaḥ |
mṛtavatso bhavetkena mṛtavatsātiduḥkhitā |
kena puṇyena bho brahmanpunaḥ putro bhavedvada 5|
brahmovāca-

kathayāmi samāsena sāvadhānena tacchraṇu |
vṛttāṃtaṃ pṛcchasi tvaṃ vai śṛṇvatāṃ vismayapradam 6|
pūrvajanmani yo martyo vartanaṃ brāhmaṇasya ca |
haredvā hārayedatra putrahīno bhavetkila 7|
iha janmani yo martyaḥ purāṇaśravaṇaṃ hi ca |
sasasyā bhūmerdānaṃ ca kuryādvai śraddhayānvitaḥ 8|
dhenuṃ bahuguṇāṃ haimīṃ bahudugdhāṃ sadakṣiṇām |
suvarṇapratimāṃ caiva tasya putro bhaveddhruvam 9|

pūrvajanmani yā nārī parabālakaghātanam |
karoti kapaṭenaiva bālahīnā bhaveddhruvam 10|
sauvarṇapratimādānaṃ yā nārī śraddhayānvitā |
kuryātpānaṃ brāhmaṇasya bhaktyā vai caraṇodakam 11|
purāṇaśravaṇaṃ caiva dadyādvai bahudakṣiṇām |
bahvapatyā jīvavatsā bhavennāstyatra saṃśayaḥ 12|
jale nimagnaṃ bālaṃ yo dṛṣṭvā yā na samuddharet |

iha janmanyaputro vai sā'putrī ca bhaveddhruvam 13|
vṛṣabhaṃ caiva kūṣmāṃḍaṃ sasuvarṇaṃ savastrakam |
dadyāddānaṃ brāhmaṇasya kuryādbālavrataṃ śubham 14|
gaurīṃ kanyāṃ tathā kuryātpurāṇaśravaṇaṃ hi yaḥ |
putro vai jāyate tasya sarvapātakanāśanam 15|
pūrvajanmani yo martyo nirāśaṃ cātithiṃ dvija |
kuryātkrodhena daṃḍaṃ ca putrahīno bhaveddhruvam 16|
brāhmaṇaṃ cātithiṃ caiva kuryādbhaktyā prapūjanam |
annadānaṃ jalaṃ caiva tathā devālayaṃ śubham 17|
pūrvajanmani yā nārī bhrūṇahatyāṃ ca yo naraḥ |
kuryātsā mṛtavatsā ca mṛtavatso bhaveddhruvam 18|
yā nārī svāmisahitā kuryācca harivāsaram |
suputrā bhartṛsubhagā bhavetsā pratijanmani 19|
yo naro godhanaṃ kuryācchūdraḥ kuryādvimohitaḥ |
brāhmaṇīharaṇaṃ vāpi karmaṇā sa napuṃsakaḥ 20|

idaṃ tu vṛjinaṃ kṛtvā paścātpuṇyaṃ karoti yaḥ |
iha puṇyaprabhāveṇa duhitā jāyate dvija 21|
āsīttretāyuge rājā śrīdharo nāmato dvija |
aputro dhanavāṃstasya jāyā hemaprabhāvatī 22|
vyāsaṃ sakalaśāstrajñaṃ sarvalokahitaiṣiṇam |
āgataṃ caiva papraccha cāputro'haṃ kathaṃ dvija 23|
uvāca nṛpateḥ śrutvā vacanaṃ vinayānvitam |
rājñā datte ca pīṭhe ca nirmite kanakādibhiḥ 24|
rājārājñī tasya pādau dhautaṃ kṛtvā ca harṣitau |
pītvā pādodakaṃ dvau ca sarvapātakanāśanam 25|
vyāsa uvāca-
rājanśṛṇuṣva yatpṛṣṭamaputro yena karmaṇā |
taveyaṃ rājñī cāputrī caikapatnīvratastathā 26|
pūrvajanmani caṃdrastvaṃ nāmnā varatanu smṛtaḥ |
bhāryā tavāpi śubhrāṃgī nāmnā vai śaṃkarī smṛtā 27|

ekadā pathiyātau ca nīcaputraṃ jalepi ca |
magnaṃ dṛṣṭvā helayā ca gatau sa paṃcatāṃ gataḥ 28|
bahupuṇyaprabhāveṇa rājñīrājā gatau yuvām |
tena karmavipākena yuvāyorna bhavetsutaḥ 29|
rājovāca-
idānīṃ kena puṇyena suto vai jāyate prabho |
aputrasya manuṣyāṇāṃ jīvanaṃ hi nirarthakam 30|
vyāsa uvāca-
savastraṃ caiva kūṣmāṃḍaṃ vṛṣabhaṃ sasuvarṇakam |
dehi dānaṃ brāhmaṇasya kuru bālavrataṃ tathā 31|
gaurīṃ kanyāṃ tathā dehi purāṇaśravaṇaṃ kuru |
putro vai jāyate tatra sarvapātakanāśanam 32|
brahmovāca-

iti śrutvā tato rājā vyāsoktaṃ dānamuttamam |
purāṇaśravaṇaṃ caiva cakāra gatakilbiṣaḥ 33|

tataḥ putro varṣamadhye babhūva sarvapūjitaḥ |
abhūdrājā sārvabhaumaḥ suṃdaraḥ kulanāyakaḥ 34|
sūta uvāca-
ya idaṃ śṛṇuyādbhaktyā karoti dānamuttamam |
aputro labhate putraṃ saṃkṣepātkathitaṃ mayā 35|
bhaktyā śrutvā tu yā nārī kuryādbrāhmaṇapūjanam |
suputrā sā bhavennityaṃ śāstroktavidhinā dvija 36|
suvarṇaṃ rajataṃ vastraṃ puṣpamālyaṃ ca caṃdanam |
yo dadyātpustake bhaktyā sarvapāpapraṇāśanam 37|
pūrvajanmani yo mūḍho brahmabālakaghātakaḥ |
tasya krūro bhavetputraḥ saptajanmāṃtarairdvijaḥ 38|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe brahmanāradasaṃvāde karmavipākakathanaṃnāma paṃcamo'dhyāyaḥ 5|

English translation

Saunaka said :

1. O you very intelligent one, tell me, due to which act (of a man) he becomes sonless (i.e. does not have a son), and due to (i.e. by doing) which (act) he would have a son.

Sūta said :

2. Formerly this was asked by the magnanimous Nārada from Brahmā . O best sage, listen to what he said (then).

Nārada said :

3-5. O grandsire, O very wise one, O you who have mastered all the truth, O you lotus-born, tell me by (i.e. doing) which deed a mortal would become sonless; due to what sin a woman would be barren. O you who are intent on the well-being of all creatures, tell me, who am listening. Due to which deed a daugther is born, or an import ant son is born; due to what a child is stillborn. A woman bringing forth a stillborn child is extremely unhappy. O Brahman , tell me due to which religious merit a son would be born.

Brahmā said :

6-7. I shall tell you in brief. Listen to it attentively. You arc asking about an amazing account. Listen (to it). It is said that a brāhmaṇa who would snatch away or would cause to snatch away (i.e. who has snatched away or has caused to snatch away) the means of subsistence of a brāhmaṇa, would be sonless.

8-9. That man who in this existence would devoutly listen to a Purāṇa , or would make a p resent of a land with a crop on it, or who would give a golden cow of many qualities and giving profuse milk along with a present, so also one who would give a golden image (of a deity to a brāhmaṇa), would certainly get a son.

10. That woman who would in her former birth deceitfully kill (i.e. who has deceitfully killed) the child of someone else, would certainly be sonless.

11-12. That woman who, endowed with devotion, would make a present of a golden image (of a deity), and would devoutly drink the water (flowing) from the feet of a brāhmaṇa, would listen to a Purāṇa, or would offer a large present (to a brāhmaṇa), would have many children, and would have her children alive. There is no doubt about this.

13-15. A man or a woman who would not take out a child drowning in water, would certainly be sonless in this world. He who would give a bull, a pumpkin gourd with gold and cloth or would observe the auspicious vow for having a child, or would offer (the image of) a fair virgin, or would listen to a Purāṇa destroying all sins, would have a son.

16-17. That man who in his previous existence would disappoint a guest or would angrily punish him (i.e. who has disappointed or angrily punished a guest), would certainly be sonless. A man should devoutly honour a brāhmaṇa and a guest. He should give food, water, and (should construct) an auspicious temple.

18. That woman or that man who would cause (i.e. who has caused) abortion in her or his previous existence would certainly have a stillborn child.

19. That woman who along with her husband, would observe (a fast on) the day of (i.e. sacred to) Viṣṇu , would have good sons and would be a favourite wife of her husband in every existence.

20-21. A man who would make wealth with cows, or a śūdra who, being infatuated, would kidnap a brāhmaṇa-woman, would be born impotent due to (that) act. O brāhmaṇa, a daughter is born due to (that) act. O brāhmaṇa, a daughter is born by the power of the religious merit (to him) who, having committed this sin, later performs (acts of) religious merit.

22-25. O brāhmaṇa, in Tretāyuga there was a kin g by name Śrīdhara . He was sonless (but) wealthy. His wife was Hemaprabhāvatī . He asked Vyāsa who knew all sacred texts, who desired the well-being of all people, and who had come to him: “O brāhmaṇa, how (is it that) I am sonless?” (Seated) on a seat made of gold etc. and offered by the king, he, having heard the polite words of the king, answered thus: The king and the queen, being delighted washed his feet, and drank the water (with which) his feet (were washed), and which destroyed all sins.

Vyāsa said :

26-29. O king, hear (about) what you have asked me, (also about) the deed due to which you are sonless. This your queen also is sonless and you observe the vow of having one wife (only). In your former existence, you, the moon, were known by the name Varatanu . Your wife of a fair body was known by the name Śaṅkarī . Once you were going along a path. Though you saw the son of a low (-caste person) drowning in water, you contemptuously went ahead. The son died. By the power of your great religious merit, you became king and queen. (But) as a result of that deed, you would (i.e. did) not have a son.

The king said :

30. O lord, due to which (act of) religious merit, would a son be born (to us)? For, the life of persons having no son is fruitless.

Vyāsa said :

31-32. Give a gift of a pumpkin gourd with gold, cloth and a bull. Observe vow for obtaining a child, give (the image) of a fair virgin, and also listen to a Purāṇa. Then a son, destroying all sins, will be born.

Brahmā said :

33-34. Hearing this, the king gave an excellent gift as told by Vyāsa, and with his sins destroyed listened to a Purāṇa. Then within a year a son honoured by all was born (to them). The king became a sovereign emperor, handsome and the chief of his family.

Sūta said :

35-38. He who having no son, would devoutly listen to this, and make excellent presents, gets a son. I have told (this to you) in brief. O brāhmaṇa, that woman who would devoutly honour a brāhmaṇa according to the rules laid down in the sacred texts, would always have good sons. (So also the man) who would devoutly put on the book (of the Purāṇa) gold, silver, cloth, garland of flowers and sandal—which destroy all sins (would get good sons). A cruel son would be born to the fool who in his former existence has killed a brāhmaṇa or a child, and would be a brāhmaṇa after seven existences.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 6

Acts Leading to Vaikuṇṭha

Chapter 275 of 693 · 38 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
केन पुण्येन भो सूत वैकुंठं समवाप्यते ।
तद्वदस्व शृण्वतो मे पोतो हि भवसागरे १।
सूत उवाच-
साधुसाधु मुनिश्रेष्ठ सर्वमंगलकारक ।
कथयामि समासेन शृण्वतां पापनाशनम् २।
विष्णवे ब्राह्मणायैव मृदावेश्मविनिर्मितम् ।
यो वै दद्याद्द्विजश्रेष्ठ तस्य पुण्यं निशामय ३।
विष्णुलोके च स विप्रः सर्वपापविवर्जितः ।
सौधवासी भवेन्नित्यं विष्णुलोके प्रपूज्यते ४।
विष्णवे सौधगेहं यो दद्याद्वै ब्राह्मणाय च ।
हरेर्न्निकेतनं प्राप्य स्वर्गवासी भवेद्ध्रुवम् ५।
अंते विष्णुपुरं गत्वा युक्तः कोटिकुलैर्द्विज ।
स्वर्णसौधे गृहे स्थित्वा कुर्याद्भोगं यथासुखम् ६।
ब्राह्मणस्थापने पुण्यं यद्वै भवति भो मुने ।

संख्यां कर्तुमशक्तस्तु तद्वेधाः सर्वकारकः ७।
गण्यंते रेणवश्चैव गण्यंते वृष्टिबिंदवः ।
न गण्यंते विधात्रापि ब्रह्मसंस्थापने फलम् ८।
नारदेन पुरा ब्रह्मा पृष्टः संसारसंभवः ।
वेधास्तं कथयामास तच्छृणुष्व महामुने ९।
पुरासीद्द्वापरे ब्रह्मन्वारनारी सुशोभना ।
सुकेशी हरिणीनेत्रा सुमध्या चारुहासिनी १०।
नाम्ना सा चंचलापांगी ययौ देशांतरं कदा ।
सर्वपापसमायुक्ता नरके पातयंति च ११।
संगेन सिंधुनाकांक्षी जनान्देवालयं गता ।
तत्र क्षणं सोपविष्टा तांबूलभक्षणं कृतम् १२।
शेषं चूर्णं सौधभित्तौ दत्वा निम्ने कुतूहलात् ।
ततो गता जारकांक्षी धनार्थं नगरं प्रति १३।
जारेण केनचित्सार्द्धं संकेतः सहसा कृतः ।
संकेतं तु गता वेश्या वनं रात्रौ विमोहिता १४।

संकेतं नागतो वैश्यो व्यशंकिष्टविलोकिता ।
कथं कांतो नागतो मे सर्पव्याघ्रैश्च भक्षितः १५।
संकेतनं कथं हित्वा गतः किं कामविह्वलः ।
अन्यया ज्ञातया सार्द्धमभिलाषी भवेत्किमु १६।
परामृष्यैतद्हृद्यंतः कोटपालभयाद्विज ।
नगरं नागता सा हि रुद्धे लोकपथे तमैः १७।
एतस्मिन्नंतरे व्याघ्रः कामरूपी बलात्क्षुधी ।
प्रेषितः कालदेवेनाग्रसदागत्य तां द्विज १८।
ततस्तु यमुनाभ्रातुर्दूतास्ते भीमवर्षिणः ।
आगता गिरिकूटांगा नेतुं तां पापकर्मणा १९।
वक्रपादा वक्रमुखा उन्नासा बहुदंष्ट्रिणः ।
चर्मरज्जूर्मुद्गरांश्च गृहीत्वा पांशुलां द्विज २०।
बंधयामासुरुन्मत्ता गणिकां चर्म्मरज्जुभिः ।
शंखचक्रगदापद्मधारिणो वनमालिनः २१।
प्रेषिता देवदेवेन तद्भक्तवत्सलेन च ।

कृष्णजीमूतसंकाशाः स्फुरद्वदनपंकजाः २२।
श्रेणीधराश्चारुनासा दिव्यकुंडलभूषिताः ।
ददृशुः पथि गच्छंतो विष्णोर्दूतामहात्मनः २३।
विष्णुदूता ऊचुः-
के यूयं विकृताकारा लक्ष्यंते कर्बुरा इव ।
इमां विष्णोः प्रियतमां नीत्वा क्व व्रजथोत्तमाम् ।
इदं वचनमाकर्ण्य तेषां ते तु द्रुतं ययुः २४।
अथ ते क्रोधसंपन्ना विष्णोर्दूता महाबलाः ।
जघ्नुस्ते संदेशहरान्यमस्य जगतः प्रभोः २५ ।
चक्रादिशस्त्रसंघैश्च सूर्यकोटिसमप्रभैः ।
कृतांतस्य भटाः सर्वे रुदंतस्ते पलायिताः २६।
यमं प्रोचुः सभीताश्च वृत्तांतं सकलं द्विज ।
यमोऽपि तत्कथां श्रुत्वा चित्रगुप्तमुवाच ह २७।
धर्म उवाच-
केन पुण्येन भो मंत्रिन्वेश्या मुक्तिं समागता ।

एतन्मे पृच्छत सर्वं कथयस्व यथार्हतः २८।
चित्रगुप्त उवाच-
तया पापान्यर्जितानि जन्मतः सुबहुन्यपि ।
किंत्वाकर्णय लोकेश यदि स्यात्पुण्यमस्ति तत् २९।
गणिकैकदा धर्म्मराज सर्वालंकारभूषिता ।
कांचित्पुरीं जगामाशु जारकांक्षी धनार्थिनी ३०।
तत्र देवालये तस्मिन्स्थित्वा तांबूलभक्षणं ।
कृत्वा तच्छेषचूर्णं तु ददौ भित्तौ तु कौतुकात् ३१।
तेन पुण्यप्रभावेण गणिका गतपातका ।

वैकुंठं प्रति सा याति निर्गता तव दंडतः ३२।
सूत उवाच-
इति श्रुत्वा ततो दूता यमोऽपि वचनं द्विज ।
व्यापारे चान्यतश्चित्तं ददौ सा गणिकापि च ३३।
आरूढा स्यंदने दिव्ये राजहंसयुते तथा ।
विष्णुलोकं ययौ सा च वेष्टिता विष्णुकिंकरैः ३४।

श्रीविष्णोराज्ञया साथ कुलकोटियुतापि च ।
तस्थौ सौधगृहे विप्र नानाभोगं चकार ह ३५।
भक्त्या यो वै हरेर्गेहे दद्याच्चूर्णं प्रयत्नतः ।
पुण्यं किं वा भवेत्तस्य न जाने द्विजपुंगव ३६।
भक्त्याध्यायं पठेद्यो वै शृणोति सादरेण च ।
सर्वपापविनिर्मुक्तो यात्यसौ हरिमंदिरम् ३७।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे ब्रह्मनारदसंवादे षष्ठोऽध्यायः ६।

Roman transliteration

śaunaka uvāca-
kena puṇyena bho sūta vaikuṃṭhaṃ samavāpyate |
tadvadasva śṛṇvato me poto hi bhavasāgare 1|
sūta uvāca-
sādhusādhu muniśreṣṭha sarvamaṃgalakāraka |
kathayāmi samāsena śṛṇvatāṃ pāpanāśanam 2|
viṣṇave brāhmaṇāyaiva mṛdāveśmavinirmitam |
yo vai dadyāddvijaśreṣṭha tasya puṇyaṃ niśāmaya 3|
viṣṇuloke ca sa viprah sarvapāpavivarjitaḥ |
saudhavāsī bhavennityaṃ viṣṇuloke prapūjyate 4|
viṣṇave saudhagehaṃ yo dadyādvai brāhmaṇāya ca |
harernniketanaṃ prāpya svargavāsī bhaveddhruvam 5|
aṃte viṣṇupuraṃ gatvā yuktaḥ koṭikulairdvija |
svarṇasaudhe gṛhe sthitvā kuryādbhogaṃ yathāsukham 6|
brāhmaṇasthāpane puṇyaṃ yadvai bhavati bho mune |

saṃkhyāṃ kartumaśaktastu tadvedhāḥ sarvakārakaḥ 7|
gaṇyaṃte reṇavaścaiva gaṇyaṃte vṛṣṭibiṃdavaḥ |
na gaṇyaṃte vidhātrāpi brahmasaṃsthāpane phalam 8|
nāradena purā brahmā pṛṣṭaḥ saṃsārasaṃbhavaḥ |
vedhāstaṃ kathayāmāsa tacchṛṇuṣva mahāmune 9|
purāsīddvāpare brahmanvāranārī suśobhanā |
sukeśī hariṇīnetrā sumadhyā cāruhāsinī 10|
nāmnā sā caṃcalāpāṃgī yayau deśāṃtaraṃ kadā |
sarvapāpasamāyuktā narake pātayaṃti ca 11|
saṃgena siṃdhunākāṃkṣī janāndevālayaṃ gatā |
tatra kṣaṇaṃ sopaviṣṭā tāṃbūlabhakṣaṇaṃ kṛtam 12|
śeṣaṃ cūrṇaṃ saudhabhittau datvā nimne kutūhalāt |
tato gatā jārakāṃkṣī dhanārthaṃ nagaraṃ prati 13|
jāreṇa kenacitsārddhaṃ saṃketaḥ sahasā kṛtaḥ |
saṃketaṃ tu gatā veśyā vanaṃ rātrau vimohitā 14|

saṃketaṃ nāgato vaiśyo vyaśaṃkiṣṭavilokitā |
kathaṃ kāṃto nāgato me sarpavyāghraiśca bhakṣitaḥ 15|
saṃketanaṃ kathaṃ hitvā gataḥ kiṃ kāmavihvalaḥ |
anyayā jñātayā sārddhamabhilāṣī bhavetkimu 16|
parāmṛṣyaitadhṛdyaṃtaḥ koṭapālabhayāddvija |
nagaraṃ nāgatā sā hi ruddhe lokapathe tamaiḥ 17|
etasminnaṃtare vyāghraḥ kāmarūpī balātkṣudhī |
preṣitaḥ kāladevenāgrasadāgatya tāṃ dvija 18|
tatastu yamunābhrāturdūtāste bhīmavarṣiṇaḥ |
āgatā girikūṭāṃgā netuṃ tāṃ pāpakarmaṇā 19|
vakrapādā vakramukhā unnāsā bahudaṃṣṭriṇaḥ |
carmarajjūrmudgarāṃśca gṛhītvā pāṃśulāṃ dvija 20|
baṃdhayāmāsurunmattā gaṇikāṃ carmmarajjubhiḥ |
śaṃkhacakragadāpadmadhāriṇo vanamālinaḥ 21|
preṣitā devadevena tadbhaktavatsalena ca |

kṛṣṇajīmūtasaṃkāśāḥ sphuradvadanapaṃkajāḥ 22|
śreṇīdharāścārunāsā divyakuṃḍalabhūṣitāḥ |
dadṛśuḥ pathi gacchaṃto viṣṇordūtāmahātmanaḥ 23|
viṣṇudūtā ūcuḥ-
ke yūyaṃ vikṛtākārā lakṣyaṃte karburā iva |
imāṃ viṣṇoḥ priyatamāṃ nītvā kva vrajathottamām |
idaṃ vacanamākarṇya teṣāṃ te tu drutaṃ yayuḥ 24|
atha te krodhasaṃpannā viṣṇordūtā mahābalāḥ |
jaghnuste saṃdeśaharānyamasya jagataḥ prabhoḥ 25 |
cakrādiśastrasaṃghaiśca sūryakoṭisamaprabhaiḥ |
kṛtāṃtasya bhaṭāḥ sarve rudaṃtaste palāyitāḥ 26|
yamaṃ procuḥ sabhītāśca vṛttāṃtaṃ sakalaṃ dvija |
yamo'pi tatkathāṃ śrutvā citraguptamuvāca ha 27|
dharma uvāca-
kena puṇyena bho maṃtrinveśyā muktiṃ samāgatā |

etanme pṛcchata sarvaṃ kathayasva yathārhataḥ 28|
citragupta uvāca-
tayā pāpānyarjitāni janmataḥ subahūnyapi |
kiṃtvākarṇaya lokeśa yadi syātpuṇyamasti tat 29|
gaṇikaikadā dharmmarāja sarvālaṃkārabhūṣitā |
kāṃcitpurīṃ jagāmāśu jārakāṃkṣī dhanārthinī 30|
tatra devālaye tasminsthitvā tāṃbūlabhakṣaṇaṃ |
kṛtvā taccheṣacūrṇaṃ tu dadau bhittau tu kautukāt 31|
tena puṇyaprabhāveṇa gaṇikā gatapātakā |
vaikuṃṭhaṃ prati sā yāti nirgatā tava daṃḍataḥ 32|
sūta uvāca-
iti śrutvā tato dūtā yamo'pi vacanaṃ dvija |
vyāpāre cānyataścittaṃ dadau sā gaṇikāpi ca 33|
ārūḍhā syaṃdane divye rājahaṃsayute tathā |
viṣṇulokaṃ yayau sā ca veṣṭitā viṣṇukiṃkaraiḥ 34|

śrīviṣṇorājñayā sātha kulakoṭiyutāpi ca |
tasthau saudhagṛhe vipra nānābhogaṃ cakāra ha 35|
bhaktyā yo vai harergehe dadyāccūrṇaṃ prayatnataḥ |
puṇyaṃ kiṃ vā bhavettasya na jāne dvijapuṃgava 36|
bhaktyādhyāyaṃ paṭhedyo vai śṛṇoti sādareṇa ca |
sarvapāpavinirmukto yātyasau harimaṃdiram 37|

iti śrīpādme mahāpurāṇe brahmakhaṃḍe brahmanāradasaṃvāde ṣaṣṭho'dhyāyaḥ 6|

English translation

Saunaka said :

1. O Sūta , tell me who am listening, due to which (acts of) religious merit Vaikuṇṭha is obtained (by a man), for you are a boat in the ocean of the worldly existence.

Sūta said :

2-7. O best sage doing auspicious (things) for all, (you have asked) well. I shall tell you in brief (the rite) destroying all sins. Listen, O best brāhmaṇa , bear about the merit of him who would give a house made of clay to a brāhmaṇa devoted to Viṣṇu . That brāhmaṇa, free from all sins, would always live in a palatial building in Viṣṇu's heaven. He is honoured in Viṣṇu's heaven. He who would present a palatial building to a brāhmaṇa devotee of Viṣṇu, would, on reaching Viṣṇu's abode, certainly be a resident of heaven. O brahmaṇa , he, with a crore of (members of) his family ultimately goes to Viṣṇu's city, and staying in a palatial golden building, he would enjoy pleasures as he pleases. (Even) the Creator, the cause of all, is unable to measure the religious merit that one would get by causing a brāhmaṇa to settle well (in his life), O sage.

8. Dust particles are (i.e. can be) counted; drops of rains are (i.e. can be) counted; (but) the fruit (obtained) by settling well a brāhmaṇa (in his life) cannot be guaged even by the Creator.

9-23. O great sage, listen to what Brahmā , the Creator, the origin of the mundane existence, told Nārada , when he was formerly asked by him. O brāhmaṇa, formerly in Dvāpara age, there was a woman by name Cañcalāpāṅgī; she was very beautiful, her hair was excellent, her eyes were like that of a female deer, her waist was charming, and her smile was lovely. Once she went to another country. Full of all sins, and causing people to fall into hell due to her contact (like that) of liquor, she went to a temple. For a moment she sat there and ate a tāmbūla . Through curiosity she threw the remaining powder on the lowly part of a wall. Then desiring (to secure) a paramour, and to secure wealth (from him) she went to the city. The prostitute rashly made an appointment with some paramour. Being fascinated she went to the appointed place (in) the forest at night. The merchant (her paramour) did not come to the rendezvous. She expected (him) and thought to herself: 'How (is it) that my lover has not come? Has he been eaten up by serpents or tigers? How has he, beside himself due to passion, gone (elsewhere) leaving the place of appointment? Is he hankering after some other unknown woman?' O brāhmaṇa, thinking (like) this in her mind she through the fear of the fort-guard did not arrive into the city as the public road was covered with darkness. O brāhmaṇa, in the meanwhile a hungry tiger that took up any form that he liked, that was sent by the god of death, came there and forcibly ate her up. Then the messengers of Yamunā 's brother (i e. Yama), whose forms were fearful, whose bodies resembled mountain-peaks, came there to take her (to Yama's abode) due to her sinful deed. Their feet were crooked, their faces were crooked, their noses were projecting, and they had many jaws. O brāhmaṇa, taking leather straps and hammers the very frantic messengers tied up that licentious harlot with leather straps. The messengers of the magnanimous Viṣṇu who holds a conch, a disc, a mace and a lotus, that were going along the path saw her. They resembled black clouds, their lotus-like faces were throbbing, they formed a group, their noses were charming, and they were adorned with divine ear-rings.

The messengers of Viṣṇu said :

24-27. Who are you of deformed forms, who appear like demons? Where are you going carrying this excellent (lady), the most beloved of Viṣṇu?

Hearing these words of them, they (i.e. Yama's messengers) went (away) quickly. Then those very powerful messengers of Viṣṇu, who were full of anger, struck the messengers of Yama, the lord of the world, with multitudes of weapons like the disc, having the brilliance of that of a crore of suns. All the warriors of Yama ran away, crying; and O brāhmaṇa, they who were frightened, narrated the entire account to Yama. Yama too, having heard that account, said to Citragupta :

Dharma (i.e. Yama) said :

28. O minister, due to which (act of) religious merit has the prostitute gone to (i.e. obtained) salvation? Tell all this according to its merit, to me who am asking (you).

Citragupta said :

29-32. From her birth she had earned very many sins; but, O lord of the world, hear if she might have some merit (to her credit). O lord of Dharma , once (this) prostitute, adorned with all ornaments, seeking wealth and looking for a paramour, went to a certain city. There (i.e. in that city) having remained in the temple, and having eaten a tāmbūla, she threw, out of curiosity, the remaining powder on a wall, By the power of that merit the harlot with her sins gone (away), and free from your punishment, goes to Vaikuṇṭha.

Sūta said :

33-37. Hearing these words the messengers and Yama also set their mind on other work, O brāhmaṇa. That harlot also, mounted in a divine chariot yoked with royal swans and surrounded by Viṣṇu's servants, went to Viṣṇu's world. O brāhmaṇa, she by the order of Viṣṇu stayed along with a crore (members of) her family in a palatial building and enjoyed many pleasures. O best brāhmaṇa, I do not know (i.e. cannot judge) the merit of him who devoutly and carefully puts powder into Viṣṇu's temple (to beautify it). He who would devoutly recite (this) chapter or listen to it with respect, is freed from all sins and goes to Viṣṇu's abode.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 7

The Greatness of Rādhāṣṭamī

Chapter 276 of 693 · 45 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
कथयस्व महाप्राज्ञ गोलोकं याति कर्मणा ।
सुमते दुस्तरात्केन जनः संसारसागरात् ।
राधायाश्चाष्टमी सूत तस्या माहात्म्यमुत्तमम् १।
सूत उवाच-
ब्रह्माणं नारदोऽपृच्छत्पुरा चैतन्महामुने ।
तच्छृणुष्व समासेन पृष्टवान्स इति द्विज २।
नारद उवाच-
पितामह महाप्राज्ञ सर्वशास्त्रविदां वर ।
राधाजन्माष्टमी तात कथयस्व ममाग्रतः ३।
तस्याः पुण्यफलं किंवा कृतं केन पुरा विभो ।
अकुर्वतां जनानां हि किल्बिषं किं भवेद्द्विज ४।
केनैव तु विधानेन कर्त्तव्यं तद्व्रतं कदा ।
कस्माज्जाता च सा राधा तन्मे कथय मूलतः ५।
ब्रह्मोवाच-

राधाजन्माष्टमीं वत्स शृणुष्व सुसमाहितः ।
कथयामि समासेन समग्रं हरिणा विना ६।
कथितुं तत्फलं पुण्यं न शक्नोत्यपि नारद ।
कोटिजन्मार्जितं पापं ब्रह्महत्यादिकं महत् ७।
कुर्वंति ये सकृद्भक्त्या तेषां नश्यति तत्क्षणात् ।
एकादश्याः सहस्रेण यत्फलं लभते नरः ८।
राधाजन्माष्टमी पुण्यं तस्माच्छतगुणाधिकम् ।
मेरुतुल्यसुवर्णानि दत्वा यत्फलमाप्यते ९।
सकृद्राधाष्टमीं कृत्वा तस्माच्छतगुणाधिकम् ।
कन्यादानसहस्रेण यत्पुण्यं प्राप्यते जनैः १०।
वृषभानुसुताष्टम्या तत्फलं प्राप्यते जनैः ।
गंगादिषु च तीर्थेषु स्नात्वा तु यत्फलं लभेत् ११।
कृष्णप्राणप्रियाष्टम्याः फलं प्राप्नोति मानवः ।
एतद्व्रतं तु यः पापी हेलया श्रद्धयापि वा १२।
करोति विष्णुसदनं गच्छेत्कोटिकुलान्वितः ।

पुरा कृतयुगे वत्स वरनारी सुशोभना १३।
सुमध्या हरिणीनेत्रा शुभांगी चारुहासिनी ।
सुकेशी चारुकर्णी च नाम्ना लीलावती स्मृता १४।
तया बहुनि पापानि कृतानि सुदृढानि च ।
एकदा साधनाकांक्षी निःसृत्य पुरतः स्वतः १५।
गतान्यनगरं तत्र दृष्ट्वा सुज्ञ जनान्बहुन् ।
राधाष्टमीव्रतपरान्सुंदरे देवतालये १६।
गंधपुष्पैर्धूपदीपैर्वस्त्रैर्नानाविधैः फलैः ।
भक्तिभावैः पूजयंतो राधाया मूर्तिमुत्तमाम् १७।
केचिद्गायंति नृत्यंति पठंति स्तवमुत्तमम् ।
तालवेणुमृदंगांश्च वादयंति च के मुदा १८।
तांस्तांस्तथाविधान्दृष्ट्वा कौतूहलसमन्विता ।
जगाम तत्समीपं सा पप्रच्छ विनयान्विता १९।
भोभोः पुण्यात्मानो यूयं किं कुर्वंतो मुदान्विताः ।
कथयध्वं पुण्यवंतो मां चैव विनयान्विताम् २०।

तस्यास्तु वचनं श्रुत्वा परकार्यहितेरताः ।
आरेभिरे तदा वक्तुं वैष्णवा व्रततत्पराः २१।
राधाव्रतिन ऊचुः-
भाद्रे मासि सिताष्टम्यां जाता श्रीराधिका यतः ।
अष्टमी साद्य संप्राप्ता तां कुर्वाम प्रयत्नतः २२।
गोघातजनितं पापं स्तेयजं ब्रह्मघातजम् ।
परस्त्रीहरणाच्चैव तथा च गुरुतल्पजम् २३।
विश्वासघातजं चैव स्त्रीहत्याजनितं तथा ।
एतानि नाशयत्याशु कृता या चाष्टमी नृणाम् २४।
तेषां च वचनं श्रुत्वा सर्वपातकनाशनम् ।
करिष्याम्यहमित्येव परामृष्य पुनः पुनः २५।
तत्रैव व्रतिभिः सार्द्धं कृत्वा सा व्रतमुत्तमम् ।
दैवात्सा पंचतां याता सर्पघातेन निर्मला २६।
ततो यमाज्ञया दूताः पाशमुद्गरपाणयः ।
आगतास्तां समानेतुं बबंधुरतिकृच्छ्रतः २७।

यदा नेतुं मनश्चक्रुर्यमस्य सदनं प्रति ।
तदागता विष्णुदूताः शंखचक्रगदाधराः २८।
हिरण्मयं विमानं च राजहंसयुतं शुभम् ।
छेदनं चक्रधाराभिः पाशं कृत्वा त्वरान्विताः २९।
रथे चारोपयामासुस्तां नारीं गतकिल्बिषाम् ।
निन्युर्विष्णुपुरं ते च गोलोकाख्यं मनोहरम् ३०।
कृष्णेन राधया तत्र स्थिता व्रतप्रसादतः ।
राधाष्टमीव्रतं तात यो न कुर्य्याच्च मूढधीः ३१।
नरकान्निष्कृतिर्नास्ति कोटिकल्पशतैरपि ।

स्त्रियश्च या न कुर्वंति व्रतमेतच्छुभप्रदम् ३२।
राधाविष्णोः प्रीतिकरं सर्वपापप्रणाशनम् ।
अंते यमपुरीं गत्वा पतंति नरके चिरम् ३३।
कदाचिज्जन्मचासाद्य पृथिव्यां विधवा ध्रुवम् ।
एकदा पृथिवी वत्स दुष्टसंघैश्च ताडिता ३४।
गौर्भूत्वा च भृशं दीना चाययौ सा ममांतिकम् ।

निवेदयामास दुःखं रुदंती च पुनः पुनः ३५।
तद्वाक्यं च समाकर्ण्य गतोऽहं विष्णुसंनिधिम् ।
कृष्णे निवेदितश्चाशु पृथिव्या दुःखसंचयः ३६।
तेनोक्तं गच्छ भो ब्रह्मन्देवैः सार्द्धं च भूतले ।
अहं तत्रापि गच्छामि पश्चान्ममगणैः सह ३७।
तच्छ्रुत्वा सहितो दैवैरागतः पृथिवीतलम् ।
ततः कृष्णः समाहुय राधां प्राणगरीयसीम् ३८।
उवाच वचनं देवि गच्छेहं पृथिवीतलम् ।
पृथिवीभारनाशाय गच्छ त्वं मर्त्यमंडलम् ३९।
इति श्रुत्वापि सा राधाप्यागता पृथिवीं ततः ।
भाद्रे मासि सिते पक्षे अष्टमीसंज्ञिके तिथौ ४०।
वृषभानो र्यज्ञभूमौ जाता सा राधिका दिवा ।
यज्ञार्थं शोधितायां च दृष्टा सा दिव्यरूपिणी ४१।
राजानं दमना भूत्वा तां प्राप्य निजमंदिरम् ।
दत्तवान्महिषीं नीत्वा सा च तां पर्यपालयत् ४२।

इति ते कथितं वत्स त्वया पृष्टं च यद्वचः ।
गोपनीयं गोपनीयं गोपनीयं प्रयत्नतः ४३।
सूत उवाच-
य इदं शृणुयाद्भक्त्या चतुर्वर्गफलप्रदम् ।
सर्वपापविनिर्मुक्तश्चांतेयातिहरेर्गृहम् ४४।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे ब्रह्मनारदसंवादे श्रीराधाष्टमीमाहात्म्यंनाम सप्तमोऽध्यायः ७।

Roman transliteration

śaunaka uvāca-
kathayasva mahāprājña golokaṃ yāti karmaṇā |
sumate dustarātkena janaḥ saṃsārasāgarāt |
rādhāyāścāṣṭamī sūta tasyā māhātmyamuttamam 1|
sūta uvāca-
brahmāṇaṃ nārado'pṛcchatpurā caitanmahāmune |
tacchṛṇuṣva samāsena prṣṭavānsa iti dvija 2|
nārada uvāca-
pitāmaha mahāprājña sarvaśāstravidāṃ vara |
rādhājanmāṣṭamī tāta kathayasva mamāgrataḥ 3|
tasyāḥ puṇyaphalaṃ kiṃvā kṛtaṃ kena purā vibho |

akurvatāṃ janānāṃ hi kilbiṣaṃ kiṃ bhaveddvija 4|
kenaiva tu vidhānena karttavyaṃ tadvrataṃ kadā |
kasmājjātā ca sā rādhā tanme kathaya mūlataḥ 5|
brahmovāca-

rādhājanmāṣṭamīṃ vatsa śṛṇuṣva susamāhitaḥ |
kathayāmi samāsena samagraṃ hariṇā vinā 6|
kathituṃ tatphalaṃ puṇyaṃ na śaknotyapi nārada |
koṭijanmārjitaṃ pāpaṃ brahmahatyādikaṃ mahat 7|
kurvaṃti ye sakṛdbhaktyā teṣāṃ naśyati tatkṣaṇāt |
ekādaśyāḥ sahasreṇa yatphalaṃ labhate naraḥ 8|
rādhājanmāṣṭamī puṇyaṃ tasmācchataguṇādhikam |
merutulyasuvarṇāni datvā yatphalamāpyate 9|
sakṛdrādhāṣṭamīṃ kṛtvā tasmācchataguṇādhikam |
kanyādānasahasreṇa yatpuṇyaṃ prāpyate janaiḥ 10|
vṛṣabhānusutāṣṭamyā tatphalaṃ prāpyate janaiḥ |
gaṃgādiṣu ca tīrtheṣu snātvā tu yatphalaṃ labhet 11|
kṛṣṇaprāṇapriyāṣṭamyāḥ phalaṃ prāpnoti mānavaḥ |
etadvrataṃ tu yaḥ pāpī helayā śraddhayāpi vā 12|
karoti viṣṇusadanaṃ gacchetkoṭikulānvitaḥ |

purā kṛtayuge vatsa varanārī suśobhanā 13|
sumadhyā hariṇīnetrā śubhāṃgī cāruhāsinī |
sukeśī cārukarṇī ca nāmnā līlāvatī smṛtā 14|
tayā bahūni pāpāni kṛtāni sudṛḍhāni ca |
ekadā sādhanākāṃkṣī niḥsṛtya purataḥ svataḥ 15|
gatānyanagaraṃ tatra dṛṣṭvā sujña janānbahūn |
rādhāṣṭamīvrataparānsuṃdare devatālaye 16|
gaṃdhapuṣpairdhūpadīpairvastrairnānāvidhaiḥ phalaiḥ |
bhaktibhāvaiḥ pūjayaṃto rādhāyā mūrtimuttamām 17|
kecidgāyaṃti nṛtyaṃti paṭhaṃti stavamuttamam |
tālaveṇumṛdaṃgāṃśca vādayaṃti ca ke mudā 18|
tāṃstāṃstathāvidhāndṛṣṭvā kautūhalasamanvitā |
jagāma tatsamīpaṃ sā papraccha vinayānvitā 19|
bhobhoḥ puṇyātmāno yūyaṃ kiṃ kurvaṃto mudānvitāḥ |
kathayadhvaṃ puṇyavaṃto māṃ caiva vinayānvitām 20|

tasyāstu vacanaṃ śrutvā parakāryahiteratāḥ |
ārebhire tadā vaktuṃ vaiṣṇavā vratatatparāḥ 21|
rādhāvratina ūcuḥ-
bhādre māsi sitāṣṭamyāṃ jātā śrīrādhikā yataḥ |
aṣṭamī sādya saṃprāptā tāṃ kurvāma prayatnataḥ 22|
goghātajanitaṃ pāpaṃ steyajaṃ brahmaghātajam |
parastrīharaṇāccaiva tathā ca gurutalpajam 23|
viśvāsaghātajaṃ caiva strīhatyājanitaṃ tathā |
etāni nāśayatyāśu kṛtā yā cāṣṭamī nṛṇām 24|
teṣāṃ ca vacanaṃ śrutvā sarvapātakanāśanam |
kariṣyāmyahamityeva parāmṛṣya punaḥ punaḥ 25|
tatraiva vratibhiḥ sārddhaṃ kṛtvā sā vratamuttamam |
daivātsā paṃcatāṃ yātā sarpaghātena nirmalā 26|
tato yamājñayā dūtāḥ pāśamudgarapāṇayaḥ |
āgatāstāṃ samānetuṃ babaṃdhuratikṛcchrataḥ 27|

yadā netuṃ manaścakruryamasya sadanaṃ prati |
tadāgatā viṣṇudūtāḥ śaṃkhacakragadādharāḥ 28|
hiraṇmayaṃ vimānaṃ ca rājahaṃsayutaṃ śubham |
chedanaṃ cakradhārābhiḥ pāśaṃ kṛtvā tvarānvitāḥ 29|
rathe cāropayāmāsustāṃ nārīṃ gatakilbiṣām |
ninyurviṣṇupuraṃ te ca golokākhyaṃ manoharam 30|
kṛṣṇena rādhayā tatra sthitā vataprasādataḥ |
rādhāṣṭamīvrataṃ tāta yo na kuryyācca mūḍhadhīḥ 31|
narakānniṣkṛtirnāsti koṭikalpaśatairapi |
striyaśca yā na kurvaṃti vratametacchubhapradam 32|
rādhāviṣṇoḥ prītikaraṃ sarvapāpapraṇāśanam |
aṃte yamapurīṃ gatvā pataṃti narake ciram 33|
kadāciijjanmacāsādya pṛthivyāṃ vidhavā dhruvam |
ekadā pṛthivī vatsa duṣṭasaṃghaiśca tāḍitā 34|
gaurbhūtvā ca bhṛśaṃ dīnā cāyayau sā mamāṃtikam |

nivedayāmāsa duḥkhaṃ rudaṃtī ca punaḥ punaḥ 35|
tadvākyaṃ ca samākarṇya gato'haṃ viṣṇusaṃnidhim |
kṛṣṇe niveditaścāśu pṛthivyā duḥkhasaṃcayaḥ 36|
tenoktaṃ gaccha bho brahmandevaiḥ sārddhaṃ ca bhūtale |
ahaṃ tatrāpi gacchāmi paścānmamagaṇaiḥ saha 37|
tacchrutvā sahito daivairāgataḥ pṛthivītalam |
tataḥ kṛṣṇaḥ samāhūya rādhāṃ prāṇagarīyasīm 38|
uvāca vacanaṃ devi gacchehaṃ pṛthivītalam |
pṛthivībhāranāśāya gaccha tvaṃ marttyamaṃḍalam 39|
iti śrutvāpi sā rādhāpyāgatā pṛthivīṃ tataḥ |
bhādre māsi site pakṣe aṣṭamīsaṃjñike tithau 40|
vṛṣabhāno ryajñabhūmau jātā sā rādhikā divā |
yajñārthaṃ śodhitāyāṃ ca dṛṣṭā sā divyarūpiṇī 41|
rājānaṃ damanā bhūtvā tāṃ prāpya nijamaṃdiram |
dattavānmahiṣīṃ nītvā sā ca tāṃ paryapālayat 42|

iti te kathitaṃ vatsa tvayā pṛṣṭaṃ ca yadvacaḥ |
gopanīyaṃ gopanīyaṃ gopanīyaṃ prayatnataḥ 43|
sūta uvāca-
ya idaṃ śṛṇuyādbhaktyā caturvargaphalapradam |
sarvapāpavinirmuktaścāṃteyātiharergṛham 44|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe brahmanāradasaṃvāde śrīrādhāṣṭamīmāhātmyaṃnāma saptamo'dhyāyaḥ 7|

English translation

Saunaka said :

1. O very wise one, O you very intelligent one, tell me due to which act a man goes to the world of cows from the ocean of the mundane existence which is difficult to cross and, O Sūta , about Rādhāṣṭamī and its excellent importance.

Sūta said :

2. O brāhmaṇa , O great sage, formerly Nārada had asked this from Brahmā . Listen, in brief, to what he had asked him.

Nārada said :

3-5. O grandsire, O very wise one, O best among those who know all the sacred texts, O dear one, tell me (about) Rādhājanmāṣṭamī. O lord, what is its religious fruit? Who observed it in olden days? O brahman , what would be the sin of those men who do not observe it? In what way is the vow to be observed? When is it to be observed? Tell me (all) that from the beginning, from whom Rādhā was born.

Brahmā said :

6-12. O child, listen very attentively to (the description of the vow of) Rādhājanmāṣṭamī. I shall tell you in brief the entire (account). O Nārada, except Viṣṇu it is not possible (for anyone) to tell about its meritorious fruit. That sin like the murder of a brāhmaṇa, of them who have earned it through a crore of existences, perishes in a moment, (when) they devoutly observe it (i.e. the vow). The religious merit of Rādhājanmāṣṭamī is hundred times more than the fruit which a man obtains by observing (a fast on) a thousand Ekādaśī (days). The merit due to Rādhāṣṭamī observed (but) once, is hundred times more that the fruit obtained by giving gold equal to the Meru (mountain). People obtain that fruit from the Rādhāṣṭamī, which (merit) they obtain by giving a thousand virgins (in marriage). A man gets that fruit of the Aṣṭamī of the beloved of Kṛṣṇa (i.e. Rādhāṣṭamī), which he would get by bathing in holy places like Gaṅgā . (Even) a sinner who observes this vow casually or devoutly, would along with a crore members of his family go to Viṣṇu's heaven.

13-20. O child, formerly in Kṛtayuga an excellent, very beautiful woman, having a beautiful (i.e. slender) waist, having eyes like those of a female deer, of a beautiful form, having lovely hair, lovely ears, was known by the name Līlāvatī . She had committed very grave sins. Once, she, hankering after wealth, went to another city moving out from her own city. There, in a beautiful temple, she saw many wise people intent on observing the Rādhāṣṭamī vow. They were worshipping devoutly the excellent image of Rādhā with sandal, flowers, incense, lamps, (pieces of) cloth and various kinds of fruits. Some sang, danced, recited the excellent hymn of praise. Some (others) joyfully played upon the lute and beat the drum. Seeing them like that, she, full of curiosity, went near them, and politely asked them: "O you religious-minded ones, what are you, full of joy, doing? O virtuous ones, tell me who am full of politeness (what you are doing)."

21-24. Those devotees, intent upon the observance of the vow, and interested in obliging and doing good to others, started speaking.

Those who observed the Rādhā (-aṣṭamī) vow said: "Today that eighth day on which—i.e. on the eighth day of the bright fortnight—Rādhā was born, has arrived. We are observing it carefully. This (vow of) the Aṣṭamī which is observed (like this) quickly destroys men's sins like the sin due to the murder of a cow, or arising from stealing, or killing a brāhmaṇa, or which is due to carrying off the wife of another person, or due to (a man's) violating his teacher's bed (i.e. wife)."

25-42. Hearing their words, and repeatedly thinking (to herself), 'I shall observe (this vow) which destroys all sins' she observed that excellent vow there only along with those who were observing it. That pure woman died due to being hurt (i.e. bitten) by a serpent. Then (Yama 's) messengers with nooses and hammers in their hands came there by Yama's order, and tied her in a very painful way. When they decided to take her to Yama's abode, messengers of Viṣṇu holding conches and maces came (there). (They had brought with them) an auspicious aeroplane made of gold, to which royal swans were yoked. Having quickly cut off (the nooses) with edges of their discs, they put that woman whose sin had gone (away), into the chariot. They took her to the charming city of Viṣṇu, called Goloka ,

where she stayed with Kṛṣṇa and Rādhā due to the propitiousness of the vow. O dear one, for him who, a fool, does not observe the vow of Rādhāṣṭamī, there is no acquittance from hell even for hundreds of crores of kalpas . Those women also who do not observe this vow which causes auspiciousness, which delights Rādhā and Viṣṇu, which destroys all sins, go to Yama's city in the end and fall into a hell for a long time. If per chance they get a birth on the earth, they certainly (become) widows. O child, once (this) earth was struck by the groups of the wicked. She, being extremely helpless, became a cow, and approached me. Weeping again and again, she told me (about) her grief. Hearing her words, I went to the proximity of Viṣṇu. I quickly narrated to Kṛṣṇa (i.e. Viṣṇu) the intensity of her grief. He said (to me): "O brahman, with the gods go to the earth. Later I (shall) also go there with my attendants." Hearing that I, along with the gods, came to the earth. Then Kṛṣṇa, calling Rādhā (who was to him) greater than his own life, said (these) words (to her); "O goddess, I am going to the earth to destroy the burden ofthe earth. You (also) go to the earth." Having heard those (words), Rādhā also then went to the earth. That Rādhikā sprang up by day on the sacrificial ground ofVṛṣabhānu on the day called Aṣṭamī in the bright half of the month of Bhādrapada . When purified for the sacrifice, she, having a divine form, was seen (there). The king, delighted in mind, took her to his house and handed her over to his queen. She, too, nourished her.

43. Thus, O child, the words that I have told you are to be kept secret, to be kept secret, to be kept secret carefully.

Sūta said :

44. He who would devoutly listen to this (account of the vow) giving the fruit of the four goals (of human life), becomes free from all sins and ultimately goes to Viṣṇu's house.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 8

Prelude to the Churning of Ocean

Chapter 277 of 693 · 24 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
समुद्रमथनं सूत पुरा कस्मात्कृतं गुरो ।।
हृदये कौतुकं जातं श्रोतुं मे वद चामरैः ॥१।
सूत उवाच-
ब्रह्मन्वच्मि समासेन सिंधोर्मथनकारणम् ।।
दुर्वाससेंद्र संवादमितिहासं शृणुष्व तत् ॥२।
महातपा महातेजा दुर्वासा ईश्वरांशजः ।।
ब्रह्मर्षिः प्रययौ स्वर्गमिन्द्रं द्रष्टुं स चैकदा ॥३।
तस्मिन्ददर्श काले तं गजारूढंv शचीपतिम् ।।
दृष्ट्वा स्रजं पारिजातां ददौ तस्मै महामुनिः ॥४।
गृहीत्वा तां स्रजं चेंद्रो विन्यस्य गजमूर्द्धनि ।।
देवराट्प्रययौ ब्रह्मन्ससैन्यो नंदनं प्रति ५।
हस्ती चादाय तां मालां छित्त्वा तु धरणीतले ।।
चिक्षेप च महाक्रुद्धस्तमित्याह महामुनिः ॥६।
त्रैलोक्यैकश्रियायुक्तो यस्मात्त्वमवमन्यसे ।।

तव त्रैलोक्यश्रीर्नष्टा भवत्येव न संशयः ॥७।
ततः शक्रो जगामाशु सुप्तश्च स्वपुरं पुनः ।।
ददर्श जगतां माता चांतर्द्धानं गता स्वयम् ॥८।
नष्टमंतर्द्धानवत्यां तदा तस्यां जगत्त्रयम् ।।
क्षुत्पिपासान्विताः सर्वे चुक्रुशुर्वै निरंतरम् ॥९।
न ववर्षुर्वारिवाहाः शुष्काश्चैव जलाशयाः ।।
सर्वे ते शाखिनः शुष्काः फलपुष्पविवर्जिताः ॥१०।
क्षुत्पिपासार्दिताः सर्वे ब्रह्मणः सन्निधिं ययुः ।।
तं सर्वे कथयामासुः दुःखशोकं पितामहम् ॥११।
देवानां वचनं श्रुत्वा धाता देवगणैः सह ।।
भृग्वादिमुनिभिश्चैव प्रययौ क्षीरसागरम् ॥१२।
विष्णुं समर्चयामास क्षीराब्धेरुत्तरे तटे ।।
मंत्रमष्टाक्षरं वेधा जपन्ध्यायन्जगत्पतिम् ॥१३।
ततः प्रसन्नो भगवान्सर्वेषां च दिवौकसाम् ।।
वैनतेयं समारुह्य चागतः सदयः प्रभुः ॥१४।

पीतवस्त्रं चतुर्बाहुं शंखचक्रगदाधरम् ।।
दृष्ट्वा तं जगतामीशं पुंडरीकनिभेक्षणम् ॥१५।
विष्णुं भवोदधेः पोतं वनमालाविभूषितम् ।।
श्रीवत्सकौस्तुभोरस्कमानंदाश्रुपरिप्लुताः ॥१६।
तुष्टुवुर्जयशब्देन नमश्चक्रुर्निरंतरम् ।।
श्रीभगवानुवाच-
वरं वृणीध्वं भो देवाः कस्माद्यूयं समागताः ।।
वरदोऽस्मि तद्वदत वो ददामि च नान्यथा ॥१७।
देवा ऊचुः-
कृपालो ब्रह्मशापेन संपद्धीनं जगत्त्रयम् ।।
क्षुत्पिपासार्दितं नाथ सदेवासुरमानुषम् ॥१८।
रक्ष सर्वानिमाँल्लोकान्याताः स्म शरणं तव ।।
श्रीभगवानुवाच-
इंदिरा ब्रह्मशापेन चान्तर्द्धानं गता सुराः १९।
यस्याः कटाक्षमात्रेण जगदैश्वर्यसंयुतम् ।।

तदा यूयं सुराः सर्वे चोत्पाट्य स्वर्णपर्वतम्॥ २०।
मंदरं घर्घरं कृत्वा सर्पराजेन वेष्टितम् ।।
कुरुध्वं मथनं देवाः सदैत्याः क्षीरसागरम् ॥२१।
तस्मादुत्पत्स्यते लक्ष्मीर्जगन्माता च भोः सुराः ।।
तया हृष्टा महाभागा भविष्यथ न संशयः॥ २२।
धारयाम्यहमेवाद्रिं कूर्मरूपेण सर्वतः ।।
इत्युक्त्वा भगवान्विष्णुरंतर्द्धानं जगाम सः ।।
जग्मुः सुरासुराः सर्वे समुद्रमथनं द्विज॥ २३।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे समुद्रमथनोद्योगोनामाष्टमोऽध्यायः ८।

Roman transliteration

śaunaka uvāca-
samudramathanaṃ sūta purā kasmātkṛtaṃ guro ||
hṛdaye kautukaṃ jātaṃ śrotuṃ me vada cāmaraiḥ ||1|
sūta uvāca-
brahmanvacmi samāsena siṃdhormathanakāraṇam ||
durvāsaseṃdra saṃvādamitihāsaṃ śṛṇuṣva tat ||2|
mahātapā mahātejā durvāsā īśvarāṃśajaḥ ||
brahmarṣiḥ prayayau svargamindraṃ draṣṭuṃ sa caikadā ||3|
tasmindadarśa kāle taṃ gajārūḍhaṃv śacīpatim ||
dṛṣṭvā srajaṃ pārijātāṃ dadau tasmai mahāmuniḥ ||4|
gṛhītvā tāṃ srajaṃ ceṃdro vinyasya gajamūrddhani ||
devarāṭprayayau brahmansasainyo naṃdanaṃ prati 5|
hastī cādāya tāṃ mālāṃ chittvā tu dharaṇītale ||
cikṣepa ca mahākruddhastamityāha mahāmuniḥ ||6|
trailokyaikaśriyāyukto yasmāttvamavamanyase ||

tava trailokyaśrīrnaṣṭā bhavatyeva na saṃśayaḥ ||7|
tataḥ śakro jagāmāśu suptaśca svapuraṃ punaḥ ||

dadarśa jagatāṃ mātā cāṃtarddhānaṃ gatā svayam ||8|
naṣṭamaṃtarddhānavatyāṃ tadā tasyāṃ jagattrayam ||
kṣutpipāsānvitāḥ sarve cukruśurvai niraṃtaram ||9|
na vavarṣurvārivāhāḥ śuṣkāścaiva jalāśayāḥ ||
sarve te śākhinaḥ śuṣkāḥ phalapuṣpavivarjitāḥ ||10|
kṣutpipāsārditāḥ sarve brahmaṇaḥ sannidhiṃ yayuḥ ||
taṃ sarve kathayāmāsuḥ duḥkhaśokaṃ pitāmaham ||11|
devānāṃ vacanaṃ śrutvā dhātā devagaṇaiḥ saha ||
bhṛgvādimunibhiścaiva prayayau kṣīrasāgaram ||12|
viṣṇuṃ samarcayāmāsa kṣīrābdheruttare taṭe ||
maṃtramaṣṭākṣaraṃ vedhā japandhyāyanjagatpatim ||13|
tataḥ prasanno bhagavānsarveṣāṃ ca divaukasām ||
vainateyaṃ samāruhya cāgataḥ sadayaḥ prabhuḥ ||14|

pītavastraṃ caturbāhuṃ śaṃkhacakragadādharam ||
dṛṣṭvā taṃ jagatāmīśaṃ puṃḍarīkanibhekṣaṇam ||15|
viṣṇuṃ bhavodadheḥ potaṃ vanamālāvibhūṣitam ||
śrīvatsakaustubhoraskamānaṃdāśruparipluṭāḥ ||16|
tuṣṭuvurjayaśabdena namaścakrurniraṃtaram ||
śrībhagavānuvāca-
varaṃ vṛṇīdhvaṃ bho devāḥ kasmādyūyaṃ samāgatāḥ ||
varado'smi tadvadata vo dadāmi ca nānyathā ||17|
devā ūcuḥ-
kṛpālo brahmaśāpena saṃpaddhīnaṃ jagattrayam ||
kṣutpipāsārditaṃ nātha sadevāsuramānuṣam ||18|
rakṣa sarvānimā~llokānyātāḥ sma śaraṇaṃ tava ||
śrībhagavānuvāca-
iṃdirā brahmaśāpena cāntarddhānaṃ gatā surāḥ 19|
yasyāḥ kaṭākṣamātreṇa jagadaiśvaryasaṃyutam ||

tadā yūyaṃ surāḥ sarve cotpāṭya svarṇaparvatam|| 20|
maṃdaraṃ ghargharaṃ kṛtvā sarparājena veṣṭitam ||
kurudhvaṃ mathanaṃ devāḥ sadaityāḥ kṣīrasāgaram ||21|
tasmādutpatsyate lakṣmīrjaganmātā ca bhoḥ surāḥ ||
tayā hṛṣṭā mahābhāgā bhaviṣyatha na saṃśayaḥ|| 22|
dhārayāmyahamevādriṃ kūrmarūpeṇa sarvataḥ ||
ityuktvā bhagavānviṣṇuraṃtarddhānaṃ jagāma saḥ ||
jagmuḥ surāsurāḥ sarve samudramathanaṃ dvija|| 23|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe samudramathanodyogonāmāṣṭamo'dhyāyaḥ 8|

English translation

Saunaka said :

1. O Sūta , O preceptor, why was the ocean churned by the gods in ancient days? Curiosity is produced in my mind to hear it.

Sūta said :

2. O brāhmaṇa , I shall tell you in brief the reason for the churning of the ocean. Listen also to the account of the dialogue between Durvāsas and Indra .

3. Once, the brāhmaṇic sage Durvāsas who had practised great (i.e. severe) penance, who was very lustrous, who was born of a portion of the Lord, went to heaven to see Indra.

4-6a. At that time he saw Śacī 's lord (i.e. Indra) mounted on the elephant (called Airāvata). Seeing a garland of Pārijāta (flowers) the great sage gave it to him (i.e. to Indra). O brāhmaṇa, Indra, the lord of gods, taking that garland, and putting it on the head of the elephant went with his army to Nandana (garden). The elephant seizing that garland, cut it off and hurled it on the ground.

6b-7. The great sage, getting very angry, thus spoke to him: "Since, you being endowed with the glory of the three worlds, are thinking lightly (of me), there is no doubt that your glory of the three worlds would perish".

8-12. Then Indra quickly went to his city and then slept. The mother of the worlds saw (this) and disappeared. When she disappeared, the three worlds also disappeared. All (creatures) being hungry and thirsty constantly cried. The clouds did not shower (rain), and reservoirs of water went dry. All the trees were dried up and were bereft of fruits and flowers. All (gods) oppressed by hunger and thirst approached Brahmā . They told the grandsire about their distress and grief. Hearing the words of gods, the Creator, along with hosts of gods and sages like Bhṛgu , went to the milky ocean.

13-16. The Creator, muttering the eight-lettered hymn and meditating (on Viṣṇu), worshipped Viṣṇu, the lord of the world, on the northern shore of the milky ocean. Then Viṣṇu was pleased with all the gods, and the kind lord having mounted upon Garuḍa came there. (Gods) on seeing Viṣṇu who had worn a yellow garment, who had four arms, who had held a conch, a disc and a mace, who was the lord of the worlds, whose eyes resembled lotuses, who was a boat of (i.e. to cross) the ocean of mundane existence, who was adorned with a garland of wood-flowers, who had a curl of hair and the Kaustubha gem on his chest, had their eyes full of tears of joy, and praised with cries of victory and continuously saluted him.

The lord said :

17. O gods, choose a boon. Why have you come to me? I am the giver of boons. So speak (out). I (shall) give you (what you want). (This will not be) otherwise.

Gods said :

18-19a. O kind one, due to the brāhmaṇa's curse, the three worlds are bereft of wealth; O lord, with gods, demons and men they are oppressed by hunger and thirst. Protect all these worlds. We have sought your refuge.

The lord said :

19b-23. O gods, Indirā (i.e. Lakṣmī), due to whose mere glance the world is endowed with glory, has vanished due to the curse of the brāhmaṇa (viz. Durvāsas). Then, O gods, all of you, along with the demons, having uprooted the golden mountain Mandara and making it, with the king of serpents going round it, the churning-rod, churn the milky ocean. O gods, from it Lakṣmī, the mother of the world will spring up. O glorious ones, there is no doubt that because of her you will be delighted. I myself, in the form of a tortoise, shall fully hold the (Mandara) mountain (on my back).

Saying so, that lord Viṣṇu disappeared. O brāhmaṇa, all the gods and demons went for churning the ocean

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 9

The Churning Starts

Chapter 278 of 693 · 23 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
ततोऽमरगणास्ते च सगंधर्वाः सदानवा ।
उत्पाट्य मंदरं शैलं चिक्षिपुः पयसां निधौ १।
ततः सनातनः श्रीमान्दयालुर्जगदीश्वरः ।
अधारयद्गिरेर्मूलं कूर्मरूपेण पृष्ठतः २।
अनंतं तत्र संवेष्ट्य ममंथुर्दुग्धसागरम् ।
एकादश्यां मथ्यमाने चोद्भूतं प्रथमं द्विज ३।
कालकूटविषं ते तु दृष्ट्वा सर्वे प्रदुद्रुवुः ।
ततस्तान्विद्रुतान्दृष्ट्वा शंकरश्चोक्तवानिदम् ४।
भोभोऽमरगणा यूयं विषं कुरुतमादरम् ।
वारयिष्याम्यहं तूर्णं कालकूटं महाविषम् ५।
इत्युक्त्वा पार्वतीनाथो ध्यायन्नारायणं हृदि ।
महामंत्रं समुच्चार्य विषमादद्भयंकरम् ६।
महामंत्रप्रभावेण विषं जीर्णं गतं महत् ।
अच्युतानंतगोविंद इति नामत्रयं हरेः ७।

योजपेत्प्रयतो भक्त्या प्रणवाद्यं नमोऽतिकम् ।
विषभोगाग्निजं तस्य नास्ति मृत्योर्भयं तथा ८।
ततो हृष्टमना देवा ममंथुः क्षीरसागरम् ।
ततोऽलक्ष्मीः समुत्पन्ना कालास्या रक्तलोचना ९।
रूक्षपिंगलकेशा च जरतीं बिभ्रती तनुम् ।
सा च ज्येष्ठाब्रवीद्देवान्किंकर्तव्यं मयेति वै १०।
देवास्तथाब्रुवंस्तां च देवीं दुःखस्यभाजनम् ।
येषां नृणां गृहे देवी कलहः संप्रवर्तते ११।
तत्र स्थानं प्रयच्छामो वस ज्येष्ठे शुभान्विता ।
निष्ठुरं वचनं ये च वदंति येऽनृतं नराः १२।
संध्यायां ये हि चाश्नंति दुःखदा तिष्ठ तद्गृहे ।
कपालकेशभस्मास्थि तुषांगाराणि यत्र तु १३।
स्थानं ज्येष्ठे तत्र तव भविष्यति न संशयः ।
अकृत्वा पादयोर्धौतं ये चाश्नंति नराधमाः १४।
तद्गृहे सर्वदा तिष्ठ दुःखदारिद्रदायिनी ।

वालुकालवणांगारैः कुर्वंति दंतधावनम् १५।
तेषां गेहे सदा तिष्ठ दुःखदा कलिना सह ।
छत्राकं श्रीफलं शिष्टं ये खादंति नराधमाः १६।
गेहे तेषां तव स्थानं ज्येष्ठे कलुषदायिनि ।
तिलपिष्टमलाबुं ये गृंजनं पोतिकादलम् १७।
कलं बुकं पलांडुं ये चाश्नंति पापबुद्धयः ।
तेषां गृहे तव स्थानं भविष्यति न संशयः १८।
गुरु देवातिथीनां च यज्ञदानविवर्जितम् ।
यत्रवेदध्वनिर्नास्ति तत्र तिष्ठ सदाऽशुभे १९।
दंपत्योः कलहो यत्र पितृदेवार्चनं न वै ।
दुरोदररता यत्र तत्र तिष्ठ सदाशुभे २०।
परदाररता यत्र परद्रव्यापहारिणः ।
विप्रसज्जनवृद्धानां यत्र पूजा न विद्यते ।
तत्र स्थाने सदा तिष्ठ पापदारिद्र्यदायिनी २१।
इत्यादिश्य सुरा ज्येष्ठां सर्वेषां कलिवल्लभाम् ।

क्षीराब्धेर्मथनं चक्रुः पुनस्ते सुसमाहिताः २२।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे समुद्रमथनंनाम नवमोऽध्यायः ९।

Roman transliteration

sūta uvāca-
tato'maragaṇāste ca sagaṃdharvāḥ sadānavā |
utpāṭya maṃdaraṃ śailaṃ cikṣipuḥ payasāṃ nidhau 1|
tataḥ sanātanaḥ śrīmāndayālurjagadīśvaraḥ |
adhārayadgirermūlaṃ kūrmarūpeṇa pṛṣṭhataḥ 2|
anaṃtaṃ tatra saṃveṣṭya mamaṃthurdugdhasāgaram |
ekādaśyāṃ mathyamāne codbhūtaṃ prathamaṃ dvija 3|
kālakūṭaviṣaṃ te tu dṛṣṭvā sarve pradudruvuḥ |
tatastānvidrutāndṛṣṭvā śaṃkaraścoktavānidam 4|
bhobho'maragaṇā yūyaṃ viṣaṃ kurutamādaram |
vārayiṣyāmyahaṃ tūrṇaṃ kālakūṭaṃ mahāviṣam 5|
ityuktvā pārvatīnātho dhyāyannārāyaṇaṃ hṛdi |
mahāmaṃtraṃ samuccārya viṣamādadbhayaṃkaram 6|
mahāmaṃtraprabhāveṇa viṣaṃ jīrṇaṃ gataṃ mahat |
acyutānaṃtagoviṃda iti nāmatrayaṃ hareḥ 7|

yojapetprayato bhaktyā praṇavādyaṃ namoṃ'tikam |
viṣabhogāgnijaṃ tasya nāsti mṛtyorbhayaṃ tathā 8|
tato hṛṣṭamanā devā mamaṃthuḥ kṣīrasāgaram |
tato'lakṣmīḥ samutpannā kālāsyā raktalocanā 9|
rūkṣapiṃgalakeśā ca jaratīṃ bibhratī tanum |
sā ca jyeṣṭhābravīddevānkiṃkartavyaṃ mayeti vai 10|
devāstathābruvaṃstāṃ ca devīṃ duḥkhasyabhājanam |
yeṣāṃ nṝṇāṃ gṛhe devī kalahaḥ saṃpravartate 11|
tatra sthānaṃ prayacchāmo vasa jyeṣṭhe śubhānvitā |
niṣṭhuraṃ vacanaṃ ye ca vadaṃti ye'nṛtaṃ narāḥ 12|
saṃdhyāyāṃ ye hi cāśnaṃti duḥkhadā tiṣṭha tadgṛhe |

kapālakeśabhasmāsthi tuṣāṃgārāṇi yatra tu 13|
sthānaṃ jyeṣṭhe tatra tava bhaviṣyati na saṃśayaḥ |
akṛtvā pādayordhautaṃ ye cāśnaṃti narādhamāḥ 14|
tadgṛhe sarvadā tiṣṭha duḥkhadāridradāyinī |

vālukālavaṇāṃgāraiḥ kurvaṃti daṃtadhāvanam 15|
teṣāṃ gehe sadā tiṣṭha duḥkhadā kalinā saha |
chatrākaṃ śrīphalaṃ śiṣṭaṃ ye khādaṃti narādhamāḥ 16|
gehe teṣāṃ tava sthānaṃ jyeṣṭhe kaluṣadāyini |
tilapiṣṭamalābuṃ ye gṛṃjanaṃ potikādalam 17|
kalaṃ bukaṃ palāṃḍuṃ ye cāśnaṃti pāpabuddhayaḥ |
teṣāṃ gṛhe tava sthānaṃ bhaviṣyati na saṃśayaḥ 18|
guru devātithīnāṃ ca yajñadānavivarjitam |
yatravedadhvanirnāsti tatra tiṣṭha sadā'śubhe 19|
daṃpatyoḥ kalaho yatra pitṛdevārcanaṃ na vai |
durodararatā yatra tatra tiṣṭha sadāśubhe 20|
paradāraratā yatra paradravyāpahāriṇaḥ |
viprasaṃjjanavṛddhānāṃ yatra pūjā na vidyate |
tatra sthāne sadā tiṣṭha pāpadāridryadāyinī 21|
ityādiśya surā jyeṣṭhāṃ sarveṣāṃ kalivallabhām |

kṣīrābdhermathanaṃ cakruḥ punaste susamāhitāḥ 22|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde samudramathanaṃnāma navamo'dhyāyaḥ 9|

English translation

Sūta said :

1. Then the hosts of gods with gandharvas and demons uprooted the Mandara mountain and put it into the ocean.

2-7a. Then the glorious, kind, ancient lord of the world supported on his back the bottom of the mountain. (Then the gods) putting Ananta (the lord of serpents) round it churned the milky ocean. When it was being churned on the Ekādaśī day, all of them ran away seeing the Kālakūṭa poison that had come up. Seeing them running away Śaṅkara said these (words): “O hosts of gods, hand over the poison to me. I shall quickly inactivate the great (i.e. severe) poison, viz. Kālakūṭa”. Saying so, that lord of Pārvatī , meditating upon Viṣṇu in his heart and uttering the great hymn, took that fearful poison. By the power of the great hymn, that great (deadly) poison was digested.

7b-22. He who, being controlled, would devoutly mutter the three names, viz. Acyuta , Ananta, and Govinda , of Viṣṇu with Praṇava (i.e. Om) at the beginning and Om at the end, has no fear of taking poison, or from fire and also from death. Then gods with their minds delighted, churned the milky ocean. Then Alakṣmī (i.e. Evil Fortune), of a dark face and red eyes, having rough and tawny hair, and having an old body, sprang up. She, the eldest one, said to the gods: “What should I do?” The gods spoke to that goddess, the repository of misery: “O goddess, we are giving you a place in the homes of those men where quarrel takes place. O eldest one, accompanied by evil stay (there). Always remain, causing misery, in the houses of those men who speak cruel and false words and who the mean men, eat at dusk. O eldest one, there is no doubt that your stay will be there where there are skulls, hair, ashes, bones, and chaff fire. Always remain, causing grief and poverty in the houses of those mean men

who eat without washing their feet. Stay, always giving grief, and with dissension, in the houses of those who clean their teeth with sand, salt or charcoal. O you eldest one, causing filth, your stay will be in the houses of those mean men who eat mushrooms and a left-over coconut. There is no doubt that you will stay in the houses of those men of sinful thoughts, who eat sesamum-flour, bottle-gourd, garlic, shoots of young plants, a species of kadamba (called kalambaka) and onions. O you inauspicious one, always stay there (i.e. in that house) which is bereft of sacrifices (offered to) preceptors and gods, and bereft of gifts to guests, and where the sound of(the recital of) the Vedas is absent. O you inauspicious one, always stay there, where there takes place quarrel between a husband and his wife, where no worship of the dead ancestors or gods takes place, and where there is (indulgence in) gambling. Causing sins and poverty, always stay in that place where there dwell men who are adulterers, who snatch away the wealth of others, and where brāhmaṇas , good men and old men are not honoured." Having thus directed that eldest of all, who liked (to set up) quarrels, the gods again together churned the ocean.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 10

The Birth of Lakṣmī

Chapter 279 of 693 · 26 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
ऐरावतस्ततो जज्ञे तथैवोच्चैःश्रवा हयः ।
धन्वंतरिः पारिजातः सुरभिश्चाप्सरोदयः १।
ततः प्रभातसमये द्वादश्यामुदिते रवौ ।
उत्पन्ना श्रीर्महालक्ष्मीः सर्वलक्षणशोभिता २।
ददृशुस्तां महादेवीं मातरं धर्मदेवताः ।
प्रहृष्टाः सर्वजंतूनां श्रीकृष्णहृदयालयाम् ३।
लक्ष्मीभ्राता शीतरश्मिर्जातश्च सुधया ततः ।
उत्पन्ना सा हरेर्जाया तुलसी लोकपावनी ४।
तं शैलं पूर्ववत्स्थाप्य परिपूर्णमनोरथाः ।
समेत्य मातरं स्तुत्वा जेपुः श्रीसूक्तमुत्तमम् ५।
ततः प्रसन्ना सा देवी सर्वान्देवानुवाच ह ।
वरं वृणीध्वं भद्रं वो वरदाहं सुरोत्तमाः ६।
देवा ऊचुः-
प्रसीद कमले देवि सर्वमातर्हरिप्रिये ।

त्वया विना जगच्छून्यं कुरु प्राणप्ररक्षणम् ७।
इत्युक्ता सा महालक्ष्मीः प्राह नारायणप्रिया ।
इदानीं सर्वजंतूनां प्राणरक्षां करोम्यहम् ८।
ततो नारायणः श्रीमाञ्छंखचक्रगदाधरः ।
आविर्बभूव सहसा दयालुर्जगदीश्वरः ९।
ततस्ते तुष्टुवुर्देवाः प्रणम्य जगतां पतिम् ।
कृतांजलिपुटाः प्रोचुः हर्षगद्गदभाषिणः १०।
गृहाण मातरं विष्णो महिषीं वल्लभां तव ।
संसाररक्षणार्थाय लक्ष्मीमनपगामिनीम् ।
यावत्प्रतिज्ञां नो चक्रे तावत्प्राहेंदिरा हरिम् ११।
लक्ष्मीरुवाच-
अविवाह्य कथं ज्येष्ठामलक्ष्मीं मधुसूदन ।
तस्याः कनिष्ठां मां नाथ विवाहं कर्तुमिच्छसि ।
ज्येष्ठायां च स्थितायां वै कनिष्ठा परिणीयते १२।
सूत उवाच-

इति श्रुत्वा ततो विष्णुर्ददौ चोद्दालकाय च ।
वेदवाक्यानुरूपेण ह्यलक्ष्मीं निर्जरैः सह १३।
ततो नारायणः श्रीमान्लक्ष्मीमंगीचकार ह ।
ततः सुरगणाः सर्वे नमश्चक्रुः पुनःपुनः १४।
अथ ते चासुरान्सर्वान्जघ्नुः सर्वे बलाधिकाः ।
सर्वे ते क्रंदमानाश्च गताश्चैव दिशो दश १५।
सुधां तत्खादितुं चक्रुर्देवाः पंक्तिं यथाक्रमम् ।
श्रीविष्णोराज्ञया सर्वे चोचुश्चैव परस्परम् १६।
त्वं च देहि त्वं च देहि त्वं च देहीति चाब्रुवन् ।
न शक्तोऽस्मि न शक्तोऽस्मि न शक्तोऽस्मीति चाब्रुवन् १७।
ततो विष्णुः समुत्तस्थौ स्त्रीरूपं च दधार ह ।
चकार स्वर्णपात्रे तत्पीयूषपरिवेषणम् १८।
पीयूषभक्षणं राहुर्यावत्कुर्याद्द्विजोत्तम ।
चंद्रसूर्यौ चोक्तवंतौ राक्षसोऽसौ छलागतः १९।
ततः क्रुद्धो जगन्नाथो जघान स्वर्णपात्रतः ।

शिरस्तस्य पपातोर्व्यां केतुर्नाम्ना बभूव ह २०।
राहुकेतू ततस्तूर्णं गतौ तौ भयविह्वलौ ।
इदानीं तद्दिने प्राप्ते चंद्रसूर्यौ स युध्यति २१।
कुर्याद्ग्रासं सैंहिकेयस्तत्क्षणं दुर्लभं भवेत् ।
सर्वं गंगासमं तोयं वेदव्याससमा द्विजाः २२।
स्नानं वायसतीर्थे यो गंगास्नानफलं लभेत् ।
दानमक्षयपुण्यं स्यात्कोटिजन्मार्जितं तथा २३।
पापं नश्येत्समूलं च किं पुनः क्रतुकोटिभिः ।
विद्यार्थी लभते विद्यां पुत्रार्थी पुत्रमाप्यते २४।
मोक्षार्थी लभते मोक्षं मंत्रसिद्धिर्भवेद्ध्रुवम् ।
इति ते कथितं विप्र समुद्रमथनं तु तत् २५।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकादिकसंवादे समुद्रमथनंनाम दशमोऽध्यायः १०।

Roman transliteration

sūta uvāca-
airāvatastato jajñe tathaivoccaiḥśravā hayaḥ |
dhanvaṃtariḥ pārijātaḥ surabhiścāpsarodayaḥ 1|
tataḥ prabhātasamaye dvādaśyāmudite ravau |
utpannā śrīrmahālakṣmīḥ sarvalakṣaṇaśobhitā 2|
dadṛśustāṃ mahādevīṃ mātaraṃ dharmadevatāḥ |
prahṛṣṭāḥ sarvajaṃtūnāṃ śrīkṛṣṇahṛdayālayām 3|
lakṣmībhrātā śītaraśmirjātaśca sudhayā tataḥ |
utpannā sā harerjāyā tulasī lokapāvanī 4|
taṃ śailaṃ pūrvavatsthāpya paripūrṇamanorathāḥ |
sametya mātaraṃ stutvā jepuḥ śrīsūktamuttamam 5|
tataḥ prasannā sā devī sarvāndevānuvāca ha |
varaṃ vṛṇīdhvaṃ bhadraṃ vo varadāhaṃ surottamāḥ 6|

devā ūcuḥ-
prasīda kamale devi sarvamātarharipriye |

tvayā vinā jagacchūnyaṃ kuru prāṇaprarakṣaṇam 7|
ityuktā sā mahālakṣmīḥ prāha nārāyaṇapriyā |
idānīṃ sarvajaṃtūnāṃ prāṇarakṣāṃ karomyaham 8|
tato nārāyaṇaḥ śrīmāñchaṃkhacakragadādharaḥ |
āvirbabhūva sahasā dayālurjagadīśvaraḥ 9|
tataste tuṣṭuvurdevāḥ praṇamya jagatāṃ patim |
kṛtāṃjaliputāḥ procuḥ harṣagadgadabhāṣiṇaḥ 10|
gṛhāṇa mātaraṃ viṣṇo mahiṣīṃ vallabhāṃ tava |
saṃsārarakṣaṇārthāya lakṣmīmanapagāminīm |
yāvatpratijñāṃ no cakre tāvatprāheṃdirā harim 11|
lakṣmīruvāca-
avivāhya kathaṃ jyeṣṭhāmalakṣmīṃ madhusūdana |
tasyāḥ kaniṣṭhāṃ māṃ nātha vivāhaṃ kartumicchasi |
jyeṣṭhāyāṃ ca sthitāyāṃ vai kaniṣṭhā pariṇīyate 12|
sūta uvāca-

iti śrutvā tato viṣṇurdadau coddālakāya ca |
vedavākyānurūpeṇa hyalakṣmīṃ nirjaraiḥ saha 13|
tato nārāyaṇaḥ śrīmānlakṣmīmaṃgīcakāra ha |
tataḥ suragaṇāḥ sarve namaścakruḥ punaḥpunaḥ 14|
atha te cāsurānsarvānjaghnuḥ sarve balādhikāḥ |
sarve te kraṃdamānāśca gatāścaiva diśo daśa 15|
sudhāṃ tatkhādituṃ cakrurdevāḥ paṃktiṃ yathākramam |
śrīviṣṇorājñayā sarve cocuścaiva parasparam 16|
tvaṃ ca dehi tvaṃ ca dehi tvaṃ ca dehīti cābruvan |
na śakto'smi na śakto'smi na śakto'smīti cābruvan 17|
tato viṣṇuḥ samuttasthau strīrūpaṃ ca dadhāra ha |
cakāra svarṇapātre tatpīyūṣapariveṣaṇam 18|
pīyūṣabhakṣaṇaṃ rāhuryāvatkuryāddvijottama |
caṃdrasūryau coktavaṃtau rākṣaso'sau chalāgataḥ 19|
tataḥ kruddho jagannātho jaghāna svarṇapātrataḥ |

śirastasya papātorvyāṃ keturnāmnā babhūva ha 20|
rāhuketū tatastūrṇaṃ gatau tau bhayavihvalau |
idānīṃ taddine prāpte caṃdrasūryau sa yudhyati 21|
kuryādgrāsaṃ saiṃhikeyastatkṣaṇaṃ durlabhaṃ bhavet |
sarvaṃ gaṃgāsamaṃ toyaṃ vedavyāsasamā dvijāḥ 22|
snānaṃ vāyasatīrthe yo gaṃgāsnānaphalaṃ labhet |
dānamakṣayapuṇyaṃ syātkoṭijanmārjitaṃ tathā 23|
pāpaṃ naśyetsamūlaṃ ca kiṃ punaḥ kratukoṭibhiḥ |
vidyārthī labhate vidyāṃ putrārthī putramāpyate 24|
mokṣārthī labhate mokṣaṃ maṃtrasiddhirbhaveddhruvam |
iti te kathitaṃ vipra samudramathanaṃ tu tat 25|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakādikasaṃvāde samudramathanaṃnāma daśamo'dhyāyaḥ 10|

English translation

Sūta said :

1-4. Then Airāvata sprang up (from the ocean), so also the horse Uccaiḥśravas . Then (sprang up) Dhanvantari , and the fragrant Pārijāta . So also there was the rise of the celestial nymphs. Then on the twelfth day in the morning, when the sun had risen, the great Lakṣmī , graced with all (auspicious) characteristics, sprang up. All the religious deities saw that great mother of all creatures having her abode in the heart of Viṣṇu , and were delighted. Then, the cool-rayed one (i.e. the Moon), the brother of Lakṣmī, sprang up with nectar. (So also) Tulasī , Viṣṇu's wife, purifying the world, came up.

5-6. Then they, with their desires fulfilled, put the mountain as it was before, and having together praised the mother, muttered the excellent Śrī-sūkta (i.e. hymn in honour of Lakṣmī). Then that goddess, who was pleased, said to all gods: "Well-being to you, O best gods, ask for a boon. I shall grant it."

The gods said :

7-8. O goddess Kamalā , O mother of all, O you who are dear to Viṣṇu, be pleased. Without you the world is a void. Protect our lives.

Thus addressed, that great Lakṣmī, dear to Viṣṇu, said: "Now I shall protect the lives of all creatures."

9-11. Then Viṣṇu, the kind lord of the world, holding a conch, a disc and a mace, suddenly appeared (there). Then the gods saluted the lord of the worlds and praised him. With the palms of their hands joined they spoke with a faltering voice: "O Viṣṇu, accept this Lakṣmī, the mother, your dear queen, who does not go away, for the good of the mundane existence." As long as he did not take the pledge (of marrying her) Lakṣmī said to Viṣṇu:

Lakṣmī said :

12. O Madhusūdana (i.e. Viṣṇu), O lord, how do you desire to marry me, the younger (sister), without marrying the elder sister, Alakṣmī ? Does the younger sister get married when the elder remains unmarried?

Sūta said :

13-18. Having heard this, Viṣṇu, along with the gods, and according to the Vedic text, gave Alakṣmī to Uddālaka . Then the glorious Viṣṇu accepted Lakṣmī. Then all the hosts of gods again and again saluted him. Then they, superior in power, struck all the demons. All of them, crying, went into the ten directions. By the order of Viṣṇu the gods arranged a line in due order to eat (i.e. to drink) the nectar, and said to one another: "You give it, you give it, you give it." Thus they spoke. They said: "I can't, I can't, I can't." Then Viṣṇu stood up, and took up a feminine form and distributed the nectar with a golden vessel.

19-22. When Rāhu ate up (i.e. drank) the nectar, the Moon and the Sun said: "This is a demon, who has come here deceitfully." Then the lord of the world was angry, and struck him with the golden pot. His (i.e. Rāhu's) head dropped on the ground, and came to be known as Ketu . Then, Rāhu and Ketu, afflicted with fear quickly went (away) from there. Now (even) when that day arrives he fights with the Moon and the Sun. The son of Siṃhikā (i.e. Rāhu) would live (in them). That would be a moment difficult to secure. (At that time) all water is like (that of) Gaṅgā , and all brāhmaṇas are like Vyāsa .

23-25. He, who, (at that time) bathes at the Vyāsatīrtha , would obtain the fruit of the bath at Gaṅgā. The gifts given (at that time) would have an inexhaustible merit; and the sin earned (i.e. committed) during crores of existences would completely perish; what then is the use of crores of sacrifices? One who longs for knowledge, gets it. One who desires a son, gets one. One who desires salvation, obtains it. A spell would certainly become effective. Thus, O brāhmaṇa , I have told you (the account of) the churning of the ocean.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 11

The Importance of Observing a Vow in Honour of Lakṣmī

Chapter 280 of 693 · 87 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
इदानीं श्रोतुमिच्छामि कथयस्व यथार्थतः ।
हरिस्वरूपिणा साक्षाद्वेदव्यासेन शासित १।
निरहंकार हे सूत लोकानुग्रहकारक ।
केन स्यात्सुभगा नारी पापिनी च सुदुर्भगा २।
पतिप्रियांग केन स्याद्रूपिता चक्षुषोः सुधा ।
केन वा जायते लक्ष्मीस्तन्मे ब्रूहि तपोधन ३।
सूत उवाच-
यदि पुण्यमिदं विप्र वृत्तं परमदुर्लभम् ।
शृणुष्व भोः समासेन कथयामि विधानतः ४।
आसीद्भद्रश्रवा राजा युगे द्वापरसंज्ञके ।
सौराष्ट्रदेशवासी च वेदवेदांगपारगः ५।
भार्या तस्य च संजाता नाम्ना सुरतिचंद्रिका ।
तस्यां बभूवुः श्रीराज्ञः सप्तपुत्रा मनोरमाः ६।
ततोऽभिजाता दुहिता सुंदरी सत्यवादिनी ।

श्यामबाला च विप्रेंद्र नाम्ना प्रीतिकरी पितुः ७।
अथैकदा श्यामबाला सुवर्णसिकतासु च ।
गूढैर्मनोहरै रत्नैः सखिभिः क्रीडितुं मुदा ८।
जगाम नीपवृक्षस्य तलं परमदुर्लभम् ।
एतस्मिन्नंतरे विप्र लक्ष्मीः संसारतारिणी ९।
लोकानां नीतिदा साथ समायाता स्वयं पुरः ।
धृत्वा च ब्राह्मणीरूपं पलितांगी च भूसुर १०।
अखिलानां च लोकानां शास्तू राज्ञः क्षयं विना ।
केषां क्षुद्रतराणां हि गृहे गच्छामि सांप्रतम् ११।
इति संचिंत्य मनसा गता राजनिकेतनम् ।
सुवर्णभित्तिभिर्युक्तं पताकाभिरलंकृतम् १२।
सिंहद्वारमतिक्रम्य प्राह दौवारिकीं ततः ।
द्वारं जहि हि भो द्वारि नियुक्ते शुभलक्षणे १३।
यामि वेगेन पश्यामि राज्ञीं सुरतिचंद्रिकाम् ।
तच्छ्रुत्वा वचनं तस्या रत्नदंडकरा च सा ।

कोकिलावाक्यवन्मुक्तं परमं हर्षमाययौ १४।
द्वारनियुक्तोवाच-
किं नाम वहसे वृद्धे कः पतिस्तावकः पुनः ।
आगतासि कथं किं ते कार्य्यं राज्ञ्याश्च दर्शने ।
कस्मात्किं ब्रूहि विप्रे त्वं श्रोतुं कौतुहलं हि मे १५।
वृद्धोवाच-
शृणु पोष्ये महाराज पत्म्या दंडकरे यदा ।
श्रोतुं कौतूहलं तेऽस्ति मदागमनकारणम् १६।
प्रसिद्धा कमला नाम्ना चाहं प्राणेश्वरो मम ।
भुवनेश इति ख्यातो नाम्ना द्वारवतीपुरी १७।
तस्यां वै वर्त्तते पोष्ये मम प्राणेश्वरस्ततः ।
आगताहं रत्नवेत्रकरे शृणु सकौतुकम् १८।
ममागमनकार्यं हि वच्मीदानीं तवाग्रतः ।
पुरासीद्वैश्यकुलजा राज्ञी तव च दुःखिनी १९।
एकस्मिन्दिवसे पोष्ये पतिना कलहः कृतः ।

तया नार्या च दुःखिन्या ततो वै भर्तृपीडिता २०।
बहिर्भूय द्रुतं गेहाद्रुदंती च पुनः पुनः ।
तस्याश्च रोदनं श्रुत्वा चागताहं समीपतः २१।
अपृच्छं सर्ववृत्तांतं कथितो वै यथार्थतः ।
तया ततो व्रतवरमुपदेशं ददाम्यहम् २२।
ममोपदेशतः सा वै चक्रे व्रतवरं मुदा ।
तस्य प्रसादाद्भो द्वाःस्थे संजाता सुखिता च सा २३।
कदाचिद्वैश्यकुलजा पत्या मृत्योर्वशं गता ।
समानेतुं ततस्तौ तु विहिताखिलघातकौ २४।
किंकरान्प्रेषयामास चंडाद्यान्धर्मराट्प्रभुः ।
यमाज्ञया समायाता यमदूता भयंकराः २५।
बद्ध्वा तौ चर्मपाशेन लोहमुद्गरपाणयः ।
उद्यमं चक्रिरे गंतुं यमस्य शरणं प्रति २६।
अत्रांतरे च लक्ष्म्यास्ते दूता विष्णुपरायणाः ।
समानेतुं समायाताः शंखचक्रगदाधराः २७।

दृष्ट्वा तथाविधांस्तांश्च यमदूताः पलायिताः ।
लक्ष्मीदूता महात्मानः स्वप्रकाशादयस्तथा २८।
पाशं छित्त्वा समारोप्य राजहंसयुते रथे ।
जग्मुर्लक्ष्मीपुरं सर्वे सहसाकाशवर्त्मना २९।
यावद्वारं व्रतवरं कृत्वा वैश्या च सा तदा ।
तावत्कल्पसहस्राणि तस्थतुः कमलापुरे ३०।
पुण्यशेषस्य भोगार्थं जातौ राजान्वयेऽधुना ।
व्रतं च विस्मृतौ द्वाःस्थे राजसंपत्तिगर्वितौ ।
तस्माच्च तव तस्यापि चोपदेशार्थमागता ३१।

द्वाःस्थोवाच-
केनैव तु विधानेन वृद्धे व्रतवरं कृतम् ।
कस्मिन्मासे व्रतं श्रेष्ठं देवता का च पूज्यते ३२।
एतन्मे पृच्छतो मातर्यथावद्वक्तुमर्हसि ।
कमलोवाच-
कार्त्तिके च व्यतिक्रांते मार्गशीर्षे समागते ।

तस्मिन्मासे च भो पोष्ये वासरे गुरुसंज्ञके ३३।
ततः पूर्वाह्णसमये सकलैर्व्रतिभिर्वृता ।
नारायणेन सहितां लक्ष्मीं संपूजयेत्ततः ३४।
मिष्टैः पायसयुक्तैश्च भुक्तैश्च खंडमिश्रितैः ।
लक्ष्मीं संतोषयेत्प्रेष्ये ततः संप्रार्थयेदिदम् ३५।
त्रैलोक्यपूजिते देवि कमले विष्णुवल्लभे ।
यथा त्वमचला कृष्णे तथा भव मयि स्थिता ३६।
ईश्वरी कमले देवि शरणं च भवानघे ।
नानोपहारद्रव्यैश्च लक्ष्मीमाज्ञाप्य तोषयेत् ३७।
शास्त्रैश्च पूजयेद्देवीं महोत्सवसमन्विताम् ।
ततो नैवेद्यशेषांश्च दत्वा ब्राह्मणसत्तमम् ३८।
आत्मानं स्वपतिं पुत्रान्पोष्येऽन्यानपि सेवकान् ।
द्वितीये तु गुरोर्वरि विशेषं शृणु सुंदरि ३९।
चित्रधूलीप्रशस्तैश्च भ्राष्ट्रैर्गोधूमनिर्मितैः ।
तोषयेत्कमलादेव्याः कुर्य्याद्वै भक्तिभावतः ४०।

तृतीये खंडसंयुक्तं दध्योदननिवेदनम् ।
शामाक शालि कासारैश्चतुर्थे पूजयेन्मुदा ४१।
लक्ष्मीदेवीं प्रयत्नेन रत्नदंडकरे ततः ।
लक्ष्मीदेवी प्रीतये तु ब्राह्मणान्पूजयेद्धनैः ४२।
वस्त्रालंकारभोज्यैश्च फलैर्नानाविधैस्तथा ।
पोष्योवाच-
अत्रैव तिष्ठ भो वृद्धे राज्ञीं सुरतिचंद्रिकाम् ४३।
विज्ञाप्य त्वां नयिष्यामि मा क्रोधं कुरु सत्तमे ।
इत्युक्त्वा सा तु चार्वंगी गता राज्ञीसमीपतः ४४।
शिरस्यंजलिमाधाय पोष्या ब्रह्मन्समूलतः ।
आरभ्य सांगपर्यंतं यद्वृत्ते कमलालया ४५।
तत्सर्वं कथयामास राज्ञीं सुरतिचंद्रिकाम् ।
द्वारपालीवचः श्रुत्वा राज्ञी सुरतिचंद्रिका ४६।
जगाम ब्राह्मणीपार्श्वं सगर्वा प्राह सुंदर ।
राज्ञ्युवाच-

वृद्धे ब्राह्मणि किं वृत्तं चोपदेशार्थमागता ४७।
कथयस्व चिरं मह्यं भयं त्यक्त्वा यथासुखम् ।

ब्राह्मण्युवाच-
तवानीतिमहं दृष्ट्वा गंतुमिच्छामि चंचला ४८।
कथयिष्यामि किं दुष्टे व्रतं परमदुर्लभम् ।
इंदिरावासरे चाद्य चांडालेन करोषि यत् ४९।
तद्दृष्टं मयि का दुष्टे तद्गेहे गर्वितेऽधुना ।
तच्छ्रुत्वा ब्राह्मणीवाक्यं क्रोधसंरक्तलोचना ५०।
जरंतीं ब्राह्मणीं चैव प्रहारं च चकार सा ।
ततः सा कमला वृद्धा क्रंदमाना पलायिता ५१।
क्रीडमाना ततः श्यामा ब्राह्मणीक्रन्दनध्वनिम् ।
आगतास्याः समीपं तु श्रुत्वा बाला तपोधना ५२।
श्यामाबालोवाच-
वृद्धे व्यथेदृशी केन दत्ता तुभ्यं वदस्व मे ।
तस्या वचनमाकर्ण्य शोकगद्गदया गिरा ५३।

कमला कथितं सर्वं वृत्तांतं द्विजसत्तम ।
श्यामाबाला ततः श्रुत्वा व्रतं परमदुर्ल्लभम् ५४।
शास्त्रोक्तविधिना चक्रे सश्रद्धं च सभक्तितः ।
त्रिवारे परिपूर्णे तु तुर्यवारे समागते ५५।
विवाहकर्मसंसिद्धं द्विजलक्ष्मीप्रसादतः ।
श्रीसिद्धेश्वरदेवस्य नृपतेर्भूपतेजसः ५६।
मालाधरो नाम सुतो गृहीत्वा तां गृहं गतः ।
अथ तस्यां गतायां तु ब्रह्मन्शृणुष्व कौतुकम् ५७।
राज्ञीगृहे च सर्वाणि स्थितानि सुबहुनि च ।
द्रव्याणि केन नीतानि न ज्ञातान्यपि भूसुर ५८।
निर्वित्ता बुद्धिहीना सा चान्नवस्त्रविवर्जिता ।
उपविष्टा च केनापि गंतुं च दुहितुर्गृहम् ५९।
प्रेषयामास भर्त्तारं किंचित्प्रार्थनहेतवे ।
तस्य मालाधरस्यापि ग्रामे च सरसीतटे ६०।
कालेन कियता विप्र प्रविवेश च कष्टतः ।

तस्माज्जलं समानेतुं तस्या दास्यः समागताः ।
तं दृष्ट्वा दुःखिनां श्रेष्ठं पप्रच्छुः सानुकंपिताः ६१।
दास्य ऊचुः-
कस्त्वं कुतः समायातो मांसरक्तविवर्ज्जितः ।
रूक्षांगो रूक्षकेशश्च तत्सर्वं कथयस्व नः ६२।
दरिद्र उवाच-
श्यामाबालापिता चाहं सौराष्ट्रनगरागतः ।
कथयध्वं च भो दास्यः श्यामाबालासमीपतः ६३।
तच्छ्रुत्वा वचनं तस्य कौतूहलसमन्विताः ।
परस्परमुखाः सर्वा जहसुः स्वपुरं गताः ६४।

श्यामाबाला च कथितं सर्वं वृत्तं च भो द्विज ।
श्रुत्वैतद्वचनं तासां प्रेषयामास सेवकान् ६५।
पुष्पतैलं दिव्यवस्त्रं चंदनं पर्णवीटिकाम् ।
घोटकं च तथा दत्वा पितरं प्रति सुंदरी ६६।
गत्वाथ सर्वे ते भृत्याः कृत्वा सुवेषमुत्तमम् ।

श्यामाबालागृहं निन्युर्देवराजगृहोपमम् ६७।
श्यामाबाला ततश्चैव पितरं दुखिनां वरम् ।
श्याल्यन्नं सघृतं चैव भोजयामास यत्नतः ६८।
तुर्येषु समतीतेषु दिवसेषु तपोधन ।
प्रेषयामास तं दत्वा गुप्तपात्रस्थितं धनम् ६९।
ततः प्रविश्य स्वगृहे धनं पात्रान्तरस्थितम् ।
ददर्शांगारनिचयं रुरोद भृशदुःखितः ७०।
दुहितुः सदनं यातुं निःससार गृहागतः ।
तत्रैव सरसीकूले प्रविवेश च दुःखिनी ७१।
तथैनां च समानीतां यथा स्याः प्राणवल्लभाम् ।
तथैव पूजयामास मातृस्नेहात्पतिव्रता ७२।
एतस्मिन्समये विप्र लक्ष्मीवासरमुत्तमम् ।
श्यामाबाला कारयितुं मनश्चक्रे च मातरम् ७३।
तस्या माता दरिद्राणि भुक्त्वा वैकांतिकेपि च ।
शावकानां तु चोच्छिष्टं लक्ष्मीकोपसमन्विता ७४।

इंदिरायास्तृतीयानि वासराणि गतान्यपि ।
चतुर्थवासरे तां तत्कारयामास सा दृढम् ७५।
आगता नगरं सा वै राज्ञी सुरतिचंद्रिका ।
दृष्ट्वा गृहं तथा दिव्यमिंदिरायाः प्रसादतः ७६।
श्यामाबाला च विप्रेंद्र कदाचित्समये पुनः ।
मातुर्गृहं गता चाथ ऐश्वर्यस्य दिदृक्षया ७७।
श्यामाबालां ततो दूराद्दृष्ट्वा संकुपिता च सा ।
न पश्यामि मुखं तस्या इत्युक्त्वालक्षिता स्थिता ७८।
गत्वा गृहांतरालं च गृहीत्वा सैंधवं च सा ।
आगता स्वगृहं किंचित्तूष्णीं लक्ष्मीसमाश्रितम् ७९।
राजा स्वामी च पप्रच्छ तां साध्वीं पतिदेवताम् ।
किमानीतं त्वया कांते कथयस्व ममाग्रतः ८०।
कांतोवाच-
राज्यसारं समानीतं दर्शयिष्यामि भोजने ।
इत्युक्त्वा सा तदा पाकं कृत्वा च लवणं विना ८१।

अन्नादिकं ततो दत्वा मालाधराय भूभुजे ।
ततो मालाधरो राजा व्यंजनं लवणवर्जितम् ८२।
भुक्त्वा वैगुण्यतां प्राप्तो राज्यसारं ददौ च सा ।

तदा हृष्टमना राजा भोजनं कृतवान्द्विज ८३।
प्रशशंस च तां नारीं धन्याधन्या इति ब्रुवन् ।
एतद्व्रतं च या नारी न करोति महादरात् ८४।
जन्मजन्मनि सा नारी दरिद्रा दुर्भगा भवेत् ।
इदं या शृणुयाद्भक्त्या पठेद्यो वा समाहितः ८५।
सर्वपापैर्विनिर्मुक्तो लक्ष्मीलोकं लभेच्च सः ।
इमां व्रतकथां या तु न श्रुत्वा क्रियते व्रतम् ।
तस्या व्रतफलं चैव नश्यत्येव न संशयः ८६।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे एकादशोऽध्यायः ११।

Roman transliteration

śaunaka uvāca-
idānīṃ śrotumicchāmi kathayasva yathārthataḥ |
harisvarūpiṇā sākṣādvedavyāsena śāsita 1|
nirahaṃkāra he sūta lokānugrahakāraka |
kena syātsubhagā nārī pāpinī ca sudurbhagā 2|
patipriyāṃga kena syādrūpitā cakṣuṣoḥ sudhā |
kena vā jāyate lakṣmīstanme brūhi tapodhana 3|
sūta uvāca-
yadi puṇyamidaṃ vipra vṛttaṃ paramadurlabham |
śṛṇuṣva bhoḥ samāsena kathayāmi vidhānataḥ 4|
āsīdbhadraśravā rājā yuge dvāparasaṃjñake |
saurāṣṭradeśavāsī ca vedavedāṃgapāragaḥ 5|
bhāryā tasya ca saṃjātā nāmnā suraticaṃdrikā |
tasyāṃ babhūvuḥ śrīrājñaḥ saptaputrā manoramāḥ 6|
tato'bhijātā duhitā suṃdarī satyavādinī |

śyāmabālā ca vipreṃdra nāmnā prītikarī pituḥ 7|
athaikadā śyāmabālā suvarṇasikatāsu ca |
gūḍhairmanoharai ratnaiḥ sakhibhiḥ krīḍituṃ mudā 8|
jagāma nīpavṛkṣasya talaṃ paramadurlabham |
etasminnaṃtare vipra lakṣmīḥ saṃsāratāriṇī 9|
lokānāṃ nītidā sātha samāyātā svayaṃ puraḥ |
dhṛtvā ca brāhmaṇīrūpaṃ palitāṃgī ca bhūsura 10|
akhilānāṃ ca lokānāṃ śāstū rājñaḥ kṣayaṃ vinā |
keṣāṃ kṣudratarāṇāṃ hi gṛhe gacchāmi sāṃpratam 11|
iti saṃciṃtya manasā gatā rājaniketanam |
suvarṇabhittibhiryuktaṃ patākābhiralaṃkṛtam 12|
siṃhadvāramatikramya prāha dauvārikīṃ tataḥ |
dvāraṃ jahi hi bho dvāri niyukte śubhalakṣaṇe 13|
yāmi vegena paśyāmi rājñīṃ suraticaṃdrikām |
tacchrutvā vacanaṃ tasyā ratnadaṃḍakarā ca sā |

kokilāvākyavanmuktaṃ paramaṃ harṣamāyayau 14|
dvāraniyuktovāca-
kiṃ nāma vahase vṛddhe kaḥ patistāvakaḥ punaḥ |
āgatāsi kathaṃ kiṃ te kāryyaṃ rājñyāśca darśane |
kasmātkiṃ brūhi vipre tvaṃ śrotuṃ kautuhalaṃ hi me 15|

vṛddhovāca-
śṛṇu poṣye mahārāja patnyā daṃḍakare yadā |
śrotuṃ kautūhalaṃ te'sti madāgamanakāraṇam 16|
prasiddhā kamalā nāmnā cāhaṃ prāṇeśvaro mama |
bhuvaneśa iti khyāto nāmnā dvāravatīpurī 17|
tasyāṃ vai varttate poṣye mama prāṇeśvarastataḥ |
āgatāhaṃ ratnavetrakare śṛṇu sakautukam 18|
mamāgamanakāryaṃ hi vacmīdānīṃ tavāgrataḥ |
purāsīdvaiśyakulajā rājñī tava ca duḥkhinī 19|
ekasmindivase poṣye patinā kalahaḥ kṛtaḥ |

tayā nāryā ca duḥkhinyā tato vai bhartṛpīḍitā 20|
bahirbhūya drutaṃ gehādrudaṃtī ca punaḥ punaḥ |
tasyāśca rodanaṃ śrutvā cāgatāhaṃ samīpataḥ 21|
apṛcchaṃ sarvavṛttāṃtaṃ kathito vai yathārthataḥ |
tayā tato vratavaramupadeśaṃ dadāmyaham 22|
mamopadeśataḥ sā vai cakre vratavaraṃ mudā |
tasya prasādādbho dvāḥsthe saṃjātā sukhitā ca sā 23|
kadācidvaiśyakulajā patyā mṛtyorvaśaṃ gatā |
samānetuṃ tatastau tu vihitākhilaghātakau 24|
kiṃkarānpreṣayāmāsa caṃḍādyāndharmarāṭprabhuḥ |
yamājñayā samāyātā yamadūtā bhayaṃkarāḥ 25|
baddhvā tau carmapāśena lohamudgarapāṇayaḥ |
udyamaṃ cakrire gaṃtuṃ yamasya śaraṇaṃ prati 26|
atrāṃtare ca lakṣmyāste dūtā viṣṇuparāyaṇāḥ |
samānetuṃ samāyātāḥ śaṃkhacakragadādharāḥ 27|

dṛṣṭvā tathāvidhāṃstāṃśca yamadūtāḥ palāyitāḥ |
lakṣmīdūtā mahātmānaḥ svaprakāśādayastathā 28|
pāśaṃ chittvā samāropya rājahaṃsayute rathe |
jagmurlakṣmīpuraṃ sarve sahasākāśavartmanā 29|
yāvadvāraṃ vratavaraṃ kṛtvā vaiśyā ca sā tadā |
tāvatkalpasahasrāṇi tasthatuḥ kamalāpure 30|
puṇyaśeṣasya bhogārthaṃ jātau rājānvaye'dhunā |
vrataṃ ca vismṛtau dvāḥsthe rājasaṃpattigarvitau |
tasmācca tava tasyāpi copadeśārthamāgatā 31|
dvāḥsthovāca-
kenaiva tu vidhānena vṛddhe vratavaraṃ kṛtam |
kasminmāse vrataṃ śreṣṭhaṃ devatā kā ca pūjyate 32|
etanme pṛcchato mātaryathāvadvaktumarhasi |
kamalovāca-
kārttike ca vyatikrāṃte mārgaśīrṣe samāgate |

tasminmāse ca bho poṣye vāsare gurusaṃjñake 33|
tataḥ pūrvāhṇasamaye sakalairvratibhirvṛtā |
nārāyaṇena sahitāṃ lakṣmīṃ saṃpūjayettataḥ 34|
miṣṭaiḥ pāyasayuktaiśca bhuktaiśca khaṃḍamiśritaiḥ |
lakṣmīṃ saṃtoṣayetpreṣye tataḥ saṃprārthayedidam 35|
trailokyapūjite devi kamale viṣṇuvallabhe |
yathā tvamacalā kṛṣṇe tathā bhava mayi sthitā 36|
īśvarī kamale devi śaraṇaṃ ca bhavānaghe |
nānopahāradravyaiśca lakṣmīmājñāpya toṣayet 37|
śāstraiśca pūjayeddevīṃ mahotsavasamanvitām |

tato naivedyaśeṣāṃśca datvā brāhmaṇasattamam 38|
ātmānaṃ svapatiṃ putrānpoṣye'nyānapi sevakān |
dvitīye tu gurorvāre viśeṣaṃ śṛṇu suṃdari 39|
citradhūlīpraśastaiśca bhrāṣṭrairgodhūmanirmitaiḥ |
toṣayetkamalādevyāḥ kuryyādvai bhaktibhāvataḥ 40|

tṛtīye khaṃḍasaṃyuktaṃ dadhyodananivedanam |
śāmāka śāli kāsāraiścaturthe pūjayenmudā 41|
lakṣmīdevīṃ prayatnena ratnadaṃḍakare tataḥ |
lakṣmīdevī prītaye tu brāhmaṇānpūjayeddhanaiḥ 42|
vastrālaṃkārabhojyaiśca phalairnānāvidhaistathā |
poṣyovāca-
atraiva tiṣṭha bho vṛddhe rājñīṃ suraticaṃdrikām 43|
vijñāpya tvāṃ nayiṣyāmi mā krodhaṃ kuru sattame |
ityuktvā sā tu cārvaṃgī gatā rājñīsamīpataḥ 44|
śirasyaṃjalimādhāya poṣyā brahmansamūlataḥ |
ārabhya sāṃgaparyaṃtaṃ yadūce kamalālayā 45|
tatsarvaṃ kathayāmāsa rājñīṃ suraticaṃdrikām |
dvārapālīvacaḥ śrutvā rājñī suraticaṃdrikā 46|
jagāma brāhmaṇīpārśvaṃ sagarvā prāha suṃdara |
rājñyuvāca-

vṛddhe brāhmaṇi kiṃ vṛttaṃ copadeśārthamāgatā 47|
kathayasva ciraṃ mahyaṃ bhayaṃ tyaktvā yathāsukham |
brāhmaṇyuvāca-
tavānītimahaṃ dṛṣṭvā gaṃtumicchāmi caṃcalā 48|
kathayiṣyāmi kiṃ duṣṭe vrataṃ paramadurlabham |
iṃdirāvāsare cādya cāṃḍālena karoṣi yat 49|
taddṛṣṭaṃ mayi kā duṣṭe tadgehe garvite'dhunā |
tacchrutvā brāhmaṇīvākyaṃ krodhasaṃraktalocanā 50|
jaraṃtīṃ brāhmaṇīṃ caiva prahāraṃ ca cakāra sā |
tataḥ sā kamalā vṛddhā kraṃdamānā palāyitā 51|
krīḍamānā tataḥ śyāmā brāhmaṇīkrandanadhvanim |
āgatāsyāḥ samīpaṃ tu śrutvā bālā tapodhanā 52|
śyāmābālovāca-
vṛddhe vyathedṛśī kena dattā tubhyaṃ vadasva me |
tasyā vacanamākarṇya śokagadgadayā girā 53|

kamalā kathitaṃ sarvaṃ vṛttāṃtaṃ dvijasattama |
śyāmābālā tataḥ śrutvā vrataṃ paramadurllabham 54|
śāstroktavidhinā cakre saśraddhaṃ ca sabhaktitaḥ |
trivāre paripūrṇe tu turyavāre samāgate 55|
vivāhakarmasaṃsiddhaṃ dvijalakṣmīprasādataḥ |
śrīsiddheśvaradevasya nṛpaterbhūpatejasaḥ 56|
mālādharo nāma suto gṛhītvā tāṃ gṛhaṃ gataḥ |
atha tasyāṃ gatāyāṃ tu brahmanśṛṇuṣva kautukam 57|
rājñīgṛhe ca sarvāṇi sthitāni subahūni ca |
dravyāṇi kena nītāni na jñātānyapi bhūsura 58|
nirvittā buddhihīnā sā cānnavastravivarjitā |
upaviṣṭā ca kenāpi gaṃtuṃ ca duhiturgṛham 59|
preṣayāmāsa bharttāraṃ kiṃcitprārthanahetave |
tasya mālādharasyāpi grāme ca sarasītaṭe 60|
kālena kiyatā vipra praviveśa ca kaṣṭataḥ |

tasmājjalaṃ samānetuṃ tasyā dāsyaḥ samāgatāḥ |
taṃ dṛṣṭvā duḥkhināṃ śreṣṭhaṃ papracchuḥ sānukaṃpitāḥ 61|
dāsya ūcuḥ-
kastvaṃ kutaḥ samāyāto māṃsaraktavivarjjitaḥ |
rūkṣāṃgo rūkṣakeśaśca tatsarvaṃ kathayasva naḥ 62|
daridra uvāca-
śyāmābālāpitā cāhaṃ saurāṣṭranagarāgataḥ |
kathayadhvaṃ ca bho dāsyaḥ śyāmābālāsamīpataḥ 63|
tacchrutvā vacanaṃ tasya kautūhalasamanvitāḥ |
parasparamukhāḥ sarvā jahasuḥ svapuraṃ gatāḥ 64|
śyāmābālā ca kathitaṃ sarvaṃ vṛttaṃ ca bho dvija |
śrutvaitadvacanaṃ tāsāṃ preṣayāmāsa sevakān 65|
puṣpatailaṃ divyavastraṃ caṃdanaṃ parṇavīṭikām |
ghoṭakaṃ ca tathā datvā pitaraṃ prati suṃdarī 66|
gatvātha sarve te bhṛtyāḥ kṛtvā suveṣamuttamam |

śyāmābālāgṛhaṃ ninyurdevarājagṛhopamam 67|
śyāmābālā tataścaiva pitaraṃ dukhināṃ varam |
śyālyannaṃ saghṛtaṃ caiva bhojayāmāsa yatnataḥ 68|
tureṣu samatīteṣu divaseṣu tapodhana |
preṣayāmāsa taṃ datvā guptapātrasthitaṃ dhanam 69|
tataḥ praviśya svagṛhe dhanaṃ pātrāntarasthitam |
dadarśāṃgāranicayaṃ ruroda bhṛśaduḥkhitaḥ 70|
duhituḥ sadanaṃ yātuṃ niḥsasāra gṛhāgataḥ |
tatraiva sarasīkūle praviveśa ca duḥkhinī 71|
tathaināṃ ca samānītāṃ yathā syāḥ prāṇavallabhām |
tathaiva pūjayāmāsa mātṛsnehātpativratā 72|
etasminsamaye vipra lakṣmīvāsaramuttamam |
śyāmābālā kārayituṃ manaścakre ca mātaram 73|
tasyā mātā daridrāṇi bhuktvā vaikāṃtikepi ca |
śāvakānāṃ tu cocchiṣṭaṃ lakṣmīkopasamanvitā 74|

iṃdirāyāstṛtīyāni vāsarāṇi gatānyapi |
caturthavāsare tāṃ tatkārayāmāsa sā dṛḍham 75|
āgatā nagaraṃ sā vai rājñī suraticaṃdrikā |
dṛṣṭvā gṛhaṃ tathā divyamiṃdirāyāḥ prasādataḥ 76|
śyāmābālā ca vipreṃdra kadācitsamaye punaḥ |
māturgṛhaṃ gatā cātha aiśvaryasya didṛkṣayā 77|
śyāmābālāṃ tato dūrāddṛṣṭvā saṃkupitā ca sā |
na paśyāmi mukhaṃ tasyā ityuktvālakṣitā sthitā 78|
gatvā gṛhāṃtarālaṃ ca gṛhītvā saiṃdhavaṃ ca sā |
āgatā svagṛhaṃ kiṃcittūṣṇīṃ lakṣmīsamāśritam 79|
rājā svāmī ca papraccha tāṃ sādhvīṃ patidevatām |
kimānītaṃ tvayā kāṃte kathayasva mamāgrataḥ 80|
kāṃtovāca-
rājyasāraṃ samānītaṃ darśayiṣyāmi bhojane |
ityuktvā sā tadā pākaṃ kṛtvā ca lavaṇaṃ vinā 81|

annādikaṃ tato datvā mālādharāya bhūbhuje |
tato mālādharo rājā vyaṃjanaṃ lavaṇavarjitam 82|
bhuktvā vaiguṇyatāṃ prāpto rājyasāraṃ dadau ca sā |
tadā hṛṣṭamanā rājā bhojanaṃ kṛtavāndvija 83|
praśaśaṃsa ca tāṃ nārīṃ dhanyādhanyā iti bruvan |
etadvrataṃ ca yā nārī na karoti mahādarāt 84|

janmajanmani sā nārī daridrā durbhagā bhavet |
idaṃ yā śṛṇuyādbhaktyā paṭhedyo vā samāhitaḥ 85|
sarvapāpairvinirmukto lakṣmīlokaṃ labhecca saḥ |
imāṃ vratakathāṃ yā tu na śrutvā kriyate vratam |
tasyā vrataphalaṃ caiva naśyatyeva na saṃśayaḥ 86|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde ekādaśo'dhyāyaḥ 11|

English translation

Śaunaka said :

1-3. Now I desire to hear, O you who were actually instructed by Veda Vyāsa , of the nature of Viṣṇu . O you who have no pride, O you who favour the world, tell me properly as to how (i. e. by doing what) a sinful and very miserable woman would be fortunate. By (doing) what would she be dear to her husband, would she be beautiful, and nectar to (his) eyes? O you, rich in penance, tell me by which (means) wealth is produced.

Sūta said :

4. O brāhmaṇa , if (you think) this is a meritorious account, difficult to be had, (then) listen. I shall tell it to you briefly and properly.

5-13. In the yuga called Dvāpara , there was a king by name Bhadraśravas . He was a resident of the Saurāṣṭra country and had mastered the Vedas and the Vedāṅgas . He had a wife by name Suratacandrikā. From her the king got seven attractive sons. Then a beautiful and truthful daughter, Śyāmābālā by name was born. She delighted her father. Once Śyāmābālā went joyfully with her friends to the ground under a nīpa tree, very difficult to be met with, in the golden sands to play with attractive gems (to be) concealed (and then to be discovered). In the meanwhile, O brāhmaṇa, Lakṣmī , rescuing people from the worldly existence and giving (i.e. teaching) them the right course and having taken the form of an old brāhmaṇa lady, herself came (there); and O brāhmaṇa, thinking in her mind (i.e. to herself), 'Barring the house of the king, the ruler of all the people, to the house of which mean people should I go now?' she went to the king's abode which had golden walls and which was adorned with banners. Then having crossed the main gate, she said to the door-keeper: "O you of auspicious characteristics who are appointed at the door, leave it (and report to the queen). I am quickly going and seeing queen Suratacandrikā".

14. Hearing those words of her, uttered like the note of a cuckoo, (the doorkeeper) holding a golden staff in her hand, was extremely delighted.

The doorkeeper said :

15. O old lady, what is your name? Who is your husband? How have you come (here)? What is your business in seeing (i.e. with) the queen? For what reason (do you want to see her)? What (is your intention), O brāhmaṇa lady? I have curiosi ty to hear it.

The old lady said :

16-18a. Listen, O you (queen's) employee, O you who hold a jewelled staff (i.e. you who are the doorkeeper) of the great king's wife, since you have curiosity for (i.e. to know) the reason for my arrival, I am (that) well-known (goddess) named Kamalā , and the lord of the worlds is known as the lord of my life. (My) city is Dvāravatī by name. O employee, the lord of my life lives in that (city). O you having a jewelled staff in your hand, listen with curiosity. I have come from there. Now, to you, I shall tell the reason for my arrival.

18b-26. Formerly (i.e. in a former existence), your queen, born in a vaiśya family, was unhappy. One day, O employee, that unhappy lady quarrelled with her husband, and then tormented by her husband, she, weeping repeatedly, immediately went out of the house. Hearing her weeping, I approached her. I asked her all (her) account, and was properly told. Then I taught her the excellent vow. On my having taught the vow to her, she gladly practised the vow. O you doorkeeper, due to its propitiousness she became happy. Once she, born in a vaiśya family, died with her husband. Then lord Dharmarāja , who brings about the destruction of all, sent his fearful servants to bring the two (to his abode). The fierce messengers came (there) by Yama 's order. They, with iron hammers in their hands exerted to go to Yama's abode.

27-31. In the meanwhile, those messengers of Lakṣmī, who were Viṣṇu's devotees, and who had held conches, discs and maces, came (there) to take them (to her abode). Seeing them like that, Yama's messengers fled (away). (Then) the magnanimous, self-radiant messengers of Lakṣmī cut off the nooses and having put them in a chariot to which royal swans were yoked, they all suddenly went along the aerial path to Lakṣmī's city. For so many thousands of kalpas the two lived in Lakṣmī's city, as many times the excellent vow was practised by the vaiśya lady. To enjoy the remaining religious merit, the two are now born in a royal family. O you doorkeeper, the two, proud of the royal glory, have forgotten the vow. Therefore, to advise her and you also about the vow I have come (here).

The doorkeeper said :

32-33a. O old lady, in what manner is the vow practised? Practised in which month is the vow the best? Which is the deity that is worshipped? O mother, tell properly this to me who am asking you.

Kamalā (i.e. Lakṣmī) said :

33b-43a. O employee (i.e. O doorkeeper), when the month of Kārtika has passed and the month of Mārgaśīrṣa has arrived, in that month, on a day called Thursday, in the morning, a woman surrounded by those who practise the vow, should worship Lakṣmī along with Nārāyaṇa . O you employee, she should propitiate Lakṣmī with sweets (mixed) with sweetened milk, and (articles of) food mixed with candied sugar, and then should pray like this: "O Kamalā (i.e. Lakṣmī), you who are worshipped by the worlds and you who are dear to Viṣṇu; as you are unshakingly (devoted) to Kṛṣṇa (i.e.Viṣṇu), in the same way remain (firmly) in me. O goddess Lakṣmī, you who rule (everything), O sinless one, give me shelter." Assuring Lakṣmī with many presents, she should please her. She should worship the goddess with great festivity by reciting sacred texts. O employee, then giving the remains of the articles of food to the deity, to the best brāhmaṇa, she should (distribute it among) herself, her husband, sons and other servants. O beautiful lady, listen to the speciality of the second Thursday: She should propitiate Lakṣmī with auspicious fried articles of wheat baked in earthen pots and variegated powders. She should devoutly (worship) Lakṣmī. On the third (Thursday) she should offer present of boiled rice mixed with candied sugar. On the fourth (Thursday) she should carefully and joyfully worship goddess Lakṣmī with excellent śyāmāka and śāli (rice), O you having a jewelled staff in your hand. Then to please goddess Lakṣmī, she should please brāhmaṇas with (i.e. by giving them) money, cloth,

ornaments, various articles of food and fruits.

The doorkeeper said :

43b-47a. O old lady, stay here only; informing the queen (of your arrival) I shall take you (to her). O best one, do not be angry.

Saying so, that beautiful lady went to the queen. O brāhmaṇa, that doorkeeper, having put her joined palms on her head told all that Lakṣmī had said from the beginning to the end to queen Suratacandrikā. Having heard the words of the doorkeeper queen Suratacandrikā went near the brāhmaṇa lady, and the beautiful lady proudly spoke to her.

The queen said :

47b-48a. O old brāhmaṇa lady, to advise what have you come here? Tell it to me quickly, as you please and giving up fear.

The brāhmaṇa lady said :

48b-50a. Seeing your immorality I desire to go quickly. O wicked one, what shall I tell you, since today, on the day of (i.e. sacred to) Lakṣmī, O you cāṇḍālā, you are not observing that vow very difficult to have? I have seen that. Now, O proud one, who will (live) in your house?

50b-52. Hearing these words of the brāhmaṇa lady, she (i.e. the queen) with her eyes red with anger struck the old brāhmaṇa lady. Then that old Kamalā (i.e. Lakṣmī) ran away crying. Then that girl Śyāmā , having penance as her wealth, who was playing, came near that brāhmaṇa lady on hearing her weeping.

Śyāmābālā said :

53-61. O old lady, tell me who caused you pain like this.

O best of brāhmaṇas, having heard her words, Kamalā, with her voice faltering due to grief, told her the entire account. Śyāmābālā, having heard from her that vow extremely difficult to have, practised it, as told in the sacred texts, with faith and devotion. When the first three days (i.e. Thursdays) were over, and the fourth (Thursday) arrived, her marriage rite was accomplished by the grace of Lakṣmī. The son named Mālādhara , of king Śrīsiddheśvara, having royal lustre, took her and went home. O brāhmaṇa, listen to the wonder (that took place) when she had gone. O brāhmaṇa, it was not known who had taken away the very many rich articles that were there in the house of the queen. She sat without wealth, without ideas and without food and clothes; and to ask (her daughter) for something, she sent her husband with someone to her daughter's house. O brāhmaṇa, after some time he went with difficulty to the village of that Mālādhara, and reached the bank of a lake. Her maids had come there to take water from that (lake). Seeing him who was most unhappy, they, sympathising with him, said (to him).

The maids said :

62. Tell us all that—who you who have lost flesh and blood, whose body and hair are rough, are; wherefrom you have come.

The poor man said :

63-67. I am Śyāmābālā's father. I have come from Saurāṣṭra city. O maids, tell this to Śyāmābālā.

Hearing those words of (i.e. uttered by) him, they who were full of curiosity, laughed after looking at one another's face, and went to their city; and O brāhmaṇa, they told the entire account to Śyāmābālā. Hearing their words, she sent her servants. The beautiful lady gave her father flowers, oil, divine garments, sandal, betel-leaf and a horse. All the servants also went (to him) and having made him well-dressed, took him to Śyāmābālā's house, resembling a palace.

68-71. Then Śyāmābālā also carefully fed her father who was most unhappy, with food of śāli (i.e. boiled rice) with ghee . When four days had passed, she gave him money concealed in a vessel, and sent him (back), O you whose wealth is your penance. Then after entering his house, he found that the money that was there in the vessel (had turned into) a heap of charcoals, and being extremely unhappy he wept. He who had come (back) to his (own) house, went out of it to go to his daughter's house. She also went to the bank of that lake.

72-80. The chaste lady (i.e. Śyāmābālā) honoured her who was dearer to her than her own life, in the same way through affection for her mother. At this time Śyāmābālā thought of making her mother observe (the vow of) the excellent day of Lakṣmī. Her mother, having incurred the wrath of Lakṣmī, experienced poverty, and secretly ate what was left over by young ones of animals. Three days sacred to Lakṣmī passed, and on the fourth one she (i.e. Śyāmābālā) firmly made her observe (that vow). That queen Suratacandrikā came (back) to her city. She saw her house divine like that (i.e. as before) by the grace of Lakṣmī. O best of brāhmaṇas, Śyāmābālā on some occasion again went to the house of her mother with a desire to see her glory. Seeing Śyāmābālā from a distance, she became angry; and saying, "I shall not see her face", she remained hidden. Going into the interior of the house, and taking salt (from there), she (i.e. Śyāmābālā) quietly came to her house resorted to by Lakṣmī. The king, her lord, asked the chaste lady whose husband was her god: "O dear one, tell me what you have brought."

The wife said :

81-84. I have brought the essence of the kingdom; I shall show it to you at (the time of) the meal.

Saying so she cooked food without salt and gave food etc. to king Mālādhara. Then king Mālādhara eating the seasoned article without salt, became sad. Then she gave him (the salt) the essence of the kingdom. O brāhmaṇa, then the king's mind was pleased and he took his meal. And (repeatedly) saying, '(You are) blessed, (you are) blessed,' he praised the woman. One who does not observe this vow with great respect would become poor and luckless in existence after existence.

85-86. He who would listen to this with devotion, or would recite it attentively, would be freed from all sins, and would obtain (i.e. go to) Lakṣmī's world. There is no doubt that for her who observes this vow without listening to its story, the fruit of the vow is lost.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 12

Merit Earned by Protecting a Brāhmaṇa

Chapter 281 of 693 · 65 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
केन पुण्येन भो सूत चान्येन गतपातकः ।
नरो याति हरेः स्थानं तद्वदस्वानुकंपया १।
सूत उवाच-
ब्राह्मणस्य धनैः प्राणान्प्राणैर्वापि द्विजोत्तम ।
रक्षां करोति यो मर्त्यो विष्णुलोकं स गच्छति २।
पुरा राजा दीननाथो द्वापरे संज्ञके युगे ।
आसीदपुत्रो बलवान्वैष्णवः स तु याजकः ३।
एकदा गालवं राजा पप्रच्छ विनयान्वितः ।
केन पुण्येन जायेत पुत्रो वै करुणार्णव ४।
वदस्व मुनिशार्दूल करिष्यामि तवाज्ञया ।
येषां नृणां नास्ति सुतो जीवनं हि निरर्थकम् ५।
गालव उवाच-
राजन्शृणुष्वावहितो यत्पृष्टोऽस्मि तवाग्रतः ।
कथयामि समासेन पुत्रस्योद्भवकारणम् ६।

क्रतुं च नरमेधाख्यं कुरुष्व राजसत्तम ।
तदा ते संततिः स्याद्वै सर्वलक्षणसंयुता ७।
राजोवाच-
नरमेधं महायज्ञं यज्ञानां प्रवरं द्विज ।
कीदृशं नरमानीय करिष्यामि गुरो वद ८।
गालव उवाच-
सुंदरांगः सुवदनः समस्तशास्त्रविद्भवेत् ।
सत्कुले यदि जातः स तदा यज्ञाय कल्पते ९।
अंगहीनः कृष्णवर्णो मूर्खो योग्यो भवेन्नहि ।
इत्युक्ते गालवे विप्र स राजा मनुजेश्वरः १०।
प्रेषयामास दूतांश्च कथयित्वा मुनेर्वचः ।
द्रविणं बहु दत्वा च गालवप्रमुखान्द्विजान् ११।
यज्ञार्थे वरयामास समस्तशास्त्रपारगान् ।
ततो राजाज्ञया दूताः देशं देशं मुदा गताः १२।
ग्रामे ग्रामे द्विजश्रेष्ठ पत्तनेऽपि समाहिताः ।

कुत्रापि न प्राप्तवंतो गता जनपदं ततः १३।
नाम्ना दशपुरं विप्र प्रकीर्णं गुणिभिर्द्विजैः ।
यत्र नारीः सुकेशीश्च मृगशावक चक्षुषः १४।
दृष्ट्वा मुह्यंति पुरुषाश्चंद्रमुख्यश्च ता यतः ।
तस्मिन्पुरे मनोरम्ये कृष्णदेव इति द्विजः १५।
आसीत्पुत्रैस्त्रिभिः सार्द्धं भार्यया च सुशीलया ।
वैष्णवः प्रियवादी च विष्णुपूजारतः सदा १६।
साग्निकः पितृभक्तश्च वैष्णवानां प्रियंकरः ।
प्रार्थनां चक्रुरथ ते राज्ञो दूता द्विजोत्तमम् १७।
पुत्रं देहीति देहीति वद ब्राह्मणसत्तम ।
नास्ति राज्ञो द्विजश्रेष्ठ पुत्रः संतापनाशनः १८।
तदर्थं नरमेधाख्ये यज्ञेभव स दीक्षितः ।
नेष्यामस्तव पुत्रं वै बलिं दातुं महाक्रतौ १९।
सुवर्णानां चतुर्लक्षं ब्रह्मन्नय समाहितः ।
सुखेन यदि दातव्यो नो पुत्रः पुत्रलालसात् २०।

तदा बलेन नेष्यामो राजाज्ञाकारिणो वयम् ।
दूतानां वचनं श्रुत्वा ब्राह्मणौ शोकविह्वलौ २१।
अभूतां विगतप्राणाविव संशयमानसौ ।
किं धनेन सुवर्णेन जीवनेनापि सद्धना ।
प्रोवाचेदं वचः सोऽपि ब्राह्मणो राजपूरुषान् २२।
ब्राह्मण उवाच-
यदि दूताः समानेतुं पुत्रं शोकतमोपहम् ।
आगता निश्चितं यूयं शृणुध्वं वचनं मम २३।
स्थित्वा पृथिव्यां को भ्रष्टां राजाज्ञां कर्तुमिच्छति ।
पुत्रं हित्वा किंतु यूयं वृद्धं मां नयत द्विजम् २४।
इति तस्य वचः श्रुत्वा दूताः क्रोधसमन्विताः ।
बलात्कारेण तद्गेहे सुवर्णानि च तत्यजुः २५।
यदा नेतुं मनश्चक्रुस्तत्पुत्रं किल ते क्रुधा ।
बद्धांजलिपुटोभूत्वा रुदन्प्रोवोच स द्विजः २६।
पुत्राणां ज्येष्ठपुत्रं मे हित्वान्यं पुत्रमुत्तमम् ।

नयतेति वचो वक्तुं वक्त्रेनायाति हे जनाः २७।
द्विजस्य वचनं श्रुत्वा ब्राह्मणीं रुदतीं सतीम् ।
प्रोचुर्दूताः कनीयांसं पुत्रं देहीति सत्तम २८।
तेषामिति वचः श्रुत्वा ब्राह्मणी भूमितस्तदा ।
पपात वात्यया सार्द्धं रंभेव भृशदुःखिनी २९।
मुद्गरं सा समादाय मौलौ चाताडयद्बलात् ।
कनिष्ठं मत्सुतं दूता नापि दास्यामि सर्वथा ३०।
एतस्मिन्समये विप्र विप्रस्य मध्यमः सुतः ।
प्रोवाच विनयाविष्टः प्रणम्य पितरौ रुदन् ३१।

माता यदि विषं दद्यात्पित्रा विक्रीयते सुतः ।
राजा हरति सर्वस्वं कस्तत्र पालको भवेत् ३२।
इत्युक्त्वा तत्सुतो मूर्ध्ना प्रणम्य पितरौ सह ।
दूतैर्जगाम त्वरितै राज्ञोऽस्य दीक्षितस्य च ३३।
अथ तौ ब्राह्मणौ पुत्रविच्छेदक्लिष्टमानसौ ।
रुदित्वा च रुदित्वा च अंधभावं प्रजग्मतुः ३४।

अथ ते पथ्यगच्छंत विश्वामित्रमुनेः किल ।
आश्रमं शिष्ययुक्तं च सेवितं मृगशावकैः ३५।
स मुनी राजपुरुषान्दृष्ट्वा पप्रच्छ सादरम् ।
के यूयं हो कुत्र गता यथाका वृत्तिरुच्यताम् ३६।
राजदूता ऊचुः-
शृणुष्वावहितो विप्र राज्ञः पुत्रो न जायते ।
तदर्थं नरमेधाख्ये यज्ञे राजा सुदीक्षितः ३७।
नयामस्तत्र बल्यर्थमिमं ब्राह्मणपुत्रकम् ।
इति तेषां वचः श्रुत्वा स विप्रः सदयोऽभवत् ३८।
प्राणा ममापि गच्छंतु सुखी भवतु बालकः ।
बालकार्थे द्विजार्थे च स्वाम्यर्थे ये जना इह ३९।
त्यजन्ति तृणवत्प्राणांस्तेषां लोकाः सनातनाः ।
विमृश्येति मुनिः स्वांते स प्रोवाच द्विजर्षभः ४०।
यज्ञे बलिं समादातुमिमं ब्राह्मणबालकम् ।
हित्वा मां नयथाथाशु ह्ययं बालक उत्तमः ४१।

संसारे जन्मसंप्राप्य न लब्धं सुखमत्र च ।
अनेन बालकेनापि मरिष्यति कथं त्वयम् ४२।
आगतेऽस्मिन्गृहाद्दूताः पितरावस्य दुःखितौ ।
हतभाग्यौ गतो नूनं यमस्येव गृहं प्रति ४३।
एवं तस्य वचः श्रुत्वा दूताः प्रोचुरथ द्विजम् ।
भूपालस्य विनाज्ञां वै दीननाथस्य भूसुर ४४।
नेतुं त्वां पलितं प्राज्ञ नेष्यामो हि कथं वयम् ।
एवमुक्त्वा च ते दूता जग्मू राज्ञः पुरीं तदा ४५।
स मुनिर्दूतसंघैश्च गतवान्यज्ञमंदिरम् ।
राजानं कथयामासुर्दूता विप्रस्य चेष्टितम् ४६।
तच्छ्रुत्वाशंकितमनाः प्रोवाचेदं वचः स तम् ।
मुने यद्यपि मे यज्ञे कृते पुत्रो भविष्यति ४७।
बलिं विनापि भो ब्रह्मन्तदा विप्रसुतं नय ४८।
मुनिरुवाच-
यज्ञे त्वया कृते राजन्महापुत्रो भविष्यति ।

अत्र ते संशयो मा भूदमोघमपि दर्शनम् ४९।
इति तस्य वचः श्रुत्वा राजात्यंतसहर्षकः ।

चक्रे पूर्णाहुतिं यज्ञे समस्तैर्मुनिभिः सह ५०।
अथातः स मुनिः श्रेष्ठो ब्राह्मणस्य सुतं च तम्।
गृह्य दशपुरं नाम नगरं गतवांस्तदा ५१।
भवनं तस्य गत्वा च उक्तवान्वचनं मुनिः।
गृहे त्वं तिष्ठसे विप्र तिष्ठामि मृतवन्मुने ५२।
राजा बलेन मे पुत्रं नीतवान्किं करोम्यहम्।
पुत्रे गते च भो विप्र दंपत्योरावयोः पुनः ५३।
गतानि चांधभावं वै क्रंदनैर्लोचनान्यपि।
अथासौ मुनिशार्दूलः पुत्रं पश्य नयेति च ५४।
उक्तवांस्तौ यदा विप्र ब्राह्मणौ जातहर्षकौ।
पुत्रायाकारणं कृत्वा गतावेतौ बहिः क्षणात् ५५।
मुनेर्वचनसिद्धित्वात्तत्क्षणं लोचनं तयोः।
आलोकं तु गतं तूर्णं पुत्रस्य दर्शनादपि ५६।

पुत्रस्य मुखपद्मं तौ लोचनैरलिसंनिभैः।
पीत्वा मुनिं चिरंतं च नमस्कृत्य पुनः पुनः ५७।
प्रोचतुर्वचनं विप्रा ब्राह्मणौ प्रियवादिनौ।
अहो मुने जीवदानमावयोः सुकृतं किल ५८।
तयोरेव वचः श्रुत्वा स मुनिः करुणार्णवः।
दत्वाशिषं च तौ विप्र जगाम निजमाश्रमम् ५९।
मुनिः करगतं चैव कृत्वा विष्णोः परं पदम्।
तपस्तेपे महाभागो दैवतैरपि दुर्ल्लभम् ६०।
किंचित्काले गते विप्र तस्य राज्ञोऽभवत्सुतः।
सुंदरो राजयोग्यश्च इंदुःक्षीरनिधाविव।
पुत्रोत्सवे सोऽपि विप्र राजा दत्वा धनानि वै ६१।
बुभुजे देववद्भूम्यां विशोको जातकौतुकः।
विप्रान्पालयते यस्तु प्राणान्दत्वा धनान्यपि ६२।
स याति विष्णुभवनं पुनरावृत्तिदुर्ल्लभम्।
पठंति येऽत्र भक्त्या च शृण्वंति विप्रतः कथाम् ६३।

आख्यानं श्लोकमेकं वा गच्छंति विष्णुमंदिरम् ६४।
इति श्रीपाद्मे महापुराणे सूतशौनकसंवादे ब्रह्मखंडे ब्राह्मणपालनंनाम द्वादशोऽध्यायः १२।

Roman transliteration

śaunaka uvāca-
kena puṇyena bho sūta cānyena gatapātakaḥ |
naro yāti hareḥ sthānaṃ tadvadasvānukaṃpayā 1|
sūta uvāca-
brāhmaṇasya dhanaiḥ prāṇānprāṇairvāpi dvijottama |
rakṣāṃ karoti yo martyo viṣṇulokaṃ sa gacchati 2|
purā rājā dīnanātho dvāpare saṃjñake yuge |

āsīdaputro balavānvaiṣṇavaḥ sa tu yājakaḥ 3|
ekadā gālavaṃ rājā papraccha vinayānvitaḥ |
kena puṇyena jāyeta putro vai karuṇārṇava 4|
vadasva muniśārdūla kariṣyāmi tavājñayā |
yeṣāṃ nṛṇāṃ nāsti suto jīvanaṃ hi nirarthakam 5|
gālava uvāca-
rājanśṛṇuṣvāvahito yatpṛṣṭo'smi tavāgrataḥ |
kathayāmi samāsena putrasyodbhavakāraṇam 6|

kratuṃ ca naramedhākhyaṃ kuruṣva rājasattama |
tadā te saṃtatiḥ syādvai sarvalakṣaṇasaṃyutā 7|
rājovāca-
naramedhaṃ mahāyajñaṃ yajñānāṃ pravaraṃ dvija |
kīdṛśaṃ naramānīya kariṣyāmi guro vada 8|
gālava uvāca-
suṃdarāṃgaḥ suvadanaḥ samastaśāstravidbhavet |
satkule yadi jātaḥ sa tadā yajñāya kalpate 9|
aṃgahīnaḥ kṛṣṇavarṇo mūrkho yogyo bhavennahi |
ityukte gālave vipra sa rājā manujeśvaraḥ 10|
preṣayāmāsa dūtāṃśca kathayitvā munervacaḥ |
draviṇaṃ bahu datvā ca gālavapramukhāndvijān 11|
yajñārthe varayāmāsa samastaśāstrapāragān |
tato rājājñayā dūtāḥ deśaṃ deśaṃ mudā gatāḥ 12|
grāme grāme dvijaśreṣṭha pattane'pi samāhitāḥ |

kutrāpi na prāptavaṃto gatā janapadaṃ tataḥ 13|
nāmnā daśapuraṃ vipra prakīrṇaṃ guṇibhirdvijaiḥ |
yatra nārīḥ sukeśīśca mṛgaśāvaka cakṣuṣaḥ 14|
dṛṣṭvā muhyaṃti puruṣāścaṃdramukhyaśca tā yataḥ |
tasminpure manoramye kṛṣṇadeva iti dvijaḥ 15|
āsītputraistribhiḥ sārddhaṃ bhāryayā ca suśīlayā |
vaiṣṇavaḥ priyavādī ca viṣṇupūjārataḥ sadā 16|
sāgnikaḥ pitṛbhaktaśca vaiṣṇavānāṃ priyaṃkaraḥ |
prārthanāṃ cakruratha te rājño dūtā dvijottamam 17|
putraṃ dehīti dehīti vada brāhmaṇasattama |
nāsti rājño dvijaśreṣṭha putraḥ saṃtāpanāśanaḥ 18|
tadarthaṃ naramedhākhye yajñebhava sa dīkṣitaḥ |
neṣyāmastava putraṃ vai baliṃ dātuṃ mahākratau 19|
suvarṇānāṃ caturlakṣaṃ brahmannaya samāhitaḥ |
sukhena yadi dātavyo no putraḥ putralālasāt 20|

tadā balena neṣyāmo rājājñākāriṇo vayam |
dūtānāṃ vacanaṃ śrutvā brāhmaṇau śokavihvalau 21|
abhūtāṃ vigataprāṇāviva saṃśayamānasau |
kiṃ dhanena suvarṇena jīvanenāpi sadmanā |
provācedaṃ vacaḥ so'pi brāhmaṇo rājapūruṣān 22|
brāhmaṇa uvāca-
yadi dūtāḥ samānetuṃ putraṃ śokatamopaham |
āgatā niścitaṃ yūyaṃ śṛṇudhvaṃ vacanaṃ mama 23|
sthitvā pṛthivyāṃ ko bhraṣṭāṃ rājājñāṃ kartumicchati |
putraṃ hitvā kiṃtu yūyaṃ vṛddhaṃ māṃ nayata dvijam 24|
iti tasya vacaḥ śrutvā dūtāḥ krodhasamanvitāḥ |
balātkāreṇa tadgehe suvarṇāni ca tatyajuḥ 25|

yadā netuṃ manaścakrustatputraṃ kila te krudhā |
baddhāṃjalipuṭobhūtvā rudanprovoca sa dvijaḥ 26|
putrāṇāṃ jyeṣṭhaputraṃ me hitvānyaṃ putramuttamam |

nayateti vaco vaktuṃ vaktrenāyāti he janāḥ 27|
dvijasya vacanaṃ śrutvā brāhmaṇīṃ rudatīṃ satīm |
procurdūtāḥ kanīyāṃsaṃ putraṃ dehīti sattama 28|
teṣāmiti vacaḥ śrutvā brāhmaṇī bhūmitastadā |
papāta vātyayā sārddhaṃ raṃbheva bhṛśaduḥkhinī 29|
mudgaraṃ sā samādāya maulau cātāḍayadbalāt |
kaniṣṭhaṃ matsutaṃ dūtā nāpi dāsyāmi sarvathā 30|
etasminsamaye vipra viprasya madhyamaḥ sutaḥ |
provāca vinayāviṣṭaḥ praṇamya pitarau rudan 31|
mātā yadi viṣaṃ dadyātpitrā vikrīyate sutaḥ |
rājā harati sarvasvaṃ kastatra pālako bhavet 32|
ityuktvā tatsuto mūrdhnā praṇamya pitarau saha |
dūtairjagāma tvaritai rājño'sya dīkṣitasya ca 33|
atha tau brāhmaṇau putravicchedakliṣṭamānasau |
ruditvā ca ruditvā ca aṃdhabhāvaṃ prajagmatuḥ 34|

atha te pathyagacchaṃta viśvāmitramuneḥ kila |
āśramaṃ śiṣyayuktaṃ ca sevitaṃ mṛgaśāvakaiḥ 35|
sa munī rājapuruṣāndṛṣṭvā papraccha sādaram |
ke yūyaṃ ho kutra gatā yathākā vṛttirucyatām 36|
rājadūtā ūcuḥ-
śṛṇuṣvāvahito vipra rājñaḥ putro na jāyate |
tadarthaṃ naramedhākhye yajñe rājā sudīkṣitaḥ 37|
nayāmastatra balyarthamimaṃ brāhmaṇaputrakam |
iti teṣāṃ vacaḥ śrutvā sa vipraḥ sadayo'bhavat 38|
prāṇā mamāpi gacchaṃtu sukhī bhavatu bālakaḥ |
bālakārthe dvijārthe ca svāmyarthe ye janā iha 39|
tyajanti tṛṇavatprāṇāṃsteṣāṃ lokāḥ sanātanāḥ |
vimṛśyeti muniḥ svāṃte sa provāca dvijarṣabhaḥ 40|
yajñe baliṃ samādātumimaṃ brāhmaṇabālakam |
hitvā māṃ nayathāthāśu hyayaṃ bālaka uttamaḥ 41|

saṃsāre janmasaṃprāpya na labdhaṃ sukhamatra ca |
anena bālakenāpi mariṣyati kathaṃ tvayam 42|
āgate'smingṛhāddūtāḥ pitarāvasya duḥkhitau |
hatabhāgyau gato nūnaṃ yamasyeva gṛhaṃ prati 43|
evaṃ tasya vacaḥ śrutvā dūtāḥ procuratha dvijam |
bhūpālasya vinājñāṃ vai dīnanāthasya bhūsura 44|
netuṃ tvāṃ palitaṃ prājña neṣyāmo hi kathaṃ vayam |
evamuktvā ca te dūtā jagmū rājñaḥ purīṃ tadā 45|
sa munirdūtasaṃghaiśca gatavānyajñamaṃdiram |
rājānaṃ kathayāmāsurdūtā viprasya ceṣṭitam 46|
tacchrutvāśaṃkitamanāḥ provācedaṃ vacaḥ sa tam |
mune yadyapi me yajñe kṛte putro bhaviṣyati 47|
baliṃ vināpi bho brahmantadā viprasutaṃ naya 48|
muniruvāca-
yajñe tvayā kṛte rājanmahāputro bhaviṣyati |

atra te saṃśayo mā bhūdamoghamapi darśanam 49|
iti tasya vacaḥ śrutvā rājātyaṃtasaharṣakaḥ |
cakre pūrṇāhutiṃ yajñe samastairmunibhiḥ saha 50|
athātaḥ sa muniḥ śreṣṭho brāhmaṇasya sutaṃ ca tam |
gṛhya daśapuraṃ nāma nagaraṃ gatavāṃstadā 51|
bhavanaṃ tasya gatvā ca uktavānvacanaṃ muniḥ |
gṛhe tvaṃ tiṣṭhase vipra tiṣṭhāmi mṛtavanmune 52|
rājā balena me putraṃ nītavānkiṃ karomyaham |
putre gate ca bho vipra daṃpatyorāvayoḥ punaḥ 53|
gatāni cāṃdhabhāvaṃ vai kraṃdanairlocanānyapi |
athāsau muniśārdūlaḥ putraṃ paśya nayeti ca 54|
uktavāṃstau yadā vipra brāhmaṇau jātaharṣakau |
putrāyākāraṇaṃ kṛtvā gatāvetau bahiḥ kṣaṇāt 55|
munervacanasiddhitvāttatkṣaṇaṃ locanaṃ tayoḥ |
ālokaṃ tu gataṃ tūrṇaṃ putrasya darśanādapi 56|

putrasya mukhapadmaṃ tau locanairalisaṃnibhaiḥ |
pītvā muniṃ ciraṃtaṃ ca namaskṛtya punaḥ punaḥ 57|
procaturvacanaṃ viprā brāhmaṇau priyavādinau |
aho mune jīvadānamāvayoḥ sukṛtaṃ kila 58|
tayoreva vacaḥ śrutvā sa muniḥ karuṇārṇavaḥ |
datvāśiṣaṃ ca tau vipra jagāma nijamāśramam 59|
muniḥ karagataṃ caiva kṛtvā viṣṇoḥ paraṃ padam |
tapastepe mahābhāgo daivatairapi durllabham 60|
kiṃcitkāle gate vipra tasya rājño'bhavatsutaḥ |
suṃdaro rājayogyaśca iṃduḥkṣīranidhāviva |
putrotsave so'pi vipra rājā datvā dhanāni vai 61|
bubhuje devavadbhūmyāṃ viśoko jātakautukaḥ |
viprānpālayate yastu prāṇāndatvā dhanānyapi 62|
sa yāti viṣṇubhavanaṃ punarāvṛttidurllabham |
paṭhaṃti ye'tra bhaktyā ca śṛṇvaṃti viprataḥ kathām 63|

ākhyānaṃ ślokamekaṃ vā gacchaṃti viṣṇumaṃdiram 64|
iti śrīpādme mahāpurāṇe sūtaśaunakasaṃvāde brahmakhaṃḍe brāhmaṇapālanaṃnāma dvādaśo'dhyāyaḥ 12|

English translation

Śaunaka said :

1. O Sūta , kindly tell (me) due to which other religious merit a man with his sins gone (away) goes to the place of Viṣṇu .

Sūta said :

2-5. That man, O best brāhmaṇa , who protects a brāhmaṇa with his (own) wealth or his (own) life, goes to Viṣṇu's world. Formerly, in the yuga called Dvāpara , there was a king (named) Dīnānātha who was sonless (but who was) a devotee of Viṣṇu and a sacrificer. Once that king politely asked Gālava : "O best sage, O ocean of compassion, tell me due to which religious merit a son is born. I shall practise it by your order. The life of those men who do not have a son is useless."

Gālava said :

6-7. O king, I shall tell you in brief the cause of a son's birth about which you have asked me. Listen attentively. O best king, perform the sacrifice called Naramedha . Then you will have progeny endowed with all (good) characteristics.

The king said :

8. O preceptor, O brāhmaṇa, tell me by bringing what kind of man I shall perform the great human sacrifice, the best among sacrifices

Gālava said :

9-22. If a man has a handsome body, a charming face and is proficient in all sacred texts, then he is fit for sacrifice. He who is crippled, has a black complexion, is a fool, would not be fit (for sacrifice).

O brāhmaṇa, when Gālava spoke like this, that king, the lord of men, sent his messengers, telling them the words of Gālava; and giving much money he selected brāhmaṇas like Gālava who had mastered all Vedic texts. Then by the order of the king the messengers gladly went carefully from country to country, village to village and even to cities, O best brāhmaṇa. Not finding (such a man) anywhere they then went to a country (and the city) called Daśapura which, O brāhmaṇa, was crowded with virtuous brāhmaṇas; where seeing the women having lovely hair and eyes like those of the young ones of deer, men were infatuated, since the women were moon-faced. In that charming city was (i.e. lived) a brāhmaṇa named Kṛṣṇadvija with his three sons and his amiable wife. He was a devotee of Viṣṇu, always spoke agreeably and was engaged in worshipping Viṣṇu. He maintained the (sacred) fire, was devoted to his parents and was a benefactor of the devotees of Viṣṇu. Then the messengers of the king requested the best brāhmaṇa: "O best brāhmaṇa, say, 'give a son, give a son'. O best brāhmaṇa, the king does not have a son who would remove his affliction. For that (son) be initiated into the sacrifice called Naramedha . We shall take your son to offer him as a victim in that great sacrifice. O brāhmaṇa, carefully take a lakh of (coins of) gold (in exchange for your son). If, due to your fondness for your son, you would not give your son ungrudgingly, then we shall take him forcibly (because) we carry out the order of the king." Hearing the words of the messengers the brāhmaṇa and his wife were afflicted with grief and with their minds full of fear, they were, as it were dead. "What is the use of wealth, gold, life or house?" The brāhmaṇa spoke these words to the royal officers.

The brāhmaṇa said :

23-27. O messengers, if you have certainly come to take (away) my son who removes the darkness of grief (in my life), then (please) listen to my words. Who living on the earth desires to disobey the king's order But, leaving my son you (please) take me, an old brāhmaṇa (to the king).

Hearing these words of (i.e. uttered by) him, the messengers, full of anger, forcibly left (coins of) gold in his house. When they angrily made up their mind to take away the son, the brāhmaṇa, weeping, and with the palms of his hands joined said: "O men, these words viz. 'leaving the eldest among my sons, take the other excellent one' do not come to my mouth (i.e. my tongue)."

28-30. Hearing the words of the brāhmaṇa, the messengers said to the brāhmaṇa's wife who was weeping: "O best one, give us the younger son." Hearing these words of (i.e. uttered by) them, the brāhmaṇa woman, being extremely grieved, fell on the ground as a plantain-tree falls on the ground

due to (strong) wind. Taking up a hammer, she violently struck it on her head: “O messengers, I shall never give you my youngest son.”

31-36. O brāhmaṇa, at this time the middle son of the brāhmaṇa, full of modesty and weeping, said to his parents: “Who would be the protector if the mother gives poison (to her son), or the father sells his son, or the king snatches away everything.” Saying so, the son, saluting his parents with his head (bowed down), went with the speedy messengers of the king who was initiated. Then the brāhmaṇa and his wife, with their minds afflicted by the separation from their son, wept again and again and became blind. Then they (i.e. the messengers) on their way went to the hermitage of sage Viśvāmitra , which was full of (his) disciples and resorted to by young deer. The sage, seeing the royal officers, respectfully asked them: “O (men), who are you? Where had you gone? What is your profession?”

The king’s messengers said :

37-40. O brāhmaṇa, listen attentively. A son is not born to the king. For (i.e. to obtain) that the king is initiated into the sacrifice called Naramedha . We are taking this brāhmaṇa-son (to be offered) as a victim in that (sacrifice).

Hearing these words of them, the brāhmaṇa (i.e. Viśvāmitra) became compassionate. ‘Let even my life depart; (but) the boy be happy. Those people who in this world cast their life like (a blade of) grass for a child, or a brāhmaṇa, or their master, obtain eternal worlds.’

41-44a. Thus thinking in his mind, the best brāhmaṇa said: “Leaving this brāhmaṇa-son to be offered as a victim in the sacrifice, (please) quickly take me. This is an excellent boy. Having obtained birth in this mundane existence, this child has not got any happiness. How (then) will he die (i.e. Why should he die)? O messengers, when he came from his house, his unlucky parents became unhappy. Indeed he has as it were gone to Yama ’s house.” Having heard these words of him, the messengers said to the brāhmaṇa:

44b-48. “O wise brāhmaṇa, how shall we take an old man like you, without the order of king Dīnānātha?” Speaking thus the messengers then went to the city of the king. The sage also went to the city of the king. The sage also went to the sacrificial chamber with the host of the messengers. The messengers told the king the brāhmaṇa’s gesture. He, hearing that, and with his mind full of doubt said to him: “If by performing this sacrifice without a victim I get a son, then you (may) take (back) this son of the brāhmaṇa.”

The sage (Viśvāmitra) said :

49-62a. O king, when the sacrifice is performed, a mighty son will be born. Do not entertain a doubt about this. (Your) seeing (me) will not be fruitless.

Hearing these words of him (i.e. of Viśvāmitra), the king with joy performed the sacrifice with the ‘complete oblation’ with (the help of) all the sages. Then that best sage took the brāhmaṇa’s son (with him) and went to the city named Daśapura; and having gone to his house the sage said (these) words: “O brāhmaṇa, you are staying at home.” (The brāhmaṇa said): “O sage, I am staying as if I am dead. The king forcibly took (away) my son. What shall I do? O brāhmaṇa, when our son had gone, our eyes became blind due to weeping.” O brāhmaṇa, when the best sage said, “See your son (and) take him (back)”, the brāhmaṇa and his wife became glad. For the sake of the son, the two in a moment went out; and due to perfection of the sage the eyes of the two quickly obtained light (i.e. power of seeing); and then on seeing the son the two drank for a long time the lotus-like face of the son with their

bee-like eyes, and repeatedly saluted the sage, and O brāhmaṇa, the two i.e. the brāhmaṇa and his wife, who spoke agreeably, said these words: “O sage, you have indeed made to us a good present of our life.” O brāhmaṇa, the sage, the ocean of kindness, having given them blessings, went to his own hermitage. Having the great seat of Viṣṇu at his hand, the magnanimous sage practised a great penance difficult to be obtained (i.e. practised) even by deities. O brāhmaṇa, when some time passed, the king obtained a son. He was handsome, proper for a king, and like the moon in the ocean. O brāhmaṇa, the king too, free from grief and with curiosity arisen in him enjoyed like a god wealth on the earth.

62b-64. He, who protects brāhmaṇas by giving his life and wealth, goes to Viṣṇu’s abode, from which a return (to the mortal world) is difficult to have. Those who here (i.e. on the earth) recite or hear devoutly from a brāhmaṇa the story, or the account, or (even) one verse, go to Viṣṇu’s abode.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 13

The Importance of the Vow of Janmāṣṭamī

Chapter 282 of 693 · 86 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
कृष्णजन्माष्टमी सूत तस्या माहात्म्यमुत्तमम् ।
कथयस्व महाप्राज्ञ चोद्धरस्व महार्णवात् १।
सूत उवाच-
कृष्णजन्माष्टमीं ब्रह्मन्भक्त्या करोति यो नरः ।
अंते विष्णुपुरं याति कुलकोटियुतो द्विज २।
अष्टमी बुधवारे च सोमे चैव द्विजोत्तम ।
रोहिणीऋक्षसंयुक्ता कुलकोटिविमुक्तिदा ३।
महापातकसंयुक्तः करोति व्रतमुत्तमम् ।
सर्वपापविनिर्मुक्तश्चांते याति हरेर्गृहम् ४।
कृष्णजन्माष्टमीं ब्रह्मन्न करोति नराधमः ।
इह दुःखमवाप्नोति स प्रेत्य नरकं व्रजेत् ५।
न करोति च या नारी कृष्णजन्माष्टमीव्रतम् ।
वर्षे वर्षे तु सा मूढा नरकं याति दारुणम् ६।
जन्माष्टमीदिने यो वै नरोऽश्नाति विमूढधीः ।

महानरकमश्नाति सत्यं सत्यं वदाम्यहम् ७।
दिलीपेन पुरा पृष्टो वसिष्ठो मुनिसत्तमः ।
तच्छृणुष्व महाप्राज्ञ सर्वपातकनाशनम् ८।
दिलीप उवाच-
भाद्रे मास्यसिताष्टम्यां यस्यां जातो जनार्द्दनः ।
तदहं श्रोतुमिच्छामि कथयस्व महामुने ९।
कथं वा भगवान्जातः शंखचक्रगदाधरः ।
देवकीजठरे विष्णुः किं कर्तुं केन हेतुना १०।
वसिष्ठ उवाच-
शृणु राजन्प्रवक्ष्यामि कस्माज्जातो जनार्द्दनः ।
पृथिव्यां त्रिदिवं त्यक्त्वा भवते कथयाम्यहम् ११।
पुरा वसुंधरा ह्यासीत्कंसादिनृपपीडिता ।
स्वाधिकारप्रमत्तेन कंसदूतेन ताडिता १२।
क्रंदती क्रंदती सा तु ययौ घूर्णितलोचना ।
यत्र तिष्ठति देवेश उमाकांतो वृषध्वजः १३।

कंसेन ताडिता नाथ इति तस्मै निवेदितुम् ।
बाष्पवारीणि वर्षंति विवर्णा साविमानिता १४।
क्रंदंतीं तां समालोक्य कोपेन स्फुरिताधरः ।
उमयासहितः सर्वैर्देववृंदैरनुव्रतः १५।
आजगाम महादेवो विधातृभवनं रुषा ।
गत्वा चोवाच ब्रह्माणं कंसध्वंसनहेतवे १६।
उपायः सृज्यतां ब्रह्मन्भवता विष्णुना सह ।
ऐश्वरं तद्वचः श्रुत्वा गंतुं प्राह कृतात्मभूः १७।
क्षीरोदे यत्र वैकुंठः सुप्तोऽस्ति भुजगोपरि ।
हंसपृष्ठं समारुह्य हरेरंतिकमाययौ १८।
तत्र गत्वा च तं धाता देववृंदैर्हरादिभिः ।
संयुक्तः स्तूयते वाग्भिः कोमलं वाग्विदांवरः १९।
नमः कमलनेत्राय हरये परमात्मने ।
जगतः पालयित्रे च लक्ष्मीकांत नमोऽस्तु ते २०।
इति तेभ्यः स्तुतिं श्रुत्वा प्रत्युवाच जनार्द्दनः ।

देवान्क्लिष्टमुखान्सर्वान्भवद्भिरागतं कथम् २१।
ब्रह्मोवाच-।
शृणु देव जगन्नाथ यस्मादस्माकमागतम् ।
कथयामि सुरश्रेष्ठ तदहं लोकभावन २२।
शूलिदत्तवरोन्मत्तः कंसो राजा दुरासदः ।
वसुधा ताडिता तेन करघातेन पीडिता २३।
वरं दत्वा पुराप्यग्रे मायया तु प्रवंचितः ।
भागिनेयं विना शंभो मरणं भविता न मे २४।
तस्माद्गच्छ स्वयं देव कंसं हंतुं दुरासदम् ।
देवकीजठरे जन्म लब्ध्वा गत्वा च गोकुलम् २५।
ब्रह्मणा प्रेरितो देवः प्रत्युवाच च शूलिनम् ।
पार्वतीं देहि देवेश अब्दं स्थित्वा गमिष्यति २६।
उमया रक्षया सार्द्धं शंखचक्रगदाधरः ।
उद्दिश्य मथुरां चक्रे प्रयाणं कमलासनः २७।
देवकीजठरे जन्म लेभे तत्र गदाधरः ।

यशोदाकुक्षिमध्यास्ते शर्वाणी मृगलोचना २८।
नवमासांश्च विश्रम्य कुक्षौ नवदिनांतकान् ।
भाद्रे मास्यसिते पक्षे चाष्टमीसंज्ञका तिथिः २९।
रोहिणीतारकायुक्ता रजनीघनघोषिता ।
तस्यां जातो जगन्नाथः कंसारिर्वसुदेवजः ३०।
वैराटी नंदपत्नी च यशोदाऽजीजनत्सुताम् ।
पुत्रं पद्मकरं पद्मनाभं पद्मदलेक्षणम् ३१।
तदा हर्षितुमारेभे दृष्ट्वा ह्यानकदुंदुभिः ।
कंसासुरभयत्रस्ता प्रोवाच देवकी तदा ३२।

वैराटीं गच्छ भो नाथ सुतं प्रत्यर्पितं किल ।
पुत्रं दत्वा यशोदायै सुतां तस्याः समानय ३३।
तस्या वचः समाकर्ण्य वसुदेवोऽपि दुःखितः ।
अंके कुमारमादाय वैराट्यभिमुखंययौ ३४।
यमुनाजलसंपूर्णा तत्पथे मध्यवर्त्मनि ।
आसीद्घोरा महादीर्घा गम्भीरोदकपूरभाक् ३५।

एवं दृष्ट्वा तटे स्थित्वा यमुनामवलोकयन् ।
वसुदेवोऽपि दुःखार्तो विललापातिचिंतया ३६।
किं करोमि क्व गच्छामि विधिनापि हि वंचितः ।
कथमत्र गमिष्यामि वैराटीं नंदमंदिरम् ३७।
हरिणा तत्र सानंदं मायया वंचितः पिता ।
क्षणमात्रं तटे स्थित्वा यमुनामवलोकयन् ३८।
तेन दृष्टा पुनः सापि क्षणाज्जानुवहाभवत् ।
तां दृष्ट्वा हृष्ट उत्तस्थौ प्रस्थानमकरोद्यथा ३९।
मायां कृत्वा जगन्नाथः पितुरंकाज्जलेऽपतत् ।
तं पुत्रं पतितं दृष्ट्वा हाहाकृत्वा सुदुःखितः ४०।
महोपायं पुनः कर्तुं विधिना तेन वंचितः ।
त्राहि मां जगतां नाथ सुतं रक्ष सुरोत्तम ४१।
जनकक्रंदितं दृष्ट्वा कंसारिः कृपया मुहुः ।
जलक्रीडां समाचर्य पितुःक्रोडमगात्पुनः ४२।
यथा तेन यदुश्रेष्ठो जगाम नंदमंदिरम् ।

सुतं दत्त्वा यशोदायै सुतां तस्याः समानयत् ४३।
निजागारं ततः प्राप्य पत्न्यै प्रत्यर्पिता सुता ।
देवकी च प्रसूतेति वार्ता प्राप्ता सुरारिणा ४४।
आनेतुं प्रस्थिता दूताः सुतं दुहितरं तदा ।
आगत्य कंसदूतास्ते सुतां नेतुं प्रचक्रमुः ४५।
बलादेनां समाकृष्य देवकी वसुदेवयोः ।
कंसदूतैर्गृहीत्वा सा अर्पिता तु सुरारये ४६।
स धृत्वा तां महाराजः सभयोऽभूद्दुरासदः ।
शुद्धकांचनवर्णाभां पूर्णेंदुसदृशाननाम् ४७।
कंसो हसंतीं तां दृष्ट्वा विद्युत्स्फुरितलोचनाम् ।
आदिदेशासुरश्रेष्ठो जहि नीत्वा शिलोपरि ४८।
आज्ञां लब्ध्वाऽसुरास्ते वै निष्पेष्टुं तां प्रवर्तिताः ।
विद्युच्छीघ्रतया गौरी जगाम शंकरांतिकम् ४९।
गौर्युवाच-
शृणु राजन्प्रवक्ष्यामि यत्रास्ते शत्रुरुत्तमः ।

नंदस्य निलये गुप्तस्तव हंताऽसुरोत्तम ५०।
वसिष्ठ उवाच-

एवमुक्त्वा तु सा देवी जगाम निजमंदिरम् ।
श्रुत्वा वाक्यं ततो देव्याः कंसो राजा सुदुःखितः ५१।
भगिनीं पूतनामाह गच्छ त्वं नंदमंदिरम् ।
छद्मना तं सुतं हत्वा गच्छ ते वांच्छितं बहु ५२।
दास्यामि शत्रुं हंतुं मे व्रज शीघ्रतरं शुभे ।
आज्ञां प्राप्य राक्षसी सा गोकुलाभिमुखं गता ५३।
मायया सुंदरी रूपा प्रविष्टा तत्र गोकुले ।
पयोधरे गरं सा तु धृत्वा हंतुमुपागता ५४।
पशुपानां गृहद्वारि प्रविष्टालक्षितेति च ।
गत्वांतरुत्थाप्य शिशुं स्तनं दत्वापसद्गतिम् ५५।
ततस्तु शकटं क्षिप्त्वा तृणावर्तादिमर्दनम् ।
कालीयदमनं कृत्वा गतो मधुपुरीं ततः ५६।
गत्वा कंसो हतः क्रूरः कंसमल्लानजीजयत् ।

एतत्ते कथितं राजन्विष्णोर्जन्मदिनव्रतम् ५७।
श्रुत्वा पापानि नश्यंति कुर्यात्किं वा भविष्यति ।
य इदं कुरुते मर्त्यो या च नारी हरेर्व्रतम् ५८।
ऐश्वर्यमतुलं प्राप्य जन्मन्यत्र यथेप्सितम् ।
पूर्वविद्धा न कर्त्तव्या तृतीयाषष्ठिरेव च ५९।
अष्टम्येकादशीभूता धर्मकामार्थवांच्छुभिः ।
वर्जयित्वा प्रयत्नेन सप्तमीसंयुताष्टमी ६०।
विना ऋक्षेऽपि कर्तव्या नवमीसंयुताष्टमी ।
उदये चाष्टमी किंचित्सकला नवमी यदि ६१।
मुहुर्तरोहिणीयुक्ता संपूर्णा चाष्टमी भवेत् ।
अष्टमी बुधवारेण रोहिणीसहिता यदि ६२।
सोमेनैव भवेद्राजन्किंकृतैर्व्रतकोटिभिः ।
नवम्यामुदयात्किंचित्सोमे सापि बुधेऽपि च ६३।
अपि वर्षशतेनापि लभ्यते वा न लभ्यते ।
विना ऋक्षं न कर्तव्या नवमीसंयुताष्टमी ६४।

कार्याविद्धापि सप्तम्यां रोहिणीसंयुताष्टमी ।
कलाकाष्ठामुहुर्तेऽपि यदा कृष्णाष्टमीतिथिः ६५।
नवम्यां सैव वा ग्राह्या सप्तमीसंयुता न हि ।
किं पुनर्बुधवारेण सोमेनापि विशेषतः ६६।
किं पुर्नर्नवमीयुक्ता कुलकोट्यास्तु मुक्तिदा ।
पलवेधेन राजेंद्र सप्तम्या अष्टमीं त्यजेत् ६७।
सुरायाबिंदुनास्पृष्टं गंगांभः कलशं यथा ।
दिलीप उवाच-
केन चादौ कृतं चेदं केन वा तत्प्रकाशितम् ।
किं पुण्यं किं फलं देव कथयस्व महामुने ६८।

वसिष्ठ उवाच-
चित्रसेनो महाराजा महापापपरो महान् ।
अगम्यागमनं कृत्वा स्वर्णस्तेयं द्विजस्य च ६९।
सुरायां च सदा तृप्तो वृथामांसे सदा रतः ।
एवं पापसमायुक्तो नित्यं प्राणिवधे रतः ७०।

चांडालैः पतितैः सार्द्धमालापं सर्वदाकरोत् ।
एतदेवं विधो राजा मृगयायां मनो दधे ७१।
अरण्ये द्वीपिनं ज्ञात्वा वेष्टयित्वा च सर्वतः ।
सावधानं भटान्सर्वान्वाक्यमेतदुवाच ह ७२।
अहमेव निहन्म्येनं योऽन्योस्मिन्प्रहरिष्यति ।
स वध्यो नात्र संदेहो व्याघ्रो राज्ञः पथा ययौ ७३।
सलज्जोऽपि ततो राजा व्याघ्रं पश्चाज्जगाम ह ।
अनेकक्लेशदुःखेन व्याघ्रं हंतुं समाहितः ७४।
क्षुत्पिपासाकुलक्लेशः संध्यायां यमुनातटे ।
अष्टमीरोहिणीयुक्ता तद्दिनं जन्मवासरम् ७५।
श्वःकन्या यमुनायां वै व्रतं चक्रुर्नराधिप ।
नानोपहारैर्द्रव्यैश्च धूपदीपैः सुशोभनैः ७६।
गंधपुष्पं तथा द्रव्यं कुंकुमादिमनोहरम् ।
अन्नं बहुगुणं दृष्ट्वा भोक्तुं तन्मानसंकुलम् ७७।
राजोवाच-

अन्नाभावान्ममाद्याशु प्राणा यास्यंति निश्चितम् ।
स्त्रिय ऊचुः-
जन्माष्टम्यां हरे राजन्न भोक्तव्यं त्वयानघ ७८।
गृध्रमांसं खरं काकं गोमांसमन्नमेव च ।
भुक्तवान्नात्र संदेहो यो भुंक्ते कृष्णजन्मनि ७९।
किं किं छिद्रं न संजातं संसारे वसतां नृणाम् ।
येन देहेस्थिते प्राणे जयंती न कृता नृप ८०।
तत्राकृतोपवासस्य शासनं यममंदिरम् ।
यद्दत्तं पितरो नित्यं न गृह्णंति यथाविधि ८१।
पितरः पातिताः सर्वे जयंत्यां भोजने कृते ।
इति श्रुत्वा ततो राजा व्रतं चक्रे नराधिप ८२।
किंचित्पुष्पं कियद्धंधं वस्त्रं चानीय हर्षितः ।
एतद्व्रतं समायुक्तं तिथिभांते च पारणम् ।
व्रतस्यास्य प्रभावेण चित्रसेनो हरेर्गृहम् ८३।
दिव्यं विमानमारुह्य गतवान्पितृभिः सह ।

यत्फलं मथुरां गत्वा दृष्ट्वा कृष्णमुखांबुजम् ८४।
तत्फलं प्राप्यते पुंसाकृष्णजन्माष्टमीव्रतात् ।
यत्फलं द्वारकां गत्वा दृष्टे विश्वेश्वरे हरौ ।

तत्फलं प्राप्यते दीनैः कृत्वा जन्माष्टमीव्रतम् ८५।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे हरिजन्माष्टमीव्रतमाहात्म्यंनाम त्रयोदशोऽध्यायः १३।

Roman transliteration

śaunaka uvāca-
kṛṣṇajanmāṣṭamī sūta tasyā māhātmyamuttamam |
kathayasva mahāprājña coddharasva mahārṇavāt 1|
sūta uvāca-
kṛṣṇajanmāṣṭamīṃ brahmanbhaktyā karoti yo naraḥ |
aṃte viṣṇupuraṃ yāti kulakoṭiyuto dvija 2|
aṣṭamī budhavāre ca some caiva dvijottama |
rohiṇīrkṣasaṃyuktā kulakoṭivimuktidā 3|
mahāpātakasaṃyuktaḥ karoti vratamuttamam |
sarvapāpavinirmuktaścāṃte yāti harergṛham 4|
kṛṣṇajanmāṣṭamīṃ brahmanna karoti narādhamaḥ |
iha duḥkhamavāpnoti sa pretya narakaṃ vrajet 5|
na karoti ca yā nārī kṛṣṇajanmāṣṭamīvratam |
varṣe varṣe tu sā mūḍhā narakaṃ yāti dāruṇam 6|
janmāṣṭamīdine yo vai naro'śnāti vimūḍhadhīḥ |

mahānarakamaśnāti satyaṃ satyaṃ vadāmyaham 7|
dilīpena purā pṛṣṭo vasiṣṭho munisattamaḥ |
tacchṛṇuṣva mahāprājña sarvapātakanāśanam 8|
dilīpa uvāca-
bhādre māsyasitāṣṭamyāṃ yasyāṃ jāto janārddanaḥ |
tadahaṃ śrotumicchāmi kathayasva mahāmune 9|
kathaṃ vā bhagavānjātaḥ śaṃkhacakragadādharaḥ |
devakījaṭhare viṣṇuḥ kiṃ kartuṃ kena hetunā 10|
vasiṣṭha uvāca-
śṛṇu rājanpravakṣyāmi kasmājjāto janārddanaḥ |
pṛthivyāṃ tridivaṃ tyaktvā bhavate kathayāmyaham 11|
purā vasuṃdharā hyāsītkaṃsādinṛpapīḍitā |
svādhikārapramattena kaṃsadūtena tāḍitā 12|
kraṃdatī kraṃdatī sā tu yayau ghūrṇitalocanā |
yatra tiṣṭhati deveśa umākāṃto vṛṣadhvajaḥ 13|

kaṃsena tāḍitā nātha iti tasmai niveditum |
bāṣpavārīṇi varṣaṃti vivarṇā sāvimānitā 14|
kraṃdaṃtīṃ tāṃ samālokya kopena sphuritādharaḥ |
umayāsahitaḥ sarvairdevavṛṃdairanuvrataḥ 15|
ājagāma mahādevo vidhātṛbhavanaṃ ruṣā |
gatvā covāca brahmāṇaṃ kaṃsadhvaṃsanahetave 16|
upāyaḥ sṛjyatāṃ brahmanbhavatā viṣṇunā saha |
aiśvaraṃ tadvacaḥ śrutvā gaṃtuṃ prāha kṛtātmabhūḥ 17|
kṣīrode yatra vaikuṃṭhaḥ supto'sti bhujagopari |
haṃsapṛṣṭhaṃ samāruhya hareraṃtikamāyayau 18|
tatra gatvā ca taṃ dhātā devavṛṃdairharādibhiḥ |
saṃyuktaḥ stūyate vāgbhiḥ komalaṃ vāgvidāṃvaraḥ 19|
namaḥ kamalanetrāya haraye paramātmane |
jagataḥ pālayitre ca lakṣmīkāṃta namo'stu te 20|

iti tebhyaḥ stutiṃ śrutvā pratyuvāca janārddanaḥ |

devānkliṣṭamukhānsarvānbhavadbhirāgataṃ katham 21|
brahmovāca-|
śṛṇu deva jagannātha yasmādasmākamāgatam |
kathayāmi suraśreṣṭha tadahaṃ lokabhāvana 22|
śūlidattavaronmattaḥ kaṃso rājā durāsadaḥ |
vasudhā tāḍitā tena karaghātena pīḍitā 23|
varaṃ datvā purāpyagre māyayā tu pravaṃcitaḥ |
bhāgineyaṃ vinā śaṃbho maraṇaṃ bhavitā na me 24|
tasmādgaccha svayaṃ deva kaṃsaṃ haṃtuṃ durāsadam |
devakījaṭhare janma labdhvā gatvā ca gokulam 25|
brahmaṇā prerito devaḥ pratyuvāca ca śūlinam |
pārvatīṃ dehi deveśa abdaṃ sthitvā gamiṣyati 26|
umayā rakṣayā sārddhaṃ śaṃkhacakragadādharaḥ |
uddiśya mathurāṃ cakre prayāṇaṃ kamalāsanaḥ 27|
devakījaṭhare janma lebhe tatra gadādharaḥ |

yaśodākukṣimadhyāste śarvāṇī mṛgalocanā 28|
navamāsāṃśca viśramya kukṣau navadināṃtakān |
bhādre māsyasite pakṣe cāṣṭamīsaṃjñakā tithiḥ 29|
rohiṇītārakāyuktā rajanīghanaghoṣitā |
tasyāṃ jāto jagannāthaḥ kaṃsārirvasudevajaḥ 30|
vairāṭī naṃdapatnī ca yaśodā'jījanatsutām |
putraṃ padmakaraṃ padmanābhaṃ padmadalekṣaṇam 31|
tadā harṣitumārebhe dṛṣṭvā hyānakaduṃdubhiḥ |
kaṃsāsurabhayatrastā provāca devakī tadā 32|
vairāṭīṃ gaccha bho nātha sutaṃ pratyarpitaṃ kila |
putraṃ datvā yaśodāyai sutāṃ tasyāḥ samānaya 33|
tasyā vacaḥ samākarṇya vasudevo'pi duḥkhitaḥ |
aṃke kumāramādāya vairāṭyabhimukhaṃyayau 34|
yamunājalasaṃpūrṇā tatpathe madhyavartmani |
āsīdghorā mahādīrghā gambhīrodakapūrabhāk 35|

evaṃ dṛṣṭvā taṭe sthitvā yamunāmavalokayan |
vasudevo'pi duḥkhārto vilalāpāticiṃtayā 36|
kiṃ karomi kva gacchāmi vidhināpi hi vaṃcitaḥ |
kathamatra gamiṣyāmi vairāṭīṃ naṃdamaṃdiram 37|
hariṇā tatra sānaṃdaṃ māyayā vaṃcitaḥ pitā |
kṣaṇamātraṃ taṭe sthitvā yamunāmavalokayan 38|
tena dṛṣṭā punaḥ sāpi kṣaṇājjānuvahābhavat |
tāṃ dṛṣṭvā hṛṣṭa uttasthau prasthānamakarodyathā 39|
māyāṃ kṛtvā jagannāthaḥ pituraṃkājjale'patat |
taṃ putraṃ patitaṃ dṛṣṭvā hāhākṛtvā suduḥkhitaḥ 40|
mahopāyaṃ punaḥ kartuṃ vidhinā tena vaṃcitaḥ |
trāhi māṃ jagatāṃ nātha sutaṃ rakṣa surottama 41|
janakakraṃditaṃ dṛṣṭvā kaṃsāriḥ kṛpayā muhuḥ |
jalakrīḍāṃ samācarya pituḥkroḍamagātpunaḥ 42|
yathā tena yaduśreṣṭho jagāma naṃdamaṃdiram |

sutaṃ dattvā yaśodāyai sutāṃ tasyāḥ samānayat 43|
nijāgāraṃ tataḥ prāpya patnyai pratyarpitā sutā |
devakī ca prasūteti vārtā prāptā surāriṇā 44|

ānetuṃ prasthitā dūtāḥ sutaṃ duhitaraṃ tadā |
āgatya kaṃsadūtāste sutāṃ netuṃ pracakramuḥ 45|
balādenāṃ samākṛṣya devakī vasudevayoḥ |
kaṃsadūtairgṛhītvā sā arpitā tu surāraye 46|
sa dhṛtvā tāṃ mahārājaḥ sabhayo'bhūddurāsadaḥ |
śuddhakāṃcanavarṇābhāṃ pūrṇeṃdusadṛśānanām 47|
kaṃso hasaṃtīṃ tāṃ dṛṣṭvā vidyutsphuritalocanām |
ādideśāsuraśreṣṭho jahi nītvā śilopari 48|
ājñāṃ labdhvā'surāste vai niṣpeṣṭuṃ tāṃ pravartitāḥ |
vidyucchīghratayā gaurī jagāma śaṃkarāṃtikam 49|
gauryuvāca-
śṛṇu rājanpravakṣyāmi yatrāste śatruruttamaḥ |

naṃdasya nilaye guptastava haṃtā'surottama 50|
vasiṣṭha uvāca-
evamuktvā tu sā devī jagāma nijamaṃdiram |
śrutvā vākyaṃ tato devyāḥ kaṃso rājā suduḥkhitaḥ 51|
bhaginīṃ pūtanāmāha gaccha tvaṃ naṃdamaṃdiram |
chadmanā taṃ sutaṃ hatvā gaccha te vāṃcchitaṃ bahu 52|
dāsyāmi śatruṃ haṃtuṃ me vraja śīghrataraṃ śubhe |
ājñāṃ prāpya rākṣasī sā gokulābhimukhaṃ gatā 53|
māyayā suṃdarī rūpā praviṣṭā tatra gokule |
payodhare garaṃ sā tu dhṛtvā haṃtumupāgatā 54|
paśupānāṃ gṛhadvāri praviṣṭālakṣiteti ca |
gatvāṃtarutthāpya śiśuṃ stanaṃ datvāpasadgatim 55|
tatastu śakaṭaṃ kṣiptvā tṛṇāvartādimardanam |
kālīyadamanaṃ kṛtvā gato madhupurīṃ tataḥ 56|
gatvā kaṃso hataḥ krūraḥ kaṃsamallānajīyayat |

etatte kathitaṃ rājanviṣṇorjanmadinavratam 57|
śrutvā pāpāni naśyaṃti kuryātkiṃ vā bhaviṣyati |
ya idaṃ kurute martyo yā ca nārī harervratam 58|
aiśvaryamatulaṃ prāpya janmanyatra yathepsitam |
pūrvaviddhā na karttavyā tṛtīyāṣaṣṭhireva ca 59|
aṣṭamyekādaśībhūtā dharmakāmārthavāṃcchubhiḥ |
varjayitvā prayatnena saptamīsaṃyutāṣṭamī 60|
vinā ṛkṣe'pi kartavyā navamīsaṃyutāṣṭamī |
udaye cāṣṭamī kiṃcitsakalā navamī yadi 61|
muhūrtarohiṇīyuktā saṃpūrṇā cāṣṭamī bhavet |
aṣṭamī budhavāreṇa rohiṇīsahitā yadi 62|
somenaiva bhavedrājankiṃkṛtairvratakoṭibhiḥ |
navamyāmudayātkiṃcitsome sāpi budhe'pi ca 63|
api varṣaśatenāpi labhyate vā na labhyate |
vinā ṛkṣaṃ na kartavyā navamīsaṃyutāṣṭamī 64|

kāryāviddhāpi saptamyāṃ rohiṇīsaṃyutāṣṭamī |
kalākāṣṭhāmuhūrte'pi yadā kṛṣṇāṣṭamītithiḥ 65|
navamyāṃ saiva vā grāhyā saptamīsaṃyutā na hi |
kiṃ punarbudhavāreṇa somenāpi viśeṣataḥ 66|
kiṃ purnarnavamīyuktā kulakoṭyāstu muktidā |
palavedhena rājeṃdra saptamyā aṣṭamīṃ tyajet 67|
surāyābiṃdunāspṛṣṭaṃ gaṃgāṃbhaḥ kalaśaṃ yathā |
dilīpa uvāca-

kena cādau kṛtaṃ cedaṃ kena vā tatprakāśitam |
kiṃ puṇyaṃ kiṃ phalaṃ deva kathayasva mahāmune 68|
vasiṣṭha uvāca-
citraseno mahārājā mahāpāpaparo mahān |
agamyāgamanaṃ kṛtvā svarṇasteyaṃ dvijasya ca 69|
surāyāṃ ca sadā tṛpto vṛthāmāṃse sadā rataḥ |
evaṃ pāpasamāyukto nityaṃ prāṇivadhe rataḥ 70|

cāṃḍālaiḥ patitaiḥ sārddhamālāpaṃ sarvadākarot |
etadevaṃ vidho rājā mṛgayāyāṃ mano dadhe 71|
araṇye dvīpinaṃ jñātvā veṣṭayitvā ca sarvataḥ |
sāvadhānaṃ bhaṭānsarvānvākyametaduvāca ha 72|
ahameva nihanmyenaṃ yo'nyosminpraharişyati |
sa vadhyo nātra saṃdeho vyāghro rājñaḥ pathā yayau 73|
salaḻjo'pi tato rājā vyāghraṃ paścājjagāma ha |
anekakleśaduḥkhena vyāghraṃ haṃtuṃ samāhitaḥ 74|
kṣutpipāsākulakleśaḥ saṃdhyāyāṃ yamunātaṭe |
aṣṭamīrohiṇīyuktā taddinaṃ janmavāsaram 75|
śvaḥkanyā yamunāyāṃ vai vrataṃ cakrurnarādhipa |
nānopahārairdravyaiśca dhūpadīpaiḥ suśobhanaiḥ 76|
gaṃdhapuṣpaṃ tathā dravyaṃ kuṃkumādimanoharam |
annaṃ bahuguṇaṃ dṛṣṭvā bhoktuṃ tanmānasaṃkulam 77|
rājovāca-

annābhāvānmamādyāśu prāṇā yāsyaṃti niścitam |
striya ūcuḥ-
janmāṣṭamyāṃ hare rājanna bhoktavyaṃ tvayānagha 78|
gṛdhramāṃsaṃ kharaṃ kākaṃ gomāṃsamannameva ca |
bhuktavānnātra saṃdeho yo bhuṃkte kṛṣṇajanmani 79|
kiṃ kiṃ chidraṃ na saṃjātaṃ saṃsāre vasatāṃ nṛṇām |
yena dehesthite prāṇe jayaṃtī na kṛtā nṛpa 80|
tatrākṛtopavāsasya śāsanaṃ yamamaṃdiram |
yaddattaṃ pitaro nityaṃ na gṛhṇaṃti yathāvidhi 81|
pitaraḥ pātitāḥ sarve jayaṃtyāṃ bhojane kṛte |
iti śrutvā tato rājā vrataṃ cakre narādhipa 82|
kiṃcitpuṣpaṃ kiyadgaṃdhaṃ vastraṃ cānīya harşitaḥ |
etadvrataṃ samāyuktaṃ tithibhāṃte ca pāraṇam |
vratasyāsya prabhāveṇa citraseno harergṛham 83|
divyaṃ vimānamāruhya gatavānpitṛbhiḥ saha |

yatphalaṃ mathurāṃ gatvā dṛṣṭvā kṛṣṇamukhāṃbujam 84|
tatphalaṃ prāpyate puṃsākṛṣṇajanmāṣṭamīvratāt |
yatphalaṃ dvārakāṃ gatvā dṛṣṭe viśveśvare harau |
tatphalaṃ prāpyate dīnaiḥ kṛtvā janmāṣṭamīvratam 85|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe harijanmāṣṭamīvratamāhātmyaṃnāma trayodaśo'dhyāyaḥ 13|

English translation

Śaunaka said :

1. O Sūta , O you very wise one, tell me (about) Kṛṣṇāṣṭamī , and its excellent importance, (and) emancipate me from the great ocean (of the mundance [mundane?] existene).

Sūta said :

2-8. O brāhmaṇa , he who devoutly observes the (vow) Kṛṣṇāṣṭamī, ultimately goes to Viṣṇu 's city along with a crore (members) of his family. O best brāhmaṇa, when Aṣṭamī falls on a Wednesday or Monday in conjunction with Rohiṇī , it gives salvation to a crore (members) of his family. Even if a great sinner observes (this) excellent vow, he is freed from all sins and in the end goes to Viṣṇu's abode. O brāhmaṇa, that mean man who does not observe (the vow of) Kṛṣṇajanmāṣṭamī , meets with misery here (i.e. in this world) and after death he would go to hell. That foolish woman who does not observe the vow of Kṛṣṇajanmāṣṭamī goes to a terrible hell year after year. That foolish man who eats (food) on the day of Janmāṣṭamī , attains to a great hell. I am telling (you) the truth and truth (only). Formerly Dilīpa asked the best sage Vasiṣṭha . Listen to that (conversation), destroying all sins, O you very intelligent one.

Dilīpa said :

9-10. O great sage, tell me, I desire to hear (about) the Aṣṭamī in the dark fortnight of the month of Bhādrapada on which Viṣṇu was born. How was the lord, holding a conch, a disc and a mace, born in (i.e. from) the womb of Devakī , to do what and for what purpose (was he born from her womb)?

Vaiṣṭha said :

11-21. O king, I shall (tell you). I shall tell you for what purpose the lord of the world left the heaven and was born on the earth. Formerly the Earth was oppressed by kings like Kaṃsa . She, struck by Kaṃsa's messenger who was proud of his office, cried again and again, went with her eyes rolling to that place where the chief of gods, the lord of Umā and the bull-bannered god remained to tell him: "O lord, I am struck by Kaṃsa". Tears flowed (down her cheeks); she had become pale and insulted. The great god, seeing her weeping, came, with his lower lip throbbing with anger to the house of the Creator. Having gone to Brahmā he asked him for the destruction of Kaṃsa. (He said to Brahmā:) "O Brahman , along with Viṣṇu, produce (i.e. find out) a means". Having heard those words of the lord (i.e. Śiva), Brahmā went to the milky ocean where Viṣṇu was lying asleep on the serpent. Mounting upon the back of a swan he (i.e. Brahmā) came to Viṣṇu. Having gone there, the Creator, the best among the speakers, joined by gods led by Hara (i.e. Śiva), praised him softly with words: "Salutation to the lotus-eyed one, Viṣṇu, the highest soul, the protector of the world. O you lord of Lakṣmī , salutation to you." Having heard this praise from them, Viṣṇu said to all gods with saddened faces: "How (i.e. for what reason) have you come?"

Brahmā said :

22-26. O god, O lord of the world, listen, I (shall) tell you why we have come, O best of the gods, O cause of the worlds. King Kaṃsa has become arrogant due to the boon given by Śiva. He has become unconquerable. He has struck the Earth; has afflicted her with the blow of his hand. After a boon was granted to him he was deceived by a trick. (He had said:) "O Śiva, I should not meet with death except through my sister's son." Therefore, O god, having gone to Gokula , and obtained birth in (i.e. from) Devakī's womb, go yourself to kill that unconquerable Kaṃsa.

The god, sent forth by Brahmā, said to Śiva: "O lord of gods, hand over Pārvatī . Having remained for a year, she will go."

27-49. With Pārvatī as his protector the god holding a conch, a disc, and a mace, undertook his journey to Mathurā . The mace-holder there (i.e. at Mathurā) obtained birth in (i.e. from) the womb of Devakī. The lotus-eyed Pārvatī resorted to the womb of Yaśodā . Having rested in (Devakī's) womb for nine months and nine days, the lord of the world, the enemy of Kaṃsa and the son of Vasudeva , was born (on) the night when Rohiṇī was in conjunction (with the Moon), when clouds were thundering, of the day called Aṣṭamī, (falling) in the dark fortnight of the month of Bhādrapada. Yaśodā, the daughter of Virāṭa and the wife of Nanda , gave birth to a daughter. Ānakadundubhi (i.e. Vasudeva) seeing his son, having lotus-like navel, and eyes like lotus-petals, began to be joyful, when Devakī, trembling with the fear of the demon, viz. Kaṃsa said (to him): "O lord, go, and hand over the son to Vairāṭī (i.e. Yaśoda). Having given (our) son to Yaśodā, bring (here) her daughter." Hearing her words Vasudeva also was grieved. Placing the son on his side, he went to Yaśodā. On his way Yamunā was full of water, fearful, very long, having deep water and flooded. Seeing this, Vasudeva remained on the bank watching Yamunā and afflicted with grief he cried through anxiety: "What (shall) I do? Where (shall) I go? Even destiny has deceived me. Now, how shall I go to Yaśodā, to Nanda's house?" At that time, Viṣṇu. gladly deceived, by means of a trick, his father who watching Yamunā remained on her bank for a moment. He looked (at Yamunā) again. In a moment she became (i.e. her water was) as high as the knee. Happy on seeing her (like that) he rose and started going. The lord of the world resorted to his magical power and fell into the water from his side. Seeing the son fallen (into the water) he wailed loudly and was extremely grieved. That Creator again deceived him by adoptnig [adopting?] a great trick. (He cried): "O lord of the worlds, protect me. O best god, protect my son." Seeing his father crying, (Kṛṣṇa) the enemy of Kaṃsa, sported repeatedly in the water and with compassion again went to (i.e. clasped) the bosom of his father. Then with him the best of the the Yadus went to Nanda's abode. Having given the son to Yaśodā, he brought her daughter. Then having come to his abode, he handed over the daughter (ofYaśodā) to his wife (Devakī). The news that Devakī had delivered was received by the enemy of (Devakī's) son. Then his messengers set out to bring (either) the son (or) the daughter. Those messengers of Kaṃsa, having come (there), proceeded to take the daughter. Having dragged her forcibly from Devakī and Vasudeva, the messengers of Kaṃsa, seized her and gave her to the enemy of gods. That great unconquerable king having held her was frightened. Kaṃsa, the greatest among the demons, seeing her whose complexion was like pure gold, whose face was like the full moon, and whose eyes were like flashes of lightning, and who was smiling, ordered: "Take her and kill her (by dropping) her on a slab of stone." Receiving the order, the demons proceeded to destroy her. Gaurī (i.e. Pārvatī) suddenly went to the sky.

Gaurī (i.e . Pārvatī) said :

50. O king, listen, I shall tell you where your greatest enemy is. O greatest of the demons, your killer is hidden in Nanda's house.

Vasiṣṭha said :

51-57. Having spoken like this, the goddess went to her abode. Having heard the words of the goddess, king Kaṃsa was extremely pained. He said to his sister, Pūtanā : "You go to Nanda's house. Killing the son fraudulently, obtain many things that you desire, which I shall give for killing my enemy. O you auspicious one, go very quickly." That demoness, having received (Kaṃsa's) order, went to Gokula. Taking up an illusory form of a beautiful lady, she entered Gokula. Holding poison in her breasts, she went to kill (Kṛṣṇa). Having entered unnoticed through the door of the cowherds' house, she went inside, tookup the child, gave him her breast and obtained beatitude. Then having hurled (the demon) Śakaṭa , and having crushed Tṛṇāvarta and others, and having curbed Kāliya , he went to the city of

Madhu (i.e. Mathurā). Having gone there he killed the cruel Kaṃsa and vanquished his wrestlers. O king, I have told you this vow of (i.e. to be observed on) the day of Viṣṇu's birth.

58-62a. On hearing it, the sins (of the person who hears it), perish. (Then) what will happen on observing it? A man or a woman who observes this vow of (i.e. sacred to) Viṣṇu, obtains unequalled wealth as (much as is) desired in this (very) existence. (The vow should) not be observed on the third or the sixth day joined with the previous day. For those who desire religious merit, Aṣṭamī is Ekādaśī ; (they should) carefully avoid Aṣṭamī joined with Saptamī . Even without (the rise of) the constellation, Aṣṭamī, joined with Navamī should be observed (as a fast day) if the constellation has risen, and there is partial Aṣṭamī and full Navamī (then the vow should be observed). Aṣṭamī that is united with (i.e. has) Rohiṇī (risen) for a short time, should be (regarded as) complete.

62b-67. O king, what is the use of observing crores of vows if Aṣṭamī with Rohiṇī falls on a Wednesday or with the Moon (i.e. on a Monday). Such Aṣṭamī is obtained or not obtained even after hundreds of years when it falls on a Monday or Wednesday. Without (the rise of) the constellation (Rohiṇī) the vow of Aṣṭamī should not be observed when the Aṣṭamī is joined with Navami. The vow of Aṣṭamī should be observed even on the seventh day, if it is joined with Rohiṇī. When the eighth day of Kṛṣṇa is (there) even for forty-eight seconds, for kāṣṭhā (i.e. one thirtieth part of a kalā , which is equal to forty-eight seconds) or for a period of forty-eight minutes on the ninth day, the vow of Kṛṣṇāṣṭamī should be observed. That Aṣṭamī is acceptable (i.e. the vow should be observed even) on the ninth day, but not on that eighth day which is united with the seventh day. What (then should be told) about Wednesday and especially about Monday? What (should be told) about Aṣṭamī that is united with Navamī? It gives salvation to crores of the members of the family. If there is the connection with the seventh day, (even) by (the measure of time called) pala , then a man should avoid the vow of Aṣṭamī (on that day) like the pitcher of water full of the water of Gaṅgā coming in contact with a drop of liquor.

Dilīpa said :

68. O great sage, O lord, tell (me), who first observed (this vow). Who brought it to light? What is its religious merit? What is its fruit?

Vasiṣṭha said :

69-77. The great king Citrasena indulged in great sins and in illicit intercourse, and stole the gold of a brāhmaṇa. He was always delighted with (i.e. always drank) liquor and flesh(-eating). Thus he was full of sins, and always took delight in killing animals. He always conversed with cāṇḍālas and the fallen. The king who was like this thought of hunting. Knowing (that there was) a tiger in the forest and carefully surrounding it, he spoke these words to all his soldiers: "I alone shall kill it. If anyone else strikes him, he will be undoubtedly killed." The tiger came along the path of the king. The king, though ashamed, then went after the tiger. With much trouble and difficulty he became intent upon killing the tiger. In the evening he oppressed with hunger and thirst (remained) on the bank of Yamunā. That was the eighth day, united with Rohiṇī—the birth-day (of Kṛṣṇa). O king, cāṇḍāla -girls observed the vow in (i.e. on the bank of) Yamunā with many articles as presents, and very auspicious incense and lamps. Seeing the sandal, the flowers and (other) very charming articles like saffron, and food with many excellences, the kings' mind was perturbed.

The king said :

78a. For want of food my life shall certainly and instantly depart today.

The women said :

78b-85. O sinless king, on the day of Janmāṣṭamī of (i.e. sacred to) Viṣṇu, you should not eat the hard flesh of a vulture, (of) a crow or of a cow, so also (you should not eat) food. There is no doubt (you have formerly) eaten it. What blemish would not come to the men who in this world eat (on the day of Kṛṣṇāṣṭamī)? For him who, when his vital airs remain in his body (i.e. while alive), has not observed (the vow of) Jayantī , and has not observed a fast(on that day), the punishment is (going to) Yama 's abode. His manes do not accept whatever he has offered to them with proper rites. When food is taken on a Jayantī, all the manes are thrown (down).

Hearing this, O king, the king then observed that vow. Being delighted, he brought a few flowers, a little sandal, a small (piece of) cloth, observed the vow, and broke the fast at the end of the (Aṣṭami) day. By the power of this vow Citrasena along with his dead ancestors got into a divine aeroplane and went to Viṣṇu's abode. Men obtain that fruit from the Aṣṭamī-vow which they get after going to Mathura and seeing the lotus-like face of Kṛṣṇa. The poor obtain that fruit by observing the Kṛṣṇāṣṭamī-vow which they get by going to Dvārakā and seeing Viṣṇu, the lord of the uni verse.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 14

The Greatness of a Brāhmaṇa

Chapter 283 of 693 · 34 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
कथयस्व महाप्राज्ञ ब्राह्मणस्य कृपार्णव ।
माहात्म्यं सर्ववर्णानां श्रेष्ठस्य कृपया च मे १।
सूत उवाच।
ब्राह्मणः सर्ववर्णानां गुरुरेव द्विजोत्तम ।
सर्वामराश्रयो ज्ञेयः साक्षान्नारायणः प्रभुः २।
कुर्यात्प्रणामं यो विप्रं हरिबुद्ध्या तु भूसुरम् ।
भक्त्या तस्य द्विजश्रेष्ठ वर्द्धते संपदादिकम् ३।
न नमेद्ब्राह्मणं दृष्ट्वा हेलयापि च गर्वितः ।
छेदनं तु तस्य शिरः कर्तुमिच्छेत्सदा हरिः ४।
कृतापराधं विप्रं ये द्विषंति पापबुद्धयः ।
हरिं द्विषंति ते ज्ञेया निरयं यांति दारुणम् ५।
यः कर्तुं प्रार्थनां विप्रं पश्येत्क्रोधेन चागतम् ।
कृतांतश्चक्षुषोस्तस्य तप्तसूचीं ददाति वै ६।
कुरुते भूसुरं मूढो भर्त्सनं यो नराधमः ।

यमदूता मुखे तस्य तप्तलोहं ददंति च ७।
येषां निकेतने भुंक्ते क्ष्मासुरो वै तपोधनः ।
सुपर्वाणैः स्वयं कृष्णो भुंक्ते तेषां निकेतने ८।
नश्यंति सर्वपापानि द्विजहत्यादिकानि च ।
कणमात्रं भजेद्यस्तु विप्रांघ्रिसलिलं नरः ९।
यो नरश्चरणौधौतं कुर्याद्धस्तेन भक्तितः ।
द्विजातेर्वच्मि सत्यं ते स मुक्तः सर्वपातकैः १०।
पुत्रहीना च या नारी मृतवत्सा च यांगना ।
सपुत्रा जीववत्सा सा द्विजपद्मांघ्रिसेवनात् ११।
ब्रह्मांडे यानि तीर्थानि तानि तीर्थानि सागरे ।
उदधौ यानि तीर्थानि तिष्ठंति द्विजपादयोः ।
द्विजांघ्रिसलिलैर्नित्यं सेचितं यस्य मस्तकम् १२।
स स्नातः सर्वतीर्थेषु स मुक्तः सर्वपातकैः ।
शृणु शौनक वक्ष्यामि माहात्म्यं पापनाशनम् १३।
विप्रपादोदकस्याहमितिहासं तपोधन ।

आसीत्पुरा द्विजश्रेष्ठ वैश्यवृत्तिपरायणः १४।
शूद्रो भीमो द्वापरे च ब्रह्महत्यासहस्रकृत् ।
निष्ठुरः सर्वदा तुष्टः समहान्वैश्यया पुनः १५।
शूद्राचारपरिभ्रष्टो भीमोऽसौ गुरुतल्पगः ।
प्रत्येकं वच्मि किं तस्य दस्योः संख्या न विद्यते १६।
पापानां मुनिशार्दूल भीमस्य दुष्टचेतसः ।
एकदा स गतः कश्चिद्ब्राह्मणस्य निवेशनम् १७।
गत्वा तं तस्य गेहात्तु द्रव्यं नेतुं मनो दधे ।
तत्रोवास ब्राह्मणस्य बहिर्द्वारसमीपतः १८।
दैन्ययुक्तं वचः प्राह क्ष्मासुरं स तपोधनम् ।
भो स्वामिन्शृणु मे वाक्यं दयालुरिव मन्यते १९।
क्षुधार्तोऽहं देहि चान्नं प्राणा यास्यंति मे द्रुतम् २०।
ब्राह्मण उवाच-
क्षुधार्त्त शृणु मे कश्चिद्वाक्यं कर्तुं न विद्यते ।
पाकं मे तंडुलानि त्वं नीत्वा भुंक्ष्व यथासुखम् २१।

नास्ति मे जनको माता नास्ति सूनुः सहोदरः ।
नास्ति जाया मातृबंधुर्मृताः सर्वे विहाय माम् २२।
तिष्ठाम्येको गृहेऽकर्मा भाग्यहीनोतिथे हरिः ।
एको मे वसतौ चास्ति न जाने तद्विना किल २३।
भीम उवाच।मम कश्चिद्द्विजश्रेष्ठ नास्ति सेवां तवापि च ।
शूद्रोऽहं निलये जात्या कृत्वा स्थास्यामि ते सदा २४।
सूत उवाच।इति तस्य वचः श्रुत्वा सानंदः क्ष्मासुरस्तदा ।
पाकं विधाय तूर्णं स ददावन्नं तपोधन २५।
सोऽपि हर्षसमायुक्तस्तस्थौ तत्र द्विजालये ।
सेवां कुर्वन्स्नेहयुक्तां भूसुरस्य मनोहराम् २६।
अद्य श्वो वा हनिष्यामि द्रव्यमस्य ममापि च ।
नेतुं यदा करिष्यामि नेष्यामि नात्र संशयः २७।
परामृश्य च हृद्यंतः कृत्वा तस्य क्रियां वदेत् ।
पादधौतादिकं चासौ शिरसा गतपातकः २८।
आचम्यांघ्रिजलं दध्रेच्छद्मना प्रतिदिनं द्विजः ।

एकदा हारकः कश्चिेद्द्रव्यं नेतुं समागतः २९।
उत्पाट्य रात्राववरं गतोऽसौ तद्गृहांतरम् ।
दृष्ट्वा भीमं प्रहारार्थं दंडहस्तः समागतः ३०।
हारको मस्तकं तस्य छित्त्वा तूर्णं पलायितः ।
अथ तस्य भटा विष्णोः शंखचक्रगदाधराः ३१।
समायातास्तथा नेतुं भीमं तं वीतकिल्बिषम् ।
स्यंदनं चागतं दिव्यं राजहंसयुतं द्विज ३२।
तत्रारूढो ययौ विष्णोर्भवनं दुर्लभं किल ।
माहात्म्यं भूमिदेवस्य मया ते तत्प्रकीर्तितम् ।

शृणुयाच्चो नरो भक्त्या तस्य पातकनाशनम् ३३।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे ब्राह्मणमाहात्म्यंनाम चतुर्दशोऽध्यायः १४।

Roman transliteration

śaunaka uvāca|
kathayasva mahāprājña brāhmaṇasya kṛpārṇava |
māhātmyaṃ sarvavarṇānāṃ śreṣṭhasya kṛpayā ca me 1|
sūta uvāca|
brāhmaṇaḥ sarvavarṇānāṃ gurureva dvijottama |
sarvāmarāśrayo jñeyaḥ sākṣānnārāyaṇaḥ prabhuḥ 2|
kuryātpraṇāmaṃ yo vipraṃ haribuddhyā tu bhūsuram |
bhaktyā tasya dvijaśreṣṭha varddhate saṃpadādikam 3|
na namedbrāhmaṇaṃ dṛṣṭvā helayāpi ca garvitaḥ |
chedanaṃ tu tasya śiraḥ kartumicchetsadā hariḥ 4|
kṛtāparādhaṃ vipraṃ ye dviṣaṃti pāpabuddhayaḥ |
hariṃ dviṣaṃti te jñeyā narayaṃ yāṃti dāruṇam 5|
yaḥ kartuṃ prārthanāṃ vipraṃ paśyetkrodhena cāgatam |
kṛtāṃtaścakṣuṣostasya taptasūcīṃ dadāti vai 6|
kurute bhūsuraṃ mūḍho bhartsanaṃ yo narādhamaḥ |

yamadūtā mukhe tasya taptalohaṃ dadaṃti ca 7|
yeṣāṃ niketane bhuṃkte kṣmāsuro vai tapodhanaḥ |
suparvāṇaiḥ svayaṃ kṛṣṇo bhuṃkte teṣāṃ niketane 8|
naśyaṃti sarvapāpāni dvijahatyādikāni ca |
kaṇamātraṃ bhajedyastu viprāṃghrisalilaṃ naraḥ 9|
yo naraścaraṇaudhautaṃ kuryāddhastena bhaktitaḥ |
dvijātervacmi satyaṃ te sa muktaḥ sarvapātakaiḥ 10|
putrahīnā ca yā nārī mṛtavatsā ca yāṃganā |
saputrā jīvavatsā sā dvijapadmāṃghrisevanāt 11|
brahmāṃḍe yāni tīrthāni tāni tīrthāni sāgare |
udadhau yāni tīrthāni tiṣṭhaṃti dvijapādayoḥ |
dvijāṃghrisalilairnityaṃ secitaṃ yasya mastakam 12|
sa snātaḥ sarvatīrtheṣu sa muktaḥ sarvapātakaiḥ |
śṛṇu śaunaka vakṣyāmi māhātmyaṃ pāpanāśanam 13|
viprapādodakasyāhamitihāsaṃ tapodhana |

āsītpurā dvijaśreṣṭha vaiśyavṛttiparāyaṇaḥ 14|
śūdro bhīmo dvāpare ca brahmahatyāsahasrakṛt |
niṣṭhuraḥ sarvadā tuṣṭaḥ samahānvaiśyayā punaḥ 15|
śūdrācāraparibhraṣṭo bhīmo'sau gurutalpagaḥ |
pratyekaṃ vacmi kiṃ tasya dasyoḥ saṃkhyā na vidyate 16|
pāpānāṃ muniśārdūla bhīmasya duṣṭacetasaḥ |
ekadā sa gataḥ kaścidbrāhmaṇasya niveśanam 17|
gatvā taṃ tasya gehāttu dravyaṃ netuṃ mano dadhe |
tatrovāsa brāhmaṇasya bahirdvārasamīpataḥ 18|
dainyayuktaṃ vacaḥ prāha kṣmāsuraṃ sa tapodhanam |
bho svāminśṛṇu me vākyaṃ dayāluriva manyate 19|
kṣudhārto'haṃ dehi cānnaṃ prāṇā yāsyaṃti me drutam 20|
brāhmaṇa uvāca-
kṣudhārtta śṛṇu me kaścidvākyaṃ kartuṃ na vidyate |

pākaṃ me taṃḍulāni tvaṃ nītvā bhuṃkṣva yathāsukham 21|

nāsti me janako mātā nāsti sūnuḥ sahodaraḥ |
nāsti jāyā mātṛbaṃdhurmṛtāḥ sarve vihāya mām 22|
tiṣṭhāmyeko gṛhe'karmā bhāgyahīnotithe hariḥ |
eko me vasatau cāsti na jāne tadvinā kila 23|
bhīma uvāca|mama kaściddvijaśreṣṭha nāsti sevāṃ tavāpi ca |
śūdro'haṃ nilaye jātyā kṛtvā sthāsyāmi te sadā 24|
sūta uvāca|iti tasya vacaḥ śrutvā sānaṃdaḥ kṣmāsurastadā |
pākaṃ vidhāya tūrṇaṃ sa dadāvannaṃ tapodhana 25|
so'pi harṣasamāyuktastasthau tatra dvijālaye |
sevāṃ kurvansnehayuktāṃ bhūsurasya manoharām 26|
adya śvo vā haniṣyāmi dravyamasya mamāpi ca |
netuṃ yadā kariṣyāmi neṣyāmi nātra saṃśayaḥ 27|
parāmṛśya ca hṛdyaṃtaḥ kṛtvā tasya kriyāṃ vadet |
pādadhautādikaṃ cāsau śirasā gatapātakaḥ 28|
ācamyāṃghrijalaṃ dadhrecchadmanā pratidinaṃ dvijaḥ |

ekadā hārakaḥ kaściddravyaṃ netuṃ samāgataḥ 29|
utpāṭya rātrāvararaṃ gato'sau tadgṛhāṃtaram |
dṛṣṭvā bhīmaṃ prahārārthaṃ daṃḍahastaḥ samāgataḥ 30|
hārako mastakaṃ tasya chittvā tūrṇaṃ palāyitaḥ |
atha tasya bhaṭā viṣṇoḥ śaṃkhacakragadādharāḥ 31|
samāyātāstathā netuṃ bhīmaṃ taṃ vītakilbiṣam |
syaṃdanaṃ cāgataṃ divyaṃ rājahaṃsayutaṃ dvija 32|
tatrārūḍho yayau viṣṇorbhavanaṃ durlabhaṃ kila |
māhātmyaṃ bhūmidevasya mayā te tatprakīrtitam |
śṛṇuyādyo naro bhaktyā tasya pātakanāśanam 33|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde brāhmaṇamāhātmyaṃnāma caturdaśo'dhyāyaḥ 14|

English translation

Śaunaka said :

1. O you very wise one, O you ocean of compassion, kindly tell me the import ance of a brāhmaṇa , the best of all the castes.

Sūta said :

2-8. O best brāhmaṇa, a brāhmaṇa is the preceptor of all the castes. He should be known to be the resort of all gods, and he is actually Viṣṇu , the lord. O best brāhmaṇa, the wealth etc. of him who devoutly salutes a brāhmaṇa, looking upon him as Viṣṇu, enhances. Viṣṇu would always desire to cut off the head of him who, being proud, does not even casually salute a brāhmaṇa. Those of sinful minds, who hate a brāhmaṇa who has committed an offence, should be known to be hating Viṣṇu. They go to a terrible hell. Yama torments with a heated needle the eyes of him who would look angrily at a brāhmaṇa who has come to make a request. The messengers (i.e. servants) of Yama put (a piece of) heated iron into the mouth of the foolish mean man who threatens a brāhmaṇa. Kṛṣṇa himself along with gods eats in the house of those in whose house a brāhmaṇa with penance as his wealth eats.

9-13a. All the sins, like the murder of a brāhmaṇa, of that man who takes just a drop of water (flowing) from the foot of a brāhmaṇa, perish. I tell you the truth—the man who would devoutly wash the feet of a brāhmaṇa, is freed from all sins. That woman who has no sons or that woman whose child was stillborn, would (respectively) have a son, would have her child alive. Those holy places which exist in the world, those holy places which exist in an ocean, those holy places that exist in a sea, exist in the feet of a brāhmaṇa. He whose head is always sprinkled with the water from the feet of a brāhmaṇa, has (indeed) bathed at all the places (and) is free from all sins.

13b-20. O you Śaunaka , having penance as your wealth, listen, I shall tell you the greatness destroying all sins—the history, of the water (flowing) from the feet of a brāhmaṇa. O best brāhmaṇa, formerly there was a śūdra named Bhīma who was engaged in the occupation of a vaiśya . Even in Dvāpara (yuga), he, a cruel man who killed a thousand brāhmaṇas , was satisfied with a vaiśya wife. That Bhīma had given up the conduct of a śūdra and had illegitimate connection with his preceptor's wife. How can I tell each one (of his sins)? The sins of the śūdra, viz. Bhīma, of a wicked mind, could not be counted. Once he went to a brāhmaṇa's house. He made up his mind to enter the brāhmaṇa's house and to take (away) his money. He remained near the outer gate (of the house) of the brāhmaṇa. He spoke piteous words to the brāhmaṇa, the treasure of penance: "O lord, listen to my words. I think you are kind. I am oppressed with hunger; give me food, (otherwise) my life will soon depart (i.e. I shall die soon)."

The brāhmaṇa said :

21-23. O you who are oppressed with hunger, listen to my words. There is nobody (in my house) to cook food. There is rice. Take it and eat it as (much) as you like. I do not have a father or a mother; I do not have a son or a brother; I do not have a wife or the brother of my mother (i.e. maternal uncle). Leaving me all of them are dead. O guest, being jobless and unlucky I am staying in the house (all) alone. Viṣṇu alone lives in my abode. I do not know anyone else but him.

Bhīma said :

24. O best brāhmaṇa, I too do not have any (relative). I am a śūdra by caste. I shall remain in your house always serving you.

Sūta said :

25-33. Hearing (those) words of (i.e. uttered by) him, the brāhmaṇa who was delighted, quickly cooked food and gave it to him, O ascetic. He too being delighted lived in the brāhmaṇa's house doing to the brāhmaṇa affectionate and good service. 'Today or tomorrow I shall kill him, I shall take away his money and make it mine. Certainly I shall take it (away).' Thinking and deciding like this, he did, by (bowing) his head, whatever work like washing his feet, the brāhmaṇa would tel! (him to do); (thus) he was free from sins. The brāhmaṇa having sipped water, everyday put before him under some protext, the water flowing from his feet. Once a thief came there to take away money. At night having drawn out the panels (of the door) he entered the interior of the house. Seeing Bhīma (there), he came with a staff in his hand to strike him. The thief having broken his head, quickly ran away. Then Viṣṇu's soldiers, holding conches, discs, and maces came (there) to take Bhīma whose sins had gone. O brāhmaṇa, a divine chariot to which royal swans were yoked, also came there. Getting into it, he went to Viṣṇu's abode, not easily accessible. I have narrated this greatness of a brāhmaṇa. It destroys the sin of him who listens to it.

Brahma-khaṇḍa · Chapter 15

The Importance of Ekādaśī

Chapter 284 of 693 · 61 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
कथयस्व महाभाग माहात्म्यं पापनाशनम् ।
एकादश्याः फलं किं वा किल्बिषं स्यादकुर्वतः १।
सूत उवाच।
एकादश्यास्तु माहात्म्यं किमहं वच्मि सांप्रतम् ।
श्रुत्वा चैकादशीनाम यमदूताश्च शंकिताः २।
भवंति नात्र संदेहो सर्वप्राणिभयंकराः ।
व्रतानां चैव सर्वेषां श्रेष्ठां चैकादशीं शुभाम् ३।
उपोष्य जागृयाद्विष्णोः कुर्य्याच्च मंडनं महत् ।
तुलसीदलैस्तु यो मर्त्यो हरिपूजां करोति वै ४।
दलेनैकेन लभते कोटियज्ञफलं द्विज ।
अगम्यागमने चैव यत्पापं समुदाहृतम् ५।
तत्पापं याति विलयं चैकादश्यामुपोषणात् ।
घृतपूर्णं प्रदीपं यो दद्याद्विष्णुदिने द्विज ६।
अंते विष्णुपुरं याति तमो हत्वा स्वतेजसा ।

धन्या जनपदास्ते वै धन्यः स च महीपतिः ७।
हरेर्दिने यस्य राज्ये चैकादश्या महोत्सवः ।
नारायणस्य शयने पार्श्वस्य परिवर्त्तने ८।
विशेषेण प्रबोधिन्या निराहारा भवंति ये ।
मदंति कं नानयध्वंप्राणिनःपुण्यभागिनः ९।
अहर्निशं पितृपतिः समादिशति दूतकान् ।
एकादशी जगन्नाथ वल्लभा पुण्यवर्धिनी १०।
विष्णुर्देहं दोहत्येव तस्यामन्नस्य भक्षणे ।
तेषां धिग्जीवनं संपत्धिक्सौंदर्यं च वर्तनम् ११।
येऽन्नमश्नंति पापिष्ठाश्चैकादश्यां हि विड्भुजः ।
एकादश्यां द्विजश्रेष्ठ भुक्तिमाश्रित्य केवलम् १२।
बहुनि विविधान्येव तिष्ठंति दुरितानि च ।
अमावास्यां यथा स्त्रीणां संगमे कलुषं महत् १३।
एकादश्यां तथैवान्नभक्षणे वृजिनं भवेत् ।
रोगिणश्च तथा खंज कासशोदरकुष्ठकाः १४।

भवंति प्राणिनस्ते वै तस्यामन्नस्य भक्षणे ।
ग्रामशूकरतां यांति दारिद्र्यं च प्रयांति वै १५।
राजबद्धा द्विजश्रेष्ठ तस्यामन्नस्य भक्षणे ।
संसारे यानि पापानि तानि विप्र हरेर्दिने १६।
भुक्तिमाश्रित्य तिष्ठंति जलभक्षणमाज्ञया ।
कुर्वतां सर्वपापानि नरकान्निष्कृतिर्भवेत् १७।
न निष्कृतिर्भवेन्नृणां भुंजतां च हरेर्दिने ।
नरा यावंति चान्नानि भुंजते च हरेर्दिने १८।
प्रत्यन्नं च ब्रह्महत्याकोटिजं वृजिनं भवेत् ।
पुनर्वच्मि पुनर्वच्मि श्रूयतां श्रूयतां नराः १९।
न भोक्तव्यं न भोक्तव्यं न भोक्तव्यं हरेर्दिने ।
गंगादिषु च तीर्थेषु स्नात्वा यत्फलमाप्यते २०।
चंद्रसूर्योपरागे च चैकादश्यामुपोषितः ।
अर्चित्वोत्पलमालाभिस्तस्यां च कमलापतिम् २१।
विधिवत्पारणं कृत्वा न मातुर्गर्भभाजनम् ।

एकादश्यां हरेर्गेहे करोति मंडनं द्विज २२।
परमां गतिमासाद्य तिष्ठेद्विष्णुनिकेतने ।
एकादशीं समासाद्य निराहारा भवंति ये २३।
तेषां विष्णुपुरे शश्वन्निवासोऽपि न संशयः ।
तुलसीभक्तिसंलीनं मनो येषां विराजते २४।
ते यांति परमं विष्णोः स्थानमेव न संशयः ।
परद्रव्येष्वभिरुचिर्येषां चैव न विद्यते २५।
संतुष्टमनसो येऽपि तेषां विष्णुपुरं ध्रुवम् ।
दुर्भिक्षकालमासाद्य प्राणिभ्यो ये नरोत्तमाः २६।
ददत्यन्नं हरेः सद्म तेषां चैव न संशयः ।
गवां द्विजानां त्राणाय स्वामिनो योषितस्तथा २७।
प्राणान्मुंचंति ये मर्त्यास्तेषां विष्णुपुरं ध्रुवम् ।
प्राणिभिर्दशमीविद्धा न चोपोष्या कदाचन २८।
परिहार्यं द्विजश्रेष्ठ दुर्जनस्यांतिकं यथा ।
अरुणोदयवेलायां दशमी संगता यदि २९।

तत्रोपोष्या द्वादशी स्यात्त्रयोदश्यां तु पारणम् ।
दशमीशेषसंयुक्तो यदि स्यादरुणोदयः ३०।
वैष्णवेन न कर्त्तव्यं तद्वैनैकादशीव्रतम् ।
चतस्रो घटिकाः प्रातररुणोदय उच्यते ३१।
यतीनां स्नानकालोयं गंगांभः सदृशः स्मृतः ।
अरुणोदयकाले तु दशमी यदि दृश्यते ३२।
न तत्रैकादशी कार्या धर्मकामार्थनाशिनी ।
स्वल्पां च दशमीविद्धां त्यजेदेकादशीं बुधः ३३।
सुराबिंदोस्तु संपर्कात्घृतकुंभं त्यजेद्यथा ।

संपूर्णैकादशी यत्र द्वादश्यां पुनरेव सा ३४।
उत्तरा यतिभिः कार्या पूर्वामुपवसेद्बुही ।
एकादशीकला यत्र द्वादशीपरतो न चेत् ३५।
तत्र क्रतुशतं पुण्यं त्रयोदश्यां तु पारणम् ।
एकादशी विलुप्ता चेत्परतो द्वादशीयुता ३६।
उपोष्या द्वादशी पूर्णा यदीच्छेत्परमां गतिम् ।

संपूर्णैऽकादशी यत्र प्रभाते पुनरेव सा ३७।
सर्वैरेवोत्तरा कार्या परतो द्वादशी यदि ।
एकादशीव्रते येषां मनः संलीयते नृणाम् ३८।
तेषां स्वर्गो हि वासोऽथ यांति ते सदनं हरेः ।
एकादश्याः परं नास्ति परलोकस्य साधनम् ३९।
बहुपापसमायुक्तः करोति हरिवासरम् ।
सर्वपापविनिर्मुक्तः स याति हरिमंदिरम् ४०।
पतिसहिता या योषित्करोति हरिवासरम् ।
सुपुत्रा स्वामिसुभगा याति प्रेत्य हरेर्गृहम् ४१।
यो यच्छति हरेरग्रे प्रदीपं भक्तिभावतः ।
हरेर्द्विने द्विजश्रेष्ठ पुण्यसंख्या न विद्यते ४२।
यांगना भर्तृसहिता कुरुते जागरं हरेः ।
हरेर्निकेतने तिष्ठेच्चिरं पत्या सह द्विज ४३।
यत्किञ्चिद्धरये वस्तु भक्त्या यच्छति यो द्विज ।
हरेर्दिने तस्य पुण्यमक्षयं चैव सर्वदा ४४।

पुरासीद्वल्लभो नाम्ना नगरे कांचनाह्वये ।
धनेन पुष्कलेनापि राजते स धनेश्वरः ४५।
तस्य प्रिया महारूपा नाम्ना हेमप्रभा द्विज ।
गरीयान्मुखरस्तत्र बाधते च कलेर्गुणः ४६।
सा सदा कलहं कुर्यात्पत्या सह तपोधन ।
शश्वद्गुरुजनान्कामं भर्त्सनान्नीचभाषया ४७।
पाकपात्रे सदाश्नीयात्गुप्ता सैकांतिकेमला ।
उच्छिष्टं गुरुजनेभ्यश्च दद्याद्वै प्रतिवासरम् ४८।
जारे सदा स्थितं चित्तमहं साध्वीति सा वदेत् ।
स्वामिनः कलहैर्ब्रह्मन्मनोद्वेगकरा सदा ४९।
एकदा चागतां दृष्ट्वा चकार भर्त्सनां च ताम् ।
भर्त्ता तस्याः प्रहारं च सर्वपापयुतां द्विज ५०।
सैव रोषसमायुक्ता गता शून्यगृहे तु वै ।
सुप्ताऽज्ञाता स्थिता कस्मिन्जलान्नं न चखाद ह ५१।
दैवात्तत्र दिने विष्णोः पार्श्वस्य परिवर्त्तनम् ।

एकादशीव्रतं विप्र सर्वपापप्रणाशनम् ५२।
ततः प्रभाते रजनी द्वादशी श्रवणान्विता ।

आगता तत्र सा नारी रोषनिर्भरमानसा ५३।
निराहारौ कृतौ द्वौ च निर्मला सा बभूव ह ।
रात्रौ च पंचतां याता जयंतीवासरे द्विज ५४।
यमाज्ञया ततो दूता आगतास्तां तथाविधाम् ।
नेतुं भयंकरास्ते च पाशमुद्भरपाणयः ५५।
बद्ध्वा नेतुं मनश्चक्रे कृतांतसदनं यदा ।
तदागता विष्णुदूताः शंखचक्रगदाधराः ५६।
छित्त्वा पाशं ततो दिव्ये स्यंदने तां गतैनसम् ।
ते वै चारोहयामासु निर्मलां भवनं हरेः ५७।
गता तैर्वेष्टिता साथ दुर्ल्लभं निर्जरैः शुभम् ।
विष्णोर्दिवसमाहात्म्यं कथितं ते द्विजर्षभ ५८।
अनिच्छयापि यः कुर्यात्स याति हरिमंदिरम् ।
एकादश्यादिने मर्त्यो दीपं दातुं हरेर्गृहे ५९।

गच्छेत्प्रतिपदं सोऽपि चाश्वमेधफलाधिकम् ।
शृण्वंति च पुराणानि पठंति च हरेर्दिने ।
प्रत्यक्षरं लभंते ते कपिलादानजं फलम् ६०।
इति श्रीपाद्मे महापुराणे सूतशौनकसंवादे ब्रह्मखंडे हरिवासरमाहात्म्यकथनंनाम पंचदशोऽध्यायः १५।

Roman transliteration

śaunaka uvāca|
kathayasva mahābhāga māhātmyaṃ pāpanāśanam |
ekādaśyāḥ phalaṃ kiṃ vā kilbiṣaṃ syādakurvataḥ 1|
sūta uvāca|
ekādaśyāstu māhātmyaṃ kimahaṃ vacmi sāṃpratam |
śrutvā caikādaśīnāma yamadūtāśca śaṃkitāḥ 2|
bhavaṃti nātra saṃdeho sarvaprāṇibhayaṃkarāḥ |
vratānāṃ caiva sarveṣāṃ śreṣṭhāṃ caikādaśīṃ śubhām 3|
upoṣya jāgṛyādviṣṇoḥ kuryyācca maṃḍanaṃ mahat |
tulasīdalaistu yo martyo haripūjāṃ karoti vai 4|
dalenaikena labhate koṭiyajñaphalaṃ dvija |
agamyāgamane caiva yatpāpaṃ samudāhṛtam 5|
tatpāpaṃ yāti vilayaṃ caikādaśyāmupoṣaṇāt |
ghṛtapūrṇaṃ pradīpaṃ yo dadyādviṣṇudine dvija 6|
aṃte viṣṇupuraṃ yāti tamo hatvā svatejasā |

dhanyā janapadāste vai dhanyaḥ sa ca mahīpatiḥ 7|
harerdine yasya rājye caikādaśyā mahotsavaḥ |
nārāyaṇasya śayane pārśvasya parivarttane 8|
viśeṣeṇa prabodhinyā nirāhārā bhavaṃti ye |
madaṃti kaṃ nānayadhvaṃprāṇinaḥpuṇyabhāginaḥ 9|
aharniśaṃ pitṛpatiḥ samādiśati dūtakān |
ekādaśī jagannātha vallabhā puṇyavardhinī 10|
viṣṇurdehaṃ dohatyeva tasyāmannasya bhakṣaṇe |
teṣāṃ dhigjīvanaṃ saṃpatdhiksauṃdaryaṃ ca vartanam 11|
ye'nnamaśnaṃti pāpiṣṭhāścaikādaśyāṃ hi viḍbhujaḥ |

ekādaśyāṃ dvijaśreṣṭha bhuktimāśritya kevalam 12|
bahūni vividhānyeva tiṣṭhaṃti duritāni ca |
amāvāsyāṃ yathā strīṇāṃ saṃgame kaluṣaṃ mahat 13|
ekādaśyāṃ tathaivānnabhakṣaṇe vṛjinaṃ bhavet |
rogiṇaśca tathā khaṃja kāsasodarakuṣṭhakāḥ 14|

bhavaṃti prāṇinaste vai tasyāmannasya bhakṣaṇe |
grāmaśūkaratāṃ yāṃti dāridryaṃ ca prayāṃti vai 15|
rājabaddhā dvijaśreṣṭha tasyāmannasya bhakṣaṇe |
saṃsāre yāni pāpāni tāni vipra harerdine 16|
bhuktimāśritya tiṣṭhaṃti jalabhakṣaṇamājñayā |
kurvatāṃ sarvapāpāni narakānniṣkṛtirbhavet 17|
na niṣkṛtirbhavennṝṇāṃ bhuṃjatāṃ ca harerdine |
narā yāvaṃti cānnāni bhuṃjate ca harerdine 18|
pratyannaṃ ca brahmahatyākoṭijaṃ vṛjinaṃ bhavet |
punarvacmi punarvacmi śrūyatāṃ śrūyatāṃ narāḥ 19|
na bhoktavyaṃ na bhoktavyaṃ na bhoktavyaṃ harerdine |
gaṃgādiṣu ca tīrtheṣu snātvā yatphalamāpyate 20|
caṃdrasūryoparāge ca caikādaśyāmupoṣitaḥ |
arcitvotpalamālābhistasyāṃ ca kamalāpatim 21|
vidhivatpāraṇaṃ kṛtvā na māturgarbhabhājanam |

ekādaśyāṃ harergehe karoti maṃḍanaṃ dvija 22|
paramāṃ gatimāsādya tiṣṭhedviṣṇuniketane |
ekādaśīṃ samāsādya nirāhārā bhavaṃti ye 23|
teṣāṃ viṣṇupure śaśvannivāso'pi na saṃśayaḥ |
tulasībhaktisaṃlīnaṃ mano yeṣāṃ virājate 24|
te yāṃti paramaṃ viṣṇoḥ sthānameva na saṃśayaḥ |
paradravyeṣvabhiruciryeṣāṃ caiva na vidyate 25|
saṃtuṣṭamanaso ye'pi teṣāṃ viṣṇupuraṃ dhruvam |
durbhikṣakālamāsādya prāṇibhyo ye narottamāḥ 26|
dadatyannaṃ hareḥ sadma teṣāṃ caiva na saṃśayaḥ |
gavāṃ dvijānāṃ trāṇāya svāmino yoṣitastathā 27|
prāṇānmuṃcaṃti ye marttyāsteṣāṃ viṣṇupuraṃ dhruvam |
prāṇibhirdaśamīviddhā na copoṣyā kadācana 28|
parihāryaṃ dvijaśreṣṭha durjanasyāṃtikaṃ yathā |
aruṇodayavelāyāṃ daśamī saṃgatā yadi 29|

tatropoṣyā dvādaśī syāttrayodaśyāṃ tu pāraṇam |
daśamīśeṣasaṃyukto yadi syādaruṇodayaḥ 30|
vaiṣṇavena na karttavyaṃ taddinaikādaśīvratam |
catasro ghaṭikāḥ prātararuṇodaya ucyate 31|
yatīnāṃ snānakāloyaṃ gaṃgāṃbhaḥ sadṛśaḥ smṛtaḥ |
aruṇodayakāle tu daśamī yadi dṛśyate 32|
na tatraikādaśī kāryā dharmakāmārthanāśinī |
svalpāṃ ca daśamīviddhāṃ tyajedekādaśīṃ budhaḥ 33|
surābiṃdostu saṃparkātghṛtakuṃbhaṃ tyajedyathā |
saṃpūrṇaikādaśī yatra dvādaśyāṃ punareva sā 34|
uttarā yatibhiḥ kāryā pūrvāmupavasedgṛhī |
ekādaśīkalā yatra dvādaśīparato na cet 35|
tatra kratuśataṃ puṇyaṃ trayodaśyāṃ tu pāraṇam |
ekādaśī viluptā cetparato dvādaśīyutā 36|
upoṣyā dvādaśī pūrṇā yadīcchetparamāṃ gatim |

saṃpūrṇai'kādaśī yatra prabhāte punareva sā 37|
sarvairevottarā kāryā parato dvādaśī yadi |
ekādaśīvrate yeṣāṃ manaḥ saṃlīyate nṛṇām 38|
teṣāṃ svargo hi vāso'tha yāṃti te sadanaṃ hareḥ |
ekādaśyāḥ paraṃ nāsti paralokasya sādhanam 39|
bahupāpasamāyuktaḥ karoti harivāsaram |
sarvapāpavinirmuktaḥ sa yāti harimaṃdiram 40|
patisahitā yā yoṣitkaroti harivāsaram |
suputrā svāmisubhagā yāti pretya harergṛham 41|
yo yacchati hareragre pradīpaṃ bhaktibhāvataḥ |
harerddine rdvijaśreṣṭha puṇyasaṃkhyā na vidyate 42|
yāṃganā bhartṛsahitā kurute jāgaraṃ hareḥ |
harerniketane tiṣṭhecciraṃ patyā saha dvija 43|
yatkiñciddharaye vastu bhaktyā yacchati yo dvija |
harerdine tasya puṇyamakṣayaṃ caiva sarvadā 44|

purāsīdvallabho nāmnā nagare kāṃcanāhvaye |
dhanena puṣkalenāpi rājate sa dhaneśvaraḥ 45|
tasya priyā mahārūpā nāmnā hemaprabhā dvija |
garīyānmukharastatra bādhate ca kalerguṇaḥ 46|
sā sadā kalahaṃ kuryātpatyā saha tapodhana |
śaśvadgurujanānkāmaṃ bhartsanānnīcabhāṣayā 47|
pākapātre sadāśnīyātguptā saikāṃtikemalā |
ucchiṣṭaṃ gurujanebhyaśca dadyādvai prativāsaram 48|
jāre sadā sthitaṃ cittamahaṃ sādhvīti sā vadet |
svāminaḥ kalahairbrahmanmanodvegakarā sadā 49|
ekadā cāgatāṃ dṛṣṭvā cakāra bhartsanāṃ ca tām |
bharttā tasyāḥ prahāraṃ ca sarvapāpayutāṃ dvija 50|
saiva roṣasamāyuktā gatā śūnyagṛhe tu vai |
suptā'jñātā sthitā kasminjalānnaṃ na cakhāda ha 51|
daivāttatra dine viṣṇoḥ pārśvasya parivarttanam |

ekādaśīvrataṃ vipra sarvapāpapraṇāśanam 52|
tataḥ prabhāte rajanī dvādaśī śravaṇānvitā |
āgatā tatra sā nārī roṣanirbharamānasā 53|
nirāhārau kṛtau dvau ca nirmalā sā babhūva ha |
rātrau ca paṃcatāṃ yātā jayaṃtīvāsare dvija 54|
yamājñayā tato dūtā āgatāstāṃ tathāvidhām |
netuṃ bhayaṃkarāste ca pāśamudgarapāṇayaḥ 55|
baddhvā netuṃ manaścakre kṛtāṃtasadanaṃ yadā |
tadāgatā viṣṇudūtāḥ śaṃkhacakragadādharāḥ 56|
chittvā pāśaṃ tato divye syaṃdane tāṃ gatainasam |
te vai cārohayāmāsu nirmalāṃ bhavanaṃ hareḥ 57|
gatā tairveṣṭitā sātha durllabhaṃ nirjaraiḥ śubham |
viṣṇordivasamāhātmyaṃ kathitaṃ te dvijarṣabha 58|
anicchayāpi yaḥ kuryātsa yāti harimaṃdiram |
ekādaśyādine martyo dīpaṃ dātuṃ harergṛhe 59|

gacchetpratipadaṃ so'pi cāśvamedhaphalādhikam |
śṛṇvaṃti ca purāṇāni paṭhaṃti ca harerdine |
pratyakṣaraṃ labhaṃte te kapilādānajaṃ phalam 60|
iti śrīpādme mahāpurāṇe sūtaśaunakasaṃvāde brahmakhaṃḍe harivāsaramāhātmyakathanaṃnāma paṃcadaśo'dhyāyaḥ 15|

English translation

Śaunaka said :

1. O illustrious one, tell me the importance of Ekādaśī , and also what its fruit is and the sin (that accrues) to him who does not observe it.

Sūta said :

2-40. Now why should I tell the importance of (the vow of) Ekādaśī? The messengers of Yama , who cause fear to all beings, are frightened on hearing the name of Ekādaśī. There is no doubt about this. A man should observe a fast on the auspicious (day of) Ekādaśī which is the best of all vows, should keep awake and highly decorate Viṣṇu . O brāhmaṇa , the man who worships Viṣṇu with Tulasī -leaves, obtains the fruit of a crore of sacrifices. That sin which is said to be due to illicit intercourse, perishes due to a fast on the (day of) Ekādaśī. O brāhmaṇa, he who would offer a lamp full of ghee (to Viṣṇu) on the Viṣṇu-day (i.e. Ekādaśī), in the end goes to Viṣṇu's place. "Do not bring to me these meritorious beings who observe a fast on (the day of) Viṣṇu's going to bed or his turning aside, and especially on the Prabodhinī (Ekādaśī)." Thus orders Yama to his messengers day and night. Ekādaśī is dear to the lord of the world (i.e. Viṣṇu) and enhances religious merit. Viṣṇu does burn the body (of a man) on (his) eating food on that (day). Fie upon the life, wealth, handsomeness and conduct of those, the most sinful ones, who eat food on (the day of) Ekādaśī! They are the eaters of feces. O best brāhmaṇa, on merely eating food on Ekādaśī(-day), many and various sins attend upon the eater. As a great sin would accrue by having coitus with women on the new moon day, in the same way sin would be there (i.e. would be committed by a man) on eating on an Ekādaśī (-day). Beings (i.e. men) become diseased, crippled, and suffer from cough, and congenital leprosy on eating food on that (day). They become (i.e. are born as) village-pigs and are reduced to poverty. O best brāhmaṇa, people are bound by the king on eating (i.e. if they eat) on that (day), O brāhmaṇa; (all) the sins that are there in the worldly existence resort to food. There would be escape from hell of those who commit all sins (but) drink water (on that, day only) through the order (ofa superior person etc.). There is no escape (from hell) for those men who eat on Viṣṇu's day. Sin due to crores of brāhmaṇa-murders would accrue to those men for each kind of food that they eat. O men, listen, listen, I tell again, I tell again: On the day of Viṣṇu, (food) should not be eaten, food should not be eaten, food should not be eaten. That fruit is obtained by him who fasts on an (Ekādaśi-) day which is obtained by bathing in Gaṅgā etc. and at holy places or at the (time of) lunar or solar eclipse. He having worshipped (i.e. who worships) with lotus-garlands lord Viṣṇu after having properly broken the fast, does not have a place in mother's womb (i.e. is not reborn). O brāhmaṇa, he who makes a decoration in Viṣṇu's abode (i.e. temple) on an Ekādaśī(-day), gets the highest status and would stay in Viṣṇu's house. Those who having waited for the Ekādaśī-(day) observe a fast on that day, undoubtedly stay in Viṣṇu's city. There is no doubt that those whose minds are clung to the devotion of Viṣṇu, go to the highest place of Viṣṇu. Those too who have no longing for others' wealth and whose minds are contented, certainly have (i.e. go to) Viṣṇu's city. Those best men, who having encountered famine give food to creatures, undoubtedly get (i.e. go to) Viṣṇu's abode. Those, who cast their life for protecting cows, brāhmaṇas , (their) master, and a woman, certainly get (i.e. go to) Viṣṇu's city. Creatures (i.e. men) should never observe a fast on (an Ekādasī day) joined with Daśamī (i.e. the tenth day). O best brāhmaṇa, it should be avoided like the proximity of a wicked man. Having fasted on that day, if the Ekādaśī-day is joined with Daśamī at the break of day, having fasted on that day, there would be Dvādaśī, and breaking of the fast would be on the thirteenth day. A devotee of Viṣṇu should not observe the Ekādaśī-vow on that day if the day-break is said to be the four ghaṭikās of the morning. This is the time of the bath for the ascetics, and is said to

be like the water of Gaṅgā. If at the time of day-break Daśamī is seen (to continue), then on that day Ekādaśī destroying religious merit, worldly prosperity and sensual enjoyments, should not be observed. A wise man should avoid the Ekādaśī joined even a little with Daśamī, as he would abandon a pitcher full of ghee spoiled by the contact of a drop of liquor. When there is the full Ekādaśī (i.e. it falls on the eleventh day) and again continues (in part) on the twelfth-day also, then the latter should be observed by ascetics and a householder should observe a fast on the former day. When a part of Ekādaśī does not go beyond Dvādaśī, the merit there is of a hundred sacrifices; and the breaking of the fast (should be done) on the thirteenth day. If the Ekādaśī is omitted and is further united with Dvādaśī, then a man should fast for the entire twelfth day if he desires the highest place. If it is the entire Ekādaśī (day) and if it is there in the morning also, then, if Dvādaśī is after it (commencing on that day) all should observe the (fast of Ekādaśī) on the latter day. Those men whose mind clings to the Ekādaśī-vow, live in heaven and go to Viṣṇu's house. There is no greater means than Ekādaśī for (going to) the next world. He who, full of many sins, observes (a fast on) the day of Viṣṇu, is freed from all sins and goes to Viṣṇu's abode.

41-42. That woman who along with her husband observes (a fast on) the day of Viṣṇu, gets good sons, is fortunate to have a (good) husband, and after death goes to Viṣṇu's abode. O best brāhmaṇa, the religious merit of him, who devoutly offers a lamp before (the image of) Viṣṇu on the day of Viṣṇu (i.e. Ekādaśī), cannot be measured (i.e. is immeasurable).

43-44. O brāhmaṇa, that woman who with her husband keeps awake on the day of Viṣṇu, would stay for a long time with her husband in the abode of Viṣṇu. The religious merit due to an object offered to Viṣṇu on his day is always inexhaustible.

45. Formerly there was (a man) named Vallabha in a city named Kāñcana . The lord of wealth had much wealth.

46-58a. O brāhmaṇa, his very beautiful wife was Hemaprabhā by name. The great characteristic of Kali , viz. being talkative, assaulted (i.e. overpowered) her. O you great ascetic, she would always quarrel with her husband. She would always censure her elders with mean words. She, the impure one, would always secretly eat from the cooking utensils and everyday would offer the remnants of the food to the elders. Her heart was always set on her paramour, (yet) she would say, 'I am a chaste woman.' She always caused anxiety to her husband by her quarrels. Once seeing her who had come (to him), her husband censured her and struck her who was full of all sins. Full of anger, she went to a vacant house, and without anybody's knowledge slept and remained there and did not (drink and) eat water or food. Fortunately for her on that day of Viṣṇu (there was the festival of) Visṇu's turning upon other side [1] —the Ekādaśī-vow, destroying all sins. Then, when it dawned, Dvādaśī with the Śravaṇā (constellation) came. Then that woman with her mind full of anger, observed two fasts, and became pure; and O brāhmaṇa, on the day of the Jayantī , she died at night. By Yama's order, his fearful messengers with nooses and hammers in their hands came there to take her like that (to Yama's abode). When they decided after binding her to take her to Yama's abode, Viṣṇu's messengers holding conches, discs and maces came (there). Having cut off the noose, they put her, free from sins and (therefore) pure, into a divine chariot. Surrounded by them, she then went to Viṣṇu's auspicious house, not easily accessible (even) to gods.

58b-60. O best brāhmaṇa, I have told you the importance of Viṣṇu's day. He who observes this vow even unwillingly goes to Viṣṇu's abode. A man who would go to Viṣṇu's temple on an Ekādaśī-day to offer him a lamp, obtains the fruit of a horse sacrifice at every step. Those who listen to or read the Purāṇas on Viṣṇu's day, obtain, for every letter (listened to or read), the fruit due to the gift of a tawny cow (to a brāhmaṇa).

[1]: [1] : Pārśvaparivartana—Name of a festival on the eleventh day of the first half of Bhādrapada when Viṣṇu is supposed to turn upon the other side in his sleep.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 16

How to Win Favour of Viṣṇu

Chapter 285 of 693 · 30 detected Sanskrit verse markers

Sanskrit

शौनक उवाच ।
कर्मणा केन भोः सूत चैनसां संक्षयो भवेत् ।
श्रीहरेश्च कृपा भूयात्तद्वदस्वानुकंपया १।
सूत उवाच ।
शृणु शौनक वक्ष्यामि शृण्वतां पापनाशनम् ।
येन विष्णोः कृपा स्याद्वै वृजिनक्षयकारिणी २।
पौर्णमास्यां तु यो विप्र भक्तिभावसमन्वितः ।
कुर्य्यान्नानाविधानेन सपर्य्यां श्रीजगद्विभोः ३।
कलुषं तस्य नश्येत कोटिजन्मार्जितं मुने ।
तस्मिन्श्रीरमणस्यास्य कृपा जाता भवेद्ध्रुवम् ४।
द्वादश्यामन्नदानं यो भक्त्या कुर्याद्द्विजातये ।
तस्य नश्यंति पापानि तमांसी वारुणोदये ५।
यो नरः श्रीहरिं कुर्यात्स्नपनं पयसा द्विज ।
तत्प्रीतिः श्रीहरेः सद्यो द्वादश्यां शर्करादिभिः ६।
मंत्रं विना तु यो विप्र दद्याच्छ्रीहरये किल ।

पाषाणसदृशं पुष्पं दाता याति अधोगतिम् ७।
क्ष्मासुराय च मूर्खाय पाषाणसदृशं तु यत् ।
दद्याद्दानं नरो यो वै तस्य पुण्यं न विद्यते ८।
विद्याहीनो द्विजो मोहाद्दानं गृह्णाति मूढधीः ।
कालानलं यथा जीर्णं तेन स निरयं व्रजेत् ९।
यथा दारुमयो हस्ती मृगश्चित्रमयो यथा ।
विद्याहीनो द्विजो विप्र त्रयस्ते नामधारकाः १०।
यथाध्वनिस्थितं वारि पवनार्केण शुद्ध्यति ।
भक्त्या तु पार्षदं दृष्ट्वा तस्य नश्यति कल्मषम् ११।
यो नरश्चाश्विने मासि सघृतान्पूर्णिमा दिने ।
दद्याच्छ्रीहरये लाजान्क्रीडार्थं तु वराटिकाम् १२।
भक्त्या याति हरेः स्थानं पुनरावृत्तिवर्जितः ।
न दद्याद्यो नरो मोहात्तस्मिन्न तुष्टिदो हरिः १३।
वराटिकां यावतीं यो हरये पौर्णिमादिने ।
तावद्वर्षं हरेः स्थानं चाश्विने संवसेद्ध्रुवम् १४।

करवीरपुरे ह्यासीत्पुरा शूद्रोऽपि निर्हृयः ।
कालद्विजो द्विजश्रेष्ठ नाम्ना पापी भयंकरः १५।
स्वकार्यनिरतः सोऽपि स्वामिकार्यप्रणाशकः ।
एकदा पंचतां यातो यमदूता भयंकराः १६।
आगतास्तं समानेतुं यमस्यतु निकेतनम् ।
बद्ध्वा निन्युश्च तं दृष्ट्वा पृष्टवान्सचिवं यमः १७।
यम उवाच ।
अस्य किं विद्यतेऽमात्य कर्मापि च शुभाशुभम् ।
कथयस्व समूलं तु चित्रगुप्त विचक्षण १८।
चित्रगुप्त उवाच।
असौ पापी दुराचारः स्वामिकार्यप्रणाशकः ।
नास्ति पुण्यं चाणुमात्रं नरके परिपच्यताम् १९।
शतमन्वन्तरं राजन्नागयोनौ च निष्ठुरः ।
पाषाणे जन्म चासाद्य गृहे स्थातुं निरंतरम् २०।
सूत उवाच ।

तावत्कालं ततो विप्र निरये स पपात ह ।
ततोऽप्यश्मगृहे नागयोनौ जातः सुदुःखितः २१।
एकदा चाश्विने मासि पौर्णमासीदिने द्विज ।
लाजान्वराटिका नागो बिलात्प्राक्षेपयद्बहिः २२।
पतिता सा हरेरग्रे पापमस्य स्वयं हरिः ।
तूर्णं तु नाशयामास दयालुर्दुःखनाशकः २३।
कदाचित्प्राप्तकालस्तु पंचत्वं स जगाम ह ।
यमदूतास्तमानेतुं चागता बहुशो द्विज २४।
बद्ध्वा नेतुं यदा चक्रुर्यमस्य सदनं प्रति ।
तदागता विष्णुदूताः शंखचक्रगदाधराः २५।
पाशं छित्त्वा रथे दिव्ये तमाशुगतकिल्बिषम् ।
तत्र चारोपयामासुः यमदूताः पलायिताः २६।
ततो निकेतनं विष्णोर्नागस्तैर्वेष्टितो ययौ ।
तत्र तस्थौ हरेरग्रे पुनरावर्त्तिवर्जितः २७।
भक्त्या यो हरये दद्याल्लाजांश्च सघृतान्द्विज ।

वराटिकां तस्य पुण्यं न जाने किं भवेद्ध्रुवम् २८।
य इमं शृणुयाद्विप्र चाध्यायं पापनाशनम् ।
तस्य नश्यंति पापानि श्रीहरेः कृपयापि च २९।
इति श्रीपाद्मेमहापुराणे ब्रह्मखंडे सूतशौनकसंवादे षोडशोऽध्यायः १६।

Roman transliteration

śaunaka uvāca |
karmaṇā kena bhoḥ sūta cainasāṃ saṃkṣayo bhavet |
śrīhareśca kṛpā bhūyāttadvadasvānukaṃpayā 1|

sūta uvāca |
śṛṇu śaunaka vakṣyāmi śṛṇvatāṃ pāpanāśanam |
yena viṣṇoḥ kṛpā syādvai vṛjinakṣayakāriṇī 2|
paurṇamāsyāṃ tu yo vipra bhaktibhāvasamanvitaḥ |
kuryyānnānāvidhānena saparyyāṃ śrījagadvibhoḥ 3|
kaluṣaṃ tasya naśyeta koṭijanmārjitaṃ mune |
tasminśrīramaṇasyāsya kṛpā jātā bhaveddhruvam 4|
dvādaśyāmannadānaṃ yo bhaktyā kuryāddvijātaye |
tasya naśyaṃti pāpāni tamāṃsī vāruṇodaye 5|
yo naraḥ śrīhariṃ kuryātsnapanaṃ payasā dvija |
tatprītiḥ śrīhareḥ sadyo dvādaśyāṃ śarkarādibhiḥ 6|
maṃtraṃ vinā tu yo vipra dadyācchrīharaye kila |

pāṣāṇasadṛśaṃ puṣpaṃ dātā yāti adhogatim 7|
kṣmāsurāya ca mūrkhāya pāṣāṇasadṛśaṃ tu yat |
dadyāddānaṃ naro yo vai tasya puṇyaṃ na vidyate 8|
vidyāhīno dvijo mohāddānaṃ gṛhṇāti mūḍhadhīḥ |
kālānalaṃ yathā jīrṇaṃ tena sa nirayaṃ vrajet 9|
yathā dārumayo hastī mṛgaścitramayo yathā |
vidyāhīno dvijo vipra trayaste nāmadhārakāḥ 10|
yathādhvanisthitaṃ vāri pavanārkeṇa śuddhyati |
bhaktyā tu pārṣadaṃ dṛṣṭvā tasya naśyati kalmaṣam 11|
yo naraścāśvine māsi saghṛtānpūrṇimā dine |
dadyācchrīharaye lājānkrīḍārthaṃ tu varāṭikām 12|
bhaktyā yāti hareḥ sthānaṃ punarāvṛttivarjitaḥ |
na dadyādyo naro mohāttasminna tuṣṭido hariḥ 13|
varāṭikāṃ yāvatīṃ yo haraye paurṇimādine |
tāvaddinaṃ hareḥ sthānaṃ cāśvine saṃvaseddhruvam 14|

karavīrapure hyāsītpurā śūdro'pi nirddayaḥ |
kāladvijo dvijaśreṣṭha nāmnā pāpī bhayaṃkaraḥ 15|
svakāryaniratāḥ so'pi svāmikāryapraṇāśakaḥ |
ekadā paṃcatāṃ yāto yamadūtā bhayaṃkarāḥ 16|
āgatāstaṃ samānetuṃ yamasyatu niketanam |
baddhvā ninyuśca taṃ dṛṣṭvā prṣṭavānsacivaṃ yamaḥ 17|
yama uvāca |
asya kiṃ vidyate'mātya karmāpi ca śubhāśubham |
kathayasva samūlaṃ tu citragupta vicakṣaṇa 18|
citragupta uvāca|
asau pāpī durācāraḥ svāmikāryapraṇāśakaḥ |
nāsti puṇyaṃ cāṇumātraṃ narake paripacyatām 19|
śatamanvantaraṃ rājannāgayonau ca niṣṭhuraḥ |
pāṣāṇe janma cāsādya gṛhe sthātuṃ niraṃtaram 20|
sūta uvāca |

tāvatkālaṃ tato vipra niraye sa papāta ha |
tato'pyaśmagṛhe nāgayonau jātaḥ suduḥkhitaḥ 21|
ekadā cāśvine māsi paurṇamāsīdine dvija |
lājānvarāṭikā nāgo bilātprākṣepayadbahiḥ 22|
patitā sā hareragre pāpamasya svayaṃ hariḥ |
tūrṇaṃ tu nāśayāmāsa dayālurduḥkhanāśakaḥ 23|
kadācitprāptakālastu paṃcatvaṃ sa jagāma ha |
yamadūtāstamānetuṃ cāgatā bahuśo dvija 24|

baddhvā netuṃ yadā cakruryamasya sadanaṃ prati |
tadāgatā viṣṇudūtāḥ śaṃkhacakragadādharāḥ 25|
pāśaṃ chittvā rathe divye tamāśugatakilbiṣam |
tatra cāropayāmāsuḥ yamadūtāḥ palāyitāḥ 26|
tato niketanaṃ viṣṇornāgastairveṣṭito yayau |
tatra tasthau hareragre punarāvarttivarjitaḥ 27|
bhaktyā yo haraye dadyāllājāṃśca saghṛtāndvija |

varāṭikāṃ tasya puṇyaṃ na jāne kiṃ bhaveddhruvam 28|
ya imaṃ śṛṇuyādvipra cādhyāyaṃ pāpanāśanam |
tasya naśyaṃti pāpāni śrīhareḥ kṛpayāpi ca 29|
iti śrīpādmemahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde ṣoḍaśo'dhyāyaḥ 16|

English translation

Śaunaka said :

1. O Sūta , kindly tell (me) that due to which act the sins would perish and grace of Viṣṇu would follow.

Sūta said :

2-4. O Śaunaka , I shall tell you what destroys the sins of the listeners, by which Viṣṇus grace, destroying sins, would take place. O sage, the sin of him, earned during crores of existences disappears, who, with devotion and in many ways, offers on a full moon day worship to the lord of the world, O sage. Certainly the favour of the lord of Śrī would come to him.

5. The sins of him who would devoutly give food to a brāhmaṇa on Dvādaśī, would perish like darkness at day-break.

6-14. Śrī Viṣṇu instantly loves the man who would bathe (the image of) Viṣṇu with milk, sugar etc. on a Dvādaśī day, O brāhmaṇa. The giver who would offer a stone-like flower to Viṣṇu without any hymn, has a downfall. That man who would give a stone-like gift, a foolish brāhmaṇa, does not have religious merit. The foolish brāhmaṇa who, having no knowledge, accepts a gift like wasted fire at the time of deluge, through delusion, would, due to that, go to hell. O brāhmaṇa, the three, viz. a wooden elephant, or a deer drawn in a picture, or a brāhmaṇa having no knowledge, (simply) bear their names. As the water remaining on a path is purified by means of wind or the sun, in the same way the sin of him who devoutly sees the retinue (of a god), perishes. He who would devoutly offer on the full-moon day of the month of Āśvina parched grain with ghee and cowrie for playing to Viṣṇu goes, free from rebirth, to Viṣṇu's place. A man who through folly would not give to Viṣṇu, Viṣṇu is not pleased with him. He who would offer cowries to Viṣṇu on the full-moon day will certainly live in Hari 's abode for as many days as the number of cowries (offered).

15-17. O best of brāhmaṇas , formerly in the city of Karavīra lived a cruel and fearful śūdra whose name was Kāladvija . Engaged in his own duty, he destroyed the business of his master. Once (when) he died, the fearful messengers of Yama came to take him to Yama's abode. Having tied him, they took him (to Yama's abode). Seeing him, Yama asked his minister (Citragupta):

Yama said :

18. O wise minister Citragupta, tell me from the beginning the good or bad deeds of (i.e. done by) him.

Citragupta said :

19-20. This sinner is of a wicked conduct; he has destroyed the business of his master. He does not have religious merit even of the size of an atom. Let him be roasted in hell for a hundred ages of Manu , O king. Then let the cruel one be born in the species of serpents and let him continuously live in a cave.

Sūta said :

21-28. O brāhmaṇa, for that much period he fell into (and lived in) hell, and then, being very unhappy he was born in the species of serpents in a cave. Once, O brāhmaṇa, on the full moon day in the month of Āśvina he threw out from the hole fried grain and cowries. That fell before Viṣṇu. Kind Viṣṇu who removes unhappiness, himself quickly destroyed his sin. When the time for his death arrived, he died. O brāhmaṇa, many messengers of Yama came to take him (to Yama's abode). When after binding him they started taking him to Yama's abode, messengers of Viṣṇu, holding conches, discs and maces came (there). They cut off his nooses and quickly put him whose sins had perished, into a divine chariot. The messengers of Yama ran (away). Surrounded by them the serpent went to Viṣṇu's house. Being free from rebirth he remained before (i.e. near) Viṣṇu. O brāhmaṇa, I certainly do not know what the religious merit of him who devoutly offers fried grain with ghee and cowries to Viṣṇu, would be.

29. O brāhmaṇa, the sins of him who devoutly listens to this chapter destroying sins, perish due to the grace of Viṣṇu.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 17

The Importance of Water Flowing from Viṣṇu's Feet

Chapter 286 of 693 · 29 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
विष्णुपादोदकस्यापि माहात्म्यं पापनाशनम् ।
कथयस्व महाप्राज्ञ समूलं मे कृपार्णव १।
सूत उवाच।
समस्तपातकध्वंसि विष्णुपादोदकं शुभम् ।
कणमात्रं वहेद्यस्तु सर्वतीर्थफलं लभेत् २।
विष्णुपादोदकं ब्रह्मन्स्पर्शतः पापनाशनम् ।
अकालमरणं नास्ति गंगास्नानफलं लभेत् ३।
विष्णुपादोदकं पापी यः पिबेत्तस्य किल्बिषम् ।
शरीरस्थं क्षयं याति कृतं ब्रह्मन्न संशयः ४।
तुलसीपर्णसंयुक्तं विष्णुपादोदकं द्विज ।
यो वहेच्छिरसा भक्त्या चांते याति हरेर्गृहम् ५।
मेरुतुल्यसुवर्णानि दत्त्वा यत्फलमाप्यते ।
हरिपादोदकं स्पृष्ट्वा प्राप्यते तत्फलं नरैः ६।
धेनुकोटिसहस्राणि यत्फलं लभते नरैः ।

दत्त्वा पादोदकं स्पृष्ट्वा तत्फलं प्राप्यते ध्रुवम् ७।
यज्ञकोटिसहस्राणि कृत्वा यत्फलमाप्यते ।
हरिपादोदकं स्पृष्ट्वा तस्मात्कोटिगुणं नरैः ८।
कोटिकन्याप्रदानेन यत्फलं लभ्यते जनैः ।
विष्णुपादोदकं स्पृष्ट्वा फलं तस्माद्विजाधिकम् ९।
दंतिकोटिप्रदानेन सप्तिकोटिप्रदानतः ।
यत्फलं लभते मर्त्यः स्पृष्ट्वा पादोदकं हरेः १०।
दत्त्वा मर्त्यः सप्तद्वीपां ससस्यां यत्फलं लभेत् ।
विष्णुपादोदकं स्पृष्ट्वा तस्माद्विप्राधिकं लभेत् ११।
शृणु विप्र प्रवक्ष्यामि संक्षेपेणाधिकं किमु ।
विष्णुपादोदकं स्पृष्ट्वा पापी याति हरेर्गृहम् १२।
शौनक उवाच।
स्पृष्ट्वा पीत्वा पुरा केन प्राणिना प्रापि वै गृहम् ।
कथयस्व हरेः सूत मम त्वं चानुकंपया १३।
सूत उवाच।

पुरा त्रेतायुगे पापी नाम्ना विप्रः सुदर्शनः ।
जनार्द्दनदिने नित्यमश्नीयात्स द्विजोत्तम १४।
शास्त्रनिंदाकरो नित्यं व्रतनिंदाकरः सदा ।
असावन्यं न जानाति केवलं स्वोदरं विना १५।
एकदा प्राप्तकालस्तु निधनं प्राप्तवान्द्विज ।
यमदूताः समायाता बद्ध्वा नीतो यमालयम् १६।
तं दृष्ट्वा यमुनाभ्राता पप्रच्छ सचिवं रुषा ।
भोऽमात्य चास्य यत्पुण्यं पापं वद समूलतः १७।
असौ विप्रो महापापी क्रूरकर्म्मेव दृश्यते १८।
चित्रगुप्त उवाच।
आकर्णय चास्य पापं पुण्यं नास्त्यणुमात्रकम् ।
वासरेऽपि हरेर्नित्यमकरोद्भोजनं विभो १९।
वासरे कमलाभर्तुश्चाश्नीयाद्यो नराधमः ।
पुरीषं सोऽश्नीयाद्राजन्निरयं याति दारुणम् २०।
मन्वंतरशतं देहि स्थानं तु निरयेऽप्यमुम् ।

ग्रामक्रोडस्य योनौ हि ततो जन्म भविष्यति २१।
सूत उवाच।
यमाज्ञया ततो विप्र तस्य दूतैर्भयंकरैः ।
पातितस्तु पुरीषे वै मन्वंतरशताधिकम् २२।
ततो मुक्तोऽभवच्चासौ पृथिव्यां ग्रामसूकरः ।
चिरं नरकमश्नीयाद्धरिवासरभोजनात् २३।
ततो विप्र प्राप्तकालः पंचत्वं स जगाम ह ।
काकयोनौ पुनर्जन्म लेभेऽसौ विड्भुजः सदा २४।
एकस्मिन्दिवसे विप्र श्रीहरेश्चरणोदकम् ।
द्वारदेशेस्थितं पीत्वा सर्वपापविवर्जितः २५।
तस्मिन्नेव दिने काकः पतितः शबरस्य च ।
काले मृत्युदशां प्राप्तो व्याधेन वायसोपि च २६।
आगते स्यंदने दिव्ये राजहंसयुते शुभे ।
आरुह्य बलिभुग्विप्र ययौ स हरिमंदिरम् २७।
पादोदकस्य माहात्म्यं कथितं पापनाशनम् ।

यः शृणोति नरः पापी तस्य पापं विनश्यति २८।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे चरणोदकमाहात्म्ये सप्तदशोऽध्यायः १७।

Roman transliteration

śaunaka uvāca|
viṣṇupādodakasyāpi māhātmyaṃ pāpanāśanam |
kathayasva mahāprājña samūlaṃ me kṛpārṇava 1|
sūta uvāca|
samastapātakadhvaṃsi viṣṇupādodakaṃ śubham |
kaṇamātraṃ vahedyastu sarvatīrthaphalaṃ labhet 2|

viṣṇupādodakaṃ brahmansparśataḥ pāpanāśanam |
akālamaraṇaṃ nāsti gaṃgāsnānaphalaṃ labhet 3|
viṣṇupādodakaṃ pāpī yaḥ pibettasya kilbiṣam |
śarīrasthaṃ kṣayaṃ yāti kṛtaṃ brahmanna saṃśayaḥ 4|
tulasīparṇasaṃyuktaṃ viṣṇupādodakaṃ dvija |
yo vahecchirasā bhaktyā cāṃte yāti harergṛham 5|
merutulyasuvarṇāni dattvā yatphalamāpyate |
haripādodakaṃ spṛṣṭvā prāpyate tatphalaṃ naraiḥ 6|
dhenukoṭisahasrāṇi yatphalaṃ labhate naraiḥ |

datvā pādodakaṃ spṛṣṭvā tatphalaṃ prāpyate dhruvam 7|
yajñakoṭisahasrāṇi kṛtvā yatphalamāpyate |
haripādodakaṃ spṛṣṭvā tasmātkoṭiguṇaṃ naraiḥ 8|
koṭikanyāpradānena yatphalaṃ labhyate janaiḥ |
viṣṇupādodakaṃ spṛṣṭvā phalaṃ tasmāddvijādhikam 9|
daṃtikoṭipradānena saptikoṭipradānataḥ |
yatphalaṃ labhate martyaḥ spṛṣṭvā pādodakaṃ hareḥ 10|
datvā martyaḥ saptadvīpāṃ sasasyāṃ yatphalaṃ labhet |
viṣṇupādodakaṃ spṛṣṭvā tasmādviprādhikaṃ labhet 11|
śṛṇu vipra pravakṣyāmi saṃkṣepeṇādhikaṃ kimu |
viṣṇupādodakaṃ spṛṣṭvā pāpī yāti harergṛham 12|
śaunaka uvāca|
spṛṣṭvā pītvā purā kena prāṇinā prāpi vai gṛham |
kathayasva hareḥ sūta mama tvaṃ cānukaṃpayā 13|
sūta uvāca|

purā tretāyuge pāpī nāmnā vipraḥ sudarśanaḥ |
janārddanadine nityamaśnīyātsa dvijottama 14|
śāstraniṃdākaro nityaṃ vrataniṃdākaraḥ sadā |
asāvanyaṃ na jānāti kevalaṃ svodaraṃ vinā 15|
ekadā prāptakālastu nidhanaṃ prāptavāndvija |
yamadūtāḥ samāyātā baddhvā nīto yamālayam 16|
taṃ dṛṣṭvā yamunābhrātā papraccha sacivaṃ ruṣā |
bho'mātya cāsya yatpuṇyaṃ pāpaṃ vada samūlataḥ 17|
asau vipro mahāpāpī krūrakarmmeva dṛśyate 18|
citragupta uvāca|
ākarṇaya cāsya pāpaṃ puṇyaṃ nāstyaṇumātrakam |
vāsare'pi harernityamakarodbhojanaṃ vibho 19|
vāsare kamalābhartuścāśnīyādyo narādhamaḥ |
purīṣaṃ so'śnīyādrājannirayaṃ yāti dāruṇam 20|
manvaṃtaraśataṃ dehi sthānaṃ tu niraye'pyamum |

grāmakroḍasya yonau hi tato janma bhaviṣyati 21|
sūta uvāca|
yamājñayā tato vipra tasya dūtairbhayaṃkaraiḥ |
pātitastu purīṣe vai manvaṃtaraśatādhikam 22|
tato mukto'bhavaccāsau pṛthivyāṃ grāmasūkaraḥ |
ciraṃ narakamaśnīyāddharivāsarabhojanāt 23|
tato vipra prāptakālaḥ paṃcatvaṃ sa jagāma ha |
kākayonau punarjanma lebhe'sau viḍbhujaḥ sadā 24|
ekasmindivase vipra śrīhareścaraṇodakam |
dvāradeśesthitaṃ pītvā sarvapāpavivarjitaḥ 25|
tasminneva dine kākaḥ patitaḥ śabarasya ca |

kāle mṛtyudaśāṃ prāpto vyādhena vāyasopi ca 26|
āgate syaṃdane divye rājahaṃsayute śubhe |
āruhya balibhugvipra yayau sa harimaṃdiram 27|
pādodakasya māhātmyaṃ kathitaṃ pāpanāśanam |

yaḥ śṛṇoti naraḥ pāpī tasya pāpaṃ vinaśyati 28|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde caraṇodakamāhātmye saptadaśo'dhyāyaḥ 17|

English translation

Śaunaka said :

1. O you ocean of compassion, O you very wise one, tell me from the beginning the greatness of the water (flowing) from Viṣṇu 's feet, which destroys sins.

Sūta said :

2-11. The water (flowing) from the feet of Viṣṇu destroys all sins and is auspicious. He who would carry (even) a drop of it, would obtain the fruit of (visiting) all the holy places. O brāhmaṇa , the water (flowing) from Viṣṇu's feet destroys the sin of him who touches it; he does not meet with an untimely death and would obtain the fruit of a bath in Gaṅgā . O brāhmaṇa, there is no doubt that the sin in the body of the sinner who would drink the water (flowing) from the feet of Viṣṇu, would perish. That man who would devoutly carry on his head the water (flowing) from Viṣṇu's feet along with a Tulasī -leaf in the end goes to Viṣṇu's abode. Men obtain that fruit by touching the water (flowing) from Viṣṇu's feet, which is obtained by giving (pieces of) gold resembling Meru . That fruit is surely obtained by offering water to Viṣṇu's feet and touching the water (flowing) from Viṣṇu's feet, which is obtained by (offering) thousands of crores of cows. The fruit that is obtained by touching the water (flowing) from Viṣṇu's feet, is crores of times greater than the fruit which is obtained by performing thousands of crores of sacrifices. O brāhmaṇa, the fruit (obtained) by touching the water (flowing) from Viṣṇu's feet is greater than the fruit got by men by giving a crore of virgins (in marriage to worthy grooms). That fruit which a man obtains by giving a crore of elephants or by giving a crore of horses is obtained by a man by touching the water (flowing) from the feet of Viṣṇu. O brāhmaṇa, a man would get a larger fruit by touching the water (flowing) from Viṣṇu's feet, than that which he would obtain by giving (the earth) with the seven islands along with crops (growing on it).

12. O brāhmaṇa, listen, I shall tell you in brief. (What is the use of) telling more? By touching the water (flowing) from Viṣṇu's feet, a sinner goes to Viṣṇu's house.

Śaunaka said :

13. O Sūta , kindly tell me which creature formerly reached Viṣṇu's abode by touching and drinking the water flowing from Viṣṇu's feet.

Sūta said :

14-18. Formerly in Tretāyuga there was a sinful brāhmaṇa by name Sudarśana . O best brāhmaṇa, on the day of (i.e. sacred to) Viṣṇu he would always eat (food, i.e. would not observe a fast). He always

censured the sacred texts and always condemned the vows. Except his own belly he did not recognise anything else. O brāhmaṇa, when once the time of his death arrived, he died. The messengers of Yama came (to his place), and binding him they took him to Yama's abode. Seeing him, the brother of Yamunā (i.e. Yama) angrily asked his minister: "O minister, tell (me) from the root (i.e. from the beginning) what his merit is and what his sin is. This brāhmaṇa seems to be a great sinner and a man of cruel acts".

Citragupta said :

19-21. Listen to his sins(s). He has no merit even of the size of an atom (to his credit). O lord, even on the day of (i. e. sacred to) Viṣṇu, he always used to eat (food). O king, that mean man who would eat on the day of (i.e. sacred to) the lord of Kamalā (i.e. on the day sacred to viṣṇu), would eat feces and goes to a fearful hell. Give him a place in a hell for a hundred periods of Manu . Then he will be born in the stock of a śūdra .

Sūta said :

22-28. O brāhmaṇa, then, by Yama's order his terrible messengers threw him into feces (where he remained) for more than a hundred ages of Manu. Freed from there he became (i.e. was born as) a village-pig on the earth. For a long time he would remain in hell due to his having eaten food on the day of (i.e. sacred to) Viṣṇu. Then, O brāhmaṇa, the time of his death arrived, and he died. He obtained a birth (i.e., was born) in the stock of crow and always ate feces. O brāhmaṇa, one day this crow of a śabara drank the water, after the śabara's death, (flowing) from Viṣṇu's feet and remaining (i.e. collected) at the door (of the temple) and being killed by a hunter, fell (dead) on the same day. He, the eater of offerings, got into a divine, auspicious chariot to which royal swans were yoked, and went to Viṣṇu's abode. (I have) told you the greatness of the water (flowing) from (Viṣṇu's) feet. The sin of a s inful man who listens to it, perishes.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 18

Purificatory Acts for One Guilty of Illegitimate Intercourse

Chapter 287 of 693 · 25 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
अगम्यागमनं सूत कुर्याद्यो वै विमोहितः ।
तस्य शुद्धिर्भवेत्केन कथयस्व समूलतः १।
सूत उवाच।
अभिगच्छति चांडालीं श्वपाकीं यो द्विजोत्तमः ।
उपवासत्रयं कुर्यात्प्राजापत्यं चरेत्ततः २।
सशिखं वपनं चैव दद्याद्गोद्वयमेव च ।
यथार्थदक्षिणां दत्त्वा शुद्धिमाप्नोति स द्विजः ३।
क्षत्रियो वापि चांडालीं वैश्यो वा यदि गच्छति ।
प्राजापत्यं सकृच्छ्रं च दद्याद्गोमिथुनद्वयम् ४।
अनुगच्छति शूद्रो हि श्वपाकीं च तपोधन ।
चतुर्गोमिथुनं दद्यात्प्राजापत्यं व्रतं चरेत् ५।
मातरं यदि वा गच्छेद्भगिनीं स्वसुतामपि ।
वधूं च मोहितो गच्छंस्त्रीणि कृच्छ्राण्यथाचरेत् ६।
चांद्रायणत्रयं कृत्वा दद्याद्गोमिथुनत्रयम् ।

सशिखं वपनं कृत्वा पंचगव्यं पिबेत्ततः ७।
हुते ह्यग्नौ तथाप्यत्र शुद्ध्यत्येवं तपोधन ।
पितृदारान्द्विजश्रेष्ठ मातुश्च भगिनीं तथा ८।
गुरुपत्नीं मातुलानीं भ्रातुर्भार्यां स्वगोत्रजाम् ।
यदि गच्छति मोहेन प्राजापत्यद्वयं चरेत् ९।
चांद्रायणत्रयं ब्रह्मन्पंचगोमिथुनानि च ।
विप्रेभ्यो दक्षिणां दद्याच्छुध्यते नात्र संशयः १०।
गां च गच्छति यो मूढ उपवासत्रयं चरेत् ।
धेनुं दत्त्वा तथा चान्नं शुद्ध्यत्यत्र न संशयः ११।
वेश्यां खरीं शूकरीं च कपिं तुं महिषीं द्विज ।
आकंठतः समाक्षिप्य गोमयोदककर्दमे १२।
तत्र तिष्ठेन्निराहारो त्रिरात्रेणैव शुद्धाति ।
सशिखं वपनं कृत्वा त्रिरात्रमुपवासयेत् १३।
एकरात्रं जले स्थित्वा शुद्ध्यत्येव न संशयः ।
ब्राह्मणीं तु यदा गच्छेत्यो नरः काममोहितः १४।

प्राजापत्यत्रयं कुर्य्याच्चांद्रायणत्रयं तथा ।
गोत्रयं तु तथा दद्याच्छुद्ध्यत्येव तपोधन १५।
ब्राह्मणी पंचगव्यं तु पंचरात्रं पिबेद्द्विज ।
गोद्वयं दक्षिणां दद्याच्छुध्यत्यत्र न संशयः १६।
परांगनां यदागच्छेत्कृच्छ्रं सांतपनं चरेत् ।
यथार्गला तथा योषित्तस्मात्तां परिवर्जयेत् १७।
वर्णबाह्यां तथा नीचामनुगच्छेत्सकृन्नरः ।
प्राजापत्यं चरेत्कृच्छ्रं शुद्ध्यत्येव न संशयः १८।
अंगारसदृशी योषित्सर्पिः कुंभसमः पुमान् ।
तस्याः परिसरे ब्रह्मन्न स्थातव्यं कदाचन १९।
जारेण जनयेद्गर्भं या च नारी कुलांतका ।
त्याज्या सा सर्वथा ब्रह्मस्तत्र दोषो न विद्यते २०।
या च नारी गृहाद्गच्छेत्त्यक्त्वा बंधून्स्वकानपि ।
नष्टा सा च कुलभ्रष्टा न तस्याः संगमः पुनः २१।
या च नारी यदा गच्छेन्मोहिता परपूरुषम् ।

प्राजापत्यं चरेत्कृच्छ्रं पंचगव्यं पिबेत्ततः २२।
गोद्वयं तु ततो दद्याच्छुध्यत्येव न संशयः ।
ब्राह्मणी बालिशा ब्रह्मन्मोहिता परपूरुषम् २३।
यदा गच्छेत्तदा त्याज्या जनैर्दोषो न विद्यते ।
यो गच्छेद्ब्राह्मणीं विप्र भूसुरः काममोहितः ।
गो तिलांश्च तदा दद्याच्छुद्ध्यत्यत्र न संशयः २४।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे अष्टादशोऽध्यायः १८।

Roman transliteration

śaunaka uvāca|
agamyāgamanaṃ sūta kuryādyo vai vimohitaḥ |
tasya śuddhirbhavetkena kathayasva samūlataḥ 1|
sūta uvāca|
abhigacchati cāṃḍālīṃ śvapākīṃ yo dvijottamaḥ |
upavāsatrayaṃ kuryātprājāpatyaṃ carettataḥ 2|
saśikhaṃ vapanaṃ caiva dadyādgodvayameva ca |
yathārthadakṣiṇāṃ datvā śuddhimāpnoti sa dvijaḥ 3|
kṣattriyo vāpi cāṃḍālīṃ vaiśyo vā yadi gacchati |
prājāpatyaṃ sakṛcchraṃ ca dadyādgomithunadvayam 4|
anugacchati śūdro hi śvapākīṃ ca tapodhana |
caturgomithunaṃ dadyātprājāpatyaṃ vrataṃ caret 5|
mātaraṃ yadi vā gacchedbhaginīṃ svasutāmapi |
vadhūṃ ca mohito gacchaṃstrīṇi kṛcchrāṇyathācaret 6|
cāṃdrāyaṇatrayaṃ kṛtvā dadyādgomithunatrayam |

saśikhaṃ vapanaṃ kṛtvā paṃcagavyaṃ pibettataḥ 7|
hute hyagnau tathāpyatra śuddhyatyevaṃ tapodhana |
pitṛdārāndvijaśreṣṭha mātuśca bhaginīṃ tathā 8|
gurupatnīṃ mātulānīṃ bhrāturbhāryāṃ svagotrajām |

yadi gacchati mohena prājāpatyadvayaṃ caret 9|
cāṃdrāyaṇatrayaṃ brahmanpaṃcagomithunāni ca |
viprebhyo dakṣiṇāṃ dadyācchudhyate nātra saṃśayaḥ 10|
gāṃ ca gacchati yo mūḍha upavāsatrayaṃ caret |
dhenuṃ dattvā tathā cānnaṃ śuddhyatyatra na saṃśayaḥ 11|
veśyāṃ kharīṃ śūkarīṃ ca kapiṃ tuṃ mahiṣīṃ dvija |
ākaṃṭhataḥ samākṣipya gomayodakakarddame 12|
tatra tiṣṭhennirāhāro trirātreṇaiva śuddhyati |
saśikhaṃ vapanaṃ kṛtvā trirātramupavāsayet 13|
ekarātraṃ jale sthitvā śuddhyatyeva na saṃśayaḥ |
brāhmaṇīṃ tu yadā gacchetyo naraḥ kāmamohitaḥ 14|

prājāpatyatrayaṃ kuryyāccāṃdrāyaṇatrayaṃ tathā |
gotrayaṃ tu tathā dadyācchuddhyatyeva tapodhana 15|
brāhmaṇī paṃcagavyaṃ tu paṃcarātraṃ pibeddvija |
godvayaṃ dakṣiṇāṃ dadyācchudhyatyatra na saṃśayaḥ 16|
parāṃganāṃ yadāgacchetkṛcchraṃ sāṃtapanaṃ caret |
yathārgalā tathā yoṣittasmāttāṃ parivarjayet 17|
varṇabāhyāṃ tathā nīcāmanugacchetsakṛnnaraḥ |
prājāpatyaṃ caretkṛcchraṃ śuddhyatyeva na saṃśayaḥ 18|
aṃgārasadṛśī yoṣitsarpiḥ kuṃbhasamaḥ pumān |
tasyāḥ parisare brahmanna sthātavyaṃ kadācana 19|
jāreṇa janayedgarbhaṃ yā ca nārī kulāṃtakā |
tyājyā sā sarvathā braṃhmastatra doṣo na vidyate 20|
yā ca nārī gṛhādgacchettyaktvā baṃdhūnsvakānapi |
naṣṭā sā ca kulabhraṣṭā na tasyāḥ saṃgamaḥ punaḥ 21|
yā ca nārī yadā gacchenmohitā parapūruṣam |

prājāpatyaṃ caretkṛcchraṃ paṃcagavyaṃ pibettataḥ 22|
godvayaṃ tu tato dadyācchudhyatyeva na saṃśayaḥ |
brāhmaṇī bāliśā brahmanmohitā parapūruṣam 23|
yadā gacchettadā tyājyā janairdoṣo na vidyate |
yo gacchedbrāhmaṇīṃ vipra bhūsuraḥ kāmamohitaḥ |
go tilāṃśca tadā dadyācchuddhyatyatra na saṃśayaḥ 24|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde aṣṭādaśo'dhyāyaḥ 18|

English translation

Śaunaka said :

1. O Sūta , tell me fully, with what can a man who having through delusion h ad illegitimate intercourse, be purified?

Sūta said :

2-8a. The best brāhmaṇa , who cohabits with a cāṇḍāla woman or an outcaste woman, should observe three fasts, then should observe the Prājāpatya vow, get clean-shaved with (even) the tuft of hair on the crown of his head (removed), and should give a couple of cows (to a brāhmaṇa). The brāhmaṇa becomes purified after giving proper present (to a brāhmaṇa). If a kṣatriya or a vaiśya cohabits with a cāṇḍālī , he should (observe) the Kṛcchra Prājāpatya (vow) and should give two pairs of cows to (a

brāhmaṇa). O you ascetic, if a śūdra cohabits with an outcaste woman, he should give four pairs of cows (to a brāhmaṇa) and observe the Prājāpatya vow. If a man being infatuated, cohabits with his mother or sister or daughter, or his daughter-in-law, he should observe three Kṛcchra (-vows). Having observed three Cāndrāyaṇa (-vows), he should give three pairs of cows. Getting clean-shaved with (even) the tuft of hair on the crown of the head (removed), he should drink the mixture of the five products of a cow. O ascetic, in this case he becomes purified even after making offerings into fire.

8b-10. O best brāhmaṇa, if a man through infatuation, cohabits with the wife (other than his mother) of his father, or his mother's sister, or his preceptor's wife, or his maternal uncle's wife, or his brother's wife born in the same family, he should observe a couple of Prājāpatya (-vows). O brāhmaṇa, he should observe three Cāndrāyaṇa-vows, (should give) five pairs of cows to brāhmaṇas and should give them a present. He is (by doing so) purified. There is no doubt about this.

11-14a. That fool who cohabits with a cow, should observe three fasts; there is no doubt that he is purified by giving a cow and food. He who cohabits with a prostitute, a female ass, a female pig or a monkey or a she-buffalow, should remain without eating in mud after having thrown himself there upto his neck. He is purified after three nights. He should observe fast for three nights after having got clean-shaved with the tuft of hair on the crown of his head (removed). Undoubtedly he is purified on remaining in water for a night.

14b-17a. O you ascetic, he who being infatuated by love, would cohabit with a brāhmaṇa-woman should observe three Prājāpatya (-vows) and three Cāndrāyaṇa (-vows). Similarly he should give three cows (to a brāhmaṇa). The brāhmaṇa woman should drink the mixture of the products of a cow for five nights, O brāhmaṇa. There is no doubt that by giving a pair of cows and a present (to a brāhmaṇa) she is purified. When a man cohabits with the wife of someone else he should observe (the vow of) Kṛcchra Sāntapana .

17b-24. A woman is like a bar. Therefore, he should avoid her. If a man (even) once cohabits with a woman out of his caste or a mean one, he should observe Prājāpatya Kṛcchra. There is no doubt that thereby he is purified. A woman is like a burning charcoal. A man is like ghee . Therefore, O brāhmaṇa, he should never remain in her vicinity. O brāhmaṇa, that woman, the destroyer of the family, who conceives (due to cohabitation) with her paramour, should be altogether abandoned. There is no blemish in doing so. That woman who would, leaving her own relatives, go (away) from her house, is spoiled, has fallen from the family. One should have no contact with her again. That woman who, being infatuated, cohabits with another man (who is not her husband), should observe the Prājāpatya Kṛcchra, and then should drink the mixture of the five products of a cow. Then she should give a pair of cows (to a brāhmaṇa). She is (thus) undoubtedly purified. When a childish brāhmaṇa woman, being deluded, cohabits with a stranger, she should be abandoned by (her) men. There is no blemish (in doing so). O brāhmaṇa, that brāhmaṇa who, being deluded by passion of love, would cohabit with a brāhmaṇa-woman, should give a cow and sesamum. Undoubtedly he is (thereby) purified.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 19

Purificatory Acts for Other Sins

Chapter 288 of 693 · 31 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
अज्ञानात्प्राश्य विण्मूत्रं सुरां संस्पृश्य वा पुनः ।
यथा शुद्धिर्भवेत्तेषां कथयामि शृणु द्विज १।
प्राजापत्यद्वयं कुर्य्यात्तीर्थाभिगमनं मुने ।
वृषैकादशगोदानं सशिखं वपनं ततः २।
गत्वा चतुष्पथं सर्वं प्राजापत्यव्रतं तथा ।
गोद्वयं तु ततो दद्यात्पंचगव्यं पिबेत्ततः ३।
ब्राह्मणान्भोजयित्वा तु शुद्ध्यत्यत्र न संशयः ।
चांडालान्नं जलं चैव ज्ञानतोऽपि विपत्तिषु ४।
यदि भुङ्क्ते नरः कश्चित्कृच्छ्रं चांद्रायणं चरेत् ।
सशिखं वपनं कृत्वा पंचगव्यं ततः पिबेत् ५।
एकद्वित्रिचतुर्गावो देयाद्विप्रेष्वनुक्रमात् ।
वृषलान्नं सूतकान्नं अभोज्यान्नं जलं च वै ६।
शूद्रोच्छिष्टं यदा भुंक्ते ज्ञानतो वा विपत्तिषु ।
प्राजापत्यद्वयं कुर्याच्चांद्रायणत्रयं तथा ७।

गोद्वयं तु ततो दद्यात्पंचगव्यं पिबेद्द्विज ।
हुत्वा ह्यग्नौ बहुन्विप्रान्भोज्यशुद्धो भवेद्ध्रुवम् ८।
आखुनकुलमाज्जरिरन्नं चेद्भक्षितं द्विज ।
तिलदर्भोदकैः प्रोक्ष्य शुद्ध्यत्येव न संशयः ९।
पलांडुं लशुनं शिग्रुमलाबुं गृंजनं पलम् ।
भुंक्ते यो वै नरो ब्रह्मन्व्रतं चांद्रायणं चरेत् १०।
मद्यमांसप्रियं शूद्रं नीचकर्म्मानुवर्त्तनैः ।
तं शूद्रं वर्जयेद्विप्र श्वपाकमिव दूरतः ११।
द्विजसेवानुरक्ता ये मद्यमांसविवर्जिताः ।
दान स्वकर्म्मनिरतास्ते ज्ञेया वृषलोत्तमाः १२।
अज्ञानाद्भुंजते विप्र सूतके मृतके यदि ।
गायत्रीदशभिर्विप्रः सहस्रैश्च शुचिर्भवेत् १३।
सहस्रैः क्षत्रियश्चैव वैश्यः पंचसहस्रकैः ।
पंचगव्यैर्भवेच्छुद्धो वृषलोऽपि तपोधन १४।
आज्यं तु तोयं नीचस्य भांडस्थं दधि यः पिबेत् ।

अज्ञानतोऽपि यो वर्णः प्राजापत्यव्रतं चरेत् १५।
दानं बहुतरं दद्याच्छुद्धो ह्यग्नौ यथाविधि ।
शूद्राणां नोपवासोऽपि दानेनैव विशुद्धति १६।
सशिखं वपनं कुर्यादहोरात्रोपवासतः ।
नीचैर्दंडादिभिश्चैव ताडितो यो नरो द्विज १७।
प्राज्ञापत्यव्रतं कुर्य्याच्चांद्रायणव्रतं तु वा ।
सशिखं वपनं चैव पंचगव्यं पिबेत्ततः १८।
गोद्वयं तु ततो दद्यादग्नौ चान्नादिकं हुतम् ।
मद्यपानं गृहे विप्र ज्ञानतोऽपि यदृच्छया १९।
यदि भुंक्ते नरः कश्चित्पात्यः सोऽपि कुलान्नरः ।
गोबीजहंता यो विप्रच्छेदकश्च दलस्य च २०।
स्वर्णस्तेयी भवेत्कृच्छ्रं प्राजापत्यत्रयं चरेत् ।
सशिखं वपनं कृत्वा पंचगव्यं तथा पिबेत् २१।
यथाविधिहुतं चाग्नौ दद्याद्धेनुत्रयं तथा ।
तस्य भुक्तं जलं चैव ग्राह्यं स्याद्वै तपोधन २२।

प्रातस्त्र्यहं तु चाश्नीयात्र्यहं सायमयाचितम् ।
त्र्यहं चैव तु नाश्नीयात्प्राजापत्यमिदं व्रतम् २३।
गोमूत्रं गोमयं क्षीरं दधिसर्पिः कुशोदकम् ।
दिनद्वयं पिबेद्विप्र चैकरात्रमुपोषितः ।
सर्वपापहरं कृच्छ्रं मुने सांतपनं स्मृतम् २४।
ग्रासं त्र्यहं तु चैकैकं प्रातःसायमयाचितम् ।
अद्यात्त्र्यहं चोपवसेदतिकृच्छ्रमिदं व्रतम् २५।
प्रतित्र्यहं पिबेदुष्णं जलं क्षीरं घृतं द्विज ।
सकृत्स्नायी तप्तकृच्छ्रं स्मृतं पापहरं मुने २६।
अभोजनं द्वादशाहं कृच्छ्रोऽयं पापनाशनः ।
पराको नाम विज्ञेयः प्रसिद्धश्च तपोधन २७।
एकैकं वर्द्धयेत्पिंडं शुक्ले कृष्णे च ह्रासयेत् ।
इंदुक्षये न भुंजीत चांद्रायणव्रतं स्मृतम् २८।
अश्नीयाच्चतुरः प्रातः पिंडान्विप्र समाहितः ।
चतुरोऽस्तमिते चार्के शिशुचांद्रायणं स्मृतम् २९।

कूष्मांडघाती या नारी पंचगव्यं पिबेत्र्यहम् ।
कूष्मांडपंचकं दद्यात्ससुवर्णं सवस्त्रकम् ।
तस्या वारि तथा भक्तं ग्राह्यं स्याद्वै तपोधन ३०।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे एकोनविंशोऽध्यायः १९।

Roman transliteration

śaunaka uvāca|
ajñānātprāśya viṇmūtraṃ surāṃ saṃspṛśya vā punaḥ |
yathā śuddhirbhavetteṣāṃ kathayāmi śṛṇu dvija 1|

prājāpatyadvayaṃ kuryyāttīrthābhigamanaṃ mune |
vṛṣaikādaśagodānaṃ saśikhaṃ vapanaṃ tataḥ 2|
gatvā catuṣpathaṃ sarvaṃ prājāpatyavrataṃ tathā |
godvayaṃ tu tato dadyātpaṃcagavyaṃ pibettataḥ 3|
brāhmaṇānbhojayitvā tu śuddhyatyatra na saṃśayaḥ |
cāṃḍālānnaṃ jalaṃ caiva jñānato'pi vipattiṣu 4|
yadi bhuṅkte naraḥ kaścitkṛcchraṃ cāṃdrāyaṇaṃ caret |
saśikhaṃ vapanaṃ kṛtvā paṃcagavyaṃ tataḥ pibet 5|
ekadvitricaturgāvo deyādvipreṣvanukramāt |
vṛṣalānnaṃ sūtakānnaṃ abhojyānnaṃ jalaṃ ca vai 6|
śūdrocchiṣṭaṃ yadā bhuṃkte jñānato vā vipattiṣu |
prājāpatyadvayaṃ kuryāccāṃdrāyaṇatrayaṃ tathā 7|

godvayaṃ tu tato dadyātpaṃcagavyaṃ pibeddvija |
hutvā hyagnau bahūnviprānbhojyaśuddho bhaveddhruvam 8|
ākhunakulamārjjārairannaṃ cedbhakṣitaṃ dvija |
tiladarbhodakaiḥ prokṣya śuddhyatyeva na saṃśayaḥ 9|
palāṃḍuṃ laśunaṃ śigrumalābuṃ gṛṃjanaṃ palam |
bhuṃkte yo vai naro brahmanvrataṃ cāṃdrāyaṇaṃ caret 10|
madyamāṃsapriyaṃ śūdraṃ nīcakarmmānuvarttanaiḥ |
taṃ śūdraṃ varjayedvipra śvapākamiva dūrataḥ 11|
dvijasevānuraktā ye madyamāṃsavivarjitāḥ |
dāna svakarmmaniratāste jñeyā vṛṣalottamāḥ 12|
ajñānādbhuṃjate vipra sūtake mṛtake yadi |
gāyatrīdaśabhirviprāḥ sahasraiśca śucirbhavet 13|
sahasraiḥ kṣatriyaścaiva vaiśyaḥ paṃcasahasrakaiḥ |
paṃcagavyairbhavecchuddho vṛṣalo'pi tapodhana 14|
ājyaṃ tu toyaṃ nīcasya bhāṃḍasthaṃ dadhi yaḥ pibet |

ajñānato'pi yo varṇaḥ prājāpatyavrataṃ caret 15|
dānaṃ bahutaraṃ dadyācchuddho hyagnau yathāvidhi |
śūdrāṇāṃ nopavāso'pi dānenaiva viśuddhyati 16|
saśikhaṃ vapanaṃ kuryādahorātropavāsataḥ |
nīcairdaṃḍādibhiścaiva tāḍito yo naro dvija 17|
prājñāpatyavrataṃ kuryyāccāṃdrāyaṇavrataṃ tu vā |
saśikhaṃ vapanaṃ caiva paṃcagavyaṃ pibettataḥ 18|
godvayaṃ tu tato dadyādagnau cānnādikaṃ hutam |
madyapānaṃ gṛhe vipra jñānato'pi yadṛcchayā 19|
yadi bhuṃkte naraḥ kaścitpātyaḥ so'pi kulānnaraḥ |
gobīyahaṃtā yo vipracchedakaśca dalasya ca 20|
svarṇasteyī bhavetkṛcchraṃ prājāpatyatrayaṃ caret |
saśikhaṃ vapanaṃ kṛtvā paṃcagavyaṃ tathā pibet 21|
yathāvidhihutaṃ cāgnau dadyāddhenutrayaṃ tathā |
tasya bhuktaṃ jalaṃ caiva grāhyaṃ syādvai tapodhana 22|

prātastryahaṃ tu cāśnīyātryahaṃ sāyamayācitam |
tryahaṃ caiva tu nāśnīyātprājāpatyamidaṃ vratam 23|
gomūtraṃ gomayaṃ kṣīraṃ dadhisarpiḥ kuśodakam |
dinadvayaṃ pibedvipra caikarātramupoṣitaḥ |
sarvapāpaharaṃ kṛcchraṃ mune sāṃtapanaṃ smṛtam 24|
grāsaṃ tryahaṃ tu caikaikaṃ prātaḥsāyamayācitam |
adyāttryahaṃ copavasedatikṛcchramidaṃ vratam 25|
pratitryahaṃ pibeduṣṇaṃ jalaṃ kṣīraṃ ghṛtaṃ dvija |

sakṛtsnāyī taptakṛcchraṃ smṛtaṃ pāpaharaṃ mune 26|
abhojanaṃ dvādaśāhaṃ kṛcchro'yaṃ pāpanāśanaḥ |
parāko nāma vijñeyaḥ prasiddhaśca tapodhana 27|
ekaikaṃ varddhayetpiṃḍaṃ śukle kṛṣṇe ca hrāsayet |
iṃdukṣaye na bhuṃjīta cāṃdrāyaṇavrataṃ smṛtam 28|
aśnīyāccaturaḥ prātaḥ piṃḍānvipra samāhitaḥ |
caturo'stamite cārke śiśucāṃdrāyaṇaṃ smṛtam 29|

kūṣmāṃḍaghātī yā nārī paṃcagavyaṃ pibettryaham |
kūṣmāṃḍapaṃcakaṃ dadyātsasuvarṇaṃ savastrakam |
tasyā vāri tathā bhaktaṃ grāhyaṃ syādvai tapodhana 30|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde ekonaviṃśo'dhyāyaḥ 19|

English translation

Sūta said :

1. O brāhmaṇa , listen, I shall tell you, how those who, through ignorance, have eaten feces (or drunk) urine or have sipped liquor, are purified.

2-4a. O sage, he should observe two Prājāpatya (-vows); he should go to a holy place. He should give a bull and eleven cows, and then should get himself clean-shaved with the tuft of hair on the crown of the head (removed). Having gone to all crossways he should observe the Prājāpatya (-vow). Then he should give a pair of cows and drink the mixture of the five products of a cow. There is no doubt that he is purified after having fed brāhmaṇas .

4b-8. If a man eats the food of a cāṇḍāla or drinks his water knowingly or while in a difficulty, he should observe Kṛcchra Cāndrāyaṇa ; (and) having got himself clean-shaved with the tuft of hair on the crown of the head (removed), he should drink the mixture of the five products of a cow. One or two or three or four cows should be respectively given to brāhmaṇas if he eats the food of a cāṇḍāla or of (i.e. prepared by) a woman recently delivered or food which is not fit to be eaten or water which should not be drunk. If knowingly or while in difficulty he eats the food left over by a śūdra , he should observe two Prājāpatya-vows and three Cāndrāyaṇa-vows. O brāhmaṇa, then he should give a couple of cows and drink the mixture of the five products of a cow. Then, after offering oblations into fire and having fed many brāhmaṇas, he would certainly be purified.

9. There is no doubt that if (a portion of) the food is eaten by rats, mongooses or cats it is purified, when it is sprinkled over with water mixed with sesamum and darbhas , O brāhmaṇa.

10-11. O brāhmaṇa, a man who eats an onion, garlic, a potherb, bottle-gourd, a small red variety of garlic and meat, should observe the Cāndrāyaṇa-vow. Due to his doing vile acts a śūdra loves liquor and meat. One should avoid from (i.e. keep at) a distance such a śūdra like a cāṇḍāla.

12. Those who are engaged in serving the twice-born who avoid liquor and meat, who are engaged in giving gifts and in their own duties, should be known to be best vṛṣalas .

13-17a. O brāhmaṇa, ifa brāhmaṇa unknowingly eats (food) in a family where impurity is caused by child-birth or by death, he would be purified by reciting the Gāyatrī (-hymn) ten thousand times. O ascetic, a kṣatriya would be purified by reciting it thousands of times, and a cāṇḍāla by (taking) the mixtures of the five products of a cow. A man of a (higher) caste, who, even unknowingly, would drink ghee , or water of curd contained in a vessel of a low-caste man, should observe the Prājāpatya vow. He

should give many gifts. By offering oblations into the fire according to the proper rite he is purified. For a śūdra there is no fast. He is purified just by giving gifts. Observing a fast day and night he should get himself clean-shaved with the tuft of hair on the crown of the head (removed).

17b-19a. O brāhmaṇa, a man who is beaten by the low-caste ones with sticks etc. should observe (either) the Prājāpatya-vow orthe Cāndrāyaṇa-vow. He should get himself clean-shaved with the tuft of hair on the crown of the head (removed) and should drink the mixture ofthe five products of a cow. Then he should give a couple of cows and offer oblations of food etc. into fire.

19b-23. O brāhmaṇa, if a man takes liquor knowingly or casually in his house, he should be dropped from (i.e. driven out of) the family. A man who destroys cow's seed or cuts off shoots, or steals gold, should observe Kṛcchra and three Prājāpatya-vows. Having got himself clean-shaved with the tuft of hair on the crown of his head (removed), he should also drink the mixture of the five products of a cow. In the same way he should thrice offer oblations into fire. O ascetic, food and water from him may be accepted. He should eat in the morning for three days without begging. For three days he should not eat. This is the Prājāpatya -vow.

24-29. O sage, he should drink cow's urine, cow-dung, (cow's) milk, curd, ghee and water mixed with kuśa for two days and should observe fast for a night. This is said to be Kṛcchra Sāntapana which removes all sins. He should eat one morsel for three days in the morning and in the evening without begging and should fast for three days. This vow is (called) Atikṛcchra. O brāhmaṇa, he should drink hot water, milk and ghee for three days. O sage, he should bathe once (a day). This is said to be Tapta-Kṛcchra. Not taking food for twelve days is known as Parāka Kṛcchra, which removes sin and is well-known. He should increase one morsel everyday in the bright half and reduce one morsel everyday during the dark half. He should not eat when the moon has waned (i.e. on the new-moon day). This is known as the Cāndrāyaṇa-vow. A brāhmaṇa should eat four morsels in the morning, four when the sun has set (i.e. in the evening). This is known as Śiśu -Cāndrāyaṇa.

30. A woman who destroys a pumpkin gourd, should drink the mixture of the five products of a cow for three days and should give five pumpkin gourds along with gold and garments (to a brāhmaṇa). (Then) O ascetic, water and food of (i.e. offered by) her may be accepted.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 20

The Greatness of the Worship of Rādhā-Dāmodara

Chapter 289 of 693 · 35 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
सुकृतं किं तथा प्राह कृत्वा संसारसागरात् ।
तरिष्यंति कलौ सूत तमोन्धकूपमंडुकाः १।
सूत उवाच।
राधाकृष्णप्रिये चौर्जे प्रातःस्नानं समाचरेत् ।
राधादामोदरं भक्त्या कुर्यात्पूजां समाहिता २।
त्यक्त्वामिषादिकं ब्रह्मन्पतिसेवापरायणा ।
सा याति श्रीहरेः स्थानं गोलोकाख्यं सुदुर्ल्लभम् ३।
राधादामोदराभ्यां या धूपदीपं तु कार्तिके ।
दद्यात्सा भवनं विष्णोर्याति वै त्यक्तपातकाः ४।
योषिद्या कार्तिके विप्र दद्याद्वस्त्रं निकेतने ।
राधादामोदराभ्यां तु वसेत्सा श्रीहरेश्चिरम् ५।
राधादामोदराभ्यां सा पुष्पं माल्यं सुवासितम् ।
कार्तिके मासि सा दद्याद्याति वैकुंठमंदिरम् ६।
गंधं या चापि नैवेद्यं दद्याद्वै शर्करादिकम् ।

राधादामोदराभ्यां सा गच्छेद्वै विष्णुमंदिरम् ७।
यत्किंचिद्यच्छति ब्रह्मन्कार्तिके च द्विजातये ।
राधादामोदरप्रीत्यै तस्याः पुण्याक्षयं भवेत् ८।
या नारी कार्तिके भक्त्या राधादामोदरं द्विज ।
प्रातः सपर्यां सा याति न कुर्य्यान्निरयं चिरम् ९।
कदाचिज्जन्मभूमौ सा विधवा प्रति जन्मनि ।
भवेच्चासाद्य पूर्व्वं वै चाप्रिया स्वामिनोऽपि च १०।
पुरा त्रेतायुगे विप्र वृषलो नाम शंकरः ।
सौराष्ट्रदेशवासी च तस्य जाया कलिप्रिया ११।
जाराकांक्षी सदा नाम्ना तृणवन्मन्यते पतिम् ।
असौ पतिर्न मे योग्यो मे स्वामी परपूरुषः १२।
इति मत्वा सदा तस्मै चोच्छिष्टं तु ददाति वै ।
नीचसंगान्महामूढा मद्यमांसं चखाद ह १३।
स्वामिनो भर्त्सनां नित्यं कुर्यात्कामं तु निष्ठुरा ।
पादरज्जुर्भवेच्चासौ कस्माद्वै न मृतोऽपि च १४।

मृते तस्मिन्नहं भोगं करिष्यामि यदृच्छया ।
विचार्येति हृदा मूढा जारेणैकेन सा तदा १५।
अन्यदेशं गमिष्यावः संकेतमकरोद्द्विज ।
सुप्तस्य स्वामिनो रात्रौ चासिना तद्बलं द्विज १६।
छित्त्वा जारकृते सापि संकेतस्य स्थलं गता ।
आगतं जारपुरुषं द्वीपिना भक्षितं द्विज १७।
दृष्ट्वा सा रोदनं कृत्वा मूर्च्छिता निपपात ह ।
चिरादाश्वस्य सा मूढा करुणं विललाप ह १८।
कलिप्रियोवाच।
स्वकीयं स्वामिनं हत्वा चागता परपूरुषम् ।
तं जारं स्वामिनं दैवात्श्चार्दूलो भक्षयन्मम ।
किं करोमि क्व गच्छामि विधात्रा वंचितास्म्यहम् १९।
सूत उवाच।
ततः कलिप्रिया ब्रह्मनागता स्वगृहं प्रति ।
लपने स्वामिनो दत्त्वा मुखं च विललाप सा २०।

कलिप्रियोवाच।
हा नाथ किं कृतं कर्म्म मया हंतातिदारुणम् ।
कं लोकं वा गमिष्यामि वद स्वामिन्मनाग्गिरम् २१।
भर्त्सनां तु यथाकामं कुर्य्याच्चाहं सुनिंदिता ।
किंचिन्न वदसि स्वामिन्नेनो यन्मे न विद्यते २२।
सूत उवाच।
ननाम चरणे तस्य गतान्यनगरं प्रति ।
तत्र प्रविष्टा सा योषिद्दृष्ट्वा पुण्यजनान्बहुन् २३।
ऊर्जे स्नानपरान्प्रातर्नर्मदायां च वैष्णवान् ।
तत्र नद्यां स्त्रियश्चापि राधादामोदरं द्विज २४।
सपर्यां च कृतां चैव शंखनादैर्महोत्सवैः ।
गंधपुष्पैर्धूपदीपैर्वस्त्रैर्नानाविधैः फलैः २५।
मुखवासैर्भक्तियुक्ता दृष्ट्वा सा विनयान्विता ।
पप्रच्छ ब्रूत यूयं मे किमेतत्क्रियते स्त्रियः २६।
स्त्रिय ऊचुः -

सर्वमासोत्तमे चोर्जे राधादामोदरौ शुभौ ।
पूजां कृत्वा वयं मातः सर्वपापहरां शुभाम् २७।
कोटिजन्मार्जितं पापं नष्टं प्राप्तं निकेतनम् ।
सपर्य्यामामिषं त्यक्त्वा कृत्वा सा च हरेर्हृिने २८।
निधनत्वं पौर्णमास्यां गता सा निर्मला द्विज ।
किंकराश्चागतास्तूर्णं यमस्य निलयं प्रति २९।
नेतुं तां क्रोधसंयुक्ता बबंधुश्चर्मरज्जुभिः ।
तदागता विष्णुदूता विमानं स्वर्णनिर्मितम् ३०।
शंखचक्रगदापद्मधारिणो वनमालिनः ।

निजघ्नुश्चक्रधाराभिर्यमदूताः पलायिताः ३१।
राजहंसयुते विप्र विमाने स्वर्णनिर्मिते ।
आरूढा सा गता तैस्तु वेष्टिता विष्णुमंदिरम् ३२।
तत्र तस्थौ चिरं भोगं कृत्वा सा वै यथेप्सितम् ।
या कुर्यात्कार्त्तिके विप्र राधादामोदरार्चनम् ३३।
याति पूजा त्यक्तपापाद्गोलोकाख्यं मनोहरम् ।

य इदं शृणुयाद्भक्त्या या च नारी समाहिता ।
कोटिजन्मार्जितं पापं तस्य तस्या विनश्यति ३४।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे राधादामोदरपूजामाहात्म्यकथनंनाम विंशतितमोऽध्यायः २०।

Roman transliteration

śaunaka uvāca|
sukṛtaṃ kiṃ tathā prāha kṛtvā saṃsārasāgarāt |
tariṣyaṃti kalau sūta tamondhakūpamaṃḍukāḥ 1|
sūta uvāca|
rādhākṛṣṇapriye caurje prātaḥsnānaṃ samācaret |
rādhādāmodaraṃ bhaktyā kuryātpūjāṃ samāhitā 2|
tyaktvāmiṣādikaṃ brahmanpatisevāparāyaṇā |
sā yāti śrīhareḥ sthānaṃ golokākhyaṃ sudurllabham 3|
rādhādāmodarābhyāṃ yā dhūpadīpaṃ tu kārtike |
dadyātsā bhavanaṃ viṣṇoryāti vai tyaktapātakāḥ 4|
yoṣidyā kārttike vipra dadyādvastraṃ niketane |
rādhādāmodarābhyāṃ tu vasetsā śrīhareściram 5|
rādhādāmodarābhyāṃ sā puṣpaṃ mālyaṃ suvāsitam |
kārtike māsi sā dadyādyāti vaikuṃṭhamaṃdiram 6|
gaṃdhaṃ yā cāpi naivedyaṃ dadyādvai śarkarādikam |

rādhādāmodarābhyāṃ sā gacchedvai viṣṇumaṃdiram 7|
yatkiṃcidyacchati brahmankārtike ca dvijātaye |
rādhādāmodaraprītyai tasyāḥ puṇyākṣayaṃ bhavet 8|
yā nārī kārtike bhaktyā rādhādāmodaraṃ dvija |
prātaḥ saparyāṃ sā yāti na kuryyānnirayaṃ ciram 9|
kadācijjanmabhūmau sā vidhavā prati janmani |
bhaveccāsādya pūrvvaṃ vai cāpriyā svāmino'pi ca 10|
purā tretāyuge vipra vṛṣalo nāma śaṃkaraḥ |
saurāṣṭradeśavāsī ca tasya jāyā kalipriyā 11|
jārākāṃkṣī sadā nāmnā tṛṇavanmanyate patim |
asau patirna me yogyo me svāmī parapūruṣaḥ 12|
iti matvā sadā tasmai cocchiṣṭaṃ tu dadāti vai |
nīcasaṃgānmahāmūḍhā madyamāṃsaṃ cakhāda ha 13|
svāmino bhartsanāṃ nityaṃ kuryātkāmaṃ tu niṣṭhurā |
pādarajjurbhaveccāsau kasmādvai na mṛto'pi ca 14|

mṛte tasminnahaṃ bhogaṃ kariṣyāmi yadṛcchayā |
vicāryeti hṛdā mūḍhā jāreṇaikena sā tadā 15|
anyadeśaṃ gamiṣyāvaḥ saṃketamakaroddvija |
suptasya svāmino rātrau cāsinā tadgalaṃ dvija 16|

chittvā jārakṛte sāpi saṃketasya sthalaṃ gatā |
āgataṃ jārapuruṣaṃ dvīpinā bhakṣitaṃ dvija 17|
dṛṣṭvā sā rodanaṃ kṛtvā mūrcchitā nipapāta ha |
cirādāśvasya sā mūḍhā karuṇaṃ vilalāpa ha 18|
kalipriyovāca|
svakīyaṃ svāminaṃ hatvā cāgatā parapūruṣam |
taṃ jāraṃ svāminaṃ daivātśārdūlo bhakṣayanmama |
kiṃ karomi kva gacchāmi vidhātrā vaṃcitāsmyaham 19|
sūta uvāca|
tataḥ kalipriyā brahmanāgatā svagṛhaṃ prati |
lapane svāmino datvā mukhaṃ ca vilalāpa sā 20|

kalipriyovāca|
hā nātha kiṃ kṛtaṃ karmma mayā haṃtātidāruṇam |
kaṃ lokaṃ vā gamiṣyāmi vada svāminmanāggiram 21|
bhartsanāṃ tu yathākāmaṃ kuryyāccāhaṃ suniṃditā |
kiṃcinna vadasi svāminneno yanme na vidyate 22|
sūta uvāca|
nanāma caraṇe tasya gatānyanagaraṃ prati |
tatra praviṣṭā sā yoṣiddṛṣṭvā puṇyajanānbahūn 23|
ūrje snānaparānprātarnarmadāyāṃ ca vaiṣṇavān |
tatra nadyāṃ striyaścāpi rādhādāmodaraṃ dvija 24|
saparyāṃ ca kṛtāṃ caiva śaṃkhanādairmahotsavaiḥ |
gaṃdhapuṣpairdhūpadīpairvastrairnānāvidhaiḥ phalaiḥ 25|
mukhavāsairbhaktiyuktā dṛṣṭvā sā vinayānvitā |
papraccha brūta yūyaṃ me kimetatkriyate striyaḥ 26|
striya ūcuḥ -

sarvamāsottame corje rādhādāmodarau śubhau |
pūjāṃ kṛtvā vayaṃ mātaḥ sarvapāpaharāṃ śubhām 27|
koṭijanmārjitaṃ pāpaṃ naṣṭaṃ prāptaṃ niketanam |
saparyyāmāmiṣaṃ tyaktvā kṛtvā sā ca harerddine 28|
nidhanatvaṃ paurṇamāsyāṃ gatā sā nirmalā dvija |
kiṃkarāścāgatāstūrṇaṃ yamasya nilayaṃ prati 29|
netuṃ tāṃ krodhasaṃyuktā babaṃdhuścarmarajjubhiḥ |
tadāgatā viṣṇudūtā vimānaṃ svarṇanirmitam 30|
śaṃkhacakragadāpadmadhāriṇo vanamālinaḥ |
nijaghnuścakradhārābhiryamadūtāḥ palāyitāḥ 31|
rājahaṃsayute vipra vimāne svarṇanirmite |
ārūḍhā sā gatā taistu veṣṭitā viṣṇumaṃdiram 32|
tatra tasthau ciraṃ bhogaṃ kṛtvā sā vai yathepsitam |
yā kuryātkārttike vipra rādhādāmodarārcanam 33|
yāti pūjā tyaktapāpādgolokākhyaṃ manoharam |

ya idaṃ śṛṇuyādbhaktyā yā ca nārī samāhitā |
koṭijanmārjitaṃ pāpaṃ tasya tasyā vinaśyati 34|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde
rādhādāmodarapūjāmāhātmyakathanaṃnāma viṃśatitamo'dhyāyaḥ 20|

English translation

Śaunaka said :

1. O Sūta , (tell me which) you said to be the (deeds of) merit, doing which, the frogs (men) in the blinding well due to darkness, will cross the ocean of mundane existence.

Sūta said :

2-10. That woman who, bathing (every) morning in Kārtika , being dear to Rādhā and Kṛṣṇa , being composed and devoutly worshipping Rādhā and Kṛṣṇa, gives up eating meat etc. and is engaged in serving her husband, goes to Viṣṇu 's place called Goloka which is very difficult to obtain (i.e. to reach). She who would offer incense and lamp to Rādhā and Dāmodara (i.e. Kṛṣṇa) in Kārtika, goes, with her sin abandoned (i.e. removed), to Viṣṇu's abode. O brāhmaṇa , that woman who would offer a garment to Rādhā and Kṛṣṇa would, for a long time, live in the abode to Sri Viṣṇu. She who offers to Rādhā and Kṛṣṇa fragrant flowers and garlands in the month of Kārtika, goes to Viṣṇu's abode. Also she who would offer sandal and make an offering like sugar to Rādhā and Kṛṣṇa, would go to Viṣṇu's abode. O brāhmaṇa, the merit of that woman who gives something to a brāhmaṇa in the month of Kārtika to please Rādhā and Kṛṣṇa, becomes inexhaustible. O brāhmaṇa, that woman who devoutly worships Rādhā and Kṛṣṇa in the month of Kārtika goes (to Viṣṇu's abode); she would not live in hell for long, even if she was a widow in a previous existence or was not dear to her husband.

11-18. O brāhmaṇa, in olden days in the Tretāyuga there lived a śūdra named Śaṅkara in the Saurāṣṭra country. His wife was Kalipriyā by name. She always longed for a paramour, and looked upon her husband like (a blade of) grass (i.e. treated him disgracefully). 'This husband is not proper for me, my lord is some other man.' Thinking like this she always gave him food that was left over. The very foolish woman (drank) liquor and ate meat due to the company of mean people. The cruel one always reproached her husband at her will. 'He is a rope (tied to my) feet; why did he not die? When he dies I shall enjoy at will.' O brāhmaṇa, thinking like this to her mind, she made an agreement with a paramour as: "We shall go to another country". O brāhmaṇa, at night she cut off the thro at of her husband with a sword for the sake of her paramour, and went to the rendezvous. O brāhmaṇa, the paramour that had come there was eaten up by a tiger. Seeing it she wept and fell down in a swoon. Being composed after a long time the foolish woman wept piteously.

Kalipriyā said :

19. Having killed my own husband, I approached a stranger. Due to my (ill luck) a tiger has eaten up that lord of mine (also). What shall I do? Where shall I go?I am deceived by the Creator.

Sūta said :

20. O brāhmaṇa, then Kalipriyā came to her own house. Putting her mouth into that of her husband she wept.

Kalipriyā said :

21-22. O lord, what a very terrible deed have I done? Which world shall I go to? O lord, speak (at least) a few words. I, who am very much condmened [condemned], reproached you at will. O lord, you are not at all speaking. There is not a single sin that I have not committed.

Sūta said :

23-26. She saluted his feet, and went to another city. Having entered it, that woman saw many meritorious people, devotees of Viṣṇu, engaged in bathing in the Narmadā (river) in the morning in the month in Kārtika. Seeing there even women devoutly worshipping Rādhā and Kṛṣṇa with the sounds of conches with great festivity, with sandal and flowers, incense and lamps, pieces of cloth and fruits of various kinds, with perfumes used to scent the breath, asked them modestly: “O ladies, (please) tell me, what is this that you are doing.”

The ladies said :

27-33. O mother, in the morning in Kārtika, the best of all months, we offer the auspicious worship to Rādhā and Kṛṣṇa, which removes all sins. (Due to that worship) sin earned in a crore of existences is destroyed, and Viṣṇu’s abode is reached.

Giving up (eating) flesh, she performed the worship on the day of (i.e. sacred to) Viṣṇu. O brāhmaṇa, being free from blemish, she died on the full-moon-day. Yama ’s servants, full of anger, quickly came there to take her to Yama’s abode and tied her (body) with leather straps. Then there came in an aeroplane made of gold Viṣṇu’s messengers holding conches, discs, maces, lotuses and struck them with the edges of the discs (i.e. with sharp discs); the messengers of Yama ran away. She got into an aeroplane which was made of gold and to which royal swans were yoked. Surrounded by them, she went to Viṣṇu’s abode. There she lived for a long time enjoying pleasures as she liked. O brāhmaṇa, she who would worship Rādhā and Kṛṣṇa, goes, due to her sins having perished, to the charming world called Goloka .

34. The sin earned during a crore of existences of him who listens to this or the sin earned during a crore of existences of a woman who, being purified, listens to this, perishes.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 21

Restrictions While Observing the Kārtika Vow

Chapter 290 of 693 · 36 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
कथयस्व मुने सूत सर्वमासोत्तमस्य च ।
कार्तिकस्य विधिं सम्यङ्नियमान्वक्तुमर्हसि १।
सूत उवाच।
आश्विनस्य द्विजश्रेष्ठ पौर्णमास्यां समाहितः ।
कार्तिकस्य व्रतं कुर्याद्यावद्बुद्धोधिनी भवेत् २।
दिवा विप्र नरः कुर्यान्मलमूत्रमुदङ्मुखः ।
भवेन्मौनी च सर्वज्ञ रात्रौ चेद्दक्षिणामुखः ३।
पथ्यंभसि च गोष्ठेषु श्मशाने वल्मिके द्विज ।
कुर्यादुत्सर्जनं नैव व्रती मूत्रपुरीषयोः ४।
अत्युत्तमेषु स्थानेषु मलमूत्रं न कारयेत् ।
शुद्धां मृदं गृहीत्वाथ वामं प्रक्षालयेत्करम् ५।
अद्भिर्मृदापि शुद्ध्यर्थं पूर्वं विंशतिसंख्यया ।
एका लिंगे गुदे पंच तथा वामकरे दश ६।
उभयोर्दश दातव्या पादयोश्च त्रिभिस्त्रिभिः ।

मुखशुद्धिं ततः कुर्य्यात्संकल्पं स्नपनस्य च ७।
हृदि दामोदरं ध्यात्वा इमं मंत्रं ततो वदेत् ।
कार्तिकेहं करिष्यामि प्रातःस्नानं जनार्द्दन ८।
दामोदरस्य प्रीत्यर्थं राधया पापनाशनं ।
नमः पंकजनाभाय श्रीकृष्णजलशायिने ९।
नमस्ते राधया सार्द्धं गृहाणार्घं प्रसीद मे ।
स्नानं कुर्य्यात्ततो विप्र तिलकं तु यथाविधि १०।
ऊर्ध्वपुंड्रविहीनस्तु किंचित्कर्मकरोति यः ।
निष्फलं कर्म तत्सर्वं सत्यमेतन्मयोच्यते ११।
यच्छरीरं मनुष्याणामूर्ध्वपुंड्रं विना कृतम् ।
तद्दर्शनं न कर्तव्यं दृष्ट्वा सूर्यं निरीक्षयेत् १२।
ऊर्ध्वपुंड्रं मृदा शुभ्रं ललाटे यस्य दृश्यते ।
चांडालोऽपि विशुद्धात्मा पूज्य एव न संशयः ।
अच्छिद्रमूर्ध्वपुंड्रं तु ये कुर्वंति नराधमाः १३।
तेषां ललाटे सततं शुनःपादो न संशयः ।

प्रातःकालोदितं कर्म्म समाप्य हरिवल्लभाम् १४।
पूजयेद्भक्तितो विप्र तुलसीं पापनाशिनीम् ।
पौराणीं तु कथां श्रुत्वा श्रीहरेः स्थिरमानसः १५।
ततो विप्रं व्रती भक्त्या पूजयेत्तं यथाविधि ।
परासनं परान्नं च परशय्यां परांगनाम् १६।
सर्वदा वर्जयेद्विप्र कार्त्तिके च विशेषतः ।
सौवीरकं तथा माषानामिषं च तथा मधु १७।
राजमाषादिकं नित्यं वर्जयेत्कार्तिके व्रती ।
जंबीरमामिषं चूर्णमन्नं पर्य्युषितं द्विज १८।
धान्ये मसूरिका प्रोक्ता गवां दुग्धमनामिषम् ।
लवणं भूमिजं विप्र प्राण्यङ्गमामिषं खलु १९।
द्विजक्रीता रसाः सर्वे जलं चाल्पसरः स्थितम् ।
ब्रह्मचर्यं तुर्यकाले पत्रावल्यां च भोजनम् २०।
कुर्याद्वै द्विजशार्दूल तैलाभ्यंगं च वर्जयेत् ।
छत्राकं नालिकं हिंगुं पलांडुं पूतिकादलम् २१।

लशुनं मूलकं शिग्रुं तथैव तुंबिकाफलम् ।
कपित्थं चैव वृंताकं कूष्मांडं कांस्यभोजनम् २२।
द्विपाचितं सूतिकान्नं मत्स्यं शय्यां रजस्वलाम् ।
द्विस्त्रिश्चान्नं स्त्रियः संगं वर्जयेत्कार्तिकव्रती २३।
धात्रीफलं गृही विप्र रवौ तत्सर्वदा त्यजेत् ।
कूष्मांडे धनहानिः स्यात्बृहत्यां न स्मरेद्धरिम् २४।
पटोले तु न वृद्धिः स्याद्बलहानिश्च मूलके ।
कलंकी जायते बिल्वे तिर्यग्योनिश्च निंबुके २५।
ताले शरीरनाशः स्यान्नारिकेले च मूर्खता ।
तुंबी गोमांसतुल्या स्याद्बोवधं स्यात्कलिंदके २६।
बिंबी पापकरा प्रोक्ता पूतिका ब्रह्मघातिका ।
वार्ताक्यां सुतनाशः स्याच्चिररोगी च माषके २७।
मांसे च बहुपापं स्याद्वर्जयेत्प्रतिपदादिषु ।
यत्किंचिद्वर्जयेद्योऽन्नं श्रीहरे प्रीतये द्विज २८।
तत्पुनर्भूसुरे दत्वा व्रतांते तस्य भोजनम् ।

कार्तिकव्रतिनं विप्र यथोक्तकारिणं नरम् २९।
यमदूताः पलायंते सिंहं दृष्ट्वा यथा गजाः ।
श्रेष्ठं विष्णुव्रतं विप्र तत्तुल्या न शतं मखाः ३०।
कृत्वा क्रतुं व्रजेत्स्वर्गं वैकुंठं कार्तिकव्रती ।
यत्किंचिद्दुष्कृतं विप्र मनोवाक्कायकर्मजम् ३१।
दृष्ट्वा तु विलयं याति कार्तिकव्रतिनं क्षणात् ।
कार्त्तिकव्रतिनः पुण्यं ब्रह्मा चैव चतुर्मुखः ३२।
न समर्थो भवेद्वक्तुं यथोक्तव्रतकारिणः ।
यत्कृत्वा कलुषं सर्वं व्रजेद्विप्र दशो दिशः ३३।

क्व गच्छामि क्व तिष्ठामि कार्तिकव्रतिनो भयात् ।
पौर्णमास्यां यथाशक्ति चान्नवस्त्रादिकं द्विज ३४।
दद्याद्वै श्रीहरेः प्रीत्यै ब्राह्मणानपि भोजयेत् ।
रात्रौ जागरणं कुर्यान्नृत्यगीतादिभिर्व्रती ।
य इदं शृणुयाद्भक्त्या तस्य पापं प्रणश्यति ३५।
इति श्रीपाद्मे महापुराणे सूतशौनकसंवादे ब्रह्मखंडे एकविंशोऽध्यायः २१।

Roman transliteration

śaunaka uvāca|
kathayasva mune sūta sarvamāsottamasya ca |
kārtikasya vidhiṃ samyaṅniyamānvaktumarhasi 1|
sūta uvāca|
āśvinasya dvijaśreṣṭha paurṇamāsyāṃ samāhitaḥ |
kārtikasya vrataṃ kuryādyāvadudbodhinī bhavet 2|
divā vipra naraḥ kuryānmalamūtramudaṅmukhaḥ |
bhavenmaunī ca sarvajña rātrau ceddakṣiṇāmukhaḥ 3|
pathyaṃbhasi ca goṣṭheṣu śmaśāne valmike dvija |
kuryādutsarjanaṃ naiva vratī mūtrapurīṣayoḥ 4|
atyuttameṣu sthāneṣu malamūtraṃ na kārayet |
śuddhāṃ mṛdaṃ gṛhītvātha vāmaṃ prakṣālayetkaram 5|
adhirmṛdāpi śuddhyarthaṃ pūrvaṃ viṃśatisaṃkhyayā |
ekā liṃge gude paṃca tathā vāmakare daśa 6|
ubhayordaśa dātavyā pādayośca tribhistribhiḥ |

mukhaśuddhiṃ tataḥ kuryyātsaṃkalpaṃ snapanasya ca 7|
hṛdi dāmodaraṃ dhyātvā imaṃ maṃtraṃ tato vadet |
kārtikehaṃ kariṣyāmi prātaḥsnānaṃ janārddana 8|
dāmodarasya prītyarthaṃ rādhayā pāpanāśanaṃ |
namaḥ paṃkajanābhāya śrīkṛṣṇajalaśāyine 9|
namaste rādhayā sārddhaṃ gṛhāṇārghaṃ prasīda me |
snānaṃ kuryyāttato vipra tilakaṃ tu yathāvidhi 10|
ūrdhvapuṃḍravihīnastu kiṃcitkarmakaroti yaḥ |
niṣphalaṃ karma tatsarvaṃ satyametanmayocyate 11|
yaccharīraṃ manuṣyāṇāmūrdhvapuṃḍraṃ vinā kṛtam |
taddarśanaṃ na kartavyaṃ dṛṣṭvā sūryaṃ nirīkṣayet 12|
ūrdhvapuṃḍraṃ mṛdā śubhraṃ lalāṭe yasya dṛśyate |
cāṃḍālo'pi viśuddhātmā pūjya eva na saṃśayaḥ |
acchidramūrdhvapuṃḍraṃ tu ye kurvaṃti narādhamāḥ 13|
teṣāṃ lalāṭe satataṃ śunaḥpādo na saṃśayaḥ |

prātaḥkāloditaṃ karmma samāpya harivallabhām 14|
pūjayedbhaktito vipra tulasīṃ pāpanāśinīm |
paurāṇīṃ tu kathāṃ śrutvā śrīhareḥ sthiramānasaḥ 15|
tato vipraṃ vratī bhaktyā pūjayettaṃ yathāvidhi |
parāsanaṃ parānnaṃ ca paraśayyāṃ parāṃganām 16|
sarvadā varjayedvipra kārttike ca viśeṣataḥ |
sauvīrakaṃ tathā māṣānāmiṣaṃ ca tathā madhu 17|
rājamāṣādikaṃ nityaṃ varjayetkārtike vratī |
jaṃbīramāmiṣaṃ cūrṇamannaṃ paryyuṣitaṃ dvija 18|

dhānye masūrikā proktā gavāṃ dugdhamanāmiṣam |
lavaṇaṃ bhūmijaṃ vipra prāṇyaṅgamāmiṣaṃ khalu 19|
dvijakrītā rasāḥ sarve jalaṃ cālpasaraḥ sthitam |
brahmacaryaṃ turyakāle patrāvalyāṃ ca bhojanam 20|
kuryādvai dvijaśārdūla tailābhyaṃgaṃ ca varjayet |
chatrākaṃ nālikaṃ hiṃguṃ palāṃḍuṃ pūtikādalam 21|

laśunaṃ mūlakaṃ śigruṃ tathaiva tuṃbikāphalam |
kapitthaṃ caiva vṛṃtākaṃ kūṣmāṃḍaṃ kāṃsyabhojanam 22|
dvipācitaṃ sūtikānnaṃ matsyaṃ śayyāṃ rajasvalām |
dvistriścānnaṃ striyaḥ saṃgaṃ varjayetkārtikavratī 23|
dhātrīphalaṃ gṛhī vipra ravau tatsarvadā tyajet |
kūṣmāṃḍe dhanahāniḥ syātbṛhatyāṃ na smareddharim 24|
paṭole tu na vṛddhiḥ syādbalahāniśca mūlake |
kalaṃkī jāyate bilve tiryagyoniśca niṃbuke 25|
tāle śarīranāśaḥ syānnārikele ca mūrkhatā |
tuṃbī gomāṃsatulyā syādgovadhaṃ syātkaliṃdake 26|
śiṃbī pāpakarā proktā pūtikā brahmaghātikā |
vārtākyāṃ sutanāśaḥ syāccirarogī ca māṣake 27|
māṃse ca bahupāpaṃ syādvarjayetpratipadādiṣu |
yatkiṃcidvarjayedyo'nnaṃ śrīhare prītaye dvija 28|
tatpunarbhūsure datvā vratāṃte tasya bhojanam |

kārtikavratinaṃ vipra yathoktakāriṇaṃ naram 29|
yamadūtāḥ palāyaṃte siṃhaṃ dṛṣṭvā yathā gajāḥ |
śreṣṭhaṃ viṣṇuvrataṃ vipra tattulyā na śataṃ makhāḥ 30|
kṛtvā kratuṃ vrajetsvargaṃ vaikuṃṭhaṃ kārtikavratī |
yatkiṃciddusḳṛtaṃ vipra manovākkāyakarmajam 31|
dṛṣṭvā tu vilayaṃ yāti kārtikavratinaṃ kṣaṇāt |
kārttikavratinaḥ puṇyaṃ brahmā caiva caturmukhaḥ 32|
na samartho bhavedvaktuṃ yathoktavratakāriṇaḥ |
yatkṛtvā kaluṣaṃ sarvaṃ vrajedvipra daśo diśaḥ 33|
kva gacchāmi kva tiṣṭhāmi kārttikavratino bhayāt |
paurṇamāsyāṃ yathāśakti cānnavastrādikaṃ dvija 34|
dadyādvai śrīhareḥ prītyai brāhmaṇānapi bhojayet |
rātrau jāgaraṇaṃ kuryānnṛtyagītādibhirvratī |
ya idaṃ śṛṇuyādbhaktyā tasya pāpaṃ praṇaśyati 35|
iti śrīpādme mahāpurāṇe sūtaśaunakasaṃvāde brahmakhaṃḍe ekaviṃśo'dhyāyaḥ 21|

English translation

Śaunaka said :

1. O Sūta , O sage, please tell me properly the rites and restrictions (to be observed) in the best month Kārtika .

Sūta said :

2-7. O best brāhmaṇa , a man, being pure, should (begin to) observe the vow of the Kārtika month on (i.e. from) the full moon of Āśvina (and should continue it) till the Udbodhinī (i.e. the eleventh day of the bright fortnight of Kārtika). O brāhmana, a man should excrete or pass urine by facing the north

during the day time. He should observe silence (while excreting or passing urine); and O you omniscient one, he should excrete or pass urine by facing the south during the night. O brāhmaṇa, he who has undertaken the vow (of Kārtika) should not excrete or pass urine on a path, in water, in a cow-pen, in a crematory or an anthill. He should not excrete or pass urine at excellent places. Taking pure clay he should first wash his left hand with clay and water for cleansing it twenty times. He should apply it (i.e. the clay) once to his generative organ and five times to his anus, ten times to his left hand, and then ten times to both (his hands), and three times to (each of) his feet. Then he should cleanse his face and then resolve to bathe.

8-10a. Meditating on Dāmodara (i.e. Kṛṣṇa) in his mind, he should then recite this hymn: "O Janārdana , in (the month of) Kārtika I shall every morning have a bath that destroys sins, to please Kṛṣṇa with Rādhā . O Śrīkṛṣṇa , my salutation to Paṅkajanābha (i.e. Viṣṇu) lying in water; my salutation to you along with Rādhā. Accept the objects (I am offering and) be pleased with me."

10b-21a. Then he should bathe and put on the mark. If he, being without the Ūrdhvapuṇḍra [1] (i.e. upright lines made on the forehead), does any act, all that (i.e. the entire) act of him becomes fruitless. This is the truth that I am telling. That body of a human being which is without the Ūrdhvapuṇḍra should not be seen. If one sees it, one should look at the sun. Even a cāṇḍāla , on whose forehead white upright lines are made with clay, is of a pure soul. There is no doubt that he is venerable. There is no doubt that on the heads of those mean men who make the Ūrdhvapuṇḍra without a hollow, the foot of a dog is always (placed). O brāhmaṇa, having finished the rite spoken (i.e. laid down) for the morning, he should, according to his capacity, worship Tulasī that destroys sins. Then, O brāhmaṇa, having, with his mind concentrated, listened to Viṣṇu's account from a Purāṇa , he who observes the vow, should devoutly and duly worship him. O brāhmaṇa, a man should always avoid (using) the seat of another person, avoid food of others, so also the bed of another person, and another man's wife; (he should) especially (avoid these) in Kārtika. He who observes the vow (of the Kārtika month), should always avoid a jujube, beans, meat and honey, royal beans etc. in Kārtika. O brāhmaṇa, (he should also avoid) the citron fruit, meat, flower and stale food. Masurika (a kind of pulse) is declared among the grains; the milk of cows is said to be vegetarian; O brāhmaṇa, salt is produced from earth; the limb of an animal is meat. O best brāhmaṇa, he should use all fluids bought by a brāhmaṇa, water remaining in a small lake, practice celibacy in the fourth period, and eat food from a dish made of rows of leaves. He should avoid besmearing his body with oil.

21b-35. He who observes the Kārtika-vow, should avoid mushrooms, lotus-stalks, asafoetida, onions, leave of (a kind of herb called) pūtikā , garlic, radish, potherb, so also a gourd, wood-apple, egg-plant, a pumpkin gourd, eating from (a vessel of) bell metal, (food) cooked twice, the food prepared by a lying-in woman, fish, bed and a woman in her period, food prepared by two women and the company of women. O brāhmaṇa, a householder should always avoid the dhātrī -fruit on a Sunday. On (eating) a pumpkin gourd a man would lose his wealth; on (eating) a bṛhatī he would not remember Viṣṇu; on (eating) a cucumber there would be no prosperity; on (eating) a radish there would be a loss of strength. One becomes defamed on (eating) bilva ; he is born in the stock of an animal on eating nimba ; on eating a palm-fruit there is the loss of the body; there would be folly on (eating) a coconut; a gourd is like the flesh of a cow; on eating kalindaka (the sin) would be (equal to that of) killing a cow. Kidney-beans are said to cause sin. The pūtikā-herb is declared to be causing the murder of a brāhmaṇa. On (eating) the egg-plant one's son would be lost; on (eating) beans one would be ill for a long time. On (eating) meat there would be a great sin (incurred); he should avoid (these) on the first day etc. (of the month). A man should give that food, which he would avoid, to a brāhmaṇa, and have it in his meal at the end of the vow. As elephants flee away on seeing a lion, the messengers of Yama run away on seeing a man who duly observes the Kārtika-vow. O brāhmaṇa, the vow of (in honour of) Viṣṇu is the best; even a hundred sacrifices are not equal to it. By performing a sacrifice he would go to

heaven, (while) one who observes the Kārtika-vow would go to Viṣṇu's world. O brāhmaṇa, whatever bad deed a man has done through mind, speech or act, perishes in a moment on seeing him who observes the Kārtika vow. Even the four-faced Brahmā would not be able to narrate the religious merit of him who observes the Kārtika-vow as (already) told, observing which, O brāhmaṇa, all the sin would go (away) through the fear of him who performs the Kārtika-vow (saying to itself): 'Where shall I go? Where shall I stay?' O brāhmaṇa, a man should give according to his capacity food, garments etc. (to brāhmaṇas), and should also feed brāhmaṇas to please Viṣṇu. The observers of the vow should keep awake at night by dancing, singing etc. The sin of him who devoutly listens to this, perishes.

[1]: [1] : Ūrdhvapuṇḍra—Upright lines made on the forehead with some colouring substance. It is one of the five saṃskāras that a devotee of Vāsudeva was supposed to undergo. The other four are: Tapa (branding on the arm and other limbs), Name (Names of Vāsudeva), Mantra (a hymn), Yāga (worship of the images of Vāsudevao [Vāsudeva?]).

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 22

The Greatness of Tulasī

Chapter 291 of 693 · 42 detected Sanskrit verse markers

Sanskrit

शौनकउवाच।
माहात्म्यं ब्रूहि सर्वज्ञ शृण्वतां पापनाशनम् ।
सर्वप्राणिहितार्थाय तुलस्या अनुकंपया १।
सूत उवाच।
तुलस्याः परिसरे यस्य काननं तिष्ठति द्विज ।
गृहस्य तीर्थरूपत्वान्नायांति यमकिंकराः २।
तुलस्याः काननं विप्र सर्वपापहरं शुभम् ।
रोपयंति नराः श्रेष्ठास्ते न पश्यंति भास्करिम् ३।
रोपणं पालनं सेवां दर्शनं स्पर्शनं तु यः ।
कुर्य्यात्तस्य प्रणष्टं स्यात्सर्वपापं द्विजोत्तम ४।
कोमलैस्तुलसीपत्रैरर्चयंति हरिं तु ये ।
कालस्य सदनं विप्र ते न यांति महाशयाः ५।
गंगाद्याः सरितः श्रेष्ठा विष्णु ब्रह्म महेश्वराः ।
देवैस्तीर्थैः पुष्कराद्यैस्तिष्ठंति तुलसीदले ६।
यो युक्तस्तुलसीपत्रैः पापी प्राणान्विमुञ्चति ।

विष्णोर्निकेतनं याति सत्यमेतन्मयोदितम् ७।
तुलसीमृत्तिकालिप्तो युक्तः पापशतैरपि ।
विमुंचति नरः प्राणान्स याति हरिमन्दिरम् ८।
यो नरो धारयेद्विप्र तुलसीकाष्ठचंदनम् ।
तस्याङ्गं न स्पृशेत्पापं स याति परमं पदम् ९।
तुलसीकाष्ठमालां तु कण्ठस्थां वहते तु यः ।
अप्यशौचोप्यनाचारो भक्त्या याति हरेर्गृहम् १०।
धात्रीफलकृतामाला तुलसीकाष्ठसंभवा ।
दृश्यते यस्य देहे तु स वै भागवतो नरः ११।
तुलसीदलजां मालां कण्ठस्थां वहते तु यः ।
विष्णूच्छिष्टां विशेषेण स नमस्यो दिवौकसाम् १२।
यः पुनस्तुलसीमालां कण्ठे कृत्वा जनार्दनम् ।
पूजयेत्पुण्यमाप्नोति प्रतिपुष्पं गवायुतम् १३।
धारयन्ति न ये मालां हैतुकाः पापबुद्धयः ।
नरकान्न निवर्तंते दग्धाः कोपाग्निना हरेः १४।

न जह्यात्तुलसीमालां धात्रीमालां विशेषतः ।
महापातकसंहर्त्रीं धर्मकामार्थदायिनीम् १५।
स्पृशेच्च यानि लोमानि धात्रीमाला कलौ नृणाम् ।
तावद्वर्षसहस्राणि वसते केशवालये १६।
निवेद्य केशवे मालां तुलसीकाष्ठसंभवाम् ।
वहते यो नरो भक्त्या तस्य वै नास्ति पातकम् १७।
तुलसीकाष्ठमालां तु प्रेतराजस्य दूतकाः ।
दृष्ट्वा नश्यन्ति दूरेण वातोद्धूतं यथा दलम् १८।
तुलस्या विपिने धात्र्याश्छायासु यो नरोत्तमः ।
पिण्डं ददाति पितरो मुक्तिं यान्ति द्विजोत्तम १९।
पाणौ मूर्ध्नि गले चैव कर्णयोश्च मुखे द्विज ।
धात्रीफलं यस्तु धत्ते स विज्ञेयो हरिः स्वयम् २०।
धात्रीपत्रैः फलैर्विप्र श्रीहरिं चार्चयेद्विज ।
कोटिजन्मार्जितं पापं पूजया नश्यति सकृत् २१।
यज्ञादेवाश्च मुनयस्तीर्थानि कार्तिके द्विज ।

धात्रीवृक्षं समाश्रित्य तिष्ठन्ति कार्तिके सदा २२।
धात्रीपत्रं कार्तिके च द्वादश्यां तुलसीदलम् ।
चिनोति यो नरो गच्छेन्निरयं यातनामयम् २३।
धात्रीछायासु यो विप्र चान्नं भुनक्ति कार्तिके ।
अन्नसंसर्गजं पापमावर्षं तस्य नश्यति २४।
तुलसीवनमध्ये च धात्रीमूले च कार्तिके ।
कुर्याद्धर्यर्चनं विप्र वैकुण्ठं याति स ध्रुवम् २५।
तुलसीमूलदेशेऽपि स्थितं वारि द्विजोत्तम ।
गृह्णाति मस्तके भक्त्या पापी याति हरेर्गृहम् २६।
तुलसीपत्रगलितं यस्तोयं शिरसावहेत् ।
सर्वतीर्थेषु स स्नातश्चांते याति हरेर्गृहम् २७।
पुरा कश्चिद्द्विजश्रेष्ठो द्वापरेऽभून्महामुने ।
स्नात्वैकदा तुलस्यै स वनं दत्वा गृहं गतः २८।
आदित्यो वर्चसा नाम्ना मार्त्तंड इव पुण्यतः ।
तृषार्तो भक्षकः कश्चिदागतो बहुकल्मषः २९।

तुलस्यामूलतस्तोयं पीत्वा चासौ हतांहसः ।
त्वरयाप्यागतो व्याधो नाम्ना यश्चासिमर्द्दनः ३०।
उवाच भुक्तं चान्नं च भुक्त्वा भग्नं गतः किमु ।
कृत्वा मे पाकभांडस्थं चागतो हिंसकस्य ते ३१।
विव्याध तं गतप्राणं नेतुं वै शमनाज्ञया ।
आगताः किंकराः क्रुद्धाः पाशमुद्भरपाणयः ३२।
बद्ध्वा नेतुं मनश्चक्रुरागता विष्णुकिंकराः ।
तदा छित्त्वा चर्मपाशं स्यंदने तं मनोहरे ३३।
तूर्णमारोहयामासुः पप्रच्छुर्विनयान्विताः ।

तेऽपि पुण्येन भोः संतः केन वै नीयतेऽप्यसौ ३४।
ऊचुस्तेऽसौ पुरा राजा पुण्यं बहुतरं कृतम् ।
अकरोद्धरणं कांचित्सुंदरीं चांगनामयम् ३५।
अनेन चांहसा राजा गतो वै शमनक्षयम् ।
तत्रक्लेशं तु युष्माभिर्दत्तं वै शमनाज्ञया ३६।
ताम्रमय्यास्त्रियासार्द्धं क्रीडां सुप्त्वा चकार सः ।

तप्तायां लोहशय्यायां वैक्लव्यं कर्मणा नृप ३७।
तप्तायोभीषणं तप्तं लोहस्तंभं यमाज्ञया ।
ततः स्थितः समालिंग्य भुक्त्वा दुःखं चिरं नृपः ३८।
सिक्तः क्षारांबुधाराभिरन्यैर्वै शमनालये ।
ततो नरकशेषे च पापयोनौ मुहुर्मुहुः ३९।
जन्मासाद्य चिरं दुःखमनुभूतं स्वकर्मणा ।
तुलसीमूलकं वारि पीत्वा याति हरेर्गृहम् ४०।
इदानीं तद्वचः श्रुत्वा गताद्भूता यथागताः ।
तेन सार्द्धं विष्णुद्भूता गता वैकुंठमंदिरम् ४१।
माहात्म्यं कथितं ब्रह्मन्तुलस्याः पापनाशनम् ।
कुर्वंति सेवां ये भक्त्या न जाने किं भवेन्मुने ४२।

Roman transliteration

śaunakauvāca|
māhātmyaṃ brūhi sarvajña śṛṇvatāṃ pāpanāśanam |
sarvaprāṇihitārthāya tulasyā anukaṃpayā 1|
sūta uvāca|
tulasyāḥ parisare yasya kānanaṃ tiṣṭhati dvija |
gṛhasya tīrtharūpatvānnāyāṃti yamakiṃkarāḥ 2|
tulasyāḥ kānanaṃ vipra sarvapāpaharaṃ śubham |
ropayaṃti narāḥ śreṣṭhāste na paśyaṃti bhāskarim 3|
ropaṇaṃ pālanaṃ sevāṃ darśanaṃ sparśanaṃ tu yaḥ |
kuryyāttasya praṇaṣṭaṃ syātsarvapāpaṃ dvijottama 4|
komalaistulasīpatrairarcayaṃti hariṃ tu ye |
kālasya sadanaṃ vipra te na yāṃti mahāśayāḥ 5|
gaṃgādyāḥ saritaḥ śreṣṭhā viṣṇu brahma maheśvarāḥ |
devaistīrthaiḥ puṣkarādyaistiṣṭhaṃti tulasīdale 6|
yo yuktastulasīpatraiḥ pāpī prāṇānvimuñcati |

viṣṇorniketanaṃ yāti satyametanmayoditam 7|
tulasīmṛttikālipto yuktaḥ pāpaśatairapi |
vimuṃcati naraḥ prāṇānsa yāti harimandiram 8|
yo naro dhārayedvipra tulasīkāṣṭhacaṃdanam |
tasyāṅgaṃ na spṛśetpāpaṃ sa yāti paramaṃ padam 9|
tulasīkāṣṭhamālāṃ tu kaṇṭhasthāṃ vahate tu yaḥ |
apyaśaucopyanācāro bhaktyā yāti harergṛham 10|
dhātrīphalakṛtāmālā tulasīkāṣṭhasaṃbhavā |
dṛśyate yasya dehe tu sa vai bhāgavato naraḥ 11|
tulasīdalajāṃ mālāṃ kaṇṭhasthāṃ vahate tu yaḥ |

viṣṇūcchiṣṭāṃ viśeṣeṇa sa namasyo divaukasām 12|
yaḥ punastulasīmālāṃ kaṇṭhe kṛtvā janārdanam |
pūjayetpuṇyamāpnoti pratipuṣpaṃ gavāyutam 13|
dhārayanti na ye mālāṃ haitukāḥ pāpabuddhayaḥ |
narakānna nivartaṃte dagdhāḥ kopāgninā hareḥ 14|

na jahyāttulasīmālāṃ dhātrīmālāṃ viśeṣataḥ |
mahāpātakasaṃhartrīṃ dharmakāmārthadāyinīm 15|
spṛśecca yāni lomāni dhātrīmālā kalau nṛṇām |
tāvadvarṣasahasrāṇi vasate keśavālaye 16|
nivedya keśave mālāṃ tulasīkāṣṭhasaṃbhavām |
vahate yo naro bhaktyā tasya vai nāsti pātakam 17|
tulasīkāṣṭhamālāṃ tu pretarājasya dūtakāḥ |
dṛṣṭvā naśyanti dūreṇa vātoddhūtaṃ yathā dalam 18|
tulasyā vipine dhātryāśchāyāsu yo narottamaḥ |
piṇḍaṃ dadāti pitaro muktiṃ yānti dvijottama 19|
pāṇau mūrdhni gale caiva karṇayośca mukhe dvija |
dhātrīphalaṃ yastu dhatte sa vijñeyo hariḥ svayam 20|
dhātrīpatraiḥ phalairvipra śrīhariṃ cārcayeddvija |
koṭijanmārjitaṃ pāpaṃ pūjayā naśyati sakṛt 21|
yajñādevāśca munayastīrthāni kārtike dvija |

dhātrīvṛkṣaṃ samāśritya tiṣṭhanti kārtike sadā 22|
dhātrīpatraṃ kārtike ca dvādaśyāṃ tulasīdalam |
cinoti yo naro gacchennirayaṃ yātanāmayam 23|
dhātrīchāyāsu yo vipra cānnaṃ bhunakti kārtike |
annasaṃsargajaṃ pāpamāvarṣaṃ tasya naśyati 24|
tulasīvanamadhye ca dhātrīmūle ca kārtike |
kuryāddharyarcanaṃ vipra vaikuṇṭhaṃ yāti sa dhruvam 25|
tulasīmūladeśe'pi sthitaṃ vāri dvijottama |
gṛhṇāti mastake bhaktyā pāpī yāti harergṛham 26|
tulasīpatragalitaṃ yastoyaṃ śirasāvahet |
sarvatīrtheṣu sa snātaścāṃte yāti harergṛham 27|
purā kaściddvijaśreṣṭho dvāpare'bhūnmahāmune |
snātvaikadā tulasyai sa vanaṃ datvā gṛhaṃ gataḥ 28|
ādityo varcasā nāmnā mārttaṃḍa iva puṇyataḥ |
tṛṣārto bhakṣakaḥ kaścidāgato bahukalmaṣaḥ 29|

tulasyāmūlatastoyaṃ pītvā cāsau hatāṃhasaḥ |
tvarayāpyāgato vyādho nāmnā yaścāsimarddanaḥ 30|
uvāca bhuktaṃ cānnaṃ ca bhuktvā bhagnaṃ gataḥ kimu |
kṛtvā me pākabhāṃḍasthaṃ cāgato hiṃsakasya te 31|
vivyādha taṃ gataprāṇaṃ netuṃ vai śamanājñayā |
āgatāḥ kiṃkarāḥ kruddhāḥ pāśamudgarapāṇayaḥ 32|
baddhvā netuṃ manaścakrurāgatā viṣṇukiṃkarāḥ |
tadā chittvā carmapāśaṃ syaṃdane taṃ manohare 33|
tūrṇamārohayāmāsuḥ papracchurvinayānvitāḥ |
te'pi puṇyena bhoḥ saṃtaḥ kena vai nīyate'pyasau 34|
ūcuste'sau purā rājā puṇyaṃ bahutaraṃ kṛtam |
akaroddharaṇaṃ kāṃcitsuṃdarīṃ cāṃganāmayam 35|
anena cāṃhasā rājā gato vai śamanakṣayam |
tatrakleśaṃ tu yuṣmābhirdattaṃ vai śamanājñayā 36|
tāmramayyāstriyāsārddhaṃ krīḍāṃ suptvā cakāra saḥ |

taptāyāṃ lohaśayyāyāṃ vaiklavyaṃ karmaṇā nṛpa 37|
taptāyobhīṣaṇaṃ taptaṃ lohastaṃbhaṃ yamājñayā |
tataḥ sthitaḥ samāliṃgya bhuktvā duḥkhaṃ ciraṃ nṛpaḥ 38|
siktaḥ kṣārāṃbudhārābhiranyairvai śamanālaye |
tato narakaśeṣe ca pāpayonau muhurmuhuḥ 39|
janmāsādya ciraṃ duḥkhamanubhūtaṃ svakarmaṇā |
tulasīmūlakaṃ vāri pītvā yāti harergṛham 40|
idānīṃ tadvacaḥ śrutvā gatādūtā yathāgatāḥ |
tena sārddhaṃ viṣṇudūtā gatā vaikuṃṭhamaṃdiram 41|
māhātmyaṃ kathitaṃ brahmantulasyāḥ pāpanāśanam |
kurvaṃti sevāṃ ye bhaktyā na jāne kiṃ bhavenmune 42|

English translation

Śaunaka said :

1. O you omniscient one, kindly tell me, for the good of all creatures, the greatness of Tulasī which destroys the sins of those who listen to it.

Sūta said :

2-13. The servants of Yama do not come to his house in the vicinity of which there is a grove of Tulasī, due to the house having the nature of a holy place, O brāhmaṇa . O brāhmaṇa, the Tulasī-grove is auspicious and removes all sins. Those excellent men who plant it do not see the Sun's son (i.e. Yama). O best brāhmaṇa, all the sin of him who plants it, nourishes it, attends upon it, looks at it and touches it, perishes. O brāhmaṇa, those high-souled ones who worship Viṣṇu with tender Tulasī-leaves do not go to Yama's abode. The best rivers like Gaṅgā , the best (gods) Viṣṇu, Brahmā and Śiva , along with deities and holy places like Puṣkara , remain in a Tulasī-leaf. A sinner who, endowed with Tulasī-leaves, casts his life, goes to Viṣṇu's abode. I have told (you) the truth. The man who, besmeared with the clay of Tulasī (i.e. in which Tulasī is growing), casts his life, goes, though full of hundreds of sins, to Viṣṇu's abode. O brāhmaṇa, sin does not touch the body of the man' who would wear the sandal-like Tulasī-wood. He goes to the highest position. He, who, though impure and of bad conduct, wears the rosary of (the beads made of) Tulasī-wood round his neck, goes, due to his devotion, to Viṣṇu's house. That man on whose body is seen the rosary made of Dhātrī -fruits or (beads of) Tulasī-wood, is a devotee of Viṣṇu. He again who, putting round his neck the garland (of the leaves) of Tulasī, would worship Viṣṇu, obtains, for each flower, a myriad of cows.

14-19. Those men who, of wicked minds, are sceptics, and who do not wear the (Tulasī)-garland, being burnt by the fire of the wrath of Viṣṇu, do not return from hell. A man should not abandon a garland of Tulasī-(leaves), especially of the fruits of Dhātrī, which destroys great sins and gives religious merit, worldly prosperity and sensual enjoyments. A man lives in Viṣṇu's house for as many thousands of years as the hair (on his body) the Dhātrī-garland would touch. That man who after having offered the rosary of (the beads of) Tulasī-wood to Viṣṇu, devoutly wears it, has no sin at all. On seeing the rosary made of the beads of Tulasī-wood, the messengers of the king of the dead (i.e. king Yama) run away as a leaf shaken up by the wind. O best brāhmaṇa, the dead ancestors of him who offers them piṇḍas in the shadow of Dhātrī in the Tulasī-grove, are emancipated.

20-25. O brāhmaṇa, he who keeps the Dhātrī-fruit in his hand, on his head, round his neck or in his ears should be known as Viṣṇu himself. O brāhmaṇa, the sin earned during crores of existences of him

who would worship Viṣṇu with the leaves and fruits of Dhātrī, at once perishes. O brāhmaṇa, sacrifices, gods, sages and holy places always remain by resorting to the Dhātrī-tree in Kārtika . A man who collects a leaf of Dhātrī or a leaf of Tulasī on the twelfth day in Kārtika, would not go to hell full of torment. O brāhmaṇa, the sin, due to the contact of food of the man who eats food under the shadow of Dhātrī in Kārtika perishes for a year. O brāhmaṇa, a man should worship Viṣṇu in a Tulasī-grove and at the root of a Dhātrī in Kārtika; he certainly goes to Viṣṇu's world.

26-27. O best brāhmaṇa, if a sinner devoutly holds on his head the water remaining at the root of Tulasī, he goes to Viṣṇu's abode. He who would hold on his head the water flowing from a Tulasī-leaf, has bathed (i.e. has obtained the fruit of having bathed) at all sacred places, and in the end he goes to Viṣṇu's house.

28-41. O great sage, formerly in the Dvāpara age there was an excellent brāhmaṇa. Once, having bathed and having offered a sacrifice to Tulasī, he went home. He became like the sun in lustre, and like Mārtaṇḍa in religious merit. A glutton, a great sinner, oppressed with thirst, came there, and having drunk the water at the root of Tulasī, had his sins perished. A hunter named Asimardana, came quickly, and said: "The food is eaten." Having eaten it and shattered the food in the cooking vessel has he gone? He killed him. Yama's servants, angry and with nooses and hammers in their hands came by Yama's order to take him to Yama's abode. (When) they thought of binding and taking him, Viṣṇu's servants came (there). Then having cut off the leather-straps, they quickly put him in a charming chariot. They (i.e. Yama's servants) politely asked them: "O good ones, due to which religious merit of him are you taking him (to Viṣṇu's abode?)" They said: 'Formerly he was a king. He has done many (acts of) religious merit. He kidnapped some beautiful woman. Due to this sin, the king went to Yama's abode. There you tortured him by Yama's order. Lying there he sported with a woman of a coppery red colour. Due to this sin the king went to Yama's abode. By Yama's order you tortured him there. He remained there. He embraced misery and suffered for a long time. In Yama's abode he was sprinkled with streams of salt water. Then for the remaining part of his stay in hell, he was repeatedly born in sinful stocks, and suffered unhappiness as a result of his own deeds. After drinking the water at the root of Tulasī he goes (i.e. would go) to Viṣṇu's abode." Hearing these words of them the messengers (of Yama) went as they had come. The messengers of Viṣṇu went with him to Viṣṇu's abode. O brāhmaṇa, I have told you Tulasī's abode.

42. O brāhmaṇa, I have told you Tulasī's importance which destroys sins. I do not know what would happen to them who serve (Tulasī) with devotion, O sage.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 23

The Importance of Viṣṇupañcaka

Chapter 292 of 693 · 34 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
कथयस्व मुने सूत माहात्म्यं कलुषक्षयम् ।
शेषपंचदिनस्यापि कार्तिकस्यानुकंपया १।
सूत उवाच।
शृणु शौनक यत्पृष्टं माहात्म्यं पापनाशनम् ।
वक्ष्याम्यहं वै चोर्जस्य शेषपंचदिनस्य च २।
व्रतानां मुनिशार्दूल प्रवरं विष्णुपंचकम् ।
तस्मिन्यः पूजयेद्भक्त्या श्रीहरिं राधया सह ३।
गंधपुष्पैर्धूपदीपैर्वस्त्रैर्नानाविधैः फलैः ।
स याति विष्णुसदनं सर्वपापविवर्जितः ४।
ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽथवा यतिः ।
न प्राप्नोति परं स्थानमकृत्वा विष्णुपंचकम् ५।
सर्वपापहरं पुण्यं विख्यातं विष्णुपंचकम् ।
तत्र स्नानं तु यः कुर्यात्सर्वतीर्थफलं लभेत् ६।
श्रीहरेः पुरतो विप्र तुलस्याश्च समीपतः ।

प्रदीपं सर्पिषा पूर्णं दद्याद्यो भक्तिभावतः ७।
नभसि श्रीहरेः प्रीत्यै याति स विष्णुमंदिरम् ।
पापी याति हरेर्धाम सत्यमेतन्मयोदितम् ८।
स्नापयेच्चाच्युतं भक्त्या मधुक्षीरघृतादिभिः ।
दद्यात्किं नो हरिः प्रीतस्तस्मै साधुजनाय वै ९।
नैवेद्यं देवदेवेशं परमान्नं निवेदयेत् ।
तस्य पुण्यं प्रसंख्यातुं न शक्तो वै चतुर्मुखः १०।
अर्चयित्वा हृषीकेशमेकादश्यां समाहितः ।
निष्क्राप्य गोमयं सम्यक्मंत्रवत्समुपासते ११।
गोमूत्रं मंत्रवद्भूयो द्वादश्यां प्राशयेद्व्रती ।
क्षीरं तथा त्रयोदश्यां चतुर्दश्यां तथा दधि १२।
संप्राप्य पापशुद्ध्यर्थं लंघयित्वा चतुर्दिनम् ।
पंचमे तु दिने स्नात्वा विधिवत्पूज्य केशवम् १३।
भोजयेद्ब्राह्मणान्भक्त्या तेभ्यो दद्याच्च दक्षिणाम् ।
ततो नक्तं समश्नीयात्पंचगव्यं सुमंत्रितम् १४।

एवं कर्तुमशक्तो यः फलमूलं च भोजनम् ।
कुर्याद्धविष्यं वा विप्र यथोक्तविधिना ह वै १५।
श्रीहरेः पंचकं विप्र कुर्याच्चस्तुलसीदलैः ।
पूजयेत्तं स विज्ञेयः स्वयं नारायणः प्रभुः १६।
पुरा त्रेतायुगे शूद्रो दस्युवृत्तिपरायणः ।
नाम्ना दंडकरो नित्यं धर्मनिंदां करोति यः १७।
असत्यभाषी मित्रघ्नो वेश्याविभ्रम लोलुपः ।
ब्रह्मस्वहारी क्रूरश्च परस्त्रीगमने रतः १८।
शरणागतहंता च पाखंडजनसंगभाक् ।
गोमांसाशी सुरापश्च परनिंदाकरः सदा १९।
विश्वासघाती ज्ञातीनां वृत्तिच्छेदी द्विजोत्तम ।
दुष्टं सर्वे समालोक्य तादृशं तद्गृहे द्विजः २०।
आगता ज्ञातयः क्रुद्धास्तस्य पापपरायणम् ।
ज्ञातय ऊचुः।
रे रे मूढ दुराचार विनाशं प्रतिनीयते ।

या प्रतिष्ठार्जिता पूर्वैरस्माकं निर्मलेऽन्वये २१।
इति क्रुद्धा द्विजश्रेष्ठ अपकीर्तिभयादपि ।
पापिनां प्रवरं सर्वे तत्यजुस्तं कुलादरम् २२।
ततो गतो महारण्यं विनष्टाखिल वैभवः ।
कुर्यात्स दस्युभिः सार्द्धं दस्युकर्म निरंतरम् २३।
पथि प्रगच्छतां तेषां भयाद्विप्र न खादितुम् ।
प्राप्तं किंचित्क्षुधार्त्तास्ते गताश्चान्य स्थलं प्रति २४।
तत्र प्रविष्टास्ते सर्वे दृष्ट्वा पुण्यजनान्बहुन् ।
धात्रीमूले स्थितान्ब्रह्मन्वैष्णवान्द्विजसत्तमान् २५।
सर्वे ते दस्यवो विप्र गता दंडकरोऽपि सः ।
तेषां परिसरं गत्वा प्रणामं वै चकार ह २६।
दंडकर उवाच।
क्षुधार्तोऽहं द्विजश्रेष्ठाः प्राणा यास्यंति मे ध्रुवम् ।
ददध्वं खादितुं किंचिद्युष्माकं शरणं गतः २७।
आकर्ण्य वचनं तस्य चोचुस्ते धर्मतत्पराः ।

सर्वपापहरे त्वं च विख्याते विष्णुपंचके २८।
कथमन्नं खादितुं ते वांछा त्वद्य हरेर्दिने ।
विशेषं ते ब्रूहि संज्ञा काते भवति सांप्रतम् २९।
स उवाच मुदा विप्रा नाम्ना दंडकरोप्यहम् ।
सर्वपापसमायुक्तश्चोद्धारो मे कथं भवेत् ३०।
ऊचुस्ते वै व्रतं श्रेष्ठं कुरुष्व विष्णुपंचकम् ।
विप्राणामाज्ञया विप्र चकार विष्णुपंचकम् ३१।
स प्रेत्य च हरेः स्थानमारुह्य स्यंदने वरे ।
आसाद्य श्रीहरेरूपं तस्थौ जन्मविवर्जितः ३२।

य इदं शृणुयाद्भक्त्या चाख्यानं पापनाशनम् ।
कोटिजन्मार्जितं पापं तस्य नश्यति तत्क्षणात् ३३।
इति श्रीपाद्मेमहापुराणे ब्रह्मखण्डे सूतशौनकसंवादे विष्णुपंचकमाहात्म्यंनाम त्रयोविंशोऽध्यायः २३।

Roman transliteration

śaunaka uvāca|
kathayasva mune sūta māhātmyaṃ kaluṣakṣayam |
śeṣapaṃcadinasyāpi kārttikasyānukaṃpayā 1|
sūta uvāca|
śṛṇu śaunaka yatpṛṣṭaṃ māhātmyaṃ pāpanāśanam |
vakṣyāmyahaṃ vai corjasya śeṣapaṃcadinasya ca 2|
vratānāṃ muniśārdūla pravaraṃ viṣṇupaṃcakam |
tasminyaḥ pūjayedbhaktyā śrīhariṃ rādhayā saha 3|
gaṃdhapuṣpairdhūpadīpairvastrairnānāvidhaiḥ phalaiḥ |
sa yāti viṣṇusadanaṃ sarvapāpavivarjitaḥ 4|
brahmacārī gṛhastho vā vānaprastho'thavā yatiḥ |
na prāpnoti paraṃ sthānamakṛtvā viṣṇupaṃcakam 5|
sarvapāpaharaṃ puṇyaṃ vikhyātaṃ viṣṇupaṃcakam |
tatra snānaṃ tu yaḥ kuryātsarvatīrthaphalaṃ labhet 6|
śrīhareḥ purato vipra tulasyāśca samīpataḥ |

pradīpaṃ sarpiṣā pūrṇaṃ dadyādyo bhaktibhāvataḥ 7|
nabhasi śrīhareḥ prītyai yāti sa viṣṇumaṃdiram |
pāpī yāti harerdhāma satyametanmayoditam 8|
snāpayeccācyutaṃ bhaktyā madhukṣīraghṛtādibhiḥ |
dadyātkiṃ no hariḥ prītastasmai sādhujanāya vai 9|
naivedyaṃ devadeveśaṃ paramānnaṃ nivedayet |
tasya puṇyaṃ prasaṃkhyātuṃ na śakto vai caturmukhaḥ 10|
arcayitvā hṛṣīkeśamekādaśyāṃ samāhitaḥ |
niṣprāpya gomayaṃ samyakmaṃtravatsamupāsate 11|
gomūtraṃ maṃtravadbhūyo dvādaśyāṃ prāśayedvratī |
kṣīraṃ tathā trayodaśyāṃ caturdaśyāṃ tathā dadhi 12|
saṃprāpya pāpaśuddhyarthaṃ laṃghayitvā caturdinam |
paṃcame tu dine snātvā vidhivatpūjya keśavam 13|
bhojayedbrāhmaṇānbhaktyā tebhyo dadyācca dakṣiṇām |
tato naktaṃ samaśnīyātpaṃcagavyaṃ sumaṃtritam 14|

evaṃ kartumaśakto yaḥ phalamūlaṃ ca bhojanam |
kuryāddhaviṣyaṃ vā vipra yathoktavidhinā ha vai 15|
śrīhareḥ paṃcakaṃ vipra kuryādyastulasīdalaiḥ |
pūjayettaṃ sa vijñeyaḥ svayaṃ nārāyaṇaḥ prabhuḥ 16|
purā tretāyuge śūdro dasyuvṛttiparāyaṇaḥ |
nāmnā daṃḍakaro nityaṃ dharmaniṃdāṃ karoti yaḥ 17|
asatyabhāṣī mitraghno veśyāvibhrama lolupaḥ |
brahmasvahārī krūraśca parastrīgamane rataḥ 18|
śaraṇāgatahaṃtā ca pākhaṃḍajanasaṃgabhāk |
gomāṃsāśī surāpaśca paraniṃdākaraḥ sadā 19|
viśvāsaghātī jñātīnāṃ vṛtticchedī dvijottama |
duṣṭaṃ sarve samālokya tādṛśaṃ tadgṛhe dvijaḥ 20|
āgatā jñātayaḥ kruddhāstasya pāpaparāyaṇam |

jñātaya ūcuḥ|
re re mūḍha durācāra vināśaṃ pratinīyate |

yā pratiṣṭhārjitā pūrvairasmākaṃ nirmale'nvaye 21|
iti kruddhā dvijaśreṣṭha apakīrtibhayādapi |
pāpināṃ pravaraṃ sarve tatyajustaṃ kulādaram 22|
tato gato mahāraṇyaṃ vinaṣṭākhila vaibhavaḥ |
kuryātsa dasyubhiḥ sārddhaṃ dasyukarma niraṃtaram 23|
pathi pragacchatāṃ teṣāṃ bhayādvipra na khāditum |
prāptaṃ kiṃcitkṣudhārttāste gatāścānya sthalaṃ prati 24|
tatra praviṣṭāste sarve dṛṣṭvā puṇyajanānbahūn |
dhātrīmūle sthitānbrahmanvaiṣṇavāndvijasattamān 25|
sarve te dasyavo vipra gatā daṃḍakaro'pi saḥ |
teṣāṃ parisaraṃ gatvā praṇāmaṃ vai cakāra ha 26|
daṃḍakara uvāca|
kṣudhārto'haṃ dvijaśreṣṭhāḥ prāṇā yāsyaṃti me dhruvam |
dadadhvaṃ khādituṃ kiṃcidyuṣmākaṃ śaraṇaṃ gataḥ 27|
ākarṇya vacanaṃ tasya cocuste dharmatatparāḥ |

sarvapāpahare tvaṃ ca vikhyāte viṣṇupaṃcake 28|
kathamannaṃ khādituṃ te vāṃchā tvadya harerdine |
viśeṣaṃ te brūhi saṃjñā kāte bhavati sāṃpratam 29|
sa uvāca mudā viprā nāmnā daṃḍakaropyaham |
sarvapāpasamāyuktaścoddhāro me kathaṃ bhavet 30|
ūcuste vai vrataṃ śreṣṭhaṃ kuruṣva viṣṇupaṃcakam |
viprāṇāmājñayā vipra cakāra viṣṇupaṃcakam 31|
sa pretya ca hareḥ sthānamāruhya syaṃdane vare |
āsādya śrīharerūpaṃ tasthau janmavivarjitaḥ 32|
ya idaṃ śṛṇuyādbhaktyā cākhyānaṃ pāpanāśanam |
koṭijanmārjitaṃ pāpaṃ tasya naśyati tatkṣaṇāt 33|
iti śrīpādmemahāpurāṇe brahmakhaṇḍe sūtaśaunakasaṃvāde viṣṇupaṃcakamāhātmyaṃnāma trayoviṃśo'dhyāyaḥ 23|

English translation

Śaunaka said :

1. O Sūta , O sage, kindly tell me the importance of the remaining five days of Kārtika , which destroys sins.

Sūta said :

2-16. O Śaunaka , listen. I shall narrate (to you) the importance, which destroys sins, of the remaining five days of Kārtika. O best sage, of the five vows Viṣṇupañcaka (i.e. the vow observed for the remaining five days of Kārtika), is the best. He who, during that (period) worships Śrī Hari (i.e. Kṛṣṇa) with Rādhā , by means of sandal, flowers, incense, clothes and various kinds of fruits, goes, freed from all sins, to Viṣṇu 's abode. Without doing the vow of Viṣṇupañcaka, a religious student, (or) a householder, (or) an anchorite, (or) an ascetic does not obtain the highest position. Viṣṇupañcaka removes all sins, is meritorious and well-known. He who would bathe during that (period), would obtain the fruit of (having bathed at) all holy places. He who, to propitiate Viṣṇu, devoutly offers a

lamp full of ghee in front of (the image of) Viṣṇu, or near Tulasī , in water, goes to Viṣṇu's abode. A sinner goes to Viṣṇu's abode. I have told the truth. A man should bathe with devotion (the image of) Viṣṇu with honey, milk, ghee etc. What would Viṣṇu being pleased not give to that good man? He should present excellent cooked food to the god of gods. (Even Brahmā) having four faces is not able to measure his religious merit. Being pure, he worships Viṣṇu on Ekādaśī day. Having secured cow-dung he duly waits upon (the god) with the sacred hymns. He who observes the vow, should similarly again diink cow urine (reciting) the sacred hymns on the twelfth day. Similarly he should drink milk on the fourteenth day. Having got (these) for the purification of his sins, and having passed the four days, he should, on the fifth day, having bathed and duly worshipped Viṣṇu, devoutly feed brāhmaṇas and should give them presents. Then at night he should eat the mixture of the five products of a cow, which is well consecrated with sacred hymns. He who is unable to do this, should eat fruits, roots and food; O brāhmaṇa , he should offer an oblation according to the rite that is laid down. Lord Viṣṇu who is fit to be known, would himself honour him who would observe (the vow of) Pañcaka with Tulasī-leaves.

17-20. In olden days, in the Tretāyuga , there lived a śūdra , intent on leading the life of a villain, named Daṇḍakara , who always censured religious practices, who told lies, who hurt his friends, who had an ardent longing for anormous gestures of prostitutes, who snatched the wealth of brāhmaṇas, who was cruel, who was interested in another's wife, who killed those who sought his refuge, who kept the company of heretics, who ate cow's flesh, who drank liquor, who always defamed others, who was a traitor, who deprived his kinsmen of their means of livelihood, O brāhmaṇa. Observing him—the cruel one, intent on (committing) sins like that—the kinsmen, being angry, came to his house, O brāhmaṇa.

The kinsmen said :

21-26. O fool, O you of wicked conduct, you are destroying the glory in (i.e. of) our pure family, which was earned by (our) ancestors.

O brāhmaṇa, they who were thus angry, abandoned, out of respect for their family and through fear of bad name, that greatest (i.e. the worst) among sinners. Then, with all his glory lost, he went to a great forest. He would continuously practise the deeds of the villains along with them. O brāhmaṇa, when they were going along the path, they did not get anything to eat through fear. Being oppressed with hunger, they went to another place. Having entered (i.e. gone to) that place, seeing many excellent and meritorious brāhmaṇas who were seated at the root of a Dhātrī (tree) and who were the devotees of Viṣṇu, all the dasyus went (near him). That, Daṇḍakara also went near them, and saluted them.

Daṇḍakara said :

27. O best brāhmaṇas, I am oppressed with hunger. Surely my life will depart (now). Give me something to eat. I have sought your shelter.

28-33. Having heard his words, those (brāhmaṇas), who had a high regard for religious practices said: "How do you have a desire to eat (food) on the day of (i.e. sacred to) Viṣṇu, during the Viṣṇupañcaka, well-known as the remover of sins? Tell (us) your particulars. (Tell us) now what your name is." He joyfully said: "O brāhmaṇas, I am (a śūdra) by name Daṇḍakara. I am full of all sins. How can I be emancipated?" They said (to him): "Observe the best vow (called) Viṣṇupañcaka." O brāhmaṇa, by the order of the brāhmaṇas he observed the (vow of) Viṣṇupañcaka. After death, he got into an excellent chariot, and having reached Viṣṇu's place and his form, he remained (there) free from birth. The sin earned during a crore of existences of him who would devoutly listen to this account destroying sins, perishes at that moment (only).

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 24

In Praise of Giving Gifts

Chapter 293 of 693 · 59 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
विदुषांवर तत्त्वज्ञ कथयस्व महामते ।
इदानीं मम दानानां माहात्म्यं क्रमतो मुने १।
सूत उवाच।
क्षितिदानं मुनिश्रेष्ठ दानानामुत्तमं मतम् ।
येन कृतं वै तद्दानं सर्वदानफलं मतम् २।
क्षितिं ससस्यां यो दद्याद्ब्राह्मणाय द्विजोत्तम ।
विष्णुलोके सुखं भुंक्ते यावदिंद्राश्चतुर्दश ३।
पृथिव्यां जन्म चासाद्य सार्वभौमस्ततो नृपः ।
महीं सर्वां चिरं भुक्त्वा व्रजेद्वै श्रीहरेर्गृहम् ४।
गोचर्ममात्रां भूमिं यः प्रयच्छति द्विजातये ।
स गच्छति हरेर्गेहं सर्वपापविवर्जितः ५।
शतं गावो वृषश्चैको यत्र तिष्ठंत्ययंत्रिताः ।
गोचर्ममात्रां तां भूमिं प्रवदंति महर्षयः ६।
भूमिनेता भूमिदाता द्वौ चापि स्वर्गगामिनौ ।

ग्राह्या भूमिर्द्विजैः प्राज्ञैस्त्यक्त्वा दानशतान्यपि ७।
अज्ञानी भूसुरो यस्तु त्यजेद्भूमिं विमोहितः ।
प्रतिजन्मन्यसौ विप्रो भवेच्चात्यंत दुःखभाक् ८।
अन्यतो यः समासाद्य दद्याद्भूमिं द्विजातये ।
तस्मै विप्र जगन्नाथो ददाति परमं पदम् ९।
स्वदत्तां परदत्तां च मेदिनीं यो हरेद्द्विज ।
युक्तः कोटिकुलैर्याति नरकं चातिदारुणम् १०।
हरेच्चो वै महीं विप्र देवब्राह्मणयोरपि ।
न दृष्टा निष्कृतिस्तस्य कोटिकल्पशतैर्मुने ११।
भूमिं यो परदत्तां च रक्षति क्ष्मापतिर्द्विज ।
पुण्यं कोटिगुणं स्याद्वै तस्य दानं जनादपि १२।
सप्तद्वीपां महीं दत्त्वा यत्पुण्यं प्राप्यते द्विज ।
तत्पुण्यं प्राप्नुयान्मर्त्यो धेनुं यच्छन्द्विजातये १३।
ददाति वृषभं यस्तु दरिद्राय कुटुंबिने ।
सर्वपापविनिर्मुक्तो शिवलोकं स गच्छति १४।

तिलप्रमाणं स्वर्णं यो ब्राह्मणाय प्रयच्छति ।
हरेर्निकेतनं याति युक्तः कोटिकुलैरपि १५।
यो दद्याद्घृतं विप्र साधवे भूसुराय वै ।
प्राप्नोति चंद्रलोकं च पिबेत्तत्रामृतं सदा १६।
प्रवालं मौक्तिकं चैव हीरकं च मणिं तथा ।
यो ददाति द्विजश्रेष्ठ स्वर्गलोकं स गच्छति १७।
तुलापुरुषदानेन यत्पुण्यं लभते जनः ।
शालग्रामशिलां दत्त्वा तस्मात्कोटिगुणं लभेत् १८।
सप्तद्वीपां क्षितिं दत्वा सशैलवनकाननाम् ।
यत्पुण्यं लभते तद्वै शालग्रामशिलाप्रदः १९।
शालग्रामशिलां यो वै दद्याद्भूमिसुराय च ।
तेन विप्र प्रदत्तानि भुवनानि चतुर्दश २०।
तुलापुरुषदानं यः करोति द्विजपुंगव ।
जनन्याश्चोदरे तस्य पुनर्जन्म न विद्यते २१।
सालंकारां द्विजश्रेष्ठ कन्यां यच्छति यो नरः ।

स गच्छेद्ब्रह्मसदनं पुनर्जन्म न विद्यते २२।
कन्याविक्रयिणो नास्ति नरकान्निष्कृतिः पुनः ।
कन्यादानकृतो नास्ति स्वर्गादागमनं पुनः २३।
उपानहौ वातपत्रं यो ददाति द्विजातये ।
प्रेत्य चेंद्रपुरं गत्वा वसेत्कल्पचतुष्टयम् २४।
वस्त्रं यच्छति यो दिव्यं साधवे वै द्विजायते ।
स्वर्गे दिव्यांबरधरश्चिरं तिष्ठेद्द्विजोत्तम २५।
धेनुं पुरातनीं यच्छेद्वस्त्रं च जरितं द्विज ।
नूत्नां रजोवतीं कन्यां स गच्छेन्निरयं तथा २६।
कन्याविक्रयिणो ब्रह्मन्न पश्येल्लपनं बुधः ।
दृष्ट्वा चाज्ञानतो वापि कुर्य्यान्मार्तंड दर्शनम् २७।
फलदाता नरो गच्छेत्त्रिदिवं च द्विजोत्तम ।
भुंक्ते कल्पसहस्राणि फलं तत्रामृतोपमम् २८।
शाकं यच्छति यो मर्त्यो शिवस्यभवनं द्विज ।
याति कल्पद्वयं भुंक्ते दुर्ल्लभं पायसं सुरैः २९।

घृतदो दधिदश्चैव तक्रदो दुग्धदस्तथा ।
विष्णोर्निकेतनं गत्वा सुधापानं करोति सः ३०।
गंधदः पुष्पदश्चैव मर्त्यो याति सुरालयम् ।
तिष्ठेद्युगसहस्राणि गंधपुष्पविभूषितः ३१।
शय्यादानं दानसारं ब्राह्मणाय ददाति यः ।
स याति ब्रह्मसदनं पर्य्यंके शेरते चिरम् ३२।
पीठदाता दीपदाता सर्वदुष्कृतवर्जितः ।
स्वर्गे सिंहासने तिष्ठेज्ज्वलद्दीपावलीवृतः ३३।
तांबूलं यो नरो दद्याद्भूमिं भुंक्तेऽखिलां सुखम् ।

स्वर्गे देवांगनाक्रोडे सुप्तस्तांबूलमत्ति वै ३४।
विद्यादानं दानवरं करोति यो नरोत्तमः ।
प्रेत्य स सन्निधिं विष्णोस्तिष्ठेद्युगशतत्रयम् ३५।
प्राप्य ज्ञानं ततस्तत्र दुर्ल्लभं वै द्विजर्षभ ।
दुर्ल्लभं मोक्षमाप्नोति श्रीहरेः कृपया द्विज ३६।
अनाथं दुःखितं विप्रं पाठयेद्वै नरोत्तमः ।

श्रीहरेर्भवनं याति पुनर्जन्मविवर्जितः ३७।
यो नरः पुस्तकं दद्याद्भक्तिश्रद्धासमन्वितः ।
प्रतिवर्णं लभेत्पुण्यं कपिलाकोटिदानजम् ३८।
मधुदो गुडदश्चैव मर्त्यो यातीक्षुसागरम् ।
लवणप्रदो नरो याति वारुणं लोकमेव च ३९।
सर्वेषामेव दानानामन्नं वारि द्विजोत्तम ।
तत्त्वज्ञैर्मुनिभिः सर्वैः प्रवरं वै प्रकीर्त्तितम् ४०।
अन्नं वारि द्विजश्रेष्ठ येन दत्तं महीतले ।
तेन दत्तानि दानानि सर्वाणि च द्विजर्षभ ४१।
अन्नदो यो नरो विप्र प्राणदश्च प्रकीर्त्तितः ।
तस्मात्समस्तदानानामन्नदो लभते फलम् ४२।
यथाचान्नं तथा वारि द्वे तुल्ये च प्रकीर्त्तिते ।
वारिणा च विना चान्नं सिद्धं न स्याद्द्विजोत्तम ४३।
क्षुधा तृषा द्विज व्याघ्र द्वे च तुल्ये प्रकीर्त्तिते ।
अतश्चान्नं च तोयं च श्रेष्ठं प्रोक्तं बुधैरपि ४४।

अन्नदानं क्षितौ ब्रह्मन्ये कुर्वंति नरोत्तमाः ।
सर्वपापविनिर्मुक्ता गच्छंति हरिमंदिरम् ४५।
यावंत्यन्नानि भो विप्र यच्छति क्षितिमंडले ।
ब्रह्महत्याश्च तावंत्यो नश्यंत्येव तपोधन ४६।
यच्छतां चान्नदानानि शरीराणि च पातकम् ।
गात्राणि गृह्णतां त्यक्त्वा सहसा यांति शौनक ४७।
अतः पापिष्ठ चान्नानि न गृह्णंति मनीषिणः ।
गृह्णंति मोहाद्ये मूढा भवंति पापभागिनः ४८।
कुर्याद्भूमिष्ठमुदकं चैकं भो द्विजसत्तम ।
सर्वपापैर्विनिर्मुक्तो व्रजेत्स हरिमंदिरम् ४९।
प्रयत्नेन द्विजश्रेष्ठ कर्त्तव्यो धनसंचयः ।
संचितं च धनं ब्रह्मन्दानकर्मणि विक्षिपेत् ५०।
रणंति ये च कार्पण्याद्धनं ते चातिदुःखिनः ।
अंते सर्वधनं त्यक्त्वा निःस्वा गच्छंति भो मुने ५१।
मानवा ये सदा दानं दत्त्वा दत्त्वा दरिद्रति ।

दरिद्रास्तेन विज्ञेया नरलोके महेश्वराः ५२।
परलोके द्विजव्याघ्र साधुसंयमवर्जिते ।

निर्दये बंधुहीने च न दत्तं नोपतिष्ठते ५३।
स्थिते धने नरो यो वै नाश्नाति न ददाति सः ।
दरिद्र इव विज्ञेयः प्रेत्य निश्वासमुत्सृजेत् ५४।
तपसोऽपि वरं दानं प्रोक्तं च तत्त्वदर्शिभिः ।
अतो यत्नाद्द्विजश्रेष्ठ दानकर्म समाचरेत् ५५।
दाता दानं न दद्याद्वै समुत्सृज्य द्विजातये ।
स याति निरयं घोरं सर्वजंतुभयावहम् ५६।
दानं दाता प्रतिग्राही न स्मरेच्च न याचते ।
निरये चोभयोर्वासो यावच्चंद्र दिवाकरौ ५७।
ब्रह्महत्यादि पापानि यानि वै द्विजसत्तम ।
तानि दानेन हन्यंते तस्माद्दानं समाचरेत् ५८।
इति श्रीपाद्मेमहापुराणे ब्रह्मखंडे सूतशौनकसंवादे चतुर्विंशतितमोऽध्यायः २४।

Roman transliteration

śaunaka uvāca|
viduṣāṃvara tattvajña kathayasva mahāmate |
idānīṃ mama dānānāṃ māhātmyaṃ kramato mune 1|
sūta uvāca|
kṣitidānaṃ muniśreṣṭha dānānāmuttamaṃ matam |
yena kṛtaṃ vai taddānaṃ sarvadānaphalaṃ matam 2|
kṣitiṃ sasasyāṃ yo dadyādbrāhmaṇāya dvijottama |
viṣṇuloke sukhaṃ bhuṃkte yāvadiṃdrāścaturdaśa 3|
pṛthivyāṃ janma cāsādya sārvabhaumastato nṛpaḥ |
mahīṃ sarvāṃ ciraṃ bhuktvā vrajedvai śrīharergṛham 4|
gocarmamātrāṃ bhūmiṃ yaḥ prayacchati dvijātaye |
sa gacchati harergehaṃ sarvapāpavivarjitaḥ 5|
śataṃ gāvo vṛṣaścaiko yatra tiṣṭhaṃtyayaṃtritāḥ |
gocarmamātrāṃ tāṃ bhūmiṃ pravadaṃti maharṣayaḥ 6|
bhūminetā bhūmidātā dvau cāpi svargagāminau |

grāhyā bhūmirdvijaiḥ prājñaistyaktvā dānaśatānyapi 7|
ajñānī bhūsuro yastu tyajedbhūmiṃ vimohitaḥ |
pratijanmanyasau vipro bhaveccātyaṃta duḥkhabhāk 8|
anyato yaḥ samāsādya dadyādbhūmiṃ dvijātaye |
tasmai vipra jagannātho dadāti paramaṃ padam 9|
svadattāṃ paradattāṃ ca medinīṃ yo hareddvija |
yuktaḥ koṭikulairyāti narakaṃ cātidāruṇam 10|
haredyo vai mahīṃ vipra devabrāhmaṇayorapi |
na dṛṣṭā niṣkṛtistasya koṭikalpaśatairmune 11|
bhūmiṃ yo paradattāṃ ca rakṣati kṣmāpatirdvija |
puṇyaṃ koṭiguṇaṃ syādvai tasya dānaṃ janādapi 12|
saptadvīpāṃ mahīṃ dattvā yatpuṇyaṃ prāpyate dvija |
tatpuṇyaṃ prāpnuyānmartyo dhenuṃ yacchandvijātaye 13|
dadāti vṛṣabhaṃ yastu daridrāya kuṭuṃbine |
sarvapāpavinirmukto śivalokaṃ sa gacchati 14|

tilapramāṇaṃ svarṇaṃ yo brāhmaṇāya prayacchati |
harerniketanaṃ yāti yuktaḥ koṭikulairapi 15|
yo dadyādrajataṃ vipra sādhave bhūsurāya vai |
prāpnoti caṃdralokaṃ ca pibettatrāmṛtaṃ sadā 16|
pravālaṃ mauktikaṃ caiva hīrakaṃ ca maṇiṃ tathā |
yo dadāti dvijaśreṣṭha svargalokaṃ sa gacchati 17|
tulāpuruṣadānena yatpuṇyaṃ labhate janaḥ |
śālagrāmaśilāṃ dattvā tasmātkoṭiguṇaṃ labhet 18|
saptadvīpāṃ kṣitiṃ datvā saśailavanakānanām |
yatpuṇyaṃ labhate tadvai śālagrāmaśilāpradaḥ 19|
śālagrāmaśilāṃ yo vai dadyādbhūmisurāya ca |
tena vipra pradattāni bhuvanāni caturdaśa 20|
tulāpuruṣadānaṃ yaḥ karoti dvijapuṃgava |
jananyāścodare tasya punarjanma na vidyate 21|
sālaṃkārāṃ dvijaśreṣṭha kanyāṃ yacchati yo naraḥ |

sa gacchedbrahmasadanaṃ punarjanma na vidyate 22|
kanyāvikrayiṇo nāsti narakānniṣkṛtiḥ punaḥ |
kanyādānakṛto nāsti svargādāgamanaṃ punaḥ 23|
upānahau vātapatraṃ yo dadāti dvijātaye |
pretya ceṃdrapuraṃ gatvā vasetkalpacatuṣṭayam 24|
vastraṃ yacchati yo divyaṃ sādhave vai dvijāyate |
svarge divyāṃbaradharaściraṃ tiṣṭheddvijottama 25|
dhenuṃ purātanīṃ yacchedvastraṃ ca jaritaṃ dvija |
nūtnāṃ rajovatīṃ kanyāṃ sa gacchennirayaṃ tathā 26|
kanyāvikrayiṇo brahmanna paśyellapanaṃ budhaḥ |
dṛṣṭvā cājñānato vāpi kuryyānmārtaṃḍa darśanam 27|
phaladātā naro gacchettridivaṃ ca dvijottama |
bhuṃkte kalpasahasrāṇi phalaṃ tatrāmṛtopamam 28|
śākaṃ yacchati yo martyo śivasyabhavanaṃ dvija |
yāti kalpadvayaṃ bhuṃkte durllabhaṃ pāyasaṃ suraiḥ 29|

ghṛtado dadhidaścaiva takrado dugdhadastathā |
viṣṇorniketanaṃ gatvā sudhāpānaṃ karoti saḥ 30|
gaṃdhadaḥ puṣpadaścaiva martyo yāti surālayam |
tiṣṭhedyugasahasrāṇi gaṃdhapuṣpavibhūṣitaḥ 31|
śayyādānaṃ dānasāraṃ brāhmaṇāya dadāti yaḥ |
sa yāti brahmasadanaṃ paryyaṃke śerate ciram 32|
pīṭhadātā dīpadātā sarvaduṣkṛtavarjitaḥ |
svarge siṃhāsane tiṣṭhejjvaladdīpāvalīvṛtaḥ 33|
tāṃbūlaṃ yo naro dadyādbhūmiṃ bhuṃkte'khilāṃ sukham |
svarge devāṃganākroḍe suptastāṃbūlamatti vai 34|
vidyādānaṃ dānavaraṃ karoti yo narottamaḥ |
pretya sa sannidhiṃ viṣṇostiṣṭhedyugaśatatrayam 35|
prāpya jñānaṃ tatastatra durllabhaṃ vai dvijarṣabha |
durllabhaṃ mokṣamāpnoti śrīhareḥ kṛpayā dvija 36|
anāthaṃ duḥkhitaṃ vipraṃ pāṭhayedvai narottamaḥ |

śrīhararbhavanaṃ yāti punarjanmavivarjitaḥ 37|
yo naraḥ pustakaṃ dadyādbhaktiśraddhāsamanvitaḥ |
prativarṇaṃ labhetpuṇyaṃ kapilākoṭidānajam 38|
madhudo guḍadaścaiva martyo yātīkṣusāgaram |
lavaṇaprado naro yāti vāruṇaṃ lokameva ca 39|
sarveṣāmeva dānānāmannaṃ vāri dvijottama |

tattvajñairmunibhiḥ sarvaiḥ pravaraṃ vai prakīrttitam 40|
annaṃ vāri dvijaśreṣṭha yena dattaṃ mahītale |
tena dattāni dānāni sarvāṇi ca dvijarṣabha 41|
annado yo naro vipra prāṇadaśca prakīrttitaḥ |
tasmātsamastadānānāmannado labhate phalam 42|
yathācānnaṃ tathā vāri dve tulye ca prakīrttite |
vāriṇā ca vinā cānnaṃ siddhaṃ na syāddvijottama 43|
kṣudhā tṛṣā dvija vyāghra dve ca tulye prakīrttite |
ataścānnaṃ ca toyaṃ ca śreṣṭhaṃ proktaṃ budhairapi 44|

annadānaṃ kṣitau brahmanye kurvaṃti narottamāḥ |
sarvapāpavinirmuktā gacchaṃti harimaṃdiram 45|
yāvaṃtyannāni bho vipra yacchati kṣitimaṃḍale |
brahmahatyāśca tāvaṃtyo naśyaṃtyeva tapodhana 46|
yacchatāṃ cānnadānāni śarīrāṇi ca pātakam |
gātrāṇi gṛhṇatāṃ tyaktvā sahasā yāṃti śaunaka 47|
ataḥ pāpiṣṭha cānnāni na gṛhṇaṃti manīṣiṇaḥ |
gṛhṇaṃti mohādye mūḍhā bhavaṃti pāpabhāginaḥ 48|
kuryādbhūmiṣṭhamudakaṃ caikaṃ bho dvijasattama |
sarvapāpairvinirmukto vrajetsa harimaṃdiram 49|
prayatnena dvijaśreṣṭha karttavyo dhanasaṃcayaḥ |
saṃcitaṃ ca dhanaṃ brahmandānakarmaṇi vikṣipet 50|
raṇaṃti ye ca kārpaṇyāddhanaṃ te cātiduḥkhinaḥ |
aṃte sarvadhanaṃ tyakvā niḥsvā gacchaṃti bho mune 51|
mānavā ye sadā dānaṃ dattvā dattvā daridrati |

daridrāstena vijñeyā naraloke maheśvarāḥ 52|
paraloke dvijavyāghra sādhusaṃyamavarjite |
nirdaye baṃdhuhīne ca na dattaṃ nopatiṣṭhate 53|
sthite dhane naro yo vai nāśnāti na dadāti saḥ |
daridra iva vijñeyaḥ pretya niśvāsamutsṛjet 54|
tapaso'pi varaṃ dānaṃ proktaṃ ca tattvadarśibhiḥ |
ato yatnāddvijaśreṣṭha dānakarma samācaret 55|
dātā dānaṃ na dadyādvai samutsṛjya dvijātaye |
sa yāti nirayaṃ ghoraṃ sarvajaṃtubhayāvaham 56|
dānaṃ dātā pratigrāhī na smarecca na yācate |
niraye cobhayorvāso yāvaccaṃdra divākarau 57|
brahmahatyādi pāpāni yāni vai dvijasattama |
tāni dānena hanyaṃte tasmāddānaṃ samācaret 58|
iti śrīpādmemahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde caturviṃśatitamo'dhyāyaḥ 24|

English translation

Śaunaka said :

1. O sage, O best among the learned, O you who know the essential nature (of things), tell me in order the importance of vows.

Sūta said :

2-6. O best sage, giving (a piece of) land is regarded as the best gift. He who made that gift (has given) a gift having the fruit of all gifts. O best brāhmaṇa , he who would give a gift of land with a crop (growing in it) to a brāhmaṇa, enjoys happiness in Viṣṇu 's heaven as long as (the regimes of) fourteen Indras (last). Then, O king, he, having obtained a birth on the earth, (becomes) a sovereign emperor. Having enjoyed the earth for a long time, he would go to the abode of Viṣṇu. He who gives land of the measure of a cow's hide to a brāhmaṇa, is freed from all sins and goes to Viṣṇu's abode. The sages described that land to be of the measure of a cow's hide (gocarmamātra) where a hundred cows and a bull remain uncontrolled.

7-10. He who receives the land and he who gives it, both go to heaven. Wise brāhmaṇas should abandon (i.e. refuse) hundreds of other gifts and accept (the present of) land. That ignorant brāhmaṇa who, being deluded, rejects (the gift) of land, becomes extremely miserable in every existence. To him who, having secured land from some other source, would give it to a brāḥmaṇa, the lord of the world gives the highest position. He who destroys the land given to himself or to someone else, goes, along with a crore members of his family to a very fearful hell, O brāhmaṇa.

11-12. O brāhmaṇa, for him who would snatch the land of a deity or a brāhmaṇa, an expiation is not seen for hundreds of crores of kalpas . The religious merit of that king who protects the land given (by him) to someone else would be a crore times greater than that of people.

13-17. A man giving a cow would obtain that merit which is obtained by giving the earth consisting of seven islands, O brāhmaṇa. He, who gives a bull to a member of a poor family, is freed from all sins, and goes to Śiva 's world. He who gives gold of the measure of a sesamum to a brāhmaṇa, goes, along with a crore members of his family, to the abode of Viṣṇu. O brāhmaṇa, he who would give silver to a good brāhmaṇa, obtains (i.e. goes to) the world of the Moon and he would always drink nectar there. O best brāhmaṇa, he who gives a coral, a pearl, a diamond or a gem (to a brāhmaṇa) goes to heaven.

18-25. A man would get a crore times more religious merit by giving a śālagrāma stone, than what he obtains by the gift of gold, jewels, or other valuable things equal to his own weight. The giver of a śālagrāma stone gets that religious merit which a man would get by giving the earth consisting of seven islands along with mountains, groves and forests. O brāhmaṇa, he who would give a śālagrāma stone to a brāhmaṇa, has given the fourteen worlds (to a brāhmaṇa). O best brāhmaṇa, he who makes a gift of gold, jewels or other valuable things equal to his own weight (to a brāhmaṇa), is not again born in (i.e. from) the womb of a mother. O best brāhmaṇa, he who gives (in marriage) his daughter that is adorned (with ornaments to a brāhmaṇa), would go to Brahmā 's abode. He is not reborn. For a man who sells his daughter, there is no escape from hell; and for one who gives his daughter (in marriage according to the proper rites) there is no coming (back to earth) from heaven. He, who gives sandals or an umbrella to a brāhmaṇa, goes to Indra 's city after death, and would live (there) for four kalpas. O best brāhmaṇa, he who gives a divine garment to a good brāhmaṇa, puts on a divine garment and would live in heaven for a long time.

26-27. O brāhmaṇa, he who would give an old cow or an old garment or a young girl in her menses, would go to hell. O brāhmaṇa, a man should not see the face of him who sells his daughter. Having seen (i.e. if he sees) it unknowingly, he should look at the sun.

28-58. O best brāhmaṇa, a man who gives (the gift of) fruits would go to heaven. There he would enjoy for thousands of kalpas the fruit (of his gift) like nectar. O brāhmaṇa, the man who gives vegetables (to a brāhmaṇa) goes to Śiva's abode; and (there) enjoys, with gods, rice boiled in milk for a couple of kalpas. He who gives ghee , he who gives curd, he who gives milk, he who gives butter milk, goes to Viṣṇu's abode (and there) he drinks nectar. The man who gives sandal, who gives flowers goes to the abode of gods. Decorated with sandal and flowers, he would remain (there) for thousands of yugas . He

who gives the gift of a bed—the best gift—to a brāhmaṇa, goes to Brahmā's abode, and sleeps (there) on a bed for a long time. The giver of a seat or the giver of a lamp, being free from all sins, would remain, surrounded by a row of burning lamps, on a seat in heaven. A man who would give betel-leaf, happily enjoys the entire earth. He sleeps, being clasped to the bosom by a divine lady, and eats tāmbūla . The best man who makes the gift of knowledge—the best gift—would, after death, live near Viṣṇu for three hundred yugas. O best brāhmaṇa, having obtained there knowledge difficult to be obtained, he, O brāhmaṇa, obtains salvation through Viṣṇu's grace. That best brāhmaṇa who would teach a helpless, miserable brāhmaṇa, goes, free from rebirth, to Śrī Viṣṇu's abode. One who would devoutly and with faith give (the gift of) a book would obtain, for every letter, the merit due to the gift of a crore of tawny cows. One who gives honey, who gives jaggery, goes to the Ikṣu - sāgara . One who gives salt, goes to the world of Varuṇa . O best brāhmaṇa, of all the gifts, the gift of food or water is declared to be the best by all sages knowing the truth. O best brāhmaṇa, he who has given food or water on the earth, has given all (kinds of) gifts, O best among brāhmaṇas. O brāhmaṇa, one who gives food is declared to be the giver (i.e. the saver) of life. Therefore, the giver of food gets the fruit of all (kinds of) gifts. As is food, so is water. The two are said to be equal. O best brāhmaṇa, food would not be prepared without water. O best brāhmaṇa, the two i.e. hunger and thirst are declared to be equal. Therefore, even the wise have declared food and water to be the best. O brāhmaṇa, those best men who make the gift of food on the earth, are freed from all sins, and go to Viṣṇu's abode. O brāhmaṇa ascetic, as many (sins of) brāhmaṇa murders, as the kinds of food a man gives on the earth, perish. O Śaunaka , the sins of those that give food abandon their bodies and go to the bodies of those that receive it. Therefore the wise do not accept the food of the most sinful one. The fools that accept it through delusion, become sinful. O best brāhmaṇa, one should make water remain on the ground (after it flows from the palm of the brāhmaṇa to whom a gift is given). He (who offers a gift) is freed from all sins, and would go to Viṣṇu's abode. O best brāhmaṇa, wealth should be accumulated with effort. A man should spend the accumulated wealth in giving gifts. Those who through miserliness tinkle (i.e. only preserve) their wealth, are extremely unhappy. O sage, in the end, leaving the wealth, they go (i.e. die) wealthless. Those men who by repeatedly giving (gifts) become poor, should not be regarded as poor. They are great lords in the human world. O best brāhmaṇa that which is given to a cruel, relative-less (brāhmaṇa) who does not have proper restraint, does not stand by (the giver) in the other world. One who, when he has wealth, does not (either) enjoy it or give it (to others) should be known as poor, and would leave a sigh (of grief) after death. Those who see the truth have declared that giving gifts is superior even to austerities. Therefore, O best brāhmaṇa, one should give gifts. That giver who gives gifts (to persons of other castes) excluding a brahmaṇa , goes to a terrible hell, which is fearful to all beings. The giver who does not remember the gift and the recipient who does not ask for it, both remain in hell as long as the moon and the sun last. O best brāhmaṇa, those sins like a brāhmaṇa's murder perish due to giving gifts. Therefore, one should give gifts.

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 25

The Importance of Uttering Viṣṇu's Name

Chapter 294 of 693 · 38 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
श्रीपदं विष्णुचरितं सर्वोपद्रवनाशनम् ।
सर्वपापक्षयकरं दुष्टग्रहनिवारणम् १।
विष्णुसान्निध्यदं चैव चतुर्वर्गफलप्रदम् ।
यः शृणोति नरो भक्त्या यांते याति हरेर्गृहम् २।
नामोच्चारणमाहात्म्यं श्रूयते महदद्भुतम् ।
यदुच्चारणमात्रेण नरो यायात्परं पदम् ३।
तद्वदस्वाधुना सूत विधानं नामकीर्तने ।
सूत उवाच।
शृणु शौनक वक्ष्यामि संवादं मोक्षसाधनम् ४।
नारदः पृष्टवान्पूर्वं कुमारं तद्वदामि ते ।
एकदा यमुनातीरे निविष्टं शांतमानसम् ५।
सनत्कुमारं पप्रच्छ नारदो रचिताञ्जलि ।
श्रुत्वा नानाविधान्धर्मान्धर्मव्यतिकरांस्तथा ६।
श्रीनारद उवाच।

योऽसौ भगवता प्रोक्तो धर्मव्यतिकरो नृणाम् ।
कथं तस्य विनाशः स्यादुच्यतां भगवत्प्रिय ७।
श्रीसनत्कुमार उवाच।
शृणु नारद गोविंद प्रिय गोविंदधर्मवित् ।
यत्पृष्टं लोकनिर्मुक्तिकारणं तमसः परम् ८।
सर्वाचारविवर्जिताः शठधियो व्रात्या जगद्वञ्चकाः ।
दंभाहंकृतिपानपैशुनपराः पापाश्च ये निष्ठुराः ९।
ये चान्ये धनदारपुत्रनिरताः सर्वेऽधमास्तेऽपि हि ।
श्रीगोविंदपदारविंदशरणाः शुद्धा भवंति द्विज १०।
तमपि देवकरं करुणाकरस्थविरजंगममुक्तिकरं परम् ।
अतिचरंत्यपराधपरा जना य इह तान्वपति ध्रुवनाम हि ११।
सर्वापराधकृदपि मुच्यते हरिसंश्रयः ।
हरेरप्यपराधान्यः कुर्याद्विपदपांसनः १२।
नामाश्रयः कदाचित्स्यात्तरत्येव स नामतः ।
नाम्नो हि सर्वसुहृदो ह्यपराधात्पतत्यधः १३।

श्रीनारद उवाच।
के तेऽपराधा विप्रेंद्र नाम्नो भगवतः कृताः ।
विनिघ्नंति नृणां कृत्यं प्राकृतं ह्यानयंति च १४।
श्रीसनत्कुमार उवाच।
सतां निंदा नाम्नः परममपराधं वितनुते ।
यतः ख्यातिं यांतं कथमु सहते तद्विगर्हाम् ।
शुभस्य* श्रीविष्णोर्य इह गुणनामादिसकलं ।
धियाभिन्नं पश्येत्स खलु हरिनामाहितकरः १५ *[कहीं-(शिवस्य)]।
गुरोरवज्ञा श्रुतिशास्त्रनिंदनं तथार्थवादो हरिनाम्नि कल्पनम् ।
नामापराधस्य हि पापबुद्धिर्न विद्यते तस्य यमैर्हि शुद्धिः १६।
धर्मव्रतत्याग हुतादि सर्वशुभक्रिया साम्यमपि प्रमादः ।
अश्रद्दधानो विमुखोऽप्यशृण्वन्यश्चोपदेशः शिवनामापराधः १७।
श्रुत्वापि नाममाहात्म्यं यः प्रीतिरहितोऽधमः ।
अहं ममादि परमो नाम्नि सोऽप्यपराधकृत् १८।
एवं नारद शंकरेण कृपया मह्यं मुनीनां परं ।

प्रोक्तं नामसुखावहं भगवतो वर्ज्यं सदा यत्नतः ।
ये ज्ञात्वापि न वर्जयंति सहसा नाम्नोऽपराधान्दश ।
क्रुद्धा मातरमप्यभोजनपराः खिद्यंति ते बालवत् १९।
अपराधविमुक्तो हि नाम्नि जप्तं सदा चर ।
नाम्नैव तव देवर्षे सर्वं सेत्स्यति नान्यतः २०।
श्रीनारद उवाच।
सनत्कुमार प्रिय साहसानां विवेकवैराग्यविवर्जितानाम् ।
देहप्रियार्थात्मपरायणानां मुक्तापराधाः प्रभवंति नः कथम् २१।
श्रीसनत्कुमार उवाच।
जाते नामापराधे तु प्रमादे तु कथंचन ।
सदा संकीर्तयन्नाम तदेकशरणो भवेत् २२।
नामापराधयुक्तानां नामान्येव हरंत्यघम् ।
अविश्रांति प्रयुक्तानि तान्येवार्थ कराणि यत् २३।
नामैकं यस्य चिह्नं स्मरणपथगतं श्रोत्रमूलं गतं वा ।
शुद्धं वाऽशुद्धवर्णं व्यवहितरहितं तारयत्येव सत्यम् ।

तच्चेद्देहद्रविणजनितालोभपाखण्ड मध्ये ।
निक्षिप्तं स्यान्न फलजनकं शीघ्रमेवात्र विप्र २४।
इदं रहस्यं परमं पुरा नारद शंकरात् ।
श्रुतं सर्वाशुभहरमपराधनिवारकम् २५।
विदुर्विष्ण्वभिधानं ये ह्यपराधपरा नराः ।
तेषामपि भवेन्मुक्तिः पठनादेव नारद २६।
नाम्नो माहात्म्यमखिलं पुराणे परिगीयते ।
ततः पुराणमखिलं श्रोतुमर्हसि मानद २७।
पुराणश्रवणे श्रद्धा यस्य स्याद्भ्रातरन्वहम् ।

तस्य साक्षात्प्रसन्नः स्याच्छिवो विष्णुश्च सानुगः २८।
यत्स्नात्वा पुष्करे तीर्थे प्रयागे सिंधुसंगमे ।
तत्फलं द्विगुणं तस्य श्रद्धया वै शृणोति यः २९।
ये पठंति पुराणानि शृण्वंति च समाहिताः ।
प्रत्यक्षरं लभंत्येते कपिलादानजं फलम् ३०।
अपुत्रो लभते पुत्रं धनार्थी लभते धनम् ।

विद्यार्थी लभते विद्यां मोक्षार्थी मोक्षमाप्नुयात् ३१।
ये शृण्वंति पुराणानि कोटिजन्मार्जितं खलु ।
पापजालं तु ते हत्वा गच्छंति हरिमंदिरम् ३२।
पुराणवाचकं विप्रं पूजयेद्भक्तिभावतः ।
गोभूहिरण्यवस्त्रैश्च गंधपुष्पादिभिर्मुने ३३।
कांस्यैर्विनिर्मितं पात्रं जलपात्रं मुदान्वितः ।
कर्णकुंडलकं चैव मुद्रिकां स्वर्णनिर्मिताम् ३४।
आसनं तु तथा दद्यात्पुष्पमाल्यं तपोधन ।
वित्तशाठ्यं न कुर्वीत दानं हीनफलं यतः ३५।
पुराणं वाचयेद्विप्र सर्वकामार्थसिद्धये ।
सुवर्णं रजतं वस्त्रं पुष्पमाल्यं तु चंदनम् ३६।
दद्याद्यो पुस्तकं भक्त्या सगच्छेद्धरिमंदिरम् ।
कुर्वंति विधिनानेन संपूर्णं पुस्तकं च ये ।
तेषां नामानि लिंपेत चित्रगुप्तोऽर्चनाद्द्विज ३७।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे।

पंचविंशतितमोऽध्यायः २५।

Roman transliteration

śaunaka uvāca|
śrīpadaṃ viṣṇucaritaṃ sarvopadravanāśanam |
sarvapāpakṣayakaraṃ duṣṭagrahanivāraṇam 1|
viṣṇusānnidhyadaṃ caiva caturvargaphalapradam |
yaḥ śṛṇoti naro bhaktyā cāṃte yāti harergṛham 2|
nāmoccāraṇamāhātmyaṃ śrūyate mahadadbhutam |
yaduccāraṇamātreṇa naro yāyātparaṃ padam 3|
tadvadasvādhunā sūta vidhānaṃ nāmakīrtane |
sūta uvāca|
śṛṇu śaunaka vakṣyāmi saṃvādaṃ mokṣasādhanam 4|
nāradaḥ pṛṣṭavānpūrvaṃ kumāraṃ tadvadāmi te |
ekadā yamunātīre niviṣṭaṃ śāṃtamānasam 5|
sanatkumāraṃ papraccha nārado racitāñjali |
śrutvā nānāvidhāndharmāndharmavyatikarāṃstathā 6|
śrīnārada uvāca|

yo'sau bhagavatā prokto dharmavyatikaro nṛṇām |
kathaṃ tasya vināśaḥ syāducyatāṃ bhagavatpriya 7|

śrīsanatkumāra uvāca|
śṛṇu nārada goviṃda priya goviṃdadharmavit |
yatpṛṣṭaṃ lokanirmuktikāraṇaṃ tamasaḥ param 8|
sarvācāravivarjitāḥ śaṭhadhiyo vrātyā jagadvañcakāḥ |
daṃbhāhaṃkṛtipānapaiśunaparāḥ pāpāśca ye niṣṭhurāḥ 9|
ye cānye dhanadāraputraniratāḥ sarve'dhamāste'pi hi |
śrīgoviṃdapadāraviṃdaśaraṇāḥ śuddhā bhavaṃti dvija 10|
tamapi devakaraṃ karuṇākarasthavirajaṃgamamuktikaraṃ param |
aticaraṃtyaparādhaparā janā ya iha tānvapati dhruvanāma hi 11|
sarvāparādhakṛdapi mucyate harisaṃśrayaḥ |
harerapyaparādhānyaḥ kuryāddvipadapāṃsanaḥ 12|
nāmāśrayaḥ kadācitsyāttaratyeva sa nāmataḥ |
nāmno hi sarvasuhṛdo hyaparādhātpatatyadhaḥ 13|

śrīnārada uvāca|
ke te'parādhā vipreṃdra nāmno bhagavataḥ kṛtāḥ |
vinighnaṃti nṛṇāṃ kṛtyaṃ prākṛtaṃ hyānayaṃti ca 14|
śrīsanatkumāra uvāca|
satāṃ niṃdā nāmnaḥ paramamaparādhaṃ vitanute |
yataḥ khyātiṃ yāṃtaṃ kathamu sahate tadvigarhām |
śubhasya* śrīviṣṇorya iha guṇanāmādisakalaṃ |
dhiyābhinnaṃ paśyetsa khalu harināmāhitakaraḥ 15 *[kahīṃ-(śivasya)]|
guroravajñā śrutiśāstraniṃdanaṃ tathārthavādo harināmni kalpanam |
nāmāparādhasya hi pāpabuddhirna vidyate tasya yamairhi śuddhiḥ 16|
dharmavratatyāga hutādi sarvaśubhakriyā sāmyamapi pramādaḥ |
aśraddadhāno vimukho'pyaśṛṇvanyaścopadeśaḥ śivanāmāparādhaḥ 17|
śrutvāpi nāmamāhātmyaṃ yaḥ prītirahito'dhamaḥ |
ahaṃ mamādi paramo nāmni so'pyaparādhakṛt 18|
evaṃ nārada śaṃkareṇa kṛpayā mahyaṃ munīnāṃ paraṃ |

proktaṃ nāmasukhāvahaṃ bhagavato varjyaṃ sadā yatnataḥ |
ye jñātvāpi na varjayaṃti sahasā nāmno'parādhāndaśa |
kruddhā mātaramapyabhojanaparāḥ khidyaṃti te bālavat 19|
aparādhavimukto hi nāmni japtaṃ sadā cara |
nāmnaiva tava devarṣe sarvaṃ setsyati nānyataḥ 20|
śrīnārada uvāca|
sanatkumāra priya sāhasānāṃ vivekavairāgyavivarjitānām |
dehapriyārthātmaparāyaṇānāṃ muktāparādhāḥ prabhavaṃti naḥ katham 21|
śrīsanatkumāra uvāca|
jāte nāmāparādhe tu pramāde tu kathaṃcana |
sadā saṃkīrtayannāma tadekaśaraṇo bhavet 22|
nāmāparādhayuktānāṃ nāmānyeva haraṃtyagham |
aviśrāṃti prayuktāni tānyevārtha karāṇi yat 23|
nāmaikaṃ yasya cihnaṃ smaraṇapathagataṃ śrotramūlaṃ gataṃ vā |
śuddhaṃ vā'śuddhavarṇaṃ vyavahitarahitaṃ tārayatyeva satyam |

tacceddehadraviṇajanitālobhapākhaṇḍa madhye |
nikṣiptaṃ syānna phalajanakaṃ śīghramevātra vipra 24|
idaṃ rahasyaṃ paramaṃ purā nārada śaṃkarāt |
śrutaṃ sarvāśubhaharamaparādhanivārakam 25|
vidurviṣṇvabhidhānaṃ ye hyaparādhaparā narāḥ |
teṣāmapi bhavenmuktiḥ paṭhanādeva nārada 26|
nāmno māhātmyamakhilaṃ purāṇe parigīyate |

tataḥ purāṇamakhilaṃ śrotumarhasi mānada 27|
purāṇaśravaṇe śraddhā yasya syādbhrātaranvaham |
tasya sākṣātprasannaḥ syācchivo viṣṇuśca sānugaḥ 28|
yatsnātvā puṣkare tīrthe prayāge siṃdhusaṃgame |
tatphalaṃ dviguṇaṃ tasya śraddhayā vai śṛṇoti yaḥ 29|
ye paṭhaṃti purāṇāni śṛṇvaṃti ca samāhitāḥ |
pratyakṣaraṃ labhaṃtyete kapilādānajaṃ phalam 30|
aputro labhate putraṃ dhanārthī labhate dhanam |

vidyārthī labhate vidyāṃ mokṣārthī mokṣamāpnuyāt 31|
ye śṛṇvaṃti purāṇāni koṭijanmārjitaṃ khalu |
pāpajālaṃ tu te hatvā gacchaṃti harimaṃdiram 32|
purāṇavācakaṃ vipraṃ pūjayedbhaktibhāvataḥ |
gobhūhiraṇyavastraiśca gaṃdhapuṣpādibhirmune 33|
kāṃsyairvinirmitaṃ pātraṃ jalapātraṃ mudānvitaḥ |
karṇakuṃḍalakaṃ caiva mudrikāṃ svarṇanirmitām 34|
āsanaṃ tu tathā dadyātpuṣpamālyaṃ tapodhana |
vittaśāṭhyaṃ na kurvīta dānaṃ hīnaphalaṃ yataḥ 35|
purāṇaṃ vācayedvipra sarvakāmārthasiddhaye |
suvarṇaṃ rajataṃ vastraṃ puṣpamālyaṃ tu caṃdanam 36|
dadyādyo pustakaṃ bhaktyā sagaccheddharimaṃdiram |
kurvaṃti vidhinānena saṃpūrṇaṃ pustakaṃ ca ye |
teṣāṃ nāmāni liṃpeta citragupto'rcanāddvija 37|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde|

paṃcaviṃśatitamo'dhyāyaḥ 25|

English translation

Śaunaka said :

1-4a. That man who devoutly listens to the account of Viṣṇu , which is the abode of glory, which removes all harms, which destroys all sins, which wards off all evil planets, which gives proximity with Viṣṇu, which gives the fruit of the four goals of human life, goes to Viṣṇu's abode in the end. The importance of the utterance of (Viṣṇu's) names is said to be very wonderful; merely by uttering it a man would go to the highest position. Therefore, O Sūta , now tell me the manner of the utterance of (Viṣṇu's) names.

Sūta said :

4b-6. O Śaunaka , listen, I shall tell you the dialogue (between Sanatkumāra and Nārada), which would accomplish salvation. I shall tell you what formerly Nārada asked (Sanat) kumāra . Having heard various kinds of prescribed courses of conduct and their (various) mixtures Nārada, having joined the palms of his hands, once asked Sanatkumāra, of a tranquil mind, who was seated on the bank of the Yamunā :

Śrī Nārada said :

7. O you dear to the lord, tell me how there would be the destruction of the obstacles of dharma about which you had told (me) formerly.

Śrī Sanatkumāra said :

8-13. Listen, O Nārada, dear to Viṣṇu, and knowing the way to reach Govinda (i.e. Viṣṇu). (I shall tell you) that which you asked, viz. the cause of freedom from the world which is beyond the darkness (of ignorance). O brāhmaṇa . even all those mean men who are destitute of (i.e. who do notpractise)all (good) ways of behaviour, who are of a wicked mind, who are outcaste. who deceive the world, who are intent upon religious hypocrisy, pride, drinking liquor, and wickedness, who are sinful and cruel, who are interested in another man's wealth, wife or sons, become pure if they resort to the lotus-like feet of Viṣṇu. The name (of Viṣṇu), sure (to succeed) here, protects those sinful men who transgress even him who causes divinity, who, the kind one, the great one, gives salvation to the immobile and the mobile. A man who has done all sins, is freed if he resorts to Viṣṇu. If a contemptible, wicked biped would commit sin against Viṣṇu, and by chance resorts to his name, he is emancipated due to the name. A man falls down due to his sin against (Viṣṇu's) name which is the friend of all.

Śrī Nārada said :

14. O best brāhmaṇa, which are those sins against the name of the lord, which, when done, impede men's acts and take them to a low status?

Śrī Sanatkumāra said

15-20. The censure of the good causes a great sin against the name (of Viṣṇu). How does (i.e. would) it tolerate the censure of those on account of whom it has become famous? He indeed does ill to the name of Viṣṇu, who, in this world, would regard all (things) about the auspicious Śrī Viṣṇu, as different from his own mind. He who does not disrespect his preceptor, who does not censure sacred texts, who does not look upon Viṣṇu's name as (merely) glorificatory, who does not have a wicked idea about (i.e. to look upon) name (as) sinful, has purification by means of restraints. Indifference to religious vows, sacrifice (for others), offering oblations, all good actions is also a fault. Not having faith, turning away one's face, not listening to advice is also a sin against the auspicious name. He, the mean man, who, even after hearing the greatness of (Viṣṇu's) name, remains without love for it, and is only intent upon 'I', 'mine' etc. (i.e. is selfish), has committed sin against the name (of Viṣṇu). O Nārada, Śiva , with grace, told the sages and me the great name of the lord, bringing happiness. It should always be carefully preserved. They who even knowing (the importance of name), do not suddenly avoid the ten sins against the name, are like children, who being angry, afflict their mother. Being free from sins, always mutter the name (of Viṣṇu). O divine sage, due to name only you will accomplish everything and not by any other means.

Śrī Nārada said :

21. O Sanatkumāra, how is it that those who like rash acts, who are bereft of discrimination and detachment, who are intent upon themselves as they love their own bodies, arise from (amongst) us?

Śrī Sanatkumāra said :

22-29. When somehow a sin or a blemish takes place against the name, the man should always recite the name and seek its refuge only. Names alone remove the sin of those having (i.e. who have committed) the sin against the names (of Viṣṇu), since they alone, employed (i.e. recited) without rest (i.e. continuously) bring wealth. It is the name (alone) which being the characteristic mark, when remembered or heard, either in a pure form or with incorrect syllables, would protect a man, when it is recited without interruption. This alone is the truth. If it is resorted to hypocritically or for greed born of love for body or wealth, it would not quickly produce the fruit here, O brāhmaṇa. O Nārada, this great secret, which removes all inauspiciousness, and keeps off sins, was formerly heard (by me) from Śiva. O Nārada, even those who are intent on committing sins, but who know the names of Viṣṇu, would be liberated merely by reciting them. The entire greatness of the name (of Viṣṇu) is sung (i.e. narrated) in the Purāṇas . Therefore, O you who respect (others), please listen to a Purāṇa . O brother, Śiva, Viṣṇu himself with his followers would be pleased with him who has faith in listening to Purāṇas day after day. The fruit of him who listens with faith is double the fruit that accrues by bathing at the holy place Puṣkara or at Prayāga or at the confluence (of a holy river) with the ocean.

30-37. Those who attentively recite the Purāṇas or listen to them, obtain for every letter the fruit of giving a tawny cow. A man who is sonless obtains a son; he who desires wealth obtains it; he who longs for knowledge gets it; he who desires salvation secures it. Those who listen to the Purāṇas, having destroyed the mass of their sins earned during crores of existences, go to Viṣṇu's abode. O sage, a man should devoutly worship the brāhmaṇa who reads a Purāṇa, with (the gift of) a cow, land, gold, garments, sandal, flowers etc. O ascetic, he should joyfully give (the brāhmaṇa) a pot made of bell-metal, a water-vessel, so also an ear-ring or a ring made of gold, so also a seat, flowers and garlands. He should not do (i.e. show) wickedness in (giving) wealth (to the brāhmaṇa), since, in that case the gift would be without its fruit. O brāhmaṇa, a man should read a Purāṇa for the accomplishment of all objects. He who would devoutly give gold, silver, garments, flowers and garlands, sandal or a book, would go to Viṣṇu's abode. O brāhmaṇa, Citragupta would respectfully write the names of those who would in this manner get the entire book (read).

Sanskrit source · English chapter witness

Brahma-khaṇḍa · Chapter 26

The Importance of Keeping Promise

Chapter 295 of 693 · 43 detected Sanskrit verse markers

Sanskrit

शौनक उवाच।
श्रोतुमिच्छामि ते प्राज्ञ कथयस्व समूलकम् ।
प्रतिज्ञापालने पुण्यं खंडने किं च किल्बिषम् १।
अनृते शपथे किं वा सत्ये किंचिद्ब्रवेन्मुने ।
दक्षिणं किंकरं दत्वा कृपां कृत्वा कृपार्णव २।
सूत उवाच।
शृणुष्व मुनिशार्दूल कथयामि समूलतः ।
वैष्णवानां त्वमग्र्योऽसि सर्वलोकहिते रतः ३।
धेनूनां तु शतं दत्त्वा यत्फलं लभते नरः ।
तस्मात्कोटिगुणं पुण्यं प्रतिज्ञापालने द्विज ४।
प्रतिज्ञाखंडनान्मूढो निरयं याति दारुणम् ।
शतमन्वंतरं यावत्पच्यते नात्र संशयः ५।
ततोऽत्र जन्म चासाद्य निर्धनस्य निकेतने ।
अन्नवस्त्रैर्विहीनः स्या क्लेशी चापि स्वकर्मणा ६।
सत्येन शपथं कुर्याद्देवाग्निगुरुसन्निधौ ।

तावद्दहति वै गात्रं विष्णोर्वंशो न लुप्यते ७।
मिथ्यायां शपथे विप्र किमहं वच्मि सांप्रतम् ।
शतमन्वंतरं विप्र निरयं मिथ्यया किमु ८।
निर्माल्यं श्रीहरेः स्पृष्ट्वा सत्येन मुनिपुंगव ।
गृहीत्वा पुरुषान्सप्त पच्यते निरये चिरम् ९।
कदाचिज्जन्म संप्राप्य कुष्ठी च प्रतिजन्मनि ।
सत्येनैवं भवेद्विप्र अनृते वै किमुच्यते १०।
यो मर्त्यो दक्षिणं दत्वा करं तत्प्रतिपाल्यते ।
तस्य प्राप्तिर्भवेत्कृष्णः सत्यं सत्यं वदाम्यहम् ११।
करं दत्त्वा तु यो मर्त्यो वचनस्य च पालनम् ।
तावन्न कुर्यात्पितरः प्राप्नुवंति च यातनाम् १२।
स्वयं तु मुनिशार्दूल निरयं चातिदारुणम् ।
उद्धारं कोटिपुरुषैर्मृतो याति न संशयः १३।
शौनक उवाच।
कृष्णप्राप्तिः पुरा कस्य करस्य प्रतिपालनात् ।

दक्षिणस्य मुने ब्रूहि श्रोतुमिच्छामि सादरात् १४।
सूत उवाच।
पुरा किंचित्पुरे शूद्रो नाम्नासीद्वीरविक्रमः।
बह्वाशी पृथुलांगश्च बहुवक्तातिसुंदरः १५।
धनवान्पुत्रवान्सभ्यो विद्वान्सर्वजनप्रियः।
विप्राणामतिथीनां च पूजकः सर्वदैव तु १६।
पितृभक्तो द्विजश्रेष्ठ प्रतिज्ञापालकः सदा।
वाचां गुरुजनानां च पालको हरिसेवकः १७।
एकदा सुंदरो गेहं श्वपचस्तस्य छद्मना।
प्राप्तो धृत्वा ब्राह्मणस्य रूपं वै तरुणः सुधीः १८।
ब्राह्मण उवाच।
शृणु मे वचनं धीर मम जाया मृता शुभा।
किं करोमि क्व गच्छामि कथयाद्यानुकंपया १९।
विवाहं यो जनः कुर्याद्ब्राह्मणं च विशेषतः।
किं च दानैः किं च तीर्थैः किं यज्ञैर्व्रतकोटिभिः २०।

इति श्रुत्वा त्वसौ विप्रं चोक्तवान्वीरविक्रमः।
शृणु मे वचनं ब्रह्मन्बालास्ति मम कन्यका २१।
यदिच्छा ते भवेद्विप्र दास्यामि विधिपूर्वकम्।
नय मे दक्षिणं हस्तं दास्यामि चान्यथा नहि २२।
तस्यैतद्वचनं श्रुत्वा जग्राह दक्षिणं करम्।
श्वपचो हर्षयुक्तो वै प्रोवाच वचनं त्विति २३।
ब्राह्मण उवाच।
कृत्वा शुभ क्षणं मह्यं देहि कन्यां शुभान्विताम्।
विलंबे बहुविघ्नं स्यादिति शास्त्रेषु निश्चितम् २४।
वीरविक्रम उवाच।
तुभ्यं श्वः कन्यकां ब्रह्मन्दास्यामि नास्ति चान्यथा।
दक्षिणं च करं दत्वा न कुर्यात्पुरुषाधमः २५।
सूत उवाच।
ब्राह्मणं कृष्णशर्माणं चाहुयाकथयन्मुने।
पुरोहितमिदं सर्वं प्रोवाच संविदं द्विज २६।

कथं विप्राय ते कन्यां शूद्राय दातुमिच्छसि।
अज्ञातायाकुलीनाय न ददस्व विशेषतः २७।
ऊचुस्तज्जातयः सर्वे जनकाद्यास्तपोधन।
अस्माकं वचनं तात शृणुष्व वीरविक्रम २८।
न ज्ञायते कुलं यस्य देशगोत्रधनं तथा।
शीलं वयस्तस्य कन्या स्वजनैर्न च दीयते २९।
स उवाच द्विजश्रेष्ठ दत्तं मे दक्षिणं करम्।
कदाचिदन्यथाकर्तुं न शक्नोमि च सर्वथा ३०।
इत्युक्त्वा तान्स विप्राय कन्यां दातुं प्रचक्रमे।

दृष्ट्वेति ज्ञातयः सर्वे विस्मयमद्भुतं ययुः ३१।
सत्यं तद्वचनं श्रुत्वा शंखचक्रगदाधरः ।
आविर्बभूव सहसा चारुह्य गरुडं मुने ३२।
श्रीभगवानुवाच।
धन्यं ते च कुलं धर्मोधन्यस्ते जननी पिता ।
धन्यं ते वचनं सत्यं धन्यं ते दक्षिणं करम् ३३।

धन्यं कर्म्म च ते जन्म त्रैलोक्ये नैव विद्यते ।
एवं ते कर्मणा साधो चोद्धारं कुरुषे कुलम् ३४।
सूत उवाच।
एवं ब्रुवति श्रीकृष्णे विमानं स्वर्णनिर्मितम् ।
आगतं हरिगणैर्युक्तं सर्वत्र गरुडध्वजम् ३५।
सर्वं तस्य कुलं ब्रह्मन्स श्वपाकपुरोहितम् ।
रथे चारोपयामास शंखपद्मधरः स्वयं ३६।
गृहीत्वा तान्हरिः सर्वान्गतो वैकुंठमंदिरम् ।
तत्र तस्थौ चिरं ते च कृत्वा भोगं सुदुर्ल्लभम् ३७।
वचनं लंघयेद्यस्तु यस्तु वा दक्षिणं करम् ।
सकुलो निरयं याति सत्यं सत्यं वदाम्यहम् ३८।
तस्यान्नं तु जलं ब्रह्मन्न ग्राह्यं पितृदैवतैः ।
त्यक्त्वा धर्मो गृहं तस्य भीत्या याति द्विजोत्तम ३९।
दत्वाशां यो जनः कुर्यान्नैराश्यं चैव मूढधीः ।
स स्वकान्कोटिपुरुषान्गृहीत्वा नरकं व्रजेत् ४०।

वचनं लंघयेद्यस्तु धर्मस्तस्य विलंघति ।
नृपाग्नितस्करैर्विप्र सत्यं सत्यं सुनिश्चितम् ४१।
स्वर्गोत्तरमिमं सम्यक्श्रुत्वा स्वर्गोत्तरं व्रजेत् ।
जीवन्मुक्तस्त्विहामुत्र कृष्णाख्यं धाम चोत्तमम् ४२।
इति श्रीपाद्मे महापुराणे ब्रह्मखंडे सूतशौनकसंवादे षडिंवशतितमोऽध्यायः २६।

Roman transliteration

śaunaka uvāca|
śrotumicchāmi te prājña kathayasva samūlakam |
pratijñāpālane puṇyaṃ khaṃḍane kiṃ ca kilbiṣam 1|
anṛte śapathe kiṃ vā satye kiṃcidbhavenmune |
dakṣiṇaṃ kiṃkaraṃ datvā kṛpāṃ kṛtvā kṛpārṇava 2|
sūta uvāca|
śṛṇuṣva muniśārdūla kathayāmi samūlataḥ |
vaiṣṇavānāṃ tvamagryo'si sarvalokahite rataḥ 3|
dhenūnāṃ tu śataṃ dattvā yatphalaṃ labhate naraḥ |
tasmātkoṭiguṇaṃ puṇyaṃ pratijñāpālane dvija 4|
pratijñākhaṃḍanānmūḍho nirayaṃ yāti dāruṇam |
śatamanvaṃtaraṃ yāvatpacyate nātra saṃśayaḥ 5|
tato'tra janma cāsādya nirdhanasya niketane |

annavastrairvihīnaḥ syā kleśī cāpi svakarmaṇā 6|
satyena śapathaṃ kuryāddevāgnigurusannidhau |

tāvaddahati vai gātraṃ viṣṇorvaṃśo na lupyate 7|
mithyāyāṃ śapathe vipra kimahaṃ vacmi sāṃpratam |
śatamanvaṃtaraṃ vipra nirayaṃ mithyayā kimu 8|
nirmālyaṃ śrīhareḥ spṛṣṭvā satyena munipuṃgava |
gṛhītvā puruṣānsapta pacyate niraye ciram 9|
kadācijjanma saṃprāpya kuṣṭhī ca pratijanmani |
satyenaivaṃ bhavedvipra anṛte vai kimucyate 10|
yo martyo dakṣiṇaṃ datvā karaṃ tatpratipālyate |
tasya prāptirbhavetkṛṣṇaḥ satyaṃ satyaṃ vadāmyaham 11|
karaṃ dattvā tu yo martyo vacanasya ca pālanam |
tāvanna kuryātpitaraḥ prāpnuvaṃti ca yātanām 12|
svayaṃ tu muniśārdūla nirayaṃ cātidāruṇam |
uddhāraṃ koṭipuruṣairmṛto yāti na saṃśayaḥ 13|
śaunaka uvāca|
kṛṣṇaprāptiḥ purā kasya karasya pratipālanāt |

dakṣiṇasya mune brūhi śrotumicchāmi sādarāt 14|
sūta uvāca|
purā kiṃcitpure śūdro nāmnāsīdvīravikramaḥ |
bahvāśī pṛthulāṃgaśca bahuvaktātisuṃdaraḥ 15|
dhanavānputravānsabhyo vidvānsarvajanapriyaḥ |
viprāṇāmatithīnāṃ ca pūjakaḥ sarvadaiva tu 16|
pitṛbhakto dvijaśreṣṭha pratijñāpālakaḥ sadā |
vācāṃ gurujanānāṃ ca pālako harisevakaḥ 17|
ekadā suṃdaro gehaṃ śvapacastasya chadmanā |
prāpto dhṛtvā brāhmaṇasya rūpaṃ vai taruṇaḥ sudhīḥ 18|
brāhmaṇa uvāca|
śṛṇu me vacanaṃ dhīra mama jāyā mṛtā śubhā |
kiṃ karomi kva gacchāmi kathayādyānukaṃpayā 19|
vivāhaṃ yo janaḥ kuryādbrāhmaṇaṃ ca viśeṣataḥ |
kiṃ ca dānaiḥ kiṃ ca tīrthaiḥ kiṃ yajñairvratakoṭibhiḥ 20|

iti śrutvā tvasau vipraṃ coktavānvīravikramaḥ |
śṛṇu me vacanaṃ brahmanbālāsti mama kanyakā 21|
yadicchā te bhavedvipra dāsyāmi vidhipūrvakam |
naya me dakṣiṇaṃ hastaṃ dāsyāmi cānyathā nahi 22|
tasyaitadvacanaṃ śrutvā jagrāha dakṣiṇaṃ karam |
śvapaco harṣayukto vai provāca vacanaṃ tviti 23|
brāhmaṇa uvāca|
kṛtvā śubha kṣaṇaṃ mahyaṃ dehi kanyāṃ śubhānvitām |
vilaṃbe bahuvighnaṃ syāditi śāstreṣu niścitam 24|
vīravikrama uvāca|
tubhyaṃ śvaḥ kanyakāṃ brahmandāsyāmi nāsti cānyathā |
dakṣiṇaṃ ca karaṃ datvā na kuryātpuruṣādhamaḥ 25|
sūta uvāca|
brāhmaṇaṃ kṛṣṇaśarmāṇaṃ cāhūyākathayanmune |
purohitamidaṃ sarvaṃ provāca saṃvidaṃ dvija 26|

kathaṃ viprāya te kanyāṃ śūdrāya dātumicchasi |
ajñātāyākulīnāya na dadasva viśeṣataḥ 27|

ūcustajjātayaḥ sarve janakādyāstapodhana |
asmākaṃ vacanaṃ tāta śṛṇuṣva vīravikrama 28|
na jñāyate kulaṃ yasya deśagotradhanaṃ tathā |
śīlaṃ vayastasya kanyā svajanairna ca dīyate 29|
sa uvāca dvijaśreṣṭha dattaṃ me dakṣiṇaṃ karam |
kadācidanyathākartuṃ na śaknomi ca sarvathā 30|
ityuktvā tānsa viprāya kanyāṃ dātuṃ pracakrame |
dṛṣṭveti jñātayaḥ sarve vismayamadbhutaṃ yayuḥ 31|
satyaṃ tadvacanaṃ śrutvā śaṃkhacakragadādharaḥ |
āvirbabhūva sahasā cāruhya garuḍaṃ mune 32|
śrībhagavānuvāca|
dhanyaṃ te ca kulaṃ dharmodhanyaste jananī pitā |
dhanyaṃ te vacanaṃ satyaṃ dhanyaṃ te dakṣiṇaṃ karam 33|

dhanyaṃ karmma ca te janma trailokye naiva vidyate |
evaṃ te karmaṇā sādho coddhāraṃ kuruṣe kulam 34|
sūta uvāca|
evaṃ bruvati śrīkṛṣṇe vimānaṃ svarṇanirmitam |
āgataṃ harigaṇairyuktaṃ sarvatra garuḍadhvajam 35|
sarvaṃ tasya kulaṃ brahmansa śvapākapurohitam |
rathe cāropayāmāsa śaṃkhapadmadharaḥ svayaṃ 36|
gṛhītvā tānhariḥ sarvāngato vaikuṃṭhamaṃdiram |
tatra tasthau ciraṃ te ca kṛtvā bhogaṃ sudurllabham 37|
vacanaṃ laṃghayedyastu yastu vā dakṣiṇaṃ karam |
sakulo nirayaṃ yāti satyaṃ satyaṃ vadāmyaham 38|
tasyānnaṃ tu jalaṃ brahmanna grāhyaṃ pitṛdaivataiḥ |
tyaktvā dharmo gṛhaṃ tasya bhītyā yāti dvijottama 39|
datvāśāṃ yo janaḥ kuryānnairāśyaṃ caiva mūḍhadhīḥ |
sa svakānkoṭipuruṣāngṛhītvā narakaṃ vrajet 40|

vacanaṃ laṃghayedyastu dharmastasya vilaṃghati |
nṛpāgnitaskarairvipra satyaṃ satyaṃ suniścitam 41|
svargottaramimaṃ samyakśrutvā svargottaraṃ vrajet |
jīvanmuktastvihāmutra kṛṣṇākhyaṃ dhāma cottamam 42|
iti śrīpādme mahāpurāṇe brahmakhaṃḍe sūtaśaunakasaṃvāde ṣaḍiṃvaśatitamo'dhyāyaḥ 26|

English translation

Śaunaka said :

1-2. O wise one, I desire to hear, (therefore) tell me fully what the religious merit there is in keeping a promise, and what the sin is in breaking it. O you ocean of compassion, (tell me) what would happen if one takes a false oath or a true one, and by one's offering one's right hand or favouring (someone).

Sūta said :

3-13. O best sage, listen, I am telling it from the beginning. You are the foremost among Viṣṇu 's devotees and are engaged in the good of all people. O brāhmaṇa , the merit in (i.e. due to) keeping a promise is a crore times greater than the fruit which a man obtains by giving a hundred cows. There is no doubt that a fool by breaking his promise goes to a terrible hell and is roasted there for a hundred

periods of Manu . Then due to his own deeds he obtains birth (i.e. is born) on the earth in the house of a poor person, and bereft of food and garments he is afflicted. One should take an oath truthfully in the vicinity of a deity, fire, or one's preceptor. Till that time the body is burnt; but the family of Viṣṇu is not lost (i.e. continues). O brāhmaṇa, what should I now say about a false oath? O brāhmaṇa, a man (lives) in hell for a hundred periods of Manu due to a false promise. O best sage, he who touches the flowers taken off after Viṣṇu's worship and takes a truthful oath (but does not keep it), is roasted, taking with him seven members (of his family), in hell for a long time. If by chance he gets a birth, then in every existence (he becomes) a leper. This would never happen due to truthful promise. What can be said about (what would happen) due to a false oath? The man who offer his right hand (to give a promise) and keeps it, would obtain Kṛṣṇa . I am telling the truth, (and) the truth (only). The dead ancestors of him who, having offered his hand (to make a promise), does not keep it, are tormented in hell; and undoubtedly the dead one (i.e. he, after death) goes to a terrible hell, and is emancipated by crores of men (of his family, i.e. after a very long time).

Śaunaka said :

14. O sage, tell me, I desire to listen respectfully (to the account of him) who obtained Kṛṣṇa by keeping the promise made by him with his right hand.

Sūta said :

15-18. Formerly in a city lived a śūdra named Vīravikrama . He ate much, was bulky, talked much and was very handsome. He was wealthy, he had sons, was polite, learned, and dear to all people. He always honoured brāhmaṇas and guests. O best brāhmaṇa, he was devoted to his father and always kept his promise. He kept his promise, protected his elders and waited upon Viṣṇu. Once a handsome, young, very intelligent cāṇḍāla , taking up the guise of a brāhmaṇa, came to his house deceptively (i.e. to deceive him).

The brāhmaṇa said :

19-23. O wise one, listen to my words. My auspicious wife is dead. What shall I do? Where shall I go? Kindly tell me today. What is the use of (other) gifts, (visits to) holy places, sacrifices or crores of vows for him who would marry (his daughter) to a brāhmaṇa?

Hearing these words, that Vīravikrama said to that brāhmaṇa: "O brāhmaṇa, listen to my words. I have a virgin daughter. If, O brāhmaṇa, you would desire, I shall give (her to you in marriage) according to the proper rite. Hold my right hand. I shall give her. (This shall) not (be) otherwise." Hearing there words of (i.e. uttered by) him, he held his hand; and the cāṇḍāla being pleased, said these words.

The brāhmaṇa said :

24. Making (i.e. fixing) an auspicious moment, give me your daughter endowed with auspicious (characteristics). The sacred texts have decided that delay would cause many hurdles.

Vīravikrama said :

25. O brāhmaṇa, I shall give you my daughter tomorrow. This will not be otherwise. A man offering his right hand should not do (as) a mean man (would do).

Sūta said :

26-32. O brāhmaṇa, O sage, having called the brāhmaṇa (named) Kṛṣṇaśarman, his priest, he told him all (about) the agreement. “How do you give your daughter to a brāhmaṇa, (when) you desire to give her to a śūdra? Do not give her to an unknown person who does not belong to a good family.” O ascetic, thus his relatives like his father etc. spoke to him. (They said): “O dear Vīravikrama, listen to our words. Men of our caste do not give their daughter(s) to a man whose family, country, race, so also wealth and character and age are not known.” O best brāhmaṇa, he (i.e. Vīravikrama) said: “I have offered my right hand. Now I shall not at all be able to change (my words).” Speaking thus to them, he proceeded to offer his daughter to that brāhmaṇa. Seeing that all the kinsmen were very much amazed. O sage, hearing his truthful words, (Viṣṇu) holding a conch, a disc and a mace, mounted upon Garuḍa , suddenly came there.

The lord said :

33-34. Blessed is your family; blessed is your way of life; blessed are your mother and father; blessed is your truthful speech; blessed is your right hand; blessed is your deed; blessed is your existence. (A man like you) does not exist in the three worlds. With such a deed, O good man, you will emancipate your family.

Sūta said :

35-42 When Śrīkṛṣṇa was talking like this, an aeroplane made of gold, having attendants of Viṣṇu (in it), and Garuḍa-bannerded everywhere, came (there). The holder of a conch and a lotus (i.e. Viṣṇu) himself put all (the members of) his family with the cāṇḍāla and the priest into the chariot, O brāhmaṇa; and thus taking them all (with him) Viṣṇu went to his abode in Vaikuṇṭha . He remained there for a long time, enjoying rare pleasures. One who violates his words or his right hand (i.e. a promise), goes, to hell with his family. I speak the truth, the truth only. O brāhmaṇa, his manes and deities should not accept the food and water of (i.e. offered by) him. O best brāhmaṇa, (king) Dharma leaves his house through fear and goes (elsewhere). The foolish man, who, giving (i.e. creating) hope, later disappoints (a person), would go taking along with him a crore of his own people (i.e. members of his family) to hell. (King) Dharma violates (i.e. destroys) his (prosperity) through a king, or fire or thieves, who violates (i.e. does not keep) his promise. He, having heard (i.e. who hean) this (khaṇḍa) subsequent to the Svarga (khaṇḍa), being liberated while alive in this world, would (after death) go to the excellent abode, named Kṛṣṇa, beyond heaven.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 1

Rāma Sees Nandigrāma from Puṣpaka

Chapter 296 of 693 · 43 detected Sanskrit verse markers

Sanskrit

श्रीगणेशाय नमः।
श्रीकुलदेवतायै नमः।
श्रीगुरुचरणारविंदाभ्यां नमः ।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवींसरस्वतीं व्यासं ततो जयमुदीरयेत् १।
ऋषय ऊचुः।
श्रुतं सर्वं महाभाग स्वर्गखंडं मनोहरम् ।
त्वत्तोऽधुना वदायुष्मञ्छ्रीरामचरितं हि नः २।
सूत उवाच।
अथैकदा धराधारं पृष्टवान्भुजगेश्वरम् ।
वात्स्यायनो मुनिवरः कथामेतां सुनिर्मलाम् ३।
श्रीवात्स्यायन उवाच।
शेषाशेष कथास्त्वत्तो जगत्सर्गलयादिकाः ।
भूगोलश्च खगोलश्च ज्योतिश्चक्रविनिर्णयः ४।
महत्तत्त्वादिसृष्टीनां पृथक्तत्त्वविनिर्णयः ।

नानाराजचरित्राणि कथितानि त्वयानघ ५।
सूर्यवंशभवानां च राज्ञां चारित्रमद्भुतम् ।
तत्रानेकमहापापहरा रामकृता कथा ६।
तस्य वीरस्य रामस्य हयमेधकथा श्रुता ।
संक्षेपतो मया त्वत्तस्तामिच्छामि सविस्तराम् ७।
या श्रुता संस्मृता चोक्ता महापातकहारिणी ।
चिंतितार्थप्रदात्री च भक्तचित्तप्रतोषदा ८।
शेष उवाच।
धन्योसि द्विजवर्य त्वं यस्य ते मतिरीदृशी ।
रघुवीरपदद्वंद्व मकरंद स्पृहावती ९।
वदंति मुनयः सर्वे साधूनां संगमं वरम् ।
यस्मात्पापक्षयकरी रघुनाथकथा भवेत् १०।
त्वया मेऽनुग्रहः सृष्टो यद्रामः स्मारितः पुनः ।
सुरासुरकिरीटौघ मणिनीराजितांघ्रिकः ११।
रावणारिकथा वार्द्धौ मशको मादृशः कियान् ।

यत्र ब्रह्मादयो देवा मोहिता न विदंत्यपि १२।
तथापि भो मया तुभ्यं वक्तव्यं स्वीयशक्तितः ।
पक्षिणः स्वगतिं श्रित्वा खे गच्छंति सुविस्तरे १३।
चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
येषां वै यादृशी बुद्धिस्ते वदंत्येव तादृशम् १४।
रघुनाथसतीकीर्तिर्मद्बुद्धिं निर्मलीमसाम् ।
करिष्यति स्वसंपर्कात्कनकं त्वनलो यथा १५।
सूत उवाच।
इत्युक्त्वा तं मुनिवरं ध्यानस्तिमितलोचनः ।
ज्ञानेनालोकयांचक्रे कथां लोकोत्तरां शुभाम् १६।
गद्गदस्वरसंयुक्तो महाहर्षाकितांगकः ।
कथयामास विशदां कथां दाशरथेः पुनः १७।
शेष उवाच।
लंकेश्वरे विनिहते देवदानवदुःखदे ।
अप्सरोगणवक्त्राब्जचंद्रमः कांतिहर्तरि १८।

सुराः सर्वे सुखं प्रापुरिंद्र प्रभृतयस्तदा ।
सुखं प्राप्ताः स्तुतिं चक्रुर्दासवत्प्रणतिं गताः १९।
लंकायां च प्रतिष्ठाप्य धर्मयुक्तं बिभीषणम् ।
सीतयासहितो रामः पुष्पकं समुपाश्रितः २०।
सुग्रीवहनुमत्सीतालक्ष्मणैः संयुतस्तदा ।
बिभीषणोऽपि सचिवैरन्वगाद्विरहोत्सुकः २१।
लंकां स पश्यन्बहुधा भग्नप्राकारतोरणाम् ।
दृष्ट्वाऽशोकवनं तत्र सीतास्थानं मुमूर्च्छ ह २२।
शिंशपांस्तत्र वृक्षांश्च पुष्पितान्कोरकैर्युतान् ।
राक्षसीभिः समाकीर्णान्मृताभिर्हनुमद्भयात् २३।
इत्थं सर्वं विलोक्याशु रामः प्रायात्पुरीं प्रति ।
ब्रह्मादिदेवैः सहितः स्वीयस्वीयविमानकैः २४।
देवदुंदुभिनिर्घोषाञ्छृण्वञ्छ्रोत्रसुखावहान् ।
तथैवाप्सरसां नृत्यैः पूज्यमानो रघूत्तमः २५।
सीतायै दर्शयन्मार्गे तीर्थान्याश्रमवंति च ।

मुनींश्च मुनिपुत्रांश्च मुनिपत्नीः पतिव्रताः २६।
यत्रयत्र कृतावासाः पूर्वं रामेण धीमता ।
तान्सर्वान्दर्शयामास लक्ष्मणेन समन्वितः २७।
इत्येवं दर्शयंस्तस्यै रामोऽद्राक्षीत्स्वकां पुरीम् ।
तस्याः पुनः समीपे तु नंदिग्रामं ददर्श ह २८।
यत्र वै भरतो राजा पालयन्धर्मास्थितः ।
भ्रातुर्वियोगजनितं दुःखचिह्नं वहन्बहु २९।
गर्तशायी ब्रह्मचारी जटावल्कलसंयुतः ।
कृशांगयष्टिर्दुःखार्तः कुर्वन्रामकथां मुहुः ३०।

यवान्नमपि नो भुंक्ते जलं पिबति नो मुहुः ।
उद्यंतं सवितारं यो नमस्कृत्य ब्रवीति च ३१।
जगन्नेत्रसुरस्वामिन्हर मे दुष्कृतं महत् ।
मदर्थे रामचंद्रोऽपि जगत्पूज्यो वनं ययौ ३२।
सीतया सुकुमारांग्या सेव्यमानोऽटवीं गतः ।
या सीता पुष्पपर्यंके वृंतमासाद्य दुःखिता ३३।

या सीता रविसंतापं कदापि प्राप नो सती ।
मदर्थे जानकी सा च प्रत्यरण्यं भ्रमत्यहो ३४।
या सीता राजवृंदैश्च न दृष्टा नयनैः कदा ।
सा सीता दृश्यते नूनं किरातैः कालरूपिभिः ३५।
या सीता मधुरं त्वन्नं भोजिता न बुभुक्षति ।
सा सीताद्य वनस्थानि फलानि प्रार्थयत्यहो ३६।
इत्येवमन्वहं सूर्यमुपस्थाय वदत्यदः ।
प्रातःप्रातर्महाराजो भरतो रामवल्लभः ३७।
यश्चोच्यमानः सचिवैः समदुःखसुखैर्बुधैः ।
नीतिज्ञैः शास्त्रनिपुणैरिति प्रोवाच तान्नृपः ३८।
अमात्या दुर्भगं मां किं प्रब्रूत पुरुषाधमम् ।
मदर्थे मेऽग्रजो रामो वनं प्राप्यावसीदति ३९।
दुर्भगस्य मम प्रस्वाः पापमार्जनमादरात् ।
करोमि रामचंद्रांघ्रिं स्मारं स्मारं सुमंत्रिणः ४०।
धन्या सुमित्रा सुतरां वीरसूः स्वपतिप्रिया ।

यस्यास्तनूजो रामस्य चरणौ सेवतेऽन्वहम् ४१।
यत्र ग्रामे स्थितो नूनं भरतो भ्रातृवत्सलः ।
विलापं प्रकरोत्युच्चैस्तं ग्रामं स ददर्श ह ४२।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रघुनाथस्य भरतावासनंदिग्रामदर्शनोनाम प्रथमोऽध्यायः १।

Roman transliteration

śrīgaṇeśāya namaḥ|
śrīkuladevatāyai namaḥ|
śrīgurucaraṇāraviṃdābhyāṃ namaḥ |
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam |
devīṃsarasvatīṃ vyāsaṃ tato jayamudīrayet 1|
ṛṣaya ūcuḥ|
śrutaṃ sarvaṃ mahābhāga svargakhaṃḍaṃ manoharam |
tvatto'dhunā vadāyuṣmañchrīrāmacaritaṃ hi naḥ 2|
sūta uvāca|
athaikadā dharādhāraṃ pṛṣṭavānbhujageśvaram |
vātsyāyano munivaraḥ kathāmetāṃ sunirmalām 3|
śrīvātsyāyana uvāca|
śeṣāśeṣa kathāstvatto jagatsargalayādikāḥ |
bhūgolaśca khagolaśca jyotiścakravinirṇayaḥ 4|

mahattattvādisṛṣṭīnāṃ pṛthaktattvavinirṇayaḥ |

nānārājacaritrāṇi kathitāni tvayānagha 5|
sūryavaṃśabhavānāṃ ca rājñāṃ cāritramadbhutam |
tatrānekamahāpāpaharā rāmakṛtā kathā 6|
tasya vīrasya rāmasya hayamedhakathā śrutā |
saṃkṣepato mayā tvattastāmicchāmi savistarām 7|
yā śrutā saṃsmṛtā coktā mahāpātakahāriṇī |
ciṃtitārthapradātrī ca bhaktacittapratoṣadā 8|
śeṣa uvāca|
dhanyosi dvijavarya tvaṃ yasya te matirīdṛśī |
raghuvīrapadadvaṃdva makaraṃda spṛhāvatī 9|
vadaṃti munayaḥ sarve sādhūnāṃ saṃgamaṃ varam |
yasmātpāpakṣayakarī raghunāthakathā bhavet 10|
tvayā me'nugrahaḥ sṛṣṭo yadrāmaḥ smāritaḥ punaḥ |
surāsurakirīṭaugha maṇinīrājitāṃghrikaḥ 11|
rāvaṇārikathā vārddhau maśako mādṛśaḥ kiyān |

yatra brahmādayo devā mohitā na vidaṃtyapi 12|
tathāpi bho mayā tubhyaṃ vaktavyaṃ svīyaśaktitaḥ |
pakṣiṇaḥ svagatiṃ śritvā khe gacchaṃti suvistare 13|
caritaṃ raghunāthasya śatakoṭipravistaram |
yeṣāṃ vai yādṛśī buddhiste vadaṃtyeva tādṛśam 14|
raghunāthasatīkīrtirmadbuddhiṃ nirmalīmasām |
kariṣyati svasaṃparkātkanakaṃ tvanalo yathā 15|
sūta uvāca|
ityuktvā taṃ munivaraṃ dhyānastimitalocanaḥ |
jñānenālokayāṃcakre kathāṃ lokottarāṃ śubhām 16|
gadgadasvarasaṃyukto mahāharṣāṃkitāṃgakaḥ |
kathayāmāsa viśadāṃ kathāṃ dāśaratheḥ punaḥ 17|
śeṣa uvāca|
laṃkeśvare vinihate devadānavaduḥkhade |
apsarogaṇavaktrābjacaṃdramaḥ kāṃtihartari 18|

surāḥ sarve sukhaṃ prāpuriṃdra prabhṛtayastadā |
sukhaṃ prāptāḥ stutiṃ cakrurdāsavatpraṇatiṃ gatāḥ 19|
laṃkāyāṃ ca pratiṣṭhāpya dharmayuktaṃ bibhīṣaṇam |
sītayāsahito rāmaḥ puṣpakaṃ samupāśritaḥ 20|
sugrīvahanumatsītālakṣmaṇaiḥ saṃyutastadā |
bibhīṣaṇo'pi sacivairanvagādvirahotsukaḥ 21|
laṃkāṃ sa paśyanbahudhā bhagnaprākāratoraṇām |
dṛṣṭvā'śokavanaṃ tatra sītāsthānaṃ mumūrccha ha 22|
śiṃśapāṃstatra vṛkṣāṃśca puṣpitānkorakairyutān |
rākṣasībhiḥ samākīrṇānmṛtābhirhanumadbhayāt 23|
itthaṃ sarvaṃ vilokyāśu rāmaḥ prāyātpurīṃ prati |
brahmādidevaiḥ sahitaḥ svīyasvīyavimānakaiḥ 24|
devaduṃdubhinirghoṣāñchṛṇvañchrotrasukhāvahān |
tathaivāpsarasāṃ nṛtyaiḥ pūjyamāno raghūttamaḥ 25|
sītāyai darśayanmārge tīrthānyāśramavaṃti ca |

munīṃśca muniputrāṃśca munipatnīḥ pativratāḥ 26|
yatrayatra kṛtāvāsāḥ pūrvaṃ rāmeṇa dhīmatā |
tānsarvāndarśayāmāsa lakṣmaṇena samanvitaḥ 27|

ityevaṃ darśayaṃstasyai rāmo'drākṣītsvakāṃ purīm |
tasyāḥ punaḥ samīpe tu naṃdigrāmaṃ dadarśa ha 28|
yatra vai bharato rājā pālayandharmamāsthitaḥ |
bhrāturviyogajanitaṃ duḥkhacihnaṃ vahanbahu 29|
gartaśāyī brahmacārī jaṭāvalkalasaṃyutaḥ |
kṛśāṃgayaṣṭirduḥkhārtaḥ kurvanrāmakathāṃ muhuḥ 30|
yavānnamapi no bhuṃkte jalaṃ pibati no muhuḥ |
udyaṃtaṃ savitāraṃ yo namaskṛtya bravīti ca 31|
jagannetrasurasvāminhara me duṣkṛtaṃ mahat |
madarthe rāmacaṃdro'pi jagatpūjyo vanaṃ yayau 32|
sītayā sukumārāṃgyā sevyamāno'ṭavīṃ gataḥ |
yā sītā puṣpaparyaṃke vṛṃtamāsādya duḥkhitā 33|

yā sītā ravisaṃtāpaṃ kadāpi prāpa no satī |
madarthe jānakī sā ca pratyaraṇyaṃ bhramatyaho 34|
yā sītā rājavṛṃdaiśca na dṛṣṭā nayanaiḥ kadā |
sā sītā dṛśyate nūnaṃ kirātaiḥ kālarūpibhiḥ 35|
yā sītā madhuraṃ tvannaṃ bhojitā na bubhukṣati |
sā sītādya vanasthāni phalāni prārthayatyaho 36|
ityevamanvahaṃ sūryamupasthāya vadatyadaḥ |
prātaḥprātarmahārājo bharato rāmavallabhaḥ 37|
yaścocyamānaḥ sacivaiḥ samaduḥkhasukhairbudhaiḥ |
nītijñaiḥ śāstranipuṇairiti provāca tānnṛpaḥ 38|
amātyā durbhagaṃ māṃ kiṃ prabrūta puruṣādhamam |
madarthe me'grajo rāmo vanaṃ prāpyāvasīdati 39|
durbhagasya mama prasvāḥ pāpamārjanamādarāt |
karomi rāmacaṃdrāṃghriṃ smāraṃ smāraṃ sumaṃtriṇaḥ 40|
dhanyā sumitrā sutarāṃ vīrasūḥ svapatipriyā |

yasyāstanūjo rāmasya caraṇau sevate'nvaham 41|
yatra grāme sthito nūnaṃ bharato bhrātṛvatsalaḥ |
vilāpaṃ prakarotyuccaistaṃ grāmaṃ sa dadarśa ha 42|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe raghunāthasya
bharatāvāsanaṃdigrāmadarśanonāma prathamo'dhyāyaḥ 1|

English translation

Salutation to Śrī Gaṇeśa . Salutation to the family-deity. Salutation to the lotus-like feet of the preceptor.

1. After having saluted Nārāyaṇa and Nara , the best man, (so also) goddess Sarasvatī and Vyāsa , a man should recite Jaya .

The sages said :

2. O you glorious one, we have heard from you the entire charming Svargakhaṇḍa. O you long-lived one, tell us now the account of Rāma .

Sūta said :

3. Once the excel lent sage Vātsyāyana asked the lord of serpents, the prop of the earth (i.e. Śeṣa to tell him) this very virtuous tale.

Śrī Vātsyāyana said :

4-8. O Śeṣa, (I have heard) from you all stories like the creation and dissolution of the world. So also (you have told me about) the settled rule about the terrestrial world, the celestial sphere, and about the cycle of the luminaries, so also about the products like the principles e.g. Mahat , and separate primary substances. O sinless one, you also told me the accounts of many kings. There is the wonderful account of the kings born in the solar race. In it is the story of the deeds performed by Rāma, which destroys many great sins. From you I have heard in brief the account of the horse sacrifice of (i.e. performed by) that hero Rāma. Now I desire (to hear) it in detail, which being heard or remembered, is said to destroy great sins to give the desired objects and to give joy to the heart of the devotee.

Śeṣa said :

9. O best brāhmaṇa , you whose mind longs like this for the honey of the two (lotus-like) feet of the hero in Raghu 's family, are blessed.

10-15. All sages say that the company of the good is excellent. Since the story of Rāma would destroy sins, you have favoured me by reminding me of Rāma again. I am a mere (insignificant) gnat in the ocean of the story of Rāvaṇa 's enemy (i.e. Rāma) whose feet are adorned with the lights of gems in the series of the crowns of gods and demons, being deluded by which even gods like Brahmā do not know them (properly)? Still, I shall tell you (the story) according to my capacity, (as) birds resorting to (i.e. depending upon) their own speed go (i.e. fly) into the very extensive sky. The story of Raghunātha (i.e. Rāma) has the expanse of a hundred crore (verses). As men have minds, so do they speak. The chaste fame of Raghunātha will purify my mind as fire by its contact purifies gold.

Sūta said :

16-17. Thus speaking to the best sage, he with his eyes closed in meditation, perceived the auspicious, extraordinary account, through his intellect. With his voice indistinct, and his body horripilated due to great joy, be again told the spotless story of Daśaratha 's son (i.e. Rāma).

Śeṣa said:

18-19. When (Rāvaṇa) the lord of Laṅkā who caused affliction to gods and demons, who snatched away the beauty of the moons in the form of the lotus-like faces of the host of the celestial nymphs, was killed, all gods— Indra and others—became happy. Being pleased they, bowing (before Rāma) like servants, praised him.

20-26. Having placed the righteous Bibhīṣaṇa (on the throne) in Laṅkā, Rāma resorted to (got into) the Puṣpaka (aeroplane) with Sītā . He was at that time accompanied by Sugrīva , Hanūmat, Sītā and Lakṣmaṇa . Bibhīṣaṇa too, pining away in separation, followed them with his ministers. He (i.e. Rāma) seeing Laṅkā with its ramparts and portals broken in many ways, (so also seeing) Aśokavana , the place of (the stay of) Sītā, (seeing the śiṃśapā trees having flowers and buds, crowded with the demonesses who were (now) dead through the fear of Hanūmat, fainted. Seeing all (that) in this way, Rāma, the best of the Raghus , hearing the loud sounds of the kettledrums of gods, pleasant to the ears, and being honoured by the dances of the celestial nymphs (i.e. by the celestial damsels with their

dances) along with gods like Brahma (who had got) into their own aeroplanes, showing Sītā on the way the holy places with hermitages, and the sages, their sons and their chaste wives, went to the city (of Ayodhyā).

27-29. Rāma showed her all the places where he, the intelligent one, had formerly stayed with Lakṣmaṇa. Thus showing her (all the places on the way) Rāma saw his own city (i.e. Ayodhyā), and also near it Nandigrāma where king Bharata , with many signs of the grief due to the separation from his brother (i.e. Rāma), lived doing righteous deeds.

30-36. He lay (i.e. lived) in a cave, he practised celibacy, had (grown) matted hair and (put on) bark garments. His body had become slim, he was afflicted with grief, and was repeatedly telling stories about Rāma. He did not eat even barley-food, did not again and again drink water. Looking at the rising sun, he used to say: “O you eye of the worlds, the lord of gods, remove my great sin. For my sake, even Rāmacandra , venerable to the world, went to the forest. Waited upon by Sītā of a delicate body, he went to the forest. Oh! that Jānakī , that Sītā, who was pained on finding a stalk in her bed of flowers, who, the chaste one, never received the heat of the sun, roams for my sake from forest to forest. That Sītā who was never seen even by hosts of kings with their eyes is indeed being seen by the mountaineers. Oh! that Sītā, who did not desire to eat even when fed with sweet food, today longs for wild fruits.”

37-41. Thus this Bharata, the great king dear to Rāma, every morning, everyday says after waiting upon the sun. That king (i.e. Bharata) who was being spoken to by his ministers who were wise, who knew the right course, who were well-versed in sacred texts, and who had the same sorrows and joys as he had (i.e. who shared his sorrows and joys) said to them: “O ministers, why do you speek to me who am luckless and a mean man? For me my elder brother Rāma has gone to the forest and is sinking. O good ministers, by again and again respectfully remembering the feet of Rāmacandra, I, the unfortunate one, am purifying the sins of my mother. Sumitrā who gave birth to a hero (like Lakṣmaṇa), and who is dear to her husband, is extremely blessed (as) her son (Lakṣmaṇa) is everyday waiting upon the feet of Rāma.”

42. Rāma saw that village, remaining in which, Bharata, affectionate towards his brother, was lamenting loudly.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 2

Rāma Meets Bharata

Chapter 297 of 693 · 41 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ तद्दर्शनोत्कण्ठा विह्वलीकृतचेतसा ।
पुनः पुनः स्मृतो भ्राता भरतो धार्मिकाग्रणीः १।
उवाच च हनूमंतं बलवंतं समीरजम् ।
प्रस्फुरद्दशनव्याज चन्द्रकांतिहतांधकः २।
शृणु वीर हनूमंस्त्वं मद्गिरं भ्रातृनोदिताम् ।
चिरंतनवियोगेन गद्गदीकृतविह्वलाम् ३।
गच्छ तं भ्रातरं वीर समीरणतनूद्भव ।
मद्वियोगकृशां यष्टिं वपुषो बिभ्रतं हठात् ४।
यो वल्कलं परीधत्ते जटां धत्ते शिरोरुहे ।
फलानां भक्षणमपि न कुर्याद्विरहातुरः ५।
परस्त्री यस्य मातेव लोष्टवत्कांचनं पुनः ।
प्रजाः पुत्रानिवोद्वक्षेद्धांधवो मम धर्मवित् ६।
मद्वियोगजदुःखाग्निज्वालादग्धकलेवरम् ।
मदागमनसंदेश पयोवृष्ट्याशु सिंचतम् ७।

सीतया सहितं रामं लक्ष्मणेन समन्वितम् ।
सुग्रीवादिकपींद्रैश्च रक्षोभिः सबिभीषणैः ८।
प्राप्तं निवेदय सुखात्पुष्पकासनसंस्थितम् ।
येन मे सोऽनुजः शीघ्रं सुखमेति मदागमात् ९।
इति श्रुत्वा ततो वाक्यं रघुवीरस्य धीमतः ।
जगाम भरतावासं नंदिग्रामं निदेशकृत् १०।
गत्वा स नंदिग्रामं तु मंत्रिवृद्धैः सुसंयतम् ।
भरतं भ्रातृविरहक्लिन्नं धीमान्ददर्श ह ११।
कथयंतं मंत्रिवृद्धान्रामचंद्रकथानकम् ।
तदीय पदापाथोज मकरंदसुनिर्भरः १२।
नमश्चकार भरतं धर्मं मूर्तियुतं किल ।
विधात्रा सकलांशेन सत्त्वेनैव विनिर्मितम् १३।
तं दृष्ट्वा भरतः शीघ्रं प्रत्युत्थाय कृतांजलि ।
स्वागतं चेति होवाच रामस्य कुशलं वद १४।
इत्येवं वदतस्तस्य भुजो दक्षिणतोऽस्फुरत् ।

हृदयाच्च गतः शोको हर्षास्रैः पूरिताननः १५।
विलोक्य तादृशं भूपं प्रत्युवाच कपीश्वरः ।
निकटे हि पुरः प्राप्तं विद्धि रामं सलक्ष्मणम् १६।
रामागमनसंदेशामृतसिक्तकलेवरः ।
प्रापयद्धर्षपूरं हि सहस्रास्यो न वेद्म्यहम् १७।
जगाद मम तन्नास्ति यत्तुभ्यं दीयते मया ।
दासोऽस्मि जन्मपर्यंतं रामसंदेशहारकः १८।
वसिष्ठोऽपि गृहीत्वार्घ्यं मंत्रिवृद्धाः सुहर्षिताः ।
जग्मुस्ते रामचंद्रं च हनुमद्दर्शिताध्वना १९।
दृष्ट्वा दूरात्समायांतं रामचंद्रं मनोरमम् ।
पुष्पकासनमध्यस्थं ससीतं सहलक्ष्मणम् २०।
रामोऽपि दृष्ट्वा भरतं पादचारेण संगतम् ।
जटावल्कलकौपीन परिधानसमन्वितम् २१।
अमात्यान्भ्रातृवेषेण समवेषाञ्जटाधरान् ।
नित्यं तपः क्लिष्टतया कृशरूपान्ददर्श ह २२।

रामोऽपि चिंतयामास दृष्ट्वा वै तादृशं नृपम् ।
अहो दशरथस्यायं राजराजस्य धीमतः २३।
पुत्रः पदातिरायाति जटावल्कलवेषभृत् ।
न दुःखं तादृशं मेऽन्यद्वनमध्यगतस्य हि २४।
यादृशं मद्वियोगेन चैतस्य परिवर्त्तते ।
अहो पश्यत मे भ्राता प्राणात्प्रियतमः सखा २५।
श्रुत्वा मां निकटे प्राप्तं मंत्रिवृद्धैः सुहर्षितैः ।
द्रष्टुं मां भरतोऽभ्येति वसिष्ठेन समन्वितः २६।
इति ब्रुवन्नरपतिः पुष्पकान्नभसोऽगणात् ।
बिभीषणहनूमद्भ्यां लक्ष्मणेन कृतादरः २७।
यानादवतताराशु विरहात्क्लिन्नमानसः ।
भ्रातर्भ्रातः पुनर्भ्रातर्भ्रातर्वदन्मुहुः २८।
दृष्ट्वा समुत्तीर्णमिमं रामचंद्रं सुरैर्युतम् ।
भरतो भ्रातृविरहक्लिन्नं धीमान्ददर्श ह ।
हर्षाश्रूणि प्रमुंचंश्च दंडवत्प्रणनाम ह २९।

रघुनाथोऽपि तं दृष्ट्वा दंडवत्पतितं भुवि ।
उत्थाप्य जगृहे दोर्भ्यां हर्षालोकसमन्वितः ३०।
उत्थापितोऽपि हि भृशं नोदतिष्ठद्रुदन्मुहुः ।
रामचंद्रपदांभोजग्रहणासक्तबाहुभृत् ३१।
भरत उवाच।
दुराचारस्य दुष्टस्य पापिनो मे कृपां कुरु ।
रामचंद्र महाबाहो कारुण्यात्करुणानिधे ३२।
यस्ते विदेहजा पाणिस्पर्शं क्रूरममन्यत ।
स एव चरणो राम वने बभ्राम मत्कृते ३३।

इत्युक्त्वाश्रुमुखो दीनः परिरभ्य पुनः पुनः ।
प्रांजलिः पुरतस्तस्थौ हर्षविह्वलिताननः ३४।
रघुनाथस्तमनुजं परिष्वज्य कृपानिधिः ।
प्रणम्य च महामंत्रिमुख्यानापृच्छय सादरम् ३५।
भरतेन समं भ्रात्रा पुष्पकासनमास्थितः ।
सीतां ददर्श भरतो भ्रातृपत्नीमनिंदिताम् ३६।

अनसूयामिवात्रेः किं लोपामुद्रां घटोद्भवः ।
पतिव्रतां जनकजाममन्यतननाम च ३७।
मातः क्षमस्व यदघं मया कृतमबुद्धिना ।
त्वत्सदृश्यः पतिपराः सर्वेषां साधुकारिकाः ३८।
जानक्यापि महाभागा देवरं वीक्ष्य सादरम् ।
आशीर्भिरभियुज्याथ समपृच्छदनामयम् ३९।
विमानवरमारूढास्ते सर्वे नभसोऽगणे ।
क्षणादालोकयांचक्रे निकटे स्वपितुः पुरीम् ४०।
इति श्रीपद्मपुराणे पातालखंडे रामाश्वमेधे शेषवात्स्यायनसंवादे रामराजधानीदर्शनोनाम द्वितीयोऽध्यायः २।
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Roman transliteration

śeṣa uvāca|
atha taddarśanotkaṇṭhā vihvalīkṛtacetasā |
punaḥ punaḥ smṛto bhrātā bharato dhārmikāgraṇīḥ 1|
uvāca ca hanūmaṃtaṃ balavaṃtaṃ samīrajam |
prasphuraddaśanavyāja candrakāṃtihatāṃdhakaḥ 2|
śṛṇu vīra hanūmaṃstvaṃ madgiraṃ bhrātṛnoditām |
ciraṃtanaviyogena gadgadīkṛtavihvalām 3|
gaccha taṃ bhrātaraṃ vīra samīraṇatanūdbhava |
madviyogakṛśāṃ yaṣṭiṃ vapuṣo bibhrataṃ haṭhāt 4|
yo valkalaṃ parīdhatte jaṭāṃ dhatte śiroruhe |
phalānāṃ bhakṣaṇamapi na kuryādvirahāturaḥ 5|
parastrī yasya māteva loṣṭavatkāṃcanaṃ punaḥ |
prajāḥ putrānivodrakṣedbāṃdhavo mama dharmavit 6|
madviyogajaduḥkhāgnijvālādagdhakalevaram |
madāgamanasaṃdeśa payovṛṣṭyāśu siṃcatam 7|

sītayā sahitaṃ rāmaṃ lakṣmaṇena samanvitam |
sugrīvādikapīṃdraiśca rakṣobhiḥ sabibhīṣaṇaiḥ 8|
prāptaṃ nivedaya sukhātpuṣpakāsanasaṃsthitam |
yena me so'nujaḥ śīghraṃ sukhameti madāgamāt 9|
iti śrutvā tato vākyaṃ raghuvīrasya dhīmataḥ |
jagāma bharatāvāsaṃ naṃdigrāmaṃ nideśakṛt 10|
gatvā sa naṃdigrāmaṃ tu maṃtrivṛddhaiḥ susaṃyatam |
bharataṃ bhrātṛvirahaklinnaṃ dhīmāndadarśa ha 11|
kathayaṃtaṃ maṃtrivṛddhānrāmacaṃdrakathānakam |
tadīya padāpāthoja makaraṃdasunirbharaḥ 12|
namaścakāra bharataṃ dharmaṃ mūrtiyutaṃ kila |

vidhātrā sakalāṃśena sattvenaiva vinirmitam 13|
taṃ dṛṣṭvā bharataḥ śīghraṃ pratyutthāya kṛtāṃjali |
svāgataṃ ceti hovāca rāmasya kuśalaṃ vada 14|
ityevaṃ vadatastasya bhujo dakṣiṇato'sphurat |

hṛdayācca gataḥ śoko harṣāsraiḥ pūritānanaḥ 15|
vilokya tādṛśaṃ bhūpaṃ pratyuvāca kapīśvaraḥ |
nikaṭe hi puraḥ prāptaṃ viddhi rāmaṃ salakṣmaṇam 16|
rāmāgamanasaṃdeśāmṛtasiktakalevaraḥ |
prāpayaddharṣapūraṃ hi sahasrāsyo na vedmyaham 17|
jagāda mama tannāsti yattubhyaṃ dīyate mayā |
dāso'smi janmaparyaṃtaṃ rāmasaṃdeśahārakaḥ 18|
vasiṣṭho'pi gṛhītvārghyaṃ maṃtrivṛddhāḥ suharṣitāḥ |
jagmuste rāmacaṃdraṃ ca hanumaddarśitādhvanā 19|
dṛṣṭvā dūrātsamāyāṃtaṃ rāmacaṃdraṃ manoramam |
puṣpakāsanamadhyasthaṃ sasītaṃ sahalakṣmaṇam 20|
rāmo'pi dṛṣṭvā bharataṃ pādacāreṇa saṃgatam |
jaṭāvalkalakaupīna paridhānasamanvitam 21|
amātyānbhrātṛveṣeṇa samaveṣāñjaṭādharān |
nityaṃ tapaḥ kliṣṭatayā kṛśarūpāndadarśa ha 22|

rāmo'pi ciṃtayāmāsa dṛṣṭvā vai tādṛśaṃ nṛpam |
aho daśarathasyāyaṃ rājarājasya dhīmataḥ 23|
putraḥ padātirāyāti jaṭāvalkalaveṣabhṛt |
na duḥkhaṃ tādṛśaṃ me'nyadvanamadhyagatasya hi 24|
yādṛśaṃ madviyogena caitasya parivarttate |
aho paśyata me bhrātā prāṇātpriyatamaḥ sakhā 25|
śrutvā māṃ nikaṭe prāptaṃ maṃtrivṛddhaiḥ suharṣitaiḥ |
draṣṭuṃ māṃ bharato'bhyeti vasiṣṭhena samanvitaḥ 26|
iti bruvannarapatiḥ puṣpakānnabhasoṃ'gaṇāt |
bibhīṣaṇahanūmadbhyāṃ lakṣmaṇena kṛtādaraḥ 27|
yānādavatatārāśu virahātklinnamānasaḥ |
bhrātarbhrātaḥ punarbhrātarbhrātarbhrātarvadanmuhuḥ 28|
dṛṣṭvā samuttīrṇamimaṃ rāmacaṃdraṃ surairyutam |
bharato bhrātṛvirahaklinnaṃ dhīmāndadarśa ha |
harṣāśrūṇi pramuṃcaṃśca daṃḍavatpraṇanāma ha 29|

raghunātho'pi taṃ dṛṣṭvā daṃḍavatpatitaṃ bhuvi |
utthāpya jagṛhe dorbhyāṃ harṣālokasamanvitaḥ 30|
utthāpito'pi hi bhṛśaṃ nodatiṣṭhadrudanmuhuḥ |
rāmacaṃdrapadāṃbhojagrahaṇāsaktabāhubhṛt 31|
bharata uvāca|
durācārasya duṣṭasya pāpino me kṛpāṃ kuru |
rāmacaṃdra mahābāho kāruṇyātkaruṇānidhe 32|
yaste videhajā pāṇisparśaṃ krūramamanyata |
sa eva caraṇo rāma vane babhrāma matkṛte 33|
ityuktvāśrumukho dīnaḥ parirabhya punaḥ punaḥ |
prāṃjaliḥ puratastasthau harṣavihvalitānanaḥ 34|
raghunāthastamanujaṃ pariṣvajya kṛpānidhiḥ |
praṇamya ca mahāmaṃtrimukhyānāpṛcchya sādaram 35|
bharatena samaṃ bhrātrā puṣpakāsanamāsthitaḥ |
sītāṃ dadarśa bharato bhrātṛpatnīmaniṃditām 36|

anasūyāmivātreḥ kiṃ lopāmudrāṃ ghaṭodbhuvaḥ |
pativratāṃ janakajāmamanyatananāma ca 37|
mātaḥ kṣamasva yadaghaṃ mayā kṛtamabuddhinā |
tvatsadṛśyaḥ patiparāḥ sarveṣāṃ sādhukārikāḥ 38|
jānakyāpi mahābhāgā devaraṃ vīkṣya sādaram |
āśīrbhirabhiyujyātha samapṛcchadanāmayam 39|
vimānavaramārūḍhāste sarve nabhasoṃ'gaṇe |
kṣaṇādālokayāṃcakre nikaṭe svapituḥ purīm 40|
iti śrīpadmapurāṇe pātālakhaṃḍe rāmāśvamedhe śeṣavātsyāyanasaṃvāde rāmarājadhānīdarśanonāma dvitīyo'dhyāyaḥ 2|
|

English translation

Śeṣa said :

1-2. Then Rāma , with his heart being distressed by the eagerness to see him, repeatedly remembered his brother Bharata who was the foremost among the righteous persons; and removing the darkness with the moon-like lustre of his teeth that became visible, he said to the powerful Hanūmat, the son of Wind:

3-9. “O hero Hanūmat, hear my words which are impelled by my long-standing separation from my brother, and which are faltering and confused. O hero born from the body of Wind, go to that (my) brother whose body is emaciated due to separation from me and which he sustains forcibly (i.e. against his will). He puts on a bark-garment, he wears matted hair; being affected by separation from me, he would not even eat fruits. For him the wife of another person is like his mother, and gold is like a clod. My brother who knows the right way, would look upon his subjects as his own sons. Quickly sprinkle him whose body is burning with the flames of the fire of grief due to separation from me, with the shower of the water of the message of my arrival. Tell him that Rāma has come with Sītā , is accompanied by Lakṣmaṇa , and the lords of monkeys like Sugrīva and demons with Bibhīṣaṇa and that he is com foríably seated on a seat in the Puṣpaka (aeroplane), so that my younger brother quickly becomes happy due to my arrival.”

10-13. Having heard these words of the intelligent Raghu -hero (i.e. Rāma), the obedient (Hanūmat) went to Nandigrāma , the abode of Bharata. Having gone to Nandigrāma, the intelligent one saw Bharata in the company of old ministers, afflicted with the separation from his brother (Rāma), and telling his old ministers the account of Rāmacandra ; and full of the honey of the lotuses of his feet he saluted Bharata possessing the form of Dharma .

14-15. Seeing him who was fashioned with all portions of goodness only by the Creator, Bharata with the palms of his hands joined, quickly rose, and said: “Welcome to you; tell me about the safety of Rāma”. The right hand of him who was speaking like this, throbbed. Grief went (away) from his heart, and his face was filled with tears of joy.

16-17. Seeing the king like that the lord of the monkeys spoke to him: “Know that Rāma, with Lakṣmaṇa, has reached the vicinity of the town.” He, whose body was sprinkled over with the nectar of the message of Rāma’s arrival, had flood of joy. I do not know whether he had a thousand faces.

18. He said (to Hanūmat): “I do not have what I could give to you. As long as I live, I am the servant of Rāma carrying out his order.”

19-22. Vasiṣṭha too, taking the materials of worship, and the very much delighted old ministers, went to Rāma along the path shown by Hanūmat. From a distance (they) saw the delightful Rāma who had come there seated on a seat in the Puṣpaka (aeroplane) along with Sītā and Lakṣmaṇa. Rāma also saw Bharata walking (to him) and having matted hair and having put on bark-garment with a small piece of cloth worn round his privities. He also saw his ministers whose dresses were similar to that of his brother (Bharata) and who had matted hair, and whose forms were emaciated due to being afflicted by daily penance.

23-28. Seeing the king (i.e. Bharata) like that, Rāma too thought (to himself): 'Oh! this son of the intelligent Daśaratha , the king of kings, having matted hair and dressed in bark-garments is coming on foot to me. I, even when I was in the forest, did not experience so much grief as this one had due to separation from me. Oh! see Bharata, my brother, my companion dearer (to me) than (my) life, having heard that I have come in the vicinity, comes, accompanied by his old, very much delighted ministers and Vasiṣṭha, to see me'. The king (i.e. Rāma) honoured by Bibhīṣaṇa, Hanūmat and Lakṣmaṇa, and with his mind afflicted due to separation (from Bharata), and again and again saying, 'O (my) brother, O my brother', quickly got down from the (aerial) car, viz. the Puṣpaka (come down) from the wide firmament.

29-31. The intelligent Bharata, saw Rāma who was accompanied by gods, and who was afflicted due to his separation from his brother (i.e. Bharata himself), getting down from the (aerial) car. Shedding tears of joy, he saluted him like a staff (i.e. prostrated himself before Rāma). The chief of Raghus (i.e. Rāma) also, seeing him falling on the ground like a staff (i e. having prostrated himself), raised him, and full of joy and grief, held him by the arms (i.e embraced him). The hero, fond of seizing the lotuslike feet of Rāmacandra, and repeatedly weeping, did not get up, though strongly lifted (by Rāma).

Bharata said :

32-33. O great hero, O treasure of compassion, O Rāma, through kindness favour me who am of a bad conduct, who am wicked and sinful. O Rāma, just that foot (those feet) of yours which felt the touch of the hand(s) of Sītā to be harsh, wandered on my account in the forest.

34. Speaking like this, he, the dejected one, with his face full of tears again and again embraced (Rāma), and with the palms of his hands joined and his face full of joy stood before (Rāma).

35-36a. Raghunātha (i.e. Rāma), the abode of compassion, having embraced that younger brother (of him), having saluted the great principal ministers and having taken their leave, occupied with (his) brother Bharata a seat in the Puṣpaka.

36b-40. Bharata saw the praiseworthy Sītā, his brother's wife. He looked upon the daughter of Janaka , a chaste wife, like Anasūyā , (the wife) of Atri , or like Lopāmudrā (the wife) of (Agastya) born from a pitcher, and saluted her. (He said to her): "O mother, forgive (me) the sin, which I, the ignorant one, committed. Ladies like you, devoted to their husbands, do good to all." The glorious Sītā also, respectfully looked at her brother-in-law, gave him blessings, and enquired after his health. All of them got into that aerial car in the wide firmament. In a moment (Rāma) saw his father's city (drawing) near.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 3

Rāma Enters Ayodhyā

Chapter 298 of 693 · 35 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
दृष्ट्वा रामो राजधानीं निजलोकनिवासिनीम् ।
जहर्ष मतिमान्वीरश्चिरदर्शनलालसः १।
भरतोऽपि स्वकं मित्रं सुमुखं नगरं प्रति ।
प्रेषयामास सचिवं नगरोत्सवसिद्धये २।
भरत उवाच।
कुर्वंतु लोकास्त्वरितं रघुनाथागमोत्सवम् ।
मंदिरे मंदिरे रम्यं कृतकौतुकचित्रकम् ३।
विपांसुका राजमार्गाश्चंदनद्रवसिंचिताः ।
प्रसूनभरसंकृप्ता हृष्टपुष्टजनावृताः ४।
विचित्रवर्णध्वजभा चित्रिताखिलस्वांगणाः ।
मेघागमे धनुरिव पश्यंत्वेव वलीमुखाः ५।
प्रतिगेहं तु लोकानां कारयंत्वगरूक्षणम् ।
यद्धूमं वीक्ष्य शिखिनो नृत्यं कुर्वंतु लीलया ६।
हस्तिनो मम शैलाभानाधोरणसुयंत्रितान् ।

विचित्रयंतु बहुशो गैरिकाद्युपधातुभिः ७।
वाजिनश्चित्रिता भूयः सुशोभंतु मनोजवाः ।
यद्वेगवीक्षणादेव गर्वं त्यजति स्वर्हयः ८।
कन्याः सहस्रशो रम्याः सर्वाभरणभूषिताः ।
गजोपरि समारूढा मुक्ताभिर्विकिरंतु च ९।
ब्राह्मण्यः पात्रहस्ताश्च दूर्वाहारिद्रसंयुताः ।
सुवासिन्यो महाराजं रामं नीराजयंतु ताः १०।
कौसल्यापुत्रसंयोगसंदेश विधुरा सती ।
हर्षं प्राप्नोतु सुकृशा तदीक्षणसुलालसा ११।
इत्येवमादिरचनाः पुरशोभाविधायिकाः ।
करोतु जनता हृष्टा रामस्यागमनं प्रति १२।
शेष उवाच।
इति श्रुत्वा ततो वाक्यं सुमुखो मंत्रवित्तमः ।
प्रययौ नगरीं कर्तुं कृतकौतुकतोरणाम् १३।
गत्वाथ नगरीं तां वै मंत्री तु सुमुखाभिधः ।

ख्यापयामास लोकानां रामागममहोत्सवम् १४।
लोकाः श्रुत्वा पुरीं प्राप्तं रघुनाथं सुहर्षिताः ।
पूर्वं तदीय विरहत्यक्तभोगसुखादयः १५।
ब्राह्मणा वेदसंपन्नाः पवित्रा दर्भपाणयः ।
धौतोत्तरीयवलिता जग्मुः श्रीरघुनायकम् १६।
क्षत्रिया ये शूरतमा धनुर्बाणधरा वराः ।
संग्रामे बहुशो वीरा जेतारो ययुरप्यमुम् १७।
वैश्या धनसमृद्धाश्च मुद्राशोभितपाणयः ।
शुभ्रवस्त्रपरीधाना अभिजग्मुर्नरेश्वरम् १८।
शूद्रा द्विजेषु ये भक्ताः स्वीयाचारसुनिष्ठिताः ।
वेदाचाररता ये वै तेऽपिजग्मुः पुरीपतिम् १९।
ये ये वृत्तिकरा लोकाः स्वे स्वे कर्मण्यधिष्ठिताः ।
स्वकं वस्तु समादाय ययुः श्रीरामभूपतिम् २०।
इत्थं भूपतिसंदेशात्प्रमोदाप्लवसंयुताः ।
नाना कौतुकसंयुक्ता आजग्मुर्मनुजेश्वरम् २१।

शेष उवाच।
रघुनाथोऽपि सकलैर्दैवतैः स्वस्वयानगैः ।
परीतः प्रविवेशोच्चैः पुरीं रचितमोहनाम् २२।
प्लवंगाः प्लवनैर्युक्ता आकाशपथचारिणः ।
स्वस्वशोभापरीतांगाश्चानुजग्मुः पुरोत्तमम् २३।
पुष्पकादवरुह्याशु नरयानमथारुहत् ।
सीतया सहितो रामः परिवारसमावृतः २४।
अयोध्यां प्रविवेशाथ कृतकौतुकतोरणाम् ।
हृष्टपुष्टजनाकीर्णामुत्सवैः परीभूषिताम् २५।
वीणापणवभेर्यादिवादित्रैराहतैर्भृशम् ।
शोभमानः स्तूयमानः सूतमागधबंदिभिः २६।
जय राघवरामेति जय सूर्यकुलांगद ।
जय दाशरथे देव जयताल्लोकनायकः २७।
इति शृण्वञ्छुभां वाचं पौराणां हर्षितांगिनाम् ।
रामदर्शनसंजात पुलकोद्भेद शोभिनाम् २८।

प्रविवेश वरं मार्गं रथ्याचत्वरभूषितम् ।
चंदनोदकसंसिक्तं पुष्पपल्लवसंयुतम् २९।
तदा पौरांगनाः काश्चिद्वातायनबिलमाश्रिताः ।
रघुनाथस्वरूपेक्षा जातकामा अथाब्रुवन् ३०।
पौरांगना ऊचुः।
धन्या अभूवन्बत भिल्लकन्या वनेषु या राममुखारविंदम् ।
स्वलोचनेंदीवरकैरथापिबन्स्वभाग्यसंजातमहोदया इमाः ३१।
धन्यं मुखं पश्यत वीरधाम्नः श्रीरामदेवस्य सरोजनेत्रम् ।
यद्दर्शनं धातृमुखाः सुरा अपि प्रापुर्महद्भाग्ययुता वयंत्वहो ३२।

एतन्मुखं पश्यत चारुहासं किरीटसंशोभिनिजोत्तमांगम् ।
बंधूकधिक्कारलसच्छविप्रदं दंतच्छदं बिभ्रतमुच्चनासम् ३३।
इति गदितवतीस्ताः स्नेहभारेण रामा नलिनदलसदृक्षैर्नेत्रपातैर्निरीक्ष्य ।
निखिलगुरुरनूनप्रेमभारं नृलोकं जननिगृहमियेष प्रोषितांगेन हृष्टः ३४।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रघुनाथस्य पुरप्रवेशनं नाम तृतीयोऽध्यायः ३।

Roman transliteration

śeṣa uvāca|
dṛṣṭvā rāmo rājadhānīṃ nijalokanivāsinīm |
jaharṣa matimānvīraściradarśanalālasaḥ 1|
bharato'pi svakaṃ mitraṃ sumukhaṃ nagaraṃ prati |
preṣayāmāsa sacivaṃ nagarotsavasiddhaye 2|
bharata uvāca|
kurvaṃtu lokāstvaritaṃ raghunāthāgamotsavam |
maṃdire maṃdire ramyaṃ kṛtakautukacitrakam 3|
vipāṃsukā rājamārgāścaṃdanadravasiṃcitāḥ |
prasūnabharasaṃkḷptā hṛṣṭapuṣṭajanāvṛtāḥ 4|
vicitravarṇadhvajabhā citritākhilasvāṃganāḥ |
meghāgame dhanuriva paśyaṃtveva valīmukhāḥ 5|
pratigehaṃ tu lokānāṃ kārayaṃtvagarūkṣaṇam |
yaddhūmaṃ vīkṣya śikhino nṛtyaṃ kurvaṃtu līlayā 6|
hastino mama śailābhānādhoraṇasuyaṃtritān |

vicitrayaṃtu bahuśo gairikādyupadhātubhiḥ 7|
vājinaścitritā bhūyaḥ suśobhaṃtu manojavāḥ |
yadvegavīkṣaṇādeva garvaṃ tyajati svarhayaḥ 8|
kanyāḥ sahasraśo ramyāḥ sarvābharaṇabhūṣitāḥ |
gajopari samārūḍhā muktābhirvikiraṃtu ca 9|
brāhmaṇyaḥ pātrahastāśca dūrvāhāridrasaṃyutāḥ |
suvāsinyo mahārājaṃ rāmaṃ nīrājayaṃtu tāḥ 10|
kausalyāputrasaṃyogasaṃdeśa vidhurā satī |
harṣaṃ prāpnotu sukṛśā tadīkṣaṇasulālasā 11|
ityevamādiracanāḥ puraśobhāvidhāyikāḥ |
karotu janatā hṛṣṭā rāmasyāgamanaṃ prati 12|
śeṣa uvāca|
iti śrutvā tato vākyaṃ sumukho maṃtravittamaḥ |
prayayau nagarīṃ kartuṃ kṛtakautukatoraṇām 13|
gatvātha nagarīṃ tāṃ vai maṃtrī tu sumukhābhidhaḥ |

khyāpayāmāsa lokānāṃ rāmāgamamahotsavam 14|
lokāḥ śrutvā purīṃ prāptaṃ raghunāthaṃ suharṣitāḥ |
pūrvaṃ tadīya virahatyaktabhogasukhādayaḥ 15|
brāhmaṇā vedasaṃpannāḥ pavitrā darbhapāṇayaḥ |
dhautottarīyavalitā jagmuḥ śrīraghunāyakam 16|
kṣatriyā ye śūratamā dhanurbāṇadharā varāḥ |
saṃgrāme bahuśo vīrā jetāro yayurapyamum 17|
vaiśyā dhanasamṛddhāśca mudrāśobhitapāṇayaḥ |
śubhravastraparīdhānā abhijagmurnareśvaram 18|
śūdrā dvijeṣu ye bhaktāḥ svīyācārasuniṣṭhitāḥ |

vedācāraratā ye vai te'pijagmuḥ purīpatim 19|
ye ye vṛttikarā lokāḥ sve sve karmaṇyadhiṣṭhitāḥ |
svakaṃ vastu samādāya yayuḥ śrīrāmabhūpatim 20|
itthaṃ bhūpatisaṃdeśātpramodāplavasaṃyutāḥ |
nānā kautukasaṃyuktā ājagmurmanujeśvaram 21|

śeṣa uvāca|
raghunātho'pi sakalairdaivataiḥ svasvayānagaiḥ |
parītaḥ praviveśoccaiḥ purīṃ racitamohanām 22|
plavaṃgāḥ plavanairyuktā ākāśapathacāriṇaḥ |
svasvaśobhāparītāṃgāścānujagmuḥ purottamam 23|
puṣpakādavaruhyāśu narayānamathāruhat |
sītayā sahito rāmaḥ parivārasamāvṛtaḥ 24|
ayodhyāṃ praviveśātha kṛtakautukatoraṇām |
hṛṣṭapuṣṭajanākīrṇāmutsavaiḥ parībhūṣitām 25|
vīṇāpaṇavabheryādivāditrairāhatairbhṛśam |
śobhamānaḥ stūyamānaḥ sūtamāgadhabaṃdibhiḥ 26|
jaya rāghavarāmeti jaya sūryakulāṃgada |
jaya dāśarathe deva jayatāllokanāyakaḥ 27|
iti śṛṇvañchubhāṃ vācaṃ paurāṇāṃ harṣitāṃginām |
rāmadarśanasaṃjāta pulakodbheda śobhinām 28|

praviveśa varaṃ mārgaṃ rathyācatvarabhūṣitam |
caṃdanodakasaṃsiktaṃ puṣpapallavasaṃyutam 29|
tadā paurāṃganāḥ kāścidgavākṣabilamāśritāḥ |
raghunāthasvarūpekṣā jātakāmā athābruvan 30|
paurāṃganā ūcuḥ|
dhanyā abhūvanbata bhillakanyā vaneṣu yā rāmamukhāraviṃdam |
svalocaneṃdīvarakairathāpibansvabhāgyasaṃjātamahodayā imāḥ 31|
dhanyaṃ mukhaṃ paśyata vīradhāmnaḥ śrīrāmadevasya sarojanetram |
yaddarśanaṃ dhātṛmukhāḥ surā api prāpurmahadbhāgyayutā vayaṃtvaho 32|
etanmukhaṃ paśyata cāruhāsaṃ kirīṭasaṃśobhinijottamāṃgam |
baṃdhūkadhikkāralasacchavipradaṃ daṃtacchadaṃ bibhratamuccanāsam 33|
iti gaditavatīstāḥ snehabhāreṇa rāmā nalinadalasadṛkṣairnetrapātairnirīkṣya |
nikhilagururanūnapremabhāraṃ nṛlokaṃ jananigṛhamiyeṣa proṣitāṃgena hṛṣṭaḥ 34|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe raghunāthasya purapraveśanaṃ nāma tṛtīyo'dhyāyaḥ 3|

English translation

Śeṣa said :

1. Rāma , the intelligent hero, who, for a long time, desired to see the capital was delighted on seeing it where his own people lived.

2. Bharata too sent to the city his friend, minister Sumukha , to prepare the city for the festivity.

Bharata said :

3-12. The people should quickly celebrate the festival of Rāma's arrival. They should have gay pictures drawn in every house. The royal roads should be free from dust. They should be sprinkled over with

liquid sandal. They should be furnished with abundant flowers. They should be crowded with delighted and rich people. All the big courtyards should be adorned with flags of various colours and painted. The fronts of the ridges of the thatched roofs should appear like the bow at the time of the arrival of the clouds (i.e. like the rainbow). The people should send forth agaru (sandal), seeing the smoke of which peacocks would dance sportively. They should paint with the minerals from mountains my elephants resembling mountains and well-controlled by the drivers. The horses having the speed of mind and painted should also look beautiful, seeing whose speed the heavenly horse gives up his pride. Beautiful virgins in thousands adorned with all ornaments and mounted on elephants, should scatter pearls. The married brāhmaṇa -women with vessels in their hands containing dūrvā (grass) and turmeric (powder) should wave lights before Rāma, the great king. May Kauśalyā who is afflicted by the information about the union with her son, and who very much longs for seeing him, be delighted. The delighted people should make such arrangements giving beauty to the city on the arrival of Rama .

Śeṣa said :

13-21. Hearing these words from (i.e. uttered by) him, Sumukha who was best among the counsellors, went to the city to have in it triumphal archs erected for the festive occasion. That minister named Sumukha, having gone to the city (viz. Ayodhyā), informed the people of the great festival (to be celebrated) on the arrival of Rama. The people who had formerly given up their enjoyments and pleasures due to separation from him, were (now) very much delighted on hearing that Rāma had come (back) to the city. Pure brāhmaṇas , rich in (the knowledge of) the Vedas , with darbhas in their hands, and covered with bright upper garments, went to the lord of the Raghus . So also many excellent kṣatriyas who were the bravest, who had held bows and arrows, who were brave in battles went to him. Similarly vaiśyas who were wealthy, whose hands were adorned with signet-rings, who had put on white garments went to the lord of men (i.e. Rāma). Śūdras who were devoted to brāhmaṇas, who practised their own course of conduct, who followed the code of conduct (as laid down) in the Vedas also went to the lord of the city. So also people who followed (various) vocations, and who were attached to their own duties went, taking their own things (i.e. presents), to king Śrī Rāma . Thus, people full of flood of delight, and (taking) with (them) many wonderful objects, approached by the order of the king (Bharata) the lord of men (i.e. Rāma).

Śeṣa said :

22-30. Raghunatha also, surrounded by all deities seated in their own cars, entered the city in which attractive objects were arranged. The monkeys, leaping and going along the aerial path, and with their bodies beautified followed (the king) to the best city. Rāma accompanied by Sītā and surrounded by his attendants quickly got down from the Puṣpaka , and got into a vehicle drawn by men. Then he entered Ayodhyā, in which triumphal archs were erected for the festive occasion, which was crowded with joyful and rich people, and which was fully adorned with gay objects. He looked very much pleased with the musical instruments like lutes (being played upon) and kettle-drums and other musical instruments being played upon and was praised by Sūtas , Māgadhas and other bards. Hearing the auspicious words, “Victory to Rāghava , to Rāma; victory to the ornament of the solar race; victory to the son of Daśaratha ; may the lord of the world be victorious” uttered by the citizens who were delighted, and who looked graceful on account of horripilation produced on seeing Rāma, he entered (i.e. went to) the excellent path which was adorned with places where many roads meet, which was sprinkled over with sandal (mixed with) water, and which was furnished with flowers and leaves. At that time certain women in the city, desiring to see the form of Raghunātha , (and therefore)

resorting to the holes of the latticed windows said (these words):

The women of the city said :

31-34. Oh! the bhilla -girls who in the forests drank with their lotus-like eyes the lotus-like face of Rāma, were lucky. They are very prosperous due to their good luck. See the blessed lotus-like face of Rāma having lotus-like eyes. See the blessed face, having lotus-like eyes, of Śrī Rāmadeva, the abode of bravery, which (face) gods like the Creator also saw. Oh! we are (indeed) very lucky. She this face which has a charm ing smile, which shines with a crown, which is extremely charming, which possesses lips the beauty of which has surpassed that of the bandhūka (flower), and which has a high nose.

Thus spoke those women, observing him with glances resembling lotus-petals. The lord of all, of a weak body, but delighted, entered his mother's house, which had great love (in store for him).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 4

Rāma's Consecration

Chapter 299 of 693 · 55 detected Sanskrit verse markers

Sanskrit

वात्स्यायन उवाच।
भुजगाधीश्वरेशान धराभारधरक्षम ।
शृण्वेकं संशयं मह्यं कृपया कथयस्व तम् १।
रघुनाथस्य गमनं वनं प्रति यदा ह्यभूत् ।
तदा प्रभृति देहेन स्थिता शून्येन चेतसा २।
तद्वियोगविधुरा कृशदेहातिदुःखिता ।
सुमुखान्मंत्रिणः श्रुत्वा रघुनाथं समागतम् ३।
कथं जहर्ष किमभूत्कीदृशं तत्र चिह्नितम् ।
रामचंद्रस्य संदेशहर्तारं किमुवाच सा ४।
एतन्मे संशयं छिंधि रघुनाथगुणोदयम् ।
यथावच्छृण्वते मह्यं कथयस्व प्रसादतः ५।
शेष उवाच ।
साधुपृष्टं महाभाग द्विजवर्यपुरस्कृत ।
तन्मे निगदतः साक्षाच्छृणुष्वैकमनाः किल ६।
सा वै तद्वदनांभोज च्युतं रामागमामृतम् ।

पीत्वा पीत्वा बभूवाहो स्थगितांगेन विह्वला ७।
किं मे स्वप्नो विमूढायाः किं वा भ्रमकरं वचः ।
ममवै मंदभाग्यायाः कथं रामेक्षणं पुनः ८।
बहुना तपसा कृत्वा प्राप्तोऽयं वै सुतः शिशुः ।
केनचिन्मम पापेन विप्रयोगं गतः पुनः ९।
सुमंत्रिन्कुशली रामः सीतालक्ष्मणसंयुतः ।
कथं मां स्मरते वीरो वनचारी सुदुःखिताम् १०।
इति सा विललापोच्चै रघुनाथस्मृतिं गता ।
न निवेद निजं किंचित्परकीयं विमोहिता ।
सुमुखोऽपि तथा दृष्ट्वा दुःखितां मातरं भृशम् ११।
वीजयामास वासोग्रैः संज्ञामाप च सा पुनः ।
उवाच जननीं सौम्यं वचोहर्षकरं मुहुः १२।
रघुनाथागमस्मार हृष्टां तां व्यदधात्पुनः ।
मातर्विद्धि गृहं प्राप्तं रघुनाथं सलक्ष्मणम् १३।
सीतया सहितं पश्य चाशीर्भिरभियुंक्ष्व च ।

इति तथ्यं वचः श्रुत्वा सुमुखेन प्रभाषितम् १४।
यादृशं हर्षमापेदे तादृशं वेद्म्यहं नहि ।
उत्थाय चाजिरे प्राप्ता रोमांचिततनूरुहा १५।
हर्षविह्वलितांग्यश्रु मुंचंती राममैक्षत ।
तावत्स रामो राजेंद्रो नरयानमधिश्रितः १६।
प्राप्तः स्वमातुर्भवनं कैकेय्याः सुनयः पुरः ।
कैकेय्यपि त्रपाभारनम्रा रामं पुरःस्थितम् १७।
नोवाच किंचिन्महतीं चिंतां प्राप्तवती मुहुः ।
सूर्यवंशध्वजो रामो मातरं वीक्ष्य लज्जिताम् १८।
उवाच सांत्वयंस्तां च वाक्यैर्विनयमिश्रितैः ।
श्रीराम उवाच।
मातर्मया वनं गत्वा सर्वमाचरितं तथा १९।
अधुना करवै किं वा त्वदाज्ञातो जनन्यहो ।
मया न्यूनं कृतं नास्ति कथं मां नेक्ष्यसे पुनः २०।
आशीर्भिरभिनंद्यैनं भरतं मां च वीक्षय ।

इति श्रुत्वापि तद्वाक्यं सा नम्रवदनानघ २१।
शनैः शनैः प्रत्युवाच राम गच्छ स्वमालयम् ।
रामोऽपि श्रुत्वा वचनं जनन्याः पुरुषोत्तमः २२।
नमस्कृत्य ययौ गेहं सुमित्रायाः कृपानिधिः ।
सुमित्रा पुत्रसहितं रामं दृष्ट्वा महामनाः २३।
चिरंजीव चिरंजीव ह्याशीर्भिरिति चाभ्यधात् ।
मातुश्च रामभद्रोऽपि चरणौ प्रणिपत्य च २४।
परिष्वज्य मुदायुक्तो जगाद वचनं पुनः ।
रत्नगर्भे मम भ्रात्रा केनापि न कृतं तथा २५।
यथायमकरोद्धीमान्ममदुःखापनोदनम् २६।
रावणेन हता सीता मया यत्प्राप्यते पुनः ।
मातस्तत्सर्वमाविद्धि लक्ष्मणस्य विचेष्टितम् २७।
दत्तामाशिषमागृह्य शिरसायं सुमित्रया ।
निजमातुश्च भवनं प्रययौ विबुधैर्वृतः २८।
मातरं वीक्ष्य हृषितां निजदर्शनलालसाम् ।

स्वयानादवरुह्याशु चरणावग्रहीद्धरिः २९।
माता तद्दर्शनोत्कंठा विह्वलीकृतमानसा ।
परिष्वज्य परिष्वज्य रामं मुदमवाप सा ३०।
शरीरे रोमहर्षोऽभूद्भृदा वागभूत्तदा ।
हर्षाश्रूणि तु सोष्णानि प्रवाहं प्रापुरापदात् ३१।
जननीं वीक्ष्य विनयी टाटंकद्वयवर्जिताम् ।
कराकल्प पदाकल्परहितां बिभ्रतीं तनुम् ३२।
किंचित्स्वदर्शनाद्धृष्टां कृशांगीं तां स शोकभाक् ।
दुःखस्य समयो नायमिति मत्वा जगाद ताम् ३३।

श्रीराम उवाच।
मातर्मया त्वच्चरणौ चिरकालं न सेवितौ ।
ततः क्षमस्वापराधं भाग्यहीनस्य वै मम ३४।
ये पुत्रा मातापित्रोर्न शुश्रूषायां समुत्सुकाः ।
ते मंतव्याः परा मातः कीटका रेतसो भवाः ३५।
किं कुर्वे जनकाज्ञातो गतो वै दंडकं वनम् ।

तत्रापि त्वत्कृपापांगात्तीर्णोऽस्मि दुःखसागरम् ३६।
रावणेन हता सीता लंकायां गमिता पुनः ।
त्वत्कृपातो मया लब्धा तं हत्वा राक्षसेश्वरम् ३७।
सीतेयं त्वच्चरणयोः पतिता वै पतिव्रता ।
संभावयाशु चकितां त्वत्पादार्पितमानसाम् ३८।
इति श्रुत्वा तु तद्वाक्यं पादयोः पतितां स्नुषाम् ।
आशीर्भिरभियुज्यैनां बभाषे तां पतिव्रताम् ३९।
सीते स्वपतिना सार्द्धं चिरं विलस भामिनि ।
पुत्रौ प्रसूय च कुलं स्वकं पावय पावने ४०।
त्वत्सदृश्यः पतिपराः पतिदुःखसुखानुगाः ।
भवंति दुःखभागिन्यो न हि सत्यं जगत्त्रये ४१।
विदेहपुत्रि स्वकुलं त्वया पावितमात्मना ।
रामपादाब्जयुगलमनुयांत्या महावनम् ४२।
किं चित्रं यत्पुमांसस्तु वैरिकोटिप्रभंजनाः ।
येषां गेहे सती भार्या स्वपतिप्रियवाञ्छिका ४३।

इत्युक्त्वा रघुनाथस्य भार्यामंचितलोचनाम् ।
तूष्णीं बभूव हृषिता प्रहृष्टस्वतनूरुहा ४४।
अथ भ्रातास्य भरतः पित्रा दत्तं निजं महत् ।
राज्यं निवेदयामास रामचंद्राय धीमते ४५।
मंत्रिणस्ते प्रहृष्टांगा दैवज्ञान्मंत्रकोविदान् ।
आहुय सुमुहुर्तते पप्रच्छुः परमादरात् ४६।
शुभे मुहुर्ते सुदिने शुभनक्षत्रसंयुते ।
अभिषेकं महाराज्ये कारयामासुरुद्यताः ४७।
सप्तद्वीपवतीं पृथ्वीं व्याघ्रचर्मणि सुंदरे ।
लिखित्वोपरि राजेंद्रो महाराजोधितस्थिवान् ४८।
तद्दिनादेव साधूनां मनांसि प्रमुदं ययुः ।
दुष्टानां चेतसो ग्लानिरभवत्परतापिनाम् ४९।
स्त्रियस्तु पतिभक्त्या च पतिव्रतपरायणाः ।
मनसापि कदा पापं नाचरंति जना मुने ५०।
दैत्यादेवास्तथा नागा यक्षासुरमहोरगाः ।

सर्वे न्यायपथे स्थित्वा रामाज्ञां शिरसा दधुः ५१।
परोपकरणेयुक्ताः स्वधर्मसुखनिर्वृताः ।

विद्याविनोदगमिता दिनरात्रिक्षणाः शुभाः ५२।
वातोऽपि मार्गसंस्थानां बलान्नाहरते महान् ।
वासांस्यपि तु सूक्ष्माणि तत्र चौरकथा नहि ५३।
धनदो ह्यर्थिनां रामः कारुण्यश्च कृपानिधिः ।
भ्रातृभिः सहितो नित्यं गुरुदेवस्तुतिं व्यधात् ५४।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रघुवरस्य राज्याभिषेकोनाम चतुर्थोऽध्यायः ४।

Roman transliteration

vātsyāyana uvāca|
bhujagādhīśvareśāna dharābhāradharakṣama |
śṛṇvekaṃ saṃśayaṃ mahyaṃ kṛpayā kathayasva tam 1|
raghunāthasya gamanaṃ vanaṃ prati yadā hyabhūt |
tadā prabhṛti dehena sthitā śūnyena cetasā 2|
tadviprayogavidhurā kṛśadehātiduḥkhitā |
sumukhānmaṃtriṇaḥ śrutvā raghunāthaṃ samāgatam 3|
kathaṃ jaharṣa kimabhūtkīdṛśaṃ tatra cihnitam |
rāmacaṃdrasya saṃdeśahartāraṃ kimuvāca sā 4|
etanme saṃśayaṃ chiṃdhi raghunāthaguṇodayam |
yathāvacchṛṇvate mahyaṃ kathayasva prasādataḥ 5|
śeṣa uvāca |
sādhuprṣṭaṃ mahābhāga dvijavaryapuraskṛta |
tanme nigadataḥ sākṣācchṛṇuṣvaikamanāḥ kila 6|
sā vai tadvadanāṃbhoja cyutaṃ rāmāgamāmṛtam |

pītvā pītvā babhūvāho sthagitāṃgena vihvalā 7|
kiṃ me svapno vimūḍhāyāḥ kiṃ vā bhramakaraṃ vacaḥ |
mamavai maṃdabhāgyāyāḥ kathaṃ rāmekṣaṇaṃ punaḥ 8|
bahunā tapasā kṛtvā prāpto'yaṃ vai sutaḥ śiśuḥ |
kenacinmama pāpena viprayogaṃ gataḥ punaḥ 9|
sumaṃtrinkuśalī rāmaḥ sītālakṣmaṇasaṃyutaḥ |
kathaṃ māṃ smarate vīro vanacārī suduḥkhitām 10|
iti sā vilalāpoccai raghunāthasmṛtiṃ gatā |
na niveda nijaṃ kiṃcitparakīyaṃ vimohitā |
sumukho'pi tathā dṛṣṭvā duḥkhitāṃ mātaraṃ bhṛśam 11|
vījayāmāsa vāsograiḥ saṃjñāmāpa ca sā punaḥ |
uvāca jananīṃ saumyaṃ vacoharṣakaraṃ muhuḥ 12|
raghunāthāgamasmāra hṛṣṭāṃ tāṃ vyadadhātpunaḥ |
mātarviddhi gṛhaṃ prāptaṃ raghunāthaṃ salakṣmaṇam 13|
sītayā sahitaṃ paśya cāśīrbhirabhiyuṃkṣva ca |

iti tathyaṃ vacaḥ śrutvā sumukhena prabhāṣitam 14|
yādṛśaṃ harṣamāpede tādṛśaṃ vedmyahaṃ nahi |
utthāya cājire prāptā romāṃcitatanūruhā 15|
harṣavihvalitāṃgyaśru muṃcaṃtī rāmamaikṣata |
tāvatsa rāmo rājeṃdro narayānamadhiśritaḥ 16|
prāptaḥ svamāturbhavanaṃ kaikeyyāḥ sunayaḥ puraḥ |
kaikeyyapi trapābhāranamrā rāmaṃ puraḥsthitam 17|
novāca kiṃcinmahatīṃ ciṃtāṃ prāptavatī muhuḥ |
sūryavaṃśadhvajo rāmo mātaraṃ vīkṣya lajjitām 18|

uvāca sāṃtvayaṃstāṃ ca vākyairvinayamiśritaiḥ |
śrīrāma uvāca|
mātarmayā vanaṃ gatvā sarvamācaritaṃ tathā 19|
adhunā karavai kiṃ vā tvadājñāto jananyaho |
mayā nyūnaṃ kṛtaṃ nāsti kathaṃ māṃ nekṣyase punaḥ 20|
āśīrbhirabhinaṃdyainaṃ bharataṃ māṃ ca vīkṣaya |

iti śrutvāpi tadvākyaṃ sā namravadanānagha 21|
śanaiḥ śanaiḥ pratyuvāca rāma gaccha svamālayam |
rāmo'pi śrutvā vacanaṃ jananyāḥ puruṣottamaḥ 22|
namaskṛtya yayau gehaṃ sumitrāyāḥ kṛpānidhiḥ |
sumitrā putrasahitaṃ rāmaṃ dṛṣṭvā mahāmanāḥ 23|
ciraṃjīva ciraṃjīva hyāśīrbhiriti cābhyadhāt |
mātuśca rāmabhadro'pi caraṇau praṇipatya ca 24|
pariṣvajya mudāyukto jagāda vacanaṃ punaḥ |
ratnagarbhe mama bhrātrā kenāpi na kṛtaṃ tathā 25|
yathāyamakaroddhīmānmamaduḥkhāpanodanam 26|
rāvaṇena hṛtā sītā mayā yatprāpyate punaḥ |
mātastatsarvamāviddhi lakṣmaṇasya viceṣṭitam 27|
dattāmāśiṣamāgṛhya śirasāyaṃ sumitrayā |
nijamātuśca bhavanaṃ prayayau vibudhairvṛtaḥ 28|
mātaraṃ vīkṣya hṛṣitāṃ nijadarśanalālasām |

svayānādavaruhyāśu caraṇāvagrahīddhariḥ 29|
mātā taddarśanotkaṃṭhā vihvalīkṛtamānasā |
pariṣvajya pariṣvajya rāmaṃ mudamavāpa sā 30|
śarīre romaharṣo'bhūdgadgadā vāgabhūttadā |
harṣāśrūṇi tu soṣṇāni pravāhaṃ prāpurāpadāt 31|
jananīṃ vīkṣya vinayī tāṭaṃkadvayavarjitām |
karākalpa padākalparahitāṃ bibhratīṃ tanum 32|
kiṃcitsvadarśanāddhṛṣṭāṃ kṛśāṃgīṃ tāṃ sa śokabhāk |
duḥkhasya samayo nāyamiti matvā jagāda tām 33|
śrīrāma uvāca|
mātarmayā tvaccaraṇau cirakālaṃ na sevitau |
tataḥ kṣamasvāparādhaṃ bhāgyahīnasya vai mama 34|
ye putrā mātāpitrorna śuśrūṣāyāṃ samutsukāḥ |
te maṃtavyāḥ parā mātaḥ kīṭakā retaso bhavāḥ 35|
kiṃ kurve janakājñāto gato vai daṃḍakaṃ vanam |

tatrāpi tvatkṛpāpāṃgāttīrṇo'smi duḥkhasāgaram 36|
rāvaṇena hṛtā sītā laṃkāyāṃ gamitā punaḥ |
tvatkṛpāto mayā labdhā taṃ hatvā rākṣaseśvaram 37|
sīteyaṃ tvaccaraṇayoḥ patitā vai pativratā |
saṃbhāvayāśu cakitāṃ tvatpādārpitamānasām 38|
iti śrutvā tu tadvākyaṃ pādayoḥ patitāṃ snuṣām |
āśīrbhirabhiyujyaināṃ babhāṣe tāṃ pativratām 39|
sīte svapatinā sārddhaṃ ciraṃ vilasa bhāmini |
putrau prasūya ca kulaṃ svakaṃ pāvaya pāvane 40|
tvatsadṛśyaḥ patiparāḥ patiduḥkhasukhānugāḥ |
bhavaṃti duḥkhabhāginyo na hi satyaṃ jagattraye 41|
videhaputri svakulaṃ tvayā pāvitamātmanā |
rāmapādābjayugalamanuyāṃtyā mahāvanam 42|
kiṃ citraṃ yatpumāṃsastu vairikoṭiprabhaṃjanāḥ |

yeṣāṃ gehe satī bhāryā svapatipriyavāñchikā 43|

ityuktvā raghunāthasya bhāryāmaṃcitalocanām |
tūṣṇīṃ babhūva hṛṣitā prahṛṣṭasvatanūruhā 44|
atha bhrātāsya bharataḥ pitrā dattaṃ nijaṃ mahat |
rājyaṃ nivedayāmāsa rāmacaṃdrāya dhīmate 45|
maṃtriṇaste prahṛṣṭāṃgā daivajñānmaṃtrakovidān |
āhūya sumuhūrtaṃte papracchuḥ paramādarāt 46|
śubhe muhūrte sudine śubhanakṣatrasaṃyute |
abhiṣekaṃ mahārājye kārayāmāsurudyatāḥ 47|
saptadvīpavatīṃ pṛthvīṃ vyāghracarmaṇi suṃdare |
likhitvopari rājeṃdro mahārājodhitasthivān 48|
taddināḍeva sādhūnāṃ manāṃsi pramudaṃ yayuḥ |
duṣṭānāṃ cetaso glānirabhavatparatāpinām 49|
striyastu patibhaktyā ca pativrataparāyaṇāḥ |
manasāpi kadā pāpaṃ nācaraṃti janā mune 50|
daityādevāstathā nāgā yakṣāsuramahoragāḥ |

sarve nyāyapathe sthitvā rāmājñāṃ śirasā dadhuḥ 51|
paropakaraṇeyuktāḥ svadharmasukhanirvṛtāḥ |
vidyāvinodagamitā dinarātrikṣaṇāḥ śubhāḥ 52|
vāto'pi mārgasaṃsthānāṃ balānnāharate mahān |
vāsāṃsyapi tu sūkṣmāṇi tatra caurakathā nahi 53|
dhanado hyarthināṃ rāmaḥ kāruṇyaśca kṛpānidhiḥ |
bhrātṛbhiḥ sahito nityaṃ gurudevastutiṃ vyadhāt 54|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe raghuvarasya
rājyābhiṣekonāma caturtho'dhyāyaḥ 4|

English translation

Vātsyāyana said :

1-5. O great lord of the serpents, O lord capable of sustaining the burden of the earth, listen to one doubt of mine; and please explain (i.e. remove) it. Since the departure of Rāma to the forest she (Kauśalyā) lives with body but with a vacant mind. She is afflicted by separation from him; her body is emaciated; she is extremely unhappy. How indeed was she happy when she heard from Sumukha , the minister, that Rāma had come (back)? What happened (to her)? What were the marks (of her feelings)? What did she say to him who had brought the message of Rāmacandra ? Remove this doubt of mine. Do me a favour and tell me who am listening, about the rich virtues of Raghunātha .

Śeṣa said :

6-7. Well asked, O you glorious one, O you who are in the forefront of best brāhmaṇas . Listen (now) attentively to it when I am actually telling it. She, having repeatedly drunk the nectar fallen from the lotus-like mouth of him (i.e. Sumukha), of (i.e. telling about) the arrival of Rāma, she became afflicted with her body becoming steady.

8-13a. She said: “Is it a dream of (i.e. seen by) me, a fool? Or do the words cause confusion? How can I, luckless that I am, see Rāma again? Due to having practised much penance I had obtained this my child-my son; but due to some sin of (i.e. committed by) me, he became separated from me. O good

minister, is Rāma accompanied by Sītā and Lakṣmaṇa all right? Does he, moving in the forest, remember me, who am extremely pained?" Thus, she, who remembered Rāma, loudly wept. She fainted, and was not conscious of what belonged to her and what to others. Sumukha too, seeing (Rāma's) mother extremely unhappy fanned her with the ends of garments, and then she regained consciousness. Then he repeatedly spoke gentle and delightful words to the mother (of Rāma). He again made her happy by reminding her of the arrival of Raghunātha:

13b-19a. "O mother, know that Raghunāth a with Lakṣmaṇa has come home. See Rāma with Sitā , and sprinkle them over with (i.e. give them) blessings." I do not know (i.e. I have not seen) such joy which she experienced on hearing the true words uttered by Sumukha. With her hair standing on end, she got up and reached (i.e. went to) the courtyard. With her body perturbed by joy, and shedding tears, she looked for Rāma. Just then Rāma, the lord of kings, and of a good conduct, and sea ted in a vehicle drawn by men, reached first the house of his mother Kaikeyī . Kaikeyī too, bent due to the burden of the sense of shame, did not say anything to Rāma standing in front of her. She was very much worried. Rāma, the banner of the solar dynasty, seeing his mother who was ashamed, said, consoling (i.e. to console) her, (these words) mixed with (i.e. full of) politeness:

Śrī Rāma said :

19b-2la. O mother, having gone to the forest, I did everything (as I was ordered to do). O mother, what should I do now by your order? I have done nothing despicable. Then, how (is it that) you are not looking at me? Greeting this Bharata and me with blessings, look at me.

21b-24a. Hearing these words of (i.e. uttered by) him, O sinless one, she, with her face hung down, slowly said: "Rāma, go to your (own) house." And Rāma, the best among men, having heard (these) words of his mother, saluted her, and the treasure of compassion went to the house of Sumitrā . The large-hearted Sumitrā, seeing Rāma with her son (Lakṣmaṇa), said, with (i.e. giving him) blessings: "Live long, live long."

24b-28. Rāmabhadra too having saluted the feet of his mother, and having, full of joy, embraced her, again said (these) words to her: "O you conceiving a gem (like Lakṣmaṇa), no (other) brother of me has removed my grief as this intelligent one (i.e. Lakṣmaṇa) has done. Sītā who was kid napped by Rāvaṇa , was got back by me—O mother, know all t hat to be the working ofLakṣmaṇa." Accepting with his head (i.e. by bowing down his head), the blessing given by Sumitrā, the wise one surrounded by the wise went to the house of his mother (i.e. Kauśalyā).

29-33. Hari (i.e. Rāma) seeing his mother delighted and longing to see him, quickly got down from the vehicle and seized her feet. His mother, eager to see him and with her mind confused, repeatedly embraced Rāma and was delighted. Horripilation due to joy appeared on her body and she faltered while speaking. Hot tears ofjoy trickled down up to her feet. Polite Rāma, seeing his mother bereft of the two large ear-rings and having her body without ornaments (worn) on the hands and feet and delighted to a certain degree on seeing him, having an emaciated frame, and experiencing grief, thought that it was not the time for grief and said to her:

Śrī Rāma said :

34-39. O mother, I have not waited upon your feet for a long time. So forgive me who am unlucky for my fault. Those sons who are not eager to serve their mother and father should be looked upon as great insects born from semen, O mother. What should I do? I went to the Daṇḍaka fores t by the order of my father. There too, due to your favourable glance, I crossed the ocean of grief. Rāvaṇa

kidnapped Sītā, and took her to Lanka . By your favour I got her (back) after killing that lord of demons. This is Sītā my devoted wife who has fallen at your feet. Show regard for her who is timid, and who has set her heart on your feet.

Hearing these words of (i.e. uttered by) him, she greeted her daughter-in-law who had fallen at her feet, with blessings and said to that devoted wife (of Rāma). (Kauśalyā said):

40-44. “O beautiful lady, O Sītā, enjoy for a long time with your husband. Give birth to two sons. O you purifying one, purify your own family. Women like you, who are devoted to their husbands, and who experience pleasure and pain with their husbands, become unhappy. There is no truth in the three worlds. O daughter of Videha (i.e. Janaka), you who followed the couple of the lotus-like feet of Rāma to the great forest, have purified your family. What wonder is there that those men in whose house there are chaste wives desiring what is dear to their husband;, are like a hurricane to crores of enemies?” Saying so to Rāma’s wife of curved eyes she remained quiet, with her hair standing on end due to great joy.

45-48. Then Rāmacandra’s brother Bharata gave (back) to the intelligent Rāma, the great kingdom given to him by their father. The delighted ministers, invited astrologers, knowing sacred hymns, and, with great respect, asked them about an auspicious time; and being eager they consecrated Rāma on the great kingdom on an auspicious time on a good day united with an auspicious constellation. The great king, the lord of kings, stood on a beautiful (piece of) tiger-hide, after drawing on it (the picture of) the earth with its seven islands.

49-54. From that day only the hearts of the good men became joyful; the hearts of the wicked, tormenting others, became weary. Women due to their devotion to their husbands, were greatly attached to them. O sage, men did not even mentally commit any sin. Demons, gods, so also serpents, yakṣas , asuras , and great snakes remained on the right path. All they held Rāma’s order with their heads (i.e. respectfully obeyed Rāma’s order). People engaged in obliging others. They were happy as they followed their own course of conduct laid down for their caste. Auspicious moments of days and nights were passed in (getting) knowledge and diversions. Even great wind did not carry away even the small garments of those who remained on the roads. There was (absolutely) no talk about thieves. The kind Rāma, treasure of compassion, gave wealth to suppliants. With his brothers he always praised the preceptors and deities.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 5

The Coming of Sage Agasti

Chapter 300 of 693 · 51 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथाभिषिक्तं रामं तु तुष्टुवुः प्रणताः सुराः ।
रावणाभिधदैत्येंद्र वधहर्षितमानसाः १।
देवा ऊचुः।
जय दाशरथे सुरार्तिहञ्जयजय दानववंशदाहक ।
जय देववरांगनागणग्रहणव्यग्रकरारिदारक २।
तवयद्दनुजेंद्र नाशनं कवयो वर्णयितुं समुत्सुकाः ।
प्रलये जगतांततीः पुनर्ग्रससे त्वं भुवनेशलीलया ३।
जय जन्मजरादिदुःखकैः परिमुक्तप्रबलोद्धरोद्धर ।
जय धर्मकरान्वयांबुधौ कृतजन्मन्नजरामराच्युत ४।
तव देववरस्य नामभिर्बहुपापा अपि ते पवित्रिताः ।
किमु साधुद्विजवर्यपूर्वकाः सुतनुं मानुषतामुपागताः ५।
हरविरिंचिनुतं तव पादयोर्युगलमीप्सितकामसमृद्धिदम् ।
हृदि पवित्रयवादिकचिह्नितैः सुरचितं मनसा स्पृहयामहे ६।
यदि भवान्न दधात्यभयं भुवो मदनमूर्ति तिरस्करकांतिभृत् ।

सुरगणा हि कथं सुखिनः पुनर्ननुभवंति घृणामय पावन ७।
यदा यदास्मान्दनुजाहि दुःखदास्तदा तदा त्वं भुवि जन्मभाग्भवेः ।
अजोऽव्ययोऽपीशवरोऽपि सन्विभो स्वभावमास्थाय निजं निजार्चितः ८।
मृतसुधासदृशैरघनाशनैः सुचरितैरवकीर्य महीतलम् ।
अमनुजैर्गुणशंसिभिरीडितः प्रविश चाशु पुनर्हि स्वकं पदम् ९।
अनादिराद्योजररूपधारी हारी किरीटी मकरध्वजाभः ।
जयं करोतु प्रसभं हतारिः स्मरारि संसेवितपादपद्मः १०।
इत्युक्त्वा ते सुराः सर्वे ब्रह्मेंद्रप्रमुखा मुहुः ।
प्रणेमुररिनाशेन प्रीणिता रघुनायकम् ११।
इति स्तुत्यातिसंहृष्टो रघुनाथो महायशाः ।
प्रोवाच तान्सुरान्वीक्ष्य प्रणतान्नतकंधरान् १२।
श्रीराम उवाच।
सुरा वृणुत मे यूयं वरं किंचित्सुदुर्ल्लभम् ।
यं कोऽपि देवो दनुजो न यक्षः प्राप सादरः १३।
सुरा ऊचुः।

स्वामिन्भगवतः सर्वं प्राप्तमस्माभिरुत्तमम् ।
यदयं निहतः शत्रुरस्माकं तु दशाननः १४।
यदायदाऽसुरोऽस्माकं बाधां परिदधाति भोः ।
तदा तदेति कर्तव्यमेतावद्वैरिनाशनम् १५।
तथेत्युक्त्वा पुनर्वीरः प्रोवाच रघुनंदनः ।
श्रीराम उवाच।
सुराः शृणुत मद्वाक्यमादरेण समन्विताः १६।
भवत्कृतं मदीयैर्वैगुणैर्ग्रथितमद्भुतम् ।
स्तोत्रं पठिष्यति मुहुः प्रातर्निशि सकृन्नरः १७।
तस्य वैरि पराभूतिर्न भविष्यति दारुणा ।
न च दारिद्र्यसंयोगो न च व्याधिपराभवौ १८।
मदीयचरणद्वंद्वे भक्तिस्तेषां तु भूयसी ।
भविष्यति मुदायुक्ते स्वांते पुंसां तु पाठतः १९।
इत्युक्त्वा सोऽभवत्तूष्णीं नरदेवशिरोमणिः ।
सुराः सर्वे प्रहृष्टास्ते ययुर्लोकं स्वकं स्वकम् २०।

रघुनाथोऽपि भ्रातॄंस्तान्पालयंस्तातवद्बुधान् ।
प्रजाः पुत्रानिव स्वीयाल्लाँलयँल्लोकनायकः २१।
यस्मिञ्छासति लोकानां नाकालमरणं नृणाम् ।
न रोगादि पराभूतिर्गृहेषु च महीयसी २२।
नेतिः कदापि द्दश्येत वैरिजं भयमेव च ।
वृक्षाः सदैव फलिनो मही भूयिष्ठधान्यका २३।
पुत्रपौत्रपरीवार सनाथी कृतजीवनाः ।
कांता संयोगजसुखैर्निरस्तविरहक्लमाः २४।
नित्यं श्रीरघुनाथस्य पादपद्मकथोत्सुकाः ।
कदापि परनिंदासु वाचस्तेषां भवंति न २५।
कारवोऽपि कदा पापं नाचरंति मनस्यहो ।
रघुनाथकराघातदुःखशंकाभिशंसिनः २६।
सीतापतिमुखालोक निश्चलीभूतलोचनाः ।
लोका बभूवुः सततं कारुण्यपरिपूरिताः २७।
राज्यं प्राप्तमसापत्नं समृद्धबलवाहनम् ।

ऋषिभिर्हृष्टपुष्टैश्च रम्यं हाटकभूषणैः २८।
संपुष्टमिष्टापूर्तानां धर्माणां नित्यकर्तृभिः ।
सदा संपन्नसस्यं च सुवसुक्षेत्रसंयुतम् २९।
सुदेशं सुप्रजं स्वस्थं सुतृणं बहुगोधनम् ।
देवतायतनानां च राजिभिः परिराजितम् ३०।
सुपूर्णा यत्र वै ग्रामाः सुवित्तर्द्धिविराजिताः ।
सुपुष्पकृत्रिमोद्यानाः सुस्वादुफलपादपाः ३१।
सपद्मिनीककासारा यत्र राजंति भूमयः ।
सदंभा निम्नगा यत्र न यत्र जनता क्वचित् ३२।

कुलान्येव कुलीनानां वर्णानां नाधनानि च ।
विभ्रमो यत्र नारीषु न विद्वत्सु च कर्हिचित् ३३।
नद्यः कुटिलगामिन्यो न यत्र विषये प्रजाः ।
तमोयुक्ताः क्षपा यत्र बहुलेषु न मानवाः ३४।
रजोयुजः स्त्रियो यत्र नाधर्मबहुला नराः ।
धनैरनंधो यत्रास्ति जनो नैव च भोजने ३५।

अनयः स्यंदनो यत्र न च वैराजपूरुषः ।
दंडः परशुकुद्दालवालव्यजनराजिषु ३६।
आतपत्रेषु नान्यत्र क्वचित्क्रोधोपरोधजः ।
अन्यत्राक्षिकवृंदेभ्यः क्वचिन्न परिदेवनम् ३७।
आक्षिका एव दृश्यंते यत्र पाशकपाणयः ।
जाड्यवार्ता जलेष्वेव स्त्रीमध्या एव दुर्बलाः ३८।
कठोरहृदया यत्र सीमंतिन्यो न मानवाः ।
औषधेष्वेव यत्रास्ति कुष्ठयोगो न मानवे ३९।
वेधो यत्र सुरत्नेषु शूलं मूर्तिकरेषु वै ।
कंपः सात्विकभावोत्थो न भयात्क्वापि कस्यचित् ४०।
संज्वरः कामजो यत्र दारिद्र्यकलुषस्य च ।
दुर्ल्लभत्वं सदैवस्य सुकृतेन च वस्तुनः ४१।
झिभा एव प्रमत्ता वै युद्धे वीच्यो जलाशये ।
दानहानिर्गजेष्वेव तीक्ष्णा एव हि कंटकाः ४२।
बाणेषु गुणविश्लेषो बंधोक्तिः पुस्तके दृढा ।

स्नेहत्यागः खलेष्वेव न च वै स्वजने जने ४३।
तं देशं पालयामास लालयँल्लालिताः प्रजाः ।
धर्मं संस्थापयन्देशे दुष्टे दंडधरोपमः ४४।
एवं पालयतो देशं धर्मेण धरणीतलम् ।
सहस्रं च व्यतीयुर्वै वर्षाण्येकादश प्रभोः ४५।
तत्र नीचजनाच्छ्रुत्वा सीताया अपमानताम् ।
स्वां च निंदां रजकतस्तां तत्याज रघूद्वहः ४६।
पृथ्वीं पालयमानस्य धर्मेण नृपतेस्तदा ।
सीतां विरहितामेकां निदेशेन सुरक्षिताम् ४७।
कदाचित्संसदो मध्ये ह्यासीनस्य महामतेः ।
आजगाम मुनिश्रेष्ठः कुंभोत्पत्तिर्मुनिर्महान् ४८।
गृहीत्वार्घ्यं समुत्तस्थौ वसिष्ठेन समन्वितः ।
जनताभिर्महाराजो वार्धिशोषकमागतम् ४९।
स्वागतेन सुसंभाव्य पप्रच्छ तमनामयम् ।
सुखोपविष्टं विश्रांतं बभाषे रघुनंदनः ५०।

इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे अगस्त्यसमागमोनाम पंचमोऽध्यायः ५।

Roman transliteration

śeṣa uvāca|
athābhiṣiktaṃ rāmaṃ tu tuṣṭuvuḥ praṇatāḥ surāḥ |
rāvaṇābhidhadaityeṃdra vadhaharṣitamānasāḥ 1|
devā ūcuḥ|
jaya dāśarathe surārtihañjayajaya dānavavaṃśadāhaka |
jaya devavarāṃganāgaṇagrahaṇavyagrakarāridāraka 2|
tavayaddanujeṃdra nāśanaṃ kavayo varṇayituṃ samutsukāḥ |
pralaye jagatāṃtatīḥ punargrasase tvaṃ bhuvaneśalīlayā 3|
jaya janmajarādiduḥkhakaiḥ parimuktaprabaloddharoddhara |
jaya dharmakarānvayāṃbudhau kṛtajanmannajarāmarācyuta 4|
tava devavarasya nāmabhirbahupāpā api te pavitritāḥ |
kimu sādhudvijavaryapūrvakāḥ sutanuṃ mānuṣatāmupāgatāḥ 5|
haraviriṃcinutaṃ tava pādayoryugalamīpsitakāmasaṃrddhidam |
hṛdi pavitrayavādikacihnitaiḥ suracitaṃ manasā spṛhayāmahe 6|
yadi bhavānna dadhātyabhayaṃ bhuvo madanamūrti tiraskarakāṃtibhṛt |

suragaṇā hi kathaṃ sukhinaḥ punarnanubhavaṃti ghṛṇāmaya pāvana 7|
yadā yadāsmāndanujāhi duḥkhadāstadā tadā tvaṃ bhuvi janmabhāgbhaveḥ |
ajo'vyayo'pīśavaro'pi sanvibho svabhāvamāsthāya nijaṃ nijārcitaḥ 8|
mṛtasudhāsadṛśairaghanāśanaiḥ sucaritairavakīrya mahītalam |
amanujairguṇaśaṃsibhirīḍitaḥ praviśa cāśu punarhi svakaṃ padam 9|
anādirādyojararūpadhārī hārī kirīṭī makaradhvajābhaḥ |
jayaṃ karotu prasabhaṃ hatāriḥ smarāri saṃsevitapādapadmaḥ 10|
ityuktvā te surāḥ sarve brahmeṃdrapramukhā muhuḥ |
praṇemurarināśena prīṇitā raghunāyakam 11|
iti stutyātisaṃhṛṣṭo raghunātho mahāyaśāḥ |
provāca tānsurānvīkṣya praṇatānnatakaṃdharān 12|
śrīrāma uvāca|
surā vṛṇuta me yūyaṃ varaṃ kiṃcitsudurllabham |
yaṃ ko'pi devo danujo na yakṣaḥ prāpa sādaraḥ 13|
surā ūcuḥ|

svāminbhagavataḥ sarvaṃ prāptamasmābhiruttamam |
yadayaṃ nihataḥ śatrurasmākaṃ tu daśānanaḥ 14|
yadāyadā'suro'smākaṃ bādhāṃ paridadhāti bhoḥ |
tadā tadeti kartavyametāvadvairināśanam 15|
tathetyuktvā punarvīraḥ provāca raghunaṃdanaḥ |
śrīrāma uvāca|
surāḥ śṛṇuta madvākyamādareṇa samanvitāḥ 16|
bhavatkṛtaṃ madīyairvaiguṇairgrathitamadbhutam |
stotraṃ paṭhiṣyati muhuḥ prātarniśi sakṛnnaraḥ 17|
tasya vairi parābhūtirna bhaviṣyati dāruṇā |
na ca dāridryasaṃyogo na ca vyādhiparābhavau 18|
madīyacaraṇadvaṃdve bhaktisteṣāṃ tu bhūyasī |
bhaviṣyati mudāyukte svāṃte puṃsāṃ tu pāṭhataḥ 19|
ityuktvā so'bhavattūṣṇīṃ naradevaśiromaṇiḥ |
surāḥ sarve prahṛṣṭāste yayurlokaṃ svakaṃ svakam 20|

raghunātho'pi bhrātṝṃstānpālayaṃstātavadbudhān |
prajāḥ putrāniva svīyāllā~laya~llokanāyakaḥ 21|
yasmiñchāsati lokānāṃ nākālamaraṇaṃ nṛṇām |
na rogādi parābhūtirgṛheṣu ca mahīyasī 22|

netiḥ kadāpi ddaśyeta vairijaṃ bhayameva ca |
vṛkṣāḥ sadaiva phalino mahī bhūyiṣṭhadhānyakā 23|
putrapautraparīvāra sanāthī kṛtajīvanāḥ |
kāṃtā saṃyogajasukhairnirastavirahaklamāḥ 24|
nityaṃ śrīraghunāthasya pādapadmakathotsukāḥ |
kadāpi paraniṃdāsu vācasteṣāṃ bhavaṃti na 25|
kāravo'pi kadā pāpaṃ nācaraṃti manasyaho |
raghunāthakarāghātaduḥkhaśaṃkābhiśaṃsinaḥ 26|
sītāpatimukhāloka niścalībhūtalocanāḥ |
lokā babhūvuḥ satataṃ kāruṇyaparipūritāḥ 27|
rājyaṃ prāptamasāpatnaṃ samṛddhabalavāhanam |

ṛṣibhirhṛṣṭapuṣtaiśca ramyaṃ hāṭakabhūṣaṇaiḥ 28|
saṃpuṣṭamiṣṭāpūrtānāṃ dharmāṇāṃ nityakartṛbhiḥ |
sadā saṃpannasasyaṃ ca suvasukṣetrasaṃyutam 29|
sudeśaṃ suprajaṃ svasthaṃ sutṛṇaṃ bahugodhanam |
devatāyatanānāṃ ca rājibhiḥ parirājitam 30|
supūrṇā yatra vai grāmāḥ suvittarddhivirājitāḥ |
supuṣpakṛtrimodyānāḥ susvāduphalapādapāḥ 31|
sapadminīkakāsārā yatra rājaṃti bhūmayaḥ |
sadaṃbhā nimnagā yatra na yatra janatā kvacit 32|
kulānyeva kulīnānāṃ varṇānāṃ nādhanāni ca |
vibhramo yatra nārīṣu na vidvatsu ca karhicit 33|
nadyaḥ kuṭilagāminyo na yatra viṣaye prajāḥ |
tamoyuktāḥ kṣapā yatra bahuleṣu na mānavāḥ 34|
rajoyujaḥ striyo yatra nādharmabahulā narāḥ |
dhanairanaṃdho yatrāsti jano naiva ca bhojane 35|

anayaḥ syaṃdano yatra na ca vairājapūruṣaḥ |
daṃḍaḥ paraśukuddālavālavyajanarājiṣu 36|
ātapatreṣu nānyatra kvacitkrodhoparodhajaḥ |
anyatrākṣikavṛṃdebhyaḥ kvacinna paridevanam 37|
ākṣikā eva dṛśyaṃte yatra pāśakapāṇayaḥ |
jāḍyavārtā jaleṣveva strīmadhyā eva durbalāḥ 38|
kaṭhorahṛdayā yatra sīmaṃtinyo na mānavāḥ |
auṣadheṣveva yatrāsti kuṣṭhayogo na mānave 39|
vedho yatra suratneṣu śūlaṃ mūrtikareṣu vai |
kaṃpaḥ sātvikabhāvottho na bhayātkvāpi kasyacit 40|
saṃjvaraḥ kāmajo yatra dāridryakaluṣasya ca |
durllabhatvaṃ sadaivasya sukṛtena ca vastunaḥ 41|
ibhā eva pramattā vai yuddhe vīcyo jalāśaye |
dānahānirgajeṣveva tīkṣṇā eva hi kaṃṭakāḥ 42|
bāṇeṣu guṇaviśleṣo baṃdhoktiḥ pustake dṛḍhā |

snehatyāgaḥ khaleṣveva na ca vai svajane jane 43|
taṃ deśaṃ pālayāmāsa lālaya~llālitāḥ prajāḥ |
dharmaṃ saṃsthāpayandeśe duṣṭe daṃḍadharopamaḥ 44|
evaṃ pālayato deśaṃ dharmeṇa dharaṇītalam |
sahasraṃ ca vyatīyurvai varṣāṇyekādaśa prabhoḥ 45|
tatra nīcajanācchrutvā sītāyā apamānatām |
svāṃ ca niṃdāṃ rajakatastāṃ tatyāja raghūdvahaḥ 46|
pṛthvīṃ pālayamānasya dharmeṇa nṛpatestadā |
sītāṃ virahitāmekāṃ nideśena surakṣitām 47|

kadācitsaṃsado madhye hyāsīnasya mahāmateḥ |
ājagāma muniśreṣṭhaḥ kuṃbhotpattirmunirmahān 48|
gṛhītvārghyaṃ samuttasthau vasiṣṭhena samanvitaḥ |
janatābhirmahārājo vārdhiśoṣakamāgatam 49|
svāgatena susaṃbhāvya papraccha tamanāmayam |
sukhopaviṣṭaṃ viśrāṃtaṃ babhāṣe raghunaṃdanaḥ 50|

iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe agastyasamāgamonāma paṃcamo'dhyāyaḥ 5|

English translation

Śeṣa said :

1. Then the gods, with their minds delighted due to (Rāma 's) killing the lord of demons called Rāvaṇa , humbly praised Rāma, consecrated (as the king).

Gods said :

2-10. Victory to you, O son of Daśaratha , O you who remove the sufferings of gods; victory to you who burnt the race of the demons; victory to you, O god, destroying the enemy whose hands were engaged in seizing the bevies of excellent women. The eager poets describe your destroying the lord of demons. O lord of the worlds, at the time of the deluge you again easily swallow the group of the worlds. Victory to you who are free from the causes of birth, old age etc. O mighty one, emancipate (us). Victory to you who have taken birth in the ocean of the family of the righteous, O you ageless, immortal and the fixed one. By means of (reciting) the names of you, the greatest god, even those who have committed great sins are purified. What then if good, foremost brāhmaṇas have obtained the human existence with a good body? The pair of your feet, praised by Śiva and Brahmā gives abundant things that are desired. We mentally desire it which is well arranged in the heart with the marks like those of pure barley (grains) etc. O you having the loveliness that excels Madana 's frame, if you do not grant fearlessness to the world, then how can, O you compassionate and purifying one, the hosts of gods be happy? You take birth on the earth whenever the demons trouble us, O lord, though you are unborn and immutable, though you are the greatest lord. You who are the self-adorned one and you who are praised by those who approve of virtues, quickly enter (i.e. go back to) your own place, after having filled the earth with your superhuman good deeds like nectar to the dead and destroying sins. May the beginningless one, the foremost one, who takes the form of a god, who has put on a necklace and a crown, who looks like Cupid, who has forcibly killed his enemies, whose lotus-like feet are served by Cupid's enemy (i.e. Śiva), be victorious.

11. Speaking like this, all the gods led by Brahmā and Indra and pleased with the destruction of (their) enemy, repeatedly saluted the chief of the Raghus (i.e. Rāma).

12. Being extremely pleased by the p raise, the very glorious lord of the Raghus, seeing the gods with their necks bent down, said to them:

Śrī Rāma said :

13. O gods, choose from me some boon which is extremely difficult to obtain and which some eager god, demon or yakṣa has not obtained.

Gods said :

14-16a. O lord, from you we have obtained the best thing, since you have killed our enemy, viz. Rāvaṇa. Whenever a demon troubles us, you should in this way destroy (that) enemy.

Saying, 'All right the hero Raghunandana (i.e. Rāma), spoke again.

Śrī Rāma said :

16b-20. O gods, carefully listen to my words. The man, who again and again recites in the morning and at night the wonderful hymn of me (i.e. in my honour) composed by you and couched with my virtues will never meet with an extremely terrible defeat from his enemy. He will not experience poverty and will not suffer from a disease or a defeat. By reciting (the hymn) devotion to the pair of my feet will be produced in the joyful hearts of men.

Speaking thus, the crest-jewel of kings (i.e. the best king) remained silent. All the gods who were delighted went to their respective worlds.

21-27. Raghunātha (i.e. Rāma) also looked after his wise brothers like their father, and the lord of the world fondled the subjects like his own sons. When he was ruling, the people did not meet with an untimely death; in the houses there was no great discomfiture like a disease. The calamity of the season was not seen, so also there was no fear from enemies. The trees always bore fruits, and the earth yielded much grain. The life of people was blessed with sons, grandsons and attendants. Their depression was removed due to their wives' company. They were everyday eager to listen to the stories about the lotus-like feet of Rāma. They never employed their words in censuring others. Even artisans, apprehensive of a blow from the hands of Rāma, never even mentally committed a sin. People, with their eyes becoming steady on seeing the face of Sītā 's husband, were always full of compassion.

28-45. He (had) the kingdom to which there was no rival, which was prosperous and had (in it) powerful elephants (or horses). It was charming on account of delighted and thriving sages and with ornaments of gold. It was well-nourished by those who always did the pious things like performing sacrifices and digging wells and doing other acts of charity. It was always rich with crops, had good wealth and fields. Its regions were good; subjects were good; it was self-abiding; it had ample grass, and a large wealth of cows. It was all around adorned by rows of temples. In it were villages adorned with ample wealth and prosperity. The lands in it shone with artificial gardens having good flowers, with trees having very sweet fruits, and with lakes having good lotus-plants. In the country only the rivers were sadambha (i.e. containing good water); the people were not sadambha (i.e. were not proud). There were families of many castes, well-born but not poor. In it vibhrama (i.e. amorous movement) was (seen) in women, but vibhrama (i.e. an error) was never seen in (i.e. committed by) the learned. Only the rivers flowed in a crooked way (kuṭilagāminyaḥ) but the subjects were not wayward in sex. The nights (only) were dark in the dark fortnights; but men were not full of darkness (i.e. ignorance). Only women had rajas (i.e. menses), (but) people did not behave unrighteously. A man was neither andha (i.e. blind) due to wealth nor without rice (āndhya) in (i.e. while taking) his meal. Only a chariot took a wrong course and never a royal official. Daṇḍa (i.e. a handle) was to be seen in (i.e. attached to) an axe, a spade, a row of fans or an umbrella; but daṇḍa (i.e . punishment) was rarely due to a fault or disturbance. Except among the groups of those who played at dice, there was no repentence. Only the gamblers were seen with dice (pāśa) in their hands (and none else with nooses— pāśa in his hands). Jāḍya (i.e. frigidity) was seen in water only. The waists of women alone were weak. Only women were hard-hearted, and not men. There was the kuṣṭha (herb) only among medicines; but no kuṣṭha (i.e. leprosy) among men. A hole was seen in good gems; a pointed weapon

was (seen only) in the hand of a man fashioning images. Tremor was due (only) to good feelings, never due to the fear of someone. Fever was due to sexual passion; there was poverty (i.e. scarcity) of the wicked (only). There was no want of a thing for a lucky person due to his good deeds. Only elephants were wanton in a war, and waves in a lake. Loss of dāna (i.e. 1. ichor 2. gift) was (seen) only in the elephants. Only thorns were sharp. Going away from the guṇa (1. string 2. virtue) was (seen) only in arrows; a compact utterance with a peculiar arrangement of words was (seen) only in a book. Abandoning friendship was present only in the wicked, and not among the kinsmen. Fondling the loved subjects he looked after that country. Like Yama to a wicked person he established righteousness in the country. When the lord was thus righteously protecting the country—the earth, a thousand and eleven years passed.

46-50. He who perpetuated the Raghu -family, on hearing (words) of dishonour about Sītā, and his own censure from a mean washerman abandoned her. By one order of him, the king who was protecting the earth righteously, Sītā who was (up to that time) well-protected, was abandoned. When once the highly intelligent one was seated in his assembly, the great sage, the best sage born from a pitcher (i.e. sage Agasti) came (there). Taking a respectful offering he got up; and the great king accompanied by Vasiṣṭha and people, honoured him who had dried the ocean and who had arrived there with a welcome, and enquired after his health. Then the descendant of Raghu (i.e. Rāma) spoke to the sage who had seated comfortably and who had taken rest.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 6

Agastya Begins Rāvaṇa's Story

Chapter 301 of 693 · 44 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
इत्थं स्वागतसंतुष्टं ब्रह्मचर्यतपोनिधिम्।
उवाच मतिमान्वीरः सर्वलोकगुरुर्मुनिम् १।
स्वागतं ते महाभाग कुंभयोने तपोनिधे।
त्वद्दर्शनेन सर्वे वै पावितः सकुटुंबकाः २।
कच्चिन्मतिस्ते वेदेषु शास्त्रेषु परिवर्तते।
त्वत्तपोविघ्नकर्ता वै नास्ति भूमंडले क्वचित् ३।
लोपामुद्रा महाभाग या च ते धर्मचारिणी।
यस्याः पतिव्रता धर्मात्सर्वं भवति शोभनम् ४।
अपि शंस महाभाग धर्ममूर्ते कृपानिधे।
अलोलुपस्य किं कार्यं करवाणि मुनीश्वर ५।
त्वत्तपोयोगतः सर्वं भवति स्वेच्छया बहु।
तथापि मयि कृत्वैव कृपां शंश मुनीश्वरः ६।
शेष उवाच।
इत्युक्तो लोकगुरुणा राजराजेन धीमता।

उवाच रामं लोकेशं विनीततरभाषया ७।
अगस्त्य उवाच।
स्वामिंस्तव सुदुर्दर्शं दर्शनं दैवतैरपि।
मत्वा समागतं विद्धि राजराज कृपानिधे ८।
हतस्त्वया रावणाख्यस्त्वसुरो लोककंटकः।
दिष्ट्याद्य देवाः सुखिनो दिष्ट्या राजा बिभीषणः ९।
राम त्वद्दर्शनान्मेऽद्य गतं वै दुष्कृतं किल।
संपूर्णो मे मनःकोश आनंदेन सुरोत्तम १०।
इत्युक्त्वा स बभूवाशु तूष्णीं कुंभसमुद्भवः।
रामसंदर्शनाह्लादविह्वलीकृतमानसः ११।
रामः पप्रच्छ तं भूयो मुनिं ज्ञानविशारदम्।
लोकातीतं भवद्भावि सर्वं जानासि सर्वतः १२।
मुने कथय मे सर्वं पृच्छतो हि सुविस्तरम्।
कोऽसौ मया हतो यो हि रावणो विबुधार्दनः १३।
कुंभकर्णोऽपि कस्त्वेष का जातिर्वै दुरात्मनः।

देवो दैत्यः पिशाचो वा राक्षसो वा महामुने १४।
सर्वमाख्याहि सर्वज्ञ सर्वं जानासि विस्तरात्।
अतः कथय मे सर्वं कृपां कृत्वा ममोपरि १५।
इति श्रुत्वा ततो वाक्यं कुंभजन्मा तपोनिधिः।
यत्पृष्टं रघुराजेन प्रवक्तुं तत्प्रचक्रमे १६।
राजन्सृष्टिकरो ब्रह्मा पुलस्त्यस्तत्सुतोऽभवत्।
ततस्तु विश्रवा जज्ञे वेदविद्याविशारदः १७।
तस्य पत्नीद्वयं जातं पातिव्रत्यचरित्रभृत्।
एका मंदाकिनी नाम्नी द्वितीया कैकसी स्मृता १८।
पूर्वस्यां धनदो जज्ञे लोकपालविलासभृत्।
योऽसौ शिवप्रसादेन लंकावासमचीकरत् १९।
विद्युन्मालिसुतायां तु पुत्रत्रयमभून्महत्।
रावणः कुंभकर्णश्च तथा पुण्यो बिभीषणः २०।
राक्षस्युदरजन्मत्वात्संध्यासमयसंभवात्।
द्वयोरधर्मनिपुणा मतिरासीन्महामते २१।

एकदा तु विमानेन पुष्पकेण सुशोभिना।
कांचनीयोपकल्पेन किंकिणीजालमालिना २२।
आरुह्य पितरौ द्रष्टुं प्रायाच्छोभासमन्वितः।
स्वगणैः संस्तुतो भूत्वा नानारत्नविभूषणैः २३।
आगत्य पित्रोश्चरणे पतित्वा चिरमात्मजः।
हर्षविह्वलितात्मा च रोमांचिततनूरुहः २४।
उवाच मेऽद्य सुदिनं महाभाग्यफलोदयः।
यन्मे युष्मत्पदौ दृष्टौ महापुण्यददर्शनौ २५।
इत्यादिभिः स्तुतिपदैः स्तुत्वागान्मंदिरं स्वकम्।
पितरावपि संहृष्टौ पुत्रस्नेहाद्बभूवतुः २६।
तं दृष्ट्वा रावणो धीमाञ्जगाद निजमातरम्।
कोऽयं पुमान्सुरो वाथ यक्षो वाथ नरोत्तमः २७।
योऽसौ मम पितुःपादौ सन्निषेव्य गतः पुनः।
महाभाग्यनिधिः स्वीयैर्गणैः सुपरिवारितः २८।
केनेदं तपसा लब्धं विमानं वायुवेगधृक्।

उद्यानारामलीलादि विलासस्थानमुत्तमम् २९।
शेष उवाच।
इति वाक्यं समाकर्ण्य जननी रोषविक्लवा।
उवाच पुत्रं विमनाः किंचिन्नेत्रविकारिणी ३०।
रे पुत्र शृणु मद्वाक्यं बहुशिक्षासमन्वितम्।
एतस्य जन्मकर्मादि विचारचतुराधिकम् ३१।
सपत्न्या मम कुक्षिस्थं विधानं समुपस्थितम्।
येन स्वमातुर्विमलं कुलमुज्ज्वलितं महत् ३२।
त्वं तु मत्कुक्षिजः कीटः पापः स्वोदरपूरकः।

यथा खरः स्वकं भारं जानाति न च तद्गुणम् ३३।
तथा त्वं लक्ष्यसेऽज्ञानी शयनासनभोगवान्।
सुप्तो गतः क्वचिद्भ्रष्ट इत्येव तव संभवः ३४।
अनेन तपसा लब्धं शिवसंतोषकारिणा।
लंकावासो मनोवेगं विमानं राज्यसंपदः ३५।
सुधन्या जननी त्वस्य सुभाग्या सुमहोदया।

यस्याः पुत्रो निजगुणैर्लब्धवान्महतां पदम् ३६।
इति क्रुधा भाषितमार्तया तया मात्रा स्वयाऽकर्ण्य दुरात्मसत्तमः।
रोषं विधायात्मगतं पुनर्वचो जगाद तां निश्चयभृत्तपः प्रति ३७।
रावण उवाच।
जनन्याकर्णय वचो मम गर्वसमन्वितम्।
रत्नगर्भा त्वमेवासि यस्याः पुत्रास्त्रयो वयम् ३८।
कोऽसौ कीटः स धनदः क्व तपः स्वल्पकं पुनः।
कालं का किंतु तद्राज्यं स्वल्पसेवकसंयुतम् ३९।
मातः शृणु ममोत्साहात्प्रतिज्ञां करुणान्विते।
न केनापि कृतां कर्त्रा महाभाग्ये हि कैकसि ४०।
यद्यहं भुवनं सर्वं वशेन स्थापयामि वै।
तपोभिर्दुष्कृतैः कृत्वा ब्रह्मसंतोषकारकैः ४१।
अन्नोदके सदा त्यक्त्वा निद्रां क्रीडां तथा पुनः।
चेत्तदा पितृलोकस्य घातात्पापं भवेन्मम ४२।
कुंभकर्णोऽपि कृतवान्विभीषणसमन्वितः।

रावणेन सहभ्रात्रेत्युक्त्वागाद्गिरिकाननम् ४३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रावणोत्पत्तिर्नाम षष्ठोऽध्यायः ६।

Roman transliteration

śeṣa uvāca|
itthaṃ svāgatasaṃtuṣṭaṃ brahmacaryataponidhim |
uvāca matimānvīraḥ sarvalokagururmunim 1|
svāgataṃ te mahābhāga kuṃbhayone taponidhe |
tvaddarśanena sarve vai pāvitāḥ sakuṭuṃbakāḥ 2|
kaccinmatiste vedeṣu śāstreṣu parivartate |
tvattapovighnakartā vai nāsti bhūmaṃḍale kvacit 3|
lopāmudrā mahābhāga yā ca te dharmacāriṇī |
yasyāḥ pativratā dharmātsarvaṃ bhavati śobhanam 4|
api śaṃsa mahābhāga dharmamūrte kṛpānidhe |
alolupasya kiṃ kāryaṃ karavāṇi munīśvara 5|
tvattapoyogataḥ sarvaṃ bhavati svecchayā bahu |
tathāpi mayi kṛtvaiva kṛpāṃ śaṃśa munīśvaraḥ 6|
śeṣa uvāca|
ityukto lokaguruṇā rājarājena dhīmatā |

uvāca rāmaṃ lokeśaṃ vinītatarabhāṣayā 7|
agastya uvāca|
svāmiṃstava sudurdarśaṃ darśanaṃ daivatairapi |
matvā samāgataṃ viddhi rājarāja kṛpānidhe 8|
hatastvayā rāvaṇākhyastvasuro lokakaṃṭakaḥ |
diṣṭyādya devāḥ sukhino diṣṭyā rājā bibhīṣaṇaḥ 9|
rāma tvaddarśanānme'dya gataṃ vai duṣkṛtaṃ kila |
saṃpūrṇo me manaḥkośa ānaṃdena surottama 10|
ityuktvā sa babhūvāśu tūṣṇīṃ kuṃbhasamudbhavaḥ |
rāmasaṃdarśanāhlādavihvalīkṛtamānasaḥ 11|
rāmaḥ papraccha taṃ bhūyo muniṃ jñānaviśāradam |
lokātītaṃ bhavadbhāvi sarvaṃ jānāsi sarvataḥ 12|
mune kathaya me sarvaṃ pṛcchato hi suvistaram |
ko'sau mayā hato yo hi rāvaṇo vibudhārdanaḥ 13|
kuṃbhakarṇo'pi kastveṣa kā jātirvai durātmanaḥ |

devo daityaḥ piśāco vā rākṣaso vā mahāmune 14|
sarvamākhyāhi sarvajña sarvaṃ jānāsi vistarāt |
ataḥ kathaya me sarvaṃ kṛpāṃ kṛtvā mamopari 15|
iti śrutvā tato vākyaṃ kuṃbhajanmā taponidhiḥ |
yatpṛṣṭaṃ raghurājena pravaktuṃ tatpracakrame 16|
rājansṛṣṭikaro brahmā pulastyastatsuto'bhavat |
tatastu viśravā jajñe vedavidyāviśāradaḥ 17|
tasya patnīdvayaṃ jātaṃ pātivratyacaritrabhṛt |
ekā maṃdākinī nāmnī dvitīyā kaikasī smṛtā 18|
pūrvasyāṃ dhanado jajñe lokapālavilāsabhṛt |
yo'sau śivaprasādena laṃkāvāsamacīkarat 19|
vidyunmālisutāyāṃ tu putratrayamabhūnmahat |
rāvaṇaḥ kuṃbhakarṇaśca tathā puṇyo bibhīṣaṇaḥ 20|
rākṣasyudarajanmatvātsaṃdhyāsamayasaṃbhavāt |
dvayoradharmanipuṇā matirāsīnmahāmate 21|

ekadā tu vimānena puṣpakeṇa suśobhinā |
kāṃcanīyopakalpena kiṃkiṇījālamālinā 22|
āruhya pitarau draṣṭuṃ prāyāccchobhāsamanvitaḥ |
svagaṇaiḥ saṃstuto bhūtvā nānāratnavibhūṣaṇaiḥ 23|
āgatya pitroścaraṇe patitvā ciramātmajaḥ |
harṣavihvalitātmā ca romāṃcitatanūruhaḥ 24|
uvāca me'dya sudinaṃ mahābhāgyaphalodayaḥ |
yanme yuṣmatpadau dṛṣṭau mahāpuṇyadadarśanau 25|
ityādibhiḥ stutipadaiḥ stutvāgānmaṃdiraṃ svakam |
pitarāvapi saṃhṛṣṭau putrasnehādbabhūvatuḥ 26|
taṃ dṛṣṭvā rāvaṇo dhīmāñjagāda nijamātaram |
ko'yaṃ pumānsuro vātha yakṣo vātha narottamaḥ 27|
yo'sau mama pituḥpādau sanniṣevya gataḥ punaḥ |
mahābhāgyanidhiḥ svīyairgaṇaiḥ suparivāritaḥ 28|
kenedaṃ tapasā labdhaṃ vimānaṃ vāyuvegadhṛk |

udyānārāmalīlādi vilāsasthānamuttamam 29|
śeṣa uvāca|
iti vākyaṃ samākarṇya jananī roṣaviklavā |
uvāca putraṃ vimanāḥ kiṃcinnetravikāriṇī 30|
re putra śṛṇu madvākyaṃ bahuśikṣāsamanvitam |
etasya janmakarmādi vicāracaturādhikam 31|

sapatnyā mama kukṣisthaṃ vidhānaṃ samupasthitam |
yena svamāturvimalaṃ kulamujjvalitaṃ mahat 32|
tvaṃ tu matkukṣijaḥ kīṭaḥ pāpaḥ svodarapūrakaḥ |
yathā kharaḥ svakaṃ bhāraṃ jānāti na ca tadguṇam 33|
tathā tvaṃ lakṣyase'jñānī śayanāsanabhogavān |
supto gataḥ kvacidbhraṣṭa ityeva tava saṃbhavaḥ 34|
anena tapasā labdhaṃ śivasaṃtoṣakāriṇā |
laṃkāvāso manovegaṃ vimānaṃ rājyasaṃpadaḥ 35|
sudhanyā jananī tvasya subhāgyā sumahodayā |

yasyāḥ putro nijaguṇairlabdhavānmahatāṃ padam 36|
iti krudhā bhāṣitamārtayā tayā mātrā svayā'karṇya durātmasattamaḥ |
roṣaṃ vidhāyātmagataṃ punarvaco jagāda tāṃ niścayabhṛttapaḥ prati 37|
rāvaṇa uvāca|
jananyākarṇaya vaco mama garvasamanvitam |
ratnagarbhā tvamevāsi yasyāḥ putrāstrayo vayam 38|
ko'sau kīṭaḥ sa dhanadaḥ kva tapaḥ svalpakaṃ punaḥ |
kālaṃ kā kiṃtu tadrājyaṃ svalpasevakasaṃyutam 39|
mātaḥ śṛṇu mamotsāhātpratijñāṃ karuṇānvite |
na kenāpi kṛtāṃ kartrā mahābhāgye hi kaikasi 40|
yadyahaṃ bhuvanaṃ sarvaṃ vaśena sthāpayāmi vai |
tapobhirduṣkṛtaiḥ kṛtvā brahmasaṃtoṣakārakaiḥ 41|
annodake sadā tyaktvā nidrāṃ krīḍāṃ tathā punaḥ |
cettadā pitṛlokasya ghātātpāpaṃ bhavenmama 42|
kuṃbhakarṇo'pi kṛtavānvibhīṣaṇasamanvitaḥ |

rāvaṇena sahabhrātretyuktvāgādgirikānanam 43|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe rāvaṇotpattirnāma ṣaṣṭho'dhyāyaḥ 6|

English translation

Śeṣa said :

1. The intelligent Rāma , the lord of all worlds, thus said to the sage, the treasure of celibacy and penance and pleased with the welcome:

2-6. “O you illustrious one, O you born of a pitcher, O you treasure of penance, welcome to you. All of us, with the members of our family are purified (by your arrival). I hope, your respect for the Vedas and sacred texts continues. On the globe there is none that would obstruct your penance. O glorious one, Lopāmudrā is your virtuous wife due to whose conduct as a devoted wife everything becomes auspicious. O you best sage, O you glorious one, O you piety embodied, O you treasure of compassion, tell me what thing should I do for you who are greedless. Everything takes place due to your penance, and you can have many things through your own penance, and you can have many things through your own desire. Yet, O best sage, just favour me, and tell me (what I can do for you)”.

Śeṣa said :

7. Thus addressed by the intelligent Rāma, the lord of people, the king of kings, he spoke to Rāma, the lord of the world with more polite words.

Agastya said :

8-10. O lord, O king of kings, O treasure of compassion, know that thinking that to see you is extremely difficult, I have come here. You killed the demon named Rāvaṇa who troubled the world. Luckily gods are happy today; luckily Bibhīṣaṇa has become the king. O Rāma, today on seeing you indeed my sin has gone (away). O best god, the vessel of my mind is full of joy.

Speaking thus, (Agastya) born from a pitcher, with his mind perturbed due to joy on seeing Rāma, quickly became quiet.

12-15. Rāma again asked that sage well-versed in knowledge: "You know everything everywhere about the past, present and future in the world. O sage, tell it all in great detail to me who am asking you. Who was that Rāvaṇa, who troubled the gods and whom I killed. What is that Kumbhakarṇa ? What is his species? O great sage, is he a god, or a demon, or a friend, or a goblin? O you omniscient one, tell me all that. You know all that in detail. Therefore, favouring me, tell me all that."

16-29. Hearing these words from him, that treasure of penance (viz. Agastya), born from a pitcher, began telling all that was asked by the king (Rāma) of the Raghu (family). "O king, Brahmā brought forth the creation. His son was Pulastya . From him was born Viśravas , conversant with the Vedic lore. He had two wives, who were of a chaste conduct. The name of one was Mandākinī , and the other one was known as Kaikasī . From the former (i.e. Mandākinī) Kubera , enjoyer of the pleasures of a regent of the quarters, was born; through Śiva 's favour, he took his residence in Laṅkā . Three great sons were born to (Kaikasī) the daughter of Vidyunmālī : Rāvaṇa, Kumbhakarṇa, and the righteous Bibhīṣaṇa. O very intelligent one, due to being born from the womb of a demoness and due to being born at the evening time, the mind of the two was steeped in unrighteousness. Endowed with brilliance, he (i.e. Kubera), once, having got into the Puṣpaka aeroplane made of gold and having (i.e. adorned by) groups of small bells, and being praised by his attendants having many jewelled ornaments, went to see his parents. The son (i.e. Kubera), having come to his parents, and having for a long time fallen at their feet and being beside himself with joy and with his hair standing on end due to horripilation, said: "Today is a good day for me. There is the rise of the fruit of my great luck, since I saw your feet, seeing which gives great religious merit." Having praised them with such words of praise, he went to his own house. The parents also became delighted due to the son's affection (for them). Seeing him (i.e. Kubera), the intelligent Rāvaṇa, said to his mother: "Who is this man who having fallen upon my father's feet, has again gone (back)? Is he a god, or a yakṣa or an excellent man? He is the treasure of great luck. He is surrounded by his own attendants. Due to which penance has he obtained this aeroplane, which has the speed of the wind, and which is the best place of enjoyment having in it gardens and groves for sports etc.?"

Śeṣa said:

30-36. Hearing these words, his mother, displeased and overcome with anger, and with a slight change in her eyes said to her son: "O son, listen to my words full of great instruction. His birth, deeds etc. are superior due to his (good) thoughts and cleverness. He has taken birth (i.e. is born) fro m the womb of my co-wife, (and) has brightened the pure, great family of his mother; but you, who are born from my womb, are an insect, are a sinner, and fill your own belly (only). Like a donkey who does not know (i.e. has no idea about) the load (on his back) nor its quality, you appear to be learned but enjoy lying and sitting; your existence is like one that is asleep, gone away, or fallen. By means of his penance he who pleased Śiva, has obtained residence in heaven, an aeroplane having the speed of the mind, and royal glory. His mother is very blessed, very lucky and very prosperous, whose son has obtained the position of the great due to his merits."

37. Having heard these words angrily uttered by his unhappy mother, the most wicked one (Rāvaṇa), entertaining anger for himself and determined to (practise) penance, again said (these) words.

Rāvaṇa said :

38-43. O mother, listen to my words full of pride. You, who have three sons like us, are one who conceive gems. Who is that insect of that Kubera? What (i.e. how insignificant) is his small penance? What (i.e. how insignificant) is Laṅkā? What (i.e. how insignificant) is his kingdom having (but) a few servants? O mother, full of compassion, listen to my pledge taken through determination, and never taken (before) by any one, O very lucky Kaikasī. If by practising difficult austerities pleasing Brahmā, and by always giving up food, water, sleep and sport, I do not bring under my control the entire world, then I would incur the sin due to harming the world of the manes.

Accompanied by Bibhīṣaṇa, Kumbhakarṇa too took the pledge with Rāvaṇa and saying the same went to a mountain-grove.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 7

Elimination of Rāvaṇa by Viṣṇu

Chapter 302 of 693 · 38 detected Sanskrit verse markers

Sanskrit

अगस्त्य उवाच।
अथोग्रं स तपो दैत्यो दशवर्षसहस्रकम् ।
चकार भानुमक्ष्णा च पश्यन्नूर्ध्वपदे स्थितः १।
कुंभकर्णोऽपि कृतवांस्तपः परमदुश्चरम् ।
विभीषणस्तु धर्मात्मा चचार परमं तपः २।
तदा प्रसन्नो भगवान्देवदेवः प्रजापतिः ।
देवदानवयक्षादि मुकुटैः परिसेवितः ३।
ददौ राज्यं च सुमहद्भुवनत्रयभास्वरम् ।
वपुश्च कृतवान्रम्यं देवदानवसेवितम् ४।
तदा संतापितो भ्राता धनदो धर्मबुद्धिमान् ।
विमानं तु ततो नीतं लंका च नगरी हठात् ५।
भुवनं तापितं सर्वं देवाश्चैव दिवो गताः ।
हतवान्ब्राह्मणकुलं मुनीनां मूलकृंतनः ६।
तदातिदुःखिता देवाः सेंद्रा ब्रह्माणमाययुः ।
स्तुतिं चक्रुर्महात्मानो दंडवत्प्रणतिं गताः ७।

ते तुष्टुवुः सुराः सर्वे वाग्भिरर्थ्याभिरादृताः ।
ततः प्रसन्नो भगवान्किंकरोमीति चाब्रवीत् ८।
ततो निवेदयांचक्रुर्ब्रह्मणे विबुधाः पुरः ।
दशग्रीवाच्च संकष्टं तथा निजपराभवम् ९।
क्षणं ध्यात्वा ययौ ब्रह्मा कैलासं त्रिदशैः सह ।
तस्य शैलस्य पार्श्वे तु वैचित्र्येण समाकुलाः १०।
स्थिताः संतुष्टुवुर्देवाः शंभुं शक्रपुरोगमाः ।
नमो भवाय शर्वाय नीलग्रीवाय ते नमः ११।
नमः स्थूलाय सूक्ष्माय बहुरूपाय ते नमः ।
इति सर्वमुखेनोक्तां वाणीमाकर्ण्य शंकरः १२।
प्रोवाच नंदिनं देवा नानयेति ममांतिकम् ।
एतस्मिन्नंतरे देवा आहुता नंदिना च ते १३।
प्रविश्यांतःपुरे देवा ददृशुर्विस्मितेक्षणाः ।
ब्रह्मागत्य ददर्शाथ शंकरं लोकशंकरम् १४।
गणकोटिसहस्रैस्तु सेवितं मोदशालिभिः ।

नग्नैर्विरूपैः कुटिलैर्धूसरैर्विकटैस्तथा १५।
प्रणिपत्याग्रतः स्थित्वा सह देवैः पितामहः ।
उवाच देवदेवेशं पश्यावस्थां दिवौकसाम् १६।
कृपां कुरु महादेव शरणागतवत्सल ।
दुष्टदैत्यवधार्थं त्वं समुद्योगं विधेहि भोः १७।
सोऽपि तद्वचनं श्रुत्वा दैन्यशोकसमन्वितम् ।
त्रिदशैः सहितैः सर्वैराजगाम हरेः पदम् १८।
तुष्टुवुर्मुनयः सर्वे ससुरोरगकिन्नराः ।
जय माधव देवेश जय भक्तजनार्तिहन् १९।
विलोकय महादेव लोकयस्व स्वसेवकान् ।
इत्युच्चैर्जगदुः सर्वे देवाः शर्वपुरोगमाः २०।
इत्युक्तमाकर्ण्य सुराधिनाथो दृष्ट्वा सुरार्तिं परिचिंत्य विष्णुः ।
जगाद देवाञ्जलदोच्चया गिरा दुःखं तु तेषां प्रशमं नयन्निव २१।
भो ब्रह्मशर्वेंद्र पुरोगमामराः शृण्वंतु वाचं भवतां हितेरताम् ।
जाने दशग्रीवकृतं भयं वस्तन्नाशयाम्यद्य कृतावतारः २२।

पुरी त्वयोध्या रविवंशजातैर्नृपैर्महादानमखादिसत्क्रियैः ।
प्रपालिता भूतलमंडनीया विराजते राजतभूमिभागैः २३।
तस्यां दशरथो राजा निरपत्यः श्रियान्वितः ।
पालयत्यधुना राज्यं दिक्चक्रजयवान्विभुः २४।
स तु वंद्यादृष्यशृंगात्प्रार्थितात्पुत्रकाम्यया ।
पुत्रेष्ट्यां विधिना यज्वा महाबलसमन्वितः २५।
ततोऽहं प्रार्थितः पूर्वं तपसा तेन भोः सुराः ।
पत्नीषु तिसृषु प्रीत्या चतुर्धापि भवत्कृते २६।
राम लक्ष्मण शत्रुघ्न भरताख्या समन्वितः ।
कर्तास्मि रावणोद्धारं समूल बलवाहनम् २७।
भवंतोऽपि स्वकैरंशैरवतीर्य चरंत्विह ।
ऋक्षवानररूपेण सर्वत्र पृथिवीतले २८।
इत्युक्त्वा विररामाशु नभसीरितवाङ्मुने ।
देवाः श्रुत्वा महद्वाक्यं सर्वे संहृष्टमानसाः २९।
ते चक्रुर्गादितं यादृग्देवदेवेन धीमता ।

स्वैःस्वैरंशैर्मही पूर्णा ऋक्षवानररूपिभिः ३०।
योऽसौ विष्णुर्महादेवो देवानां दुःखनाशकः ।
सत्वमेव महाराज भगवान्कृतविग्रहः ३१।
भरतोऽयं लक्ष्मणश्च शत्रुघ्नश्च महामते ।
तावकांशाद्दशग्रीवो जनितश्च सुरार्दनः ३२।
पूर्ववैरानुबंधेन जानकीं हृतवान्पुनः ।
स त्वया निहतो दैत्यो ब्रह्मराक्षसजातिमान् ३३।
पुलस्त्यपुत्रो दैत्येंद्र सर्वलोकैककंटकः ।
पातितः पृथिवी सर्वा सुखमापमहेश्वर ३४।

ब्राह्मणानां सुखं त्वद्य मुनीनां तापसं बलम् ।
शिवानि सर्वतीर्थानि सर्वे यज्ञाः सुसंहिताः ३५।
त्वयि राज्ञि जगत्सर्वं सदेवासुरमानुषम् ।
सुखं प्रपेदे विश्वात्मञ्जगद्योने नरोत्तम ३६।
एतत्ते सर्वमाख्यातं यत्पृष्टोऽहं त्वयानघ ।
उत्पत्तिश्च विपत्तिश्च मया मत्यनुसारतः ३७।

इत्थं निशम्य दितिजेंद्र कुलानुकारिवार्तां महापुरुष ईश्वरईशिता च ।
संरुद्धबाष्पगलदश्रुमुखारविंदो भूमौ पपात सदसि प्रथितप्रभावः ३८।

Roman transliteration

agastya uvāca|
athograṃ sa tapo daityo daśavarṣasahasrakam |
cakāra bhānumakṣṇā ca paśyannūrdhvapade sthitaḥ 1|
kuṃbhakarṇo'pi kṛtavāṃstapaḥ paramaduścaram |
vibhīṣaṇastu dharmātmā cacāra paramaṃ tapaḥ 2|
tadā prasanno bhagavāndevadevaḥ prajāpatiḥ |
devadānavayakṣādi mukuṭaiḥ parisevitaḥ 3|
dadau rājyaṃ ca sumahadbhuvanatrayabhāsvaram |
vapuśca kṛtavānramyaṃ devadānavasevitam 4|
tadā saṃtāpito bhrātā dhanado dharmabuddhimān |
vimānaṃ tu tato nītaṃ laṃkā ca nagarī haṭhāt 5|
bhuvanaṃ tāpitaṃ sarvaṃ devāścaiva divo gatāḥ |
hatavānbrāhmaṇakulaṃ munīnāṃ mūlakṛṃtanaḥ 6|
tadātiduḥkhitā devāḥ seṃdrā brahmāṇamāyayuḥ |
stutiṃ cakrurmahātmāno daṃḍavatpraṇatiṃ gatāḥ 7|

te tuṣṭuvuḥ surāḥ sarve vāgbhirarthyābhirādṛtāḥ |
tataḥ prasanno bhagavānkiṃkaromīti cābravīt 8|
tato nivedayāṃcakrurbrahmaṇe vibudhāḥ puraḥ |
daśagrīvācca saṃkaṣṭaṃ tathā nijaparābhavam 9|
kṣaṇaṃ dhyātvā yayau brahmā kailāsaṃ tridaśaiḥ saha |
tasya śailasya pārśve tu vaicitryeṇa samākulāḥ 10|
sthitāḥ saṃtuṣṭuvurdevāḥ śaṃbhuṃ śakrapurogamāḥ |
namo bhavāya śarvāya nīlagrīvāya te namaḥ 11|
namaḥ sthūlāya sūkṣmāya bahurūpāya te namaḥ |
iti sarvamukhenoktāṃ vāṇīmākarṇya śaṃkaraḥ 12|
provāca naṃdinaṃ devā nānayeti mamāṃtikam |
etasminnaṃtare devā āhūtā naṃdinā ca te 13|
praviśyāṃtaḥpure devā dadṛśurvismitekṣaṇāḥ |
brahmāgatya dadarśātha śaṃkaraṃ lokaśaṃkaram 14|
gaṇakoṭisahasraistu sevitaṃ modaśālibhiḥ |

nagnairvirūpaiḥ kuṭilairdhūsarairvikaṭaistathā 15|
praṇipatyāgrataḥ sthitvā saha devaiḥ pitāmahaḥ |
uvāca devadeveśaṃ paśyāvasthāṃ divaukasām 16|
kṛpāṃ kuru mahādeva śaraṇāgatavatsala |
duṣṭadaityavadhārthaṃ tvaṃ samudyogaṃ vidhehi bhoḥ 17|
so'pi tadvacanaṃ śrutvā dainyaśokasamanvitam |

tridaśaiḥ sahitaiḥ sarvairājagāma hareḥ padam 18|
tuṣṭuvurmunayaḥ sarve sasuroragakinnarāḥ |
jaya mādhava deveśa jaya bhaktajanārtihan 19|
vilokaya mahādeva lokayasva svasevakān |
ityuccairjagaduḥ sarve devāḥ śarvapurogamāḥ 20|
ityuktamākarṇya surādhinātho dṛṣṭvā surārtiṃ pariciṃtya viṣṇuḥ |
jagāda devāñjaladoccayā girā duḥkhaṃ tu teṣāṃ praśamaṃ nayanniva 21|
bho brahmaśarveṃdra purogamāmarāḥ śṛṇvaṃtu vācaṃ bhavatāṃ hiteratām |
jāne daśagrīvakṛtaṃ bhayaṃ vastannāśayāmyadya kṛtāvatāraḥ 22|

purī tvayodhyā ravivaṃśajātairnṛpairmahādānamakhādisatkriyaiḥ |
prapālitā bhūtalamaṃḍanīyā virājate rājatabhūmibhāgaiḥ 23|
tasyāṃ daśaratho rājā nirapatyaḥ śriyānvitaḥ |
pālayatyadhunā rājyaṃ dikcakrajayavānvibhuḥ 24|
sa tu vaṃdyādṛśyaśṛṃgātprārthitātputrakāmyayā |
putreṣṭyāṃ vidhinā yajvā mahābalasamanvitaḥ 25|
tato'haṃ prārthitaḥ pūrvaṃ tapasā tena bhoḥ surāḥ |
patnīṣu tisṛṣu prītyā caturdhāpi bhavatkṛte 26|
rāma lakṣmaṇa śatrughna bharatākhyā samanvitaḥ |
kartāsmi rāvaṇoddhāraṃ samūla balavāhanam 27|
bhavaṃto'pi svakairaṃśairavatīrya caraṃtviha |
ṛkṣavānararūpeṇa sarvatra pṛthivītale 28|
ityuktvā virarāmāśu nabhasīritavāṅmune |
devāḥ śrutvā mahadvākyaṃ sarve saṃhṛṣṭamānasāḥ 29|
te cakrurgaditaṃ yādṛgdevadevena dhīmatā |

svaiḥsvairaṃśairmahī pūrṇā ṛkṣavānararūpibhiḥ 30|
yo'sau viṣṇurmahādevo devānāṃ duḥkhanāśakaḥ |
satvameva mahārāja bhagavānkṛtavigrahaḥ 31|
bharato'yaṃ lakṣmaṇaśca śatrughnaśca mahāmate |
tāvakāṃśāddaśagrīvo janitaśca surārddanaḥ 32|
pūrvavairānubaṃdhena jānakīṃ hṛtavānpunaḥ |
sa tvayā nihato daityo brahmarākṣasajātimān 33|
pulastyaputro daityeṃdra sarvalokaikakaṃṭakaḥ |
pātitaḥ pṛthivī sarvā sukhamāpamaheśvara 34|
brāhmaṇānāṃ sukhaṃ tvadya munīnāṃ tāpasaṃ balam |
śivāni sarvatīrthāni sarve yajñāḥ susaṃhitāḥ 35|
tvayi rājñi jagatsarvaṃ sadevāsuramānuṣam |
sukhaṃ prapede viśvātmañjagadyone narottama 36|
etatte sarvamākhyātaṃ yatpṛṣṭo'haṃ tvayānagha |
utpattiśca vipattiśca mayā matyanusārataḥ 37|

itthaṃ niśamya ditijeṃdra kulānukārivārtāṃ mahāpuruṣa īśvaraiśitā ca |
saṃruddhabāṣpagaladaśrumukhāraviṃdo bhūmau papāta sadasi prathitaprabhāvaḥ 38|

English translation

Agastya said :

1-6. Then the demon practised a severe penance for ten thousand years. Looking at the sun with his eyes, he remained with his feet upwards. Kumbhakarṇa also practised a very difficult penance. The righteous Bibhiṣaṇa also practised penance. Then the lord, the god of gods, the lord of beings, served

by the crowns of the gods, demons, yakṣas and others, was pleased, and gave him a great kingdom, shining in the three worlds; he also made his body charming and waited upon by gods and demons. Then he always tormented Kubera having a religious mind. He took away his aeroplane, and forcibly (captured) the city of Laṅkā . He tormented the entire world; the gods also went to heaven. He killed brāhmaṇa families, and cut off the roots of the sages.

7-9. Then the gods who were grieved, came with Indra to Brahmā and the magnanimous ones prostrating themselves (before him) like staffs praised him. All the respectful gods praised (him) with proper words. Then, the lord, who was pleased, said: "What should I do?" Then in front of Brahmā the gods narrated the trouble from Rāvaṇa and their own defeat.

10-15. Thinking for a moment, Brahmā went to Kailāsa with the gods. The gods led by Indra and full of surprise remained by the side of that mountain and praised Śiva . (They said:) "Salutation to Bhava ; salutation to you— Śarva ; salutation to you- Nīlagrīva ; salutation you—the gross, the subtle, and the multi-formed one." Śiva, having heard the words uttered from the mouths of the gods, said to Nandin : "Bring the gods near me." In the mean while, gods invited by Nandin, entered the city and looked with wonder-struck eyes. Brahmā came forward and saw Śiva who did good to the world, who was served by crores of delighted attendants who were naked, deformed, crooked, dusty and hideous.

16-17. Remaining in the front the grandsire along with the gods saluted and said to the highest lord of gods: "See the condition of the residents of heaven. Take pity, O great god, O you who are affectionate to those who seek your refuge. You (now) exert yourself to kill the wicked demon."

18-20. He (i.e. Śiva) too hearing their words full of dejection and sorrow came with all gods to the place of Viṣṇu . Along with gods, serpents and kinnaras all the sages praised him: "O Mādhava , victory to you. O lord of gods, victory to you. O you, who remove the afflictions of your devotees, victory to you. Look (at us), O great god. Look at your servants." In this way all gods led by Śiva loudly spoke.

21-28. Hearing what was said (by gods) Viṣṇu, the great lord of gods, seeing the grief of gods spoke as if pacifying their grief in a voice loud like (the thundering of) clouds, to the gods: "O gods led by Brahmā, Śiva and Indra, you should listen to (my) words intent on your good. I know the fear caused to you by Rāvaṇa. Today, taking an incarnation I shall destroy that. The city of Ayodhyā , an ornament to the earth, is protected by kings born in the solar family and doing good acts like (making) great gifts and (performing) sacrifices. It shines with silver regions. Daśaratha , the mighty king, who conquered the whole world, who is endowed with wealth (but) who is childless, now rules over the kingdom (and lives) in it. He, endowed with great power performed with a desire to have a son the sacrifice according to the rite through revered Ṛṣyaśṛṅga solicited for (performing) the sacrifice. Then, O gods, he first prayed to me through penance. I was born in four ways having the names Rāma , Lakṣmaṇa , Bharata and Śatrughna on his three wives. I shall fully eliminate Rāvaṇa along with his army and horses (or elephants). You should also by your own portions taking the form of bears and monkeys move on the entire earth."

29-36. Thus speaking in the heaven, he quickly ceased to speak. All the gods, having heard these great words, and with their hearts pleased, did what was told by the intelligent god of gods. They, taking the forms of bears and monkeys filled the earth with their portions. O great king, you yourself are that great god Viṣṇu, who destroys the misery of gods, and who has taken up a (human) form. O highly intelligent one, this Bharata, Lakṣmaṇa and Śatrughna are (born) from your portion. So also is Rāvaṇa who troubles the gods created. Due to the continuity of former enmity he kidnapped Sītā , O king. You killed that demon born in the stock of a brāhmaṇa demon. You overthrew that lord of demons, the son of Pulastya , who troubled the entire world. The whole earth has become happy. Today the brāhmaṇas have secured happiness and the ascetics have secured the power of (their) penance. All the holy places

have (again) become auspicious, and all the sacrifices are well-established. O soul of the universe, O origin of the world, O best man, when you are the king, the entire world with gods, demons and men has become happy.

37. I have, according to my intellect (i.e. intellectual capacity) today told you everything—the birth and death (of Rāvaṇa)—as asked by you, O innocent one.

38. Hearing in this way the account about the family of the lord of demons, the great man of well-known prowess, the lord, the ruler, checking his tears trickling on his lotus-like face, fell on the ground in his assembly.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 8

Agastya Advises Rāma to Perform a Horse-Sacrifice

Chapter 303 of 693 · 38 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
वात्स्यायनमुनिश्रेष्ठ कथा पापप्रणाशिनी ।
ब्रह्मण्यदेवदेवस्य सर्वधर्मैकरक्षितुः १।
राजानं मूर्च्छितं दृष्ट्वा कुंभजन्मा तपोनिधिः ।
शनैःशनैः करेणाशु पस्पर्शाश्रु जगाढ च २।
भो रामाश्वसिहि क्षिप्रं किमर्थमवसीदसि ।
भवान्दैत्यकुलच्छेत्ता महाविष्णुः सनातनः ३।
भूतं भव्यं भवच्चैव जगत्स्थास्नु चरिष्णु च ।
त्वदृते नास्ति संचारी किमर्थमिह मूर्च्छितः ४।
श्रुत्वा वाक्यं महाराजः कुंभजन्मसमीरितम् ।
उत्तस्थौ विगलन्नेत्र बाष्पपूरितसन्मुखः ५।
उवाच दीनदीनं च विस्पष्टाक्षरविस्तरम् ।
त्रपाभर नमन्मूर्तिर्ब्रह्मद्रोहपराङ्मुखः ६।
श्रीराम उवाच।
अहो मे पश्यता ज्ञानं विमूढस्य दुरात्मनः ।

यद्ब्राह्मणकुले रूढं हतवान्कामलोलुपः ७।
महिलार्थे त्वहं विप्रं वेदशास्त्रविवेकवान् ।
हतवान्वाडवकुलं बुद्धिहीनोति दुर्मतिः ८।
इक्ष्वाकूणां कुले जातु ब्राह्मणो न दुरुक्तिभाक् ।
ईदृशं कुर्वता कर्म मयैतत्सुकलंकितम् ९।
ये ब्राह्मणास्तु पूजार्हा दानसम्मानभोजनैः ।
ते मया निहता विप्राः शरसंघातसंहितैः १०।
काँल्लोकान्नु गमिष्यामि कुंभीपाकोऽपि दुःसहः ।
न तादृशं तीर्थमस्ति यन्मां पावयितुं क्षमम् ११।
न यज्ञो न तपो दानं न वा चैव व्रतादिकम् ।
यत्तु वै ब्राह्मणद्रोग्धुर्ममपावनतारकम् १२।
यैः कोपितं ब्रह्मकुलं नरैर्निरयगामिभिः ।
ते नरा बहुशो दुःखं भोक्ष्यंति निरयं गताः १३।
वेदा मूलं तु धर्माणां वर्णाश्रमविवेकिनाम् ।
तन्मूलं ब्राह्मणकुलं सर्ववेदैकशाखिनः १४।

मूलच्छेत्तुर्ममौद्धत्यात्को लोकोनु भविष्यति ।
किमद्यकरणीयं वै येन मे हि शिवं भवेत् १५।
शेष उवाच।
विलपंतं भृशं रामं राजेंद्रं रघुपुंगवम् ।
मायामनुष्यवपुषं कुंभजन्माब्रवीद्वचः १६।
अगस्त्य उवाच।
मा विषादं महाधीर कुरु राजन्महामते ।
न ते ब्राह्मणहत्या स्याद्दुष्टानां नाशमिच्छतः १७।
त्वं पुराणः पुमान्साक्षादीश्वरः प्रकृतेः परः ।
कर्ता हर्ताऽविता साक्षी निर्गुणः स्वेच्छया गुणी १८।
सुरापो ब्रह्महत्याकृत्स्वर्णस्तेयी महाघकृत् ।
सर्वे त्वन्नामवादेन पूताः शीघ्रं भवंति हि १९।
इयं देवी जनकजा महाविद्या महामते ।
यस्याः स्मरणमात्रेण मुक्ता यास्यंति सद्गतिम् २०।
रावणोऽपि न वै दैत्यो वैकुंठे तव सेवकः ।

ऋषीणां शापतोऽवाप्तो दैत्यत्वं दनुजांतक २१।
तस्यानुग्रहकर्ता त्वं न तु हंता द्विजन्मनः ।
एवं संचिंत्य मा भूयो निजं शोचितुमर्हसि २२।
इति श्रुत्वा ततो वाक्यं रामः परपुरंजयः ।
उवाच मधुरं वाक्यं गद्गदस्वरभाषितम् २३।
श्रीराम उवाच।
पातकं द्विविधं प्रोक्तं ज्ञाताज्ञातविभेदतः ।
ज्ञातं यद्बुद्धिपूर्वं हि अज्ञातं तद्विवर्जितम् २४।
बुद्धिपूर्वं कृतं कर्म भोगेनैव विनश्यति ।
नश्येदनुशयादन्यदिदं शास्त्रविनिश्चितम् २५।
कुर्वतो बुद्धिपूर्वं मे ब्रह्महत्यां सुनिंदिताम् ।
न मे दुःखापनोदाय साधुवादः सुसंमतः २६।
प्रब्रूहि तादृशं मह्यं यादृशं पापदाहकम् ।
व्रतं दानं मखं किंचित्तीर्थमाराधनं महत् २७।
येन मे विमला कीर्तिर्लोकान्वै पावयिष्यति ।

पापाचाराप्तकालुष्यान्ब्रह्महत्याहतप्रभान् २८।
शेष उवाच।
इत्युक्तवंतं तं रामं जगाद स तपोनिधिः ।
सुरासुरनमन्मौलि मणिनीराजितांघ्रिकम् २९।
शृणु राम महावीर लोकानुग्रहकारक ।
विप्रहत्यापनोदाय तव यद्वचनं ब्रुवे ३०।
सर्वं स पापं तरति योऽश्वमेधं यजेत वै ।
तस्मात्त्वं यज विश्वात्मन्वाजिमेधेन शोभिना ३१।
सप्ततंतुर्महीभर्त्रा त्वया साध्यो मनीषिणा ।

महासमृद्धियुक्तेन महाबलसुशालिना ३२।
स वाजिमेधो विप्राणां हत्यायाः पापनोदनः ।
कृतवान्यं महाराजो दिलीपस्तव पूर्वजः ३३।
शतक्रतुः शतं कृत्वा क्रतूनां पुरुषर्षभः ।
पदमापामरावत्यां देवदैत्यसुसेवितम् ३४।
मनुश्च सगरो राजा मरुत्तो नहुषात्मजः ।

एते ते पूर्वजाः सर्वे यज्ञं कृत्वा पदं गताः ३५।
तस्मात्त्वं कुरु राजेंद्र समर्थोऽसि समंततः ।
भ्रातरो लोकपालाभा वर्तंते तव भावुकाः ३६।
इत्युक्तमाकर्ण्य मुनेः स भाग्यवान् रघूत्तमो ब्राह्मणघातभीतः ।
पप्रच्छ यागे सुमतिं चिकीर्षन्विधिं पुरावित्परिगीयमानः ३७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रघनाथस्यागस्त्योपदेशोनामाष्टमोऽध्यायः ८।

Roman transliteration

śeṣa uvāca|
vātsyāyanamuniśreṣṭha kathā pāpapraṇāśinī |
brahmaṇyadevadevasya sarvadharmaikarakṣituḥ 1|
rājānaṃ mūrcchitaṃ dṛṣṭvā kuṃbhajanmā taponidhiḥ |
śanaiḥśanaiḥ kareṇāśu pasparśāśru jagāda ca 2|
bho rāmāśvasihi kṣipraṃ kimarthamavasīdasi |
bhavāndaityakulacchettā mahāviṣṇuḥ sanātanaḥ 3|
bhūtaṃ bhavyaṃ bhavaccaiva jagatsthāsnu cariṣṇu ca |
tvadṛte nāsti saṃcārī kimarthamiha mūrcchitaḥ 4|
śrutvā vākyaṃ mahārājaḥ kuṃbhajanmasamīritam |
uttasthau vigalannetra bāṣpapūritasanmukhaḥ 5|
uvāca dīnadīnaṃ ca vispaṣṭākṣaravistaram |
trapābhara namanmūrtirbrahmadrohaparāṅmukhaḥ 6|
śrīrāma uvāca|
aho me paśyatā jñānaṃ vimūḍhasya durātmanaḥ |

yadbrāhmaṇakule rūḍhaṃ hatavānkāmalolupaḥ 7|
mahilārthe tvahaṃ vipraṃ vedaśāstravivekavān |
hatavānvāḍavakulaṃ buddhihīnoti durmatiḥ 8|
ikṣvākūṇāṃ kule jātu brāhmaṇo na duruktibhāk |
īdṛśaṃ kurvatā karma mayaitatsukalaṃkitam 9|
ye brāhmaṇāstu pūjārhā dānasammānabhojanaiḥ |
te mayā nihatā viprāḥ śarasaṃghātasaṃhitaiḥ 10|
kā~llokānnu gamiṣyāmi kuṃbhīpāko'pi duḥsahaḥ |
na tādṛśaṃ tīrthamasti yanmāṃ pāvayituṃ kṣamam 11|
na yajño na tapo dānaṃ na vā caiva vratādikam |
yattu vai brāhmaṇadrogdhurmamapāvanatārakam 12|
yaiḥ kopitaṃ brahmakulaṃ narairnirayagāmibhiḥ |
te narā bahuśo duḥkhaṃ bhokṣyaṃti nirayaṃ gatāḥ 13|
vedā mūlaṃ tu dharmāṇāṃ varṇāśramavivekināṃ |
tanmūlaṃ brāhmaṇakulaṃ sarvavedaikaśākhinaḥ 14|

mūlacchetturmamauddhatyātko lokonu bhaviṣyati |
kimadyakaraṇīyaṃ vai yena me hi śivaṃ bhavet 15|
śeṣa uvāca|
vilapaṃtaṃ bhṛśaṃ rāmaṃ rājeṃdraṃ raghupuṃgavam |
māyāmanuṣyavapuṣaṃ kuṃbhajanmābravīdvacaḥ 16|
agastya uvāca|
mā viṣādaṃ mahādhīra kuru rājanmahāmate |
na te brāhmaṇahatyā syādduṣṭānāṃ nāśamicchataḥ 17|
tvaṃ purāṇaḥ pumānsākṣādīśvaraḥ prakṛteḥ paraḥ |
kartā hartā'vitā sākṣī nirguṇaḥ svecchayā guṇī 18|
surāpo brahmahatyākṛtsvarṇasteyī mahāghakṛt |
sarve tvannāmavādena pūtāḥ śīghraṃ bhavaṃti hi 19|
iyaṃ devī janakajā mahāvidyā mahāmate |
yasyāḥ smaraṇamātreṇa muktā yāsyaṃti sadgatiṃ 20|
rāvaṇo'pi na vai daityo vaikuṃṭhe tava sevakaḥ |

ṛṣīṇāṃ śāpato'vāpto daityatvaṃ danujāṃtaka 21|
tasyānugrahakartā tvaṃ na tu haṃtā dvijanmanaḥ |
evaṃ saṃciṃtya mā bhūyo nijaṃ śocitumarhasi 22|
iti śrutvā tato vākyaṃ rāmaḥ parapuraṃjayaḥ |
uvāca madhuraṃ vākyaṃ gadgadasvarabhāṣitam 23|
śrīrāma uvāca|
pātakaṃ dvividhaṃ proktaṃ jñātājñātavibhedataḥ |
jñātaṃ yadbuddhipūrvaṃ hi ajñātaṃ tadvivarjitam 24|
buddhipūrvaṃ kṛtaṃ karma bhogenaiva vinaśyati |
naśyedanuśayādanyadidaṃ śāstraviniścitam 25|
kurvato buddhipūrvaṃ me brahmahatyāṃ suniṃditām |
na me duḥkhāpanodāya sādhuvādaḥ susaṃmataḥ 26|
prabrūhi tādṛśaṃ mahyaṃ yādṛśaṃ pāpadāhakam |
vrataṃ dānaṃ makhaṃ kiṃcittīrthamārādhanaṃ mahat 27|
yena me vimalā kīrtirlokānvai pāvayiṣyati |

pāpācārāptakāluṣyānbrahmahatyāhataprabhān 28|
śeṣa uvāca|
ityuktavaṃtaṃ taṃ rāmaṃ jagāda sa taponidhiḥ |
surāsuranamanmauli maṇinīrājitāṃghrikam 29|
śṛṇu rāma mahāvīra lokānugrahakāraka |
viprahatyāpanodāya tava yadvacanaṃ bruve 30|
sarvaṃ sa pāpaṃ tarati yo'śvamedhaṃ yajeta vai |
tasmāttvaṃ yaja viśvātmanvājimedhena śobhinā 31|
saptataṃturmahībhartrā tvayā sādhyo manīṣiṇā |
mahāsamṛddhiyuktena mahābalasuśālinā 32|
sa vājimedho viprāṇāṃ hatyāyāḥ pāpanodanaḥ |
kṛtavānyaṃ mahārājo dilīpastava pūrvajaḥ 33|
śatakratuḥ śataṃ kṛtvā kratūnāṃ puruṣarṣabhaḥ |
padamāpāmarāvatyāṃ devadaityasusevitam 34|
manuśca sagaro rājā marutto nahuṣātmajaḥ |

ete te pūrvajāḥ sarve yajñaṃ kṛtvā padaṃ gatāḥ 35|
tasmāttvaṃ kuru rājeṃdra samartho'si samaṃtataḥ |
bhrātaro lokapālābhā vartaṃte tava bhāvukāḥ 36|
ityuktamākarṇya muneḥ sa bhāgyavān raghūttamo brāhmaṇaghātabhītaḥ |
papraccha yāge sumatiṃ cikīrṣanvidhiṃ purāvitparigīyamānaḥ 37|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe

raghanāthasyāgastyopadeśonāmāṣṭamo'dhyāyaḥ 8|

English translation

Śeṣa said :

1-4. O best sage Vātsyāyana , well-versed in the Vedas , the story of the god of gods, the only protector of all righteous ways, destroys sins. Seeing Rāma (fallen) unconscious, Agastya , the treasure of penance, immediately wiped his tears slowly with his hand, and said: “O Rāma, revive quickly, why do you sink? You are the ancient Viṣṇu , the destroyer of the demons’ family. Without you the world—the past, present, future, the immovable and the movable—does not go on. (Then) why have you fallen unconscious here?”

5-6. Hearing the words uttered by him who was born from a pitcher (i.e. by Agastya), the great king (Rāma), with his lovely face full of tears trickling on it, got up, and with his frame bending due to sense of shame, and averse to doing wrong to a brāhmaṇa , said very piteous, distinct words in detail.

Śrī Rāma said :

7-15. Oh! see the ignorance of me who am a fool and wicked-minded, that I, very eager through passion, killed (Rāvaṇa) born in a brāhmaṇa-family. (Though) I had the true knowledge of the Vedas and (other) sacred texts, I, void of intelligence and of a bad mind killed a brāhmaṇa, (destroyed) a brāhmaṇa-family. A brāhmaṇa never got a reproach in (i.e. from a member of) the Ikṣvāku family. (But) I, doing such a deed (as killing a brāhmaṇa like Rāvaṇa) have greatly stained it. Those brāhmaṇas who deserve worship by means of presents, honours and food, have been killed by me with strokes of volleys of arrows. Which worlds shall I go to? Even the unbearable (hell called) Kumbhīpāka (will be secured by me). There is no such sacred place as is capable of purifying me. There is no sacrifice, no penance, no gift, or no vow etc. that would purify and emancipate me who have wronged a brāhmaṇa. Those men who have angered a brāhmaṇa-family, go to hell, and after having reached hell repeatedly experience misery. For those who have the true knowledge of the castes and the stages of life, Vedas are the roots of religious practices. The brāhmaṇa-family is the root of all the prominent branches of the Vedas. What world shall I who through insolence cut off that root, obtain (i.e. go to)? What should be done today by which good would take place in my case?

Śeṣa said :

16. Agastya said these words to the lord of kings, the best among the Raghus , who had taken a human form through his divine power and who was very much weeping.

Agastya said :

17-23. O very wise, very intelligent king, do not be dejected. No (sin of) killing a brāhmaṇa would be earned by you, desiring the destruction of the wicked. You are the ancient man; you are actually the lord beyond Prakṛti . You are the author (of the world); you take it away; you are its protector; you are actually qualityless (but) possess qualities due to your desire, since by (merely) uttering your name, all, viz. the drinker of spirituous liquor, the killer of a brāhmaṇa, one who steals gold and one who commits a sin, are quickly purified. O you very intelligent one, this respectable lady Sītā is a great lore, merely by remembering whom those that become free (from the mundane existence) obtain beatitude.

Rāvaṇa also was not a (real) demon. He was your servant in Vaikuṇṭha . O you killer of demons, he obtained demonhood due to the curse of sages. You have favoured that brāhmaṇa (viz. Rāvaṇa) and have not killed him. Thinking like this do not again grieve over (the death of Rāvaṇa).

Hearing these words from him, Rāma, the conqueror of his enemies' cities, spoke sweet words, uttering stammering sounds.

Śrī Rāma said :

24-26. Sin is said to be of two kinds, viz. deliberate and non-deliberate. Deliberate is that which is done with an intention. The non-deliberate is that committed unintentionally. The deliberate sin is exhausted only after experiencing (the fruit of that sinful) deed. The other one would perish through remorse. This is declared by the scriptural injunctions. The words of the good cannot be properly regarded as removing the grief of me who have intentionally committed the extremely censurable killing of a brāhmaṇa.

27-28. Tell me a vow, a gift, a sacrifice, a (visit to a) holy place, or some great worship like that, which would burn my sin, and by which my spotless fame will purify the people who are defiled by sinful conduct and whose lustre is taken away due to the killing of a brāhmaṇa.

Śeṣa said :

29-36. That treasure ofpenance (i.e. Agastya) spoke these words to Rāma whose feet were illumined by the gems on the heads of the gods and demons that saluted him and who had spoken thus: "O Rāma, O great hero, O you who does favour to the worlds, listen to words which I (shall now) speak for removing (the sin due to) killing a brāhmaṇa. He who would perform a horse sacrifice, overcomes all that sin. Therefore, O soul of the universe, you perform that auspicious horse-sacrifice. You who are wise, who are endowed with great glory, who are having great power, who are the lord of the earth should perform that horse- sacrifice which removes the sin of(i.e. due to) killing a brāhmaṇa, and which was performed by the great king Dilīpa , your ancestor. Indra , the best among men, having performed a hundred sacrifices, secured, in Amarāvatī , a position well waited upon by gods and demons. All these your ancestors— Manu and king Sagara , and king Marutta , so also (Yayāti) the son of Nahuṣa , performed (this) sacrifice and went to the (highest) place. Therefore, O lord of kings, perform (that sacrifice); you are fully capable (of performing it). Your brothers, the regents of quarters, are appreciative of it."

37. Having heard what the sage said, that fortunate Rāma, the best of the Raghus, afraid of having killed a brāhmaṇa, very much deciding to perform it, and (with his glory) sung by those who were conversant with past events, asked (Agastya) about the manner (in which it was performed).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 9

Instructions in Religious Practices

Chapter 304 of 693 · 64 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच।
कीदृशोऽश्वस्तत्र भाव्यः को विधिस्तत्र पूजने ।
कथं वा शक्यते कर्तुं के जेयास्तत्र वैरिणः १।
अगस्त्य उवाच।
गंगाजलसमानेन वर्णेन वपुषा शुभः ।
कर्णे श्यामो मुखे रक्तः पीतः पुच्छे सुलक्षितः २।
मनोवेगः सर्वगतिरुच्चैःश्रवस्समप्रभः ।
वाजिमेधे हयः प्रोक्तः शुभलक्षणलक्षितः ३।
वैशाखपूर्णमास्यां तु पूजयित्वा यथाविधि ।
पत्रं लिखित्वा भाले तु स्वनामबलचिह्नितम् ४।
मोचनीयः प्रयत्नेन रक्षकैः परिरक्षितः ।
यत्र गच्छति यज्ञाश्वस्तत्र गच्छेत्सुरक्षकः ५।
यस्तंबलान्निबध्नाति स्ववीर्यबलदर्पितः ।
तस्मात्प्रसभमानेयः परिरक्षाकरैर्हयः ६।
कर्त्रा तावत्सुविधिना स्थातव्यं नियमादिह ।

मृगशृंगधरो भूत्वा ब्रह्मचर्यसमन्वितः ७।
व्रतं पालयमानस्य यावद्वर्षमतिक्रमेत् ।
तावद्दीनांधकृपणाः परितोष्या धनादिभिः ८।
अन्नं तु बहुशो देयं धनं वा भूरि मारिष ।
यद्यत्प्रार्थयते धीमांस्तत्तदेव ददाति हि ९।
एवं प्रकुर्वतः कर्म यज्ञः संपूर्णतां गतः ।
करोति सर्वपापानां नाशनं रिपुनाशन १०।
तस्माद्भवान्समर्थोऽस्ति करणे पालनेऽर्चने ।
कृत्वा कीर्तिं सुविमलां पावयान्याञ्जनान्नृप ११।
श्रीराम उवाच।
विलोकय द्विजश्रेष्ठ वाजिशालां ममाधुना ।
तादृशाः संति नो वाश्वाः शुभलक्षणलक्षिताः १२।
इति श्रुत्वा तु तद्वाक्यमगस्त्यः करुणाकरः ।
उत्तस्थौ वीक्षमाणोऽयं यागार्हान्वाजिनः शुभान् १३।
गत्वाथ तत्र शालायां रामचंद्रसमन्वितः ।

ददर्शाश्वान्विचित्रांगान्मनोवेगान्महाबलान् १४।
अवनितलगताः किं वाजिराजस्य वंश्याः किमथ रघुपतीनामेकतः कीर्तिपिंडाः ।
किमिदममृतराशिर्वाहरूपेण सिंधोर्मुनिरिति मनसोंतर्विस्मयं प्राप पश्यन् १५।
एकतः शोणदेहानां वाजिनां पंक्तिरुत्तमा ।
एकतः श्यामकर्णाश्च कस्तूरीकांतिसप्रभाः १६।
एकतः कनकाभाश्च त्वन्यतो नीलवर्णिनः ।
एकतः शबलैर्वर्णैर्विशिष्टैर्वाजिभिर्वृताः १७।
एवं पश्यन्मुनिः सर्वान्कौतुकाविष्टमानसः ।
ययावन्यत्र तान्द्रष्टुं यागयोग्यान्हयान्मुनिः १८।
ददर्श तत्र शतशो बद्धांस्तादृशवर्णकान् ।
दृष्ट्वा विस्मयमापेदे स मुनिर्हर्षितांगकः १९।
एकतः श्यामकर्णांश्च सर्वांगैः क्षीरसन्निभान् ।
पीतपुच्छान्मुखे रक्ताञ्छुभलक्षणलक्षितान् २०।
निरीक्ष्य परितोऽनघान्विमलनीरधारानिभान्मनोजवनशोभितान्विमलकीर्तिपुंजप्रभान् ।
पयोनिधिविशोषको मुनिरुवाचसीतापतिं विचित्रहयदर्शनाद्धृषितनेत्रवक्त्रप्रभः २१।

अगस्त्य उवाच।
हयमेधक्रतौ योग्यान्वाहांस्ते बहुशः शुभान् ।
पश्यतो नेत्रयोर्मेऽद्य तृप्तिर्नास्ति रघूत्तम २२।
रामचंद्र महाभाग सुरासुरनमस्कृत ।
यज्ञं कुरु महाराज हयमेधं सुविस्तरम् २३।
सुरपतिरिव सर्वान्यज्ञसंघान्करिष्यंस्तपन इव सुपर्वारातितोयं विशोष्यन् ।
हतरिपुगणमुख्यं सांपरायं विजित्य क्षितितलसुखभोगं कुर्विदं भूरिभाग २४।
इत्येवं वाक्यवादेन परितुष्टाखिलेंद्रियः ।
सर्वान्वै यज्ञसंभारानाजहार मनोहरान् २५।
मुन्यन्वितो महाराजः सरयूतीरमागतः ।
सुवर्णलांगलैर्भूमिं विचकर्ष महीयसीम् २६।
विलिख्य भूमिं बहुशश्चतुर्योजनसंमिताम् ।
मंडपान्रचयामास यज्ञार्थं स नरोत्तमः २७।
कुंडं तु विधिवत्कृत्वा योनिमेखलयान्वितम् ।
अनेकरत्नरचितं सर्वशोभासमन्वितम् २८।

मुनीश्वरो महाभागो वसिष्ठः सुमहातपाः ।
सर्वं तत्कारयामास वेदशास्त्रविधिश्रितम् २९।
प्रेषितास्तेन मुनिना शिष्या मुनिवराश्रमान् ।
कथयामासुरुद्युक्तं हयमेधे रघूत्तमम् ३०।
आकारितास्तदा सर्वे ऋषयस्तपतां वराः ।
आजग्मुः परमेशस्य दर्शने त्वतिलालसाः ३१।
नारदोसितनामा च पर्वतः कपिलो मुनिः ।
जातूकर्ण्योऽगिरा व्यास आर्ष्टिषेणोऽत्रिरासुरिः ३२।
हारीतो याज्ञवल्क्यश्च संवर्तः शुकसंज्ञितः ।

इत्येवमादयो राम हयमेधवरं ययुः ३३।
तान्सर्वान्पूजयामास रघुराजो महामनाः ।
प्रत्युत्थानाभिवादाभ्यामर्घ्यविष्टरकादिभिः ३४।
गां हिरण्यं ददौ तेभ्यः प्रायशो दृष्टविक्रमः ।
महद्भाग्यं त्वद्यमेऽस्ति यद्यूयं दर्शनं गताः ३५।
शेष उवाच।

एवं समाकुले ब्रह्मन्नृषिवर्य समागमे ।
धर्मवार्ता बभूवाहो वर्णाश्रमसुसंमता ३६।
वात्स्यायन उवाच।
का धर्मवार्ता तत्रासीत्किं वा कथितमद्भुतम् ।
साधवः सर्वलोकानां कारुण्यात्किमुताब्रुवन् ३७।
शेष उवाच।
तान्समेतान्मुनीन्दृष्ट्वा रामो दाशरथिर्महान् ।
पप्रच्छ सर्वधर्मांश्च सर्ववर्णाश्रमोचितान् ३८।
ते तु पृष्टा हि रामेण धर्मान्प्रोचुर्महागुणान् ।
तान्प्रवक्ष्यामि ते सर्वान्यथाविधि शृणुष्व तान् ३९।
ऋषय ऊचुः।
ब्राह्मणेन सदा कार्यं यजनाध्ययनादिकम् ।
वेदान्पठित्वा विरजो नैव गार्हस्थ्यमाविशेत् ४०।
ब्राह्मणेन सदा त्याज्यं नीचसेवानुजीवनम् ।
आपद्गतोऽपि जीवेत न श्ववृत्त्या कदाचन ४१।

ऋतुकालाभिगमनं धर्मोऽयं गृहिणः परः ।
स्त्रीणां वरमनुस्मृत्याऽपत्यकामोथवा भवेत् ४२।
दिवाभिगमनं पुंसामनायुष्यकरं मतम् ।
श्राद्धाहः सर्वपर्वाणि यतस्त्याज्यानि धीमता ४३।
तत्र गच्छेत्स्त्रियं मोहाद्धर्मात्प्रच्यवते परात् ।
ऋतुकालाभिगामी यः स्वदारनिरतश्च यः ४४।
सर्वदा ब्रह्मचारी ह विज्ञेयः स गृहाश्रमी ।
ऋतुः षोडशयामिन्यश्चतस्रस्ता सुगर्हिताः ४५।
पुत्रदास्तासु या युग्मा अयुग्माः कन्यकाप्रदाः ।
त्यक्त्वा चंद्रमसं दुष्टं मघां मूलं विहाय च ४६।
शुचिः सन्निर्विशेत्पत्नीं पुंनामर्क्षे विशेषतः ।
शुचिं पुत्रं प्रसूयेत पुरुषार्थप्रसाधनम् ४७।
आर्षे विवाहे गोद्वंद्वं यदुक्तं तत्प्रशस्यते ।
शुल्कमण्वपि कन्यायाः कन्याक्रेतुस्तु पापकृत् ४८।
वाणिज्यं नृपतेः सेवा वेदानध्ययनं तथा ।

कुविवाहः क्रियालोपः कुलपातनहेतवः ४९।
अन्नोदक पयो मूलफलैर्वापि गृहाश्रमी ।

गोदानेन तु यत्पुण्यं पात्राय विधिपूर्वकम् ५०।
अनर्चितोऽतिथिर्गेहाद्भग्नाशो यस्य गच्छति ।
आजन्मसंचितात्पुण्यात्क्षणात्स हि बहिर्भवेत् ५१।
पितृदेवमनुष्येभ्यो दत्त्वाऽनीतामृतं गृही ।
स्वार्थं पचत्यघं भुंक्ते केवलं स्वोदरंभरिः ५२।
षष्ठ्यष्टम्योर्विशेत्पापं तैले मांसे सदैव हि ।
चतुर्दश्यां तथामायां त्यजेत क्षुरमंगनाम् ५३।
रजस्वलां न सेवेत नाऽनीयात्सह भार्यया ।
एकवासा न भुंजीत न भुंजीतोत्कटासने ५४।
नाऽनंतीं स्त्रियमीक्षेत तेजःकामो नरोत्तमः ।
मुखेनोपधमेन्नाग्निं नग्नां नेक्षेत योषितम् ५५।
नांघ्री प्रतापयेदग्नौ न वस्त्वशुचि निक्षिपेत् ।
प्राणिहिंसां न कुर्वीत नाऽनीयात्संध्ययोर्द्वयोः ५६।

नाचक्षीत धयंतीं गां नेंद्रचापं प्रदर्शयेत् ।
न दिवोद्धृतसारं च भक्षयेद्दधिनो निशि ५७।
स्त्रीं धर्मिणीं नाभिवादेन्नाद्यादातृप्ति रात्रिषु ।
तौर्यत्रिकप्रियो न स्यात्कांस्ये पादौ न धावयेत् ५८।
न धारयेदन्यभुक्तं वासश्चोपानहावपि ।
न भिन्नभाजनेऽऽनीयान्नाऽनीतान्नं विदूषितम् ५९।
संविशेन्नार्द्रचरणो नोच्छिष्टः क्वचिदाव्रजेत् ।
शयानो वा न चाऽनीयान्नोच्छिष्टः संस्पृशेच्छिरः ६०।
न मनुष्यस्तुतिं कुर्यान्नात्मानमवमानयेत् ।
अभ्युद्यतं न प्रणमेत्परमर्माणि नो वदेत् ६१।
एवं गार्हस्थ्यमाश्रित्य वानप्रस्थाश्रमं व्रजेत् ।
सस्त्रीको वा गतस्त्रीको विरज्येत ततः परम् ६२।
इत्येवमादयो धर्मा गदिता ऋषिभिस्तदा ।
श्रुता रामेण महता सर्वलोकहितैषिणा ६३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सर्वधर्मोपदेशोनाम नवमोऽध्यायः ९।

Roman transliteration

śrīrāma uvāca|
kīdṛśo'śvastatra bhāvyaḥ ko vidhistatra pūjane |
kathaṃ vā śakyate kartuṃ ke jeyāstatra vairiṇaḥ 1|
agastya uvāca|
gaṃgājalasamānena varṇena vapuṣā śubhaḥ |
karṇe śyāmo mukhe raktaḥ pītaḥ pucche sulakṣitaḥ 2|
manovegaḥ sarvagatiruccaiḥśravassamaprabhaḥ |
vājimedhe hayaḥ proktaḥ śubhalakṣaṇalakṣitaḥ 3|
vaiśākhapūrṇamāsyāṃ tu pūjayitvā yathāvidhi |
patraṃ likhitvā bhāle tu svanāmabalacihnitam 4|
mocanīyaḥ prayatnena rakṣakaiḥ parirakṣitaḥ |

yatra gacchati yajñāśvastatra gacchetsurakṣakaḥ 5|
yastaṃbalānnibadhnāti svavīryabaladarpitaḥ |
tasmātprasabhamāneyaḥ parirakṣākarairhayaḥ 6|
kartrā tāvatsuvidhinā sthātavyaṃ niyamādiha |

mṛgaśṛṃgadharo bhūtvā brahmacaryasamanvitaḥ 7|
vrataṃ pālayamānasya yāvadvarṣamatikramet |
tāvaddīnāṃdhakṛpaṇāḥ paritoṣyā dhanādibhiḥ 8|
annaṃ tu bahuśo deyaṃ dhanaṃ vā bhūri māriṣa |
yadyatprārthayate dhīmāṃstattadeva dadāti hi 9|
evaṃ prakurvataḥ karma yajñaḥ saṃpūrṇatāṃ gataḥ |
karoti sarvapāpānāṃ nāśanaṃ ripunāśana 10|
tasmādbhavānsamartho'sti karaṇe pālane'rcane |
kṛtvā kīrtiṃ suvimalāṃ pāvayānyāñjanānnṛpa 11|
śrīrāma uvāca|
vilokaya dvijaśreṣṭha vājiśālāṃ mamādhunā |
tādṛśāḥ saṃti no vāśvāḥ śubhalakṣaṇalakṣitāḥ 12|
iti śrutvā tu tadvākyamagastyaḥ karuṇākaraḥ |
uttasthau vīkṣamāṇo'yaṃ yāgārhānvājinaḥ śubhān 13|
gatvātha tatra śālāyāṃ rāmacaṃdrasamanvitaḥ |

dadarśāśvānvicitrāṃgānmanovegānmahābalān 14|
avanitalagatāḥ kiṃ vājirājasya vaṃśyāḥ kimatha raghupatīnāmekataḥ kīrtipiṃḍāḥ |
kimidamamṛtarāśirvāharūpeṇa siṃdhormuniriti manasoṃtarvismayaṃ prāpa paśyan 15|
ekataḥ śoṇadehānāṃ vājināṃ paṃktiruttamā |
ekataḥ śyāmakarṇāśca kastūrīkāṃtisaprabhāḥ 16|
ekataḥ kanakābhāśca tvanyato nīlavarṇinaḥ |
ekataḥ śabalairvarṇairviśiṣṭairvājibhirvṛtāḥ 17|
evaṃ paśyanmuniḥ sarvānkautukāviṣṭamānasaḥ |
yayāvanyatra tāndraṣṭuṃ yāgayogyānhayānmuniḥ 18|
dadarśa tatra śataśo baddhāṃstādṛśavarṇakān |
dṛṣṭvā vismayamāpede sa munirharṣitāṃgakaḥ 19|
ekataḥ śyāmakarṇāṃśca sarvāṃgaiḥ kṣīrasannibhān |
pītapucchānmukhe raktāñchubhalakṣaṇalakṣitān 20|
nirīkṣya parito'naghānvimalanīradhārānibhānmanojavanaśobhitānvimalakīrtipuṃjaprabhān |
payonidhiviśoṣako muniruvācasītāpatiṃ vicitrahayadarśanāddhṛṣitanetravaktraprabhaḥ 21|

agastya uvāca|
hayamedhakratau yogyānvāhāṃste bahuśaḥ śubhān |
paśyato netrayorme'dya tṛptirnāsti raghūttama 22|
rāmacaṃdra mahābhāga surāsuranamaskṛta |
yajñaṃ kuru mahārāja hayamedhaṃ suvistaram 23|
surapatiriva sarvānyajñasaṃghānkariṣyaṃstapana iva suparvārātitoyaṃ viśoṣyan |
hataripugaṇamukhyaṃ sāṃparāyaṃ vijitya kṣititalasukhabhogaṃ kurvidaṃ bhūribhāga 24|
ityevaṃ vākyavādena parituṣṭākhileṃdriyaḥ |
sarvānvai yajñasaṃbhārānājahāra manoharān 25|
munyanvito mahārājaḥ sarayūtīramāgataḥ |
suvarṇalāṃgalairbhūmiṃ vicakarṣa mahīyasīm 26|
vilikhya bhūmiṃ bahuśaścaturyojanasaṃmitām |
maṃḍapānracayāmāsa yajñārthaṃ sa narottamaḥ 27|
kuṃḍaṃ tu vidhivatkṛtvā yonimekhalayānvitam |
anekaratnaracitaṃ sarvaśobhāsamanvitam 28|

munīśvaro mahābhāgo vasiṣṭhaḥ sumahātapāḥ |
sarvaṃ tatkārayāmāsa vedaśāstravidhiśritam 29|
preṣitāstena muninā śiṣyā munivarāśramān |
kathayāmāsurudyuktaṃ hayamedhe raghūttamam 30|
ākāritāstadā sarve ṛsayastapatāṃ varāḥ |
ājagmuḥ parameśasya darśane tvatilālasāḥ 31|
nāradositanāmā ca parvataḥ kapilo muniḥ |
jātūkarṇyoṃ'girā vyāsa ārṣṭiṣeṇo'trirāsuriḥ 32|
hārīto yājñavalkyaśca saṃvartaḥ śukasaṃjñitaḥ |
ityevamādayo rāma hayamedhavaraṃ yayuḥ 33|
tānsarvānpūjayāmāsa raghurājo mahāmanāḥ |
pratyutthānābhivādābhyāmarghyaviṣṭarakādibhiḥ 34|
gāṃ hiraṇyaṃ dadau tebhyaḥ prāyaśo dṛṣṭavikramaḥ |
mahadbhāgyaṃ tvadyame'sti yadyūyaṃ darśanaṃ gatāḥ 35|
śeṣa uvāca|

evaṃ samākule brahmannṛṣivarya samāgame |
dharmavārtā babhūvāho varṇāśramasusaṃmatā 36|
vātsyāyana uvāca|
kā dharmavārtā tatrāsītkiṃ vā kathitamadbhutam |
sādhavaḥ sarvalokānāṃ kāruṇyātkimutābruvan 37|
śeṣa uvāca|
tānsametānmunīndṛṣṭvā rāmo dāśarathirmahān |
papraccha sarvadharmāṃśca sarvavarṇāśramocitān 38|
te tu pṛṣṭā hi rāmeṇa dharmānprocurmahāguṇān |
tānpravakṣyāmi te sarvānyathāvidhi śṛṇuṣva tān 39|
ṛṣaya ūcuḥ|
brāhmaṇena sadā kāryaṃ yajanādhyayanādikam |
vedānpaṭhitvā virajo naiva gārhasthyamāviśet 40|
brāhmaṇena sadā tyājyaṃ nīcasevānujīvanam |
āpadgato'pi jīveta na śvavṛttyā kadācana 41|

ṛtukālābhigamanaṃ dharmo'yaṃ gṛhiṇaḥ paraḥ |
strīṇāṃ varamanusmṛtyā'patyakāmothavā bhavet 42|
divābhigamanaṃ puṃsāmanāyuṣyakaraṃ matam |
śrāddhāhaḥ sarvaparvāṇi yatastyājyāni dhīmatā 43|
tatra gacchetstriyaṃ mohāddharmātpracyavate parāt |
ṛtukālābhigāmī yaḥ svadāraniratośca yaḥ 44|
sarvadā brahmacārī ha vijñeyaḥ sa gṛhāśramī |
ṛtuḥ ṣoḍaśayāminyaścatasrastā sugarhitāḥ 45|
putradāstāsu yā yugmā ayugmāḥ kanyakāpradāḥ |
tyaktvā caṃdramasaṃ duṣṭaṃ maghāṃ mūlaṃ vihāya ca 46|
śuciḥ sannirviśetpatnīṃ puṃnāmarkṣe viśeṣataḥ |
śuciṃ putraṃ prasūyeta puruṣārthaprasādhanam 47|
ārṣe vivāhe godvaṃdvaṃ yaduktaṃ tatpraśasyate |
śulkamaṃvapi kanyāyāḥ kanyākretustu pāpakṛt 48|
vāṇijyaṃ nṛpateḥ sevā vedānadhyayanaṃ tathā |

kuvivāhaḥ kriyālopaḥ kulapātanahetavaḥ 49|
annodaka payo mūlaphalairvāpi gṛhāśramī |
godānena tu yatpuṇyaṃ pātrāya vidhipūrvakam 50|
anarcito'tithirgehādbhagnāśo yasya gacchati |
ājanmasaṃcitātpuṇyātkṣaṇātsa hi bahirbhavet 51|
pitṛdevamanuṣyebhyo dattvāśnītāmṛtaṃ gṛhī |

svārthaṃ pacatyaghaṃ bhuṃkte kevalaṃ svodaraṃbhariḥ 52|
ṣaṣṭhyaṣṭamyorviśetpāpaṃ taile māṃse sadaiva hi |
caturdaśyāṃ tathāmāyāṃ tyajeta kṣuramaṃganām 53|
rajasvalāṃ na seveta nāśnīyātsaha bhāryayā |
ekavāsā na bhuṃjīta na bhuṃjītotkaṭāsane 54|
nāśnaṃtīṃ striyamīkṣeta tejaḥkāmo narottamaḥ |
mukhenopadhamennāgniṃ nagnāṃ nekṣeta yoṣitam 55|
nāṃghrī pratāpayedagnau na vastvaśuci nikṣipet |
prāṇihiṃsāṃ na kurvīta nāśnīyātsaṃdhyayordvayoḥ 56|

nācakṣīta dhayaṃtīṃ gāṃ neṃdracāpaṃ pradarśayet |
na divodgatasāraṃ ca bhakṣayeddadhino niśi 57|
strīṃ dharmiṇīṃ nābhivādennādyādātṛpti rātriṣu |
tauryatrikapriyo na syātkāṃsye pādau na dhāvayet 58|
na dhārayedanyabhuktaṃ vāsaścopānahāvapi |
na bhinnabhājane'śnīyānnāśnītānnaṃ vidūṣitam 59|
saṃviśennārdracaraṇo nocchiṣṭaḥ kvacidāvrajet |
śayāno vā na cāśnīyānnocchiṣṭaḥ saṃspṛśecchiraḥ 60|
na manuṣyastutiṃ kuryānnātmānamavamānayet |
abhyudyataṃ na praṇametparamarmāṇi no vadet 61|
evaṃ gārhasthyamāśritya vānaprasthāśramaṃ vrajet |
sastrīko vā gatastrīko virajyeta tataḥ param 62|
ityevamādayo dharmā gaditā ṛṣibhistadā |
śrutā rāmeṇa mahatā sarvalokahitaiṣiṇā 63|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe sarvadharmopadeśonāma navamo'dhyāyaḥ 9|

English translation

Śrī Rāma said :

1. What kind of horse should be (used) there (i.e. in that sacrifice)? What is the manner in which he is to be honoured? How can it be performed? Which enemies are to be conquered in (i.e. while performing) that sacrifice?

Agastya said :

2-11. A horse that is having the colour of the water of Gaṇgā, that is auspicious in body, that is dark in ears (i.e. that has dark ears), that is red in face (i.e. that has a red face), that is yellow in the tail (i.e. that has a yellow tail), that has good characteristics, that has the speed of the mind, that can move everywhere, that resembles Uccaiḥśravas , that has auspicious marks is said (to be used) in a horse-sacrifice. Having worshipped the horse on the full-moonday of Vaiśākha , having written (and having put) a note marked with one's name and power on his forehead, one should let him loose, carefully guarded by guards. The powerful guards should go wherever the horse to be sacrificed goes. The guards should forcibly bring him back from him who, with force, binds him due to his own heroism and power. The sacrificer should remain (practising) and should observe celibacy. Till two years pass while the man is observing the vow, the poor, the blind, and the helpless should be satisfied by (giving) them wealth etc. O venerable (Rāma), abundant food should be given, and much wealth (also) should be given. The intelligent one gives whatever (a suppliant) asks for. O you destroyer of

your enemies, the sacrifice of him who does acts like this, when completed, destroys all sins. Therefore, you are able to perform it, to protect it and to honour it. O king, having had auspicious fame, purify other people.

Śrī Rāma said :

12. O best brāhmaṇa , now see my stable; see whether there are horses like that (i.e. as described by you), having auspicious marks.

13-19. Hearing these words, Agastya , the mine of compassion, got up and desiring to see the auspicious horses fit for the sacrifice, went with Rāma to the stable and saw there very strong horses of lovely bodies, and having the speed of the mind. While seeing them he wondered to himself as to whether they were the descendants of the king of horses that had come (down) to the earth, or were solidified mass of the fame of Raghu kings, or whether it was a great mass of nectar (that had come out) of the ocean. On one side there was an excellent row of horses with crimson bodies. At one place there were horses with dark ears and shining like musk. At one place there were horses having a golden splendour. At other place there were horses of blue colour. At one place (there were horses) surrounded by particular spotted horses. Seeing all of them, the sage, with his mind full of eagerness went to another place to see the horses fit for the sacrifice. There he saw hundreds of them having that colour and tied (within the stable). Seeing them, the sage, with his body delighted (i.e. having marks of delight), was amazed.

20-21. Seeing at one place horses with dark ears, with their bodies resembling milk, with yellow tails, red faces, having auspicious marks, fully spotless, resembling the streams of pure water, graced with the speed of the mind, bright like the heaps of spotless fame, the sage who dried the ocean and whose eyes and face were bright due to joy, spoke on seeing the beautiful horses to the lord of Sītā (i.e. spoke to Rāma).

Agastya said :

22-24. O best of the Raghus , the eyes of me who am seeing your many auspicious horses fit for the horse-sacrifice, are not today getting satisfaction. O illustrious Rāmacandra saluted by gods and demons, O great king, perform a big horse-sacrifice. O you prosperous one, performing all groups of sacrifices like (Indra) the lord of gods, drying like god Sun the ocean of your enemies, and having conquered the war in which the chief of the hosts of enemies is killed, make this earth full of p leasures and enjoyments.

25-30. He with all his senses fully delighted by the utterance of these words collected all excellent requisites for the (horse-) sacrifice. Accompanied by the sage, the great king came to the bank of Sarayū . There he ploughed a large (portion of) land with golden ploughs. Having plentifully scratched (i.e. ploughed) the land of the measure of four yojanas , the king constructed temporary halls for the sacrifice. He (got) prepared a basin with a womb and a girdle, decked with many gems and endowed with all charm. The best sage Vasiṣṭha , having a great penance (to his credit), got all that done according to the rules as laid down in the Vedic texts. That sage (i.e. Vasiṣṭha) sent (his) disciples to the hermitages of best sages. They (i.e. the disciples) told them that the best Raghu (i.e. Rāma) was ready (to perform a sacrifice).

31-35. Then all the sages, best among those who practised penance, were invited. They, being extremely eager to see the highest lord (i.e. Rāma) came (there). Nārada , (a sage) named Asita , Parvata , the sage Kapila , Jātūkarṇya , Aṅgiras , Vyāsa , Ārṣṭiṣeṇa , Atri , Āsuri , Hārīta , Yājñavalkya ,

Saṃvarta , and (the sage) named Śuka —these and other sages went to (attend) the excellent horse-sacrifice of Rāma. The king (the descendant of) Raghu, of a magnanimous mind, honoured all of them by rising and saluting them and by making respectful offerings and offering seats to them. He whose valour was generally known, gave them cows and gold. (He said to them): “Today it is my great luck that I have seen you.”

Śeṣa said :

36. O brāhmaṇa, when (the hall) was crowded on the arrival of excellent sages, there was discussion about the way of life well in conformity with the castes and the stages of life.

Vātsyāyana said :

37. What kind of discussion about the way of life took place there? What wonders (i.e. wonderful things) did they tell? What did the good (sages), through compassion for all people, say (there)?

Śeṣa said :

38. Rāma, the great son of Daśaratha , having seen the sages gathered there, asked them about all the ways of life proper for the castes and the stages of life.

39. They, on being asked by Rāma explained the very meritorious ways of life. I shall properly tell them to you. Listen to them.

The sages said :

40-47. A brāhmaṇa should always perform sacrifices, should engage in study etc. Having studied the Vedas and being free from passion he should not enter upon the householder’s stage. A brāhmaṇa should always avoid serving low people. Even when he is in a calamity he should never live by following a dog’s life. To approach his wife (i.e. to have intercourse with her) after the period of menstruation is the proper course for a brāhmaṇa; it is good for women. Or merely by remembering them he would desire a child. Approaching (their wives) by day by men is regarded as cutting short (the span of) life. An intelligent man should avoid (intercourse on) a śrāddha -day and all the parvan days. If he would cohabit with his wife through infatuation on these days he falls from the highest (position). That householder who has intercourse with (only) his wife after the period of menstruation, and who is devoted to his wife (alone) should always be known as a celibate. The period of menstruation lasts for sixteen days. Out of them four are extremely censured. Out of them (intercourse on) the even days causes the birth of a son and (on) the odd ones causes the birth of a daughter. He, being pure, and avoiding inauspicious (period of the) moon, so also (the constellations like) Maghā and Mūla , should cohabit with his wife, especially on (a night when) a male constellation (is predominant). She would give birth to a pure son who would help accomplish the (four) goals of human life.

48-62. The (gift of a) couple of cows that is spoken of in the Ārṣa form of marriage [1] is good. Even a small dowry for a girl causes a sin to the purchaser of the girl. Trade, serving a king, not studying the Vedas, a bad (i.e. improper) marriage, omission of the essential ceremonies of the Hindu religion, are causes of the downfall of the family. A householder (obtains) merit by giving food, water, fruits, roots and by giving a cow (to a brāhmaṇa) according to the proper rite. He, from whose house a guest goes unhonoured and disappointed, loses the merit that he has collected since his birth. A householder

should eat the residue of the food after having given it to his manes, the deities and human beings. He who cooks for himself and fills his own belly only, eats sin (only). Sin enters oil on the sixth and the eighth days of the month, (while) it always, remains in flesh. He should avoid a razor (i.e. shaving) and (coitus with) his wife on the fourteenth day and the new-moon day. He should not enjoy his wife when she is in her menses, and should not eat with her. (Only) with one garment (on his body) he should not eat, nor should he eat (by sitting) on a high seat. An excellent man, desiring lustre, should not see his wife while she is eating. A man should not blow into fire by his mouth; he should not see (his) wife when she is naked. He should not heat his foot in fire; he should not put an impure thing into fire. He should not harm beings; he should not eat at both the twilights. He should not see a cow giving a suck (to her calf); he should not point out the rainbow (to others) by day or at night; he should not eat the fresh butter that has come up from curd. He should not salute his religiously wedded wife, at night he should eat till he is fully satisfied (i.e. till his belly is full). He should not love (i.e. take interest in) the union of song, dance or instrumental music; he should wash his feet in (a vessel of) bell-metal. He should not wear a garment or shoes worn by another person. He should not eat from a broken pot; nor should he eat polluted food. He should not lie with wet feet; with his hands and mouth uncleaned after having eaten food he should not go anywhere. He should not eat while lying down; with his hands and mouth uncleaned after having eaten food, he should not touch his head. He should not praise a human being, nor should he condemn himself. He should not salute him who has risen (in life) nor should he talk about the defects of others. Having thus resorted to the householder's stage, he should go to (i.e. take to) the hermit's stage of life with his wife or when the wife is dead; and then he should detach himself (from the worldly existence).

63. The great Rāma, desiring the welfare of the world, listened to these and other practices narrated by the sages at that time.

[1]: [1] : Ārṣa Vivāha; A form of marriage derived from the Ṛṣis; one of the eight forms of marriage in which the father of the bride receives one or two pairs of cows from the bridegroom.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 10

Rāma Appoints Śatrughna as the Protector of the Horse

Chapter 305 of 693 · 75 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
इत्थं संशृण्वतो धर्मान्वसंतः समुपस्थितः ।
यत्र यज्ञ क्रियादीनां प्रारंभः सुमहात्मनाम् १।
दृष्ट्वा तं समयं धीमान्वसिष्ठः कलशोद्भवः ।
रामचंद्रं महाराजं प्रत्युवाच यथोचितम् २।
वसिष्ठ उवाच।
रामचंद्र महाबाहो समयः पर्यभूतव ।
हयो यत्र प्रमुच्येत यज्ञार्थं परिपूजितः ३।
सामग्री क्रियतां तत्र आहुयंतां द्विजोत्तमाः ।
करोतु पूजां भगवान्ब्राह्मणानां यथोचिताम् ४।
दीनांधकृपणानां च दानं स्वांते समुत्थितम् ।
ददातु विधिवत्तेषां प्रतिपूज्याधिमान्य च ५।
भवान्कनकसत्पत्न्या दीक्षितोऽत्र व्रतं चर ।
भूमिशायी ब्रह्मचारी वसुभोगविवर्जितः ६।
मृगशृंगधरः कट्यां मेखलाजिनदंडभृत् ।

करोतु यज्ञसंभारं सर्वद्रव्यसमन्वितम् ७।
इति श्रुत्वा महद्वाक्यं वसिष्ठस्य यथार्थकम् ।
उवाच लक्ष्मणं धीमान्नानार्थपरिबृंहितम् ८।
श्रीराम उवाच।
शृणु लक्ष्मण मद्वाक्यं श्रुत्वा तत्कुरु सत्वरम् ।
हयमानय यत्नेन वाजिमेधक्रियोचितम् ९।
शेष उवाच।
श्रुत्वा वाक्यं रघुपतेः शत्रुजिल्लक्ष्मणस्तदा ।
सेनापतिमुवाचेदं वचो विविधवर्णनम् १०।
लक्ष्मण उवाच।
वीराकर्णय मे वचः सुमधुरं श्रुत्वा त्वरातः पुनः ।
कार्यं तत्क्षितिपालमौलिमुकुटैर्घृष्टांघ्रि रामाज्ञया ।
सेनां कालबलप्रभंजनबलप्रोद्यत्समर्थांगिनीं ।
सज्जां सद्रथहस्तिपत्तिसुहयारोहैर्विधे ह्यन्विताम् ११।
सज्जीयतां वायुजवास्तुरंगास्तरंगमाला ललितांघ्रिपाताः ।

सदश्वचारैर्बहुशस्त्रधारिभिः संरोहिता वैरिबलप्रहारिभिः १२।
संलक्ष्यतां हस्तिनः पर्वताभा आधोरणैः प्रासकुंताग्रहस्तैः ।
शूरैः सास्त्रैर्भूरिदानोपहाराः क्षीबाणस्ते सर्वशस्त्रास्त्रपूर्णाः १३।
विततबहुसमृद्धिभ्राजमाना रथा मे पवनजवनवेगैर्वाजिभिर्युज्यमानाः ।
विविधरिपुविनाशस्मारकैरायुधास्त्रैर्भृतवलभिविभागानीयतां सूतवृंदैः १४।
पत्तयः शतशो मह्यमायांत्वस्त्राग्र्यपाणयः ।
हयमेधार्हवाहस्य रक्षणे विततोद्यमाः १५।
इत्याकर्ण्य वचस्तस्य लक्ष्मणस्य महात्मनः ।
सेनानी कालजिन्नामा कारयामास सज्जताम् १६।
दशध्रुवकमंडितो लघुसुरोमशोभान्वितो विविक्तगलशुक्तिभृद्विततकंठको शेमणिः मुखे
विशदकांतिधृत्वसितकांतिभृत्कर्णयोर्व्यराजत तदाह यो धृतकराग्ररश्मिेच्छटः १७।
कलासंशोभितमुखः स्फुरद्रत्नविशोभितः ।
मुक्ताफलानां मालाभिः शोभितो निर्ययौ हयः १८।
श्वेतातपत्ररचितः सितचामरशोभितः ।
बहुशोभापरीतांगो निर्ययौ हयराट्ततः १९।
अग्रतो मध्यतश्चैके पृष्ठतः सैनिकास्तथा ।

देवा हरिं यथापूर्वं सेवंते सेवनोचितम् २०।
अथ सैन्यं समाहुय सर्वमाज्ञापयत्तदा ।
हस्त्यश्वरथपादातवृन्दैः सुबहुसंकुलम् २१।
ततस्ततः समेतानां सैन्यानां श्रूयते ध्वनिः ।
ततो दुंदुभिनादोऽभूत्तस्मिन्पुरवरे तदा २२।
तन्निनादेन शूराणां प्रियेण महता तदा ।
कंपंति गिरिशृंगाणि प्रासादा विचलंति च २३।
हेषारवो महानासीद्वाजिनां मुह्यतां नृप ।
रथांगघातसंघुष्टा धरा संचलतीव सा २४।
चलितैर्गजयूथैश्च पृथ्वी रुद्धा समंततः ।
रजस्तु प्रचलत्तत्र जनांतर्द्धानमादधात् २५।
निर्जगाम महासैन्यं छत्रैः संछाद्य भास्करम् ।
सेनान्याकालजिन्नाम्ना प्रेरितं जनसंकुलम् २६।
गर्जंतस्तलवीराग्र्याः कुर्वंतो रणसंभ्रमम् ।
रघुनाथस्य यागाय सज्जास्ते प्रययुर्मुदा २७।

मृगमदमयमंगेष्वंगरागं दधानाः कुसुमविमलमालाशोभितस्वोत्तमांगाः ।
मुकुटकटकभूषाभूषितांगाः समस्ताः प्रययुरवनिनाथप्रेरितास्तेऽपि सर्वे २८।
इत्येवं ते महाराजं ययुः सेनाचरा वराः ।
धनुर्धराः पाशधराः खड्गधाराः स्फुटक्रमाः २९।
एवं शनैःशनैः प्राप्तो मंडपं यागचिह्नितम् ।
हयः खुरक्षततलां भूमिं कुर्वन्नभः प्लवन् ३०।
रामो दृष्ट्वा हरिं प्राप्तं बहुसंतुष्टमानसः ।
वसिष्ठं प्रेरयामास क्रियाकर्तव्यतां प्रति ३१।

वसिष्ठो राममाहुय स्वर्णपत्नीसमन्वितम् ।
प्रयोगं कारयामास ब्रह्महत्यापनोदनम् ३२।
ब्रह्मचर्यव्रतधरो मृगशृंगपरिग्रहः ।
तत्कर्म कारयामास रामः परपुरंजयः ३३।
प्रारेभे यागकर्मार्थं कुंडं मण्डपसंमितम् ।
तत्राचार्योभवद्धीमान्वेदशास्त्रविचारवित् ३४।
वसिष्ठो रघुनाथस्य कुलपूर्वगुरुर्मुनिः ।

ब्रह्मंस्तत्राचरद्ब्रह्मकर्मागस्त्यस्तपोनिधिः ३५।
वाल्मीकिर्मुनिरध्वर्युर्मुनिः कण्वस्तु द्वारपः ।
अष्टौ द्वाराणि तत्रासन्सतोरण शुभानि वै ३६।
द्वारि द्वारि द्वयं विप्र ब्राह्मणस्याधिमंत्रवित् ।
पूर्वद्वारि मुनिश्रेष्ठौ देवलासित संज्ञितौ ३७।
दक्षिणद्वारि भूमानौ कश्यपात्री तपोनिधी ।
पश्चिमद्वारि ऋषभौ जातूकर्ण्योऽथ जाजलिः ३८।
उत्तरद्वारि तु मुनी द्वौ द्वितैकत तापसौ ।
एवं द्वारविधिं कृत्वा वसिष्ठः कलशोद्भवः ३९।
हयवर्यस्य सत्पूजां कर्तुमारभत द्विज ।
सुवासिन्यः स्त्रियस्तत्र वासोलंकारभूषिताः ४०।
हरिद्राक्षतगंधाद्यैः पूजयामासुरर्चितम् ।
नीराजनं ततः कृत्वा धूपयित्वागुरूक्षणैः ४१।
वर्धापनं ततो वेश्याश्चक्रुस्ता वाडवाङ्गया ।
एवं संपूज्य विमले भाले चंदनचर्चिते ४२।

कुंकुमादिकगंधाढ्ये सर्वशोभासमन्विते ।
बबंध भास्वरं पत्रं तप्तहाटकनिर्मितम् ४३।
तत्रालिखद्वाशरथेः प्रतापबलमूर्जितम् ।
सूर्यवंशध्वजो धन्वी धनुर्दीक्षा गुरुर्गुरुः ४४।
यं देवाः सासुराः सर्वे नमंति मणिमौलिभिः ।
तस्यात्मजो वीरबलदर्पहारी रघूद्वहः ४५।
रामचंद्रो महाभागः सर्वशूरशिरोमणिः ।
तन्माता कोसलनृपपत्नीगर्भसमुद्भवा ४६।
तस्याः कुक्षिभवं रत्नं रामः शत्रुक्षयंकरः ।
करोति हयमेधं वै ब्राह्मणेन सुशिक्षितः ४७।
रावणाभिधविप्रेंद्र वधपापापनुत्तये ।
मोचितस्तेन वाहानां मुख्योऽसौ वाजिनां वरः ४८।
महाबलपरीवार परिखाभिः सुरक्षितः ।
तद्रक्षकोऽस्ति तद्भ्राता शत्रुघ्नो लवणांतकः ४९।
हस्त्यश्वरथपादात सेनासंघसमन्वितः ।

यस्य राज्ञ इति श्रेष्ठो मानः स्यात्स्वबलोन्मदात् ५०।
वयं धनुर्धराः शूराः श्रेष्ठा वयमिहोत्कटाः ।
ते गृह्णंतु बलाद्वाहं रत्नमालाविभूषितम् ५१।
मनोवेगं कामजवं सर्वगत्यधिभास्वरम् ।
ततो मोचयिता भ्राता शत्रुघ्नो लीलया हयम् ५२।
शरासनविनिर्मुक्त वत्सदंतैः शिखाशितैः ५३।
इत्येवमादि विलिलेख महामुनींद्रः ।
श्रीरामचंद्र भुजवीर्यलसत्प्रतापम् ।
शोभानिधानमतिचंचलवायुवेगं ।
पातालभूतलविशेषगतिं मुमोच ५४।
शत्रुघ्नमादिदेशाथ रामः शस्त्रभृतां वरः ।
याहि वाहस्य रक्षार्थं पृष्ठतः स्वैरगामिनः ५५।
शत्रुघ्न गच्छ वाहस्य मार्गं भद्रं भवेत्तव ।
भवेतां शत्रुविजयौ रिपुकर्षण ते भुजौ ५६।
ये योद्धारः प्रतिरणगतास्ते त्वया वारणीया-।

वाहं रक्ष स्वकगुणगणैः संयुतः सन्महोर्व्याम् ।
सुप्तान्भ्रष्टान्विगतवसनान्भीतभीतांस्तु नम्रां-।
स्तान्मा हन्याः सुकृतकृतिनो येन शंसंति कर्म ५७।
विरथा भयसंत्रस्ता ये वदंति वयं तव ।
ते त्वया न हि हंतव्याः शत्रुघ्न सुकृतैषिणा ५८।
यो हन्याद्विमदं मत्तं सुप्तं मग्नं भयातुरम् ।
तावकोऽहं ब्रुवाणं च स व्रजत्यधमां गतिम् ५९।
परस्वे चित्तवृत्तिं त्वं मा कृथाः पारदारिके ।
नीचे रतिं न कुर्वीथाः सर्वसद्गुणपूरितः ६०।
वृद्धानां प्रेरणं पूर्वं मा कुर्वीथा रणं जय ।
पूज्यपूजातिक्रमं त्वं मा विधेहि दयान्वितः ६१।
गां विप्रं च नमस्कुर्या वैष्णवं धर्मसंयुतम् ।
अभिवाद्य यतो गच्छेस्तत्र सिद्धिमवाप्नुयाः ६२।
विष्णुः सर्वेश्वरः साक्षी सर्वव्यापकदेहभृत् ।
ये तदीया महाबाहो तद्रूपा विचरंति हि ६३।

ये स्मरंति महाविष्णुं सर्वभूतहृदि स्थितम् ।
ते मंतव्या महाविष्णु समरूपा रघूद्वह ६४।
यस्य स्वीयो न पारक्यो यस्य मित्रसमो रिपुः ।
ते वैष्णवाः क्षणादेव पापिनं पावयंति हि ६५।
येषां प्रियं भागवतं येषां वै ब्राह्मणाः प्रियाः ।
वैकुंठात्प्रेषितास्तेऽत्र लोकपावनहेतवे ६६।
येषां वक्त्रे हरेर्नाम हृदि विष्णुः सनातनः ।
उदरे विष्णुनैवेद्यः स श्वपाकोऽपि वैष्णवः ६७।
येषां वेदाः प्रियतमा न च संसारजं सुखम् ।

स्वधर्मनिरता ये च तान्नमस्कुर्विहान्वितान् ६८।
शिवे विष्णौ न वा भेदो न च ब्रह्ममहेशयोः ।
तेषां पादरजः पूतं वहाम्यघविनाशनम् ६९।
गौरी गंगा महालक्ष्मीर्यस्य नास्ति पृथक्तया ।
ते मंतव्या नराः सर्वे स्वर्गलोकादिहागताः ७०।
शरणागतरक्षी च मानदानपरायणः ।

यथाशक्ति हरेः प्रीत्यै स ज्ञेयो वैष्णवोत्तमः ७१।
यस्य नाम महापापराशिं दहति सत्वरम् ।
तदीय चरणद्वंद्वे भक्तिर्यस्य स वैष्णवः ७२।
इंद्रियाणि वशे येषां मनोऽपि हरिचिंतकम् ।
तान्नमस्कृत्य पूयात्सह्या जन्ममरणांतिकात् ७३।
परस्त्रियं त्वं करवालवत्त्यजन्भवेर्यशोभूषणभूतिभूमिः ।
एवं ममादेशमथाचरंश्च लभेः परं धाम सुयोगमीड्यम् ७४।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे शत्रुघ्नशिक्षाकथनंनाम दशमोऽध्यायः १० ।

Roman transliteration

śeṣa uvāca|
itthaṃ saṃśṛṇvato dharmānvasaṃtaḥ samupasthitaḥ |
yatra yajña kriyādīnāṃ prāraṃbhaḥ sumahātmanām 1|
dṛṣṭvā taṃ samayaṃ dhīmānvasiṣṭhaḥ kalaśodbhavaḥ |
rāmacaṃdraṃ mahārājaṃ pratyuvāca yathocitam 2|
vasiṣṭha uvāca|
rāmacaṃdra mahābāho samayaḥ paryabhūttava |
hayo yatra pramucyeta yajñārthaṃ paripūjitaḥ 3|
sāmagrī kriyatāṃ tatra āhūyaṃtāṃ dvijottamāḥ |
karotu pūjāṃ bhagavānbrāhmaṇānāṃ yathocitām 4|
dīnāṃdhakṛpaṇānāṃ ca dānaṃ svāṃte samutthitam |
dadātu vidhivatteṣāṃ pratipūjyādhimānya ca 5|
bhavānkanakasatpatnyā dīkṣito'tra vrataṃ cara |
bhūmiśāyī brahmacārī vasubhogavivarjitaḥ 6|
mṛgaśṛṃgadharaḥ kaṭyāṃ mekhalājinadaṃḍabhṛt |

karotu yajñasaṃbhāraṃ sarvadravyasamanvitam 7|
iti śrutvā mahadvākyaṃ vasiṣṭhasya yathārthakam |
uvāca lakṣmaṇaṃ dhīmānnānārthaparibṛṃhitam 8|
śrīrāma uvāca|
śṛṇu lakṣmaṇa madvākyaṃ śrutvā tatkuru satvaram |
hayamānaya yatnena vājimedhakriyocitam 9|
śeṣa uvāca|
śrutvā vākyaṃ raghupateḥ śatrujillakṣmaṇastadā |
senāpatimuvācedaṃ vaco vividhavarṇanam 10|
lakṣmaṇa uvāca|
vīrākarṇaya me vacaḥ sumadhuraṃ śrutvā tvarātaḥ punaḥ |
kāryaṃ tatkṣitipālamaulimukuṭairghṛṣṭāṃghri rāmājñayā |
senāṃ kālabalaprabhaṃjanabalaprodyatsamarthāṃginīṃ |

sajjāṃ sadrathahastipattisuhayārohairvidhe hyanvitām 11|
sajjīyatāṃ vāyujavāsturaṃgāstaraṃgamālā lalitāṃghripātāḥ |

sadaśvacārairbahuśastradhāribhiḥ saṃrohitā vairibalaprahāribhiḥ 12|
saṃlakṣyatāṃ hastinaḥ parvatābhā ādhoraṇaiḥ prāsakuṃtāgrahastaiḥ |
śūraiḥ sāstrairbhūridānopahārāḥ kṣībāṇaste sarvaśastrāstrapūrṇāḥ 13|
vitatabahusamṛddhibhrājamānā rathā me pavanajavanavegairvājibhiryujyamānāḥ |
vividharipuvināśasmārakairāyudhāstrairbhṛtavalabhivibhāgānīyatāṃ sūtavṛṃdaiḥ 14|
pattayaḥ śataśo mahyamāyāṃtvastrāgnyapāṇayaḥ |
hayamedhārhavāhasya rakṣaṇe vitatodyamāḥ 15|
ityākarṇya vacastasya lakṣmaṇasya mahātmanaḥ |
senānī kālajinnāmā kārayāmāsa sajjatām 16|
daśadhruvakamaṃḍito laghusuromaśobhānvito viviktagalaśuktibhṛdvitatakaṃṭhako śemaṇiḥ mukhe
viśadakāṃtidhṛttvasitakāṃtibhṛtkarṇayoryarājata tadāha yo dhṛtakarāgraraśmicchaṭaḥ 17|
kalāsaṃśobhitamukhaḥ sphuradratnaviśobhitaḥ |
muktāphalānāṃ mālābhiḥ śobhito niryayau hayaḥ 18|
śvetātapatraracitaḥ sitacāmaraśobhitaḥ |
bahuśobhāparītāṃgo niryayau hayarāṭtataḥ 19|
agrato madhyataścaike pṛṣṭhataḥ sainikāstathā |

devā hariṃ yathāpūrvaṃ sevaṃte sevanocitam 20|
atha sainyaṃ samāhūya sarvamājñāpayattadā |
hastyaśvarathapādātavṛndaiḥ subahusaṃkulam 21|
tatastataḥ sametānāṃ sainyānāṃ śrūyate dhvaniḥ |
tato duṃdubhinādo'bhūttasminpuravare tadā 22|
tanninādena śūrāṇāṃ priyeṇa mahatā tadā |
kaṃpaṃti giriśṛṃgāṇi prāsādā vicalaṃti ca 23|
heṣāravo mahānāsīdvājināṃ muhyatāṃ nṛpa |
rathāṃgaghātasaṃghuṣṭā dharā saṃcalatīva sā 24|
calitairgajayūthaiśca pṛthvī ruddhā samaṃtataḥ |
rajastu pracalattatra janāṃtarddhānamādadhāt 25|
nirjagāma mahāsainyaṃ chatraiḥ saṃchādya bhāskaram |
senānyākālajinnāmnā preritaṃ janasaṃkulam 26|
garjaṃtastalavīrāgryāḥ kurvaṃto raṇasaṃbhramam |
raghunāthasya yāgāya sajjāste prayayurmudā 27|

mṛgamadamayamaṃgeṣvaṃgarāgaṃ dadhānāḥ kusumavimalamālāśobhitasvottamāṃgāḥ |
mukuṭakaṭakabhūṣābhūṣitāṃgāḥ samastāḥ prayayuravanināthapreritāste'pi sarve 28|
ityevaṃ te mahārājaṃ yayuḥ senācarā varāḥ |
dhanurdharāḥ pāśadharāḥ khaḍgadhārāḥ sphuṭakramāḥ 29|
evaṃ śanaiḥśanaiḥ prāpto maṃḍapaṃ yāgacihnitam |
hayaḥ khurakṣatatalāṃ bhūmiṃ kurvannabhaḥ plavan 30|
rāmo dṛṣṭvā hariṃ prāptaṃ bahusaṃtuṣṭamānasaḥ |
vasiṣṭhaṃ prerayāmāsa kriyākartavyatāṃ prati 31|
vasiṣṭho rāmamāhūya svarṇapatnīsamanvitam |
prayogaṃ kārayāmāsa brahmahatyāpanodanam 32|
brahmacaryavratadharo mṛgaśṛṃgaparigrahaḥ |
tatkarma kārayāmāsa rāmaḥ parapuraṃjayaḥ 33|
prārebhe yāgakarmārthaṃ kuṃḍaṃ maṃḍapasaṃmitam |
tatrācāryobhavaddhīmānvedaśāstravicāravit 34|
vasiṣṭho raghunāthasya kulapūrvagururmuniḥ |

brahmaṃstatrācaradbrahmakarmāgastyastaponidhiḥ 35|
vālmīkirmuniradhvaryurmuniḥ kaṇvastu dvārapaḥ |
aṣṭau dvārāṇi tatrāsansatoraṇa śubhāni vai 36|
dvāri dvāri dvayaṃ vipra brāhmaṇasyādhimaṃtravit |
pūrvadvāri muniśreṣṭhau devalāsita saṃjñitau 37|
dakṣiṇadvāri bhūmānau kaśyapātrī taponidhī |
paścimadvāri ṛṣabhau jātūkarṇyo'tha jājaliḥ 38|
uttaradvāri tu munī dvau dvitaikata tāpasau |
evaṃ dvāravidhiṃ kṛtvā vasiṣṭhaḥ kalaśodbhavaḥ 39|
hayavaryasya satpūjāṃ kartumārabhata dvija |
suvāsinyaḥ striyastatra vāsolaṃkārabhūṣitāḥ 40|
haridrākṣatagaṃdhādyaiḥ pūjayāmāsurarcitam |
nīrājanaṃ tataḥ kṛtvā dhūpayitvāgurūkṣaṇaiḥ 41|
vardhāpanaṃ tato veśyāścakrustā vāḍavājñayā |
evaṃ saṃpūjya vimale bhāle caṃdanacarcite 42|

kuṃkumādikagaṃdhāḍhye sarvaśobhāsamanvite |
babaṃdha bhāsvaraṃ patraṃ taptahāṭakanirmitam 43|
tatrālikhaddāśaratheḥ pratāpabalamūrjitam |
sūryavaṃśadhvajo dhanvī dhanurdīkṣā gururguruḥ 44|
yaṃ devāḥ sāsurāḥ sarve namaṃti maṇimaulibhiḥ |
tasyātmajo vīrabaladarpahārī raghūdvahaḥ 45|
rāmacaṃdro mahābhāgaḥ sarvaśūraśiromaṇiḥ |
tanmātā kosalaṇrpapatnīgarbhasamudbhavā 46|
tasyāḥ kukṣibhavaṃ ratnaṃ rāmaḥ śatrukṣayaṃkaraḥ |
karoti hayamedhaṃ vai brāhmaṇena suśikṣitaḥ 47|
rāvaṇābhidhavipreṃdra vadhapāpāpanuttaye |
mocitastena vāhānāṃ mukhyo'sau vājināṃ varaḥ 48|
mahābalaparīvāra parikhābhiḥ surakṣitaḥ |
tadrakṣako'sti tadbhrātā śatrughno lavaṇāṃtakaḥ 49|
hastyaśvarathapādāta senāsaṃghasamanvitaḥ |

yasya rājña iti śreṣṭho mānaḥ syātsvabalonmadāt 50|
vayaṃ dhanurdharāḥ śūrāḥ śreṣṭhā vayamihotkaṭāḥ |
te gṛhṇaṃtu balādvāhaṃ ratnamālāvibhūṣitam 51|
manovegaṃ kāmajavaṃ sarvagatyadhibhāsvaram |
tato mocayitā bhrātā śatrughno līlayā hayam 52|
śarāsanavinirmukta vatsadaṃtaiḥ śikhāśitaiḥ 53|
ityevamādi vililekha mahāmunīṃdraḥ |
śrīrāmacaṃdra bhujavīryalasatpratāpam |
śobhānidhānamaticaṃcalavāyuvegaṃ |
pātālabhūtalaviśeṣagatiṃ mumoca 54|
śatrughnamādideśātha rāmaḥ śastrabhṛtāṃ varaḥ |
yāhi vāhasya rakṣārthaṃ pṛṣṭhataḥ svairagāminaḥ 55|
śatrughna gaccha vāhasya mārgaṃ bhadraṃ bhavettava |
bhavetāṃ śatruvijayau ripukarṣaṇa te bhujau 56|
ye yoddhāraḥ pratiraṇagatāste tvayā vāraṇīyā-|

vāhaṃ rakṣa svakaguṇagaṇaiḥ saṃyutaḥ sanmahorvyām |
suptānbhraṣṭānvigatavasanānbhītabhītāṃstu namrāṃ-|
stānmā hanyāḥ sukṛtakṛtino yena śaṃsaṃti karma 57|
virathā bhayasaṃtrastā ye vadaṃti vayaṃ tava |
te tvayā na hi haṃtavyāḥ śatrughna sukṛtaiṣiṇā 58|
yo hanyādvimadaṃ mattaṃ suptaṃ magnaṃ bhayāturam |

tāvako'haṃ bruvāṇaṃ ca sa vrajatyadhamāṃ gatim 59|
parasve cittavṛttiṃ tvaṃ mā kṛthāḥ pāradārike |
nīce ratiṃ na kurvīthāḥ sarvasadguṇapūritaḥ 60|
vṛddhānāṃ preraṇaṃ pūrvaṃ mā kurvīthā raṇaṃ jaya |
pūjyapūjātikramaṃ tvaṃ mā vidhehi dayānvitaḥ 61|
gāṃ vipraṃ ca namaskuryā vaiṣṇavaṃ dharmasaṃyutam |
abhivādya yato gacchestatra siddhimavāpnuyāḥ 62|
viṣṇuḥ sarveśvaraḥ sākṣī sarvavyāpakadehabhṛt |
ye tadīyā mahābāho tadrūpā vicaraṃti hi 63|

ye smaraṃti mahāviṣṇuṃ sarvabhūtahṛdi sthitam |
te maṃtavyā mahāviṣṇu samarūpā raghūdvaha 64|
yasya svīyo na pārakyo yasya mitrasamo ripuḥ |
te vaiṣṇavāḥ kṣaṇādeva pāpinaṃ pāvayaṃti hi 65|
yeṣāṃ priyaṃ bhāgavataṃ yeṣāṃ vai brāhmaṇāḥ priyāḥ |
vaikuṃṭhātpreṣitāste'tra lokapāvanahetave 66|
yeṣāṃ vaktre harernāma hṛdi viṣṇuḥ sanātanaḥ |
udare viṣṇunaivedyaḥ sa śvapāko'pi vaiṣṇavaḥ 67|
yeṣāṃ vedāḥ priyatamā na ca saṃsārajaṃ sukham |
svadharmaniratā ye ca tānnamaskurvihānvitān 68|
śive viṣṇau na vā bhedo na ca brahmamaheśayoḥ |
teṣāṃ pādarajaḥ pūtaṃ vahāmyaghavināśanam 69|
gaurī gaṃgā mahālakṣmīryasya nāsti pṛthaktayā |
te maṃtavyā narāḥ sarve svargalokādihāgatāḥ 70|
śaraṇāgatarakṣī ca mānadānaparāyaṇaḥ |

yathāśakti hareḥ prītyai sa jñeyo vaiṣṇavottamaḥ 71|
yasya nāma mahāpāparāśiṃ dahati satvaram |
tadīya caraṇadvaṃdve bhaktiryasya sa vaiṣṇavaḥ 72|
iṃdriyāṇi vaśe yeṣāṃ mano'pi hariciṃtakam |
tānnamaskṛtya pūyātsahyā janmamaraṇāṃtikāt 73|
parastriyaṃ tvaṃ karavālavattyajanbhaveryaśobhūṣaṇabhūtibhūmiḥ |
evaṃ mamādeśamathācaraṃśca labheḥ paraṃ dhāma suyogamīḍyam 74|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe śatrughnaśikṣākathanaṃnāma daśamo'dhyāyaḥ 10 |

English translation

Śeṣa said :

1-2. While Rāma was thus listening to religious duties (from sages) the spring season in which beginning of very great rites is made, set in. Seeing that season (had set in), the intelligent Vasiṣṭha , born from the pitcher, said to the great king Rāma, what was proper.

Vasiṣṭha said :

3-8. O Rāmacandra of mighty arms, for you the time when the horse fully honoured is let loose for the sacrifice, has come. Make preparations for it. Invite the best brāhmaṇas . May the lord worship the brāhmaṇas properly. May he give gifts that have come up to his mind (i.e. desired by him) to the helpless, blind and the miserable according to the proper rite after having worshipped and honoured

them. Initiated along with the golden (image of your) wife, sleeping on the ground, being restrained, and avoiding excellent enjoyments, keeping the deer's horn on the waist, wearing a girdle, deer-hide, and a staff, you should make preparations for the (horse-sacrifice) with (all) the (required) things.

Hearing these significant and apt words of Vasiṣṭha, the intelligent (Rāma) spoke to Lakṣmaṇa words rich with various meanings.

Śrī Rāma said :

9. O Lakṣmaṇa, listen to my words (instructions); and having listened to them, quickly carry them out. Carefully bring a horse proper for the rite of the horse-sacrifice.

Śeṣa said :

10. Having heard the words of the lord of Raghus , Lakṣmaṇa, the conqueror of (his) enemies, said these words, describing (the horse) variously, to the commander-in-chief of the army.

Lakṣmaṇa said :

11-15. O hero, listen to these very sweet words of (i.e. uttered by) me; and having heard them, quickly carry them out according to the order of Rāma whose feet are rubbed by the crowns decorating the heads of the kings. Keep ready the army whose divisions are active due to the strength of the strong wind (generated) by the destroyer (of the universe), and having good chariots, elephants, foot-soldiers and good horsemen. Keep ready horses whose speed is like that of the wind, and whose plantings of their feet (i.e. steps) are charming like the rows of ripples, and which are mounted upon by good horsemen, holding many weapons and striking the enemy's army. Observe the elephants resembling mountains, which are (mounted upon) by the brave riders having darts and lances in their hands and having missiles, which exude profuse rut, which are intoxicated and are full of (i.e. have on them) all weapons and missiles. Let the groups of the charioteers take my chariots shining with extensive, large wealth, being yoked with horses having the speed of the wind, reminding (one) of the destruction of various foes, and with their topmost parts full with weapons and missiles. Let hundreds of foot-soldiers, having best weapons in their hands, exerting themselves in protecting the horse fit for the horse sacrifice, come to me.

16-30. Having heard these words of that magnanimous Lakṣmaṇa, the commander-in-chief Kālajit by name, made the (horse) ready. The horse adorned with ten stars, endowed with the charm of fine down, having faultless pearls round his neck, so also a gem round the extensive neck, having spotless beauty on the face, and blackish brightness on the ears, and with the mass of his reins held (by the commander-in-chief) with his hand, shone (there). The horse, with his face shining with (strips resembling) the digits (of the moon), adorned with bright gems, and beautified with necklaces of pearls, went out. At that time the lordly horse decorated with a white umbrella, adorned with a white chowrie, with his body surrounded (i.e. covered) by great loveliness, went out. Soldiers in front, in the midst, and in the rear, served him, as formerly gods waited upon Viṣṇu who deserved to be honoured. Then having called the entire army, very much crowded with hosts of elephants, horses, chariots and foot-soldiers, he issued orders to it. Then the noise produced by the army that had collected (there), was heard. Then in that excellent city there was (heard) the sound of the kettle-drums. Due to the great agreeable and sharp sound of the heroes the peaks of mountains trembled and palaces shook. O king, there was a big sound of the perplexed horses. The earth as it were, moved, when it sounded by the impact of the wheels of chariots. The earth was, all around, blocked up with the herds of elephants that

were moving (along it). Dust moved there, and it screened the people (there). The great army full of men, being impelled by the commander-in-chief named Kālajit, moved out, covering the sun with its umbrellas. The best foot-soldiers, causing the battle-flurry, and ready for Rāma's (horse-)sacrifice, joyfully set out. All those (soldiers) having fragrant unguent of musk applied to their bodies, with their heads adorned with pure garlands of flowers, with their bodies adorned with the decorations of crowns and bracelets, and impelled by the king, set out. In this way, the excellent soldiers, holding bows, holding nooses and holding swords, and of loud steps, went to the great king. Thus the horse, marked for the sacrifice, scratching the ground with his hoofs, jumping in the sky (i.e. in the air), slowly reached the (sacrificial) hall.

31-42a. With his mind highly pleased on seeing the horse that had come (there), Rāma moved Vasiṣṭha to perform the (necessary) rite. Vasiṣṭha called Rāma along with (the image of) his wife made of gold, and made him perform the rite that would remove (the sin of) killing a brāhmaṇa . Rāma, the conqueror of his enemies' cities, practising the vow of celibacy, and holding a deer-horn got done that rite (through the brāhmaṇas). For the performance of the sacrifice he commenced (constructing) a basis furnished with a hall. The intelligent sage Vasiṣṭha, the old preceptor of Rama 's family, who was conversant with the Vedic concepts, became the preceptor there (i.e. at that sacrifice). Agastya , the treasure of penance, acting as the Brahmā -priest, performed the duties of that priest. The sage Vālmīki was the Adhvaryu -priest, and (the sage) Kaṇva (acted as) the doorkeeper. There were eight gates (to the hall) which were auspicious with ornamental arches. O brāhmaṇa, at each gate two brāhmaṇas, knowing the sacred hymns (were placed). At the eastern gate (were posted) the two best sages named Devala and Asita . At the southern gate (stood) the two great treasures of penance, viz. Kaśyapa and Atri . At the western gate (were) the two best (sages) Jātūkarṇya and Jābāli . At the northern gate (remained) the two ascetics—the two sages— Dvita and Ekata . O brāhmaṇa, having thus made the arrangement at the gates, Vasiṣṭha, born from a pitcher, started worshipping the best horse. Women whose husbands were alive, who were adorned with (beautiful) garments and ornaments, started worshipping the best horse with turmeric, sacred rice grains, sandal etc., O brāhmaṇa. Then after having worshipped him, they waved lights before him and offered incense of agaru . Then by the order of the brāhmaṇa (viz. Vasiṣṭha), the courtezans offered him wishes for prosperity.

42b-54. After having worshipped him like this, he tied a note, bright and fashioned of gold purified with fire, on his spotless forehead to which sandal was applied, which was very fragrant with saffron etc., and which was all beautiful. There (i.e. in the note) he wrote the bright valour and power of Daśaratha 's son (Rāma): "The magnanimous Rāma, the crest-jewel of all heroes, the remover of the pride of the heroes of their power, and the descendant of Raghu , is the son of him who was the banner of the solar family, who was a great archer and a teacher initiating (pupils) in archery, and whom all gods along with demons saluted with (i.e. by bowing down) their heads having gems (on them). Rāma's mother is the one born from the womb of the wife of the king of Kośala . Rāma, his (i.e. Daśaratha's) son, who was the gem born from her womb, who is fearful to his enemies, who is well instructed by the brāhm aṇa (Vasiṣṭha), is performing a horse-sacrifice to remove the sin due to his having killed the best brāhmaṇa named Rāvaṇa . (For that sacrifice) he has let loose this excellent horse, best among horses and well-protected by the moats (in the form) of great army surrounding him. The protector of the horse is Rāma's brother, Śatrughna , who had killed (the demon named) Lavaṇa , and who is accompanied by the multitude of the army (consisting of) elephants, horses, chariots and foot-soldiers. Those kings who, through the pride of their strength, have the jealous anger (as): 'We are great archers, we are brave, we are mighty', should capture with force the horse adorned with jewelled necklaces, having the speed of the mind, going at will, (capable of) moving everywhere, and very bright. From them Rāma's brother Śatrughna will easily free him with points of arrows (i.e. pointed arrows) whetted on grindstones and discharged from his bow." The greatest sage wrote such

and other things (in the note) and then let loose the horse with his glory shining due to the power of the arms of Rāma, the treasure of beauty, being extremely swift and having the speed of the wind, and having a special property of moving in the nether world and on the earth.

55-74. Rāma, the best among the wielders of weapons ordered Śatrughna: "Go after the horse moving freely for protecting him. O Śatrughna go along the path of the horse. May good fortune attend upon you. O you who torment your enemies, may your arms conquer the enemies. O brave one, those warriors who fight with you, should be warded off by you. On this great earth, you, united with your hosts of virtues, protect the horse. You should not kill those who are asleep, who have fled, who have lost their garments, who are very much frightened, who are polite, who have done good deeds, by doing which (i.e. when you do like this) they will approve of (your) deed. O Śatrugḥna, you who desire (to have) religious merit, should not kill those who are without (i.e. who have lost their) chariots, who are afflicted with fear, and who say (to you): 'We belong to you.' He who would kill him who is humble, who is mad, who is asleep, who is frustrated, who is affected by fear, and who says: 'I belong to you', goes to a mean position. You who are full of all virtues, should not long for others' wealth, or for other man's wife; do not show interest in a mean person. O you conqueror in a battle, do not first strike the old (i.e. do not strike the old before they strike you). Being endowed with compassion, do not violate (the rule of) worshipping the venerable. Salute a cow and a brāhmaṇa, and a devotee of Viṣṇu possessing righteousness. Wherever you go after saluting (these), you will obtain success. Viṣṇu is the lord of all, is the witness (observing everything), and possesses a body that occupies everything. O you of mighty arms, O you descendant of Raghu, they who belong to him (i.e. Viṣṇu), who move in his form, who remember Viṣṇu remaining in the hearts of all, should be regarded as having a form similar to that of Viṣṇu. Those devotees of Viṣṇu for whom there is none that belongs to them, none that is a stranger, and for whom the enemy is like a friend, purify a sinner in a moment. They, to whom the Bhāgavata (Purāṇa) is dear, to whom the brāhmaṇas are dear, are sent here (i.e. to this world) from Vaikuṇṭha for purifying the world. Even that cāṇḍāla in whose mouth there is Viṣṇu's name, in whose heart there is the ancient Viṣṇu, and in whose belly there is the offering of eatables presented to Viṣṇu, is dear to Viṣṇu. Salute them that are here, to whom the Vedas are dear and not the happiness due to the worldly existence, and who are devoted to their own way of life. There is no difference between Śiva and Viṣṇu; so also between Śiva (or Viṣṇu) and Brahmā. I carry (on my body) the dust particles of their feet, which are pure and which destroy sins. Those men, for whom Pārvatī , Gaṅgā , Mahālakṣmī , do not exist separately, should, all of them, be looked upon as having come here (i.e. to this world) from heaven. He who, in order to please Viṣṇu, protects him who has sought his refuge, and gives respect and makes presents according to his capacity, should be known as the best devotee of V iṣṇu . He who is devoted to the pair of feet of him (the utterance of) whose name quickly burns the heaps of great sins, is the devotee of Viṣṇu. By saluting those whose senses are controlled, whose mind also thinks of Viṣṇu (only), a man should purify (himself) from birth to death. Abandoning another man's wife like a sword, be the ground of the ornament of victory and welfare. Thus following my command, you will obtain the highest position and a praiseworthy good contact (with the highest Lord)."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 11

The Aśvamedha Horse Is Let Loose

Chapter 306 of 693 · 84 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
एवमाज्ञाप्य भगवान्रामश्चामित्रकर्षणः ।
वीरानालोकयन्भूयो जगाद शुभया गिरा १।
शत्रुघ्नस्य मम भ्रातुर्वाजिरक्षाकरस्य वै ।
को गंता पृष्ठतो रक्षंस्तन्निदेशप्रपालकः २।
यः सर्ववीरान्प्रतिमुख्यमागतान्विनिर्जयेन्मर्मभिदस्त्रसंघैः ।
गृह्णात्वसौ मे करवीटकं तद्भूमौ यशः स्वं प्रथयन्सुविस्तरम् ३।
इत्युक्तवति रामे तु पुष्कलो भरतात्मजः ।
जग्राह वीटकं तस्माद्रघुराजकरांबुजात् ४।
स्वामिन्गच्छामि शत्रुघ्न पृष्ठरक्षाकरोऽन्वहम् ।
सन्नद्धः सर्वशस्त्रास्त्र चापबाणधरः प्रभो ५।
सर्वमद्य क्षितितलं त्वत्प्रतापो विजेष्यते ।
एते निमित्तभूता वै रामचंद्र महामते ६।
भवत्कृपातः सकलं ससुरासुरमानुषम् ।
उपस्थितं प्रयुद्धाय तन्निषेधे क्षमो ह्यहम् ७।

सर्वं स्वामी ज्ञास्यति यन्मम विक्रम दर्शनात् ।
एष गंतास्मि शत्रुघ्न पृष्ठरक्षाप्रकारकः ८।
एवं ब्रुवंतं भरतात्मजं स प्रस्तूय साध्वित्यनुमोदमानः ।
शशंस सर्वान्कपिवीरमुख्यान्प्रभंजनोद्भूतमुखान्हरिः प्रभुः ९।
भो हनूमन्महावीर शृणु मद्वाक्यमादृतः ।
त्वत्प्रसादान्मया प्राप्तमिदं राज्यमकंटकम् १०।
सीतया मम संयोगे यो भवाञ्जलधिं तरेः ।
चरितं तद्धरे वेद्मि सर्वं तव कपीश्वर ११।
त्वं गच्छ मम सैन्यस्य पालकः सन्ममाज्ञया ।
शत्रुघ्नः सोदरो मह्यं पालनीयस्त्वहं यथा १२।
यत्र यत्र मतिभ्रंशः शत्रुघ्नस्य प्रजायते ।
तत्र तत्र प्रबोद्धव्यो भ्राता मम महामते १३।
इति श्रुत्वा महद्वाक्यं रामचंद्रस्य धीमतः ।
शिरसा तत्समाधाय प्रणाममकरोत्तदा १४।
अथादिशन्महाराजो जांबवंतं कपीश्वरम् ।

रघुनाथस्य सेवायै कपिषूत्तमतेजसम् १५।
अंगदो गवयो मैंदस्तथा दधिमुखः कपिः ।
सुग्रीवः प्लवगाधीशः शतवल्यक्षिकौ कपी १६।
नीलो नलो मनोवेगोऽधिगंता वानरांगजः ।
इत्येवमादयो यूयं सज्जीभूता भवंतु भोः १७।
सर्वैर्गजैः सदश्वैश्च तप्तहाटकभूषणैः ।
कवचैः सशिरस्त्राणैर्भूषितायां तु सत्वराः १८।
शेष उवाच।
सुमंत्रमाहुय सुमंत्रिणं तदा जगाद रामो बलवीर्यशोभनः ।
अमात्यमौले वद केऽत्र योज्या नरा हयं पालयितुं समर्थाः १९।
तदुक्तमेवमाकर्ण्य जगाद परवीरहा ।
हयस्य रक्षणे योग्यान्बलिनोऽत्र नराधिपान् २०।
रघुनाथ शृणुष्वैतान्नववीरान्सुसंहितान् ।
धनुर्धरान्महाविद्यान्सर्वशस्त्रास्त्रकोविदान् २१।
प्रतापाग्र्यं नीलरत्नं तथा लक्ष्मीनिधिं नृपम् ।

रिपुतापं चोग्रहयं तथा शस्त्रविदं नृपम् २२।
राजन्योऽसौ नीलरत्नो महावीरो रथाग्रणीः ।
स एव लक्षं रक्षेत लक्षं युध्येत निर्भयः २३।
अक्षौहिणीभिर्दशभिर्यातु वाहस्य रक्षणे ।
दंशितैस्स शिरस्त्राणैर्मम बाहुभिरुद्धतैः २४।
प्रतापाग्र्यो यो ह्ययं च रिपुगर्वमशातयत् ।
सव्यापसव्यबाणानां मोक्ता सर्वास्त्रवित्तमः २५।
एषोऽक्षौहिणिविंशत्या यातु यज्ञहयावने ।
सन्नद्धो रिपुनाशाय युवाको दंडदंडभृत् २६।
तथा लक्ष्मीनिधिस्त्वेष यातु राजन्यसत्तमः ।
यस्तपोभिः शतधृतिं प्रसाद्यास्त्राणि चाभ्यसत् २७।
ब्रह्मास्त्रं पाशुपत्यास्त्रं गारुडं नागसंज्ञितम् ।
मायूरं नाकुलं रौद्रं वैष्णवं मेघसंज्ञितम् २८।
वज्रं पार्वतसंज्ञं च तथा वायव्यसंज्ञितम् ।
इत्यादिकानामस्त्राणां संप्रयोगविसर्गवित् २९।

स एष निजसैन्यानामक्षौहिण्यैकया युतः ।
प्रयातु शूरमुकुटः सर्ववैरिप्रभंजनः ३०।
रिपुतापोऽयमेवाद्य गच्छत्वग्र्यो धनुर्भृताम् ।
सर्वशस्त्रास्त्रकुशलो रिपुवंशदवानलः ३१।
गच्छतात्सेनया बह्व्या चतुरंगसमेतया ।
शत्रुघ्नाज्ञां शिरस्येते दधत्वद्य बलोत्कटाः ३२।
उग्राश्वोऽपि महाराजा तथा शस्त्रविदेष च ।
सर्वे यांतु सुसंनद्धास्तव वाहस्य पालकाः ३३।
इति भाषितमाकर्ण्य मंत्रिणः प्रजहर्ष च ।

आज्ञापयामास च तान्सुमंत्रकथितान्भटान् ३४।
तेऽनुज्ञां रघुनाथस्य प्राप्य मोदं प्रपेदिरे ।
चिरकालं सांपरायं वांच्छंतो युद्धदुर्मदाः ३५।
सन्नद्धाः कवचाद्यैश्च तथा शस्त्रास्त्रवर्तनैः ।
ययुः शत्रुघ्नसंवासं सीतापति प्रणोदिताः ३६।
शेष उवाच।

अथोक्त ऋषिणा रामो विधिना पूजयत्क्रमात् ।
आचार्यादीनृषीन्सर्वान्यथोक्तवरदक्षिणैः ३७।
आचार्याय ददौ रामो हस्तिनं षष्टिहायनम् ।
हयमेकं मनोवेगं रत्नमालाविभूषितम् ३८।
पौरटं रथमेकं च मणिरत्नविभूषितम् ।
चतुर्भिर्वाजिभिर्युक्तं सर्वोपस्करसंयुतम् ३९।
मणिलक्षं तु प्रत्यक्षं मुक्ताफलतुलाशतम् ।
विद्रुमस्य तुलानां तु सहस्रं स्फुटतेजसाम् ४०।
ग्राममेकं सुसंपन्नं नानाजनसमाकुलम् ।
विचित्रसस्यनिष्पन्नं विविधैर्मंदिरैर्वृतम् ४१।
ब्रह्मणेऽपि तथैवादाद्धोत्रेऽप्यध्वर्यवे ददौ ।
ऋत्विग्भ्यो भूरिशो दत्त्वा प्रणनाम रघूत्तमः ४२।
सर्वे ते विविधा वाग्भिराशीर्भिरभिपूजिताः ।
चिरंजीव महाराज रामचन्द्र रघूद्वह ४३।
कन्यादानं भूमिदानं गजदानं तथैव च ।

अश्वदानं स्वर्णदानं तिलदानं समौक्तिकम् ४४।
अन्नदानं पयोदानमभयं दानमुत्तमम् ।
रत्नदानानि सर्वाणि विप्रेभ्यश्चादिशन्महान् ४५।
देहि देहि धनं देहि मानेति ब्रूहि कस्यचित् ।
ददात्वन्नं ददात्वन्नं सर्वभोगसमन्वितम् ४६।
इत्थं प्रावर्तत मखो रघुनाथस्य धीमतः ।
सदक्षिणो द्विजवरैः पूर्णः सर्वशुभक्रियः ४७।
अथ रामानुजो गत्वा मातरं प्रणनाम ह ।
आज्ञापयाश्वरक्षार्थमेष गच्छामि शोभने ४८।
त्वत्कृपातो रिपुकुलं जित्वा शोभासमन्वितः ।
आयास्यामि महाराजैर्हयवर्यसमन्वितः ४९।
मातोवाच ।
पुत्र गच्छ महावीर शिवाः पंथान एव ते ।
सर्वान्रिपुगणाञ्जित्वा पुनरागच्छ सन्मते ५०।
पुष्कलं पालय निजभ्रातृजं धर्मवित्तमम् ।

महाबलिनमद्यापि बालकं लीलयायुतम् ५१।
पुत्रागच्छसि चेद्युक्तः पुष्कलेन शुभान्वितः ।

तदा मम प्रमोदः स्यादन्यथा शोकभागहम् ५२।
इति संभाष्यमाणां स्वां मातरं प्रत्युवाच सः ।
त्वदीयचरणद्वंद्वं स्मरन्प्राप्स्यामि शोभनम् ५३।
पुष्कलं पालयित्वाहं निजांगमिव शोभने ।
स्वनामसदृशं कृत्वा पुनरेष्यामि मोदवान् ५४।
इत्युक्त्वा प्रययौ वीरो रामं स मखमंडपे ।
आसीनं मुनिवर्याग्र्यैर्यज्ञवेषधरं वरम् ५५।
उवाच मतिमान्वीरः सर्वशोभासमन्वितः ।
रामाज्ञापय रक्षार्थं हयस्यानुज्ञया तव ५६।
रघुनाथोऽपि तच्छ्रुत्वा भद्रमस्त्विति चाब्रवीत् ।
बालं स्त्रियं प्रमत्तं त्वं मा हन्याः शस्त्रवर्जितम् ५७।
तदा लक्ष्मीनिधिर्भ्राता जानक्या जनकात्मजः ।
प्रहस्य किंचिन्नयने नर्तयन्राममब्रवीत् ५८।

लक्ष्मीनिधिरुवाच।
रामचंद्र महाबाहो सर्वधर्मपरायण ।
शत्रुघ्नं शिक्षय तथा यथा लोकोत्तरो भवेत् ५९।
कुलोचितं कर्म कुर्वन्नग्रजाचरितं तथा ।
गच्छेत्स परमं धाम तेजोबलसमन्वितम् ६०।
त्वया प्रोक्तं महाराज ब्राह्मणं नावमानयेत् ।
पित्रा तव हतो विप्रः पितृभक्तिपरायणः ६१।
त्वयापि सुमहत्कर्म कृतं लोकविगर्हितम् ।
अवध्यां महिलां यस्त्वं हतवान्नियतं ततः ६२।
अग्रजोऽस्य महाराज कृतवान्यं पराक्रमम् ।
सनकेन कृतः पूर्वं राक्षस्याः कर्णकर्तनम् ६३।
एवं करिष्यति नृपः शत्रुघ्नः शिक्षया तव ।
यदि नायं तथा कुर्यात्कुलस्यासदृशं भवेत् ६४।
इत्युक्तवंतं तं रामः प्रत्युवाच हसन्निव ।
मेघगंभीरया वाचा सर्ववाक्यविशारदः ६५।

शृण्वंतु योगिनः शांताः समदुःखसुखाः पुनः ।
जानंत्यपारसंसारनिस्तारतरणादिकम् ६६।
ये शूराः समहेष्वासाः सर्वशस्त्रास्त्रकोविदाः ।
ते च जानंति युद्धस्य वार्त्तां न तु भवादृशाः ६७।
परोपतापिनो ये वै ये चोत्पथविसारिणः ।
ते हंतव्या नृपैः सर्वैः सर्वलोकहितैषिभिः ६८।
इत्युक्तमाकर्ण्य सभासदस्ते सर्वे स्मितं चक्ररिंदमस्य ।
कुंभोद्भवः पूजितमेनमश्वं विमोचयामास सुशोभितं हि ६९।
इमं मंत्रं समुच्चार्य वसिष्ठः कलशोद्भवः ।
कराग्रेण स्पृशन्नश्वं मुमोच जयकांक्षया ७०।

वाजिन्गच्छ यथालीलं सर्वत्र धरणीतले ।
यागार्थे मोचितो येन पुनरागच्छ सत्वरः ७१।
अश्वस्तु मोचितः सर्वैर्भटैः शस्त्रास्त्रकोविदैः ।
परीतः प्रययौ प्राचीं दिशं वायुजवान्वितः ७२।
प्रचचार बलं सर्वं कंपयद्धरणीतलम् ।

शेषोऽपि किंचिन्न तया फणया धृतवान्भुवम् ७३।
दिशः प्रसेदुः परितः क्ष्मातलं शोभयान्वितम् ।
वायवस्तं तु शत्रुघ्नं पृष्ठतो मंदगामिनः ७४।
शत्रुघ्नस्य प्रयाणायाभ्युद्य तस्य भुजोऽस्फुरत् ।
दक्षिणः शुभमाशंसी जयाय च बभूव ह ७५।
पुष्कलः स्वगृहं रम्यं प्रविवेश समृद्धिमत् ।
वितर्दिभिर्वलक्षाभिः शोभितं रत्नवेदिकम् ७६।
तत्रापश्यन्निजां भार्यां पतिव्रतपरायणाम् ।
किंचित्स्वदर्शनाद्धृष्टां भर्तृदर्शनलालसाम् ७७।
मुखारविंदेन च नागवल्लीदलं सुकर्पूरयुतं च चर्वती ।
नासाफलं तोयभवं महाधनं बाह्वोर्मृणालीसदृशोः सुकंकणे ७८।
कुचौ तु मालूरफलोपमौ वरौ नितंबबिंबं वरनीवि शोभितम् ।
पादौ तुलाकोटिधरौ सुकोमलौ दधत्यहो एक्षत सत्पतिं स्वकम् ७९।
परिरभ्य प्रियां धीरो गद्गदस्वरभाषिणीम् ।
तदुरोजपरीरंभनिर्भरीकृतदेहकाम् ८०।

उवाच भद्रे गच्छामि शत्रुघ्नपृष्ठरक्षकः ।
रामाज्ञया याज्ञमश्वं पालयन्रथसंयुतः ८१।
त्वया मे मातरः पूज्याः पादसंवाहनादिभिः ।
तदुच्छिष्टं हि भुंजाना तत्कर्मकरणादरा ८२।
सर्वाः पतिव्रता नार्यो लोपामुद्रादिकाः शुभाः ।
नावमान्यास्त्वया भीरु स्वतपोबलशोभिताः ८३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे हयमोचन-पुष्कलभार्यासमागमोनाम एकादशोऽध्यायः ११ ।

Roman transliteration

śeṣa uvāca|
evamājñāpya bhagavānrāmaścāmitrakarṣaṇaḥ |
vīrānālokayanbhūyo jagāda śubhayā girā 1|
śatrughnasya mama bhrāturvājirakṣākarasya vai |
ko gaṃtā pṛṣṭhato rakṣaṃstannideśaprapālakaḥ 2|
yaḥ sarvavīrānpratimukhyamāgatānvinirjayenmarmabhidastrasaṃghaiḥ |
gṛhṇātvasau me karavīṭakaṃ tadbhūmau yaśaḥ svaṃ prathayansuvistaram 3|
ityuktavati rāme tu puṣkalo bharatātmajaḥ |
jagrāha vīṭakaṃ tasmādraghurājakarāṃbujāt 4|
svāmingacchāmi śatrughna pṛṣṭharakṣākaro'nvaham |
sannaddhaḥ sarvaśastrāstra cāpabāṇadharaḥ prabho 5|

sarvamadya kṣititalaṃ tvatpratāpo vijeṣyate |
ete nimittabhūtā vai rāmacaṃdra mahāmate 6|
bhavatkṛpātaḥ sakalaṃ sasurāsuramānuṣam |
upasthitaṃ prayuddhāya tanniṣedhe kṣamo hyaham 7|

sarvaṃ svāmī jñāsyati yanmamavikrama darśanāt |
eṣa gaṃtāsmi śatrughna pṛṣṭharakṣāprakārakaḥ 8|
evaṃ bruvaṃtaṃ bharatātmajaṃ sa prastūya sādhvityanumodamānaḥ |
śaśaṃsa sarvānkapivīramukhyānprabhaṃjanodbhūtamukhānhariḥ prabhuḥ 9|
bho hanūmanmahāvīra śṛṇu madvākyamādṛtaḥ |
tvatprasādānmayā prāptamidaṃ rājyamakaṃṭakam 10|
sītayā mama saṃyoge yo bhavāñjaladhiṃ tareḥ |
caritaṃ taddhare vedmi sarvaṃ tava kapīśvara 11|
tvaṃ gaccha mama sainyasya pālakaḥ sanmamājñayā |
śatrughnaḥ sodaro mahyaṃ pālanīyastvahaṃ yathā 12|
yatra yatra matibhraṃśaḥ śatrughnasya prajāyate |
tatra tatra praboddhavyo bhrātā mama mahāmate 13|
iti śrutvā mahadvākyaṃ rāmacaṃdrasya dhīmataḥ |
śirasā tatsamādhāya praṇāmamakarottadā 14|
athādiśanmahārājo jāṃbavaṃtaṃ kapīśvaram |

raghunāthasya sevāyai kapiṣūttamatejasam 15|
aṃgado gavayo maiṃdastathā dadhimukhaḥ kapiḥ |
sugrīvaḥ plavagādhīśaḥ śatavalyakṣikau kapī 16|
nīlo nalo manovego'dhigaṃtā vānarāṃgajaḥ |
ityevamādayo yūyaṃ sajjībhūtā bhavaṃtu bhoḥ 17|
sarvairgajaiḥ sadaśvaiśca taptahāṭakabhūṣaṇaiḥ |
kavacaiḥ saśirastrāṇairbhūṣitāyāṃ tu satvarāḥ 18|
śeṣa uvāca|
sumaṃtramāhūya sumaṃtriṇaṃ tadā jagāda rāmo balavīryaśobhanaḥ |
amātyamaule vada ke'tra yojyā narā hayaṃ pālayituṃ samarthāḥ 19|
taduktamevamākarṇya jagāda paravīrahā |
hayasya rakṣaṇe yogyānbalino'tra narādhipān 20|
raghunātha śṛṇuṣvaitānnavavīrānsusaṃhitān |
dhanurdharānmahāvidyānsarvaśastrāstrakovidān 21|
pratāpāgryaṃ nīlaratnaṃ tathā lakṣmīnidhiṃ nṛpam |

riputāpaṃ cograhayaṃ tathā śastravidaṃ nṛpam 22|
rājanyo'sau nīlaratno mahāvīro rathāgraṇīḥ |
sa eva lakṣaṃ rakṣeta lakṣaṃ yudhyeta nirbhayaḥ 23|
akṣauhiṇībhirdaśabhiryātu vāhasya rakṣaṇe |
daṃśitaissa śirastrāṇairmama bāhubhiruddhataiḥ 24|
pratāpāgryo yo hyayaṃ ca ripugarvamaśātayat |
savyāpasavyabāṇānāṃ moktā sarvāstravittamaḥ 25|
eṣo'kṣauhiṇiviṃśatyā yātu yajñahayāvane |
sannaddho ripunāśāya yuvāko daṃḍadaṃḍabhṛt 26|
tathā lakṣmīnidhistveṣa yātu rājanyasattamaḥ |
yastapobhiḥ śatadhṛtiṃ prasādyāstrāṇi cābhyasat 27|
brahmāstraṃ pāśupatyāstraṃ gāruḍaṃ nāgasaṃjñitam |
māyūraṃ nākulaṃ raudraṃ vaiṣṇavaṃ meghasaṃjñitam 28|
vajraṃ pārvatasaṃjñaṃ ca tathā vāyavyasaṃjñitam |
ityādikānāmastrāṇāṃ saṃprayogavisargavit 29|

sa eṣa nijasainyānāmakṣauhiṇyaikayā yutaḥ |
prayātu śūramukuṭaḥ sarvavairiprabhaṃjanaḥ 30|
riputāpo'yamevādya gacchatvagryo dhanurbhṛtām |
sarvaśastrāstrakuśalo ripuvaṃśadavānalaḥ 31|
gacchatātsenayā bahvyā caturaṃgasametayā |
śatrughnājñāṃ śirasyete dadhatvadya balotkaṭāḥ 32|
ugrāśvo'pi mahārājā tathā śastravideṣa ca |
sarve yāṃtu susaṃnaddhāstava vāhasya pālakāḥ 33|
iti bhāṣitamākarṇya maṃtriṇaḥ prajaharṣa ca |
ājñāpayāmāsa ca tānsumaṃtrakathitānbhaṭān 34|
te'nujñāṃ raghunāthasya prāpya modaṃ prapedire |
cirakālaṃ sāṃparāyaṃ vāṃcchaṃto yuddhadurmadāḥ 35|
sannaddhāḥ kavacādyaiśca tathā śastrāstravartanaiḥ |
yayuḥ śatrughnasaṃvāsaṃ sītāpati praṇoditāḥ 36|
śeṣa uvāca|

athokta ṛṣiṇā rāmo vidhinā pūjayatkramāt |
ācāryādīnṛṣīnsarvānyathoktavaradakṣiṇaiḥ 37|
ācāryāya dadau rāmo hastinaṃ ṣaṣṭihāyanam |
hayamekaṃ manovegaṃ ratnamālāvibhūṣitam 38|
pauraṭaṃ rathamekaṃ ca maṇiratnavibhūṣitam |
caturbhirvājibhiryuktaṃ sarvopaskarasaṃyutam 39|
maṇilakṣaṃ tu pratyakṣaṃ muktāphalatulāśatam |
vidrumasya tulānāṃ tu sahasraṃ sphuṭatejasām 40|
grāmamekaṃ susaṃpannaṃ nānājanasamākulam |
vicitrasasyaniṣpannaṃ vividhairmaṃdirairvṛtam 41|
brahmaṇe'pi tathaivādāddhotre'pyadhvaryave dadau |
ṛtvigbhyo bhūriśo dattvā praṇanāma raghūttamaḥ 42|
sarve te vividhā vāgbhirāśīrbhirabhipūjitāḥ |
ciraṃjīva mahārāja rāmacandra raghūdvaha 43|
kanyādānaṃ bhūmidānaṃ gajadānaṃ tathaiva ca |

aśvadānaṃ svarṇadānaṃ tiladānaṃ samauktikam 44|
annadānaṃ payodānamabhayaṃ dānamuttamam |
ratnadānāni sarvāṇi viprebhyaścādiśanmahān 45|
dehi dehi dhanaṃ dehi māneti brūhi kasyacit |
dadātvannaṃ dadātvannaṃ sarvabhogasamanvitam 46|
itthaṃ prāvartata makho raghunāthasya dhīmataḥ |
sadakṣiṇo dvijavaraiḥ pūrṇaḥ sarvaśubhakriyaḥ 47|
atha rāmānujo gatvā mātaraṃ praṇanāma ha |
ājñāpayāśvarakṣārthameṣa gacchāmi śobhane 48|
tvatkṛpāto ripukulaṃ jitvā śobhāsamanvitaḥ |
āyāsyāmi mahārājairhayavaryasamanvitaḥ 49|
mātovāca |
putra gaccha mahāvīra śivāḥ paṃthāna eva te |
sarvānripugaṇāñjitvā punarāgaccha sanmate 50|
puṣkalaṃ pālaya nijabhrātṛjaṃ dharmavittamam |

mahābalinamadyāpi bālakaṃ līlayāyutam 51|
putrāgacchasi cedyuktaḥ puṣkalena śubhānvitaḥ |
tadā mama pramodaḥ syādanyathā śokabhāgaham 52|
iti saṃbhāṣyamāṇāṃ svāṃ mātaraṃ pratyuvāca saḥ |
tvadīyacaraṇadvaṃdvaṃ smaranprāpsyāmi śobhanam 53|
puṣkalaṃ pālayitvāhaṃ nijāṃgamiva śobhane |

svanāmasadṛśaṃ kṛtvā punareṣyāmi modavān 54|
ityuktvā prayayau vīro rāmaṃ sa makhamaṃḍape |
āsīnaṃ munivaryāgryairyajñaveṣadharaṃ varam 55|
uvāca matimānvīraḥ sarvaśobhāsamanvitaḥ |
rāmājñāpaya rakṣārthaṃ hayasyānujñayā tava 56|
raghunātho'pi tacchrutvā bhadramastviti cābravīt |
bālaṃ striyaṃ pramattaṃ tvaṃ mā hanyāḥ śastravarjitam 57|
tadā lakṣmīnidhirbhrātā jānakyā janakātmajaḥ |
prahasya kiṃcinnayane nartayanrāmamabravīt 58|

lakṣmīnidhiruvāca|
rāmacaṃdra mahābāho sarvadharmaparāyaṇa |
śatrughnaṃ śikṣaya tathā yathā lokottaro bhavet 59|
kulocitaṃ karma kurvannagrajācaritaṃ tathā |
gacchetsa paramaṃ dhāma tejobalasamanvitam 60|
tvayā proktaṃ mahārāja brāhmaṇaṃ nāvamānayet |
pitrā tava hato vipraḥ pitṛbhaktiparāyaṇaḥ 61|
tvayāpi sumahatkarma kṛtaṃ lokavigarhitam |
avadhyāṃ mahilāṃ yastvaṃ hatavānniyataṃ tataḥ 62|
agrajo'sya mahārāja kṛtavānyaṃ parākramam |
sanakena kṛtaḥ pūrvaṃ rākṣasyāḥ karṇakartanam 63|
evaṃ kariṣyati nṛpaḥ śatrughnaḥ śikṣayā tava |
yadi nāyaṃ tathā kuryātkulasyāsadṛśaṃ bhavet 64|
ityuktavaṃtaṃ taṃ rāmaḥ pratyuvāca hasanniva |
meghagaṃbhīrayā vācā sarvavākyaviśāradaḥ 65|

śṛṇvaṃtu yoginaḥ śāṃtāḥ samaduḥkhasukhāḥ punaḥ |
jānaṃtyapārasaṃsāranistārataraṇādikam 66|
ye śūrāḥ samaheṣvāsāḥ sarvaśastrāstrakovidāḥ |
te ca jānaṃti yuddhasya vārttāṃ na tu bhavādṛśāḥ 67|
paropatāpino ye vai ye cotpathavisāriṇaḥ |
te haṃtavyā nṛpaiḥ sarvaiḥ sarvalokahitaiṣibhiḥ 68|
ityuktamākarṇya sabhāsadaste sarve smitaṃ cakrurariṃdamasya |
kuṃbhodbhavaḥ pūjitamenamaśvaṃ vimocayāmāsa suśobhitaṃ hi 69|
imaṃ maṃtraṃ samuccārya vasiṣṭhaḥ kalaśodbhavaḥ |
karāgreṇa spṛśannaśvaṃ mumoca jayakāṃkṣayā 70|
vājingaccha yathālīlaṃ sarvatra dharaṇītale |
yāgārthe mocito yena punarāgaccha satvaraḥ 71|
aśvastu mocitaḥ sarvairbhaṭaiḥ śastrāstrakovidaiḥ |
parītaḥ prayayau prācīṃ diśaṃ vāyujavānvitaḥ 72|
pracacāra balaṃ sarvaṃ kaṃpayaddharaṇītalam |

śeṣo'pi kiṃcinna tayā phaṇayā dhṛtavānbhuvam 73|
diśaḥ praseduḥ paritaḥ kṣmātalaṃ śobhayānvitam |
vāyavastaṃ tu śatrughnaṃ pṛṣṭhato maṃdagāminaḥ 74|
śatrughnasya prayāṇāyābhyudya tasya bhujo'sphurat |
dakṣiṇaḥ śubhamāśaṃsī jayāya ca babhūva ha 75|
puṣkalaḥ svagṛhaṃ ramyaṃ praviveśa samṛddhimat |
vitardibhirvalakṣābhiḥ śobhitaṃ ratnavedikam 76|
tatrāpaśyannijāṃ bhāryāṃ pativrataparāyaṇām |
kiṃcitsvadarśanāddhṛṣṭāṃ bhartṛdarśanalālasām 77|
mukhāraviṃdena ca nāgavallīdalaṃ sukarpūrayutaṃ ca carvatī |
nāsāphalaṃ toyabhavaṃ mahādhanaṃ bāhvormṛṇālīsadṛśoḥ sukaṃkaṇe 78|

kucau tu mālūraphalopamau varau nitaṃbabiṃbaṃ varanīvi śobhitam |
pādau tulākoṭidharau sukomalau dadhatyaho ekṣata satpatiṃ svakam 79|
parirabhya priyāṃ dhīro gadgadasvarabhāṣiṇīm |
tadurojaparīraṃbhanirbharīkṛtadehakām 80|

uvāca bhadre gacchāmi śatrughnaprṣṭharakṣakaḥ |
rāmājñayā yājñamaśvaṃ pālayanrathasaṃyutaḥ 81|
tvayā me mātaraḥ pūjyāḥ pādasaṃvāhanādimiḥ |
taducchiṣṭaṃ hi bhuṃjānā tatkarmakaraṇādarā 82|
sarvāḥ pativratā nāryo lopāmudrādikāḥ śubhāḥ |
nāvamānyāstvayā bhīru svatapobalaśobhitāḥ 83|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
hayamocana-puṣkalabhāryāsamāgamonāma ekādaśo'dhyāyaḥ 11 |

English translation

Śeṣa said :

1-3. Having thus ordered (Śatrughna), the glorious Rāma , the tormentor of his enemies, looked at the heroes and spoke to them with (i.e. using) good words: “Protecting from the rear my brother Śatrughna, protecting the horse, and obeying his orders, who would vanquish, with his multitudes of missiles, all the heroes that would come (to fight) the chief one (i.e. Śatrughna), let him spreading his very great fame on the earth take up the sword of (i.e. offered by) me.”

4-9. When Rāma spoke like this, Puṣkala , the son of Bharata , took that sword from the lotus-like hand of the king of the Raghu -family. “O lord, O master, being ready, holding all weapons and missiles and a bow and arrows, I shall go, guarding everyday, Śatrughna’s rear. Today the entire earth will be conquered due to your valour. O very intelligent Rāmacandra , these (soldiers) are (just) a means. By your grace I am capable of warding off the entire (army of) gods, demons and human beings, (if it) approaches (us) to fight (with us). The lord will know everything on seeing my valour. To protect Śatrugẖna from the rear, here I go.” Praising Bharata’s son, who was speaking like this, and approving of (his words), the lord Viṣṇu (i.e. Rāma) praised all the chief heroes among the monkeys, led by (Hanūmat) born from the Wind.

10-13. (He said): “O great hero Hanūmat, carefully listen to my words. Due to your favour I obtained this kingdom free from trouble. To bring about my union with Sītā , you crossed the ocean. O monkey, O lord of monkeys, I know all your adventures. Being, by my command, the guardian of my army, (please) go. You should protect Śatrughna, my brother, as (you protected) me. O you very intelligent one, you have to enlighten my brother Śatrughna whenever he has confusion of mind.”

14-18. Hearing the great (i.e. important) words of the intelligent Rāmacandra, he accepted them with (i.e. by bowing) his head, and saluted him. Then the great king(i.e. Rāma) instructed Jāmbavanta, the lord of the monkeys, and the most lustrous among them, to serve Raghunātha (i.e. Śatrughna). (He said:) “(All of) you like Aṅgada , Gavaya , Mainda , so also the monkey Dadhimukha , Sugrīva —the king of the monkeys, the two monkeys viz. Śatavali and Akṣika, (so also) Nīla , Nala , having the mind’s speed and a master born from the body of a monkey, should be ready. All of you, being adorned with elephants, good horses, with armours as ornaments made of gold, with helmets, should go quickly.”

Śeṣa said :

19. Then having called the good minister Sumantra , Rāma, shining with strength and power said to him: “O chief of the ministers, say, which men, capable of protecting the horse should be employed now?”

20-33. Hearing the words spoken by him (i.e. Rāma), he, the killer of the enemy’s heroes said: “O Raghunātha, listen to (the names of) the nine powerful kings, who have assembled here, who are archers, who are very learned, who are proficient in (the use of) all weapons and missiles, and who (therefore,) are capable of protecting the horse. (They are:) Pratāpāgrya, Nīlaratna, so also king Lakṣmīnidhi, Riputāpa, Ugrahaya, and king Śastravid also. This Nīlaratna is a distinguished person; Mahāvīra , Rathāgraṇī (are also there). He, the fearless one, would alone protect a lakh (of soldiers) and would fight with a lakh of soldiers. Let him go with (an army consisting of) ten akṣauhiṇīs furnished with armours, and with my arms raised (to bless him). This Pratāpāgrya is one who destroyed the pride of his enemy. Best among those who know (the employment of) all missiles, he discharges the arrows with (both) the right and the left hands. Let this Daṇḍabhṛt, who is young and who is ready to destroy the enemy, and who holds a bow, go with (the army consisting of) twenty akṣauhiṇīs for the protection of the horse. In the same way, let this best king Lakṣmīnidhi who, having propitiated Indra studied (the employment of) missiles, go (with Śatrughna). He knows the employment and discharge of the missiles like Brahmāstra , Pāśupatyāstra, Garuḍa , and the one called Nāga , (so also) Mayūra , Nakula , Raudra , Vaiṣṇava , the one called Megha , Vajra , the one named Parvata , so also the one called Vāyavya . Let him, the crown (i.e. the best) of the brave, a hurricane to all the enemies, go with (soldiers numbering) one lakh from the army. Today let also this Riputāpa go, who is the foremost among archers, skilled in (the use of) all weapons and missiles, and a wild fire to the bamboos in the form of the enemies. Let him go with the army consisting of four di visi ons. Let these mighty kings hold on their heads (i.e. obey) the order of Śatrughna. This great king Ugrāśva also knows (the use of) weapons. Let all of them, quite ready, go as the protectors of your horse.”

34-36. Having heard these words of the minister, he was delighted and ordered those soldiers mentioned by Sumantra. They, desiring to wage war for a long time, and maddened after it, were glad on receiving Raghunātha’s (i.e. Rāma’s) order. Ready with armours etc., and with the movements of the weapons and missiles, they, impelled by Sītā’s husband, went in the company of Śatrughna.

Śeṣa said :

37-46. Then, as told by the sage (Vasiṣṭha), Rāma honoured all the preceptors and sages (by giving them) presents as told (by Vasiṣṭha). To the preceptor Rāma gave an elephant sixty years old, a horse having the mind’s speed and adorned with golden necklaces, a golden chariot which was adorned with gems and jewels, to which four horses were yoked, and which was furnished with all necessary equipment. (He also gave him) a lakh of gems, and pearls measuring a hundred tulās (each of which is equal to 100 palas), a thousand tulās of bright lustre of corals, a very rich village crowded with many kinds of people, producing various kinds of crops, having many temples. In the same way he gave (presents) to the Brahmā -priest and to the Adhvaryu -priest. The best of the Raghus , having given profuse gifts to the priests, saluted them. Being honoured, they (said) with various words and blessings: “O Rāmacandra, the descendant of Raghu, O great king, live long.” The great one (i.e. Rāma) gave the gifts of maidens, of land, of elephants, so also of horses, of gold, of sesamum with pearls, of food, water, and the excel lent gift of fearlessness, so also all the gifts of gems, to brāhmaṇas . Give, (again and again) give wealth; do not say ‘No’ to anyone. One should give food, one should give food endowed with all pleasures.

47-49. Thus the sacrifice, accompanied by presents, full of the brāhmaṇas and with all auspicious rites, of the intelligent Rāma, proceeded. Then the younger brother of Rāma (viz. Śatrughna) went to his mother, saluted her (and said to her): “O auspicious one, give me leave; I am going just for the protection of the horse. With your grace, I, having conquered the group of the enemies, shall come (back) endowed with charm and accompanied by great kings and the best horse (let loose lor the sacrifice).”

The mother said :

50-54. O (my) son, O great hero, go; may your journey be happy. O you of a good mind, having conquered all the hosts of your enemies come (back). Take care of Puṣkala, the best among those who know the course of conduct, the mighty son of your brother, (and) still a child, with (i.e. indulging in) sport. O son, if you come (back), with Puṣkala, and endowed with good fortune, I shall be glad. Otherwise I shall be unhappy.

He said to his mot her who was speaking like this: “Remembering the pair of your feet, I shall have good fortune. O auspicious one, having taken care of Puṣkala like my own body, and doing (things) befitting my name, I shall come back happily.”

55-58. Speaking thus, the hero went to see the great Rāma dressed for the sacrifice and seated with the best sages in the sacrificial hall. The intelligent hero endowed with all grace, said: “O Rāma, give me leave to protect the horse.” Raghunātha (i.e. Rāma) too hearing those words, said: “God bless you. Do not kill a child, a woman, a mad person or one without a weapon.” Then Janaka ’s son and Sītā’s brother Lakṣmīnidhi, having smiled and having slightly moved his eyes said to Rāma:

Lakṣmīnidhi said :

59-64. O mighty-armed Rāmacandra, devoted to all righteous ways, instruct Śatrughna in such a way that he would be extraordinary. Doing a deed which is befitting his family, and doing what his elder brother had done, he would go to the highest place endowed with lustre and power. O great king, you said: ‘One should not belittle a brāhmaṇa ;’ (but) your father had killed a brāhmaṇa, greatly devoted to his father. You also performed a deed very much abhorred in the world, (since) you had certainly killed a woman who should not have been killed. (And) O great king, the great valourous deed, viz. cutting off the ears of the demoness (Śūrpaṇakhā), which was done by his elder brother (Lakṣmaṇa) was not done by any one else. By your instruction Śatrughna will do the same thing. If, O lord, he would do like that, it would be unbecoming to the family.

65-71. To him, who was speaking like this, Rāma skilled in all kinds of speech, smiled, and spoke with a voice deep like that of a cloud: “May the tranquil meditating saints hear, who look equally upon pleasure and pain and who know such things as how to cross fully this (ocean of) mundane existence which is difficult to cross. Those who are brave, who are great archers, who are skilled in (the use of) all weapons and missiles (alone) know the calling of war, and not (people) like you. Those who torment others and those who go astray, should be killed by kings who desire the good of all the people.” Hearing these words spoken by the subduer of enemies (i.e. by Rāma) all those members of the assembly smiled. (Then Vasiṣṭha) born from the pitcher, let loose the horse that was worshipped and well adorned. Uttering this hymn, and touching the horse with the tip of his hand, Vasiṣṭha, born from a pitcher, let loose the horse, with a desire for victory: “O horse, move sportively over the entire earth. Since you are let loose for the (horse-) sacrifice, come back quickly.”

72-75. The horse, that was let loose, and that was surrounded by all warriors skilled in (the use of) all weapons and missiles, went with the speed of wind towards the eastern direction. The entire army shaking the earth moved on. Even Śeṣa held the earth with his hood slightly bent. The quarters were all around bright. The earth was full of beauty. Breezes blew gently from behind Śatrughna. The right arm of Śatrughna who was ready for the march, throbbed indicating (something) auspicious and leading to victory.

76-83. Puṣkala (the son of Bharata) entered his charming house which was rich with white balconies, and which had a jewelled quadrangular open shed in the middle of its courtyard. There he saw his wife who was greatly devoted to her husband, who was delighted when he was partially seen and who was eager to see her husband. She was chewing piper-betal (mixed) with camphor with her mouth resembling a lotus. Her very beautiful nose was like a sharp blade (of a sword). There were fine bracelets (worn) on her arms resembling lotus-stalks. Her excellent breasts were like the kapittha fruits. Her round hips were charming due to the knot of the wearing garment. Her very delicate feet had (worn) anklets. She saw her good husband. Having embraced his dear wife, speaking in a faltering tone, and with her body filled with the embrace (pressing) her breasts, he said: “O auspicious lady, by Rāma’s order I having a chariot and looking after the sacrificial horse, am going guarding the rear of Śatrughna. You should serve my mothers by gently rubbing their feet etc., eating (the food) left over by them and showing great regard for doing (things told) by them. All the auspicious ladies, devoted to their husbands, like Lopāmudrā , should not be insulted by you, O timid one. They are adorned by the strength of their own penance.”

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 12

Ahicchatrā City, King Sumada and Kāma

Chapter 307 of 693 · 87 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
इत्युक्तवंतं स्वपतिं वीक्ष्य प्रेम्णा सुनिर्भरम् ।
प्रत्युवाच हसंतीव किंचिद्गद्गदभाषिणी १।
नाथ ते विजयोभूयात्सर्वत्र रणमंडले ।
शत्रुघ्नाज्ञा प्रकर्तव्या हयरक्षा यथा भवेत् २।
स्मरणीया हि सर्वत्र सेविका त्वत्पदानुगा ।
कदापि मानसं नाथ त्वत्तो नान्यत्र गच्छति ३।
परमायोधने कांत स्मर्तव्याहं न जातुचित् ।
सत्यां मयि तव स्वांते युद्धे उविजयसंशयः ४।
पद्मनेत्र तथा कार्यमूर्मिलाद्या यथा मम ।
हास्यं नैव प्रकुर्वंति मां वीक्ष्य करताडनैः ५।
इयं पत्नी महाभीरोः संग्रामे प्रपलायितुः ।
कातरा यर्हि युद्धंति शूराणां समयः कुतः ६।
इत्येवं न हसंत्युच्चैर्यथा मे देवरांगनाः ।
तथा कार्यं महाबाहो रामस्य हयरक्षणे ७।

योद्धा त्वमादौ सर्वत्र परे ये तव पृष्ठतः ।
धनुष्टंकारबधिराः क्रियंतां बलिनः परे ८।
तवप्रोद्यत्करांभोज करवालभिया बलम् ।
परेषां भवतात्क्षिप्रमन्योन्य भयव्याकुलम् ९।
कुलं महदलं कार्यं परान्विजयता त्वया ।
गच्छ स्वामिन्महाबाहो तव श्रेयो भवत्विह १०।
इदं धनुर्गृहाणाशु महद्गुणविभूषितम् ।
यस्य गर्जितमाकर्ण्य वैरिवृंदं भयातुरम् ११।
इमौ ते त्विषुधी वीर बध्येतां शं यथा भवेत् ।
वैरिकोटिविनिष्पेष बाणकोटि सुपूरितौ १२।
कवचं त्विदमाधेहि शरीरे कामसुंदरे ।
वज्रप्रभा महादीप्ति हतसंतमसंदृढम् १३।
शिरस्त्राणं निजोत्तंसे कुरु कांत मनोरमम् ।
इमेव तंसे विशदे मणिरत्नविभूषिते १४।
इति सुविमलवाचं वीरपुत्रीं प्रपश्यन् ।

नयनकमलदृष्ट्या वीक्षमाणस्तंदंगम् ।
अधिगतपरिमोदो भारतिः शत्रुजेता ।
रणकरणसमर्थस्तां जगादातिधीरः १५।
पुष्कल उवाच।
कांते यत्त्वं वदसि मां तथा सर्वं चराम्यहम् ।
वीरपत्नी भवेत्कीर्तिस्तव कांतिमतीप्सिता १६।
इति कांतिमतीदत्तं कवचं मुकुटं वरम् ।
धनुर्महेषुधीखड्गं सर्वं जग्राह वीर्यवान् १७।
परिधाय च तत्सर्वं बहुशो भासमन्वितः ।
शुशुभेऽतीव सुभटः सर्वशस्त्रास्त्रकोविदः १८।
तमस्त्रशस्त्रशोभाढ्यं वीरमालाविभूषितम् ।
कुंकुमागुरुकस्तूरी चंदनादिकचर्चितम् १९।
नानाकुसुममालाभिराजानुपरिशोभितम् ।
नीराजयामास मुहुस्तत्र कांतिमती सती २०।
नीराजयित्वा बहुशः किरंती मौक्तिकैर्मुहुः ।

गलदश्रुचलन्नेत्रा परिरेभे पतिं निजम् २१।
दृढं सपरिरभ्यैतां चिरमाश्वासयत्तदा ।
वीरपत्नि कांतिमति विरहं मा कृथा मम २२।
एष गच्छामि सविधे तव भामे पतिव्रते ।
इत्युक्त्वा तां निजां पत्नीं रथमारुरुहे वरम् २३।
तं प्रयांतं पतिं श्रेष्ठं नयनैर्निमिषोज्झितैः ।
विलोकयामास तदा पतिव्रतपरायणा २४।
स ययौ जनकं द्रष्टुं जननीं प्रेमविह्वलाम् ।
गत्वा पितरमंबां च ववंदे शिरसा मुदा २५।
माता पुत्रं परिष्वज्य स्वांकमारोपयत्तदा ।
मुंचंती बाष्पनिचयं स्वस्त्यस्त्विति जगाद सा २६।
पितरं प्राह भरतं रामो यज्ञकरः परः ।
पालनीयो लक्ष्मणेन भवद्भिश्च महात्मभिः २७।
आज्ञप्तोऽसौ जनन्या च पित्रा हृषितया गिरा ।
ययौ शत्रुघ्नकटकं महावीरविभूषितम् २८।

रथिभिः पत्तिभिर्वीरैः सदश्वैः सादिभिर्वृतः ।
ययौ मुदा रघूत्तंस महायज्ञहयाग्रणीः २९।
गच्छन्पांचालदेशांश्च कुरूंश्चैवोत्तरान्कुरून् ।
दशार्णाञ्छ्रीविशालांश्च सर्वशोभासमन्वितः ३०।
तत्र तत्रोपशृण्वानो रघुवीरयशोऽखिलम् ।
रावणासुरघातेन भक्तरक्षाविधायकम् ३१।
पुनश्च हयमेधादि कार्यमारभ्य पावनम् ।
यशो वितन्वन्भुवने लोकान्रामोऽविता भयात् ३२।
तेभ्यस्तुष्टो ददौ हारान्रत्नानि विविधानि च ।

महाधनानि वासांसि शत्रुघ्नः प्रवरो महान् ३३।
सुमतिर्नाम तेजस्वी सर्वविद्याविशारदः ।
रघुनाथस्य सचिवः शत्रुघ्नानुचरो वरः ३४।
ययौ तेन महावीरो ग्रामाञ्जनपदान्बहुन् ।
रघुनाथप्रतापेन न कोपि हृतवान्हयम् ३५।
देशाधिपाये बहवो महाबलपराक्रमाः ।

हस्त्यश्वरथपादात चतुरंगसमन्विताः ३६।
संपदो बहुशो नीत्वा मुक्तामाणिक्यसंयुताः ।
शत्रुघ्नं हयरक्षार्थमागतं प्रणता मुहुः ३७।
इदं राज्यं धनं सर्वं सपुत्रपशुबांधवम् ।
रामचंद्रस्य सर्वं हि न मदीयं रघूद्वह ३८।
एवं तदुक्तमाकर्ण्य शत्रुघ्नः परवीरहा ।
आज्ञां स्वां तत्र संज्ञाप्य ययौ तैः सहितः पथि ३९।
एवं क्रमेण संप्राप्तः शत्रुघ्नो हयसंयुतः ।
अहिच्छत्रां पुरीं ब्रह्मन्नानाजनसमाकुलाम् ४०।
ब्रह्मद्विजसमाकीर्णां नानारत्नविभूषिताम् ।
सौवर्णैः स्फाटिकैर्हर्म्यैर्गोपुरैः समलंकृताम् ४१।
यत्र रंभा तिरस्कारकारिण्यः कमलाननाः ।
दृश्यंते सर्वहर्म्येषु ललना लीलयान्विताः ४२।
यत्र स्वाचारललिताः सर्वभोगैकभोगिनः ।
धनदानुचरायद्वत्तथा लीलासमन्विताः ४३।

यत्र वीरा धनुर्हस्ताःशरसंधानकोविदाः ।
कुर्वंति तत्र राजानं सुहृष्टं सुमदाभिधम् ४४।
एवंविधं ददर्शासौ नगरं दूरतः प्रभुः ।
पार्श्वे तस्य पुरश्रेष्ठमुद्यानं शोभयान्वितम् ४५।
पुन्नागैर्नागचंपैश्च तिलकैर्देवदारुभिः ।
अशोकैः पाटलैश्चूतैर्मंदारैःकोविदारकैः ४६।
आम्रजंबुकदंबैश्च प्रियालपनसैस्तथा ।
शालैस्तालैस्तमालैश्च मल्लिकाजातियूथिभिः ४७।
नीपैः कदंबैर्बकुलैश्चंपकैर्मदनादिभिः ।
शोभितं सददर्शाथशत्रुघ्नःपरवीरहा ४८।
हयोगतस्तद्वनमध्यदेशे ।
तमालतालादि सुशोभिते वै ।
ययौ ततः पृष्ठत एव वीरो ।
धनुर्धरैः सेवितपादपद्मः ४९।
ददर्श त रचितं देवायतनमद्भुतम् ।

इंद्रनीलैश्च वैडूर्यैस्तथा मारकतैरपि ५०।
शोभितं सुरसेवार्हं कैलासप्रस्थसन्निभम् ।

जातरूपमयैः स्तंभैःशोभितं सद्मनां वरम् ५१।
दृष्ट्वातद्रघुनाथस्य भ्राता देवालयं वरम्।
पप्रच्छ सुमतिं स्वीयं मंत्रिणं वदतांवरम् ५२।
शत्रुघ्न उवाच।
वदामात्य वरेदं किं कस्यदेवस्य केतनम्।
का देवता पूज्यतेऽत्र कस्य हेतोः स्थितानघ ५३।
एवमाकर्ण्य यथावदिहसर्वशः ५४।
कामाक्षायाः परं स्थानं विद्धि विश्वैकशर्मदम्।
यस्या दर्शनमात्रेण सर्वसिद्धिः प्रजापते ५५।
देवासुरास्तु यां स्तुत्वा नत्वा प्राप्ताखिलां श्रियम्।
धर्मार्थकाममोक्षाणां दात्री भक्तानुकंपिनी ५६।
याचिता सुमदेनात्राहिच्छत्रा पतिना पुरा।
स्थिता करोति सकलं भक्तानां दुःखहारिणी ५७।

तां नमस्कुरु शत्रुघ्न सर्ववीर शिरोमणे।
नत्वाशु सिद्धिं प्राप्नोषि ससुरासुरदुर्ल्लभाम् ५८।
इति श्रुत्वाथ तद्वाक्यं शत्रुघ्नः शत्रुतापनः।
पप्रच्छ सकलां वार्तां भवान्याः पुरुषर्षभः ५९।
शत्रुघ्न उवाच।
कोऽहिच्छत्रापती राजा सुमदः किं तपः कृतम्।
येनेयं सर्वलोकानां माता तुष्टात्र संस्थिता ६०।
वद सर्वं महामात्य नानार्थपरिबृंहितम्।
यथावत्त्वं हि जानासि तस्माद्वद महामते ६१।
सुमतिरुवाच।
हेमकूटो गिरिः पूतः सर्वदेवोपशोभितः।
तत्रास्ति तीर्थं विमलमृषिवृंदसुसेवितम् ६२।
सुमदो हि तपस्तेपे हतमातृपितृप्रजः।
अरिभिः सर्वसामंतैर्जगाम तपसे हि तम् ६३।
वर्षाणि त्रीणि सपदा त्वेकेन मनसा स्मरन्।

जगतां मातरं दध्यौ नासाग्रस्तिमितेक्षणः ६४।
वर्षाणि त्रीणि शुष्काणां पर्णानां भक्षणं चरन्।
चकार परमुग्रं स तपः परमदुश्चरम् ६५।
अब्दानि त्रीणि सलिले शीतकाले ममज्ज सः।
ग्रीष्मे चचार पंचाग्नीन्प्रावृट्सु जलदोन्मुखः ६६।
त्रीणि वर्षाणि पवनं संरुध्य स्वांतगोचरम्।
भवानीं संस्मरन्धीरो न च किंचन पश्यति ६७।
वर्षे तु द्वादशेऽतीते दृष्ट्वैतत्परमं तपः।
विभाव्य मनसातीव शक्रः पस्पर्ध तं भयात् ६८।
आदिदेश सकामं तु परिवारपरीवृतम्।

अप्सरोभिः सुसंयुक्तं ब्रह्मेंद्रादिजयोद्यतम् ६९।
गच्छ कामसखे मह्यं प्रियमाचर मोहन।
सुमदस्य तपोविघ्नं समाचर यथा भवेत् ७०।
इति श्रुत्वा महद्वाक्यं तुरासाहः स्वयंप्रभुः।
उवाच विश्वविजये प्रौढगर्वो रघूद्वह ७१।

काम उवाच।
स्वामिन्कोऽसौ हि सुमदः किं तपः स्वल्पकं पुनः।
ब्रह्मादीनां तपोभंगं करोम्यस्य तु का कथा ७२।
मद्बाणबलनिर्भिन्नश्चंद्रस्तारां गतः पुरा।
त्वमप्यहल्यां गतवान्विश्वामित्रस्तु मेनिकाम् ७३।
चिंतां मा कुरु देवेंद्र सेवके मयि संस्थिते।
एष गच्छामि सुमदं देवान्पालय मारिष ७४।
एवमुक्त्वा कामदेवो हेमकूटं गिरिं ययौ।
वसंतेन युतः सख्या तथैवाप्सरसांगणैः ७५।
वसंतस्तत्र सकलान्वृक्षान्पुष्पफलैर्युतान्।
कोकिलान्षट्पदश्रेण्या घुष्टानाशु चकार ह ७६।
वायुः सुशीतलो वाति दक्षिणां दिशमाश्रितः।
कृतमालासरित्तीर लवंगकुसुमान्वितः ७७।
एवंविधे वने वृत्ते रंभानामाप्सरोवरा।
सखीभिः संवृता तत्र जगाम सुमदांतिकम् ७८।

तत्रारभत गानं सा किन्नरस्वरशोभना।
मृदंगपणवानेकवाद्यभेदविशारदा ७९।
तद्गानमाकर्ण्य नराधिपोऽसौ।
वसंतमालोक्य मनोहरं च।
तथान्यपुष्टारटितं मनोरमं।
चकार चक्षुः परिवर्तनं बुधः ८०।
तं प्रबुद्धं नृपं वीक्ष्य कामः पुष्पायुधस्त्वरन्।
चकार सत्वरं सज्यं धनुस्तत्पृष्ठतोऽनघ ८१।
एकाप्सरास्तत्र नृपस्य पादयोः।
संवाहनं नर्तितनेत्रपल्लवा।
चकार चान्या तु कटाक्षमोक्षणं।
चकार काचिद्भृशमंगचेष्टितम् ८२।
अप्सरोभिस्तथाकीर्णः कामविह्वलमानसः।
चिंतयामास मतिमाञ्जितेंद्रियशिरोमणिः ८३।
एता मे तपसो विघ्नकारिण्योऽप्सरसां वराः।

शक्रेण प्रेषिताः सर्वाः करिष्यंति यथातथम् ८४।
इति संचिंत्य सुतपास्ता उवाच वरांगनाः।
का यूयं कुत्र संस्थाः किं भवतीनां चिकीर्षितम् ८५।

अत्यद्भुतं जातमहो यद्भवत्योऽक्षिगोचराः ।
यास्तपोभिः सुदुष्प्राप्यास्ता मे तपस आगताः ८६।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे कामाक्षोपाख्यानं नाम द्वादशोऽध्यायः १२ ।

Roman transliteration

śeṣa uvāca|
ityuktavaṃtaṃ svapatiṃ vīkṣya premṇā sunirbharam |
pratyuvāca hasaṃtīva kiṃcidgadgadabhāṣiṇī 1|
nātha te vijayobhūyātsarvatra raṇamaṃḍale |
śatrughnājñā prakartavyā hayarakṣā yathā bhavet 2|
smaraṇīyā hi sarvatra sevikā tvatpadānugā |
kadāpi mānasaṃ nātha tvatto nānyatra gacchati 3|
paramāyodhane kāṃta smartavyāhaṃ na jātucit |
satyāṃ mayi tava svāṃte yuddhe 3vijayasaṃśayaḥ 4|
padmanetra tathā kāryamūrmilādyā yathā mama |
hāsyaṃ naiva prakurvaṃti māṃ vīkṣya karatāḍanaiḥ 5|
iyaṃ patnī mahābhīroḥ saṃgrāme prapalāyituḥ |
kātarā yarhi yuddhyaṃti śūrāṇāṃ samayaḥ kutaḥ 6|
ityevaṃ na hasaṃtyuccairyathā me devarāṃganāḥ |
tathā kāryaṃ mahābāho rāmasya hayarakṣaṇe 7|

yoddhā tvamādau sarvatra pare ye tava pṛṣṭhataḥ |
dhanuṣṭaṃkārabadhirāḥ kriyaṃtāṃ balinaḥ pare 8|
tavaprodyatkarāṃbhoja karavālabhiyā balam |
pareṣāṃ bhavatātkṣipramanyonya bhayavyākulam 9|
kulaṃ mahadalaṃ kāryaṃ parānvijayatā tvayā |
gaccha svāminmahābāho tava śreyo bhavatviha 10|
idaṃ dhanurgṛhāṇāśu mahadguṇavibhūṣitam |
yasya garjitamākarṇya vairivṛṃdaṃ bhayāturam 11|
imau te tviṣudhī vīra badhyetāṃ śaṃ yathā bhavet |
vairikoṭivinispeṣa bāṇakoṭi supūritau 12|
kavacaṃ tvidamādhehi śarīre kāmasuṃdare |
vajraprabhā mahādīpti hatasaṃtamasaṃdṛḍham 13|
śirastrāṇaṃ nijottaṃse kuru kāṃta manoramam |
imeva taṃse viśade maṇiratnavibhūṣite 14|
iti suvimalavācaṃ vīraputrīṃ prapaśyan |

nayanakamaladṛṣṭyā vīkṣamāṇastaṃdaṃgam |
adhigataparimodo bhāratiḥ śatrujetā |
raṇakaraṇasamarthastāṃ jagādātidhīraḥ 15|
puṣkala uvāca|
kāṃte yattvaṃ vadasi māṃ tathā sarvaṃ carāmyaham |
vīrapatnī bhavetkīrtistava kāṃtimatīpsitā 16|
iti kāṃtimatīdattaṃ kavacaṃ mukuṭaṃ varam |
dhanurmaheṣudhīkhaḍgaṃ sarvaṃ jagrāha vīryavān 17|
paridhāya ca tatsarvaṃ bahuśo bhāsamanvitaḥ |
śuśubhe'tīva subhaṭaḥ sarvaśastrāstrakovidaḥ 18|
tamastraśastraśobhāḍhyaṃ vīramālāvibhūṣitam |
kuṃkumāgurukastūrī caṃdanādikacarcitam 19|
nānākusumamālābhirājānuparisobhitam |

nīrājayāmāsa muhustatra kāṃtimatī satī 20|
nīrājayitvā bahuśaḥ kiraṃtī mauktikairmuhuḥ |

galadaśrucalannetrā parirebhe patiṃ nijam 21|
dṛḍhaṃ saparirabhyaitāṃ ciramāśvāsayattadā |
vīrapatni kāṃtimati virahaṃ mā kṛthā mama 22|
eṣa gacchāmi savidhe tava bhāme pativrate |
ityuktvā tāṃ nijāṃ patnīṃ rathamāruruhe varam 23|
taṃ prayāṃtaṃ patiṃ śreṣṭhaṃ nayanairnimiṣojjhitaiḥ |
vilokayāmāsa tadā pativrataparāyaṇā 24|
sa yayau janakaṃ draṣṭuṃ jananīṃ premavihvalām |
gatvā pitaramaṃbāṃ ca vavaṃde śirasā mudā 25|
mātā putraṃ pariṣvajya svāṃkamāropayattadā |
muṃcaṃtī bāṣpanicayaṃ svastyastviti jagāda sā 26|
pitaraṃ prāha bharataṃ rāmo yajñakaraḥ paraḥ |
pālanīyo lakṣmaṇena bhavadbhiśca mahātmabhiḥ 27|
ājñapto'sau jananyā ca pitrā hṛṣitayā girā |
yayau śatrughnakaṭakaṃ mahāvīravibhūṣitam 28|

rathibhiḥ pattibhirvīraiḥ sadaśvaiḥ sādibhirvṛtaḥ |
yayau mudā raghūttaṃsa mahāyajñahayāgraṇīḥ 29|
gacchanpāṃcāladeśāṃśca kurūṃścaivottarānkurūn |
daśārṇāñchrīviśālāṃśca sarvaśobhāsamanvitaḥ 30|
tatra tatropaśṛṇvāno raghuvīrayaśo'khilam |
rāvaṇāsuraghātena bhaktarakṣāvidhāyakam 31|
punaśca hayamedhādi kāryamārabhya pāvanam |
yaśo vitanvanbhuvane lokānrāmo'vitā bhayāt 32|
tebhyastuṣṭo dadau hārānratnāni vividhāni ca |
mahādhanāni vāsāṃsi śatrughnaḥ pravaro mahān 33|
sumatirnāma tejasvī sarvavidyāviśāradaḥ |
raghunāthasya sacivaḥ śatrughnānucaro varaḥ 34|
yayau tena mahāvīro grāmāñjanapadānbahūn |
raghunāthapratāpena na kopi hṛtavānhayam 35|
deśādhipāye bahavo mahābalaparākramāḥ |

hastyaśvarathapādāta caturaṃgasamanvitāḥ 36|
saṃpado bahuśo nītvā muktāmāṇikyasaṃyutāḥ |
śatrughnaṃ hayarakṣārthamāgataṃ praṇatā muhuḥ 37|
idaṃ rājyaṃ dhanaṃ sarvaṃ saputrapaśubāṃdhavam |
rāmacaṃdrasya sarvaṃ hi na madīyaṃ raghūdvaha 38|
evaṃ taduktamākarṇya śatrughnaḥ paravīrahā |
ājñāṃ svāṃ tatra saṃjñāpya yayau taiḥ sahitaḥ pathi 39|
evaṃ krameṇa saṃprāptaḥ śatrughno hayasaṃyutaḥ |
ahicchatrāṃ purīṃ brahmannānājanasamākulām 40|
brahmadvijasamākīrṇāṃ nānāratnavibhūṣitām |
sauvarṇaiḥ sphāṭikairharmyairgopuraiḥ samalaṃkṛtām 41|
yatra raṃbhā tiraskārakāriṇyaḥ kamalānanāḥ |
dṛśyaṃte sarvaharmyeṣu lalanā līlayānvitāḥ 42|
yatra svācāralalitāḥ sarvabhogaikabhoginaḥ |
dhanadānucarāyadvattathā līlāsamanvitāḥ 43|

yatra vīrā dhanurhastāḥśarasaṃdhānakovidāḥ |
kurvaṃti tatra rājānaṃ suhṛṣṭaṃ sumadābhidham 44|

evaṃvidhaṃ dadarśāsau nagaraṃ dūrataḥ prabhuḥ |
pārśve tasya puraśreṣṭhamudyānaṃ śobhayānvitam 45|
punnāgairnāgacaṃpaiśca tilakairdevadārubhiḥ |
aśokaiḥ pāṭalaiścūtairmaṃdāraiḥkovidārakaiḥ 46|
āmrajaṃbukadaṃbaiśca priyālapanasaistathā |
śālaistālaistamālaiśca mallikājātiyūthibhiḥ 47|
nīpaiḥ kadaṃbairbakulaiścaṃpakairmadanādibhiḥ |
śobhitaṃ sadadarśāthaśatrughnaḥparavīrahā 48|
hayogatastadvanamadhyadeśe |
tamālatālādi suśobhite vai |
yayau tataḥ pṛṣṭhata eva vīro |
dhanurdharaiḥ sevitapādapadmaḥ 49|
dadarśa ta racitaṃ devāyatanamadbhutam |

iṃdranīlaiśca vaiḍūryaistathā mārakatairapi 50|
śobhitaṃ surasevārhaṃ kailāsaprasthasannibham |
jātarūpamayaiḥ staṃbhaiḥśobhitaṃ sadmanāṃ varam 51|
dṛṣṭvātadraghunāthasya bhrātā devālayaṃ varam |
papraccha sumatiṃ svīyaṃ maṃtriṇaṃ vadatāṃvaram 52|
śatrughna uvāca|
vadāmātya varedaṃ kiṃ kasyadevasya ketanam |
kā devatā pūjyate'tra kasya hetoḥ sthitānagha 53|
evamākarṇya yathāvadihasarvaśaḥ 54|
kāmākṣāyāḥ paraṃ sthānaṃ viddhi viśvaikaśarmadam |
yasyā darśanamātreṇa sarvasiddhiḥ prajāpate 55|
devāsurāstu yāṃ stutvā natvā prāptākhilāṃ śriyam |
dharmārthakāmamokṣāṇāṃ dātrī bhaktānukaṃpinī 56|
yācitā sumadenātrāhicchatrā patinā purā |
sthitā karoti sakalaṃ bhaktānāṃ duḥkhahāriṇī 57|

tāṃ namaskuru śatrughna sarvavīra śiromaṇe |
natvāśu siddhiṃ prāpnoṣi sasurāsuradurllabhām 58|
iti śrutvātha tadvākyaṃ śatrughnaḥ śatrutāpanaḥ |
papraccha sakalāṃ vārtāṃ bhavānyāḥ puruṣarṣabhaḥ 59|
śatrughna uvāca|
ko'hicchatrāpatī rājā sumadaḥ kiṃ tapaḥ kṛtam |
yeneyaṃ sarvalokānāṃ mātā tuṣṭātra saṃsthitā 60|
vada sarvaṃ mahāmātya nānārthaparibṛṃhitam |
yathāvattvaṃ hi jānāsi tasmādvada mahāmate 61|
sumatiruvāca|
hemakūṭo giriḥ pūtaḥ sarvadevopaśobhitaḥ |
tatrāsti tīrthaṃ vimalamṛṣivṛṃdasusevitam 62|
sumado hi tapastepe hatamātṛpitṛprajaḥ |
aribhiḥ sarvasāmaṃtairjagāma tapase hi tam 63|
varṣāṇi trīṇi sapadā tvekena manasā smaran |

jagatāṃ mātaraṃ dadhyau nāsāgrastimitekṣaṇaḥ 64|
varṣāṇi trīṇi śuṣkāṇāṃ parṇānāṃ bhakṣaṇaṃ caran |
cakāra paramugraṃ sa tapaḥ paramaduścaram 65|
abdāni trīṇi salile śītakāle mamajja saḥ |
grīṣme cacāra paṃcāgnīnprāvṛṭsu jaladonmukhaḥ 66|
trīṇi varṣāṇi pavanaṃ saṃrudhya svāṃtagocaram |
bhavānīṃ saṃsmarandhīro na ca kiṃcana paśyati 67|

varṣe tu dvādaśe'tīte dṛṣṭvaitatparamaṃ tapaḥ |
vibhāvya manasātīva śakraḥ paspardha taṃ bhayāt 68|
ādideśa sakāmaṃ tu parivāraparīvṛtam |
apsarobhiḥ susaṃyuktaṃ brahmeṃdrādīyayodyatam 69|
gaccha kāmasakhe mahyaṃ priyamācara mohana |
sumadasya tapovighnaṃ samācara yathā bhavet 70|
iti śrutvā mahadvākyaṃ turāsāhaḥ svayaṃprabhuḥ |
uvāca viśvavijaye prauḍhagarvo raghūdvaha 71|

kāma uvāca|
svāminko'sau hi sumadaḥ kiṃ tapaḥ svalpakaṃ punaḥ |
brahmādīnāṃ tapobhaṃgaṃ karomyasya tu kā kathā 72|
madbāṇabalanirbhinnaścaṃdrastārāṃ gataḥ purā |
tvamapyahalyāṃ gatavānviśvāmitrastu menikām 73|
ciṃtāṃ mā kuru deveṃdra sevake mayi saṃsthite |
eṣa gacchāmi sumadaṃ devānpālaya māriṣa 74|
evamuktvā kāmadevo hemakūṭaṃ giriṃ yayau |
vasaṃtena yutaḥ sakhyā tathaivāpsarasāṃgaṇaiḥ 75|
vasaṃtastatra sakalānvṛkṣānpuṣpaphalairyutān |
kokilānṣaṭpadaśreṇyā ghuṣṭānāśu cakāra ha 76|
vāyuḥ suśītalo vāti dakṣiṇāṃ diśamāśritaḥ |
kṛtamālāsarittīra lavaṃgakusumānvitaḥ 77|
evaṃvidhe vane vṛtte raṃbhānāmāpsarovarā |
sakhībhiḥ saṃvṛtā tatra jagāma sumadāṃtikam 78|

tatrārabhata gānaṃ sā kinnarasvaraśobhanā |
mṛdaṃgapaṇavānekavādyabhedaviśāradā 79|
tadgānamākarṇya narādhipo'sau |
vasaṃtamālokya manoharaṃ ca |
tathānyapuṣṭāraṭitaṃ manoramaṃ |
cakāra cakṣuḥ parivartanaṃ budhaḥ 80|
taṃ prabuddhaṃ nṛpaṃ vīkṣya kāmaḥ puṣpāyudhastvaran |
cakāra satvaraṃ sajyaṃ dhanustatpṛṣṭhato'nagha 81|
ekāpsarāstatra nṛpasya pādayoḥ |
saṃvāhanaṃ nartitanetrapallavā |
cakāra cānyā tu kaṭākṣamokṣaṇaṃ |
cakāra kācidbhṛśamaṃgaceṣṭitam 82|
apsarobhistathākīrṇaḥ kāmavihvalamānasaḥ |
ciṃtayāmāsa matimāñjiteṃdriyaśiromaṇiḥ 83|
etā me tapaso vighnakāriṇyo'psarasāṃ varāḥ |

śakreṇa preṣitāḥ sarvāḥ kariṣyaṃti yathātatham 84|
iti saṃciṃtya sutapāstā uvāca varāṃganāḥ |
kā yūyaṃ kutra saṃsthāḥ kiṃ bhavatīnāṃ cikīrṣitam 85|
atyadbhutaṃ jātamaho yadbhavatyo'kṣigocarāḥ |
yāstapobhiḥ suduṣprāpyāstā me tapasa āgatāḥ 86|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe kāmākṣopākhyānaṃ nāma dvādaśo'dhyāyaḥ 12 |

English translation

Śeṣa said :

1-14. She, smiling a little and looking at him with great love, spoke in a faltering voice to her husband who had spoken thus: “O lord, may you be victorious everywhere in battles (i.e. in every battle). You should obey Śatrughna ’s order in such a way that the horse would be protected. Always remember (this) your servant, always following your foot (steps). O lord, my mind never goes away from you to any other (person). O dear one, you should never think of me in a great battle. When I am (lurking) in your heart, victory in the battle is doubtful. O you lotus-eyed one, you should act in such a way that Urmilā and others will not laugh at me and clap their hands on seeing me (and say:) ‘This is the wife of the great coward, running away in (i.e. from) the battle. When the cowards fight, where can there be an opportunity for the brave? O you of mighty arms, act, while protecting Rāma ’s horse, in such a way that the wives of my brothers-in-law will not loudly laugh (at me). You are everywhere a warrior first. The ones who are behind you, and the mighty enemies should be made deaf with the twang of your bow (-string). The enemy’s army should be speedily confused with fear due to the dread of the sword in your raised hand. By conquering your enemies you should adorn this great family. O lord, O you of mighty arms, go; may you have good fortune here (i.e. in your undertaking). Quickly take this bow which is adorned with a great string (and with a great virtue), and hearing the roar of which the host of the enemies becomes greatly frightened. O hero, tie up these two quivers which are full with tips of arrows (i.e. pointed arrows) capable of killing crores of enemies, so that happiness will take place. Put this armour on your body which is handsome like thunder-bolt and so is strong enough to remove darkness. O dear one, put on your crest (i.e. head) this beautiful helmet. Put on these two bright ear-rings decorated with jewels and gems.”

15. Looking at the hero’s daughter (i.e. brave lady) who spoke spotless words in this way, and looking at her body with his lotus-like eyes, he, the conqueror of enemies, capable of fighting, and extremely wise one, who had become extremely joyful, said:

Puṣkala said :

16-18. O dear one, I shall do all that you tell me. O Kāntimatī , you will have the longed-for fame as the wife of a hero.”

Saying so the mighty one took all (the things like) the excellent armour and helmet, the bow, the two quivers and the sword given by (his wife) Kāntimatī. Having put on all those (things), the great hero endowed with great charm, and skilled in (the use of) all weapons and missiles, looked extremely handsome.

19-23a. That chaste wife Kāntimatī repeatedly waved lights in front of him who was endowed with the beauty of the missiles and weapons, adorned with a garland of (i.e. fit for) a hero and smeared with saffron, aguru (sandal), musk, sandal etc. and adorned up to his knees with garlands of various flowers. Having repeatedly waved lights before him and with tears trickling from her unsteady eyes, she embraced her husband. Having closely embraced her for a long time, he comforted her: “O Kāntimatī, wife of a hero, do not experience (grief due to) separation from me. O you beautiful and chaste lady, here I am near you.”

23b-24. Speaking thus to his wife, he got into the excellent chariot. That lady (Kāntimatī), greatly devoted to her husband, looked with eyes, void of winking, at her best husband, who was going (away from her).

25-28. He (then) went to see his father and his mother beside herself with love. Going to the father and mother, he joyfully saluted them with his head (bent down). The mother, having embraced her son, put him on her lap; (and) shedding tears profusely, said to him: “May it be well with you!” He said to his father Bharata : “The great Rāma is performing the (horse-) sacrifice. The magnanimous Lakṣmaṇa and you have to take care of him.” Commanded with joyful words by his mother and father, he went to Śatrughna’s army adorned with great heroes.

29-31. The best horse (let loose) for the great sacrifice of (Rāma), the ornament of (the) Raghu (-family), surrounded by the brave warriors occupying chariots, foot-soldiers, good horses and horsemen gladly moved (ahead). Endowed with all charm, he went to the Pāñcāla country, the Kuru country, Uttara-kuru , Daśārṇa and Śrī Viśāla countries. Everywhere hearing about the entire glory of Rāma, which brought about the protection of his devotees by killing the demon Rāvaṇa (he went ahead).

32-35a. Rāma who also commenced the rite like the horse-sacrifice, spread his fame in the world and protected the people from fear. The great excellent Śatrughna gave them necklaces, various gems, great wealth and dwellings. Rāma’s excellent minister, bright and proficient in all branches of knowledge, Sumati by name, followed Śatrughna. The great hero went with him to many villages and countries.

35b-38. Due to Rāma’s valour, nobody snatched the horse. Many lords of countries who were very mighty and brave, who were accompanied by elephants, horses, chariots, foot-soldiers—(i.e. the army with) four divisions—took with them much wealth along with pearls and rubies, and again and again saluted Śatrughna who had come for the protection of the earth. (They said to Śatrughna:) “O descendant of Raghu, all this—this kingdom, this wealth, along with my sons, beasts and relatives—belongs to Rāmacandra , and not to me.”

39. Having heard these (words) uttered by them, Śatrughna, the killer of the enemy's warriors, having made them recognize his command there, went with them along the path.

40-52. O brāhmaṇa , in this way gradually Śatrughna along with the horse reached Ahicchatrā city which was crowded with various people, which was full of brāhmaṇas and the twice-born (i.e. kṣatriyas and vaiśyas), which was decorated with different gems, which was adorned with golden and crystal mansions and town-gates, where, in all mansions, were seen ladies who had lotus-like faces, who excelled Rambhā (in beauty), and who were endowed with grace; where the heroes, graceful with good conduct, enjoying all pleasures like the followers of Kubera , with bows in their hands, proficient in taking aim with an arrow, delighted (their) king named Sumada . The lord (i.e. Śatrughna), saw, from a distance, the city like this. In its vicinity was a park, endowed with loveliness. Śatrughna, the killer of his enemy’s soldiers, saw (that park) which appeared beautiful with punnāga , nāgacampa, tilaka , devadāru , aśoka , pāṭala , cūta (i.e. mango), mandāra , kovidāraka, āmra , jambu , kadamba , priyāla, and panasa (trees); so also with śāla , tāla , tamāla , mallikā , jāti , yūthi, nīpa , kadamba, bakula , campaka , madana and other trees. The horse entered that (park) adorned with tamala , tāla and other (trees). The hero (i.e. Śatrughna), whose lotus-like feet were served by archers, just went after him. There he saw a wonderfully constructed temple, which was adorned with sapphires, lapis lazuli and emeralds, which was fit to be enjoyed by gods, which resembled the peak of the Kailāsa (mountain), which was adorned with golden pillars, and which was the best among temples. Having seen that excellent temple, Rāma’s brother asked Sumati, his minister, the best among speakers:

Śatrughna said :

53. O best minister, tell (me), what this is; of what deity it is the abode; which deity is worshipped here; and for what purpose the deity has stayed here, O sinless one.

54-59. Having heard this, the omniscient minister said: “O hero, listen attentively to the full and proper (account). Know this to be the great seat, giving happiness to all, of Kāmākṣā, by seeing whom, O lord of beings, everything is secured, (and) by praising and saluting whom gods and demons have obtained all (their) glory. She is the giver of (the four goods of human life, viz.) Dharma , Artha , Kāma and Mokṣa ; she is kind to her devotees. She, who was formerly implored by Sumada, the king of Ahicchatrā, and who removes the misery of her devotees, lives here and does everything (for her devotees). O Śatrughna, O you crest-jewel of all heroes, salute her. Having saluted her, you will qui-ckly obtain the pur ity which is difficult to be got by gods and demons.” Having heard those words of (i.e. uttered by) him, Śatrughna, the tormentor of his enemies, the best among men, asked (him) the entire account of men, asked (him) the entire account of Bhavānī .

Śatrughna said :

60-61. Who is (this) king Sumada? Which penance did he practise due to which the mother of all the worlds, that dwells here, is pleased? O great minister, tell me all that which is full of diverse things. O you very intelligent one, since you know it co r-rectly, therefore tell it to me.

Sumati said :

62-70. (There is) the pure mountain Hemakūṭa which is adorned by all gods. There is a pure, holy place, very much frequented by hosts of sages. Sumada whose mother, father and subjects were killed by all his feudatory kings, his enemies, went to that (mountain) for (practising) penance. With his sight fixed on the tip of his nose, and remembering mentally the mother of the worlds, he, (standing) on one foot, meditated for three years. Eating dry leaves for three years, he practised very severe penance, very difficult to practise. For three years he plunged himself (i.e. remained) in water in the cold season. In summer he practised (the vow of) the five fires; and in rainy season he remained looking up to the clouds. The wise one, restraining the breath in his heart and remembering Bhavānī, did not look at anything (else) for three years. When the twelfth year passed, Indra , seeing his great penance, very much contemplated in his mind, and through fear, vied with him. He (then) ordered Cupid surrounded by his followers, properly accompanied by celestial nymphs, and eager for the victory of Brahmā , Indra etc.: “O Cupid, O friend, O you infatuating one, go and do what is agreeable to me. Act in such a way that there would be an obstacle in the penance of (i.e. being practised by) Sumada.”

71. Hearing these important words of Indra, the lord (i.e. Kāma) himself, who was very proud of conquering everything, spoke, O descendant of Raghu:

Kāma said :

72-74. O lord, who is this Sumada? And how little is his penance? I disturb the penance of (even) Brahmā and others; then what need I say of him? Formerly the Moon, completely disturbed by the power of my arrows, went to Tārā . [1] You too went to Ahalyā , and Viśvāmitra to Menakā . O lord of gods, when I, (your) servant, am (here), do not be worried. This I go to Sumada. O respectable one, look after the gods.

75-86. Having said so, god Cupid, accompanied by his friend Spring and groups of celestial nymphs went to Hemakūṭa mountain. There Spring quickly made all trees full of flowers and fruits and noisy with cuckoos and rows of bees. Very cool breezes, resorting to (i.e. coming from) the southern quarter, and full of (the fragrance of) the flowers of cloves (growing on) the bank of the Kṛtāmala river, were blowing. When the forest was like this, the celestial nymph named Rambhā, surrounded by her friends, came near Sumada. She who was proficient in playing upon many musical instruments like tabor, drum, and adorned with a (sweet) voice like that of a kinnara , started singing. Then on hearing her music, on seeing (that) charming Spring, and (on hearing) the charming notes of cuckoos, the wise king turned his eyes. Then seeing the king awakened (i.e. who had opened his eyes), Cupid, having flowers as his weapons, hastened, and, O innocent one, quickly made ready his bow from behind him. One celestial nymph with bud-like eyes shampooed the king's feet. Another nymph cast glances at him. Another one made (coquettish) gestures. Thus crowded by the celestial nymphs and with his mind afflicted by the passion of love, the intelligent one, the crest-jewel (i.e. the best) of those who have restrained their senses, thought: 'These are the excellent celestial nymphs, all sent by Indra, and creating an obstacle in my penance; they will do exactly (as they are ordered by Indra).' Thinking like this, he who was practising excellent penance, said to those excellent females: "Who are you? Where do you stay? What do you desire? A great miracle has taken place that you are seen. You who are difficult to be obtained by penance, have come (here) due to my penance."

[1]: [1] : Tārā—Name of the wife of Bṛhaspati, the preceptor of gods. She was on one occasion carried off by Soma (the Moon) who refused to deliver her up to her husband when demanded. A fierce contest then ensued and Brahmā had at last to compel Soma to restore her to her husband. Tārā gave birth to a son named Budha who became the ancestor of the Lunar race of kings.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 13

Śatrughna Enters Ahicchatrā City

Chapter 308 of 693 · 68 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
इति वाक्यं समाकर्ण्य सुमदस्य तपोनिधेः ।
जगदुः कामसेनास्तं रंभाद्यप्सरसो मुदा १।
त्वत्तपोभिर्वयं कांत प्राप्ताः सर्ववरांगनाः ।
तासां यौवनसर्वस्वं भुंक्ष्व त्यज तपःफलम् २।
इयं घृताची सुभगा चंपकाभशरीरभृत् ।
कर्पूरगंधललितं भुनक्तु त्वन्मुखामृतम् ३।
एतां महाभाग सुशोभिविभ्रमां ।
मनोहरांगीं घनपीनसत्कुचाम् ।
कांतोपभुंक्ष्वाशु निजोग्रपुण्यतः ।
प्राप्तां पुनस्त्वं त्यज दुःखजातम् ४।
मामप्यनर्घ्याभरणोपशोभितां ।
मंदारमालापरिशोभिवक्षसम् ।
नानारताख्यानविचारचंचुरां ।
दृढं यथा स्यात्परिरंभणं कुरु ५।

पिबामृतं मामकवक्त्रनिर्गतं ।
विमानमारुह्य वरं मया सह ।
सुमेरुशृंगं बहुपुण्यसेवितं ।
संप्राप्य भोगं कुरु सत्तपः फलम् ६।
तिलोत्तमा यौवनरूपशोभिता ।
गृह्णातु ते मूर्धनि तापवारणम् ।
सुचामरौ संततधारयांकितौ ।
गंगाप्रवाहाविव सुंदरोत्तम ७।
शृणुष्व भोः कामकथां मनोहरां ।
पिबामृतं देवगणादिवांछितम् ।
उद्यानमासाद्य च नंदनाभिधं ।
वरांगनाभिर्विहरं कुरु प्रभो ८।
इत्युक्तमाकर्ण्य महामतिर्नृपो ।
विचारयामास कुतो ह्युपस्थिताः ।
मया सुसृष्टास्तपसा सुरांगनाः ।

प्रत्यूह एवात्र विधेयमेष किम् ९।
इति चिंतातुरो राजा स्वांते संचिंतयन्सुधीः ।
जगाद मतिमान्वीरः सुमदो देवताङ्गनाः १०।
यूयं तु ममचित्तस्था जगन्मातृस्वरूपकाः ।
मया संचिंत्यते या हि सापि त्वद्रूपिणी मता ११।
इदं तुच्छं स्वर्गसुखं त्वयोक्तं सविकल्पकम् ।
मत्स्वामिनी मया भक्त्या सेविता दास्यते वरम् १२।
यत्कृपातो विधिः सत्यलोकं प्राप्तो महानभूत् ।
सा मे दास्यति सर्वं हि भक्तदुःखांतकारिणी १३।
किं नंदनं किं तु गिरिः कनकेन सुमण्डितः ।
किं सुधा स्वल्पपुण्येन प्राप्या दानवदुःखदा १४।
इति वाक्यं समाकर्ण्य कामस्तु विविधैः शरैः ।
प्राहरन्नरदेवस्य कर्तुं किंचिन्न वै प्रभुः १५।
कटाक्षैर्नूपुरारावैः परिरंभैर्विलोकनैः ।
न तस्य चित्तं विभ्रांतं कर्तुं शक्ता वरांगनाः १६।

गत्वा यथागतं शक्रं जगदुर्धीरधीर्नृपः ।
तच्छ्रुत्वा मघवा भीतः सेवामारभतात्मनः १७।
अथ निश्चेतमालोक्य पादपद्मे स्वकेऽबिका ।
जितेंद्रियं महाराजं प्रत्यक्षाभूत्सुतोषिता १८।
पंचास्यपृष्ठललिता पाशांकुशधरावरा ।
धनुर्बाणधरा माता जगत्पावनपावनी १९।
तां वीक्ष्य मातरं धीमान्सूर्यकोटिसमप्रभाम् ।
धनुर्बाणसृणीपाशान्दधानां हर्षमाप्तवान् २०।
शिरसा बहुशो नत्वा मातरं भक्तिभावितम् ।
हसंतीं निजदेहेषु स्पृशंतीं पाणिना मुहुः २१।
तुष्टाव भक्त्युत्कलितचित्तवृत्तिर्महामतिः ।
गद्गदस्वरसंयुक्तः कंटकांगोपशोभितः २२।
जय देवि महादेवि भक्तवृंदैकसेविते ।
ब्रह्मरुद्रादिदेवेंद्र सेवितांघ्रियुगेऽनघे २३।
मातस्तव कलाविद्धमेतद्भाति चराचरम् ।

त्वदृते नास्ति सर्वं तन्मातर्भद्रे नमोस्तु ते २४।
मही त्वयाऽधारशक्त्या स्थापिता चलतीह न ।
सपर्वतवनोद्यान दिग्गजैरुपशोभिता २५।
सूर्यस्तपति खे तीक्ष्णैरंशुभिः प्रतपन्महीम् ।
त्वच्छक्त्या वसुधासंस्थं रसं गृह्णन्विमुंचति २६।
अंतर्बहिः स्थितो वह्निर्लोकानां प्रकरोतु शम् ।
त्वत्प्रतापान्महादेवि सुरासुरनमस्कृते २७।
त्वं विद्या त्वं महामाया विष्णोर्लोकैकपालिनः ।
स्वशक्त्या सृजसीदं त्वं पालयस्यपि मोहिनि २८।

त्वत्तः सर्वे सुराः प्राप्य सिद्धिं सुखमयंति वै ।
मां पालय कृपानाथे वंदिते भक्तवत्सले २९।
रक्ष मां सेवकं मातस्त्वदीयचरणारणम् ।
कुरु मे वांछितां सिद्धिं महापुरुषपूर्वजे ३०।
सुमतिरुवाच।
एवं तुष्टा जगन्माता वृणीष्व वरमुत्तमम् ।

उवाच भक्तं सुमदं तपसा कृशदेहिनम् ३१।
इत्येतद्वाक्यमाकर्ण्य प्रहृष्टः सुमदो नृपः ।
वव्रे निजं हृतं राज्यं हतदुर्जनकंटकम् ३२।
महेशीचरणद्वंद्वे भक्तिमव्यभिचारिणीम् ।
प्रांते मुक्तिं तु संसारवारिधेस्तारिणीं पुनः ३३।
कामाक्षोवाच।
राज्यं प्राप्नुहि सुमद सर्वत्रहतकंटकम् ।
महिलारत्नसंजुष्टपादपद्मद्वयो भव ३४।
ततवैरिपराभूतिर्माभूयात्सुमदाभिध ।
यदा तु रावणं हत्वा रघुनाथो महायशाः ३५।
करिष्यत्यश्वमेधं हि सर्वसंभारशोभितम् ।
तस्य भ्राता महावीरः शत्रुघ्नः परवीरहा ३६।
पालयन्हयमायास्यत्यत्र वीरादिभिर्वृतः ।
तस्मै सर्वं समर्प्य त्वं राज्यमृद्धं धनादिकम् ३७।
पालयिष्यसि योधैः स्वैर्धनुर्धारिभिरुद्भटैः ।

ततः पृथिव्यां सर्वत्र भ्रमिष्यसि महामते ३८।
ततो रामं नमस्कृत्य ब्रह्मेंद्रेशादिसेवितम् ।
मुक्तिं प्राप्स्यसि दुष्प्रापां योगिभिर्यमसाधनैः ३९।
तावत्कालमिहस्थास्ये यावद्रामहयागमः ।
पश्चात्त्वां तु समुद्धृत्य गंतास्मि परमं पदम् ४०।
इत्युक्त्वांतर्दधे देवी सुरासुरनमस्कृता ।
सुमदोऽप्यहिच्छत्रायां शत्रून्हत्वा नृपोऽभवत् ४१।
एष राजा समर्थोऽपि बलवाहनसंयुतः ।
न ग्रहीष्यति ते वाहं महामायासुशिक्षितः ४२।
श्रुत्वा प्राप्तं पुरी पार्श्वे हयमेधहयोत्तमम् ।
त्वां च सर्वैर्महाराजैः सेवितांघ्रिं महामतिम् ४३।
सर्वं दास्यति सर्वज्ञ राजा सुमदनामधृक् ।
अधुनातन्महाराज रामचंद्र प्रतापतः ४४।
शेष उवाच।
इति वृत्तं समाकर्ण्य सुमदस्य महायशाः ।

साधुसाध्विति चोवाच जहर्ष मतिमान्बली ४५।
अहिच्छत्रापतिः सर्वैः स्वगणैः परिवारितः ।

सभायां सुखमास्ते यो बहुराजन्यसेवितः ४६।
ब्राह्मणा वेदविदुषो वैश्या धनसमृद्धयः ।
राजानं पर्युपासंते सुमदंशो भयान्वितम् ४७।
वेदविद्याविनोदेन न्यायिनो ब्राह्मणा वराः ।
आशीर्वदंति तं भूपं सर्वलोकैकरक्षकम् ४८।
एतस्मिन्समये कश्चिदागत्य नृपतिं जगौ ।
स्वामिन्न जाने कस्यास्ति हयः पत्रधरोऽतिके ४९।
तच्छ्रुत्वा सेवकं श्रेष्ठं प्रेषयामास सत्वरः ।
जानीहि कस्य राज्ञोऽयमश्वो मम पुरांतिके ५०।
गत्वाथ सेवकस्तत्र ज्ञात्वा वृत्तांतमादितः ।
निवेदयामास नृपं महाराजन्यसेवितम् ५१।
स श्रुत्वा रघुनाथस्य हयं नित्यमनुस्मरन् ।
आज्ञापयामास जनं सर्वं राजाविशारदः ५२।

लोका मदीयाः सर्वे ये धनधान्यसमाकुलाः ।
तोरणादीनि गेहेषु मंगलानि सृजंत्विह ५३।
कन्याः सहस्रशो रम्याः सर्वाभरणभूषिताः ।
गजोपरिसमारूढा यांतु शत्रुघ्नसंमुखम् ५४।
इत्यादिसर्वमाज्ञाप्य ययौ राजा स्वयं ततः ।
पुत्रपौत्रमहिष्यादिपरिवारसमावृतः ५५।
शत्रुघ्नः सुमहामात्यैः सुभटैः पुष्कलादिभिः ।
संयुतो भूपतिं वीरं ददर्श सुमदाभिधम् ५६।
हस्तिभिः सादिसंयुक्तैः पत्तिभिः परतापनैः ।
वाजिभिर्भूषितैर्वीरैः संयुतं वीरशोभितम् ५७।
अथागत्य महाराजः शत्रुघ्नं नतवान्मुदा ।
धन्योऽस्मि कृतकृत्योऽस्मि सत्कृतं च कृतं वपुः ५८।
इदं राज्यं गृहाणाशु महाराजोपशोभितम् ।
महामाणिक्यमुक्तादि महाधनसुपूरितम् ५९।
स्वामिंश्चिरं प्रतीक्षेऽहं हयस्यागमनं प्रति ।

कामाक्षाकथितं पूर्वं जातं संप्रति तत्तथा ६०।
विलोकय पुरं मह्यं कृतार्थान्कुरु मानवान् ।
पावयास्मत्कुलं सर्वं रामानुज महीपते ६१।
इत्युक्त्वारोहयामास कुंजरं चंद्रसुप्रभम् ।
पुष्कलं च महावीरं तथा स्वयमथारुहत् ६२।
भेरीपणवतूर्याणां वीणादीनां स्वनस्तदा ।
व्याप्नोति स्म महाराज सुमदेन प्रणोदितः ६३।
कन्याः समागत्य महानरेंद्रं -।
शत्रुघ्नमिंद्रादिकसेवितांघ्रिम् ।
करिस्थिता मौक्तिकवृंदसंघै-।

वर्धापयामासुरिनप्रयुक्ताः ६४।
शनैःशनैः समागत्य पुरीमध्ये जनैर्मुदा ।
वर्धापितो गृहं प्राप तोरणादिकभूषितम् ६५।
हयरत्नेन संयुक्तस्तथा वीरैः सुशोभितः ।
राज्ञा पुरस्कृतो राजा शत्रुघ्नः प्राप मंदिरम् ६६।

अर्घादिभिः पूजयित्वा रघुनाथानुजं तदा ।
सर्वं समर्पयामास रामचंद्राय धीमते ६७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे शत्रुघ्नाहिच्छत्रापुरीप्रवेशोनाम त्रयोदशोऽध्यायः १३ ।

Roman transliteration

śeṣa uvāca|
iti vākyaṃ samākarṇya sumadasya taponidheḥ |
jagaduḥ kāmasenāstaṃ raṃbhādyapsaraso mudā 1|
tvattapobhirvayaṃ kāṃta prāptāḥ sarvavarāṃganāḥ |
tāsāṃ yauvanasarvasvaṃ bhuṃkṣva tyaja tapaḥphalam 2|
iyaṃ ghṛtācī subhagā caṃpakābhaśarīrabhṛt |
karpūragaṃdhalalitaṃ bhunaktu tvanmukhāmṛtam 3|
etāṃ mahābhāga suśobhivibhramāṃ |
manoharāṃgīṃ ghanapīnasatkucām |
kāṃtopabhuṃkṣvāśu nijograpuṇyataḥ |
prāptāṃ punastvaṃ tyaja duḥkhajātam 4|
māmapyanarghyābharaṇopaśobhitāṃ |
maṃdāramālāpariśobhivakṣasam |
nānāratākhyānavicāracaṃcurāṃ |
dṛḍhaṃ yathā syātpariraṃbhaṇaṃ kuru 5|

pibāmṛtaṃ māmakavaktranirgataṃ |
vimānamāruhya varaṃ mayā saha |
sumeruśṛṃgaṃ bahupuṇyasevitaṃ |
saṃprāpya bhogaṃ kuru sattapaḥ phalam 6|
tilottamā yauvanarūpaśobhitā |
gṛhṇātu te mūrdhani tāpavāraṇam |
sucāmarau saṃtatadhārayāṃkitau |
gaṃgāpravāhāviva suṃdarottama 7|
śṛṇuṣva bhoḥ kāmakathāṃ manoharāṃ |
pibāmṛtaṃ devaganādivāṃchitam |
udyānamāsādya ca naṃdanābhidhaṃ |
varāṃganābhirviharaṃ kuru prabho 8|
ityuktamākarṇya mahāmatirnṛpo |
vicārayāmāsa kuto hyupasthitāḥ |
mayā susṛṣṭāstapasā surāṃganāḥ |

pratyūha evātra vidheyameṣa kim 9|
iti ciṃtāturo rājā svāṃte saṃciṃtayansudhīḥ |
jagāda matimānvīraḥ sumado devatāṅganāḥ 10|
yūyaṃ tu mamacittasthā jaganmātṛsvarūpakāḥ |
mayā saṃciṃtyate yā hi sāpi tvadrūpiṇī matā 11|
idaṃ tucchaṃ svargasukhaṃ tvayoktaṃ savikalpakam |

matsvāminī mayā bhaktyā sevitā dāsyate varam 12|
yatkṛpāto vidhiḥ satyalokaṃ prāpto mahānabhūt |
sā me dāsyati sarvaṃ hi bhaktaduḥkhāṃtakāriṇī 13|
kiṃ naṃdanaṃ kiṃ tu giriḥ kanakena sumaṇḍitaḥ |
kiṃ sudhā svalpapuṇyena prāpyā dānavaduḥkhadā 14|
iti vākyaṃ samākarṇya kāmastu vividhaiḥ śaraiḥ |
prāharannaradevasya kartuṃ kiṃcinna vai prabhuḥ 15|
kaṭākṣairnūpurārāvaiḥ pariraṃbhairvilokanaiḥ |
na tasya cittaṃ vibhrāṃtaṃ kartuṃ śaktā varāṃganāḥ 16|

gatvā yathāgataṃ śakraṃ jagadurdhīradhīrnṛpaḥ |
tacchrutvā maghavā bhītaḥ sevāmārabhatātmanaḥ 17|
atha niścitamālokya pādapadme svakeṃ'bikā |
jiteṃdriyaṃ mahārājaṃ pratyakṣābhūtsutoṣitā 18|
paṃcāsyapṛṣṭhalalitā pāśāṃkuśadharāvarā |
dhanurbāṇadharā mātā jagatpāvanapāvanī 19|
tāṃ vīkṣya mātaraṃ dhīmānsūryakoṭisamaprabhām |
dhanurbāṇasṛṇīpāśāndadhānāṃ harṣamāptavān 20|
śirasā bahuśo natvā mātaraṃ bhaktibhāvitām |
hasaṃtīṃ nijadeheṣu spṛśaṃtīṃ pāṇinā muhuḥ 21|
tuṣṭāva bhaktyutkalitacittavṛttirmahāmatiḥ |
gadgadasvarasaṃyuktaḥ kaṃṭakāṃgopaśobhitaḥ 22|
jaya devi mahādevi bhaktavṛṃdaikasevite |
brahmarudrādideveṃdra sevitāṃghriyuge'naghe 23|
mātastava kalāviddhametadbhāti carācaram |

tvadṛte nāsti sarvaṃ tanmātarbhadre namostu te 24|
mahī tvayā'dhāraśaktyā sthāpitā calatīha na |
saparvatavanodyāna diggajairupaśobhitā 25|
sūryastapati khe tīkṣṇairaṃśubhiḥ pratapanmahīm |
tvacchaktyā vasudhāsaṃsthaṃ rasaṃ gṛhṇanvimuṃcati 26|
aṃtarbahiḥ sthito vahnirlokānāṃ prakarotu śam |
tvatpratāpānmahādevi surāsuranamaskṛte 27|
tvaṃ vidyā tvaṃ mahāmāyā viṣṇorlokaikapālinaḥ |
svaśaktyā sṛjasīdaṃ tvaṃ pālayasyapi mohini 28|
tvattaḥ sarve surāḥ prāpya siddhiṃ sukhamayaṃti vai |
māṃ pālaya kṛpānāthe vaṃdite bhaktavallabhe 29|
rakṣa māṃ sevakaṃ mātastvadīyacaraṇāraṇam |
kuru me vāṃchitāṃ siddhiṃ mahāpuruṣapūrvaje 30|
sumatiruvāca|
evaṃ tuṣṭā jaganmātā vṛṇīṣva varamuttamam |

uvāca bhaktaṃ sumadaṃ tapasā kṛśadehinam 31|
ityetadvākyamākarṇya prahṛṣṭaḥ sumado nṛpaḥ |
vavre nijaṃ hṛtaṃ rājyaṃ hatadurjanakaṃṭakam 32|
maheśīcaraṇadvaṃdve bhaktimavyabhicāriṇīm |
prāṃte muktiṃ tu saṃsāravāridhestāriṇīṃ punaḥ 33|
kāmākṣovāca|
rājyaṃ prāpnuhi sumada sarvatrahatakaṃṭakam |
mahilāratnasaṃjuṣṭapādapadmadvayo bhava 34|
tatavairiparābhūtirmābhūyātsumadābhidha |
yadā tu rāvaṇaṃ hatvā raghunātho mahāyaśāḥ 35|
kariṣyatyaśvamedhaṃ hi sarvasaṃbhāraśobhitam |

tasya bhrātā mahāvīraḥ śatrughnaḥ paravīrahā 36|
pālayanhayamāyāsyatyatra vīrādibhirvṛtaḥ |
tasmai sarvaṃ samarpya tvaṃ rājyamṛddhaṃ dhanādikam 37|
pālayiṣyasi yodhaiḥ svairdhanurdhāribhirudbhaṭaiḥ |

tataḥ pṛthivyāṃ sarvatra bhramiṣyasi mahāmate 38|
tato rāmaṃ namaskṛtya brahmeṃdreśādisevitam |
muktiṃ prāpsyasi duṣprāpāṃ yogibhiryamasādhanaiḥ 39|
tāvatkālamihasthāsye yāvadrāmahayāgamaḥ |
paścāttvāṃ tu samuddhṛtya gaṃtāsmi paramaṃ padam 40|
ityuktvāṃtardadhe devī surāsuranamaskṛtā |
sumado'pyahicchatrāyāṃ śatrūnhatvā nṛpo'bhavat 41|
eṣa rājā samartho'pi balavāhanasaṃyutaḥ |
na grahīṣyati te vāhaṃ mahāmāyāsuśikṣitaḥ 42|
śrutvā prāptaṃ purī pārśve hayamedhahayottamam |
tvāṃ ca sarvairmahārājaiḥ sevitāṃghriṃ mahāmatim 43|
sarvaṃ dāsyati sarvajña rājā sumadanāmadhṛk |
adhunātanmahārāja rāmacaṃdra pratāpataḥ 44|
śeṣa uvāca|
iti vṛttaṃ samākarṇya sumadasya mahāyaśāḥ |

sādhusādhviti covāca jaharṣa matimānbalī 45|
ahicchatrāpatiḥ sarvaiḥ svagaṇaiḥ parivāritaḥ |
sabhāyāṃ sukhamāste yo bahurājanyasevitaḥ 46|
brāhmaṇā vedaviduṣo vaiśyā dhanasamṛddhayaḥ |
rājānaṃ paryupāsaṃte sumadaṃśo bhayānvitam 47|
vedavidyāvinodena nyāyino brāhmaṇā varāḥ |
āśīrvadaṃti taṃ bhūpaṃ sarvalokaikarakṣakam 48|
etasminsamaye kaścidāgatya nṛpatiṃ jagau |
svāminna jāne kasyāsti hayaḥ patradharoṃ'tike 49|
tacchrutvā sevakaṃ śreṣṭhaṃ preṣayāmāsa satvaraḥ |
jānīhi kasya rājño'yamaśvo mama purāṃtike 50|
gatvātha sevakastatra jñātvā vṛttāṃtamāditaḥ |
nivedayāmāsa nṛpaṃ mahārājanyasevitam 51|
sa śrutvā raghunāthasya hayaṃ nityamanusmaran |
ājñāpayāmāsa janaṃ sarvaṃ rājāviśāradaḥ 52|

lokā madīyāḥ sarve ye dhanadhānyasamākulāḥ |
toraṇādīni geheṣu maṃgalāni sṛjaṃtviha 53|
kanyāḥ sahasraśo ramyāḥ sarvābharaṇabhūṣitāḥ |
gajoparisamārūḍhā yāṃtu śatrughnasaṃmukham 54|
ityādisarvamājñāpya yayau rājā svayaṃ tataḥ |
putrapautramahiṣyādiparivārasamāvṛtaḥ 55|
śatrughnaḥ sumahāmātyaiḥ subhaṭaiḥ puṣkalādibhiḥ |
saṃyuto bhūpatiṃ vīraṃ dadarśa sumadābhidham 56|
hastibhiḥ sādisaṃyuktaiḥ pattibhiḥ paratāpanaiḥ |
vājibhirbhūṣitairvīraiḥ saṃyutaṃ vīraśobhitam 57|
athāgatya mahārājaḥ śatrughnaṃ natavānmudā |
dhanyo'smi kṛtakṛtyo'smi satkṛtaṃ ca kṛtaṃ vapuḥ 58|
idaṃ rājyaṃ gṛhāṇāśu mahārājopaśobhitam |
mahāmāṇikyamuktādi mahādhanasupūritam 59|
svāmiṃściraṃ pratīkṣe'haṃ hayasyāgamanaṃ prati |

kāmākṣākathitaṃ pūrvaṃ jātaṃ saṃprati tattathā 60|
vilokaya puraṃ mahyaṃ kṛtārthānkuru mānavān |
pāvayāsmatkulaṃ sarvaṃ rāmānuja mahīpate 61|
ityuktvārohayāmāsa kuṃjaraṃ caṃdrasuprabham |
puṣkalaṃ ca mahāvīraṃ tathā svayamathāruhat 62|
bherīpaṇavatūryāṇāṃ vīṇādīnāṃ svanastadā |
vyāpnoti sma mahārāja sumadena praṇoditaḥ 63|
kanyāḥ samāgatya mahānareṃdraṃ -|
śatrughnamiṃdrādikasevitāṃghrim |
karisthitā mauktikavṛṃdasaṃghai-|
rvardhāpayāmāsurinaprayuktāḥ 64|
śanaiḥśanaiḥ samāgatya purīmadhye janairmudā |
vardhāpito gṛhaṃ prāpa toraṇādikabhūṣitam 65|
hayaratnena saṃyuktastathā vīraiḥ suśobhitaḥ |
rājñā puraskṛto rājā śatrughnaḥ prāpa maṃdiram 66|

arghādibhiḥ pūjayitvā raghunāthānujaṃ tadā |
sarvaṃ samarpayāmāsa rāmacaṃdrāya dhīmate 67|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
śatrughnāhicchatrāpurīpraveśonāma trayodaśo'dhyāyaḥ 13 |

English translation

Śeṣa said :

1-8. Hearing these words of Sumada , the treasure of penance, the army of Cupid, i.e. the celestial nymphs like Rambhā , joyfully said to him: “O dear one, all of us, beautiful damsels, have come to you due to your austerities. Enjoy the wealth of our youth, and give up the fruit of your penance. This is the pleasing Ghṛtācī , having a body like campaka , and charming due to the fragrance of camphor. You may enjoy the nectar from her mouth. O illustrious one, O dear one, quickly enjoy her who has charming gestures, whose body is attractive, whose breasts are compact and large, who has come (to you) as a result of your severe penance; and give up all your unhappiness. Firmly embrace me who am adorned with priceless ornaments, whose breasts are graced with the garland of mandara flowers, and who am expert in thinking about many tales about sexual union. Drink the nectar coming out from my mouth; enjoy, having reached the peak of Sumeru resorted to by means of great religious merit, pleasures—the fruit of your good penance. Let Tilottamā adorned with youth and beauty, hold on your head two good chowries—removing heat—like two streams of Gaṅgā with a constant flow, O most handsome one. O you, listen to the charming account of Cupid; drink the nectar longed for by the hosts of gods etc.; O lord, having, along with excellent damsels, reached the garden called Nandana , amuse yourself (there).”

9-10. Hearing these words spoken by them, the very intelligent king thought: ‘Wherefrom have they come? By means of my penance I have created these celestial damsels. (But) this has become an impediment. What should I do now?’ The very intelligent king Sumada who was thus anxious, thinking in his mind (i.e. to himself), spoke to the celestial damsels:

11-14. “You remain in my mind in the form of the mother of the world. That whom I think of is also said to be of your form. The pleasures in heaven, which you described, are worthless and uncertain. My mistress, waited upon by me with devotion, will give me a boon. Due to her grace Brahma reached Satyaloka and became great. She who puts an end to the miseries of her devotees, will give me everything. What is (the useof) Nandana? What is (the use of) the mountain well-adorned with gold?

What is the use of nectar which is obtained with very little religious merit and which has given unhappiness to demons?"

15-16. Hearing these words of the king, Cupid struck him with various arrows, but could do nothing to him. The beautiful (celestial) damsels were unable to disturb his mind through glances, sounds of their anklets, embraces and through looking at him.

17. Having gone, as they had come, to Indra , they said: "The king is firm-minded." Hearing that, Indra was frightened (thinking that) his undertaking was fruitless.

18-22. Then (goddess) Ambikā , having seen the king who had conquered his senses, settled at her lotus-like feet, was extremely pleased and appeared before him. She, the beautiful one. was seated on the back of a lion; the excellent one had held (in her hands) nooses and goads; the mother, purifying those who purify the world, had a bow and arrows (in her hands). The intelligent one (i.e. king Sumada), having seen the mother lustrous like crores of suns, and holding a bow, arrows and hooks, was delighted. Having many times saluted by (bending down) his head the mother obtained through devotion, smiling, and repeatedly touching his body with her hand, the very intelligent king, with the functions of his mind full of devotion and with his body adorned with horripilation, praised her with a faltering voice:

23-30. "O goddess, O great goddess, victory to you, who alone are waited upon by the hosts of devotees, and O innocent one, you whose pair of feet is worshipped by the lords of gods like Brahmā , Rudra . O mother, this (world consisting of) the mobile and the immobile, is put in motion by a portion of you. All that does not exist without you. O auspicious mother, I salute you. The earth is settled by you through the strength of your prop. (So) it, adorned with mountains, rivers, gardens, quarter-elephants, does not shake. (Due to you) the sun, heating the earth with his sharp rays, shines in the sky; through your power he takes the water existing on the earth, and releases it (in the form of rain). Let the fire remaining within and without (you) cause happiness to the worlds due to your power, O great goddess, saluted by gods and demons. You are learning, you are the wonderful, divine power of Viṣṇu , who alone protects the world. O you fascinating one, through your own power you create this (world) and look after it. All gods obtain perfection from you and go to (i.e. secure) happiness. O you who bless (your devotees) with your grace, O you who are saluted (by them), O you, to whom your devotees are dear, look after me, protect me, O mother, who am your servant, and who am devoted to your feet, O you the ancestor of the great Puruṣa ."

Śeṣa said :

31-33. The mother of the world, who was thus pleased, said to that devotee Sumada of an emaciated body: "Ask for an excellent boon." Hearing these words king Sumada who was extremely delighted, asked for his own kingdom which was (formerly) snatched away (from him) and the troublesome wicked persons in which were killed, and for inviolable devotion to the pair of feet of the great goddess, the devotion that would (cause) emancipation at the end of life and would help to cross the ocean of the mundane existence.

Kāmākṣā said :

34-44. O Sumada, get (back) your kingdom in which everywhere the troublesome persons were killed. Be one whose pair of the lotus-like feet is resorted to by gems of (i.e. excellent) women. O you called Sumada, may you not be defeated by your enemies. When Rāma , of great glory, will, after having killed Rāvaṇa , perform the horse-sacrifice, adorned with all requisites, and when his brother

Śatrughna , the great hero and the killer of the enemies' soldiers will come here looking after the horse and surrounded by brave men, you will present to him your entire prosperous kingdom and wealth etc., will look after the horse, and will move everywhere on the earth along with your own warriors and pre-eminent archers, O you, very intelligent one. Then having saluted Rāma served by Brahmā, Indra and Śiva , you will obtain release difficult to be obtained by meditating saints having restraint as their means. I shall stay here till Rāma's horse comes here. After that, having emancipated you, I shall go to the highest position.

Saying so, the goddess, served by gods and demons, disappeared. Sumada too, having killed his enemies, became the king in Ahicchatrā . This king, though capable and possessing army and horses (or elephants), will not snatch your horse, (as) he is well instructed by (the goddess), the wonderful power (of the lord). O you omniscient one, having heard that the best sacrificial horse has come near the city, and (that) you also (have approached the city), the king named Sumada will now give everything to you, the very intelligent one, whose feet are served by great kings, due to the valour of the great king Rāmacandra .

Śeṣa said :

45-48. The intelligent, mighty and very glorious (Śatrughna), having heard this account of Sumada, said: 'Good, good' and was delighted. The lord of Ahicchatrā, surrounded by all his attendants and waited upon by many kṣatriyas , was happily seated in his assembly. Brāhmaṇas learned in the Vedas , and wealthy and prosperous vaiśyas waited upon king Sumada endowed with charm. The just and excellent brāhmaṇas blessed the king, the only protector of all the people, with Vedic learning and diversion.

49-51. At this time, someone came (there) and said to the king: "O you lord, I do not know whose horse, with a note (on his head) is (i.e. has come) near (the city)." Hearing that, he quickly sent a superior servant (i.e. officer): "Ascertain as to who the king is whose horse (has come) near my city." The servant having gone there and having ascertained from the beginning, reported it to the king, waited upon by great kṣatriyas.

52-54. The wise king who was everyday thinking about Rāma's horse, having heard (that he had come) ordered all people: "All my people who possess wealth and grains, should put up ornamental arches on their houses in the city. Let thousands of beautiful maidens, adorned with all ornaments, and mounted upon elephants, go forth (to great) Śatrughna."

55-57. Having ordered all like this the king himself surrounded by his sons, grandsons and queen went (to receive Śatrughna). Śatrughna, accompanied by many very great ministers, good warriors, saw the brave king named Sumada.

58-61. Then the great king, having come (there) joyfully saluted Śatrughna who was accompanied by elephants, foot-soldiers, the tormentors of enemies, and accompanied by horsemen, and horses that were adorned with brave soldiers and who was accompanied by heroes. (He said to Śatrughna:) "I am blessed, I am satisfied, my body is honoured. Quickly accept this kingdom, adorned with great kings, and well filled (i.e. furnished) with great wealth like large rubies and pearls. O lord, I have been waiting for a long time for the arrival of the horse. Everything that Kāmākṣā had told before, has now come about just as (she had told). See my city, and make the men (i.e. its citizens) blessed. O you younger brother of Rāma, O you very intelligent one, purify our entire family."

62-67. Saying so, he mounted (Śatrughna) on an elephant very bright like the moon, also (put up) Puṣkala (on the elephant), and he himself also mounted (upon the elephant). At that time, the sound

of musical instruments like the kettle-drums, impelled by the great king Sumada, pervaded (the atmosphere). Maidens, employed by the lord (i.e. Sumada), having come to the great lord of kings viz. Śatrughna whose feet were waited upon by Indra and others, felicitated him with the heaps of pearls which were (held by them) in their hands. Having slowly come into the city, he who was joyfully glorified by people, reached the house that was decorated with ornamental arches etc. King Śatrughna, accompanied by the gem of the horse, graced by heroes, and led by king (Sumada) reached the house. Having honoured Rāma's younger brother with materials of worship etc. (Sumada) offered everything to the intelligent Rāmacandra.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 14

The Cyavana Episode

Chapter 309 of 693 · 66 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ स्वागतसंतुष्टं शत्रुघ्नं प्राह भूमिपः ।
रघुनाथकथां श्रेष्ठां शुश्रूषुः पुरुषर्षभः १।
सुमद उवाच।
कच्चिदास्ते सुखं रामः सर्वलोकशिरोमणिः ।
भक्तरक्षावतारोऽयं ममानुग्रहकारकः २।
धन्या लोका इमे पुर्यां रघुनाथमुखांबुजम् ।
ये पिबंत्यनिशं चाक्षिपुटकैः परिमोदिताः ३।
अर्थजातं मदीयं च नितरां पुरुषर्षभ ।
कृतार्थं कुलभूम्यादि वस्तुजातं महामते ४।
कामाक्षया प्रसादो मे कृतः पूर्वं दयार्द्रया ।
रघुनाथमुखांभोजं द्रक्ष्येद्य सकुटुंबकः ५।
इत्युक्तवति वीरे तु सुमदे पार्थिवोत्तमे ।
सर्वं तत्कथयामास रघुनाथगुणोदयम् ६।
त्रिरात्रं तत्र संस्थित्य रघुनाथानुजः परम् ।

गंतुं चकार धिषणां राज्ञा सह महामतिः ७।
तज्ज्ञात्वा सुमदः शीघ्रं पुत्रं राज्येऽभ्यषेचयत् ।
शत्रुघ्नेन महाराज्ञा पुष्कलेनानुमोदितः ८।
वासांसि बहुरत्नानि धनानि विविधानि च ।
शत्रुघ्नसेवकेभ्योऽसौ प्रादात्तत्र महामतिः ९।
ततो गमनमारेभे मंत्रिभिर्बहुवित्तमैः ।
पत्तिभिर्वाजिभिर्नागैः सदश्वैरथ कोटिभिः १०।
शत्रुघ्नः सहितस्तेन सुमदेन धनुर्भृता ।
जगाम मार्गे विहसन्रघुनाथप्रतापभृत् ११।
पयोष्णीतीरमासाद्य जगाम स हयोत्तमः ।
पृष्ठतोऽनुययुः सर्वे योधा वै हयरक्षिणः १२।
आश्रमान्विविधान्पश्यन्नृषीणां सुतपोभृताम् ।
तत्रतत्र विशृण्वानो रघुनाथगुणोदयम् १३।
एष धीमान्हरिर्याति हरिणा परिरक्षितः ।
हरिभिर्हरिभक्तैश्च हरिवर्यानुगैर्मुहुः १४।

इति शृण्वञ्छुभा वाचो मुनीनां परितः प्रभुः ।
तुतोष भक्त्युत्कलितचित्तवृत्तिभृतां महान् १५।
ददर्श चाश्रमं शुद्धं जनजंतुसमाकुलम् ।
वेदध्वनिहताशेषा मंगलं शृण्वतां नृणाम् १६।
अग्निहोत्रहविर्धूम पवित्रितनभोखिलम् ।
मुनिवर्यकृतानेक यागयूपसुशोभितम् १७।
यत्र गावस्तु हरिणा पाल्यंते पालनोचिताः ।
मूषका न खनंत्यस्मिन्बिडालस्य भयाद्बिलम् १८।
मयूरैर्नकुलैः सार्द्धं क्रीडंति फणिनोनिशम् ।
गजैः सिंहैर्नित्यमत्र स्थीयते मित्रतां गतैः १९।
एणास्तत्रत्य नीवारभक्षणेषु कृतादराः ।
न भयं कुर्वते कालाद्भक्षिता मुनिवृंदकैः २०।
गावः कुंभसमोधस्का नंदिनी समविग्रहाः ।
कुर्वंति चरणोत्थेन रजसेलां पवित्रिताम् २१।
मुनिवर्याः समित्पाणि पद्मैर्धर्मक्रियोचिताम् ।

दृष्ट्वा पप्रच्छसुमतिं सर्वज्ञं राम मंत्रिणम् २२।
शत्रुघ्न उवाच।
सुमते कस्य संस्थानं मुनेर्भाति पुरोगतम् ।
निर्वैरिजंतु संसेव्यं मुनिवृंदसमाकुलम् २३।
श्रोष्यामि मुनिवार्तां च विदधामि पवित्रताम् ।
निजं वपुस्तदीयाभिर्वार्ताभिर्वर्णनादिभिः २४।
इति श्रुत्वा महद्वाक्यं शत्रुघ्नस्य महात्मनः ।
कथयामास सचिवो रघुनाथस्य धीमतः २५।
सुमतिरुवाच।
च्यवनस्याश्रमं विद्धि महातापसशोभितम् ।
निर्वैरिजंतुसंकीर्णं मुनिपत्नीभिरावृतम् २६।
योऽसौ महामुनिः स्वर्गवैद्ययोर्भागमादधात् ।
स्वायंभुवमहायज्ञे शक्रमानविभेदनः २७।
महामुनेः प्रभावोऽयं न केनापि समाप्यते ।
तपोबलसमृद्धस्य वेदमूर्तिधरस्य ह २८।

श्रुत्वा रामानुजो वार्तां च्यवनस्य महामुनेः ।
सर्वं पप्रच्छ सुमतिं शक्रमानादिभंजनम् २९।
शत्रुघ्न उवाच।
कदासौ दस्रयोर्भागं चकार सुरपंक्तिषु ।
किं कृतं देवराजेन स्वायंभुव महामखे ३०।
सुमतिरुवाच।
ब्रह्मवंशेऽतिविख्यातो मुनिर्भृगुरिति श्रुतः ।
कदाचिद्व्रतवान्सायं समिदाहरणं प्रति ३१।
तदा मखविनाशाय दमनो राक्षसो बली ।

आगत्योच्चैर्जगादेदं महाभयकरं वचः ३२।
कुत्रास्ति मुनिबंधुः स कुत्र तन्महिलानघा ।
पुनः पुनरुवाचेदं वचो रोषसमाकुलः ३३।
तदाहुतवहो ज्ञात्वा राक्षसाद्भयमागतम् ।
दर्शयामास तज्जायामंतर्वत्नीमनिंदिताम् ३४।
जहार राक्षसस्तां तु रुदंतीं कुररीमिव ।

भृगो रक्षपते रक्ष रक्ष नाथ तपोनिधे ३५।
एवं वदंतीमार्तां तां गृहीत्वा निरगाद्बहिः ।
दुष्टो वाक्यप्रहारेण बोधयन्स भृगोः सतीम् ३६।
ततो महाभयत्रस्तो गर्भश्चोदरमध्यतः ।
पपात प्रज्वलन्नेत्रो वैश्वानर इवांगजः ३७।
तेनोक्तं मा व्रजाशु त्वं भस्मी भव सुदुर्मते ।
न हि साध्वी परामर्शं कृत्वा श्रेयोऽधियास्यसि ३८।
इत्युक्तः स पपाताशु भस्मीभूतकलेवरः ।
माता तदार्भकं नीत्वा जगामाश्रममुन्मनाः ३९।
भृगुर्वह्निकृतं सर्वं ज्ञात्वा कोपसमाकुलः ।
शशाप सर्वभक्षस्त्वं भव दुष्टारिसूचक ४०।
तदा शप्तोऽतिदुःखार्तो जग्राहांघ्र्याशुशुक्षणिः ।
कुरु मेऽनुग्रहं स्वामिन्कृपार्णव महामते ४१।
मयानृतं वचोभीत्या कथितं न गुरुद्रुहा ।
तस्मान्ममोपरि कृपां कुरु धर्मशिरोमणे ४२।

तदानुग्रहमाधाच्च सर्वभक्षो भवाञ्छुचिः ।
इत्युक्तवान्हुतभुजं दयार्द्रो मुनितापसः ४३।
गर्भाच्च्युतस्य पुत्रस्य जातकर्मादिकं शुचिः ।
चकार विधिवद्विप्रो दर्भपाणिः सुमंगलः ४४।
च्यवनाच्च्यवनं प्राहुः पुत्रं सर्वे तपस्विनः ।
शनैःशनैः स ववृधे शुक्ले प्रतिपदिंदुवत् ४५।
स जगाम तपः कर्तुं रेवां लोकैकपावनीम् ।
शिष्यैः परिवृतः सर्वैस्तपोबलसमन्वितैः ४६।
गत्वा तत्र तपस्तेपे वर्षाणामयुतं महान् ।
अंसयोः किंशुकौ जातौ वल्मीकोपरिशोभितौ ४७।
मृगा आगत्य तस्यांगे कंडूं विदधुरुत्सुकाः ।
न किंचित्स हि जानाति दुर्वारतपसावृतः ४८।
कदाचिन्मनुरुद्युक्तस्तीर्थयात्रां प्रति प्रभुः ।
सकुटुंबो ययौ रेवां महाबलसमावृतः ४९।
तत्र स्नात्वा महानद्यां संतर्प्य पितृदेवताः ।

दानानि ब्राह्मणेभ्यश्च प्रादाद्विष्णुप्रतुष्टये ५०।
तत्कन्या विचरंती सा वनमध्ये इतस्ततः ।

सखीभिः सहिता रम्या तप्तहाटकभूषणा ५१।
तत्र दृष्ट्वाथ वल्मीकं महातरुसुशोभितम् ।
निमेषोन्मेषरहितं तेजः किंचिद्ददर्श सा ५२।
गत्वा तत्र शलाकाभिरतुदद्बुधिरं स्रवत् ।
दृष्ट्वा राज्ञांगजा खेदं प्राप्तवत्यतिदुःखिता ५३।
न जनन्यै तथा पित्रे शशंसाघेन विप्लुता ।
स्वयमेवात्मनात्मानं सा शुशोच भयातुरा ५४।
तदा भूश्चलिता राजन्दिवश्चोल्का पपात ह ।
धूम्रा दिशो भवन्सर्वाः सूर्यश्च परिवेषितः ५५।
तदा राज्ञो हया नष्टा हस्तिनो बहवो मृताः ।
धनं नष्टं रत्नयुतं कलहोभून्मिथस्तदा ५६।
तदालोक्य नृपो भीतः किंचिदुद्विग्नमानसः ।
जनानपृच्छत्केनापि मुनये त्वपराधितम् ५७।

पारंपर्येण तज्ज्ञात्वा स्वपुत्र्याः परिचेष्टितम् ।
ययौ सुदुःखितस्तत्र समृद्धबलवाहनः ५८।
तं वै तपोनिधिं वीक्ष्य महता तपसायुतम् ।
स्तुत्वा प्रसादयामास मुनिवर्य दयां कुरु ५९।
तस्मै तुष्टो जगादायं मुनिवर्यो महातपाः ।
तवात्मजाकृतं सर्वमुत्पाताद्यमवेहि तत् ६०।
तव पुत्र्या महाराज चक्षुर्विस्फोटनं कृतम् ।
बहुसुस्राव रुधिरं जानती त्वामुवाच न ६१।
तस्मादियं महाभूप मह्यं देया यथाविधि ।
ततश्चोत्पातशमनं भविष्यति न संशयः ६२।
तच्छ्रुत्वा दुःखितो राजा प्रज्ञाचाक्षुष आत्मजाम् ।
ददौ कुलवयोरूप शीललक्षणसंयुताम् ६३।
दत्ता यदा नृपेणेयं कन्या कमललोचना ।
तदोत्पाताः शमं याताः सर्वे मुनिरुषोद्गताः ६४।
राजा दत्त्वात्मजां तस्मै मुनये तपसांनिधे ।

प्राप स्वां नगरीं भूयो दुःखितोऽयं दयायुतः ६५।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे।
च्यवनोपाख्यानंनाम चतुर्दशोऽध्यायः १४ ।

Roman transliteration

śeṣa uvāca|
atha svāgatasaṃtuṣṭaṃ śatrughnaṃ prāha bhūmipaḥ |
raghunāthakathāṃ śreṣṭhāṃ śuśrūṣuḥ puruṣarṣabhaḥ 1|
sumada uvāca|
kaccidāste sukhaṃ rāmaḥ sarvalokaśiromaṇiḥ |
bhaktarakṣāvatāro'yaṃ mamānugrahakārakaḥ 2|

dhanyā lokā ime puryāṃ raghunāthamukhāṃbujam |
ye pibaṃtyaniśaṃ cākṣipuṭakaiḥ parimoditāḥ 3|
arthajātaṃ madīyaṃ ca nitarāṃ puruṣarṣabha |
kṛtārthaṃ kulabhūmyādi vastujātaṃ mahāmate 4|
kāmākṣayā prasādo me kṛtaḥ pūrvaṃ dayārdrayā |
raghunāthamukhāṃbhojaṃ drakṣyedya sakuṭuṃbakaḥ 5|
ityuktavati vīre tu sumade pārthivottame |
sarvaṃ tatkathayāmāsa raghunāthaguṇodayam 6|
trirātraṃ tatra saṃsthitya raghunāthānujaḥ param |

gaṃtuṃ cakāra dhiṣaṇāṃ rājñā saha mahāmatiḥ 7|
tajjñātvā sumadaḥ śīghraṃ putraṃ rājye'bhyaṣecayat |
śatrughnena mahārājñā puṣkalenānumoditaḥ 8|
vāsāṃsi bahuratnāni dhanāni vividhāni ca |
śatrughnasevakebhyo'sau prādāttatra mahāmatiḥ 9|
tato gamanamārebhe maṃtribhirbahuvittamaiḥ |
pattibhirvājibhirnāgaiḥ sadaśvairatha koṭibhiḥ 10|
śatrughnaḥ sahitastena sumadena dhanurbhṛtā |
jagāma mārge vihasanraghunāthapratāpabhṛt 11|
payoṣṇītīramāsādya jagāma sa hayottamaḥ |
pṛṣṭhato'nuyayuḥ sarve yodhā vai hayarakṣiṇaḥ 12|
āśramānvividhānpaśyannṛṣīṇāṃ sutapobhṛtām |
tatratatra viśṛṇvāno raghunāthaguṇodayam 13|
eṣa dhīmānhariryāti hariṇā parirakṣitaḥ |
haribhirharibhaktaiśca harivaryānugairmuhuḥ 14|

iti śṛṇvañchubhā vāco munīnāṃ paritaḥ prabhuḥ |
tutoṣa bhaktyutkalitacittavṛttibhṛtāṃ mahān 15|
dadarśa cāśramaṃ śuddhaṃ janajaṃtusamākulam |
vedadhvanihatāśeṣā maṃgalaṃ śṛṇvatāṃ nṛṇām 16|
agnihotrahavirdhūma pavitritanabhokhilam |
munivaryakṛtāneka yāgayūpasuśobhitam 17|
yatra gāvastu hariṇā pālyaṃte pālanocitāḥ |
mūṣakā na khanaṃtyasminbiḍālasya bhayādbilam 18|
mayūrairnakulaiḥ sārddhaṃ krīḍaṃti phaṇinoniśam |
gajaiḥ siṃhairnityamatra sthīyate mitratāṃ gataiḥ 19|
eṇāstatratya nīvārabhakṣaṇeṣu kṛtādarāḥ |
na bhayaṃ kurvate kālādrakṣitā munivṛṃdakaiḥ 20|
gāvaḥ kuṃbhasamodhaskā naṃdinī samavigrahāḥ |
kurvaṃti caraṇotthena rajaselāṃ pavitritām 21|
munivaryāḥ samitpāṇi padmairdharmakriyocitām |

dṛṣṭvā papracchasumatiṃ sarvajñaṃ rāma maṃtriṇam 22|
śatrughna uvāca|
sumate kasya saṃsthānaṃ munerbhāti purogatam |
nirvairīyaṃtu saṃsevyaṃ munivṛṃdasamākulam 23|
śroṣyāmi munivārtāṃ ca vidadhāmi pavitratām |
nijaṃ vapustadīyābhirvārtābhirvarṇanādibhiḥ 24|
iti śrutvā mahadvākyaṃ śatrughnasya mahātmanaḥ |
kathayāmāsa sacivo raghunāthasya dhīmataḥ 25|
sumatiruvāca|
cyavanasyāśramaṃ viddhi mahātāpasaśobhitam |
nirvairīyaṃtusaṃkīrṇaṃ munipatnībhirāvṛtam 26|

yo'sau mahāmuniḥ svargavaidyayorbhāgamādadhāt |
svāyaṃbhuvamahāyajñe śakramānavibhedanaḥ 27|
mahāmuneḥ prabhāvo'yaṃ na kenāpi samāpyate |
tapobalasamṛddhasya vedamūrtidharasya ha 28|

śrutvā rāmānujo vārtāṃ cyavanasya mahāmuneḥ |
sarvaṃ papraccha sumatiṃ śakramānādibhaṃjanam 29|
śatrughna uvāca|
kadāsau dasrayorbhāgaṃ cakāra surapaṃktiṣu |
kiṃ kṛtaṃ devarājena svāyaṃbhuva mahāmakhe 30|
sumatiruvāca|
brahmavaṃśe'tivikhyāto munirbhṛguriti śrutaḥ |
kadācidgatavānsāyaṃ samidāharaṇaṃ prati 31|
tadā makhavināśāya damano rākṣaso balī |
āgatyoccairjagādedaṃ mahābhayakaraṃ vacaḥ 32|
kutrāsti munibaṃdhuḥ sa kutra tanmahilānaghā |
punaḥ punaruvācedaṃ vaco roṣasamākulaḥ 33|
tadāhutavaho jñātvā rākṣasādbhayamāgatam |
darśayāmāsa tajjāyāmaṃtarvatnīmaniṃditām 34|
jahāra rākṣasastāṃ tu rudaṃtīṃ kurarīmiva |

bhṛgo rakṣapate rakṣa rakṣa nātha taponidhe 35|
evaṃ vadaṃtīmārtāṃ tāṃ gṛhītvā niragādbahiḥ |
duṣṭo vākyaprahāreṇa bodhayansa bhṛgoḥ satīm 36|
tato mahābhayatrasto garbhaścodaramadhyataḥ |
papāta prajvalannetro vaiśvānara ivāṃgajaḥ 37|
tenoktaṃ mā vrajāśu tvaṃ bhasmī bhava sudurmate |
na hi sādhvī parāmarśaṃ kṛtvā śreyo'dhiyāsyasi 38|
ityuktaḥ sa papātāśu bhasmībhūtakalevaraḥ |
mātā tadārbhakaṃ nītvā jagāmāśramamunmanāḥ 39|
bhṛgurvahnikṛtaṃ sarvaṃ jñātvā kopasamākulaḥ |
śaśāpa sarvabhakṣastvaṃ bhava duṣṭārisūcaka 40|
tadā śapto'tiduḥkhārto jagrāhāṃghryāśuśukṣaṇiḥ |
kuru me'nugrahaṃ svāminkṛpārṇava mahāmate 41|
mayānṛtaṃ vacobhītyā kathitaṃ na gurudruhā |
tasmānmamopari kṛpāṃ kuru dharmaśiromaṇe 42|

tadānugrahamādhācca sarvabhakṣo bhavāñchuciḥ |
ityuktavānhutabhujaṃ dayārdro munitāpasaḥ 43|
garbhāccyutasya putrasya jātakarmādikaṃ śuciḥ |
cakāra vidhivadvipro darbhapāṇiḥ sumaṃgalaḥ 44|
cyavanāccyavanaṃ prāhuḥ putraṃ sarve tapasvinaḥ |
śanaiḥśanaiḥ sa vavṛdhe śukle pratipadiṃduvat 45|
sa jagāma tapaḥ kartuṃ revāṃ lokaikapāvanīm |
śiṣyaiḥ parivṛtaḥ sarvaistapobalasamanvitaiḥ 46|
gatvā tatra tapastepe varṣāṇāmayutaṃ mahān |
aṃsayoḥ kiṃśukau jātau valmīkopariśobhitau 47|
mṛgā āgatya tasyāṃge kaṃḍūṃ vidadhurutsukāḥ |
na kiṃcitsa hi jānāti durvāratapasāvṛtaḥ 48|
kadācinmanurudyuktastīrthayātrāṃ prati prabhuḥ |
sakuṭuṃbo yayau revāṃ mahābalasamāvṛtaḥ 49|
tatra snātvā mahānadyāṃ saṃtarpya pitṛdevatāḥ |

dānāni brāhmaṇebhyaśca prādādviṣṇupratuṣṭaye 50|
tatkanyā vicaraṃtī sā vanamadhye itastataḥ |
sakhībhiḥ sahitā ramyā taptahāṭakabhūṣaṇā 51|
tatra dṛṣṭvātha valmīkaṃ mahātarusuśobhitam |
nimeṣonmeṣarahitaṃ tejaḥ kiṃciddadarśa sā 52|
gatvā tatra śalākābhiratudadrudhiraṃ sravat |
dṛṣṭvā rājñāṃgajā khedaṃ prāptavatyatiduḥkhitā 53|
na jananyai tathā pitre śaśaṃsāghena viplutā |
svayamevātmanātmānaṃ sā śuśoca bhayāturā 54|
tadā bhūścalitā rājandivaścolkā papāta ha |
dhūmrā diśo bhavansarvāḥ sūryaśca pariveṣitaḥ 55|
tadā rājño hayā naṣṭā hastino bahavo mṛtāḥ |
dhanaṃ naṣṭaṃ ratnayutaṃ kalahobhūnmithastadā 56|
tadālokya nṛpo bhītaḥ kiṃciudvignamānasaḥ |
janānapṛcchatkenāpi munaye tvaparādhitam 57|

pāraṃparyeṇa tajjñātvā svaputryāḥ pariceṣṭitam |
yayau suduḥkhitastatra samṛddhabalavāhanaḥ 58|
taṃ vai taponidhiṃ vīkṣya mahatā tapasāyutam |
stutvā prasādayāmāsa munivarya dayāṃ kuru 59|
tasmai tuṣṭo jagādāyaṃ munivaryo mahātapāḥ |
tavātmajākṛtaṃ sarvamutpātādyamavehi tat 60|
tava putryā mahārāja cakṣurvisphoṭanaṃ kṛtam |
bahususrāva rudhiraṃ jānatī tvāmuvāca na 61|
tasmādiyaṃ mahābhūpa mahyaṃ deyā yathāvidhi |
tataścotpātaśamanaṃ bhaviṣyati na saṃśayaḥ 62|
tacchrutvā duḥkhito rājā prajñācākṣuṣa ātmajām |
dadau kulavayorūpa śīlalakṣaṇasaṃyutām 63|
dattā yadā nṛpeṇeyaṃ kanyā kamalalocanā |
tadotpātāḥ śamaṃ yātāḥ sarve muniruṣodgatāḥ 64|
rājā dattvātmajāṃ tasmai munaye tapasāṃnidhe |

prāpa svāṃ nagarīṃ bhūyo duḥkhito'yaṃ dayāyutaḥ 65|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
cyavanopākhyānaṃnāma caturdaśo'dhyāyaḥ 14 |

English translation

Śeṣa said :

1. Then, the king, the best among men, longing to listen to the excellent account of Rāma , spoke to Śatrughna who was pleased with the reception.

Sumada said :

2-5. I hope Rāma who is the crest-jewel of the entire world, who has descended (On the earth) to protect his devotees, and who has favoured me, is happy. The people who with the cups of their eyes constantly drink the lotus in the form of Rāma's face and are delighted, are blessed in the city (of Ayodhyā). O you best among men, O you very intelligent one, my entire wealth and all my family, land etc. and my possessions are blessed. Formerly, Kāmākṣā, tender with kindness, showed favour to me. (She told me:) "With your family you will see the lotus-like face of Rāma."

When that hero, the best king Sumada spoke this, he told him all the exalted virtues of the lord of Raghus (i.e. Rāma).

7-11. Having stayed there for three nights, (Śatrughna) the younger brother of the lord of Raghus, and the highly intelligent one, decided to proceed further with the king. Then knowing that, Sumada, with the approval of the great king Śatrughna and of Puṣkala , quickly consecrated his son on the kingdom (i.e. consecrated his son as the king). The highly intelligent one gave garments, many jewels and various kinds of ri ches to the servants of Śatrughna. With his highly wise ministers, foot-soldiers, horses, elephants, good horses and crores of chariots he (i.e. Śatrughna) started to go (i.e. proceed). Śatrughna, having the valour of Raghunātha , then went smiling along the way with that Sumada, the holder of a bow (i.e. the archer).

12-15. The best horse after having reached the bank of Payoṣṇī went (further). All the warriors, the protectors of the horse, went after him. (Śatrughna) saw various hermitages of sages doing excellent penance. Everywhere he heard the excellent qualities of Raghunātha (being narrated by the sages). (The sages said:) “Here goes the intelligent horse protected by Viṣṇu , so also repeatedly protected by monkeys devoted to Viṣṇu (i.e. Rāma), followed by excellent horses.” The great lord (i.e. Śatrughna) hearing everywhere these words of (i.e. uttered by) the sages with feelings saturated with devotion (for Rāma), was pleased.

16-22. And he saw a holy hermitage crowded with people and (other) beings, removing by the sounds of Veda the entire inauspicious things (i.e. sins) of people that heard (the sounds of the Veda), purifying the entire atmosphere by means of the smoke of the perpetual domestic fire, and looking charming due to the sacrificial posts (put up) for the many sacrifices of (i.e. performed by) the excellent sages. There in that hermitage cows fit to be looked after, were looked after by a lion; in it the rats did not dig a hole through the fear of a cat; snakes constantly played with peacocks and mongooses. There (i.e. in the hermitage) elephants and lions, having become friends, always stay. The black antelopes (living) there showed interest in eating the rice growing wild, and being protected by groups of sages were not afraid of death. The cows there had udders like pitchers, and their bodies were like that of Nandinī (the daughter of the divine cow, Surabhi). They purified the earth with the dust raised by their feet (i.e. hoofs). Seeing the sages having sacred fuel fit for the religious rites in their lotus-like hands (Śatrughna said to) the all knowing minister of Rāma, viz. Sumati :

Śatrughna said :

23-25. O Sumati, of which sage is the place that appears before (us), that is resorted to by beings having no enmity (for one another), and is crowded with hosts of sages? I shall hear the account of the sages, and by means of their accounts and description s etc. I shall render my body pure.

Having heard this statement of the magnanimous Śatrughna, the minister of the intelligent Raghunātha (i.e. Rāma) told him:

Sumati said :

26-29. Know this to be Cyavana ’s hermitage adorned by great ascetics, crowded with beings free from enmity and full of the wives of the sages; and he who is the great sage (viz. Cyavana) obtained a portion of the oblation of the two physicians of gods (i.e. the Aśvins). He broke (down) the pride of Indra in the sacrifice of the Self-born (Brahmā). Nobody obtains the prowess of the great sage, rich with the power of penance and having the image of the Vedas .

(Śatrughna) Rāma's younger brother, having heard the things about the eminent Cyavana, asked everything including the breaking of Indra's pride (i.e. Indra's humiliation) etc.

Śatrughna said :

30. When did he receive the portion of the oblation of the two wonder-workers (i.e. the two Aśvins) in the rows of gods? What did the lord of gods do at the sacrifice performed by Brahmā?

Sumati said :

31-34. There was a famous sage named Bhṛgu in the family of Brahmā. Once in the evening he had gone (out) to collect sacred fuel. At that time a very strong demon, Damana (by name), came there and uttered these very fearful words: "Where is that so-called sage? Where is that innocent lady?" He, full of anger, repeatedly uttered these words. At that time, Fire, realising that danger was imminent from the demon, showed him the praiseworthy, pregnant wife of him (i.e. of Bhṛgu).

35-36. The demon snatched her who was crying like an osprey: "O Bhṛgu, protect me, O (my) lord, protect me; O (my) husband, O treasure of penance, protect me." The wicked one took her who was speaking like this and who was afflicted, and went out. He admonished that chaste (wife) of Bhṛgu with the strokes of (i.e. with abusive) words.

37-39. Then from her uterus the foetus of blazing eyes, afflicted with great fear, and as it were the fire born of (her) body, fell (out). He said: "O you of a wicked mind, do not go; be reduced to ashes quickly. Having touched the chaste lady, you will not obtain bliss." He, who was thus addressed, fell down with his body reduced to ashes. The mother, who was agitated, took the child and went to the hermitage (of her husband).

40-41. Bhṛgu, knowing all that was done by Fire, was full of anger, and cursed (him): "O you who gave a suggestion to the wicked enemy, be one who consumes everything." Then Fire who was (thus) cursed, was afflicted with grief and seized his feet. (He said to Bhṛgu:) "O lord, ocean of compassion, O you highly intelligent one, (please) favour me. I told a lie through fear, and not through malice against (my) preceptor (i.e. you). Therefore, O you crest-jewel of piety, be kind to me."

42. Then (Bhṛgu) favoured him. (He said:) "You will consume everything, (yet will be) pure." Thus the ascetic, wet with (i.e. soft due to) compassion, spoke to him.

4345. The brāhmaṇa (i.e. Bhṛgu) who was very auspicious, who was pure, having darbhas in his hands, performed, according to the rule, the ceremony performed at the birth of a child, of the son that had fallen from the uterus. All the sages called him 'Cyavana' on account of his having fallen (from the uterus). Gradually he grew like the moon of the first night (of the month, waxing) in the bright half of(the month).

46-48. Surrounded by all his disciples who were endowed with the power of penance, he went to Revā , the only purifier of the world, to practise penance. The great one, having gone there, practised penance for a myriad of years. On his shoulders grew the kiṃśuka (trees) adorned with anthills. The eager deer, having come (to him) scratched (their bodies) against his body. Enveloped (i.e. engaged) in irresistible penance, he was aware of nothing.

49-56. Sometime lord Manu got ready for a pilgrimage. He, surrounded by a great army, went to Revā. There, having bathed in the great river, having gratified the manes and the deities, he gave gifts to brāhmaṇas to please Viṣṇu. His beautiful daughter (adorned) with ornaments of heated gold and

accompanied by (her) friends, moved here and there in the forest. There she saw an anthill adorned with a great tree. She (also) saw some lustre, free from twinkling and winking (i.e. steadfast). Having gone there, she pierced it with small sticks. Seeing blood flowing (from it), the king's daughter was sad and extremely unhappy. Covered with the sin, she told about it neither to her mother, nor to her father. She, afflicted with fear, grieved to herself. O king, the earth quacked, and a meteor fell from the sky. All the directions became smoky, and the sun was surrounded by a halo. Then the king's horses perished, and many elephants died. Wealth, along with gems, perished; and there was feud among (the king's men) themselves.

57-59. Seeing that, the king (i.e. Manu) was afraid, and was slightly dejected. He asked his men. (He said:) "Somebody has wronged the sage?" Successively having come to know that act of his daughter, (and) being extremely unhappy, he went there with his army and horses. Having seen the treasure of penance endowed with great penance, he praised and pleased him (and said): "O best sage, be kind to me."

60-65. The best sage, having great penance, being pleased with him, said (to him): "Know that all that mischief is done by your daughter. O great king, your daughter burst (my) eyes. Profuse blood flew (out). (Though) aware of it, she did not say (anything) to you. Therefore, O great king, you should give her to me (i.e. in marriage) according to the proper rite. Then the calamity will cease. There is no doubt about it." Hearing that the king was grieved and gave his daughter, endowed with youth, beauty and good character, to the blind (sage). When the king gave the lotus-eyed daughter (in marriage to the sage), all the evil things caused by the sage's wrath, subsided. Theking, grieved and full of compassion, having given his daughter to the sage, the treasure of penance, again went (back) to his city.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 15

Cyavana’s Penance and Enjoyments

Chapter 310 of 693 · 55 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
अथर्षिः स्वाश्रमं गत्वा मानव्या सह भार्यया ।
मुदं प्राप हताशेष पातको योगयुक्तया १।
सा मानवी तं वरमात्मनः पतिं ।
नेत्रेणहीनं जरसा गतौजसम् ।
सिषेव एनं हरिमेधसोत्तमं ।
निजेष्टदात्रीं कुलदेवतां यथा २।
शूश्रूषती स्वं पतिमिंगितज्ञा ।
महानुभावं तपसां निधिं प्रियम् ।
परां मुदं प्राप सती मनोहरा ।
शची यथा शक्रनिषेवणोद्यता ३।
चरणौ सेवते तन्वी सर्वलक्षणलक्षिता ।
राजपुत्री सुंदरांगी फलमूलोदकाशना ४।
नित्यं तद्वाक्यकरणे तत्परा पूजने रता ।
कालक्षेपं प्रकुरुते सर्वभूतहिते रता ५।

विसृज्य कामं दंभं च द्वेषं लोभमघं मदम् ।
अप्रमत्तोद्यता नित्यं च्यवनं समतोषयत् ६।
एवं तस्य प्रकुर्वाणा सेवां वाक्कायकर्मभिः ।
सहस्राब्दं महाराज सा च कामं मनस्यधात् ७।
कदाचिद्देवभिषजावागतावाश्रमे मुनेः ।
स्वागतेन सुसंभाव्य तयोः पूजां चकार सा ८।
शर्यातिकन्याकृतपूजनार्घ-।
पाद्यादिना तोषितचित्तवृत्ती ।
तावूचतुः स्नेहवशेन सुंदरौ ।
वरं वृणुष्वेति मनोहरांगीम् ९।
तुष्टौ तौ वीक्ष्य भिषजौ देवानां वरयाचने ।
मतिं चकार नृपतेः पुत्री मतिमतां वरा १०।
पत्यभिप्रायमालक्ष्य वाचमूचे नृपात्मजा ।
दत्तं मे चक्षुषी पत्युर्यदि तुष्टौ युवां सुरौ ११।
इत्येतद्वचनं श्रुत्वा सुकन्या या मनोहरम् ।

सतीत्वं च विलोक्येदमूचतुर्भिषजां वरौ १२।
त्वत्पतिर्यदि देवानां भागं यज्ञे दधात्यसौ ।
आवयोरधुना कुर्वञ्चक्षुषोः स्फुटदर्शनम् १३।
च्यवनोऽप्योमिति प्राह भागदाने वरौजसोः ।
तदा हृष्टावश्विनौ तमूचतुस्तपतां वरम् १४।
निमज्जतां भवानस्मिन्ह्रदे सिद्धविनिर्मिते ।
इत्युक्तो जरयाग्रस्त देहो धमनिसंततः १५।
ह्रदं प्रवेशितोऽश्विभ्यां स्वयं चामज्जतां ह्रदे ।
पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः १६।
रुक्मस्रजः कुंडलिनस्तुल्यरूपाः सुवाससः ।
तान्निरीक्ष्य वरारोहा सुरूपान्सूर्यवर्चसः १७।
अजानती पतिं साध्वी ह्यश्विनौ शरणं ययौ ।
दर्शयित्वा पतिं तस्यै पातिव्रत्येन तोषितौ १८।
ऋषिमामंत्र्य ययतुर्विमानेन त्रिविष्टपम् ।
यक्ष्यमाणे क्रतौ स्वीयभागकार्याशयायुतौ १९।

कालेन भूयसा क्षामां कर्शितां व्रतचर्यया ।
प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् २०।
तुष्टोऽहमद्य तव भामिनि मानदायाः ।
शुश्रूषया परमया हृदि चैकभक्त्या ।
यो देहिनामयमतीव सुहृत्स्वदेहो ।
नावेक्षितः समुचितः क्षपितुं मदर्थे २१।
ये मे स्वधर्मनिरतस्य तपः समाधि-।
विद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयाऽविरुद्धान् ।
दृष्टिं प्रपश्य वितराम्यभयानशोकान् २२।
अन्ये पुनर्भगवतो भ्रुव उद्विजृंभ-।
विस्रंसितार्थरचनाः किमुरुक्रमस्य ।
सिद्धासि भुंक्ष्व विभवान्निजधर्मदोहान् ।
दिव्यान्नरैर्दुरधिगान्नृपविक्रियाभिः २३।
एवं ब्रुवाणमबलाखिलयोगमाया ।

विद्याविचक्षणमवेक्ष्य गताधिरासीत् ।
संप्रश्रयप्रणयविह्वलया गिरेषद् ।
व्रीडाविलोकविलसद्धसिताननाह २४।
सुकन्योवाच।
राद्धं बत द्विजवृषैतदमोघयोग-।
मायाधिपे त्वयि विभो तदवैमि भर्तः ।
यस्तेऽभ्यधायि समयः सकृदंगसंगो ।
भूयाद्गरीयसि गुणः प्रसवः सतीनाम् २५।
तत्रेति कृत्यमुपशिक्ष्य यथोपदेशं ।

येनैष कर्शिततमोति रिरंसयात्मा ।
सिध्येत ते कृतमनोभव धर्षिताया ।
दीनस्तदीशभवनं सदृशं विचक्ष्व २६।
सुमतिरुवाच।
प्रियायाः प्रियमन्विच्छंश्च्यवनो योगमास्थितः ।
विमानं कामगं राजंस्तर्ह्येवाविरचीकरत् २७।

सर्वकामदुघं रम्यं सर्वरत्नसमन्वितम् ।
सर्वार्थोपचयोदर्कं मणिस्तंभैरुपस्कृतम् २८।
दिव्योपस्तरणोपेतं सर्वकालसुखावहम् ।
पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् २९।
स्रग्भिर्विचित्रमालाभिर्मंजुसिंजत्षडंघ्रिभिः ।
दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् ३०।
उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् ।
कृप्तैः कशिपुभिः कांतं पर्यंकव्यजनादिभिः ३१।
तत्रतत्र विनिक्षिप्त नानाशिल्पोपशोभितम् ।
महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ३२।
द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटकम् ।
शिखरेष्विंद्रनीलेषु हेमकुंभैरधिश्रितम् ३३।
चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः ।
जुष्टं विचित्रवैतानैर्मुक्ताहारावलंबितैः ३४।
हंसपारावतव्रातैस्तत्र निकूजितम् ।

कृत्रिमान्मन्यमानैस्तानधिरुह्याधिरुह्य च ३५।
विहारस्थानविश्राम संवेश प्रांगणाजिरैः ।
यथोपजोषं रचितैर्विस्मापनमिवात्मनः ३६।
एवं गृहं प्रपश्यंतीं नातिप्रीतेन चेतसा ।
सर्वभूताशयाभिज्ञः स्वयं प्रोवाच तां प्रति ३७।
निमज्ज्यास्मिन्ह्रदे भीरु विमानमिदमारुह ।
सुभ्रूर्भर्तुः समादाय वचः कुवलयेक्षणा ३८।
सरजो बिभ्रती वासो वेणीभूतांश्च मूर्द्धजान् ।
अंगं च मलपंकेन संछन्नं शबलस्तनम् ३९।
आविवेश सरस्तत्र मुदा शिवजलाशयम् ।
सांतःसरसि वेश्मस्थाः शतानि दशकन्यकाः ४०।
सर्वाः किशोरवयसो ददर्शोत्पलगंधयः ।
तां दृष्ट्वा शीघ्रमुत्थाय प्रोचुः प्रांजलयः स्त्रियः ४१।
वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ।
स्नानेन ता महार्हेण स्नापयित्वा मनस्विनीम् ४२।

दुकूले निर्मले नूत्ने ददुरस्यै च मानद ।
भूषणानि परार्घ्यानि वरीयांसि द्युमंति च ४३।

अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ।
अथादर्शे स्वमात्मानं स्रग्विणं विरजोंबरम् ४४।
ताभिः कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ।
हारेण च महार्हेण रुचकेन च भूषितम् ४५।
निष्कग्रीवं वलयिनं क्वणत्कांचननूपुरम् ।
श्रोण्योरध्यस्तया कांच्या कांचन्या बहुरत्नया ४६।
सुभ्रुवा सुदता शुक्लस्निग्धापांगेन चक्षुषा ।
पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् ४७।
यदा सस्मार दयितमृषीणां वल्लभं पतिम् ।
तत्र चास्ते सहस्त्रीभिर्यत्रास्ते स मुनीश्वरः ४८।
भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा ।
निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ४९।
सतां कृत मलस्नानां विभ्राजंतीमपूर्ववत् ।

आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम् ५०।
विद्याधरी सहस्रेण सेव्यमानां सुवाससम् ।
जातभावो विमानं तदारोहयदमित्रहन् ५१।
तस्मिन्नलुप्तमहिमा प्रिययानुषक्तो ।
विद्याधरीभिरुपचीर्णवपुर्विमाने ।
बभ्राज उत्कचकुमुद्वणवानपीच्य ।
स्ताराभिरावृत इवोडुपतिर्नभःस्थः ५२।
तेनाष्टलोकपविहारकुलाचलेंद्र -।
द्रोणीष्वनंगसखमारुतसौभगासु ।
सिद्धैर्नुतोद्युधुनिपातशिवस्वनासु ।
रेमे चिरं धनदवल्ललनावरूथी ५३।
वैश्रंभके सुरवने नंदने पुष्पभद्रके ।
मानसे चैत्ररथ्ये च सरे मे रामया रतः ५४।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे।
च्यवनस्य तपोभोगवर्णनं नाम पंचदशोऽध्यायः १५ ।

Roman transliteration

sumatiruvāca|
atharṣiḥ svāśramaṃ gatvā mānavyā saha bhāryayā |
mudaṃ prāpa hatāśeṣa pātako yogayuktayā 1|
sā mānavī taṃ varamātmanaḥ patiṃ |
netreṇahīnaṃ jarasā gataujasam |
siṣeva enaṃ harimedhasottamaṃ |
nijeṣṭadātrīṃ kuladevatāṃ yathā 2|
śūśrūṣatī svaṃ patimiṃgitajñā |
mahānubhāvaṃ tapasāṃ nidhiṃ priyam |
parāṃ mudaṃ prāpa satī manoharā |
śacī yathā śakraniṣevaṇodyatā 3|

caraṇau sevate tanvī sarvalakṣaṇalakṣitā |
rājaputrī suṃdarāṃgī phalamūlodakāśanā 4|
nityaṃ tadvākyakaraṇe tatparā pūjane ratā |
kālakṣepaṃ prakurute sarvabhūtahite ratā 5|

visṛjya kāmaṃ daṃbhaṃ ca dveṣaṃ lobhamaghaṃ madam |
apramattodyatā nityaṃ cyavanaṃ samatoṣayat 6|
evaṃ tasya prakurvāṇā sevāṃ vākkāyakarmabhiḥ |
sahasrābdaṃ mahārāja sā ca kāmaṃ manasyadhāt 7|
kadāciddevabhiṣajāvāgatāvāśrame muneḥ |
svāgatena susaṃbhāvya tayoḥ pūjāṃ cakāra sā 8|
śaryātikanyākṛtapūjanārgha-|
pādyādinā toṣitacittavṛttī |
tāvūcatuḥ snehavaśena suṃdarau |
varaṃ vṛṇuṣveti manoharāṃgīm 9|
tuṣṭau tau vīkṣya bhiṣajau devānāṃ varayācane |
matiṃ cakāra nṛpateḥ putrī matimatāṃ varā 10|
patyabhiprāyamālakṣya vācamūce nṛpātmajā |
dattaṃ me cakṣuṣī patyuryadi tuṣṭau yuvāṃ surau 11|
ityetadvacanaṃ śrutvā sukanyā yā manoharam |

satītvaṃ ca vilokyedamūcaturbhiṣajāṃ varau 12|
tvatpatiryadi devānāṃ bhāgaṃ yajñe dadhātyasau |
āvayoradhunā kurvaścakṣuṣoḥ sphuṭadarśanam 13|
cyavano'pyomiti prāha bhāgadāne varaujasoḥ |
tadā hṛṣṭāvaśvinau tamūcatustapatāṃ varam 14|
nimajjatāṃ bhavānasminhrade siddhavinirmite |
ityukto jarayāgrasta deho dhamanisaṃtataḥ 15|
hradaṃ praveśito'śvibhyāṃ svayaṃ cāmajjatāṃ hrade |
puruṣāstraya uttasthurapīcyā vanitāpriyāḥ 16|
rukmasrajaḥ kuṃḍalinastulyarūpāḥ suvāsasaḥ |
tānnirīkṣya varārohā surūpānsūryavarcasaḥ 17|
ajānatī patiṃ sādhvī hyaśvinau śaraṇaṃ yayau |
darśayitvā patiṃ tasyai pativratyena toṣitau 18|
ṛṣimāmaṃtrya yayaturvimānena triviṣṭapam |
yakṣyamāṇe kratau svīyabhāgakāryāśayāyutau 19|

kālena bhūyasā kṣāmāṃ karśitāṃ vratacaryayā |
premagadgadayā vācā pīḍitaḥ kṛpayābravīt 20|
tuṣṭo'hamadya tava bhāmini mānadāyāḥ |
śuśrūṣayā paramayā hṛdi caikabhaktyā |
yo dehināmayamatīva suhṛtsvadeho |
nāvekṣitaḥ samucitaḥ kṣapituṃ madarthe 21|
ye me svadharmaniratasya tapaḥ samādhi-|
vidyātmayogavijitā bhagavatprasādāḥ |
tāneva te madanusevanayā'viruddhān |
dṛṣṭiṃ prapaśya vitarāmyabhayānaśokān 22|
anye punarbhagavato bhruva udvijṛṃbha-|
visraṃsitārtharacanāḥ kimurukramasya |
siddhāsi bhuṃkṣva vibhavānnijadharmadohān |
divyānnarairduradhigānnṛpavikriyābhiḥ 23|
evaṃ bruvāṇamabalākhilayogamāyā |

vidyāvicakṣaṇamavekṣya gatādhirāsīt |
saṃpraśrayapraṇayavihvalayā gireṣad |
vrīḍāvilokavilasaddhasitānanāha 24|
sukanyovāca|
rāddhaṃ bata dvijavṛṣaitadamoghayoga-|
māyādhipe tvayi vibho tadavaimi bhartaḥ |
yaste'bhyadhāyi samayaḥ sakṛdaṃgasaṃgo |
bhūyādgarīyasi guṇaḥ prasavaḥ satīnām 25|
tatreti kṛtyamupaśikṣya yathopadeśaṃ |
yenaiṣa karśitatamoti riraṃsayātmā |
sidhyeta te kṛtamanobhava dharṣitāyā |
dīnastadīśabhavanaṃ sadṛśaṃ vicakṣva 26|
sumatiruvāca|
priyāyāḥ priyamanvicchaṃścyavano yogamāsthitaḥ |
vimānaṃ kāmagaṃ rājaṃstarhyevāviracīkarat 27|

sarvakāmadughaṃ ramyaṃ sarvaratnasamanvitam |
sarvārthopacayodarkaṃ maṇistaṃbhairupaskṛtam 28|
divyopastaraṇopetaṃ sarvakālasukhāvaham |
paṭṭikābhiḥ patākābhirvicitrābhiralaṃkṛtam 29|
sragbhirvicitramālābhirmaṃjusiṃjatṣaḍaṃghribhiḥ |
dukūlakṣaumakauśeyairnānāvastrairvirājitam 30|
uparyupari vinyastanilayeṣu pṛthakpṛthak |
klptaiḥ kaśipubhiḥ kāṃtaṃ paryaṃkavyajanādibhiḥ 31|
tatratatra vinikṣipta nānāśilpopaśobhitam |
mahāmarakatasthalyā juṣṭaṃ vidrumavedibhiḥ 32|
dvāḥsu vidrumadehalyā bhātaṃ vajrakapāṭakam |
śikhareṣviṃdranīleṣu hemakuṃbhairadhiśritam 33|
cakṣuṣmatpadmarāgāgryairvajrabhittiṣu nirmitaiḥ |
juṣṭaṃ vicitravaitānairmuktāhārāvalaṃbitaiḥ 34|
haṃsapārāvatavrātaistatra tatra nikūjitam |

kṛtrimānmanyamānaistānadhiruhyādhiruhya ca 35|
vihārasthānaviśrāma saṃveśa prāṃganājiraiḥ |
yathopajoṣaṃ racitairvismāpanamivātmanaḥ 36|
evaṃ gṛhaṃ prapaśyaṃtīṃ nātiprītena cetasā |
sarvabhūtāśayābhijñaḥ svayaṃ provāca tāṃ prati 37|
nimajjyāsminhrade bhīru vimānamidamāruha |
subhrūrbhartuḥ samādāya vacaḥ kuvalayekṣaṇā 38|
sarajo bibhratī vāso veṇībhūtāṃśca mūrddhajān |
aṃgaṃ ca malapaṃkena saṃchannaṃ śabalastanam 39|
āviveśa sarastatra mudā śivajalāśayam |
sāṃtaḥsarasi veśmasthāḥ śatāni daśakanyakāḥ 40|
sarvāḥ kiśoravayaso dadarśotpalagaṃdhayaḥ |
tāṃ dṛṣṭvā śighramutthāya procuḥ prāṃjalayaḥ striyaḥ 41|
vayaṃ karmakarīstubhyaṃ śādhi naḥ karavāma kim |
snānena tā mahārheṇa snāpayitvā manasvinīm 42|

dukūle nirmale nūtne dadurasyai ca mānada |
bhūṣaṇāni parārghyāni varīyāṃsi dyumaṃti ca 43|
annaṃ sarvaguṇopetaṃ pānaṃ caivāmṛtāsavam |
athādarśe svamātmānaṃ sragviṇaṃ virajoṃbaram 44|
tābhiḥ kṛtasvastyayanaṃ kanyābhirbahumānitam |
hāreṇa ca mahārheṇa rucakena ca bhūṣitam 45|

niṣkagrīvaṃ valayinaṃ kvaṇatkāṃcananūpuram |
śroṇyoradhyastayā kāṃcyā kāṃcanyā bahuratnayā 46|
subhruvā sudatā śuklasnigdhāpāṃgena cakṣuṣā |
padmakośasprdhā nīlairalakaiśca lasanmukham 47|
yadā sasmāra dayitamṛṣīṇāṃ vallabhaṃ patim |
tatra cāste sahastrībhiryatrāste sa munīśvaraḥ 48|
bhartuḥ purastādātmānaṃ strīsahasravṛtaṃ tadā |
niśāmya tadyogagatiṃ saṃśayaṃ pratyapadyata 49|
satāṃ kṛta malasnānāṃ vibhrājaṃtīmapūrvavat |

ātmano bibhratīṃ rūpaṃ saṃvītarucirastanīm 50|
vidyādharī sahasreṇa sevyamānāṃ suvāsasam |
jātabhāvo vimānaṃ tadārohayadamitrahan 51|
tasminnaluptamahimā priyayānuṣakto |
vidyādharībhirupacīrṇavapurvimāne |
babhrāja utkacakumudgaṇavānapīcya |
stārābhirāvṛta ivoḍupatirnabhaḥsthaḥ 52|
tenāṣṭalokapavihārakulācaleṃdra -|
droṇīṣvanaṃgasakhamārutasaubhagāsu |
siddhairnutodyudhunipātaśivasvanāsu |
reme ciraṃ dhanadavallalanāvarūthī 53|
vaiśraṃbhake suravane naṃdane puṣpabhadrake |
mānase caitrarathye ca sare me rāmayā rataḥ 54|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
cyavanasya tapobhogavarṇanaṃ nāma paṃcadaśo'dhyāyaḥ 15 |

English translation

Sumati said :

1-7. Then the sage went to his hermitage with Manu 's daughter, his wife, endowed with yoga (abstraction), and with all sins destroyed was happy. That daughter of Manu, served, like her family-deity giving desired objects, her excellent husband who was blind, whose prowess was lost due to old age, and was excellent due to having intelligence like Viṣṇu . She who knew (his) internal thoughts, served her dear husband who was a treasure of penance, and the charming one became very much delighted like Śacī (i.e. Indrāṇī) diligent in serving Indra . The beautiful, slim princess, endowed with all (good) characteristics, and subsisting on fruits, roots and water, served his feet. She was always eagerly engaged in obeying his words (i.e. orders) and in serving him, and engaged in the welfare of all beings she spent her time. Having given up (i.e. free from) desires, religious hypocrisy, hatred, greed, sin and pride, and always careful and diligent, she pleased Cyavana . O great king, having, in this way, served him for a thousand years with words and physical acts, she entertained a desire.

8-9. Once the two physicians of gods (i.e. the two Aśvins) came to the sage's hermitage. Having well honoured them with a good reception, she worshipped them. The two handsome (Aśvins), with their minds pleased due to the worship, respectful offering, and water for washing the feet, offered by the daughter of Śaryāti , affectionately said to the beautiful lady: "Ask for a boon".

10-16a. The princess (Sukanyā), the best among the intelligent, seeing the two physicians of gods pleased, made up her mind to ask for a boon. Knowing the intention of her husband, the princess said

(to them): “O gods, if you are pleased then give (back) the sight of my husband.” Having heard these charming words of Sukanyā, and having observed her chastity, the best among the physicians said: “If your husband will give us a portion of (the oblations offered to) gods, then we shall now make his eyes endowed with a clear sight.” Cyavana too said “yes” (i.e. agreed to) giving a portion to the granters of the boon. Then the Aśvins, being delighted, said to (him), the best among those who practise penance: “Go down into this pond fashioned by siddhas .” Thus told by the Aśvins, he who was seized by old age, and (on whose body) the veins had stretched, got into the pond; the Aśvins also got down into it.

16b-20. Three men, very handsome and dear to women, came up (from the pond). They had golden necklaces and ear-rings (on their bodies). Their forms were similar and they had put on excellent garments. Not (being able) to recognize her husband, the chaste lady surrendered herself to the Aśvins. Pointing out her husband to her, and being pleased with her chastity, they took leave of the sage and went to heaven in an aeroplane. They had a hope of a portion being kept for them when a sacrifice was performed. After a long time, he, oppressed with passion of love, tenderly spoke, with words faltering due to love, to her who was lean and emaciated due to practising a vow.

21-24. “O beautiful young lady, I am today pleased with the great service done with exclusive devotion in your heart by you giving me respect. You did not look upon as praiseworthy (i.e. you did not care for) your body—that is very much loved by human beings—in wasting (i.e. when you wasted) it for my sake in serving me. Look, I shall give you all those favours which have been won by me, engaged in my own duty, and which are free from fear and grief, and which are agreeable due to your serving me at every step, from the Lord by means of my concentration, knowledge and abstract meditation. Then what about other objects created and falling from the stretched out eyebrow of the Lord of wide strides? You are endowed with supernatural powers; enjoy riches obtained by your righteousness, divine and difficult to be obtained by men due to displeasure of kings.” Having looked at him, who was speaking like this, proficient in the lore of the entire wonderful power of women, she understood it; and with her face smiling and glittering due to her looking (at him) with a little bashfulness, she spoke in words perturbed due to respect and love.

Sukanyā said :

25-26. O best brāhmaṇa , O my lord, O mighty one, I know this is indeed achieved in the case of you, the lord of infallible wonderful power; I told you about the right time: Let there be coition with you, the great one;for chaste women a child is an excellence. Tell (me) in this case in accordance with the teaching (of the sacred texts), the act due to which you with a desire to enjoy me have been extremely emaciated. That would be accomplished. O you, being determined be kind to me, the bold one. Tell me what is proper about the abode of the lord.

Sumati said :

27-36. Desiring (to do what was) dear to his beloved, Cyavana resorted to abstract meditation; O king, then only he fashioned an aeroplane going at the will (of the occupant). It yielded all desires; it was charming; it was endowed with all gems; it had the collection of all objects; itwas furnished with jewelled pillars; it was endowed with divine beds; it was comfortable in all seasons; it was adorned with variegated pieces of silken cloth and banners; so also with garlands and variegated wreaths and with sweetly humming bees; it was bright with various kinds of garments of silk and fine garments; it was beautiful with mats put separately in each one of the residences one above the other, and also with beds, fans etc. It was adorned at various places with craft-works done there. It was furnished with a slab of great emeralds and altars of corals. It shone with the threshold of corals at the doors. It had

adamant door-panels. Itwas resorted to by (i.e. it had) golden pitchers on the sapphire-tops. It was furnished with variegated canopies with necklaces hanging from walls fashioned with bright best rubies. It had the cooing (sound) of the groups of swans and pigeons, who having climbed up (the walls) again and again found them to be artificial. It had been properly furnished with sporting places, causing wonder to oneself.

37-54. He, who knew the hearts of all beings, said to her who was thus looking at the abode with a heart that was not very much pleased: “O timid one, after having dived into this pond, get into this aeroplane.” She, whose eyes were like lotuses, who had worn a dusty garment, whose hair was tied into a braid, whose body was covered with dust and mud, whose breasts were variegated, gladly entered that auspicious pond of water. In the lake lived one hundred and ten damsels in a mansion. All of them were young. They, having the fragrance of lotuses, saw her. Seeing her, the damsels got up, and with the palms of their hands joined said: “We are your servants, order us what we should do.” O you who respect (others), they having bathed that high-minded lady with a costly bath, gave her new, spotless silken garments, and excellent, bright and costly ornaments. They gave her food possessing all excellences and drink like nectar and spirituous liquor. Then (she saw) in a mirror herself with a wreath and with a spotless garment. The maidens performed an expiatory rite averting an evil with great reverence for her. Her form was adorned with a costly necklace, and ornament for the neck; her form had an ornament on her breasts, bracelets and golden anklets that were jingling; she was adorned with a golden girdle, (decked) with many jewels, below her loins. Her brows were charming; her teeth were fine; her eyes with white loving glances, vied with the calyx of a lotus. Due to dark hair her face was bright. When she remembered her dear husband who was liked by the sages, she was there with the damsels where the lord of sages remained. (Seeing) herself in front of her husband and surrounded by a thousand damsels, and having heard about his knowledge of deep meditation, she was apprehensive. Then he, the devoted one and the killer of his enemies, put her who had taken a pure (i.e. a purifying) bath, who was freshly shining, who had her own (i.e. original, charming) form, whose charming breasts were covered, who was surrounded by a thousand vidyādharīs , and who had put on excellent garments, into the aeroplane. In that aeroplane, he, the very handsome one, with his greatness undiminished, accompanied by his dear wife, and with his body served by the vidyādharīs, shone like the moon in the sky, surrounded by stars, and with the multitudes of white lotuses blooming. He, the defender of those women and resembling Kubera , and praised by siddhas, enjoyed for a long time, in the troughs on the lord of the family-mountains, the place of the enjoyment of the eight guardians of quarters, charming with wind (i.e. the breezes), the friend of Cupid, and having charming sounds due to the falling into them of the celestial river. Pleased with the lady (i.e. Sukanyā) he enjoyed at (different places like) Vaiśrambhaka , the celestial garden Nandana , Puṣpabhadraka , Mānasa and Caitrarathya.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 16

The Horse Goes to Cyavana's Hermitage

Chapter 311 of 693 · 55 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
एवं तया क्रीडमानः सर्वत्र धरणीतले ।
नाबुध्यत गतानब्दाञ्छतसंख्या परीमितान् १।
ततो ज्ञात्वाथव तद्विप्रः स्वकालपरिवर्तिनीम् ।
मनोरथैश्च संपूर्णां स्वस्यप्रियतमां वराम् २।
न्यवर्तताश्रमं श्रेष्ठं पयोष्णीतीरसंस्थितम् ।
निर्वैरजं तु जनतासंकुलं मृगसेवितम् ३।
तत्रावसत्स सुतपाः शिष्यैर्वेदसमन्वितैः ।
सेवितांघ्रियुगो नित्यं ततप परमं तपः ४।
कदाचिदथ शर्यातिर्यष्टुमैच्छत देवताः ।
तदा च्यवनमानेतुं प्रेषयामास सेवकान् ५।
तैराहुतो द्विजवरस्तत्रागच्छन्महातपाः ।
सुकन्यया धर्मपत्न्या स्वाचार परिनिष्ठया ६।
आगतं तं मुनिवरं पत्न्या पुत्र्या महायशाः ।
ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् ७।

राजा दुहितरं प्राह कृतपादाभिवंदनाम् ।
आशिषो न प्रयुंजानो नातिप्रीतमना इव ८।
चिकीर्षितं ते किमिदं पतिस्त्वया ।
प्रलंभितो लोकनमस्कृतो मुनिः ।
त्वया जराग्रस्तमसंमतं पतिं ।
विहाय जारं भजसेऽमुमध्वगम् ९।
कथं मतिस्तेऽवगतान्यथासतां कुलप्रसूतेः कुलदूषणं त्विदम् ।
बिभर्षि जारं यदपत्रपाकुलं पितुः स्वभर्तुश्च नयस्यधस्तमाम् १०।
एवं ब्रुवाणं पितरं स्मयमाना शुचिस्मिता ।
उवाच तात जामाता तवैष भृगुनंदनः ११।
शशंस पित्रे तत्सर्वं वयोरूपाभिलंभनम् ।
विस्मितः परमप्रीतस्तनयां परिषस्वजे १२।
सोमेनायाजयद्वीरं ग्रहं सोमस्य चाग्रहीत् ।
असोमपोरप्यश्विनोश्च्यवनः स्वेन तेजसा १३।
ग्रहं तु ग्राहयामास तपोबलसमन्वितः ।

वज्रं गृहीत्वा शक्रस्तु हंतुं ब्राह्मणसत्तमम् १४।
अपंक्तिपावनौ देवौ कुर्वाणं पंक्तिगोचरौ ।
शक्रं वज्रधरं दृष्ट्वा मुनिः स्वहननोद्यतम् १५।
हुंकारमकरोद्धीमान्स्तंभयामास तद्भुजम् ।
इंद्रः स्तब्धभुजस्तत्र दृष्टः सर्वैश्च मानवैः १६।
कोपेन श्वसमानोऽहिर्यथा मंत्रनियंत्रितः ।
तुष्टाव स मुनिं शक्रः स्तब्धबाहुस्तपोनिधिम् १७।
अश्विेभ्यां भागदानं च कुर्वंतं निर्भयांतरम् ।
कथयामास भोः स्वामिन्दीयतामश्विेनोर्बलि १८।
मया न वार्यते तात क्षमस्वाघं महत्कृतम् ।
इत्युक्तः स मुनिः कोपं जहौ तूर्णं कृपानिधिः १९।
इंद्रो मुक्तभुजोऽप्यासीत्तदानीं पुरुषर्षभ ।
एतद्वीक्ष्य जनाः सर्वे कौतुकाविष्टमानसाः २०।
शशंसुर्ब्राह्मणबलं ते तु देवादिदुर्ल्लभम् ।
ततो राजा बहुधनं ब्राह्मणेभ्योऽददन्महान् २१।

चक्रे चावभृथस्नानं यागांते शत्रुतापनः ।
त्वया पृष्टं यदाचक्ष्व च्यवनस्य महोदयम् २२।
स मया कथितः सर्वस्तपोयोगसमन्वितः ।
नमस्कृत्वा तपोमूर्तिमिमं प्राप्य जयाशिषः २३।
प्रेषय त्वं सपत्नीकं रामयज्ञे मनोरमे ।
शेष उवाच।
एवं तु कुर्वतोर्वार्तां हयः प्रापाश्रमं प्रति २४।
विदधद्वायुवेगेन पृथ्वीं खुरविलक्षिताम् ।
दूर्वांकुरान्मुखाग्रेण चरंस्तत्र महाश्रमे २५।
मुनयो यावदादाय दर्भान्स्नातुं गता नदीम् ।
शत्रुघ्नः शत्रुसेनायास्तापनः शूरसंमतः २६।
तावत्प्राप मुनेर्वासं च्यवनस्यातिशोभितम् ।
गत्वा तदाश्रमे वीरो ददर्श च्यवनं मुनिम् २७।
सुकन्यायाः समीपस्थं तपोमूर्तिमिवस्थितम् ।
ववंदे चरणौ तस्य स्वाभिधां समुदाहरन् २८।

शत्रुघ्नोहं रघुपतेर्भ्राता वाहस्य पालकः २९।
नमस्करोमि युष्मभ्यं महापापोपशांतये ।
इति वाक्यं समाकर्ण्य जगाद मुनिसत्तमः ३०।
शत्रुघ्न तव कल्याणं भूयान्नरवरर्षभ ।
यज्ञं पालयमानस्य कीर्तिस्ते विपुला भवेत् ३१।
चित्रं पश्यत भो विप्रा रामोऽपि मखकारकः ।
यन्नामस्मरणादीनि कुर्वंति पापनाशनम् ३२।
महापातकसंयुक्ताः परदाररता नराः ।
यन्नामस्मरणोच्चुक्ता मुक्ता यांति परां गतिम् ३३।

पादपद्मसमुत्थेन रेणुना ग्रावमूर्तिभृत् ।
तत्क्षणाद्भौतमार्धांगी जाता मोहनरूपधृक् ३४।
मामकीयस्य रूपस्य ध्यानेन प्रेमनिर्भरा ।
सर्वपातकराशिं सा दग्ध्वा प्राप्ता सुरूपताम् ३५।
दैत्या यस्य मनोहारिरूपं प्रधनमण्डले ।
पश्यंतः प्रापुरेतस्य रूपं विकृतिवर्जितम् ३६।

योगिनो ध्याननिष्ठा ये यं ध्यात्वा योगमास्थिताः ।
संसारभयनिर्मुक्ताः प्रयाताः परमं पदम् ३७।
धन्योऽहमद्य रामस्य मुखं द्रक्ष्यामि शोभनम् ।
पयोजदलनेत्रांतं सुनसं सुभ्रुसून्नतम् ३८।
सा जिह्वा रघुनाथस्य नामकीर्तनमादरात् ।
करोति विपरीता या फणिनो रसना समा ३९।
अद्य प्राप्तं तपःपुण्यमद्य पूर्णा मनोरथाः ।
यद्द्रक्ष्ये रामचंद्रस्य मुखं ब्रह्मादिदुर्ल्लभम् ४०।
तत्पादरेणुना स्वांगं पवित्रं विदधाम्यहम् ।
विचित्रतरवार्ताभिः पावये रसनां स्वकाम् ४१।
इत्यादि रामचरणस्मरणप्रबुद्ध-
प्रेमव्रजप्रसृतगद्गदवागुदश्रुः ।
श्रीरामचंद्र रघुपुंगवधर्ममूर्ते
भक्तानुकंपकसमुद्धर संसृतेर्माम् ४२।
जल्पन्नश्रुकलापूर्णो मुनीनां पुरतस्तदा ।

नाज्ञासीत्तत्र पारक्यं निजं ध्यानेन संस्थितः ४३।
शत्रुघ्नस्तं मुनिं प्राह स्वामिन्नो मखसत्तमः ।
क्रियतां भवता पादरजसा सुपवित्रितः ४४।
महद्भाग्यं रघुपतेर्यद्युष्मन्मानसांतरे ।
तिष्ठत्यसौ महाबाहुः सर्वलोकसुपूजितः ४५।
इत्युक्तः सपरीवारः सर्वाग्निपरिसंवृतः ।
जगाम च्यवनस्तत्र प्रमोदह्रदसंप्लुतः ४६।
हनूमांस्तं पदायांतं रामभक्तमवेक्ष्य ह ।
शत्रुघ्नं निजगादासौ वचो विनयसंयुतः ४७।
स्वामिन्कथयसि त्वं चेन्महापुरुषसुंदरम् ।
रामभक्तं मुनिवरं नयामि स्वपुरीमहम् ४८।
इति श्रुत्वा महद्वाक्यं कपिवीरस्य शत्रुहा ।
आदिदेश हनूमंतं गच्छ प्रापयतं मुनिम् ४९।
हनूमांस्तं मुनिं स्वीये पृष्ठ आरोप्य वेगवान् ।
सकुटुंबं निनायाशु वायुः ख इव सर्वगः ५०।

आगतं तं मुनिं दृष्ट्वा रामो मतिमतां वरः ।
अर्घ्यपाद्यादिकं चक्रे प्रीतः प्रणयविह्वलः ५१।

धन्योऽस्मि मुनिवर्यस्य दर्शनेन तवाधुना ।
पवित्रितो मखो मह्यं सर्वसंभारसंभृतः ५२।
इति वाक्यं समाकर्ण्य च्यवनो मुनिसत्तमः ।
उवाच प्रेमनिर्भिन्न पुलकांगोऽतिनिर्वृतः ५३।
स्वामिन्ब्रह्मण्यदेवस्य तव वाडवपूजनम् ।
युक्तमेव महाराज धर्ममार्गं प्ररक्षितुः ५४।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे च्यवनाश्रमे हयगमनोनाम षोडशोऽध्यायः १६ ।

Roman transliteration

sumatiruvāca|
evaṃ tayā krīḍamānaḥ sarvatra dharaṇītale |
nābudhyata gatānabdāñchatasaṃkhyā parīmitān 1|
tato jñātvāthava tadvipraḥ svakālaparivartinīm |
manorathaiśca saṃpūrṇāṃ svasyapriyatamāṃ varām 2|
nyavartatāśramaṃ śreṣṭhaṃ payoṣṇītīrasaṃsthitam |
nirvairajaṃ tu janatāsaṃkulaṃ mṛgasevitam 3|
tatrāvasatsa sutapāḥ śiṣyairvedasamanvitaiḥ |
sevitāṃghriyugo nityaṃ tatāpa paramaṃ tapaḥ 4|
kadācidatha śaryātiryaṣṭumaicchata devatāḥ |
tadā cyavanamānetuṃ preṣayāmāsa sevakān 5|
tairāhūto dvijavarastatrāgacchanmahātapāḥ |
sukanyayā dharmapatnyā svācāra pariniṣṭhayā 6|
āgataṃ taṃ munivaraṃ patnyā putryā mahāyaśāḥ |
dadarśa duhituḥ pārśve puruṣaṃ sūryavarcasam 7|

rājā duhitaraṃ prāha kṛtapādābhivaṃdanām |
āśiṣo na prayuṃjāno nātiprītamanā iva 8|
cikīrṣitaṃ te kimidaṃ patistvayā |
pralaṃbhito lokanamaskṛto muniḥ |
tvayā jarāgrastamasaṃmataṃ patiṃ |
vihāya jāraṃ bhajase'mumadhvagam 9|
kathaṃ matiste'vagatānyathāsatāṃ kulaprasūteḥ kuladūṣaṇaṃ tvidam |
bibharṣi jāraṃ yadapatrapākulaṃ pituḥ svabhartuśca nayasyadhastamām 10|
evaṃ bruvāṇaṃ pitaraṃ smayamānā śucismitā |
uvāca tāta jāmātā tavaiṣa bhṛgunaṃdanaḥ 11|
śaśaṃsa pitre tatsarvaṃ vayorūpābhilaṃbhanam |
vismitaḥ paramaprītastanayāṃ pariṣasvaje 12|
somenāyājayadvīraṃ grahaṃ somasya cāgrahīt |
asomaporapyaśvinoścyavanaḥ svena tejasā 13|
grahaṃ tu grāhayāmāsa tapobalasamanvitaḥ |

vajraṃ gṛhītvā śakrastu haṃtuṃ brāhmaṇasattamam 14|
apaṃktipāvanau devau kurvāṇaṃ paṃktigocarau |
śakraṃ vajradharaṃ dṛṣṭvā muniḥ svahananodyatam 15|
huṃkāramakaroddhīmānstaṃbhayāmāsa tadbhujam |
iṃdraḥ stabdhabhujastatra dṛṣṭaḥ sarvaiśca mānavaiḥ 16|
kopena śvasamāno'hiryathā maṃtraniyaṃtritaḥ |
tuṣṭāva sa muniṃ śakraḥ stabdhabāhustaponidhim 17|
aśvibhyāṃ bhāgadānaṃ ca kurvaṃtaṃ nirbhayāṃtaram |

kathayāmāsa bhoḥ svāmindīyatāmaśvinorbali 18|
mayā na vāryate tāta kṣamasvāghaṃ mahatkṛtam |
ityuktaḥ sa muniḥ kopaṃ jahau tūrṇaṃ kṛpānidhiḥ 19|
iṃdro muktabhujo'pyāsīttadānīṃ puruṣarṣabha |
etadvīkṣya janāḥ sarve kautukāviṣṭamānasāḥ 20|
śaśaṃsurbrāhmaṇabalaṃ te tu devādidurllabham |
tato rājā bahudhanaṃ brāhmaṇebhyo'dadanmahān 21|

cakre cāvabhṛthasnānaṃ yāgāṃte śatrutāpanaḥ |
tvayā pṛṣṭaṃ yadācakṣva cyavanasya mahodayam 22|
sa mayā kathitaḥ sarvastapoyogasamanvitaḥ |
namaskṛtvā tapomūrtimimaṃ prāpya jayāśiṣaḥ 23|
preṣaya tvaṃ sapatnīkaṃ rāmayajñe manorame |
śeṣa uvāca|
evaṃ tu kurvatorvārtāṃ hayaḥ prāpāśramaṃ prati 24|
vidadhadvāyuvegena pṛthvīṃ khuravilakṣitām |
dūrvāṃkurānmukhāgreṇa caraṃstatra mahāśrame 25|
munayo yāvadādāya darbhānsnātuṃ gatā nadīm |
śatrughnaḥ śatrusenāyāstāpanaḥ śūrasaṃmataḥ 26|
tāvatprāpa munervāsaṃ cyavanasyātiśobhitam |
gatvā tadāśrame vīro dadarśa cyavanaṃ munim 27|
sukanyāyāḥ samīpasthaṃ tapomūrtimivasthitam |
vavaṃde caraṇau tasya svābhidhāṃ samudāharan 28|

śatrughnohaṃ raghupaterbhrātā vāhasya pālakaḥ 29|
namaskaromi yuṣmabhyaṃ mahāpāpopaśāṃtaye |
iti vākyaṃ samākarṇya jagāda munisattamaḥ 30|
śatrughna tava kalyāṇaṃ bhūyānnaravararṣabha |
yajñaṃ pālayamānasya kīrtiste vipulā bhavet 31|
citraṃ paśyata bho viprā rāmo'pi makhakārakaḥ |
yannāmasmaraṇādīni kurvaṃti pāpanāśanam 32|
mahāpātakasaṃyuktāḥ paradāraratā narāḥ |
yannāmasmaraṇodyuktā muktā yāṃti parāṃ gatim 33|
pādapadmasamutthena reṇunā grāvamūrtibhṛt |
tatkṣaṇādgautamārdhāṃgī jātā mohanarūpadhṛk 34|
māmakīyasya rūpasya dhyānena premanirbharā |
sarvapātakarāśiṃ sā dagdhvā prāptā surūpatām 35|
daityā yasya manohārirūpaṃ pradhanamaṃḍale |
paśyaṃtaḥ prāpuretasya rūpaṃ vikṛtivarjitam 36|

yogino dhyānaniṣṭhā ye yaṃ dhyātvā yogamāsthitāḥ |
saṃsārabhayanirmuktāḥ prayātāḥ paramaṃ padam 37|
dhanyo'hamadya rāmasya mukhaṃ drakṣyāmi śobhanam |
payojadalanetrāṃtaṃ sunasaṃ subhrusūnnatam 38|
sā jihvā raghunāthasya nāmakīrtanamādarāt |
karoti viparītā yā phaṇino rasanā samā 39|
adya prāptaṃ tapaḥpuṇyamadya pūrṇā manorathāḥ |
yaddrakṣye rāmacaṃdrasya mukhaṃ brahmādidurllabham 40|
tatpādareṇunā svāṃgaṃ pavitraṃ vidadhāmyaham |
vicitrataravārtābhiḥ pāvaye rasanāṃ svakām 41|
ityādi rāmacaraṇasmaraṇaprabuddha-
premavrajaprasṛtagadgadavāgudaśruḥ |
śrīrāmacaṃdra raghupuṃgavadharmamūrte

bhaktānukaṃpakasamuddhara saṃsṛtermām 42|
jalpannaśrukalāpūrṇo munīnāṃ puratastadā |

nājñāsīttatra pārakyaṃ nijaṃ dhyānena saṃsthitaḥ 43|
śatrughnastaṃ muniṃ prāha svāminno makhasattamaḥ |
kriyatāṃ bhavatā pādarajasā supavitritaḥ 44|
mahadbhāgyaṃ raghupateryadyuṣmanmānasāṃtare |
tiṣṭhatyasau mahābāhuḥ sarvalokasupūjitaḥ 45|
ityuktaḥ saparīvāraḥ sarvāgniparisaṃvṛtaḥ |
jagāma cyavanastatra pramodahradasaṃplutaḥ 46|
hanūmāṃstaṃ padāyāṃtaṃ rāmabhaktamavekṣya ha |
śatrughnaṃ nijagādāsau vaco vinayasaṃyutaḥ 47|
svāminkathayasi tvaṃ cenmahāpuruṣasuṃdaram |
rāmabhaktaṃ munivaraṃ nayāmi svapurīmaham 48|
iti śrutvā mahadvākyaṃ kapivīrasya śatruhā |
ādideśa hanūmaṃtaṃ gaccha prāpayataṃ munim 49|
hanūmāṃstaṃ muniṃ svīye pṛṣṭha āropya vegavān |
sakuṭuṃbaṃ ninīyāśu vāyuḥ kha iva sarvagaḥ 50|

āgataṃ taṃ muniṃ dṛṣṭvā rāmo matimatāṃ varaḥ |
arghyapādyādikaṃ cakre prītaḥ praṇayavihvalaḥ 51|
dhanyo'smi munivaryasya darśanena tavādhunā |
pavitrito makho mahyaṃ sarvasaṃbhārasaṃbhṛtaḥ 52|
iti vākyaṃ samākarṇya cyavano munisattamaḥ |
uvāca premanirbhinna pulakāṃgo'tinirvṛtaḥ 53|
svāminbrahmaṇyadevasya tava vāḍavapūjanam |
yuktameva mahārāja dharmamārgaṃ prarakṣituḥ 54|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe cyavanāśrame
hayagamanonāma ṣoḍaśo'dhyāyaḥ 16 |

English translation

Sumati said :

1-4. Thus sporting with her everywhere on the earth, he did not notice the years counted in hundreds that rolled by. Then the brāhmaṇa , being a ware of the lapse of his time, and realising that his excellent dear wife was full of (i.e. fully satisfied with) her desires (being satisfied), returned to his best hermitage which was situated on the bank of Payoṣṇī and which was crowded with foeless beings and people and resorted to by beasts. He, of an excellent penance, lived there with his disciples, endowed with (the knowledge of) the Vedas ; and with his pair of feet being served (by his disciples etc.) everyday, he practised a great (i.e. severe) penance.

5-8. Then, sometime Śaryāti desired to perform a sacrifice in honour of deities. At that time he sent his servants to fetch Cyavana . Being invited by them, he, of a great penance went there along with Sukanyā , his religiously wedded wife, and greatly devoted to (proper) conduct. (The king) of a great fame, saw the best sage—a man with sun-like lustre—by the side of the sage's wife i.e. of his daughter. The king who did not give her blessings and whose mind was not very much pleased, said to his daughter who had saluted her father (i.e. him).

9-10. "What is this that you have desired to do? You who have abandoned your husband stricken by old age and are resorting to this paramour who is a wayfarer, have deceived the sage saluted by the

world. How has your mind wrongly gone down (like this)? This is a family-bane to the child born in the family of the good. Since you, being shameless, are having a paramour, you are degrading the family of your father and of your husband to the lowest position."

11-14a. She, smiling a bright smile, said to her father who was speaking like this: "O father, this is your son-in-law, the son of Bhṛgu ." She told her father everything about (Cyavana's) acquisition of youth and handsome form. The father, being amazed and very much pleased, embraced his daughter. A Soma sacrifice was got performed by the wise one, and he took a cup of Soma. Cyavana, endowed with power, made the Aśvins , who did not (up to then) drink Soma, have a cup of Soma.

14b-22a. Indra , (seeing) the two deities, allowed to sit in the line (of those who we reserved Soma), (though they were) not fit to be in the line, by Cyavana, took his thunderbolt to kill the best brāhmaṇa (viz. Cyavana). The intelligent sage, seeing Indra, holding his bolt and ready to kill him, gave out a 'hum' sound, and stupefied the arm of Indra. All men saw there Indra, whose arm was stupefied and who like a snake controlled by a charm, was breathing with anger. Indra whose arm was stupefied, praised the sage, the treasure of penance, and giving with a fearless heart a portion (of Soma) to the Asvins , told (him): "O lord, give an oblation to the Asvins; O Sir, I shall not prevent it; paradon me, a great sin I have committed." Thus addressed, the sage, the treasure of kindness, quickly gave up his anger. O best of men, at that time Indra's arm became free. Seeing this, all men, with their minds full of curiosity, praised the brāhmaṇa's power, difficult to be obtained (even) by gods etc. Then the great king gave much wealth to brāhmaṇas . He, the tormentor of his enemies, had the bath of purification at the end of the sacrifice.

22b-24a. Since I was asked by you to tell the great rise of Cyavana, endowed with penance and deep meditation, I have told you all about it. Having saluted this (Cyavana), an embodiment of penance, and having received (from him) blessings for victory, send him, along with his wife to the charming sacrifice of Rāma .

Śeṣa said :

24b-30a. When he was talking like this, the horse, imprinting the earth with the marks of his hoofs, due to his wind-like speed, reached the hermitage. He, eating with his mouth the dūrvā -shoots, moved into the great hermitage. When the sages had, after fetching darbhas , gone to the river to bathe, Śatrughna , the tormentor of enemies and liked by heroes, reached the extremely beautiful hermitage of Cyavana. The brave one (i.e. Śatrughna), having gone into the hermitage, saw Cyavana, being the (very) embodiment of penance, near Sukanyā; and announcing his own name, saluted his feet: "I am Śatrughna, the brother of Rāma and the protector of the (sacrificial) horse. For the appeasement of great sins, I am saluting both of you."

30b-39. Hearing these words, the best of the sages said: "O Śatrughna, O best among the heroes, may you attain prosperity. You who are protecting the (horse of the) sacrifice, will attain great fame. O brāhmaṇas, note the wonder; even that Rāma, by remembering whose name men having committed great sins and having had sexual intercourse with others' wives, destroy their sins and the free souls engaged in remembering whose name attain salvation, is performing the (horse-) sacrifice. Due to the touch of the dust rising from his lotuslike feet, the better-half of Gautama became at once one having an enamouring form. She (i.e. Ahalyā , Gautama's wife), full of love, by meditating upon that form of Rāma burnt all the heaps of her sins and became beautiful. By seeing his charming form in the battle (even) demons reached his changeless form. Those ascetics who are devoted to meditation, on meditating upon him have gone, being fully free from the fear of the mundane existence, to the highest position. Blessed I am that today I shall see Rāma's charming face, the corners of the eyes of whom

resemble the cloud-water, which has a fine nose, beautiful eye-brows and which is well high. That is (really) the tongue that respectfully utters Rāma's name. The one other than this is like the tongue of a serpent.

40-46. Today I have obtained the merit of my penance; today my desires are fulfilled because I shall see Rāmacandra 's face difficult (to be seen even) by Brahmā etc. I shall purify my body with the dust of his feet; I shall purify my tongue by means of very wonderful talk (with him)." With tears flowing and his words faltering he said "Go", when love for Rāma had increased by remembering Rāma's feet. In front of the sages, he, with his eyes full of tears said: "O Śrī Rāmacandra, O best among the Raghus , O you embodiment of righteousness, O you who take pity on your devotees, emancipate me from the worldly existence." Firm in his meditation he did not feel alien there, when he talked like this before the sages. Śatrughna said to the sage: "O lord, make very pure our best sacrifice by the dust of your feet. It is the great fortune of the lord of Raghus, that he, of mighty arms dwells in your heart". Thus addressed, and very much honoured by all people Cyavana, with his attendants and surrounded by all fires, and floating in the deep pool of joy, went there (near Śatrughna).

47. Seeing that devotee of Rāma, coming there on foot, Hanūmān , full of modesty, said these words to Śatrughna:

48. "O lord, if you tell me, I shall carry this very great and extremely handsome devotee of Rāma, the best sage to your city."

49. Hearing these important words of the warrior-monkey, Śatrughna, ordered Hanūmat: "Go, take the sage (to the city)."

50. Hanūmān put the sage on his back, and, (moving) like Wind going everywhere, took the sage along with his family.

51-54. Seeing the sage, who had arrived (at Ayodhyā), Rāma, the best among the intelligent, being pleased and agitated through affection, offered him respectful offering and water for washing his feet etc. (Rāma said:) "Now I am blessed due to having seen you, the best sage. This sacrifice of me, which is equipped with all requisites has been purified." Hearing these words, the best sage Cyavana, extremely delighted, and with his body horripilated due to love, said: "O lord, O great king, the worshipping of fire by you, the knower of Veda , and the protector of the path of dharma , is but proper."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 17

Arrival of a Brāhmaṇa Ascetic

Chapter 312 of 693 · 82 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
शत्रुघ्नश्च्यवनस्याथ दृष्ट्वाऽचिंत्यं तपोबलम् ।
प्रशशंस तपो ब्राह्मं सर्वलोकैकवंदितम् १।
अहो पश्यत योगस्य सिद्धिं ब्राह्मणसत्तमे ।
यः क्षणादेव दुष्प्रापं तद्विमानमचीकरत् २।
क्व भोगसिद्धिर्महती मुनीनाममलात्मनाम् ।
क्व तपोबलहीनानां भोगेच्छा मनुजात्मनाम् ३।
इति स्वगतमाशंसञ्छत्रुघ्नश्च्यवनाश्रमे ।
क्षणं स्थित्वा जलं पीत्वा सुखसंभोगमाप्तवान् ४।
हयस्तस्याः पयोष्ण्याख्या नद्याः पुण्यजलात्मनः ।
पयः पीत्वा ययौ मार्गे वायुवेगगतिर्महान् ५।
योधास्तन्निर्गमं दृष्ट्वा पृष्ठतोऽनुययुस्तदा ।
हस्तिभिः पत्तिभिः केचिद्रथैः केचन वाजिभिः ६।
शत्रुघ्नोऽमात्यवर्येण सुमत्याख्येन संयुतः ।
पृष्ठतोऽनुजगामाशु रथेन हयशोभिना ७।

गच्छन्वाजीपुरं प्राप्तो विमलाख्यस्य भूपतेः ।
रत्नातटाख्यं च जनैर्हृष्टपुष्टैः समाकुलम् ८।
स सेवकादुपश्रुत्य रघुनाथ हयोत्तमम् ।
पुरोंतिके हि संप्राप्तं सर्वयोधसमन्वितम् ९।
तदा गजानां सप्तत्या चंद्रवर्णसमानया ।
अश्वानामयुतैः सार्धं रथानां कांचनत्विषाम् १०।
सहस्रेण च संयुक्तः शत्रुघ्नं प्रति जग्मिवान् ।
शत्रुघ्नं स नमस्कृत्य सर्वान्प्राप्तान्महारथान् ११।
वसुकोशं धनं सर्वं राज्यं तस्मै निवेद्य च ।
किं करोमीति राजा तं जगाद पुरतः स्थितः १२।
राजापि तं स्वीयपदे प्रणम्रं ।
दोर्भ्यां दृढं संपरिषस्वजे महान् ।
जगाम साकं तनये स्वराज्यं ।
निक्षिप्य सर्वं बहुधन्विभिर्वृतः १३।
रामचंद्राभिधां श्रुत्वा सर्वश्रुतिमनोहराम् ।

सर्वे प्रणम्य तं वाहं ददुर्वसुमहाधनम् १४।
राजानं पूजयित्वा तु शत्रुघ्नः परया मुदा।
सेनया सहितोऽगच्छद्वाजिनः पृष्ठतस्तदा १५।
एवं स गच्छंस्तन्मार्गे पर्वताग्र्यं ददर्श ह।
स्फाटिकैः कानकै रौप्यै राजितं प्रस्थराजिभिः १६।
जलनिर्झरसंह्रादं नानाधातुकभूतलम्।
गैरिकादिकसद्धातु लाक्षारंगविराजितम् १७।
यत्र सिद्धांगनाः सिद्धैः संक्रीडंत्यकुतोभयाः।
गंधर्वाप्सरसो नागा यत्र क्रीडंति लीलया १८।
गंगातरंगसंस्पर्श शीतवायुनिषेवितम्।
वीणारणद्धंसशुकक्वणसुंदरशोभितम् १९।
पर्वतं वीक्ष्य शत्रुघ्न उवाच सुमतिं त्विदम्।
तद्दर्शनसमुद्भूत विस्मयाविष्टमानसः २०।
कोऽयं महागिरिवरो विस्मापयति मे मनः।
महारजतसत्प्रस्थो मार्गे राजति मेऽद्भुतः २१।

अत्र किं देवतावासो देवानां क्रीडनस्थलम्।
यदेतन्मनसः क्षोभं करोति श्रीसमुच्चयैः २२।
इति वाक्यं समाकर्ण्य जगाद सुमतिस्तदा।
वक्ष्यमाणगुणागार रामचंद्र पदाब्जधीः २३।
नीलोऽयं पर्वतो राजन्पुरतो भाति भूमिप।
मनोहरैर्महाशृङ्गैः स्फाटिकाग्रैः समंततः २४।
एनं पश्यंति नो पापाः परदाररता नराः।
विष्णोर्गुणगणान्ये वै न मन्यंते नराधमाः २५।
श्रुतिस्मृतिसमुत्थं ये धर्मं सद्भिः सुसाधितम्।
न मन्यंते स्वबुद्धिस्थ हेतुवादविचारणाः २६।
नीलीविक्रयकर्तारो लाक्षाविक्रयकारकाः।
यो ब्राह्मणो घृतादीनि विक्रीणाति सुरापकः २७।
कन्यां रूपेण संपन्नां न दद्यात्कुलशीलिने।
विक्रीणाति द्रव्यलोभात्पिता पापेन मोहितः २८।
पत्नीं दूषयते यस्तु कुलशीलवतीं नरः।

स्वयमेवात्ति मधुरं बंधुभ्यो न ददाति यः २९।
भोजने ब्राह्मणार्थे च पाकभेदं करोति यः।
कृसरं पायसं वापि नार्थिनं दापयेत्कुधीः ३०।
अतिथीनवमन्यंते सूर्यतापादितापितान्।
अंतरिक्षभुजो ये च ये च विश्वासघातकाः ३१।
न पश्यंति महाराज रघुनाथ पराङ्मुखाः।
असौ पुण्यो गिरिवरः पुरुषोत्तम शोभितः ३२।
पवित्रयति सर्वान्नो दर्शनेन मनोहरः।
अत्र तिष्ठति देवानां मुकुटैरर्चितांघ्रिकः ३३।

पुण्यवद्भिर्दर्शनार्हः पुण्यदः पुरुषोत्तमः ।
श्रुतयो नेतिनेतीति ब्रुवाणा न विदंति यम् ३४।
यत्पादरज इंद्रादिदेवैर्मृग्यं सुदुर्ल्लभम् ।
वेदांतादिभिरन्यूनैर्वाक्यैर्विदंति यं बुधाः ३५।
सोऽत्र श्रीमान्नीलशैले वसते पुरुषोत्तमः ।
आरुह्य तं नमस्कृत्य संपूज्य सुकृतादिना ३६।

नैवेद्यं भक्षयित्वा वै भूप भूयाच्चतुर्भुजः ।
अत्राप्युदाहरंतीममितिहासं पुरातनम् ३७।
तं शृणुष्व महाराज सर्वाश्चर्यसमन्वितम् ।
रत्नग्रीवस्य नृपतेर्यद्वृत्तं सकुटुंबिनः ३८।
चतुर्भुजादिकं प्राप्तं देवदानवदुर्ल्लभम् ।
आसीत्कांची महाराज पुरी लोकेषु विश्रुता ३९।
महाजनपरीवारसमृद्धबलवाहना ।
यस्यां वसंति विप्राग्र्याः षट्कर्मनिरता भृशम् ४०।
सर्वभूतहिते युक्ता रामभक्तिषु लालसाः ।
क्षत्रिया रणकर्तारः संग्रामेऽप्यपलायिनः ४१।
परदार परद्रव्य परद्रोहपराङ्मुखाः ।
वैश्याः कुसीदकृष्यादिवाणिज्यशुभवृत्तयः ४२।
कुर्वन्ति रघुनाथस्य पदाम्भोजे रतिं सदा ।
शूद्रा ब्राह्मणसेवाभिर्गतरात्रिदिनान्तराः ४३।
कुर्वंति कथनं रामरामेति रसनाग्रतः ।

प्राकृताः केऽपि नो पापं कुर्वंति मनसात्र वै ४४।
दानं दया दमः सत्यं तत्र तिष्ठंति नित्यशः ।
वदते न पराबाधं वाक्यं कोऽपि नरोऽनघः ४५।
न पारक्ये धने लोभं कुर्वंति न हि पातकम् ।
एवं प्रजा महाराज रत्नग्रीवेण पाल्यते ४६।
षष्ठांशं तत्र गृह्णाति नान्यं लोभविवर्जितः ।
एवं पालयमानस्य प्रजाधर्मेण भूपतेः ४७।
गतानि बहुवर्षाणि सर्वभोगविलासिनः ।
विशालाक्षीं महाराज एकदा ह्यूचिवानिदम् ४८।
पतिव्रतां धर्मपत्नीं पतिव्रतपरायणाम् ।
पुत्रा जाता विशालाक्षि प्रजारक्षा धुरंधराः ४९।
परीवारो महान्मह्यं वर्तते विगतज्वरः ।
हस्तिनो मम शैलाभा वाजिनः पवनोपमाः ५०।
रथाश्च सुहयैर्युक्ता वर्तंते मम नित्यशः ।
महाविष्णुप्रसादेन किंचिन्न्यूनं ममास्ति न ५१।

एवं मनोरथस्त्वेकस्तिष्ठते मानसे मम ।
परं तीर्थं मया नाद्य कृतं परमशोभने ५२।

गर्भवासविरामाय क्षमं गोविंदशोभितम् ।
वृद्धो जातोऽस्म्यहं तावद्वलीपलितदेहवान् ५३।
करिष्यामि मनोहारि तीर्थसेवनमादृतः ।
यो नरो जन्मपर्यंतं स्वोदरस्य प्रपूरकः ५४।
न करोति हरेः पूजां स नरो गोवृषः स्मृतः ।
तस्माद्गच्छामि भो भद्रे तीर्थयात्रां प्रति प्रिये ५५।
सकुटुंबः सुते न्यस्य धुरं राज्यस्य निर्भृताम् ।
इति व्यवस्य संध्यायां हरिं ध्यायन्निशांतरे ५६।
अद्राक्षीत्स्वप्नमप्येकं ब्राह्मणं तापसं वरम् ।
प्रातरुत्थाय राजासौ कृत्वा संध्यादिकाः क्रियाः ५७।
सभां मंत्रिजनैः सार्द्धं सुखमासेदिवान्महान् ।
तावद्विप्रं ददर्शाथ तापसं कृशदेहिनम् ५८।
जटावल्कलकौपीनधारिणं दंडपाणिनम् ।

अनेकतीर्थसेवाभिः कृतपुण्यकलेवरम् ५९।
राजा तं वीक्ष्य शिरसा प्रणनाम महाभुजः ।
अर्घ्यपाद्यादिकं चक्रे प्रहृष्टात्मा महीपतिः ६०।
सुखोपविष्टं विश्रांतं पप्रच्छ विदितं द्विजम् ।
स्वामिंस्त्वद्दर्शनान्मेऽद्य गतं देहस्य पातकम् ६१।
महांतः कृपणान्पातुं यांति तद्गेहमादरात् ।
तस्मात्कथय भो विप्र वृद्धस्य मम संप्रति ६२।
को देवो गर्भनाशाय किं तीर्थं च क्षमं भवेत् ।
यूयं सर्वगताः श्रेष्ठाः समाधिध्यानतत्पराः ६३।
सर्वतीर्थावगाहेन कृतपुण्यात्मनोऽमलाः ।
यथावच्छृण्वते मह्यं श्रद्दधानाय विस्तरात् ६४।
कथयस्व प्रसादेन सर्वतीर्थविचक्षण ।
ब्राह्मण उवाच।
शृणु राजेंद्र वक्ष्यामि यत्पृष्टं तीर्थसेवनम् ६५।
कस्य देवस्य कृपया गर्भनिर्वारणं भवेत् ।

सेव्यः श्रीरामचंद्रोऽसौ संसारज्वरनाशकः ६६।
पूज्यः स एव भगवान्पुरुषोत्तमसंज्ञकः ।
नाना पुर्यो मया दृष्टाः सर्वपापक्षयंकराः ६७।
अयोध्या सरयूस्तापी तथा द्वारं हरेः परम् ।
अवंती विमला कांची रेवा सागरगामिनी ६८।
गोकर्णं हाटकाख्यं च हत्याकोटिविनाशनम् ।
मल्लिकाख्यो महाशैलो मोक्षदः पश्यतां नृणाम् ६९।
यत्रांगेषु नृणां तोयं श्यामं वा निर्मलं भवेत् ।
पातकस्यापहारीदं मया दृष्टं तु तीर्थकम् ७०।
मया द्वारवती दृष्टा सुरासुर निषेविता ।

गोमती यत्र वहति साक्षाद्ब्रह्मजला शुभा ७१।
यत्र स्वापो लयः प्रोक्तो मृतिर्मोक्ष इति श्रुतिः ।
यस्यां संवसतां नृणां न कलि प्रभवेत्क्वचित् ७२।
चक्रांका यत्र पाषाणा मानवा अपि चक्रिणः ।
पशवः कीटपक्ष्याद्याः सर्वे चक्रशरीरिणः ७३।

त्रिविक्रमो वसेद्यस्यां सर्वलोकैकपालकः ।
सा पुरी तु महापुण्यैर्मया दृग्गोचरीकृता ७४।
कुरुक्षेत्रं मया दृष्टं सर्वहत्यापनोदनम् ।
स्यमंतपंचकं यत्र महापातकनाशनम् ७५।
वाराणसी मया दृष्टा विश्वनाथकृतालया ।
यत्रोपदिशते मंत्रं तारकं ब्रह्मसंज्ञितम् ७६।
यस्यां मृताः कीटपतंगभृंगाः
पश्वादयो वा सुरयोनयो वा ।
स्वकर्मसंभोगसुखं विहाय
गच्छंति कैलासमतीतदुःखाः ७७।
मणिकर्णिर्यत्र तीर्थं यस्यामुत्तरवाहिनी ।
करोति संसृतेर्बंधच्छेदं पापकृतामपि ७८।
कपर्दिनः कुंडलिनः सर्पभूषाधरावराः ।
गजचर्मपरीधाना वसंति गतदुःखकाः ७९।
कालभैरवनामात्र करोति यमशासनम् ।

न करोति नृणां वार्तां यमो दंडधरः प्रभुः ८०।
एतादृशी मया दृष्टा काशी विश्वेश्वरांकिता ।
अनेकान्यपि तीर्थानि मया दृष्टानि भूमिप ८१।
परमेकं महच्चित्रं यद्दृष्टं नीलपर्वते ।
पुरुषोत्तमसान्निध्ये तन्न क्वाप्यक्षिगोचरम् ८२।

Roman transliteration

śeṣa uvāca|
śatrughnaścyavanasyātha dṛṣṭvā'ciṃtyaṃ tapobalam |
praśaśaṃsa tapo brāhmaṃ sarvalokaikavaṃditam 1|
aho paśyata yogasya siddhiṃ brāhmaṇasattame |
yaḥ kṣaṇādeva duṣprāpaṃ tadvimānamacīkarat 2|
kva bhogasiddhirmahatī munīnāmamalātmanām |
kva tapobalahīnānāṃ bhogecchā manujātmanām 3|
iti svagatamāśaṃsañchatrughnaścyavanāśrame |
kṣaṇaṃ sthitvā jalaṃ pītvā sukhasaṃbhogamāptavān 4|
hayastasyāḥ payoṣṇyākhyā nadyāḥ puṇyajalātmanaḥ |
payaḥ pītvā yayau mārge vāyuvegagatirmahān 5|
yodhāstannirgamaṃ dṛṣṭvā pṛṣṭhato'nuyayustadā |
hastibhiḥ pattibhiḥ kecidrathaiḥ kecana vājibhiḥ 6|
śatrughno'mātyavaryeṇa sumatyākhyena saṃyutaḥ |

prṣṭhato'nujagāmāśu rathena hayaśobhinā 7|

gacchanvājīpuraṃ prāpto vimalākhyasya bhūpateḥ |
ratnātaṭākhyaṃ ca janairhṛṣṭapuṣṭaiḥ samākulam 8|
sa sevakādupaśrutya raghunātha hayottamam |
puroṃtike hi saṃprāptaṃ sarvayodhasamanvitam 9|
tadā gajānāṃ saptatyā caṃdravarṇasamānayā |
aśvānāmayutaiḥ sārdhaṃ rathānāṃ kāṃcanatviṣām 10|
sahasreṇa ca saṃyuktaḥ śatrughnaṃ prati jagmivān |
śatrughnaṃ sa namaskṛtya sarvānprāptānmahārathān 11|
vasukośaṃ dhanaṃ sarvaṃ rājyaṃ tasmai nivedya ca |
kiṃ karomīti rājā taṃ jagāda purataḥ sthitaḥ 12|
rājāpi taṃ svīyapade praṇamraṃ |
dorbhyāṃ dṛḍhaṃ saṃpariṣasvaje mahān |
jagāma sākaṃ tanaye svarājyaṃ |
nikṣipya sarvaṃ bahudhanvibhirvṛtaḥ 13|
rāmacaṃdrābhidhāṃ śrutvā sarvaśrutimanoharām |

sarve praṇamya taṃ vāhaṃ dadurvasumahādhanam 14|
rājānaṃ pūjayitvā tu śatrughnaḥ parayā mudā |
senayā sahito'gacchadvājinaḥ prṣṭhatastadā 15|
evaṃ sa gacchaṃstanmārge parvatāgryaṃ dadarśa ha |
sphāṭikaiḥ kānakai raupyai rājitaṃ prastharājibhiḥ 16|
jalanirjharasaṃhrādaṃ nānādhātukabhūtalam |
gairikādikasaddhātu lākṣāraṃgavirājitam 17|
yatra siddhāṃganāḥ siddhaiḥ saṃkrīḍaṃtyakutobhayāḥ |
gaṃdharvāpsaraso nāgā yatra krīḍaṃti līlayā 18|
gaṃgātaraṃgasaṃsparśa śītavāyuniṣevitam |
vīṇāraṇaddhaṃsaśukakvaṇasuṃdaraśobhitam 19|
parvataṃ vīkṣya śatrughna uvāca sumatiṃ tvidam |
taddarśanasamudbhūta vismayāviṣṭamānasaḥ 20|
ko'yaṃ mahāgirivaro vismāpayati me manaḥ |
mahārajatasatprastho mārge rājati me'dbhutaḥ 21|

atra kiṃ devatāvāso devānāṃ krīḍanasthalam |
yadetanmanasaḥ kṣobhaṃ karoti śrīsamuccayaiḥ 22|
iti vākyaṃ samākarṇya jagāda sumatistadā |
vakṣyamāṇaguṇāgāra rāmacaṃdra padābjadhīḥ 23|
nīlo'yaṃ parvato rājanpurato bhāti bhūmipa |
manoharairmahāśṛṅgaiḥ sphāṭikāgraiḥ samaṃtataḥ 24|
enaṃ paśyaṃti no pāpāḥ paradāraratā narāḥ |
viṣṇorguṇagaṇānye vai na manyaṃte narādhamāḥ 25|
śrutismṛtisamutthaṃ ye dharmaṃ sadbhiḥ susādhitam |
na manyaṃte svabuddhistha hetuvādavicāraṇāḥ 26|
nīlīvikrayakartāro lākṣāvikrayakārakāḥ |
yo brāhmaṇo ghṛtādīni vikrīṇāti surāpakaḥ 27|
kanyāṃ rūpeṇa saṃpannāṃ na dadyātkulaśīline |
vikrīṇāti dravyalobhātpitā pāpena mohitaḥ 28|
patnīṃ dūṣayate yastu kulaśīlavatīṃ naraḥ |

svayamevātti madhuraṃ baṃdhubhyo na dadāti yaḥ 29|
bhojane brāhmaṇārthe ca pākabhedaṃ karoti yaḥ |
kṛsaraṃ pāyasaṃ vāpi nārthinaṃ dāpayetkudhīḥ 30|

atithīnavamanyaṃte sūryatāpāditāpitān |
aṃtarikṣabhujo ye ca ye ca viśvāsaghātakāḥ 31|
na paśyaṃti mahārāja raghunātha parāṅmukhāḥ |
asau puṇyo girivaraḥ puruṣottama śobhitaḥ 32|
pavitrayati sarvānno darśanena manoharaḥ |
atra tiṣṭhati devānāṃ mukuṭairarcitāṃghrikaḥ 33|
puṇyavadbhirdarśanārhaḥ puṇyadaḥ puruṣottamaḥ |
śrutayo netinetīti bruvāṇā na vidaṃti yam 34|
yatpādaraja iṃdrādidevairmṛgyaṃ sudurllabham |
vedāṃtādibhiranyūnairvākyairvidaṃti yaṃ budhāḥ 35|
so'tra śrīmānnīlaśaile vasate puruṣottamaḥ |
āruhya taṃ namaskṛtya saṃpūjya sukṛtādinā 36|

naivedyaṃ bhakṣayitvā vai bhūpa bhūyāccaturbhujaḥ |
atrāpyudāharaṃtīmamitihāsaṃ purātanam 37|
taṃ śṛṇuṣva mahārāja sarvāścaryasamanvitam |
ratnagrīvasya nṛpateryadvṛttaṃ sakuṭuṃbinaḥ 38|
caturbhujādikaṃ prāptaṃ devadānavadurlabham |
āsītkāṃcī mahārāja purī lokeṣu viśrutā 39|
mahājanaparīvārasamṛddhabalavāhanā |
yasyāṃ vasaṃti viprāgryāḥ ṣaṭkarmaniratā bhṛśam 40|
sarvabhūtahite yuktā rāmabhaktiṣu lālasāḥ |
kṣatriyā raṇakartāraḥ saṃgrāme'pyapalāyinaḥ 41|
paradāra paradravya paradrohaparāṅmukhāḥ |
vaiśyāḥ kusīdakṛṣyādivāṇijyaśubhavṛttayaḥ 42|
kurvanti raghunāthasya padāmbhoje ratiṃ sadā |
śūdrā brāhmaṇasevābhirgatarātridināntarāḥ 43|
kurvaṃti kathanaṃ rāmarāmeti rasanāgrataḥ |

prākṛtāḥ ke'pi no pāpaṃ kurvaṃti manasātra vai 44|
dānaṃ dayā damaḥ satyaṃ tatra tiṣṭhaṃti nityaśaḥ |
vadate na parābādhaṃ vākyaṃ ko'pi naro'naghaḥ 45|
na pārakye dhane lobhaṃ kurvaṃti na hi pātakam |
evaṃ prajā mahārāja ratnagrīveṇa pālyate 46|
ṣaṣṭhāṃśaṃ tatra gṛhṇāti nānyaṃ lobhavivarjitaḥ |
evaṃ pālayamānasya prajādharmeṇa bhūpateḥ 47|
gatāni bahuvarṣāṇi sarvabhogavilāsinaḥ |
viśālākṣīṃ mahārāja ekadā hyūcivānidam 48|
pativratāṃ dharmapatnīṃ pativrataparāyaṇām |
putrā jātā viśālākṣi prajārakṣā dhuraṃdharāḥ 49|
parīvāro mahānmahyaṃ vartate vigatajvaraḥ |
hastino mama śailābhā vājinaḥ pavanopamāḥ 50|
rathāśca suhayairyuktā vartaṃte mama nityaśaḥ |
mahāviṣṇuprasādena kiṃcinnyūnaṃ mamāsti na 51|

evaṃ manorathastvekastiṣṭhate mānase mama |
paraṃ tīrthaṃ mayā nādya kṛtaṃ paramaśobhane 52|
garbhavāsavirāmāya kṣamaṃ goviṃdaśobhitam |
vṛddho jāto'smyahaṃ tāvadvalīpalitadehavān 53|
kariṣyāmi manohāri tīrthasevanamādṛtaḥ |
yo naro janmaparyaṃtaṃ svodarasya prapūrakaḥ 54|
na karoti hareḥ pūjāṃ sa naro govṛṣaḥ smṛtaḥ |
tasmādgacchāmi bho bhadre tīrthayātrāṃ prati priye 55|

sakuṭumbaḥ sute nyasya dhuraṃ rājyasya nirbhṛtām |
iti vyavasya saṃdhyāyāṃ hariṃ dhyāyanniśāṃtare 56|
adrākṣītsvapnamapyekaṃ brāhmaṇaṃ tāpasaṃ varam |
prātarutthāya rājāsau kṛtvā saṃdhyādikāḥ kriyāḥ 57|
sabhāṃ maṃtrijanaiḥ sārddhaṃ sukhamāsedivānmahān |
tāvadvipraṃ dadarśātha tāpasaṃ kṛśadehinam 58|
jaṭāvalkalakaupīnadhāriṇaṃ daṃḍapāṇinam |

anekatīrthasevābhiḥ kṛtapuṇyakalevaram 59|
rājā taṃ vīkṣya śirasā praṇanāma mahābhujaḥ |
arghyapādyādikaṃ cakre prahṛṣṭātmā mahīpatiḥ 60|
sukhopaviṣṭaṃ viśrāṃtaṃ papraccha viditaṃ dvijam |
svāmiṃstvaddarśanānme'dya gataṃ dehasya pātakam 61|
mahāṃtaḥ kṛpaṇānpātuṃ yāṃti tadgehamādarāt |
tasmātkathaya bho vipra vṛddhasya mama saṃprati 62|
ko devo garbhanāśāya kiṃ tīrthaṃ ca kṣamaṃ bhavet |
yūyaṃ sarvagatāḥ śreṣṭhāḥ samādhidhyānatatparāḥ 63|
sarvatīrthāvagāhena kṛtapuṇyātmano'malāḥ |
yathāvacchṛṇvate mahyaṃ śraddadhānāya vistarāt 64|
kathayasva prasādena sarvatīrthavicakṣaṇa |
brāhmaṇa uvāca|
śṛṇu rājeṃdra vakṣyāmi yatpṛṣṭaṃ tīrthasevanam 65|
kasya devasya kṛpayā garbhanirvāraṇaṃ bhavet |

sevyaḥ śrīrāmacaṃdro'sau saṃsārajvaranāśakaḥ 66|
pūjyaḥ sa eva bhagavānpuruṣottamasaṃjñakaḥ |
nānā puryo mayā dṛṣṭāḥ sarvapāpakṣayaṃkarāḥ 67|
ayodhyā sarayūstāpī tathā dvāraṃ hareḥ param |
avaṃtī vimalā kāṃcī revā sāgaragāminī 68|
gokarṇaṃ hāṭakākhyaṃ ca hatyākoṭivināśanam |
mallikākhyo mahāśailo mokṣadaḥ paśyatāṃ nṛṇām 69|
yatrāṃgeṣu nṛṇāṃ toyaṃ śyāmaṃ vā nirmalaṃ bhavet |
pātakasyāpahārīdaṃ mayā dṛṣṭaṃ tu tīrthakam 70|
mayā dvāravatī dṛṣṭā surāsura niṣevitā |
gomatī yatra vahati sākṣādbrahmajalā śubhā 71|
yatra svāpo layaḥ prokto mṛtirmokṣa iti śrutiḥ |
yasyāṃ saṃvasatāṃ nṝṇāṃ na kali prabhavetkvacit 72|
cakrāṃkā yatra pāṣāṇā mānavā api cakriṇaḥ |
paśavaḥ kīṭapakṣyādyāḥ sarve cakraśarīriṇaḥ 73|

trivikramo vasedyasyāṃ sarvalokaikapālakaḥ |
sā purī tu mahāpuṇyairmayā dṛggocarīkṛtā 74|
kurukṣetraṃ mayā dṛṣṭaṃ sarvahatyāpanodanam |
syamaṃtapaṃcakaṃ yatra mahāpātakanāśanam 75|
vārāṇasī mayā dṛṣṭā viśvanāthakṛtālayā |
yatropadiśate maṃtraṃ tārakaṃ brahmasaṃjñitam 76|
yasyāṃ mṛtāḥ kīṭapataṃgabhṛṃgāḥ
paśvādayo vā surayonayo vā |
svakarmasaṃbhogasukhaṃ vihāya
gacchaṃti kailāsamatītaduḥkhāḥ 77|
maṇikarṇiryatra tīrthaṃ yasyāmuttaravāhinī |
karoti saṃsṛterbaṃdhacchedaṃ pāpakṛtāmapi 78|
kapardinaḥ kuṃḍalinaḥ sarpabhūṣādharāvarāḥ |

gajacarmaparīdhānā vasaṃti gataduḥkhakāḥ 79|
kālabhairavanāmātra karoti yamaśāsanam |

na karoti nṛṇāṃ vārtāṃ yamo daṃḍadharaḥ prabhuḥ 80|
etādṛśī mayā dṛṣṭā kāśī viśveśvarāṃkitā |
anekānyapi tīrthāni mayā dṛṣṭāni bhūmipa 81|
paramekaṃ mahaccitraṃ yaddṛṣṭaṃ nīlaparvate |
puruṣottamasānnidhye tanna kvāpyakṣigocaram 82|

English translation

Śeṣa said :

1-3. Having seen the power of the penance of Cyavana , which was inconceivable, Śatrughna praised the brāhmaṇic penance which alone was adored in the world. (He said to himself:) 'Oh! see the perfection of abstract meditation in the best brāhmaṇa who just in a moment fashioned the aeroplane difficult to have. What a great disparity is there between the complete attainment of pleasure on the part of the sages of pure hearts and the desire for enjoyment on the part of human beings without the power of penance!'

4-7. Saying thus to himself, Śatrughna stayed in Cyavana's hermitage for a while, drank water and enjoyed comfort. The great horse, having the speed of wind, having drunk the water of (the river) Payoṣṇī having auspicious water, went along the way. Seeing the horse's exit, the soldiers went after him; some with elephants, some with foot-soldiers, some with chariots and some with horses. Accompanied by the best minister Sumati , Śatrughna followed him in a chariot drawn by a horse.

8-14. The horse that was moving on, reached the city called Ratnātaṭa belonging to a king called Vimala and crowded with happy and rich people. Having heard from his servant that the excellent horse of Rāma along with all soldiers had reached the vicinity of the city, he, along with seventy elephants having the moon's colour, myriads of horses, and a thousand chariots bright like gold, went forth to (greet) Śatrughna. Having saluted Śatrughna, and all great warriors that had come there, and having offered him riches, treasure and wealth and his entire kingdom to him, he stood before him and said: "What (should) I do?" The great king too with his arms closely embraced him who had bowed down to his feet and having entrusted his kingdom to his son and surrounded by many archers, went with him. Having heard Rāma's name, pleasing to the ears, all of them saluted the horse and offered him riches and great wealth.

15-20. With great joy Śatrughna honoured the king; and then, along with his army went after the horse. When he was thus going, he saw on his way an excellent mountain, which was adorned with crystal, golden and silver tablelands, which resounded with water-streams, the land of which had various minerals, which was adorned with good minerals like red chalk and colour of lac, where siddha -damsels having no fear from anywhere sported with siddhas , where gandharvas , celestial nymphs and nāgas were sporting with pleasure. Seeing the mountain served by cool breezes (that had been) in contact with the ripples of Gaṅgā , and charmingly graced with the sound of lutes, swans and parrots, Śatrughna, with his mind full of amazement on having seen it, said this (i.e. these words) to Sumati:

21-22. "What is this best among the great mountains? It astonishes my mind. This wonderful (mountain) having excellent tablelands of abundant silver, shines on my way. What deities dwell here? Is it the sporting ground of gods that excites my mind with the heaps of riches?"

23-37a. Hearing these words, Sumati who had set his heart on the lotus-like feet of Rāma, the abode of virtues which will be mentioned, then said: “O king, this is the mountain (called) Nīla , which shines in front (of us) with great beautiful peaks and crystal tops on all sides. Those mean men, those sinful men, engaged in adultery, who do not realise the hosts of virtues of Viṣṇu , do not see this mountain. So also those men who having controversies and doubt in their minds, do not care for the way of conduct well settled by the good arising from the śrutis and the smṛtis , those who sell indigo, and those who sell lac do not see this (mountain). A brāhmaṇa who drinks spirituous liquor and sells ghee etc., so also he who would not give (in marriage) his daughter endowed with beauty to a man of good character and belonging to good family (do not see this mountain). (Similarly) a man who censures his wife coming from a good family and having a good character, who himself eats sweet (dishes, but) does not give them to his kinsmen (does not see this mountain). (In the same way) a man who discriminates in (i.e. while serving) food meant for brāhmaṇas , and the wicked one who does not offer mixture of rice and peas or rice boiled in milk to a suppliant (do not see this mountain). Those who torment guests (already) tormented by the sun’s heat etc. (do not see this mountain). O great king, those who enjoy in the atmosphere and who are traitors, so also those who are averse to Raghunātha do not see (this mountain). This beautiful, auspicious, best mountain, adorned by Puruṣottama purifies all of us by its sight. Here lives Puruṣottama whose feet are honoured by the crowns of gods, who deserves to be seen by the auspicious ones, who grants religious merit, whom the śrutis saying ‘Not this, not this’ (i.e. this is not Brahman , that is not Brahman...) do not know, the dust of whose feet is sought after by gods like Indra and is extremely difficult to be secured, whom the wise know by means of the perfect statements of the Upaniṣads —that Puruṣottama along with Śrī lives on this Nīla-mountain. O king, having climbed it, having worshipped it with merit etc., and having eaten the offering of eatables presented to it, one becomes four-handed.

37b-48a. In this regard also they mention this ancient account. O great king, listen to it which is full of all wonder: What happened to king Ratnagrīva along with his family? (How) he obtained four hands etc. difficult to be got (even) by gods and demons? O great king, there was a city named Kāñcī , well known in the worlds. It was rich with great people and their attendants, and (had in it) army and horses (or elephants). In it lived best brāhmaṇas who were very much engaged in the six duties, [1] who were devoted to the welfare of all beings, and who hankered after devotion to Rāma. The kṣatriyas were fighters, and never fled away in a battle. They were averse to others’ wives and to plotting maliciously against others. The vaiśyas conducted themselves well with lending money, agriculture and trade. They always took delight in (i.e. were greatly devoted to) the feet of Raghunātha. The śūdras passed their nights and days in serving brāhmaṇas etc. With the tips of their tongues they always uttered (the word) ‘Rāma, Rāma’. No common man committed a sin (even) mentally. Charity, pity, restraint and truth always prevailed there. No sinless person even uttered words harming others. People did not show greed for the wealth of others, nor did they commit any sin. In this way, O great king, the subjects were looked after by Ratnagrīva. The king, free from greed, accepted only one sixth part [2] (of the income of each person), and nothing else (i.e. more). In this way, the king who righteously protected his subjects and enjoyed all pleasures, passed many years.

48b-58a. Once he said this (i.e. these words) to Viśālākṣī , his chaste and religiously wedded wife: “O Viśālākṣī, sons able to protect the subjects have been born (to us). I have many attendants free from distress. My elephants resemble mountains, and my horses are (swift) like the wind. I always have chariots yoked with great horses. Due to the grace of great Viṣṇu I have nothing wanting, but (still) there is one desire in my mind. O you extremely beautiful one, I have not as yet visited a great holy place capable of putting a stop to a stay in the womb (i.e. to birth) and adorned by Viṣṇu. I have become old with my body having wrinkles and grey hair. With reverence I shall resort to a charming holy place. That man who only fills his belly (i.e. eats to live) during his life and does not worship

Viṣṇu, is said to be a bull. Therefore, O auspicious dear one, with my family I shall go on a pilgrimage after having entrusted the entire responsibility of the kingdom to my son." Having resolved like this in the evening he, meditating upon Viṣṇu at night, saw a dream (and saw in it) a brāhmaṇa—an excellent ascetic. The great king, having got up in the morning and having offered the morning prayers etc., happily satin the assembly with his ministers.

58b-65a. Just then he saw a brāhmaṇa ascetic of an emaciated body, wearing matted hair, bark-garments and a small piece of cloth worn over the privities and holding a staff in his hands, and with his body rendered auspicious due to visits to many holy places. The king of mighty arms, on seeing him, saluted him with (i.e. by bowing) his head. The king, with his mind pleased, offered him a respectful oblation and water for washing his feet. He asked (i.e. said to) the celebrated brāhmaṇa who had rested and was seated comfortably: "O lord, my bodily sin has today gone (away) due to having seen you. Great men go to the houses of the helpless ones through regard for them, to protect them. Therefore, O brāhmaṇa, now tell me, an old man, as to which god would bring about the end of (living in) the womb (i.e. the end of birth and death), and which holy place would be capable of (doing so). (People like) you move everywhere, are the greatest, are devoted' to concentration and meditation and have become spotless and meritorious due to having plunged (i.e. bathed) in all the sacred places. O you, who well know (about) all the holy places, favour me and tell me in detail, who am listening and having faith."

The brāhmaṇa said :

65b-82. O best king, I shall tell you what you asked me about visits to holy places. By the favour of which deity would womb i.e. birth be kept off? That Śrī Rāmacandra who destroys the mundane existence, should be resorted to. He, the lord alone, called Puruṣottama, should be worshipped. I have seen many (holy) cities destroying all sins. Ayodhyā , Sarayū , Tāpī , so also the excellent Haridvāra , Avanti , Vimalā , Kāñcī and Revā going (i.e. flowing) into the ocean; so also Gokarṇa , (the holy place) called Hāṭaka , destroying crores of murders; so also the great mountain called Mallika , giver of salvation to those men who see it and where on the bodies the water would become dark or pure. I have seen this holy place which removes sin. I have seen Dvāravatī , which is resorted to by gods and demons, where flows the auspicious Gomatī , having Brahmanic water, where sleep is called absorption of the mind and death is said to be final liberation, and living where Kali would never be powerful. Where (i.e. there) the stones are marked with discs, and men also hold discs; beasts, insects, birds etc.—all have discs on their bodies; where the three-strided one (i.e. Viṣṇu), the only guardian of the worlds, would live (i.e. lives). Due to my great religious merit I saw that city. I saw Vārāṇasī which is made his abode by Viśvanātha and where they teach the hymn that emancipates (a person) and is called Brahman, having died where insects, moths, bees, beafts and others, and (even) gods, abandoning the pleasure due to the contact with their (i.e. as a result of their) deeds and overcoming grief go to Kailāsa . (Then there) is the holy place called Maṇikarṇi, in which the river flowing to the north cuts off the bondage of the mundane existence even of the sinners. All (of them) having matted hair, ear-rings, and adorned with serpents and excellent ones wearing the hide of an elephant live with their grief perished. There (the god) called Kālabhairava controls Yama . Lord Yama holding the (chastising) rod, does not talk about human beings. Kāśī , marked by (the presence of) Viśveśvara , was seen by me. O king, I also saw many holy places; but that great wonder which I saw on the mountain called Nīla, in the presence of Viṣṇu, was seen at no other place.

[1]: [1] : Ṣaṭkarma—The six duties enjoined on a brāhmaṇa: 1. Reading (especially the Vedas), 2. Instructing, 3. Sacrifice. 4. Conducting a sacrifice, 5. Giving, 6. Receiving (gifts).

[2]: [2] : Ṣaṣṭhāṃśa—Cf. Manusmṛti, 7.131ff.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 18

A Miraculous Happening

Chapter 313 of 693 · 31 detected Sanskrit verse markers

Sanskrit

ब्राह्मण उवाच।
राजंस्त्वं शृणु यद्वृत्तं नीले पर्वतसत्तमे ।
यच्छ्रद्दधानाः पुरुषा यांति ब्रह्म सनातनम् १।
मया पर्यटता तत्र गतं नीलाभिधे गिरौ ।
गंगासागरतोयेन क्षालितप्रांगणे मुहुः २।
तत्र भिल्ला मया दृष्टाः पर्वताग्रे धनुर्भृतः ।
चतुर्भुजा मूलफलैर्भक्ष्यैर्निर्वाहितक्लमाः ३।
तदा मे मनसि क्षिप्रं संशयः सुमहानभूत् ।
चतुर्भुजाः किमेते वै धनुर्बाणधरा नराः ४।
वैकुंठवासिनां रूपं दृश्यते विजितात्मनाम् ।
कथमेतैरुपालब्धं ब्रह्माद्यैरपि दुर्ल्लभम् ५।
शंखचक्रगदाशार्ङ्गपद्मोल्लसितपाणयः ।
वनमालापरीतांगा विष्णुभक्ता इवांतिके ६।
संशयाविष्टचित्तेन मया पृष्टं तदा नृप ।
यूयं के बत युष्माभिर्लब्धं चातुर्भुजं कथम् ७।

तदा तैर्बहु हास्यं तु कृत्वा मां प्रतिभाषितम् ।
ब्राह्मणोऽयं न जानाति पिंडमाहात्म्यमद्भुतम् ८।
इति श्रुत्वाऽवदं चाहं कः पिंडः कस्य दीयते ।
तन्मम ब्रूत धर्मिष्ठाश्चतुर्भुजशरीरिणः ९।
तदा मद्वाक्यमाकर्ण्य कथितं तैर्महात्मभिः ।
सर्वं तत्र तु यद्वृत्तं चतुर्भुजभवादिकम् १०।
किराता ऊचुः।
शृणु ब्राह्मण वृत्तांतमस्माकं पृथुकः शिशुः ।
नित्यं जंबूफलादीनि भक्षयन्क्रीडया चरन् ११।
एकदा रममाणस्तु गिरिशृंगं मनोरमम् ।
समारुरोह शिशुभिः समंतात्परिवारितः १२।
तदा तत्र ददर्शाहं देवायतनमद्भुतम् ।
गारुत्मतादिमणिभिः खचितं स्वर्णभित्तिकम् १३।
स्वकांत्यातिमिरश्रेणीं दारयद्भविवद्भृशम् ।
दृष्ट्वा विस्मयमापेदे किमिदं कस्य वै गृहम् १४।

गत्वा विलोकयामीति किमिदं महतां पदम् ।
इति संचिंत्य गेहांतर्जगाम बहुभाग्यतः १५।
ददर्श तत्र देवेशं सुरासुरनमस्कृतम् ।
किरीटहारकेयूरग्रैवेयाद्यैर्विराजितम् १६।
मनोहरावतंसौ च धारयंतं सुनिर्मलौ ।
पादपद्मे तुलसिका गंधमत्तषडंघ्रिके १७।
शंखचक्रगदाशार्ङ्ग पद्माद्यैर्मूर्तिसंयुतैः ।
उपासितांघ्रिं श्रीमूर्तिं नारदाद्यैः सुसेवितम् १८।
केचिद्गायंति नृत्यंति हसंति परमाद्भुतम् ।
प्रीणयंति महाराजं सर्वलोकैकवंदितम् १९।
हरिं वीक्ष्य मदीयोर्भस्तत्र संजग्मिवान्मुने ।
देवास्तत्र विधायोच्चैः पूजां धूपादिसंयताम् २०।
नैवेद्यं श्रीप्रियस्यार्थे कृत्वा नीराजनं ततः ।
जग्मुः स्वं स्वं गृहं राजन्कृपां पश्यंत आदरात् २१।
महाभाग्यवशात्तेन प्राप्तं नैवेद्यसिक्थकम् ।

पतितं ब्रह्मदेवाद्यैर्दुर्ल्लभं सुरमानुषैः २२।
तद्भक्षणं च कृत्वाथो श्रीमूर्तिमवलोक्य च ।
चतुर्भुजत्वमाप्तं वै पृथुकेन सुशोभिना २३।
तदास्माभिर्गृहं प्राप्तो बालको वीक्षितो मुहुः ।
चतुर्भुजत्वं संप्राप्तः शंखचक्रादिधारकः २४।
अस्माभिः पृष्टमेतस्य किमेतज्जातमद्भुतम् ।
तदा प्रोवाच नः सर्वान्बालकः परमाद्भुतम् २५।
शिखराग्रे गतः पूर्वं तत्र दृष्टः सुरेश्वरः ।
तत्र नैवेद्यसिक्थं तु मया प्राप्तं मनोहरम् २६।
तस्य भक्षणमात्रेण कारणेन तु सांप्रतम् ।
चतुर्भुजत्वं संप्राप्तो विस्मयेन समन्वितः २७।
तच्छ्रुत्वा तु वचस्तस्य सद्यः संप्राप्तविस्मयैः ।
अस्माभिरप्यसौ दृष्टो देवः परमदुर्ल्लभः २८।
अन्नादिकं तत्र भुक्तं सर्वस्वादसमन्वितम् ।
वयं चतुर्भुजा जाता देवस्य कृपया पुनः ।

गत्वा त्वमपि देवस्य दर्शनं कुरु सत्तम २९।
भुक्त्वा तत्रान्नसिक्थं तु भव विप्र चतुर्भुजः ।
त्वया पृष्टं यदाश्चर्यं तदुक्तं वाडवर्षभ ३०।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे ब्राह्मणोपदेशोनामाष्टादशोऽध्यायः १८ ।

Roman transliteration

brāhmaṇa uvāca|
rājaṃstvaṃ śṛṇu yadvṛttaṃ nīle parvatasattame |
yacchraddadhānāḥ puruṣā yāṃti brahma sanātanam 1|

mayā paryaṭatā tatra gataṃ nīlābhidhe girau |
gaṃgāsāgaratoyena kṣālitaprāṃgaṇe muhuḥ 2|
tatra bhillā mayā dṛṣṭāḥ parvatāgre dhanurbhṛtaḥ |
caturbhujā mūlaphalairbhakṣyairnirvāhitaklamāḥ 3|
tadā me manasi kṣipraṃ saṃśayaḥ sumahānabhūt |
caturbhujāḥ kimete vai dhanurbāṇadharā narāḥ 4|
vaikuṃṭhavāsināṃ rūpaṃ dṛśyate vijitātmanām |
kathametairupālabdhaṃ brahmādyairapi durllabham 5|
śaṃkhacakragadāśārṅgapadmollasitapāṇayaḥ |
vanamālāparītāṃgā viṣṇubhaktā ivāṃtike 6|
saṃśayāviṣṭacittena mayā pṛṣṭaṃ tadā nṛpa |
yūyaṃ ke bata yuṣmābhirlabdhaṃ cāturbhujaṃ katham 7|

tadā tairbahu hāsyaṃ tu kṛtvā māṃ pratibhāṣitam |
brāhmaṇo'yaṃ na jānāti piṃḍamāhātmyamadbhutam 8|
iti śrutvā'vadaṃ cāhaṃ kaḥ piṃḍaḥ kasya dīyate |
tanmama brūta dharmiṣṭhāścaturbhujaśarīriṇaḥ 9|
tadā madvākyamākarṇya kathitaṃ tairmahātmabhiḥ |
sarvaṃ tatra tu yadvṛttaṃ caturbhujabhavādikam 10|
kirātā ūcuḥ|
śṛṇu brāhmaṇa vṛttāṃtamasmākaṃ pṛthukaḥ śiśuḥ |
nityaṃ jaṃbūphalādīni bhakṣayankrīḍayā caran 11|
ekadā ramamāṇastu giriśṛṃgaṃ manoramam |
samāruroha śiśubhiḥ samaṃtātparivāritaḥ 12|
tadā tatra dadarśāhaṃ devāyatanamadbhutam |
gārutmatādimaṇibhiḥ khacitaṃ svarṇabhittikam 13|
svakāṃtyātimiraśreṇīṃ dārayadravivadbhṛśam |
dṛṣṭvā vismayamāpede kimidaṃ kasya vai gṛham 14|

gatvā vilokayāmīti kimidaṃ mahatāṃ padam |
iti saṃciṃtya gehāṃtarjagāma bahubhāgyataḥ 15|
dadarśa tatra deveśaṃ surāsuranamaskṛtam |
kirīṭahārakeyūragraiveyādyairvirājitam 16|
manoharāvataṃsau ca dhārayaṃtaṃ sunirmalau |
pādapadme tulasikā gaṃdhamattaṣaḍaṃghrike 17|
śaṃkhacakragadāśārṅga padmādyairmūrtisaṃyutaiḥ |
upāsitāṃghriṃ śrīmūrtiṃ nāradādyaiḥ susevitam 18|
kecidgāyaṃti nṛtyaṃti hasaṃti paramādbhutam |
prīṇayaṃti mahārājaṃ sarvalokaikavaṃditam 19|
hariṃ vīkṣya madīyorbhastatra saṃjagmivānmune |
devāstatra vidhāyoccaiḥ pūjāṃ dhūpādisaṃyatām 20|
naivedyaṃ śrīpriyasyārthe kṛtvā nīrājanaṃ tataḥ |
jagmuḥ svaṃ svaṃ gṛhaṃ rājankṛpāṃ paśyaṃta ādarāt 21|
mahābhāgyavaśāttena prāptaṃ naivedyasikthakam |

patitaṃ brahmadevādyairdurllabhaṃ suramānuṣaiḥ 22|
tadbhakṣaṇaṃ ca kṛtvātho śrīmūrtimavalokya ca |
caturbhujatvamāptaṃ vai pṛthukena suśobhinā 23|
tadāsmābhirgṛhaṃ prāpto bālako vīkṣito muhuḥ |
caturbhujatvaṃ saṃprāptaḥ śaṃkhacakrādidhārakaḥ 24|
asmābhiḥ pṛṣṭametasya kimetajjātamadbhutam |
tadā provāca naḥ sarvānbālakaḥ paramādbhutam 25|
śikharāgre gataḥ pūrvaṃ tatra dṛṣṭaḥ sureśvaraḥ |

tatra naivedyasikthaṃ tu mayā prāptaṃ manoharam 26|
tasya bhakṣaṇamātreṇa kāraṇena tu sāṃpratam |
caturbhujatvaṃ saṃprāpto vismayena samanvitaḥ 27|
tacchrutvā tu vacastasya sadyaḥ saṃprāptavismayaiḥ |
asmābhirapyasau dṛṣṭo devaḥ paramadurllabhaḥ 28|
annādikaṃ tatra bhuktaṃ sarvasvādasamanvitam |
vayaṃ caturbhujā jātā devasya kṛpayā punaḥ |

gatvā tvamapi devasya darśanaṃ kuru sattama 29|
bhuktvā tatrānnasikthaṃ tu bhava vipra caturbhujaḥ |
tvayā pṛṣṭaṃ yadāścaryaṃ taduktaṃ vāḍavarṣabha 30|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
brāhmaṇopadeśonāmāṣṭādaśo'dhyāyaḥ 18 |

English translation

The brāhmaṇa said :

1-10. O king, listen to the account (of the events) that took place on the mountain Nīla , believing which men go to the eternal Brahman . I who was wandering, went to that mountain called Nīla, the courtyard of which is repeatedly washed by the water of the ocean. There, on the top of the mountain, I saw bhillas , holding bows, having four arms and with their fatigue removed by eating roots and fruits. Then immediately a great doubt arose in my mind: 'How (is it that) these men are having four arms and they are holding bows and arrows? Their forms appear to be (like those) who have conquered their souls and live in Vaikuṇṭha . How have they obtained what is difficult to be obtained even by Brahmā and others?' They, with their hands shining with conches, discs, maces, śārṅga (bows) and lotuses, and with their bodies covered with sylvan garlands, and resembling the devotees of Viṣṇu were near (me). With my mind full of doubt I asked them at that time, O king, (I said:) "Who are you? How have you obtained this condition of having four hands?" Then they laughed much and said to me: "This brāhmaṇa does not know the wonderful importance of piṇḍa ." Hearing this, I said (to them): "What is piṇḍa? To whom is it given? Tell it to me. O you most religious ones, having bodies with four hands." Then having heard my words, the magnanimous ones told me the entire account of the acquisition of four hands etc.

The kirātas said :

11-17. O brāhmaṇa, listen to the account: A child from amongst us everyday sported, eating jambu fruits etc. Once while playing and being surrounded by children on all sides he climbed up a beautiful peak of the mountain (Nīla). (The boy said:) "There I saw a wonderful temple of a deity. It was decked with the gems like emeralds and had golden walls. Like the sun it tore off (i.e. dispelled) the line (i.e. mass) of darkness with its lustre. Seeing it I was amazed (and thought): 'What is this? Whose abode is this? Going (into it) I shall find out whether the abode belonged to the great ones.' Thinking like this, I, due to my great luck, went inside the house. There I saw the lord of gods, saluted by gods and demons, and shining with crowns, necklaces, armlets and neck ornaments etc., so also having extremely pure and charming ear-rings, and lotus-like feet with bees intoxicated with the fragrance of tulasī (-blossoms).

18-24. (I saw the lord) the rich image (of the lord) whose feet were served by a conch, a disc, a mace, a bow, a lotus which were embodied, and who was well served by Nārada and others. (There) some sang,

danced and laughed; they pleased the great, very wonderful lord who alone was saluted by the entire world." O sage, my child seeing Viṣṇu, went there. O king, gods, after having majestically offered worship with incense etc., having made an offering of eatables for the dear (lord) of Śrī, so also having waved the lights, went, expecting his grace through great respect for him, to their own abodes. Due to the great luck (of the boy,) he got a particle of boiled rice that had fallen there, and that was difficult to be got by Brahmadeva and other gods and men. The child ate it; then he saw the image; and the very handsome child had four arms. Then we repeated by looked at the boy who had come home, who had got four arms and who had held a conch, a disc etc.

25-30. We asked him: "What is this wonder that has taken place?" Then the boy told us all the great wonder: "I had gone to the eastern peak (of the mountain). There I saw the lord of gods. There I found the charming particle of boiled rice from the offering made to the deity. Just due to eating it, I have now become four-armed, and am amazed." Having heard those words of the boy, we, who were at once amazed, also saw the god, very difficult to be obtained. We ate there food etc. full of all tastes. Then due to the lord's grace we became four-armed. O best among the Kurus , go and have a sight of the lord. O brāhmaṇa, eating the particle of boiled rice (from the offering) you (will) be four-armed. O best brāhmaṇa, I have told you about the wonder, about which you had asked me.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 19

Ratnagrīva Goes on a Pilgrimage to Puruṣottama

Chapter 314 of 693 · 61 detected Sanskrit verse markers

Sanskrit

ब्राह्मण उवाच।
इति श्रुत्वा तु तद्वाक्यं भिल्लानामहमद्भुतम् ।
अत्याश्चर्यमिदं मत्वा प्रहृष्टोऽभवमित्युत १।
गंगासागरसंयोगे स्नात्वा पुण्यकलेवरः ।
शृंगमारुरुहे तत्र मणिमाणिक्यचित्रितम् २।
तत्रापश्यं महाराज देवं देवादिवंदितम् ।
नमस्कृत्वा कृतार्थोऽहं जातोन्नप्राशनेन च ३।
चतुर्भुजत्वं संप्राप्तः शंखचक्रादिचिह्नितम् ।
पुरुषोत्तमदर्शनेन न पुनर्गर्भमाविशम् ४।
राजंस्त्वमपि तत्राशु गच्छ नीलाभिधं गिरिम् ।
कृतार्थं कुरु चात्मानं गर्भदुःखविवर्जितम् ५।
इत्याकर्ण्य वचस्तस्य वाडवाग्र्यस्य धीमतः ।
पप्रच्छ हृष्टगात्रस्तु तीर्थयात्राविधिं मुनिम् ६।
राजोवाच।
साधु विप्राग्र्य हे साधो त्वया प्रोक्तं ममानघ ।

पुरुषोत्तममाहात्म्यं शृण्वतां पापनाशनम् ७।
ब्रूहि तत्तीर्थयात्रायां विधिं श्रुतिसमन्वितम् ।
विधिना केन संपूर्ण फलप्राप्तिर्नृणां भवेत् ८।
ब्राह्मण उवाच।
शृणु राजन्प्रवक्ष्यामि तीर्थयात्राविधिं शुभम् ।
येन संप्राप्यते देवः सुरासुरनमस्कृतः ९।
वलीपलितदेहो वा यौवनेनान्वितोऽपि वा ।
ज्ञात्वा मृत्युमनिस्तीर्यं हरिं शरणमाव्रजेत् १०।
तत्कीर्तने तच्छ्रवणे वंदने तस्य पूजने ।
मतिरेव प्रकर्तव्या नान्यत्र वनितादिषु ११।
सर्वं नश्वरमालोक्य क्षणस्थायि सुदुःखदम् ।
जन्ममृत्युजरातीतं भक्तिवल्लभमच्युतम् १२।
क्रोधात्कामाद्भयाद्द्वेषाल्लोभाद्वंभान्नरः पुनः ।
यथाकथंचिद्विभजन्न स दुःखं समश्नुते १३।
स हरिर्जायते साधुसंगमात्पापवर्जितात् ।

येषां कृपातः पुरुषा भवंत्यसुखवर्जिताः १४।
ते साधवः शांतरागाः कामलोभविवर्जिताः।
ब्रुवंति यन्महाराज तत्संसारनिवर्तकम् १५।
तीर्थेषु लभ्यते साधू रामचंद्र परायणः।
यद्दर्शनं नृणां पापराशिदाहाशुशुक्षणिः १६।
तस्मात्तीर्थेषु गंतव्यं नरैः संसारभीरुभिः।
पुण्योदकेषु सततं साधुश्रेणिविराजिषु १७।
तानि तीर्थानि विधिना दृष्टानि प्रहरंत्यघम्।
तं विधिं नृपशार्दूल कुरुष्व श्रुतिगोचरम् १८।
विरागं जनयेत्पूर्वं कलत्रादि कुटुंबके।
असत्यभूतं तज्ज्ञात्वा हरिं तु मनसा स्मरेत् १९।
क्रोशमात्रं ततो गत्वा रामरामेति च ब्रुवन्।
तत्र तीर्थादिषु स्नात्वा क्षौरं कुर्याद्विधानवित् २०।
मनुष्याणां च पापानि तीर्थानि प्रति गच्छताम्।
केशानाश्रित्य तिष्ठंति तस्माद्वपनमाचरेत् २१।

ततो दंडं तु निर्ग्रन्थिं कमंडलुमथाजिनम्।
बिभृयाल्लोभनिर्मुक्तस्तीर्थवेषधरो नरः २२।
विधिना गच्छतां नृणां फलावाप्तिर्विशेषतः।
तस्मात्सर्वप्रयत्नेन तीर्थयात्राविधिं चरेत् २३।
यस्य हस्तौ च पादौ च मनश्चैव सुसंहितम्।
विद्या तपश्च कीर्तिश्च स तीर्थफलमश्नुते २४।
हरेकृष्ण हरेकृष्ण भक्तवत्सल गोपते।
शरण्य भगवन्विष्णो मां पाहि बहुसंसृतेः २५।
इति ब्रुवन्नसनया मनसा च हरिं स्मरन्।
पादचारी गतिं कुर्यात्तीर्थं प्रति महोदयः २६।
यानेन गच्छन्पुरुषः समभागफलं लभेत्।
उपानद्भ्यां चतुर्थांशं गोयाने गोवधादिकम् २७।
व्यवहर्ता तृतीयांशं सेवयाष्टमभागभाक्।
अनिच्छया व्रजंस्तत्र तीर्थमर्धफलं लभेत् २८।
यथायथं प्रकर्तव्या तीर्थानामभियात्रिका।

पापक्षयो भवत्येव विधिदृष्ट्या विशेषतः २९।
तत्र साधून्नमस्कुर्यात्पादवंदनसेवनैः।
तद्द्वारा हरिभक्तिर्हि प्राप्यते पुरुषोत्तमे ३०।
इति तीर्थविधिः प्रोक्तः समासेन न विस्तरात्।
एवं विधिं समाश्रित्य गच्छ त्वं पुरुषोत्तमम् ३१।
तुभ्यं तुष्टो महाराज दास्यते भक्तिमच्युतः।
यथा संसारनिर्वाहः क्षणादेव भविष्यति ३२।
तीर्थयात्राविधिं श्रुत्वा सर्वपातकनाशनम्।
मुच्यते सर्वपापेभ्य उग्रेभ्यः पुरुषर्षभ ३३।

सुमतिरुवाच ।
इति वाक्यं समाकर्ण्य ववंदे चरणौ महान् ।
तत्तीर्थदर्शनौत्सुक्य विह्वलीकृतमानसः ३४।
आदिदेश निजामात्यं मंत्रवित्तममुतमम् ।
तीर्थयात्रेच्छया सर्वान्सह नेतुं मनो दधत् ३५।
मंत्रिन्पौरजनान्सर्वानादिश त्वं ममाज्ञया ।

पुरुषोत्तमपादाब्जदर्शनप्रीतिहेतवे ३६।
ये मदीये पुरे लोका ये च मद्वाक्यकारकाः ।
सर्वे निर्यांतु मत्पुर्या मया सह नरोत्तमाः ३७।
ये तु मद्वाक्यमुल्लंघ्य स्थास्यंति पुरुषा गृहे ।
ते दंड्या यमदंडेन पापिनोऽधर्महेतवः ३८।
किं तेन सुतवृंदेन बांधवैः किं सुदुर्नयैः ।
यैर्नदृष्टः स्वचक्षुर्भ्यां पुण्यदः पुरुषोत्तमः ३९।
सूकरीयूथवत्तेषां प्रसूतिर्विट्प्रभक्षिका ।
येषां पुत्राश्च पौत्रा वा हरिं न शरणं गताः ४०।
यो देवो नाममात्रेण सर्वान्पावयितुं क्षमः ।
तं नमस्कुरुत क्षिप्रं मदीयाः प्रकृतिव्रजाः ४१।
इति वाक्यं मनोहारि भगवद्भुणगुंफितम् ।
प्रजहर्ष महामात्य उत्तमः सत्यनामधृक् ४२।
हस्तिनं वरमारोप्य पटहेन व्यघोषयत् ।
यदादिष्टं नृपेणेह तीर्थयात्रां समिच्छता ४३।

गच्छंतु त्वरिता लोका राज्ञा सह महागिरिम् ।
दृश्यतां पापसंहारी पुरुषोत्तमनामधृक् ४४।
क्रियतां सर्वसंसारसागरो गोष्पदं पुनः ।
भूष्यतां शंखचक्रादिचिह्नैः स्वस्व तनुर्नरैः ४५।
इत्यादिघोषयामास राज्ञादिष्टं यदद्भुतम् ।
सचिवो रघुनाथांघ्रि ध्याननिर्वारितश्रमः ४६।
तच्छ्रुत्वा ताः प्रजाः सर्वा आनंदरससंप्लुताः ।
मनो दधुः स्वनिस्तारे पुरुषोत्तमदर्शनात् ४७।
निर्ययुर्ब्राह्मणास्तत्र शिष्यैः सह सुवेषिणः ।
आशिषं वरदानाढ्यां ददतो भूमिपं प्रति ४८।
क्षत्रिया धन्विनो वीरा वैश्या वस्तुक्रयाञ्चिताः ।
शूद्राः संसारनिस्तारहर्षित स्वीयविग्रहाः ४९।
रजकाश्चर्मकाः क्षौद्राः किराता भित्तिकारकाः ।
सूचीवृत्त्या च जीवंतस्तांबूलक्रयकारकाः ५०।
तालवाद्यधरा ये च ये च रंगोपजीविनः ।

तैलविक्रयिणश्चैव वस्त्रविक्रयिणस्तथा ५१।
सूता वदंतः पौराणीं वार्तां हर्षसमन्विताः ।

मागधा बंदिनस्तत्र निर्गता भूमिपाज्ञया ५२।
भिषग्वृत्त्या च जीवंतस्तथा पाशककोविदाः ।
पाकस्वादुरसाभिज्ञा हास्यवाक्यानुरंजकाः ५३।
ऐंद्रजालिकविद्याध्रास्तथा वार्तासुकोविदाः ।
प्रशंसंतो महाराजं निर्ययुः पुरमध्यतः ५४।
राजापि तत्र निर्वर्त्य प्रातःसंध्यादिकाः क्रियाः ।
ब्राह्मणं तापसश्रेष्ठमानिनाय सुनिर्मलम् ५५।
तदाज्ञया महाराजो निर्जगाम पुराद्बहिः ।
लोकैरनुगतो राजा बभौ चंद्र इवोडुभिः ५६।
क्रोशमात्रं स गत्वाथ क्षौरं कृत्वा विधानतः ।
दंडं कमंडलुं बिभ्रन्मृगचर्म तथा शुभम् ५७।
शुभवेषेण संयुक्तो हरिध्यानपरायणः ।
कामक्रोधादिरहितं मनो बिभ्रन्महायशाः ५८।

तदा दुंदुभयो भेर्य आनकाः पणवास्तथा ।
शंखवीणादिकाश्चैवाध्मातास्तद्वादकैर्मुहुः ५९।
जय देवेश दुःखघ्न पुरुषोत्तमसंज्ञित ।
दर्शयस्व तनुं मह्यं वदंतो निर्ययुर्जनाः ६०।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रत्नग्रीवस्य तीर्थप्रयाणंनामैकोनविंशोऽध्यायः १९ ।

Roman transliteration

brāhmaṇa uvāca|
iti śrutvā tu tadvākyaṃ bhillānāmahamadbhutam |
atyāścaryamidaṃ matvā prahṛṣṭo'bhavamityuta 1|
gaṃgāsāgarasaṃyoge snātvā puṇyakalevaraḥ |
śṛṃgamāruruhe tatra maṇimāṇikyacitritam 2|
tatrāpaśyaṃ mahārāja devaṃ devādivaṃditam |
namaskṛtvā kṛtārtho'haṃ jātonnaprāśanena ca 3|
caturbhujatvaṃ saṃprāptaḥ śaṃkhacakrādicihnitam |
puruṣottamadarśanena na punargarbhamāviśam 4|
rājaṃstvamapi tatrāśu gaccha nīlābhidhaṃ girim |
kṛtārthaṃ kuru cātmānaṃ garbhaduḥkhavivarjitam 5|
ityākarṇya vacastasya vāḍavāgryasya dhīmataḥ |
papraccha hṛṣṭagātrastu tīrthayātrāvidhiṃ munim 6|
rājovāca|
sādhu viprāgrya he sādho tvayā proktaṃ mamānagha |

puruṣottamamāhātmyaṃ śṛṇvatāṃ pāpanāśanam 7|
brūhi tattīrthayātrāyāṃ vidhiṃ śrutisamanvitam |
vidhinā kena saṃpūrṇa phalaprāptirnṛṇāṃ bhavet 8|
brāhmaṇa uvāca|
śṛṇu rājanpravakṣyāmi tīrthayātrāvidhiṃ śubham |
yena saṃprāpyate devaḥ surāsuranamaskṛtaḥ 9|
valīpalitadeho vā yauvanenānvito'pi vā |
jñātvā mṛtyumanistīryaṃ hariṃ śaraṇamāvrajet 10|

tatkīrtane tacchravaṇe vaṃdane tasya pūjane |
matireva prakartavyā nānyatra vanitādiṣu 11|
sarvaṃ naśvaramālokya kṣaṇasthāyi suduḥkhadam |
janmamṛtyujarātītaṃ bhaktivallabhamacyutam 12|
krodhātkāmādbhayāddveṣāllobhāddaṃbhānnaraḥ punaḥ |
yathākathaṃcidvibhajanna sa duḥkhaṃ samaśnute 13|
sa harirjāyate sādhusaṃgamātpāpavarjitāt |

yeṣāṃ kṛpātaḥ puruṣā bhavaṃtyasukhavarjitāḥ 14|
te sādhavaḥ śāṃtarāgāḥ kāmalobhavivarjitāḥ |
bruvaṃti yanmahārāja tatsaṃsāranivartakam 15|
tīrtheṣu labhyate sādhū rāmacaṃdra parāyaṇaḥ |
yaddarśanaṃ nṛṇāṃ pāparāśidāhāśuśukṣaṇiḥ 16|
tasmāttīrtheṣu gaṃtavyaṃ naraiḥ saṃsārabhīrubhiḥ |
puṇyodakeṣu satataṃ sādhuśreṇivirājiṣu 17|
tāni tīrthāni vidhinā dṛṣṭāni praharaṃtyagham |
taṃ vidhiṃ nṛpaśārdūla kuruṣva śrutigocaram 18|
virāgaṃ janayetpūrvaṃ kalatrādi kuṭuṃbake |
asatyabhūtaṃ tajjñātvā hariṃ tu manasā smaret 19|
krośamātraṃ tato gatvā rāmarāmeti ca bruvan |
tatra tīrthādiṣu snātvā kṣauraṃ kuryādvidhānavit 20|
manuṣyāṇāṃ ca pāpāni tīrthāni prati gacchatām |
keśānāśritya tiṣṭhaṃti tasmādvapanamācaret 21|

tato daṃḍaṃ tu nirgranthiṃ kamaṃḍalumathājinam |
bibhṛyāllobhanirmuktastīrthaveṣadharo naraḥ 22|
vidhinā gacchatāṃ nṝṇāṃ phalāvāptirviśeṣataḥ |
tasmātsarvaprayatnena tīrthayātrāvidhiṃ caret 23|
yasya hastau ca pādau ca manaścaiva susaṃhitam |
vidyā tapaśca kīrtiśca sa tīrthaphalamaśnute 24|
harekṛṣṇa harekṛṣṇa bhaktavatsala gopate |
śaraṇya bhagavanviṣṇo māṃ pāhi bahusaṃsṛteḥ 25|
iti bruvanrasanayā manasā ca hariṃ smaran |
pādacārī gatiṃ kuryāttīrthaṃ prati mahodayaḥ 26|
yānena gacchanpuruṣaḥ samabhāgaphalaṃ labhet |
upānadbhyāṃ caturthāṃśaṃ goyāne govadhādikam 27|
vyavahartā tṛtīyāṃśaṃ sevayāṣṭamabhāgabhāk |
anicchayā vrajaṃstatra tīrthamardhaphalaṃ labhet 28|
yathāyathaṃ prakartavyā tīrthānāmabhiyātrikā |

pāpakṣayo bhavatyeva vidhidṛṣṭyā viśeṣataḥ 29|
tatra sādhūnnamaskuryātpādavaṃdanasevanaiḥ |
taddvārā haribhaktirhi prāpyate puruṣottame 30|
iti tīrthavidhiḥ proktaḥ samāsena na vistarāt |
evaṃ vidhiṃ samāśritya gaccha tvaṃ puruṣottamam 31|
tubhyaṃ tuṣṭo mahārāja dāsyate bhaktimacyutaḥ |
yathā saṃsāranirvāhaḥ kṣaṇādeva bhaviṣyati 32|
tīrthayātrāvidhiṃ śrutvā sarvapātakanāśanam |
mucyate sarvapāpebhya ugrebhyaḥ puruṣarṣabha 33|
sumatiruvāca |
iti vākyaṃ samākarṇya vavaṃde caraṇau mahān |
tattīrthadarśanautsukya vihvalīkṛtamānasaḥ 34|
ādideśa nijāmātyaṃ maṃtravittamamuttamam |

tīrthayātrecchayā sarvānsaha netuṃ mano dadhat 35|
maṃtrinpaurajanānsarvānādiśa tvaṃ mamājñayā |

puruṣottamapādābjadarśanaprītihetave 36|
ye madīye pure lokā ye ca madvākyakārakāḥ |
sarve niryāṃtu matpuryā mayā saha narottamāḥ 37|
ye tu madvākyamullaṃghya sthāsyaṃti puruṣā gṛhe |
te daṃḍyā yamadaṃḍena pāpino'dharmahetavaḥ 38|
kiṃ tena sutavṛṃdena bāṃdhavaiḥ kiṃ sudurnayaiḥ |
yairnadṛṣṭaḥ svacakṣurbhyāṃ puṇyadaḥ puruṣottamaḥ 39|
sūkarīyūthavatteṣāṃ prasūtirviṭprabhakṣikā |
yeṣāṃ putrāśca pautrā vā hariṃ na śaraṇaṃ gatāḥ 40|
yo devo nāmamātreṇa sarvānpāvayituṃ kṣamaḥ |
taṃ namaskuruta kṣipraṃ madīyāḥ prakṛtivrajāḥ 41|
iti vākyaṃ manohāri bhagavadguṇagumphitam |
prajaharṣa mahāmātya uttamaḥ satyanāmadhṛk 42|
hastinaṃ varamāropya paṭahena vyaghoṣayat |
yadādiṣṭaṃ nṛpeṇeha tīrthayātrāṃ samicchatā 43|

gacchaṃtu tvaritā lokā rājñā saha mahāgirim |
dṛśyatāṃ pāpasaṃhārī puruṣottamanāmadhṛk 44|
kriyatāṃ sarvasaṃsārasāgaro goṣpadaṃ punaḥ |
bhūṣyatāṃ śaṃkhacakrādicihnaiḥ svasva tanurnaraiḥ 45|
ityādighoṣayāmāsa rājñādiṣṭaṃ yadadbhutam |
sacivo raghunāthāṃghri dhyānanirvāritaśramaḥ 46|
tacchrutvā tāḥ prajāḥ sarvā ānaṃdarasasaṃplutāḥ |
mano dadhuḥ svanistāre puruṣottamadarśanāt 47|
niryayurbrāhmaṇāstatra śiṣyaiḥ saha suveṣiṇaḥ |
āśiṣaṃ varadānāḍhyāṃ dadato bhūmipaṃ prati 48|
kṣattriyā dhanvino vīrā vaiśyā vastukrayāñcitāḥ |
śūdrāḥ saṃsāranistāraharṣita svīyavigrahāḥ 49|
rajakāścarmakāḥ kṣaudrāḥ kirātā bhittikārakāḥ |
sūcīvṛttyā ca jīvaṃtastāṃbūlakrayakārakāḥ 50|
tālavādyadharā ye ca ye ca raṃgopajīvinaḥ |

tailavikrayiṇaścaiva vastravikrayiṇastathā 51|
sūtā vadaṃtaḥ paurāṇīṃ vārtāṃ harṣasamanvitāḥ |
māgadhā baṃdinastatra nirgatā bhūmipājñayā 52|
bhiṣagvṛttyā ca jīvaṃtastathā pāśakakovidāḥ |
pākasvādurasābhijñā hāsyavākyānuraṃjakāḥ 53|
aiṃdrajālikavidyādhrāstathā vārtāsukovidāḥ |
praśaṃsaṃto mahārājaṃ niryayuḥ puramadhyataḥ 54|
rājāpi tatra nirvartya prātaḥsaṃdhyādikāḥ kriyāḥ |
brāhmaṇaṃ tāpasaśreṣṭhamāninaya sunirmalam 55|
tadājñayā mahārājo nirjagāma purādbahiḥ |
lokairanugato rājā babhau caṃdra ivoḍubhiḥ 56|
krośamātraṃ sa gatvātha kṣauraṃ kṛtvā vidhānataḥ |
daṃḍaṃ kamaṃḍaluṃ bibhranmṛgacarma tathā śubham 57|
śubhaveṣeṇa saṃyukto haridhyānaparāyaṇaḥ |
kāmakrodhādirahitaṃ mano bibhranmahāyaśāḥ 58|

tadā duṃdubhayo bherya ānakāḥ paṇavāstathā |
śaṃkhavīṇādikāścaivādhmātāstadvādakairmuhuḥ 59|

jaya deveśa duḥkhaghna puruṣottamasaṃjñita |
darśayasva tanuṃ mahyaṃ vadaṃto niryayurjanāḥ 60|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe ratnagrīvasya tīrthaprayāṇaṃnāmaikonaviṃśo'dhyāyaḥ 19 |

English translation

The brāhmaṇa said :

1-5. Having heard the highly amazing words of the bhillas and thinking that it was a great wonder, I was delighted. Having bathed at the confluence of Gaṅgā and the ocean, with my body rendered auspicious, I climbed up the peak, variegated with gems and rubies. O great king, there I saw the god saluted by gods and others. I had become blessed by saluting him and by having eaten the food (from the offering). Due to having seen the lord Viṣṇu , I obtained the four-armed condition, marked with a conch, a disc etc. (and) did not enter a womb again (i.e. did not have rebirth). O king, you too quickly go to the mountain called Nīla , and make yourself blessed and free from the agony of remaining in the womb (i.e. being born).

6. Having heard these words of the intelligent best brāhmaṇa , he, with his body delighted, asked the sage, the manner in which the pilgrimage (was to be undertaken).

The king said :

7-8. O good one, O best brāhmaṇa, O sinless one, you have nicely described to me the greatness of the lord which destroys the sins of those who listen to it. Tell me the mode of the pilgrimage, along with (i.e. astold in) the scriptures. By which mode would men obtain the entire fmit?

The brāhmaṇa said :

9-16. O king listen, I shall tell you the auspicious mode of pilgrimage by means of which the god saluted by gods and demons, is obtained. Even if one's body is wrinkled (and) grey or one is endowed with youth, one should, realising death to be insurmountable, submit oneself to Hari . One should put one's heart into narration about him, listening about him, saluting and worshipping him, and not anywhere else like woman etc. Realising that everything is perishable and momentary and very painful, a man who somehow greatly worships Viṣṇu who is beyond birth and death, to whom devotion is dear, and who is infallible, (even) through anger, desire of carnal gratification, fear, hatred or greed, does not experience unhappiness. That Viṣṇu is reached through the sinless contact with the good. That which the good, with their attachment ceased and free from desire and greed, say, keeps one away from the worldly existence. Due to their grace men become free from unhappiness. At the holy places is found a good man highly devoted to Rāmacandra , whose sight is the fire burning the heaps of men's sins.

17-18a. Therefore, a man, afraid of the mundane existence, should always visit the holy places, having holy water and adorned with the rows of good people. The holy places, properly visited, destroy sins.

18b-20. O best king, listen to the mode (of visiting them). First a man should create in himself detachment from his wife and (other) members of his family. Knowing (all) that to be unreal, he should mentally recollect Viṣṇu. Having gone from there to a distance of a krośa uttering (the name) '

Rāma , Rāma', he should, knowing the (proper) way, having bathed at the holy places, get himself shaved.

21-23. The sins of men visiting holy places, go (with them) resorting to their hair. Therefore, one should get shaved. Then a man, free from greed and having put on the dress proper for a holy place, should hold a staff, a knotless garment, a pitcher and a piece of deer-skin. A special fruit is obtained by those men who go there according to the proper mode. Therefore, with all efforts a man should go through the rite of pilgrimage.

24-30. He whose hands, feet, and mind are well controlled, and who has knowledge, penance and fame, obtains the fruit of (a visit to) the holy places. The very lucky man, saying with his tongue 'O Hari, O Kṛṣṇa , O Hari, O Kṛṣṇa, O you to whom your devotees are dear, O you lord of senses, O you fit to be resorted to, O revered one, O Viṣṇu, protect me from the many (births in) the worldly life,'and mentally recollecting Hari, should visit a holy place on foot. A man going in a vehicle would obtain equal fruit. A man (going to a holy place) with his shoes on would obtain one fourth fruit, and the fruit obtained by killing a cow by going in a vehicle (to which) bulls (are yoked). A usurer obtains one third of the fruit, and a man gets one eighth by serving (i.e. one who serves others gets one eighth part of the religious merit). A man going to a holy place reluctantly would obtain half the fruit. A man should visit holy places properly. His sins perish, especially by observing the (proper) rites. There he should salute the good men by resorting to their feet etc. By that devotion to Hari, Puruṣottama , is secured.

31-33. Thus I have told you in brief and not in detail, the mode of visiting the holy places. Resorting to this mode go to Puruṣottama (i.e. Viṣṇu). Acyuta (i.e. Viṣṇu) being pleased (with you), O great king, will give (i.e. bring about) devotion to (i.e. in) you, so that in a moment there will be the end of the mundane existence. O best man, having heard the mode of visiting holy places, which destroys all sins, a man is freed from all severe sins.

Sumati said :

34-35. The great one, having heard these words, and with his mind agitated through curiosity to see that holy place, saluted his feet, and ordered his minister, an excellent counsellor. Desiring to visit the sacred place, he decided to take all persons with him. (He said to the minister:)

36-38. "O minister, at my behest, advise all the citizens: 'The best men, who live in my city, who obey my orders, should move with me out of my city to please (Viṣṇu) by seeing the lotus-like feet of (that) Puruṣottama (i.e. Viṣṇu); but those sinful men, of irreligious intentions, who, violating my words (i.e. my order) stay (back) in their houses, should be punished with Yama 's (i.e. capital) punishment.

39-42a. What is the use of that host of sons or those relatives of bad conduct who have not seen with their eyes Puruṣottama who gives religious merit? The birth of them whose sons and grandsons have not sought the shelter of Viṣṇu, is like that of a herd of pigs eating excretion. O multitudes of my subjects, quickly salute that god who by merely his name (being uttered) is capable of purifying all.'" Such charming words strung together with the virtue of the lord (were uttered by him).

42b-45. His chief minister Uttama , having the true name (i.e. true to his name), was much delighted. Having put (the announcer) on an excellent elephant he proclaimed by means (of the sound) of the drum: "Since it is ordered by the king desiring to go on a pilgrimage, all people should quickly go with the king to the great mountain. They should see there (the lord) having the name Puruṣottama and destroying sins. They should make (i.e. look upon) the entire ocean of the worldly existence (just as) a small puddle."

46-54. The minister, whose fatigue was removed by meditation upon the feet of Raghunātha (i.e. Rāma) made such a wonderful proclamation as ordered by the king. Hearing it, all the subjects swimming in the fluid of joy, decided to emancipate themselves by seeing Puruṣottama. Brāhmaṇas , well-dressed and accompanied by their disciples, and giving a blessing rich with boons to the king, then moved out. Brave kṣatriyas holding bows, vaiśyas graceful due to sale of objects, śūdras with their bodies delighted due to crossing the worldly existence, washermen, lovely shoe-makers, kirātas , wall-builders, those who lived on a needle (i.e. tailors), those who dealt in tāmbūla , those who kept musical instruments, those who subsisted on dyeing, the sellers of oil and the sellers of garments, bards, panegyrists, heralds full of delight and narrating old accounts moved out by the king's order. Those who knew the sweet taste of food, those who amused (others) with words causing laughter, magicians, vidyādharas , those who were proficient in intelligence, praising the great king went out of the city.

55-60. The king too, having finished the rites like the morning prayer, brought (there) the brāhmaṇa, the best ascetic and extremely pure. By his order the king went out of the city. The king, followed by people, shone like the moon with stars. He went over just a krośa, and getting himself shaved, held a staff and a water-pot, and wore an auspicious (deer-)hide. He had put on an auspicious dress and was engrossed in meditation on Viṣṇu. He, of a great glory, had his mind free from passion and anger. At that time the musicians repeatedly beat large kettledrums, large military drums, and played upon other musical instruments, (blew) conches, and (played upon) lutes. People saying, 'O lord of gods, O you who remove grief, O you who are known as Puruṣottama, show me your body', went out (of the city).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 20

The Importance of Gaṇḍakī

Chapter 315 of 693 · 94 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
अथ प्रयाते भूपाले सर्वलोकसमन्विते ।
महाभागैर्वैष्णवैश्च गायकैः कृष्णकीर्तनम् १।
शुश्रावासौ महाराजो मार्गे गोविंदकीर्तनम् ।
जय माधव भक्तानां शरण्य पुरुषोत्तम २।
मार्गे तीर्थान्यनेकानि कुर्वन्पश्यन्महोदयम् ।
तापसब्राह्मणात्तेषां महिमानमथा शृणोत् ३।
विचित्रविष्णुवार्ताभिर्विनोदितमना नृपः ।
मार्गेमार्गे महाविष्णुं गापयामास गायकान् ४।
दीनांधकृपणानां च पंगूनां वासनोचितम् ।
दानं ददौ महाराजो बुद्धिमान्विजितेंद्रियः ५।
अनेकतीर्थविरजमात्मानं भव्यतां गतम् ।
कुर्वन्ययौ स्वीयलोकैर्हरिध्यानपरायणः ६।
नृपो गच्छन्ददर्शाग्रे नदीं पापप्रणाशिनीम् ।
चक्रांकितग्रावयुतां मुनिमानस निर्मलाम् ७।

अनेकमुनिवृंदानां बहुश्रेणिविराजिताम् ।
सारसादिपतत्रीणां कूजितैरुपशोभिताम् ८।
दृष्ट्वा पप्रच्छ विप्राग्र्यं तापसं धर्मकोविदम् ।
अनेकतीर्थमाहात्म्य विशेषज्ञानजृंभितम् ९।
स्वामिन्केयं नदी पुण्या मुनिवृन्दनिषेविता ।
करोति मम चित्तस्य प्रमोदभरनिर्भरम् १०।
इति श्रुत्वा वचस्तस्य राजराजस्य धीमतः ।
वक्तुं प्रचक्रमे विद्वांस्तीर्थमाहात्म्यमुत्तमम् ११।
ब्राह्मण उवाच।
गंडकीयं नदी राजन्सुरासुरनिषेविता ।
पुण्योदकपरीवाह हतपातकसंचया १२।
दर्शनान्मानसं पापं स्पर्शनात्कर्मजं दहेत् ।
वाचिकं स्वीय तोयस्य पानतः पापसंचयम् १३।
पुरा दृष्ट्वा प्रजानाथः प्रजाः सर्वा विपावनीः ।
स्वगंडविप्रुषोनेक पापघ्नीं सृष्टवानिमाम् १४।

एनां नदीं ये पुण्योदां स्पृशंति सुतरंगिणीम् ।
ते गर्भभाजो नैव स्युरपि पापकृतो नराः १५।
अस्यां भवा ये चाश्मानश्चक्रचिह्नैरलंकृताः ।
ते साक्षाद्भगवंतो हि स्वस्वरूपधराः पराः १६।
शिलां संपूजयेद्यस्तु नित्यं चक्रयुतां नरः ।
न जातु स जनन्या वै जठरं समुपाविशेत् १७।
पूजयेद्यो नरो धीमाञ्छालग्रामशिलां वराम् ।
तेनाचारवता भाव्यं दंभलोभवियोगिना १८।
परदार परद्रव्यविमुखेन नरेण हि ।
पूजनीयः प्रयत्नेन शालग्रामः सचक्रकः १९।
द्वारवत्यां भवं चक्रं शिला वै गंडकीभवा ।
पुंसां क्षणाद्धरत्येव पापं जन्मशतार्जितम् २०।
अपि पापसहस्राणां कर्ता तावन्नरो भवेत् ।
शालग्रामशिलातोयं पीत्वा पूतो भवेत्क्षणात् २१।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वेदपथि स्थितः ।

शालग्रामं पूजयित्वा गृहस्थो मोक्षमाप्नुयात् २२।
न जातु चित्स्त्रिया कार्यं शालग्रामस्य पूजनम् ।
भर्तृहीनाथ सुभगा स्वर्गलोकहितैषिणी २३।
मोहात्स्पृष्ट्वापि महिला जन्मशीलगुणान्विता ।
हित्वा पुण्यसमूहं सा सत्वरं नरकं व्रजेत् २४।
स्त्रीपाणिमुक्तपुष्पाणि शालग्रामशिलोपरि ।
पवेरधिकपातानि वदंति ब्राह्मणोत्तमाः २५।
चंदनं विषसंकाशं कुसुमं वज्रसंनिभम् ।
नैवेद्यं कालकूटाभं भवेद्भगवतः कृतम् २६।
तस्मात्सर्वात्मना त्याज्यं स्त्रिया स्पर्शः शिलोपरि ।
कुर्वती याति नरकं यावदिंद्राश्चतुर्दश २७।
अपि पापसमाचारो ब्रह्महत्यायुतोऽपि वा ।
शालग्रामशिलातोयं पीत्वा याति परां गतिम् २८।
तुलसीचंदनं वारि शंखो घंटाथ चक्रकम् ।
शिला ताम्रस्य पात्रं तु विष्णोर्नामपदामृतम् २९।

पदामृतं तु नवभिः पापराशिप्रदाहकम् ।
वदंति मुनयः शांताः सर्वशास्त्रार्थकोविदाः ३०।
सर्वतीर्थपरिस्नानात्सर्वक्रतुसमर्चनात् ।
पुण्यं भवति यद्राजन्बिंदौ बिंदौ तदद्भुतम् ३१।
शालग्रामशिला यत्र पूज्यते पुरुषोत्तमैः ।
तत्र योजनमात्रं तु तीर्थकोटिसमन्वितम् ३२।
शालग्रामाः समाः पूज्याः समेषु द्वितयं नहि ।
विषमा एव संपूज्या विषमेषु त्रयं नहि ३३।
द्वारावती भवं चक्रं तथा वै गंडकीभवम् ।

उभयोः संगमो यत्र तत्र गंगा समुद्रगा ३४।
रूक्षाः कुर्वंति पुरुषा नायुः श्रीबलवर्जितान्।
तस्मात्स्निग्धा मनोहारि रूपिण्यो ददति श्रियम् ३५।
आयुष्कामो नरो यस्तु धनकामो हि यः पुमान्।
पूजयन्सर्वमाप्नोति पारलौकिकमैहिकम् ३६।
प्राणांतकाले पुंसस्तु भवेद्भाग्यवतो नृप।

वाचि नाम हरेः पुण्यं शिला हृदि तदंतिके ३७।
गच्छत्सु प्राणमार्गेषु यस्य विभ्रंभतोऽपि चेत्।
शालग्रामशिला स्फूर्तिस्तस्य मुक्तिर्न संशयः ३८।
पुरा भगवता प्रोक्तमंबरीषाय धीमते।
ब्राह्मणा न्यासिनः स्निग्धाः शालग्रामशिलास्तथा ३९।
स्वरूपत्रितयं मह्यमेतद्धि क्षितिमंडले।
पापिनां पापनिर्हारं कर्तुं धृतमुदं च ता ४०।
निंदंति पापिनो ये वा शालग्रामशिलां सकृत्।
कुंभीपाके पचंत्याशु यावदाभूतसंप्लवम् ४१।
पूजां समुद्यतं कर्तुं यो वारयति मूढधीः।
तस्य मातापितांबंधुवर्गा नरकभागिनः ४२।
यो वा कथयति प्रेष्ठं शालग्रामार्चनं कुरु।
सकृतार्थो नयत्याशु वैकुंठं स्वस्य पूर्वजान् ४३।
अत्रैवोदाहरंतीममितिहासं पुरातनम्।
मुनयो वीतरागाश्च कामक्रोधविवर्जिताः ४४।

पुरा कीकटसंज्ञे वै देशे धर्मविवर्जिते।
आसीत्पुल्कसजातीयो नरः शबरसंज्ञितः ४५।
नित्यं जंतुवधोद्युक्तः शरासनधरो मुहुः।
तीर्थं प्रति यियासूनां बलाद्धरति जीवितम् ४६।
अनेकप्राणिहत्याकृत्परस्वे निरतः सदा।
सदा रागादिसंयुक्तः कामक्रोधादिसंयुतः ४७।
विचरत्यनिशं भीमे वने प्राणिवधंकरः।
विषसंसक्तबाणाग्र रूढचापगुणोद्धुरः ४८।
सैकदा पर्यटन्व्याधः प्राणिमात्रभयंकरः।
कालं प्राप्तं न जानाति समीपेऽप्युग्रमानसः ४९।
यमदूतास्तु संप्राप्ताः पाशमुद्गरपाणयः।
ताम्रकेशा दीर्घनखा लंबदंष्ट्रा भयानकाः ५०।
श्यामा लोहस्यनिगडान्बिभ्रतो मोहकारकाः।
बध्नंतु पापिनं ह्येनं प्राणिमात्रभयंकरम् ५१।
कदाचिन्मनसा नायं प्राणिमात्रोपकारकः।

परदार परद्रव्य परद्रोहपरायणः ५२।
एतस्य जिह्वां महतीमहं निष्कासयाम्यतः।

एको वदति चैतस्य चक्षुरुत्पाटयाम्यहम् ५३।
एको वदति चैतस्य करौ कृंतामि पापिनः ।
अन्यो वदत्यहं कर्णौ कर्तयामि दुरात्मनः ५४।
एवं वदंतः सुभृशं दन्तैर्दन्तनिपीडकाः ।
आगत्य तं दुरात्मानं सायुधास्तस्थुरुन्मदाः ५५।
एको दूतस्तदा सर्परूपं धृत्वादशत्पदे ।
स दष्टमात्रः सहसा गतासुः पर्यजायत ५६।
तदा तं लोहपाशेन बद्ध्वा ते यमकिंकराः ।
कशाभिस्ताडयामासुर्मुद्गरैः प्राहरन्क्रुधा ५७।
अहो दुष्ट दुरात्मंस्त्वं कदाचिन्नाचरः शुभम् ।
मनसापि यतस्त्वां वै क्षेप्स्यामो रौरवेषु च ५८।
त्वङ्मांसं वायसा रौद्रा भक्षयिष्यंति वै क्रुधा ।
आजन्मतस्तु भवता न कृतं हरिसेवनम् ५९।

त्वया कलत्रपुत्राद्या द्रोहं कृत्वा सुपोषिताः ।
न कदाचित्स्मृतो देवः पापहारी जनार्दनः ६०।
तस्मात्त्वां लोहशंकौ वा कुंभीपाके च रौरवे ।
धर्मराजाज्ञया सर्वे नेष्यामो बहुताडनैः ६१।
एवमुक्त्वा यदानेतुं समैच्छन्यमकिंकराः ।
तावत्प्राप्तो महाविष्णुचरणाब्जपरायणः ६२।
यमदूतास्तदा दृष्टा वैष्णवेन महात्मना ।
पाशमुद्गरदंडादिदुष्टायुधधरा गणाः ६३।
पुल्कसं लोहनिगडैर्बद्ध्वा यातुं समुद्यताः ।
बन्ध बन्ध ग्रसच्छिन्धि भिन्धि भिन्धीति वादिनः ६४।
तदा कृपालुस्तं प्रेक्ष्य पद्मनाभपरायणः ।
अत्यंतकृपयायुक्तं चेतस्तत्र तदाकरोत् ६५।
असौ महादुष्ट पीडां मा यातु मम सन्निधौ ।
मोचयाम्यहमद्यैव यमदूतेभ्य एव च ६६।
इति कृत्वा मतिं तस्मिन्कृपायुक्तो मुनीश्वरः ।

शालग्रामशिलां हस्ते गृहीत्वास्य गतोंऽतिके ६७।
तस्य पादोदकं पुण्यं तुलसीदलमिश्रितम् ।
मुखे विनिक्षिपन्कर्णे रामनाम जजाप ह ६८।
तुलसीं मस्तके तस्य धारयामास वैष्णवः ।
शिलां हृदि महाविष्णोर्धृत्वा प्राह स वैष्णवः ६९।
गच्छंतु यमदूता वै यातनासु परायणाः ।
शालग्रामशिलास्पर्शो दहतात्पातकं महत् ७०।
इत्युक्तवति तस्मिन्वै गणा विष्णोर्महाद्भुताः ।
आययुस्तस्य सविधे शिलास्पर्शाद्भृतांहसः ७१।
पीतवस्त्राः शंखचक्रगदापद्मविराजिताः ।

आगत्य मोचयामासुर्लोहपाशाद्दुरासदात् ७२।
मोचयित्वा महापापकारकं पुल्कसं नरम् ।
ऊचुः किमर्थं बद्धोऽयं वैष्णवः पूज्यदेहभृत् ७३।
कस्याज्ञाकारका यूयं यदधर्मप्रकारकाः ।
मुंचंतु वैष्णवं त्वेनं किमर्थं विधृतो ह्ययम् ७४।

इति वाक्यं समाकर्ण्य जगदुर्यमकिंकराः ।
धर्मराजाज्ञया प्राप्ता नेतुं पापिनमुद्यताः ७५।
नासौ कदाचिन्मनसा प्राणिमात्रोपकारकः ।
प्राणिहत्या महापापकारी दुष्टशरीरभृत् ७६।
नृन्बहुंस्तीर्थयात्रायां गच्छतोऽसौ व्यलुंठयत् ।
परदाररतो नित्यं सर्वपापाधिकारकः ७७।
तस्मान्नेतुं वयं प्राप्ताः पापिनं पुल्कसं नरम् ।
भवद्भिर्मोचितः कस्मादकस्मादागतैर्भटैः ७८।
विष्णुद्रूता ऊचुः।
ब्रह्महत्यादिकं पापं प्राणिकोटिवधोद्भवम् ।
शालग्रामशिलास्पर्शः सर्वं दहति तत्क्षणात् ७९।
रामेति नाम यच्छ्रोत्रे विश्रंभादागतं यदि ।
करोति पापसंदाहं तूलं वह्निकणो यथा ८०।
तुलसी मस्तके यस्य शिला हृदि मनोहरा ।
मुखे कर्णेऽथवा राम नाम मुक्तस्तदैव सः ८१।

तस्मादनेन तुलसी मस्तके विधृता पुरा ।
श्रावितं रामनामाशु शिला हृदि सुधारिता ८२।
तस्मात्पापसमूहोऽस्य दग्धः पुण्यकलेवरः ।
यास्यते परमं स्थानं पापिनां यत्सुदुर्ल्लभम् ८३।
वर्षायुतं तत्र भुक्त्वा भोगान्सर्वमनोहरान् ।
भारते जन्म संप्राप्य समाराध्य जगद्गुरुम् ८४।
प्राप्स्यते परमं स्थानं सुरासुरसुदुर्ल्लभम् ।
न ज्ञातो महिमा सम्यक्छिलायाः परमेष्ठिनः ८५।
दृष्टा स्पृष्टार्चिता वापि सर्वपापहरा क्षणात् ।
इत्युक्त्वा विरताः सर्वे महाविष्णोर्गणा मुदा ८६।
याम्यास्ते किंकरा राज्ञे कथयामासुरद्भुतम् ।
वैष्णवो हर्षमापेदे रघुनाथपरायणः ८७।
मुक्तोऽसौ यमपाशाच्च गमिष्यति परं पदम् ।
तदाजगाम विमलं किंकिणीजालमंडितम् ८८।
विमानं देवलोकात्तु मनोहारि महाद्भुतम् ।

तत्रारुह्य गतः स्वर्गं महापुण्यैर्निषेवितम् ८९।
भोगान्भुक्त्वा स विपुलानाजगाम महीतलम् ।
काश्यां जन्म समासाद्य शुचिवाडवसत्कुले ९०।

आराध्य जगतामीशं गतवान्परमं पदम् ।
स पापी साधुसंगत्या शालग्रामशिलां स्पृशन् ९१।
महापीडाविनिर्मुक्तो गतवान्परमं पदम् ।
मया तेऽभिहितं राजन्गंडकीचरितं महत् ९२।
श्रुत्वा विमुच्यते पापैर्भुक्तिं मुक्तिं च विंदति ९३।
इति श्रीपद्मपुराणे पातालखंडे रामाश्वमेधे शेषवात्स्यायनसंवादे गंडकीमाहात्म्यंनाम विंशोऽध्यायः २० ।

Roman transliteration

sumatiruvāca|
atha prayāte bhūpāle sarvalokasamanvite |
mahābhāgairvaiṣṇavaiśca gāyakaiḥ kṛṣṇakīrtanam 1|
śuśrāvāsau mahārājo mārge goviṃdakīrtanam |
jaya mādhava bhaktānāṃ śaraṇya puruṣottama 2|
mārge tīrthānyanekāni kurvanpaśyanmahodayam |
tāpasabrāhmaṇātteṣāṃ mahimānamathā śṛṇot 3|
vicitraviṣṇuvārtābhirvinoditamanā nṛpaḥ |
mārgemārge mahāviṣṇuṃ gāpayāmāsa gāyakān 4|
dīnāṃdhakṛpaṇānāṃ ca paṃgūnāṃ vāsanocitam |
dānaṃ dadau mahārājo buddhimānvijiteṃdriyaḥ 5|
anekatīrthavirajamātmānaṃ bhavyatāṃ gatam |
kurvanyayau svīyalokairharidhyānaparāyaṇaḥ 6|
nṛpo gacchandadarśāgre nadīṃ pāpapraṇāśinīm |
cakrāṃkitagrāvayutāṃ munimānasa nirmalām 7|

anekamunivṛṃdānāṃ bahuśreṇivirājitām |
sārasādipatatrīṇāṃ kūjitairupaśobhitām 8|
dṛṣṭvā papraccha viprāgryaṃ tāpasaṃ dharmakovidam |
anekatīrthamāhātmya viśeṣajñānajṛṃbhitam 9|
svāminkeyaṃ nadī puṇyā munivṛndaniṣevitā |
karoti mama cittasya pramodabharanirbharam 10|
iti śrutvā vacastasya rājarājasya dhīmataḥ |
vaktuṃ pracakrame vidvāṃstīrthamāhātmyamuttamam 11|
brāhmaṇa uvāca|
gaṃḍakīyaṃ nadī rājansurāsuraniṣevitā |
puṇyodakaparīvāha hatapātakasaṃcayā 12|
darśanānmānasaṃ pāpaṃ sparśanātkarmajaṃ dahet |
vācikaṃ svīya toyasya pānataḥ pāpasaṃcayam 13|
purā dṛṣṭvā prajānāthaḥ prajāḥ sarvā vipāvanīḥ |
svagaṃḍavipruṣoneka pāpaghnīṃ sṛṣṭavānimām 14|

enāṃ nadīṃ ye puṇyodāṃ spṛśaṃti sutaraṃgiṇīm |
te garbhabhājo naiva syurapi pāpakṛto narāḥ 15|
asyāṃ bhavā ye cāśmānaścakracihnairalaṃkṛtāḥ |
te sākṣādbhagavaṃto hi svasvarūpadharāḥ parāḥ 16|
śilāṃ saṃpūjayedyastu nityaṃ cakrayutāṃ naraḥ |
na jātu sa jananyā vai jaṭharaṃ samupāviśet 17|
pūjayedyo naro dhīmāñchālagrāmaśilāṃ varām |
tenācāravatā bhāvyaṃ daṃbhalobhaviyoginā 18|
paradāra paradravyavimukhena nareṇa hi |

pūjanīyaḥ prayatnena śālagrāmaḥ sacakrakaḥ 19|
dvāravatyāṃ bhavaṃ cakraṃ śilā vai gaṃḍakībhavā |
puṃsāṃ kṣaṇāddharatyeva pāpaṃ janmaśatārjitam 20|
api pāpasahasrāṇāṃ kartā tāvannaro bhavet |
śālagrāmaśilātoyaṃ pītvā pūto bhavetkṣaṇāt 21|
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vedapathi sthitaḥ |

śālagrāmaṃ pūjayitvā gṛhastho mokṣamāpnuyāt 22|
na jātu citstriyā kāryaṃ śālagrāmasya pūjanam |
bhartṛhīnātha subhagā svargalokahitaiṣiṇī 23|
mohātsprṣṭvāpi mahilā janmaśīlaguṇānvitā |
hitvā puṇyasamūhaṃ sā satvaraṃ narakaṃ vrajet 24|
strīpāṇimuktapuṣpāṇi śālagrāmaśilopari |
paveradhikapātāni vadaṃti brāhmaṇottamāḥ 25|
caṃdanaṃ viṣasaṃkāśaṃ kusumaṃ vajrasaṃnibham |
naivedyaṃ kālakūṭābhaṃ bhavedbhagavataḥ kṛtam 26|
tasmātsarvātmanā tyājyaṃ striyā sparśaḥ śilopari |
kurvatī yāti narakaṃ yāvadiṃdrāścaturdaśa 27|
api pāpasamācāro brahmahatyāyuto'pi vā |
śālagrāmaśilātoyaṃ pītvā yāti parāṃ gatim 28|
tulasīcaṃdanaṃ vāri śaṃkho ghaṃṭātha cakrakam |
śilā tāmrasya pātraṃ tu viṣṇornāmapadāmṛtam 29|

padāmṛtaṃ tu navabhiḥ pāparāśipradāhakam |
vadaṃti munayaḥ śāṃtāḥ sarvaśāstrārthakovidāḥ 30|
sarvatīrthaparisnānātsarvakratusamarcanāt |
puṇyaṃ bhavati yadrājanbiṃdau biṃdau tadadbhutam 31|
śālagrāmaśilā yatra pūjyate puruṣottamaiḥ |
tatra yojanamātraṃ tu tīrthakoṭisamanvitam 32|
śālagrāmāḥ samāḥ pūjyāḥ sameṣu dvitayaṃ nahi |
viṣamā eva saṃpūjyā viṣameṣu trayaṃ nahi 33|
dvārāvatī bhavaṃ cakraṃ tathā vai gaṃḍakībhavam |
ubhayoḥ saṃgamo yatra tatra gaṃgā samudragā 34|
rūkṣāḥ kurvaṃti puruṣā nāyuḥ śrībalavarjitān |
tasmātsnigdhā manohāri rūpiṇyo dadati śriyam 35|
āyuṣkāmo naro yastu dhanakāmo hi yaḥ pumān |
pūjayansarvamāpnoti pāralaukikamaihikam 36|
prāṇāṃtakāle puṃsastu bhavedbhāgyavato nṛpa |

vāci nāma hareḥ puṇyaṃ śilā hṛdi tadaṃtike 37|
gacchatsu prāṇamārgeṣu yasya viśraṃbhato'pi cet |
śālagrāmaśilā sphūrtistasya muktirna saṃśayaḥ 38|
purā bhagavatā proktamaṃbarīṣāya dhīmate |
brāhmaṇā nyāsinaḥ snigdhāḥ śālagrāmaśilāstathā 39|
svarūpatritayaṃ mahyametaddhi kṣitimaṃḍale |
pāpināṃ pāpanirhāraṃ kartuṃ dhṛtamudaṃ ca tā 40|
niṃdaṃti pāpino ye vā śālagrāmaśilāṃ sakṛt |
kuṃbhīpāke pacaṃtyāśu yāvadābhūtasaṃplavam 41|
pūjāṃ samudyataṃ kartuṃ yo vārayati mūḍhadhīḥ |
tasya mātāpitābaṃdhuvargā narakabhāginaḥ 42|
yo vā kathayati preṣṭhaṃ śālagrāmārcanaṃ kuru |
sakṛtārtho nayatyāśu vaikuṃṭhaṃ svasya pūrvajān 43|
atraivodāharaṃtīmamitihāsaṃ purātanam |

munayo vītarāgāśca kāmakrodhavivarjitāḥ 44|

purā kīkaṭasaṃjñe vai deśe dharmavivarjite |
āsītpulkasajātīyo naraḥ śabarasaṃjñitaḥ 45|
nityaṃ jaṃtuvadhodyuktaḥ śarāsanadharo muhuḥ |
tīrthaṃ prati yiyāsūnāṃ balāddharati jīvitam 46|
anekaprāṇihatyākṛtparasve niratāḥ sadā |
sadā rāgādisaṃyuktaḥ kāmakrodhādisaṃyutaḥ 47|
vicaratyaniśaṃ bhīme vane prāṇivadhaṃkaraḥ |
viṣasaṃsaktabāṇāgra rūḍhacāpaguṇoddhuraḥ 48|
saikadā paryaṭanvyādhaḥ prāṇimātrabhayaṃkaraḥ |
kālaṃ prāptaṃ na jānāti samīpe'pyugramānasaḥ 49|
yamadūtāstu saṃprāptāḥ pāśamudgarapāṇayaḥ |
tāmrakeśā dīrghanakhā laṃbadaṃṣṭrā bhayānakāḥ 50|
śyāmā lohasyanigaḍānbibhrato mohakārakāḥ |
badhnaṃtu pāpinaṃ hyenaṃ prāṇimātrabhayaṃkaram 51|
kadācinmanasā nāyaṃ prāṇimātropakārakaḥ |

paradāra paradravya paradrohaparāyaṇaḥ 52|
etasya jihvāṃ mahatīmahaṃ niṣkāsayāmyataḥ |
eko vadati caitasya cakṣurutpāṭayāmyaham 53|
eko vadati caitasya karau kṛṃtāmi pāpinaḥ |
anyo vadatyahaṃ karṇau kartayāmi durātmanaḥ 54|
evaṃ vadaṃtaḥ subhṛśaṃ dantairdantanipīḍakāḥ |
āgatya taṃ durātmānaṃ sāyudhāstasthurunmadāḥ 55|
eko dūtastadā sarparūpaṃ dhṛtvādaśatpade |
sa daṣṭamātraḥ sahasā gatāsuḥ paryajāyata 56|
tadā taṃ lohapāśena baddhvā te yamakiṃkarāḥ |
kaśābhistāḍayāmāsurmudgaraiḥ prāharankrudhā 57|
aho duṣṭa durātmaṃstvaṃ kadācinnācaraḥ śubham |
manasāpi yatastvāṃ vai kṣepsyāmo rauraveṣu ca 58|
tvaṅmāṃsaṃ vāyasā raudrā bhakṣayiṣyaṃti vai krudhā |
ājanmatastu bhavatā na kṛtaṃ harisevanam 59|

tvayā kalatraputrādyā drohaṃ kṛtvā supoṣitāḥ |
na kadācitsmṛto devaḥ pāpahārī janārdanaḥ 60|
tasmāttvāṃ lohaśaṃkau vā kuṃbhīpāke ca raurave |
dharmarājājñayā sarve neṣyāmo bahutāḍanaiḥ 61|
evamuktvā yadānetuṃ samaicchanyamakiṃkarāḥ |
tāvatprāpto mahāviṣṇucaraṇābjaparāyaṇaḥ 62|
yamadūtāstadā dṛṣṭā vaiṣṇavena mahātmanā |
pāśamudgaradaṃḍādiduṣṭāyudhadharā gaṇāḥ 63|
pulkasaṃ lohanigaḍairbaddhvā yātuṃ samudyatāḥ |
bandha bandha grasacchindhi bhindhi bhindhīti vādinaḥ 64|
tadā kṛpālustaṃ prekṣya padmanābhaparāyaṇaḥ |
atyaṃtakṛpayāyuktaṃ cetastatra tadākarot 65|
asau mahāduṣṭa pīḍāṃ mā yātu mama sannidhau |
mocayāmyahamadyaiva yamadūtebhya eva ca 66|
iti kṛtvā matiṃ tasminkṛpāyukto munīśvaraḥ |

śālagrāmaśilāṃ haste gṛhītvāsya gatoṃ'tike 67|
tasya pādodakaṃ puṇyaṃ tulasīdalamiśritam |
mukhe vinikṣipankarṇe rāmanāma jajāpa ha 68|

tulasīṃ mastake tasya dhārayāmāsa vaiṣṇavaḥ |
śilāṃ hṛdi mahāviṣṇordhṛtvā prāha sa vaiṣṇavaḥ 69|
gacchaṃtu yamadūtā vai yātanāsu parāyaṇāḥ |
śālagrāmaśilāsparśo dahatātpātakaṃ mahat 70|
ityuktavati tasminvai gaṇā viṣṇormahādbhutāḥ |
āyayustasya savidhe śilāsparśādgatāṃhasaḥ 71|
pītavastrāḥ śaṃkhacakragadāpadmavirājitāḥ |
āgatya mocayāmāsurlohapāśāddurāsadāt 72|
mocayitvā mahāpāpakārakaṃ pulkasaṃ naram |
ūcuḥ kimarthaṃ baddho'yaṃ vaiṣṇavaḥ pūjyadehabhṛt 73|
kasyājñākārakā yūyaṃ yadadharmaprakārakāḥ |
muṃcaṃtu vaiṣṇavaṃ tvenaṃ kimarthaṃ vidhṛto hyayam 74|

iti vākyaṃ samākarṇya jagaduryamakiṃkarāḥ |
dharmarājājñayā prāptā netuṃ pāpinamudyatāḥ 75|
nāsau kadācinmanasā prāṇimātropakārakaḥ |
prāṇihatyā mahāpāpakārī duṣtaśarīrabhṛt 76|
nṝnbahūṃstīrthayātrāyāṃ gacchato'sau vyaluṃṭhayat |
paradāraratо nityaṃ sarvapāpādhikārakaḥ 77|
tasmānnetuṃ vayaṃ prāptāḥ pāpinaṃ pulkasaṃ naram |
bhavadbhirmocitaḥ kasmādakasmādāgatairbhaṭaiḥ 78|
viṣṇudūtā ūcuḥ|
brahmahatyādikaṃ pāpaṃ prāṇikoṭivadhodbhavam |
śālagrāmaśilāsparśaḥ sarvaṃ dahati tatkṣaṇāt 79|
rāmeti nāma yacchrotre viśraṃbhādāgataṃ yadi |
karoti pāpasaṃdāhaṃ tūlaṃ vahnikaṇo yathā 80|
tulasī mastake yasya śilā hṛdi manoharā |
mukhe karṇe'thavā rāma nāma muktastadaiva saḥ 81|

tasmādanena tulasī mastake vidhṛtā purā |
śrāvitaṃ rāmanāmāśu śilā hṛdi sudhāritā 82|
tasmātpāpasamūho'sya dagdhaḥ puṇyakalevaraḥ |
yāsyate paramaṃ sthānaṃ pāpināṃ yatsudurllabham 83|
varṣāyutaṃ tatra bhuktvā bhogānsarvamanoharān |
bhārate janma saṃprāpya samārādhya jagadgurum 84|
prāpsyate paramaṃ sthānaṃ surāsurasudurllabham |
na jñāto mahimā samyakchilāyāḥ parameṣṭhinaḥ 85|
dṛṣṭā spṛṣṭārcitā vāpi sarvapāpaharā kṣaṇāt |
ityuktvā viratāḥ sarve mahāviṣṇorgaṇā mudā 86|
yāmyāste kiṃkarā rājñe kathayāmāsuradbhutam |
vaiṣṇavo harṣamāpede raghunāthaparāyaṇaḥ 87|
mukto'sau yamapāśācca gamiṣyati paraṃ padam |
tadājagāma vimalaṃ kiṃkiṇījālamaṃḍitam 88|
vimānaṃ devalokāttu manohāri mahādbhutam |

tatrāruhya gataḥ svargaṃ mahāpuṇyairniṣevitam 89|
bhogānbhuktvā sa vipulānājagāma mahītalam |
kāśyāṃ janma samāsādya śucivāḍavasatkule 90|
ārādhya jagatāmīśaṃ gatavānparamaṃ padam |
sa pāpī sādhusaṃgatyā śālagrāmaśilāṃ spṛśan 91|
mahāpīḍāvinirmukto gatavānparamaṃ padam |
mayā te'bhihitaṃ rājangaṃḍakīcaritaṃ mahat 92|
śrutvā vimucyate pāpairbhuktiṃ muktiṃ ca viṃdati 93|

iti śrīpadmapurāṇe pātālakhaṃḍe rāmāśvamedhe śeṣavātsyāyanasaṃvāde gaṃḍakīmāhātmyaṃnāma viṃśo'dhyāyaḥ 20 |

English translation

Sumati said :

1-11. Then, when the king, accompanied by all people proceeded (to Nīlagiri), he, the great king, heard on the way the narration of Kṛṣṇa , of Govinda , sung by distinguished singers, the devotees of Viṣṇu : "Victory to you, O Mādhava , O you Puruṣottama , who are fit to protect." On his way he visited many holy places and saw their greatness. From the ascetic brāhmaṇa he heard about their greatness. The king, with his mind amused with diverse accounts of Viṣṇu, made the singers sing about Viṣṇu on every path (that he took). The great, intelligent king whose senses were restrained, gave gifts to the helpless, blind, poor, lame persons, as desired by them. Very much devoted to the meditation on Viṣṇu, he, making himself auspicious and free from passion by means of visiting many holy places, went (on the pilgrimage) with his own people. The king while going saw ahead the river which destroys sins, which contained stones marked with discs, which was pure like the sages' minds, which was adorned with many rows of the hosts of many sages, which looked beautiful with the cooings of birds like the cranes. Having seen it, he asked the ascetic, the best brāhmaṇa who knew piety and who was full of the special knowledge of the significance of many holy places: "O lord, what is this auspicious river, resorted to by hosts of sages and making my heart full of joy?" Hearing these words of the intelligent king of kings, the learned (brāhmaṇa) commenced narrating the excellent significance of the holy places.

The brāhmaṇa said :

12-22. O king, this is river Gaṇḍakī which is resorted to by gods and demons, which is overflowing with holy water, and which destroys heaps of sins. She would burn mental sin by means of her sight (i.e. when she is seen), would burn the sin committed by means of deeds by to her touch, and would burn the heap of sins committed through words by means of her water being drunk. Formerly the lord of the beings (i.e. Brahmā), seeing all the beings to be sinful, produced this (river), the destroyer of many sins from the drops on his cheeks. Those men who, even though they have committed sins, touch this river having holy water and beautiful ripples, do not obtain a womb (i.e. are not reborn). The stones found in this river and adorned with the marks of disc, are actually great forms of the lord himself. A man who would everyday worship the stone with a disc (on it), would never enter the womb of a mother (i.e. would never be reborn). An intelligent man who would (like to) worship the excellent śālagrāma stone, must be of good conduct, and free from religious hypocrisy and greed. A man averse to the wife of someone else and to the wealth of others, should carefully worship the śālagrāma with the disc (on it). The disc born (i.e. found) in Dvārāvatī and the stone born (i.e. found) in Gaṇḍakī, destroy in a moment men's sins earned during a hundred existences. Even if a man would have committed a thousand sins, he would be purified by drinking the water of (i.e. flowing from) a śālagrāma. A brāhmaṇa, kṣatriya , vaiśya or śudra householder, who is on the path of the Vedas (i.e. behaves according to the Vedic injunctions), would obtain salvation on worshipping a śālagrāma.

23-27. A woman should never worship a śālagrāma. If a woman who is a widow or whose husband is alive, who desires her well-being in heaven, touches through ignorance a śālagrāma, she would, even though she is endowed with good character and virtues, be deprived of her collection of religious merit

and would quickly go to hell. The best brāhmaṇas say that flowers dropped from the hands of women on śālagrāma stones are more (powerful) than the fall of Indra 's thunderbolt. The sandal offered to the lord by a woman would be like poison, a flower offered by her would be like Indra's thunderbolt, and offering of eatables made by a woman to the lord would resemble the deadly poison. Therefore, a woman should, by all means, avoid touching the (śālagrāma) stone. She who touches it, goes to (and lives in) the hell as long as fourteen Indras (rule).

28-38. Even a man of a sinful conduct or having (the sin of) a brāhmaṇa's murder goes to the highest position on drinking the water of (i.e. flowing from) a śālagrāma stone. Tulasī , sandal, water, a conch, a bell, a disc, a (śālagrāma) stone, a copper-pot and Viṣṇu's names are the nectar from (Viṣṇu's) feet. The tranquil sages, proficient in all sacred works, say that the nectar from (Viṣṇu's) feet (obtained) through these nine, burns the heaps of sins. O king, all the wonderful religious merit obtained by bathing at all places and by performing all (kinds of) sacrifices is present in each drop (of Gaṇḍakī). Within (a radius of) a yojana a crore of sacred places exist, where the śālagrāma stone is worshipped by best men. Even śālagrāma stones should be worshipped; not the double ones among the even ones. The uneven ones also should be worshipped; but not the triple among the uneven ones. (A śālagrāma with) a disc is (found) in Dvārāvatī, so also in Gaṇḍakī. Gaṅgā flows into the ocean where the two meet. The dry ones make man bereft of (long) life, prosperity and power. Therefore the glossy and of a charming form give prosperity. A man who desires a (long) life, so also a man longing for wealth (who) worships (them), obtains all (bliss) in the next world and in this world. O king, it is (only in the case) of a lucky person that he has Viṣṇu's auspicious name in his mouth, and the śālagrāma stone near him in his heart. (Even) at the time of the departing of the soul, he who has a sight of the śālagrāma stone even while relaxing, undoubtedly gets salvation.

39-44. Formerly the lord told the intelligent Ambarīṣa : "Brāhmaṇas, those who have renounced the worldly ties and smooth śālagrāma stones—these three are my forms taken by(the lord) that appear to destroy the sins of the sinners on the globe. Those sinners who (even) once censure the śālagrāma stone, are cooked in the Kumbhīpāka (hell) till deluge. The mother, the father, the groups of relatives of that foolish man who prohibits a man on the point of worshipping (a śālagrāma stone), rot in hell. He who tells (others), 'Offer the dearest worship to śālagrāma,' being blessed, quickly takes his ancestors to Vaikuṇṭha ." In this case only the sages free from attachment and lust and anger tell an ancient (piece of) history:

45-54. Formerly in a country, void of piety, called Kīkaṭa , lived a man called Śabara , belonging to the pulkasa caste. He was always bent on killing beings; he again and again held his bow. He forcibly took away the life of those who desired to go on a pilgrimage. He killed many animals; he was always interested in others' wealth. He was always full of attachment etc. and of lust and anger. He who killed animals ceaselessly, roamed in a fearful forest. He was free in (i.e. he freely drew) the bowstring to which an arrow, to the tip of which poison was applied, was fixed. That hunter, dangerous to every being, and of a cruel mind, was once roaming. He did not realize that death had approached him. Yama 's dark, fearful messengers, having red hair, long nails and long fangs, with nooses and mallets in their hands, holding iron chains and causing confusion, arrived (there). (They said to one another:) "(You may) fasten this sinner causing fear to every being. He never assisted any being even mentally (i.e. He never even thought of helping any being). He is always attached to others' wives, wealth, and is always given to cheating others." One said: "Therefore I shall draw out his big tongue." One said: "I shall take out his eyes" One said: "I shall cut off the hands of this sinner." Another said: "I shall cut off the ears of this wicked one."

55-61. Saying so, and gnawing their teeth, the furious messengers with weapons (in their hands) stood by the wicked one. Then one messenger took the form of a serpent and bit (him) on the foot. As soon

as he was bitten, he was dead. Then those servants of Yama tied him with an iron chain, and angrily hit him with whips and struck him with mallets. (They said to him:) “O vicious one, O scoundrel, you never acted well even mentally. So we shall throw you in the Raurava hell. Fearful crows will angrily eat up your skin and flesh. (Right) from your birth you have not served Viṣṇu. You well maintained your wife and sons by cheating them. You never remembered Viṣṇu who removes sins. Therefore, by Yama’s order we beating you very much shall take you (and put you on) an iron pike (or put you into) Kumbhīpāka and Raurava.”

62-64a. When, after speaking thus, they desired to take him, a man, devoted to the feet of great Viṣṇu came there. That noble follower of Viṣṇu then saw the groups of the wicked (messengers of Yama) holding malicious weapons like nooses, mallets and staffs. They were ready to take (away) the pulkasa after having bound him with iron chains.

64b-70. They said (to one another): “Bind him, bind him, destroy him, tear him, break him, break him.” Then that kind man, very much devoted to Viṣṇu, having seen him, made his heart extremely compassionate towards him. (He thought to himself): ‘Let this very wicked one not suffer affliction in my presence. Today only I shall free him from Yama’s messengers.’ Thinking thus and being full of pity for him the best sage took a śālagrāma stone and went near him. Putting the water (flowing) from his (i.e. Viṣṇu’s) feet and mixed with Tulasī-leaf, he put it into his mouth and muttered the epithets of Rāma into his ear. That devotee of Viṣṇu put the Tulasī(-leaf) on his head and the (śālagrāma) stone of great Viṣṇu on his chest, and said: “Let Yama’s messengers, very much given to torture, go. Let the touch of the śālagrāma stone burn the great sin.”

71-78. When he spoke like this, the very wonderful attendants of Viṣṇu came to the proximity of him whose sin had gone (away) by the touch of the (śālagrāma) stone. They who had put on yellow garments, who were adorned with conches, discs, maces and lotuses, came (there) and freed him from the unassailable iron chain. Having freed that pulkasa man who had committed great sins, he said: “Why have you bound this Viṣṇu’s devotee who has a respectable body? Whose orders do you who act unrighteously obey? Release this devotee of Viṣṇu. Why have you held him up?” Hearing these words, the servants of Yama said: “By Yama’s order we are ready to take (away) this sinner. He has not, even men tally, helped any being. This one, having a vicious body, committing great sins like killing animals, has plundered many people going on a pilgrimage. He is always interested in others’ wives, and has done the largest number of sins. Therefore, we have come to take (away) this sinful pulkasa. Why have you got him released through warriors that have suddenly arrived?”

Viṣṇu’s messengers said :

79-86a. A touch of the śālagrāma stone burns (just) in a moment all that sin due to killing a brāhmaṇa and due to the murder of a crore of beings. As a particle of fire burns cotton , in the same way the name of Rāma, even if casually heard, burns sins. He, on whose head there is a Tulasī (-leaf), on whose chest there is the charming (śālagrāma) stone, and who has Rāma’s name either in his mouth or ear, is released just then only. Therefore, formerly he had held Tulasī(-leaf) on his head; he was made to hear Rāma’s name, and he well held the (śālagrāma) stone on his head. By that the heap of his sins was burnt, and his body has become auspicious. He will go to the highest position which is very difficult to be obtained by sinners. Having for a myriad years enjoyed all charming pleasures there, he obtains birth in Bharata , and having worshipped the lord of the world, he will obtain the highest place difficult to be obtained by gods and demons. The importance of the (śālagrāma) stone of (i.e. representing) Viṣṇu is not known. When seen, touched or worshipped, it removes all sins in a moment.

86b-92a. Saying so all the attendants of Viṣṇu ceased (speaking) gladly. Those servants of Yama told that wonderful (account) to the king. The devotee of Viṣṇu, solely devoted to Raghunātha , became delighted. He, being free from Yama's noose, will go to the highest position. At that time a beautiful, very wonderful aeroplane, decorated with a number of bells, came (there) from the world of gods. Having got into it, he went to heaven resorted to by very auspicious (souls). Having enjoyed many pleasures (there) he went to (i.e. was born on) the earth. Having obtained a birth in a good brāhmaṇa family in Kāśī , and having worshipped the lord of worlds he went to the highest position. He, due to the company of the good, touched the śālagrāma stone, got free from great affliction, and went to the highest place.

92b-93. O king, I have narrated to you the important account of Gaṇḍakī. Having listened to it, a man is freed from sins and obtains pleasures and salvation.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 21

Puruṣottama Appears to the King in the Guise of an Ascetic

Chapter 316 of 693 · 49 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
एतन्माहात्म्यमतुलं गंडक्याः कर्णगोचरम् ।
कृत्वा कृतार्थमात्मानममन्यत नृपोत्तमः १।
स्नात्वा तीर्थे पितॄन्सर्वान्संतर्प्य जहषे महान् ।
शालग्रामशिलापूजां कुर्वन्वाडववाक्यतः २।
चतुर्विंशच्छिलास्तत्र गृहीत्वा स नृपोत्तमः ।
पूजयामास प्रेम्णा च चंदनाद्युपचारकैः ३।
तत्र दानानि दत्त्वा च दीनांधेभ्यो विशेषतः ।
गंतुं प्रचक्रमे राजा पुरुषोत्तममंदिरम् ४।
एवं क्रमेण संप्राप्तो गंगासागरसंगमम् ।
कृत्वाक्षिगोचरं तं च ब्राह्मणं पृष्टवान्मुदा ५।
स्वामिन्वद कियद्दूरे नीलाख्यः पर्वतो महान् ।
पुरुषोत्तमसंवासः सुरासुरनमस्कृतः ६।
तदा श्रुत्वा महद्वाक्यं रत्नग्रीवस्य भूपतेः ।
उवाच विस्मयाविष्टो राजानं प्रति सादरम् ७।

राजन्नेतत्स्थलं नीलपर्वतस्य नमस्कृतम् ।
किमर्थं दृश्यते नैव महापुण्यफलप्रदम् ८।
पुनःपुनरुवाचेदं स्थलं नीलस्य भूभृतः ।
कथं न दृश्यते राजन्पुरुषोत्तमवासभृत् ९।
अत्र स्नातं मया सम्यगत्र भिल्लाक्षिगोचराः ।
अनेनैव पथा राजन्नारूढं पर्वतोपरि १०।
इति तद्वाक्यमाकर्ण्य विव्यथे मानसे नृपः ।
नीलभूधरदर्शाय कुर्वन्नुत्कंठितं मनः ११।
उवाच तत्कथं विप्र दृश्येत पुरुषोत्तमः ।
कथं वा दृश्यते नीलस्तदुपायं वदस्व नः १२।
तदा वाक्यं समाकर्ण्य रत्नग्रीवस्य भूपतेः ।
तापसो ब्राह्मणो वाक्यमुवाच नृप विस्मितः १३।
गंगासागरसंयोगे स्नात्वास्माभिर्महीपते ।
स्थातव्यं तावदेवात्र यावन्नीलो न दृश्यते १४।
गीयते पापहा देवः पुरुषोत्तमसंज्ञितः ।

करिष्यते कृपामाशु भक्तवत्सलनामधृक् १५।
त्यजत्यसौ न वै भक्तान्देवदेवशिरोमणिः ।
अनेके रक्षिता भक्तास्तद्भायस्व महामते १६।
इति वाक्यं समाकर्ण्य राजा व्यथितचेतसा ।
स्नात्वा गंगाब्धिसंयोगे ततोनशनमादधात् १७।
करिष्यति कृपां यर्हि दर्शने पुरुषोत्तमः ।
पूजां कृत्वाशनं कुर्यामन्यथानशनं व्रतम् १८।
इति कृत्वा स नियमं गंगासागररोधसि ।
गायन्हरिगुणग्राममुपवासमथाचरत् १९।
राजोवाच।
जय दीनदयाकरप्रभो जय दुःखापह मङ्गलाह्वय ।
जय भक्तजनार्तिनाशन कृतवर्ष्मञ्जयदुष्टघातक २०।
अंबरीषमथ वीक्ष्य दुःखितं विप्रशापहतसर्वमङ्गलम् ।
धारयन्निजकरे सुदर्शनं संररक्ष जठराधिवासतः २१।
दैत्यराज पितृकारितव्यथः शूलपाशजलवह्निपातनैः ।

श्रीनृसिंहतनुधारिणा त्वया रक्षितः सपदि पश्यतः पितुः २२।
ग्राहवक्त्रपतितांघ्रिमुद्भटं वारणेंद्रमतिदुःखपीडितम् ।
वीक्ष्य साधुकरुणार्द्रमानसस्त्वं गरुत्मति कृतारुहक्रियः २३।
त्यक्तपक्षिपतिरात्तचक्रको वेगकंपयुतमालिकांबरः ।
गीयसे सुभिरमुष्य न क्रतो मोचकः सपदि तद्विनाशकः २४।
यत्रयत्र तव सेवकार्दनं तत्र तत्र बत देहधारिणा ।
पाल्यते च भवता निजः प्रभो पापहारिचरितैर्मनोहरैः २५।
दीननाथ सुरमौलिहीरकाघृष्टपादतल भक्तवल्लभ ।
पापकोटिपरिदाहक प्रभो दर्शयस्व निजदर्शनं मम २६।
पापकृद्यदि जनोयमागतो मानसे तव तथा हि दर्शय ।
तावका वयमघौघनाशनं विस्मृतं नहि सुरासुरार्चित २७।
ये वदंति तव नाम निर्मलं ते तरंति सकलाघसागरम् ।
संस्मृतिर्यदि कृता तदा मया प्राप्यतां सकलदुःखवारक २८।
सुमतिरुवाच।
एवं गायन्गुणान्रात्रौ दिवा वापि महीपतिः ।

क्षणमात्रं न विश्रांतो निद्रामाप न वै सुखम् २९।
गायन्गच्छन्गृणंस्तिष्ठन्वदत्येतदहर्निशम् ।
दर्शयस्व कृपानाथ स्वतनुं पुरुषोत्तम ३०।
एवं राज्ञः पंचदिनं गतं गंगाब्धिसंगमे ।
तदा कृपाब्धिः कृपया चिंतयामास गोपतिः ३१।
असौ राजा मदीयेन गानेन विगताघकः ।
पश्य तान्मामकीं प्रेष्ठां सुरासुरनमस्कृताम् ३२।
इति संचिंत्य भगवान्कृपापूरितमानसः ।
संन्यासिवेषमास्थाय ययौ राज्ञोऽतिकं विभुः ३३।

तत्र गत्वा महाराज त्रिदंडियतिवेषधृक् ।
भक्तानुकंपया प्राप्तो वीक्षितस्तापसेन हि ३४।
ॐनमो विष्णवेत्युक्त्वा नमश्चक्रे नृपोत्तमः ।
अर्घ्यपाद्यासनैः पूजां चकार हरिमानसः ३५।
उवाच भाग्यमतुलं यद्भवानक्षिगोचरः ।
अतः परं दास्यते मे गोविंदो निजदर्शनम् ३६।

इति श्रुत्वा तु तद्वाक्यं संन्यासी निजगाद तम् ।
राजञ्छृणुष्व कथितं मम वाक्यविनिःसृतम् ३७।
अहं ज्ञानेन जानामि भूतं भव्यं भवच्च यत् ।
तस्मादहं ब्रुवे किंचिच्छृणुष्वैकाग्रमानसः ३८।
श्वो मध्याह्ने हरिर्दाता दर्शनं ब्रह्मदुर्ल्लभम् ।
पंचभिः स्वजनैः साकं यास्यसे परमं पदम् ३९।
त्वममात्यश्च महिला तव तापस वाडवः ।
पुरे तव करंबाख्यः साधुश्च तं तु वायकः ४०।
एतैः पंचभिरेतस्मिन्नीले पर्वतसत्तमे ।
यास्यसे ब्रह्मदेवेंद्र वंदितं सुरपूजितम् ४१।
इत्युक्त्वाऽदृश्यतां प्राप्तो यतिः क्वापि न दृश्यते ।
तदाकर्ण्य नृपो हर्षं प्राप चाशु सविस्मयम् ४२।
राजोवाच।
स्वामिन्कोऽसौ समागत्य संन्यासी मां यदूचिवान् ।
न दृश्यते पुनः कुत्र गतोऽसौ चित्तहर्षदः ४३।

तापस उवाच।
राजंस्तव महाप्रेम्णा कृष्टचित्तः समभ्यगात् ।
पुरुषोत्तमनामायं सर्वपापप्रणाशनः ४४।
श्वोमध्याह्ने तव पुरो भविष्यति महान्गिरिः ।
तमारुह्य हरिं दृष्ट्वा कृतार्थस्त्वं भविष्यसि ४५।
इतिवाक्यसुधापूर नाशितस्वांत संज्वरः ।
हर्षं यमाप स नृपो ब्रह्मापि न हि वेत्ति तम् ४६।
तदा दुंदुभयो नेदुर्वीणापणवगोमुखाः ।
महानंदस्तदा ह्यासीद्राजराजस्य चेतसि ४७।
गायन्हरिं क्षणं तिष्ठन्हसञ्जल्पन्ब्रुवन्नमन् ।
आनंदं प्राप सुघनं सर्वसंतापनाशनम् ४८।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे संन्यासिदर्शनंनाम एकविंशोऽध्यायः २१ ।

Roman transliteration

sumatiruvāca|
etanmāhātmyamatulaṃ gaṃḍakyāḥ karṇagocaram |
kṛtvā kṛtārthamātmānamamanyata nṛpottamaḥ 1|

snātvā tīrthe pitṝnsarvānsaṃtarpya jahṛṣe mahān |
śālagrāmaśilāpūjāṃ kurvanvāḍavavākyataḥ 2|
caturviṃśacchilāstatra gṛhītvā sa nṛpottamaḥ |
pūjayāmāsa premṇā ca caṃdanādyupacārakaiḥ 3|
tatra dānāni dattvā ca dīnāṃdhebhyo viśeṣataḥ |
gaṃtuṃ pracakrame rājā puruṣottamamaṃdiram 4|
evaṃ krameṇa saṃprāpto gaṃgāsāgarasaṃgamam |
kṛtvākṣigocaraṃ taṃ ca brāhmaṇaṃ pṛṣṭavānmudā 5|
svāminvada kiyaddūre nīlākhyaḥ parvato mahān |
puruṣottamasaṃvāsaḥ surāsuranamaskṛtaḥ 6|
tadā śrutvā mahadvākyaṃ ratnagrīvasya bhūpateḥ |
uvāca vismayāviṣṭo rājānaṃ prati sādaram 7|

rājannetatsthalaṃ nīlaparvatasya namaskṛtam |
kimarthaṃ dṛśyate naiva mahāpuṇyaphalapradam 8|
punaḥpunaruvācedaṃ sthalaṃ nīlasya bhūbhṛtaḥ |
kathaṃ na dṛśyate rājanpuruṣottamavāsabhṛt 9|
atra snātaṃ mayā samyagatra bhillākṣigocarāḥ |
anenaiva pathā rājannārūḍhaṃ parvatopari 10|
iti tadvākyamākarṇya vivyathe mānase nṛpaḥ |
nīlabhūdharadarśāya kurvannutkaṃṭhitaṃ manaḥ 11|
uvāca tatkathaṃ vipra dṛśyeta puruṣottamaḥ |
kathaṃ vā dṛśyate nīlastadupāyaṃ vadasva naḥ 12|
tadā vākyaṃ samākarṇya ratnagrīvasya bhūpateḥ |
tāpaso brāhmaṇo vākyamuvāca nṛpa vismitaḥ 13|
gaṃgāsāgarasaṃyoge snātvāsmābhirmahīpate |
sthātavyaṃ tāvadevātra yāvannīlo na dṛśyate 14|
gīyate pāpahā devaḥ puruṣottamasaṃjñitaḥ |

kariṣyate kṛpāmāśu bhaktavatsalanāmadhṛk 15|
tyajatyasau na vai bhaktāndevadevaśiromaṇiḥ |
aneke rakṣitā bhaktāstadgāyasva mahāmate 16|
iti vākyaṃ samākarṇya rājā vyathitacetasā |
snātvā gaṃgābdhisaṃyoge tatonaśanamādadhāt 17|
kariṣyati kṛpāṃ yarhi darśane puruṣottamaḥ |
pūjāṃ kṛtvāśanaṃ kuryāmanyathānaśanaṃ vratam 18|
iti kṛtvā sa niyamaṃ gaṃgāsāgararodhasi |
gāyanhariguṇagrāmamupavāsamathācarat 19|
rājovāca|
jaya dīnadayākaraprabho jaya duḥkhāpaha maṅgalāhvaya |
jaya bhaktajanārtināśana kṛtavarṣmañjayaduṣṭaghātaka 20|
aṃbarīṣamatha vīkṣya duḥkhitaṃ vipraśāpahatasarvamaṅgalam |
dhārayannijakare sudarśanaṃ saṃrarakṣa jaṭharādhivāsataḥ 21|
daityarāja pitṛkāritavyathaḥ śūlapāśajalavahnipātanaiḥ |

śrīnṛsiṃhatanudhāriṇā tvayā rakṣitaḥ sapadi paśyataḥ pituḥ 22|
grāhavaktrapatitāṃghrimudbhaṭaṃ vāraṇeṃdramatiduḥkhapīḍitam |
vīkṣya sādhukaruṇārdramānasastvaṃ garutmati kṛtāruhakriyaḥ 23|
tyaktapakṣipatirāttacakrako vegakaṃpayutamālikāṃbaraḥ |
gīyase subhiramuṣya na krato mocakaḥ sapadi tadvināśakaḥ 24|
yatrayatra tava sevakārdanaṃ tatra tatra bata dehadhāriṇā |
pālyate ca bhavatā nijaḥ prabho pāpahāricaritairmanoharaiḥ 25|
dīnanātha suramaulihīrakāghṛṣṭapādatala bhaktavallabha |

pāpakoṭiparidāhaka prabho darśayasva nijadarśanaṃ mama 26|
pāpakṛdyadi janoyamāgato mānase tava tathā hi darśaya |
tāvakā vayamaghaughanāśanaṃ vismṛtaṃ nahi surāsurārcita 27|
ye vadaṃti tava nāma nirmalaṃ te taraṃti sakalāghasāgaram |
saṃsmṛtiryadi kṛtā tadā mayā prāpyatāṃ sakaladuḥkhavāraka 28|
sumatiruvāca|
evaṃ gāyanguṇānrātrau divā vāpi mahīpatiḥ |

kṣaṇamātraṃ na viśrāṃto nidrāmāpa na vai sukham 29|
gāyangacchangṛṇaṃstiṣṭhanvadatyetadaharniśam |
darśayasva kṛpānātha svatanuṃ puruṣottama 30|
evaṃ rājñaḥ paṃcadinaṃ gataṃ gaṃgābdhisaṃgame |
tadā kṛpābdhiḥ kṛpayā ciṃtayāmāsa gopatiḥ 31|
asau rājā madīyena gānena vigatāghakaḥ |
paśya tānmāmakīṃ preṣṭhāṃ surāsuranamaskṛtām 32|
iti saṃciṃtya bhagavānkṛpāpūritamānasaḥ |
saṃnyāsiveṣamāsthāya yayau rājñoṃ'tikaṃ vibhuḥ 33|
tatra gatvā mahārāja tridaṃḍiyativeṣadhṛk |
bhaktānukaṃpayā prāpto vīkṣitastāpasena hi 34|
oṃnamo viṣṇavetyuktvā namaścakre nṛpottamaḥ |
arghyapādyāsanaiḥ pūjāṃ cakāra harimānasaḥ 35|
uvāca bhāgyamatulaṃ yadbhavānakṣigocaraḥ |
ataḥ paraṃ dāsyate me goviṃdo nijadarśanam 36|

iti śrutvā tu tadvākyaṃ saṃnyāsī nijagāda tam |
rājañchṛṇuṣva kathitaṃ mama vākyaviniḥsṛtam 37|
ahaṃ jñānena jānāmi bhūtaṃ bhavyaṃ bhavacca yat |
tasmādahaṃ bruve kiṃcicchṛṇuṣvaikāgramānasaḥ 38|
śvo madhyāhne harirdātā darśanaṃ brahmadurllabham |
paṃcabhiḥ svajanaiḥ sākaṃ yāsyase paramaṃ padam 39|
tvamamātyaśca mahilā tava tāpasa vāḍavaḥ |
pure tava karaṃbākhyaḥ sādhuśca taṃ tu vāyakaḥ 40|
etaiḥ paṃcabhiretasminnīle parvatasattame |
yāsyase brahmadeveṃdra vaṃditaṃ surapūjitam 41|
ityuktvā'dṛśyatāṃ prāpto yatiḥ kvāpi na dṛśyate |
tadākarṇya nṛpo harṣaṃ prāpa cāśu savismayam 42|
rājovāca|
svāminko'sau samāgatya saṃnyāsī māṃ yadūcivān |
na dṛśyate punaḥ kutra gato'sau cittaharṣadaḥ 43|

tāpasa uvāca|
rājaṃstava mahāpremṇā kṛṣṭacittaḥ samabhyagāt |
puruṣottamanāmāyaṃ sarvapāpapraṇāśanaḥ 44|
śvomadhyāhne tava puro bhaviṣyati mahāngiriḥ |
tamāruhya hariṃ dṛṣṭvā kṛtārthastvaṃ bhaviṣyasi 45|
itivākyasudhāpūra nāśitasvāṃta saṃjvaraḥ |
harṣaṃ yamāpa sa nṛpo brahmāpi na hi vetti tam 46|
tadā duṃdubhayo nedurvīṇāpaṇavagomukhāḥ |
mahānaṃdastadā hyāsīdrājarājasya cetasi 47|
gāyanhariṃ kṣaṇaṃ tiṣṭhanhasañjalpanbruvannaman |
ānaṃdaṃ prāpa sughanaṃ sarvasaṃtāpanāśanam 48|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe saṃnyāsidarśanaṃnāma
ekaviṃśo'dhyāyaḥ 21 |

English translation

Sumati said :

1-3. The best king having heard this matchless importance of Gaṇḍakī looked upon himself as blessed. Having bathed and having gratified all his (dead) ancestors, the great one was delighted. Having, according to the words of the brāhmaṇa , worshipped the śālagrāma , the best king took there twenty-four śālagrāma (stones) and with affection worshipped them with such means of worship as sandal etc.

4-5. Then the king, having given gifts there, especially to the poor and the blind, started to go to the temple of Viṣṇu . Thus, in due order, he reached the confluence of Gaṅgā an d the ocean. Having brought it within the range of his sight (i.e. having seen it), he joyfully asked the brāhmaṇa:

6. “O lord, tell me, how far is the great mountain called Nīla which is the abode of Viṣṇu and which is saluted by gods and demons.”

7-10. Having, at that time, heard the important words of (i.e. uttered by) king Ratnagrīva , he (i.e. the brāhmaṇa), full of amazement, respectfully said to the king: “O king, this is the region of the mountain Nīla which is adored. Why is it giving great religious merit not seen by you (i.e. why can you not see it)?” Again and again he said: “This is the region of the Nīla mountain. How is this (i.e. how can this), the place of the residence of Viṣṇu, not seen, (not be seen) by you? Here I had bathed properly. Here I had seen the bhillas . Along this way only I had climbed up the mountain."

11-16. Hearing these words of him, the king was mentally afflicted. Making his mind eager to see the Nīla-mountain, the king said (to him): “Tell us the means by which I shall see Viṣṇu, and I shall see the Nīla (mountain).” Then hearing the words of king Ratnagrīva, the ascetic brāhmaṇa, amazed by the king, said (these) words: “O king, having bathed at the confluence of Gaṅgā and the ocean we should remain here as long as the Nīla (mountain) is not seen. The (praise of) the great god called Puruṣottama , and destroyer of sins, will be sung. He who has the name ‘Bhaktavatsala’ (i.e. affectionate to his devotees) will quickly do favour. He, the crest-jewel of gods will not abandon (his) devotees. Many devotees have been protected by him. Therefore, O you very intelligent one, sing (the praise of) him.”

17-19. Hearing these words, the king with his mind afflicted, bathed at the confluence of Gaṅgā and the ocean and observed a fast. “When Puruṣottama (i.e. Viṣṇu) will show favour by appearing (before me) I shall worship him and take food; otherwise I shall (follow) the vow of non-eating.” Having made such a vow, he sang (songs praising) the multitude of virtues of Hari on the bank of the (confluence of) Gaṅgā and the ocean; and observed a fast.

The king said :

20-24. Victory to you who show compassion to the helpless; victory to you who remove misery, and who are called auspicious. Victory to you who destroy the suffering of your devotees; victory to you who have taken up a lovely form and who destroy the wicked. Seeing Ambarīṣa afflicted and with all his auspicious things destroyed due to the curse of a brāhmaṇa, you holding the Sudarśana disc in your hand protected him by living in his belly. He (i.e. Prahlāda) who was harassed by his father, the king of demons, was at once protected by you—when his father was seeing it having the form of Nṛsiṃha , by dropping spears, nooses, water and fire. Seeing the excellent lord of elephants whose foot had fallen into (i.e. was caught in) the mouth of an alligator and which was extremely afflicted, you,

with your good heart wet with (i.e. full of) pity, mounted on Garuḍa . Then you abandoned (i.e. got down from) the bird (i.e. Garuḍa), took (your Sudarśana) disc; you whose speed causes a series of tremors in the sky are (i.e. were) sung (i.e. praised) by him (i.e. the elephant) with his life (i.e. sincerely). You liberated him from the alligator and instantly destroyed him (i.e. the alligator).

25-28. O lord, wherever your worshipper is oppressed, you take up a bodily form and protect your (worshipper) by means of your acts removing sins. O you who protect the helpless, O you whose feet are rubbed by the diamonds on the heads of the gods, O you to whom the devotees are dear, O you who burn crores of sins, O lord, grant me your vision. If this sinful person has come to your mind (i.e. if you think about him) then, show (yourself to him). We are yours O you who are worshipped by gods and demons, your destroying the stream of sins is not forgotten by us. Those who utter your pure name, cross the entire ocean of sins. If I have remembered you, then, let me reach you, O you who remove all sins.

Sumati said :

29-31. Thus the king, singing the merits (of the lord) at night and by day also, did not have rest or comfort even for a moment. Singing (the lord's virtues), going (to his image), invoking (him), standing (by his image), he day and night said this: "O lord of grace, O Puruṣottama, show me your body." Thus the king passed five days on the confluence of Gaṅgā and the ocean. Then the lord of the senses, the ocean of favour, thought through compassion:

32. 'This king has become free from sins due to singing my (virtues). Let him see my greatness honoured by gods and demons.'

33-34. Then the mighty lord, thinking like this, and with his mind full of compassion, put on the apparel of an ascetic, went near the king. O great king, having gone there after putting on the apparel of an ascetic, he reached him through compassion for the devotee and the ascetic saw him.

35-42. The best king, saying,'Salutation to Viṣṇu', saluted him. With his mind devoted to Viṣṇu, he worship ped him with respectful offerings, water for washing his feet and with a seat; (and) said: "Matchless is my luck that I have seen you. Hereafter Viṣṇu will appear before me." Hearing these words of him, the ascetic said to him: "O king, listen to what I say. By means of my knowledge, I know the past, the future, and the present. Therefore, I (shall) say something. Listen with a concentrated mind. Tomorrow, at noon, Viṣṇu difficult to be seen even by Brahmā , will appear to you. With five kinsmen of you you will reach the highest place. (Those who will reach the highest place are:) you, (your) minister, your wife, the ascetic brāhmaṇa and the good weaver named Karamba (living) in your city. With these five you will go (to Viṣṇu), saluted by Brahmā and lord of gods and honoured by gods, on this best mountain Nīla." Speaking thus the ascetic disappeared, and was not seen anywhere. Hearing those (words of the ascetic) the king became glad and amazed.

The king said :

43. O lord, who is that ascetic that came and talked to me? He is not seen again. Where has he, giving delight to my mind, gone?

The ascetic said :

44-48. O king, due to great love for you, he, named Puruṣottama, the destroyer of all sins, with his heart attracted (by you) came (to you). Tomorrow at noon there will be (i.e. appear) a big mountain

before you. Climbing it up and seeing Viṣṇu, you will be blessed.

With the torment in his heart destroyed by the flood of the nectar of these words, he obtained such (great) joy as even Brahmā did not know. At that time large kettle-drums were sounded. Lutes were played upon. Musical instruments were played upon. There was then great joy in the mind of the king of kings. Singing (the virtues of) Hari, stopping for a moment, laughing, chattering, talking, saluting, he obtained very great joy destroying all affliction.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 22

The Greatness of Nila Mountain

Chapter 317 of 693 · 64 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
अथ सर्वं दिनं नीत्वा हरिस्मरणकीर्तनैः ।
रात्रौ सुष्वाप गंगाया रोधस्युरुफलप्रदे १।
ददर्श स्वप्नमध्ये तु स स्वात्मानं चतुर्भुजम् ।
शंखचक्रगदापद्मशार्ङ्गकोदंडधारिणम् २।
नृत्यंतं पुरुषोत्तमस्य पुरतः शर्वादि देवैः सह ।
श्रीमद्भिः स्वतनूयुतैररिगदांबूत्थाब्जहेत्यादिभिः ।
विष्वक्सेनवरैर्गणैः सुतनुभिः श्रीशंसदोपासितं ।
दृष्ट्वा विस्मयमाप लोकविषयं हर्षं तथात्यद्भुतम् ३।
ददतं मनसोऽभीष्टं पुरुषोत्तमसंज्ञितम् ।
आत्मानं च कृपापात्रममन्यत महामतिः ४।
इत्येवं स्वप्नविषये ददर्श नृपसत्तमः ।
प्रातः प्रबुद्धो विप्राय जगाद स्वप्नमीक्षितम् ५।
तच्छ्रुत्वा वाडवो धीमान्कथयामास विस्मितः ।
राजंस्त्वयासौ दृष्टो यः पुरुषोत्तमसंज्ञितः ६।

दास्यते शंखचक्रादिचिह्नितां स्वतनुं हरिः ।
इति श्रुत्वा तु तद्वाक्यं रत्नग्रीवो महामनाः ७।
दापयामास दानानि दीनानां मानसोचितम् ।
स्नात्वा गंगाब्धिसंयोगे तर्पयित्वा पितॄन्सुरान् ८।
गायन्हरिगुणग्रामं प्रत्यैक्षत च दर्शनम् ।
ततो मध्याह्नसमये दिविदुंदुभयो मुहुः ९।
जघ्नुः सुरकराघात बहुशब्दसुशब्दिताः ।
अकस्मात्पुष्पवृष्टिश्च बभूव नृपमस्तके १०।
धन्योसि नृपवर्यस्त्वं नीलं पश्याक्षिगोचरम् ११।
शृणोतीति यदा वाक्यं नृपो देवप्रणोदितम् ।
तदा स सूर्यकोटीनामधिकांति धरोद्भुतः १२।
राज्ञोऽक्षिगोचरो जातो नीलनामा महागिरिः ।
राजतैः कानकैः शृंगैः समंतात्परिराजितः १३।
किमग्निः प्रज्वलत्येष द्वितीयः किमु भास्करः ।
किमयं वैद्युतः पुंजो ह्यकस्मात्स्थिरकांतिधृक् १४।

तापस ब्राह्मणो दृष्ट्वा नीलप्रस्थं सुशोभितम् ।
राज्ञे निवेदयामास एष पुण्यो महागिरिः १५।
तच्छ्रुत्वा नृपतिश्रेष्ठः शिरसा प्रणनाम ह ।
धन्योऽस्मि कृतकृत्योऽस्मि नीलो मे दृष्टिगोचरः १६।
अमात्यो राजपत्नी च करम्बस्तंतुवायकः ।
नीलदर्शनसंहृष्टा बभूवुः पुरुषर्षभ १७।
पंचैते विजये काले नीलपर्वतमारुहन् ।
महादुंदुभिनिर्घोषाञ्च्छृण्वन्तो ह्यमरैः कृतान् १८।
तस्योपरितने शृंगे चित्रपादपराजिते ।
ददर्श हाटकाबद्धं देवालयमनुत्तमम् १९।
ब्रह्मागत्य सदा पूजां करोति परमेष्ठिनः ।
नैवेद्यं कुरुते यत्र हरिसंतोषकारकम् २०।
दृष्ट्वाथ तत्र विमलं देवायतनमुत्तमम् ।
प्रविवेश परीवारैः पंचभिः सह संवृतः २१।
तत्र दृष्ट्वा जातरूपे महामणिविचित्रिते ।

सिंहासने विराजंतं चतुर्भुजमनोहरम् २२।
चंड प्रचंड विजय जयादिभिरुपासितम् ।
प्रणनाम सपत्नीको राजा सेवकसंयुतः २३।
प्रणम्य परमात्मानं महाराजः सुरोत्तमम् ।
स्नापयामास विधिवद्वेदोक्तैः स्नानमंत्रकैः २४।
अर्घ्यपाद्यादिकं चक्रे प्रीतेन मनसा नृपः ।
चंदनेन विलिप्यैनं सुवस्त्रे विनिवेद्य च २५।
धूपमारार्तिकं कृत्वा सर्वस्वादुमनोहरम् ।
नैवेद्यं भगवन्मूर्त्यै न्यवेदयदथो नृपः २६।
प्रणम्य च स्तुतिं चक्रे तापसब्राह्मणेन च ।
यथामतिगुणग्रामगुंफितस्तोत्रसंचयैः २७।
राजोवाच।
एकस्त्वं पुरुषः साक्षाद्भगवान्प्रकृतेः परः ।
कार्यकारणतो भिन्नो महत्तत्त्वादिपूजितः २८।
त्वन्नाभिकमलाज्जज्ञे ब्रह्मा सृष्टिविचक्षणः ।

तथा संहारकर्ता च रुद्रस्त्वन्नेत्रसंभवः २९।
त्वयाज्ञप्तः करोत्यस्य विश्वस्य परिचेष्टितम् ।
त्वत्तो जातं पुराणाद्यज्जगत्स्थास्नु चरिष्णु च ३०।
चेतनाशक्तिमाविश्य त्वमेनं चेतयस्यहो ।
तव जन्म तु नास्त्येव नांतस्तव जगत्पते ।
वृद्धिक्षयपरीणामास्त्वयि संत्येव नो विभो ३१।
तथापि भक्तरक्षार्थं धर्मस्थापनहेतवे ।
करोषि जन्मकर्माणि ह्यनुरूपगुणानि च ३२।
त्वया मात्स्यं वपुर्धृत्वा शंखस्तु निहतोसुरः ।

वेदाः सुरक्षिता ब्रह्मन्महापुरुषपूर्वज ३३।
शेषो न वेत्ति महि ते भारत्यपि महेश्वरी ।
किमुतान्ये महाविष्णो मादृशास्तु कुबुद्धयः ३४।
मनसा त्वां न चाप्नोति वागियं परमेश्वरी ।
तस्मादहं कथं त्वां वै स्तोतुं स्यामीश्वरः प्रभो ३५।
इति स्तुत्वा स शिरसा प्रणाममकरोन्मुहुः ।

गद्गदस्वरसंयुक्तो रोमहर्षांकितांगकः ३६।
इति स्तुत्या प्रहृष्टात्मा भगवान्पुरुषोत्तमः ।
उवाच वचनं सत्यं राजानं प्रति सार्थकम् ३७।
श्रीभगवानुवाच।
तव स्तुत्या प्रहर्षोऽभून्मम राजन्महामते ।
जानीहि त्वं महाराज मां च प्रकृतितः परम् ३८।
नैवेद्यभक्षणं त्वं हि शीघ्रं कुरु मनोहरम् ।
चतुर्भुजत्वमाप्तः सन्गंतासि परमं पदम् ३९।
त्वत्कृत्स्तुतिरत्नेन यो मां स्तोष्यति मानवः ।
तस्यापि दर्शनं दास्ये भुक्तिमुक्तिवरप्रदम् ४०।
इत्येवं वचनं राजा श्रुत्वा भगवतोदितम् ।
नैवेद्यभक्षणं चक्रे चतुर्भिः सह सेवकैः ४१।
ततो विमानं संप्राप्तं किंकिणीजालमंडितम् ।
अप्सरोवृंदसंसेव्यं सर्वभोगसमन्वितम् ४२।
पुरुषोत्तमसंज्ञं च पश्यन्राजा स धार्मिकः ।

ववंदे चरणौ तस्य कृपापात्रकृतात्मकः ४३।
तदाज्ञया विमाने स आरुह्य महिलायुतः ।
जगाम पश्यतस्तस्य दिवि वैकुंठमद्भुतम् ४४।
मंत्री धर्मपरो राज्ञः सर्वधर्मविदुत्तमः ।
ययौ साकं विमानेन ललनावृन्दसेवितः ४५।
तापसब्राह्मणस्तत्र सर्वतीर्थावगाहकः ।
चतुर्भुजत्वं संप्राप्तो ययौ देवैर्विमानिभिः ४६।
करंबोऽपि महाराज गानपुण्येन दर्शनम् ।
प्राप्तो ययौ सुरावासं सर्वदेवादिदुर्ल्लभम् ४७।
सर्वे प्रचलिता विष्णुलोकं परममद्भुतम् ।
चतुर्भुजाः शंखचक्रगदापाथोजधारिणः ४८।
सर्वे मेघश्रियः शुद्धा लसदंभोजपाणयः ।
हारकेयूरकटकैर्भूषितांगा ययुर्दिवम् ४९।
तद्विमानावलीर्दृष्ट्वा लोकैः प्रकृतिभिस्तदा ।
दुंदुभीनां तु निर्घोषस्तैः कृतः कर्णगोचरः ५०।

तदैको ब्राह्मणो ह्यासीद्विष्णुपादाब्जवल्लभः ।
गतस्तद्विरहाकृष्टचेता जातश्चतुर्भुजः ५१।

तच्चित्रं वीक्ष्य लोकास्ते प्रशंसंतो महोदयम् ।
गंगासागरसंयोगे स्नात्वाऽगुस्तं पुरं प्रति ५२।
अहो भाग्यं भूमिपते रत्नग्रीवस्य सन्मतेः ।
जगामानेन देहेन तद्विष्णोः परमं पदम् ५३।
राजन्नसौ नीलगिरिः पुरुषोत्तमसत्कृतः ।
यं वीक्ष्यैव व्रजंत्यद्धा वैकुंठं परमायनम् ५४।
एतन्नीलस्य माहात्म्यं यः शृणोति स भाग्यवान् ।
यः श्रावयति लोकान्वै तौ गच्छेतां परं पदम् ५५।
एतच्छ्रुत्वा तु दुःस्वप्नो नश्यति स्मृतिमात्रतः ।
प्रांते संसारनिस्तारं ददाति पुरुषोत्तमः ५६।
योऽसौ नीलाधिवासी च स रामः पुरुषोत्तमः ।
सीतासाक्षान्महालक्ष्मीः सर्वकारणकारणम् ५७।
हयमेधं चरित्वा स लोकान्वै पावयिष्यति ।

यन्नामब्रह्महत्यायाः प्रायश्चित्ते प्रदिश्यते ५८।
इदानीं त्वद्भयः प्राप्तो नीलेपर्वतसत्तमे ।
पुरुषोत्तमदेवं त्वं नमस्कुरु महामते ५९।
तत्र निष्पापिनो भूत्वा यास्यामः परमं पदम् ।
यस्य प्रसादाद्बहवो निस्तीर्णा भवसागरात् ६०।
एवं प्रवदतस्तस्य प्राप्तोऽश्वो नीलपर्वतम् ।
वायुवेगेन पृथिवीं कुर्वन्संक्षुण्णमंडलाम् ६१।
तदा राजापि तत्पृष्ठचारी नीलाभिधं गिरिम् ।
प्राप्तो गंगाब्धिसंयोगे स्नात्वागात्पुरुषोत्तमम् ६२।
स्तुत्वा नत्वा च देवेशं सुरासुरनमस्कृतम् ।
जातं कृतार्थमात्मानममन्यत स शत्रुहा ६३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे नीलगिरिमहिमवर्णनंनाम द्वाविंशोऽध्यायः २२ ।

Roman transliteration

sumatiruvāca|
atha sarvaṃ dinaṃ nītvā harismaraṇakīrtanaiḥ |
rātrau suṣvāpa gaṃgāyā rodhasyuruphalaprade 1|
dadarśa svapnamadhye tu sa svātmānaṃ caturbhujam |
śaṃkhacakragadāpadmaśārṅgakodaṃḍadhāriṇam 2|
nṛtyaṃtaṃ puruṣottamasya purataḥ śarvādi devaiḥ saha |
śrīmadbhiḥ svatanūyutairarigadāṃbūtthābjahetyādibhiḥ |
viṣvaksenavarairgaṇaiḥ sutanubhiḥ śrīśaṃsadopāsitaṃ |
dṛṣṭvā vismayamāpa lokaviṣayaṃ harṣaṃ tathātyadbhutam 3|
dadataṃ manaso'bhīṣṭaṃ puruṣottamasaṃjñitam |
ātmānaṃ ca kṛpāpātramamanyata mahāmatiḥ 4|
ityevaṃ svapnaviṣaye dadarśa nṛpasattamaḥ |
prātaḥ prabuddho viprāya jagāda svapnamīkṣitam 5|
tacchrutvā vāḍavo dhīmānkathayāmāsa vismitaḥ |
rājaṃstvayāsau dṛṣṭo yaḥ puruṣottamasaṃjñitaḥ 6|

dāsyate śaṃkhacakrādicihnitāṃ svatanuṃ hariḥ |
iti śrutvā tu tadvākyaṃ ratnagrīvo mahāmanāḥ 7|
dāpayāmāsa dānāni dīnānāṃ mānasocitam |
snātvā gaṃgābdhisaṃyoge tarpayitvā pitṝnsurān 8|
gāyanhariguṇagrāmaṃ pratyaikṣata ca darśanam |
tato madhyāhnasamaye dividuṃdubhayo muhuḥ 9|
jaghnuḥ surakarāghāta bahuśabdasuśabditāḥ |
akasmātpuṣpavṛṣṭiśca babhūva nṛpamastake 10|
dhanyosi nṛpavaryastvaṃ nīlaṃ paśyākṣigocaram 11|
śṛṇotīti yadā vākyaṃ nṛpo devapraṇoditam |
tadā sa sūryakoṭīnāmadhikāṃti dharodbhutaḥ 12|
rājño'kṣigocaro jāto nīlanāmā mahāgiriḥ |
rājataiḥ kānakaiḥ śṛṃgaiḥ samaṃtātparirājitaḥ 13|
kimagniḥ prajvalatyeṣa dvitīyaḥ kimu bhāskaraḥ |
kimayaṃ vaidyutaḥ puṃjo hyakasmātsthirakāṃtidhṛk 14|

tāpasa brāhmaṇo dṛṣṭvā nīlaprasthaṃ suśobhitam |
rājñe nivedayāmāsa eṣa puṇyo mahāgiriḥ 15|
tacchrutvā nṛpatiśreṣṭhaḥ śirasā praṇanāma ha |
dhanyo'smi kṛtakṛtyo'smi nīlo me dṛṣṭigocaraḥ 16|
amātyo rājapatnī ca karambastaṃtuvāyakaḥ |
nīladarśanasaṃhṛṣṭā babhūvuḥ puruṣarṣabha 17|
paṃcaite vijaye kāle nīlaparvatamāruhan |
mahāduṃdubhinirghoṣāñcchṛṇvanto hyamaraiḥ kṛtān 18|
tasyoparitane śṛṃge citrapādaparājite |
dadarśa hāṭakābaddhaṃ devālayamanuttamam 19|
brahmāgatya sadā pūjāṃ karoti parameṣṭhinaḥ |
naivedyaṃ kurute yatra harisaṃtoṣakārakam 20|
dṛṣṭvātha tatra vimalaṃ devāyatanamuttamam |
praviveśa parīvāraiḥ paṃcabhiḥ saha saṃvṛtaḥ 21|
tatra dṛṣṭvā jātarūpe mahāmaṇivicitrite |

siṃhāsane virājaṃtaṃ caturbhujamanoharam 22|
caṃḍa pracaṃḍa vijaya jayādibhirupāsitam |
praṇanāma sapatnīko rājā sevakasaṃyutaḥ 23|
praṇamya paramātmānaṃ mahārājaḥ surottamam |
snāpayāmāsa vidhivadvedoktaiḥ snānamaṃtrakaiḥ 24|
arghyapādyādikaṃ cakre prītena manasā nṛpaḥ |
caṃdanena vilipyainaṃ suvastre vinivedya ca 25|
dhūpamārārtikaṃ kṛtvā sarvasvādumanoharam |
naivedyaṃ bhagavanmūrtyai nyavedayadatho nṛpaḥ 26|
praṇamya ca stutiṃ cakre tāpasabrāhmaṇena ca |
yathāmatiguṇagrāmagumphitastotrasaṃcayaiḥ 27|
rājovāca|
ekastvaṃ puruṣaḥ sākṣādbhagavānprakṛteḥ paraḥ |
kāryakāraṇato bhinno mahattattvādipūjitaḥ 28|
tvannābhikamalājjajñe brahmā srṣṭivicakṣaṇaḥ |

tathā saṃhārakartā ca rudrastvannetrasaṃbhavaḥ 29|
tvayājñaptaḥ karotyasya viśvasya pariceṣṭitam |
tvatto jātaṃ purāṇādyajjagatsthāsnu cariṣṇu ca 30|
cetanāśaktimāviśya tvamenaṃ cetayasyaho |
tava janma tu nāstyeva nāṃtastava jagatpate |
vṛddhikṣayaparīṇāmāstvayi saṃtyeva no vibho 31|

tathāpi bhaktarakṣārthaṃ dharmasthāpanahetave |
karoṣi janmakarmāṇi hyanurūpaguṇāni ca 32|
tvayā mātsyaṃ vapurdhṛtvā śaṃkhastu nihatosuraḥ |
vedāḥ surakṣitā brahmanmahāpuruṣapūrvaja 33|
śeṣo na vetti mahi te bhāratyapi maheśvarī |
kimutānye mahāviṣṇo mādṛśāstu kubuddhayaḥ 34|
manasā tvāṃ na cāpnoti vāgiyaṃ parameśvarī |
tasmādahaṃ kathaṃ tvāṃ vai stotuṃ syāmīśvaraḥ prabho 35|
iti stutvā sa śirasā praṇāmamakaronmuhuḥ |

gadgadasvarasaṃyukto romaharṣāṃkitāṃgakaḥ 36|
iti stutyā prahṛṣṭātmā bhagavānpuruṣottamaḥ |
uvāca vacanaṃ satyaṃ rājānaṃ prati sārthakam 37|
śrībhagavānuvāca|
tava stutyā praharṣo'bhūnmama rājanmahāmate |
jānīhi tvaṃ mahārāja māṃ ca prakṛtitaḥ param 38|
naivedyabhakṣaṇaṃ tvaṃ hi śīghraṃ kuru manoharam |
caturbhujatvamāptaḥ sangaṃtāsi paramaṃ padam 39|
tvatkṛtstutiratnena yo māṃ stoṣyati mānavaḥ |
tasyāpi darśanaṃ dāsye bhuktimuktivarapradam 40|
ityevaṃ vacanaṃ rājā śrutvā bhagavatoditam |
naivedyabhakṣaṇaṃ cakre caturbhiḥ saha sevakaiḥ 41|
tato vimānaṃ saṃprāptaṃ kiṃkiṇījālamaṃḍitam |
apsarovṛṃdasaṃsevyaṃ sarvabhogasamanvitam 42|
puruṣottamasaṃjñaṃ ca paśyanrājā sa dhārmikaḥ |

vavaṃde caraṇau tasya kṛpāpātrakṛtātmakaḥ 43|
tadājñayā vimāne sa āruhya mahilāyutaḥ |
jagāma paśyatastasya divi vaikuṃṭhamadbhutam 44|
maṃtrī dharmaparo rājñaḥ sarvadharmaviduttamaḥ |
yayau sākaṃ vimānena lalanāvṛndasevitaḥ 45|
tāpasabrāhmaṇastatra sarvatīrthāvagāhakaḥ |
caturbhujatvaṃ saṃprāpto yayau devairvimānibhiḥ 46|
karaṃbo'pi mahārāja gānapuṇyena darśanam |
prāpto yayau surāvāsaṃ sarvadevādidurllabham 47|
sarve pracalitā viṣṇulokaṃ paramamadbhutam |
caturbhujāḥ śaṃkhacakragadāpāthojadhāriṇaḥ 48|
sarve meghaśriyaḥ śuddhā lasadaṃbhojapāṇayaḥ |
hārakeyūrakaṭakairbhūṣitāṃgā yayurdivam 49|
tadvimānāvalīrdṛṣṭvā lokaiḥ prakṛtibhistadā |
duṃdubhīnāṃ tu nirghoṣastaiḥ kṛtaḥ karṇagocaraḥ 50|

tadaiko brāhmaṇo hyāsīdviṣṇupādābjavallabhaḥ |
gatastadvirahākṛṣṭacetā jātaścaturbhujaḥ 51|
taccitraṃ vīkṣya lokāste praśaṃsaṃto mahodayam |
gaṃgāsāgarasaṃyoge snātvā'gustaṃ puraṃ prati 52|
aho bhāgyaṃ bhūmipate ratnagrīvasya sanmateḥ |
jagāmānena dehena tadviṣṇoḥ paramaṃ padam 53|
rājannasau nīlagiriḥ puruṣottamasatkṛtaḥ |
yaṃ vīkṣyaiva vrajaṃtyaddhā vaikuṃṭhaṃ paramāyanam 54|
etannīlasya māhātmyaṃ yaḥ śṛṇoti sa bhāgyavān |
yaḥ śrāvayati lokānvai tau gacchetāṃ paraṃ padam 55|
etacchrutvā tu duḥsvapno naśyati smṛtimātrataḥ |

prāṃte saṃsāranistāraṃ dadāti puruṣottamaḥ 56|
yo'sau nīlādhivāsī ca sa rāmaḥ puruṣottamaḥ |
sītāsākṣānmahālakṣmīḥ sarvakāraṇakāraṇam 57|
hayamedhaṃ caritvā sa lokānvai pāvayiṣyati |

yannāmabrahmahatyāyāḥ prāyaścitte pradiśyate 58|
idānīṃ tvaddhayaḥ prāpto nīleparvatasattame |
puruṣottamadevaṃ tvaṃ namaskuru mahāmate 59|
tatra niṣpāpino bhūtvā yāsyāmaḥ paramaṃ padam |
yasya prasādādbahavo nistīrṇā bhavasāgarāt 60|
evaṃ pravadatastasya prāpto'śvo nīlaparvatam |
vāyuvegena pṛthivīṃ kurvansaṃkṣuṇṇamaṃḍalām 61|
tadā rājāpi tatpṛṣṭhacārī nīlābhidhaṃ girim |
prāpto gaṃgābdhisaṃyoge snātvāgātpuruṣottamam 62|
stutvā natvā ca deveśaṃ surāsuranamaskṛtam |
jātaṃ kṛtārthamātmānamamanyata sa śatruhā 63|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
nīlagirimahimavarṇanaṃnāma dvāviṃśo'dhyāyaḥ 22 |

English translation

Sumati said :

1-5. Then having passed the entire day with (i.e. in) the recollection and narration (of the glory of) Viṣṇu , at night he slept on the bank of Gaṅgā , giving a large fruit. In a dream he saw himself having four arms and holding a conch, a disc, a mace, and a bow, dancing in front of Viṣṇu with gods like Śiva with their pleasing bodies, with missiles like a disc, a mace, a conch and a lotus etc., (so also) with the excellent attendants of Viṣṇu having good bodies. Having seen (Viṣṇu) the lord of Śrī, the talk of the world, giving whatever is desired by the (devotees') mind, and called Puruṣottama , he was amazed and obtained very wonderful joy. The very intelligent one looked upon himself as worthy of his grace. In this way the best king saw the dream. When he got up in the morning he narrated the dream that he had seen to the brāhmaṇa .

6-7a. Having heard it the intelligent brāhmaṇa, who was amazed, told (the king): "O king, that Hari (i.e. Viṣṇu), called Puruṣottama, will give you (a body resembling) his own body marked with a conch, disc etc."

7b-10. Hearing this, Ratnagrīva , of a magnanimous mind, caused to give gifts to the poor as was thought fit by his mind. Having bathed at the confluence of Gaṅgā and the ocean, having gratified his ancestors (with oblations), he, singing the multitude of the virtues of Viṣṇu, waited to have his vision. Then in the noon, large kettle-drums, high-sounding, were beaten by the strokes of the hands of gods in the sky. All of a sudden a shower of flowers fell on the head of the king.

11-13a. "O best king, you are fortunate; see (the mountain) Nīla which is within the range of your sight." When the king heard these words uttered by the god, that great moutain [mountain?], called Nīla which was wonderful and had greater brilliance than that of a crore suns, came within the range of the sight of the king.

13b-16a. On all sides it was shining with silver and golden peaks. 'Is it fire that is burning? Is it another sun? Is it the mass of lightning, which has suddenly obtained a steady lustre?' (Such were the reactions

of those who saw it.) The ascetic brāhmaṇa having seen the very beautiful peak of the mountain told the king: “This is the auspicious great mountain.” Hearing it the best king saluted (the mountain) by (bowing) his head.

16b-18. (He said:) “I am lucky, I am contented (that) (the mountain) Nīla has come within the range of my sight.” O best man, the minister, the king’s wife, the weaver Karamba also became glad on seeing Nīla. Hearing the big sounds of the large kettle-drums made by gods, the five went up the mountain at the triumphant time.

19-27. On the highest peak, adorned with variegated trees, he saw a matchless temple built in gold. Coming there always Brahmā worships Viṣṇu. Seeing an excellent, pure temple of Viṣṇu at the place where he made an offering of eatables giving pleasure to Viṣṇu, he, surrounded by the five followers, entered it. Seeing there (the lord) charming with four arms, waited upon by the fierce and very fierce Jaya and Vijaya etc. and shining on the golden throne variegated with big gems, the king with his wife and accompanied by his servants, saluted him. The great king having saluted the best god and the highest soul, bathed him to the accompaniment of hymns proper for the bath and mentioned in the Vedas . The king with a pleased mind offered him an oblation and water for washing his feet. Then the king besmeared the lord’s image with sandal, and offered two good garments. He offered (to the image) incense, waved alight and offered to the lord’s image an offering of eatables fully sweet and charming. Having saluted him, he praised him by a number of hymns according to his intellect, in which a number of his virtues were strung by the ascetic brāhmaṇa.

The king said :

28-36. Puruṣa is actually one. The lord is beyond Prakṛti . He is different from effect and cause, and is worshipped by the principles like Mahat . Brahmā clever in creation was born from the lotus in your navel. Similarly, Rudra , the destroyer, was born from your eye. Ordered by you, he does all the activities about the world. The world, immovable, has come up from you, the ancient one. Having entered the power of consciousness you make him aware. O lord of the world, you do not have a birth (i.e. origin), nor do you have an end. O mighty one, growth, decay and change do not at all exist in you. Yet, for protecting your devotees and for establishing dharma , you do the acts like birth, having befitting excellences. Taking the form of a fish, you killed demon Śaṅkha . O Brahman , O ancestor of the great Puruṣa, you protected the Vedas well. Śeṣa does not know your greatness, nor does the great goddess Sarasvatī know it; then what about people like me of bad thoughts, O great Viṣṇu? (Even) this great goddess Vāk (i.e. Sarasvatī) does not mentally obtain you (i.e. is unable to conceive you). Then, O lord, how shall I be able to praise you?

Having praised him like this, he repeatedly saluted him by (bowing) his head. His voice was faltering and his body was horripilated due to joy.

37. Viṣṇu, whose mind was pleased by means of this eulogy, said (these) significant words to the king:

The lord said :

38-40. O king of great intelligence, I am highly delighted by your praise. O great king, know me to be beyond Prakṛti. Quickly eat the charming offering of eatables. (Then) having obtained four arms, you will go to the highest position. I shall also make my appearance, giving enjoyments and salvation, to that man who will praise with the gem of eulogy (with which you praised me).

41-47. Having heard these words uttered by the lord, the king, along with his four dependents, ate the offering of eatables (made to the lord). Then an aeroplane, which was adorned with a mass of bells, which was waited upon by celestial nymphs, and which was full of all pleasures, came (there). The pious king, seeing (Viṣṇu) named Puruṣottama, saluted his feet (as) he was made the recipient of his (i.e. Viṣṇu's) favour. When he (i.e. the lord) was observing, he, with his wife, getting into the aeroplane, went to the wonderful Vaikuṇṭha in heaven. The king's excellent minister, very much devoted to piety, knowing all modes of behaviour, and waited upon by a bevy of women, went with (the king) by the aeroplane. The ascetic brāhmaṇa who had bathed at all the holy places obtained four arms and went with gods going in an aeroplane. O great king, Karamba too obtained the vision (of the lord) due to his merit (collected) through singing and reached the abode of the god, difficult to be reached (even) by all gods.

48-52. All (the five) having four arms, and holding conches, discs, maces and lotuses went to the very wonderful world of Viṣṇu. All of them had the splendour of clouds, were pure, had shining lotuses in their hands. With their bodies adorned with necklaces, armlets and bracelets, they went to the heaven. Seeing the rows of their aeroplanes, the people and the subjects made the sound of large kettle-drums in such a way that it may be perceived (i.e. heard) by ears. Then there was a brāhmaṇa, who loved the lotus-like feet of Viṣṇu. He, with his heart distressed by separation from them, went(after them), and became four-armed. The people, seeing that wonder, praised that great prosperity, and, having bathed in the water at the confluence of Gaṅgā and the ocean, went (back) to the city.

53-60. (They exclaimed:) "Oh, the (great) fortune of king Ratnagrīva, of a good mind! Witht his body (of him, i.e. without casting his body), he went to the highest place of Viṣṇu." O king, this Nīla mountain is honoured by Viṣṇu (himself). On seeing it (men) certainly go to Vaikuṇṭha, the highest destination. He who listens to this greatness of Nīla, is (indeed) fortunate. (He and) he who narrates it to people, both would go to the highest place. Having heard this a bad dream perishes just by remembering (it); and in the end Viṣṇu grants him (help to) cross the mundane existence. He who stays at the Nīla (mountain) is Rāma , Viṣṇu (himself). Sītā is actually the great Lakṣmī , the cause of causes. He whose name is prescribed in (i.e. as) the expiation for the murder of a brāhmaṇa, will, after performing the horse-sacrifice, purify the worlds. Now your horse has reached the vicinity of the Nīla mountain. O you highly intelligent one, salute god Viṣṇu; thereby we shall be sinless and shall go to the highest position. By his favour many have crossed this ocean of worldly existence.

61-63. When he was talking like this, the horse, striking against the earth with the speed of the wind, reached the Nīla mountain. Then the king also, going after him, reached and bathed at the confluence of Gaṅgā and the ocean. He sang (the praise of) Viṣṇu. That destroyer of the enemies, having praised and saluted the lord of gods, saluted by gods and demons, regarded himself as having become blessed.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 23

Damana Fights with Pratāpāgrya

Chapter 318 of 693 · 89 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
क्षणं स्थित्वा तृणान्यत्त्वा ययौ वाजी मनोजवः ।
वीरश्रेणीवृतः पत्रं भाले धृत्वा सचामरः १।
शत्रुघ्नेन सुवीरेण लक्ष्मीनिधि नृपेण च ।
पुष्कलेनोग्रवाहेन प्रतापाग्र्येण रक्षितः २।
ययौ पुरीं स चक्रांकां सुबाहुपरिरक्षिताम् ।
अनेकवीरकोटीभी रक्षितोऽनुगतः प्रभो ३।
तदा पुत्रोस्य दमनो मृगयामास्थितो महान् ।
ददर्शाश्वं भालपत्रं चंदनादिकचर्चितम् ४।
विलोक्य सेवकं प्राह कस्याश्वो मेऽक्षिगोचरः ।
भाले पत्रं धृतं किं नु चामरं किंतु शोभनम् ५।
इति राज्ञोवचः श्रुत्वा सेवकः प्रययौ ततः ।
यत्रासौ वर्तते वाजी भालपत्रः सुशोभनः ६।
गृहीत्वा तं केशसंघे रत्नमालाविभूषितम् ।
निनाय चाग्रे भूपस्य सुबाहुकुलधारिणः ७।

स पत्रं वाचयामास सुंदराक्षरशोभितम् ।
अयोध्याधिपतिश्चासीद्राजा दशरथो बली ८।
तस्यात्मजो रामभद्रः सर्वशूरशिरोमणिः ।
नान्योस्ति तत्समः पृथ्व्यां धनुर्धरणविक्रमः ९।
तेनासौ मोचितो वाजी चंदनादिकचर्चितः ।
तं पालयति धर्मात्मा शत्रुघ्नः परवीरहा १०।
ये च शूरा वयं वीरा धनुर्हस्ता इमे वयम् ।
ते गृह्णंतु बलाद्वाहं रत्नमालाविभूषितम् ११।
तं च मोक्ष्यति शत्रुघ्नः सर्ववीरशिरोमणिः ।
अन्यथा पादयोस्तस्य प्रणतिं यांतु धन्विनः १२।
इत्यभिप्रायमालोक्य जगाद नृपनंदनः ।
राम एव धनुर्धारी न वयं क्षत्त्रियाः स्मृताः १३।
ताते मेऽवस्थिते पृथ्व्यां कोऽयं गर्वो महान्भुवि ।
प्राप्नोतु गर्वस्य फलं मम निर्मुक्तसायकैः १४।
अद्य मे निशिता बाणाः शत्रुघ्नं किंशुकं यथा ।

पुष्पितं विदधत्वद्धा क्षतावृतशरीरकम् १५।
दारयंतु कपोलांश्च सायका मम दंतिनाम् ।
अश्वान्पश्यंतु शतशो रुधिरौघपरिप्लुतान् १६।
पिबंतु योगिनीसंघा रुधिराणि नृमस्तकैः ।
शिवा भवंतु संतुष्टा मद्वैरिक्रव्यभक्षणैः १७।
पश्यंतु सुभटास्तस्य मम बाहुबलं महत् ।
कोदंडदंडनिर्मुक्ताः शरकोटीर्विमुंचतः १८।
इत्थमुक्त्वा महीपस्य तनुजो दमनाभिधः ।
स्वपुरं प्रेषयित्वा तं प्रहृष्टोऽभवद्बुद्धटः १९।
सेनापतिमुवाचेदं सज्जीकुरु महामते ।
सेनां परिमितां मह्यं वैरिवृंदनिवारणे २०।
सज्जां सेनां विधायाशु संमुखो रणमंडले ।
स्थितवान्या वदत्युग्रस्तावत्प्राप्ता हयानुगाः २१।
क्वासौ हयो महाराज्ञो भालपत्रेण चिह्नितः ।
पप्रच्छुस्ते तु चान्योन्यमतिव्याकुलिता मुहुः २२।

तावद्ददर्श पुरतः प्रतापाग्र्यः परंतपः ।
सज्जीभूतं तु कटकं वीरशब्दनिनादितम् २३।
तत्रावदञ्जनाः केचिन्नीतोऽश्वोऽनेन भूपते ।
अन्यथा संमुखस्तिष्ठेत्कथं वीरो बलानुगः २४।
इत्याकर्ण्य प्रतापाग्र्यः प्रेषयामास सेवकम् ।
स गत्वा तत्र पप्रच्छ कुत्राश्वो रामभूपतेः २५।
केन नीतः कुतो नीतो रामं जानाति नो कुधीः ।
यं शक्रप्रमुखा देवा बलिमादाय सन्नताः २६।
तस्य वै धर्मराजस्य कुपितं तु बलं महत् ।
सर्वथा हि ग्रसिष्येत प्रणतिं चेन्न यास्यति २७।
इत्थमुक्तं समाकर्ण्य तदा राजसुतो बली ।
तं वै धिक्कारयामास वाग्जालेन सुदुर्मनाः २८।
मयानीतो यज्ञहयः पत्रचिह्नाद्यलंकृतः ।
ये शूरास्ते तु मां जित्वा मोचयंतु बलादिह २९।
सेवकस्तद्वचः श्रुत्वा रोषपूर्णो हसन्ययौ ।

राज्ञे निवेदयामास यथावदुपवर्णितम् ३०।
तच्छ्रुत्वा रोषताम्राक्षः प्रतापाग्र्यो महाबलः ।
ययौ योद्धुं राजपुत्रं महावीरपुरस्कृतम् ३१।
रथेन कनकांगेन चतुर्वाजिसुशोभिना ।
सुकूबरेण सर्वास्त्रपूरितेन ययौ बली ३२।
धनुष्टंकारयामास महाबलसमन्वितः ।
पुनःपुनर्जहासोच्चैः कोपादुद्भमिताश्रुकः ३३।
अश्ववाहा गजारूढाः खड्गोल्लसितपाणयः ।
अन्वयुस्ते प्रतापाग्र्यं रोषपूर्णाकुलेक्षणम् ३४।

हस्तिनः पत्तयश्चैव कोटिशः प्रधनोद्यताः ।
चिरकालमभीप्संतो रणं वीरेणकारितम् ३५।
तदोद्यतं समाज्ञाय रिपुसैन्यं नृपात्मजः ।
प्रत्युज्जगाम वीराग्र्यो महाबलपरीवृतः ३६।
सन्नद्धः कवची खड्गी शरासनधरो युवा ।
लीलयैव ययौ योद्धुं मृगराड्गजतामिव ३७।

तदा योधाः प्रकुपिताः परस्परवधैषिणः ।
छिंधि भिंधीति भाषंतो रणकार्यविशारदाः ३८।
पत्तयः पत्तिसंघेन गजारूढाश्च सादिभिः ।
रथारूढा रथस्थैश्च वाहारूढाश्वसंस्थितैः ३९।
गजा भिन्ना द्विधा जाता हयाश्च द्विदलीकृताः ।
अनेकनरमस्तिष्कैर्मेदिनीपूरिता ह्यभूत् ४०।
तदा प्रकुपितो राजा प्रतापाग्र्यो महाबलः ।
स्वसैन्यकदनोद्युक्तं राजपुत्रं समीक्ष्य च ४१।
उवाच सारथिं तत्र प्रापयाश्वान्यतो मम ।
सैन्यस्य कदनासक्तो राजपुत्रो महारथः ४२।
अथ वीरशिरोरत्न नमितांघ्रिर्नृपात्मजः ।
ययौ संमुखमेवास्य प्रतापाग्र्यस्य वीर्यवान् ४३।
सारथिः प्रापयामास प्रतापाग्र्यस्य वाजिनः ।
यत्रासौ दमनो वीरः सर्वशूरशिरोमणिः ४४।
गत्वा तमाह्वयामास राजपुत्रं रणोद्यतम् ।

रथे पुरटनिर्णिक्ते तिष्ठन्कोदंडदंडभृत् ४५।
रे राजपुत्र क शिशो त्वया बद्धोऽश्वसत्तमः ।
न ज्ञातोसि महाराजः सर्ववीरेंद्र सेवितः ४६।
यस्य प्रतापं दैत्येंद्रो न शक्तः सोढुमद्भुतम् ।
तस्य त्वं वाजिनं नीत्वा गतोऽसि पुटभेदनम् ४७।
मां जानीहि पुरः प्राप्तं कालरूपं तु वैरिणम् ।
मुंचाश्वमर्भ गच्छाशु बालक्रीडनकं कुरु ४८।
कस्यात्मजस्त्वं कुत्रत्यः कथं नोऽदीर्घदर्शिना ।
धृतोऽश्वस्त्वथ संजाता घृणा मम शिशो त्वयि ४९।
इत्थमाकर्ण्य दमनः स्मितं चक्रे महामनाः ।
उवाच च प्रतापाग्र्यं तृणीकुर्वंश्च तद्बलम् ५०।
दमन उवाच।
मया बद्धो बलादश्वो नीतः स्वपुटभेदनम् ।
नार्पयिष्येऽद्य सप्राणः कुरु युद्धं महाबल ५१।
त्वया यदुक्तं बालस्त्वं गत्वा क्रीडनकं कुरु ।

तन्मे पश्य महाराज क्रीडनं रणमूर्धनि ५२।
शेष उवाच।

इत्युक्त्वा सगुणं चापं विधाय सुभुजां गजः ।
शराणां शतमाधत्त प्रतापाग्र्यस्य वक्षसि ५३।
संधाय बाणशतकं शंखं दध्मौ प्रतापवान् ।
तेन शंखनिनादेन कातराणां भयं ह्यभूत् ५४।
ताडयामास हृदये बाणानां शतकेन सः ।
प्रतापाग्र्यः प्रचिच्छेद लघुहस्तः सुपर्वणः ५५।
स बाणच्छेदनं दृष्ट्वा कुपितो व्यसृजच्छरान् ।
कंकपक्षान्वितांस्तीक्ष्णभल्लान्राजात्मजो बली ५६।
आकाशे भुवि मध्ये च बाणा ददृशिरेऽञ्चिताः ।
स्वनामचिह्नितास्तीक्ष्णधारापातसुशोभिताः ५७।
शरास्तद्बाहु हृदये लग्ना वह्निकणान्बहुन् ।
सृजंतः कुर्वते सैन्यदाहनं तदभून्महत् ५८।
प्रतापाग्र्यः प्रकुपितस्तिष्ठतिष्ठेति च ब्रुवन् ।

शरेण दशसंख्येन ताडयामास मूर्धनि ५९।
ते बाणा राजपुत्रस्य ललाटे परिनिष्ठिताः ।
विराजंते स्म च मुने दशशाखास्तरोरिव ६०।
तेन बाणप्रहारेण विव्यथेन महामनाः ।
यष्टिकाप्रहतो यद्वत्कुंजरः सप्तवर्षकः ६१।
बाणान्धनुषि संधाय मुमोच त्रिंशताञ्छुभान् ।
सुवर्णपुंखरचितान्महाकालानलोपमान् ६२।
ते बाणास्तु प्रतापाग्र्य वक्षो भित्त्वा गता ह्यधः ।
शोणिताक्ता यथा रामचंद्र भक्ति पराङ्मुखाः ६३।
प्रतापाग्र्यः प्रकुपितः शरान्मुंचन्सहस्रशः ।
अकरोद्विरथं सूनुं सुबाहोस्तत्क्षणाद्द्रुतम् ६४।
चतुर्भिश्च तुरो वाहान्द्वाभ्यां ध्वजमशातयत् ।
एकेन सारथेः कायाच्छिरो मह्यामपातयत् ६५।
चतुर्भिस्ताडयामास तं सूनुं नृपतेः पुनः ।
तत्क्षणाच्चापमेकेन गुणयुक्तं तु चिच्छिदे ६६।

सोऽन्यरथं समारुह्य हयरत्नसुशोभितम् ।
धनुः करे समादाय सज्यं चक्रे महामनाः ६७।
प्रत्युवाच प्रतापाग्र्यं त्वया विक्रांतमद्भुतम् ।
पश्येदानीं पराक्रांतिं धनुषो मम सद्भट ६८।
एवमुक्त्वा तु दमनो बाणान्दश समाददे ।
चतुर्भिश्चतुरो वाहान्निनाय यमसादनम् ६९।
चतुर्भिस्तिलशः कृत्तो रथश्चक्रसमन्वितः ।
एकेन हृदि विव्याध बाणेनैकेन सारथिम् ७०।
जगर्ज शंखमापूर्य शंखशब्दसमन्वितः ।
तत्कर्म पूजयामास साधु वीर महाबल ७१।

इति विक्रांतमालोक्य प्रतापाग्र्यो रुषान्वितः ।
अन्यं रथं समास्थाय ययौ योद्धुं नृपात्मजम् ७२।
उवाच वीर पश्य त्वं मम विक्रांतमद्भुतम् ।
इत्युक्त्वाशु मुमोचौघाञ्छराणां शितपर्वणाम् ७३।
शराः सर्वत्र दृश्यंते कुंजरेषु हयेषु च ।

परब्रह्मेव सर्वत्र व्याप्ताश्चांतरगोचराः ७४।
तं राजपुत्रं शितबाणकोटिभि -।
र्व्याप्तं विधायाशु जगर्ज विक्रमी ।
संहर्षयन्स्वीयगणान्परान्महान् ।
कुर्वन्हृदा शून्यतमान्गतासुकान् ७५।
स राजपुत्रः शितसायकव्रजैः ।
संपूर्णमात्मानमवेक्ष्य रोषितः ।
जग्राह शस्त्राणि दुरंतविक्रमो ।
धनुश्च धुन्वन्भुजदंडयोर्महान् ७६।
चकर्त सर्वाण्यस्त्राणि शस्त्राणि च महाबलः ।
रोषताम्रेक्षणो मुंचञ्छरान्वैरिविदारिणः ७७।
तच्छस्त्रजालं निर्धूय राजपुत्रो जगाद तम् ।
क्षमस्वैकं प्रहारं मे यदि शूरोसि मारिष ७८।
यद्यनेन भवंतं वै रथाच्चेत्पातयामि न ।
प्रतिज्ञां शृणु मे वीर मम गर्वेण निर्मिताम् ७९।

वेदं निंदंति ये मत्ता हेतुवादविचक्षणाः ।
तेषां पापं ममैवास्तु नरकार्णवमज्जकम् ८०।
इत्युक्त्वा बाणमासाद्य कोदंडे कालसन्निभम् ।
ज्वालामालाकुलं तीक्ष्णं निषंगादुद्धृतं वरम् ८१।
स मुक्तो नृपवर्येण हृदि लक्ष्यीकृतः शरः ।
जगाम तरसा तं वै कालानलसमप्रभः ८२।
प्रतापाग्र्यः शरं दृष्ट्वा स्वपातनसमुद्यतम् ।
बाणान्धनुष्यथाधत्त शरच्छेदायवै शितान् ८३।
स बाणः सर्वबाणांस्तांश्छिंदन्मध्यत एव हि ।
जगाम वै प्रतापाग्र्यहृदयं धैर्यसंयुतम् ८४।
संलग्नो हृदि नालीकः प्रविवेश तदंतरम् ।
राजाकृतप्रहारस्तु पपात धरणीतले ८५।
मूर्च्छितं चेतनाहीनं रथोपस्थाद्भृतं भुवि ।
सारथिस्तं समादायापोवाह रणमंडलात् ८६।
हाहाकारोमहानासीद्बलं भग्नं गतं ततः ।

यत्र शत्रुघ्ननामासौ वीरकोटिपरीवृतः ८७।
राजात्मजो जयं प्राप्य प्रतापाग्र्यं विजित्य सः ।
प्रतीक्षां तु चकारास्य शत्रुघ्नस्य च भूपतेः ८८।

इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे राजपुत्रयुद्धकथनंनाम त्रयोविंशोऽध्यायः २३ ।

Roman transliteration

śeṣa uvāca|
kṣaṇaṃ sthitvā tṛṇānyattvā yayau vājī manojavaḥ |
vīraśreṇīvṛtaḥ patraṃ bhāle dhṛtvā sacāmaraḥ 1|
śatrughnena suvīreṇa lakṣmīnidhi nṛpeṇa ca |
puṣkalenogravāhena pratāpāgryeṇa rakṣitaḥ 2|
yayau purīṃ sa cakrāṃkāṃ subāhuparirakṣitām |
anekavīrakoṭībhī rakṣito'nugataḥ prabho 3|
tadā putrosya damano mṛgayāmāsthito mahān |
dadarśāśvaṃ bhālapatraṃ caṃdanādikacarcitam 4|
vilokya sevakaṃ prāha kasyāśvo me'kṣigocaraḥ |
bhāle patraṃ dhṛtaṃ kiṃ nu cāmaraṃ kiṃtu śobhanam 5|
iti rājñovacaḥ śrutvā sevakaḥ prayayau tataḥ |
yatrāsau vartate vājī bhālapatraḥ suśobhanaḥ 6|
gṛhītvā taṃ keśasaṃghe ratnamālāvibhūṣitam |
nināya cāgre bhūpasya subāhukuladhāriṇaḥ 7|

sa patraṃ vācayāmāsa suṃdarākṣaraśobhitam |
ayodhyādhipatiścāsīdrājā daśaratho balī 8|
tasyātmajo rāmabhadraḥ sarvaśūraśiromaṇiḥ |
nānyosti tatsamaḥ pṛthvyāṃ dhanurdharaṇavikramaḥ 9|
tenāsau mocito vājī caṃdanādikacarcitaḥ |
taṃ pālayati dharmātmā śatrughnaḥ paravīrahā 10|
ye ca śūrā vayaṃ vīrā dhanurhastā ime vayam |
te gṛhṇaṃtu balādvāhaṃ ratnamālāvibhūṣitam 11|
taṃ ca mokṣyati śatrughnaḥ sarvavīraśiromaṇiḥ |
anyathā pādayostasya praṇatiṃ yāṃtu dhanvinaḥ 12|
ityabhiprāyamālokya jagāda nṛpanaṃdanaḥ |
rāma eva dhanurdhārī na vayaṃ kṣattriyāḥ smṛtāḥ 13|
tāte me'vasthite pṛthvyāṃ ko'yaṃ garvo mahānbhuvi |
prāpnotu garvasya phalaṃ mama nirmuktasāyakaiḥ 14|
adya me niśitā bāṇāḥ śatrughnaṃ kiṃśukaṃ yathā |

puṣpitaṃ vidadhatvaddhā kṣatāvṛtaśarīrakam 15|
dārayaṃtu kapolāṃśca sāyakā mama daṃtināṃ |
aśvānpaśyaṃtu śataśo rudhiraughapariplutān 16|
pibaṃtu yoginīsaṃghā rudhirāṇi nṛmastakaiḥ |
śivā bhavaṃtu saṃtuṣṭā madvairikravyabhakṣaṇaiḥ 17|
paśyaṃtu subhaṭāstasya mama bāhubalaṃ mahat |
kodaṃḍadaṃḍanirmuktāḥ śarakoṭirvimuṃcataḥ 18|
itthamuktvā mahīpasya tanujo damanābhidhaḥ |
svapuraṃ preṣayitvā taṃ prahṛṣṭo'bhavadudbhaṭaḥ 19|
senāpatimuvācedaṃ sajjīkuru mahāmate |
senāṃ parimitāṃ mahyaṃ vairivṛṃdanivāraṇe 20|
sajjāṃ senāṃ vidhāyāśu saṃmukho raṇamaṃḍale |
sthitavānyā vadatyugrastāvatprāptā hayānugāḥ 21|
kvāsau hayo mahārājño bhālapatreṇa cihnitaḥ |
papracchuste tu cānyonyamativyākulitā muhuḥ 22|

tāvaddadarśa purataḥ pratāpāgryaḥ paraṃtapaḥ |
sajñībhūtaṃ tu kaṭakaṃ vīraśabdaninādītam 23|
tatrāvadañjanāḥ kecinnīto'śvo'nena bhūpate |
anyathā saṃmukhastiṣṭhetkathaṃ vīro balānugaḥ 24|
ityākarṇya pratāpāgryaḥ preṣayāmāsa sevakam |
sa gatvā tatra papraccha kutrāśvo rāmabhūpateḥ 25|
kena nītaḥ kuto nīto rāmaṃ jānāti no kudhīḥ |
yaṃ śakrapramukhā devā balimādāya sannatāḥ 26|
tasya vai dharmarājasya kupitaṃ tu balaṃ mahat |
sarvathā hi grasiṣyeta praṇatiṃ cenna yāsyati 27|
itthamuktaṃ samākarṇya tadā rājasuto balī |
taṃ vai dhikkārayāmāsa vāgjālena sudurmanāḥ 28|
mayānīto yajñahayaḥ patracihnādyalaṃkṛtaḥ |
ye śūrāste tu māṃ jitvā mocayaṃtu balādiha 29|
sevakastadvacaḥ śrutvā roṣapūrṇo hasanyayau |

rājñe nivedayāmāsa yathāvadupavarṇitam 30|
tacchrutvā roṣatāmrākṣaḥ pratāpāgryo mahābalaḥ |
yayau yoddhuṃ rājaputraṃ mahāvīrapuraskṛtam 31|
rathena kanakāṃgena caturvājisuśobhinā |
sukūbareṇa sarvāstrapūritena yayau balī 32|
dhanuṣṭaṃkārayāmāsa mahābalasamanvitaḥ |
punaḥpunarjahāsoccaiḥ kopādudgamitāśrukaḥ 33|
aśvavāhā gajārūḍhāḥ khaḍgollasitapāṇayaḥ |
anvayuste pratāpāgryaṃ roṣapūrṇākulekṣaṇam 34|
hastinaḥ pattayaścaiva koṭiśaḥ pradhanodyatāḥ |
cirakālamabhīpsaṃto raṇaṃ vīreṇakāritam 35|
tadodyataṃ samājñāya ripusainyaṃ nṛpātmajaḥ |
pratyujjagāma vīrāgryo mahābalaparīvṛtaḥ 36|
sannaddhaḥ kavacī khaḍgī śarāsanadharo yuvā |
līlayaiva yayau yoddhuṃ mṛgarāḍgajatāmiva 37|

tadā yodhāḥ prakupitāḥ parasparavadhaiṣiṇaḥ |
chiṃdhi bhiṃdhīti bhāṣaṃto raṇakāryaviśāradāḥ 38|
pattayaḥ pattisaṃghena gajārūḍhāśca sādibhiḥ |
rathārūḍhā rathasthaiśca vāhārūḍhāśvasaṃsthitaiḥ 39|
gajā bhinnā dvidhā jātā hayāśca dvidalīkṛtāḥ |
anekanaramastiṣkairmedinīpūritā hyabhūt 40|
tadā prakupito rājā pratāpāgryo mahābalaḥ |
svasainyakadanodyuktaṃ rājaputraṃ samīkṣya ca 41|
uvāca sārathiṃ tatra prāpayāśvānyato mama |
sainyasya kadanāsakto rājaputro mahārathaḥ 42|
atha vīraśiroratna namitāṃghrirnṛpātmajaḥ |
yayau saṃmukhamevāsya pratāpāgryasya vīryavān 43|
sārathiḥ prāpayāmāsa pratāpāgryasya vājinaḥ |
yatrāsau damano vīraḥ sarvaśūraśiromaṇiḥ 44|
gatvā tamāhvayāmāsa rājaputraṃ raṇodyatam |

rathe puraṭanirṇikte tiṣṭhankodaṃḍadaṃḍabhṛt 45|
re rājaputra ka śiśo tvayā baddho'śvasattamaḥ |
na jñātosi mahārājaḥ sarvavīreṃdra sevitaḥ 46|
yasya pratāpaṃ daityeṃdro na śaktaḥ soḍhumadbhutam |
tasya tvaṃ vājinaṃ nītvā gato'si puṭabhedanam 47|
māṃ jānīhi puraḥ prāptaṃ kālarūpaṃ tu vairiṇam |

muṃcāśvamarbha gacchāśu bālakrīḍanakaṃ kuru 48|
kasyātmajastvaṃ kutratyaḥ kathaṃ no'dīrghadarśinā |
dhṛto'śvastvatha saṃjātā ghṛṇā mama śiśo tvayi 49|
itthamākarṇya damanaḥ smitaṃ cakre mahāmanāḥ |
uvāca ca pratāpāgryaṃ tṛṇīkurvaṃśca tadbalam 50|
damana uvāca|
mayā baddho balādaśvo nītaḥ svapuṭabhedanam |
nārpayiṣye'dya saprāṇaḥ kuru yuddhaṃ mahābala 51|
tvayā yaduktaṃ bālastvaṃ gatvā krīḍanakaṃ kuru |

tanme paśya mahārāja krīḍanaṃ raṇamūrdhani 52|
śeṣa uvāca|
ityuktvā saguṇaṃ cāpaṃ vidhāya subhujāṃ gajaḥ |
śarāṇāṃ śatamādhatta pratāpāgryasya vakṣasi 53|
saṃdhāya bāṇaśatakaṃ śaṃkhaṃ dadhmau pratāpavān |
tena śaṃkhaninādena kātarāṇāṃ bhayaṃ hyabhūt 54|
tāḍayāmāsa hṛdaye bāṇānāṃ śatakena saḥ |
pratāpāgryaḥ praciccheda laghuhastaḥ suparvaṇaḥ 55|
sa bāṇacchedanaṃ dṛṣṭvā kupito vyasṛjaccharān |
kaṃkapakṣānvitāṃstīkṣṇabhallānrājātmajo balī 56|
ākāśe bhuvi madhye ca bāṇā dadṛśire'ñcitāḥ |
svanāmacihnitāstīkṣṇadhārāpātasuśobhitāḥ 57|
śarāstadbāhu hṛdaye lagnā vahnikaṇānbahūn |
sṛjaṃtaḥ kurvate sainyadāhanaṃ tadabhūnmahat 58|
pratāpāgryaḥ prakupitastiṣṭhatiṣṭheti ca bruvan |

śareṇa daśasaṃkhyena tāḍayāmāsa mūrdhani 59|
te bāṇā rājaputrasya lalāṭe pariniṣṭhitāḥ |
virājaṃte sma ca mune daśaśākhāstaroriva 60|
tena bāṇaprahāreṇa vivyathena mahāmanāḥ |
yaṣṭikāprahato yadvatkuṃjaraḥ saptavarṣakaḥ 61|
bāṇāndhanuṣi saṃdhāya mumoca triśatāñchubhān |
suvarṇapuṃkharacitānmahākālānalopamān 62|
te bāṇāstu pratāpāgrya vakṣo bhittvā gatā hyadhaḥ |
śoṇitāktā yathā rāmacaṃdra bhakti parāṅmukhāḥ 63|
pratāpāgryaḥ prakupitaḥ śarāṅmuṃcansahasraśaḥ |
akarodviratham sūnuṃ subāhostatkṣaṇāddrutam 64|
caturbhiśca turo vāhāndvābhyāṃ dhvajamaśātayat |
ekena sāratheḥ kāyācchiro mahyāmapātayat 65|
caturbhistāḍayāmāsa taṃ sūnuṃ nṛpateḥ punaḥ |
tatkṣaṇāccāpamekena guṇayuktaṃ tu cicchide 66|

so'nyaratham samāruhya hayaratnasuśobhitam |
dhanuḥ kare samādāya sajyaṃ cakre mahāmanāḥ 67|
pratyuvāca pratāpāgryaṃ tvayā vikrāṃtamadbhutam |
paśyedānīṃ parākrāṃtiṃ dhanuṣo mama sadbhaṭa 68|
evamuktvā tu damano bāṇāndaśa samādade |
caturbhiścaturo vāhānnināya yamasādanam 69|
caturbhistilaśaḥ kṛtto rathaścakrasamanvitaḥ |
ekena hṛdi vivyādha bāṇenaikena sārathim 70|
jagarja śaṃkhamāpūrya śaṃkhaśabdasamanvitaḥ |
tatkarma pūjayāmāsa sādhu vīra mahābala 71|
iti vikrāṃtamālokya pratāpāgryo ruṣānvitaḥ |

anyaṃ rathaṃ samāsthāya yayau yoddhuṃ nṛpātmajam 72|
uvāca vīra paśya tvaṃ mama vikrāṃtamadbhutam |
ityuktvāśu mumocaughāñcharāṇāṃ śitaparvaṇām 73|
śarāḥ sarvatra dṛśyaṃte kuṃjareṣu hayeṣu ca |

parabrahmeva sarvatra vyāptāścāṃtaragocarāḥ 74|
taṃ rājaputraṃ śitabāṇakoṭibhi -|
rvyāptaṃ vidhāyāśu jagarja vikramī |
saṃharṣayansvīyagaṇānparānmahān |
kurvanhṛdā śūnyatamāngatāsukān 75|
sa rājaputraḥ śitasāyakavrajaiḥ |
saṃpūrṇamātmānamavekṣya roṣitaḥ |
jagrāha śastrāṇi duraṃtavikramo |
dhanuśca dhunvanbhujadaṃḍayormahān 76|
cakarta sarvāṇyastrāṇi śastrāṇi ca mahābalaḥ |
roṣatāmrekṣaṇo muṃcañcharānvairividāriṇaḥ 77|
tacchastrajālaṃ nirdhūya rājaputro jagāda tam |
kṣamasvaikaṃ prahāraṃ me yadi śūrosi māriṣa 78|
yadyanena bhavaṃtaṃ vai rathāccetpātayāmi na |
pratijñāṃ śṛṇu me vīra mama garveṇa nirmitām 79|

vedaṃ niṃdaṃti ye mattā hetuvādavicakṣaṇāḥ |
teṣāṃ pāpaṃ mamaivāstu narakārṇavamajjakam 80|
ityuktvā bāṇamāsādya kodaṃḍe kālasannibham |
jvālāmālākulaṃ tīkṣṇaṃ niṣaṃgāduddhṛtaṃ varam 81|
sa mukto nṛpavaryeṇa hṛdi lakṣyīkṛtaḥ śaraḥ |
jagāma tarasā taṃ vai kālānalasamaprabhaḥ 82|
pratāpāgryaḥ śaraṃ dṛṣṭvā svapātanasamudyatam |
bāṇāndhanuṣyathādhatta śaracchedāyavai śitān 83|
sa bāṇaḥ sarvabāṇāṃstāṃśchiṃdanmadhyata eva hi |
jagāma vai pratāpāgryahṛdayaṃ dhairyasaṃyutam 84|
saṃlagno hṛdi nālīkaḥ praviveśa tadaṃtaram |
rājākṛtaprahārastu papāta dharaṇītale 85|
mūrcchitaṃ cetanāhīnaṃ rathopasthādgataṃ bhuvi |
sārathistaṃ samādāyāpovāha raṇamaṃḍalāt 86|
hāhākāromahānāsīdbalaṃ bhagnaṃ gataṃ tataḥ |

yatra śatrughnanāmāsau vīrakoṭiparīvṛtaḥ 87|
rājātmajo jayaṃ prāpya pratāpāgryaṃ vijitya saḥ |
pratīkṣāṃ tu cakārāsya śatrughnasya ca bhūpateḥ 88|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
rājaputrayuddhakathanaṃnāma trayoviṃśo'dhyāyaḥ 23 |

English translation

Śeṣa said :

1-4. The horse, having a chowrie (on his head), having the speed of mind, surrounded by a line of the heroes, bearing a note on his forehead, protected by the great hero Śatrughna , by king Lakṣmīnidhi, by Puṣkala , Ugravāha and Pratāpāgrya went to the city Cakrāṅkā protected by Subāhu . O lord, he was protected and followed by many crores of warriors. At that time his great (i.e. Subāhu's) son, Damana ,

who had gone ahunting, saw the horse with a note on his forehead and besmeared with sandal etc.

5-7. Seeing (the horse), he said to his servant: “Whose horse is seen by me? Why has he got a note on his head, so also a beautiful chowrie?” Hearing these words of the king, the servant then went from there to the place where the well-decorated horse with a note on his forehead stood. Having seized him, decorated with a jewelled necklace, by his hair (i.e. his mane) he took him in front of the king of the supporter of the Subāhu family.

8-12. He read the note having beautiful letters: “There was king Daśaratha , the powerful lord of Ayodhyā . Rāmabhadra , the crest-jewel of all the brave men, is his son. There is no other person having valour like his son. There is no other person having valour like him in archery on the earth. He has released his horse besmeared with sandal etc. Righteous Śatrughna, killer of the warriors of his enemy, is protecting him. Those (who think) ‘We are brave warriors; we have bows in our hands’ should forcibly seize the horse adorned with a jewelled necklace. Śatrughna, the crest-jewel of all heroes will free him. Otherwise let the archers bow down at his feet.”

13-18. Knowing the import, the king’s son said: “ Rāma alone is an archer. We are not considered to be kṣatriyas ! What is this great pride on the earth when my father is living on the earth? Let him obtain the fruit of his pride through the arrows discharged by me. Today let my sharp arrows really render Lakṣmaṇa like a blooming kiṃśuka tree with his body covered with wounds; and let my arrows split the temples of his elephants. Let them see the hundreds of horses covered with streams of blood. Let the groups of (the female attendants of Durgā called) Yoginīs drink the blood from the heads of men. Let the female jackals be pleased with eating the dead bodies of my enemies. Let his good (i.e. brave) warriors observe the great power of me, discharging crores of arrows released from my bow.”

19-20. Having spoken like this, that prominent son of the king, named Damana, sent him to his own city, and said to his general: “To ward off the host of enemies keep ready for me a limited army, O you very intelligent one.” When the fierce one made the army ready and stood facing the battle, (just) then the followers of the horse came (there).

21-28. They who were repeatedly confounded, asked one another: “Where is the great king’s horse, marked with a note on his forehead?” Just then, the hero Pratāpāgrya saw in front of him the army that was ready and that was resounding with the sounds (made) by the heroes. At that time some people said: “O king, (your) horse is taken (away) by this one (i.e. by Damana). Otherwise, how would he, followed by the army of heroes stand facing (you)?” Hearing these (words), Pratāpāgrya sent his servant (to Damana). Having gone there, he asked (him): “Where is the horse of king Rāma? Who has taken it? Where has he taken it? Does the fool not know Rāma, having made an offering to whom gods led by Indra have well bowed (before him). The large army of that righteous king, being angry, will fully destroy (him) if he does not salute him.” Hearing (these words) spoken (by the servant), the mighty and wicked son of the king reproached with a mass of words.

29-32. (He said:) “I have brought the sacrificial horse adorned with such marks as the note etc. Those who are brave may free him by conquering me now with force.” The servant, having heard those words, was full of anger, and he, laughing, went (back). He told the king as narrated properly (above). Hearing it, the very mighty Pratāpāgrya, with his eyes red due to anger, went to fight with the king’s son, followed by great heroes. The mighty one went in a chariot made of gold, shining with four horses, having a good (i.e. strong) pole to which the yoke was fixed, and filled with all (kinds of) missiles.

33-36. Accompanied by a great army, he made the twang of his bow. Again and again he laughed loudly, causing tears to be shed through anger. The horse-riders, elephant-riders, with their hands glittering with swords followed that Pratāpāgrya whose eyes were full of tears due to anger. The

elephants, the foot-soldiers in crores, ready for the fight, desired for a long time the fight waged by the hero. Then having come to know that the enemy's army was ready, the king's son, the best among the heroes, and surrounded by a huge army, advanced.

37-45. The young (prince), having taken a sword and a bow, sportively went to fight as a lion (approaches) a herd of elephants. Then the warriors, skilled in the act of fighting, being very angry, and desiring to kill one another, said: "Cut (him) off; break (him)". The foot-soldiers (fought) with the group of foot-soldiers; the elephant-riders (fought) with the warriors (on elephants); those who had got into chariots (fought) with those who were in chariots; the horse-riders (fought) with those who were seated on horses. The elephants were cut off, and were divided into two. The horses also were split up into two. The earth was filled with many human heads. Then that very mighty Pratāpāgrya who was very angry, having seen the prince ready to destroy his army, said to his charioteer: "Take the horses (i.e. the chariot) to that place where that great warrior, that prince, is engaged in the destruction of my army." Then the brave prince whose feet were bowed by the jewels of the heads of the heroes, confronted Pratāpāgrya. Pratāpāgrya's charioteer took his horses to that place where the hero Damana, the crest-jewel of all the brave, stood. Standing in the chariot nourished (i.e. adorned) with gold, and holding a bow he went to the prince ready to fight, and challenged him:

46-50. "O prince, O child, you have tied up the best horse. You do not know the great king (Rāma) who is served by all best heroes, whose wonderful valour even the lord of the demons (i.e. Rāvaṇa) could not bear. Having taken his horse, you went to your house. Know me, your enemy, of the form of death, who have come to your city. O child, leave the horse, and play a child's game. Whose son are you? Wherefrom do you come?

How have you—a short-sighted one—seized the horse? O child, pity for you has arisen in me." Having heard this, Damana, of a large heart, smiled, and, looking down upon the power of Pratāpāgrya, said to him:

Damana said :

51-52. I tied the horse forcibly, and took him to my city. O you very powerful one, I shall not give (back the horse). With life (i.e. if you live) fight (with me). About what you told me that I am a child and I should go and play, (I say), O great king, see my play in the battle.

Śeṣa said :

53-60. Speaking like this he took up his bow with the string. He, born from one having strong arms, discharged a hundred arrows on the chest of Pratāpāgrya. Having fixed a hundred arrows on his bow, the valourous one blew a conch. Due to that sound of the conch, the timid were frightened. He struck at his chest with a hundred arrows. Dexterous Pratāpāgrya cut off the good (i.e. sharp) arrows. Seeing the arrows cut off, and getting angry, the powerful son of the king discharged sharp arrows having heron feathers (attached to them). Curved arrows, bearing their names, and beautiful with sharp edge and falling (down), were seen in the sky and on the ground. The arrows sticking to his arms and chest produced many fire-particles and burnt the army. It was a great (tragedy). The very angry Pratāpāgrya, saying 'Wait, wait', struck him on the head with arrows, ten in number. Those arrows stuck into the forehead of the prince. O sage, they shone there like ten branches of a tree.

61-67. The high-minded one was not afflicted by being struck by the arrows, like a seven-year old elephant struck by sticks. Having fixed three hundred auspicious arrows with their feathered parts decked with gold, and resembling the fire of Śiva , on his bow he discharged them. Those arrows

pierced the chest of Pratāpāgrya and being besmeared with blood, he went down like those who are averse to the devotion of Rāma. Pratāpāgrya got very much angry, and discharging thousands of arrows quickly, deprived Subāhu's son of his chariot that moment (only). With four (arrows) he killed his four horses; with two (arrows) cut down his flag. With one (arrow) he caused to fall down on the ground the charioteer's head from his body. Again with four (arrows) he struck the king's son. At that moment only he cut off with one (arrow) the bow along with its string. The large-minded one got into another chariot adorned with gems of horses and taking a bow in his hand he made it ready.

68-80. He said to Pratāpāgrya: "O good hero, you have shown a wonderful valour. Now see the superiority of my bow." Saying so, Damana took ten arrows; and with four (arrows) killed the four horses. With four he cut the chariot with its wheels into (pieces of the size of) sesamum (seeds). With one he pierced his chest, and with one he (pierced) his charioteer. Blowing his conch he roared and with the sound of the conch he honoured his deed (saying): "Well (done), O hero, O you of great power." Thus seeing the valour, Pratāpāgrya, with anger got into another chariot and went to fight with the prince. (He) said (to him:) "O hero, see my wonderful valour." Saying so he quickly discharged a volley of arrows with whetted joints. Everywhere, on (the bodies of) elephants and horses arrows were seen. Going into the space they occupied every place like the highest Brahman . The brave and great one, delighting his own hosts and making his enemies very much dejected, and (even) lose their life, quickly covering the prince with crores of sharp arrows, roared. The mighty and very powerful prince, seeing himself completely covered with masses of sharp arrows, got angry and he of an endless valour took up weapons; and he shaking the bow on his arms, and with his eyes red due to anger, discharging arrows, tearing the enemies, cut off all the missiles and weapons (of his enemy). Having destroyed that mass of weapons, the prince said to him: "O respectable one, if you are (really) brave, pardon me for this one stroke. O brave one, listen to my solemn declaration made by me through pride: "Let me have that sin, drowning me into the ocean of hell, of those arrogant ones, clever in disputation, who censure the Veda , if with this (one) stroke I would not knock you down from your chariot."

81-88. Speaking like this, he drew out from the quiver an excellent sharp arrow resembling death, full of a series of flames, and placed it on his bow. That arrow resembling in effulgence the destructive fire at the end of the world, and aimed at the chest (of Pratāpāgrya), was discharged by the excellent (son of the) king. It speedily reached him. Pratāpāgrya, seeing the arrow on the point of knocking him down fixed sharp arrows on his bow to cut off that arrow. That arrow cutting off all the arrows in the middle reached Pratāpāgrya's heart endowed with courage. The arrow stuck his chest and entered his heart. The king (thus) struck fell down on the ground. His charioteer, seeing him in a swoon and unconscious and fallen from the driving box on the ground, took him and carried him away from the battle (-field). There was a very loud wailing, the army was baffled and went where (their chief) named Śatrughna, surrounded by crores of brave men, stood. The king's son (i.e. Damana) having obtained victory after vanquishing Pratāpāgrya, waited for king Śatrughna.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 24

Puṣkala Defeats Damana

Chapter 319 of 693 · 61 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
शत्रुघ्नस्तु क्रुधाविष्टो दंतान्दंतैर्विनिष्पिषन्।
हस्तौ धुन्वंल्लेलिहानमधरं जिह्वया सकृत् १।
पुनः पुनस्तान्पप्रच्छ केनाश्वो नीयते मम।
प्रतापाग्र्यः केन जितः सर्वशूरशिरोमणिः २।
सेवकास्ते तदा प्रोचुर्दमनोनाम शत्रुहन्।
सुबाहुजः प्रतापाग्र्यं जितवान्हयमाहरत् ३।
इति श्रुत्वा हयं नीतं दमनेन स्ववैरिणा।
आजगाम स वेगेन यत्राभूद्व्रणमंडलम् ४।
तत्रापश्यत्स शत्रुघ्नो गजान्दीर्णकपोलकान्।
पर्वतानिव रक्तोदे मज्जमानान्मदोद्धतान् ५।
हयास्तत्र निजारोहकर्तृभिः सहिताः क्षताः।
मृता वीरेण ददृशे शत्रुघ्नेन सुकोपिना ६।
नरान्रथान्गजान्भग्नान्वीक्षमाणः स शत्रुहा।
अतीव चुक्रुधे यद्वत्प्रलये प्रलयार्णवः ७।

पुरतो दमनं वीक्ष्य हयनेतारमुद्भटम्।
प्रतापाग्र्यस्य जेतारं तृणीकृत्य निजं बलम् ८।
तदा राजा प्रत्युवाच योधान्कोपाकुलेक्षणः।
कोऽसौ दमन जेताऽत्र सर्वशस्त्रास्त्रधारकः ९।
यो वै राजसुतं वीरं रणकर्मविशारदम्।
जेष्यत्यस्त्रेण निर्भीतः सज्जीभूतो भवत्वयम् १०।
इति वाक्यं समाकर्ण्य पुष्कलः परवीरहा।
दमनं जेतुमुद्युक्तो जगाद वचनं त्विदम् ११।
स्वामिन्क्वायं दमनकः क्व तेऽपरिमितं बलम्।
जेष्येऽहं त्वत्प्रतापेन गच्छाम्येष महामते १२।
सेवके मयि युद्धाय स्थिते कैर्नीयते हयः।
रघुनाथप्रतापोऽयं सर्वं कृत्यं करिष्यति १३।
स्वामिञ्छृणु प्रतिज्ञां मे तव मोदप्रदायिनीम्।
विजेष्ये दमनं युद्धे रणकर्मविचक्षणम् १४।
रामचंद्रपदांभोजमध्वास्वादवियोगिनाम्।

यदघं तु भवेत्तन्मे दमनं न जयेयदि १५।
पुत्रो यो मातृपादान्यत्तीर्थं मत्वा तया सह ।
विरुद्धोत्तत्तमो मह्यं न जयेदमनं यदि १६।
अद्य मद्बाणनिर्भिन्न महोरस्को नृपांगजः ।
अलंकरोतु प्रधने भूतलं शयनेन हि १७।
शेष उवाच।
इति प्रतिज्ञामाकर्ण्य पुष्कलस्य रघूद्वहः ।
जहर्ष चित्ते तेजस्वी निदिदेश रणं प्रति १८।
आज्ञप्तोऽसौ ययौ सैन्यैर्बहुभिः परिवारितः ।
यत्रास्ते दमनो राजपुत्रः शूरकुलोद्भवः १९।
दमनोऽपि तमाज्ञाय ह्यागतं रणमंडले ।
प्रत्युज्जगाम वीराग्र्यः स्वसैन्यपरिवारितः २०।
अन्योन्यं तौ संमिलितौ रथस्थौ रथशोभिनौ ।
समरे शक्रदैत्यौ किं युद्धार्थं रणमागतौ २१।
उवाच पुष्कलस्तं वै राजपुत्रं महाबलम् ।

राजपुत्र दमनक मां जानीहि समागतम् २२।
स प्रतिज्ञं तु युद्धाय भरतात्मजमुद्भटम् ।
पुष्कलेन स्वनाम्ना च लक्षितं विद्धिसत्तम २३।
रघुनाथपदांभोज नित्यसेवामधुव्रतम् ।
त्वां जेष्ये शस्त्रसंघेनसज्जीभव महामते २४।
इति वाक्यं समाकर्ण्य दमनः परवीरहा ।
प्रत्युवाच हसन्वाग्मी निर्भयोद्दृष्टविक्रमः २५।
सुबाहुपुत्रं दमनं पितृभक्तिं हताघकम् ।
विद्धि मामश्वनेतारं शत्रुघ्नस्य महीपतेः २६।
जयो दैवविसृष्टोऽयं यस्य चालंकरिष्यति ।
स प्राप्नोति निरीक्षस्व बलं मे रणमूर्धनि २७।
इत्युक्त्वा स शरं चापं विधायाकर्णपूरितम् ।
मुमोच बाणान्निशितान्वैरिप्राणापहारिणः २८।
ते बाणास्त्वाविलीभूताश्छादयामासुरंबरम् ।
सूर्यभानुप्रभा यत्र बाणच्छायानिवारिता २९।

गजानां कटभित्त्योघे लग्ना सायकसंततिः ।
अलंकरोति धातूनां रागा इव विचित्रिताः ३०।
पतितास्तत्र दृश्यंते नरा वाहा गजा रथाः ।
शरव्रातेन नृपतेः सुतेन परिताडिताः ३१।
तद्विक्रांतं समालोक्य पुष्कलः परवीरहा ।
शराणां छायया व्याप्तं रणमंडलमीक्ष्य च ३२।
शरासने समाधत्त बाणं वह्न्यभिमंत्रितम् ।
आचम्य सम्यग्विधिवन्मोचयामास सायकम् ३३।
ततोऽग्निप्रादुरभवत्तत्र संग्राममूर्धनि ।

ज्वालाभिर्विलिहन्व्योम प्रलयाग्निरिवोत्थितः ३४।
ततोऽस्य सैन्यं निर्दग्धं त्रासं प्राप्तं रणांगणे।
पलायनपरं जातं वह्निज्वालाभिपीडितम् ३५।
छत्राणि तु प्रदग्धानि चंद्राकाराणि धन्विनाम्।
दृश्यंते जातरूपाभ कांतिधारीणि तत्र ह ३६।
हया दग्धाः पलायंते केसरेषु च वैरिणाम्।

रथा अपि गता दाहं सुकूबरसमन्विताः ३७।
मणिमाणिक्यरत्नानि वहंतः करभास्ततः।
पलायंते दहनभू ज्वालामालाभिपीडिताः ३८।
कुत्रचिद्दंतिनो नष्टाः कुत्रचिद्धयसादिनः।
कुत्रचित्पत्तयो नष्टा वह्निदग्धकलेवराः ३९।
शराः सर्वे नृपसुतप्रमुक्ताः प्रलयं गताः।
आशुशुक्षणिकीलाभिर्भस्मीभूताः समंततः ४०।
तदा स्वसैन्ये दग्धे च दमनो रोषपूरितः।
सर्वास्त्रवित्तच्छांत्यर्थं वारुणास्त्रमथा ददे ४१।
वारुणं वह्निशांत्यर्थं मुक्तं तेन महीभृता।
आप्लावयद्बलं तस्य रथवाजिसमाकुलम् ४२।
रथा विप्लावितास्तोये दृश्यंते परिपंथिनाम्।
गजाश्चापि परिप्लुष्टाः स्वीयाः शांतिमुपागताः ४३।
वह्निश्च शांतिमगमदग्न्यस्त्र परिमोचितः।
शांतिमाप बलं स्वीयं वह्निज्वालाभिपीडितम् ४४।

कंपिताः शीततोयेन सीत्कुर्वंति च वैरिणः।
करकावृष्टिभिः क्षिप्ता वायुना च प्रपीडिताः ४५।
तदा स्वबलमालोक्य तोयपूरेण पीडितम्।
कंपितं क्षुभितं नष्टं वारुणेन विनिर्हतम् ४६।
तदातिकोपताम्राक्षः पुष्कलो भरतात्मजः।
वायव्यास्त्रं समाधत्त धनुष्येकं महाशरम् ४७।
ततो वायुर्महानासीद्वायव्यास्त्रप्रचोदितः।
नाशयामास वेगेन घनानीकमुपस्थितम् ४८।
वायुना स्फालिता नागाः परस्परसमाहताः।
अश्वाश्च संहतान्योन्यं स्वस्वारोहसमन्विताः ४९।
नराः प्रभंजनोद्धूता मुक्तकेशा निरोजसः।
पतंतोऽत्र समीक्ष्यंते वेताला इव भूगताः ५०।
वायुना स्वबलं सर्वं परिभूतं विलोक्य सः।
राजपुत्रः पर्वतास्त्रं धनुष्येवं समादधे ५१।
तदा तु पर्वताः पेतुर्मस्तकोपरि युध्यताम्।

वायुः संच्छादितस्तैस्तु न प्रचक्राम कुत्रचित् ५२।
पुष्कलो वज्रसंज्ञं तु समाधत्त शरासने।

वज्रेण कृत्तास्ते सर्वे जाताश्च तिलशः क्षणात् ५३।
वज्रं नगास्त्रजः शेषान्कृत्वा बाणाभिमंत्रितम् ।
राजपुत्रोरसि प्रोच्चैः पपात स्वनवद्भृशम् ५४।
सत्वाकुलितचेतस्को हृदि विद्धः क्षतो भृशम् ।
विव्यथे बलवान्वीरः कश्मलं परमाप सः ५५।
तं वै कश्मलितं दृष्ट्वा सारथिर्नयकोविदः ।
अपोवाह रणात्तस्मात्क्रोशमात्रं नरेंद्रजम् ५६।
ततो योधा राजसूनोः प्रणष्टाः प्रपलायिताः ।
गत्वा पुरीं समाचख्युः कश्मलस्थं नृपात्मजम् ५७।
पुष्कलो जयमाप्यैवं रणमूर्ध्नि धर्मवित् ।
न प्रहर्तुं पुनः शक्तो रघुनाथवचः स्मरन् ५८।
ततो दुंदुभिनिर्घोषो जयशब्दो महानभूत् ।
साधुसाध्विति वाचश्च प्रावर्तंत मनोहराः ५९।

हर्षं प्राप स शत्रुघ्नो जयिनं वीक्ष्य पुष्कलम् ।
प्रशशंस सुमत्यादि मंत्रिभिः परिवारितः ६०।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे पुष्कलविजयोनाम चतुर्विंशतितमोऽध्यायः २४ ।

Roman transliteration

śeṣa uvāca|
śatrughnastu krudhāviṣṭo daṃtāndaṃtairviniṣpiṣan |
hastau dhunvaṃllelihānamadharaṃ jihvayā sakṛt 1|
punaḥ punastānpapraccha kenāśvo nīyate mama |
pratāpāgryaḥ kena jitaḥ sarvaśūraśiromaṇiḥ 2|
sevakāste tadā procurdamanonāma śatruhan |
subāhujaḥ pratāpāgryaṃ jitavānhayamāharat 3|
iti śrutvā hayaṃ nītaṃ damanena svavairiṇā |
ājagāma sa vegena yatrābhūdraṇamaṃḍalam 4|
tatrāpaśyatsa śatrughno gajāndīrṇakapolakān |
parvatāniva raktode majjamānānmadoddhatān 5|
hayāstatra nijārohakartṛbhiḥ sahitāḥ kṣatāḥ |
mṛtā vīreṇa dadṛśe śatrughnena sukopinā 6|
narānrathāngajānbhagnānvīkṣamāṇaḥ sa śatruhā |
atīva cukrudhe yadvatpralaye pralayārṇavaḥ 7|

purato damanaṃ vīkṣya hayanetāramudbhaṭam |
pratāpāgryasya jetāraṃ tṛṇīkṛtya nijaṃ balam 8|
tadā rājā pratyuvāca yodhānkopākulekṣaṇaḥ |
ko'sau damana jetā'tra sarvaśastrāstradhārakaḥ 9|
yo vai rājasutaṃ vīraṃ raṇakarmaviśāradam |
jeṣyatyastreṇa nirbhītaḥ sajjībhūto bhavatvayam 10|
iti vākyaṃ samākarṇya puṣkalaḥ paravīrahā |
damanaṃ jetumudyukto jagāda vacanaṃ tvidam 11|
svāminkvāyaṃ damanakaḥ kva te'parimitaṃ balam |
jeṣye'haṃ tvatpratāpena gacchāmyeṣa mahāmate 12|
sevake mayi yuddhāya sthite kairnīyate hayaḥ |

raghunāthapratāpo'yaṃ sarvaṃ kṛtyaṃ kariṣyati 13|
svāmiñchṛṇu pratijñāṃ me tava modapradāyinīm |
vijeṣye damanaṃ yuddhe raṇakarmavicakṣaṇam 14|
rāmacaṃdrapadāṃbhojamadhvāsvādaviyoginām |

yadaghaṃ tu bhavettanme damanaṃ na jayeyadi 15|
putro yo mātṛpādānyattīrthaṃ matvā tayā saha |
viruddhyettattamo mahyaṃ na jayedamanaṃ yadi 16|
adya madbāṇanirbhinna mahorasko nṛpāṃgajaḥ |
alaṃkarotu pradhane bhūtalaṃ śayanena hi 17|
śeṣa uvāca|
iti pratijñāmākarṇya puṣkalasya raghūdvahaḥ |
jaharṣa citte tejasvī nidideśa raṇaṃ prati 18|
ājñapto'sau yayau sainyairbahubhiḥ parivāritaḥ |
yatrāste damano rājaputraḥ śūrakulodbhavaḥ 19|
damano'pi tamājñāya hyāgataṃ raṇamaṃḍale |
pratyujjagāma vīrāgryaḥ svasainyaparivāritaḥ 20|
anyonyaṃ tau saṃmilitau rathasthau rathaśobhinau |
samare śakradaityau kiṃ yuddhārthaṃ raṇamāgatau 21|
uvāca puṣkalastaṃ vai rājaputraṃ mahābalam |

rājaputra damanaka māṃ jānīhi samāgatam 22|
sa pratijñāṃ tu yuddhāya bharatātmajamudbhaṭam |
puṣkalena svanāmnā ca lakṣitaṃ viddhisattama 23|
raghunāthapadāṃbhoja nityasevāmadhuvratam |
tvāṃ jeṣye śastrasaṃghenasajjībhava mahāmate 24|
iti vākyaṃ samākarṇya damanaḥ paravīrahā |
pratyuvāca hasanvāgmī nirbhayoddṛṣṭavikramaḥ 25|
subāhuputraṃ damanaṃ pitṛbhakti hṛtāghakam |
viddhi māmaśvanetāraṃ śatrughnasya mahīpateḥ 26|
jayo daivavisṛṣṭo'yaṃ yasya cālaṃkariṣyati |
sa prāpnoti nirīkṣasva balaṃ me raṇamūrdhani 27|
ityuktvā sa śaraṃ cāpaṃ vidhāyākarṇapūritam |
mumoca bāṇānniśitānvairiprāṇāpahāriṇaḥ 28|
te bāṇāstvāvilībhūtāścādayāmāsuraṃbaram |
sūryabhānuprabhā yatra bāṇacchāyānivāritā 29|

gajānāṃ kaṭabhittyoghe lagnā sāyakasaṃtatiḥ |
alaṃkaroti dhātūnāṃ rāgā iva vicitritāḥ 30|
patitāstatra dṛśyaṃte narā vāhā gajā rathāḥ |
śaravrātena nṛpateḥ sutena paritāḍitāḥ 31|
tadvikrāṃtaṃ samālokya puṣkalaḥ paravīrahā |
śarāṇāṃ chāyayā vyāptaṃ raṇamaṃḍalamīkṣya ca 32|
śarāsane samādhatta bāṇaṃ vahnyabhimaṃtritam |
ācamya samyagvidhivanmocayāmāsa sāyakam 33|
tato'gniprādurabhavattatra saṃgrāmamūrdhani |
jvālābhirvilihanvyoma pralayāgnirivotthitaḥ 34|
tato'sya sainyaṃ nirdagdhaṃ trāsaṃ prāptaṃ raṇāṃgaṇe |
palāyanaparaṃ jātaṃ vahnijvālābhipīḍitam 35|
chatrāṇi tu pradagdhāni caṃdrākārāṇi dhanvinām |
dṛśyaṃte jātarūpābha kāṃtidhārīṇi tatra ha 36|
hayā dagdhāḥ palāyaṃte kesareṣu ca vairiṇām |

rathā api gatā dāhaṃ sukūbarasamanvitāḥ 37|
maṇimāṇikyaratnāni vahaṃtaḥ karabhāstataḥ |
palāyaṃte dahanabhū jvālāmālābhipīḍitāḥ 38|
kutraciddaṃtino naṣṭāḥ kutraciddhayasādinaḥ |
kutracitpattayo naṣṭā vahnidagdhakalevarāḥ 39|
śarāḥ sarve nṛpasutapramuktāḥ pralayaṃ gatāḥ |
āśuśukṣaṇikīlābhirbhasmībhūtāḥ samaṃtataḥ 40|
tadā svasainye dagdhe ca damano roṣapūritaḥ |
sarvāstravittacchāṃtyarthaṃ vāruṇāstramathā dade 41|
vāruṇaṃ vahniśāṃtyarthaṃ muktaṃ tena mahībhṛtā |
āplāvayadbalaṃ tasya rathavājisamākulam 42|
rathā viplāvitāstoye dṛśyaṃte paripaṃthinām |
gajāścāpi paripluṣṭāḥ svīyāḥ śāṃtimupāgatāḥ 43|
vahniśca śāṃtimagamadagnyastra parimocitaḥ |
śāṃtimāpa balaṃ svīyaṃ vahnijvālābhipīḍitam 44|

kaṃpitāḥ śītatoyena sītkurvaṃti ca vairiṇaḥ |
karakāvṛṣṭibhiḥ kṣiptā vāyunā ca prapīḍitāḥ 45|
tadā svabalamālokya toyapūreṇa pīḍitam |
kaṃpitaṃ kṣubhitaṃ naṣṭaṃ vāruṇena vinirhṛtam 46|
tadātikopatāmrākṣaḥ puṣkalo bharatātmajaḥ |
vāyavyāstraṃ samādhatta dhanuṣyekaṃ mahāśaram 47|
tato vāyurmahānāsīdvāyavyāstrapracoditaḥ |
nāśayāmāsa vegena ghanānīkamupasthitam 48|
vāyunā sphālitā nāgāḥ parasparasamāhatāḥ |
aśvāśca saṃhatānyonyaṃ svasvārohasamanvitāḥ 49|
narāḥ prabhaṃjanoddhūtā muktakeśā nirojasaḥ |
pataṃto'tra samīkṣyaṃte vetālā iva bhūgatāḥ 50|
vāyunā svabalaṃ sarvaṃ paribhūtaṃ vilokya saḥ |
rājaputraḥ parvatāstraṃ dhanuṣyevaṃ samādadhe 51|
tadā tu parvatāḥ peturmastakopari yudhyatām |

vāyuḥ saṃcchāditastaistu na pracakrāma kutracit 52|
puṣkalo vajrasaṃjñaṃ tu samādhatta śarāsane |
vajreṇa kṛttāste sarve jātāśca tilaśaḥ kṣaṇāt 53|
vajraṃ nagānrajaḥ śeṣānkṛtvā bāṇābhimaṃtritam |
rājaputrorasi proccaiḥ papāta svanavadbhṛśam 54|
satvākulitacetasko hṛdi viddhaḥ kṣato bhṛśam |
vivyathe balavānvīraḥ kaśmalaṃ paramāpa saḥ 55|
taṃ vai kaśmalitaṃ dṛṣṭvā sārathirnayakovidaḥ |
apovāha raṇāttasmātkrośamātraṃ nareṃdrajam 56|
tato yodhā rājasūnoḥ praṇaṣṭāḥ prapalāyitāḥ |
gatvā purīṃ samācakhyuḥ kaśmalasthaṃ nṛpātmajam 57|
puṣkalo jayamāpyaivaṃ raṇamūrdhani dharmavit |
na prahartuṃ punaḥ śakto raghunāthavacaḥ smaran 58|
tato duṃdubhinirghoṣo jayaśabdo mahānabhūt |
sādhusādhviti vācaśca prāvartaṃta manoharāḥ 59|

harṣaṃ prāpa sa śatrughno jayinaṃ vīkṣya puṣkalam |
praśaśaṃsa sumatyādi maṃtribhiḥ parivāritaḥ 60|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe puṣkalavijayonāma caturviṃśatitamo'dhyāyaḥ 24 |

English translation

Śeṣa said :

1-3. Śatrughna who was overpowered with anger, was grinding his teeth, shaking his hands, repeatedly licking his lip with his tongue, again and again asked them: “Who has taken (away) my horse? Who has vanquished Pratāpāgrya, the crest-jewel of all the heroes?” Then the servants said: “ Damana , Subāhu ’s son, and the killer of his enemies, conquered Pratāpāgrya and has taken aways the horse.”

4-10. Hearing this, viz. that his enemy Damana had taken (away) the horse, he speedily came to (the spot) where the battle had taken place. There Śatrughna saw (his) elephants that were (once) haughty due to rut, with their cheeks torn and merging in the water (i.e. pool) of blood. That very angry, brave Śatrughna saw his horses wounded and dead along with their riders. That killer of the enemies seeing his men, chariots and elephants completely vanquished was extremely angry as the ocean at the time of final deluge (is agitated). Seeing before him that preeminent Damana who had, after belittling his army, taken away the horse and had vanquished Pratāpāgrya, the king, with his eyes full of anger, said to his warriors: “Who is here (among the warriors) that would conquer Damana, wielding all (kinds of) weapons and missiles, and who, being fearless, will vanquish with a missile the brave prince skilled in fighting?”

11-17. Hearing these words, (Bharata ’s son) Puṣkala , the killer of (his) enemies, ready to conquer Damana, said these words: “O lord where is this Damanaka , and where is your unlimited army? (i.e. what a great disparity is there between the two?) Due to your valour I shall conquer (him); O highly intelligent one, here I go. When I the servant, remain (here) to fight (with the enemy), who will take (away) the horse? This valour of Raghunātha will do every act. O lord, listen to my solemn declaration which will give you joy. In the battle I shall conquer Damana skilled in fight. If I would not conquer Damana, let me incur that sin incurred by those who are deprived of the tasting of the honey from the lotuses in the form of the feet of Rāmacandra . I would have that sin which that son who (first) looking upon his mother’s feet as a holy place (later) goes against her, if I do not conquer Damana. Today let the king’s son (i.e. Damana), with his huge chest pierced by my arrow, adorn the earth by his lying (there) in the battle.”

Śeṣa said :

18-24. Having heard this solemn declaration of Puṣkala, (Śatrughna) perpetuating the family of Raghu , was glad at heart; and the brilliant one ordered (him) to fight. Being ordered (by Śatrughna), he (i.e. Puṣkala) surrounded by a large army went there where the prince Damana, born in the family of the brave, stood. Knowing him to have come to the battlefield, the best among the heroes, surrounded by his army, went forth to him. The two seated in their chariots and looking graceful in them, encountered each other (and looked as if) Indra and a demon had come to the battlefield to fight. Puṣkala said to that very mighty prince: “O prince Damana, know me to be the mighty son of Bharata, and to have come to fight (with you) with (i.e. after having made) a solemn declaration; and O best one, know me to be known by the name Puṣkala and having the sweet vow of always serving the feet of Raghunātha. O you very intelligent one, I shall conquer you by means of a multitude of weapons. Be ready (to fight with) me).”

25-28. Having heard these words, Damana, the killer of enemies, an orator, fearless and one whose valour was noticed, laughed and replied: “Know me to be Damana, Subāhu’s son, with my sin removed due to my devotion to my father, and to have taken (away) the horse of king Śatrughna. Victory is

brought about by destiny. He whom destiny adorns, will have it. Observe my might in the battle." Speaking in this way, he fixed an arrow on his bow, stretched it up to his ear, and discharged sharp arrows that took away his enemies' life.

29-31. The arrows, getting darkish, covered the sky where the brilliance of the sun's rays was put off by the shadow of the arrows. The line of arrows that had stuck to the wall-like temples of the elephants adorned (them) like variegated colours of minerals. Men, horses, elephants and chariots, struck by the volley of arrows of (i.e. discharged by) the king, were seen to have fallen there.

32-39. Puṣkala, the killer of the enemies, having seen his valour and having seen the battlefield covered with the shadow of arrows fixed an arrow accompanied with hymns sacred to Agni on his bow. Having sipped water according to the proper rite, he discharged the arrow. Then there on the battlefield fire appeared. Touching the sky with its flames it rose like the fire at the time of the deluge. Then his army was tormented and was frightened on the battlefield. Being oppressed by the flames of fire, it took to heels. The (crescent) moon-like umbrellas of the archers were burnt and appeared to have the lustre of silver. The enemies' horses, burnt at their (i.e. with their) manes (burnt), ran away. The chariots also, along with good drivers' seats, were burnt. Camels, carrying gems like rubies, and troubled by series of flames as in a crematory, ran (away). At some places elephants died; at some place riders of horses perished; at places footsoldiers with their bodies burnt by fire perished.

40-45. All the arrows discharged by the prince perished. They were reduced to ashes by the arrows (discharged with the accompaniment) of (hymns sacred to) fire. Then, Damana, knowing the use of all missiles, with his mind full of anger, took the missile called Varuṇa , when his army was (thus) burnt. He discharged the missile (to the accompaniment) of (hymns sacred to) Varuṇa to pacify the fire. It submerged all his army full of chariots and horses. The chariots of the enemies were seen to be submerged in the water. Elephants also were inundated. His own (elephants) had become calm. The fire that was discharged through the 'fire-missile' had died. His own army, oppressed by the flames of fire, became peaceful. The enemies trembled and made sounds by drawing in breath due to the cold water, and struck by shower of hail and troubled by wind.

46-52. Then seeing his own army troubled by flood of water, and shaken, agitated, fled and removed by the Varuṇa (missile), Bharata's son Puṣkala, with his eyes red due to great anger, fixed a great arrow, the 'wind-missile' on his bow. Then there was great (i.e. strong) wind propelled by the wind-missile. It speedily, destroyed the dense army that was present there. The serpents shaken by the wind struct one another. The horses also along with their riders struck one another. Men shaken up by the wind, had their hair loose, were lustreless, and were seen to be falling like vampires that had come to the earth. The prince, seeing that his army was overpowered by wind on all sides, fixed the 'mountain-missile' on his bow. Then mountains fell on the heads of those who were fighting. They covered the wind; and it did not stir anywhere.

53-60. Puṣkala fixed (the arrow) called Vajra on his bow. Those (enemies) cut off by Vajra in a moment became reduced to the size of sesamum-seeds. (That missile called) Vajra reducing mountains to particles, and with its shafts accompanied by a hymn, heavily fell, with a loud sound on the chest of the prince. He the strong hero, with his mind confounded and struck on the chest and heavily wounded was pained and was very much dejected. The prudent charioteer, seeing the prince dejected in mind, took him away from there to a distance of a krośa . Then the prince's warriors fled and ran away. Having gone to the city, they told (people there) about the prince being in a state of dejection of mind. The righteous Puṣkala having thus secured victory in the battle and remembering the words of Rāma was not able to (i.e. did not) strike again. Then there was the loud sound of the large kettledrums. There was a huge cry of victory. Charming words like 'Well (done), Well (done)' proceeded there. Seeing Puṣkala victorious that Śatrughna was glad. Surrounded by ministers like Sumati , he praised

(Puṣkala).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 25

Subāhu Gets Ready with His Army in the Krauñca Array

Chapter 320 of 693 · 36 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ वीक्ष्य भटान्निजान्नृपो रुधिरौघेण परिप्लुतांगकान् ।
सुखमाप न वै शुशोच तान्परिपप्रच्छ सुतस्य चेष्टितम् १।
गदताखिलकर्म तस्य वै स कथं चाहरदश्ववर्यकम् ।
कथयंतु पुनः कियद्बलं बत वीराः कति योद्धुमागताः २।
अथ शत्रुबलोन्मुखः कथं मम वीरो दमनो रणं व्यधात् ।
विजयं च विधाय दुर्जयं किल वीरं बत कोऽप्यशातयत् ३।
इत्याकर्ण्य वचो राज्ञः प्रत्यूचुस्तेऽस्य सेवकाः ।
क्षतजेन परिक्लिन्न गात्रवस्त्रादिधारिणः ४।
राजन्नश्वं समालोक्य पत्रचिह्नाद्यलंकृतम् ।
ग्राहयामास गर्वेण तृणीकृत्य रघूत्तमम् ५।
ततो हयानुगः प्राप्तः स्वल्पसैन्यसमावृतः ।
तेन साकमभूद्युद्धं तुमुलं रोमहर्षणम् ६।
तं मूर्च्छितं ततः कृत्वा तव पुत्रः स्वसायकैः ।
यावत्तिष्ठत्यथायातः शत्रुघ्नः स्वबलैर्वृतः ७।

ततो युद्धं महदभूच्छस्त्रास्त्रपरिबृंहितम् ।
बहुशो जयमापेदे तव पुत्रो महाबलः ८।
इदानीं तेन मुक्त्वास्त्रं शत्रुघ्नभ्रातृसूनुना ।
मूर्च्छितः प्रधने राजन्कृतो वीरः सुतस्तव ९।
इति वाक्यं समाकर्ण्य रोषशोकसमन्वितः ।
स्थगितांग इवासीत्स समुद्र इव पर्वणि १०।
उवाच सेनाधिपतिं रोषप्रस्फुरिताधरः ।
दन्तैर्दतॉल्लिहन्नोष्ठं जिह्वया शोककर्शितः ११।
सेनापते कुरुष्वारान्मम सेनां तु सज्जिताम् ।
योत्स्ये रामस्य सुभटैर्ममपुत्रोपघातकैः १२।
अद्याहं मम पुत्रस्य दुःखदं निशितैः शरैः ।
पातयिष्ये यदि ह्येनं रक्षितापि महेश्वरः १३।
सेनापतिरिदं वाक्यं प्रोक्तं सुभुजभूपतेः ।
निशम्य च तथा कृत्वा सज्जीभूतो भवत्स्वयम् १४।
राज्ञे निवेदयामास ससज्जां चतुरंगिणीम् ।

सेनां कालबलप्रख्यां हतदुर्जनकोटिकाम् १५।
श्रुत्वा सेनापतेर्वाक्यं सुबाहुः परवीरहा ।
निर्जगाम ततो यत्र शत्रुघ्नः स्वसुतार्दनः १६।
कुंजरैश्च मदोन्मत्तैर्हयैश्चापि मनोजवैः ।
रथैश्च सर्वशस्त्रास्त्रपूरितै रिपुजेतृभिः १७।
भूश्चकंपे तदा तत्र सैन्यभारेण भूरिणा ।
संमर्दः सुमहानासीत्तत्र सैन्ये विसर्पति १८।
राजानं निर्गतं दृष्ट्वा रथेन कनकांगिना ।
शत्रुघ्नबलमुद्युक्तं सर्ववैरिप्रहारकम् १९।
सुकेतुस्तस्य वै भ्राता गदायुद्धविशारदः ।
रथेनाश्वा जगामायं सर्वशस्त्रास्त्रपूरितः २०।
चित्रांगस्तु सुतो राज्ञः सर्वयुद्धविचक्षणः ।
जगाम स्वरथेनाशु शत्रुघ्नबलमुन्मदम् २१।
तस्यानुजो विचित्राख्यो विचित्ररणकोविदः ।
ययौ रथेन हैमेन भ्रातृदुःखेन पीडितः २२।

अन्ये शूरा महेष्वासाः सर्वशस्त्रास्त्रकोविदाः ।
ययुर्नृपसमादिष्टाः प्रधनं वीरपूरितम् २३।
राजा सुबाहुः संरोषादागतः प्रधनांगणे ।
विलोकयामास सुतं मूर्च्छितं शरपीडितम् २४।
रथोपस्थस्थितं मूढं स्वसुतं दमनाभिधम् ।
वीक्ष्य दुःखं मुहुः प्राप वीजयामास पल्लवैः २५।
जलेन सिक्तः संस्पृष्टो राज्ञा कोमलपाणिना ।
संज्ञामाप शनैर्वीरो दमनः परमास्त्रवित् २६।
उत्थितः क्व धनुर्मेऽस्ति क्व पुष्कल इतो गतः ।
संसज्य समरं त्यक्त्वा मद्बाणव्रणपीडितः २७।
इति वाक्यं समाकर्ण्य सुबाहुः पुत्रभाषितम् ।
परमं हर्षमापेदे परिरभ्य सुतं स्वकम् २८।
दमनो वीक्ष्य जनकं नृपं नम्रशिरोधरः ।
पपात पादयोर्भक्त्या क्षतदेहोऽस्त्रराजिभिः २९।
स्वसुतं रथसंस्थं तु विधाय नृपतिः पुनः ।

जगाद सेनाधिपतिं रणकर्मविशारदः ३०।
व्यूहं रचय संग्रामे क्रौंचाख्यं रिपुदुर्जयम् ।
यमाविश्य जये सैन्यं शत्रुघ्नस्य महीपतेः ३१।
तद्वाक्यमाकर्ण्य सुबाहुभूपतेः ।
क्रौंचाख्यसद्व्यूहविशेषमादधात् ।
यन्नो विशंते सहसा रिपोर्गणा ।
महाबलाः शस्त्रसमूहधारिणः ३२।
मुखे सुकेतुस्तस्यासीद्वले चित्रांगसंज्ञकः ।
पक्षयो राजपुत्रौ द्वौ पुच्छे राजा प्रतिष्ठितः ३३।

मध्ये सैन्यं महत्तस्य चतुरंगैस्तु शोभितम् ।
कृत्वा न्यवेदयद्वाज्ञे क्रौंचव्यूहं विचित्रितम् ३४।
राजा दृष्ट्वा सुसन्नद्धं क्रौंचव्यूहं सुनिर्मितम् ।
रणाय स्वमतिं चक्रे शत्रुघ्नकटके स्थितैः ३५।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सुबाहुसैन्यसमागमोनाम पंचविंशोऽध्यायः २५ ।

Roman transliteration

śeṣa uvāca|
atha vīkṣya bhaṭānnijānnṛpo rudhiraugheṇa pariplutāṃgakān |
sukhamāpa na vai śuśoca tānparipapraccha sutasya ceṣṭitam 1|
gadatākhilakarma tasya vai sa kathaṃ cāharadaśvavaryakam |
kathayaṃtu punaḥ kiyadbalaṃ bata vīrāḥ kati yoddhumāgatāḥ 2|
atha śatrubalonmukhaḥ kathaṃ mama vīro damano raṇaṃ vyadhāt |
vijayaṃ ca vidhāya durjayaṃ kila vīraṃ bata ko'pyaśātayat 3|
ityākarṇya vaco rājñaḥ pratyūcuste'sya sevakāḥ |
kṣatajena pariklinna gātravastrādidhāriṇaḥ 4|
rājannaśvaṃ samālokya patracihnādyalaṃkṛtam |
grāhayāmāsa garveṇa tṛṇīkṛtya raghūttamam 5|
tato hayānugaḥ prāptaḥ svalpasainyasamāvṛtaḥ |
tena sākamabhūdyuddhaṃ tumulaṃ romaharṣaṇam 6|
taṃ mūrcchitaṃ tataḥ kṛtvā tava putraḥ svasāyakaiḥ |
yāvattiṣṭhatyathāyātaḥ śatrughnaḥ svabalairvṛtaḥ 7|

tato yuddhaṃ mahadabhūcchastrāstraparibṛṃhitam |
bahuśo jayamāpede tava putro mahābalaḥ 8|
idānīṃ tena muktvāstraṃ śatrughnabhrātṛsūnunā |
mūrcchitaḥ pradhane rājankṛto vīraḥ sutastava 9|
iti vākyaṃ samākarṇya roṣaśokasamanvitaḥ |
sthagitāṃga ivāsītsa samudra iva parvaṇi 10|
uvāca senādhipatiṃ roṣaprasphuritādharaḥ |
dantairdatā~llihannoṣṭhaṃ jihvayā śokakarśitaḥ 11|
senāpate kuruṣvārānmama senāṃ tu sajjitām |
yotsye rāmasya subhaṭairmamaputropaghātakaiḥ 12|
adyāhaṃ mama putrasya duḥkhadaṃ niśitaiḥ śaraiḥ |
pātayiṣye yadi hyenaṃ rakṣitāpi maheśvaraḥ 13|
senāpatiridaṃ vākyaṃ proktaṃ subhujabhūpateḥ |
niśamya ca tathā kṛtvā sajjībhūto bhavatsvayam 14|
rājñe nivedayāmāsa sasajjāṃ caturaṃginīm |

senāṃ kālabalaprakhyāṃ hatadurjanakoṭikām 15|
śrutvā senāpatervākyaṃ subāhuḥ paravīrahā |
nirjagāma tato yatra śatrughnaḥ svasutārdanaḥ 16|
kuṃjaraiśca madonmattairhayaiścāpi manojavaiḥ |
rathaiśca sarvaśastrāstrapūritai ripujetṛbhiḥ 17|
bhūścakaṃpe tadā tatra sainyabhāreṇa bhūriṇā |
saṃmardaḥ sumahānāsīttatra sainye visarpati 18|
rājānaṃ nirgataṃ dṛṣṭvā rathena kanakāṃginā |
śatrughnabalamudyuktaṃ sarvavairiprahārakam 19|
suketustasya vai bhrātā gadāyuddhaviśāradaḥ |

rathenāśvā jagāmāyaṃ sarvaśastrāstrapūritaḥ 20|
citrāṃgastu suto rājñaḥ sarvayuddhavicakṣaṇaḥ |
jagāma svarathenāśu śatrughnabalamunmadam 21|
tasyānujo vicitrākhyo vicitraraṇakovidaḥ |
yayau rathena haimena bhrātṛduḥkhena pīḍitaḥ 22|

anye śūrā maheṣvāsāḥ sarvaśastrāstrakovidāḥ |
yayurnṛpasamādiṣṭāḥ pradhanaṃ vīrapūritam 23|
rājā subāhuḥ saṃroṣādāgataḥ pradhanāṃgaṇe |
vilokayāmāsa sutaṃ mūrcchitaṃ śarapīḍitam 24|
rathopasthasthitaṃ mūḍhaṃ svasutaṃ damanābhidham |
vīkṣya duḥkhaṃ muhuḥ prāpa vījayāmāsa pallavaiḥ 25|
jalena sīktaḥ saṃspṛṣṭo rājñā komalapāṇinā |
saṃjñāmāpa śanairvīro damanaḥ paramāstravit 26|
utthitaḥ kva dhanurme'sti kva puṣkala ito gataḥ |
saṃsajya samaraṃ tyaktvā madbāṇavraṇapīḍitaḥ 27|
iti vākyaṃ samākarṇya subāhuḥ putrabhāṣitam |
paramaṃ harṣamāpede parirabhya sutaṃ svakam 28|
damano vīkṣya janakaṃ nṛpaṃ namraśirodharaḥ |
papāta pādayorbhaktyā kṣatadeho'strarājibhiḥ 29|
svasutaṃ rathasaṃsthaṃ tu vidhāya nṛpatiḥ punaḥ |

jagāda senādhipatiṃ raṇakarmaviśāradaḥ 30|
vyūhaṃ racaya saṃgrāme krauṃcākhyaṃ ripudurjayam |
yamāviśya jaye sainyaṃ śatrughnasya mahīpateḥ 31|
tadvākyamākarṇya subāhubhūpateḥ |
krauṃcākhyasadvyūhaviśeṣamādadhāt |
yanno viśaṃte sahasā riporgaṇā |
mahābalāḥ śastrasamūhadhāriṇaḥ 32|
mukhe suketustasyāsīdgale citrāṃgasaṃjñakaḥ |
pakṣayo rājaputrau dvau pucche rājā pratiṣṭhitaḥ 33|
madhye sainyaṃ mahattasya caturaṃgaistu śobhitam |
kṛtvā nyavedayadrājñe krauṃcavyūhaṃ vicitritam 34|
rājā dṛṣṭvā susannaddhaṃ krauṃcavyūhaṃ sunirmitam |
raṇāya svamatiṃ cakre śatrughnakaṭake sthitaiḥ 35|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe subāhusainyasamāgamonāma paṃcaviṃśo'dhyāyaḥ 25 |

English translation

Śeṣa said :

1 -3. Then, seeing his warriors with their bodies covered with streams of blood, the king was not happy. He grieved; and asked them about the movements of his son (Damana): “Tell me his entire act. How did he take away the excellent horse? Tell me also how much army (the enemy has)? How many heroes came there to fight? How did my hero Damana, intent on fighting with the enemy’s army, fight and someone, having conquered this invincible hero, destroyed him.”

4-17. Having heard these words of the king, those servants of him, wearing garments wet with blood (oozing) from their bodies, said: “O king, having seen the horse adorned with marks like the note etc. I got it seized through pride and belittling the best of Raghus . Then the follower (i.e. the protector) of

the horse, surrounded by a small army, came (there). And a fierce and thrilling tight took place with him. When your son, having, made him swoon with his own arrows, stood there, Śatrughna , surrounded by his large army came there. Then a great battle accompanied by (i.e. in which) weapons and missiles (were used), ensued. Your very mighty son became victorious many times. O king, now, having discharged a missile, the son of Śatrughna's brother has made your brave son swoon in the battle." Hearing these words, (the king) full of anger and grief had his body covered (with bravery) like the ocean on the parvan -day. With his lips throbbi ng due to anger, (gnawing) his teeth with this teeth, licking his lips with his tongue, and emaciated due to grief, he said to his general: "Keep my army ready in the vicinity (of Śatrughna's army). I shall fight with Rāma 's brave soldiers who have harmed my son. Today I shall, with sharp arrows, overthrow him who has troubled my son, (even) if the great lord will protect him. The general, having heard these words spoken by the king of mighty arms, did like that (i.e. as he was ordered), and himself became ready. He reported to the king that the army which consisted of four divisions, and resembled the army of Death, had killed crores of wicked people. Having heard the words of his general, Subāhu , the killer of his enemies, went out to th at place where Śatrughna who had troubled his son, stayed. (He went there) with elephants intoxicated by rut, with horses having the speed of mind, with chariots full of all weapons and missiles and conquering the enemy.

18-26. At that time, due to the great weight of the army, the earth quaked. As the army was moving on, there was a great hustle and bustle. Seeing the king to have moved out in a chariot with its parts made of gold, Śatrugḥna's army, (capable of) striking all enemies, became ready. His brother Suketu , skilled in mace-fight, and full of (i.e. endowed with) all weapons and missiles quickly came there by a chariot. The king's son, Citrāṅga , skilled in all (types of) battle, quickly went in his own chariot to the furious army of Śatrughna. His younger brother known as Vicitra , skilled in various (modes of) fight and afflicted by his brother's grief, went in his golden chariot. Other brave warriors, skilled in the use of all weapons and missiles, being ordered by the king, went to the battle full of warriors. King Subāhu angrily came to the battlefield. He (there) saw his son in a swoon (due to being) hit by an arrow. Seeing his unconscious son named Damana lying in the driving box, the king again and again became grieved and fanned him with twigs. The brave hero, knowing (the use of) great missiles, sprinkled with water and touched by the king with a delicate hand, slowly regained consciousness.

27-30. He got up (and said:) "Where is my bow? Where has Puṣkala , after having got ready (to fight) and being hurt by my arrow, gone after having left the battle?" Hearing these words uttered by his son Subāhu was extremely glad and embraced his own son. Damana with his body wounded by rows of missiles, on seeing his father, bowed his neck (i.e. head) and devoutly fell at his feet. The king skilled in (various) acts of fight put back his son into the chariot, and said to the general:

31-35. "Arrange the military array called Krauñca , invincible to the enemy, entering which I shall conquer the army of king Śatrughna." Hearing those words of king Subāhu, his general arranged the special type of military array called Krauñca, which the very mighty groups of enemy, holding hosts of weapons did not enter all of a sudden. At its mouth (i.e. entrance) Suketu stood; at the throat (a hero) called Citrāṅga remained; at the two sides stood two princes, and at the tail the king (himself) stood. In between his huge army looked splendid with its four divisions. Having made the Krauñca array, the general informed the king of having arranged it. The king, having seen his army that was ready (for the action), and the well-formed Krauñca-array, decided to fight with the warriors present in Śatrughna's army.

Pātāla-khaṇḍa · Chapter 26

A Fierce Fight Between Lakṣmīnidhi and Suketu

Chapter 321 of 693 · 70 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
शत्रुघ्नस्तद्बलं दृष्ट्वा भीषणाकृतिमेघवत् ।
हस्त्यश्वरथपादातैर्बहुभिः परिवारितम् १।
सुमतिं प्रत्युवाचेदं वचोगंभीरशब्दयुक् ।
नानावाक्यविचारज्ञैः पंडितैः परिसेवितः २।
शत्रुघ्न उवाच।
सुमते कस्य नगरं प्राप्तो मे हयसत्तमः ।
बलमेतन्निरीक्षेहं पयोदधितरंगवत् ३।
कस्यैतद्बलमुद्धर्षं चतुरंगसमन्वितम् ।
पुरतो भाति युद्धाय समुपस्थितमादरात् ४।
एतत्सर्वं समाचक्ष्व यथावत्पृच्छतो मम ।
यज्ज्ञात्वा युद्धसंस्थायै निर्दिशामि स्वकान्भटान् ५।
इति वाक्यं समाकर्ण्य सुमतिः शुभबुद्धिमान् ।
उवाच वचनं प्रीतः शत्रुघ्नं वैरितापनम् ६।
सुमतिरुवाच।

चक्रांका नगरी राजन्वर्तते सविधे शुभा ।
यस्यां संति नराः पापरहिता विष्णुभक्तितः ७।
तस्याः पुर्याः पतिरयं सुबाहुर्धर्मवित्तमः ।
तवायं पुरतो भाति पुत्रपौत्रसमावृतः ८।
स्वदारनिरतो नित्यं परदारपराङ्मुखः ।
विष्णोः कथास्य कर्णस्थाना परार्थप्रकाशिनी ९।
परस्वं न समादत्ते षष्ठांशादधिकं नृपः ।
ब्राह्मणा विष्णुभक्त्यैव पूज्यंते तेन धर्मिणा १०।
नित्यं सेवारतो विष्णुपादपद्ममधुव्रतः ।
एष स्वधर्मनिरतः परधर्मपराङ्मुखः ११।
एतस्य बलतुल्यं हि न वीराणां बलं क्वचित् ।
पुत्रस्य पतनं श्रुत्वा रोषशोकसमाकुलः १२।
चतुरंगसमेतोऽयं युद्धाय समुपस्थितः ।
तवापि वीरा बहवो लक्ष्मीनिधिमुखा अमून् १३।
जेष्यंति शस्त्रसंघेन निर्दिशाशु परं हि तान् ।

शत्रुघ्नस्तद्वचः श्रुत्वा प्रोवाच स्वभटान्वरान् १४।
रणप्राप्तिभवोद्धर्षपूरपूरितमानसान् ।
क्रौंचव्यूहोऽद्य रचितः सुबाहुपरिसैनिकैः १५।
मुखपक्षस्थिता योधास्तान्को भेत्स्यति शस्त्रवित् ।
यस्य भेदे निजा शक्तिर्यो वीर विजयोद्यतः १६।
स गृह्णातु मदीयाद्धि पाणिपद्माच्च वीटकम् ।
तदा लक्ष्मीनिधिर्वीरो जग्राह क्रौंचभेदने १७।
सर्वशस्त्रास्त्रविद्वीरैर्बहुभिः परिवारितः ।
उवाच वचनं राजन्यास्येऽहं क्रौंचभेदने १८।
भार्गवः पूर्वमेवासीत्क्रौंचभेत्ता तथा ह्यहम् ।
तथान्यं वीरमावोचत्कोऽस्य सार्धं गमिष्यति १९।
पुष्कलः पृष्ठतस्तस्य यातुं चक्रे मतिं ततः ।
रिपुतापो नीलरत्न उग्राश्वो वीरमर्दनः २०।
सर्वे शत्रुघ्नसंदेशाद्ययुस्तत्क्रौंचभेदने ।
शत्रुघ्नोऽपि रथस्थश्च सर्वायुधधरः परः २१।

पृष्ठतोऽस्य परीयाय बहुभिः सैनिकैर्वृतः ।
तदा प्रचलितौ दृष्टावन्योन्यबलवारिधी २२।
प्रलयं कर्तुमुद्युक्तौ जगतः सुतरंगिणौ ।
तदा भेर्यः समाजघ्नुरुभयोः सेनयोर्दृढाः २३।
रणभेर्यः शंखनादाः श्रूयंते तत्र तत्र ह ।
हेषंते वाजिनस्तत्र गर्जंति द्विरदा भृशम् २४।
हुं हुं कुर्वंति वीराग्र्या नदंति रथनेमयः ।
तत्र प्रकुपिताः शूराः सुबाहुबलदर्पिताः २५।
छिंधि भिंधीति भाषंतो दृश्यंते बहवो रणे ।
एवंभूते रणोद्युक्ते सैन्ये शत्रुघ्नवैरिणोः २६।
मुखसंस्थं सुकेतुं तं लक्ष्मीनिधिरुवाच ह ।
लक्ष्मीनिधिरुवाच।
जनकस्य सुतं विद्धि लक्ष्मीनिधिरिति स्मृतम् २७।
सर्वशस्त्रास्त्रकुशलं सर्वयुद्धविशारदम् ।
मुंचाश्वं रामचंद्रस्य सर्वदानवदंशितुः २८।

नोचेन्मद्बाणनिर्भिन्नो यास्यसे यमसादनम् ।
इति ब्रुवंतं वीराग्र्यं सुकेतुः सहसा त्वरन् २९।
सज्यं चापं विधायाशु बाणान्मुंचन्स्थिरोऽभवत् ।
ते बाणाः शितपर्वाणः स्वर्णपुंखाः समंततः ३०।
दृश्यंते व्यापिनस्तत्र रणमध्ये सुदुर्भराः ।
तद्बाणजालं तरसा निहत्य ।
लक्ष्मीनिधिश्चापमथा ततज्यम् ।
विधाय तस्योरसि बाणषट्कं ।
मुमोच तीक्ष्णं शितपर्वशोभितम् ३१।

तद्बाणाः सुभुजभ्रातुर्हृदयं संविदार्य च ।
गतास्ते भुवि दृश्यंते रुधिराक्ता मलीमसाः ३२।
तद्बाणभिन्नहृदयः सुकेतुः कोपपूरितः ।
जघानशरविंशत्या तीक्ष्णया नतपर्वया ३३।
उभौ बाणविभिन्नांगावुभौ क्षतजविप्लुतौ ।
सैनिकैः परिदृश्यंते किंशुकाविव पुष्पितौ ३४।

मुंचंतौ बाणकोटीश्च संदधंतौ त्वरा शरान् ।
न केनापि विलक्ष्येते लघुहस्तौ महाबलौ ३५।
कुंडलीकृत सच्चापौ वर्षंतौ बाणधारया ।
नवांबुदाविव दिवि शक्रनिर्देशकारिणौ ३६।
तयोर्बाणा गजान्वाहान्नराञ्छूरान्विमस्तकान् ।
कुर्वंतः केवलं दृष्टा न च संधानमोक्षयोः ३७।
पृथिवी सुभटैः पूर्णा सकिरीटैः सकुंडलैः ।
धनुर्बाणकरै रोषसंदष्टाधरयुग्मकैः ३८।
तयोः प्रयुद्ध्यतोर्दर्पात्सर्वशस्त्रास्त्रवेदिनोः ।
युद्धं समभवद्घोरं देवविस्मापनं महत् ३९।
संमर्दोऽभवदत्यंतं वीरकोटिविदारणः ।
न केनचित्क्वचिद्दृष्टं शरजालांतरेऽबरम् ४०।
तस्मिंस्तु समये लक्ष्मीनिधिर्वीरोऽरिमर्दनः ।
बाणांश्चापे समाधत्त वसुसंख्यान्दृढाञ्छितान् ४१।
चतुर्भिस्तुरगान्वीरः सुकेतोरनयत्क्षयम् ।

एकेन ध्वजमत्युग्रं चिच्छेद तरसा हसन् ४२।
एकेन सारथेः कायाच्छिरोभूमावपातयत् ।
एकेन चापं सगुणमच्छिनद्रोषपूरितः ४३।
एकेन हृदि विव्याध सुकेतोर्वेगवान्नृपः ।
तत्कर्माद्भुतमुद्वीक्ष्य वीरा विस्मयमाययुः ४४।
सच्छिन्नधन्वा विरथो हताश्वो हतसारथिः ।
महतीं स गदां धृत्वा योद्धुकामोऽभ्युपेयिवान् ४५।
तमायांतं समालक्ष्य गदायुद्धविशारदम् ।
महत्या गदया युक्तं रथादवततार सः ४६।
गदामादाय महतीं सर्वायसविनिर्मिताम् ।
जातरूपविचित्रांगीं सर्वशोभापुरस्कृताम् ४७।
लक्ष्मीनिधिर्भृशं क्रुद्धः सुकेतोर्वक्षसि त्वरन् ।
ताडयामास हृदये गदां वज्राग्निसन्निभाम् ४८।
गदया ताडितो वीरो नाकंपत महामुने ।
मदोन्मत्तो यथा दंती बालेन स्रग्भिराहतः ४९।

उवाच तं स वीराग्र्यो नृपं लक्ष्मीनिधिं तदा ।
सहस्वैकं प्रहारं मे यदि शूरः परंतप ५०।

इत्युक्त्वा ताडयामास ललाटे गदया भृशम् ।
गदया ताडितो भालेऽसृग्वमन्कुपितो भृशम् ५१।
मूर्ध्नि तं ताडयामास गदया कालरूपया ।
सुकेतुरपि तं स्कंधे ताडयामास धर्मवित् ५२।
एवं भृशं प्रकुपितौ गदायुद्धविशारदौ ।
गदायुद्धं प्रकुर्वाणौ परस्परजयैषिणौ ५३।
अन्योन्याघातविमतौ परस्परवधोद्यतौ ।
न कोपि तत्र हीयेत न को जीयेत संयुगे ५४।
मूर्ध्नि भाले तथा स्कंधे हृदि गात्रेषु सर्वतः ।
रुधिरौघ परिक्लिन्नौ महाबलपराक्रमौ ५५।
तदा लक्ष्मीनिधिः क्रुद्धो गदामुद्यम्य वेगवान् ।
जगाम प्रबलं हंतुं हृदि राजानुजं बली ५६।
तमायांतमथालोक्य स्वगदां महतीं दधत् ।

ययौ तं तरसा हंतुं राजभ्राता बलाद्बलम् ५७।
गदां तेन विनिक्षिप्तां स्वकरे धृतवानयम् ।
तयैव गदया तस्य हृदि जघ्ने महाबलः ५८।
स्वगदां तेन वै नीतां दृष्ट्वा लक्ष्मीनिधिर्नृपः ।
बाहुयुद्धेन तं योद्धुमियेष बलवत्तमम् ५९।
तदा राजानुजः क्रुद्धो बाहुभ्यामुपगृह्य तम् ।
युयुधे सर्वयुद्धस्य ज्ञातावीरेषु सत्तमः ६०।
तदा लक्ष्मीनिधिस्तस्य हृदि जघ्ने स्वमुष्टिना ।
तदा सोपि शिरस्येनं मुष्टिमुद्यम्य चाहनत् ६१।
मुष्टिभिर्वज्रसंकाशैस्तलस्फोटैश्च दारुणैः ।
अन्योन्यं जघ्नतुः क्रुद्धौ संदष्टाधरपल्लवौ ६२।
मुष्टी मुष्टि दंता दंति कचा कचि नखा नखि ।
उभयोरभवद्युद्धं तुमुलं रोमहर्षणम् ६३।
तदा प्रकुपितो भ्राता नृपतेश्च रणे नृपम् ।
गृहीत्वा भ्रामयित्वाथ पातयामास भूतले ६४।

लक्ष्मीनिधिः करे गृह्य तं नृपानुजमुच्चकैः ।
भ्रामयित्वा शतगुणं गजोपस्थे जघान तम् ६५।
स तदा पतितो भूमौ संज्ञां प्राप्य क्षणादनु ।
तथैव भ्रामयामास व्योम्नि वेगेन विक्रमी ६६।
एवं प्रयुध्यमानौ तौ बाहुयुद्धं गतौ पुनः ।
पादे पादं करे पाणिं हृदि हृद्वदने मुखम् ६७।
एवं परस्परं श्लिष्टौ परस्परवधैषिणौ ।
उभावपि पराक्रांतावुभावपि मुमूर्च्छतुः ६८।
तद्दृष्ट्वा विस्मयं प्राप्ताः प्रशशंसुः सहस्रशः ।
धन्यो लक्ष्मीनिधिर्भूपो धन्यो राजानुजो बली ६९।

इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे गदायुद्धंनाम षड्विंशतितमोऽध्यायः २६ ।

Roman transliteration

śeṣa uvāca|
śatrughnastadbalaṃ dṛṣṭvā bhīṣaṇākṛtimeghavat |
hastyaśvarathapādātairbahubhiḥ parivāritam 1|
sumatiṃ pratyuvācedaṃ vacogaṃbhīraśabdayuk |
nānāvākyavicārajñaiḥ paṃḍitaiḥ parisevitaḥ 2|
śatrughna uvāca|
sumate kasya nagaraṃ prāpto me hayasattamaḥ |
balametannirīkṣehaṃ payodadhitaraṃgavat 3|
kasyaitadbalamuddharṣaṃ caturaṃgasamanvitam |
purato bhāti yuddhāya samupasthitamādarāt 4|
etatsarvaṃ samācakṣva yathāvatpṛcchato mama |
yajjñātvā yuddhasaṃsthāyai nirdiśāmi svakānbhaṭān 5|
iti vākyaṃ samākarṇya sumatiḥ śubhabuddhimān |
uvāca vacanaṃ prītaḥ śatrughnaṃ vairitāpanam 6|
sumatiruvāca|

cakrāṃkā nagarī rājanvartate savidhe śubhā |
yasyāṃ saṃti narāḥ pāparahitā viṣṇubhaktitaḥ 7|
tasyāḥ puryāḥ patirayaṃ subāhurdharmavittamaḥ |
tavāyaṃ purato bhāti putrapautrasamāvṛtaḥ 8|
svadāranirato nityaṃ paradāraparāṅmukhaḥ |
viṣṇoḥ kathāsya karṇasthānā parārthaprakāśinī 9|
parasvaṃ na samādatte ṣaṣṭhāṃśādadhikaṃ nṛpaḥ |
brāhmaṇā viṣṇubhaktyaiva pūjyaṃte tena dharmiṇā 10|
nityaṃ sevārato viṣṇupādapadmamadhuvrataḥ |
eṣa svadharmaniratāḥ paradharmaparāṅmukhaḥ 11|
etasya balatulyaṃ hi na vīrāṇāṃ balaṃ kvacit |
putrasya patanaṃ śrutvā roṣaśokasamākulaḥ 12|
caturaṃgasameto'yaṃ yuddhāya samupasthitaḥ |
tavāpi vīrā bahavo lakṣmīnidhimukhā amūn 13|
jeṣyaṃti śastrasaṃghena nirdiśāśu paraṃ hi tān |

śatrughnastadvacaḥ śrutvā provāca svabhaṭānvarān 14|
raṇaprāptibhavoddharṣapūrapūritamānasān |
krauṃcavyūho'dya racitaḥ subāhuparisainikaiḥ 15|
mukhapakṣasthitā yodhāstānko bhetsyati śastravit |
yasya bhede nijā śaktiryo vīra vijayodyataḥ 16|
sa gṛhṇātu madīyāddhi pāṇipadmācca vīṭakam |
tadā lakṣmīnidhirvīro jagrāha krauṃcabhedane 17|
sarvaśastrāstravidvīrairbahubhiḥ parivāritaḥ |
uvāca vacanaṃ rājanyāsye'haṃ krauṃcabhedane 18|
bhārgavaḥ pūrvamevāsītkrauṃcabhettā tathā hyaham |
tathānyaṃ vīramāvocatko'sya sārdhaṃ gamiṣyati 19|
puṣkalaḥ pṛṣṭhatastasya yātuṃ cakre matiṃ tataḥ |
riputāpo nīlaratna ugrāśvo vīramardanaḥ 20|
sarve śatrughnasaṃdeśādyayustatkrauṃcabhedane |
śatrughno'pi rathasthaśca sarvāyudhadharaḥ paraḥ 21|

prṣṭhato'sya parīyāya bahubhiḥ sainikairvṛtaḥ |
tadā pracalitau dṛṣṭāvanyonyabalavāridhī 22|
pralayaṃ kartumudyuktau jagataḥ sutaraṃgiṇau |
tadā bheryaḥ samājaghnurubhayoḥ senayordṛḍhāḥ 23|
raṇabheryaḥ śaṃkhanādāḥ śrūyaṃte tatra tatra ha |
heṣaṃte vājinastatra garjaṃti dviradā bhṛśam 24|
huṃ huṃ kurvaṃti vīrāgryā nadaṃti rathanemayaḥ |
tatra prakupitāḥ śūrāḥ subāhubaladarpitāḥ 25|
chiṃdhi bhiṃdhīti bhāṣaṃto dṛśyaṃte bahavo raṇe |
evaṃbhūte raṇodyukte sainye śatrughnavairiṇoḥ 26|
mukhasaṃsthaṃ suketuṃ taṃ lakṣmīnidhiruvāca ha |
lakṣmīnidhiruvāca|
janakasya sutaṃ viddhi lakṣmīnidhiriti smṛtam 27|
sarvaśastrāstrakuśalaṃ sarvayuddhaviśāradam |
muṃcāśvaṃ rāmacaṃdrasya sarvadānavadaṃśituḥ 28|

nocenmadbāṇanirbhinno yāsyase yamasādanam |
iti bruvaṃtaṃ vīrāgryaṃ suketuḥ sahasā tvaran 29|
sajyaṃ cāpaṃ vidhāyāśu bāṇānmuṃcansthiro'bhavat |
te bāṇāḥ śitaparvāṇaḥ svarṇapuṃkhāḥ samaṃtataḥ 30|
dṛśyaṃte vyāpinastatra raṇamadhye sudurbharāḥ |
tadbāṇajālaṃ tarasā nihatya |
lakṣmīnidhiścāpamathā tatajyam |
vidhāya tasyorasi bāṇaṣaṭkaṃ |
mumoca tīkṣṇaṃ śitaparvaśobhitam 31|
tadbāṇāḥ subhujabhrāturhṛdayaṃ saṃvidārya ca |
gatāste bhuvi dṛśyaṃte rudhirāktā malīmasāḥ 32|
tadbāṇabhinnahṛdayaḥ suketuḥ kopapūritaḥ |
jaghānaśaraviṃśatyā tīkṣṇayā nataparvayā 33|
ubhau bāṇavibhinnāṃgāvubhau kṣatajaviplutau |
sainikaiḥ paridṛśyaṃte kiṃśukāviva puṣpitau 34|

muṃcaṃtau bāṇakoṭīśca saṃdadhaṃtau tvarā śarān |
na kenāpi vilakṣyete laghuhastau mahābalau 35|
kuṃḍalīkṛta saccāpau varṣaṃtau bāṇadhārayā |
navāṃbudāviva divi śakranirdeśakāriṇau 36|
tayorbāṇā gajānvāhānnarāñchūrānvimastakān |
kurvaṃtaḥ kevalaṃ dṛṣṭā na ca saṃdhānamokṣayoḥ 37|
pṛthivī subhaṭaiḥ pūrṇā sakirīṭaiḥ sakuṃḍalaiḥ |
dhanurbāṇakarai roṣasaṃdaṣṭādharayugmakaiḥ 38|
tayoḥ prayuddhyatordarpātsarvaśastrāstravedinoḥ |
yuddhaṃ samabhavadghoraṃ devavismāpanaṃ mahat 39|
saṃmardo'bhavadatyaṃtaṃ vīrakoṭividāraṇaḥ |
na kenacitkvaciddṛṣṭaṃ śarajālāṃtareṃ'baram 40|
tasmiṃstu samaye lakṣmīnidhirvīro'rimardanaḥ |
bāṇāṃścāpe samādhatta vasusaṃkhyāndṛḍhāñchitān 41|
caturbhisturagānvīraḥ suketoranayatkṣayam |

ekena dhvajamatyugraṃ ciccheda tarasā hasan 42|
ekena sāratheḥ kāyācchirobhūmāvapātayat |
ekena cāpaṃ saguṇamacchinadroṣapūritaḥ 43|
ekena hṛdi vivyādha suketorvegavānnṛpaḥ |
tatkarmādbhutamudvīkṣya vīrā vismayamāyayuḥ 44|
sacchinnadhanvā viratho hatāśvo hatasārathiḥ |

mahatīṃ sa gadāṃ dhṛtvā yodghukāmo'bhyupeyivān 45|
tamāyāṃtaṃ samālakṣya gadāyuddhaviśāradam |
mahatyā gadayā yuktaṃ rathādavatatāra saḥ 46|
gadāmādāya mahatīṃ sarvāyasavinirmitām |
jātarūpavicitrāṃgīṃ sarvaśobhāpuraskṛtām 47|
lakṣmīnidhirbhṛśaṃ kruddhaḥ suketorvakṣasi tvaran |
tāḍayāmāsa hṛdaye gadāṃ vajrāgnisannibhām 48|
gadayā tāḍito vīro nākaṃpata mahāmune |
madonmatto yathā daṃtī bālena sragbhirāhataḥ 49|

uvāca taṃ sa vīrāgryo nṛpaṃ lakṣmīnidhiṃ tadā |
sahasvaikaṃ prahāraṃ me yadi śūraḥ paraṃtapa 50|
ityuktvā tāḍayāmāsa lalāṭe gadayā bhṛśam |
gadayā tāḍito bhāle'ṣrgvamankupito bhṛśam 51|
mūrdhni taṃ tāḍayāmāsa gadayā kālarūpayā |
suketurapi taṃ skaṃdhe tāḍayāmāsa dharmavit 52|
evaṃ bhṛśaṃ prakupitau gadāyuddhaviśāradau |
gadāyuddhaṃ prakurvāṇau parasparajayaiṣiṇau 53|
anyonyāghātavimatau parasparavadhodyatau |
na kopi tatra hīyeta na ko jīyeta saṃyuge 54|
mūrdhni bhāle tathā skaṃdhe hṛdi gātreṣu sarvataḥ |
rudhiraugha pariklinnau mahābalaparākramau 55|
tadā lakṣmīnidhiḥ kruddho gadāmudyamya vegavān |
jagāma prabalaṃ haṃtuṃ hṛdi rājānujaṃ balī 56|
tamāyāṃtamathālokya svagadāṃ mahatīṃ dadhat |

yayau taṃ tarasā haṃtuṃ rājabhrātā balādbalam 57|
gadāṃ tena vinikṣiptāṃ svakare dhṛtavānayam |
tayaiva gadayā tasya hṛdi jaghne mahābalaḥ 58|
svagadāṃ tena vai nītāṃ dṛṣṭvā lakṣmīnidhirnṛpaḥ |
bāhuyuddhena taṃ yoddhumiyeṣa balavattamam 59|
tadā rājānujaḥ kruddho bāhubhyāmupagṛhya tam |
yuyudhe sarvayuddhasya jñātāvīreṣu sattamaḥ 60|
tadā lakṣmīnidhistasya hṛdi jaghne svamuṣṭinā |
tadā sopi śirasyenaṃ muṣṭimudyamya cāhanat 61|
muṣṭibhirvajrasaṃkāśaistalasphoṭaiśca dāruṇaiḥ |
anyonyaṃ jaghnatuḥ kruddhau saṃdaṣṭādharapallavau 62|
muṣṭī muṣṭi daṃtā daṃti kacā kaci nakhā nakhi |
ubhayorabhavadyuddhaṃ tumulaṃ romaharṣaṇam 63|
tadā prakupito bhrātā nṛpateśca raṇe nṛpam |
gṛhītvā bhrāmayitvātha pātayāmāsa bhūtale 64|

lakṣmīnidhiḥ kare gṛhya taṃ nṛpānujamuccakaiḥ |
bhrāmayitvā śataguṇaṃ gajopasthe jaghāna tam 65|
sa tadā patito bhūmau saṃjñāṃ prāpya kṣaṇādanu |
tathaiva bhrāmayāmāsa vyomni vegena vikramī 66|
evaṃ prayudhyamānau tau bāhuyuddhaṃ gatau punaḥ |
pāde pādaṃ kare pāṇiṃ hṛdi hṛdvadane mukham 67|
evaṃ parasparaṃ śliṣṭau parasparavadhaiṣiṇau |
ubhāvapi parākrāṃtāvubhāvapi mumūrcchatuḥ 68|
taddṛṣṭvā vismayaṃ prāptāḥ praśaśaṃsuḥ sahasraśaḥ |
dhanyo lakṣmīnidhirbhūpo dhanyo rājānujo balī 69|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe gadāyuddhaṃnāma

ṣaḍviṃśatitamo'dhyāyaḥ 26 |

English translation

Śeṣa said :

1-2. Seeing that army like a cloud of a fearful size, and surrounded by many elephants, horses, chariots and foot-soldiers, Śatrughna spoke thus to Sumati in serious words. Waited upon by learned men knowing many words and ideas.

Śatrughna said :

3-6. O Sumati, whose city has reached my best horse? I see this army resembling the ripples of an ocean. Whose army is this which is endowed with four divisions, is very joyful, and appears before (me) standing with eagerness to fight? Properly tell all this to me who am asking you, knowing which I shall order my soldiers to take position for the fight.

Hearing these words, Sumati, of an auspicious mind, being pleased, said to Śatrughna, the tormentor of his enemies.

Sumati said :

7-11. O king, in the vicinity there is an auspicious city (called) Cakrāṅkā, in which there are sinless persons due to their devotion to Viṣṇu . This Subāhu , most familiar with the religious law, and the lord of that city, is present, surrounded by sons and grandsons, before you. He is always attached to his own wife and is averse to another man's wife. Viṣṇu's story revealing the highest object, dwells in his ears. The king does not take more than a sixth part of the wealth of another person (i.e. any person is his kingdom). He, the religious one, worships brāhmaṇas with the same devotion with which he worships Viṣṇu Having the vow (of drinking) the honey from the lotuses of the feet of Viṣṇu, he is always engaged in serving him. He is devoted to his own duty; he is averse to another's way of life.

12-14a. The army of no other heroes is like his army. Hearing about the defeat of his son, he, being full of grief and endowed with his four-divisioned army, he is present (here) to fight. You also have these many heroes like Lakṣmīnidhi. With the host of their weapons, they will conquer the enemy. Order them who are well-disposed to you.

14b-21a. Hearing those words, Śatrughna said to his excellent heroes whose minds were full of great joy due to the battle having come near: "Subāhu's soldiers have today arranged the Krauñca array. His heroes have taken position at its opening and sides. Who, knowing (the use of) weapons, will break through it? He who has the power to break through it, or is eager for victory should take up this gauntlet from my lotus-like hand." Then the hero Lakṣmīnidhi took up (the gauntlet) to break the Krauñca(-array). He, surrounded by many heroes, knowing (the use of) all weapons and missiles, said (these) words: "O king, I shall go to break through the Krauñca(-array). Formerly, Bhārgava (i.e. Paraśurāma) broke through the Krauñca(-mountain). (Now) I (shall do) like (him)." Then he said to another hero: "Who will go with him?" Then Puṣkala made up his mind to go after him. Riputāpa, Nalaratna, Ugrāśva, Vīramardana—all (these) went by Śatrughna's order to break through the Krauñca(-array).

21b-27a. Great Śatrughna, seated in a chariot, having all (kinds of) weapons, and surrounded by many soldiers, followed him. At that time the two oceans with big waves and ready to destroy the world appeared to be agitated. Then big kettledrums from both armies were beaten. At every place were heard the war-drums and sounds of conches. The horses neighed and the elephants trumpeted very much. The best heroes gave out 'hum' sounds. The fellies of the chariot-wheels made a sound. There on the battlefield many angry warriors who were brave and very proud of the might of their arms were seen saying (to one another): "Cut (him off); break (him)." When both the armies of Śatrughna and his enemy were thus ready to fight, Lakṣmīnidhi said to Suketu who was at the opening (of the array):

Lakṣmīnidhi said :

27b-31a. Know me to be the son of Janaka , known as Lakṣmīnidhi, skilled in (the use of) all weapons and missiles, and proficient in fighting. Release the horse of Rāmacandra , the destroyer of all demons. Otherwise, pierced by my arrows you will go to Yama 's abode.

Hastening suddenly to the best hero who was speaking like this, Suketu made his bow ready and discharging arrows quickly became steady. Those arrows had sharp joints; had their feathered parts made of gold; they were difficult to be put up with; they were seen to pervade (everything) in the battle.

31b-40. Having speedily destroyed that volley of arrows, Lakṣmīnidhi stretched his bow and discharged at his chest six sharp arrows charming with whetted joints. Those arrows were seen to have gone down to the earth after having pierced the heart of the brother of the strong-armed one; they were smeared with blood and were stained. With his chest pierced by his arrows, Suketu, who was full of anger, struck him with twenty sharp arrows with their joints curved. Both were seen by the soldiers to have their bodies pierced with arrows, covered with blood like the kiṃśuka (trees) full of flowers. The two who were discharging crores of arrows, who were fixing (on their bows)quickly(-going) arrows, who were dexterous and mighty, were (i.e. could) not (be) distinguished by any one. They had coiled (i.e. bent) their good bows, they were showering (their enemy) with the stream of arrows, and were like new clouds executing Indra 's order. Their arrows were just seen to behead elephants, horses and brave men, but were not seen when they were fixed on the bow or discharged. By them having bows and arrows in their hands and biting their lips through anger, the earth was filled with great warriors having diadems and rings. Between the two, knowing (the use of) all weapons and missiles, and fighting proudly, a fierce, great battle, causing wonder (even) to the gods, took place. A great battle, piercing crores of warriors, took place. Nobody at no place saw (i.e. could see) the sky in (i.e. due to) the net of arrows.

41-63a. At that time brave Lakṣmīnidhi who destroyed his enemies, fixed sharp, strong arrows, eight in number, on his bow. With four arrows the hero killed the horses of Suketu; and laughing he quickly cut off the very lofty flag (of his chariot). With one he knocked down on the ground the charioteer's bead from his body. He, full of anger, cut off, with one (arrow) the (enemy's) bow along with the string. The swift king, with one (arrow) pierced the chest of Suketu. Seeing that wonderful deed, heroes were astonished. (Suketu) whose bow was cut off, who was without a chariot, whose horses and charioteer were killed, took up a big mace and approached (his enemy) with a desire to fight. Seeing him, skilled in mace-fighting, to have approached, he got down with a mace (in his hand) from (his) chariot. Lakṣmīnidhi, who was very angry, took a big mace fully made of iron and variegated with gold (i.e. bright) and full of all charm, hastily struck that mace resembling the fire of the thunderbolt on the chest (of Suketu). O great sage, that hero (though) struck by the mace, did not shake like an intoxicated elephant struck with garlands by a child. Then that best hero said to Lakṣmīnidhi: "O you tormentor of the enemies, if you are brave, (then) put up with one stroke of my mace." Saying so, he

heavily struck on his forehead with the mace. Being struck on the forehead with the mace, he vomitted blood, and was very angry, and struck on his head with the mace of the nature of death (i.e. the fatal mace). Suketu, knowing the ways of the world, also struck him on (his) shoulder. Thus the two, skilled in mace-fighting, being very much angry, fighting with maces, desiring to conquer each other, avoiding each other's strokes, were intent upon killing each other. In that war nobody would lose and nobody would win. The two very mighty and brave ones were wet with streams of blood on (i.e. flowing from) the head, the forehead, the shoulder, the chest, and all the limbs. Then Lakṣmīnidhi, getting angry, raised his mace speedily and he, the powerful one, went (forward) to strike the powerful younger brother of the king on his chest. Then the king's brother, seeing him coming, held his great mace, and went all of a sudden to kill him from (his) army to (Lakṣmīnidhi's) army. This one held (i.e. caught) in his hand the mace hurled by him; (and) the very powerful one struck him with the same mace. Then king Lakṣmīnidhi, seeing that he had taken (i.e. caught) his mace, desired to have hand-to-hand fight with the strongest one. Then the king's younger brother who was angry, who knew (i.e. proficient in) fighting of all kinds, and who was the best among the heroes, seized him with his arms. Then Lakṣmīnidhi struck on his chest with his fist. Then he too, raising his fist, struck him on his head. The two who were angry and were biting their bud-like lips, struck each other with terrible slaps with the hands resembling the thunderbolt. They indulged in boxing; they bit each other with their teeth; they seized each other's hair; they scratched each other with their nails.

63b-69. Thus the fight between the two was fierce and horripilating. Then the angry brother of the king seized the king's foot, swung him round and threw him on the ground. Lakṣmīnidhi seized the hand of the king's younger brother and swinging him round for a hundred times high up (in the air), overthrew him on the hip of the elephant. Then he fell on the ground; and then in a moment regaining consciousness, the brave one in the same way speedily whirled him in the sky (i.e. in the air). Then the two, who were fighting, again indulged in boxing. The two, desiring to kill each other, clung to each other-one's foot on the other's foot, seizing the hand (of the enemy) with his own hand, chest with chest, and mouth with mouth. Both were very valourous, both swooned. Seeing that (men) in thousands were amazed and praised (them): "O king Lakṣmīnidhi is blessed; blessed is the mighty younger brother of the king!"

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 27

Killing of Citrāṅga

Chapter 322 of 693 · 49 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
चित्रांगः क्रौंचकंठस्थो रथस्थो वीरशोभितः।
गाहयामास तत्सैन्यं वाराह इव वारिधिम् १।
धनुर्विस्फार्य सुदृढं मेघनादनिनादितम्।
मुमोच बाणान्निशितान्वैरिकोटिविदाहकान् २।
तद्बाणभिन्नसर्वांगाः शेरते सुभटा भृशम्।
सकिरीटतनुत्राणाः सन्दष्टदशनच्छदाः ३।
एवं प्रवृत्ते संग्रामे ययौ योद्धुं स पुष्कलः।
मणिचित्रितमादाय चापं वैरिप्रतापनम् ४।
तयोः संगतयोरूपं दृश्यतेऽतिमनोहरम्।
पुरा तारकसंग्रामे स्कंदतारकयोर्यथा ५।
विस्फारयन्धनुः शीघ्रं सव्यसाची तु पुष्कलः।
ताडयामास तं क्षिप्रं शरैः सन्नतपर्वभिः ६।
चित्रांगोऽपि रुषाक्रांतः शरासन इषूञ्छितान्।
दधद्व्यमुंचद्बहुशो रणमंडलमूर्धनि ७।

नादानं न च संधानं न मोचनमथापि वा।
दृष्टं तावेव संदृष्टौ कुंडलीकृतचापिनौ ८।
तदासौ पुष्कलः क्रुद्धः शराणां शतकेन तम्।
विव्याध वक्षःस्थलके महायोद्धारमुद्भटम् ९।
चित्रांगस्ताञ्शरान्सर्वांश्चिच्छेद तिलशः क्षणात्।
ताडयामास चांगेषु पुष्कलं शितसायकैः १०।
पुष्कलस्तद्रथं दिव्यं भ्रामकास्त्रेण शोभिना।
नभसि भ्रामयामास तदद्भुतमिवाभवत् ११।
भ्रांत्वा मुहुर्तमात्रं तु सरथो हयसंयुतः।
स्थितिर्लेभेतिकष्टेन संधृतो रणमंडले १२।
स चास्य विक्रमं दृष्ट्वा चित्रांगः कुपितो भृशम्।
उवाच पुष्कलं धीमान्सर्वास्त्रेषु विशारदः १३।
चित्रांग उवाच।
त्वया साधुकृतं कर्म सुभटैर्युधिसंमतम्।
मद्रथो वाजिसंयुक्तो भ्रामितो नभसि क्षणम् १४।

पराक्रमं समीक्षस्व ममापि सुभटेरितम् ।
आकाशचारी तु भवान्भवत्वमरपूजितः १५।
इत्युक्त्वा स मुमोचास्त्रं रणे परमदारुणम् ।
धनुषा परमास्त्रज्ञः सर्वधर्मविदुत्तमः १६।
तेन बाणेन संविद्धः खे बभ्राम पतंगवत् ।
सरथः सहयः संख्ये सध्वजश्च ससारथिः १७।
भ्रांत्वा सरथवर्यस्तु नभसि त्वरयान्वितः ।
यावत्स्थितिं न लभते तावन्मुक्तोऽपरः शरः १८।
पुनश्च परिबभ्राम रथः सूतसमन्वितः ।
तत्कर्मवीक्ष्य पुत्रस्य राज्ञो विस्मयमाप सः १९।
कथंचित्स्थितिमप्याप पुष्कलः परवीरहा ।
रथं जघान बाणैश्च ससूतहयमस्य च २०।
सभग्नस्यंदनो वीरः पुनरन्यं समाश्रितः ।
सोऽपि भग्नः शरैराशु पुष्कलेन रणांगणे २१।
पुनरन्यं समास्थाय यावदायाति संमुखम् ।

तावद्बभंज निशितैः सायकैस्तद्रथं पुनः २२।
एवं दश रथा भग्ना नृपतेरात्मजस्य हि ।
पुष्कलेन तु वीरेण महासंयुगशालिना २३।
तदा चित्रांगकः संख्ये रथे स्थित्वा विचित्रिते ।
आजगाम ह वेगेन पुष्कलं प्रति योधितुम् २४।
पुष्कलं पंचभिर्बाणैस्ताडयामास संयुगे ।
तैर्बाणैर्निहतोऽत्यतं विव्यथे भरतात्मजः २५।
सक्रुद्धश्चापमुद्यम्य बाणान्दश शितान्महान् ।
मुमोच हृदये तस्य स्वर्णपुंखसुशोभितान् २६।
ते बाणाः पपुरेतस्य रुधिरं बहुदारुणाः ।
पीत्वा पेतुः क्षितौ कूटसाक्षिणः पूर्वजा इव २७।
तदा चित्रांगकः क्रुद्धो भल्लान्पंच समाददे ।
मुमोच भाले पुत्रस्य भरतस्य महौजसः २८।
तैर्भल्लैराहतः क्रुद्धः शरासनवरे शरम् ।
दधत्प्रतिज्ञामकरोच्चित्रांगनिधनं प्रति २९।

शृणु वीर मम क्षिप्रं प्रतिज्ञां त्वद्बधाश्रिताम् ।
तज्ज्ञात्वा सावधानेन योद्धव्यं च त्वयात्र हि ३०।
बाणेनानेन चेत्त्वां वै न कुर्यां प्राणवर्जितम् ।
सतीं संदूष्य वनितां शीलाचारसुशोभिताम् ३१।
यो लोकः प्राप्यते लोकैर्यमस्य वशवर्तिभिः ।
स लोको मम वै भूयात्सत्यं मम प्रतिश्रुतम् ३२।
इति श्रेष्ठं वचः श्रुत्वा जहास परवीरहा ।
उवाच मतिमान्वीरः पुष्कलं वचनं शुभम् ३३।
मृत्युर्वै प्राणिनां भाव्यः सर्वत्रैव च सर्वदा ।

तस्मान्मे निधने दुःखं नास्ति शूरशिरोमणे ३४।
प्रतिज्ञा या कृता वीर त्वया वीरत्वशालिना ।
सा सत्यैव पुनर्मेऽद्य श्रूयतां व्याहृतं महत् ३५।
त्वद्बाणं मद्वधोद्युक्तं न च्छिंद्यां यदि चेदहम् ।
तदा प्रतिज्ञां शृणु मे सर्ववीराभिमानिनः ३६।
तीर्थं जिगमिषोर्यो वै कुर्यात्स्वांतविखंडनम् ।

एकादशीव्रतादन्यज्जानाति व्रतमुच्चकैः ३७।
तस्य पापं ममैवास्तु प्रतिज्ञापरिघातिनः ।
इति वाक्यमुदीर्यैव तूष्णींभूतो धनुर्दधे ३८।
तदानेन निषंगात्स्वादुद्धृत्य सायकं वरम् ।
कथयामास विशदं वाक्यं शत्रुवधावहम् ३९।
पुष्कल उवाच।
यदि रामांघ्रियुगुलं निष्कापट्येन चेतसा ।
उपासितं मया तर्हि मम वाक्यमृतं भवेत् ४०।
यदि स्वमहिलां भुक्त्वा नान्यां जानामिचेतसा ।
तेन सत्येन मे वाक्यं सत्यं भवतु संगरे ४१।
इति वाक्यमुदीर्याशु बाणं धनुषि संधितम् ।
कालानलोपमं वीरशिरश्छेदनमाक्षिपत् ४२।
तं बाणं मुक्तमालोक्य स तु राजसुतो बली ।
बाणं शरासने धत्त तीक्ष्णं कालानलोपमम् ४३।
तेन बाणेन संछिन्नो बाणः स्ववधउद्यतः ।

हाहाकारो महानासीच्छिन्ने तस्मिञ्छरे तदा ४४।
परार्धं पतितं भूमौ पूर्वार्धं फलसंयुतम् ।
शिरोधरां चकर्ताशु पद्मनालमिव क्षणात् ४५।
तदा भूमौ पतंतं तु दृष्ट्वा तत्तस्यसैनिकाः ।
हाहाकृत्वा भृशं सर्वे पलायनपरागताः ४६।
पृथ्व्यां तन्मस्तकं श्रेष्ठं सकिरीटं सकुंडलम् ।
शुशुभेऽतीव पतितं चंद्रबिंबं दिवो यथा ४७।
तं वीक्ष्य पतितं वीरः पुष्कलो भरतात्मजः ।
व्यगाहत व्यूहमिमं सर्ववीरैकशोभितम् ४८।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे चित्रांगवधोनाम सप्तविंशतितमोऽध्यायः २७ ।

Roman transliteration

śeṣa uvāca|
citrāṃgaḥ krauṃcakaṃṭhastho rathastho vīraśobhitaḥ |
gāhayāmāsa tatsainyaṃ vārāha iva vāridhim 1|
dhanurvisphārya sudṛḍhaṃ meghanādaninādितam |
mumoca bāṇānniśitānvairikoṭividāhakān 2|
tadbāṇabhinnasarvāṃgāḥ śerate subhaṭā bhṛśam |

sakirīṭatanutrāṇāḥ sandaṣṭadaśanacchadāḥ 3|
evaṃ pravṛtte saṃgrāme yayau yoddhuṃ sa puṣkalaḥ |
maṇicitritamādāya cāpaṃ vairipratāpanam 4|
tayoḥ saṃgatayorūpaṃ dṛśyate'timanoharam |
purā tārakasaṃgrāme skaṃdatārakayoryathā 5|
visphārayandhanuḥ śīghraṃ savyasācī tu puṣkalaḥ |
tāḍayāmāsa taṃ kṣipraṃ śaraiḥ sannataparvabhiḥ 6|
citrāṃgo'pi ruṣākrāṃtaḥ śarāsana iṣūñchitān |
dadhadvyamuṃcadbahuśo raṇamaṃḍalamūrdhani 7|

nādānaṃ na ca saṃdhānaṃ na mocanamathāpi vā |
dṛṣṭaṃ tāveva saṃdṛṣṭau kuṃḍalīkṛtacāpinau 8|
tadāsau puṣkalaḥ kruddhaḥ śarāṇāṃ śatakena tam |
vivyādha vakṣaḥsthalake mahāyoddhāramudbhaṭam 9|
citrāṃgastāñśarānsarvāṃścicccheda tilaśaḥ kṣaṇāt |
tāḍayāmāsa cāṃgeṣu puṣkalaṃ śitasāyakaiḥ 10|
puṣkalastadrathaṃ divyaṃ bhrāmakāstreṇa śobhinā |
nabhasi bhrāmayāmāsa tadadbhutamivābhavat 11|
bhrāṃtvā muhūrtamātraṃ tu saratho hayasaṃyutaḥ |
sthitirlebhetikaṣṭena saṃdhṛto raṇamaṃḍale 12|
sa cāsya vikramaṃ dṛṣṭvā citrāṃgaḥ kupito bhṛśam |
uvāca puṣkalaṃ dhīmānsarvāstreṣu viśāradaḥ 13|
citrāṃga uvāca|
tvayā sādhukṛtaṃ karma subhaṭairyudhisaṃmatam |
madratho vājisaṃyukto bhrāmito nabhasi kṣaṇam 14|

parākramaṃ samīkṣasva mamāpi subhaṭeritam |
ākāśacārī tu bhavānbhavatvamarapūjitaḥ 15|
ityuktvā sa mumocāstraṃ raṇe paramadāruṇam |
dhanuṣā paramāstrajñaḥ sarvadharmaviduttamaḥ 16|
tena bāṇena saṃviddhaḥ khe babhrāma pataṃgavat |
sarathaḥ sahayaḥ saṃkhye sadhvajaśca sasārathiḥ 17|
bhrāṃtvā sarathavaryastu nabhasi tvarayānvitaḥ |
yāvatsthitiṃ na labhate tāvanmukto'paraḥ śaraḥ 18|
punaśca paribabhrāma rathaḥ sūtasamanvitaḥ |
tatkarmavīkṣya putrasya rājño vismayamāpa saḥ 19|
kathaṃcitsthitimapyāpa puṣkalaḥ paravīrahā |
rathaṃ jaghāna bāṇaiśca sasūtahayamasya ca 20|
sabhagnasyaṃdano vīraḥ punaranyaṃ samāśritaḥ |
so'pi bhagnaḥ śarairāśu puṣkalena raṇāṃgaṇe 21|
punaranyaṃ samāsthāya yāvadāyāti saṃmukham |

tāvadbabhaṃja niśitaiḥ sāyakaistadrathaṃ punaḥ 22|
evaṃ daśa rathā bhagnā nṛpaterātmajasya hi |
puṣkalena tu vīreṇa mahāsaṃyugaśālinā 23|
tadā citrāṃgakaḥ saṃkhye rathe sthitvā vicitrite |
ājagāma ha vegena puṣkalaṃ prati yodhitum 24|
puṣkalaṃ paṃcabhirbāṇaistāḍayāmāsa saṃyuge |
tairbāṇairnihato'tyataṃ vivyathe bharatātmajaḥ 25|
sakruddhaścāpamudyamya bāṇāndaśa śitānmahān |
mumoca hṛdaye tasya svarṇapuṃkhasuśobhitān 26|
te bāṇāḥ papuretasya rudhiraṃ bahudāruṇāḥ |
pītvā petuḥ kṣitau kūṭasākṣiṇaḥ pūrvajā iva 27|

tadā citrāṃgakaḥ kruddho bhallānpaṃca samādade |
mumoca bhāle putrasya bharatasya mahaujasaḥ 28|
tairbhallairāhataḥ kruddhaḥ śarāsanavare śaram |
dadhatpratijñāmakaroccitrāṃganidhanaṃ prati 29|

śṛṇu vīra mama kṣipraṃ pratijñāṃ tvadvadhāśritām |
tajjñātvā sāvadhānena yoddhavyaṃ ca tvayātra hi 30|
bāṇenānena cettvāṃ vai na kuryāṃ prāṇavarjitam |
satīṃ saṃdūṣya vanitāṃ śīlācārasuśobhitām 31|
yo lokaḥ prāpyate lokairyamasya vaśavartibhiḥ |
sa loko mama vai bhūyātsatyaṃ mama pratiśrutam 32|
iti śreṣṭhaṃ vacaḥ śrutvā jahāsa paravīrahā |
uvāca matimānvīraḥ puṣkalaṃ vacanaṃ śubham 33|
mṛtyurvai prāṇināṃ bhāvyaḥ sarvatraiva ca sarvadā |
tasmānme nidhane duḥkhaṃ nāsti śūraśiromaṇe 34|
pratijñā yā kṛtā vīra tvayā vīratvaśālinā |
sā satyaiva punarme'dya śrūyatāṃ vyāhṛtaṃ mahat 35|
tvadbāṇaṃ madvadhodyuktaṃ na cchiṃdyāṃ yadi cedaham |
tadā pratijñāṃ śṛṇu me sarvavīrābhimāninaḥ 36|
tīrthaṃ jigamiṣoryo vai kuryātsvāṃtavikhaṃḍanam |

ekādaśīvratādanyajjānāti vratamuccakaiḥ 37|
tasya pāpaṃ mamaivāstu pratijñāparighātinaḥ |
iti vākyamudīryaiva tūṣṇīṃbhūto dhanurdadhe 38|
tadānena niṣaṃgātsvāduddhṛtya sāyakaṃ varam |
kathayāmāsa viśadaṃ vākyaṃ śatruvadhāvaham 39|
puṣkala uvāca|
yadi rāmāṃghriyugulaṃ niṣkāpaṭyena cetasā |
upāsitaṃ mayā tarhi mama vākyamṛtaṃ bhavet 40|
yadi svamahilāṃ bhuktvā nānyāṃ jānāmicetasā |
tena satyena me vākyaṃ satyaṃ bhavatu saṃgare 41|
iti vākyamudīryāśu bāṇaṃ dhanuṣi saṃdhitam |
kālānalopamaṃ vīraśiraśchedanamākṣipat 42|
taṃ bāṇaṃ muktamālokya sa tu rājasuto balī |
bāṇaṃ śarāsane dhatta tīkṣṇaṃ kālānalopamam 43|
tena bāṇena saṃchinno bāṇaḥ svavadhaudyataḥ |

hāhākāro mahānāsīcchinne tasmiñchare tadā 44|
parārdhaṃ patitaṃ bhūmau pūrvārdhaṃ phalasaṃyutam |
śirodharāṃ cakartāśu padmanālamiva kṣaṇāt 45|
tadā bhūmau pataṃtaṃ tu dṛṣṭvā tattasyasainikāḥ |
hāhākṛtvā bhṛśaṃ sarve palāyanaparāgatāḥ 46|
pṛthuyāṃ tanmastakaṃ śreṣṭhaṃ sakirīṭaṃ sakuṃḍalam |
śuśubhe'tīva patitaṃ caṃdrabiṃbaṃ divo yathā 47|
taṃ vīkṣya patitaṃ vīraḥ puṣkalo bharatātmajaḥ |
vyagāhata vyūhamimaṃ sarvavīraikaśobhitam 48|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe citrāṃgavadhonāma saptaviṃśatitamo'dhyāyaḥ 27 |

English translation

Śeṣa said :

1-3. Citrāṅga who was seated in his chariot and was at the neck of the Krauñca (-array), and was adorned with heroes, plunged into that army as a boar plunges into the ocean. Having stretched his very strong bow, resounding like thundering, he discharged sharp arrows burning crores of enemies. Great heroes with their entire bodies very much pierced with the arrows, lay (there) with the diadems and armours on their bodies and with their lips bitten.

4-8. When the battle proceeded like this, Puṣkala taking the how that was variegated with gems and that very much tormented the enemies, went to fight. The forms of the two who had come together (to fight) looked very charming like the forms of Skanda and Tāraka in the Tāraka-battle in ancient times. That dexterous Puṣkala, quickly stretching his bow, quickly struck him with arrows having curved joints. Citrāṅga too, who was overpowered with anger, fixed sharp arrows on his bow and repeatedly discharged them in the front part of the battlefield. The taking (of the arrow from the quiver) was not noticed; the fixing (of the arrow on the bow) was not noticed; the discharge (of the arrow) was not noticed. Only the two (heroes) who had coiled (i.e. stretched) their bows were noticed.

9-13. Then that Puṣkala who was angry pierced the great, pre-eminent warrior on his chest with a hundred arrows. Citrāṅga in a moment cut off all those arrows into (pieces of the size of) sesamum seeds; and with (his) arrows he struck Puṣkala on the limbs of his body. With his charming, deceptive missile Puṣkala whirled that divine chariot in the sky (i.e. air). It was indeed a wonder. That chariot, along with the horses, after having moved round in a circle (in the air) became steady; and with a great difficulty it remained on the battlefield. Seeing his valour, that intelligent Citrāṅga who was skilled in (the use of) all missiles, was angry, and said to Puṣkala:

Citrāṅga said :

14-19. You have done a good deed, appreciated by good warriors in the battle, viz. you whirled for a moment my chariot with the horses in the sky (i.e. air). (Now) see also my valour displayed by good warriors. You would be moving in the sky and (would be) honoured by gods.

He the best one among those familiar with the use (of weapons), and knowing (the use of) great missiles discharged with (i.e. from) his bow an extremely fierce missile. Being pierced in the battle with that arrow he along with his chariot, horses, flag and charioteer moved in the sky like a bird. (And) even before the best chariot quickly whirling in the sky (i.e. air) became steady, he discharged another arrow. The chariot, along with the charioteer, again whirled round (in the air). Seeing that act of his son, the king was amazed.

20-29. Puṣkala, the killer of the heroes on the side of the enemy, somehow became steady and struck his chariot, along with the charioteer and horses, with arrows. That hero, whose chariot was shattered, resorted to another chariot. That too was broken with his arrows by Puṣkala on the battlefield. When, after having got into another chariot he encountered him, he again shattered his chariot with sharp arrows. In this way that hero, Puṣkala, shining in the great battle, shattered ten chariots of the king's son. Then Citrāṅgaka, remaining in a variegated chariot, speedily came to fight with Puṣkala in the battle. In the battle he struck Puṣkala with five arrows. The son of Bharata (i.e. Puṣkala), being struck with those arrows, was extremely pained. He, being angry, raised his bow, and discharged ten great, sharp arrows with their feathered ends beautified with gold, at his chest. Those extremely fierce arrows drank his blood. Having drunk it, they fell on the ground like one’s ancestors who were false witnesses. Then the angry Citrāṅgaka took five arrows and discharged them at the forehead of the very vigourous son of Bharata. He (i.e. Puṣkala) being struck with those arrows, fixed an arrow on his

excellent bow and took a vow to kill Citrāṅga:

30-38a. “O hero, listen to my pledge regarding killing you. Knowing it, you should attentively fight here. If, with this arrow, I do not deprive you of your life, then indeed it is my pledge that I would have (i.e. go to) that world which is reached by those people governed by Yama , who have polluted a chaste woman graceful with good conduct.” Having heard these best words, the killer of great heroes laughed. The intelligent hero spoke auspicious words to Puṣkala: “Death always and everywhere is certain in the case of beings. Therefore, O you crest-jewel of heroes, I am not sorry about my death. O hero, that pledge which you, endowed with valour, have taken, is certainly true. That sin which a man who breaks (i.e. changes) the mind of him who desires to go on a pilgrimage, or which a man who knows (i.e. values) any other vow than the lofty vow of Ekādaśī has, gets, will accrue to me who would violate my vow (i.e. if I violate my vow).”

38b-39. Speaking these words only, he became silent, and took up his bow. Then he, having taken out from his quiver an excellent arrow, spoke distinct words leading to the enemy’s murder.

Puṣkala said :

40-48. If I have served with a mind free from wickedness the pair of Rāma ’s feet, then my words would come true. If I have enjoyed my own wife, and do not know (i.e. have not seen) any other woman (even) in a dream, then my words will come true.

Saying so he fixed on his bow an arrow resembling the destructive fire at the end of the world, and (capable of) cutting the heroes’ head, and discharged it. The powerful son of the king, seeing the arrow that was discharged, fixed on his bow a sharp arrow resembling the destructive fire at the end of the world. That arrow cut off the arrow ready to kill him. There was a great wailing when that arrow was cut off. The hinder part of the arrow fell on the ground, and the forepart along with the blade cut off his neck in a moment like a lotus-stalk. Seeing him falling on the ground his soldiers wailed profusely and fled away. That excellent head along with the diadem and ear-rings fell on the ground and looked beautiful like the cresent moon (falling) from the sky. Seeing the hero fallen, Puṣkala, Bharata’s son, plunged into the array, fully accompanied by all heroes.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 28

Subāhu's Defeat

Chapter 323 of 693 · 76 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ पुत्रं समालोक्य पतितं व्यसुमुद्धतम् ।
विललाप भृशं राजा सुतदुःखेन दुःखितः १।
मूर्ध्नि संताडयामास पाणिभ्यामतिदुःखितः ।
कम्पमानो भृशं चाश्रूण्यमुञ्चन्नयनाब्जयोः २।
गृहीत्वा पतितं वक्त्रं चंद्रबिंबमनोरमम् ।
पुष्कलेषु क्षतासृग्भिः क्लिन्नं कुंडलशोभितम् ३।
कुटिलभ्रूयुगं श्रेष्ठं संदष्टाधरपल्लवम् ।
स चुंबन्मुखपद्मेन विलपन्निदमब्रवीत् ४।
हा पुत्र वीर कथमुत्सुकचेतसं मां ।
किं नेक्षसे विशदनेत्रयुगेन शूर ।
किं मद्विनोदकथयारहितस्त्वमेव ।
रोषोदधिप्लुतमनाः किल लक्ष्यसे च ५।
वद पुत्र कथं मां त्वं प्रब्रूषे न हसन्पुनः ।
अमृतैर्मधुरास्वादैर्विनोदयसि पुत्रक ६।

शत्रुघ्नाश्वं गृहाण त्वं सितचामरशोभितम् ।
स्वर्णपत्रेण शोभाढ्यं त्यज निद्रां महामते ७।
एष प्रतापविशदः प्रतापाग्र्यः परंतपः ।
धनुर्बिभ्रत्पुरो भाति पुष्कलः परवीरहा ८।
एनं वारय सत्तीक्ष्णैर्बाणैः कोदंडनिर्गतैः ।
कथं त्वं रणमध्ये वै शेते वीरविमोहितः ९।
हस्तिनः पत्तयश्चैव रथारूढा भयार्दिताः ।
शरणं त्वां समायांति तानीक्षस्व महामते १०।
पुत्र त्वया विना सोढुं कथं शक्तो रणांगणे ।
शत्रुघ्नसायकांस्तीक्ष्णांश्चंडकोदंडनिर्गतान् ११।
अतो मां तु त्वया हीनं को वा पालयितुं क्षमः ।
यदि त्यक्ष्यसि निद्रा त्वं जयायाहं क्षमस्तदा १२।
इत्थं विलप्य सुभृशं ततााड हृदयं स्वकम् ।
बहुशः पाणिना राजा पुत्रदुःखेन दुःखितः १३।
तदा विचित्र दमनौ स्व स्व स्यंदनसंस्थितौ ।

पितुश्चरणयोर्नत्वा ऊचतुः समयोचितम् १४।
राजन्नस्मासु जीवत्सु किं दुःखं हृदि तद्वद ।
वीराणां प्रधने मृत्युर्वांच्छितो जायते महान् १५।
धन्योऽयं बत चित्रांगो यो वीर भुवि शोभते ।
सकिरीटस्तु संदष्टदंतच्छदयुगः प्रभुः १६।
कथयाशु किमद्यैव कुर्वस्ते कार्यमीप्सितम् ।
शत्रुघ्नवाहिनीं सर्वां हन्व आवामनाथिनीम् १७।
अद्यैव पुष्कलं भ्रातुर्वधकारिणमाहवे ।
पातयावो रथाच्छित्त्वा शिरोमुकुटमंडितम् १८।
त्यज शोकं सुदुःखार्तः कथं भासि महामते ।
आज्ञापयावां मानार्ह कुरु युद्धे मतिं तथा १९।
इति वाक्यं समाकर्ण्य पुत्रयोर्वीरमानिनोः ।
शोकं त्यक्त्वा महाराजो युद्धाय मतिमादधात् २०।
तावपि प्रतियोद्धारं वांच्छंतौ रणदुर्मदौ ।
जग्मतुः कटके शत्रोरनंतभटपूरिते २१।

रिपुतापेन दमनो नीलरत्नेन चेतरः ।
युयुधाते रणे वीरौ प्रावृषीव बलाहकौ २२।
राजा कनकसन्नद्धे रथे मणिविचित्रिते ।
रत्नकूबरशोभाढ्ये तिष्ठंश्चापधरो बली २३।
ययौ योद्धुं तु शत्रुघ्नं वीरकोटभिरावृतम् ।
तृणीकुर्वन्महावीरान्धनुर्विद्याविशारदान् २४।
तं योद्धुमागतं दृष्ट्वा सुबाहुं रोषपूरितम् ।
पुत्रनाशेन कुर्वंतं सर्वसैन्यवधादिकम् २५।
शत्रुघ्नपार्श्वसंचारी हनूमांस्तमुपाद्रवत् ।
नखायुधो महानादं कुर्वन्मेघ इवाहवे २६।
सुबाहुस्तं हनूमंतमागच्छंतं महारवम् ।
उवाच प्रहसन्वाक्यं रोषपूरितलोचनः २७।
क्व गतः पुष्कलो हत्वा मत्पुत्रं रणमंडले ।
पातयाम्यद्य तस्याशु शिरो ज्वलितकुंडलम् २८।
क्व शत्रुघ्नो वाहपालः क्व च रामः कुतो भटाः ।

प्राणहंतारमायांतं पश्यंतु प्रधने तु माम् २९।
इति तद्वाक्यमाकर्ण्य हनूमान्निजगाद तम् ।
शत्रुघ्नो लवणच्छेत्ता वर्तते सैन्यपालकः ३०।
स कथं प्रधने युध्येत्सेवकेऽग्रे स्थिते नृप ।
मां विजित्य रणे तं च त्वं गंतासि नरर्षभ ३१।
इत्युक्तवंतं तरसा विव्याध दशसायकैः ।
हृदि वानरमत्युग्रं पर्वताग्र्यमिवस्थितम् ३२।
सबाणानागतांस्तांश्च गृहीत्वा करसंपुटे ।
चूर्णयामास तिलशः शितान्वैरिविदारणान् ३३।

चूर्णयित्वा शरांस्तांस्तु निनदन्घनगर्जितैः ।
पुच्छेनावेष्ट्य तस्योच्चै रथं निन्ये महाबलः ३४।
तदा तं नृपवर्योऽसावाकाशे स्थित एव सः ।
लांगूलं ताडयामास शितागैः सायकैर्मुहुः ३५।
स ताडितस्तु पुच्छाग्रे शरैः सन्नतपर्वभिः ।
मुमोच तद्रथं दिव्यं कनकेन विचित्रितम् ३६।

स मुक्तस्तेन तरसा शरैस्तीक्ष्णैर्जघान तम् ।
हनूमंतं कपिवरं रोषसंपूरितेक्षणः ३७।
हनूमान्बाणविच्छिन्नः सर्वत्ररुधिराप्लुतः ।
महारोषं समाधत्त नृपोपरि कपीश्वरः ३८।
गृहीत्वा तस्य दंष्ट्राभी रथं हयसमन्वितम् ।
चूर्णयामस वेगेन तदद्भुतमिवाभवत् ३९।
स्वरथं भज्यमानं तु दृष्ट्वा राजा त्वरन्बली ।
अन्यं रथं समास्थाय युयुधे तं महाबलम् ४०।
पुच्छे मुखेऽथोरसि च भुजे चरणयोर्नृपः ।
जघान शरसंधानकोविदः परमास्त्रवित् ४१।
तदा क्रुद्धः कपिवरस्ताडयामास वक्षसि ।
पादेनोत्प्लुत्य वेगेन राज्ञः सुभटशोभिनः ४२।
स पदा प्रहतो भूमौ पपात किल मूर्च्छितः ।
मुखाद्वमन्नसृक्चोष्णं श्वासपूरप्रवेपितः ४३।
तदा प्रकुपितोऽत्यंतं हनूमान्प्रधनांगणे ।

अश्वान्वीरान्गजांश्चापि चूर्णयामास वेगतः ४४।
तदा सुकेतुस्तद्भ्राता तथा लक्ष्मीनिधिर्नृपः ।
उभावपि सुसन्नद्धौ युद्धाय समुपस्थितौ ४५।
राजानं मूर्च्छितं दृष्ट्वा प्रपलाय्य गता नराः ।
इतस्ततो बाणसंघैः क्षताः पुष्कलवर्षितैः ४६।
तद्भज्यमानं स्वबलं वीक्ष्य राजात्मजो बली ।
दमनः स्तंभयामास सेतुर्वार्धिमिवोच्चलम् ४७।
तदा तु मूर्च्छितो राजा स्वप्नमेकं ददर्श ह ।
रणमध्ये कपिवरप्रपदाघाततादितः ४८।
रामचंद्रस्त्वयोध्यायां सरयूतीरमंडपे ।
ब्राह्मणैर्याज्ञिकश्रेष्ठैर्बहुभिः परिवारितः ४९।
तत्र ब्रह्मादयो देवास्तत्र ब्रह्मांडकोटयः ।
कृतप्राञ्जलयस्तं वै स्तुवंति स्तुतिभिर्मुहुः ५०।
रामं श्यामं सुनयनं मृगशृंगपरिग्रहम् ।
गायंति नारदाद्याश्च वीणोल्लसितपाणयः ५१।

नृत्यंत्यप्सरसस्तत्र घृताची मेनकादयः ।
वेदा मूर्तिधरा भूत्वा उपतिष्ठंति राघवम् ५२।

यच्च किंचिद्वस्तुजातं सर्वशोभासमन्वितम् ।
तस्य दातारमखिलं भक्तानां भोगदायकम् ५३।
इत्येवमादिसंपश्यञ्जाग्रत्संज्ञामवाप सः ।
ब्रह्मशापहतज्ञानः किं दृष्टमिति वै वदन् ५४।
उत्थाय प्रययौ पद्भ्यां शत्रुघ्नचरणं प्रति ।
भृत्यकोटिपरीवारो रथकोटिपरीवृतः ५५।
सुकेतुं तु समाहुय विचित्रं दमनं तथा ।
युद्धं कर्तुं समुद्युक्तान्वारयामास धर्मवित् ५६।
उवाच तान्महाराजो धर्मात्मा धर्मसंयुतः ।
भ्रातःपुत्रौ शृणुत मे वाक्यं धर्मसमन्वितम् ५७।
मा युद्धं कुरुत क्षिप्रमनयस्तु महानभूत् ।
यद्रामचंद्रवाहं त्वमगृह्णाद्दमनोर्ज्जितम् ५८।
एष रामः परंब्रह्म कार्यकारणतः परम् ।

चराचरजगत्स्वामी न मानुषवपुर्धरः ५९।
एतद्धि ब्रह्मविज्ञानमधुना ज्ञातवानहम् ।
पुरासितांगशापेन हृतज्ञानधनोऽनघाः ६०।
अहं पुरा तीर्थयात्रां गतस्तत्त्वविवित्सया ।
तत्रानेके मया दृष्टा मुनयो धर्मवित्तमाः ६१।
असितांगं मुनिमहं गतवाञ्ज्ञातुमिच्छया ।
तदा प्रोवाच मां विप्रः कृपां कृत्वा ममोपरि ६२।
योऽसावयोध्याधिपतिः स परब्रह्मशब्दितः ।
तस्य या जानकी देवी साक्षात्सा चिन्मयी स्मृता ६३।
एनं तु योगिनः साक्षादुपासते यमादिभिः ।
दुस्तरा पारसंसारवारिधिं संततीर्षवः ६४।
स्मृतमात्रो महापापहारी स गरुडध्वजः ।
य एनं सेवते विद्वान्स संसारं तरिष्यति ६५।
तदाहमहसं विप्रं कोऽयं रामस्तु मानुषः ।
केयं सा जानकी देवी हर्षशोकसमाकुला ६६।

अजन्मनः कथं जन्म अकर्तुः कृत्यमत्र किम् ।
जन्मदुःखजरातीतं कथयस्व मुने मम ६७।
इत्युक्तवंतं मां क्रुद्धः शशाप स मुनीश्वरः ।
अज्ञात्वा तत्स्वरूपं त्वं प्रतिब्रूषे ममाधम ६८।
एनं निंदसि रामं त्वं मानुषोऽयमिदं हसन् ।
तस्मात्त्वं तत्त्वसंमूढो भविष्यस्युदरंभरिः ६९।
तदाहं तस्य चरणावगृह्णं सदया युतः ।
दृष्ट्वा मे विनयं मां तु प्रावोचत्करुणानिधिः ७०।
त्वं रामस्य मखे विघ्नं करिष्यसि यदा नृप ।
तदा हनूमानंघ्रिं त्वां ताडयिष्यति वेगतः ७१।

तदा त्वं ज्ञास्यसे राजन्नान्यथा स्वमनीषया ।
पुराहमुक्तस्तेनैवं तद्दृष्टमधुना मया ७२।
यदा मां हनुमान्क्रुद्धस्ताडयामास वक्षसि ।
तदाऽदर्शं रमानाथं पूर्णब्रह्मस्वरूपिणम् ७३।
तस्मादश्वं तु शोभाढ्यमानयंतु महाबलाः ।

धनानि चैव वासांसि राज्यं चेदं समर्पये ७४।
रामं दृष्ट्वा कृतार्थः स्यामहं यज्ञेति पुण्यदे ।
आनयंतु हयं मह्यं रोचते तु तदर्पणम् ७५।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सुबाहुपराजयोनाम अष्टाविंशतितमोऽध्यायः२८ ।

Roman transliteration

śeṣa uvāca|
atha putraṃ samālokya patitaṃ vyasumuddhatam |
vilalāpa bhṛśaṃ rājā sutaduḥkhena duḥkhitaḥ 1|
mūrdhni saṃtāḍayāmāsa pāṇibhyāmatiduḥkhitaḥ |
kampamāno bhṛśaṃ cāśrūṇyamuñcannayanābjayoḥ 2|
gṛhītvā patitaṃ vaktraṃ caṃdrabiṃbamanoramam |
puṣkaleṣu kṣatāsṛgbhiḥ klinnaṃ kuṃḍalaśobhitam 3|
kuṭilabhrūyugaṃ śreṣṭhaṃ saṃdaṣṭādharapallavam |
sa cuṃbanmukhapadmena vilapannidamabravīt 4|
hā putra vīra kathamutsukacetasaṃ māṃ |
kiṃ nekṣase viśadanetrayugena śūra |
kiṃ madvinodakathayārahitastvameva |
roṣodadhiplutamanāḥ kila lakṣyase ca 5|
vada putra kathaṃ māṃ tvaṃ prabrūṣe na hasanpunaḥ |
amṛtairmadhurāsvādairvinodayasi putraka 6|

śatrughnāśvaṃ gṛhāṇa tvaṃ sitacāmaraśobhitam |
svarṇapatreṇa śobhāḍhyaṃ tyaja nidrāṃ mahāmate 7|
eṣa pratāpaviśadaḥ pratāpāgryaḥ paraṃtapaḥ |
dhanurbibhratpuro bhāti puṣkalaḥ paravīrahā 8|
enaṃ vāraya sattīkṣṇairbāṇaiḥ kodaṃḍanirgataiḥ |
kathaṃ tvaṃ raṇamadhye vai śete vīravimohitaḥ 9|
hastinaḥ pattayaścaiva rathārūḍhā bhayārditāḥ |
śaraṇaṃ tvāṃ samāyāṃti tānīkṣasva mahāmate 10|
putra tvayā vinā soḍhuṃ kathaṃ śakto raṇāṃgaṇe |
śatrughnasāyakāṃstīkṣṇāṃścaṃḍakodaṃḍanirgatān 11|
ato māṃ tu tvayā hīnaṃ ko vā pālayituṃ kṣamaḥ |
yadi tyakṣyasi nidrā tvaṃ jayāyāhaṃ kṣamastadā 12|
itthaṃ vilapya subhṛśaṃ tatāḍa hṛdayaṃ svakam |
bahuśaḥ pāṇinā rājā putraduḥkhena duḥkhitaḥ 13|
tadā vicitra damanau sva sva syaṃdanasaṃsthitau |

pituścaraṇayornatvā ūcatuḥ samayocitam 14|
rājannasmāsu jīvatsu kiṃ duḥkhaṃ hṛdi tadvada |
vīrāṇāṃ pradhane mṛtyurvāṃcchito jāyate mahān 15|
dhanyo'yaṃ bata citrāṃgo yo vīra bhuvi śobhate |

sakirīṭastu saṃdaṣṭadaṃtacchadayugaḥ prabhuḥ 16|
kathayāśu kimadyaiva kurvaste kāryamīpsitam |
śatrughnavāhinīṃ sarvāṃ hanva āvāmanāthinīm 17|
adyaiva puṣkalaṃ bhrāturvadhakāriṇamāhave |
pātayāvo rathācchittvā śiromukuṭamaṃḍitam 18|
tyaja śokaṃ suduḥkhārtaḥ kathaṃ bhāsi mahāmate |
ājñāpayāvāṃ mānārha kuru yuddhe matiṃ tathā 19|
iti vākyaṃ samākarṇya putrayorvīramāninoḥ |
śokaṃ tyaktvā mahārājo yuddhāya matimādadhāt 20|
tāvapi pratiyoddhāraṃ vāṃcchaṃtau raṇadurmadau |
jagmatuḥ kaṭake śatroranaṃtabhaṭapūrite 21|

riputāpena damano nīlaratnena cetaraḥ |
yuyudhāte raṇe vīrau prāvṛṣīva balāhakau 22|
rājā kanakasannaddhe rathe maṇivicitrite |
ratnakūbaraśobhāḍhye tiṣṭhaṃścāpadharo balī 23|
yayau yoddhuṃ tu śatrughnaṃ vīrakoṭabhirāvṛtam |
tṛṇīkurvanmahāvīrāndhanurvidyāviśāradān 24|
taṃ yoddhumāgataṃ dṛṣṭvā subāhuṃ roṣapūritam |
putranāśena kurvaṃtaṃ sarvasainyavadhādikam 25|
śatrughnapārśvasaṃcārī hanūmāṃstamupādravat |
nakhāyudho mahānādaṃ kurvanmegha ivāhave 26|
subāhustaṃ hanūmaṃtamāgacchaṃtaṃ mahāravam |
uvāca prahasanvākyaṃ roṣapūritalocanaḥ 27|
kva gataḥ puṣkalo hatvā matputraṃ raṇamaṃḍale |
pātayāmyadya tasyāśu śiro jvalitakuṃḍalam 28|
kva śatrughno vāhapālaḥ kva ca rāmaḥ kuto bhaṭāḥ |

prāṇahaṃtāramāyāṃtaṃ paśyaṃtu pradhane tu mām 29|
iti tadvākyamākarṇya hanūmānnijagāda tam |
śatrughno lavaṇacchettā vartate sainyapālakaḥ 30|
sa kathaṃ pradhane yudhyetsevake'gre sthite nṛpa |
māṃ vijitya raṇe taṃ ca tvaṃ gaṃtāsi nararṣabha 31|
ityuktavaṃtaṃ tarasā vivyādha daśasāyakaiḥ |
hṛdi vānaramatyugraṃ parvatāgryamivasthitam 32|
sabāṇānāgatāṃstāṃśca gṛhītvā karasaṃpuṭe |
cūrṇayāmāsa tilaśaḥ śitānvairividāraṇān 33|
cūrṇayitvā śarāṃstāṃstu ninadanghanagarjitaiḥ |
pucchenāveṣṭya tasyoccai rathaṃ ninye mahābalaḥ 34|
tadā taṃ nṛpavaryo'sāvākāśe sthita eva saḥ |
lāṃgūlaṃ tāḍayāmāsa śitāgraiḥ sāyakairmuhuḥ 35|
sa tāḍitastu pucchāgre śaraiḥ sannataparvabhiḥ |
mumoca tadrathaṃ divyaṃ kanakena vicitritam 36|

sa muktastena tarasā śaraistīkṣṇairjaghāna tam |
hanūmaṃtaṃ kapivaraṃ roṣasaṃpūritekṣaṇaḥ 37|
hanūmānbāṇavicchinnaḥ sarvatrarudhirāplutaḥ |
mahāroṣaṃ samādhatta nṛpopari kapīśvaraḥ 38|
gṛhītvā tasya daṃṣṭrābhī rathaṃ hayasamanvitam |
cūrṇayāmasa vegena tadadbhutamivābhavat 39|
svarathaṃ bhajyamānaṃ tu dṛṣṭvā rājā tvaranbalī |
anyaṃ rathaṃ samāsthāya yuyudhe taṃ mahābalam 40|
pucche mukhe'thorasi ca bhuje caraṇayornṛpaḥ |

jaghāna śarasaṃdhānakovidaḥ paramāstravit 41|
tadā kruddhaḥ kapivarastāḍayāmāsa vakṣasi |
pādenotplutya vegena rājñaḥ subhaṭaśobhinaḥ 42|
sa padā prahato bhūmau papāta kila mūrcchitaḥ |
mukhādvamannasṛkcoṣṇaṃ śvāsapūrapravepitaḥ 43|
tadā prakupito'tyaṃtaṃ hanūmānpradhanāṃgaṇe |

aśvānvīrāngajāṃścāpi cūrṇayāmāsa vegataḥ 44|
tadā suketustadbhrātā tathā lakṣmīnidhirnṛpaḥ |
ubhāvapi susannaddhau yuddhāya samupasthitau 45|
rājānaṃ mūrcchitaṃ dṛṣṭvā prapalāyya gatā narāḥ |
itastato bāṇasaṃghaiḥ kṣatāḥ puṣkalavarṣitaiḥ 46|
tadbhajyamānaṃ svabalaṃ vīkṣya rājātmajo balī |
damanaḥ staṃbhayāmāsa seturvārdhimivoccalam 47|
tadā tu mūrcchito rājā svapnamekaṃ dadarśa ha |
raṇamadhye kapivaraprapadāghātatāḍitaḥ 48|
rāmacaṃdrastvayodhyāyāṃ sarayūtīramaṃḍape |
brāhmaṇairyājñikaśreṣṭhairbahubhiḥ parivāritaḥ 49|
tatra brahmādayo devāstatra brahmāṃḍakoṭayaḥ |
kṛtaprāñjalayastaṃ vai stuvaṃti stutibhirmuhuḥ 50|
rāmaṃ śyāmaṃ sunayanaṃ mṛgaśṛṃgaparigraham |
gāyaṃti nāradādyāśca vīṇollasitapāṇayaḥ 51|

nṛtyaṃtyapsarasastatra ghṛtācī menakādayaḥ |
vedā mūrtidharā bhūtvā upatiṣṭhaṃti rāghavam 52|
yacca kiṃcidvastujātaṃ sarvaśobhāsamanvitam |
tasya dātāramakhilaṃ bhaktānāṃ bhogadāyakam 53|
ityevamādisaṃpaśyañjāgratsaṃjñāmavāpa saḥ |
brahmaśāpahatajñānaḥ kiṃ dṛṣṭamiti vai vadan 54|
utthāya prayayau padbhyāṃ śatrughnacaraṇaṃ prati |
bhṛtyakoṭiparīvāro rathakoṭiparīvṛtaḥ 55|
suketuṃ tu samāhūya vicitraṃ damanaṃ tathā |
yuddhaṃ kartuṃ samudyuktānvārayāmāsa dharmavit 56|
uvāca tānmahārājo dharmātmā dharmasaṃyutaḥ |
bhrātaḥputrau śṛṇuta me vākyaṃ dharmasamanvitam 57|
mā yuddhaṃ kuruta kṣipramanayastu mahānabhūt |
yadrāmacaṃdravāhaṃ tvamagṛhṇāddamanorjjitam 58|
eṣa rāmaḥ paraṃbrahma kāryakāraṇataḥ param |

carācarajagatsvāmī na mānuṣavapurdharaḥ 59|
etaddhi brahmavijñānamadhunā jñātavānaham |
purāsitāṃgaśāpena hṛtajñānadhano'naghāḥ 60|
ahaṃ purā tīrthayātrāṃ gatastattvavivitsayā |
tatrāneke mayā dṛṣṭā munayo dharmavittamāḥ 61|
asitāṃgaṃ munimahaṃ gatavāñjñātumicchayā |
tadā provāca māṃ vipraḥ kṛpāṃ kṛtvā mamopari 62|
yo'sāvayodhyādhipatiḥ sa parabrahmaśabditaḥ |
tasya yā jānakī devī sākṣātsā cinmayī smṛtā 63|
enaṃ tu yoginaḥ sākṣādupāsate yamādibhiḥ |
dustarā pārasaṃsāravāridhiṃ saṃtitīrṣavaḥ 64|
smṛtamātro mahāpāpahārī sa garuḍadhvajaḥ |
ya enaṃ sevate vidvānsa saṃsāraṃ tariṣyati 65|
tadāhamahasaṃ vipraṃ ko'yaṃ rāmastu mānuṣaḥ |

keyaṃ sā jānakī devī harṣaśokasamākulā 66|

ajanmanaḥ kathaṃ janma akartuḥ kṛtyamatra kim |
janmaduḥkhajarātītaṃ kathayasva mune mama 67|
ityuktavaṃtaṃ māṃ kruddhaḥ śaśāpa sa munīśvaraḥ |
ajñātvā tatsvarūpaṃ tvaṃ pratibrūṣe mamādhama 68|
enaṃ niṃdasi rāmaṃ tvaṃ mānuṣo'yamidaṃ hasan |
tasmāttvaṃ tattvasaṃmūḍho bhaviṣyasyudaraṃbhariḥ 69|
tadāhaṃ tasya caraṇāvagṛhṇaṃ sadayā yutaḥ |
dṛṣṭvā me vinayaṃ māṃ tu prāvocatkaruṇānidhiḥ 70|
tvaṃ rāmasya makhe vighnaṃ kariṣyasi yadā nṛpa |
tadā hanūmānaṃghriṃ tvāṃ tāḍayiṣyati vegataḥ 71|
tadā tvaṃ jñāsyase rājannānyathā svamanīṣayā |
purāhamuktastenaivaṃ taddṛṣṭamadhunā mayā 72|
yadā māṃ hanumānkruddhastāḍayāmāsa vakṣasi |
tadā'darśaṃ ramānāthaṃ pūrṇabrahmasvarūpiṇam 73|
tasmādaśvaṃ tu śobhāḍhyamānayaṃtu mahābalāḥ |

dhanāni caiva vāsāṃsi rājyaṃ cedaṃ samarpaye 74|
rāmaṃ dṛṣṭvā kṛtārthaḥ syāmahaṃ yajñeti puṇyade |
ānayaṃtu hayaṃ mahyaṃ rocate tu tadarpaṇam 75|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe subāhuparājayonāma aṣṭāviṃśatitamo'dhyāyaḥ28 |

English translation

Śeṣa said :

1-4. Then the king, having seen his pre-eminent son fallen dead (on the ground), was pained by the grief due to (the death of) his son, and wept very much. Being extremely afflicted, he struck on his head with his hands. Trembling very much, he shed tears from his lotus-like eyes. Taking the son who was fallen (dead), who was charming like the curved orb of the moon (i.e. like the crescent moon), who was wet with the blood (oozing) from the wounds caused by the arrows of Puṣkala , who looked charming by means of the ear-rings, whose pair of eye-brows was curved, who was the best, who had bitten his budlike lower lip, he kissed him with his lotus-like mouth and lamenting said these words:

5-7. “O (my) brave son, O hero, why do you not look at me, of an eager heart, with the pair of your clear eyes? Why are you without (i.e. not telling me) a story for my diversion? You indeed appear to have your mind plunging into the sea of anger. O son, tell me how (i.e. why) you are not laughing and not talking to me. (Why) are you not amusing me with your nectar (-like words) having a sweet taste, O son? O you very intelligent one, take Śatrughna ’s horse adorned with a white chowrie and possessing beauty on account of a golden leaf; (but) give up your sleep.

8-12. This Puṣkala, spotless with his valour, the best due to his valour, the tormentor of his enemies, the killer of enemies’ heroes, appears having a bow (in his hand) before you. Ward him off by good, sharp arrows discharged from your bow. O hero, how do you, being unconscious, lie in the battlefield? The elephants, the foot-soldiers, so a Iso those seated in chariots, being afflicted through fear, will surrender themselves to you. Look at them, O very intelligent one. O son, how, without you, am I able to bear the sharp arrows of Śatrughna, discharged from his fierce bow on the battlefield? Henceforth who is capable of protecting me abandoned by you? If you will abandon your sleep, then I am capable

of (having) victory."

13-19. The king, lamenting very much like this, afflicted due to the grief (of the death) of his son, very much and repeatedly beat his chest with his hand. Then (his two sons) Vicitra and Damana seated in their own chariots saluted the feet of their father, and spoke what was proper for the occasion: "O king, when we are alive, tell us what grief you have in your heart. The death longed for by the heroes in a battle, becomes great. Indeed this lordly Citrāṅga who, with his diadem, with his lips bitten with his teeth, looks splendid on the heroes' ground, is fortunate. Quickly tell what work, desired by you, we should do today. We two shall today destroy the entire helpless army of Śatrughna. Today only we shall cause to fall down from the chariot, Puṣkala, the killer of our brother in the battle, after having cut off his head adorned with a crown. Give up your grief. O you very highly intelligent one, how do you appear to be very much afflicted with grief?"

20-24. Having heard these words of his two brave and highly honoured sons, the great king gave up his grief and decided to fight. They too, who were furious in the battle, and who longed for an opponent, went into the enemy's army, full of unlimited warriors. The two heroes, resembling clouds in the rainy season fought in the battle—Damana with Riputāpa, and the other (i.e. Vicitra) with Nīlaratna. The powerful king, holding a bow and remaining in his chariot, covered with gold, beautified with gems, rich in beauty on account of jewelled poles, and looking down upon great heroes skilled in archery, went to fight with Śatrughna surrounded by crores of heroes.

25-29. Seeing Subāhu , full of wrath, having come to fight with Śatrughna who had destroyed his son and had caused the killing of his entire army, Hanūmat having his nails as his weapon, making a loud sound, and moving by the side of Śatrughna ran to him. Subāhu, with his eyes full of anger, seeing that Hanūmat making a loud sound, coming to him, said laughing: "Where has Puṣkala gone after having killed my son in the battle? Today I shall quickly knock down his head with bright ear-rings. Where is Śatrughna, the protector of the horse? Where is Rāma ? And where are the warriors? Let them see me who will snatch away their life in the battle to have come."

30-36. Hearing these words of (i.e. uttered by) him, Hanūmat spoke to him: "Śatrughna, the destroyer of Lavaṇa (the son of Madhu), is the guardian of the army. How would he fight in the battle, O king, when his servant is in the fore. O best of men, having conquered me in the battle you will go to him." He speedily struck with ten arrows on the chest of the monkey who spoke like this, who was very strong and who remained like the best mountain. He took in the cavity of his hands the arrows that came to him and pounded them, the sharp ones tearing (i.e. capable of tearing) the enemy, (to pieces as small as) sesamum seeds. The very mighty one having pounded those arrows and roaring like the thunder of clouds and having surrounded his chariot with his tail, took it high up (in the air). Then that best king, while remaining in the sky (i.e. in the air), repeatedly cut off his (i.e. Hanūmat's) tail with arrows of sharp end. He (i.e. Hanūmat) struck on the end of his tail with arrows with curved joints, abandoned that divine chariot spotted with gold.

37-45. When he (i.e. Subāhu) was released by him, he, with his eyes full of wrath, struck with sharp arrows, that best monkey, Hanūmat. Hanūmat, the lord of monkeys, pierced with arrows and covered with blood everywhere (on all the parts of his body), entertained great wrath against the king. Having seized with his large teeth his chariot along with the horses, he speedily pounded it. That was indeed a wonder. Seeing his own chariot being broken, the mighty king quickly resorted to another chariot and fought with the mighty (Hanūmat). The king, proficient in taking aim with an arrow and conversant with (the use of) great missiles, struck him on his tail, face, and chest and on arm and feet. Then the angry and best monkey (i.e. Hanūmat), jumped and struck with his foot on the chest of the king shining among good (i.e. brave) warriors. He, being struck with (Hanūmat's) foot fell unconscious on the ground; and vomitting blood from his mouth, he trembled with a flood of (i.e. heavy) breathing.

Then Hanūmat who was very angry, speedily pounded the horses the heroes and (even) the elephants on the battlefield. Then his brother Suketu and king Lakṣmīnidhi—both, quite ready, came near (each other) to fight.

46-50. Men, wounded with volleys of arrows showered by Puṣkala, fled and went (away) on seeing the king who was unconscious. The king's powerful son, Damana, seeing his army being defeated, stopped it as a dam stops the high-going sea. Then the king who being struck with the stroke of his foot by the best monkey in the battle was unconscious, saw a dream: in a pavilion on the bank of Sarayū in Ayodhyā Rāmacandra was surrounded by many pre-eminent brāhmaṇa sacrificing priests. There gods like Brahmā and others, crores of universes, with the palms of their hands joined, repeatedly praised him with eulogies.

51-54. Nārada and others with their hands glittering with lutes sang (the praise of) the dark Rāma, of beautiful eyes and holding a deer's horn. Celestial nymphs like Ghṛtācī and Menakā danced there. Vedas , being embodied, stood by Rāghava , full of all charm, and giver of whatever things (i.e. everything), and giver of pleasures to his devotees. Seeing this and other (things), he whose knowledge was destroyed by the curse of a brāhmaṇa, while getting up, regained consciousness, and said: "What have I seen?"

55-58a. Having got up, he, having a retinue of a crore of servants, and surrounded by a crore of chariots went on foot to the feet of Śatrughna. Having called Suketu, so also Vicitra and Damana who were ready to fight, he, who was familiar with law, warded them off. The great, righteous king, endowed with piety said to them: "O brother, O sons, listen to my words possessed of virtue. Now immediately stop fighting.

58b-67. Great unfairness has taken place, since you, O Damana, seized the excellent horse of Rāmacandra. This Rāma is the highest Brahman and is beyond effect and cause. He is the lord of the mobile and the immobile world. He has taken up a human form. I have now perceived this knowledge of Brahman. I, the innocent one, was formerly deprived of the wealth of my knowledge due to the curse of Asitāṅga . Formerly I had gone on a pilgrimage with a desire to know the true nature (of Brahman). There I saw many sages most familiar with religion. With a desire to know (Brahman) I went to see the sage Asitāṅga. Then the brāhmaṇa, showing favour to me said to me: "He, who is the lord of Ayodhyā, is known by the term Para Brahman (the highest Brahman). She who is his queen Jānakī , is said to be actually full of pure intelligence. The meditating sages, desiring to cross the boundless ocean of the worldly existence, difficult to be crossed, directly wait upon him by means of restraints etc. He whose banner is Garuḍa , removes great sins, merely when he is remembered. That wise (man) who waits upon him, will cross the mundane existence." Then I laughed at the brāhmaṇa (and said): "Who is he? Rāma is just a man. Who is that queen Jānakī who is full of joy and sorrow? How can a birthless one be born? What here is the act of a nondoer, which is beyond birth, death and old age? O sage, tell it to me."

68-75. The best sage, getting angry with me who spoke like this, cursed me: "O meanest among the mean, not knowing the (true) nature of him, you are replying (i.e. speaking) to me. Laughing, you are censuring Rāma, (by saying that) he is a human being. Therefore, you who do not know the truth, are (just) feeding your belly (i.e. you are selfish)." Then I clasped his feet. Then he, the ocean of pity, seeing my modesty, spoke to me with kindness: "O king, when you will create an obstacle in Rama 's sacrifice, then Hanūmat will forcibly strike you (with) his foot. Then you will realise the truth, not otherwise (simply) due to your desire." Formerly he told me like this. Now I have seen (i.e. realised) it. When the angry Hanūmat struck me on my chest, I saw Ramā 's (i.e. Lakṣmī 's) lord, of the nature of the perfect Brahman. Therefore, the very mighty one should bring the horse, rich in beauty, so also wealth and garments. I shall give my kingdom (to Rāma). Seeing Rāma in the sacrifice giving great

merit, I shall be blessed. Let them bring the horse. I l ike to hand him over (to Rāma).”

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 29

King Subāhu Surrenders to Śatrughna

Chapter 324 of 693 · 54 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
ते तु तातवचः श्रुत्वा हर्षिताः संप्रहारिणः ।
तथेत्यूचुर्महाराजं रामदर्शनलालसम् १।
पुत्रा ऊचुः।
राजन्भवत्पदांभोजान्नान्यं जानीमहे वयम् ।
यत्तव स्वांततो जातं तद्भवत्वद्य वेगतः २।
अश्वोऽयं नीयतां तत्र सितचामरभूषितः ।
रत्नमालातिशोभाढ्यश्चंदनादिकचर्चितः ३।
राज्यमाज्ञाफलं स्वामिन्कोशा बहुसमृद्धयः ।
वासांसि सुमहार्हाणि सूक्ष्माणि सुगुणानि च ४।
चंदनं चंद्रकं चैव वाजिनः सुमनोहराः ।
हस्तिनस्तु मदोद्भूता रथाः कांचनकूबराः ५।
विचित्रतरवर्णादि नानाभूषणभूषिताः ।
दास्यः शतसहस्रं च दासाश्च सुमनोरमाः ६।
मणयः सूर्यसंकाशा रत्नानि विविधानि च ।

मुक्ताफलानि शुभ्राणि गजकुंभभवानि च ७।
विद्रुमाः शतसाहस्रा यद्यद्वस्तुमहोदयम् ।
तत्सर्वं रामचंद्राय देहि राजन्महामते ८।
सुतानस्मान्किंकरान्नः सर्वानर्पय भूपते ।
कथं न कुरुषेराजंस्तदधीनं नृपासनम् ९।
शेष उवाच।
इति पुत्रवचः श्रुत्वा हर्षितोऽभून्महीपतिः ।
उवाच च सुतान्वीरान्स्ववाक्यकरणोद्यतान् १०।
राजोवाच।
आनयंतु हयं सर्वे सन्नद्धाः शस्त्रपाणयः ।
नानारथपरीवारास्ततो यास्ये नृपं प्रति ११।
शेष उवाच।
इति राज्ञोवचः श्रुत्वा विचित्रो दमनस्तथा ।
सुकेतुः समरे शूरा जग्मुस्तस्याज्ञयोद्यताः १२।
ते गत्वाथ पुरीं शूरा वाजिनं सुमनोरमम् ।

सितचामरसंयुक्तं स्वर्णपत्राद्यलंकृतम् १३।
रत्नमालाविभूषाढ्यं चित्रपत्रेणशोभितम् ।
विचित्रमणिभूषाढ्यं मुक्ताजालस्वलंकृतम् १४।
रज्ज्वा धृतं महावीरैः पूर्वतः पृष्ठतो भटैः ।
महाशस्त्रास्त्रसंयुक्तैः सर्वशोभासमन्वितैः १५।
सितातपत्रमस्योच्चैर्भाति मूर्धनि वाजिनः ।
सुचामरद्वयं यस्य ध्रियते पुरतो मुहुः १६।
कृष्णागर्वादिधूपैश्च धूपितं वायुवेगिनम् ।
राज्ञः पुरो निनायाश्वं हयमेधस्य सत्क्रतोः १७।
तमानीतं हयं दृष्ट्वा रत्नमालाविभूषितम् ।
मनोजवं कामरूपं जहर्ष मतिमान्नृपः १८।
जगाम पद्भ्यां शत्रुघ्नं राजचिह्नाद्यलंकृतः ।
स्वपुत्रपौत्रैः संयुक्तो राजा परमधार्मिकः १९।
ययौ कर्तुं धनानां स सद्व्ययं चलगामिनाम् ।
एतद्विनश्वरं मत्वा दुःखदं सक्तचेतसाम् २०।

शत्रुघ्नं स ददर्शाथ सितच्छत्रेण शोभितम् ।
चामरैर्वीज्यमानञ्च सेवकैः पुरतः स्थितैः २१।
सुमतिं परिपृच्छंतं रामचंद्रकथानकम् ।
भयवार्ताविनिर्मुक्तं वीरशोभास्वलंकृतम् २२।
वीरैः कोटिभिराकीर्णं वाजिपालनकांक्षिभिः ।
वानराणां सहस्रैश्च समंतात्परिवारितम् २३।
दृष्ट्वा शत्रुघ्नचरणौ प्रणनाम सपुत्रकः ।
धन्योऽहमिति संहृष्टो वदन्नामैकमानसः २४।
शत्रुघ्नस्तं प्रणयिनं दृष्ट्वा राजानमुद्भटम् ।
उत्थायासनतः सर्वैर्भटैर्दोर्भ्यां स सस्वजे २५।
दृढं संपूज्य राजा तं शत्रुघ्नं परवीरहा ।
उवाच हर्षमापन्नो गद्गदस्वरया गिरा २६।
सुबाहुरुवाच।
अद्य धन्योस्मि ससुतः सकुटुंबः सवाहनः ।
यद्युष्मच्चरणौ द्रक्ष्ये नृपकोटिभिरीडितौ २७।

अज्ञानिना सुतेनायं गृहीतो वाजिनां वरः ।
दमनेनानयं त्वस्य क्षमस्व करुणानिधे २८।
न जानाति रघूत्तंसं सर्वदेवाधिदैवतम् ।
लीलया विश्वस्रष्टारं हंतारमपि पालकम् २९।
इदं राज्यं समृद्धांगं समृद्धबलवाहनम् ।
इमे कोशा धनैः पूर्णा इमे पुत्रा इमे वयम् ३०।
सर्वे वयं रामनाथास्त्वदाज्ञा प्रतिपालकाः ।
गृहाण सर्वं सफलं न मेऽस्ति क्वचिदुन्मतम् ३१।
क्वासौ हनूमान्रामस्य चरणांभोजषट्पदः ।

यत्प्रसादादहं प्राप्स्ये राजराजस्य दर्शनम् ३२।
साधूनां संगमे किं किं प्राप्यते न महीतले।
यत्प्रसादादहं मूढो ब्रह्मशापमतीतरम् ३३।
दृष्ट्वा त्वद्य महाराजं पद्मपत्रनिभेक्षणम्।
प्राप्स्यामि जन्मनः सर्वं फलं दुर्लभमत्र च ३४।
मम तावद्व्रतं चायुर्बहुरामवियोगिनः।

स्वल्पमुर्वरितं तत्र कथं द्रक्ष्ये रघूत्तमम् ३५।
मह्यं दर्शयतं रामं यज्ञकर्मविचक्षणम्।
यदंघ्रिरजसापूता शिलाभूता मुनिप्रिया ३६।
काकः परं पदं प्राप्तो यद्घ्राणस्पर्शनात्खगः।
अनेके यस्य वक्त्राब्जं वीक्ष्य संख्ये पदं गताः ३७।
ये त्वस्य रघुनाथस्य नाम गृह्णंति सादराः।
ते यांति परमं स्थानं योगिभिर्यद्विचिंत्यते ३८।
धन्यायोध्याभवा लोका ये राममुखपंजम्।
स्वलोचनपुटैः पीत्वा सुखं यांति महोदयम् ३९।
इति संभाष्य नृपतिं वाहं राज्यं धनानि च।
सर्वं समर्प्य चावोचत्किंकरोस्मि महीपते ४०।
इति वाक्यं समाकर्ण्य राज्ञः परपुरंजयः।
प्रत्युवाचेति तं भूपं वाग्मी वाक्यविशारदः ४१।
शत्रुघ्न उवाच।
कथं राजन्निदं ब्रूषे त्वं वृद्धो मम पूजितः।

सर्वं त्वदीयं त्वद्राज्यं दमनो विदधात्वयम् ४२।
क्षत्रियाणामिदं कृत्यं यत्संग्रामविधायकम्।
सर्वं राज्यं धनं चेदं प्रतियातु ममाज्ञया ४३।
यथा मे रघुनाथस्तु पूज्यो वाङ्मनसा सदा।
तथा त्वमपि मत्पूज्यो भविष्यसि महीपते ४४।
भवान्सज्जो भवत्वद्य हयस्यानुगमं प्रति।
सन्नद्धः कवची खड्गी गजाश्वरथसंयुतः ४५।
इति वाक्यं समाकर्ण्य शत्रुघ्नस्य महीपतिः।
पुत्रं राज्येऽभिषेच्यैव शत्रुघ्नेन सुपूजितः ४६।
महारथैः परिवृतो निजं पुत्रं रणांगणे।
पुष्कलेन हतं भूपः संस्कृत्य विधिपूर्वकम् ४७।
क्षणं शुशोच तत्त्वज्ञो लोकदृष्ट्या महारथः।
ज्ञानेनानाशयच्छोकं रघुनाथमनुस्मरन् ४८।
सज्जीभूतो रथे तिष्ठन्महासैन्यसमावृतः।
आजगाम स शत्रुघ्नं महारथिपुरस्कृतः ४९।

राजा तमागतं दृष्ट्वा सर्वसैन्यसमन्वितम्।
गंतुं चकार धिषणां हयवर्यस्य पालने ५०।

सोऽश्वो विमोचितस्तेन भाले पत्रेण चिह्नितः ।
वामावर्तं भ्रमन्न्यायात्पौर्वाञ्जनपदान्बहुन् ५१।
तत्रतत्रत्य भूपालैर्महाशूराभिपूजितैः ।
प्रणतिः क्रियते तस्य न कोपि तमगृह्णत ५२।
केचिद्वासांसि चित्राणि केचिद्राज्यं स्वकं महत् ।
केचिद्धनं जनं केचिदानीय प्रणमंति तम् ५३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे शत्रुघ्नस्य सुबाहुना सह निर्याणंनाम एकोनत्रिंशत्तमोऽध्यायः २९ ।

Roman transliteration

śeṣa uvāca|
te tu tātavacaḥ śrutvā harṣitāḥ saṃprahāriṇaḥ |
tathetyūcurmahārājaṃ rāmadarśanalālasam 1|
putrā ūcuḥ|
rājanbhavatpadāṃbhojānnānyaṃ jānīmahe vayam |
yattava svāṃtato jātaṃ tadbhavatvadya vegataḥ 2|
aśvo'yaṃ nīyatāṃ tatra sitacāmarabhūṣitaḥ |
ratnamālātiśobhāḍhyaścaṃdanādikacarcitaḥ 3|
rājyamājñāphalaṃ svāminkośā bahusamṛddhayaḥ |
vāsāṃsi sumahārhāṇi sūkṣmāṇi suguṇāni ca 4|
caṃdanaṃ caṃdrakaṃ caiva vājinaḥ sumanoharāḥ |
hastinastu madoddhūtā rathāḥ kāṃcanakūbarāḥ 5|
vicitrataravarṇādi nānābhūṣaṇabhūṣitāḥ |
dāsyaḥ śatasahasraṃ ca dāsāśca sumanoramāḥ 6|
maṇayaḥ sūryasaṃkāśā ratnāni vividhāni ca |

muktāphalāni śubhrāṇi gajakuṃbhabhavāni ca 7|
vidrumāḥ śatasāhasrā yadyadvastumahodayam |
tatsarvaṃ rāmacaṃdrāya dehi rājanmahāmate 8|
sutānasmānkiṃkarānnaḥ sarvānarpaya bhūpate |
kathaṃ na kuruṣerājaṃstadadhīnaṃ nṛpāsanam 9|
śeṣa uvāca|
iti putravacaḥ śrutvā harṣito'bhūnmahīpatiḥ |
uvāca ca sutānvīrānsvavākyakaraṇodyatān 10|
rājovāca|
ānayaṃtu hayaṃ sarve sannaddhāḥ śastrapāṇayaḥ |
nānārathaparīvārāstato yāsye nṛpaṃ prati 11|
śeṣa uvāca|
iti rājñovacaḥ śrutvā vicitro damanastathā |
suketuḥ samare śūrā jagmustasyājñayodyatāḥ 12|
te gatvātha purīṃ śūrā vājinaṃ sumanoramam |

sitacāmarasaṃyuktaṃ svarṇapatrādyalaṃkṛtam 13|
ratnamālāvibhūṣāḍhyaṃ citrapatreṇaśobhitam |
vicitramaṇibhūṣāḍhyaṃ muktājālasvalaṃkṛtam 14|
rajjvā dhṛtaṃ mahāvīraiḥ pūrvataḥ pṛṣṭhato bhaṭaiḥ |
mahāśastrāstrasaṃyuktaiḥ sarvaśobhāsamanvitaiḥ 15|
sitātapatramasyoccairbhāti mūrdhani vājinaḥ |

sucāmaradvayaṃ yasya dhriyate purato muhuḥ 16|
kṛṣṇāgarvādidhūpaiśca dhūpitaṃ vāyuveginam |
rājñaḥ puro ninādyāśvaṃ hayamedhasya satkratoḥ 17|
tamānītaṃ hayaṃ dṛṣṭvā ratnamālāvibhūṣitam |
manojavaṃ kāmarūpaṃ jaharṣa matimānnṛpaḥ 18|
jagāma padbhyāṃ śatrughnaṃ rājacihnādyalaṃkṛtaḥ |
svaputrapautraiḥ saṃyukto rājā paramadhārmikaḥ 19|
yayau kartuṃ dhanānāṃ sa sadvyayaṃ calagāminām |
etadvinaśvaraṃ matvā duḥkhadaṃ saktacetasām 20|

śatrughnaṃ sa dadarśātha sitacchatreṇa śobhitam |
cāmarairvījyamānañca sevakaiḥ purataḥ sthitaiḥ 21|
sumatiṃ paripṛcchaṃtaṃ rāmacaṃdrakathānakam |
bhayavārtāvinirmuktaṃ vīraśobhāsvalaṃkṛtam 22|
vīraiḥ koṭibhirākīrṇaṃ vājipālanakāṃkṣibhiḥ |
vānarāṇāṃ sahasraiśca samaṃtātparivāritam 23|
dṛṣṭvā śatrughnacaraṇau praṇanāma saputrakaḥ |
dhanyo'hamiti saṃhṛṣṭo vadanrāmaikamānasaḥ 24|
śatrughnastaṃ praṇayinaṃ dṛṣṭvā rājānamudbhaṭam |
utthāyāsanataḥ sarvairbhaṭairdorbhyāṃ sa sasvaje 25|
dṛḍhaṃ saṃpūjya rājā taṃ śatrughnaṃ paravīrahā |
uvāca harṣamāpanno gadgadasvarayā girā 26|
subāhuruvāca|
adya dhanyosmi sasutaḥ sakuṭuṃbaḥ savāhanaḥ |
yadyuṣmaccaraṇau drakṣye nṛpakoṭibhirīḍitau 27|

ajñāninā sutenāyaṃ gṛhīto vājināṃ varaḥ |
damanenānayaṃ tvasya kṣamasva karuṇānidhe 28|
na jānāti raghūttaṃsaṃ sarvadevādhidaivatam |
līlayā viśvasraṣṭāraṃ haṃtāramapi pālakam 29|
idaṃ rājyaṃ saṃrddhāṃgaṃ saṃrddhabalavāhanam |
ime kośā dhanaiḥ pūrṇā ime putrā ime vayam 30|
sarve vayaṃ rāmanāthāstvadājñā pratipālakāḥ |
gṛhāṇa sarvaṃ saphalaṃ na me'sti kvacidunmatam 31|
kvāsau hanūmānrāmasya caraṇāṃbhojaṣaṭpadaḥ |
yatprasādādahaṃ prāpsye rājarājasya darśanam 32|
sādhūnāṃ saṃgame kiṃ kiṃ prāpyate na mahītale |
yatprasādādahaṃ mūḍho brahmaśāpamatītaram 33|
dṛṣṭvā tvadya mahārājaṃ padmapatranibhekṣaṇam |
prāpsyāmi janmanaḥ sarvaṃ phalaṃ durlabhamatra ca 34|
mama tāvadgataṃ cāyurbahurāmaviyoginaḥ |

svalpamurvaritaṃ tatra kathaṃ drakṣye raghūttamam 35|
mahyaṃ darśayataṃ rāmaṃ yajñakarmavicakṣaṇam |
yadaṃghrirajasāpūtā śilābhūtā munipriyā 36|
kākaḥ paraṃ padaṃ prāpto yadbāṇasparśanātkhagaḥ |
aneke yasya vaktrābjaṃ vīkṣya saṃkhye padaṃ gatāḥ 37|
ye tvasya raghunāthasya nāma gṛhṇaṃti sādarāḥ |
te yāṃti paramaṃ sthānaṃ yogibhiryadviciṃtyate 38|
dhanyāyodhyābhavā lokā ye rāmamukhapaṃjam |
svalocanapuṭaiḥ pītvā sukhaṃ yāṃti mahodayam 39|
iti saṃbhāṣya nṛpatiṃ vāhaṃ rājyaṃ dhanāni ca |
sarvaṃ samarpya cāvocatkiṃkarosmi mahīpate 40|

iti vākyaṃ samākarṇya rājñaḥ parapuraṃjayaḥ |
pratyuvāceti taṃ bhūpaṃ vāgmī vākyaviśāradaḥ 41|
śatrughna uvāca|
kathaṃ rājannidaṃ brūṣe tvaṃ vṛddho mama pūjitaḥ |

sarvaṃ tvadīyaṃ tvadrājyaṃ damano vidadhātvayam 42|
kṣattriyāṇāmidaṃ kṛtyaṃ yatsaṃgrāmavidhāyakam |
sarvaṃ rājyaṃ dhanaṃ cedaṃ pratiyātu mamājñayā 43|
yathā me raghunāthastu pūjyo vāṅmanasā sadā |
tathā tvamapi matpūjyo bhaviṣyasi mahīpate 44|
bhavānsajjo bhavatvadya hayasyānugamaṃ prati |
sannaddhaḥ kavacī khaḍgī gajāśvarathasaṃyutaḥ 45|
iti vākyaṃ samākarṇya śatrughnasya mahīpatiḥ |
putraṃ rājye'bhiṣecyaiva śatrughnena supūjitaḥ 46|
mahārathaiḥ parivṛto nijaṃ putraṃ raṇāṃgaṇe |
puṣkalena hataṃ bhūpaḥ saṃskṛtya vidhipūrvakam 47|
kṣaṇaṃ śuśoca tattvajño lokadṛṣṭyā mahārathaḥ |
jñānenānāśayacchokaṃ raghunāthamanusmaran 48|
sajjībhūto rathe tiṣṭhanmahāsainyasamāvṛtaḥ |
ājagāma sa śatrughnaṃ mahārathipuraskṛtaḥ 49|

rājā tamāgataṃ dṛṣṭvā sarvasainyasamanvitam |
gaṃtuṃ cakāra dhiṣaṇāṃ hayavaryasya pālane 50|
so'śvo vimocitastena bhāle patreṇa cihnitaḥ |
vāmāvartaṃ bhramanprāyātpaurvāñjanapadānbahūn 51|
tatratatratya bhūpālairmahāśūrābhipūjitaiḥ |
praṇatiḥ kriyate tasya na kopi tamagṛhṇata 52|
kecidvāsāṃsi citrāṇi kecidrājyaṃ svakaṃ mahat |
keciddhanaṃ janaṃ kecidānīya praṇamaṃti tam 53|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe śatrughnasya subāhunā saha niryāṇaṃnāma ekonatriṃśattamo'dhyāyaḥ 29 |

English translation

Śeṣa said :

1. They, the strikers (of their enemies), (too) hearing the words of their father, said joyfully, “Let it be so”, to the great king longing to see Rāma .

The sons said :

2-9. O king, we do not know anything except the lotuses of your feet. Let that which you have in your mind, take place quickly. Let this horse, adorned with a white chowrie, very much beautified with a jewelled necklace, and smeared with sandal (-paste) etc. be taken there. Your kingdom has the fruit of your orders (i e. your orders are obeyed), O lord. Your treasures are very rich. Your garments are very costly, fine and excellent. There is (plenty of) sandal; so also there is camphor. Your horses are very charming. The elephants are haughty due to rut. The chariots have golden poles. There are a hundred thousand female servants who are adorned with many ornaments of various colours. There are very agreeable servants. There are gems resembling the sun. There are various jewels. There are white pearls produced from the temples of elephants. There are a hundred thousand corals. O you very

intelligent king, give all those things which are very splendid, to Rāmacandra . O king, offer us, your sons and your servants (to Rāmacandra). O king, how is it that you do not make your throne over to him?

Śeṣa said :

10. Hearing these words of his sons the king became glad; and he said to the brave sons who were ready to do his words (i.e. to obey his orders):

The king said :

11. Let all (the heroes) having put on (their armours), having weapons in their hands, and surrounded by many chariots, bring the horse. Then I shall go to the king.

Śeṣa said :

12-18. Hearing these words of the king the diligent (men), brave in battle, viz. Vicitra , Damana , so also Suketu , went by his order. The heroes went to the city and took in front of the king the horse which was adorned with a golden plate etc., was richly decorated with a jewelled necklace, was decorated with a variegated note, was well adorned with a mass of pearls, and was held by the heroes possessing great weapons and missiles and having all (kinds of) charm from the front and the back by means of a rope. On the head of the horse, a white chowrie appeared aloft. In front of him a couple of good chowries shone again and again. (They) took the horse of the good (i.e. auspicious) horse-sacrifice, which had wind's speed and was made fragrant with Kṛṣṇāgaru sandal, in front of the king. The intelligent king seeing the horse decorated with a jewelled necklace, having the speed of mind and a beautiful form brought (before him) was pleased.

19-23. The very righteous king adorned with royal insignia and accompanied by his sons and grandsons went on foot to Śatrughna . Thinking that wealth is perishable and gives pain to them whose hearts are attached to it, he went to make a proper use of the unsteady wealth. Then he saw Śatrughna adorned with a white umbrella and being fanned by servants standing before him, asking Sumati (to narrate) Rāmacandra's story free from any tidings causing fear, well adorned by heroes, crowded with crores of heroes who desired to protect the horse, and surrounded on all sides by thousands of monkeys.

24-26. Seeing the feet of Śatrughna, he was delighted; and thinking 'I am lucky', and with a concentrated mind uttering (the word) 'Rāma', he with his sons saluted the feet of Śatrughna. Seeing that pre-eminent and affectionate king, Śatrughna got up from his seat along with all his heroes and embraced him with his arms. The king, the killer of his enemies, having very much (i.e. devoutly) honoured Śatrughna, and being delighted, spoke with a faltering voice to Śatrughna.

Subāhu said :

27-31. Today I am blessed along with my sons, my family, my horses (and elephants) that I am seeing your feet praised by crores of kings. O you ocean of kindness, my ignorant son Damana had seized this best horse. (Please) forgive him this unfairness. He does not know (Rāma) the crest of the Raghus , the deity superior to all gods, the creator of the universe with ease, the destroyer and yet the protector also. (Take) this kingdom rich in all constituents and having mighty horses (and elephants). These treasures of me are full of wealth. These sons of me and I myself—all of us are Rāma's servants,

obeying your commands. Take all (this) along with their effects. I have no superiority complex.

32-41. Where is that Hanūmat, the bee at Rāma's lotus-feet, due to whose favour I shall have the sight of the king of kings? What is not obtained on the earth in the company of the good? Seeing that great king (i.e. Rāma) having eyes like lotus-petals, I the ignorant one, have today overcome (the effect of) the brāhmaṇa 's curse, and will obtain here the entire fruit of my existence, difficult to secure. Being very much separated from Rāma, I have passed a large (portion of my) life. Only a little (part of) it is left. How shall I see the best of the Raghus? Show me (that) Rāma who is proficient in the rite of sacrifice, and by the dust of whose feet (Ahalyā) the dear wife of sage (Gautama) who was turned into stone was purified. The crow—the bird—obtained the highest position due to his arrow's touch. Many in the battle went to (the best) position on seeing the lotus of his face. Those who respectfully take the name of this Raghunātha go to the highest place thought of by ascetics. Blessed are the people born in Ayodhyā , who having drunk with the cups of their own eyes the lotus of Rāma's face go to (i.e. obtain) happiness (and) great prosperity.

Having spoken like this to the king (i.e. Śatrughna) he offered the (sacrificial) horse, his kingdom and wealth (to Śatrughna) and said (to him): "O lord of the earth, I am (your) servant." Hearing these words of the king the eloquent Śatrughna who conquered the cities of his enemies and who was proficient in (using correct) words replied to the king:

Śatrughna said :

42-49. O king, how do you speak (like) this? You are old, (therefore) you are venerable to me. Let this Damana command your entire kingdom. It is the duty of kṣatriyas which enjoins a battle. By my order let all this kingdom and this wealth go back (to your son Damana). As Raghunātha (i.e. Rāma) is always adorable to me by means of speech and mind, similarly, O lord of the earth, you will also be adorable (to me). Having armed yourself, having put on an armour, having taken a sword, and with your elephants and horses, you should today be ready to go after the horse.

The lord of the earth who was highly respected by Śatrughna. having heard these words of Śatrughna, consecrated his son on his throne, and the king, a great warrior and a knower of the truth, surrounded by great heroes, having performed purificatory rites according to the sacred commands over his son killed on the battlefield by Puṣkala , grieved for a while from the point of view of the world (i.e. as commonly people do). Recollecting Raghunātha he destroyed. his grief with knowledge. Being ready and seated in a chariot, he, led by great warriors and surrounded by a great army, came to Śatrughna.

50-53. The king (i.e. Śatrughna), having seen him having come with his entire army, made up his mind to go to protect the horse. The horse marked by a note on his forehead and released by him, took a turn towards the left and wandered towards many eastern countries. At every place respectable and very brave kings saluted him. Nobody seized him. Some brought variegated garments, some brought wealth, (others brought) people, and some brought (i.e. handed over) their kingdom and saluted him.

Pātāla-khaṇḍa · Chapter 30

Janaka Releases Sinners from Hell

Chapter 325 of 693 · 78 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ तेजःपुरं प्राप्तस्तुरगः पत्रशोभितः ।
यस्यां पालयते राजा प्रजाः सत्येन सत्यवान् १।
अथ कोटिपरीवारो रघुनाथानुजस्ततः ।
हयानुगो ययौ तस्य पुरतः पुरधर्षणः २।
तद्दृष्ट्वा नगरं रम्यं चित्रप्राकारशोभितम् ।
कांचनैः कलशैस्तत्र परितः प्रतिभासितम् ३।
देवायतनसाहस्रैः सर्वतश्च विराजितम् ।
यतीनां तु मठास्तत्र शोभंते यतिपूरिताः ४।
वहत्यत्र महादेवी शिखिलोचनमूर्धगा ।
हंसकारंडवाकीर्णामुनिवृंदनिषेविता ५।
ब्राह्मणानां प्रत्यगारमग्निहोत्रभवः पुनः ।
धूमस्तत्र पुनात्यंग पातकाप्लुतमानसान् ६।
उवाच सुमतिं राजा शत्रुघ्नः शत्रुतापनः ।
तत्पुरप्रेक्षणोद्भूतहर्षविस्मितमानसः ७।

शत्रुघ्न उवाच।
मंत्रिन्कथय कस्येदं पुरं मे दृष्टिगोचरम् ।
करोति मानसाह्लादं धर्मेण प्रतिपालितम् ८।
शेष उवाच।
इति वाक्यं समाकर्ण्य शत्रुघ्नस्य महीपतेः ।
उवाच सुमतिः सर्वं यथातथमनुद्धतम् ९।
सुमतिरुवाच।
शृणुष्वावहितः स्वामिन्वैष्णवस्य कथाः शुभाः ।
याः श्रुत्वा मुच्यते पापाद्ब्रह्महत्यासमादपि १०।
जीवन्मुक्तो वरीवर्ति रामांघ्र्यंबुजषट्पदः ।
सत्यवान्यज्ञयज्ञांग ज्ञाता कर्ताऽविता महान् ११।
धेनुं प्रसाद्य बहुभिर्व्रतैर्यं प्राप तत्पिता ।
ऋतंभराख्यो जगति ख्यातः परमधार्मिकः १२।
गौः प्रसन्ना ददौ पुत्रमनेकगुणसंस्कृतम् ।
सत्यवंतं सुशोभाढ्यं तं जानीहि नृपोत्तमम् १३।

शत्रुघ्न उवाच।
को वा ऋतंभरो राजा किमर्थं धेनुपूजनम् ।
कथं प्राप्तः सुतस्तस्य वैष्णवो विष्णुसेवकः १४।
सर्वमेतत्समाचक्ष्व वैष्णवस्य कथानकम् ।
श्रुतं हरति जंतूनां महापातकपर्वतम् १५।
शेष उवाच।
इति वाक्यं समाकर्ण्य शत्रुघ्नस्य महार्थकम् ।
कथयामास विशदं तदुत्पत्तिकथानकम् १६।
ऋतंभरो नरपतिरनपत्यः पुराऽभवत् ।
कलत्राणि बहुन्यस्य न पुत्रं प्राप तेषु वै १७।
तदा जाबालिनामानं मुनिं दैवादुपागतम् ।
प्रपच्छ कुशलोद्युक्तः सपुत्रोत्पत्तिकारणम् १८।
ऋतंभर उवाच।
स्वामिन्वंध्यस्य मे ब्रूहि पुत्रोत्पत्तिकरं वचः ।
यत्कृत्वा जायतेऽपत्यं मम वंशधरं वरम् १९।

तज्ज्ञात्वा भवतो भव्यं प्रकुर्यां निश्चितं वचः ।
दानं व्रतं वा तीर्थं वा मखं वा मुनिसत्तम २०।
इति राज्ञोवचः श्रुत्वा जगाद मुनिसत्तमः ।
सुतोत्पत्तिकरं वाक्यं प्रणतस्य सुतार्थिनः २१।
अपत्यप्राप्तिकामस्य संत्युपायास्त्रयः प्रभो ।
विष्णोः प्रसादो गोश्चापि शिवस्याप्यथवा पुनः २२।
तस्मात्त्वं कुरु वै पूजां धेनोर्देवतनोर्नृप ।
यस्याः पुच्छे मुखे शृंगे पृष्ठे देवाः प्रतिष्ठिताः २३।
सा तुष्टा दास्यति क्षिप्रं वांछितं धर्मसंयुतम् ।
एवं विदित्वा गोपूजां विधेहि त्वमृतंभर २४।
यो वै नित्यं पूजयति गां गेहे यवसादिभिः ।
तस्य देवाश्च पितरो नित्यं तृप्ता भवंति हि २५।
यो वै गवाह्निकं दद्यान्नियमेन शुभव्रतः ।
तेन सत्येन तस्य स्युः सर्वे पूर्णा मनोरथाः २६।
तृषिता गौर्गृहे बद्धा गेहे कन्या रजस्वला ।

देवता च सनिर्माल्या हंति पुण्यं पुराकृतम् २७।
यो वै गां प्रतिषिद्धोत चरंतीं स्वं तृणं नरः ।
तस्य पूर्वे च पितरः कंपंते पतनोन्मुखाः २८।
यो वै यष्ट्या ताडयति धेनुं मर्त्यो विमूढधीः ।
धर्मराजस्य नगरं स याति करवर्जितः २९।
यो वै दंशान्वारयति तस्य पूर्वे ह्यधोगताः ।
नृत्यंति मत्सुतो ह्यस्मांस्तारयिष्यति भाग्यवान् ३०।
अत्रैवोदाहरंतीममितिहासं पुरातनम् ।
जनकस्य पुरावृत्तं धर्मराजपुरेऽद्भुतम् ३१।

एकदा जनको राजा योगेनासून्समत्यजत् ।
तदा विमानं संप्राप्तं किंकिणीजालभूषितम् ३२।
तदारुह्य गतो राजा सेवकैरूढदेहवान् ।
मार्गे जगाम धर्मस्य संयमिन्याः पुरोंऽतिके ३३।
तदा नरककोटीषु पीड्यंते पापकारिणः ।
जनकस्यांगपवनं प्राप्य सौख्यं प्रपेदिरे ३४।

निरये दाहजापीडा जातैषां सुखकारिणी ।
महादुःखं तदा नष्टं जनकस्यांगवायुना ३५।
तदा तं निर्गतं दृष्ट्वा जंतवः पापपीडिताः ।
अत्यंतं चुक्रुशुर्भीतास्तद्वियोगमनिच्छवः ३६।
ऊचुस्ते करुणां वाचं मा गच्छ सुकृतिन्नितः ।
त्वदंगवायुसंस्पर्शात्सुखिनः स्यामपीडिताः ३७।
इति वाक्यं समाकर्ण्य राजा परमधार्मिकः ।
मानसे चिंतयामास करुणापूरपूरितः ३८।
चेन्मत्तः प्राणिनां सौख्यं भवेदिह तदा पुनः ।
अत्रैव च पुरे स्थास्ये स्वर्ग एष मनोरमः ३९।
एवं कृत्वा नृपस्तस्थौ तत्रैव निरयाग्रतः ।
विदधत्प्राणिनां सौख्यमनुकंपितमानसः ४०।
तत्र धर्मस्तु संप्राप्तो निरयद्वारि दुःखदे ।
कारयन्यातनास्तीव्रा नानापातककारिणाम् ४१।
तदा ददर्श राजानं जनकं द्वारिसंस्थितम् ।

विमानेन महापुण्यकारिणं दययायुतम् ४२।
तमुवाच प्रेतपतिर्जनकं सहसन्निरा ।
राजन्कुतस्त्वं संप्राप्तः सर्वधर्मशिरोमणिः ४३।
एतत्स्थानं पातकिनां दुष्टानां प्राणघातिनाम् ।
नायांति पुरुषा भूप त्वादृशाः पुण्यकारिणः ४४।
अत्रायांति नरास्ते वै ये परद्रोहतत्पराः ।
परापवादनिरताः परद्रव्यपरायणाः ४५।
यो वै कलत्रं धर्मिष्ठं निजसेवापरायणम् ।
अपराधादृते जह्यात्सनरोऽत्र समाव्रजेत् ४६।
मित्रं वञ्चयते यस्तु धनलोभेन लोभितः ।
आगत्यात्र नरः पीडां मत्तः प्राप्नोति दारुणाम् ४७।
यो रामं मनसा वाचा कर्मणा दंभतोऽपि वा ।
द्वेषाद्वाचोपहासाद्वा न स्मरत्येव मूढधीः ४८।
तं बध्नामि पुनस्त्वेषु निक्षिप्य श्रपयामि च ।
यैः स्मृतो न रमानाथो नरकक्लेशवारकः ४९।

तावत्पापं मनुष्याणामंगेषु नृप तिष्ठति ।
यावद्रामं न रसना गृणाति कलि दुर्मतेः ५०।

महापापकरा राजन्ये भवंति महामते ।
तानानयंति मद्भृत्यास्त्वादृशान्द्रष्टुमक्षमाः ५१।
तस्माद्गच्छ महाराज भुंक्ष्व भोगाननेकशः ।
विमानवरमारुह्य भुंक्ष्व पुण्यमुपार्जितम् ५२।
इति वाक्यं समाकर्ण्यध र्मराजस्य तत्पतेः ।
उवाच धर्मराजानं करुणापूरपूरितः ५३।
जनक उवाच।
अहं गच्छामि नो नाथ जीवानामनुकम्पया ।
मदंगवायुना ह्येते सुखं प्राप्ताः स्म संस्थिताः ५४।
एतान्मुंचसि चेद्राजन्सर्वान्वै निरयस्थितान् ।
ततो गच्छामि सुखितः स्वर्गं पुण्यजनाश्रितम् ५५।
जाबालिरुवाच।
इति वाक्यमथाश्रुत्य जनकं प्रत्युवाच सः ।

प्रत्येकं निर्दिशञ्जीवान्निरयस्थाननेकशः ५६।
धर्म उवाच।
अयं मित्र कलत्रं वै विश्वस्तमनुजग्मिवान् ।
तस्मादेनं लोहशंकौ वर्षायुतमपीपचम् ५७।
पश्चादेनं सूकराणां योनौ निक्षिप्य दोषिणम् ।
मानुषेष्ववतार्योऽयं षंढचिह्नेन चिह्नितः ५८।
अनेन परदाराश्च बलादालिंगिता मुहुः ।
तस्मादयं पच्यतेऽत्र रौरवे शतहायनम् ५९।
अयं तु परकीयं स्वं मुषित्वा बुभुजे कुधीः ।
तस्मादस्य करौ छित्त्वा पचेयं पूयशोणिते ६०।
अयं सायंतने प्राप्तमतिथिं क्षुधयार्दितम् ।
वाण्यापि नाकरोत्तस्य पूजनं स्वागतं न च ६१।
तस्मादयं पातनीयस्तामिस्रेंधनपूरिते ।
भ्रमरैः पीडितो यातु यातनां शतहायनम् ६२।
अयं तावत्परस्योच्चैर्निंदां कुर्वन्नलज्जितः ।

अयमप्यशृणोत्कर्णौ प्रेरयन्बहुशस्तु ताम् ६३।
तस्मादिमावंधकूपे पतितौ दुःखदुःखितौ ।
अयं मित्रध्रुगुद्विग्नः पच्यते रौरवे भृशम् ६४।
तस्मादेतान्पापभोगान्कारयित्वा विमोचये ।
त्वं गच्छ नरशार्दूल पुण्यराशिविधायकः ६५।
जाबालिरुवाच।
एवं स निर्दिशञ्जीवांस्तूष्णीमासाघकारिणः ।
प्रोवाच रामभक्तोऽसौ करुणापूरितेक्षणः ६६।
जनक उवाच।
कथं निरयनिर्मुक्तिर्जीवानां दुःखिनां भवेत् ।

तदाशु कथय त्वं वै यत्कृत्वा सुखमाप्नुयुः ६७।
धर्म उवाच।
नैभिराराधितो विष्णुर्नैभिस्तस्य कथाः श्रुताः।
कथं निरयनिर्मुक्तिर्भवेद्वै पापकारिणाम् ६८।
यदि त्वं मोचयस्येतान्महापापकरानपि।

तर्ह्यर्पय महाराज पुण्यं तत्कथयामि यत् ६९।
एकदा प्रातरुत्थाय शुद्धभावेन चेतसा।
ध्यातः श्रीरघुनाथोऽसौ महापापहराभिधः ७०।
रामरामेति यच्चोक्तं त्वया शुद्धेन चेतसा।
तत्पुण्यमर्पयैतेभ्यो येन स्यान्निरयाच्च्युतिः ७१।
जाबालिरुवाच।
एतच्छ्रुत्वा वचस्तस्य धर्मराजस्य धीमतः।
पुण्यं ददौ महाराज आजन्मसमुपार्जितम् ७२।
यदा जन्मकृतैः पुण्यै रघुनाथार्चनोद्भवैः।
एतेषां निरयान्मुक्तिर्भवत्वत्र मनोरमा ७३।
एवं कथयतस्तस्य जीवा निरयसंस्थिताः।
तत्क्षणान्निरयान्मुक्ता जाता दिव्यवपुर्धराः ७४।
ऊचुस्ते जनकं राजंस्त्वत्प्रसादाद्वयं क्षणात्।
दुःखदान्निरयान्मुक्ता यास्यामः परमं पदम् ७५।
तान्दृष्ट्वा सूर्यसंकाशान्नरान्निरयनिःसृतान्।

तुतोष चित्ते सुभृशं सर्वभूतदयापरः ७६।
ते सर्वे प्रययुर्लोकं दिवं देवैरलंकृतम्।
जनकं तु प्रशंसंतो महाराजं दयानिधिम् ७७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सत्यवदाख्याने जनकेन नरकस्थप्राणिमोचनंनाम त्रिंशोऽध्यायः ३०।

Roman transliteration

śeṣa uvāca|
atha tejaḥpuraṃ prāptasturagaḥ patraśobhitaḥ |
yasyāṃ pālayate rājā prajāḥ satyena satyavān 1|
atha koṭiparīvāro raghunāthānujastataḥ |
hayānugo yayau tasya puratoḥ puradharṣaṇaḥ 2|
taddṛṣṭvā nagaraṃ ramyaṃ citraprākāraśobhitam |
kāṃcanaiḥ kalaśaistatra paritaḥ pratibhāsitam 3|
devāyatanasāhasraiḥ sarvataśca virājitam |
yatīnāṃ tu maṭhāstatra śobhaṃte yatipūritāḥ 4|
vahatyatra mahādevī śikhilocanamūrdhagā |
haṃsakāraṃḍavākīrṇāmunivṛṃdaniṣevitā 5|
brāhmaṇānāṃ pratyagāramagnihotrabhavaḥ punaḥ |
dhūmastatra punātyaṃga pātakāplutamānasān 6|
uvāca sumatiṃ rājā śatrughnaḥ śatrutāpanaḥ |

tatpuraprekṣaṇodbhūtaharṣavismitamānasaḥ 7|

śatrughna uvāca|
maṃtrinkathaya kasyedaṃ puraṃ me dṛṣṭigocaram |
karoti mānasāhlādaṃ dharmeṇa pratipālitam 8|
śeṣa uvāca|
iti vākyaṃ samākarṇya śatrughnasya mahīpateḥ |
uvāca sumatiḥ sarvaṃ yathātathamanuddhatam 9|
sumatiruvāca|
śṛṇuṣvāvahitaḥ svāminvaiṣṇavasya kathāḥ śubhāḥ |
yāḥ śrutvā mucyate pāpādbrahmahatyāsamādapi 10|
jīvanmukto varīvarti rāmāṃghryaṃbujaṣatpadaḥ |
satyavānyajñayajñāṃga jñātā kartā'vitā mahān 11|
dhenuṃ prasādya bahubhirvratairyaṃ prāpa tatpitā |
ṛtaṃbharākhyo jagati khyātaḥ paramadhārmikaḥ 12|
gauḥ prasannā dadau putramanekaguṇasaṃskṛtam |
satyavaṃtaṃ suśobhāḍhyaṃ taṃ jānīhi nṛpottamam 13|

śatrughna uvāca|
ko vā ṛtaṃbharo rājā kimarthaṃ dhenupūjanam |
kathaṃ prāptaḥ sutastasya vaiṣṇavo viṣṇusevakaḥ 14|
sarvametatsamācakṣva vaiṣṇavasya kathānakam |
śrutaṃ harati jaṃtūnāṃ mahāpātakaparvatam 15|
śeṣa uvāca|
iti vākyaṃ samākarṇya śatrughnasya mahārthakam |
kathayāmāsa viśadaṃ tadutpattikathānakam 16|
ṛtaṃbharo narapatiranapatyaḥ purā'bhavat |
kalatrāṇi bahūnyasya na putraṃ prāpa teṣu vai 17|
tadā jābālināmānaṃ muniṃ daivādupāgatam |
prapaccha kuśalodyuktaḥ saputrotpattikāraṇam 18|
ṛtaṃbhara uvāca|
svāminvaṃdhyasya me brūhi putrotpattikaraṃ vacaḥ |
yatkṛtvā jāyate'patyaṃ mama vaṃśadharaṃ varam 19|

tajjñātvā bhavato bhavyaṃ prakuryāṃ niścitaṃ vacaḥ |
dānaṃ vrataṃ vā tīrthaṃ vā makhaṃ vā munisattama 20|
iti rājñovacaḥ śrutvā jagāda munisattamaḥ |
sutotpattikaraṃ vākyaṃ praṇatasya sutārthinaḥ 21|
apatyaprāptikāmasya saṃtyupāyāstrayaḥ prabho |
viṣṇoḥ prasādo goścāpi śivasyāpyathavā punaḥ 22|
tasmāttvaṃ kuru vai pūjāṃ dhenordevatanornṛpa |
yasyāḥ pucche mukhe śṛṃge pṛṣṭhe devāḥ pratiṣṭhitāḥ 23|
sā tuṣṭā dāsyati kṣipraṃ vāṃchitaṃ dharmasaṃyutam |
evaṃ viditvā gopūjāṃ vidhehi tvamṛtaṃbhara 24|
yo vai nityaṃ pūjayati gāṃ gehe yavasādibhiḥ |
tasya devāśca pitaro nityaṃ tṛptā bhavaṃti hi 25|
yo vai gavāhnikaṃ dadyānniyamena śubhavrataḥ |
tena satyena tasya syuḥ sarve pūrṇā manorathāḥ 26|
tṛṣitā gaurgṛhe baddhā gehe kanyā rajasvalā |

devatā ca sanirmālyā haṃti puṇyaṃ purākṛtam 27|
yo vai gāṃ pratiṣiddhyeta caraṃtīṃ svaṃ tṛṇaṃ naraḥ |
tasya pūrve ca pitaraḥ kaṃpaṃte patanonmukhāḥ 28|

yo vai yaṣṭyā tāḍayati dhenuṃ martyo vimūḍhadhīḥ |
dharmarājasya nagaraṃ sa yāti karavarjitaḥ 29|
yo vai daṃśānvārayati tasya pūrve hyadhogatāḥ |
nṛtyaṃti matsuto hyasmāṃstārayiṣyati bhāgyavān 30|
atraivodāharaṃtīmamitihāsaṃ purātanam |
janakasya purāvṛttaṃ dharmarājapure'dbhutam 31|
ekadā janako rājā yogenāsūnsamatyajat |
tadā vimānaṃ saṃprāptaṃ kiṃkiṇījālabhūṣitam 32|
tadāruhya gato rājā sevakairūḍhadehavān |
mārge jagāma dharmasya saṃyaminyāḥ puroṃ'tike 33|
tadā narakakoṭīṣu pīḍyaṃte pāpakāriṇaḥ |
janakasyāṃgapavanaṃ prāpya saukhyaṃ prapedire 34|

niraye dāhajāpīḍā jātaiṣāṃ sukhakāriṇī |
mahāduḥkhaṃ tadā naṣṭaṃ janakasyāṃgavāyunā 35|
tadā taṃ nirgataṃ dṛṣṭvā jaṃtavaḥ pāpapīḍitāḥ |
atyaṃtaṃ cukruśurbhītāstadviyogamanicchavaḥ 36|
ūcuste karuṇāṃ vācaṃ mā gaccha sukṛtinnitaḥ |
tvadaṃgavāyusaṃsparśātsukhinaḥ syāmapīḍitāḥ 37|
iti vākyaṃ samākarṇya rājā paramadhārmikaḥ |
mānase ciṃtayāmāsa karuṇāpūrapūritaḥ 38|
cenmattaḥ prāṇināṃ saukhyaṃ bhavediha tadā punaḥ |
atraiva ca pure sthāsye svarga eṣa manoramaḥ 39|
evaṃ kṛtvā nṛpastasthau tatraiva nirayāgrataḥ |
vidadhatprāṇināṃ saukhyamanukaṃpitamānasaḥ 40|
tatra dharmastu saṃprāpto nirayadvāri duḥkhade |
kārayanyātanāstīvrā nānāpātakakāriṇām 41|
tadā dadarśa rājānaṃ janakaṃ dvārisaṃsthitam |

vimānena mahāpuṇyakāriṇaṃ dayayāyutam 42|
tamuvāca pretapatirjanakaṃ sahasangirā |
rājankutastvaṃ saṃprāptaḥ sarvadharmaśiromaṇiḥ 43|
etatsthānaṃ pātakināṃ duṣṭānāṃ prāṇaghātinām |
nāyāṃti puruṣā bhūpa tvādṛśāḥ puṇyakāriṇaḥ 44|
atrāyāṃti narāste vai ye paradrohatatparāḥ |
parāpavādaniratāḥ paradravyaparāyaṇāḥ 45|
yo vai kalatraṃ dharmiṣṭhaṃ nijasevāparāyaṇam |
aparādhādṛte jahyātsanaro'tra samāvrajet 46|
mitraṃ vañcayate yastu dhanalobhena lobhitaḥ |
āgatyātra naraḥ pīḍāṃ mattaḥ prāpnoti dāruṇām 47|
yo rāmaṃ manasā vācā karmaṇā daṃbhato'pi vā |
dveṣādvācopahāsādvā na smaratyeva mūḍhadhīḥ 48|
taṃ badhnāmi punastveṣu nikṣipya śrapayāmi ca |
yaiḥ smṛto na ramānātho narakakleśavārakaḥ 49|

tāvatpāpaṃ manuṣyāṇāmaṃgeṣu nṛpa tiṣṭhati |
yāvadrāmaṃ na rasanā gṛṇāti kali durmateḥ 50|
mahāpāpakarā rājanye bhavaṃti mahāmate |
tānānayaṃti madbhṛtyāstvādṛśāndraṣṭumakṣamāḥ 51|
tasmādgaccha mahārāja bhuṃkṣva bhogānanekaśaḥ |
vimānavaramāruhya bhuṃkṣva puṇyamupārjitam 52|
iti vākyaṃ samākarṇyadha rmarājasya tatpateḥ |
uvāca dharmarājānaṃ karuṇāpūrapūritaḥ 53|

janaka uvāca|
ahaṃ gacchāmi no nātha jīvānāmanukampayā |
madaṃgavāyunā hyete sukhaṃ prāptāḥ sma saṃsthitāḥ 54|
etānmuṃcasi cedrājansarvānvai nirayasthitān |
tato gacchāmi sukhitaḥ svargaṃ puṇyajanāśritam 55|
jābāliruvāca|
iti vākyamathāśrutya janakaṃ pratyuvāca saḥ |

pratyekaṃ nirdiśañjīvānnirayasthānanekaśaḥ 56|
dharma uvāca|
ayaṃ mitra kalatraṃ vai viśvastamanujagmivān |
tasmādenaṃ lohaśaṃkau varṣāyutamapīpacam 57|
paścādenaṃ sūkarāṇāṃ yonau nikṣipya doṣiṇam |
mānuṣeṣvavatāryo'yaṃ ṣaṃḍhacihnena cihnitaḥ 58|
anena paradārāśca balādāligitā muhuḥ |
tasmādayaṃ pacyate'tra raurave śatahāyanam 59|
ayaṃ tu parakīyaṃ svaṃ muṣitvā bubhuje kudhīḥ |
tasmādasya karau chittvā paceyaṃ pūyaśoṇite 60|
ayaṃ sāyaṃtane prāptamatithiṃ kṣudhayārditam |
vāṇyāpi nākarottasya pūjanaṃ svāgataṃ na ca 61|
tasmādayaṃ pātanīyastāmisreṃdhanapūrite |
bhramaraiḥ pīḍito yātu yātanāṃ śatahāyanam 62|
ayaṃ tāvatparasyoccairniṃdāṃ kurvannalajjitaḥ |

ayamapyaśṛṇotkarṇau prerayanbahuśastu tām 63|
tasmādimāvaṃdhakūpe patitau duḥkhaduḥkhitau |
ayaṃ mitradhrugudvignaḥ pacyate raurave bhṛśam 64|
tasmādetānpāpabhogānkārayitvā vimocaye |
tvaṃ gaccha naraśārdūla puṇyarāśividhāyakaḥ 65|
jābāliruvāca|
evaṃ sa nirdiśañjīvāṃstūṣṇīmāsāghakāriṇaḥ |
provāca rāmabhakto'sau karuṇāpūritekṣaṇaḥ 66|
janaka uvāca|
kathaṃ nirayanirmuktirjīvānāṃ duḥkhināṃ bhavet |
tadāśu kathaya tvaṃ vai yatkṛtvā sukhamāpnuyuḥ 67|
dharma uvāca|
naibhirārādhito viṣṇurnaibhistasya kathāḥ śrutāḥ |
kathaṃ nirayanirmuktirbhavedvai pāpakāriṇām 68|
yadi tvaṃ mocayasyetānmahāpāpakarānapi |

tarhyarpaya mahārāja puṇyaṃ tatkathayāmi yat 69|
ekadā prātarutthāya śuddhabhāvena cetasā |
dhyātaḥ śrīraghunātho'sau mahāpāpaharābhidhaḥ 70|
rāmarāmeti yaccoktaṃ tvayā śuddhena cetasā |
tatpuṇyamarpayaitebhyo yena syānnirayāccyutiḥ 71|
jābāliruvāca|
etacchrutvā vacastasya dharmarājasya dhīmataḥ |
puṇyaṃ dadau mahārāja ājanmasamupārjitam 72|
yadā janmakṛtaiḥ puṇyai raghunāthārcanodbhavaiḥ |
eteṣāṃ nirayānmuktirbhavatvatra manoramā 73|
evaṃ kathayatastasya jīvā nirayasaṃsthitāḥ |
tatkṣaṇānnirayānmuktā jātā divyavapurdharāḥ 74|
ūcuste janakaṃ rājaṃstvatprasādādvayaṃ kṣaṇāt |

duḥkhadānnirayānmuktā yāsyāmaḥ paramaṃ padam 75|
tāndṛṣṭvā sūryasaṃkāśānnarānnirayaniḥsṛtān |

tutoṣa citte subhṛśaṃ sarvabhūtadayāparaḥ 76|
te sarve prayayurlokaṃ divaṃ devairalaṃkṛtam |
janakaṃ tu praśaṃsaṃto mahārājaṃ dayānidhim 77|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe satyavadākhyāne janakena narakasthaprāṇimocanaṃnāma triṃśo'dhyāyaḥ 30 |

English translation

Śeṣa said :

1-7. Then the horse, adorned with the note, reached Tejaḥpura (city) in which king Satyavān truthfully protected his subjects. Then Raghunātha 's younger brother (Śatrughna) with a retinue of a crore going after the horse went in front of (the king) the conqueror of cities. Having seen the beautiful city, adorned with variegated ramparts, shining with golden pitchers all round, adorned at every place with thousands of temples of deities (Śatrughna said to Sumati). "In it monasteries of ascetics, full of ascetics, look beautiful. Here flows the great goddess (Gaṅgā), remaining on the head of him having three eyes (i.e. Śiva), and crowded with swans and ducks, and resorted to by hosts of sages. O Sir, in every house of brāhmaṇas smoke produced from the sacred fire purifies those whose minds were overflowing with sins." With his mind amazed due to the joy produced on seeing that city Śatrughna, the subduer of his enemies, said to Sumati.

Śatrughna said :

8. O minister, tell (me), whose city this is, which being seen by me, gives joy to my mind as it is righteously protected.

Śeṣa said :

9. Hearing these words of king Śatrughna, Sumati told him everything properly and without exaggeration.

Sumati said :

10-13. O lord, being attentive, listen to the auspicious tales of Viṣṇu 's devotees, hearing which one is freed from sins like the murder of a brāhmaṇa . Satyavān is a king who is liberated while living, is a bee resorting to the lotuses in the form of Rāma 's excellent feet, knows sacrifices and their constituents, is a performer of sacrifices and a great protector, whom his father known as Ṛtambhara -famous in the world and very religious, obtained after having propitiated the cow by means of many vows. The cow, pleased (with him) gave him a son, adorned with many virtues and having a great charm, (called) Satyavān. Know that best king.

Śatrughna said :

14-15. Who is king Ṛtambhara? Why did he worship the cow? How did he have a son—a devotee and worshipper of Viṣṇu? Tell me all this account of the devotee of Viṣṇu. When heard, it removes the mountain of the great sins of beings.

Śeṣa said :

16-18. Hearing these very meaningful words of Śatrughna, he clearly told him the story about his origin. Formerly there was king Ṛtambhara who was childless. He had many wives, but did not have a child on (i.e. from any one of) them. Then he, intent on his well-being, asked the sage named Jābāli who had luckily come there, the cause of (i.e. leading to) the birth of a son.

Ṛtambhara said :

19-21. O lord, tell me, the childless one, the words leading to the birth of a son. Knowing from you that by doing which an excellent child (i.e. a son) holding (i.e. continuing) my family will be born to me, I shall certainly carry out these excellent words (of you). (I shall give) a gift, (I shall observe) a vow, (visit) a sacred place or (perform) a sacrifice, O best sage.

Hearing these words of the king longing for a son and bowing to him, the best sage told him words leading to the birth of a son.

He said :

22-30. O lord, there are three means for him who longs for a child: Viṣṇu's grace, grace of a cow or of Śiva. Therefore, O king, you offer worship to a cow having a divine body, in whose tail, mouth, horn and back gods live. When she is pleased, she will give what is longed for (and) is accompanied by righteousness. Knowing thus, O Ṛtambhara, offer worship to a cow. The ancestors of him and the deities also are always pleased with him who everyday worships a cow with grass etc. All the desires of him, of a pious vow, who gives a cow her daily measure of food, are really fulfilled. A thirsty cow tied at home, an unmarried daughter in menses (i.e. who has attained puberty) and a deity with faded flowers destroy the religious merit obtained before. The ancestors of him who forbids a cow that is eating her grass (i.e. grass meant for her), are on the point of falling (into hell). That foolish man who beats a cow with a stick, goes, bereft of his hands, to the city of Dharmarāja (i.e. Yama). The ancestors who have gone down (to hell), of him who wards off the gadflies, dance (saying): "This fortunate son (i.e. descendant) of me (of us) will emancipate us."

31-37. In this case they narrate this ancient account: the wonderful event of Janaka that formerly took place in the city of Dharmarāja (i.e. Yama). Once king Janaka gave up his life by means of abstract meditation. Then an aeroplane decorated with a mass of small bells came (there). Then the king, with his body being carried by servants, got into it, and went (to heaven). On his way he went near the city of Yama. Then sinners were being oppressed in crores of hells. Having received the wind (i.e. breezes blowing) from the body of Janaka they became happy. The affliction due to the tormentation in hell became joyful (i.e. bearable) for them. Due to the wind (i.e. breezes blowing) from Janaka's body, their great misery perished (i.e. disappeared) at that time. Then the beings oppressed due to sins, not desiring separation from him, lamented very much. They uttered piteous words to him: "O blessed one, do not go from here. We who are tormented, are happy due to the wind (i.e. breezes blowing) from your body."

38-39. Hearing these words, the very righteous king, filled with a flood of pity, thought in his mind: 'If the beings are happy here due to the touch of the wind (i.e. breezes blowing) from my body, I shall stay in this city only. This is charming heaven (for me).'

40-43a. Thinking like this, the king, with his mind being sympathetic, and causing happiness to beings, stayed there only in front of the hell. Dharma (i.e. Yama), causing severe torment to the sinners, came there at the door of hell. Then he saw king Janaka, doer of great meritorious deeds, full of pity, who had stood at the door (having come) in an aeroplane. The lord of the dead bodies (i.e. Yama), smiling, said these words to Janaka:

43b-53. "O king, why have you, the crest-jewel of piety, come here? This is a place for the wicked sinners who cause harm to the life (of others). O king, men like you, who do meritorious acts, do not come (to this place). Those men who are intent upon deceiving others, who are engaged in censuring others, and are intent on (grabbing) other's wealth, alone come here. That man who would abandon his wife who is religious and absorbed in serving him without her fault, would come here. He who, greedy through attachment for wealth, deceives his friend, comes here, and receives intense torment from me. Having bound the man who, a foolish one, does not remember Rāma mentally, with words or acts, through hypocrisy, hatred, or ridicule, I throw him among these and cause him to be boiled. Those who have remembered the lord of Rāmā , leave my place and quickly go to Vaikuṇṭha . O very intelligent king, my servants, unable to look at (people) like you, bring those who are great sinners. Therefore, O great king, go, enjoy many pleasures. Having got into an excellent aeroplane, enjoy the (fruit of the) religious merit earned by you." Having heard these words of Dharmarāja (i.e. Yama), the lord of that (city), he, full of the flood of compassion, said to him:

Janaka said :

54-55. O lord, due to pity for (these) beings I (shall) not go (to Vaikuṇṭha). Comforted by the wind (i.e. breezes blowing) from my body, they are staying here. O king, if you release all these living in hell, then, being happy, I shall go to heaven resorted to by meritorious persons.

Jābāli said :

56. Hearing these words, he, pointing out to him each one of the many dwelling in hell, said to Janaka:

Dharma said :

57-65. This one cohabited with his friend's wife that confided in him. Therefore, I have roasted him on an iron-pale for a myriad of years. Then having thrown him—the defaulter—into the species of pigs, he, marked with the marks of a eunuch, would be cast down into the species of human beings. This one repeatedly and forcibly embraced the wife of another (man). Therefore he, is roasted in Raurava (hell) for a hundred years. This wicked one stole the wealth of others and enjoyed it. Therefore, having cut off his hands, I shall cook him in puss and blood. This one did not honour and welcome a guest oppressed with hunger that had come to him even by words. Therefore, he should be dropped into the Tāmisra (hell) full of fuel. Let him, troubled by bees, meet with torment for a hundred years. This one, being shameless, loudly reviled another person. This one too sending forth his ears (i.e. with great interest) listened that reviling many times. Therefore, these two have fallen into a dark well. This one who had deceived his friend being dejected, is very much roasted in Raurava hell. Therefore, making them eat the fruit of their sins, I shall release them. O best among men, you, accumulating a heap of religious merit (would please) go (to heaven).

Jābāli said :

66. Thus he pointing out the sinful beings became quiet. The devotee of Rāma with his eyes full of pity said:

Janaka said :

67. Tell me quickly how the miserable beings can be free from hell and doing what would they obtain happiness.

Dharma (i.e. Yama) said :

68-71. These have never propitiated Viṣṇu. They have never listened to his stories. How can (these) sinners (then) be free from hell? If, O great king, you (desire to) release them, even though they are great sinners, then give them that religious merit (of you about) which I shall tell (you now). Once, having got up in the morning, you meditated with pure heart upon this Śrī Raghunātha (i.e. Rāma) who is called the remover of great sins. Give them that religious merit which you collected when you uttered with pure heart the name Rāma, Rāma; by that their freedom from hell would take place.

Jābāli said :

72-77. Hearing these words of the intelligent Dharmarāja (i.e. Yama), the great king gave (them) the religious merit obtained by him from his birth. (He said:) “Let there be pleasing release of these from hell due to the religious merit earned (by me) from birth by the worship of Raghunātha.” When he was speaking like this, the beings dwelling in hell that moment only became free from hell and became divine-bodied. They said to king Janaka: “O king, by your favour we have been in a moment freed from miserable hell, and will (now) go to the highest position.” He intent on showing kindness to all beings, seeing those men resembling the sun freed from hell, was very much pleased in mind. All those, praising Janaka, the great king, the treasure of pity, went to heaven adorned by gods.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 31

King Ṛtambhara is Blessed with a Son

Chapter 326 of 693 · 58 detected Sanskrit verse markers

Sanskrit

जाबालिरुवाच।
अथ तेषु प्रयातेषु नरकस्थेषु वै नृषु ।
राजा पप्रच्छ कीनाशं सर्वधर्मविदांवरम् १।
राजोवाच।
धर्मराज त्वया प्रोक्तं यत्पातककरा नराः ।
आयांति तव संस्थानं न च धर्मकथारताः २।
मदागमनमत्राभूत्केनपापेन धार्मिक ।
तद्वै कथय सर्वं मे पापकारणमादितः ३।
इति श्रुत्वा तु तद्वाक्यं धर्मराजः परंतप ।
कथयामास तस्यैवं यमपुर्यागमं तदा ४।
धर्मराज उवाच।
राजंस्तव महत्पुण्यं नैतादृक्कस्य भूतले ।
रघुनाथपदद्वंद्वमकरंद मधुव्रत ५।
त्वत्कीर्ति स्वर्धुनी सर्वान्पापिनो मलसंयुतान् ।
पुनाति परमाह्लादकारिणी दुष्टतारिणी ६।

तथापि पापलेशस्ते वर्तते नृपसत्तम ।
येन संयमिनीपार्श्वमागतः पुण्यपूरितः ७।
एकदा तु चरंतीं गां वारयामास वै भवान् ।
तेन पापविपाकेन निरयद्वारदर्शनम् ८।
इदानीं पापनिर्मुक्तो बहुपुण्यसमन्वितः ।
भुंक्ष्व भोगान्सुविपुलान्निजपुण्यार्जितान्बहुन् ९।
एतेषां करुणावार्धी रघुनाथो सुखं हरन् ।
संयमिन्या महामार्गे प्रेरयामास वैष्णवम् १०।
नागमिष्यो यदि त्वं वै मार्गेणानेन सुव्रत ।
अभविष्यत्कथं तेषां निरयात्परिमोचनम् ११।
त्वादृशाः परदुःखेन दुःखिताः करुणालयाः ।
प्राणिनां दुःखविच्छेदं कुर्वंत्येव महामते १२।
जाबालिरुवाच।
एवं वदंतं शमनं प्रणम्य स दिवंगतः ।
दिव्येन सुविमानेन अप्सरोगणशोभिना १३।

तस्माद्भावोऽनिशं पूज्या मनसापि न गर्हयेत् ।
गर्हयन्निरयं याति यावदिंद्राश्चतुर्दश १४।
तस्मात्त्वं नृपतिश्रेष्ठ गोपूजां वै समाचर ।
सा तुष्टा दास्यति क्षिप्रं पुत्रं धर्मपरायणम् १५।
सुमतिरुवाच।
तच्छ्रुत्वा धेनुपूजां स पप्रच्छ कथमादरात् ।
पूजनीया प्रयत्नेन कीदृशं कुरुते नरम् १६।
जाबालि कथयामास धेनुपूजां यथाविधि ।
प्रत्यहं विपिनं गच्छेच्चारणार्थं व्रती तु गोः १७।
गवे यवांस्तु संभोज्य गोमयस्थान्समाहरेत् ।
भक्षणीया यवास्ते तु पुत्रकामेन भूपते १८।
सा यदा पिबते तोयं तदा पेयं जलं शुचि ।
सोच्चैः स्थाने यदा तिष्ठेत्तदानीं चासनस्थितः १९।
दंशान्निवारयेन्नित्यं यवसं स्वयमाहरेत् ।
एवं प्रकुर्वतः पुत्रं दास्यते धर्मतत्परम् २०।

सुमतिरुवाच।
इति वाक्यं समाकर्ण्य पुत्रकाम ऋतंभरः ।
व्रतं चकार धर्मात्मा धेनुपूजां समाचरन् २१।
प्रत्यहं कुरुते गां वै यवसाद्येन तोषिताम् ।
दंशान्न्यवारयद्धीमान्यवभक्षकृतादरः २२।
एवं धेनुं पूजयतो गतास्तु दिवसा घनाः ।
वनमध्ये तृणादींश्च चरंतीमकुतोभयाम् २३।
एकदा नृपतिस्तस्य वनस्य श्रीनिरीक्षणे ।
न्यस्तदृष्टिः सपरितो बभ्राम स कुतूहली २४।
तदागत्याहनद्गां वै पंचास्यः काननांतरात् ।
क्रोशंतीं बहुधा दीनां सिंहभारेणदुःखिताम् २५।
तदा नृपः समागत्य विलोक्य निजमातरम् ।
सिंहेन निहतां पश्यन्नुरोदातीव विह्वलः २६।
स दुःखितः समागत्य जाबालिमुनिसत्तमम् ।
निष्कृतिं तस्य पप्रच्छ गोवधस्य प्रमादतः २७।

ऋतंभर उवाच।
स्वामिंस्त्वदाज्ञया धेनुं पालयन्वनमास्थितः ।
कुतोप्यागत्य तां सिंहो जघानादृष्टिगोचरः २८।
तस्य पापस्य निष्कृत्यै किं करोमि त्वदाज्ञया ।
कथं वा व्रतसंपूर्तिर्मम पुत्रप्रदायिनी २९।
इत्युक्तवंतं तं भूपं जगाद मुनिसत्तमः ।
संत्युपाया महीपाल पापस्यास्यापनुत्तये ३०।
ब्रह्मघ्नस्य कृतघ्नस्य सुरापस्य महामते ।
प्रायश्चित्तानि वर्तंते सर्वपापहराणि च ३१।

कृच्छ्रैश्चांद्रायणैर्दानैर्व्रतैः सनियमैर्यमैः ।
पापानि प्रलयं यांति नियमादनुतिष्ठतः ३२।
द्वयोश्च निष्कृतिर्नास्ति पापपुंजकृतोस्तयोः ।
मत्या गोवधकर्तुश्च नारायणविनिंदितुः ३३।
गवां यो मनसा दुःखं वांच्छत्यधमसत्तमः ।
स याति निरयस्थानं यावदिंद्राश्चतुर्दश ३४।

योऽपि देवं हरिं निंदेत्सकृद्दुर्भाग्यवान्नरः ।
स चापि नरकं पश्येत्पुत्रपौत्रपरीवृतः ३५।
तस्माज्ज्ञात्वा हरिं निंदन्गोषु दुःखं समाचरन् ।
कदापि नरकान्मुक्तिं न प्राप्नोति नरेश्वर ३६।
अज्ञानप्राप्तगोहत्या प्रायश्चित्तं तु विद्यते ।
रामभक्तं तु धीमंतं याहि त्वमृतुपर्णकम् ३७।
स वै समदृशः सर्वाञ्छत्रून्मित्राणि पश्यति ।
तुभ्यं कथिष्यति क्षिप्रं गोवधस्यास्य निष्कृतिम् ३८।
तस्य देशांस्त्वमाक्रामंस्तेन निर्वासितः पुरा ।
वैरिभावं परित्यज्य गच्छ त्वमृतुपर्णकम् ३९।
स यद्वदिष्यति क्षिप्रं तत्कुरुष्व समाहितः ।
यथा त्वत्कृतपापस्य निष्कृतिर्हि भविष्यति ४०।
स तु तद्वचनं श्रुत्वा जगाम ऋतुपर्णकम् ।
रामभक्तं रिपौ मित्रे समदृष्ट्या समंजसम् ४१।
स तस्मै कथयामास यज्जातं गोवधादिकम् ।

तस्य पापस्य निष्कृत्यै ह्युपायं सोऽप्यचिंतयत् ४२।
क्षणं ध्यात्वाथ तं राजा ऋतुपर्ण ऋतंभरम् ।
उवाच प्रहसन्वाक्यं बुद्धिमान्धर्मकोविदः ४३।
कोऽहं राजन्मुनीनां वै पुरतः शास्त्रवेदिनाम् ।
तान्हित्वा किं तु मां प्राप्तो मूर्खंपंडितमानिनम् ४४।
तव मय्यस्ति चेच्छ्रद्धा तदा किंचिद्ब्रवीम्यहम् ।
शृणुष्व नरशार्दूल गदितं मम सादरः ४५।
भज श्रीरघुनाथं त्वं कर्मणा मनसा गिरा ।
नैष्कापट्येन लोकेशं तोषयस्व महामते ४६।
स तुष्टो दास्यते सर्वं त्वद्धृदिस्थं मनोरथम् ।
अज्ञानकृत गोहत्यापापनाशं करिष्यति ४७।
रामं स्मरंस्त्वं धर्मात्मन्धेनुं पालय सत्तम ।
दत्त्वा द्विजाय कनकं पापनिष्कृतिमाप्स्यसि ४८।
सुमतिरुवाच।
एतच्छ्रुत्वा तु तद्वाक्यमृतंभरनृपस्तदा ।

विधाय रामस्मरणं पूतात्मा व्रतमाचरत् ४९।
पूर्ववत्पालयन्धेनुं जगाम विपिनं महत् ।

रामनामस्मरन्नित्यं सर्वभूतहिते रतः ५०।
तस्मै तुष्टा तु सुरभिः प्रोवाच परितोषिता ।
राजन्वरय मत्तो वै वरं हृत्स्थं मनोरथम् ५१।
तदा प्रोवाच वै राजा पुत्रं देहि मनोरमम् ।
रामभक्तं पितृरतं स्वधर्मप्रतिपालकम् ५२।
तुष्टा दत्त्वा वरं सापि तस्मै राज्ञे सुतार्थिने ।
जगामादर्शनं देवी कामधेनुः कृपावती ५३।
स काले प्राप्तवान्पुत्रं वैष्णवं रामसेवकम् ।
सत्यवत्सञ्ज्ञयायुक्तमकरोत्तत्र तत्पिता ५४।
सत्यवंतं सुतं लब्ध्वा पितृभक्तिपरं महान् ।
परमं हर्षमापेदे शक्रतुल्यपराक्रमम् ५५।
स राजा धार्मिकं पुत्रं प्राप्य हर्षेणनिर्भरः ।
राज्यं तस्मिन्महन्न्यस्य जगाम तपसे वनम् ५६।

तत्राराध्य हृषीकेशं भक्तियुक्तेन चेतसा ।
निर्धूतपापः सतनुरगाद्धरिपदं नृपः ५७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सत्यवदा-।
ख्याने धेनुव्रतवर्णनंनाम एकत्रिंशोऽध्यायः ३१ ।

Roman transliteration

jābāliruvāca|
atha teṣu prayāteṣu narakastheṣu vai nṛṣu |
rājā papraccha kīnāśaṃ sarvadharmavidāṃvaram 1|
rājovāca|
dharmarāja tvayā proktaṃ yatpātakakarā narāḥ |
āyāṃti tava saṃsthānaṃ na ca dharmakathāratāḥ 2|
madāgamanamatrābhūtkenapāpena dhārmika |
tadvai kathaya sarvaṃ me pāpakāraṇamāditaḥ 3|
iti śrutvā tu tadvākyaṃ dharmarājaḥ paraṃtapa |
kathayāmāsa tasyaivaṃ yamapuryāgamaṃ tadā 4|
dharmarāja uvāca|
rājaṃstava mahatpuṇyaṃ naitādṛkkasya bhūtale |
raghunāthapadadvaṃdvamakaraṃda madhuvrata 5|
tvatkīrti svardhunī sarvānpāpino malasaṃyutān |
punāti paramāhlādakāriṇī duṣṭatāriṇī 6|

tathāpi pāpaleśaste vartate nṛpasattama |
yena saṃyaminīpārśvamāgataḥ puṇyapūritaḥ 7|
ekadā tu caraṃtīṃ gāṃ vārayāmāsa vai bhavān |
tena pāpavipākena nirayadvāradarśanam 8|
idānīṃ pāpanirmukto bahupuṇyasamanvitaḥ |
bhuṃkṣva bhogānsuvipulānnijapuṇyārjitānbahūn 9|
eteṣāṃ karuṇāvārdhī raghunātho sukhaṃ haran |
saṃyaminyā mahāmārge prerayāmāsa vaiṣṇavam 10|
nāgamiṣyo yadi tvaṃ vai mārgeṇānena suvrata |
abhaviṣyatkathaṃ teṣāṃ nirayātparimocanam 11|

tvādṛśāḥ paraduḥkhena duḥkhitāḥ karuṇālayāḥ |
prāṇināṃ duḥkhavicchedaṃ kurvaṃtyeva mahāmate 12|
jābāliruvāca|
evaṃ vadaṃtaṃ śamanaṃ praṇamya sa divaṃgataḥ |
divyena suvimānena apsarogaṇaśobhinā 13|

tasmādgāvo'niśaṃ pūjyā manasāpi na garhayet |
garhayannirayaṃ yāti yāvadiṃdrāścaturdaśa 14|
tasmāttvaṃ nṛpatiśreṣṭha gopūjāṃ vai samācara |
sā tuṣṭā dāsyati kṣipraṃ putraṃ dharmaparāyaṇam 15|
sumatiruvāca|
tacchrutvā dhenupūjāṃ sa papraccha kathamādarāt |
pūjanīyā prayatnena kīdṛśaṃ kurute naram 16|
jābāli kathayāmāsa dhenupūjāṃ yathāvidhi |
pratyahaṃ vipinaṃ gaccheccāraṇārthaṃ vratī tu goḥ 17|
gave yavāṃstu saṃbhojya gomayasthānsamāharet |
bhakṣaṇīyā yavāste tu putrakāmena bhūpate 18|
sā yadā pibate toyaṃ tadā peyaṃ jalaṃ śuci |
soccaiḥ sthāne yadā tiṣṭhettadānīṃ cāsanasthitaḥ 19|
daṃśānnivārayennityaṃ yavasaṃ svayamāharet |
evaṃ prakurvataḥ putraṃ dāsyate dharmatatparam 20|

sumatiruvāca|
iti vākyaṃ samākarṇya putrakāma ṛtaṃbharaḥ |
vrataṃ cakāra dharmātmā dhenupūjāṃ samācaran 21|
pratyahaṃ kurute gāṃ vai yavasādyena toṣitām |
daṃśānnyavārayaddhīmānyavabhakṣakṛtādaraḥ 22|
evaṃ dhenuṃ pūjayato gatāstu divasā ghanāḥ |
vanamadhye tṛṇādīṃśca caraṃtīmakutobhayām 23|
ekadā nṛpatistasya vanasya śrīnirīkṣaṇe |
nyastadṛṣṭiḥ saparito babhrāma sa kutūhalī 24|
tadāgatyāhanadgāṃ vai paṃcāsyaḥ kānanāṃtarāt |
krośaṃtīṃ bahudhā dīnāṃ siṃhabhāreṇaduḥkhitām 25|
tadā nṛpaḥ samāgatya vilokya nijamātaram |
siṃhena nihatāṃ paśyanrurodātīva vihvalaḥ 26|
sa duḥkhitaḥ samāgatya jābālimunisattamam |
niṣkṛtiṃ tasya papraccha govadhasya pramādataḥ 27|

ṛtaṃbhara uvāca|
svāmiṃstvadājñayā dhenuṃ pālayanvanamāsthitaḥ |
kutopyāgatya tāṃ siṃho jaghānādṛṣṭigocaraḥ 28|
tasya pāpasya niṣkṛtyai kiṃ karomi tvadājñayā |
kathaṃ vā vratasaṃpūrtirmama putrapradāyinī 29|
ityuktavaṃtaṃ taṃ bhūpaṃ jagāda munisattamaḥ |
saṃtyupāyā mahīpāla pāpasyāsyāpanuttaye 30|
brahmaghnasya kṛtaghnasya surāpasya mahāmate |
prāyaścittāni vartaṃte sarvapāpaharāṇi ca 31|
kṛcchraiścāṃdrāyaṇairdānairvrataiḥ saniyamairyamaiḥ |
pāpāni pralayaṃ yāṃti niyamādanutiṣṭhataḥ 32|
dvayośca niṣkṛtirnāsti pāpapuṃjakṛtostayoḥ |
matyā govadhakartuśca nārāyaṇaviniṃdituḥ 33|
gavāṃ yo manasā duḥkhaṃ vāṃcchatyadhamasattamaḥ |
sa yāti nirayasthānaṃ yāvadiṃdrāścaturdaśa 34|

yo'pi devaṃ hariṃ niṃdetsakṛddurbhāgyavānnaraḥ |
sa cāpi narakaṃ paśyetputrapautraparīvṛtaḥ 35|
tasmājjñātvā hariṃ niṃdangoṣu duḥkhaṃ samācaran |
kadāpi narakānmuktiṃ na prāpnoti nareśvara 36|
ajñānaprāptagohatyā prāyaścittaṃ tu vidyate |
rāmabhaktaṃ tu dhīmaṃtaṃ yāhi tvamṛtuparṇakam 37|
sa vai samadṛśaḥ sarvāñchatrūnmitrāṇi paśyati |
tubhyaṃ kathiṣyati kṣipraṃ govadhasyāsya niṣkṛtim 38|
tasya deśāṃstvamākrāmaṃstena nirvāsitaḥ purā |
vairibhāvaṃ parityajya gaccha tvamṛtuparṇakam 39|
sa yadvadiṣyati kṣipraṃ tatkuruṣva samāhitaḥ |
yathā tvatkṛtapāpasya niṣkṛtirhi bhaviṣyati 40|
sa tu tadvacanaṃ śrutvā jagāma ṛtuparṇakam |
rāmabhaktaṃ ripau mitre samadṛṣṭyā samaṃjasam 41|
sa tasmai kathayāmāsa yajjātaṃ govadhādikam |

tasya pāpasya niṣkṛtyai hyupāyaṃ so'pyaciṃtayat 42|
kṣaṇaṃ dhyātvātha taṃ rājā ṛtuparṇa ṛtaṃbharam |
uvāca prahasanvākyaṃ buddhimāndharmakovidaḥ 43|
ko'haṃ rājanmunīnāṃ vai purataḥ śāstravedinām |
tānhitvā kiṃ tu māṃ prāpto mūrkhaṃpaṃḍitamānīnam 44|
tava mayyasti cecchraddhā tadā kiṃcidbravīmyaham |
śṛṇuṣva naraśārdūla gaditaṃ mama sādaraḥ 45|
bhaja śrīraghunāthaṃ tvaṃ karmaṇā manasā girā |
naiṣkāpaṭyena lokeśaṃ toṣayasva mahāmate 46|
sa tuṣṭo dāsyate sarvaṃ tvaddhṛdisthaṃ manoratham |
ajñānakṛta gohatyāpāpanāśaṃ kariṣyati 47|
rāmaṃ smaraṃstvaṃ dharmātmandhenuṃ pālaya sattama |
dattvā dvijāya kanakaṃ pāpaniṣkṛtimāpsyasi 48|
sumatiruvāca|
etacchrutvā tu tadvākyamṛtaṃbharanṛpastadā |

vidhāya rāmasmaraṇaṃ pūtātmā vratamācarat 49|
pūrvavatpālayandhenuṃ jagāma vipinaṃ mahat |
rāmanāmasmarannityaṃ sarvabhūtahite rataḥ 50|
tasmai tuṣṭā tu surabhiḥ provāca paritoṣitā |
rājanvaraya matto vai varaṃ hṛtsthaṃ manoratham 51|
tadā provāca vai rājā putraṃ dehi manoramam |
rāmabhaktaṃ pitṛrataṃ svadharmapratipālakam 52|
tuṣṭā dattvā varaṃ sāpi tasmai rājñe sutārthine |
jagāmādarśanaṃ devī kāmadhenuḥ kṛpāvatī 53|
sa kāle prāptavānputraṃ vaiṣṇavaṃ rāmasevakam |
satyavatsaṃjñayāyuktamakarottatra tatpitā 54|
satyavaṃtaṃ sutaṃ labdhvā pitṛbhaktiparaṃ mahān |
paramaṃ harṣamāpede śakratulyaparākramam 55|
sa rājā dhārmikaṃ putraṃ prāpya harṣeṇanirbharaḥ |
rājyaṃ tasminmahannyasya jagāma tapase vanam 56|

tatrārādhya hṛṣīkeśaṃ bhaktiyuktena cetasā |
nirdhūtapāpaḥ satanuragāddharipadaṃ nṛpaḥ 57|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe satyavadā-|
khyāne dhenuvratavarṇanaṃnāma ekatriṃśo'dhyāyaḥ 31 |

English translation

Jābāli said :

1. When those men living in hell went (to heaven), king (Janaka) asked Yama , the best among those who know dharma .

The king said :

2-4. O Dharmarāja , you have said that men who commit sins and are not interested in religious discourses, come to your place. O you righteous one, tell me for what sin I have come here, and the cause of my sin, from the beginning.

Hearing these words of him, O you tormentor of the enemies, Dharmarāja then told him (the cause of) his arrival to Yama's city.

Dharmarāja said :

5-12. O king, you have great religious merit. None else has like it on the surface of the earth. O you who have been observing the vow of (drinking) the honey from the two (lotus-)feet of Raghunātha , the celestial river in the form of your fame which gives great joy and emancipates the wicked, purifies all the sinners full of the dirt (of sin). Still, O you best king, there is a small bit of sin (in you), due to which you, full of merit, have come to my residence (Saṃyaminī). Once you prevented a cow that was grazing (from doing so). Due to the effect of that sin, you have seen the gates of hell. Now, freed from (that) sin and endowed with great religious merit, enjoy many many pleasures obtained through your religious merit. Raghunātha, the ocean of pity, taking away (i.e. desiring to remove) the misery of these, has sent (you) the devotee of Viṣṇu on this great route. O you of a good vow, how would they have been free from sin, if you had not come along this way? O very intelligent one, people like you who are afflicted by others' misery and who are the abode of kindness, thus remove the misery of beings.

Jābāli said :

13-15. Having saluted Yama, who was speaking like this, he went to heaven in a divine aeroplane adorned with the host of celestial nymphs. Therefore, cows are to be honoured; one should not even mentally censure them. One who censures them, remains in hell as long as the fourteen Indras rule. Therefore, O best among kings, worship a cow. Being pleased, she will quickly give you a son who is devoted to piety.

Sumati said :

16-20. Having heard it, he asked about the worship of a cow: How is she to be respectfully and carefully worshipped? What kind of man does she make him? Jābāli duly told him the worship of a cow. He who has undertaken the vow of (worshipping) a cow, should everyday go to the forest to graze her. He should make the cow eat barley-grains and should collect them from her dung. O king, one longing for a son should eat those barley-grains. He should drink pure water (only) when she drinks water. He should be seated (only) when she would sit on a high seat. Everyday he should ward off the gnats and should himself collect grass or fodder (for her). She gives a son devoted to piety to him who

does like this.

Sumati said :

21-27. Hearing these words that pious Ṛtambhara , longing for a son, practised the vow. Worshipping the cow everyday, he pleased her with grass etc. The intelligent one, showing great care for her food (like) barley, warded off the gnats. Of him who was worshipping the cow grazing grass etc. in the forest and having fear from nowhere, auspicious days passed. Once that king, curious to observe the beauty of the forest, had cast his eyes on it, and was roaming all around. At that time a lion having come from the interior of the forest struck the cow that was yelling in many ways, that was helpless and that was afflicted due to the burden of the lion (on her body). Then the king, having come there and having seen his mother (i.e. the cow) struck by the lion, was very much distressed and cried. Being afflicted he came to Jābāli, the best sage, and asked him about the atonement for the sin of killing a cow.

Ṛtambhara said :

28-29. O lord, I had resorted, by your order, to the forest and looked after the cow. A lion not falling within the range of (my) sight (i.e. not noticed by me) came from somewhere and attacked the cow. What do (i.e. should) I do for the atonement of that sin, by your order? How can I fulfil the vow granting a son to me?

30-40. The best sage said to the king speaking like this: “O king, there are means for the atonement of a sin. There are expiations, O you very intelligent one, for all sins of one who has killed a brāhmaṇa , who is ungrateful and who drinks liquor. All the sins of him who observes the (vows) duly go away by means of vows like Kṛcchra , Cāndrāyaṇa (observed) along with restraints and controls. For two sinners who have committed heaps of sins, there is no expiation: for him who deliberately kills a cow and one who censures Nārāyaṇa (i.e. Viṣṇu). The meanest one who mentally desires (giving) pain to cows, resides in a place in hell as long as fourteen Indras (rule). Even that unfortunate man who just once censures Hari , would, surrounded by his sons and grandsons, see hell. Therefore, O lord of men, you should realise that he who censures Viṣṇu or causes pain to cows never gets release. There is an expiation if a cow is killed through ignorance. You (now) go to Ṛtuparṇaka, the intelligent devotee of Rāma . He looks equally upon all his foes and friends. He will quickly tell you the expiation for this killing of the cow. Formerly you had attached his countries, so he had abandoned them. Giving up enmity, go to Ṛtuparṇaka. Being composed, do quickly what he will tell you (to do), so that there will be the expiation of the sin committed by you.”

41-48. Hearing these words of (i.e. spoken by) him, he went to Ṛtuparṇaka who was an excellent devotee of Rāma and who looked equally upon his foe and friend. He told him whatever, the killing of the cow etc., took place. He too thought of a means for the expiation of that sin. Having reflected for a moment, king Ṛtuparṇa who was intelligent and who knew dharma laughed and said to Ṛtambhara: “O king, who am I before (i.e. as compared with) the sages knowing the scriptures? Why have you, abandoning them, come to me, fancying myself to be learned? If you have faith in me, then I shall say something. O best of men, carefully listen to my words. By means ofact, thought and words have recourse to Raghunātha. O you highly intelligent one, please the lord of the worlds without deceit. When pleased, he will grant (i.e. satisfy) all desires of your mind. He will destroy the sin of having ignorantly killed a cow. O you religious-minded one, O you best one, remembering Rāma, look after the cow. By giving gold to a brāhmaṇa, you will atone for the sin.”

Sumati said :

49-57. Hearing those words king Ṛtambhara, with his mind purified, took to remembering Rāma, and observed the vow. Engaged in the well-being of all beings, and always remembering Rāma, he, looking after the cow, went to the forest as before. Surabhi was pleased with him. When gratified, she said: “O king, choose a boon from me according to the desire of your mind?” Then the king said (to her): “Give me a son who is a devotee of Rāma, who is fond of his father, and who will follow his own duty.” The merciful, desire-yielding, divine cow, being pleased, gave the boon to the king longing for a son, and disappeared. Then at the (proper) time be obtained a son—Viṣṇu’s devotee and serving Rāma. His father (i.e. king Ṛtambhara) named him Satyavān . Having obtained the son (named) Satyavān who was greatly devoted to his father and comparable to Indra (only) in valour, the great king obtained great joy. The king, having obtained a righteous son, was full of joy and having deposited (i.e. entrusted) the kingdom with him, went to a forest for practising penance. There, with his mind full of devotion he propitiated Viṣṇu, and with his sins fully washed, he physically went to the place of Viṣṇu.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 32

Satyavān Meets Śatrughna

Chapter 327 of 693 · 27 detected Sanskrit verse markers

Sanskrit

सुमतिरुवाच।
असावपि नृपः सौम्य सत्यवान्नाम विश्रुतः ।
निजधर्मेण लोकेऽशं रघुनाथमतोषयत् १।
अस्मै तुष्टो रमानाथो ददौ भक्तिमचंचलाम् ।
निजांघ्रिपद्मे यजतां दुर्लभां पुण्यकोटिभिः २।
नित्यं श्रीरघुनाथस्य कथानकमनातुरः ।
कुरुते सर्वलोकानां पावनं कृपयायुतः ३।
यो न पूजयते देवं रघुनाथं रमापतिम् ।
स तेन ताड्यते दंडैर्यमस्यापि भयावहैः ४।
अष्टमाद्वत्सराद्ऊर्ध्वमशीतिवत्सरो भवेत् ।
तावदेकादशी सर्वैर्मानुषैः कारिताऽमुना ५।
तुलसी वल्लभा यस्य कदाचिद्यच्छिरोधराम् ।
न मुंचति रमानाथ पादपद्मस्रगुत्तमा ६।
ऋषीणामपि पूज्योयमितरेषां कथं नहि ।
रघुनाथस्मृतिप्रीतिर्धूतपाप्मा हताशुभः ७।

ज्ञात्वायं रामचंद्रस्य वाजिनं परमाद्भुतम् ।
आगत्य तुभ्यं संदास्यत्येतद्राज्यमकंटकम् ८।
त्वया यद्वदितं राजंस्तते कथितमुत्तमम् ।
पुनः किं पृच्छसे स्वामिन्नाज्ञापय करोमि तत् ९।
शेष उवाच।
गतोऽश्वस्तत्पुरांतस्तु नानाश्चर्यसमन्वितः ।
तं दृष्ट्वा जनताः सर्वा राज्ञे गत्वा न्यवेदयन् १०।
जनता ऊचुः।
कोऽप्यश्वः सितवर्णेन गंगाजलसमेन वै ।
भाले सौवर्णपत्रेण राजमानः समागतः ११।
तच्छ्रुत्वा वचनं रम्यं जनानां हृद्यमीरितम् ।
ताः प्रत्याह हसन्भूपो ज्ञायतां कस्य वै हयः १२।
ताश्चैनं कथयामासुः शत्रुघ्नेन प्रपालितः ।
आयात्यश्वो महीभर्तू रामस्य पुरमध्यतः १३।
रामस्य नाम स श्रुत्वा द्व्यक्षरं सुमनोरमम् ।

जहर्ष चित्ते सुभृशं गद्गदस्वरचिन्हितः १४।
मयायोध्यापतिर्नित्यं यो रामश्चिन्त्यते हृदि ।
तस्याश्वः सहशत्रुघ्नः समायातः पुरं मम १५।
हनूमांस्तत्र रामांघ्रिसेवाकर्ता भविष्यति ।
कदाचिदपि यो रामं न विस्मरति मानसे १६।
गच्छामि यत्र शत्रुघ्नो यत्र मारुतनंदनः ।
अन्येऽपि यत्र पुरुषा रामपादाब्जसेवकाः १७।
अमात्यमादिदेशाथ सर्वं राजधनं महत् ।
गृहीत्वा तु मया सार्द्धमागच्छ त्वरया युतः १८।
यास्येऽहं रघुनाथस्य हयं पालयितुं वरम् ।
कर्तुं च रामपादाब्जपरिचर्यां सुदुर्लभाम् १९।
इत्युक्त्वा निर्जगामाथ शत्रुघ्नं प्रति सैनिकैः ।
तावत्पुरीमथ प्राप्तो रामभ्राता ससैनिकः २०।
वीरा गर्जंति प्रबला रथाः सुनिनदंति च ।
जयशंखस्वनास्तत्र वेणुनादाश्च सर्वतः २१।

आगत्य सत्यवान्राजा मंत्रिभिः सुसमन्वितः ।
चरणे प्रणिपत्यास्मै राज्यं प्रादान्महाधनम् २२।
शत्रुघ्नस्तं तु राजानं ज्ञात्वा राममनुव्रतम् ।
तद्राज्यं तस्य पुत्राय रुक्मनाम्ने ददौ महत् २३।
हनूमंतं परीरभ्य सुबाहुं रामसेवकम् ।
अन्यान्वै रामभक्तांश्च परिरभ्य महायशाः २४।
कृतार्थमिव चात्मानं मेने सत्यसमन्वितः ।
ननंद चेतसि तदा शत्रुघ्नेन समन्वितः २५।
हयस्तावद्गतो दूरं वीरैः सुपरिरक्षितः ।
शत्रुघ्नस्तेन भूपेन ययौ वीरसमन्वितः २६।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सत्यवत्समागमोनाम द्वात्रिंशोऽध्यायः ३२ ।

Roman transliteration

sumatiruvāca|
asāvapi nṛpaḥ saumya satyavānnāma viśrutaḥ |
nijadharmeṇa lokeśaṃ raghunāthamatoṣayat 1|
asmai tuṣṭo ramānātho dadau bhaktimacaṃcalām |
nijāṃghripadme yajatāṃ durlabhāṃ puṇyakoṭibhiḥ 2|
nityaṃ śrīraghunāthasya kathānakamanāturaḥ |
kurute sarvalokānāṃ pāvanaṃ kṛpayāyutaḥ 3|
yo na pūjayate devaṃ raghunāthaṃ ramāpatim |
sa tena tāḍyate daṃḍairyamasyāpi bhayāvahaiḥ 4|
aṣṭamādvatsarādūrdhvamaśītivatsaro bhavet |
tāvadekādaśī sarvairmānuṣaiḥ kāritā'munā 5|
tulasī vallabhā yasya kadācidyacchirodharām |
na muṃcati ramānātha pādapadmasraguttamā 6|
ṛṣīṇāmapi pūjyoyamitareṣāṃ kathaṃ nahi |
raghunāthasmṛtiprītirdhūtapāpmā hatāśubhaḥ 7|

jñātvāyaṃ rāmacaṃdrasya vājinaṃ paramādbhutam |
āgatya tubhyaṃ saṃdāsyatyetadrājyamakaṃṭakam 8|
tvayā yadgaditaṃ rājaṃstatte kathitamuttamam |
punaḥ kiṃ pṛcchase svāminnājñāpaya karomi tat 9|
śeṣa uvāca|
gato'śvastatpurāṃtastu nānāścaryasamanvitaḥ |
taṃ dṛṣṭvā janatāḥ sarvā rājñe gatvā nyavedayan 10|
janatā ūcuḥ|
ko'pyaśvaḥ sitavarṇena gaṃgājalasamena vai |
bhāle sauvarṇapatreṇa rājamānaḥ samāgataḥ 11|
tacchrutvā vacanaṃ ramyaṃ janānāṃ hṛdyamīritam |
tāḥ prataāha hasanbhūpo jñāyatāṃ kasya vai hayaḥ 12|
tāścainaṃ kathayāmāsuḥ śatrughnena prapālitaḥ |
āyātyaśvo mahībhartū rāmasya puramadhyataḥ 13|
rāmasya nāma sa śrutvā dvyakṣaraṃ sumanoramam |

jaharṣa citte subhṛśaṃ gadgadasvaracinhitaḥ 14|
mayāyodhyāpatirnityaṃ yo rāmaścintyate hṛdi |
tasyāśvaḥ sahaśatrughnaḥ samāyātaḥ puraṃ mama 15|
hanūmāṃstatra rāmāṃghrisevākartā bhaviṣyati |
kadācidapi yo rāmaṃ na vismarati mānase 16|
gacchāmi yatra śatrughno yatra mārutanaṃdanaḥ |
anye'pi yatra puruṣā rāmapādābjasevakāḥ 17|
amātyamādideśātha sarvaṃ rājadhanaṃ mahat |
gṛhītvā tu mayā sārddhamāgaccha tvarayā yutaḥ 18|
yāsye'haṃ raghunāthasya hayaṃ pālayituṃ varam |
kartuṃ ca rāmapādābjaparicaryāṃ sudurlabhām 19|
ityuktvā nirjagāmātha śatrughnaṃ prati sainikaiḥ |
tāvatpurīmatha prāpto rāmabhrātā sasainikaḥ 20|
vīrā garjaṃti prabalā rathāḥ suninadaṃti ca |
jayaśaṃkhasvanāstatra veṇunādāśca sarvataḥ 21|

āgatya satyavānrājā maṃtribhiḥ susamanvitaḥ |
caraṇe praṇipatyāsmai rājyaṃ prādānmahādhanam 22|
śatrughnastaṃ tu rājānaṃ jñātvā rāmamanuvratam |
tadrājyaṃ tasya putrāya rukmanāmne dadau mahat 23|
hanūmaṃtaṃ parīrabhya subāhuṃ rāmasevakam |
anyānvai rāmabhaktāṃśca parirabhya mahāyaśāḥ 24|
kṛtārthamiva cātmānaṃ mene satyasamanvitaḥ |
nanaṃda cetasi tadā śatrughnena samanvitaḥ 25|
hayastāvadgato dūraṃ vīraiḥ suparirakṣitaḥ |
śatrughnastena bhūpena yayau vīrasamanvitaḥ 26|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe satyavatsamāgamonāma dvātriṃśo'dhyāyaḥ 32 |

English translation

Sumati said :

1-9. O dear one, this king too who was well known by the name Satyavān pleased by means of his duty Raghunātha , the lord of the worlds. Being pleased (with him) the lord of Ramā (i.e. Viṣṇu) gave him unswerving devotion to his feet, difficult to obtain through crores of religious deeds by his

worshippers. He, full of pity and not being fatigued, everyday told the purifying tale of Śrī Raghunātha to people. He beat with sticks, causing fear even to Yama , the man who did not worship Ragunātha (i.e. Rāma), the lord of Ramā (i.e. Viṣṇu). He made every man who would be above the age of eight till he would be eighty years old, observe the fast of Ekādaśī . To him Tulasī was dear; his neck never abandoned the excellent garland from the lotuslike feet of Raghunātha. He was venerable even to the sages. How then was he not (so) to others? He loved remembering Ragbunātha. His sins were washed. His misfortune was destroyed. He, knowing that the very wonderful horse of Rāmacandra has come, will come and give you the kingdom free from troublesome fellows. O king, I have told you the best (thing) that you have asked for. O lord, what more do you ask? Order it (and) I (shall) do it.

Śeṣa said :

10. The horse, possessing many wonders, went into the city. Seeing him, all the people went to the king, and reported to him.

The people said :

l1-12. A certain horse, shining with a note on his forehead white like the water of Gaṅgā , has come.

Hearing those charming and pleasing words uttered by the people, the king laughed and said (to them): “Ascertain whose horse that is.”

13-20a. They told him: “A horse, looked after by Śatrughna , has come from the city of king Rāma.” He, having heard the very pleasing, two-lettered name of Rāma, marked with a faltering sound, was very much delighted in mind: “The horse of that Rāma, the lord of Ayodhyā , who is constantly thought by me has come with Śatrughna to my city. Hanūmān who serves the feet of Rāma and who never forgets Rāma in his mind, will also be there. I (shall) go there where there are Śatrughna, (Hanūmat) the son of Maruta (i.e. the Wind) and other men who serve the lotus-like feet of Rāma”. He ordered his minister: “Quickly come, taking all the royal wealth with me. I shall go to look after the excellent horse of Raghunātha, and to do (i.e. to offer) service to Rāma’s lotus-like feet, which is difficult to be had.” Saying so he with his soldiers went out to Śatrughna.

20b-26. Just then Rāma’s brother (Śatrughna) along with his soldiers reached the city. Mighty heroes roared; chariots produced big sounds; there were the sounds of the triumphant conches; everywhere there were the flute -sounds. King Satyavān, having come along with his ministers, saluted (Śatrughna’s) feet and presented to him his very wealthy kingdom. Śatrughna, having recognised the king, observing Rāma’s vow, gave his great kingdom to his son named Rukma . He, endowed with truth, and of great glory, having embraced the very glorious Hanūmat of mighty arms and also other devotees of Rāma, regarded himself blessed; and with Śatrughna, he was delighted in mind. Just then the horse well-protected by heroes went a long way off. Śatrughna along with that king and heroes went (after the horse).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 33

Śatrughnā's Army Gets Ready to Fight Vidyunmālin

Chapter 328 of 693 · 64 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
गच्छत्सु रथिवर्येषु शत्रुघ्नादिषु भूरिषु ।
महाराजेषु सर्वेषु रथकोटियुतेषु च १।
अकस्मादभवन्मार्गे तमः परमदारुणम् ।
यस्मिन्स्वीयो न पारक्यो लक्ष्यते ज्ञातिभिर्नरैः २।
रजसा व्यावृतं व्योम विद्युत्स्तनितसंकुलम् ।
एतादृशे तु संमर्दे महाभयकरे ततः ३।
मेघा वर्षंति रुधिरं पूयामेध्यादिकं बहु ।
अत्याकुला बभूवुस्ते वीराः परमवैरिणः ४।
आकुलीकृतलोके तु किमिदं किमिति स्थितिः ।
तमोव्याप्तानि लोकानां चक्षूंषि प्रथितौजसाम् ५।
जहाराश्वं रावणस्य सुहृत्पातालसंस्थितः ।
विद्युन्मालीति विख्यातो राक्षसश्रेणिसंवृतः ६।
कामगे सुविमाने तु सर्वायसनिषेविणि ।
आरूढोऽश्वं तु वीराणां भयं कुर्वञ्जहार ह ७।

मुहुर्तात्ततमो नष्टमाकाशं विमलं बभौ ।
वीराः शत्रुघ्नमुख्यास्ते प्रोचुः कुत्र हयोऽस्ति सः ८।
ते सर्वे हयराजं तु लोकयंतः परस्परम् ।
ददृशुर्न यदा वाहं हाहाकारस्तदाभवत् ९।
कुत्राश्वो हयमेधस्य केन नीतः कुबुद्धिना ।
इति वाचमवोचंस्ते तावत्स दनुजेश्वरः १०।
ददृशे सुभटैः सर्वैं रथस्थैः शौर्यशोभितैः ।
विमानवरमारूढै राक्षसाग्र्यैः समावृतः ११।
दुमुर्खा विकरालास्या लंबदंष्ट्रा भयानकाः ।
राक्षसास्तत्र दृश्यंते सैन्यग्रासाय चोद्यताः १२।
तदा तं वेदयामासुः शत्रुघ्नं नृवरोत्तमम् ।
हयो नीतो न जानीमः खे विमानविलासिना १३।
तमसा व्याकुलान्कृत्वा वीरानस्मान्समाययौ ।
जग्राह नृपशार्दूल हयं कुरु यथोचितम् १४।
शत्रुघ्नस्तद्वचः श्रुत्वा महारोषसमावृतः ।

कोऽस्त्येष राक्षसो यो मे हयं जग्राह वीर्यवान् १५।
विमानं तत्पतत्वद्य मद्बाणव्रजनिर्हतम् ।
पतत्वद्य शिरस्तस्य क्षुरप्रैर्मम वैरिणः १६।
सज्जीयंतां रथाः सर्वैर्महाशस्त्रास्त्रपूरिताः ।
यांतु तं प्रतिसंहर्तुं योद्धारो वाजिहारिणम् १७।
इत्युक्त्वा रोषताम्राक्ष उवाच निजमंत्रिणम् ।
नयानयविदं शूरं युद्धकार्यविशारदम् १८।
शत्रुघ्न उवाच।
मंत्रिन्कथय के योज्या राक्षसस्य वधोद्यताः ।
महाशस्त्रा महाशूराः परमास्त्रविदुत्तमाः १९।
कथयाशु विचार्यैवं तत्करोमि भवद्वचः ।
वीरान्कथय तस्यैवं योग्यान्सर्वास्त्रकोविदान् २०।
एतच्छ्रुत्वा तु सचिवः प्राह वाक्यं यथोचितम् ।
वीरान्रणवरे योग्यान्दर्शयंस्तरसा नतान् २१।
सुमतिरुवाच।

जेतुं गच्छतु तद्रक्षः समरे विजयोद्यतः ।
महाशस्त्रास्त्रसंयुक्तः पुष्कलः परतापनः २२।
तथा लक्ष्मीनिधिर्यातु शस्त्रसंघसमन्वितः ।
करोतु तस्य यानस्य भंगं तीक्ष्णैः स्वसायकैः २३।
हनूमान्धृष्टकर्मात्र राक्षसैर्योधितुं क्षमः ।
करोतु मुखपुच्छाभ्यां ताडनं रक्षसां प्रभो २४।
वानरा अपि ये वीरा रणकर्मविशारदाः ।
गच्छंतु तेऽखिला योद्धुं तववाक्यप्रणोदिताः २५।
सुमदश्च सुबाहुश्च प्रतापाग्र्यश्च सत्तमाः ।
गच्छंतु सायकैस्तीक्ष्णैस्तान्योद्धुं राक्षसाधमान् २६।
भवानपि महाशस्त्रपरिवारो रथे स्थितः ।
करोतु युद्धे विजयं राक्षसं हंतुमुद्यतः २७।
एतन्मम मतं राजन्ये योधास्तत्प्रमर्दनाः ।
ते गच्छंतु रणे शूराः किमन्यैर्बहुभिर्भटैः २८।
इत्युक्तवति वीराग्र्येऽमात्ये सुमतिसंज्ञिके ।

शत्रुघ्नः कथयामास वीरान्संग्रामकोविदान् २९।
भो वीराः पुष्कलाद्या ये सर्वशस्त्रास्त्रकोविदाः ।
ते वदंतु प्रतिज्ञां वै मत्पुरो राक्षसार्दने ३०।
कृत्वा प्रतिज्ञां विपुलां स्वपराक्रमशोभिनीम् ।
गच्छंतु रणमध्ये हि भवंतो बलसंयुताः ३१।
इति वाक्यं समाकर्ण्य शत्रुघ्नस्य महाबलाः ।
स्वां स्वां प्रतिज्ञां महतीं चक्रुस्ते तेजसान्विताः ३२।
तत्रादौ पुष्कलो वीरः श्रुत्वा वाक्यं महीपतेः ।
परमोत्साहसंपन्नः प्रतिज्ञामूचिवानिमाम् ३३।

पुष्कल उवाच।
शृणुष्व नृपशार्दूल मत्प्रतिज्ञां पराक्रमात्।
विहितां सर्वलोकानां शृण्वतां परमाद्भुताम् ३४।
चेन्न कुर्यां क्षुरप्राग्रैस्तीक्ष्णैः कोदंडनिर्गतैः।
दैत्यं मूर्च्छासमाक्रांतं कीर्णकेशाकुलाननम् ३५।
कन्या स्वभोक्तुर्यत्पापं यत्पापं देवनिंदने।

तत्पापं मम वै भूयाच्चेत्कुर्यां स्ववचोऽनृतम् ३६।
यदिमद्बाणनिर्भिन्नाः सैनिकाः सुमहाबलाः।
न पतंति महाराज प्रतिज्ञां तत्र मे शृणु ३७।
विष्ण्वीशयोर्विभेदं यः शिवशक्त्योः करोत्यपि।
तत्पापं मम वै भूयाच्चेन्न कुर्यामृतं वचः ३८।
सर्वं मद्वाक्यमित्युक्तं रघुनाथपदांबुजे।
भक्तिर्मे निश्चला यास्ति सैव सत्यं करिष्यति ३९।
पुष्कलस्य प्रतिज्ञां तां श्रुत्वा लक्ष्मीनिधिर्नृपः।
प्रतिज्ञां व्यदधात्सत्यां स्वपराक्रमशोभिताम् ४०।
लक्ष्मीनिधिरुवाच।
वेदानां निंदनं श्रुत्वा आस्ते यो मौनिवन्नरः।
मानसे रोचयेद्यस्तु सर्वधर्मबहिष्कृतः ४१।
ब्राह्मणो यो दुराचारो रसलाक्षादिविक्रयी।
विक्रीणाति च गां मूढो धनलोभेन मोहितः ४२।
म्लेच्छकूपोदकं पीत्वा प्रायश्चित्तं तु नाचरेत्।

तत्पापं मम वै भूयाद्विमुखश्चेद्भवाम्यहम् ४३।
तत्प्रतिज्ञामथाश्रुत्य हनूमान्रणकोविदः।
रामांघ्रिस्मरणं कृत्वा प्रोवाच वचनं शुभम् ४४।
मत्स्वामीहृदये नित्यं ध्येयो वै योगिभिर्मुहुः।
यं देवाः सासुराः सर्वे नमंति मणिमौलिभिः ४५।
रामः श्रीमानयोध्यायाः पतिर्लोकेशपूजितः।
तं स्मृत्वा यद्ब्रुवे वाक्यं तद्वै सत्यं भवष्यिति ४६।
राजन्कोयं लघुर्दैत्यो दुर्बलः कामगे स्थितः।
कथयाशु मया कार्यमेकेन विनिपातनम् ४७।
मेरुं देवेंद्रसहितं लांगूलाग्रेण तोलये।
जलधिं शोषये सर्वं सांवर्तं वा पिबाम्यहम् ४८।
राज्ञः श्रीरघुनाथस्य जानक्याः कृपया मम।
तन्नास्ति भूतले राजन्यदसाध्यं कदा भवेत् ४९।
एतद्वाक्यं मया प्रोक्तमनृतं स्याद्यदि प्रभो।
तदैव रघुनाथस्य भक्तिर्दूरो भवाम्यहम् ५०।

यः शूद्रः कपिलां गां वै पयोबुद्ध्यानुपालयेत्।
तस्य पापं ममैवास्तु चेत्कुर्यामनृतं वचः ५१।

ब्राह्मणीं गच्छते मोहाच्छूद्रः कामविमोहितः ।
तस्य पापं ममैवास्तु चेत्कुर्यामनृतं वचः ५२।
यद्घ्राणान्नरकं गच्छेत्स्पर्शनाच्चापि रौरवम् ।
तां पिबेन्मदिरां यो वा जिह्वास्वादेन लोलुपः ५३।
तस्य यज्जायते पापं तन्ममैवास्तु निश्चितम् ।
चेन्न कुर्यां प्रतिज्ञातं सत्यं रामकृपाबलात् ५४।
एवमुक्ते महावीरैर्योद्धारस्तरसा युताः ।
चक्रुः प्रतिज्ञां महतीं स्वपराक्रमशालिनीम् ५५।
शत्रुघ्नोऽपि व्यधात्तत्र प्रतिज्ञां पश्यतां नृणाम् ।
साधुसाधु प्रशंसन्वै तान्वीरान्युद्धकोविदान् ५६।
कथयामि पुरो वः स्वां प्रतिज्ञां सत्त्वशोभिताम् ।
तच्छृण्वंतु महाभागा युद्धोत्साहसमन्विताः ५७।
चेत्तस्य शिर आहत्य पातयामि न सायकैः ।

विमानाच्च कबंधाच्च भिन्नं छिन्नं च भूतले ५८।
यत्पापं कूटसाक्ष्येण यत्पापं स्वर्णचौर्यतः ।
यत्पापं ब्रह्मनिंदायां तन्ममास्त्वद्य निश्चयात् ५९।
इति शत्रुघ्नसद्वाक्यं श्रुत्वा ते वीरपूजिताः ।
धन्योसि राघवभ्रातः कस्त्वदन्यो परो भवेत् ६०।
त्वया वै निहतो दैत्यो देवदानवदुःखदः ।
लवणो नाम लोकेश मधुपुत्रो महाबलः ६१।
कोयं वै राक्षसो दुष्टः क्व चास्य बलमल्पकम् ।
करिष्यसि क्षणादेव तस्य नाशं महामते ६२।
इत्युक्त्वा ते महावीराः सज्जीभूता रणांगणे ।
प्रतिज्ञां स्वामृतां कर्तुं ययुस्ते राक्षसं मुदा ६३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे वीरप्रतिज्ञाकथनंनाम त्रयस्त्रिंशत्तमोऽध्यायः ३३ ।

Roman transliteration

śeṣa uvāca|
gacchatsu rathivaryeṣu śatrughnādiṣu bhūriṣu |
mahārājeṣu sarveṣu rathakoṭiyuteṣu ca 1|
akasmādabhavanmārge tamaḥ paramadāruṇam |
yasminsvīyo na pārakyo lakṣyate jñātibhirnaraiḥ 2|
rajasā vyāvṛtaṃ vyoma vidyutstanitasaṃkulam |
etādṛśe tu saṃmarde mahābhayakare tataḥ 3|
meghā varṣaṃti rudhiraṃ pūyāmedhyādikaṃ bahu |
atyākulā babhūvuste vīrāḥ paramavairiṇaḥ 4|
ākulīkṛtaloke tu kimidaṃ kimiti sthitiḥ |
tamovyāptāni lokānāṃ cakṣūṃṣi prathitaujasām 5|
jahārāśvaṃ rāvaṇasya suhṛtpātālasaṃsthitaḥ |
vidyunmālīti vikhyāto rākṣasaśreṇisaṃvṛtaḥ 6|
kāmage suvimāne tu sarvāyasaniṣeviṇi |
ārūḍho'śvaṃ tu vīrāṇāṃ bhayaṃ kurvañjahāra ha 7|

muhūrtāttattamo naṣṭamākāśaṃ vimalaṃ babhau |
vīrāḥ śatrughnamukhyāste procuḥ kutra hayo'sti saḥ 8|
te sarve hayarājaṃ tu lokayaṃtaḥ parasparam |
dadṛśurna yadā vāhaṃ hāhākārastadābhavat 9|
kutrāśvo hayamedhasya kena nītaḥ kubuddhinā |
iti vācamavocaṃste tāvatsa danujeśvaraḥ 10|
dadṛśe subhaṭaiḥ sarvai rathasthaiḥ śauryaśobhitaiḥ |
vimānavaramārūḍhai rākṣasāgryaiḥ samāvṛtaḥ 11|
dumurkhā vikarālāsyā laṃbadaṃṣṭrā bhayānakāḥ |
rākṣasāstatra dṛśyaṃte sainyagrāsāya codyatāḥ 12|
tadā taṃ vedayāmāsuḥ śatrughnaṃ nṛvarottamam |
hayo nīto na jānīmaḥ khe vimānavilāsinā 13|
tamasā vyākulāṅkṛtvā vīrānasmānsamāyayau |
jagrāha nṛpaśārdūla hayaṃ kuru yathocitam 14|
śatrughnastadvacaḥ śrutvā mahāroṣasamāvṛtaḥ |

ko'styeṣa rākṣaso yo me hayaṃ jagrāha vīryavān 15|
vimānaṃ tatpatatvadya madbāṇavrajanirhatam |
patatvadya śirastasya kṣuraprairmama vairiṇaḥ 16|
sajjīyaṃtāṃ rathāḥ sarvairmahāśastrāstrapūritāḥ |
yāṃtu taṃ pratisaṃhartuṃ yoddhāro vājihāriṇam 17|
ityuktvā roṣatāmrākṣa uvāca nijamaṃtriṇam |
nayānayavidaṃ śūraṃ yuddhakāryaviśāradam 18|
śatrughna uvāca|
maṃtrinkathaya ke yojyā rākṣasasya vadhodyatāḥ |
mahāśastrā mahāśūrāḥ paramāstraviduttamāḥ 19|
kathayāśu vicāryaivaṃ tatkaromi bhavadvacaḥ |
vīrānkathaya tasyaivaṃ yogyānsarvāstrakovidān 20|
etacchrutvā tu sacivaḥ prāha vākyaṃ yathocitam |
vīrānraṇavare yogyāndarśayaṃstarasā natān 21|
sumatiruvāca|

jetuṃ gacchatu tadrakṣaḥ samare vijayodyataḥ |
mahāśastrāstrasaṃyuktaḥ puṣkalaḥ paratāpanaḥ 22|
tathā lakṣmīnidhiryātu śastrasaṃghasamanvitaḥ |
karotu tasya yānasya bhaṃgaṃ tīkṣṇaiḥ svasāyakaiḥ 23|
hanūmāndhṛṣṭakarmātra rākṣasairyodhituṃ kṣamaḥ |
karotu mukhapucchābhyāṃ tāḍanaṃ rakṣasāṃ prabho 24|
vānarā api ye vīrā raṇakarmaviśāradāḥ |
gacchaṃtu te'khilā yoddhuṃ tavavākyapraṇoditāḥ 25|
sumadaśca subāhuśca pratāpāgryaśca sattamāḥ |
gacchaṃtu sāyakaistīkṣṇaistānyoddhuṃ rākṣasādhamān 26|
bhavānapi mahāśastraparivāro rathe sthitaḥ |
karotu yuddhe vijayaṃ rākṣasaṃ haṃtumudyataḥ 27|
etanmama mataṃ rājanye yodhāstatpramardanāḥ |
te gacchaṃtu raṇe śūrāḥ kimanyairbahubhirbhaṭaiḥ 28|
ityuktavati vīrāgrye'mātye sumatisaṃjñike |

śatrughnaḥ kathayāmāsa vīrānsaṃgrāmakovidān 29|
bho vīrāḥ puṣkalādyā ye sarvaśastrāstrakovidāḥ |
te vadaṃtu pratijñāṃ vai matpuro rākṣasārdane 30|
kṛtvā pratijñāṃ vipulāṃ svaparākramaśobhinīm |
gacchaṃtu raṇamadhye hi bhavaṃto balasaṃyutāḥ 31|
iti vākyaṃ samākarṇya śatrughnasya mahābalāḥ |

svāṃ svāṃ pratijñāṃ mahatīṃ cakruste tejasānvitāḥ 32|
tatrādau puṣkalo vīraḥ śrutvā vākyaṃ mahīpateḥ |
paramotsāhasaṃpannaḥ pratijñāmūcivānimām 33|
puṣkala uvāca|
śṛṇuṣva nṛpaśārdūla matpratijñāṃ parākramāt |
vihitāṃ sarvalokānāṃ śṛṇvatāṃ paramādbhutām 34|
cenna kuryāṃ kṣuraprāgraistīkṣṇaiḥ kodaṃḍanirgataiḥ |
daityaṃ mūrcchāsamākrāṃtaṃ kīrṇakeśākulānanam 35|
kanyā svabhokturyatpāpaṃ yatpāpaṃ devaniṃdane |

tatpāpaṃ mama vai bhūyāccetkuryāṃ svavaco'nṛtam 36|
yadimadbāṇanirbhinnāḥ sainikāḥ sumahābalāḥ |
na pataṃti mahārāja pratijñāṃ tatra me śṛṇu 37|
viṣṇvīśayorvibhedaṃ yaḥ śivaśaktyoḥ karotyapi |
tatpāpaṃ mama vai bhūyāccenna kuryāmṛtaṃ vacaḥ 38|
sarvaṃ madvākyamityuktaṃ raghunāthapadāṃbuje |
bhaktirme niścalā yāsti saiva satyaṃ kariṣyati 39|
puṣkalasya pratijñāṃ tāṃ śrutvā lakṣmīnidhirnṛpaḥ |
pratijñāṃ vyadadhātsatyāṃ svaparākramaśobhitām 40|
lakṣmīnidhiruvāca|
vedānāṃ niṃdanaṃ śrutvā āste yo maunivannaraḥ |
mānase rocayedyastu sarvadharmabahiṣkṛtaḥ 41|
brāhmaṇo yo durācāro rasalākṣādivikrayī |
vikrīṇāti ca gāṃ mūḍho dhanalobhena mohitaḥ 42|
mlecchakūpodakaṃ pītvā prāyaścittaṃ tu nācaret |

tatpāpaṃ mama vai bhūyādvimukhaścedbhavāmyaham 43|
tatpratijñāmathāśrutya hanūmānraṇakovidaḥ |
rāmāṃghrismaraṇaṃ kṛtvā provāca vacanaṃ śubham 44|
matsvāmīhṛdaye nityaṃ dhyeyo vai yogibhirmuhuḥ |
yaṃ devāḥ sāsurāḥ sarve namaṃti maṇimaulibhiḥ 45|
rāmaḥ śrīmānayodhyāyāḥ patirlokeśapūjitaḥ |
taṃ smṛtvā yadbruve vākyaṃ tadvai satyaṃ bhavaṣyiti 46|
rājankoyaṃ laghurdaityo durbalaḥ kāmage sthitaḥ |
kathayāśu mayā kāryamekena vinipātanam 47|
meruṃ deveṃdrasahitaṃ lāṃgūlāgreṇa tolaye |
jaladhiṃ śoṣaye sarvaṃ sāṃvartaṃ vā pibāmyaham 48|
rājñaḥ śrīraghunāthasya jānakyāḥ kṛpayā mama |
tannāsti bhūtale rājanyadasādhyaṃ kadā bhavet 49|
etadvākyaṃ mayā proktamanṛtaṃ syādyadi prabho |
tadaiva raghunāthasya bhaktidūro bhavāmyaham 50|

yaḥ śūdraḥ kapilāṃ gāṃ vai payobuddhyānupālayet |
tasya pāpaṃ mamaivāstu cetkuryāmanṛtaṃ vacaḥ 51|
brāhmaṇīṃ gacchate mohāccūdraḥ kāmavimohitaḥ |
tasya pāpaṃ mamaivāstu cetkuryāmanṛtaṃ vacaḥ 52|
yadghrāṇānnarakaṃ gacchetsparśanāccāpi rauravam |
tāṃ pibenmadirāṃ yo vā jihvāsvādena lolupaḥ 53|
tasya yajjāyate pāpaṃ tanmamaivāstu niścitam |
cenna kuryāṃ pratijñātaṃ satyaṃ rāmakṛpābalāt 54|
evamukte mahāvīrairyoddhārastarasā yutāḥ |
cakruḥ pratijñāṃ mahatīṃ svaparākramaśālinīm 55|
śatrughno'pi vyadhāttatra pratijñāṃ paśyatāṃ nṛṇām |

sādhusādhu praśaṃsanvai tānvīrānyuddhakovidān 56|
kathayāmi puro vaḥ svāṃ pratijñāṃ sattvaśobhitām |
tacchṛṇvaṃtu mahābhāgā yuddhotsāhasamanvitāḥ 57|
cettasya śira āhatya pātayāmi na sāyakaiḥ |

vimānācca kabaṃdhācca bhinnaṃ chinnaṃ ca bhūtale 58|
yatpāpaṃ kūṭasākṣyeṇa yatpāpaṃ svarṇacauryataḥ |
yatpāpaṃ brahmaniṃdāyāṃ tanmamāstvadya niścayāt 59|
iti śatrughnasadvākyaṃ śrutvā te vīrapūjitāḥ |
dhanyosi rāghavabhrātaḥ kastvadanyo paro bhavet 60|
tvayā vai nihato daitya devadānavaduḥkhadaḥ |
lavaṇo nāma lokeśa madhuputro mahābalaḥ 61|
koyaṃ vai rākṣaso duṣṭaḥ kva cāsya balamalpakam |
kariṣyasi kṣaṇādeva tasya nāśaṃ mahāmate 62|
ityuktvā te mahāvīrāḥ sajjībhūtā raṇāṃgaṇe |
pratijñāṃ svāmṛtāṃ kartuṃ yayuste rākṣasaṃ mudā 63|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe vīrapratijñākathanaṃnāma trayastriṃśattamo'dhyāyaḥ 33 |

English translation

Śeṣa said :

1-7a. When many excellent warriors like Śatrughna and all great kings having crores of chariots were going, there was all of a sudden, on the way, very fearful darkness in which kinsmen could not recognise their own man or a stranger. The sky was covered with dust and was full of lightning and thunder. In such a very fearful confusion clouds showered profuse blood with puss and (other) foul things. The heroes who were great enemies, became very much confounded. When the people were perplexed, the condition was: 'What is this? What is this?' The eyes of people of renowned vigour were pervaded with darkness. (A demon) who was well known as Vidyunmālin who was Rāvaṇa 's friend, lived in the nether world and was surrounded by a line of demons took away the horse. He was seated in an aeroplane made of iron and going according to (occupants') desire.

7b-10a. He causing fear to all heroes took away the horse, In a short while the darkness disappeared and the sky became pure. Those heroes led by Śatrughna said: "Where is the horse?" Looking for the best horse, they saw one another; (but) when they did not see the horse, there was loud wailing. "Where is the horse of (i.e. intended for) the horse-sacrifice? Who, the wicked one, has taken it (away)?"

10b-12. They spoke such words. Just then that lord of demons who was surrounded by the best demons, seated in an excellent aeroplane, was seen by all the best warriors, seated in chariots and adorned with valour. There fearful demons, having bad faces, terrible mouths, long fangs, were seen ready to seize the army (of Śatrughna).

13-14. Then they informed Śatrughna, the best among kings: "We do not know (how) one, shining in an aeroplane, took away the horse into the sky. Having confounded us—the heroes, with darkness, he came, and seized the horse. O best king, do what is proper."

15-18. Hearing those words, Śatrughna was full of great anger. (He said:) "Who is this powerful demon that has seized my horse? Today let the aeroplane, struck by the volley of my arrows, fall down. Today

let the head of my enemy fall down, (after being struck) by my arrows with sharp horse-shoe-shaped heads. Make ready all chariots filled with great weapons and missiles. Let (our) warriors go to strike back the horse-snatcher." Speaking thus, he, with his eyes red due to anger, said to his minister who knew justice and injustice and who was proficient in the affairs of a war.

Śatrughna said :

19-21. O minister, tell me who, that are diligent in killing the demon, are very brave, are having great weapons, are best among those who know (the use of) excellent missiles, should be appointed (to kill the demon). Think and quickly tell me. I shall do your words (i.e. I shall do as you tell me). Tell me about the heroes knowing (the use of) all missiles and capable of (fighting with) him.

Having heard this the minister spoke befitting words showing the heroes, bent quickly(before Śatrughna), capable of (fighting in) that excellent battle.

Sumati said :

22-31. Let Puṣkala , the tormentor of the enemies, and having great weapons and missiles and ready to get victory in the battle, go to conquer the demon. In the same way let Lakṣmīnidhi possessing a mass of missiles, go. Let him break his vehicle with his sharp arrows. Hanūmat of bold deeds is capable of fighting with the demons. O lord, let him strike the demon with his face and tail. So also let all the brave monkeys who are skilled in fighting and are prompted by your words, go to fight. Let the best ones (like) Sumada , Subāhu , Pratāpāgrya, go to fight with the mean demons with their sharp arrows. May you too, seated in a chariot endowed with great weapons and ready to kill the demon, obtain victory in the battle. O king, this is my view. Let those warriors who are brave and capable of destroying him, go (to fight with him). What is the use of (sending) many other warriors?

When the minister, named Sumati , and best among the heroes, spoke like this, Śatrughna told the heroes skilled in fighting (as follows): "O heroes, let Puṣkala and others, who are skilled in (the use of) all weapons and missiles, state in my presence their pledge to destroy the demon. Let you, making a great solemn declaration befitting your valour and accompanied by the army, go into the battlefield."

32-33. Hearing these words, the mighty (heroes) of Śatrughna, who were endowed with lustre, made their own great solemn declarations. Then, first, the hero Puṣkala, endowed with great energy, having heard the words of the lord of the earth, made this (i.e. the following) solemn declaration:

Puṣkala said :

34-40. O best king, listen to my very wonderful solemn declaration made due to my valour in the presence of all people that are listening to it. If I do not make the demon overcome with a swoon and his face full of scattered hair, let me have the sin which he who enjoys his own daughter, gets, or which one gets by censuring deities. Let me have that sin if I falsify your words. O great king, listen to my pledge in case the very powerful soldiers (of the demon) do not fall on being pierced with my arrows. If I do not make my words true, let me have the sin of him who distinguishes between Viṣṇu and Śiva or Śiva and Śakti . These are all the words uttered by me (i.e. I had to say). That firm devotion which I have towards the lotus-like feet of Raghunātha , will itself make (my words) true.

Hearing that pledge of Puṣkala, king Lakṣmīnidhi, made a truthful solemn declaration, adorned with his valour.

Lakṣmīnidhi said :

41-43. If I turn back (from the battlefield), I would have that sin which a man gets if he keeps mum on hearing the censure of the Vedas , or being outcast from all religions, he mentally likes (the censure of Vedas); (I shall have the sin of) the brāhmaṇa who is wicked and sells liquor and lac etc., or who, the fool, being tempted by greed sells a cow; (or of him) who having drunk the water from the money of a mleccha , does not observe an expiation.

44-54. Having heard the pledge, Hanūmat, skilled in battle, said, after having remembered Rāma 's feet, (the following) auspicious words: "My lord (Rāma) whom all gods along with demons salute by (bowing) their heads (adorned) with gems, should always be reflected on by meditating saints in their hearts. The glorious Rāma is the lord of Ayodhyā and is worshipped by the lord of the world. Those words which one would utter by remembering him will come true. O king, who (i.e. how insignificant) is this mean, weak demon, seated in (the aeroplane) moving according to (occupants') desire? Tell me quickly what should be done by me. Who would (i.e. is able to) knock me down? With my tail I (shall) lift up the Meru (mountain) along with the lord of gods. I (shall) dry up the entire ocean. I shall even drink up the Saṃvarta (cloud abounding in water). I have the favour of king Śrī Raghunātha and Jānakī . O king, there is nothing on the surface of the earth which would ever be unattainable for me. If, O king, these words uttered by me would be untrue, then at that time only I would be away from devotion to Raghunātha. If I falsify my words, then let me have the sin which a śūdra who would keep a tawny cow with the desire (to obtain) milk (from her), would have. If I speak false words, let me have the sin of that śūdra who infatuated by love has sexual intercourse with a brāhmaṇa woman. Certainly let me have that sin which a man greedy through the taste of the tongue would drink liquor by the smell of which a man would go to hell and by its touch would even go to Raurava (hell), if, due to Rāma's grace I shall not make my pledge true."

55-59. When this was spoken by the great heroes, the warriors quickly made a solemn declaration shining with their valour. Śatrughna also praising those heroes skilled in battle (with the words) 'Well (said), well (said)', made a solemn declaration when people were observing (i.e. in the presence of people): "In front of you, I shall declare my vow adorned with my energy. Let the magnanimous ones endowed with exertion for fight, listen. If I do not strike with my arrows and knock down on the ground from the aeroplane his head cut off and broken from his trunk, let me certainly have that sin which one would get by giving false testimony or by stealing gold or due to censuring the Vedas."

60-63. Hearing the good words of Śatrughna, those (warriors) honoured by heroes (said:) "O Rāma's brother, you are blessed. Who else but you would be (so) great? O lord of the world, you alone killed the very mighty Lavaṇa , Madhu 's son, who caused misery to gods and demons. Who (i.e. how insignificant) is the demon? Where (i.e. of what importance) is his small army? O you very intelligent one, you will (just) in a moment destroy him." Saying so, the heroes became ready on the battlefield. Gladly they went to (attack) the demon to make their pledge true.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 34

Vidyunmālin Killed in Battle

Chapter 329 of 693 · 82 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
रथैः सदश्वैः शोभाढ्यैः सर्वशस्त्रास्त्रपूरितैः ।
नानारत्नसमायुक्तैर्ययुस्ते राक्षसाधमम् १।
तान्दृष्ट्वा कामगे याने स्थितः प्रोवाच राक्षसः ।
मेघगंभीरया वाचा तर्जयन्निव भूरिशः २।
मायां तु सुभटा योद्धुं गच्छंतु निजमंदिरम् ।
मा त्यजंतु स्वकान्प्राणान्न मोक्ष्ये वाजिनं वरम् ३।
विद्युन्मालीति विख्यातो रावणस्य सुहृत्सखा ।
मत्सख्युः प्रेतभूतस्य निष्कृतिं कर्तुमेयिवान् ४।
क्वासौ रामो य आहत्य सखायं रावणं गतः ।
तस्य भ्रातापि कुत्रास्ते सर्वशूरशिरोमणिः ५।
तं हत्वा निष्कृतिं तस्य प्राप्स्ये रामस्य चानुजम् ।
पिबन्नुधिरमुद्भूतं कंठनालस्य बुद्बुदैः ६।
इति वाक्यं समाकर्ण्य योधानां प्रवरोत्तमः ।
पुष्कलो निजगादैनं वीर्यशौर्यसमन्वितम् ७।

पुष्कल उवाच।
विकत्थनं न कुर्वंति संग्रामे सुभटा नराः ।
पराक्रमं दर्शयंति निजशस्त्रास्त्रवर्षणैः ८।
रावणो निहतो येन ससुहृत्स्वजनैर्वृतः ।
तस्य वाजिनमाहृत्य कुत्र गंतासि दुर्मद ९।
पतिष्यसि त्वं शत्रुघ्नबाणैः कोदंडनिर्गतैः ।
त्वामत्स्यंति शिवा भूमौ पतितं प्राणवर्जितम् १०।
मा गर्ज दुष्ट रामस्य सेवके मयि संस्थिते ।
गर्जंति सुभटा युद्धे शत्रुं जित्वा महोदयात् ११।
शेष उवाच।
एवं ब्रुवंतं तं वीरं पुष्कलं रणदुर्मदम् ।
जघान शक्त्या सुभृशं हृदि राक्षससत्तमः १२।
आयांतीं तां महाशक्तिमायसीं कांचनाश्रिताम् ।
चिच्छेद त्रिभिरत्युग्रैः शितैर्बाणैः स पुष्कलः १३।
सा त्रिधा ह्यपतद्भूमौ विशिखैर्निष्प्रभीकृता ।

पतंती विरराजासौ विष्णोः शक्तित्रयीव किम् १४।
तां छिन्नां शक्तिकां दृष्ट्वा राक्षसः परतापनः ।
जग्राह शूलं तरसा त्रिशिखं लोहनिर्मितम् १५।
तीक्ष्णाग्रं ज्वलनप्रख्यं राक्षसेंद्रो व्यमोचयत् ।
आयांतं तिलशश्चक्रे बाणैः पुष्कलसंज्ञितः १६।
छित्त्वा त्रिशूलं तरसा राघवस्य हि सेवकः ।
पुष्कलश्चाप आधत्त बाणांस्तीक्ष्णान्मनोजवान् १७।
ते बाणा हृदि तस्याशु लग्ना रागं बतासृजन् ।
वैष्णवस्य यथा स्वांते गुणा विष्णोर्मनोहराः १८।
तद्बाणवेधदुःखार्तो विद्युन्माली सुदुर्मदः ।
जग्राह मुद्गरं घोरं पुष्कलं हंतुमुद्यतः १९।
मुद्गरः प्रहितस्तेन विद्युन्माल्यभिधेन हि ।
हृदि लग्नोसृजच्छीघ्रं कश्मलं तदकारयत् २०।
मुद्गरप्रहतो वीरः कंपमानः सवेपथुः ।
पपात स्यंदनोपस्थे पुष्कलः शत्रुतापनः २१।

उग्रदंष्ट्रोऽथ तद्भ्राता लक्ष्मीनिधिमयोधयत् ।
शस्त्रास्त्रैर्बहुधा मुक्तैर्वीरप्राणहृतिंकरैः २२।
पुष्कलस्तत्क्षणात्प्राप्य संज्ञां राक्षसमब्रवीत् ।
धन्योसि राक्षसश्रेष्ठ महीयांस्ते पराक्रमः २३।
पश्येदानीं ममाप्युच्चैः प्रतिज्ञां शूरमानिताम् ।
विमानात्पातयाम्यद्य भूमौ त्वां शितसायकैः २४।
इत्युक्त्वा निशितं बाणं समगृह्णाद्धुरासदम् ।
ज्वलंतमग्नितेजस्कं महौदार्यसमन्वितम् २५।
स यावत्तत्प्रतीकर्तुं विधत्ते स्वपराक्रमम् ।
तावद्भृदिगतोऽत्युग्रस्तीक्ष्णधारः ससायकः २६।
तेन बाणेन विभ्रांतो भ्रमच्चित्तः स राक्षसः ।
पपात कामगोपस्थाद्भूमौ विगतचेतनः २७।
उग्रदंष्ट्रेण वै दृष्टः पतमानो निजाग्रजः ।
गृहीत्वा तं विमानांतर्निनाय रिपुशंकितः २८।
प्राह चारिं महारोषात्पुष्कलं बलिनां वरम् ।

मद्भ्रातरं पातयित्वा कुत्र यास्यसि दुर्मते २९।
मां वै युधि विनिर्जित्य गंतासि जयमुत्तमम् ।
स्थिते मयि तव स्वांते जयाशा विनिवर्त्य ताम् ३०।
एवं ब्रुवंतं तरसा जघान दशभिः शरैः ।
हृदये तस्य दुष्टस्य रोषपूरितलोचनः ३१।
स ताडितो दशशरैः पुष्कलेन महात्मना ।
चुक्रोध हृदि दुर्बुद्धिस्तं हंतुमुपचक्रमे ३२।
दंतान्निष्पिष्य सक्रोधो मुष्टिमुद्यम्य चाहनत् ।
व्यनदद्वज्रनिर्घातपातशंकां सृजन्हृदि ३३।

मुष्टिनाभिहतो वीरः पुष्कलः परमास्त्रवित् ।
नाकंपत विनिष्पेषं वांछंस्तस्य दुरात्मनः ३४।
वत्सदंतान्महातीक्ष्णान्मुमोच हृदि सायकान् ।
तैर्बाणैर्व्यथितो दैत्यस्त्रिशूलं तु समादधे ३५।
जाज्वल्यमानं त्रिशिखं ज्वालामालातिभीषणम् ।
लग्नं हृदि महावीर पुष्कलस्य तु दारुणम् ३६।

मूर्च्छितस्तेन शूलेन निहतो धन्विसत्तमः ।
कश्मलं परमं प्राप्तः पपात स्यंदनोपरि ३७।
मूर्च्छां प्राप्तं तमाज्ञाय हनूमान्पवनात्मजः ।
कोपव्याकुलितस्वांतो बभाषे तं तु राक्षसम् ३८।
कुत्र गच्छसि दुर्बुद्धे मयि योद्धरि संस्थिते ।
त्वां हन्मि चरणाघातैर्वाजिहर्तारमागतम् ३९।
एवमुक्त्वा महादैत्याञ्जघान परसैनिकान् ।
विमानस्थान्नखाग्रेण दारयन्नभसि स्थितः ४०।
लांगूलेनाहताः केचित्केचित्पादतला हताः ।
बाहुभ्यां दारिताः केचित्पवनस्य तनूभुवा ४१।
नश्यंति केचिन्निहताः केचिन्मूर्च्छंति संहताः ।
पलायंते पदाघातभयपीडाहतास्ततः ४२।
अनेके निहतास्तत्र राक्षसाश्चातिदारुणाः ।
छिन्ना भिन्ना द्विधा जाताः पवनस्य सुतेन वै ४३।
कामगंतुविमानं तद्भिन्नप्राकारतोरणम् ।

हाहा कुर्वद्भिरसुरैः समंतात्परिवारितम् ४४।
हनूमति महाशूरे क्षणं भूमौ क्षणं दिवि ।
इतस्ततः प्रदृश्येत कामयानं दुरासदम् ४५।
यत्रयत्र विमानं तत्तत्रतत्र समीरजः ।
प्रहरन्नेव दृश्येत कामरूपधरः कपिः ४६।
एवं तदाकुलीभूते विमानस्थे महाजने ।
उग्रदंष्ट्रस्तु दैत्येंद्रो हनूमंतमुपेयिवान् ४७।
कपे त्वया महत्कर्म कृतं यद्भटपातनम् ।
क्षणं तिष्ठसि चेत्कुर्वे तव प्राणवियोजनम् ४८।
एवमुक्त्वा हनूमंतं प्रजघान स दुर्मतिः ।
त्रिशूलेन सुतीक्ष्णेन ज्वलत्पावककांतिना ४९।
तदागतं त्रिशूलं च मुखे जग्राह वीर्यवान् ।
चूर्णयामास सकलं सर्वलोहविनिर्मितम् ५०।
चूर्णयित्वा त्रिशूलं तदायसं दैत्यमोचितम् ।
जघान तं चपेटाभिर्बह्वीभिर्हनुमान्बली ५१।

स आहतः कपीन्द्रेण चपेटाभिरितस्ततः ।
व्यथितो व्यसृजन्मायां सर्वलोकभयंकरीम् ५२।

तदा तमोभवत्तीव्रं यत्र को वा न लक्ष्यते ।
यत्र स्वीयो न पारक्यो विदामास जनान्बहुन् ५३।
शिलाः पर्वतशृंगाभाः पतंति सुभटोपरि ।
ताभिर्हतास्तु ते सर्वे व्याकुला अथ जज्ञिरे ५४।
विद्युतो विलसंत्यत्र गर्जंति जलदा घनम् ।
वर्षंति पूयरुधिरं मुंचंति समलं जलम् ५५।
आकाशात्पतमानानि कबंधानि बहुनि च ।
दृश्यंते छिन्नशीर्षाणि सकुंडलयुतानि च ५६।
नग्ना विरूपाः सुभृशं कीर्णकेशाः सुदुर्मुखाः ।
दृश्यंते सर्वतो दैत्या दारुणा भयकारिणः ५७।
तदा व्याकुलिता लोकाः परस्परभयाकुलाः ।
पलायनपरा जाता महोत्पातममंसत ५८।
तदा शत्रुघ्न आयातो रथे स्थित्वा महायशाः ।

श्रीरामस्मरणं कृत्वा चापे संधाय सायकान् ५९।
तां मायां स विधूयाथ मोहनास्त्रेण वीर्यवान् ।
शरधाराः किरन्व्योम्नि ववर्ष समरेसुरम् ६०।
तदादिशः प्रसेदुस्ता रविस्त्वपरिवेषवान् ।
मेघा यथागतं याता विद्युतः शांतिमागताः ६१।
तदा विमानं पुरतो दृश्यते राक्षसैर्युतम् ।
छिंधि भिंधीति भाषाभिर्व्याकुलं सुतरां महत् ६२।
बाणाश्च शतसाहस्राः स्वर्णपुंखैश्च शोभिताः ।
पेतुर्विमाने नभसि स्थिते कामगमे मुहुः ६३।
तदा भग्नं विमानं हि दृश्यते न तदुच्चकैः ।
स्वपुरी खण्डमेकत्र भग्नांगमिव भूतले ६४।
तदा प्रकुपितो दैत्यो बाणान्धनुषि संदधे ।
तैर्बाणैर्विकिरन्रामभ्रातरं चाभिगर्जितः ६५।
ते बाणाः शतशस्तस्य लग्ना वपुषि भूरिशः ।
शोभामापुः शोणितौघान्वहंतस्तीक्ष्णवक्त्रिणः ६६।

शत्रुघ्नः परया शक्त्या संयुक्तो वायुदैवतम् ।
अस्त्रं धनुषि चाधत्त राक्षसानां प्रकम्पनम् ६७।
तेनास्त्रेण विमानात्खात्पतन्तो मुक्तमूर्धजाः ।
दृश्यंते भूतवेतालसंघा इव नभश्चराः ६८।
तदस्त्रं रघुनाथस्य भ्रात्रा मुक्तं विलोक्य सः ।
अस्त्रं च पाशुपत्यं स चापे धाद्दनुजात्मजः ६९।
ततः प्रवृत्ता वेताला भूताः प्रेतनिशाचराः ।
कपालकर्तरीयुक्ताः पिबन्तः शोणितं बहु ७०।
ते वै शत्रुघ्नवीराणां रुधिराणि पपुर्मुदा ।
जीवतामपि दुर्वाराः कर्तरीपाणिशोभिताः ७१।

तदस्त्रं व्याप्नुवद्दृष्ट्वा सर्ववीरप्रभंजनम् ।
मुमोच तन्निरासाय चास्त्रं नारायणाभिधम् ७२।
नारायणास्त्रं तान्सर्वान्वारयामास तत्क्षणात् ।
ते सर्वे विलयं प्रापुर्निशाचरप्रणोदिताः ७३।
तदा क्रुद्धो निशाचारी विद्युन्माली समाददे ।

त्रिशूलं निशितं घोरं शत्रुघ्नं हंतुमुल्बणम् ७४।
शूलहस्तं समायांतं विद्युन्मालिनमाहवे ।
सायकैः प्राहरत्तस्य भुजे त्वर्धशशिप्रभैः ७५।
तैर्बाणैश्छिन्नहस्तः स शिरसा हंतुमुद्यतः ।
हतोसि याहि शत्रुघ्न कस्त्वां त्राता भविष्यति ७६।
इति ब्रुवाणं तरसा चिच्छेद शितसायकैः ।
मस्तकं तस्य बलिनः शूरस्य सह कुंडलम् ७७।
तं छिन्नशिरसं दृष्ट्वा उग्रदंष्ट्रः प्रतापवान् ।
मुष्टिना हंतुमारेभे शत्रुघ्नं शूरसेवितम् ७८।
शत्रुघ्नस्तु क्षुरप्रेण सायकेनाच्छिनच्छिरः ।
प्रधावतो रणे वीरान्सर्वशस्त्रास्त्रकोविदान् ७९।
हतशेषा ययुः सर्वे राक्षसा नाथवर्जिताः ।
शत्रुघ्नं प्रणिपत्याथ ददुर्वाजिनमाहृतम् ८०।
ततो वीणानिनादाश्च शंखनादाः समंततः ।
श्रूयंते शूरवीराणां जयनादा मनोहराः ८१।

इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे विद्युन्मालिनामराक्षसपराजयोनाम चतुस्त्रिंशत्तमोऽध्यायः ३४ ।

Roman transliteration

śeṣa uvāca|
rathaiḥ sadaśvaiḥ śobhāḍhyaiḥ sarvaśastrāstrapūritaiḥ |
nānāratnasamāyuktairyayuste rākṣasādhamam 1|
tāndṛṣṭvā kāmage yāne sthitaḥ provāca rākṣasaḥ |
meghagaṃbhīrayā vācā tarjayanniva bhūriśaḥ 2|
māyāṃ tu subhaṭā yoddhuṃ gacchaṃtu nijamaṃdiram |
mā tyajaṃtu svakānprāṇānna mokṣye vājinaṃ varam 3|
vidyunmālīti vikhyāto rāvaṇasya suhṛtsakhā |
matsakhyuḥ pretabhūtasya niṣkṛtiṃ kartumeyivān 4|
kvāsau rāmo ya āhatya sakhāyaṃ rāvaṇaṃ gataḥ |
tasya bhrātāpi kutrāste sarvaśūraśiromaṇiḥ 5|
taṃ hatvā niṣkṛtiṃ tasya prāpsye rāmasya cānujam |
pibanrudhiramudbhūtaṃ kaṃṭhanālasya budbudaiḥ 6|
iti vākyaṃ samākarṇya yodhānāṃ pravarottamaḥ |
puṣkalo nijagādainaṃ vīryaśauryasamanvitam 7|

puṣkala uvāca|
vikatthanaṃ na kurvaṃti saṃgrāme subhaṭā narāḥ |

parākramaṃ darśayaṃti nijaśastrāstravarṣaṇaiḥ 8|
rāvaṇo nihato yena sasuhṛtsvajanairvṛtaḥ |
tasya vājinamāhṛtya kutra gaṃtāsi durmada 9|
patiṣyasi tvaṃ śatrughnabāṇaiḥ kodaṃḍanirgataiḥ |
tvāmatsyaṃti śivā bhūmau patitaṃ prāṇavarjitam 10|
mā garja duṣṭa rāmasya sevake mayi saṃsthite |
garjaṃti subhaṭā yuddhe śatruṃ jitvā mahodayāt 11|
śeṣa uvāca|
evaṃ bruvaṃtaṃ taṃ vīraṃ puṣkalaṃ raṇadurmadam |
jaghāna śaktyā subhṛśaṃ hṛdi rākṣasasattamaḥ 12|
āyāṃtīṃ tāṃ mahāśaktimāyasīṃ kāṃcanāśritām |
ciccheda tribhiratyugraiḥ śitairbāṇaiḥ sa puṣkalaḥ 13|
sā tridhā hyapatadbhūmau viśikhairniṣprabhīkṛtā |

pataṃtī virarājāsau viṣṇoḥ śaktitrayīva kim 14|
tāṃ chinnāṃ śaktikāṃ dṛṣṭvā rākṣasaḥ paratāpanaḥ |
jagrāha śūlaṃ tarasā triśikhaṃ lohanirmitam 15|
tīkṣṇāgraṃ jvalanaprakhyaṃ rākṣaseṃdro vyamocayat |
āyāṃtaṃ tilaśaścakre bāṇaiḥ puṣkalasaṃjñitaḥ 16|
chittvā triśūlaṃ tarasā rāghavasya hi sevakaḥ |
puṣkalaścāpa ādhatta bāṇāṃstīkṣṇānmanojavān 17|
te bāṇā hṛdi tasyāśu lagnā rāgaṃ batāsṛjan |
vaiṣṇavasya yathā svāṃte guṇā viṣṇormanoharāḥ 18|
tadbāṇavedhaduḥkhārto vidyunmālī sudurmadaḥ |
jagrāha mudgaraṃ ghoraṃ puṣkalaṃ haṃtumudyataḥ 19|
mudgaraḥ prahitastena vidyunmālyabhidhena hi |
hṛdi lagnosṛjacchīghraṃ kaśmalaṃ tadakārayat 20|
mudgaraprahato vīraḥ kaṃpamānaḥ savepathuḥ |
papāta syaṃdanopasthe puṣkalaḥ śatrutāpanaḥ 21|

ugradaṃṣṭro'tha tadbhrātā lakṣmīnidhimayodhayat |
śastrāstrairbahudhā muktairvīraprāṇahṛtiṃkaraiḥ 22|
puṣkalastatkṣaṇātprāpya saṃjñāṃ rākṣasamabravīt |
dhanyosi rākṣasaśreṣṭha mahīyāṃste parākramaḥ 23|
paśyedānīṃ mamāpyuccaiḥ pratijñāṃ śūramānitām |
vimānātpātayāmyadya bhūmau tvāṃ śitasāyakaiḥ 24|
ityuktvā niśitaṃ bāṇaṃ samagṛhṇāddurāsadam |
jvalaṃtamagnitejaskaṃ mahaudāryasamanvitam 25|
sa yāvattatpratīkartuṃ vidhatte svaparākramam |
tāvaddhṛdigato'tyugrastīkṣṇadhāraḥ sasāyakaḥ 26|
tena bāṇena vibhrāṃto bhramaccittaḥ sa rākṣasaḥ |
papāta kāmagopasthādbhūmau vigatacetanaḥ 27|
ugradaṃṣṭreṇa vai dṛṣṭaḥ patamāno nijāgrajaḥ |
gṛhītvā taṃ vimānāṃtarnināya ripuśaṃkitaḥ 28|
prāha cāriṃ mahāroṣātpuṣkalaṃ balināṃ varam |

madbhrātaraṃ pātayitvā kutra yāsyasi durmate 29|
māṃ vai yudhi vinirjitya gaṃtāsi jayamuttamam |
sthite mayi tava svāṃte jayāśā vinivartya tām 30|
evaṃ bruvaṃtaṃ tarasā jaghāna daśabhiḥ śaraiḥ |
hṛdaye tasya duṣṭasya roṣapūritalocanaḥ 31|
sa tāḍito daśaśaraiḥ puṣkalena mahātmanā |
cukrodha hṛdi durbuddhistaṃ haṃtumupacakrame 32|

daṃtānniṣpiṣya sakrodho muṣṭimudyamya cāhanat |
vyanadadvajranirghātapātaśaṃkāṃ sṛjanhṛdi 33|
muṣṭināBhihato vīraḥ puṣkalaḥ paramāstravit |
nākaṃpata viniṣpeṣaṃ vāṃchaṃstasya durātmanaḥ 34|
vatsadaṃtānmahātīkṣṇānmumoca hṛdi sāyakān |
tairbāṇairvyathito daityastriśūlaṃ tu samādade 35|
jājvalyamānaṃ triśikhaṃ jvālāmālātibhīṣaṇam |
lagnaṃ hṛdi mahāvīra puṣkalasya tu dāruṇam 36|

mūrcchitastena śūlena nihato dhanvisattamaḥ |
kaśmalaṃ paramaṃ prāptaḥ papāta syaṃdanopari 37|
mūrcchāṃ prāptaṃ tamājñāya hanūmānpavanātmajaḥ |
kopavyākulitasvāṃto babhāṣe taṃ tu rākṣasam 38|
kutra gacchasi durbuddhe mayi yoddhari saṃsthite |
tvāṃ hanmi caraṇāghātairvājihartāramāgatam 39|
evamuktvā mahādityāñjaghāna parasainikān |
vimānasthānnakhāgreṇa dārayannabhasi sthitaḥ 40|
lāṃgūlenāhatāḥ kecitkecitpādatalā hatāḥ |
bāhubhyāṃ dāritāḥ kecitpavanasya tanūbhuvā 41|
naśyaṃti kecinnihatāḥ kecinmūrcchaṃti saṃhatāḥ |
palāyaṃte padāghātabhayapīḍāhatāstataḥ 42|
aneke nihatāstatra rākṣasāścātidāruṇāḥ |
chinnā bhinnā dvidhā jātāḥ pavanasya sutena vai 43|
kāmagaṃtuvimānaṃ tadbhinnaprākāratoraṇam |

hāhā kurvadbhirasuraiḥ samaṃtātparivāritam 44|
hanūmati mahāśūre kṣaṇaṃ bhūmau kṣaṇaṃ divi |
itastataḥ pradṛśyeta kāmayānaṃ durāsadam 45|
yatrayatra vimānaṃ tattatratatra samīrajaḥ |
praharanneva dṛśyeta kāmarūpadharaḥ kapiḥ 46|
evaṃ tadākulībhūte vimānasthe mahājane |
ugradaṃṣṭrastu daityeṃdro hanūmaṃtamupeyivān 47|
kape tvayā mahatkarma kṛtaṃ yadbhaṭapātanam |
kṣaṇaṃ tiṣṭhasi cetkurve tava prāṇaviyojanam 48|
evamuktvā hanūmaṃtaṃ prajaghāna sa durmatiḥ |
triśūlena sutīkṣṇena jvalatpāvakakāṃtinā 49|
tadāgataṃ triśūlaṃ ca mukhe jagrāha vīryavān |
cūrṇayāmāsa sakalaṃ sarvalohavinirmitam 50|
cūrṇayitvā triśūlaṃ tadāyasaṃ daityamocitam |
jaghāna taṃ capeṭābhirbahvībhirhanumānbalī 51|

sa āhataḥ kapīṃdreṇa capeṭābhiritastataḥ |
vyathito vyasrjanmāyāṃ sarvalokabhayaṃkarīm 52|
tadā tamobhavattīvraṃ yatra ko vā na lakṣyate |
yatra svīyo na pārakyo vidāmāsa janānbahūn 53|
śilāḥ parvataśṛṃgābhāḥ pataṃti subhaṭopari |
tābhirhatāstu te sarve vyākulā atha jajñire 54|
vidyuto vilasaṃtyatra garjaṃti jaladā ghanam |
varṣaṃti pūyarudhiraṃ muṃcaṃti samalaṃ jalam 55|
ākāśātpatamānāni kabaṃdhāni bahūni ca |
dṛśyaṃte chinnaśīrṣāṇi sakuṃḍalayutāni ca 56|
nagnā virūpāḥ subhṛśaṃ kīrṇakeśāḥ sudurmukhāḥ |
dṛśyaṃte sarvato daityā dāruṇā bhayakāriṇaḥ 57|

tadā vyākulitā lokāḥ parasparabhayākulāḥ |
palāyanaparā jātā mahotpātamamaṃsata 58|
tadā śatrughna āyāto rathe sthitvā mahāyaśāḥ |

śrīrāmasmaraṇaṃ kṛtvā cāpe saṃdhāya sāyakān 59|
tāṃ māyāṃ sa vidhūyātha mohanāstreṇa vīryavān |
śaradhārāḥ kiranvyomni vavarṣa samaresuram 60|
tadādiśaḥ prasedustā ravistvapariveṣavān |
meghā yathāgataṃ yātā vidyutaḥ śāṃtimāgatāḥ 61|
tadā vimānaṃ purato dṛśyate rākṣasairyutam |
chiṃdhi bhiṃdhīti bhāṣābhirvyākulaṃ sutarāṃ mahat 62|
bāṇāśca śatasāhasrāḥ svarṇapuṃkhaiśca śobhitāḥ |
peturvimāne nabhasi sthite kāmagame muhuḥ 63|
tadā bhagnaṃ vimānaṃ hi dṛśyate na taduccakaiḥ |
svapurī khaṇḍamekatra bhagnāṃgamiva bhūtale 64|
tadā prakupito daityo bāṇāndhanuṣi saṃdadhe |
tairbāṇairvikiranrāmabhrātaraṃ cābhigarjitaḥ 65|
te bāṇāḥ śataśastasya lagnā vapuṣi bhūriśaḥ |
śobhāmāpuḥ śoṇitaughānvahaṃtastīkṣṇavaktriṇaḥ 66|

śatrughnaḥ parayā śaktyā saṃyukto vāyudaivatam |
astraṃ dhanuṣi cādhatta rākṣasānāṃ prakampanam 67|
tenāstreṇa vimānātkhātpatanto muktamūrdhajāḥ |
dṛśyaṃte bhūtavetālasaṃghā iva nabhaścarāḥ 68|
tadastraṃ raghunāthasya bhrātrā muktaṃ vilokya saḥ |
astraṃ ca pāśupatyaṃ sa cāpe dhāddanujātmajaḥ 69|
tataḥ pravṛttā vetālā bhūtāḥ pretaniśācarāḥ |
kapālakartarīyuktāḥ pibantaḥ śoṇitaṃ bahu 70|
te vai śatrughnavīrāṇāṃ rudhirāṇi papurmudā |
jīvatāmapi durvārāḥ kartarīpāṇiśobhitāḥ 71|
tadastraṃ vyāpnuvaddṛṣṭvā sarvavīraprabhaṃjanam |
mumoca tannirāsāya cāstraṃ nārāyaṇābhidham 72|
nārāyaṇāstraṃ tānsarvānvārayāmāsa tatkṣaṇāt |
te sarve vilayaṃ prāpurniśācarapraṇoditāḥ 73|
tadā kruddho niśācārī vidyunmālī samādade |

triśūlaṃ niśitaṃ ghoraṃ śatrughnaṃ haṃtumulbaṇam 74|
śūlahastaṃ samāyāṃtaṃ vidyunmālinamāhave |
sāyakaiḥ prāharattasya bhuje tvardhaśaśiprabhaiḥ 75|
tairbāṇaiśchinnahastaḥ sa śirasā haṃtumudyataḥ |
hatosi yāhi śatrughna kastvāṃ trātā bhaviṣyati 76|
iti bruvāṇaṃ tarasā ciccheda śitasāyakaiḥ |
mastakaṃ tasya balinaḥ śūrasya saha kuṃḍalam 77|
taṃ chinnaśirasaṃ dṛṣṭvā ugradaṃṣṭraḥ pratāpavān |
muṣṭinā haṃtumārebhe śatrughnaṃ śūrasevitam 78|
śatrughnastu kṣurapreṇa sāyakenācchinacchiraḥ |
pradhāvato raṇe vīrānsarvaśastrāstrakovidān 79|
hataśeṣā yayuḥ sarve rākṣasā nāthavarjitāḥ |
śatrughnaṃ praṇipatyātha dadurvājinamāhṛtam 80|
tato vīṇāninādāśca śaṃkhanādāḥ samaṃtataḥ |
śrūyaṃte śūravīrāṇāṃ jayanādā manoharāḥ 81|

iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe vidyunmālināmarākṣasaparājayonāma catustriṃśattamo'dhyāyaḥ 34 |

English translation

Śeṣa said :

1-7. With chariots having good horses (yoked to them), rich in charm and full of all weapons and missiles and endowed with various jewels, they went to (i.e. marched against) the mean demons. Seeing them the demon seated in a vehicle going according to (occupants') desire, as it were, repeatedly threatening them, said with a deep-sounding voice: "Let the brave warriors not go to fight. Let them go home. Let them not cast their life. I shall not release the excellent horse. I am well-known as Vidyunmālin, and am the friend of Rāvaṇa . I have come to atone for my friend who is dead. Where has that Rāma who has killed (my) friend Rāvaṇa, gone? Where also is his brother (Śatrughna) who is the crest-jewel of all the brave men? Having killed him-the younger brother of Rāma, and drinking his blood along with bubbles coming up from his neck, I shall atone for (the death of) him (i.e. Rāvaṇa)." Hearing these words Puṣkala , the best among the excellent warriors, said to him endowed with valour and bravery:

Puskala said :

8-11. E xcellent warriors do not brag in the battle. By means of showering their weapons and missiles they show (their) valour. O you maddened one, he who killed Rāvaṇa is surrounded by his kinsmen. Where will you go by snatching his horse? You will fall (when struck) with Śatrughna's arrows discharged from his bow. Jackals will eat you fallen dead on the ground. O wicked one, do not roar when I, Rama 's servant, am (here). In a battle excellent warriors roar in the battle due to great accomplishment after conquering their enemy.

Śeṣa said :

12-21. The best demon hit strongly with a (missile called) Śakti , Puṣkala—the hero—who was speaking thus, and who was ferocious in battle, on his chest. That Puṣkala, seeing that great iron missile, attached (i.e. decked) with gold, cut it off with three very fierce and sharp arrows. Made lustreless by the arrows, it fell on the ground in three parts. While falling it shone like Viṣṇu 's three missiles. Seeing the missile cut off the demon, the tormentor of his enemy, quickly took up a lance having three points and made of iron. The best demon discharged it having sharp points and resembling fire. He, called Puṣkala, made it into (pieces like) sesamum seeds with his arrows. Puṣkala, Rama's servant, having quickly cut off the trident, fixed on his bow sharp arrows having the speed of mind. The arrows quickly sticking (i.e. striking) his chest produced anger, as the charming qualities of Viṣṇu produce love in the heart of a devotee of Viṣṇu. The very ferocious Vidyunmālin afflicted with pain due to being pierced by his arrow and ready to strike took up a fierce mallet. He whose name was Vidyunmālin, sent (i.e. discharged) that mallet. It struck the chest (of Puṣkala). It produced (blood) and made him foul. Puṣkala, the tormentor of his enemies and the hero s truck by the mallet, shaking with tremour, fell in the middle part of the chariot.

22-28. In the same way his brother Ugradaṃṣṭra fought with Lakṣmīnidhi, with fatal weapons and missiles discharged in various ways. Regaining consciousness just at that moment, he said to the demon: "O greatest among the demons, you are fortunate. Great is your valour. Now listen also to my

great vow honoured by the brave. Today with sharp arrows I shall knock you down from the aeroplane." Speaking thus, he took up an arrow, which was sharp, difficult to be overtaken, burning, having the lustre of fire, and having great excelience. Just when he exerted to retaliate, a very fierce and sharp arrow got into his chest. Confused by the arrow and with his heart perplexed, the demon, losing his consciousness, fell on the ground from the middle part of the vehicle going according to the occupants' desire. Ugradaṃṣṭra saw his elder brother falling. Being afraid of the enemy, he took him into the interior of the vehicle.

29-37. With great anger he said to his enemy Puṣkala, the best among the mighty: "O wicked one, having overthrown my brother, where will you go? Having vanquished me in the battle (i.e. if you vanquish me in the battle then only), you will get excellent victory. When I am (alive), put an end to the hope of victory in your heart." He (i.e. Puṣkala), with his eyes full of anger, quickly struck with ten arrows on (i.e. discharged ten arrows into) the chest of the wicked one who was speaking like this. The wicked one, struck with ten arrows by the magnanimous Puṣkala, got angry in his mind, and started to strike him. Grinding his teeth in anger, he raised his fist and struck (Puṣkala). Causing in (others') hearts fear (like) the noise of the whirlwind (caused) by the fall of the thunderbolt, he roared. The hero Puṣkala, knowing (how to wield) great missiles, struck with a fist, desiring the destruction of the wicked-minded one, did not tremble. He discharged into his chest arrows very sharp like the teeth of a calf. The demon, pained (due to being struck) with those arrows, took up a trident which had three points, which was burning and which was extremely fierce due to lines of flames. The fierce one struck (i.e. hit) the chest of Puṣkala, the great hero. The best archer, struck by the trident, fainted. He suffered from a great mental depression and fell on the chariot.

38-51. Knowing him to have fainted, Hanūmat, the son of Wind, with his heart overcome with anger, spoke to the demon: "O you wicked-minded one, where are you going? With kicks I shall kill you who have come here to snatch away the horse." Saying so, and remaining in the air, he tore with the tips of his nails the great demons, the soldiers of the enemy seated in the vehicle. The son of Wind (i.e. Hanūmat) struck some with his tail, some with the soles of his feet, some with his fore-arms. Some, when struck, perished; some, being struck, fainted. Then (they) afflicted and frightened due to strokes with the feet, fled. The Wind's son (i.e. Hanūmat) killed there many very fierce demons; they were cut off, broken and divided into two pieces. The vehicle, going accord ing to the will (of the occupants) and with its defences and gateways broken, was surrounded on all sides by the wailing demons. When the very brave Hanūmat was in the sky in a moment, on the earth the (next) moment, the unassailable vehicle moving according to the (occupants') will, would be seen here and there. The monkey, Wind's son, taking any form at will, would be seen striking(the enemies), wherever that vehicle (moved). When the great men (i.e. the demons) remaining in the vehicle, were thus distressed at that time, Ugradaṃṣṭra, the lord of demons, approached Hanūmat. (He said): "O monkey, you have done a great deed, viz. knocking down the warriors. If you stay for a moment, I shall deprive you of your life." Speaking thus, that wicked-minded one struck Hanūmat with a very sharp trident having the lustre of a blazing fire. The mighty one (i.e. Hanūmat) seized the trident coming to him in his mouth and reduced the entire one made of gold to powder. Having powdered that iron trident discharged by the demon, the powerful Hanūmat struck him with many blows of his open hands.

52-57. He (i.e. Ugradaṃṣṭra) struck here and there by the lord of the monkeys with the blows of his open hands, was afflicted and created an illusion, causing fear to the entire world. Then there was darkness in which none was noticed, in which (a soldier) belonging to one's own side or of the enemy did not recognise many men. Rocks resembling mountain-peaks fell upon the (bodies of) excellent warriors. Being struck by them all of them were perplexed. (Streaks of) lightning flashed; clouds thundered violently, showered puss and blood, discharged dirty water. Many trunks with the heads having ear-rings cut off, were seen falling from the sky. Everywhere naked, ugly, fierce, terrible, very

hideous demons, with their hair very much scattered, were seen.

58-63. Then the people, distressed and full of fear of one another, took to their heels; a great portent was thought (to appear). Then the very glorious Śatrughna came (there) in his chariot, and having remembered Śrī Rāma , he fixed arrows on his bow. Having shaken off the illusion with the bewitching missile the powerful one, scattering streams of arrows in the sky, showered the demon (with them) in the battle. Then the quarters brightened up; the sun had its halo (of lustre), clouds went (away) as they had come; lightning subsided. Then the great vehicle, occupied by the demons, and full of words like 'Cut off, break' was seen in front; and thousands of arrows with their feathered ends adorned with gold, repeatedly fell on the vehicle remaining in the sky and going according to (occupants') desire.

64-68. Then the aeroplane, a portion of which was broken, did not appear (moving) high, (but) appeared like a portion of the city that is broken, on the earth. Then the demon, being very angry, fixed arrows on the bow, and roaring, he scattered (i.e. discharged) them on (Śatrughna) Rāma's brother. Those arrows in hundreds stuck to his body in many ways. They, the sharp and bent ones, causing streams of blood to flow, gave him great charm. Śatrughna, endowed with a great power, fixed on his bow a missile presided over by the Wind-deity and causing the demons to tremble. The demons, with their hair loose, and falling from the vehicle and the sky, appeared like groups of ghosts and vampires moving in the sky.

69-76. The demon's son, seeing the missile discharged by Raghunātha 's brother, fixed on his bow a missile presided over by Śiva . From it proceeded vampires, ghosts, evil spirits and fiends, having skulls and swords and drinking profuse blood. They difficult to ward off, and adorned with swords in their hands, gladly drank the blood of the heroes of Śatrughna even while they were alive. Seeing that missile pervading (everything) and destroying all the warriors, he discharged, to send it back, the missile called Nārāyaṇa . That missile, presided over by Nārāyaṇa, in a moment, checked all of them. All of them, impelled by the demon, met with destruction. Then that angry demon Vidyunmālin took a sharp, fierce and strong trident to kill Śatrughna. Seeing Vidyunmālin coming with a trident in his hand, (Śatrughna) struck (him) on his arm with arrows resembling the crescent moon. With his arm cut off with those arrows he prepared himself to strike (Śatrughna) with his hand. (He said:) "O Śatrughna, you are (now) killed. Go. Who will be your protector?"

77-81. When he was talking like this, (Śatrughna) quickly cut off with arrows the head along with the ear-rings of that mighty hero. Seeing him (i.e. Vidyunmālin) with his head cut off, the valourous Ugradaṃṣṭra started striking Śatrughna served by the brave with his fist; but Śatrughna cut off his head with an arrow with a sharp horse-shoe-shaped head. All the heroes skilled in the use of weapons and missiles ran on the battlefield. Except the lord of the demons all with their life remaining (i.e. saved) went (away). Having saluted Śatrughna they gave (back) the horse snatched (away by them). Then were heard all around the sounds of lutes, the sounds of conches and the charming cries of victory of the brave soldiers.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 35

Dialogue between Lomaśa and Āraṇyaka

Chapter 330 of 693 · 72 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
प्राप्य तं वाजिनं राजा शत्रुघ्नो राक्षसैर्हृतम् ।
अत्यंतं हर्षमापेदे पुष्कलेन समन्वितः १।
रुधिरैः सिक्तगात्रास्ते योधा लक्ष्मीनिधिस्तथा ।
रणोत्साहेन संयुक्तं प्रशशंसुर्महानृपम् २।
हते तस्मिन्महादैत्ये विद्युन्मालिनि दुर्जये ।
सुराः सर्वे भयं त्यक्त्वा सुखमापुर्मुनेमहत् ३।
नद्यस्तु विमला जाता रविस्तु विमलोऽभवत् ।
वाता ववुः सुगंधोद सिक्ता विमलशुष्मिणः ४।
सन्नद्धास्ते महावीरा रथस्था विमलांगकाः ।
राजानमूचुस्ते सर्वे जयलक्ष्म्या समन्विताः ५।
वीरा ऊचुः।
दिष्ट्या हतस्त्वया दैत्यो विद्युन्माली महामते ।
यद्भयात्त्रासमापन्नाः सुराः स्वर्गान्निराकृताः ६।
दिष्ट्या प्राप्तो महावाजी रघुनाथस्य शोभनः ।

दिष्ट्या गंतासि सर्वत्र जयं तु क्षितिमंडले ७।
स्वामिन्मुंचत्विमं वाहं मनोवेगं मनोरमम् ।
समयस्य विलंबो मा भवत्वत्र महामते ८।
शेष उवाच।
इति श्रुत्वा तु तद्वाक्यं वीराणां समयोचितम् ।
साधु साधु प्रशस्यैतान्मुमोच हयसत्तमम् ९।
स मुक्तश्चोत्तरामाशां बभ्रामाथ सुरक्षितः ।
रथपत्तिहयश्रेष्ठैः सर्वशस्त्रास्त्रकोविदैः १०।
तत्र यद्वृत्तमेतस्य शत्रुघ्नस्य मनोहरम् ।
वात्स्यायन शृणुष्वैतत्पापराशिप्रदाहकम् ११।
रेवातीरमथ प्राप्तो मुनिवृंदनिषेवितम् ।
नीलरत्नसमूहस्य रसः किं तु पयो मिषात् १२।
तांस्तान्मुनिवरान्सर्वान्प्रणमञ्छूरसेवितः ।
जगाम हयरत्नस्य पृष्ठतः कामगामिनः १३।
गच्छंस्तत्राश्रमं जीर्णं पलाशपर्णनिर्मितम् ।

रेवायाजलकल्लोलैः सिक्तं पापहराश्रयम् १४।
तं दृष्ट्वा सुमतिं प्राह सर्वज्ञं नयकोविदम् ।
शत्रुघ्नः सर्वधर्मार्थकर्मकर्तव्यकोविदः १५।
राजोवाच।
मंत्रिन्कथय कस्यायमाश्रमः पुण्यदर्शनः ।
विचारचतुरश्रेष्ठ वदैतन्मम पृच्छतः १६।
शेष उवाच।
इति वाक्यं समाकर्ण्य सुमतिः प्राह तं नृपम् ।
विशद स्मेरया वाचा दर्शयन्नात्मसौहृदम् १७।
सुमतिरुवाच।
एनं दृष्ट्वा महाराज धूतपापा वयं खलु ।
भविष्यामो मुनिश्रेष्ठं सर्वशास्त्रपरायणम् १८।
तस्मान्नत्वा तमापृच्छ सर्वं ते कथयिष्यति ।
रघुनाथपदांभोजमकरंदाति लोलुपः १९।
नाम्ना त्वारण्यकं ख्यातं रघुनाथांघ्रिसेवकम् ।

अत्युग्रतपसा पूर्णं सर्वशास्त्रार्थकोविदम् २०।
इति श्रुत्वा तु तद्वाक्यं धर्मार्थपरिबृंहितम् ।
जगाम तमथो द्रष्टुं स्वल्पसेवकसंयुतः २१।
हनूमान्पुष्कलो वीरः सुमतिर्मंत्रिसत्तमः ।
लक्ष्मीनिधिः प्रतापाग्र्यः सुबाहुः सुमदस्तथा २२।
एतैः परिवृतो राजा शत्रुघ्नः प्रापदाश्रमम् ।
नमस्कर्तुं द्विजवरमारण्यकमुदारधीः २३।
गत्वा तं तापसश्रेष्ठं नमस्कारमथाकरोत् ।
सर्वैस्तैः सहितो वीरैर्विनयानतकंधरैः २४।
तान्दृष्ट्वा सन्नतान्सर्वाञ्छत्रुघ्नप्रमुखान्नृपान् ।
अर्घ्यपाद्यादिकं चक्रे फलमूलादिभिस्तदा २५।
उवाच तान्नृपान्सर्वान्भवंतः कुत्र संगताः ।
कथमत्र समायातास्तत्सर्वं वदतानघाः २६।
तच्छ्रुत्वा वाक्यमेतस्य मुनिवर्यस्य वाडव ।
सुमतिः कथयामास वाक्यं वादविचक्षणः २७।

सुमतिरुवाच।
रघुवंशनृपस्यायमश्वो वै पाल्यतेऽखिलैः ।
यागं करिष्यते वीरः सर्वसंभारसंभृतम् २८।
तच्छ्रुत्वा वचनं तेषां जगाद मुनिसत्तमः ।
दंतकांत्याखिलं घोरं तमोनिर्वारयन्निव २९।
आरण्यक उवाच।
किं यागैर्विविधैरन्यैः सर्वसंभारसंभृतैः ।
स्वल्पपुण्यप्रदैर्नूनं क्षयिष्णुपददातृभिः ३०।
मूढो लोको हरिं त्यक्त्वा करोत्यन्यसमर्चनम् ।

रघुवीरं रमानाथं स्थिरैश्वर्यपदप्रदम् ३१।
यो नरैः स्मृतमात्रोपि हरते पापपर्वतम् ।
तं मुक्त्वा क्लिश्यते मूढो यागयोगव्रतादिभिः ३२।
अहो पश्यत मूढत्वं लोकानामतिवंचितम् ।
सुलभं रामभजनं मुक्त्वा दुर्ल्लभमाचरेत् ३३।
सकामैर्योगिभिर्वापि चिंत्यते कामवर्जितैः ।

अपवर्गप्रदं नृणां स्मृतमात्राखिलाघहम् ३४।
पुराहं तत्त्ववित्सायां ज्ञानिनं सुविचारयन् ।
अगमं बहुतीर्थानि तत्त्वं कोपि न मेऽदिशत् ३५।
तदैकं हि महद्भाग्यात्प्राप्तं वै लोमशं मुनिम् ।
स्वर्गलोकात्समायातं तीर्थयात्राचिकीर्षया ३६।
तमहं प्रणिपत्याथ पर्यपृच्छं महामुनिम् ।
महायुषं महायोगिसंसेवितपदद्वयम् ३७।
स्वामिन्मयाद्य मानुष्यं प्राप्तमद्भुतदुर्ल्लभम् ।
संसारघोरजलधिं किं कर्तव्यं तितीर्षुणा ३८।
विचार्य कथय त्वं तद्व्रतं दानं जपो मखः ।
देवो वा विद्यते यो वै संसृत्यंभोधितारकः ३९।
यज्ज्ञात्वा संसृतिं घोरां तरामि त्वत्कृपाब्धितः ।
तन्मे कथय योगेश सर्वशास्त्रार्थपारग ४०।
इति मद्वाक्यमाकर्ण्य जगाद मुनिसत्तमः ।
शृणुष्वैकमना विप्र श्रद्धया परया युतः ४१।

संति दानानि तीर्थानि व्रतानि नियमा यमाः ।
योगा यज्ञास्तथानेके वर्तंते स्वर्गदायकाः ४२।
परं गुह्यं प्रवक्ष्यामि सर्वपापप्रणाशनम् ।
तच्छृणुष्व महाभाग संसारांभोधितारकम् ४३।
नास्तिकाय न वक्तव्यं न चाऽश्रद्धालवे पुनः ।
निंदकाय शठायापि न देयं भक्तिवैरिणे ४४।
रामभक्ताय शांताय कामक्रोधवियोगिने ।
वक्तव्यं सर्वदुःखस्य नाशकारकमुत्तमम् ४५।
रामान्नास्ति परो देवो रामान्नास्ति परं व्रतम् ।
न हि रामात्परो योगो न हि रामात्परो मखः ४६।
तं स्मृत्वा चैव जप्त्वा च पूजयित्वा नरः परम् ।
प्राप्नोति परमामृद्धिमैहिकामुष्मिकीं तथा ४७।
संस्मृतो मनसा ध्यातः सर्वकामफलप्रदः ।
ददाति परमां भक्तिं संसारांभोधितारिणीम् ४८।
श्वपाकोपि हि संस्मृत्य रामं याति परां गतिम् ।

ये वेदशास्त्रनिरतास्त्वादृशास्तत्र किं पुनः ४९।
सर्वेषां वेदशास्त्राणां रहस्यं ते प्रकाशितम् ।

समाचर तथा त्वं वै यथा स्यात्ते मनीषितम् ५०।
एको देवो रामचंद्रो व्रतमेकं तदर्चनम् ।
मंत्रोऽप्येकश्च तन्नाम शास्त्रं तद्ध्येव तत्स्तुतिः ५१।
तस्मात्सर्वात्मना रामचंद्रं भजमनोहरम् ।
यथा गोष्पदवत्तुच्छो भवेत्संसारसागरः ५२।
श्रुत्वा मया तु तद्वाक्यं पुनः प्रश्नमकारिषम् ।
कथं वा ध्यायते देवः कथं वा पूज्यते नरैः ५३।
कथयस्व महाबुद्धे सर्वज्ञ मम विस्तरात् ।
यज्ज्ञात्वाहं कृतार्थः स्यां त्रिलोक्यां मुनिसत्तम ५४।
एतच्छ्रुत्वा तु मद्वाक्यं विचार्य स तु लोमशः ।
कथयामास मे सर्वं रामध्यानपुरःसरम् ५५।
शृणु विप्रेंद्र वक्ष्यामि यत्पृष्टं तु त्वयानघ ।
यथा तुष्येद्रमानाथः संसारज्वरदाहकः ५६।

अयोध्यानगरे रम्ये चित्रमंडपशोभिते ।
ध्यायेत्कल्पतरोर्मूले सर्वकामसमृद्धिदे ५७।
महामरकतस्वर्णनीलरत्नादिशोभितम् ।
सिंहासनं चित्तहरं कांत्या तामिस्रनाशनम् ५८।
तस्योपरि समासीनं रघुराजं मनोरमम् ।
दूर्वादलश्यामतनुं देवदेवेंद्रपूजितम् ५९।
राकायां पूर्णशीतांशुकांतिधिक्कारिवक्त्रिणम् ।
अष्टमीचंद्रशकलसमभालाधिधारिणम् ६०।
नीलकुंतलशोभाढ्यं किरीटमणिरंजितम् ।
मकराकारसौंदर्यकुंडलाभ्यां विराजितम् ६१।
विद्रुमच्छवि सत्कांतिरदच्छदविराजितम् ।
तारापतिकराकार द्विजराजि सुशोभितम् ६२।
जपापुष्पाभया माध्व्या जिह्वया शोभिताननम् ।
यस्यां वसंति निगमा ऋगाद्याः शास्त्रसंयुताः ६३।
कंबुकांतिधरग्रीवा शोभया समलंकृतम् ।

सिंहवदुच्चकौ स्कन्धौ मांसलौ बिभ्रतं वरम् ६४।
बाहु दधानं दीर्घांगौ केयूरकटकांकितौ ।
मुद्रिकाहीरशोभाभिर्भूषितौ जानुलंबिनौ ६५।
वक्षो दधानं विपुलं लक्ष्मीवासेन शोभितम् ।
श्रीवत्सादिविचित्रांकैरंकितं सुमनोहरम् ६६।
महोदरं महानाभिं शुभकट्याविराजितम् ।
कांच्या वै मणिमत्या च विशेषेण श्रियान्वितम् ६७।
ऊरुभ्यां विमलाभ्यां वै जानुभ्यां शोभितं श्रिया ।
चरणाभ्यां वज्ररेखा यवांकुशसुरेखया ६८।
युताभ्यां योगिध्येयाभ्यां कोमलाभ्यां विराजितम् ।

ध्यात्वा स्मृत्वा च संसारसागरं त्वं तरिष्यसि ६९।
तमेव पूजयन्नित्यं चंदनादिभिरिच्छया ।
प्राप्नोति परमामृद्धिमैहिकामुष्मिकीं पराम् ७०।
त्वया पृष्टं महाराज रामस्य ध्यानमुत्तमम् ।
तत्ते कथितमेतद्वै संसारजलधिं तर ७१।

इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे आरण्यकोपाख्याने लोमशारण्यकसंवादोनाम पंचत्रिंशत्तमोऽध्यायः ३५ ।

Roman transliteration

śeṣa uvāca|
prāpya taṃ vājinaṃ rājā śatrughno rākṣasairhṛtam |
atyaṃtaṃ harṣamāpede puṣkalena samanvitaḥ 1|
rudhiraiḥ siktagātrāste yodhā lakṣmīnidhistathā |
raṇotsāhena saṃyuktaṃ praśaśaṃsurmahānṛpam 2|
hate tasminmahādaitye vidyunmālini durjaye |
surāḥ sarve bhayaṃ tyaktvā sukhamāpurmunemahat 3|
nadyastu vimalā jātā ravistu vimalo'bhavat |
vātā vavuḥ sugaṃdhoda siktā vimalaśuṣminaḥ 4|
sannaddhāste mahāvīrā rathasthā vimalāṃgakāḥ |
rājānamūcuste sarve jayalakṣmyā samanvitāḥ 5|
vīrā ūcuḥ|
diṣṭyā hatastvayā daityo vidyunmālī mahāmate |
yadbhayāttrāsamāpannāḥ surāḥ svargānnirākṛtāḥ 6|
diṣṭyā prāpto mahāvājī raghunāthasya śobhanaḥ |

diṣṭyā gaṃtāsi sarvatra jayaṃ tu kṣitimaṃḍale 7|
svāminmuṃcatvimaṃ vāhaṃ manovegaṃ manoramam |
samayasya vilaṃbo mā bhavatvatra mahāmate 8|
śeṣa uvāca|
iti śrutvā tu tadvākyaṃ vīrāṇāṃ samayocitam |
sādhu sādhu praśasyaitānmumoca hayasattamam 9|
sa muktaścottarāmāśāṃ babhrāmātha surakṣitaḥ |
rathapattihayaśreṣṭhaiḥ sarvaśastrāstrakovidaiḥ 10|
tatra yadvṛttametasya śatrughnasya manoharam |
vātsyāyana śṛṇuṣvaitatpāparāśipradāhakam 11|
revātīramatha prāpto munivṛṃdaniṣevitam |
nīlaratnasamūhasya rasaḥ kiṃ tu payo miṣāt 12|
tāṃstānmunivarānsarvānpraṇamañchūrasevitaḥ |
jagāma hayaratnasya pṛṣṭhataḥ kāmagāminaḥ 13|
gacchaṃstatrāśramaṃ jīrṇaṃ palāśaparṇanirmitam |

revāyājalakallolaiḥ siktaṃ pāpaharāśrayam 14|
taṃ dṛṣṭvā sumatiṃ prāha sarvajñaṃ nayakovidam |
śatrughnaḥ sarvadharmārthakarmakartavyakovidaḥ 15|
rājovāca|
maṃtrinkathaya kasyāyamāśramaḥ puṇyadarśanaḥ |
vicāracaturaśreṣṭha vadaitanmama pṛcchataḥ 16|
śeṣa uvāca|

iti vākyaṃ samākarṇya sumatiḥ prāha taṃ nṛpam |
viśada smerayā vācā darśayannātmasauhṛdam 17|
sumatiruvāca|
enaṃ dṛṣṭvā mahārāja dhūtapāpā vayaṃ khalu |
bhaviṣyāmo muniśreṣṭhaṃ sarvaśāstraparāyaṇam 18|
tasmānnatvā tamāpṛccha sarvaṃ te kathayiṣyati |
raghunāthapadāṃbhojamakaraṃdāti lolupaḥ 19|
nāmnā tvāraṇyakaṃ khyātaṃ raghunāthāṃghrisevakam |

atyugratapasā pūrṇaṃ sarvaśāstrārthakovidam 20|
iti śrutvā tu tadvākyaṃ dharmārthaparibṛṃhitam |
jagāma tamatho draṣṭuṃ svalpasevakasaṃyutaḥ 21|
hanūmānpuṣkalo vīraḥ sumatirmaṃtrisattamaḥ |
lakṣmīnidhiḥ pratāpāgryaḥ subāhuḥ sumadastathā 22|
etaiḥ parivṛto rājā śatrughnaḥ prāpadāśramam |
namaskartuṃ dvijavaramāraṇyakamudāradhīḥ 23|
gatvā taṃ tāpasaśreṣṭhaṃ namaskāramathākarot |
sarvaistaiḥ sahito vīrairvinayānatakaṃdharaiḥ 24|
tāndṛṣṭvā sannatānsarvāñchatrughnapramukhānnṛpān |
arghyapādyādikaṃ cakre phalamūlādibhistadā 25|
uvāca tānnṛpānsarvānbhavaṃtaḥ kutra saṃgatāḥ |
kathamatra samāyātāstatsarvaṃ vadatānaghāḥ 26|
tacchrutvā vākyametasya munivaryasya vāḍava |
sumatiḥ kathayāmāsa vākyaṃ vādavicakṣaṇaḥ 27|

sumatiruvāca|
raghuvaṃśanṛpasyāyamaśvo vai pālyate'khilaiḥ |
yāgaṃ kariṣyate vīraḥ sarvasaṃbhārasaṃbhṛtam 28|
tacchrutvā vacanaṃ teṣāṃ jagāda munisattamaḥ |
daṃtakāṃtyākhilaṃ ghoraṃ tamonirvārayanniva 29|
āraṇyaka uvāca|
kiṃ yāgairvividhairanyaiḥ sarvasaṃbhārasaṃbhṛtaiḥ |
svalpapuṇyapradairnūnaṃ kṣayiṣṇupadadātṛbhiḥ 30|
mūḍho loko hariṃ tyaktvā karotyanyasamarcanam |
raghuvīraṃ ramānāthaṃ sthiraiśvaryapadapradam 31|
yo naraiḥ smṛtamātropi harate pāpaparvatam |
taṃ muktvā kliśyate mūḍho yāgayogavratādibhiḥ 32|
aho paśyata mūḍhatvaṃ lokānāmativaṃcitam |
sulabhaṃ rāmabhajanaṃ muktvā durllabhamācaret 33|
sakāmairyogibhirvāpi ciṃtyate kāmavarjitaiḥ |

apavargapradaṃ nṝṇāṃ smṛtamātrākhilāghaham 34|
purāhaṃ tattvavitsāyāṃ jñāninaṃ suvicārayan |
agamaṃ bahutīrthāni tattvaṃ kopi na me'diśat 35|
tadaikaṃ hi mahadbhāgyātprāptaṃ vai lomaśaṃ munim |
svargalokātsamāyātaṃ tīrthayātrācikīrṣayā 36|
tamahaṃ praṇipatyātha paryapṛcchaṃ mahāmunim |
mahāyuṣaṃ mahāyogisaṃsevitapadadvayam 37|
svāminmayādya mānuṣyaṃ prāptamadbhutadurllabham |
saṃsāraghorajaladhiṃ kiṃ kartavyaṃ titīrṣuṇā 38|
vicārya kathaya tvaṃ tadvrataṃ dānaṃ japo makhaḥ |
devo vā vidyate yo vai saṃsṛtyaṃbhodhitārakaḥ 39|
yajjñātvā saṃsṛtiṃ ghorāṃ tarāmi tvatkṛpābdhitaḥ |

tanme kathaya yogeśa sarvaśāstrārthapāraga 40|
iti madvākyamākarṇya jagāda munisattamaḥ |
śṛṇuṣvaikamanā vipra śraddhayā parayā yutaḥ 41|

saṃti dānāni tīrthāni vratāni niyamā yamāḥ |
yogā yajñāstathāneke vartaṃte svargadāyakāḥ 42|
paraṃ guhyaṃ pravakṣyāmi sarvapāpapraṇāśanam |
tacchṛṇuṣva mahābhāga saṃsārāṃbhodhitārakam 43|
nāstikāya na vaktavyaṃ na cā'śraddhālave punaḥ |
niṃdakāya śaṭhāyāpi na deyaṃ bhaktivairiṇe 44|
rāmabhaktāya śāṃtāya kāmakrodhaviyogine |
vaktavyaṃ sarvaduḥkhasya nāśakārakamuttamam 45|
rāmānnāsti paro devo rāmānnāsti paraṃ vratam |
na hi rāmātparo yogo na hi rāmātparo makhaḥ 46|
taṃ smṛtvā caiva japtvā ca pūjayitvā naraḥ param |
prāpnoti paramāmṛddhimaihikāmuṣmikīṃ tathā 47|
saṃsmṛto manasā dhyātaḥ sarvakāmaphalapradaḥ |
dadāti paramāṃ bhaktiṃ saṃsārāṃbhodhitāriṇīm 48|
śvapākopi hi saṃsmṛtya rāmaṃ yāti parāṃ gatim |

ye vedaśāstraniratāstvādṛśāstatra kiṃ punaḥ 49|
sarveṣāṃ vedaśāstrāṇāṃ rahasyaṃ te prakāśitam |
samācara tathā tvaṃ vai yathā syātte manīṣitam 50|
eko devo rāmacaṃdro vratamekaṃ tadarcanam |
maṃtro'pyekaśca tannāma śāstraṃ taddhyeva tatstutiḥ 51|
tasmātsarvātmanā rāmacaṃdraṃ bhajamanoharam |
yathā goṣpadavattuccho bhavetsaṃsārasāgaraḥ 52|
śrutvā mayā tu tadvākyaṃ punaḥ praśnamakāriṣam |
kathaṃ vā dhyāyate devaḥ kathaṃ vā pūjyate naraiḥ 53|
kathayasva mahābuddhe sarvajña mama vistarāt |
yajjñātvāhaṃ kṛtārthaḥ syāṃ trilokyāṃ munisattama 54|
etacchrutvā tu madvākyaṃ vicārya sa tu lomaśaḥ |
kathayāmāsa me sarvaṃ rāmadhyānapuraḥsaram 55|
śṛṇu vipreṃdra vakṣyāmi yatpṛṣṭaṃ tu tvayānagha |
yathā tuṣyedramānāthaḥ saṃsārajvaradāhakaḥ 56|

ayodhyānagare ramye citramaṃḍapaśobhite |
dhyāyetkalpatarormūle sarvakāmasamṛddhide 57|
mahāmarakatasvarṇanīlaratnādiśobhitam |
siṃhāsanaṃ cittaharaṃ kāṃtyā tāmisranāśanam 58|
tasyopari samāsīnaṃ raghurājaṃ manoramam |
dūrvādalaśyāmatanuṃ devadeveṃdrapūjitam 59|
rākāyāṃ pūrṇaśītāṃśukāṃtidhikkārivaktriṇam |
aṣṭamīcaṃdraśakalasamabhālādhidhāriṇam 60|
nīlakuṃtalaśobhāḍhyaṃ kirīṭamaṇiraṃjitam |
makarākārasauṃdaryakuṃḍalābhyāṃ virājitam 61|
vidrumacchavi satkāṃtiradacchadavirājitam |
tārāpatikarākāra dvijarāji suśobhitam 62|
japāpuṣpābhayā mādhvyā jihvayā śobhitānanam |
yasyāṃ vasaṃti nigamā ṛgādyāḥ śāstrasaṃyutāḥ 63|
kaṃbukāṃtidharagrīvā śobhayā samalaṃkṛtam |

siṃhavaduccakau skandhau māṃsalau bibhrataṃ varam 64|
bāhū dadhānaṃ dīrghāṃgau keyūrakaṭakāṃkitau |
mudrikāhīraśobhābhirbhūṣitau jānulaṃbinau 65|
vakṣo dadhānaṃ vipulaṃ lakṣmīvāsena śobhitam |
śrīvatsādivicitrāṃkairaṃkitaṃ sumanoharam 66|
mahodaraṃ mahānābhiṃ śubhakaṭyāvirājitam |
kāṃcyā vai maṇimatyā ca viśeṣeṇa śriyānvitam 67|
ūrubhyāṃ vimalābhyāṃ vai jānubhyāṃ śobhitaṃ śriyā |
caraṇābhyāṃ vajrarekhā yavāṃkuśasurekhayā 68|
yutābhyāṃ yogidhyeyābhyāṃ komalābhyāṃ virājitam |
dhyātvā smṛtvā ca saṃsārasāgaraṃ tvaṃ tariṣyasi 69|
tameva pūjayannityaṃ caṃdanādibhiricchayā |
prāpnoti paramāmṛddhimaihikāmuṣmikīṃ parām 70|
tvayā pṛṣṭaṃ mahārāja rāmasya dhyānamuttamam |
tatte kathitametadvai saṃsārajaladhiṃ tara 71|

iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe āraṇyakopākhyāne lomaśāraṇyakasaṃvādonāma paṃcatriṃśattamo'dhyāyaḥ 35 |

English translation

Śeṣa said :

1-5. King Śatrughna , along with Puṣkala , obtained great joy on obtaining the horse taken away by the demons. Those warriors, with their bodies sprinkled with blood, so also Lakṣmīnidhi praised the great king full of energy to fight. When that great demon Vidyunmālin, difficult to conquer, was killed, all gods, O sage, gave up their fear and obtained happiness. The rivers became clean; and the sun became clear. Breezes sprinkled with scented water blew. The great heroes, with spotless lustre and of clean bodies seated in the chariots, became ready. All of them endowed with the good luck of victory said to the king:

The heroes said :

6-8. O you very intelligent one, luckily you have killed the

demon Vidyunmālin, due to whose fear gods were frightened and were driven out of the heaven. Luckily the great horse of Raghunātha has been got (back); luckily you have obtained victory everywhere on the globe. O lord, release this charming horse having the speed of mind. Let there be no delay now, O you very intelligent one.

Śeṣa said :

9-14. Hearing these words of the heroes which were proper for the occasion, he, having praised them (with the words) 'Well, well', released the best horse. He that was well-protected by chariots, foot-soldiers, best horses and those who were proficient in the use of all weapons and missiles, went, when released, to the northern direction. O Vātsyāyana , listen to the account of what took place (in the case) of Śatrughna, which burns heaps of sins. He reached Revā 's bank resorted to by hosts of sages. Her water was the fluid of the heap of sapphires under the pretext of water. He (i.e. Śatrughna) waited upon by the brave, saluted the respective (i.e. everyone of the) sages and followed the gem of the horse going at will. He went to that old hermitage made of the leaves of palāśa , sprinkled with the

waves of Revā and the refuge of those who remove sins.

15. Śatrughna who did all deeds bringing merit and worldly prosperity, on seeing it, said to Sumati who knew everything and was proficient in political wisdom.

The king said :

16. O Minister, O you who are best among those who think, tell me who am asking you, to whom this hermitage, which appears auspicious belongs.

Śeṣa said :

17. Hearing these words, Sumati, showing his affection, said to the king, with words accompanied by a bright smile.

Sumati said :

18-24. O great king, having seen this best sage, absorbed in all scriptures, we shall indeed have our sins removed. Therefore, bow down before him, and ask him. He who is extremely greedy of the honey from the lotuses in the form of Rāma 's feet, will tell you everything. (Bow down before him) known by the name Āraṇyaka , the servant of the feet of Rāma, full of very severe penance and proficient in the significance of all sacred texts.

Hearing these words augmented by religious significance, he went along with a few servants to see him. (They were) Hanūmat, the brave Puṣkala, the best minister Sumati, Lakṣmīnidhi, Pratāpāgrya, Subāhu , and Sumada also. Noble-minded king Śatrughna, surrounded by these reached the hermitage to salute that best brāhmaṇa Āraṇyaka. Having gone there he with all the heroes who had bent down their necks in modesty, saluted the best ascetic.

25-27. Having seen all those kings led by Śatrughna, he then offered them respectful offering and water for washing their feet etc. along with fruits and roots. He said to all the kings: "Where had you gone together? O sinless ones, how have you gathered here? Tell (me) all that." O brāhmaṇa, having heard those words of the best sage, Sumati, skilled in speaking (proper) words, said (to him):

Sumati laid :

28-29. By all (these) the horse of the king belonging to Raghu 's family is being protected. The hero (Rāma) will perform a sacrifice furnished with all ingredients.

Hearing those words of (i.e. uttered by) them the best sage, as it were dispelling the entire darkness with the lustre of his teeth, said:

Āraṇyaka said :

30-34. What is the use of other sacrifices furnished with all ingredients, giving (but) little merit and giving perishable positions? Foolish people worship other (god), leaving Hari , the Raghu hero (i.e. Ramā), the lord of Ramā, giving a stable glorious position. A foolish man torments (himself) by sacrifices, abstract meditations and vows by leaving him who, even when merely remembered, removes the mountain of sins. Oh! see the folly and illusion of people (that) a man leaving the easy

worship of Rāma, would practise (i.e. he practises) difficult (things). It gives liberation to men and removes all sins merely by being remembered. It is reflected upon by the meditating saints having desires.

35-40. Formerly with a desire to know the reality and thinking much about (how to find) a wise man, I went to many holy places. But nobody taught me the truth. Then, due to my great luck I came across the sage Lomaśa who had come (down to the earth) with a desire to visit the holy places. Having saluted that great sage who had a great (i.e. long) life and whose couple of feet was served by great meditating saints, I asked him (about the truth): "O lord, today (i.e. now) I have obtained the human existence, which is wonderful and difficult to obtain. What should one who desires to cross the fearful ocean of the worldly existence, do? Having thought, tell me if there is a vow, a gift, a prayer to be muttered, a sacrifice, or a deity, that would emancipate me from the ocean of the mundane existence. O lord of reflective thinking (i.e. greatest mediating saint), O You who are the master of the significance of all the scriptures, tell me that knowing which I shall by means of the ocean of your grace cross the fierce mundane existence."

41-49. Hearing these words of (i.e. uttered by) me, the best sage said: "O brāhmaṇa, listen attentively and with great faith. There are gifts, holy places, vows, voluntary religious observances and restraints. So also there are many abstract meditations, sacrifices giving (i.e. taking one to) heaven. O magnanimous one, I shall tell you a great secret which removes all sins and helps (one) to cross the ocean of the worldly existence. Listen to it. It is not to be told to an atheist, or to a nonbeliever, so also to a censurer, or to a wicked man; it should not be given to the enemy (i.e. hater) of devotion. It (i.e. the secret) which is excellent and removes all misery, should be told to Rāma's devotee who is calm and free from lust and anger. There is no greater god than Rāma; there is no greater vow than (that in honour of) Rāma. There is no greater reflection than (on) Rāma; there is no greater sacrifice than (in honour of) Rāma. Having remembered him, having muttered prayers to him, and having worshipped him, a man gets the highest (position) and obtains great glory in this and the next world. When he is remembered, when he is mentally meditated upon, he who is the giver of all desired objects, gives (i.e. generates in the mind of the man) great devotion which helps him to cross the ocean of the mundane existence. Even a cāṇḍāla by remembering Rāma goes to (i.e. obtains) the highest position. Then what about those like you who are greatly devoted to the Vedas and (other) scriptures?

50-52. I have disclosed to you the secret of all the Vedas and (other) scriptures. Act as you would desire. Rāmacandra is the only god. His worship is the only vow. (Uttering) his name is the only hymn; and praising him is the only scripture. Therefore, worship the charming Rāmacandra by all means; so that the ocean of the mundane existence would be as trifling as a small puddle.'"

53-70. Having heard those words, I again put a question: "How is the god meditated upon by men? Or how is he worshipped by them? O you highly intelligent one, O you who know everything, tell me (all that) in detail, knowing which I shall be blessed in the three worlds, O best sage." Having heard these words of (i.e. uttered by) me, that Lomaśa, having reflected, told me everything preceded by the meditation on Rāma: "O best brāhmaṇa, O you sinless one, I shall tell you what you have asked me, as to how the lord of Rāma (i.e. Viṣṇu) burns (i.e. removes) the distress of the mundane existence. In the city of Ayodhyā , which is charming and adorned with a variegated pavilion, at the root of the desire-yielding tree giving all prosperity, one should meditate upon the charming Raghurāja (i.e. Rāma) seated upon an attractive throne, adorned with great emeralds, gold and jewels like the sapphire removing darkness by means of its lustre. (One should meditate upon Rāma) whose body is dark like dūrvā -blades, who is worshipped by god of gods, whose face condemns the beauty of the full moon on the full-moon night, whose forehead resembles the portion of the moon on the eighth day (of the month), who is rich with the beauty of dark hair, who is tinged with the jewels of his crown, who is

adorned with beautiful ear-rings having the shape of crocodiles, who is beautified with lips shining with coral-like lustre, who is adorned with the row of teeth having the shape of the rays of the lord of the stars (i.e. the moon—i.e. having pointed teeth), whose mouth is beautified with a tongue sweet like the China rose, on which reside Vedas like the Ṛgveda along with sacred books, who is adorned with a neck possessing the charm of a conch, who, the excellent one, possesses lofty and fleshy shoulders like those of a lion, who has long arms marked with armlets and bracelets hanging up to the knees and adorned with rings and diamonds, who has a very large chest beautified by the perfume of Lakṣmī and marked with beautiful marks like that of Śrīvatsa , who has a large belly with a large navel and adorned with a beautiful waist endowed with a jewelled girdle and special charm, who is adorned with spotless thighs and knees and with majesty, who is adorn ed with delicate feet marked with lines like a diamond-pin and a barley-shoot and fit to be reflected upon by the meditating saints. Having reflected upon and remembered him you will cross the ocean of the mundane existence. One worshipping him according to his own desire by means of sandal etc. obtains great prosperity in this world and the other world.

71. O great king, you asked me about the excellent meditation upon Rāma. I have told it to you. (With its help) cross the ocean of the worldly existence."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 36

Lomaśa Narrates the Deeds of Rāma to Āraṇyaka

Chapter 331 of 693 · 94 detected Sanskrit verse markers

Sanskrit

शेषउवाच।
एतच्छ्रुत्वा तु विप्रेन्द्रो लोमशात्परमं महत् ।।
पुनः पप्रच्छ तमृषिं सर्वज्ञं योगिनां वरम् ॥१।
आरण्यक उवाच।
मुनिश्रेष्ठ वदैतन्मे पृच्छामि त्वां महामते ।।
गुरवः कृपया युक्ता भाषंते सेवकेऽखिलम् ॥२।
कोऽसौ रामो महाभाग यो नित्यं ध्यायते त्वया ।।
तस्य कानि चरित्राणि वदस्व त्वं द्विजर्षभ ॥३।
किमर्थमवतीर्णोऽसौ कस्मान्मानुषतां गतः ।।
तत्सर्वं कथयाशु त्वं मम संशयनुत्तये ॥४।
शेष उवाच।
इति वाक्यं समाकर्ण्य मुनेः परमशोभनम् ।।
लोमशः कथयामास रामचारित्रमद्भुतम् ॥५।
लोकान्निरयसंमग्नाञ्ज्ञात्वा योगेश्वरेश्वरः ।।
कीर्तिं प्रथयितुं लोके यया घोरं तरिष्यति ॥६।

एवं ज्ञात्वा दयावार्धिः परमेशो मनोहरः ।।
अवतारं चकारात्र चतुर्धा सश्रियान्वितः ॥७।
पुरा त्रेतायुगे प्राप्ते पूर्णांशो रघुनन्दनः ।।
सूर्यवंशे समुत्पन्नो रामो राजीवलोचनः ॥८।
स रामो लक्ष्मणसखः काकपक्षधरो युवा ।।
तातस्य वचनात्तौ तु विश्वामित्रमनुव्रतौ ॥९।
यज्ञसंरक्षणार्थाय राज्ञा दत्तौ कुमारकौ ।।
दांतौ धनुर्धरौ वीरौ विश्वामित्रमनुव्रतौ ॥१०।
पथि प्रव्रजतोस्तत्र ताटका नाम राक्षसी ।।
संगता च वने घोरे तयोर्वै विघ्नकारणात् ॥११।
ऋषेरनुज्ञया रामस्ताटकां यमयातनाम् ।।
प्रावेशयद्धनुर्वेदविद्याभ्यासेन राघवः ॥१२।
यस्य पादतलस्पर्शाच्छिला वासवयोगजा ।।
अहल्या गौतमवधूः पुनर्जाता स्वरूपिणी ॥१३।
विश्वामित्रस्य यज्ञे तु सुप्रवृत्ते रघूत्तमः ।।

मारीचं च सुबाहुं च जघान परमेषुभिः ॥१४।
ईश्वरस्य धनुर्भग्नं जनकस्य गृहे स्थितम् ।।
रामः पंचदशे वर्षे षड्वर्षामथ मैथिलीम् ॥१५।
उपयेमे विवाहेन रम्यां सीतामयोनिजाम् ।।
कृतकृत्यस्तदा जातः सीतां संप्राप्य राघवः ॥१६।
ततो द्वादश वर्षाणि रेमे रामस्तया सह ।।
सप्तविंशतिमे वर्षे यौवराज्यमकल्पयत् ॥१७।
राजानमथ कैकेयी वरद्वयमयाचत ।।
तयोरेकेन रामस्तु ससीतः सह लक्ष्मणः ॥१८।
जटाधरः प्रव्रजतुवर्षाणीह चतुर्दश ।।
भरतस्तु द्वितीयेन यौवराज्याधिपोऽस्तु मे ॥१९।
जानकी लक्ष्मणसखं रामं प्राव्राजयन्नृपः ।।
त्रिरात्रमुदकाहारश्चतुर्थेऽह्नि फलाशनः ॥२०।
पंचमे चित्रकूटे तु रामस्थानमकल्पयत् ।।
अथ त्रयोदशे वर्षे पंचवट्यां महामुने ॥२१।

रामो विरूपयामास शूर्पणखां निशाचरीम् ।।
वने विचरतस्तस्य जानक्या सहितस्य च ॥२२।
आगतो राक्षसस्तां तु हर्तुं पापविपाकतः ।।
ततो माघासिताष्टम्यां मुहुर्ते वृंदसंज्ञिते ॥२३।
राघवाभ्यां विना सीतां जहार दशकंधरः ।।
तेनैवं ह्रियमाणा सा चक्रंद कुररी यथा ॥२४।
रामरामेति मां रक्ष रक्ष मां रक्षसा हृताम् ।।
यथा श्येनः क्षुधाक्रांतः क्रंदंतीं वर्तिकां नयेत् ॥२५।
तथा कामवशं प्राप्तो रावणो जनकात्मजाम् ।।
नयत्येवं जनकजां जटायुः पक्षिराट्तदा ॥२६।
युयुधे राक्षसेंद्रेण स रावणहतोऽपतत् ।।
मार्गशुक्लनवम्यां तु वसंतीं रावणालये ॥२७।
संपातिर्दशमे मास आचख्यौ वानरेषु ताम् ।।
एकादश्यां महेंद्राद्रे पुःप्लुवे शतयोजनम् ॥२८।
हनूमान्निशि तस्यां तु लंकायां पर्यकालयत् ।।

तद्रात्रिशेषे सीताया दर्शनं हि हनूमतः ॥२९।
द्वादश्यां शिंशपावृक्षे हनूमान्पर्यवस्थितः ।।
तस्यां निशायां जानक्या विश्वासाय च संकथा ॥३०।
अक्षादिभिस्त्रयोदश्यां ततो युद्धमवर्तत ।।
ब्रह्मास्त्रेण चतुर्दश्यां बद्धः शक्रजिता कपिः ॥३१।
वह्निना पुच्छयुक्तेन लंकाया दहनं कृतम् ।।
पूर्णिमायां महेंद्राद्रौ पुनरागमनं कपेः ॥३२।
मार्गासितप्रतिपदः पंचभिः पथिवासरैः ।।
पुनरागत्य षष्ठेऽह्नि ध्वस्तं मधुवनं किल ॥३३।

सप्तम्यां प्रत्यभिज्ञानदानं सर्वनिवेदनम् ।।
अष्टम्युत्तरफल्गुन्यां मुहुर्ते विजयाभिधे ॥३४।
मध्यं प्राप्ते सहस्रांशौ प्रस्थानं राघवस्य च ।।
रामः कृत्वा प्रतिज्ञां तु प्रयातो दक्षिणां दिशम् ॥३५।
तीर्त्वाहं सागरमपि हनिष्ये राक्षसेश्वरम् ।।
दक्षिणाशां प्रयातस्य सुग्रीवोऽप्यभवत्सखा ॥३६।

वासरैः सप्तभिः सिंधोः स्कंधावारनिवेशनम् ।।
पौषशुक्लप्रतिपदस्तृतीयायावदंबुधेः ॥३७।
उपस्थानं ससैन्यस्य राघवस्य बभूव ह ।।
बिभीषणश्चतुर्थ्यां तु रामेण सह संगतः ॥३८।
समुद्रतरणार्थाय पंचम्यां मंत्र उद्यतः ।।
प्रायोपवेशनं चक्रे रामो दिनचतुष्टयम् ॥३९।
समुद्रवरलाभश्च सहोपायप्रदर्शनम् ।।
ततो दशम्यामारंभस्त्रयोदश्यां समापनम् ॥४०।
चतुर्दश्यां सुवेलाद्रौ रामः सैन्यं न्यवेशयत् ।।
पौर्णमास्यां द्वितीयां तं त्रिदिनैः सैन्यतारणम् ॥४१।
तीर्त्वा तोयनिधिं रामो वानरेश्वरसैन्यवान् ।।
रुरोध च पुरीं लंकां सीतार्थं सह लक्ष्मणः ॥४२।
तृतीयादि दशम्यंतं निवेशश्च दिनाष्टकम् ।।
शुकसारणयोस्तत्र प्राप्तिरेकादशे दिने ॥४३।
पौषासिताख्यद्वादश्यां सैन्यसंख्यानमेव च ।।

शार्दूलेन कपींद्राणां सहसारोपवर्णनम् ॥४४।
त्रयोदश्या अमावास्यां लंकायां दिवसैस्त्रिभिः ।।
रावणः सैन्यसंख्यानं रणोत्साहं तदाकरोत् ॥४५।
प्रययावंगदो दौत्यं माघशुक्लाद्यवासरे ।।
सीतायाश्च ततो भर्तुर्मायामूर्द्धादिदर्शनम् ॥४६।
माघद्वितीयादि दिनैः सप्तभिर्यावदष्टमी ।।
रक्षसां वानराणां च युद्धमासीच्च संकुलम् ॥४७।
माघशुक्लनवम्यां तु रात्राविंद्रजिता रणे ।।
रामलक्ष्मणयोर्नागपाशबंधः कृतः किल ॥४८।
आकुलेषु कपीशेषु निरुत्साहेषु सर्वशः ।।
नागपाशविमोक्षार्थं दशम्यां पवनोऽजपत् ॥४९।
कर्णे स्वरूपं रामस्य गरुडागमनं ततः ।।
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त्रिदिनेन प्रहस्तस्य नीलेन विहितो वधः ।।
माघकृष्णद्वितीयायाश्चतुर्थ्यं तं त्रिभिर्दिनैः ॥५२।

रामेण तुमुले युद्धे रावणो द्रावितो रणात् ।।
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कुंभकर्णो दिनैः षड्भिर्नवम्यास्तु चतुर्दशीम् ॥५४।
रामेण निहतो युद्धे बहुवानरभक्षकः ।।
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बिसतंतुप्रभृतयो निहताः पंचराक्षसाः ॥५६।
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फाल्गुनासितद्वितीयायां दिने शक्रजिता जितम् ॥५८।
तृतीयादिसप्तम्यंतं दिनपंचकमेव च ।।

ओषध्यानयनव्यग्रादवहारो बभूव ह ॥५९।
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लक्ष्मणेन हतो युद्धे विख्यातबलपौरुषः ॥६०।
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अमावास्यादिने प्रायाद्युद्धाय दशकंधरः ॥६१।
चैत्रशुक्लप्रतिपदः पंचमीदिनपंचकैः ।।
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चैत्रषष्ठ्याष्टमी यावन्महापार्श्वादि मारणम् ।।
चैत्रशुक्लनवम्यां तु सौमित्रेः शक्तिभेदनम् ॥६३।
कोपाविष्टेन रामेण द्रावितो दशकंधरः ।।
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संग्रामे तुमुले जाते रामो जयमवाप्तवान् ॥६७।
माघशुक्लद्वितीयायाश्चैत्रकृष्ण चतुर्दशीम् ।।
सप्ताशीतिदिनेष्वेव मध्यं पंचदशाहकम् ॥६८।
युद्धावहारः संग्रामो द्वासप्तति दिनान्यभूत् ।।
संस्कारो रावणादीनाममावस्या दिनेऽभवत् ॥६९।
वैशाखादि तिथौ राम उवास रणभूमिषु ।।
अभिषिक्तो द्वितीयायां लंकाराज्ये विभीषणः ॥७०।
सीताशुद्धिस्तृतीयायां देवेभ्यो वरलंभनम् ।।
हत्वा चिरेण लंकेशं लक्ष्मणाग्रज एव सः ॥७१।

गृहीत्वा जानकीं पुण्यां दुःखितां राक्षसेन तु ।।
आदाय परया प्रीत्या जानकीं स न्यवर्तत ॥७२।
वैशाखस्य चतुर्थ्यां तु रामः पुष्पकमाश्रितः ।।
विहायसा निवृत्तस्तु भूयोऽयोध्यां पुरीं प्रति ॥७३।
पूर्णे चतुर्दशे वर्षे पंचम्यां माधवस्य तु ।।

भरद्वाजाश्रमे रामः सगणः समुपाविशत् ॥७४।
नंदिग्रामे तु षष्ठ्यां स भरतेन समागतः ।।
सप्तम्यामभिषिक्तोऽसावयोध्यायां रघूद्वहः ॥७५।
दशैकाधिकमासांस्तुचतुर्दशाहानि मैथिली ।।
उवास राम रहिता रावणस्य निवेशने ॥७६।
द्विचत्वारिंशक वर्षे रामो राज्यमकारयत् ।।
सीतायाश्च त्रयस्त्रिंशद्वत्सराश्च तदाभवन् ॥७७।
स चतुर्दशवर्षांते प्रविश्य च पुरीं प्रभुः ।।
अयोध्यां मुदितो रामो हत्वा रावणमाहवे ॥७८।
भ्रातृभिः सहितस्तत्र रामो राज्यमथाकरोत् ।।
राज्यं प्रकुर्वतस्तस्य पुरोधा वदतां वरः ॥७९।
अगस्त्यः कुंभसंभूतिस्तमागंता रघोः पतिम् ।।
तद्वाक्याद्रघुनाथोऽसौ करिष्यति हयक्रतुम् ॥८०।
तस्यागमिष्यति हयो ह्याश्रमे तव सुव्रत ।।
तस्य योधाः प्रमुदिता आयास्यंति तवाश्रमम् ॥८१।

तेषामग्रे रामकथाः करिष्यसि मनोहराः ।।
तैः साकं त्वमयोध्यायां गंतासि वै द्विजर्षभ ॥८२।
दृष्ट्वा राममयोध्यायां पद्मपत्रनिभेक्षणम् ।।
तत्क्षणादेव संसारवार्धिनिस्तारवान्भव ॥८३।
इत्युक्त्वा मां मुनिवरो लोमशः सर्वबुद्धिमान् ।।
उवाच ते किं प्रष्टव्यं तदाहमवदं हि तम् ॥८४।
ज्ञातं त्वत्कृपया सर्वं रामचारित्रमद्भुतम् ।।
त्वत्प्रसादादवाप्स्येऽहं रामस्य चरणांबुजम् ॥८५।
मया नमस्कृतः पश्चाज्जगाम स मुनीश्वरः ।।
तत्प्रसादान्मयावाप्तं रामस्य चरणार्चनम् ॥८६।
सोऽहं स्मरामि रामस्य चरणावन्वहं मुहुः ।।
गायामि तस्य चरितं मुहुर्मुहुरतंद्रितः ॥८७।
पावयामि जनानन्यान्गानेन स्वांतहारिणा ।।
हृष्यामि तन्मुनेर्वाक्यं स्मारंस्मारं तदीक्षया ॥८८।
धन्योऽहं कृतकृत्योऽहं सभाग्योऽहं महीतले ।।

रामचंद्र पदांभोज दिदृक्षा मे भविष्यति ॥८९।
तस्मात्सर्वात्मना रामो भजनीयो मनोहरः ।।
वंदनीयो हि सर्वेषां संसाराब्धितितीर्षया ॥९०।

तस्माद्यूयं किमर्थं वै प्राप्ताः को वानराधिपः ।।
यागं करोति धर्मात्मा हयमेधं महाक्रतुम् ॥९१।
तत्सर्वं कथयंत्वत्र यां तु वाहस्य पालने ।।
स्मरंतु रघुनाथांघ्रिं स्मृत्वा स्मृत्वा पुनः पुनः ॥९२।
इति वाक्यं समाकर्ण्य मुनेर्विस्मयमागताः ।।
रघुनाथं स्मरंतस्ते प्रोचुरारण्यकं मुनिम् ॥९३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे लोमशारण्यकसंवादे रामचरित्रकथनंनाम षट्त्रिंशत्तमोऽध्यायः ३६ ।

Roman transliteration

śeṣauvāca|
etacchrutvā tu viprendro lomaśātparamaṃ mahat ||
punaḥ papraccha tamṛṣiṃ sarvajñaṃ yogināṃ varam ||1|
āraṇyaka uvāca|
muniśreṣṭha vadaitanme pṛcchāmi tvāṃ mahāmate ||
guravaḥ kṛpayā yuktā bhāṣaṃte sevake'khilam ||2|
ko'sau rāmo mahābhāga yo nityaṃ dhyāyate tvayā ||
tasya kāni caritrāṇi vadasva tvaṃ dvijarṣabha ||3|
kimarthamavatīrṇo'sau kasmānmānuṣatāṃ gataḥ ||
tatsarvaṃ kathayāśu tvaṃ mama saṃśayanuttaye ||4|
śeṣa uvāca|
iti vākyaṃ samākarṇya muneḥ paramaśobhanam ||
lomaśaḥ kathayāmāsa rāmacāritramadbhutam ||5|
lokānnirayasaṃmagnāñjñātvā yogeśvareśvaraḥ ||
kīrtiṃ prathayituṃ loke yayā ghoraṃ tariṣyati ||6|

evaṃ jñātvā dayāvārdhiḥ parameśo manoharaḥ ||
avatāraṃ cakārātra caturdhā saśriyānvitaḥ ||7|
purā tretāyuge prāpte pūrṇāṃśo raghunandanaḥ ||
sūryavaṃśe samutpanno rāmo rājīvalocanaḥ ||8|
sa rāmo lakṣmaṇasakhaḥ kākapakṣadharo yuvā ||
tātasya vacanāttau tu viśvāmitramanuvratau ||9|
yajñasaṃrakṣaṇārthāya rājñā dattau kumārakau ||
dāṃtau dhanurdharau vīrau viśvāmitramanuvratau ||10|
pathi pravrajatostatra tāṭakā nāma rākṣasī ||
saṃgatā ca vane ghore tayorvai vighnakāraṇāt ||11|
ṛṣeranujñayā rāmastāṭakāṃ yamayātanām ||
prāveśayaddhanurvedavidyābhyāsena rāghavaḥ ||12|
yasya pādatalasparśācchilā vāsavayogajā ||
ahalyā gautamavadhūḥ punarjātā svarūpiṇī ||13|
viśvāmitrasya yajñe tu supravṛtte raghūttamaḥ ||

mārīcaṃ ca subāhuṃ ca jaghāna parameṣubhiḥ ||14|
īśvarasya dhanurbhagnaṃ janakasya gṛhe sthitam ||
rāmaḥ paṃcadaśe varṣe ṣaḍvarṣāmatha maithilīm ||15|
upayeme vivāhena ramyāṃ sītāmayonijām ||
kṛtakṛtyastadā jātaḥ sītāṃ saṃprāpya rāghavaḥ ||16|
tato dvādaśa varṣāṇi reme rāmastayā saha ||

saptaviṃśatime varṣe yauvarājyamakalpayat ||17|
rājānamatha kaikeyī varadvayamayācata ||
tayorekena rāmastu sasītaḥ saha lakṣmaṇaḥ ||18|
jaṭādharaḥ pravrajatuvarṣāṇīha caturdaśa ||
bharatastu dvitīyena yauvarājyādhipo'stu me ||19|
jānakī lakṣmaṇasakhaṃ rāmaṃ prāvrājayannṛpaḥ ||
trirātramudakāhāraścaturthe'hni phalāśanaḥ ||20|
paṃcame citrakūṭe tu rāmasthānamakalpayat ||
atha trayodaśe varṣe paṃcavaṭyāṃ mahāmune ||21|

rāmo virūpayāmāsa śūrpaṇakhāṃ niśācarīm ||
vane vicaratastasya jānakyā sahitasya ca ||22|
āgato rākṣasastāṃ tu hartuṃ pāpavipākataḥ ||
tato māghāsitāṣṭamyāṃ muhūrte vṛṃdasaṃjñite ||23|
rāghavābhyāṃ vinā sītāṃ jahāra daśakaṃdharaḥ ||
tenaivaṃ hriyamāṇā sā cakraṃda kurarī yathā ||24|
rāmarāmeti māṃ rakṣa rakṣa māṃ rakṣasā hṛtām ||
yathā śyenaḥ kṣudhākrāṃtaḥ kraṃdaṃtīṃ vartikāṃ nayet ||25|
tathā kāmavaśaṃ prāpto rāvaṇo janakātmajām ||
nayatyevaṃ janakajāṃ jaṭāyuḥ pakṣirāṭtadā ||26|
yuyudhe rākṣaseṃdreṇa sa rāvaṇahato'patat ||
mārgaśuklanavamyāṃ tu vasaṃtīṃ rāvaṇālaye ||27|
saṃpātirdaśame māsa ācakhyau vānareṣu tām ||
ekādaśyāṃ maheṃdrādre puḥpluve śatayojanam ||28|
hanūmānniśi tasyāṃ tu laṃkāyāṃ paryakālayat ||

tadrātriśeṣe sītāyā darśanaṃ hi hanūmataḥ ||29|
dvādaśyāṃ śiṃśapāvṛkṣe hanūmānparyavasthitaḥ ||
tasyāṃ niśāyāṃ jānakyā viśvāsāya ca saṃkathā ||30|
akṣādibhistrayodaśyāṃ tato yuddhamavartata ||
brahmāstreṇa caturdaśyāṃ baddhaḥ śakrajitā kapiḥ ||31|
vahninā pucchayuktena laṃkāyā dahanaṃ kṛtam ||
pūrṇimāyāṃ maheṃdrādrau punarāgamanaṃ kapeḥ ||32|
mārgāsitapratipadaḥ paṃcabhiḥ pathivāsaraiḥ ||
punarāgatya ṣaṣṭhe'hni dhvastaṃ madhuvanaṃ kila ||33|
saptamyāṃ pratyabhijñānadānaṃ sarvanivedanam ||
aṣṭamyuttaraphalgunyāṃ muhūrte vijayābhidhe ||34|
madhyaṃ prāpte sahasrāṃśau prasthānaṃ rāghavasya ca ||
rāmaḥ kṛtvā pratijñāṃ tu prayāto dakṣiṇāṃ diśam ||35|
tīrtvāhaṃ sāgaramapi haniṣye rākṣaseśvaram ||
dakṣiṇāśāṃ prayātasya sugrīvo'pyabhavatsakhā ||36|

vāsaraiḥ saptabhiḥ siṃdhoḥ skaṃdhāvāraniveśanam ||
pauṣaśuklapratipadastṛtīyāyāvadaṃbudheḥ ||37|
upasthānaṃ sasainyasya rāghavasya babhūva ha ||
bibhīṣaṇaścaturthyāṃ tu rāmeṇa saha saṃgataḥ ||38|
samudrataraṇārthāya paṃcamyāṃ maṃtra udyataḥ ||
prāyopaveśanaṃ cakre rāmo dinacatuṣṭayam ||39|
samudravaralābhaśca sahopāyapradarśanam ||
tato daśamyāmāraṃbhastrayodaśyāṃ samāpanam ||40|
caturdaśyāṃ suvelādrau rāmaḥ sainyaṃ nyaveśayat ||
paurṇamāsyāṃ dvitīyāṃ taṃ tridinaiḥ sainyatāraṇam ||41|
tīrtvā toyanidhiṃ rāmo vānareśvarasainyavān ||

rurodha ca purīṃ laṃkāṃ sītārthaṃ saha lakṣmaṇaḥ ||42|
tṛtīyādi daśamyaṃtaṃ niveśaśca dināṣṭakam ||
śukasāraṇayostatra prāptirekādaśe dine ||43|
pauṣāsitākhyadvādaśyāṃ sainyasaṃkhyānameva ca ||

śārdūlena kapīṃdrāṇāṃ sahasāropavarṇanam ||44|
trayodaśyā amāvāsyāṃ laṃkāyāṃ divasaistribhiḥ ||
rāvaṇaḥ sainyasaṃkhyānaṃ raṇotsāhaṃ tadākarot ||45|
prayayāvaṃgado dautyaṃ māghaśuklādyavāsare ||
sītāyāśca tato bharturmāyāmūrddhādidarśanam ||46|
māghadvitīyādi dinaiḥ saptabhiryāvadaṣṭamī ||
rakṣasāṃ vānarāṇāṃ ca yuddhamāsīcca saṃkulam ||47|
māghaśuklanavamyāṃ tu rātrāviṃdrajitā raṇe ||
rāmalakṣmaṇayornāgapāśabaṃdhaḥ kṛtaḥ kila ||48|
ākuleṣu kapīśeṣu nirutsāheṣu sarvaśaḥ ||
nāgapāśavimokṣārthaṃ daśamyāṃ pavano'japat ||49|
karṇe svarūpaṃ rāmasya garuḍāgamanaṃ tataḥ ||
ekādaśyāṃ ca dvādaśyāṃ dhūmrākṣasya vadhaḥ kṛtaḥ ||50|
trayodaśyāṃ tu tenaiva nihataḥ kaṃpano raṇe ||
māghaśuklacaturdaśyā yāvatkṛṣṇādivāsaram ||51|

tridinena prahastasya nīlena vihito vadhaḥ ||
māghakṛṣṇadvitīyāyāścaturthyaṃ taṃ tribhirdinaiḥ ||52|
rāmeṇa tumule yuddhe rāvaṇo drāvito raṇāt ||
paṃcamyā aṣṭamīyāvadrāvaṇena prabodhitaḥ ||53|
kuṃbhakarṇastadā cakre'bhyavahāraṃ caturdinam ||
kuṃbhakarṇo dinaiḥ ṣaḍbhirnavamyāstu caturdaśīm ||54|
rāmeṇa nihato yuddhe bahuvānarabhakṣakaḥ ||
amāvāsyādine śokādavahāro babhūva ha ||55|
phālgunādipratipadaścaturthyaṃtaṃ caturdinaiḥ ||
bisataṃtuprabhṛtayo nihatāḥ paṃcarākṣasāḥ ||56|
paṃcamyāḥ saptamī yāvadatikāyavadhastathā ||
aṣṭamyādvādaśī yāvannihatau dinapaṃcakāt ||57|
nikuṃbhakuṃbhāvūrdhvaṃ tu makarākṣastribhirdinaiḥ ||
phālgunāsitadvitīyāyāṃ dine śakrajitā jitam ||58|
tṛtīyādisaptamyaṃtaṃ dinapaṃcakameva ca ||

oṣadhyānayanavyagrādavahāro babhūva ha ||59|
tatastrayodaśīyāvaddinaiḥ paṃcabhiriṃdrajit ||
lakṣmaṇena hato yuddhe vikhyātabalapauruṣaḥ ||60|
caturdaśyāṃ daśagrīvo dīkṣāṃ prāpāvahārataḥ ||
amāvāsyādine prāyādyuddhāya daśakaṃdharaḥ ||61|
caitraśuklapratipadaḥ paṃcamīdinapaṃcakaiḥ ||
rāvaṇe yuddhyamāne tu pracuro rakṣasāṃ vadhaḥ ||62|
caitraṣaṣṭhyāṣṭamī yāvanmahāpārśvādi māraṇam ||
caitraśuklanavamyāṃ tu saumitreḥ śaktibhedanam ||63|
kopāviṣṭena rāmeṇa drāvito daśakaṃdharaḥ ||
droṇādrirāṃjaneyena lakṣmaṇārthamupāhṛtaḥ ||64|
daśamyāmavahārobhūdrātrau yuddhe tu rakṣasām ||
ekādaśyāṃ tu rāmāya rathaṃ mātalisārathiḥ ||65|
prerito vāsavenājāvarpayāmāsa bhaktitaḥ ||
kopavānatha dvādaśyā yāvatkṛṣṇacaturdaśī ||66|

aṣṭādaśadinai rāmo rāvaṇaṃ dvairathe'vadhīt ||
saṃgrāme tumule jāte rāmo jayamavāptavān ||67|
māghaśukladvitīyāyāścaitrakṛṣṇa caturdaśīm ||
saptāśītidineṣveva madhyaṃ paṃcadaśāhakam ||68|
yuddhāvahāraḥ saṃgrāmo dvāsaptati dinānyabhūt ||
saṃskāro rāvaṇādīnāmamāvasyā dine'bhavat ||69|
vaiśākhādi tithau rāma uvāsa raṇabhūmiṣu ||
abhiṣikto dvitīyāyāṃ laṃkārājye vibhīṣaṇaḥ ||70|
sītāśuddhistṛtīyāyāṃ devebhyo varalaṃbhanam ||
hatvā cireṇa laṃkeśaṃ lakṣmaṇāgraja eva saḥ ||71|
gṛhītvā jānakīṃ puṇyāṃ duḥkhitāṃ rākṣasena tu ||
ādāya parayā prītyā jānakīṃ sa nyavartata ||72|
vaiśākhasya caturthyāṃ tu rāmaḥ puṣpakamāśritaḥ ||
vihāyasā nivṛttastu bhūyo'yodhyāṃ purīṃ prati ||73|
pūrṇe caturdaśe varṣe paṃcamyāṃ mādhavasya tu ||

bharadvājāśrame rāmaḥ sagaṇaḥ samupāviśat ||74|
naṃdigrāme tu ṣaṣṭhyāṃ sa bharatena samāgataḥ ||
saptamyāmabhiṣikto'sāvayodhyāyāṃ raghūdvahaḥ ||75|
daśaikādhikamāsāṃstucaturdaśāhāni maithilī ||
uvāsa rāma rahitā rāvaṇasya niveśane ||76|
dvicatvāriṃśaka varṣe rāmo rājyamakārayat ||
sītāyāśca trayastriṃśadvatsarāśca tadābhavan ||77|
sa caturdaśavarṣāṃte praviśya ca purīṃ prabhuḥ ||
ayodhyāṃ mudito rāmo hatvā rāvaṇamāhave ||78|
bhrātṛbhiḥ sahitastatra rāmo rājyamathākarot ||
rājyaṃ prakurvatastasya purodhā vadatāṃ varaḥ ||79|
agastyaḥ kuṃbhasaṃbhūtistamāgaṃtā raghoḥ patim ||
tadvākyādraghunātho'sau kariṣyati hayakratum ||80|
tasyāgamiṣyati hayo hyāśrame tava suvrata ||
tasya yodhāḥ pramuditā āyāsyaṃti tavāśramam ||81|

teṣāmagre rāmakathāḥ kariṣyasi manoharāḥ ||
taiḥ sākaṃ tvamayodhyāyāṃ gaṃtāsi vai dvijarṣabha ||82|
dṛṣṭvā rāmamayodhyāyāṃ padmapatranibhekṣaṇam ||
tatkṣaṇādeva saṃsāravārdhinistāravānbhava ||83|
ityuktvā māṃ munivaro lomaśaḥ sarvabuddhimān ||
uvāca te kiṃ praṣṭavyaṃ tadāhamavadaṃ hi tam ||84|
jñātaṃ tvatkṛpayā sarvaṃ rāmacāritramadbhutam ||
tvatprasādādavāpsye'haṃ rāmasya caraṇāṃbujam ||85|
mayā namaskṛtaḥ paścājjagāma sa munīśvaraḥ ||
tatprasādānmayāvāptaṃ rāmasya caraṇārcanam ||86|
so'haṃ smarāmi rāmasya caraṇāvanvahaṃ muhuḥ ||
gāyāmi tasya caritaṃ muhurmuhurataṃdritaḥ ||87|
pāvayāmi janānanyāngānena svāṃtahāriṇā ||
hṛṣyāmi tanmunervākyaṃ smāraṃsmāraṃ tadīkṣayā ||88|
dhanyo'haṃ kṛtakṛtyo'haṃ sabhāgyo'haṃ mahītale ||

rāmacaṃdra padāṃbhoja didṛkṣā me bhaviṣyati ||89|
tasmātsarvātmanā rāmo bhajanīyo manoharaḥ ||
vaṃdanīyo hi sarveṣāṃ saṃsārābdhititīrṣayā ||90|
tasmādyūyaṃ kimarthaṃ vai prāptāḥ ko vānarādhipaḥ ||
yāgaṃ karoti dharmātmā hayamedhaṃ mahākratum ||91|
tatsarvaṃ kathayaṃtvatra yāṃ tu vāhasya pālane ||

smaraṃtu raghunāthāṃghriṃ smṛtvā smṛtvā punaḥ punaḥ ||92|
iti vākyaṃ samākarṇya munervismayamāgatāḥ ||
raghunāthaṃ smaraṃtaste procurāraṇyakaṃ munim ||93|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe lomaśāraṇyakasaṃvāde rāmacaritrakathanaṃnāma ṣaṭtriṃśattamo'dhyāyaḥ 36 |

English translation

Śeṣa said :

1. The best brāhmaṇa , having heard this very important (advice) from Lomaśa , again asked that sage, who knew everything and who was best among the meditating saints.

Āraṇyaka said :

2-4. O best of sages, O you very intelligent one, tell me (what) I am asking you. Preceptors are full of compassion, and explain everything to their servant(s). O magnanimous one, who is that Rāma who is reflected upon by you everyday? What are his deeds? O best brāhmaṇa, tell me. Why has he taken the incarnation? Why is he born as a human being? (Please) quickly tell me all that to remove my doubt.

Śeṣa said :

5-7. Having heard these very charming words of the sage, Lomaśa narrated to him the wonderful good conduct of Rāma. Knowing that people have been merged into hell, the lord of the lords of abstract meditation, the charming highest lord, the ocean of kindness—knowing thus, descended along with Śrī in four ways to spread his glory in the world, by means of which (a man) would cross the terrible (mundane existence).

8-10. Formerly when the Tretā age came, Rāma, the descendant of Raghu , the full incarnation, having lotus-like eyes, was born in the solar dynasty. That Rāma had Lakṣmaṇa as his companion and the young (boy) had side-locks of hair on his temples. Due to the promise of their father, the two youths (i.e. Rāma and Lakṣmaṇa), devoted to Viśvāmitra , were handed over (to Viśvāmitra) for the protection of his sacrifice by the king. They were restrained, (good) archers, brave, and were devoted to Viśvāmitra.

11-15a. To cause an obstacle to them a demoness named Tāṭakā met them in the fearful forest when they were going along their way. Rāma, the descendant of Raghu, sent by the sages' permission Tāṭakā (to face) the torture inflicted by Yama by means of his practice of archery. By the touch of the sole of his foot Gautama 's wife Ahalyā (who had been transformed into) a stone due to Indra 's contact, again got her own form. When Viśvāmitra's sacrifice proceeded well, (Rāma), the best among Raghus , killed with great arrows Marīca and Subāhu . He broke Śiva 's bow that was in Janaka 's house.

15b-17. When Rāma was fifteen years old, he married, according to (the proper rite of) marriage, the charming Sītā not born from the womb. Having had Sītā (as his wife), Rāma then became (i.e. regarded himself) fortunate. Then for twelve years he enjoyed with her. In his twenty-seventh year, he prepared (himself) for the rank of (i.e. for being consecrated as) an heir-apparent.

18-23a. Then Kaikeyī asked king (Daśaratha to grant) two boons: "By one of the two Rāma, having matted hair, should go away along with Sītā and Lakṣmaṇa for fourteen years. By the second, my (son)

Bharata should be (consecrated as) the heir-apparent." The king sent away Rāma accompanied by Jānakī and Lakṣmaṇa. For three nights he took (only) water (and) on the fourth day he ate fruits. On the fifth (day) Rāma prepared an abode on the Citrakūṭa (mountain). In the thirteenth year, O great sage, Rāma disfigured the demoness Śūrpaṇakhā in Pañcavaṭī . When he was moving in the forest along with Jānakī, the demon (Rāvaṇa), due to the ripening of his sins, came to kidnap her.

23b-27. Then on the eighth day of the dark half of (the month of) Māgha , at the time called Vṛnda , Rāvaṇa took away Sītā left (alone) without Rāma and Lakṣmaṇa. She, being taken away by him, wailed like an osprey: "O Rāma, Rāma, protect me who am taken away by a demon." As a hawk overcome with hunger would take a wailing quail similarly Rāvaṇa being under the influence of passion took away Janaka's daughter. When he was thus carrying away the daughter of Janaka, Jaṭāyu , the lord of birds, fought with the king of demons. Struck by Rāvaṇa he fell (down).

28-29. On the tenth day (of the first half of Mārgaśīrṣa) Sampāti told the monkeys about Sītā whom (he had seen) on the ninth day of the first half of Mārgaśīrṣa to be living in Rāvaṇa's house. On the eleventh day Hanūmat jumped from the Mahendra mountain and saw her the same night in Laṅkā . During the remaining (part of that) night Hanūmat had the sight of Sītā.

30-34a. On the twelfth Hanūmat stayed on the śiṃśapā tree. On the same night (he told) a story for (generating) confidence (in Sītā's mind). Then his fight with Akṣa and others took place on the thirteenth day (of the first half of Mārgaśīrṣa). On the fourteenth day the monkey (i.e. Hanūmat) was bound by Indrajit with the missile presided over by Brahmā . He burnt Laṅkā with fire set to his tail. On the full-moon day the monkey (i.e. Hanūmat) returned to the Mahendra mountain. (Having spent) five days from the first day of the second fortnight of Mārgaśīrṣa on the way, Madhuvana was burnt (by the monkey) after again having come back. On the seventh day (a token of) recognition (from Sītā) and full report (of the adventure) was given (to Rāma).

34b-35. Rāma set out on the eighth day when there appeared the Uttarāphālgunī constellation and the time was (the auspicious) Vijayā , and when the sun had reached the middle of the sky (i.e. at mid-day). Having made a solemn declaration, Rāma went towards the southern direction: (His solemn declaration was:)

36-38a. "Even having crossed the ocean, I shall kill the lord of demons." Sugrīva was the companion of Rāma who proceeded towards the southern direction. After seven days his army encamped on (the shore of) the ocean. Rāma, along with his army encamped on (the shore of) the ocean from the first day to the third day (of the first half of Pauṣa).

38b-40a. On the fourth day Bibhīṣaṇa joined Rāma. Consultations took place for crossing the ocean on the fifth day. For four days Rāma undertook fasting to death. Then he obtained a boon from the ocean who advised to make a joint effort.

40b-42. (The construction of the bridge) was begun on the tenth day, and was completed on the thirteenth day. On the fourteenth day Rāma encamped his army on the Suvela mountain. From the full-moon day to the third (of the dark fortnight) the army of the lord of the monkeys crossed the ocean and with Lakṣmaṇa besieged Laṅkā for (getting back) Sītā.

43-45. The encampment lasted for eight days, beginning with the third day and ending with the tenth. On the eleventh day Śuka and Sāraṇa came (to Rāma). On the twelfth day of the dark half of Pauṣa, the counting of (the soldiers in) the army was done. The lord of the best monkeys quickly described the army. For three days from the thirteenth day to the new-moon day Rāvaṇa assessed (the soldiers in) his army and showed inclination to fighting.

46-52a. On the first day of the bright half of Māgha Aṅgada went (to Rāvaṇa) as (Rāma's) envoy. Then Sītā was shown an illusory head of her husband (by Rāvaṇa). For seven days from the second of Māgha to the eighth (of Māgha), a confused battle took place between the demons and the monkeys. On the night of the ninth day of the bright half of Māgha Indrajit bound Rāma and Lakṣmaṇa with the serpent-noose. When the lordly monkeys were perplexed and were completely nervous, Pavana , on the tenth day, muttered into Rāma's ear his real form for freeing him from the serpent-noose. Then there was the arrival of Garuḍa on the eleventh day. On the twelfth day Dhūmrākṣa was killed (by Rāma). He himself killed Kampana in the battle on the thirteenth day. From the fourteenth of the bright half of Māgha to the first day of the dark half, Nīla (after fighting with Prahasta) killed him after three days.

52b-58a. From the second day of the dark half of Māgha till the fourth day, in the fierce fight that lasted for three days Rāma made Rāvaṇa flee the battlefield. From the fifth day to the eighth day Rāvaṇa woke up Kumbhakarṇa . Then he ate food for four days. After six days—from the ninth to the fourteenth—Rāma killed in the battle Kumbhakarṇa who had eaten up many monkeys. On the new-moon day there was a temporary cessation of hostilities due to grief. During the four days from the first day of the bright half of Phālguna to the fourth day five demons—Bisatantu and others—were killed. In the same way Atikāya was killed (in the battle that took place) from the fifth to the seventh. During (the battle that lasted for) five days from the eighth day to the twelfth day (the two demons) Nikumbha and Kumbha were killed. Then, after three days Makarākṣa was killed.

58b-59; On the second day of the dark half of Phālguna Indrajit won (the battle). There was a temporary cessation of hostilities for five days from the third day to the seventh day due to the soldiers being intensely occupied in fetching the herbs.

60-61a. Then, in the battle that lasted for five days (from the eighth day) to the thirteenth day Lakṣmaṇa struck Indrajit who was well-known for his power and valour. Temporarily ceasing the hostilities, on the fourteenth day Rāvaṇa took initiation (i.e. performed a sacrifice).

61b-70a. Rāvaṇa went to tight on the new-moon day. When from the first day of the bright half of Caitra to the fifth day Rāvaṇa was fighting for five days, there was a great killing of the demons. Mahāpārśva and others were killed (in the battle that took place) from the sixth day of Caitra to the eighth day. On the ninth day of the bright half of Caitra Lakṣmaṇa was pierced (i.e. struck) by a missile (discharged by Indrajit). Rāma who was full of anger made Rāvaṇa flee. The son of Añjanī (i.e. Hanūmat) brought the Droṇa mountain for (treating) Lakṣmaṇa (with the herbs on the mountain). The demons temporarily ceased fighting on the night of the tenth. On the eleventh day the charioteer Mātali sent by Indra devoutly presented Rāma in the battle with a chariot (sent by Indra). From the twelfth day (of the bright half) to the fourteenth day of the dark half i.e. for eighteen days Rāma fought with Rāvaṇa in a single combat in chariots. In the battle that was fierce Rāma obtained victory. During the eighty seven days of the war which began on the second day of the bright half of Māgha and continued up to the fourteenth day of the dark half of Caitra, there was a cessation of hostilities for fifteen days—thus the (actual) war took place for seventy-two days. The obsequial ceremonies of Rāvaṇa and others took place on the new-moon day. Rāma stayed on the battlefield on the first day of Vaiśākha .

70b-75. On the second day of Vaiśākha Bibhīṣaṇa was consecrated on the kingdom (i.e. as the king) of Laṅkā. On the third day took place the purification of Sītā and obtaining boons from gods. Having, after a long time, killed the lord of Laṅkā, he, the elder brother of Lakṣmaṇa, accepted the auspicious Jānaki , afflicted by the demon (viz. Rāvaṇa) and taking her (with him) with great love, he returned. On the fourth day of Vaiśākha Rāma got into the Puṣpaka and through the sky again came back to Ayodhyā . When the fourteenth year was complete Rāma along with his group stayed in Bharadvāja 's

hermitage on the fifth day of Vaiśākha. On the sixth day he met Bharata at Nandigrāma . On the seventh the descendant of Raghu (i.e. Rāma) was consecrated (as the king) in Ayodhyā.

76-79a. Maithilī (i.e. Sītā) lived without Rāma in the house of Rāvaṇa for eleven months and fourteen days. Rāma ruled (i.e. was consecrated as the king) when he was forty-two years old. At that time Sītā had completed thirty-three years. That lord Rāma being delighted entered the city Ayodhyā at the end of the fourteenth year and with his brothers ruled there.

79b-83. When he is thus ruling, Agastya born of a pitcher, the priest best among the eloquent, will come to the lord of the Raghu (dynasty). At his words (i.e. suggestion) he will perform a horse-sacrifice. O you of a good vow, his horse will come to your hermitage. His delighted warriors will (also) come to your hermitage. In front of them you will narrate pleasing tales about Rāma. O best of brāhmaṇas , along with them you will go to Ayodhyā. Seeing Rāma having eyes like lotuses in Ayodhyā, you (will) be just at that moment crossing the ocean of the worldly existence."

84-86a. Having thus spoken to me, that best sage Lomaśa, (most) intelligent of all, said: "What do you want to ask (now)?" Then I spoke proper (words): "Due to your grace I have known all the wonderful deeds of Rāma. By your favour I shall obtain the lotus-feet of Rāma." The lord of sages saluted by me went (his way).

86b-92. By his favour I have secured the worship of the feet of Rāma. That I (i.e. such as I am, I), everyday, repeatedly remember Rāma's feet. Being careful, I shall again and again sing his deeds. I shall purify other people by the enchanting song. With a desire to see him and repeatedly remembering the sage's words I shall be delighted. On the earth I am fortunate, I am blessed, I am lucky (that) I shall have a desire to see Rāma. Therefore, by all means that charming Rāma should be worshipped, for he (alone) should be saluted by all with a desire to cross the ocean of the mundane existence. Therefore, (tell me) why you have come here. Which king, a religious-minded one, will perform the great sacrifice, viz. the horse-sacrifice? You should tell me all that now; and should go to look after the horse. You should, repeatedly remembering Rāma's feet, remember them (constantly).

93. Hearing these words of the sage, they were wonder-struck. Remembering Raghunātha , they said to sage Āraṇyaka .

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 37

Sage Āraṇyaka Goes to Viṣṇu's Heaven

Chapter 332 of 693 · 68 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
ते पृष्टा मुनिवर्येण रामचारित्रमद्भुतम् ।
धन्यं सभाग्यं मन्वानाः प्रोचुरात्मानमादरात् १।
जना ऊचुः।
पवित्रिता वयं सर्वे दर्शनेन तवाधुना ।
यद्रामकथयास्मान्वै पावयस्यधुना जनान् २।
शृणुष्व वचनं तथ्यं भवान्ब्रह्मर्षिसत्तमः ।
त्वया पृष्टं यदस्मभ्यं सर्वं तत्कथयाम वै ३।
अगस्त्यवाक्याच्छ्रीरामो विप्रहत्यापनुत्तये ।
यागं करोति सुमहान्सर्वसंभारसंभृतम् ४।
तं पालयानाः सर्वे वै त्वदाश्रममुपागताः ।
अश्वेन सहिता विप्र तज्जानीहि महामते ५।
इति वाक्यं समाकर्ण्य मनोहारि रसायनम् ।
अत्यंतं हर्षमापेदे ब्राह्मणो रामभक्तिमान् ६।
अद्य मे फलितो वृक्षो मनोरथश्रियान्वितः ।

अद्य मे जननी धन्या जातं मां सुषुवे तु या ७।
अद्य राज्यं मया प्राप्तं कंटकेन विवर्जितम् ।
अद्य कोशाः सुसंपन्ना अद्य देवाः सुतोषिताः ८।
अग्निहोत्रफलं त्वद्य प्राप्तं मे हविषा हुतम् ।
यद्द्रक्ष्ये रामचंद्रस्य चरणांभोरुहोर्युगम् ९।
यो नित्यं ध्यायते स्वांते अयोध्यायाः पतिः प्रभुः ।
स मे दृग्गोचरो नूनं भविष्यति मनोहरः १०।
हनूमान्मां समालिंग्य प्रक्ष्यते कुशलं मम ।
भक्तिं मे महतीं दृष्ट्वा तोषं प्राप्स्यति सत्तमः ११।
इति वाक्यं समाकर्ण्य हनूमान्कपिसत्तमः ।
जग्राह पादयुगलं मुनेरारण्यकस्य हि १२।
स्वामिन्हनूमान्विप्रर्षे सेवकोऽहं पुरःस्थितः ।
जानीहि रामदासस्य रेणुकल्पं मुनीश्वर १३।
इत्युक्तवति तस्मिन्वै मुनिः परमहर्षितः ।
आलिलिंग हनूमंतं रामभक्त्या सुशोभितम् १४।

उभौ प्रेमविनिर्भिन्नावुभावपि सुधाप्लुतौ ।
स्थगितौ चित्रलिखिताविव तत्र बभूवतुः १५।
उपविष्टौ कथास्तत्र चक्रतुः सुमनोहराः ।
रघुनाथपदांभोजप्रीतिनिर्भरमानसौ १६।
हनूमांस्तमुवाचेदं वचो विविधशोभनम् ।
आरण्यकं मुनिवरं रामांघ्रिध्याननिर्भृतम् १७।
स्वामिन्नयं दशरथकुलहीरांकुरो महान् ।
रामभ्राता महाशूरः शत्रुघ्नः प्रणमत्यसौ १८।
लवणो येन निहतः सर्वलोकभयंकरः ।
कृताश्च सुखिनः सर्वे मुनयः सुतपोधनाः १९।
एष पुष्कलनामा त्वां नमत्युद्भटसेवितः ।
येनाधुना महावीरा जिताः समरमंडले २०।
जानीह्येनं बहुगुणं रामामात्यं महाबलम् ।
प्राणप्रियं रघुपतेः सर्वज्ञं धर्मकोविदम् २१।
सुबाहुरयमत्युग्रो वैरिवंशदवानलः ।

रामपादाब्जरोलंबो नमति त्वां महायशाः २२।
सुमदोऽप्येष पार्वत्या दत्तरामांघ्रिसेवया ।
प्राप्तोऽधुनासौ संसारवार्धिनिस्तरणं महत् २३।
सत्यवानयमश्वं यः प्राप्तमाश्रुत्य सेवकात् ।
राज्यं निवेदयामास स त्वां प्रणमति क्षितौ २४।
इति वाक्यं समाकर्ण्य समालिंग्य समादरात् ।
चकारारण्यक ऋषिः स्वागतं फलकादिना २५।
ते हृष्टास्तत्र वसतिं चक्रुर्मुनिवराश्रमे ।
प्रातर्नित्यक्रियां कृत्वा रेवायां ते महोद्यमाः २६।
नरयानमथारोप्य सेवकैः सहितं मुनिम् ।
शत्रुघ्नः प्रापयामासायोध्यां रामकृतालयाम् २७।
स दूरान्नगरीं दृष्ट्वा सूर्यवंशनृपोषिताम् ।
पदातिरभवद्वेगाद्रघुनाथदिदृक्षया २८।
संप्राप्य नगरीं रम्यामयोध्यां जनशोभिताम् ।
मनोरथसहस्रेण संरूढो रामदर्शने २९।

ददर्श तत्र सरयूतीरे मंडपशोभिते ।
रामं दूर्वादलश्यामं कंजकांतिविलोचनम् ३०।
मृगशृंगं कटौ रम्यं धारयंतं श्रियान्वितम् ।
ऋषिवृंदैर्व्यासमुख्यैर्वृतं शूरैः सुसेवितम् ३१।
भरतेन सुमित्रायास्तनूजेन परीवृतम् ।
ददतं दीनसंघेभ्यो दानानि प्रार्थितानि तम् ३२।
विलोक्यारण्यकाख्योऽसौ कृतार्थ इत्यमन्यत ।
मल्लोचने पद्मदलसमाने रामलोकके ३३।
अद्य मे सर्वशास्त्रस्य ज्ञातृत्वं बहुसार्थकम् ।

येन श्रीराममाज्ञाय प्राप्तोऽयोध्यापुरीमिमाम् ३४।
इत्येवमादिवचनानि बहुनि हृष्टो ।
रामांघ्रिदर्शनसुहर्षित गात्रशोभी ।
प्रायाद्रमेश्वरसमीपमगम्यमन्यै-।
र्योगेश्वरैरपि विचारपरैः सुदूरम् ३५।
धन्योऽहमद्य रामस्य चरणावक्षिगोचरौ ।

करिष्यामि वचो रम्यं वदन्राममवेक्षयन् ३६।
रामोऽपि वाडवश्रेष्ठं ज्वलंतं स्वेन तेजसा ।
तपोमूर्तिधरं वीक्ष्य प्रत्युत्थानमथाकरोत् ३७।
रामचंद्रस्तस्य पादौ सुचिरं नतवान्महान् ।
ब्रह्मण्यदेवपावित्र्यं कृतमद्यतनोर्मम ३८।
इति वाक्यं वदंस्तस्य पादयोः पतितः प्रभुः ।
सुरासुरनमन्मौलिमणिनीराजितांघ्रिकः ३९।
प्रणतं तं नृपश्रेष्ठं वाडवेंद्रो महातपाः ।
गृहीत्वा भुजयोर्मध्यमालिलिंग प्रियं प्रभुम् ४०।
कौसल्यातनयस्तं वा उच्चैर्मणिमयासने ।
संस्थाप्य च पदोर्युग्मं जलेनाक्षालयत्प्रभुः ४१।
पादावनेजनोदं तु मस्तकेऽधाद्धरिः स्वयम् ।
पवित्रितोऽद्य सगणः सकुटुंब इति ब्रुवन् ४२।
चंदनेन विलिप्याथ गां च प्रादात्पयस्विनीम् ।
उवाच च वचो रम्यं देवदेवेंद्र सेवितः ४३।

स्वामिन्मखो मया वाजिमेधसंज्ञः क्रियेत ह ।
सोयं त्वच्चरणा यातादद्यपूर्णो भविष्यति ४४।
अद्य मे ब्रह्महत्योत्थ पापहानिं करिष्यति ।
अश्वमेधः क्रतुर्युष्मच्चरणेन पवित्रितः ४५।
इति वाक्यं ब्रुवाणं तं राजराजेंद्रसेवितम् ।
आरण्यक उवाचेदं हसन्माध्व्या गिरा मुनिः ४६।
स्वामिंस्तव तु युक्तं हि वचो ब्रह्मण्यभूमिप ।
त्वन्मूर्तयो महाराज ब्राह्मणा वेदपारगाः ४७।
त्वं यदा ब्रह्मपूजादि शुभं कर्म करिष्यसि ।
ततोऽखिला नृपा विप्रं पूजयिष्यंति भूमिप ४८।
त्वयोक्तं यन्महाराज विप्रहत्यापनुत्तये ।
यागं करोमि विमलं तत्तु हास्यकरं वचः ४९।
त्वन्नामस्मरणान्मूढः सर्वशास्त्रविवर्जितः ।
सर्वपापाब्धिमुत्तीर्य स गच्छेत्परमं पदम् ५०।
सर्ववेदेतिहासानां सारार्थोऽयमिति स्फुटम् ।

यद्रामनामस्मरणं क्रियते पापतारकम् ५१।
तावद्गर्जंति पापानि ब्रह्महत्यासमानि च ।

न यावत्प्रोच्यते नाम रामचंद्र तव स्फुटम् ५२।
त्वन्नामगर्जनं श्रुत्वा महापातककुंजराः ।
पलायंते महाराज कुत्रचित्स्थानलिप्सया ५३।
तस्मात्तव कथं हत्या महापुण्यदर्शन ।
राम त्वत्सुकथां श्रुत्वा पूतः सद्यो भविष्यति ५४।
मया पूर्वं कृतयुगे गंगायास्तीरवासिनाम् ।
ऋषीणां मुखतो वाक्यं श्रुतमेतत्पुराविदाम् ५५।
तावत्पापभियः पुंसां कातराणां सुपापिनाम् ।
यावन्न वदते वाचा रामनाममनोहरम् ५६।
तस्माद्धन्योऽहमधुना मम संसृतिनाशनम् ।
सांप्रतं सुलभं रामचंद्र त्वद्दर्शनादभूत् ५७।
इत्युक्तवंतं स मुनिं पूजयामास तत्र वै ।
सर्वे मुनिजनाः साधु साधु वाक्यमिति ब्रुवन् ५८।

शेष उवाच।
अत्याश्चर्यमभूत्तत्र तन्मे निगदतः शृणु ।
वात्स्यायनमुनिश्रेष्ठ रामभक्तिपरायण ५९।
रामं दृष्ट्वा महाराजं यादृशं ध्यानगोचरम् ।
अत्यंतं हर्षमापन्नो जगाद स मुनीश्वरान् ६०।
मुनीश्वराः संशृणुत मद्वाक्यं सुमनोहरम् ।
मादृशः को न भूलोके भविष्यति सुभाग्यवान् ६१।
नास्ति मत्सदृशः कोपि न जातो न भविष्यति ।
यद्रामभद्रो मां नत्वा स्वागतं परिपृष्टवान् ६२।
यत्पादपंकजरजः श्रुतिमृग्यं सदैव हि ।
सोऽद्य मत्पादयोः पाथः पीत्वा पूतममन्यत ६३।
एवं प्रवदतस्तस्य ब्रह्मस्फोटोऽभवत्तदा ।
निर्गतं तद्भवं तेजो विवेश रघुनायके ६४।
पश्यतां सर्वलोकानां सरयूतीरमंडपे ।
सायुज्यमुक्तिं संप्राप दुर्ल्लभां योगिभिर्जनैः ६५।

दिवि तूर्यनिनादोऽभूद्वीणानादोऽभवत्तदा ।
पुष्पवृष्टिः पपाताग्रे पश्यतां चित्रमद्भुतम् ६६।
मुनयोऽप्येतदीक्षित्वा प्रशंसंतो मुनीश्वरम् ।
कृतार्थोयं मुनिश्रेष्ठो यद्रामवपुषीक्षितः ६७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे आरण्यकमुनेर्विष्णुलोकगमनंनाम सप्तत्रिंशत्तमोऽध्यायः ३७ ।

Roman transliteration

śeṣa uvāca|
te pṛṣṭā munivaryeṇa rāmacāritramadbhutam |

dhanyaṃ sabhāgyaṃ manvānāḥ procurātmānamādarāt 1|
janā ūcuḥ|
pavitritā vayaṃ sarve darśanena tavādhunā |
yadrāmakathayāsmānvai pāvayasyadhunā janān 2|
śṛṇuṣva vacanaṃ tathyaṃ bhavānbrahmarṣisattamaḥ |
tvayā pṛṣṭaṃ yadasmabhyaṃ sarvaṃ tatkathayāma vai 3|
agastyavākyācchrīrāmo viprahatyāpanuttaye |
yāgaṃ karoti sumahānsarvasaṃbhārasaṃbhṛtam 4|
taṃ pālayānāḥ sarve vai tvadāśramamupāgatāḥ |
aśvena sahitā vipra tajjānīhi mahāmate 5|
iti vākyaṃ samākarṇya manohāri rasāyanam |
atyaṃtaṃ harṣamāpede brāhmaṇo rāmabhaktimān 6|
adya me phalito vṛkṣo manorathaśriyānvitaḥ |

adya me jananī dhanyā jātaṃ māṃ suṣuve tu yā 7|
adya rājyaṃ mayā prāptaṃ kaṃṭakena vivarjitam |
adya kośāḥ susaṃpannā adya devāḥ sutoṣitāḥ 8|
agnihotraphalaṃ tvadya prāptaṃ me haviṣā hutam |
yaddrakṣye rāmacaṃdrasya caraṇāṃbhoruhoryugam 9|
yo nityaṃ dhyāyate svāṃte ayodhyāyāḥ patiḥ prabhuḥ |
sa me dṛggocaro nūnaṃ bhaviṣyati manoharaḥ 10|
hanūmānmāṃ samāliṃgya prakṣyate kuśalaṃ mama |
bhaktiṃ me mahatīṃ dṛṣṭvā toṣaṃ prāpsyati sattamaḥ 11|
iti vākyaṃ samākarṇya hanūmānkapisattamaḥ |
jagrāha pādayugalaṃ munerāraṇyakasya hi 12|
svāminhanūmānviprarṣe sevako'haṃ puraḥsthitaḥ |
jānīhi rāmadāsasya reṇukalpaṃ munīśvara 13|
ityuktavati tasminvai muniḥ paramaharṣitaḥ |
āliliṃga hanūmaṃtaṃ rāmabhaktyā suśobhitam 14|

ubhau premavinirbhinnāvubhāvapi sudhāplutau |
sthagitau citralikhitāviva tatra babhūvatuḥ 15|
upaviṣṭau kathāstatra cakratuḥ sumanoharāḥ |
raghunāthapadāṃbhojaprītinirbharamānasau 16|
hanūmāṃstamuvācedaṃ vaco vividhaśobhanam |
āraṇyakaṃ munivaraṃ rāmāṃghridhyānanirbhṛtam 17|
svāminnayaṃ daśarathakulahīrāṃkuro mahān |
rāmabhrātā mahāśūraḥ śatrughnaḥ praṇamatyasau 18|
lavaṇo yena nihataḥ sarvalokabhayaṃkaraḥ |
kṛtāśca sukhinaḥ sarve munayaḥ sutapodhanāḥ 19|
eṣa puṣkalanāmā tvāṃ namatyudbhaṭasevitaḥ |
yenādhunā mahāvīrā jitāḥ samaramaṃḍale 20|
jānīhyenaṃ bahuguṇaṃ rāmāmātyaṃ mahābalam |
prāṇapriyaṃ raghupateḥ sarvajñaṃ dharmakovidam 21|
subāhurayamatyugro vairivaṃśadavānalaḥ |

rāmapādābjarolaṃbo namati tvāṃ mahāyaśāḥ 22|
sumado'pyeṣa pārvatyā dattarāmāṃghrisevayā |
prāpto'dhunāsau saṃsāravārdhinistaraṇaṃ mahat 23|
satyavānayamaśvaṃ yaḥ prāptamāśrutya sevakāt |
rājyaṃ nivedayāmāsa sa tvāṃ praṇamati kṣitau 24|
iti vākyaṃ samākarṇya samāliṃgya samādarāt |
cakārāraṇyaka ṛṣiḥ svāgataṃ phalakādinā 25|

te hṛṣṭāstatra vasatiṃ cakrurmunivarāśrame |
prātarnityakriyāṃ kṛtvā revāyāṃ te mahodyamāḥ 26|
narayānamathāropya sevakaiḥ sahitaṃ munim |
śatrughnaḥ prāpayāmāsāyodhyāṃ rāmakṛtālayām 27|
sa dūrānnagarīṃ dṛṣṭvā sūryavaṃśanṛpoṣitām |
padātirabhavadvegādraghunāthadidṛkṣayā 28|
saṃprāpya nagarīṃ ramyāmayodhyāṃ janaśobhitām |
manorathasahasreṇa saṃrūḍho rāmadarśane 29|

dadarśa tatra sarayūtīre maṃḍapaśobhite |
rāmaṃ dūrvādalaśyāmaṃ kaṃjakāṃtivilocanam 30|
mṛgaśṛṃgaṃ kaṭau ramyaṃ dhārayaṃtaṃ śriyānvitam |
ṛṣivṛṃdairvyāsamukhyairvṛtaṃ śūraiḥ susevitam 31|
bharatena sumitrāyāstanūjena parīvṛtam |
dadataṃ dīnasaṃdhebhyo dānāni prārthitāni tam 32|
vilokyāraṇyakākhyo'sau kṛtārtha ityamanyata |
mallocane padmadalasamāne rāmalokake 33|
adya me sarvaśāstrasya jñātṛtvaṃ bahusārthakam |
yena śrīrāmamājñāya prāpto'yodhyāpurīmimām 34|
ityevamādivacanāni bahūni hṛṣṭo |
rāmāṃghridarśanasuharṣita gātraśobhī |
prāyādrameśvarasamīpamagamyamanyai-|
ryogeśvarairapi vicāraparaiḥ sudūram 35|
dhanyo'hamadya rāmasya caraṇāvakṣigocarau |

kariṣyāmi vaco ramyaṃ vadanrāmamavekṣayan 36|
rāmo'pi vāḍavaśreṣṭhaṃ jvalaṃtaṃ svena tejasā |
tapomūrtidharaṃ vīkṣya pratyutthānamathākarot 37|
rāmacaṃdrastasya pādau suciraṃ natavānmahān |
brahmaṇyadevapāvitryaṃ kṛtamadyatanormama 38|
iti vākyaṃ vadaṃstasya pādayoḥ patitaḥ prabhuḥ |
surāsuranamanmaulimaṇinīrājitāṃghrikaḥ 39|
praṇataṃ taṃ nṛpaśreṣṭhaṃ vāḍaveṃdro mahātapāḥ |
gṛhītvā bhujayormadhyamālilimga priyaṃ prabhum 40|
kausalyātanayastaṃ vā uccairmaṇimayāsane |
saṃsthāpya ca padoryugmaṃ jalenākṣālayatprabhuḥ 41|
pādāvanejanoḍaṃ tu mastake'dhāddhariḥ svayam |
pavitrito'dya saganaḥ sakuṭuṃba iti bruvan 42|
caṃdanena vilipyātha gāṃ ca prādātpayasvinīm |
uvāca ca vaco ramyaṃ devadeveṃdra sevitaḥ 43|

svāminmakho mayā vājimedhasaṃjñaḥ kriyeta ha |
soyaṃ tvaccaraṇā yātādadyapūrṇo bhaviṣyati 44|
adya me brahmahatyottha pāpahāniṃ kariṣyati |
aśvamedhaḥ kraturuṣmaccaraṇena pavitritaḥ 45|
iti vākyaṃ bruvāṇaṃ taṃ rājarājeṃdrasevitam |
āraṇyaka uvācedaṃ hasanmādhvyā girā muniḥ 46|
svāminstava tu yuktaṃ hi vaco brahmaṇyabhūmipa |
tvanmūrtayo mahārāja brāhmaṇā vedapāragāḥ 47|
tvaṃ yadā brahmapūjādi śubhaṃ karma kariṣyasi |
tato'khilā nṛpā vipraṃ pūjayiṣyaṃti bhūmipa 48|
tvayoktaṃ yanmahārāja viprahatyāpanuttaye |
yāgaṃ karomi vimalaṃ tattu hāsyakaraṃ vacaḥ 49|

tvannāmasmaraṇānmūḍhaḥ sarvaśāstravivarjitaḥ |
sarvapāpābdhimuttīrya sa gacchetparamaṃ padam 50|
sarvavedetihāsānāṃ sārārtho'yamiti sphuṭam |

yadrāmanāmasmaraṇaṃ kriyate pāpatārakam 51|
tāvadgarjaṃti pāpāni brahmahatyāsamāni ca |
na yāvatprocyate nāma rāmacaṃdra tava sphuṭam 52|
tvannāmagarjanaṃ śrutvā mahāpātakakuṃjarāḥ |
palāyaṃte mahārāja kutracitsthānalipsayā 53|
tasmāttava kathaṃ hatyā mahāpuṇyadadarśana |
rāma tvatsukathāṃ śrutvā pūtaḥ sadyo bhaviṣyati 54|
mayā pūrvaṃ kṛtayuge gaṃgāyāstīravāsināṃ |
ṛṣīṇāṃ mukhato vākyaṃ śrutametatpurāvidām 55|
tāvatpāpabhiyaḥ puṃsāṃ kātarāṇāṃ supāpināṃ |
yāvanna vadate vācā rāmanāmamanoharam 56|
tasmāddhanyo'hamadhunā mama saṃsṛtināśanam |
sāṃprataṃ sulabhaṃ rāmacaṃdra tvaddarśanādabhūt 57|
ityuktavaṃtaṃ sa muniṃ pūjayāmāsa tatra vai |
sarve munijanāḥ sādhu sādhu vākyamiti bruvan 58|

śeṣa uvāca|
atyāścaryamabhūttatra tanme nigadataḥ śṛṇu |
vātsyāyanamuniśreṣṭha rāmabhaktiparāyaṇa 59|
rāmaṃ dṛṣṭvā mahārājaṃ yādṛśaṃ dhyānagocaram |
atyaṃtaṃ harṣamāpanno jagāda sa munīśvarān 60|
munīśvarāḥ saṃśṛṇuta madvākyaṃ sumanoharam |
mādṛśaḥ ko na bhūloke bhaviṣyati subhāgyavān 61|
nāsti matsadṛśaḥ kopi na jāto na bhaviṣyati |
yadrāmabhadro māṃ natvā svāgataṃ paripṛṣṭavān 62|
yatpādapaṃkajarajaḥ śrutimṛgyaṃ sadaiva hi |
so'dya matpādayoḥ pāthaḥ pītvā pūtamamanyata 63|
evaṃ pravadatastasya brahmasphoṭo'bhavattadā |
nirgataṃ tadbhavaṃ tejo viveśa raghunāyake 64|
paśyatāṃ sarvalokānāṃ sarayūtīramaṃḍape |
sāyujyamuktiṃ saṃprāpa durllabhāṃ yogibhirjanaiḥ 65|

divi tūryaninādo'bhūdvīṇānādo'bhavattadā |
puṣpavṛṣṭiḥ papātāgre paśyatāṃ citramadbhutam 66|
munayo'pyetadīkṣitvā praśaṃsaṃto muniśvaram |
kṛtārthoyaṃ muniśreṣṭho yadrāmavapuṣīkṣitaḥ 67|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
āraṇyakamunervisṇulokagamanaṃnāma saptatriṃśattamo'dhyāyaḥ 37 |

English translation

Śeṣa said :

1. By the best sage they were asked (about) the wonderful deeds of Rāma . Regarding themselves as blessed and fortunate they spoke with respect.

The people said :

2-5. On seeing you we are now purified, since by (telling us) the account of Rāma you are purifying people (like) us. Listen to the true statement. You are the best among the brāhmaṇic sages. We shall tell all that you have asked us. By the words (i.e. at the suggestion) of Agastya Rāma is performing a very great sacrifice furnished with all ingredients for removing (the sin due to) the killing of a brāhmaṇa . We who all look after him have come along with the horse to your hermitage. O very intelligent one, know it.

6-11. Hearing these pleasant words, an elixir of life, the brāhmaṇa, devoted to Rāma was highly delighted. “Today the tree of my desire for glory has become fruitful. Today my mother who gave me birth, is blessed. Today I have obtained kingdom free from troublesome fellows. The treasures are very rich today. Today the gods are very much pleased. I have today obtained the fruit of maintaining the sacred fire to which oblations were offered, that I shall see the pair of the lotus-like feet of Rāmacandra . That extremely charming lord of Ayodhyā , who is everyday meditated upon in my heart, will indeed be seen by me. Hanūmat, embracing me, will ask me about my well-being. The best one, on seeing my great devotion, will be pleased.”

12-13. Hearing these words, Hanūmat, the best of the monkeys, clasped the pair of the feet of the sage Āraṇyaka . “O lord, O brāhmaṇa-sage, I am (Rāma’s) servant standing before you. O lord of sages, know me, Rāma’s servant, resembling a dust-particle.”

14-17. When he was speaking like this, the sage, who was highly delighted, embraced Hanūmat adorned with his devotion to Rāma. Both were full of love, both were bathing with nectar (as it were). Covered (by each other) they appeared as it were drawn in a picture. They sat there and told very pleasant stories. Their minds were full of love for the lotus-like feet of Raghunātha . Hanūmat said various charming words to that excellent sage Āraṇyaka who was full of the thought about the feet of Rāma:

18-24. “O lord, this is the great diamond-like offspring of Daśaratha ’s family. He is Rāma’s brother; is very brave. This Śatrughna salutes you. He killed Lavaṇa who was fearful to the entire world; and he made all sages, of excellent penance, happy. This is (Bharata ’s son) named Puṣkala , who is served by very great heroes and who now conquered many great heroes on the battlefield. Know this one of many merits and of great power to be Rāma’s minister, dear to Raghupati (i.e. Rāma) like his own life, knowing everything and proficient in dharma . This is Subāhu , who is very fierce, who is a conflagration to the families of the enemies, and is a bee (howering) round the lotus-like feet of Rāma. This one of great fame salutes you. This Sumada too, who, due to service of Rāma’s feet given (i.e. assigned) to him by Pārvatī , has now achieved the great crossing over the ocean of the mundane existence. This Satyavān who having heard from his servant that the horse (of Rāma) had come, offered his kingdom (to Rāma). He is saluting you (by prostrating himself) on the ground.”

25-29. Having heard these words, sage Āraṇyaka, having embraced (them) with respect, welcomed them by offering fruits etc. They, very diligent ones, being delighted, having performed their daily morning rites in Revā , stayed in the hermitage of the excellent sage. Having put the sage with his servants in a man-drawn vehicle, Śatrughna reached Ayodhyā where Rāma had taken his abode. He (i.e. the sage) seeing from a distance the city in which the king of the solar dynasty lived, quickly (got down from the vehicle and) went on foot with a desire to see the lord of Raghus . He reached the beautiful city of Ayodhyā adorned with people. A thousand of desires got (into his mind) for seeing Rāma.

30-32. There on the bank of Sarayū adorned with a pavilion, he saw Rāma who was dark like dūrvā -blades, whose eyes had the beauty of lotuses, who was holding on his waist a charming deer-horn endowed with beauty, was surrounded by hosts of sages led by Vyāsa , was well-served by the brave

(soldiers), was surrounded by Bharata and Sumitrā 's son (Lakṣmaṇa), was giving to the groups of the poor whatever they asked for.

33-36. Having seen him, (the sage) called Āraṇyaka regarded himself as blessed. "My eyes, resembling lotus-petals, are seeing Rāma. Today my knowledge of all sacred texts has become very significant, since, knowing Śrī Rāma , I have reached this city of Ayodhyā." He, delighted, saying these and many other words, and shining with his body very much delighted on seeing the feet of Rāma, went near Ramā 's lord who was extremely inaccessible even to other lords of deep meditation, devoted to reflection. "Today I am lucky (that) Rāma's feet will come within the range of my sight (i.e. will be seen by me)." Saying these charming words (he stood) seeing Rāma.

37-40. Rāma too, seeing the best brāhmaṇa glowing with his own lustre, having the form of penance, got up. The great Rāmacandra saluted his feet for a long time. "O brāhmaṇa god, you have today purified my body." Saying these words, the lord, before whose feet (the lights of) the gems on the crowns of gods and demons bending before him were waved, fell at his feet. The best brāhmaṇa, of a great penance, held the best king between his arms, and embraced the dear lord.

41-46. The son of Kauśalyā (i.e. Rāma), the lord, having put him on a high jewelled seat, washed his pair of feet with water. And Hari (i.e. Rāma) himself took (i.e. put) that water, used for washing the sage's feet, on his (own) head, saying: "Today with my attendants and (members of) my family I am purified. Having smeared him with sandal (-paste), he gave him a milch cow; and he, served by the lord of gods, said (these) charming words: "O lord, I would perform the sacrifice called Vāji - medha (i.e. horse-sacrifice). That will be today fully completed due to the arrival of your feet. Today, sacrifice (called) Aśvamedha (i.e. horse-sacrifice), purified by your feet, will destroy my sin due to the killing of a brāhmaṇa." To him, served by the lord of kings the sage Āraṇyaka smilingly spoke thus in sweet words:

47-58. "O lord, O king friendly to brāhmaṇas , your words are proper. O great king, the brāhmaṇas who have mastered the Vedas , are (but) your forms. O king, when you will perform the auspicious act like worshipping brāhmaṇas, all the (other) kings will worship a brāhmaṇa. O great king, the words which you uttered, viz. "I shall perform a pure sacrifice to remove (the sin of) a brāhmaṇa's murder" are but laughable. (Even) a fool void (i.e. ignorant) of all sacred texts, would go to the highest position after having crossed the ocean of all sins (merely) by remembering your name. It is clear that the essential meaning of all the Vedas and old narratives is that Rāma's name is remembered to overcome sins. O Rāmacandra, as long as your name is not distinctly uttered, sins like those of brāhmaṇa murders, roar. O great king, having heard your name, the elephants in the form of great sins run away with a desire to find a place somewhere (to hide themselves). Therefore, O Rāma, O you whose sight is meritorious, how can there be a killing by you? A men, having heard your good (i.e. auspicious) account, instantly becomes pure. Formerly in the Kṛta age I heard the words from the mouth of (i.e. uttered by) sages knowing ancient accounts and residing on the bank of Gaṅgā : 'As long as men do not utter the charming name of Rāma, there are fears for those very sinful cowardly men'. There-fore, now I am blessed; O Rāmacandra, the destruction of my mundane existence has now become easy due to my having seen you." He worshipped the sage who was speaking like this. All the sages uttered the words, 'Well, Well'.

Śeṣa said :

59-67. O Vātsyāyana , best among the sages, and greatly devoted to Rāma, a great wonder took place there. Listen to it when I am telling (it to you). When he saw the great king Rāma (just) as he had seen him in his meditation, he, who was extremely delighted, said to the best sages: "O best sages, listen to

my very pleasant words. Who will be (i.e. who is) so very lucky like me on the earth? There is none like me; there was none born like me; there will be none like me, since Rāmabhadra having saluted me inquired about my (i.e. offered me a) welcome. He the dust of whose feet is always sought for by the scriptures has today after drinking the water (flowing) from my feet regarded himself pure." When he was speaking like this, Brāhmaṇic (lustre) burst out (from his body) entered (the body of) the lord of the Raghus. (The sage) when all people were watching in the pavilion on the bank of Sarayū, obtained absorption (into the deity, viz. Rāma), which (absorption) is difficult to be secured by the meditating saints. In the sky there was at that time the sound of musical instruments. There was (also) the sound of lutes. Shower of flowers fell in front of them who were watching the interesting wonder. The sages also, having seen it, praised the best sage (saying): "The best sage is fortunate, since he has secured residence in the body of Rama ."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 38

Getting Back the Horse from the Possession of an Under-Water Female

Chapter 333 of 693 · 64 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
एतदाख्यानकं श्रुत्वा वात्स्यायन उदारधीः ।
परमं हर्षमापेदे जगाद च फणीश्वरम् १।
वात्स्यायन उवाच।
कथां संशृण्वते मह्यं तृप्तिर्नास्ति फणीश्वर ।
रघुनाथस्य भक्तार्तिहारिकीर्तिकरस्य वै २।
धन्य आरण्यको नाम मुनिर्वेदधरः परः ।
रघुनाथं समालोक्य देहं तत्याज नश्वरम् ३।
ततो राज्ञो हयः कुत्र गतः केन नियंत्रितः ।
कथं तत्र रमानाथ कीर्तिर्जाता फणीश्वर ४।
सर्वं कथय मे तथ्यं सर्वज्ञोऽस्ति यतो भवान् ।
धराधरवपुर्धारी साक्षात्तस्य स्वरूपधृक् ५।
व्यास उवाच।
इति वाक्यं समाकर्ण्य प्रहृष्टेनांतरात्मना ।
उवाच रामचारित्रं तत्तद्गुणकथोदयम् ६।

शेष उवाच।
साधु पृच्छसि विप्रर्षे रघुनाथगुणान्मुहुः ।
श्रुता न श्रुतवत्कृत्वा तेषु लोलुपतां दधत् ७।
ततो निरगमद्वाहः सैनिकैर्बहुभिर्वृतः ।
रेवातीरे मनोज्ञे तु मुनिवृंदनिषेविते ८।
सेनाचरास्ततः सर्वे यत्र वाहस्ततस्ततः ।
प्रसर्पंति निरीक्षंतस्तन्मार्गं रणकोविदाः ९।
वाजी गतोऽथ रेवाया ह्रदेऽगाधजलान्विते ।
भाले स्वर्णभवं पत्रं धारयन्यूजितांगकः १०।
ततो जले ममज्जासौ रामचंद्र हयो वरः ।
तदा सर्वे महाशूरास्तत्र विस्मयमागताः ११।
तैः परस्परमेवोचे कथं हयसमागमः ।
कोऽत्र गंता जले वाहमानेतुं तं महोदयम् १२।
इति यावत्समुद्विग्ना मंत्रयंते परस्परम् ।
तावद्वीरशतैः सार्धमाजगाम रघोः पतिः १३।

तान्सर्वान्विमनस्कान्स दृष्ट्वा शत्रुघ्नसंज्ञितः ।
पप्रच्छ मेघगंभीरवाचा वीरशिरोमणिः १४।
किं स्थितं निखिलैरद्य युष्माभिः संघशो जले ।
कुत्राश्वो रघुनाथस्य स्वर्णपत्रेण शोभितः १५।
जले किं विनिमग्नोऽसौ हतो वा केन मानिना ।
तन्मे कथयत क्षिप्रं कथं यूयं विमोहिताः १६।
शेष उवाच।
इति वाक्यं समाकर्ण्य राज्ञो रघुवरस्य हि ।
कथयामासुस्ते सर्वं वीराः शूरशिरोमणिम् १७।
जना ऊचुः।
स्वामिन्वयं न जानीमो मुहुर्तमभवज्जले ।
निममज्ज ततो नायाद्धयस्तव मनोहरः १८।
त्वमेव तत्र गत्वेमं वाहमानय वेगतः ।
अस्माभिस्तत्र गंतव्यं त्वया सार्द्धं महामते १९।
इति श्रुत्वा वचस्तेषां सैनिकानां रघूद्वहः ।

खेदं प्राप जनान्पश्यञ्जलसंतरणोद्यतान् २०।
उवाच मंत्रिमुख्यं स किं कर्तव्यमतः परम् ।
कथं वाहस्य संप्राप्तिर्भविष्यति वदस्व तत् २१।
के तत्र शूराः संयोज्या जलेऽन्वेषयितुं हयम् ।
को वा नयिष्यते वाहं केनोपायेन तद्वद २२।
इति राज्ञोवचः श्रुत्वा सुमतिर्मंत्रिसत्तमः ।
उवाच समये योग्यं शत्रुघ्नं हर्षयन्निव २३।
स्वामिन्नस्ति तव श्रीमञ्छक्तिरद्भुतकर्मणः ।
पातालगमने शक्तिर्जलमध्यादिह स्फुटम् २४।
अन्यच्च पुष्कलस्यापि शक्तिरस्ति महात्मनः ।
हनूमतोऽपि रामस्य पादसेवापरस्य च २५।
तस्माद्यूयं त्रयो गत्वा हयमानयत ध्रुवम् ।
यतो भवेद्वाहमेधो रघुनाथस्य धीमतः २६।
शेष उवाच।
इति वाक्यं समाश्रुत्य शत्रुघ्नः परवीरहा ।

स्वयं विवेश तोयांतर्हनुमत्पुष्कलान्वितः २७।
यावज्जलं विवेशासौ तावत्पुरमदृश्यत ।
अनेकोद्यानशोभाढ्यममेयं पुटभेदनम् २८।
तत्र माणिक्यरचिते स्तंभे स्वर्णमये हयम् ।
बद्धं ददर्श रामस्य स्वर्णपत्रसुशोभितम् २९।
स्त्रियस्तत्र मनोहारि रूपधारिण्य उत्तमाः ।
सेवंते सुंदरीमेकां पर्यंके सुखमास्थिताम् ३०।
तान्दृष्ट्वा ताः स्त्रियः सर्वाः प्रावोचन्स्वामिनीं प्रति ।
एतेऽल्पवर्ष्मवयसो मांसपुष्टकलेवराः ३१।

भविष्यंति तव श्रेष्ठमाहारस्य फलं महत् ।
एतेषां शोणितं स्वादु पुरुषाणां गतायुषाम् ३२।
एतद्वचः समाकर्ण्य सेवकीनां वरांगना ।
जहास किंचिद्वदनं नर्तयंती भ्रुवानघा ३३।
तावत्त्रयस्ते संप्राप्ताः सन्नाहश्री विशोभिताः ।
शिरस्त्राणानि दधतः शौर्यवीर्यसमन्विताः ३४।

ता दृष्ट्वा महिलास्तत्र सौंदर्यश्रीसमन्विताः ।
प्रोचुस्ते विस्मयं विप्र किमिदं दृश्यते महत् ३५।
नमश्चक्रुर्महात्मानः सर्वे देववरांगनाः ।
किरीटमणिविद्योतद्योतितांघ्रियुगास्ततः ३६।
सा तान्पप्रच्छ पुरुषान्सर्वश्रेष्ठा तु भामिनी ।
के यूयमत्र संप्राप्ताः कथं चापधरा नराः ३७।
मत्स्थलं सर्वदेवानामगम्यं मोहनं महत् ।
अत्र प्राप्तस्य तु क्वापि निवृत्तिर्न भवत्युत ३८।
अश्वोऽयं कस्य राज्ञो वै कथं चामरवीजितः ।
स्वर्णपत्रेण शोभाढ्यः कथयंतु ममाग्रतः ३९।
शेष उवाच।
इति तस्या वचः श्रुत्वा मोहनाचारसंयुतम् ।
हनूमांस्तां प्रत्युवाच गतभीः प्रहसन्निव ४०।
वयं वै किंकरा राज्ञस्त्रैलोक्यस्य शिखामणेः ।
त्रिलोकीयं प्रणमते सर्वदेवशिरोमणिम् ४१।

रामभद्रस्य जानीहि हयमेधप्रवर्तितुः ।
प्रमुंच वाहमस्माकं कथं बद्धो वराङ्गने ४२।
वयं सर्वास्त्रकुशलाः सर्वशस्त्रास्त्रकोविदाः ।
नयिष्यामो बलाद्वाहं हत्वा तत्प्रतिरोधकान् ४३।
इति वाक्यं समाकर्ण्य प्लवङ्गस्य वराङ्गना ।
विवरस्था प्रत्युवाच हसंती वाक्यकोविदा ४४।
मयानीतमिमं वाहं न कोमोचयितुं क्षमः ।
वर्षायुतेन निशितैर्बाणकोटिभिरुच्छिखैः ४५।
परं रामस्य पादाब्जसैवकी कर्मकारिणी ।
न ग्रहीष्यामि तद्वाहं राजराजस्य धीमतः ४६।
महान विनयो जातो मम नेत्र्याः सुवाजिनः ।
क्षमताद्रामचंद्रस्तच्छरण्यो भक्तवत्सलः ४७।
यूयं क्लिष्टास्तत्पुरुषा हयार्थं तस्य रक्षितुः ।
याचध्वं वरमप्राप्यं देवानामपि सत्तमाः ४८।
यथा मेमीवमत्युग्रं क्षमेत पुरुषोत्तमः ।

व्रीडां त्यक्त्वाखिलां यूयं वृणुध्वं वरमुत्तमम् ४९।
तस्या वचः परं श्रुत्वा हनूमान्नि जगाद ताम् ।

रघुनाथप्रसादेन सर्वमस्माकमूर्जितम् ५०।
तथापि याचे वरमेकमुत्तमं ।
विधेहि तन्मे मनसः समीहितम् ।
भवे भवे नो रघुनायकः पति -।
र्वयं च तत्कर्मकराश्च किंकराः ५१।
एतद्वचनमाकर्ण्य प्लवगस्य तदांगना ।
उवाच वाक्यं मधुरं प्रहस्य गुणपूजितम् ५२।
भवद्भिः प्रार्थितं यद्वै दुर्ल्लभं सर्वदैवतैः ।
तद्भविष्यत्यसंदेहः सेवकास्तद्रघोः पतेः ५३।
अथापि वरमेकं वै दास्यामि कृतहेलना ।
रघुनाथस्य तुष्ट्यर्थं तदृतं मे भवेद्वचः ५४।
अग्रे वीरमणिर्भूपो महावीरसमन्वितः ।
ग्रहीष्यति भवद्बाहं शिवेन परिरक्षितः ५५।

तज्जयार्थे महास्त्रं मे गृह्णीत सुमहाबलाः ।
द्वैरथे स तु योद्धव्यः शत्रुघ्नेन त्वया महान् ५६।
इदमस्त्रं यदा त्वं तु क्षेपयिष्यसि संगरे ।
अनेन पूतो रामस्य स्वरूपं ज्ञास्यते पुनः ५७।
ज्ञात्वा तं वाजिनं दत्वा चरणे प्रपतिष्यति ।
तस्माद्गृह्णीध्वमस्त्रं तन्मम वैरिविदारणम् ५८।
तच्छ्रुत्वा रघुनाथस्य भ्राता जग्राह चास्त्रकम् ।
उदङ्मुखः पवित्रांगो योगिन्या दत्तमद्भुतम् ५९।
तत्प्राप्यास्त्रं महातेजा बभूव रिपुकर्शनः ।
दुष्प्रधर्ष्यो दुराराध्यो वैरिवारणसत्सृणिः ६०।
तां नत्वा राघवश्रेष्ठः शत्रुघ्नो हयसत्तमम् ।
गृहीत्वागाज्जलात्तस्माद्वेवातीरे सुखोचिते ६१।
तं दृष्ट्वा सैनिकाः सर्वे प्रहृष्टांगा मुदान्विताः ।
साधुसाधु प्रशंसंतः पप्रच्छुर्हयनिर्गमम् ६२।
हनूमान्कथयामास हयस्यागमनं महत् ।

वरप्राप्तिं च ताभ्यो वै तेऽपि श्रुत्वा मुदं गताः ६३।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे शत्रुघ्नस्य योगिनीदर्शनजलमध्याद्बाहप्राप्तिर्नाम अष्टत्रिंशत्तमोऽध्यायः ३८ ।

Roman transliteration

sūta uvāca|
etadākhyānakaṃ śrutvā vātsyāyana udāradhīḥ |
paramaṃ harṣamāpede jagāda ca phaṇīśvaram 1|
vātsyāyana uvāca|
kathāṃ saṃśṛṇvate mahyaṃ tṛptirnāsti phaṇīśvara |
raghunāthasya bhaktārtihārikīrtikarasya vai 2|

dhanya āraṇyako nāma munirvedadharaḥ paraḥ |
raghunāthaṃ samālokya dehaṃ tatyāja naśvaram 3|
tato rājño hayaḥ kutra gataḥ kena niyaṃtritaḥ |
kathaṃ tatra ramānātha kīrtirjātā phaṇīśvara 4|
sarvaṃ kathaya me tathyaṃ sarvajño'sti yato bhavān |
dharādharavapurdhārī sākṣāttasya svarūpadhṛk 5|
vyāsa uvāca|
iti vākyaṃ samākarṇya prahṛṣṭenāṃtarātmanā |
uvāca rāmacāritraṃ tattadguṇakathodayam 6|

śeṣa uvāca|
sādhu pṛcchasi viprarṣe raghunāthaguṇānmuhuḥ |
śrutā na śrutavatkṛtvā teṣu lolupatāṃ dadhat 7|
tato niragamadvāhaḥ sainikairbahubhivṛtaḥ |
revātīre manojñe tu munivṛṃdaniṣevite 8|
senācarāstataḥ sarve yatra vāhastatastataḥ |
prasarpaṃti nirīkṣaṃtastanmārgaṃ raṇakovidāḥ 9|
vājī gato'tha revāyā hrade'gādhajalānvite |
bhāle svarṇabhavaṃ patraṃ dhārayanpūjitāṃgakaḥ 10|
tato jale mamajjāsau rāmacaṃdra hayo varaḥ |
tadā sarve mahāśūrāstatra vismayamāgatāḥ 11|
taiḥ parasparamevoce kathaṃ hayasamāgamaḥ |
ko'tra gaṃtā jale vāhamānetuṃ taṃ mahodayam 12|
iti yāvatsamudvignā maṃtrayaṃte parasparam |
tāvadvīraśataiḥ sārdhamājagāma raghoḥ patiḥ 13|

tānsarvānvimanaskānsa dṛṣṭvā śatrughnasaṃjñitaḥ |
papraccha meghagaṃbhīravācā vīraśiromaṇiḥ 14|
kiṃ sthitaṃ nikhilairadya yuṣmābhiḥ saṃghaśo jale |
kutrāśvo raghunāthasya svarṇapatreṇa śobhitaḥ 15|
jale kiṃ vinimagno'sau hṛto vā kena māninā |
tanme kathayata kṣipraṃ kathaṃ yūyaṃ vimohitāḥ 16|
śeṣa uvāca|
iti vākyaṃ samākarṇya rājño raghuvarasya hi |
kathayāmāsuste sarvaṃ vīrāḥ śūraśiromaṇim 17|
janā ūcuḥ|
svāminvayaṃ na jānīmo muhūrtamabhavajjale |
nimamajja tato nāyāddhayastava manoharaḥ 18|
tvameva tatra gatvemaṃ vāhamānaya vegataḥ |
asmābhistatra gaṃtavyaṃ tvayā sārddhaṃ mahāmate 19|
iti śrutvā vacasteṣāṃ sainikānāṃ raghūdvahaḥ |

khedaṃ prāpa janānpaśyañjalasaṃtaraṇodyatān 20|
uvāca maṃtrimukhyaṃ sa kiṃ kartavyamataḥ param |
kathaṃ vāhasya saṃprāptirbhaviṣyati vadasva tat 21|
ke tatra śūrāḥ saṃyojyā jale'nveṣayituṃ hayam |
ko vā nayiṣyate vāhaṃ kenopāyena tadvada 22|
iti rājñovacaḥ śrutvā sumatirmaṃtrisattamaḥ |
uvāca samaye yogyaṃ śatrughnaṃ harṣayanniva 23|
svāminnasti tava śrīmañchaktiradbhutakarmaṇaḥ |
pātālagamane śaktirjalamadhyādiha sphuṭam 24|
anyacca puṣkalasyāpi śaktirasti mahātmanaḥ |
hanūmato'pi rāmasya pādasevāparasya ca 25|

tasmādyūyaṃ trayo gatvā hayamānayata dhruvam |
yato bhavedvāhamedho raghunāthasya dhīmataḥ 26|
śeṣa uvāca|
iti vākyaṃ samāśrutya śatrughnaḥ paravīrahā |

svayaṃ viveśa toyāṃtarhanumatpuṣkalānvitaḥ 27|
yāvajjalaṃ viveśāsau tāvatpuramadṛśyata |
anekodyānaśobhāḍhyamameyaṃ puṭabhedanam 28|
tatra māṇikyaracite staṃbhe svarṇamaye hayam |
baddhaṃ dadarśa rāmasya svarṇapatrasuśobhitam 29|
striyastatra manohāri rūpadhāriṇya uttamāḥ |
sevaṃte suṃdarīmekāṃ paryaṃke sukhamāsthitām 30|
tāndṛṣṭvā tāḥ striyaḥ sarvāḥ prāvocansvāminīṃ prati |
ete'lpavarṣmavayaso māṃsapuṣṭakalevarāḥ 31|
bhaviṣyaṃti tava śreṣṭhamāhārasya phalaṃ mahat |
eteṣāṃ śoṇitaṃ svādu puruṣāṇāṃ gatāyuṣām 32|
etadvacaḥ samākarṇya sevakīnāṃ varāṃganā |
jahāsa kiṃcidvadanaṃ nartayaṃtī bhruvānaghā 33|
tāvattrayaste saṃprāptāḥ sannāhaśrī viśobhitāḥ |
śirastrāṇāni dadhataḥ śauryavīryasamanvitāḥ 34|

tā dṛṣṭvā mahilāstatra sauṃdaryaśrīsamanvitāḥ |
procuste vismayaṃ vipra kimidaṃ dṛśyate mahat 35|
namaścakrurmahātmānaḥ sarve devavarāṃganāḥ |
kirīṭamaṇividyotadyotitāṃghriyugāstataḥ 36|
sā tānpapraccha puruṣānsarvaśreṣṭhā tu bhāminī |
ke yūyamatra saṃprāptāḥ kathaṃ cāpadharā narāḥ 37|
matsthalaṃ sarvadevānāmagamyaṃ mohanaṃ mahat |
atra prāptasya tu kvāpi nivṛttirna bhavatyuta 38|
aśvo'yaṃ kasya rājño vai kathaṃ cāmaravījitaḥ |
svarṇapatreṇa śobhāḍhyaḥ kathayaṃtu mamāgrataḥ 39|
śeṣa uvāca|
iti tasyā vacaḥ śrutvā mohanācārasaṃyutam |
hanūmāṃstāṃ pratyuvāca gatabhīḥ prahasanniva 40|
vayaṃ vai kiṃkarā rājñastrailokyasya śikhāmaṇeḥ |
trilokīyaṃ praṇamate sarvadevaśiromaṇim 41|

rāmabhadrasya jānīhi hayamedhapravartituḥ |
pramuṃca vāhamasmākaṃ kathaṃ baddho varāṅgane 42|
vayaṃ sarvāstrakuśalāḥ sarvaśastrāstrakovidāḥ |
nayiṣyāmo balādvāhaṃ hatvā tatpratirodhakān 43|
iti vākyaṃ samākarṇya plavaṅgasya varāṅganā |
vivarasthā pratyuvāca hasaṃtī vākyakovidā 44|
mayānītamimaṃ vāhaṃ na komocayituṃ kṣamaḥ |
varṣāyutena niśitairbāṇakoṭibhirucchikhaiḥ 45|
paraṃ rāmasya pādābjasaivakī karmakāriṇī |
na grahīṣyāmi tadvāhaṃ rājarājasya dhīmataḥ 46|
mahāna vinayo jāto mama netryāḥ suvājinaḥ |
kṣamatādrāmacaṃdrastaccharaṇyo bhaktavatsalaḥ 47|
yūyaṃ kliṣṭāstatpuruṣā hayārthaṃ tasya rakṣituḥ |
yācadhvaṃ varamaprāpyaṃ devānāmapi sattamāḥ 48|
yathā memīvamatyugraṃ kṣameta puruṣottamaḥ |

vrīḍāṃ tyaktvākhilāṃ yūyaṃ vṛṇudhvaṃ varamuttamam 49|
tasyā vacaḥ paraṃ śrutvā hanūmānni jagāda tām |
raghunāthaprasādena sarvamasmākamūrjitam 50|
tathāpi yāce varamekamuttamaṃ |
vidhehi tanme manasaḥ samīhitam |
bhave bhave no raghunāyakaḥ pati -|
rvayaṃ ca tatkarmakarāśca kiṃkarāḥ 51|
etadvacanamākarṇya plavagasya tadāṃganā |
uvāca vākyaṃ madhuraṃ prahasya guṇapūjitam 52|
bhavadbhiḥ prārthitaṃ yadvai durllabhaṃ sarvadaivataiḥ |
tadbhaviṣyatyasaṃdehaḥ sevakāstadraghoḥ pateḥ 53|
athāpi varamekaṃ vai dāsyāmi kṛtahelanā |
raghunāthasya tuṣṭyarthaṃ tadṛtaṃ me bhavedvacaḥ 54|
agre vīramaṇirbhūpo mahāvīrasamanvitaḥ |
grahīṣyati bhavadvāhaṃ śivena parirakṣitaḥ 55|

tajjayārthe mahāstraṃ me gṛhṇīta sumahābalāḥ |
dvairathe sa tu yoddhavyaḥ śatrughnena tvayā mahān 56|
idamastraṃ yadā tvaṃ tu kṣepayiṣyasi saṃgare |
anena pūto rāmasya svarūpaṃ jñāsyate punaḥ 57|
jñātvā taṃ vājinaṃ datvā caraṇe prapatiṣyati |
tasmādgṛhṇīdhvamastraṃ tanmama vairividāraṇam 58|
tacchrutvā raghunāthasya bhrātā jagrāha cāstrakam |
udaṅmukhaḥ pavitrāṃgo yoginyā dattamadbhutam 59|
tatprāpyāstraṃ mahātejā babhūva ripukarśanaḥ |
duṣpradharṣyo durārādhyo vairivāraṇasatsṛṇiḥ 60|
tāṃ natvā rāghavaśreṣṭhaḥ śatrughno hayasattamam |
gṛhītvāgājjalāttasmādrevātīre sukhocite 61|
taṃ dṛṣṭvā sainikāḥ sarve prahṛṣṭāṃgā mudānvitāḥ |
sādhusādhu praśaṃsaṃtaḥ papracchurhayanirgamam 62|
hanūmānkathayāmāsa hayasyāgamanaṃ mahat |

varaprāptiṃ ca tābhyo vai te'pi śrutvā mudaṃ gatāḥ 63|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe śatrughnasya yoginīdarśanajalamadhyādvāhaprāptirnāma aṣṭatriṃśattamo'dhyāyaḥ 38 |

English translation

Sūta said :

1. Having heard this account, the noble-minded Vātsyāyana obtained great joy and said to the lord of the serpents.

Vātsyāyana said :

2-5. O lord of the serpents, I who listen to the story of Raghunātha who is famous for destroying the affliction of his devotees, am not (at all) satified. The great sage Āraṇyaka possessing (the knowledge of) the Vedas , who cast his perishable body after seeing Raghunātha, is blessed. From there where did the king's horse go? By whom was he restrained? How was the glory of the lord of Rāma produced there? O lord of serpents, tell me all the truth, since you are omniscient. You hold the body of Viṣṇu ; you actually possess his form.

Vyāsa said :

6. Hearing these words, he, with his heart delighted, narrated Rāma's deeds highlighting his so many (innumerable) virtues.

Śeṣa said :

7-16. O brāhmaṇa sage, you are well asking about Raghunātha's virtues by expressing a desire to hear them, by regarding them as not having been heard, though you have repeatedly heard them. From there the horse, surrounded by many soldiers, went out to the charming bank of Revā resorted to by hosts of sages. Then all the soldiers, skilled in fighting and carefully watching the path of (i.e. taken by) him, proceeded wherever the horse (moved). Then the horse holding a golden note on his forehead and with his body worshipped, went to a pool of water in Revā full of unfordable water. Then the excellent horse of Rāmacandra plunged into water. At that time all the great heroes were wonder-struck. They just said to one another: "How can the horse be regained? Who will go into the water to bring the horse of great splendour?" When, thus dejected, they were consulting one another, the lord of the Raghu (family) arrived there with hundreds of heroes. Seeing all of them dejected, the crest-jewel of the brave called Śatrughna , asked them with a voice deep-sounding like that of the clouds: "Why do you all today stay in groups in the water? Where is Raghunātha's horse adorned with the golden note? Has it been drowned into the water? Or has it been snatched by some haughty person? Tell me that quickly as to how you are confused."

Śeṣa said :

17. Having heard these words of the best (descendant of) Raghu, the king, the heroes told everything to the crest-jewel of the brave.

The men said :

18-22. O lord, we do not know. For a while he was in the water. Then he plunged (into the water). Your charming horse did not come (up). You yourself (should) go there, and bring the horse quickly. O you very intelligent one, we would go there with you.

Hearing these words of the soldiers, the descendant of Raghu (i.e. Śatrughna) was dejected on seeing the men ready to swim in the water. He said to the chief minister: "What should we do hereafter? Tell (me) how the horse will (i.e. can) be brought (back). Which brave ones should be employed to find out the horse in the water? Tell me who will bring back the horse and by what means."

23-26. Hearing these words of the king, Sumati , the best minister, said, as it were delighting Śatrughna, what was proper for the occasion: "O lord, you, of wonderful deeds, have glorious power. It is clear, you have the power to go to the nether world through water. Another thing is: Puṣkala the magnanimous one, has also the power. So also Hanūmat engaged in serving the feet of Rāma (has the power). Therefore, you three (should) go and certainly bring the horse from the place where the sacrificial horse of the intelligent Raghunātha might be."

Śeṣa said :

27-32. Hearing these words, Śatrughna, the killer of the enemy's warriors, himself, along with Hanūmat and Puṣkala entered the water. When he entered the water, he saw a city. The city was rich

with the beauty of many gardens and immeasurable. He saw there Rāma's horse well adorned with the golden note, and tied to a golden pillar decked with rubies. There excellent ladies having attractive forms were waiting upon a beautiful lady comfortably seated upon a couch. Seeing them all the ladies said to their queen: "These (individuals) of a small height, young and with well-nourished bodies will be the best object of your food. The blood of these men when they die (i.e. when they will be killed) will be sweet."

33-36. Hearing these words of her female servants, that sinless beautiful lady, gesticulating her face with her eye-brow; laughed a little. At that time the three shining with the beauty of their armours, having helmets, and endowed with valour and bravery, reached there. O brāhmaṇa, seeing there the ladies endowed with the wealth of beauty, they expressed their amazement: "What is this great thing being seen?" With the feet (of the lady) shining with the lustre of the gems in their crowns, all the magnanimous ones saluted the divine, excellent, ladies.

37-39. That beautiful young lady, the greatest of all, asked those men: "Who are you that have come here? How is it that you men are holding bows? My place is greatly deluding and is inaccessible to all gods. No one that has come here ever returns. To which king does this horse belong? How is it that the horse is fanned with chowries? (How is it) rich in beauty with the golden note? You should tell (everything) to me."

Śeṣa said :

40-43. Having thus heard her words full of deluding manner, Hanūmat, with his fear gone and smiling, said: "We are the servants of the king, the crest-jewel of the three worlds. This group of the three worlds salutes (him) the crest-jewel of all gods. Know the horse to belong to Rāmabhadra who is proceeding to (perform) a horse-sacrifice. Release our horse. O you beautiful lady, how (i.e. why) has he been tied? We are skilled in (the use of) all missiles; we are proficient in (the use of) all weapons and missiles. Killing those who obstruct (our) horse, we shall forcibly take (back the horse)."

44-49. Hearing these words of the monkey (i.e. Hanūmat), that excellent lady, seated in a hollow, proficient in (using proper) words, laughed, and said: "Nobody is able to free this horse brought by me, even (if he fights) with sharp points of arrows that are blazing up, (even for) a myriad of years. But I am the servant of the lotus-like feet of Rāma. I do his work. I shall not seize the horse of that intelligent king of kings. I, who took away the good horse, have committed great rudeness. Let that Rāmacandra, the protector, who loves his devotees, pardon me. You, the men of him, the protector, are afflicted for that horse. O best one, ask for a boon difficult to be secured even by gods, so that the best man would forgive me the severe harm (done to him). Giving up all bashfulness, choose the best boon."

50-52. Hearing her great words, Hanūmat said to her: "Due to the grace of Raghunātha everything that we have is excellent. Still, I ask for an excellent boon. Give that one, desired by my mind: Let Raghunātha be our lord in every existence, and let us be his servants doing his work." Hearing these words of the monkey (i.e. Hanūmat), that lady laughed and said sweet words, honoured for their merit:

53-63. "O servants of the lord of (the) Raghu (family), whatever is desired by you, which is difficult to be obtained by deities, will take place. There is no doubt. Yet, I who slighted (Rāma) shall give (you) a boon to please Ragunātha. My words would come true. Later king Vīramaṇi , accompanied by great heroes and protected by Śiva , will seize your horse. O you very powerful ones, take a great missile from me to conquer him. You, great Śatrughna, should fight with him in a single combat in chariots. When, in the battle, you will discharge this missile; he, being purified by it, will again realise the true

nature of Rāma. Realising him, and giving the horse (back to you) he will fall at your feet. Therefore, take from me the missile destroying the enemy." Hearing that (i.e. those words), Rama 's brother (i.e. Śatrughna), facing the north, and with his body purified, received that wonderful missile given by that female devotee. Having received that missile, he became one with great might, destroyer of the enemies, difficult to be assailed and propitiated, and a hook to drive the elephants in the form of his enemies. Having saluted her, Śatrughna, the best among the descendants of Raghu, took the best horse, and from the water went (up) to the bank of Revā, fit for comforts. Having seen him, all the soldiers, with their bodies delighted and full of joy, praised him (as): "Well (done), well (done)!" and asked him about the coming out (i.e. as to how the horse came out of the water). Hanūmat told them about the great (i.e. important) coming (out) of the horse, and also about having received the boon. They too, hearing (it) were delighted.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 39

The Seizure of the Horse by Vīramaṇi's Son

Chapter 334 of 693 · 57 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
निनदत्सुमृदंगेषु वीणानादेषु सर्वतः ।
मुक्तो वाहस्ततो देव पुरं देवविनिर्मितम् १।
यत्र स्फाटिक कुड्यानां रचनाभिर्गृहा नृणाम् ।
हसंति विंध्यं विमलं पर्वतं नागसेवितम् २।
राजतानि गृहाण्यत्र दृश्यंते प्रकृतेरपि ।
विचित्रमणिसन्नद्धा नानामाणिक्यगोपुराः ३।
पद्मिन्यो यत्र लोकानां गेहे गेहे मनोहराः ।
हरंति चित्तानि नृणां मुखपद्मकलेक्षिताः ४।
पद्मरागमणिर्यत्र गेहे गेहे सुभूमिषु ।
बद्धः संलक्ष्यते विप्र तदोष्ठस्पर्धया नु किम् ५।
क्रीडाशैलाः प्रत्यगारं नीलरत्नविनिर्मिताः ।
कुर्वंति शंकां मेघस्य मयूराणां कलापिनाम् ६।
हंसा यत्र नृणां गेहे स्फाटिकेषु नियंत्रिताः ।
कुर्वंति मेघान्नो भीतिं मानसं न स्मरंति च ७।

निरंतरं शिवस्थाने ध्वस्तं चंद्रिकया तमः ।
शुक्लकृष्णविभेदो न पक्षयोस्तत्र वै नृणाम् ८।
तत्र वीरमणी राजा धार्मिकेष्वग्रणीर्महान् ।
राज्यं करोति विपुलं सर्वभोगसमन्वितम् ९।
तस्य पुत्रो महाशूरो नाम्ना रुक्मांगदो बली ।
वनिताभिर्गतो रम्यदेहाभिः क्रीडितुं वनम् १०।
तासां मंजीरसंरावः कंकणानां रवस्तथा ।
मनो हरति कामस्य किमन्यस्य कथात्र भोः ११।
वनं जगाम सुमहत्सुपुष्पनगसंयुतम् ।
सदाशिवकृतस्थानमृतुषट्कैर्विराजितम् १२।
चंपका यत्र बहुशः फुल्लकोरकशोभिताः ।
कुर्वंति कामिनां तत्र हृच्छयार्तिं विलोकिताः १३।
चूताः फलादिभिर्नम्रा मंजरीकोटिसंयुताः ।
नागाः पुन्नागवृक्षाश्च शालास्तालास्तमालकाः १४।
कोकिलानां समारावा यत्र च श्रुतिगोचराः ।

सदा मधुपझंकार गतनिद्राः सुमल्लिकाः १५।
दाडिमानां समूहाश्च कर्णिकारैः समन्विताः ।
केतकीकानकीवन्यवृक्षराजिविराजिताः १६।
तस्मिन्वने प्रमदसंयुतचित्तवृत्तिर्गायन्कलं मधुरवाग्विचिकीर्षयोच्चैः ।
उद्यत्कुचाभिरभितो वनिताभिरागाच्छोभानिधान वपुरुद्वतभीर्विवेश १७।
काश्चित्तं नृत्यविद्याभिस्तोषयंति स्म शोभनम् ।
काश्चिद्गानकलाभिश्च काश्चिद्वाक्चतुरोचितैः १८।
भ्रूसंज्ञया पराः काश्चित्तोषयामासुरुन्मदाः ।
परिरंभणचातुर्यैस्तं हृष्टं विदधुः स्त्रियः १९।
ताभिः पुष्पोच्चयं कृत्वा भूषयामास ताः स्त्रियः ।
वाण्या कोमलया शंसन्नेमे कामवपुर्धरः २०।
एवं प्रवृत्ते समये राजराजस्य धीमतः ।
प्रायात्तद्वनदेशं स हयः परमशोभनः २१।
तं स्वर्णपत्ररचितैकललाटदेशं ।
गंगासमं घुसृणकुंकुम पिंजरांगम् ।

गत्यासमं पवनवेगतिरस्करिण्या ।
दृष्ट्वा स्त्रियः परमकौतुकधामदेहम् २२।
ऊचुः पतिं कमलमध्यपिशंगवर्णा -।
स्ताम्राधरप्रतिभयाहतविद्रुमाभाः ।
दंतव्रजप्रमितहास्यसुशोभिवक्त्राः ।
कामस्य बाणनयनादिविमोहनाभाः २३।
स्त्रिय ऊचुः।
कांतकोयं महानर्वास्वर्णपत्रैकशोभितः ।
कस्य वा भाति शोभाढ्यो गृहाण स्वबलादिमम् २४।
शेष उवाच।
तदुक्तं वच आकर्ण्य लीललितलोचनः ।
जग्राह हयमेकेन करपद्मेन लीलया २५।
वाचयित्वा स्वर्णपत्रं स्पष्टवर्णसमन्वितम् ।
जहास महिलामध्ये जगाद वचनं पुनः २६।
रुक्मांगद उवाच।

पृथिव्यां नास्ति मे पित्रा समः शौर्येण च श्रिया ।
तस्मिन्कथं विधत्ते स उत्सेकं रामभूमिपः २७।
यस्य रक्षां प्रकुरुते सदा रुद्रः पिनाकधृक् ।
यं देवा दानवा यक्षा नमंति मणिमौलिभिः २८।
कुरुताद्वाजिमेधं वै जनको मे महाबलः ।
या त्वेष वाजिशालायां बध्नंतु मम वै भटाः २९।
इति वाक्यं समाकर्ण्य महिलास्ता मनोहराः ।
प्रहर्षवदना जाताः कांतं तु परिरेभिरे ३०।
गृहीत्वा च हयं पुत्रो राज्ञो वीरमणेर्महान् ।

पुरं पत्नीसमायुक्तो महोत्साहमवीविशत् ३१।
मृदंगध्वनिषु प्रोच्चैराहतेषु समंततः ।
बंदिभिः संस्तुतः प्रागात्स्वपितुर्मंदिरं महत् ३२।
तस्मै स कथयामास हयं नीतं रघोः पतेः ।
वाजिमेधाय निर्मुक्तं स्वच्छंदगतिमद्भुतम् ३३।
रक्षितं शत्रुसूदेन महाबलसमेतिना ।

तच्छ्रुत्वा वचनं तस्य नृपो वीरमणिर्महान् ३४।
नातिप्रशंसयामास तत्कर्म सुमहामतिः ।
नीत्वा पुनः समायांतं चौरस्येव विचेष्टितम् ३५।
कथयामास जामात्रे शिवायाद्भुतकर्मणे ।
अर्धांगनाधरायांगभूषाय चंद्रधारिणे ३६।
तेन संमंत्रयामास नृपो वीरमणिर्महान् ।
पुत्रसृष्टं महत्कर्म विनिंद्यं महतां मतः ३७।
शिव उवाच।
राजन्पुत्रेण भवतः कृतं कर्म महाद्भुतम् ।
यो जहार महावाहंरामचंद्रस्य धीमतः ३८।
अद्य युद्धं महद्भाति सुरासुरविमोहनम् ।
शत्रुघ्नेन महाराज्ञा वीरकोट्येकरक्षिणा ३९।
मया यो ध्रियते स्वांते जिह्वया प्रोच्यते हि यः ।
तस्य रामस्ययज्ञांगं जहार तव पुत्रकः ४०।
परमत्र महाँल्लाभो भविष्यतितरां रणे ।

यद्रामचरणांभोजं द्रक्ष्यामः स्वीयसेवितम् ४१।
अत्र यत्नो महान्कार्यो हयस्य परिरक्षणे ।
नयिष्यंति बलाद्वाहं मया रक्षितमप्यमुम् ४२।
तस्मादिमं महाराज राज्येन सह सन्नतः ।
वाजिनं भोजनं दत्वा प्रेक्षस्वांघ्रियुगं ततः ४३।
इति वाक्यं समाकर्ण्य शिवस्य स नृपोत्तमः ।
उवाच तं सुरेंद्रादिवंद्यपादांबुजद्वयम् ४४।
वीरमणिरुवाच।
क्षत्रियाणामयं धर्मो यत्प्रतापस्य रक्षणम् ।
तदसौ क्रांतुमुद्युक्तः क्रतुना हयसंज्ञिना ४५।
तस्माद्रक्ष्यः स्वप्रतापो येनकेनापि मानिना ।
यावच्छक्यं कर्म कृत्वा शरीरव्ययकारिणा ४६।
सर्वं कृतं सुतेनेदं गृहीतोऽश्व पुनर्यतः ।
कोपितं रामभूपालं समयार्हं कुरु प्रभो ४७।
क्षत्त्रियाणामिदं कर्म कर्तव्यार्हं भवेन्नहि ।

यदकस्माद्रिपोः पादौ प्रणमेद्भयविह्वलः ४८।
रिपवो विहसंत्येनं कातरोऽयं नृपाधमः ।

क्षुद्रः प्राकृतवन्नीचो नतवान्भयविह्वलः ४९।
तस्माद्भवान्यथायोग्यं योद्धव्ये समुपस्थिते ।
यद्विधेयं विचार्यैव कर्तव्यं भक्तरक्षणम् ५०।
शेष उवाच।
इति वाक्यं समाकर्ण्य चंद्रचूडोवदद्वचः ।
प्रहसन्मेघगंभीरवाण्या संमोहयन्मनः ५१।
यदि देवास्त्रयस्त्रिंशत्कोटयः समुपस्थिताः ।
तथापि त्वत्तः केनाश्वो गृह्यते मम रक्षितुः ५२।
यदि रामः समागत्य स्वात्मानं दर्शयिष्यति ।
तदाहं चरणौ तस्य प्रणमामि सुकोमलौ ५३।
स्वामिना न हि योद्धव्यं महान नय उच्यते ।
अन्ये वीरास्तृणप्रायाः किंचित्कर्तुं न वै क्षमाः ५४।
तस्माद्युद्धस्व राजेंद्र रक्षके मयि सुस्थिते ।

को गृह्णाति बलाद्वाहं त्रिलोकी यदि संगता ५५।
शेष उवाच।
एतद्वचः परं श्रुत्वा चंद्रचूडस्य भूमिपः ।
जहर्ष मानसेऽत्यंतं युद्धकर्मणि कौतुकी ५६।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे वीरमणिपुत्रेण हयग्रहणंनाम एकोनचत्वारिंशत्तमोऽध्यायः ३९ ।

Roman transliteration

śeṣa uvāca|
ninadatsumṛdaṃgeṣu vīṇānādeṣu sarvataḥ |
mukto vāhastato deva puraṃ devavinirmitam 1|
yatra sphāṭika kuḍyānāṃ racanābhirgṛhā nṛṇām |
hasaṃti viṃdhyaṃ vimalaṃ parvataṃ nāgasevitam 2|
rājatāni gṛhāṇyatra dṛśyaṃte prakṛterapi |
vicitramaṇisannaddhā nānāmāṇikyagopurāḥ 3|
padminyo yatra lokānāṃ gehe gehe manoharāḥ |
haraṃti cittāni nṛṇāṃ mukhapadmakalekṣitāḥ 4|
padmarāgamaṇiryatra gehe gehe subhūmiṣu |
baddhaḥ saṃlakṣyate vipra tadoṣṭhaspardhayā nu kim 5|
krīḍāśailāḥ pratyagāraṃ nīlaratnavinirmitāḥ |
kurvaṃti śaṃkāṃ meghasya mayūrāṇāṃ kalāpinām 6|
haṃsā yatra nṛṇāṃ gehe sphāṭikeṣu niyaṃtritāḥ |
kurvaṃti meghānno bhītiṃ mānasaṃ na smaraṃti ca 7|

niraṃtaraṃ śivasthāne dhvastaṃ caṃdrikayā tamaḥ |
śuklakṛṣṇavibhedo na pakṣayostatra vai nṛṇām 8|
tatra vīramaṇī rājā dhārmikeṣvagraṇīrmahān |
rājyaṃ karoti vipulaṃ sarvabhogasamanvitam 9|
tasya putro mahāśūro nāmnā rukmāṃgado balī |
vanitābhirgato ramyadehābhiḥ krīḍituṃ vanam 10|
tāsāṃ maṃjīrasaṃrāvaḥ kaṃkaṇānāṃ ravastathā |

mano harati kāmasya kimanyasya kathātra bhoḥ 11|
vanaṃ jagāma sumahatsupuṣpanagasaṃyutam |
sadāśivakṛtasthānamṛtuṣaṭkairvirājitam 12|
caṃpakā yatra bahuśaḥ phullakorakaśobhitāḥ |
kurvaṃti kāmināṃ tatra hṛcchayārtiṃ vilokitāḥ 13|
cūtāḥ phalādibhirnamrā maṃjarīkoṭisaṃyutāḥ |
nāgāḥ punnāgavṛkṣāśca śālāstālāstamālakāḥ 14|
kokilānāṃ samārāvā yatra ca śrutigocarāḥ |

sadā madhupajhaṃkāra gatanidrāḥ sumallikāḥ 15|
dāḍimānāṃ samūhāśca karṇikāraiḥ samanvitāḥ |
ketakīkānakīvanyavṛkṣarājivirājitāḥ 16|
tasminvane pramadasaṃyutacittavṛttirgāyankalaṃ madhuravāgvicikīrṣayoccaiḥ |
udyatkucābhirabhito vanitābhirāgācchobhānidhāna vapurudgatabhīrviveśa 17|
kāścittaṃ nṛtyavidyābhistoṣayaṃti sma śobhanam |
kāścidgānakalābhiśca kāścidvākcaturocitaiḥ 18|
bhrūsaṃjñayā parāḥ kāścittoṣayāmāsurunmadāḥ |
pariraṃbhaṇacāturyaistaṃ hṛṣṭaṃ vidadhuḥ striyaḥ 19|
tābhiḥ puṣpoccayaṃ kṛtvā bhūṣayāmāsa tāḥ striyaḥ |
vāṇyā komalayā śaṃsanreme kāmavapurdharaḥ 20|
evaṃ pravṛtte samaye rājarājasya dhīmataḥ |
prāyāttadvanadeśaṃ sa hayaḥ paramaśobhanaḥ 21|
taṃ svarṇapatraracitaikalalāṭadeśaṃ |
gaṃgāsamaṃ ghusṛṇakuṃkuma piṃjarāṃgam |

gatyāsamaṃ pavanavegatiraskariṇyā |
dṛṣṭvā striyaḥ paramakautukadhāmadeham 22|
ūcuḥ patiṃ kamalamadhyapiśaṃgavarṇā -|
stāmrādharapratibhayāhatavidrumābhāḥ |
daṃtavrajapramitahāsyasuśobhivaktrāḥ |
kāmasya bāṇanayanādivimohanābhāḥ 23|
striya ūcuḥ|
kāṃtakoyaṃ mahānarvāsvarṇapatraikaśobhitaḥ |
kasya vā bhāti śobhāḍhyo gṛhāṇa svabalādimam 24|
śeṣa uvāca|
taduktaṃ vaca ākarṇya līlālalitalocanaḥ |
jagrāha hayamekena karapadmena līlayā 25|
vācayitvā svarṇapatraṃ spaṣṭavarṇasamanvitam |
jahāsa mahilāmadhye jagāda vacanaṃ punaḥ 26|
rukmāṃgada uvāca|

pṛthivyāṃ nāsti me pitrā samaḥ śauryeṇa ca śriyā |
tasminkathaṃ vidhatte sa utsekaṃ rāmabhūmipaḥ 27|
yasya rakṣāṃ prakurute sadā rudraḥ pināKadhṛk |
yaṃ devā dānavā yakṣā namaṃti maṇimaulibhiḥ 28|
kurutādvājimedhaṃ vai janako me mahābalaḥ |
yā tveṣa vājiśālāyāṃ badhnaṃtu mama vai bhaṭāḥ 29|
iti vākyaṃ samākarṇya mahilāstā manoharāḥ |
praharṣavadanā jātāḥ kāṃtaṃ tu parirebhire 30|
gṛhītvā ca hayaṃ putro rājño vīramaṇermahān |
puraṃ patnīsamāyukto mahotsāhamavīviśat 31|
mṛdaṃgadhvaniṣu proccairāhateṣu samaṃtataḥ |
baṃdibhiḥ saṃstutaḥ prāgātsvapiturmaṃdiraṃ mahat 32|

tasmai sa kathayāmāsa hayaṃ nītaṃ raghoḥ pateḥ |
vājimedhāya nirmuktaṃ svacchaṃdagatimadbhutam 33|
rakṣitaṃ śatrusūdena mahābalasametinā |

tacchrutvā vacanaṃ tasya nṛpo vīramaṇirmahān 34|
nātipraśaṃsayāmāsa tatkarma sumahāmatiḥ |
nītvā punaḥ samāyāṃtaṃ caurasyeva viceṣṭitam 35|
kathayāmāsa jāmātre śivāyādbhutakarmaṇe |
ardhāṃganādharāyāṃgabhūṣāya caṃdradhāriṇe 36|
tena saṃmaṃtrayāmāsa nṛpo vīramaṇirmahān |
putrasṛṣṭaṃ mahatkarma viniṃdyaṃ mahatāṃ mataḥ 37|
śiva uvāca|
rājanputreṇa bhavataḥ kṛtaṃ karma mahādbhutam |
yo jahāra mahāvāhaṃrāmacaṃdrasya dhīmataḥ 38|
adya yuddhaṃ mahadbhāti surāsuravimohanam |
śatrughnena mahārājñā vīrakoṭyekarakṣiṇā 39|
mayā yo dhriyate svāṃte jihvayā procyate hi yaḥ |
tasya rāmasyayajñāṃgaṃ jahāra tava putrakaḥ 40|
paramatra mahā~llābho bhaviṣyatitarāṃ raṇe |

yadrāmacaraṇāṃbhojaṃ drakṣyāmaḥ svīyasevitam 41|
atra yatno mahāṅkāryo hayasya parirakṣaṇe |
nayiṣyaṃti balādvāhaṃ mayā rakṣitamapyamum 42|
tasmādimaṃ mahārāja rājyena saha sannataḥ |
vājinaṃ bhojanaṃ datvā prekṣasvāṃghriyugaṃ tataḥ 43|
iti vākyaṃ samākarṇya śivasya sa nṛpottamaḥ |
uvāca taṃ sureṃdrādivaṃdyapādāṃbujadvayam 44|
vīramaṇiruvāca|
kṣatriyāṇāmayaṃ dharmo yatpratāpasya rakṣaṇam |
tadasau krāṃtumudyuktaḥ kratunā hayasaṃjñinā 45|
tasmādrakṣyaḥ svapratāpo yenakenāpi māninā |
yāvacchakyaṃ karma kṛtvā śarīravyayakāriṇā 46|
sarvaṃ kṛtaṃ sutenedaṃ gṛhīto'śva punaryataḥ |
kopitaṃ rāmabhūpālaṃ samayārhaṃ kuru prabho 47|
kṣattriyāṇāmidaṃ karma kartavyārhaṃ bhavennahi |

yadakasmādripoḥ pādau praṇamedbhayavihvalaḥ 48|
ripavo vihasaṃtyenaṃ kātaro'yaṃ nṛpādhamaḥ |
kṣudraḥ prākṛtavannīco natavānbhayavihvalaḥ 49|
tasmādbhavānyathāyogyaṃ yoddhavye samupasthite |
yadvidheyaṃ vicāryaiva kartavyaṃ bhaktarakṣaṇam 50|
śeṣa uvāca|
iti vākyaṃ samākarṇya caṃdracūḍovadadvacaḥ |
prahasanmeghagaṃbhīravāṇyā saṃmohayanmanaḥ 51|
yadi devāstrayastriṃśatkoṭayaḥ samupasthitāḥ |
tathāpi tvattaḥ kenāśvo gṛhyate mama rakṣituḥ 52|
yadi rāmaḥ samāgatya svātmānaṃ darśayiṣyati |
tadāhaṃ caraṇau tasya praṇamāmi sukomalau 53|
svāminā na hi yoddhavyaṃ mahāna naya ucyate |
anye vīrāstṛṇaprāyāḥ kiṃcitkartuṃ na vai kṣamāḥ 54|
tasmādyuddhyasva rājeṃdra rakṣake mayi susthite |

ko gṛhṇāti balādvāhaṃ trilokī yadi saṃgatā 55|
śeṣa uvāca|
etadvacaḥ paraṃ śrutvā caṃdracūḍasya bhūmipaḥ |
jaharṣa mānase'tyaṃtaṃ yuddhakarmaṇi kautukī 56|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe vīramaṇiputreṇa hayagrahaṇaṃnāma ekonacatvāriṃśattamo'dhyāyaḥ 39 |

English translation

Śeṣa said :

1-8. When everywhere the tabors were sounded and when everywhere there were the sounds of lutes, the horse was released. From there he (went) to Devapura fashioned by gods, in which men's houses laughed, as it were, (i.e. were bright) by means of the constructions of crystal walls at the spotless Vindhya mountain resorted to by elephants. Even the houses of the subjects (i.e. ordinary people) were made of silver here (i.e. in this city). Here the ornamental ruby gateways were girdled by variegated gems; in every house there were attractive, most beautiful women that with side-glances attracted the hearts of men. Here, O brāhmaṇa , in every house rubies were seen to have been fixed in the good (i.e. beautiful) floors, as it were, to vie with the lips of the women. In every house the pleasure-mountains fashioned with sapphires produced the hope of (the arrival of) clouds in (the minds of) the peacocks having plumages. In this city swans, restrained on the crystal-floors in the houses were not afraid of a cloud and did not remember the Mānasa lake. (In it) at the abode of Śiva darkness was always dispelled by the moonlight; (so) the men there did not distinguish between the bright half and the dark half (of the month).

9-11. There the great king Vīramaṇi , the chief among the righteous (kings), ruled over a large kingdom full of all enjoyments. His very brave and powerful son named Rukmāṅgada (once) went to a forest to sport with women of charming bodies. The sound of their anklets and also the sound of their bracelets attracted the mind of Cupid (himself); then what to say about others!

12-16. He (i.e. Rukmāṅgada) went to the great forest which was full of trees with good flowers, where Sadāśiva had made his abode, and which shone with the six seasons. In it the many campaka trees adorned with blooming buds caused affliction in the hearts of passionate men, when they were seen by the men. (There) the mango trees, having crores of sprouts, were bent with fruits etc. (There were) the nāga (trees), the punnāga trees, the śāla (trees), the tāla (trees) and the tamāla (trees). In it the cooings of cuckoos were heard. The good jasmine (creepers) had always lost their sleep (i.e. were blossoming) due to the humming of bees. (There) the groups of the pomgranate (trees) were linked to the karṇikāra (trees); the rows of the sylvan trees shone with the ketakī and kanakī trees.

17-20. With his mind full of joy, singing sweetly and indistinctly, and having a body—the abode of charm—he, with women on all sides having a strong desire to talk sweetly and having raised breasts, entered the forest through passion and free from fear. Some pleased him with their knowledge of dancing, some (pleased) him with their singing arts, some with clever words; others, being intoxicated, pleased him with the signs (i.e. knittings) of their eye-brows. The women made him happy with their skill in embracing. Having collected flowers with them he, having Cupid's body, praising them with tender words, adorned those women.

21-23. When the intelligent king of kings was passing his time like this, that extremely charming horse went to that region of the forest. The women seeing him, on whose forehead was arranged (i.e. put) the golden note, who resembled Gaṅgā (in colour), whose body was tawny due to the reddish saffron, who

was uniform in speed which excelled that of the wind said (the following) to their lord. The women had a tawny complexion like the interior of a lotus. They had set back the beauty of corals afraid of their red lips, with their red lips. Their faces were beautiful due to the laughter meted out by the rows of their teeth. They were lustrous due to their seductive eyes resembling Cupid's arrows.

The women said :

24. O darling, who is this great horse adorned only with the golden note? To whom does he, endowed with loveliness, belong? Seize him with your might.

Śeṣa said :

25-26. Hearing those words spoken (by the women), he having charming and sportive eyes, easily seized the horse with only one hand resembling a lotus. Having read the golden note having clear letters, he seized him, and again said these words to the women.

Rukmāṅgada said :

27-32. On the earth there is none else like my father in valour and wealth. How can that king Rāma show haughty disregard of him? Let my very mighty father whom Rudra , the holder of the trident, always protects, whom gods, demons, yakṣas salute with their heads having jewels (bowed), perform the horse-sacrifice. Let this (horse) go to the stable. Let my soldiers tie him.

Hearing these words, the charming women had their faces joyful, and embraced their lover. The great son of king Vīramaṇi, seizing the horse, entered with his wives the city with great enthusiasm. When the sounds of the tabors that were beaten, were loud, he, being praised on all sides by the bards, went to the great house (i.e. palace) of his father.

33-37. He told him about his having seized Rāma's wonderful horse released for the horse-sacrifice, moving freely and protected by Śatrughna endowed with great power. The great, very intelligent king Vīramaṇi, having heard his words, did not very much approve that deed of him. Taking the seizure of that horse which was brought (to him by his son) like a thief's act and bringing him (to Śiva) he told lord Śiva, of wonderful deeds, having a lady (i.e. Pārvatī) as the half (part) of his body, having the moon for decorating his body. The great king Vīramaṇi honoured by the great, having condemned the deed done by his son, consulted him.

Śiva said :

38-44. O king, your son who took away the great horse of the intelligent Rāmacandra , has done a wonderful deed. Today a great war deluding gods and demons, with the great king Śatrughna, the only protector of a crore of heroes, appears (imminent). Your son has carried away (the horse)—the constituent of the sacrifice—of that Rāma who is held by me in my heart, and who is spoken (about) with my tongue (by me). But in the battle there will be a great gain, since we shall see the lotus-like feet of Rāma, which are waited upon by me. Now a great effort must be done to protect the horse. They will forcibly take this horse, though protected by me. Therefore, O great king, with modesty you should (first) give along with the kingdom, the horse and food and then see the pair of his feet.

Having heard these words of Śiva, the best king said to him, whose pair of lotus-like feet were adorable (even) to Indra and others.

Vīramaṇi said :

45-50. This is the duty of kṣatriyas to preserve valour. He is eager to surpass it by the sacrifice called horse (-sacrifice). Therefore whosoever is possessed of self-respect, has to maintain his own valour, by doing, as is possible, a deed, (even) spending (i.e. harming) his (own) body. Everything is done by (my) son since he has seized the horse. He has angered king Rāma. (So) O lord, do what is proper for the occasion. It would certainly not be an act to be done by kṣatriyas that he (i.e. a kṣatriya) overcome with fear, should all of a sudden, salute the feet of his enemy. The enemies laugh at him (and say): "This mean king is a coward. He is insignificant; he, the mean one, being overcome with fear like a common man, has bowed (before me)." Therefore, when the fight is imminent, you should think and do whatever is proper and should protect your devotee.

Śeṣa said :

51-56. Hearing these words, Śiva laughed, and spoke words in a voice deep-sounding like a cloud, and infatuating his mind: "Even if the thirty-three crore gods are present, who would take the horse from you when I am your protector. If Rāma comes and shows himself to me, then I shall salute his very delicate feet. One should not fight with one's lord. (Doing so) is said to be a very evil course. Other heroes are (insignificant) like blades of grass. They are not capable of doing anything. Therefore, O best of kings, fight when I, your protector, am well-settled. Who would take (away) the horse even if the three worlds come together."

Śeṣa said :

Hearing those great words of Candracūḍa (i.e. Śiva) the king who took pleasure in fighting was very much delighted in his mind.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 40

Śatrughna Resolves to Fight Against Vīramaṇi

Chapter 335 of 693 · 58 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
सेनाचरा महाराज्ञो महाबलसमन्विताः ।
समागतास्तं पश्यंतो हयं रामस्य भूपतेः १।
क्वा सावश्वः केन नीतः कथं वा दृश्यते न सः ।
को गंता यमपुर्यां वै वाहं हृत्वा सुमंदधीः २।
विलोकयंतस्तन्मार्गं यावत्सेनाचरा रघोः ।
तावत्प्राप्तो महाराजो महासैन्यपरीवृतः ३।
पप्रच्छ सेवकान्सर्वान्कुत्राश्वो मम सांप्रतम् ।
न दृश्यते कथं वाहः स्वर्णपत्रसुशोभितः ४।
इति तद्वचनं श्रुत्वा सेवकास्ते हयानुगाः ।
प्रोचुर्नाथ मनोवेगो वाहः केनापि कानने ५।
हृतो न लक्ष्यते तस्मादस्माभिर्मार्गकोविदैः ।
तदत्र यत्नः कर्तव्यो हयप्राप्तिं प्रति प्रभो ६।
तेषां वचनमाकर्ण्य पप्रच्छ सुमतिं नृपः ।
शत्रुघ्नः शत्रुसंहारकारीमोहनरूपधृक् ७।

शत्रुघ्न उवाच।
कोऽत्र राजा निवसति कथं वाहस्य संगमः ।
कियद्बलं भूमिपतेर्येन मेऽद्य हृतो हयः ८।
सुमतिरुवाच।
राजन्देवपुरं ह्येतद्देवेनैव विनिर्मितम् ।
कैलासमिव दुर्गम्यं वैरिसंघैः सुसंहतैः ९।
अस्मिन्वीरमणी राजा महाशूरः प्रतापवान् ।
राज्यं करोति धर्मेण शिवेन परिरक्षितः १०।
योऽसौ प्रलयकारी स आस्ते भक्त्या वशीकृतः ।
चंद्रचूडः स्वभक्तस्य पक्षपातं सृजन्सदा ११।
तस्मादत्र महद्युद्धं गृहीतश्चेद्भविष्यति ।
यत्ताः संतः प्रकुर्वंतु रक्षणं कटकस्य हि १२।
एवं श्रुत्वा स शत्रुघ्नः सर्वभूपशिरोमणिः ।
सैन्यव्यूहं रचित्वासौ तिष्ठति स्म महायशाः १३।
अथ तं सुखमासीनं मंत्रयंतं सुमंत्रिणा ।

आजगाम स देवर्षिर्युद्धकौतुकसंयुतः १४।
तमागतं मुनिं दृष्ट्वा शत्रुघ्नस्तपसां निधिम् ।
अभ्युत्थायासने स्थाप्य मधुपर्कमथार्पयत् १५।
स्वागतेन च संतुष्टं नारदं मुनिसत्तमम् ।
उवाच प्रीणयन्वाचा वाक्यवादविशारदः १६।
शत्रुघ्न उवाच।
मदीयोऽश्व कुत्र विप्र कथयस्व महामते ।
न लक्ष्यते गतिस्तस्य सेवकैर्मम कोविदैः १७।
शंस तं येन वा नीतं क्षत्त्रियेण च मानिना ।
कथमत्र हयप्राप्तिर्भविष्यति तपोधन १८।
इति वाक्यं समाकर्ण्य शत्रुघ्नस्य स नारदः ।
उवाच वीणां रणयन्गायन्नामकथां मुहुः १९।
नारद उवाच।
एतद्वेवपुरं राजन्भूपो वीरमणिर्महान् ।
तत्पुत्रेण वनस्थेन गृहीतस्तव वाजिराट् २०।

तत्र युद्धं महत्तेऽद्य भविष्यति सुदारुणम् ।
अत्र वीराः पतिष्यंति बलशौर्यसमन्विताः २१।
तस्मादत्र महायत्नात्स्थातव्यं ते महाबल ।
रचय व्यूहरचनां दुर्गमां परसैनिकैः २२।
जयस्ते भविता राजन्कृच्छ्रेणास्मान्नृपोत्तमात् ।
रामं को नु पराजीयाद्भुवने सकले ह्यपि २३।
इत्युक्त्वांतर्दधे विप्रो नभसि स्थितवांस्ततः ।
युद्धं सुदारुणं द्रक्ष्यन्देवदानवयोरिव २४।
शेष उवाच।
अथ राजा वीरमणिः सर्वशूरशिरोमणिः ।
पटहं घोषितुं स्वीये पुरमध्ये महारवम् २५।
आह्वयामास सेनान्यं रिपुवीरं महोन्नतम् ।
कथयामास च क्षिप्रं मेघगंभीरया गिरा २६।
वीरमणिरुवाच।
सेनानीः पटहस्याज्ञां देहि मे शोभने पुरे ।

तच्छ्रुत्वा मे सुसन्नद्धाः शत्रुघ्नं प्रति यांतु ते २७।
इति वाक्यं समाकर्ण्य राज्ञो वीरमणेस्तदा ।
कारयामास पटहं महारवनिनादितम् २८।
गेहे गेहे च रथ्यायां श्रूयते पटहध्वनिः ।
शत्रुघ्नं यांतु ये सर्वे वीरा राजपुरे स्थिताः २९।
ये वै राज्ञः समुल्लंघ्य शासनं वीरमानिनः ।
पुत्रा वा भ्रातरो वापि ते वध्याः स्युर्नृपाज्ञया ३०।
शृण्वंतु वीराः पुनरप्याह ते पटहे रवम् ।
श्रुत्वा विधीयतामाशु कर्तव्यं मा विलंबितम् ३१।

शेष उवाच।
इति पटहरवं स्वकर्णगोचरं ।
नरवरवीरवरा ययुर्नृपोत्तमम् ।
कनककवचभूषितस्वदेहाः ।
समरमहोत्सव हृष्टचित्तकोशाः ३२।
केचिद्ययुः शिरस्त्राणं धृत्वा शिरसि शोभनम् ।

कवचेन सुशोभाढ्याः शतकोटिसुशोभिताः ३३।
रथेन हययुग्मेन मणिकांचनशोभिना ।
ययुस्ते राजसंदेशान्नृवरालयमुन्मदाः ३४।
केचिन्मतंगजैर्मत्तैः केचिद्वाहैः सुशोभनैः ।
ययुर्नपगृहं सर्वे राजसंदेशकारकाः ३५।
विविक्तस्वर्णकवचशिरस्त्राणसुशोभितः ।
रुक्मांगदोऽपि च निजे रथे तिष्ठन्मनोजवे ३६।
शुभांगदोऽनुजस्तस्य महारत्नमयं दधत् ।
कवचं वपुषि श्रेष्ठं निजं प्रायाद्रणोत्सवे ३७।
राजभ्राता वीरसिंहः सर्वशस्त्रास्त्रकोविदः ।
ययौ नृपाज्ञया तत्र शासनं भूमिपस्य हि ३८।
जामेयस्तस्य राज्ञोऽपि बलमित्र इति स्मृतः ।
सन्नद्धः कवची खड्गी जगाम नृपमंदिरम् ३९।
सेनानी रिपुवारोऽपि सेनां तां चतुरंगिणीम् ।
सज्जां विधाय भूपाय न्यवेदयदथो महान् ४०।

अथ राजा वीरमणिः सर्वशस्त्रास्त्रपूरितम् ।
मणिसृष्टोच्चचक्रोच्चमारोहत्स्यंदनोत्तमम् ४१।
ततो वीरार्णवे शंखनिनादश्च समंततः ।
श्रूयते कातरान्वीरान्प्रेरयन्निव संगरे ४२।
भेर्यः समंततो जघ्नुः शुभवादकवादिताः ।
अनीकान्यत्र तस्यासन्संग्रामाय प्रतस्थुषः ४३।
सर्वे कृतस्वस्त्ययनाः सर्वाभरणभूषिताः ।
सर्वशस्त्रास्त्रसंपूर्णा ययुः समरमण्डलम् ४४।
भेरीशंखनिनादेन पूरिताश्च नगा गुहाः ।
आकारितुं गतः किं नु तद्रवः स्वर्गसंस्थितान् ४५।
तस्मिन्कोलाहले वृत्ते राजा वीरमणिर्महान् ।
रणोत्साहेन संयुक्तो ययौ प्रधनमंडलम् ४६।
आगत्य संस्थितस्तावद्रथपत्तिसमाकुलम् ।
समुद्र इव तत्स्थानात्प्लावितुं पुरुषानयात् ४७।
तदागतं बलं दृष्ट्वा रथिभिः शस्त्रकोविदैः ।

कोलाहलीकृतं सर्वमुवाच सुमतिं नृपः ४८।
शत्रुघ्न उवाच।

समागतो वीरमणिर्मम वाजिधरो बली ।
योद्धुं मां महता भूयः सैन्येन चतुरंगिणा ४९।
कथं युद्धं प्रकर्तव्यं के योत्स्यंति बलोत्कटाः ।
तान्सर्वान्दिश मे वीरान्यथा स्याज्जय ईप्सितः ५०।
सुमतिरुवाच।
स्वामिन्नसौ महाराजो महासैन्यपरीवृतः ।
समागतः स युद्धार्थं शिवभक्तिसमन्वितः ५१।
सांप्रतं युद्धातां वीरः पुष्कलः परमास्त्रवित् ।
अन्येपि नीलरत्नाद्या योद्धारो युद्धकोविदाः ५२।
शिवेन सह योद्धव्यं राज्ञा वा भवतानघ ।
द्वंद्वयुद्धेन जेतव्यो महाबलपराक्रमः ५३।
अनेन विधिना राजञ्जयस्तेऽत्र भविष्यति ।
पश्याद्यद्रोचते स्वामिंस्तत्कुरुष्व महामते ५४।

शेष उवाच।
इति वाक्यं समाकर्ण्य शत्रुघ्नः परवीरहा ।
सुभटानादिदेशाथ युद्धाय कृतनिश्चयः ५५।
सर्वैः ससैन्यैर्युद्धार्थं राजभिः शस्त्रकोविदैः ।
यथा स्यान्मे जयः क्षिप्रं यतितव्यं तथा पुनः ५६।
जयार्थं राघवस्यैव श्रुत्वा ते रणकोविदाः ।
महोत्साहेन संयुक्ता ययुर्योद्धुं तु सैनिकैः ५७।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे वीर-।
मणिना सह युद्धनिश्चयोनाम चत्वारिंशत्तमोऽध्यायः ४० ।

Roman transliteration

śeṣa uvāca|
senācarā mahārājño mahābalasamanvitāḥ |
samāgatāstaṃ paśyaṃto hayaṃ rāmasya bhūpateḥ 1|
kvā sāvaśvaḥ kena nītaḥ kathaṃ vā dṛśyate na saḥ |
ko gaṃtā yamapuryāṃ vai vāhaṃ hṛtvā sumaṃdadhīḥ 2|
vilokayaṃtastanmārgaṃ yāvatsenācarā raghoḥ |
tāvatprāpto mahārājo mahāsainyaparīvṛtaḥ 3|
papraccha sevakānsarvānkutrāśvo mama sāṃpratam |
na dṛśyate kathaṃ vāhaḥ svarṇapatrasuśobhitaḥ 4|
iti tadvacanaṃ śrutvā sevakāste hayānugāḥ |
procurnātha manovego vāhaḥ kenāpi kānane 5|
hṛto na lakṣyate tasmādasmābhirmārgakovidaiḥ |
tadatra yatnaḥ kartavyo hayaprāptiṃ prati prabho 6|
teṣāṃ vacanamākarṇya papraccha sumatiṃ nṛpaḥ |
śatrughnaḥ śatrusaṃhārakārīmohanarūpadhṛk 7|

śatrughna uvāca|
ko'tra rājā nivasati kathaṃ vāhasya saṃgamaḥ |
kiyadbalaṃ bhūmipateryena me'dya hṛto hayaḥ 8|

sumatiruvāca|
rājandevapuraṃ hyetaddevenaiva vinirmitam |
kailāsamiva durgamyaṃ vairisaṃghaiḥ susaṃhataiḥ 9|
asminvīramaṇī rājā mahāśūraḥ pratāpavān |
rājyaṃ karoti dharmeṇa śivena parirakṣitaḥ 10|
yo'sau pralayakārī sa āste bhaktyā vaśīkṛtaḥ |
caṃdracūḍaḥ svabhaktasya pakṣapātaṃ sṛjansadā 11|
tasmādatra mahadyuddhaṃ gṛhītaścedbhaviṣyati |
yattāḥ saṃtaḥ prakurvaṃtu rakṣaṇaṃ kaṭakasya hi 12|
evaṃ śrutvā sa śatrughnaḥ sarvabhūpaśiromaṇiḥ |
sainyavyūhaṃ racitvāsau tiṣṭhati sma mahāyaśāḥ 13|
atha taṃ sukhamāsīnaṃ maṃtrayaṃtaṃ sumaṃtriṇā |

ājagāma sa devarṣiryuddhakautukasaṃyutaḥ 14|
tamāgataṃ muniṃ dṛṣṭvā śatrughnastapasāṃ nidhim |
abhyutthāyāsane sthāpya madhuparkamathārpayat 15|
svāgatena ca saṃtuṣṭaṃ nāradaṃ munisattamam |
uvāca prīṇayanvācā vākyavādaviśāradaḥ 16|
śatrughna uvāca|
madīyo'śva kutra vipra kathayasva mahāmate |
na lakṣyate gatistasya sevakairmama kovidaiḥ 17|
śaṃsa taṃ yena vā nītaṃ kṣattriyeṇa ca māninā |
kathamatra hayaprāptirbhaviṣyati tapodhana 18|
iti vākyaṃ samākarṇya śatrughnasya sa nāradaḥ |
uvāca vīṇāṃ raṇayangāyanrāmakathāṃ muhuḥ 19|
nārada uvāca|
etaddevapuraṃ rājanbhūpo vīramaṇirmahān |
tatputreṇa vanasthena gṛhītastava vājirāṭ 20|

tatra yuddhaṃ mahatte'dya bhaviṣyati sudāruṇam |
atra vīrāḥ patiṣyaṃti balaśauryasamanvitāḥ 21|
tasmādatra mahāyatnātsthātavyaṃ te mahābala |
racaya vyūharacanāṃ durgamāṃ parasainikaiḥ 22|
jayaste bhavitā rājankṛcchreṇāsmānnṛpottamāt |
rāmaṃ ko nu parājīyādbhuvane sakale hyapi 23|
ityuktvāṃtardadhe vipro nabhasi sthitavāṃstataḥ |
yuddhaṃ sudāruṇaṃ drakṣyandevadānavayoriva 24|
śeṣa uvāca|
atha rājā vīramaṇiḥ sarvaśūraśiromaṇiḥ |
paṭahaṃ ghoṣituṃ svīye puramadhye mahāravam 25|
āhvayāmāsa senānyaṃ ripuvīraṃ mahonnatam |
kathayāmāsa ca kṣipraṃ meghagaṃbhīrayā girā 26|
vīramaṇiruvāca|
senānīḥ paṭahasyājñāṃ dehi me śobhane pure |

tacchrutvā me susannaddhāḥ śatrughnaṃ prati yāṃtu te 27|
iti vākyaṃ samākarṇya rājño vīramaṇestadā |
kārayāmāsa paṭahaṃ mahāravaninādītam 28|
gehe gehe ca rathyāyāṃ śrūyate paṭahadhvaniḥ |
śatrughnaṃ yāṃtu ye sarve vīrā rājapure sthitāḥ 29|
ye vai rājñaḥ samullaṃghya śāsanaṃ vīramāninaḥ |
putrā vā bhrātaro vāpi te vadhyāḥ syurnṛpājñayā 30|
śṛṇvaṃtu vīrāḥ punarapyāha te paṭahe ravam |

śrutvā vidhīyatāmāśu kartavyaṃ mā vilaṃbitam 31|
śeṣa uvāca|
iti paṭaharavaṃ svakarṇagocaraṃ |
naravaravīravarā yayurnṛpottamam |
kanakakavacabhūṣitasvadehāḥ |
samaramahotsava hṛṣṭacittakośāḥ 32|
kecidyayuḥ śirastrāṇaṃ dhṛtvā śirasi śobhanam |

kavacena suśobhāḍhyāḥ śatakoṭisuśobhitāḥ 33|
rathena hayayugmena maṇikāṃcanaśobhinā |
yayuste rājasaṃdeśānnṛvarālayamunmadāḥ 34|
kecinmataṃgajairmattaiḥ kecidvāhaiḥ suśobhanaiḥ |
yayurnapagṛhaṃ sarve rājasaṃdeśakārakāḥ 35|
viviktasvarṇakavacaśirastrāṇasuśobhitaḥ |
rukmāṃgado'pi ca nije rathe tiṣṭhanmanojave 36|
śubhāṃgado'nujastasya mahāratnamayaṃ dadhat |
kavacaṃ vapuṣi śreṣṭhaṃ nijaṃ prāyādraṇotsave 37|
rājabhrātā vīrasiṃhaḥ sarvaśastrāstrakovidaḥ |
yayau nṛpājñayā tatra śāsanaṃ bhūmipasya hi 38|
jāmeyastasya rājño'pi balamitra iti smṛtaḥ |
sannaddhaḥ kavacī khaḍgī jagāma nṛpamaṃdiram 39|
senānī ripuvāro'pi senāṃ tāṃ caturaṃgiṇīm |
sajjāṃ vidhāya bhūpāya nyavedayadatho mahān 40|

atha rājā vīramaṇiḥ sarvaśastrāstrapūritam |
maṇisṛṣṭoccacakroccamārohatsyaṃdanottamam 41|
tato vīrārṇave śaṃkhaninādaśca samaṃtataḥ |
śrūyate kātarānvīrānprerayanniva saṃgare 42|
bheryaḥ samaṃtato jaghnuḥ śubhavādakavāditāḥ |
anīkānyatra tasyāsansaṃgrāmāya pratasthuṣaḥ 43|
sarve kṛtasvastyayanāḥ sarvābharaṇabhūṣitāḥ |
sarvaśastrāstrasaṃpūrṇā yayuḥ samaramaṇḍalam 44|
bherīśaṃkhaninādena pūritāśca nagā guhāḥ |
ākārituṃ gataḥ kiṃ nu tadravaḥ svargasaṃsthitān 45|
tasminkolāhale vṛtte rājā vīramaṇirmahān |
raṇotsāhena saṃyukto yayau pradhanamaṃḍalam 46|
āgatya saṃsthitastāvadrathapattisamākulam |
samudra iva tatsthānātplāvituṃ puruṣānayāt 47|
tadāgataṃ balaṃ dṛṣṭvā rathibhiḥ śastrakovidaiḥ |

kolāhalīkṛtaṃ sarvamuvāca sumatiṃ nṛpaḥ 48|
śatrughna uvāca|
samāgato vīramaṇirmama vājidharo balī |
yoddhuṃ māṃ mahatā bhūyaḥ sainyena caturaṃgiṇā 49|
kathaṃ yuddhaṃ prakartavyaṃ ke yotsyaṃti balotkaṭāḥ |
tānsarvāndiśa me vīrānyathā syājjaya īpsitaḥ 50|
sumatiruvāca|
svāminnasau mahārājo mahāsainyaparīvṛtaḥ |
samāgataḥ sa yuddhārthaṃ śivabhaktisamanvitaḥ 51|
sāṃprataṃ yuddhyatāṃ vīraḥ puṣkalaḥ paramāstravit |
anyepi nīlaratnādyā yoddhāro yuddhakovidāḥ 52|
śivena saha yoddhavyaṃ rājñā vā bhavatānagha |
dvaṃdvayuddhena jetavyo mahābalaparākramaḥ 53|

anena vidhinā rājañjayaste'tra bhaviṣyati |
paścādyadrocate svāmiṃstatkuruṣva mahāmate 54|

śeṣa uvāca|
iti vākyaṃ samākarṇya śatrughnaḥ paravīrahā |
subhaṭānādideśātha yuddhāya kṛtaniścayaḥ 55|
sarvaiḥ sasainyairyuddhārthaṃ rājabhiḥ śastrakovidaiḥ |
yathā syānme jayaḥ kṣipraṃ yatitavyaṃ tathā punaḥ 56|
jayārthaṃ rāghavasyaiva śrutvā te raṇakovidāḥ |
mahotsāhena saṃyuktā yayuryoddhuṃ tu sainikaiḥ 57|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe vīra-|
maṇinā saha yuddhaniścayonāma catvāriṃśattamo'dhyāyaḥ 40 |

English translation

Śesa said :

1-7. Looking for king Rāma 's horse the great king's soldiers endowed with great power (or army) came (there). (They said:) "Where is the horse? Who has taken him? How is it that he is not seen? Who, a very dull one, will go to Yama 's city after having (i.e. because of his having) taken the horse?" While the soldiers of Raghu were searching the course of the horse, the great king surrounded by a large army came (there). He asked all his servants: "Now where is my horse? How is it that the horse, adorned with the golden note is not seen?" Hearing these words of (i.e. uttered by) him, the servants who were following the horse, said: "The horse having the mind's speed has been snatched away by someone into the forest. Therefore, even though we know the path well, the horse is not noticed. Therefore, O lord, an effort should be made now to get (back) the horse." Hearing their words, Śatrughna , the killer of his enemies, and having a fascinating form, asked Sumati :

Śatrughna said :

8. Which king stays here? How did he secure the horse? How much is the power (or army) of the king, who has today taken away my horse?

Sumati said :

9-12. O king, this is Devapura fashioned by the lord himself. It is like the Kailāsa (mountain) inaccessible (even) to hosts of the army, well joined together. In it rules the very brave and valourous king Vīramaṇi , protected by Śiva , and he is ruling justly. He, Śiva who is the destroyer of the whole universe, (but) who always lets loose (his) partiality for his devotee, is won over (by the king) by means of his devotion. So if the horse is taken, there will be a great war. Let the good ones, being careful, protect the army.

13-16. Hearing this, that Śatrughna, the very glorious one, and the crest-jewel of all kings, waited (i.e. got ready to fight) after arranging the army. When he having consultations with his good minister (Sumati), waited comfortably, the divine sage (Nārada), eager (to see) the battle, came there. Having seen the sage, the abode of austerities, that had arrived there, Śatrughna got up (from his seat) and seating him on a seat, offered him a respectful offering. He, skilled in speaking, pleasing Nārada the best sage, with words, said to him pleased with the welcome (offered to him):

Śatrughna said :

17-1 9. O highly intelligent brāhmaṇa , tell me where my horse is. My servants, experienced in their duty, cannot trace his course. Tell (me the name of) that insolent kṣatriya who has taken (away) my horse. O you abode of penance, how will the horse be got (back by us)?

Hearing these words of Śatrughna, Nārada, sounding the lute and repeatedly singing Rāma's account, said:

Nārada said :

20-24. O king, this is Devapura. Vīramaṇi is the great king there. His son, who was in the forest, has seized your best horse. Today you will wage a very fierce battle (against him). Here (i.e. in this battle) soldiers having might and valour will fall. Therefore, O very powerful one, you should remain here with great effort. Make an array to which access is difficult for the enemy's soldiers. O king, in it you will have victory over the best king with difficulty. Who would defeat Rāma even on the entire earth?

Speaking like this, the brāhmaṇa disappeared, and remained in the sky watching the very fierce battle like the one between gods and demons.

Śeṣa said :

25-26. Then king Vīramaṇi, the crest-jewel of all brave men, asked his general, very eminent and brave among the enemies, to proclaim loudly by beating the war-drum; and told him with deep sounding words:

Vīramaṇi said :

27-31. O general, give the order (with the beating) of the war-drum in my beautiful city. Hearing it, let my well-equipped (heroes) march against Śatrughna.

Hearing the words of Vīramaṇi, the general at that time made the proclamation with the war-drum making a great sound. In every house and on the road the sound of the war-drum was heard: "Let all the heroes present in the capital march (against) Śatrughna. Those who looking upon themselves as brave disobey the order of the king, even though they may be sons or brothers, should be killed by the king's order. Let the heroes listen to the sound (which is produced) when the war-drum is beaten. Having heard it, they should, without delay, perform their duty."

Śeṣa said :

32-34. The best heroes, having heard the sound of the war-drum, with their bodies decorated with golden armours and with the interior of their hearts delighted by the festival of fight, went to the best king. Some, having put on beautiful helmets on their heads, and very charming due to the armours, and (thus) crores of them well adorned, went (to the king). The furious ones, as a result of the king's message, went (to the king), in chariots to which two horses looking beautiful due to gems and gold were yoked.

35-45. All of them obeying the command of the king went riding very charming horses to the king's abode. Rukmāṅgada also, who was well adorned with a distinguished golden armour and a helmet, got into his chariot having mind's speed. His younger brother Śubhāṅgada , having put on his body an

excellent armour full of (i.e. decked with) big gems, went to (participate in) the festival of fight. The king's brother Vīrasiṃha , proficient in the use of all weapons and missiles went there by the king's order, for that was a royal order. The king's sister's son also who was known as Balamitra , equipped with an armour and a sword, went to the king's palace. His great general Ripuvāra, making ready the army with its four constituents, reported to the king. Then king Vīramaṇi got into the best chariot full of all weapons and missiles and high due to having high wheels made of gems. Then in the ocean of the heroes the sound of conches, as if well impelling the cowardly warriors to fight, was heard. Kettle-drums sounded by auspicious musicians were beaten on all sides. The troops of him who proceeded to fight, stood there. All (the soldiers) had averted the evil by recitation of hymns; all were adorned with all ornaments. All fully equipped with missiles and weapons went to the battlefield. The mountains and caves were filled with the sounds of kettle-drums and conches. Is it that their sound went to call those who stayed in heaven?

46-48. When that din took place, the great king Vīramaṇi, full of enthusiasm to fight, went to the battlefield. When, after arriving at the battlefield full of chariots and foot-soldiers, he remained there, his army went there like the ocean to wash away the (enemy's) men from that place. Having seen that army full of warriors fighting from chariots, proficient in (the use of) weapons, and making a great noise, the king (i.e. Śatrughna) said to Sumati:

Śatrughna said :

49-50. The powerful Vīramaṇi who had seized our horse, has again come with a great army having four divisions. How should the battle be fought? Who, fierce with might, will fight? Show all those heroes to me, and (show me also) how the desired victory would be had.

Sumati said :

51-54. O lord, that great king, endowed with devotion to Śiva and surrounded by a huge army, has come to fight. Now, let the hero Puṣkala knowing the use of great missiles fight. Let other warriors like Nīlaratna, proficient in fighting (fight). O innocent one, you should fight with Śiva or with the king. He, of a great power and valour, should be conquered in a single combat. In this way, O king, you will be victorious. O very intelligent lord, later you should do what you like.

Śeṣa said :

55-57. Hearing these words Śatrughna, the killer of the heroes of his enemy, having determined to fight, ordered his good warriors: "All the kings with their armies proficient in (the use of) weapons, should quickly exert themselves in such a way that I get victory." Hearing it, those (kings) proficient in fighting, full of great energy, went with their soldiers to fight (against the enemy in order to obtain) victory for the descendant of Raghu.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 41

Rukmāṅgada Is Defeated by Puṣkala

Chapter 336 of 693 · 34 detected Sanskrit verse markers

Sanskrit

शेष उवाच
युद्धाय ते सुसंनद्धाः शत्रुघ्नस्य महाबलाः ।
ययुर्वीरमणेः सैन्यमध्ये शौर्यसमन्विताः॥ १
शरान्विमुंचमानास्ते भिंदंतः सैनिकान्बहुन् ।
व्यदृश्यंत रणांतःस्थाः शरासनधरा नराः॥ २
अनेके निहतास्तत्र गजा मणिमया रथाः ।
भग्ना वाहसमेताश्च दृश्यंते रणमंडले॥ ३
विहितं कदनं तेषां श्रुत्वा रुक्मांगदो बली ।
रथे मणिमये तिष्ठन्ययौ योद्धुं ससैनिकान् ॥४
शरासने शरान्धास्यन्निषुधी अक्षयौ दधत् ।
शोणनेत्रांतरो भीमो महाकोपसमन्वितः॥ ५
अनेकबाणसंविग्नान्कुर्वञ्छूरान्सहस्रशः ।
हाहाकारं कारयंस्तद्ययौ रुक्मांगदो बली॥ ६
राजपुत्रः स्वसदृशं बलेन यशसा श्रिया ।
आह्वयामास शत्रुघ्नं भारतिं पुष्कलं बली॥ ७

रुक्मांगद उवाच
आगच्छ वीरकर्मा त्वं महाबलपराक्रम ।
मया योद्धुं तु बलिना राजपुत्रेण भास्वता ॥८
किमन्यैस्त्रासितैर्वीर निहतैः कोटिभिर्नरैः ।
मया समं महायुद्धं विधाय जयमाप्नुहि ॥९
इत्युक्तवं तं तरसा प्रहसन्पुष्कलो बली ।
जघान विपुले मध्ये वक्षसस्तीक्ष्णपर्वभिः ॥१०
तदमृष्यन्नाजपुत्रो महाचापे दधच्छरान् ।
जघान दशभिर्वीरं पुष्कलं वक्षसोऽतरे ॥११
उभौ समरसंरब्धावुभावपि जयैषिणौ ।
रेजाते समरे तौ हि कुमारतारकौ यथा ॥१२
बाणान्धनुषि संधाय दशसंख्यान्महाशितान् ।
अकरोत्पुष्कलो वीरो विरथं राजपुत्रकम् ॥१३
चतुर्भिश्चतुरोवाहान्द्वाभ्यां सूतमपातयत् ।
एकेन ध्वजमेतस्य द्वाभ्यां स्यंदनरक्षकौ ॥१४

एकेन हृदि विव्याध राजपुत्रस्य वेगवान् ।
तदद्भुतं कर्म दृष्ट्वा सर्वे वीराः प्रतोषिताः ॥१५
सच्छिन्नधन्वा विरथो हताश्वो हतसारथिः ।
अत्यंतं कोपमापन्नः स्यंदनं परमाविशत् ॥१६
स स्थित्वा स्यंदनवरे हयरत्नेन भूषिते ।
शरासनं महद्धृत्वा सुदृढं गुणपूरितम् ॥१७
उवाच पुष्कलं वीरं रुक्मांगद इदं वचः ।
महत्पराक्रमं कृत्वा क्व यास्यसि परंतप ॥१८
पश्य मेऽद्यपराक्रांतिं यद्बलेन विनिर्मिताम् ।
यत्नात्तिष्ठस्व भो वीर नयामि त्वद्रथं नभः ॥१९
इत्युक्त्वा शरमत्युग्रं दधार स्वशरासने ।
मंत्रयित्वा ततश्चास्त्रं भ्रामकं पौष्कले रथे ॥२०
मुमोच निशितं बाणं स्वर्णपंखैकशोभितम् ।
तेन बाणेन नीतोऽस्य रथो योजनमात्रकम् ॥२१
धृतः कृच्छ्रेण सूतेन रथो बभ्राम भूतले ।

कृच्छ्रेण प्राप्य स्वस्थानं पुष्कलः परमास्त्रवित् ॥२२
जगाद वचनं तं वै बाणं बिभ्रच्छरासने ।
स्वर्गं प्राप्नुहि वीराग्र्य सर्वदेवैश्च सेवितम् ॥२३
त्वादृशाः पृथिवीयोग्या न भवंति नृपोत्तम ।
शतक्रतुसभायोग्यास्तद्गच्छ त्वं सुरालयम् ॥२४
इत्युक्त्वा स मुमोचास्त्रमाकाशप्रापकं महत् ।
तेन बाणेन सरथो ययौ खमनुलोमतः ॥२५
सर्वांल्लोकानतिक्रामन्ययौ सूर्यस्य मंडलम् ।
तज्ज्वालया रथो दग्धो हयसूतसमन्वितः ॥२६
तत्करैर्दग्धभूयिष्ठ कलेवरः सुदुःखितः ।
पपात चंद्रचूडं स धृत्वा हृद्यसुखार्दनम् ॥२७
भूमौ निपतितस्तत्र करदग्धकलेवरः ।
अत्यंतं दुःखमापन्नो मुमूर्च्छ रणमंडले ॥२८
तस्मिन्निपतिते भूमौ मूर्च्छिते राजपुत्रके ।
हाहाकारो महानासीत्तत्र संग्राममूर्धनि ॥२९

वैरिणो जयलक्ष्मीं ते प्रापुः पुष्कलमुख्यकाः ।
पलायनपरा जाता वैरिणो हयरक्षकाः ॥३०
तदा पुत्रस्य वै मूर्च्छां दृष्ट्वा वीरमणिर्नृपः ।
प्रायात्समरमध्यस्थं पुष्कलं कोपपूरितः ॥३१
तदा भूमिश्चचालेयं सपर्वतवनोत्तमा ।
शूरा वै हर्षमापन्नाः कातरा भयपीडिताः ॥३२
चापं महद्दधानः स इषुधी अक्षयावपि ।
रोषान्निःश्वासमामुंचन्नाह्वयामास वैरिणम् ॥३३
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे रुक्मांगदपराजय पुष्कलविजयोनाम

एकचत्वारिंशत्तमोऽध्यायः ४१

Roman transliteration

śeṣa uvāca
yuddhāya te susaṃnaddhāḥ śatrughnasya mahābalāḥ |
yayurvīramaṇeḥ sainyamadhye śauryasamanvitāḥ|| 1
śarānvimuṃcamānāste bhiṃdaṃtaḥ sainikānbahūn |
vyadṛśyaṃta raṇāṃtaḥsthāḥ śarāsanadharā narāḥ|| 2
aneke nihatāstatra gajā maṇimayā rathāḥ |
bhagnā vāhasametāśca dṛśyaṃte raṇamaṃḍale|| 3
vihitaṃ kadanaṃ teṣāṃ śrutvā rukmāṃgado balī |
rathe maṇimaye tiṣṭhanyayau yoddhuṃ sasainikān ||4
śarāsane śarāndhāsyanniṣudhī akṣayau dadhat |
śoṇanetrāṃtaro bhīmo mahākopasamanvitaḥ|| 5
anekabāṇasaṃvignānkurvañchūrānsahasraśaḥ |
hāhākāraṃ kārayaṃstadyayau rukmāṃgado balī|| 6
rājaputraḥ svasadṛśaṃ balena yaśasā śriyā |
āhvayāmāsa śatrughnaṃ bhāratiṃ puṣkalaṃ balī|| 7

rukmāṃgada uvāca
āgaccha vīrakarmā tvaṃ mahābalaparākrama |
mayā yoddhuṃ tu balinā rājaputreṇa bhāsvatā ||8
kimanyaistrāsitairvīra nihataiḥ koṭibhirnaraiḥ |
mayā samaṃ mahāyuddhaṃ vidhāya jayamāpnuhi ||9
ityuktavaṃ taṃ tarasā prahasanpuṣkalo balī |
jaghāna vipule madhye vakṣasastīkṣṇaparvabhiḥ ||10
tadamṛṣyanrājaputro mahācāpe dadhaccharān |
jaghāna daśabhirvīraṃ puṣkalaṃ vakṣasoṃ'tare ||11
ubhau samarasaṃrabdhāvubhāvapi jayaiṣiṇau |
rejāte samare tau hi kumāratārakau yathā ||12
bāṇāndhanuṣi saṃdhāya daśasaṃkhyānmahāśitān |
akarotpuṣkalo vīro virathaṃ rājaputrakam ||13
caturbhiścaturovāhāndvābhyāṃ sūtamapātayat |
ekena dhvajametasya dvābhyāṃ syaṃdanarakṣakau ||14

ekena hṛdi vivyādha rājaputrasya vegavān |
tadadbhutaṃ karma dṛṣṭvā sarve vīrāḥ pratoṣitāḥ ||15
sacchinnadhanvā viratho hatāśvo hatasārathiḥ |
atyaṃtaṃ kopamāpannaḥ syaṃdanaṃ paramāviśat ||16
sa sthitvā syaṃdanavare hayaratnena bhūṣite |
śarāsanaṃ mahaddhṛtvā sudṛḍhaṃ guṇapūritam ||17
uvāca puṣkalaṃ vīraṃ rukmāṃgada idaṃ vacaḥ |
mahatparākramaṃ kṛtvā kva yāsyasi paraṃtapa ||18
paśya me'dyaparākrāṃtiṃ yadbalena vinirmitām |
yatnāttiṣṭhasva bho vīra nayāmi tvadrathaṃ nabhaḥ ||19
ityuktvā śaramatyugraṃ dadhāra svaśarāsane |
maṃtrayitvā tataścāstraṃ bhrāmakaṃ pauṣkale rathe ||20
mumoca niśitaṃ bāṇaṃ svarṇapaṃkhaikaśobhitam |
tena bāṇena nīto'sya ratho yojanamātrakam ||21
dhṛtaḥ kṛcchreṇa sūtena ratho babhrāma bhūtale |

kṛcchreṇa prāpya svasthānaṃ puṣkalaḥ paramāstravit ||22
jagāda vacanaṃ taṃ vai bāṇaṃ bibhraccharāsane |
svargaṃ prāpnuhi vīrāgrya sarvadevaiśca sevitam ||23
tvādṛśāḥ pṛthivīyogyā na bhavaṃti nṛpottama |
śatakratusabhāyogyāstadgaccha tvaṃ surālayam ||24
ityuktvā sa mumocāstramākāśaprāpakaṃ mahat |
tena bāṇena saratho yayau khamanulomataḥ ||25
sarvāṃllokānatikrāmanyayau sūryasya maṃḍalam |
tajjvālayā ratho dagdho hayasūtasamanvitaḥ ||26
tatkarairdagdhabhūyiṣṭha kalevaraḥ suduḥkhitaḥ |
papāta caṃdracūḍaṃ sa dhṛtvā hṛdyasukhārdanam ||27
bhūmau nipatitastatra karadagdhakalevaraḥ |
atyaṃtaṃ duḥkhamāpanno mumūrccha raṇamaṃḍale ||28
tasminnipatite bhūmau mūrcchite rājaputrake |
hāhākāro mahānāsīttatra saṃgrāmamūrdhani ||29

vairiṇo jayalakṣmīṃ te prāpuḥ puṣkalamukhyakāḥ |
palāyanaparā jātā vairiṇo hayarakṣakāḥ ||30
tadā putrasya vai mūrcchāṃ dṛṣṭvā vīramaṇirnṛpaḥ |
prāyātsamaramadhyasthaṃ puṣkalaṃ kopapūritaḥ ||31
tadā bhūmiścacāleyaṃ saparvatavanottamā |
śūrā vai harṣamāpannāḥ kātarā bhayapīḍitāḥ ||32
cāpaṃ mahaddadhānaḥ sa iṣudhī akṣayāvapi |
roṣānniḥśvāsamāmuṃcannāhvayāmāsa vairiṇam ||33
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe rukmāṃgadaparājaya puṣkalavijayonāma ekacatvāriṃśattamo'dhyāyaḥ 41

English translation

Śeṣa said :

1-7. Those very powerful heroes of Śatrughna , endowed with valour and quite ready to fight, went into the army of Vīramaṇi . The men discharging arrows, piercing many soldiers, holding, bows were seen standing in the battlefield. Many elephants were killed there. On the battlefield were seen jewelled chariots shattered with their horses. Having heard about their destruction the mighty Rukmāṅgada , standing in a jewelled chariot, came there to fight with the soldiers. He fixed arrows on his bow and had two inexhaustible quivers. That mighty Rukmāṅgada, full of great anger and with blood in his eyes, making thousands of brave men terrified with his arrows causing wailing (in the enemy's camp), went (to fight). The mighty prince challenged. Śatrughna and Bharata 's son Puṣkala like himself in fame and glory.

Rukmāṅgada said :

8-15a. You who perform brave deeds and whose power and valour are great; come to fight with me, the strong and lustrous prince. O brave one, what is the use of frightening and killing others, crores of men? Having fought a great battle with me, obtain victory.

The mighty Puṣkala laughed and quickly struck him who was speaking like this on his large chest with sharp hooks. Not bearing it, the prince fixing arrows on his great bow struck with ten arrows Puṣkala in his chest. Both excited while fighting, both desiring victory, shone in the battle like Kārtikeya and (the demon) Tāraka . Fixing very sharp arrows ten in number on his bow Puṣkala, the hero, made the

prince chariotless. With four (arrows) he knocked down his four horses; with two (he knocked down) his charioter; with one (he knocked down) his flag and with two (he knocked down) the guards of his chariot. The swift one pierced the prince with one (arrow).

15b-17. Seeing that wonderful act all heroes were very much delighted. He whose bow was broken, who had lost his chariot, whose horses and charioteer were killed, became extremely angry and got into another chariot. Standing in the excellent chariot adorned with gems of horses, he took a big strong bow furnished with a string.

18-19. Rukmāṅgada said these words to the brave Puṣkala: “O you tormentor of the enemies, having done (a) great (act of) valour where are you going? Today see my valour brought about by might. O hero, stand carefully; I shall take your chariot to the sky.”

20-22a. Saying so he fixed a very fierce arrow on his own bow. Then enchanting the ‘ bhrāmaka ’ missile (i.e. the whirling missile), he discharged that sharp arrow adorned with gold at the feathered part into Puṣkala’s chariot. By that arrow his chariot was taken to a distance of a yojana . With difficulty it was held in check by the charioteer; the chariot roamed on the earth.

22b-24. Puṣkala, who knew the (use of) great missiles, getting back his position with difficulty, and fixing an arrow on his bow said (these words) to him: “O best among the heroes, reach heaven resorted to by all gods. O best king, people like you are not fit for (living on) the earth. They are fit for the assembly of Indra . Therefore, go to the abode of gods.”

25-28. Speaking thus he discharged a great missile reaching the sky. (Struck) by that arrow the chariot straightway went into the sky. Going beyond all worlds it went to the sun’s orb. By its flame the chariot, along with the horses and the charioteer, was burnt. With his chariot greatly burnt by its rays, he being extremely pained, fell, keeping in heart Śiva , the destroyer of the impious ones. With his body burnt by the rays, he fell there on the ground. He became extremely unhappy; and swooned on the battlefield.

29-33. When the prince dropped unconscious on the ground, there was a great wailing on the battlefield. The enemies led by Puṣkala got victory; (while) the enemies who had preserved the horse, were intent on fleeing. Then king Vīramaṇi, seeing the swoon of his son (i.e. seeing that his son was unconscious), was full of anger, and marched against Puṣkala who stood in the battlefield. At that time the earth, along with the mountains and excellent forests, trembled; the brave ones were delighted, (while) the cowards were oppressed with fear. Holding a great bow and two inexhaustible quivers and breathing heavily due to anger, he challenged his enemy.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 42

Vīramaṇi Is Defeated

Chapter 337 of 693 · 79 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
आह्वयंतं महासैन्यवारिधौ पुष्कलं नृपम्।
समालक्ष्य कपींद्रोऽपि हनूमांस्तमधावत १।
लांगूलमुद्यम्य विशालदेहं।
सरावमातत्य पयोदघोषम्।
रणस्थितान्वीरवरान्कपींद्रो।
जगाम तं वीरमणिं नृपेन्द्रम् २।
आयांतं तं हनूमंतं वीक्ष्य पुष्कल उद्भटः।
विलोकयामासदृशा वैरिक्रोध सुशोणया ३।
जगाद तं हनूमंतं पुष्कलः परमास्त्रवित्।
मेघगंभीरया वाचा नादयन्नणमंडलम् ४।
पुष्कल उवाच।
कथं त्वं समरे योद्धुमागतोसि महाकपे।
कियद्बलं स्वल्पमेतद्राज्ञो वीरमणेर्महत् ५।
यत्र त्रिजगती सर्वा संमुखे समुपागता।

तत्र त्वं लीलया योद्धुं यातुमिच्छसि वा न वा ६।
कोयं राजा वीरमणिः कियद्बलमथाल्पकम्।
अत्रागमनमत्युग्रं तव वीर न भाव्यते ७।
रघुनाथकृपापांगादहं निस्तीर्य दुस्तरम्।
क्षणान्निर्यामि कीशेंद्र मा चित्तं कुरु संगरे ८।
त्वया राक्षसपाथोधिस्तीर्णो रामकृपाव्रजात्।
तथा रामं सुसंस्मृत्य निस्तरिष्यामि दुस्तरम् ९।
ये केचिद्दुस्तरं प्राप्य रघुनाथं स्मरंति च।
तेषां दुःखोदधिः शुष्को भविष्यति न संशयः १०।
तस्माद्व्रज महावीर शत्रुघ्नसविधे बलिन्।
एष आयामि निर्जित्य भूपं वीरमणिं क्षणात् ११।
शेष उवाच।
इति धीरां समाकर्ण्य वाणीं पुष्कलभाषिताम्।
जगाद वचनं भूयः पुष्कलं परवीरहा १२।
हनुमानुवाच।

पुत्र मा साहसं कार्षीर्भूपं वीरमणिं प्रति ।
एष दाता शरण्यश्च बलशौर्यसमन्वितः १३।
त्वं बालः स्थविरो भूपोऽखिलशस्त्रास्त्रवित्तमः ।
अनेके विजिताः संख्ये वीराः शौर्यसुशोभिनः १४।
जानीहि पार्श्वे तस्य त्वं रक्षितारं सदाशिवम् ।
भक्त्या वशीकृतं स्थाणुं सोमं चैतत्पुरिस्थितम् १५।
तस्मादहमनेनैव योत्स्ये भूपेन पुष्कल ।
अन्यान्वीरान्विजित्वा त्वं कीर्तिमाप्नुहि पुष्कलाम् १६।
पुष्कल उवाच।
शिवो भक्त्या वशीकृत्य स्वपुरे स्थापितोऽमुना ।
परमस्याशु हृदयेन तिष्ठति महेश्वरः १७।
सदाशिवोयमाराध्य परमं स्थानमागतः ।
स रामो मन्मनस्त्यक्त्वा न क्वापि परिगच्छति १८।
यत्र रामस्तत्र विश्वं सर्वं स्थास्नु चरिष्णु च ।
तस्मादहं जयिष्यामि रणे वीरमणिं नृपम् १९।

व्रज त्वं समरे योद्धुमन्यान्मानिवरान्नृपान् ।
वीरसिंहमुखान्कीश मच्चिंतां मा कुरु प्रभो २०।
वाचमित्थं समाकर्ण्य हनूमान्धीरसेविताम् ।
जगाम समरे योद्धुं वीरसिंहं नृपानुजम् २१।
लक्ष्मीनिधिः सुतेनास्य शुभांगदसुसंज्ञिना ।
द्वैरथेन प्रययुधे महाशस्त्रास्त्रवेदिना २२।
बलमित्रेण सुमदः स्वप्रतापबलोर्जितः ।
योद्धुं सशस्त्रः संग्रामं विचचार नृपात्मजः २३।
आह्वयंतं नृपं दृष्ट्वा द्वैरथे युद्धकोविदः ।
पुष्कलो रुक्मखचिते रथे तिष्ठन्ययौ हि तम् २४।
राजा तमागतं दृष्ट्वा पुष्कलं युद्धकोविदम् ।
उवाच निर्भिया वाण्या रणमध्ये सुभाषितः २५।
वीरमणिरुवाच।
बालमायाहि मां क्रुद्धं संग्रामे चंडकोपनम् ।
गच्छ प्राणपरीप्सायै मा युद्धं कुरु मे सह २६।

त्वादृशान्बालकान्भूपा मादृशाः कृपयंति हि ।
प्रहरंति न चैतान्वै तस्माद्गच्छ रणाद्बहिः २७।
यावत्त्वं न मया दृष्टश्चक्षुर्भ्यां तावदुन्मनाः ।
सांप्रतं त्वां प्रहर्तुं न मनः समभिकांक्षति २८।
यत्त्वया मत्सुतो बाणैर्भिन्नो मूर्च्छीकृतः पुनः ।
सर्वं मया क्षांतमद्य तवबालधियो महत् २९।
इति वाक्यं समाकर्ण्य पुष्कलो निजगाद तम् ।
पुष्कल उवाच।
बालोऽहं त्वं महावृद्धः सर्वशस्त्रास्त्रकोविदः ३०।

क्षत्रियाणां मतं चैव ये बलाधिक्यसंयुताः ।
त एव वृद्धा भूपाग्र्य न वयोवृद्धतां गताः ३१।
मया ते मूर्च्छितः पुत्रः सशौर्यबलदर्पितः ।
इदानीं त्वामहं शस्त्रैः पातयिष्यामि संगरे ३२।
तस्मात्त्वं यत्नतस्तिष्ठ राजन्संग्राममूर्धनि ।
रामभक्तं न मां कश्चिज्जयतींद्रपदे स्थितः ३३।

इत्थं भाषितमाश्रुत्य पुष्कलस्य नृपाग्रणीः ।
जहास बालं संवीक्ष्य कोपं च व्यदधात्पुनः ३४।
तं वै कुपितमालक्ष्य भरतात्मज उन्मदः ।
जघान शरविंशत्या राजानं हृदि तीक्ष्णया ३५।
राजा तानागतान्दृष्ट्वा बाणांस्तेन विमोचितान् ।
चिच्छेद परमक्रुद्धः शरैस्तीक्ष्णैरनेकधा ३६।
तद्बाणच्छेदनं दृष्ट्वा भारतिः परवीरहा ।
चुकोप हृदयेऽत्यंतं राजानं च त्रिभिः शरैः ३७।
विव्याध भाले भूपाल पुत्रः पुष्कलसंज्ञकः ।
तत्र लग्ना विरेजुस्ते त्रिकूटशिखराणि किम् ३८।
तैर्बाणैर्व्यथितो राजा जघान नवभिः शरैः ।
हृदये पुष्कलं वीरं महाकोपसमन्वितः ।
तैर्वत्सदन्तैर्बह्वस्रं पीतं रामानुजाङ्गजम् ३९।
सर्पा आशीविषा यद्वत्क्रुद्धास्तद्वपुषि स्थिताः ।
परमं कोपमापन्नः पुष्कलो भूमिपं पुनः ४०।

बाणानां शतकेनाशु बिभेद शितपर्वणाम् ।
तैर्बाणैः कवचं भिन्नं किरीटः सशिरस्त्रकः ४१।
रथो धनुर्महत्सज्यं छिन्नं कोपपरिप्लवात् ।
क्षतजेन परिप्लुष्टो बाणभिन्नकलेवरः ४२।
अन्यं स्यंदनमारुह्य जगाम भरतात्मजम् ।
धन्योसि वीर रामस्य चरणाब्जमधुव्रत ४३।
महत्कृतं कर्म तेऽद्य यदहं विरथीकृतः ।
प्राणात्रक्षस्व भो वीर सांप्रतं मयि युद्धति ४४।
सुलभा न तव प्राणाः कालरूपे मयि स्थिते ।
इत्युक्त्वा व्यहनद्बाणैरसंख्यैः शस्त्रकोविदः ४५।
भूमौ दिशि च तद्बाणा नान्यद्दृश्येत तत्र ह ।
अनेके गजसाहस्रा भिन्ना अश्वाः समंततः ४६।
रथारथियुतास्तेन छिन्ना भिन्ना द्विधाकृताः ।
शोणितौघा सरित्तत्र प्रसुस्राव रणांगणे ४७।
यत्रोन्मदा हि मातंगा दृश्यंते शैलशृंगवत् ।

केशाः शैवाललक्ष्यास्ते मुहुः प्राणिशिरः स्थिताः ४८।
अनेके पाणयश्छिन्ना वीराणां मुद्रिकाश्रियः ।

दृश्यंते अहिवत्तत्र चंदनादिकरूषिताः ४९।
शिरांसि च भटाग्र्याणां कच्छपाभां वहंति वै ।
मांसानि पंका यत्रासन्वीराणां महतां ततः ५०।
एवं व्यतिकरे वृत्ते योगिन्यः शतशो रणे ।
पपुः पात्रेण रुधिरं प्राणिनां रणपातिनाम् ५१।
मांसानि बुभुजुस्ता वै हर्षकौतुकसंयुताः ।
पीत्वा तु शोणितं तत्र भक्षित्वा मांसमुन्मदाः ५२।
ननृतुर्जहसुः प्रोच्चैरुज्जगुः प्रधनांगणे ।
पिशाचास्तत्र समरे प्राणिनां मस्तकानि वै ५३।
धृत्वा कराभ्यां मत्तांगास्तालवद्बादनोद्यताः ।
शिवास्तत्र महामांसं पतितानां रणांगणे ५४।
भक्षित्वा व्यनदन्मत्ताः कातराणां भयप्रदाः ।
कातरास्त्राः समापन्ना गताः कुंजरकोटरे ५५।

भक्षिता योगिनीभिस्ते पापिनां क्वापि न स्थितिः ।
एतत्कदनमालक्ष्य स्वसैन्यस्य रथाग्रणीः ५६।
पुष्कलोऽपि चकारात्र कदनं रणमंडले ।
भिद्यंते गजशीर्षाणि पतंति मौक्तिकानि तु ५७।
दृश्यते लोमभिः पूर्णा ताम्रपर्णीव तन्नदी ।
पुष्कलप्रहिता बाणा नृणामंगेषु संगताः ।
कुर्वंति प्राणविच्छेदं वीराणामपि सर्वतः ५८।
सर्वे रुधिरसिक्तांगाः सर्वे च्छिन्ननिजांगकाः ।
दृश्यंते किंशुका यद्वत्सुभटाः प्रधनांगणे ५९।
एतस्मिन्समये क्रुद्धः समाभाष्य महीपतिम् ।
जघान बहुबाणैस्तं रोषपूरपरिप्लुतः ६०।
तद्बाणवेधभिन्नांगो विशीर्णकवचो नृपः ।
महाबलं तं मन्वानः प्राहरच्छरकोटिभिः ६१।
तैर्बाणैः कवचान्मुक्तं सुस्राव बहुशोणितम् ।
वपुर्बभूव रुचिरं शरपंजरगोचरम् ६२।

शरपंजरमध्यस्थो विह्वलीकृतमानसः ।
शरान्नेतुं च संधातुं न क्षमः स च भारतिः ६३।
रामं स्मृत्वा धनुर्धृत्वा करे सज्जं महद्दृढम् ।
मुमोच बाणान्निशितान्वैरिवृंदनिवारणान् ६४।
तैर्बाणैः शरजालं तद्विधूय मुनिपुंगव ।
शंखं प्रध्माय समरे जगाद गतभीर्नृपम् ६५।
पुष्कल उवाच।
त्वया कृतं महत्कर्म यन्मां बाणस्य पंजरे ।
गोचरं कृतवान्वीर वीरतापनमुद्भटम् ६६।
वृद्धत्वान्मम मान्योसि सांप्रतं रणमंडले ।

पश्यमेऽद्य पराक्रांतं राजन्वीरमणे महत् ६७।
बाणत्रयेण भो वीर मूर्च्छितं करवै नहि।
तर्हि प्रतिज्ञां शृणु वै सर्ववीरविमोहिनीम् ६८।
गंगां प्राप्यापि यो वै तां निंदित्वा पापहारिणीम्।
न मज्जति महापापो महामूढविचेष्टितः ६९।

तस्य पापं ममैवास्तु चेन्न त्वां रणमंडले।
पातये मूर्च्छया वीर सन्नद्धो भव भूपते ७०।
इति वाक्यं समाकर्ण्य पुष्कलस्य नृपोत्तमः।
चुकोप भृशमुद्विग्नः संदधे निशिताञ्छरान् ७१।
ते शरा हृदयं भित्त्वा गतास्ते भारतेर्महत्।
पेतुः क्षितावधो यद्वद्रामभक्तिपराङ्मुखाः ७२।
ततः शरं मुमोचास्मै निशितं वह्निसप्रभम्।
लक्ष्मीकृत्य महद्वक्षः कपाटतटविस्तृतम् ७३।
स बाणो भूमिपतिना द्विधा छिन्नः शरेण हि।
पपात रथमध्ये स रविमंडलवज्ज्वलन् ७४।
अपरं बाणमाधत्त मातृभक्तिभवं ततः।
निधाय पुण्यं सोऽप्येष चिच्छेद महता पुनः ७५।
तदा खिन्नः स हृदये किंकर्तव्यमिति स्मरन्।
रामं हृदि निजार्तिघ्नं मुमोच परमास्त्रवित् ७६।
स बाणस्तस्य हृदये लग्न आशीविषोपमः।

मूर्च्छामप्रापयत्तं वै ज्वलन्सूर्यसमप्रभः ७७।
ततो हाहाकृतं सर्वं पलायनपरायणम्।
राज्ञि संमूर्च्छिते जाते पुष्कलो जयमाप्तवान् ७८।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे वीरमणेः पराभवोनाम द्विचत्वारिंशत्तमोऽध्यायः ४२।

Roman transliteration

śeṣa uvāca|
āhvayaṃtaṃ mahāsainyavāridhau puṣkalaṃ nṛpam |
samālakṣya kapīṃdro'pi hanūmāṃstamadhāvata 1|
lāṃgūlamudyamya viśāladehaṃ |
sarāvamātatya payodaghoṣam |
raṇasthitānvīravarānkapīṃdro |
jagāma taṃ vīramaṇiṃ nṛpendram 2|
āyāṃtaṃ taṃ hanūmaṃtaṃ vīkṣya puṣkala udbhaṭaḥ |
vilokayāmāsadṛśā vairikrodha suśoṇayā 3|
jagāda taṃ hanūmaṃtaṃ puṣkalaḥ paramāstravit |
meghagaṃbhīrayā vācā nādayanraṇamaṃḍalam 4|
puṣkala uvāca|
kathaṃ tvaṃ samare yoddhumāgatosi mahākape |
kiyadbalaṃ svalpametadrājño vīramaṇermahat 5|
yatra trijagatī sarvā saṃmukhe samupāgatā |

tatra tvaṃ līlayā yoddhuṃ yātumicchasi vā na vā 6|
koyaṃ rājā vīramaṇiḥ kiyadbalamathālpakam |
atrāgamanamatyugraṃ tava vīra na bhāvyate 7|
raghunāthakṛpāpāṃgādahaṃ nistīrya dustaram |
kṣaṇānniryāmi kiśeṃdra mā cittaṃ kuru saṃgare 8|
tvayā rākṣasapāthodhistīrṇo rāmakṛpāvrajāt |
tathā rāmaṃ susaṃsmṛtya nistariṣyāmi dustaram 9|
ye keciddustaraṃ prāpya raghunāthaṃ smaraṃti ca |
teṣāṃ duḥkhodadhiḥ śuṣko bhaviṣyati na saṃśayaḥ 10|
tasmādvraja mahāvīra śatrughnasavidhe balin |
eṣa āyāmi nirjitya bhūpaṃ vīramaṇiṃ kṣaṇāt 11|
śeṣa uvāca|
iti dhīrāṃ samākarṇya vāṇīṃ puṣkalabhāṣitām |
jagāda vacanaṃ bhūyaḥ puṣkalaṃ paravīrahā 12|
hanumānuvāca|

putra mā sāhasaṃ kārṣīrbhūpaṃ vīramaṇiṃ prati |
eṣa dātā śaraṇyaśca balaśauryasamanvitaḥ 13|
tvaṃ bālaḥ sthaviro bhūpo'khilaśastrāstravittamaḥ |
aneke vijitāḥ saṃkhye vīrāḥ śauryasuśobhinaḥ 14|
jānīhi pārśve tasya tvaṃ rakṣitāraṃ sadāśivam |
bhaktyā vaśīkṛtaṃ sthāṇuṃ somaṃ caitatpuristhitam 15|
tasmādahamanenaiva yotsye bhūpena puṣkala |
anyānvīrānvijitvā tvaṃ kīrtimāpnuhi puṣkalām 16|
puṣkala uvāca|
śivo bhaktyā vaśīkṛtya svapure sthāpito'munā |
paramasyāśu hṛdayena tiṣṭhati maheśvaraḥ 17|
sadāśivoyamārādhya paramaṃ sthānamāgataḥ |
sa rāmo manmanastyaktvā na kvāpi parigacchati 18|
yatra rāmastatra viśvaṃ sarvaṃ sthāsnu cariṣṇu ca |
tasmādahaṃ jayiṣyāmi raṇe vīramaṇiṃ nṛpam 19|

vraja tvaṃ samare yoddhumanyānmānivarānnṛpān |
vīrasiṃhamukhānkīśa macciṃtāṃ mā kuru prabho 20|
vācamitthaṃ samākarṇya hanūmāndhīrasevitām |
jagāma samare yoddhuṃ vīrasiṃhaṃ nṛpānujam 21|
lakṣmīnidhiḥ sutenāsya śubhāṃgadasusaṃjñinā |
dvairathena prayuyudhe mahāśastrāstravedinā 22|
balamitreṇa sumadaḥ svapratāpabalorjitaḥ |
yoddhuṃ saśastraḥ saṃgrāmaṃ vicacāra nṛpātmajaḥ 23|
āhvayaṃtaṃ nṛpaṃ dṛṣṭvā dvairathe yuddhakovidaḥ |
puṣkalo rukmakhacite rathe tiṣṭhanyayau hi tam 24|
rājā tamāgataṃ dṛṣṭvā puṣkalaṃ yuddhakovidam |
uvāca nirbhiyā vāṇyā raṇamadhye subhāṣitaḥ 25|
vīramaṇiruvāca|
bālamāyāhi māṃ kruddhaṃ saṃgrāme caṃḍakopanam |
gaccha prāṇaparīpsāyai mā yuddhaṃ kuru me saha 26|

tvādṛśānbālakānbhūpā mādṛśāḥ kṛpayaṃti hi |
praharaṃti na caitānvai tasmādgaccha raṇādbahiḥ 27|
yāvattvaṃ na mayā dṛṣṭaścakṣurbhyāṃ tāvadunmanāḥ |
sāṃprataṃ tvāṃ prahartuṃ na manaḥ samabhikāṃkṣati 28|
yattvayā matsuto bāṇairbhinno mūrcchīkṛtaḥ punaḥ |
sarvaṃ mayā kṣāṃtamadya tavabāladhiyo mahat 29|

iti vākyaṃ samākarṇya puṣkalo nijagāda tam |
puṣkala uvāca|
bālo'haṃ tvaṃ mahāvṛddhaḥ sarvaśastrāstrakovidaḥ 30|
kṣatriyāṇāṃ mataṃ caiva ye balādhikyasaṃyutāḥ |
ta eva vṛddhā bhūpāgrya na vayovṛddhatāṃ gatāḥ 31|
mayā te mūrcchitaḥ putraḥ saśauryabaladarpitaḥ |
idānīṃ tvāmahaṃ śastraiḥ pātayiṣyāmi saṃgare 32|
tasmāttvaṃ yatnatastiṣṭha rājansaṃgrāmamūrdhani |
rāmabhaktaṃ na māṃ kaścijjayatīṃdrapade sthitaḥ 33|

itthaṃ bhāṣitamāśrutya puṣkalasya nṛpāgraṇīḥ |
jahāsa bālaṃ saṃvīkṣya kopaṃ ca vyadadhātpunaḥ 34|
taṃ vai kupitamālakṣya bharatātmaja unmadaḥ |
jaghāna śaraviṃśatyā rājānaṃ hṛdi tīkṣṇayā 35|
rājā tānāgatāndṛṣṭvā bāṇāṃstena vimocitān |
ciccheda paramakruddhaḥ śaraistīkṣṇairanekadhā 36|
tadbāṇacchedanaṃ dṛṣṭvā bhāratīḥ paravīrahā |
cukopa hṛdaye'tyaṃtaṃ rājānaṃ ca tribhiḥ śaraiḥ 37|
vivyādha bhāle bhūpāla putraḥ puṣkalasaṃjñakaḥ |
tatra lagnā virejuste trikūṭaśikharāṇi kim 38|
tairbāṇairvyathito rājā jaghāna navabhiḥ śaraiḥ |
hṛdaye puṣkalaṃ vīraṃ mahākopasamanvitaḥ |
tairvatsadantairbahvasraṃ pītaṃ rāmānujāṅgajam 39|
sarpā āśīviṣā yadvatkruddhāstadvapuṣi sthitāḥ |
paramaṃ kopamāpannaḥ puṣkalo bhūmipaṃ punaḥ 40|

bāṇānāṃ śatakenāśu bibheda śitaparvaṇām |
tairbāṇaiḥ kavacaṃ bhinnaṃ kirīṭaḥ saśirastrakaḥ 41|
ratho dhanurmahatsajyaṃ chinnaṃ kopapariplavāt |
kṣatajena paripluṣṭo bāṇabhinnakalevaraḥ 42|
anyaṃ syaṃdanamāruhya jagāma bharatātmajam |
dhanyosi vīra rāmasya caraṇābjamadhuvrata 43|
mahatkṛtaṃ karma te'dya yadahaṃ virathīkṛtaḥ |
prāṇānrakṣasva bho vīra sāṃprataṃ mayi yuddhyati 44|
sulabhā na tava prāṇāḥ kālarūpe mayi sthite |
ityuktvā vyahanadbāṇairasaṃkhyaiḥ śastrakovidaḥ 45|
bhūmau diśi ca tadbāṇā nānyaddṛśyeta tatra ha |
aneke gajasāhasrā bhinnā aśvāḥ samaṃtataḥ 46|
rathārathiyutāstena chinnā bhinnā dvidhākṛtāḥ |
śoṇitaughā sarittatra prasusrāva raṇāṃgaṇe 47|
yatronmadā hi mātaṃgā dṛśyaṃte śailaśṛṃgavat |

keśāḥ śaivālalakṣyāste muhuḥ prāṇiśiraḥ sthitāḥ 48|
aneke pāṇayaścchinnā vīrāṇāṃ mudrikāśriyaḥ |
dṛśyaṃte ahivattatra caṃdanādikarūṣitāḥ 49|
śirāṃsi ca bhaṭāgryāṇāṃ kacchapābhāṃ vahaṃti vai |
māṃsāni paṃkā yatrāsanvīrāṇāṃ mahatāṃ tataḥ 50|
evaṃ vyatikare vṛtte yoginyaḥ śataśo raṇe |
papuḥ pātreṇa rudhiraṃ prāṇināṃ raṇapātinām 51|
māṃsāni bubhujustā vai harṣakautukasaṃyutāḥ |
pītvā tu śoṇitaṃ tatra bhakṣitvā māṃsamunmadāḥ 52|
nanṛturjahasuḥ proccairujjaguḥ pradhanāṃgaṇe |
piśācāstatra samare prāṇināṃ mastakāni vai 53|

dhṛtvā karābhyāṃ mattāṃgāstālavadvādanodyatāḥ |
śivāstatra mahāmāṃsaṃ patitānāṃ raṇāṃgaṇe 54|
bhakṣitvā vyanadanmattāḥ kātarāṇāṃ bhayapradāḥ |
kātarāstrāḥ samāpannā gatāḥ kuṃjarakoṭare 55|

bhakṣitā yoginībhiste pāpināṃ kvāpi na sthitiḥ |
etatkadanamālakṣya svasainyasya rathāgraṇīḥ 56|
puṣkalo'pi cakārātra kadanaṃ raṇamaṃḍale |
bhidyaṃte gajaśīrṣāṇi pataṃti mauktikāni tu 57|
dṛśyate lomabhiḥ pūrṇā tāmraparṇīva tannadī |
puṣkalaprahitā bāṇā nṛṇāmaṃgeṣu saṃgatāḥ |
kurvaṃti prāṇavicchedaṃ vīrāṇāmapi sarvataḥ 58|
sarve rudhirasiktāṃgāḥ sarve cchinnanijāṃgakāḥ |
dṛśyaṃte kiṃśukā yadvatsubhaṭāḥ pradhanāṃgaṇe 59|
etasminsamaye kruddhaḥ samābhāṣya mahīpatim |
jaghāna bahubāṇaistaṃ roṣapūrapariplutaḥ 60|
tadbāṇavedhabhinnāṃgo viśīrṇakavaco nṛpaḥ |
mahābalaṃ taṃ manvānaḥ prāharaccharakoṭibhiḥ 61|
tairbāṇaiḥ kavacānmuktaṃ susrāva bahuśoṇitam |
vapurbabhūva ruciraṃ śarapaṃjaragocaram 62|

śarapaṃjaramadhyastho vihvalīkṛtamānasaḥ |
śarānnetuṃ ca saṃdhātuṃ na kṣamaḥ sa ca bhāratiḥ 63|
rāmaṃ smṛtvā dhanurdhṛtvā kare sajjaṃ mahaddṛḍham |
mumoca bāṇānniśitānvairivṛṃdanivāraṇān 64|
tairbāṇaiḥ śarajālaṃ tadvidhūya munipuṃgava |
śaṃkhaṃ pradhmāya samare jagāda gatabhīrnṛpam 65|
puṣkala uvāca|
tvayā kṛtaṃ mahatkarma yanmāṃ bāṇasya paṃjare |
gocaraṃ kṛtavānvīra vīratāpanamudbhaṭam 66|
vṛddhatvānmama mānyosi sāṃprataṃ raṇamaṃḍale |
paśyame'dya parākrāṃtaṃ rājanvīramaṇe mahat 67|
bāṇatrayeṇa bho vīra mūrcchitaṃ karavai nahi |
tarhi pratijñāṃ śṛṇu vai sarvavīravimohinīm 68|
gaṃgāṃ prāpyāpi yo vai tāṃ niṃditvā pāpahāriṇīm |
na majjati mahāpāpo mahāmūḍhaviceṣṭitaḥ 69|

tasya pāpaṃ mamaivāstu cenna tvāṃ raṇamaṃḍale |
pātaye mūrcchayā vīra sannaddho bhava bhūpate 70|
iti vākyaṃ samākarṇya puṣkalasya nṛpottamaḥ |
cukopa bhṛśamudvignaḥ saṃdadhe niśitāñcharān 71|
te śarā hṛdayaṃ bhittvā gatāste bhāratermahat |
petuḥ kṣitāvadho yadvadrāmabhaktiparāṅmukhāḥ 72|
tataḥ śaraṃ mumocāsmai niśitaṃ vahnisaprabham |
lakṣīkṛtya mahadvakṣaḥ kapāṭataṭavistṛtam 73|
sa bāṇo bhūmipatinā dvidhā chinnaḥ śareṇa hi |
papāta rathamadhye sa ravimaṃḍalavajjvalan 74|
aparaṃ bāṇamādhatta mātṛbhaktibhavaṃ tataḥ |
nidhāya puṇyaṃ so'pyeṣa ciccheda mahatā punaḥ 75|
tadā khinnaḥ sa hṛdaye kiṃkartavyamiti smaran |
rāmaṃ hṛdi nijārtighnaṃ mumoca paramāstravit 76|
sa bāṇastasya hṛdaye lagna āśīviṣopamaḥ |

mūrcchāmaprāpayattaṃ vai jvalansūryasamaprabhaḥ 77|
tato hāhākṛtaṃ sarvaṃ palāyanaparāyaṇam |
rājñi saṃmūrcchite jāte puṣkalo jayamāptavān 78|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe vīramaṇeḥ parābhavonāma dvicatvāriṃśattamo'dhyāyaḥ 42 |

English translation

Śeṣa said :

1-4. Seeing him challenging king Puṣkala in the ocean of the great army, even Hanūmat, the lord of monkeys, having with a sound raised the tail of his big body and having made a sound like that of a cloud, ran to him. When the best heroes stood in the battlefield, the lord of monkeys went to the best king. Seeing Hanūmat coming the mighty hero Puṣkala looked at him with his eyes full of much blood (i.e. very red) due to anger towards his enemy with a deep-sounding voice like (the sound of) a cloud and filling the battlefield with his sound Puṣkala who knew (the use of) great missiles, spoke to that Hanūmat:

Puṣkala said :

5-10. O great monkey, how (i.e. why) have you come to fight in this battle? How much is the 'great' power of the king Vīramaṇi ? It is very little. When the three worlds coming together stand before you, (even) then you may or may not desire to go to fight. Who is this king Vīramaṇi (before you)? How much is his power? It is battle. O hero, your fierce arrival (i.e. the arrival of you, the fierce one) here is not considered (necessary). By virtue of the side glance in the form of the grace of Raghunātha I shall come out after overcoming him who is difficult to be subdued. O lord of monkeys, do not have a mind to fight. With the heap of Rāma 's grace you crossed the ocean in the form of demons. Similarly by remembering Rāma well I shall overcome this one difficult to be subdued. There is no doubt that the ocean of the miseries of them who after having encountered a difficulty remember Rāma, gets dried.

11. Therefore, O mighty hero, O powerful one, go near Śatrughna . I shall just come, after having vanquished king Vīramaṇi in a moment.

Śeṣa said :

12. Having heard these courageous words uttered by Puṣkala (Hanūmat), the killer of the heroes of the enemy, again spoke (these) words to Puṣkala.

Hanūmat said - .

13-16. O son, do not act rashly towards king Vīramaṇi. He is a donor, a protector and is endowed with might and valour. You are young, (while) the king is old and the best among those who know (the use of) all weapons and missiles. In a battle he has conquered many heroes adorned with (i.e. characterized by) bravery. Know that by his side is protector Śiva , won over by means of devotion and living in his city with Umā (i.e. Pārvatī). Therefore, O Puṣkala, I will fight with this king only. Having vanquished other heroes, obtain great fame.

Puṣkala said :

17-23. Having won over Śiva through devotion he has installed him (i.e. his image) in his city; but the great lord does not directly live in his heart. That Rāma, having propitiated whom Sadāśiva reached the highest position, does not go to any other place after leaving my heart. The entire immobile and mobile world remains where Rāma remains. Therefore, I shall conquer king Vīramaṇi in the battle. O monkey, go to fight with other kings who are very haughty, in the battle. Do not be worried (about me), O lord.

Having heard these courageous words, Hanūmatwent to fight with Vīrasiṃha , the younger brother of king (Vīramaṇi), in the battle. Lakṣmīnidhi, fought in a single combat in chariots with his son named Śubhāṅgada who knew the use of great weapons and missiles. Prince Sumada , distinguished by his own valour and might, (equipped) with weapons went to fight with Balamitra .

24-25. Seeing the king and challenging him, Puṣkala, skilled in a single combat in chariots, seated in a chariot decked with gold went to him. The king who spoke well, seeing Puṣkala, skilled in fight, to have come (there), said (to him) with fearless words on the battlefield.

Vīramaṇi said :

26-30a. O child, do not march against me who am angry and fierce and irascible in a battle; go (back) with a desire for (i.e. in order to save) your life. Do not fight with me. Kings like me favour children like you. They do not strike them. Therefore, go out of the battlefield. I was eager (to fight with you) till I had not seen you with my eyes. Now my mind does not desire to strike you. All that great act of you, having (but) a child's intelligence, viz. that you pierced my son with arrows and caused him to swoon, is forgiven by me.

Hearing these words, Puṣkala said to him:

Puṣkala said :

30b-33. (You say) I am a child, and you are very old, proficient in (the use of) all weapons and missiles. But the view of kṣatriyas is: Those alone who have a superior power are old and not those who are old in age. I made unconscious your son who was proud of his valour and might. Now I shall knock you down with (my) weapons in the battle. Therefore, O king, stand with care in the battle. Nobody (even if) he remains at Indra 's position, can conquer me, a devotee of Rama .

34-45a. Hearing these words of Puṣkala, the best king, seeing (i.e. knowing him to be) young, laughed, but again became angry. The furious son of Bharata , having seen him to be angry, struck the king in his chest with twenty sharp arrows. The king, seeing those arrows, discharged by him (i.e. Puṣkala) coming to him got very angry and cut them off in many ways with sharp arrows. Seeing the arrows being cut off he, the prince named Puṣkala and the son of Bharata, was very angry at heart, and struck the king on his forehead with three arrows. Stuck there, they shone as if they were the three peaks of the Trikūṭa (mountain). The king afflicted by the arrows and full of great anger, struck the hero Puṣkala, in his heart with nine arrows. By these arrows profuse blood was quaffed from the body of the son of the younger brother of Rāma, as (it were) angry poisonous snakes had clung on his body. Puṣkala who was extremely angry, again quickly pierced the king with a hundred arrows of sharp joints. By the arrows his armour was cut off. His crown along with the helmet (was broken). His chariot (was) broken. His great bow which was made ready, was also cut off due to the flood of (i.e. profuse) anger. Wet with the blood and with his body pierced with arrows the king getting into another chariot marched against the son of Bharata. (He said to Puṣkala:) "O hero, O bee (howering round) the lotus-like feet of Rāma, you are blessed. Today you have done a great feat that I was deprived of my

chariot. Now, O hero, protect your life when I am fighting (with you). For you, (to save) your life is not easy when I stand (before you) in the form of death."

45b-56a. Speaking like this, he, proficient in (the use of) many weapons, struck (him) with innumerable arrows. On the earth and in (every) direction (only) his arrows (were seen) there. On all sides he pierced and cut into two the chariots along with the warriors (in them). On the battlefield flowed a river having the stream of blood, where the intoxicated elephants looked like peaks of mountains, the hair on the heads of beings again and again appeared like moss. Many arms of the heroes, which were beautified with rings and which were smeared with sandal, appeared after they were cut off like serpents. The heads of the best heroes had the resemblance of turtles. There the flesh of the great heroes was (i.e. looked like) mud. When such an incident took place, hundreds of witches drank, with vessels, the blood of the creatures falling in the battle on the battlefields. With joy and eagerness they enjoyed the flesh. Having drunk the blood and having eaten the flesh, the furious (witches) danced, laughed and sang loudly on the battlefield. The goblins there on the battlefield with their bodies intoxicated, holding with their hands the heads of creatures, were engaged in sounding them like musical instruments made of bell-metal. The furious jackals, causing fear to cowards, having eaten much flesh of those that fell on the battlefield roared. The cowards who were frightened got into the hollows of aśvattha trees. They were eaten up by the witches. Sinners survive nowhere.

56b-64. Seeing this destruction of his army, Puṣkala, the best among the heroes, also, brought about destruction on the battlefield. The heads of elephants were cut asunder, pearls fell (from their heads). That river(of blood) full of hair, appeared like the Tāmraparṇī (river). The arrows discharged by Puṣkala and stuck into the bodies of men destroyed the life of the heroes on all sides. On the battlefield, all the excellent warriors with their bodies wetted with blood, with their bodies pierced appeared like the kiṃśuka (trees). At that time Puṣkala who was angry and full of wrath, having spoken (a few words) to the king, struck him with many arrows. The king with his body pierced by his arrows and with his armour shattered, regarding him as very powerful, struck him with crores of arrows. Due to those arrows profuse blood discharged from the armour flowed (down). His body in the grip of the cage of arrows, became brilliant. That son of Bharata, remaining in the cage of arrows and with his mind afflicted, was not able either to take or to fix his arrows. Remembering Rāma, and holding tightly the great bow in his hand, he discharged sharp arrows keeping off the hosts of his enemies.

65. O best of sages, having shaken off the net of those arrows with those arrows, and having blown his conch, he with his fear gone said to the king in the battle.

Puṣkala said :

66-70. O hero, you have done a great feat by putting me, a great warrior and tormentor of heroes, into the cage of arrows. Due to your old age you are venerable to me; (but) O king Vīramaṇi, today, now, see my great act of valour on the battlefield. O hero, if with three arrows I shall not make you unconscious, then listen to my pledge deluding all the heroes: O hero, if I do not cause you to fall into a swoon in the battle, let me have the sin of him who, a great sinner and of very foolish deeds, even after reaching Gaṅgā that removes sins, censures her and does not plunge into her (water). Be ready, O king.

71-78. Hearing these words of Puṣkala, the best king (Vīramaṇi) was angry, and being very much afflicted fixed sharp arrows (on his bow). Those arrows went (off) after piercing the great chest of the son of Bharata and fell down on the earth like those who are averse to the devotion to Rāma. Then he aiming at his large expansive chest, discharged a sharp arrow, bright like fire. The lord of the earth cut

it into two with his arrow; and burning like the orb of the sun it fell into the chariot. He fixed another auspicious arrow through (i.e. remembering) his devotion to his mother. He too cut it off with a big arrow. Then dejected in heart and remembering Rāma, the destroyer of his affliction, as to what to do (then), the knower of (i.e. he who was proficient in the use of) great missiles discharged (an arrow). The arrow resembling a serpent and burning with the sun's radiance, stuck into his chest, and made him unconscious. Then all wailed and were intent on fleeing. When the king became unconscious, Puṣkala obtained victory.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 43

Defeat of Puṣkala and Śatrughna

Chapter 338 of 693 · 63 detected Sanskrit verse markers

Sanskrit

शेष उवाच
हनूमान्वीरसिंहं तु समागत्याब्रवीद्वचः ।
तिष्ठ यासि कुतो वीर जेष्यामि त्वां क्षणादिह ॥१
एवमुक्तं समाकर्ण्य प्लवगस्य वचो महत् ।
कोपपूरपरिप्लुष्टः कार्मुकं जलदस्वनम् ॥२
विनद्य घोरान्निशितान्बाणान्मुंचन्बभौ रणे ।
आषाढे जलदस्येव धारासारे मनोहरः ॥३
तान्दृष्ट्वा निशितान्बाणान्स्वदेहे सुविलग्नकान् ।
चुकोप हृदयेऽत्यतं हनूमानंजनी सुतः ॥४
मुष्टिना ताडयामास हृदये वज्रसारिणा ।
समुष्टिना हतो वीरः पपात धरणीतले ॥५
मूर्च्छितं तं समालोक्य पितृव्यं स शुभांगदः ।
रुक्मांगदोऽपि संमूर्च्छां त्यक्त्वागाद्रणमंडलम् ॥६
बाणान्समभिवर्षंतौ मेघाविव महास्वनौ ।
कुर्वंतौ कदनं घोरं प्लवंगं प्रति जग्मतुः ॥७

तौ दृष्ट्वा समरे वीरौ समायातौ कपीश्वरः ।
लांगूलेन च संवेष्ट्य सरथौ चापधारकौ ॥८
स्फोटयामास भूदेशे तत्क्षणान्मूर्च्छितावुभौ ।
निश्चेष्टौ समभूतां तौ रुधिरारक्तदेहकौ ॥९
बलमित्रश्चिरं युद्धं विधाय सुमदेन हि ।
मूर्च्छामप्रापयत्तं वै बाणैः सुशितपर्वभिः ॥१०
पुष्कलेन क्षणान्नीतो मूर्च्छां चैतन्यवर्जिताम् ।
जयमाप्तं तु कटकं शत्रुघ्नस्य भटार्दनम् ॥११
एतस्मिन्समये सांबः स्यंदनं वरमास्थितः ।
विस्फारयन्धनुर्दिव्यमुपाधावद्भटानिमान् ॥१२
जटाजूटांतरगतां चंद्ररेखां वहन्महान् ।
सर्पाभूषां मनःस्पर्शां दधदाजगवं धनुः ॥१३
मूर्च्छितान्स्वजनान्दृष्ट्वा भक्तार्तिघ्नो महेश्वरः ।
योद्धुं प्रायान्महासैन्यैः शत्रुघ्नस्य भटानिमान् ॥१४
सगणः सपरीवारः कंपयन्पृथिवीतलम् ।

भक्तरक्षार्थमागच्छंस्त्रिपुरं तु पुरा यथा ॥१५
कोपाच्छोणतरे नेत्रे वहन्प्रलयकारकः ।
पश्यन्वीरान्बहुमतीन्पिनाकी देववंदितः ॥१६
तमागतं महेशानं वीक्ष्य रामानुजो बली ।
जगाम समरे योद्धुं सर्वदेवशिरोमणिम् ॥१७
अथागतं तु शत्रुघ्नं रुद्रो वीक्ष्य पिनाकधृक् ।
उवाच परमापन्नः कोपं सगुणचापधृक् ॥१८
पुष्कलेन महत्कर्म कृतं रामांघ्रिसेविना ।
मद्भक्तं यो रणे हत्वा गतः समरमंडलम् ॥१९
अद्य क्वास्ति परो वीरः पुष्कलः परमास्त्रवित् ।
तं हत्वा सुखमाप्स्यामि समरे भक्तपीडनम् ॥२०
शेष उवाच
इत्युक्त्वा वीरभद्रं स प्रेषयामास पुष्कलम् ।
याहि त्वं समरे योद्धुं पुष्कलं सेवकार्दनम् ॥२१
नंदिनं प्रेषयामास हनूमंतं महाबलम् ।

कुशध्वजं प्रचंडं तु भृंगिणं च सुबाहुकम् ॥२२
सुमदं चंडनामानं गणं स्वीयं समादिशत् ।
पुष्कलस्तु समायांतं वीरभद्रं महागणम् ॥२३
महारुद्रस्य संवीक्ष्य योद्धुं प्रायान्महामनाः ।
पुष्कलः पंचभिर्बाणैस्ताडयामास संयुगे ॥२४
तैर्बाणैः क्षतगात्रस्तु त्रिशूलं स समादिशत् ।
स त्रिशूलं क्षणाच्छित्त्वा व्यगर्जत महाबलः ॥२५
छिन्नं स्वीयं त्रिशूलं वै वीक्ष्य रुद्रानुगो बली ।
खट्वांगेन जघानाशु मस्तके भारतिं द्विज ॥२६
खट्वांगाभिहतः सोऽथ मुमूर्च्छ क्षणमुद्भटः ।
विहाय मूर्च्छां सद्वीरः पुष्कलः परमास्त्रवित् ॥२७
शरैश्चिच्छेद खट्वांगं करस्थं तस्य तत्क्षणात् ।
वीरभद्रः स्वकेच्छिन्ने खट्वांगे करसंस्थिते ॥२८
परमक्रोधमापन्नो बभंज रथिनो रथम् ।
भंक्त्वा रथं तु वीरस्य पदातिं च विधाय सः ॥२९

बाहुयुद्धेन युयुधे पुष्कलेन महात्मना ।
स पुष्कलो रथं त्यक्त्वा चूर्णितं तेन वेगतः ॥३०
मुष्टिना ताडयामास वीरभद्रं महाबलः ।
अन्योन्यं मुष्टिभिर्घ्नंतावूरुभिर्जानुभिस्तथा ॥३१
परस्परवधोद्युक्तौ परस्परजयैषिणौ ।
एवं चतुर्दिनमभूद्वात्रिं दिवमपीशयोः ॥३२
न कोपि तत्र हीयेत न जीयेत महाबलः ।
पंचमे तु दिने वृत्ते वीरभद्रो महाबलः ॥३३
गृहीत्वा नभ उड्डीनो महावीरं तु पुष्कलम् ।

तत्र युद्धं तयोरासीद्देवासुरविमोहनम् ॥३४
मुष्टिना चरणाघातैर्बाहुभिः सुखुरैर्महत् ।
तदात्यंतं प्रकुपितः पुष्कलो वीरभद्रकम् ॥३५
गृहीत्वा कंठदेशे तु ताडयामास भूतले ।
तत्प्रहारेण व्यथितो वीरभद्रो महाबलः ॥३६
गृहीत्वा पुष्कलं पादे जघानास्फालयन्मुहुः ।

ताडयित्वा महीदेशे पुष्कलं सुमहाबलः ॥३७
त्रिशूलेन चकर्ताशु शिरो ज्वलितकुंडलम् ।
जगर्ज पुष्कलं हत्वा वीरभद्रो महाबलः ॥३८
गर्जता तेन शार्वेण प्रापितास्त्रा समुद्भटाः ।
हाहाकारो महानासीत्पुष्कले पतिते रणे ॥३९
त्रासं प्रापुर्जनाः सर्वे रणमध्ये सुकोविदाः ।
ते शशंशुश्च शत्रुघ्नं पुष्कलं पतितं रणे ॥४०
निहतं वीरभद्रेण महेश्वरगणेन वै ।
इत्याश्रुत्य महावीरः पुष्कलस्य वधं तदा ॥४१
दुःखं प्राप्तो रणेऽत्यतं कंपमानः शुचा महान् ।
तं दुःखितं च शत्रुघ्नं ज्ञात्वा रुद्रो ऽब्रवीद्वचः ॥४२
शत्रुघ्नं समरे वीरं शोचंतं पुष्कले हते ।
रे शत्रुघ्न रणे शोकं मा कृथाः सुमहाबल ॥४३
वीराणां रणमध्ये तु पातनं कीर्तये स्मृतम् ।
धन्यो वीरः पुष्कलाख्यो यश्च वै दिनपंचकम् ॥४४

युयुधे वीरभद्रेण महाप्रलयकारिणा ।
येन क्षणाद्विनिहतो दक्षो मदपमानकृत् ॥४५
क्षणाद्विनिहता येन दैत्यास्त्रिपुरसैनिकाः ।
तस्माद्युद्ध्यस्व राजेंद्र शोकं त्यक्त्वा महाबल ॥४६
यत्नातिष्ठाद्य वीराग्र्य मयि योद्धरि संस्थिते ।
शोकं संत्यज्य शत्रुघ्नो वीरश्चुक्रोध शंकरम् ॥४७
आत्तसज्जधनुर्बाणैः प्रच्छाद महेश्वरम् ।
ते बाणाः सुरशीर्षण्य वपुषं क्षतविक्षतम् ॥४८
अकुर्वत महच्चित्रं भक्तरक्षार्थमागतम् ।
ते बाणाः शंकरस्यापि बाणा नभसि संस्थिताः ॥४९
व्याप्यैतत्सकलं विश्वं चित्रकारि मुनेरपि ।
तद्बाणयोर्युद्धबलं वीक्ष्य सर्वत्र मेनिरे ॥५०
प्रलयं लोकसंहारकारकं सर्वमोहकम् ।
आकाशे तु विमानानि संश्रित्य स्वपुरस्थिताः ॥५१
विलोकयितुमागत्य प्रशंसंति तयोर्भृशम् ।

अयं लोकत्रयस्यास्य प्रलयोत्पत्तिकारकः ॥५२
असावपि महाराज रामचंद्रस्य चानुजः ।

किमिदं भविता को वा जेष्यति क्षितिमंडले ॥५३
पराजयं वा को वीरः प्राप्स्यते रणमूर्धनि ।
एवमेकादशाहानि वृत्तं युद्धं परस्परम् ॥५४
द्वादशे दिवसे प्राप्ते मुमोचास्त्रं नराधिपः ।
ब्रह्मसंज्ञं महादेवं हंतुं क्रोधसमन्वितः ॥५५
सविज्ञाय महास्त्रं तन्मुक्तं शत्रुघ्नवैरिणा ।
हसन्नप्यपिबत्तेन मुक्तं ब्रह्मशिरो महत् ॥५६
अत्यंतं विस्मयं प्राप्य किं कर्तव्यमतः परम् ।
एवं विचारयुक्तस्य हृदये ज्वलनोपमम् ॥५७
शरं वै निचखानाशु देवदेव शिरोमणिः ।
तेन बाणेन शत्रुघ्नो मूर्च्छितो रणमंडले ॥५८
हाहाभूतमभूत्सर्वं कटकं भटसेवितम् ।
वीराः सर्वे रुद्रगणैः पातिताः पृथिवीतले ॥५९

सुबाहुसुमदोन्मुख्याः स्वबाहुबलदर्पिताः ।
पतितं मूर्च्छया वीक्ष्य शत्रुघ्नं शरपीडितम् ॥६०
पुष्कलं तु रथे स्थाप्य सेवकैः परिरक्षितुम् ।
हनूमानागतो योद्धुं शिवं संहारकारकम् ॥६१
श्रीरामस्मरणं योधान्स्वीयान्विप्र प्रहर्षितान् ।
प्रकुर्वन्नोषितस्तीव्रं लांगूलं च प्रकंपयन् ॥६२
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे पुष्कलशत्रुघ्नपराजयोनाम त्रिचत्वारिंशत्तमोऽध्यायः ४३

Roman transliteration

śeṣa uvāca
hanūmānvīrasiṃhaṃ tu samāgatyābravīdvacaḥ |
tiṣṭha yāsi kuto vīra jeṣyāmi tvāṃ kṣaṇādiha ||1
evamuktaṃ samākarṇya plavagasya vaco mahat |
kopapūraparipluṣṭaḥ kārmukaṃ jaladasvanam ||2
vinadya ghorānniśitānbāṇānmuṃcanbabhau raṇe |
āṣāḍhe jaladasyeva dhārāsāre manoharaḥ ||3
tāndṛṣṭvā niśitānbāṇānsvadehe suvilagnakān |
cukopa hṛdaye'tyataṃ hanūmānaṃjanī sutaḥ ||4
muṣṭinā tāḍayāmāsa hṛdaye vajrasāriṇā |
samuṣṭinā hato vīraḥ papāta dharaṇītale ||5
mūrcchitaṃ taṃ samālokya pitṛvyaṃ sa śubhāṃgadaḥ |
rukmāṃgado'pi saṃmūrcchāṃ tyaktvāgādraṇamaṃḍalam ||6
bāṇānsamabhivarṣaṃtau meghāviva mahāsvanau |
kurvaṃtau kadanaṃ ghoraṃ plavaṃgaṃ prati jagmatuḥ ||7

tau dṛṣṭvā samare vīrau samāyātau kapīśvaraḥ |
lāṃgūlena ca saṃveṣṭya sarathau cāpadhārakau ||8
sphoṭayāmāsa bhūdeśe tatkṣaṇānmūrcchitāvubhau |
niśceṣṭau samabhūtāṃ tau rudhirāraktadehakau ||9
balamitraściraṃ yuddhaṃ vidhāya sumadena hi |
mūrcchāmaprāpayattaṃ vai bāṇaiḥ suśitaparvabhiḥ ||10

puṣkalena kṣaṇānnīto mūrcchāṃ caitanyavarjitām |
jayamāptaṃ tu kaṭakaṃ śatrughnasya bhaṭārdanam ||11
etasminsamaye sāṃbaḥ syaṃdanaṃ varamāsthitaḥ |
visphārayandhanurdivyamupādhāvadbhaṭānimān ||12
jaṭājūṭāṃtaragatāṃ caṃdrarekhāṃ vahanmahān |
sarpābhūṣāṃ manaḥsparśāṃ dadhadājagavaṃ dhanuḥ ||13
mūrcchitānsvajanāndṛṣṭvā bhaktārtighno maheśvaraḥ |
yoddhuṃ prāyānmahāsainyaiḥ śatrughnasya bhaṭānimān ||14
sagaṇaḥ saparīvāraḥ kaṃpayanpṛthivītalam |

bhaktarakṣārthamāgacchaṃstripuraṃ tu purā yathā ||15
kopācchoṇatare netre vahanpralayakārakaḥ |
paśyanvīrānbahumatīnpināki devavaṃditaḥ ||16
tamāgataṃ maheśānaṃ vīkṣya rāmānujo balī |
jagāma samare yoddhuṃ sarvadevaśiromaṇim ||17
athāgataṃ tu śatrughnaṃ rudro vīkṣya pināk adhṛk |
uvāca paramāpannaḥ kopaṃ saguṇacāpadhṛk ||18
puṣkalena mahatkarma kṛtaṃ rāmāṃghrisevinā |
madbhaktaṃ yo raṇe hatvā gataḥ samaramaṃḍalam ||19
adya kvāsti paro vīraḥ puṣkalaḥ paramāstravit |
taṃ hatvā sukhamāpsyāmi samare bhaktapīḍanam ||20
śeṣa uvāca
ityuktvā vīrabhadraṃ sa preṣayāmāsa puṣkalam |
yāhi tvaṃ samare yoddhuṃ puṣkalaṃ sevakārdanam ||21
naṃdinaṃ preṣayāmāsa hanūmaṃtaṃ mahābalam |

kuśadhvajaṃ pracaṃḍaṃ tu bhṛṃgiṇaṃ ca subāhukam ||22
sumadaṃ caṃḍanāmānaṃ gaṇaṃ svīyaṃ samādiśat |
puṣkalastu samāyāṃtaṃ vīrabhadraṃ mahāgaṇam ||23
mahārudrasya saṃvīkṣya yoddhuṃ prāyānmahāmanāḥ |
puṣkalaḥ paṃcabhirbāṇaistāḍayāmāsa saṃyuge ||24
tairbāṇaiḥ kṣatagātrastu triśūlaṃ sa samādiśat |
sa triśūlaṃ kṣaṇācchittvā vyagarjata mahābalaḥ ||25
chinnaṃ svīyaṃ triśūlaṃ vai vīkṣya rudrānugo balī |
khaṭvāṃgena jaghānāśu mastake bhāratīṃ dvija ||26
khaṭvāṃgābhihataḥ so'tha mumūrccha kṣaṇamudbhaṭaḥ |
vihāya mūrcchāṃ sadvīraḥ puṣkalaḥ paramāstravit ||27
śaraiściccheda khaṭvāṃgaṃ karasthaṃ tasya tatkṣaṇāt |
vīrabhadraḥ svakecchinne khaṭvāṃge karasaṃsthite ||28
paramakrodhamāpanno babhaṃja rathino ratham |
bhaṃktvā rathaṃ tu vīrasya padātiṃ ca vidhāya saḥ ||29

bāhuyuddhena yuyudhe puṣkalena mahātmanā |
sa puṣkalo rathaṃ tyaktvā cūrṇitaṃ tena vegataḥ ||30
muṣṭinā tāḍayāmāsa vīrabhadraṃ mahābalaḥ |
anyonyaṃ muṣṭibhirghnaṃtāvūrubhirjānubhistathā ||31
parasparavadhodyuktau parasparajayaiṣiṇau |
evaṃ caturdinamabhūdrātriṃ divamapīśayoḥ ||32
na kopi tatra hīyeta na jīyeta mahābalaḥ |
paṃcame tu dine vṛtte vīrabhadro mahābalaḥ ||33
gṛhītvā nabha uḍḍīno mahāvīraṃ tu puṣkalam |
tatra yuddhaṃ tayorāsīddevāsuravimohanam ||34
muṣṭinā caraṇāghātairbāhubhiḥ sukhurairmahat |

tadātyaṃtaṃ prakupitaḥ puṣkalo vīrabhadrakam ||35
gṛhītvā kaṃṭhadeśe tu tāḍayāmāsa bhūtale |
tatprahāreṇa vyathito vīrabhadro mahābalaḥ ||36
gṛhītvā puṣkalaṃ pāde jaghānāsphālayanmuhuḥ |

tāḍayitvā mahīdeśe puṣkalaṃ sumahābalaḥ ||37
triśūlena cakartāśu śiro jvalitakuṃḍalam |
jagarja puṣkalaṃ hatvā vīrabhadro mahābalaḥ ||38
garjatā tena śārveṇa prāpitāstrā samudbhaṭāḥ |
hāhākāro mahānāsītpuṣkale patite raṇe ||39
trāsaṃ prāpurjanāḥ sarve raṇamadhye sukovidāḥ |
te śaśaṃśuśca śatrughnaṃ puṣkalaṃ patitaṃ raṇe ||40
nihataṃ vīrabhadreṇa maheśvaragaṇena vai |
ityāśrutya mahāvīraḥ puṣkalasya vadhaṃ tadā ||41
duḥkhaṃ prāpto raṇe'tyataṃ kaṃpamānaḥ śucā mahān |
taṃ duḥkhitaṃ ca śatrughnaṃ jñātvā rudro 'bravīdvacaḥ ||42
śatrughnaṃ samare vīraṃ śocaṃtaṃ puṣkale hate |
re śatrughna raṇe śokaṃ mā kṛthāḥ sumahābala ||43
vīrāṇāṃ raṇamadhye tu pātanaṃ kīrtaye smṛtam |
dhanyo vīraḥ puṣkalākhyo yaśca vai dinapaṃcakam ||44

yuyudhe vīrabhadreṇa mahāpralayakāriṇā |
yena kṣaṇādvinihato dakṣo madapamānakṛt ||45
kṣaṇādvinihatā yena daityāstripurasainikāḥ |
tasmādyuddhsva rājeṃdra śokaṃ tyaktvā mahābala ||46
yatnāttiṣṭhādya vīrāgrya mayi yoddhari saṃsthite |
śokaṃ saṃtyajya śatrughno vīraścukrodha śaṃkaram ||47
āttasajjadhanurbāṇaiḥ pracacchāda maheśvaram |
te bāṇāḥ suraśīrṣaṇya vapuṣaṃ kṣatavikṣatam ||48
akurvata mahaccitraṃ bhaktarakṣārthamāgatam |
te bāṇāḥ śaṃkarasyāpi bāṇā nabhasi saṃsthitāḥ ||49
vyāpyaitatsakalaṃ viśvaṃ citrakāri munerapi |
tadbāṇayoryuddhabalaṃ vīkṣya sarvatra menire ||50
pralayaṃ lokasaṃhārakārakaṃ sarvamohakam |
ākāśe tu vimānāni saṃśritya svapurasthitāḥ ||51
vilokayitumāgatya praśaṃsaṃti tayorbhṛśam |

ayaṃ lokatrayasyāsya pralayotpattikārakaḥ ||52
asāvapi mahārāja rāmacaṃdrasya cānujaḥ |
kimidaṃ bhavitā ko vā jeṣyati kṣitimaṃḍale ||53
parājayaṃ vā ko vīraḥ prāpsyate raṇamūrdhani |
evamekādaśāhāni vṛttaṃ yuddhaṃ parasparam ||54
dvādaśe divase prāpte mumocāstraṃ narādhipaḥ |
brahmasaṃjñaṃ mahādevaṃ haṃtuṃ krodhasamanvitaḥ ||55
savijñāya mahāstraṃ tanmuktaṃ śatrughnavairiṇā |
hasannapyapibattena muktaṃ brahmaśiro mahat ||56
atyaṃtaṃ vismayaṃ prāpya kiṃ kartavyamataḥ param |
evaṃ vicārayuktasya hṛdaye jvalanopamam ||57
śaraṃ vai nicakhānāśu devadeva śiromaṇiḥ |
tena bāṇena śatrughno mūrcchito raṇamaṃḍale ||58
hāhābhūtamabhūtsarvaṃ kaṭakaṃ bhaṭasevitam |
vīrāḥ sarve rudragaṇaiḥ pātitāḥ pṛthivītale ||59

subāhusumadonmukhyāḥ svabāhubaladarpitāḥ |
patitaṃ mūrcchayā vīkṣya śatrughnaṃ śarapīḍitam ||60
puṣkalaṃ tu rathe sthāpya sevakaiḥ parirakṣitum |
hanūmānāgato yoddhuṃ śivaṃ saṃhārakārakam ||61
śrīrāmasmaraṇaṃ yodhānsvīyānvipra praharṣitān |
prakurvanroṣitastīvraṃ lāṃgūlaṃ ca prakaṃpayan ||62
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
puṣkalaśatrughnaparājayonāma tricatvāriṃśattamo'dhyāyaḥ 43

English translation

Śeṣa said :

1-7. Hanūmat having come to Vīrasiṃha , said these words: “O brave one, stop; where are you going? In a moment I shall conquer you.” Hearing these powerful words of the monkey, he burning with a flood of (i.e. great) anger sounded his bow having the sound of clouds and discharging sharp arrows shone on the battlefield. Hanūmat, Añjanī ’s son, seeing those sharp arrows firmly stuck to his body, (and therefore looking) charming as in a heavy downpour of rain from a cloud in Āṣāḍha , became extremely angry in his heart. With his fist having adamantine strength he struck (Vīrasiṃha) on his chest. The hero struck with the fist fell on the ground. Seeing his uncle fainting, Śubhāṅgada (came to the battlefield). Rukmāṅgada also abandoning his swoon, went to the battlefield. Both of them showering arrows, loudly thundering like two clouds and causing great destruction, marched against the monkey (i.e. Hanūmat).

8-11. Seeing that the two heroes had come the lord of monkeys having encircled with his tail the two holding bows along with their chariots, broke them (by throwing them) on the ground (and) they became unconscious just at that moment only. With their bodies tinged with blood the two became motionless. Balamitra fought with Sumada for a long time and made him unconscious with (i.e. by striking him with) arrows having very sharp joints. In a moment Puṣkala led him to a swoon (i.e. made him unconscious) which was (characterized by) loss of sensation. Śatrughna ’s army destroying the (enemy’s) warriors got victory.

12-20. At that time Śiva seated in an excellent chariot and stretching his divine bow ran (i.e. rushed) to these warriors. The great one carrying the crescent moon in his twisted hair and having as ornaments serpents touching at will, took up his bow. The great god, the remover of the afflictions of his devotees, seeing his own men unconscious, went along with mighty troops to fight with these warriors of Śatrughna. With his attendants and followers he causing the earth to tremble came there to protect his devotees as he formerly came to Tripura . The trident-holder saluted by gods, the author of deluge, having eyes very red due to anger, saw very intelligent soldiers (there). Seeing the great god who had come there, the powerful younger brother of Rāma went to the battlefield to fight with the crest-jewel of all gods. Seeing Śatrughna having come (there), the holder of the trident, held a bow with the string (stretched), and being very angry said: “Puṣkala, the servant of Rāma’s feet, who went to the battle after having killed my devotee, has done a great feat. Today where is that Puṣkala knowing (i.e. proficient in the use of) great missiles? Killing him who troubled my devotee in the battle, I shall get happiness.”

Śeṣa said

21-28a. Saying so he sent Vīrabhadra to Puṣkala. “Go to fight with Puṣkala who is troubling my servant in the battle.” He sent Nandin to (fight with) the very mighty Hanūmat. He sent Bhṛṅgin of mighty arms to (fight with) Kuśadhvaja . He ordered his own attendant by name Caṇḍa to (fight with) Sumada. The large-minded Puṣkala seeing that the great attendant of Mahārudra (i.e. Śiva) had come went to fight (with him). In the battle Puṣkala struck him with five arrows. With his body wounded by those arrows he directed the trident (towards him). The very strong one, having cut off the trident in a moment, roared. O brāhmaṇa , seeing his trident cut off the mighty follower of Rudra quickly hit Bharata ’s son on his head with (the missile called) Khatvāṅga. That great warrior, hit with the Khatvāṅga, became unconscious for a moment. That good warrior Puṣkala knowing (i.e. proficient in the use of) great missiles, giving up his swoon (i.e. regaining consciousness) that moment only cut off with his arrows the Khatvāṅga in his hand.

28b-42a. Vīrabhadra, with the Khatvāṅga in his hand cut off became extremely angry and shattered the warrior’s chariot. Having broken the chariot of the warrior and having (thus) made him a foot-soldier, he fought with the magnanimous Puṣkala in a close fight. That very mighty Puṣkala abandoning the chariot shattered to pieces by him (i.e. Vīrabhadra), hit Vīrabhadra with his fist. They hit each other with fists, thighs and knees. They were eager to kill each other. They desired to conquer each other. Thus (the fight) between the two powerful ones lasted for days, going on day and night. None lost in it and none of the very powerful ones won it. When the fifth day came, the very mighty Vīrabhadra seized the great hero Puṣkala and jumped into the sky. There a great fight, attracting (even) the gods, took place between the two, with fists, strokes of feet, arms and excellent hoofs (i.e. feet). Then Puṣkala who was extremely angry seizing Vīrabhadra by the neck struck (i.e. threw) him on the ground. The very mighty Vīrabhadra distressed by that stroke seized Puṣkala by the foot and repeatedly shaking him and throwing him on the ground the very mighty one cut off his head with blazing ear-rings with his trident. The very strong Vīrabhadra having killed Puṣkala roared. That roaring follower of Śiva frightened great warriors. When Puṣkala fell in the battle, there was a very great wailing. All the very proficient men became frightened on the battlefield. They informed Śatrughna that Puṣkala killed by Vīrabhadra, the attendant of Śiva, had fallen on the battlefield. The great hero, the mighty (Śatrughna) having thus heard about Puṣkala’s being killed in the battle, was very much grieved and due to great grief trembled.

42b-47a. Knowing that Śatrughna was distressed Rudra spoke to him who was grieving for the hero (viz. Puṣkala) when Puṣkala was killed in the battle: “O very powerful Śatrughna, do not be distressed on the battlefield. The fall of heroes in a battle is said (to lead) to fame. The hero named Puṣkala who fought for five days with Vīrabhadra who causes great destruction and who in a moment killed Dakṣa that insulted me, and who in a moment killed the demons, the soldiers of Tripura, is blessed. Therefore, O lord of kings, O very powerful one, giving up your distress fight; When I—the warrior—am standing (before you), stand (i.e. wait) carefully, O best among the heroes.

47b-54. The brave Śatrughna, having abandoned his grief got angry with Śaṅkara , and making his bow ready he covered the great god with arrows. Those arrows, it was a great wonder, did not produce any wound on the body of the lord of gods who had come there for the protection of his devotees. Those arrows (of Śatrughna) and also the arrows of Śaṅkara remained in the sky, pervading this entire universe of the sage (i.e. Brahmā) working wonders. Everywhere (people) on seeing that war of arrows thought it to be the deluge, destroying the world and deluding everyone. Those (gods) who had remained in their own cities having come to see it by resorting to (their) divine cars, praised very much that (fight) of the two: “This one is the author of the destruction and the creation of the three worlds. This one is also the younger brother of the great king Rāmacandra . What will be this (i.e. what will it lead to)? Who, on the earth, will be victorious? Which hero will meet with a defeat on the battlefield?” The fight between the two thus continued for eleven days.

55-62. When the twelfth day came, the king (i.e. Śatrughna) full of anger discharged the missile called ‘Brahmā’ to kill Mahādeva . Knowing that (his) enemy Śatrughna had discharged the great missile he laughed and absorbed it and discharged the great (missile called) Brahmaśiras . Being very much astonished (he thought) what should be done hereafter? Into the chest of him (i.e. of Śatrughna) who was thinking like this, the crest-jewel of gods (i.e. Śiva) quickly struck an arrow resembling fire. (Being struck) by that arrow Śatrughna became unconscious on the battlefield. The entire army served by the warriors, wailed. All heroes, led by Subāhu , Sumada, and proud of the strength of their arms, were knocked down on the earth by the attendants of Śiva. Seeing Śatrughna pained by the arrow and fallen unconscious and Puṣkala being put in a chariot by the servants to protect him, the angry Hanūmat, wagging his dreadful tail, remembering Rāma, and delighting his own (colleagues) came to fight with Śiva, the author of destruction.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 44

Hanūmat on the Droṇa Mountain

Chapter 339 of 693 · 81 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
आगत्य सविधे रुद्रं समरांगणमूर्धनि ।
जगाद हनुमान्वीरः संजिहीर्षुः सुराधिपम् १।
हनूमानुवाच।
त्वं यदाचरसे रुद्र धर्मस्य प्रतिकूलनम् ।
तस्मात्त्वां शास्तुमिच्छामि रामभक्तवधोद्यतम् २।
मया पुरा श्रुतं देव ऋषिभिर्बहुधोदितम् ।
रघुनाथपदस्मारी नित्यं रुद्रः पिनाकभृत् ३।
तत्सर्वं तु मृषा जातं शत्रुघ्नं प्रति युध्यतः ।
पुष्कलो मे हतः शूरः शत्रुघ्नोऽपि विमूर्च्छितः ४।
तस्मात्त्वां पातयाम्यद्य त्रैलोक्यप्रलयोद्यतम् ।
यत्नात्तिष्ठस्व भोः शर्व रामभक्तिपराङ्मुखः ५।
शेष उवाच।
इत्युक्तवंतं प्लवगं प्रोवाच स महेश्वरः ।
धन्योऽसि वीरवर्यस्त्वं भवान्वदति नो मृषा ६।

मत्स्वामी रामचंद्रोऽयं सुरासुरनमस्कृतः ।
तदश्वमानयामास शत्रुघ्नः परवीरहा ७।
तद्रक्षार्थं समायातस्तद्भक्त्या तु वशीकृतः ।
यथाकथंचिद्भक्तोऽसौ रक्ष्यः स्वात्मा इति स्थितिः ८।
रघुनाथः कृपां कृत्वा विलोकय तु निस्त्रपम् ।
मां स्वभक्त सुदुःखेन किंचित्कोपं दधन्महान् ९।
शेष उवाच।
एवं वदति चंडीशे हनूमान्कुपितो भृशम् ।
शिलामादाय महतीं ताडयामास तद्रथम् १०।
शिलया ताडितस्तस्य रथः शकलतां गतः ।
ससूतः सहयः केतुपताकाभिः समन्वितः ११।
नभःस्था देवताः सर्वाः प्रशशंसुः कपीश्वरम् ।
धन्योसि प्लवगाधीश महत्कर्म त्वया कृतम् १२।
श्रीशिवं विरथं दृष्ट्वा नंदी तं समुपाद्रवत् ।
उवाच श्रीमहादेवं मत्पृष्ठं गम्यतामिति १३।

वृषस्थितं तु भूतेशं हनूमान्कुपितो भृशम् ।
शिलामुत्पाट्य तरसा प्राहनद्धृदये तदा १४।
तदाहतो भूतपतिः शूलं तीक्ष्णं समाददे ।
जाज्वल्यमानं त्रिशिखं वह्निज्वालासमप्रभम् १५।
आयातं तन्महद्दृष्ट्वा शूलं प्रज्वलनप्रभम् ।
हस्ते गृहीत्वा तरसा बभंज तिलशः क्षणात् १६।
भग्ने त्रिशूले तरसा कपीन्द्रेण क्षणाच्छिवः ।
शक्तिं करे समाधत्त सर्वलोहविनिर्मिताम् १७।
सा शक्तिः शिवनिर्मुक्ता हृदये तस्य धीमतः ।
लग्ना क्षणादभूत्तत्र विक्लवः प्लवगाधिपः १८।
क्षणाच्च तद्व्यथां तीर्त्वा गृहीत्वा वृक्षमुल्बणम् ।
ताडयामास हृदये महाव्यालविभूषिते १९।
ताडितास्तेन वीरेण फणीन्द्रास्त्रा समागताः ।
इतस्ततस्ते तं मुक्त्वा गताः पातालमुज्जवाः २०।
शिवस्तस्मिन्नगे मुक्ते वक्षसि स्वे निरीक्ष्य च ।

कुपितो व्यदधाद्धोरं मुसलं करयुग्मके २१।
हतोसि गच्छ संग्रामात्पलाय्य प्लवगाधम ।
एष ते प्राणहंताहं मुसलेन क्षणादिह २२।
मुसलं वीक्ष्य निर्मुक्तं शिवेन कुपितेन वै ।
कीशस्तद्वंचयामास महावेगाद्धरिं स्मरन् २३।
मुसलं तत्पपाताधः शिवमुक्तं महायसम् ।
विदार्य पृथिवीं सर्वां जगाम च रसातलम् २४।
तदा प्रकुपितोऽत्यतं हनूमान्रामसेवकः ।
गृहीत्वा पर्वतं हस्ते ताडयामास वक्षसि २५।
स यावत्पर्वतं छेत्तुं मतिं चक्रे सतीपतिः ।
तावद्धतः कपींद्रेण शालेन बहुशाखिना २६।
तमपिच्छेत्तुमुद्युक्तो यावत्तावच्छिलाहतः ।
शिलास्ता भेदितुं स्वांतं चकार मृड उद्यतः २७।
तावद्वृष्टिं चकारायं शिलाभिर्नगपर्वतैः ।
लांगूलेन च संवेष्ट्य ताडयत्येष भूतपम् २८।

शिलाभिः पर्वतैर्वृक्षैः पुच्छास्फोटेन भूरिशः ।
नंदी प्राप्तो महात्रासं चंद्रोऽपि शकलीकृतः २९।
अत्यंतं विह्वलो जातो महेशानः प्रकोपनः ।
क्षणेक्षणे प्रहारेण विह्वलं कुर्वतं भृशम् ३०।
जगाद प्लवगाधीशं धन्योसि रघुपानुग ।
महत्कर्म कृतं तेऽद्य यत्तेहं सुप्रतोषितः ३१।
न दानेन न यज्ञेन नाल्पेन तपसा ह्यहम् ।
सुलभोऽस्मि महावेग तस्मात्प्रार्थय मे वरम् ३२।
शेष उवाच।

एवं ब्रुवंतं तं दृष्ट्वा हनूमान्निजगाद तम् ।
प्रहसन्निर्भिया वाण्या महेशानं सुतोषितम् ३३।
हनूमानुवाच।
रघुनाथप्रसादेन सर्वं मेऽस्ति महेश्वर ।
तथापि याचे हि वरं त्वत्तः समरतोषितात् ३४।
एष पुष्कलसंज्ञो नः समरे पतितो हतः ।

तथैव रामावरजः शत्रुघ्नो मूर्च्छितो रणे ३५।
अन्ये च वीरा बहवः पतिताः शरविक्षताः ।
मूर्च्छिताः पतिताः केचित्तान्रक्षस्व गणैः सह ३६।
यथा चैतान्महाभूता वेताला्श्च पिशाचकाः ।
न हरंति न खादंति श्वशृगालादयस्तथा ३७।
एतेषां वपुषो भेदो न भवेत्त्वं तथाचर ।
यावदिंद्रगणं जित्वा न यामि द्रोणपर्वतम् ३८।
तत्रस्था औषधीर्वापि नीत्वा संस्थापितान्भटान् ।
जीवयामि बलात्सर्वांस्तावत्त्वं रक्ष सर्वशः ३९।
एष गच्छामि तं नेतुं द्रोणं पर्वतसत्तमम् ।
यस्मिन्वसंत्योषधयः प्राणिसंजीवनंकराः ४०।
एतद्वचः समाकर्ण्य तथेति निजगाद तम् ।
याहि शीघ्रं नगं तं तु रक्षामि त्वद्भटान्मृतान् ४१।
तच्छ्रुत्वा वाक्यमीशस्य जगाम द्रोणपर्वतम् ।
द्वीपान्सर्वानतिक्रम्य जगाम क्षीरसागरम् ४२।

अत्र तु स्वगणैश्चायं रक्षति स्म शिवो महान् ।
श्मशानं तद्गणैः स्वीयैर्महाबलपराक्रमैः ४३।
हनूमान्द्रोणमासाद्य द्रोणंनाम महागिरिम् ।
लांगूले तं निधायाशु प्रतस्थे रणमंडलम् ४४।
तं नेतुमुद्यते विप्र चकंपे स च पर्वतः ।
कंपमानं तु तं दृष्ट्वा तत्पाला देवतागणाः ४५।
हाहेति कृत्वा प्रोचुस्ते किमिदं भविता गिरौ ।
को ह्येनं नयते वीरो महाबलपराक्रमः ४६।
एवं कृत्वा सुराः सर्वे संहता ददृशुः कपिम् ।
मुंचैनमिति तं प्रोच्य जघ्नुः शस्त्रास्त्रकोटिभिः ४७।
तान्सर्वान्निघ्नतो दृष्ट्वा हनूमान्कुपितो भृशम् ।
जघान तान्क्षणाद्वीरः शक्रः सर्वासुरान्यथा ४८।
केचित्पदाहतास्तत्र केचित्करविमर्दिताः ।
लांगूलेन हताः केचित्केचिच्छृंगेण चाहताः ४९।
सर्वे ते नाशमापन्नाः क्षणात्कीशेन ताडिताः ।

केचिन्निपतिता भूमौ रुधिरेण परिप्लुताः ५०।
केचित्कीशभयात्त्रस्ता जग्मुः शक्रं सुराधिपम् ।

क्षतेन च परिप्लुष्टा रुधिरक्षतदेहिनः ५१।
तान्दृष्ट्वा भयसंविग्नान्रुधिरेण परिप्लुतान् ।
सुराञ्जगाद विमनाः शक्रः सर्वसुरोत्तमः ५२।
कथं यूयं भयत्रस्ताः कथं रुधिरविप्लुताः ।
केन दैत्येन निहता राक्षसेनाधमेन वा ५३।
सर्वं शंसत मे तथ्यं यथा ज्ञात्वा व्रजामि तम् ।
निहत्य बद्ध्वा चायामि युष्मद्घातकमुन्मदम् ५४।
इति वाक्यं समाकर्ण्य तुरासाहं सुरोत्तमाः ।
जगदुर्दीनया वाचा सुरासुरनमस्कृतम् ५५।
देवा ऊचुः।
इहागत्य न जानीमः कश्चिद्वानररूपधृक् ।
नेतुं द्रोणं समुद्युक्तो लांगूले वेष्ट्य तं गिरिम् ५६।
गंतुं कृतमतिस्तावद्वयं सर्वे सुसंहताः ।

युद्धं चक्रुः सुसंनद्धाः सर्वशस्त्रास्त्रवर्षिणः ५७।
तेन सर्वे वयं युद्धे निर्जिता बलशालिना ।
अनेके निहतास्तत्र भूमौ पेतुः सुरोत्तमाः ५८।
वयं तु बहुभिः पुण्यैर्जीविता इह चागताः ।
शोणितेन सुसिक्तांगाः क्षतपीडासमन्विताः ५९।
एतद्वाक्यं समाकर्ण्य सुराणां स पुरंदरः ।
आदिदेश सुरान्सर्वान्महाबलसमन्वितान् ६०।
यात महाद्रोणगिरिं कपिं बद्धुं महाबलम् ।
बद्ध्वा नयत यूयं वै सुराणां रणपातकम् ६१।
इत्याज्ञप्ता ययुस्ते वै द्रोणं पर्वतसत्तमम् ।
यत्रास्ते बलवान्वीरो हनूमान्कपिसत्तमः ६२।
गत्वा ते प्राहरन्सर्वे हनूमंतं महाबलम् ।
हनूमता ते निहता मुष्टिभिः करताडनैः ६३।
पतितास्ते क्षणात्तत्र रुधिरक्षतविग्रहाः ।
अन्ये पलायनपरा जग्मुस्ते त्रिदिवेश्वरम् ६४।

तच्छ्रुत्वा कुपितः शक्रः सर्वानमरसत्तमान् ।
आदिदेश महावीरं वानरेंद्रं सुरोत्तमः ६५।
तदाज्ञप्ता ययुस्ते वै यत्र कीशेश्वरो बली ।
तान्सर्वानागतान्दृष्ट्वा जगाद कपिसत्तमः ६६।
मायां तु वीराः समरे संहर्तारं हि मां बलात् ।
नेष्यामि युष्मानधुना संयमिन्याः पुरोंऽतिके ६७।
इत्युक्ता अपि ते सर्वे सन्नद्धाः प्राहरन्कपिम् ।
शस्त्रास्त्रैर्बहुधा मुक्तैर्महाबलसमन्विताः ६८।
केचिच्छूलैः परशुभिः केचित्खड्गैश्च पट्टिशैः ।
मुसलैः शक्तिभिः केचित्क्रोधेन कलुषीकृताः ६९।

स आहतोऽमरवरैर्विविधैरायुधैर्बली ।
शिलाभिस्ताञ्जघानाशु सर्वानमरसत्तमान् ७०।
केचित्पलाय्य आहुस्ते गताः शक्रसमीपकम् ।
तदुक्तं वाक्यमाकर्ण्य भयं प्राप सुराधिपः ७१।
बृहस्पतिं सुराध्यक्षं मंत्रिणं स्वर्गवासिनाम् ।

पप्रच्छ सविधे गत्वा नत्वा सुरगुरुं वरम् ७२।
इंद्र उवाच।
कोऽसौ यो वानरो द्रोणं नेतुं स्वामिन्समागतः ।
येन मे निहता वीरा अमराः शस्त्रधारिणः ७३।
शेष उवाच।
एतच्छ्रुत्वा तु तद्वाक्यमुक्तमांगिरसो महान् ।
जगाद भयसंविग्नं तुरासाहं सुराधिपम् ७४।
बृहस्पतिरुवाच।
यो रावणमहन्संख्ये कुंभकर्णमदीदहत् ।
येन ते वैरिणः सर्वे हतास्तस्यैव सेवकः ७५।
येन लंका सत्रिकूटा निर्दग्धा पुच्छवह्निना ।
अक्षश्च निहतो येन हनूमंतमवेहि तम् ७६।
तेन सर्वे विनिहता द्रोणार्थमयमुद्यतः ।
हयमेधं महाराजः करोति बलिसत्तमः ७७।
तस्याश्वं शिवभक्तस्तु नृपो वीरमणिर्महान् ।

जहार तत्र समभूद्व्रणं सुरविमोहनम् ७८।
शिवेन निहताः संख्ये वीरा रामस्य भूरिशः ।
तान्वै जीवयितुं द्रोणं नेष्यत्येव महाबलः ७९।
नायं वर्षशतैर्जेयो भवता बलसंयुतः ।
तस्मात्प्रसादय कपिं देहि तत्रत्यमौषधम् ८०।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे द्रोणगिरौ देवानां पराजयोनाम चतुश्चत्वारिंशत्तमोऽध्यायः ४४ ।

Roman transliteration

śeṣa uvāca|
āgatya savidhe rudraṃ samarāṃgaṇamūrdhani |
jagāda hanumānvīraḥ saṃjīhīrṣuḥ surādhipam 1|
hanūmānuvāca|
tvaṃ yadācarase rudra dharmasya pratikūlanam |
tasmāttvāṃ śāstumicchāmi rāmabhaktavadhodyatam 2|
mayā purā śrutaṃ deva ṛṣibhirbahudhoditam |
raghunāthapadasmārī nityaṃ rudraḥ pinākabhṛt 3|
tatsarvaṃ tu mṛṣā jātaṃ śatrughnaṃ prati yudhyataḥ |
puṣkalo me hataḥ śūraḥ śatrughno'pi vimūrcchitaḥ 4|
tasmāttvāṃ pātayāmyadya trailokyapralayodyatam |

yatnāttiṣṭhasva bhoḥ śarva rāmabhaktiparāṅmukhaḥ 5|
śeṣa uvāca|
ityuktavaṃtaṃ plavagaṃ provāca sa maheśvaraḥ |
dhanyo'si vīravaryastvaṃ bhavānvadati no mṛṣā 6|

matsvāmī rāmacaṃdro'yaṃ surāsuranamaskṛtaḥ |
tadaśvamānayāmāsa śatrughnaḥ paravīrahā 7|
tadrakṣārthaṃ samāyātastadbhaktyā tu vaśīkṛtaḥ |
yathākathaṃcidbhakto'sau rakṣyaḥ svātmā iti sthitiḥ 8|
raghunāthaḥ kṛpāṃ kṛtvā vilokaya tu nistrapam |
māṃ svabhakta suduḥkhena kiṃcitkopaṃ dadhanmahān 9|
śeṣa uvāca|
evaṃ vadati caṃḍīśe hanūmānkupito bhṛśam |
śilāmādāya mahatīṃ tāḍayāmāsa tadratham 10|
śilayā tāḍitastasya rathaḥ śakalatāṃ gataḥ |
sasūtaḥ sahayaḥ ketupatākābhiḥ samanvitaḥ 11|
nabhaḥsthā devatāḥ sarvāḥ praśaśaṃsuḥ kapīśvaram |
dhanyosi plavagādhīśa mahatkarma tvayā kṛtam 12|
śrīśivaṃ virathaṃ dṛṣṭvā naṃdī taṃ samupādravat |
uvāca śrīmahādevaṃ matpṛṣṭhaṃ gamyatāmiti 13|

vṛṣasthitaṃ tu bhūteśaṃ hanūmānkupito bhṛśam |
śilāmutpāṭya tarasā prāhanaddhṛdaye tadā 14|
tadāhato bhūtapatiḥ śūlaṃ tīkṣṇaṃ samādade |
jājvalyamānaṃ triśikhaṃ vahnijvālāsamaprabham 15|
āyātaṃ tanmahaddṛṣṭvā śūlaṃ prajvalanaprabham |
haste gṛhītvā tarasā babhaṃja tilaśaḥ kṣaṇāt 16|
bhagne triśūle tarasā kapīndreṇa kṣaṇācchivaḥ |
śaktīṃ kare samādhatta sarvalohavinirmitām 17|
sā śaktiḥ śivanirmuktā hṛdaye tasya dhīmataḥ |
lagnā kṣaṇādabhūttatra viklavaḥ plavagādhipaḥ 18|
kṣaṇācca tadvyathāṃ tīrtvā gṛhītvā vṛkṣamulbaṇam |
tāḍayāmāsa hṛdaye mahāvyālavibhūṣite 19|
tāḍitāstena vīreṇa phaṇīndrāstrā samāgatāḥ |
itastataste taṃ muktvā gatāḥ pātālamujjavāḥ 20|
śivastasminnage mukte vakṣasi sve nirīkṣya ca |

kupito vyadadhādghoraṃ musalaṃ karayugmake 21|
hatosi gaccha saṃgrāmātpalāyya plavagādhama |
eṣa te prāṇahaṃtāhaṃ musalena kṣaṇādiha 22|
musalaṃ vīkṣya nirmuktaṃ śivena kupitena vai |
kiśastadvaṃcayāmāsa mahāvegāddhariṃ smaran 23|
musalaṃ tatpapātādhaḥ śivamuktaṃ mahāyasam |
vidārya pṛthivīṃ sarvāṃ jagāma ca rasātalam 24|
tadā prakupito'tyataṃ hanūmānrāmasevakaḥ |
gṛhītvā parvataṃ haste tāḍayāmāsa vakṣasi 25|
sa yāvatparvataṃ chettuṃ matiṃ cakre satīpatiḥ |
tāvaddhataḥ kapīṃdreṇa śālena bahuśākhinā 26|
tamapicchettumudyukto yāvattāvacchilāhataḥ |
śilāstā bhedituṃ svāṃtaṃ cakāra mṛḍa udyataḥ 27|
tāvadvṛṣṭiṃ cakārāyaṃ śilābhirnagaparvataiḥ |
lāṃgūlena ca saṃveṣṭya tāḍayatyeṣa bhūtapam 28|

śilābhiḥ parvatairvṛkṣaiḥ pucchāsphoṭena bhūriśaḥ |
naṃdī prāpto mahātrāsaṃ caṃdro'pi śakalīkṛtaḥ 29|
atyaṃtaṃ vihvalo jāto maheśānaḥ prakopanaḥ |
kṣaṇekṣaṇe prahāreṇa vihvalaṃ kurvataṃ bhṛśam 30|
jagāda plavagādhīśaṃ dhanyosi raghupānuga |
mahatkarma kṛtaṃ te'dya yattehaṃ supratoṣitaḥ 31|
na dānena na yajñena nālpena tapasā hyaham |
sulabho'smi mahāvega tasmātprārthaya me varam 32|
śeṣa uvāca|
evaṃ bruvaṃtaṃ taṃ dṛṣṭvā hanūmānnijagāda tam |
prahasannirbhiyā vāṇyā maheśānaṃ sutoṣitam 33|
hanūmānuvāca|
raghunāthaprasādena sarvaṃ me'sti maheśvara |
tathāpi yāce hi varaṃ tvattaḥ samaratoṣitāt 34|
eṣa puṣkalasaṃjño naḥ samare patito hataḥ |

tathaiva rāmāvarajaḥ śatrughno mūrcchito raṇe 35|
anye ca vīrā bahavaḥ patitāḥ śaravikṣatāḥ |
mūrcchitāḥ patitāḥ kecittānrakṣasva gaṇaiḥ saha 36|
yathā caitānmahābhūtā vetālāśca piśācakāḥ |
na haraṃti na khādaṃti śvaśṛgālādayastathā 37|
eteṣāṃ vapuṣo bhedo na bhavettvaṃ tathācara |
yāvadiṃdragaṇaṃ jitvā na yāmi droṇaparvatam 38|
tatrasthā auṣadhīrvāpi nītvā saṃsthāpitānbhaṭān |
jīvayāmi balātsarvāṃstāvattvaṃ rakṣa sarvaśaḥ 39|
eṣa gacchāmi taṃ netuṃ droṇaṃ parvatasattamam |
yasminvasaṃtyoṣadhayaḥ prāṇisaṃjīvanaṃkarāḥ 40|
etadvacaḥ samākarṇya tatheti nijagāda tam |
yāhi śīghraṃ nagaṃ taṃ tu rakṣāmi tvadbhaṭānmṛtān 41|
tacchrutvā vākyamīśasya jagāma droṇaparvatam |
dvīpānsarvānatikramya jagāma kṣīrasāgaram 42|

atra tu svagaṇaiścāyaṃ rakṣati sma śivo mahān |
śmaśānaṃ tadgaṇaiḥ svīyairmahābalaparākramaiḥ 43|
hanūmāndroṇamāsādya droṇaṃnāma mahāgirim |
lāṃgūle taṃ nidhāyāśu pratasthe raṇamaṃḍalam 44|
taṃ netumudyate vipra cakaṃpe sa ca parvataḥ |
kaṃpamānaṃ tu taṃ dṛṣṭvā tatpālā devatāgaṇāḥ 45|
hāheti kṛtvā procuste kimidaṃ bhavitā girau |
ko hyenaṃ nayate vīro mahābalaparākramaḥ 46|
evaṃ kṛtvā surāḥ sarve saṃhatā dadṛśuḥ kapim |
muṃcainamiti taṃ procya jaghnuḥ śastrāstrakoṭibhiḥ 47|
tānsarvānnighnato dṛṣṭvā hanūmānkupito bhṛśam |
jaghāna tānkṣaṇādvīraḥ śakraḥ sarvāsurānyathā 48|
kecitpadāhatāstatra kecitkaravimarditāḥ |
lāṃgūlena hatāḥ kecitkecicchṛṃgeṇa cāhatāḥ 49|
sarve te nāśamāpannāḥ kṣaṇātkīśena tāḍitāḥ |

kecinnipatitā bhūmau rudhireṇa pariplutāḥ 50|
kecitkīśabhayāttrastā jagmuḥ śakraṃ surādhipam |
kṣatena ca paripluṣṭā rudhirakṣatadehinaḥ 51|
tāndṛṣṭvā bhayasaṃvignānrudhireṇa pariplutān |
surāñjagāda vimanāḥ śakraḥ sarvasurottamaḥ 52|
kathaṃ yūyaṃ bhayatrastāḥ kathaṃ rudhiraviplutāḥ |

kena daityena nihatā rākṣasenādhamena vā 53|
sarvaṃ śaṃsata me tathyaṃ yathā jñātvā vrajāmi tam |
nihatya baddhvā cāyāmi yuṣmadghātakamunmadam 54|
iti vākyaṃ samākarṇya turāsāhaṃ surottamāḥ |
jagadurdīnayā vācā surāsuranamaskṛtam 55|
devā ūcuḥ|
ihāgatya na jānīmaḥ kaścidvānararūpadhṛk |
netuṃ droṇaṃ samudyukto lāṃgūle veṣṭya taṃ girim 56|
gaṃtuṃ kṛtamatistāvadvayaṃ sarve susaṃhatāḥ |

yuddhaṃ cakruḥ susaṃnaddhāḥ sarvaśastrāstravarṣiṇaḥ 57|
tena sarve vayaṃ yuddhe nirjitā balaśālinā |
aneke nihatāstatra bhūmau petuḥ surottamāḥ 58|
vayaṃ tu bahubhiḥ puṇyairjīvitā iha cāgatāḥ |
śoṇitena susiktāṃgāḥ kṣatapīḍāsamanvitāḥ 59|
etadvākyaṃ samākarṇya surāṇāṃ sa puraṃdaraḥ |
ādideśa surānsarvānmahābalasamanvitān 60|
yāta mahādroṇagiriṃ kapiṃ baddhuṃ mahābalam |
baddhvā nayata yūyaṃ vai surāṇāṃ raṇapātakam 61|
ityājñaptā yayuste vai droṇaṃ parvatasattamam |
yatrāste balavānvīro hanūmānkapisattamaḥ 62|
gatvā te prāharansarve hanūmaṃtaṃ mahābalam |
hanūmatā te nihatā muṣṭibhiḥ karatāḍanaiḥ 63|
patitāste kṣaṇāttatra rudhirakṣatavigrahāḥ |
anye palāyanaparā jagmuste tridiveśvaram 64|

tacchrutvā kupitaḥ śakraḥ sarvānamarasattamān |
ādideśa mahāvīraṃ vānareṃdraṃ surottamaḥ 65|
tadājñaptā yayuste vai yatra kīśeśvaro balī |
tānsarvānāgatāndṛṣṭvā jagāda kapisattamaḥ 66|
māyāṃ tu vīrāḥ samare saṃhartāraṃ hi māṃ balāt |
neṣyāmi yuṣmānadhunā saṃyaminyāḥ puroṃ'tike 67|
ityuktā api te sarve sannaddhāḥ prāharankapim |
śastrāstrairbahudhā muktairmahābalasamanvitāḥ 68|
kecicchūlaiḥ paraśubhiḥ kecitkhaḍgaiśca paṭṭiśaiḥ |
musalaiḥ śaktibhiḥ kecitkrodhena kaluṣīkṛtāḥ 69|
sa āhato'maravarairvividhairāyudhairbalī |
śilābhistāñjaghānāśu sarvānamarasattamān 70|
kecitpalāyya āhuste gatāḥ śakrasamīpakam |
taduktaṃ vākyamākarṇya bhayaṃ prāpa surādhipaḥ 71|
bṛhaspatiṃ surādhyakṣaṃ maṃtriṇaṃ svargavāsinām |

papraccha savidhe gatvā natvā suraguruṃ varam 72|
iṃdra uvāca|
ko'sau yo vānaro droṇaṃ netuṃ svāminsamāgataḥ |
yena me nihatā vīrā amarāḥ śastradhāriṇaḥ 73|
śeṣa uvāca|
etacchrutvā tu tadvākyamuktamāṃgiraso mahān |
jagāda bhayasaṃvignaṃ turāsāhaṃ surādhipam 74|
bṛhaspatiruvāca|
yo rāvaṇamahansaṃkhye kuṃbhakarṇamadīdahat |
yena te vairiṇaḥ sarve hatāstasyaiva sevakaḥ 75|
yena laṃkā satrikūṭā nirdagdhā pucchavahninā |

akṣaśca nihato yena hanūmaṃtamavehi tam 76|
tena sarve vinihatā droṇārthamayamudyataḥ |
hayamedhaṃ mahārājaḥ karoti balisattamaḥ 77|
tasyāśvaṃ śivabhaktastu nṛpo vīramaṇirmahān |

jahāra tatra samabhūdraṇaṃ suravimohanam 78|
śivena nihatāḥ saṃkhye vīrā rāmasya bhūriśaḥ |
tānvai jīvayituṃ droṇaṃ neṣyatyeva mahābalaḥ 79|
nāyaṃ varṣaśatairjeyo bhavatā balasaṃyutaḥ |
tasmātprasādaya kapiṃ dehi tatratyamauṣadham 80|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe droṇagirau devānāṃ parājayonāma catuścatvāriṃśattamo'dhyāyaḥ 44 |

English translation

Śeṣa said:

1. The hero Hanūmat, desirous of killing the lord of gods, came near Rudra on the battlefield and said (to him):

Hanūmat said :

2-5. O Rudra, what you are doing is against religious merit. Therefore, I desire to punish you eager to kill Rama 's devotee. Formerly I heard it said variously by gods and sages that Rudra, the trident-holder, always remembers Rāma 's feet. All that has become (i.e. proved) false in your case, who are fighting with Śatrughna . My b rave (hero) Puṣkala is killed and Śatrughna also has become unconscious. Therefore, I shall today knock you, ready to destroy the three worlds, down. O Śarva (i.e. Śiva), you who are averse to Rāma's devotion, stand carefully.

Śeṣa said :

6-9. That great lord said to the monkey speaking like this: "O best hero, you are fortunate. What you say is not false. This Rāmacandra saluted by gods and demons is my lord. Śatrughna, the killer of his enemy's heroes, brought his horse. Inspired by devotion to him (i.e. Rāma) he came to protect him. The duty (of the lord) is that his devotee, his own soul, must be protected on any account. Let the great Raghunātha look upon me who am shameless by showing pity for me who was a little angry due to the great grief of my devotee."

Śeṣa said :

10-16. When the lord of Caṇḍī was speaking like this, Hanūmat, extremely angry, took a big stone and hit it at his chariot. His chariot, hit with the stone was broken to pieces along with the charioteer, horses, flag and banners. All the deities in the sky praised the lord of monkeys; "O lord of monkeys, you are blessed; you have done a great feet." Seeing Śrī Śiva without a chariot Nandin ran to him. He said to the great god: "Sit on my back." Hanūmat was extremely angry with Śiva who was seated on (the back of) the bull (i.e. Nandin). Drawing out a big stone he then quickly hit it on his chest. Hit with it the lord of the beings (i.e. Śiva) took a sharp, bright, spear, having three points and resembling the flames of fire. Seeing that great trident, bright like fire, that came to him, he (i.e. Hanūmat) took it in

his hand and in a moment quickly broke it into (pieces as small as) the sesamum seeds.

17-21. When the lord of the monkeys quickly in a moment broke the trident, Śiva took in his hand the (missile called) Śakti entirely made of iron. That Śakti discharged by Śiva stuck to (i.e. hit) the chest of the intelligent (Hanūmat) (and) in a moment the lord of the monkeys became afflicted. In a moment having overcome that pain he seized a strong tree and hit it on (Śiva's) chest adorned with great serpents. The lordly serpents struck by the hero were frightened. Leaving him and going here and there they speedily went to the nether world. Śiva seeing the tree discharged (by Hanūmat) and (hitting) his chest got angry and took a terrible pestle in both his hands.

22-29a. (He said): "O mean monkey, you are (now) killed. Flee and go (away) from the battle. In a moment I shall destroy your life with (this) pestle." Seeing the pestle discharged by the angry Śiva the monkey remembering Viṣṇu (i.e. Rāma) avoided it very speedily. That pestle made of strong iron and discharged by Śiva, fell down. Having torn off the entire earth it went to the nether world. Hanūmat, the servant of Rāma, was extremely angry at that time. Taking a mountain in his hand he hit it on the chest (of Śiva). While the lord of Satī (i.e. Śiva) was thinking of cutting off the mountain he was struck by the lord of monkeys with a tree having many branches. When he (i.e. Śiva) was intent on cutting it off, he was hit with rocks (by Hanūmat). The persevering Śiva made up his mind to break those rocks. Just then he showered him (i.e. Śiva) with trees and mountains. Having encircled the protector of the beings (i.e. Śiva) with his tail he struck him again and again with stones, mountains, trees and strokes of his tail. Nandin was very much frightened, and even the moon was reduced to pieces. The very angry great god got very much confused.

29b-32. He said to the lord of monkeys who every moment made him very much disquieted: "O follower of the protector of Raghus , you are blessed. You have today done a great feat, so that I am very much pleased with you. O you, having a great speed, I am not easily obtainable by means of charity or sacrifice or a little penance. Therefore, ask for a boon from me."

Śeṣa said:

33. Hanūmat laughing (i.e. smiling) and speaking in fearless words, spoke to that very much delighted great god (i.e. Śiva) who was speaking like this:

Hanūmat said :

34-40. O great god, by Ragunātha's grace I have everything. Yet I ask for a boon from you who are pleased with the battle. This our (hero) named Puṣkala has fallen down dead. So also Śatrughna, Rāma's younger brother, became unconscious in the battle. Many other heroes wounded with arrows have also fallen. Some are unconscious, some have sunk; (please) protect them along with your own attendants. Do that by which big ghosts, vampires and fiends, so also foxes and others, will not take them away and eat them up; and (do that by which) their bodies will not be split. By all means preserve all of them, till, having conquered the attendants of Indra , I bring (either) the Droṇa mountain or the herbs thereon, and bring back, per force, to life these heroes kept under (your) control. Here I go to take that Droṇa mountain on which life-restoring herbs exist.

41-47. Hearing these words (Śiva) said to him: "All right. Quickly go to that mountain. I shall preserve your dead warriors." Having heard those words of the lord, he went to the mountain Droṇa. Having crossed all islands he went to the milky ocean. Here (i.e. on the battlefield), great Śiva, with his very strong and brave attendants took care of the corpses. Hanūmat having reached (the mountain) Droṇa and having put that great mountain called Droṇa on his tail quickly started for the battlefield. O

brāhmaṇa , when he was engaged in carrying it, the mountain shook. Seeing it shaking the hosts of deities protecting it wailed and said: “What is this happening on the mountain? Who is this hero of great power and valour that is taking away this (mountain)?” Doing (i.e. saying) so all the gods together saw the monkey. Saying to him, “Leave it” they struck him with crores of weapons and missiles.

48-55. Seeing them all striking (him) Hanūmat was very much angry. In a moment the hero struck them all as Indra had struck the demons. Some of them were struck (by him) with his feet; some were crushed with his hands. Some were struck with his tail and some were hit with the peak (of the mountain). All of them struck by the monkey, perished in a moment. Some wet with blood, fell on the ground. Some trembled due to the fear of the monkey (and) went to Indra, the lord of gods. Seeing them disturbed with fear and wet with blood, Indra, the best of all gods, being dejected said to the gods: “How (is it that) you are shaking with fear? How (is it that) you are wet with blood? By which demon or by which mean goblin have you been struck? Tell me the whole truth, so that knowing it I shall go to (i.e. march against) him; and having struck and bound him, the mad one who struck you, I shall come (back).” Hearing these words the best gods spoke in piteous words to Indra saluted by gods and demons.

Gods said :

56-61. We do not know (we are not sure, but) someone, taking the form of a monkey, came here and was intent upon taking that mountain after encircling it with his tail. When he decided (i.e. was about) to go back, all of us gathered together and being well-equipped and showering him with all weapons and missiles, fought with him. He, the powerful one, vanquished all of us in a battle. Many excellent gods, struck (by him) there fell on the ground. We with our bodies quite wet with blood and afflicted with the wounds and (i.e. but) alive due to our religious merit, have come here.

Hearing these words of the gods Indra ordered all gods endowed with great power: “Go to the great mountain Droṇa to bind the very mighty monkey. Binding him who has committed a great sin against the gods, bring him (here).”

62-67. Thus ordered, they went to the best mountain Droṇa, where the mighty hero, Hanūmat, the best monkey, stood. Having gone there all of them spoke to Hanūmat. They were struck by Hanūmat with fists and slaps. In a moment, they with their bodies having bloody wounds fell there. Others intent on fleeing went to the lord of heaven. Hearing it (i.e. the account) angry Indra, the best of gods, directed all the best gods towards the great hero, the lord of monkeys. Ordered by him they went. where the mighty lord of monkeys (stood). Having seen all of them come there the best of the monkeys said: “O heroes, do not go to (i.e. march against) me in the battle. I shall now forcibly take you near the city of Yama .”

68-72. Though told like this, all of them endowed with great power, got ready and struck the monkey with weapons and missiles discharged in various ways. Cruel due to anger some of the best gods struck the mighty one with various (weapons and missiles like) lances, hatchets, swords, spears with sharp edges, pestles and śaktis . He quickly struck all the best gods with rocks. Some fled to Indra and told (the account) to him. Hearing the words told by them the lord of the gods was frightened. Having gone near (i.e. to) Bṛhaspati , the head and the counsellor of the residents of heaven, the excellent preceptor of gods, and having saluted him, he asked him:

Indra said :

73. O lord, who is the monkey that has come to carry Droṇa (mountain)? Who (i.e. he) has killed my heroes, the gods, holding weapons.

Śeṣa said :

74. Having heard these words uttered by him, the great Āṅgirasa (i.e. Bṛhaspati) spoke to Indra, the lord of gods, who was dejected with fear.

Bṛhaspati said :

75-80. He is the servant of him (i.e. of Rāma) who killed Rāvaṇa in the battle and burnt (i.e. destroyed) Kumbhakarṇa and who killed all the enemies. Know him to be Hanūmat who with the fire (set) to his tail burnt Laṅkā along with the Trikūṭa mountain and who killed Akṣa . He killed all (the gods). He is intent upon (taking) the Droṇa (mountain). The great king (Rāma), the best one among the mighty, is performing the horse-sacrifice. The great king Vīramaṇi , Śiva's devotee, took away his horse. Then a battle fascinating the gods, took place. In the battle Śiva killed many heroes of Rāma. To revive them this very mighty one will certainly take the Droṇa (mountain). (Even) after fighting with him for hundreds of years he, the powerful one, will not be vanquished by you. Therefore, propitiate the monkey. Give him the herb thereon.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 45

Śrī Rāma Appears on the Battlefield

Chapter 340 of 693 · 61 detected Sanskrit verse markers

Sanskrit

शेष उवाच
गुरुभाषितमाकर्ण्य वृषपर्वरिपुः स्वराट् ।
ज्ञात्वा रामस्य कार्यार्थमागतं पवनात्मजम् ॥१
भयं तत्याज मनसि वानरात्समुपस्थितम् ।
जहर्ष चित्ते च भृशं वाचस्पतिमुवाच ह ॥२
इंद्र उवाच
कथं कार्यं सुराधीश द्रोणोऽयं नीयते यदि ।
देवानां जीवनं भूयः कथं स्यादिति मे वद ॥३
इदानीं पवनोद्भूतं प्रसादय यथातथम् ।
रामः प्रीतिं परां याति देवानां च सुखं भवेत् ॥४
देवाधिपस्य वचनं श्रुत्वा वाचस्पतिस्तदा ।
शक्रं तु पुरतः कृत्वा सर्वदेवैः परीवृतम् ॥५
जगाम तत्र यत्रास्ते हनूमान्निर्भयः कपिः ।
गर्जति प्रसभं जित्वा सुरान्सर्वान्सुखासिनः ॥६
ते गत्वा सन्निधौ तस्य बृहस्पतिपुरोगमाः ।

पेतुस्ते चरणौ नत्वा समीरतनुजस्य हि ॥७
बृहस्पतिश्च तं वीरं जगाद प्रेरितोऽमुना ।
सुराधीशेन लोकस्य गुरुणा वदतां वरः ॥८
अजानद्भिः कृतं कर्म देवैस्तव पराक्रमम् ।
श्रीरामचरणस्य त्वं सेवकोऽसि महामते ॥९
किमर्थमयमारंभः कथमत्र समागमः ।
तत्करिष्यामहे सर्वे सन्नतास्तव भाषितम् ॥१०
रोषं त्यक्त्वा कृपां कृत्वा देवाधीशं विलोकय ।
पवनात्मज दैत्यानां भयंकरवपुर्दधत् ॥११
शेष उवाच
इत्थं भाषितमाकर्ण्य देवानां स गुरोर्वचः ।
उवाच देवान्सकलान्गुरुं चैव महयशाः ॥१२
राज्ञो वीरमणेः संख्ये हताः शर्वेण भूरिशः ।
भटास्तान्वै जीवयितुं द्रोणं नेष्यामि पर्वतम् ॥१३
तं ये निवारयिष्यंति स्ववीर्यबलदर्पिताः ।

तान्नेष्यामि क्षणादेव यमस्य सदनं प्रति ॥१४
तस्माद्वदत मे यूयं द्रोणं वाथ तदौषधम् ।
येन संजीवयिष्यामि मृतान्वीरान्रणांगणे ॥१५
शेष उवाच
इति वाक्यं समाकर्ण्य वायुसूनोर्महात्मनः ।
ते सर्वे प्रणतिं गत्वा ददुः संजीवनौषधम् ॥१६
ते प्रहृष्टा भयं त्यक्त्वा सुराः स्वर्गौकसः स्वयम् ।
ययुः सुरपतिं कृत्वा पुरः सौख्य समन्विताः ॥१७
हनुमान्भेषजं ततु समादायागतो रणम् ।
स्तुतः सर्वैः सुरगणैर्महाकर्मसमुत्सुकैः ॥१८
तमागतं हनूमंतं वीक्ष्य सर्वेऽपि वैरिणः ।
साधुसाधुप्रशंसंतमद्भुतं मेनिरे कपिम् ॥१९
कपिः समागत्य महामुदायुतः ।
पुरो भटं पुष्कलमागतं मृतम् ।
शिवेन संरक्षितमुग्रमंडले ।

श्रीरामचित्तं सविधे जगाम ह ॥२०
सुमतिं च समाहुय मंत्रिणं महतां मतम् ।
उवाच जीवयाम्यद्य सर्वान्वीरान्रणे मृतान् ॥२१
एवमुक्त्वा भेषजं तत्पुष्कलस्य महोरसि ।
शिरः कायेन संधाय जगाद वचनं शुभम् ॥२२
यद्यहं मनसा वाचा कर्मणा राघवं पतिम् ।
जानामि तर्हि एतेन भेषजेनाशु जीवतु ॥२३
इति वाक्यं यदा वक्ति तावत्पुष्कल उत्थितः ।
रणांगणेऽदश्रद्धोषाद्दंतान्वीरशिरोमणिः ॥२४
क्व गतो वीरभद्रोऽसौ मां संमूच्छर्य रणांगणे ।
सद्योऽहं पातयाम्येनं क्वास्ति मे धनुरुत्तमम् ॥२५
इति तं भाषमाणं वै प्राह वीरं कपींद्रकः ।
धन्योऽसि वीर यद्भ्रूयो वदस्येनं रणांगणे ॥२६
त्वं हतो वीरभद्रेण रघुनाथप्रसादतः ।
पुनः संजीवितोऽस्येहि शत्रुघ्नं याम मूर्च्छितम् ॥२७

इत्युक्त्वा प्रययौ तत्र संग्रामवरमूर्धनि ।
श्वसन्नास्ते स शत्रुघ्नः शिवबाणप्रपीडितः ॥२८
तत्र गत्वा समीपं तच्छत्रुघ्नस्य महात्मनः ।
निधाय भेषजं तस्य वक्षसि श्वासमागते ॥२९
उवाच हनुमांस्तं वै जीव शत्रुघ्नसत्तम ।
मूर्च्छितोऽसि रणे कस्मान्महाबलपराक्रम ॥३०
यद्यहं ब्रह्मचर्यं च जन्मपर्यंतमुद्यतः ।
पालयामि तदा वीरः शत्रुघ्नो जीवतु क्षणात् ॥३१
उक्तमात्रेण तेनेदं जीवितः क्षणमात्रतः ।

क्व शिवः क्व शिवो यातो विहायरणमंडलम् ॥३२
अनेके निहताः संख्ये श्रीरुद्रेण पिनाकिना ।
ते सर्वे जीविता वीराः कपीन्द्रेण महात्मना ॥३३
तदा सर्वे सुसन्नद्धा रोषपूरितमानसाः ।
स्वेस्वे रथे स्थिताः शत्रून्प्रययुः क्षतविग्रहाः ॥३४
पुष्कलो वीरभद्रं तु चंडं चैव कुशध्वजः ।

नंदिनं हनुमान्वीरः शत्रुघ्नः संगरे शिवम् ॥३५
धनुर्विस्फारयंतं तं शत्रुघ्नं बलिनां वरम् ।
संग्रामे शिवमाहुय तिष्ठंतं प्रययौ नृपः ॥३६
राजा वीरमणिर्वीरः शत्रुघ्नः समरे बली ।
अन्योन्यं चक्रतुर्युद्धं मुनिविस्मयकारकम् ॥३७
राज्ञा च वीरमणिना रथा भग्नाः शताधिकाः ।
शत्रुघ्नस्य नरेंद्रस्य तिलशः क्षणतो द्विज ॥३८
तदा प्रकुपितोऽत्यंतं शत्रुघ्नो रणमंडले ।
आग्नेयास्त्रं मुमोचामुं दग्धुं सैन्यसमन्वितम् ॥३९
दाहकं तन्महद्दृष्ट्वा महास्त्रं शत्रुमोचितम् ।
अत्यंतं कुपितो राजा वारुणास्त्रं समाददे ॥४०
वारुणास्त्रेण शीतार्तं वीक्ष्य रामानुजो बली ।
वायव्यास्त्रं मुमोचास्मै तेन वायुर्महानभूत् ॥४१
वायुना संहता मेघा ययुस्ते सर्वतोदिशम् ।
इतस्ततो गताः सर्वे सैन्यं तत्सुखितं बभौ ॥४२

सैन्ये पवनपीडार्ते नृपो वीरमतिर्महान् ।
पर्वतास्त्रं रिपूद्धारि जग्राह च शरासने ॥४३
पर्वतैः स्तंभितो वायुर्न चासर्पत संगरे ।
तद्वीक्ष्य रामावरजो वज्रास्त्रं तु समाददे ॥४४
वज्रास्त्रेण हताः सर्वे नगास्तु तिलशः कृताः ।
चूर्णतां प्रापुरेतस्मिन्रणे वीरवरार्चिते ॥४५
वज्रास्त्रेण विदीर्णांगा वीराः शोणितशोभिताः ।
बभूवुः समरप्रांते चित्रं समभवद्रणम् ॥४६
तदा प्रकुपितोऽत्यंतं राजा वीरमणिर्महान् ।
ब्रह्मास्त्रं चाप आधत्त वैरिदाहकमद्भुतम् ॥४७
शत्रुघ्नः शरमादाय सस्मार सुमनोहरम् ।
अस्त्रं तद्योगिनीदत्तं सर्ववैरिविमोहनम् ॥४८
ब्रह्मास्त्रं तत्करभ्रष्टमागतं वैरिणं प्रति ।
तावच्छत्रुघ्ननाम्ना तु तन्मुक्तं मोहनास्त्रकम् ॥४९
मोहनास्त्रेण तद्ब्राह्मं द्विधाछिन्नं क्षणादिह ।

लग्नं राज्ञो हृदि क्षिप्रं मूर्च्छां संप्रापयन्नृपम् ॥५०
ते बाणाः शतशो मुक्ताः शत्रुघ्नेन महीभृता ।

सर्वेपि मूर्च्छिता वीरा गणा रुद्रस्य ये पुनः ॥५१
शिवस्य चरणोपस्थे मूढाः पेतुर्महीतले ।
तदा शिवः प्रकुपितो रथे तिष्ठन्न्ययौ नृपम् ॥५२
शिवेन सहसा योद्धुं समायातो रणांगणे ।
शत्रुघ्नः सज्जमात्तज्यं धनुः कृत्वा व्ययुद्धात ॥५३
तयोः समभवद्युद्धं घोरं वैरिविदारणम् ।
शस्त्रास्त्रैर्बहुधामुक्तैरादीपित दिगंतरम् ॥५४
अस्त्रप्रत्यस्त्रसंघातैस्ताडनप्रतिताडनैः ।
देवानामपि दैत्यानां नैतादृग्रणमंडलम् ॥५५
तदा व्याकुलितोऽत्यंतं शत्रुघ्नः शिवसंगरे ।
सस्मार स्वामिनं तत्र पावनेरुपदेशतः ॥५६
हा नाथ भ्रातरत्युग्रः शिवः प्राणापहारणम् ।
करोति धनुरुद्यम्य त्रायस्व रणमंडले ॥५७

अनेके दुःखपाथोधिं तीर्णा राम तवाख्यया ।
मामप्युद्धर दुःखस्थं रामराम कृपानिधे ॥५८
इत्थं वक्ति यदा तावद्वीक्षितो रणमंडले ।
नीलोत्पलदलश्यामो रामो राजीवलोचनः ॥५९
मृगशृंगं कटौ धृत्वा दीक्षितं वपुरुद्वहन् ।
तं दृष्ट्वा विस्मयं प्राप शत्रुघ्नः समरांगणे ॥६०
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे श्रीरामसमागमोनाम पंचचत्वारिंशत्तमोऽध्यायः ४५

Roman transliteration

śeṣa uvāca
gurubhāṣitamākarṇya vṛṣaparvaripuḥ svarāṭ |
jñātvā rāmasya kāryārthamāgataṃ pavanātmajam ||1
bhayaṃ tatyāja manasi vānarātsamupasthitam |
jaharṣa citte ca bhṛśaṃ vācaspatimuvāca ha ||2
iṃdra uvāca
kathaṃ kāryaṃ surādhīśa droṇo'yaṃ nīyate yadi |
devānāṃ jīvanaṃ bhūyaḥ kathaṃ syāditi me vada ||3
idānīṃ pavanodbhūtaṃ prasādaya yathātatham |
rāmaḥ prītiṃ parāṃ yāti devānāṃ ca sukhaṃ bhavet ||4
devādhipasya vacanaṃ śrutvā vācaspatistadā |
śakraṃ tu purataḥ kṛtvā sarvadevaiḥ parīvṛtam ||5
jagāma tatra yatrāste hanūmānnirbhayaḥ kapiḥ |
garjati prasabhaṃ jitvā surānsarvānsukhāsinaḥ ||6
te gatvā sannidhau tasya bṛhaspatipurogamāḥ |

petuste caraṇau natvā samīratanujasya hi ||7
bṛhaspatiśca taṃ vīraṃ jagāda prerito'munā |
surādhīśena lokasya guruṇā vadatāṃ varaḥ ||8
ajānadbhiḥ kṛtaṃ karma devaistava parākramam |
śrīrāmacaraṇasya tvaṃ sevako'si mahāmate ||9
kimarthamayamāraṃbhaḥ kathamatra samāgamaḥ |

tatkariṣyāmahe sarve sannatāstava bhāṣitam ||10
roṣaṃ tyaktvā kṛpāṃ kṛtvā devādhīśaṃ vilokaya |
pavanātmaja daityānāṃ bhayaṃkaravapurdadhat ||11
śeṣa uvāca
itthaṃ bhāṣitamākarṇya devānāṃ sa gurorvacaḥ |
uvāca devānsakalānguruṃ caiva mahayaśāḥ ||12
rājño vīramaṇeḥ saṃkhye hatāḥ śarveṇa bhūriśaḥ |
bhaṭāstānvai jīvayituṃ droṇaṃ neṣyāmi parvatam ||13
taṃ ye nivārayiṣyaṃti svavīryabaladarpitāḥ |

tānneṣyāmi kṣaṇādeva yamasya sadanaṃ prati ||14
tasmādvadata me yūyaṃ droṇaṃ vātha tadauṣadham |
yena saṃjīvayiṣyāmi mṛtānvīrānraṇāṃgaṇe ||15
śeṣa uvāca
iti vākyaṃ samākarṇya vāyusūnormahātmanaḥ |
te sarve praṇatiṃ gatvā daduḥ saṃjīvanauṣadham ||16
te prahṛṣṭā bhayaṃ tyaktvā surāḥ svargaukasaḥ svayam |
yayuḥ surapatiṃ kṛtvā puraḥ saukhya samanvitāḥ ||17
hanumānbheṣajaṃ tattu samādāyāgato raṇam |
stutaḥ sarvaiḥ suragaṇairmahākarmasamutsukaiḥ ||18
tamāgataṃ hanūmaṃtaṃ vīkṣya sarve'pi vairiṇaḥ |
sādhusādhupraśaṃsaṃtamadbhutaṃ menire kapim ||19
kapiḥ samāgatya mahāmudāyutaḥ |
puro bhaṭaṃ puṣkalamāgataṃ mṛtam |
śivena saṃrakṣitamugramaṃḍale |

śrīrāmacittaṃ savidhe jagāma ha ||20
sumatiṃ ca samāhūya maṃtriṇaṃ mahatāṃ matam |
uvāca jīvayāmyadya sarvānvīrānraṇe mṛtān ||21
evamuktvā bheṣajaṃ tatpuṣkalasya mahorasi |
śiraḥ kāyena saṃdhāya jagāda vacanaṃ śubham ||22
yadyahaṃ manasā vācā karmaṇā rāghavaṃ patim |
jānāmi tarhi etena bheṣajenāśu jīvatu ||23
iti vākyaṃ yadā vakti tāvatpuṣkala utthitaḥ |
raṇāṃgaṇe'daśadroṣāddaṃtānvīraśiromaṇiḥ ||24
kva gato vīrabhadro'sau māṃ saṃmūrcchya raṇāṃgaṇe |
sadyo'haṃ pātayāmyenaṃ kvāsti me dhanuruttamam ||25
iti taṃ bhāṣamāṇaṃ vai prāha vīraṃ kapīṃdrakaḥ |
dhanyo'si vīra yadbhūyo vadasyenaṃ raṇāṃgaṇe ||26
tvaṃ hato vīrabhadreṇa raghunāthaprasādataḥ |
punaḥ saṃjīvito'syehi śatrughnaṃ yāma mūrcchitam ||27

ityuktvā prayayau tatra saṃgrāmavaramūrdhani |
śvasannāste sa śatrughnaḥ śivabāṇaprapīḍitaḥ ||28
tatra gatvā samīpaṃ tacchatrughnasya mahātmanaḥ |
nidhāya bheṣajaṃ tasya vakṣasi śvāsamāgate ||29
uvāca hanumāṃstaṃ vai jīva śatrughnasattama |
mūrcchito'si raṇe kasmānmahābalaparākrama ||30
yadyahaṃ brahmacaryaṃ ca janmaparyaṃtamudyataḥ |
pālayāmi tadā vīraḥ śatrughno jīvatu kṣaṇāt ||31
uktamātreṇa tenedaṃ jīvitaḥ kṣaṇamātrataḥ |
kva śivaḥ kva śivo yāto vihāyaraṇamaṃḍalam ||32
aneke nihatāḥ saṃkhye śrīrudreṇa pināķinā |

te sarve jīvitā vīrāḥ kapīndreṇa mahātmanā ||33
tadā sarve susannaddhā roṣapūritamānasāḥ |
svesve rathe sthitāḥ śatrūnprayayuḥ kṣatavigrahāḥ ||34
puṣkalo vīrabhadraṃ tu caṃḍaṃ caiva kuśadhvajaḥ |

naṃdinaṃ hanumānvīraḥ śatrughnaḥ saṃgare śivam ||35
dhanurvisphārayaṃtaṃ taṃ śatrughnaṃ balināṃ varam |
saṃgrāme śivamāhūya tiṣṭhaṃtaṃ prayayau nṛpaḥ ||36
rājā vīramaṇirvīraḥ śatrughnaḥ samare balī |
anyonyaṃ cakraturyuddhaṃ munivismayakārakam ||37
rājñā ca vīramaṇinā rathā bhagnāḥ śatādhikāḥ |
śatrughnasya nareṃdrasya tilaśaḥ kṣaṇato dvija ||38
tadā prakupito'tyaṃtaṃ śatrughno raṇamaṃḍale |
āgneyāstraṃ mumocāmuṃ dagdhuṃ sainyasamanvitam ||39
dāhakaṃ tanmahaddṛṣṭvā mahāstraṃ śatrumocitam |
atyaṃtaṃ kupito rājā vāruṇāstraṃ samādade ||40
vāruṇāstreṇa śītārtaṃ vīkṣya rāmānujo balī |
vāyavyāstraṃ mumocāsmai tena vāyurmahānabhūt ||41
vāyunā saṃhatā meghā yayuste sarvatodiśam |
itastato gatāḥ sarve sainyaṃ tatsukhitaṃ babhau ||42

sainye pavanapīḍārte nṛpo vīramatirmahān |
parvatāstraṃ ripūddhāri jagrāha ca śarāsane ||43
parvataiḥ staṃbhito vāyurna cāsarpata saṃgare |
tadvīkṣya rāmāvarajo vajrāstraṃ tu samādade ||44
vajrāstreṇa hatāḥ sarve nagāstu tilaśaḥ kṛtāḥ |
cūrṇatāṃ prāpuretasminraṇe vīravarārcite ||45
vajrāstreṇa vidīrṇāṃgā vīrāḥ śoṇitaśobhitāḥ |
babhūvuḥ samaraprāṃte citraṃ samabhavadraṇam ||46
tadā prakupito'tyaṃtaṃ rājā vīramaṇirmahān |
brahmāstraṃ cāpa ādhatta vairidāhakamadbhutam ||47
śatrughnaḥ śaramādāya sasmāra sumanoharam |
astraṃ tadyogināttaṃ sarvavairivimohanam ||48
brahmāstraṃ tatkarabhraṣṭamāgataṃ vairiṇaṃ prati |
tāvacchatrughnanāmnā tu tanmuktaṃ mohanāstrakam ||49
mohanāstreṇa tadbrāhmaṃ dvidhāchinnaṃ kṣaṇādiha |

lagnaṃ rājño hṛdi kṣipraṃ mūrcchāṃ saṃprāpayannṛpam ||50
te bāṇāḥ śataśo muktāḥ śatrughnena mahībhṛtā |
sarvepi mūrcchitā vīrā gaṇā rudrasya ye punaḥ ||51
śivasya caraṇopasthe mūḍhāḥ peturmahītale |
tadā śivaḥ prakupito rathe tiṣṭhanyayau nṛpam ||52
śivena sahasā yoddhuṃ samāyāto raṇāṃgaṇe |
śatrughnaḥ sajjamāttajyaṃ dhanuḥ kṛtvā vyayuddhyata ||53
tayoḥ samabhavadyuddhaṃ ghoraṃ varividāraṇam |
śastrāstrairbahudhāmuktairādīpita digaṃtaram ||54
astrapratyastrasaṃghātaistāḍanapratitāḍanaiḥ |
devānāmapi daityānāṃ naitādṛgraṇamaṃḍalam ||55
tadā vyākulito'tyaṃtaṃ śatrughnaḥ śivasaṃgare |
sasmāra svāminaṃ tatra pāvanerupadeśataḥ ||56
hā nātha bhrātaratyugraḥ śivaḥ prāṇāpahāraṇam |
karoti dhanurudyamya trāyasva raṇamaṃḍale ||57

aneke duḥkhapāthodhiṃ tīrṇā rāma tavākhyayā |
māmapyuddhara duḥkhasthaṃ rāmarāma kṛpānidhe ||58
itthaṃ vakti yadā tāvadvīkṣito raṇamaṃḍale |
nīlotpaladalaśyāmo rāmo rājīvalocanaḥ ||59
mṛgaśṛṃgaṃ kaṭau dhṛtvā dīkṣitaṃ vapurudvahan |
taṃ dṛṣṭvā vismayaṃ prāpa śatrughnaḥ samarāṃgaṇe ||60
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe śrīrāmasamāgamonāma paṃcacatvāriṃśattamo'dhyāyaḥ 45

English translation

Śeṣa said :

1-2. Having heard the words of Bṛhaspati , the Supreme Being, the enemy of Vṛṣaparvan , having come to know that Wind's son (Hanūmat) had come there on Rāma 's mission gave up the fear in his mind that was due to the monkey and was delighted and said to Bṛhaspati.

Indra said :

3-8. How shall we manage, O master of gods, if this Droṇa (mountain) is taken (by Hanūmat)? Tell me further, how can the gods survive? Now properly propitiate the son of Wind. Rāma will be very much delighted, and the gods would have happiness.

Hearing the words of the lord of gods, Bṛhaspati, putting Indra in the front and surrounded by all gods went there where the fearless monkey, Hanūmat, stood. Having forcibly conquered the happy gods he was roaring. They, led by Bṛhaspati, went near him and having saluted the feet of the son of Wind fell (at his feet). Bṛhaspati, the best among the eloquent being urged on by the lord of gods, the master of the world, spoke to the hero.

Bṛhaspati said :

9-11. Not knowing your valour the gods have done (this) act. O you highly intelligent one, you are the servant of Rāṃa's feet. What for is this undertaking, and how have you come here? We who are bent before you, will carry out what you say. O you son of Wind, having a body causing fear to the demons, give up anger and regard the lord of gods with favour.

Śeṣa said :

12-15. Hearing these words of the preceptor of gods he of a great fame, spoke to all gods and to Bṛhaspati: "In the battle with king Vīramaṇi , Śiva killed many warriors. To bring them back to life I shall carry the Droṇa mountain. Those who, proud of their power and valour, will stop it (i.e. the mountain from being carried by me) will be sent to Yama 's abode by me. Therefore, give me either (the mountain) Droṇa or the herb on it, by which I shall revive the heroes who died on the battlefield.

Śeṣa said :

16-21. Hearing these words of the magnanimous son of Wind they all bowed before him and gave him the reviving herb. The gods had given up their fear and were delighted and the residents of heaven

being happy went (back) keeping the lord of gods in front (i.e. led by the lord of gods). Hanūmat took the medicine and came to the battlefield. He was praised by all the hosts of gods eagerly watching that feat. Even all the enemies having seen the monkey who had come (back), praised him (with the words), “Well (done), well (done)”, and looked upon the monkey as wonderful. The monkey (i.e. Hanūmat), full of great joy, came there and went near the dead warrior Puṣkala , the heart of Rāma, protected by Śiva on the fierce battlefield. Having called Sumati , the minister honoured by the great, he said (to him): “I shall bring back to life all the heroes, that died in the battle.”

22-27. Saying so,(he put) the medicine on the great chest of Puṣkala, and joining his head with his body, spoke (these) auspicious words: “If I recognise (only) lord Rāghava (i.e. Rāma) by the deeds of my mind, body and speech, then let him quickly revive by means of the medicine.” When he was saying these words, Puṣkala got up on the battlefield and he, the crest-jewel of the brave, gnawed his teeth in anger: “Where has that Vīrabhadra , making me unconscious on the battlefield, gone? I shall instantly knock him down. Where is my excellent bow?” To him who was speaking like this the lord of the monkeys said: “O hero, you who are talking about him on the battlefield, are blessed. You who were killed by Vīrabhadra, have been again brought back to life by the grace of Raghunātha (i.e. Rāma). Come on, let us go to Śatrughna who is unconscious.”

28-35. Saying so he went to the front of the excellent battle. (There) Śatrughna afflicted by Śiva’s arrow, was breathing (i.e. was alive). Having gone there near the magnanimous Śatrughna Hanūmat put medicine on his chest that had come to (i.e. started) breathing, and said to him: “O best Śatrughna, revive. O you of great might and valour, why (i.e. due to what) did you become unconscious on the battlefield? If I being diligent (i.e. diligently) keep celibacy till (the end of) my life, then let this hero Śatrughna revive in a moment.” No sooner did he utter these words than Śatrughna came back to consciousness in a moment. (He said:) “Where is Śiva? Leaving the battlefield where has Śiva gone?” Śrī Rudra , the trident-holder had killed many heroes in the battle. The magnanimous lord of the monkeys revived them all. Then all of them were well-equipped; their minds were full of anger. Seated in their own chariots they with their bodies wounded marched against their enemies. Puṣkala marched against Vīrabhadra; Kuśadhvaja against Caṇḍa ; the hero Hanūmat against Nandin ; and Śatrughna against Śiva in the battle.

36-52a. The king marched against Śatrughna who was the best among the mighty, who had stretched his bow, and who had stood after calling (i.e. challenging) Śiva in the battle. The heroic king Vīramaṇi and the mighty Śatrughna fought in the battle with each other a fight causing wonder to the sages. O brāhmaṇa , king Vīramaṇi in a moment shattered to (pieces like) sesamum seeds more than a hundred chariots of Śatrughna, the lord of kings. Then Śatrughna who was very angry on the battlefield, discharged the Ägneya missile (i.e. the missile presided over by Agni) to burn him along with his army. The king seeing that great burning missile discharged by Śatrughna got very angry and took up the Vāruṇa missile (i.e. the missile presided over by Varuṇa). Seeing that (fire) cooled by the Vāruṇa missile the strong younger brother of Rāma discharged at him the Vāyavyāstra (i.e. the missile presided over by Vāyu). Due to it great (i.e. strong) wind was produced. The clouds struck by the wind moved in all directions. They roamed here and there and the army (of Śatrughna) became happy. Seeing his army afflicted by the wind the great king Vīramaṇi took (i.e. fixed) the mountain-like missile eradicating the enemy on his bow. The wind was checked by the mountains and did not blow on the battlefield. Seeing it the younger brother of Rāma (i.e. Śatrughna) took up the missile like the thunderbolt. All the mountains struck by the Vajrāstra were reduced to pieces like sesamum seeds and were powdered in the battle honoured by the heroes. The heroes with their bodies shattered by the Vajrāstra (i.e. the thunderbolt-like missile) were adorned with blood on the battlefield. The battle was interesting. Then the great king Vīramaṇi who was very angry fixed on his bow the wonderful Brahmāstra (i.e. the missile presided over by Brahmā) burning the enemies. Śatrughna took an arrow

and remembered the very charming missile given by that female devotee and deluding al enemies. The Brahmāstra, which left his hand came to the enemy. Just then he, named Śatrughna, discharged the deluding missile. In a moment the Brahmāstra was cut into two by the Mohanāstra (i.e. the deluding weapon) and quickly stuck into the king's chest and made him unconscious. Hundreds of arrows were discharged by king Śatrughna. And all the brave attendants of Śiva that had become unconscious lay so on the ground near the feet of Śiva.

52b-60. The very angry Śiva seated in his chariot went to the king. Śatrughna at once went to fight with Śiva on the battlefield. Making his bow ready and drawn out he fought. Between the two a fight breaking the enemy, took place. It brightened up the atmosphere by means of the weapons and missiles discharged in various ways. Such a battle due to (i.e. involving) killings by missiles and counter-missiles and strikings and counter-strikings did not take place even between gods and demons. At that time Śatrughna was very much afflicted in the battle with Śiva. On the advice of the son of Wind (i.e. Hanūmat) he remembered his lord (i.e. Rāma): "O lord, O brother, the very fierce Śiva is snatching away my life. Raising your bow protect me on the battlefield. O Rāma, many crossed the ocean of grief by (uttering) your name. O Rāma, O Rāma, the cloud of kindness, lift me who am in misery." When he was speaking like this, Rāma who was dark like the blue lotus, whose eyes were like lotuses, having (tucked) a deer's horn to his waist, and who had the body of (i.e. like that of) an initiated person, was seen on the battlefield. Seeing him on the battle-field, Śatrughna was amazed.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 46

Vīramaṇi Surrenders the Horse to Śrī Rāma

Chapter 341 of 693 · 39 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
आगतं वीक्ष्य श्रीरामं शत्रुघ्नः प्रणतार्तिहम् ।
भ्रातरं सकलाद्दुःखान्मुक्तोऽभूद्द्विजसत्तम १।
हनूमान्वीक्ष्य विभ्रांतो रामस्य चरणौ मुदा ।
ववंदे भक्तरक्षार्थमागतं निजगाद च २।
स्वामिंस्तवैतच्चुक्तं तु स्वभक्तपरिपालनम् ।
यत्संग्रामे जितं सर्वं पाशबद्धममोचयः ३।
वयं त्विदानीं धन्या वै यद्द्रक्ष्यामो भवत्पदे ।
जेष्यामोऽरीन्क्षणादेव त्वत्कृपातो रघूद्वह ४।
शेष उवाच।
स्थाणुस्तदागतं रामं योगिनां ध्यानगोचरम् ।
पतित्वा पादयोर्विप्र जगाद प्रणताभयम् ५।
एकस्त्वं पुरुषः साक्षात्प्रकृतेः पर ईर्यसे ।
यः स्वांशकलया विश्वं सृजस्यवसि हंसि च ६।
अरूपस्त्वमशेषस्य जगतः कारणं परम् ।

एक एव त्रिधारूपं गृह्णासि कुहकान्वितः ७।
सृष्टौ विधातृरूपेण पालने स्वयमास च ।
प्रलये जगतः साक्षादहं शर्वाख्यतां गतः ८।
तव यत्परमेशस्य हयमेधक्रतुक्रिया ।
ब्रह्महत्यापनोदाय तद्विडंबनमद्भुतम् ९।
यत्पादशौचममलं गंगाख्यं शिरसोऽतरा ।
वहामि पापशांत्यर्थं तस्य ते पातकं कुतः १०।
मया बह्वपकाराय कृतं कर्म तव स्फुटम् ।
क्षम्यतां तत्कृपालो हि भवतो व्यवधायकम् ११।
किं करोमि मया सत्यपालनार्थमिदं कृतम् ।
जानन्प्रभावं भवतो भक्तरक्षार्थमागतः १२।
असौ पुरा उज्जयिन्यां महाकालनिकेतने ।
स्नात्वा शिप्राख्य सरिति तपस्तेपे महाद्भुतम् १३।
ततः प्रसन्नो जातोऽहं जगाद भूमिपं प्रति ।
याचस्वेति महाराज स वव्रे राज्यमद्भुतम् १४।

मया प्रोक्तं देवपुरे तव राज्यं भविष्यति ।
यावद्रामहयः पुर्यामागमिष्यति याज्ञिकः १५।
तावत्प्रभृत्यहं स्थास्ये तव रक्षार्थमुद्यतः ।
एतद्दत्तवरो राम किं करोमि स्वसत्यतः १६।
घृणितोऽस्म्यधुना राज्ञा सपुत्रपशुबांधवः ।
हयं समर्प्यते पादसेवां राजा विधास्यति १७।
शेष उवाच।
इति वाक्यं समाकर्ण्य महेशस्य रघूत्तमः ।
उवाच धीरया वाचा कृपया पूर्णलोचनः १८।
राम उवाच।
देवानामयमेवास्ति धर्मो भक्तस्य पालनम् ।
त्वया साधुकृतं कर्म यद्भक्तो रक्षितोऽधुना १९।
ममासि हृदये शर्व भवतो हृदये त्वहम् ।
आवयोरंतरं नास्ति मूढाः पश्यंति दुर्धियः २०।
ये भेदं विदधत्यद्धा आवयोरेकरूपयोः ।

कुंभीपाकेषु पच्यंते नराः कल्पसहस्रकम् २१।
ये त्वद्भक्तास्त एवासन्मद्भक्ता धर्मसंयुताः ।
मद्भक्ता अपि भूयस्या भक्त्या तव नतिंकराः २२।
शेष उवाच।
इत्थं भाषितमाकर्ण्य शर्वो वीरमणिं नृपम् ।
मूर्च्छितं जीवयामास करस्पर्शादिना प्रभुः २३।
अन्यानपि सुतानस्य मूर्च्छिताञ्छरपीडितान् ।
जीवयामास स मृडः समर्थः प्रभुरीश्वरः २४।
सज्जं विधाय तं भूपं श्रीरामपदयोर्नतिम् ।
कारयामास भूतेशः पुत्रपौत्रैः परीवृतम् २५।
धन्यो राजा वीरमणिर्यो ददर्श रघूत्तमम् ।
योगिभिर्योगनिष्ठाभिर्दुष्प्रापमयुतायुतैः २६।
ते नत्वा रघुनाथं तं कृतार्थी कृतविग्रहाः ।
ब्रह्मादिभिः पूज्यतमा अभूवन्द्विजसत्तम २७।
शत्रुघ्न हनुमद्भ्यां च पुष्कलादिभिरुद्भटैः ।

परिष्टुताय रामाय ददौ राजा हयोत्तमम् २८।
राज्येन सहितं सर्वं सपुत्रपशुबांधवम् ।
शर्वेण प्रेरितः प्रादाद्भूपो वीरमणिस्तदा २९।
ततो रामो नुतः सर्वैर्वैरिभिर्निजसेवकैः ।
शत्रुघ्नादिभिरत्यंतमुत्सुकैश्च विशेषतः ३०।
रथे मणिमये तिष्ठन्बभूव स तिरोहितः ।
अंतर्हिते रामभद्रे सर्वे प्रापुः सुविस्मयम् ३१।
मा जानीहि मनुष्यं तं रामं लोकैकवंदितम् ।
जले स्थले च सर्वत्र वर्तते संस्थितः सदा ३२।

ततो वीरा अलं हृष्टा अन्योन्यं परिरेभिरे ।
तूर्यमंगलवादित्रैः सुमहानुत्सवोऽभवत् ३३।
ततो मुक्तो हयः सर्वैर्वीरैः शस्त्रास्त्रकोविदैः ।
सर्वैरनुगतः प्रीतैर्विस्मयेन समन्वितैः ३४।
शर्वः सत्यप्रतिज्ञश्च तमनुज्ञाप्य सेवकम् ।
श्रीरामं शरणं प्रोच्य याहि लोकैकदुर्ल्लभम् ३५।

स्वयमंतर्हितस्तत्र प्रलयोत्पत्तिकारकः ।
कैलासमगमच्छर्वः सेवकैः परिशोभितः ३६।
भूपो वीरमणिर्ध्यायञ्छ्रीरामचरणोद्भजम् ।
शत्रुघ्नेन ययौ साकं बलिना बलसंयुतः ३७।
एतद्रामस्य चरितं ये शृण्वंति नरोत्तमाः ।
तेषां संसारजं दुःखं न भविष्यति कर्हिचित् ३८।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे हयप्रस्थानंनाम षट्चत्वारिंशत्तमोऽध्यायः ४६ ।

Roman transliteration

śeṣa uvāca|
āgataṃ vīkṣya śrīrāmaṃ śatrughnaḥ praṇatārtiham |
bhrātaraṃ sakalādduḥkhānmukto'bhūddvijasattama 1|
hanūmānvīkṣya vibhrāṃto rāmasya caraṇau mudā |
vavaṃde bhaktarakṣārthamāgataṃ nijagāda ca 2|
svāmiṃstavaitadyuktaṃ tu svabhaktaparipālanam |
yatsaṃgrāme jitaṃ sarvaṃ pāśabaddhamamocayaḥ 3|
vayaṃ tvidānīṃ dhanyā vai yaddrakṣyāmo bhavatpade |
jeṣyāmo'rīnkṣaṇādeva tvatkṛpāto raghūdvaha 4|
śeṣa uvāca|
sthāṇustadāgataṃ rāmaṃ yogināṃ dhyānagocaram |
patitvā pādayorvipra jagāda praṇatābhayam 5|
ekastvaṃ puruṣaḥ sākṣātprakṛteḥ para īryase |
yaḥ svāṃśakalayā viśvaṃ sṛjasyavasi haṃsi ca 6|
arūpastvamaśeṣasya jagataḥ kāraṇaṃ param |

eka eva tridhārūpaṃ gṛhṇāsi kuhakānvitaḥ 7|
sṛṣṭau vidhātṛrūpeṇa pālane svayamāsa ca |
pralaye jagataḥ sākṣādahaṃ śarvākhyatāṃ gataḥ 8|
tava yatparameśasya hayamedhakratukriyā |
brahmahatyāpanodāya tadviḍaṃbanamadbhutam 9|
yatpādaśaucamamalaṃ gaṃgākhyaṃ śirasoṃ'tarā |
vahāmi pāpaśāṃtyarthaṃ tasya te pātakaṃ kutaḥ 10|
mayā bahvapakārāya kṛtaṃ karma tava sphuṭam |
kṣamyatāṃ tatkṛpālo hi bhavato vyavadhāyakam 11|
kiṃ karomi mayā satyapālanārthamidaṃ kṛtam |
jānanprabhāvaṃ bhavato bhaktarakṣārthamāgataḥ 12|
asau purā ujjayinyāṃ mahākālaniketane |
snātvā śiprākhya sariti tapastepe mahādbhutam 13|
tataḥ prasanno jāto'haṃ jagāda bhūmipaṃ prati |
yācasveti mahārāja sa vavre rājyamadbhutam 14|

mayā proktaṃ devapure tava rājyaṃ bhaviṣyati |
yāvadrāmahayaḥ puryāmāgamiṣyati yājñikaḥ 15|
tāvatprabhṛtyahaṃ sthāsye tava rakṣārthamudyataḥ |
etaddattavaro rāma kiṃ karomi svasatyataḥ 16|
ghṛṇito'smyadhunā rājñā saputrapaśubāṃdhavaḥ |
hayaṃ samarpyate pādasevāṃ rājā vidhāsyati 17|
śeṣa uvāca|
iti vākyaṃ samākarṇya maheśasya raghūttamaḥ |
uvāca dhīrayā vācā kṛpayā pūrṇalocanaḥ 18|
rāma uvāca|
devānāmayamevāsti dharmo bhaktasya pālanam |
tvayā sādhukṛtaṃ karma yadbhakto rakṣito'dhunā 19|
mamāsi hṛdaye śarva bhavato hṛdaye tvaham |
āvayoraṃtaraṃ nāsti mūḍhāḥ paśyaṃti durdhiyaḥ 20|
ye bhedaṃ vidadhatyaddhā āvayorekarūpayoḥ |

kuṃbhīpākeṣu pacyaṃte narāḥ kalpasahasrakam 21|
ye tvadbhaktāsta evāsanmadbhaktā dharmasaṃyutāḥ |
madbhaktā api bhūyasyā bhaktyā tava natiṃkarāḥ 22|
śeṣa uvāca|
itthaṃ bhāṣitamākarṇya śarvo vīramaṇiṃ nṛpam |
mūrcchitaṃ jīvayāmāsa karasparśādinā prabhuḥ 23|
anyānapi sutānasya mūrcchitāñcharapīḍitān |
jīvayāmāsa sa mṛḍaḥ samarthaḥ prabhurīśvaraḥ 24|
sajjaṃ vidhāya taṃ bhūpaṃ śrīrāmapadayornatim |
kārayāmāsa bhūteśaḥ putrapautraiḥ parīvṛtam 25|
dhanyo rājā vīramaṇiryo dadarśa raghūttamam |
yogibhiryoganiṣṭhābhirduṣprāpamayutāyutaiḥ 26|
te natvā raghunāthaṃ taṃ kṛtārthī kṛtavigrahāḥ |
brahmādibhiḥ pūjyatamā abhūvandvijasattama 27|
śatrughna hanumadbhyāṃ ca puṣkalādibhirudbhaṭaiḥ |

pariṣṭutāya rāmāya dadau rājā hayottamam 28|
rājyena sahitaṃ sarvaṃ saputrapaśubāṃdhavam |
śarveṇa preritaḥ prādādbhūpo vīramaṇistadā 29|
tato rāmo nutaḥ sarvairvairibhirnijasevakaiḥ |
śatrughnādibhiratyaṃtamutsukaiśca viśeṣataḥ 30|
rathe maṇimaye tiṣṭhanbabhūva sa tirohitaḥ |
aṃtarhite rāmabhadre sarve prāpuḥ suvismayam 31|
mā jānīhi manuṣyaṃ taṃ rāmaṃ lokaikavaṃditam |
jale sthale ca sarvatra vartate saṃsthitaḥ sadā 32|
tato vīrā alaṃ hṛṣṭā anyonyaṃ parirebhire |
tūryamaṃgalavāditraiḥ sumahānutsavo'bhavat 33|
tato mukto hayaḥ sarvairvīraiḥ śastrāstrakovidaiḥ |
sarvairanugataḥ prītairvismayena samanvitaiḥ 34|
śarvaḥ satyapratijñaśca tamanujñāpya sevakam |
śrīrāmaṃ śaraṇaṃ procya yāhi lokaikadurllabham 35|

svayamaṃtarhitastatra pralayotpattikārakaḥ |
kailāsamagamaccharvaḥ sevakaiḥ pariśobhitaḥ 36|
bhūpo vīramaṇirdhyāyañchrīrāmacaraṇodajam |
śatrughnena yayau sākaṃ balinā balasaṃyutaḥ 37|
etadrāmasya caritaṃ ye śṛṇvaṃti narottamāḥ |
teṣāṃ saṃsārajaṃ duḥkhaṃ na bhaviṣyati karhicit 38|

iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe hayaprasthānaṃnāma ṣaṭcatvāriṃśattamo'dhyāyaḥ 46 |

English translation

Śeṣa said :

1-4. Seeing his brother Śrī Rāma destroying the affliction of him who had saluted him to have come (there) Śatrughna became free from all unhappiness, O best brāhmaṇa . The confused Hanūmat seeing with joy Rāma 's feet saluted him who had come (there) for the protection of his devotees and said: "O lord, it is (but) proper for you to protect your devotees, since you freed everyone vanquished and tied with a noose in the battle. O you descendant of Raghu , we are now blessed that we shall see your feet. In a moment only we shall conquer the enemies by your grace."

Śeṣa said :

5-17. O brāhmaṇa, seeing Rāma who was within the scope of (i.e. known by) meditation of the meditating saints, who gave fearlessness to those who saluted him, who had come there, Śiva fell at his feet, and said: "You are the only Puruṣa (i.e. the Supreme Being) actually rising above Prakṛti (i.e. Nature). With a portion of you, you create and destroy the universe. You who are formless, are the highest cause of the entire world. Endowed with Māyā you who are only one, take up three forms: At the time of creation (you exist) in the form of Brahmā , In protecting (the world) you are full of your lustre; and at the time of the final destruction of the world (you are) I known as Śarva (i.e. Śiva). O highest lord, your act of performing the horse-sacrifice for removing (the sin of) the murder of a brāhmaṇa, is (but) a wonderful mockery. Wherefrom can sin (come to) you, the spotless water from whose feet called Gaṅgā I carry inside (i.e. on) my head to pacify my sins? Certainly I did the act to hurt you much. O you kind one, forgive (me) about it which obstructs you. What do (i.e. can) I do? I did this for maintaining truthfulness. Knowing your prowess I came (here) for the protection of my devotee. This (king Vīramaṇi) formerly bathed in the river called Śiprā and practised wonderful penance in the temple of Mahākāla at Ujjayinī . Then, I who was pleased, said to the king: 'O great King, ask for(your desired object).' He chose a wonderful kingdom. I said to him: 'Your kingdom (i.e. rule) will be in Devapura . I shall diligently dwell for your protection in your city till Rāma's sacrificial horse comes (to your city)'. O Rāma, I who granted such a boon, am really your servant. I am now pitied (by you). The king will give back (i.e. restore) the horse along with his sons and beasts; and he will offer service to (your) feet."

Śeṣa said :

18. Hearing these words of Maheśa (i.e. Śiva), the best of Raghus (i.e. Rāma) with his eyes full of pity spoke with a grave voice:

Rāma said :

19-22. It is but the duty of the gods to protect their devotees. You have done an auspicious deed, since you have now protected your devotee. O Śiva, you are in my heart (and) I am in your heart. There is no distinction between us. (Only) the wicked-minded fools see (the distinction, i.e. they look upon us to be different). Those men who make distinction between us who are indeed of the same nature arc

roasted for a thousand kalpas in (the hell called) Kumbhīpāka . Those who are your pious devotees were (i.e. are) my devotees only; and my devotees also salute you with great devotion.

Śeṣa said :

23-36. The lord (i.e. Rāma) having heard these words of Śiva revived the unconscious king Vīramaṇi by touching him etc. The able lord and god along with Śiva, also revived other unconscious sons of king Vīramaṇi, who were afflicted with arrows. Making the king ready, the lord of the beings (i.e. Śiva), made him, surrounded by his sons and grandsons, salute Rāma's feet. Blessed was king Vīramaṇi who saw the best Raghu, difficult to be secured by meditating saints devoted to deep and abstract meditation even after myriads (of years). O best brāhmaṇa, having saluted Raghunātha (and thus) having their bodies rendered blessed, they became most venerable even to Brahmā etc. The king (Vīramaṇi) gave (back) the best horse to Rāma who was praised by Śatrughna, Hanūmat and (other) great warriors like Puṣkala . The king Vīramaṇi urged on by Śiva then gave (Rāma) everything along with his kingdom and with sons, beasts and kinsmen. Then Rāma was praised by all his enemies and servants, and especially by Śatrughna and others, who were very much eager. Seated in a jewelled chariot he then disappeared. When Rāma disappeared, all were amazed. Do not look upon that Rāma who alone is saluted by the world, as a human being. Being in water or on the land he is always present everywhere. At that time the heroes were thoroughly delighted and embraced one another. A great festivity with (the sound of) musical instruments and auspicious instrumental music, took place. Then all the heroes who were pleased and amazed, and who were proficient in (the use of) all weapons and missiles, followed the horse that was released. Having directed that servant (viz. Vīramaṇi), telling him to seek the refuge of Śrī Rāma, the only one difficult to be obtained in the world, Śiva, of a truthful vow, and the author of the deluge and creation, disappeared there. Adorned with (i.e. accompanied by) his servants, Śiva went to Kailāsa .

37-38. King Vīramaṇi meditating upon the lotus-like feet of Śrī Rāma and accompanied by his army, went along with the mighty Śatrughna. For those excellent men who listen to this story of Rāma, there is never the misery due to the mundane existence.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 47

The Sacrificial Horse Develops Stiffness

Chapter 342 of 693 · 56 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
हयो गतो हेमकूटं भारतांते ततो द्विज ।
अनेकभटसाहस्रै रक्षितो बद्धचामरः १।
यो वै विस्तरतो दैर्घ्याद्योजनानां समं ततः ।
अयुतेन सुशुभ्रैश्च राजतैः कांचनादिभिः २।
तत्रोद्यानं महच्छ्रेष्ठं पादपैः परिशोभितम् ।
शालैस्तालैस्तमालैश्च कर्णिकारैः समन्ततः ३।
हिंतालैर्नागपुन्नागैः कोविदारैः सबिल्वकैः ।
चम्पकैर्बकुलैर्मेघैर्मदनैः कुटजादिभिः ४।
जातिकाभिर्यूथिकाभिर्नवमालिकया तथा ।
आम्रैर्माधवद्राक्षाभिर्दाडिमैः शोभितं वनम् ५।
अनेकपक्षिसंघुष्टं भ्रमरैर्निनदीकृतम् ।
मयूरकेकारवितं सर्वर्तुसुखदं हयः ६।
प्रविवेश स शत्रुघ्नो मनोवेगसमन्वितः ।
स्वर्णपत्रं विशाले स्वे भाले बिभ्रन्मनोहरम् ७।

गच्छतस्तस्य वाहस्य हयमेधक्रतोस्तदा ।
अकस्मादभवच्चित्रं तच्छृणुष्व द्विजोत्तम ८।
गात्रस्तंभोऽभवत्तस्य न चचाल पथिस्थितः ।
हेमकूटइवाचाल्यो बभूव हयसत्तमः ९।
तदा तद्रक्षकाः सर्वे कशाघातान्विते निरे ।
तदाहतेऽपि न ययौ स्तब्धगात्रो हयोत्तमः १०।
शत्रुघ्नं सविधे गत्वा चुक्रुशुर्वाहरक्षकाः ।
स्वामिन्वयं न जानीमः किमभूद्धयसत्तमे ११।
गच्छतो वाहवर्यस्य मनोवेगस्य भूपते ।
आकस्मिकोऽभवत्तस्य गात्रस्तंभो महामते १२।
कशाभिस्ताडितोऽस्माभिः परं तत्र चचाल न ।
एवं विचार्य यत्कर्म तत्कुरुष्व नृपोत्तम १३।
तदा विस्मयमापन्नो भूपतिः सह सैनिकैः ।
जगाम सहितः सर्वैर्हयस्य महतोऽन्तिके १४।
पुष्कलो बाहुना धृत्वा चरणौ तस्य भूतलात् ।

उत्पाटयामास तदा परं नो चेलतुस्ततः १५।
बलेन बलिनाक्रांतो नाकम्पत हयस्तदा ।
हनूमांस्तं समुद्धर्तुं मतिं चक्रे महामनाः १६।
लांगूलेन समावेष्ट्य बलेन बलिनां वरः ।
आचकर्ष बलाद्वाहं न चचाल तथापि सः १७।
तदोवाच कपिश्रेष्ठो हनूमान्विस्मयान्वितः ।
शत्रुघ्नं बलिनां श्रेष्ठं वीराणां परिशृण्वताम् १८।
मया द्रोणो लांगुलेन लीलयोत्पाटितोऽधुना ।
परमत्र महाश्चर्यं कम्पते न हयोऽल्पकः १९।
दृष्टमत्र निदानं हि वीरैर्बलिभिरुद्धतैः ।
आकृष्टोऽपि न च स्थानाच्चचाल तिलमात्रतः २०।
कपिभाषितमाकर्ण्य शत्रुघ्नो विस्मयान्वितः ।
सुमतिं मंत्रिणां श्रेष्ठमुवाच वदतां वरः २१।
शत्रुघ्न उवाच।
मंत्रिन्किमभवद्बाहे स्तंभनं वपुषोऽनघ ।

कोऽत्रोपायो विधेयः स्याच्चेन वाहगतिर्भवेत् २२।
सुमतिरुवाच।
स्वामिन्कश्चेन्मुनिर्मृग्योऽखिलज्ञानविचक्षणः ।
देशोद्भवमहं जाने प्रत्यक्षं न परोक्षजम् २३।
शेष उवाच।
इति वाक्यं समाकर्ण्य सुमतेर्धर्मकोविदः ।
अन्वेषयामास मुनिं सेवकैः सह शोभनम् २४।
ते सर्वे सर्वतो गत्वा मुनिं धर्मविदं भटाः ।
व्यालोकयंतः सर्वत्र न चापश्यन्मुनीश्वरम् २५।
एकस्त्वनुचरो विप्र गतो योजनमात्रतः ।
पूर्वस्यां दिशि चोद्युक्तः पश्यति स्म महाश्रमम् २६।
यत्र निर्वैरिणः सर्वे पशवो जनतास्तथा ।
गंगास्नानहताशेषकिल्बिषाः सुमनोहराः २७।
यत्र केचित्तपः श्रेष्ठं कुर्वंति स्म हुताशनैः ।
धूमैरधोमुखाः पत्रैर्वायुभिः स्वोदरंभराः २८।

यत्राग्निहोत्रजो धूमः पवित्रयति सर्वदा ।
अनेकमुनिसंहृष्टो मुक्तपत्रलतोत्तमः २९।
तमाश्रमं मुनेर्ज्ञात्वा शौनकस्य मनोहरम् ।
न्यवेदयन्नृपायासौ विस्मयाविष्टचेतसे ३०।
तच्छ्रुत्वा हर्षितोऽत्यंतं शत्रुघ्नः सह सेवकैः ।
हनूमत्पुष्कलाद्यैश्च सयुतोऽगात्तदाश्रमम् ३१।
तत्र वीक्ष्य मुनिश्रेष्ठं सम्यग्घुतहुताशनम् ।
प्रणम्य दंडवत्तस्य चरणौ पापहारिणौ ३२।
तमागतं नृपं ज्ञात्वा शत्रुघ्नं बलिनां वरम् ।

अर्घ्यपाद्यादिकं चक्रे प्रीतस्तद्दर्शनादभूत् ३३।
सुखोपविष्टं विश्रान्तं नृपं प्राह मुनीश्वरः ।
किमर्थमटनं देव महत्पर्यटनं तव ३४।
त्वादृशाः पृथिवीं सर्वां नृपा वै न भ्रमंति चेत् ।
तदा दुष्टजनाः साधून्बाधंते विगतज्वरान् ३५।
कथयस्व महीपाल शत्रुघ्न बलिनां वर ।

सर्वं शुभायनो भूयात्तव पर्यटनादिकम् ३६।
शेष उवाच।
इत्युक्तवंतं भूदेवं प्रत्युवाच महीश्वरः ।
गद्गद स्वरया वाण्या हर्षित स्वीयविग्रहः ३७।
शत्रुघ्न उवाच।
अकस्मादभवच्चित्रं रामाश्वस्य मनोहृतः ।
नातिदूरे त्वदावासात्तच्छृणुष्व विदांवर ३८।
उद्याने तव शोभाढ्ये यदृच्छातो हयो गतः ।
तत्प्रांते तस्य वाहस्य गात्रस्तंभोऽभवत्क्षणात् ३९।
तदा मे बलिनो वीराः पुष्कलाद्या मदोत्कटाः ।
बलादाचकृषुर्वाहं न चचाल तथाप्यसौ ४०।
अस्मानपारदुःखाब्धौ मग्नान्प्रतितरिः स्मृतः ।
दैवाद्दृष्टः सुभाग्यैस्त्वं कथयस्व निदानकम् ४१।
शेष उवाच।
एवं पृष्टो मुनिवरः क्षणं दध्यौ महामतिः ।

ततः कारणसंयुक्तं विचारेण दधद्भयम् ४२।
क्षणात्तज्ज्ञानतां प्राप्य विस्मयोत्फुल्ललोचनः ।
जगाद स महीपालं दुःखितं संशयान्वितम् ४३।
शौनक उवाच।
शृणु राजन्प्रवक्ष्यामि हयस्तंभस्य कारणम् ।
यच्छ्रुत्वा मुच्यते दुःखादतिचित्रकथानकम् ४४।
गौडदेशे महारण्ये कावेरीतीरभूषिते ।
वाडवः सात्वको नाम्ना चचार परमं तपः ४५।
एकाहं पयसः प्राशी दिनैकं वायुभक्षकः ।
दिनैकं तु निराहार एवं त्रिदिनमुन्नयेत् ४६।
एवं व्रते प्रवृत्तस्य कालः सर्वक्षयंकरः ।
जग्राह स्वस्य दंष्ट्रायां मृतिं प्राप महाव्रती ४७।
विमाने सर्वशोभाढ्ये सर्वरत्नविभूषिते ।
अप्सरोभिः सह क्रीडन्ययौ मेरोः शिखास्थितौ ४८।
जंबूनाममहावृक्षस्तत्र सेव्यरसोऽभवत् ।

नदी जांबवती संज्ञा स्वर्णद्रवसमन्विता ४९।
तस्यां मुनयइच्छाभिः क्रीडंते कुतुकान्विताः ।

अनेकतपसा पुण्याः सर्वसौख्यसमन्विताः ५०।
तत्रासौ स्वेच्छया क्रीडन्नप्सरोभिर्मुदान्वितः ।
प्रतीपमाचरत्तेषां स्वाभिमानमदोद्धतः ५१।
ततः शप्तः स मुनिभी राक्षसो भव दुर्मुखः ।
ततोऽतिदुःखितः प्राह मुनीन्विद्यातपोधनान् ५२।
अनुगृह्णंतु मां सर्वे विप्रा यूयं कृपालवः ।
तदा तैरनुगृहीतो यदा रामहयं भवान् ५३।
स्तंभयिष्यति वेगेन ततो रामकथाश्रुतिः ।
पश्चान्मुक्तिर्भवित्री ते शापादस्मात्सुदारुणात् ५४।
स प्रोक्तो मुनिभिर्देवो राक्षसत्वमितः प्रभो ।
स्तंभयामास रामाश्वं मोचयानघकीर्तनैः ५५।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे शापकीर्तनंनाम सप्तचत्वारिंशत्तमोऽध्यायः ४७ ।

Roman transliteration

śeṣa uvāca|
hayo gato hemakūṭaṃ bhāratāṃte tato dvija |
anekabhaṭasāhasrai rakṣito baddhacāmaraḥ 1|
yo vai vistarato dairghyādyojanānāṃ samaṃ tataḥ |
ayutena suśṛṅgaiśca rājataiḥ kāṃcanādibhiḥ 2|
tatrodyānaṃ mahacchreṣṭhaṃ pādapaiḥ pariśobhitam |
śālaistālaistamālaiśca karṇikāraiḥ samantataḥ 3|
hiṃtālairnāgapunnāgaiḥ kovidāraiḥ sabilvakaiḥ |
campakairbakulairmeghairmadanaiḥ kuṭajādibhiḥ 4|
jātikābhiryūthikābhirnavamālikayā tathā |
āmrairmādhavadrākṣābhirdāḍimaiḥ śobhitaṃ vanam 5|
anekapakṣisaṃghuṣṭaṃ bhramarairninadīkṛtam |
mayūrakekāravitaṃ sarvartusukhadaṃ hayaḥ 6|
praviveśa sa śatrughno manovegasamanvitaḥ |
svarṇapatraṃ viśāle sve bhāle bibhranmanoharam 7|

gacchatastasya vāhasya hayamedhakratostadā |
akasmādabhavaccitraṃ tacchṛṇuṣva dvijottama 8|
gātrastaṃbho'bhavattasya na cacāla pathisthitaḥ |
hemakūṭaivācālyo babhūva hayasattamaḥ 9|
tadā tadrakṣakāḥ sarve kaśāghātānvitenire |
tadāhate'pi na yayau stabdhagātro hayottamaḥ 10|
śatrughnaṃ savidhe gatvā cukruśurvāharakṣakāḥ |
svāminvayaṃ na jānīmaḥ kimabhūddhayasattame 11|
gacchato vāhavaryasya manovegasya bhūpate |
ākasmiko'bhavattasya gātrastaṃbho mahāmate 12|
kaśābhistāḍito'smābhiḥ paraṃ tatra cacāla na |
evaṃ vicārya yatkarma tatkuruṣva nṛpottama 13|
tadā vismayamāpanno bhūpatiḥ saha sainikaiḥ |
jagāma sahitaḥ sarvairhayasya mahato'ntike 14|
puṣkalo bāhunā dhṛtvā caraṇau tasya bhūtalāt |

utpāṭayāmāsa tadā paraṃ no celatustataḥ 15|
balena balināmkrāṃto nākampata hayastadā |
hanūmāṃstaṃ samuddhartuṃ matiṃ cakre mahāmanāḥ 16|
lāṃgūlena samāveṣṭya balena balināṃ varaḥ |
ācakarṣa balādvāhaṃ na cacāla tathāpi saḥ 17|
tadovāca kapiśreṣṭho hanūmānvismayānvitaḥ |
śatrughnaṃ balināṃ śreṣṭhaṃ vīrāṇāṃ pariśṛṇvatām 18|
mayā droṇo lāṃgulena līlayotpāṭito'dhunā |
paramatra mahāścaryaṃ kampate na hayo'lpakaḥ 19|
dṛṣṭamatra nidānaṃ hi vīrairbalibhiruddhataiḥ |
ākṛṣṭo'pi na ca sthānāccacāla tilamātrataḥ 20|
kapibhāṣitamākarṇya śatrughno vismayānvitaḥ |
sumatiṃ maṃtriṇāṃ śreṣṭhamuvāca vadatāṃ varaḥ 21|
śatrughna uvāca|
maṃtrinkimabhavadvāhe staṃbhanaṃ vapuṣo'nagha |

ko'tropāyo vidheyaḥ syādyena vāhagatirbhavet 22|
sumatiruvāca|
svāminkaścinmunirmṛgyo'khilajñānavicakṣaṇaḥ |
deśodbhavamahaṃ jāne pratyakṣaṃ na parokṣajam 23|
śeṣa uvāca|
iti vākyaṃ samākarṇya sumaterdharmakovidaḥ |
anveṣayāmāsa muniṃ sevakaiḥ saha śobhanam 24|
te sarve sarvato gatvā muniṃ dharmavidaṃ bhaṭāḥ |
vyālokayaṃtaḥ sarvatra na cāpaśyanmunīśvaram 25|
ekastvanucaro vipra gato yojanamātrataḥ |
pūrvasyāṃ diśi codyuktaḥ paśyati sma mahāśramam 26|
yatra nirvairiṇaḥ sarve paśavo janatāstathā |
gaṃgāsnānahatāśeṣakilbiṣāḥ sumanoharāḥ 27|
yatra kecittapaḥ śreṣṭhaṃ kurvaṃti sma hutāśanaiḥ |
dhūmairadhomukhāḥ patrairvāyubhiḥ svodaraṃbharāḥ 28|

yatrāgnihotrajo dhūmaḥ pavitrayati sarvadā |
anekamunisaṃhṛṣṭo muktapatralatottamaḥ 29|
tamāśramaṃ munerjñātvā śaunakasya manoharam |
nyavedayannṛpāyāsau vismayāviṣṭacetase 30|
tacchrutvā harṣito'tyaṃtaṃ śatrughnaḥ saha sevakaiḥ |
hanūmatpuṣkalādyaiśca sayuto'gāttadāśramam 31|
tatra vīkṣya muniśreṣṭhaṃ samyagghutahutāśanam |
praṇamya daṃḍavattasya caraṇau pāpahāriṇau 32|
tamāgataṃ nṛpaṃ jñātvā śatrughnaṃ balināṃ varam |
arghyapādyādikaṃ cakre prītastaddarśanādabhūt 33|
sukhopaviṣṭaṃ viśrāntaṃ nṛpaṃ prāha munīśvaraḥ |
kimarthamaṭanaṃ deva mahatparyaṭanaṃ tava 34|
tvādṛśāḥ pṛthivīṃ sarvāṃ nṛpā vai na bhramaṃti cet |
tadā duṣṭajanāḥ sādhūnbādhaṃte vigatajvarān 35|
kathayasva mahīpāla śatrughna balināṃ vara |

sarvaṃ śubhāyano bhūyāttava paryaṭanādikam 36|
śeṣa uvāca|
ityuktavaṃtaṃ bhūdevaṃ pratyuvāca mahīśvaraḥ |
gadgada svarayā vāṇyā harṣita svīyavigrahaḥ 37|
śatrughna uvāca|
akasmādabhavaccitraṃ rāmāśvasya manohṛtaḥ |

nātidūre tvadāvāsāttacchṛṇuṣva vidāṃvara 38|
udyāne tava śobhāḍhye yadṛcchāto hayo gataḥ |
tatprāṃte tasya vāhasya gātrastaṃbho'bhavatkṣaṇāt 39|
tadā me balino vīrāḥ puṣkalādyā madotkaṭāḥ |
balādākakṛṣurvāhaṃ na cacāla tathāpyasau 40|
asmānapāraduḥkhābdhau magnānpratitariḥ smṛtaḥ |
daivāddṛṣṭaḥ subhāgyaistvaṃ kathayasva nidānakam 41|
śeṣa uvāca|
evaṃ pṛṣṭo munivaraḥ kṣaṇaṃ dadhyau mahāmatiḥ |

tataḥ kāraṇasaṃyuktaṃ vicāreṇa dadhaddhayam 42|
kṣaṇāttajjñānatāṃ prāpya vismayotphullalocanaḥ |
jagāda sa mahīpālaṃ duḥkhitaṃ saṃśayānvitam 43|
śaunaka uvāca|
śṛṇu rājanpravakṣyāmi hayastaṃbhasya kāraṇam |
yacchrutvā mucyate duḥkhādaticitrakathānakam 44|
gauḍadeśe mahāraṇye kāverītīrabhūṣite |
vāḍavaḥ sātvako nāmnā cacāra paramaṃ tapaḥ 45|
ekāhaṃ payasaḥ prāśī dinaikaṃ vāyubhakṣakaḥ |
dinaikaṃ tu nirāhāra evaṃ tridinamunnayet 46|
evaṃ vrate pravṛttasya kālaḥ sarvakṣayaṃkaraḥ |
jagrāha svasya daṃṣṭrāyāṃ mṛtiṃ prāpa mahāvratī 47|
vimāne sarvaśobhāḍhye sarvaratnavibhūṣite |
apsarobhiḥ saha krīḍanyayau meroḥ śikhāsthitau 48|
jaṃbūnāmamahāvṛkṣastatra sevyaraso'bhavat |

nadī jāṃbavatī saṃjñā svarṇadravasamanvitā 49|
tasyāṃ munayaicchābhiḥ krīḍaṃte kutukānvitāḥ |
anekatapasā puṇyāḥ sarvasaukhyasamanvitāḥ 50|
tatrāsau svecchayā krīḍannapsarobhirmudānvitaḥ |
pratīpamācaratteṣāṃ svābhimānamadoddhataḥ 51|
tataḥ śaptaḥ sa munibhī rākṣaso bhava durmukhaḥ |
tato'tiduḥkhitaḥ prāha munīnvidyātapodhanān 52|
anugṛhṇaṃtu māṃ sarve viprā yūyaṃ kṛpālavaḥ |
tadā tairanugṛhīto yadā rāmahayaṃ bhavān 53|
staṃbhayiṣyati vegena tato rāmakathāśrutiḥ |
paścānmuktirbhavitrī te śāpādasmātsudāruṇāt 54|
sa prokto munibhirdevo rākṣasatvamitaḥ prabho |
staṃbhayāmāsa rāmāśvaṃ mocayānaghakīrtanaiḥ 55|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe śāpakīrtanaṃnāma saptacatvāriṃśattamo'dhyāyaḥ 47 |

English translation

Śeṣa said :

1-6. Then, O brāhmaṇa , the horse went to Hemakūṭa close to Bhārata . The horse with chowries tied (on to his body) was protected by thousands of warriors. That Hemakūṭa was (many) yojanas in expanse and length on all sides and had myriads of silver and golden peaks. There was an excellent garden adorned with trees (like) śāla , tala , tamāla , karṇikāra , himtāla, nāga - punnāga , kovidāra and bilva , also campaka , bakula , megha (a kind of fragrant grass), madana , kuṭaja and others. It was also

adorned with creepers like jātikā, yūthikā and navamālikā (varieties of jasmine), so also with mango-trees, vines with sweet grapes, and pomegranates. It was noisy with many birds; it was resounding with (the humming of) bees. It had the sounds of peacocks' notes. It gave joy in all seasons.

7-13. Accompanied by Śatrughna the horse which had mind's speed and had a charming golden note on his large forehead (came there). While that horse (let loose) for the horse-sacrifice. was (thus) going, suddenly a wonder took place. Listen to it, O best brāhmaṇa. His body became stiff, and he did not move, but (just) stood on the path. The best horse became immovable like the Hemakūṭa. Then all the guards of the horse gave him strokes with whips. Even though he was (thus) beaten (i.e. whipped) the horse with his body having become stiff, did not move (on). The guards of the horse, having approached Śatrughna, cried: "O lord, we do not know what has happened to (our) excellent horse. O you very intelligent king, when the excellent horse having mind's speed, was proceeding, there was a sudden stiffness in his body. We whipped him, but he did not move. O best king, having considered this, take whatever action (you deem proper)."

14-21. Then the king who was amazed, went along with his soldiers near the great horse. Puṣkala seized his feet with his hand, and lifted (i.e tried to lift) him up from the ground. But he did not move from it (i.e. from the ground). Though attacked by the strong one the horse did not move at that time. Large-hearted Hanūmat decided to lift him up. The best among the powerful ones encircled him strongly with his tail, and with (great) might dragged (i.e. tried to drag) him. Yet he did not move. Then, Hanūmat, the best monkey, being amazed said to Śatrughna, the greatest among the mighty, when the heroes were listening (i.e. in the presence of the heroes): "(Encircling) Droṇa with my tail, I now (i.e. recently, had) lifted it up easily. But it is a great wonder now that this (comparatively) small horse does not move. The excited, strong heroes have in this case realised the general cause: Even though dragged, he did not move from his place as much as (the measure of) a sesamum seed." Having heard the words of the monkey Śatrughna, the best among speakers, said to Sumati , the best of the ministers.

Śatrughna said :

22. O innocent minister, why is there the stiffness in the body of the horse? Why (for what cause) is there stiffness in the horse's body, O innocent one? What remedy should be employed here, so that the horse can move?

Sumati said :

23. O lord, some sage proficient in all (branches of) knowledge should be looked for. I know only what actually occurs in a region and is perceptible but do not know what is concealed from the senses.

Śeṣa said :

24-29. Hearing these words of Sumati he, the knower of dharma , looked, along with his servants, for an auspicious sage. All the soldiers going everywhere looked for a sage, a knower of dharma. But, nowhere did they find the best sage. But one diligent follower (of the horse) went as far as (the distance of) a yojana in the east. There he saw a great hermitage where all beasts and men also had no enemies, (as) the very charming ones had all their sins destroyed due to a bath in Gaṅgā , where many (sages) practised penance with fire. With their faces hung down, they filled their bellies with (i.e. subsisted on) smoke, leaves and air; where the smoke rising from the sacred fire always purified (everything). It was happy with many sages and was excellent due to creepers with their leaves taken

off.

30-32. He, coming to know that the charming hermitage belonged to the sage Śaunaka , reported it to the king with his heart full of wonder. Hearing that Śatrughna along with his servants became extremely glad. Along with Hanūmat, Puṣkala and others he went to that hermitage. Having seen there the best sage who had properly offered oblation to the fire, he saluted (prostrating before him) like a staff, his feet destroying sins.

33-36. Seeing king Śatrughna, best among the mighty, coming (there), he offered him materials of worship and water for washing the feet; and became glad on seeing him. The best sage seeing him comfortably seated and resting said to the king: “O lord, why are you wandering? Your wandering is great. If, kings like you do not roam over the entire earth, then the wicked will harass the good who are free from affliction. O king, Śatrughna, the best among the mighty, tell me (why you are wandering like this). May all your wandering etc. be for our good.”

Śeṣa said :

37. The king with his body delighted replied in a faltering tone to the brāhmaṇa who was speaking like this.

Śatrughna said :

38-41. Not far away from your abode all of a sudden a wonder took place in the case of Rāma ’s horse having the mind’s speed. O best among the wise, hear (about) it. The horse by chance went into your garden rich in beauty. In its skirt there developed stiffness in his body (just) in a moment. Then my mighty heroes like Puṣkala, fierce with madness, forcibly dragged the horse. Yet he did not move. Due to our good fortune you who are known to be a boat for us who are drowned into the boundless ocean of misery, are seen by chance. Tell us the cause (of the stiffness of the horse’s body).

Śeṣa said :

42-43. The best and very intelligent sage, when asked like this, mentally conceiving the horse along with the cause (of its stiffness), thought for a moment. Having in a moment known it with his eyes dilating with amazement, he said to the king who was grieved and full of doubt.

Śaunaka said :

44-55. O king, listen, I shall tell you the cause of the stiffness (of the body) of the horse, hearing which you will be free from misery. Such is the strange account. In the Gauḍa country in a great forest adorned by the bank of Kāverī , a brāhmaṇa named Sāttvika practised a great (i.e. severe) penance. One day he drank water. One day he ate (i.e. subsisted on) air. One day he did not eat anything. In this way he would pass three days. When he was thus engaged in the vow Death himself seized him with his fangs; (and) the observer of the great vow met with death. Playing with celestial nymphs in a divine car, rich in all (kinds of) beauty and adorned with all gems, he went to the peak of Meru . There was a great Jambu tree, the fluid from which was enjoyable. (There was) a river called Jāmbavatī , full of golden water. In it, sages, meritorious due to many (kinds of) penance, and having al pleasures, sported eagerly according to their desires. There he (i.e. Sāttvika) joyfully playing at his will with the celestial nymphs, being arrogant due to pride on account of his high opinion about himself, acted disagreeably with them. Then he was cursed by the sages: “Be a hideous demon.” Then, he being

extremely afflicted said to the sages, rich in knowledge and penance: “May all you kind brāhmaṇas favour me.” He was then favoured by them: “When you will speedily stiffen (Rāma’s) horse, you will hear Rāma’s account. After that you will be free from this very fierce cause.” O lord, that brāhmaṇa thus addressed by the sages became a demon. He has stiffened Rāma’s horse. Free him by narration (of Rāma’s account), O sinless one.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 48

The Horse Is Relieved of Stiffness

Chapter 343 of 693 · 77 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
इति प्रोक्तं तु मुनिना संश्रुत्य परवीरहा ।
विस्मयं मानयामास हृदि शौनकमब्रवीत् १।
शत्रुघ्न उवाच।
कर्मणो गहना वार्ता यया सात्वकनामधृत् ।
दिवं प्राप्तोऽपि महता कर्मणा राक्षसीकृतः २।
स्वामिन्वद महर्षे त्वं कर्मणां स्वगतिर्यथा ।
येन कर्मविपाकेन यादृशं नरकं भवेत् ३।
शौनक उवाच।
धन्योसि राघवश्रेष्ठ यत्ते मतिरियं शुभा ।
जानन्नपि हितार्थाय लोकानां त्वं ब्रवीषि भोः ४।
कथयामि विचित्राणां कर्मणां विविधा गतीः ।
ताः शृणुष्व महाराज यच्छ्रुत्वा मोक्षमाप्नुयात् ५।
परवित्तं परापत्यं कलत्रं पारकं च यः ।
बलात्कारेण गृह्णाति भोगबुद्ध्या च दुर्मतिः ६।

कालपाशेन संबद्धो यमदूतैर्महाबलैः ।
तामिस्रे पात्यते तावद्यावद्वर्षसहस्रकम् ७।
तत्र ताडनमुद्भूताः कुर्वंति यमकिंकराः ।
पापभोगेन संतप्तस्ततो योनिं तु शौकरीम् ८।
तत्र भुक्त्वा महादुःखं मानुषत्वं गमिष्यति ।
रोगादिचिह्नितं तत्र दुर्यशो ज्ञापकं स्वकम् ९।
भूतद्रोहं विधायैव केवलं स्वकुटुंबकम् ।
पुष्णाति पापनिरतः सोंऽधतामिस्रके पतेत् १०।
ये नरा इह जंतूनां वधं कुर्वंति वै मृषा ।
ते रौरवे निपात्यंते भिद्यंते रुरुभी रुषा ११।
यः स्वोदरार्थे भूतानां वधमाचरति स्फुटम् ।
महारौरवसंज्ञे तु पात्यते स यमाज्ञया १२।
यो वै निजं तु जनकं ब्राह्मणं द्वेष्टि पापकृत् ।
कालसूत्रे महादुष्टे योजनायुतविस्तृते १३।
यावंति पशुरोमाणि गवां द्वेषं करोति यः ।

तावद्वर्षसहस्राणि पच्यते यमकिंकरैः १४।
यो भूमौ भूपतिर्भूत्वा दंडायोग्यं तु दंडयेत्।
करोति ब्राह्मणस्यापि देहदंडं च लोलुपः १५।
स सूकरमुखैर्दुष्टैः पीड्यते यमकिंकरैः।
पश्चाद्दुष्टासु योनीषु जायते पापमुक्तये १६।
ब्राह्मणानां गवां ये तु द्रव्यं वृत्तं तथाल्पकम्।
वृत्तिं वा गृह्णते मोहाल्लुंपंति स्वबलान्नराः १७।
ते परत्रांधकूपे च पात्यंते च महार्दिताः।
योऽन्नं स्वयमुपाहृत्य मधुरं चात्तिलोलुपः १८।
न देवाय न सुहृदे ददाति रसनापरः।
स पतत्येव नरके कृमिभोजनसंज्ञिते १९।
अनापदि नरो यस्तु हिरण्यादीन्यपाहरेत्।
ब्रह्मस्वं वा महादुष्टे संदंशे नरके पतेत् २०।
यः स्वदेहं प्रपुष्णाति नान्यं जानाति मूढधीः।
स पात्यते तैलतप्ते कुंभीपाकेऽतिदारुणे २१।

यो नागम्यां स्त्रियं मोहाद्योषिद्भावाच्च कामयेत्।
तं तया किंकराः सूर्म्या परिरंभं च कुर्वते २२।
ये बलाद्वेदमर्यादां लुंपंति स्वबलोद्धताः।
ते वैतरण्यां पतिता मांसशोणितभक्षकाः २३।
वृषलद्यं यः स्त्रियं कृत्वा तया गार्हस्थ्यमाचरेत्।
पूयोदे निपतत्येव महादुःखसमन्वितः २४।
ये दंभमाश्रयंते वै धूर्ता लोकस्य वंचने।
वैशसे नरके मूढाः पतंति यमताडिताः २५।
ये सवर्णां स्त्रियं मूढा रेतः स्वं पाययंति च।
रेतःकुल्यासु ते पापा रेतःपानेषु तत्पराः २६।
ये चौरा वह्निदा दुष्टा गरदा ग्रामलुंठकाः।
सारमेयादने ते वै पात्यंते पातकान्विताः २७।
कूटसाक्ष्यं वदत्यद्धा पुरुषः पापसंभृतः।
परकीयं तु द्रव्यं यो हरति प्रसभं बली २८।
सोऽवीचिनरके पापी अवाग्वक्त्रः पतत्यधः।

तत्र दुःखं महद्भुक्त्वा पापिष्ठां योनिमाव्रजेत् २९।
यो नरो रसनास्वादात्सुरां पिबति मूढधीः।
तं पाययंति लोहस्य रसं धर्मस्य किंकराः ३०।
यो गुरूनवमन्येत स्वविद्याचारदर्पितः।
स मृतः पात्यते क्षारनरकेऽधोमुखः पुमान् ३१।
विश्वासघातं कुर्वंति ये नरा धर्मनिष्कृताः।
शूलप्रोते च नरके पात्यंते बहुयातने ३२।
पिशुनो यो नरान्सर्वानुद्वेजयति वाक्यतः।
दंदशूके च पतितो दंदशूकैः स दश्यते ३३।

एवं राजन्ननेके वै नरकाः पापकारिणाम् ।
पापं कृत्वा प्रयांत्येते पीडां यांति सुदारुणाम् ३४।
यैर्न श्रुता रामकथा न परोपकृतिः कृता ।
तेषां सर्वाणि दुःखानि भवंति नरकांतरे ३५।
अत्र यस्य सुखं स्वर्गे भूयात्तस्य इतीर्यते ।
ये दुःखिनो रोगयुता नरकादागताश्च ते ३६।

शेष उवाच।
एतच्छ्रुत्वा महीपालः कंपमानः क्षणे क्षणे ।
पप्रच्छ भूयस्तं विप्रं सर्वसंशयनुत्तये ३७।
तत्तत्पापस्य चिह्नानि कथयस्व महामुने ।
केन पापेन किं चिह्नं भूलोके उपजायते ३८।
इति श्रुत्वा तु तद्वाक्यं मुनिः प्रोवाच भूपतिम् ।
शृणु राजन्प्रवक्ष्यामि चिह्नानि पापकारिणाम् ३९।
शौनक उवाच।
सुरापः श्यामदंतश्च नरकांते प्रजायते ।
अभक्ष्यभक्षकारी च जायते गुल्मकोदरः ४०।
उदक्यावीक्षितं भुक्त्वा जायते कृमिलोदरः ।
श्वमार्जारादिसंस्पृष्टं भुक्त्वा दुर्गंधिमान्भवेत् ४१।
अनिवेद्य सुरादिभ्यो भुंजानो जायते नरः ।
उदरे रोगवान्दुःखी महारोगप्रपीडितः ४२।
परान्नविघ्नकरणादजीर्णमभिजायते ।

मंदोदराग्निर्भवति सति द्रव्ये कदन्नदः ४३।
विषदश्छर्दिरोगी स्यान्मार्गहा पादरोगवान् ।
पिशुनो नरकस्यांते जायते श्वासकासवान् ४४।
धूर्तोऽपस्माररोगी स्याच्छूली च परतापनः ।
दावाग्निदायकश्चैव रक्तातीसारवान्भवेत् ४५।
सुरालये जले वापि शकृत्क्षेपं करोति यः ।
गुदरोगो भवेत्तस्य पापरूपः सुदारुणः ४६।
गर्भपातनजा रोगाः क्षयमेहजलोदराः ।
प्रतिमा भंगकारी च अप्रतिष्ठश्च जायते ४७।
दुष्टवादी खंडितः स्यात्खल्वाटः परनिंदकः ।
सभायां पक्षपाती च जायते पक्षघातवान् ४८।
परोक्तहास्यकृत्काणः कुनखी विप्रहेमहृत् ।
तुंदीवरी ताम्रचौरः कांस्यहृत्पुंडरीकिकः ४९।
त्रपुहारी च पुरुषो जायते पिंगमूर्द्धजः ।
शीसहारी च पुरुषो जायते शीर्षरोगवान् ५०।

घृतचौरस्तु पुरुषो जायते नेत्ररोगवान् ।
लोहहारी च पुरुषो बर्बरांगः प्रजायते ५१।

चर्महारी च पुरुषो जायते मेदसा वृतः ।
मधुचौरस्तु पुरुषो जायते बस्तिगंधवान् ५२।
तैलचौर्येण भवति नरः कण्ड्वातिपीडितः ।
आमान्नहरणाच्चैव दंतहीनः प्रजायते ५३।
पक्वान्नहरणाच्चैव जिह्वारोगयुतो भवेत् ।
मातृगामी च पुरुषो जायते लिंगवर्जितः ५४।
गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते ।
भगिनीं चैव गमने पीतकुष्ठः प्रजायते ५५।
स्वसुतागमने चैव रक्तकुष्ठः प्रजायते ।
भ्रातृभार्याभिगमने गुल्मकुष्ठः प्रजायते ५६।
स्वामिगम्यादिगमने जायते दद्रुमंडलम् ।
विश्वस्तभार्यागमने गजचर्मा प्रजायते ५७।
पितृष्वस्रभिगमने दक्षिणांगे व्रणी भवेत् ।

मातुलान्यास्तु गमने वामांगे व्रणवान्भवेत् ५८।
पितृव्यपत्नीगमने कटौ कुष्ठः प्रजायते ।
मित्रभार्याभिगमने मृतभार्यः प्रजायते ५९।
स्वगोत्रस्त्रीप्रसंगेन जायते च भगंदरः ।
तपस्विनीप्रसंगेन प्रमेहो जायते नरे ६०।
श्रोत्रियस्त्रीप्रसंगेन जायते नासिकाव्रणी ।
दीक्षितस्त्रीप्रसंगेन जायते दुष्टरक्तसृक् ६१।
स्वजातिजायागमने जायते हृदयव्रणी ।
जात्युन्नतस्त्रीगमने जायते मस्तकव्रणी ६२।
पशुयोनौ च गमनान्मूत्रघातः प्रजायते ।
एते दोषा नराणां स्युर्नरकांते न संशयः ६३।
स्त्रीणामपि भवंत्येते तत्तत्पुरुषसंगमात् ।
एवं राजन्हि चिह्नानि कीर्तितानि सुपापिनाम् ६४।
दानपुण्यप्रसंगेन तीर्थादिक्रिययया तथा ।
रामस्य चरितं श्रुत्वा तपसा वाक्षयं व्रजेत् ६५।

सर्वेषामेव पापानां हरिकीर्तिधुनी नृणाम् ।
क्षालयेत्पापिनां पंकं नात्र कार्या विचारणा ६६।
यो नावमन्येत हरिं तस्य यागाविधि श्रुताः ।
तीर्थान्यपि सुपुण्यानि पावितुं न क्षमाणि तम् ६७।
हसते कीर्त्यमानं यश्चरित्रं ज्ञानदुर्बलः ।
न तस्य नरकान्मुक्तिः कल्पांतेऽपि भविष्यति ६८।
या हि राजन्विमोक्षार्थं हयस्यानुचरैः सह ।
श्रावय श्रीशचरितं यतो वाहगतिर्भवेत् ६९।
शेष उवाच।
इति श्रुत्वा प्रहृष्टोऽभूच्छत्रुघ्नः परवीरहा ।

प्रणम्य तं परिक्रम्य ययौ सेवकसंयुतः ७०।
तत्र गत्वा स हनुमान्हयवर्यस्य पार्श्वतः ।
उवाच रामचरितं महादुर्गतिनाशकम् ७१।
याहि देव विमानं स्वं रामकीर्तनपुण्यतः ।
स्वैरं चर स्वलोके त्वं मुक्तो भव कुयोनितः ७२।

इति वाक्यं समाकर्ण्य शत्रुघ्नो यावदास्थितः ।
तावद्ददर्श विमलं देवं वैमानिकं वरम् ७३।
स उवाच विमुक्तोऽहं रामकीर्तनसंश्रुतेः ।
यामि स्वं भवनं राजन्नाज्ञापय महामते ७४।
इत्युक्त्वा प्रययौ देवो विमाने स्वे परिस्थितः ।
तदा विस्मयमापुस्ते शत्रुघ्नेन सहानुगाः ७५।
ततो वाहो विनिर्मुक्तो गात्रस्तंभाच्च भूतलात् ।
ययौ तद्विपिनं सर्वं भ्रमन्पक्षिसमाकुलम् ७६।
इति श्रीपद्मपुराणे पातालखंडे रामाश्वमेधे शेषवात्स्यायनसंवादे हयनिर्मुक्तिर्नामाष्टचत्वारिंशत्तमोऽध्यायः ४८ ।

Roman transliteration

śeṣa uvāca|
iti proktaṃ tu muninā saṃśrutya paravīrahā |
vismayaṃ mānayāmāsa hṛdi śaunakamabravīt 1|
śatrughna uvāca|
karmaṇo gahanā vārtā yayā sātvakanāmadhṛt |
divaṃ prāpto'pi mahatā karmaṇā rākṣasīkṛtaḥ 2|
svāminvada maharṣe tvaṃ karmaṇāṃ svagatiryathā |
yena karmavipākena yādṛśaṃ narakaṃ bhavet 3|
śaunaka uvāca|
dhanyosi rāghavaśreṣṭha yatte matiriyaṃ śubhā |
jānannapi hitārthāya lokānāṃ tvaṃ bravīṣi bhoḥ 4|
kathayāmi vicitrāṇāṃ karmaṇāṃ vividhā gatīḥ |
tāḥ śṛṇuṣva mahārāja yacchrutvā mokṣamāpnuyāt 5|
paravittaṃ parāpatyaṃ kalatraṃ pārakaṃ ca yaḥ |
balātkāreṇa gṛhṇāti bhogabuddhyā ca durmatiḥ 6|

kālapāśena saṃbaddho yamadūtairmahābalaiḥ |
tāmisre pātyate tāvadyāvadvarṣasahasrakam 7|
tatra tāḍanamuddhūtāḥ kurvaṃti yamakiṃkarāḥ |
pāpabhogena saṃtaptastato yoniṃ tu śaukarīm 8|
tatra bhuktvā mahāduḥkhaṃ mānuṣatvaṃ gamiṣyati |
rogādicihnitaṃ tatra duryaśo jñāpakaṃ svakam 9|
bhūtadrohaṃ vidhāyaiva kevalaṃ svakuṭuṃbakam |
puṣṇāti pāpaniratāḥ soṃ'dhatāmisrake patet 10|
ye narā iha jaṃtūnāṃ vadhaṃ kurvaṃti vai mṛṣā |
te raurave nipātyaṃte bhidyaṃte rurubhī ruṣā 11|
yaḥ svodarārthe bhūtānāṃ vadhamācarati sphuṭam |
mahārauravasaṃjñe tu pātyate sa yamājñayā 12|
yo vai nijaṃ tu janakaṃ brāhmaṇaṃ dveṣṭi pāpakṛt |

kālasūtre mahāduṣṭe yojanāyutavistṛte 13|
yāvaṃti paśuromāṇi gavāṃ dveṣaṃ karoti yaḥ |

tāvadvarṣasahasrāṇi pacyate yamakiṃkaraiḥ 14|
yo bhūmau bhūpatirbhūtvā daṃḍāyogyaṃ tu daṃḍayet |
karoti brāhmaṇasyāpi dehadaṃḍaṃ ca lolupaḥ 15|
sa sūkaramukhairduṣṭaiḥ pīḍyate yamakiṃkaraiḥ |
paścādduṣṭāsu yonīṣu jāyate pāpamuktaye 16|
brāhmaṇānāṃ gavāṃ ye tu dravyaṃ vṛttaṃ tathālpakam |
vṛttiṃ vā gṛhṇate mohālluṃpaṃti svabalānnarāḥ 17|
te paratrāṃdhakūpe ca pātyaṃte ca mahārditāḥ |
yo'nnaṃ svayamupāhṛtya madhuraṃ cāttilolupaḥ 18|
na devāya na suhṛde dadāti rasanāparaḥ |
sa patatyeva narake kṛmibhojanasaṃjñite 19|
anāpadi naro yastu hiraṇyādīnyapāharet |
brahmasvaṃ vā mahāduṣṭe saṃdaṃśe narake patet 20|
yaḥ svadehaṃ prapuṣṇāti nānyaṃ jānāti mūḍhadhīḥ |
sa pātyate tailatapte kuṃbhīpāke'tidāruṇe 21|

yo nāgamyāṃ striyaṃ mohādyoṣidbhāvācca kāmayet |
taṃ tayā kiṃkarāḥ sūrmyā pariraṃbhaṃ ca kurvate 22|
ye balādvedamaryādāṃ luṃpaṃti svabaloddhatāḥ |
te vaitaraṇyāṃ patitā māṃsaśoṇitabhakṣakāḥ 23|
vṛṣaladyaṃ yaḥ striyaṃ kṛtvā tayā gārhasthyamācaret |
pūyode nipatatyeva mahāduḥkhasamanvitaḥ 24|
ye daṃbhamāśrayaṃte vai dhūrtā lokasya vaṃcane |
vaiśase narake mūḍhāḥ pataṃti yamatāḍitāḥ 25|
ye savarṇāṃ striyaṃ mūḍhā retaḥ svaṃ pāyayaṃti ca |
retaḥkulyāsu te pāpā retaḥpāneṣu tatparāḥ 26|
ye caurā vahnidā duṣṭā garadā grāmaluṃṭhakāḥ |
sārameyādane te vai pātyaṃte pātakānvitāḥ 27|
kūṭasākṣyaṃ vadatyaddhā puruṣaḥ pāpasaṃbhṛtaḥ |
parakīyaṃ tu dravyaṃ yo harati prasabhaṃ balī 28|
so'vīcinarake pāpī avāgvaktraḥ patatyadhaḥ |

tatra duḥkhaṃ mahadbhuktvā pāpiṣṭhāṃ yonimāvrajet 29|
yo naro rasanāsvādātsurāṃ pibati mūḍhadhīḥ |
taṃ pāyayaṃti lohasya rasaṃ dharmasya kiṃkarāḥ 30|
yo gurūnavamanyeta svavidyācāradarpitaḥ |
sa mṛtaḥ pātyate kṣāranarake'dhomukhaḥ pumān 31|
viśvāsaghātaṃ kurvaṃti ye narā dharmaniṣkṛtāḥ |
śūlaprote ca narake pātyaṃte bahuyātane 32|
piśuno yo narānsarvānudvejayati vākyataḥ |
daṃdaśūke ca patito daṃdaśūkaiḥ sa daśyate 33|
evaṃ rājannaneke vai narakāḥ pāpakāriṇāṃ |
pāpaṃ kṛtvā prayāṃtyete pīḍāṃ yāṃti sudāruṇām 34|
yairna śrutā rāmakathā na paropakṛtiḥ kṛtā |
teṣāṃ sarvāṇi duḥkhāni bhavaṃti narakāṃtare 35|
atra yasya sukhaṃ svarge bhūyāttasya itīryate |
ye duḥkhino rogayutā narakādāgatāśca te 36|

śeṣa uvāca|
etacchrutvā mahīpālaḥ kaṃpamānaḥ kṣaṇe kṣaṇe |

papraccha bhūyastaṃ vipraṃ sarvasaṃśayanuttaye 37|
tattatpāpasya cihnāni kathayasva mahāmune |
kena pāpena kiṃ cihnaṃ bhūloke upajāyate 38|
iti śrutvā tu tadvākyaṃ muniḥ provāca bhūpatim |
śṛṇu rājanpravakṣyāmi cihnāni pāpakāriṇām 39|
śaunaka uvāca|
surāpaḥ śyāmadaṃtaśca narakāṃte prajāyate |
abhakṣyabhakṣakārī ca jāyate gulmakodaraḥ 40|
udakyāvīkṣitaṃ bhuktvā jāyate kṛmilodaraḥ |
śvamārjārādisaṃspṛṣṭaṃ bhuktvā durgaṃdhimānbhavet 41|
anivedya surādibhyo bhuṃjāno jāyate naraḥ |
udare rogavānduḥkhī mahārogaprapīḍitaḥ 42|
parānnavighnakaraṇādajīrṇamabhijāyate |

maṃdodarāgnirbhavati sati dravye kadannadaḥ 43|
viṣadaścardirogī syānmārgahā pādarogavān |
piśuno narakasyāṃte jāyate śvāsakāsavān 44|
dhūrto'pasmārarogī syācchūlī ca paratāpanaḥ |
dāvāgnidāyakaścaiva raktātīsāravānbhavet 45|
surālaye jale vāpi śakṛtkṣepaṃ karoti yaḥ |
gudarogo bhavettasya pāparūpaḥ sudāruṇaḥ 46|
garbhapātanajā rogāḥ kṣayamehajalodarāḥ |
pratimā bhaṃgakārī ca apratiṣṭhaśca jāyate 47|
duṣṭavādī khaṃḍitaḥ syātkhalvāṭaḥ paraniṃdakaḥ |
sabhāyāṃ pakṣapātī ca jāyate pakṣaghātavān 48|
paroktahāsyakṛtkāṇaḥ kunakhī viprahemahṛt |
tuṃḍivarī tāmracauraḥ kāṃsyahṛtpuṃḍarīkikaḥ 49|
trapuhārī ca puruṣo jāyate piṃgamūrddhajaḥ |
śīsahārī ca puruṣo jāyate śirṣarogavān 50|

ghṛtacaurastu puruṣo jāyate netrarogavān |
lohahārī ca puruṣo barbarāṃgaḥ prajāyate 51|
carmahārī ca puruṣo jāyate medasā vṛtaḥ |
madhucaurastu puruṣo jāyate bastigaṃdhavān 52|
tailacauryeṇa bhavati naraḥ kaṇḍvātipīḍitaḥ |
āmānnaharaṇāccaiva daṃtahīnaḥ prajāyate 53|
pakvānnaharaṇāccaiva jihvārogayuto bhavet |
mātṛgāmī ca puruṣo jāyate liṃgavarjitaḥ 54|
gurujāyābhigamanānmūtrakṛcchraḥ prajāyate |
bhaginīṃ caiva gamane pītakuṣṭhaḥ prajāyate 55|
svasutāgamane caiva raktakuṣṭhaḥ prajāyate |
bhrātṛbhāryābhigamane gulmakuṣṭhaḥ prajāyate 56|
svāmigamyādigamane jāyate dadrumaṃḍalam |
viśvastabhāryāgamane gajacarmā prajāyate 57|
pitṛṣvasrabhigamane dakṣiṇāṃge vraṇī bhavet |

mātulānyāstu gamane vāmāṃge vraṇavānbhavet 58|
pitṛvyapatnīgamane kaṭau kuṣṭhaḥ prajāyate |
mitrabhāryābhigamane mṛtabhāryaḥ prajāyate 59|
svagotrastrīprasaṃgena jāyate ca bhagaṃdaraḥ |
tapasvinīprasaṃgena prameho jāyate nare 60|
śrotriyastrīprasaṃgena jāyate nāsikāvraṇī |
dīkṣitastrīprasaṃgena jāyate duṣṭaraktasṛk 61|

svajātijāyāgamane jāyate hṛdayavraṇī |
jātyunnatastrīgamane jāyate mastakavraṇī 62|
paśuyonau ca gamanānmūtraghātaḥ prajāyate |
ete doṣā narāṇāṃ syurnarakāṃte na saṃśayaḥ 63|
strīṇāmapi bhavaṃtyete tattatpuruṣasaṃgamāt |
evaṃ rājanhi cihnāni kīrtitāni supāpinām 64|
dānapuṇyaprasaṃgena tīrthādikriyayā tathā |
rāmasya caritaṃ śrutvā tapasā vākṣayaṃ vrajet 65|

sarveṣāmeva pāpānāṃ harikīrtidhunī nṛṇāṃ |
kṣālayetpāpināṃ paṃkaṃ nātra kāryā vicāraṇā 66|
yo nāvamanyeta hariṃ tasya yāgāvidhi śrutāḥ |
tīrthānyapi supuṇyāni pāvituṃ na kṣamāṇi tam 67|
hasate kīrtyamānaṃ yaścaritraṃ jñānadurbalaḥ |
na tasya narakānmuktiḥ kalpāṃte'pi bhaviṣyati 68|
yā hi rājanvimokṣārthaṃ hayasyānucaraiḥ saha |
śrāvaya śrīśacaritaṃ yato vāhagatirbhavet 69|
śeṣa uvāca|
iti śrutvā prahṛṣṭo'bhūcchatrughnaḥ paravīrahā |
praṇamya taṃ parikramya yayau sevakasaṃyutaḥ 70|
tatra gatvā sa hanumānhayavaryasya pārśvataḥ |
uvāca rāmacaritaṃ mahādurgatināśakam 71|
yāhi deva vimānaṃ svaṃ rāmakīrtanapuṇyataḥ |
svairaṃ cara svaloke tvaṃ mukto bhava kuyonitaḥ 72|

iti vākyaṃ samākarṇya śatrughno yāvadāsthitaḥ |
tāvaddadarśa vimalaṃ devaṃ vaimānikaṃ varam 73|
sa uvāca vimukto'haṃ rāmakīrtanasaṃśruteḥ |
yāmi svaṃ bhavanaṃ rājannājñāpaya mahāmate 74|
ityuktvā prayayau devo vimāne sve paristhitaḥ |
tadā vismayamāpuste śatrughnena sahānugāḥ 75|
tato vāho vinirmukto gātrastaṃbhācca bhūtalāt |
yayau tadvipinaṃ sarvaṃ bhramanpakṣisamākulam 76|
iti śrīpadmapurāṇe pātālakhaṃḍe rāmāśvamedhe śeṣavātsyāyanasaṃvāde
hayanirmuktirnāmāṣṭacatvāriṃśattamo'dhyāyaḥ 48 |

English translation

Śeṣa said :

1. He who killed the enemy's heroes, having heard what the sage told, was amazed at heart, and said to Śaunaka :

Śatrughna said :

2-3. The way of fate is mysterious, due to which that (brāhmaṇa) named Sāttvika , though he had reached heaven (i.e. had become divine), was made a demon by his deeds. O lord, O great sage, tell me about the path (i.e. the consequence) of deeds, and which hell is (obtained by beings) due to the result of which deeds.

Śaunaka said :

4-36. O best among the descendants of Raghu , you are blessed that you have such a good thought. Though you know (it) you are saying (i.e. asking about) for the good of the people. I (shall) tell (you about) various results of various deeds. O great king, listen to them. Hearing (about) them one would obtain salvation. He, of a wicked mind, who forcibly seizes the wealth of others, the child of another person, and an other's wife for the sake of enjoyment, is dropped after being tied with Yama 's noose into the Tāmisra hell for a thousand years. There the arrogant servants of Yama beat him up. Then tormented by the fruition of his sins, he goes to (i.e. is born in) the species of pigs. Having experienced great misery there he goes to human species (i.e. is born as a human being) which is characterised by diseases etc. and which acquaints him with his infamy. He engaged in (committing) sins, deceives (other) beings, and feeds his own family only. He would fall into (the hell called) Andhatāmisraka. Those men who kill beings here (i.e. in this world) wrongly fall into (the hell called) Raurava and are eaten up by ruru (deer). He who, for (filling) his own belly, plainly kills (other) beings, is, through Yama's order, dropped into (the hell called) Mahāraurava . He, the sinner, who hates his own father or a brāhmaṇa, (is dropped) into the vicious (hell called) Kālasūtra extending over a myriad yojanas . He who hates cows is roasted for as many years as the hair on (the bodies of) the beasts by Yama's servants. That king who would, on the earth, punish him who does not deserve punishment or that greedy king who gives physical punishment to a brāhmaṇa, is harassed by Yama's servants having faces like those of pigs. Then for being free from (his) sins he is born in wicked stocks. Those men who through their might foolishly snatch or destroy the little wealth of brāhmaṇas or the means of subsistence of cows, are oppressed very much, and are thrown into (the hell called) Andhakūpa in the other world. He who being greedy brings and eats all alone sweet food, and intent on tasting (i.e. enjoying) it does not give it either to a deity or to his friend, certainly falls into the hell called Kṛmibhojana . That man who, when not facing a calamity, would snatch away gold etc. or the wealth of a brāhmaṇa, would fall into the very vicious hell (called) Sanda -ṃśa. The fool who nourishes his own body (only) and does not know (i.e. care for) anyone else, is dropped into the very terrible hell (called) Kumbhīpāka hot with oil. The servants of Yama make the man who would, through folly, desire an unapproachable lady to be his wife, embrace her metallic image (in hell). Those who, insolent through their might, violate the propriety of conduct as laid down by the Vedas , fall into Taraṇī and become eaters of flesh and blood. He who having made a śūdra woman his wife would lead the householder's life with her, is full of great misery and certainly falls into the Pūyoda (hell). Those fools, those rogues who practise religious hypocrisy for cheating people, are beaten by Yama and fall into Vaiśasa hell. Those fools, those sinners who make their wives of the same caste drink their semen, are engaged in drinking semen in a stream of semen. Thieves, those who set fire, those who are wicked, those who administer poison, those who plunder villages, being full of sins, are thrown into Sārameyādana (hell). A man who, full of sin, forcibly snatches the wealth of others, falls with his face downwards into Avīcinaraka. Having experienced much misery there he would go to (i.e. would be born in) the most sinful stock. The servants of Yama make him, the foolish man who through (sheer love of) taste drinks liquor, drink liquid iron. That man who through the pride of his knowledge and conduct, would disregard his elders, is after death thrown with his face downwards into the Kṣāranaraka. Those men who deviating from righteous conduct commit treachery, are thrown into the hell (called) Śūlaprota full of many torments. That wicked man who inflicts pain on all men through his words, falls into the Daṇḍaśūka (hell) and is bitten by snakes. Thus, O king, there are many hells for the sinners. Having committed sins they go (to them); and these (sinners) experience terrible agony. Those who have not listened to the story of Rāma or have not obliged others, have all (kinds) of miseries in hell. It is said that he who has happiness here, would have it in heaven. Those who are miserable and diseased, have come from hell.

Śeṣa said :

37-39. Hearing this the king, trembling every moment, again asked the brāhmaṇa to get all his doubts removed. (He said:) “O great sage, tell (me) the characteristics of the respective sins. Due to which sin, and having which characteristics, is (a man) born on the earth?” Hearing those words of him, the sage said to the king: “O king, listen, I shall tell (you) the characteristics of the sinners.”

Śaunaka said :

40-69. One who drinks liquors and one having black teeth is born in hell. One who eats what is prohibited, is born as one having chronic enlargement of the spleen. He who eats (food) seen by a woman in her course, is born as one who has worms in his belly. Having eaten (food) touched by a dog, a cat etc. a man would be of (i.e. give out) foul smell. A man who eats (food) without offering (it) to gods etc. has a disease in his belly, is unhappy, and is troubled by a great malady. By creating obstacles in the food of others (i.e. by spoiling their food), indigestion takes place (in the body of the man who spoils others’ food). He who though he has wealth (i.e. though he can afford to give good food), gives bad food, has slow digestion. A man who gives (i.e. administers) poison, gets vomitting sickness; he who kills (a person) on the way, has a disease in his feet. A wicked man is born as one suffering from asthma and cough in hell. A rogue would suffer from epilepsy; and he who torments others would suffer from colic. He who causes forest conflagration would suffer from dysentery. He who would throw dung into a temple or into water, would suffer from a very terrible disease of the anus (as) a manifestation of his sin. The diseases caused by miscarriage are consumption, urinary diseases and dropsy. A man who breaks the image (of a deity), does not have stability (in life). One who speaks wickedly becomes maimed; one who censures others becomes bald-headed. A man who laughs at what others say becomes squint-eyed; he who steals gold of a brāhmaṇa has bad nails. He who steals copper becomes corpulent. He who steals bell-metal becomes a leper. A man who snatches tin has his hair tawny. A man who takes away lead suffers from headache. A man who steals iron becomes a blockhead. A man who steals hide is surrounded by (i.e. full of) fat. A man who steals honey smells like a goat. By stealing oil a man is extremely troubled by itch. By stealing raw food a man becomes toothless; and by taking away cooked food he would suffer from a disease of the tongue. By copulating with his teacher’s wife a man suffers from strangury. By copulating with his sister he becomes a leper. So also by cohabiting with his daughter he suffers from leprosy. By cohabiting with his brother’s wife he suffers from leprosy called gulma - kuṣṭha . By cohabiting with her who is approachable only by his master, he suffers from leprosy with red spots on the cheeks. By cohabiting with the wife of his confidant he suffers from ring-worm. By having sexual intercourse with his father's sister he would have boils in the right side of his body. By cohabiting with his maternal uncle’s wife he would have boils on the left side of his body. He has leprosy on his waist by cohabiting with the wife of his paternal uncle. By having sexual intercourse with his friend’s wife he becomes one whose wife dies (i.e. becomes a widower). By having sexual intercourse with a woman of his own family he suffers from fistula in the anus. One who cohabits with a female ascetic suffers from urinary disease. By having sexual intercourse with the wife of a learned brāhmaṇa he suffers from ulcer in the nose. By cohabiting with the wife of him who is initiated a man has a flow of defective blood. He who cohabits with the wife of his kinsman suffers from the ulcer of the heart. He who has sexual intercourse with a woman of a higher caste suffers from the ulcer of the head. By cohabiting with a beast he suffers from a urinary disease. There is no doubt that men suffer from these diseases in hell. Women also suffer from these diseases by having sexual intercourse with the respective men. Thus, O king, the characteristics of great sinners are narrated. The sin would perish by means of religious merit due to charity, by hearing Rama ’s deeds, or by (practising) penance. The river of the narration of the deeds of Viṣṇu would wash

all the sins—the mud—of the sinners. There should be no doubt about this. (Even) Gaṅgā does not purify him who despises Hari . Even very meritorious holy places are not able to purify him. He who being weak in knowledge (i.e. being ignorant) laughs at the deeds being narrated, does not get freedom from hell even at the end of the world. O king, go with your followers for freeing the horse. Relate the deeds of the lord of Srī, so that the horse would move.

Śeṣa said :

70-76. Having heard this, Śatrughna , the killer of the enemy's heroes, became delighted and accompanied by his servants saluted him, and turning back went (back). Having, with Hanūmat, gone to the side of (i.e. near) the excellent horse, he narrated Rāma's deeds destroying terrible misfortunes. "Go (in) to the divine vehicle due to the religious merit obtained by the narration (of the deeds) of Rāma. Move freely in the world. Be free from the bad birth." When after having these words Śatrughna stood by, he saw an excellent (man) borne in a divine car. He said: "By listening to the narration (of the deeds) of Rāma, I have become free. O very intelligent king, I (shall) go to my abode. Give me leave to go." Saying so the divine one seated in his divine car, left. At that time, the followers (of Śatrughna) along with Śatrughna were amazed. Then the horse was free from the stiffness and the ground; and wandering through that forest full of birds proceeded.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 49

King Suratha Seizes the Horse

Chapter 344 of 693 · 70 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
मासाः सप्ताभवंस्तस्य हयवर्यस्य हेलया ।
चरतो भारतं वर्षमनेकनृपपूरितम् १।
स पूजितो भूपवरैः परीत्य वरभारतम् ।
परीवृतो वीरवरैः शत्रुघ्नादिभिरुद्भटैः २।
स बभ्राम बहुन्देशान्हिमालयसमीपतः ।
न कोपि तं निजग्राह हयं रामबलं स्मरन् ३।
अंगवंगकलिंगानां राजभिः संस्तुतो हयः ।
जगाम राज्ञो नगरे सुरथस्य मनोहरे ४।
कुंडलं नाम नगरमदितेर्यत्र कुंडलम् ।
कर्णयोः पतितं भूमौ हर्षभयसुकंपयोः ५।
यत्र धर्मव्यतिक्रांतिं न करोति कदापिना ।
श्रीरामस्मरणं प्रेम्णा करोति जनतान्वहम् ६।
अश्वत्थानां तु यत्रार्चा तुलस्याः प्रत्यहं नृभिः ।
क्रियते रघुनाथस्य सेवकैः पापवर्जितैः ७।

यत्र देवालया रम्या राघवप्रतिमायुताः ।
पूज्यंते प्रत्यहं शुद्धचित्तैः कपटवर्जितैः ८।
वाचि नाम हरेर्यत्र न वै कलहसंकथा ।
हृदि ध्यानं तु तस्यैव न च कामफलस्मृतिः ९।
देवनं यत्र रामस्य वार्त्ताभिः पूतदेहिनाम् ।
न जातुचिन्नृणामस्ति सत्यव्यसनमानिनाम् १०।
तस्मिन्वसति धर्मात्मा सुरथः सत्यवान्बली ।
रघुनाथपदस्मारहृष्टचित्तः परोन्मदः ११।
किं वर्णयामि रामस्य सेवकं सुरथं वरम् ।
यस्याशेषगुणा भूमौ विस्तृताः पावयंत्यघम् १२।
सेवकास्तस्य भूपस्य पर्यटंतः कदाचन ।
अपश्यन्हयमेधस्य हयं चंदनचर्चितम् १३।
ते दृष्ट्वा विस्मयं प्राप्ता हयपत्रमलोकयन् ।
स्पष्टाक्षरसमायुक्तं चंदनादिकचर्चितम् १४।
ज्ञात्वा रामेण संमुक्तं हयं नेत्रमनोहरम् ।

हृष्टा राज्ञे सभास्थाय कथयामासुरुत्सुकाः १५।
स्वामिन्नयोध्यानगरीपतिस्तस्यास्तु राघवः ।
हयमेधक्रतोर्योग्यो हयो मुक्तः परिभ्रमन् १६।
स ते पुरस्य निकटे प्राप्तः सेवकसंयुतः ।
गृहाण त्वं महाराज हयं तं सुमनोहरम् १७।
शेष उवाच।
इति श्रुत्वा निजप्रोक्तं वाक्यं हर्षपरिप्लुतः ।
उवाच वीरान्बलिनो मेघगंभीरया गिरा १८।
सुरथ उवाच।
धन्या वयं राममुखं पश्यामः सह सेवकाः ।
ग्रहीष्यामि हयं तस्य भटकोटिपरीवृतम् १९।
तदा मोक्ष्यामि वाहं तं यदा रामः समाव्रजेत् ।
कृतार्थं मम भक्तस्य चिरं ध्यानरतस्य वै २०।
शेष उवाच।
इत्थमुक्त्वा महीपालः सेवकान्स्वयमादिशत् ।

गृह्णंतु वाहं प्रसभं मोच्यो नाश्वोऽक्षिगोचरः २१।
अनेन सुमहाँल्लाभो भविष्यति तु मे मतम् ।
यद्रामचरणौ प्रेक्षे ब्रह्मशक्रादिदुर्ल्लभौ २२।
स एव धन्यः स्वजनः पुत्रो वा बांधवोऽथवा ।
पशुर्वा वाहनं वापि रामाप्तिर्येन संभवेत् २३।
तस्माद्गृहीत्वा क्रत्वश्वं स्वर्णपत्रेण शोभितम् ।
बध्नंतु वाजिशालायां कामवेगं मनोरमम् २४।
इत्युक्तास्ते ततो गत्वा वाहं रामस्य शोभितम् ।
गृहीत्वा तरसा राज्ञे ददुः सर्वं शुभांगिनम् २५।
राजा प्राप्य मुदा चाश्वं रामस्य दनुजार्दनः ।
सेवकान्प्राह बलिनो धर्मकृत्यविचक्षणः २६।
वात्स्यायन महाबुद्धे शृणुष्वैकाग्रमानसः ।
न तस्य विषये कश्चित्परदाररतो नरः २७।
न परद्रव्यनिरतो न च कामेषु लंपटः ।
न जिह्वाभिरतोन्मार्गे कीर्त्तयेद्रामकीर्तनात् २८।

यः सेवकान्नृपो वक्ति यूयं सेवार्थमागताः ।
कथयंतु भवच्चेष्टां धर्मकर्मविशारदाः २९।
एकपत्नीव्रतधरा न परद्रव्यलोलुपाः ।
परापवादानिरता न च वेदोत्पथं गताः ३०।
श्रीरामस्मरणादीनि कुर्वंति प्रत्यहं भटाः ।
तानहं रामसेवार्थं रक्षाम्यंतक कोपवान् ३१।
एतद्विरुद्धधर्माणो ये नराः पापसंयुताः ।
तानहं विषये मह्यं वासयामि न दुर्मतीन् ३२।
तस्य देशे न पापिष्ठाः पापं कुर्वंति मानसे ।

हरिध्यानहताशेष पातकामोदसंयुताः ३३।
यदैवमभवद्देशो राजा धर्मेण संयुतः ।
तदा तत्स्था नराः सर्वे मृता गच्छंति निर्वृतिम् ३४।
यमानुचरनिर्वेशो नाभवत्सौरथे पुरे ।
तदा यमो मुनेरूपं धृत्वा प्रागान्महीश्वरम् ३५।
वल्कलांबरधारी च जटाशोभितशीर्षकः ।

सुरथं तु सभामध्ये ददर्श हरिसेवकम् ३६।
तुलसीमस्तके यस्य वाचि नाम हरेः परम् ।
धर्मकर्मरतां वार्त्तां श्रावयंतं निजाञ्जनान् ३७।
तदा मुनिं नृपो दृष्ट्वा तपोमूर्तिमिव स्थितम् ।
ववंदे चरणौ तस्य पाद्यादिकमथाकरोत् ३८।
सुखोपविष्टं विश्रांतं मुनिं प्राह नृपाग्रणीः ।
धन्यमद्य जनुर्मह्यं धन्यमद्य गृहं मम ३९।
कथाः कथयतान्मह्यं रामस्य विविधा वराः ।
याः शृण्वतां पापहानिर्भविष्यति पदे पदे ४०।
इत्थमुक्तं समाकर्ण्य जहास स मुनिर्भृशम् ।
दंतान्प्रदर्शयन्सर्वांस्तालास्फालितपाणिकः ४१।
हसंतं तं मुनिं प्राह हसने कारणं किमु ।
कथयस्व प्रसादेन यथा स्यान्मनसः सुखम् ४२।
ततो मुनिर्नृपं प्राह शृणु राजन्धियायुतः ।
यदहं तेऽभिधास्यामि स्मिते कारणमुत्तमम् ४३।

त्वया प्रोक्तं हरेः कीर्तिं कथयस्व ममाग्रतः ।
को हरिः कस्य वा कीर्तिः सर्वे कर्मवशा नराः ४४।
कर्मणा प्राप्यते स्वर्गः कर्मणा नरकं व्रजेत् ।
कर्मणैव भवेत्सर्वं पुत्रपौत्रादिकं बहु ४५।
शक्रः शतं क्रतूनां तु कृत्वागात्परमं पदम् ।
ब्रह्मापि कर्मणा लोकं प्राप्य सत्याख्यमद्भुतम् ४६।
अनेके कर्मणा सिद्धा मरुदादय ईशिनः ।
कुर्वन्ति भोगसौख्यं च अप्सरोगणसेविताः ४७।
तस्मात्कुरुष्व यज्ञादीन्यजस्व किल देवताः ।
यथा ते विमलाकीर्तिर्भविष्यति महीतले ४८।
इति श्रुत्वा तु तद्वाक्यं कोपक्षुभितमानसः ।
उवाच रामैकमना विप्रं कर्मविशारदम् ४९।
मा ब्रूहि कर्मणो वार्तां क्षयिष्णुफलदायिनीम् ।
गच्छ मन्नगरोपांताद्बहिर्लोकविगर्हितः ५०।
इंद्रः पतिष्यति क्षिप्रं पतिष्यत्यपि पद्मजः ।

न पतिष्यंति मनुजा रामस्य भजनोत्सुकाः ५१।
पश्य ध्रुवं च प्रह्लादं बिभीषणमथाद्भुतम् ।

ये चान्ये रामभक्ता वै कदापि न पतंति ते ५२।
ये रामनिंदका दुष्टास्तानि मे यमकिंकराः ।
ताडयिष्यंति लोहस्य मुद्गरैः पाशबन्धनैः ५३।
ब्राह्मणत्वाद्देहदंडं न कुर्यां ते द्विजाधम ।
गच्छ गच्छ मदालोकात्ताडयिष्यामि चान्यथा ५४।
इत्थमुक्तवति श्रेष्ठे भूपे सुरथसंज्ञिते ।
सेवका बाहुना धृत्वा निष्कासयितुमुद्यताः ५५।
तदा यमो निजं रूपं धृत्वा लोकैकवंदितम् ।
प्राह भूपं प्रतुष्टोऽस्मि याचस्व हरिसेवक ५६।
मया प्रलोभितो वाग्भिर्बह्वीभिरपि सुव्रत ।
चलितोसि न रामस्य सेवायाः साधुसेवितः ५७।
तदा प्रोवाच भूमीशो यमं दृष्ट्वा सुतोषितम् ।
उवाच यदि तुष्टोसि देहि मे वरमुत्तमम् ५८।

तावन्मम न वै मृत्युर्यावद्रामसमागमः ।
न भयं मे भवत्तो हि कदाचन हि धर्मराट् ५९।
तदोवाच यमो भूपमिदं तव भविष्यति ।
सर्वं त्वदीप्सितं तथ्यं करिष्यति रघोःपतिः ६०।
इत्युक्त्वांतर्हितो धर्मो जगाम स्वपुरं प्रति ।
प्रशस्य तस्य चरितं हरिभक्तिपरात्मनः ६१।
स राजा धार्मिको रामसेवकः परया मुदा ।
गृहीत्वाश्वं प्रत्युवाच सेवकान्हरिसेवकान् ६२।
मया गृहीतो वाहोऽसौ राघवस्य महीपतेः ।
सज्जी भवंतु सर्वत्र यूयं रणविशारदाः ६३।
इति प्रोक्तास्तु ते सर्वे भटा राज्ञो महाबलाः ।
सज्जीभूताः क्षणादेव सभायां जग्मुरुत्सुकाः ६४।
राज्ञो वीरा दशसुताश्चंपको मोहकस्तथा ।
रिपुंजयोऽतिदुर्वारः प्रतापीबलमोदकः ६५।
हर्यक्षः सहदेवश्च भूरिदेवः सुतापनः ।

इति राज्ञो दश सुताः सज्जीभूता रणांगणे ६६।
यातुमिच्छामकुर्वंस्ते महोत्साहसमन्विताः ।
राजापि स्वरथं चित्रं हेमशोभाविनिर्मितम् ६७।
आह्वयामास सुजवैर्वाजिभिः समलंकृतम् ।
रणोत्साहेन संयुक्तः सर्वसैन्यपरीवृतः ६८।
सभायां सेवकान्सर्वान्दिशन्नास्ते महीपतिः ६९।
इति श्रीपद्मपुराणे पातालखंडे शेषवात्स्यायनसंवादे रामाश्वमेधे सुरथराज्ञा हयग्रहणंनाम एकोनपंचाशत्तमोऽध्यायः ४९ ।

Roman transliteration

śeṣa uvāca|
māsāḥ saptābhavaṃstasya hayavaryasya helayā |
carato bhārataṃ varṣamanekanṛpapūritam 1|
sa pūjito bhūpavaraiḥ parītya varabhāratam |
parīvṛto vīravaraiḥ śatrughnādibhirudbhaṭaiḥ 2|
sa babhrāma bahūndeśānhimālayasamīpataḥ |
na kopi taṃ nijagrāha hayaṃ rāmabalaṃ smaran 3|
aṃgavaṃgakaliṃgānāṃ rājabhiḥ saṃstuto hayaḥ |
jagāma rājño nagare surathasya manohare 4|
kuṃḍalaṃ nāma nagaramaditeryatra kuṃḍalam |
karṇayoḥ patitaṃ bhūmau harṣabhayasukaṃpayoḥ 5|
yatra dharmavyatikrāṃtiṃ na karoti kadāpinā |
śrīrāmasmaraṇaṃ premṇā karoti janatānvaham 6|
aśvatthānāṃ tu yatrārcā tulasyāḥ pratyahaṃ nṛbhiḥ |
kriyate raghunāthasya sevakaiḥ pāpavarjitaiḥ 7|

yatra devālayā ramyā rāghavapratimāyutāḥ |
pūjyaṃte pratyahaṃ śuddhacittaiḥ kapaṭavarjitaiḥ 8|
vāci nāma hareryatra na vai kalahasaṃkathā |
hṛdi dhyānaṃ tu tasyaiva na ca kāmaphalasmṛtiḥ 9|
devanaṃ yatra rāmasya vārttābhiḥ pūtadehināṃ |
na jātucinnṛṇāmasti satyavyasanamāninām 10|
tasminvasati dharmātmā surathaḥ satyavānbalī |
raghunāthapadasmārahṛṣṭacittaḥ paronmadaḥ 11|
kiṃ varṇayāmi rāmasya sevakaṃ surathaṃ varam |
yasyāśeṣaguṇā bhūmau vistṛtāḥ pāvayaṃtyagham 12|
sevakāstasya bhūpasya paryaṭaṃtaḥ kadācana |
apaśyanhayamedhasya hayaṃ caṃdanacarcitam 13|
te dṛṣṭvā vismayaṃ prāptā hayapatramalokayan |
spaṣṭākṣarasamāyuktaṃ caṃdanādikacarcitam 14|
jñātvā rāmeṇa saṃmuktaṃ hayaṃ netramanoharam |

hṛṣṭā rājñe sabhāsthāya kathayāmāsurutsukāḥ 15|
svāminnayodhyānagarīpatistasyāstu rāghavaḥ |
hayamedhakratoryogyo hayo muktaḥ paribhraman 16|
sa te purasya nikaṭe prāptaḥ sevakasaṃyutaḥ |
gṛhāṇa tvaṃ mahārāja hayaṃ taṃ sumanoharam 17|
śeṣa uvāca|
iti śrutvā nijaproktaṃ vākyaṃ harṣapariplutaḥ |
uvāca vīrānbalino meghagaṃbhīrayā girā 18|
suratha uvāca|
dhanyā vayaṃ rāmamukhaṃ paśyāmaḥ saha sevakāḥ |
grahīṣyāmi hayaṃ tasya bhaṭakoṭiparīvṛtam 19|
tadā mokṣyāmi vāhaṃ taṃ yadā rāmaḥ samāvrajet |
kṛtārthaṃ mama bhaktasya ciraṃ dhyānaratasya vai 20|
śeṣa uvāca|
itthamuktvā mahīpālaḥ sevakānsvayamādiśat |

gṛhṇaṃtu vāhaṃ prasabhaṃ mocyo nāśvo'kṣigocaraḥ 21|
anena sumahā~llābho bhaviṣyati tu me matam |
yadrāmacaraṇau prekṣe brahmaśakrādidurllabhau 22|
sa eva dhanyaḥ svajanaḥ putro vā bāṃdhavo'thavā |
paśurvā vāhanaṃ vāpi rāmāptiryena saṃbhavet 23|
tasmādgṛhītvā kratvaśvaṃ svarṇapatreṇa śobhitam |

badhnaṃtu vājiśālāyāṃ kāmavegaṃ manoramam 24|
ityuktāste tato gatvā vāhaṃ rāmasya śobhitam |
gṛhītvā tarasā rājñe daduḥ sarvaṃ śubhāṃginam 25|
rājā prāpya mudā cāśvaṃ rāmasya danujārdanaḥ |
sevakānprāha balino dharmakṛtyavicakṣaṇaḥ 26|
vātsyāyana mahābuddhe śṛṇuṣvaikāgramānasaḥ |
na tasya viṣaye kaścitparadārarato naraḥ 27|
na paradravyanirato na ca kāmeṣu laṃpaṭaḥ |
na jihvābhiratonmārge kīrttayedrāmakīrtanāt 28|

yaḥ sevakānnṛpo vakti yūyaṃ sevārthamāgatāḥ |
kathayaṃtu bhavacceṣṭāṃ dharmakarmaviśāradāḥ 29|
ekapatnīvratadharā na paradravyalolupāḥ |
parāpavādāniratā na ca vedotpathaṃ gatāḥ 30|
śrīrāmasmaraṇādīni kurvaṃti pratyahaṃ bhaṭāḥ |
tānahaṃ rāmasevārthaṃ rakṣāmyaṃtaka kopavān 31|
etadviruddhadharmāṇo ye narāḥ pāpasaṃyutāḥ |
tānahaṃ viṣaye mahyaṃ vāsayāmi na durmatīn 32|
tasya deśe na pāpiṣṭhāḥ pāpaṃ kurvaṃti mānase |
haridhyānahatāśeṣa pātakāmodasaṃyutāḥ 33|
yadaivamabhavaddeśo rājā dharmeṇa saṃyutaḥ |
tadā tatsthā narāḥ sarve mṛtā gacchaṃti nirvṛtim 34|
yamānucaranirveśo nābhavatsaurathe pure |
tadā yamo munerūpaṃ dhṛtvā prāgānmahīśvaram 35|
valkalāṃbaradhārī ca jaṭāśobhitaśīrṣakaḥ |

surathaṃ tu sabhāmadhye dadarśa harisevakam 36|
tulasīmastake yasya vāci nāma hareḥ param |
dharmakarmaratāṃ vārttāṃ śrāvayaṃtaṃ nijāñjanān 37|
tadā muniṃ nṛpo dṛṣṭvā tapomūrtimiva sthitam |
vavaṃde caraṇau tasya pādyādikamathākarot 38|
sukhopaviṣṭaṃ viśrāṃtaṃ muniṃ prāha nṛpāgraṇīḥ |
dhanyamadya janurmahyaṃ dhanyamadya gṛhaṃ mama 39|
kathāḥ kathayatānmahyaṃ rāmasya vividhā varāḥ |
yāḥ śṛṇvatāṃ pāpahānirbhaviṣyati pade pade 40|
itthamuktaṃ samākarṇya jahāsa sa munirbhṛśam |
daṃtānpradarśayansarvāṃstālāsphālitapāṇikaḥ 41|
hasaṃtaṃ taṃ muniṃ prāha hasane kāraṇaṃ kimu |
kathayasva prasādena yathā syānmanasaḥ sukham 42|
tato munirnṛpaṃ prāha śṛṇu rājandhiyāyutaḥ |
yadahaṃ te'bhidhāsyāmi smite kāraṇamuttamam 43|

tvayā proktaṃ hareḥ kīrtiṃ kathayasva mamāgrataḥ |
ko hariḥ kasya vā kīrtiḥ sarve karmavaśā narāḥ 44|
karmaṇā prāpyate svargaḥ karmaṇā narakaṃ vrajet |
karmaṇaiva bhavetsarvaṃ putrapautrādikaṃ bahu 45|
śakraḥ śataṃ kratūnāṃ tu kṛtvāgātparamaṃ padam |
brahmāpi karmaṇā lokaṃ prāpya satyākhyamadbhutam 46|
aneke karmaṇā siddhā marudādaya īśinaḥ |
kurvanti bhogasaukhyaṃ ca apsarogaṇasevitāḥ 47|
tasmātkuruṣva yajñādīnyajasva kila devatāḥ |
yathā te vimalākīrtirbhaviṣyati mahītale 48|
iti śrutvā tu tadvākyaṃ kopakṣubhitamānasaḥ |

uvāca rāmaikamanā vipraṃ karmaviśāradam 49|
mā brūhi karmaṇo vārtāṃ kṣayiṣṇuphaladāyinīm |
gaccha mannagaropāṃtādbahirlokavigarhitaḥ 50|
iṃdraḥ patiṣyati kṣipraṃ patiṣyatyapi padmajaḥ |

na patiṣyaṃti manujā rāmasya bhajanotsukāḥ 51|
paśya dhruvaṃ ca prahlādaṃ bibhīṣaṇamathādbhutam |
ye cānye rāmabhaktā vai kadāpi na pataṃti te 52|
ye rāmaniṃdakā duṣṭāstāni me yamakiṃkarāḥ |
tāḍayiṣyaṃti lohasya mudgaraiḥ pāśabandhanaiḥ 53|
brāhmaṇatvāddehadaṃḍaṃ na kuryāṃ te dvijādhama |
gaccha gaccha madālokāttāḍayiṣyāmi cānyathā 54|
itthamuktavati śreṣṭhe bhūpe surathasaṃjñite |
sevakā bāhunā dhṛtvā niṣkāsayitumudyatāḥ 55|
tadā yamo nijaṃ rūpaṃ dhṛtvā lokaikavaṃditam |
prāha bhūpaṃ pratuṣṭo'smi yācasva harisevaka 56|
mayā pralobhito vāgbhirbahvībhirapi suvrata |
calitosi na rāmasya sevāyāḥ sādhusevitaḥ 57|
tadā provāca bhūmīśo yamaṃ dṛṣṭvā sutoṣitam |
uvāca yadi tuṣṭosi dehi me varamuttamam 58|

tāvanmama na vai mṛtyuryāvadrāmasamāgamaḥ |
na bhayaṃ me bhavatto hi kadācana hi dharmarāṭ 59|
tadovāca yamo bhūpamidaṃ tava bhaviṣyati |
sarvaṃ tvadīpsitaṃ tathyaṃ kariṣyati raghoḥpatiḥ 60|
ityuktvāṃtarhito dharmo jagāma svapuraṃ prati |
praśasya tasya caritaṃ haribhaktiparātmanaḥ 61|
sa rājā dhārmiko rāmasevakaḥ parayā mudā |
gṛhītvāśvaṃ pratyuvāca sevakānharisevakān 62|
mayā gṛhīto vāho'sau rāghavasya mahīpateḥ |
sajjī bhavaṃtu sarvatra yūyaṃ raṇaviśāradāḥ 63|
iti proktāstu te sarve bhaṭā rājño mahābalāḥ |
sajjībhūtāḥ kṣaṇādeva sabhāyāṃ jagmurutsukāḥ 64|
rājño vīrā daśasutāścaṃpako mohakastathā |
ripuṃjayo'tidurvāraḥ pratāpībalamodakaḥ 65|
haryakṣaḥ sahadevaśca bhūridevaḥ sutāpanaḥ |

iti rājño daśa sutāḥ sajjībhūtā raṇāṃgaṇe 66|
yātumicchāmakurvaṃste mahotsāhasamanvitāḥ |
rājāpi svarathaṃ citraṃ hemaśobhāvinirmitam 67|
āhvayāmāsa sujavairvājibhiḥ samalaṃkṛtam |
raṇotsāhena saṃyuktaḥ sarvasainyaparīvṛtaḥ 68|
sabhāyāṃ sevakānsarvāndiśannāste mahīpatiḥ 69|
iti śrīpadmapurāṇe pātālakhaṃḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe suratharājñā
hayagrahaṇaṃnāma ekonapaṃcāśattamo'dhyāyaḥ 49 |

English translation

Śeṣa said :

1-3. Seven months passed as the horse easily roamed over Bhāratavarṣa full of kings. He going round all the excellent Bhārata (country) was honoured by excellent kings. Surrounded by excellent warriors

and mighty soldiers like Śatrughna he roamed over many countries near the Himālayas . Taking into consideration Rāma 's might nobody seized him.

4-11. Praised by the kings of Aṅga , Vaṅga and Kaliṅga the horse went to the beautiful city of Suratha . The city was named Kuṇḍala , where the ear-rings fell from Aditi 's ears trembling with joy and fear. There no man ever violated religious laws. The people there remembered Rāma everyday. There everyday men, Rāma's servants, free from sins, worshipped Aśvattha and Tulasī . There everyday men of pure hearts, free from fraud, worship charming temples having Rāma's idols. There is the name of Rāma (told) in words and never the account of a quarrel. In the heart he alone is meditated on, and no memory of sex finds a place. There men whose bodies are purified by the story of Rāma and who have assiduous devotion to truth, never indulge in gambling. In it lives the mighty and righteous (king) Suratha whose mind is delighted by recollecting Rāma's feet, and is very mad (after Rāma).

12-17. How shall I describe the excellent servant of Rāma, viz. Suratha, whose all virtues spread on the earth purify sins? Once the servants of that king saw, while they were wandering, the sacrificial horse smeared with sandal (-paste). When they saw the note (on the forehead) of the horse, which had clear letters, they were amazed. Knowing that the horse which was charming to the eye, was released by Rāma, they were delighted; and being eager they told (about him) to the king who was in the assembly: "O lord, there is the city Ayodhyā . Its lord is Rāma. The horse which is fit for a horse-sacrifice and which is released (by Rāma), has, while wandering, reached along with the servants the vicinity of your city. O great king, seize that very charming horse."

Śeṣa said :

18. Hearing these words uttered by his (servants), the king, being full of joy, said to his strong heroes in a voice grave like (the thundering of) the clouds:

Suratha said :

19-20. We are blessed that with our servants we shall see the face of Rāma. I shall seize his horse surrounded by a crore of warriors. I shall release the horse when Rāma would come. The object of me, the devotee, always engaged in meditating (on Rāma) will be fulfilled.

Śeṣa said :

21-24. Saying so, the king ordered his servant: "Forcibly seize the horse. The horse should not be released. He (should be kept) within sight. By this, I think I shall have a great gain in that I shall see Rama 's feet, difficult to be obtained by Brahmā , Indra and others. He, one's relative, or son, or kinsman, or beast or vehicle, alone is blessed, by whom Rāma would be obtained. Therefore, seizing the sacrificial horse which has the speed he desires, which is charming, and which is adorned with a gol den note, tie him in the stable."

25-26. They who were thus ad dressed, went and quickly seized Rāma's horse and gave him whose entire body was auspicious, to the king. The king, the destroyer of the demons and proficient in righteous deed, gladly received him, and said to his mighty servants:

27-35. "O very intelligent Vātsyāyana , listen attentively. No man in his (i.e. Rāma's) country was attached to an other man's wife. No man was attracted to another man's wealth, and no one was lustful. No man was attached to (things liked by) the tongue, and went along a wrong path; (everyone) would narrate (nothing else) but (the deeds of) Rāma." The king said to his servants: "You skilled in

religious deeds have come to serve; tell (me) your movements. (In my country) men have the vow of having one wife only (i.e. were loyal to their wives). They do not crave for others' wealth. They are not attached to censuring others. They have not gone away from the course laid down by the Vedas . The warriors everyday do recollection etc. of Rāma. ī who am angry towards Yama , keep them for service to Rāma. I do not allow those wicked, sinful men, behaving in the opposite way, to reside in my country." In his country did not live the most sinful ones who mentally committed sins. (There lived people whose) all sins were destroyed by meditation on Hari and were full of joy. When the country was like this and the king was religious, all the men that died (i. e. after death) obtained bliss. In the city of Suratha there was no entrance for the servants of Yama.

36-38. Then Yama taking up the form of a sage came to the king. He having put on garments of the barks of trees and with his head adorned with matted hair, saw Suratha, the servant of Viṣṇu , in his assembly. He had the Tulasī (-leaf) on his head and uttered the great name of Hari. He always made his people listen to (i.e. narrated to his people) the accounts dealing with religious deeds. Then the king, seeing the sage who was, as it were, penance incarnate, saluted his feet and gave him water for washing his feet etc. The best king said to the sage who was comfortably seated and who was resting:

39-41. "Today my existence is blessed; today my house is blessed. Tell me various excellent stories about Rāma, hearing which the sin of the hearers perishes everyday." Hearing these words uttered (by the king) the sage, showing all his teeth, laughed very much and clapped his palms. (The king) said to the sage who was laughing: "What is the reason for your laughing? (i.e. what made you laugh)? Kindly tell me so that my heart will be pleased." Then the sage said to the king:

42-54. "O king, listen attentively to the excellent reason for (my) laughter. You told me: To me narrate the glory of Hari (i.e. Viṣṇu). Who is Hari? Whose glory (should I narrate)? All men are influenced by their deeds (i.e. fate). Due to deeds heaven is obtained; due to deeds (one) would go to hell. Due to deeds alone, all (things) like sons and grandsons would (be had). Indra after performing a hundred sacrifices went to the highest position. Brahmā also obtained the wonderful world called ' Satya ' due to his deeds (i.e. his fate). Many gods like Maruts who became successful due to their deeds enjoy, being served by the hosts of celestial nymphs, pleasures. Therefore, perform sacrifices etc. and indeed worship deities, so that you will have spotless fame on the earth." Hearing these words of him he, with his mind agitated with anger and with his heart fixed on Rāma alone, spoke to the brāhmaṇa skilled in (various) acts: "Do not say (anything) about the account of deeds giving a perishable fruit. You who are condemned by the world, go out of my city. Indra will quickly fall down. Brahmā also will fall down, but men eager for Rāma's worship will not fall. See Dhruva , Prahlāda and the wonderful Bibhīṣaṇa . So also others who are Rāma's devotees never fall. These servants of Yama will beat with iron mallets and by binding with nooses, those wicked ones who condemn Rama. O mean brāhmaṇa, I do not punish you due to your brāhmaṇa-hood (i.e. because you are a brāhmaṇa). Go, go away from my sight; otherwise I shall b eat you."

55-63. When the greatest king called Suratha, his servants were eager to drive him out by holding him with his arm, then Yama taking up his own (i.e. original) form, adorned by people, said to the king: "O servant of Viṣṇu, I am pleased; ask for (what you want). O you of a good vow, though I tempted (i.e. tried to lead astray) you with many words, you, served by the good, did not swerve from service to Rāma." Then the king, seeing Yama very much pleased, said: "If you are pleased, then grant me an excellent boon. Let me not meet with death till I meet Rāma. O Yama, let me never have fear from you." Then Yama said to the king: "This will take place in your case. The chief of the Raghu (family) will truly do every thing desired by you." Saying so Yama praising the deeds of him who had set his heart on the devotion to Rāma, vanished and went to his own city. That righteous king, the servant of Rāma, seized the horse with great joy and said to the servants of Viṣṇu: "I have seized this horse of

Rāma, the lord of the earth. All of you, skilled in fighting, should be ready everywhere."

64-69. Thus told, all the very powerful soldiers of the king became ready in a moment, and being eager (i.e. eagerly) went to the assembly. The king's ten brave sons were: Campaka , Mohaka , Ripuñjaya , Durvāra , Pratāpin, Balamodaka , Haryakṣa , Sahadeva , Bhūrideva and Sutāpana. These ten sons of the king became ready on the battlefield. Full of great enthusiasm they desired to march (against Śatrughna). The king too called his bright chariot fashioned with the beauty of gold and adorned with horses having excellent speed. The king having enthusiasm to fight, surrounded by the entire army, stood directing all his servants in the assembly.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 50

Aṅgada Delivers Śatrughna's Message to Suratha

Chapter 345 of 693 · 58 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ रामानुजो वेगात्समागत्य स्वसेवकान्।
पप्रच्छ कुत्र वाहोऽसौ याज्ञिकः सुमनोहरः १।
तदा ते वचनं प्रोचुः शत्रुघ्नं सुमहाबलाः।
न जानीमो भटाः केचिद्धयं नीत्वा गताः पुरे २।
वयं च धिक्कृताः सर्वे बलिभी राजसेवकैः।
अत्र प्रमाणं भगवानिति कर्तव्य तां प्रति ३।
तच्छ्रुत्वा वचनं तेषां शत्रुघ्नः कुपितो भृशम्।
दशत्रोषात्स्वदशनाञ्जिह्वया लेलिहन्मुहुः ४।
उवाच वीरो मद्वाहं हृत्वा कुत्र गमिष्यसि।
इदानीं पातये बाणैः पुरंजनसमन्वितम् ५।
इत्युक्त्वा सुमतिं प्राह कस्येदं पुटभेदनम्।
को वर्ततेऽस्याधिपतिर्यो मे वाहमजीहरत् ६।
शेष उवाच।
इति वाक्यं समाकर्ण्य भूपतेः कोपसंयुतम्।

जगाद मंत्री सुगिरा स्फुटाक्षरसमन्वितम् ७।
विद्धीदं कुंडलं नाम नगरं सुमनोहरम्।
अस्मिन्वसति धर्मात्मा सुरथः क्षत्रियो बली ८।
नित्यं धर्मपरो रामचरणद्वंद्वसेवकः।
मनसा कर्मणा वाचा हनूमानिव सेवकः ९।
चरितान्यस्य शतशो वर्तते धर्मकारिणः।
महाबलपरीवारः सुरथः सर्वशोभनः १०।
महद्युद्धं भवेदत्र हृतश्चेद्वाहसत्तमः।
अनेके प्रपतिष्यंति वीरा रणविशारदाः ११।
एवमुक्तं समाश्रुत्य शत्रुघ्नः सचिवं प्रति।
उवाच पुनरप्येवं वचनं वदतां वरः १२।
शत्रुघ्न उवाच।
कथमत्र प्रकर्तव्यं रामाश्वोऽनेन चेद्धृतः।
नायाति योद्धुं प्रबलं कटकं वीरसेवितम् १३।
सुमतिरुवाच।

दूतः प्रेष्यो महाराज राजानं प्रति वाग्मिकः ।
यद्वाक्येन समायाति बलेन बलिनां वरः १४।
नोचेदज्ञानतो वाहो धृतः केनापि मानिना ।
अर्पयिष्यति नः साधुमश्वं क्रतुवरं शुभम् १५।
इति श्रुत्वातु तद्वाक्यं शत्रुघ्नो बुद्धिमान्बली ।
अंगदं प्रत्युवाचेदं वचनं विनयान्वितम् १६।
शत्रुघ्न उवाच।
याहि त्वं निकटस्थे वै सुरथस्य महापुरे ।
दूतत्वेन ततो गत्वा प्रब्रूहि नृपतिं प्रति १७।
त्वया धृतो रामवाहो ज्ञानतोऽज्ञानतोपि वा ।
अर्पयतु न वा यातु प्रधनं वीरसंयुतम् १८।
रामस्य दौत्यं लंकायां रावणं प्रति यत्कृतम् ।
तथैव कुरु भूयिष्ठ बलसंयुतबुद्धिमन् १९।
शेष उवाच।
एतच्छ्रुत्वांगदो वीर ओमिति प्रोच्य भूमिपम् ।

जगाम संसदो मध्ये वीरश्रेणिसमन्विते २०।
ददर्श सुरथं भूपं तुलसीमंजरीधरम् ।
रामभद्रं रसनया ब्रुवंतं सेवकान्निजान् २१।
राजापि दृष्ट्वा प्लवगं मनोहरवपुर्धरम् ।
शत्रुघ्नदूतं मत्वापि वालिजं प्रत्यभाषत २२।
सुरथ उवाच।
प्लवगाधिप कस्मात्त्वमागतोऽत्र कथं भवान् ।
ब्रूहि मे कारणं सर्वं यथा ज्ञात्वा करोमि तत् २३।
शेष उवाच।
इति संभाषमाणं तं प्रत्युवाच कपीश्वरः ।
विस्मयंश्चेतसि भृशं रामसेवाकरं नृपम् २४।
जानीहि मां नृपश्रेष्ठ वालिपुत्रं हरीश्वरम् ।
शत्रुघ्नेन च दूतत्वे प्रेषितो भवतोंऽतिकम् २५।
सेवकैः कैश्चिदागत्य धृतोऽश्वो मम सांप्रतम् ।
अज्ञानतो महान्याय्यं कुर्वद्भिः सहसा नृप २६।

तमश्वं सह राज्येन सहपुत्रैर्मुदान्वितः ।
शत्रुघ्नं याहि चरणे पतित्वाशु प्रदेहि च २७।
नोचेच्छत्रुघ्ननिर्मुक्तनाराचैः क्षतविग्रहः ।
पृथ्वीतलमलं कुर्वञ्छयिष्यसि विशीर्षकः २८।
येन लंकापतिर्नाशं प्रापितो लीलया क्षणात् ।
तस्याश्वं यागयोग्यं तु हृत्वा कुत्र गमिष्यसि २९।
शेष उवाच।
इत्यादिभाषमाणं तं प्रत्युवाच महीश्वरः ।
सर्वं तथ्यं ब्रवीषि त्वं नानृतं तव भाषितम् ३०।

परं शृणुष्व मद्वाक्यं शत्रुघ्नपदसेवक ।
मया धृतो महानश्वो रामचंद्रस्य धीमतः ३१।
न मोक्ष्ये सर्वथा वाहं शत्रुघ्नादिभयादहम् ।
चेद्रामः स्वयमागत्य दर्शनं दास्यते मम ३२।
तदाहं चरणौ नत्वा दास्यामि सुतसंयुतः ।
सर्वं राज्यं कुटुंबं च धनं धान्यं बलं बहु ३३।

क्षत्रियाणामयं धर्मः स्वामिनापि विरुद्ध्यते।
धर्मेण युद्धं तत्रापि रामदर्शनमिच्छता ३४।
शत्रुघ्नादीन्प्रवीरांस्तानधुनाहं क्षणादपि ।
जित्वा बध्नामि मद्गेहे नोचेद्रामः समाव्रजेत् ३५।
शेष उवाच।
इति श्रुत्वांगदो धीमाञ्जहास नृपतिं तदा ।
उवाच च महद्वाक्यं महाधैर्यसमन्वितम् ३६।
अंगद उवाच।
बुद्धिहीनः प्रवदसि वृद्धत्वात्सागता तव ।
यत्त्वं शत्रुघ्ननृपतिं धिक्करोषि धिया बली ३७।
यो मांधातृरिपुं दैत्यं लवणं लीलयावधीत् ।
येनानेके जिताः संख्ये वैरिणः प्रबलोद्धताः ३८।
विद्युन्माली हतो येन राक्षसः कामगे स्थितः ।
त्वं तं बध्नासि वीरेंद्रं मतिहीनः प्रभासि मे ३९।
भ्रातृजो यस्य सुबली पुष्कलः परमास्त्रवित् ।

येन रुद्रगणः संख्ये वीरभद्रः सुतोषितः ४०।
वर्णयामि किमेतस्य पराक्रांतिं बलोर्जिताम् ।
येन नास्ति समः पृथ्व्यां बलेन यशसा श्रिया ४१।
हनूमान्यस्य निकटे रघुनाथपदाब्जधीः ।
यस्यानेकानि कर्माणि भविष्यंति श्रुतानि ते ४२।
सत्रिकूटा राक्षसपूर्दग्धा येन क्षणाद्बलात् ।
अक्षो येन हतः पुत्रो राक्षसेंद्रस्य दुर्मतेः ४३।
द्रोणोनाम गिरिर्येन पुच्छाग्रेण सदैवतः ।
आनीतो जीवनार्थं तु सैनिकानां मुहुर्मुहुः ४४।
जानाति रामश्चारित्रं नान्यो जानाति मूढधीः ।
यं कपींद्रं मनाक्स्वान्तान्न विस्मरति सेवकम् ४५।
सुग्रीवाद्याः कपींद्रा ये पृथ्वीं सर्वां ग्रसंति ये ।
ते शत्रुघ्नं नृपं सर्वे सेवंते प्रेक्षणोत्सुकाः ४६।
कुशध्वजो नीलरत्नो रिपुतापो महास्त्रवित् ।
प्रतापाग्र्यः सुबाहुश्च विमलः सुमदस्तथा ४७।

राजा वीरमणिः सत्ययुतो रामस्य सेवकः ।
एतेऽन्येपि नृपा भूमेः पतयः पर्युपासते ४८।

तत्र त्वं वीर जलधौ मशकः को भवानिति ।
तज्ज्ञात्वा गच्छ शत्रुघ्नं कृपालुं पुत्रकैर्युतः ४९।
वाहं समर्प्य गंतासि रामं राजीवलोचनम् ।
दृष्ट्वा कृतार्थी कुरुषे स्वांगानि जनुषा सह ५०।
शेष उवाच।
राजा प्रोवाच तं दूतं प्रब्रुवंतमनेकधा ।
एतान्दर्शयसि क्षिप्रं सर्वे न ममगोचराः ५१।
यादृशं मद्बलं दूत तादृशं न हनूमतः ।
यो रामं पृष्ठतः कृत्वा प्रागाद्यागस्य पालने ५२।
यद्यहं मनसा वाचा कर्मणा कुतुकान्वितः ।
भजामि रामं तर्ह्याशु दर्शयिष्यति स्वां तनुम् ५३।
अन्यथा हनुमन्मुख्या वीरा बध्नंतु मां बलात् ।
गृह्णंतु वाहं तरसा रामभक्तिसमन्विताः ५४।

गच्छ त्वं नृप शत्रुघ्नं कथयस्व ममोदितम् ।
सज्जीभवंतु सुभटा एष यामि रणे बली ५५।
स विचार्य यथायुक्तं करिष्यति रणांगणे ।
मोचयंतु महावाहं न वामा मा ददंतु ते ५६।
शेष उवाच।
इति श्रुत्वास्मि तं कृत्वा ययौ वीरो यतो नृपः ।
गत्वा निवेदयामास यथोक्तं सुरथेन वै ५७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे सुरथदूतयोः संवादोनाम पंचाशत्तमोऽध्यायः ५०।

Roman transliteration

śeṣa uvāca|
atha rāmānujo vegātsamāgatya svasevakān |
papraccha kutra vāho'sau yājñikaḥ sumanoharaḥ 1|
tadā te vacanaṃ procuḥ śatrughnaṃ sumahābalāḥ |
na jānīmo bhaṭāḥ keciddhayaṃ nītvā gatāḥ pure 2|
vayaṃ ca dhikkṛtāḥ sarve balibhī rājasevakaiḥ |
atra pramāṇaṃ bhagavāniti kartavya tāṃ prati 3|
tacchrutvā vacanaṃ teṣāṃ śatrughnaḥ kupito bhṛśam |
daśanroṣātsvadaśanāñjihvayā lelihanmuhuḥ 4|
uvāca vīro madvāhaṃ hṛtvā kutra gamiṣyasi |
idānīṃ pātaye bāṇaiḥ puraṃjanasamanvitam 5|
ityuktvā sumatiṃ prāha kasyedaṃ puṭabhedanam |
ko vartate'syādhipatiryo me vāhamajīharat 6|
śeṣa uvāca|
iti vākyaṃ samākarṇya bhūpateḥ kopasaṃyutam |

jagāda maṃtrī sugirā sphuṭākṣarasamanvitam 7|
viddhīdaṃ kuṃḍalaṃ nāma nagaraṃ sumanoharam |
asminvasati dharmātmā surathaḥ kṣattriyo balī 8|
nityaṃ dharmaparo rāmacaraṇadvaṃdvasevakaḥ |

manasā karmaṇā vācā hanūmāniva sevakaḥ 9|
caritānyasya śataśo vartaṃte dharmakāriṇaḥ |
mahābalaparīvāraḥ surathaḥ sarvaśobhanaḥ 10|
mahadyuddhaṃ bhavedatra hṛtaścedvāhasattamaḥ |
aneke prapatiṣyaṃti vīrā raṇaviśāradāḥ 11|
evamuktaṃ samāśrutya śatrughnaḥ sacivaṃ prati |
uvāca punarapyevaṃ vacanaṃ vadatāṃ varaḥ 12|
śatrughna uvāca|
kathamatra prakartavyaṃ rāmāśvo'nena ceddhṛtaḥ |
nāyāti yoddhuṃ prabalaṃ kaṭakaṃ vīrasevitam 13|
sumatiruvāca|

dūtaḥ preṣyo mahārāja rājānaṃ prati vāgmikaḥ |
yadvākyena samāyāti balena balināṃ varaḥ 14|
nocedajñānato vāho dhṛtaḥ kenāpi māninā |
arpayiṣyati naḥ sādhumaśvaṃ kratuvaraṃ śubham 15|
iti śrutvātu tadvākyaṃ śatrughno buddhimānbalī |
aṃgadaṃ pratyuvācedaṃ vacanaṃ vinayānvitam 16|
śatrughna uvāca|
yāhi tvaṃ nikaṭasthe vai surathasya mahāpure |
dūtatvena tato gatvā prabrūhi nṛpatiṃ prati 17|
tvayā dhṛto rāmavāho jñānato'jñānatopi vā |
arpayatu na vā yātu pradhanaṃ vīrasaṃyutam 18|
rāmasya dautyaṃ laṃkāyāṃ rāvaṇaṃ prati yatkṛtam |
tathaiva kuru bhūyiṣṭha balasaṃyutabuddhiman 19|
śeṣa uvāca|
etacchrutvāṃgado vīra omiti procya bhūmipam |

jagāma saṃsado madhye vīraśreṇisamanvite 20|
dadarśa surathaṃ bhūpaṃ tulasīmaṃjarīdharam |
rāmabhadraṃ rasanayā bruvaṃtaṃ sevakānnijān 21|
rājāpi dṛṣṭvā plavagaṃ manoharavapurdharam |
śatrughnadūtaṃ matvāpi vālijaṃ pratyabhāṣata 22|
suratha uvāca|
plavagādhipa kasmāttvamāgato'tra kathaṃ bhavān |
brūhi me kāraṇaṃ sarvaṃ yathā jñātvā karomi tat 23|
śeṣa uvāca|
iti saṃbhāṣamāṇaṃ taṃ pratyuvāca kapīśvaraḥ |
vismayaṃścetasi bhṛśaṃ rāmasevākaraṃ nṛpam 24|
jānīhi māṃ nṛpaśreṣṭha vāliputraṃ harīśvaram |
śatrughnena ca dūtatve preṣito bhavatoṃ'tikam 25|
sevakaiḥ kaiścidāgatya dhṛto'śvo mama sāṃpratam |
ajñānato mahānyāyyaṃ kurvadbhiḥ sahasā nṛpa 26|

tamaśvaṃ saha rājyena sahaputrairmudānvitaḥ |
śatrughnaṃ yāhi caraṇe patitvāśu pradehi ca 27|
nocecchatrughnanirmuktanārācaiḥ kṣatavigrahaḥ |
pṛthvītalamalaṃ kurvañchayiṣyasi viśīrṣakaḥ 28|
yena laṃkāpatirnāśaṃ prāpito līlayā kṣaṇāt |
tasyāśvaṃ yāgayogyaṃ tu hṛtvā kutra gamiṣyasi 29|
śeṣa uvāca|
ityādibhāṣamāṇaṃ taṃ pratyuvāca mahīśvaraḥ |
sarvaṃ tathyaṃ bravīṣi tvaṃ nānṛtaṃ tava bhāṣitam 30|

paraṃ śṛṇuṣva madvākyaṃ śatrughnapadasevaka |
mayā dhṛto mahānaśvo rāmacaṃdrasya dhīmataḥ 31|
na mokṣye sarvathā vāhaṃ śatrughnādibhayādaham |
cedrāmaḥ svayamāgatya darśanaṃ dāsyate mama 32|
tadāhaṃ caraṇau natvā dāsyāmi sutasaṃyutaḥ |
sarvaṃ rājyaṃ kuṭuṃbaṃ ca dhanaṃ dhānyaṃ balaṃ bahu 33|

kṣattriyāṇāmayaṃ dharmaḥ svāmināpi viruddhyate|
dharmeṇa yuddhaṃ tatrāpi rāmadarśanamicchatā 34|
śatrughnādīnpravīrāṃstānadhunāhaṃ kṣaṇādapi |
jitvā badhnāmi madgehe nocedrāmaḥ samāvrajet 35|
śeṣa uvāca|
iti śrutvāṃgado dhīmāñjahāsa nṛpatiṃ tadā |
uvāca ca mahadvākyaṃ mahādhairyasamanvitam 36|
aṃgada uvāca|
buddhihīnaḥ pravadasi vṛddhatvātsāgatā tava |
yattvaṃ śatrughnanṛpatiṃ dhikkaroṣi dhiyā balī 37|
yo māṃdhātṛripuṃ daityaṃ lavaṇaṃ līlayāvadhīt |
yenāneke jitāḥ saṃkhye vairiṇaḥ prabaloddhatāḥ 38|
vidyunmālī hato yena rākṣasaḥ kāmage sthitaḥ |
tvaṃ taṃ badhnāsi vīreṃdraṃ matihīnaḥ prabhāsi me 39|
bhrātṛjo yasya subalī puṣkalaḥ paramāstravit |

yena rudragaṇaḥ saṃkhye vīrabhadraḥ sutoṣitaḥ 40|
varṇayāmi kimetasya parākrāṃtiṃ balorjitām |
yena nāsti samaḥ pṛthvyāṃ balena yaśasā śriyā 41|
hanūmānyasya nikaṭe raghunāthapadābjadhiḥ |
yasyānekāni karmāṇi bhaviṣyaṃti śrutāni te 42|
satrikūṭā rākṣasapūrdagdhā yena kṣaṇādbalāt |
akṣo yena hataḥ putro rākṣaseṃdrasya durmateḥ 43|
droṇonāma giriryena pucchāgreṇa sadaivataḥ |
ānīto jīvanārthaṃ tu sainikānāṃ muhurmuhuḥ 44|
jānāti rāmaścāritraṃ nānyo jānāti mūḍhadhīḥ |
yaṃ kapīṃdraṃ manāksvāntānna vismarati sevakam 45|
sugrīvādyāḥ kapīṃdrā ye pṛthvīṃ sarvāṃ grasaṃti ye |
te śatrughnaṃ nṛpaṃ sarve sevaṃte prekṣaṇotsukāḥ 46|
kuśadhvajo nīlaratno riputāpo mahāstravit |
pratāpāgryaḥ subāhuśca vimalaḥ sumadastathā 47|

rājā vīramaṇiḥ satyayuto rāmasya sevakaḥ |
ete'nyepi nṛpā bhūmeḥ patayaḥ paryupāsate 48|
tatra tvaṃ vīra jaladhau maśakaḥ ko bhavāniti |
tajjñātvā gaccha śatrughnaṃ kṛpāluṃ putrakairyutaḥ 49|
vāhaṃ samarpya gaṃtāsi rāmaṃ rājīvalocanam |
dṛṣṭvā kṛtārthī kuruṣe svāṃgāni januṣā saha 50|
śeṣa uvāca|
rājā provāca taṃ dūtaṃ prabruvaṃtamanekadhā |
etāndarśayasi kṣipraṃ sarve na mamagocarāḥ 51|
yādṛśaṃ madbalaṃ dūta tādṛśaṃ na hanūmataḥ |
yo rāmaṃ pṛṣṭhataḥ kṛtvā prāgādyāgasya pālane 52|
yadyahaṃ manasā vācā karmaṇā kutukānvitaḥ |
bhajāmi rāmaṃ tarhyāśu darśayiṣyati svāṃ tanum 53|
anyathā hanumanmukhyā vīrā badhnaṃtu māṃ balāt |

gṛhṇaṃtu vāhaṃ tarasā rāmabhaktisamanvitāḥ 54|

gaccha tvaṃ nṛpa śatrughnaṃ kathayasva mamoditam |
sajjībhavaṃtu subhaṭā eṣa yāmi raṇe balī 55|
sa vicārya yathāyuktaṃ kariṣyati raṇāṃgaṇe |
mocayaṃtu mahāvāhaṃ na vāmā mā dadaṃtu te 56|
śeṣa uvāca|
iti śrutvāsmi taṃ kṛtvā yayau vīro yato nṛpaḥ |
gatvā nivedayāmāsa yathoktaṃ surathena vai 57|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe surathadūtayoḥ saṃvādonāma paṃcāśattamo'dhyāyaḥ 50|

English translation

Śeṣa said :

1-6. Then the younger brother of Rāma came (there) and asked his servants: Where is the very charming sacrificial horse?" At that time those very mighty heroes said (these) words to Śatrughna : "We do not know. Some warriors took the horse and went into a city; and all of us were despised by the mighty servants of the king. You are now the authority as to what should be done now." Hearing those words of them, Śatrughna became very angry and the hero gnawing his teeth and repeatedly licking (his lips) with his tongue said: "Snatching my horse where will you go? Now (only) I shall ruin with (my) arrows (your) city with the people (i.e. the inhabitants)." Saying so, he said to Sumati : "Whose city is this? Who is its lord that took away my horse?"

Śeṣa said :

7-12. Hearing these angry words of the king the minister spoke in a sweet voice words with distinct syllables: "Know this to be a very charming city named Kuṇḍala . The righteous, mighty kṣatriya Suratha lives here. He is always given to religious conduct and is the servant of the couple of feet of Rāma; he is Rāma's servant like Hanūmat by thought, deeds and speech. There are hundreds of (good) deeds of this righteous (king) Suratha who is ail-good, has a retinue of very strong (soldiers). If the best horse is snatched away, there would be a great war here. Many heroes skilled in fighting will fall (in the battle)." Having heard (the words) thus spoken, Śatrughna, the killer of the heroes of his enemy and the best among the eloquent, again said these words to (his) minister.

Śatrughna said :

13. How should we act here if he has snatched away Rāma's horse? He does not come to fight with (our) army which is strong and served by heroes?

Sumati said :

14-16. O great king, an eloquent messenger should be sent to the king, by (hearing) whose words the best among the strong will come along with his army. Or, the horse might have been carried away through ignorance by some proud (person). He will give us (back) the excellent, auspicious, sacrificial horse.

Hearing these words of (i.e. spoken by) him, the intelligent and powerful Śatrughna said these polite words to Aṅgada .

Śatrughna said :

17-19. You (please) go to Suratha's great city which is nearby. Having gone (there) as a messenger say to the king: "You have taken away knowingly or unknowingly Rama 's horse. Give him (back); or go in for a fight along with your warriors." O you, who are endowed with the greatest might and who are intelligent, act as a messenger in the same way as you acted as the messenger of Rāma to Rāvaṇa in Laṅkā .

Śeṣa said :

20-22. Hearing these (words) and saying, 'Yes' to the king, Aṅgada went to (Suratha's) assembly full of groups of warriors. He saw (there) king Suratha holding Tulasī -sprouts and telling (about) Rāma to his own servants. The king too seeing the monkey having a charming body and knowing him to be Śatrughna's messenger and Valin 's son, said to him.

Suratha said :

23. O lord of the monkeys, how and for what purpose have you come here? Tell me the full reason so that knowing it I shall do that (what is proper).

Śeṣa said :

24-29. The lord of the monkeys very much wondering in his heart said to the king who was speaking like this and who served Rāma: "O best king, know me to be Vālin 's son, the lord of the monkeys. I have been sent to you as a messenger by Śatrughna. O king, some of your servants came and have now suddenly and unknowingly taken away my horse, (and thus) have done an unjust act. Go gladly to Śatrughna and having fallen at his feet quickly give the horse (back to him) along with your kingdom and sons. Otherwise, with your body wounded and deprived of your head by the arrows discharged by Śatrughna you will lie adorning the surface of the earth. Where will you go by snatching the sacrificial horse of him who easily in a moment destroyed the lord of Laṅkā?

Śeṣa said :

30-35. The lord of the earth, replied to him (i.e. to Angada) who was speaking like this. "You are saying everything that is proper. Your words are not untrue. But listen to my words, O servant of Śatrughna's feet. I have seized the great horse of the intelligent Rāmacandra . Through the fear of Śatrughna and others I will not at all release him. If Rāma himself will come and appear before me, then (only) I with my sons will, after saluting his feet, give him my entire kingdom, much wealth, com and army. If Rāma would not come, I shall now even in a moment conquer the great warriors like Śatrughna and bind them in my house."

Śeṣa said :

36. Hearing this, the intelligent Aṅgada laughed at the king; and said very important words with great courage.

Aṅgada said :

37-48. You, being devoid of understanding due to your old age, are speaking (like this)! That (i.e. understanding) has left you, since you, strengthened by your devotion (to Rāma) are despising Śatrughna who easily killed the demon Lavaṇa , the enemy of king Māndhātṛ , who killed many very strong and insolent warriors in battles. You are binding (i.e. thinking of binding) that lord of warriors who killed Vidyunmālin seated in (a vehicle) moving according to the occupant's desire. You appear to me to be devoid of wisdom. Śatrughna's brother's son Puṣkala is very mighty and knows (the use of) great missiles. Śatrughna has very much pleased Vīrabhadra , the attendant of Rudra . How can I describe his great valour earned through his might, resembling whom in might, fame or glory, there is none on the earth? Near him remains Hanūmat who has (set) his heart on the lotus-like feet of Rāma, whose (i.e. of Hanūmat) many deeds will be heard (i.e. known) by you, who in a moment forcibly burnt the demon's (i.e. Rāvaṇa's) city (Laṅkā) along with the Trikūṭa mountain, who killed Akṣa , the son of the wicked lord of demons, who repeatedly brought the mountain Droṇa along with the deities in it on the tip of his tail for reviving the soldiers. Rāma (alone) knows his uprightness. None else who is a dunce, knows it; him, the lord of monkeys, his servant, Rāma does not forget (even) a little from his heart. All the lordly monkeys like Sugrīva who live on the earth, serve king Śatrughna. They are eager to see (the horse). (So also there are others like) Kuśadhvaja , Nīlaratna, Riputāpa knowing (the use of) great missiles, (and) Pratāpāgrya, Subāhu , Vimala and Sumada . (So also) king Vīramaṇi , full of truth (i.e. truthful), is the servant of the king. These and other kings serve him.

49-50. There (i.e. among them), who are you (but) a mosquito in the ocean, O hero? Realising that, go (i.e. march) with your sons to the kind Śatrughna. Having given (back) the horse you will go to the lotus-eyed Rāma (and) seeing him you will make your limbs and your existence blessed.

Śeṣa said :

51-56. The king said to the messenger who was speaking in various ways: "You (will) immediately show them (to me, as) I do not know all (of them). O messenger, the might of Hanūmat who, taking Rāma on his back went to protect the sacrifice, is not as (great) as my own. If with devotion I worship Rāma mentally, with words and deeds, then he will quickly show me his body. Otherwise, let the heroes led by Hanūmat endowed with devotion bind me, and take (back) the horse speedily. (You) go to (my) enemy Śatrughna and tell him what I said. Let (your) good warriors be ready. This I, powerful one, am going to the battlefield. On the battlefield he will after thinking (properly) do what is proper. Let them free the great horse or give him to me."

Śeṣa said :

57. Having heard this and having smiled the hero went where the king (stayed), and having gone to him told him (everything) as was told by Suratha.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 51

Hanūmat Frees Puṣkala from Campaka

Chapter 346 of 693 · 71 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
तच्छ्रुत्वा भाषितं तस्य सुरथस्यांगदाननात् ।
सज्जीभूता रणे सर्वे रथस्था रणकोविदाः १।
पटहानां निनादोऽभूद्भेरीनादस्तथैव च ।
वीराणां गर्जनानादाः प्रादुर्भूता रणांगणे २।
रथचीत्कारशब्देन गजानां बृंहितेन च ।
व्याप्तं तत्सकलं विश्वं दिवं यातो महारवः ३।
रणोत्साहेन संयुक्ता वीरा रणविशारदाः ।
कुर्वंति विविधान्नादान्कातरस्य भयंकरान् ४।
एवं कोलाहले वृत्ते सुरथो नाम भूमिपः ।
स्वसुतैः सैनिकैश्चाथ वृतः प्रायाद्रणांगणे ५।
गजैरथैर्हयैः पत्तिव्रजैः पूर्णां तु मेदिनीम् ।
कुर्वन्समुद्रइव तां प्लावयन्ददृशे भटैः ६।
शंखनादेन संघुष्टं जयनादैस्तथैव च ।
वीक्ष्य तं प्रधनोद्युक्तं सुमतिं प्राह भूमिपः ७।

शत्रुघ्न उवाच।
एष राजा समायातो महासैन्यपरीवृतः ।
अत्र यत्कृत्यमस्माकं तद्वदस्व महामते ८।
सुमतिरुवाच।
योद्धव्यमत्र बहुभिर्वीरै रणविशारदैः ।
पुष्कलादिभिरत्युग्रैः सर्वशस्त्रास्त्रकोविदैः ९।
राज्ञा सह समीरस्य पुत्रः परमशौर्यवान् ।
युद्धं करोतु सुबलः परयुद्धविशारदः १०।
शेष उवाच।
इति ब्रूते महामात्यो यावत्तावन्नृपात्मजाः ।
रणांगणे धनूंष्यद्धा स्फारयामासुरुद्धताः ११।
तान्वीक्ष्य योधाः सुबलाः पुष्कलाद्या रणोत्कटाः ।
अभिजग्मुः स्यंदनैः स्वैर्धनुर्बाणकरा मताः १२।
चंपकेन महावीरः पुष्कलः परमास्त्रवित् ।
द्वैरथेनैव युयुधे महावीरेण शालिना १३।

मोहकं योधयामास जानकिः स कुशध्वजः ।
रिपुंजयेन विमलो दुर्वारेण सुबाहुकः १४।
प्रतापिना प्रतापाग्र्यो बलमोदेन चांगदः ।
हर्यक्षेण नीलरत्नः सहदेवेन सत्यवान् १५।
राजा वीरमणिर्भूरि देवेन युयुधे बली ।
असुतापेन चोग्राश्वो युयुधे बलसंयुतः १६।
द्वैरथं तु महद्युद्धमकुर्वन्युद्धकोविदाः ।
सर्वे शस्त्रास्त्रकुशलाः सर्वे युद्धविशारदाः १७।
एवं प्रवृत्ते संग्रामे सुरथस्य सुतैस्तदा ।
अत्यंतं कदनं तत्र बभूव मुनिसत्तम १८।
पुष्कलश्चंपकं प्राह किं नामासि नृपात्मज ।
धन्योसि यो मया सार्धं रणमध्यमुपेयिवान् १९।
इदानीं तिष्ठ किं यासि कथं ते जीवितं भवेत् ।
एहि युद्धं मया सार्धं सर्वशस्त्रास्त्रकोविद २०।
इत्यभिव्याहृतं तस्य श्रुत्वा राजात्मजो बली ।

जगाद पुष्कलं वीरो मेघगंभीरया गिरा २१।
चंपक उवाच।
न नाम्ना न कुलेनेदं युद्धमत्र भविष्यति ।
तथापि तव वक्ष्येऽहं स्वनामबलपूर्वकम् २२।
मम माता राघवेशो मत्पिता राघवः स्मृतः ।
मम बंधूः रामचंद्र स्वःजनो मम राघवः २३।
मन्नाम रामदासश्च सदा रामस्य सेवकः ।
तारयिष्यति मां युद्धे रामो भक्तकृपाकरः २४।
लोकानां मतमास्थाय प्रब्रवीमि तवाधुना ।
सुरथस्य सुतश्चाहं माता वीरवतीमम २५।
मन्नामयो मधौ सर्वाञ्छोभनान्विदधाति वै ।
मधुपायंरसावा संत्यजंति मधुमोहिताः २६।
वर्णेन स्वर्णसदृशो मध्ये लिंगवपुर्धरः ।
तदाख्ययाभिधां वीर जानीहि मम मोहिनीम् २७।
युध्यस्व बाणैः प्रधनेन को जेतुं हि मां क्षमः ।

इदानीं दर्शयिष्यामि स्वपराक्रममद्भुतम् २८।
शेष उवाच।
इति श्रुत्वा महद्वाक्यं पुष्कलो हृदि तोषितः ।
तं दुर्जयं मन्यमानः शरान्मुंचन्रणेऽभवत् २९।
शरसंघं प्रमुंचंतं कोटिधा पुष्कलं ययौ ।
चंपकः कोपसंयुक्तो धनुः सज्यमथाकरोत् ३०।
मुमोच निशितान्बाणान्वैरिवृंदविदारणान् ।
स्वनामचिह्नितान्स्वर्णपुंखभागसमन्वितान् ३१।
तांश्चिच्छेद महावीरः पुष्कलः प्रधनांगणे ।

शरांधकारं सर्वत्र मुंचन्बाणाञ्छिलाशितान् ३२।
स्वबाणच्छेदनं दृष्ट्वा कृतं वीरेण चंपकः ।
आह्वयामास बलिनं पुष्कलं कोपपूरितः ३३।
मा प्रयाहि रणं त्यक्त्वेति ब्रुवन्समरे पुनः ।
पुष्कलं हृदये बाणैर्विव्याध दशभिस्त्वरन् ३४।
ते बाणाः पुष्कलस्याहो हृदये तीव्रवेगिनः ।

आगत्य सुभृशं लग्नाः शोणितं पपुरूर्जितम् ३५।
तैर्बाणैर्व्यथितो वीरः शरान्पंच समाददे ।
सुतीक्ष्णाग्रान्महाकोपाद्वारयन्पर्वतानिव ३६।
ते बाणास्तस्य बाणाश्च परस्परमथोर्जिताः ।
आकाशे रचिताश्छिन्नाः शतधा राजसूनुना ३७।
छित्त्वा बाणान्सुतीक्ष्णाग्रान्सुरथांगोद्भवो बली ।
बाणाञ्छतं समाधत्त पुष्कलं ताडितुं हृदि ३८।
ते बाणाः शतधाच्छिन्नाः पुष्कलेन महात्मना ।
अपतन्समरोपांते शरवेगप्रपीडिताः ३९।
तदा तत्सुमहत्कर्म दृष्ट्वा राज्ञः सुतो बली ।
सहस्रेण शराणां च ताडयन्वक्षसि स्फुटम् ४०।
तानप्याशु प्रचिच्छेद पुष्कलः परमास्त्रवित् ।
पुनरप्याशु स्वे चापे समाधत्तायुतं शरान् ४१।
तानप्याशु प्रचिच्छेद पुष्कलः परमास्त्रवित् ।
ततोऽत्यतं प्रकुपितः शरवृष्टिमथाकरोत् ४२।

शरवृष्टिं समायांतीं मत्वा चंपक वीरहा ।
साधुसाधुप्रशंसंतं पुष्कलं समताडयत् ४३।
पुष्कलश्चंपकं दृष्ट्वा महावीर्यसमन्वितम् ।
ब्रह्मणोऽस्त्रसमाधत्त स्वे चापे सर्वशस्त्रवित् ४४।
तेन मुक्तं महाशस्त्रं प्रजज्वाल दिशो दश ।
खं रोदसी व्याप्य विश्वं प्रलयं कर्तुमुद्यतम् ४५।
चंपको मुक्तमस्त्रं तद्दृष्ट्वा सर्वास्त्रकोविदः ।
तत्संहर्तुं तदेवास्त्रं मुमोच रिपुमुद्यतम् ४६।
द्वयोरेकतमं तेजः प्रलयं मेनिरे जनाः ।
संजहार तदास्त्रास्त्रमेकीभूतं परास्त्रकम् ४७।
तत्कर्मचाद्भुतं दृष्ट्वा पुष्कलस्तिष्ठतिष्ठ च ।
ब्रुवञ्छरानमोघांस्तु चंपकं स क्रुधाहनत् ४८।
चंपकस्ताञ्छरान्मुक्तानगणय्य महामनाः ।
रामास्त्रं प्रमुमोचाथ पुष्कलं प्रति दारुणम् ४९।
तन्मुक्तमस्त्रमालोक्य चंपकेन महात्मना ।

छेत्तुं यावन्मनश्चक्रे तावद्ग्रस्तः शरेण सः ५०।
बद्धश्चंपकवीरेण रथे स्वे स्थापितः पुनः ।

पुरं प्रेषयितुं तावन्मनश्चक्रे महामनाः ५१।
हाहाकारो महानासीद्बद्धे पुष्कलसंज्ञिके।
शत्रुघ्नं प्रययुर्योधाः पलायनपरायणाः ५२।
भग्नांस्तान्वीक्ष्य शत्रुघ्नो हनूमंतमुवाच ह।
केन वीरेण मे भग्नं बलं वीरैरलंकृतम् ५३।
तदोवाच महीनाथ पुष्कलं परवीरहा।
बद्ध्वा नयति वीरोऽसौ चंपकः स्वपदोद्धुरः ५४।
तस्येदृग्वाक्यमाकर्ण्य शत्रुघ्नः कोपसंयुतः।
उवाच पवनोद्भूतं मोचयाशु नृपात्मजात् ५५।
महाबलः सुतश्चास्य बद्ध्वा यः पुष्कलं भटम्।
तस्मान्मोचय वीराग्र्य कथं तिष्ठसि चाहवे ५६।
एतद्वाक्यं समाकर्ण्य हनूमानोमिति ब्रुवन्।
जगाम तं मोचयितुं पुष्कलं चंपकाद्भटात् ५७।

हनूमंतमथालोक्य तं मोचयितुमागतम्।
बाणैः शतैश्च साहस्रैर्जघान परकोपनः ५८।
बाणांस्तान्स बभंजाशु मुक्तांस्तेन महात्मना।
पुनरप्येनमेवाशु बाणान्मुंचन्महानभूत् ५९।
तान्सर्वांश्चूर्णयामास नाराचान्वैरिमोचितान्।
शालं करे समाधृत्य जघान नृपनंदनम् ६०।
शालं तेन विनिर्मुक्तं तिलशः कृतवान्बली।
गजो हनूमता मुक्तो नृपनंदन मस्तके ६१।
सोऽप्याहतश्चंपकेन मृतो भूमौ पपातसः।
शिलाः संमोचयामास हनूमान्परमास्त्रवित् ६२।
चंपकस्ताः शिलाः सर्वाः क्षणाच्चूर्णितवान्भृशम्।
बाणयंत्रिकया ब्रह्मन्महच्चित्रमभूदिदम् ६३।
स्वमुक्तास्ताः शिलाः सर्वाश्चूर्णिता वीक्ष्य मारुतिः।
चुकोप हृदयेऽत्यतं बहुवीर्यमिति स्मरन् ६४।
आगत्य च करे धृत्वा नभस्युत्पतितः कपिः।

तावद्ययौ नेत्रपथादुपरि क्षिप्रवेगवान् ६५।
चंपकस्तं हनूमंतं युयुधे नभसि स्थितः।
बाहुयुद्धेन महता ताडितः कपिपुंगवः ६६।
चुकोप मानसे वीरो गर्वपर्वतदारुणः।
पदा धृत्वा चंपकं तं ताडयामास भूतले ६७।
ताडितोऽसौ कपींद्रेण क्षणादुत्थाय वेगवान्।
हनूमंतं तु लांगूले धृत्वा बभ्राम सर्वतः ६८।
कपींद्रस्तद्बलं वीक्ष्य हसन्पादेऽग्रहीत्पुनः।
भ्रामयित्वा शतगुणं गजोपस्थे ह्यपातयत् ६९।
पपात भूमौ सुबलो राजसूनुः स चंपकः।

मूर्च्छितो वीरभूषाढ्यमलंकुर्वन्रणांगणम् ७०।
तदा हाहेति वै लोकाश्चुक्रुशुश्चंपकानुगाः।
पुष्कलं मोचयामास बद्धं चंपकपाशतः ७१।

Roman transliteration

śeṣa uvāca|
tacchrutvā bhāṣitaṃ tasya surathasyāṃgadānanāt |
sajjībhūtā raṇe sarve rathasthā raṇakovidāḥ 1|
paṭahānāṃ ninādo'bhūdbherīnādastathaiva ca |
vīrāṇāṃ garjanānādāḥ prādurbhūtā raṇāṃgaṇe 2|
rathacītkāraśabdena gajānāṃ bṛṃhitena ca |
vyāptaṃ tatsakalaṃ viśvaṃ divaṃ yāto mahāravaḥ 3|
raṇotsāhena saṃyuktā vīrā raṇaviśāradāḥ |
kurvaṃti vividhānnādānkātarasya bhayaṃkarān 4|
evaṃ kolāhale vṛtte suratho nāma bhūmipaḥ |
svasutaiḥ sainikaiścātha vṛtaḥ prāyādraṇāṃgaṇe 5|
gajairathairhayaiḥ pattivrajaiḥ pūrṇāṃ tu medinīm |
kurvansamudraiva tāṃ plāvayandadṛśe bhaṭaiḥ 6|
śaṃkhanādena saṃghuṣṭaṃ jayanādaistathaiva ca |
vīkṣya taṃ pradhanodyuktaṃ sumatiṃ prāha bhūmipaḥ 7|

śatrughna uvāca|
eṣa rājā samāyāto mahāsainyaparīvṛtaḥ |
atra yatkṛtyamasmākaṃ tadvadasva mahāmate 8|
sumatiruvāca|
yoddhavyamatra bahubhirvīrai raṇaviśāradaiḥ |
puṣkalādibhiratyugraiḥ sarvaśastrāstrakovidaiḥ 9|
rājñā saha samīrasya putraḥ paramaśauryavān |
yuddhaṃ karotu subalaḥ parayuddhaviśāradaḥ 10|
śeṣa uvāca|
iti brūte mahāmātyo yāvattāvannṛpātmajāḥ |
raṇāṃgaṇe dhanūṃṣyaddhā sphārayāmāsuruddhatāḥ 11|
tānvīkṣya yodhāḥ subalāḥ puṣkalādyā raṇotkaṭāḥ |
abhijagmuḥ syaṃdanaiḥ svairdhanurbāṇakarā matāḥ 12|
caṃpakena mahāvīraḥ puṣkalaḥ paramāstravit |
dvairathenaiva yuyudhe mahāvīreṇa śālinā 13|

mohakaṃ yodhayāmāsa jānakiḥ sa kuśadhvajaḥ |
ripuṃjayena vimalo durvāreṇa subāhukaḥ 14|
pratāpinā pratāpāgryo balamodena cāṃgadaḥ |
haryakṣeṇa nīlaratnaḥ sahadevena satyavān 15|
rājā vīramaṇirbhūri devena yuyudhe balī |
asutāpena cogrāśvo yuyudhe balasaṃyutaḥ 16|
dvairathaṃ tu mahadyuddhamakurvanyuddhakovidāḥ |
sarve śastrāstrakuśalāḥ sarve yuddhaviśāradāḥ 17|
evaṃ pravṛtte saṃgrāme surathasya sutaistadā |
atyaṃtaṃ kadanaṃ tatra babhūva munisattama 18|
puṣkalaścaṃpakaṃ prāha kiṃ nāmāsi nṛpātmaja |
dhanyosi yo mayā sārdhaṃ raṇamadhyamupeyivān 19|
idānīṃ tiṣṭha kiṃ yāsi kathaṃ te jīvitaṃ bhavet |

ehi yuddhaṃ mayā sārdhaṃ sarvaśastrāstrakovida 20|
ityabhivyāhṛtaṃ tasya śrutvā rājātmajo balī |

jagāda puṣkalaṃ vīro meghagaṃbhīrayā girā 21|
caṃpaka uvāca|
na nāmnā na kulenedaṃ yuddhamatra bhaviṣyati |
tathāpi tava vakṣye'haṃ svanāmabalapūrvakam 22|
mama mātā rāghaveśo matpitā rāghavaḥ smṛtaḥ |
mama baṃdhū rāmacaṃdra svaḥjano mama rāghavaḥ 23|
mannāma rāmadāsaśca sadā rāmasya sevakaḥ |
tārayiṣyati māṃ yuddhe rāmo bhaktakṛpākaraḥ 24|
lokānāṃ matamāsthāya prabravīmi tavādhunā |
surathasya sutaścāhaṃ mātā vīravatīmama 25|
mannāmayo madhau sarvāñchobhanānvidadhāti vai |
madhupāyaṃrasāvā saṃtyajaṃti madhumohitāḥ 26|
varṇena svarṇasadṛśo madhye liṃgavapurdharaḥ |
tadākhyayābhidhāṃ vīra jānīhi mama mohinīm 27|
yudhyasva bāṇaiḥ pradhanena ko jetuṃ hi māṃ kṣamaḥ |

idānīṃ darśayiṣyāmi svaparākramamadbhutam 28|
śeṣa uvāca|
iti śrutvā mahadvākyaṃ puṣkalo hṛdi toṣitaḥ |
taṃ durjayaṃ manyamānaḥ śarānmuṃcanraṇe'bhavat 29|
śarasaṃghaṃ pramuṃcaṃtaṃ koṭidhā puṣkalaṃ yayau |
caṃpakaḥ kopasaṃyukto dhanuḥ sajyamathākarot 30|
mumoca niśitānbāṇānvairivṛṃdavidāraṇān |
svanāmacihnitānsvarṇapuṃkhabhāgasamanvitān 31|
tāṃścicccheda mahāvīraḥ puṣkalaḥ pradhanāṃgaṇe |
śarāṃdhakāraṃ sarvatra muṃcanbāṇāñchilāśitān 32|
svabāṇacchedanaṃ dṛṣṭvā kṛtaṃ vīreṇa caṃpakaḥ |
āhvayāmāsa balinaṃ puṣkalaṃ kopapūritaḥ 33|
mā prayāhi raṇaṃ tyaktveti bruvansamare punaḥ |
puṣkalaṃ hṛdaye bāṇairvivyādha daśabhistvaran 34|
te bāṇāḥ puṣkalasyāho hṛdaye tīvraveginaḥ |

āgatya subhṛśaṃ lagnāḥ śoṇitaṃ papurūrjitam 35|
tairbāṇairvyathito vīraḥ śarānpaṃca samādade |
sutīkṣṇāgrānmahākopādvārayanparvatāniva 36|
te bāṇāstasya bāṇāśca parasparamathorjitāḥ |
ākāśe racitāśchinnāḥ śatadhā rājasūnunā 37|
chittvā bāṇānsutīkṣṇāgrānsurathāṃgodbhavo balī |
bāṇāñchataṃ samādhatta puṣkalaṃ tāḍituṃ hṛdi 38|
te bāṇāḥ śatadhācchinnāḥ puṣkalena mahātmanā |
apatansamaropāṃte śaravegaprapīḍitāḥ 39|
tadā tatsumahatkarma dṛṣṭvā rājñaḥ suto balī |
sahasreṇa śarāṇāṃ ca tāḍayanvakṣasi sphuṭam 40|
tānapyāśu praciccheda puṣkalaḥ paramāstravit |
punarapyāśu sve cāpe samādhattāyutaṃ śarān 41|
tānapyāśu praciccheda puṣkalaḥ paramāstravit |
tato'tyataṃ prakupitaḥ śaravṛṣṭimathākarot 42|

śaravṛṣṭiṃ samāyāṃtīṃ matvā caṃpaka vīrahā |
sādhusādhupraśaṃsaṃtaṃ puṣkalaṃ samatāḍayat 43|

puṣkalaścaṃpakaṃ dṛṣṭvā mahāvīryasamanvitam |
brahmaṇo'strasamādhatta sve cāpe sarvaśastravit 44|
tena muktaṃ mahāśastraṃ prajajvāla diśo daśa |
khaṃ rodasī vyāpya viśvaṃ pralayaṃ kartumudyatam 45|
caṃpako muktamastraṃ taddṛṣṭvā sarvāstrakovidaḥ |
tatsaṃhartuṃ tadevāstraṃ mumoca ripumudyatam 46|
dvayorekatamaṃ tejaḥ pralayaṃ menire janāḥ |
saṃjahāra tadāstrāstramekībhūtaṃ parāstrakam 47|
tatkarmacādbhutaṃ dṛṣṭvā puṣkalastiṣṭhatiṣṭha ca |
bruvañcharānamoghāṃstu caṃpakaṃ sa krudhāhanat 48|
caṃpakastāñcharānmuktānagaṇayya mahāmanāḥ |
rāmāstraṃ pramumocātha puṣkalaṃ prati dāruṇam 49|
tanmuktamastramālokya caṃpakena mahātmanā |

chettuṃ yāvanmanaścakre tāvadgrastaḥ śareṇa saḥ 50|
baddhaścaṃpakavīreṇa rathe sve sthāpitaḥ punaḥ |
puraṃ preṣayituṃ tāvanmanaścakre mahāmanāḥ 51|
hāhākāro mahānāsīdbaddhe puṣkalasaṃjñike |
śatrughnaṃ prayayuryodhāḥ palāyanaparāyaṇāḥ 52|
bhagnāṃstānvīkṣya śatrughno hanūmaṃtamuvāca ha |
kena vīreṇa me bhagnaṃ balaṃ vīrairalaṃkṛtam 53|
tadovāca mahīnātha puṣkalaṃ paravīrahā |
baddhvā nayati vīro'sau caṃpakaḥ svapadoddhuraḥ 54|
tasyedṛgvākyamākarṇya śatrughnaḥ kopasaṃyutaḥ |
uvāca pavanodbhūtaṃ mocayāśu nṛpātmajāt 55|
mahābalaḥ sutaścāsya baddhvā yaḥ puṣkalaṃ bhaṭam |
tasmānmocaya vīrāgrya kathaṃ tiṣṭhasi cāhave 56|
etadvākyaṃ samākarṇya hanūmānomiti bruvan |
jagāma taṃ mocayituṃ puṣkalaṃ caṃpakādbhaṭāt 57|

hanūmaṃtamathālokya taṃ mocayitumāgatam |
bāṇaiḥ śataiśca sāhasrairjaghāna parakopanaḥ 58|
bāṇāṃstānsa babhaṃjāśu muktāṃstena mahātmanā |
punarapyenamevāśu bāṇānmuṃcanmahānabhūt 59|
tānsarvāṃścūrṇayāmāsa nārācānvairimocitān |
śūlaṃ kare samādhṛtya jaghāna nṛpanaṃdanam 60|
śūlaṃ tena vinirmuktaṃ tilaśaḥ kṛtavānbalī |
gajo hanūmatā mukto nṛpanaṃdana mastake 61|
so'pyāhataścaṃpakena mṛto bhūmau papātasaḥ |
śilāḥ saṃmocayāmāsa hanūmānparamāstravit 62|
caṃpakastāḥ śilāḥ sarvāḥ kṣaṇāccūrṇitavānbhṛśam |
bāṇayaṃtrikayā brahmanmahaccitramabhūdidam 63|
svamuktāstāḥ śilāḥ sarvāścūrṇitā vīkṣya mārutiḥ |
cukopa hṛdaye'tyataṃ bahuvīryamiti smaran 64|
āgatya ca kare dhṛtvā nabhasyutpatitaḥ kapiḥ |

tāvadyayau netrapathādupari kṣipravegavān 65|
caṃpakastaṃ hanūmaṃtaṃ yuyudhe nabhasi sthitaḥ |
bāhuyuddhena mahatā tāḍitaḥ kapipuṃgavaḥ 66|
cukopa mānase vīro garvaparvatadāruṇaḥ |
padā dhṛtvā caṃpakaṃ taṃ tāḍayāmāsa bhūtale 67|
tāḍito'sau kapīṃdreṇa kṣaṇādutthāya vegavān |
hanūmaṃtaṃ tu lāṃgūle dhṛtvā babhrāma sarvataḥ 68|

kapīṃdrastadbalaṃ vīkṣya hasanpāde'grahītpunaḥ |
bhrāmayitvā śataguṇaṃ gajopasthe hyapātayat 69|
papāta bhūmau subalo rājasūnuḥ sa caṃpakaḥ |
mūrcchito vīrabhūṣāḍhyamalaṃkurvanraṇāṃgaṇam 70|
tadā hāheti vai lokāścukruśuścaṃpakānugāḥ |
puṣkalaṃ mocayāmāsa baddhaṃ caṃpakapāśataḥ 71|

English translation

Śeṣa said :

1-7. On hearing the words of Suratha from the mouth of (i.e. through) Aṅgada all (the soldiers) proficient in fighting and seated in their chariots became ready (to fight). There was the sound of the war-drums, so also of kettle-drums. On the battlefield the sounds of the roars of the soldiers arose. All the world was full of the sounds of the chariots and the trumpets of the elephants. The great sound (even) reached the sky. The soldiers skilled in fighting and full of enthusiasm for fighting made various sounds which scared the timid ones. When such a din took place, the king named Suratha surrounded by his sons and soldiers went to the battlefield. Pervading fully the earth with elephants, chariots, horses and hosts of foot-soldiers, and inundating it as the ocean (inundates it), he was seen with (or by) soldiers. Seeing that army resounding with the sounds of conches and also with cries of victory, and ready to fight, the king said to Sumati .

Śatrughna said :

8. The king surrounded with a huge army has come. O you very intelligent one, tell (me) what we should do now.

Sumati said :

9-10. Now many very fierce warriors like Puṣkala skilled in fighting and proficient in (the use of) all weapons and missiles, should fight. The very strong, very brave son of Samīra (i.e. of Vāyu , viz. Hanūmat), very proficient in fighting, should fight with king (Suratha).

Śeṣa said :

11-18. When the great minister was speaking like this, the haughty sons of the king indeed stretched their bows on the battlefield. Seeing them, the very strong, respected soldiers like Puṣkala who were furious in battles and who had bows and arrows in their hands and who were seated in their chariots, went (to fight). The great warrior Puṣkala knowing the (use of) great missiles, fought in a single combat in chariots with Campaka protected by a great hero. That Kuśadhvaja , son of Janaka , fought with Mohaka . Vimala (fought) with Ripuñjaya , Subāhuka with Durvāra . Pratāpāgrya (fought with) Pratāpin, and Aṅgada with Balamoda. Nīlaratna fought with Haryakṣa , and Satyavān with Sahadeva . The powerful kingVīramaṇi fought with Bhūrideva. Ugrāśva, endowed with might, fought with Asutāpa. (Those warriors) skilled in fighting, fought a great single combat in chariots. All of them were skilled in (the use of) weapons and missiles and were proficient in fighting. O best sage, when the fight with Suratha's sons thus started, there took place great destruction.

19-21. Puṣkala said to Campaka: “O prince, what is your name? You who have come (to fight) with me in the battlefield, are lucky. Now wait; why do you go? How would you live (now)? O you proficient in (the use of) all weapons and missiles, come to fight with me.” Hearing these words of(i.e. spoken by) him the mighty son of the king said to Puṣkala with a tone grave like the (thundering of) the clouds:

Campaka said :

22-25a. Fight here will not take place with (i.e. depending upon) name or family. Yet I shall tell you my name preceded by (i.e. with) my might. My mother is lord Rāghava ; my father is said to be Rāghava. My brother is Rāmacandra ; and my kinsman is Rāghava (i.e. Rāma). My name is Rāmadāsa (i.e. Rāma’s servant). I am ever Rāma’s servant. Rāma who favours his devotees, will save me in the battle. Yet following the belief of the people (i.e. convention) I shall now describe (myself) to you.

25b-28. I am Suratha’s son; and Vīravatī is my mother. My name is that (i.e. Campaka) which makes all lovely in the spring season. The bees attracted by honey abandon the abode of my juice drunk in the spring. In complexion I resemble gold. I have a mark in the centre. O hero, know me as having the attractive name which is the name (of that tree). Fight with me with arrows. Nobody is able to conquer me in a battle. I shall now show you my wonderful valour.

Śeṣa said :

29-31. Hearing these great (i.e. important) words Puṣkala was glad in heart. Taking him to be difficult to be conquered he discharged arrows in the battle. He went (i.e. marched against) Puṣkala who was discharging arrows in crores. (And) then Campaka, full of anger, made his bow ready. He discharged sharp arrows which destroyed the hosts of enemies, which were marked by his name, and which had golden-feathered ends.

32-37. The great hero Puṣkala discharging arrows sharpened on (whet-) stones and causing darkness everywhere with arrows, cut off those (arrows) on the battlefield. Seeing his arrows being cut off by the hero, Campaka, full of anger, challenged the mighty Puṣkala. Saying “Leaving the battlefield, do not go (away)” he again quickly pierced Puṣkala at his chest with ten arrows. Those arrows of a sharp speed came and stuck very much (i.e. very deep) into the chest of Puṣkala, and quaffed the powerful blood. Afflicted by those arrows the hero too, through great anger, took five arrows, holding them like mountains. These powerful arrows, and the arrows of him, arranged in the sky, were cut off in a hundred ways by the king’s son.

38-41. The mighty son of Suratha having cut off the very sharp arrows, took up a hundred arrows and struck Puṣkala on the chest. Those arrows cut off into a hundred ways by the magnanimous Puṣkala and opposed by the speed of (his) arrows fell in the vicinity of the battlefield. Seeing that very great feat the mighty son of the king clearly struck him on his chest with a thousand arrows.

42-44. Puṣkala knowing (the use of) great missiles, quickly cut them off too; but he again immediately fixed a myriad arrows on his own bow. Puṣkala knowing (the use of) great missiles cut them off too. Then being very angry he sent a shower of arrows. Perceiving that shower of arrows (coming to him), the destroyer of heroes, viz. Campaka, praising Puṣkala (with the words) “Well (done), well (done)”, struck him. Seeing Campaka possessing great valour Puṣkala who knew (the use of) all weapons, fixed the missile of (i.e. presided over by) Brahma on his bow.

45-48. The great missile discharged by him set ablaze the ten directions; and having pervaded the sky, the heaven and the earth, it was on the point of causing universal destruction. Campaka, proficient in

(the use of) all missiles, seeing that missile discharged, discharged the same missile to kill his active enemy. People looked upon one of the two lustres as the final destruction of the world. The best missile united with the other one, destroyed it. Seeing that wonderful feat, Puṣkala saying, “Wait, wait”, angrily struck Campaka with infallible arrows.

49-52. The magnanimous Campaka not caring for the arrows discharged (by Puṣkala), discharged the terrible missile called Rāmāstra towards Puṣkala. When he saw the missile discharged by the noble Campaka, and decided to cut it off, he was struck by an arrow. He was bound by the brave Campaka and was again put into his own chariot. The noble-minded one decided to send him to the city. When he named Puṣkala was bound there was great wailing. The warriors intent on fleeing, went to Śatrughna .

53-56. Seeing them routed, Śatrughna said to Hanūmat: “Which hero has completely defeated my army adorned with heroes?” O king, then he said: “This hero Campaka, firm in his position, is taking (away) the hero after tying him up.” Hearing such (i.e. these) words of him, Śatrughna full of anger, said to Vāyu’s son (i.e. Hanūmat): “Quickly free (him) from the king’s son (i.e. Campaka) who, the very mighty one, has tied up (our) warrior Puṣkala, O best among the heroes, free him (i.e. Puṣkala) from him (i.e. Campaka). How do you delay in the battle?”

57-67a. Hearing these words, and saying “Yes”, Hanūmat went to free Puṣkala from the hero Campaka. Seeing Hanūmat to have come to free him he, the very angry one, struck him with hundreds and thousands of arrows. He broke the arrows discharged by the noble one (i.e. Campaka). The mighty one was again quickly discharging arrows at him. He pounded all those arrows discharged by the enemy. Taking a śāla (tree) in his hand he struck the king’s son (with it). The strong one made the śāla discharged by him like (i.e. of the size of) sesamum-seeds. Hanūmat discharged an elephant on the head of the prince. He too was struck by Campaka, so he died and fell on the ground. Hanūmat knowing (the use of) great missiles, discharged rocks. By means of a mechanism controlling arrows Campaka greatly pounded all the rocks; O brāhmaṇa , it was a great wonder. Seeing that all the rocks discharged by him were pounded, Hanūmat thinking that he was very powerful, was very much angry at heart. The monkey (i.e. Hanūmat), seized him in his hand, and jumped into the sky. Campaka fought with that Hanūmat. The best monkey was very much beaten by him in a close fight. The hero, terrible on account of a mountain of (i.e. great) pride, was angry in his mind.

67b-71. Seizing Campaka by his foot, he dashed him on the ground. Struck by the lord of monkeys, the speedy one got up in a moment and seizing Hanūmat by his tail whirled him round. The lord of the monkeys seeing his power and laughing again seized him by his foot. Having whirled him for a hundred times he dropped him on the haunch of an elephant. That Campaka, the son of the king, fell on the ground. Adorning the battlefield rich due to being embellished by heroes, he fainted. At that time the men, the followers of Campaka, wailed. (Hanūmat) freed Puṣkala who was tied up from the noose of Campaka.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 52

King Suratha Wins the Battle

Chapter 347 of 693 · 70 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
चंपकं पतितं दृष्ट्वा सुरथः क्षत्रियो बली ।
पुत्रदुःखपरीतांगो जगाम स्यंदने स्थितः १।
कपींद्रमाजुहावाथ सुरथः कोपसंयुतः ।
निःश्वासवेगं संमुंचन्महाबलसमन्वितः २।
आह्वयानं नृपं दृष्ट्वा निजं वीरः कपीश्वरः ।
जगाम तं महावीरो महावेगसमन्वितः ३।
तमागतं हनूमंतं तृणीकुर्वं तमुद्भटान् ।
उवाच सुरथो राजा मेघगंभीरसुस्वरः ४।
सुरथ उवाच।
धन्योसि कपिवर्य त्वं महाबलपराक्रमः ।
येन राममहत्कृत्यं कृतं राक्षसके पुरे ५।
त्वं रामचरणस्यासि सेवको भक्तिसंयुतः ।
त्वया वीरेण मत्पुत्रः पातितश्चंपको बली ६।
इदानीं त्वां तु संबध्य गंतास्मि नगरेमम ।

यत्नात्तिष्ठ कपीशेशसत्यमुक्तं मया स्मृतम् ७।
इति भाषितमाकर्ण्य सुरथस्य कपीश्वरः ।
उवाच धीरया वाण्या रणे वीरैकभूषिते ८।
हनूमानुवाच।
त्वं रामचरणस्मारी वयं रामस्य सेवकाः ।
बध्नासि चेन्मां प्रसभं मोचयिष्यति मत्प्रभुः ९।
कुरु वीर भवत्स्वांतस्थितं सत्यं प्रतिश्रुतम् ।
रामं स्मरन्वै दुःखांतं याति वेदा वदंत्यदः १०।
शेष उवाच।
इति ब्रुवंतं सुरथः प्रशस्य पवनात्मजम् ।
विव्याध बाणैर्बहुभिः शितैः शाणेन दारुणैः ११।
तान्मुक्तानगणय्याथ बाणाञ्छोणितपातिनः ।
करे जग्राह कोदंडं सज्यं शरसमन्वितम् १२।
गृहीत्वा करयोश्चापं बभंज कुपितः कपिः ।
चीत्कुर्वंस्त्रासयन्वीरान्नखैर्दीर्णान्सृजन्भटान् १३।

तेन भग्नं धनुर्दृष्ट्वा स्वकीयं गुणसंयुतम् ।
अपरं धनुरादत्त महद्गुणविशोभितम् १४।
तच्चापि जगृहे रोषात्कपिश्चापं बभंज तत् ।
अन्यच्चापं समादत्त तद्बभंज महाबलः १५।
तस्मिंश्चापे प्रभग्नेऽपि सोऽन्यद्धनुरुपाददत् ।
सोपि चापं बभंजाशु महावेगसमन्वितः १६।
एवं राज्ञस्तु चापानामशीतिर्विदलीकृता ।
क्षणे क्षणे महारोषात्कुर्वन्नादाननेकधा १७।
तदात्यंतं प्रकुपितः शक्तिमुग्रामथाददे ।
शक्त्या स ताडितो वीरः पपात क्षणमुत्सुकः १८।
उत्थाय स्यंदनं राज्ञो जग्राह कुपितो भृशम् ।
उड्डीनस्तं गृहीत्वा तु समुद्रमतिवेगतः १९।
तमुड्डीनं समालक्ष्य सुरथः परवीरहा ।
ताडयामास परिघैर्हदि मारुतिमुद्यतम् २०।
मुक्तस्तेन रथो दूराच्चूर्णीभूतोऽभवत्क्षणात् ।

सोऽन्यरथं समारुह्य ययौ वेगात्समीरजम् २१।
हनूमांस्तद्रथं पुच्छे संवेष्ट्य प्रधनांगणे ।
हयसारथिसंयुक्तं बभंज सपताकिनम् २२।
अन्यं रथं समास्थाय ययौ राजा महाबलः ।
बभंज तं रथं वेगान्मारुतिः कुपितांगकः २३।
भग्नं तं स्यंदनं वीक्ष्य सुरथोऽन्यसमाश्रितः ।
भग्नः स तेन सहसा हयसारथिसंयुतः २४।
एवमेकोनपंचाशद्रथा भग्ना हनूमता ।
तत्कर्म वीक्ष्य राजापि विसिस्माय ससैनिकः २५।
कुपितः प्राह कीर्शेद्रं धन्योसि पवनात्मज ।
पराक्रमन्निदं कर्म न कर्ता न करिष्यति २६।
क्षणमेकं प्रतीक्षस्व यावत्सज्यं धनुस्त्वहम् ।
करोमि पवनोद्भूत रामपादाब्जषट्पद २७।
इत्युक्त्वा चापमात्तज्यं कृत्वा रोषपरिप्लुतः ।
अस्त्रं पाशुपतं नाम संदधे शर उल्बणे २८।

ततो भूताश्च वेतालाः पिशाचा योगिनीमुखाः ।
प्रादुर्बभूवुः सहसा भीषयंतः समीरजम् २९।
कपिः पाशुपतैरस्त्रैर्बद्धो लोकैरभीक्षितः ।
हाहेति च वदंत्येते यावत्तावत्समीरजः ३०।
स्मृत्वा रामं स्वमनसा त्रोटयामास तत्क्षणात् ।
स मुक्तगात्रः सहसा युयुधे सुरथं नृपम् ३१।
तं मुक्तगात्रं संवीक्ष्य सुरथः परमास्त्रवित् ।
महाबलं मन्यमानो ब्राह्ममस्त्रं समाददे ३२।
मारुतिर्ब्राह्ममस्त्रं तु निजगाल हसन्बली ।

तन्निगीर्णं नृपो दृष्ट्वा रामं सस्मार भूमिपः ३३।
स्मृत्वा दाशरथिं रामं रामास्त्रं स्वशरासने ।
संधाय तं जगादेदं बद्धोसि कपिपुंगव ३४।
श्रुत्वा तत्प्रक्रमेद्यावत्तावद्बद्धो रणांगणे ।
राज्ञा रामास्त्रतो वीरो हनूमान्रामसेवकः ३५।
उवाच भूपं हनुमान्किंकरोमि महीभुज ।

मत्स्वाम्यस्त्रेण संबद्धो नान्येन प्राकृतेन वै ३६।
तन्मानयामिभूपालनयस्वस्वपुरंप्रति ।
मोचयिष्यति मत्स्वामी आगत्य स दयानिधिः ३७।
बद्धे समीरजे क्रुद्धः पुष्कलो भूमिपं ययौ ।
तं पुष्कलं समायांतं विव्याध वसुभिः शरैः ३८।
अनेकबाणसाहस्रैर्निजघान नृपं बली ।
राज्ञानेके शरास्तस्य च्छिन्नाः प्रधनमंडले ३९।
एवं समरसंक्रुद्धे सुरथे पुष्कले तथा ।
बाणैर्व्याप्तं जगत्सर्वं स्थास्नुभूयश्चरिष्णु च ४०।
तेषां रणोद्यमं वीक्ष्य मुमुहुः सुरसैनिकाः ।
मानवानां तु का वार्ता क्षणात्त्रासं समीयुषाम् ४१।
अस्त्रप्रत्यस्त्रविगमैर्महामंत्रपरिस्तुतैः ।
बभूव तुमुलं युद्धं वीराणां रोमहर्षणम् ४२।
तदा प्रकुपितो राजा नाराचं तु समादधे ।
छिन्नः स तु क्रुधा मुक्तैर्वत्सदंतैः सभारतैः ४३।

छिन्ने तस्मिञ्छरे राजा कोपादन्यं समादधे ।
छिनत्ति यावत्स शरं तावल्लग्नो हृदि क्षतः ४४।
मूर्च्छां प्राप महातेजाः पुष्कलो महदद्भुतम् ।
युद्धं विधाय सुमहद्राज्ञा सह महामतिः ४५।
पुष्कले पतिते राजा शत्रुघ्नः शत्रुतापनः ।
सुरथं प्रति संक्रुद्धो जगाम स्यंदनस्थितः ४६।
उवाच सुरथं भूपं रामभ्राता महाबलः ।
त्वया महत्कृतं कर्म यद्बद्धः पवनात्मजः ४७।
पुष्कलोऽपि महावीरस्तथान्ये मम सैनिकाः ।
पातिताः प्रधने घोरे महाबलपराक्रमाः ४८।
इदानीं तिष्ठ मद्वीरान्पातयित्वा रणांगणे ।
कुत्र यास्यसि भूमीश सहस्व मम सायकान् ४९।
इत्थमाश्रुत्य वीरस्य भाषितं सुरथो बली ।
जगाद रामपादाब्जं दधच्चेतसि शोभनम् ५०।
मया ते पातिताः संख्ये वीरा मारुतजोन्मुखाः ।

इदानीं पातयिष्यामि त्वामपि प्रधनांगणे ५१।
स्मरस्व रामं यो वीरः स्वमागत्य प्ररक्षति ।

अन्यथा जीवितं नास्ति मत्पुरः शत्रुतापन ५२।
इत्युक्त्वा बाणसाहस्रैस्तं जघान महीपतिः ।
शत्रुघ्नं शरसंघातपंजरे न्यदधात्परम् ५३।
शत्रुघ्नः शरसंघातं मुंचंतं वह्निदैवतम् ।
अस्त्रं मुमोच दाहार्थं शराणां नतपर्वणाम् ५४।
तदस्त्रं मुक्तमालोक्य राजा वै सुरथो महान् ।
वारुणास्त्रेण शमयन्विव्याध शरकोटिभिः ५५।
तदा तद्योगिनीदत्तमस्त्रं धनुषि संदधे ।
मोहनं सर्ववीराणां निद्राप्रापकमद्भुतम् ५६।
तन्मोहनं महास्त्रं स वीक्ष्य राजा हरिंस्मरन् ।
जगाद शत्रुघ्नमयं सर्वशास्त्रास्त्रकोविदः ५७।
मोहितस्य मम श्रीमद्रामस्य स्मरणेन ह ।
नान्यन्मोहनमाभाति ममापि भयतापदम् ५८।

इत्युक्तवति वीरे तु मुमोच स महास्त्रकम् ।
तेन बाणेन संछिन्नं पपात रणमंडले ५९।
तन्मोहनं महास्त्रं तु निष्फलं वीक्ष्य भूमिपे ।
अत्यंतं विस्मयं प्राप्य बाणं धनुषि संदधे ६०।
लवणो येन निहतो महासुरविमर्दनः ।
तं बाणं चाप आधत्त घोरं कान्त्यानलप्रभम् ६१।
तं वीक्ष्य राजा प्रोवाच बाणोऽयमसतां हृदि ।
लगते रामभक्तस्य संमुखेऽपि न भात्यसौ ६२।
इत्येवं भाषमाणं तु बाणेनानेन शत्रुहा ।
विव्याध हृदये क्षिप्रं वह्निज्वालासमप्रभम् ६३।
तेन बाणेन दुःखार्तो महापीडासमन्वितः ।
रथोपस्थे क्षणं मूर्च्छामवाप परतापनः ६४।
स क्षणात्तां व्यथां तीर्त्वा जगाद रिपुमग्रतः ।
सहस्वैकं प्रहारं मे कुत्र यासि ममाग्रतः ६५।
एवमुक्त्वा महासंख्ये बाणमाधत्त सायके ।

ज्वालामालापरीतांगं स्वर्णपुंखसमन्वितम् ६६।
स बाणो धनुषो मुक्तः शत्रुघ्नेन पथिस्थितः ।
छिन्नोऽप्यग्रफलेनाशु हृदये समपद्यत ६७।
तेन बाणेन संमूर्छ्य पपात स्यंदनोपरि ।
ततो हाहाकृतं सैन्यं भग्नं सर्वं पराद्रवत् ६८।
सुरथो जयमापेदे संग्रामे रामसेवकः ।
दशवीरा दशसुतैर्मूर्च्छिताः पतिताः क्वचित् ६९।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे सुरथविजयोनाम द्विपंचाशत्तमोऽध्यायः ५२।

Roman transliteration

śeṣa uvāca|
caṃpakaṃ patitaṃ dṛṣṭvā surathaḥ kṣatriyo balī |
putraduḥkhaparītāṃgo jagāma syaṃdane sthitaḥ 1|
kapīṃdramājuhāvātha surathaḥ kopasaṃyutaḥ |
niḥśvāsavegaṃ saṃmuṃcanmahābalasamanvitaḥ 2|
āhvayānaṃ nṛpaṃ dṛṣṭvā nijaṃ vīraḥ kapīśvaraḥ |
jagāma taṃ mahāvīro mahāvegasamanvitaḥ 3|
tamāgataṃ hanūmaṃtaṃ tṛṇīkurvaṃ tamudbhaṭān |
uvāca suratho rājā meghagaṃbhīrasusvaraḥ 4|
suratha uvāca|
dhanyosi kapivarya tvaṃ mahābalaparākramaḥ |
yena rāmamahatkṛtyaṃ kṛtaṃ rākṣasake pure 5|
tvaṃ rāmacaraṇasyāsi sevako bhaktisaṃyutaḥ |
tvayā vīreṇa matputraḥ pātitaścaṃpako balī 6|
idānīṃ tvāṃ tu saṃbadhya gaṃtāsmi nagaremama |

yatnāttiṣṭha kapīśeśasatyamuktaṃ mayā smṛtam 7|
iti bhāṣitamākarṇya surathasya kapīśvaraḥ |
uvāca dhīrayā vāṇyā raṇe vīraikabhūṣite 8|
hanūmānuvāca|
tvaṃ rāmacaraṇasmārī vayaṃ rāmasya sevakāḥ |
badhnāsi cenmāṃ prasabhaṃ mocayiṣyati matprabhuḥ 9|
kuru vīra bhavatsvāṃtasthitaṃ satyaṃ pratiśrutam |
rāmaṃ smaranvai duḥkhāṃtaṃ yāti vedā vadaṃtyadaḥ 10|
śeṣa uvāca|
iti bruvaṃtaṃ surathaḥ praśasya pavanātmajam |
vivyādha bāṇairbahubhiḥ śitaiḥ śāṇena dāruṇaiḥ 11|
tānmuktānagaṇayyātha bāṇāñchoṇitapātinaḥ |
kare jagrāha kodaṃḍaṃ sajyaṃ śarasamanvitam 12|
gṛhītvā karayoścāpaṃ babhaṃja kupitaḥ kapiḥ |
cītkurvaṃstrāsayanvīrānnakhairdīrṇānsṛjanbhaṭān 13|

tena bhagnaṃ dhanurdṛṣṭvā svakīyaṃ guṇasaṃyutam |
aparaṃ dhanurādatta mahadguṇaviśobhitam 14|
taccāpi jagṛhe roṣātkapiścāpaṃ babhaṃja tat |
anyaccāpaṃ samādatta tadbabhaṃja mahābalaḥ 15|
tasmiṃścāpe prabhagne'pi so'nyaddhanurupādadat |
sopi cāpaṃ babhaṃjāśu mahāvegasamanvitaḥ 16|
evaṃ rājñastu cāpānāmaśītirvidalīkṛtā |
kṣaṇe kṣaṇe mahāroṣātkurvannādānanekadhā 17|
tadātyaṃtaṃ prakupitaḥ śaktimugrāmathādade |
śaktyā sa tāḍito vīraḥ papāta kṣaṇamutsukaḥ 18|
utthāya syaṃdanaṃ rājño jagrāha kupito bhṛśam |
uḍḍīnastaṃ gṛhītvā tu samudramativegataḥ 19|
tamuḍḍīnaṃ samālakṣya surathaḥ paravīrahā |
tāḍayāmāsa parighairhṛdi mārutimudyatam 20|
muktastena ratho dūrāccūrṇībhūto'bhavatkṣaṇāt |

so'nyarathaṃ samāruhya yayau vegātsamīrajam 21|
hanūmāṃstadrathaṃ pucche saṃveṣṭya pradhanāṃgaṇe |
hayasārathisaṃyuktaṃ babhaṃja sapatākinam 22|
anyaṃ rathaṃ samāsthāya yayau rājā mahābalaḥ |
babhaṃja taṃ rathaṃ vegānmārutiḥ kupitāṃgakaḥ 23|
bhagnaṃ taṃ syaṃdanaṃ vīkṣya suratho'nyasamāśritaḥ |

bhagnaḥ sa tena sahasā hayasārathisaṃyutaḥ 24|
evamekonapaṃcāśadrathā bhagnā hanūmatā |
tatkarma vīkṣya rājāpi visismāya sasainikaḥ 25|
kupitaḥ prāha kīśeṃdraṃ dhanyosi pavanātmaja |
parākramannidaṃ karma na kartā na kariṣyati 26|
kṣaṇamekaṃ pratīkṣasva yāvatsajyaṃ dhanustvaham |
karomi pavanodbhūta rāmapādābjaṣaṭpada 27|
ityuktvā cāpamāttajyaṃ kṛtvā roṣapariplutaḥ |
astraṃ pāśupataṃ nāma saṃdadhe śara ulbaṇe 28|

tato bhūtāśca vetālāḥ piśācā yoginīmukhāḥ |
prādurbabhūvuḥ sahasā bhīṣayaṃtaḥ samīrajam 29|
kapiḥ pāśupatairastrairbaddho lokairabhīkṣitaḥ |
hāheti ca vadaṃtyete yāvattāvatsamīrajaḥ 30|
smṛtvā rāmaṃ svamanasā troṭayāmāsa tatkṣaṇāt |
sa muktagātraḥ sahasā yuyudhe surathaṃ nṛpam 31|
taṃ muktagātraṃ saṃvīkṣya surathaḥ paramāstravit |
mahābalaṃ manyamāno brāhmamastraṃ samādade 32|
mārutirbrāhmamastraṃ tu nijagāla hasanbalī |
tannigīrṇaṃ nṛpo dṛṣṭvā rāmaṃ sasmāra bhūmipaḥ 33|
smṛtvā dāśarathiṃ rāmaṃ rāmāstraṃ svaśarāsane |
saṃdhāya taṃ jagādedaṃ baddhosi kapipuṃgava 34|
śrutvā tatprakramedyāvattāvadbaddho raṇāṃgaṇe |
rājñā rāmāstrato vīro hanūmānrāmasevakaḥ 35|
uvāca bhūpaṃ hanumānkiṃkaromi mahībhuja |

matsvāmyastreṇa saṃbaddho nānyena prākṛtena vai 36|
tanmānayāmibhūpālanayasvasvapuraṃprati |
mocayiṣyati matsvāmī āgatya sa dayānidhiḥ 37|
baddhe samīraje kruddhaḥ puṣkalo bhūmipaṃ yayau |
taṃ puṣkalaṃ samāyāṃtaṃ vivyādha vasubhiḥ śaraiḥ 38|
anekabāṇasāhasrairnijaghāna nṛpaṃ balī |
rājñāneke śarāstasya cchinnāḥ pradhanamaṃḍale 39|
evaṃ samarasaṃkruddhe surathe puṣkale tathā |
bāṇairvyāptaṃ jagatsarvaṃ sthāsnubhūyaścariṣṇu ca 40|
teṣāṃ raṇodyamaṃ vīkṣya mumuhuḥ surasainikāḥ |
mānavānāṃ tu kā vārtā kṣaṇāttrāsaṃ samīyuṣām 41|
astrapratyastravigamairmahāmaṃtraparistutaiḥ |
babhūva tumulaṃ yuddhaṃ vīrāṇāṃ romaharṣaṇam 42|
tadā prakupito rājā nārācaṃ tu samādade |
chinnaḥ sa tu krudhā muktairvatsadaṃtaiḥ sabhārataiḥ 43|

chinne tasmiñchare rājā kopādanyaṃ samādade |
chinatti yāvatsa śaraṃ tāvallagno hṛdi kṣataḥ 44|
mūrcchāṃ prāpa mahātejāḥ puṣkalo mahadadbhutam |
yuddhaṃ vidhāya sumahadrājñā saha mahāmatiḥ 45|
puṣkale patite rājā śatrughnaḥ śatrutāpanaḥ |
surathaṃ prati saṃkruddho jagāma syaṃdanasthitaḥ 46|
uvāca surathaṃ bhūpaṃ rāmabhrātā mahābalaḥ |
tvayā mahatkṛtaṃ karma yadbaddhaḥ pavanātmajaḥ 47|
puṣkalo'pi mahāvīrastathānye mama sainikāḥ |
pātitāḥ pradhane ghore mahābalaparākramāḥ 48|
idānīṃ tiṣṭha madvīrānpātayitvā raṇāṃgaṇe |

kutra yāsyasi bhūmīśa sahasva mama sāyakān 49|
itthamāśrutya vīrasya bhāṣitaṃ suratho balī |
jagāda rāmapādābjaṃ dadhaccetasi śobhanam 50|
mayā te pātitāḥ saṃkhye vīrā mārutajonmukhāḥ |

idānīṃ pātayiṣyāmi tvāmapi pradhanāṃgaṇe 51|
smarasva rāmaṃ yo vīraḥ svamāgatya prarakṣati |
anyathā jīvitaṃ nāsti matpuraḥ śatrutāpana 52|
ityuktvā bāṇasāhasraistaṃ jaghāna mahīpatiḥ |
śatrughnaṃ śarasaṃghātapaṃjare nyadadhātparam 53|
śatrughnaḥ śarasaṃghātaṃ muṃcaṃtaṃ vahnidaivatam |
astraṃ mumoca dāhārthaṃ śarāṇāṃ nataparvaṇām 54|
tadastraṃ muktamālokya rājā vai suratho mahān |
vāruṇāstreṇa śamayanvivyādha śarakoṭibhiḥ 55|
tadā tadyoginīdattamastraṃ dhanuṣi saṃdadhe |
mohanaṃ sarvavīrāṇāṃ nidrāprāpakamadbhutam 56|
tanmohanaṃ mahāstraṃ sa vīkṣya rājā hariṃsmaran |
jagāda śatrughnamayaṃ sarvaśastrāstrakovidaḥ 57|
mohitasya mama śrīmadrāmasya smaraṇena ha |
nānyanmohanamābhāti mamāpi bhayatāpadam 58|

ityuktavati vīre tu mumoca sa mahāstrakam |
tena bāṇena saṃchinnaṃ papāta raṇamaṃḍale 59|
tanmohanaṃ mahāstraṃ tu niṣphalaṃ vīkṣya bhūmipe |
atyaṃtaṃ vismayaṃ prāpya bāṇaṃ dhanuṣi saṃdadhe 60|
lavaṇo yena nihato mahāsuravimardanaḥ |
taṃ bāṇaṃ cāpa ādhatta ghoraṃ kāntyānalaprabham 61|
taṃ vīkṣya rājā provāca bāṇo'yamasatāṃ hṛdi |
lagate rāmabhaktasya saṃmukhe'pi na bhātyasau 62|
ityevaṃ bhāṣamāṇaṃ tu bāṇenānena śatruhā |
vivyādha hṛdaye kṣipraṃ vahnijvālāsamaprabham 63|
tena bāṇena duḥkhārto mahāpīḍāsamanvitaḥ |
rathopasthe kṣaṇaṃ mūrcchāmavāpa paratāpanaḥ 64|
sa kṣaṇāttāṃ vyathāṃ tīrtvā jagāda ripumagrataḥ |
sahasvaikaṃ prahāraṃ me kutra yāsi mamāgrataḥ 65|
evamuktvā mahāsaṃkhye bāṇamādhatta sāyake |

jvālāmālāparītāṃgaṃ svarṇapuṃkhasamanvitam 66|
sa bāṇo dhanuṣo muktaḥ śatrughnena pathisthitaḥ |
chinno'pyagraphalenāśu hṛdaye samapadyata 67|
tena bāṇena saṃmūrchya papāta syaṃdanopari |
tato hāhākṛtaṃ sainyaṃ bhagnaṃ sarvaṃ parādravat 68|
suratho jayamāpede saṃgrāme rāmasevakaḥ |
daśavīrā daśasutairmūrcchitāḥ patitāḥ kvacit 69|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe surathavijayonāma dvipaṃcāśattamo'dhyāyaḥ 52|

English translation

Śeṣa said :

1-4. Seeing Campaka fallen Suratha , the mighty kṣatriya , with his body filled with grief, went, seated in a chariot (to the battlefield). Suratha who was very powerful, was angry and heaving heavy sighs, called (i.e. challenged) the monkey. Seeing the king challenging him the very brave hero, the lord of monkeys, having great speed, went to (i.e. marched against) him. King Suratha with his beautiful voice deep-sounding like (that of) the clouds, seeing Hanūmat who despised great heroes coming, said:

Suratha said :

5-8. O best monkey, possessing great might and valour you who performed a great feat for Rāma in the demon's city, are blessed. You are the devoted servant of Rama 's feet. You, the hero, overthrew my mighty son Campaka. Now having tied you up I shall go to my city. O best among the lordly monkeys, wait carefully. I have told (you) what I thought to be the truth.

Hearing these words of Suratha the lord of the monkeys said with a grave voice (to him) on the battlefield adorned only by warriors.

Hanūmat said :

9-10. You remind (us) of Rāma's feet. We are the servants of Rāma's feet. If you bind me forcibly, my lord (Rāma) will free me. O hero, make true (i.e. carry out) the pledge that you have in your heart. (A man) who remembers Rāma goes to the end of (i.e. destroys) his misery. The Vedas say this.

Śeṣa said :

11-18a. Suratha having praised Vāyu 's son (Hanūmat) like this, pierced him with many fierce arrows sharpened on a whetstone. Not minding those arrows discharged (by Suratha) and causing bloodshed, Hanūmat seized (Suratha's) bow ready with arrows with his hand. The angry monkey holding the bow in both his hands broke it; and shouting (i.e. with his shouts) he scared the warriors and tore them with his nails. Seeing that his bow with the string attached was broken by him (i.e. by Hanūmat), he took another bow adorned with a great (i.e. strong) string. The monkey angrily seized that bow also and broke it. He (i.e. Suratha) took anotherbow. The mighty (Hanūmat) broke that (also). When that bow was broken, he took another bow. He (i.e. Hanūmat) having a great energy, quickly broke that bow also. Making great sounds in many ways every moment through great anger, he thus broke to pieces eighty bows of the king. Then (the king) getting very angry took (the missile) called Śakti .

18b-23. The hero (i.e. Hanūmat) struck by the Śakti fell down. (Then) in a moment being anxiously desirous (to defeat Suratha) he got up and, being very angry, seized the king's chariot. Seizing it he flew with a great speed toward the sea. Seeing him flying Suratha, the killer of his enemies, struck the active Hanūmat on his chest with iron-clubs. He dropped the chariot from a distance and in a moment it was shattered to pieces. Getting into another -chariot he (i.e. Suratha) speedily went (i.e. rushed) to (Hanūmat), the son of Vāyu. Encircling the chariot along with the horses and the charioteer and with the banners, Hanūmat shattred it on the battlefield. Getting into another chariot, the very powerful king went (to attack Hanūmat). Hanūmat with his body getting strength violently broke it.

24-27. Seeing the chariot shattered Suratha got into another (chariot). He forcibly broke it along with the horses and the charioteer. In this way Hanūmat shattered forty-nine chariots. Seeing that feat the king too along with his soldiers was amazed. Being angry he said to the lord of monkeys: "O son of Vāyu, acting bravely (like this) you are blessed. No one (but you) has done or will do this feat. O son of Vāyu, O bee (hovering round) the lotuses of the feet of Rāma, wait for a moment till I make my bow

ready.”

28-34. Saying so, and stringing the bow he, full of anger,.fixed on his strong arrow the missile called Pāśupata (i.e. presided over by Paśupati). Then ghosts, friends, goblins, led by witches, frightening Hanūmat, suddenly appeared (there). The monkey was bound by the Pāśupata missiles. He was seen by the people (bound by the missiles). While they were wailing, the son of Vāyu remembering Rāma in his mind broke them in a moment. With his body freed he at once fought with king Suratha. Seeing him with his body freed Suratha, knowing (the use of) great missiles, taking him (i.e. Hanūmat) to be very strong, took the missile known as Brāhma (i.e. presided over by Brahmā). The strong Māruti laughed and swallowed the Brāhma missile. The king, the protector of the earth, seeing that (the missiles was) swallowed by him, remembered Rāma. Remembering Rāma, the son of Daśaratha , he fixed the Rāma-missile (i.e. the missile presided over by Rāma) on his bow, and said these (words) to him: “O best monkey (now) you are bound.”

35-39a. Having heard those words, when the hero Hanūmat, Rāma’s servant, would go ahead, he was bound on the battlefield by the king with the Rāma-missile. To the king Hanūmat said: “O king, what do (i.e. can) I do now? You have bound me with the missile of (i.e. presided over by) my master, and not with any ordinary one. I respect it; O king, take me to your city. That abode of kindness, my master, will come and release me.” When the son of Wind (i.e. Hanūmat) was bound, the angry Puṣkala went to (i.e. marched against) the king. He pierced that Puṣkala who had come (like that) with many arrows. The mighty one struck the king with thousands of arrows.

39b-46. The king cut off many of his arrows on the battlefield. When that great warrior Puṣkala was thus angry in the battle, the entire world—immobile and also the mobile—was filled with arrows. Seeing their firm resolve to fight, the soldiers of gods were perplexed. Then what to say of (i.e. what can be said about) men who got scared in a moment! With the discharges of missiles and counter-missiles a fierce, thrilling battle took place among the warriors. Then the angry king took an arrow. But it was cut off by the arrows angrily discharged by Bharata ’s son (Puṣkala). When that arrow was cut off, the king took another. When he (i.e. Puṣkala) cut off (i.e. tried to cut off) that arrow, he was wounded on chest (with it) which stuck to (i.e. struck) his chest. Having fought a very great (i.e. fierce), wonderful battle with the king, the very lustrous and very intelligent Puṣkala fell into a swoon. When Puṣkala had fallen, Śatrughna who tormented his enemies, got angry with Suratha and seated in his chariot went (to him).

47-58. The very mighty brother of Rāma said to king Suratha: “You have done a great feat that you have bound the son of Wind (i.e. Hanūmat). You have overthrown even the great hero Puṣkala and so also my other very mighty and brave warriors in the battle. Now wait. O king, where will you go by overthrowing my soldiers on the battlefield? Now put up with my arrows.” Hearing these words of the hero, the mighty Suratha having in his mind the charming lotus-like feet of Rāma, said: “In the battle I have knocked down your warriors waiting for Hanūmat. Now I shall overthrow you also on the battlefield. Recollect Rāma who, the hero, (will) himself come and protect you. Otherwise, O you tormentor of the enemies, you will not live before me.” Saying so, the king struck him with thousands of arrows. He put the great Śatrughna into the cage of the volley of arrows. Śatrughna (trying to) avoid the volley of arrows, discharged a missile to burn the arrows with bent joints. The great king Suratha, seeing that missile discharged, destroying it with the Varuṇa missile (i.e. the missile presided over by Varuṇa), pierced him with crores of arrows. Then he fixed on his bow the wonderful missile given by the female devotee which deluded all heroes and made them sleep. The king seeing that great deluding missile remembered Viṣṇu and said to Śatrughna: “This one is proficient in (the use of) all weapons an d missiles. No other delusion seems to be causing fear and tormentation to me who am deluded by the recollection of Śrī Rāma .”

59-65. When the hero spoke like this, he discharged the great missile. Cut off by the arrow it fell on the battlefield. Seeing that the great missile was fruitless against the king, he being extremely amazed, fixed an arrow on his bow. The destroyer of great demons fixed on his bow that fierce arrow resembling fire in lustre with which Lavaṇa was killed. Seeing that (arrow) the king said: "This arrow sticks to (i.e. strikes) the chest of the wicked. It does not even remain in front of the devotee of Rāma." When he was saying like this, Śatrughna struck him with that arrow and pierced him in his chest (with it) resembling flames of fire. The tormentor of the enemies, afflicted by the arrow and full of great agony became unconscious for a moment in the interior of his chariot. Having in a moment overcome that agony he said to his enemy before him: "Endure one stroke of (i.e. given by) me. Where will you go from my presence?"

66-69. Speaking like this in the great battle he fixed on his bow an arrow full of flame of fire and having golden feathered ends. That arrow that was discharged from the bow and that remained on its way, though cut off by Śatrughna with the upper part of his (sword's) blade, fell upon his chest. Being rendered unconscious by that arrow, he fell on the chariot. The entire army that was defeated wailed and fled away. Suratha, the servant of Rāma, obtained victory in the battle. Then heroes rendered unconscious by his ten sons, fell somewhere.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 53

Rāma Frees the Bound Heroes

Chapter 348 of 693 · 38 detected Sanskrit verse markers

Sanskrit

सुग्रीवस्तु तत्कटकं भग्नं वीक्ष्य रणांगणे ।
स्वामिनं मूर्च्छितं वापि ययौ योद्धुं नृपं प्रति १।
आगच्छ भूप सर्वान्नो मूर्च्छयित्वा कुतो भवान् ।
गच्छति क्षिप्रं मां देहि युद्धं रणविशारद २।
एवमुक्त्वा नगं कंचिद्विशालं शाखया युतम् ।
उत्पाट्य प्राहरत्तस्य मस्तके बलसंयुतः ३।
तेन प्रहारेण महाबलो नृपः ।
संवीक्ष्यसु ग्रीवमथो स्वचापे ।
बाणान्समाधाय शितान्सरोषा ।
ज्जघान वक्षस्यतिपौरुषो बली ४।
तान्बाणान्व्यधमत्सर्वान्सुग्रीवः सहसा हसन् ।
ताडयामास हृदये सुरथं सुमहाबलः ५।
पर्वतैः शिखरैश्चैव नगैर्द्विरदवर्ष्मभिः ।
वेगात्संताडयामास दारयन्सुरथं नखैः ६।
तमप्याशु बबंधास्त्राद्रामसंज्ञात्सुदारुणात् ।

बद्धः कपिवरो मेने सुरथं रामसेवकम् ७।
गजो यथायसमयीं शृंखलां पादलंबिताम् ।
प्राप्य किंचिन्न वै कर्तुं शक्नोति स तथा ह्यभूत् ८।
जितं तेन महाराज्ञा सुरथेन सुपुत्रिणा ।
सर्वान्वीरान्रथे स्थाप्य ययौ स्वनगरं प्रति ९।
गत्वा सभायां सुमहान्बद्धं मारुतिमब्रवीत् ।
स्मर श्रीरघुनाथं त्वं दयालुं भक्तपालकम् १०।
यथा त्वां बंधनात्सद्यो मोचयिष्यति सुष्ठुधीः ।
नान्यथायुतवर्षेण मोचयिष्यामि बंधनात् ११।
इत्युक्तमाकर्ण्य समीरजस्तदा ।
सुबद्धमात्मानमवेक्ष्य वीरान् ।
संमूर्च्छिताञ्छत्रुशराभिघात -।
पीडायुतान्बंधनमुक्तये स्मरत् १२।
श्रीरामचंद्रं रघुवंशजातं सीतापतिं पंकजपत्रनेत्रम् ।
स्वमुक्तये बंधनतः कृपालुं सस्मार सर्वैः करणैर्विशोकैः १३।

हनूमानुवाच।
हा नाथ हा नरवरोत्तम हा दयालो ।
सीतापते रुचिरकुंतलशोभिवक्त्र ।
भक्तार्तिदाहक मनोहररूपधारिन् ।
मां बंधनात्सपदि मोचय मा विलंबम् १४।
संमोचितास्तु भवता गजपुंगवाद्याः ।
देवाश्च दानवकुलाग्नि सुदह्यमानाः ।
तत्सुंदरीशिरसिसंस्थितकेशबंधः ।
संमोचितस्तु करुणालय मां स्मरस्व १५।
त्वं यागकर्मनिरतोऽसि मुनीश्वरेंद्रै ।
र्धर्मं विचारयसि भूमिपतीड्यपाद ।
अत्राहमद्य सुरथेन विगाढपाश -।
बद्धोस्मि मोचय महापुरुषाशु देव १६।
नो मोचयस्यथ यदि स्मरणातिरेकात् ।
त्वं सर्वदेववरपूजितपादपद्म ।

लोको भवंतमिदमुल्लसितोऽहसिष्य -।
त्तस्माद्विलंबमिह माचर मोचयाशु १७।
इति श्रुत्वा जगन्नाथो रघुवीरः कृपानिधिः ।
भक्तं मोचयितुं प्रागात्पुष्पकेणाशुवेगिना १८।
लक्ष्मणेनानुगेनाथ भरतेन सुशोभितम् ।
मुनिवृंदैर्व्यासमुख्यैः समेतं ददृशे कपिः १९।
तमागतं निजं नाथं वीक्ष्य भूपं समब्रवीत् ।
पश्य राजन्निजं मोक्तुमायातं कृपया हरिम् २०।
अनेके मोचिताः पूर्वं स्मरणात्सेवका निजाः ।
तथा मां पाशतो बद्धं संमोचयितुमागतः २१।
श्रीरामभद्रमायांतं वीक्ष्यासौ सुरथः क्षणात् ।
नतीश्च शतशश्चक्रे भक्तिपूरपरिप्लुतः २२।
श्रीरामस्तं निजैर्दोर्भिः परिरेभे चतुर्भुजः ।
मूर्ध्नि सिंचन्नश्रुजलैर्हर्षाद्भक्तं स्वकं मुहुः २३।
उवाच धन्यदेहोऽसि महत्कर्म कृतं त्वया ।

कपीश्वरस्त्वया बद्धो हनूमान्सर्वतो बलः २४।
श्रीरामः कपिवर्यं तं मोचयामास बंधनात् ।
मूर्छितांस्तान्भटान्सर्वान्वीक्ष्य दृष्ट्या स्वजीवयत् २५।
ते मूर्च्छां तत्यजुर्दृष्टा रामेण सुरसेविना ।
उत्थिता ददृशुः श्रीमद्रामचंद्रं मनोरमम् २६।
प्रणतास्ते रघुपतिं तेन पृष्टा अनामयम् ।
सुखीभूता नृपं प्रोचुः सर्वं स्वकुशलं नृपाः २७।
सुरथो वीक्ष्य रामं च कृपार्थं सेवकात्मनः ।
आगतं सकलं राज्यं सहयं सुमुदार्पयत् २८।

अनेकवरिवस्याभिः श्रीरामं समतोषयत् ।
कथयामास मेऽन्याय्यं कृतं ते क्षम राघव ।
श्रीरामस्तमुवाचाथ कृतं ते वाहरक्षणम् २९।
क्षत्रियाणामयं धर्मः स्वामिना सह युद्धते ।
त्वया साधुकृतं कर्म रणे वीराः प्रतोषिताः ३०।
इत्युक्तवंतं नृहरिं पूजयन्ससुतोऽभवत् ।

श्रीरामस्त्रिदिनं स्थित्वा ययौ तमनुमंत्र्य च ३१।
कामगेन विमानेन मुनिभिः सहितो महान् ।
तं दृष्ट्वा विस्मितास्तस्य कथाश्चक्रुर्मनोहराः ३२।
चंपकं स्वपुरे स्थाप्य सुरथः क्षत्रियो बली ।
शत्रुघ्नेन समं यातुं मनश्चक्रे महाबलः ३३।
शत्रुघ्नः स्वहयं प्राप्य भेरीनादानकारयत् ।
शंखनादान्बहुविधान्सर्वत्र समवादयत् ३४।
सुरथेन समं वीरो यज्ञवाहममूमुचत् ।
स बभ्रामापरान्देशान्न कोपि जगृहे बली ३५।
यत्रयत्र गतो वाहस्तत्रतत्र परिभ्रमन् ।
सैन्येन महता यातः शत्रुघ्नः सुरथेन च ३६।
कदाचिज्जाह्नवीतीरे वाल्मीकेराश्रमं वरम् ।
गतो मुनिवरैर्जुष्टं प्रातर्धूमेन चिह्नितम् ३७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे रघुनाथसमागमोनाम त्रिपंचाशत्तमोऽध्यायः ५३।

Roman transliteration

sugrīvastu tatkaṭakaṃ bhagnaṃ vīkṣya raṇāṃgaṇe |
svāminaṃ mūrcchitaṃ vāpi yayau yoddhuṃ nṛpaṃ prati 1|
āgaccha bhūpa sarvānno mūrcchayitvā kuto bhavān |
gacchati kṣipraṃ māṃ dehi yuddhaṃ raṇaviśārada 2|
evamuktvā nagaṃ kaṃcidviśālaṃ śākhayā yutam |
utpāṭya prāharattasya mastake balasaṃyutaḥ 3|
tena prahāreṇa mahābalo nṛpaḥ |
saṃvīkṣyasu grīvamatho svacāpe |
bāṇānsamādhāya śitānsaroṣā |
jjaghāna vakṣasyatipauruṣo balī 4|
tānbāṇānvyadhamatsarvānsugrīvaḥ sahasā hasan |
tāḍayāmāsa hṛdaye surathaṃ sumahābalaḥ 5|
parvataiḥ śikharaiścaiva nagairdviradavarṣmabhiḥ |
vegātsaṃtāḍayāmāsa dārayansurathaṃ nakhaiḥ 6|
tamapyāśu babaṃdhāstrādrāmasaṃjñātsudāruṇāt |

baddhaḥ kapivaro mene surathaṃ rāmasevakam 7|
gajo yathāyasamayīṃ śṛṃkhalāṃ pādalaṃbitām |
prāpya kiṃcinna vai kartuṃ śaknoti sa tathā hyabhūt 8|
jitaṃ tena mahārājñā surathena suputriṇā |
sarvānvīrānrathe sthāpya yayau svanagaraṃ prati 9|
gatvā sabhāyāṃ sumahānbaddhaṃ mārutimabravīt |

smara śrīraghunāthaṃ tvaṃ dayāluṃ bhaktapālakam 10|
yathā tvāṃ baṃdhanātsadyo mocayiṣyati suṣthudhīḥ |
nānyathāyutavarṣeṇa mocayiṣyāmi baṃdhanāt 11|
ityuktamākarṇya samīrajastadā |
subaddhamātmānamavekṣya vīrān |
saṃmūrcchitāñchatruśarābhighāta -|
pīḍāyutānbaṃdhanamuktaye smarat 12|
śrīrāmacaṃdraṃ raghuvaṃśajātaṃ sītāpatiṃ paṃkajapatranetram |
svamuktaye baṃdhanataḥ kṛpāluṃ sasmāra sarvaiḥ karaṇairviśokaiḥ 13|

hanūmānuvāca|
hā nātha hā naravarottama hā dayālo |
sītāpate rucirakuṃtalaśobhivaktra |
bhaktārtidāhaka manoharārūpadhārin |
māṃ baṃdhanātsapadi mocaya mā vilaṃbam 14|
saṃmocitāstu bhavatā gajapuṃgavādyāḥ |
devāśca dānavakulāgni sudahyamānāḥ |
tatsuṃdarīśirasisaṃsthitakeśabaṃdhaḥ |
saṃmocitastu karuṇālaya māṃ smarasva 15|
tvaṃ yāgakarmanirato'si munīśvareṃdrai |
rdharmaṃ vicārayasi bhūmipatīḍyapāda |
atrāhamadya surathena vigāḍhapāśa -|
baddhosmi mocaya mahāpuruṣāśu deva 16|
no mocayasyatha yadi smaraṇātirekāt |
tvaṃ sarvadevavarapūjitapādapadma |

loko bhavaṃtamidamullasito'hasiṣya -|
ttasmādvilaṃbamiha mācara mocayāśu 17|
iti śrutvā jagannātho raghuvīraḥ kṛpānidhiḥ |
bhaktaṃ mocayituṃ prāgātpuṣpakeṇāśuveginā 18|
lakṣmaṇenānugenātha bharatena suśobhitam |
munivṛṃdairvyāsamukhyaiḥ sametaṃ dadṛśe kapiḥ 19|
tamāgataṃ nijaṃ nāthaṃ vīkṣya bhūpaṃ samabravīt |
paśya rājannijaṃ moktumāyātaṃ kṛpayā harim 20|
aneke mocitāḥ pūrvaṃ smaraṇātsevakā nijāḥ |
tathā māṃ pāśato baddhaṃ saṃmocayitumāgataḥ 21|
śrīrāmabhadramāyāṃtaṃ vīkṣyāsau surathaḥ kṣaṇāt |
natīśca śataśaścakre bhaktipūrapariplutaḥ 22|
śrīrāmastaṃ nijairdorbhiḥ parirebhe caturbhujaḥ |
mūrdhni siṃcannaśrujalairharṣādbhaktaṃ svakaṃ muhuḥ 23|
uvāca dhanyadeho'si mahatkarma kṛtaṃ tvayā |

kapīśvarastvayā baddho hanūmānsarvato balaḥ 24|
śrīrāmaḥ kapivaryaṃ taṃ mocayāmāsa baṃdhanāt |
mūrchitāṃstānbhaṭānsarvānvīkṣya dṛṣṭyā svajīvayat 25|
te mūrcchāṃ tatyajurdṛṣṭā rāmeṇa surasevinā |
utthitā dadṛśuḥ śrīmadrāmacaṃdraṃ manoramam 26|
praṇatāste raghupatiṃ tena pṛṣṭā anāmayam |
sukhībhūtā nṛpaṃ procuḥ sarvaṃ svakuśalaṃ nṛpāḥ 27|
suratho vīkṣya rāmaṃ ca kṛpārthaṃ sevakātmanaḥ |
āgataṃ sakalaṃ rājyaṃ sahayaṃ sumudārpayat 28|
anekavarivasyābhiḥ śrīrāmaṃ samatoṣayat |
kathayāmāsa me'nyāyyaṃ kṛtaṃ te kṣama rāghava |

śrīrāmastamuvācātha kṛtaṃ te vāharakṣaṇam 29|
kṣattriyāṇāmayaṃ dharmaḥ svāminā saha yuddhyate |
tvayā sādhukṛtaṃ karma raṇe vīrāḥ pratoṣitāḥ 30|
ityuktavaṃtaṃ nṛhariṃ pūjayansasuto'bhavat |

śrīrāmastridinaṃ sthitvā yayau tamanumaṃtrya ca 31|
kāmagena vimānena munibhiḥ sahito mahān |
taṃ dṛṣṭvā vismitāstasya kathāścakrurmanoharāḥ 32|
caṃpakaṃ svapure sthāpya surathaḥ kṣatriyo balī |
śatrughnena samaṃ yātuṃ manaścakre mahābalaḥ 33|
śatrughnaḥ svahayaṃ prāpya bherīnādānakārayat |
śaṃkhanādānbahuvidhānsarvatra samavādayat 34|
surathena samaṃ vīro yajñavāhamamūmucat |
sa babhrāmāparāndeśānna kopi jagṛhe balī 35|
yatrayatra gato vāhastatratatra paribhraman |
sainyena mahatā yātaḥ śatrughnaḥ surathena ca 36|
kadācijjāhnavītīre vālmīkerāśramaṃ varam |
gato munivarairjuṣṭaṃ prātardhūmena cihnitam 37|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe raghunāthasamāgamonāma tripaṃcāśattamo'dhyāyaḥ 53|

English translation

Śeṣa said :

1-11. Seeing the army defeated and also seeing his master (lying) unconscious, Sugrīva went to fight with the king. “Come, O king, where are you going after rendering all the warriors unconscious? O you proficient in fighting, quickly fight with me.” He possessing power saying so uprooted some huge tree with branches and struck it on his head. Due to that stroke the very mighty, very brave king looked at Sugrīva and angrily fixing sharp arrows (on his bow) struck them on his chest. Sugrīva laughed and at once foiled all those arrows. He, the very powerful one, struck Suratha on his chest. Tearing Suratha with his nails he violently struck him with mountains, peaks (of mountains), trees and bodies of elephants. With the very terrible missile called Rāma (i.e. presided over by Rāma) he quickly bound him also. The best monkey (i.e. Sugrīva) took Suratha to be a servant of Rāma. He became like an elephant which, having an iron chain hanging from his feet, cannot do anything. Putting all the warriors into his chariot he went to his own city. Going to his assembly, the very great one said to Hanūmat who was bound: “Remember the kind Raghunātha , the protector of his devotees, so that he of the best mind will instantly release you. Otherwise, even after a myriad years I shall not free you from bondage.”

12-13. Having heard these words Hanūmat seeing himself tightly bound and the warriors unconscious and afflicted with the strokes of the enemy, remembered for freedom from the bondage Śrī Rāmacandra born in Raghu ’s dynasty, husband of Sītā and having eyes like lotus-petals. With all his senses free from grief he remembered the kind one for his own freedom from bondage.

Hanūmat said :

14-17. O lord, O best among excellent men, O kind one, O lord of Śītā , O you whose face is charming on account of beautiful hair, O you who burn (i.e. destroy) the affliction of your devotees, O you having

an attractive form, release me at once from the bondage. Do not tarry. O abode of pity, you freed (beings) like the excellent elephant, so also gods who were being profusely burnt by the fire of the family of demons, and you untied the hair-bonds on the heads of their beautiful wives. (Please) remember me. You are engaged in the performance of a sacrifice along with the best sages; you give a thought to religious merit, O you whose feet are praised by kings. O god, O Supreme Being, today I have been firmly tied with a noose by Suratha; quickly release me. If in spite of my remembering you very much, O you whose lotus-like feet are worshipped by excellent gods, you would not release me, then the manifested world would laugh at you; therefore do not delay in this matter; quickly release (me).

18-27. Hearing this (prayer), the Raghu-hero (i.e. Rāma), the lord of the world and the abode of kindness, quickly came by the Puṣpaka (aeroplane) to release his devotee. The monkey (i.e. Hanūmat) saw him who was well accompanied by Lakṣmaṇa who-followed him, and Bharata , and who was accompanied by hosts of sages led by Vyāsa . Seeing his lord having come (he) said to the king: “O king, see Hari who has kindly come to free his own (devotee). Formerly, merely by being remembered he freed many votaries of him. In the same way he has come to free me tied with a noose.” Seeing Śrī Rāmabhadra (who had) come there, that Suratha, full of the flood of devotion, in a moment saluted him hundreds of times. Śrī Rāma having four arms, embraced him with his arms; and, repeatedly sprinkling his devotee with tears of joy, he said: “Your body is blessed. You have done a great feat. You fully tied the powerful lord of monkeys—Hanūmat.” Śrī Rāma freed the excellent monkey from the bondage. He looked at all those unconscious warriors and (merely) by (his) glance he revived them. They gave up their swoon (i.e. they regained consciousness). They were seen by Rāma serving gods. They got up and saw the charming Rāmacandra. They saluted the lord of Raghus . He enquired after their well-being.

28-32. Then Suratha, having seen Rāma to have come there for favouring his votary, gladly presented to him his entire kingdom along with the (sacrificial) horse. He pleased Śrī Rāma with (i.e. by giving him) many excellent garments. He said (to Rāma): “O Rāghava , I did an unjust act; (please) forgive me.” Then Śrī Rāma said: “You have protected the (sacrificial) horse. It is the duty of kṣatriyas to fight along with the lord. You have done a good deed. The warriors are highly pleased on the battlefield.” (The king) along with his sons (then) worshipped Viṣṇu in a human form (i.e. Rāma). Having stayed (there) for three days and having dismissed him with a blessing, the mighty Śrī Rāma along with the sages went back in the divine car (i.e. Puṣpaka) moving according to (the occupants') will. Seeing him (going like that) all of them were a mazed and told (one another) charming stories about him.

33-37. The powerful and very mighty Suratha, having placed (his son) Campaka in his city, decided to go with Satrughna . Śatrughna , having got (back) his horse, caused the kettledrums to be sounded. He (also) caused the various sounds of conches to be produced everywhere. The hero along with Suratha let loose the sacrificial horse. He roamed in foreign countries. (But) no powerful (man) seized him. Wherever the wandering horse went there Śatrughna along with great army and with Suratha also went. Once he (i.e. the horse) went to the excellent hermitage of Vālmīki which was resorted to by excellent sages and was marked with smoke in the morning (and which was situated) on the bank of Gaṅgā .

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 54

Lava Binds the Sacrificial Horse

Chapter 349 of 693 · 38 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
गतः प्रातःक्रियां कर्तुं समिधस्तत्क्रियार्हकाः ।
आनेतुं जानकीसूनुर्वृतो मुनिसुतैर्लवः १।
ददर्श तत्र यज्ञाश्वं स्वर्णपत्रेण चिह्नितम् ।
कुंकुमागरुकस्तूरी दिव्यगंधेन वासितम् २।
विलोक्य जातकुतुको मुनिपुत्रानुवाच सः ।
अर्वा कस्य मनोवेगः प्राप्तो दैवान्मदाश्रमम् ३।
आगच्छंतु मया सार्धं प्रेक्षंतां मा भयं कृथाः ।
इत्युक्त्वा स लवस्तूर्णं वाहस्य निकटे गतः ४।
स रराज समीपस्थो वाहस्य रघुवंशजः ।
धनुर्बाणधरः स्कंधे जयंत इव दुर्जयः ५।
गत्वा मुनिसुतैः सार्धं वाचयामास पत्रकम् ।
भालस्थितं स्पष्टवर्णराजिराजितमुत्तमम् ६।
विवस्वतो महान्वंशः सर्वलोकेषु विश्रुतः ।
यत्र कोपि पराबाधी न परद्रव्यलंपटः ७।

सूर्यवंशध्वजो धन्वी धनुर्दीक्षा गुरुर्गुरुः ।
यं देवाः सामराः सर्वे नमंति मणिमौलिभिः ८।
तस्यात्मजो वीर बलदर्पहारी रघूद्वहः ।
रामचंद्रो महाभागः सर्वशूरशिरोमणिः ९।
तन्माता कोशलनृपपुत्रीरत्नसमुद्भवा ।
तस्याः कुक्षिभवं रत्नं रामः शत्रुक्षयंकरः १०।
करोति हयमेधं स ब्राह्मणेन सुशिक्षितः ।
रावणाभिधविप्रेंद्र वधपापापनुत्तये ११।
मोचितस्तेन वाहानां मुख्योऽसौ याज्ञिको हयः ।
महाबलपरीवारो परिखाभिः सुरक्षितः १२।
तद्रक्षकोऽस्ति मद्भ्राता शत्रुघ्नो लवणांतकः ।
हस्त्यश्वरथपादातसंघसेनासमन्वितः १३।
यस्य राज्ञ इति श्रेष्ठो मानो जायेत्स्वकान्मदात् ।
शूरा वयं धनुर्धारि श्रेष्ठा वयमिहोत्कटाः १४।
ते गृह्णंतु बलाद्वाहं रत्नमालाविभूषितम् ।

मनोवेगं कामजवं सर्वगत्याधिभास्वरम् १५।
ततो मोचयिता भ्राता शत्रुघ्नो लीलया हठात् ।
शरासनविनिर्मुक्त वत्सदंतकृतव्यथात् १६।
ये क्षत्रियाः क्षत्रियकन्यकायां ।
जाताश्च सत्क्षेत्रकुलेषु सत्सु ।
गृह्णंतु ते तद्विपरीतदेहा ।
नमंतु राज्यं रघवे निवेद्य १७।
इति संवाच्य कुपितो लवः शस्त्रधनुर्धरः ।
उवाच मुनिपुत्रांस्तान्रोषगद्गदभाषितः १८।
पश्यत क्षिप्रमेतस्य धृष्टत्वं क्षत्रियस्य वै ।
लिलेख यो भालपत्रे स्वप्रतापबलं नृपः १९।
कोऽसौ रामः कः शत्रुघ्नः कीटाः स्वल्पबलाश्रिताः ।
क्षत्रियाणां कुले जाता एते न वयमुत्तमाः २०।
एतस्य वीरसूर्माता जानकी न कुशप्रसूः ।
या रत्नं कुशसंज्ञं तु दधाराग्निमिवारणिः २१।

इदानीं क्षत्रियत्वादि दर्शयिष्यामि सर्वतः ।
यदि क्षत्रियभूरेष भविष्यति च शत्रुहा २२।
गृहीष्यति मया बद्धं वाहं यज्ञक्रियोचितम् ।
नोचेत्क्षत्रत्वमुन्मुच्य कुशस्य चरणार्चकः २३।
अधुना मद्धनुर्मुक्तैः शरैः सुप्तो भविष्यति ।
अन्ये ये च महावीरा रणमंडलभूषणाः २४।
इत्यादिवाक्यमुच्चार्य लवो जग्राह तं हयम् ।
तृणीकृत्य नृपान्सर्वांश्चापबाणधरो वरः २५।
तदा मुनिसुताः प्रोचुर्लवं हयजिहीर्षकम् ।
अयोध्यानृपती रामो महाबलपराक्रमः २६।
तस्य वाहं न गृह्णाति शक्रोऽपि स्वबलोद्धतः ।
मा गृहाण शृणुष्वेदं मद्वाक्यं हितसंयुतम् २७।
इत्युक्तं स श्रुतौ धृत्वा जगाद स द्विजात्मजान् ।
यूयं बलं न जानीथ क्षत्रियाणां द्विजोत्तमाः २८।
क्षत्रिया वीर्यशौंडीर्या द्विजा भोजनशालिनः ।

तस्माद्यूयं गृहे गत्वा भुंजंतु जननी हृतम् २९।
इत्युक्तास्तेऽभवंस्तूष्णीं प्रेक्षंतस्तत्पराक्रमम् ।
लवस्य मुनिपुत्रास्ते संतस्थुर्दूरतो बहिः ३०।
एवं व्यतिकरे वृत्ते सेवकास्तस्य भूपतेः ।
आयातास्तं हयं बद्धं दृष्ट्वा प्रोचुस्तदा लवम् ३१।
बबंध को हयमहो रुष्टः कस्य च धर्मराट् ।
को बाणव्रजमध्यस्थः प्राप्स्यते परमां व्यथाम् ३२।
तदा लवो जगादाशु मया बद्धोऽश्व उत्तमः ।
यो मोचयति तस्याशु रुष्टो भ्राता कुशो महान् ३३।

यमः करिष्यति किमु ह्यागतोऽपि स्वयं प्रभुः ।
नत्वा गमिष्यति क्षिप्रं शरवृष्ट्या सुतोषितः ३४।
शेष उवाच।
इति वाक्यं समाकर्ण्य बालोयमिति तेब्रुवन् ।
समागता मोचयितुं हयं बद्धं तु ये हरेः ३५।
तान्वैमोचयितुं प्राप्ताञ्छत्रुघ्नस्य च सेवकान् ।

कोदंडं करयोर्धृत्वा क्षुरप्रान्सममूमुचत् ३६।
ते छिन्नबाहवः शोकाच्छत्रुघ्नं प्रतिसंगताः ।
पृष्टास्ते जगदुः सर्वे लवात्स्वभुजकृंतनम् ३७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे लवेन हयबंधनंनाम चतुःपंचाशत्तमोऽध्यायः ५४।

Roman transliteration

śeṣa uvāca|
gataḥ prātaḥkriyāṃ kartuṃ samidhastatkriyārhakāḥ |
ānetuṃ jānakīsūnurvṛto munisutairlavaḥ 1|
dadarśa tatra yajñāśvaṃ svarṇapatreṇa cihnitam |
kuṃkumāgarukastūrī divyagaṃdhena vāsitam 2|
vilokya jātakutuko muniputrānuvāca saḥ |
arvā kasya manovegaḥ prāpto daivānmadāśramam 3|
āgacchaṃtu mayā sārdhaṃ prekṣaṃtāṃ mā bhayaṃ kṛthāḥ |
ityuktvā sa lavastūrṇaṃ vāhasya nikaṭe gataḥ 4|
sa rarāja samīpastho vāhasya raghuvaṃśajaḥ |
dhanurbāṇadharaḥ skaṃdhe jayaṃta iva durjayaḥ 5|
gatvā munisutaiḥ sārdhaṃ vācayāmāsa patrakam |
bhālasthitaṃ spaṣṭavarṇarājirājitamuttamam 6|
vivasvato mahānvaṃśaḥ sarvalokeṣu viśrutaḥ |
yatra kopi parābādhī na paradravyalaṃpaṭaḥ 7|

sūryavaṃśadhvajo dhanvī dhanurdīkṣā gururguruḥ |
yaṃ devāḥ sāmarāḥ sarve namaṃti maṇimaulibhiḥ 8|
tasyātmajo vīra baladarpahārī raghūdvahaḥ |
rāmacaṃdro mahābhāgaḥ sarvaśūraśiromaṇiḥ 9|
tanmātā kośalanṛpaputrīratnasamudbhavā |
tasyāḥ kukṣibhavaṃ ratnaṃ rāmaḥ śatrukṣayaṃkaraḥ 10|
karoti hayamedhaṃ sa brāhmaṇena suśikṣitaḥ |
rāvaṇābhidhavipreṃdra vadhapāpāpanuttaye 11|
mocitastena vāhānāṃ mukhyo'sau yājñiko hayaḥ |
mahābalaparīvāro parikhābhiḥ surakṣitaḥ 12|
tadrakṣako'sti madbhrātā śatrughno lavaṇāṃtakaḥ |
hastyaśvarathapādātasaṃghasenāsamanvitaḥ 13|
yasya rājña iti śreṣṭho māno jāyetsvakānmadāt |
śūrā vayaṃ dhanurdhāri śreṣṭhā vayamihotkaṭāḥ 14|
te gṛhṇaṃtu balādvāhaṃ ratnamālāvibhūṣitam |

manovegaṃ kāmajavaṃ sarvagatyādhibhāsvaram 15|
tato mocayitā bhrātā śatrughno līlayā haṭhāt |
śarāsanavinirmukta vatsadaṃtakṛtavyathāt 16|

ye kṣatriyāḥ kṣatriyakanyakāyāṃ |
jātāśca satkṣetrakuleṣu satsu |
gṛhṇaṃtu te tadviparītadehā |
namaṃtu rājyaṃ raghave nivedya 17|
iti saṃvācya kupito lavaḥ śastradhanurdharaḥ |
uvāca muniputrāṃstānroṣagadgadabhāṣitaḥ 18|
paśyata kṣiprametasya dhṛṣṭatvaṃ kṣatriyasya vai |
lilekha yo bhālapatre svapratāpabalaṃ nṛpaḥ 19|
ko'sau rāmaḥ kaḥ śatrughnaḥ kīṭāḥ svalpabalāśritāḥ |
kṣatriyāṇāṃ kule jātā ete na vayamuttamāḥ 20|
etasya vīrasūrmātā jānakī na kuśaprasūḥ |
yā ratnaṃ kuśasaṃjñaṃ tu dadhārāgnimivāraṇiḥ 21|

idānīṃ kṣatriyatvādi darśayiṣyāmi sarvataḥ |
yadi kṣatriyabhūreṣa bhaviṣyati ca śatruhā 22|
gṛhīṣyati mayā baddhaṃ vāhaṃ yajñakriyocitam |
nocetkṣatratvamunmucya kuśasya caraṇārcakaḥ 23|
adhunā maddhanurmuktaiḥ śaraiḥ supto bhaviṣyati |
anye ye ca mahāvīrā raṇamaṃḍalabhūṣaṇāḥ 24|
ityādivākyamuccārya lavo jagrāha taṃ hayam |
tṛṇīkṛtya nṛpānsarvāṃścāpabāṇadharo varaḥ 25|
tadā munisutāḥ procurlavaṃ hayajihīrṣakam |
ayodhyānṛpatī rāmo mahābalaparākramaḥ 26|
tasya vāhaṃ na gṛhṇāti śakro'pi svabaloddhataḥ |
mā gṛhāṇa śṛṇuṣvedaṃ madvākyaṃ hitasaṃyutam 27|
ityuktaṃ sa śrutau dhṛtvā jagāda sa dvijātmajān |
yūyaṃ balaṃ na jānītha kṣatriyāṇāṃ dvijottamāḥ 28|
kṣatriyā vīryaśauṃḍīryā dvijā bhojanaśālinaḥ |

tasmādyūyaṃ gṛhe gatvā bhuṃjaṃtu jananī hṛtam 29|
ityuktāste'bhavaṃstūṣṇīṃ prekṣaṃtastatparākramam |
lavasya muniputrāste saṃtasthurdūrato bahiḥ 30|
evaṃ vyatikare vṛtte sevakāstasya bhūpateḥ |
āyātāstaṃ hayaṃ baddhaṃ dṛṣṭvā procustadā lavam 31|
babaṃdha ko hayamaho ruṣṭaḥ kasya ca dharmarāṭ |
ko bāṇavrajamadhyasthaḥ prāpsyate paramāṃ vyathām 32|
tadā lavo jagādāśu mayā baddho'śva uttamaḥ |
yo mocayati tasyāśu ruṣṭo bhrātā kuśo mahān 33|
yamaḥ kariṣyati kimu hyāgato'pi svayaṃ prabhuḥ |
natvā gamiṣyati kṣipraṃ śaravṛṣṭyā sutoṣitaḥ 34|
śeṣa uvāca|
iti vākyaṃ samākarṇya bāloyamiti tebruvan |
samāgatā mocayituṃ hayaṃ baddhaṃ tu ye hareḥ 35|
tānvaimocayituṃ prāptāñchatrughnasya ca sevakān |

kodaṃḍaṃ karayordhṛtvā kṣuraprānsamamūmucat 36|
te chinnabāhavaḥ śokācchatrughnaṃ pratisaṃgatāḥ |
pṛṣṭāste jagaduḥ sarve lavātsvabhujakṛṃtanam 37|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe lavena hayabaṃdhanaṃnāma catuḥpaṃcāśattamo'dhyāyaḥ 54|

English translation

Śeṣa said :

1-5. Jānaki 's son Lava surrounded by sages' sons went to bring sacred fuel fit for the rites in order to perform the rites. There he saw the sacrificial horse marked with a golden note and made fragrant with the divine perfume of saffron, agaru (sandal) and musk. Seeing (the horse) and with curiosity aroused he said to the sons of the sages: "Whose horse having mind's speed has fortunately come to my hermitage? Come with me; observe (him); do not be afraid." Saying so that Lava quickly went near the horse. He born in the family of Raghu and standing near the horse, holding a bow and an arrow, stood invincible like Jayanta near the horse.

6-11. Having gone (there) with the sons of the sages he read the excellent note, shining with lines of distinct letters, and placed on the (horse's) forehead. "There is the great family of Vivasvat which is well-known in all the worlds; in which there is no one that is dependent or none that is greedy of another's wealth. To the family belongs Daśaratha who is the banner of the solar dynasty, who is a (great) archer, who is great, who is a teacher initiating (one) in (the science of using) a bow, whom all the deities with gods salute with their heads having (ornaments of) jewels (bent down). The noble Rāmacandra , descendant of Raghu, crest-jewel of all the brave, removing the pride of the might of the warriors, is his son. His (i.e. Rama 's) mother is the daughter of the king of Kośala , the producer of a jewel. From her womb was born a jewel of a son, Rāma who causes fear to his enemies, who is well-trained by a brāhmaṇa , is performing a horse-sacrifice to remove the sin due to his having killed the best brāhmaṇa, viz. Rāvaṇa .

12-17. He has let loose this sacrificial horse, chief among horses, surrounded by a large army and well-protected by moats. My brother Śatrughna , the killer of Lavaṇa , surrounded by an army consisting of the groups of elephants, horses, chariots and foot-soldiers, is his protector. Let that king who has, through his conceit, the pride that he is great, or let those who think that they are brave, they are best among the archers or that they are mighty here (i.e. on the earth), seize forcibly the horse adorned with a. jewelled necklace, having the velocity of mind and moving at his will, and very bright due to his movement everywhere. From him (who has seized the horse) hurt by the arrow discharged from (Śatrughna's) bow, my brother Śatrughna will easily and forcibly free him. Let those kṣatriyas born from a kṣatriya girl (i.e. woman) or born in good families having good wives, seize him. Those of wrong bodies (i.e. those that are not proper kṣatriyas) should, after presenting their kingdom to Raghu (i.e. Rāma), salute him."

18-21. Having read like this, Lava, wielding a weapon and a bow, got angry, and with words faltering through anger said to the sons of the sages: "See quickly the audacity of that kṣatriya king who has written this in the note on the (horse's) forehead about his valour and might. Who is this Rāma? Who is Śatrughna? They are (but) insects having very little might. They are born in the family of kṣatriyas, and not we, the excellent ones? He does not have as his mother Sitā who has given birth to a. hero—who has given birth to Kuśa , who had in her womb a gem called Kuśa, as the piece of wood (called Araṇi) used for kindling the sacred fire has fire (in it).

22-24. I shall now show on all sides my being a kṣatriya etc. If he is born of a kṣatriya and if he is killer of his enemy, he will take (back) this horse fit for the sacrificial rite, which is bound by me. Otherwise, he will abandon his kṣatriya hood and will worship Kuśa's feet. Now, with the arrows discharged from my bow he will lie down. So also the other great warriors, ornaments of the battlefield (will lie down)."

25-28a. Uttering these words, Lava, the best one, holding a bow and arrows, despising all kings, seized the horse. Then the sages' sons said to Lava who desired to seize the horse: "Rāma, the king of Ayodhyā , is very mighty and brave. Even Śakra (i.e. Indra), insolent through his power does not (dare) catch his horse. Do not seize him. Listen to these words of me (i.e. of us) which are beneficial."

Hearing these words he said to the brāhmaṇa-sons:

28b-34. “O best brāhmaṇas , you do not know the power of kṣatriyas. Kṣatriyas are proud of their valour (while) brāhmaṇas have food (only). Therefore, going home, you eat (whatever) is brought by your mothers.” Thus told they remained quiet and watched the valour of that Lava. Those sons of sages remained away and out (of the range of the imminent fight). When this incident took place, the servants of that king (i.e. (Śatrughna) came (there, and) seeing the horse bound, they said to Lava: “Who has bound the horse? Oh, with whom is Yama angry? Who, being in the midst of volleys of arrows, will get (i.e. suffer from) a great agony?” Then Lava quickly said: “I have bound this excellent horse. With him who releases (i.e. tries to release) him, (my) great brother Kuśa will be angry. What will even lord Yama himself, after coming over here, do? Being very much pleased with the shower of arrows, he will salute (Kuśa) and go (back).”

Śeṣa said :

35-37. He holding the bow in both his hands discharged arrows with sharp horse-shoe-shaped heads at those servants of Śatrughna who had on hearing these words come there to release Rāma’s horse that was bound and who said, “This is a child”. They with their arms cut off went to Śatrughna through grief, and when asked (by him), they all told about the cutting off of their arms by Lava.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 55

The Observation of the Spies

Chapter 350 of 693 · 80 detected Sanskrit verse markers

Sanskrit

व्यास उवाच।
एतां श्रुत्वा कथां रम्यां लवस्य बलिनो मुनिः ।
संशयानः पर्यपृच्छन्नागं दशशताननम् १।
श्रीवात्स्यायन उवाच।
त्वयोक्तं तु पुरा रामः सीतामेकाकिनीं वने ।
रजकस्य दुरुक्त्यासौ तत्याज महि लोलुपः २।
जानक्यां क्व सुतौ जातौ क्व धनुर्धरतां गतौ ।
कथं च शिक्षिता विद्या यो रामहयमाहरत् ३।
व्यास उवाच।
इति श्रुत्वा मुनेर्वाक्यं शेषो नागो महामतिः ।
प्रशस्य विप्रं जगदे रामचारित्रमद्भुतम् ४।
शेष उवाच।
रामो राज्यमयोध्यायां भ्रातृभिः सहितोऽकरोत् ।
धर्मेण पालयन्सर्वं क्षितिखंडं स्वया स्त्रिया ५।
सीता दधार तद्वीर्यं मासाः पंचाभवंस्तदा ।

अत्यंतं शुशुभे देवी त्रयीव पुरुषं धरा ६।
कदाचित्समये रामः पप्रच्छ च विदेहजाम् ।
कीदृशो दोहदः साध्वि मया ते साध्यते हि सः ७।
रहस्येव तु सा पृष्टा त्रपमाणा पतिं सती ।
लज्जा गद्गद वाग्रामं निजगाद वचोऽमृतम् ८।
सीतोवाच।
त्वत्कृपातो मया सर्वं भुक्तं भोक्ष्यामि शोभनम् ।
न कश्चिन्मानसे कांत विषयो ह्यतिरिच्यते ९।
यस्याभवादृशः स्वामी देवसंस्तुतसत्पदः ।
तस्याः सर्वं वरीवर्ति न किंचिदवशिष्यते १०।
त्वमाग्रहात्पृच्छसि मां दोहदं मनसि स्थितम् ।
ब्रवीमि पुरतः सत्यं तव स्वामिन्मनोहर ११।
चिरं जातं मया सत्यो लोपामुद्रादिकाः स्त्रियः ।
दृष्ट्वा स्वामिन्मनो द्रष्टुं ता उत्सुकति सुंदरीः १२।
राज्यं प्राप्ता त्वया सार्द्धमनेकसुखमास्थिता ।

कृतघ्नाहं कदापीह ता नमस्कर्तुमानसा १३।
तत्र गत्वा तपःकोशान्वस्त्राद्यैः परिपूजये ।
रत्नानि चैव भास्वंति भूषा अपि समर्पये १४।
यथा मे तोषिताः सत्यो ददत्याशीर्मनोहराः ।
एष मे दोहदः कांत परिपूरय मानसः १५।
इत्थमाकर्ण्य वचनं सीतायाः सुमनोहरम् ।
जगाद परमप्रीतो रामचंद्रः प्रियां प्रति १६।
धन्यासि जानकी प्रातर्गमिष्यसि तपोधनाः ।
प्रेक्ष्यतास्तु कृतार्था त्वमागमिष्यसि मेंऽतिकम् १७।
इति रामवचः श्रुत्वा परमां प्रीतिमाप सा ।
प्रातर्मम भवत्यद्धा तापसीनां समीक्षणम् १८।
अथ तन्निशि रामेण चाराः कीर्तिं निजां श्रुताम् ।
प्रेक्षितुं प्रेषितास्ते तु निशीथे ह्यगमन्च्छनैः १९।
ते प्रत्यहं रामकथाः शृण्वंतः सुमनोहराः ।
तद्दिने गतवंतस्तु धनाढ्यस्य गृहं महत् २०।

दीपं वीक्ष्य प्रज्वलंतं वचनं वीक्ष्य मानुषम् ।
स्थितास्तत्र क्षणं चाराः समशृण्वन्यशो भृशम् २१।
तत्र काचन वामाक्षी बालकं प्रति हर्षिता ।
स्तनं धयंतं निजगौ वाक्यं तु सुमनोहरम् २२।
पिब पुत्र यथेष्टं त्वं स्तन्यं मम मनोहरम् ।
पश्चात्तव सुदुष्प्रापं भविष्यति ममात्मज २३।
एतत्पुर्याः पती रामो नीलोत्पलदलप्रभः ।
तत्पुरीस्थजनानां तु न भविष्यति वै जनुः २४।
जन्माभावात्कथं पानं स्तन्यस्य भुवि जायते ।
तस्मात्पिब मुहुः स्तन्यं दुर्ल्लभं हृदि मन्य च २५।
ये श्रीरामं स्मरिष्यंति ध्यायंति च वदंति ये ।
तेषामपि पयःपानं न भविष्यति जातुचित् २६।
इत्यादिवाक्यं संश्रुत्य श्रीरामयशसोऽमृतम् ।
हर्षिताः प्रययुर्गेहमन्यद्भाग्यवतो महत् २७।
तावदन्यश्चरस्तत्र मनोरममिदं गृहम् ।

मत्वा तिष्ठन्हि रामस्य क्षणं शुश्रूषया यशः २८।
तत्र काचिन्निजं कांतं पर्यंकोपरि सुस्थितम् ।
तांबूलं चर्वती दत्तं भर्त्तास्नेहेन सुंदरी २९।
कंकणस्वरशोभाढ्या कर्पूरागरुधूपिता ।
कांतं वीक्ष्य चलन्नेत्रा कामरूपमवोचत ३०।
नाथ त्वं तादृशो मह्यं भासि यादृग्रघोः पतिः ।
अत्यंतं सुंदरतरं वपुर्बिभ्रत्सुकोमलम् ३१।
पद्मप्रांतं नेत्रयुग्मं वक्षो मोहनविस्तृतम् ।
भुजौ च सांगदौ बिभ्रत्साक्षाद्राम इवासि मे ३२।

इति वाक्यं समाकर्ण्य कांतायाः सुमनोहरम् ।
उवाच नेत्रयोः प्रांतं नर्तयन्कामसुंदरः ३३।
शृणु कांते त्वया प्रोक्तं साध्व्या तु सुमनोहरम् ।
पतिव्रतानां तद्योग्यं स्वकांतो राम एव हि ३४।
परं क्वाहं मंदभाग्यः क्व रामो भाग्यवान्महान् ।
क्व चाहं कीटवत्तुच्छः क्व ब्रह्मादिसुरार्चितः ३५।

खद्योतः क्व नभोरत्नं शलभः क्व नु पामरः ।
गजारिः क्व मृगेंद्रोऽसौ शशकः क्व नु मंदधीः ३६।
क्व च सा जाह्नवी देवी क्व रथ्या जलमुत्पथम् ।
क्व मेरुः सुरसंवासः क्व गुंजापुंजकोल्पकः ३७।
तथाहं क्व क्व रामोऽसौ यत्पादरजसांगना ।
शिलीभूता क्षणाज्जाता ब्रह्ममोहनरूपधृक् ३८।
इति वाक्यं प्रब्रुवाणं परिरेभे निजं पतिम् ।
जातकामा हृतप्रेम्णा नर्तित भ्रू धनुर्धरा ३९।
इत्यादि वाक्यं संश्रुत्य गतश्चान्यनिवेशनम् ।
तावदन्यश्चरो वाक्यं शुश्राव यशसान्वितम् ४०।
काचित्पुष्पमयीं शय्यां चंदनं सह चंद्रकम् ।
सर्वं विधाय कामार्हं जगाद वचनं पतिम् ४१।
पते कुरुष्व भोगार्हे शयनं पुष्पमंचके ।
चंदनादिकलेपं च तथा भोगमनेकधा ४२।
त्वादृशा एव भोगार्हा न च रामपराङ्मुखाः ।

सर्वं रामकृपाप्राप्तमुपभुंक्ष्व यथातथम् ४३।
मत्सदृशी कामिनी ते चंदनं तापहारकम् ।
पर्यंकः पुष्परचितः सर्वं रामकृपाभवम् ४४।
ये रामं न भजिष्यंति ते नरा जठरं स्वयम् ।
न भर्तुं शक्नुवंत्येव वस्त्रभोगादि वर्जिताः ४५।
इति ब्रुवंतीं महिलां हर्षितः पतिरब्रवीत् ।
सर्वं तथ्यं ब्रवीषि त्वं मम रामकृपाभवम् ४६।
इत्येवं रामभद्रस्य यशः श्रुत्वा गतश्चरः ।
तावदन्यस्य वेश्मस्थश्चरोऽन्य शुश्रुवे वचः ४७।
काचित्कांतेन पर्यंके वीणावादनतत्परा ।
कांतेन रामसत्कीर्तिं गायमाना पतिं जगौ ४८।
स्वामिन्वयं धन्यतमा येषां पुर्याः पतिः प्रभुः ।
श्रीरामः स्वप्रजाः पुत्रानिव पाति च रक्षकः ४९।
यो महत्कर्मदुःसाध्यं कृतवान्सुलभं न तत् ।
समुद्रं यो निजग्राह सेतुं तत्र बबंध च ५०।

रावणं यो रिपुं हत्वा लंकां संभज्य वानरैः ।
जानकीमाजहारात्र महदाचारमाचरत् ५१।

इति प्रोक्तं समाकर्ण्य वचः सुमधुराक्षरम् ।
पतिः स्मितं चकारेमां वाक्यं पुनरथाब्रवीत् ५२।
मुग्धेनेदं महत्कर्म रामचंद्रस्य भामिनी ।
दशाननवधादीनि समुद्र दमनानि च ५३।
लीलयायोऽवनिं प्राप्तो ब्रह्मादिप्रार्थितो महान् ।
करोति सच्चरित्राणि महापापहराणि च ५४।
मा जानीहि नरं रामं कौसल्यानंददायकम् ।
सृजत्यवति हंत्येतद्विश्वं लीलात्तमानुषः ५५।
धन्या वयं ये रामस्य पश्यामो मुखपंकजम् ।
ब्रह्मादिसुरदुर्दर्शं महत्पुण्यकृतो वयम् ५६।
अशृणोद्रामचंद्रस्य चरित्रं श्रुतिसौख्यदम् ।
इत्यादिवाक्यं शुश्राव चारो द्वारिस्थितो मुहुः ५७।
अन्यो ह्यन्यं गृहं गत्वा तस्थौ श्रोतुं हरेर्यशः ।

तत्रापि रामभद्रस्य यशः शुश्राव शोभनम् ५८।
खेलंती स्वामिना सार्धं द्यूतेन सुमनोहरा ।
उवाच वाक्यं मधुरं नर्तयंतीव कंकणे ५९।
जितं मया कांत जवेन सर्वं ।
करिष्यसि त्वं किमु हारिमानसः ।
इत्यादि वाक्यं परिहासपूर्वकं ।
कृत्वा स्वकांतं परिषस्वजे मुदा ६०।
उवाच कांतश्चार्वंगि जितमेव सुशोभने ।
रामं मे स्मरतो नित्यं न कुत्रापि पराजयः ६१।
इदानीं त्वां तु जेष्यामि रामं स्मृत्वा मनोहरम् ।
देवा यथा पुरा स्मृत्वा दितिजानजयन्क्षणात् ६२।
एवमुक्त्वा पाशकानां परिवर्तनमाकरोत् ।
तावज्जयं प्रपेदेऽसौ हर्षितो वाक्यमब्रवीत् ६३।
मम प्रोक्तमृतं जातं जिता त्वं नवयौवना ।
रामस्मारी कदाप्येव न भवेद्विपुतो भयी ६४।

इत्येवं तौ वदंतौ च परस्परमथोत्सुकौ ।
परिरभ्य दृढं प्रेम्णा ततश्चारो गतो गृहम् ६५।
एवं पंचमहाचारा राज्ञः संश्रुत्य वै यशः ।
परस्परं प्रशंसंतो गेहं स्वं स्वं ययुर्मुदा ६६।
एकः षष्ठश्चरः कारुगेहानालोक्य तत्र ह ।
जगाम श्रोतुकामोऽसौ यशो राज्ञो महीपतेः ६७।
रजकः क्रोधसंस्पृष्टो भार्यामन्यगृहोषिताम् ।
पदा संताडयामास धिक्कुर्वञ्छोणनेत्रवान् ६८।
गच्छ त्वं मद्गृहात्तस्य गेहं यत्रोषिता दिनम् ।
नाहं गृह्णामि भवतीं दुष्टां वचनलंघिनीम् ६९।

तदास्य माता प्रोवाच मा त्यजैनां गृहागताम् ।
अपराधेन रहितां दुष्टकर्मविवर्जिताम् ७०।
मातरं प्रत्युवाचाथ रजकः क्रोधसंयुतः ।
नाहं रामइव श्रेष्ठां गृह्णाम्यन्यगृहोषिताम् ७१।
स राजा यत्करोत्येव तत्सर्वं नीतिमद्भवेत् ।

अहं गृह्णामि नो भार्यां परवेश्मनि संस्थिताम् ७२।
पुनःपुनरुवाचेदं नाहं रामो महीश्वरः ।
यः परस्य गृहे संस्थां जानकीं वै ररक्ष सः ७३।
इति वाक्यं समाश्रुत्य चारः क्रोधपरिप्लुतः ।
खड्गं गृहीत्वा स्वकरे तं हंतुं विदधे मनः ७४।
स रामोक्तं च सस्मार न वध्यः कोपि मे जनः ।
इति ज्ञात्वा सरोषं तु संजहार महामनाः ७५।
तदा श्रुत्वा सुदुःखार्तः पंचचारा यतः स्थिताः ।
ततो गतः प्रकुपितो निःश्वसन्मुहुरुच्छ्वसन् ७६।
ते वै परस्परं तत्र मिलितास्तु समब्रुवन् ।
स्वश्रुतं रामचरितं सर्वलोकैकपूजितम् ७७।
ते तद्भाषितमाकर्ण्य परस्परममंत्रयन् ।
न वाच्यं रघुनाथाया वाच्यं दुष्टजनोदितम् ७८।
इति संमंत्र्य ते गेहं गत्वा सुषुपुरुत्सुकाः ।
प्राता राज्ञे प्रशंसाम इति बुद्ध्या व्यवस्थिताः ७९।

इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे चारनिरीक्षणंनाम पंचपंचाशत्तमोऽध्यायः ५५।

Roman transliteration

vyāsa uvāca|
etāṃ śrutvā kathāṃ ramyāṃ lavasya balino muniḥ |
saṃśayānaḥ paryapṛcchannāgaṃ daśaśatānanam 1|
śrīvātsyāyana uvāca|
tvayoktaṃ tu purā rāmaḥ sītāmekākinīṃ vane |
rajakasya duruktyāsau tatyāja mahi lolupaḥ 2|
jānakyāṃ kva sutau jātau kva dhanurdharatāṃ gatau |
kathaṃ ca śikṣitā vidyā yo rāmahayamāharat 3|
vyāsa uvāca|
iti śrutvā munervākyaṃ śeṣo nāgo mahāmatiḥ |
praśasya vipraṃ jagade rāmacāritramadbhutam 4|
śeṣa uvāca|
rāmo rājyamayodhyāyāṃ bhrātṛbhiḥ sahito'karot |
dharmeṇa pālayansarvaṃ kṣitikhaṃḍaṃ svayā striyā 5|
sītā dadhāra tadvīryaṃ māsāḥ paṃcābhavaṃstadā |

atyaṃtaṃ śuśubhe devī trayīva puruṣaṃ dharā 6|
kadācitsamaye rāmaḥ papraccha ca videhajām |
kīdṛśo dohadaḥ sādhvi mayā te sādhyate hi saḥ 7|
rahasyeva tu sā pṛṣṭā trapamāṇā patiṃ satī |

lajjā gadgada vāgrāmaṃ nijagāda vaco'mṛtam 8|
sītovāca|
tvatkṛpāto mayā sarvaṃ bhuktaṃ bhokṣyāmi śobhanam |
na kaścinmānase kāṃta viṣayo hyatiricyate 9|
yasyābhavādṛśaḥ svāmī devasaṃstutasatpadaḥ |
tasyāḥ sarvaṃ varīvarti na kiṃcidavaśiṣyate 10|
tvamāgrahātpṛcchasi māṃ dohadaṃ manasi sthitam |
bravīmi puratāḥ satyaṃ tava svāminmanohara 11|
ciraṃ jātaṃ mayā satyo lopāmudrādikāḥ striyaḥ |
dṛṣṭvā svāminmano draṣṭuṃ tā utsukati suṃdarīḥ 12|
rājyaṃ prāptā tvayā sārddhamanekasukhamāsthitā |

kṛtaghnāhaṃ kadāpīha tā namaskartumānasā 13|
tatra gatvā tapaḥkośānvastrādyaiḥ paripūjaye |
ratnāni caiva bhāsvaṃti bhūṣā api samarpaye 14|
yathā me toṣitāḥ satyo dadatyāśīrmanoharāḥ |
eṣa me dohadaḥ kāṃta paripūraya mānasaḥ 15|
itthamākarṇya vacanaṃ sītāyāḥ sumanoharam |
jagāda paramaprīto rāmacaṃdraḥ priyāṃ prati 16|
dhanyāsi jānakī prātargamiṣyasi tapodhanāḥ |
prekṣyatāstu kṛtārthā tvamāgamiṣyasi meṃ'tikam 17|
iti rāmavacaḥ śrutvā paramāṃ prītimāpa sā |
prātarmama bhavatyaddhā tāpasīnāṃ samīkṣaṇam 18|
atha tanniśi rāmeṇa cārāḥ kīrtiṃ nijāṃ śrutām |
prekṣituṃ preṣitāste tu niśithe hyagamanañchanaiḥ 19|
te pratyahaṃ rāmakathāḥ śṛṇvaṃtaḥ sumanoharāḥ |
taddine gatavaṃtastu dhanāḍhyasya gṛhaṃ mahat 20|

dīpaṃ vīkṣya prajvalaṃtaṃ vacanaṃ vīkṣya mānuṣam |
sthitāstatra kṣaṇaṃ cārāḥ samaśṛṇvanyaśo bhṛśam 21|
tatra kācana vāmākṣī bālakaṃ prati harṣitā |
stanaṃ dhayaṃtaṃ nijagau vākyaṃ tu sumanoharam 22|
piba putra yatheṣṭaṃ tvaṃ stanyaṃ mama manoharam |
paścāttava suduṣprāpaṃ bhaviṣyati mamātmaja 23|
etatpuryāḥ patī rāmo nīlotpaladalaprabhaḥ |
tatpurīsthajanānāṃ tu na bhaviṣyati vai januḥ 24|
janmābhāvātkathaṃ pānaṃ stanyasya bhuvi jāyate |
tasmātpiba muhuḥ stanyaṃ durllabhaṃ hṛdi manya ca 25|
ye śrīrāmaṃ smariṣyaṃti dhyāyaṃti ca vadaṃti ye |
teṣāmapi payaḥpānaṃ na bhaviṣyati jātucit 26|
ityādivākyaṃ saṃśrutya śrīrāmayaśaso'mṛtam |
harṣitāḥ prayayurgehamanyadbhāgyavato mahat 27|
tāvadanyaścarastatra manoramamidaṃ gṛham |

matvā tiṣṭhanhi rāmasya kṣaṇaṃ śuśrūṣayā yaśaḥ 28|
tatra kācinnijaṃ kāṃtaṃ paryaṃkopari susthitam |
tāṃbūlaṃ carvatī dattaṃ bharttāsnehena suṃdarī 29|
kaṃkaṇasvaraśobhāḍhyā karpūrāgarudhūpitā |
kāṃtaṃ vīkṣya calannetrā kāmarūpamavocata 30|
nātha tvaṃ tādṛśo mahyaṃ bhāsi yādṛgraghoḥ patiḥ |
atyaṃtaṃ suṃdarataraṃ vapurbibhratsukomalam 31|
padmaprāṃtaṃ netrayugmaṃ vakṣo mohanavistṛtam |
bhujau ca sāṃgadau bibhratsākṣādrāma ivāsi me 32|

iti vākyaṃ samākarṇya kāṃtāyāḥ sumanoharam |
uvāca netrayoḥ prāṃtaṃ nartayankāmasuṃdaraḥ 33|
śṛṇu kāṃte tvayā proktaṃ sādhvyā tu sumanoharam |
pativratānāṃ tadyogyaṃ svakāṃto rāma eva hi 34|
paraṃ kvāhaṃ maṃdabhāgyaḥ kva rāmo bhāgyavānmahān |
kva cāhaṃ kīṭavattucchaḥ kva brahmādisurārcitaḥ 35|

khadyotaḥ kva nabhoratnaṃ śalabhaḥ kva nu pāmaraḥ |
gajāriḥ kva mṛgeṃdro'sau śaśakaḥ kva nu maṃdadhīḥ 36|
kva ca sā jāhnavī devī kva rathyā jalamutpatham |
kva meruḥ surasaṃvāsaḥ kva guṃjāpuṃjakolpakaḥ 37|
tathāhaṃ kva kva rāmo'sau yatpādarajasāṃganā |
śilībhūtā kṣaṇājjātā brahmamohanarūpadhṛk 38|
iti vākyaṃ prabruvāṇaṃ parirebhe nijaṃ patim |
jātakāmā hṛtapremṇā nartita bhrū dhanurdharā 39|
ityādi vākyaṃ saṃśrutya gataścānyaniveśanam |
tāvadanyaścaro vākyaṃ śuśrāva yaśasānvitam 40|
kācitpuṣpamayīṃ śayyāṃ caṃdanaṃ saha caṃdrakam |
sarvaṃ vidhāya kāmārhaṃ jagāda vacanaṃ patim 41|
pate kuruṣva bhogārhe śayanaṃ puṣpamaṃcake |
caṃdanādikalepaṃ ca tathā bhogamanekadhā 42|
tvādṛśā eva bhogārhā na ca rāmaparāṅmukhāḥ |

sarvaṃ rāmakṛpāprāptamupabhuṃkṣva yathātatham 43|
matsadṛśī kāminī te caṃdanaṃ tāpahārakam |
paryaṃkaḥ puṣparacitaḥ sarvaṃ rāmakṛpābhavam 44|
ye rāmaṃ na bhajiṣyaṃti te narā jaṭharaṃ svayam |
na bhartuṃ śaknuvaṃtyeva vastrabhogādi varjitāḥ 45|
iti bruvaṃtīṃ mahilāṃ harṣitaḥ patirabravīt |
sarvaṃ tathyaṃ bravīṣi tvaṃ mama rāmakṛpābhavam 46|
ityevaṃ rāmabhadrasya yaśaḥ śrutvā gataścaraḥ |
tāvadanyasya veśmasthaścaro'nya śuśruve vacaḥ 47|
kācitkāṃtena paryaṃke vīṇāvādanatatparā |
kāṃtena rāmasatkīrtiṃ gāyamānā patiṃ jagau 48|
svāminvayaṃ dhanyatamā yeṣāṃ puryāḥ patiḥ prabhuḥ |
śrīrāmaḥ svaprajāḥ putrāniva pāti ca rakṣakaḥ 49|
yo mahatkarmaduḥsādhyaṃ kṛtavānsulabhaṃ na tat |
samudraṃ yo nijagrāha setuṃ tatra babaṃdha ca 50|

rāvaṇaṃ yo ripuṃ hatvā laṃkāṃ saṃbhajya vānaraiḥ |
jānakīmājahārātra mahadācāramācarat 51|
iti proktaṃ samākarṇya vacaḥ sumadhurākṣaram |
patiḥ smitaṃ cakāremāṃ vākyaṃ punarathābravīt 52|
mugdhenedaṃ mahatkarma rāmacaṃdrasya bhāminī |
daśānanavadhādīni samudra damanāni ca 53|
līlayāyo'vaniṃ prāpto brahmādiprārthito mahān |
karoti saccaritrāṇi mahāpāpaharāṇi ca 54|
mā jānīhi naraṃ rāmaṃ kausalyānaṃdadāyakam |
sṛjatyavati haṃtyetadviśvaṃ līlāttamānuṣaḥ 55|
dhanyā vayaṃ ye rāmasya paśyāmo mukhapaṃkajam |
brahmādisuradurdarśaṃ mahatpuṇyakṛto vayam 56|
aśṛṇodrāmacaṃdrasya caritraṃ śrutisaukhyadam |
ityādivākyaṃ śuśrāva cāro dvāristhito muhuḥ 57|

anyo hyanyaṃ gṛhaṃ gatvā tasthau śrotuṃ hareryaśaḥ |

tatrāpi rāmabhadrasya yaśaḥ śuśrāva śobhanam 58|
khelaṃtī svāminā sārdhaṃ dyūtena sumanoharā |
uvāca vākyaṃ madhuraṃ nartayaṃtīva kaṃkaṇe 59|
jitaṃ mayā kāṃta javena sarvaṃ |
kariṣyasi tvaṃ kimu hārimānasaḥ |
ityādi vākyaṃ parihāsapūrvakaṃ |
kṛtvā svakāṃtaṃ pariṣasvaje mudā 60|
uvāca kāṃtaścārvaṃgi jitameva suśobhane |
rāmaṃ me smarato nityaṃ na kutrāpi parājayaḥ 61|
idānīṃ tvāṃ tu jeṣyāmi rāmaṃ smṛtvā manoharam |
devā yathā purā smṛtvā ditijānajayankṣaṇāt 62|
evamuktvā pāśakānāṃ parivartanamākarot |
tāvajjayaṃ prapede'sau harṣito vākyamabravīt 63|
mama proktamṛtaṃ jātaṃ jitā tvaṃ navayauvanā |
rāmasmārī kadāpyeva na bhavedriputo bhayī 64|

ityevaṃ tau vadaṃtau ca parasparamathotsukau |
parirabhya dṛḍhaṃ premṇā tataścāro gato gṛham 65|
evaṃ paṃcamahācārā rājñaḥ saṃśrutya vai yaśaḥ |
parasparaṃ praśaṃsaṃto gehaṃ svaṃ svaṃ yayurmudā 66|
ekaḥ ṣaṣṭhaścaraḥ kārugehānālokya tatra ha |
jagāma śrotukāmo'sau yaśo rājño mahīpateḥ 67|
rajakaḥ krodhasaṃspṛṣṭo bhāryāmanyagṛhoṣitām |
padā saṃtāḍayāmāsa dhikkurvañchoṇanetravān 68|
gaccha tvaṃ madgṛhāttasya gehaṃ yatroṣitā dinam |
nāhaṃ gṛhṇāmi bhavatīṃ duṣṭāṃ vacanalaṃghinīm 69|
tadāsya mātā provāca mā tyajaināṃ gṛhāgatām |
aparādhena rahitāṃ duṣṭakarmavivarjitām 70|
mātaraṃ pratyuvācātha rajakaḥ krodhasaṃyutaḥ |
nāhaṃ rāmaiva preṣṭhāṃ gṛhṇāmyanyagṛhoṣitām 71|
sa rājā yatkarotyeva tatsarvaṃ nītimadbhavet |

ahaṃ gṛhṇāmi no bhāryāṃ paraveśmani saṃsthitām 72|
punaḥpunaruvācedaṃ nāhaṃ rāmo mahīśvaraḥ |
yaḥ parasya gṛhe saṃsthāṃ jānakīṃ vai rarakṣa saḥ 73|
iti vākyaṃ samāśrutya cāraḥ krodhapariplutaḥ |
khaḍgaṃ gṛhītvā svakare taṃ haṃtuṃ vidadhe manaḥ 74|
sa rāmoktaṃ ca sasmāra na vadhyaḥ kopi me janaḥ |
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iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe cāranirīkṣaṇaṃnāma paṃcapaṃcāśattamo'dhyāyaḥ 55|

English translation

Vyāsa said :

1. Having heard this charming account of the powerful Lava the sage entertaining a doubt again asked the serpent (i.e. Śeṣa) having a thousand faces.

Śrī Vātsyāyana said :

2-3. Formerly you had said that Rāma due to the censure by a washerman and ardently longing for fame abandoned Sītā all alone in the forest. Where were the two sons born to Jānakī (i,e. Sītā)? Where did they learn archery? How did they learn the science which enabled them to take away the horse of Rāma?

Vyāsa said :

4. Hearing these words of the sage, the very intelligent serpent Śeṣa praised the brāhmaṇa and narrated to him the wonderful deeds of Rāma.

Śeṣa said :

5-8. Protecting according to dharma a part of the earth, along with his wife Rāma ruled in Ayodhyā with his brothers. Sītā retained his semen (i.e. Sītā conceived), and five months had passed (i.e. her pregnancy was five months old). The queen shone very much like the triad (of Vedas) holding the Supreme Being. Some time Rāma asked (Sītā) the daughter of Videha (king Janaka): “What is your cherished wish? I shall fulfil it.” The chaste lady, getting abashed, was asked in private only. With her words faltering through abashment she said these nectar(-like) words to Rāma:

Sītā said :

9-17. By your grace I have enjoyed everything and shall enjoy good (things). O dear one, no cherished wish remains in my mind. She whose lord is like you whose good feet are praised by gods, has all excellent (things). Nothing remains (to be secured). You are asking with persistence about the cherished wish present in my mind. (So) O you charming lord, I tell the truth to you. O lord, a long time has passed since I saw the chaste ladies like Lopāmudrā . O lord, my mind becomes eager to see those beautiful ladies. With you I obtained the kingdom and lived happily. I am ungrateful (as I have not seen them). Desirous of saluting them some time, I, having gone (to them) shall honour them, the treasures of penance, with garments etc. I shall also offer them bright gems and ornaments, so that the chaste ladies gratified by me will give me pleasant blessings. This, O dear one, is the longing in my mind. (Please) fulfil it.

Hearing these very charming words of Sītā, Rāmacandra who was very much pleased, said to his beloved (i.e. Sītā): “O Jānakī, you are lucky. In the morning you will go, and having seen those ladies with penance as their wealth, (and thus) having made yourself blessed, you will come back near (i.e. to) me.”

18-26. Hearing these words of Rāma she was extremely pleased. (She thought): ‘In the morning I shall certainly see the female-ascetics.’ The spies who were sent to ascertain his fame that was reported (by

others) slowly went to him at night. Everyday listening to very charming stories about Rāma, they had that day gone to the large house of a rich man. Seeing a lamp burning and noticing (i.e. hearing) human voices, the spies remained there for a moment, and heard the great glory (of Rāma). There a certain beautiful lady pleased with her child sucking her breasts, said these pleasing words to it: “O son, drink (i.e. suck) as much plea sing milk of me as you like. O my son, later it will be difficult for you to have it. Rāma, shining like the petals of a blue lotus, is the lord of this city. Therefore, the people living in the city will not be reborn. How can there be the drinking (i.e. sucking) of milk in the absence of birth? Therefore, thinking in your mind that the milk is (later) difficult to obtain, drink (suck) it repeatedly. For them also who will remember Śrī Rāma , meditate upon and talk about him, there will certainly be no drinking (i.e. sucking) of (the mother’s) milk (i.e. they will not be reborn).”

27-38. Hearing these words—the nectar of Rāma’s glory, they being delighted went to another house—a great house of a fortunate person. Just then, another spy, thinking that it was a pleasant house, remained there for a moment with a desire to listen to Rāma’s glory. There a beautiful lady, chewing tāmbūla , affectionately offered it to her husband, seated on a couch. She, abounding in beauty, fumigated with camphor and agaru (sandal), seeing her husband, and with her eyes moving said with her bangles making a jingling sound to him having the form of Cupid: “O lord, you appear to me like the lord of Raghu (family) having an extremely handsome and very delicate body, a pair of eyes with their corners resembling lotuses, an attractive and expansive chest, and arms with armlets—you are to me actually Rāma.” He, handsome like Cupid, having heard these very pleasant words of his wife, dancing (i.e. moving) the corners of his eyes, said: “Listen, O darling, you, a chaste lady, have spoken very pleasant (words). It is proper for the loyal wives that their husbands are just like Rāma to them; but (see), where am ī, the luckless one, and where is that great, fortunate Rama ? (i.e. there is a great disparity between Rāma and me). Where am I, small like an insect, and where (is Rāma) worshipped by gods like Brahmā ? Where is the fire-fly, the gem of the sky, and where is the low moth? Where is the lord of beasts (i.e. the lion), the enemy of the elephants, and where is the dull-witted hare? Where is that respectable Gaṅgā , and where is the water on the street flowing the wrong way? Where is Meru , the abode of the gods, and where is a small heap of the guñjā fruits? Similarly, where am I, and where is Rāma, by (the touch of) the dust of whose feet the lady who was reduced to a stone, became in a moment one having the form that enticed (even) Brahmā?”

39-45. With passion produced in her, taken away by love for him, and making her eye-brows like bows dance (i.e. knitting her eye-brows), she embraced her husband who was speaking these words. Hearing words like these, the spy went to another house. Just then another spy heard words full of glory. Some lady making ready all (things) like a bed with flowers (strewn over it), sandal with camphor, fit for love-making, said (these) words to her husband: “O my lord, lie on the bed with flowers (strewn over it) and fit for enjoyment, also have smearing with sandal etc., so also enjoyment in various ways. People like you alone deserve enjoyment, and not those who are averse to Rāma. Enjoy properly everything that is obtained through Rāma's grace. A loving (wife) like me, sandal removing torment, a bed with flowers arranged over it—all (this) is due to Rāma’s grace. Those men who will not worship Rāma are deprived of garments, enjoyments etc. and are not able to fill their belly (i.e. to maintain themselves).”

46-51. To the lady who was speaking like this, the husband who was delighted, said: “You are telling the truth; I have everything due to the grace of Rāma.” The spy, hearing about Rāma’s glory, went (away). Just then a spy, remaining in someone else’s house, heard (these) words. A certain lady engaged in playing upon the lute with her husband on the bed, to whom her husband was singing the glory of Rāma, said to her husband: “O lord, we in whose city lord Śrī Rāma himself is the king and protects his subjects like his own sons, are most fortunate. The great feat, difficult to perform, which he performed, is not easy to do: He controlled the ocean and built a bridge over it; he having killed his

enemy Rāvaṇa , after having shattered it with (the help of) the monkeys, brought (back) Sītā. Thus he performed a great act."

52-56. Hearing this speech containing very sweet words, the husband smiled, and again said these words to her: "O innocent, beautiful lady, this is not a great feat of Rāmacandra, viz. the killing of Rāvaṇa etc. or controlling the ocean etc. He, the great one, requested by Brahmā etc. easily came (down) to the earth and performed good deeds which remove great sins. Do not look upon Rāma who gives joy to Kauśalyā , as a human being. He who sportively obtained humanhood (i.e. was born as a human being), creates, protects and destroys the world. We are lucky that we see Rāma's lotus-like face which is difficult to be seen by gods like Brahma ."

57-67. He heard the deeds of Rāmacandra, giving delight to the ears. The spy that stood at the door repeatedly heard such words. Another spy having gone to another house stood there to listen to Hari 's (i.e. Rāma's) glory. There also he heard the splendid glory of Śrī Rāmabhadra . A very beautiful lady, playing with dice with her husband, as it were causing her bangles to dance, spoke (these) sweet words: "O dear one, I have speedily won everything; what will you, having a mind to win, do (now)?" Saying these words in jest she joyfully embraced her husband. The husband said: "O you of a beautiful body, O you very charming one, I alone have won. I, who always remember Rāma, do not have a defeat anywhere. Remembering Rāma, the charming one, I shall just now vanquish you, as formerly the gods after remembering him, vanquished Diti 's sons (i.e. the demons) in a moment." Saying so he turned over the dice. Just then he won; being delighted he said these words: "What I said has come true; I have defeated you, O young lady. One who remembers Rāma has never any fear from one's enemy." Speaking like this they who longed for each other, tightly embraced each other. Then the spy went home. Thus the five great spies, having heard the glory of the king and praising one another gladly went home. One, the sixth spy, having seen the houses of artisans, went there desiring to hear (about) the glory of the king, the lord of the earth.

68-73. A washerman, with his eyes red due to anger and full of anger kicked his wife who had stayed at another's house, and despised her: "From my house, go to the house of him where you stayed for a day. I shall not accept you who violate my commands." Then his mother said to him: "Do not abandon her who has come (back) to (our) house, who has not committed any fault, and who is free from bad acts." The angry washerman said to his mother: "I am not as great as Rāma as to accept (my wife) who stayed in another's house. Whatever that king does, might by lawful; (but) I will not accept my wife who has stayed in another's house." He again and again said these words: "I am not king Rāma who protected Sītā that had stayed in another's house."

74-79. Having heard these words, the spy was full of anger. He. took a sword in his hand and decided tokill him (i.e. the washerman). He (then) recollected Rāma's words: "None of my subjects should be killed." Realising this, he, of a noble mind, wrathfully withdrew (his sword). On hearing (the washerman's words), he was very much afflicted with grief, and being angry and breathing out and in repeatedly (i.e. repeatedly sighing) he went where the five spies stood. They met one another there, and told (one another) the deeds of Rāma honoured by all people without an exception, and heard by them. Having heard his words they told one another: "This censure uttered by a wicked man should not be reported to Raghunātha (i.e. Rāma)." Having thus spoken to one another, the eager ones went (home) and slept, after having mentally decided: 'In the morning, we shall tell the king'.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 56

Rāma Seeks Bharata's Advice

Chapter 351 of 693 · 65 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
प्रातर्नित्यं विधायासौ ब्राह्मणान्वेदवित्तमान् ।
हिरण्यदानैः संतर्प्य विधिवत्संसदं ययौ १।
लोकाः सर्वे नमस्कर्तुं रघुनाथं महीपतिम् ।
पुत्रवत्स्वप्रजाः सर्वाः पालयंतं ययुः सभाम् २।
लक्ष्मणेनातपत्रं तु धृतं मूर्धनि भूपतेः ।
तदा भरतशत्रुघ्नौ चामरद्वंद्व धारिणौ ३।
वसिष्ठप्रमुखास्तत्र मुनयः पर्युपासत ।
सुमंत्रप्रमुखास्तत्र मंत्रिणो न्यायकर्तृकाः ४।
एवं प्रवृत्ते समये षट्चारास्ते स्वलंकृताः ।
समाजग्मुर्नरपतिं नमस्कर्तुं सभास्थितम् ५।
तान्वक्तुकामान्संवीक्ष्य चारान्नृपतिसत्तमः ।
सभायामंतरावेश्म रहः प्राविशदुत्सुकः ६।
एकांते तांश्चरान्सर्वान्पप्रच्छ सुमतिर्नृपः ।
कथयंतु चरा मह्यं यथातथ्यमरिंदमाः ७।

लोका ब्रुवंति मां कीदृग्भार्याया मम कीदृशम् ।
मंत्रिणां कीदृशं लोका वदंति चरितं कथम् ८।
इति वाक्यं समाकर्ण्य चारा राममथाब्रुवन् ।
मेघगंभीरया वाचा पृच्छंतं रघुनायकम् ९।
चारा ऊचुः।
नाथ कीर्तिर्जनान्सर्वान्पावयत्यधुना भुवि ।
गृहेगृहे श्रुतास्माभिः पुरुषैः स्त्रीभिरीडिता १०।
विवस्वतो महान्वंशो भवता परमेष्ठिना ।
अलंकर्तुं गतं भूमौ कीर्तिर्विस्तारिता बहुः ११।
अनेके सगराद्याश्च कीर्तिमंतो महाबलाः ।
अभवंस्तादृशी कीर्तिस्तेषां नाभूद्यथा तव १२।
त्वया नाथेन सकलाः कृतार्थाश्च प्रजाः कृताः ।
यासां नाकालमरणं न च रागाद्युपद्रुतिः १३।
यादृशश्चंद्रमालोके यादृशी जाह्नवी सरित् ।
तादृक्तव च सत्कीर्तिः प्रकाशयति भूतलम् १४।

ब्रह्मादिका भवत्कीर्तिमाकर्ण्य त्रपिता भृशम् ।
नाथ सर्वत्र ते कीर्तिः पावयत्यधुना जनान् १५।
वयं धन्यतमाः सर्वे ये चारास्तव भूपते ।
क्षणेक्षणे तव मुखं लोकयाम मनोहरम् १६।
इत्यादिवाक्यं चाराणां पंचानां वीक्ष्य राघवः ।
षष्ठं पप्रच्छ चारं तं विलक्षणमुखांकितम् १७।
राम उवाच।
सत्यं वद महाबुद्धे यच्छ्रुतं लोकसंकरे ।
तादृक्प्रशंस मे सर्वमन्यथा पातकादिकृत् १८।
पुनः पुनश्च तं रामः पप्रच्छाशु सविस्तरम् ।
तथापि न ब्रवीत्येव रामं लौकिकभाषितम् १९।
तदा रामः प्रत्यवोचच्चारं मुखविलक्षितम् ।
शपामि त्वां तु सत्येन शंस सर्वं यथातथम् २०।
तदा रामं प्रत्युवाच चारो वाक्यं शनैः शनैः ।
अकथ्यमपि ते वाच्यं वाक्यं कारुजनोदितम् २१।

चार उवाच।
स्वामिन्सर्वत्र ते कीर्तिर्दशाननवधादिका ।
अन्यत्र राक्षसगृहे स्थितायास्ते स्त्रिया अहो २२।
कारुरेकस्तु रजको निशीथे महिलां स्वकाम् ।
अन्यगेहोषितां दृष्ट्वा धिक्कुर्वन्समताडयत् २३।
तन्माता प्रत्युवाचेमां कथं ताडयसेऽनघाम् ।
गृहाण मा कृथा निंदां स्त्रियं मद्वाक्यमाचर २४।
तदावोचत्स रजको नाहं रामो महीपतिः ।
यद्राक्षसगृहेध्युष्टां सीतामंगीचकार सः २५।
सर्वं राज्ञः कृतं कर्म नीतिमद्भवति प्रभो ।
अन्येषां पुण्यकर्तृणामपि कृत्यमनीतिमत् २६।
पुनः पुनरुवाचासौ नाहं रामो महीपतिः ।
चुक्रुधे समये राजन्मया वाक्यं तव स्मृतम् २७।
तदानीं शिर आच्छिद्य पातयामि महीतले।
कृतः पुनर्विचारोमे क्व रामो रजकः क्व नु २८।

अयं दुष्टोऽनृतं वक्ति न हीदं तथ्यमुच्यते ।
आज्ञापयसि चेद्राम सांप्रतं मारयामि तम् २९।
अवाच्यमपि ते प्रोक्तं त्वदाग्रहत उन्नयम् ।
राजा प्रमाणमत्रेदं विचारयतु संगतम् ३०।
शेष उवाच।
इति वाक्यं समाकर्ण्य महावज्रनिभाक्षरम् ।
निःश्वसन्मुहुरुच्छ्वासमाचरन्मूर्च्छितोऽपतत् ३१।
तं मूर्च्छितं नृपं दृष्ट्वा चारा दुःखसमन्विताः ।
वीजयामासुर्वासोग्रैर्दुःखापनय हेतवे ३२।

स लब्धसंज्ञो नृपतिर्मुहुर्तेन जगाद तान् ।
गच्छंतु भरतं शीघ्रं प्रेषयंतु च मां प्रति ३३।
ते दुःखिताश्चरास्तूर्णं भरतस्य गृहं गताः ।
कथयामासु रामस्य संदेशं नयहारकाः ३४।
भरतो रामसंदेशं श्रुत्वा धीमान्ययौ सदः ।
रामं प्रति रहःसंस्थं श्रुत्वा तं त्वरया युतः ३५।

आगत्य तं प्रतीहारं प्रत्युवाच महामनाः ।
कुत्रास्ते रामभद्रोऽसौ मम भ्राता कृपानिधिः ३६।
तन्निर्दिष्टं गृहं वीरो ययौ रत्नमनोहरम् ।
रामं विलोक्य विक्लांतं भयमाप स मानसे ३७।
किं वासौ कुपितो रामः किं वा दुःखमिदं विभोः ।
तदा प्रोवाच नृपतिं निःश्वसंतं मुहुर्मुहुः ३८।
स्वामिन्सुखसमाराध्यं वक्त्रं ते कथमानतम् ।
अश्रुभिर्लक्ष्यते राहुग्रस्तदेहः शशीव ते ३९।
सर्वं मे कारणं तथ्यं ब्रूहि मां किं करोमि ते ।
त्यज दुःखं महाराज कथं दुःखस्य भाजनम् ४०।
एवं भ्रात्रा प्रोच्यमानो गद्गदस्वरया गिरा ।
प्रोवाच भ्रातरं वीरो रामचंद्रश्च धार्मिकः ४१।
शृणु भ्रातर्वचो मह्यं मम दुःखस्य कारणम् ।
तन्मार्जनं कुरुष्वाद्य भ्रातः प्रातर्महामते ४२।
वंशे वैवस्वते राजा न कश्चिदयशः क्षतः ।

मत्कीर्तिरद्य कलुषा गंगायमुनया गता ४३।
येषां यशो नृणां भूमौ तेषामेव सुजीवितम् ।
अपकीर्तिक्षतानां तु जीवितं मृतकैः समम् ४४।
येषां यशो भवेद्भूमौ तेषां लोकाः सनातनाः ।
अपकीर्त्युरगी दष्टास्तेषां भूयादधोगतिः ४५।
अद्य मे कलुषा कीर्तिः स्वर्धुनी लोकविश्रुता ।
तच्छृणुष्व वचो मेऽद्य रजकेन यथोदितम् ४६।
अस्मिन्पुरेऽद्य रजक उक्तवाञ्जानकीभवम् ।
किंचिद्वाच्यं ततो भ्रातः किं करोमि महीतले ४७।
किमात्मानं जहाम्यद्य किमेनां जानकीं स्त्रियम् ।
उभयोः किं मया कार्यं तत्तथ्यं ब्रूहि मे भवान् ४८।
इत्युक्त्वा निर्गलद्बाष्पो वेपथु क्षुभितांगकः ।
पपात भूमौ विरजो धार्मिकाणां शिरोमणिः ४९।
भ्रातरं पतितं दृष्ट्वा भरतो दुःखसंयुतः ।
संवीक्ष्य शनकै रामं प्राप्तसंज्ञं चकार सः ५०।

संज्ञां प्राप्तं तु संवीक्ष्य रामचंद्रं सुदुःखितम् ।
उवाच दुःखनाशाय वाक्यं तु सुमनोहरम् ५१।

कोऽयं वै रजकः किंतु वाच्यं वाक्यं यथाब्रवीत् ।
जिह्वाच्छेदं करिष्यामि जानकीवाच्यकारिणः ५२।
तदा रामोऽब्रवीद्वाक्यं रजकस्य मुखोद्गतम् ।
श्रुतं चारेण तत्सर्वं भरताय महात्मने ५३।
तच्छ्रुत्वा भरतः प्राह भ्रातरं दुःखशोकिनम् ।
जानकीवह्निशुद्धाभूल्लंकायां वीरपूजिता ५४।
ब्रह्माब्रवीदियं शुद्धा पिता दशरथस्तव ।
कथं सा रजकोक्तित्वाद्धातव्या लोकपूजिता ५५।
ब्रह्मादिसंस्तुता कीर्तिस्तवलोकान्पुनाति हि ।
सा कथं रजकोक्त्या वै कलुषाद्य भविष्यति ५६।
तस्मात्त्यज महादुःखं सीतावाच्यसमुद्भवम् ।
कुरु राज्यं तया सार्धमंतर्वत्न्या सुभाग्यया ५७।
त्वं कथं स्वशरीरं तु हातुमिच्छसि शोभनम् ।

वयं हताः स्म सर्वेऽद्य त्वां विना दुःखनाशकम् ५८।
क्षणं सीता न जीवेत त्वां विना सुमहोदया ।
तस्मात्पतिव्रता साकं भुनक्तु विपुलां श्रियम् ५९।
इति वाक्यं समाकर्ण्य भरतस्य च धार्मिकः ।
पुनरेव जगादेमं वाक्यं वाक्यविदां वरः ६०।
यत्त्वं कथयसि भ्रातस्तत्सर्वं धर्मसंयुतम् ।
परं यद्वच्म्यहं वाक्यं तत्कुरुष्व ममाज्ञया ६१।
जानाम्येनां वह्निशुद्धां पवित्रां लोकपूजिताम् ।
लोकापवादाद्भीतोऽहं त्यजामि स्वां तु जानकीम् ६२।
तस्मात्करे शितं धृत्वा करवालं सुदारुणम् ।
शिरश्छिंध्यथवा जायां जानकीं मुंच वै वने ६३।
इति वाक्यं समाकर्ण्य रामस्य भरतोऽपतत् ।
मूर्च्छितः सन्क्षितौ देहे कंपयुक्तः सबाष्पकः ६४।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे भरतवाक्यंनाम षट्पंचाशत्तमोऽध्यायः ५६।

Roman transliteration

śeṣa uvāca|
prātarnityaṃ vidhāyāsau brāhmaṇānvedavittamān |
hiraṇyadānaiḥ saṃtarpya vidhivatsaṃsadaṃ yayau 1|
lokāḥ sarve namaskartuṃ raghunāthaṃ mahīpatim |
putravatsvaprajāḥ sarvāḥ pālayaṃtaṃ yayuḥ sabhām 2|
lakṣmaṇenātapatraṃ tu dhṛtaṃ mūrdhani bhūpateḥ |
tadā bharataśatrughnau cāmaradvaṃdva dhāriṇau 3|
vasiṣṭhapramukhāstatra munayaḥ paryupāsata |
sumaṃtrapramukhāstatra maṃtriṇo nyāyakartṛkāḥ 4|
evaṃ pravṛtte samaye ṣaṭcārāste svalaṃkṛtāḥ |
samājagmurnarapatiṃ namaskartuṃ sabhāsthitam 5|
tānvaktukāmānsaṃvīkṣya cārānnṛpatisattamaḥ |

sabhāyāmaṃtarāveśma rahaḥ prāviśadutsukaḥ 6|
ekāṃte tāṃścarānsarvānpapraccha sumatirnṛpaḥ |
kathayaṃtu carā mahyaṃ yathātathyamariṃdamāḥ 7|

lokā bruvaṃti māṃ kīdṛgbhāryāyā mama kīdṛśam |
maṃtriṇāṃ kīdṛśaṃ lokā vadaṃti caritaṃ katham 8|
iti vākyaṃ samākarṇya cārā rāmamathābruvan |
meghagaṃbhīrayā vācā pṛcchaṃtaṃ raghunāyakam 9|
cārā ūcuḥ|
nātha kīrtirjanānsarvānpāvayatyadhunā bhuvi |
gṛhegṛhe śrutāsmābhiḥ puruṣaiḥ strībhirīḍitā 10|
vivasvato mahānvaṃśo bhavatā parameṣṭhinā |
alaṃkartuṃ gataṃ bhūmau kīrtirvistāritā bahuḥ 11|
aneke sagarādyāśca kīrtimaṃto mahābalāḥ |
abhavaṃstādṛśī kīrtisteṣāṃ nābhūdyathā tava 12|
tvayā nāthena sakalāḥ kṛtārthāśca prajāḥ kṛtāḥ |
yāsāṃ nākālamaraṇaṃ na ca rāgādyupadrutiḥ 13|
yādṛśaścaṃdramāloke yādṛśī jāhnavī sarit |
tādṛktava ca satkīrtiḥ prakāśayati bhūtalam 14|

brahmādikā bhavatkīrtimākarṇya trapitā bhṛśam |
nātha sarvatra te kīrtiḥ pāvayatyadhunā janān 15|
vayaṃ dhanyatamāḥ sarve ye cārāstava bhūpate |
kṣaṇekṣaṇe tava mukhaṃ lokayāma manoharam 16|
ityādivākyaṃ cārāṇāṃ paṃcānāṃ vīkṣya rāghavaḥ |
ṣaṣṭhaṃ papraccha cāraṃ taṃ vilakṣaṇamukhāṃkitam 17|
rāma uvāca|
satyaṃ vada mahābuddhe yacchrutaṃ lokasaṃkare |
tādṛkpraśaṃsa me sarvamanyathā pātakādikṛt 18|
punaḥ punaśca taṃ rāmaḥ papracchāśu savistaram |
tathāpi na bravītyeva rāmaṃ laukikabhāṣitam 19|
tadā rāmaḥ pratyavocaccāraṃ mukhavilakṣitam |
śapāmi tvāṃ tu satyena śaṃsa sarvaṃ yathātatham 20|
tadā rāmaṃ pratyuvāca cāro vākyaṃ śanaiḥ śanaiḥ |
akathyamapi te vācyaṃ vākyaṃ kārujanoditam 21|

cāra uvāca|
svāminsarvatra te kīrtirdaśānanavadhādikā |
anyatra rākṣasagṛhe sthitāyāste striyā aho 22|
kārurekastu rajako niśīthe mahilāṃ svakām |
anyagehoṣitāṃ dṛṣṭvā dhikkurvansamatāḍayat 23|
tanmātā pratyuvācemāṃ kathaṃ tāḍayase'naghām |
gṛhāṇa mā kṛthā niṃdāṃ striyaṃ madvākyamācara 24|
tadāvocatsa rajako nāhaṃ rāmo mahīpatiḥ |
yadrākṣasagṛhedhyuṣṭāṃ sītāmaṃgīcakāra saḥ 25|
sarvaṃ rājñaḥ kṛtaṃ karma nītimadbhavati prabho |
anyeṣāṃ puṇyakartṝṇāmapi kṛtyamanītimat 26|
punaḥ punaruvācāsau nāhaṃ rāmo mahīpatiḥ |
cukrudhe samaye rājanmayā vākyaṃ tava smṛtam 27|
tadānīṃ śira ācchidya pātayāmi mahītale|
kṛtaḥ punarvicārome kva rāmo rajakaḥ kva nu 28|

ayaṃ duṣṭo'nṛtaṃ vakti na hīdaṃ tathyamucyate |
ājñāpayasi cedrāma sāṃprataṃ mārayāmi tam 29|
avācyamapi te proktaṃ tvadāgrahata unnayam |
rājā pramāṇamatredaṃ vicārayatu saṃgatam 30|
śeṣa uvāca|
iti vākyaṃ samākarṇya mahāvajranibhākṣaram |
niḥśvasanmuhurucchvāsamācaranmūrcchito'patat 31|
taṃ mūrcchitaṃ nṛpaṃ dṛṣṭvā cārā duḥkhasamanvitāḥ |
vījayāmāsurvāsograirduḥkhāpanaya hetave 32|
sa labdhasaṃjño nṛpatirmuhūrtena jagāda tān |
gacchaṃtu bharataṃ śīghraṃ preṣayaṃtu ca māṃ prati 33|
te duḥkhitāścarāstūrṇaṃ bharatasya gṛhaṃ gatāḥ |
kathayāmāsu rāmasya saṃdeśaṃ nayahārakāḥ 34|
bharato rāmasaṃdeśaṃ śrutvā dhīmānyayau sadaḥ |
rāmaṃ prati rahaḥsaṃsthaṃ śrutvā taṃ tvarayā yutaḥ 35|

āgatya taṃ pratīhāraṃ pratyuvāca mahāmanāḥ |
kutrāste rāmabhadro'sau mama bhrātā kṛpānidhiḥ 36|
tannirdiṣṭaṃ gṛhaṃ vīro yayau ratnamanoharam |
rāmaṃ vilokya viklāṃtaṃ bhayamāpa sa mānase 37|
kiṃ vāsau kupito rāmaḥ kiṃ vā duḥkhamidaṃ vibhoḥ |
tadā provāca nṛpatiṃ niḥśvasaṃtaṃ muhurmuhuḥ 38|
svāminsukhasamārādhyaṃ vaktraṃ te kathamānatam |
aśrubhirlakṣyate rāhugrastadehaḥ śaśīva te 39|
sarvaṃ me kāraṇaṃ tathyaṃ brūhi māṃ kiṃ karomi te |
tyaja duḥkhaṃ mahārāja kathaṃ duḥkhasya bhājanam 40|
evaṃ bhrātrā procyamāno gadgadasvarayā girā |
provāca bhrātaraṃ vīro rāmacaṃdraśca dhārmikaḥ 41|
śṛṇu bhrātarvaco mahyaṃ mama duḥkhasya kāraṇam |
tanmārjanaṃ kuruṣvādya bhrātaḥ prātarmahāmate 42|
vaṃśe vaivasvate rājā na kaścidayaśaḥ kṣataḥ |

matkīrtiradya kaluṣā gaṃgāyamunayā gatā 43|
yeṣāṃ yaśo nṛṇāṃ bhūmau teṣāmeva sujīvitam |
apakīrtikṣatānāṃ tu jīvitaṃ mṛtakaiḥ samam 44|
yeṣāṃ yaśo bhavedbhūmau teṣāṃ lokāḥ sanātanāḥ |
apakīrtyuragī daṣṭāsteṣāṃ bhūyādadhogatiḥ 45|
adya me kaluṣā kīrtiḥ svardhunī lokaviśrutā |
tacchṛṇuṣva vaco me'dya rajakena yathoditam 46|
asminpure'dya rajaka uktavāñjānakībhavam |
kiṃcidvācyaṃ tato bhrātaḥ kiṃ karomi mahītale 47|
kimātmānaṃ jahāmyadya kimenāṃ jānakīṃ striyam |
ubhayoḥ kiṃ mayā kāryaṃ tattathyaṃ brūhi me bhavān 48|
ityuktvā nirgaladbāṣpo vepathu kṣubhitāṃgakaḥ |
papāta bhūmau virajo dhārmikāṇāṃ śiromaṇiḥ 49|
bhrātaraṃ patitaṃ dṛṣṭvā bharato duḥkhasaṃyutaḥ |
saṃvīkṣya śanakai rāmaṃ prāptasaṃjñaṃ cakāra saḥ 50|

saṃjñāṃ prāptaṃ tu saṃvīkṣya rāmacaṃdraṃ suduḥkhitam |
uvāca duḥkhanāśāya vākyaṃ tu sumanoharam 51|
ko'yaṃ vai rajakaḥ kiṃtu vācyaṃ vākyaṃ yathābravīt |
jihvācchedaṃ kariṣyāmi jānakīvācyakāriṇaḥ 52|
tadā rāmo'bravīdvākyaṃ rajakasya mukhodgatam |
śrutaṃ cāreṇa tatsarvaṃ bharatāya mahātmane 53|

tacchrutvā bharataḥ prāha bhrātaraṃ duḥkhaśokinam |
jānakīvahniśuddhābhūllaṃkāyāṃ vīrapūjitā 54|
brahmābravīdiyaṃ śuddhā pitā daśarathastava |
kathaṃ sā rajakoktitvāddhātavyā lokapūjitā 55|
brahmādisaṃstutā kīrtistavalokānpunāti hi |
sā kathaṃ rajakoktyā vai kaluṣādya bhaviṣyati 56|
tasmāttyaja mahāduḥkhaṃ sītāvācyasamudbhavam |
kuru rājyaṃ tayā sārdhamaṃtarvatnyā subhāgyayā 57|
tvaṃ kathaṃ svaśarīraṃ tu hātumicchasi śobhanam |

vayaṃ hatāḥ sma sarve'dya tvāṃ vinā duḥkhanāśakam 58|
kṣaṇaṃ sītā na jīveta tvāṃ vinā sumahodayā |
tasmātpativratā sākaṃ bhunaktu vipulāṃ śriyam 59|
iti vākyaṃ samākarṇya bharatasya ca dhārmikaḥ |
punareva jagādemaṃ vākyaṃ vākyavidāṃ varaḥ 60|
yattvaṃ kathayasi bhrātastatsarvaṃ dharmasaṃyutam |
paraṃ yadvacmyahaṃ vākyaṃ tatkuruṣva mamājñayā 61|
jānāmyenāṃ vahniśuddhāṃ pavitrāṃ lokapūjitām |
lokāpavādādbhīto'haṃ tyajāmi svāṃ tu jānakīm 62|
tasmātkare śitaṃ dhṛtvā karavālaṃ sudāruṇam |
śiraśchiṃdhyathavā jāyāṃ jānakīṃ muṃca vai vane 63|
iti vākyaṃ samākarṇya rāmasya bharato'patat |
mūrcchitaḥ saṅkṣitau dehe kaṃpayuktaḥ sabāṣpakaḥ 64|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe bharatavākyaṃnāma ṣaṭpaṃcāśattamo'dhyāyaḥ 56|

English translation

Śeṣa said :

1-9. Having performed the daily morning duties, having duly gratified the brāhmaṇas , the most learned in the Vedas , with presents of gold, he went to the assembly. All men went to the assembly to salute Raghunātha , the king looking after all the subjects like his own sons. Lakṣmaṇa had held an umbrella over the king's head. Bharata and Śatrughna had at that time held the chowries. Sages led by Vasiṣṭha attended there (upon Rāma). Ministers led by Sumantra who did justice, (were present) there. When the time moved on like this, the six well-adorned spies came to salute the king seated in the assembly. Seeing them desirous of speaking, the best king, being eager, entered the interior, private chamber in the assembly. The good-minded king asked all the spies in private: “O spies, O you who restrain your enemies, tell me correctly how people talk about me; how (they talk) about my wife; in what way do they talk about the acts of my ministers?” Hearing these words the spies spoke in a grave tone like that of the (thundering) clouds to the lord of the Raghus who was asking them.

The spies said :

10-17. O lord, now your fame purifies all people in the world. We heard it, being told by men and women in every house. You the Supreme Being, went to the earth to adorn the great family of Vivasvat . You have largely spread your fame. (In that family) many famous and very mighty (kings) were (born) but they did not have that fame as you have. You, the lord, have made blessed all the subjects that do not have an untimely death and trouble from disease. As the moon, or as the river Gaṅgā

illumines the earth, your good fame illumines the earth. Having heard (about) your fame, Brahmā and others are very much ashamed. O lord, everywhere your fame now purifies the people. We all who are your spies, O lord, are most blessed, (since) every moment we see your charming face.

Having seen (i.e., heard) these words of the five spies, he asked the sixth one whose face was marked with abashment.

Rāma said ;

18-21. O you very intelligent one, tell me truly what you have heard (being talked) in the commingling (i.e. crowd) of people. Tell all that to me as it is. Otherwise you are a sinner.

Again and again, and fast, Rāma asked him in detail. Yet he did not tell Rāma the words of the people (i.e. popular scandal). Then Rāma said to the spy with an abashed face: "I swear you with truth. Tell me everything properly." Then a spy slowly said (these) words to the spy: "You have to tell what was said by the artisans, even if it is not fit to be told."

The spy said :

22-30. O lord, except that your wife stayed in the demon's house, your fame due to your having killed Rāvaṇa has (spread) everywhere. But an artisan—a washerman—despising his wife who had stayed in another's house, beat her at night. His mother said to him: "Why do you beat this innocent one? Accept the woman (i.e. your wife); do not censure her; follow my words (of advice)." Then the washerman said: "I am not king Rāma who accepted Sītā that had stayed in the demon's house." O lord, (the washerman further said:) "Every act done by a king is proper. The act of others, even though they perform meritorious deeds, is improper." Again and again he said: "I am not king Rāma." I got angry. (But) just at that time I remembered your words (viz. 'Do not kill a human being'). (I also thought:) 'Cutting his head I (should) at that time knock him on the ground.' Then I thought: 'Where is Rāma and where is the washerman? (i.e. there is a great disparity between Rāma and the washerman). This wicked one is telling a lie. He is not speaking the truth'. O Rāma, if you order I (shall) kill him now. Due to your persistence, I told you about the analogy, though (really) it should not have been told. The king is the authority here (i.e. in this matter). Let him think (what is relevant).

Śeṣa said :

31-32. Hearing these words which were like the great thunderbolt, (Rāma) heaving and breathing repeatedly fell unconscious. Seeing the king (fallen) unconscious, the spies full of grief fanned him with the end of their garments to remove (Rāma's) grief.

33-40. The king who regained consciousness after some time, said to them: "Go and quickly send Bharata to me." The spies carrying messages and grieved, quickly went to Bharata's house and told (him) Rāma's message. The intelligent Bharata, having heard Rāma's message went to the assembly. Learning that Rāma was in the private (chamber), he quickly came to him, and the noble-minded one said to the door-keeper: "Where is that Rāmabhadra , (that) treasure of kindness, my brother?" The hero went to the house charming with gems, indicated by him. Seeing Rāma tired out, he became afraid in his mind: 'Is this Rāma angry? Or is it the grief of the lord?' Then he said to the king, heaving repeatedly: "O lord, how is that your face which is easily pleased, is hanging (like this)? Your face, due to the tears appears like the moon eclipsed by Rāhu . Tell me the full and true cause. What do (i.e. should) I do for you? O great king, give up your grief. How can you be the receptacle of grief?"

41-46. The righteous hero Rāmacandra , who was thus being spoken to by his brother, spoke to him in a faltering voice: “O brother, listen to my words. (Listen to) the cause of my grief. O very intelligent one, this morning remove it. In the family of Vivasvat no king was (ever) hurt by infamy. My fame today has become foul; Gaṅgā has been joined by Yamunā . The life of those kings only is good on the earth who have fame. The life of those who are wounded by infamy is like (that of) the dead. Those who would have fame on the earth, go to eternal worlds. Those who are bitten by the female serpent in the form of infamy, would go down. Today my fame, the divine river in the world, has become turbid. Listen to the words which the washerman said about me.

47-52. In this city a washerman today uttered certain censurable words about Jānakī (i.e. Sītā). Then, O brother, what should I do on the earth? Should I abandon myself (i.e. should I commit suicide) today: or should I abandon my wife Jānakī? Which of the two should I do? Tell me what is proper.” Speaking like this Rāma, the crest-jewel of Dharma shedding tears and with his body shaken with horripilation, fell on the ground. Seeing his brother fallen, Bharata, full of grief, having examined him carefully, slowly brought Rāma (back) to consciousness. Having seen Rāmacandra who was very much grieved, to have regained consciousness, he spoke very charming words to remove his grief: “Who is this washerman? Which censurable words did he utter? I shall cut off the tongue of him who censures Jānakī.”

53-60. Then Rāma told the words that came out of the washerman’s mouth (i.e. that were uttered by the washerman) and that were heard by the spy, to the magnanimous Bharata. Hearing them, Bharata said to his brother who was afflicted with grief: “Brahmā said: ‘She is pure’. Your father Daśaratha also (said the same thing). (Then) how should she respected by the world, be abandoned merely on (the strength of) the washerman’s words? Your fame praised by Brahma and others, purifies the worlds. How will it be turbid today due to the words of the washerman? Therefore, give up the great grief due to the censure of Sītā. Look after the kingdom along with her—the very fortunate one—who is pregnant. How do you wish to abandon your charming body? Without you who remove our grief, we all are doomed today. That very glorious Sītā will not Jive without you (even) for a moment. Therefore, with (that) loyal wife enjoy ample glory.” Hearing these words of Bharata, the righteous (king), the best among the eloquent, again spoke these words to him:

61-64. “O brother, whatever you say is all just. But by my order, carry out the words which I utter. I know that she is purified in fire, is chaste and is honoured by the world. (But) I am afraid of public scandal. (Therefore) I (shall) abandon my (wife) Jānakī. So, taking in your hand a sharp and very fierce sword, (either) cut off (my) head, or abandon (my) wife Jānakī in the forest.” Hearing these words of Rāma, Bharata, with tremor in his body and tears (in his eyes), fell unconscious on the ground.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 57

The Washerman’s Former Birth

Chapter 352 of 693 · 67 detected Sanskrit verse markers

Sanskrit

वात्स्यायन उवाच।
जगत्पवित्रसत्कीर्तिं जानक्या वाच्यवाचनम् ।
कथं समकरोत्स्वामी तन्मे कथय सुव्रत १।
यथा मे मनसः सौख्यं भविष्यति सुशोभनम् ।
तथा कुरुष्व शेषाद्य त्वन्मुखान्निःसृतामृतम् ।
पिबतस्तृप्तिरेव स्याद्यया संसृतिकृं तनम् २।
शेष उवाच।
मिथिलायां महापुर्यां जनको नाम भूपतिः ।
तस्यां करोति सद्राज्यं धर्मेणाराधयन्प्रजाः ३।
तस्य संकर्षतो भूमिं सीतया दीर्घमुख्यया ।
सीरध्वजस्य निरगात्कुमारी ह्यतिसुंदरी ४।
तदात्यंतं मुदं प्राप्तः सीरकेतुर्महीपतिः ।
सीता नामाकरोत्तस्या मोहिन्या जगतः श्रियः ५।
सैकदोद्यानविपिने खेलंती सुमनोहरा ।
अपश्यत्स्वमनःकांतं शुकशुक्योर्युगं वदत् ६।

अत्यंतं हर्षमापन्नमत्यंतं कामलोलुपम् ।
परस्परं भाषमाणं स्नेहेन शुभया गिरा ७।
रममाणं तदा युग्मं नभसि क्षिप्रवेगतः ।
समुत्पतन्नगोपस्थे स्थितं शब्दं चकार तत् ८।
रामो महीपतिर्भूमौ भविष्यति मनोहरः ।
तस्य सीतेति नाम्ना तु भविष्यति महेलिका ९।
स तया सह वर्षाणां सहस्राण्येकयुग्दश ।
राज्यं करिष्यते धीमान्कर्षन्भूमिपतीन्बली १०।
धन्या सा जानकी देवी धन्योऽसौ रामसंज्ञितः ।
यौ परस्परमापन्नौ पृथिव्यां रंस्यतो मुदा ११।
इति संभाष्यमाणं तु शुकयुग्मं तु मैथिली ।
ज्ञात्वेदं देवतायुग्मं वाणीं तस्य विलोक्य च १२।
मदीयास्तु कथा रम्याः कुरुते शुकयोर्युगम् ।
एतद्गृहीत्वा पृच्छामि सर्वं वाक्यं गतार्थकम् १३।
एवं विचार्य सा स्वीयाः सखीः प्रतिजगाद ह ।

गृह्णंतु शनकैरेतत्पक्षियुग्मं मनोहरम् १४।
सख्यस्तास्तद्गिरिं गत्वा गृह्णन्पक्षियुगं वरम् ।
निवेदयामासुरिदं स्वसख्याः प्रियकाम्यया १५।
बहुधा विविधाञ्छब्दान्कुर्वद्वीक्ष्य मनोहरम् ।
आश्वासयामास तदा पप्रच्छ तदिदं वचः १६।
सीतोवाच।
मा भैषातां युवां रम्यौ कौ वां कुत्र समागतौ ।
को रामः का च सा सीता तज्ज्ञानं तु कुतः स्मृतम् १७।
तत्सर्वं शंसतं क्षिप्रं मत्तो वां व्येतु यद्भयम् ।
इति पृष्टं तया पक्षियुगं सर्वमशंसत १८।
पक्षियुग्ममुवाच।
वाल्मीकिरास्ते सुमहानृषिर्धर्मविदुत्तमः ।
आवां तदाश्रमस्थाने सर्वदा सुमनोहरे १९।
सशिष्यान्गापयामास भावि रामायणं मुनिः ।
प्रत्यहं तत्पदस्मारी सर्वभूतहिते रतः २०।

तदावाभ्यां श्रुतं सर्वं भावि रामायणं महत् ।
मुहुर्मुहुर्गीयमानमायातं परिपाठतः २१।
शृण्वावां तेऽभिधास्यावो यो रामो या च जानकी ।
यद्यद्भविष्यते तस्या रामेण क्रीडितात्मना २२।
ऋष्यशृंगकृतेष्ट्यां च चतुर्धा त्वंगतो हरिः ।
प्रादुर्भविष्यति श्रीमान्सुरस्त्रीगीतसत्कथः २३।
स कौशिकेन मिथिलां प्राप्स्यते भ्रातृसंयुतः ।
धनुष्पाणिस्तदा दृष्ट्वा दुर्ग्राह्यमन्यभूभुजाम् २४।
धनुर्भंक्त्वा जनकजां प्राप्स्यते सुमनोहराम् ।
तया सह महद्राज्यं करिष्यति श्रुतं वरे २५।
एतदन्यच्च तत्रस्थैः श्रुतमस्माभिरुद्भृतैः ।
कथितं तव चार्वंगि मुंचावां गंतुकामुकौ २६।
इति वाक्यं तयोर्धृत्वा श्रोत्रयोः सुमनोहरम् ।
पुनरेवजगादेदं वाक्यं पक्षियुगं प्रति २७।
स रामः कुत्र वर्तेत कस्य पुत्रः कथं तु ताम् ।

परिग्रहीष्यति वरः कीदृग्रूपधरो नरः २८।
मया पृष्टमिदं सर्वं कथयंतु यथातथम् ।
पश्चात्सर्वं करिष्यामि प्रियं युष्मन्मनोहरम् २९।
तच्छ्रुत्वा तां तु कामेन पीडितां वीक्ष्य सा शुकी ।
जानकीं हृदये ज्ञात्वा पपाठ पुरतस्ततः ३०।
सूर्यवंशध्वजो धीमान्राजा पंक्तिरथो बली ।
यं देवाः श्रित्य सर्वारीन्विजेष्यंति च सर्वशः ३१।
तस्य भार्यात्रयं भावि शक्रमोहनरूपधृक् ।
तस्मिन्नपत्य चातुष्कं भविष्यति बलोन्नतम् ३२।

सर्वेषामग्रजो रामो भरतस्तदनुस्मृतः ।
लक्ष्मणस्तदनु श्रीमाञ्छत्रुघ्नः सर्वतो बली ३३।
रघुनाथ इति ख्यातिं गमिष्यति महामनाः ।
तेषामनंतनामानि रामस्य बलिनः सखि ३४।
पद्मकोश इव शोभनं मुखं ।
पंकजाभनयने सुदीर्घके ।

उन्नता पृथुमनोहरा नसा ।
वल्गुसंगत मनोहरे भ्रुवौ ३५।
जानुलंबित मनोहरौ भुजौ ।
कंबुशोभिगलकोऽतिह्रस्वकः ।
सत्कपाटतलविस्तृतश्रिकं ।
वक्ष एतदमलं सलक्ष्मकम् ३६।
शोभनोरुकटिशोभया युतं ।
जानुयुग्ममलं स्वसेवितम् ।
पादपद्ममखिलैर्निजैः सदा ।
सेवितं रघुपतिं सुशोभनम् ३७।
एतद्रूपधरो रामो मया किं तु स वर्ण्यते ।
शताननोपि नो याति पक्षिणः किमु मादृशाः ३८।
यद्रूपं वीक्ष्य ललिता मनोहरवपुर्धरा ।
लक्ष्मीर्मुमोह भुविका वर्तते या न मोहति ३९।
महाबलो महावीर्यो महामोहनरूपधृक् ।

किं वर्णयामि श्रीरामं सर्वैश्वर्यगुणान्वितम् ४०।
धन्या सा जानकीदेवी महामोहनरूपधृक् ।
रंस्यते येन सहिता वर्षाणामयुतं मुदा ४१।
त्वं कासि किं तु नामासि बत सुंदरि यत्तु माम् ।
परिपृच्छसि वैदग्ध्याद्रामकीर्तनमादरात् ४२।
एतद्वाक्यं समाकर्ण्य जानकी पक्षिणोर्युगम् ।
उवाच जन्मललितं शंसंती स्वस्य मोहनम् ४३।
या त्वया जानकी प्रोक्ता साहं जनकपुत्रिका ।
स रामो मां यदाभ्येत्य प्राप्स्यते सुमनोहरः ४४।
तदा वां मोचयाम्यद्धानान्यथा वाक्यलोभिता ।
लालयामि सुखेनास्तां मद्गेहे मधुराक्षरौ ४५।
इत्युक्तं तत्समाकर्ण्य वेपतुर्भयतां गतौ ।
परस्परं प्रक्षुभितौ जानकीमित्यवोचताम् ४६।
वयं वै पक्षिणः साध्वि वनस्था वृक्षगोचराः ।
परिभ्रमाम सर्वत्र नो सुखं नो भवेद्गृहे ४७।

अंतर्वत्नी स्वके स्थाने गत्वा संसूय पुत्रकान् ।
त्वत्स्थानमागमिष्यामि सत्यं मे ह्युदितं वचः ४८।

एवं प्रोक्ता तया सा तु न मुमोच शुकीं स्वयम् ।
तदापतिस्तां प्रोवाच विनीतवदनुत्सुकः ४९।
सीते मुंच कथं भार्यां रक्षसे मे मनोहरीम् ।
आवां गच्छाव विपिने विचरावः सुखं वने ५०।
अंतर्वत्नी तु वर्तेत भार्या मम मनोरमा ।
तस्याः प्रसूतिं कृत्वा त्वामागमिष्यामि शोभने ५१।
इत्युक्ता निजगादेमं सुखं गच्छ महामते ।
एतां रक्षामि सुखिनीं मत्पार्श्वे प्रियकारिणीम् ५२।
इत्युक्तो दुःखितः पक्षी तामूचे करुणान्वितः ।
योगिभिः प्रोच्यते यद्वै तद्वचस्तथ्यमेव हि ५३।
न वक्तव्यं न वक्तव्यं मौनमाश्रित्य तिष्ठताम् ।
नोचेत्स वाक्यदोषेण प्राप्नोत्यालानमुन्मदः ५४।
वयं चेदत्र वाक्यं नाकरिष्याम नगोपरि ।

बंधनं कथमावां स्यात्तस्मान्मौनं समाचरेत् ५५।
इत्युक्त्वा तां प्रत्युवाच नाहं जीवामि सुंदरि ।
एतया भार्यया सीते तस्मान्मुंच मनोहरे ५६।
अनेकविधवाक्यैः सा बोधिता नामुचत्तदा ।
कुपिता दुःखिता भार्या शशाप जनकात्मजाम् ५७।
यथा त्वं पतिना सार्धं वियोजयसि मामितः ।
तथा त्वमपि रामेण वियुक्ता भव गर्भिणी ५८।
इत्युक्तवत्यां तस्यां तु दुःखितायां पुनः पुनः ।
प्राणा निरगमन्दुःखात्पतिदुःखेन पूरितात् ५९।
रामं रामं स्मरंत्याश्च वदंत्यांश्च पुनः पुनः ।
विमानमागतं सुष्ठु पक्षिणी स्वर्गता बभौ ६०।
तस्यां मृतायां दुःखार्तो भर्ता तस्याः स पक्षिराट् ।
परमं क्रोधमापन्नो जाह्नव्यां दुःखितोऽपतत् ६१।
तथा भवामि रामस्य नगरे जनपूरिते ।
मद्वाक्यादियमुद्विग्ना वियोगेन सुदुःखिता ६२।

इत्युक्त्वा स पपातोदे जाह्नव्या भ्रमशोभिते ।
दुःखितः कुपितो भीतस्तद्वियोगेन कंपितः ६३।
क्रुद्धत्वाद्दुःखितत्वाच्च सीताया अपमाननात् ।
अंत्यजत्वं परं प्राप्तो रजकः क्रोधनाभिधः ६४।
यः क्रोधाच्च स्वकान्प्राणान्महतां दुष्टमाचरन् ।
संत्यजेत्स मृतो याति अंत्यजत्वं द्विजोत्तमः ६५।
तज्जातं रजकोक्त्यासौ निंदिता च वियोगिता ।
रजकस्य च शापेन वियुक्ता सा वनं गता ६६।
एतत्ते कथितं विप्र यत्ते पृष्टं विदेहजाम् ।
पुनरत्र परं वृत्तं शृणुष्व निगदामि तत् ६७।

Roman transliteration

vātsyāyana uvāca|
jagatpavitrasatkīrti jānakyā vācyavācanam |
kathaṃ samakarotsvāmī tanme kathaya suvrata 1|
yathā me manasaḥ saukhyaṃ bhaviṣyati suśobhanam |
tathā kuruṣva śeṣādya tvanmukhānniḥsṛtāmṛtam |
pibatastṛptireva syādyayā saṃsṛtikṛṃ tanam 2|
śeṣa uvāca|
mithilāyāṃ mahāpuryāṃ janako nāma bhūpatiḥ |
tasyāṃ karoti sadrājyaṃ dharmeṇārādhayanprajāḥ 3|
tasya saṃkarṣato bhūmiṃ sītayā dīrghamukhyayā |
sīradhvajasya niragātkumārī hyatisuṃdarī 4|
tadātyaṃtaṃ mudaṃ prāptaḥ sīraketurmahīpatiḥ |
sītā nāmākarottasyā mohinyā jagataḥ śriyaḥ 5|
saikadodyānavipine khelaṃtī sumanoharā |
apaśyatsvamanaḥkāṃtaṃ śukaśukyoryugaṃ vadat 6|

atyaṃtaṃ harṣamāpannamatyaṃtaṃ kāmalolupam |
parasparaṃ bhāṣamāṇaṃ snehena śubhayā girā 7|
ramamāṇaṃ tadā yugmaṃ nabhasi kṣipravegataḥ |
samutpatannagopasthe sthitaṃ śabdaṃ cakāra tat 8|
rāmo mahīpatirbhūmau bhaviṣyati manoharaḥ |
tasya sīteti nāmnā tu bhaviṣyati mahelikā 9|
sa tayā saha varṣāṇāṃ sahasrāṇyekayugdaśa |
rājyaṃ kariṣyate dhīmānkarṣanbhūmipatīnbalī 10|
dhanyā sā jānakī devī dhanyo'sau rāmasaṃjñitaḥ |
yau parasparamāpannau pṛthivyāṃ raṃsyato mudā 11|
iti saṃbhāṣyamāṇaṃ tu śukayugmaṃ tu maithilī |
jñātvedaṃ devatāyugmaṃ vāṇīṃ tasya vilokya ca 12|
madīyāstu kathā ramyāḥ kurute śukayoryugam |
etadgṛhītvā pṛcchāmi sarvaṃ vākyaṃ gatārthakam 13|
evaṃ vicārya sā svīyāḥ sakhīḥ pratijagāda ha |

gṛhṇaṃtu śanakairetatpakṣiyugmaṃ manoharam 14|
sakhyastāstadgiriṃ gatvā gṛhṇanpakṣiyugaṃ varam |
nivedayāmāsuridaṃ svasakhyāḥ priyakāmyayā 15|
bahudhā vividhāñchabdānkurvadvīkṣya manoharam |
āśvāsayāmāsa tadā papraccha tadidaṃ vacaḥ 16|
sītovāca|
mā bhaiṣātāṃ yuvāṃ ramyau kau vāṃ kutra samāgatau |
ko rāmaḥ kā ca sā sītā tajjñānaṃ tu kutaḥ smṛtam 17|
tatsarvaṃ śaṃsataṃ kṣipraṃ matto vāṃ vyetu yadbhayam |
iti pṛṣṭaṃ tayā pakṣiyugaṃ sarvamaśaṃsata 18|
pakṣiyugmamuvāca|
vālmīkirāste sumahānṛṣirdharmaviduttamaḥ |
āvāṃ tadāśramasthāne sarvadā sumanohare 19|
saśiṣyāngāpayāmāsa bhāvi rāmāyaṇaṃ muniḥ |
pratyahaṃ tatpadasmārī sarvabhūtahite rataḥ 20|

tadāvābhyāṃ śrutaṃ sarvaṃ bhāvi rāmāyaṇaṃ mahat |
muhurmuhurgīyamānamāyātaṃ paripāṭhataḥ 21|
śṛṇvāvāṃ te'bhidhāsyāvo yo rāmo yā ca jānakī |
yadyadbhaviṣyate tasyā rāmeṇa krīḍitātmanā 22|

ṛṣyaśṛṃgakṛteṣṭyāṃ ca caturdhā tvaṃgato hariḥ |
prādurbhaviṣyati śrīmānsurastrīgītasatkathaḥ 23|
sa kauśikena mithilāṃ prāpsyate bhrātṛsaṃyutaḥ |
dhanuṣpāṇistadā dṛṣṭvā durgrāhyamanyabhūbhujām 24|
dhanurbhaṃktvā janakajāṃ prāpsyate sumanoharām |
tayā saha mahadrājyaṃ kariṣyati śrutaṃ vare 25|
etadanyacca tatrasthaiḥ śrutamasmābhirudgataiḥ |
kathitaṃ tava cārvaṃgi muṃcāvāṃ gaṃtukāmukau 26|
iti vākyaṃ tayordhṛtvā śrotrayoḥ sumanoharam |
punarevajagādedaṃ vākyaṃ pakṣiyugaṃ prati 27|
sa rāmaḥ kutra varteta kasya putraḥ kathaṃ tu tām |

parigrahīṣyati varaḥ kīdṛgrūpadharo naraḥ 28|
mayā pṛṣṭamidaṃ sarvaṃ kathayaṃtu yathātatham |
paścātsarvaṃ kariṣyāmi priyaṃ yuṣmanmanoharam 29|
tacchrutvā tāṃ tu kāmena pīḍitāṃ vīkṣya sā śukī |
jānakīṃ hṛdaye jñātvā papāṭha puratastataḥ 30|
sūryavaṃśadhvajo dhīmānrājā paṃktiratho balī |
yaṃ devāḥ śritya sarvārīnvijeṣyaṃti ca sarvaśaḥ 31|
tasya bhāryātrayaṃ bhāvi śakramohanarūpadhṛk |
tasminnapatya cātuṣkaṃ bhaviṣyati balonnatam 32|
sarveṣāmagrajo rāmo bharatastadanusmṛtaḥ |
lakṣmaṇastadanu śrīmāñchatrughnaḥ sarvato balī 33|
raghunātha iti khyātiṃ gamiṣyati mahāmanāḥ |
teṣāmanaṃtanāmāni rāmasya balinaḥ sakhi 34|
padmakośa iva śobhanaṃ mukhaṃ |
paṃkajābhanayane sudīrghake |

unnatā pṛthumanoharā nasā |
valgusaṃgata manohare bhruvau 35|
jānulaṃbita manoharau bhujau |
kaṃbuśobhigalako'tihrasvakaḥ |
satkapāṭatalavistṛtaśrikaṃ |
vakṣa etadamalaṃ salakṣmakam 36|
śobhanorukaṭiśobhayā yutaṃ |
jānuyugmamamalaṃ svasevitam |
pādapadmamakhilairnijaiḥ sadā |
sevitaṃ raghupatiṃ suśobhanam 37|
etadrūpadharo rāmo mayā kiṃ tu sa varṇyate |
śatānanopi no yāti pakṣiṇaḥ kimu mādṛśāḥ 38|
yadrūpaṃ vīkṣya lalitā manoharavapurdharā |
lakṣmīrmumoha bhuvikā vartate yā na mohati 39|
mahābalo mahāvīryo mahāmohanarūpadhṛk |

kiṃ varṇayāmi śrīrāmaṃ sarvaiśvaryaguṇānvitam 40|
dhanyā sā jānakīdevī mahāmohanarūpadhṛk |
raṃsyate yena sahitā varṣāṇāmayutaṃ mudā 41|
tvaṃ kāsi kiṃ tu nāmāsi bata suṃdari yattu mām |
paripṛcchasi vaidagdhyādrāmakīrtanamādarāt 42|
etadvākyaṃ samākarṇya jānakī pakṣiṇoryugam |
uvāca janmalalitaṃ śaṃsaṃtī svasya mohanam 43|
yā tvayā jānakī proktā sāhaṃ janakaputrikā |
sa rāmo māṃ yadābhyetya prāpsyate sumanoharaḥ 44|

tadā vāṃ mocayāmyaddhānānyathā vākyalobhitā |
lālayāmi sukhenāstāṃ madgehe madhurākṣarau 45|
ityuktaṃ tatsamākarṇya vepaturbhayatāṃ gatau |
parasparaṃ prakṣubhitau jānakīmityavocatām 46|
vayaṃ vai pakṣiṇaḥ sādhvi vanasthā vṛkṣagocarāḥ |
paribhramāma sarvatra no sukhaṃ no bhavedgṛhe 47|

aṃtarvatnī svake sthāne gatvā saṃsūya putrakān |
tvatsthānamāgamiṣyāmi satyaṃ me hyuditaṃ vacaḥ 48|
evaṃ proktā tayā sā tu na mumoca śukīṃ svayam |
tadāpatistāṃ provāca vinītavadanutsukaḥ 49|
sīte muṃca kathaṃ bhāryāṃ rakṣase me manoharīm |
āvāṃ gacchāva vipine vicarāvaḥ sukhaṃ vane 50|
aṃtarvatnī tu varteta bhāryā mama manoramā |
tasyāḥ prasūtiṃ kṛtvā tvāmāgamiṣyāmi śobhane 51|
ityuktā nijagādemaṃ sukhaṃ gaccha mahāmate |
etāṃ rakṣāmi sukhinīṃ matpārśve priyakāriṇīm 52|
ityukto duḥkhitaḥ pakṣī tāmūce karuṇānvitaḥ |
yogibhiḥ procyate yadvai tadvacastathyameva hi 53|
na vaktavyaṃ na vaktavyaṃ maunamāśritya tiṣṭhatām |
nocetsa vākyadoṣeṇa prāpnotyālānamunmadaḥ 54|
vayaṃ cedatra vākyaṃ nākariṣyāma nagopari |

baṃdhanaṃ kathamāvāṃ syāttasmānmaunaṃ samācaret 55|
ityuktvā tāṃ pratyuvāca nāhaṃ jīvāmi suṃdari |
etayā bhāryayā sīte tasmānmuṃca manohare 56|
anekavidhavākyaiḥ sā bodhitā nāmucattadā |
kupitā duḥkhitā bhāryā śaśāpa janakātmajām 57|
yathā tvaṃ patinā sārdhaṃ viyojayasi māmitaḥ |
tathā tvamapi rāmeṇa viyuktā bhava garbhiṇī 58|
ityuktavatyāṃ tasyāṃ tu duḥkhitāyāṃ punaḥ punaḥ |
prāṇā niragamanduḥkhātpatiduḥkhena pūritāt 59|
rāmaṃ rāmaṃ smaraṃtyāśca vadaṃtyāṃśca punaḥ punaḥ |
vimānamāgataṃ suṣṭhu pakṣiṇī svargatā babhau 60|
tasyāṃ mṛtāyāṃ duḥkhārto bhartā tasyāḥ sa pakṣirāṭ |
paramaṃ krodhamāpanno jāhnavyāṃ duḥkhito'patat 61|
tathā bhavāmi rāmasya nagare janapūrite |
madvākyādiyamudvignā viyogena suduḥkhitā 62|

ityuktvā sa papātode jāhnavyā bhramaśobhite |
duḥkhitaḥ kupito bhītastadviyogena kaṃpitaḥ 63|
kruddhatvādduḥkhitatvācca sītāyā apamānanāt |
aṃtyajatvaṃ paraṃ prāpto rajakaḥ krodhanābhidhaḥ 64|
yaḥ krodhācca svakānprāṇānmahatāṃ duṣṭamācaran |
saṃtyajetsa mṛto yāti aṃtyajatvaṃ dvijottamaḥ 65|
tajjātaṃ rajakoktyāsau niṃditā ca viyogitā |
rajakasya ca śāpena viyuktā sā vanaṃ gatā 66|
etatte kathitaṃ vipra yatte pṛṣṭaṃ videhajām |
punaratra paraṃ vṛttaṃ śṛṇuṣva nigadāmi tat 67|

English translation

Vātsyāyana said :

1-2. O you of a good vow, tell me how the lord received the utterance of the censure of Jānakī having pure, excellent fame in the world. O Śeṣa , do that by which my mind shall have very splendid happiness, so that I who drink the nectar coming out from your mouth, shall be satisfied, and by which my worldly existence will be cut off.

Śeṣa said :

3-11. In Mithilā , a great city, there lived a king by name Janaka . Pleasing his subjects, he ruled righteously. When that Sīradhvaja (i.e. Janaka) was ploughing the field, an extremely beautiful girl came out from the long, first furrow. Then king Sīraketu (i.e. Janaka) became extremely glad. He named her, the fascinating one, the glory of the world, Sītā . When she, extremely charming, was playing in the grove of the garden, she saw a pair of a male and a female parrot that delighted her mind. The parrots were extremely delighted and lustful, and affectionately talking to each other in pleasant words. That pair, enjoying (each other's company), quickly flew in the sky, settled on the lap of a mountain, and spoke (to each other): "On the earth, charming Rāma will be the king. His wife will be (a woman) by name Sitā . The intelligent, powerful king, vanquishing (his enemies), will rule (over the earth) along with her for eleven thousand years. Blessed is that queen Jānakī, and blessed is he, named Rāma, who having approached each other, will gladly enjoy."

12-16. When the couple of parrots was conversing in this way, Maithilī , observing their words and realising that this was a divine couple and thinking, 'this couple of parrots is telling charming tales about me, (so) I shall catch the couple, and will ask about all the words, the meaning of which is already expressed', she said to her friends: "Slowly catch this charming pair of the birds." The friends just then went to the mountain, and caught the excellent pair of the birds, and with a desire to do what was dear to their friend (Sītā), reported it to her. Seeing the pair uttering many words in various ways, she comforted it, and said to it these words.

Sītā said :

17-18. Do not be scared. Who are you two, the charming ones? Where have you come from? Who is Rāma, and who is Sītā? Where from did you have the information about them? Tell me all that quickly. Let your fear of me go away.

The pair of birds said :

19-26. There is a very great sage Vālmīki who i s the best among those who know dharma . That sage made his disciples sing the future adventures of Rama . He, engrossed in the wellbeing of all beings, everyday remembered its words. All those future adventures of Rāma, being sung repeatedly, were heard by both of us; they came to us (i.e. were mastered by us) due to repetition. Listen to them. In the end we shall tell who that Rāma is and who that Jānakī is and what will happen to her with Rāma of a playful nature. Glorious Viṣṇu , good stories about whom are sung by celestial women, will, having divided himself into four, come up at the sacrifice performed by Ṛṣyaśṛṅga . He, having a bow in his hand, will come along with Visvāmitra and his own brothers to Mithilā. Then there seeing a bow difficult to be taken (i.e. wielded) by other kings, he will break it, and will obtain the very charming daughter of Janaka. O excellent one, we have heard that with her he will rule over a large kingdom. O you of a beautiful body, we who had flown there, heard this and other (things) about you, told by those who lived there. Release us who desire to go.

27-40. Grasping (i.e.hearing) these words very pleasant to the ears, she again spoke (these) words to that pair of birds: “Where would that Rāma be? Whose son (will he be)? In what way will he marry her? What form will the excellent man have? Tell me exactly all this that I have asked you. Later I will do all good things liked by you.” Hearing those (words), the female parrot, seeing Jānakī and realising in her heart that she was oppressed by love, then said to her: “There will be an intelligent mighty king having a line of chariots, and the scion of the solar dynasty, having resorted to whom gods will be fully victorious. He will have three wives, having forms that will fascinate (even) Indra . On them (i.e. from them) four children (sons) lofty on account of might, will be born. Rāma will be the eldest of all. Bharata is said to be (born) after him. After him (i.e. Bharata) Lakṣmaṇa (will be born), and after him (will be born) Śatrughna . powerful everywhere. The large-minded one (i.e. Rāma) will go by the name Raghunātha . They will have endless names; O friend, the face of the powerful Rāma will be charming like the calyx of a lotus. His very long (i.e. large) eyes will have the beauty of lotuses. His nose will be raised, large and charming. His eyebrows will be lovely and charming due to their being harmonious. His lovely hands will be hanging up to his knees. His very small neck will be charming like a conch. His chest will be plain and expansive and charming. His chest will be pure and will have a mark. Endowed with the beauty of charming thighs and waist, he will have a pair of knees, pure and naturally adored. His lotus-like feet will always be worshipped by all his (votaries). The very charming Raghupati (will be like this). Rāma possess a form like this. Who am I to describe him? Even one having a hundred mouths cannot describe him. Then what a bout birds like me? Seeing his form, (even) Lakṣmī , charming and having a beautiful body, was enticed. (Then) which (lady) is there on the earth that will not be enticed? He has great power, great valour, and has a very enticing form. What power do I have to describe Rāma endowed with all glory and virtues?

41-53. Lucky is that queen Jānakī (i.e. Sītā), having a very attractive form, who will gladly enjoy with him for a myriad years. O beautiful lady, who are you? What is your name that you cleverly and respectfully ask me to narrate (the account) of Rāma?” Hearing these words, Jānakī, telling the couple of birds about the charming and enticing (story of) her birth, said to them: “I am that Jānakī, the daughter of Janaka, whom you mentioned. I shall truly release you when that very charming Rāma comes to me; not otherwise—being (just) allured by your words! I shall caress you. You, having (i.e. speaking) sweet words, stay happily (with me).” Hearing these words they trembled and were frightened. They were mutually (i.e. both) afraid; (and) said this to Jānakī: “O good lady, we are birds, living in forests and resorting to trees. We wander everywhere. We would not get happiness (merely by staying) at home. I am pregnant. Having gone to my place and having given birth to sons (i.e. young ones) I shall come (back). I have told you the truth.” (Though) thus addressed by the female parrot, she did not release her. Then her husband (i.e. the male parrot), eager, and with his face hung down spoke to her: “Sītā, release my wife. How do you keep this my beautiful wife? We shall go to the forest and shall happily move in the forest. My charming wife would be (i.e. is) pregnant. Having performed her (i.e. after her) delivery I shall come to you, O lovely one?” Thus, addressed, she said to him: “O you very intelligent one, you can gladly go. I shal l keep this happy one, doing what is dear to me, near me.” Thus addressed, the bird was unhappy; and full of tenderness, he said to her: “Those words which are uttered by the meditating saints are true: (The words a re:)

54-56. ‘One should not speak, one should not speak. One should remain by resorting to silence. Otherwise, due to the blemish in one's utterance, the mad one would be fettered.’ Had we not talked (to each other) on this tree, how would we have been bound? Therefore, one should resort to silence.” Saying so, he spoke to her: “O beautiful lady, O Sītā, I shall not live without this wife of me. Therefore, O you charming one, leave her.”

57-66. Though admonished with various words, she did not release her. The (parrot’s) wife, who was angry, and miserable, then cursed Janaka’s daughter: “As you are separating me from my husband, in

the same way you will be, when pregnant, separated from Rāma." When she, the afflicted one, was repeatedly saying like this, her life departed due to misery, full of the distress of her husband. For her who was repeatedly remembering Rāma and uttering (the name) Rāma, a divine car properly arrived. The female parrot became luminous when she had gone to heaven. When she died, her husband, that lord of birds, was extremely angry, and being distressed, fell into Gaṅga : "In Rāma's city, full of people, I will be born as (a śūdra so) that due to my words she will be dejected, and extremely unhappy due to separation (from her husband)." Saying so, he who was distressed, angry, frightened and shaking due to separation from her, fell into the water of Gaṅgā graced with eddies. Due to his being angry, due to his being distressed, and due to his having insulted Sītā, he obtained very (mean) śūdra-hood (as he was born as) a washerman named Krodhana . That best bird (or best brāhmaṇa) who, doing ill to the great, abandons his life through anger, obtains śūdrahood after he dies. That took place. Due to the words of the washerman she was censured and separated. On account of the curse of the washerman, she was separated (from Rāma), and she went to the forest.

67. O brāhmaṇa, I have told you what you had asked about (Sītā), born in Videha . Listen to the further account here (i.e. regarding Sītā). I (shall) narrate it.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 58

Lakṣmaṇa Leaves Sītā in the Forest

Chapter 353 of 693 · 79 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
भरतं मूर्च्छितं दृष्ट्वा रघुनाथः सुदुःखितः ।
प्रतीहारमुवाचेदं शत्रुघ्नं प्रापयाशु माम् १।
तद्वाक्यं प्रोक्तमाकर्ण्य क्षणाच्छत्रुघ्नमानयत् ।
यत्र रामो निजभ्राता भरतेन सह स्थितः २।
भरतं मूर्च्छितं दृष्ट्वा रघुनाथं च दुःखितम् ।
प्रणम्य दुःखितोऽवोचत्किमिदं दारुणं महत् ३।
तदा रामोऽत्यजप्रोक्तं वाक्यं लोकविगर्हितम् ।
तं प्रत्युवाच रामोऽसौ शत्रुघ्नं पदसेवकम् ४।
अधोमुखो दीनरवो गद्गदाक्षरवेपथुः ।
शृणु भ्रातर्वचो मेऽद्य कुरु तत्क्षिप्रमादरात् ५।
यथा स्याद्विमलाकीर्तिर्गंगेव पृथिवीं गता ।
सीताया वाच्यमतुलं लोके श्रुत्वांत्यजोदितम् ६।
हातुमिच्छामि देहं स्वमेनां वा जानकीं किल ।
इति वाक्यं समाकर्ण्य रामस्य किल शत्रुहा ७।

सवेपथुः पपातोर्व्यां दुःखितः परदारणः ।
संज्ञां प्राप्य मुहुर्तेन रघुनाथमवोचत ८।
शत्रुघ्न उवाच।
किमेतदुच्यते स्वामिञ्जानकीं प्रति दारुणम् ।
पाखंडैर्दुष्टचित्तैश्च सर्वधर्मबहिष्कृतैः ९।
निंदिता श्रुतिरग्राह्या भवति त्वग्र्यजन्मनाम् ।
जाह्नवी सर्वलोकानां पापघ्नी दुरितापहा १०।
निस्पृष्टा पापिभिः पुंभिः सा स्पर्शेनार्हिता सताम् ।
सूर्यो जगत्प्रकाशाय समुदेति जगत्यहो ११।
उलूकानां रुचिकरो न भवेत्तत्र का क्षतिः ।
तस्मात्त्वमेनां गृह्णीष्व मा त्यजानिंदितां स्त्रियम् १२।
श्रीरामभद्रकृपया कुरुष्व वचनं मम ।
एतच्छ्रुत्वा वचस्तस्य शत्रुघ्नस्य महात्मनः १३।
पुनःपुनर्जगादेदं यदुक्तं भरतं प्रति ।
तन्निशम्य वचो भ्रातुर्दुःखपूरपरिप्लुतः १४।

पपात मूर्च्छितो भूमौ छिन्नमूल इव द्रुमः ।
भ्रातरं पतितं वीक्ष्य शत्रुघ्नं दुःखितो भृशम् १५।
प्रतीहारमुवाचेदं लक्ष्मणं त्वानयांतिकम् ।
स लक्ष्मणगृहं गत्वा न्यवेदयदिदं वचः १६।
प्रतीहार उवाच।
स्वामिन्रामो भवंतं तु समाह्वयति वेगतः ।
स तच्छ्रुत्वा समाह्वानं रामचंद्रेण वेगतः १७।
जगाम तरसा तत्र यत्र स भ्रातृकोऽनघः ।
भरतं मूर्च्छितं दृष्ट्वा शत्रुघ्नमपि मूर्च्छितम् १८।
श्रीरामचंद्रं दुःखार्तं दुःखितो वाक्यमब्रवीत् ।
किमेतद्दारुणं राजन्दृश्यते मूर्च्छनादिकम् १९।
तदाशु शंस मां सर्वं कारणं मुख्यतोऽनघ ।
एवं वदंतं नृपतिर्वृत्तांतं सर्वमादितः २०।
शशंस लक्ष्मणं क्षिप्रं दुःखपूरपरिप्लुतम् ।
लक्ष्मणस्तद्वचः श्रुत्वा सीतायास्त्यागसंभवम् २१।

निःश्वसन्मुहुरुच्छ्वासं स्तब्धगात्र इवाभवत् ।
भ्रातरं स्तब्धगात्रं च कंपमानं मुहुर्मुहुः २२।
न किंचन वदन्तं तं वीक्ष्य शोकार्दितोऽब्रवीत् ।
किं करिष्याम्यहं भूमौ स्थित्वा दुर्यशसांकितः २३।
त्यजामीदं वपुः श्रीमल्लोकभीत्या च शोकवान् ।
सर्वदा भ्रातरो मह्यं मद्वाक्यकरणोत्सुकाः २४।
इदानीं तेपि दैवेन प्रतिकूलवचः कराः ।
कुत्र गच्छामि कं यामि हसिष्यंति नृपा भुवि २५।
दुर्यशो लांछितं मां वै कुष्ठिनं रूपवन्नराः ।
मनोर्वंशे पुरा भूपा जाता जाता गुणाधिकाः २६।
इदानीं मयि जाते तु विपरीतं बभूव तत् ।
इति संभाषमाणं तं रामभद्रं समीक्ष्य सः २७।
संस्तभ्याश्रूणि विपुलान्युवाच विकल स्वरः ।
स्वामिन्विषादं मा कार्षीः कथं तव मतिर्हता २८।
सीतामनिंदितां को नु त्यजति श्रुतवान्भवान् ।

आकारयामि रजकं परिपृच्छामि तं प्रति २९।
कथं त्वयानिंदिता सा जानकी योषितां वरा ।
तव देशे बलात्कश्चिद्बाध्यते न जनोऽल्पकः ३०।
तस्मात्तस्य यथास्वांते प्रतीतिः स्यात्तथाचर ।
किमर्थं त्यज्यते भीरुः पतिव्रतपरायणा ३१।
मनसा वचसा नान्यं जानाति जनकात्मजा ।
तस्मादेनां गृहाण त्वमेतां मा त्यज जानकीम् ३२।
ममोपरि कृपां कृत्वा मदुक्तं संश्रयाशु तत् ।
एवं वदंतं प्रत्यूचे रामः शोकेन कर्षितः ३३।

लक्ष्मणं धर्मवाक्येन बोधयंस्त्यजनोद्यमः ३४।
राम उवाच।
कथं तु मां ब्रवीषि त्वं मा त्यजैनामनिंदिताम्।
लोकापवादात्त्यक्ष्येऽहं जानन्नपि विपापिनीम् ३५।
स्वयशः कारणेऽहं स्वं देहं त्यक्ष्याम्यशोभनम्।
त्वामपि भ्रातरं त्यक्ष्ये लोकवादाद्विगर्हितम् ३६।

किमुतान्ये गृहाः पुत्रा मित्राणि वसुशोभनम्।
स्वयशःकारणे सर्वं त्यजामि किमु मैथिलीम् ३७।
न तथा मे प्रियो भ्राता न कलत्रं न बांधवाः।
यथा मे विमलाकीर्तिर्वल्लभा लोकविश्रुता ३८।
इदानीं रजको नैव प्रष्टव्यो भवति ध्रुवम्।
कालेन सर्वं भविता लोकचित्तस्य रंजनम् ३९।
आमयो यद्वदामस्तु न चिकित्स्यो भवेत्क्षितौ।
सकालेन परीपाकाद्भेषजादेव नश्यति ४०।
तथा कालेन संभावि सांप्रतं मा विलंबय।
त्यजैनां विपिने साध्वीं मां वा खड्गेन घातय ४१।
इत्युक्तं वाक्यमाकर्ण्य दुःखितोऽभूत्तदा महान्।
चिंतयामास च स्वांते लक्ष्मणः शोककर्षितः ४२।
पित्राज्ञप्तो जामदग्न्यो मातरं चाप्यघातयत्।
गुरोराज्ञा नैव लंघ्या युक्ताऽयुक्तापि सर्वथा ४३।
तस्मादेनां त्यजाम्येव रामस्य प्रियकाम्यया।

इति संचिंत्य मनसि भ्रातरं प्रत्युवाच सः ४४।
लक्ष्मणउवाच।
अकृत्यमपि कार्यं वै गुर्वाज्ञां नैव लंघयेत्।
तस्मात्कुर्वे भवद्वाक्यं यत्त्वं वदसि सुव्रत ४५।
इत्येवं भाषमाणं तं लक्ष्मणं प्रत्युवाच सः।
साधुसाधु महाप्राज्ञ त्वया मे तोषितं मनः ४६।
अद्यैव रात्रौ जानक्या दोहदस्तापसी क्षणे।
तन्मिषेण रथे स्थाप्य मोचयैनां महावने ४७।
इत्थं भाषितमाकर्ण्य विशुष्यद्वदनोऽभितः।
रुदन्बाष्पकलां मुंचञ्जगाम स्वं निवेशनम् ४८।
सुमंत्रं तु समाहुय वचनं तमथाब्रवीत्।
रथं मे कुरु सज्जं वै सदश्ववरभूषितम् ४९।
स तद्वाक्यं समाकर्ण्य रथमानीतवांस्तदा।
आनीतं तं रथं दृष्ट्वा लक्ष्मणः शोककर्षितः ५०।
परमं दुःखमापन्नः संरुह्य स्यंदनं वरम्।

निःश्वसञ्जानकीगेहं प्रतस्थे भ्रातृसेवकः ५१।
गत्वा चांतःपुरे भ्राता रामस्य मिथिलात्मजाम्।

प्रत्यूचे निःश्वसन्वाक्यं दुःखपूरपरिप्लुतः ५२।
मातर्जानकि रामेण प्रेषितो भवनं तव ।
तापसीः प्रति याहि त्वं दोहदप्राप्तिहेतवे ५३।
इति वाक्यं समाकर्ण्य लक्ष्मणस्य विदेहजा ।
परमं हर्षमापन्ना लक्ष्मणं प्रत्यभाषत ५४।
जानक्युवाच।
धन्याहं मैथिली राज्ञी रामस्य चरणस्मरा ।
यस्या दोहदपूर्त्यर्थं प्रेषयामास लक्ष्मणम् ५५।
अद्याहं ता वनचरीस्तापसीः पतिदेवताः ।
नमस्कुर्यां च वासोभिः पूजयामि मनोहराः ५६।
इत्युक्त्वा रम्यवस्त्राणि महार्हाभरणानि च ।
मणीन्विमलमुक्ताश्च कर्पूरादिसुगंधिमत् ५७।
चंदनादिकवस्तूनि विचित्राणि सहस्रधा ।

जग्राह रघुनाथस्य पत्नी स्वप्रियकाम्यया ५८।
सीता गृहीत्वा सर्वाणि दासीनां करयोर्मुहुः ।
लक्ष्मणं प्रतिगच्छंती देहल्यां चास्खलत्तदा ५९।
अविचार्य तदौत्सुक्याल्लक्ष्मणं प्रियकारिणम् ।
उवाच कुत्र सरथो येन मां प्रापयिष्यसि ६०।
स निःश्वसन्रथं हैमं जानक्या सह निर्विशत् ।
सुमंत्रं प्रत्युवाचासौ चालयाश्वान्मनोजवान् ६१।
स सुयुक्तं रथं वाक्याल्लक्ष्मणस्य तु चाह्वयत् ।
अश्रुपूर्णमुखं पश्यँल्लक्ष्मणं स मुहुर्मुहुः ६२।
आहतास्तेन कशया वाहास्तस्यापतन्पथि ।
न चलंति यदा वाहास्तदा लक्ष्मणमब्रवीत् ६३।
सुमंत्र उवाच।
स्वामिंश्चलंति नो वाहा यत्नेन परिचालिताः ।
किं करोमि न जानेऽत्र कारणं वाहपातने ६४।
एवं ब्रुवंतं प्रत्यूचे लक्ष्मणो गद्गदस्वरः ।

सारथिं धैर्यमास्थाय ताडयैतान्कशादिभिः ६५।
एतच्छ्रुत्वोदितं यंता कथंचित्समचालयत् ।
तदा स्फुरद्दक्षनेत्रं जानक्या दुःखशंसकम् ६६।
तदैव हृदये शोकः समभूद्दुःखशंसकः ।
तदैव पक्षिणः पुण्याः कुर्वंति परिवर्तनम् ६७।
एवं वीक्ष्यैव वैदेही प्रत्युवाचाथ देवरम् ।
कथं मे तापसीक्षायै यातुमिच्छा रघूद्वह ६८।
रामे भूयाद्धि कल्याणं भरते वा तथानुजे ।
तत्प्रजासु च सर्वत्र मा भवंतु विपर्ययाः ६९।
एवं ब्रुवंतीं संवीक्ष्य जानकीं च स लक्ष्मणः ।

न किंचिदुक्तवान्रुद्ध कंठो बाष्पप्रपूरितः ७०।
सा गच्छंती मृगान्वामं परिवर्तनकारकान् ।
अपश्यद्दुःखसंघातकारकान्समभाषत ७१।
अद्य यन्मे मृगा वामं वर्तयंति तदिष्यते ।
श्रीरामचरणौ मुक्त्वा गच्छंत्यायुक्तमेव तत् ७२।

महिलानां परोधर्मः स्वभर्तृचरणार्चनम् ।
तन्मुक्त्वान्यत्र यांत्या मे यद्भवेच्चुक्तमेव तत् ७३।
एवं पथि विचारं तु कुर्वंत्या परमार्थतः ।
जाह्नवी ददृशे देव्या मुनिवृंदैकसेविता ७४।
यस्यां जलस्य कल्लोला दृश्यंते दुग्धसंनिभाः ।
तरंगो दृश्यते यत्र स्वर्गसोपानमूर्तिभृत् ७५।
यस्या वारिकणस्पर्शान्महापातकसंचयः ।
पलायते न कुत्रापि स्थानमीक्षन्समंततः ७६।
गंगां प्राप्याथ सौमित्रिर्जानकीं स्यंदने स्थिताम् ।
उवाच निर्गलद्बाष्प एहि सीते रथाद्भुवि ७७।
सीता तद्वाक्यमाकर्ण्य क्षणादवततार सा ।
लक्ष्मणेन धृता बाहौ स्खलंती पथि कंटकैः ७८।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे जानक्या गंगादर्शनंनाम अष्टपंचाशत्तमोऽध्यायः ५८।

Roman transliteration

śeṣa uvāca|
bharataṃ mūrcchitaṃ dṛṣṭvā raghunāthaḥ suduḥkhitaḥ |
pratīhāramuvācedaṃ śatrughnaṃ prāpayāśu māṃ 1|
tadvākyaṃ proktamākarṇya kṣaṇācchatrughnamānayat |
yatra rāmo nijabhrātā bharatena saha sthitaḥ 2|
bharataṃ mūrcchitaṃ dṛṣṭvā raghunāthaṃ ca duḥkhitam |
praṇamya duḥkhito'vocatkimidaṃ dāruṇaṃ mahat 3|
tadā rāmoṃ'tyajaproktaṃ vākyaṃ lokavigarhitam |
taṃ pratyuvāca rāmo'sau śatrughnaṃ padasevakam 4|
adhomukho dīnaravo gadgadākṣaravepathuḥ |
śṛṇu bhrātarvaco me'dya kuru tatkṣipramādarāt 5|
yathā syādvimalākīrtirgaṃgeva pṛthivīṃ gatā |
sītāyā vācyamatulaṃ loke śrutvāṃtyajoditam 6|
hātumicchāmi dehaṃ svamenāṃ vā jānakīṃ kila |
iti vākyaṃ samākarṇya rāmasya kila śatruhā 7|

savepathuḥ papātorvyāṃ duḥkhitaḥ paradāraṇaḥ |
saṃjñāṃ prāpya muhūrtena raghunāthamavocata 8|
śatrughna uvāca|
kimetaducyate svāmiñjānakīṃ prati dāruṇam |
pākhaṃḍairduṣṭacittaiśca sarvadharmabahiṣkṛtaiḥ 9|
niṃditā śrutiragrāhyā bhavati tvagryajanmanāṃ |
jāhnavī sarvalokānāṃ pāpaghnī duritāpahā 10|
nispṛṣṭā pāpibhiḥ puṃbhiḥ sā sparśenārhitā satāṃ |

sūryo jagatprakāśāya samudeti jagatyaho 11|
ulūkānāṃ rucikaro na bhavettatra kā kṣatiḥ |
tasmāttvamenāṃ gṛhṇīṣva mā tyajāniṃditāṃ striyam 12|
śrīrāmabhadrakṛpayā kuruṣva vacanaṃ mama |
etacchrutvā vacastasya śatrughnasya mahātmanaḥ 13|
punaḥpunarjagādedaṃ yaduktaṃ bharataṃ prati |
tanniśamya vaco bhrāturduḥkhapūrapariplutaḥ 14|

papāta mūrcchito bhūmau chinnamūla iva drumaḥ |
bhrātaraṃ patitaṃ vīkṣya śatrughnaṃ duḥkhito bhṛśam 15|
pratīhāramuvācedaṃ lakṣmaṇaṃ tvānayāṃtikam |
sa lakṣmaṇagrhaṃ gatvā nyavedayadidaṃ vacaḥ 16|
pratīhāra uvāca|
svāminrāmo bhavaṃtaṃ tu samāhvayati vegataḥ |
sa tacchrutvā samāhvānaṃ rāmacaṃdreṇa vegataḥ 17|
jagāma tarasā tatra yatra sa bhrātṛko'naghaḥ |
bharataṃ mūrcchitaṃ dṛṣṭvā śatrughnamapi mūrcchitam 18|
śrīrāmacaṃdraṃ duḥkhārtaṃ duḥkhito vākyamabravīt |
kimetaddāruṇaṃ rājandṛśyate mūrcchanādikam 19|
tadāśu śaṃsa māṃ sarvaṃ kāraṇaṃ mukhyato'nagha |
evaṃ vadaṃtaṃ nṛpatirvṛttāṃtaṃ sarvamāditaḥ 20|
śaśaṃsa lakṣmaṇaṃ kṣipraṃ duḥkhapūrapariplutam |
lakṣmaṇastadvacaḥ śrutvā sītāyāstyāgasaṃbhavam 21|

niḥśvasanmuhurucchvāsaṃ stabdhagātra ivābhavat |
bhrātaraṃ stabdhagātraṃ ca kaṃpamānaṃ muhurmuhuḥ 22|
na kiṃcana vadantaṃ taṃ vīkṣya śokārdito'bravīt |
kiṃ kariṣyāmyahaṃ bhūmau sthitvā duryaśasāṃkitaḥ 23|
tyajāmīdaṃ vapuḥ śrīmallokabhītyā ca śokavān |
sarvadā bhrātaro mahyaṃ madvākyakaraṇotsukāḥ 24|
idānīṃ tepi daivena pratikūlavacaḥ karāḥ |
kutra gacchāmi kaṃ yāmi hasiṣyaṃti nṛpā bhuvi 25|
duryaśo lāṃchitaṃ māṃ vai kuṣṭhinaṃ rūpavannarāḥ |
manorvaṃśe purā bhūpā jātā jātā guṇādhikāḥ 26|
idānīṃ mayi jāte tu viparītaṃ babhūva tat |
iti saṃbhāṣamāṇaṃ taṃ rāmabhadraṃ samīkṣya saḥ 27|
saṃstabhyāśrūṇi vipulānyuvāca vikala svaraḥ |
svāminviṣādaṃ mā kārṣīḥ kathaṃ tava matirhṛtā 28|
sītāmaniṃditāṃ ko nu tyajati śrutavānbhavān |

ākārayāmi rajakaṃ paripṛcchāmi taṃ prati 29|
kathaṃ tvayāniṃditā sā jānakī yoṣitāṃ varā |
tava deśe balātkaścidbādhyate na jano'lpakaḥ 30|
tasmāttasya yathāsvāṃte pratītiḥ syāttathācara |
kimarthaṃ tyajyate bhīruḥ pativrataparāyaṇā 31|
manasā vacasā nānyaṃ jānāti janakātmajā |
tasmādenāṃ gṛhāṇa tvametāṃ mā tyaja jānakīm 32|
mamopari kṛpāṃ kṛtvā maduktaṃ saṃśrayāśu tat |
evaṃ vadaṃtaṃ pratyūce rāmaḥ śokena karṣitaḥ 33|
lakṣmaṇaṃ dharmavākyena bodhayaṃstyajanodyamaḥ 34|
rāma uvāca|
kathaṃ tu māṃ bravīṣi tvaṃ mā tyajainmāniṃditām |
lokāpavādāttyakṣye'haṃ jānannapi vipāpinīm 35|

svayaśaḥ kāraṇe'haṃ svaṃ dehaṃ tyakṣyāmyaśobhanam |
tvāmapi bhrātaraṃ tyakṣye lokavādādvigarhitam 36|

kimutānye gṛhāḥ putrā mitrāṇi vasuśobhanam |
svayaśaḥkāraṇe sarvaṃ tyajāmi kimu maithilīm 37|
na tathā me priyo bhrātā na kalatraṃ na bāṃdhavāḥ |
yathā me vimalākīrtirvallabhā lokaviśrutā 38|
idānīṃ rajako naiva praṣṭavyo bhavati dhruvam |
kālena sarvaṃ bhavitā lokacittasya raṃjanam 39|
āmayo yadvadāmastu na cikitsyo bhavetkṣitau |
sakālena parīpākādbheṣajādeva naśyati 40|
tathā kālena saṃbhāvi sāṃprataṃ mā vilaṃbaya |
tyajaināṃ vipine sādhvīṃ māṃ vā khaḍgena ghātaya 41|
ityuktaṃ vākyamākarṇya duḥkhito'bhūttadā mahān |
ciṃtayāmāsa ca svāṃte lakṣmaṇaḥ śokakarṣitaḥ 42|
pitrājñapto jāmadagnyo mātaraṃ cāpyaghātayat |
gurorājñā naiva laṃghyā yuktā'yuktāpi sarvathā 43|
tasmādenāṃ tyajāmyeva rāmasya priyakāmyayā |

iti saṃciṃtya manasi bhrātaraṃ pratyuvāca saḥ 44|
lakṣmaṇauvāca|
akṛtyamapi kāryaṃ vai gurvājñāṃ naiva laṃghayet |
tasmātkurve bhavadvākyaṃ yattvaṃ vadasi suvrata 45|
ityevaṃ bhāṣamāṇaṃ taṃ lakṣmaṇaṃ pratyuvāca saḥ |
sādhusādhu mahāprājña tvayā me toṣitaṃ manaḥ 46|
adyaiva rātrau jānakyā dohadastāpasī kṣaṇe |
tanmiṣeṇa rathe sthāpya mocayaināṃ mahāvane 47|
itthaṃ bhāṣitamākarṇya viśuṣyadvadano'bhitaḥ |
rudanbāṣpakalāṃ muṃcañjagāma svaṃ niveśanam 48|
sumaṃtraṃ tu samāhūya vacanaṃ tamathābravīt |
rathaṃ me kuru sajjaṃ vai sadaśvavarabhūṣitam 49|
sa tadvākyaṃ samākarṇya rathamānītavāṃstadā |
ānītaṃ taṃ rathaṃ dṛṣṭvā lakṣmaṇaḥ śokakarṣitaḥ 50|
paramaṃ duḥkhamāpannaḥ saṃruhya syaṃdanaṃ varam |

niḥśvasañjānakīgehaṃ pratasthe bhrātṛsevakaḥ 51|
gatvā cāṃtaḥpure bhrātā rāmasya mithilātmajām |
pratyūce niḥśvasanvākyaṃ duḥkhapūrapariplutaḥ 52|
mātarjānaki rāmeṇa preṣito bhavanaṃ tava |
tāpasīḥ prati yāhi tvaṃ dohadaprāptihetave 53|
iti vākyaṃ samākarṇya lakṣmaṇasya videhajā |
paramaṃ harṣamāpannā lakṣmaṇaṃ pratyabhāṣata 54|
jānakyuvāca|
dhanyāhaṃ maithilī rājñī rāmasya caraṇasmarā |
yasyā dohadapūrtyarthaṃ preṣayāmāsa lakṣmaṇam 55|
adyāhaṃ tā vanacarīstāpasīḥ patidevatāḥ |
namaskuryāṃ ca vāsobhiḥ pūjayāmi manoharāḥ 56|
ityuktvā ramyavastrāṇi mahārhābharaṇāni ca |
maṇīnvimalamuktāśca karpūrādisugaṃdhimat 57|
caṃdanādikavastūni vicitrāṇi sahasradhā |

jagrāha raghunāthasya patnī svapriyakāmyayā 58|
sītā gṛhītvā sarvāṇi dāsīnāṃ karayormuhuḥ |

lakṣmaṇaṃ pratigacchaṃtī dehalyāṃ cāskhalattadā 59|
avicārya tadautsukyāllakṣmaṇaṃ priyakāriṇam |
uvāca kutra saratho yena māṃ prāpayiṣyasi 60|
sa niḥśvasanrathaṃ haimaṃ jānakyā saha nirviśat |
sumaṃtraṃ pratyuvācāsau cālayāśvānmanojavān 61|
sa suyuktaṃ rathaṃ vākyāllakṣmaṇasya tu cāhvayat |
aśrupūrṇamukhaṃ paśya~llakṣmaṇaṃ sa muhurmuhuḥ 62|
āhatāstena kaśayā vāhāstasyāpatanpathi |
na calaṃti yadā vāhāstadā lakṣmaṇamabravīt 63|
sumaṃtra uvāca|
svāminśścalaṃti no vāhā yatnena paricālitāḥ |
kiṃ karomi na jāne'tra kāraṇaṃ vāhapātane 64|
evaṃ bruvaṃtaṃ pratyūce lakṣmaṇo gadgadasvaraḥ |

sārathiṃ dhairyamāsthāya tāḍayaitāṅkaśādibhiḥ 65|
etacchrutvoditaṃ yaṃtā kathaṃcitsamacālayat |
tadā sphuraddakṣanetraṃ jānakyā duḥkhaśaṃsakam 66|
tadaiva hṛdaye śokaḥ samabhūdduḥkhaśaṃsakaḥ |
tadaiva pakṣiṇaḥ puṇyāḥ kurvaṃti parivartanam 67|
evaṃ vīkṣyaiva vaidehī pratyuvācātha devaram |
kathaṃ me tāpasīkṣāyai yātumicchā raghūdvaha 68|
rāme bhūyāddhi kalyāṇaṃ bharate vā tathānuje |
tatprajāsu ca sarvatra mā bhavaṃtu viparyayāḥ 69|
evaṃ bruvaṃtīṃ saṃvīkṣya jānakīṃ ca sa lakṣmaṇaḥ |
na kiṃciduktavānruddha kaṃṭho bāṣpaprapūritaḥ 70|
sā gacchaṃtī mṛgānvāmaṃ parivartanakārakān |
apaśyadduḥkhasaṃghātakārakānsamabhāṣata 71|
adya yanme mṛgā vāmaṃ vartayaṃti tadiṣyate |
śrīrāmacaraṇau muktvā gacchaṃtyāyuktameva tat 72|

mahilānāṃ parodharmaḥ svabhartṛcaraṇārcanam |
tanmuktvānyatra yāṃtyā me yadbhavedyuktameva tat 73|
evaṃ pathi vicāraṃ tu kurvaṃtyā paramārthataḥ |
jāhnavī dadṛśe devyā munivṛṃdaikasevitā 74|
yasyāṃ jalasya kallolā dṛśyaṃte dugdhasaṃnibhāḥ |
taraṃgo dṛśyate yatra svargasopānamūrtibhṛt 75|
yasyā vārikaṇasparśānmahāpātakasaṃcayaḥ |
palāyate na kutrāpi sthānamīkṣansamaṃtataḥ 76|
gaṃgāṃ prāpyātha saumitrirjānakīṃ syaṃdane sthitām |
uvāca nirgaladbāṣpa ehi sīte rathādbhuvi 77|
sītā tadvākyamākarṇya kṣaṇādavatatāra sā |
lakṣmaṇena dhṛtā bāhau skhalaṃtī pathi kaṃṭakaiḥ 78|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe jānakyā gaṃgādarśanaṃnāma aṣṭapaṃcāśattamo'dhyāyaḥ 58|

English translation

Śeṣa said :

1-8. Seeing Bharata unconscious, Raghunātha who was very much afflicted, said to the door-keepers; “Bring Śatrughna quickly to me.” Hearing these words, (the door-keeper), in a moment brought

Śatrughna where his brother Rāma remained with Bharata. Seeing Bharata unconscious and Rāma afflicted, he who was grieved, saluted (Rāma) and said: “What has this frightful (incident) come about?” Then Rāma, with his face hung down with a piteous voice and with his words faltering and with tremor, told Śatrughna, the servant of his feet, the words of the śūdra —the popular censure: “O brother, listen, and quickly and carefully do what I tell you, so that my fame will go (i.e. flow) like Gaṅgā on the earth. Having heard the words unequalled in the world, uttered about Sītā by the śūdra, I indeed decided to abandon my body or Jānakī .” Hearing these words of Rāma, Śatrughna, the killer of his enemies, being afflicted fell down with a termor on the earth. Having regained consciousness after some time, he said to Raghunātha:

Śatrughna said :

9-13a. O lord, why are these horrible words being talked about Jānakī? Are the sacred texts, censured by the wicked-minded heretics, outcast from all religions, not to be accepted by the brāhmaṇas ? Does Gaṅgā that destroys the sins of all the people and that removes calamities, not deserve to be touched by the good, since she is touched by sinful men? In the world the sun rises to give light to the world? What is lost if he is not liked by the owls? Therefore, you (please) accept this (your) wife, (though) censured by a śūdra. O Ramabhadra , kindly do what I say.

13b-16. Having heard these words of the high-minded Śatrughna he again and again said what he had told Bharata. Hearing those words of his brother, Śatrughna, full of the flood of grief, fell unconscious on the ground like a tree with its roots cut off. Seeing his brother Śatrughna fallen (unconscious), he (i.e. Rāma), being very much afflicted, said these words to the door-keeper: “Bring Lakṣmaṇa near me.” He, having gone to Lakṣmaṇa’s house, told him these words (i.e. this message).

The door-keeper said :

17-19a. O lord, Rāma has summoned you quickly. Hearing that summons (made) by Rāma, the sinless one quickly and speedily went where his brother (Rāma) was. Seeing Bharata unconscious, also seeing Śatrughna unconscious, he said (these) words to Śrī Rāmacandra , who was afflicted with grief:

19b-23a. “O king, what is this frightful (scene) like swoon etc. Therefore, O sinless one, tell me the entire main cause.” To Lakṣmaṇa who was talking like this and was full of the flood of grief, the king quickly told the entire account from beginning. Hearing those words arising from the deserting of Sītā, he, sighing again and again, had his body as it were stupefied. Seeing his brother with his body stupefied, and repeatedly trembling, and not talking anything, he, afflicted with grief, said:

23b-27a. “Marked with infamy, what shall I do by being (i.e. living) on the earth? I, being afflicted, will abandon, through the fear of the world, this my glorious body. My brothers were always eager to do what I had told them; but, now unfortunately (for me) they are also doing opposite of what I tell them. Where should I go? Whom should I approach? Kings on the earth will laugh at me marked by infamy, as handsome men laugh at a leper. (When) formerly kings were born in Manu ’s race, they were born with superior qualities. (But) now when I am born that has become false.”

27b-33a. Seeing Rāmabhadra speaking like this, he checked his profuse tears, and spoke in a weakened tone: “O lord, do not be dejected. How is it that you are deprived of your understanding? Who are you, learned one (i.e. How does a learned person like you) to abandon Sītā? I shall call the washerman, and ask him: ‘How did you censure that Jānakī, the best among ladies?’ In your country no small person is forcibly harassed. Therefore, act towards him as there is the conviction about him in your mind. Why do you (unnecessarily) abandon the timid one who is loyal to her husband (i.e. you)?

The daughter of Janaka does not know anyone else (but you) mentally or by speech (i.e. she does not think or talk about anyone else). Therefore, accept her; do not abandon Jānakī. Having shown favour to me, resort to (i.e. do) it quickly."

33b-34. To Lakṣmaṇa who was speaking like this, Rāma, who was overpowered with grief and who was determined to abandon Sītā, advising Lakṣmaṇa with words of righteousness, said to him:

Rāma said :

35-41. How do you tell me: 'Do not abandon her?' Though I know her to be sinless, I am abandoning her due to public censure. For the sake of my fame I shall give up my unhappy body. I shall even forsake you, my brother, (if you are) condemned by public censure. Then how much more about other (member of my) family, sons, friends, and splendid wealth? For the sake of my fame, I shall give up everything, indeed Sītā also. To me my brother, my wife, my kinsmen, are not so dear as my beloved, spotless fame, known in the world. Certainly now the washerman is not to be questioned. In course of time the minds of people will be fully satisfied. A disease, as long as it is unripe (i.e. not properly developed), cannot be diagnosed on the earth, but goes away (i.e. is cured) after it has aggravated by means of medicine. Similarly this will take place (i.e. people will be satisfied) in course of time. Now do not delay. Leave this chaste lady in a forest, or kill me with a sword.

42-44. Hearing these words uttered (by Rāma), the great one was pained. Lakṣmaṇa, overpowered with grief, thought in his mind (i.e. to himself): Jamadagni 's son (Paraśurāma), killed even his mother by the order of his father. The order of an elderly person, whether it is proper or improper, is not at all to be disobeyed. Therefore, with a desire to do what is dear to Rāma, I shall leave her (in the forest).' Thinking like this in his mind (i.e. to himself), he said to his brother:

Lakṣmaṇa said :

45-47. What ought not to be done should even be done. An elderly person's order should not be violated (i.e. disobeyed). Therefore, I shall carry out your words that you speak to me, O you of a good vow.

To Lakṣmaṇa, who was speaking like this, he said: "Good, good, O very intelligent one, you have pleased my mind. Tonight only, under the pretext of (fulfilling) Sītā's cherished wish to see the female ascetics, put her into a chariot and leave her in the great forest."

48-54. Hearing these words, he, with his mouth fully parched, weeping, shedding tears, went to his own house. Having called Sumantra , he said these words to him: "Make ready my chariot, adorned with good horses." He, having heard these words, then brought the chariot. Seeing the chariot that was brought Lakṣmaṇa overpowered with grief, was very much distressed; and he, the servant of his brother (Rāma), got into the excellent chariot, and sighing, went to Sītā's abode, and having gone into the harem and heaving and full of grief, said (these) words to the daughter of Mithilā : "O mother Sītā, Rāma has sent me to you. To fulfil your cherished wish you (can) go the female ascetics." Having heard these words of (i.e. spoken by) Lakṣmṣṇa, Sītā who was very much delighted, said to Lakṣmaṇa:

Jānakī said :

55-63. I, Maithilī , who remember Rāma's feet and to fulfil whose cherished wish he sent Lakṣmaṇa, am blessed. Today I shall salute the female ascetics living in the forest, and looking upon their husbands as deities I shall honour the charming ones with (presents of) garments.

Saying so, Raghunātha's wife (Sītā), in order to do what was dear to her, took (with her) charming garments, costly ornaments, gems, spotless pearls, camphor etc. having fragrance, so also various things like sandal in thousands. Repeatedly accepting these (things) from the hands of the female servants and then going to Lakṣmaṇa, Sītā tumbled at the threshold. Not minding it through curiosity, she said to Lakṣmaṇa who did good to her: "Where is the chariot in which you will take me (to the forest)?" Heaving he along with Sītā got into the golden chariot. He said to Sumantra: "Drive the horses having the speed of mind." At the words of Lakṣmaṇa he looking at Lakṣmaṇa's face full of tears called the chariot, well-yoked (with horses). The horses, struck by kim with a whip, fell on the path. When the horses did not move, he said to Lakṣmaṇa:

Sumantra said :

64-78. O lord, though driven with effort, the horses do not move. What should I do? I do not realise the cause of their fall.

To him who was speaking like this, Lakṣmaṇa said in a faltering voice after mustering courage to the charioteer: "Strike these with whips etc." Hearing these words, the charioteer somehow drove them. Then Sītā's right eye, indicating trouble, throbbed. Just then in her heart grief, indicating misfortune, was produced. Just then only, auspicious birds turned round. Seeing these, Sītā said to her brother-in-law: "How is it that I have a desire to go to see the female ascetics. May well-being come to Rāma; so also to his younger brother, Bharata; so also to his subjects everywhere. Let misfortunes not come to them." That Lakṣmaṇa with his throat chocked and full of tears, did not say anything to Sītā who was speaking like this. She (while) going saw deer turning to the left and causing multitudes of miseries. She said (to Lakṣmaṇa): "It is laid down that since today the deer are turning to the left, it is not proper that I am going after abandoning Rāma's feet. The highest duty of women is to serve their husbands' feet. So, whatever would happen to me who am going after leaving him, (must be said) to be proper only." When the queen (Sītā) was thinking like this on the way, she actually saw Gaṅgā which was resorted to by groups of sages only, in which waves of water resembling milk were seen, in which waves having the form of a staircase to heaven were seen. By the touch of the drops of her water the heap of great sins not finding any place all around, runs away. Having reached Gaṅgā, Lakṣmaṇa shedding tears said to Sītā, seated in the chariot: "Sītā, come down to the ground from the chariot." Having heard his words Sītā with her arms held by him, in a moment got down and on the way tumbled on thorns.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 59

The Birth of Kuśa and Lava

Chapter 354 of 693 · 87 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
अथ नावा समुत्तीर्य जाह्नवीं लक्ष्मणस्तदा ।
जानकीं परतस्तीरे हस्ते धृत्वा वनं ययौ १।
सा चलंती पथि तदा शुष्यद्वदनलक्षिता ।
कंटकक्षतसत्पादा स्खलंती च पदे पदे २।
लक्ष्मणस्तां महाघोरे विपिने दुःखदायिनि ।
प्रवेशयामास तदा राघवाज्ञाविधायकः ३।
यत्र वृक्षा महाघोरा बर्बूलाः खदिरा घनाः ।
श्लेष्मातकाश्चिंचिणीकाः शुष्का दावेन वह्निना ४।
कोटरस्था महासर्पाः फूत्कुर्वंति सुकोपिताः ।
घूका घूत्कुर्वते यत्र लोकचित्तभयंकराः ५।
व्याघ्राः सिंहाः सृगालाश्च द्वीपिनोऽतिभयंकराः ।
दृश्यंते यत्र सरला मनुष्यादाः सुकोपनाः ६।
महिषाः सूकरा दुष्टा दंष्ट्रा द्वयविलक्षिताः ।
कुर्वंति प्राणिनां तापं मानसस्य मदोद्धुराः ७।

ईदृग्वनं प्रपश्यंती भयेनोपगतज्वरा ।
कंटकैर्दष्टचरणा लक्ष्मणं वाक्यमब्रवीत् ८।
जानक्युवाच।
वीरर्षिमुनिसंसेव्या नाश्रमान्नेत्रसौख्यदान् ।
नाहं पश्यामि नो तेषां पत्नीश्च सुतपोधनाः ९।
पश्यामि केवलं घोरान्पक्षिणः शुष्कवृक्षकान् ।
दावानलेन तत्सर्वं दह्यमानमिदं वनम् १०।
त्वां च पश्यामि दुःखार्तमश्रुपूर्णाकुलेक्षणम् ।
शकुनेतरसाहस्रं भवेन्मम पदे पदे ११।
तन्मे कथय वीराग्र्य कथं मुक्ता महात्मना ।
रामेण दुष्टहृदया क्षिप्रं कथय मे हि तत् १२।
इति वाक्यं समाकर्ण्य लक्ष्मणः शोककर्शितः ।
संरुद्धबाष्पवदनो न किंचित्प्रोक्तवांस्तदा १३।
तदेव विपिनं घोरं गच्छंती लक्ष्मणान्विता ।
पुनरप्याह तं वीरं दुःखार्ता पश्यती मुखम् १४।

तदापि स न तां वक्ति किमपि प्रेक्षुलोलुपः ।
तदा सात्यंतनिर्बंधं चकार परिपृच्छती १५।
आग्रहेण यदा पृष्टो लक्ष्मणः सीतया तदा ।
रुद्धकंठो मुहुः शोचन्नवदत्त्यागसंभवम् १६।
तद्वाक्यं पविना तुल्यं निशम्य मुनिसत्तम ।
सुलताकृत्तमूलेव बभूवाकल्पवर्जिता १७।
तदैव पृथिवी तां न जग्राह तनयामिमाम् ।
रामो विपापिनीं सीतां न जह्यादिति शंकिनी १८।
पतितां तां तु वैदेहीं दृष्ट्वा सौमित्रिरुत्सुकः ।
पल्लवाग्र्यसमीरेण संज्ञितां तु चकार सः १९।
संज्ञां प्राप्ता ह्युवाचेदं मा हास्यं कुरु देवर ।
कथं मां पापरहितां त्यजते स रघूद्वहः २०।
एवं बहुविलप्याथ लक्ष्मणं दुःखसंयुतम् ।
संवीक्ष्यमू र्च्छिता भूमौ पपात परिदुःखिता २१।
मुहुर्तेनापि संज्ञां सा प्राप्य दुःखपरिप्लुता ।

जगाद रामचरणौ स्मंरती शोकविक्षता २२।
रघुनाथो महाबुद्धिस्त्यजते मां कथं महान् ।
यो मदर्थे पयोराशिं बद्धवान्वानरैर्युतः २३।
स कथं मां महावीरो निष्पापां रजकोक्तितः ।
त्यजिष्यति ममैवात्र दैवं तु प्रतिकूलितम् २४।
एवं वदन्ती पुनरपि मूर्च्छां प्राप्ता विदेहजा ।
मूर्च्छितां तां समीक्ष्याथ रुरोद विकृतस्वरः २५।
पुनः संज्ञामवाप्यैवं सौमित्रिं निजगाद सा ।
दुःखातुरं वीक्षमाणा रुद्धकंठं सुदुःखिता २६।
सौमित्रे गच्छ रामं त्वं धर्ममूर्तिं यशोनिधिम् ।
मद्वाक्यमेवैतदब्रूयाः समक्षं तपसां निधेः २७।
मां तत्याज भवान्यद्वै जानन्नपि विपापिनीम् ।
कुलस्य सदृशं किं वा शास्त्रज्ञानस्य तत्फलम् २८।
नित्यं तव पदे रक्तां त्वदुच्छिष्टभुजं हि माम् ।
भवांस्तत्याज तत्सर्वं मम दैवं तु कारणम् २९।

कल्याणं तव सर्वत्र भूयाद्वीरवरोत्तम ।
अहं तावद्वने त्वां हि स्मरंती प्राणधारिका ३०।
मनसा कर्मणा वाचा भवानेव ममोत्तमः ।
अन्ये तुच्छीकृताः सर्वे मनसा रघुवंशज ३१।
भवेभवे भवानेव पतिर्भूयान्महीश्वर ।
त्वत्पदस्मरणानेक हतपापा सतीश्वरी ३२।
श्वश्रूजनं ब्रूहि सर्वं मत्संदेशं रघूत्तम ।
त्यक्ता वने महाघोरे रामेण निरघा सती ३३।
स्मरामि चरणौ युष्मद्वने मृगगणैर्युते ।

अंतर्वत्नी वने त्यक्ता रामेण सुमहात्मना ३४।
सौमित्रे शृणु मद्वाक्यं भद्रं भूयाद्रघूत्तमे।
इदानीं संत्यजे प्राणान्रामवीर्यं सुरक्षती ३५।
त्वं रामवचनं तथ्यं यत्करोषि शुभं तव।
परतंत्रेण तत्कार्यं रामपादाब्जसेविना ३६।
गच्छ त्वं राम सविधे शिवाः पंथान एव ते।

ममोपरि कृपा कार्या स्मर्तव्याहं कदा कदा ३७।
इत्युक्त्वा मूर्च्छिता भूमौ पपात पुरतस्तदा।
लक्ष्मणो दुःखमापेदे वीक्ष्य मूर्च्छितजानकीम् ३८।
वीजयामास वासोग्रैः संज्ञां प्राप्तां प्रकृत्य च।
सौमित्रिः सांत्वयामास वचनैर्मधुरैर्मुहुः ३९।
लक्ष्मण उवाच।
एष गच्छामि रामं वै गत्वा शंसामि सर्वशः।
समीपे ते मुनेरस्ति वाल्मीकेराश्रमो महान् ४०।
इत्युक्त्वा तां परिक्रम्य दुःखितो बाष्पपूरितः।
मुंचन्नश्रुकलां दुःखाद्ययौ रामं महीपतिम् ४१।
जानकी देवरं यांतं वीक्ष्य विस्मितलोचना।
हसत्ययं महाभागो लक्ष्मणो देवरो मम ४२।
कथं मां प्राणतः प्रेष्ठां विपापां राघवोऽत्यजत्।
इति संचिंतयंती सा तमैक्षदनिमेषणा ४३।
जाह्नवीं सर्वथोत्तीर्णां ज्ञात्वा सत्यं स्वहापनम्।

पतिता प्राणसंदेहं प्राप्ता मूर्च्छां गता तदा ४४।
तदा हंसाः स्वपक्षाभ्यां जलमानीय सर्वतः।
सिषिचुर्मधुरो वायुर्ववौ पुष्पसुगंधिमान् ४५।
करिणः पुष्करैः स्वीयैर्जलपूर्णैः समंततः।
व्याप्तं शरीरं रजसा क्षालयंत इवागताः ४६।
मृगास्तदंतिकं प्राप्य संतस्थुर्विस्मितेक्षणाः।
नगाः पुष्पयुता आसंस्तत्कालं मधुना विना ४७।
एतस्मिन्समये वृत्ते संज्ञां प्राप्य तदा सती।
विललाप सुदुःखार्ता रामरामेति जल्पती ४८।
हा नाथ दीनबंधो हे करुणामयसंनिधे।
अपराधादृते मां त्वं कथं त्यजसि वै वने ४९।
इत्येवमादिभाषंती विलपंती मुहुर्मुहुः।
इतस्ततः प्रपश्यंती संमूर्च्छंती पुनःपुनः ५०।
तदा स्वशिष्यैर्भगवान्वाल्मीकिः संगतो वनम्।
शुश्राव रुदितं तत्र करुणास्वरभाषितम् ५१।

शिष्यान्प्रति जगादाथ पश्यंतु वनमध्यतः।
को रोदिति महाघोरे विपिने दुःखितस्वरः ५२।

ते प्रयुक्ताश्च मुनिना संजग्मुर्यत्र जानकी ।
रामरामेति भाषंती बाष्पपूरपरिप्लुता ५३।
तां दृष्ट्वा स्त्रियमौत्सुक्याद्वाल्मीकिं प्रत्यगुर्मुनिम् ।
श्रुत्वा तदीरितं वाक्यं जगामासौ ततो मुनिः ५४।
दृष्ट्वा तं तपसां राशिं जानकी पतिदेवता ।
नमोस्तु मुनये वेदमूर्तये व्रतवार्धये ५५।
इत्युक्तवंतीं तां सीतामाशीर्भिरभ्यनंदयत् ।
भर्त्रा सह चिरंजीव पुत्रौ प्राप्नुहि शोभनौ ५६।
कासि त्वं किं वने घोरे संगतासि किमीदृशी ।
सर्वं मे शंस जानीयां तव दुःखस्य कारणम् ५७।
सा तदा प्रत्युवाचेमं रामस्य महिला मुनिम् ।
निःश्वसंती करुणया गिरासंजातवेपथुः ५८।
शृणु मे वाक्यमर्थोक्तं सर्वदुःखस्य कारणम् ।

जानीहि मां भूमिपते रघुनाथस्य सेवकीम् ५९।
अपराधं विना त्यक्ता न जाने तत्र कारणम् ।
लक्ष्मणो मां विमुच्यात्र गतवान्नाघवाज्ञया ६०।
इत्युक्त्वाश्रुकलापूर्णं बिभ्रतीं मुखपंकजम् ।
वाल्मीकिः सांत्वयन्प्राह जानकीं कमलेक्षणाम् ६१।
वाल्मीकिं मां विजानीहि पितुस्तव गुरुं मुनिम् ।
दुःखं मा कुरु वैदेहि ह्यागच्छ मम चाश्रमम् ६२।
भिन्नस्थाने पितुर्गेहं जानीहि पतिदेवते ।
ईदृशे कर्मणि मम रोषोस्त्वेव महीपतेः ६३।
एवं वचः समाकर्ण्य जानकी पतिदेवता ।
दुःखपूर्णाश्रुवदना किंचित्सुखमवाप सा ६४।
शेष उवाच।
वाल्मीकिः सांत्वयित्वैनां दुःखपूराकुलेक्षणाम् ।
निनाय स्वाश्रमं पुण्यं तापसीवृन्दपूरितम् ६५।
सा गच्छंती पृष्ठतोऽस्य वाल्मीकेस्तपसां निधेः ।

रराजेंदोः पृष्ठतो वै तारकेव मनोहरा ६६।
वाल्मीकिः प्राप्य च स्वीयमाश्रमं मुनिपूरितम् ।
तापसीः प्रतिसंचख्यौ जानकीं स्वाश्रमं गताम् ६७।
वैदेही तापसीः सर्वा नमश्चक्रे महामनाः ।
परस्परं प्रहृषिताः परिरंभं समाचरन् ६८।
वाल्मीकिर्निजशिष्यान्स प्रत्युवाच तपोनिधिः ।
रच्यतां बत जानक्याः पर्णशाला मनोरमा ६९।
इत्युक्तं वाक्यमाकर्ण्य वाल्मीकेः सुमनोरमम् ।
व्यरचन्पत्रकैः शालां दारुभिः सुमनोहराम् ७०।
तत्रावसद्धि वैदेही पतिव्रतपरायणा ।

वाल्मीकेः परिचर्यां च कुर्वंती फलभक्षिका ७१।
जपंती रामरामेति मनसा वचसा स्वयम्।
निनाय दिवसांस्तत्र जानकी पतिदेवता ७२।
काले सासूत पूत्रौ द्वौ मनोहरवपुर्धरौ।
रामचंद्र प्रतिनिधी ह्यश्विनाविव जानकी ७३।

तच्छ्रुत्वा तु मुनिर्हृष्टो जानक्याः पुत्रसंभवम्।
चकार जातकर्मादि संस्कारान्मंत्रवित्तमः ७४।
कुशैर्लवैश्च वाल्मीकिर्मुनिः कर्माणि चाचरत्।
तन्नाम्ना पुत्रयोराख्या कुशो लव इति स्फुटा ७५।
वाल्मीकिर्यत्र विरजा मंगलं तद्यथाचरत्।
अत्यंतं हृष्टचित्ता सा बभूव कमलेक्षणा ७६।
तद्दिने लवणं हत्वा शत्रुघ्नः स्वल्पसैनिकः।
आगमच्चाश्रमे चास्य वाल्मीकेर्निशि शोभने ७७।
तदा वाल्मीकिना शिष्टः शत्रुघ्नो रघुनायकम्।
मा शंस जानकीपुत्रौ कथयिष्याम्यहं पुरः ७८।
जानकीपुत्रकौ तत्र ववृधाते मनोरमौ।
कंदमूलफलैः पुष्टौ व्यदधादुन्मदौ वरौ ७९।
शुक्लप्रतिपदायाश्च शशीव सुमनोहरौ।
कालेन संस्कृतौ जातावुपनीतौ मनोहरौ ८०।
उपनीयमुनिर्वेदं सांगमध्यापयत्सुतौ।

सरहस्यं धनुर्वेदं रामायणमपाठयत् ८१।
वाल्मीकिना च धनुषी दत्ते स्वर्णसुभूषिते।
अभेद्ये सगुणे श्रेष्ठे वैरिवृंदविदारणे ८२।
इषुधी बाणसंपूर्णौ अक्षये करवालके।
चर्माण्यभेद्यानि ददौ जानक्यात्मजयोस्तदा ८३।
धनुर्धरौ धनुर्वेदपारगावाश्रमे मुदा।
चरंतौ तत्र रेजाते अश्विनाविव शोभनौ ८४।
जानकी वीक्ष्य पुत्रौ द्वौ खड्गचर्मधरौ वरौ।
परमं हर्षमापन्ना विरहोद्भवमत्यजत् ८५।
एष ते कथितो विप्र जानक्याः पुत्रसंभवः।
अतः शृणुष्व यद्वृत्तं वीरबाहुविकृंतनम् ८६।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे कुशलवोत्पत्तिकथानकंनामैकोनषष्टितमोऽध्यायः ५९।

Roman transliteration

śeṣa uvāca|
atha nāvā samuttīrya jāhnavīṃ lakṣmaṇastadā |
jānakīṃ paratastīre haste dhṛtvā vanaṃ yayau 1|
sā calaṃtī pathi tadā śuṣyadvadanalakṣitā |
kaṃṭakakṣatasatpādā skhalaṃtī ca pade pade 2|

lakṣmaṇastāṃ mahāghore vipine duḥkhadāyini |
praveśayāmāsa tadā rāghavājñāvidhāyakaḥ 3|
yatra vṛkṣā mahāghorā barbūlāḥ khadirā ghanāḥ |
śleṣmātakāściṃciṇīkāḥ śuṣkā dāvena vahninā 4|
koṭarasthā mahāsarpāḥ phūtkurvaṃti sukopitāḥ |
ghūkā ghūtkurvate yatra lokacittabhayaṃkarāḥ 5|
vyāghrāḥ siṃhāḥ sṛgālāśca dvīpino'tibhayaṃkarāḥ |
dṛśyaṃte yatra saralā manuṣyādāḥ sukopanāḥ 6|
mahiṣāḥ sūkarā duṣṭā daṃṣṭrā dvayavilakṣitāḥ |
kurvaṃti prāṇināṃ tāpaṃ mānasasya madoddhurāḥ 7|

īdṛgvanaṃ prapaśyaṃtī bhayenopagatajvarā |
kaṃṭakairdaṣṭacaraṇā lakṣmaṇaṃ vākyamabravīt 8|
jānakyuvāca|
vīrarṣimunisaṃsevyā nāśramānnetrasaukhyadān |
nāhaṃ paśyāmi no teṣāṃ patnīśca sutapodhanāḥ 9|
paśyāmi kevalaṃ ghorānpakṣiṇaḥ śuṣkavṛkṣakān |
dāvānalena tatsarvaṃ dahyamānamidaṃ vanam 10|
tvāṃ ca paśyāmi duḥkhārtamaśrupūrṇākulekṣaṇam |
śakunetarasāhasraṃ bhavenmama pade pade 11|
tanme kathaya vīrāgrya kathaṃ muktā mahātmanā |
rāmeṇa duṣṭahṛdayā kṣipraṃ kathaya me hi tat 12|
iti vākyaṃ samākarṇya lakṣmaṇaḥ śokakarśitaḥ |
saṃruddhabāṣpavadano na kiṃcitproktavāṃstadā 13|
tadeva vipinaṃ ghoraṃ gacchaṃtī lakṣmaṇānvitā |
punarapyāha taṃ vīraṃ duḥkhārtā paśyatī mukham 14|

tadāpi sa na tāṃ vakti kimapi prekṣulolupaḥ |
tadā sātyaṃtanirbaṃdhaṃ cakāra paripṛcchatī 15|
āgraheṇa yadā pṛṣṭo lakṣmaṇaḥ sītayā tadā |
ruddhakaṃṭho muhuḥ śocannavadattyāgasaṃbhavam 16|
tadvākyaṃ pavinā tulyaṃ niśamya munisattama |
sulatākṛttamūleva babhūvākalpavarjitā 17|
tadaiva pṛthivī tāṃ na jagrāha tanayāmimām |
rāmo vipāpinīṃ sītāṃ na jahyāditi śaṃkinī 18|
patitāṃ tāṃ tu vaidehīṃ dṛṣṭvā saumitrirutsukaḥ |
pallavāgryasamīreṇa saṃjñitāṃ tu cakāra saḥ 19|
saṃjñāṃ prāptā hyuvācedaṃ mā hāsyaṃ kuru devara |
kathaṃ māṃ pāparahitāṃ tyajate sa raghūdvahaḥ 20|
evaṃ bahuvilapyātha lakṣmaṇaṃ duḥkhasaṃyutam |
saṃvīkṣyamū rcchitā bhūmau papāta pariduḥkhitā 21|
muhūrtenāpi saṃjñāṃ sā prāpya duḥkhapariplutā |

jagāda rāmacaraṇau smaṃratī śokavikṣatā 22|
raghunātho mahābuddhistyajate māṃ kathaṃ mahān |
yo madarthe payorāśiṃ baddhavānvānarairyutaḥ 23|
sa kathaṃ māṃ mahāvīro niṣpāpāṃ rajakoktitaḥ |
tyajiṣyati mamaivātra daivaṃ tu pratikūlitam 24|
evaṃ vadantī punarapi mūrcchāṃ prāptā videhajā |
mūrcchitāṃ tāṃ samīkṣyātha ruroda vikṛtasvaraḥ 25|
punaḥ saṃjñāmavāpyaivaṃ saumitriṃ nijagāda sā |
duḥkhāturaṃ vīkṣamāṇā ruddhakaṃṭhaṃ suduḥkhitā 26|
saumitre gaccha rāmaṃ tvaṃ dharmamūrtiṃ yaśonidhim |

madvākyamevaitadbrūyāḥ samakṣaṃ tapasāṃ nidheḥ 27|
māṃ tatyāja bhavānyadvai jānannapi vipāpinīm |
kulasya sadṛśaṃ kiṃ vā śāstrajñānasya tatphalam 28|
nityaṃ tava pade raktāṃ tvaducchiṣṭabhujaṃ hi mām |
bhavāṃstatyāja tatsarvaṃ mama daivaṃ tu kāraṇam 29|

kalyāṇaṃ tava sarvatra bhūyādvīravarottama |
ahaṃ tāvadvane tvāṃ hi smaraṃtī prāṇadhārikā 30|
manasā karmaṇā vācā bhavāneva mamottamaḥ |
anye tucchīkṛtāḥ sarve manasā raghuvaṃśaja 31|
bhavebhave bhavāneva patirbhūyānmahīśvara |
tvatpadasmaraṇāneka hatapāpā satīśvarī 32|
śvaśrūjanaṃ brūhi sarvaṃ matsaṃdeśaṃ raghūttama |
tyaktā vane mahāghore rāmeṇa niraghā satī 33|
smarāmi caraṇau yuṣmadvane mṛgagaṇairyute |
aṃtarvatnī vane tyaktā rāmeṇa sumahātmanā 34|
saumitre śṛṇu madvākyaṃ bhadraṃ bhūyādraghūttame |
idānīṃ saṃtyaje prāṇānrāmavīryaṃ surakṣatī 35|
tvaṃ rāmavacanaṃ tathyaṃ yatkaroṣi śubhaṃ tava |
parataṃttreṇa tatkāryaṃ rāmapādābjasevinā 36|
gaccha tvaṃ rāma savidhe śivāḥ paṃthāna eva te |

mamopari kṛpā kāryā smartavyāhaṃ kadā kadā 37|
ityuktvā mūrcchitā bhūmau papāta puratastadā |
lakṣmaṇo duḥkhamāpede vīkṣya mūrcchitajānakīm 38|
vījayāmāsa vāsograiḥ saṃjñāṃ prāptāṃ prakṛtya ca |
saumitriḥ sāṃtvayāmāsa vacanairmadhurairmuhuḥ 39|
lakṣmaṇa uvāca|
eṣa gacchāmi rāmaṃ vai gatvā śaṃsāmi sarvaśaḥ |
samīpe te munerasti vālmīkerāśramo mahān 40|
ityuktvā tāṃ parikramya duḥkhito bāṣpapūritaḥ |
muṃcannaśrukalāṃ duḥkhādyayau rāmaṃ mahīpatim 41|
jānakī devaraṃ yāṃtaṃ vīkṣya vismitalocanā |
hasatyayaṃ mahābhāgo lakṣmaṇo devaro mama 42|
kathaṃ māṃ prāṇataḥ preṣṭhāṃ vipāpāṃ rāghavo'tyajat |
iti saṃciṃtayaṃtī sā tamaikṣadanimeṣaṇā 43|
jāhnavīṃ sarvathottīrṇāṃ jñātvā satyaṃ svahāpanam |

patitā prāṇasaṃdehaṃ prāptā mūrcchāṃ gatā tadā 44|
tadā haṃsāḥ svapakṣābhyāṃ jalamānīya sarvataḥ |
siṣicurmadhuro vāyurvavau puṣpasugaṃdhimān 45|
kariṇaḥ puṣkaraiḥ svīyairjalapūrṇaiḥ samaṃtataḥ |
vyāptaṃ śarīraṃ rajasā kṣālayaṃta ivāgatāḥ 46|
mṛgāstadaṃtikaṃ prāpya saṃtasthurvismitekṣaṇāḥ |
nagāḥ puṣpayutā āsaṃstatkālaṃ madhunā vinā 47|
etasminsamaye vṛtte saṃjñāṃ prāpya tadā satī |
vilalāpa suduḥkhārtā rāmarāmeti jalpatī 48|
hā nātha dīnabaṃdho he karuṇāmayasaṃnidhe |
aparādhādṛte māṃ tvaṃ kathaṃ tyajasi vai vane 49|
ityevamādibhāṣaṃtī vilapaṃtī muhurmuhuḥ |
itastataḥ prapaśyaṃtī saṃmūrcchaṃtī punaḥpunaḥ 50|
tadā svaśiṣyairbhagavānvālmīkiḥ saṃgato vanam |
śuśrāva ruditaṃ tatra karuṇāsvarabhāṣitam 51|

śiṣyāṇprati jagādātha paśyaṃtu vanamadhyataḥ |
ko roditi mahāghore vipine duḥkhitasvaraḥ 52|
te prayuktāśca muninā saṃjagmuryatra jānakī |
rāmarāmeti bhāṣaṃtī bāṣpapūrapariplutā 53|
tāṃ dṛṣṭvā striyamautsukyādvālmīkiṃ pratyagurmunim |
śrutvā tadīritaṃ vākyaṃ jagāmāsau tato muniḥ 54|
dṛṣṭvā taṃ tapasāṃ rāśiṃ jānakī patidevatā |
namostu munaye vedamūrtaye vratavārdhaye 55|
ityuktavaṃtīṃ tāṃ sītāmāśīrbhirabhyanaṃdayat |
bhartrā saha ciraṃjīva putrau prāpnuhi śobhanau 56|
kāsi tvaṃ kiṃ vane ghore saṃgatāsi kimīdṛśī |
sarvaṃ me śaṃsa jānīyāṃ tava duḥkhasya kāraṇam 57|
sā tadā pratyuvācemaṃ rāmasya mahilā munim |
niḥśvasaṃtī karuṇayā girāsaṃjātavepathuḥ 58|
śṛṇu me vākyamarthoktaṃ sarvaduḥkhasya kāraṇam |

jānīhi māṃ bhūmipate raghunāthasya sevakīm 59|
aparādhaṃ vinā tyaktā na jāne tatra kāraṇam |
lakṣmaṇo māṃ vimucyātra gatavānrāghavājñayā 60|
ityuktvāśrukalāpūrṇaṃ bibhratīṃ mukhapaṃkajam |
vālmīkiḥ sāṃtvayanprāha jānakīṃ kamalekṣaṇām 61|
vālmīkiṃ māṃ vijānīhi pitustava guruṃ munim |
duḥkhaṃ mā kuru vaidehi hyāgaccha mama cāśramam 62|
bhinnasthāne piturgehaṃ jānīhi patidevate |
īdṛśe karmaṇi mama roṣostveva mahīpateḥ 63|
evaṃ vacaḥ samākarṇya jānakī patidevatā |
duḥkhapūrṇāśruvadanā kiṃcitsukhamavāpa sā 64|
śeṣa uvāca|
vālmīkiḥ sāṃtvayitvaināṃ duḥkhapūrākulekṣaṇām |
ninmāya svāśramaṃ puṇyaṃ tāpasīvṛndapūritam 65|
sā gacchaṃtī pṛṣṭhato'sya vālmīkestapasāṃ nidheḥ |

rarājeṃdoḥ pṛṣṭhato vai tārakeva manoharā 66|
vālmīkiḥ prāpya ca svīyamāśramaṃ munipūritam |
tāpasīḥ pratisaṃcakhyau jānakīṃ svāśramaṃ gatām 67|
vaidehī tāpasīḥ sarvā namaścakre mahāmanāḥ |
parasparaṃ prahṛṣitāḥ pariraṃbhaṃ samācaran 68|
vālmīkirnijaśiṣyānsa pratyuvāca taponidhiḥ |
racyatāṃ bata jānakyāḥ parṇaśālā manoramā 69|
ityuktaṃ vākyamākarṇya vālmīkeḥ sumanoramam |
vyaracanpatrakaiḥ śālāṃ dārubhiḥ sumanoharām 70|
tatrāvasaddhi vaidehī pativrataparāyaṇā |
vālmīkeḥ paricaryāṃ ca kurvaṃtī phalabhakṣikā 71|
japaṃtī rāmarāmeti manasā vacasā svayam |
ninmāya divasāṃstatra jānakī patidevatā 72|
kāle sāsūta pūtrau dvau manoharavapurdharau |
rāmacaṃdra pratinidhī hyaśvināviva jānakī 73|

tacchrutvā tu munirhṛṣṭo jānakyāḥ putrasaṃbhavam |
cakāra jātakarmādi saṃskārānmaṃtravittamaḥ 74|
kuśairlavaiśca vālmīkirmuniḥ karmāṇi cācarat |
tannāmnā putrayorākhyā kuśo lava iti sphuṭā 75|
vālmīkiryatra virajā maṃgalaṃ tadyathācarat |
atyaṃtaṃ hṛṣṭacittā sā babhūva kamalekṣaṇā 76|

taddine lavaṇaṃ hatvā śatrughnaḥ svalpasainikaḥ |
āgamaccāśrame cāsya vālmīkerniśi śobhane 77|
tadā vālmīkinā śiṣṭaḥ śatrughno raghunāyakam |
mā śaṃsa jānakīputrau kathayiṣyāmyahaṃ puraḥ 78|
jānakīputrakau tatra vavṛdhāte manoramau |
kaṃdamūlaphalaiḥ puṣṭau vyadadhādunmadau varau 79|
śuklapratipadāyāśca śaśīva sumanoharau |
kālena saṃskṛtau jātāvupanītau manoharau 80|
upanīyamunirvedaṃ sāṃgamadhyāpayatsutau |

sarahasyaṃ dhanurvedaṃ rāmāyaṇamapāṭhayat 81|
vālmīkinā ca dhanuṣī datte svarṇasubhūṣite |
abhedye saguṇe śreṣṭhe vairivṛṃdavidāraṇe 82|
iṣudhī bāṇasaṃpūrṇau akṣaye karavālake |
carmāṇyabhedyāni dadau jānakyātmajayostadā 83|
dhanurdharau dhanurvedapāragāvāśrame mudā |
caraṃtau tatra rejāte aśvināviva śobhanau 84|
jānakī vīkṣya putrau dvau khaḍgacarmadharau varau |
paramaṃ harṣamāpannā virahodbhavamatyajat 85|
eṣa te kathito vipra jānakyāḥ putrasaṃbhavaḥ |
ataḥ śṛṇuṣva yadvṛttaṃ vīrabāhuvikṛṃtanam 86|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
kuśalavotpattikathānakaṃnāmaikonaṣaṣṭitamo'dhyāyaḥ 59|

English translation

Śeṣa said :

1-8. Then Lakṣmaṇa , having made Sītā cross Gaṅgā in a boat to the other bank, took her by hand and went to the forest. On the way she who was marked with her face parched up, walked. Her good (i.e. delicate) feet were hurt with thorns. She tumbled at every step. At that time Lakṣmaṇa carrying out the order of Rāghava took her into the very fearful forest causing misery, in which there were fierce dense trees like barbula, khadira . śleṣmātaka, ciñciṇīka, which were dry due to wild fire. Serpents living in the hollows of trees and getting very angry, hissed. Owls causing fear to the minds of people, cried. (In the forest) artless, very wrathful, tigers, lions, foxes, and elephants, eaters of human beings were noticed. Buffaloes, hogs which were wicked, which were marked with two fangs, afflicted the minds of beings. Sītā seeing such a forest suffered from grief through fear. With her feet pricked by thorns she said (these) words to Lakṣmaṇa.

Jānakī said :

9-12. O hero, I do not see (here) hermitages resorted to by sages and giving joy to the eyes. Nor do I see their wives having a great treasure of penance. I am only seeing fearful birds and dry trees. This entire forest is being burnt by wild fire. I notice you too with your eyes full of tears. At every step I am experiencing a thousand ill omens. Therefore, O best hero, tell me whether I of a wicked heart, am abandoned by the noble Rāma . Tell it to me quickly.

13-18. Hearing these words, Lakṣmaṇa, overpowered with grief, and with tears (flowing) on his face checked, then said nothing. She, afflicted with grief and moving with Lakṣmaṇa in that forest only

looked at his face and again spoke to that hero; yet, he, desiring to see something, did not say anything to her. Then, (when) she asked him, she very much insisted (on getting a reply). When Lakṣmaṇa was asked by Sītā persistently, he with his throat choked and repeatedly repenting, told her the reason why she was deserted. Hearing those words like (the fall of) the thunderbolt, she, (though) free from any disease, became like a good creeper with its roots cut off. Just then the Earth did not take (back) this daughter (i.e. Sītā) of her, since she believed that Rāma would not abandon sinless Sītā.

19-24. Seeing Sitā fallen down, Lakṣmaṇa, eager (to revive her) revived her by means of breezes produced by (the movements of) the tips of sprouts. Having regained consciousness, she said, "O brother-in-law, do not joke. How does the descendant of Raghu abandon me who am sinless?" Having thus moaned much, she, having seen Lakṣmaṇa full of grief, being fully distressed, fell unconscious on the ground. Having regained consciousness after a while, she full of grief and hurt by sorrow, (and) remembering Rāma's feet, said: "How does that very intelligent, great Raghunātha who along with the monkeys restrained the ocean for my sake, abandon me? How will that great hero abandon me by(relying) upon the words of the washerman? Now, my destiny is unfavourable."

25-32. Saying so the daughter of the Videha (-king) again swooned. Seeing her unconscious he wept in a tone affected by emotion. Having regained consciousness she who was very much distressed, looked at Lakṣmaṇa who was afflicted with grief and whose throat was choked, and said to him: "O Lakṣmaṇa, go to Rāma, the (very) image of Dharma and the treasure of glory, and tell him these my words in the presence of the treasure of penance: 'Even knowing me to be sinless, you abandoned me. Does it behove your family, or is it the fruit of your knowledge of the sacred texts? You abandoned me who was always attached to your feet, who always ate what was left over by you. For all that my destiny is the cause (i.e. is responsible). O best among excellent warriors, may you have welfare everywhere. Remembering you mentally, in deeds and speech, I shall just hold my breath (i.e. Jive) in the forest. All others were mentally abandoned by me, O you born in the family of Raghu. O lord of the earth, you alone should be my husband in every birth: I who remember your feet, have all my sins destroyed and have become the best chaste lady.'

33-39. O best of the Raghus , convey all my message to my mothers-in-law. 'I (though) sinless, have been abandoned in the very fierce forest. I remember your feet in the forest, full of herds of deer. The very noble Rāma abandoned me (though) pregnant in the forest.' O Lakṣmaṇa, listen to my words. May well-being come to you. Now preserving well Rāma's semen (in my womb), I would give up my life. As you are proving true Rāma's words, you will have prosperity. One serving the lotus-like feet of Rāma, and depending upon another, has to do it. I should be favoured, and be remembered at times." Saying so, she fell unconscious on the ground in front (of Lakṣmaṇa). Seeing Jānakī unconscious, Lakṣmaṇa became afflicted. Saumitri (i.e. Lakṣmaṇa) fanned her with the ends of his garment, and having saluted her who had regained consciousness, he repeatedly consoled her with sweet words.

Lakṣmaṇa said :

40-43a. This I (i.e. I Just) go to Rāma; and will tell him everything. Near you, there is the great hermitage of the sage Vālmīki .

Speaking thus to her, he being afflicted and full of tears, turned round, and shedding tears, sorrowfully went to king Rāma. Seeing her brother-in-law going, Jānakī with amazed eyes (said): "This my noble brother-in-law is joking. How (is it that) Rāghava abandoned me who was dearer to Rāma than his own life!"

43b-50. Thinking like this, she looked at him with unwinking eyes. Realising on his having crossed Jāhnavī (i.e. Gaṅgā) that her desertion by Rāma was a fact, she fell down, was in a very great peril, and fainted. At that time swans brought water from all places and sprinkled (it over her). Sweet fragrant breezes blew. Elephants with the tips of their tongues full of(i.e. wet with) water, washed as it were, her body covered with dust. Deer came near her with their eyes full of wonder. At that time, trees were full of flowers, without the spring (i.e though it was not the spring season). When this was the time (i.e. when so much time passed), the chaste lady regained consciousness and being very much afflicted with grief, and saying 'Rāma, Rāma', moaned. "O lord, O friend of the poor, O good treasure full of pity, how do you abandon me in the forest without my fault?" She talked like this; she wept again and again. She looked here and there: and she again and again became unconscious.

51-55a. At that time revered Vālmīki had come tothe forest. At that time he heard weeping with piteous words. He then said to his disciples: "Find out from the interior of the forest who is weeping in a distressed tone in the forest." Ordered by the sage, they went to the place where Jānakī saying 'Rāma, Rāma' and full of a flood of tears, was sitting. Seeing that they eagerly came back to the sage Vālmīki. Having heard the words uttered by them, the sage then went (there). Seeing that heap of penance (i.e. Vālmīki), Jānakī who looked upon her husband as a deity, (said):

55b-58. "My salution to the sage, the image of the Vedas , the ocean of religious acts of austerity." He greeted that Sītā who was saying like this with blessings. "Live long with your husband; obtain two bright sons. Who are you? Why have you come to the fearful forest? Why are you like this? Tell me everything, I would (like to) know the cause of your sorrow." Heaving and with tremor produced in her body, Rāma's wife then spoke with piteous words to the sage:

59-63. "Listen to my significant words—the cause of all my sorrow. Know me to be the servant of king Raghunatha . I have been abandoned without a fault. I do not know the reason for that. By Rāma's order Lakṣmaṇa left me here and went (back)." Vālmīki, consoling Sītā having lotus-like eyes and lotus-like face full of tears, and who had said like this, spoke to Sītā: "Know me to be the sage Vālmīki who is your father's preceptor. O Vaidehī , do not be afflicted, come to my hermitage. O you who look upon your husband as a deity, suppose that your father's house is (situated) at a different place. In such an act (i.e. when such an act is done), let me be angry with the king (i.e. Rāma) (i.e. I would be angry with Rāma, and not withyou)."

64. Hearing words like these, Jānakī who looked upon her husband as a deity, who was full of affliction, and whose face was full of tears, was a little happy."

Śeṣa said :

65-68. Having consoled her whose eyes were full with the flood of grief, Vālmīki took her to his auspicious hermitage full of the groups of female ascetics. She, going after Vālmīki, the treasure of penance, shone like a charming star going after the moon. Having reached his hermitage full of sages, Vālmīki told the female ascetics aboutJānakī who had come to his hermitage. Vaidehī, of a noble mind, saluted all the female ascetics. Being very much delighted, they embraced one another.

69-72. That treasure of penance, Vālmīki, said to his disciples: "Construct a beautiful hut of leaves for Jānakī." Hearing these very pleasant words of Vālmīki, they constructed an attractive hut with leaves and (pieces of) wood. Waiting upon Vālmīki and eating (i.e. subsisting upon) fruits, Vaidehī, a chaste wife, lived in it. Jānakī who looked upon her husband as a deity muttering 'Rāma, Rāma', (both) mentally and in words, passed her days there.

73-80a. At (the proper) time Jānakī gave birth to two sons, having charming bodies, and having the likeness of Rāma and like (the two) Aśvins . Hearing about the birth of the two sons of Jānakī, the sage was delighted; he who knew the sacred prayers, performed the purificatory rites like the ceremony performed at the time of the birth of a child. Vālmīki performed (these) rites with darbhas and the hair of a cow's tail. So the two sons have well-known names Kuśa and Lava . Vālmīki also performed the auspicious riteswhere she free from menstrual excretion (i.e. who had given birth to a child) remained, in such a way that she having lotus-like eyes, was very much delighted in her heart. The same day, Śatrughna , with a few soldiers, had, after killing Lavaṇa , come to Vālmīki's pleasant hermitage at night. At that time Vālmīki had directed Śatrughna: "Do not tell Rāma about Jānakī's sons. I shall (later) tell it (to him)." The attractive sons of Jānakī grew there (i.e. in Vālmīki's hermitage). Vālmīki brought up the two joyful excellent (boys) with bulbs, roots and fruits. The two, very charming like the moon of the first day of the bright half (of a month), were purified (with rites) in due course.

80b-86. The two charming ones were initiated into sacred study (by Vālmīki). Having initiated them into sacred study, the sage taught the two boys the Vedas with their six limbs. He taught them the science of archery with its secrets and Rāmāyaṇa . Vālmīki gave them two bows well adorned with gold; (the bows were) unbreakable, had strings, and were best in warding off the groups of enemies. (He gave them) two inexhaustible quivers full of arrows, and two swords. He (also) gave to Jānakī's two sons, shields that could not be pierced through. The two archers who had mastered the Vedas, gladly moving in the hermitage, shone like the two bright Aśvins. Seeing (her) two excellent sons holding swords and shields, Jānakī was very much delighted and gave up (the grief) due to her desertion (by Rāma). O brāhmaṇa , I have told you this account of the birth of Jānakī's sons. Hereafter listen to the cutting off of the arms of the soldiers that took place.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 60

Lava Defeats the Army and Kills the General

Chapter 355 of 693 · 68 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
शत्रुघ्नो निजवीराणां छिन्नान्बाहुन्निरीक्षयन् ।
उवाच तान्सुकुपितो रोषसंदंशिताधरः १।
केन वीरेण वो बाहुकृंतनं समकारि भोः ।
तस्याहं बाहु कृंतामि देवगुप्तस्य वै भटाः २।
न जानाति महामूढो रामचंद्र बलं महत् ।
इदानीं दर्शयिष्यामि पराक्रांत्या बलं स्वकम् ३।
स कुत्र वर्तते वीरो हयः कुत्र मनोरमः ।
को वाऽगृह्णात्सुप्तसर्पान्मूढो ज्ञात्वा पराक्रमम् ४।
इति ते कथिता वीरा विस्मिता दुःखिता भृशम् ।
रामचंद्र प्रतिनिधिं बालकं समशंसत ५।
स श्रुत्वा रोषताम्राक्षो बालकेन हयग्रहम् ।
सेनान्यं वै कालजितमाज्ञापयद्युयुत्सुकः ६।
सेनानीः सकलां सेनां व्यूहयस्व ममाज्ञया ।
रिपुः संप्रति गंतव्यो महाबलपराक्रमः ७।

नायं बालो हरिर्नूनं भविष्यति हयंधरः ।
अथवा त्रिपुरारिः स्यान्नान्यथा मद्धयापहृत् ८।
अवश्यं कदनं भाविसैन्यस्य बलिनो महत् ।
स्वच्छंदचरितैः खेलन्नास्ते निर्भयधीः शिशुः ९।
तत्र गंतव्यमस्माभिः सन्नद्धै रिपुदुर्जयैः ।
एतन्निशम्य वचनं शत्रुघ्नस्य ससैन्यपः १०।
सज्जीचकार सेनां तां दुर्व्यूढां चतुरंगिणीम् ।
सज्जां तां शत्रुजिद्दृष्ट्वा चतुरंगयुतां वराम् ११।
आज्ञापयत्ततो गंतुं यत्र बालो हयंधरः ।
सा चचाल तदा सेना चतुरंगसमन्विता १२।
कंपयंती महीभागं त्रासयंती रिपून्बलात् ।
सेनानीस्तं ददर्शाथ बालकं रामरूपिणम् १३।
विचार्य रामप्रतिममब्रवीद्वचनं हितम् ।
बाल मुंच हयश्रेष्ठं रामस्य बलशालिनः १४।
सेनानीः कालजिन्नाम तस्य भूपस्य दुर्मदः ।

त्वां रामप्रतिमं दृष्ट्वा कृपा मे हृदि जायते १५।
अन्यथा तव मे दौस्थ्याज्जीवितं न भविष्यति ।
एतद्वाक्यं समाकर्ण्य शत्रुघ्नस्य भटस्य हि १६।
जहास किंचिदाकोपादुवाच च वचोद्भुतम् ।
गच्छ मुक्तोसि तं रामं कथयस्व हयग्रहम् १७।
त्वत्तो बिभेमि नो शूर वाक्येन नयशालिना ।
ममात्र गणना नास्ति त्वादृशाः कोटयो यदि १८।
मातृपादप्रसादेन तूलीभूता न संशयः ।
कालजित्तव यन्नाम मात्राकारि मनोज्ञया १९।
पक्वबिंबफलस्येव वर्णतो न च वीर्यतः ।
दर्शयस्वाधुना वीर्यं स्वनामबलचिह्नितः २०।
मां कालं तव संजित्य सत्यनामा भविष्यसि ।
शेष उवाच।
स वाक्यैः पविनातुल्यैर्भिन्नः सुभटशेखरः २१।
चुकोप हृदयेऽत्यतं जगाद वचनं पुनः ।

कस्मिन्कुले समुत्पत्तिः किं नामासि च बालक ।
त्वन्नाम नाभिजानामि कुलं शीलं वयस्तथा २२।
पादचारं रथस्थोऽहमधर्मेण कथं जये ।
तदात्यंतं प्रकुपितो जगाद वचनं पुनः २३।
कुलेन किं च शीलेन नाम्ना वा सुमनोहृदा ।
लवोऽहं लवतः सर्वाञ्जेष्यामि रिपुसैनिकान् २४।
इदानीं त्वामपि भटं करिष्ये पादचारिणम् ।
इत्थमुक्त्वा धनुः सज्यं चकार स लवो बली २५।
टंकारयामास तदा वीरानाकंपयन्हृदि ।
वाल्मीकिं प्रथमं स्मृत्वा जानकीं मातरं लवः २६।
मुमोच बाणान्निशितान्सद्यः प्राणापहारिणः ।
कालजित्स्वधनुः कृत्वा सज्यं कोपसमन्वितः २७।
ताडयामास जवनो लवं रणविशारदः ।
तद्बाणाञ्छतधा छित्त्वा क्षणाद्वेगात्कुशानुजः २८।
सेनान्यं विरथं चक्रे वसुभिः स्वशरोत्तमैः ।

विरथो गजमानीतमारुरोह भटैर्निजैः २९।
मदोन्मत्तं महावेगं सप्तधा प्रस्रवान्वितम् ।
गजारूढं तु तं दृष्ट्वा दशभिर्धनुषोगतैः ३०।
बाणैर्विव्याध विहसन्सर्वान्त्रिपुगणाञ्जयी ।
कालजित्तस्य वीर्यं तु दृष्ट्वा विस्मितमानसः ३१।
गदां मुमोच महतीं महायस विनिर्मिताम् ।
आपतंतीं गदां वेगाद्धारायुतविनिर्मिताम् ३२।
त्रिधा चिच्छेद तरसा क्षुरप्रैः सकुशानुजः ।
परिघं निशितं घोरं वैरिप्राणहरोदितम् ३३।

मुक्तं पुनस्तेन लवश्चिच्छेद तरसान्वितः ।
छित्त्वा तत्परिघं घोरं कोपादारक्तलोचनः ३४।
गजोपस्थे समारूढं मन्यमानश्चुकोप ह ।
तत्क्षणादच्छिनत्तस्य शुंडां खड्गेन दंतिनः ३५।
दंतयोश्चरणौ धृत्वा रुरोह गजमस्तके ।
मुकुटं शतधा कृत्वा कवचं तु सहस्रधा ३६।

केशेष्वाकृष्य सेनान्यं पातयामास भूतले ।
पातितः स गजोपस्थात्सेनानीः कुपितः पुनः ३७।
हृदये ताडयामास मुष्टिना वज्रमुष्टिना ।
स आहतो मुष्टिभिस्तु क्षुरप्रान्निशिताञ्छरान् ३८।
मुमोच हृदये क्षिप्रं कुंडलीकृतधन्वान् ।
स रराज रणोपांते कुंडलीकृत चापवान् ३९।
शिरस्त्रं कवचं बिभ्रद्भेद्यं शरकोटिभिः ।
स विद्धः सायकैस्तीक्ष्णैस्तं हंतुं खड्गमाददे ४०।
दशन्रोषात्स्वदशनान्निःश्वसन्नुच्छवसन्मुहुः ।
खड्गहस्तं समायांतं शूरं सेनापतिं लवः ४१।
चिच्छेद भुजमध्यं तु स खड्गः पाणिरापतत् ।
छिन्नं खड्गधरं हस्तं वीक्ष्य कोपाच्चमूपतिः ४२।
वामेन गदया हंतुं प्रचक्राम भुजेन तम् ।
सोऽपि च्छिन्नो भुजस्तस्य सांगदस्तीक्ष्णसायकैः ४३।
तदा प्रकुपितो वीरः पादाभ्यामहनल्लवम् ।

लवः पादाहतस्तस्य न चचाल रणांगणे ४४।
स्रजाहतो द्विप इव चरणच्छेदनं व्यधात् ।
तदापि तं मौलिनासौ प्रहर्तुमुपचक्रमे ४५।
तदा लवश्चमूनाथं मन्यमानोऽधिपौरुषम् ।
करवालं समादाय करे कालानलोपमम् ४६।
अच्छिनच्छिर एतस्य महामुकुटशोभितम् ।
हाहाकारो महानासीच्चमूनाथे निपातिते ४७।
सैनिकाः परिसंक्रुद्धा लवं हंतुं समागताः ।
लवस्तान्स्वशराघातैः पलायनपरान्व्यधात् ४८।
छिन्नाभिन्नांगकाः केचिद्गता केचिद्रणांगणात् ।
स निवार्याखिलान्योधान्विजगाह चमूं मुदा ४९।
वाराह इव निःश्वस्य प्रलये सुमहार्णवम् ।
गजा भिन्ना द्विधा जाता मौक्तिकैः पूरिता मही ५०।
दुर्गमाभूद्भटाग्र्याणां पर्वतैर्व्यापृता यथा ।
अश्वाः कनकपल्याणा रुचिरारत्नराजिताः ५१।

अपतन्रुधिराप्लुष्टे ह्रदे बल सुशोभिताः ।
रथिनः करमध्यस्थ धनुर्दंडसुशोभिनः ५२।

रथोपस्थे निपतिताः स्वर्गगा इव वै सुराः ।
संदष्टौष्ठपुटा वक्त्र भ्रमल्लक्ष्मीविलक्षिताः ५३।
पतितास्तत्र दृश्यंते वीरा रणविशारदाः ।
सुस्राव शोणितसरिद्भयमस्तककच्छपा ५४।
महाप्रवाहललिता वैरिणां भयकारिका ।
केषांचिद्बाहविश्छिन्नाः केषां पादा विकर्तिता ५५।
केषां कर्णाश्च नासाश्च केषां कवचकुंडले ।
एवं तु कदनं जातं सेनान्यां पतिते रणे ५६।
सर्वे निपतिता वीरा न केचिज्जीवितास्ततः ।
लवो जयं रणे प्राप्य वैरिवृंदं विजित्य च ५७।
अन्यागमनशंकायां मनः कुर्वन्नवैक्षत ।
केचिदुर्वरिता युद्धाद्भाग्येन न रणे मृताः ५८।
शत्रुघ्नं सविधे जग्मुः शंसितुं वृत्तमद्भुतम् ।

गत्वा ते कथयामासुर्यथावृत्तं रणांगणे ५९।
कालजिन्निधनं बालाच्चित्रकारि रणोद्यमम् ।
तच्छ्रुत्वा विस्मयं प्राप्तः शत्रुघ्नस्तानुवाच ह ६०।
हसन्नोषाद्दशन्दंतान्बालग्राह हयं स्मरन् ।
रे वीराः किं मदोन्मत्ता यूयं किं वा छलग्रहाः ६१।
किं वा वैकल्यमायातं कालजिन्मरणं कथम् ।
यः संख्ये वैरिवृंदानां दारुणः समितिंजयः ६२।
तं कथं बालको जीयाद्यमस्यापि दुरासदम् ।
शत्रुघ्नवाक्यं संश्रुत्य वीराः प्रोचुरसृक्प्लुताः ६३।
नास्माकं मदमत्तादि न च्छलो न च दैवनम् ।
कालजिन्मरणं सत्यं लवाज्जानीहि भूपते ६४।
बलं च कृत्स्नं मथितं बालेनातुलशौंडिना ।
अतः परं तु यत्कार्यं ये प्रेष्या नृवरोत्तमाः ६५।
बालं ज्ञात्वा भवान्नात्र करोतु बलसाहसम् ।
इति श्रुत्वा वचस्तेषां वीराणां शत्रुहा तदा ६६।

सुमतिं च मतिश्रेष्ठमुवाच रणकारणे ६७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे कुशलवयुद्धे सैन्यपराजय कालजित्सेनानीमरणंनाम षष्टितमोऽध्यायः ६०।

Roman transliteration

śeṣa uvāca|
śatrughno nijavīrāṇāṃ chinnānbāhūnnirīkṣayan |
uvāca tānsukupito roṣasaṃdaṃśitādharaḥ 1|
kena vīreṇa vo bāhukṛṃtanaṃ samakāri bhoḥ |
tasyāhaṃ bāhū kṛṃtāmi devaguptasya vai bhaṭāḥ 2|
na jānāti mahāmūḍho rāmacaṃdra balaṃ mahat |

idānīṃ darśayiṣyāmi parākrāṃtyā balaṃ svakam 3|
sa kutra vartate vīro hayaḥ kutra manoramaḥ |
ko vā'gṛhṇātsuptasarpānmūḍho jñātvā parākramam 4|
iti te kathitā vīrā vismitā duḥkhitā bhṛśam |
rāmacaṃdra pratinidhiṃ bālakaṃ samaśaṃsata 5|
sa śrutvā roṣatāmrākṣo bālakena hayagraham |
senānyaṃ vai kālajitamājñāpayadyuyutsukaḥ 6|
senānīḥ sakalāṃ senāṃ vyūhayasva mamājñayā |
ripuḥ saṃprati gaṃtavyo mahābalaparākramaḥ 7|

nāyaṃ bālo harirnūnaṃ bhaviṣyati hayaṃdharaḥ |
athavā tripurāriḥ syānnānyathā maddhayāpahṛt 8|
avaśyaṃ kadanaṃ bhāvisainyasya balino mahat |
svacchaṃdacaritaiḥ khelannāste nirbhayadhīḥ śiśuḥ 9|
tatra gaṃtavyamasmābhiḥ sannaddhai ripudurjayaiḥ |
etanniśamya vacanaṃ śatrughnasya sasainyapaḥ 10|
sajjīcakāra senāṃ tāṃ durvyūḍhāṃ caturaṃgiṇīm |
sajjāṃ tāṃ śatrujiddṛṣṭvā caturaṃgayutāṃ varām 11|
ājñāpayattato gaṃtuṃ yatra bālo hayaṃdharaḥ |
sā cacāla tadā senā caturaṃgasamanvitā 12|
kaṃpayaṃtī mahībhāgaṃ trāsayaṃtī ripūnbalāt |
senānīstaṃ dadarśātha bālakaṃ rāmarūpiṇam 13|
vicārya rāmapratimamabravīdvacanaṃ hitam |
bāla muṃca hayaśreṣṭhaṃ rāmasya balaśālinaḥ 14|
senānīḥ kālajinnāma tasya bhūpasya durmadaḥ |

tvāṃ rāmapratimaṃ dṛṣṭvā kṛpā me hṛdi jāyate 15|
anyathā tava me dausthyājjīvitaṃ na bhaviṣyati |
etadvākyaṃ samākarṇya śatrughnasya bhaṭasya hi 16|
jahāsa kiṃcidākopāduvāca ca vacodbhutam |
gaccha muktosi taṃ rāmaṃ kathayasva hayagraham 17|
tvatto bibhemi no śūra vākyena nayaśālinā |
mamātra gaṇanā nāsti tvādṛśāḥ koṭayo yadi 18|
mātṛpādaprasādena tūlībhūtā na saṃśayaḥ |
kālajittava yannāma mātrākāri manojñayā 19|
pakvabiṃbaphalasyeva varṇato na ca vīryataḥ |
darśayasvādhunā vīryaṃ svanāmabalacihnitaḥ 20|
māṃ kālaṃ tava saṃjitya satyanāmā bhaviṣyasi |
śeṣa uvāca|
sa vākyaiḥ pavināṭulyairbhinnaḥ subhaṭaśekharaḥ 21|
cukopa hṛdaye'tyataṃ jagāda vacanaṃ punaḥ |

kasminkule samutpattiḥ kiṃ nāmāsi ca bālaka |
tvannāma nābhijānāmi kulaṃ śīlaṃ vayastathā 22|
pādacāraṃ rathastho'hamadharmeṇa kathaṃ jaye |
tadātyaṃtaṃ prakupito jagāda vacanaṃ punaḥ 23|
kulena kiṃ ca śīlena nāmnā vā sumanohṛdā |
lavo'haṃ lavataḥ sarvāñjeṣyāmi ripusainikān 24|
idānīṃ tvāmapi bhaṭaṃ kariṣye pādacāriṇam |
itthamuktvā dhanuḥ sajyaṃ cakāra sa lavo balī 25|
ṭaṃkārayāmāsa tadā vīrānākaṃpayanhṛdi |
vālmīkiṃ prathamaṃ smṛtvā jānakīṃ mātaraṃ lavaḥ 26|
mumoca bāṇānniśitānsadyaḥ prāṇāpahāriṇaḥ |

kālajitsvadhanuḥ kṛtvā sajyaṃ kopasamanvitaḥ 27|
tāḍayāmāsa javano lavaṃ raṇaviśāradaḥ |
tadbāṇāñchatadhā chittvā kṣaṇādvegātkuśānujaḥ 28|
senānyaṃ virathaṃ cakre vasubhiḥ svaśarottamaiḥ |

viratho gajamānītamāruroha bhaṭairnijaiḥ 29|
madonmattaṃ mahāvegaṃ saptadhā prasravānvitam |
gajārūḍhaṃ tu taṃ dṛṣṭvā daśabhirdhanuṣogataiḥ 30|
bāṇairvivyādha vihasansarvānripugaṇāñjayī |
kālajittasya vīryaṃ tu dṛṣṭvā vismitamānasaḥ 31|
gadāṃ mumoca mahatīṃ mahāyasa vinirmitām |
āpataṃtīṃ gadāṃ vegādbhārāyutavinirmitām 32|
tridhā ciccheda tarasā kṣurapraiḥ sakuśānujaḥ |
parighaṃ niśitaṃ ghoraṃ vairiprāṇaharoditam 33|
muktaṃ punastena lavaściccheda tarasānvitaḥ |
chittvā tatparighaṃ ghoraṃ kopādāraktalocanaḥ 34|
gajopasthe samārūḍhaṃ manyamānaścukopa ha |
tatkṣaṇādacchinattasya śuṃḍāṃ khaḍgena daṃtinaḥ 35|
daṃtayoścaraṇau dhṛtvā ruroha gajamastake |
mukuṭaṃ śatadhā kṛtvā kavacaṃ tu sahasradhā 36|

keśeṣvākṛṣya senānyaṃ pātayāmāsa bhūtale |
pātitaḥ sa gajopasthātsenānīḥ kupitaḥ punaḥ 37|
hṛdaye tāḍayāmāsa muṣṭinā vajramuṣṭinā |
sa āhato muṣṭibhistu kṣuraprānniśitāñcharān 38|
mumoca hṛdaye kṣipraṃ kuṃḍalīkṛtadhanvavān |
sa rarāja raṇopāṃte kuṃḍalīkṛta cāpavān 39|
śirastraṃ kavacaṃ bibhradabhedyaṃ śarakoṭibhiḥ |
sa viddhaḥ sāyakaistīkṣṇaistaṃ haṃtuṃ khaḍgamādade 40|
daśanroṣātsvadaśanānniḥśvasannucchvasanmuhuḥ |
khaḍgahastaṃ samāyāṃtaṃ śūraṃ senāpatiṃ lavaḥ 41|
ciccheda bhujamadhyaṃ tu sa khaḍgaḥ pāṇirāpatat |
chinnaṃ khaḍgadharaṃ hastaṃ vīkṣya kopāccamūpatiḥ 42|
vāmena gadayā haṃtuṃ pracakrāma bhujena tam |
so'pi cchinno bhujastasya sāṃgadastīkṣṇasāyakaiḥ 43|
tadā prakupito vīraḥ pādābhyāmahanallavam |

lavaḥ pādāhatastasya na cacāla raṇāṃgaṇe 44|
srajāhato dvipa iva caraṇacchedanaṃ vyadhāt |
tadāpi taṃ maulināsau prahartumupacakrame 45|
tadā lavaścamūnāthaṃ manyamāno'dhipauruṣam |
karavālaṃ samādāya kare kālānalopamam 46|
acchinacchira etasya mahāmukuṭaśobhitam |
hāhākāro mahānāsīccamūnāthe nipātite 47|
sainikāḥ parisaṃkruddhā lavaṃ haṃtuṃ samāgatāḥ |
lavastānsvaśarāghātaiḥ palāyanaparānvyadhāt 48|
chinnābhinnāṃgakāḥ kecidgatā kecidraṇāṃgaṇāt |
sa nivāryākhilānyodhānvijagāha camūṃ mudā 49|
vārāha iva niḥśvasya pralaye sumahārṇavam |
gajā bhinnā dvidhā jātā mauktikaiḥ pūritā mahī 50|
durgamābhūdbhaṭāgryāṇāṃ parvatairvyāpṛtā yathā |
aśvāḥ kanakapalyāṇā rucirāratnarājitāḥ 51|

apatanrudhirāplusṭe hrade bala suśobhitāḥ |
rathinaḥ karamadhyastha dhanurdaṃḍasuśobhinaḥ 52|
rathopasthe nipatitāḥ svargagā iva vai surāḥ |
saṃdaṣṭauṣṭhapuṭā vaktra bhramallakṣmīvilakṣitāḥ 53|
patitāstatra dṛśyaṃte vīrā raṇaviśāradāḥ |
susrāva śoṇitasariddhayamastakakacchapā 54|
mahāpravāhalalitā vairiṇāṃ bhayakārikā |
keṣāṃcidbāhaviśchinnāḥ keṣāṃ pādā vikartitā 55|
keṣāṃ karṇāśca nāsāśca keṣāṃ kavacakuṃḍale |
evaṃ tu kadanaṃ jātaṃ senānyāṃ patite raṇe 56|
sarve nipatitā vīrā na kecijjīvitāstataḥ |
lavo jayaṃ raṇe prāpya vairivṛṃdaṃ vijitya ca 57|
anyāgamanaśaṃkāyāṃ manaḥ kurvannavaikṣata |
kecidurvaritā yuddhādbhāgyena na raṇe mṛtāḥ 58|
śatrughnaṃ savidhe jagmuḥ śaṃsituṃ vṛttamadbhutam |

gatvā te kathayāmāsuryathāvṛttaṃ raṇāṃgaṇe 59|
kālajinnidhanaṃ bālāccitrakāri raṇodyamam |
tacchrutvā vismayaṃ prāptaḥ śatrughnastānuvāca ha 60|
hasanroṣāddaśandaṃtānbālagrāha hayaṃ smaran |
re vīrāḥ kiṃ madonmattā yūyaṃ kiṃ vā chalagrahāḥ 61|
kiṃ vā vaikalyamāyātaṃ kālajinmaraṇaṃ katham |
yaḥ saṃkhye vairivṛṃdānāṃ dāruṇaḥ samitiṃjayaḥ 62|
taṃ kathaṃ bālako jīyādyamasyāpi durāsadam |
śatrughnavākyaṃ saṃśrutya vīrāḥ procurasṛkplutāḥ 63|
nāsmākaṃ madamattādi na cchalo na ca devanam |
kālajinmaraṇaṃ satyaṃ lavājjānīhi bhūpate 64|
balaṃ ca kṛtsnaṃ mathitaṃ bālenātulaśauṃḍinā |
ataḥ paraṃ tu yatkāryaṃ ye preṣyā nṛvarottamāḥ 65|
bālaṃ jñātvā bhavānnātra karotu balasāhasam |
iti śrutvā vacasteṣāṃ vīrāṇāṃ śatruhā tadā 66|

sumatiṃ ca matiśreṣṭhamuvāca raṇakāraṇe 67|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe kuśalavayuddhe sainyaparājaya kālajitsenānīmaraṇaṃnāma ṣaṣṭitamo'dhyāyaḥ 60|

English translation

Śeṣa said :

1-4. Seeing his soldiers with their arms cut off, Śatrughna getting very angry and biting his lower lip with anger, said to them: “O you, which hero has cut off your arms? I shall cut off both the arms of him, (even though he is) protected by gods, O soldiers. The great fool does not know (anything about) the great might of Rāmacandra . Now through my valour I shall show (him) my might. Where is that hero? Where is the charming hero? Which fool, not knowing the valour, would seize sleeping serpents?” When the heroes were told (like this) they were amazed and much afflicted.

5-10a. They told (him) about the child that had the likeness of Rāmacandra. He on hearing the seizure of the horse by the boy, had his eyes red due to anger and willing to fight he ordered his general Kālajit: “O general, by my order array the entire army. We have to encounter a very mighty and brave enemy. This is not a child who has seized the horse. He might be Viṣṇu or he might be Śiva . My horse could not have been taken away in any other way. Certainly a great destruction of the mighty army will

take place. The boy with a fearless mind, is playing (doing) acts according to his own will. We difficult to be conquered by our enemies, should get ready and go there."

10b-14a. Hearing these words of Śatrughna, that general of the army made ready that army which was arranged in(such) a way that it would be hard (for the enemy to dislodge it) and which had four divisions. Śatrughna, having seen that excellent (complete) army with four divisions made ready, ordered it to go to that place where the boy who had seized the horse, stood. Then the army moved with the four divisions causing that part of the earth to quake and scaring by its might the enemies. The generl [general?] saw that boy having a form (like that) of Rāma . Thinking (i.e. finding) him to be the likeness of Rāma, he spoke to him beneficial words:

14b-21a. "O boy, leave the best horse of the powerful Rāma. I am the ferocious general, named Kālajit, of the king. Seeing you resembling Rāma, pity is produced in my heart. Otherwise, you will not live due to the suffering caused by me." Having heard these words of the warrior of Śatrughna (i.e. of Kālajit), the boy laughed a little, and with a little wrath said (these) wonderful words: "Go, you are free; report to that Rāma the seizure of the horse. O brave one, I am not afraid of you by means of (i.e. though you have uttered) words of political wisdom. I do not care (even) if crores like you (encounter me). Due to the grace of my mother's feet, they are to me (as light) as cotton . That your name which your beautiful mother gave to you, is only due to complexion and not due to valour, like the ripe bimba fruit (having red colour but no efficacy). Now, characterised by (i.e. on) the strength of your name (Kālajit), show me your valour. You will prove your name to be true vanquishing me who am your death."

Śeṣa said :

21b-25a. He, the crest (i.e. the best) of excellent warriors, disturbed by the words like thunderbolt, got very angry in his mind, and again said (these) words: "O boy, in which family are you born? What is your name? I do not know your name, so also your family and your virtue. How can I, being in a chariot, conquer you who go on foot (i.e. are a foot-soldier), by following the prescribed course of conduct?" Then, he got very angry, and again said these words: "O warrior, what is the use of (your knowing) my family, my virtue, or my name? I am Lava and will in a moment vanquish all the soldiers of my enemy. Now I shall even make a warrior like you (seated in a chariot) go on foot (i.e. a foot-soldier)."

25b-33. Speaking like this, that mighty Lava made ready his bow; he made the twang-sound (of the bow) and scared the soldiers at heart. Having recollected Vālmīki first and (then) his mother Jānakī , Lava discharged sharp arrows which instantly took away the life (of his enemies). Kālajit who was angry, made his bow ready and he who was quick and proficient in fighting, struck Lava. The younger brother of Kuśa (i.e. Lava) in a moment quickly cut off his arrows into hundred (pieces) and deprived the general of his chariot by means of bright, excellent arrows. He who was deprived of his chariot, mounted upon an intoxicated, very speedy elephant which (i.e. whose ichor) was flowing in seven ways (i.e. streams) and which was brought by his soldiers. The victor (i.e. Lava), seeing him mounted upon an elephant, laughed, and pierced all the hosts of the enemies with ten arrows íixed on his bow. Kālajit, seeing his valour, and with his mind amazed, threw (at him) a big mace made of great (i.e. strong) iron. (Lava), the younger brother of Kuśa, seeing the mace, made with (i.e. weighing) a myriad of bhāras coming to him speedily, cut it off quickly into three pieces with arrows having sharp, horse-shoe-shaped heads.

34-40. He then discharged (at Lava) a sharp, fierce iron club, out to take away his life. Lava, full of speed, cut it off. Having cut off the fierce iron club, he, with his eyes red due to anger, observing him to have mounted upon the haunch of an elephant, became angry. At that moment (only) he cut off with

his sword the trunk of that elephant. Supporting his feet with (i.e. standing on) the tusks of the elephant, he mounted on his head. Having cut off the general's crown into a hundred pieces, and his armour into a hundred pieces, and having dragged the general with (i.e. by seizing) his hair he knocked him down on the ground. The general knocked down from the haunch of the elephant, again got angry. He struck him on his chest with his thunderbolt-like fist; he, struck with fists, having bent his bow, quickly discharged arrows with sharp horse-shoe-shaped arrows at his chest. He who had bent his bow and who had put on a helmet and an armour unbreakable even by crores of arrows, shone on the battlefield. He pierced by sharp arrows, took a sword to kill him.

41-48a. Lava, gnawing his teeth through anger, and repeatedly heaving and breathing, cut off the centre of the arm of the general who was coming with a sword in his hand. He, with the sword in his hand fell down. The general, seeing that his (right) hand holding the sword was cut off, angrily went to strike him with a mace (held) with the left (hand). That arm of him along with the armlets was also cut off with sharp arrows. Then the hero, getting extremely angry struck Lava with his feet. Lava, (though) struck by his feet, did not move on the battlefield. He bore up the cutting off of the feet like an elephant struck with a garland. Even then he started striking him with his head. Then Lava, looking upon the general as having superior valour, took a sword resembling the destructive fire at the end of the world in his hand, and cut off his head adorned with a large crown. When the general was struck down, there was a great wailing. The angry soldiers came (forward) to kill Lava.

48b-57a. By striking them with his arrows, Lava made them intent on fleeing. Some were broken; some were pierced; some went (away) from the battlefield. Having warded off all soldiers, he gladly penetrated the army, as the hog, having heaved, plunges into the great ocean at the time of the deluge. The elephants were pierced and cut into two, and the earth was filled with pearls, and became inaccessible for the great warriors (when) it is covered with mountains. Horses, shining with power, having golden saddles, charming, and decorated with gems, fell into the pool wet (i.e. full) with blood. The warriors fighting from chariots, who looked lovely on account of the bows in their hands, fell into the interior of the chariots like gods going to heaven. Warriors skilled in fighting, who bit their lips, marked with charm revolving round their faces, were seen to have fallen there. A river of blood, with the tortoises in the form of horses' heads and charming due to its great stream and causing fear to the enemies, flew (there). The arms of some were cut off; the feet of some were chopped off. The ears and noses and armours and earrings of some were cut off. When the general fell in the battle, such (was the) destruction (that) took place. All heroes fell down. None survived then.

57b-67. Lava, having got victory in the battle and having vanquished the host of his enemies, thinking that someone else might come, looked (everywhere). Some who were spared from the battle, did not die on the battlefield. They went near Śatrughna to tell him (about) the wonderful account. Having gone (to him), they told him (the account) as it took place on the battlefield—the death of Kālajit from (i.e. at the hands of) the boy, and his wonderful effort in the battle. Hearing that, Śatrughna who was amazed, laughed, and remembering the seizure of the horse by the boy, gnawed his teeth in anger, and said to them: "O heroes, were you intoxicated, or were you cheating imps? How did incompetency overcome you? How did Kālajit die? How would a boy vanquish him who was fearful to the hosts of enemies in the battle, who was (always) victorious in a battle, and who was invincible even for Yama ?" Hearing the words of Śatrughna, the warriors, wet with blood, said: "We were not under the influence of intoxication etc. There was no fraud, nor gambling. O king, know that Kālajit had his death from (i.e. at the hands of) Lava. The boy having matchless skill, shook the entire army. (Now you decide) what is to be done hereafter, or which excellent men should be sent (against Lava). Thinking him to be a child, you should not use your force rashly." Then Śatrughna, having heard these words of the warriors, spoke to Sumati , the best intellect, about the waging of the war.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 61

Hanūmat Falls Unconscious

Chapter 356 of 693 · 63 detected Sanskrit verse markers

Sanskrit

शत्रुघ्न उवाच।
जानासि किं महामंत्रिन्को बालो हयमाहरत् ।
येन मे क्षपितं सर्वं बलं वारिधिसन्निभम् १।
सुमतिरुवाच।
स्वामिन्नयं मुनिश्रेष्ठ वाल्मीकेराश्रमो महान् ।
क्षत्त्रियाणामत्र वासो नास्त्येव परतापन २।
इंद्रो भविष्यति परममर्षी हयमाहरत् ।
पुरारिर्वान्यथा वाहं तव कः समुपाहरेत् ३।
कालजिच्चेन नाशं वै प्राप्तः परमदारुणः ।
तं प्रति श्रीमहाराज गंता कः पुष्कलान्यतः ४।
त्वं च वीरैर्भटैः सर्वैराजभिः परिवारितः ।
तत्र गच्छस्व सैन्येन महता शत्रुकृंतन ५।
गत्वा स जीवितं वीरं बद्ध्वा तु कुतुकार्थिने ।
दर्शयिष्यामि रामाय मतं मे त्विदमादृतम् ६।
इति वाक्यं समाकर्ण्य वीरान्सर्वान्समादिशत् ।

सैन्येन महता यात यूयमायामि पृष्ठतः ७।
निर्दिष्टास्ते क्षणाद्वीरा जग्मुर्यत्र लवो बली ।
धनुर्विस्फारयंस्तत्र सुदृढं गुणपूरितम् ८।
आयातं तन्महद्दृष्ट्वा बलं वीरप्रपूरितम् ।
न किंचिन्मनसा बिभ्येलवेन बलशालिना ९।
लवः सिंह इवोत्तस्थौ मृगान्मत्वाऽखिलान्भटान् ।
धनुर्विस्फारयन्रोषाच्छरान्मुंचन्सहस्रशः १०।
ते शरैः पीड्यमानास्तु महारोषेण पूरिताः ।
वीरं बालं मन्यमानाः संमुखं प्राद्रवंस्तदा ११।
वीरान्सहस्रशो दृष्ट्वा भ्रमिभिः पर्यवस्थितान् ।
लवो जवेन संधाय शरान्रोषप्रपूरितः १२।
भ्रमिराद्या सहस्रेण द्वितीयायुतसंख्यया ।
तृतीयायुतयुग्मेन तुरीयायुतपंचभिः १३।
पंचमी लक्षयोधानां षष्ठी योधायुताधिकैः ।
सप्तमी लक्षयुग्मेन सप्तभिर्भ्रमिभिर्वृतः १४।

मध्ये लवो भ्रमिव्याप्तः स चरन्वह्निवत्तदा ।
दाहयामास सर्वान्वै सैनिकान्भ्रमिकारकान् १५।
काचित्खड्गैः शरैः काचित्काचित्प्रासैश्च कुंतलैः ।
पट्टिशैः परिघैः सर्वा भ्रमिर्भग्ना महात्मना १६।
सप्तभिर्भ्रमिभिर्मुक्तो रराज स कुशानुजः ।
मेघवृंदविनिर्मुक्तः शशीव शरदागमे १७।
प्राहरत्सर्वथा योधान्भिंदन्गजकरान्बहुन् ।
छिंदञ्छिरांसि वीराणां चक्रभ्रूणि महांति च १८।
अनेके पतिता वीरा लवबाणप्रपीडिताः ।
मुमुहुः समरेऽथान्ये नष्टा अन्ये सुकातराः १९।
पलायनपरं सैन्यं लवबाणप्रपीडितम् ।
वीक्ष्य वीरो रणे योद्धुं प्रायात्पुष्कलसंज्ञकः २०।
तिष्ठतिष्ठेति च वदन्रोषपूरितलोचनः ।
रथे सुहयशोभाढ्ये तिष्ठन्प्रायाल्लवं बली २१।
स लवं प्रत्युवाचाथ पुष्कलः परमास्त्रवित् ।

तिष्ठ दत्ते मया संख्ये रथे सुहयशोभिते २२।
पदातिना त्वया युद्धं करोमि किमथाहवे ।
तस्मात्तिष्ठ रथे पश्चाद्युद्धोऽहं भवता सह ।
एतद्वाक्यं निशम्यासौ लवः पुष्कलमब्रवीत् २३।
त्वया दत्ते रथे स्थित्वा युद्धं कुर्यामहं रणे ।
तदा मे पापमेव स्याज्जयः संदिग्ध एव हि २४।
न वयं ब्राह्मणा वीर प्रतिग्रहपरायणाः ।
वयं तु क्षत्रिया नित्यं दानकर्मक्रियारताः २५।
इदानीं त्वद्रथं कोपाद्भनज्मि प्रत्यहं भवान् ।
पादचारी भवत्येव पश्चाद्युद्धं करिष्यति २६।
पुष्कलो वाक्यमाकर्ण्य धर्मधैर्यसमन्वितम् ।
विसिस्माय चिरं चित्ते धनुः सज्यमथाकरोत् २७।
तमात्तधनुषं दृष्ट्वा लवः कोपसमन्वितः ।
चापं चिच्छेद पाणिस्थं शरसंधानमाचरन् २८।
स यावत्स गुणं चापं कुरुते तावदुद्धतः ।

रथभंगं चकारास्य समरे प्रहसन्बली २९।
भग्नं रथं स्वकं वीक्ष्य धनुश्छिन्नं महात्मना ।
महावीरं मन्यमानः पदातिः प्राद्रवद्रणे ३०।
उभौ धनुर्धरौ वीरावुभावपि शरोद्धतौ ।
उभौ क्षतजविप्लुष्टौ छिन्नसन्नाहितावुभौ ३१।
परस्परं बाणघातविशीर्णावपुलक्षितौ ।
जयाकांक्षां प्रकुर्वंतौ परस्परवधैषिणौ ३२।
जयंतकार्तिकेयौ वा पुरारिः पुरभिद्यथा ।
एवं परस्परं युद्धं प्रकुर्वाणौ रणांगणे ३३।

पुष्कलः प्रत्युवाचाथ बालं शूरशिरोमणे ।
त्वादृशो न मया दृष्टः कश्चिद्वीरशिरोमणिः ३४।
शिरस्ते पातयाम्यद्य बाणैः शितसुपर्वभिः ।
मा पलायस्व समरे प्राणान्रक्षस्व संयतः ३५।
एवमुक्त्वा लवं वीरं चकार शरपंजरे ।
पुष्कलस्य शरा भूमौ नभसि व्याप्य संस्थिताः ३६।

शरपंजरमध्यस्थो लवः पुष्कलमब्रवीत् ।
महत्कर्म कृतं वीर यन्मां बाणैरपीडयत् ३७।
इत्युक्त्वा बाणसंघातं प्रच्छिद्य वचनं पुनः ।
जगाद पुष्कलं वीरः शरसंधानकोविदः ३८।
पालयात्मानमाजिस्थं मच्छराघातपीडितः ।
पतिष्यसि महीपृष्ठे रुधिरेण परिप्लुतः ३९।
एवमुक्तं समाकर्ण्य पुष्कलः कोपसंयुतः ।
रणे संयोधयामास लवं वीरं महाबलम् ४०।
लवः प्रकुपितो बाणं तीक्ष्णं वैरिविदारणम् ।
जग्राह लवतः कोशादाशीविषमिव क्रुधा ४१।
जाज्वल्यमानः सशरश्चापमुक्तो लवस्य च ।
हृदयं भेत्तुमुद्युक्तश्छिन्नो भारतिनाशु सः ४२।
छिन्ने भारतिना संख्ये शरेण प्राणहारिणा ।
अत्यंतं कुपितो घोरं शरमन्यं समाददे ४३।
आकर्णाकृष्टचापेन स मुक्तो निशितः शरः ।

बिभेद हृदयं तस्य पुष्कलस्य महारणे ४४।
भिन्नो वक्षसि वीरेण सायकेनाशुगामिना ।
पपात धरणीपृष्ठे महाशूरशिरोमणिः ४५।
पतितं तं समालोक्य पुष्कलं पवनात्मजः ।
गृहीत्वा राघवभ्रात्रे ददौ मूर्च्छासमन्वितम् ४६।
मूर्च्छितं तं समालोक्य शोकविह्वलमानसः ।
हनूमंतं लवं हंतुं निदिदेश क्रुधान्वितः ४७।
हनूमान्क्रोधसंप्लुष्टो लवं संख्ये महाबलम् ।
विजेतुं तरसा प्रागाद्वृक्षमुद्यम्य शाल्मलिम् ४८।
वृक्षेण हतवान्मूर्ध्नि लवस्य हनुमान्बली ।
तमापतंतं तरसा चिच्छेद शतधा लवः ४९।
छिन्ने नगे पुनः कोपाद्वृक्षानुत्पाट्य मूलतः ।
ताडयामास हृदये मस्तके च महाबलः ५०।
यान्यान्वृक्षान्समाहृत्याताडयत्पवनात्मजः ।
तांस्तांश्चिच्छेद तरसा बलवान्नतपर्वभिः ५१।

तदा शिलाः समुत्पाट्य गंडशैलोपमाः कपिः ।
पातयामास शिरसि क्षिप्रवेगेन मारुतिः ५२।

स आहतः शिलासंघैः संख्ये कोदंडमुन्नयन् ।
बाणैस्ताश्चूर्णयामास यंत्रिकाभिर्यथा कणाः ५३।
तदात्यंतं प्रकुपितो मारुतिः पुच्छवेष्टनम् ।
चकार समरोपांते लवस्य बलिनः कृती ५४।
स्वं पुच्छेन समाविद्धं वीक्ष्य स्वांबां हृदि स्मरन् ।
मुष्टिना ताडयामास लांगूलं मारुतेर्बली ५५।
तन्मुष्टिघातव्यथितो मारुतिस्तममूमुचत् ।
स मुक्तः पुच्छतो युद्धे शरान्मुंचन्नभूद्बली ५६।
दुर्वारशरघातेन संपीडिततनुः कपिः ।
बाणवर्षं मन्यमानो दुःसहं समरे बहु ५७।
किंकर्तव्यमितोऽस्माभिः पलाय्य यदि गम्यते ।
तदा मे स्वामिनो लज्जा ताडयेद्बालकोऽत्र माम् ५८।
ब्रह्मदत्तवरत्वात्तु मूर्च्छा न मरणं नहि ।

दुःसहा बाणपीडात्र किं कर्तव्यं मयाधुना ५९।
शत्रुघ्नः समरे गत्वा जयं प्राप्नोतु बालकात् ।
अहं तावज्जयाकांक्षी शये कपटमूर्च्छया ६०।
इत्येवं मानसे कृत्वा पपात रणमंडले ।
पश्यतां सर्ववीराणां कपटेन विमूर्च्छितः ६१।
तं मूर्च्छितं समाज्ञाय हनूमंतं महाबलम् ।
जघान सर्वान्नृपतीञ्छरमोक्षविचक्षणः ६२।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे।
हनुमत्पतनंनामैकषष्टितमोऽध्यायः ६१।

Roman transliteration

śatrughna uvāca|
jānāsi kiṃ mahāmaṃtrinko bālo hayamāharat |
yena me kṣapitaṃ sarvaṃ balaṃ vāridhisannibham 1|
sumatiruvāca|
svāminnayaṃ muniśreṣṭha vālmīkerāśramo mahān |
kṣattriyāṇāmatra vāso nāstyeva paratāpana 2|
iṃdro bhaviṣyati paramamarṣī hayamāharat |
purārirvānyathā vāhaṃ tava kaḥ samupāharet 3|
kālajidyena nāśaṃ vai prāptaḥ paramadāruṇaḥ |
taṃ prati śrīmahārāja gaṃtā kaḥ puṣkalānyataḥ 4|
tvaṃ ca vīrairbhaṭaiḥ sarvairājabhiḥ parivāritaḥ |
tatra gacchasva sainyena mahatā śatrukṛṃtana 5|
gatvā sa jīvitaṃ vīraṃ baddhvā tu kutukārthine |
darśayiṣyāmi rāmāya mataṃ me tvidamādṛtam 6|
iti vākyaṃ samākarṇya vīrānsarvānsamādiśat |

sainyena mahatā yāta yūyamāyāmi pṛṣṭhataḥ 7|
nirdiṣṭāste kṣaṇādvīrā jagmuryatra lavo balī |
dhanurvisphārayaṃstatra sudṛḍhaṃ guṇapūritam 8|

āyātaṃ tanmahaddṛṣṭvā balaṃ vīraprapūritam |
na kiṃcinmanasā bibhyelavena balaśālinā 9|
lavaḥ siṃha ivottasthau mṛgānmatvā'khilānbhaṭān |
dhanurvisphārayanroṣāccharānmuṃcansahasraśaḥ 10|
te śaraiḥ pīḍyamānāstu mahāroṣeṇa pūritāḥ |
vīraṃ bālaṃ manyamānāḥ saṃmukhaṃ prādravaṃstadā 11|
vīrānsahasraśo dṛṣṭvā bhramibhiḥ paryavasthitān |
lavo javena saṃdhāya śarānroṣaprapūritaḥ 12|
bhramirādyā sahasreṇa dvitīyāyutasaṃkhyayā |
tṛtīyāyutayugmena turīyāyutapaṃcabhiḥ 13|
paṃcamī lakṣayodhānāṃ ṣaṣṭhī yodhāyutādhikaiḥ |
saptamī lakṣayugmena saptabhirbhramibhirvṛtaḥ 14|

madhye lavo bhramivyāptaḥ sa caranvahnivattadā |
dāhayāmāsa sarvānvai sainikānbhramikārakān 15|
kācitkhaṅgaiḥ śaraiḥ kācitkācitprāsaiśca kuṃtalaiḥ |
paṭṭiśaiḥ parighaiḥ sarvā bhramirbhagnā mahātmanā 16|
saptabhirbhramibhirmukto rarāja sa kuśānujaḥ |
meghavṛṃdavinirmuktaḥ śaśīva śaradāgame 17|
prāharatsarvathā yodhānbhiṃdangajakarānbahūn |
chiṃdañchirāṃsi vīrāṇāṃ cakrabhrūṇi mahāṃti ca 18|
aneke patitā vīrā lavabāṇaprapīḍitāḥ |
mumuhuḥ samare'thānye naṣṭā anye sukātarāḥ 19|
palāyanaparaṃ sainyaṃ lavabāṇaprapīḍitam |
vīkṣya vīro raṇe yoddhuṃ prāyātpuṣkalasaṃjñakaḥ 20|
tiṣṭhatiṣṭheti ca vadanroṣapūritalocanaḥ |
rathe suhayaśobhāḍhye tiṣṭhanprāyāllavaṃ balī 21|
sa lavaṃ pratyuvācātha puṣkalaḥ paramāstravit |

tiṣṭha datte mayā saṃkhye rathe suhayaśobhite 22|
padātinā tvayā yuddhaṃ karomi kimathāhave |
tasmāttiṣṭha rathe paścādyuddhye'haṃ bhavatā saha |
etadvākyaṃ niśamyāsau lavaḥ puṣkalamabravīt 23|
tvayā datte rathe sthitvā yuddhaṃ kuryāmahaṃ raṇe |
tadā me pāpameva syājjayaḥ saṃdigdha eva hi 24|
na vayaṃ brāhmaṇā vīra pratigrahaparāyaṇāḥ |
vayaṃ tu kṣatriyā nityaṃ dānakarmakriyāratāḥ 25|
idānīṃ tvadrathaṃ kopādbhanajmi pratyahaṃ bhavān |
pādacārī bhavatyeva paścādyuddhaṃ kariṣyati 26|
puṣkalo vākyamākarṇya dharmadhairyasamanvitam |
visismāya ciraṃ citte dhanuḥ sajyamathākarot 27|
tamāttadhanuṣaṃ dṛṣṭvā lavaḥ kopasamanvitaḥ |
cāpaṃ ciccheda pāṇisthaṃ śarasaṃdhānamācaran 28|
sa yāvatsa guṇaṃ cāpaṃ kurute tāvaduddhataḥ |

rathabhaṃgaṃ cakārāsya samare prahasanbalī 29|
bhagnaṃ rathaṃ svakaṃ vīkṣya dhanuśchinnaṃ mahātmanā |
mahāvīraṃ manyamānaḥ padātiḥ prādravadraṇe 30|
ubhau dhanurdharau vīrāvubhāvapi śaroddhatau |
ubhau kṣatajaviplusṭau chinnasannāhitāvubhau 31|
parasparaṃ bāṇaghātaviśīrṇāvapulakṣitau |
jayākāṃkṣāṃ prakurvaṃtau paraspparavadhaiṣiṇau 32|
jayaṃtakārtikeyau vā purāriḥ purabhidyathā |

evaṃ parasparaṃ yuddhaṃ prakurvāṇau raṇāṃgaṇe 33|
puṣkalaḥ pratyuvācātha bālaṃ śūraśiromaṇe |
tvādṛśo na mayā dṛṣṭaḥ kaścidvīraśiromaṇiḥ 34|
śiraste pātayāmyadya bāṇaiḥ śitasuparvabhiḥ |
mā palāyasva samare prāṇānrakṣasva saṃyataḥ 35|
evamuktvā lavaṃ vīraṃ cakāra śarapaṃjare |
puṣkalasya śarā bhūmau nabhasi vyāpya saṃsthitāḥ 36|

śarapaṃjaramadhyastho lavaḥ puṣkalamabravīt |
mahatkarma kṛtaṃ vīra yanmāṃ bāṇairapīḍayat 37|
ityuktvā bāṇasaṃghātaṃ pracchidya vacanaṃ punaḥ |
jagāda puṣkalaṃ vīraḥ śarasaṃdhānakovidaḥ 38|
pālayātmānamājisthaṃ maccharāghātapīḍitaḥ |
patiṣyasi mahīpṛṣṭhe rudhireṇa pariplutaḥ 39|
evamuktaṃ samākarṇya puṣkalaḥ kopasaṃyutaḥ |
raṇe saṃyodhayāmāsa lavaṃ vīraṃ mahābalam 40|
lavaḥ prakupito bāṇaṃ tīkṣṇaṃ vairividāraṇam |
jagrāha lavataḥ kośādāśīviṣamiva krudhā 41|
jājvalyamānaḥ saśaraścāpamukto lavasya ca |
hṛdayaṃ bhettumudyuktaścinno bhāratināśu saḥ 42|
chinne bhāratinā saṃkhye śareṇa prāṇahāriṇā |
atyaṃtaṃ kupito ghoraṃ śaramanyaṃ samādade 43|
ākarṇākṛṣṭacāpena sa mukto niśitaḥ śaraḥ |

bibheda hṛdayaṃ tasya puṣkalasya mahāraṇe 44|
bhinno vakṣasi vīreṇa sāyakenāśugāminā |
papāta dharaṇīpṛṣṭhe mahāśūraśiromaṇiḥ 45|
patitaṃ taṃ samālokya puṣkalaṃ pavanātmajaḥ |
gṛhītvā rāghavabhrātre dadau mūrcchāsamanvitam 46|
mūrcchitaṃ taṃ samālokya śokavihvalamānasaḥ |
hanūmaṃtaṃ lavaṃ haṃtuṃ nidideśa krudhānvitaḥ 47|
hanūmānkrodhasaṃpluṣṭo lavaṃ saṃkhye mahābalam |
vijetuṃ tarasā prāgādvṛkṣamudyamya śālmalim 48|
vṛkṣeṇa hatavānmūrdhni lavasya hanumānbalī |
tamāpataṃtaṃ tarasā ciccheda śatadhā lavaḥ 49|
chinne nage punaḥ kopādvṛkṣānutpāṭya mūlataḥ |
tāḍayāmāsa hṛdaye mastake ca mahābalaḥ 50|
yānyānvṛkṣānsamāhṛtyātāḍayatpavanātmajaḥ |
tāṃstāṃściccheda tarasā balavānnataparvabhiḥ 51|

tadā śilāḥ samutpāṭya gaṃḍaśailopamāḥ kapiḥ |
pātayāmāsa śirasi kṣipravegena mārutiḥ 52|
sa āhataḥ śilāsaṃghaiḥ saṃkhye kodaṃḍamunnayan |
bāṇaistāścūrṇayāmāsa yaṃtrikābhiryathā kaṇāḥ 53|
tadātyaṃtaṃ prakupito mārutiḥ pucchaveṣṭanam |
cakāra samaropāṃte lavasya balinaḥ kṛtī 54|
svaṃ pucchena samāviddhaṃ vīkṣya svāṃbāṃ hṛdi smaran |
muṣṭinā tāḍayāmāsa lāṃgūlaṃ māruterbalī 55|
tanmuṣṭighātavyathito mārutistamamūmucat |
sa muktaḥ pucchato yuddhe śarānmuṃcannabhūdbalī 56|
durvāraśaraghātena saṃpīḍitatanuḥ kapiḥ |
bāṇavarṣaṃ manyamāno duḥsahaṃ samare bahu 57|
kiṃkartavyamito'smābhiḥ palāyya yadi gamyate |

tadā me svāmino lajjā tāḍayedbālako'tra mām 58|
brahmadattavaratvāttu mūrcchā na maraṇaṃ nahi |

duḥsahā bāṇapīḍātra kiṃ kartavyaṃ mayādhunā 59|
śatrughnaḥ samare gatvā jayaṃ prāpnotu bālakāt |
ahaṃ tāvajjayākāṃkṣī śaye kapaṭamūrcchayā 60|
ityevaṃ mānase kṛtvā papāta raṇamaṃḍale |
paśyatāṃ sarvavīrāṇāṃ kapaṭena vimūrcchitaḥ 61|
taṃ mūrcchitaṃ samājñāya hanūmaṃtaṃ mahābalam |
jaghāna sarvānnṛpatīñcharamokṣavicakṣaṇaḥ 62|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
hanumatpatanaṃnāmaikaṣaṣṭitamo'dhyāyaḥ 61|

English translation

Śatrughna said :

1. O great minister, do you know who is the boy that took away the horse and who destroyed all my army like an ocean?

Sumati said :

3-5. O lord, this is the great hermitage of the best sage Vālmīki . O you who torment your enemies, kṣatriyas do not at all live here. It might be that Indra became (i.e. took the form of) the great sage and snatched the horse, or it might be Śiva . Otherwise, who else would take away your horse? O great king, who else but Puṣkala can go to (i.e. march against) him who killed the very fearful Kālajit? O you destroyer of your enemies, go there surrounded by all your brave warriors, kings, and your great army.

6-8. Having gone there, having bound the hero, I shall show it to Rāma , who has a curiosity. This is my careful (i.e. well-considered) view.

Hearing these words, he ordered all his warriors:“Go with a great army. I (shall) come after you.” In a moment the soldiers went there where the mighty one (i.e. Lava), stretching his very strong bow furnished with a string, stood.

9-11. Having seen that very mighty army full of warriors, coming, the powerful Lava was not at all afraid in his mind. Lava, looking upon all the warriors as deer, angrily stretched his bow, and discharging arrows in thousands, stood up like a lion. They, being afflicted by the arrows, and full of great anger, looking upon the hero as a boy, then rushed to him.

12-14. Seeing thousands of warriors arrayed in a circular arrangement of the troops, Lava, full of anger, quickly fixed arrows (on his bow). The first circular arrangement had a thousand (soldiers). The second had ten thousand as the number (ofsoldiers). The third had twenty thousand; the fourth had fifty thousand; the fifth had a lakh of soldiers; the sixth had ten thousand more; and the seventh had a couple of lakhs . He was surrounded by seven (such) circular arrangements of the troops.

15-16. In the midst was Lava, surrounded by the circular arrangements of the troops; and moving like fire he burnt (i.e. destroyed) all the soldiers forming the circular arrangements. The noble one destroyed all the arrangement(s)—some with swords, some with arrows, some with barbed missiles, some with lances, (some) with spears having sharp edges, and some with clubs tipped with iron.

17-21. The younger brother of Kuśa , freed from the seven circular arrangements of the troops, shone like the moon freed from the group of clouds at the advent of the autumn. He with his disc cut off many trunks of elephants and mighty heads of warriors, and completely struck (down) the warriors. Afflicted by Lava's arrows many fell and fainted on the battlefield; others, very timid, fled away. Seeing the army afflicted by Lava's arrows, intent on fleeing, the hero named Puṣkala went to the battlefield to fight. The mighty one, seated in his chariot, charming due to good horse, saying, 'Wait, wait' and with his eyes full of anger, went to (i.e. marched against) Lava.

22-23a. That Puṣkala knowing the (use of) great missiles, said to Lava: "Stand in the chariot adorned with good horses in the battle. How shall I fight with you—a foot-soldier—in the battle? Therefore, stand in the chariot, and then I shall fight with you."

23b-26. Hearing these words, Lava said to Puṣkala: "If I standing in your chariot, fight in the battle, then my victory would be doubtful. O hero, we are not brāhmaṇas given to receiving (gifts), but we are kṣatriyas, always engaged in acts of charity. Now, through anger I shall break your chariot. Then you will (also) be fighting on foot. Then you will fight (with me)."

27-29. Puṣkala having heard these words full of righteousness and courage, was amazed in heart for a long time and made ready his bow. Lava seeing him having taken a bow, got angry and cut off the bow in his hand, and took an aim with his arrow. The powerful one, laughed and being excited broke his chariot in the battlefield, while he was stringing his bow.

30-35. Seeing his chariot broken and his bow cut off by the noble one, he regarded him as a great hero, and the fighter on foot ran away in the battlefield. Both heroes were heroes; both had raised their arrows; both were wet with blood; both had their armours cut off. Both were seen to have their bodies shattered with the strokes of arrows of each other; both desired victory; both desired to kill each other like Jayanta and Kārtikeya or Śiva and Indra. In this way they fought with each other on the battlefield. Puṣkala said to the boy: "O crest-jewel of the brave, I have not seen a crest-jewel (i.e. best) of the brave like you. Today I shall knock down your head with arrows having sharp, fine joints. Do not run from the battlefield. Being restrained, protect your life."

36-39. Saying so he put brave Lava in the cage of(i.e. formed by) arrows. Puṣkala's arrows settled on the ground after having pervaded the sky. Lava, being in the cage of (i.e. formed by) arrows, said to Puṣkala: "O hero, you have done a great feat that you harassed me with arrows". Saying so, the hero skilled in taking aim with an arrow and cutting off the volley of arrows, said to Puṣkala: "Take care of yourself (while) standing in the battle. Afflicted by the strokes of my arrows, you will fall covered with blood, on the earth."

40-45. Having heard these words, Puṣkala, full of anger, fought with the very strong hero in the battle. Lava, getting angry in a moment angrily took out a sharp arrow (capable of) killing the enemy and resembling a serpent from the quiver. That blazing arrow discharged from Lava's bow and ready to pierce his chest was quickly cut off by Bharata 's son (Puṣkala). When Bharata's son cut off with his fatal arrow (the arrow of Lava), he got very angry and took another fierce arrow. The sharp arrow discharged from the bow drawn up to the ear, pierced the chest of that Puṣkala in the great battle. The crest-jewel of the very brave, pierced in the chest by that fast going arrow, fell on the ground.

46-54. Seeing Puṣkala fallen, the son of Wind (i.e. Hanūmat) took him who was unconscious and handed him over to (Śatrughna) brother of Rāghava . Seeing him unconscious, he, with his mind overcome with grief and full of anger, ordered Hanūmat to kill Lava. Hanūmat, burning with rage, uprooted a śālmali tree and quickly went (i.e. rushed) to vanquish in the battle the very powerful Lava. The mighty Hanūmat struck on Lava's head with the tree. Lava, seeing it falling upon (him), quickly

cut it off into hundred (pieces). When the tree was cut off, the very mighty one again angrily uprooted trees from the root and struck them on his chest and head. The mighty one speedily cut off with his arrows of sharp joints those trees which Wind's son (i.e. Hanūmat) took, and with which he struck him. Then the monkey, Wind's son, having uprooted rocks like high rocks thrown down by an earthquake, speedily threw them on the head (of Lava). Struck by those multitudes of rocks in the battle, he raised his bow and powdered them with his arrows as particles with turners' wheels.

55-62. Then, in the battle the angry blessed Hanūmat encircled the mighty Lava with his tail. Seeing himself tied up with his tail, he the powerful one, remembering his mother in his heart, struck with his fist Hanūmat's tail. Distressed by the strokes of the fist, Hanūmat freed him. He the powerful one, freed from the tail, discharged arrows in the battle. The monkey with his body afflicted by the unavoidable strokes of arrows, looking upon the shower of arrows as very unbearable thought: 'What should we do here? If I run away then it is shameful for my lord; (If I stay here), the boy would strike me. Due to the boon given to me by Brahmadatta , I had neither a swoon, nor did I die. The affliction caused by the arrows is unbearable. Let Śatrughna go to (i.e. march against) Lava in the battle and get victory over the boy. I desiring victory, shall lie in false swoon!' Thinking like this in his mind, he fell on the battlefield, fraudulently unconscious when all the heroes were seeing (i.e. in the presence of all the heroes). He, skilled in discharging arrows, knowing that the very mighty Hanūmat was unconscious, struck all the kings (with arrows).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 62

Lava Becomes Unconscious

Chapter 357 of 693 · 48 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
मूर्च्छितं मारुतिं श्रुत्वा शत्रुघ्नः शोकमाययौ ।
किंकर्तव्यं मया संख्ये बालकोऽयं महाबलः १।
स्वयं रथे हेममये तिष्ठन्वीरवरैः सह ।
योद्धुं प्रागाल्लवो यत्र विचित्ररणकोविदः २।
लवं ददर्श शिशुतां प्राप्तं राममिव क्षितौ ।
धनुर्बाणकरं वीरान्क्षिपंतं रणमूर्धनि ३।
विचारयामास तदा कोऽयं रामस्वरूपधृक् ।
नीलोत्पलदलश्यामं वपुर्बिभ्रन्मनोहरम् ४।
एष वै देहतनुजा सुतो भवति नान्यथा ।
अस्मान्विजित्य समरे यास्यते मृगराडिव ५।
अस्माकं नो जयो भाव्यः शक्त्या विरहितात्मनाम् ।
अशक्ताः किं करिष्यामः समरे रणकोविदाः ६।
इत्येवं स विचार्याथ बालकं तु वचोऽब्रवीत् ।
रणे कुतुककर्तारं वीरकोटिनिपातकम् ७।

कस्त्वं बाल रणेऽस्माकं वीरान्पातयसि क्षितौ ।
न जानीषे बलं राज्ञो रामस्य दनुजार्दिनः ८।
का ते माता पिता कस्ते सुभाग्यो जयमाप्तवान् ।
नाम किं विश्रुतं लोके जानीयां ते महाबल ९।
मुञ्च वाहः कथं बद्धः शिशुत्वात्तत्क्षमामि ते ।
आयाहि रामं वीक्षस्व दास्यते बहुलं तव १०।
इत्युक्तो बालको वीरो वचः शत्रुघ्नमावदत् ।
किं ते नाम्नाथ पित्रा वा कुलेन वयसा तथा ११।
युध्यस्व समरे वीर चेत्त्वं बलयुतो भवेः ।
कुशं वीरं नमस्कृत्य पादयोर्याहि नान्यथा १२।
भ्राता रामस्य वीरो भूर्नावयोर्बलिनां वरः ।
वाहं विमोचय बलाच्छक्तिस्ते विद्यते यदि १३।
इत्युक्त्वा शरसंधानं कृत्वा प्राहरदुद्भटः ।
हृदये मस्तके चैव भुजयो रणमंडले १४।
तदा प्रकुपितो राजा धनुः सज्यमथाकरोत् ।

नादयन्मेघगंभीरं त्रासयन्निव बालकम् १५।
बाणानपरिसंख्यातान्मुमोच बलिनां वरः ।
बालो बलेन चिच्छेद सर्वांस्तान्सायकव्रजान् १६।
लवस्यानेकधा मुक्तैर्बाणैर्व्याप्तं महीतलम् ।
व्यतीपाते प्रदत्तस्य दानस्येवाक्षयं गताः १७।
ते बाणा व्योमसकलं व्याप्नुवँल्लवसंधिताः ।
सूर्यमंडलमासाद्य प्रवर्तंते समंततः १८।
मारुतो नाविशद्यत्र बाणपंजरगोचरे ।
मनुष्याणां तु का वार्ता क्षणजीवितशंसिनाम् १९।
तद्बाणान्विस्तृतान्दृष्ट्वा शत्रुघ्नो विस्मयं गतः ।
अच्छिनच्छतसाहस्रं बाणमोचनकोविदः २०।
ताञ्छिन्नान्सायकान्सर्वान्स्वीयान्दृष्ट्वा कुशानुजः ।
धनुश्चिच्छेद तरसा शत्रुघ्नस्य महीपतेः २१।
सोऽन्यद्धनुरुपादाय यावन्मुंचति सायकान् ।
तावद्बभंज सरथं सायकैः शितपर्वभिः २२।

करस्थमच्छिनच्चापं सुदृढं गुणपूरितम् ।
तत्कर्मापूजयन्वीरा रणमंडलवर्तिनः २३।
सच्छिन्नधन्वा विरथो हताश्वो हतसारथिः ।
अन्यं रथं समास्थाय ययौ योद्धुं लवं बलात् २४।
अनेकबाणनिर्भिन्नः स्रवद्रक्तकलेवरः ।
पुष्पितः किंशुक इव शुशुभे रणमध्यगः २५।
शत्रुघ्नबाणप्रहतः परं कोपमुपागमत् ।
बाणसंधानचतुरः कुंडलीकृत चापवान् २६।
विशीर्णकवचं देहं शिरोमुकुटवर्जितम् ।
स्रवद्रक्तपरिप्लुष्टं शत्रुघ्नस्य चकार सः २७।
तदा रामानुजः क्रुद्धो दशबाणाञ्छिताग्रकान् ।
मुमोच प्राणसंहारकारकान्कुपितो भृशम् २८।
स तांस्तांस्तिलशः कृत्वा बाणैर्निशितपर्वभिः ।
ताडयामास हृदये शत्रुघ्नस्याष्टभिः शरैः २९।
अत्यंतं बाणपीडार्तो लवं बलिनमुत्स्मरन् ।

दुःसहं मन्यमानस्तं शरान्मुंचन्नभूत्तदा ३०।
तदा लवेन तीक्ष्णेन हृदि भिन्नो विशालके ।
अर्धचंद्रसमानेन तीक्ष्णपर्वसुशोभिना ३१।
स विद्धो हृदि बाणेन पीडां प्राप्तः सुदारुणाम् ।
पपात स्यंदनोपस्थे धनुःपाणिः सुशोभितः ३२।
शत्रुघ्नं मूर्छितं दृष्ट्वा नृपाश्च सुरथादयः ।
दुद्रुवुर्लवमुद्युक्ता जयप्राप्त्यै रणे तदा ३३।
सुरथो विमलो वीरो राजा वीरमणिस्तथा ।
सुमदो रिपुतापाद्याः परिवव्रुश्च संयुगे ३४।

केचित्क्षुरप्रैर्मुसलैः केचिद्बाणैः सुदारुणैः ।
प्रासैः परशुभिः केचित्सर्वतः प्राहरन्नृपाः ३५।
तानधर्मेण युद्धोत्कान्दृष्ट्वा वीरशिरोमणिः ।
दशभिर्दशभिर्बाणैस्ताडयामास संयुगे ३६।
ते बाणवर्षविहता रणमध्ये सुकोपनाः ।
केचित्पलायिताः केचिन्मुमुहुर्युद्धमंडले ३७।

तावत्स राजा शत्रुघ्नो मूर्च्छां संत्यज्य संगरे ।
लवं प्रायान्महावीरं योद्धुं बलसमन्वितः ३८।
आगत्य तं लवं प्राह धन्योसि शिशुसन्निभः ।
न बालस्त्वं सुरः कश्चिच्छलितुं मां समागतः ३९।
केनापि नहि वीरेण पातितो रणमंडले ।
त्वयाहं प्रापितो मूर्च्छां समक्षं मम पश्यतः ४०।
इदानीं पश्य मे वीर्यं त्वां संख्ये पातयाम्यहम् ।
सहस्व बाणमेकं त्वं मापलायस्व बालक ४१।
इत्युक्त्वा समरे बालं शरमेकं समाददे ।
यमवक्त्रसमं घोरं लवणो येन घातितः ४२।
संधाय बाणं जाज्वल्यं हृदि भेत्तुं मनो दधत् ।
लवं वीरसहस्राणां वह्निवत्सर्वदाहकम् ४३।
तं बाणं प्रज्वलंतं स द्योतयंतं दिशो दश ।
दृष्ट्वा सस्मार बलिनं कुशं वैरिनिपातिनम् ४४।
यद्यस्मिन्समये वीरो भ्राता स्याद्बलवान्मम ।

तदा शत्रुघ्नवशता न मे स्याद्भयमुल्बणम् ४५।
एवं तर्कयतस्तस्य लवस्य च महात्मनः ।
हृदि लग्नो महाबाणो घोरः कालानलोपमः ४६।
मूर्च्छां प्राप तदा वीरो भूपसायकसंहतः ।
संगरे सर्ववीराणां शिरोभिः समलंकृते ४७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे लवमूर्च्छानाम द्विषष्टितमोऽध्यायः ६२।

Roman transliteration

śeṣa uvāca|
mūrcchitaṃ mārutiṃ śrutvā śatrughnaḥ śokamāyayau |
kiṃkartavyaṃ mayā saṃkhye bālako'yaṃ mahābalaḥ 1|
svayaṃ rathe hemamaye tiṣṭhanvīravaraiḥ saha |
yoddhuṃ prāgāllavo yatra vicitraraṇakovidaḥ 2|
lavaṃ dadarśa śiśutāṃ prāptaṃ rāmamiva kṣitau |
dhanurbāṇakaraṃ vīrāṅkṣipaṃtaṃ raṇamūrdhani 3|
vicārayāmāsa tadā ko'yaṃ rāmasvarūpadhṛk |
nīlotpaladalaśyāmaṃ vapurbibhranmanoharam 4|
eṣa vai dehatanujā suto bhavati nānyathā |
asmānvijitya samare yāsyate mṛgarāḍiva 5|

asmākaṃ no jayo bhāvyaḥ śaktyā virahitātmanām |
aśaktāḥ kiṃ kariṣyāmaḥ samare raṇakovidāḥ 6|
ityevaṃ sa vicāryātha bālakaṃ tu vaco'bravīt |
raṇe kutukakartāraṃ vīrakoṭinipātakam 7|

kastvaṃ bāla raṇe'smākaṃ vīrānpātayasi kṣitau |
na jānīṣe balaṃ rājño rāmasya danujārdinaḥ 8|
kā te mātā pitā kaste subhāgyo jayamāptavān |
nāma kiṃ viśrutaṃ loke jānīyāṃ te mahābala 9|
muñca vāhaḥ kathaṃ baddhaḥ śiśutvāttatkṣamāmi te |
āyāhi rāmaṃ vīkṣasva dāsyate bahulaṃ tava 10|
ityukto bālako vīro vacaḥ śatrughnamāvadat |
kiṃ te nāmnātha pitrā vā kulena vayasā tathā 11|
yudhyasva samare vīra cettvaṃ balayuto bhaveḥ |
kuśaṃ vīraṃ namaskṛtya pādayoryāhi nānyathā 12|
bhrātā rāmasya vīro bhūrnāvayorbalināṃ varaḥ |
vāhaṃ vimocaya balācchaktiste vidyate yadi 13|
ityuktvā śarasaṃdhānaṃ kṛtvā prāharadudbhaṭaḥ |
hṛdaye mastake caiva bhujayo raṇamaṃḍale 14|
tadā prakupito rājā dhanuḥ sajyamathākarot |

nādayanmeghagaṃbhīraṃ trāsayanniva bālakam 15|
bāṇānaparisaṃkhyātānmumoca balināṃ varaḥ |
bālo balena cicccheda sarvāṃstānsāyakavrajān 16|
lavasyānekadhā muktairbāṇairvyāptaṃ mahītalam |
vyatīpāte pradattasya dānasyevākṣayaṃ gatāḥ 17|
te bāṇā vyomasakalaṃ vyāpnuva~llavasaṃdhitāḥ |
sūryamaṃḍalamāsādya pravartaṃte samaṃtataḥ 18|
māruto nāviśadyatra bāṇapaṃjaragocare |
manuṣyāṇāṃ tu kā vārtā kṣaṇajīvitaśaṃsinām 19|
tadbāṇānvistṛtāndṛṣṭvā śatrughno vismayaṃ gataḥ |
acchinacchatasāhasraṃ bāṇamocanakovidaḥ 20|
tāñchinnānsāyakānsarvānsvīyāndṛṣṭvā kuśānujaḥ |
dhanuścicccheda tarasā śatrughnasya mahīpateḥ 21|
so'nyaddhanurupādāya yāvanmuṃcati sāyakān |
tāvadbabhaṃja sarathaṃ sāyakaiḥ śitaparvabhiḥ 22|

karasthamacchinaccāpaṃ sudṛḍhaṃ guṇapūritam |
tatkarmāpūjayanvīrā raṇamaṃḍalavartinaḥ 23|
sacchinnadhanvā viratho hatāśvo hatasārathiḥ |
anyaṃ rathaṃ samāsthāya yayau yoddhuṃ lavaṃ balāt 24|
anekabāṇanirbhinnaḥ sravadraktakalevaraḥ |
puṣpitaḥ kiṃśuka iva śuśubhe raṇamadhyagaḥ 25|
śatrughnabāṇaprahataḥ paraṃ kopamupāgamat |
bāṇasaṃdhānacaturaḥ kuṃḍalīkṛta cāpavān 26|
viśīrṇakavacaṃ dehaṃ śiromukuṭavarjitam |
sravadraktapariplutaṃ śatrughnasya cakāra saḥ 27|
tadā rāmānujaḥ kruddho daśabāṇāñchitāgrakān |
mumoca prāṇasaṃhārakārakānkupito bhṛśam 28|
sa tāṃstāṃstilaśaḥ kṛtvā bāṇairniśitaparvabhiḥ |
tāḍayāmāsa hṛdaye śatrughnasyāṣṭabhiḥ śaraiḥ 29|
atyaṃtaṃ bāṇapīḍārto lavaṃ balinamutsmaran |

duḥsahaṃ manyamānastaṃ śarānmuṃcannabhūttadā 30|
tadā lavena tīkṣṇena hṛdi bhinno viśālake |
ardhacaṃdrasamānena tīkṣṇaparvasuśobhinā 31|
sa viddho hṛdi bāṇena pīḍāṃ prāptaḥ sudāruṇām |
papāta syaṃdanopasthe dhanuḥpāṇiḥ suśobhitaḥ 32|
śatrughnaṃ mūrchitaṃ dṛṣṭvā nṛpāśca surathādayaḥ |
dudruvurlavamudyuktā jayaprāptyai raṇe tadā 33|
suratho vimalo vīro rājā vīramaṇistathā |
sumado riputāpādyāḥ parivavruśca saṃyuge 34|
kecitkṣuraprairmusalaiḥ kecidbāṇaiḥ sudāruṇaiḥ |
prāsaiḥ paraśubhiḥ kecitsarvataḥ prāharannṛpāḥ 35|
tānadharmeṇa yuddhotkāndṛṣṭvā vīraśiromaṇiḥ |
daśabhirdaśabhirbāṇaistāḍayāmāsa saṃyuge 36|
te bāṇavarṣavihatā raṇamadhye sukopanāḥ |
kecitpalāyitāḥ kecinmumuhuryuddhamaṃḍale 37|

tāvatsa rājā śatrughno mūrcchāṃ saṃtyajya saṃgare |
lavaṃ prāyānmahāvīraṃ yoddhuṃ balasamanvitaḥ 38|
āgatya taṃ lavaṃ prāha dhanyosi śiśusannibhaḥ |
na bālastvaṃ suraḥ kaścicchalituṃ māṃ samāgataḥ 39|
kenāpi nahi vīreṇa pātito raṇamaṃḍale |
tvayāhaṃ prāpito mūrcchāṃ samakṣaṃ mama paśyataḥ 40|
idānīṃ paśya me vīryaṃ tvāṃ saṃkhye pātayāmyaham |
sahasva bāṇamekaṃ tvaṃ māpalāyasva bālaka 41|
ityuktvā samare bālaṃ śaramekaṃ samādade |
yamavaktrasamaṃ ghoraṃ lavaṇo yena ghātitaḥ 42|
saṃdhāya bāṇaṃ jājvalyaṃ hṛdi bhettuṃ mano dadhat |
lavaṃ vīrasahasrāṇāṃ vahnivatsarvadāhakam 43|
taṃ bāṇaṃ prajvalaṃtaṃ sa dyotayaṃtaṃ diśo daśa |
dṛṣṭvā sasmāra balinaṃ kuśaṃ vairinipātinam 44|
yadyasminsamaye vīro bhrātā syādbalavānmama |

tadā śatrughnavaśatā na me syādbhayamulbaṇam 45|
evaṃ tarkayatastasya lavasya ca mahātmanaḥ |
hṛdi lagno mahābāṇo ghoraḥ kālānalopamaḥ 46|
mūrcchāṃ prāpa tadā vīro bhūpasāyakasaṃhataḥ |
saṃgare sarvavīrāṇāṃ śirobhiḥ samalaṃkṛte 47|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe lavamūrcchānāma
dviṣaṣṭitamo'dhyāyaḥ 62|

English translation

Śeṣa said :

1-14. Hearing that Hanūmat was unconscious, Śatrughna was distressed: ‘What should I do in the battle? This boy is very powerful.’ Himself seated in a golden chariot along with excellent heroes he went where Lava , skilled in fighting in a wonderful way, stood. He saw Lava, as if Rāma reduced to childhood had come on the earth, having a bow and arrows in his hand and discharging (arrows) in the battle. At that time he thought: ‘Who is this having Rāma’s form and having a charming body dark like the petals of a blue lotus? This must be the son of (Sītā) the daughter of (the king of) Videha ; not otherwise (i.e. none else), (who) having vanquished us in the battle, will go like the lord of beasts. There is no possibility of the victory of us who are void of power. What shall we, (though) proficient in

fighting, (yet) being weak, do?' He, having thought like this, said (these) words to the boy who fought with vehemence, knocking down crores of heroes: "O boy, who are you that are knocking down our heroes on the ground? You do not know the power of Rāma who killed the demons. Who is your mother? Who is your father? Being very lucky, you got victory. O you very mighty one, what is your name well-known in the world? Release (the horse); how (i.e. why) have you caught the horse? (Since it is) due to your being a child, I forgive you. Come, see Rāma, he will give you large (wealth)." The boy who was addressed like this, said (these) words to Śatrughna: "What have you to do with my name, or my father, or my family, or my age? O hero, if you are endowed with power, then fight (with me) in the battle; otherwise, salute the hero Kuśa (by falling) at his feet; otherwise you cannot go. You are the brave brother of Rāma; (but) for us you are not the best among the mighty. If you have power, then forcibly release the horse." Saying so, the mighty warrior, taking aim with his arrow, struck him on his chest, head and arms on the battlefield.

15-27. Then the king (Śatrughna) got angry, and making a grave sound like that of the clouds, and as it were scaring the boy (i.e. in order to scare the boy) made his bow ready. The best among the mighty discharged innumerable arrows. The boy powerfully cut off all those volleys of arrows. The surface of the earth was pervaded by the arrows discharged by Lava in many ways. They became inexhaustible (i.e. did not fail) like gifts given on a day of a great portentous calamity. Those arrows fixed (on his bow) by Lava pervaded the entire sky. Having reached the sun's orb, they proceeded uninterruptedly everywhere. Even the wind did (i.e. could) not enter the cage of his arrows. Then what can be said about human beings said to live for a moment? Seeing these arrows spreading on, Śatrughna was amazed. Skilled in discharging arrows he cut off a hundred thousand (arrows). Seeing all his arrows cut off, the younger brother of Kuśa (i.e. Lava) quickly cut off the bow of king Śatrughna. When, having taken another bow, he discharged his arrows, he shattered the chariot with arrows having sharp joints. He cut off, the very strong bow in his hand, that had a string. The heroes remaining on the battlefield, appreciated that feat. He, with his bow cut off, deprived of his chariot, with his horses killed, with his charioteer killed, resorted to another chariot, went to fight forcibly with Lava. Pierced with many arrows, with blood flowing from his body, he shone in the battle like a kiṃśuka tree with flowers. Struck by the arrows of Śatrughna, he, skilled in aiming with an arrow, and having bent his bow became very angry. He made Śatrughna's body such that its armour was shattered, that the head was bereft of the crown and wet with the flowing blood.

28-38. Then Rāma's younger brother (Śatrughna) got angry; and he who was extremely angry discharged ten fatal arrows having sharp tips. Having reduced them to very small pieces like the sesame seeds with his arrows having sharp joints, he struck on Śatrughna's chest with eight arrows. Very much afflicted with (the strokes of) the arrows and thinking of the mighty Lava and regarding him to be invincible, he discharged arrows at that time. Then Lava pierced him in his large chest with an arrow resembling the crescent moon and looking charming in the joints. Pierced in the chest, he received a terrible affliction. He, having a bow in his hands and well-adorned, fell into the interior of the chariot. Seeing Śatrughna unconscious, Suratha and other kings, eager to get victory in the battle ran to Lava. Suratha, the brave Vimala , so also king Vīramaṇi , Sumada , Riputāpa and others surrounded him in the battle. Certain kings struck him all round with arrows having sharp horse-shoe-shaped heads, pestles; some with very fierce arrows; some with darts and hatchets. The crest-jewel among the fighting heroes, seeing them eager to fight unjustly, struck them (each) with ten arrows in the battle. They, struck with showers of arrows in the battle, were very angry. Some fled away and some fainted on the battlefield. Just then, king Śatrughna, full of might, gave up his unconsciousness (i.e. regained consciousness) and went to fight with the great warrior Lava.

39-47. Having come (to him), he said to that Lava: "You who are like a boy, are lucky. You are not a boy; you are a god; you have come to outwit (us). I was never vanquished by any hero in battle. You

have made me unconscious, when I am seeing (i.e. under my very nose). Now see my valour. I shall knock you down in the battle; put up with (at least) one arrow; O boy, do not run away." Saying so, he who had destroyed Lavaṇa , fierce like Yama 's face, took an arrow in the battle. (Then) he fixed a blazing arrow and decided to strike on the chest of Lava who was like fire burning everything, all the heroes. Seeing that blazing arrow illumining the ten quarters, he remembered Kuśa who knocked down his enemies. 'If at this time my strong, brave brother were here, I would not have been humbled by Śatrughna, and there would not have been excessive fear.' When the noble Lava was thinking like this, a mighty, fierce arrow resembling the destructive fire at the end of the world, stuck to (i.e. struck) his chest. At that time the hero, struck by the king's arrow became unconscious in the battle adorned with the heads of all heroes.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 63

Kuśa's Victory

Chapter 358 of 693 · 80 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
लवं विमूर्च्छितं दृष्ट्वा बलिवैरिविदारणम् ।
शत्रुघ्नो जयमापेदे रणमूर्ध्नि महाबलः १।
लवं बालं रथे स्थाप्य शिरस्त्राणाद्यलंकृतम् ।
रामप्रतिनिधिं मूर्त्या ततो गंतुमियेष सः २।
स्वमित्रं शत्रुणा ग्रस्तमिति दुःखसमन्विताः ।
बालामात्रेऽस्य सीतायै त्वरिताः संन्यवेदयन् ३।
बाला ऊचुः।
मातर्जानकि ते पुत्रो बलाद्बाहमपाहरत् ।
कस्यचिद्भूपवर्यस्य बलयुक्तस्य मानिनः ४।
ततो युद्धमभूद्घोरं तस्य सैन्येन जानकि ।
तदा वीरेण पुत्रेण तव सर्वं निपातितम् ५।
पश्चादपि जयं प्राप्तः सुतस्तव मनोहरः ।
तं भूपं मूर्छितं कृत्वा जयमाप रणांगणे ६।
ततो मूर्च्छां विहायैष राजा परमदारुणः ।

संकुप्य पातयामास तव पुत्रं रणांगणे ७।
अस्माभिर्वारितः पूर्वं मा गृहाण हयोत्तमम् ।
अस्मान्सर्वांश्च धिक्कृत्य ब्राह्मणान्वेदपारगान् ८।
इति वाक्यं शिशूनां सा समाकर्ण्य सुदारुणम् ।
पपात भूतलोपस्थे दुःखयुक्ता रुरोद ह ९।
सीतोवाच।
कथं नृपो दयाहीनो बालेन सह युध्यति ।
अधर्मकृतदुर्बुद्धिर्यो मद्बालं न्यपातयत् १०।
लव वीरभवान्कुत्र वर्ततेऽति बलान्वितः ।
कथं त्वं निष्कृपस्याहो राज्ञोऽहार्षीद्धयोत्तमम् ११।
त्वं बालस्ते दुराक्रांताः सर्वशस्त्रविशारदाः ।
रथस्था विरथस्त्वं वै कथं युद्धं समं भवेत् १२।
तातहं तु त्वया सार्द्धं रामत्यागासुखं जहौ ।
इदानीं रहिता युष्मत्कथं जीवामि कानने १३।
एहि मां मुंच यज्ञाश्वं गच्छत्वेष महीपतिः ।

मद्दुःखं नाभिजानासि मम दुःखप्रमार्जकः १४।
कुशो यद्भविष्यत्स रणे वीरशिरोमणिः ।
अमोचयिष्यदधुना भवंतं भूपपाश्र्वतः १५।
सोऽपि मद्दैवतो नास्ति समीपे किं करोम्यतः ।
दैवमेव ममाप्यत्र कारणं दुःखसंभवे १६।
एवमादि बहुश्रीमत्येषा वै विललाप ह ।
पादांगुष्ठेन लिखती भूमिं नेत्रद्वयाश्रुभिः १७।
बालान्प्रति जगादासौ पृथुकः स च भूपतिः ।
कथं मत्सुतमापात्य रणे कुत्र गमिष्यति १८।
इति वाक्यं वदत्येषा जानकी पतिदेवता ।
तावत्कुशस्तु संप्राप्त उज्जयिन्या महर्षिभिः १९।
माघासितचतुर्दश्यां महाकालं समर्च्य च ।
प्राप्य भूरिवरांस्तस्मादागमन्मातृसन्निधौ २०।
जानकीं विह्वलां दृष्ट्वा नेत्रोद्भूताश्रु विक्लवाम् ।
शोकविह्वलदीनांगीं बभाषे यावदुत्सुकः २१।

तदा स्वबाहुरवदत्स्फुरद्युद्धाभिशंसनः ।
हृदये चरणोत्साहो बभूवातिरथस्य हि २२।
स प्रत्युवाच जननीं दीनगद्गदभाषिणीम् ।
मातस्तव गतं दुःखं मयि पुत्र उपस्थिते २३।
मयि जीवति ते नेत्रादश्रूणि भुवि नो पतन् ।
प्रसूमुवाचाश्रुखिन्नां दीनगद्गदभाषिणीम् २४।
कुशो दुःखमितः सद्यो दुःखितां धीरमानसः ।
मम भ्राता लवः कुत्र वर्तते वैरिमर्दनः २५।
सदा मामागतं ज्ञात्वा प्रहर्षन्सन्निधावियात् ।
न दृश्यते कथं वीरः कुत्र रंतुं गतो बली २६।
केन वा सह बालत्वाद्गतो मां वै निरीक्षितुम् ।
किं त्वं रोदिषि मे मातर्लवः कुत्र स वर्तते २७।
तन्मे कथय सर्वं यत्तव दुःखस्य कारणम् ।
तच्छ्रुत्वा पुत्रवाक्यं सा दुःखिता कुशमब्रवीत् २८।
लवो धृतो नृपेणात्र केनचिद्धयरक्षिणा ।

बबंध बालको मेत्र हयं यागक्रियोचितम् २९।
तद्रक्षकान्बहुञ्जिग्ये एकोऽनेकान्त्रिपून्बली ।
राजा तं मूर्च्छितं कृत्वा बबंध रणमूर्धनि ३०।
बालका इति मामूचुः सहगंतार एव हि ।
ततोऽहं दुःखिता जाता निशम्य लवमाधृतम् ३१।
त्वं मोचय बलात्तस्मात्काले प्राप्तो नृपोत्तमात् ।
निशम्य मातुर्वचनं कुशः कोपसमन्वितः ।
जगाद तां दशन्नोष्ठं दंतैर्दंतान्विनिष्पिषन् ३२।
कुश उवाच।

मातर्जानीहि तं मुक्तं लवं पाशस्य बंधनात् ।
इदानीं हन्मि तं बाणैः समग्रबलवाहनम् ३३।
यदि देवोऽमरो वापि यदि शर्वः समागतः ।
तथापि मोचये तस्माद्बाणैर्निशितपर्वभिः ३४।
मा रोदिषि मातरिह वीराणां रणमूर्छितम् ।
कीर्तयेऽत्र भवत्येव पलायनमकीर्तये ३५।

देहि मे कवचं दिव्यं धनुर्गुणसमन्वितम् ।
शिरस्त्राणं च मे मातः करवालं तथाशितम् ३६।
इदानीं यामि समरे पातयामि बलं महत् ।
मोचयामि भ्रातरं स्वं रणमध्याद्विमूर्छितम् ३७।
न मोचयाम्यद्य पुत्रं तव मातर्महारणात् ।
तदा तौ मे भवत्पादौ संरुष्टौ भवतां क्षितौ ३८।
शेष उवाच।
इति वाक्येन संतुष्टा जानकी शुभलक्षणा ।
सर्वं प्रादादस्त्रवृंदं जयाशीर्भिर्नियुज्यतम् ३९।
प्रयाहि पुत्र संग्रामं लवं मोचय मूर्च्छितम् ।
इत्याज्ञप्तः कुशः संख्ये कवची कुंडली बली ४०।
मुकुटी करवाली च चर्मधारी धनुर्धरः ।
अक्षयाविषुधी कृत्वा स्कंधयोः सिंहवीर्ययोः ४१।
जगाम तरसा नत्वा मातृपादौ रथाग्रणीः ।
वेगेन यावद्युद्धाय गच्छति क्षिप्रमाहवे ४२।

तावद्ददर्श स्वलवं वैरिवृंदनिपातकम् ।
आयांतं तं कुशं वीरा ददृशुः सुमहाभटाः ४३।
कृतांतमिव संहर्तुं सर्वं विश्वमुपस्थितम् ।
लवो महाबलं दृष्ट्वा कुशं भ्रातरमागतम् ४४।
अत्यंतं वह्निवद्युद्धे दिदीपे वायुना समम् ।
रथादुन्मुच्य चात्मानं युद्धाय स विनिर्गतः ४५।
कुशः सर्वान्रणस्थान्वै वीरान्पूर्वदिशि क्षिपत् ।
पश्चिमायां दिशि लवः कोपात्सर्वान्समैरयत् ४६।
कुशबाणव्यथाव्याप्ता लवसायकपीडिताः ।
सैन्ये जना मुने सर्वे उत्कल्लोलांबुधिभ्रमाः ४७ उत्कल।
कुशेन च लवेनाथ शरव्रातैः प्रपीडितम् ।
न शर्म लेभे सकलं सैन्यं वीरप्रपूरितम् ४८।
इतस्ततः प्रभग्नं तद्बलं त्रस्तं पुनः पुनः ।
न कुत्रचिद्रणे स्थित्वा युद्धमैच्छद्बलान्वितः ४९।
एतस्मिन्समये राजा शत्रुघ्नः परतापनः ।

कुशं वीरं ययौ योद्धुं तादृशं लवसन्निभम् ५०।
कुशं दृष्ट्वा बलाक्रांतं राममूर्तिसमप्रभम् ।

रथे तिष्ठन्हेममये जगाद परवीरहा ५१।
शत्रुघ्न उवाच।
कोऽसि त्वं सन्निभो भ्रात्रा लवेन सुमहाबलः ।
किं नामासि महावीर कस्ते तातः क्व ते प्रसूः ५२।
कथं वने द्विजैर्जुष्टे तिष्ठसि त्वं नरर्षभ ।
सर्वं शंस यथायुध्ये त्वया सह महाबल ५३।
इति वाक्यं समाकर्ण्य कुशः प्रोवाच भूमिपम् ।
मेघगंभीरया वाचा नादयन्रणमंडलम् ५४।
केवलं सुषुवे सीता पतिव्रतपरायणा ।
वने वसावो वाल्मीकेश्चरणार्चनतत्परौ ५५।
मातृसेवासमुद्युक्तौ सर्वविद्याविशारदौ ।
कुशो लव इति प्रख्यामागतौ भूपतेऽनघ ५६।
कस्त्वं वीरो रणश्लाघी किमर्थं हयसत्तमः ।

मुक्तोऽस्ति समरे त्वद्य जेतासि बलसंयुतः ५७।
युध्यस्व त्वं मया सार्द्धं यदि वीरोऽसि भूमिप ।
इदानीं पातयिष्यामि भवंतं रणमूर्धनि ५८।
शत्रुघ्नस्तं सुतं ज्ञात्वा सीताया रामसंभवम् ।
विसिष्माय स्वयं चित्ते कोपाद्धनुरुपाददत् ५९।
तमात्तधनुषं दृष्ट्वा कुशः कोपसमन्वितः ।
विस्फारयामास धनुः स्वीयं सुदृढमुत्तमम् ६०।
मुमोच बाणान्निशिताञ्छत्रुघ्नः सर्वशस्त्रवित् ।
तांश्चिच्छेद कुशः सर्वांल्लीलया प्रहसन्रणे ६१।
बाणाश्च शतसाहस्राः कुशस्य च नृपस्य च ।
भुवनं व्याप्नुवन्सर्वं तच्चित्रमभवन्मुने ६२।
अग्र्यस्त्रेण कुशः सर्वान्ददाह तरसा बली ।
शमयामास तं भूपः पर्जन्यास्त्रेण वीर्यवान् ६३।
शमयामास तं भूपो वायव्येनातिविक्रमः ।
तदा वायुरभूतीव्रः सर्वतो रणमंडले ।

पर्वतास्त्रेण तं वायुं क्षोभयंतं समावृणोत् ६४।
वज्रास्त्रेण नृपः संख्ये चिच्छेद सनगोपलान् ।
तदा नारायणास्त्रं स मुमोच कुश उद्भटः ।
नारायणं तदा भूपं नाशकत्परिबाधितुम् ६५।
तदा प्रकुपितोऽत्यतं कुशः कोपपरायणः ।
उवाच भूपं शत्रुघ्नं महाबलपराक्रमम् ६६।
जानामि त्वां महावीरं संग्रामे जयकारिणम् ।
यत्त्वां नारायणास्त्रं मे न बबाधे भयानकम् ६७।
इदानीं पातयाम्यद्य भूमौ त्वां नृपते शरैः ।
त्रिभिश्चेन्नकरोम्येतत्प्रतिज्ञां तर्हि मे शृणु ६८।

यो मनुष्यवपुः प्राप्य दुर्लभं पुण्यकोटिभिः ।
तन्नाद्रियेत संमोहात्तस्य मेस्त्वत्र पातकम् ६९।
सावधानो भवानत्र भवतु प्रधनांगणे ।
पातयामि क्षितौ सद्य इत्युक्त्वा स्वशरासने ७०।
शरं संरोपयामास घोरं कालानलप्रभम् ।

लक्षीकृत्य रिपोर्वक्षो विपुलं कठिनं महत् ७१।
तं संधितं शरं दृष्ट्वा शत्रुघ्नः कोपमूर्च्छितः ।
मुमोच बाणान्निशितान्कुशत्वग्भेदकारकान् ७२।
स बाणो हृदयं तस्य भेत्तुं तत्प्रचचाल वै ।
घोररूपो वह्निसमआशीविषवदुच्छवसन् ७३।
स बाणो नृपवर्येण रामं स्मृत्वाशुलक्षितः ।
चिच्छेद कुशमुक्तं स सायकं शितपर्वकम् ७४।
तदात्यंतं प्रकुपितः कुशो बाणस्य कृंतनात् ।
अपरं सायकं चापे दधार शितपर्वकम् ७५।
स यावत्तदुरो भेतुं करोति च बलोद्धुरः ।
तं तावदच्छिनत्तस्य शरं कालानलप्रभम् ७६।
तदा कुशो मातृपादौ स्मृत्वा रोषसमन्वितः ।
तृतीयं चापके स्वीये दधार शरमद्भुतम् ७७।
शत्रुघ्नस्तमपि क्षिप्रं च्छेत्तुं बाणं समाददे ।
तावद्विद्धः शरेणासौ पपात धरणीतले ७८।

हाहाकारो महानासीच्छत्रुघ्ने विनिपातिते ।
जयमापकुशस्तत्र स्वबाहुबलदर्पितः ७९।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे।
शत्रुघ्नमूर्च्छने कुशजयोनाम त्रिषष्टितमोऽध्यायः ६३।

Roman transliteration

śeṣa uvāca|
lavaṃ vimūrcchitaṃ dṛṣṭvā balivairividāraṇam |
śatrughno jayamāpede raṇamūrdhni mahābalaḥ 1|
lavaṃ bālaṃ rathe sthāpya śirastrāṇādyalaṃkṛtam |
rāmapratinidhiṃ mūrtyā tato gaṃtumiyeṣa saḥ 2|
svamitraṃ śatruṇā grastamiti duḥkhasamanvitāḥ |
bālāmātre'sya sītāyai tvaritāḥ saṃnyavedayan 3|
bālā ūcuḥ|
mātarjānaki te putro balādvāhamapāharat |
kasyacidbhūpavaryasya balayuktasya māninaḥ 4|
tato yuddhamabhūdghoraṃ tasya sainyena jānaki |
tadā vīreṇa putreṇa tava sarvaṃ nipātitam 5|
paścādapi jayaṃ prāptaḥ sutastava manoharaḥ |
taṃ bhūpaṃ mūrchitaṃ kṛtvā jayamāpa raṇāṃgaṇe 6|
tato mūrcchāṃ vihāyaiṣa rājā paramadāruṇaḥ |

saṃkupya pātayāmāsa tava putraṃ raṇāṃgaṇe 7|
asmābhirvāritaḥ pūrvaṃ mā gṛhāṇa hayottamam |
asmānsarvāṃśca dhikkṛtya brāhmaṇānvedapāragān 8|
iti vākyaṃ śiśūnāṃ sā samākarṇya sudāruṇam |
papāta bhūtalopasthe duḥkhayuktā ruroda ha 9|
sītovāca|
kathaṃ nṛpo dayāhīno bālena saha yudhyati |
adharmakṛtadurbuddhiryo madbālaṃ nyapātayat 10|
lava vīrabhavānkutra vartate'ti balānvitaḥ |
kathaṃ tvaṃ niṣkṛpasyāho rājño'hārṣīddhayottamam 11|
tvaṃ bālaste durākrāṃtāḥ sarvaśastraviśāradāḥ |
rathasthā virathastvaṃ vai kathaṃ yuddhaṃ samaṃ bhavet 12|
tātāhaṃ tu tvayā sārddhaṃ rāmatyāgāsukhaṃ jahau |
idānīṃ rahitā yuṣmatkathaṃ jīvāmi kānane 13|
ehi māṃ muṃca yajñāśvaṃ gacchatveṣa mahīpatiḥ |

madduḥkhaṃ nābhijānāsi mama duḥkhapramārjakaḥ 14|
kuśo yadyabhaviṣyatsa raṇe vīraśiromaṇiḥ |
amocayiṣyadadhunā bhavaṃtaṃ bhūpapārśvataḥ 15|
so'pi maddaivato nāsti samīpe kiṃ karomyataḥ |
daivameva mamāpyatra kāraṇaṃ duḥkhasaṃbhave 16|
evamādi bahuśrīmatyeṣā vai vilalāpa ha |
pādāṃguṣṭhena likhatī bhūmiṃ netradvayāśrubhiḥ 17|
bālānprati jagādāsau pṛthukaḥ sa ca bhūpatiḥ |
kathaṃ matsutamāpātya raṇe kutra gamiṣyati 18|
iti vākyaṃ vadatyeṣā jānakī patidevatā |
tāvatkuśastu saṃprāpta ujjayinyā maharṣibhiḥ 19|
māghāsitacaturdaśyāṃ mahākālaṃ samarcya ca |
prāpya bhūrivarāṃstasmādāgamanmātṛsannidhau 20|
jānakīṃ vihvalāṃ dṛṣṭvā netrodbhūtāśru viklavām |
śokavihvaladīnāṃgīṃ babhāṣe yāvadutsukaḥ 21|

tadā svabāhuravadatsphuradyuddhābhiśaṃsanaḥ |
hṛdaye caraṇotsāho babhūvātirathasya hi 22|
sa pratyuvāca jananīṃ dīnagadgadabhāṣiṇīm |
mātastava gataṃ duḥkhaṃ mayi putra upasthite 23|
mayi jīvati te netrādaśrūṇi bhuvi no patan |
prasūmuvācāśrukhinnāṃ dīnagadgadabhāṣiṇīm 24|
kuśo duḥkhamitaḥ sadyo duḥkhitāṃ dhīramānasaḥ |
mama bhrātā lavaḥ kutra vartate vairimardanaḥ 25|
sadā māmāgataṃ jñātvā praharṣansannidhāviyāt |
na dṛśyate kathaṃ vīraḥ kutra raṃtuṃ gato balī 26|
kena vā saha bālatvādgato māṃ vai nirīkṣitum |
kiṃ tvaṃ rodiṣi me mātarlavaḥ kutra sa vartate 27|
tanme kathaya sarvaṃ yattava duḥkhasya kāraṇam |
tacchrutvā putravākyaṃ sā duḥkhitā kuśamabravīt 28|
lavo dhṛto nṛpeṇātra kenaciddhayarakṣiṇā |

babaṃdha bālako metra hayaṃ yāgakriyocitam 29|
tadrakṣakānbahūñjigye eko'nekānripūnbalī |
rājā taṃ mūrcchitaṃ kṛtvā babaṃdha raṇamūrdhani 30|
bālakā iti māmūcuḥ sahagaṃtāra eva hi |
tato'haṃ duḥkhitā jātā niśamya lavamādhṛtam 31|
tvaṃ mocaya balāttasmātkāle prāpto nṛpottamāt |

niśamya māturvacanaṃ kuśaḥ kopasamanvitaḥ |
jagāda tāṃ daśannoṣṭhaṃ daṃtairdaṃtānviniṣpiṣan 32|
kuśa uvāca|
mātarjānīhi taṃ muktaṃ lavaṃ pāśasya baṃdhanāt |
idānīṃ hanmi taṃ bāṇaiḥ samagrabalavāhanam 33|
yadi devo'maro vāpi yadi śarvaḥ samāgataḥ |
tathāpi mocaye tasmādbāṇairniśitaparvabhiḥ 34|
mā rodiṣi mātariha vīrāṇāṃ raṇamūrchitam |
kīrtaye'tra bhavatyeva palāyanamakīrtaye 35|

dehi me kavacaṃ divyaṃ dhanurguṇasamanvitam |
śirastrāṇaṃ ca me mātaḥ karavālaṃ tathāśitam 36|
idānīṃ yāmi samare pātayāmi balaṃ mahat |
mocayāmi bhrātaraṃ svaṃ raṇamadhyādvimūrchitam 37|
na mocayāmyadya putraṃ tava mātarmahāraṇāt |
tadā tau me bhavatpādau saṃruṣṭau bhavatāṃ kṣitau 38|
śeṣa uvāca|
iti vākyena saṃtuṣṭā jānakī śubhalakṣaṇā |
sarvaṃ prādādastravṛṃdaṃ jayāśīrbhirniyujyatam 39|
prayāhi putra saṃgrāmaṃ lavaṃ mocaya mūrcchitam |
ityājñaptaḥ kuśaḥ saṃkhye kavacī kuṃḍalī balī 40|
mukuṭī karavālī ca carmadhārī dhanurdharaḥ |
akṣayāviṣudhī kṛtvā skaṃdhayoḥ siṃhavīryayoḥ 41|
jagāma tarasā natvā mātṛpādau rathāgraṇīḥ |
vegena yāvadyuddhāya gacchati kṣipramāhave 42|

tāvaddadarśa svalavaṃ vairivṛṃdanipātakam |
āyāṃtaṃ taṃ kuśaṃ vīrā dadṛśuḥ sumahābhaṭāḥ 43|
kṛtāṃtamiva saṃhartuṃ sarvaṃ viśvamupasthitam |
lavo mahābalaṃ dṛṣṭvā kuśaṃ bhrātaramāgatam 44|
atyaṃtaṃ vahnivadyuddhe didīpe vāyunā samam |
rathādunmucya cātmānaṃ yuddhāya sa vinirgataḥ 45|
kuśaḥ sarvānraṇasthānvai vīrānpūrvadiśi kṣipat |
paścimāyāṃ diśi lavaḥ kopātsarvānsamairayat 46|
kuśabāṇavyathāvyāptā lavasāyakapīḍitāḥ |
sainye janā mune sarve utkallolāṃbudhibhramāḥ 47 utkala|
kuśena ca lavenātha śaravrātaiḥ prapīḍitam |
na śarma lebhe sakalaṃ sainyaṃ vīraprapūritam 48|
itastataḥ prabhagnaṃ tadbalaṃ trastaṃ punaḥ punaḥ |
na kutracidraṇe sthitvā yuddhamaicchadbalānvitaḥ 49|
etasminsamaye rājā śatrughnaḥ paratāpanaḥ |

kuśaṃ vīraṃ yayau yoddhuṃ tādṛśaṃ lavasannibham 50|
kuśaṃ dṛṣṭvā balākrāṃtaṃ rāmamūrtisamaprabham |
rathe tiṣṭhanhemamaye jagāda paravīrahā 51|
śatrughna uvāca|
ko'si tvaṃ sannibho bhrātrā lavena sumahābalaḥ |
kiṃ nāmāsi mahāvīra kaste tātaḥ kva te prasūḥ 52|
kathaṃ vane dvijairjuṣṭe tiṣṭhasi tvaṃ nararṣabha |
sarvaṃ śaṃsa yathāyudhye tvayā saha mahābala 53|
iti vākyaṃ samākarṇya kuśaḥ provāca bhūmipam |
meghagaṃbhīrayā vācā nādayanraṇamaṃḍalam 54|
kevalaṃ suṣuve sītā pativratāparāyaṇā |

vane vasāvo vālmīkeścaraṇārcanatatparau 55|
mātṛsevāsamudyuktau sarvavidyāviśāradau |
kuśo lava iti prakhyāmāgatau bhūpate'nagha 56|
kastvaṃ vīro raṇaślāghī kimarthaṃ hayasattamaḥ |

mukto'sti samare tvadya jetāsi balasaṃyutaḥ 57|
yudhyasva tvaṃ mayā sārddhaṃ yadi vīro'si bhūmipa |
idānīṃ pātayiṣyāmi bhavaṃtaṃ raṇamūrdhani 58|
śatrughnastaṃ sutaṃ jñātvā sītāyā rāmasaṃbhavam |
visiṣmāya svayaṃ citte kopāddhanurupādadat 59|
tamāttadhanuṣaṃ dṛṣṭvā kuśaḥ kopasamanvitaḥ |
visphārayāmāsa dhanuḥ svīyaṃ sudṛḍhamuttamam 60|
mumoca bāṇānniśitāñchatrughnaḥ sarvaśastravit |
tāṃściccheda kuśaḥ sarvāṃllīlayā prahasanraṇe 61|
bāṇāśca śatasāhasrāḥ kuśasya ca nṛpasya ca |
bhuvanaṃ vyāpnuvansarvaṃ taccitramabhavanmune 62|
agnyastreṇa kuśaḥ sarvāndadāha tarasā balī |
śamayāmāsa taṃ bhūpaḥ parjanyāstreṇa vīryavān 63|
śamayāmāsa taṃ bhūpo vāyavyenātivikramaḥ |
tadā vāyurabhūttīvraḥ sarvato raṇamaṃḍale |

parvatāstreṇa taṃ vāyuṃ kṣobhayaṃtaṃ samāvṛṇot 64|
vajrāstreṇa nṛpaḥ saṃkhye ciccheda sanagopalān |
tadā nārāyaṇāstraṃ sa mumoca kuśa udbhaṭaḥ |
nārāyaṇaṃ tadā bhūpaṃ nāśakatparibādhitum 65|
tadā prakupito'tyataṃ kuśaḥ kopaparāyaṇaḥ |
uvāca bhūpaṃ śatrughnaṃ mahābalaparākramam 66|
jānāmi tvāṃ mahāvīraṃ saṃgrāme jayakāriṇam |
yattvāṃ nārāyaṇāstraṃ me na babādhe bhayānakam 67|
idānīṃ pātayāmyadya bhūmau tvāṃ nṛpate śaraiḥ |
tribhiścennakaromyetatpratijñāṃ tarhi me śṛṇu 68|
yo manuṣyavapuḥ prāpya durlabhaṃ puṇyakoṭibhiḥ |
tannādriyeta saṃmohāttasya mestvatra pātakam 69|
sāvadhāno bhavānatra bhavatu pradhanāṃgaṇe |
pātayāmi kṣitau sadya ityuktvā svaśarāsane 70|
śaraṃ saṃropayāmāsa ghoraṃ kālānalaprabham |

lakṣīkṛtya riporvakṣo vipulaṃ kaṭhinaṃ mahat 71|
taṃ saṃdhitaṃ śaraṃ dṛṣṭvā śatrughnaḥ kopamūrcchitaḥ |
mumoca bāṇānniśitānkuśatvagbhedakārakān 72|
sa bāṇo hṛdayaṃ tasya bhettuṃ tatpracacāla vai |
ghorarūpo vahnisamaāśīviṣavaducchvasan 73|
sa bāṇo nṛpavaryeṇa rāmaṃ smṛtvāśulakṣitaḥ |
ciccheda kuśamuktaṃ sa sāyakaṃ śitaparvakam 74|
tadātyaṃtaṃ prakupitaḥ kuśo bāṇasya kṛṃtanāt |
aparaṃ sāyakaṃ cāpe dadhāra śitaparvakam 75|
sa yāvattaduro bhettuṃ karoti ca baloddhuraḥ |
taṃ tāvadacchinattasya śaraṃ kālānalaprabham 76|
tadā kuśo mātṛpādau smṛtvā roṣasamanvitaḥ |
tṛtīyaṃ cāpake svīye dadhāra śaramadbhutam 77|
śatrughnastamapi kṣipraṃ cchettuṃ bāṇaṃ samādade |
tāvadviddhaḥ śareṇāsau papāta dharaṇītale 78|

hāhākāro mahānāsīcchatrughne vinipātite |
jayamāpakuśastatra svabāhubaladarpitaḥ 79|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
śatrughnamūrcchane kuśajayonāma triṣaṣṭitamo'dhyāyaḥ 63|

English translation

Śeṣa said :

1-3. Seeing Lava , the destroyer of his enemies, unconscious, Śatrughna , the very mighty one, obtained victory in the battle. Putting Lava, the boy adorned with a helmet etc. and the likeness of Rāma in form, in the chariot he desired to go from there. Seeing that their friend was arrested by the enemy, the boys who were full of grief, quickly reported it to his mother, Sītā .

The boys said :

4-9. O mother Jānakī , your son forcibly snatched the horse of some proud king endowed with power. Then, O Jānakī, the great brave boy vanquished all the army. Later also he got victory. Having made that king unconscious, he obtained victory in the battle. Then the very fearful king, having given up the swoon (i.e. having regained consciousness), got angry and knocked down your son on the battlefield. We had in the beginning warded him off (saying): “Do not seize this excellent horse.” Despising all of us, the brāhmaṇas who have mastered the Vedas , (he seized him).”

Hearing these very terrible words of the boys, she fell on the ground and full of grief she wept.

Sītā said :

10-20. How is the cruel king fighting with the boy? He who has vanquished my son, has a wicked mind as a result of impious deeds. O hero Lava, where are you, full of great power? How (is it that) you seized the excellent horse of the unkind king? You are a boy, they are invincible and proficient in (the use of) all weapons. They were in their chariots, (while) you were without a chariot? How can the fight (be said to) be (between two) equal (parties)? With you (i.e. in your company) I gave up (i.e. did not mind) the unhappiness due to Rāma’s having abandoned me. Now without you, how shall I live in the forest? Come to me; release the sarcificial horse; let this king go. You who wash away (i.e. remove) my sorrow, do not realise my sorrow. Had Kuśa , the crest-jewel of the brave, been here today, he would have (by) now freed you from the vicinity of the king. Due to my (bad) luck he too is not nearby. Now what shall I do? It is just my fate that is the cause for the rise of (this) sorrow.

The glorious one scratching the earth with the toe of her foot and with tears in both her eyes, wept much like this. She said to the boys: “This one (i.e. Lava) is a child, and he (i.e. Śatrughna) is a king. How and where will he go on having vanquished my son in the battle?” When this Jānakī who looked upon her husband as her god was speaking like this, Kuśa along with great sages came (back) from Ujjayinī . After having worshipped Mahākāla on the fourteenth day of the dark half of Māgha and after having secured many boons from him, he came in the vicinity of (i.e. to) his mother.

21-28a. Seeing Jānakī afflicted and overcome with fear and with tears produced in her eyes, and helpless due to being overcome with grief, he, being anxious, said. At that time, his (right) arm, throbbing and indicating fight, said (to him). In the heart of the mighty warrior there was great enthusiasm to fight. He spoke to his mother, speaking piteously in a faltering voice: “When I, your son,

have stood by you, your affliction has gone. When I am alive, tears should not fall from (your) eyes." He, of a courageous mind, said to his mother who was sad with tears, who was speaking in a piteous and faltering voice, who was instantly unhappy due to Lava's being bounded by grief. "Where is my brother, the destroyer of his enemies, who having come to have known that I have arrived, would always come near me? How (is it that) the hero is not seen? Where has the hero gone to play? Or with whom has he, due to his being a child, gone to see (i.e. look for) me? O my mother, why do you weep? Where is that Lava (now)? Tell me all that is the cause of your grief."

28b-32. Hearing those words of her son, she who was afflicted, said to Kuśa: "Some king, protecting a horse, has seized Lava. My boy bound here the horse fit for the sacrificial rite. The mighty one, all alone vanquished many guards (of the horse). The king, having made him unconscious, bound him in the battle. The boys who had gone with him, told me like this. Then having heard that Lava was arrested, I became distressed. (Now) you who have come in time (should) forcibly release him from the excellent king." Having heard his mother's words, Kuśa, full of anger, biting his lips and gnawing his teeth, said to her:

Kuśa said :

33-38. O mother, know that Lava is (surely) freed from the binding by the noose. With my arrows I (shall) now kill him with his entire army and horses (and elephants). Even if a god or a deity comes, or even Śiva comes, I shall free him with arrows having sharp joints. O mother, do not weep; vigourous fight here (i.e. in this world) leads to fame; (but) running away leads to infamy. O mother, give me a divine armour, and a bow with a string, so also a helmet and a sharp sword. Now I shall go to the battlefield; I shall vanquish the mighty army; I shall free my brother fainted on the battlefield. If, O mother, I do not today release your son from the great battle, then let your feet be angry with me on the earth.

Śeṣa said :

39-44a. With these words Jānakī, of auspicious characteristics, endowed him with blessings and gave him all the multitude of missiles: "O (my) son, go to fight, and free the unconscious Lava": Thus ordered, Kuśa who had put on an armour, who was decorated with ear-rings, who was powerful, who had worn a crown, who had a sword, who had a shield, who held a bow after putting the inexhaustible quiver on his shoulders powerful like those of the lion, and who was the best among the warriors, saluted his mother's feet, and quickly went (to fight). When he speedily and quickly went to fight, he saw his (brother) Lava, the destroyer of hosts of enemies. The very great warriors saw Kuśa coming like Yama approaching to destrory the entire universe.

44b-51. Lava, seeing his very mighty brother Kuśa resembling wind, coming, shone very much like fire. Having freed himself from the chariot, he went out to fight. Kuśa threw all the heroes on the battlefield into the eastern direction. Lava, through anger, urged on (i.e. made flee) all of them into the western direction. O sage, the men in the army, pervaded by affliction caused by Kuśa's arrows and troubled by Lava's arrows resembled the eddies in the ocean with the waves rising. The entire army, troubled by the volleys of the arrows of Kuśa and Lava, did not get happiness. The frightened army repeatedly scattered here and there. No one endowed with might remained anywhere on the battlefield and desired to fight. At this time Śatrughna who tormented his enemies went to fight with the hero Kuśa resembling Lava. The killer of the heroes of his enemy seated in a golden chariot, seeing Kuśa full of power and resembling Rāma's form, said:

Śatrughna said :

52-56. Who are you, very mighty one, and resembling your brother Lava? O great hero, what is your name? Who is your father? Who is your mother? O best of men, how (is it that) you are staying in the forest resorted to by brāhmaṇas? O very powerful one, tell me everything so that I shall fight with you.

Hearing these words, Kuśa, filling with noise the battlefield with his voice grave like that of the clouds, spoke to the king: "(I know) only (that) Sītā, devoted to her husband, gave me birth. Devoted to worshipping the feet of Vālmīki , we two live in the forest. O sinless king, we are engaged in serving our mother, are proficient in all lores (sciences and arts); we are known as Kuśa and Lava.

57-65. Who are you, the hero, desiring to fight? Why is the excellent horse let loose? Today in the fight, you, possessing power, are the victor. O king, if you are a warrior, fight with me. Now I shall knock you down in the battle." Śatrughna, knowing him to be the son of Sītā from Rāma, was amazed in his heart and angrily took his bow. Seeing him having taken a bow, Kuśa, full of anger, stretched his own very strong and excellent bow. Śatrughna who knew (the use of) all weapons discharged sharp arrows. Kuśa, laughing, easily cut them off in the battle. O sage, hundreds and thousands of arrows of (i.e. discharged by) Kuśa and the king (i.e. Śatrughna) pervaded the entire world. It was a wonder. The mighty Kuśa quickly burnt all of them with the missile presided ovey [over?] by the Fire. The brave king quelled it with the missile presided over by Rain. The king who was very brave, put it down with the missile presided over by Vāyu . Then everywhere on the battlefield strong wind blew. He covered the wind that disturbed (everything) with the missile presided over by Mountain. The king cut off the mountain-stones with a thunderbolt-like missile. Then that very great warrior Kuśa discharged the missile presided over by Nārāyaṇa (i.e. Viṣṇu). That missile presided over by Nārāyaṇa, was not able to hurt the king.

66-79. Then Kuśa got very angry. He, given to anger, spoke to Śatrughna having great might and valour: "I think you are a great hero, getting victory in the battle, as my fearful missile presided over by Nārāyaṇa, did not hurt you. O king, today with three arrows I shall knock you down on the ground. If I do not do this, hear my solemn declaration. I shall have in this world the sin of the man who, having obtained human body (i.e. birth) due to crores of religious deeds, does not honour it through delusion. On this battlefield you should be attentive. I shall instantly knock you down on the ground." Saying so, he fixed on his bow a fierce arrow resembling the destructive fire at the end of the world after aiming it at the great expansive, hard chest of the enemy. Seeing that arrow fixed, Śatrughna, full of anger, discharged sharp arrows piercing the skin of Kuśa. The arrow of a terrible form, resembling fire, and hissing like a serpent, went forth to pierce his chest. The best king, remembering Rāma, quickly noticed the arrow. He cut off that arrow having sharp joints and discharged by Kuśa. Then, Kuśa who was very angry due to his arrow being cut off, fixed on his bow an other arrow with sharp joints. While he, full of power decided to pierce his chest (with an arrow), he cut off his arrow resembling the destructive fire at the end of the world. Then Kuśa, full of anger, remembered his mother's feet, and fixed on his arrow a third wonderful arrow. Śatrughna too, quickly took an arrow to cut it off. Just then, he, pierced by the arrow fell on the ground. When Śatrughna fell, there was a great wailing. Kuśa. proud of his might, obtained victory then.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 64

Rāma’s Army Revives

Chapter 359 of 693 · 81 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
शत्रुघ्नं पतितं वीक्ष्य सुरथः प्रवरो नृपः ।
प्रययौ मणिना सृष्टे रथे तिष्ठन्महाद्भुते १।
पुष्कलस्तु रणे पूर्वं पातितः स विचारयन् ।
लवं ययौ तदा योद्धुं महावीरबलोन्नतम् २।
सुरथः कुशमासाद्य बाणान्मुंचन्ननेकधा ।
व्यथयामास समरे महावीरशिरोमणिः ३।
सुरथं विरथं चक्रे बाणैर्दशभिरुच्छिखैः ।
धनुश्चिच्छेद तरसा सुदृढं गुणपूरितम् ४।
अस्त्रप्रत्यस्त्रसंहारैः क्षेपणैः प्रतिक्षेपणैः ।
अभवत्तुमुलं युद्धं वीराणां रोमहर्षणम् ५।
अत्यंतं समरोद्युक्ते सुरथे दुर्जये नृपे ।
कुशः संचिंतयामास किंकर्तव्यं रणे मया ६।
विचार्य निशितं घोरं सायकं समुपाददे ।
हननाय नृपस्यास्य महाबलसमन्वितः ७।

तमागतं शरं दृष्ट्वा कालानलसमप्रभम् ।
छेत्तुं मतिं चकाराशु तावल्लग्नो महाशरः ८।
मुमूर्च्छ समरे वीरो महावीरबलस्ततः ।
पपात स्यंदनोपस्थे सारथिस्तमुपाहरत् ९।
सुरथे पतिते दृष्ट्वा कुशं जयसमन्वितम् ।
त्रासयंतं वीरगणानियाय पवनात्मजः १०।
समीरसूनुं प्रबलमायांतं वीक्ष्य वानरम् ।
जहास दर्शयन्दंतान्कोपयन्निव तं क्रुधा ११।
उवाच च हनूमंतमेहि त्वं मम संमुखम् ।
भेत्स्ये बाणसहस्रेण मृतो यास्यसि यामिनीम् १२।
इत्युक्तो हनुमाञ्ज्ञात्वा रामसूनुं महाबलम् ।
स्वामिकार्यं प्रकर्तव्यमिति कृत्वा प्रधावितः १३।
शालमुत्पाट्य तरसा विशालं शतशाखिनम् ।
कुशं वक्षसि संलक्ष्य ययौ योद्धुं महाबलः १४।
शालहस्तं समायांतं हनूमंतं महाबलम् ।

त्रिभिः क्षुरप्रैर्विव्याध हृदि चंद्रोपमैर्बली १५।
स बाणविद्धस्तरसा कुशेन बलशालिना।
शालेन हृदि संजघ्ने दंतान्निष्पिष्य मारुतिः १६।
शालाहतस्तदा बालः किंचिन्नाकंपत स्मयात्।
तदा वीराः प्रशंसां तु प्रचक्रुस्तस्य बाल्यतः १७।
स शालेन हतो वीरः संहारास्त्रं समाददे।
संहन्तुं वैरिणं कोपात्कुशः स परमास्त्रवित् १८।
संहारास्त्रं समालोक्य दुर्जयं कुशमोचितम्।
दध्यौ रामं स्वमनसा भक्तविघ्नविनाशकम् १९।
तदा मुक्तं कुशेनाशु तदस्त्रं हृदि मारुतेः।
लग्नं महाव्यथाकारि तेन मूर्च्छामितः पुनः २०।
मूर्च्छां प्राप्तं तु तं दृष्ट्वा प्लवंगं बलसंयुतः।
विव्याध सायकैस्तीक्ष्णैः सैन्यं तत्सकलं महत् २१।
तस्य बाणायुतैर्भग्नं बलं सर्वं रणांगणे।
पलायनपरं जातं चतुरंगसमन्वितम् २२।

तदा कपिपतिः कोपात्सुग्रीवो रक्षको महान्।
अभ्यधावन्नगान्नैकानुत्पाट्य कुशमुद्भटम् २३।
कुशः सर्वान्प्रचिच्छेद लीलया प्रहसन्नगान्।
पुनरप्यागतान्वृक्षांश्चिच्छेद तरसा बली २४।
अनेकबाणव्यथितः सुग्रीवः समरांगणे।
जग्राह पर्वतं घोरं कुशमस्तकमध्यतः २५।
कुशस्तं नगमायांतं वीक्ष्य बाणैरनेकधा।
निष्पिपेष चकाराशु महारुद्भांगयोग्यताम् २६।
सुग्रीवस्तन्महत्कर्म दृष्ट्वा बालेन निर्मितम्।
जयाशाप्रतिनिवृत्तो बभूव समरांगणे २७।
रणमध्ये दुराक्रांतं कुशं लांगूलताडकम्।
अत्यमर्षीरुषाक्रांतस्तं हंतुं नगमाददे २८।
आत्मानं हंतुमुद्युक्तं वीक्ष्य सुग्रीवमादरात्।
ताडयामास बहुभिः सायकैः शितपर्वभिः २९।
स ताडितो बहुविधैः शरैः पीडासमन्वितः।

कुशं हंतुं समारब्धो ययौ शालं समाददे ३०।
तदापि च कुशो वीरो वारुणास्त्रं समाददे।
बबंध तं च पाशेन दृढेन स लवाग्रजः ३१।
स बद्धः पाशकैः स्निग्धैः कुशेन बलशालिना।
पपात रणमध्ये वै महावीरैरलंकृते ३२।
सुग्रीवं पतितं दृष्ट्वा वीराः सर्वत्र दुद्रुवुः।
जयमाप लवभ्राता महावीरशिरोमणिः ३३।
तावल्लवो भटाञ्जित्वा पुष्कलं चांगदं तथा।
प्रतापाग्र्यं वीरमणिं तथान्यानपि भूभुजः ३४।

जयं प्राप्य रणे वीरो लवो भ्रातरमागमत् ।
संग्रामे जयकर्तारं वैरिकोटिनिपातकम् ३५।
परस्परं प्रहृषितौ परिरंभं प्रकुर्वतः ।
जयं प्राप्तौ तदा वार्तां मुने चक्रतुरुन्मदौ ३६।
लव उवाच।
भ्रातस्तव प्रसादेन निस्तीर्णो रणतोयधिः ।

इदानीं वीररणकं शोधयावः सुशोभितम् ३७।
इत्युक्त्वा त्वरितं वीरो जग्मतुस्तौ कुशीलवौ ।
राज्ञो मौलिमणिं चित्रं जग्राह कनकाचितम् ३८।
पुष्कलस्य लवो वीरो जग्राह मुकुटं शुभम् ।
अंगदे च महानर्घ्ये शत्रुघ्नस्यापरस्य च ३९।
गृहीत्वा शस्त्रसंघातं हनूमंतं कपीश्वरम् ।
सुग्रीवं सविधे गत्वा उभावपि बबंधतुः ४०।
पुच्छे वायुसुतस्यायं गृहीत्वा तु कुशानुजः ।
भ्रातरं प्रत्युवाचेदं नेष्यामि स्वकमंदिरम् ४१।
आवयोर्जननी प्रीत्यै गृहीत्वा पुच्छके त्वहम् ।
क्रीडार्थमृषिपुत्राणां कौतुकार्थं ममैव च ४२।
एतच्छ्रुत्वा ततो वाक्यमुवाच च कुशो लवम् ।
अहमेनं ग्रहीष्यामि वानरं बलिनं दृढम् ४३।
इत्येवं भाषमाणौ तौ बद्ध्वा तौ बलिनां वरौ ।
पुच्छयोर्बलिनौ धृत्वा जग्मतुः स्वाश्रमं प्रति ४४।

स्वाश्रमाय प्रगच्छंतौ वीक्ष्य तौ कपिसत्तमौ ।
कंपमानौ जगदतुरन्योन्यं भीतया गिरा ४५।
हनूमान्कपिराजानं प्रत्युवाच भयार्द्रधीः ।
एतौ रामसुतावस्मान्नेष्यतः स्वाश्रमं प्रति ४६।
मया पूर्वं कृतं कर्म जानकीं प्रतिगच्छता ।
तत्र मे जानकी देवी संमुखाभून्मनोहरा ४७।
सा मां द्रक्ष्यति वैदेही बद्धं पाशेन वैरिणा ।
तदा हसिष्यति वरा त्रपा मेऽत्र भविष्यति ४८।
मया किमत्र कर्तव्यं प्राणत्यागो भविष्यति ।
महद्दुःखं चापतितं स रामः किं करिष्यति ४९।
सुग्रीवस्तद्वचः श्रुत्वा ममाप्येवं महाकपे ।
नेष्यते यदि मामेवं निधनं तु भविष्यति ५०।
एवं कथयतोरेव ह्यन्योन्यं भयभीतयोः ।
कुशो लवश्च भवनं मातुः प्रापतुरोजसा ५१।
तावायातौ समीक्ष्यैव जहर्ष जननी तयोः ।

अन्योन्यं परमप्रीत्या परिरेभे निजौ सुतौ ५२।
ताभ्यां पुच्छगृहीतौ तौ वानरौ वीक्ष्य जानकी ।

हनूमंतं च सुग्रीवं सर्ववीरं कपीश्वरम् ५३।
जहास पाशबद्धौ तौ वीक्षमाणा वरांगना।
उवाच च विमोक्षार्थं वदंती वचनं वरम् ५४।
पुत्रौ प्रमुंचतं कीशौ महावीरौ महाबलौ।
ईक्षंतौ मां यदि स्फीतौ प्राणत्यागं करिष्यतः ५५।
अयं वै हनुमान्वीरो यो ददाह दनोः पुरीम्।
अयमप्यृक्षराजो हि सर्ववानरभूमिपः ५६।
किमर्थं विधृतौ कुत्र किं वा कृतमनादरात्।
पुच्छे युवाभ्यां विधृतौ स महान्विस्मयोऽस्ति मे ५७।
इति मातुर्वचः श्लक्ष्णं वीक्ष्यतां पुत्रकौ तदा।
ऊचतुर्विनयश्रेष्ठौ महाबलसमन्वितौ ५८।
मातः कश्चन भूपालो रामो दाशरथिर्बली।
तेन मुक्तो हयः स्वर्णभालपत्रः सुशोभितः ५९।

तत्रैवं लिखितं मातरेकवीराप्रसूर्मम।
ये क्षत्रियास्ते गृह्णन्तु नोचेत्पादतलार्चकाः ६०।
तदा मया विचारो वै कृतः स्वांते पतिव्रते।
भवती क्षत्रिया किं न वीरसूः किं न वा भवेत् ६१।
धार्ष्ट्यं तद्वीक्ष्य भूपस्य गृहीतोऽश्वो मया बलात्।
जितं कुशेन वीरेण सैन्यं तत्पातितं रणे ६२।
मुकुटोऽयं भूमिपतेर्जानीहि पतिदेवते।
अयमप्यन्यवीरस्य पुष्कलस्य महात्मनः ६३।
जानीहि मुकुटं त्वन्यं मणिमुक्ताविराजितम्।
अश्वोऽयं मे मनोहारी कामयानो हि भूपतेः ६४।
आरोहणाय मद्भ्रातुर्जानीहि बलिनो वरे।
इमौ कीशौ मया रंतुमानीतौ बलिनां वरौ ६५।
कौतुकार्थं तवैवैतौ संग्रामे युद्धकारकौ।
इति वाक्यं समाकर्ण्य जानकी पतिदेवता ६६।
जगाद पुत्रौ तौ वीरौ मोचयेथां पुनः पुनः।

सीतोवाच।
युवाभ्यामनयः सृष्टो हतो रामहयो महान् ६७।
अनेके पातिता वीरा इमौ बद्धौ कपीश्वरौ।
पितुस्तव हयो वीरो यागार्थं मोचितोऽमुना ६८।
तस्यापि हतवंतौ किं वाजिनं मखसत्तमे।
मुंचतं प्लवगावेतौ मुंचतं वाजिनां वरम् ६९।
क्षाम्यतां भूपतेर्भ्राता शत्रुघ्नः परकोपनः।
जनन्यास्तद्वचः श्रुत्वा ऊचतुस्तां बलान्वितौ ७०।
क्षात्रधर्मेण तं भूपं जितवंतौ बलान्वितम्।
नास्माकमनयोर्भावि क्षात्रधर्मेण युध्यताम् ७१।

वाल्मीकिना पुरा प्रोक्तमस्माकं पठतां पुरः ७२।
कण्वस्याश्रमकेवाहं धृत्वा यागक्रियोचितम् ।
तस्मात्सुतः स्वपित्रापि युध्येद्भ्रात्रापि चानुजः ७३।
गुरुणा शिष्य एवापि तस्मान्नो पापसंभवः ।
त्वदाज्ञातो ऽधुना चावां दास्यावो हयमुत्तमम् ७४।

मोक्ष्यावः कीशावेतौ हि करिष्यावो वचस्तव ।
इत्युक्त्वा मातरं वीरौ गतौ रणे कपीश्वरौ ७५।
अमुंचतां हयं चापि हयमेधक्रियोचितम् ।
सीतादेवी स्वपुत्राभ्यां श्रुत्वा सैन्यं निपातितम् ७६।
श्रीरामं मनसा ध्यात्वा भानुमैक्षत साक्षिणम् ।
यद्यहं मनसा वाचा कर्मणा रघुनायकम् ७७।
भजामि नान्यं मनसा तर्हि जीवेदयं नृपः ।
सैन्यं चापि महत्सर्वं यन्नाशितमिदं बलात् ७८।
पुत्राभ्यां ततु जीवेत मत्सत्याज्जगतांपते ।
इति यावद्वचो ब्रूते जानकीपतिदेवता ७९।
तावद्बलं च तत्सर्वं जीवितं रणमूर्द्धनि ८०।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे।
सैन्यजीवनंनाम चतुःषष्टितमोऽध्यायः ६४।

Roman transliteration

śeṣa uvāca|
śatrughnaṃ patitaṃ vīkṣya surathaḥ pravaro nṛpaḥ |
prayayau maṇinā sṛṣṭe rathe tiṣṭhanmahādbhute 1|
puṣkalastu raṇe pūrvaṃ pātitaḥ sa vicārayan |
lavaṃ yayau tadā yoddhuṃ mahāvīrabalonnatam 2|
surathaḥ kuśamāsādya bāṇānmuṃcannanekadhā |
vyathayāmāsa samare mahāvīraśiromaṇiḥ 3|
surathaṃ vīrathaṃ cakre bāṇairdaśabhirucchikhaiḥ |
dhanuścicccheda tarasā sudṛḍhaṃ guṇapūritam 4|
astrapratyastrasaṃhāraiḥ kṣaipaṇaiḥ pratikṣepaṇaiḥ |
abhavattumulaṃ yuddhaṃ vīrāṇāṃ romaharṣaṇam 5|
atyaṃtaṃ samarodyukte surathe durjaye nṛpe |
kuśaḥ saṃciṃtayāmāsa kiṃkartavyaṃ raṇe mayā 6|
vicārya niśitaṃ ghoraṃ sāyakaṃ samupādade |
hananāya nṛpasyāsya mahābalasamanvitaḥ 7|

tamāgataṃ śaraṃ dṛṣṭvā kālānalasamaprabham |
chettuṃ matiṃ cakārāśu tāvallagno mahāśaraḥ 8|
mumūrccha samare vīro mahāvīrabalastataḥ |
papāta syaṃdanopasthe sārathistamupāharat 9|
surathe patite dṛṣṭvā kuśaṃ jayasamanvitam |
trāsayaṃtaṃ vīragaṇāniyāya pavanātmajaḥ 10|
samīrasūnuṃ prabalamāyāṃtaṃ vīkṣya vānaram |
jahāsa darśayandaṃtāṅkopayanniva taṃ krudhā 11|

uvāca ca hanūmaṃtamehi tvaṃ mama saṃmukham |
bhetsye bāṇasahasreṇa mṛto yāsyasi yāminīm 12|
ityukto hanumāñjñātvā rāmasūnuṃ mahābalam |
svāmikāryaṃ prakartavyamiti kṛtvā pradhāvitaḥ 13|
śālamutpāṭya tarasā viśālaṃ śataśākhinam |
kuśaṃ vakṣasi saṃlakṣya yayau yoddhuṃ mahābalaḥ 14|
śālahastaṃ samāyāṃtaṃ hanūmaṃtaṃ mahābalam |

tribhiḥ kṣuraprairvivyādha hṛdi caṃdropamairbalī 15|
sa bāṇaviddhastarasā kuśena balaśālinā |
śālena hṛdi saṃjaghne daṃtānniṣpiṣya mārutiḥ 16|
śālāhatastadā bālaḥ kiṃcinnākaṃpata smayāt |
tadā vīrāḥ praśaṃsāṃ tu pracakrustasya bālyataḥ 17|
sa śālena hato vīraḥ saṃhārāstraṃ samādade |
saṃhantuṃ vairiṇaṃ kopātkuśaḥ sa paramāstravit 18|
saṃhārāstraṃ samālokya durjayaṃ kuśamocitam |
dadhyau rāmaṃ svamanasā bhaktavighnavināśakam 19|
tadā muktaṃ kuśenāśu tadastraṃ hṛdi māruteḥ |
lagnaṃ mahāvyathākāri tena mūrcchāmitaḥ punaḥ 20|
mūrcchāṃ prāptaṃ tu taṃ dṛṣṭvā plavaṃgaṃ balasaṃyutaḥ |
vivyādha sāyakaistīkṣṇaiḥ sainyaṃ tatsakalaṃ mahat 21|
tasya bāṇāyutairbhagnaṃ balaṃ sarvaṃ raṇāṃgaṇe |
palāyanaparaṃ jātaṃ caturaṃgasamanvitam 22|

tadā kapipatiḥ kopātsugrīvo rakṣako mahān |
abhyadhāvannagānnaikānutpāṭya kuśamudbhaṭam 23|
kuśaḥ sarvānpraciccheda līlayā prahasannagān |
punarapyāgatānvṛkṣāṃścicchedha tarasā balī 24|
anekabāṇavyathitaḥ sugrīvaḥ samarāṃgaṇe |
jagrāha parvataṃ ghoraṃ kuśamastakamadhyataḥ 25|
kuśastaṃ nagamāyāṃtaṃ vīkṣya bāṇairanekadhā |
niṣpipeṣa cakārāśu mahārudrāṃgayogyatām 26|
sugrīvastanmahatkarma dṛṣṭvā bālena nirmitam |
jayāśāpratinirvṛtto babhūva samarāṃgaṇe 27|
raṇamadhye durākrāṃtaṃ kuśaṃ lāṃgūlatāḍakam |
atyamarṣīruṣākrāṃtastaṃ haṃtuṃ nagamādade 28|
ātmānaṃ haṃtumudyuktaṃ vīkṣya sugrīvamādarāt |
tāḍayāmāsa bahubhiḥ sāyakaiḥ śitaparvabhiḥ 29|
sa tāḍito bahuvidhaiḥ śaraiḥ pīḍāsamanvitaḥ |

kuśaṃ haṃtuṃ samārabdho yayau śālaṃ samādade 30|
tadāpi ca kuśo vīro vāruṇāstraṃ samādade |
babaṃdha taṃ ca pāśena dṛḍhena sa lavāgrajaḥ 31|
sa baddhaḥ pāśakaiḥ snigdhaiḥ kuśena balaśālinā |
papāta raṇamadhye vai mahāvīrairalaṃkṛte 32|
sugrīvaṃ patitaṃ dṛṣṭvā vīrāḥ sarvatra dudruvuḥ |
jayamāpa lavabhrātā mahāvīraśiromaṇiḥ 33|
tāvallavo bhaṭāñjitvā puṣkalaṃ cāṃgadaṃ tathā |
pratāpāgryaṃ vīramaṇiṃ tathānyānapi bhūbhujaḥ 34|
jayaṃ prāpya raṇe vīro lavo bhrātaramāgamat |
saṃgrāme jayakartāraṃ vairikoṭinipātakam 35|
parasparaṃ prahṛṣitau pariraṃbhaṃ prakurvataḥ |
jayaṃ prāptau tadā vārtāṃ mune cakraturunmadau 36|

lava uvāca|
bhrātastava prasādena nistīrṇo raṇatoyadhiḥ |

idānīṃ vīraraṇakaṃ śodhayāvaḥ suśobhitam 37|
ityuktvā tvaritaṃ vīro jagmatustau kuśīlavau |
rājño maulimaṇiṃ citraṃ jagrāha kanakācitam 38|
puṣkalasya lavo vīro jagrāha mukuṭaṃ śubham |
aṃgade ca mahānarghye śatrughnasyāparasya ca 39|
gṛhītvā śastrasaṃghātaṃ hanūmaṃtaṃ kapīśvaram |
sugrīvaṃ savidhe gatvā ubhāvapi babaṃdhatuḥ 40|
pucche vāyusutasyāyaṃ gṛhītvā tu kuśānujaḥ |
bhrātaraṃ pratyuvācedaṃ neṣyāmi svakamaṃdiram 41|
āvayorjananī prītyai gṛhītvā pucchake tvaham |
krīḍārthamṛṣiputrāṇāṃ kautukārthaṃ mamaiva ca 42|
etacchrutvā tato vākyamuvāca ca kuśo lavam |
ahamenaṃ grahīṣyāmi vānaraṃ balinaṃ dṛḍham 43|
ityevaṃ bhāṣamāṇau tau baddhvā tau balināṃ varau |
pucchayorbalinau dhṛtvā jagmatuḥ svāśramaṃ prati 44|

svāśramāya pragacchaṃtau vīkṣya tau kapisattamau |
kaṃpamānau jagadaturanyonyaṃ bhītayā girā 45|
hanūmānkapirājānaṃ pratyuvāca bhayārdradhīḥ |
etau rāmasutāvasmānneṣyataḥ svāśramaṃ prati 46|
mayā pūrvaṃ kṛtaṃ karma jānakīṃ pratigacchatā |
tatra me jānakī devī saṃmukhābhūnmanoharā 47|
sā māṃ drakṣyati vaidehī baddhaṃ pāśena vairiṇā |
tadā hasiṣyati varā trapā me'tra bhaviṣyati 48|
mayā kimatra kartavyaṃ prāṇatyāgo bhaviṣyati |
mahadduḥkhaṃ cāpatitaṃ sa rāmaḥ kiṃ kariṣyati 49|
sugrīvastadvacaḥ śrutvā mamāpyevaṃ mahākape |
neṣyate yadi māmevaṃ nidhanaṃ tu bhaviṣyati 50|
evaṃ kathayatoreva hyanyonyaṃ bhayabhītayoḥ |
kuśo lavaśca bhavanaṃ mātuḥ prāpaturojasā 51|
tāvāyātau samīkṣyaiva jaharṣa jananī tayoḥ |

anyonyaṃ paramaprītyā parirebhe nijau sutau 52|
tābhyāṃ pucchagṛhītau tau vānarau vīkṣya jānakī |
hanūmaṃtaṃ ca sugrīvaṃ sarvavīraṃ kapīśvaram 53|
jahāsa pāśabaddhau tau vīkṣamāṇā varāṃganā |
uvāca ca vimokṣārthaṃ vadaṃtī vacanaṃ varam 54|
putrau pramuṃcataṃ kīśau mahāvīrau mahābalau |
īkṣaṃtau māṃ yadi sphītau prāṇatyāgaṃ kariṣyataḥ 55|
ayaṃ vai hanumānvīro yo dadāha danoḥ purīm |
ayamapyṛkṣarājo hi sarvavānarabhūmipaḥ 56|
kimarthaṃ vidhṛtau kutra kiṃ vā kṛtamanādarāt |
pucche yuvābhyāṃ vidhṛtau sa mahānvismayo'sti me 57|
iti māturvacaḥ ślakṣṇaṃ vīkṣyatāṃ putrakau tadā |
ūcaturvinayaśreṣṭhau mahābalasamanvitau 58|
mātaḥ kaścana bhūpālo rāmo dāśarathirbalī |
tena mukto hayaḥ svarṇabhālapatraḥ suśobhitaḥ 59|

tatraivaṃ likhitaṃ mātarekavīrāprasūrmama |
ye kṣatriyāste gṛhṇantu nocetpādatalārcakāḥ 60|

tadā mayā vicāro vai kṛtaḥ svāṃte pativrate |
bhavatī kṣatriyā kiṃ na vīrasūḥ kiṃ na vā bhavet 61|
dhārṣṭyaṃ tadvīkṣya bhūpasya gṛhīto'śvo mayā balāt |
jitaṃ kuśena vīreṇa sainyaṃ tatpātitaṃ raṇe 62|
mukuṭo'yaṃ bhūmipaterjānīhi patidevate |
ayamapyanyavīrasya puṣkalasya mahātmanaḥ 63|
jānīhi mukuṭaṃ tvanyaṃ maṇimuktāvirājitam |
aśvo'yaṃ me manohārī kāmayāno hi bhūpateḥ 64|
ārohaṇāya madbhrāturjānīhi balino vare |
imau kīśau mayā raṃtumānītau balināṃ varau 65|
kautukārthaṃ tavaivaitau saṃgrāme yuddhakārakau |
iti vākyaṃ samākarṇya jānakī patidevatā 66|
jagāda putrau tau vīrau mocayethāṃ punaḥ punaḥ |

sītovāca|
yuvābhyāmanayaḥ sṛṣṭo hṛto rāmahayo mahān 67|
aneke pātitā vīrā imau baddhau kapīśvarau |
pitustava hayo vīro yāgārthaṃ mocito'munā 68|
tasyāpi hṛtavaṃtau kiṃ vājinaṃ makhasattame |
muṃcataṃ plavagāvetau muṃcataṃ vājināṃ varam 69|
kṣāmyatāṃ bhūpaterbhrātā śatrughnaḥ parakopanaḥ |
jananyāstadvacaḥ śrutvā ūcatustāṃ balānvitau 70|
kṣātradharmeṇa taṃ bhūpaṃ jitavaṃtau balānvitam |
nāsmākamanayorbhāvi kṣātradharmeṇa yudhyatām 71|
vālmīkinā purā proktamasmākaṃ paṭhatāṃ puraḥ 72|
kaṇvasyāśramakevāhaṃ dhṛtvā yāgakriyocitam |
tasmātsutaḥ svapitrāpi yudhyedbhrātrāpi cānujaḥ 73|
guruṇā śiṣya evāpi tasmānno pāpasaṃbhavaḥ |
tvadājñāto 'dhunā cāvāṃ dāsyāvo hayamuttamam 74|

mokṣyāvaḥ kīśāvetau hi kariṣyāvo vacastava |
ityuktvā mātaraṃ vīrau gatau raṇe kapīśvarau 75|
amuṃcatāṃ hayaṃ cāpi hayamedhakriyocitam |
sītādevī svaputrābhyāṃ śrutvā sainyaṃ nipātitam 76|
śrīrāmaṃ manasā dhyātvā bhānumaikṣata sākṣiṇam |
yadyahaṃ manasā vācā karmaṇā raghunāyakam 77|
bhajāmi nānyaṃ manasā tarhi jīvedayaṃ nṛpaḥ |
sainyaṃ cāpi mahatsarvaṃ yannāśitamidaṃ balāt 78|
putrābhyāṃ tattu jīveta matsatyājjagatāṃpate |
iti yāvadvaco brūte jānakīpatidevatā 79|
tāvadbalaṃ ca tatsarvaṃ jīvitaṃ raṇamūrddhani 80|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
sainyajīvanaṃnāma catuḥṣaṣṭitamo'dhyāyaḥ 64|

English translation

Śeṣa said :

1-5. Seeing Śatrughna fallen, the excellent king Suratha getting into his very wonderful chariot fashioned with jewels went (to fight). Realising that Puṣkala was formerly defeated in battle, he went to fight with Lava , the crest-jewel (i.e. the best) of the great heroes. Suratha, the crest-jewel (i.e. the

best) of the great heroes, having reached Kuśa and discharging arrows in various ways, troubled him. With ten arrows with rising flames he deprived Suratha of his chariot. He speedily cut off his bow, strong and strung. The battle between the two heroes (fought with) destruction of missiles and counter-missiles and throwing and counter-throwing of missiles was fierce and thrilling.

6-11. When the invincible king Suratha was very much exerting in the battle, Kuśa thought:'What should I do (now) in the battle?' He, possessing great power, having thought, took a sharp, fierce arrow to kill the king. Seeing the arrow resembling the destructive fire at the end of the world, coming (towards him), he decided to cut it off. Just then the great arrow struck him. Then the very brave hero fainted in the battle, and fell in the interior of his chariot. The charioteer took him (away). Seeing on the fall of Suratha Kuśa getting victory and scaring the hosts of heroes, (Hanūmat), the son of Wind, went (to fight with him). Seeing the powerful monkey, the son of Wind, coming (to fight), he grinned, as it were provoking him to become wrathful.

12-17a. He said to Hanūmat: "Come face to face with me. I shall pierce (you) with a thousand arrows. You will go to (i.e. fall on) the ground dead." Hanūmat, who was addressed like this, realising that Rāma 's son was very powerful and that the duty for the master should be done, ran (to him). The very powerful one, having quickly up rooted a lofty śāla -tree having a hundred branches and aiming at Kuśa's chest, went to fight with him. The mighty one, seeing Hanūmat with a śāla-tree in his hand coming (to him), pierced him on his chest with three arrows having sharp horse-shoe-shaped heads and resembling the (crescent) moon. The son of Wind (i.e. Hanūmat), being quickly pierced by the powerful Kuśa, gnawing his teeth struck him on his chest with the śāla-tree. The bov [bow?] (though) struck with the śāla did not shake a bit.

l7b-22. Then the heroes through amazement (i.e. being amazed) praised him on account of his being a child. That hero Kuśa, knowing (the use of) great missiles (and) being struck with the śāla-tree, took through anger a destructive missile to kill his enemy. Seeing the invincible destructive missile discharged by Kuśa, (Hanūmat) mentally meditated upon Rāma, the destroyer of the difficulties of his devotees. Then that missile causing great pain, which was discharged by Kuśa, stuck to (i.e. struck) the chest of Māruti and he again swooned. Seeing the monkey (fallen) unconscious, the powerful one (i.e. Kuśa) pierced with sharp arrows that entire huge army. That entire army consisting of four divisions, shattered with myriads of arrows of (i.e. discharged by) him on the battlefield took to fleeing.

23-28. Then Sugrīva , the lord of monkeys and a great protector uprooted many trees and ran to the great warrior Kuśa. Kuśa, laughing, easilycut off all (those) trees. The mighty one again speedily cut off the trees that came to him. Afflicted by many arrows on the battlefield, Sugrīva took a fearful mountain (to hit it) on the head of Kuśa. Seeing the mountain coming (to him) Kuśa pounded it with arrows (discharged) in many ways and quickly rendered it fit for Mahārudra 's body (i.e. converted it into ashes). Seeing that great feat performed by the boy, Sugrīva was averse to the hope of (i.e. was disappointed towards) victory on the battlefield. Seeing in the battle invincible Kuśa striking (Hanūmat's tail) and becoming very impatient and overpowered with anger, he took a mountain to strike him (with).

29-36. Seeing Sugrīva eager to strike him, he carefully struck him with many arrows with sharp joints. He, struck with arrows of different kinds, and being afflicted, was exasperated to kill Kuśa, (and) went, (and) took a śāla-tree. Then also that hero Kuśa took a missile presided over by Varuṇa and he, the elder brother of Lava, bound him with that strong noose. He being (thus) bound with soft nooses by the powerful Kuśa, fell on the battlefield adorned by great heroes. Seeing Sugrīva fallen, the warriors fled everywhere. Lava's brother, the crest-jewel (i. e. the best) of great heroes, got victory. Just then, Lava, having vanquished warriors, also Puṣkala, Aṅgada , Pratāpāgrya, Vīramaṇi , and also other kings, got victory in the battle, and came to his brother who got victory in the battle and who destroyed

crores of enemies. O sage, pleased with each other, they embraced each other. They obtained victory. Then, being elated they talked (to each other).

Lava said :

37-42. O brother, because of your grace, the ocean of the battle has been crossed (by me). Now we shall cleanse the well-adorned battlefield.

Saying so the heroes, Kuśa and Lava, went (to the battlefield). (Lava) took the beautiful crest-jewel of the king which was decked with gold; so also the hero Lava took the auspicious crown of Puṣkala. He also took the very costly armlets of Śatrughna, and of someone else. Seizing the heap of weapons and also Hanūmat, the lord of monkeys, they went near Sugrīv a and tied both (Hanūmat and Sugrīva). The younger brother of Kuśa held the tail of the son of Wind and said to his brother: “I shall take (him) to my (i.e. our) abode holding him by his tail, to please our mother, for the sages’ sons to play (with) and for (satisfying) my curiosity

43-49. Hearing these words, Kuśa then spoke to Lava: “I shall seize this strong, powerful monkey.” Speaking like this, the two, best among the mighty, having bound the two at their tails and holding the two powerful ones, went to their hermitage. The two best monkeys (i.e. Hanūmat and Sugrīva) seeing them going to their hermitage, trembled and said to each other in frightened words (i.e. words full of fear). Hanūmat, with his mind soft through fear, said to the lord of monkeys: “These two sons of Rāma will take us to their hermitage. Formerly I who had gone to Jānakī , had done a (good) act for Jānakī. At that time the lovely queen Jānakī was (well) disposed to me. That Vaidehī will see me bound with a noose by my enemy. The excellent one will then laugh (and) I shall be ashamed. What should I do now? My life will end. A great misery has befallen. What will that Rāma do.”

50-52. Hearing his words (Sugrīva said): “O great monkey, my (condition) is the same. If he will take me like this, I shall die.” When the two who were very much frightened, were telling like this to each other, Kuśa and Lava energetically reached the house of their mother. Seeing them to have come, their mother was delighted. With great affection she embraced her two sons, one by one.

53-57. Jānakī, having seen the two monkeys, Hanūmat and Sugrīva, the best among the heroes and the lord of monkeys, held by the two (i.e. by Kuśa and Lava) by their tails, laughed. The excellent lady, seeing them tied with nooses, speaking for their release, said these excellent words: “O my (two) sons, free these very brave and very powerful monkeys. If the two big ones see me, they will cast their life. This is the hero Hanūmat, who burnt the city of (the son of) Danu (i.e. the demon Rāvaṇa). This also is the lord of bears, the king of all monkeys. Why have you, and where have you arrested them? What have you done (to them) through disrespect? That (you) two young ones have seized them by their tails makes me wonder.”

58-66a. Hearing these soft words of the mother, the two sons, best in politeness and possessing great power, then said: “Mother, there is a strong king (named) Rāma, the son of Daśaratha . He has released a horse, well-adorned and having a golden note on his forehead. O mother, this is what is written there: ‘My mother has given birth to one brave (son only). Those who are (i.e. call themselves) kṣatriyas , may seize (the horse); otherwise, they should worship the soles of (my) feet.’ Then, O you chaste lady, I thought in my heart: ‘Are you not a kṣatriya lady? Would you not be the mother of heroes? (i.e. Have you not given birth to heroes?) Seeing the arrogance of the king, I have forcibly seized the horse. (Our) hero Kuśa has conquered and destroyed his army in the battle. O you who look upon your husband as a deity, know this to be the crown of the king. This also is the crown of another hero, the noble Puṣkala. Know this to be another crown, adorned with gems and pearls. O excellent

one, know this to be the king's attractive horse, going at will, which is for my strong brother to ride upon. I have brought these two monkeys, the best among the strong, to play (with). They, who fight, are (brought here) for (i.e. to satisfy) your curiosity?"

66b-67a. Hearing these words, Jānakī, who looked upon her husband as a deity, repeatedly said to her brave sons: "Release them".

Sītā said :

67b-69a. You have done injustice. You have snatched Rāma's great horse. You have knocked down many soldiers. You have bound these lords of monkeys. The brave horse of your father is let loose by him for a sacrifice. You have snatched his horse too (which is to be used) in the best sacrifice.

69b-75a. Release these two monkeys; release this best among horses. Apologise to the very angry Śatrughna, the brother of the king.

Hearing these words of their mother, the best among the mighty, said: "We have conquered that king possessing might in the manner of kṣatriyas. Unfairness is not possible in the case of us who fight in the manner of kṣatriyas. Formerly Vālmīki said to us who were learning (under him): 'In the hermitage a horse fit for a sacrificial rite was seized. Therefore, a son would (i.e. could) fight with his father, or a younger brother with his (elder) brother; or a disciple with his teacher. By that no sin accrues.' By your order now we shall give (back) the excellent horse. We shall release these two monkeys. We shall do (i.e. carry out) your words (i.e. your order)."

75b-80. Saying so, the two went to the battlefield, released the lords of monkeys, so also the horse fit for the horse-sacrifice. Queen Sītā , having heard from her sons about the destruction of the army, reflecting in her mind upon Śrī Rāma , looked at the sun, the witness. "If by mind, words or deeds I worship Raghunātha and none else, then let this king revive. O you lord of the world s, due to my truth (fulness) let the entire big army, forcibly destroyed by my sons, revive." While Jānakī who looked upon her husband as her deity, was talking like this, the entire army revived on the battlefield.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 65

Sumati Describes the Adventurous Events to Rāma

Chapter 360 of 693 · 81 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
क्षणान्मूर्च्छां जहौ वीरः शत्रुघ्नः समरांगणे ।
अन्येऽपि वीराबलिनो मूर्च्छां प्राप्ताः सुजीविताः १।
शत्रुघ्नो वाजिनां श्रेष्ठं ददर्श पुरतः स्थितम् ।
आत्मानं च शिरस्त्राणरहितं सैन्यजीवितम् २।
वीक्ष्य चित्रमिदं स्वांते चकारच जगाद ह ।
सुमतिं मंत्रिणां श्रेष्ठं मूर्च्छाविरहितं तदा ३।
कृपां कृत्वा हयं प्रादाद्बालो यज्ञस्य पूर्तये ।
गच्छाम रामं तरसा हयागमनकांक्षिणम् ४।
इत्युक्त्वा स रथे स्थित्वा हयमादाय वेगतः ।
ययौ तदाश्रमाद्दूरं भेरीशंखविवर्जितः ५।
तत्पृष्ठतो महासैन्यं चतुरंगसमन्वितम् ।
चचाल कुर्वन्संभग्नं स्वभारेण फणीश्वरम् ६।
जवेन जाह्नवीं तीर्त्वा कल्लोलजलशालिनीम् ।
जगाम विषये स्वीये स्वकीयजनशोभिते ७।

पुष्कलेन युतो राजा सुरथेन समन्वितः ।
रथे मणिमये तिष्ठन्महत्कोदंडधारकः ८।
हयं तं पुरतः कृत्वा रत्नमालाविभूषितम् ।
श्वेतातपत्रं तस्यैव मूर्ध्नि चामरभूषितम् ९।
अनेकरथसाहस्रैः परितो बलिभिर्नृपैः ।
उद्यत्कोदंडललितैर्वीरनादविभूषितैः १०।
क्रमेण नगरीं प्राप सूर्यवंशविभूषिताम् ।
अनेकैः केतुभिः श्रेष्ठैर्भूषितां दुर्गराजिताम् ११।
रामः श्रुत्वा हयं प्राप्तं शत्रुघ्नेन सहामुना ।
पुष्कलेन च वीरेण ययौ हर्षमनेकधा १२।
कटकं निर्दिदेशासौ चतुरंगं महाबलम् ।
लक्ष्मणं प्रेषयामास भ्रातरं बलिनां वरम् १३।
लक्ष्मणः सैन्यसहितो गत्वा भ्रातरमागतम् ।
परिरेभे मुदाक्रांतः क्षतशोभितगात्रकम् १४।
सर्वत्र कुशलं पृष्टो वार्तां चात्र चकार सः ।

परमं हर्षमापन्नः शत्रुघ्नः संगतो मुदा १५।
सौमित्रिः स्वरथे स्थित्वा भ्रात्रा सह महामनाः ।
सैन्येन महता वीरो ययौ स्वनगरीं प्रति १६।
सरयूः पुण्यसलिला पवित्रित जगत्त्रया ।
रामपादरजः पूता शरच्चंद्रसमप्रभा १७।
हंसकारंडवाकीर्णा चक्रवाकोपशोभिता ।
विचित्रतरवर्णैश्च पक्षिभिर्नादिता भृशम् १८।
मंडपास्तत्र बहुशो रामचंद्रेणकारिताः ।
ब्राह्मणानां वेदविदां पृथक्पाठनिनादकाः १९।
क्षत्रियास्तत्र बहवो धनुःपाणि सुशोभिताः ।
ज्याटंकारेण बहुना नादयंतो महीतलम् २०।
भुंजते ब्राह्मणा यत्र विचित्रान्नैर्मनोहरैः ।
परस्परं प्रपश्यंतो वार्तां चक्रुर्मनोहराम् २१।
पायसान्नानि शुभ्राणि चंद्रकांतिसमानि च ।
क्षीराज्यबहुयुक्तानि शर्करामिश्रितानि च २२।

अपूपास्तत्र बहुलाश्चंद्रबिंबसमाः श्रिया ।
कर्पूरादिसुगंधेन वासिताः सुमनोहराः २३।
फेनिकाघटकाः स्निग्धाः शतच्छिद्रा विरंध्रकाः ।
शष्कुल्यो मंडकामृष्टा मधुरान्नसमन्विताः २४।
भक्तं कुमुदसंकाशं मुद्गदालिविमिश्रितम् ।
सुगंधेन समायुक्तमत्यंतं प्रीतिदायकम् २५।
ओदनो दधिना युक्तो भीमसेनसमन्वितः ।
स्वादुपाककरैः सृष्टः पात्रे मुक्तः प्रवेषकैः २६।
तत्र केचिद्द्विजाः पात्रे निक्षिप्तं वीक्ष्य पायसम् ।
परस्परं ते प्रत्यूचुः किमिदं दृश्यतेऽद्भुतम् २७।
किं चंद्रबिंबं नभसः पतितं तमसो भयात् ।
अमृतं तु भवत्यत्र मृत्युनाशकमद्भुतम् २८।
तच्छ्रुत्वा रोषताम्राक्षः प्रोवाचान्यो द्विजोत्तमः ।
नभवत्येव चंद्रस्य बिंबं त्वमृतविप्लुतम् २९।
एकमिंदोर्वपुस्त्वेतद्दृश्यते सदृशं कथम् ।

ब्राह्मणानां सहस्रस्य पात्रे पात्रे पृथक्पृथक् ३०।
ततो जानीहि कुमुदं कर्पूरं वा भविष्यति ।
मा जानीहि मृगांकस्य बिंबं शुभ्रश्रियान्वितम् ३१।
तावदन्यो रुषाक्रांतो धुन्वन्स्वं मस्तकं तथा ।
न जानंति द्विजा मूढाः स्वादुज्ञाना विचक्षणाः ३२।
इदं तु क्षौद्रकंदस्यरसेन परिपाचितम् ।
जानीहि शतपत्रस्य पुष्पाणि मधुराणि च ३३।
एवं परस्परं विप्राः कंदमूलफलाशिनः ।
तर्कयंति मुने प्रीता रसज्ञानेऽतिलोलुपाः ३४।

तावदन्यो द्विजः प्राह क्षत्रियाणां वरं जनुः ।
भोक्ष्यंते तादृशं त्वन्नं महत्पुण्यैरुपस्कृतम् ३५।
तदा तं प्राब्रवीद्विप्रो दत्तस्य फलमीदृशम् ।
ये ददत्यग्रजन्मभ्यः प्राप्नुवंति त ईप्सितम् ३६।
यैरर्चितो नैव हरिर्नैवेद्यैर्विविधैर्मुहुः ।
तेषामेतादृशं भोज्यं न भवेदक्षिगोचरम् ३७।

यैर्नरैरग्रजन्मानो भोजिता विविधै रसैः ।
भुंजते ते स्वादुरसं पापिनां चक्षुरुज्झितम् ३८।
एवंविधैरसैर्मिष्टैर्भोजिता द्विजसत्तमाः ।
मंडपे विपठंतस्ते शब्दब्रह्मविचक्षणाः ३९।
नृत्यंत्येके हसन्त्येके नदन्त्येके प्रहर्षिताः ।
उत्सवो बहुरुद्भाति तत्र शत्रुघ्न आगमत् ४०।
रामः शत्रुघ्नमायांतं पुष्कलेन समन्वितम् ।
निरीक्ष्यमुदमुद्भूतां रक्षितुं नाशकत्तदा ४१।
यावदुत्तिष्ठते रामो भ्रातरं हयपालकम् ।
तावद्रामपदेलग्नः शत्रुघ्नो भ्रातृवत्सलः ४२।
पादयोः पतितं वीक्ष्य भ्रातरं विनयान्वितम् ।
परिरेभे दृढं प्रीतः क्षतसंशोभितांगकम् ४३।
अश्रूणि बहुधा मुंचन्हर्षाच्छिरसि राघवः ।
अत्यंतं परमां प्राप मुदं वचनदूरगाम् ४४।
पुष्कलं स्वीयपदयोर्नम्रं विनयविह्वलः ।

सुदृढं भुजयोर्मध्ये विनीयापीडयद्भृशम् ४५।
हनूमंतं तथा वीरं सुग्रीवं चांगदं तथा ।
लक्ष्मीनिधिं जनकजं प्रतापाग्र्यं रिपुंजयम् ४६।
सुबाहुं सुमदं वीरं विमलं नीलरत्नकम् ।
सत्यवंतं वीरमणिं सुरथं रामसेवकम् ४७।
अन्यानपि महाभागान्रघुनाथः स्वयं तदा ।
परिरेभे दृढं स्निग्धान्पादयोः प्रणतान्नृपान् ४८।
सुमतिः श्रीरघुपतिं भक्तानुग्रहकारकम् ।
परिरभ्य दृढं प्रीतः संमुखे तिष्ठदुन्नतः ४९।
तदा रामो निजामात्यं वीक्ष्य सान्निध्यमागतम् ।
उवाच परमप्रीत्या मंत्रिणं वदतां वरः ५०।
सुमते मंत्रिणां श्रेष्ठ शंश मे वाग्मिनां वर ।
क एते भूमिपाः सर्वे कथमत्र समागताः ५१।
कुत्रकुत्र हयः प्राप्तः केनकेन नियंत्रितः ।
कथं वै मोचितो भ्रात्रा महाबलसुशालिना ५२।

शेष उवाच।
इत्युक्तो मंत्रिणां श्रेष्ठः सुमतिः प्राह राघवम् ।

प्रहसन्मेघगंभीर नादेन च सुबुद्धिमान् ५३।
सुमतिरुवाच।
सर्वज्ञस्य पुरस्तेऽद्य मया कथमुदीर्यते ।
पृच्छसि त्वं लोकरीत्या सर्वं जानासि सर्वदृक् ५४।
तथापि तव निर्देशं शिरस्याधाय सर्वदा ।
ब्रवीमि तच्छृणुष्वाद्य सर्वराजशिरोमणे ५५।
त्वत्प्रसादादहो स्वामिन्सर्वत्र जगतीतले ।
परिबभ्राम ते वाहो भालपत्रसुशोभितः ५६।
न कश्चित्तं निजग्राह स्वनामबलदर्पितः ।
स्वं स्वं राज्यं समर्प्याथ प्रणेमुस्ते पदांबुजम् ५७।
को वा रावण दैत्येंद्र निहंतुर्वाजिसत्तमम् ।
गृह्णाति विजयाकांक्षी जरामरणवर्जितः ५८।
अहिच्छत्रां गतस्तावत्तव वाजी मनोरमः ।

तद्राजा सुमदः श्रुत्वा हयं प्राप्तं तव प्रभो ५९।
सपुत्रः प्रबलः सर्वसैन्येन बलिना वृतः ।
सर्वं समर्पयामास राज्यं निहतकंटकम् ६०।
यो राजा जगतां नेत्रीं मातरं जगदंबिकाम् ।
प्रसाद्य चिरमायुष्यं लेभे राज्यमकंटकम् ६१।
स एष त्वां प्रणमति सुमदः प्रभुसेवितम् ।
तं गृहाण कृपादृष्ट्या चिराद्दर्शनकांक्षकम् ६२।
ततः सुबाहुभूपस्य नगरे बलपूरिते ।
दमनस्तस्य वै पुत्रः प्रजग्राह हयोत्तमम् ६३।
तेन साकं महद्युद्धं बभूव दमनेन च ।
पुष्कलो जयमापेदे संमूछर्य सुभुजात्मजम् ६४।
ततः सुबाहुः संक्रुद्धो रणे पवनजं बलात् ।
युयुधे तव पादाब्जसेवकं बलिनां वरम् ६५।
तस्य पादाहतो ज्ञानं प्राप्य शापतिरस्कृतम् ।
तुभ्यं समर्प्य सकलं वाजिनः पालकोऽभवत् ६६।

एष त्वां सुभुजो राजा प्रणमत्युन्नतांगकः ।
कृपादृष्ट्याभिषिंच त्वं सुबाहुं नयकोविदम् ६७।
ततो मुक्तो हयो रेवाह्रदे स निममज्ज ह ।
तत्र प्राप्तं मोहनास्त्रं शत्रुघ्नेन बलीयसा ६८।
ततो देवपुरे प्रागाच्छिववासविभूषिते ।
तत्रत्यं तु विजानासि यतस्त्वं तत्र चागतः ६९।
विद्युन्माली हतो दैत्यः सत्यवान्संगतस्ततः ।
सुरथेन समं युद्धं जानासि त्वं महामते ७०।
ततः कुंडलकान्मुक्तो हयो बभ्राम सर्वतः ।
न कश्चित्तं निजग्राह स्ववीर्यबलदर्पितः ७१।

वाल्मीकेराश्रमे रम्ये हयः प्राप्तो मनोरमः ।
तत्र यत्कुतुकं जातं तच्छृणुष्व नरोत्तम ७२।
तत्रार्भस्तव सारूप्यं बिभ्रत्षोडशवार्षिकः ।
जग्राह वीक्ष्य पत्रांकं वाजिनं बलवत्तमः ७३।
तत्र कालजिता युद्धं महज्जातं नरोत्तम ।

निहतस्तेन वीरेण शितधारेण हेतिना ७४।
अनेके निहताः संख्ये पुष्कलाद्या महाबलाः ।
मूर्च्छितं चापि शत्रुघ्नं चक्रे वीरशिरोमणिः ७५।
तदा राजा महद्दुःखं विचार्य हृदिसंयुगे ।
कोपेन मूर्च्छितं चक्रे वीरो हि बलिनां वरः ७६।
स यावन्मूर्च्छितो राज्ञा तावदन्यः समागतः ।
तेनैतेन च संजीव्य नाशितं कटकं तव ७७।
सर्वेषां मूर्च्छितानां तु शस्त्राण्याभरणानि च ।
गृहीत्वा वानरौ बद्धौ जग्मतुः स्वाश्रमं प्रति ७८।
कृपां कृत्वा पुनस्तेन दत्तोऽश्वो यज्ञियो महान् ।
जीवनं प्रापितं सर्वं कटकं नष्टजीवितम् ७९।
वयं गृहीत्वा तं वाहं प्राप्तास्तव समीपतः ।
एतदेव मया ज्ञातं तदुक्तं ते पुरोवचः ८०।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे।
सुमतिनिवेदनंनाम पंचषष्टितमोऽध्यायः ६५।

Roman transliteration

śeṣa uvāca|
kṣaṇānmūrcchāṃ jahau vīraḥ śatrughnaḥ samarāṃgaṇe |
anye'pi vīrābalino mūrcchāṃ prāptāḥ sujīvitāḥ 1|
śatrughno vājināṃ śreṣṭhaṃ dadarśa purataḥ sthitam |
ātmānaṃ ca śirastrāṇarahitaṃ sainyajīvitam 2|
vīkṣya citramidaṃ svāṃte cakāraca jagāda ha |
sumatiṃ maṃtriṇāṃ śreṣṭhaṃ mūrcchāvirahitaṃ tadā 3|
kṛpāṃ kṛtvā hayaṃ prādādbālo yajñasya pūrtaye |
gacchāma rāmaṃ tarasā hayāgamanakāṃkṣiṇam 4|
ityuktvā sa rathe sthitvā hayamādāya vegataḥ |
yayau tadāśramāddūraṃ bherīśaṃkhavivarjitaḥ 5|
tatpṛṣṭhato mahāsainyaṃ caturaṃgasamanvitam |
cacāla kurvansaṃbhagnaṃ svabhāreṇa phaṇīśvaram 6|
javena jāhnavīṃ tīrtvā kallolajalaśālinīm |
jagāma viṣaye svīye svakīyajanaśobhite 7|

puṣkalena yuto rājā surathena samanvitaḥ |
rathe maṇimaye tiṣṭhanmahatkodaṃḍadhārakaḥ 8|
hayaṃ taṃ purataḥ kṛtvā ratnamālāvibhūṣitam |
śvetātapatraṃ tasyaiva mūrdhni cāmarabhūṣitam 9|
anekarathasāhasraiḥ parito balibhirnṛpaiḥ |
udyatkodaṃḍalalitairvīranādavibhūṣitaiḥ 10|

krameṇa nagarīṃ prāpa sūryavaṃśavibhūṣitām |
anekaiḥ ketubhiḥ śreṣṭhairbhūṣitāṃ durgarājitām 11|
rāmaḥ śrutvā hayaṃ prāptaṃ śatrughnena sahāmunā |
puṣkalena ca vīreṇa yayau harṣamanekadhā 12|
kaṭakaṃ nirdideśāsau caturaṃgaṃ mahābalam |
lakṣmaṇaṃ preṣayāmāsa bhrātaraṃ balināṃ varam 13|
lakṣmaṇaḥ sainyasahito gatvā bhrātaramāgatam |
parirebhe mudākrāṃtaḥ kṣataśobhitagātrakam 14|
sarvatra kuśalaṃ pṛṣṭo vārtāṃ cātra cakāra saḥ |

paramaṃ harṣamāpannaḥ śatrughnaḥ saṃgato mudā 15|
saumitriḥ svarathe sthitvā bhrātrā saha mahāmanāḥ |
sainyena mahatā vīro yayau svanagarīṃ prati 16|
sarayūḥ puṇyasalilā pavitrita jagattrayā |
rāmapādarajaḥ pūtā śaraccaṃdrasamaprabhā 17|
haṃsakāraṃḍavākīrṇā cakravākopaśobhitā |
vicitrataravarṇaiśca pakṣibhirnāditā bhṛśam 18|
maṃḍapāstatra bahuśo rāmacaṃdreṇakāritāḥ |
brāhmaṇānāṃ vedavidāṃ pṛthakpāṭhaninādakāḥ 19|
kṣatriyāstatra bahavo dhanuḥpāṇi suśobhitāḥ |
jyāṭaṃkāreṇa bahunā nādayaṃto mahītalam 20|
bhuṃjate brāhmaṇā yatra vicitrānnairmanoharaiḥ |
parasparaṃ prapaśyaṃto vārtāṃ cakrurmanoharām 21|
pāyasānnāni śubhrāṇi caṃdrakāṃtisamāni ca |
kṣīrājyabahuyuktāni śarkarāmiśritāni ca 22|

apūpāstatra bahulāścaṃdrabiṃbasamāḥ śriyā |
karpūrādisugaṃdhena vāsitāḥ sumanoharāḥ 23|
phenikāghaṭakāḥ snigdhāḥ śatacchidrā viraṃdhrakāḥ |
śaṣkulyo maṃḍakāmṛṣṭā madhurānnasamanvitāḥ 24|
bhaktaṃ kumudasaṃkāśaṃ mudgadālivimiśritam |
sugaṃdhena samāyuktamatyaṃtaṃ prītidāyakam 25|
odano dadhinā yukto bhīmasenasamanvitaḥ |
svādupākakaraiḥ sṛṣṭaḥ pātre muktaḥ praveṣakaiḥ 26|
tatra keciddvijāḥ pātre nikṣiptaṃ vīkṣya pāyasam |
parasparaṃ te pratyūcuḥ kimidaṃ dṛśyate'dbhutam 27|
kiṃ caṃdrabiṃbaṃ nabhasaḥ patitaṃ tamaso bhayāt |
amṛtaṃ tu bhavatyatra mṛtyunāśakamadbhutam 28|
tacchrutvā roṣatāmrākṣaḥ provācānyo dvijottamaḥ |
nabhavatyeva caṃdrasya biṃbaṃ tvamṛtaviplutam 29|
ekamiṃdorvapustvetaddṛśyate sadṛśaṃ katham |

brāhmaṇānāṃ sahasrasya pātre pātre pṛthakpṛthak 30|
tato jānīhi kumudaṃ karpūraṃ vā bhaviṣyati |
mā jānīhi mṛgāṃkasya biṃbaṃ śubhraśriyānvitam 31|
tāvadanyo ruṣākrāṃto dhunvansvaṃ mastakaṃ tathā |
na jānaṃti dvijā mūḍhāḥ svādujñānā vicakṣaṇāḥ 32|
idaṃ tu kṣaudrakaṃdasyarasena paripācitam |
jānīhi śatapatrasya puṣpāṇi madhurāṇi ca 33|
evaṃ parasparaṃ viprāḥ kaṃdamūlaphalāśinaḥ |
tarkayaṃti mune prītā rasajñāne'tilolupāḥ 34|
tāvadanyo dvijaḥ prāha kṣattriyāṇāṃ varaṃ januḥ |
bhokṣyaṃte tādṛśaṃ tvannaṃ mahatpuṇyairupaskṛtam 35|

tadā taṃ prābravīdvipro dattasya phalamīdṛśam |
ye dadatyagrajanmabhyaḥ prāpnuvaṃti ta īpsitam 36|
yairarcito naiva harirnaivedyairvividhairmuhuḥ |
teṣāmetādṛśaṃ bhojyaṃ na bhavedakṣigocaram 37|

yairnarairagrajanmāno bhojitā vividhai rasaiḥ |
bhuṃjate te svādurasaṃ pāpināṃ cakṣurujjhitam 38|
evaṃvidhairasairmiṣṭairbhojitā dvijasattamāḥ |
maṃḍape vipaṭhaṃtaste śabdabrahmavicakṣaṇāḥ 39|
nṛtyaṃtyeke hasantyeke nadantyeke praharṣitāḥ |
utsavo bahurudbhāti tatra śatrughna āgamat 40|
rāmaḥ śatrughnamāyāṃtaṃ puṣkalena samanvitam |
nirīkṣyamudamudbhūtāṃ rakṣituṃ nāśakattadā 41|
yāvaduttiṣṭhate rāmo bhrātaraṃ hayapālakam |
tāvadrāmapadelagnaḥ śatrughno bhrātṛvatsalaḥ 42|
pādayoḥ patitaṃ vīkṣya bhrātaraṃ vinayānvitam |
parirebhe dṛḍhaṃ prītaḥ kṣatasaṃśobhitāṃgakam 43|
aśrūṇi bahudhā muṃcanharṣācchirasi rāghavaḥ |
atyaṃtaṃ paramāṃ prāpa mudaṃ vacanadūragām 44|
puṣkalaṃ svīyapadayornamraṃ vinayavihvalaḥ |

sudṛḍhaṃ bhujayormadhye vinīyāpīḍayadbhṛśam 45|
hanūmaṃtaṃ tathā vīraṃ sugrīvaṃ cāṃgadaṃ tathā |
lakṣmīnidhiṃ janakajaṃ pratāpāgryaṃ ripuṃjayam 46|
subāhuṃ sumadaṃ vīraṃ vimalaṃ nīlaratnakam |
satyavaṃtaṃ vīramaṇiṃ surathaṃ rāmasevakam 47|
anyānapi mahābhāgānraghunāthaḥ svayaṃ tadā |
parirebhe dṛḍhaṃ snigdhānpādayoḥ praṇatānnṛpān 48|
sumatiḥ śrīraghupatiṃ bhaktānugrahakārakam |
parirabhya dṛḍhaṃ prītaḥ saṃmukhe tiṣṭhadunnataḥ 49|
tadā rāmo nijāmātyaṃ vīkṣya sānnidhyamāgatam |
uvāca paramaprītyā maṃtriṇaṃ vadatāṃ varaḥ 50|
sumate maṃtriṇāṃ śreṣṭha śaṃśa me vāgmināṃ vara |
ka ete bhūmipāḥ sarve kathamatra samāgatāḥ 51|
kutrakutra hayaḥ prāptaḥ kenakena niyaṃtritaḥ |
kathaṃ vai mocito bhrātrā mahābalasuśālinā 52|

śeṣa uvāca|
ityukto maṃtriṇāṃ śreṣṭhaḥ sumatiḥ prāha rāghavam |
prahasanmeghagaṃbhīra nādena ca subuddhimān 53|
sumatiruvāca|
sarvajñasya puraste'dya mayā kathamudīryate |
pṛcchasi tvaṃ lokarītyā sarvaṃ jānāsi sarvadṛk 54|
tathāpi tava nirdeśaṃ śirasyādhāya sarvadā |
bravīmi tacchṛṇuṣvādya sarvarājaśiromaṇe 55|
tvatprasādādaho svāminsarvatra jagatītale |
paribabhrāma te vāho bhālapatrasuśobhitaḥ 56|
na kaścittaṃ nijagrāha svanāmabaladarpitaḥ |
svaṃ svaṃ rājyaṃ samarpyātha praṇemuste padāṃbujam 57|
ko vā rāvaṇa daityeṃdra nihaṃturvājisattamam |
gṛhṇāti vijayākāṃkṣī jarāmaraṇavarjitaḥ 58|
ahicchatrāṃ gatastāvattava vājī manoramaḥ |

tadrājā sumadaḥ śrutvā hayaṃ prāptaṃ tava prabho 59|
saputraḥ prabalaḥ sarvasainyena balinā vṛtaḥ |
sarvaṃ samarpayāmāsa rājyaṃ nihatakaṃṭakam 60|
yo rājā jagatāṃ netrīṃ mātaraṃ jagadaṃbikām |
prasādya ciramāyuṣyaṃ lebhe rājyamakaṃṭakam 61|
sa eṣa tvāṃ praṇamati sumadaḥ prabhusevitam |
taṃ gṛhāṇa kṛpādṛṣṭyā cirāddarśanakāṃkṣakam 62|
tataḥ subāhubhūpasya nagare balapūrite |
damanastasya vai putraḥ prajagrāha hayottamam 63|
tena sākaṃ mahadyuddhaṃ babhūva damanena ca |
puṣkalo jayamāpede saṃmūrchya subhujātmajam 64|
tataḥ subāhuḥ saṃkruddho raṇe pavanajaṃ balāt |
yuyudhe tava pādābjasevakaṃ balināṃ varam 65|
tasya pādāhato jñānaṃ prāpya śāpatiraskṛtam |
tubhyaṃ samarpya sakalaṃ vājinaḥ pālako'bhavat 66|

eṣa tvāṃ subhujo rājā praṇamatyunnatāṃgakaḥ |
kṛpādṛṣṭyābhiṣiṃca tvaṃ subāhuṃ nayakovidam 67|
tato mukto hayo revāhrade sa nimamajja ha |
tatra prāptaṃ mohanāstraṃ śatrughnena balīyasā 68|
tato devapure prāgācchivavāsavibhūṣite |
tatratyaṃ tu vijānāsi yatastvaṃ tatra cāgataḥ 69|
vidyunmālī hato daityaḥ satyavānsaṃgatastataḥ |
surathena samaṃ yuddhaṃ jānāsi tvaṃ mahāmate 70|
tataḥ kuṃḍalakānmukto hayo babhrāma sarvataḥ |
na kaścittaṃ nijagrāha svavīryabaladarpitaḥ 71|
vālmīkerāśrame ramye hayaḥ prāpto manoramaḥ |
tatra yatkutukaṃ jātaṃ tacchṛṇuṣva narottama 72|
tatrārbhastava sārūpyaṃ bibhratṣoḍaśavārṣikaḥ |
jagrāha vīkṣya patrāṃkaṃ vājinaṃ balavattamaḥ 73|
tatra kālajitā yuddhaṃ mahajjātaṃ narottama |

nihatastena vīreṇa śitadhāreṇa hetinā 74|
aneke nihatāḥ saṃkhye puṣkalādyā mahābalāḥ |
mūrcchitaṃ cāpi śatrughnaṃ cakre vīraśiromaṇiḥ 75|
tadā rājā mahadduḥkhaṃ vicārya hṛdisaṃyuge |
kopena mūrcchitaṃ cakre vīro hi balināṃ varaḥ 76|
sa yāvanmūrcchito rājñā tāvadanyaḥ samāgataḥ |
tenaitena ca saṃjīvya nāśitaṃ kaṭakaṃ tava 77|
sarveṣāṃ mūrcchitānāṃ tu śastrāṇyābharaṇāni ca |
gṛhītvā vānarau baddhau jagmatuḥ svāśramaṃ prati 78|
kṛpāṃ kṛtvā punastena datto'śvo yajñiyo mahān |
jīvanaṃ prāpitaṃ sarvaṃ kaṭakaṃ naṣṭajīvitam 79|
vayaṃ gṛhītvā taṃ vāhaṃ prāptāstava samīpataḥ |
etadeva mayā jñātaṃ taduktaṃ te purovacaḥ 80|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
sumatinivedanaṃnāma paṃcaṣaṣṭitamo'dhyāyaḥ 65|

English translation

Śeṣa said :

1-4. In a moment Śatrughna , the hero, gave up his swoon onthe battlefield. Other mighty warriors also, who had fainted, revived. Śatrughna saw the best among the horses, standing before him, and saw (i.e. found) himself to be without the helmet and the army revived. Seeing this he wondered in his mind and spoke to Sumati , the best among ministers, who had then revived: “Having shown pity, the boy has returned the horse for the completion of the sacrifice. We (shall) quickly go to Rāma desiring (i.e. waiting for) the horse’s arrival.”

5-11. Saying so, he, having got into the chariot and without (the sounds of) kettle-drums and conches, quickly went to Rāma far away from the hermitage. After him moved the great army full of four divisions and making the lord of serpents broken down due to (i.e. under) its load. Having quickly crossed Gaṅgā , full of water having waves, he went to his own country adorned with his own men. The king was accompanied by Puṣkala and Suratha ; he, holding a bow, was seated in a jewelled chariot; he had put the horse in front; the horse was adorned with jewelled necklaces; and on his head only shone the white umbrella. Surrounded by thousands of chariots and mighty kings who were adorned with heroic cries, he in due course reached the city, adorned by the solar dynasty, decorated with many excellent flags, and shining with citadels.

12-18. Rāma, having heard that the army along with this Śatrughna and with the brave Puṣkala had reached the city, was delighted in many ways. Showing Lakṣmaṇa the great army with four constituents, he sent him, his brother, best among the mighty (to receive it). Lakṣmaṇa having along with the army gone to his army, and being beside himself due to joy, embraced him whose body was adorned with wounds. Being asked about the safety everywhere, he told him the news. Śatrughna became very joyful and met with happiness. The brave and noble-minded son of Sumitrā , being seated along with his brother (Śatrughna) in his own chariot, went along with the great army to the city. Sarayū had sacred water, had purified the three worlds, was purified by the dust of Rama ’s feet, was bright like the autumnal moon, was crowded with swans and ducks, was adorned with the ruddy geese, and was very much resounding with birds, having very strange colours.

19-33. Rāmacandra had abundantly got constructed there pavilions resounding with the separate recitals of brāhmaṇas knowing the Vedas . There were many kṣatriyas with their hands well-adorned with bows, and filling the earth with the noise of the various twangs of their bow-strings. There brāhmaṇas enjoyed (i.e. ate) charming and various kinds of food. Praising one another, they talked about (i.e. discussed) interesting news (topics). There were foods like rice boiled with milk, which were white and resembled the moon. They were full of (i.e. mixed) with profuse milk and ghee and were mixed with sugar. There were many small round cakes resembling the orb of the moon in beauty. They were very lovely and were made fragrant with perfumes of camphor etc. There were soft components of macaroni having hundred holes or no holes. With sweet food there were baked thin cakes that were dressed. There was boiled rice which resembled lotuses, which was mixed with kidney-bean-seeds, which was having a perfume, and which gave delight. The boiled rice was (mixed) with curd, and accompanied by (i.e. mixed with) camphor. It was prepared by cooks cooking tasty food, and served by waiters. There, certain brāhmaṇas on seeing the rice boiled with milk put (i.e. served) in their dishes, said to one another: “What is this wonder that is seen (here)? Is it the orb of the moon fallen from the sky through the fear of darkness? Here there is the wonderful nectar which puts an end to death.” Hearing that, another excellent brāhmaṇa , with his eyes red through anger, said. “The orb of the moon is not at all wet with nectar. The form of the moon is one (only). Then how can it be seen to be similar in every individual dish of a thousand of brāhmaṇas? Therefore, know that it may be a lotus or camphor. Do not regard it to be the moon’s orb endowed with white lustre.” Just then another (brāhmaṇa) overcome with anger, shaking his head (said): “These foolish brāhmaṇas, not proficient in the knowledge of tastes, do not know: This is cooked with the bulb of campaka . They are sweet lotuses.”

34-40a. O sages, brāhmaṇas who (generally) ate bulbs and roots, were pleased and were very eager to know the tastes and thus conjectured among themselves. Just then another brāhmaṇa said: “The existence of the kṣatriyas is excellent. They will enjoy food like that served on account of their great religious merit.” To him a brāhmaṇa said at that time: “Such is the fruit of charity. Those who give to brāhmaṇas, obtain what is desired. Such food will never be seen by them who have never repeatedly worshipped Viṣṇu with various offerings of eatables. Those men who feed brāhmaṇas with (foods of) various tastes, enjoy (food of) sweet taste abandoned by (i.e. kept away from) the sight of the sinners. Those best brāhmaṇas, proficient in the Vedas, thus fed with (foods of) desired tastes, recited (the Vedic texts) in the pavilion. Being delighted, some danced, some laughed and some cried. A great festivity took place there.

40b-52. Then Śatrughna came there. Rāma, seeing Śatrughna coming along with Puṣkala, could not contain the joy rising (in his heart). Then Rāma got up (to greet his) brother stuck to (i.e. fallen at) his feet. Seeing his brother fallen at his feet, Rāma firmly embraced him who was full of politeness, and whose body was adorned with wounds. Shedding tears in various ways (i.e. profusely) on his head, Rāghava got great delight which is far away from (i.e. which cannot be expressed in) words. He, overcome with (Puṣkala’s) modesty, took polite Puṣkala who had bent at his feet, between his arms, and embraced him much (i.e. closely). Raghunātha himself closely embraced others also like Hanūmat, the hero Sugrīva , so also Aṅgada , Lakṣmīnidhi, the son of Janaka , Pratāpāgrya, conquering his enemies, Subāhu , Sumada , the hero Vimala , the gem(-like) Nīla , Satyavat, Vīramaṇi , and Suratha, the servant of Rāma—who were affectionate and had bowed at his feet. Sumati, the lofty one, being pleased and standing in front of Rāma, closely embraced Śrī Raghupati favouring his devotees. Then Rāma, the best among the eloquent, seeing his minister come near him, spoke with great delight to him: “O Sumati, O best among speakers, O best among ministers, tell me who are these kings. How (i.e. for what reason) have all of them come here? Where (i.e. to which places) did the horse go? By whom was he arrested? How was he released by my brother having great might?”

Śeṣa said :

53. Thus addressed that very intelligent Sumati, the best among ministers, laughed and spoke in a voice grave like the (sound of the thundering) clouds.

Sumati said :

54-59a. How should I speak before you, the omniscient one? You are asking in the manner of the world. You who are everything, know all. Yet, O crest-jewel (i.e. the best) of all kings, always holding your order on my head (i.e. obeying your order), I shall speak; today (i.e. now) listen to it. O lord, by your grace, your horse, adorned with a note on his forehead, wandered on the surface of the earth. No one, proud (through the pride) of his name and power, seized him. (On the contrary) having given their kingdom (to you), they saluted your lotus-like feet. Who, desiring victory (and) free from old age and death, seized (i.e. would seize) the best horse of the killer of Rāvaṇa , the lord of demons? Your lovely horse had just gone to Ahicchatra (city).

59b-62. The king of that city, Sumada, heard that your horse had come; and the very powerful one, with his sons, and surrounded by his entire mighty army, offered his entire kingdom in which the elements causing nuisance were destroyed, O lord, That king Sumada who having propitiated the mother, the leader of the worlds, Jagadambikā , obtained a long life and a kingdom free from bad elements, salutes you, served by lords. Accept, with a favourable eye, him who desires to see you for a long time.

63-71. Then in king Subāhu's city, full of army, his son Damana seized the best horse. With that Damana a great battle took place. Having caused (Damana,) the son of Subāhu, to faint, Puṣkala obtained victory. Then Subāhu, getting angry, fought, in the battle with (Hanūmat,) the son of Wind, the servant of your lotus-like feet, and best among the mighty. Being struck by his foot, he obtained the knowledge covered due to the curse. Having dedicated everything to you, he has become the protector of the horse. This king Subāhu, of a lofty body, salutes you. Sprinkle with a favourable glance king Subāhu, proficient in political wisdom. Then the horse that was let loose, plunged into the puddle in Revā . There the mighty Śatrughna obtained the deluding missile. Then the horse went to Śivapura , adorned with the residence of Śiva . You know what happened there, as you yourself had come there. The demon Vidyunmālin was killed; Satyavat then joined (us); O you highly intelligent one, you know about our battle with Suratha. Then the horse, released from Kuṇḍalaka, roamed everywhere. Nobody proud of his might, seized him.

72-80. Then the horse reached Vālmīki 's hermitage. O best among men, listen to what curious thing took place there. Then a strongest boy, sixteen years old and having resemblance with you, seeing the horse marked with a note, seized him. Then O best of men, a great battle with Kālajit took place. He was struck by the hero with a sharp missile. Many very mighty ones like Puṣkala were killed in the battle. The crest-jewel of the heroes made even Śatrughna unconscious. Then the brave king, the best among the mighty, feeling great pain in his heart, angrily made him unconscious. When he was made unconscious by the king, another (warrior) came (there). He and this one, having revived, destroyed your army. Having seized the weapons and ornaments of all that were unconscious, and taking (with) them the two monkeys that were bound, the two (i.e. Kuśa and Lava) went to their own hermitage. Having favoured (us) he gave (back) the great sacrificial horse. The entire army that was dead was brought back to life. Having taken the horse, we have come to your vicinity. I have told you these words (since) I knew this only.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 66

Singing of Rāmāyaṇa by Kuśa and Lava

Chapter 361 of 693 · 183 detected Sanskrit verse markers

Sanskrit

शेष उवाच।
कथितौ वै सुमतिना वाल्मीकेराश्रमे शिशू।
पुत्रौ स्वीयाविति ज्ञात्वा वाल्मीकिं प्रति संजगौ १।
श्रीराम उवाच।
कौ शिशू मम सारूप्यधारकौ बलिनां वरौ।
किमर्थं तिष्ठतस्तत्र धनुर्विद्याविशारदौ २।
अमात्यकथितौ श्रुत्वा विस्मयो मम जायते।
यौ शत्रुघ्नं हनूमंतं लीलयांग बबंधतुः ३।
तस्माच्छंस मुने सर्वं बालयोश्च विचेष्टितम्।
यथा मे परमा प्रीतिर्भवत्येवमभीप्सिता ४।
इति तत्कथितं श्रुत्वा राजराजस्य धीमतः।
उवाच परमं वाक्यं स्पष्टाक्षरसमन्वितम् ५।
वाल्मीकिरुवाच।
तवांतर्यामिणो नृणां कथं ज्ञानं च नो भवेत्।
तथापि कथयाम्यत्र तव संतोषहेतवे ६।

राजन्यौ बालकौ मह्यमाश्रमे बलिनां वरौ।
त्वत्सारूप्यधरौ स्वांगमनोहरवपुर्धरौ ७।
त्वया यदा वने त्यक्ता जानकी वै निरागसी।
अंतर्वत्नी वने घोरे विलपंती मुहुर्मुहुः ८।
कुररीमिव दुःखार्तां वीक्ष्याहं तव वल्लभाम्।
जनकस्य सुतां पुण्यामाश्रमे त्वानयं तदा ९।
तस्याः पर्णकुटीरम्या रचिता मुनिपुत्रकैः।
तस्यामसूत पुत्रौ द्वौ भासयंतौ दिशो दश १०।
तयोरकरवं नाम कुशो लव इति स्फुटम्।
ववृधातेऽनिशं तत्र शुक्लपक्षे यथा शशी ११।
कालेनोपनयाद्यानि सर्वाणि कृतवानहम्।
वेदान्सांगानहं सर्वान्ग्राहयामास भूपते १२।
सर्वाणि सरहस्यानि शृणुष्व मुखतो मम।
आयुर्वेदं धनुर्विद्यां शस्त्रविद्यां तथैव च १३।
विद्यां जालंधरीं चाथ संगीतकुशलौ कृतौ।

गंगाकूले गायमानौ लताकुंजवनेषु च १४।
चंचलौ चलचित्तौ तौ सर्वविद्याविशारदौ।
तदाहमतिसंतोषं प्राप्तश्चाहं रघूत्तम १५।
दत्त्वा सर्वाणि चास्त्राणि मस्तके निहितः करः।
अतीवगानकुशलौ दृष्ट्वा लोका विसिष्मिरे।
षड्जमध्यमगांधारस्वरभेदविशारदौ १६।
तथाविधौ विलोक्याहं गापयामि मनोहरम्।
भविष्यज्ञानयोगाच्च कृतं रामायणं शुभम् १७।
मृदंगपणवाद्यादि यंत्रवीणाविशारदौ।
वनेवने च गायंतौ मृगपक्षिविमोहकौ १८।
अद्भुतं गीतमाधुर्यं तव रामकुमारयोः।
श्रोतुं तौ वरुणो बाला वा निनाय विभावरीम् १९।
मनोहरवयोरूपौ गानविद्याब्धिपारगौ।
कुमारौ जगदुस्तत्र लोकेशादेशतः कलम् २०।
परमं मधुरं रम्यं पवित्रं चरितं तव।

शुश्राव वरुणः सार्द्धं कुटुंबेन च गायकैः २१।
शृण्वन्नेव गतस्तृप्तिं मित्रेण वरुणः सह।
सुधातोऽपि परं स्वादुश्चरितं रघुनंदन २२।
गानानंदमहालोभ हतप्राणेंद्रियक्रियः।
प्रत्यागंतुं दिदेशासौ कुमारौ न हि तावकौ २३।
रमणीय महाभोगैर्लोभितावपि बालकौ।
चलितौ न गुरोश्चात्मातुः पादांबुजस्मृतेः २४।
अहं चापि गतः पश्चाद्वरुणालयमुत्तमम्।
वरुणः प्रेमसहितः पूजां चक्रे मम प्रभो २५।
पृच्छते जन्मकर्मादि सर्वज्ञायापि बालयोः।
वरुणायाब्रुवं सर्वं जन्मविद्याद्युपागमम् २६।
श्रुत्वा सीतासुतौ देवः स चक्रेंबरभूषणैः।
देवदत्तमिति ग्राह्यमिति मद्वाक्यगौरवात् २७।
आहृतं राजपुत्राभ्यां यद्दत्तं वरुणेन तत्।
प्रसन्नेन तयोर्वाद्यगानविद्यावयोगुणैः।

ततो मामब्रवीत्सीतामुद्दिश्य वरुणः कृती २८।
सीतापति व्रताधुर्या रूपशीलवयोन्विता।
वीरपुत्रा महाभागा त्यागं नार्हति कर्हिचित् २९।
महती हानिरेतस्यास्त्यागे हि रघुनंदन।
सिद्धीनां परमासिद्धिरेषा ते ह्यनपायिनी ३०।
पामरैर्महिमानास्या ज्ञायते यदि दूषितैः।
का हानिस्तावता राम पुण्यश्रवणकीर्तन ३१।
अस्मत्साक्षिकमेतस्याः पावनं चरितं सदा।
सद्यस्ते सिद्धिमायांति ये सीतापदचिंतकाः ३२।

यस्याः संकल्पमात्रेण जन्मस्थितिलयादिकाः ।
भवंति जगतां नित्यं व्यापारा ऐश्वरा अमी ३३।
सीता मृत्युःसुधा चेयं तपत्येषा च वर्षति ।
स्वर्गो मोक्षस्तपो योगो दानं च तव जानकी ३४।
ब्रह्माणं शिवमन्यांश्च लोकपालान्मदादिकान् ।
करोत्येषा करोत्येव नान्या सीता तव प्रिया ३५।

त्वं पिता सर्वलोकानां सीता च जननीत्यतः ।
कुदृष्टिरत्र तु क्षेमयोग्या न तव कर्हिचित् ३६।
वेत्ति सीतां सदा शुद्धां सर्वज्ञो भगवान्स्वयम् ।
भवानपि सुतां भूमेः प्राणादपि गरीयसीम् ३७।
आदर्तव्या त्वया तस्मात्प्रिया शुद्धेति जानकी ।
न च शापपराभूतिः सीतायां त्वयि वा विभो ३८।
इमानि मम वाक्यानि वाच्यानि जगतां पतिम् ।
रामं प्रति त्वया साक्षाद्वाल्मीके मुनिसत्तम ३९।
इत्युक्तो वरुणेनाहं सीतासंग्रहकारणात् ।
एवमेव हि सर्वैश्च लोकपालैरपि प्रभो ४०।
श्रुतं रामायणोद्गानं पुत्राभ्यां ते सुरासुरैः ।
गंधर्वैरपि सर्वैश्च कौतुकाविष्टमानसैः ४१।
प्रसन्ना एव सर्वेऽपि प्रशशंसुः सुतौ च ते ।
त्रैलोक्यं मोहितं ताभ्यां रूपगानवयोगुणैः ४२।
दत्तं यल्लोकपालैस्तु सुताभ्यां स्वीकृतं हि तत् ।

ऋषिभिश्च वरा आभ्यामन्येभ्यः कीर्तिरेव च ४३।
एकरामं जगत्सर्वं पूर्वं मुनिविलोकितम् ।
त्रिराममधुना जांतं सुताभ्यां तेखिलेक्षितम् ४४।
एककामपरामूर्तिर्लोके पूर्वमवेक्षिता ।
कामैश्चतुर्भिरद्यायं जायते च यतस्ततः ४५।
सर्वत्रान्यत्र राजेंद्र रामपुत्रौ कुशीलवौ ।
गीयते अत्र संकोचः किं कृतो विदुषि त्वयि ४६।
कृतेषु तव सर्वेषु श्रूयते महती स्तुतिः ।
त्यागादन्यत्र सीतायाः पुण्यश्लोकशिरोमणे ४७।
त्वया त्रैलोक्यनाथेन गार्हस्थ्यमनुकुर्वता ।
अंगीकार्यौ सुतौ रामविद्याशीलगुणान्वितौ ४८।
न तौ स्वां मातरं हित्वा स्थास्यतोऽभवदंतिके ।
जनन्या सहितौ तस्मादाकार्यौ भवता सुतौ ४९।
दत्त एव तयेदानीं सेनासंजीवनात्पुनः ।
प्रत्ययः सर्वलोकानां पावनः पतितामपि ५०।

नाज्ञातं तेन चास्माकं नामराणां च मानद ।
शुद्धौ तस्यास्तु लोकानां यन्नष्टं तदिह ध्रुवम् ५१।

शेष उवाच।
इति वाल्मीकिना रामः सर्वज्ञोऽप्यवबोधितः ।
स्तुत्वा नत्वा च वाल्मीकिं प्रत्युवाच स लक्ष्मणम् ५२।
गच्छ ताताधुना सीतामानेतुं धर्मचारिणीम् ।
सपुत्रां रथमास्थाय सुमंत्रसहितः सखे ५३।
श्रावयित्वा ममेमानि मुनेश्च वचनान्यपि ।
संबोध्य च पुरीमेतां सीतां प्रत्यानयाशु ताम् ५४।
लक्ष्मण उवाच।
यास्यामि तव संदेशात्सर्वेषां नः प्रभोर्विभो ।
देव्या यास्यति चेद्देव यात्रा मे सफला ततः ५५।
मयि सामाभ्यसूयैव पूर्वदोषवशात्सती ।
अनागतायां तस्यां तु क्षमस्वागंतुकं मम ५६।
इत्युक्त्वा लक्ष्मणो रामं रथे स्थित्वा नृपाज्ञया ।

सुमित्रमुनिशिष्याभ्यां युतोऽगाद्भूमिजाश्रमम् ५७।
कथं प्रसादनीया स्यात्सीता भगवती मया ।
पूर्वदोषं विजानंती रामाधीनस्य मे सदा ५८।
एवं संचिंतयन्नंतर्हर्षसंकोच मध्यगः ।
लक्ष्मणः प्राप सीताया आश्रमं श्रमनाशनम् ५९।
रथात्सोथावरुह्यारादश्रुरुद्धविलोचनः ।
आर्ये पूज्ये भगवति शुभे इति वदन्मुहुः ६०।
पपात पादयोस्तस्या वेपमानाखिलांगकः ।
उत्थापितस्तया देव्या प्रीतिविह्वलया स च ६१।
किमर्थमागतः सौम्य वनं मुनिजनप्रियम् ।
आस्ते स कुशली देवः कौसल्याशुक्तिमौक्तिकः ६२।
अरोषो मयि कश्चित्स कीर्त्या केवलयादृतः ।
कीर्त्यते सर्वलोकैश्च कल्याणगुणसागरः ६३।
अकीर्तिभीतिमापन्नस्त्यक्तुं मां त्वां नियुक्तवान् ।
यदि ततश्च लोकेषु कीर्तिस्तस्यामलाभवत् ६४।

मृत्वापि पतिसत्कीर्तिं कुर्वंत्या मे हि सुस्थिरा ।
पतिसामीप्यमेवाशु भूयादेव हि देवर ६५।
त्यक्तयापि मया तेन नासौ त्यक्तो मनागपि ।
फलं हि साधनायत्तं हेतुः फलवशो न तु ६६।
कौसल्याशल्यशून्यासौ कृपापूर्णा सदा मयि ।
आस्ते कुशलिनी यस्याः पुत्रस्त्रैलोक्यपालकः ६७।
सर्वे कुशलिनः संति भरताद्याश्च बांधवाः ।
सुमित्रा च महाभागा यस्याः प्राणादहं प्रिया ६८।
मद्वत्किं त्वमपि त्यक्तः सर्वलोकेषु कीर्तये ।
राज्ञः किं दुस्त्यजं तस्य स्वात्मापि यस्य न प्रियः ६९।

इत्येवं बहुधा पृष्टस्तया रामानुजः सताम् ।
उवाच कुशली देवः कुशलं त्वयि पृच्छति ७०।
कौसल्या च सुमित्रा च याश्चान्या राजयोषितः ।
पप्रच्छुः कुशलं देवि प्रीत्या त्वामाशिषा सह ७१।
कुशलप्रश्नपूर्वं हि तव पादाभिवंदनम् ।

निवेदयामि शत्रुघ्न भरताभ्यां कृतं शुभे ७२।
गुरुभिर्गुरुपत्नीभिः सर्वाभिरपि ते शुभे ।
दत्ताशीः कुशलप्रश्नः कृतश्च त्वयि जानकि ७३।
आकारयति देवस्त्वां निर्व्यलीकेन चात्मवान् ।
अलभ्यान्यरतिस्त्वत्तोऽन्यत्र सर्वत्र भामिनि ७४।
शून्या एव दिशः सर्वास्त्वां विना जनकात्मजे ।
पश्यत्रोदिति नाथो नो रोदयन्नितरानपि ७५।
यत्र देवि स्थितासि त्वं नित्यं स्मरति राघवः ।
अशून्यं तु तमेवासौ मन्यमानो विदेहजे ७६।
धन्योऽयमाश्रमो जातो वाल्मीकेर्यत्र जानकी ।
कालं क्षपति वार्ताभिर्मदीयाभिर्वदन्निति ७७।
उक्तवान्यद्वदन्किंचित्स्वामी नस्त्वयि तच्छृणु ।
व्यक्तीभवति वक्तुर्यद्धृद्गतं तदसंशयम् ७८।
लोका वदंति मामेव सर्वेषामीश्वरेश्वरम् ।
अहं त्वदृष्टमेवैषां स्वतंत्रं कारणं ब्रुवे ७९।

अदृष्टमेव कार्येषु सर्वेशोऽप्यनुगच्छति ।
ईशनीयाः कुतो नैतदन्वीयुः सुखदुःखयोः ८०।
धनुर्भंगे मतिभ्रंशे कैकय्या मरणे पितुः ।
अरण्यगमने तत्र हरणे तव वारिधेः ८१।
तरणे रक्षसां भर्तुर्मारणेऽपि रणेरणे ।
सहायीभवने मह्यमृक्षवानररक्षसाम् ८२।
लाभे तव प्रतिज्ञायाः सत्यत्वे च सतीमणे ।
पुनः स्वबंधुसंबंधे राज्यप्राप्तौ च भामिनि ८३।
पुनः प्रियावियोगे च कारणं यदवारणम् ।
प्रसीदति तदेवाद्य संयोगे पुनरावयोः ८४।
वेदोऽन्यथा कृतो येन लोकोत्पत्ति लयौ यतः ।
लोकाननुगतस्तस्मात्कारणं प्रथमं त्वहम् ८५।
अदृष्टमनुवर्तंते लोकाः संप्रतिबोधकाः ।
भोगेन जीर्यतेऽदृष्टं तत्तद्भुक्तं त्वया वने ८६।
स्नेहोऽकारणकः सीते वर्धमानो मम त्वयि ।

लोकादृष्टे तिरस्कृत्य त्वामाह्वयत आदरात् ८७।
शङ्कितेनापि दोषेण स्नेहनैर्मल्यमज्जनम् ।
भवतीति स वै शुद्ध आस्वाद्यो विबुधैः सदा ८८।

स्नेहशुद्धिरियं भद्रे कृता मे त्वयि नान्यथा ।
मंतव्यं रक्षितोऽप्येष लोकः शिष्टानुवर्तिना ८९।
आवयोर्निंदया देवि सर्वावस्था सुशुद्धये ।
लोको नश्येद्धि संमूढश्चरितैर्महतामयम् ९०।
आवयोरुज्वला कीर्तिरावयोरुज्वलो रसः ।
आवयोरुज्वलौ वंशावावयोरुज्वलाः क्रियाः ९१।
भवेयुरावयोः कीर्तिर्गायका उज्ज्वला भुवि ।
आवयोर्भक्तिमंतो ये ते यांत्यंते भवांबुधेः ९२।
इत्युक्ता भवती तेन प्रीयमाणेन ते गुणैः ।
पत्युः पादांबुजे द्रष्टुं करोतु सदयं मनः ९३।
वासांसि रमणीयानि भूषणानि महांति च ।
अंगरागस्तथा गंधा मनोज्ञास्त्वयि योजिताः ९४।

रथो दास्यश्च रामेण प्रेषिता उत्सवायते ।
छत्रं च चामरे शुभ्रे गजा अश्वाश्च शोभने ९५।
स्तूयमाना द्विजश्रेष्ठैः सूतमागधबंदिभिः ।
वंद्यमाना पुरस्त्रीभिः सेव्यमाना च योद्धृभिः ९६।
पुष्पैः संछाद्यमाना च देवीदेवांगनादिभिः ।
धनानि ददती तेभ्यो द्विजातिभ्यो यथेप्सितम् ९७।
गजारूढौ कुमारौ च पुरस्कृत्य जनेश्वरी ।
मयानुगम्यमाना च गच्छायोध्यां निजां पुरीम् ९८।
त्वयि तत्र गतायां तु संगतायां प्रियेण ते ।
सर्वासां राजनारीणामागतानां च सर्वशः ९९।
सर्वासामृषिपत्नीनां कौसलानां तथैव च ।
मंगलैर्वाद्यगीताद्यैर्भवत्वद्य महोत्सवः १००।
शेष उवाच-।
इतिविज्ञापनां देवी श्रुत्वा सीता तमाह सा ।
नाहं कीर्तिकरी राज्ञो ह्यपकीर्तिः स्वयं त्वहम् १०१।

किं मया तस्य साध्यं स्याद्धर्मकामार्थशून्यया ।
सत्येवं भवतां भूपे को विश्वासो निरंकुशे १०२।
प्रत्यक्षा वा परोक्षा वा भर्तुर्दोषा मनःस्थिताः ।
न वाच्या जातु मादृश्या कल्याणकुलजातया १०३।
पाणिग्रहणकाले मे यद्रूपो हृदये स्थितः ।
तद्रूपो हृदयान्नासौ कदाचिदपसर्पति १०४।
लक्ष्मणेमौ कुमारौ मे तत्तेजोंशसमुद्भवौ ।
वंशांकुरौ महाशूरौ धनुर्विद्याविशारदौ १०५।
नीत्वा पितुः समीपं तु लालनीयौ प्रयत्नतः ।
तपसाराधयिष्यामि रामं काममिह स्थिता १०६।
वाच्यं त्वया महाभाग पूज्यपादाभिवंदनम् ।

सर्वेभ्यः कुशलं चापि गत्वेतो मदपेक्षया १०७।
पुत्रौ समादिशत्सीता गच्छतं पितुरंतिकम्।
शुश्रूषणीय एवासौ भवद्भ्यां स्वपदप्रदः १०८।
आज्ञप्तावप्यनिच्छंतौ तौ कुमारौ कुशीलवौ।

वाल्मीकिवचनात्तत्र जग्मतुश्च सलक्ष्मणौ १०९।
वाल्मीकेरेव पादाब्जसमीपं तत्सुतौ गतौ।
लक्ष्मणोऽपि ववंदे तं गत्वा बालकसंयुतः ११०।
वाल्मीकिर्लक्ष्मणस्तौ तु कुमारौ मिलिता अमी।
सभायां संस्थितं रामं ज्ञात्वा ते जग्मुरुत्सुकाः १११।
लक्ष्मणः प्रणिपत्याथ सीतावाक्यादिसर्वशः।
कथयामास रामाय हर्षशोकयुतः सुधीः ११२।
सीतासंदेशवाक्येभ्यो रामो मूर्च्छां समन्वभूत्।
संज्ञामवाप्य चोवाच लक्ष्मणं नयकोविदम् ११३।
गच्छ मित्र पुनस्तत्र यत्नेन महता च ताम्।
शीघ्रमानय भद्रं ते मद्वाक्यानि निवेद्य च ११४।
अरण्ये किं तपस्यंत्या गतिरन्या विचिंतिता।
श्रुता दृष्टाथ वा मत्तो यन्नागच्छसि जानकि ११५।
त्वदिच्छया त्वमेवेतो गतारण्यं मुनिप्रियम्।
पूजिता मुनिपत्न्यस्ता दृष्टा मुनिगणास्त्वया ११६।

पूर्णो मनोरथस्तेऽद्य किं नागच्छसि भामिनि।
न दोषं मयि पश्येस्त्वं स्वात्मेच्छाया विलोकनात् ११७।
गत्वा गत्वाथ वामोरु पतिरेव गतिः स्त्रियाः।
निर्गुणोपि गुणांभोधिः किंपुनर्मनसेप्सितः ११८।
याया क्रियाकुलस्त्रीणां सासा पत्युः प्रतुष्टये।
पूर्वमेवप्रतुष्टोऽहमिदानीं सुतरां त्वयि ११९।
यागो जपस्तपोदानं व्रतं तीर्थं दयादिकम्।
देवाश्च मयि संतुष्टे तुष्टमेतदसंशयम् १२०।
शेष उवाच-।
इति संदेशमादाय सीतां प्रति जगत्पतेः।
आह लक्ष्मण आत्मेशमानतः प्रणयाद्धरौ १२१।
सीतानयनमुद्दिश्य प्रसन्नस्त्वं यदूचिवान्।
कथयिष्यामि तद्वाक्यं विनयेन समन्वितम् १२२।
इत्युक्त्वा पादयोर्नत्वा रघुनाथस्य लक्ष्मणः।
जगाम त्वरितः सीतां रथे तिष्ठन्महाजवे १२३।

वाल्मीकिः श्रीयुतौ वीक्ष्य रामपुत्रौ महौजसौ।
उवाच स्मितमाधाय मुखं कृत्वा मनोहरम् १२४।
युवां प्रगायतां पुत्रौ रामचारित्रमद्भुतम्।
वीणां प्रवादयंतौ च कलगानेन शोभितम् १२५।

इत्यक्तौ तौ सुतौ रामचारित्रं बहुपुण्यदम् ।
अगायतां महाभागौ सुवाक्यपदचित्रितम् १२६।
यस्मिन्धर्मविधिः साक्षात्पातिव्रत्यं तु यत्स्थितम् ।
भ्रातृस्नेहो महान्यत्र गुरुभक्तिस्तथैव च १२७।
स्वामिसेवकयोर्यत्र नीतिर्मूर्तिमती किल ।
अधर्मकरशास्तिं वै यत्र साक्षाद्रघूद्वहात् १२८।
तद्गानेन जगद्व्याप्तं दिवि देवा अपि स्थिताः ।
किन्नरा अपि यद्गानं श्रुत्वा मूर्च्छामिताः क्षणात् १२९।
वीणायारणितं श्रुत्वा तालमानेन शोभितम् ।
निखिला परिषत्तत्र शालभं जीवचित्रिता १३०।
हर्षादश्रूणिमुंचंतो रामाद्या भूमिपास्तथा ।

तद्गानपंचमालापमोहिताश्चित्रितोपमाः १३१।
तत्र रामः सुतौ दृष्ट्वा महागानविमोहकौ ।
अदात्ताभ्यां सुवर्णस्य लक्षं लक्षं पृथक्पृथक् १३२।
तदा दानपरं दृष्ट्वा वाल्मीकिं मुनिसत्तमम् ।
अब्रूतां प्रहसंतौ तौ किंचिद्वक्रभ्रुवौ ततः १३३।
मुने महानयोनेन क्रियते भूमिपेन वै ।
यदावाभ्यां सुवर्णानि दातुमिच्छति लोभयन् १३४।
प्रतिग्रहो ब्राह्मणानां शस्यते नेतरेषु वै ।
प्रतिग्रहपरो राजा नरकायैव कल्पते १३५।
आवयोः कृपया मुक्तं राज्यं भुंक्ते महीपतिः ।
कथं दातुं सुवर्णानि वांछति श्रेयसांचितः १३६।
इत्युक्तवंतौ तौ दृष्ट्वा वाल्मीकिः कृपयायुतः ।
अशंसद्युष्मत्पितरं जानीथां नीतिवित्तमौ १३७।
इति श्रुत्वा मुनेर्वाक्यं बालकौ नृपपादयोः ।
लग्नौ विनयसंयुक्तौ मातृभक्त्यातिनिर्मलौ १३८।

रामो बालौ दृढं स्वांगे परिरभ्य मुदान्वितः ।
मेने स्त्रियास्तदा धर्मौ मूर्तिमंतावुपस्थितौ १३९।
सभापि रामसुतयोर्वीक्ष्य वक्त्रे मनोरमे ।
जानकीपतिभक्तित्वं सत्यं मेने मुनीश्वर १४०।
इति शेषमुखप्रोक्तं श्रुत्वा वात्स्यायनोऽब्रवीत् ।
रामायणं श्रोतुमनाः सर्वधर्मसमन्वितम् १४१।
वात्स्यायन उवाच।
कस्मिन्काले कृतं स्वामिन्रामायणमिदं महत् ।
कस्माच्चकार किन्तत्र वर्णनं तद्वदस्व मे १४२।
शेष उवाच-।
एकदा गतवान्विप्रो वाल्मीकिर्विपिनं महत् ।
यत्र तालास्तमालाश्च किंशुका यत्र पुष्पिताः १४३।

केतकी यत्र रजसा कुर्वती सौरभं वनम् ।
शशिप्रभेव महती दृश्यते शुभ्रकर्णभृत् ।
चंपकोबकुलश्चापि कोविदारः कुरंटकः १४४।

अनेके पुष्पिता यत्र पादपाः शोभने वने ।
कोकिलानां विरावेण षट्पदानां च शब्दितैः १४५।
संघुष्टं सर्वतो रम्यं मनोहरवयोन्वितम् ।
तत्र क्रौंचयुगं रम्यं कामबाणप्रपीडितम् १४६।
परस्परं प्रहृषितं रेमे स्निग्धतया स्थितम् ।
तदा व्याधः समागत्य तयोरेकं मनोहरम् १४७।
अवधीन्निर्दयः कश्चिन्मांसास्वादनलोलुपः ।
तदा क्रौंची व्याधहतं स्वपतिं वीक्ष्य दुःखिता १४८।
विललाप भृशं दुःखान्मुंचंती रावमुच्चकैः ।
तदा मुनिः प्रकुपितो निषादं क्रौंचघातकम् १४९।
शशाप वार्युपस्पृश्य सरितः पावनं शुभम् ।
मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः १५०।
यत्क्रौंचपक्षिणोरेकमवधीः काममोहितम् ।
तदा प्रबंधं श्लोकस्य जातं मत्वा ह्यनुद्विजाः १५१।
ऊचुर्मुनिं प्रहृष्टास्ते शंसंतः साधुसाध्विति ।

स्वामिञ्छापोदिते वाक्ये भारतीश्लोकमातनोत् १५२।
अत्यंतं मोहनो जातः श्लोकोऽयं मुनिसत्तम ।
तदा मुनिः प्रहृष्टात्मा बभूव वाडवर्षभ ।
तस्मिन्काले समागत्य ब्रह्मा पुत्रैः समन्वितः १५३।
वचो जगाद वाल्मीकिं धन्योसि त्वं मुनीश्वर ।
भारती त्वन्मुखे स्थित्वा श्लोकत्वं समपद्यत १५४।
तस्माद्रामायणं रम्यं कुरुष्व मधुराक्षरम् ।
येन ते विमला कीर्तिराकल्पांतं भविष्यति १५५।
धन्या सैव मुखे वाणी रामनाम्ना समन्विता ।
अन्या कामकथा नृणां जनयत्येव पातकम् १५६।
तस्मात्कुरुष्व रामस्य चरितं लोकविश्रुतम् ।
येन स्यात्पापिनां पापहानिरेव पदेपदे १५७।
इत्युक्त्वांतर्दधे स्रष्टा सर्वदेवैः समन्वितः ।
ततः सचिंतयामास कथं रामायणं भवेत् १५८।
तदा ध्यानपरो जातो नदीतीरे मनोरमे ।

तस्य चेतस्यथो रामः प्रादुर्भूतो मनोहरः १५९।
नीलोत्पलदलश्यामं रामं राजीवलोचनम् ।
निरीक्ष्य तस्य चरितं भूतंभाविभवच्च यत् १६०।
तदात्यंतं मुदं प्राप्तो रामायणमथासृजत् ।
मनोरमपदैर्युक्तं वृत्तैर्बहुविधैरपि १६१।

षट्कांडानि सुरम्याणि यत्र रामायणेऽनघ ।
बालमारण्यकं चान्यत्किष्किंधा सुंदरं तथा १६२।
युद्धमुत्तरमन्यच्च षडेतानि महामते ।
शृणुयाद्यो नरः पुण्यात्सर्वपापैः प्रमुच्यते १६३।
तत्र बाले तु संतुष्टः पुत्रेष्ट्या चतुरस्सुतान् ।
प्राप पंक्तिरथः साक्षाद्धरिं ब्रह्मसनातनम् १६४।
स कौशिकमखं गत्वा सीतामुद्वाह्य भार्गवम् ।
आगत्य पुरमुत्कृष्टो यौवराज्यप्रकल्पनम् १६५।
मातृवाक्याद्वनं प्रागाद्गंगामुत्तीर्य पर्वतम् ।
चित्रकूटं महिलया लक्ष्मणेन समन्वितः १६६।

भरतस्तं वने श्रुत्वा जगाम भ्रातरं नयी ।
तमप्राप्य स्वयं नंदिग्रामे वासमचीकरत् १६७।
बालमेतच्छृणुष्वान्यदारण्यकसमुद्भवम् ।
मुनीनामाश्रमे वासस्तत्र तत्रोपवर्णनम् १६८।
नासाच्छेदः शूर्पणख्याः खरदूषणनाशनम् ।
मायामारीचहननं दैत्याद्रामापहारणम् १६९।
वने विरहिणा भ्रांतं मनुष्यचरितं भृतम् ।
कबंधप्रेक्षणं तत्र पम्पायां गमनं तथा १७०।
हनूमता संगमनमित्येतद्वनसंज्ञितम् ।
अपरं च शृणु मुने संक्षिप्य कथयाम्यहम् १७१।
सप्ततालप्रभेदश्च वालेर्मारणमद्भुतम् ।
सुग्रीवे राज्यदानं च नगवर्णनमित्युत १७२।
लक्ष्मणात्कर्मसंदेशः सुग्रीवस्य विवासनम् ।
तथा सैन्यसमुद्देशः सीतान्वेषणमप्युत १७३।
संपातिप्रेक्षणं तत्र वारिधेर्लंघनं तथा ।

परतीरे कपिप्राप्तिः कैष्किंधं कांडमद्भुतम् १७४।
सुंदरं शृणु कांडं वै यत्र रामकथाद्भुता ।
प्रतिगेहे प्रति भ्रांतिः कपेश्चित्रस्य दर्शनम् १७५।
सीतासंदर्शनं तत्र जानक्याभाषणं तथा ।
वनभंगः प्रकुपितैर्बंधनं वानरस्य च १७६।
ततो लंकाप्रज्वलनं वानरैः संगतिस्ततः ।
रामाभिज्ञानदानं च सैन्यप्रस्थानमेव च १७७।
समुद्रे सेतुकरणं शुकसारणसंगतिः ।
इति सुंदरमाख्यातं युद्धे सीतासमागमः १७८।
उत्तरे ऋषिसंवादो यज्ञप्रारंभ एव च ।
तत्रानेका रामकथाः शृण्वतां पापनाशकाः १७९।
इति षट्कांडमाख्यातं ब्रह्महत्यापनोदनम् ।
संक्षेपतो मया तुभ्यमाख्यातं सुमनोहरम् १८०।

चतुर्विंशतिसाहस्रं षट्कांडपरिचिह्नितम् ।
तद्वै रामायणं प्रोक्तं महापातकनाशनम् १८१।

तच्छ्रुत्वा राघवः प्रीतः पुत्रावाधाय चासने ।
दृढं तौ परिरभ्याथ सीतां सस्मार वल्लभाम् १८२।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे।
रामायणगानंनाम षट्षष्टितमोऽध्यायः ६६।

Roman transliteration

śeṣa uvāca|
kathitau vai sumatinā vālmīkerāśrame śiśū |
putrau svīyāviti jñātvā vālmīkiṃ prati saṃjagau 1|
śrīrāma uvāca|
kau śiśū mama sārūpyadhārakau balināṃ varau |
kimarthaṃ tiṣṭhatastatra dhanurvidyāviśāradau 2|
amātyakathitau śrutvā vismayo mama jāyate |
yau śatrughnaṃ hanūmaṃtaṃ līlayāṃga babaṃdhatuḥ 3|
tasmācchaṃsa mune sarvaṃ bālayośca viceṣṭitam |
yathā me paramā prītirbhavatyevamabhīpsitā 4|
iti tatkathitaṃ śrutvā rājarājasya dhīmataḥ |
uvāca paramaṃ vākyaṃ spaṣṭākṣarasamanvitam 5|
vālmīkiruvāca|
tavāṃtaryāmiṇo nṝṇāṃ kathaṃ jñānaṃ ca no bhavet |
tathāpi kathayāmyatra tava saṃtoṣahetave 6|

rājanyau bālakau mahyamāśrame balināṃ varau |
tvatsārūpyadharau svāṃgamanoharavapurdharau 7|
tvayā yadā vane tyaktā jānakī vai nirāgasī |
aṃtarvatnī vane ghore vilapaṃtī muhurmuhuḥ 8|
kurarīmiva duḥkhārtāṃ vīkṣyāhaṃ tava vallabhām |
janakasya sutāṃ puṇyāmāśrame tvānayaṃ tadā 9|
tasyāḥ parṇakuṭīramyā racitā muniputrakaiḥ |
tasyāmasūta putrau dvau bhāsayaṃtau diśo daśa 10|
tayorakaravaṃ nāma kuśo lava iti sphuṭam |
vavṛdhāte'niśaṃ tatra śuklapakṣe yathā śaśī 11|
kālenopanayādyāni sarvāṇi kṛtavānaham |
vedānsāṃgānahaṃ sarvāngrāhayāmāsa bhūpate 12|
sarvāṇi sarahasyāni śṛṇuṣva mukhato mama |
āyurvedaṃ dhanurvidyāṃ śastravidyāṃ tathaiva ca 13|
vidyāṃ jālaṃdharīṃ cātha saṃgītakuśalau kṛtau |

gaṃgākūle gāyamānau latākuṃjavaneṣu ca 14|
caṃcalau calacittau tau sarvavidyāviśāradau |
tadāhamatisaṃtoṣaṃ prāptaścāhaṃ raghūttama 15|
dattvā sarvāṇi cāstrāṇi mastake nihitaḥ karaḥ |
atīvagānakuśalau dṛṣṭvā lokā visiṣmire |
ṣaḍjamadhyamagāṃdhārasvarabhedaviśāradau 16|
tathāvidhau vilokyāhaṃ gāpayāmi manoharam |
bhaviṣyajñānayogācca kṛtaṃ rāmāyaṇaṃ śubham 17|

mṛdaṃgapaṇavādyādi yaṃtraviṇāviśāradau |
vanevane ca gāyaṃtau mṛgapakṣivimohakau 18|
adbhutaṃ gītamādhuryaṃ tava rāmakumārayoḥ |
śrotuṃ tau varuṇo bālā vā ninīya vibhāvarīm 19|
manoharavayorūpau gānavidyābdhipāragau |
kumārau jagadustatra lokeśādeśataḥ kalam 20|
paramaṃ madhuraṃ ramyaṃ pavitraṃ caritaṃ tava |

śuśrāva varuṇaḥ sārddhaṃ kuṭuṃbena ca gāyakaiḥ 21|
śṛṇvannaiva gatastṛptiṃ mitreṇa varuṇaḥ saha |
sudhāto'pi paraṃ svāducaritaṃ raghunaṃdana 22|
gānānaṃdamahālobha hṛtaprāṇeṃdriyakriyaḥ |
pratyāgaṃtuṃ dideśāsau kumārau na hi tāvakau 23|
ramaṇīya mahābhogairlobhitāvapi bālakau |
calitau na guroścātmamātuḥ pādāṃbujasmṛteḥ 24|
ahaṃ cāpi gataḥ paścādvaruṇālayamuttamam |
varuṇaḥ premasahitaḥ pūjāṃ cakre mama prabho 25|
pṛcchate janmakarmādi sarvajñāyāpi bālayoḥ |
varuṇāyābruvaṃ sarvaṃ janmavidyādyupāgamam 26|
śrutvā sītāsutau devaḥ sa cakreṃbarabhūṣaṇaiḥ |
devadattamiti grāhyamiti madvākyagauravāt 27|
āhṛtaṃ rājaputrābhyāṃ yaddattaṃ varuṇena tat |
prasannena tayorvādyagānavidyāvayoguṇaiḥ |

tato māmabravītsītāmuddiśya varuṇaḥ kṛtī 28|
sītāpati vratādhuryā rūpaśīlavayonvitā |
vīraputrā mahābhāgā tyāgaṃ nārhati karhicit 29|
mahatī hāniretasyāstyāge hi raghunaṃdana |
siddhīnāṃ paramāsiddhireṣā te hyanapāyinī 30|
pāmarairmahimānāsyā jñāyate yadi dūṣitaiḥ |
kā hānistāvatā rāma puṇyaśravaṇakīrtana 31|
asmatsākṣikametasyāḥ pāvanaṃ caritaṃ sadā |
sadyaste siddhimāyāṃti ye sītāpadaciṃtakāḥ 32|
yasyāḥ saṃkalpamātreṇa janmasthitilayādikāḥ |
bhavaṃti jagatāṃ nityaṃ vyāpārā aiśvarā amī 33|
sītā mṛtyuḥsudhā ceyaṃ tapatyeṣā ca varṣati |
svargo mokṣastapo yogo dānaṃ ca tava jānakī 34|
brahmāṇaṃ śivamanyāṃśca lokapālānmadādikān |
karotyeṣā karotyeva nānyā sītā tava priyā 35|

tvaṃ pitā sarvalokānāṃ sītā ca jananītyataḥ |
kudṛṣṭiratra tu kṣemayogyā na tava karhicit 36|
vetti sītāṃ sadā śuddhāṃ sarvajño bhagavānsvayam |
bhavānapi sutāṃ bhūmeḥ prāṇādapi garīyasīm 37|
ādartavyā tvayā tasmātpriyā śuddheti jānakī |
na ca śāpaparābhūtiḥ sītāyāṃ tvayi vā vibho 38|
imāni mama vākyāni vācyāni jagatāṃ patim |
rāmaṃ prati tvayā sākṣādvālmīke munisattama 39|
ityukto varuṇenāhaṃ sītāsaṃgrahakāraṇāt |
evameva hi sarvaiśca lokapālairapi prabho 40|
śrutaṃ rāmāyaṇodgānaṃ putrābhyāṃ te surāsuraiḥ |
gaṃdharvairapi sarvaiśca kautukāviṣṭamānasaiḥ 41|
prasannā eva sarve'pi praśaśaṃsuḥ sutau ca te |

trailokyaṃ mohitaṃ tābhyāṃ rūpagānavayoguṇaiḥ 42|
dattaṃ yallokapālaistu sutābhyāṃ svīkṛtaṃ hi tat |

ṛṣibhiśca varā ābhyāmanyebhyaḥ kīrtireva ca 43|
ekarāmaṃ jagatsarvaṃ pūrvaṃ munivilokitam |
trirāmamadhunā jāṃtaṃ sutābhyāṃ tekhilekṣitam 44|
ekakāmaparāmūrtirloke pūrvamavekṣitā |
kāmaiścaturbhiradyāyaṃ jāyate ca yatastataḥ 45|
sarvatrānyatra rājeṃdra rāmaputrau kuśīlavau |
gīyate atra saṃkocaḥ kiṃ kṛto viduṣi tvayi 46|
kṛteṣu tava sarveṣu śrūyate mahatī stutiḥ |
tyāgādanyatra sītāyāḥ puṇyaślokaśiromaṇe 47|
tvayā trailokyanāthena gārhasthyamanukurvatā |
aṃgīkāryau sutau rāmavidyāśīlaguṇānvitau 48|
na tau svāṃ mātaraṃ hitvā sthāsyato'bhavadaṃtike |
jananyā sahitau tasmādākāryau bhavatā sutau 49|
datta eva tayedānīṃ senāsaṃjīvanātpunaḥ |
pratyayaḥ sarvalokānāṃ pāvanaḥ patatāmapi 50|

nājñātaṃ tena cāsmākaṃ nāmarāṇāṃ ca mānada |
śuddhau tasyāstu lokānāṃ yannaṣṭaṃ tadiha dhruvam 51|
śeṣa uvāca|
iti vālmīkinā rāmaḥ sarvajño'pyavabodhitaḥ |
stutvā natvā ca vālmīkiṃ pratyuvāca sa lakṣmaṇam 52|
gaccha tātādhunā sītāmānetuṃ dharmacāriṇīm |
saputrāṃ rathamāsthāya sumaṃtrasahitaḥ sakhe 53|
śrāvayitvā mamemāni muneśca vacanānyapi |
saṃbodhya ca purīmetāṃ sītāṃ pratyānayāśu tām 54|
lakṣmaṇa uvāca|
yāsyāmi tava saṃdeśātsarveṣāṃ naḥ prabhorvibho |
devyā yāsyati ceddeva yātrā me saphalā tataḥ 55|
mayi sāmābhyasūyaiva pūrvadoṣavaśātsatī |
anāgatāyāṃ tasyāṃ tu kṣamasvāgaṃtukaṃ mama 56|
ityuktvā lakṣmaṇo rāmaṃ rathe sthitvā nṛpājñayā |

sumitramuniśiṣyābhyāṃ yuto'gādbhūmijāśramam 57|
kathaṃ prasādanīyā syātsītā bhagavatī mayā |
pūrvadoṣaṃ vijānaṃtī rāmādhīnasya me sadā 58|
evaṃ saṃciṃtayannaṃtarharṣasaṃkoca madhyagaḥ |
lakṣmaṇaḥ prāpa sītāyā āśramaṃ śramanāśanam 59|
rathātsothāvaruhyārādaśruruddhavilocanaḥ |
ārye pūjye bhagavati śubhe iti vadanmuhuḥ 60|
papāta pādayostasyā vepamānākhilāṃgakaḥ |
utthāpitastayā devyā prītivihvalayā sa ca 61|
kimarthamāgataḥ saumya vanaṃ munijanapriyam |
āste sa kuśalī devaḥ kausalyāśuktimauktikaḥ 62|
aroṣo mayi kaścitsa kīrtyā kevalayādṛtaḥ |
kīrtyate sarvalokaiśca kalyāṇaguṇasāgaraḥ 63|
akīrtibhītimāpannastyaktuṃ māṃ tvāṃ niyuktavān |
yadi tataśca lokeṣu kīrtistasyāmalābhavat 64|

mṛtvāpi patisatkīrtiṃ kurvaṃtyā me hi susthirā |
patisāmīpyamevāśu bhūyādeva hi devara 65|

tyaktayāpi mayā tena nāsau tyakto manāgapi |
phalaṃ hi sādhanāyattaṃ hetuḥ phalavaśo na tu 66|
kausalyāśalyaśūnyāsau kṛpāpūrṇā sadā mayi |
āste kuśalinī yasyāḥ putrastrailokyapālakaḥ 67|
sarve kuśalinaḥ saṃti bharatādyāśca bāṃdhavāḥ |
sumitrā ca mahābhāgā yasyāḥ prāṇādahaṃ priyā 68|
madvatkiṃ tvamapi tyaktaḥ sarvalokeṣu kīrtaye |
rājñaḥ kiṃ dustyajaṃ tasya svātmāpi yasya na priyaḥ 69|
ityevaṃ bahudhā pṛṣṭastayā rāmānujaḥ satām |
uvāca kuśalī devaḥ kuśalaṃ tvayi pṛcchati 70|
kausalyā ca sumitrā ca yāścānyā rājayoṣitaḥ |
papracchuḥ kuśalaṃ devi prītyā tvāmāśiṣā saha 71|
kuśalapraśnapūrvaṃ hi tava pādābhivaṃdanam |

nivedayāmi śatrughna bharatābhyāṃ kṛtaṃ śubhe 72|
gurubhirgurupatnībhiḥ sarvābhirapi te śubhe |
dattāśīḥ kuśalapraśnaḥ kṛtaśca tvayi jānaki 73|
ākārayati devastvāṃ nirvyalīkena cātmavān |
alabhyānyaratistvatto'nyatra sarvatra bhāmini 74|
śūnyā eva diśaḥ sarvāstvāṃ vinā janakātmaje |
paśyanroditi nātho no rodayannitarānapi 75|
yatra devi sthitāsi tvaṃ nityaṃ smarati rāghavaḥ |
aśūnyaṃ tu tamevāsau manyamāno videhaje 76|
dhanyo'yamāśramo jāto vālmīkeryatra jānakī |
kālaṃ kṣapati vārtābhirmadīyābhirvadanniti 77|
uktavānyadrudankiṃcitsvāmī nastvayi tacchṛṇu |
vyaktībhavati vakturyaddhṛdgataṃ tadasaṃśayam 78|
lokā vadaṃti māmeva sarveṣāmīśvareśvaram |
ahaṃ tvadṛṣṭamevaiṣāṃ svataṃtraṃ kāraṇaṃ bruve 79|

adṛṣṭameva kāryeṣu sarveśo'pyanugacchati |
īśanīyāḥ kuto naitadanvīyuḥ sukhaduḥkhayoḥ 80|
dhanurbhaṃge matibhraṃśe kaikayyā maraṇe pituḥ |
araṇyagamane tatra haraṇe tava vāridheḥ 81|
taraṇe rakṣasāṃ bharturmāraṇe'pi raṇeraṇe |
sahāyībhavane mahyamṛkṣavānararakṣasām 82|
lābhe tava pratijñāyāḥ satyatve ca satīmaṇe |
punaḥ svabaṃdhusaṃbaṃdhe rājyaprāptau ca bhāmini 83|
punaḥ priyāviyoge ca kāraṇaṃ yadavāraṇam |
prasīdati tadevādya saṃyoge punarāvayoḥ 84|
vedo'nyathā kṛto yena lokotpatti layau yataḥ |
lokānanugatastasmātkāraṇaṃ prathamaṃ tvaham 85|
adṛṣṭamanuvartaṃte lokāḥ saṃpratibodhakāḥ |
bhogena jīryate'dṛṣṭaṃ tattadbhuktaṃ tvayā vane 86|
sneho'kāraṇakaḥ sīte vardhamāno mama tvayi |

lokādṛṣṭe tiraskṛtya tvāmāhvayata ādarāt 87|
śaṅkitenāpi doṣeṇa snehanairmalyamajjanam |
bhavatīti sa vai śuddha āsvādyo vibudhaiḥ sadā 88|
snehaśuddhiriyaṃ bhadre kṛtā me tvayi nānyathā |
maṃtavyaṃ rakṣito'pyeṣa lokaḥ śiṣṭānuvartinā 89|
āvayorniṃdayā devi sarvāvasthā suśuddhaye |
loko naśyeddhi saṃmūḍhaścaritairmahatāmayam 90|

āvayorujjvalā kīrtirāvayorujjvalo rasaḥ |
āvayorujjvalau vaṃśāvāvayorujjvalāḥ kriyāḥ 91|
bhaveyurāvayoḥ kīrtirgāyakā ujjvalā bhuvi |
āvayorbhaktimaṃto ye te yāṃtyaṃte bhavāṃbudheḥ 92|
ityuktā bhavatī tena prīyamāṇena te guṇaiḥ |
patyuḥ pādāṃbuje draṣṭuṃ karotu sadayaṃ manaḥ 93|
vāsāṃsi ramaṇīyāni bhūṣaṇāni mahāṃti ca |
aṃgarāgastathā gaṃdhā manojñāstvayi yojitāḥ 94|

ratho dāsyaśca rāmeṇa preṣitā utsavāyate |
chatraṃ ca cāmare śubhre gajā aśvāśca śobhane 95|
stūyamānā dvijaśreṣṭhaiḥ sūtamāgadhabaṃdibhiḥ |
vaṃdyamānā purastrībhiḥ sevyamānā ca yoddhṛbhiḥ 96|
puṣpaiḥ saṃchādyamānā ca devīdevāṃganādibhiḥ |
dhanāni dadatī tebhyo dvijātibhyo yathepsitam 97|
gajārūḍhau kumārau ca puraskṛtya janeśvarī |
mayānugamyamānā ca gacchāyodhyāṃ nijāṃ purīm 98|
tvayi tatra gatāyāṃ tu saṃgatāyāṃ priyeṇa te |
sarvāsāṃ rājanārīṇāmāgatānāṃ ca sarvaśaḥ 99|
sarvāsāmṛṣipatnīnāṃ kausalānāṃ tathaiva ca |
maṃgalairvādyagītādyairbhavatvadya mahotsavaḥ 100|
śeṣa uvāca-|
itivijñāpanāṃ devī śrutvā sītā tamāha sā |
nāhaṃ kīrtikarī rājño hyapakīrtiḥ svayaṃ tvaham 101|

kiṃ mayā tasya sādhyaṃ syāddharmakāmārthaśūnyayā |
satyevaṃ bhavatāṃ bhūpe ko viśvāso niraṃkuśe 102|
pratyakṣā vā parokṣā vā bharturdoṣā manaḥsthitāḥ |
na vācyā jātu mādṛśyā kalyāṇakulajātayā 103|
pāṇigrahaṇakāle me yadrūpo hṛdaye sthitaḥ |
tadrūpo hṛdayānnāsau kadācidapasarpati 104|
lakṣmaṇemau kumārau me tattejoṃśasamudbhavau |
vaṃśāṃkurau mahāśūrau dhanurvidyāviśāradau 105|
nītvā pituḥ samīpaṃ tu lālanīyau prayatnataḥ |
tapasārādhayiṣyāmi rāmaṃ kāmamiha sthitā 106|
vācyaṃ tvayā mahābhāga pūjyapādābhivaṃdanam |
sarvebhyaḥ kuśalaṃ cāpi gatveto madapekṣayā 107|
putrau samādiśatsītā gacchataṃ pituraṃtikam |
śuśrūṣaṇīya evāsau bhavadbhyāṃ svapadapradaḥ 108|
ājñaptāvapyanicchaṃtau tau kumārau kuśīlavau |

vālmīkivacanāttatra jagmatuśca salakṣmaṇau 109|
vālmīkereva pādābjasamīpaṃ tatsutau gatau |
lakṣmaṇo'pi vavaṃde taṃ gatvā bālakasaṃyutaḥ 110|
vālmīkirlakṣmaṇastau tu kumārau militā amī |
sabhāyāṃ saṃsthitaṃ rāmaṃ jñātvā te jagmurutsukāḥ 111|
lakṣmaṇaḥ praṇipatyātha sītāvākyādisarvaśaḥ |
kathayāmāsa rāmāya harṣaśokayutaḥ sudhīḥ 112|
sītāsaṃdeśavākyebhyo rāmo mūrcchāṃ samanvabhūt |
saṃjñāmavāpya covāca lakṣmaṇaṃ nayakovidam 113|
gaccha mitra punastatra yatnena mahatā ca tām |
śīghramānaya bhadraṃ te madvākyāni nivedya ca 114|
araṇye kiṃ tapasyaṃtyā gatiranyā viciṃtitā |

śrutā dṛṣṭātha vā matto yannāgacchasi jānaki 115|
tvadicchayā tvameveto gatāraṇyaṃ munipriyam |
pūjitā munipatnyastā dṛṣṭā muniganāstvayā 116|

pūrṇo manorathaste'dya kiṃ nāgacchasi bhāmini |
na doṣaṃ mayi paśyestvaṃ svātmecchāyā vilokanāt 117|
gatvā gatvātha vāmoru patireva gatiḥ striyāḥ |
nirguṇopi guṇāṃbhodhiḥ kiṃpunarmanasepsitaḥ 118|
yāyā kriyākulastrīṇāṃ sāsā patyuḥ pratuṣṭaye |
pūrvamevapratuṣṭo'hamidānīṃ sutarāṃ tvayi 119|
yāgo japastapodānaṃ vrataṃ tīrthaṃ dayādikam |
devāśca mayi saṃtuṣṭe tuṣṭametadasaṃśayam 120|
śeṣa uvāca-|
iti saṃdeśamādāya sītāṃ prati jagatpateḥ |
āha lakṣmaṇa ātmeśamānataḥ praṇayāddharau 121|
sītānayanamuddiśya prasannastvaṃ yadūcivān |
kathayiṣyāmi tadvākyaṃ vinayena samanvitam 122|
ityuktvā pādayornatvā raghunāthasya lakṣmaṇaḥ |
jagāma tvaritaḥ sītāṃ rathe tiṣṭhanmahājave 123|

vālmīkiḥ śrīyutau vīkṣya rāmaputrau mahaujasau |
uvāca smitamādhāya mukhaṃ kṛtvā manoharam 124|
yuvāṃ pragāyatāṃ putrau rāmacāritramadbhutam |
vīṇāṃ pravādayaṃtau ca kalagānena śobhitam 125|
ityaktau tau sutau rāmacāritraṃ bahupuṇyadam |
agāyatāṃ mahābhāgau suvākyapadacitritam 126|
yasmindharmavidhiḥ sākṣātpātivratyaṃ tu yatsthitam |
bhrātṛsneho mahānyatra gurubhaktistathaiva ca 127|
svāmisevakayoryatra nītirmūrtimatī kila |
adharmakaraśāstiṃ vai yatra sākṣādraghūdvahāt 128|
tadgānena jagadvyāptaṃ divi devā api sthitāḥ |
kinnarā api yadgānaṃ śrutvā mūrcchāmitāḥ kṣaṇāt 129|
vīṇāyāraṇitaṃ śrutvā tālamānena śobhitam |
nikhilā pariṣattatra śālabhaṃ jīvacitritā 130|
harṣādaśrūṇimuṃcaṃto rāmādyā bhūmipāstathā |

tadgānapaṃcamālāpamohitāścitritopamāḥ 131|
tatra rāmaḥ sutau dṛṣṭvā mahāgānavimohakau |
adāttābhyāṃ suvarṇasya lakṣaṃ lakṣaṃ pṛthakpṛthak 132|
tadā dānaparaṃ dṛṣṭvā vālmīkiṃ munisattamam |
abrūtāṃ prahasaṃtau tau kiṃcidvakrabhruvau tataḥ 133|
mune mahānayonena kriyate bhūmipena vai |
yadāvābhyāṃ suvarṇāni dātumicchati lobhayan 134|
pratigraho brāhmaṇānāṃ śasyate netareṣu vai |
pratigrahaparo rājā narakāyaiva kalpate 135|
āvayoḥ kṛpayā muktaṃ rājyaṃ bhuṃkte mahīpatiḥ |
kathaṃ dātuṃ suvarṇāni vāṃchati śreyasāṃcitaḥ 136|
ityuktavaṃtau tau dṛṣṭvā vālmīkiḥ kṛpayāyutaḥ |
aśaṃsadyuṣmatpitaraṃ jānīthāṃ nītivittamau 137|
iti śrutvā munervākyaṃ bālakau nṛpapādayoḥ |
lagnau vinayasaṃyuktau mātṛbhaktyātinirmalau 138|

rāmo bālau dṛḍhaṃ svāṃge parirabhya mudānvitaḥ |
mene striyāstadā dharmau mūrtimaṃtāvupasthitau 139|
sabhāpi rāmasutayorvīkṣya vaktre manorame |
jānakīpatibhaktitvaṃ satyaṃ mene munīśvara 140|
iti śeṣamukhaproktaṃ śrutvā vātsyāyano'bravīt |
rāmāyaṇaṃ śrotumanāḥ sarvadharmasamanvitam 141|
vātsyāyana uvāca|
kasminkāle kṛtaṃ svāminrāmāyaṇamidaṃ mahat |
kasmāccakāra kintatra varṇanaṃ tadvadasva me 142|
śeṣa uvāca-|
ekadā gatavānvipro vālmīkirvipinaṃ mahat |
yatra tālāstamālāśca kiṃśukā yatra puṣpitāḥ 143|
ketakī yatra rajasā kurvatī saurabhaṃ vanam |
śaśiprabheva mahatī dṛśyate śubhrakarṇabhṛt |
caṃpakobakulaścāpi kovidāraḥ kuraṃṭakaḥ 144|

aneke puṣpitā yatra pādapāḥ śobhane vane |
kokilānāṃ virāveṇa ṣaṭpadānāṃ ca śabditaiḥ 145|
saṃghuṣṭaṃ sarvato ramyaṃ manoharavayonvitam |
tatra krauṃcayugaṃ ramyaṃ kāmabāṇaprapīḍitam 146|
parasparaṃ prahṛṣitaṃ reme snigdhatayā sthitam |
tadā vyādhaḥ samāgatya tayorekaṃ manoharam 147|
avadhīnnirdayaḥ kaścinmāṃsāsvādanalolupaḥ |
tadā krauṃcī vyādhahataṃ svapatiṃ vīkṣya duḥkhitā 148|
vilalāpa bhṛśaṃ duḥkhānmuṃcaṃtī rāvamuccakaiḥ |
tadā muniḥ prakupito niṣādaṃ krauṃcaghātakam 149|
śaśāpa vāryupaspṛśya saritaḥ pāvanaṃ śubham |
mā niṣāda pratiṣṭhāṃ tvamagamaḥ śāśvatīḥ samāḥ 150|
yatkrauṃcapakṣiṇorekamavadhīḥ kāmamohitam |
tadā prabaṃdhaṃ ślokasya jātaṃ matvā hyanudvijāḥ 151|
ūcurmuniṃ prahṛṣṭāste śaṃsaṃtaḥ sādhusādhviti |

svāmiñchāpodite vākye bhāratīślokamātanot 152|
atyaṃtaṃ mohano jātaḥ śloko'yaṃ munisattama |
tadā muniḥ prahṛṣṭātmā babhūva vāḍavarṣabha |
tasminkāle samāgatya brahmā putraiḥ samanvitaḥ 153|
vaco jagāda vālmīkiṃ dhanyosi tvaṃ munīśvara |
bhāratī tvanmukhe sthitvā ślokatvaṃ samapadyata 154|
tasmādrāmāyaṇaṃ ramyaṃ kuruṣva madhurākṣaram |
yena te vimalā kīrtirākalpāṃtaṃ bhaviṣyati 155|
dhanyā saiva mukhe vāṇī rāmanāmnā samanvitā |
anyā kāmakathā nṝṇāṃ janayatyeva pātakam 156|
tasmātkuruṣva rāmasya caritaṃ lokaviśrutam |
yena syātpāpināṃ pāpahānireva padepade 157|
ityuktvāṃtardadhe sraṣṭā sarvadevaiḥ samanvitaḥ |
tataḥ saciṃtayāmāsa kathaṃ rāmāyaṇaṃ bhavet 158|
tadā dhyānaparo jāto nadītīre manorame |

tasya cetasyatho rāmaḥ prādurbhūto manoharaḥ 159|
nīlotpaladalaśyāmaṃ rāmaṃ rājīvalocanam |
nirīkṣya tasya caritaṃ bhūtaṃbhāvibhavacca yat 160|
tadātyaṃtaṃ mudaṃ prāpto rāmāyaṇamathāsṛjat |
manoramapadairyuktaṃ vṛttairbahuvidhairapi 161|
ṣaṭkāṃḍāni suramyāṇi yatra rāmāyaṇe'nagha |

bālamāraṇyakaṃ cānyatkiṣkiṃdhā suṃdaraṃ tathā 162|
yuddhamuttaramanyacca ṣaḍetāni mahāmate |
śṛṇuyādyo naraḥ puṇyātsarvapāpaiḥ pramucyate 163|
tatra bāle tu saṃtuṣṭaḥ putreṣṭyā caturassutān |
prāpa paṃktirathaḥ sākṣāddhariṃ brahmasanātanam 164|
sa kauśikamakhaṃ gatvā sītāmudvāhya bhārgavam |
āgatya puramutkṛṣṭo yauvarājyaprakalpanam 165|
mātṛvākyādvanaṃ prāgādgaṃgāmuttīrya parvatam |
citrakūṭaṃ mahilayā lakṣmaṇena samanvitaḥ 166|

bharatastaṃ vane śrutvā jagāma bhrātaraṃ nayī |
tamaprāpya svayaṃ naṃdigrāme vāsamacīkarat 167|
bālametacchṛṇuṣvānyadāraṇyakasamudbhavam |
munīnāmāśrame vāsastatra tatropavarṇanam 168|
nāsācchedaḥ śūrpaṇakhyāḥ kharadūṣaṇanāśanam |
māyāmārīcahananaṃ daityādrāmāpahāraṇam 169|
vane virahiṇā bhrāṃtaṃ manuṣyacaritaṃ bhṛtam |
kabaṃdhaprekṣaṇaṃ tatra pampāyāṃ gamanaṃ tathā 170|
hanūmatā saṃgamanamityetadvanasaṃjñitam |
aparaṃ ca śṛṇu mune saṃkṣipya kathayāmyaham 171|
saptatālaprabhedaśca vālermāraṇamadbhutam |
sugrīve rājyadānaṃ ca nagavarṇanamityuta 172|
lakṣmaṇātkarmasaṃdeśaḥ sugrīvasya vivāsanam |
tathā sainyasamuddeśaḥ sītānveṣaṇamapyuta 173|
saṃpātiprekṣaṇaṃ tatra vāridherlaṃghanaṃ tathā |

paratīre kapiprāptiḥ kaiṣkiṃdhaṃ kāṃḍamadbhutam 174|
suṃdaraṃ śṛṇu kāṃḍaṃ vai yatra rāmakathādbhutā |
pratigehe prati bhrāṃtiḥ kapeścitrasya darśanam 175|
sītāsaṃdarśanaṃ tatra jānakyābhāṣaṇaṃ tathā |
vanabhaṃgaḥ prakupitairbaṃdhanaṃ vānarasya ca 176|
tato laṃkāprajvalanaṃ vānaraiḥ saṃgatistataḥ |
rāmābhijñānadānaṃ ca sainyaprasthānameva ca 177|
samudre setukaraṇaṃ śukasāraṇasaṃgatiḥ |
iti suṃdaramākhyātaṃ yuddhe sītāsamāgamaḥ 178|
uttare ṛṣisaṃvādo yajñaprāraṃbha eva ca |
tatrānekā rāmakathāḥ śṛṇvatāṃ pāpanāśakāḥ 179|
iti ṣaṭkāṃḍamākhyātaṃ brahmahatyāpanodanam |
saṃkṣepato mayā tubhyamākhyātaṃ sumanoharam 180|
caturviṃśatisāhasraṃ ṣaṭkāṃḍaparicihnitam |
tadvai rāmāyaṇaṃ proktaṃ mahāpātakanāśanam 181|

tacchrutvā rāghavaḥ prītaḥ putrāvādhāya cāsane |
dṛḍhaṃ tau parirabhyātha sītāṃ sasmāra vallabhām 182|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe|
rāmāyaṇagānaṃnāma ṣaṭṣaṣṭitamo'dhyāyaḥ 66|

English translation

Śeṣa said :

1. Having come to know that the two boys in Vālmīki 's hermitage were his sons, he (i.e. Rāma) went to Vālmīki.

Śrī Rāma said :

2-5. Who are the two boys having my resemblance and the best among the mighty? Why do the two, skilled in archery, live there? Having heard what the minister told about them who easily bound Śatrughna and Hanūmat, I am amazed. Therefore, O sage, tell me all the deeds of the two boys, since a great, desirable delight thus comes to me.

Hearing those words of the intelligent king of kings, he (i.e. Vālmīki) spoke important words, with clear syllables.

Vālmīki said :

6-1 la. How is it that you who live in the heart of men, would not have the knowledge (of the deeds)? Yet, to delight you I am telling it now. O king, these two boys, the best among the mighty, who resemble your form, and have charming bodies like yours, (live) in my hermitage. When you abandoned in the fierce forest the pregnant, innocent Jānakī , afflicted with grief and repeatedly crying like an osprey, I saw the daughter of Janaka and brought your righteous wife to (my) hermitage. The sages' sons constructed a lovely hut of leaves for her. In it she gave birth to the two sons illumining the ten quarters. It is clear that I named them Kuśa and Lava .

11b-15. As the moon waxes in the bright half of the month, they grew there continuously. In due course I performed all (sacraments) like the thread-ceremony. O king, I made them grasp (i.e. taught them) all the Vedas with their limbs. From my mouth they learnt all the Upaniṣads , so also Āyurveda , archery, science of (the use of) weapons, so also the lore of magic; I made them skilled in music. The two, unsteady and fickle of heart, skilled in all lores, sang on the bank of Gaṅgā and in the bowers of creepers and in groves. Then. O best of Raghus , I got the highest delight.

16-21a. Having given them all the missiles, I put my hand on their heads (i.e. I blessed them). Seeing them extremely skilled in singing and proficient in knowing the difference among the notes like the first, the fifth and the third (notes of the gamut), people were wonder-struck. Seeing them like that I made them sing charmingly. Due to my knowledge of the future, I composed the holy Rāmāyaṇa . The two, skilled in (playing upon) the tabor, musical instruments, lutes, sang in every forest and infatuated the beasts and the birds. O Rāma, the sweetness of the singing of your sons is wonderful. One night Varuṇa took the two boys to hear them. By the order of the god the two boys who have a charming age and form, who have crossed the ocean of the science of music, sang sweely there.

21b-28a. Varuṇa along with the members of his family and singers, heard your highly sweet, charming pure deeds. Having heard with Mitra your deeds sweeter than even nectar, O Rāma, Varuṇa was pleased. With the functions of his life and senses taken away by the joy of music, he did not direct (i.e. allow) your sons to come back (to the earth). The two boys, though enticed by charming, great pleasures, did not swerve, as a result of (their) remembering the feet of their teacher and their mother. I too then went to the excellent abode of Varuṇa. O lord, Varuṇa, having affection (for me), worshipped me. To Varuṇa who, though he knew everything about the birth and deeds of the two boys, too asked me (about them), I told everything about the birth of the boys and their acquisition of knowledge. Hearing that they are Sītā 's sons, he (presented them) with garments and ornaments. To honour my words 'the (articles) should be accepted, as they are given by a god,' the two princes accepted whatever was given by Varuṇa who was pleased with their musical instruments, singing,

knowledge, age and virtues.

28b-36. Then the fortunate Varuṇa asked me with reference to (i.e. about) Sītā: (He said:) “Sītā is at the head of chaste ladies; she is endowed with beauty and good character; she has brave sons; she is noble; she does not deserve to be abandoned. O descendant of Raghu , there is a great loss (to Rāma) in (i.e. due to) abandoning her. She is the greatest well-being of all well-beings, which never perishes. O Rāma, the hearing about and narration of the account of whom is holy, what loss is thereby if the stupid sinful persons do not realise her greatness? Her purifying behaviour is always before us. Those who reflect upon Sītā’s feet, instantly attain perfection; by the mere thought about her, these divine functions of the worlds like origin, maintenance and destruction, take place. Sitā is death; is nectar; (it is) she (who) gives heat; she sends down rain. Your Jānakī is heaven, salvation, penance, deep abstract meditation and charity. None else but your dear Sītā alone creates Brahmā , Śiva and other gods like me. You are the father of all the worlds, and Sītā is the mother. Therefore, your erroneous view about her is not at all proper for (i.e. will not at all lead to) happiness.

37-43. You, the omniscient one, the lord, yourself know that Sītā, the daughter of the Earth, who is dearer to you than your own life, is ever pure. Therefore, you should respect Jānakī who is pure and dear to you. (If you do this,) there will be no mortification of the curse for Sītā or for you. O Vālmīki, O best sage, you should actually tell these words of (i.e. uttered by) me to Rāma, the lord of the worlds.” O lord, thus was I told by Varuṇa about your receiving Sītā. I was also told in the same way by all other gods. The gods, demons, all the gandharvas also, with minds full of curiosity, have heard the recital of Rāmāyaṇa done by your two sons. All of them were pleased, and they praised your two sons. By means of their form, singing, age and virtues, they have enticed the three worlds. Whatever was given by the gods to your two sons, has been accepted. Sages (gave) them blessings; and from others they (received) fame.

44-51. Formerly the sages saw the world to be full of one Rāma (only). Now the entire world has become full of three Rāmas on account of your two sons. Formerly in the world only one form of Cupid was seen; but now with four Cupids (i.e. Cupid, Rāma, Kuśa and Lava), he will be born (i.e. will have four forms).. O lord of kings, everywhere else Kuśa and Lava are declared to be Rāma’s sons. Then why do you, a learned man, shrink (from accepting it)? O you crest-jewel among those having an auspicious fame, except in the case of your having abandoned Sitā, praise about all your deeds is heard. O Rāma, you who are the lord of the three worlds and are following a householder’s life, should accept these two sons who are endowed with knowledge, good character and virtues. They will not leave their mother and stay with you. Therefore, you should invite your sons with their mother. Now by reviving the army, she has given a pious, convincing proof to all the people—even the sinking ones (i.e. sinners) (of her purity). O you who cut off the pride (of your enemies), it is, therefore, not unknown to us or to gods. In her purity (being established), what was (supposed to be) lost for the people, is indeed (proved to be) eternal.

Śeṣa-said :

52-54. Thus Vālmīki enlightened Rāma, though he was omniscient. Praising and saluting Vālmīki, he spoke to Lakṣmaṇa : “O deer one, go, resorting to a chariot with Sumantra to bring Sītā, (my) virtuous wife, along with (our) sons. Telling her these my words and also the words of the sage and having (thus) enlightened her, quickly bring her back.”

Lakṣmaṇa said :

55-59. O supreme one, O lord of all of us, by your order I shall go. If the queen will come, then my journey will be fruitful. If the chaste one, being displeased with me for my former fault (of having abandoned her in the forest), does not come, then I, coming (back alone) should be forgiven.

Speaking thus to Rāma, Lakṣmaṇa getting with Sumitra and a disciple of the sage into the chariot by the king's order, went to Sītā's hermitage. 'How should I propitiate Sītā who would know (i.e. remember) the former fault of me who always depend upon Rāma?' Thinking like this and (oscillating) between joy and fear, Lakṣmaṇa reached Sītā's hermitage, destroying fatigue.

60-69. Having got down from the chariot, he with his eyes (i.e. sight) checked by tears, repeatedly addressing her 'O noble one, O revered one, O respected one, O auspicious one', and with his entire body trembling, fell at her feet. She who was beside herself by love, caused him to rise (and said): "O dear one, why have you come to the forest dear to the sages. Is the king, the pearl from the pearl-oyster (in the form) of Kausalyā , all right? Carried away merely by his fame, is he without anger towards me? By all he is called the ocean of auspicious virtues. Entering into the fear of infamy, he appointed you to abandon me. If after that his fame has become spotless, then the fame of me who, even by dying, spread his good fame, will be very firm. O brother-in-law, let me quickly have the proximity of my husband. Though he has abandoned me, I have not, in the least, forsaken him. The fruit (effect) depends upon the means (cause); but the cause is not dependent upon the fruit. Is Kausalyā whose son is the protector of the three worlds, who is free from heart-rending grief, and who has always been full of compassion for me, all right? Are all kinsmen like Bharata all right? Is the noble Sumitrā , to whom I am dearer than her own life, all right? Have you also been abandoned like me (by the king) for his fame? What is difficult for the king, to whom his own self is not dear, to abandon (anything)?"

70-86. In this way she asked Rāma's younger brother in many ways. He said to her: "The king is all right. He is asking about your well-being. O queen, Kauśalyā , Sumitrā and other royal ladies that there are, have with love and with blessing asked about your well-being. O you auspicious one, I report to you the salutation, preceded by a question about your wellbeing, offered to you by Śatrughna and Bharata. O Jānakī, the preceptors, and all their wives, have given you blessings and O auspicious one, have enquired about your well-being. The self-possessed one, not finding delight in anything else but you, is, truthfully inviting you, O beautiful lady. O daughter of Janaka, the lord, finding all the quarters vacant without you, weeps and makes others (us) also weep. O you born in the Videha country, he always remembers the place where you have stayed and looks upon it as occupied (by you), and says: "This hermitage of Vālmīki where Jānakī spends her time in (talking about) tidings about me, has become blessed." Our lord, while weeping, said something more to you. Listen to it: "There is no doubt that whatever is in the heart of the speaker does find an expression. People call me alone the ford of their lord; but I say that for them the unseen (destiny) is the independent cause. Even the lord of everything follows destiny in all his acts. Then, would not those that are ruled (by him), follow it in (times of) happiness or of misery? That inevitable cause which bore fruit at the time of bending the bow (of Śiva), the frenzy of Kaikeyī , the death of my father, going into the forest, your being kidnapped there, crossing of the ocean, killing of the lord of demons, at the time of receiving you (back), the truthfulness of my pledge, at the time of the murmur about (you, my) chaste wife, at the time of my again being connected with my relatives, my acquiring the kingdom, O beautiful lady, again at the time of separation from you, is again succeeding at the time of our re-union. Due to that (destiny) which falsified the Veda , due to which I followed (the ordinary) people (in abandoning you), I have become the first cause. The wise people follow destiny. Destiny wears out by fruition (enjoyment and suffering). That you (have exhausted) in the forest.

87-92. O Sītā, O you not seen by people (or by light), my causeless love for you, which is growing, having abandoned you (now) invites you respectfully. The merging of the purity of love takes place (i.e.

the purity of love disappears), even if a fault is suspected (to be present in an individual). The wise ones should always enjoy that (pure) love. O good one, I have purified my love for you. It is not otherwise. It should be thought (i.e. borne in mind) that by me, following eminent persons, has been protected even this world in all conditions for the sake of purity, (even) through our censure, O queen; for due to the acts of the great this confused world would perish. The fame of both of us is bright; the love of us is splendid; the families of us are bright; the acts of us are splendid. On the earth there would be bright singers of the fame of us. Those who are the devotees of us go to the end of (i.e. cross) the ocean of the worldly existence."

93-100. Being pleased with your virtues you were thus addressed by him. Make your mind compassionate to see the lotus-like feet of your husband. For you are prepared lovely garments, great ornaments, fragrant unguents, charming scents. For your delight Rāma has sent chariots and female servants; so also an umbrella, white chowries, elephants and horses, O beautiful one. Followed by me and praised by best brāhmaṇas and by bards and panegyrists, saluted by the ladies in the city, served by warriors, covered with flowers by celestial ladies, giving wealth to brāhmaṇas as desired by them, having put in front the two sons mounted on elephants, you the queen, the ruler of men, (should) go to Ayodhyā , your city. When you have gone there and are united with your husband, today there will be songs (sung) for all royal ladies and all the wives of sages that have come from all (places), so also for those (that have come) from Kosala .

Śeṣa said :

101-104. Hearing this request that respectable Sītā said to him: "I have not been the cause of the king's fame; on the contrary I myself am infamy. Void of good dharma , kāma and artha , what can I accomplish for him? Under the circumstances who would have faith in your autocratic king? By one like me born in an auspicious family the faults of my husband that are in my mind should never be told directly or indirectly. He does not move away from my heart in that form in which he settled in my heart at the time of (our) marriage.

105-109. O Lakṣmaṇa, these two sons of me are born from the portion of his lustre. They are the sprouts of his family; they are very brave; they are skilled in archery. Take them to their father and carefully fondle them. Staying here at will I shall propitiate Rāma by means of penance. O noble one, you should tell (i.e. convey) my salutation to the feet of the revered ones; so also (you should tell) all after going from here about my well-being." Sītā directed her sons (as): "Go to your father. You have to serve him only, who would give you his position." The two boys, Kuśa and Lava, though thus ordered, were, unwilling (to go), (but) went there with Lakṣmaṇa due to the words of (i.e. due to being ordered by) Vālmīki.

110-111. The two sons went near the lotus-like feet of Vālmīki. Lakṣmaṇa also, going along with the two boys, saluted him. These i.e. Vālmīki, Lakṣmaṇa, and the two boys—gathered, and knowing Rāma to be in the assembly, they, being eager (to see him), went (there).

112-120. The very intelligent Lakṣmaṇa, full of joy and sorrow, having saluted (Rāma), reported to Rāma all the words of (i.e. uttered by) Sītā. By the words of Sītā's message Rāma fell into a swoon (i.e. he became unconscious). Having regained consciousness he said to Lakṣmaṇa who knew the way of life: "O friend, go there again and having told her my words bring her quickly by making great effort; well-being to you. (You should say to her:) 'Have you, practising penance in the forest, thought of, heard of, or seen any other course than (coming to) me, that, O Jānakī, you are not coming (to me)? By your own desire you went from here to the forest, dear to sages. You honoured those wives of the sages and saw the groups of sages. O beautiful lady, your desire is fulfilled. Then why no you not today come

(back)? Taking note of (i.e. considering) your own desire you would not find fault with me. O you lady of beautiful thighs, to a lady, whether she goes or does not go (away from her husband), her husband alone, whether he is without virtues or is an ocean of virtues, is the recourse. Then what about him who is desired by her mind? Whatever act is done by a noble woman, is (done) for pleasing her husband. I was pleased with you formerly; now I am extremely pleased (with you). Sacrifice, muttering prayers, penance, charity, vows, (visits to) sacred places, (showing) pity etc., all become fruitful and deities are pleased, when I am pleased. There is no doubt about it.'"

Śeṣa said :

121-122. Taking this message to (i.e. for) Sītā from the lord of the world (i.e. Rāma) Lakṣmaṇa bowed down through attachment for Rāma and said to the lord of souls: "I shall tell those words full of politeness, which this one has uttered for bringing back Sitā."

123-125. Saying so and saluting the feet of Raghunātha , Lakṣmaṇa getting into a speedy chariot quickly went to Sītā. Having looked at the fortunate and very energetic sons of Rāma, making his face lovely by having a smile on Vālmīki said: "O sons, playing on the lute, sing (songs describing) the wonderful good deeds of Rāma, adorning them with your sweet voice."

126-133. Thus addressed, the two noble sons (of Rāma) sang Rāma's good deeds which give great religious merit, which were beautified with good sentences and words, in which the way of righteousness was actually present, in which chastity was present, so also were present brotherly affection and devotion to the teacher, where appeared in a bodily form the behaviour of the master and the servant, where punishment to one behaving unrighteously was actually (found to be inflicted) from (i.e. by) the descendant of Raghu. The singing pervaded the world; even in heaven gods remained (motionless); hearing which singing even kinnaras fainted in a moment. The entire assembly there on hearing the sound of the lute adorned with beating of time and measure, became (motionless) like a doll painted (in a picture). Rāma and other kings shed tears of joy; they being enticed by the singing of the fifth note, remained like (being) painted (i.e. motionless). Then seeing (Rāma) intent on (giving) a gift they laughed and with their eyebrows knit a little spoke to the best sage Vālmīki:

134-136. "O sage, a great injustice is being done by this king, since he (trying) to allure us desires to give us gold coins. Accepting gifts is recommended for brāhmaṇas and not for others. A king (i.e. a kṣatriya) intent upon receiving a gift is fit for hell only. (This) king is enjoying the kingdom, let free by us through compassion. How does he, adorned with good fortune, desire to give (us) gold coins?"

137-140. Vālmīki, full of compassion, looked at them who spoke like this and told them: "O you who are most prudent, know (this to be) your father." Hearing these words of the sage the two boys, full of modesty, and extremely pure due to their devotion to their mother, stuck to (i.e. fell at) the feet of the king. Full of joy, Rāma firmly clasped the two boys to his body. He thought that the actual likenesses of his wife had stood by him. O best sage, the assembly too, seeing the charming faces of Rāma's sons, regarded Jānakī's devotion to her husband to be true.

141. Having heard this spoken from the mouth of Śeṣa , Vātsyāyana said: "I have a mind (i.e. I desire) to hear Rāmāyaṇa, full of all morality."

Vātsyāyana said :

142. At what time was this great Rāmāyaṇa composed? Why did he (i.e. Vālmīki) compose it? What is described in it? Tell me that.

Śeṣa said :

143-146a. Once the brāhmaṇa Vālmīki went to a great forest where there were tāla (trees), tamāla (trees) and blossomed kiṃśuka (trees); where ketakī (tree) made the forest fragrant with its pollen and was seen like the great lustre of the moon by having white heads; where there were many blossomed trees like campaka , bakula , and kovidāra and kuraṇṭaka. The forest sounded with the notes of cuckoos and the hummings of bees; it was charming everywhere and full of lovely birds.

146b-149a. There a pair of curlews, which was lovely, which was afflicted with Cupid's arrows, which was delighted with each other, which was (having) affection for each other, enjoyed. Then, a certain cruel hunter, greedy for eating flesh, came there, and killed one lovely (bird) of the two. Then the female curlew seeing her husband (i.e. her mate) killed by the hunter, became afflicted, and giving out loud cries through grief, lamented.

149b-15la. Then the sage (Vālmīki) who was angry; touching the holy water of the river, cursed the hunter who killed the (male) curlew: "O hunter, since you killed one of the two curlews infatuated by love, you will not attain glory for eternal years."

151b-153a. Then the brāhmaṇas—his followers, thinking that the composition of a verse had taken place, were delighted, and praising the sage with the words 'Well (done), well (done)', they said: Lord, in the words that rose from the curse Sarasvatī has produced a verse. O best sage, this verse has been an extremely attractive one. O best brāhmaṇa, then the mind of the sage was extremely delighted.

153b-157. At that time, Brahma having arrived with his sons said (these) wordsto Vālmīki: "O best sage, you are fortunate, (since) Sarasvatī, residing in your mouth, has become a verse. Therefore, compose the lovely Rāmāyaṇa of sweet words, by which your fame will last till the end of the world. Blessed is the speech in (your) mouth which is accompanied by the name of Rāma. Other stories about sensual love of men generate sin only. Therefore, compose the biography of Rāma, well-known in the world, by which the sins of the sinners will perish at (i.e. by means of) every word."

158-162. Saying so the Creator along with other gods disappeared. Then he thought; 'How would Rāmāyaṇa be (composed)?' Then on the charming bank of the river he became engrossed in meditation. Then in his heart appeared the lovely Rāma. Seeing Rāma who was dark like the petals of a blue lotus and whose eyes were like lotuses, and observing his past, future and present deeds, he met with great joy, and composed Rāmāyaṇa full of charming words and many kinds of metres, in which Rāmāyaṇa there are, O sinless one, six very charming divisions. (They are): Bāla , Āraṇyaka , Kiṣkindhā , and Sundara ; so also Yuddha and Uttara .

163. O highly intelligent one, a man who listens to these six is freed from (i.e. absolved of) all sins.

164-167. In it, in the Bālakāṇḍa (is the description how) king Daśaratha who was pleased, obtained by performing the sacrifice to obtain a male issue, four sons, actually Viṣṇu , the eternal Brahman . Then (he, i.e. Rāma) goes to Viśvāmitra 's sacrifice, marries Sītā, (meets) Paraśurāma , comes (back) to the city (of Ayodhyā), is allotted the position of heir-apparent; (then) at the words of his mother, he, with his wife and Lakṣmaṇa went to the forest after having crossed Gaṅgā, (then) to Citrakūṭa mountain. Having heard that he (lived) in the forest, Bharata, the wise one, went to his brother. Not securing him (i.e. unable to get him back), he himself lived in Nandigrāma . (This is what) you listen to in the Bāla (kāṇḍa).

168-170. The description in the next takes place in Araṇya (i.e. forest). It describes his residence in the hermitages of the sages. At places there is a minute description. (Then there is the description of) the cutting of Śūrpaṇakhā 's nose; (so also is the description of) the destruction of Khara and Dūṣaṇa ;

(then of) the killing of the illusory (deer) Mārīca ; (the description of) the kidnapping of his beautiful wife by the demon (Rāvaṇa); the wandering of him separated (from Sītā) in the forest; (thus) he was endowed with human deeds. (Then follows the description of) his seeing Kabandha there, and his arrival at Pampā ; (then is the description of) his meeting with Hanūmat.

171-174. This (kāṇḍa or division where these events are described) is called Vana (or Āraṇya -kāṇḍa). O sage, listen to (the description occurring in) the next division. I shall abridge it and tell you (i.e. I shall tell it to yon in brief). The breaking of the seven tāla (trees); the wonderful killing of Vālin ; giving the kingdom to Sugrīva , and the description of the trees; then the message (i.e. advice) of Lakṣmaṇa about his act (i.e. duty); expulsion of Sugrīva; so also the full description of the army, and search for Sitā; then meeting Sampāti , crossing the ocean, meeting with the monkeys on the other shore. (This is the description that occurs in) the wonderful Kiṣkindhā (kāṇḍa or division).

175-182. Listen to (the description occurring) in the Sundara-kāṇḍa where (you find) the wonderful story of Rāma. The error of the monkey of seeing the picture in every house; then (Hanūmat's) seeing Sītā there, and (his) talk with Sītā; breaking of the forest (by Hanūmat); the monkey (i.e. Hanūmat) being bound by the angry (demons); then (the description of) the burning of Laṅkā ; then joining the monkeys; then the giving of the token of recognition (given by) Rāma; then the march of the army; then (the description of) constructing a bridge over the ocean; meeting with Śuka and Sāraṇa . (The kāṇḍa which contains) this (description) is called Sundara. In the Yuddha (kāṇḍa, is given the description of) union with Sītā. In the Uttara (kāṇḍa) (is given the description of) the conversation with sages and the commencement of the (horse-) sacrifice. There are many tales about Rāma, which destroy the sins of the listener. Thus these are said to be the six Kāṇḍas (i.e. divisions, listening to which) removes the sin of a brāhmaṇa's murder. I have told you in brief (this) very charming (account). That is Rāmāyaṇa destroying great sins, having twenty-four thousand (verses), and marked with (i.e. having) six Kāṇḍas. Having heard it, Rāma was pleased, and putting (i.e. seating) his sons on the seat, and embracing them closely, he remembered (his) dear Sīta .

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 67

The Commencement of the Sacrifice

Chapter 362 of 693 · 88 detected Sanskrit verse markers

Sanskrit

सप्तषष्टितमोऽध्यायः 5.67
शेष उवाच।
अथ सौमित्रिरागत्य जानकीं नतवान्मुहुः ।
प्रेमगद्गदया शंसन्वाचं रामप्रणोदिताम् १।
सीता समागतं दृष्ट्वा लक्ष्मणं विनयान्वितम् ।
तन्मुखाद्रामसंदेशं श्रुत्वोवाच विलज्जिता २।
सौमित्रे कथमागच्छे रामत्यक्ता महावने ।
तिष्ठामि रामं स्मरन्ती वाल्मीकेराश्रमे त्वहम् ३।
तस्या मुखोदितं वाक्यं श्रुत्वा सौमित्रिरब्रवीत् ।
मातः पतिव्रते रामस्त्वामाकारयते मुहुः ४।
पतिव्रता पतिकृतं दोषं नानयते हृदि ।
तस्मादागच्छ हि मया स्थित्वा स्यंदन उत्तमे ५।
इत्यादि वचनं श्रुत्वा जानकी पतिदेवता ।
मनोरोषं परित्यज्य तस्थौ सौमित्रिणा रथे ६।
तापसीः सकला नत्वा मुनींश्च निगमोज्ज्वलान् ।

रामं स्मरंती मनसा रथे स्थित्वागमत्पुरीम् ७।
क्रमेण नगरीं प्राप्ता महार्हाभरणान्विता ।
सरयूं सरितं प्राप यत्र रामः स्वयं स्थितः ८।
रथादुत्तीर्य ललिता लक्ष्मणेन समन्विता ।
रामस्य पादयोर्लग्ना पतिव्रतपरायणा ९।
रामस्तामागतां दृष्ट्वा जानकीं प्रेमविह्वलाम् ।
साध्वि त्वया सहेदानीं कुर्वे यज्ञसमापनम् १०।
वाल्मीकिं सा नमस्कृत्य तथान्यान्विप्रसत्तमान् ।
जगाम मातृपदयोः सन्नतिं कर्तुमुत्सुका ११।
कौशल्या तामथायांतीं वीरसूं जानकीं प्रियाम् ।
आशीर्भिरभिसंयुज्य ययौ हर्षमनेकधा १२।
कैकेयीपदयोर्नम्रां वीक्ष्य वैदेहपुत्रिकाम् ।
भर्त्रा सह चिरं जीव सपुत्रेत्याशिषं व्यधात् १३।
सुमित्रा स्वपदेनम्रां वीक्ष्य वैदेहपुत्रिकाम् ।
आशिषं व्यदधात्तस्याः पुत्रपौत्रप्रदायिनीम् १४।

सीता ताः सर्वतो नत्वा रामचंद्र प्रिया सती ।
परमं हर्षमापन्ना बभूव किल वाडव १५।
समागतां वीक्ष्य पत्नीं रामचंद्रस्य कुंभजः ।
सुवर्णपत्नीं धिक्कृत्य तामधाद्धर्मचारिणीम् १६।
रामस्तदा यज्ञमध्ये शुशुभे सीतया सह ।
तारयानुगतो यद्वच्छशीव शरदुत्प्रभः १७।
प्रयोगमकरोत्तत्र काले प्राप्ते मनोरमे ।
वैदेह्या धर्मचारिण्या सर्वपापापनोदनम् १८।
सीतया सहितं रामं प्रसक्तं यज्ञकर्मणि ।
निरीक्ष्य जह्हुस्तत्र कौतुकेन समन्विताः १९।
वसिष्ठं प्राह सुमतिं रामस्तत्र क्रतौ वरे ।
किं कर्तव्यं मया स्वामिन्नतः परमवश्यकम् २०।
रामस्य वचनं श्रुत्वा गुरुः प्राह महामतिः ।
ब्राह्मणानां प्रकर्तव्या पूजा संतोषकारिका २१।
मरुत्तेन क्रतुः सृष्टः पूर्वं संभारसंभृतः ।

ब्राह्मणास्तत्र वित्ताद्यैस्तोषिता अभवंस्तदा २२।
अत्यंतं वित्तसंभारं नेतुं विप्राश्चकन्नहि ।
प्राक्षिपन्हिमवद्देशे वित्तभारासहा द्विजाः २३।
तस्मात्त्वमपि राजाग्र्य लक्ष्मीवान्नृपसत्तम ।
देहि दानादि विप्रेभ्यो यथा स्यात्प्रीतिरुत्तमा २४।
एतच्छ्रुत्वा स राजाग्र्यः पूज्यं मत्वा घटोद्भवम् ।
प्रथमं पूजयामास ब्रह्मपुत्रं तपोधनम् २५।
अनेकरत्नसंभारैः स्वर्णभारैरनेकधा ।
देशैर्जनैः परिवृतैरत्यंतप्रीतिदायकैः २६।
अगस्त्यं पूजयामास सपत्नीकं मनोरमम् ।
तथैव रत्नैः स्वर्णैश्च देशैश्च विविधैरपि २७।
व्यासं सत्यवतीपुत्रं तथैव समपूजयत् ।
च्यवनं भार्यया साकं सुरत्नैः समपूजयत् २८।
अन्यानपि मुनीन्सर्वानृत्विजस्तपसां निधीन् ।
पूजयामास रत्नौघैः स्वर्णभारैरनेकधा २९।

अदात्तदा क्रतौ रामो विप्रेभ्यो भूरिदक्षिणाम् ।
लक्षंलक्षं सुवर्णस्य प्रत्येकं त्वग्रजन्मने ३०।
दीनांधकृपणेभ्यश्च ददौ दानमनेकधा ।
यथासंतोषविहितैर्विंतै रत्नैर्मनोहरैः ३१।
वासांसि च विचित्राणि भोजनानि मृदूनि च ।
तत्र प्रादाद्यथाशास्त्रं सर्वेषां प्रीतिदायकम् ३२।
हृष्टपुष्टजनाकीर्णं सर्वसत्त्वोपबृंहितम् ।
अत्यंतमभवद्धृष्टं पुरं पुंस्त्रीसमावृतम् ३३।
दानं ददंतं सर्वेषां वीक्ष्य कुंभोद्भवो मुनिः ।

अत्यंतपरमप्रीतिं ययौ क्रतुवरे द्विजः ३४।
तदाभिषेकस्नानार्थं पानीयममृतोपमम्।
आनेतुं च चतुःषष्टि नृपान्सस्त्रीन्समाह्वयत् ३५।
रामस्तु सीतया सार्द्धमानेतुमुदकं ययौ।
घटेन स्वर्णवर्णेन सर्वालंकारशोभया ३६।
सौमित्रिरप्यूर्मिलया मांडव्या भरतो नृपः।

शत्रुघ्नः श्रुतकीर्त्या च कांतिमत्या च पुष्कलः ३७।
सुबाहुः सत्यवत्या च सत्यवान्वीरभूषया।
सुमदस्तत्र सत्कीर्त्या राज्ञ्या च विमलो नृपः ३८।
राजावीरमणिस्तत्र श्रुतवत्या मनोज्ञया।
लक्ष्मीनिधिः कोमलया रिपुतापोंगसेनया ३९।
विभीषणो महामूर्त्या प्रतापाग्र्यः प्रतीतया।
उग्राश्वः कामगमया नीलरत्नोधिरम्यया ४०।
सुरथः सुमनोहार्या तथा मोहनया कपिः।
इत्यादीन्नृपतीन्विप्रो वसिष्ठः प्राहिणोन्मुनिः ४१।
वसिष्ठः सरयूं गत्वा शिवपुण्यजलाप्लुताम्।
उदकं मंत्रयामास वेदमंत्रेण मंत्रवित् ४२।
पयः पुनीह्यमुं वाहमुदकेन मनोहृता।
यज्ञार्थं रामचंद्रस्य सर्वलोकैकरक्षितुः ४३।
उदकं तन्मुनिस्पृष्टं सर्वे रामादयो नृपाः।
आजह्रुर्मंडपतले विप्रवर्यैरुपस्तुते ४४।

पयोभिर्निर्मलैः स्नाप्य वाजिनं क्षीरसन्निभम्।
मंत्रेण मंत्रयामास राम हस्तेन कुंभजः ४५।
पुनीहि मां महावाह अस्मिन्ब्रह्मसमाकुले।
त्वन्मेधेनाखिला देवाः प्रीणंतु परितोषिताः ४६।
इत्युक्त्वा स नृपो रामः सीतया सममस्पृशत्।
तदा सर्वे द्विजाश्चित्रममन्यंत कुतूहलात् ४७।
परस्परमवोचंस्ते यन्नामस्मरणान्नराः।
महापापात्प्रमुच्यंते स रामः किं वदत्यहो ४८।
इत्युक्तवति भूमीशे रामे कुंभोद्भवो मुनिः।
करवालं चाभिमंत्र्य ददौ रामकरे मुनिः ४९।
करवाले धृते स्पृष्टे रामेण स हयः क्रतौ।
पशुत्वं तु विहायाशु दिव्यरूपमपद्यत ५०।
विमानवरमारूढश्चाप्सरोभिः समंततः।
चामरैर्वीज्यमानश्च वैजयंत्या विभूषितः ५१।
तदा तं वाजितां त्यक्त्वा दिव्यरूपधरं वरम्।

वीक्ष्य लोकाः क्रतौ सर्वे विस्मयं प्राप्नुवंस्तदा ५२।
तदा रामः स्वयं जानञ्ज्ञापयन्सर्वतो नरान्।

पप्रच्छ दिव्यरूपं तं सुरं परमधार्मिकः ५३।
कस्त्वं दिव्यवपुः प्राप्तः कस्मात्त्वं वाजितां गतः ।
कथं सुरस्त्रीसहितः किं चिकीर्षसि तद्वद ५४।
रामस्य वचनं श्रुत्वा देवः प्रोवाच भूमिपम् ।
हसन्मेघरवां वाणीमवदत्सुमनोहराम् ५५।
तवाज्ञातं न सर्वत्र बाह्याभ्यंतरचारिणः ।
तथापि पृच्छते तुभ्यं कथयामि यथातथम् ५६।
अहं पुराभवे राम द्विजः परमधार्मिकः ।
अचरं प्रतिकूलं वै वेदस्य रिपुतापन ५७।
कदाचिद्भुतपापायास्तीरेऽहं गतवान्पुरा ।
अनेकवृक्षललिते सर्वत्रसुमनोरमे ५८।
तत्र स्नात्वा पितॄंस्तृप्त्वा दानं दत्त्वा यथाविधि ।
ध्यानं तव महाबाहो कृतवान्वेदसंमितम् ५९।

तदा जनाः समायाता बहवस्तत्र भूपते ।
तेषां प्रवंचनार्थाय दंभमेनमकारिषम् ६०।
अनेकक्रतुसंभारैः पूर्णमजिरमुत्तमम् ।
वासोभिश्छादितं रम्यं चषालादियुतं महत् ६१।
अग्निहोत्रोद्भवोधूमः सर्वतो नभसोंगणम् ।
चकार रम्यमतुलं चित्रकारिवपुर्धरः ६२।
अनेकतिलकश्रीभिः शोभितांगो महत्तपाः ।
दर्भशोभः समित्पाणिर्दंभो मूर्तिधरः किमु ६३।
दुर्वासास्तत्र स्वच्छंदं पर्यटञ्जगतीतलम् ।
प्राप तत्र महातेजा धूतपापसरित्तटे ६४।
ददर्श मां दंभकरं मौनधारिणमग्रतः ।
अनर्घ्यकरमुन्मत्तमस्वागतवचः करम् ६५।
दृष्ट्वातीव क्रुधाक्रांतः समुद्र इव पर्वणि ।
शशापासौ मुनिस्तीव्रो दंभिनं मां महामतिः ६६।
दंभं करोषि चेत्तीरे सरितस्त्वं सुदुर्मते ।

तस्मात्प्राप्नुहि निर्वाच्यं पशुत्वं तापसाधम ६७।
शापं प्रदत्तं संश्रुत्य दुःखितोऽहं तदाभवम् ।
अग्राहिषं पदे तस्य मुनेर्दुर्वाससः किल ६८।
तदा मे कृतवान्ग्राम द्विजोऽनुग्रहमुत्तमम् ।
वाजितां प्राप्नुहि मखे राजराजस्य तापस ६९।
पश्चात्तद्धस्तसंपर्काद्याहि तत्परमं पदम् ।
दिव्यं वपुर्मनोहारि धृत्वा दंभविवर्जितम् ७०।
तेन शापोपिसंदिष्टो ममानुग्रहतां गतः ।
यदहं तव हस्तस्य स्पर्शं प्राप्तो मनोरमम् ७१।
यदेव राम देवादिदुर्लभं बहुजन्मभिः ।

तत्तेऽहं करजस्पर्शं प्राप्तवानिह दुर्लभम् ७२।
आज्ञापय महाराज त्वत्प्रसादादहं महत् ।
गच्छामि शाश्वतं स्थानं तव दुःखादिवर्जितम् ७३।
न यत्र शोको न जरा न मृत्युः कालविभ्रमः ।
तत्स्थानं देव गच्छामि त्वत्प्रसादान्नराधिप ७४।

इत्युक्त्वा तं परिक्रम्य विमानवरमारुहत् ।
अनेकरत्नखचितं सर्वदेवाधिवंदितम् ७५।
गतोऽसौ शाश्वतस्थानं रामपादप्रसादतः ।
पुनरावृत्तिरहितं शोकमोहविवर्जितम् ७६।
तेन तत्कथितं श्रुत्वा रामं ज्ञात्वेतरे जनाः ।
विस्मयं प्रापिरे सर्वे परस्परमुदुन्मदाः ७७।
शृणु द्विजमहाबुद्धे दंभेनापि स्मृतो हरिः ।
ददाति मोक्षं सुतरां किं पुनर्दंभवर्जनात् ७८।
यथाकथंचिद्रामस्य कर्तव्यं स्मरणं परम् ।
येन प्राप्नोति परमं पदं देवादिदुर्लभम् ७९।
तच्चित्रं वीक्ष्य मुनयः कृतार्थं मेनिरे निजम् ।
यद्रामचरणप्रेक्षा करस्पर्शपवित्रितम् ८०।
गते तस्मिन्सुरे स्वर्गं हयरूपधरे पुरा ।
उवाच रामस्तपसां निधीन्वेदविदुत्तमान् ८१।
किं कर्तव्यं मयाब्रह्मन्हयो नष्टो गतः सुखम् ।

होमः कथं पुरोभावी सर्वदैवततर्पकः ८२।
यथा स्यात्सुरसंतृप्तिर्यथा मे मख उत्तमः ।
तथा कुर्वंतु मुनयो यथा मे स्याद्विधिश्रुतम् ८३।
इति वाक्यं समाश्रुत्य जगाद मुनिसत्तमः ।
वसिष्ठः सर्वदेवानां चित्ताभिज्ञानकोविदः ८४।
कर्पूरमाहर क्षिप्रं येन देवाः स्वयं पुरा ।
प्राप्य हव्यं ग्रहीष्यंति मद्वाक्यप्रेरिताधुना ८५।
इति वाक्यं समाकर्ण्य रामः क्षिप्रमुपाहरत् ।
कर्पूरं बहुदेवानां प्रीत्यर्थं बहुशोभनम् ८६।
तदा मुनिः प्रहृष्टात्मा देवानाह्वयदद्भुतान् ।
ते सर्वे तत्क्षणात्प्राप्ताः स्वपरीवारसंवृताः ८७।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे यज्ञप्रारंभोनाम सप्तषष्टितमोऽध्यायः ६७।

Roman transliteration

saptaṣaṣṭitamo'dhyāyaḥ 5.67
śeṣa uvāca|
atha saumitrirāgatya jānakīṃ natavānmuhuḥ |
premagadgadayā śaṃsanvācaṃ rāmapraṇoditām 1|
sītā samāgataṃ dṛṣṭvā lakṣmaṇaṃ vinayānvitam |

tanmukhādrāmasaṃdeśaṃ śrutvovāca vilajjitā 2|
saumitre kathamāgacche rāmatyaktā mahāvane |
tiṣṭhāmi rāmaṃ smarantī vālmīkerāśrame tvaham 3|
tasyā mukhoditaṃ vākyaṃ śrutvā saumitrirabravīt |
mātaḥ pativrate rāmastvāmākārayate muhuḥ 4|
pativratā patikṛtaṃ doṣaṃ nānayate hṛdi |
tasmādāgaccha hi mayā sthitvā syaṃdana uttame 5|
ityādi vacanaṃ śrutvā jānakī patidevatā |
manoroṣaṃ parityajya tasthau saumitriṇā rathe 6|
tāpasīḥ sakalā natvā munīṃśca nigamojjvalān |

rāmaṃ smaraṃtī manasā rathe sthitvāgamatpurīm 7|
krameṇa nagarīṃ prāptā mahārhābharaṇānvitā |
sarayūṃ saritaṃ prāpa yatra rāmaḥ svayaṃ sthitaḥ 8|
rathāduttīrya lalitā lakṣmaṇena samanvitā |
rāmasya pādayorlagnā pativrataparāyaṇā 9|
rāmastāmāgatāṃ dṛṣṭvā jānakīṃ premavihvalām |
sādhvi tvayā sahedānīṃ kurve yajñasamāpanam 10|
vālmīkiṃ sā namaskṛtya tathānyānviprasattamān |
jagāma mātṛpadayoḥ sannatiṃ kartumutsukā 11|
kauśalyā tāmathāyāṃtīṃ vīrasūṃ jānakīṃ priyām |
āśīrbhirabhisaṃyujya yayau harṣamanekadhā 12|
kaikeyīpadayornamrāṃ vīkṣya vaidehaputrikām |
bhartrā saha ciraṃ jīva saputretyāśiṣaṃ vyadhāt 13|
sumitrā svapadenamrāṃ vīkṣya vaidehaputrikām |
āśiṣaṃ vyadadhāttasyāḥ putrapautrapradāyinīm 14|

sītā tāḥ sarvato natvā rāmacaṃdra priyā satī |
paramaṃ harṣamāpannā babhūva kila vāḍava 15|
samāgatāṃ vīkṣya patnīṃ rāmacaṃdrasya kuṃbhajaḥ |
suvarṇapatnīṃ dhikkṛtya tāmadhāddharmacāriṇīm 16|
rāmastadā yajñamadhye śuśubhe sītayā saha |
tārayānugato yadvacchaśīva śaradutprabhaḥ 17|
prayogamakarottatra kāle prāpte manorame |
vaidehyā dharmacāriṇyā sarvapāpāpanodanam 18|
sītayā sahitaṃ rāmaṃ prasaktaṃ yajñakarmaṇi |
nirīkṣya jahṛṣustatra kautukena samanvitāḥ 19|
vasiṣṭhaṃ prāha sumatiṃ rāmastatra kratau vare |
kiṃ kartavyaṃ mayā svāminnataḥ paramavaśyakam 20|
rāmasya vacanaṃ śrutvā guruḥ prāha mahāmatiḥ |
brāhmaṇānāṃ prakartavyā pūjā saṃtoṣakārikā 21|
maruttena kratuḥ sṛṣṭaḥ pūrvaṃ saṃbhārasaṃbhṛtaḥ |

brāhmaṇāstatra vittādyaistoṣitā abhavaṃstadā 22|
atyaṃtaṃ vittasaṃbhāraṃ netuṃ viprāśakannahi |
prākṣipanhimavaddeśe vittabhārāsahā dvijāḥ 23|
tasmāttvamapi rājāgrya lakṣmīvānnṛpasattama |
dehi dānādi viprebhyo yathā syātprītiruttamā 24|
etacchrutvā sa rājāgryaḥ pūjyaṃ matvā ghaṭodbhavam |
prathamaṃ pūjayāmāsa brahmaputraṃ tapodhanam 25|
anekaratnasaṃbhāraiḥ svarṇabhārairanekadhā |
deśairjanaiḥ parivṛtairatyaṃtaprītidāyakaiḥ 26|
agastyaṃ pūjayāmāsa sapatnīkaṃ manoramam |

tathaiva ratnaiḥ svarṇaiśca deśaiśca vividhairapi 27|
vyāsaṃ satyavatīputraṃ tathaiva samapūjayat |
cyavanaṃ bhāryayā sākaṃ suratnaiḥ samapūjayat 28|
anyānapi munīnsarvānṛtvijastapasāṃ nidhīn |
pūjayāmāsa ratnaughaiḥ svarṇabhārairanekadhā 29|

adāttadā kratau rāmo viprebhyo bhūridakṣiṇām |
lakṣaṃlakṣaṃ suvarṇasya pratyekaṃ tvagrajanmane 30|
dīnāṃdhakṛpaṇebhyaśca dadau dānamanekadhā |
yathāsaṃtoṣavihitairvittai ratnairmanoharaiḥ 31|
vāsāṃsi ca vicitrāṇi bhojanāni mṛdūni ca |
tatra prādādyathāśāstraṃ sarveṣāṃ prītidāyakam 32|
hṛṣṭapuṣṭajanākīrṇaṃ sarvasattvopabṛṃhitam |
atyaṃtamabhavaddhṛṣṭaṃ puraṃ puṃstrīsamāvṛtam 33|
dānaṃ dadaṃtaṃ sarveṣāṃ vīkṣya kuṃbhodbhavo muniḥ |
atyaṃtaparamaprītiṃ yayau kratuvare dvijaḥ 34|
tadābhiṣekasnānārthaṃ pānīyamamṛtopamam |
ānetuṃ ca catuḥṣaṣṭi nṛpānsastrīnsamāhvayat 35|
rāmastu sītayā sārddhamānetumudakaṃ yayau |
ghaṭena svarṇavarṇena sarvālaṃkāraśobhayā 36|
saumitrirapyūrmilayā māṃḍavyā bharato nṛpaḥ |

śatrughnaḥ śrutakīrtyā ca kāṃtimatyā ca puṣkalaḥ 37|
subāhuḥ satyavatyā ca satyavānvīrabhūṣayā |
sumadastatra satkīrtyā rājñyā ca vimalo nṛpaḥ 38|
rājāvīramaṇistatra śrutavatyā manojñayā |
lakṣmīnidhiḥ komalayā riputāpoṃgasenayā 39|
vibhīṣaṇo mahāmūrtyā pratāpāgryaḥ pratītayā |
ugrāśvaḥ kāmagamayā nīlaratnodhiramyayā 40|
surathaḥ sumanohāryā tathā mohanayā kapīḥ |
ityādīnnṛpatīnvipro vasiṣthaḥ prāhiṇonmuniḥ 41|
vasiṣthaḥ sarayūṃ gatvā śivapuṇyajalāplutām |
udakaṃ maṃtrayāmāsa vedamaṃtreṇa maṃtravit 42|
payaḥ punīhyamuṃ vāhamudakena manohṛtā |
yajñārthaṃ rāmacaṃdrasya sarvalokaikarakṣituḥ 43|
udakaṃ tanmunispṛṣṭaṃ sarve rāmādayo nṛpāḥ |
ājahrurmaṃḍapatale vipravaryairupastute 44|

payobhirnirmalaiḥ snāpya vājinaṃ kṣīrasannibham |
maṃtreṇa maṃtrayāmāsa rāma hastena kuṃbhajaḥ 45|
punīhi māṃ mahāvāha asminbrahmasamākule |
tvanmedhenākhilā devāḥ prīṇaṃtu paritoṣitāḥ 46|
ityuktvā sa nṛpo rāmaḥ sītayā samamaspṛśat |
tadā sarve dvijāścitramamanyaṃta kutūhalāt 47|
parasparamavocaṃste yannāmasmaraṇānnarāḥ |
mahāpāpātpramucyaṃte sa rāmaḥ kiṃ vadatyaho 48|
ityuktavati bhūmīśe rāme kuṃbhodbhavo muniḥ |
karavālaṃ cābhimaṃtrya dadau rāmakare muniḥ 49|
karavāle dhṛte spṛṣṭe rāmeṇa sa hayaḥ kratau |
paśutvaṃ tu vihāyāśu divyarūpamapadyata 50|
vimānavaramārūḍhaścāpsarobhiḥ samaṃtataḥ |
cāmarairvījyamānaśca vaijayaṃtyā vibhūṣitaḥ 51|
tadā taṃ vājitāṃ tyaktvā divyarūpadharaṃ varam |

vīkṣya lokāḥ kratau sarve vismayaṃ prāpnuvaṃstadā 52|
tadā rāmaḥ svayaṃ jānañjñāpayansarvato narān |
papraccha divyarūpaṃ taṃ suraṃ paramadhārmikaḥ 53|
kastvaṃ divyavapuḥ prāptaḥ kasmāttvaṃ vājitāṃ gataḥ |
kathaṃ surastrīsahitaḥ kiṃ cikīrṣasi tadvada 54|
rāmasya vacanaṃ śrutvā devaḥ provāca bhūmipam |
hasanmegharavāṃ vāṇīmavadatsumanoharām 55|
tavājñātaṃ na sarvatra bāhyābhyaṃtaracāriṇaḥ |
tathāpi pṛcchate tubhyaṃ kathayāmi yathātatham 56|
ahaṃ purābhave rāma dvijaḥ paramadhārmikaḥ |
acaraṃ pratikūlaṃ vai vedasya riputāpana 57|
kadāciddhutapāpāyāstīre'haṃ gatavānpurā |
anekavṛkṣalalite sarvatrasumanorame 58|
tatra snātvā pitṝṃstṛptvā dānaṃ dattvā yathāvidhi |
dhyānaṃ tava mahābāho kṛtavānvedasaṃmitam 59|

tadā janāḥ samāyātā bahavastatra bhūpate |
teṣāṃ pravaṃcanārthāya daṃbhamenamakāriṣam 60|
anekakratusaṃbhāraiḥ pūrṇamajiramuttamam |
vāsobhiśchāditaṃ ramyaṃ caṣālādiyutaṃ mahat 61|
agnihotrodbhavodhūmaḥ sarvato nabhasoṃgaṇam |
cakāra ramyamatulaṃ citrakārivapurdharaḥ 62|
anekatilakaśrībhiḥ śobhitāṃgo mahattapāḥ |
darbhaśobhaḥ samitpāṇirdaṃbho mūrtidharaḥ kimu 63|
durvāsāstatra svacchaṃdaṃ paryaṭañjagatītalam |
prāpa tatra mahātejā dhūtapāpasarittaṭe 64|
dadarśa māṃ daṃbhakaraṃ maunadhāriṇamagrataḥ |
anarghyakaramunmattamasvāgatavacaḥ karam 65|
dṛṣṭvātīva krudhākrāṃtaḥ samudra iva parvaṇi |
śaśāpāsau munistīvro daṃbhinaṃ māṃ mahāmatiḥ 66|
daṃbhaṃ karoṣi cettīre saritastvaṃ sudurmate |

tasmātprāpnuhi nirvācyaṃ paśutvaṃ tāpasādhama 67|
śāpaṃ pradattaṃ saṃśrutya duḥkhito'haṃ tadābhavam |
agrāhiṣaṃ pade tasya munerdurvāsasaḥ kila 68|
tadā me kṛtavānrāma dvijo'nugrahamuttamam |
vājitāṃ prāpnuhi makhe rājarājasya tāpasa 69|
paścāttaddhastasaṃparkādyāhi tatparamaṃ padam |
divyaṃ vapurmanohāri dhṛtvā daṃbhavivarjitam 70|
tena śāpopisaṃdiṣṭo mamānugrahatāṃ gataḥ |
yadahaṃ tava hastasya sparśaṃ prāpto manoramam 71|
yadeva rāma devādidurlabhaṃ bahujanmabhiḥ |
tatte'haṃ karajasparśaṃ prāptavāniha durlabham 72|
ājñāpaya mahārāja tvatprasādādahaṃ mahat |
gacchāmi śāśvataṃ sthānaṃ tava duḥkhādivarjitam 73|
na yatra śoko na jarā na mṛtyuḥ kālavibhramaḥ |
tatsthānaṃ deva gacchāmi tvatprasādānnarādhipa 74|

ityuktvā taṃ parikramya vimānavaramāruhat |
anekaratnakhacitaṃ sarvadevādhivaṃditam 75|
gato'sau śāśvatasthānaṃ rāmapādaprasādataḥ |
punarāvṛttirahitaṃ śokamohavivarjitam 76|
tena tatkathitaṃ śrutvā rāmaṃ jñātvetare janāḥ |
vismayaṃ prāpire sarve parasparamudunmadāḥ 77|

śṛṇu dvijamahābuddhe daṃbhenāpi smṛto hariḥ |
dadāti mokṣaṃ sutarāṃ kiṃ punardaṃbhavarjanāt 78|
yathākathaṃcidrāmasya kartavyaṃ smaraṇaṃ param |
yena prāpnoti paramaṃ padaṃ devādidurlabham 79|
taccitraṃ vīkṣya munayaḥ kṛtārthaṃ menire nijam |
yadrāmacaraṇaprekṣā karasparśapavitritam 80|
gate tasminsure svargaṃ hayarūpadhare purā |
uvāca rāmastapasāṃ nidhīnvedaviduttamān 81|
kiṃ kartavyaṃ mayābrahmanhayo naṣṭo gataḥ sukham |

homaḥ kathaṃ purobhāvī sarvadaivatatarpakaḥ 82|
yathā syātsurasaṃtṛptiryathā me makha uttamaḥ |
tathā kurvaṃtu munayo yathā me syādvidhiśrutam 83|
iti vākyaṃ samāśrutya jagāda munisattamaḥ |
vasiṣṭhaḥ sarvadevānāṃ cittābhijñānakovidaḥ 84|
karpūramāhara kṣipraṃ yena devāḥ svayaṃ purā |
prāpya havyaṃ grahīṣyaṃti madvākyapreritādhunā 85|
iti vākyaṃ samākarṇya rāmaḥ kṣipramupāharat |
karpūraṃ bahudevānāṃ prītyarthaṃ bahuśobhanam 86|
tadā muniḥ prahṛṣṭātmā devānāhvayadadbhutān |
te sarve tatkṣaṇātprāptāḥ svaparīvārasaṃvṛtāḥ 87|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe yajñaprāraṃbhonāma saptaṣaṣṭitamo'dhyāyaḥ 67|

English translation

Śeṣa said :

1-5. Then Lakṣmaṇa , having come (there) repeatedly saluted her, and with (his voice) faltering through love, he told her the words uttered by Rāma . Having seen Lakṣmaṇa full of modesty to have come (there) and having heard Rāma's message through his mouth, Sītā being abashed, said: "O Lakṣmaṇa, how (i.e. why) have you come? I forsaken by Rāma in the great forest and remembering Rāma, am staying in Vālmīki 's hermitage." Having heard the words that came out from her mouth Lakṣmaṇa said: "O mother, O you chaste lady, Rāma is inviting you again and again. A chaste wife does not bring to her mind the fault committed by her husband; therefore, seated in an excellent charriot, come with me."

6-10. Hearing these words Jānakī who looked upon her husband as god, gave up the anger in her heart and sat in the chariot with Lakṣmaṇa. Having saluted all the female ascetics and the sages bright with (the knowledge of) the Vedas , and mentally remembering Rāma, she sat in the chariot and went to the city (of Ayodhyā). She having costly ornaments, reached the city in due course. She reached the river Sarayū where Rāma was waiting. Having got down from the chariot with Lakṣmaṇa, the charming one, devoted to her husband, stuck to (i.e. fell at) the feet of Rāma. Rāma, having seen that Jānakī, beside herself due to love, (said): "O good lady, I shall complete the sacrifice with you."

11-16. Having saluted Vālmīki and other best brāhmaṇas , she, eager to salute the feet of his mothers, went (to them). Having showered blessings on that dear Jānakī, the mother of the heroes, Kauśalyā became glad in many ways. Kaikeyī , seeing the daughter of the Videha -king bowing at her feet, gave her the blessing: "With your husband and sons live long". Sumitrā , seeing the daughter of the Videha-king bowing at her feet, gave her blessing giving sons and grandsons. O brāhmaṇa , the chaste

Sītā, dear to Rāmacandra , having fully saluted them indeed obtained great joy. Seeing the religiously wedded wife of Rāmacandra come there, the Pitcher-born (i.e. Agasti), disregarding the golden (image of Rāma's) wife, placed (in its place) (his) chaste wife.

17-19. In the sacrifice Rāma at that time shone with Sītā, like the Moon having rising lustre in the autumn along with the star (Rohiṇī). With his chaste wife Vaidehī , he performed the sacrifice removing all sins when the lovely time had come. (People) seeing Rāma engaged with Sītā in the sacrifice, were, being full of eagerness, very much delighted.

20-34. At that time of the best sacrifice Rāma said to the intelligent Vasiṣṭha : "O lord, what needful things should be done hereafter?" Hearing Rāma's words the very intelligent preceptor said: "Worship of brāhmaṇas, giving delight to them, should be done. Formerly (king) Marutta [1] made the sacrifice ready with preparations. Then brāhmaṇas were gratified with (gifts of) money etc. The brāhmaṇas were unable to carry large loads of the gifts. The brāhmaṇas unable to carry the loads of gifts threw them in the region of Himavat . Therefore, O foremost king having wealth, O best king, you too give gifts etc. to brāhmaṇas, so that there will be excellent (i.e. great) satisfaction." Hearing this the foremost king, looking upon Agasti as venerable, first worshipped Brahmā 's son, the treasure of penance. He worshipped delightful Agastya with his wife by means of many loads of gems and various loads of gold surrounded by (i.e. together with) countries and people giving great delight. In the same way he honoured Satyavatī 's son Vyāsa with gems, gold coins, and various countries. He worshipped Cyavana with his wife with good gems. He also honoured all other sages, priests, the treasures of penance, in many ways with heaps of gems and loads of gold. At that time, in the sacrifice Rāma gave large presents to brāhmaṇas. He gave a lakh of gold coins to each brāhmaṇa. He gave various gifts to the helpless, blind and poor with lovely gems given according to their satisfaction. There he gave, as laid down in the sacred texts, variegated garments, soft food, giving joy to all. The city crowded with well-fed and delighted people, grown (more populous) with all beings, surrounded (i.e. crowded) by women became very much delighted. The brāhmaṇa, the pitcher-born sage (i.e. Agasti), seeing him (i.e. Rāma) giving gifts to all, was very much delighted.

35-41. Then he called sixty-four kings with their wives, to bring nectar-like water to bathe (the horse). Rāma with Sītā, adorned with all (kinds of) ornaments went to bring water in a pitcher of a golden colour. Saumitra (i.e. Lakṣmaṇa) also (went) with Urmilā , king Bharata with Māṇḍavī , Śatrughna with Śrutakīrti , and Puṣkala with Kāntimatī . Subāhu (went) with Satyavatī, Satyavat with Vīrabhūṣā, Sumada with Satkīrti, and king Vimala with his queen. King Vīramaṇi went with lovely Śrutavatī, Lakṣmīnidhi with Komalā , Riputāpa with Aṅgasenā, Bibhīṣaṇa with Mahāmūrti, and Pratāpāgrya with Pratītā. Ugrāśva (went) with Kāmagamā, Nīlaratna with Adhiramyā. Suratha (went) with Sumanohārī and the monkey with Mohanā . The sage Vasiṣṭha sent these (and other) kings.

42-44. Vasiṣṭha who knew the sacred hymns, having gone to Sarayū flooded with holy and auspicious water, consecrated the water: "O water, purify this horse with this charming water for the sacrifice of Rāmacandra, the protector of the entire world." All kings like Rāma brought that water touched by the sage to the pavilion praised by best brāhmaṇas.

45-50. The pitcher-born sage (i.e. Agasti) having bathed the horse, white like milk, consecrated him with a hymn through the hands of Rāma: "O great horse, purify me in this crowd of the brāhmaṇas. May all the delighted gods be pleased by your sacrifice." Saying so, king Rāma with Sītā touched him. Then all the kings through curiosity looked upon it as a wonder. They said to one another: "What does that Rāma by remembering whom men are freed from great sins, say?" When king Rāma spoke like this, the pitcher-born sage (i.e. Agasti), consecrated a sword and gave it into Rāma's hand. When Rāma held and touched the sword, the horse gave up the beast's form and assumed a divine form at the sacrifice.

51-53. Surrounded by celestial nymphs, fanned by chowries, and decorated with a necklace, he got into an excellent divine car. Then all the people seeing him to have given up the horse's form and to have assumed an excellent divine form, were wonder-struck at that sacrifice. Then that very righteous Rāma, knowing it himself, and making the people all around to know it, asked him of a divine form:

54. "Who are you who have obtained a divine form; for what reason are you turned into a horse? How are you accompanied by a divine woman? What do you desire to do? Tell it (to us)." Having heard the words of Rāma, the god said to the king (i.e. Rāma):

55-56. He laughed, and spoke very charming words with a voice resembling that of clouds: "To you who move without and within, there is nothing anywhere that is not known. Yet, I shall tell you who ask me, everything properly.

57-67. O Rāma, O tormentor of enemies, in the former existence I, an exteremely righteous brāhmaṇa, behaved in a manner opposed to the Vedas. Formerly, sometime I went to the bank of Hutapāpā which was charming with trees and lovely everywhere. O you of mighty arms, having bathed there and gratified the dead ancestors, having duly given gifts, I took to meditation upon you (in a manner) acceptable to the Vedas. O King, at that time many kings had come there. To deceive them, I practised this religious hypocrisy. An excellent enclosed place was fixed with the preparations for many sacrifices. That charming and big place was covered with garments and had wooden rings on the tops of sacrificial posts. The smoke rising from the sacrificial fire and having a wonderful form, made the wide firmament charming and matchless. I whose body was beautified with many beautiful marks, whose penance was great, who was adorned with darbhas , who had the sacred fuel in his hands, was indeed religious hypocrisy in an embodied form. (At that time) Durvāsas , of a great lustre, roaming at will over the world, came there on the bank of the river Dhūtapāpā . Before him he saw me practising religious hypocrisy, observing silence, not offering him materials of worship, arrogant, and not uttering words of welcome. Seeing (me), the very intelligent sage, overpowered with anger like the ocean on a parvan -day, cursed me, a religious hypocrite: 'O you of a wicked mind, O you mean ascetic, since you are practising religious hypocrisy on the bank of the river, obtain beast-hood (i.e. be born as a beast) which is fully censurable'.

68-74. Having heard that curse given (by him), I became extremely distressed at that time; and I indeed seized the feet of that sage Durvāsas. Then, O Rāma, the brāhmaṇa showed me an excellent favour. (He said:) 'O ascetic, be a horse at the sacrifice of the king of kings. Then, due to contact with his (i.e. Rāma's) hand, go, after taking up a divine, charming form, free from religious hypocrisy, to that highest position.' Even that curse given by him became favourable to me, since I obtained the lovely touch of your hand. O Rāma, I have obtained the touch of your hand, difficult to be obtained, which was difficult to be had by gods etc. even after many births. O great king, give me an order. Through your favour I shall reach that great, eternal place of you, which is free from misery etc. O king, O lord of men, through your favour I shall go to that place where there is no grief, no old age, no death, no confusion about time."

75-83. Saying so to him and turning round, he got into that excellent divine, car decked with jewels, and very much honoured by all gods. By the grace of Rāma's feet he went to an eternal place, free from re-birth, and bereft of grief and delusion. Having heard what he had told, the other people knew Rāma (properly), and mad with joy they were amazed. O brāhmaṇa, O you very intelligent one, even if Viṣṇu is remembered with religious hypocrisy it gives salvation. Then what (will happen) by avoiding religious hypocrisy! Somehow or other Rāma should be much remembered, by which a man obtains the highest position, difficult to be obtained (even) by gods etc. The sages having seen that wonder regarded themselves blessed. When the god who formerly had a horse's form, went to heaven, Rāma said to the treasures of penance and the best among those who know the Vedas: "O brāhmaṇa(s), what

should I do? The horse is lost; he has obtained happiness. How will the sacrifice, gratifying all deities, will (now) proceed? May the sages do that by which the gods would be gratified, my sacrifice will be excellent, and I would have what is told by the sacred rules."

84-87. Hearing these words, the best sage Vasiṣṭha, skilled in knowing the hearts of all sages, said: "Quickly bring camphor, due to which gods having first received oblation, will now accept it, after being impelled by my words." Hearing these words Rāma quickly brought very shining camphor for pleasing the gods very much. Then the sage, with his heart very much delighted, invoked the wonderful gods. All of them surrounded by their attendants, came that moment only.

[1]: [1] : Marutta—A king of the solar race, who is said to have performed a sacrifice in which the gods took part as waiters.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 68

The Horse Sacrifice Ends

Chapter 363 of 693 · 39 detected Sanskrit verse markers

Sanskrit

शेष उवाच-
परिस्वादन्क्रतौ तृप्तिं न प्राप सुरसंयुतः १।
नारायणो महादेवो ब्रह्मा तत्र चतुर्मुखः ।
वरुणश्च कुबेरश्च तथान्ये लोकपालकाः २।
तत्रास्वाद्य हविः स्निग्धं वसिष्ठेन परिष्कृतम् ।
तत्र पुनर्हि विप्रेंद्राः क्षुधार्ताइव भोजनात् ३।
सर्वान्देवांश्च संतर्प्य हविषा करुणानिधिः ।
वसिष्ठप्रेरितः सर्वमिति कर्तव्यमाचरत् ४।
ब्राह्मणादानसंतुष्टा हविस्तुष्टाः सुरावराः ।
तृप्ताः सर्वे स्वकं भागं गृहीत्वा स्वालयं ययुः ५।
ऋषिभ्यो होतृमुख्येभ्यः प्रादाद्राज्यं चतुर्दिशम् ।
संतुष्टास्ते द्विजाराममाशीर्भिरददुः शुभम् ६।
पूर्णाहुतिं ततः कृत्वा वसिष्ठः प्राह सुस्त्रियः ।
वर्धापयंतु भूमीशं यागपूर्तिकरं परम् ७।
तद्वाक्यं ताः स्त्रियः श्रुत्वा लाजैरवाकिरन्मुदा ।

लावण्यजितकंदर्पं महामणिविभूषितम् ८।
ततोऽवभृथस्नानार्थं प्रेरयामास भूमिपम् ।
ययौ रामः सहस्वीयैः सरयूतीरमुत्तमम् ९।
अनेकराजकोटीभिः परीतः पादचारिभिः ।
जगाम स सरिच्छ्रेष्ठां पक्षिवृंदसमाकुलाम् १०।
तारापतिरिव स्वाभिर्भार्याभिर्वृत उत्प्रभः ।
विरोचते तथा तद्वद्रामो राजगणैर्वृतः ११।
तदुत्सवं समाज्ञाय ययुर्लोकास्त्वरायुताः ।
सीतापतिमुखालोकनिश्चलीभूतलोचनाः १२।
राजेंद्रं सीतया साकं गच्छंतं सरितं प्रति ।
विलोक्य मुदिता लोकाश्चिरं दर्शनलालसाः १३।
अनेक नटगंधर्वा गायंतो यश उज्ज्वलम् ।
अनुजग्मुर्महीशानं सर्वलोकनमस्कृतम् १४।
नर्तक्यस्तत्र नृत्यंत्यः क्षोभयंत्यः पतेर्मनः ।
जलयंत्रैश्च सिंचंत्यो ययुः श्रीरामसेवनम् १५।

महाराजं विलिपंत्यो हरिद्रा कुंकुमादिभिः ।
परस्परं प्रलिपंत्यो मुदं प्रापुर्महत्तराम् १६।
कुचयुग्मोपरिन्यस्तमुक्ताहारसुशोभिताः ।
श्रवणद्वंद्वसंमृष्टस्वर्णकुंडललक्षिताः १७।
अनेकनरनारीभिः संकीर्णं मार्गमाचरन् ।
यथावत्सरितं प्राप शिवपुण्यजलाप्लुताम् १८।
तत्र गत्वा स वैदेह्या रामः कमललोचनः ।
प्रविवेश जलं पुण्यं वसिष्ठादिभिरन्वितः १९।
अनुप्रविविशुः सर्वे राजानो जनतास्तथा ।
तत्पादरजसा पूतजलं लोकैकवंदितम् २०।
परस्परं प्रसिंचंतो जलयंत्रैर्मनोरमैः ।
सुशोणनयनाः सर्वे हर्षं प्रापुर्मनोधिकम् २१।
स रामः सीतया सार्धं चिरं पुण्यजलप्लवे ।
क्रीडित्वा जलकल्लोलैर्निरगाद्धर्मसंयुतः २२।
दुकूलवासाः सकिरीटकुंडलः केयूरशोभावरकंकणान्वितः ।

कंदर्पकोटिश्रियमुद्वहन्नृपो राजाग्र्यवर्यैरुपसंस्तुतो बभौ २३।
सयागयूपं वरवर्णशोभितं कृत्वा सरित्तीरवरे महामनाः ।
त्रैलोक्यलोकश्रियमाप ह्यद्भुतामन्यैर्दुरापां नृपतिर्भुजैर्निजैः २४।
एवं जनकपुत्र्यासौ हयमेधत्रयं चरन् ।
त्रैलोक्ये कीर्तिमतुलां प्राप देवैः सुदुर्लभाम् २५।
एवं ते वर्णितं तात यत्पृष्टो रामसत्कथाम् ।
विस्तृतः कथितो मेधो भूयः किं पृच्छसे द्विज २६।
यः शृणोति हरेर्भक्त्या रामचंद्रस्य सन्मखम् ।
ब्रह्महत्यां क्षणात्तीर्त्वा ब्रह्मशाश्वतमाप्नुयात् २७।
अपुत्रो लभते पुत्रान्निर्धनो धनमाप्नुयात् ।
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बंधनात् २८।
यत्कथाश्रवणाद्दुष्टः श्वपचोऽपि परं पदम् ।
प्राप्नोति किमु विप्राग्र्यो रामभक्तिपरायणः २९।
रामं स्मृत्वा महाभागं पापिनः परमं पदम् ।
प्राप्नुयुः परमं स्वर्गं शक्रदेवादिदुर्लभम् ३०।

ते धन्या मानवा लोके ये स्मरंति रघूत्तमम् ।
ते क्षणात्संसृतिं तीर्त्वा गच्छंति सुखमव्ययम् ३१।
प्रत्येकमक्षरं ब्रह्महत्यावंशदवानलः ।
तं यः श्रावयते धीमांस्तं गुरुं संप्रपूजयेत् ३२।
श्रुत्वा कथां वाचकाय गवां द्वंद्वं प्रदापयेत् ।
सपत्नीकाय संपूज्य वस्त्रालंकारभोजनैः ३३।
कुंडलाभ्यां विराजंत्यौ मुद्रिकाभिरलंकृते ।
रामसीते स्वर्णमय्यौ प्रतिमे शोभने वरे ३४।
कृत्वा तु वाचकायैव दीयते भो द्विजोत्तम ।

तस्य देवाश्च पितरो वैकुंठं प्राप्नुयुस्तदा ३५।
त्वया पृष्टा रामकथा मया ते कथिता पुरा ।
किमन्यत्कथ्यतां ब्रह्मन्पुरतस्तव धीमतः ३६।
शृण्वंति ये कथामेतां ब्रह्महत्यौघनाशिनीम् ।
ते यांति परमं स्थानं यच्च देवैः सुदुर्लभम् ३७।
गोघ्नश्चापि सुतघ्नश्च सुरापो गुरुतल्पगः ।

क्षणात्पूतो भवत्येव नात्र संशयितुं क्षमम् ३८।
इति श्रीपद्मपुराणे पातालखण्डे शेषवात्स्यायनसंवादे रामाश्वमेधे श्रवणपठनपुण्यवर्णनं नामाष्टषष्टितमोऽध्यायः ६८।
इति रामाश्वमेधप्रकरणं समाप्तम् ।

Roman transliteration

śeṣa uvāca-
parisvādankratau tṛptiṃ na prāpa surasaṃyutaḥ 1|
nārāyaṇo mahādevo brahmā tatra caturmukhaḥ |
varuṇaśca kuberaśca tathānye lokapālakāḥ 2|
tatrāsvādya haviḥ snigdhaṃ vasiṣṭhena pariṣkṛtam |
tatra punarhi vipreṃdrāḥ kṣudhārtāiva bhojanāt 3|
sarvāndevāṃśca saṃtarpya haviṣā karuṇānidhiḥ |
vasiṣṭhapreritaḥ sarvamiti kartavyamācarat 4|
brāhmaṇādānasaṃtuṣṭā havistuṣṭāḥ surāvarāḥ |
tṛptāḥ sarve svakaṃ bhāgaṃ gṛhītvā svālayaṃ yayuḥ 5|
ṛṣibhyo hotṛmukhyebhyaḥ prādādrājyaṃ caturdiśam |
saṃtuṣṭāste dvijārāmamāśīrbhiradaduḥ śubham 6|
pūrṇāhutiṃ tataḥ kṛtvā vasiṣṭhaḥ prāha sustriyaḥ |
vardhāpayaṃtu bhūmīśaṃ yāgapūrtikaraṃ param 7|
tadvākyaṃ tāḥ striyaḥ śrutvā lājairavākiranmudā |

lāvaṇyajitakaṃdarpaṃ mahāmaṇivibhūṣitam 8|
tato'vabhṛthasnānārthaṃ prerayāmāsa bhūmipam |
yayau rāmaḥ sahasvīyaiḥ sarayūtīramuttamam 9|
anekarājakoṭībhiḥ parītaḥ pādacāribhiḥ |
jagāma sa saricchreṣṭhāṃ pakṣivṛṃdasamākulām 10|
tārāpatiriva svābhirbhāryābhirvṛta utprabhaḥ |
virocate tathā tadvadrāmo rājagaṇairvṛtaḥ 11|
tadutsavaṃ samājñāya yayurlokāstvarāyutāḥ |
sītāpatimukhālokaniścalībhūtalocanāḥ 12|
rājeṃdraṃ sītayā sākaṃ gacchaṃtaṃ saritaṃ prati |
vilokya muditā lokāściraṃ darśanalālasāḥ 13|
aneka naṭagaṃdharvā gāyaṃto yaśa ujjvalam |
anujagmurmahīśānaṃ sarvalokanamaskṛtam 14|
nartakyastatra nṛtyaṃtyaḥ kṣobhayaṃtyaḥ patermanaḥ |
jalayaṃtraiśca siṃcaṃtyo yayuḥ śrīrāmasevanam 15|

mahārājaṃ vilipaṃtyo haridrā kuṃkumādibhiḥ |
parasparaṃ pralipaṃtyo mudaṃ prāpurmahattarām 16|
kucayugmoparinyastamuktāhārasuśobhitāḥ |
śravaṇadvaṃdvasaṃmṛṣṭasvarṇakuṃḍalalakṣitāḥ 17|

anekanaranārībhiḥ saṃkīrṇaṃ mārgamācaran |
yathāvatsaritaṃ prāpa śivapuṇyajalāplutām 18|
tatra gatvā sa vaidehyā rāmaḥ kamalalocanaḥ |
praviveśa jalaṃ puṇyaṃ vasiṣṭhādibhiranvitaḥ 19|
anupraviviśuḥ sarve rājāno janatāstathā |
tatpādarajasā pūtajalaṃ lokaikavaṃditam 20|
parasparaṃ prasiṃcaṃto jalayaṃtrairmanoramaiḥ |
suśoṇanayanāḥ sarve harṣaṃ prāpurmanodhikam 21|
sa rāmaḥ sītayā sārdhaṃ ciraṃ puṇyajalaplave |
krīḍitvā jalakallolairniragāddharmasaṃyutaḥ 22|
dukūlavāsāḥ sakirīṭakuṃḍalaḥ keyūraśobhāvarakaṃkaṇānvitaḥ |

kaṃdarpakoṭiśriyamudvahannṛpo rājāgryavaryairupasaṃstuto babhau 23|
sayāgayūpaṃ varavarṇaśobhitaṃ kṛtvā sarittīravare mahāmanāḥ |
trailokyalokaśriyamāpa hyadbhutāmanyairdurāpāṃ nṛpatirbhujairnijaiḥ 24|
evaṃ janakaputryāsau hayamedhatrayaṃ caran |
trailokye kīrtimatulāṃ prāpa devaiḥ sudurlabhām 25|
evaṃ te varṇitaṃ tāta yatpṛṣṭo rāmasatkathām |
vistṛtaḥ kathito medho bhūyaḥ kiṃ prcchase dvija 26|
yaḥ śṛṇoti harerbhaktyā rāmacaṃdrasya sanmakham |
brahmahatyāṃ kṣaṇāttīrtvā brahmaśāśvatamāpnuyāt 27|
aputro labhate putrānnirdhano dhanamāpnuyāt |
rogārto mucyate rogādbaddho mucyeta baṃdhanāt 28|
yatkathāśravaṇāddusṭaḥ śvapaco'pi paraṃ padam |
prāpnoti kimu viprāgryo rāmabhaktiparāyaṇaḥ 29|
rāmaṃ smṛtvā mahābhāgaṃ pāpinaḥ paramaṃ padam |
prāpnuyuḥ paramaṃ svargaṃ śakradevādidurlabham 30|

te dhanyā mānavā loke ye smaraṃti raghūttamam |
te kṣaṇātsaṃsṛtiṃ tīrtvā gacchaṃti sukhamavyayam 31|
pratyekamakṣaraṃ brahmahatyāvaṃśadavānalaḥ |
taṃ yaḥ śrāvayate dhīmāṃstaṃ guruṃ saṃprapūjayet 32|
śrutvā kathāṃ vācakāya gavāṃ dvaṃdvaṃ pradāpayet |
sapatnīkāya saṃpūjya vastrālaṃkārabhojanaiḥ 33|
kuṃḍalābhyāṃ virājaṃtyau mudrikābhiralaṃkṛte |
rāmasīte svarṇamayyau pratime śobhane vare 34|
kṛtvā tu vācakāyaiva dīyate bho dvijottama |
tasya devāśca pitaro vaikuṃṭhaṃ prāpnuyustadā 35|
tvayā pṛṣṭā rāmakathā mayā te kathitā purā |
kimanyatkathyatāṃ brahmanpuratastava dhīmataḥ 36|
śṛṇvaṃti ye kathāmetāṃ brahmahatyaughanāśinīm |
te yāṃti paramaṃ sthānaṃ yacca devaiḥ sudurlabham 37|
goghnaścāpi sutaghnaśca surāpo gurutalpagaḥ |

kṣaṇātpūto bhavatyeva nātra saṃśayituṃ kṣamam 38|
iti śrīpadmapurāṇe pātālakhaṇḍe śeṣavātsyāyanasaṃvāde rāmāśvamedhe
śravaṇapaṭhanapuṇyavarṇanaṃ nāmāṣṭaṣaṣṭitamo'dhyāyaḥ 68|
iti rāmāśvamedhaprakaraṇaṃ samāptam |

English translation

Śeṣa said :

1-6. Indra together with the gods tasting at the sacrifice the oblations cooked and seen by Rāmacandra , did not obtain satisfaction. Viṣṇu , Śiva , so also Brahmā having four faces, Varuṇa , Kubera and other gods tasted the oblations refined by Vasiṣṭha . The best brāhmaṇas also were as it were oppressed with hunger after taking the food. The treasure of pity (i.e. Rāma), having gratified all gods with the oblations, and being urged on by Vasiṣṭha, did what was necessary to be done according to the rules. The brāhmaṇas were pleased with the gifts; the great gods were pleased with the oblations. All being gratified on receiving their portions, went home. To the priests headed by the hotṛ (i.e. the priest reciting the prayers of the Ṛgveda at the sacrifice) he gave kingdoms in the four directions. Those brahmaṇas who were pleased, gave blessings to Rāma in an auspicious manner.

7-18. Then having offered the full oblation, Vasiṣṭha said to the good ladies: “You should felicitate the king who has completed the sacrifice.” Hearing those words, those ladies gladly scattered parched grains over Rāma who had vanquished Cupid by means of his handsomeness and was adorned with great gems. Surrounded by crores of kings going on foot, he went to the best river surrounded by groups of birds. As the lord of stars with his lustre going up and being surrounded by his wives, shines, in the same way Rāma surrounded by hosts of kings shone. Coming to know about that great festival, all people were hurrying and their eyes had become steady after seeing the face of the husband of Sītā . The people, seeing the lord of kings going with Sītā to the river and having desired since long to see (Rāma) were delighted. Many actors and singers, singing the bright glory (of Rāma), followed the lord of the earth saluted by the entire world. The female dancers, dancing there and disturbing the minds of their husbands, and sprinkling (water) over them with syringes, went to serve Rāma. Smearing the great king with turmeric and saffron and smearing one another, they obtained highest joy. They, with necklaces of pearls put on the pairs of their breasts and marked with earrings of gold, touching the pairs of their ears, went along the path crowded with men and women. They duly reached the river flooded with auspicious and holy water.

19-24. Having gone there, Rāma with Sītā followed by Vasiṣṭha and others entered the holy water. All the kings and the people entered after him. With lovely syringes they sprinkled the water purified by the dust of his feet and saluted by the entire world over one another. All with very red eyes enjoyed more than they expected. That righteous Rāma, having sported for a long time along with Sītā with the waves in the flood of that auspicious water, again went out (of the river). The king having put on a silken garment, having (worn) a crown and ear-rings, having excellent bracelets with the beauty of armlets, having the charm of a crore of Cupids, and being praised by best kings, shone. The noble-minded king, having fixed the sacrificial post adorned with excellent colours on the bank of the river, obtained the wonderful glory in the three worlds, which was not easily obtained by other kings.

25. Thus, along with the daughter of king Janaka he, performing three horse-sacrifices, obtained matchless fame in the three worlds very difficult to be obtained even by gods.

26-38. O dear one, I who was asked (by you), have described (to you) the good story of Rāma. I have described the sacrifice in detail. O brāhmaṇa , what do you ask again? He who, through devotion for Viṣṇu, hears the (description of) the good sacrifice of Rāma, would, after having crossed (i.e. overcome) the sin of killing a brāhmaṇa, obtain the eternal Brahman . A sonless man would obtain sons; a poor man would obtain wealth; a person suffering from a disease gets rid of it; one that is bound gets free from bondage. Hearing Rāma’s story even a wicked cāṇḍāla obtains the highest position. What to say of the best brāhmaṇa, solely intent on devotion! By remembering Rāma sinners would obtain the highest position, the highest heaven difficult to be obtained by gods like Indra. Those men who remember the best of the Raghus , are blessed. In a moment they, having crossed the

mundane existence, go to inexhaustible happiness. Every letter (of the story of Rāma) is a wild fire burning the bamboo in the form of a brāhmaṇa's murder. One should worship that teacher who makes one hear (i.e. recites to one) that. Having heard the story, one should give the reader along with his wife a couple of cows after having honoured him with garments, ornaments and food. O best brāhmaṇa, having fashioned charming, excellent, golden images of Rāma and Sītā shining with ear-rings and adorned with rings, they should be presented to a brāhmaṇa only. His deities and dead ancestors would then reach Viṣṇu's heaven only. You formerly asked me about Rāma's story. I told it to you. O brāhmaṇa, what else should I tell you, the intelligent one. Those who listen to this story, destroying the heap of (sins due to) brāhmaṇa-murders, go to the highest position, very difficult to be obtained by gods. There is no scope for doubt here that he who kills a cow or his son, or he who drinks liquor, or who violates his teacher's bed (i.e. his wife), becomes purified in a moment.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 69

The Story of Kṛṣṇa Begins

Chapter 364 of 693 · 119 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः -
सम्यक्छ्रुतो महाभाग त्वत्तो रामाश्वमेधकः ।
इदानीं वद माहात्म्यं श्रीकृष्णस्य महात्मनः १।
सूत उवाच-।
शृण्वंतु मुनिशार्दूलाः श्रीकृष्णचरितामृतम् ।
शिवा पप्रच्छ भूतेशं यत्तद्वः कीर्तयाम्यहम् २।
एकदा पार्वती देवी शिवं संस्निग्धमानसा ।
प्रणयेन नमस्कृत्य प्रोवाच वचनं त्विदम् ३।
पार्वत्युवाच-।
अनंतकोटिब्रह्मांड तद्बाह्याभ्यंतरस्थितेः ।
विष्णोः स्थानं परं तेषां प्रधानं वरमुत्तमम् ४।
यत्परं नास्ति कृष्णस्य प्रियं स्थानं मनोरमम् ।
तत्सर्वं श्रोतुमिच्छामि कथयस्व महाप्रभो ५।
ईश्वर उवाच-।
गुह्याद्गुह्यतरं गुह्यं परमानंदकारकम् ।

अत्यद्भुतं रहःस्थानमानंदं परमं परम् ६।
दुर्लभानां च परमं दुर्लभं मोहनं परम् ।
सर्वशक्तिमयं देवि सर्वस्थानेषु गोपितम् ७।
सात्वतां स्थानमूर्द्धन्यं विष्णोरत्यंतदुर्लभम् ।
नित्यं वृंदावनं नाम ब्रह्मांडोपरि संस्थितम् ८।
पूर्णब्रह्मसुखैश्वर्यं नित्यमानंदमव्ययम् ।
वैकुंठादि तदंशांशं स्वयं वृंदावनं भुवि ९।
गोलोकैश्वर्यं यत्किंचिद्गोकुले तत्प्रतिष्ठितम् ।
वैकुंठवैभवं यद्वै द्वारिकायां प्रतिष्ठितम् १०।
यद्ब्रह्मपरमैश्वर्यं नित्यं वृंदावनाश्रयम् ।
कृष्णधामपरं तेषां वनमध्ये विशेषतः ११।
तस्मात्त्रैलोक्यमध्ये तु पृथ्वी धन्येति विश्रुता ।
यस्मान्माथुरकं नाम विष्णोरेकांतवल्लभम् १२।
स्वस्थानमधिकं नामधेयं माथुरमंडलम् ।
निगूढं विविधं स्थानं पुर्यभ्यंतरसंस्थितम् १३।

सहस्रपत्रकमलाकारं माथुरमंडलम् ।
विष्णुचक्रपरिभ्रामाद्धाम वैष्णवमद्भुतम् १४।
कर्णिकापर्णविस्तारं रहस्यद्रुममीरितम् ।
प्रधानं द्वादशारण्यं माहात्म्यं कथितं क्रमात् १५।
भद्र श्री लोह भांडीर महाताल खदीरकाः ।
बकुलं कुमुदं काम्यं मधु वृंदावनं तथा १६।
द्वादशैतावती संख्या कालिंद्याः सप्त पश्चिमे ।
पूर्वे पंचवनं प्रोक्तं तत्रास्ति गुह्यमुत्तमम् १७।
महारण्यं गोकुलाख्यं मधु वृंदावनं तथा ।
अन्यच्चोपवनं प्रोक्तं कृष्णक्रीडारसस्थलम् १८।
कदंबखंडनं नंदवनं नंदीश्वरं तथा ।
नंदनंदनखंडं च पलाशाशोककेतकी १९।
सुगंधमानसं कैलममृतं भोजनस्थलम् ।
सुखप्रसाधनं वत्सहरणं शेषशायिकम् २०।
श्यामपूर्वो दधिग्रामश्चक्रभानुपुरं तथा ।

संकेतं द्विपदं चैव बालक्रीडनधूसरम् २१।
कामद्रुमं सुललितमुत्सुकं चापि काननम् ।
नानाविधरसक्रीडा नानालीलारसस्थलम् २२।
नागविस्तारविष्टंभं रहस्यद्रुममीरितम् ।
सहस्रपत्रकमलं गोकुलाख्यं महत्पदम् २३।
कर्णिकातन्महद्धाम गोविंदस्थानमुत्तमम् ।
तत्रोपरि स्वर्णपीठे मणिमंडपमंडितम् २४।
कर्णिकायां क्रमाद्दिक्षु विदिक्षु दलमीरितम् ।
यद्दलं दक्षिणे प्रोक्तं परं गुह्योत्तमोत्तमम् २५।
तस्मिन्दले महापीठं निगमागमदुर्गमम् ।
योगींद्रैरपि दुष्प्रापं सर्वात्मा यच्च गोकुलम् २६।
द्वितीयं दलमाग्नेय्यां तद्दहस्यदलं तथा ।
संकेतं द्विपदं चैव कुटीद्वौ तत्कुले स्थितौ २७।
पूर्वं दलं तृतीयं च प्रधानस्थानमुत्तमम् ।
गंगादिसर्वतीर्थानां स्पर्शाच्छतगुणं स्मृतम् २८।

चतुर्थं दलमैशान्यां सिद्धपीठेऽपि तत्पदम् ।
व्यायामनूतनागोपी तत्र कृष्णं पतिं लभेत् २९।
वस्त्रालंकारहरणं तद्दले समुदाहृतम् ।
उत्तरे पंचमं प्रोक्तं दलं सर्वदलोत्तमम् ३०।
द्वादशादित्यमत्रैव दलं च कर्णिकासमम् ।
वायव्यां तु दलं षष्ठं तत्र कालीह्रदः स्मृतः ३१।
दलोत्तमोत्तमं चैव प्रधानं स्थानमुच्यते ।
सर्वोत्तमदलं चैव पश्चिमे सप्तमं स्मृतम् ३२।
यज्ञपत्नीगणानां च तदीप्सितवरप्रदम् ।

अत्रासुरोऽपि निर्वाणं प्राप त्रिदशदुर्लभम् ३३।
ब्रह्ममोहनमत्रैव दलं ब्रह्महृदावहम् ।
नैर्ऋत्यां तु दलं प्रोक्तमष्टमं व्योमघातनम् ३४।
शंखचूडवधस्तत्र नानाकेलिरसस्थलम् ।
श्रुतमष्टदलं प्रोक्तं वृंदारण्यांतरस्थितम् ३५।
श्रीमद्वृंदावनं रम्यं यमुनायाः प्रदक्षिणम् ।

शिवलिंगमधिष्ठानं दृष्टं गोपीश्वराभिधम् ३६।
तद्वाह्ये षोडशदलं श्रियापूर्णं तमीश्वरम् ।
सर्वासु दिक्षु यत्प्रोक्तं प्रादक्षिण्याद्यथाक्रमम् ३७।
महत्पदं महद्धाम स्वधामाधावसंज्ञकम् ।
प्रथमैकदलं श्रेष्ठं माहात्म्यं कर्णिकासमम् ३८।
तत्र गोवर्द्धनगिरौ रम्ये नित्यरसाश्रये ।
कर्णिकायां महालीला तल्लीला रसगह्वरौ ३९।
यत्र कृष्णो नित्यवृंदाकाननस्य पतिर्भवेत् ।
कृष्णो गोविंदतां प्राप्तः किमन्यैर्बहुभाषितैः ४०।
दलं तृतीयमाख्यातं सर्वश्रेष्ठोत्तमोत्तमम् ।
चतुर्थं दलमाख्यातं महाद्भुतरसस्थलम् ४१।
नंदीश्वरवनं रम्यं तत्र नंदालयः स्मृतः ।
कर्णिकादलमाहात्म्यं पंचमं दलमुच्यते ४२।
अधिष्ठाताऽत्र गोपालो धेनुपालनतत्परः ।
षष्ठं दलं यदाख्यातं तत्र नंदवनं स्मृतम् ४३।

सप्तमं बकुलारण्यं दलं रम्यं प्रकीर्तितम् ।
तत्राष्टमं तालवनं तत्र धेनुवधः स्मृतः ४४।
नवमं कुमुदारण्यं दलं रम्यं प्रकीर्तितम् ।
कामारण्यं च दशमं प्रधानं सर्वकारणम् ४५।
ब्रह्मप्रसाधनं तत्र विष्णुच्छद्मप्रदर्शनम् ।
कृष्णक्रीडारसस्थानं प्रधानं दलमुच्यते ४६।
दलमेकादशं प्रोक्तं भक्तानुग्रहकारणम् ।
निर्माणं सेतुबंधस्य नानावनमयस्थलम् ४७।
भांडीरं द्वादशदलं वनं रम्यं मनोहरम् ।
कृष्णः क्रीडारतस्तत्र श्रीदामादिभिरावृतः ४८।
त्रयोदशं दलं श्रेष्ठं तत्र भद्रवनं(रं) स्मृतम् ।
चतुर्दशदलं प्रोक्तं सर्वसिद्धिप्रदस्थलम् ४९।
श्रीवनं तत्र रुचिरं सर्वैश्वर्यस्य कारणम् ।
कृष्णक्रीडादलमयं श्रीकांतिकीर्तिवर्द्धनम् ५०।
दलं पंचदशं श्रेष्ठं तत्र लोहवनं स्मृतम् ।

कथितं षोडशदलं माहात्म्यं कर्णिकासमम् ५१।
महावनं तत्र गीतं तत्रास्ति गुह्यमुत्तमम् ।

बालक्रीडारतस्तत्र वत्सपालैः समावृतः ५२।
पूतनादिवधस्तत्र यमलार्जुनभंजनम्।
अधिष्ठाता तत्र बालगोपालः पंचमाब्दिकः ५३।
नाम्ना दामोदरः प्रोक्तः प्रेमानंदरसार्णवः।
दलं प्रसिद्धमाख्यातं सर्वश्रेष्ठदलोत्तमम् ५४।
कृष्णक्रीडा च किंजल्की विहारदलमुच्यते।
सिद्धप्रधानकिंजल्क दलं च समुदाहृतम् ५५।
पार्वत्युवाच-।
वृंदारण्यस्य माहात्म्यं रहस्यं वा किमद्भुतम्।
तदहं श्रोतुमिच्छामि कथयस्व महाप्रभो ५६।
ईश्वर उवाच-।
कथितं ते प्रियतमे गुह्याद्गुह्योत्तमोत्तमम्।
रहस्यानां रहस्यं यद्दुर्लभानां च दुर्लभम् ५७।

त्रैलोक्यगोपितं देवि देवेश्वरसुपूजितम्।
ब्रह्मादिवांछितं स्थानं सुरसिद्धादिसेवितम् ५८।
योगींद्रा हि सदा भक्त्या तस्य ध्यानैकतत्पराः।
अप्सरोभिश्च गंधर्वैर्नृत्यगीतनिरंतरम् ५९।
श्रीमद्वृंदावनं रम्यं पूर्णानंदरसाश्रयम्।
भूरिचिंतामणिस्तोयममृतं रसपूरितम् ६०।
वृक्षं गुरुद्रुमं तत्र सुरभीवृंदसेवितम्।
स्त्रीं लक्ष्मीं पुरुषं विष्णुं तद्दशांशसमुद्भवम् ६१।
तत्र कैशोरवयसं नित्यमानंदविग्रहम्।
गतिनाट्यं कलालापस्मितवक्त्रं निरंतरम् ६२।
शुद्धसत्वैः प्रेमपूर्णैर्वैष्णवैस्तद्वनाश्रितम्।
पूर्णब्रह्मसुखेमग्नं स्फुरत्तन्मूर्तितन्मयम् ६३।
मत्तकोकिलभृंगाद्यैः कूजत्कलमनोहरम्।
कपोलशुकसंगीतमुन्मत्तालि सहस्रकम् ६४।
भुजंगशत्रुनृत्याढ्यं सकलामोदविभ्रमम्।

नानावर्णैश्च कुसुमैस्तद्वेणुपरिपूरितम् ६५।
पूर्णेंदुनित्याभ्युदयं सूर्यमंदांशुसेवितम्।
अदुःखं दुःखविच्छेदं जरामरणवर्जितम् ६६।
अक्रोधं गतमात्सर्यमभिन्नमनहंकृतम्।
पूर्णानंदामृतरसं पूर्णप्रेमसुखार्णवम् ६७।
गुणातीतं महद्धाम पूर्णप्रेमस्वरूपकम्।
वृक्षादिपुलकैर्यत्र प्रेमानंदाश्रुवर्षितम् ६८।
किं पुनश्चेतनायुक्तैर्विष्णुभक्तैः किमुच्यते।
गोविंदांघ्रिरजः स्पर्शान्नित्यं वृंदावनं भुवि ६९।
सहस्रदलपद्मस्य वृंदारण्यं वराटकम्।

यस्य स्पर्शनमात्रेण पृथ्वी धन्या जगत्त्रये ७०।
गुह्याद्गुह्यतरं रम्यं मध्ये वृंदावनं भुवि ।
अक्षरं परमानंदं गोविंदस्थानमव्ययम् ७१।
गोविंददेहतोऽभिन्नं पूर्णब्रह्मसुखाश्रयम् ।
मुक्तिस्तत्र रजःस्पर्शात्तन्माहात्म्यं किमुच्यते ७२।

तस्मात्सर्वात्मना देवि हृदिस्थं तद्वनं कुरु ।
वृंदावनविहारेषु कृष्णं कैशोरविग्रहम् ७३।
कालिंदी चाकरोद्यस्य कर्णिकायां प्रदक्षिणाम् ।
लीलानिर्वाणगंभीरं जलं सौरभमोहनम् ७४।
आनंदामृत तन्मिश्रमकरंदघनालयम् ।
पद्मोत्पलाद्यैः कुसुमैर्नानावर्णसमुज्जवलम् ७५।
चक्रवाकादिविहगैर्मंजुनानाकलस्वनैः ।
शोभमानं जलं रम्यं तरंगातिमनोरमम् ७६।
तस्योभयतटी रम्या शुद्धकांचननिर्मिता ।
गंगाकोटिगुणा प्रोक्ता यत्र स्पर्शवराटकः ७७।
कर्णिकायां कोटिगुणो यत्र क्रीडारतो हरिः ।
कालिंदीकर्णिका कृष्णमभिन्नमेकविग्रहम् ७८।
पार्वत्युवाच।
गोविंदस्य किमाश्चर्यं सौंदर्याकृतविग्रह ।
तदहं श्रोतुमिच्छामि कथयस्व दयानिधे ७९।

ईश्वर उवाच।
मध्ये वृंदावने रम्ये मंजुमंजीरशोभिते ।
योजनाश्रितसद्वृक्ष शाखापल्लवमंडिते ८०।
तन्मध्ये मंजुभवने योगपीठं समुज्जवलम् ।
तदष्टकोणनिर्माणं नानादीप्तिमनोहरम् ८१।
तस्योपरि च माणिक्यरत्नसिंहासनं शुभम् ।
तस्मिन्नष्टदलं पद्मं कर्णिकायां सुखाश्रयम् ८२।
गोविंदस्य परं स्थानं किमस्य महिमोच्यते ।
श्रीमद्गोविंदमंत्रस्थ बल्लवीवृंदसेवितम् ८३।
दिव्यव्रजवयोरूपं कृष्णं वृंदावनेश्वरम् ।
व्रजेंद्रं संततैश्वर्यं व्रजबालैकवल्लभम् ८४।
यौवनोद्भिन्नकैशोरं वयसाद्भुतविग्रहम् ।
अनादिमादिं सर्वेषां नंदगोपप्रियात्मजम् ८५।
श्रुतिमृग्यमजं नित्यं गोपीजनमनोहरम् ।
परंधाम परं रूपं द्विभुजं गोकुलेश्वरम् ८६।

बल्लवीनंदनं ध्यायेन्निर्गुणस्यैककारणम् ।
सुश्रीमंतं नवं स्वच्छं श्यामधाममनोहरम् ८७।
नवीननीरदश्रेणी सुस्निग्धं मंजुकुंडलम् ।

फुल्लेंदीवरसत्कांति सुखस्पर्शं सुखावहम् ८८।
दलितांजनपुंजाभ चिक्कणं श्याममोहनम् ।
सुस्निग्धनीलकुटिलाशेषसौरभकुंतलम् ८९।
तद्ऊर्ध्वं दक्षिणे काले श्यामचूडामनोहरम् ।
नानावर्णोज्ज्वलं राजच्छिखंडिदलमंडितम् ९०।
मंदारमंजुगोपुच्छाचूडं चारुविभूषणम् ।
क्वचिद्बृहद्बलश्रेणी मुकुटेनाभिमंडितम् ९१।
अनेकमणिमाणिक्यकिरीटभूषणं क्वचित् ।
लोलालकवृतं राजत्कोटिचंद्रसमाननम् ९२।
कस्तूरीतिलकं भ्राजन्मंजुगोरोचनान्वितम् ।
नीलेंदीवरसुस्निग्ध सुदीर्घदललोचनम् ९३।
आनृत्यद्भ्रूलताश्लेषस्मितं साचि निरीक्षणम् ।

सुचारून्नतसौंदर्य नासाग्राति मनोहरम् ९४।
नासाग्रगजमुक्तांशु मुग्धीकृत जगत्त्रयम् ।
सिंदूरारुणसुस्निग्धाधरौष्ठसुमनोहरम् ९५।
नानावर्णोल्लसत्स्वर्णमकराकृतिकुंडलम् ।
तद्वक्षिमेपुंजसद्वंड मुकुराभलसद्द्युतिम् ९६।
कर्णोत्पलसुमंदारमकरोत्तंस भूषितम् ।
श्रीवत्सकौस्तुभोरस्कं मुक्ताहारस्फुरद्बलम् ९७।
विलसद्दिव्यमाणिक्यं मंजुकांचन मिश्रितम् ।
करे कंकणकेयूरं किंकिणीकटिशोभितम् ९८।
मंजुमंजीरसौंदर्य्यश्रीमदंघ्रि विराजितम् ।
कर्पूरागुरुकस्तूरीविलसच्चंदनादिकम् ९९।
गोरोचनादिसंमिश्र दिव्यांगरागचित्रितम् ।
स्निग्धपीतपटी राजत्प्रपदांदोलितांजनम् १००।
गंभीरनाभिकमलं रोमराजीनतस्रजम् ।
सुवृत्तजानुयुगलं पादपद्ममनोहरम् १०१।

ध्वजवज्रांकुशांभोज करांघ्रि तलशोभितम् ।
नखेंदु किरणश्रेणी पूर्णब्रह्मैककारणम् १०२।
केचिद्वदंति तस्यांशं ब्रह्मचिद्रूपमद्वयम् ।
तद्दशांशं महाविष्णुं प्रवदंति मनीषिणः १०३।
योगींद्रैः सनकाद्यैश्च तदेव हृदि चिंत्यते ।
त्रिभंगं ललिताशेष निर्माणसारनिर्मितम् १०४।
तिर्यग्ग्रीवजितानंतकोटिकंदर्पसुंदरम् ।
वामांसार्पित सद्भण्डस्फुरत्कांचनकुंडलम् १०५।
सहापांगेक्षणस्मेरं कोटिमन्मथसुंदरम् ।
कुंचिताधरविन्यस्त वंशीमंजुकलस्वनैः १०६।
जगत्त्रयं मोहयंतं मग्नं प्रेमसुधार्णवे ।

श्रीपार्वत्युवाच-।
परमं कारणं कृष्णं गोविंदाख्यं महत्पदम् १०७।
वृंदावनेश्वरं नित्यं निर्गुणस्यैककारणम् ।
तत्तद्रहस्यमाहात्म्यं किमाश्चर्यं च सुंदरम् १०८।

तद्ब्रूहि देवदेवेश श्रोतुमिच्छाम्यहं प्रभो ।
ईश्वर उवाच-।
यदंघ्रिनखचंद्रांशु महिमांतो न गम्यते १०९।
तन्माहात्म्यं कियद्देवि प्रोच्यते त्वं मुदा शृणु ।
अनंतकोटिब्रह्मांडे अनंतत्रिगुणोच्छ्रये ११०।
तत्कलाकोटिकोट्यंशा ब्रह्मविष्णुमहेश्वराः ।
सृष्टिस्थित्यादिना युक्तास्तिष्ठंति तस्य वैभवाः १११।
तद्रूपकोटिकोट्यंशाः कलाः कंदर्पविग्रहाः ।
जगन्मोहं प्रकुर्वंति तदंडांतरसंस्थिताः ११२।
तद्देहविलसत्कांतिकोटिकोट्यंशको विभुः ।
तत्प्रकाशस्य कोट्यंश रश्मयो रविविग्रहाः ११३।
तस्य स्वदेहकिरणैः परानंद रसामृतैः ।
परमामोदचिद्रूपैर्निर्गुणस्यैककारणैः ११४।
तदंशकोटिकोट्यंशा जीवंति किरणात्मकाः ।
तदंघ्रिपंकजद्वंद्व नखचंद्र मणिप्रभाः ११५।

आहुः पूर्णब्रह्मणोऽपि कारणं वेददुर्गमम् ।
तदंशसौरभानंतकोट्यंशो विश्वमोहनः ११६।
तत्स्पर्शपुष्पगंधादि नानासौरभसंभवः ।
तत्प्रिया प्रकृतिस्त्वाद्या राधिका कृष्णवल्लभा ११७।
तत्कलाकोटिकोट्यंशा दुर्गाद्यास्त्रिगुणात्मिकाः ।
तस्या अंघ्रिरजः स्पर्शात्कोटिविष्णुः प्रजायते ११८।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये कृष्णचरित्रे।
एकोनसप्ततितमोऽध्यायः ६९।

Roman transliteration

ṛṣaya ūcuḥ -
samyakchruto mahābhāga tvatto rāmāśvamedhakaḥ |
idānīṃ vada māhātmyaṃ śrīkṛṣṇasya mahātmanaḥ 1|
sūta uvāca-|
śṛṇvaṃtu muniśārdūlāḥ śrīkṛṣṇacaritāmṛtam |
śivā papraccha bhūteśaṃ yattadvaḥ kīrtayāmyaham 2|
ekadā pārvatī devī śivaṃ saṃsnigdhamānasā |
praṇayena namaskṛtya provāca vacanaṃ tvidam 3|
pārvatyuvāca-|
anaṃtakoṭibrahmāṃḍa tadbāhyābhyaṃtarasthiteḥ |
viṣṇoḥ sthānaṃ paraṃ teṣāṃ pradhānaṃ varamuttamam 4|

yatparaṃ nāsti kṛṣṇasya priyaṃ sthānaṃ manoramam |
tatsarvaṃ śrotumicchāmi kathayasva mahāprabho 5|
īśvara uvāca-|
guhyādguhyataraṃ guhyaṃ paramānaṃdakārakam |

atyadbhutaṃ rahaḥsthānamānaṃdaṃ paramaṃ param 6|
durlabhānāṃ ca paramaṃ durlabhaṃ mohanaṃ param |
sarvaśaktimayaṃ devi sarvasthāneṣu gopitam 7|
sātvatāṃ sthānamūrddhanyaṃ viṣṇoratyaṃtadurlabham |
nityaṃ vṛṃdāvanaṃ nāma brahmāṃḍopari saṃsthitam 8|
pūrṇabrahmasukhaiśvaryaṃ nityamānaṃdamavyayam |
vaikuṃṭhādi tadaṃśāṃśaṃ svayaṃ vṛṃdāvanaṃ bhuvi 9|
golokaiśvaryaṃ yatkiṃcidgokule tatpratiṣṭhitam |
vaikuṃṭhavaibhavaṃ yadvai dvārikāyāṃ pratiṣṭhitam 10|
yadbrahmaparamaiśvaryaṃ nityaṃ vṛṃdāvanāśrayam |
kṛṣṇadhāmaparaṃ teṣāṃ vanamadhye viśeṣataḥ 11|
tasmāttrailokyamadhye tu pṛthvī dhanyeti viśrutā |
yasmānmāthurakaṃ nāma viṣṇorekāṃtavallabham 12|
svasthānamadhikaṃ nāmadheyaṃ māthuramaṃḍalam |
nigūḍhaṃ vividhaṃ sthānaṃ puryabhyaṃtarasaṃsthitam 13|

sahasrapatrakamalākāraṃ māthuramaṃḍalam |
viṣṇucakraparibhrāmāddhāma vaiṣṇavamadbhutam 14|
karṇikāparṇavistāraṃ rahasyadrumamīritam |
pradhānaṃ dvādaśāraṇyaṃ māhātmyaṃ kathitaṃ kramāt 15|
bhadra śrī loha bhāṃḍīra mahātāla khadīrakāḥ |
bakulaṃ kumudaṃ kāmyaṃ madhu vṛṃdāvanaṃ tathā 16|
dvādaśaitāvatī saṃkhyā kāliṃdyāḥ sapta paścime |
pūrve paṃcavanaṃ proktaṃ tatrāsti guhyamuttamam 17|
mahāraṇyaṃ gokulākhyaṃ madhu vṛṃdāvanaṃ tathā |
anyaccopavanaṃ proktaṃ kṛṣṇakrīḍārasasthalam 18|
kadaṃbakhaṃḍanaṃ naṃdavanaṃ naṃdīśvaraṃ tathā |
naṃdanaṃdanakhaṃḍaṃ ca palāśāśokaketakī 19|
sugaṃdhamānasaṃ kailamamṛtaṃ bhojanasthalam |
sukhaprasādhanaṃ vatsaharaṇaṃ śeṣaśāyikam 20|
śyāmapūrvo dadhigrāmaścakrabhānupuraṃ tathā |

saṃketaṃ dvipadaṃ caiva bālakrīḍanadhūsaram 21|
kāmadrumaṃ sulalitamutsukaṃ cāpi kānanam |
nānāvidharasakrīḍā nānālīlārasasthalam 22|
nāgavistāraviṣṭaṃbhaṃ rahasyadrumamīritam |
sahasrapatrakamalaṃ gokulākhyaṃ mahatpadam 23|
karṇikātanmahaddhāma goviṃdasthānamuttamam |
tatropari svarṇapīṭhe maṇimaṃḍapamaṃḍitam 24|
karṇikāyāṃ kramāddikṣu vidikṣu dalamīritam |
yaddalaṃ dakṣiṇe proktaṃ paraṃ guhyottamottamam 25|
tasmindale mahāpīṭhaṃ nigamāgamadurgamam |
yogīṃdrairapi duṣprāpaṃ sarvātmā yacca gokulam 26|
dvitīyaṃ dalamāgneyyāṃ tadrahasyadalaṃ tathā |
saṃketaṃ dvipadaṃ caiva kuṭīdvau tatkule sthitau 27|
pūrvaṃ dalaṃ tṛtīyaṃ ca pradhānasthānamuttamam |
gaṃgādisarvatīrthānāṃ sparśācchataguṇaṃ smṛtam 28|

caturthaṃ dalamaiśānyāṃ siddhapīṭhe'pi tatpadam |
vyāyāmanūtanāgopī tatra kṛṣṇaṃ patiṃ labhet 29|
vastrālaṃkāraharaṇaṃ taddale samudāhṛtam |
uttare paṃcamaṃ proktaṃ dalaṃ sarvadalottamam 30|
dvādaśādityamatraiva dalaṃ ca karṇikāsamam |
vāyavyāṃ tu dalaṃ ṣaṣṭhaṃ tatra kālīhradaḥ smṛtaḥ 31|
dalottamottamaṃ caiva pradhānaṃ sthānamucyate |
sarvottamadalaṃ caiva paścime saptamaṃ smṛtam 32|
yajñapatnīgaṇānāṃ ca tadīpsitavarapradam |
atrāsuro'pi nirvāṇaṃ prāpa tridaśadurlabham 33|
brahmamohanamatraiva dalaṃ brahmahradāvaham |
nairṛtyāṃ tu dalaṃ proktamaṣṭamaṃ vyomaghātanam 34|
śaṃkhacūḍavadhastatra nānākelirasasthalam |
śrutamaṣṭadalaṃ proktaṃ vṛṃdāraṇyāṃtarasthitam 35|
śrīmadvṛṃdāvanaṃ ramyaṃ yamunāyāḥ pradakṣiṇam |

śivaliṃgamadhiṣṭhānaṃ dṛṣṭaṃ gopīśvarābhidham 36|
tadbāhye ṣoḍaśadalaṃ śriyāpūrṇaṃ tamīśvaram |
sarvāsu dikṣu yatproktaṃ prādakṣiṇyādyathākramam 37|
mahatpadaṃ mahaddhāma svadhāmādhāvasaṃjñakam |
prathamaikadalaṃ śreṣṭhaṃ māhātmyaṃ karṇikāsamam 38|
tatra govarddhanagirau ramye nityarasāśraye |
karṇikāyāṃ mahālīlā tallīlā rasagahvarau 39|
yatra kṛṣṇo nityavṛṃdākānanasya patirbhavet |
kṛṣṇo goviṃdatāṃ prāptaḥ kimanyairbahubhāṣitaiḥ 40|
dalaṃ tṛtīyamākhyātaṃ sarvaśreṣṭhottamottamam |
caturthaṃ dalamākhyātaṃ mahādbhutarasasthalam 41|
naṃdīśvaravanaṃ ramyaṃ tatra naṃdālayaḥ smṛtaḥ |
karṇikādalamāhātmyaṃ paṃcamaṃ dalamucyate 42|
adhiṣṭhātā'tra gopālo dhenupālanatatparaḥ |
ṣaṣṭhaṃ dalaṃ yadākhyātaṃ tatra naṃdavanaṃ smṛtam 43|

saptamaṃ bakulāraṇyaṃ dalaṃ ramyaṃ prakīrtitam |
tatrāṣṭamaṃ tālavanaṃ tatra dhenuvadhaḥ smṛtaḥ 44|
navamaṃ kumudāraṇyaṃ dalaṃ ramyaṃ prakīrtitam |
kāmāraṇyaṃ ca daśamaṃ pradhānaṃ sarvakāraṇam 45|
brahmaprasādhanaṃ tatra viṣṇucchadmapradarśanam |
kṛṣṇakrīḍārasasthānaṃ pradhānaṃ dalamucyate 46|
dalamekādaśaṃ proktaṃ bhaktānugrahakāraṇam |
nirmāṇaṃ setubaṃdhasya nānāvanamayasthalam 47|
bhāṃḍīraṃ dvādaśadalaṃ vanaṃ ramyaṃ manoharam |
kṛṣṇaḥ krīḍāratastatra śrīdāmādibhirāvṛtaḥ 48|
trayodaśaṃ dalaṃ śreṣṭhaṃ tatra bhadravanaṃ(raṃ) smṛtam |
caturdaśadalaṃ proktaṃ sarvasiddhipradasthalam 49|
śrīvanaṃ tatra ruciraṃ sarvaiśvaryasya kāraṇam |
kṛṣṇakrīḍādalamayaṃ śrīkāṃtikīrtivarddhanam 50|
dalaṃ paṃcadaśaṃ śreṣṭhaṃ tatra lohavanaṃ smṛtam |

kathitaṃ ṣoḍaśadalaṃ māhātmyaṃ karṇikāsamam 51|
mahāvanaṃ tatra gītaṃ tatrāsti guhyamuttamam |
bālakrīḍāratastatra vatsapālaiḥ samāvṛtaḥ 52|
pūtanādivadhastatra yamalārjunabhaṃjanam |
adhiṣṭhātā tatra bālagopālaḥ paṃcamābdikaḥ 53|
nāmnā dāmodaraḥ proktaḥ premānaṃdarasārṇavaḥ |

dalaṃ prasiddhamākhyātaṃ sarvaśreṣṭhadalottamam 54|
kṛṣṇakrīḍā ca kiṃjalkī vihāradalamucyate |
siddhapradhānakiṃjalka dalaṃ ca samudāhṛtam 55|
pārvatyuvāca-|
vṛṃdāraṇyasya māhātmyaṃ rahasyaṃ vā kimadbhutam |
tadahaṃ śrotumicchāmi kathayasva mahāprabho 56|
īśvara uvāca-|
kathitaṃ te priyatame guhyādguhyottamottamam |
rahasyānāṃ rahasyaṃ yaddurlabhānāṃ ca durlabham 57|

trailokyagopitaṃ devi deveśvarasupūjitam |
brahmādivāṃchitaṃ sthānaṃ surasiddhādisevitam 58|
yogīṃdrā hi sadā bhaktyā tasya dhyānaikatatparāḥ |
apsarobhiśca gaṃdharvairnṛtyagītaniraṃtaram 59|
śrīmadvṛṃdāvanaṃ ramyaṃ pūrṇānaṃdarasāśrayam |
bhūriciṃtāmaṇistoyamamṛtaṃ rasapūritam 60|
vṛkṣaṃ gurudrumaṃ tatra surabhīvṛṃdasevitam |
strīṃ lakṣmīṃ puruṣaṃ viṣṇuṃ taddaśāṃśasamudbhavam 61|
tatra kaiśoravayasaṃ nityamānaṃdavigraham |
gatināṭyaṃ kalālāpasmitavaktraṃ niraṃtaram 62|
śuddhasatvaiḥ premapūrṇairvaiṣṇavaistadvanāśritam |
pūrṇabrahmasukhemagnaṃ sphurattanmūrtitanmayam 63|
mattakokilabhṛṃgādyaiḥ kūjatkalamanoharam |
kapolaśukasaṃgītamunmattāli sahasrakam 64|
bhujaṃgaśatrunṛtyāḍhyaṃ sakalāmodavibhramam |

nānāvarṇaiśca kusumaistadreṇuparipūritam 65|
pūrṇeṃdunityābhyudayaṃ sūryamaṃḍāṃśusevitam |
aduḥkhaṃ duḥkhavicchedaṃ jarāmaraṇavarjitam 66|
akrodhaṃ gatamātsaryamabhinnamanahaṃkṛtam |
pūrṇānaṃdāmṛtarasaṃ pūrṇapremasukhārṇavam 67|
guṇātītaṃ mahaddhāma pūrṇapremasvarūpakam |
vṛkṣādipulakairyatra premānaṃdāśruvarṣitam 68|
kiṃ punaścetanāyuktairviṣṇubhaktaiḥ kimucyate |
goviṃdāṃghrirajaḥ sparśānnityaṃ vṛṃdāvanaṃ bhuvi 69|
sahasradalapadmasya vṛṃdāraṇyaṃ varāṭakam |
yasya sparśanamātreṇa pṛthvī dhanyā jagattraye 70|
guhyādguhyataraṃ ramyaṃ madhye vṛṃdāvanaṃ bhuvi |
akṣaraṃ paramānaṃdaṃ goviṃdasthānamavyayam 71|
goviṃdadehato'bhinnaṃ pūrṇabrahmasukhāśrayam |
muktistatra rajaḥsparśāttanmāhātmyaṃ kimucyate 72|

tasmātsarvātmanā devi hṛdisthaṃ tadvanaṃ kuru |
vṛṃdāvanavihāreṣu kṛṣṇaṃ kaiśoravigraham 73|
kāliṃdī cākarodyasya karṇikāyāṃ pradakṣiṇām |
līlānirvāṇagaṃbhīraṃ jalaṃ saurabhamohanam 74|
ānaṃdāmṛta tanmiśramakaraṃdaghanālayam |
padmotpalādyaiḥ kusumairnānāvarṇasamujjavalam 75|
cakravākādivihagairmaṃjunānākalasvanaiḥ |
śobhamānaṃ jalaṃ ramyaṃ taraṃgātimanoramam 76|
tasyobhayatatī ramyā śuddhakāṃcananirmitā |
gaṃgākoṭiguṇā proktā yatra sparśavarāṭakaḥ 77|
karṇikāyāṃ koṭiguṇo yatra krīḍārato hariḥ |

kāliṃdīkarṇikā kṛṣṇamabhinnamekavigraham 78|
pārvatyuvāca|
goviṃdasya kimāścaryaṃ sauṃdaryākṛtavigraha |
tadahaṃ śrotumicchāmi kathayasva dayānidhe 79|

īśvara uvāca|
madhye vṛṃdāvane ramye maṃjumaṃjīraśobhite |
yojanāśritasadvṛkṣa śākhāpallavamaṃḍite 80|
tanmadhye maṃjubhavane yogapīṭhaṃ samujjavalam |
tadaṣṭakoṇanirmāṇaṃ nānādīptimanoharam 81|
tasyopari ca māṇikyaratnasiṃhāsanaṃ śubham |
tasminnaṣṭadalaṃ padmaṃ karṇikāyāṃ sukhāśrayam 82|
goviṃdasya paraṃ sthānaṃ kimasya mahimocyate |
śrīmadgoviṃdamaṃtrastha ballavīvṛṃdasevitam 83|
divyavrajavayorūpaṃ kṛṣṇaṃ vṛṃdāvaneśvaram |
vrajeṃdraṃ saṃtataiśvaryaṃ vrajabālaikavallabham 84|
yauvanodbhinnakaiśoraṃ vayasādbhutavigraham |
anādimādiṃ sarveṣāṃ naṃdagopapriyātmajam 85|
śrutimṛgyamajaṃ nityaṃ gopījanamanoharam |
paraṃdhāma paraṃ rūpaṃ dvibhujaṃ gokuleśvaram 86|

ballavīnaṃdanaṃ dhyāyennirguṇasyaikakāraṇam |
suśrīmaṃtaṃ navaṃ svacchaṃ śyāmadhāmamanoharam 87|
navīnanīradaśreṇī susnigdhaṃ maṃjukuṃḍalam |
phulleṃdīvarasatkāṃti sukhasparśaṃ sukhāvaham 88|
dalitāṃjanapuṃjābha cikkaṇaṃ śyāmamohanam |
susnigdhanīlakuṭilāśeṣasaurabhakuṃtalam 89|
tadūrdhvaṃ dakṣiṇe kāle śyāmacūḍāmanoharam |
nānāvarṇojjvalaṃ rājacchikhaṃḍidalamaṃḍitam 90|
maṃdāramaṃjugopucchācūḍaṃ cāruvibhūṣaṇam |
kvacidbṛhaddalaśreṇī mukuṭenābhimaṃḍitam 91|
anekamaṇimāṇikyakirīṭabhūṣaṇaṃ kvacit |
lolālakavṛtaṃ rājatkoṭicaṃdrasamānanam 92|
kastūrītilakaṃ bhrājanmaṃjugorocanānvitam |
nīleṃdīvarasusnigdha sudīrghadalalocanam 93|
ānṛtyadbhrūlatāśleṣasmitaṃ sāci nirīkṣaṇam |

sucārūnnatasauṃdarya nāsāgrāti manoharam 94|
nāsāgragajamuktāṃśu mugdhīkṛta jagattrayam |
siṃdūrāruṇasusnigdhādharauṣṭhasumanoharam 95|
nānāvarṇollasatsvarṇamakarākṛtikuṃḍalam |
tadraśmipuṃjasadgaṃḍa mukurābhalasaddyutim 96|
karṇotpalasumaṃdāramakarottaṃsa bhūṣitam |
śrīvatsakaustubhoraskaṃ muktāhārasphuradgalam 97|
vilasaddivyamāṇikyaṃ maṃjukāṃcana miśritam |
kare kaṃkaṇakeyūraṃ kiṃkiṇīkaṭiśobhitam 98|
maṃjumaṃjīrasauṃdaryyaśrīmadaṃghri virājitam |
karpūrāgurukastūrīvilasaccaṃdanādikam 99|
gorocanādisaṃmiśra divyāṃgarāgacitritam |
snigdhapītapaṭī rājatprapadāṃdolitāṃjanam 100|
gaṃbhīranābhikamalaṃ romarājīnatasrajam |
suvṛttajānuyugalaṃ pādapadmamanoharam 101|

dhvajavajrāṃkuśāṃbhoja karāṃghri talaśobhitam |
nakheṃdu kiraṇaśreṇī pūrṇabrahmaikakāraṇam 102|
kecidvadaṃti tasyāṃśaṃ brahmacidrūpamadvayam |
taddaśāṃśaṃ mahāviṣṇuṃ pravadaṃti manīṣiṇaḥ 103|
yogīṃdraiḥ sanakādyaiśca tadeva hṛdi ciṃtyate |
tribhaṃgaṃ lalitāśeṣa nirmāṇasāranirmitam 104|
tiryaggrīvajitānaṃtakoṭikaṃdarpasuṃdaram |
vāmāṃsārpita sadgaṇḍasphuratkāṃcanakuṃḍalam 105|
sahāpāṃgekṣaṇasmeraṃ koṭimanmathasuṃdaram |
kuṃcitādharavinyasta vaṃśīmaṃjukalasvanaiḥ 106|
jagattrayaṃ mohayaṃtaṃ magnaṃ premasudhārṇave |
śrīpārvatyuvāca-|
paramaṃ kāraṇaṃ kṛṣṇaṃ goviṃdākhyaṃ mahatpadam 107|
vṛṃdāvaneśvaraṃ nityaṃ nirguṇasyaikakāraṇam |
tattadrahasyamāhātmyaṃ kimāścaryaṃ ca suṃdaram 108|

tadbrūhi devadeveśa śrotumicchāmyahaṃ prabho |
īśvara uvāca-|
yadaṃghrinakhacaṃdrāṃśu mahimāṃto na gamyate 109|
tanmāhātmyaṃ kiyaddevi procyate tvaṃ mudā śṛṇu |
anaṃtakoṭibrahmāṃḍe anaṃtatriguṇocchraye 110|
tatkalākoṭikoṭyaṃśā brahmaviṣṇumaheśvarāḥ |
sṛṣṭisthityādinā yuktāstiṣṭhaṃti tasya vaibhavāḥ 111|
tadrūpakoṭikoṭyaṃśāḥ kalāḥ kaṃdarpavigrahāḥ |
jaganmohaṃ prakurvaṃti tadaṃḍāṃtarasaṃsthitāḥ 112|
taddehavilasatkāṃtikoṭikoṭyaṃśako vibhuḥ |
tatprakāśasya koṭyaṃśa raśmayo ravivigrahāḥ 113|
tasya svadehakiraṇaiḥ parānaṃda rasāmṛtaiḥ |
paramāmodacidrūpairnirguṇasyaikakāraṇaiḥ 114|
tadaṃśakoṭikoṭyaṃśā jīvaṃti kiraṇātmakāḥ |
tadaṃghripaṃkajadvaṃdva nakhacaṃdra maṇiprabhāḥ 115|

āhuḥ pūrṇabrahmaṇo'pi kāraṇaṃ vedadurgamam |
tadaṃśasaurabhānaṃtakoṭyaṃśo viśvamohanaḥ 116|
tatsparśapuṣpagaṃdhādi nānāsaurabhasaṃbhavaḥ |
tatpriyā prakṛtistvādyā rādhikā kṛṣṇavallabhā 117|
tatkalākoṭikoṭyaṃśā durgādyāstriguṇātmikāḥ |
tasyā aṃghrirajaḥ sparśātkoṭiviṣṇuḥ prajāyate 118|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye kṛṣṇacaritre|
ekonasaptatitamo'dhyāyaḥ 69|

English translation

The sages said :

1. O glorious one, we have duly heard from you the (description of) Rāma 's horse-sacrifice. Now tell us the greatness (i.e. glory) of noble Śrīkṛṣṇa .

Sūta said :

2-3. O best sages, (please) listen to the nectar-like story of Śrīkṛṣṇa. I shall tell you what Pārvatī asked the lord of beings. Once goddess Pārvatī with her mind affectionate towards Śiva , having saluted him

with reverence, said these words to him:

Pārvatī said :

4-5. The place of Viṣṇu staying without and within the crores of universes, is beyond them, is the chief one, the best one, and excellent. There is no place superior to the one which is Kṛṣṇa 's charming place, dear to him. O great lord, I desire to hear it all. (Please) tell it.

The lord said :

6-15a. The highest, excellent secret place dear (to Viṣṇu) is more secret than a secret place, is holy, is very wonderful, and gives great joy. O goddess, it is great, very difficult to reach among all the places that are difficult to reach; it is full of all power, and is concealed among all places. This place of Viṣṇu is the chief among the places of the Sātvatas , is extremely difficult to reach, is eternal, is called Vṛndāvana , and is situated above the universe. It is the complete Brahman , happiness and glory, is eternal, is bliss, and is imperishable. Vaikuṇṭha is a part of its portion; on the earth there is Vṛndāvana itself. Whatever is the glory of Goloka is settled in Gokula . Whatever glory is (found) in Vaikuṇṭha is settled in Dvārakā . Whatever is the glory of that highest Brahman, it always resorts to Vṛndāvana. In the forest Kṛṣṇa's abode is especially great among them. Since that which is named Māthuraka is solely dear to Viṣṇu, therefore in the three worlds the earth is blessed. His own abode, named the region of Māthura , is superior; it is a concealed, multiform place, situated within a city. The Māthura region is of the form of a thousand-petalled lotus. Due to the roaming about of Viṣṇu's disc, the wonderful abode of Viṣṇu (has come about). Its pericarp and petals are extensive, and has sprung up with secret trees.

15b-23a. The twelve groves are important. In the order of importance they are: Bhadra , Śrī, Loha , Bhāṇḍira, Mahā , Tāla , Khadīraka, Bakula , Kumuda , Kāmya , Madhu (vana) and Vṛndāvana. They are twelve in number. Seven of them are (situated) in the west of Kālindī . The five on the east are (together) called Pañcavana (i.e. the five groves). There is a great, secret grove called Gokula and also Madhu(vana)-Vṛndāvana. This latter is called the place of Kṛṣṇa's sport-delight. (Then there are:) Kadamba , Khaṇḍana , Nandavana , Nandiśvara, Nandanandanakhaṇḍa, Palāśa , Aśoka , Ketakī , Sugandhamānasa, Kaila , Amṛta , the place of his eating (food); Sukhaprasādhana, Vatsaharaṇa, Śeṣaśāyika; the village Śyāmapūrvodadhi, so also the city Cakrabhānu; Saṃketa , Dvipada , dusty due to the sports of children; Kāmadruma, Sulalita and the grove Utsuka . It is a place of the enjoyment of pastimes of various kinds, so also of the enjoyment of many sports; Nāgavistāraviṣṭambha (literally, stopping of the expanse of the serpent), and having secret trees growing in it.

23b-51. The great place called Gokula is the thousand-petalled lotus. The great place in it, its pericarp, is the excellent abode of Govinda on a golden seat and is adorned with a golden pavilion. The petals have sprung up in (i.e. from) the pericarp in due order in the (main) directions and intermediate directions. The petal which is said (to be situated) in the south is the best and the best among the best (i.e. most) secret places. In that petal is a great seat inaccessible to the Vedic and sacred texts. It is difficult to obtain even for the lords of the meditating saints, is the soul of all, and is Gokula. In the south-east there is the second petal, a secret petal. It is Saṃketa, Dvipada; in that region two huts are situated. In the east there is the third petal, an excellent and chief place. It is said to be hundred times more meritorious than the contact with all holy places like Gaṅgā . In the north-east is the fourth petal, and the place is on the seat of the inspired sages. A cowherdess would obtain Kṛṣṇa as her husband at that place due to her worshipping Kātyāyana . It is said that snatching off of the garments and ornaments (of the cowherdesses) took place there. In the north is said (to exist) the fifth petal, the best

of all petals. Here itself is the petal resembling Karṇikā (literally, the pericarp), called Dvādaśāditya (i.e. having twelve suns). In the north-west is the sixth petal. Kālīhrada is said (to be situated) there. It is said to be the best of the best petals, and the chief place. In the west is said (to exist) the seventh petal, the best of all petals. It gives the desired boons to the groups of the wives of Viṣṇu. Here even a demon obtained salvation difficult to be obtained by gods. Here only is the petal called Brahmadala deluding Brahmā . In the south-east is said (to exist) the eighth petal (called) Vyomaghātana. The killing of Śaṅkhacūḍa took place there. It is the place of the enjoyment of many sports. The eighth petal is well-known, and is said to be situated within the Vṛndāvana-forest. The glorious Vṛndāvana is on the south of Yamunā . There is seen the place of Śiva-phallus, called Gopīśvara. Outside it is the sixteenth petal, glorious and full of beauty, which, due to going round it in order, is said (to exist) in all directions. It is a great place, a great abode, named Svadhāmādhava. The first petal is the greatest, and its greatness is like Karṇikā (the pericarp). There is the Karṇikā on the Govardhana mountain which is lovely and is ever the abode of pleasure, is a grove full of great sports where Kṛṣṇa would be the lord of the Nityavṛndākānana. Kṛṣṇa became (there) a cowkeeper. What is the use of further talking much? The third petal is called Sarvaśreṣṭhottamottama. The fourth petal is called Mahādbhutarasasthala. There is the beautiful grove (called) Nandīśvara , and there is said (to exist) abode of Nanda . The fifth petal is called Karṇikādalamāhātmya. Here Gopāla (i.e. Kṛṣṇa) engaged in tending the cows, dwells. There, which is said to be the sixth petal, is said (to exist) Nandavana. The seventh lovely petal is called Bakulāraṇya. The eighth is Tālavana where the cows were killed. The ninth charming petal is called Kumudāraṇya. The tenth (called) Kāmāraṇya is the chief and the cause of all. There is Brahmaprasādhana (lit. decoration of Brahmā), and the manifestation of the disguise of Viṣṇu. It is the place of the pleasures of (i.e. due to) Kṛṣṇa's sports, and is said to be preeminent. The eleventh petal is called Bhaktānugrahakāraṇa. A bridge is constructed here; and the place is full of many groves. The twelfth lovely and charming petal is Bhāṇḍīra ; there Kṛṣṇa was engaged in sports and was surrounded by Śrīdāman etc. The thirteenth best petal is known as Bhadravara. The fourteenth petal is called Sarvasiddhipradasthala. There is Śrīvana , which is charming, and is the cause of all splendour; it has a part of Kṛṣṇa's sports and enhances glory, beauty and fame. The fifteenth excellent petal is known as Lohavana . The petal resembling Karṇikā is said to be the sixteenth petal.

52-55. There is said to be a secret, excellent, great grove. (Kṛṣṇa) surrounded by keepers of calves (i.e. young cowherds) is engaged in child-sports. The murder of Pūtanā etc. and the breaking of twin Arjuna trees (took place) there. The young Gopāla, five years old, the ocean of love, joy and pleasure, and called Dāmodara , lives there. This is said to be a well-known petal, and best and excellent of all petals. The sport of Kṛṣṇa (takes place here). It is called Kiñjalkīvihāradala. It is also called Siddhapradhānakiñjalka.

Pārvatī said :

56. I desire to hear the importance and the wonderful secret of Vṛndāraṇya. O great lord, narrate it.

The lord said :

57-59. O most beloved one, I have told you the best, greatest mystery, the secret of secrets, and the rare of the rare. O goddess, it is watched over in the three worlds, and well-honoured by the lord of gods. It is desired by Brahmā and others; the place is resorted to by gods and inspired sages. The best among the meditating saints are devotedly always intent upon meditation on it only. There is the continuous singing and dancing of gandharvas and celestial damsels.

60-69. The glorious Vṛndāvana is charming and is an abode of complete joy and pleasure. There are many desire-yielding gems; and the water is full of the taste of nectar. The big tree there is surrounded by Kadamba trees. There is the lady Lakṣmī , the man Viṣṇu, produced from the tenth part of it. There (one sees) Kṛṣṇa, of the age of a boy, always of a joyful figure, walking dramatically, with a face having continuous sweet but indistinct talk, with the forest resorted to by devotees of Viṣṇu, of a pure nature, and full of love, engaged in the joy of the complete Brahman, full of the thoughts about him; being inspired by his image; (the forest was) charming due to the sweet notes and humming of the intoxicated cuckoos andbees, having the music of pigeons and parrots, with thousands of intoxicated bees, rich with the dance of the enemies of serpents (i.e. peacocks), full of all amorous joyful sports; it was full of the pollen of flowers of various colours; it had the full moon always rising, and served with the sun having cold rays; it was without misery, free from grief, and old age and death. It was free from anger, free from jealousy, unbroken (i.e. complete) and without ego; it had the nectar of full joy; it was the ocean of full love and happiness. The great abode was beyond (all) qualities and was of the nature of full love, where due to horripilation tears were shed by trees etc.; then what can be said about Viṣṇu's devotees having consciousness! It was Vṛndāvana on the earth due to the constant contact with the dust of Kṛṣṇa's feet.

70-78. The Vṛndāvana is the seed-vessel of the lotus having a thousand petals, by the touch of which the earth is blessed in the three worlds. On the earth Vṛndāvana is a greater secret than a secret (i.e. the greatest secret) and a charming (place). It is an inexhaustible, unchangeable abode of Govinda, containing greatest joy. It is non-different from Govinda's body, and is the abode of the joy of (reaching) the complete Brahman. There salvation is had by the touch of the dust(-particles). What can be said about its importance? Therefore, O queen, by all means, keep in mind that forest. In the Vṛndāvana parks, (one sees) Kṛṣna having a boy's body. Kālindi went round its pericarp. The water of Kālindī is pleasant due to sports, is deep, and attractive due to fragrance; it was mixed with the nectar of joy; it is the dense place of honey; it is bright with many colours due to flowers like lotuses and blue lotuses. The water is lovely; it looks beautiful with birds like the ruddy geese with various sweet and indistinct notes; it is very lovely due to the waves. On both of its sides (there is a pericarp) which is lovely and fashioned with pure gold, said to be a crore times more meritorious than Gaṅgā (Gaṅgākoṭiguṇa). In the pericarp (Karṇikā) there is the Koṭiguṇa where Kṛṣṇa is engaged in sports. Kālindī, Karṇikā and Kṛṣṇa are not different from one another. They (just) have one body.

Pārvatī said :

79. O you not having a beautiful body, I desire to listen to the wonders of Govinda. O you treasure of compassion, tell (them to me).

The lord said :

80-107. In Vṛndāvana adorned with lovely sprouts and beautified with the foliage of the branches of good trees extending over a yojana , in a charming abode there is a very bright seat for abstract meditation. It is fashioned with eight angles and is charming due to various lustres. On it is an auspicious throne (decked) with rubies. There is an eight-petalled lotus lying comfortably in the pericarp. It is the great abode of Govinda. How can its greatness be described? A man should meditate upon Kṛṣṇa who is served by the group of cowherdesses remaining in (i.e. following) the advice of Govinda (i.e. Kṛṣṇa) who has the (proper) age and form for the divine station of the cowherds, who is the lord of Vṛndāvana, who is the chief of the station of the cowherds, who always has splendour, who alone is dear to the children of the station of the cowherds, whose childhood has broken into youth due to age, whose body is wonderful, who is without a beginning but is the origin of all, who is the dear son

of the cowherd Nanda, who is to be sought after through the sacred texts, who is unborn, who is always charming to the cowherdesses, who is the highest abode, who is the highest form, who has two arms, who is the lord of the station of the cowherdesses, who is the son of a cowherdess, who is the only cause of the qualityless (Brahman), who is very glorious, who is fresh and pure, who has a dark lustre, who is charming, who is much glistening like the row of fresh clouds, who is pleasing to touch due to his great loveliness like a fully opened blue lotus, who gives comfort, who is glossy like the heap of collyrium that is expanded and is dark and attractive, whose entire (set of) hair is very glossy, dark, curly and fragrant, who is charming due to the dark lock of hair and the right part over it, who is bright on account of many colours and adorned with bright feathers of peacocks, who has on his crest a charming string of mandāra (flowers), who has put on lovely ornaments, who is at times adorned with a crown made with a multitude of big leaves, who at times has the ornament of a crown made with many gems and rubies, who is covered with unsteady hair, whose face is like a crore of bright moons, who has put on (his forehead) the mark of musk, who has been (smeared) with bright, charming yellow pigment made from the urine or bile of a cow, whose eyes are long like very long petals, having the beauty of fully opened blue lotuses, in whose smile the creeper-like eyebrows dance (i.e. move) closely, and the sight is (i.e. the eyes are) charming, the tip of whose nose is charming on account of its beauty due to its being very beautiful and rising, who entices the three worlds with the rays of the pearls supposed to be found in the projection on the foreheads of elephants on the tip of his nose, who is lovely on account of his red and glossy lower lip resembling red lead, who puts on ear-rings resembling the shape of crocodiles and made of pure bright gold and of many colours, and the good cheeks of whom have the resemblance with mirrors due to the heap of rays of (i.e. shooting from) them (i.e. the ear-rings), on whose ears are placed mandāra and lotuses and who is well-adorned with chaplets of the shape of ' crocodiles, who has on his chest the (mark of) Śrīvatsa and Kaustubha , whose neck shines with a necklace of pearls, round whose arm are the bracelets and armlets with divine rubies shining and mixed with lovely gold, whose waist is adorned with small bells, whose beautiful feet are adorned with the beauty of sweet(-jingling) anklets, (on whose body) sandal etc. looks bright with camphor, agaru (sandal) and musk, who is painted with divine fragrant unguents mixed with a bright yellow pigment made from cow's urine or bile, who is shining with soft, yellow garment and with whose feet the collyrium is disturbed, whose lotus-like navel is deep, whose chaplet is depressed in the line of hair, whose pair of knees is quite round, who is lovely due to his lotus-like feet, whose palms and soles are adorned with (signs of) flag, diamond, gold and lotus, who having the row of rays shooting from his nails is the only cause of the complete Brahman. Some say that the unique supreme spirit, Brahman, is his portion; the wise ones say that Mahāviṣṇu is his tenth part; that one alone, who has three modes and who is fashioned with the essence of (materials required to) fashion all good things, is thought of in their hearts by the best meditating saints like Sanaka , who is lovely (as he has) vanquished innumerable crores of Cupids due to his neck that is turned (to a side), whose golden ear-rings shine when he has put his fine cheek on his left shoulder, whose smile is accompanied by a side-glance, who deludes the three worlds with the sweet, indistinct notes of his flute put between the contracted lips, who is drowned in the ocean of love.

Pārvatī said :

108-115. O lord, tell me everything about the highest cause Kṛṣṇa, the highest position called Kṛṣṇa, the lord of Vṛndāvana, the eternal one, and the only cause of the qualityless (Brahman); tell me the importance of each secret, about the lovely wonder. O lord of lords, I desire to hear it.

The lord said :

O goddess, how much can be said about the greatness of him, the knowledge of whose moon-like rays cannot be had? Listen joyfully. In the innumerable crores of the universes, in the rise of the infinite (Prakṛti) with three constituents, Brahmā, Viṣṇu, and Śiva are equal to the parts of the measure of a croreth of a croreth of his feet. (These) arising from him are endowed with creation, maintenance, and destruction. The bodies of Cupid are the parts equal to the portion of a croreth of a croreth of his form. Born of his aṇḍāntara(?) they entice the world. Brahmā is (made of) a part equal to a croreth of a croreth of the lustre shining in his body. The forms of the sun are the partial rays equal to a croreth of a croreth of his light. Those of the form of rays which are a croreth of a croreth of his portion live due to rays of his body which are the nectar of great joy, which are of the nature of highest bliss and intelligence, and which are the only cause of the qualityless Brahman.

116-118. They say that the lustres of the gem-like (crescent) moon(-shaped) nails of his two feet are even the cause of the complete Brahman, difficult to be understood by the Vedas . (The fragrance) enticing the universe is but a part which cannot be measured (i.e. is negligible) of his fragrance; and the various fragrances are produced from the fragrance etc. of the flowers touched by him. The first (primordial) matter is Rādhikā , dear to Kṛṣṇa. Durgā and others having the three constituents are a part equal to a croreth of croreth portion of her. The excellent Viṣṇu is produced from the touch of the dust of her feet.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 70

A Description of Śrīkṛṣṇa

Chapter 365 of 693 · 66 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
यदाकर्णनमेतस्य ये वा पारिषदाः प्रभोः ।
तदहं श्रोतुमिच्छामि कथयस्व दयानिधे १।
ईश्वर उवाच।
राधया सह गोविंदं स्वर्णसिंहासनेस्थितम् ।
पूर्वोक्तरूपलावण्यं दिव्यभूषांबरस्रजम् २।
त्रिभंगी मंजु सुस्निग्धं गोपीलोचनतारकम् ।
तद्बाह्ये योगपीठे च स्वर्णसिंहासनावृते ३।
प्रत्यंगरभसावेशाः प्रधानाः कृष्णवल्लभाः ।
ललिताद्याः प्रकृत्यंशा मूलप्रकृतिराधिका ४।
संमुखे ललिता देवी श्यामला वायुकोणके ।
उत्तरे श्रीमती धन्या ऐशान्यां श्रीहरिप्रिया ५।
विशाखा च तथा पूर्वे शैब्या चाग्नौ ततः परम् ।
पद्मा च दक्षिणे पश्चान्नैर्ऋते क्रमशः स्थिताः ६।
योगपीठे केसराग्रे चारु चंद्रावती प्रिया ।

अष्टौ प्रकृतयः पुण्याः प्रधानाः कृष्णवल्लभाः ७।
प्रधानप्रकृतिस्त्वाद्या राधा चंद्रावती समा ।
चंद्रावली चित्ररेखा चंद्रा मदनसुंदरी ८।
प्रिया च श्रीमधुमती चंद्ररेखा हरिप्रिया ।
षोडशाद्याः प्रकृतयः प्रधानाः कृष्णवल्लभाः ९।
वृंदावनेश्वरी राधा तथा चंद्रावली प्रिया ।
अभिन्नगुणलावण्य सौंदर्याश्चारुलोचनाः १०।
मनोहरा मुग्धवेषाः किशोरीवयसोज्ज्वलाः ।
अग्रेतनास्तथा चान्या गोपकन्याः सहस्रशः ११।
शुद्धकांचनपुंजाभाः सुप्रसन्नाः सुलोचनाः ।
तद्रूपहृदयारूढास्तदाश्लेष समुत्सुकाः १२।
श्यामामृतरसे मग्नाः स्फुरत्तद्भावमानसाः ।
नेत्रोत्पलार्चिते कृष्णपादाब्जेऽपितचेतसः १३।
श्रुतिकन्यास्ततो दक्षे सहस्रायुतसंयुताः ।
जगन्मुग्धीकृताकारा ह्यर्तिकृष्णलालसाः १४।

नानासत्वस्वरालापमुग्धीकृतजगत्त्रयाः ।
तत्र गूढरहस्यानि गायंत्यः प्रेमविह्वलाः १५।
देवकन्यास्ततः सव्ये दिव्यवेषारसोज्ज्वलाः ।
नानावैदिग्ध्यनिपुणा दिव्यभावभरान्विताः १६।
सौंदर्यातिशयेनाढ्याः कटाक्षातिमनोहराः ।
निर्लज्जास्तत्र गोविंदे तदंगस्पर्शनोद्यताः १७।
तद्भावमग्नमनसः स्मितसाचि निरीक्षणाः ।
मंदिरस्य ततो बाह्ये प्रियया विशदावृते १८।
समानवेषवयसः समानबलपौरुषाः ।
समानगुणकर्माणः समानाभरणप्रियाः १९।
समानस्वरसंगीत वेणुवादनतत्पराः ।
श्रीदामा पश्चिमे द्वारे वसुदामा तथोत्तरे २०।
सुदामा च तथा पूर्वे किंकिणी चापि दक्षिणे ।
तद्बाह्ये स्वर्णपीठे च सुवर्णमंदिरावृते २१।
स्वर्णवेद्यंतरस्थे तु स्वर्णाभरणभूषिते ।

स्तोककृष्णं सुभद्राद्यैर्गोपालैरयुतायुतैः २२।
शृंगवीणावेणुवेत्रवयोवेषाकृतिस्वरैः ।
तद्गुणध्यानसंयुक्तैर्गायद्भिरपि विह्वलैः २३।
चित्रार्पितैश्चित्ररूपैः सदानंदाश्रुवर्षिभिः ।
पुलकाकुलसर्वांगैर्योगींद्रैरिव विस्मितैः २४।
क्षरत्ययोभिर्गोविंदैरसंख्यातैरुपावृतम् ।
तद्बाह्ये स्वर्णप्राकारे कोटिसूर्यसमुज्जवले २५।
चतुर्दिक्षुमहोद्यानं मंजुसौरभमोहिते ।
पश्चिमे संमुखे श्रीमत्पारिजातद्रुमाश्रये २६।
तदधस्तु स्वर्णपीठे स्वर्णमंडनमंडिते ।
तन्मध्ये मणिमाणिक्य दिव्यसिंहासनोज्ज्वले २७।
तत्रोपरि परानंदं वासुदेवं जगत्प्रभुम् ।
त्रिगुणातीतचिद्रूपं सर्वकारणकारणम् २८।
इंद्रनीलघनश्यामं नीलकुंचितकुंतलम् ।
पद्मपत्रविशालाक्षं मकराकृतिकुंडलम् २९।

चतुर्भुजं तु चक्रासिगदाशंखांबुजायुधम् ।
आद्यंतरहितं नित्यं प्रधानं पुरुषोत्तमम् ३०।
ज्योतीरूपं महद्धाम पुराणं वनमालिनम् ।
पीतांबरधरं स्निग्धं दिव्यभूषणभूषितम् ३१।
दिव्यानुलेपनं राजच्चित्रितांग मनोहरम् ।
रुक्मिणी सत्यभामा च नाग्नजिती सुलक्षणा ३२।
मित्रविंदानुविंदा सुनंदा जांबवती प्रिया ।
सुशीला चाष्टमहिला वासुदेवप्रियास्ततः ३३।
उद्भ्राजिताः पारिषदा वृतयोर्भक्तितत्पराः ।

उत्तरे सुमहोद्याने हरिचंदनसंश्रये ३४।
तत्राधस्तु स्वर्णपीठे मणिमंडपमंडिते।
तन्मध्ये हेमनिर्माणदले सिंहासनोज्जवले ३५।
तत्रैव सह रेवत्या संकर्षण हलायुधम्।
ईश्वरस्य प्रियानंतमभिन्नगुणरूपिणम् ३६।
शुद्धस्फटिकसंकाशं रक्तांबुज दलेक्षणम्।

नीलपट्टधरं स्निग्धं दिव्यभूषास्रगंबरम् ३७।
मधुपाने सदासक्तं मधुघूर्णितलोचनम्।
प्रवीरदक्षिणेभागे मंजुनाभ्यंतरस्थिते ३८।
संतानवृक्षमूले तु मणिमंदिरमंडितम्।
तन्मध्ये मणिमाणिक्य दिव्यसिंहासनोज्ज्वले ३९।
प्रद्युम्नं च रती देवं तत्रोपरिसुखस्थितम्।
जगन्मोहनसौंदर्य्यसारश्रेणीरसात्मकम् ४०।
असितांभोजपुंजाभमरविंददलेक्षणम्।
दिव्यालंकारभूषाभिर्दिव्यगंधानुलेपनम् ४१।
जगन्मुग्धीकृताशेष सौंदर्याश्चर्यविग्रहम्।
पूर्वोद्याने महारण्ये सुरद्रुम समाश्रये ४२।
तत्राधस्तु स्वर्णपीठे हेममंडपमंडिते।
तस्य मध्ये स्थिरे राजद्दिव्यसिंहासनोज्ज्वले ४३।
दिव्योषयासमं श्रीमदनिरुद्धं जगत्पतिम्।
सांद्रानंदघनश्यामं सुस्निग्धं नीलकुंतलम् ४४।

सुभ्रून्नतलताभंगीं सुकपोलं सुनासिकम्।
सुग्रीवं सुंदरं वक्षो मनोहर मनोहरम् ४५।
किरीटिनं कुंडलिनं कंठभूषाविभूषितम्।
मंजुमंजीरमाधुर्यादतिसौंदर्य विग्रहम् ४६।
प्रियभृत्यगणाराध्यं यत्र संगीतकप्रियम्।
पूर्णब्रह्मसदानंदं शुद्धसत्वस्वरूपकम् ४७।
तस्योर्द्ध्वे चांतरिक्षे च विष्णुं सर्वेश्वरेश्वरम्।
अनादिमादिचिद्रूपं चिदानंदं परं विभुम् ४८।
त्रिगुणातीतमव्यक्तं नित्यमक्षयमव्ययम्।
समेघपुंजमाधुर्यसौंदर्यश्यामविग्रहम् ४९।
नीलकुंचितसुस्निग्ध केशपाशातिसुंदरम्।
अरविंददलस्निग्ध सुदीर्घचारुलोचनम् ५०।
किरीटकुंडलोद्भंड शुद्धसत्वात्मभिर्वृतम्।
आत्मारामैश्च चिद्रूपैस्तन्मूर्तिध्यानतत्परैः ५१।
हृदयारूढ तद्ध्यन्नौर्नासाग्रन्यस्तलोचनैः।

क्रियतेऽहैतुकीभक्तिः कायहृद्वृत्तिभाषितैः ५२।
तत्सव्ये यक्षगंधर्वसिद्धविद्याधरादिभिः।

सुकांतैरप्सरःसंघैर्नृत्यसंगीततत्परैः ५३।
तदंगभजनं कामं वांछद्भिः कृष्णलालसैः ।
तदग्रे वैष्णवैः सर्वैश्चांतरिक्षे सुखासने ५४।
प्रह्लादनारदाद्यैश्च कुमारशुकवैष्णवैः ।
जनकाद्यैर्लसद्भावैर्हृद्धाह्य स्फूर्तितत्परैः ५५।
पुलकाकुलसर्वांगैः स्फुरत्प्रेमसमाकुलैः ।
रहस्यामृतसंसिक्तैरर्द्धयुग्माक्षरो मनुः ५६।
मंत्रचूडामणिः प्रोक्तः सर्वमंत्रैककारणम् ।
सर्वदेवस्य मंत्राणां कैशोरं मंत्रहेतुकम् ५७।
सर्वकैशोरमंत्राणां हेतुश्चूडामणिर्मनुः ।
जपं कुर्वंति मनसा पूर्णप्रेमसुखाश्रयाः ५८।
वांछंति तत्पदांभोजे निश्चलं प्रेमसाधनम् ।
तद्धाह्ये स्फटिकाद्युच्च प्रावारे सुमनोहरे ५९।

कुंकुमैः सितरक्ताद्यैश्चतुर्दिक्षु समाकुलैः ।
शुक्लं चतुर्भुजं विष्णुं पश्चिमे द्वारपालकम् ६०।
शंखचक्रगदापद्मकिरीटादि विभूषितम् ।
रक्तं चतुर्भुजं पद्मशंखचक्रगदायुधम् ६१।
किरीटकुंडलोद्दीप्त द्वारपालकमुत्तरे ।
गौरं चतुर्भुजं विष्णुं शुखचक्रगदायुधम् ६२।
किरीटकुंडलाद्यैश्च शोभितं वनमालिनम् ।
पूर्वद्वारे द्वारपालं गौरं विष्णुं प्रकीर्तितम् ६३।
कृष्णवर्णं चतुर्बाहुं शंखचक्रादिभूषणम् ।
दक्षिणद्वारपालं तु श्रीविष्णुंकृष्णवर्णकम् ६४।
श्रीकृष्णचरितं ह्येतद्यः पठेत्प्रयतः शुचिः ।
शृणुयाद्वापि यो भक्त्या गोविंदे लभते रतिम् ६५।
इति श्रीपद्मपुराणे पातालखंडे कृष्णचरिते सप्ततितमोऽध्यायः ७०।

Roman transliteration

pārvatyuvāca-
yadākarṇanametasya ye vā pāriṣadāḥ prabhoḥ |
tadahaṃ śrotumicchāmi kathayasva dayānidhe 1|
īśvara uvāca|
rādhayā saha goviṃdaṃ svarṇasiṃhāsanesthitam |
pūrvoktarūpalāvaṇyaṃ divyabhūṣāṃbarasrajam 2|
tribhaṃgī maṃju susnigdhaṃ gopīlocanatārakam |
tadbāhye yogapīṭhe ca svarṇasiṃhāsanāvṛte 3|
pratyaṃgarabhasāveśāḥ pradhānāḥ kṛṣṇavallabhāḥ |
lalitādyāḥ prakṛtyaṃśā mūlaprakṛtirādhikā 4|
saṃmukhe lalitā devī śyāmalā vāyukoṇake |
uttare śrīmatī dhanyā aiśānyāṃ śrīharipriyā 5|
viśākhā ca tathā pūrve śaibyā cāgnau tataḥ param |

padmā ca dakṣiṇe paścānnairṛte kramaśaḥ sthitāḥ 6|
yogapīṭhe kesarāgre cāru caṃdrāvatī priyā |

aṣṭau prakṛtayaḥ puṇyāḥ pradhānāḥ kṛṣṇavallabhāḥ 7|
pradhānaprakṛtistvādyā rādhā caṃdrāvatī samā |
caṃdrāvalī citrarekhā caṃdrā madanasuṃdarī 8|
priyā ca śrīmadhumatī caṃdrarekhā haripriyā |
ṣoḍaśādyāḥ prakṛtayaḥ pradhānāḥ kṛṣṇavallabhāḥ 9|
vṛṃdāvaneśvarī rādhā tathā caṃdrāvalī priyā |
abhinnaguṇalāvaṇya sauṃdaryāścārulocanāḥ 10|
manoharā mugdhaveṣāḥ kiśorīvayasojjvalāḥ |
agretanāstathā cānyā gopakanyāḥ sahasraśaḥ 11|
śuddhakāṃcanapuṃjābhāḥ suprasannāḥ sulocanāḥ |
tadrūpahṛdayārūḍhāstadāśleṣa samutsukāḥ 12|
śyāmāmṛtarase magnāḥ sphurattadbhāvamānasāḥ |
netrotpalārcite kṛṣṇapādābje'pitacetasaḥ 13|
śrutikanyāstato dakṣe sahasrāyutasaṃyutāḥ |
jaganmugdhīkṛtākārā hṛdvartikṛṣṇalālasāḥ 14|

nānāsatvasvarālāpamugdhīkṛtajagattrayāḥ |
tatra gūḍharahasyāni gāyaṃtyaḥ premavihvalāḥ 15|
devakanyāstataḥ savye divyaveṣārasojjvalāḥ |
nānāvaidigdhyanipuṇā divyabhāvabharānvitāḥ 16|
sauṃdaryātiśayenāḍhyāḥ kaṭākṣātimanoharāḥ |
nirlajjāstatra goviṃde tadaṃgasparśanodyatāḥ 17|
tadbhāvamagnamanasaḥ smitasāci nirīkṣaṇāḥ |
maṃdirasya tato bāhye priyayā viśadāvṛte 18|
samānaveṣavayasaḥ samānabalapauruṣāḥ |
samānaguṇakarmāṇaḥ samānābharaṇapriyāḥ 19|
samānasvarasaṃgīta veṇuvādanatatparāḥ |
śrīdāmā paścime dvāre vasudāmā tathottare 20|
sudāmā ca tathā pūrve kiṃkiṇī cāpi dakṣiṇe |
tadbāhye svarṇapīṭhe ca suvarṇamaṃdirāvṛte 21|
svarṇavedyaṃtarasthe tu svarṇābharaṇabhūṣite |

stokakṛṣṇaṃ subhadrādyairgopālairayutāyutaiḥ 22|
śṛṃgavīṇāveṇuvetravayoveṣākṛtisvaraiḥ |
tadguṇadhyānasaṃyuktairgāyadbhirapi vihvalaiḥ 23|
citrārpitaiścitrarūpaiḥ sadānaṃdāśruvarṣibhiḥ |
pulakākulasarvāṃgairyogīṃdrairiva vismitaiḥ 24|
kṣaratyayobhirgoviṃdairasaṃkhyātairupāvṛtam |
tadbāhye svarṇaprākāre koṭisūryasamujjavale 25|
caturdikṣumahodyānaṃ maṃjusaurabhamohite |
paścime saṃmukhe śrīmatpārijātadrumāśraye 26|
tadadhastu svarṇapīṭhe svarṇamaṃḍanamaṃḍite |
tanmadhye maṇimāṇikya divyasiṃhāsanojjvale 27|
tatropari parānaṃdaṃ vāsudevaṃ jagatprabhum |
triguṇātītacidrūpaṃ sarvakāraṇakāraṇam 28|
iṃdranīlaghanaśyāmaṃ nīlakuṃcitakuṃtalam |
padmapatraviśālākṣaṃ makarākṛtikuṃḍalam 29|

caturbhujaṃ tu cakrāsigadāśaṃkhāṃbujāyudham |
ādyaṃtarahitaṃ nityaṃ pradhānaṃ puruṣottamam 30|

jyotīrūpaṃ mahaddhāma purāṇaṃ vanamālinam |
pītāṃbaradharaṃ snigdhaṃ divyabhūṣaṇabhūṣitam 31|
divyānulepanaṃ rājaccitritāṃga manoharam |
rukmiṇī satyabhāmā ca nāgnajitī sulakṣaṇā 32|
mitraviṃdānuviṃdā sunaṃdā jāṃbavatī priyā |
suśīlā cāṣṭamahilā vāsudevapriyāstataḥ 33|
udbhrājitāḥ pāriṣadā vṛtayorbhaktitatparāḥ |
uttare sumahodyāne haricaṃdanasaṃśraye 34|
tatrādhastu svarṇapīṭhe maṇimaṃḍapamaṃḍite |
tanmadhye hemanirmāṇadale siṃhāsanojjavale 35|
tatraiva saha revatyā saṃkarṣaṇa halāyudham |
īśvarasya priyānaṃtamabhinnaguṇarūpiṇam 36|
śuddhasphaṭikasaṃkāśaṃ raktāṃbuja dalekṣaṇam |

nīlapaṭṭadharaṃ snigdhaṃ divyabhūṣāsragaṃbaram 37|
madhupāne sadāsaktaṃ madhughūrṇitalocanam |
pravīradakṣiṇebhāge maṃjunābhyaṃtarasthite 38|
saṃtānavṛkṣamūle tu maṇimaṃdiramaṃḍitam |
tanmadhye maṇimāṇikya divyasiṃhāsanojjvale 39|
pradyumnaṃ ca ratī devaṃ tatroparisukhasthitam |
jaganmohanasauṃdaryyasāraśreṇīrasātmakam 40|
asitāṃbhojapuṃjābhamaraviṃdadalekṣaṇam |
divyālaṃkārabhūṣābhirdivyagaṃdhānulepanam 41|
jaganmugdhīkṛtāśeṣa sauṃdaryāścaryavigraham |
pūrvodyāne mahāraṇye suradruma samāśraye 42|
tatrādhastu svarṇapīṭhe hemamaṃḍapamaṃḍite |
tasya madhye sthire rājaddivyasiṃhāsanojjvale 43|
divyoṣayāsamaṃ śrīmadaniruddhaṃ jagatpatim |
sāṃdrānaṃdaghanaśyāmaṃ susnigdhaṃ nīlakuṃtalam 44|

subhrūnnatalatābhaṃgīṃ sukapolaṃ sunāsikam |
sugrīvaṃ suṃdaraṃ vakṣo manohara manoharam 45|
kirīṭinaṃ kuṃḍalinaṃ kaṃṭhabhūṣāvibhūṣitam |
maṃjumaṃjīramādhuryādatisauṃdarya vigraham 46|
priyabhṛtyagaṇārādhyaṃ yatra saṃgītakapriyam |
pūrṇabrahmasadānaṃdaṃ śuddhasatvasvarūpakam 47|
tasyorddhve cāṃtarikṣe ca viṣṇuṃ sarveśvareśvaram |
anādimādicidrūpaṃ cidānaṃdaṃ paraṃ vibhum 48|
triguṇātītamavyaktaṃ nityamakṣayamavyayam |
sameghapuṃjamādhuryasauṃdaryaśyāmavigraham 49|
nīlakuṃcitasusnigdha keśapāśātisuṃdaram |
araviṃdadalasnigdha sudīrghacārulocanam 50|
kirīṭakuṃḍalodgaṃḍa śuddhasatvātmabhirvṛtam |
ātmārāmaiśca cidrūpaistanmūrtidhyānatatparaiḥ 51|
hṛdayārūḍha taddhynaurnāsāgranyastalocanaiḥ |

kriyate'haitukībhaktiḥ kāyahṛdvṛttibhāṣitaiḥ 52|
tatsavye yakṣagaṃdharvasiddhavidyādharādibhiḥ |
sukāṃtairapsaraḥsaṃghairnṛtyasaṃgītatatparaiḥ 53|
tadaṃgabhajanaṃ kāmaṃ vāṃchadbhiḥ kṛṣṇalālasaiḥ |
tadagre vaiṣṇavaiḥ sarvaiścāṃtarikṣe sukhāsane 54|
prahlādanāradādyaiśca kumāraśukavaiṣṇavaiḥ |
janakādyairlasadbhāvairhṛdbāhya sphūrtitatparaiḥ 55|

pulakākulasarvāṃgaiḥ sphuratpremasamākulaiḥ |
rahasyāmṛtasaṃsiktairarddhayugmākṣaro manuḥ 56|
maṃtracūḍāmaṇiḥ proktaḥ sarvamaṃtraikakāraṇam |
sarvadevasya maṃtrāṇāṃ kaiśoraṃ maṃtrahetukam 57|
sarvakaiśoramaṃtrāṇāṃ hetuścūḍāmaṇirmanuḥ |
japaṃ kurvaṃti manasā pūrṇapremasukhāśrayāḥ 58|
vāṃchaṃti tatpadāṃbhoje niścalaṃ premasādhanam |
tadbāhye sphaṭikādyucca prāvāre sumanohare 59|

kuṃkumaiḥ sitaraktādyaiścaturdikṣu samākulaiḥ |
śuklaṃ caturbhujaṃ viṣṇuṃ paścime dvārapālakam 60|
śaṃkhacakragadāpadmakirīṭādi vibhūṣitam |
raktaṃ caturbhujaṃ padmaśaṃkhacakragadāyudham 61|
kirīṭakuṃḍaloddīpta dvārapālakamuttare |
gauraṃ caturbhujaṃ viṣṇuṃ śukhacakragadāyudham 62|
kirīṭakuṃḍalādyaiśca śobhitaṃ vanamālinam |
pūrvadvāre dvārapālaṃ gauraṃ viṣṇuṃ prakīrtitam 63|
kṛṣṇavarṇaṃ caturbāhuṃ śaṃkhacakrādibhūṣaṇam |
dakṣiṇadvārapālaṃ tu śrīviṣṇuṃkṛṣṇavarṇakam 64|
śrīkṛṣṇacaritaṃ hyetadyaḥ paṭhetprayataḥ śuciḥ |
śṛṇuyādvāpi yo bhaktyā goviṃde labhate ratim 65|
iti śrīpadmapurāṇe pātālakhaṃḍe kṛṣṇacarite saptatitamo'dhyāyaḥ 70|

English translation

Pārvatī said :

1. O lord, I desire to hear (the account worth) hearing of him and about those who are the members of his assembly. O you treasure of kindness, (please) narrate it.

The lord said :

2-7. (One can see) Govinda along with Rādhā seated on a golden throne. He has the loveliness of form as described before. His ornaments, garments and garland are divine. He, in his crooked posture (assumed with his body bent at three points while playing on his flute) is sweet and very glossy and is the pupil of the eyes of the cowherdesses. Outside sitting on the seat for abstract meditation (Yogapīṭha) covered with a golden sheet resembling a lion's skin(?) are the chief ladies dear to Kṛṣṇa and having a strong devotion for him in every limb (of their bodies). They are Lalitā and others, and are the portions of the primordial matter. Rādhikā is the primordial matter. In front of him is goddess Lalitā; in the north-west is Śrīharipriyā; in the east is Viśākhā ; and after her, in the south-east is Śaibyā ; Padmā is in the south; and then in the south-west, on the Yogapīṭha, in front of a bakula tree, is Candrāvatī , dear to him. Thus they remain in order. These eight are auspicious and chief natural forms, dear to Kṛṣṇa.

8-13. The chief form is Rādhā who is similar to Candrāvatī. Candrāvalī, Citrarekhā, Candrā , Madanasundarī , Priyā , Śrī, Madhumatī , Candrarekhā, Haripriyā —these are the sixteen original natural forms dear to Kṛṣṇa. At Vṛndāvana Rādhā is the (chief) goddess, so also Candrāvatī dear (to Kṛṣṇa). In front are thousands of cowherdesses having identical virtues and beauty and charming eyes. They are lovely, are dressed attractively, are young and bright. They resemble the mass of pure gold,

are very much pleased, and have lovely eyes; his form has got into their hearts, eager for his embrace; they have plunged themselves into the nectar of Kṛṣṇa; in their minds thoughts about him flash; they have dedicated their hearts to the lotus-like feet of Kṛṣṇa, worshipped by their lotus-like eyes.

14-26. On the right are Śrutikanyās, gathered in thousands and myriads, having forms which have infatuated the world, having in their minds a longing for Kṛṣṇa; they have enticed the three worlds with many natural sounds; there they, overcome with love, sing the concealed (i.e. great) secrets; on the left are divine damsels, with divine dresses and splendid with love; they are proficient in many skills, and are full of many divine sentiments. They are endowed with excellence of beauty and are very attractive due to their glances; they, not being ashamed of Govinda, are eager for the touch of his body. Their minds are merged in devotion to him. They look with a smile and obliquely. Then outside the temple, clearly filled with his beloveds, (there are ladies) of a similar dress and age, of a similar might and valour, of similar virtues and deeds, to whom similar ornaments are dear. They are engaged in singing songs of similar notes and playing upon similar lutes. At the western door is Śrīdāmā; similarly at the northern (door) is Vasudāmā ; in the same way, Sudāmā is at the eastern door and Kiṅkiṇī at the southern door. Outside it on the golden seat, surrounded by a golden temple, on another golden altar, adorned with golden ornaments (one can see) little Kṛṣṇa, surrounded by myriads and myriads of cowherds like Subhadra , having horns, lutes, flutes , canes and having (similar) age, dresses, forms and voice, and being overcome (with sentiments) and meditating upon his virtues, singing (his praise), drawn in pictures of wonderful forms, always shedding tears of joy, with their entire bodies full of horripilation, steady like best meditating saints; with trickling aloe-wood (paste), (he is also) surrounded by innumerable cow-keepers; outside it, on a golden rampart, bright with a crore of suns, and stupefied with sweet fragrance, is a great park (spreading) in (all) four directions and having a glorious Pārijāta tree in the west.

27-31. Below it (is) a divine golden seat, decorated with gold; on it (is) a divine throne, decked with gems and rubies. On it (one can see), Vāsudeva , the lord of the world, who is the highest joy, who is beyond the three guṇas and of the nature of intelligence, who is the cause of all causes, who is dark like a sapphire and a cloud, whose dark hair is curly, whose eyes are broad like a lotus-petal, who has put on ear-rings of the shape of a crocodile, who has four hands, whose weapons are the disc, sword, mace, conch and lotus, who is without a beginning or an end, who is eternal, who is the chief, the Supreme Being, who is of the form of light, who is the great and ancient abode, who puts on the garland of wood-flowers, who has put on a yellow garment, who is glossy, who is adorned with divine ornaments, who has smeared himself with divine unguent, who is charming due to his lustrous body.

32-37. Then (one can) also (see) the eight ladies dear to Vāsudeva: Rukmiṇī , Satyabhāmā , Nāgnajitī , Sulakṣaṇā, Mitravindā , Anuvindā, Sunandā , and Jāmbavatī dear to him, and also Suśīlā . They are bright, are surrounded by their retinue, and are intent on devotion. In the north (is) a very great park, having the yellow sandal tree; below it (is) a golden seat decorated with a jewelled pavilion in it on a petal fashioned with gold; on a bright throne (one can see) Saṅkarṣaṇa i.e. Balarāma , with Revatī ; he is very dear to the lord, and not having different virtues and form; he is like a pure crystal; his eyes are like red lotuses; he has put on a blue strap, is glossy, and has put on divine ornaments, garlands and garments; he is always addicted to drinking liquor with his eyes red due to (drinking) liquor.

38-42a. In the best region in the south, remaining in the interior of the lovely navel, at the root of the Santāna tree, there is the embellishment of a jewelled temple. In it on a bright divine throne decked with gems and rubies, one (goddess) attends upon god Pradyumna seated upon it. He is full of the charm of the row of the essences of beauty deluding the world. He resembles a heap of dark lotuses; his eyes are like the petals of lotuses; he is (adorned with) divine ornaments and decorations and (with) smearing of divine sandal; his wonderful body has the full beauty which has infatuated the

world.

42b-52a. In the eastern park in the great forest, resorted to by divine trees, below there, is a golden seat adorned with a golden pavilion. On it on a shining, divine, bright throne (one can see) glorious Aniruddha with Uṣā; he is the lord of the world; he is dark like a dense cloud; he is very glossy; his hair is dark; his eyebrows are lovely, and resemble a bent creeper; his cheeks are good (i.e. charming); his nose is fine; his neck is nice; his chest is lovely and is extremely handsome; he has put on a crown (and) ear-rings; he is decorated with an ornament round his neck; his body is extremely lovely on account of the sweetness of the charming anklets; he is being propitiated by his dear attendants; music is dear to him; he is the complete Brahman , always full of joy; his nature is pure goodness; above him, in the atmosphere (one can see) Viṣṇu , the god of all gods; he is without a beginning; he is the source and of the nature of intelligence; he is intellect and joy, is supreme, and is the lord; he is beyond the three constituents; is unmanifest; is eternal; inexhaustible and immutable; his dark body has the beauty of the sweetness of the mass of clouds; he is very handsome due to his dark curly and glossy hair; his charming eyes are very long (i.e. broad) like the petals of a white lotus; he is surrounded by pure beings having crowns and ear-rings (dangling) about the cheeks; so also by lovely individuals, of the nature of intelligence and intent upon meditation on his form, having thoughts about him in their hearts, and with their eyes fixed on the tips of their noses.

52b-65. By means of body, mind and speech purposeful devotion is practised. On their left (he is surrounded by) yakṣas , gandharvas , siddhas , vidyādharas etc., so also by groups of very charming celestial damsels, intent on dancing and singing; and in front, in the atmosphere, on a comfortable seat, by all devotees of Viṣṇu, longing for Kṛṣṇa, and very much desiring service to his body; (he is surrounded by) Prahlāda , Nārada and others; so also by Kumāra , Śuka and devotees of Viṣṇu; so also by Janaka and others, having a bright (i.e. strong) sentiment, and intent upon inspiration out of the heart (hṛdbāhyasphūrtatatparaiḥ ?), with their entire bodies overcome with horripilation, full of darting love and sprinkled with the nectar of secret. The hymn of twin letters (viz. Kṛṣṇa) is said to be the crest-jewel of all hymns and the origin of all hymns. Of all the hymns of the lord, the child's hymn (i.e. the hymn addressed to Kṛṣṇa, the child), is the cause. The hymn is the crest-jewel of all hymns (addressed to the) child. Resorting to full love and pleasure they mutter the name mentally. They desire a steady means of love for his lotus-like feet. Outside it on a very lovely crystal platform (one can see) in the west the door-keeper—Viṣṇu, who is fair, and has four hands; (he is sprinkled with) saffron, white and red flowers crowding (all) the four directions; he is adorned with a conch, a disc, a mace, a lotus, a crown etc.; he is red, has four hands, and has the lotus, the conch, and weapons like a disc and a mace. In the north, (one can see) a door-keeper, bright with a crown and ear-rings; he, Viṣṇu, is fair; has four hands, has a conch and weapons like a disc and a mace; he is adorned with crown and ear-rings etc. and has put on wood-flowers. On the eastern gate is a door-keeper; is fair and called Viṣṇu. The southern doorkeeper is dark in complexion, has four arms, has ornaments like a conch, a disc etc. He is Śrī Viṣṇu of a dark complexion. He, who being restrained and pure, would read or listen to the account of Śrīkṛṣṇa with devotion, obtains love for Govinda.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 71

The Greatness of Rādhākṛṣṇa

Chapter 366 of 693 · 104 detected Sanskrit verse markers

Sanskrit

श्रीदेव्युवाच-
भगवन्सर्वभूतेश सर्वात्मन्सर्वसंभव ।
देवेश्वर महादेव सर्वज्ञ करुणाकर १।
त्वयानुकंपितैवाहं भूयोऽप्याहानुकंपया ।
त्रैलोक्यमोहना मंत्रास्त्वया मे कथिताः प्रभो २।
तेन देवेन गोपीभिर्महामोहनरूपिणा ।
केन केन विशेषण चिक्रीडे तद्वदस्व मे ३।
महादेव उवाच।
एकदा वादयन्वीणां नारदो मुनिपुंगवः ।
कृष्णावतारमाज्ञाय प्रययौ नंदगोकुलम् ४।
गत्वा तत्र महायोगमयेशं विभुमच्युतम् ।
बालनाट्यधरं देवदर्शनं नंदवेश्मनि ५।
सुकोमलपटास्तीर्णहेमपर्यंकिकोपरि ।
शयानं गोपकन्याभिः प्रेक्षमाणं सदा मुदम् ६।
अतीव सुकुमारांगं मुग्धं मुग्धविलोकनम् ।

विस्रस्तनीलकुटिलकुंतलावनिमंडलम् ७।
किंचित्स्मितांकुरव्यंजदेकद्विरदकुड्मलम् ।
स्वप्रभाभिर्भासयंतं समंताद्भवनोदरम् ८।
दिग्वाससं समालोक्य सोऽतिहर्षमवाप ह ।
संभाष्य गोपतिं नंदमाह सर्वप्रभुप्रियः ९।
नारायणपराणां तु जीवनं ह्यतिदुर्लभम् ।
अस्य प्रभावमतुलं न जानंतीह केचन १०।
भव ब्रह्मादयोऽप्यस्मिन्नतिं वांच्छन्ति शाश्वतीम् ।
चरितं चास्य बालस्य सर्वेषामेव हर्षणम् ११।
मुदा गायंति शृण्वंति चाभिनंदंति तादृशाः ।
अस्मिंस्तव सुतेऽचिंत्यप्रभावे स्निग्धमानसाः १२।
नराः संति न तेषां वै भवबाधा भविष्यति ।
मुंचेह परलोकेच्छाः सर्वा बल्लवसत्तम १३।
एकांतेनैकभावेन बालेऽस्मिन्प्रीतिमाचर ।
इत्युक्त्वा नंदभवनान्निष्क्रांतो मुनिपुंगवः १४।

तेनार्चितो विष्णुबुद्ध्या प्रणम्य च विसर्जितः ।
अथासौ चिंतयामास महाभागवतो मुनिः १५।
अस्य कांता भगवती लक्ष्मीर्नारायणे हरौ ।
विधाय गोपिकारूपं क्रीडार्थं शार्ङ्गधन्वनः १६।
अवश्यमवतीर्णा सा भविष्यति न संशयः ।
तामहं विचिनोम्यद्य गेहेगेहे व्रजौकसाम् १७।
विमृश्यैवं मुनिवरो गेहानि व्रजवासिनाम् ।
प्रविवेशातिथिर्भूत्वा विष्णुबुद्ध्या सुपूजितः १८।
सर्वेषां बल्लवादीनां रतिं नंदसुते पराम् ।
दृष्ट्वा मुनिवरः सर्वान्मनसा प्रणनाम ह १९।
गोपालानां गृहे बालां ददर्श श्वेतरूपिणीम् ।
स दृष्ट्वा तर्कयामास रमा ह्येषा न संशयः २०।
प्रविवेश ततो धीमान्नंदसख्युर्महात्मनः ।
कस्यचिद्गोपवर्य्यस्य भानुनाम्नो गृहं महत् २१।
अर्चितो विधिवत्तेन सोऽप्यपृच्छन्महामनाः ।

साधो त्वमसि विख्यातो धर्मनिष्ठतया भुवि २२।
तवाहं धनधान्यादि समृद्धिं संविभावये ।
कच्चित्ते योग्यः पुत्रोऽस्ति कन्या वा शुभलक्षणा २३।
यतस्ते कीर्तिरखिलं लोकं व्याप्य भविष्यति ।
इत्युक्तो मुनिवर्य्येण भानुरानीय पुत्रकम् २४।
महातेजस्विनं दृप्तं नारदायाभ्यवादयत् ।
दृष्ट्वा मुनिवरस्तं तु रूपेणाप्रतिमं भुवि २५।
पद्मपत्रविशालाक्षं सुग्रीवं सुंदरभ्रुवम् ।
चारुदंतं चारुकर्णं सर्वावयवसुंदरम् २६।
तं समाश्लिष्य बाहुभ्यां स्नेहाश्रूणि विमुच्य च ।
ततः स गद्गद प्राह प्रणयेन महामुनिः २७।
नारद उवाच-।
अयं शिशुस्ते भविता सुसखा रामकृष्णयोः ।
विहरिष्यति ताभ्यां च रात्रिंदिवमतंद्रितः २८।
तत आभाष्य तं गोपप्रवरं मुनिपुंगवः ।

यदा गंतुं मनश्चक्रे तत्रैवं भानुरब्रवीत् २९।
एकास्ति पुत्रिका देव देवपत्न्युपमा मम ।
कनीयसी शिशोरस्य जडांधबधिराकृतिः ३०।
उत्साहाद्वृद्धये याचे त्वां वरं भगवत्तम ।
प्रसन्नदृष्टिमात्रेण सुस्थिरां कुरु बालिकाम् ३१।
श्रुत्वैवं नारदो वाक्यं कौतुकाकृष्टमानसः ।
अथ प्रविश्य भवनं लुठंतीं भूतले सुताम् ३२।
उत्थाप्यांके निधायातिस्नेहविह्वलमानसः ।
भानुरप्याययौ भक्तिनम्रो मुनिवरांतिकम् ३३।

अथ भागवतश्रेष्ठः कृष्णस्यातिप्रियो मुनिः ।
दृष्ट्वा तस्याः परं रूपमदृष्टाश्रुतमद्भुतम् ३४।
अभूत्पूर्वसमं मुग्धो हरिप्रेमा महामुनिः ।
विगाह्य परमानंदसिंधुमेकरसायनम् ३५।
मुहुर्तद्वितयं तत्र मुनिरासीच्छिलोपमः ।
मुनींद्रः प्रतिबुद्धस्तु शनैरुन्मील्य लोचने ३६।

महाविस्मयमापन्नस्तूष्णीमेव स्थितोऽभवत् ।
अंतर्हृदि महाबुद्धिरेवमेवं व्यचिंतयत् ३७।
भ्रांतं सर्वेषु लोकेषु मया स्वच्छंदचारिणा ।
अस्या रूपेण सदृशी दृष्ट्वा नैव च कुत्रचित् ३८।
ब्रह्मलोके रुद्रलोक इंद्रलोके च मे गतिः ।
न कोपि शोभाकोट्यंशः कुत्राप्यस्या विलोकितः ३९।
महामाया भगवती दृष्टा शैलेंद्रनंदिनी ।
यस्या रूपेण सकलं मुह्यते सचराचरम् ४०।
साप्यस्याः सुकुमारांगी लक्ष्मीं नाप्नोति कर्हिचित् ।
लक्ष्मीः सरस्वती कांति विद्याद्याश्च वरस्त्रियः ४१।
छायामपि स्पृशंत्यस्याः कदाचिन्नैव दृश्यते ।
विष्णोर्यन्मोहिनीरूपं हरो येन विमोहितः ४२।
मया दृष्टं च तदपि कुतोऽस्यासदृशं भवेत् ।
ततोऽस्यास्तत्त्वमाज्ञातुं न मे शक्तिः कथंचन ४३।
अन्ये चापि न जानंति प्रायेणैनां हरेः प्रियाम् ।

अस्याः संदर्शनादेव गोविंदचरणांबुजे ४४।
या प्रेमर्द्धिरभूत्सा मे भूतपूर्वा न कर्हिचित् ।
एकांते नौमि भवतीं दर्शयित्वातिवैभवम् ४५।
कृष्णस्य संभवत्यस्या रूपं परमतुष्टये ।
विमृश्यैवं मुनिर्गोपप्रवरं प्रेष्य कुत्रचित् ४६।
निभृते परितुष्टाव बालिकां दिव्यरूपिणीम् ।
अपि देवि महायोगमायेश्वरि महाप्रभे ४७।
महामोहनदिव्यांगि महामाधुर्यवर्षिणि ।
महाद्भुतरसानंदशिथिलीकृतमानसे ४८।
महाभाग्येन केनापि गतासि मम दृक्पथम् ।
नित्यमंतर्मुखादृष्टिस्तव देवि विभाव्यते ४९।
अंतरेव महानंदपरितृप्तैव लक्ष्यसे ।
प्रसन्नं मधुरं सौम्यमिदं सुमुखमंडनम् ५०।
व्यनक्तिपरमाश्चर्यं कमप्यंतः सुखोदयम् ।
रजः संबंधिकलिका शक्तिस्तत्वातिशोभने ५१।

सृष्टिस्थितिसमाहाररूपिणी त्वमधिष्ठिता ।
तत्त्वं विशुद्धसत्वाशु शक्तिर्विद्यात्मिका परा ५२।

परमानंदसंदोहं दधती वैष्णवं परम् ।
का त्वयाश्चर्यविभवे ब्रह्मरुद्रादिदुर्गमे ५३।
योगींद्राणां ध्यानपथं न त्वं स्पृशसि कर्हिचित् ।
इच्छाशक्तिर्ज्ञानशक्तिः क्रियाशक्तिस्तवेशितुः ५४।
तवांशमात्रमित्येवं मनीषा मे प्रवर्त्तते ।
मायाविभूतयोऽचिंत्यास्तन्मायार्भकमायिनः ५५।
परेशस्य महाविष्णोस्ताः सर्वास्ते कलाकलाः ।
आनंदरूपिणी शक्तिस्त्वमीश्वरि न संशयः ५६।
त्वया च क्रीडते कृष्णो नूनं वृंदावने वने ।
कौमारेणैव रूपेण त्वं विश्वस्य च मोहिनी ५७।
तारुण्यवयसा स्पृष्टं कीदृक्ते रूपमद्भुतम् ।
कीदृशं तव लावण्यं लीलाहासेक्षणान्वितम् ५८।
हरि मानुषलोभेन वपुराश्चर्यमंडितम् ।

द्रष्टुं तदहमिच्छामि रूपं ते हरिवल्लभे ५९।
येन नंदसुतः कृष्णो मोहं समुपयास्यति ।
इदानीं मम कारुण्यान्निजं रूपं महेश्वरि ६०।
प्रणताय प्रपन्नाय प्रकाशयितुमर्हसि ।
इत्युक्ता मुनिवर्य्येण तदनुव्रतचेतसा ६१।
महामाहेश्वरीं नत्वा महानंदमयीं पराम् ।
महाप्रेमतरोत्कंठा व्याकुलांगीं शुभेक्षणाम् ६२।
ईक्षमाणेन गोविंदमेवं वर्णयतास्थितम् ।
जयकृष्ण मनोहारिञ्जय वृंदावनप्रिय ६३।
जयभ्रूभंगललित जयवेणुरवाकुल ।
जय बर्हकृतोत्तंस जयगोपीविमोहन ६४।
जय कुंकुमलिप्तांग जय रत्नविभूषण ।
कदाहं त्वत्प्रसादेन अनया दिव्यरूपया ६५।
सहितं नवतारुण्य मनोहारि वपुःश्रिया ।
विलोकयिष्ये कैशोरे मोहनं त्वां जगत्पते ६६।

एवं कीर्त्तयतस्तस्य तत्क्षणादेव सा पुनः ।
बभूव दधती दिव्यं रूपमत्यंतमोहनम् ६७।
चतुर्दशाब्दवयसा संमितं ललितं परम् ।
समानवयसश्चान्यास्तदैव व्रजबालिकाः ६८।
आगत्य वेष्टयामासुर्दिव्यभूषांबरस्रजः ।
मुनींद्रः स तु निश्चेष्टो बभूवाश्चर्यमोहितः ६९।
बालायास्तास्तदा सख्यश्चरणांबुकणैर्मुनिम् ।
निषिच्य बोधयामासुरूचुश्च कृपयान्विताः ७०।
मुनिवर्य महाभाग महायोगेश्वरेश्वर ।
त्वयैव परया भक्त्या भगवान्हरिरीश्वरः ७१।

नूनमाराधितो देवो भक्तानां कामपूरकः ।
यदियंब्रह्मरुद्राद्यैर्देवैः सिद्धमुनीश्वरैः ७२।
महाभागवतैश्चान्यैर्दुर्दर्शा दुर्गमापि च ।
अत्यद्भुतवयोरूपमोहिनी हरिवल्लभा ७३।
केनाप्यचिंत्य भाग्येन तवदृष्टिपथं गता ।

उत्तिष्ठोत्तिष्ठ विप्रर्षे धैर्यमालंब्य सत्वरम् ७४।
एनां प्रदक्षिणीकृत्य नमस्कुरु पुनःपुनः ।
किं न पश्यसि चार्वंगीमत्यंतव्याकुलामिव ७५।
अस्मिन्नेव क्षणे नूनमंतर्धानं गमिष्यति ।
नानया सह संलापः कथंचित्ते भविष्यति ७६।
दर्शनं च पुनर्नास्याः प्राप्स्यसि ब्रह्मवित्तम ।
किंतु वृंदावने कापि भात्यशोकलता शुभा ७७।
सर्वकालेऽपि पुष्पाढ्या सर्वदिग्व्यापि सौरभा ।
गोवर्द्धनादद्रूरेण कुसुमाख्यसरस्तटे ७८।
तन्मूले ह्यर्द्धरात्रे च द्रक्ष्यस्यस्मानशेषतः ।
श्रुत्वैवं वचनं तासां स्नेहविह्वलचेतसाम् ७९।
यावत्प्रदक्षिणीकृत्य प्रणमेद्दंडवन्मुनिः ।
मुहुर्तद्वितयं बालां नानानिर्माणशोभनाम् ८०।
आहुय भानुं प्रोवाच नारदः सर्वशोभनाम् ।
एवं प्रभावा बालेयं न साध्या दैवतैरपि ८१।

किंतु यद्वहमेतस्याः पदचिह्नविभूषितम् ।
तत्र नारायणो देवः स्वयं वसति माधवः ८२।
लक्ष्मीश्च वसते नित्यं सर्वाभिः सर्वसिद्धिभिः ।
अद्य एनां वरारोहां सर्वाभरणभूषणाम् ८३।
देवीमिव परां गेहे रक्ष यत्नेन सत्तम ।
इत्युक्त्वा मनसैवैनां महाभागवतोत्तमः ८४।
तद्रूपमेव संस्मृत्य प्रविष्टो गहनं वनम् ।
अशोकलतिकामूलमासाद्य मुनिसत्तमः ८५।
प्रतीक्षमाणो देवीं तां तत्रैवागमनं निशि ।
स्थितोऽत्र प्रेमविकलश्चिंतयन्कृष्णवल्लभाम् ८६।
अथ मध्यनिशाभागे युवत्यः परमाद्भुताः ।
पूर्वं दृष्ट्वास्तथान्याश्च विचित्राभरणस्रजः ८७।
दृष्ट्वा मनसि संभ्रांतो दंडवत्पतितो भुवि ।
परिवार्य मुनिं सर्वास्ताः प्रविविशुः शुभाः ८८।
प्रष्टुकामोऽपि स मुनिः किंचित्स्वाभिमतं प्रियम् ।

नाशकत्प्रेमलावण्यप्रियभाषाप्रधर्षितः ८९।
अथागता मुनिश्रेष्ठं कृतांजलिमवस्थितम् ।
भक्तिभारानतग्रीवं सविस्मयं ससंभ्रमम् ९०।

सुविनीततमं प्राह तत्रैव करुणान्विता ।
अशोकमालिनी नाम्ना अशोकवनदेवता ९१।
अशोकमालिन्युवाच।
अशोककलिकायां तु वसाम्यस्यां महामुने ।
रक्तांबरधरा नित्यं रक्तमालानुलेपना ९२।
रक्तसिंदूरकलिका रक्तोत्पलवतंसिनी ।
रक्तमाणिक्यकेयूर मुकुटादिविभूषिता ९३।
एकदा प्रियया सार्द्धं विहरंत्यो मधूत्सवे ।
तत्रैव मिलिता गोपबालिकाश्चित्रवाससः ९४।
अहं चाशोकमालाभिर्गोपवेषधरं हरिम् ।
रमारूपाश्च ताः सर्वा भक्त्या सम्यगपूजयम् ९५।
ततः प्रभृति चैतासां मध्ये तिष्ठामि सर्वदा ।

भूषाभिर्विविधाभिश्च तोषयित्वा रमापतिम् ९६।
परात्परमहं सर्वं विजानामीह सर्वतः ।
गोगोपगोपिकादीनां रहस्यं चापि वेद्म्यहम् ९७।
तव जिज्ञासितं सर्वं हृदि प्रत्यभिभाषितम् ।
तां देवीमद्भुताकारामद्भुतानंददायिनीम् ९८।
हरेः प्रियां हिरण्याभां हीरकोज्ज्वलमुद्रिकाम् ।
कथं पश्यामि लोलाक्षीं कथं वा तत्पदांबुजम् ९९।
आराध्यतेऽतिभक्त्येति त्वया ब्रह्मन्विमर्शितम् ।
तत्र ते कथयिष्यामि वृत्तांतं सुमहात्मनाम् १००।
मानसे सरसि स्थित्वा तपस्तीव्रमुपेयुषाम् ।
जपतां सिद्धमंत्रांश्च ध्यायतां हरिमीश्वरम् १०१।
मुनीनां कांक्षतां नित्यं तस्या एव पदांबुजम् ।
एकसप्ततिसाहस्रं संख्यातानां महौजसाम् १०२।
तत्तेऽहं कथयाम्यद्य तद्रहस्यं परं वने १०३।
इति श्रीपद्मपुराणे पातालखंडे श्रीराधाकृष्ण-।

माहात्म्ये एकसप्ततितमोऽध्यायः ७१।

Roman transliteration

śrīdevyuvāca-
bhagavansarvabhūteśa sarvātmansarvasaṃbhava |
deveśvara mahādeva sarvajña karuṇākara 1|
tvayānukaṃpitaivāhaṃ bhūyo'pyāhānukaṃpayā |
trailokyamohanā maṃtrāstvayā me kathitāḥ prabho 2|
tena devena gopībhirmahāmohanarūpiṇā |
kena kena viśeṣaṇa cikrīḍe tadvadasva me 3|
mahādeva uvāca|
ekadā vādayanvīṇāṃ nārado munipuṃgavaḥ |
kṛṣṇāvatāramājñāya prayayau naṃdagokulam 4|

gatvā tatra mahāyogamayeśaṃ vibhumacyutam |
bālanāṭyadharaṃ devadarśanaṃ naṃdaveśmani 5|
sukomalapaṭāstīrṇahemaparyaṃkikopari |
śayānaṃ gopakanyābhiḥ prekṣamāṇaṃ sadā mudam 6|
atīva sukumārāṃgaṃ mugdhaṃ mugdhavilokanam |

visrastanīlakuṭilakuṃtalāvanimaṃḍalam 7|
kiṃcitsmitāṃkuravyaṃjadekadviradakuḍmalam |
svaprabhābhirbhāsayaṃtaṃ samaṃtādbhavanodaram 8|
digvāsasaṃ samālokya so'tiharṣamavāpa ha |
saṃbhāṣya gopatiṃ naṃdamāha sarvaprabhupriyaḥ 9|
nārāyaṇaparāṇāṃ tu jīvanaṃ hyatidurlabham |
asya prabhāvamatulaṃ na jānaṃtīha kecana 10|
bhava brahmādayo'pyasminratiṃ vāṃcchanti śāśvatīm |
caritaṃ cāsya bālasya sarveṣāmeva harṣaṇam 11|
mudā gāyaṃti śṛṇvaṃti cābhinaṃdaṃti tādṛśāḥ |
asmiṃstava sute'ciṃtyaprabhāve snigdhamānasāḥ 12|
narāḥ saṃti na teṣāṃ vai bhavabādhā bhaviṣyati |
muṃceha paralokecchāḥ sarvā ballavasattama 13|
ekāṃtenaikabhāvena bāle'sminprītimācara |
ityuktvā naṃdabhavanānniṣkrāṃto munipuṃgavaḥ 14|

tenārcito viṣṇubuddhyā praṇamya ca visarjitaḥ |
athāsau ciṃtayāmāsa mahābhāgavato muniḥ 15|
asya kāṃtā bhagavatī lakṣmīrnārāyaṇe harau |
vidhāya gopikārūpaṃ krīḍārthaṃ śārṅgadhanvanaḥ 16|
avaśyamavatīrṇā sā bhaviṣyati na saṃśayaḥ |
tāmahaṃ vicinomyadya gehegehe vrajaukasām 17|
vimṛśyaivaṃ munivaro gehāni vrajavāsinām |
praviveśātithirbhūtvā viṣṇubuddhyā supūjitaḥ 18|
sarveṣāṃ ballavādīnāṃ ratiṃ naṃdasute parām |
dṛṣṭvā munivaraḥ sarvānmanasā praṇanāma ha 19|
gopālānāṃ gṛhe bālāṃ dadarśa śvetarūpiṇīm |
sa dṛṣṭvā tarkayāmāsa ramā hyeṣā na saṃśayaḥ 20|
praviveśa tato dhīmānnaṃdasakhyurmahātmanaḥ |
kasyacidgopavaryyasya bhānunāmno gṛhaṃ mahat 21|
arcito vidhivattena so'pyaprcchanmahāmanāḥ |

sādho tvamasi vikhyāto dharmaniṣṭhatayā bhuvi 22|
tavāhaṃ dhanadhānyādi samṛddhiṃ saṃvibhāvaye |
kaccitte yogyaḥ putro'sti kanyā vā śubhalakṣaṇā 23|
yataste kīrtirakhilaṃ lokaṃ vyāpya bhaviṣyati |
ityukto munivaryyeṇa bhānurānīya putrakam 24|
mahātejasvinaṃ dṛptaṃ nāradāyābhyavādayat |
dṛṣṭvā munivarastaṃ tu rūpeṇāpratimaṃ bhuvi 25|
padmapatraviśālākṣaṃ sugrīvaṃ suṃdarabhruvam |
cārudaṃtaṃ cārukarṇaṃ sarvāvayavasuṃdaram 26|
taṃ samāśliṣya bāhubhyāṃ snehāśrūṇi vimucya ca |
tataḥ sa gadgada prāha praṇayena mahāmuniḥ 27|
nārada uvāca-|
ayaṃ śiśuste bhavitā susakhā rāmakṛṣṇayoḥ |
viharişyati tābhyāṃ ca rātriṃdivamataṃdritaḥ 28|
tata ābhāṣya taṃ gopapravaraṃ munipuṃgavaḥ |

yadā gaṃtuṃ manaścakre tatraivaṃ bhānurabravīt 29|
ekāsti putrikā deva devapatnyupamā mama |
kanīyasī śiśorasya jaḍāṃdhabadhirākṛtiḥ 30|
utsāhādvṛddhaye yāce tvāṃ varaṃ bhagavattama |
prasannadṛṣṭimātreṇa susthirāṃ kuru bālikām 31|
śrutvaivaṃ nārado vākyaṃ kautukākṛṣṭamānasaḥ |
atha praviśya bhavanaṃ luṭhaṃtīṃ bhūtale sutām 32|
utthāpyāṃke nidhāyātisnehavihvalamānasaḥ |
bhānurapyāyayau bhaktinamro munivarāṃtikam 33|
atha bhāgavataśreṣṭhaḥ kṛṣṇasyātipriyo muniḥ |
dṛṣṭvā tasyāḥ paraṃ rūpamadṛṣṭāśrutamadbhutam 34|
abhūtpūrvasamaṃ mugdho haripremā mahāmuniḥ |
vigāhya paramānaṃdasiṃdhumekarasāyanam 35|
muhūrttadvitayaṃ tatra munirāsīcchilopamaḥ |
munīṃdraḥ pratibuddhastu śanairunmīlya locane 36|

mahāvismayamāpannastūṣṇīmeva sthito'bhavat |
aṃtarhṛdi mahābuddhirevamevaṃ vyaciṃtayat 37|
bhrāṃtaṃ sarveṣu lokeṣu mayā svacchaṃdacāriṇā |
asyā rūpeṇa sadṛśī dṛṣṭvā naiva ca kutracit 38|
brahmaloke rudraloka iṃdraloke ca me gatiḥ |
na kopi śobhākoṭyaṃśaḥ kutrāpyasyā vilokitaḥ 39|
mahāmāyā bhagavatī dṛṣṭā śaileṃdranaṃdinī |
yasyā rūpeṇa sakalaṃ muhyate sacarācaram 40|
sāpyasyāḥ sukumārāṃgī lakṣmīṃ nāpnoti karhicit |
lakṣmīḥ sarasvatī kāṃti vidyādyāśca varastriyaḥ 41|
chāyāmapi spṛśaṃtyasyāḥ kadācinnaiva dṛśyate |
viṣṇoryanmohinīrūpaṃ haro yena vimohitaḥ 42|
mayā dṛṣṭaṃ ca tadapi kuto'syāsadṛśaṃ bhavet |
tato'syāstattvamājñātuṃ na me śaktiḥ kathaṃcana 43|
anye cāpi na jānaṃti prāyeṇaināṃ hareḥ priyām |

asyāḥ saṃdarśanādeva goviṃdacaraṇāṃbuje 44|
yā premarddhirabhūtsā me bhūtapūrvā na karhicit |
ekāṃte naumi bhavatīṃ darśayitvātivaibhavam 45|
kṛṣṇasya saṃbhavatyasyā rūpaṃ paramatuṣṭaye |
vimṛśyaivaṃ munirgopapravaraṃ preṣya kutracit 46|
nibhṛte parituṣṭāva bālikāṃ divyarūpiṇīm |
api devi mahāyogamāyeśvari mahāprabhe 47|
mahāmohanadivyāṃgi mahāmādhuryavarṣiṇi |
mahādbhutarasānaṃdaśithilīkṛtamānase 48|
mahābhāgyena kenāpi gatāsi mama dṛkpatham |
nityamaṃtarmukhādṛṣṭistava devi vibhāvyate 49|
aṃtareva mahānaṃdaparitṛptaiva lakṣyase |
prasannaṃ madhuraṃ saumyamidaṃ sumukhamaṃḍanam 50|
vyanaktiparamāścaryaṃ kamapyaṃtaḥ sukhodayam |
rajaḥ saṃbaṃdhikalikā śaktistatvātiśobhane 51|

sṛṣṭisthitisamāhārarūpiṇī tvamadhiṣṭhitā |
tattvaṃ viśuddhasatvāśu śaktirvidyātmikā parā 52|
paramānaṃdasaṃdohaṃ dadhatī vaiṣṇavaṃ param |
kā tvayāścaryavibhave brahmarudrādidurgame 53|
yogīṃdrāṇāṃ dhyānapathaṃ na tvaṃ spṛśasi karhicit |
icchāśaktirjñānaśaktiḥ kriyāśaktistaveśituḥ 54|

tavāṃśamātramityevaṃ manīṣā me pravarttate |
māyāvibhūtayo'ciṃtyāstanmāyārbhakamāyinaḥ 55|
pareśasya mahāviṣṇostāḥ sarvāste kalākalāḥ |
ānaṃdarūpiṇī śaktistvamīśvari na saṃśayaḥ 56|
tvayā ca krīḍate kṛṣṇo nūnaṃ vṛṃdāvane vane |
kaumāreṇaiva rūpeṇa tvaṃ viśvasya ca mohinī 57|
tāruṇyavayasā spṛṣṭaṃ kīdṛkte rūpamadbhutam |
kīdṛśaṃ tava lāvaṇyaṃ līlāhāsekṣaṇānvitam 58|
hari mānuṣalobhena vapurāścaryamaṃḍitam |

draṣṭuṃ tadahamicchāmi rūpaṃ te harivallabhe 59|
yena naṃdasutaḥ kṛṣṇo mohaṃ samupayāsyati |
idānīṃ mama kāruṇyānnijaṃ rūpaṃ maheśvari 60|
praṇatāya prapannāya prakāśayitumarhasi |
ityuktā munivaryyeṇa tadanuvratacetasā 61|
mahāmāheśvarīṃ natvā mahānaṃdamayīṃ parām |
mahāprematarotkaṃṭhā vyākulāṃgīṃ śubhekṣaṇām 62|
īkṣamāṇena goviṃdamevaṃ varṇayatāsthitam |
jayakṛṣṇa manohāriñjaya vṛṃdāvanapriya 63|
jayabhrūbhaṃgalalita jayaveṇuravākula |
jaya barhakṛtottaṃsa jayagopīvimohana 64|
jaya kuṃkumaliptāṃga jaya ratnavibhūṣaṇa |
kadāhaṃ tvatprasādena anayā divyarūpayā 65|
sahitaṃ navatāruṇya manohāri vapuḥśriyā |
vilokayiṣye kaiśore mohanaṃ tvāṃ jagatpate 66|

evaṃ kīrttayatastasya tatkṣaṇādeva sā punaḥ |
babhūva dadhatī divyaṃ rūpamatyaṃtamohanam 67|
caturdaśābdavayasā saṃmitaṃ lalitaṃ param |
samānavayasaścānyāstadaiva vrajabālikāḥ 68|
āgatya veṣṭayāmāsurdivyabhūṣāṃbarasrajaḥ |
munīṃdraḥ sa tu niśceṣṭo babhūvāścaryamohitaḥ 69|
bālāyāstāstadā sakhyaścaraṇāṃbukaṇairmunim |
niṣicya bodhayāmāsurūcuśca kṛpayānvitāḥ 70|
munivarya mahābhāga mahāyogeśvareśvara |
tvayaiva parayā bhaktyā bhagavānharirīśvaraḥ 71|
nūnamārādhito devo bhaktānāṃ kāmapūrakaḥ |
yadiyaṃbrahmarudrādyairdevaiḥ siddhamunīśvaraiḥ 72|
mahābhāgavataiścānyairdurdarśā durgamāpi ca |
atyadbhutavayorūpamohinī harivallabhā 73|
kenāpyaciṃtya bhāgyena tavadṛṣṭipathaṃ gatā |

uttiṣṭhottiṣṭha viprarṣe dhairyamālaṃbya satvaram 74|
enāṃ pradakṣiṇīkṛtya namaskuru punaḥpunaḥ |
kiṃ na paśyasi cārvaṃgīmatyaṃtavyākulāmiva 75|
asminneva kṣaṇe nūnamaṃtardhānaṃ gamiṣyati |
nānayā saha saṃlāpaḥ kathaṃcitte bhaviṣyati 76|
darśanaṃ ca punarnāsyāḥ prāpsyasi brahmavittama |
kiṃtu vṛṃdāvane kāpi bhātyaśokalatā śubhā 77|
sarvakāle'pi puṣpāḍhyā sarvadigvyāpi saurabhā |
govarddhanādadūreṇa kusumākhyasarastaṭe 78|
tanmūle hyarddharātre ca drakṣyasyasmānaśeṣataḥ |
śrutvaivaṃ vacanaṃ tāsāṃ snehavihvalacetasām 79|

yāvatpradakṣiṇīkṛtya praṇameddaṃḍavanmuniḥ |
muhūrttadvitayaṃ bālāṃ nānānirmāṇaśobhanām 80|
āhūya bhānuṃ provāca nāradaḥ sarvaśobhanām |
evaṃ prabhāvā bāleyaṃ na sādhyā daivatairapi 81|

kiṃtu yadgṛhametasyāḥ padacihnavibhūṣitam |
tatra nārāyaṇo devaḥ svayaṃ vasati mādhavaḥ 82|
lakṣmīśca vasate nityaṃ sarvābhiḥ sarvasiddhibhiḥ |
adya enāṃ varārohāṃ sarvābharaṇabhūṣaṇām 83|
devīmiva parāṃ gehe rakṣa yatnena sattama |
ityuktvā manasaivaināṃ mahābhāgavatottamaḥ 84|
tadrūpameva saṃsmṛtya praviṣṭo gahanaṃ vanam |
aśokalatikāmūlamāsādya munisattamaḥ 85|
pratīkṣamāṇo devīṃ tāṃ tatraivāgamanaṃ niśi |
sthito'tra premavikalaściṃtayankṛṣṇavallabhām 86|
atha madhyaniśābhāge yuvatyaḥ paramādbhutāḥ |
pūrvaṃ dṛṣṭvāstathānyāśca vicitrābharaṇasrajaḥ 87|
dṛṣṭvā manasi saṃbhrāṃto daṃḍavatpatito bhuvi |
parivārya muniṃ sarvāstāḥ praviviśuḥ śubhāḥ 88|
praṣṭukāmo'pi sa muniḥ kiṃcitsvābhimataṃ priyam |

nāśakatpremalāvaṇyapriyabhāṣāpradharṣitaḥ 89|
athāgatā muniśreṣṭhaṃ kṛtāṃjalimavasthitam |
bhaktibhārānatagrīvaṃ savismayaṃ sasaṃbhramam 90|
suvinītatamaṃ prāha tatraiva karuṇānvitā |
aśokamālinī nāmnā aśokavanadevatā 91|
aśokamālinyuvāca|
aśokakalikāyāṃ tu vasāmyasyāṃ mahāmune |
raktāṃbaradharā nityaṃ raktamālānulepanā 92|
raktasiṃdūrakalikā raktotpalavataṃsinī |
raktamāṇikyakeyūra mukuṭādivibhūṣitā 93|
ekadā priyayā sārddhaṃ viharaṃtyo madhūtsave |
tatraiva militā gopabālikāścitravāsasaḥ 94|
ahaṃ cāśokamālābhirgopaveṣadharaṃ harim |
ramārūpāśca tāḥ sarvā bhaktyā samyagapūjayam 95|
tataḥ prabhṛti caitāsāṃ madhye tiṣṭhāmi sarvadā |

bhūṣābhirvividhābhiśca toṣayitvā ramāpatim 96|
parātparamahaṃ sarvaṃ vijānāmīha sarvataḥ |
gogopagopikādīnāṃ rahasyaṃ cāpi vedmyaham 97|
tava jijñāsitaṃ sarvaṃ hṛdi pratyabhibhāṣitam |
tāṃ devīmadbhutākārāmadbhutānaṃdadāyinīm 98|
hareḥ priyāṃ hiraṇyābhāṃ hīrakojjvalamudrikām |
kathaṃ paśyāmi lolākṣīṃ kathaṃ vā tatpadāṃbujam 99|
ārādhyate'tibhaktyeti tvayā brahmanvimarśitam |
tatra te kathayiṣyāmi vṛttāṃtaṃ sumahātmanām 100|
mānase sarasi sthitvā tapastīvramupeyuṣām |
japatāṃ siddhamaṃtrāṃśca dhyāyatāṃ harimīśvaram 101|
munīnāṃ kāṃkṣatāṃ nityaṃ tasyā eva padāṃbujam |
ekasaptatisāhasraṃ saṃkhyātānāṃ mahaujasām 102|
tatte'haṃ kathayāmyadya tadrahasyaṃ paraṃ vane 103|
iti śrīpadmapurāṇe pātālakhaṃḍe śrīrādhākṛṣṇa-|

māhātmye ekasaptatitamo'dhyāyaḥ 71|

English translation

The goddess (Pārvatī) said :

1-3 O holy one, O lord of all beings, O soul of all, O you the origin of everything, O lord of gods, O great god, O omniscient one, O you who show pity (to everyone), since I was pitied by you, I again say tenderly. O lord, you told me the hymns enticing the three worlds. (Now) tell me, by means of which particular things that god (Kṛṣṇa) having a very fascinating form, played with the cowherdesses.

Mahādeva said :

4-9a. Knowing about the descent of (Viṣṇu as) Kṛṣṇa, once Nārada , the best sage, playing upon his lute, went to the village of Nanda (literally, the cow-pen of Nanda). Having gone there and having seen there in Nanda's house the supreme ruler, the lord full of great concentration, who acted as a child, who looked as a god, who was lying on a golden couch on which a soft (bed-)sheet was spread, who was constantly, joyfully looked at by the cowherdesses, whose body was extremely delicate, whose sight was innocent, who was adorned with a mass of dishevelled, dark and curly hair, who manifested just one bud-like tooth by his sprout-like (i,e. delicate) smile, who illumined with his lustres (i.e. mass of lustre) the interior of the house on all sides, who was naked, he was extremely glad.

9b-14. He (i.e. Nārada) who was dear to all lords, addressing the lord of cows, Nanda, said to him: "To get the birth of Nārāyaṇa 's devotees is extremely difficult. Here no (persons) know his matchless power. Even Śiva , Brahmā and others desire eternal bliss in him. The deeds of this boy give delight to all; and (people) like them gladly sing and hear about him, and greet him. Men have affectionate minds towards (i.e. men love) this son of yours whose prowess cannot be conceived. They will not be troubled by worldly existence. O best of the cowherds, give up all your desires in this world and the next world. With exclusive and singular mind, love this child." Speaking like this, the best sage went out of Nanda's house.

15-24a. He (i.e. Nanda), having saluted him, honoured him looking upon him as Viṣṇu and gave him leave (to go). Then the sage, the great devotee of Viṣṇu, thought: 'His beloved, glorious Lakṣmī , must have undoubtedly taken up the form of a cowherdess, descended (here) to play with Nārāyaṇa, Viṣṇu holding the Śārṅga bow. Today I shall look for her in every house of the residents of Vraja .' Thinking like this, the best sage, being (i.e. as) a guest entered the houses of the residents of Vraja. They, looking upon him as Viṣṇu, worshipped him. Seeing the great attachment of all the cowherds etc. to Nanda's son, the best sage mentally saluted them all. In the house of (one of) the cowherds, he saw a girl of a white complexion. Seeing her, he conjectured: 'This must be Lakṣmī; no doubt about it.' Then the intelligent one entered the large house of certain excellent cowherd named Bḥānu, a friend of the noble Nanda. He was duly honoured by him. The noble-minded one too asked him: "O good one, you are known on the earth for your devotion to piety. I observe your prosperity in wealth, grains etc. Do you have a worthy son or a daughter with auspicious marks, due to whom you will have fame pervading the entire world?"

24b-27. Thus addressed by the bestsage, Bhānu brought his very lustrous and powerful son and made him salute Nārada. The great, excellent sage, having seen him, who was matchless in form on the earth, whose eyes were long (i.e. broad) like lotus-leaves, whose neck was nice, whose eyebrows were beautiful, whose teeth were fine, whose ears were beautiful, embraced him with his arms, shed tears of

love, and affectionately and in a faltering voice said:

Nārada said :

28-31. This your boy will be a good friend of Balarāma and Kṛṣṇa. Being alert, he will play with them day and nigḥt.

Then, when the best sage, after having talked to the excellent cowherd, decided to go, Bhānu spoke to him like this: “O god, I have (also) a daughter, resembling the wife of a god. She is younger than this boy. Her form (i.e. she) is dull and blind and deaf. Prompted by the desire for her prosperity, I seek a boon from you, O most glorious one. By just casting a pleasing glance at the girl make her quite composed.”

32-37. Hearing these words, Nārada, with his mind attracted by curiosity, entered the house, and lifting up the girl rolling on the ground and with his mind overcome with great love, put her on his lap. Bhānu, too, reverential due to devotion, came near the excellent sage. Then the best devotee of Viṣṇu, the great sage, very dear to Kṛṣṇa, loving Viṣṇu, seeing her excellent wonderful figure, unseen and unheard of (before), became fascinated as before. Plunging into the ocean of great joy, a unique elixir, the sage, resembling a stone (i.e. beingmotionless) remained there (i.e. in that condition) for two muḥūrtas. Slowly opening his eyes, the best sage woke up. He was very much amazed, and remained silent only. The very intelligent one thought like this only in his heart:

38-46a. ‘I, moving freely everywhere, have wandered over all the worlds. But nowhere have I seen any (beautiful woman) like this. I (can) move in the world of Brahmā, in the world of Rudra , and in the world of Indra . But nowhere have I seen one even a croreth part of her in beauty. I have seen the great worldy illusion, the glorious daughter (i.e. Pārvatī) of the lord of mountains, whose form fascinates all the mobile and the immobile (objects). Even she, of an extremely delicate body, does not at all have the beauty (like that of this girl). It is not at all seen that excellent ladies Lakṣmī, Sarasvatī , Kāntividyā, just touch (i.e. have) even the shade of her (beauty). I have seen Mohinī , the form of (i.e. taken up by) Viṣṇu, by which Śiva was fascinated. How can it even be similar to her (form)? Therefore, I do not at all have the power to know her true nature. Mostly even others do not know this dear wife of Hari . That growth in love, which now I have for the lotus-like feet of Govinda , on just seeing her, was never there before. Showing great magnificence, I shall praise the respectable one in a lonely place. Her form will cause great delight to Kṛṣṇa.’

46b-56a. Thinking like this, the sage, having sent the excellent cowherd somewhere, praised the girl of a divine form in a lonely place: “O goddess, O you controlling the great illusory power, O you of great lustre, O you having a very fascinating and divine body, O you who shower great sweetness, O you who have let loose the mind due to very wonderful love and delight, you have come within the range of my sight due to my indescribable great fortune. O goddess, your sight is always observed to be within (i.e. you always look within); and you appear to be gratified with great joy within yourself only. This your good (i.e. beautiful), pleasing, sweet, agreeable, charming face manifests great wonder and an indescribable rise of joy within. O you very beautiful one, you have the power of a bud to form pollen. You are of the nature of creation, maintenance and destruction. You are of a pure energy, of a quick power and of the nature of knowledge and the highest one. You have the highest heap of great joy of Viṣṇu. O you who have a wonderful splendour, O you difficult to be obtained by Brahmā, Rudra etc., who are you? You never touch the path of meditation of the best meditating saints. You are the will-power, the power of knowledge and the power of action of the controller (of the world). It is just a part of you that my desire proceeds for. Of the highest lord Viṣṇu, of the magician, the child of illusion, inconceivable are the superhuman powers. They are just the portions of your portions.

56b-60. O you goddess, there is no doubt that you are the power of the nature of delight. In the form of just a child, Kṛṣṇa plays in the Vṛndāvana grove; you fascinate the (entire) universe. Of what nature is your wonderful form touched by youth? Of what kind is your youth, endowed with sportive glance with a smile due to longing for Viṣṇu as a man. O you dear of Viṣṇu, I desire to see that form of yours by which Nanda's son Kṛṣṇa will be enticed? O you great goddess, please show, through kindness, your own form to me who have bowed (before you) and have sought protection with you."

61-69. The best sage, with his mind devoted to her, and saluting that very great goddess, who was great and full of great joy, who was eager with great love, whose body was full of (love), whose eyes were auspicious, stood there, looking at Govinda and describing him like this: "Victory to you, O charming Kṛṣṇa; victory to you who are dear to Vṛndāvana; victory to you who have a charming knitting of the eyebrows; victory to you who are overcome with the sound of the flute ; victory to you who have a chaplet of a peacock's tail-feathers; victory to you who entice the cowherdesses. Victory to you whose body is smeared with saffron; victory to you who have put on jewelled ornaments. When shall I, through your grace, see you in your childhood (i.e. as a child)-you who entice (everyone), along with this (girl) of a divine form, and having a beautiful body charming on account of youth, O lord of the world?" When he was praising (Kṛṣṇa) like this, she, that moment only, took up a divine, very fascinating form resembling (that of a young girl) fourteen years old and extremely charming. At that time only, other young girls of Vraja, of the same age, and having divine ornaments, garments and garlands, surrounded her. That motionless best sage became stunned with wonder.

70-79a. Then those friends of the girl, being full of compassion, sprinkled the sage with drops of water at the foot of a tree and revived him, and said to him: "O great sage, O glorious one, O lord of great meditating saints, you indeed have propitiated with great devotion, godViṣṇu who fulfils the desires of his devotees. Since this (lady) dear to Viṣṇu, who is enticing due to her very wonderful age and beauty, who is difficult to be seen and approached by gods like Brahma , Rudra, and lords of siddhas and sages, so also by other great devotees of Viṣṇu, has been seen by you due to your indescribable and inconceivable luck; therefore, get up, you brāhmaṇa sage, and quickly muster courage. Having gone round her by keeping her to your right, salute her again and again. Do you not see that the beautifulbodied is extremely perturbed? Indeed, this moment only she will vanish. (Then) in no way you will (ever be able to) talk to her. O you best among those who know Brahman (or Vedas), you will not again (be able to) see her. But, in Vṛndāvana there is an auspicious Aśoka creeper (Aśoka-tree). In all seasons it is full of flowers; its fragrance pervades all directions. Not far from Govardhana , on the bank of the lake called Kusuma , you will see us all at midnight at its root."

79b-91. Having heard these words of them whose hearts were overcome with love, while the sage, having gone round her keeping her to his right, would salute her who was fashioned with many beautiful objects, (prostrating before her) like a staff Nārada called Bhānu and told him (abo ut that) all-beautiful (girl): "Such is the prowess of the girl, that she cannot be obtained even by deities. But, in that house which is marked with her feet (i.e.her foot-prints) god Nārāyaṇa, Mādhava , himself lives. Lakṣmī also stays there with all prosperity. O best one, today (i.e. now) protect this great one, the most beautiful one, carefully, like a deity". Talking like this, and recollecting her form in his mind the best devotee of Viṣṇu entered the dense forest. The best sage, having resorted to the root of the Aśoka-creeper, waited for the deity—her arrivaljustthere at night, remained there, thinking, overcome with love, of that dear one to Kṛṣṇa. Then, seeing at midnight, those very wonderful damsels who were seen (by him) before, who had put on variegated ornaments and garlands, the sage confounded in his mind, fell (prostrate) like a staff. All those auspicious ones, having surrounded the sage, entered. Even the sage, desiring to ask something about what was dear to him and he liked, being overpowered by the language dear to beauty (i.e. unable to find appropriate words), could not do so. That deity of the Aśoka-grove, named Aśokamālinī, full of pity, came (there) and said to the best sage who stood with

the palms of his hands joined, whose neck was bent due to the burden of (i.e. great) devotion, who was full of wonder and was confused, and who was most polite.

Aśokamālinī said :

92-103. O great sage, I always live in this Aśoka-bud. I always wear red garments, I wear red garland, and red unguents. I use buds red like red lead. I use chaplets, the red lotuses. I am decorated with red rubies, red armlets and red crown. Once, the cowherdesses, having put on variegated garments, while sporting with their beloved one, met just there; and then I devoutly and duly worshipped, with Aśoka-garlands, Viṣṇu taking up the form of a cowherd, and all those of the form of Lakṣmī. Since then I have always been staying among them and pleasing Lakṣmī's lord (i.e. Viṣṇu), the highest (god), with various decorations. I know everything from everywhere. I also know the secret of the cows, the cowherds, and the cowherdesses. You had the desire and said into your heart (i.e. to yourself): 'How shall I see that goddess, of a wonderful form, giving a wonderful joy, dear to Viṣṇu, looking (bright) like gold, having a bright diamond ring and having unsteady eyes? How shall I propitiate her feet with devotion?' Thus, O brāhmaṇa, you thought. In this matter, I shall tell you the account of the very noble sages who remained at the Mānasa lake and practised severe penance, who muttered effective hymns, who meditated upon Viṣṇu, and who constantly longed for his lotus-like feet. Today I shall tell you the great secret in the forest.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 72

Devotees of Kṛṣṇa Born in Gokula as Cowherdesses

Chapter 367 of 693 · 154 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-।
तदेकाग्रमना भूत्वा शृणु देवि वरानने ।
आसीदुग्रतपा नाम मुनिरेको दृढव्रतः १।
साग्निको ह्यग्निभक्षश्च चचारात्यद्भुतं तपः ।
जजाप परमं जाप्यं मंत्रं पंचदशाक्षरम् २।
काममंत्रेण पुटितं कामं कामवरप्रदात् ।
कृष्णायेति पदं स्वाहा सहितं सिद्धिदं परम् ३।
ददध्यौ च श्यामलं कृष्णं रासोन्मत्तं वरोत्सुकम् ।
पीतपट्टधरं वेणुं करेणाधरमर्पितम् ४।
नवयौवनसंपन्नं कर्षंतं पाणिना प्रियाम् ।
एवं ध्यानपरः कल्पशतांते देहमुत्सृजन् ५।
सुनंद नाम गोपस्य कन्याभूत्स महामुनिः ।
सुनंदेति समाख्याता या वीणां बिभ्रती करे ६।
मुनिरन्यः सत्यतपा इति ख्यातो महाव्रतः ।
सशुष्कपत्रं भुंक्ते यः प्रजजाप परं मनुम् ७।

रत्यंतं कामबीजेन पुटितं च दशाक्षरम् ।
स प्रदध्यौ मुनिवरश्चित्रवेषधरं हरिम् ८।
धृत्वा रमाया दोर्वल्लीद्वितयं कंकणोज्ज्वलम् ।
नृत्यंतमुन्मदंतं च संश्लिष्यं तं मुहुर्मुहुः ९।
हसंतमुच्चैरानंदतरंगं जठरांबरे ।
दधतं वेणुमाजानु वैजयंत्या विराजितम् १०।
स्वेदांभः कणसंसिक्त ललाटवलिताननम् ।
त्यक्त्वा त्यक्त्वा स वै देहं तपसा च महामुनिः ११।
दशकल्पांतरे जातो ह्ययं नंदवनादिह ।
सुभद्र नाम्नो गोपस्य कन्या भद्रेति विश्रुता १२।
यस्याः पृष्ठतले दिव्यं व्यजनं परिदृश्यते ।
हरिधामाभिधानस्तु कश्चिदासीन्महामुनिः १३।
सोऽप्यतप्यत्तपः कृच्छ्रं नित्यं पत्रैकभोजनम् ।
आशुसिद्धिकरं मंत्रं विंशत्यर्णं प्रजप्तवान् १४।
अनंतरं कामबीजादध्यारूढं तदेव तु ।

माया तत्पुरतो व्योम हंसासृग्द्युतिचंद्रकम् १५।
ततो दशाक्षरं पश्चान्नमोयुक्तं स्मरादिकम्।
दध्यौ वृंदावने रम्ये माधवीमंडपे प्रभुम् १६।
उत्तानशायिनं चारुपल्लवास्तरणोपरि।
कयाचिदतिकामार्त्त बल्लव्या रक्तनेत्रया १७।
वक्षोजयुगमाच्छाद्य विपुलोरः स्थलं मुहुः।
संचुंब्यमानगंडांतं तृप्यमानरदच्छदम् १८।
कलयंतं प्रियां दोर्भ्यां सहासं समुदाद्भुतम्।
स मुनिश्च बहुन्देहां स्त्यक्त्वा कल्पत्रयांतरे १९।
सारंगनाम्नो गोपस्य कन्याभूच्छुभलक्षणा।
रंगवेणीति विख्याता निपुणा चित्रकर्मणि २०।
यस्या दंतेषु दृश्यंते चित्रिताः शोणबिंदवः।
ब्रह्मवादी मुनिः कश्चिज्जाबालिरिति विश्रुतः २१।
सतपः सुरतो योगी विचरन्पृथिवीमिमाम्।
स एकस्मिन्महारण्ये योजनायुतविस्तृते २२।

यदृच्छयागतोऽपश्यदेकां वापीं सुशोभनाम्।
सर्वतः स्फाटिकाबंधतटां स्वादुजलान्विताम् २३।
विकासिकमलामोदवायुना परिशीलिताम्।
तस्याः पश्चिमदिग्भागे मूले वटमहीरुहः २४।
अपश्यत्तापसीं कांचित्कुर्वंतीं दारुणं तपः।
तारुण्यवयसायुक्तां रूपेणाति मनोहराम् २५।
चंद्रांशुं सदृशाभासां सर्वावयवशोभनाम्।
कृत्वा कटितटे वामपाणिं दक्षिणतस्तदा २६।
ज्ञानमुद्रां च बिभ्राणामनिमेषविलोचनाम्।
त्यक्ताहारविहारां च सुनिश्चलतयास्थिताम् २७।
जिज्ञासुस्तां मुनिवरस्तस्थौ तत्र शतं समाः।
तदंते तां समुत्थाप्य चलितां विनयान्मुनिः २८।
अपृच्छत्का त्वमाश्चर्यरूपे किं वा चरिष्यसि।
यदि योग्यं भवेत्तर्हि कृपया वक्तुमर्हसि २९।
अथाब्रवीच्छनैर्बाला तपसातीव कर्शिता।

ब्रह्मविद्याहमतुला योगींद्रैर्या विमृग्यते ३०।
साहं हरिपदाम्भोजकाम्यया सुचिरं तपः।
चराम्यस्मिन्वने घोरे ध्यायंती पुरुषोत्तमम् ३१।
ब्रह्मानंदेन पूर्णाहं तेनानंदेन तृप्तधीः।
तथापि शून्यमात्मानं मन्ये कृष्णरतिं विना ३२।
इदानीमतिनिर्विण्णा देहस्यास्य विसर्ज्जनम्।
कर्त्तुमिच्छामि पुण्यायां वापिकायामिहैव तु ३३।
तच्छ्रुत्वा वचनं तस्या मुनिरत्यंतविस्मितः।
पतित्वा चरणे तस्याः कृष्णोपासाविधिं शुभम् ३४।

पप्रच्छ परमप्रीतस्त्यक्त्वाध्यात्मविरोचनम् ।
तयोक्तं मंत्रमाज्ञाय जगाम मानसं सरः ३५।
ततोऽतिदुश्चरं चक्रे तपो विस्मयकारकम् ।
एकपादस्थितः सूर्यं निर्निमेषं विलोकयन् ३६।
मंत्रं जजाप परमं पंचविंशतिवर्णकम् ।
दध्यौ परमभावेन कृष्णमानंदरूपिणम् ३७।

चरंतं व्रजवीथीषु विचित्रगतिलीलया ।
ललितैः पादविन्यासैः क्वणयंतं च नूपुरम् ३८।
चित्रकंदर्पचेष्टाभिः सस्मितापांगवीक्षितैः ।
संमोहनाख्यया वंश्या पंचमारुणचित्रया ३९।
बिंबौष्ठपुटचुंबिन्या कलालापैर्मनोज्ञया ।
हरंतं व्रजरामाणां मनांसि च वपूंषि च ४०।
श्लथन्नीवीभिरागत्य सहसालिंगितांगकम् ।
दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ४१।
श्यामलांगप्रभापूर्णैर्मोहयंतं जगत्त्रयम् ।
स एवं बहुदेवेन समुपास्य जगत्पतिम् ४२।
नवकल्पांतरे जाता गोकुले दिव्यरूपिणी ।
कन्या प्रचंडनाम्नस्तु गोपस्याति यशस्विनः ४३।
चित्रगंधेति विख्याता कुमारी च शुभानना ।
निजांगगंधैर्विविधैर्मोदयंती दिशो दश ४४।
तामेनां पश्य कल्याणीं वृंदशो मधुपायिनीम् ।

अंगेषु स्वपतिं कृत्वा रसावेशसमाकुलाम् ४५।
अस्याः स्तनपरिष्वंगे हारैः सर्वैर्विहन्यते ।
वक्षःस्थलात्प्रच्यवद्भिश्चित्रगंधादिसौरभैः ४६।
अपरे मुनिवर्यास्तु सततं पूतमानसाः ।
वायुभक्षास्तपस्तेपुर्जपंतः परमं मनुम् ४७।
स्मरः कृष्णाय कामार्ति कलादिवृत्तिशालिने ।
आग्नेयीसहितं कृत्वा मंत्रं पंचदशाक्षरम् ४८।
दध्युर्मुनिवराः कष्णमूर्तिं दिव्यविभूषणाम् ।
दिव्यचित्रदुकूलेन पूर्णपीनकटिस्थलाम् ४९।
मयूरपिच्छकैः कॢप्तचूडामुज्ज्वलकुंडलाम् ।
सव्यजंघांत आदाय दक्षिणं चरणांबुजम् ५०।
भ्रमंतीं संपुटीकृत्य चारुहस्तांबुजद्वयम् ।
कक्षदेशविनिक्षिप्तवेणुं परिचलत्पुटीम् ५१।
आनंदयंतीं गोपीनां नयनानि मनांसि च ।
परमाश्चर्यरूपेण प्रविष्टां रंगमंडपे ५२।

प्रसूनवर्षगोपीभिः पूर्यमाणां च सर्वतः ।
अथ कल्पांतरे देहं त्यक्त्वा जाता इहाधुना ५३।

यासां कर्णेषु दृश्यंते ताटंका रश्मिदीपिताः ।
रत्नमाल्यानि कंठेषु रत्नपुष्पाणि वेणिषु ५४।
मुनिः शुचिश्रवा नाम सुवर्णो नाम चापरः ।
कुशध्वजस्य ब्रह्मर्षेः पुत्रौ तौ वेदपारगौ ५५।
ऊर्ध्वपादौ तपो घोरं तेपतुस्त्र्यक्षरं मनुम् ।
ह्रीं हंस इति कृत्वैव जपंतौ यतमानसौ ५६।
ध्यायंतौ गोकुले कृष्णं बालकं दशवार्षिकम् ।
कंदर्पसमरूपेण तारुण्यललितेन च ५७।
पश्यंतीर्व्रजबिंबोष्ठीर्मोहयंतमनारतम् ।
तौ कल्पांते तनूं त्यक्त्वा लब्धवंतौ जनिं व्रजे ५८।
सुवीरनाम गोपस्य सुते परमशोभने ।
ययोर्हस्ते प्रदृश्येते सारिके शुभराविणी ५९।
जटिलो जंघपूतश्च घृताशी कर्बुरेव च ।

चत्वारो मुनयो धन्या इहामुत्र च निःस्पृहाः ६०।
केवलेनैकभावेन प्रपन्ना बल्लवीपतिम् ।
तेपुस्ते सलिले मग्ना जपंतो मनुमेव च ६१।
रमात्रयेण पुटितं स्मराद्यं तदशाक्षरम् ।
दध्युश्च गाढभावेन बल्लवीभिर्वने वने ६२।
भ्रमंतं नृत्यगीताद्यैर्मानयंतं मनोहरम् ।
चंदनालिप्तसर्वांगं जपापुष्पावतंसकम् ६३।
कल्हारमालयावीतं नीलपीतपटावृतम् ।
कल्पत्रयांते जातास्ते गोकुले शुभलक्षणाः ६४।
इमास्ताः पुरतो रम्या उपविष्टा नतभ्रुवः ।
यासां धर्मकृतान्येव वलयानि प्रकोष्ठके ६५।
विचित्राणि च रत्नाद्यैर्दिव्यमुक्ताफलादिभिः ।
मुनिर्दीर्घतपा नाम व्यासोऽभूत्पूर्वकल्पके ६६।
तत्पुत्रः शुक इत्येव मुनिः ख्यातो वरः सुधीः ।
सोऽपि बालो महाप्राज्ञः सदैवानुस्मरन्पदम् ६७।

विहाय पितृमात्रादि कृष्णं ध्यात्वा वनं गतः ।
स तत्र मानसैर्दिव्यैरुपचारैरहर्निशम् ६८।
अनाहारोऽर्चयद्विष्णुं गोपरूपिणमीश्वरम् ।
रमया पुटितं मंत्रं जपन्नष्टादशाक्षरम् ६९।
दध्यौ परमभावेन हरिं हैमतरोरधः ।
हैममंडपिकायां च हेमसिंहासनोपरि ७०।
आसीनं हेमहस्ताग्रैर्दधानं हेमवंशिकाम् ।
दक्षिणेन भ्रामयंतं पाणिना हेमपंकजम् ७१।
हेमवर्णेष्टप्रियया परिकॢप्तांगचित्रकम् ।
हसंतमतिहर्षेण पश्यंतं निजमाश्रमम् ७२।

हर्षाश्रुपूर्णः पुलकाचितांगः प्रसीदनाथेति वदन्नथोच्चैः ।
दंडप्रणामाय पपात भूमौ संवेपमानस्त्रिजगद्विधातुः ७३।
तं भक्तिकामं पतितं धरण्यामायासितोस्मीति वदंतमुच्चैः ।
दंडप्रणामस्य भुजौ गृहीत्वा पस्पर्श हर्षोपचितेक्षणेन ७४।
उवाच च प्रियारूपं लब्धवंतं शुकं हरिः ।

त्वं मे प्रियतमा भद्रे सदा तिष्ठ ममांतिके ७५।
मद्रूपं चिंतयंती च प्रेमास्पदमुपागता ।
द्वे च मुख्यतमे गोप्यौ समानवयसौ शुभे ७६।
एकव्रते एकनिष्ठे एकनक्षत्रनामनी ।
तप्तजांबूनदप्रख्या तत्रैवान्या तडित्प्रभा ७७।
एकानिद्रा यमाणाक्षी परा सौम्यायतेक्षणा ।
सोऽर्चयत्परया भक्त्या ते हरेः सव्यदक्षिणे ७८।
स कल्पांते तनुं त्यक्त्वा गोकुलेऽभून्महात्मनः ।
उपनंदस्य दुहिता नीलोत्पलदलच्छविः ७९।
सेयं श्रीकृष्णवनिता पीतशाटीपरिच्छदा ।
रक्तचोलिकया पूर्णा शातकुंभघटस्तनी ८०।
दधाना रक्तसिंदूरं सर्वांगस्यावगुंठनम् ।
स्वर्णकुंडलविभ्राजद्गंडदेशां सुशोभनाम् ८१।
स्वर्णपंकजमालाढ्या कुंकुमालिप्तसुस्तनी ।
यस्या हस्ते चर्वणीयं दृश्यते हरिणार्पितम् ८२।

वेणुवाद्यातिनिपुणा केशवस्य निषेवणी ।
कृष्णेन परितुष्टेन कदाचिद्गीतकर्मणि ८३।
विन्यस्ता कंबुकंठेऽस्या भाति गुंजावलि शुभा ।
परोक्षेपि च कृष्णस्य कांतिभिश्च स्मरार्दिता ८४।
सखीभिर्वादयंतीभिर्गायंती सुस्वरं परम् ।
नर्त्तयेत्प्रियवेषेण वेषयित्वा वधूमिमाम् ८५।
वारंवारं च गोविंदं भावेनालिंग्य चुंबति ।
प्रियासौ सर्वगोपीनां कृष्णस्याप्यतिवल्लभा ८६।
श्वेतकेतोः सुतः कश्चिद्वेदवेदांगपारगः ।
सर्वमेव परित्यज्य प्रचंडं तप आस्थितः ८७।
मुरारेः सेवितपदां सुधामधुरनादिनीम् ।
गोविंदस्य प्रियां शक्तिं ब्रह्मरुद्रादिदुर्गमाम् ८८।
भजंतीमेकभावेन श्रियमेव मनोहराम् ।
ध्यायञ्जजाप सततं मंत्रमेकादशाक्षरम् ८९।
हसितं सकलं कृत्वा बतमायेषु योजयन् ।

कांत्यादिभिर्हसंतीभिर्वासयंत्यभितो जगत् ९०।
वसंते वसतेत्येवं मंत्रार्थं चिंतयन्सदा ।
सोऽपि कल्पद्वयेनैव सिद्धोऽत्र जनिमाप्तवान् ९१।

सेयं बालायते पुत्री कृशांगी कुड्मलस्तनी ।
मुक्तावलिलसत्कंठी शुद्धकौशेयवासिनी ९२।
मुक्ताच्छुरितमंजीरकंकणांगदमुद्रिका ।
बिभ्रती कुंडले दिव्ये अमृतस्रावणी शुभे ९३।
वृत्तकस्तूरिकावेणी मध्ये सिंदूरबिंदुवत् ।
दधाना चित्रकं भाले सार्द्धं चंदनचित्रकैः ९४।
या सैव दृश्यते शांता जपंती परमं पदम् ।
आसीच्चंद्रप्रभो नाम राजर्षिः प्रियदर्शनः ९५।
तस्य कृष्णप्रसादेन पुत्रोऽभून्मधुराकृतिः ।
चित्रध्वज इति ख्यातः कौमारावधि वैष्णवः ९६।
स राजा सुसुतं सौम्यं सुस्थिरं द्वादशाब्दिकम् ।
आदेशयद्द्विजान्मंत्रं परमष्टादशाक्षरम् ९७।

अभिषिच्यमानः स शिशुर्मंत्रामृतमयैर्जलैः ।
तत्क्षणे भूपतिं प्रेम्णा नत्वोदश्रुप्रकल्पितः ९८।
तस्मिन्दिने स वै बालः शुचिवस्त्रधरः शुचिः ।
हारनूपुरसूत्राद्यैर्गृहेवेयांगदकंकणैः ९९।
विभूषितो हरेर्भक्तिमुपस्पृश्यामलाशयः ।
विष्णोरायतनं गत्वा स्थित्वैकाकी व्यचिंतयत् १००।
कथं भजामि तं भक्तं मोहनं गोपयोषिताम् ।
विक्रीडंतं सदा ताभिः कालिंदीपुलिने वने १०१।
इत्थमत्याकुलमतिश्चिंतयन्नेव बालकः ।
अथापपरमां विद्यां स्वप्नं च समवाप्यत १०२।
आसीत्कृष्णप्रतिकृतिः पुरतस्तस्य शोभना ।
शिलामयी स्वर्णपीठे सर्वलक्षणलक्षिता १०३।
साभूद्दिंदीवरश्यामा स्निग्धलावण्यशालिनी ।
त्रिभंगललिताकार शिखंडी पिच्छभूषणा १०४।
कूजयंती मुदा वेणुं कांचनीमधरेऽर्पिताम् ।

दक्षसव्यगताभ्यां च सुंदरीभ्यां निषेविताम् १०५।
वर्द्धयंतीं तयोः कामं चुंबनाश्लेषणादिभिः ।
दृष्ट्वा चित्रध्वजः कृष्णं तादृग्वेषविलासिनम् १०६।
अवनम्य शिरस्तस्मै पुरो लज्जितमानसः ।
अथोवाच हरिर्दक्षपार्श्वगां प्रेयसीं हसन् १०७।
सलज्जं परमं चैनं स्वशरीरासनागतम् ।
निर्मायात्मसमं दिव्यं युवतीरूपमद्भुतम् १०८।
चिंतयस्व शरीरेण ह्यभेदं मृगलोचने ।
अथो त्वदंगतेजोभिः स्पृष्टस्त्वद्रूपमाप्स्यति १०९।
ततः सा पद्मपत्राक्षी गत्वा चित्रध्वजांतिकम् ।
निजांगकैस्तदंगानामभेदं ध्यायती स्थिता ११०।

अथास्यास्त्वंगतेजांसि तदंगं पर्यपूरयन् ।
स्तनयोर्ज्योतिषा जातौ पीनौ चारुपयोधरौ ११।
नितंबज्योतिषा जातं श्रोणिबिंबं मनोहरम् ।
कुंतलज्योतिषा केशपाशोऽभूत्करयोः करौ ११२।

सर्वमेवं सुसंपन्नं भूषावासः स्रगादिकम् ।
कलासु कुशला जाता सौरभेनांतरात्मनि ११३।
द्वीपाद्द्वीपमिवालोक्य सुभगां भुवि कन्यकाम् ।
चित्रध्वजां त्रपाभंगि स्मितशोभां मनोहराम् ११४।
प्रेम्णा गृहीत्वा करयोः सा तामपहरन्मुदा ।
गोविंदवामपार्श्वस्थां प्रेयसीं परिरभ्य च ११५।
उवाच तव दासीयं नाम चास्याश्चकार य ।
सेवां चास्यै वद प्रीत्या यथाभिरुचितां प्रियाम् ११६।
अथ चित्रकलेत्येतन्नाम चात्ममतेन सा ।
चकार चाह सेवार्थं धृत्वा चापि विपंचिकाम् ११७।
सदा त्वं निकटे तिष्ठ गायस्व विविधैः स्वरैः ।
गुणात्मन्प्राणनाथस्य तवायं विहितो विधिः ११८।
अथ चित्रकला त्वाज्ञां गृहीत्वानम्य माधवम् ।
तत्प्रेयस्याश्च चरणं गृहीत्वा पादयो रजः ११९।
जगौ सुमधुरं गीतं तयोरानंदकारणम् ।

अथ प्रीत्योपगूढा सा कृष्णेनानंदमूर्तिना १२०।
यावत्सुखांबुधौ पूर्णा तावदेवाप्यबुध्यत ।
चित्रध्वजो महाप्रेमविह्वलः स्मरतत्परः १२१।
तमेव परमानंदं मुक्तकंठो रुरोद ह ।
तदारभ्य रुदन्नेव मुक्त्वा हरिविचारकम् १२२।
आभाषितोऽपि पित्राद्यैर्नैवावोचद्वचः क्वचित् ।
मासमात्रं गृहे स्थित्वा निशीथे कृष्णसंश्रयः १२३।
निर्गत्यारण्यमचरत्तपो वै मुनिदुष्करम् ।
कल्पांते देहमुत्सृज्य तपसैव महामुनिः १२४।
वीरगुप्ताभिधानस्य गोपस्य दुहिता शुभा ।
जाता चित्रकलेत्येव यस्याः स्कंधे मनोहरा १२५।
विपंची दृश्यते नित्यं सप्तस्वरविभूषिता ।
उपतिष्ठति वै वामे रत्नभृंगारमद्भुतम् १२६।
दधाना दक्षिणे हस्ते सा वै रत्नपतद्ग्रहम् ।
अयमासीत्पुरा सर्वं तापसैरभिवंदितः १२७।

मुनिः पुण्यश्रवा नाम काश्यपः सर्वधर्मवित् ।
पिता तस्याभवच्छैवः शतरुद्रीयमन्वहम् १२८।
प्रस्तुवन्देवदेवेशं विश्वेशं भक्तवत्सलम् ।
प्रसन्नो भगवांस्तस्य पार्वत्या सह शंकरः १२९।

चतुर्दश्यामर्द्धरात्रेः प्रत्यक्षः प्रददौ वरम् ।
त्वत्पुत्रो भविता कृष्णे भक्तिमान्बाल एव हि १३०।
उपनीयाष्टमे वर्षे तस्मै सिद्धमनुस्त्वयम् ।
उपदिश्यैकविंशत्या यो मया ते निगद्यते १३१।
गोपालविद्यानामायं मंत्रो वाक्सिद्धिदायकः ।
एतत्साधकजिह्वाग्रे लीलाचरितमद्भुतम् १३२।
अनंतमूर्तिरायाति स्वयमेव वरप्रदः ।
काममाया रमाकंठ सेंद्रा दामोदरोज्ज्वलाः १३३।
मध्ये दशाक्षरीं प्रोच्य पुनस्ता एव निर्दिशेत् ।
दशाक्षरोक्तऋष्यादिध्यानं चास्य ब्रवीम्यहम् १३४।
पूर्णामृतनिधेर्मध्ये द्वीपं ज्योतिर्मयं स्मरेत् ।

कालिंद्या वेष्टितं तत्र ध्यायेद्वृंदावने वने १३५।
सर्वर्तुकुसुमस्रावि द्रुमवल्लीभिरावृतम् ।
नटन्मत्तशिखिस्वानं गायत्कोकिलषट्पदम् १३६।
तस्य मध्ये वसत्येकः पारिजाततरुर्महान् ।
शाखोपशाखाविस्तारैः शतयोजनमुच्छ्रितः १३७।
तले तस्याथ विमले परितो धेनुमंडलम् ।
तदंतर्मंडलं गोपबालानां वेणुशृंगिणाम् १३८।
तदंतरे तु रुचिरं मंडलं व्रज सुभ्रुवाम् ।
नानोपायनपाणीनां मदविह्वलचेतसाम् १३९।
कृतांजलिपुटानां च मंडलं शुक्लवाससाम् ।
शुक्लाभरणभूषाणां प्रेमविह्वलितात्मनाम् १४०।
चिंतयेच्छ्रुतिकन्यानां गृह्णतीनां वचः प्रियम् ।
रत्नवेद्यां ततो ध्यायेद्दुकूलावरणं हरिम् १४१।
ऊरौ शयानं राधायाः कदलीकांडकोपरि ।
तद्वक्त्रं चंद्र सुस्मेरं वीक्षमाणं मनोहरम् १४२।

किंचित्कुंचितवामांघ्रिं वेणुयुक्तेन पाणिना ।
वामेनालिंग्य दयितां दक्षेण चिबुकं स्पृशन् १४३।
महामारकताभासं मौक्तिकच्छायमेव च ।
पुंडरीकविशालाक्षं पीतनिर्मलवाससम् १४४।
बर्हभारलसच्छीर्षं मुक्ताहारमनोहरम् ।
गंडप्रांतलसच्चारु मकराकृतिकुंडलम् १४५।
आपादतुलसीमालं कंकणांगदभूषणम् ।
नूपुरैर्मुद्रिकाभिश्च कांच्या च परिमंडितम् १४६।
सुकुमारतरं ध्यायेत्किशोरवयसान्वितम् ।
पूजा दशाक्षरोक्तैव वेदलक्षं पुरस्क्रिया १४७।
इत्युक्त्वांतर्दधे देवो देवी च गिरिजा सती ।
मुनिरागत्य पुत्राय तथैवोपदिदेश ह १४८।

पुण्यश्रवास्तु तन्मंत्र ग्रहणादेव केशवम् ।
वर्णयामास विविधैर्जित्वा सर्वान्मुनीन्स्वयम् १४९।
रूपलावण्यवैदग्ध्य सौंदर्याश्चर्यलक्षणम् ।

तदा हृष्टमना बालो निर्गत्य स्वगृहात्ततः १५०।
वायुभक्षस्तपस्तेपे कल्पानामयुतत्रयम् ।
तदंते गोकुले जाता नंदभ्रातुर्गृहे स्वयम् १५१।
लवंगा इति तन्नाम कृष्णेंगित निरीक्षणा ।
यस्या हस्ते प्रदृश्येत मुखमार्जनयंत्रकम् १५२।
इति ते कथिताः काश्चित्प्रधानाः कृष्णवल्लभाः १५३।
हरिविविधरसाद्यैर्युक्तमध्यायमेतद्व्रजवरतनयाभिश्चारुहासेक्षणाभिः ।
पठति य इह भक्त्या पाठयेद्वा मनुष्यो व्रजति भगवतः श्रीवासुदेवस्य धाम १५४।

Roman transliteration

īśvara uvāca-|
tadekāgramanā bhūtvā śṛṇu devi varānane |
āsīdugratapā nāma munireko dṛḍhavrataḥ 1|
sāgniko hyagnibhakṣaśca cacārātyadbhutaṃ tapaḥ |
jajāpa paramaṃ jāpyaṃ maṃtraṃ paṃcadaśākṣaram 2|
kāmamaṃtreṇa puṭitaṃ kāmaṃ kāmavarapradāt |
kṛṣṇāyeti padaṃ svāhā sahitaṃ siddhidaṃ param 3|
dadhyau ca śyāmalaṃ kṛṣṇaṃ rāsonmattaṃ varotsukam |
pītapaṭṭadharaṃ veṇuṃ kareṇādharamarpitam 4|
navayauvanasaṃpannaṃ karṣaṃtaṃ pāṇinā priyām |
evaṃ dhyānaparaḥ kalpaśatāṃte dehamutsṛjan 5|
sunaṃda nāma gopasya kanyābhūtsa mahāmuniḥ |
sunaṃdeti samākhyātā yā vīṇāṃ bibhratī kare 6|
muniranyaḥ satyatapā iti khyāto mahāvrataḥ |
saśuṣkapatraṃ bhuṃkte yaḥ prajajāpa paraṃ manum 7|

ratyaṃtaṃ kāmabījena puṭitaṃ ca daśākṣaram |
sa pradadhyau munivaraścitraveṣadharaṃ harim 8|
dhṛtvā ramāyā dorvallīdvitayaṃ kaṃkaṇojjvalam |
nṛtyaṃtamunmadaṃtaṃ ca saṃśliṣyaṃ taṃ muhurmuhuḥ 9|
hasaṃtamuccairānaṃdataraṃgaṃ jaṭharāṃbare |
dadhataṃ veṇumājānu vaijayaṃtyā virājitam 10|
svedāṃbhaḥ kaṇasaṃsikta lalāṭavalitānanam |
tyaktvā tyaktvā sa vai dehaṃ tapasā ca mahāmuniḥ 11|
daśakalpāṃtare jāto hyayaṃ naṃdavanādiha |
subhadra nāmno gopasya kanyā bhadreti viśrutā 12|
yasyāḥ pṛṣṭhatale divyaṃ vyajanaṃ paridṛśyate |
haridhāmābhidhānastu kaścidāsīnmahāmuniḥ 13|
so'pyatapyattapaḥ kṛcchraṃ nityaṃ patraikabhojanam |
āśusiddhikaraṃ maṃtraṃ viṃśatyarṇaṃ prajaptavān 14|
anaṃtaraṃ kāmabījādadhyārūḍhaṃ tadeva tu |

māyā tatpurato vyoma haṃsāsṛgdyuticaṃdrakam 15|
tato daśākṣaraṃ paścānnamoyuktaṃ smarādikam |

dadhyau vṛṃdāvane ramye mādhavīmaṃḍape prabhum 16|
uttānaśāyinaṃ cārupallavāstaraṇopari |
kayācidatikāmārtta ballavyā raktanetrayā 17|
vakṣojayugamācchādya vipuloraḥ sthalaṃ muhuḥ |
saṃcumbyamānagaṃḍāṃtaṃ tṛpyamānaradacchadam 18|
kalayaṃtaṃ priyāṃ dorbhyāṃ sahāsaṃ samudādbhutam |
sa muniśca bahūndehāṃ styaktvā kalpatrayāṃtare 19|
sāraṃganāmno gopasya kanyābhūcchubhalakṣaṇā |
raṃgaveṇīti vikhyātā nipuṇā citrakarmaṇi 20|
yasyā daṃteṣu dṛśyaṃte citritāḥ śoṇabiṃdavaḥ |
brahmavādī muniḥ kaścijjābāliriti viśrutaḥ 21|
satapaḥ surato yogī vicaranpṛthivīmimām |
sa ekasminmahāraṇye yojanāyutavistṛte 22|

yadṛcchayāgato'paśyadekāṃ vāpīṃ suśobhanām |
sarvataḥ sphāṭikābaṃdhataṭāṃ svādujalānvitām 23|
vikāsikamalāmodavāyunā pariśīlitām |
tasyāḥ paścimadigbhāge mūle vaṭamahīruhaḥ 24|
apaśyattāpasīṃ kāṃcitkurvaṃtīṃ dāruṇaṃ tapaḥ |
tāruṇyavayasāyuktāṃ rūpeṇāti manoharām 25|
caṃdrāṃśuṃ sadṛśābhāsāṃ sarvāvayavaśobhanām |
kṛtvā kaṭitaṭe vāmapāṇiṃ dakṣiṇatastadā 26|
jñānamudrāṃ ca bibhrāṇāmanimeṣavilocanām |
tyaktāhāravihārāṃ ca suniścalatayāsthitām 27|
jijñāsustāṃ munivarastasthau tatra śataṃ samāḥ |
tadaṃte tāṃ samutthāpya calitāṃ vinayānmuniḥ 28|
apṛcchatkā tvamāścaryarūpe kiṃ vā cariṣyasi |
yadi yogyaṃ bhavettarhi kṛpayā vaktumarhasi 29|
athābravīcchanairbālā tapasātīva karśitā |

brahmavidyāhamatulā yogīṃdrairyā vimṛgyate 30|
sāhaṃ haripadāmbhojakāmyayā suciraṃ tapaḥ |
carāmyasminvane ghore dhyāyaṃtī puruṣottamam 31|
brahmānaṃdena pūrṇāhaṃ tenānaṃdena tṛptadhīḥ |
tathāpi śūnyamātmānaṃ manye kṛṣṇaratiṃ vinā 32|
idānīmatinirviṇṇā dehasyāsya visarjjanam |
karttumicchāmi puṇyāyāṃ vāpikāyāmihaiva tu 33|
tacchrutvā vacanaṃ tasyā muniratyaṃtavismitaḥ |
patitvā caraṇe tasyāḥ kṛṣṇopāsāvidhiṃ śubham 34|
papraccha paramaprītastyaktvādhyātmavirocanam |
tayoktaṃ maṃtramājñāya jagāma mānasaṃ saraḥ 35|
tato'tiduścaraṃ cakre tapo vismayakārakam |
ekapādasthitaḥ sūryaṃ nirnimeṣaṃ vilokayan 36|
maṃtraṃ jajāpa paramaṃ paṃcaviṃśativarṇakam |
dadhyau paramabhāvena kṛṣṇamānaṃdarūpiṇam 37|

caraṃtaṃ vrajavīthīṣu vicitragatilīlayā |
lalitaiḥ pādavinyāsaiḥ kvaṇayaṃtaṃ ca nūpuram 38|
citrakaṃdarpaceṣṭābhiḥ sasmitāpāṃgavīkṣitaiḥ |
saṃmohanākhyayā vaṃśyā paṃcamāruṇacitrayā 39|
biṃbauṣṭhapuṭacuṃbinyā kalālāpairmanojñayā |
haraṃtaṃ vrajarāmāṇāṃ manāṃsi ca vapūṃṣi ca 40|
ślathannīvībhirāgatya sahasāliṃgitāṃgakam |

divyamālyāṃbaradharaṃ divyagaṃdhānulepanam 41|
śyāmalāṃgaprabhāpūrṇairmohayaṃtaṃ jagattrayam |
sa evaṃ bahudevena samupāsya jagatpatim 42|
navakalpāṃtare jātā gokule divyarūpiṇī |
kanyā pracaṃḍanāmnastu gopasyāti yaśasvinaḥ 43|
citragaṃdheti vikhyātā kumārī ca śubhānanā |
nijāṃgagaṃdhairvividhairmodayaṃtī diśo daśa 44|
tāmenāṃ paśya kalyāṇīṃ vṛṃdaśo madhupāyinīm |

aṃgeṣu svapatiṃ kṛtvā rasāveśasamākulām 45|
asyāḥ stanapariṣvaṃge hāraiḥ sarvairvihanyate |
vakṣaḥsthalātpracyavadbhiścitragaṃdhādisaurabhaiḥ 46|
apare munivaryāstu satataṃ pūtamānasāḥ |
vāyubhakṣāstapastepurjapaṃtaḥ paramaṃ manum 47|
smaraḥ kṛṣṇāya kāmārti kalādivṛttiśāline |
āgneyīsahitaṃ kṛtvā maṃtraṃ paṃcadaśākṣaram 48|
dadhyurmunivarāḥ kaṣṇamūrtiṃ divyavibhūṣaṇām |
divyacitradukūlena pūrṇapīnakaṭisthalām 49|
mayūrapicchakaiḥ klptacūḍāmujjvalakuṃḍalām |
savyajaṃghāṃta ādāya dakṣiṇaṃ caraṇāṃbujam 50|
bhramaṃtīṃ saṃputīkṛtya cāruhastāṃbujadvayam |
kakṣadeśavinikṣiptaveṇuṃ paricalatpuṭīm 51|
ānaṃdayaṃtīṃ gopīnāṃ nayanāni manāṃsi ca |
paramāścaryarūpeṇa praviṣṭāṃ raṃgamaṃḍape 52|

prasūnavarṣargopībhiḥ pūryamāṇāṃ ca sarvataḥ |
atha kalpāṃtare dehaṃ tyaktvā jātā ihādhunā 53|
yāsāṃ karṇeṣu dṛśyaṃte tāṭaṃkā raśmidīpitāḥ |
ratnamālyāni kaṃṭheṣu ratnapuṣpāṇi veṇiṣu 54|
muniḥ śuciśravā nāma suvarṇo nāma cāparaḥ |
kuśadhvajasya brahmarṣeḥ putrau tau vedapāragau 55|
ūrdhvapādau tapo ghoraṃ tepatustryakṣaraṃ manum |
hrīṃ haṃsa iti kṛtvaiva japaṃtau yatamānasau 56|
dhyāyaṃtau gokule kṛṣṇaṃ bālakaṃ daśavārṣikam |
kaṃdarpasamarūpeṇa tāruṇyalalitena ca 57|
paśyaṃtīrvrajabiṃboṣṭhīrmohayaṃtamanāratam |
tau kalpāṃte tanūṃ tyaktvā labdhavaṃtau janiṃ vraje 58|
suvīranāma gopasya sute paramaśobhane |
yayorhaste pradṛśyete sārike śubharāviṇī 59|
jaṭilo jaṃghapūtaśca ghṛtāśī karbureva ca |

catvāro munayo dhanyā ihāmutra ca niḥspṛhāḥ 60|
kevalenaikabhāvena prapannā ballavīpatim |
tepuste salile magnā japaṃto manumeva ca 61|
ramātrayeṇa puṭitaṃ smarādyaṃ tadaśākṣaram |
dadhyuśca gāḍhabhāvena ballavībhirvane vane 62|
bhramaṃtaṃ nṛtyagītādyairmānayaṃtaṃ manoharam |
caṃdanāliptasarvāṃgaṃ japāpuṣpāvataṃsakam 63|
kalhāramālayāvītaṃ nīlapītapaṭāvṛtam |
kalpatrayāṃte jātāste gokule śubhalakṣaṇāḥ 64|
imāstāḥ purato ramyā upaviṣṭā natabhruvaḥ |
yāsāṃ dharmakṛtānyeva valayāni prakoṣṭhake 65|
vicitrāṇi ca ratnādyairdivyamuktāphalādibhiḥ |

munirdīrghatapā nāma vyāso'bhūtpūrvakalpake 66|
tatputraḥ śuka ityeva muniḥ khyāto varaḥ sudhīḥ |
so'pi bālo mahāprājñaḥ sadaivānusmaranpadam 67|

vihāya pitṛmātrādi kṛṣṇaṃ dhyātvā vanaṃ gataḥ |
sa tatra mānasairdivyairupacārairaharniśam 68|
anāhāro'rcayadviṣṇuṃ goparūpiṇamīśvaram |
ramayā puṭitaṃ maṃtraṃ japannaṣṭādaśākṣaram 69|
dadhyau paramabhāvena hariṃ haimataroradhaḥ |
haimamaṃḍapikāyāṃ ca hemasiṃhāsanopari 70|
āsīnaṃ hemahastāgrairdadhānaṃ hemavaṃśikām |
dakṣiṇena bhrāmayaṃtaṃ pāṇinā hemapaṃkajam 71|
hemavarṇeṣṭapriyayā parikḷptāṃgacitrakam |
hasaṃtamatiharṣeṇa paśyaṃtaṃ nijamāśramam 72|
harṣāśrupūrṇaḥ pulakācitāṃgaḥ prasīdanātheti vadannathoccaiḥ |
daṃḍapraṇāmāya papāta bhūmau saṃvepamānastrijagadvidhātuḥ 73|
taṃ bhaktikāmaṃ patitaṃ dharaṇyāmāyāsitosmīti vadaṃtamuccaiḥ |
daṃḍapraṇāmasya bhujau gṛhītvā pasparśa harṣopacitekṣaṇena 74|
uvāca ca priyārūpaṃ labdhavaṃtaṃ śukaṃ hariḥ |

tvaṃ me priyatamā bhadre sadā tiṣṭha mamāṃtike 75|
madrūpaṃ ciṃtayaṃtī ca premāspadamupāgatā |
dve ca mukhyatame gopyau samānavayasī śubhe 76|
ekavrate ekaniṣṭhe ekanakṣatranāmanī |
taptajāṃbūnadaprakhyā tatraivānyā taḍitprabhā 77|
ekānidrā yamāṇākṣī parā saumyāyatekṣaṇā |
so'rcayatparayā bhaktyā te hareḥ savyadakṣiṇe 78|
sa kalpāṃte tanuṃ tyaktvā gokule'bhūnmahātmanaḥ |
upanaṃdasya duhitā nīlotpaladalacchaviḥ 79|
seyaṃ śrīkṛṣṇavanitā pītaśāṭīparicchadā |
raktacolikayā pūrṇā śātakuṃbhaghaṭastanī 80|
dadhānā raktasiṃdūraṃ sarvāṃgasyāvaguṃṭhanam |
svarṇakuṃḍalavibhrājadgaṃḍadeśāṃ suśobhanām 81|
svarṇapaṃkajamālāḍhyā kuṃkumāliptasustanī |
yasyā haste carvaṇīyaṃ dṛśyate hariṇārpitam 82|

veṇuvādyātinipuṇā keśavasya niṣevaṇī |
kṛṣṇena parituṣṭena kadācidgītakarmaṇi 83|
vinyastā kaṃbukaṃṭhe'syā bhāti guṃjāvali śubhā |
parokṣepi ca kṛṣṇasya kāṃtibhiśca smarārditā 84|
sakhībhirvādayaṃtībhirgāyaṃtī susvaraṃ param |
narttayetpriyaveṣeṇa veṣayitvā vadhūmimām 85|
vāraṃvāraṃ ca goviṃdaṃ bhāvenāliṃgya cuṃbati |
priyāsau sarvagopīnāṃ kṛṣṇasyāpyativallabhā 86|
śvetaketoḥ sutaḥ kaścidvedavedāṃgapāragaḥ |
sarvameva parityajya pracaṃḍaṃ tapa āsthitaḥ 87|
murāreḥ sevitapadāṃ sudhāmadhuranādinīm |
goviṃdasya priyāṃ śaktiṃ brahmarudrādidurgamām 88|
bhajaṃtīmekabhāvena śriyameva manoharām |
dhyāyañjajāpa satataṃ maṃtramekādaśākṣaram 89|
hasitaṃ sakalaṃ kṛtvā batamāyeṣu yojayan |

kāṃtyādibhirhasaṃtībhirvāsayaṃtyabhito jagat 90|
vasaṃte vasatetyevaṃ maṃtrārthaṃ ciṃtayansadā |
so'pi kalpadvayenaiva siddho'tra janimāptavān 91|
seyaṃ bālāyate putrī kṛśāṃgī kuḍmalastanī |
muktāvalilasatkaṃṭhī śuddhakauśeyavāsinī 92|
muktācchuritamaṃjīrakaṃkaṇāṃgadamudrikā |
bibhratī kuṃḍale divye amṛtasrāviṇī śubhe 93|
vṛttakastūrikāveṇī madhye siṃdūrabiṃduvat |
dadhānā citrakaṃ bhāle sārddhaṃ caṃdanacitrakaiḥ 94|
yā saiva dṛśyate śāṃtā japaṃtī paramaṃ padam |
āsīccaṃdraprabho nāma rājarṣiḥ priyadarśanaḥ 95|
tasya kṛṣṇaprasādena putro'bhūnmadhurākṛtiḥ |
citradhvaja iti khyātaḥ kaumārāvadhi vaiṣṇavaḥ 96|
sa rājā susutaṃ saumyaṃ susthiraṃ dvādaśābdikam |
ādeśayaddvijānmaṃtraṃ paramaṣṭādaśākṣaram 97|

abhiṣicyamānaḥ sa śiśurmaṃtrāmṛtamayairjalaiḥ |
tatkṣaṇe bhūpatiṃ premṇā natvodaśruprakalpitaḥ 98|
tasmindine sa vai bālaḥ śucivastradharaḥ śuciḥ |
hāranūpurasūtrādyairgraiveyāṃgadakaṃkaṇaiḥ 99|
vibhūṣito harerbhaktimupasprśyāmalāśayaḥ |
viṣṇorāyatanaṃ gatvā sthitvaikākī vyaciṃtayat 100|
kathaṃ bhajāmi taṃ bhaktaṃ mohanaṃ gopayoṣitām |
vikrīḍaṃtaṃ sadā tābhiḥ kāliṃdīpuline vane 101|
itthamatyākulamatiścintayanneva bālakaḥ |
athāpaparamāṃ vidyāṃ svapnaṃ ca samavāpyata 102|
āsītkṛṣṇapratikṛtiḥ puratastasya śobhanā |
śilāmayī svarṇapīṭhe sarvalakṣaṇalakṣitā 103|
sābhūdiṃdīvaraśyāmā snigdhalāvaṇyaśālinī |
tribhaṃgalalitākāra śikhaṃḍī picchabhūṣaṇā 104|
kūjayaṃtī mudā veṇuṃ kāṃcanīmadhare'rpitām |

dakṣasavyagatābhyāṃ ca suṃdarībhyāṃ niṣevitām 105|
varddhayaṃtīṃ tayoḥ kāmaṃ cuṃbanāśleṣaṇādibhiḥ |
dṛṣṭvā citradhvajaḥ kṛṣṇaṃ tādṛgveṣavilāsinam 106|
avanamya śirastasmai puro lajjitamānasaḥ |
athovāca harirdakṣapārśvagāṃ preyasīṃ hasan 107|
salajjaṃ paramaṃ cainaṃ svaśarīrāsanāgatam |
nirmāyātmasamaṃ divyaṃ yuvatīrūpamadbhutam 108|
ciṃtayasva śarīreṇa hyabhedaṃ mṛgalocane |
atho tvadaṃgatejobhiḥ spṛṣṭastvadrūpamāpsyati 109|
tataḥ sā padmapatrākṣī gatvā citradhvajāṃtikam |
nijāṃgakaistadaṃgānāmabhedaṃ dhyāyatī sthitā 110|
athāsyāstvaṃgatejāṃsi tadaṃgaṃ paryapūrayan |
stanayorjyotiṣā jātau pīnau cārupayodharau 111|
nitaṃbajyotiṣā jātaṃ śroṇibiṃbaṃ manoharam |
kuṃtalajyotiṣā keśapāśo'bhūtkarayoḥ karau 112|

sarvamevaṃ susaṃpannaṃ bhūṣāvāsaḥ sragādikam |
kalāsu kuśalā jātā saurabhenāṃtarātmani 113|
dīpāddīpamivālokya subhagāṃ bhuvi kanyakām |
citradhvajāṃ trapābhaṃgi smitaśobhāṃ manoharām 114|
premṇā gṛhītvā karayoḥ sā tāmapaharanmudā |
goviṃdavāmapārśvasthāṃ preyasīṃ parirabhya ca 115|

uvāca tava dāsīyaṃ nāma cāsyāścakāra ya |
sevāṃ cāsyai vada prītyā yathābhirucitāṃ priyām 116|
atha citrakaletyetannāma cātmamatena sā |
cakāra cāha sevārthaṃ dhṛtvā cāpi vipaṃcikām 117|
sadā tvaṃ nikaṭe tiṣṭha gāyasva vividhaiḥ svaraiḥ |
guṇātmanprāṇanāthasya tavāyaṃ vihito vidhiḥ 118|
atha citrakalā tvājñāṃ gṛhītvānamya mādhavam |
tatpreyasyāśca caraṇaṃ gṛhītvā pādayo rajaḥ 119|
jagau sumadhuraṃ gītaṃ tayorānaṃdakāraṇam |

atha prītyopagūḍhā sā kṛṣṇenānaṃdamūrtinā 120|
yāvatsukhāṃbudhau pūrṇā tāvadevāpyabudhyata |
citradhvajo mahāpremavihvalaḥ smaratatparaḥ 121|
tameva paramānaṃdaṃ muktakaṃṭho ruroda ha |
tadārabhya rudanneva muktvā harivicārakam 122|
ābhāṣito'pi pitrādyairnaivāvocadvacaḥ kvacit |
māsamātraṃ gṛhe sthitvā niśīthe kṛṣṇasaṃśrayaḥ 123|
nirgatyāraṇyamacarattapo vai muniduṣkaram |
kalpāṃte dehamutsṛjya tapasaiva mahāmuniḥ 124|
vīraguptābhidhānasya gopasya duhitā śubhā |
jātā citrakaletyeva yasyāḥ skaṃdhe manoharā 125|
vipaṃcī dṛśyate nityaṃ saptasvaravibhūṣitā |
upatiṣṭhati vai vāme ratnabhṛṃgāramadbhutam 126|
dadhānā dakṣiṇe haste sā vai ratnapatadgraham |
ayamāsītpurā sarvaṃ tāpasairabhivaṃditaḥ 127|

muniḥ puṇyaśravā nāma kāśyapaḥ sarvadharmavit |
pitā tasyābhavacchaivaḥ śatarudrīyamanvaham 128|
prastuvandevadeveśaṃ viśveśaṃ bhaktavatsalam |
prasanno bhagavāṃstasya pārvatyā saha śaṃkaraḥ 129|
caturdaśyāmarddharātreḥ pratyakṣaḥ pradadau varam |
tvatputro bhavitā kṛṣṇe bhaktimānbāla eva hi 130|
upanīyāṣṭame varṣe tasmai siddhamanustvayam |
upadiśaikaviṃśatyā yo mayā te nigadyate 131|
gopālavidyānāmāyaṃ maṃtro vāksiddhidāyakaḥ |
etatsādhakajihvāgre līlācaritamadbhutam 132|
anaṃtamūrtirāyāti svayameva varapradaḥ |
kāmamāyā ramākaṃṭha seṃdrā dāmodarojjvalāḥ 133|
madhye daśākṣarīṃ procya punastā eva nirdiśet |
daśākṣaroktarṣyādidhyānaṃ cāsya bravīmyaham 134|
pūrṇāmṛtanidhermadhye dvīpaṃ jyotirmayaṃ smaret |

kāliṃdyā veṣṭitaṃ tatra dhyāyedvṛṃdāvane vane 135|
sarvartukusumasrāvi drumavallībhirāvṛtam |
naṭanmattaśikhisvānaṃ gāyatkokilaṣaṭpadam 136|
tasya madhye vasatyekaḥ pārijātatarurmahān |
śākhopaśākhāvistāraiḥ śatayojanamucchritaḥ 137|
tale tasyātha vimale parito dhenumaṃḍalam |
tadaṃtarmaṃḍalaṃ gopabālānāṃ veṇuśṛṃgiṇām 138|
tadaṃtare tu ruciraṃ maṃḍalaṃ vraja subhruvām |
nānopāyanapāṇīnāṃ madavihvalacetasām 139|
kṛtāṃjaliputānāṃ ca maṃḍalaṃ śuklavāsasām |
śuklābharaṇabhūṣāṇāṃ premavihvalitātmanām 140|

ciṃtayecchrutikanyānāṃ gṛhṇatīnāṃ vacaḥ priyam |
ratnavedyāṃ tato dhyāyeddukūlāvaraṇaṃ harim 141|
ūrau śayānaṃ rādhāyāḥ kadalīkāṃḍakopari |
tadvaktraṃ caṃdra susmeraṃ vīkṣamāṇaṃ manoharam 142|

kiṃcitkuṃcitavāmāṃghriṃ veṇuyuktena pāṇinā |
vāmenāliṃgya dayitāṃ dakṣeṇa cibukaṃ spṛśan 143|
mahāmārakatābhāsaṃ mauktikacchāyameva ca |
puṃḍarīkaviśālākṣaṃ pītanirmalavāsasam 144|
barhabhāralasacchīrṣaṃ muktāhāramanoharam |
gaṃḍaprāṃtalasaccāru makarākṛtikuṃḍalam 145|
āpādatulasīmālaṃ kaṃkaṇāṃgadabhūṣaṇam |
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English translation

The lord said :

1-6a. O you beautiful goddess, listen with a concentrated mind: There was a sage, named Ugratapas who was firm in his vow. He, performing rites in honour of Agni , ate (i.e. subsisted on) fire, and practised a very wonderful penance. He muttered the great hymn, fit to be muttered and having fifteen letters, bound together by a desire-yielding hymn, securing desired objects from one giving the desired boon, with the word Kṛṣṇāya (to Kṛṣṇa), along with the word Svāhā (offered to), and giving great prosperity. He meditated upon the dark Kṛṣṇa, mad with dance, eager to grant a boon, having put on a yellow garment, with a flute put at his lower lip, endowed with fresh youth, and dragging his beloved with his hand. Thus, the great sage, engaged in meditation, cast his body after the end of hundred kalpas and was born as the daughter of the cowherd by name Sunandā .

6b-11. She was called Sunandā and held a lute in her hand. There was another sage named Satyatapas practising a great bow. He ate (i.e. subsisted on) dry leaves and muttered a great hymn, ending in devotion, bound by ten letters having the seed of desire. The best sage meditated upon Viṣṇu who put on a variegated dress, who held the creeper-like arms of Ramā , bright with bracelets, who was dancing, getting mad, repeatedly embracing (Ramā), laughing loudly, and having waves of joy in the sky (i.e. cavity) of his belly, holding the flute, who was decorated with the necklace reaching his knees,

whose face with folds on his forehead was wet with the drops of sweat.

12-19a. Again and again, casting his body, the great sage, after ten kalpas, was born here from Nandavana , as the daughter of the cowherd named Subhadra , and known as Bhadrā . On her back is seen a divine fan. There was a certain sage named Haridhāman. He practised a difficult penance and always ate leaves only. He muttered a hymn of twenty letters, giving the fruit quickly. Then from the (hymn having) the seed of desire, he got upon it only (obscure !). There was Māyā ; in front of her were water, swans, saffron and bright moon. Then, recollecting and with a salutation (he muttered the hymn) with ten letters and in the charming bower of the jasmine-creeper he meditated upon the lord who was lying on his back on the beautiful bed of leaves, whose expansive chest was being repeatedly covered by a cowherdess who was greatly overcome with passion and whose eyes were red, with her pair of breasts, who (i.e. the lord) was being kissed on his cheeks, and whose lips were being gratified, who, the wonderful one, was with a smile holding his beloved with his arms.

19b-28. That sage, having cast many bodies was born after three kalpas as the daughter having auspicious marks, of a cowherd named Raṅga . She was known as Raṅgaveṇī. She was skilled in drawing pictures. On her teeth were variegated marks of red colour. There was (also) a sage named Jābāli , a teacher of the Vedas . He, engaged in austerities, roamed over this earth. Once, by chance, he went to a great forest extending over a myriad of yojanas . There he saw a very beautiful well which had on all sides crystal-walls, which was full of sweet water, which was cooled with breezes fragrant with blooming lotuses. In the region to its west, at the root of a banyan tree he saw a female ascetic who was practising a severe penance, was endowed with youth, was of an extremely beautiful form, whose lustre was like the lunar rays, all of whose limbs were beautiful, who had put her left hand on her waist, and made the position of the fingers of her right hand as practised in religious worship, whose eyes were steady, who had given up food and enjoyment, and who had remained steady. The excellent sage desiring to know her (to know who she was) remained there for a hundred years. At the end of that (period) the sage raised her, and politely said to her who was walking (away).

29-30a. He asked her: “Who are you of a wonderful form? What will you do? If it would be proper (to tell me), then please tell it to me.” Then the young lady, who was extremely emaciated due to the penance, slowly said (to him):

30b-33. “I am the matchless knowledge of Brahman , who am sought after by best meditating saints. That I, meditating upon the supreme spirit, have been practisi ng in this fierce forest for a long time penance with a desire for Viṣṇu’s lotus-like feet. I am full of the joy of Brahman. My mind is pleased with that joy. Yet, I am looking upon myself to be lonely for want of Kṛṣṇa’s love. Now I am extremely dejected, and desire to cast this body in this auspicious well here only.”

34-46. Hearing these words of her the sage being extremely amazed and with great love fell at her feet and asked her about the auspicious rite of the service of Viṣṇu after having abandoned dislike for the self. Having known (i.e. learnt) the hymn told by her he went to the Mānasa lake. Then he practised an amazing penance very difficult to practise. Standing on one leg and looking at the sun unwinkingly he muttered a great hymn of twenty-five letters. With great devotion he meditated upon Kṛṣṇa who was of the form of joy, who was moving along the streets of Vraja with a strange and sporting gait, who was making a jingling sound of his anklets with charming steps, who attracted the minds and bodies of the beautiful women of Vraja with the knots of their garments loose and suddenly embracing him, with various sports of love and side-glances accompanied by a smile, and with the charming golden flute called Sammohana, having the fifth note, and kissing (i.e. touching) his bimba -like lower lip, who had put on divine flowers and garments, and who had smeared divine sandal (to his body), who enticed the three worlds with the mass of the lustre of his dark body. Thus having worshipped the lord of the world with many hymns he was born in Gokula at the end of nine kalpas as a daughter having divine

form, of a very famous cowherd named Pracaṇḍa . The girl of an auspicious face was well-known as Citragandha and delighted the ten directions with the various fragrances of her body. See her, the auspicious one, who drinks sweet drinks from Vṛnda , who, being full of passion takes her husband on her body. Necklaces strike her breasts while in contact with them, while fragrances of lovely aloe-wood etc., fall out from them.

47-54. Other great sages whose minds are always pure and who eat (i.e. subsist on) air, muttering a great (i.e. very sacred) hymn,practised penance: 'A recollection to (i.e. of) Kṛṣṇa, having the skill of destroying passion.' Having recited the hymn of fifteen letters the great sages meditated on the figure of Kṛṣṇa, along with Agni's wife, the image which was having divine ornaments, whose fleshy waist was covered with a beautiful silken garment, whose crest was covered with peacock's feathers, whose earrings were bright, who had put the right lotus-like foot on the left shank, who, after having folded his charming lotus-like hands, was wandering, who had put the flute with its cover moving at his waist-region, who gave delight to the eyes and minds of the cowherdesses, who had very wonderfully entered the hall that was filled (i.e. covered) with showers of flowers on all sides by the cowherdesses. Then having cast their bodies at the end of the kalpa they are now born here. On their ears are-seen large ear-rings shining with gems. Round their necks are jewelled necklaces, and in their braids are (put) flowers.

55-59. There was a sage named Śuciśravas . There was also another sage named Suvarṇa . They, proficient in the Vedas, were the sons of Kuśadhvaja . With their feet put up (in the air i.e. standing on their heads), they practised a severe penance with a three-lettered hymn. With their minds controlled, they muttered (the hymn) saying 'Hrīm, Haṃsa '. They meditated upon Kṛṣṇa (living) in Gokula, a child ten years old, and constantly enticing the beautiful women looking at him, with his figure like Cupid and with his charming youth. At the end of the kalpa they, having cast their bodies, were born in Vraja as the extremely beautiful daughters of the cowherd Suvira . In their hands were seen two parrots of auspicious sounds.

60-66a. There were four sages— Jaṭila , Jaṅghapūta, Gḥrtāśī and Karbu —who were blessed and were desireless here and in (i.e. for) the next world. With single devotion they sought the refuge of (Kṛṣṇa) the lover of the cowherdesses. Plunging themselves into water, they muttered a hymn having ten letters with a recollection (of Kṛṣṇa) at the beginning and end, and put together by the triad of Ramās . As cowherdesses, they with deep devotion meditated upon (Kṛṣṇa) who was wandering in every forest, who was valuing the charming, whose entire body was smeared with sandal, who had put on a China rose as an ear-ornament, who had undergone a change due to a garland of lotuses, and was covered with blue and yellow garments. At the end of three kalpas they were born in Gokula (as cowherdesses) of auspicious marks. Those charming ones with curved eyebrows are seated in front. Round their forearms are lovely bracelets supported by (i.e. decked with) gems etc. and divine pearls etc.

66b-73. In the former kalpa a sage name Dīrghatapas was the Vyāsa . His excellent and very intelligent boy, always remembering the feet (of Kṛṣṇa), abandoned his father, mother etc. and meditating on Kṛṣṇa went to a forest. There he, night and day, without eating anything, worshipped god Viṣṇu who had taken up the form of a cow(-herd). With great devotion, muttering the hymn of eighteen letters put together by Ramā, he reflected upon Hari who was seated in a golden pavilion upon a golden seat, who was holding a golden flute with the tips of his golden hands, who was whirling a golden lotus with his right hand, who looked charming due to his body clasped by his dear beloved of a golden complexion, who was laughing with great joy and who was looking at his hermitage. He, full of tears due to joy, with his body decked with horripilation, loudly saying, 'O lord, be pleased', and trembling, fell on the ground to salute the creator of the world with a prostration.

74-79. Saying loudly ‘I am fatigued’, Viṣṇu with his eyes full of joy, holding the hands of him who desired devotion, who had prostrated himself (before him) like a staff, touched him and spoke to that Śuka , who had obtained the form of his beloved: “O good one, you are my beloved. Thinking of my form, and having become the abode of my love, stay by me.” Two cowherdesses are chief, are of the same age, and auspicious. They are practising a steady vow, are of a firm devotion, and are named after the same constellation. One is bright like heated gold and the other has the lustre of lightning. The eyes of one are sleepy, (while) the eyes of the other are pleasing and long (i.e. broad). He worshipped with great devotion the left and right sides of Viṣṇu; and at the end of the kalpa, he, having cast his body, was born as Upananda ’s daughter, resembling in beauty the petal of a blue lotus, in Gokula of that magnanimous one.

80-9la. That one is Śrī Kṛṣṇa’s wife who had put on a yellow garment, who is covered with a red bodice, whose breasts are like golden pitchers, who has put on her entire body the veil of red lead, whose cheeks are shining with golden ear-rings, and who is very beautiful. She is adorned with the garland of golden lotuses, and her stout breasts are smeared with saffron. In her hand there is something to be chewed, given to her by Hari. She is very skilled in playing upon a flute and (other) musical instruments; she is the attendant of Keśava (i.e. Śrī Kṛṣṇa), and some time is engaged by the delighted Kṛṣṇa in singing. An auspicious string of guñjā fruits shines round her conch-like neck. (She is) afflicted by love due to Kṛṣṇa’s charm even in his absence; (Kṛṣṇa) causing this young lady to dress as he likes, would make her, singing extremely melodiously, dance, when her friends are playing upon musical instruments. Again and again, she devoutly embraces and kisses Govinda . She is dear to all cowherdesses and is also very dear to Kṛṣṇa. (Then) there was the son of Śvetaketu . He had mastered Vedas and Vedāṅgas . Giving up all this, he resorted to great penance. He constantly muttered the eleven-lettered hymn, meditating upon her who had served the feet of Kṛṣṇa, who was resonant like the sweet Gaṅgā , who was a dear power of Govinda, who was inaccessible to Brahmā , Rudra etc., who was devoutly resorting to the charming glory of (Kṛṣṇa). Making everybody laugh, and keeping himself on sylvan paths, and settling the world all round with smiling lustre, always thinking about the meaning of the hymn, he lived in the spring.

91b-100. He too, after a couple of kalpas attained perfection, and was born here. This girl of a thin body, having bud-like breasts, with a necklace of pearls shining round her neck, having put on a pure silken garment, having anklets, bracelets, armlets, and rings inlaid with pearls, acts like a child. She put on divine ear-rings which were oozing nectar and were auspicious. She had (a mark) like the dot of red lead in her braid that was dressed with musk. On her forehead she had a mark along with (sectarian) marks of sandal. That same tranquil one was seen to worship the highest position (i.e. Brahman). There was a handsome royal sage by name Candraprabha . By Kṛṣṇa’s grace he got a son with a charming figure. He was known as Citradhvaja and was a devotee of Viṣṇu from his childhood. The king taught the great eighteen-lettered hymn through a brahmaṇa to his good son who was handsome, well-composed and twelve years old. When the boy was being sprinkled with water full of the nectar-like hymns, he, that moment only, full of tears, saluted the king. That day the guileless boy of a pure heart, wearing a spotless garment, adorned with necklaces, anklets, strings, neck-ornaments, armlets and bracelets, having touched (i.e being full of) devotion to Viṣṇu, went to the temple of Viṣṇu, remained (there) all alone, and thought:

101-107a. ‘How shall I worship him who is worshipped (by his devotees), who fascinates the cowherdesses and always sports with them on the sand-bank of Kālindī and in the forest.’ The boy thinking like this and with his mind very much perturbed, obtained a very great lore and also had a dream. Before him there was the figure of Kṛṣṇa. It was beautiful. It was made of stone. It was (placed) on a golden seat. It was marked with all (good) characteristics. It was dark like a blue lotus. It was having glossy beauty. It was adorned with peacocks’ feathers. It was having charm due to three folds; it

was gladly playing upon the flute which was made of gold and was put to his lower lip. It was served by two beautiful damsels standing on its left and right sides. It aggravated their passion with kisses. embraces etc. Citradhvaja, having seen Kṛṣṇa having a sporting attire like that, was abashed in his mind, and bent his head before him.

107b-116. Hari, laughing, said to the beloved on his right side: “O you lotus-eyed one, having produced a divine, wonderful form of a young lady, resembling you and being very bashful and seated on your body, look upon it as non-distinct from your body. Touched by the lustres in your body it will have your form.” Then that lotus-eyed one went near Citradhvaja, and remained thinking his body to be non-different from her body. Then the lustres from her body filled his body. From the lustre of her breasts, too charming, stout breasts were produced. From the lustre of her buttocks, charming, round hips were produced. From the lustre of the hair, ornamented hair was produced. From (the lustre of) her two hands, hands were produced. Thus, everything—ornaments, garments, garlands etc.—was well-accomplished. And with fragrance inside, she became skilled in arts. Seeing, as one lamp (is lighted) from another, that fortunate girl on the earth, named Citradhvajā, who was charming with a smile and was beautiful, she, by her arms, seized her with love and gladly took her away. And having embraced the woman standing by Govinda’s side, she said: “This is your female servant. Give her a name. With love tell her, the beloved, liked by you, (what) service (she should do to you).”

117-129a. Then, as she liked, she named her Citrakalā, and said: “For serving the lord of our life, full of virtues, you take the flute, always remain near him, and sing in various notes. This is the practice enjoined upon you.” Then Citrakalā, obeying the order saluted Mādhava . Having seized the feet of his beloved and having taken the dust-particles from his feet (on her head), she sang very sweet songs, giving joy to both of them. Then Kṛṣṇa, the embodiment of joy, embraced her with love. When she was fully (merged) in the ocean of joy, she woke up. Citradhvaja, overcome with great love, and intent on remembering that (Kṛṣṇa) only, the highest joy, wept with a free voice (i.e. freely). Since then, giving up food and pleasures, he, who was weeping, though talked to by his father etc. did not say any word. Resorting to Kṛṣṇa at night, he remained in his house for a month. (Then) going out (of the house) to a forest, he (there) practised a penance, difficult to be practised by sages. After casting his body at the end of a kalpa, that great sage, only due to his penance, was born as the auspicious daughter named Citrakalā, of a cowherd named Vīragupta. On her shoulder, a charming lute, adorned with the seven notes, was always seen. On (her) left (shoulder) a wonderful golden pitcher (decked) with jewels, remained. In her right hand, (she had) a jewelled spittoon. (Then) there was a sage, Kaśyapa ’s son, named Puṇyaśravas , who knew all duties. His father was a devotee of Śiva , and everyday praised the lord of gods, the lord of the universe (i.e. Śiva) who loves his devotees.

129b-134a. Śiva along with Pārvatī was pleased with him. He granted him a boon at midnight on the fourteenth day (of a fortnight): “Even as a child, your son will be a great devotee of Kṛṣṇa. Having performed his thread-ceremony in his eighth year, teach him the twenty-one-lettered hymn which (will) be told (to you) by me. This hymn, called Gopāla - vidyā (lore of Gopāla), gives the power of (getting whatever is expressed by) words. On the tip of the tongue of him who accomplishes this, the wonderful account of Kṛṣṇa remains. The figure of the Infinite one himself, granting boons, comes (to him). Beginning to recite the hymn with the words Kāmamāyā Ramākaṇṭha Sendrā Dāmodarojjvalā (i.e. the bright Dāmodara with Indra etc.), then reciting the ten-lettered (hymn) in the middle, he should again refer to them.

134b-147. I shall tell you the meditation with the sages etc. expressed by ten letters. He should remember the island full of light of the full treasure of nectar, and surrounded by Kālindī, (and) he should reflect on him in the grove of Vṛndāvana . It is covered with trees and creepers dropping flowers in all seasons, and (resounding) with the cries of dancing and intoxicated peacocks and the

crying cuckoos and (humming) bees. In it is a great Pārijāta -tree which is a hundred yojanas tall and has the expanse of branches and twigs. At its spotless foot, the young cowherds holding flutes and syringes have formed a circle, surrounded by a circle of cows. Inside it there was a charming circle of the beautiful women of Vraja, who had many presents in their hands, whose minds were overcome with ardent passion, who had joined the palms of their hands (in obeisance); it was a circle of them who had put on white garments, who were adorned with bright ornaments, whose hearts were overcome with love. He would think about the dear words of the daughters of Śruti (i.e. sacred ordinance). Then on the jewelled altar he would think about Hari, covered with a silken garment, lying on the breasts of Rādhā on a portion of a plantain tree, and looking at her beautiful face with a charming smile on it, with his left foot slightly bent, embracing his beloved with the left hand holding a flute, touching her chin with his right hand, having the brightness of pearls, having large eyes like white lotuses, having put on a yellow and spotless garment, with his head shining with a load (i.e. mass) of peacocks' feathers, charming due to a necklace of pearls, having ear-rings of the shape of crocodiles shining on his cheeks, having a Tulasī -garland (hanging) up to his feet, having the ornaments like bracelets and armlets, adorned with anklets, rings and a girdle, being very delicate, being of the age of a child; the worship is said to be of ten letters only. The initiatory rite is marked with the scriptures.

148-154. Saying so the lord vanished; so also the goddess, daughter of the (Himālaya) mountain and his chaste wife. The sage having come (to his) son taught him like that. Puṇyaśravas, after having vanquished all the sages, described (in) various (words) him who was having wonderful marks like form, beauty, cleverness and charm. Then the boy, delighted at heart, went out of his house. Eating (i.e. subsisting on) air, he practised penance for three myriad kalpas. At the end of it he was born in Gokula, in the house of Nanda 's brother. Her name was Lavaṅgā. She observed (i.e. knew) the internal thoughts of Kṛṣṇa. In her hand is seen the mechanism with which the face was washed. I have thus told you about certain principal beloveds of Kṛṣṇa. That man, who devoutly reads or causes to read this chapter full of many pleasures of Kṛṣṇa along with the excellent girls in Vraja, having charming and smiling eyes, goes to the abode of the lord Śrī Vāsudeva .

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 73

The Greatness of Mathurā

Chapter 368 of 693 · 57 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-।
यत्त्वया पृष्टमाश्चर्यं तन्मया भाषितं क्रमात् ।
यत्र मुह्यंति ब्रह्माद्यास्तत्र को वा न मुह्यति १।
तथापि ते प्रवक्ष्यामि यदुक्तं परमर्षिणा ।
महाराजमंबरीषं विष्णुभक्तं शिवान्वितम् २।
बदर्याश्रममासाद्य समासीनं जितेंद्रियम् ।
राजा प्रणम्य तुष्टाव विष्णुधर्मविवित्सया ३।
वेदव्यासं महाभागं सर्वज्ञं पुरुषोत्तमम् ।
मां त्वं संसारदुष्पारे परित्रातुमिहार्हसि ४।
विषयेषु विरक्तोऽस्मि नमस्तेभ्यो नमोखिलम् ।
यत्तत्पदमनुद्विग्नं सच्चिदानंदविग्रहम् ५।
परं ब्रह्म पराकाशमनाकाशमनामयम् ।
यत्साक्षात्कृत्य मुनयो भवांभोधिं तरंति हि ६।
तत्राहं मनसो नित्यं कथं गतिमवाप्नुयाम् ।
व्यास उवाच-।

अतिगोप्यं त्वया पृष्टं यन्मया न शुकं प्रति ७।
गदितं स्वसुतं किंतु त्वां वक्ष्यामि हरिप्रियम् ।
आसीदिदं परं विश्वं यद्रूपं यत्प्रतिष्ठितम् ८।
अव्याकृतमव्यथितं तदीश्वरमयं शृणु ।
मया कृतं तपः पूर्वं बहुवर्षसहस्रकम् ९।
फलमूलपलाशांबु वाय्वाहारनिषेविणा ।
ततो मामाहभगवान्स्वध्याननिरतं हरिः १०।
कस्मिन्नर्थे चिकीर्षाते विवित्सा वा महामते ।
प्रसन्नोऽस्मि वृणुष्व त्वं वरं च वरदर्षभात् ११।
मद्दर्शनांतः संसार इति सत्यं ब्रवीमि ते ।
ततोऽहमब्रुवं कृष्णं पुलकोत्फुल्लविग्रहः १२।
त्वामहं द्रष्टुमिच्छामि चक्षुर्भ्यां मधुसूदन ।
यत्तत्सत्यं परं ब्रह्म जगज्ज्योतिं जगत्पतिम् १३।
वदंति वेदशिरसश्चाक्षुषं नाथमद्भुतम् ।
श्रीभगवानुवाच-।

ब्रह्मणैवं पुरा पृष्टः प्रार्थितश्च यथा पुरा १४।
यदवोचमहं तस्मै ततुभ्यमपि कथ्यते ।
मामेके प्रकृतिं प्राहुः पुरुषं च तथेश्वरम् १५।
धर्ममेके धनं चैके मोक्षमेकेऽकुतोभयम् ।
शून्यमेके भावमेके शिवमेके सदाशिवम् १६।
अपरे वेदशिरसि स्थितमेकं सनातनम् ।
सद्भावं विक्रियाहीनं सच्चिदानंदविग्रहम् १७।
पश्याद्य दर्शयिष्यामि स्वरूपं वेदगोपितम् ।
ततोऽपश्यं भूपबालमहं कालांबुदप्रभम् १८।
गोपकन्यावृतं गोपं हसंतं गोपबालकैः ।
कदंबमूलआसीनं पीतवाससमद्भुतम् १९।
वनं वृंदावनं नाम नवपल्लवमंडितम् ।
कोकिलभ्रमरारावं मनोभव मनोहरम् २०।
नदीमपश्यं कालिंदीमिंदीवरदलप्रभाम् ।
गोवर्द्धनमथापश्यं कृष्णरामकरोद्धृतम् २१।

महेंद्रदर्पनाशाय गोगोपालसुखावहम् ।
गोपालमबलासंगमुदितं वेणुवादिनम् २२।
दृष्ट्वातिहृष्टो ह्यभवं सर्वभूषणभूषणम् ।
ततो मामाह भगवान्वृंदावनचरः स्वयम् २३।
यदिदं मे त्वया दृष्टं रूपं दिव्यं सनातनम् ।
निष्कलं निष्क्रियं शांतं सच्चिदानंदविग्रहम् २४।
पूर्णं पद्मपलाशाक्षं नातः परतरं मम ।
इदमेववदंत्येतेवेदाःकारणकारणम् २५।
सत्यंनित्यंपरानंदंचिद्घनंशाश्वतंशिवम् ।
नित्यां मे मथुरां विद्धि वनं वृंदावनं तथा २६।
यमुनां गोपकन्याश्च तथा गोपालबालकाः ।
ममावतारो नित्योऽयमत्र मा संशयं कृथाः २७।
ममेष्टा हि सदा राधा सर्वज्ञोऽहं परात्परः ।
सर्वकामश्च सर्वेशः सर्वानंदः परात्परः २८।
मयि सर्वमिदं विश्वं भाति मायाविजृंभितम् ।

ततोऽहमब्रुवं देवं जगत्कारणकारणम् २९।
काश्च गोप्यस्तु के गोपा वृक्षोऽयं कीदृशो मतः ।
वनं किं कोकिलाद्याश्च नदी केयं गिरिश्च कः ३०।
कोऽसौ वेणुर्महाभागो लोकानंदैकभाजनम् ।
भगवानाह मां प्रीतः प्रसन्नवदनांबुजः ३१।
गोप्यस्तु श्रुतयो ज्ञेया ऋचो वै गोपकन्यकाः ।
देवकन्याश्च राजेंद्र तपोयुक्ता मुमुक्षवः ३२।
गोपाला मुनयः सर्वे वैकुंठानंदमूर्तयः ।
कल्पवृक्षः कदंबोऽयं परानंदैकभाजनम् ३३।

वनमानंदकाख्यं हि महापातकनाशनम् ।
सिद्धाश्च साध्या गंधर्वाः कोकिलाद्या न संशयः ३४।
केचिदानंदहृदयं साक्षाद्यमुनया तनुम् ।
अनादिर्हरिदासोऽयं भूधरो नात्र संशयः ३५।
वेणुर्यः शृणुतं विप्रं तवापि विदितं तथा ।
द्विज आसीच्छांतमनास्तपः शांतिपरायणः ३६।

नाम्ना देवव्रतोदांतः कर्मकांडविशारदः ।
स वैष्णवजनव्रातमध्यवर्त्ती क्रियापरः ३७।
स कदाचन शुश्राव यज्ञेशोऽस्तीति भूपते ।
तस्य गेहमथाभ्यागाद्द्विजो मद्भतनिश्चयः ३८।
स मद्भक्तः क्वचित्पूजां तुलसीदलवारिणा ।
कृतवांस्तद्गृहे किंचित्फलं मूलं न्यवेदयत् ३९।
स्नानवारिफलं किंचित्तस्मै मत्या ददौ सुधीः ।
अश्रद्धया स्मितं कृत्वा सोऽप्यगृह्णाद्द्विजन्मनः ४०।
तेन पापेन संजातं वेणुत्वमतिदारुणम् ।
तेन पुण्येन तस्याथ मदीय प्रियतां गतः ४१।
अमुना सोपि राजेंद्र केतुमानिव राजते ।
युगांते तद्विष्णुपरो भूत्वा ब्रह्म समाप्स्यति ४२।
अहो न जानंति नरा दुराशयाः पुरीं मदीयां परमां सनातनीम् ।
सुरेंद्र नागेंद्र मुनींद्र संस्तुतां मनोरमां तां मथुरां पुरातनीम् ४३।
काश्यादयो यद्यपि संति पुर्यस्तासां तु मध्ये मथुरैव धन्या ।

यज्जन्ममौंजीव्रतमृत्युदाहैर्नृणां चतुर्द्धा विदधाति मुक्तिम् ४४।
यदा विशुद्धास्तपआदिना जनाः शुभाशया ध्यानधना निरंतरम् ।
तदैव पश्यंति ममोत्तमां पुरीं न चान्यथा कल्पशतैर्द्विजोत्तमाः ४५।
मथुरावासिनो धन्या मान्या अपि दिवौकसाम् ।
अगण्यमहिमानस्ते सर्व एव चतुर्भुजाः ४६।
मथुरावासिनो ये तु दोषान्पश्यंति मानवाः ।
तेषु दोषं न पश्यंति जन्ममृत्युसहस्रजम् ४७।
अधना अपि ते धन्या मथुरां ये स्मरंति ते ।
यत्र भूतेश्वरो देवो मोक्षदः पापिनामपि ४८।
मम प्रियतमो नित्यं देवो भूतेश्वरः परः ।
यः कदापि मम प्रीत्यै न संत्यजति तां पुरीम् ४९।
भूतेश्वरं यो न नमेन्न पूजयेन्न वास्मरेद्दुश्चरितो मनुष्यः ।
नैनां स पश्येन्मथुरां मदीयां स्वयंप्रकाशां परदेवताख्याम् ५०।
न कथं मयि भक्तिं स लभते पापपूरुषः ।
यो मदीयं परं भक्तं शिवं संपूजयेन्नहि ५१।

मन्मायामोहितधियः प्रायस्ते मानवाधमाः ।
भूतेश्वरं न नमंति न स्मरंति स्तुवंति ये ५२।

बालकोऽपि ध्रुवो यत्र ममाराधनतत्परः ।
प्राप स्थानं परं शुद्धं यत्नयुक्तं पितामहैः ५३।
तां पुरीं प्राप्य मथुरां मदीयां सुरदुर्लभाम् ।
खंजो भूत्वांधको वापि प्राणानेव परित्यजेत् ५४।
वेदव्यासमहाभाग मा कृथाः संशयं क्वचित् ।
रहस्यं वेदशिरसां यन्मया ते प्रकाशितम् ५५।
इमं भगवता प्रोक्तमध्यायं यः पठेच्छुचिः ।
शृणुयाद्वापि यो भक्त्या मुक्तिस्तस्यापि शाश्वती ५६।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनादिमथुरामाहात्म्यकथनंनाम त्रिसप्ततितमोऽध्यायः ७३।

Roman transliteration

īśvara uvāca-|
yattvayā pṛṣṭamāścaryaṃ tanmayā bhāṣitaṃ kramāt |
yatra muhyaṃti brahmādyāstatra ko vā na muhyati 1|
tathāpi te pravakṣyāmi yaduktaṃ paramarṣiṇā |
mahārājamaṃbarīṣaṃ viṣṇubhaktaṃ śivānvitam 2|
badaryāśramamāsādya samāsīnaṃ jiteṃdriyam |
rājā praṇamya tuṣṭāva viṣṇudharmavivitsayā 3|
vedavyāsaṃ mahābhāgaṃ sarvajñaṃ puruṣottamam |
māṃ tvaṃ saṃsāraduṣpāre paritrātumihārhasi 4|
viṣayeṣu virakto'smi namastebhyo namokhilam |
yattatpadamanudvignaṃ saccidānaṃdavigraham 5|
paraṃ brahma parākāśamanākāśamanāmayam |
yatsākṣātkṛtya munayo bhavāṃbhodhiṃ taraṃti hi 6|
tatrāhaṃ manaso nityaṃ kathaṃ gatimavāpnuyām |
vyāsa uvāca-|

atigopyaṃ tvayā pṛṣṭaṃ yanmayā na śukaṃ prati 7|
gaditaṃ svasutaṃ kiṃtu tvāṃ vakṣyāmi haripriyam |
āsīdidaṃ paraṃ viśvaṃ yadrūpaṃ yatpratiṣṭhitam 8|
avyākṛtamavyathitaṃ tadīśvaramayaṃ śṛṇu |
mayā kṛtaṃ tapaḥ pūrvaṃ bahuvarṣasahasrakam 9|
phalamūlapalāśāṃbu vāyvāhāraniṣeviṇā |
tato māmāhabhagavānsvadhyānanirataṃ hariḥ 10|
kasminnarthe cikīrṣāte vivitsā vā mahāmate |
prasanno'smi vṛṇuṣva tvaṃ varaṃ ca varadarṣabhāt 11|
maddarśanāṃtaḥ saṃsāra iti satyaṃ bravīmi te |
tato'hamabruvaṃ kṛṣṇaṃ pulakotphullavigrahaḥ 12|
tvāmahaṃ draṣṭumicchāmi cakṣurbhyāṃ madhusūdana |
yattatsatyaṃ paraṃ brahma jagajjyotiṃ jagatpatim 13|
vadaṃti vedaśirasaścākṣuṣaṃ nāthamadbhutam |
śrībhagavānuvāca-|

brahmaṇaivaṃ purā prṣṭaḥ prārthitaśca yathā purā 14|
yadavocamahaṃ tasmai tattubhyamapi kathyate |
māmeke prakṛtiṃ prāhuḥ puruṣaṃ ca tatheśvaram 15|
dharmameke dhanaṃ caike mokṣameke'kutobhayam |
śūnyameke bhāvameke śivameke sadāśivam 16|

apare vedaśirasi sthitamekaṃ sanātanam |
sadbhāvaṃ vikriyāhīnaṃ saccidānaṃdavigraham 17|
paśyādya darśayiṣyāmi svarūpaṃ vedagopitam |
tato'paśyaṃ bhūpabālamahaṃ kālāṃbudaprabham 18|
gopakanyāvṛtaṃ gopaṃ hasaṃtaṃ gopabālakaiḥ |
kadaṃbamūlaāsīnaṃ pītavāsasamadbhutam 19|
vanaṃ vṛṃdāvanaṃ nāma navapallavamaṃḍitam |
kokilabhramarārāvaṃ manobhava manoharam 20|
nadīmapaśyaṃ kāliṃdīmiṃdīvaradalaprabhām |
govarddhanamathāpaśyaṃ kṛṣṇarāmakaroddhṛtam 21|

maheṃdradarpanāśāya gogopālasukhāvaham |
gopālamabalāsaṃgamuditaṃ veṇuvādinam 22|
dṛṣṭvātihṛṣṭo hyabhavaṃ sarvabhūṣaṇabhūṣaṇam |
tato māmāha bhagavānvṛṃdāvanacaraḥ svayam 23|
yadidaṃ me tvayā dṛṣṭaṃ rūpaṃ divyaṃ sanātanam |
niṣkalaṃ niṣkriyaṃ śāṃtaṃ saccidānaṃdavigraham 24|
pūrṇaṃ padmapalāśākṣaṃ nātaḥ parataraṃ mama |
idamevavadaṃtyetevedāḥkāraṇakāraṇam 25|
satyaṃnityaṃparānaṃdaṃcidghanaṃśāśvataṃśivam |
nityāṃ me mathurāṃ viddhi vanaṃ vṛṃdāvanaṃ tathā 26|
yamunāṃ gopakanyāśca tathā gopālabālakāḥ |
mamāvatāro nityo'yamatra mā saṃśayaṃ kṛthāḥ 27|
mameṣṭā hi sadā rādhā sarvajño'haṃ parātparaḥ |
sarvakāmaśca sarveśaḥ sarvānaṃdaḥ parātparaḥ 28|
mayi sarvamidaṃ viśvaṃ bhāti māyāvijṛṃbhitam |

tato'hamabruvaṃ devaṃ jagatkāraṇakāraṇam 29|
kāśca gopyastu ke gopā vṛkṣo'yaṃ kīdṛśo mataḥ |
vanaṃ kiṃ kokilādyāśca nadī keyaṃ giriśca kaḥ 30|
ko'sau veṇurmahābhāgo lokānaṃdaikabhājanam |
bhagavānāha māṃ prītaḥ prasannavadanāṃbujaḥ 31|
gopyastu śrutayo jñeyā rco vai gopakanyakāḥ |
devakanyāśca rājeṃdra tapoyuktā mumukṣavaḥ 32|
gopālā munayaḥ sarve vaikuṃṭhānaṃdamūrttayaḥ |
kalpavṛkṣaḥ kadaṃbo'yaṃ parānaṃdaikabhājanam 33|
vanamānaṃdakākhyaṃ hi mahāpātakanāśanam |
siddhāśca sādhyā gaṃdharvāḥ kokilādyā na saṃśayaḥ 34|
kecidānaṃdahṛdayaṃ sākṣādyamunayā tanum |
anādirharidāso'yaṃ bhūdharo nātra saṃśayaḥ 35|
veṇuryaḥ śṛṇutaṃ vipraṃ tavāpi viditaṃ tathā |
dvija āsīcchāṃtamanāstapaḥ śāṃtiparāyaṇaḥ 36|

nāmnā devavratodāṃtaḥ karmakāṃḍaviśāradaḥ |
sa vaiṣṇavajanavrātamadhyavarttī kriyāparaḥ 37|
sa kadācana śuśrāva yajñeśo'stīti bhūpate |
tasya gehamathābhyāgāddvijo madgataniścayaḥ 38|
sa madbhaktaḥ kvacitpūjāṃ tulasīdalavāriṇā |
kṛtavāṃstadgṛhe kiṃcitphalaṃ mūlaṃ nyavedayat 39|
snānavāriphalaṃ kiṃcittasmai matyā dadau sudhīḥ |
aśraddhayā smitaṃ kṛtvā so'pyagṛhṇāddvijanmanaḥ 40|
tena pāpena saṃjātaṃ veṇutvamatidāruṇam |
tena puṇyena tasyātha madīya priyatāṃ gataḥ 41|

amunā sopi rājeṃdra ketumāniva rājate |
yugāṃte tadviṣṇuparo bhūtvā brahma samāpsyati 42|
aho na jānaṃti narā durāśayāḥ purīṃ madīyāṃ paramāṃ sanātanīm |
sureṃdra nāgeṃdra munīṃdra saṃstutāṃ manoramāṃ tāṃ mathurāṃ purātanīm 43|
kāśyādayo yadyapi saṃti puryastāsāṃ tu madhye mathuraiva dhanyā |

yajjanmamauṃjīvratamṛtyudāhairnṛṇāṃ caturddhā vidadhāti muktim 44|
yadā viśuddhāstapaādinā janāḥ śubhāśayā dhyānadhanā niraṃtaram |
tadaiva paśyaṃti mamottamāṃ purīṃ na cānyathā kalpaśatairdvijottamāḥ 45|
mathurāvāsino dhanyā mānyā api divaukasām |
agaṇyamahimānaste sarva eva caturbhujāḥ 46|
mathurāvāsino ye tu doṣānpaśyaṃti mānavāḥ |
teṣu doṣaṃ na paśyaṃti janmamṛtyusahasrajam 47|
adhanā api te dhanyā mathurāṃ ye smaraṃti te |
yatra bhūteśvaro devo mokṣadaḥ pāpināmapi 48|
mama priyatamo nityaṃ devo bhūteśvaraḥ paraḥ |
yaḥ kadāpi mama prītyai na saṃtyajati tāṃ purīm 49|
bhūteśvaraṃ yo na namenna pūjayenna vāsmaredduścarito manuṣyaḥ |
naināṃ sa paśyenmathurāṃ madīyāṃ svayaṃprakāśāṃ paradevatākhyām 50|
na kathaṃ mayi bhaktiṃ sa labhate pāpapūruṣaḥ |
yo madīyaṃ paraṃ bhaktaṃ śivaṃ saṃpūjayennahi 51|

manmāyāmohitadhiyaḥ prāyaste mānavādhamāḥ |
bhūteśvaraṃ na namaṃti na smaraṃti stuvaṃti ye 52|
bālako'pi dhruvo yatra mamārādhanatatparaḥ |
prāpa sthānaṃ paraṃ śuddhaṃ yatnayuktaṃ pitāmahaiḥ 53|
tāṃ purīṃ prāpya mathurāṃ madīyāṃ suradurlabhām |
khaṃjo bhūtvāṃdhako vāpi prāṇāneva parityajet 54|
vedavyāsamahābhāga mā kṛthāḥ saṃśayaṃ kvacit |
rahasyaṃ vedaśirasāṃ yanmayā te prakāśitam 55|
imaṃ bhagavatā proktamadhyāyaṃ yaḥ paṭhecchuciḥ |
śṛṇuyādvāpi yo bhaktyā muktistasyāpi śāśvatī 56|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanādimathurāmāhātmyakathanaṃnāma trisaptatitamo'dhyāyaḥ 73|

English translation

The lord said :

1-6. I have told you in (due) order, the wonder about which you asked me. Who is not stupefied there, where Brahmā and others are stupefied? Yet I shall tell you what the great sage (Vyāsa) said to Ambarīṣa , a devotee of Viṣṇu , connected with Śiva . The king, having come to the Badaryāśrama , saluted and praised, with a desire to know the Vaiṣṇava way of life, Veda-vyāsa who was seated there, who had restrained his senses, who was noble, omniscient, and best among men: “Please protect me from this mundane existence. I am detached from the sensual pleasures; I salute them, I salute everything. How would I always obtain mental recourse to that highest Brahman , a position free from dejection, having a form of auspiciousness, intelligence and joy, the highest sky, the absence of ether, which is healthy, and seeing which the sages cross the ocean of worldly existence?”

Vyāsa said :

7-14a. You have asked me a great secret. I have not told it (even) to Śuka , my son, what you have asked me. But I shall tell it to you who are dear to Viṣṇu. Listen, this great universe was of his form, was situated in him; it was unmanifest, free from pain; it was full of the lord. Formerly, I, subsisting on fruits, roots, palāśa -leaves, water and air, practised penance for many thousand years. Then Viṣṇu said to me who was engaged in meditation on him: “O you very intelligent one, what do you want to do, or what do you want to know? I am pleased; ask for a boon from (me) who am the best among the givers of boons. I tell you the truth that the mundane existence lasts till I am seen.” Then, with my body full of horripilation, I said to Kṛṣṇa : “O Madhusūdana , I desire to see you with my physical eyes, whom the principal Vedas described as the truth, the highest Brahman, the light of the world, the lord of the world, the wonderful visible lord.”

The lord said :

14b-19. I was formerly asked by Brahmā and was requested by him. I shall tell you also what I had told him. Some describe me as Prakṛti (i.e. the primordial matter); some call me Puruṣa , the lord. Some call me Dharma (i.e. Piety); some call me wealth; some call me Mokṣa (i.e. salvation) where there is no fear from anywhere. Some call me void. Some call me devotion. Some call me Sadāśiva . Others described me as the only eternal one remaining on the top of the Vedas, of a good disposition, without a change, and of the form of goodness, intellect and joy. See, today I shall show you my form concealed by the Vedas.

Then I saw, O king, a boy who was like a dark cloud, who was surrounded by cowherdesses, who was laughing along with the cowherds, who was seated at the root of a Kadamba tree, who had put on yellow garments, and was wonderful.

20-23a. (I also saw) a grove named Vṛndāvana , which was adorned with fresh foliage, which was resounding with the notes of cuckoos, which was charming due to (the presence of) Cupid. I (also) saw the river Kālindi, which had the colour of the petals of blue lotuses. I also saw the Govardhana (mountain) which was held up by the hands of Kṛṣṇa and Balarāma , for destroying the pride of the great Indra and which gave pleasure to the cowherds. I saw the cowherd (i.e. Kṛṣṇa) who was happy in the company of women and who was playing upon the flute . On seeing him, the ornament of all ornaments, I was extremely delighted.

23b-29a. Then the lord, moving in the Vṛndāvana grove, himself said to me: “There is no greater form of mine than the one which is divine, eternal, partless, actionless, calm, and of the form of auspiciousness, intellect and joy, complete, having eyes like the petals of a fully blossomed lotus, which you saw (now). The Vedas describe this only as the cause of causes, which is true, eternal, of the form of great joy, a mass of intellect, eternal and auspicious. Know my Mathurā to be eternal, so also Vṛndāvana; so also (know to be eternal) Yamunā , the cowherdesses and the cowherds. This incarnation of mine is eternal. Do not have any doubt about it. Rādhā is always dear to me. I am omniscient, greater than the great. I have all my desires (fulfilled), I am the lord of all, I am all joy and greater than the great. In me appears all this universe, spread out by (my) Māyā (illusion).”

29b-31a. Then I spoke to the lord, the cause of the cause of the world: “Who are the cowherdesses? What are the cowherds? What kind of tree is this said to be? Who is the grove? What are the cuckoos etc.? What is the river? And what is the mountain? Who is this noble (one that has become the) flute, the only place of joy to all people?”

31b-36a. The lord, happy and with his lotus-like face pleased, said to me: “The cowherdesses should be known to be the Vedas. The young daughters of cowherds should be known to be the ṛcs (hymns). They

are divine damsels, O king. They are endowed with penance and desire salvation. All the cowherds are sages, the forms of joy in Vaikuṇṭha . This Kadamba is the desire-yielding tree, the receptacle of the highest joy. The grove is called Ānanda , which destroys great sins. The cuckoos and others are siddhas , sādhyas and gandharvas . There is no doubt about it Some are his joyful heart, Yamunā is the body. This mountain is the servant of Viṣṇu and has no beginning. Listen, who is the flute. O brāhmaṇa , you know it (to be) like that.

36b-54. There was a brāhmaṇa, of a tranquil mind, engaged in penance and truthfulness. His name was Devavrata , and he was proficient in ceremonial acts and sacrificial rites as enjoined in the Vedas. Being in the midst of Viṣṇu's devotees, he was engaged in (various) rites. O king, once he heard that the lord of sacrifice was (present in the house). The brāhmaṇa, determined (to see) me went to his house. That devotee of mine in his house worshipped (me) with a Tulasī -leaf and water and offered me something (like) a fruit and a root. The intelligent one affectionately gave him the water for bath and fruits. Smiling without faith, he too accepted it from the brāhmaṇa. Due to that sin he had the extremely fierce condition of a bamboo; and as a result of that religious merit he became dear to me. Due to that (merit), O king, he shines as the chief. At the end of the age, he, being one with Viṣṇu, will obtain (the state of) Brahman. Oh, men with wicked hearts do not know my ancient city, which is great, which is praised by lords of gods and serpents and sages, which is charming and old. Though there are cities like Kāśī , Mathurā alone is virtuous among them; birth, thread-ceremony, death or cremation in that gives salvation to men. When men become purified by penance etc., have pure hearts, and have constant meditation as their wealth, then only they see my city, not otherwise, even after hundreds of kalpas , O best brāhmaṇas . The residents of Mathurā are blessed, and are respected even by the residents of heaven. Their greatness is immeasurable, and all of them have four hands. The residents of Mathurā do not see any defect due to thousands of births and deaths in those in whom (other) men see a fault. Those who are even poor, but who remember Mathurā, are (really) blessed. There the god, the lord of beings, giving salvation even to the sinners (lives). That great lord of beings, who is always most dear to me, never leaves the city due to affection for me. That man of bad conduct who would not salute the lord of beings or would not worship him, would not see this my self-shining city, called a great deity. How would that sinful man who would not worship my great devotee, viz. Śiva, obtain devotion to me? Those mean men who do not salute the lord of beings, do not remember him or praise him, have their minds mostly deluded by my Māyā (illusion). Even the boy Dhruva , engaged in worshipping me, obtained a pure place, obtained with difficulty by the grandsires. A man, being lame, or blind, would come to my city Mathura , difficult to be reached by gods and would cast his life there.

55-56. O glorious Vedavyāsa , do not have any doubt at all about the secret of the best of the Vedas, which I have divulged to you. He, the pure one, who would recite or listen to with devotion this chapter narrated by the lord, will have eternal salvation."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 74

Arjuna’s Wish and Its Fulfilment

Chapter 369 of 693 · 205 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-।
एकदा रहसि श्रीमानुद्धवो भगवत्प्रियः ।
सनत्कुमारमेकांते ह्यपृच्छत्पार्षदः प्रभो १।
यत्र क्रीडति गोविंदो नित्यं नित्यसुरास्पदे ।
गोपांगनाभिर्यत्स्थानं कुत्र वा कीदृशं परम् २।
तत्तत्क्रीडनवृत्तांतमन्यद्यद्यत्तदद्भुतम् ।
ज्ञातं चेत्तव तत्कथ्यं स्नेहो मे यदि वर्त्तते ३।
सनत्कुमार उवाच-।
कदाचिद्यमुनाकूले कस्यापि च तरोस्तले ।
सुवृत्तेनोपविष्टेन भगवत्पार्षदेन वै ४।
यद्वहोऽनुभवस्तस्य पार्थेनापि महात्मना ।
दृष्टं कृतं च यद्यत्तत्प्रसंगात्कथितं मयि ५।
तत्तेऽहं कथयाम्येतच्छृणुष्वावहितः परम् ।
किंत्वेतद्यत्र कुत्रापि न प्रकाश्यं कदाचन ६।
अर्जुन उवाच-।

शंकराद्यैर्विरिंच्याद्यैरदृष्टमश्रुतं च यत् ।
सर्वमेतत्कृपांभोधे कृपया कथय प्रभो ७।
किं त्वया कथितं पूर्वमाभीर्यस्तव वल्लभाः ।
तास्ताः कतिविधा देव कति वा संख्यया पुनः ८।
नामानि कति वा तासां का वा कुत्र व्यवस्थिताः ।
तासां वा कति कर्माणि वयोवेषश्च कः प्रभो ९।
काभिः सार्द्धं क्व वा देव विहरिष्यसि भो रहः ।
नित्ये नित्यसुखे नित्यविभवे च वने वने १०।
तत्स्थानं कीदृशं कुत्र शाश्वतं परमं महत् ।
कृपा चेत्तादृशी तन्मे सर्वं वक्तुमिहार्हसि ११।
यदपृष्टं मयाप्येवमज्ञातं यद्रहस्तव ।
आर्तार्तिघ्न महाभाग सर्वं तत्कथयिष्यसि १२।
श्रीभगवानुवाच-।
तत्स्थानं वल्लभास्ता मे विहारस्तादृशो मम ।
अपि प्राणसमानानां सत्यं पुंसामगोचरः १३।

कथिते दृष्टुमुत्कंठा तव वत्स भविष्यति ।
ब्रह्मादीनामदृश्यं यत्किं तदन्य जनस्य वै १४।
तस्माद्विरम वत्सैतत्किं नु तेन विना तव ।
एवं भगवतस्तस्य श्रुत्वा वाक्यं सुदारुणम् १५।
दीनः पादांबुजद्वंद्वे दंडवत्पतितोऽर्जुनः ।
ततो विहस्य भगवान्दोर्भ्यामुत्थाप्य तं विभुः १६।
उवाच परमप्रेम्णा भक्ताय भक्तवत्सलः ।
तत्किं तत्कथनेनात्र द्रष्टव्यं चेत्त्वया हि यत् १७।
यस्यां सर्वं समुत्पन्नं यस्यामद्यापि तिष्ठति ।
लयमेष्यति तां देवीं श्रीमत्त्रिपुरसुंदरीम् १८।
आराध्य परया भक्त्या तस्यै स्वं च निवेदय ।
तां विनैतत्पदं दातुं न शक्नोमि कदाचन १९।
श्रुत्वैतद्भगवद्वाक्यं पार्थो हर्षाकुलेक्षणः ।
श्रीमत्यास्त्रिपुरादेव्या ययौ श्रीपादुकातलम् २०।
तत्र गत्वा ददर्शैनां श्रीचिंतामणिवेदिकाम् ।

नानारत्नैर्विरचितैः सोपानैरतिशोभिताम् २१।
तत्र कल्पतरुं नाना पुष्पैः फलभवैर्नतम् ।
सर्वर्तुकोमलदलैः स्नवन्माध्वीकशीकरैः २२।
वर्षद्भिर्वायुनालोलैः पल्लवैरुज्वलीकृतम् ।
शुकैश्च कोकिलगणैः सारिकाभिः कपोतकैः २३।
लीलाचकोरकै रम्यैः पक्षिभिश्च निनादितम् ।
यत्र गुंजद्भृंगराज कोलाहलसमाकुलम् २४।
मणिभिर्भास्वरैरुद्यद्दावानल मनोहरम् ।
श्रीरत्नमंदिरं दिव्यं तले तस्य महाद्भुतम् २५।
रत्नसिंहासनं तत्र महाहैमाभिमोहनम् ।
तत्र बालार्कसंकाशां नानालंकारभूषिताम् २६।
नवयौवनसंपन्नां सृणिपाशधनुः शरैः ।
राजच्चतुर्भुजलतां सुप्रसन्नां मनोहराम् २७।
ब्रह्मविष्णुमहेशादि किरीटमणिरश्मिभिः ।
विराजितपदांभोजामणिमादिभिरावृताम् २८।

प्रसन्नवदनां देवीं वरदां भक्तवत्सलाम् ।
अर्जुनोऽहमिति ज्ञातः प्रणम्य च पुनःपुनः २९।
विहितांजलिरेकांते स्थितो भक्तिभरान्वितः ।
सा तस्योपासितं ज्ञात्वा प्रसादं च कृपानिधिः ३०।
उवाच कृपया देवी तस्य स्मरणविह्वला ।
भगवत्युवाच-।
किं वा दानं त्वया वत्स कृतं पात्राय दुर्लभम् ३१।
इष्टं यज्ञेन केनात्र तपो वा किमनुष्ठितम् ।
भगवत्यमला भक्तिः का वा प्राक्समुपार्ज्जिता ३२।

किं वास्मिन्दुर्लभं लोके किं वा कर्म शुभं महत् ।
प्रसादस्त्वयि येनायं प्रपन्ने च मुदा किल ३३।
गूढातिगूढश्चानन्य लभ्यो भगवता कृतः ।
नैतादृङ्मर्त्यलोकानां न च भूतलवासिनाम् ३४।
स्वर्गिणां देवतादीनां तपस्वीश्वरयोगिनाम् ।
भक्तानां नैव सर्वेषां नैव नैव च नैव च ३५।

प्रसादस्तु कृतो वत्स तव विश्वात्मना यथा ।
तदेहि भज बुद्ध्वैव कुलकुंडं सरो मम ३६।
सर्वकामप्रदा देवी त्वनया सह गम्यताम् ।
तत्रैव विधिवत्स्नात्वा द्रुतमागम्यतामिह ३७।
तदैव तत्र गत्वा स स्नात्वा पार्थस्तथागतः ।
आगतं तं कृतस्नानं न्यासमुद्रार्पणादिकम् ३८।
कारयित्वा ततो देव्या तस्य वै दक्षिणश्रुतौ ।
सद्यः सिद्धिकरी बाला विद्यानिगदिता परा ३९।
हकारार्द्धपरा द्वीपा द्वितीया विश्वभूषिता ।
अनुष्ठानं च पूजां च जपं च लक्षसंख्यकम् ४०।
कोरकैः करवीराणां प्रयोगं च यथातथम् ।
निर्वर्त्य तमुवाचेदं कृपया परमेश्वरी ४१।
अनेनैव विधानेन क्रियतां मदुपासनम् ।
ततो मयि प्रसन्नायां तवानुग्रहकारणात् ४२।
ततस्तु तत्र पर्य्यंतेष्वधिकारो भविष्यति ।

इत्ययं नियमः पूर्वं स्वयं भगवता कृतः ४३।
श्रुत्वैवमर्जुनस्तेन वर्मणा तां समर्चयत् ।
ततः पूजां जपं चैव कृत्वा देवी प्रसादिता ४४।
कृत्वा ततः शुभं होमं स्नानं च विधिना ततः ।
कृतकृत्यमिवात्मानं प्राप्तप्रायमनोरथम् ४५।
करस्थां सर्वसिद्धिं च स पार्थः सममन्यत ।
अस्मिन्नवसरे देवी तमागत्य स्मिताननाः ४६।
उवाच गच्छ वत्स त्वमधुना तद्गृहांतरे ।
ततः ससंभ्रमः पार्थः समुत्थाय मुदान्वितः ४७।
असंख्यहर्षपूर्णात्मा दंडवत्तां ननाम ह ।
आज्ञप्तस्तु तया सार्द्धं देवी वयस्ययार्जुनः ४८।
गतो राधापतिस्थानं यत्सिद्धैरप्यगोचरम् ।
ततश्च स उपादिष्टो गोलोकादुपरिस्थितम् ४९।
स्थिरं वायुधृतं नित्यं सत्यं सर्वसुखास्पदम् ।
नित्यं वृंदावनं नाम नित्यरासमहोत्सवम् ५०।

अपश्यत्परमं गुह्यं पूर्णप्रेमरसात्मकम् ।
तस्या हि वचनादेव लोचनैर्वीक्ष्य तद्गृहः ५१।

विवशः पतितस्तत्र विवृद्धप्रेमविह्वलः ।
ततः कृच्छ्राल्लब्धसंज्ञो दोर्भ्यामुत्थापितस्तया ५२।
सांत्वनावचनैस्तस्याः कथंचित्स्थैर्यमागतः ।
ततस्तपः किमन्यन्मे कर्त्तव्यं विद्यते वद ५३।
इति तद्दर्शनोत्कंठाभरेण तरलोऽभवत् ।
ततस्तया करे तस्य धृत्वा तत्पददक्षिणे ५४।
प्रतिपेदे सुदेशेन गत्वा चोक्तमिदं वचः ।
स्नानायैतच्छुभं पार्थ विश त्वं जलविस्तरम् ५५।
सहस्रदलपद्मस्थ संस्थानं मध्यकोरकम् ।
चतुःसरश्चतुर्धारमाश्चर्यकुलसंकुलम् ५६।
अस्यांतरे प्रविश्याथ विशेषमिह पश्यसि ।
एतस्य दक्षिणे देश एष चात्र सरोवरः ५७।
मधुमाध्वीकपानं यन्नाम्ना मलयनिर्झरः ।

एतच्च फुल्लमुद्यानं वसंते मदनोत्सवम् ५८।
कुरुते यत्र गोविंदो वसंतकुसुमोचितम् ।
यत्रावतारं कृष्णस्य स्तुवंत्येव दिवानिशम् ५९।
भवेद्यत्स्मरणादेव मुनेः स्वांते स्मरांकुरः ।
ततोऽस्मिन्सरसि स्नात्वा गत्वा पूर्वसरस्तटम् ६०।
उपस्पृश्य जलं तस्य साधयस्व मनोरथम् ।
ततस्तद्वचनं श्रुत्वा तस्मिन्सरसि तज्जले ६१।
कल्हारकुमुदांभोजरक्तनीलोत्पलच्युतैः ।
परागैरंजिते मंजुवासिते मधुबिंदुभिः ६२।
तुंदिले कलहंसादि नादैरांदोलिते ततः ।
रत्नाबद्धचतुस्तीरे मंदानिलतरंगिते ६३।
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सद्यः शुद्धस्वर्णरश्मिगौरकांततनूलताम् ।
स्फुरत्किशोरवर्षीयां शारदेंदुनिभाननाम् ६५।

सुनीलकुटिलस्निग्धविलसद्रत्नकुंतलाम् ।
सिंदूरबिंदुकिरणप्रोज्ज्वलालकपट्टिकाम् ६६।
उन्मीलद्भ्रूलताभंगि जितस्मरशरासनाम् ।
घनश्यामलसल्लोल खेलल्लोचनखंजनाम् ६७।
मणिं कुंडलतेजोंशु विस्फुरद्गंडमण्डलाम् ।
मृणालकोमलभ्राजदाश्चर्यभुजवल्लरीम् ६८।
शरदंबुरुहां सर्वश्रीचौरपाणिपल्लवाम् ।
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कूजत्कांचीकलापांत विभ्राजज्जघनस्थलाम् ।
भ्राजद्दुकूलसंवीततनितंबोरुसुमंदिराम् ७०।

शिंजानमणिमंजीरसुचारुपदपंकजाम् ।
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आश्चर्यललनाश्रेष्ठामात्मानं सव्यलोकयत् ७२।
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मायया गोपिकाप्राणनाथस्य तदनंतरम् ७३।
इति कर्त्तव्यतामूढा तस्थौ तत्र सुविस्मिता ।
अत्रांतरेऽबरे धीर ध्वनिराकस्मिकोऽभवत् ७४।
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उपस्पृश्य जलं तस्य साधयस्व मनोरथम् ७५।
तत्र संति हि सख्यस्ते मा सीद वरवर्णिनि ।
ता हि संपादयिष्यंति तत्रैव वरमीप्सितम् ७६।
इति दैवीं गिरं श्रुत्वा गत्वा पूर्वसरोऽथ सा ।
नानापूर्वप्रवाहं च नानापक्षिसमाकुलम् ७७।
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भ्राजितं पद्मरागैश्च पद्मसोपानसत्तटम् ७८।
विविधैः कुसुमोद्दामैर्मंजुकुंजलताद्रुमैः ।
विराजितचतुस्तीरमुपस्पृश्य स्थिता क्षणम् ७९।
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चित्रसंभाषणं चित्रहसितालोकनादिकम् ८२।
मधुराद्भुतलावण्यं सर्वमाधुर्यसेवितम् ।
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आश्चर्यस्निग्धसौंदर्यमाश्चर्यानुग्रहादिकम् ।
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ततस्तासां संभ्रमोऽभूद्दृष्टीनां च परस्परम् ।
केयं मदीयजातीया चिरेणानस्तकौतुका ८६।
इति सर्वाः समालोक्य ज्ञातव्येयमिति क्षणम् ।
आमंत्र्य मंत्रणाभिज्ञाः कौतुकाद्द्रष्टुमागताः ८७।
आगत्य तासामेकाथ नाम्ना प्रियमुदा मता ।

गिरा मधुरया प्रीत्या तामुवाच मनस्विनी ८८।
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जाता कुत्रासि केनास्मिन्नानीता वा गता स्वयम् ८९।
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स्थानेऽस्मिन्परमानंदे कस्यापि दुःखमस्ति किम् ९०।
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उवाच सुस्वरं तासां मोहयंती मनांसि च ९१।
अर्जुन उवाच- ।
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आनीता केन वा चात्र किं वाथ स्वयमागता ९२।
एतत्किंचिन्न जानामि देवी जानातु तत्पुनः ।
कथितं श्रूयतां तन्मे मद्वाक्ये प्रत्ययो यदि ९३।
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विषमोत्कंठिता पश्चात्पश्यंती परितो दिशम् ।
एकमाकाशसंभूतं ध्वनिमश्रौषमद्भुतम् ९५।
अनेनैव पथा सुभ्रु गच्छ पूर्वसरोवरम् ।
उपस्पृश्य जलं तस्य साधयस्व मनोरथम् ९६।
तत्र संति हि सख्यस्ते मा सीद वरवार्णिनि ।
ताहि संपादयिष्यंति तत्र ते वरमीप्सितम् ९७।
इत्याकर्ण्य वचस्तस्य तस्मादत्र समागता ।
विषादहर्षपूर्णात्मा चिंताकुलसमाकुला ९८।
आगतास्य जलं स्पृष्ट्वा नानाविधशुभध्वनिम् ।
अश्रौषं च ततः पश्चादपश्यं भवतीः पराः ९९।
एतन्मात्रं विजानामि कायेन मनसा गिरा ।
एतदेव मया देव्यः कथितं यदि रोचते १००।
का यूयं तनुजाः केषां क्व जाताः कस्य वल्लभाः ।
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वृंदावनकलानाथ विहारदारिकाः सुखम् १०२।
ता आत्ममुदितास्तेन व्रजबाला इहागताः ।
एताः श्रुतिगणाः ख्याता एताश्च मुनयस्तथा १०३।
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अत्र राधापतेरंगात्पूर्वायाः प्रेयसीतमाः १०४।
नित्या नित्यविहारिण्यो नित्यकेलि भुवश्चराः ।
एषा पूर्णरसा देवी एषा च रसमंथरा १०५।
एषा रसालया नाम एषा च रसवल्लरी ।
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मदयंती इयं बाला एषा च रसविह्वला ।
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एषा कलावती नाम इयं रतिकला स्मृता १०९।

इयं कामकला नाम इयं हि कामदायिनी ।
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नित्यानंदाः काश्चिदेता नित्यप्रेमरसप्रदाः १११।
अतःपरं श्रुतिगणास्तासां काश्चिदिमाः शृणु ।
उद्गीतैषा सुगीतेयं कलगीता त्वियं प्रिया ११२।
एषा कलसुराख्याता बालेयं कलकंठिका ।
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एषा बहुप्रयोगेयं ख्याता बहुकला बला ।
इयं कलावती ख्याता मता चैषा क्रियावती ११४।
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इयमुग्रतपा नाम एषा बहुगुणा स्मृता ११५।
एषा प्रियव्रता नाम सुव्रता च इयं मता ।
सुरेखेयं मता बाला सुपर्वेयं बहुप्रदा ११६।
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सुपर्णा चेयमाकल्पा सुकल्पा रत्नमालिका ११७।
इयं सौदामिनी सुभ्रूरियं च कामदायिनी ।
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एषा सुलोचना ख्याता इयं च सुमनाः स्मृता १२०।
अश्रुता च सुशीला च रतिसुखप्रदायिनी ।
अतः परं गोपबाला वयमत्रागतास्तु याः १२१।
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असौ चंद्रावली चैषा चंद्रिकेयं शुभा मता १२२।
एषा चंद्रावली चंद्ररेखेयं चंद्रिकाप्यसौ ।
एषा ख्याता चंद्रमाला मता चंद्रालिकात्वियम् १२३।
एषा चंद्रप्रभा चंद्रकलेयमबला स्मृता ।
एषा वर्णावली वर्णमालेयं मणिमालिका १२४।

वर्णप्रभा समाख्याता सुप्रभेयं मणिप्रभा ।
इयं हारावली तारा मालिनीयं शुभा मता १२५।
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मल्लीयं नवमल्लीयमसौ शेफालिका मता १२६।

सौगंधिकेयं कस्तूरी पद्मिनीयं कुमुद्वती ।
एषैव हि रसोल्लासा चित्रवृंदा समा त्वियम् १२७।
रंभेयमुर्वशी चैषा सुरेखा स्वर्णरेखिका ।
एषा कांचनमालेयं सत्यसंततिका परा १२८।
एताः परिकृताः सर्वाः परिचेयाः परा अपि ।
सहितास्माभिरेताभिर्विहरिष्यसि भामिनि १२९।
एहि पूर्वसरस्तीरे तत्र त्वां विधिवत्सखि ।
स्नापयित्वाथ दास्यामि मंत्रं सिद्धिप्रदायकम् १३०।
इति तां सहसा नीत्वा स्नापयित्वा विधानतः ।
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परं वरुणबीजस्य वह्निबीजपुरस्कृतम् १३२।
चतुर्थस्वरसंयुक्तं नादबिंदुविभूषितम् ।
पुटितं प्रणवाभ्यां च त्रैलोक्ये चातिदुर्ल्लभम् १३३।
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पुरश्चर्याविधिर्ध्यानं होमसंख्याजपस्य च १३४।
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आश्चर्यरूपलावण्यां सुप्रसन्नां वरप्रदाम् १३५।
कल्हारैः करवीराद्यैश्चंपकैः सरसीरुहैः ।
सुगंधकुसुमैरन्यैः सौगंधिकसमन्वितैः १३६।
पाद्यार्घ्याचमनीयैश्च धूपदीपैर्मनोहरैः ।
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स्तवैर्भक्त्या प्रणामैश्च कृपयाविरभूत्तदा ।
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निष्कलंक शरत्पूर्णकलानाथ शुभानना १४२।
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अर्जुनी सा वचो देव्याः श्रुत्वा चात्ममनीषितम् १४५।
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पाणौ गृहीत्वा मत्संगे समाश्वास्य समानय १४७।
ततः प्रियंवदा देव्या आज्ञया जातसंभ्रमा।
तां तथैव समादाय संगे देव्या जगाम ह १४८।
गत्वोत्तरसरस्तीरे स्नापयित्वा विधानतः।
संकल्पादिकपूर्वं तु पूजयित्वा यथाविधि १४९।
श्रीगोकुलकलानाथमंत्रं तच्च सुसिद्धिदम्।
ग्राहयामास तां देवी कृपया हरिवल्लभा १५०।
व्रतं गोकुलनाथाख्यं पूर्वं मोहनभूषितम्।
सर्वसिद्धिप्रदं मंत्रं सर्वतंत्रेषु गोपितम् १५१।
गोविंदेरितविज्ञासौ ददौ भक्तिमचंचलाम्।
ध्यानं च कथितं तस्यै मंत्रराजं च मोहनम् १५२।
उक्तं च मोहने तंत्रे स्मृतिरप्यस्य सिद्धिदा।
नीलोत्पलदलश्यामं नानालंकारभूषितम् १५३।
कोटिकंदर्पलावण्यं ध्यायेद्वासरसाकुलम्।

प्रियंवदामुवाचेदं रहस्यं पावनेच्छया १५४।
श्रीराधिकोवाच-।
अस्या यावद्भवेत्पूर्णं पुरश्चरणमुत्तमम्।
तावद्धि पालयैनां त्वं सावधाना सहालिभिः १५५।
इत्युक्त्वा सा ययौ कृष्णपादांबुरुहसन्निधिम्।
छायामात्मभवामात्मप्रेयसीनां निधाय च १५६।
तस्थौ तत्र यथापूर्वं राधिका कृष्णवल्लभा।
अत्र प्रियंवदादेशात्पद्ममष्टदलं शुभम् १५७।
गोरोचनाभिर्निर्माय कुंकुमेनापि चंदनैः।
एभिर्नानाविधैर्द्रव्यैः संमिश्रैः सिद्धिदायकम् १५८।
लिखित्वा यंत्रराजं च शुद्धं मंत्रं तमद्भुतम्।
कृत्वा न्यासादिकं पाद्यमर्घ्यं चापि यथाविधि १५९।
नानर्तुसंभवैः पुष्पैः कुंकुमैरपि चंदनैः।
धूपदीपैश्च नैवेद्यैस्तांबूलैर्मुखवासनैः १६०।
वासोलंकारमाल्यैश्च संपूज्य नंदनंदनम्।

परिवारैः समं सर्वैः सायुधं च सवाहनम् १६१।
स्तुत्वा प्रणम्य विधिवच्चेतसा स्मरणं ययौ।
ततो भक्तिवशो देवो यशोदानंदनः प्रभुः १६२।
स्मितावलोकितापांग तरंगिततरेंगितम्।
उवाच राधिकां देवीं तामानय इहाशु च १६३।

आज्ञप्ता चैव सा देवी प्रस्थाप्य शारदां सखीम् ।
तामानिनाय सहसा पुरोवासुरसात्मनः १६४।
श्रीकृष्णस्य पुरस्तात्सा समेत्य प्रेमविह्वला ।
पपात कांचनीभूमौ पश्यंती सर्वमद्भुतम् १६५।
कृच्छ्रात्कथंचिदुत्थाय शनैरुन्मील्य लोचने ।
स्वेदांभः पुलकोत्कंप भावभाराकुलासती १६६।
ददर्श प्रथमं तत्र स्थलं चित्रं मनोरमम् ।
ततः कल्पतरुस्तत्र लसन्मरकतच्छदः १६७।
प्रवालपल्लवैर्युक्तः कोमलो हेमदंडकः ।
स्फटिकप्रवालमूलश्च कामदः कामसंपदाम् १६८।

प्रार्थकाभीष्टफलदस्तस्याधो रत्नमंदिरम् ।
रत्नसिंहासनं तत्र तत्राष्टदलपद्मकम् १६९।
शंखपद्मनिधी तत्र स व्यापसव्यसंस्थितौ ।
चतुर्दिक्षु यथा स्थानं सहिताः कामधेनवः १७०।
परितो नंदनोद्यानं मलयानिलसेवितम् ।
ऋतूनां चैव सर्वेषां कुसुमानां मनोहरैः १७१।
आमोदैर्वासितं सर्वं कालागुरुपराजितम् ।
मकरंदकणावृष्टिशीतलं सुमनोहरम् १७२।
मकरंदरसास्वाद मत्तानां भृंगयोषिताम् ।
वृंदशो झंकृतैः शश्वच्चैवं मुखरितांतरम् १७३।
कलकंठी कपोतानां सारिकाशुकयोषिताम् ।
अन्यासां पत्रिकांतानां कलनादैर्निनादितम् १७४।
नृत्यैर्मत्तमयूराणामाकुलं स्मरवर्द्धनम् ।
रसांबुसेकसंसृष्ट तमांजनतनुद्युतिम् १७५।
सुस्निग्धनीलकुटिल कषायावासिकुंतलम् ।

मदमत्तमयूराद्य शिखंडाबद्धचूडकम् १७६।
भृंगसेवितसव्योपक्रमपुष्पावतंसकम् ।
लोलालकालिविलसत्कपोलादर्शकाशितम् १७७।
विचित्रतिलकोद्दाम भालशोभाविराजितम् ।
तिलपुष्पपतंगेश चंचुमंजुलनासिकम् १७८।
चारुबिंबाधरं मंदस्मितदीपितमन्मथम् ।
वन्यप्रसूनसंकाश ग्रैवेयकमनोहरम् १७९।
मदोन्मत्तभ्रमद्भृंगी सहस्रकृतसेवया ।
सुरद्रुमस्रजाराजन्मुग्धपीनांसकद्वयम् १८०।
मुक्ताहारस्फुरद्वक्षः स्थलकौस्तुभभूषितम् ।
श्रीवत्सलक्षणं जानुलंबिबाहुमनोहरम् १८१।
गंभीरनाभिपंचास्य मध्यमध्यातिसुंदरम् ।
सुजातद्रुमसद्वृत्त मद्रूरजानुमंजुलम् १८२।

कंकणांगदमञ्जीरैर्भूषितं भूषणैः परैः ।
पीतांशुकलयाविष्ट नितंबघटनायकम् १८३।

लावण्यैरपि सौंदर्यजितकोटिमनोभवम् ।
वेणुप्रवर्त्तितैर्गीतरागैरपि मनोहरैः १८४।
मोहयंतं सुखांभोधौ मज्जयंतं जगत्त्रयम् ।
प्रत्यंगमदनावेशधरं रासरसालसम् १८५।
चामरं व्यजनं माल्यं गंधंचंदनमेव च ।
तांबूलं दर्पणं पानपात्रं चर्वितपात्रकम् १८६।
अन्यत्क्रीडाभवं यद्यत्तत्सर्वं च पृथक्पृथक् ।
रसालं विविधं यंत्रं कलयंतीभिरादरात् १८७।
यथास्थाननियुक्ताभिः पश्यंतीभिस्तदिंगितम् ।
तन्मुखांभोजदत्ताक्षि चंचलाभिरनुक्रमात् १८८।
श्रीमत्या राधिका देव्या वामभागे ससंभ्रमम् ।
आराधयंत्या तांबूलमर्पयंत्या शुचिस्मितम् १८९।
समालोक्यार्जुनी यासौ मदनावेशविह्वला ।
ततस्तां च तथा ज्ञात्वा हृषीकेशोऽपि सर्ववित् १९०।
तस्याः पाणिं गृहीत्वैव सर्वक्रीडावनांतरे ।

यथाकामं रहो रेमे महायोगेश्वरो विभुः १९१।
ततस्तस्याः स्कंधदेशे प्रदत्तभुजपल्लवः ।
आगत्य शारदां प्राह पश्चेमेऽस्मिन्सरोवरे १९२।
शीघ्रं स्नापय तन्वंगीं क्रीडाश्रांतां मृदुस्मिताम् ।
ततस्तां शारदा देवी तस्मिन्क्रीडासरोवरे १९३।
स्नानं कुर्वित्युवाचैनां सा च श्रांता तथाकरोत् ।
जलाभ्यंतरमाप्तासौ पुनरर्जुनतां गतः १९४।
उत्तस्थौ यत्र देवेशः श्रीमद्वैकुंठनायकः ।
दृष्ट्वा तमर्जुनं कृष्णो विषण्णं भग्नमानसम् १९५।
मायया पाणिना स्पृष्ट्वा प्रकृतं विदधे पुनः ।
श्रीकृष्ण उवाच-।
धनंजय त्वामाशंसे भवान्प्रियसखो मम १९६।
त्वत्समो नास्ति मे कोपि रहोवेत्ता जगत्त्रये ।
यद्रहस्यं त्वया पृष्टमनुभूतं च तत्पुनः १९७।
कथ्यते यदि तत्कस्मै शपसे मां तदार्जुन ।

सनत्कुमार उवाच-।
इति प्रसादमासाद्य शपथैर्जातनिर्णयः १९८।
ययौ हृष्टमनास्तस्मात्स्वधामाद्भुतसंस्मृतिः ।
इति ते कथितं सर्वं रहो यद्गोचरं मम १९९।
गोविंदस्य तथा चास्मै कथने शपथस्तव ।
ईश्वर उवाच-।

इति श्रुत्वा वचस्तस्य सिद्धिमौपगविर्गतः २००।
नरनारायणावासं वृंदारण्यमुपाव्रजत् ।
तत्रास्तेऽद्यापि कृष्णस्य नित्यलीलाविहारवित् २०१।
नारदेनापिपृष्टोऽहं नाब्रवं तद्रहस्यकम् ।
प्राप्तं तथापि तेनेदं प्रकृतित्वमुपेत्यच २०२।
तुभ्यं यत्तु मया प्रोक्तं रहस्यं स्नेहकारणात् ।
तन्नकस्मैचिदाख्येयं त्वया भद्रे स्वयोनिवत् २०३।
इमं श्रीभगवद्भक्तमहिमाध्यायमद्भुतम् ।
यः पठेच्छृणुयाद्वापि स रतिं विंदते हरौ २०४।

इति श्रीपद्मपुराणे पातालखंडे अर्जुन्यनुनयोनाम चतुःसप्ततितमोऽध्यायः ७४।

Roman transliteration

īśvara uvāca-|
ekadā rahasi śrīmānuddhavo bhagavitpriyaḥ |
sanatkumāramekāṃte hyaprcchatpārṣadaḥ prabho 1|
yatra krīḍati goviṃdo nityaṃ nityasurāspade |
gopāṃganābhiryatsthānaṃ kutra vā kīdṛśaṃ param 2|
tattatkrīḍanavṛttāṃtamanyadyadyattadadbhutam |
jñātaṃ cettava tatkathyaṃ sneho me yadi varttate 3|
sanatkumāra uvāca-|
kadācidyamunākūle kasyāpi ca tarostale |
suvṛttenopaviṣṭena bhagavatpārṣadena vai 4|
yadraho'nubhavastasya pārthenāpi mahātmanā |
dṛṣṭaṃ kṛtaṃ ca yadyattatprasaṃgātkathitaṃ mayi 5|
tatte'haṃ kathayāmyetacchṛṇuṣvāvahitaḥ param |
kiṃtvetadyatra kutrāpi na prakāśyaṃ kadācana 6|
arjuna uvāca-|

śaṃkarādyairviriṃcyādyairadṛṣṭamaśrutaṃ ca yat |
sarvametatkṛpāṃbhodhe kṛpayā kathaya prabho 7|
kiṃ tvayā kathitaṃ pūrvamābhīryastava vallabhāḥ |
tāstāḥ katividhā deva kati vā saṃkhyayā punaḥ 8|
nāmāni kati vā tāsāṃ kā vā kutra vyavasthitāḥ |
tāsāṃ vā kati karmāṇi vayoveśaśca kaḥ prabho 9|
kābhiḥ sārddhaṃ kva vā deva viharişyasi bho rahaḥ |
nitye nityasukhe nityavibhave ca vane vane 10|
tatsthānaṃ kīdṛśaṃ kutra śāśvataṃ paramaṃ mahat |
kṛpā cettādṛśī tanme sarvaṃ vaktumihārhasi 11|
yadapṛṣṭaṃ mayāpyevamajñātaṃ yadrahastava |
ārtārtighna mahābhāga sarvaṃ tatkathayişyasi 12|
śrībhagavānuvāca-|
tatsthānaṃ vallabhāstā me vihārastādṛśo mama |
api prāṇasamānānāṃ satyaṃ puṃsāmagocaraḥ 13|

kathite dṛṣṭumutkaṃṭhā tava vatsa bhavişyati |
brahmādīnāmadṛśyaṃ yatkiṃ tadanya janasya vai 14|
tasmādvirama vatsaitatkiṃ nu tena vinā tava |

evaṃ bhagavatastasya śrutvā vākyaṃ sudāruṇam 15|
dīnaḥ pādāṃbujadvaṃdve daṃḍavatpatito'rjunaḥ |
tato vihasya bhagavāndorbhyāmutthāpya taṃ vibhuḥ 16|
uvāca paramapremṇā bhaktāya bhaktavatsalaḥ |
tatkiṃ tatkathanenātra draṣṭavyaṃ cettvayā hi yat 17|
yasyāṃ sarvaṃ samutpannaṃ yasyāmadyāpi tiṣṭhati |
layameṣyati tāṃ devīṃ śrīmattripurasuṃdarīm 18|
ārādhya parayā bhaktyā tasyai svaṃ ca nivedaya |
tāṃ vinaitatpadaṃ dātuṃ na śaknomi kadācana 19|
śrutvaitadbhagavadvākyaṃ pārtho harṣākulekṣaṇaḥ |
śrīmatyāstripurādevyā yayau śrīpādukātalam 20|
tatra gatvā dadarśaināṃ śrīciṃtāmaṇivedikām |

nānāratnairviracitaiḥ sopānairatiśobhitām 21|
tatra kalpataruṃ nānā puṣpaiḥ phalabhavairnatam |
sarvarttukomaladalaiḥ snavanmādhvīkaśīkaraiḥ 22|
varṣadbhirvāyunālolaiḥ pallavairujjvalīkṛtam |
śukaiśca kokilagaṇaiḥ sārikābhiḥ kapotakaiḥ 23|
līlācakorakai ramyaiḥ pakṣibhiśca nināditam |
yatra guṃjadbhṛṃgarāja kolāhalasamākulam 24|
maṇibhirbhāsvarairudyaddāvānala manoharam |
śrīratnamaṃdiraṃ divyaṃ tale tasya mahādbhutam 25|
ratnasiṃhāsanaṃ tatra mahāhaimābhimohanam |
tatra bālārkasaṃkāśāṃ nānālaṃkārabhūṣitām 26|
navayauvanasaṃpannāṃ srṇipāśadhanuḥ śaraiḥ |
rājaccaturbhujalatāṃ suprasannāṃ manoharām 27|
brahmaviṣṇumaheśādi kirīṭamaṇiraśmibhiḥ |
virājitapadāṃbhojāmaṇimādibhirāvṛtām 28|

prasannavadanāṃ devīṃ varadāṃ bhaktavatsalām |
arjuno'hamiti jñātaḥ praṇamya ca punaḥpunaḥ 29|
vihitāṃjalirekāṃte sthito bhaktibharānvitaḥ |
sā tasyopāsitaṃ jñātvā prasādaṃ ca kṛpānidhiḥ 30|
uvāca kṛpayā devī tasya smaraṇavihvalā |
bhagavatyuvāca-|
kiṃ vā dānaṃ tvayā vatsa kṛtaṃ pātrāya durlabham 31|
iṣṭaṃ yajñena kenātra tapo vā kimanuṣṭhitam |
bhagavatyamalā bhaktiḥ kā vā prāksamupārjjitā 32|
kiṃ vāsmindurlabhaṃ loke kiṃ vā karma śubhaṃ mahat |
prasādastvayi yenāyaṃ prapanne ca mudā kila 33|
gūḍhātigūḍhaścānanya labhyo bhagavatā kṛtaḥ |
naitādṛṅmartyalokānāṃ na ca bhūtalavāsinām 34|
svargiṇāṃ devatādīnāṃ tapasvīśvarayoginām |
bhaktānāṃ naiva sarveṣāṃ naiva naiva ca naiva ca 35|

prasādastu kṛto vatsa tava viśvātmanā yathā |
tadehi bhaja buddhvaiva kulakuṃḍaṃ saro mama 36|
sarvakāmapradā devī tvanayā saha gamyatām |
tatraiva vidhivatsnātvā drutamāgamyatāmiha 37|
tadaiva tatra gatvā sa snātvā pārthastathāgataḥ |
āgataṃ taṃ kṛtasnānaṃ nyāsamudrārpaṇādikam 38|
kārayitvā tato devyā tasya vai dakṣiṇaśrutau |
sadyaḥ siddhikarī bālā vidyānigaditā parā 39|

hakārārddhaparā dvīpā dvitīyā viśvabhūṣitā |
anuṣṭhānaṃ ca pūjāṃ ca japaṃ ca lakṣasaṃkhyakam 40|
korakaiḥ karavīrāṇāṃ prayogaṃ ca yathātatham |
nirvartya tamuvācedaṃ kṛpayā parameśvarī 41|
anenaiva vidhānena kriyatāṃ madupāsanam |
tato mayi prasannāyāṃ tavānugrahakāraṇāt 42|
tatastu tatra paryyaṃteṣvadhikāro bhaviṣyati |

ityayaṃ niyamaḥ pūrvaṃ svayaṃ bhagavatā kṛtaḥ 43|
śrutvaivamarjunastena varmaṇā tāṃ samarcayat |
tataḥ pūjāṃ japaṃ caiva kṛtvā devī prasāditā 44|
kṛtvā tataḥ śubhaṃ homaṃ snānaṃ ca vidhinā tataḥ |
kṛtakṛtyamivātmānaṃ prāptaprāyamanoratham 45|
karasthāṃ sarvasiddhiṃ ca sa pārthaḥ samamanyata |
asminnavasare devī tamāgatya smitānanā 46|
uvāca gaccha vatsa tvamadhunā tadgṛhāṃtare |
tataḥ sasaṃbhramaḥ pārthaḥ samutthāya mudānvitaḥ 47|
asaṃkhyaharṣapūrṇātmā daṃḍavattāṃ nanāma ha |
ājñaptastu tayā sārddhaṃ devī vayasyayārjunaḥ 48|
gato rādhāpatisthānaṃ yatsiddhairapyagocaram |
tataśca sa upādiṣṭo golokāduparisthitam 49|
sthiraṃ vāyudhṛtaṃ nityaṃ satyaṃ sarvasukhāspadam |
nityaṃ vṛṃdāvanaṃ nāma nityarāsamahotsavam 50|

apaśyatparamaṃ guhyaṃ pūrṇapremarasātmakam |
tasyā hi vacanādeva locanairvīkṣya tadrahaḥ 51|
vivaśaḥ patitastatra vivṛddhapremavihvalaḥ |
tataḥ kṛcchrāllabdhasaṃjño dorbhyāmutthāpitastayā 52|
sāṃtvanāvacanaistasyāḥ kathaṃcitsthairyamāgataḥ |
tatastapaḥ kimanyanme karttavyaṃ vidyate vada 53|
iti taddarśanotkaṃṭhābhareṇa taralo'bhavat |
tatastayā kare tasya dhṛtvā tatpadadakṣiṇe 54|
pratipede sudeśena gatvā coktamidaṃ vacaḥ |
snānāyaitacchubhaṃ pārtha viśa tvaṃ jalavistaram 55|
sahasradalapadmastha saṃsthānaṃ madhyakorakam |
catuḥsaraścaturdhāramāścaryakulasaṃkulam 56|
asyāṃtare praviśyātha viśeṣamiha paśyasi |
etasya dakṣiṇe deśa eṣa cātra sarovaraḥ 57|
madhumādhvīkapānaṃ yannāmnā malayanirjharaḥ |

etacca phullamudyānaṃ vasaṃte madanotsavam 58|
kurute yatra goviṃdo vasaṃtakusumocitam |
yatrāvatāraṃ kṛṣṇasya stuvaṃtyeva divāniśam 59|
bhavedyatsmaraṇādeva muneḥ svāṃte smarāṃkuraḥ |
tato'sminsarasi snātvā gatvā pūrvasarastaṭam 60|
upaspṛśya jalaṃ tasya sādhayasva manoratham |
tatastadvacanaṃ śrutvā tasminsarasi tajjale 61|
kalhārakumudāṃbhojaraktanīlotpalacyutaiḥ |
parāgairaṃjite maṃjuvāsite madhubiṃdubhiḥ 62|
tuṃdile kalahaṃsādi nādairāṃdolite tataḥ |
ratnābaddhacatustīre maṃdānilataraṃgite 63|
magne jalāṃtaḥ pārthe tu tatraivāṃtardadhe'tha sā |
utthāya parito vīkṣya saṃbhrāṃtā cāruhāsinī 64|

sadyaḥ śuddhasvarṇaraśmigaurakāṃtatanūlatām |
sphuratkiśoravarṣīyāṃ śāradeṃdunibhānanām 65|

sunīlakuṭilasnigdhavilasadratnakuṃtalām |
siṃdūrabiṃdukiraṇaprojjvalālakapaṭṭikām 66|
unmīladbhrūlatābhaṃgi jitasmaraśarāsanām |
ghanaśyāmalasallola khelallocanakhaṃjanām 67|
maṇiṃ kuṃḍalatejoṃśu visphuradgaṃḍamaṇḍalām |
mṛṇālakomalabhrājadāścaryabhujavallarīm 68|
śaradaṃburuhāṃ sarvaśrīcaurapāṇipallavām |
vidagdharacitasvarṇakaṭisūtrakṛtāṃtarām 69|
kūjatkāṃcīkalāpāṃta vibhrājajjaghanasthalām |
bhrājaddukūlasaṃvītanitaṃborusumaṃdirām 70|
śiṃjānamaṇimaṃjīrasucārupadapaṃkajām |
sphuradvividhakaṃdarpakalākauśalaśālinīm 71|
sarvalakṣaṇasaṃpannāṃ sarvābharaṇabhūṣitām |
āścaryalalanāśreṣṭhāmātmānaṃ savyalokayat 72|
visasmāra ca yatkiṃcitpaurvadehikameva ca |

māyayā gopikāprāṇanāthasya tadanaṃtaram 73|
iti karttavyatāmūḍhā tasthau tatra suvismitā |
atrāṃtareṃ'bare dhīra dhvanirākasmiko'bhavat 74|
anenaiva pathā subhru gaccha pūrvasarovaram |
upaspṛśya jalaṃ tasya sādhayasva manoratham 75|
tatra saṃti hi sakhyaste mā sīda varavarṇini |
tā hi saṃpādayiṣyaṃti tatraiva varamīpsitam 76|
iti daivīṃ giraṃ śrutvā gatvā pūrvasaro'tha sā |
nānāpūrvapravāhaṃ ca nānāpakṣisamākulam 77|
sphuratkairavakahlārakamaleṃdīvarādibhiḥ |
bhrājitaṃ padmarāgaiśca padmasopānasattaṭam 78|
vividhaiḥ kusumoddāmairmaṃjukuṃjalatādrumaiḥ |
virājitacatustīramupaspṛśya sthitā kṣaṇam 79|
tatrāṃtare kvaṇatkāṃcī maṃjumaṃjīraraṃjitam |
kiṃkiṇīnāṃ jhaṇatkāraṃ śuśrāvotkarṇasaṃpuṭe 80|

tataśca pramadāvṛṃdamāścaryayutayauvanam |
āścaryālaṃkṛtinyāsamāścaryākṛtibhāṣitam 81|
adbhutāṃgamapūrvaṃ sā pṛthagāścaryavibhramam |
citrasaṃbhāṣaṇaṃ citrahasitālokanādikam 82|
madhurādbhutalāvaṇyaṃ sarvamādhuryasevitam |
cillāvaṇyagatānaṃtamāścaryākulasuṃdaram 83|
āścaryasnigdhasauṃdaryamāścaryānugrahādikam |
sarvāścaryasamudayamāścaryālokanādikam 84|
dṛṣṭvā tatparamāścaryaṃ ciṃtayaṃtī hṛdā kiyat |
pādāṃguṣṭhenā likhaṃtī bhuvaṃ namrānanā sthitā 85|
tatastāsāṃ saṃbhramo'bhūddṛṣṭīnāṃ ca parasparam |
keyaṃ madīyajātīyā cireṇānastakautukā 86|
iti sarvāḥ samālokya jñātavyeyamiti kṣaṇam |
āmaṃtrya maṃtraṇābhijñāḥ kautukāddraṣṭumāgatāḥ 87|
āgatya tāsāmekātha nāmnā priyamudā matā |

girā madhurayā prītyā tāmuvāca manasvinī 88|
priyamudovāca-|

kāsi tvaṃ kasya kanyāsi kasya tvaṃ prāṇavallabhā |
jātā kutrāsi kenāsminnānītā vā gatā svayam 89|
etacca sarvamasmākaṃ kathyatāṃ ciṃtayā kimu |
sthāne'sminparamānaṃde kasyāpi duḥkhamasti kim 90|
iti pṛṣṭā tayā sā tu vinayāvanatiṃ gatā |
uvāca susvaraṃ tāsāṃ mohayaṃtī manāṃsi ca 91|
arjuna uvāca- |
kā vāsmi kasya kanyā vā prajātā kasya vallabhā |
ānītā kena vā cātra kiṃ vātha svayamāgatā 92|
etatkiṃcinna jānāmi devī jānātu tatpunaḥ |
kathitaṃ śrūyatāṃ tanme madvākye pratyayo yadi 93|
asyaiva dakṣiṇe pārśve ekamasti sarovaram |
tatrāhaṃ snātumāyātā jātā tatraiva saṃsthitā 94|

viṣamotkaṃṭhitā paścātpaśyaṃtī parito diśam |
ekamākāśasaṃbhūtaṃ dhvanimaśrauṣamadbhutam 95|
anenaiva pathā subhru gaccha pūrvasarovaram |
upaspṛśya jalaṃ tasya sādhayasva manoratham 96|
tatra saṃti hi sakhyaste mā sīda varavārṇini |
tāhi saṃpādayiṣyaṃti tatra te varamīpsitam 97|
ityākarṇya vacastasya tasmādatra samāgatā |
viṣādaharṣapūrṇātmā ciṃtākulasamākulā 98|
āgatāsya jalaṃ spṛṣṭvā nānāvidhaśubhadhvanim |
aśrauṣaṃ ca tataḥ paścādapaśyaṃ bhavatīḥ parāḥ 99|
etanmātraṃ vijānāmi kāyena manasā girā |
etadeva mayā devyaḥ kathitaṃ yadi rocate 100|
kā yūyaṃ tanujāḥ keṣāṃ kva jātāḥ kasya vallabhāḥ |
tacchrutvā vacanaṃ tasyāḥ sā vai priyamudābravīt 101|
astvevaṃ prāṇasakhyaḥ sma tasyaiva ca vayaṃ śubhe |

vṛṃdāvanakalānātha vihāradārikāḥ sukham 102|
tā ātmamuditāstena vrajabālā ihāgatāḥ |
etāḥ śrutigaṇāḥ khyātā etāśca munayastathā 103|
vayaṃ ballavabālā hi kathitāste svarūpataḥ |
atra rādhāpateraṃgātpūrvāyāḥ preyasītamāḥ 104|
nityā nityavihāriṇyo nityakeli bhuvaścarāḥ |
eṣā pūrṇarasā devī eṣā ca rasamaṃtharā 105|
eṣā rasālayā nāma eṣā ca rasavallarī |
rasapīyūṣadhāreyameṣā rasataraṃgiṇī 106|
rasakallolinī caiṣā iyaṃ ca rasavāpikā |
anaṃgasenā eṣaiva iyaṃ cānaṃgamālinī 107|
madayaṃtī iyaṃ bālā eṣā ca rasavihvalā |
iyaṃ ca lalitā nāma iyaṃ lalitayauvanā 108|
anaṃgakusumā caiṣā iyaṃ madanamaṃjarī |
eṣā kalāvatī nāma iyaṃ ratikalā smṛtā 109|

iyaṃ kāmakalā nāma iyaṃ hi kāmadāyinī |
ratilolā iyaṃ bālā iyaṃ bālā ratotsukā 110|
eṣā carati sarvasva raticiṃtāmaṇistvasau |
nityānaṃdāḥ kāścidetā nityapremarasapradāḥ 111|
ataḥparaṃ śrutigaṇāstāsāṃ kāścidimāḥ śṛṇu |
udgītaiṣā sugīteyaṃ kalagītā tviyaṃ priyā 112|
eṣā kalasurākhyātā bāleyaṃ kalakaṃṭhikā |

vipaṃcīyaṃ kramapadā eṣā bahuhutā matā 113|
eṣā bahuprayogeyaṃ khyātā bahukalā balā |
iyaṃ kalāvatī khyātā matā caiṣā kriyāvatī 114|
ataḥparaṃ muniganāstāsāṃ katipayā iha |
iyamugratapā nāma eṣā bahuguṇā smṛtā 115|
eṣā priyavratā nāma suvratā ca iyaṃ matā |
surekheyaṃ matā bālā suparveyaṃ bahupradā 116|
ratnarekhā tviyaṃ khyātā maṇigrīvā tvasau matā |

suparṇā ceyamākalpā sukalpā ratnamālikā 117|
iyaṃ saudāminī subhrūriyaṃ ca kāmadāyinī |
eṣā ca bhogadākhyā tā iyaṃ viśvamatā satī 118|
eṣā ca dhāriṇī dhātrī sumedhā kāṃtirapyasau |
aparṇeyaṃ suparṇaiṣā mataiṣā ca sulakṣaṇā 119|
sudatīyaṃ guṇavatī caiṣāsau kalinī matā |
eṣā sulocanā khyātā iyaṃ ca sumanāḥ smṛtā 120|
aśrutā ca suśīlā ca ratisukhapradāyinī |
ataḥ paraṃ gopabālā vayamatrāgatāstu yāḥ 121|
tāsāṃ ca paricīyaṃtāṃ kāścidaṃburuhānane |
asau caṃdrāvalī caiṣā caṃdrikeyaṃ śubhā matā 122|
eṣā caṃdrāvalī caṃdrarekheyaṃ caṃdrikāpyasau |
eṣā khyātā caṃdramālā matā caṃdrālikātviyam 123|
eṣā caṃdraprabhā caṃdrakaleyamabalā smṛtā |
eṣā varṇāvalī varṇamāleyaṃ maṇimālikā 124|

varṇaprabhā samākhyātā suprabheyaṃ maṇiprabhā |
iyaṃ hārāvalī tārā mālinīyaṃ śubhā matā 125|
mālatīyamiyaṃ yūthī vāsaṃtī navamallikā |
mallīyaṃ navamallīyamasau śephālikā matā 126|
saugaṃdhikeyaṃ kastūrī padminīyaṃ kumudvatī |
eṣaiva hi rasollāsā citravṛṃdā samā tviyam 127|
raṃbheyamurvaśī caiṣā surekhā svarṇarekhikā |
eṣā kāṃcanamāleyaṃ satyasaṃtatikā parā 128|
etāḥ parikṛtāḥ sarvāḥ pariceyāḥ parā api |
sahitāsmābhiretābhirvihariṣyasi bhāmini 129|
ehi pūrvasarastīre tatra tvāṃ vidhivatsakhi |
snāpayitvātha dāsyāmi maṃtraṃ siddhipradāyakam 130|
iti tāṃ sahasā nītvā snāpayitvā vidhānataḥ |
vṛṃdāvanakalānātha preyasyā maṃtramuttamam 131|
grāhayāmāsa saṃkṣepāddīkṣāvidhipurassaram |

paraṃ varuṇabījasya vahnibījapuraskṛtam 132|
caturthasvarasaṃyuktaṃ nādabiṃduvibhūṣitam |
puṭitaṃ praṇavābhyāṃ ca trailokye cātidurllabham 133|
maṃtragrahaṇamātreṇa siddhiḥ sarvā prajāyate |
puraścaryāvidhirdhyānaṃ homasaṃkhyājapasya ca 134|
taptakāṃcanagaurāṃgīṃ nānālaṃkārabhūṣitām |
āścaryarūpalāvaṇyāṃ suprasannāṃ varapradām 135|
kalhāraiḥ karavīrādyaiścaṃpakaiḥ sarasīruhaiḥ |
sugaṃdhakusumairanyaiḥ saugaṃdhikasamanvitaiḥ 136|
pādyārghyācamanīyaiśca dhūpadīpairmanoharaiḥ |
naivedyairvividhairdivyaiḥ sakhīvṛṃdāhṛtairmudā 137|
saṃpūjya vidhivaddevīṃ japtvā lakṣamanuṃ tataḥ |

hutvā ca vidhinā stutvā praṇamya daṃḍavadbhuvi 138|
tataḥ sā saṃstutā devī nimeṣarahitāṃtarā |
parikalpya nijāṃ chāyāṃ māyayātmasamīhayā 139|

pārśve'tha preyasīṃ tatra sthāpayitvā balādiva |
sakhībhirāvṛtā hṛṣṭā śuddhaiḥ pūjāpādibhiḥ 140|
stavairbhaktyā praṇāmaiśca kṛpayāvirabhūttadā |
hemacaṃpakavarṇābhā vicitrābharaṇojjvalā 141|
aṃgapratyaṃgalāvaṇya lālitya madhurākṛtiḥ |
niṣkalaṃka śaratpūrṇakalānātha śubhānanā 142|
snigdhamugdhasmitāloka jagattrayamanoharā |
nijayā prabhayātyaṃtaṃ dyotayaṃtī diśo daśa 143|
abravīdatha sā devī varadā bhaktavatsalā |
devyuvāca-|
matsakhīnāṃ vacaḥ satyaṃ tena tvaṃ me priyā sakhī 144|
samuttiṣṭha samāgaccha kāmaṃ te sādhayāmyaham |
arjunī sā vaco devyāḥ śrutvā cātmamanīṣitam 145|
pulakāṃkuramugdhāṃgī bāṣpākulavilocanā |
papāta caraṇe devyāḥ punaśca premavihvalā 146|

tataḥ priyaṃvadāṃ devīṃ samuvāca sakhīmimām |
pāṇau gṛhītvā matsaṃge samāśvāsya samānaya 147|
tataḥ priyaṃvadā devyā ājñayā jātasaṃbhramā |
tāṃ tathaiva samādāya saṃge devyā jagāma ha 148|
gatvottarasarastīre snāpayitvā vidhānataḥ |
saṃkalpādikapūrvaṃ tu pūjayitvā yathāvidhi 149|
śrīgokulakalānāthamaṃtraṃ tacca susiddhidam |
grāhayāmāsa tāṃ devī kṛpayā harivallabhā 150|
vrataṃ gokulanāthākhyaṃ pūrvaṃ mohanabhūṣitam |
sarvasiddhipradaṃ maṃtraṃ sarvataṃtreṣu gopitam 151|
goviṃderitavijñāsau dadau bhaktimacaṃcalām |
dhyānaṃ ca kathitaṃ tasyai maṃtrarājaṃ ca mohanam 152|
uktaṃ ca mohane taṃtre smṛtirapyasya siddhidā |
nīlotpaladalaśyāmaṃ nānālaṃkārabhūṣitam 153|
koṭikaṃdarpalāvaṇyaṃ dhyāyedrāsarasākulam |

priyaṃvadāmuvācedaṃ rahasyaṃ pāvanecchayā 154|
śrīrādhikovāca-|
asyā yāvadbhavetpūrṇaṃ puraścaraṇamuttamam |
tāvaddhi pālayaināṃ tvaṃ sāvadhānā sahālibhiḥ 155|
ityuktvā sā yayau kṛṣṇapādāṃburuhasannidhim |
chāyāmātmabhavāmātmapreyasīnāṃ nidhāya ca 156|
tasthau tatra yathāpūrvaṃ rādhikā kṛṣṇavallabhā |
atra priyaṃvadādeśātpadmamaṣṭadalaṃ śubham 157|
gorocanābhirnirmāya kuṃkumenāpi caṃdanaiḥ |
ebhirnānāvidhairdravyaiḥ saṃmiśraiḥ siddhidāyakam 158|
likhitvā yaṃtrarājaṃ ca śuddhaṃ maṃtraṃ tamadbhutam |
kṛtvā nyāsādikaṃ pādyamarghyaṃ cāpi yathāvidhi 159|
nānartusaṃbhavaiḥ puṣpaiḥ kuṃkumairapi caṃdanaiḥ |
dhūpadīpaiśca naivedyaistāṃbūlairmukhavāsanaiḥ 160|
vāsolaṃkāramālyaiśca saṃpūjya naṃdanaṃdanam |

parivāraiḥ samaṃ sarvaiḥ sāyudhaṃ ca savāhanam 161|
stutvā praṇamya vidhivaccetasā smaraṇaṃ yayau |
tato bhaktivaśo devo yaśodānaṃdanaḥ prabhuḥ 162|
smitāvalokitāpāṃga taraṃgitatareṃgitam |
uvāca rādhikāṃ devīṃ tāmānaya ihāśu ca 163|
ājñaptā caiva sā devī prasthāpya śāradāṃ sakhīm |
tāmānināya sahasā purovāsurasātmanaḥ 164|
śrīkṛṣṇasya purastātsā sametya premavihvalā |
papāta kāṃcanībhūmau paśyaṃtī sarvamadbhutam 165|
kṛcchrātkathaṃciduttthāya śanairunmīlya locane |
svedāṃbhaḥ pulakotkaṃpa bhāvabhārākulāsatī 166|
dadarśa prathamaṃ tatra sthalaṃ citraṃ manoramam |
tataḥ kalpatarustatra lasanmarakatacchadaḥ 167|
pravālapallavairyuktaḥ komalo hemadaṃḍakaḥ |
sphaṭikapravālamūlaśca kāmadaḥ kāmasaṃpadām 168|

prārthakābhīṣṭaphaladastasyādho ratnamaṃdiram |
ratnasiṃhāsanaṃ tatra tatrāṣṭadalapadmakam 169|
śaṃkhapadmanidhī tatra sa vyāpasavyasaṃsthitau |
caturdikṣu yathā sthānaṃ sahitāḥ kāmadhenavaḥ 170|
parito naṃdanodyānaṃ malayānilasevitam |
ṛtūnāṃ caiva sarveṣāṃ kusumānāṃ manoharaiḥ 171|
āmodairvāsitaṃ sarvaṃ kālāguruparājitam |
makaraṃdakaṇāvṛṣṭiśītalaṃ sumanoharam 172|
makaraṃdarasāsvāda mattānāṃ bhṛṃgayoṣitām |
vṛṃdaśo jhaṃkṛtaiḥ śaśvaccaivaṃ mukharitāṃtaram 173|
kalakaṃṭhī kapotānāṃ sārikāśukayoṣitām |
anyāsāṃ patrikāṃtānāṃ kalanādairninādita 174|
nṛtyairmattamayūrāṇāmākulaṃ smaravarddhanam |
rasāṃbusekasaṃsṛṣṭa tamāṃjanatanudyutim 175|
susnigdhanīlakuṭila kaṣāyāvāsikuṃtalam |

madamattamayūrādya śikhaṃḍābaddhacūḍakam 176|
bhṛṃgasevitasavyopakramapuṣpāvataṃsakam |
lolālakālivilasatkapolādarśakāśitam 177|
vicitratilakoddāma bhālaśobhāvirājitam |
tilapuṣpapataṃgeśa caṃcumaṃjulanāsikam 178|
cārubiṃbādharaṃ maṃdasmitadīpitamanmatham |
vanyaprasūnasaṃkāśa graiveyakamanoharam 179|
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suradrumasrajārājanmugdhapīnāṃsakadvayam 180|
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śrīvatsalakṣaṇaṃ jānulaṃbibāhumanoharam 181|
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yayau hṛṣṭamanāstasmātsvadhāmādbhutasaṃsmṛtiḥ |
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English translation

The lord said :

1-3. Once, in private, glorious Uddhava , dear to the lord and an attendant of his, asked Sanatkumāra : “Where is that great place which is always the abode of gods, where Govinda sports everyday with the cowherdesses? If you have affection for me, tell me the account of (Govinda’s) sport and whatever else

that is wonderful, if you know it."

Sanatkumāra said :

4-6. As occasion arose, I have told what that noble Arjuna , of a good vow, and the attendant of the lord, at some time seated on the bank of Yumunā, at the root of a certain tree, saw and did—his experience in loneliness. I shall tell you that. Listen with great attention. But you are not to divulge it here and there (i.e. anywhere).

Arjuna said :

7-12. O you ocean of compassion, O lord, be pleased to tell me all that which Śaṅkara and others, so also Brahmā and others have not seen or heard. What have you told before? The cowherds' wives are dear to you. How many kinds do they have? How many are they in number? How many names do they have? Who are they? Where are they? Where are they settled? How many (i.e. what) are their deeds? O lord, what is their age? What is their dress? O lord, with whom and where will you sport in privacy in every forest that is eternal, that has eternal happiness and eternal grandeur? Where and of what kind is that eternal and great place? If you have that kind of favour (towards me) then please tell all that to me. O you glorious one, O you who destroys the distress of the distressed, you will (please) tell me all the secret, which even I have not asked and which is not known to me.

The lord said :

13-29a. That is my place. Those are my dear ones. Such is my sport, which is imperceptible even to men who are (to me) like my own life. This is the truth. O dear one, when told about it, you will be eager to see it. How other people can, when it cannot be seen even by Brahma and others? Therefore, O dear one, desist (from asking about it). What (do you lose) without that?

Hearing these very fearful words of the lord, Arjuna, being helpless, fell at both his lotus-like feet (prostrating himself) like a staff. Then the revered lord, affectionate towards his devotees, raised him with his arms, and with great love said to him: "What is the use of telling about it now? For you are going to see it. Having with great devotion propitiated that glorious goddess Tripurasundarī , in whom everything has come up, remains even now and will merge, present yourself to her. Without her I can never give this position to you."

Having heard these words of the lord, Arjuna, with his eyes full of joy, went to the feet of the glorious goddess Tripurā . Having gone there he saw the altar of the desire-yielding gem, very much decorated with staircases fashioned with various jewels. There (he saw) a desire-yielding tree which was bent with many flowers and fruits, and which was brightened due to foliage, having leaves, tender in all seasons and dripping with sprays of flowing honey and unsteady due to wind; which (i.e. the tree) was resounding with parrots, flocks of cuckoos, sārikās and pigeons, so also with sportive partridges and (other) charming birds; which had at its foot a divine, very wonderful, jewelled temple which was shining with bright jewels, and charming like a wild fire. There was a jewelled throne, made of bright gold and enchanting, and very wonderful.

29b-3la. Arjuna, saying, "I am known as Arjuna", and having repeatedly saluted, by folding the palms of his hands, and full of devotion to the goddess who resembled the young (i.e. morning) Sun, who was decorated with many ornaments, who was endowed with fresh youth, whose four arms resembling creepers shone with a goad, a noose and a bow, who was very much pleased and attractive, whose

lotus-like feet were adorned with the rays of the gems in the crowns of Brahmā, Viṣṇu , Maheśa (i.e. Śiva) etc., who was covered with (i.e. who possessed) the (supernatural powers) like aṇimā , [1] sat in a secluded place. The goddess, the treasure of compassion, knowing his adoration and good temper, and overcome by his recollection said (to him) tenderly:

The goddess said :

31b-37. O child, which rare gift have you made to a person worthy to receive gifts? Which sacrifice have you performed? Or, which penance have you practised here (i.e. in this world)? Or formerly which (kind of) devotion have you accomplished? Or which difficult and auspicious, great act have you done, so that the lord has, indeed, gladly done you a favour, which is the most secret, and which cannot be had by anyone else? O child, that favour which the universal soul has done to you, is not (done by him) to the people of the mortal world, living on the earth, (so also) to deities etc. living in heaven, and not at all (done) to all his devotees who are best ascetics and practise abstract meditation. Then, come on; knowing the lake, my seat, resort to it. The goddess fulfils all desires. (Therefore) go with her; and having duly bathed there, quickly come (back) here.

38-46a. Then only, Arjuna went there, bathed, and came like that (i.e. as he was told). The goddess made him who had bathed and come (back), offer nyāsa [2] , mudrā [3] etc., and told into his right ear the lore (called) Bālāvidyā which gave instant success, which was great, which had for its goal half the portion of Śiva (i.e. Pārvatī), which was unique and which was adorned by everything. (She also made him) practise religious austerities, worship and mutter the prayer five lakh times; and having duly carried out the performance (of worship) with the buds of karavīra tree, the goddess, kindly spoke to him this (i.e. these words): “Worship me in this manner only. Then, when I shall be pleased, you will be entitled to the sport of Kṛṣṇa due to my favour. This rule has been formerly formulated by the lord himself.”

Having heard like this, Arjuna worshipped her with that hymn. Then having performed the worship and muttering, he pleased the goddess. Then, having performed an auspicious sacrifice and having bathed duly, Arjuna regarded himself as blessed, as one whose almost all desires were fulfilled, and as one having every success in his hands.

46b-5la. At this time the goddess, coming to him, spoke, with a smiling face, to him: “O child, now go into the interior of that house”. Then, Arjuna hastily and joyfully got up, and full of immeasurable delight, he saluted her in the manner of a staff (i.e. by prostrating himself before her). Then, ordered by the goddess, Arjuna, along with the friend of the goddess went to the place of the lord of Rādhā , which is inaccessible even to siddhas . Then he was shown Vṛndāvana which remained above Goloka , which was stable, sustained by wind, eternal, the abode of all happiness, in which the great festival of Kṛṣṇa’s dance with the cowherds constantly went on. He saw the great secret full of the feeling of love.

51b-54. By her words (i.e. order) only he saw that secret, and being beyond himself and overcome with enhanced love, he fell there. Then regaining consciousness with difficulty he was raised by her by (holding) his arms. Due to her words of consolation, he somehow became stable. “Tell me what other penance should be practised by me?” Thus, full of anxiety to see him, he was unsteady. Then holding him by her hand, she went towards the southern direction of that place.

55-61a. Going along a good region, she spoke these words (to him): “O Arjuna, in order to bathe enter this (lake) which is auspicious, has extensive water, has the shape of a thousand-petalled lotus with a bud in the centre, four waterfalls and four streams, and is full of a multitude of wonders. On entering into its interior, you will notice a special property. To the south of it is this lake. There is drunk honey

and spirituous liquor distilled from the madhūka tree, after which the stream (flowing) from Malaya (mountain) is named. This park is full of flowers, where, in the spring season, Kṛṣṇa celebrates the vernal festival in honour of Cupid, heaped with vernal flowers; where they, day and night, praise the incarnation of Kṛṣṇa, by whose mere recollection the sprout of love would be (rising) in the heart of an ascetic. Then, having bathed in this lake, and having gone to the bank of the eastern lake, and having bathed in its water, accomplish your desire (i.e. desired object)."

61b-74a. Then having heard the words, when Arjuna plunged into the water of the lake, which was tinged with the pollen dropped from white lotuses, lotuses opening on moonrise, (other) lotuses and red and blue lotuses, and which was agreeably perfumed with honey-drops, which was shaken by the notes of corpulent swans, whose four banks were decked with jewels, which had ripples due to gentle breezes, she vanished just there. The charmingly smiling one got up and on seeing around, was confused. He instantly saw himself (to be turned into) a wonderful, excellent lady, who had a slim, fair, charming body like the rays of pure gold, whose age was that of a sparkling youth, whose face resembled the autumnal moon, whose hair was very dark, curly, glossy and shining with jewels, whose curls of hair on the plate (-like forehead) were brightened up due to the rays from the mark of red lead, who had vanquished Cupid's bow due to the knittings of the creeper-like eyebrows being manifest, whose wagtail-like eyes were dark like clouds and sportive, whose round cheeks were sparkling due to the bright lustre of the jewelled ear-rings, whose wonderful creeper-like arms were delicate like lotus-stalks, whose sprout-like hands took away all the beauty of autumnal lotuses, who had put on a waist-band made of gold and arranged cleverly, whose hips were shining with jingling girdles, whose beautiful place of hips was covered with a shining garment, whose lotus-like feet were very charming due to the jingling jewelled anklets, who possessed the skill in the various arts of love being manifested, who was endowed with all (good) characteristics, who was adorned with all ornaments. Due to the illusion of (i.e. created by) the lover of the cowherdesses he forgot whatever belonged to his former body; and after that, being very much astonished, stood there, not knowing what to do.

74b-80. In the meanwhile, there was heard a sudden, grave voice in the sky, saying: "O beautiful lady, go along this (path) only to the eastern lake. Having bathed in its water, accomplish the (object of your) desire. O you of an excellent complexion, there are your friends. Do not sink. They will, there only, accomplish (for you your) desired choice." Hearing these divine words, she went to the eastern lake which had many wonderful streams and which was crowded with various birds, which shone with quivering white lotuses, white lotuses opening at moonrise, (ordinary) lotuses and blue lotuses that were quivering, and with rubies, which had a good bank of (i.e. decked with) lotuses, whose four banks were adorned with various lovely arbours of creepers and trees having abundant flowers. Having bathed (there), she stood for a moment. Then she heard in her ear (i.e. with her ears) the tinkling of small bells tinged with the (sound of) jingling girdles and sweet anklets.

81-88. Then (she saw) a bevy of young damsels that had wonderful youth, who had put on wonderful ornaments, whose figures and speech were wonderful, whose bodies were wonderful, who were unique, whose amorous actions were the same and wonderful, whose conversation was interesting, whose laughter and beholding were agreeable, whose beauty was sweet and wonderful, who possessed all sweetness, whose charm of understanding had reached the extreme, who were wonderfully beautiful, whose beauty was wonderfully glossy, whose favour etc. was wonderful, who were a heap of all wonders, whose appearance etc. was wonderful. Seeing that great wonder and thinking a little in her heart, she, scratching the ground with her toe, remained (there) with her face hung down. Then they hastily looked at one another: 'Who is this one, belonging to my class, that has created curiosity (in us) for a long time?' Having thus observed her, and (thinking) for a moment, 'she should be known' (i.e. 'we should know who she is'), they, clever in deliberation, deliberated, and came to see her out of curiosity. One of them, a wise one, named Priyamudā, came (to her) and with sweet words and

affection spoke to her:

Priyamudā said :

89-91. Who are you? Whose daughter are you? Whose beloved are you? Where were you born? Who brought you into this (region)? Or have you come on your own? Tell all this to us. What is the use of anxiety? Is there any trouble to anyone in this place of great joy?

Thus asked by her, she bowed through modesty; and enticing their minds, she spok e in a sweet voice.

Arjuna said :

92-97. I do not know anything as to who I am, as to whose daughter I was born, whose beloved I was, who brought me here or if I came here on my own; but the goddess might know it. (Please) hear what is told by me, if you believe my words. To the southern side of this, there is a lake. I came to bathe there, and remaining there only I became fearfully eager. Then looking all round in (every) directi on, I heard a wonderful voice in the sky, “O beautiful lady, go along this (path) only to the eastern lake. Having bathed in its water, accomplish the (object of your) desire. O you of an excellent complexion, there are your friends. Do not sink. They will, there only, accomplish (for you your) desired choice.”

98-104a. Having heard these words I came here from there. My mind is full of dejection and joy and I am fully overcome with anxiety. I came here, and after bathing in its water, I heard many kinds of auspicious sounds, and then I saw you, the great ones. Physically, mentally, and through words, I know this much only. O respectable ladies, this much I have told you, if you like. Who are you? Whose daughters are you? Where were you born? Whose beloveds are you?

Hearing those words of hers, that Priyamudā spoke: “Let it be so. O auspicious one, we are his beloveds. We are daughters happily sporting with the Moon of Vṛndāvana (i.e. Kṛṣṇa). We are self-delighted. So we have come here as the cowherdesses. These are the groups of the sacred texts; these again are the sages. We are cowherdesses. I have told you about our nature.

104b-121. (We are those) most beloved to the lord of Rādhā due to (our) mirth. We always sport irregularly; we always play and move. This is goddess Pūrṇarasā. This is Rasamantharā. This one is Rasālayā by name; and this is Rasavallarī. This is Rasapīyūṣadhārā; this is Rasataraṅgiṇī; and this is Rasakallolinī; and this is Rasavāpikā; this is Anaṅgasenā; and this is Anaṅgamālinī . This young lady is Madayantī and this is Rasavihvalā. This is Lalitā by name, and this is Lalitayauvanā; and this is Madanamañjarī . This is Kalāvatī by name, and this one is known as Ratikalā. This is Kāmakalā by name; this is Kāmadāyinī. This young lady is Ratilolā; and this young lady is Ratotsukā; and this one is Ratisarvasvā; and this one is Raticintāmaṇi. Some of these are always delighted and always give love. After this (come) the groups of the scriptures. Listen to (the names of) some of these: This one is Udgītā; this one is Sugītā; this dear one is Kalagītā. This young lady is called Kalasurā; this young lady is Kalakaṇṭhikā. This one is Vipañcī ; this one is Kramapadā; this one is known as Bahuhutā. This is one known as Bahuprayogā. This lady is called Bahukalā. This one is called Kalāvatī; and this one is known as Kriyāvatī . After this (come) the groups of the sages. Some of them are here: This one is named Ugratapā; this one is known as Bahuguṇā. This one is Priyavratā by name; and this one is said to be Suvratā . This one is known as Surekhā. This young lady is known as Suparvā. This is Bahupradā. This one is called Ratnarekhā . This one is known as Maṇigrīvā; and this one is Suparṇā ; (and these are) Ākalpā, Sukalpā, Ratnamālikā . This (lady of) beautiful eyebrows is Saudāminī ; and this one is Kāmadāyinī; and this one is called Bhogadā; this chaste one is Viśvamātā. This one is Dhāriṇī ; and this is Dhātrī ; this one is Sumedhā ; and this one is Kānti . This one is Aparṇā ; this one is known as

Suparṇā; and this one is Sulakṣaṇā. This one is Sudatī . This one is Guṇavatī ; and this one is known as Saukalinī. This one is called Sulocanā ; and this one is known as Sumanā . (These are known as) Aśrutā , Suśīlā , and Ratisukhapradāyinī. Next are we, the cowherdesses, that have come here.

122-138. O you having a face like a lotus, get acquainted with some of them. This one is Candrāvatī ; this auspicious one is known as Candrikā . This is Candrāvalī. This one is Candrarekhā. and this is Candrikā. This one is called Candramālā and this one is known as Candralikā. This is Candraprabhā and this lady is known as Candrakalā . This one is Varṇāvalī; this one is Varṇamālā; this one is Maṇimālikā. (This one) is called Varṇaprabhā; this one is Suprabhā ; this one is Maṇiprabhā. This one is Hārāvalī ; this auspicious one is Tārāmālinī. This one is Mālatī ; this one is Yūthī . (These are) Vāsantī and Navamallikā. This one is Mallī ; this one is Navamallī. This one is known as Śephālikā . This one is Saugandhikā . This one is Kastūrī ; this one is Padminī ; this one is Kumudvatī . This one is Rasollāsā; this one is Citravṛndā; this one is Surekhā; this one is Svarṇarekhikā. This one is Kāñcanamālā ; this other one is the chaste Asantatikā. All these have surrounded (you). Others also are to be introduced to you. O you beautiful, young lady, you will amuse yourself with us and with these. Come on to the bank of the eastern lake. There, O friend, having duly given you a bath, I shall give you a hymn, giving success."

Thus suddenly taking her (to the lake) and having duly bathed her, she made her accept, according to the proper rites, and in brief, the excellent hymn of the beloved of the Moon of Vṛndāvana, which was excellent and belonged to the germ of Varuṇa (-hymn), and put forward by the seed of the hymn sacred to Fire, which was endowed with the fourth note, and decorated with a point of sound, and sewn between the Praṇavas and extremely difficult to get in the three worlds. Every success comes by merely accepting the hymn. There is the repetition of the name of a deity accompanied with burnt offerings. There is meditation; and there is a number of sacrifices and the success due to muttering of prayers. Along with her friends she gladly worshipped the goddess whose body was fair like heated gold, who was adorned with various ornaments, whose form and beauty were wonderful, who was well-pleased, and who gave boons according to proper rites, and with white lotuses and karavīra flowers etc., with campaka flowers and lotuses, so also with other fragrant flowers and (other objects) having fragrance, with water for washing feet and rinsing mouth, with charming incense and lights, so also various offerings of eatables; then she repeated the hymn for a lakh times; she made offerings according to the proper rites, praised her and fell (prostrate) on the ground like a staff.

139-143. Then without a wink the goddess was praised with a longing for her. She, through illusion, got ready her shadow, and put, as it were through force, the beloved, near her. She was surrounded by her friends, and was delighted. Due to the worship, muttering of prayers, eulogies, devout salutations,she manifested herself through grace. Her complexion was like gold or campaka flowers. She was bright due to beautiful ornaments. Her figure was lovely due to beauty in every limb, large and small. Her face was beautiful like the full moon in autumn. Her smile and appearance were kind and simple. She was attractive in (all) the three worlds. She brightened the ten directions with her lustre. Then that goddess, granting boons and affectionate towards her devotees, spoke:

The goddess said :

144-154. The words of my friends are true. Therefore, you are my dear friend. Get up, come along, I shall fulfil your desire.

Arjunī , having heard the words of the goddess which were (but) the longing of her heart, and with her body lovely due to the sprout-like horripilations, with her eyes full of tears, and again overcome with love, fell at the feet of the goddess. Then she said these words to her friend-goddess, Priyaṃvadā .

"Holding her hand, and cheering her up, bring her near me." Then, being zealous by the order of the goddess, Priyaṃvadā took her like that and came near the goddess. The goddess, dear to Hari , went to the bank of the northern lake, and having duly bathed her and made her worship according to the proper rites and preceded by a solemn vow, made her accept the hymn, granting good success, of (i.e. sacred to) the Moon in Śrī Gokula . The vow is called Gokulanātha , is old, and adorned by Mohana (i.e. Kṛṣṇa); the hymn gives all success and is preserved in all religious treatises teaching magical and mystical formalities. She, knowing the songs of Govinda gave her steady devotion. Shy told her the meditation and the enchanting king of hymns. It is told in the religious treatise called Mohana. Even its recollection gives success. One should meditate upon (Kṛṣṇa), dark like the petal of a blue lotus and adorned with many ornaments, and having beauty like that of a crore Cupids, and full of love. For purification, she told this secret to Priyaṃvadā.

Śrī Rādhikā said :

155-167a. Till her excellent initiatory rite would be over, be attentive, and along with your friends, protect her.

Having kept (there) the shadow of her own and of her beloveds, she went near the lotus-like feet of Kṛṣṇa. That Rādhikā , the beloved of Kṛṣṇa, remained there as before. Here, by the advice of Priyaṃvadā, she prepared an auspicious eight-petalled lotus, and having written that wonderful auspicious hymn, and drawn the mystical diagram giving success, with bright yellow pigment, saffron, and sandal mixed together, and having made Nyāsa etc., and having duly offered water for washing the feet, materials for worship, and having offered worship to Nanda 's son with many flowers of the season, with saffron and sandal incenses, lights, offerings of eatables, tambūlas and perfumes used to scent the mouth, and with garments, ornaments and flowers, and having, along with all followers, weapons and vehicles, praised and duly saluted him, she remembered him. Then the lord, Yaśoda 's son, influenced by devotion, with a smile and wavy side-glances and thoughts said to goddess Rādhikā: "Quickly bring her here." The goddess (thus) ordered, sent for friend Śāradā , and she brought her suddenly before the playful one. Having come in front of Śrī Kṛṣṇa, and overcome with love, she, observing everything wonderful, fell on the ground after being turned into gold. Having somehow got up with difficulty, and having slowly opened her eyes, she, full of burden of perspiration and horripilation and trembling, saw there a beautiful and attractive place.

167b-177a. There was also a desire-yielding tree, which was having bright emerald-like leaves, which was having foliage with sprouts, which was delicate, and had golden stems, which had crystal-like shoots and roots, which granted rich objects of desire, and which gave the desired fruits to a suitor. Under it was a jewelled temple. There was a jewelled throne. There (i.e. on it) was an eight-petalled lotus. There were the two treasures [4] viz. Śaṅkha and Padma , placed on the left and right (sides). In the four directions were placed the desire-yielding cows at proper places. Around it was the Nandana garden. It was served by the Malaya-breezes. It was scented with lovely fragrances of flowers of all seasons (and) thus had defeated (the fragrance of) Kālāgaru (sandal). It was cool due to the shower of the drops of honey and was very lovely. Its interior was constantly resounding with the hummings of the swarms of female bees intoxicated on tasting the honey. It was resounding with the sweet notes of cuckoos, pigeons, sārikās, and female parrots, and others in (i.e. hidden behind) leaves. It was full of the dances of intoxicated peacocks and enhanced the passion of love. It had the beauty of the thin (layer) of darkness like collyrium produced by the emission of juice.

177b-196a. She saw Kṛṣṇa whose hair was very glossy, dark, curly and fragrantly perfumed; on whose head was tied the best tail of a peacock intoxicated with madness; on whose left side was the ear-ornament of flowers resorted to by bees; who was shining with the mirrors of his cheeks, bright

with the bee-like hair; who was shining with the beauty of the large forehead having a beautiful mark; whose nose was lovely like the sesamum-flower and the eagle's beak; whose lips were charming and like the bimba fruits; who inflamed passion of love with his gentle smile; who looked lovely due to the necklace resembling a wild flower; whose both large and charming shoulders were shining with the garland (of the flowers) of the divine tree, resorted to by thousands of intoxicated female bees; who was adorned with the Kaustubha on the region of the chest shining with a pearl necklace; who had the mark of Śrīvatsa , who was attractive on account of his hands hanging up to the knees; who was very hand some on account of h a ving his waist like that of a lion and with a deep navel; who was lovely due to not long and very round knees like a good tree; who was adorned with excellent ornaments like bracelets, armlets, and anklets; whose hips were covered with a portion of his yellow garment; who had vanquished a crore of Cupids in beauty by means of his loveliness; who enchanted (others) by means of charming songs proceeding from his flute ; who made the three worlds plunge into the ocean of happiness; who had the arrogance of Cupid in every part of his body; who was tired due to his interest in dancing. There were deities appointed at respective places, observing his internal feelings, having fixed their eyes on his face, who were in due order and with respect carrying separately a chowrie, a fan, a flower, a perfume, sandal, and tāmbūla , a mirror, a drinking vessel, a spitting pot, and also other objects of sport, so also frankincense and an amulet. Arjunīyā, having seen in confusion on the left side of the pleasing goddess Rādhikā, propitiating and offering a tāmbūla to him of a bright smile, was overcome with the passion of love. Then Śrīkṛṣṇa , who knew everything, knowing her to be like that, seized her hand, and he the lord, the great master of magical art secretly sported with her in the entire pleasure-forest. Then putting his sport-like arm on her shoulder and coming to Śāradā, said to her: "Bathe quickly this slim-bodied lady of a gentle smile, fatigued due to sport, in this western lake." Then that goddess Śāradā (took her) to the western lake, (and) said to her, "Take bath". The fatigued one did like that. She who got to the interior of the water, again turned into Arjuna and got up at the place where the lord of gods and the chief of the beautiful Vaikuṇṭha stood. Seeing Arjuna dejected and broken-minded, Kṛṣṇa kindly touched him with his hand and put him (back) to his nature.

Śrīkṛṣṇa said :

196b-198a. O Dhanañjaya , I bless you. You are my dear friend. In the three worlds there is none else like you who knows my secret. O Arjuna, you will curse me if you tell anyone the secret about which you asked (me) and which you have experienced.

Sanatkiumāra said :

198b-200a. Thus having received his grace and having taken decision due to being bound by oaths, Arjuna, with his mind delighted and having wonderful recollections, went home from that (place). I have thus told you the entire secret of Govinda that is known to me. I swear you if you tell it to him.

The lord said :

200b-204. Having heard these words the follower of the cowherd got success. He went to Vrn.dāvana in the abode of Nara and Nārāyaṇa . There he, knowing the daily sports of Kṛṣṇa, stays even today. I did not tell this secret to Nārada , even though I was asked by him. Yet, having reached the natural form, he obtained it. O you auspicious one, like one of your stock, you are not to tell the secret which I told you through love (for you), to anyone else.

He who would read or listen to this wonderful chapter describing the greatness of the lord's devotee, obtains pleasure in Hari.

[1]: [1] : Aṇimā—The superhuman power of becoming as small as an atom.

[2]: [2] : Nyāsa—Assignment of the various parts of the body to different deities, which is usually accompanied with prayers and corresponding gesticulations.

[3]: [3] : Mudrā—Name of certain positions of the fingures practised in religious worship or devotion.

[4]: [4] : Nidhi—The treasure of Kubera. They are nine in number: Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, Nīla and Kharva.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 75

Nārada's Experience

Chapter 370 of 693 · 56 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-।
वृंदावनरहस्यं च बहुधा कथितं विभो ।
केन पुण्यविशेषेण नारदः प्रकृतिं गतः १।
ईश्वर उवाच-
एकदाश्चर्यवृत्तांतं मया जिज्ञासितं पुरा ।
ब्रह्मणा कथितं गुह्यं श्रुतं कृष्णमुखांबुजात् २।
नारदः पृष्टवान्मह्यं तदाहं प्राप्तवानिदम् ।
अहं वक्तुं न शक्नोमि तन्माहात्म्यं कथंचन ३।
किं कुर्वे शपनं तस्य स्मृत्वा सीदामि मानसे ।
इति श्रुत्वा मम वचो दुर्मनाः सोऽभवद्यदा ४।
तदा ब्रह्माणमाहुय अहमादिष्टवान्प्रिये ।
त्वया यत्कथितं मह्यं नारदाय वदस्व तत् ५।
ब्रह्मा तदा ममवचो निशम्य सह नारदः ।
जगाम कृष्णसविधं नत्वा पृच्छत्तदेव तु ६।
ब्रह्मोवाच-

किमिदं द्वात्रिंशद्वनं वृंदारण्यं विशांपते ।
श्रोतुमिच्छामि भगवन्यदियोग्योऽस्मि मे वद ७।
श्रीभगवानुवाच-
इदं वृंदावनं रम्यं मम धामैव केवलम् ।
यत्रेमे पशवः साक्षाद्वृक्षाः कीटा नरामराः ८।
ये वसंति ममांत्ये ते मृता यांति ममांतिकम् ।
अत्र या गोपपत्न्यश्च निवसंति ममालये ९।
योगिन्यस्तास्तु एवं हि मम देवाः परायणाः ।
पंचयोजनमेवं हि वनं मे देवरूपकम् १०।
कालिंदीयं सुषुम्नाख्या परमामृतवाहिनी ।
यत्र देवाश्च भूतानि वर्त्तंते सूक्ष्मरूपतः ११।
सर्वतो व्यापकश्चाहं न त्यक्ष्यामि वनं क्वचित् ।
आविर्भावस्तिरोभावो भवेदत्र युगेयुगे १२।
तेजोमयमिदं स्थानमदृश्यं चर्मचक्षुषाम् ।
रहस्यं मे प्रभावं च पश्य वृंदावनं युगे १३।

ब्रह्मादीनां देवतानां न दृश्यं तत्कथंचन ।
ईश्वर उवाच-
तच्छ्रुत्वा नारदो नत्वा कृष्णं ब्रह्माणमेव च १४।
आजगाम ह भूर्लोके मिश्रकं नैमिषं वनम् ।
तत्रासौ सत्कृतश्चापि शौनकाद्यैर्मुनीश्वरैः १५।
पृष्टश्चाप्यागतो ब्रह्मन्कुतस्त्वमधुना वद ।
तच्छ्रुत्वा नारदः प्राह गोलोकादागतोऽस्म्यहम् १६।
श्रुत्वा कृष्णमुखांभोजाद्वृंदावनरहस्यकम् ।
नारद उवाच-
तत्र नानाविधाः प्रश्नाः कृताश्चैव पुनः पुनः १७।
समस्ता मनवस्तत्र योगाश्चैव मया श्रुताः ।
तानेव कथयिष्यामि यथाप्रश्नं च तत्त्वतः १८।
शौनकादय ऊचुः -
वृंदारण्यरहस्यं हि यदुक्तं ब्रह्मणा त्वयि ।
तदस्माकं समाचक्ष्व यद्यस्मासु कृपा तव १९।

नारद उवाच-
कदाचित्सरयूतीरे दृष्टोऽस्माभिश्च गौतमः ।
मनस्वी च महादुःखी चिंताकुलितचेतनः २०।
मां दृष्ट्वा गौतमो देवः पपात धरणीतले ।
उत्तिष्ठ वत्सवत्सेति तमुवाचाहमेव हि २१।
कथं भवान्मनस्वीति प्रोच्य तां यदि रोचते ।
गौतम उवाच-
श्रुतं तव मुखादेव कृष्णतत्त्वं च तादृशम् २२।
द्वारकाख्यं माथुराख्यं रहस्यं बहुशो मया ।
वृंदावनरहस्यं तु न श्रुतं त्वन्मुखांबुजात् २३।
यतो मे मनसः स्थैर्य्यं भविष्यति च सद्गुरो ।
नारद उवाच-
इदं तु परमं गुह्यं रहस्यातिरहस्यकम् २४।
पुरा मे ब्रह्मणा प्रोक्तं तादृग्वृंदावनोद्भवम् ।
रहस्यं वद देवेश वृंदारण्यस्य मे पितः २५।

इतिजिज्ञासितं श्रुत्वा क्षणं मौनी स चाभवत् ।
ततो माऽह महाविष्णुं गच्छ वत्स प्रभुं मम २६।
मयापि तत्र गंतव्यं त्वया सह न संशयः ।
इत्युक्त्वा मां गृहीत्वा च गतो विष्णोश्च धामनि २७।
महाविष्णौ च कथितं मयोक्तं यत्तदेव हि ।
तच्छ्रुत्वा च महाविष्णुः स्वयं भुवमथादिशत् २८।
त्वमेवादेशतो मह्यं नीत्वा वै नारदं मुनिम् ।
स्नानाय विनियुंक्ष्वामुं सरस्यमृतसंज्ञके २९।
महाविष्णुसमादिष्टः स्वयंभूर्मां तथाकरोत् ।

तत्रामृतसरश्चाहं प्रविश्य स्नानमाचरम् ३०।
तत्क्षणात्तत्सरः पारे योषितां सविधेऽभवम् ।
सर्वलक्षणसपन्ना योषिद्रूपातिविस्मिता ३१।
मां दृष्ट्वा ताः समायांतीमपृच्छंश्च मुहुर्मुहुः ।
स्त्रिय ऊचुः -
का त्वं कुतः समायाता कथयात्मविचेष्टितम् ३२।

तासां प्रियकथां श्रुत्वा मयोक्तं तन्निशामय ।
कुतः कोऽहं समायातः कथं वा योषिदाकृतिः ३३।
स्वप्नवद्दृश्यते सर्वं किं वा मुग्धोऽस्मि भूतले ।
तच्छ्रुत्वा मद्वचो देवी प्रोवाच मधुरस्वनैः ३४।
वृंदानाम्नी पुरी चेयं कृष्णचंद्रप्रिया सदा ।
अहं च ललितादेवी तुर्यातीता च निष्कला ३५।
इत्युक्त्वा च महादेवी करुणा सांद्रमानसा ।
मां प्रत्याह पुनर्देवी समागच्छ मया सह ३६।
अन्याश्च योषितः सर्वाः कृष्णपादपरायणाः ।
ताश्च मां प्रवदंत्येवं समागच्छानया सह ३७।
ततोनुकृष्णचंद्रस्य चतुर्दशाक्षरो मनुः ।
कृपया कथितस्तस्या देव्याश्चापि महात्मनः ३८।
तत्क्षणादेव तत्साम्यमलभं विविधोपमा ।
ताभिः सह गतास्तत्र यत्र कृष्णः सनातनः ३९।
केवलं सच्चिदानंदः स्वयंयोषिन्मयः प्रभुः ।

योषिदानंदहृदयो दृष्ट्वा मां प्राब्रवीन्मुहुः ४०।
समागच्छ प्रिये कांते भक्त्या मां परिरंभय ।
रेमे वर्षप्रमाणेन तत्र चैव द्विजोत्तम ४१।
तदोक्तं रमणेशेन तां देवीं राधिकां प्रति ।
इयं मे प्रकृतिस्तत्र चासीन्नारदरूपधृक् ४२।
नीत्वामृतसरो रम्यं स्नानार्थं संनियोजय ।
तया मे रमणस्यांते गदितं प्रियभाषितम् ४३।
अहं च ललितादेवी राधिकाया च गीयते ।
अहं च वासुदेवाख्यो नित्यं कामकलात्मकः ४४।
सत्यं योषित्स्वरूपोऽहं योषिच्चाहं सनातनी ।
अहं च ललितादेवी पुंरूपा कृष्णविग्रहा ४५।
आवयोरंतरं नास्ति सत्यंसत्यं हि नारद ।
एवं यो वेत्ति मे तत्त्वं समयं च तथा मनुम् ४६।
स समाचारसंकेतं ललिता वत्स मे प्रियः ।
इदं वृंदावनं नाम रहस्यं मम वै गृहम् ४७।

न प्रकाश्यं कदा कुत्र वक्तव्यं न पशौ क्वचित् ।
ततोऽनुराधिकादेवी मां नीत्वा तत्सरोवरे ४८।

स्थित्वा सा कृष्णचंद्रस्य चरणांते गता पुनः ।
ततो निमज्जनादेव नारदोऽहमुपागतः ४९।
वीणाहस्तो गानपरस्तद्रहस्यं मुहुर्मुदा ।
स्वयंभुवं नमस्कृत्य तत्रागां विष्णुपार्षदम् ५०।
स्वयंभुवा तथा दृष्टं नोक्तं किंचित्तदा पुनः ।
इति ते कथितं वत्स सुगोप्यं च मया त्वयि ५१।
त्वयापि कृष्णचंद्रस्य केवलं धामचित्कलम् ।
गोपनीयं प्रयत्नेन मातुर्जारइव प्रियम् ५२।
यथा प्रोक्तं मया शिष्ये गौतमे सरहस्यकम् ।
तथा भवत्सु कात्स्न्र्येन कथितं चातिगोपितम् ५३।
यत्र कुत्र कदाचित्तु प्रकाश्यं मुनिपुंगवाः ।
तदा शापो भवेद्विप्राः कृष्णचंद्रस्य निश्चितम् ५४।
इमं कृष्णस्य लीलाभिर्युतमध्यायमुत्तमम् ।

यः पठेच्छृणुयाद्वापि स याति परमं पदम् ५५।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये नारदीयानुनये पंचसप्ततितमोऽध्यायः ७५।

Roman transliteration

pārvatyuvāca-|
vṛṃdāvanarahasyaṃ ca bahudhā kathitaṃ vibho |
kena puṇyaviśeṣeṇa nāradaḥ prakṛtiṃ gataḥ 1|
īśvara uvāca-
ekadāścaryavṛttāṃtaṃ mayā jijñāsitaṃ purā |
brahmaṇā kathitaṃ guhyaṃ śrutaṃ kṛṣṇamukhāṃbujāt 2|
nāradaḥ pṛṣṭavānmahyaṃ tadāhaṃ prāptavānidam |
ahaṃ vaktuṃ na śaknomi tanmāhātmyaṃ kathaṃcana 3|
kiṃ kurve śapanaṃ tasya smṛtvā sīdāmi mānase |
iti śrutvā mama vaco durmanāḥ so'bhavadyadā 4|
tadā brahmāṇamāhūya ahamādiṣṭavānpriye |
tvayā yatkathitaṃ mahyaṃ nāradāya vadasva tat 5|
brahmā tadā mamavaco niśamya saha nāradaḥ |
jagāma kṛṣṇasavidhaṃ natvā pṛcchattadeva tu 6|
brahmovāca-

kimidaṃ dvātriṃśadvanaṃ vṛṃdāraṇyaṃ viśāṃpate |
śrotumicchāmi bhagavanyadiyogyo'smi me vada 7|
śrībhagavānuvāca-
idaṃ vṛṃdāvanaṃ ramyaṃ mama dhāmaiva kevalam |
yatreme paśavaḥ sākṣādvṛkṣāḥ kīṭā narāmarāḥ 8|
ye vasaṃti mamāṃtye te mṛtā yāṃti mamāṃtikam |
atra yā gopapatnyaśca nivasaṃti mamālaye 9|
yoginyastāstu evaṃ hi mama devāḥ parāyaṇāḥ |
paṃcayojanamevaṃ hi vanaṃ me devarūpakam 10|
kāliṃdīyaṃ suṣumnākhyā paramāmṛtavāhinī |
yatra devāśca bhūtāni varttaṃte sūkṣmarūpataḥ 11|
sarvato vyāpakaścāhaṃ na tyakṣyāmi vanaṃ kvacit |

āvirbhāvastirobhāvo bhavedatra yugeyuge 12|
tejomayamidaṃ sthānamadṛśyaṃ carmacakṣuṣām |
rahasyaṃ me prabhāvaṃ ca paśya vṛṃdāvanaṃ yuge 13|

brahmādīnāṃ devatānāṃ na dṛśyaṃ tatkathaṃcana |
īśvara uvāca-
tacchrutvā nārado natvā kṛṣṇaṃ brahmāṇameva ca 14|
ājagāma ha bhūrloke miśrakaṃ naimiṣaṃ vanam |
tatrāsau satkṛtaścāpi śaunakādyairmunīśvaraiḥ 15|
pṛṣṭaścāpyāgato brahmankutastvamadhunā vada |
tacchrutvā nāradaḥ prāha golokādāgato'smyaham 16|
śrutvā kṛṣṇamukhāṃbhojādvṛṃdāvanarahasyakam |
nārada uvāca-
tatra nānāvidhāḥ praśnāḥ kṛtāścaiva punaḥ punaḥ 17|
samastā manavastatra yogāścaiva mayā śrutāḥ |
tāneva kathayiṣyāmi yathāpraśnaṃ ca tattvataḥ 18|
śaunakādaya ūcuḥ -
vṛṃdāraṇyarahasyaṃ hi yaduktaṃ brahmaṇā tvayi |
tadasmākaṃ samācakṣva yadyasmāsu kṛpā tava 19|

nārada uvāca-
kadācitsarayūtīre dṛṣṭo'smābhiśca gautamaḥ |
manasvī ca mahāduḥkhī ciṃtākulitacetanaḥ 20|
māṃ dṛṣṭvā gautamo devaḥ papāta dharaṇītale |
uttiṣṭha vatsavatseti tamuvācāhameva hi 21|
kathaṃ bhavānmanasvīti procya tāṃ yadi rocate |
gautama uvāca-
śrutaṃ tava mukhādeva kṛṣṇatattvaṃ ca tādṛśam 22|
dvārakākhyaṃ māthurākhyaṃ rahasyaṃ bahuśo mayā |
vṛṃdāvanarahasyaṃ tu na śrutaṃ tvanmukhāṃbujāt 23|
yato me manasaḥ sthairyyaṃ bhaviṣyati ca sadguro |
nārada uvāca-
idaṃ tu paramaṃ guhyaṃ rahasyātirahasyakam 24|
purā me brahmaṇā proktaṃ tādṛgvṛṃdāvanodbhavam |
rahasyaṃ vada deveśa vṛṃdāraṇyasya me pitaḥ 25|

itijñāsitaṃ śrutvā kṣaṇaṃ maunī sa cābhavat |
tato mā'ha mahāviṣṇuṃ gaccha vatsa prabhuṃ mama 26|
mayāpi tatra gaṃtavyaṃ tvayā saha na saṃśayaḥ |
ityuktvā māṃ gṛhītvā ca gato viṣṇośca dhāmani 27|
mahāviṣṇau ca kathitaṃ mayoktaṃ yattadeva hi |
tacchrutvā ca mahāviṣṇuḥ svayaṃ bhuvamathādiśat 28|
tvamevādeśato mahyaṃ nītvā vai nāradaṃ munim |
snānāya viniyuṃkṣvāmuṃ sarasyaṃrtasaṃjñake 29|
mahāviṣṇusamādiṣṭaḥ svayaṃbhūrmāṃ tathākarot |
tatrāmṛtasaraścāhaṃ praviśya snānamācaram 30|
tatkṣaṇāttatsaraḥ pāre yoṣitāṃ savidhe'bhavam |
sarvalakṣaṇasapannā yoṣidrūpātivismitā 31|
māṃ dṛṣṭvā tāḥ samāyāṃtīmapṛcchaṃśca muhurmuhuḥ |
striya ūcuḥ -
kā tvaṃ kutaḥ samāyātā kathayātmaviceṣṭitam 32|

tāsāṃ priyakathāṃ śrutvā mayoktaṃ tanniśāmaya |
kutaḥ ko'haṃ samāyātaḥ kathaṃ vā yoṣidākṛtiḥ 33|
svapnavaddṛśyate sarvaṃ kiṃ vā mugdho'smi bhūtale |
tacchrutvā madvaco devī provāca madhurasvanaiḥ 34|
vṛṃdānāmnī purī ceyaṃ kṛṣṇacaṃdrapriyā sadā |
ahaṃ ca lalitādevī turyātītā ca niṣkalā 35|
ityuktvā ca mahādevī karuṇā sāṃdramānasā |
māṃ pratyāha punardevī samāgaccha mayā saha 36|
anyāśca yoṣitaḥ sarvāḥ kṛṣṇapādaparāyaṇāḥ |
tāśca māṃ pravadaṃtyevaṃ samāgacchānayā saha 37|
tatonukṛṣṇacaṃdrasya caturdaśākṣaro manuḥ |
kṛpayā kathitastasyā devyāścāpi mahātmanaḥ 38|
tatkṣaṇādeva tatsāmyamalabhaṃ vividhopamā |
tābhiḥ saha gatāstatra yatra kṛṣṇaḥ sanātanaḥ 39|
kevalaṃ saccidānaṃdaḥ svayaṃyoṣinmayaḥ prabhuḥ |

yoṣidānaṃdahṛdayo dṛṣṭvā māṃ prābravīnmuhuḥ 40|
samāgaccha priye kāṃte bhaktyā māṃ pariraṃbhaya |
reme varṣapramāṇena tatra caiva dvijottama 41|
tadoktaṃ ramaṇeśena tāṃ devīṃ rādhikāṃ prati |
iyaṃ me prakṛtistatra cāsīnnāradarūpadhṛk 42|
nītvāmṛtasaro ramyaṃ snānārthaṃ saṃniyojaya |
tayā me ramaṇasyāṃte gaditaṃ priyabhāṣitam 43|
ahaṃ ca lalitādevī rādhikāyā ca gīyate |
ahaṃ ca vāsudevākhyo nityaṃ kāmakalātmakaḥ 44|
satyaṃ yoṣitsvarūpo'haṃ yoṣiccāhaṃ sanātanī |
ahaṃ ca lalitādevī puṃrūpā kṛṣṇavigrahā 45|
āvayoraṃtaraṃ nāsti satyaṃsatyaṃ hi nārada |
evaṃ yo vetti me tattvaṃ samayaṃ ca tathā manum 46|
sa samācārasaṃketaṃ lalitā vatsa me priyaḥ |
idaṃ vṛṃdāvanaṃ nāma rahasyaṃ mama vai gṛham 47|

na prakāśyaṃ kadā kutra vaktavyaṃ na paśau kvacit |
tato'nurādhikādevī māṃ nītvā tatsarovare 48|
sthitvā sā kṛṣṇacaṃdrasya caraṇāṃte gatā punaḥ |
tato nimajjanādeva nārado'hamupāgataḥ 49|
vīṇāhasto gānaparastadrahasyaṃ muhurmudā |
svayaṃbhuvaṃ namaskṛtya tatrāgāṃ viṣṇupārṣadam 50|
svayaṃbhuvā tathā dṛṣṭaṃ noktaṃ kiṃcittadā punaḥ |
iti te kathitaṃ vatsa sugopyaṃ ca mayā tvayi 51|
tvayāpi kṛṣṇacaṃdrasya kevalaṃ dhāmacitkalam |
gopanīyaṃ prayatnena māturjāraiva priyam 52|
yathā proktaṃ mayā śiṣye gautame sarahasyakam |
tathā bhavatsu kārtsnyena kathitaṃ cātigopitam 53|
yatra kutra kadācittu prakāśyaṃ munipuṃgavāḥ |
tadā śāpo bhavedviprāḥ kṛṣṇacaṃdrasya niścitam 54|
imaṃ kṛṣṇasya līlābhiryutamadhyāyamuttamam |

yaḥ paṭhecchṛṇuyādvāpi sa yāti paramaṃ padam 55|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye nāradīyānunaye paṃcasaptatitamo'dhyāyaḥ 75|

English translation

Pārvatī said :

I. O lord, you have told me in various ways the secret of Vṛndāvana . Due to which particular religious merit did Nārada obtain the natural form?

The lord said :

2-6. Once, formerly I desired to know a wonderful account. From the lotus-like mouth of Kṛṣṇa I heard the secret told by Brahmā . Nārada asked me. Then I got this. “I am not at all able to tell its greatness. What shall I do? Remembering his oath I am distressed in my mind.” Hearing these words of mine, when he became sad, then, O dear one, I called Brahmā and ordered him: “Tell Nārada what you told me.” Then Brahmā, hearing my words, went with Nārada near Kṛṣṇa and asked him that only.

Brahmā said :

7. O you lord of the subjects, what is that Vṛndāvana forest of thirty-two (parts)? O lord, I desire to hear (about it). If I am fit (to hear about it, then) tell it to me.

Bhagavān said :

8-14a. This charming Vṛndāvana is just my unique abode where there are actually these beasts, trees, insects, men and gods, who stay near me. When they (will) die they (will) come to me. Those wives of the cowherds that live in my abode, are the female devotees. The gods (also) are devoted to me. This forest of mine, which is of a divine nature, is (having an area of) five yojanas . This Kālindī called Suṣumnā (the artery in the human body lying between Iḍā and Piṅgalā), is a great river of nectar; and in it gods and beings live in a subtle form. I have pervaded (the forest) on all sides, and I never leave it. In every yuga appearance and disappearance take place here. This place is full of lustre, and it is invisible to the physical eyes. In the yuga, see my secret, my prowess—the Vṛndāvana. It can never be seen by gods like Brahmā.

The lord said :

14b-16. Having heard that, Nārada saluted Kṛṣṇa and Brahmā, and came to the Miśraka Naimiṣa forest on the earth. There he was well-received by the best sages like Śaunaka ; and they asked him: “O brāhmaṇa , tell us wherefrom you have come now.” Hearing that Nārada said: “Having heard the secret of Vṛndāvana from Kṛṣṇa’s lotus-like mouth, I have come from Goloka .”

Nārada said :

17-18. There repeatedly a number of questions were asked. There I heard all the hymns and spells. I shall truly tell (you) those only according to the questions (asked by you).

Śaunaka and others said :

19. If you favour us, then tell us the secret of Vṛndāvana, which Brahmā told you.

Nārada said :

20-22a. Sometime, on the bank of Sarayū we saw Gautama who was wise, very unhappy and had his mind full of anxiety. Seeing me, the divine Gautama fell on the ground (i.e. prostrated himself before me). I said to him: “O child, O child, get up. If you like, tell me why you are called wise”.

Gautama said :

22b-24a. From your mouth (i.e. from you) only, I have heard the fact about Kṛṣṇa like that. (I have also heard) many times the secret called Dvārakā and Mathura . But from your lotus-like mouth I have not heard the secret about Vṛndāvana, from (i.e. by hearing) which my mind will be steady, O good preceptor.

Nārada said :

24b-32a. This is a great secret, the secret of secrets. Formerly Brahmā told me that secret about Vṛndāvana (when I had said to him): “O lord of gods, O father, tell me the secret of Vṛndāvana.” Hearing this desire (of mine), he remained silent for a moment. Then he said to me: “O child, go to Mahā . (i.e. great) Viṣṇu , my lord. Undoubtedly I must also go there with you.” Saying so, and taking me (with him) he went to the abode of Viṣṇu. He told Mahā Viṣṇu what I had said to him. Hearing that Mahā Viṣṇu himself ordered the self-born one (i.e. Brahmā). “By my order, you take the sage Nārada, and arrange for his bath in the lake called Amṛta .” Ordered by great Viṣṇu the self-born one acted like that with me. Having entered the Amṛta lake, I took bath there. Just at that moment I was (i.e. I found myself) near women, beyond (i.e. on the other side of) the lake. (I was) turned into a woman, endowed with all (good) characteristics and was very much amazed. Seeing me coming, those (women) repeatedly asked (me):

The women said :

32b-35. Who are you? Wherefrom have you come? Explain your conduct.

Listen to what I said on hearing their agreeable talk. “Where I have come from, who I am, how I have become a woman—all this appears like a dream. I confused on the earth?” Hearing those words of mine, the goddess spoke to me in a sweet sound: “This is the city by name Vṛṇdā, which is always dear to the Moon in the form of Kṛṣṇa; and I am the goddess Lalitā , gone beyond the fourth state and without parts (i.e. whole).”

36-39a. The great goddess, who was addressed like this, and whose mind was soft with pity, again said to me: “Come along with me.” All other women, devoted to Kṛṣṇa’s feet, said the same thing to me: “Come along with her.” O you who resemble gods, the fourteen-lettered hymn of the Moon in the form of Kṛṣṇa—the noble one, and also of that goddess was then kindly narrated to me; and just at that moment, I got her resemblance.

39b-45. With them, (we) went where the eternal Kṛṣṇa remained. The lord, who was merely of the form of the Good, the Intelligence and the Joy, and of that of a woman, and whose heart was delighted due to the women, again and again said to me: “Come along O dear one, O beloved, embrace me devoutly.” O you best brāhmaṇa, there only he enjoyed (with me) for a year. Then that best lover said to that goddess Rādhikā : “This was my natural form there, which had taken the form of Nārada. Take her to the Amṛta lake, and arrange for her bath.” Then I spoke agreeable words to my lover. “I am Goddess Lalitā and that Rādhikā who is celebrated in songs. I am called Vāsudeva , who always is of the nature of the art of love. I am truly of a feminine form, and I am the ancient woman, and I am

goddess Lalitā, and in a manly form I have Kṛṣṇa's body.

46-53. O Nārada, there is no difference between us. This is the truth, the (only) truth. He, who knows, along with the (code of) conduct and convention, the fact and usual practices about me, so also the hymn (sacred to me), is dear to me like Lalitā. This sacret (place) named Vṛndāvana, is my abode. This is to be disclosed at no place. It should never be told to a brute." After that goddess Rādhikā took me to the lake, waited there, and went (back) near the feet of the Moon in the form of Kṛṣṇa. Then immediately after plunging (into the lake) I came (back) as Nārada, having the lute in his hand, and repeatedly engaged in gladly singing that great secret. Having saluted the self-born (i.e. Brahmā), I went to Viṣṇu's assembly. The self-born one saw that, but did not say anything at that time. O child, I have told you a great secret. You too have to guard carefully the (secret about the) unique, perfect abode of the Moon in the form of Kṛṣṇa, like (that of) the paramour of one's mother. As I have told the agreeable (story) along with its secret to my dear disciple Gautama, in the same way I have narrated fully to you the great secret.

54-55. O brāhmaṇas , if sometime it would be disclosed wheresoever, then certainly there would be a curse from the Moon in the form of Kṛṣṇa, O best sages.

He, who would read or listen to this excellent chapter full of the sports of Kṛṣṇa goes to the highest position.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 76

The Greatness of Kṛṣṇa

Chapter 371 of 693 · 10 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-।
अत्र शिशुपालं निहतं श्रुत्वा दंतवक्त्रः कृष्णेन योद्धुं मथुरामाजगाम १।
कृष्णस्तु तच्छ्रुत्वा रथमारुह्य तेन सह मथुरामाययौ २।
अथ तं हत्वा यमुनामुत्तीर्य नंदव्रजं गत्वा पितरावभिवाद्याश्वास्य ताभ्यामालिंगितः सकल गोपवृद्धान्परिष्वज्य तानाश्वास्य बहुवस्त्राभरणादिभिस्तत्रस्थान्सर्वान्संतर्पयामास ३।
कालिंद्याः पुलिने रम्ये पुण्यवृक्षसमाकीर्णे गोपस्त्रीभिरहर्निशं क्रीडासुखेन त्रिरात्रं तत्र समुवास ४।
तत्र स्थले नंदगोपादयः सर्वे जनाः पुत्रदारसहिताः पशुपक्षिमृगादयोऽपि वासुदेवप्रसादेन दिव्यरूपधरा विमानसमारूढाः परमं लोकं वैकुंठमवापुः ५।
श्रीकृष्णस्तु नंदगोपव्रजौकसां सर्वेषां निरामयं स्वपदं दत्वा देवगणैः स्तूयमानः।
श्रीमतीं द्वारावतीं विवेश ६।
तत्र वसुदेवोग्रसेनसंकर्षणप्रद्युम्नानिरुद्धाक्रूरादिभिः प्रत्यहं संपूजितः षोडशसहस्राष्टाधिकमहिषीभिश्च विश्वरूपधरो दिव्यरत्नमय लतागृहांतरे-।
षु सुरतरुकुसुमार्चितश्लक्ष्णतरपर्यंकेषु रमयामास ७।
एवं हितार्थाय सर्वदेवानां समस्तभूभारविनाशाय यदुवंशेऽवतीर्य सकलराक्षसविनाशं कृतमहांतमुर्वीभारं नाशयित्वा नंदव्रजद्वारिकावासिनः स्थावरजंगमान्भवबंधनान्मोचयित्वा परमे शाश्वते योगिध्येये रम्ये धाम्नि संस्थाप्य नित्यं दिव्यमहिष्यादिभिः संसेव्यमानो वासुदेवोऽखिलेषूवाच ८।
असीदव्याकृतं ब्रह्मकरकाघृतयोरिव ।
प्रकृतिस्थो गुणान्मुक्तो द्रवीभूत्वा दिवं गतः ९।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमहात्म्ये पार्वती-शिवसंवादे षट्सप्ततितमोऽध्यायः ७६।

Roman transliteration

īśvara uvāca-|
atra śiśupālaṃ nihataṃ śrutvā daṃtavaktraḥ kṛṣṇena yoddhuṃ mathurāmājagāma 1|
kṛṣṇastu tacchrutvā rathamāruhya tena saha mathurāmāyayau 2|
atha taṃ hatvā yamunāmuttīrya naṃdavrajaṃ gatvā pitarāvabhivādyāśvāsya tābhyāmāliṃgitaḥ sakala gopavṛddhānpariṣvajya tānāśvāsya bahuvastrābharaṇādibhistatrasthānsarvānsaṃtarpayāmāsa 3|
kāliṃdyāḥ puline ramye puṇyavṛkṣasamākīrṇe gopastrībhiraharniśaṃ krīḍāsukhena trirātraṃ tatra samuvāsa 4|
tatra sthale naṃdagopādayaḥ sarve janāḥ putradārasahitāḥ paśupakṣimṛgādayo'pi vāsudevaprasādena divyarūpadharā vimānasamārūḍhāḥ paramaṃ lokaṃ vaikuṃṭhamavāpuḥ 5|
śrīkṛṣṇastu naṃdagopavrajaukasāṃ sarveṣāṃ nirāmayaṃ svapadaṃ datvā devagaṇaiḥ stūyamānaḥ|
śrīmatīṃ dvārāvatīṃ viveśa 6|
tatra vasudevograsenasaṃkarṣaṇapradyumnāniruddhākrūrādibhiḥ pratyahaṃ saṃpūjitaḥ ṣoḍaśasahasrāṣṭādhikamahiṣībhiśca viśvarūpadharo divyaratnamaya latāgṛhāṃtare-|

ṣu suratarukusumārcitaślakṣṇataraparyaṃkeṣu ramayāmāsa 7|
evaṃ hitārthāya sarvadevānāṃ samastabhūbhāravināśāya yaduvaṃśe'vatīrya sakalarākṣasavināśaṃ
kṛtamahāṃtamurvībhāraṃ nāśayitvā naṃdavrajadvārikāvāsinaḥ
sthāvarajaṃgamānbhavabaṃdhanānmocayitvā parame śāśvate yogidhyeye ramye dhāmni saṃsthāpya
nityaṃ divyamahiṣyādibhiḥ saṃsevyamāno vāsudevo'khileṣūvāca 8|
asīdavyākṛtaṃ brahmakarakāghṛtayoriva |
prakṛtistho guṇānmukto dravībhūtvā divaṃ gataḥ 9|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamahātmye pārvatī-śivasaṃvāde ṣaṭsaptatitamo'dhyāyaḥ 76|

English translation

The lord said :

1-3. Here, hearing that Śiśupāla was killed, Dantavakra came to Mathurā to fight with Kṛṣṇa . Hearing that Kṛṣṇa got into a chariot and came with him to Mathurā. Then he killed him, and having crossed Yamunā , and having gone to Nanda 's abode, he saluted his parents and consoled them. He was embraced by them. He embraced all the old cowherds, consoled them, and pleased all living there by (giving them) many garments and ornaments.

4-6. On the charming sand-bank of Kālindī (i.e. Yamunā), crowded with auspicious trees, he, day and night enjoying sports with the cowherdesses, lived for three nights. In that region, all people like the cowherd Nanda, with their sons and wives, so also beasts, birds and animals, having divine forms, got into an aeroplane and reached the highest place— Vaikuṇṭha . And Śrīkṛṣṇa , having given all the residents of Nanda's cow-pen his own infallible place, and being praised by hosts of gods, entered the glorious Dvārāvatī .

7-9. There he was everyday worshipped by Vāsudeva , Ugrasena , Saṃkarṣaṇa , Pradyumna , Aniruddha , Akrūra etc. He of an omnipresent form, enjoyed on very soft beds, strewn with flowers of the divine trees in the divine, jewelled bowers of creepers, with his queens numbering sixteen thousand and eight. Thus, for the welfare of the gods, for destroying the entire burden of the earth, he descended in the Yadu family, and having destroyed all the demons (and thus) having destroyed the great burden on the earth, having released the immobile and mobile living in Nanda's abode and at Dvārikā from the bondage of the worldly existence, he established them in his great, eternal, charming abode meditated upon by the meditating saints. Being always waited upon by divine queens etc. Vāsudeva said to all: " Brahman was unseparated like (the particles of) hail and ghee . Freed from the constituents (of the Primordial Matter), he, living in the Prakṛti (the Primordial Matter), melted and went to heaven."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 77

A Description of Kṛṣṇa

Chapter 372 of 693 · 66 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
विस्तरेण समाचक्ष्व नामार्थपदगौरवम् ।
ईश्वरस्य स्वरूपं च तत्स्थानानां विभूतयः १।
तद्विष्णोः परमं धाम व्यूहभेदास्तथा हरेः ।
निर्वाणाख्याहि तत्त्वेन मम सर्वं सुरेश्वर २।
ईश्वर उवाच-
सारे वृंदावने कृष्णं गोपीकोटिभिरावृतम् ।
तत्र गंगा पराशक्तिस्तत्स्थमानंदकाननम् ३।
नाना सुकुसुमामोदसमीरसुरभीकृतम् ।
कलिंदतनया दिव्यतरंगरागशीतलम् ४।
सनकाद्यैर्भागवतैः संसृष्टं मुनिपुंगवैः ।
आह्लादिमधुरारावैर्गोवृंदैरभिमंडितम् ५।
रम्यस्रग्भूषणोपेतैर्नृत्यद्भिर्बालकैर्वृतम् ।
तत्र श्रीमान्कल्पतरुर्जांबूनदपरिच्छदः ६।
नानारत्नप्रवालाढ्यो नानामणिफलोज्ज्वलः ।

तस्य मूले रत्नवेदी रत्नदीधितिदीपिता ७।
तत्र त्रयीमयं रत्नसिंहासनमनुत्तमम् ।
तत्रासीनं जगन्नाथं त्रिगुणातीतमव्ययम् ८।
कोटिचंद्रप्रतीकाशं कोटिभास्करभास्वरम् ।
कोटिकंदर्पलावण्यं भासयन्तं दिशोदश ९।
त्रिनेत्रं द्विभुजं गौरं तप्तजांबूनदप्रभम् ।
श्लिष्यमाणमंगनाभिः सदामानं च सर्वशः १०।
ब्रह्माद्यैः सनकाद्यैश्च ध्येयं भक्तवशीकृतम् ।
सदाघूर्णितनेत्राभिर्नृत्यंतीभिर्महोत्सवैः ११।
चुंबंतीभिर्हसंतीभिः श्लिष्यंतीभिर्मुहुर्मुहुः ।
अवाप्तगोपीदेहाभिः श्रुतिभिः कोटिकोटिभिः १२।
तत्पादांबुजमाध्वीकचित्ताभिः परितो वृतम् ।
तासां तु मध्ये या देवी तप्तचामीकरप्रभा १३।
द्योतमाना दिशः सर्वाः कुर्वती विद्युदुज्ज्वलाः ।
प्रधानं या भगवती यया सर्वमिदं ततम् १४।

सृष्टिस्थित्यंतरूपा या विद्या विद्यात्रयीपरा ।
स्वरूपा शक्तिरुपा च मायारूपा च चिन्मयी १५।
ब्रह्मविष्णुशिवादीनां देहकारणकारणम् ।
चराचरं जगत्सर्वं यन्मायापरिरंभितम् १६।
वृंदावनेश्वरी नाम्ना राधा धात्रानुकारणात् ।
तामालिंग्य वसंतं तं मुदा वृंदावनेश्वरम् १७।
अन्योन्यचुंबनाश्लेष मदावेशविघूर्णितम् ।
ध्यायेद्देवं कृष्णदेवं स च सिद्धिमवाप्नुयात् १८।
मंत्रराजमिमं गुह्यं तस्य मंत्रं च मंत्रवित् ।
यो जपेच्छृणुयाद्वापि स महात्मा सुदुर्ल्लभः १९।
राधिका चित्ररेखा च चंद्रा मदनसुंदरी ।
श्रीप्रिया श्रीमधुमती शशिरेखा हरिप्रिया २०।
सुवर्णशोभा संमोहा प्रेमरोमांचराजिता ।
वैवर्ण्यस्वेदसंयुक्ता भावासक्ता प्रियंवदा २१।
सुवर्णमालिनी शांता सुरासरसिका तथा ।

सर्वस्त्री जीवना दीनवत्सला विमलाशया २२।
निपीतनामपीयूषा सा राधा परिकीर्तिता ।
सुदीर्घस्मितसंयुक्ता तप्तचामीकरप्रभा २३।
मूर्च्छत्प्रेमनदी राधा वरणा लोचनांजना ।
मायामात्सर्यसंयुक्ता दानसाम्राज्य जीवना २४।
सुरतोत्सव संग्रामा चित्ररेखा प्रकीर्तिता ।
गौरांगी नातिदीर्घा च सदा वादनतत्परा २५।
दैन्यानुरागनटना मूर्च्छारोमांचविह्वला ।
हरिदक्षिणपार्श्वस्था सर्वमंत्रप्रिया तथा २६।
अनंगलोभमाधुर्या चंद्रा सा परिकीर्तिता ।
सलीलमंथरगतिर्मंजुमुद्रित लोचना २७।
प्रेमधारोज्ज्वलाकीर्णा दलितांजन शोभना ।
कृष्णानुरागरसिका रासध्वनिसमुत्सुका २८।
अहंकारसमायुक्ता मुखनिंदितचंद्रमाः ।
मधुरालापचतुरा जितेंद्रियशिरोमणिः २९।

सुंदरस्मितसंयुक्ता सा वै मदनसुंदरी ।
विविक्तरासरसिका श्यामा श्याममनोहरा ३०।
प्रेम्णा प्रेमकटाक्षेण हरेश्चित्तविमोहनी ।
जितेंद्रिया जितक्रोधा सा प्रिया परिकीर्तिता ३१।
सुतप्तस्वर्णगौरांगी लीलागमनसुंदरी ।
स्मरोत्थ प्रेमरोमांच वैचित्रमधुराकृतिः ३२।
सुंदरस्मितसंयुक्त मुखनिंदितचंद्रमाः ।
मधुरालापचतुरा जितेंद्रियशिरोमणिः ३३।
कीर्तिता सा मधुमती प्रेमसाधनतत्परा ।

संमोहज्वररोमांच प्रेमधारा समन्विता ३४।
दानधूलिविनोदा च रासध्वनि महानटी।
शशिरेखा च विज्ञेया गोपालप्रेयसी सदा ३५।
कृष्णात्मा सोत्तमा श्यामा मधुपिंगललोचना।
तत्पादप्रेमसंमोहात्क्वचित्पुलकचुंबिता ३६।
शिवकुंडे शिवानंदा नंदिनी देहिकातटे।

रुक्मिणी द्वारवत्यां तु राधा वृंदावने वने ३७।
देवकी मथुरायां तु जाता मे परमेश्वरी।
चंद्रकूटे तथा सीता विंध्ये विंध्यनिवासिनी ३८।
वाराणस्यां विशालाक्षी विमला पुरुषोत्तमे।
वृंदावनाधिपत्यं च दत्तं तस्यै प्रसीदता ३९।
कृष्णेनान्यत्र देवी तु राधा वृंदावने वने।
नित्यानंदतनुः शौरिर्योऽशरीरीति भाष्यते ४०।
वाय्वग्निनाकभूमीनामंगाधिष्ठितदेवता।
निरूप्यते ब्रह्मणोऽपि तथा गोविंदविग्रहः ४१।
सेंद्रियोऽपि यथा सूर्यस्तेजसा नोपलक्ष्यते।
तथा कांतियुतः कृष्णः कालं मोहयति ध्रुवम् ४२।
न तस्य प्राकृती मूर्तिर्मेदोमांसास्थिसंभवा।
योगी चैवेश्वरश्चान्यः सर्वात्मा नित्यविग्रहः ४३।
काठिन्यं देवयोगेन करकाघृतयोरिव।
कृष्णस्यामिततत्त्वस्य पादपृष्ठं न देवता ४४।

वृंदावनरजोवृंदे तत्र स्युर्विष्णुकोटयः।
आनंदकिरणे वृंदव्याप्तविश्वकलानिधिः ४५।
गुणात्मतात्मनि यथा जीवास्तत्किरणांगकाः।
भुजद्वयवृतः कृष्णो न कदाचिच्चतुर्भुजः ४६।
गोप्यैकया वृतस्तत्र परिक्रीडति सर्वदा।
गोविंद एव पुरुषो ब्रह्माद्याः स्त्रिय एव च ४७।
तत एव स्वभावोयंऽप्रकृतेर्भाव ईश्वरः।
पुरुषः प्रकृतिश्चाद्यौ राधावृंदावनेश्वरौ ४८।
प्रकृतेर्विकृतं सर्वं विना वृंदावनेश्वरम् ४९।
समुद्भवेनैव समुद्भवेदिदं भेदं गतं तस्य विनाशतो हि।
स्वर्णस्य नाशो न हि विद्यते तथा मत्स्यादिनाशेऽपि न कृष्णविच्युतिः ५०।
त्रिगुणादिप्रपंचोऽयं वृंदावनविहारिणः।
ऊर्म्मीवाब्धेस्तरंगस्य यथाब्धिनैंव जायते ५१।
न राधिका समा नारी न कृष्णसदृशः पुमान्।
वयः परं न कैशोरात्स्वभावः प्रकृतेः परः ५२।

ध्येयं कैशोरकं ध्येयं वनं वृंदावनं वनम्।
श्याममेव परं रूपमादिदेवं परो रसः ५३।

बाल्यं पंचमवर्षांतं पौगंडं दशमावधि ।
अष्टपंचककैशोरं सीमा पंचदशावधि ५४।
यौवनोद्भिन्नकैशोरं नवयौवनमुच्यते ।
तद्वयस्तस्य सर्वस्वं प्रपंचमितरद्वयः ५५।
बाल्यपौगंडकैशोरं वयो वंदे मनोहरम् ।
बालगोपालगोपालं स्मरगोपालरूपिणम् ५६।
वंदे मदनगोपालं कैशोराकारमद्भुतम् ।
यमाहुर्यौवनोद्भिन्न श्रीमन्मदनमोहनम् ५७।
अखंडातुलपीयूष रसानंदमहार्णवम् ।
जयति श्रीपतेर्गूढं वपुः कैशोररूपिणः ५८।
एकमप्यव्ययं पूर्वं बल्लवीवृंदमध्यगम् ।
ध्यानगम्यं प्रपश्यंति रुचिभेदात्पृथग्धियः ५९।
यन्नखेंदुरुचिर्ब्रह्म ध्येयं ब्रह्मादिभिः सुरैः ।

गुणत्रयमतीतं तं वंदे वृंदावनेश्वरम् ६०।
वृंदावनपरित्यागो गोविंदस्य न विद्यते ।
अन्यत्र यद्वपुस्तत्तु कृत्रिमं तन्न संशयः ६१।
सुलभं व्रजनारीणां दुर्ल्लभं तन्मुमुक्षुणाम् ।
तं भजे नंदसूनुं यन्नखतेजः परं मनुः ६२।
पार्वत्युवाच।
भुक्तिमुक्तिस्पृहा यावत्पिशाची हृदि वर्त्तते ।
तावत्प्रेमसुखस्यात्र कथमभ्युदयो भवेत् ६३।
ईश्वर उवाच-
साधुपृष्टं त्वया भद्रे यन्मे मनसि वर्त्तते ।
तत्सर्वं कथयिष्यामि सावधाना निशामय ६४।
स्मृत्वा गुणान्स्मरन्नाम गानं वा मनरंजनम् ।
बोधयत्यात्मनात्मानं सततं प्रेम्णि लीयते ६५।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये पार्वतीशिवसंवादे श्रीकृष्णरूपवर्णनंनाम सप्तसप्ततितमोऽध्यायः ७७।

Roman transliteration

pārvatyuvāca-
vistareṇa samācakṣva nāmārthapadagauravam |
īśvarasya svarūpaṃ ca tatsthānānāṃ vibhūtayaḥ 1|
tadviṣṇoḥ paramaṃ dhāma vyūhabhedāstathā hareḥ |
nirvāṇākhyāhi tattvena mama sarvaṃ sureśvara 2|
īśvara uvāca-
sāre vṛṃdāvane kṛṣṇaṃ gopīkoṭibhirāvṛtam |
tatra gaṃgā parāśaktistatsthamānaṃdakānanam 3|
nānā sukusumāmodasamīrasurabhīkṛtam |
kaliṃdatanayā divyataraṃgarāgaśītalam 4|
sanakādyairbhāgavataiḥ saṃsṛṣṭaṃ munipuṃgavaiḥ |
āhlādimadhurārāvairgovṛṃdairabhimaṃḍitam 5|

ramyasragbhūṣaṇopetairnṛtyadbhirbālakairvṛtam |
tatra śrīmānkalpatarurjāṃbūnadaparicchadaḥ 6|
nānāratnapravālāḍhyo nānāmaṇiphalojjvalaḥ |

tasya mūle ratnavedī ratnadīdhitidīpitā 7|
tatra trayīmayaṃ ratnasiṃhāsanamanuttamam |
tatrāsīnaṃ jagannāthaṃ triguṇātītamavyayam 8|
koṭicaṃdrapratīkāśaṃ koṭibhāskarabhāsvaram |
koṭikaṃdarpalāvaṇyaṃ bhāsayantaṃ diśodaśa 9|
trinetraṃ dvibhujaṃ gauraṃ taptajāṃbūnadaprabham |
śliṣyamāṇamaṃganābhiḥ sadāmānaṃ ca sarvaśaḥ 10|
brahmādyaiḥ sanakādyaiśca dhyeyaṃ bhaktavaśīkṛtam |
sadāghūrṇitanetrābhirnṛtyaṃtībhirmahotsavaiḥ 11|
cuṃbaṃtībhirhasaṃtībhiḥ śliṣyaṃtībhirmuhurmuhuḥ |
avāptagopīdehābhiḥ śrutibhiḥ koṭikoṭibhiḥ 12|
tatpādāṃbujamādhvīkacittābhiḥ parito vṛtam |
tāsāṃ tu madhye yā devī taptacāmīkaraprabhā 13|
dyotamānā diśaḥ sarvāḥ kurvatī vidyudujjvalāḥ |
pradhānaṃ yā bhagavatī yayā sarvamidaṃ tatam 14|

sṛṣṭisthityaṃtarūpā yā vidyā vidyātrayīparā |
svarūpā śaktirupā ca māyārūpā ca cinmayī 15|
brahmaviṣṇuśivādīnāṃ dehakāraṇakāraṇam |
carācaraṃ jagatsarvaṃ yanmāyāpariraṃbhitam 16|
vṛṃdāvaneśvarī nāmnā rādhā dhātrānukāraṇāt |
tāmāliṃgya vasaṃtaṃ taṃ mudā vṛṃdāvaneśvaram 17|
anyonyacuṃbanāśleṣa madāveśavighūrṇitam |
dhyāyedevaṃ kṛṣṇadevaṃ sa ca siddhimavāpnuyāt 18|
maṃtrarājamimaṃ guhyaṃ tasya maṃtraṃ ca maṃtravit |
yo japecchṛṇuyādvāpi sa mahātmā sudurllabhaḥ 19|
rādhiṃkā citrarekhā ca caṃdrā madanasuṃdarī |
śrīpriyā śrīmadhumatī śaśirekhā haripriyā 20|
suvarṇaśobhā saṃmohā premaromāṃcarājitā |
vaivarṇyasvedasaṃyuktā bhāvāsaktā priyaṃvadā 21|
suvarṇamālinī śāṃtā surāsarasikā tathā |

sarvastrī jīvanā dīnavatsalā vimalāśayā 22|
nipītanāmapīyūṣā sā rādhā parikīrtitā |
sudīrghasmitasaṃyuktā taptacāmīkaraprabhā 23|
mūrcchatpremanadī rādhā varaṇā locanāṃjanā |
māyāmātsaryasaṃyuktā dānasāmrājya jīvanā 24|
suratotsava saṃgrāmā citrarekhā prakīrtitā |
gaurāṃgī nātidīrghā ca sadā vādanatatparā 25|
dainyānurāganaṭanā mūrcchāromāṃcavihvalā |
haridakṣiṇapārśvasthā sarvamaṃtrapriyā tathā 26|
anaṃgalobhamādhuryā caṃdrā sā parikīrtitā |
salīlamaṃtharagatirmaṃjumudrita locanā 27|
premadhārojjvalākīrṇā dalitāṃjana śobhanā |
kṛṣṇānurāgarasikā rāsadhvanisamutsukā 28|
ahaṃkārasamāyuktā mukhaniṃditacaṃdramāḥ |
madhurālāpacaturā jiteṃdriyaśiromaṇiḥ 29|

suṃdarasmitasaṃyuktā sā vai madanasuṃdarī |
viviktarāsarasikā śyāmā śyāmamanoharā 30|
premṇā premakaṭākṣeṇa hareścittavimohanī |
jiteṃdriyā jitakrodhā sā priyā parikīrtitā 31|
sutaptasvarṇagaurāṃgī līlāgamanasuṃdarī |
smarottha premaromāṃca vaicitramadhurākṛtiḥ 32|
suṃdarasmitasaṃyukta mukhaniṃditacaṃdramāḥ |
madhurālāpacaturā jiteṃdriyaśiromaṇiḥ 33|
kīrtitā sā madhumatī premasādhanatatparā |
saṃmohajvararomāṃca premadhārā samanvitā 34|
dānadhūlivinodā ca rāsadhvani mahānaṭī |
śaśirekhā ca vijñeyā gopālapreyasī sadā 35|
kṛṣṇātmā sottamā śyāmā madhupiṃgalalocanā |
tatpādapremasaṃmohātkvacitpulakacuṃbitā 36|
śivakuṃḍe śivānaṃdā naṃdinī dehikātaṭe |

rukmiṇī dvāravatyāṃ tu rādhā vṛṃdāvane vane 37|
devakī mathurāyāṃ tu jātā me parameśvarī |
caṃdrakūṭe tathā sītā viṃdhye viṃdhyanivāsinī 38|
vārāṇasyāṃ viśālākṣī vimalā puruṣottame |
vṛṃdāvanādhipatyaṃ ca dattaṃ tasyai prasīdatā 39|
kṛṣṇenānyatra devī tu rādhā vṛṃdāvane vane |
nityānaṃdatanuḥ śauriryo'śarīrīti bhāṣyate 40|
vāyvagnināgabhūmīnāmaṃgādhiṣṭhitadevatā |
nirūpyate brahmaṇo'pi tathā goviṃdavigrahaḥ 41|
seṃdriyo'pi yathā sūryastejasā nopalakṣyate |
tathā kāṃtiyutaḥ kṛṣṇaḥ kālaṃ mohayati dhruvam 42|
na tasya prākṛtī mūrtirmedomāṃsāsthisaṃbhavā |
yogī caiveśvaraścānyaḥ sarvātmā nityavigrahaḥ 43|
kāṭhinyaṃ devayogena karakāghṛtayoriva |
kṛṣṇasyāmitatattvasya pādapṛṣṭhaṃ na devatā 44|

vṛṃdāvanarajovṛṃde tatra syurviṣṇukoṭayaḥ |
ānaṃdakiraṇe vṛṃdavyāptaviśvakalānidhiḥ 45|
guṇātmatātmani yathā jīvāstatkiraṇāṃgakāḥ |
bhujadvayavṛtaḥ kṛṣṇo na kadāciccaturbhujaḥ 46|
gopyaikayā vṛtastatra parikrīḍati sarvadā |
goviṃda eva puruṣo brahmādyāḥ striya eva ca 47|
tata eva svabhāvoyaṃ'prakṛterbhāva iśvaraḥ |
puruṣaḥ prakṛtiścādyau rādhāvṛṃdāvaneśvarau 48|
prakṛtervikṛtaṃ sarvaṃ vinā vṛṃdāvaneśvaram 49|
samudbhavenaiva samudbhavedidaṃ bhedaṃ gataṃ tasya vināśato hi |
svarṇasya nāśo na hi vidyate tathā matsyādināśe'pi na kṛṣṇavicyutiḥ 50|
triguṇādiprapaṃco'yaṃ vṛṃdāvanavihāriṇaḥ |
ūrmmīvābdhestaraṃgasya yathābdhirnaiva jāyate 51|
na rādhikā samā nārī na kṛṣṇasadṛśaḥ pumān |
vayaḥ paraṃ na kaiśorātsvabhāvaḥ prakṛteḥ paraḥ 52|

dhyeyaṃ kaiśorakaṃ dhyeyaṃ vanaṃ vṛṃdāvanaṃ vanam |
śyāmameva paraṃ rūpamādidevaṃ paro rasaḥ 53|
bālyaṃ paṃcamavarṣāṃtaṃ paugaṃḍaṃ daśamāvadhi |
aṣṭapaṃcakakaiśoraṃ sīmā paṃcadaśāvadhi 54|
yauvanodbhinnakaiśoraṃ navayauvanamucyate |
tadvayastasya sarvasvaṃ prapaṃcamitaradvayaḥ 55|

bālyapaugaṃḍakaiśoraṃ vayo vaṃde manoharam |
bālagopālagopālaṃ smaragopālarūpiṇam 56|
vaṃde madanagopālaṃ kaiśorākāramadbhutam |
yamāhuryauvanodbhinna śrīmanmadanamohanam 57|
akhaṃḍātulapīyūṣa rasānaṃdamahārṇavam |
jayati śrīpatergūḍhaṃ vapuḥ kaiśorarūpiṇaḥ 58|
ekamapyavyayaṃ pūrvaṃ ballavīvṛṃdamadhyagam |
dhyānagamyaṃ prapaśyaṃti rucibhedātpṛthagdhiyaḥ 59|
yannakheṃdurucirbrahma dhyeyaṃ brahmādibhiḥ suraiḥ |

guṇatrayamatītaṃ taṃ vaṃde vṛṃdāvaneśvaram 60|
vṛṃdāvanaparityāgo goviṃdasya na vidyate |
anyatra yadvapustattu kṛtrimaṃ tanna saṃśayaḥ 61|
sulabhaṃ vrajanārīṇāṃ durllabhaṃ tanmumukṣuṇām |
taṃ bhaje naṃdasūnuṃ yannakhatejaḥ paraṃ manuḥ 62|
pārvatyuvāca|
bhuktimuktispṛhā yāvatpiśācī hṛdi varttate |
tāvatpremasukhasyātra kathamabhyudayo bhavet 63|
īśvara uvāca-
sādhupṛṣṭaṃ tvayā bhadre yanme manasi varttate |
tatsarvaṃ kathayiṣyāmi sāvadhānā niśāmaya 64|
smṛtvā guṇānsmarannāma gānaṃ vā manaraṃjanam |
bodhayatyātmanātmānaṃ satataṃ premṇi līyate 65|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye pārvatīśivasaṃvāde
śrīkṛṣṇarūpavarṇanaṃnāma saptasaptatitamo'dhyāyaḥ 77|

English translation

Pārvatī said :

1-2. Tell me in detail the importance of the meaning and the words of the hymn; so also (tell me) the nature of the god, and (about) the splendour of his places. O lord of gods, (tell me) all (about) the great abode of Viṣṇu and Hari 's (i.e. Viṣṇu's) different modes called eternal bliss.

The lord said :

3-6a. In the excellent Vṛndāvana (one sees) Kṛṣṇa surrounded by crores of cowherdesses. Gaṅgā is a great power there. The Ānandakānana is (also) there. It is made fragrant by fragrant breezes (blowing) over many good flowers. It is cool and has the colour of the divine ripples of the daughter of Kalinda (i.e. Yamunā). It has come in contact with the best sages—the devotees of the lord like Sanaka etc. It is adorned with flocks of cows, bellowing joyfully and sweetly. It is covered with boys having charming garlands and ornaments and dancing.

6b-13a. There is a glorious desire-yielding tree, covered with gold. It is rich with many gems and corals. It is bright with many gem-like fruits. At its root is a jewelled altar. It is brightened by the rays of jewels. There (i.e. on it) is an excellent golden throne made of the triad (of the Vedas); (one can see there) the lord of the world who is seated there, who is beyond the three constituents (i.e. beyond Prakṛti), who is immutable, who resembles a crore of moons, who is bright like a crore of suns, whose handsomeness is like that of a crore of Cupids, who illumines the ten quarters, who has three eyes, two hands, who is fair and bright like heated gold, who is always embraced by beautiful women, who is

always everywhere respected, who is meditated upon and influenced by Brahmā and others and Sanaka and others, who is always surrounded by crores and crores of scriptures that have obtained the bodies of cowherdesses repeatedly kissing him, embracing him and laughing, and with their hearts set upon the spirituous liquor (coming) from his lotuslike feet.

13b-18. That goddess who among them is bright like heated gold, who brightens up all directions and makes them bright as (with) lightning, is the Pradhāna (i.e. Prakṛti), who has pervaded all this. She is of the nature of creation, maintenance and destruction. She is beyond knowledge, ignorance and the triad (of Vedas). She is of (his) natural form, is of the nature of power, of the nature of illusion (Māyā) and is full of intelligence. She brings about the cause of the bodies of Brahmā, Viṣṇu and Śiva . The entire mobile and immobile world is grasped by illusion. Due to her similarity with Viṣṇu, Rādhā is called Vṛndāvaneśvarī. A man should meditate like this, upon him, god Kṛṣṇa, the lord of Vṛndāvana, who remains embracing her, who is shaking due to the influence of passion for kissing and embracing. He would obtain success.

19-21. That noble one, who knows this best hymn, hymn of (i.e. sacred to) him, and mutters or listens to it, is very difficult to find. (There are) Rādhikā , Citrarekhā, Candrā , Madanasundarī , Śrīpriyā, Śrīmadhumatī, Śaśirekhā , Haripriyā , beautiful like gold, deluding and shining with horripilation due to love, having paleness and perspiration, attached due to love, talking agreeably. (Then there are) Suvarṇamālinī, Śāntā , Surasā and Rasikā.

22-23. She who leads the full life of a woman, who is affectionate to the helpless, who is of a pure heart, who has fully drunk the nectar of (Kṛṣṇa's) name, is called Rādhā. Rādhā is endowed with a prolonged smile, has the lustre of heated gold, is the river of surging love, a choice collyrium for (better) view.

24a. She who possesses pity and envy, who lives in the empire of charity, who indulges in the joyful battle of copulation, is called Citrarekhā.

24b-27a. She whose body is fair, who is not very tall, who is always engaged in instrumental music, who gesticulates helplessness, who is overcome by swoon and horripilation, who remains on the right side of Hari (i.e. Kṛṣṇa), to whom all hymns are dear, who possesses sweetness due to desire for love (-making), is called Candrā.

27b-30a. She whose gait is sportive and slow, who has charmingly closed her eyes, who is bright and full of the stream of love, who looks charming due to expanded collyrium, who is interested in Kṛṣṇa's love, who is eager for the sound of Kṛṣṇa's dance, who possesses egotism, who has condemned the moon with her face, who is clever in (speaking) sweet words, who is the crest-jewel of those who have curbed their senses, who is endowed with a charming smile, is Madanasundarī.

30b-31. She who is interested in the faultless dance of Kṛṣṇa, who is dark (yet) charming, who attracts Hari's heart through love and affectionate glance, who has conquered her senses, who has curbed her anger, is called Priyā .

32-34a. She whose body is fair like well-heated gold, who has a sportive gait and is beautiful, whose figure is sweet due to the strikingness of the love caused by Cupid and horripilation, whose face endowed with a charming smile has put down the moon, who is skilled in (speaking) sweet words, who is the crest-jewel of those who have restrained their senses, and who is intent upon the fulfilment of love, is Madhumatī

34b-40a. She who is endowed with the fever of delusion, horripilation and stream of love, who diverts herself with charity (looking upon it as insignificant) as dust, who is a great dancer following the sound of Kṛṣṇa's dance, and who is always Kṛṣṇa's beloved, is Śaśirekhā. She is Kṛṣṇa's soul. She is excellent,

is dark, has lovely and tawny eyes. She is fascinated by the love for his feet; sometimes she is touched by horripilation. At Śivakuṇḍa she is Śivānandā; on the bank of Dehikā she is Nandinī She is Rukmiṇī at Dvārāvatī ; and in the Vṛndāvana-grove she is Rādhā. This goddess of mine has become Devakī at Mathurā ; similarly at Citrakūṭa she is Sītā . On the Vindhya (mountain) she is Vindhyanivāsinī. At Vārāṇasī she is Viśālākṣī ; and in (i.e. with) Viṣṇu she is Vimalā . Kṛṣṇa who graced her, gave her the rule over Vṛndāvana. At other places she is the goddess and is Rādhā in the Vṛndāvana-grove. Kṛṣṇa has always a happy body, who is called bodiless.

40b-48a. He having Kṛṣṇa's body is described as the superintending deity of Air, Fire, Sky (i.e. Ether) and Earth, so also of Brahmā. Though the sun is powerful, yet is not designated with power; in the same way Kṛṣṇa endowed with brilliance, certainly deludes time. He does not have a material form, produced from marrow, flesh or bones. He possesses a wonderful power, is another lord, and having an eternal body, is the soul of all. Hardness is accidental as in the case of (particles of) hail and ghee . The surface of the foot of Kṛṣṇa of unlimited primary substance is not a deity (obscure !). In the mass of dust in Vṛndāvana, there are crores of Viṣṇus . In Ānandakiraṇa, the Moon of the universe (i.e. Kṛṣṇa) is surrounded by a group. The souls are parts of his rays as the nature of constituents is present in the soul. Kṛṣṇa is surrounded by (i.e. having) two arms. He never has four arms. There, surrounded by a cowherdess, he always sports. Govinda (i.e. Kṛṣṇa) alone is a man; Brahmā and others are women only. From that nature appears. This lord is a mode of nature.

48b-51. Rādhā and Kṛṣṇa are the first Prakṛti and Puruṣa . Except the lord of Vṛndāvana, everything is the product of Prakṛti. Due to their appearance, this world appears, and breaks on their disappearance. As gold does not perish (even though its products may perish), so Kṛṣṇa does not fall even if (his incarnation like) Matsya perishes. This expanse of the three constituents (guṇas) (i.e. the mundane existence) is the expanse of him who sports in Vṛndāvana. The ripple of an ocean turns into a wave; but the ocean is not (newly) produced.

52-55. There is no woman resembling Rādhikā, and no man resembling Kṛṣṇa. There is no (better) age than adolescence; that is the great innate disposition of Prakṛti. Adolescence should be thought upon. Vṛndāvana-grove should bethought upon. The greatest form is (that of) Śyāma , and the greatest delight is the first god. Childhood lasts up to the fifth year. Boyhood is up to the tenth year. Adolescence lasts for eight and five years. The limit (of it) is the fifteenth year. Adolescence, springing up from youth (yauvana) is called fresh youth (navayauvana). That age is his all-in-all; other age (than that) is unreal (prapañca).

56-62. I salute the charming childhood, boyhood and adolescence. I salute the young cowherd Kṛṣṇa who is of the form of Cupid-like cowherd, who is the cowherd-Cupid, of the nature of an adolescent and is wonderful, and whom they call the Cupid-enticer, whose youth has just broken up (i.e. set in), who is the great ocean of continuous, matchless nectar-like joy. The lord of Śrī is victorious. The body of him having the form of youth is hidden. Men of different minds, according to the difference in their likings, see him who is one only, immutable, ancient, who is to be known through meditation in the group of the cowherdesses. I salute him, the lustre of whose nails is Brahmā, who is meditated upon by gods like Brahmā, who is beyond the three constituents (i.e. Prakṛti), who is the lord of Vṛndāvana. Govinda never leaves Vṛndāvana. His body elsewhere is artificial. There is no doubt about it. I worship that Nanda 's son who is easily accessible to the women in Vraja , but difficult to be reached by those who desire salvation. The hymn is the great lustre of his nails.

Pārvatī said :

63. As long as the female imp in the form of the desire for salvation or enjoyment is present in the heart, how can, till then, the delight of love rise there?

The lord said :

64-65. O good one, you have asked well. I shall tell all that there is in my mind. Listen attentively. (A devotee) remembers his virtues, his name, songs pleasing the mind; enlightens himself, and always is merged in (his) love. [1]

[1]: [1] : Some verses of this charter like 41, 44ff. are not quite clear. Some, e.g. 52bff. seem to be irrelevant.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 78

Worship Prescribed for a Devotee of Viṣṇu

Chapter 373 of 693 · 47 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
वैष्णवानां च यद्धर्मं सर्वं तथ्यं च मे वद ।
यत्कृत्वा मानवाः सर्वे भवांभोधिं तरंति हि १।
ईश्वर उवाच-
अथ द्वादशधा शुद्धिर्वैष्णवानामिहोच्यते ।
गृहोपलेपनं चैव तथानुगमनं हरेः २।
भक्त्या प्रदक्षिणा चैव पादयोः शोधनं पुनः ।
पूजार्थं पत्रपुष्पाणां भक्त्यैवोत्तोलनं हरेः ३।
करयोः सर्वशुद्धीनामियं शुद्धिर्विशिष्यते ।
तन्नामकीर्तनं चैव गुणानामपि कीर्त्तनम् ४।
भक्त्या श्रीकृष्णदेवस्य वचसः शुद्धिरिष्यते ।
तत्कथाश्रवणं चैव तस्योत्सवनिरीक्षणम् ५।
श्रोत्रयोर्नेत्रयोश्चैव शुद्धिः सम्यगिहोच्यते ।
पादोदकं च निर्माल्यं मालानामपि धारणम् ६।
उच्यते शिरसः शुद्धिः प्रणतस्य हरेः पुरः ।

आघ्राणं तस्य पुष्पादेर्निर्माल्यस्य तथा प्रिये ७।
विशुद्धिः स्यादंतरस्य घ्राणस्यापि विधीयते ।
यत्र पुष्पादिकं यच्च कृष्णपादयुगार्पितम् ८।
तदेकं पावनं लोके तद्धि सर्वं विशोधयेत् ।
पूजा च पंचधा प्रोक्ता तासां भेदं शृणुष्व मे ९।
अभिगमनमुपादानं योगः स्वाध्याय एव च ।
इज्या पंचप्रकारार्चा क्रमेण कथयामि ते १०।
तत्वाभिगमनं नाम देवतास्थानमार्जनम् ।
उपलेपं च निर्माल्यदूरीकरणमेव च ११।
उपादानं नाम गंध पुष्पादिचयनं तथा ।
योगो नाम स्वदेवस्य स्वात्मनैवात्मभावना १२।
स्वाध्यायो नाम मंत्रार्थानुसंधापूर्वको जपः ।
सूक्तस्तोत्रादिपाठश्च हरेः संकीर्त्तनं तथा १३।
तत्त्वादिशास्त्राभ्यासश्च स्वाध्यायः परिकीर्तितः ।
इज्या नाम स्वदेवस्य पूजनं च यथार्थतः १४।

इति पंचप्रकारार्चा कथिता तव सुव्रते ।
सार्ष्टि सामीप्य सालोक्य सायुज्य सारूप्यदा क्रमात् १५।
प्रसंगात्कथयिष्यामि शालग्रामशिलार्चनम् ।
केशवादेश्चतुर्बाहोर्दक्षिणोर्ध्वकरक्रमात् १६।
शंखचक्रगदापद्मी केशवाख्यो गदाधरः ।
नारायणः पद्मगदाचक्रशंखायुधैः क्रमात् १७।
माधवश्चक्रशंखाभ्यां पद्मेन गदया भवेत् ।
गदाब्जशंखचक्री च गोविंदाख्यो गदाधरः १८।
पद्मशंखारि गदिने विष्णुरूपाय ते नमः ।
सशंखाब्ज गदाचक्र मधुसूदन मूर्तये १९।
नमो गदारिशंखाब्जयुक्तत्रिविक्रमाय च ।
सारिकौमोदकी पद्मशंख वामन मूर्तये २०।
चक्राब्जशंखगदिने नमः श्रीधरमूर्तये ।
हृषीकेशसारिगदाशंखपद्मिन्नमोस्तु ते २१।
साब्जशंखगदाचक्रपद्मनाभ स्वमूर्तये ।

दामोदरशंखगदाचक्रपद्मिन्नमोस्तु ते २२।
शंखाब्जचक्रगदिने नमः संकर्षणाय च ।
सारिशंखगदाब्जाय वासुदेव नमोस्तुते २३।
शंखचक्रगदाब्जाय धृत प्रद्युम्नमूर्तये ।
नमोऽनिरुद्धाय गदाशंखाब्जारिविधारिणे २४।
साब्जशंखगदाचक्रपुरुषोत्तममूर्तये ।
नमोऽधोक्षजरूपाय गदाशंखारि पद्मिने २५।
नृसिंहमूर्तये पद्मगदाशंखारिधारिणे ।
पद्मारिशंखगदिने नमोस्त्वच्युतमूर्तये २६।
सगदाब्जारिशंखाय नमः श्रीकृष्णमूर्तये ।
शालग्रामशिलाद्वारगतलग्नद्विचक्रधृक् २७।
शुक्लाभरेखः शोभाढ्यः सदेवः श्रीगदाधरः ।
लग्नद्विचक्रो रक्ताभः पूर्वभागस्तु पुष्कलः २८।
संकर्षणोऽथ प्रद्युम्नः सूक्ष्मचक्रस्तु पीतकः ।
सुदीर्घसुषिरच्छिद्रो ह्यनिरुद्धस्तु वर्तुलः २९।

नीलो द्वारे त्रिरेखश्च अथ नारायणोऽसितः ।
मध्ये गदाकृती रेखा नाभिपद्मं महोन्नतम् ३०।
पृथुचक्रो नृसिंहो यः कपिलो यस्त्रिबिंदुकः ।
अथवा पंचबिंदोस्तु पूजनं ब्रह्मचारिणः ३१।
वराहः स त्रिलिंगो यो विषमद्वयचक्रकः ।
नीलस्त्रिरेखः स्थूलोऽथ कूर्ममूर्तिः सबिंदुकः ३२।
कृष्णः सवर्तुलावर्त्त पांडुरो धृतपृष्ठकः ।
श्रीधरः पंचरेखश्च वनमाली गदांकितः ३३।
वामनो वर्तुलो नाम मध्यचक्रः सनीलकः ।

नानावर्णानेकमूर्ति नागभोगी त्वनंतकः ३४।
स्थूलो दामोदरो नीलो मध्ये चक्रः सनीलकः ।
संकर्षणद्वारकोव्यादथ ब्रह्मा सुलोहितः ३५।
सुदीर्घरेखासुषिर एकचक्रांबुजः पृथुः ।
पृथुचक्रः स्थूलछिद्रः कृष्णो बिंदुश्च बिंदुमान् ३६।
ह्यग्रीवोंऽकुशाकारः पंचरेखः सकौस्तुभः ।

वैकुंठो मल्लवद्भाति एकचक्रमयोसितः ३७।
मत्स्यो दीर्घांबुजाकारो दीर्घरेखश्च पांडुरः ।
रामचक्रो दक्षरेखो यः श्यामः स त्रिविक्रमः ३८।
शालग्रामद्वारकायां स्थिताय गदिने नमः ।
एकेन लक्षितो योव्याद्गदाधारी सुदर्शनः ३९।
लक्ष्मीनारायणो द्वाभ्यां त्रिभिश्चैव त्रिविक्रमः ।
चतुर्भिश्च चतुर्व्यूहो वासुदेवश्च पंचभिः ४०।
प्रद्युम्नः षड्भिरेवाव्यात्संकर्षणश्च सप्तभिः ।
पुरुषोत्तमोऽष्टभिश्च स्यान्नवव्यूहो नवो हितः ४१।
दशावतारो दशभिरनिरुद्धोऽवतादथ ।
द्वादशात्मा द्वादशभिरतऊर्द्ध्वमनंतकः ४२।
ब्रह्मा चतुर्मुखो दंडी कमंडलुस्रगुन्नतः ।
महेश्वरः पंचवक्त्रो दशबाहुर्वृषध्वजः ४३।
यथायुधस्तथागौरी चंडिका च सरस्वती ।
महालक्ष्मीर्मातरश्च पद्महस्तो दिवाकरः ४४।

गजास्यश्च गजस्कंधः षण्मुखोनेकधा गणाः ।
एते स्थिताः स्थापिता स्युः प्रसादेवाथ पूजिताः ४५।
धर्मार्थकाममोक्षा हि प्राप्यंते पुरुषेण च ४६।
इति श्रीपद्मपुराणे पातालखंडे शालग्रामनिर्णयोनामाष्टसप्ततितमोऽध्यायः ७८।

Roman transliteration

pārvatyuvāca-
vaiṣṇavānāṃ ca yaddharmaṃ sarvaṃ tathyaṃ ca me vada |
yatkṛtvā mānavāḥ sarve bhavāṃbhodhiṃ taraṃti hi 1|
īśvara uvāca-
atha dvādaśadhā śuddhirvaiṣṇavānāmihocyate |
gṛhopalepanaṃ caiva tathānugamanaṃ hareḥ 2|
bhaktyā pradakṣiṇā caiva pādayoḥ śodhanaṃ punaḥ |
pūjārthaṃ patrapuṣpāṇāṃ bhaktyaivottolanaṃ hareḥ 3|
karayoḥ sarvaśuddhīnāmiyaṃ śuddhirviśiṣyate |
tannāmakīrtanaṃ caiva guṇānāmapi kīrttanam 4|
bhaktyā śrīkṛṣṇadevasya vacasaḥ śuddhiriṣyate |
tatkathāśravaṇaṃ caiva tasyotsavanirīkṣaṇam 5|
śrotrayornetrayoścaiva śuddhiḥ samyagihocyate |
pādodakaṃ ca nirmālyaṃ mālānāmapi dhāraṇam 6|

ucyate śirasaḥ śuddhiḥ praṇatasya hareḥ puraḥ |

āghrāṇaṃ tasya puṣpādernirmālyasya tathā priye 7|
viśuddhiḥ syādaṃtarasya ghrāṇasyāpi vidhīyate |
yatra puṣpādikaṃ yacca kṛṣṇapādayugārpitam 8|
tadekaṃ pāvanaṃ loke taddhi sarvaṃ viśodhayet |
pūjā ca paṃcadhā proktā tāsāṃ bhedaṃ śṛṇuṣva me 9|
abhigamanamupādānaṃ yogaḥ svādhyāya eva ca |
ijyā paṃcaprakārārcā krameṇa kathayāmi te 10|
tatvābhigamanaṃ nāma devatāsthānamārjanam |
upalepaṃ ca nirmālyadūrīkaraṇameva ca 11|
upādānaṃ nāma gaṃdha puṣpādicayanaṃ tathā |
yogo nāma svadevasya svātmanaivātmabhāvanā 12|
svādhyāyo nāma maṃtrārthānusaṃdhāpūrvako japaḥ |
sūktastotrādipāṭhaśca hareḥ saṃkīrttanaṃ tathā 13|
tattvādiśāstrābhyāsaśca svādhyāyaḥ parikīrtitaḥ |
ijyā nāma svadevasya pūjanaṃ ca yathārthataḥ 14|

iti paṃcaprakārārcā kathitā tava suvrate |
sārṣṭi sāmīpya sālokya sāyujya sārūpyadā kramāt 15|
prasaṃgātkathayiṣyāmi śālagrāmaśilārcanam |
keśavādeścaturbāhordakṣiṇordhvakarakramāt 16|
śaṃkhacakragadāpadmī keśavākhyo gadādharaḥ |
nārāyaṇaḥ padmagadācakraśaṃkhāyudhaiḥ kramāt 17|
mādhavaścakraśaṃkhābhyāṃ padmena gadayā bhavet |
gadābjaśaṃkhacakrī ca goviṃdākhyo gadādharaḥ 18|
padmaśaṃkhāri gadine viṣṇurūpāya te namaḥ |
saśaṃkhābja gadācakra madhusūdana mūrtaye 19|
namo gadāriśaṃkhābjayuktatrivikramāya ca |
sārikaumodakī padmaśaṃkha vāmana mūrttaye 20|
cakrābjaśaṃkhagadine namaḥ śrīdharamūrttaye |
hṛṣīkeśasārigadāśaṃkhapadminnamostu te 21|
sābjaśaṃkhagadācakrapadmanābha svamūrttaye |

dāmodaraśaṃkhagadācakrapadminnamostu te 22|
śaṃkhābjacakragadine namaḥ saṃkarṣaṇāya ca |
sāriśaṃkhagadābjāya vāsudeva namostute 23|
śaṃkhacakragadābjāya dhṛta pradyumnamūrttaye |
namo'niruddhāya gadāśaṃkhābjārividhāriṇe 24|
sābjaśaṃkhagadācakrapuruṣottamamūrttaye |
namo'dhokṣajarūpāya gadāśaṃkhāri padmine 25|
nṛsiṃhamūrttaye padmagadāśaṃkhāridhāriṇe |
padmāriśaṃkhagadine namostvacyutamūrttaye 26|
sagadābjāriśaṃkhāya namaḥ śrīkṛṣṇamūrttaye |
śālagrāmaśilādvāragatalagnadvicakradhṛk 27|
śuklābharekhaḥ śobhāḍhyaḥ sadevaḥ śrīgadādharaḥ |
lagnadvicakro raktābhaḥ pūrvabhāgastu puṣkalaḥ 28|
saṃkarṣaṇo'tha pradyumnaḥ sūkṣmacakrastu pītakaḥ |
sudīrghasuṣiracchidro hyaniruddhastu varttulaḥ 29|

nīlo dvāre trirekhaśca atha nārāyaṇo'sitaḥ |
madhye gadākṛtī rekhā nābhipadmaṃ mahonnatam 30|
pṛthucakro nṛsiṃho yaḥ kapilo yastribiṃdukaḥ |

athavā paṃcabiṃdostu pūjanaṃ brahmacāriṇaḥ 31|
varāhaḥ sa triliṃgo yo viṣamadvayacakrakaḥ |
nīlastrirekhaḥ sthūlo'tha kūrmamūrtiḥ sabiṃdukaḥ 32|
kṛṣṇaḥ savartulāvartta pāṃḍuro dhṛtaprṣṭhakaḥ |
śrīdharaḥ paṃcarekhaśca vanamālī gadāṃkitaḥ 33|
vāmano vartulo nāma madhyacakraḥ sanīlakaḥ |
nānāvarṇānekamūrti nāgabhogī tvanaṃtakaḥ 34|
sthūlo dāmodaro nīlo madhye cakraḥ sanīlakaḥ |
saṃkarṣaṇadvārakovyādatha brahmā sulohitaḥ 35|
sudīrgharekhāsuṣira ekacakrāṃbujaḥ prthuḥ |
prthucakraḥ sthūlachidraḥ kṛṣṇo biṃduśca biṃdumān 36|
hyagrīvoṃ'kuśākāraḥ paṃcarekhaḥ sakaustubhaḥ |

vaikuṃṭho mallavadbhāti ekacakramayositaḥ 37|
matsyo dīrghāṃbujākāro dīrgharekhaśca pāṃḍuraḥ |
rāmacakro dakṣarekho yaḥ śyāmaḥ sa trivikramaḥ 38|
śālagrāmadvārakāyāṃ sthitāya gadine namaḥ |
ekena lakṣito yovyādgadādhārī sudarśanaḥ 39|
lakṣmīnārāyaṇo dvābhyāṃ tribhiścaiva trivikramaḥ |
caturbhiśca caturvyūho vāsudevaśca paṃcabhiḥ 40|
pradyumnaḥ ṣaḍbhirevāvyātsaṃkarṣaṇaśca saptabhiḥ |
puruṣottamo'ṣṭabhiśca syānnavavyūho navo hitaḥ 41|
daśāvatāro daśabhiraniruddho'vatādatha |
dvādaśātmā dvādaśabhirataūrddhvamanaṃtakaḥ 42|
brahmā caturmukho daṃḍī kamaṃḍalusragunnataḥ |
maheśvaraḥ paṃcavaktro daśabāhurvṛṣadhvajaḥ 43|
yathāyudhastathāgaurī caṃḍikā ca sarasvatī |
mahālakṣmīrmātaraśca padmahasto divākaraḥ 44|

gajāsyaśca gajaskaṃdhaḥ ṣaṇmukhonekadhā gaṇāḥ |
ete sthitāḥ sthāpitā syuḥ prasādevātha pūjitāḥ 45|
dharmārthakāmamokṣā hi prāpyaṃte puruṣeṇa ca 46|
iti śrīpadmapurāṇe pātālakhaṃḍe śālagrāmanirṇayonāmāṣṭasaptatitamo'dhyāyaḥ 78|

English translation

Pārvatī said :

1. Tell me the correct way of life of the followers of Viṣṇu , practising which all men will cross the ocean of worldly existence.

The lord said :

2-9. Here the purification of the devotees of Viṣṇu is said to be in twelve ways: Smearing the house, similarly approaching Hari (i.e. Viṣṇu), going round (his idol) with devotion, (lead to) purification of the feet. Taking leaves and flowers with devotion only for the worship of Hari (leads to the purification) of the hands. This purification is the most important of all purifications. Narration of the names, so also of the virtues of god Śrīkṛṣṇa with devotion, is said to cause the purification of speech. Listening to his account, and witnessing his festival—this is said (to lead to) the proper purification of the ears and eyes. Putting on one's head the water (used for washing the idol's) feet, the flowers that

had been offered (to the idol), and the garlands (offered to the deity) is said to cause the purification of the head of him who has bowed down before Hari. O dear one, smelling the flowers etc. offered to him (leads to) the purification of the heart, and it is laid down as causing the purification of the nose also. That (place) alone, where there are flowers (and other objects) offered at the couple of feet of Kṛṣṇa , is purifying in the world, and that (alone) would purify everything.

10-11. Worship (of Kṛṣṇa) is said to be of five kinds. Listen from me (i.e. as I tell) the difference in them. I shall, in proper order, describe to you the worship of five kinds, viz. Abhigamana , Upādāna , Yoga , Svādhyāya and Ijyā . The real approach (to the deity consists in) cleansing the place of the deity, smearing it and removing the flowers that were offered to it.

12a. Upādāna (i.e. acquisition) is the collection of sandal, flowers etc.

12b. Yoga (i.e. union) is the thought that the deity of one (i.e. worshipped by one) is oneself (only).

13-14a. Svādhyāya (i.e. self-study) consists in muttering (the deity's name) with the scrutiny of the meaning of the hymn, reciting Vedic hymns and hymns of praise (of a deity), so also the narration of (the virtues etc. of) Hari. Svādhyāya is also said to be study of branches of knowledge about the (final) truth etc.

14b-16a. Ijyā (i.e. worship) is properly worshipping one's deity. O you of a good vow, I have thus told you the worship of five kinds. According to the occasion I shall in due order tell you about (the worship) that gives equality with the deity, nearness of the deity, residence in the same heaven with the deity, intimate union with the deity, and assimilation to the deity. (I shall also tell you about) the worship of the Śālagrāma stone.

16b-27. In the hands of Keśava having four hands, are held, in order, a conch, a disc, a mace and a lotus beginning with the right hand, then the upper hand (etc.). The mace-holder is called Keśava. Nārāyaṇa is he who in due order holds the weapons viz. a lotus, a mace, a disc and a conch. Mādhava would be (he who holds), in order, a disc, a conch, a lotus and a mace (in his hands beginning with the right hand, then the upper one...). The mace-holder called Govinda holds a mace, a lotus, a conch and a disc. My salutation to you, of the form of Viṣṇu, holding a lotus, a conch, a disc and a mace. My salutation (to you) of the form of Madhusūdana , possessing a conch, a lotus, a mace and a disc. My salutation to Trivikrama having a mace, a disc, a conch and a lotus. My salutation (to you) of the form of Vāmana having a disc, the Kaumodakī (mace), a lotus and a conch. My salutation (to you) of the form of Śrīdhara , having a disc, a lotus, a conch and a mace. Salutation to you, O Hṛṣīkeśa , having a disc, a mace, a conch and a lotus. Salutation to your own form of Padmanābha , having a lotus, a conch, a mace and a disc. Salutation to Saṃkarṣaṇa , having a conch, a lotus, a disc and a mace. O Vāsudeva , salutation to you having a disc, a conch, a mace and a lotus. Salutation to him who has taken the form of Pradyumna , having a conch, a disc, a mace, and a lotus. Salutation to the form of Puruṣottama having a lotus, a conch, a mace and a disc. Salutation to (you having) the form of Adhokṣaja having a mace, a conch, a disc and a lotus. Salutation (to you) of the form of Nṛsiṃha holding a lotus, a mace, a conch and a disc. Salutation (to you) of the form of Acyuta having a lotus, a disc, a conch and a mace. Salutation (to you) of the form of Śrīkṛṣṇa having a mace, a lotus, a disc and a conch.

28-43. That is god Śrī Gadādhara who is present in the aperture of Śālagrāma stone, who holds two discs, who has white lines and who is rich in beauty. That is Puṣkala , the forepart, with two discs present and of a red lustre. There is Saṃkarṣaṇa, so also is Pradyumna. The one having small discs is Pītaka . The round one that is having a long hollow and holes is Aniruddha . The dark one, dark-blue at the aperture and having three lines, is Nārāyaṇa. Nṛsiṃha is the one having the lines of the form of a

mace, and having a very tall navel-lotus; he has a big disc. One having three dots is Kapila . (This one) or one having five dots is Kapila. (This one) or one having five dots should be worshipped by a celibate. That is Varāha that has three marks and two uneven circles. Nīla has three lines, is having dots, and is big. That is the form of the tortoise. The dark one having circles and eddies, is whitish and has the backside preserved. Śrīdhara has five lines. Vanamālin is marked with a mace. Vāmana is round; one having a disc in the centre is Nīlaka . Anantaka is the one that has many colours, many forms and the hood of a serpent. Dark and corpulent is Dāmodara . The one having a circle in the centre is Nīlaka. May he, of a contracting aperature, protect (me). So also Brahma , the very red one. The one having a very long line is Suṣīra; Pṛthu is the one having a disc and a lotus. Kṛṣṇa has a big disc and a large hole. Bindumān has a dot. Hayagrīva has the form of a goad. One having five lines is Kaustubha . Vaikuṇṭha shines spotless. The black one, having one disc, is like the shape of a long lotus, is having a long lotus, is having a long line, and whitish is Matsya . Rāmacandra has vertical lines. That one that is dark, is Trivikrama. Salvation to him, staying in the Śālagrāma- Dvārakā , who, marked with one, and having a mace and looking charming, should protect (me). With two (are formed) Lakṣmī and Nārāyaṇa; with three Trivikrama. With four, the four modes. With five, Vāsudeva (is formed). May Pradyumna, with six, and Saṃkarṣaṇa with seven, protect (me). Puruṣottama would be (formed) with eight; the one with nine modes is placed as new. May Anirundha, having the ten incarnations and with ten, protect (me). The one with twelve souls, with twelve (may protect me). Anantaka has more than this (number). Brahmā has four faces, a staff, a water-pitcher and a garland and is tall. Maheśvara has five faces, ten arms and is bull-bannered, and has respective weapons.

44. The mother are Gaurī , Caṇḍikā , Sarasvatī and Mahālakṣmī . Divākara has a lotus in his hand.

45-46. The attendants like Gajāsya, Gajaskandha, Ṣaṇmukha are of many kinds. They are there, or are installed and if they are worshipped in a palace, a man obtains Dharma , Artha and Kāma .

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 79

Do’s and Don’t’s for a Devotee of Viṣṇu

Chapter 374 of 693 · 69 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-
शालग्रामे मणौयंत्रे मंडले प्रतिमासु च ।
नित्यं तु श्रीहरेः पूजा केवले भवनेन तु १।
गंडक्यामेकदेशे तु शालग्रामस्थलं महत् ।
पाषाणं तद्भवं पातु शालग्राममिति स्थितम् २।
शालग्रामशिलास्पर्शात्कोटिजन्माघनाशनम् ।
किं पुनः पूजनं तत्र हरेः सांनिध्यकारणम् ३।
शालग्रामैकयजनाच्छतलिंगीफलं लभेत् ।
बहुभिर्जन्मभिः पुण्यैर्यदिकृष्णशिलां लभेत् ४।
गोष्पदेन च चिह्नेन जनुस्तेन समाप्यते ।
आदौ शिलां परीक्षेत स्निग्धां श्रेष्ठां च मेचकाम् ५।
आकृष्णा मध्यमा प्रोक्ता मिश्रा मिश्रफलप्रदा ।
सदा काष्ठे स्थितो वह्निर्मथनेन प्रकाश्यते ६।
यथा तथा हरिर्व्यापी शालग्रामे प्रतीयते ।
प्रत्यहं द्वादशशिलाः शालग्रामस्य योऽर्चयेत् ७।

द्वारवत्याः शिलायुक्ताः स वैकुंठे महीयते ।
शालग्रामशिलायां तु गह्वरं लक्षते नरः ८।
पितरस्तस्य तिष्ठंति तृप्ताः कल्पांतकं दिवि ।
वैकुंठभवनं तत्र यत्र द्वारावती शिला ९।
मृतो विष्णुपुरं याति तत्तीर्थं योजनत्रयम् ।
जपः पूजा च होमश्च सर्वं कोटिगुणं भवेत् १०।
मनस्कामसमाभीष्टं क्रोशमात्रं न संशयः ।
कीटकोऽपि मृतिं याति वैकुंठभवनं यतः ११।
शालग्रामशिलायां यो मूल्यमुद्घाटयेन्नरः ।
विक्रेता चानुमंता च यः परीक्षानुमोदकः १२।
सर्वे ते नरकं यांति यावत्सूर्यश्च संप्लवः ।
अतस्तद्वर्जयेद्देवि चक्रक्रयणविक्रयम् १३।
शालग्रामोद्भवो देवो यो देवो द्वारकोद्भवः ।
उभयोः संगमो यत्र मुक्तिस्तत्र न संशयः १४।
द्वारकोद्भवचक्राढ्यो बहुचक्रेण चिह्नितः ।

चक्रासनशिलाकारचित्स्वरूपो निरंजनः १५।
नमोऽस्त्वोंकाररूपाय सदानंदस्वरूपिणे।
शालग्राममहाभाग भक्तस्यानुग्रहं कुरु १६।
तवानुग्रहकामस्य ऋणग्रस्तस्य मे प्रभो।
अतः परं प्रवक्ष्यामि तिलकस्य विधिं मुदा १७।
यच्छ्रुत्वा मानवाः सर्वे विष्णुसारूप्यमाप्नुयुः।
ललाटे केशवं विद्यात्कंठे श्रीपुरुषोत्तमम् १८।
नाभौ नारायणं देवं वैकुंठं हृदये तथा।
दामोदरं वामपार्श्वे दक्षिणे च त्रिविक्रमम् १९।
मूर्ध्नि चैव हृषीकेशं पद्मनाभं च पृष्ठतः।
कर्णयोर्यमुनां गंगां बाह्वोः कृष्णं हरिं तथा २०।
यथास्थानेषु तुष्यंति देवता द्वादश स्मृताः।
द्वादशैतानि नामानि कर्तव्ये तिलके पठेत् २१।
सर्वपापविशुद्धात्मा विष्णुलोकं स गच्छति।
ऊर्द्ध्वपुंड्रमूर्द्ध्वरेखं ललाटे यस्य दृश्यते २२।

चांडालोऽपि स शुद्धात्मा पूज्य एव न संशयः।
यस्योर्द्ध्वपुंड्रं दृश्येत न ललाटे नरस्य हि २३।
तद्दर्शनं न कर्त्तव्यं दृष्ट्वा सूर्यं निरीक्षयेत्।
त्रिपुंड्रं यस्य विप्रस्य ऊर्द्ध्वपुंड्रं न दृश्यते २४।
तं दृष्ट्वाप्यथवा स्पृष्ट्वा सचैलं स्नानमाचरेत्।
सांतरालं प्रकर्त्तव्यं पुंड्रं हरिपदाकृति २५।
निरंतरालं यः कुर्याद्भूर्द्ध्वपुंड्रं द्विजाधमः।
ललाटे तस्य सततं शुनःपादो न संशयः २६।
नासादिकेशपर्यंतमूर्द्ध्वपुंड्रं सुशोभनम्।
मध्ये छिद्रसमायुक्तं तं विद्याद्धरिमंदिरम् २७।
वामभागे स्थितो ब्रह्मा दक्षिणे तु सदाशिवः।
मध्ये विष्णुं विजानीयात्तस्मान्मध्यं न लेपयेत् २८।
वीक्ष्यादर्शे जले वापि यो विदध्यात्प्रयत्नतः।
ऊर्द्ध्वपुंड्रं महाभागः सयाति परमां गतिम् २९।
अग्निरापश्च वेदाश्च चंद्रादित्यौ तथानिलः।

विप्राणां नित्यमेते हि कर्णे तिष्ठंति दक्षिणे ३०।
गंगा च दक्षिणे श्रोत्रे नासिकायां हुताशनः।
उभयोरपि संस्पर्शात्तत्क्षणादेव शुध्यति ३१।
कृत्वा चैवोदकं शंखे वैष्णवानां महात्मनाम्।
तुलसीमिश्रितं दद्यात्पिबेन्मूर्ध्नाभिवंदयेत् ३२।
प्राश्नीयात्प्रोक्षयेद्देहं पुत्रमित्रपरिग्रहम्।
विष्णोः पादोदकं पीतं कोटिजन्माघनाशनम् ३३।
तदेवाष्टगुणं पापं भूमौ बिंदुनिपातनात्।
जलशंखं करे कृत्वा स्तुत्वा नत्वा प्रदक्षिणम् ३४।

सततं धार्यते वारि तेनाप्तं जन्मनः फलम् ।
शंखो यस्य गृहे नास्ति घंटा वा गरुडान्विता ३५।
पुरतो वासुदेवस्य न स भागवतः कलौ ।
यानैर्वा पादुकाभिर्वा यानं भगवतो गृहे ३६।
देवोत्सवेष्वसेवा च अप्रणामस्तदग्रतः ।
उच्छिष्टे चैव चाशौचे भगवद्वंदनादिकम् ३७।

एकहस्तप्रणामश्च तत्पुरस्तात्प्रदक्षिणम् ।
पादप्रसारणं चाग्रे तथा पर्यंकसेवनम् ३८।
शयनं भक्षणं चापि मिथ्याभाषणमेव च ।
उच्चैर्भाषामिथो जल्पो रोदनानि च विग्रहः ३९।
निग्रहानुग्रहौ चैव स्त्रीषु च क्रूरभाषणम् ।
केवलावरणं चैव परनिंदापरस्तुतिः ४०।
अश्लीलभाषणं चैव अधोवायुविमोक्षणम् ।
शक्तौ गौणोपचारश्च अनिवेदितभक्षणम् ४१।
तत्तत्कालोद्भवानां च फलादीनामनर्पणम् ।
विनियुक्तावशिष्टस्य प्रदानं व्यंजनस्य यत् ४२।
स्पष्टीकृत्याशनं चैव परनिंदा परस्तुतिः ।
गुरौ मौनं निजस्तोत्रं देवतानिंदनं तथा ४३।
अपराधास्तथा विष्णोर्द्वात्रिंशत्परिकीर्तिताः ४४।
अपराधसहस्राणि क्रियंतेऽहर्निशं मया ।
तवाहमिति मां मत्वा क्षमस्व मधुसूदन ४५।

इति मंत्रं समुच्चार्य प्रणमेद्दंडवद्भुवि ।
अपराधसहस्राणि क्षमते सर्वदा हरिः ४६।
सायंप्रातर्द्विजातीनां श्रुत्युक्तमशनं तथा ।
विष्णुभक्तावशिष्टस्य दिनपापात्प्रमुच्यते ४७।
अन्नं ब्रह्मा रसो विष्णुः खादयेन्मांसमुच्चरन् ।
एवं ज्ञात्वा तु यो भुंक्ते सोऽन्नदोषैर्न लिप्यते ४८।
अलाबुं वर्तुलाकारं मसूरं च सवल्कलम् ।
तालं शुक्लं च वृंताकं न खादेद्वैष्णवो नरः ४९।
वटाश्वत्थार्कपत्रेषु कुंभी तिंदुकपत्रयोः ।
कोविदारे कदंबे च न खादेद्वैष्णवो नरः ५०।
श्रावणे वर्जयेच्छाकं दधि भाद्रपदे त्यजेत् ।
आश्विने मासि दुग्धं च कार्त्तिके चामिषं त्यजेत् ५१।
दग्धमन्नं तु जंबीरं यद्विष्णोरनिवेदितम् ।
बीजपूरं च शाकं चप्रत्यक्षलवणं तथा ५२।
यदि दैवाच्च भुंजीत तदा तन्नाम संस्मरेत् ।

हैमंतिकं सिता स्विन्नं धान्यं मुद्गास्तिला यवाः ५३।
कलाप कंगु नीवाराः शाकं च हिलमोचिका ।

कालशाकं च वास्तूकं मूलकं रक्तकेतरत् ५४।
लवणे सिंधुसामुद्रे गव्ये च दधिसर्पिषी।
पयोनुद्धृतसारं च पनसाम्रहरीतकी ५५।
पिप्पली जीरकं चैव नागरंगक तिंतिडी।
कदलीलवली धात्री फलान्यगुडमैक्षवम् ५६।
अतैलपक्वं मुनयो हविष्यान्नं प्रचक्षते।
तुलसीपत्रपुष्पाद्यैर्माल्यं वहति यो नरः ५७।
विष्णुं तमपि जानीयात्सत्यं सत्यं न संशयः।
धात्रीवृक्षं समारोप्य विष्णुतुल्यो भवेन्नरः ५८।
कुरुक्षेत्रं विजानीयात्सार्द्धं हस्तशतत्रयम्।
तुलसीकाष्ठघटितै रुद्राक्षाकारकारितैः ५९।
निर्मितां मालिकां कंठे निधायार्चनमारभेत्।
तथामलकमालां च सम्यक्पुष्करमालिकाम् ६०।

कंठे मालां च यत्नेन धारयेद्विष्णुपूजकः।
निर्माल्यं तुलसीमालां शिरस्यपि च धारयेत् ६१।
निर्माल्यचंदनेनांगमंकयेत्तस्य नामभिः।
ललाटे च गदा धार्या मूर्ध्नि चापं शरस्तथा ६२।
नंदकं चैव हन्मध्ये शंखं चक्रं भुजद्वये।
शंखचक्रान्वितो विप्रः श्मशाने म्रियते यदि ६३।
प्रयागे या गतिः प्रोक्ता सा गतिस्तस्य निश्चिता।
यो धृत्वा तुलसीपत्रं शिरसा विष्णुतत्परः ६४।
करोति सर्वकार्याणि फलमाप्नोति चाक्षयम्।
तुलसीकाष्ठमालाभिर्भूषितः कर्म आचरन् ६५।
पितृणां देवतानां च कृतं कोटिगुणं भवेत्।
निवेद्य केशवे मालां तुलसीकाष्ठनिर्मिताम् ६६।
वहते यो नरो भक्त्या तस्य नश्यति पातकम्।
पाद्यादिभिरथाभ्यर्च्य इमं मंत्रमुदीरयेत् ६७।
या दृष्टा निखिलाघसंघशमनी स्पृष्टा वपुः पावनी।

रोगाणामभिवंदिता निरसनी सिक्तांतकत्रासिनी।
प्रत्यासत्ति विधायिनी भगवतः कृष्णस्य संरोपिता।
न्यस्ता तच्चरणे विमुक्तिफलदा तस्यै तुलस्यै नमः ६८।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये देवीश्वरसंवादे तिलकादिनिर्णयोनाम नवसप्ततितमोऽध्यायः ७९।

Roman transliteration

īśvara uvāca-
śālagrāme maṇauyaṃtre maṃḍale pratimāsu ca |
nityaṃ tu śrīhareḥ pūjā kevale bhavanena tu 1|
gaṃḍakyāmekadeśe tu śālagrāmasthalaṃ mahat |
pāṣāṇaṃ tadbhavaṃ pātu śālagrāmamiti sthitam 2|

śālagrāmaśilāsparśātkoṭijanmāghanāśanam |
kiṃ punaḥ pūjanaṃ tatra hareḥ sāṃnidhyakāraṇam 3|
śālagrāmaikayajanācchataliṃgīphalaṃ labhet |
bahubhirjanmabhiḥ puṇyairyadikṛṣṇaśilāṃ labhet 4|
goṣpadena ca cihnena janustena samāpyate |
ādau śilāṃ parīkṣeta snigdhāṃ śreṣṭhāṃ ca mecakām 5|
ākṛṣṇā madhyamā proktā miśrā miśraphalapradā |
sadā kāṣṭhe sthito vahnirmathanena prakāśyate 6|
yathā tathā harirvyāpī śālagrāme pratīyate |
pratyahaṃ dvādaśaśilāḥ śālagrāmasya yo'rcayet 7|

dvāravatyāḥ śilāyuktāḥ sa vaikuṃṭhe mahīyate |
śālagrāmaśilāyāṃ tu gahvaraṃ lakṣate naraḥ 8|
pitarastasya tiṣṭhaṃti tṛptāḥ kalpāṃtakaṃ divi |
vaikuṃṭhabhavanaṃ tatra yatra dvārāvatī śilā 9|
mṛto viṣṇupuraṃ yāti tattīrthaṃ yojanatrayam |
japaḥ pūjā ca homaśca sarvaṃ koṭiguṇaṃ bhavet 10|
manaskāmasamābhīṣṭaṃ krośamātraṃ na saṃśayaḥ |
kīṭako'pi mṛtiṃ yāti vaikuṃṭhabhavanaṃ yataḥ 11|
śālagrāmaśilāyāṃ yo mūlyamudghāṭayennaraḥ |
vikretā cānumaṃtā ca yaḥ parīkṣānumodakaḥ 12|
sarve te narakaṃ yāṃti yāvatsūryaśca saṃplavaḥ |
atastadvarjayeddevi cakrakrayaṇavikrayam 13|
śālagrāmodbhavo devo yo devo dvārakodbhavaḥ |
ubhayoḥ saṃgamo yatra muktistatra na saṃśayaḥ 14|
dvārakodbhavacakrāṅkhyo bahucakreṇa cihnitaḥ |

cakrāsanaśilākāracitsvarūpo niraṃjanaḥ 15|
namo'stvoṃkārarūpāya sadānaṃdasvarūpiṇe |
śālagrāmamahābhāga bhaktasyānugrahaṃ kuru 16|
tavānugrahakāmasya ṛṇagrastasya me prabho |
ataḥ paraṃ pravakṣyāmi tilakasya vidhiṃ mudā 17|
yacchrutvā mānavāḥ sarve viṣṇusārūpyamāpnuyuḥ |
lalāṭe keśavaṃ vidyātkaṃṭhe śrīpuruṣottamam 18|
nābhau nārāyaṇaṃ devaṃ vaikuṃṭhaṃ hṛdaye tathā |
dāmodaraṃ vāmapārśve dakṣiṇe ca trivikramam 19|
mūrdhni caiva hṛṣīkeśaṃ padmanābhaṃ ca pṛṣṭhataḥ |
karṇayoryamunāṃ gaṃgāṃ bāhvoḥ kṛṣṇaṃ hariṃ tathā 20|
yathāsthāneṣu tuṣyaṃti devatā dvādaśa smṛtāḥ |
dvādaśaitāni nāmāni kartavye tilake paṭhet 21|
sarvapāpaviśuddhātmā viṣṇulokaṃ sa gacchati |
ūrddhvapuṃḍramūrddhvarekhaṃ lalāṭe yasya dṛśyate 22|

cāṃḍālo'pi sa śuddhātmā pūjya eva na saṃśayaḥ |
yasyorddhvapuṃḍraṃ dṛśyeta na lalāṭe narasya hi 23|
taddarśanaṃ na karttavyaṃ dṛṣṭvā sūryaṃ nirīkṣayet |
tripuṃḍraṃ yasya viprasya ūrddhvapuṃḍraṃ na dṛśyate 24|
taṃ dṛṣṭvāpyathavā spṛṣṭvā sacailaṃ snānamācaret |
sāṃtarālaṃ prakarttavyaṃ puṃḍraṃ haripadākṛti 25|
niraṃtarālaṃ yaḥ kuryādūrddhvapuṃḍraṃ dvijādhamaḥ |
lalāṭe tasya sataṭaṃ śunaḥpādo na saṃśayaḥ 26|
nāsādikeśaparyaṃtamūrddhvapuṃḍraṃ suśobhanam |
madhye chidrasamāyuktaṃ taṃ vidyāddharimaṃdiram 27|

vāmabhāge sthito brahmā dakṣiṇe tu sadāśivaḥ |
madhye viṣṇuṃ vijānīyāttasmānmadhyaṃ na lepayet 28|
vīkṣyādarśe jale vāpi yo vidadhyātprayatnataḥ |
ūrddhvapuṃḍraṃ mahābhāgaḥ sayāti paramāṃ gatim 29|
agnirāpaśca vedāśca caṃdrādityau tathānilaḥ |

viprāṇāṃ nityamete hi karṇe tiṣṭhaṃti dakṣiṇe 30|
gaṃgā ca dakṣiṇe śrotre nāsikāyāṃ hutāśanaḥ |
ubhayorapi saṃsparśāttatkṣaṇādeva śudhyati 31|
kṛtvā caivodakaṃ śaṃkhe vaiṣṇavānāṃ mahātmanām |
tulasīmiśritaṃ dadyātpibenmūrdhnābhivaṃdayet 32|
prāśnīyātprokṣayeddehaṃ putramitraparigraham |
viṣṇoḥ pādodakaṃ pītaṃ koṭijanmāghanāśanam 33|
tadevāṣṭaguṇaṃ pāpaṃ bhūmau biṃdunipātanāt |
jalaśaṃkhaṃ kare kṛtvā stutvā natvā pradakṣiṇam 34|
satataṃ dhāryate vāri tenāptaṃ janmanaḥ phalam |
śaṃkho yasya gṛhe nāsti ghaṃṭā vā garuḍānvitā 35|
purato vāsudevasya na sa bhāgavataḥ kalau |
yānairvā pādukābhirvā yānaṃ bhagavato gṛhe 36|
devotsaveṣvasevā ca apraṇāmastadagrataḥ |
ucchiṣṭe caiva cāśauce bhagavadvaṃdanādikam 37|

ekahastapraṇāmaśca tatpurastātpradakṣiṇam |
pādaprasāraṇaṃ cāgre tathā paryaṃkasevanam 38|
śayanaṃ bhakṣaṇaṃ cāpi mithyābhāṣaṇameva ca |
uccairbhāṣāmitho jalpo rodanāni ca vigrahaḥ 39|
nigrahānugrahau caiva strīṣu ca krūrabhāṣaṇam |
kevalāvaraṇaṃ caiva paraniṃdāparastutiḥ 40|
aślīlabhāṣaṇaṃ caiva adhovāyuvimokṣaṇam |
śaktau gauṇopacāraśca aniveditabhakṣaṇam 41|
tattatkālodbhavānāṃ ca phalādīnāmanarpaṇam |
viniyuktāvaśiṣṭasya pradānaṃ vyaṃjanasya yat 42|
spaṣṭīkṛtyāśanaṃ caiva paraniṃdā parastutiḥ |
gurau mauṇaṃ nijastotraṃ devatāniṃdanaṃ tathā 43|
aparādhāstathā viṣṇordvātriṃśatparikīrtitāḥ 44|
aparādhasahasrāṇi kriyaṃte'harniśaṃ mayā |
tavāhamiti māṃ matvā kṣamasva madhusūdana 45|

iti maṃtraṃ samuccārya praṇameddaṃḍavadbhuvi |
aparādhasahasrāṇi kṣamate sarvadā hariḥ 46|
sāyaṃprātardvijātīnāṃ śrutyuktamaśanaṃ tathā |
viṣṇubhaktāvaśiṣṭasya dinapāpātpramucyate 47|
annaṃ brahmā raso viṣṇuḥ khādayenmāṃsamuccaran |
evaṃ jñātvā tu yo bhuṃkte so'nnadoṣairna lipyate 48|
alābuṃ varttulākāraṃ masūraṃ ca savalkalam |
tālaṃ śuklaṃ ca vṛṃtākaṃ na khādedvaiṣṇavo naraḥ 49|
vaṭāśvatthārkapatreṣu kuṃbhī tiṃdukapatrayoḥ |
kovidāre kadaṃbe ca na khādedvaiṣṇavo naraḥ 50|
śrāvaṇe varjayecchākaṃ dadhi bhādrapade tyajet |
āśvine māsi dugdhaṃ ca kārttike cāmiṣaṃ tyajet 51|
dagdhamannaṃ tu jaṃbīraṃ yadviṣṇoraniveditam |
bījapūraṃ ca śākaṃ capratyakṣalavaṇaṃ tathā 52|
yadi daivācca bhuṃjīta tadā tannāma saṃsmaret |

haimaṃtikaṃ sitā svinnaṃ dhānyaṃ mudgāstilā yavāḥ 53|
kalāpa kaṃgu nīvārāḥ śākaṃ ca hilamocikā |
kālaśākaṃ ca vāstūkaṃ mūlakaṃ raktaketarat 54|
lavaṇe siṃdhusāmudre gavye ca dadhisarpiṣī |
payonuddhṛtasāraṃ ca panasāmraharītakī 55|
pippalī jīrakaṃ caiva nāgaraṃgaka tiṃtiḍī |
kadalīlavalī dhātrī phalānyaguḍamaikṣavam 56|
atailapakvaṃ munayo haviṣyānnaṃ pracakṣate |
tulasīpatrapuṣpādyairmālyaṃ vahati yo naraḥ 57|
viṣṇuṃ tamapi jānīyātsatyaṃ satyaṃ na saṃśayaḥ |
dhātrīvṛkṣaṃ samāropya viṣṇutulyo bhavennaraḥ 58|
kurukṣetraṃ vijānīyātsārddhaṃ hastaśatatrayam |
tulasīkāṣṭhaghaṭitai rudrākṣākārakārītaiḥ 59|
nirmitāṃ mālikāṃ kaṃṭhe nidhāyārcanamārabhet |
tathāmalakamālāṃ ca samyakpuṣkaramālikām 60|

kaṃṭhe mālāṃ ca yatnena dhārayedviṣṇupūjakaḥ |
nirmālyaṃ tulasīmālāṃ śirasyapi ca dhārayet 61|
nirmālyacaṃdanenāṃgamaṃkayettasya nāmabhiḥ |
lalāṭe ca gadā dhāryā mūrdhni cāpaṃ śarastathā 62|
naṃdakaṃ caiva hṛnmadhye śaṃkhaṃ cakraṃ bhujadvaye |
śaṃkhacakrānvito viprāḥ śmaśāne mriyate yadi 63|
prayāge yā gatiḥ proktā sā gatistasya niścitā |
yo dhṛtvā tulasīpatraṃ śirasā viṣṇutatparaḥ 64|
karoti sarvakāryāṇi phalamāpnoti cākṣayam |
tulasīkāṣṭhamālābhirbhūṣitaḥ karma ācaran 65|
pitṝṇāṃ devatānāṃ ca kṛtaṃ koṭiguṇaṃ bhavet |
nivedya keśave mālāṃ tulasīkāṣṭhanirmitām 66|
vahate yo naro bhaktyā tasya naśyati pātakam |
pādyādibhirathābhyarcya imaṃ maṃtramudīrayet 67|
yā dṛṣṭā nikhilāghasaṃghaśamanī spṛṣṭā vapuḥ pāvanī |

rogāṇāmabhivaṃditā nirasanī siktāṃtakatrāsinī |
pratyāsatti vidhāyinī bhagavataḥ kṛṣṇasya saṃropitā |
nyastā taccaraṇe vimuktiphaladā tasyai tulasyai namaḥ 68|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye devīśvarasaṃvāde tilakādinirṇayonāma navasaptatitamo'dhyāyaḥ 79|

English translation

The lord said :

1-2. Not only in the house (but everywhere) the worship of Hari should be done everyday on the Śālagrāma , a gem, a mystical diagram or images. In one region of Gaṇḍakī there is a great place of Śālagrāma (i.e. where Śālagrāma stones are found). May the stone found there protect. This is the case.

3-5a. By the touch of the Śālagrāma stone, the destruction of sins committed during crores of existences takes place. Then (what can be said) about Viṣṇu 's worship there? It is the cause of (being in) the vicinity of Hari. One would obtain the fruit of worshipping a hundred liṅgas . If one would obtain a black stone (i.e. Śālagrāma) having a mark of a cow's foot, as a result of religious merit of many existences, then (the mission of) one's life is accomplished.

5b-11. First one should examine a glossy, excellent, black stone. One that is slightly black is said to be mediocre. A mixed one always gives a mixed fruit. As the fire always present in wood is manifested by friction, in the same way the (all-)pervading Hari is felt in a Śālagrāma. He who everyday would worship twelve Śālagrāma stones from Dvāravatī , is honoured in Vaikuṇṭha . (If) a man observes an aperture on the Śālagrāma stone, his dead ancestors live contentedly in heaven till the end of the world. There is the residence in the form of Vaikuṇṭha, where there is the Dvāravatī stone. A man dying (here) goes to the city ofViṣṇu. That sacred place spreads over three yojanas . Everything (like) muttering, worship, sacrifice (performed there) would be crore-fold meritorious. Over the area of one krośa , whatever is desired (is obtained). There is no doubt about this, since, even an insect dying here goes to Vaikuṇṭha.

12-15. The man who fixes a price on the Śālagrāma stone, so also who sells it, and he who gives consent (to the deal), so also he who sanctions its examination—all these go to hell till the sun (shines in the sky) and till deluge. Therefore, O respectable lady, one should avoid the purchase and sale of the (Śālāgrama with a) disc. There is no doubt that salvation takes place there where there is the uni on of the deity in Śālagrāma and. the one born in. Dvārakā . The one produced in Dvarakā, endowed with a disc, marked with many discs of the shape of a stone having a round seat, is of the form of Brahman and unstained.

16-21a. Salutation to (you) of the form of Oṃkāra and of the form of constant joy; O glorious Śālagrama, favour me, (your) devotee, who desires your grace and is stricken by death. Hereafter I shall gladly tell you the manner (in which) the dot (or mark is put), hearing which all men would obtain assimilation to Viṣṇu. (A man) should have Keśava (i.e. take Keśava to be present) in the forehead, Śrī Puruṣottama in the neck, god Nārāyaṇa in the navel, Vaikuṇṭha (i.e. Viṣṇu) in the heart, Dāmodara in the left side, and Trivikrama in the right, Hṛṣīkeśa in the head, and Padmanābha at the back, Yamunā and Gaṅgā in the ears, and Kṛṣṇa and Hari in the arms. (These) twelve deities are said to be pleased in their respective places.

2lb-25. When a dot (i.e. a mark) is put he should recite these names. He, with all his sins purified, goes to Viṣṇu's heaven. He, even though he is a cāṇḍāla , on whose forehead an upright line is seen, is of a pure heart, and deserves to be honoured. There is no doubt about it. One should not look at a man on whose forehead an upright mark is not seen; (and) on seeing him one should look at the Sun. On seeing or touching a brāhmaṇa on whose forehead a mark with three lines or an upright mark is not seen, one should bathe with one's clothes on. One should put a mark of the form of Viṣṇu's foot, keeping, space between (the toes).

26. On the head of that mean brāhmaṇa who would not put an upright mark, there is always the foot of a dog (placed on it). There is no doubt about this.

27-29. One should know that a very auspicious upright mark starting from the nose and ending with the hair, and having a hole (i.e. space) in between, is the temple of Viṣṇu. One should know that Brahmā has settled on the left side, Sadāśiva on the right, and Viṣṇu in the middle. Therefore, one should not besmear (i.e. cover) the middle (part). The glorious one who, after looking into a mirror or into water puts the upright mark, goes to the highest position.

30-33a. Fire, Water, the Vedas , and the Moon and the Sun, so also Wind, always remain in the right ear of a brāhmaṇa. Gaṅgā also remains in the right ear, and Fire in the nose. By touching both (these), one is purified at that moment only. Having put water in a conch and having mixed it with Tulasī , one should give it to the noble devotees of Viṣṇu, drink it, and salute (them) with the head (bent down). One should drink it and sprinkle one's body, one's son, friend and wife with it.

33b-36a. The water (flowing) from Viṣṇu's feet, when drunk, destroys sins (committed) in crores of existences. The sin becomes eightfold on dropping (even) a drop on the ground. He who, holding a conch full of water in his hand, praises (the deity) and goes round (it), always holds the water, has obtained the fruit of his existence. He in whose house there is neither a conch nor a bell with the (form of the) eagle on it before (the image of) Vāsudeva , is not a follower of the lord (i.e. Viṣṇu) in the Kali age.

36b-45. (Going) to the lord's temple in vehicles, or with sandals on, or drinking spirituous liquor there, not (offering) service in the festivals of the deity, not saluting before (the image of) him, or saluting the lord with the remains of food on the hands etc. not washed, or when impure, saluting the lord with (only) one hand, or spreading the feet before him towards the south, or enjoying a bed before him, or lying (in front of him), or eating, or telling lies, or talking loudly, or talking to one another, crying and quarrelling, curbing or favouring, talking cruelly to women, c overing with one garment (only), censuring or praising others, speaking obscene words, breaking wind, behaving badly with an inferior because of having power, eating without (first) offering (the food) to the deity, not offering (to the deity) fruits etc. produced during the season, giving the remains after use of a seasoned article etc., eating (food) after making it distinctly visible, censuring and praising others, keeping mum before the preceptor (i.e. not talking to him), praising himself, censuring deities—these are said to be thirty-two offences against Viṣṇu: "O Madhusūdana , day and night I commit thousands of offences. Thinking me to be yours, foregive me."

46-47. Uttering this prayer he should salute (the deity prostrating) on the ground like a staff. Hari always forgives thousands of offences. Similarly the brāhmaṇas should eat in the evening and in the morning whatever food is left over by Viṣṇu's devotee. (Such a person) is freed from the sins committed during the day.

48-57a. Uttering me (i.e. my i.e. Śiva 's name) and thinking 'food is Brahmā, and sauce is Viṣṇu', he who eats (food) is never covered by the faults of the food. A man who is a devotee of Viṣṇu should not eat a round bottle-gourd, masura -beans with their skin on, the white nut of the palmyra tree, egg-plant; (similarly) a man who is Viṣṇu's devotee should not eat on the leaves of a bunyan tree, aśvattha or arka tree, or a kovidāra or kadamba . In (the month of) Śrāvaṇa he should avoid vegetables; he should forgo curd in Bhadrapada . In the month of Āśvina he should avoid milk and should give up (eating) flesh in Kārtika . (He should) also (avoid) burnt food, citron, and whatever is not offered to Viṣṇu, so also common citron, vegetables and visible salt. If by chance he would eat (any one of these), he should remember his (i.e. Viṣṇu's) name. Haimantika (a kind of rice), grains anointed with sugar, mudga sesamum, barley, kalāpaka (a kind of grass), kaṅgu , wild rice, vegetable, Enhydra hingcha , kāla vegetable, vāstūka (a kind of vegetable), radish other than red, rock-salt and ocean-salt, curd and ghee obtained from a cow, milk from which water is not taken out, jack-fruit, green vegetable, Piper longum , cumin-seeds, so also oranges and tamarind, plantain, lavali (a kind of creeper), Dhātrī , jaggery from any other object than sugarcane, that (food) which is not cooked in oil—the sages describe these as food for offering.

57b-59a. One should know even him who has flowers along with Tulasī-leaves etc., to be Viṣṇu. This is the truth (and) truth (only). There is no doubt about it. By planting Dhātri -tree a man would be equal to Viṣṇu. One should know that the area round about it to the extent of three hundred cubits is Kurukṣetra .

59b-65. Having put round his neck a garland made with (pieces of) Tulasī-wood having the shape of rudrākṣa , a man should start the worship (of Viṣṇu). Similarly, the worshipper of Viṣṇu should carefully wear round his neck a garland of amalakas , or a good garland of lotuses, or that of kadamba-flowers; he should also put on his head flowers taken off after being offered (to Viṣṇu) and

Tulasī-mālā . He should mark his body with flowers Taken off after being offered and sandal, with (the accompaniment of) his epithets. He should put (the mark of) a mace on his forehead, and (the marks of) a bow and an arrow. On the chest (he should put the mark of) the Nandaka (sword), and (the marks of) a conch and a disc on both the arms. If a brāhmaṇa endowed with (the marks) of a conch and a disc dies on the cremation ground, he certainly gets the same (highest) position which is said (to be obtained by dying) at Prayāga . He who being devoted to Viṣṇu, puts a Tulasī-leaf on his head, performs all his deeds, obtains an inexhaustible fruit.

66-68. The rites performed in honour of the dead ancestors and deities by one decorated with Tulasī-garlands, become a crore-fold meritorious. The sin of that man who devoutly wears a garland made of Tulasī-wood, after offering it to Keśava (i.e. Viṣṇu), perishes. Having worshipped (Viṣṇu) with water for washing the feet etc. he should utter this prayer: “Salutation to that Tulasī which, when seen, destroys the multitude of all sins; which, when touched, purifies the body; which, when saluted, removes diseases; which, when sprinkled, frightens Yama ; which, when planted, bestows the vicinity of lord Kṛṣṇa; (and) when placed at his feet, gives the fruit (in the form) of salvation.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 80

Month-wise Rites Prescribed for a Viṣṇu Devotee

Chapter 375 of 693 · 70 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
घोरे कलियुगे प्राप्ते विषयग्राहसंकुले ।
पुत्रदारधनाद्यार्तैस्तत्कथं धार्यते विभो १।
तदुपायं महादेव कथयस्व कृपानिधे ।
ईश्वर उवाच-
हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् २।
हरेराम हरेकृष्ण कृष्णकृष्णेति मंगलम् ।
एवं वदंति ये नित्यं न हि तान्बाधते कलि ३।
अंतरांतरकर्माणि कृत्वा नामानि च स्मरेत् ।
कृष्णकृष्णेति कृष्णेति कृष्णेत्याह पुनः पुनः ४।
मन्नाम चैव त्वन्नाम योजयित्वा व्यतिक्रमात् ।
सोऽपि पापात्प्रमुच्येत तूलराशेरिवानलः ५।
जयाद्येतत्त्वया वाप्यथवा श्रीशब्दपूर्वकम् ।
तच्च मे मंगलं नाम जपन्पापात्प्रमुच्यते ६।
दिवानिशि च संध्यायां सर्वकालेषु संस्मरेत् ।

अहर्निशं स्मरन्नामं कृष्णं पश्यति चक्षुषा ७।
अशुचिर्वा शुचिर्वापि सर्वकालेषु सर्वदा ।
नामसंस्मरणादेव संसारान्मुच्यते क्षणात् ८।
नानापराधयुक्तस्य नामापि च हरत्यघम् ।
यज्ञव्रततपोदानं सांगं नैव कलौ युगे ९।
गंगास्नानं हरेर्नाम निरपायमिदं द्वयम् १०।
हत्यायुतं पापसहस्रमुग्रं गुर्वंगनाकोटिनिषेवणं च ।
स्तेयान्यथान्यानि हरेः प्रियेण गोविंदनाम्ना न च संति भद्रे ११।
अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत्पुंडीकाक्षं स बाह्याभ्यंतरः शुचिः १२।
नामसंस्मरणादेव तथा तस्यार्थचिंतनात् ।
सौवर्णीं राजतीं वापि तथा पैष्टीं स्रगाकृतिम् १३।
पादयोश्चैह्नितां कृत्वा पूजां चैव समारभेत् ।
दक्षिणस्य पदोंगुष्ठमूले चक्रं बिभर्ति यः १४।
तत्र नम्रजनस्यापि संसारच्छेदनाय च ।

मध्यमांगुलिमूले तु धत्ते कमलमच्युतः १५।
ध्यातृचित्तद्विरेफाणां लोभनायातिशोभनम् ।
पद्मस्याधोध्वजं धत्ते सर्वानर्थजयध्वजम् १६।
कनिष्ठामूलतो वज्रं भक्तपापौघभेदनम् ।
पार्श्वमध्येऽकुशं भक्तचित्ते रभसकारणम् १७।
भोगसंपन्मयं धत्ते यवमंगुष्ठपर्वणि ।
मूले गदां च पापाद्रिभेदनीं सर्वदेहिनाम् १८।
सर्वविद्याप्रकाशाय धत्ते स भगवानजः ।
पद्मादीन्यपि चिह्नानि तत्र दक्षेण यत्पुनः १९।
वामपादे वसेत्सोऽयं बिभर्त्ति करुणानिधिः ।
तस्माद्भोविंदमाहात्म्यमानंदरससुंदरम् २०।
शृणुयात्कीर्त्तयेन्नित्यं स निर्मुक्तो न संशयः ।
मासकृत्यं प्रवक्ष्यामि विष्णोः प्रीतिकरं परम् २१।
ज्येष्ठे तु स्नापनं कुर्याच्छ्रीविष्णोर्यत्नतः शुचिः ।
दैनंदिनं तु दुरितं पक्षमासर्तुवर्षजम् २२।

ब्रह्महत्यासहस्राणि ज्ञाता ज्ञातकृतानि च ।
स्वर्णस्तेयसुरापान गुरुतल्पायुतानि च २३।
कोटिकोटिसहस्राणि ह्युपपापानि यानि च ।
सर्वाण्यथ प्रणश्यंति पौर्णमास्यां तु वासरे २४।
आसिंचेदच्युतं मूर्ध्नि तदैतत्कलशोदकम् ।
पुरुषसूक्तेन मंत्रेण पावमानीभिरेव च २५।
नालिकेरोदकेनाथ तथा तालफलांबुना ।
रत्नोदकेन गंधेन तथा पुष्पोदकेन च २६।
पंचोपचारैराराध्य यथाविभवविस्तरैः ।
घं घंटायै नम इति घंटावाद्यं प्रदापयेत् २७।
पतितस्य महाध्वानन्यस्तपातकसंचये ।
पाहि मां पापिनं घोरसंसारार्णवपातिनम् २८।
य एवं कुरुते विद्वान्ब्राह्मणः श्रोत्रियः शुचिः ।
सर्वपापैः प्रमुच्येत विष्णुलोकं स गच्छति २९।
आषाढशुक्लैकादश्यां कुर्यात्स्वापमहोत्सवम् ।

आषाढे च रथं कुर्याच्छ्रावणे श्रवणाविधिम् ३०।
भाद्रे च जन्मदिवस उपवासपरो भवेत् ।
प्रसुप्तस्य परीवर्तमाश्विने मासि कारयेत् ३१।
उत्थानं श्रीहरेः कुर्यादन्यथा विष्णुद्रोहकृत् ।
शुभे चैवाश्विने मासि महामायां च पूजयेत् ३२।
सौवर्णीं राजतीं वापि विष्णुरूपां बलिं विना ।
हिंसाद्वेषौ न कर्तव्यौ धर्मात्मा विष्णुपूजकः ३३।
कार्तिके पुष्यमासे च कामतः पुण्यमाचरेत् ।
दामोदराय दीपं च प्रांशुस्थाने प्रदापयेत् ३४।

सप्तवर्तिप्रमाणेन दीपः स्याच्चतुरंगुलः ।
पक्षांते च प्रकर्तव्या दीपमालावलि शुभा ३५।
मार्गशीर्षे सिते पक्षे षष्ठ्यां च सितवस्त्रकैः ।
पूजयेज्जगदीशं च ब्रह्माणं च विशेषतः ३६।
पौषे पुष्पाभिषेकं च वर्जयेच्चंदनं श्लथम् ।
संक्रांत्यां माघमासे च साधिवासित तंडुलात् ३७।

नैवेद्यं विष्णवे दद्यादिमं मंत्रमुदीरयेत् ।
ब्राह्मणान्भोजयेद्भक्त्या देवदेवपुरः स्थितान् ३८।
अभ्यर्च्य भगवद्भक्तान्द्विजांश्च भगवद्धिया ।
एकस्मिन्भोजिते भक्ते कोटिर्भवति भोजिता ३९।
विप्रभोजनमात्रेण व्यंगं सांगं ध्रुवं भवेत् ।
पंचम्यां शुक्लपक्षे तु स्नापयित्वा च केशवम् ४०।
पूजयित्वा विधानेन चूतपल्लवसंयुतैः ।
फलचूर्णैश्च विविधैर्वासितैः पटसाधितैः ४१।
काननं रमणीयं च प्रदीप्तं दीपदीपितम् ।
द्राक्षेक्षु रंभा जंबीर नागरंगं च पूगकम् ४२।
नालिकेरं च धात्रीं च पनसं च हरीतकीम् ।
अन्यैश्च वृक्षखंडैश्च सर्वर्तुकुसुमान्वितैः ४३।
अन्यैश्च विविधैश्चैव फलपुष्पसमन्वितैः ।
वितानैः कुसुमोद्दामैर्वारिपूर्णघटैस्तथा ४४।
चूतशाखोपशाखाभिः शोभितं छत्रचामरैः ।

जयकृष्णेति संस्मृत्य प्रदक्षिणपुरस्सरम् ४५।
विशेषतः कलियुगे दोलोत्सवो विधीयते ।
फाल्गुने च चतुर्दश्यामष्टमे यामसंज्ञके ४६।
अथवा पौर्णमास्यां तु प्रतिपत्संधिसंज्ञके ।
पूजयेद्विधिवद्भक्त्या फल्गुचूर्णैश्चतुर्विधैः ४७।
सितरक्तैर्गौरपीतैः कर्पूरादि विमिश्रितैः ।
हरिद्रारागयोगाच्च रंगरूपैर्मनोहरैः ४८।
अन्यैर्वा रंगरूपैश्च प्रीणयेत्परमेश्वरम् ।
एकादश्यां समारभ्य पंचम्यां तं समापयेत् ४९।
पंचाहानि त्र्यहानि वा दोलोत्सवो विधीयते ।
दक्षिणाभिमुखं कृष्णं दोलमानं सकृन्नराः ५०।
दृष्ट्वापराधनिचयैर्मुक्तास्ते नात्र संशयः ।
निक्षिप्य जलपात्रे च मासि माधवसंज्ञके ५१।
सौवर्णपात्रे रौप्ये वा ताम्रे वाप्यथ मृण्मये ।
तोयस्थं योऽर्चयेद्देवं शालग्रामसमुद्भवम् ५२।

प्रतिमां वा महाभागे तस्य पुण्यं न गण्यते ।
दमनारोपणं कृत्वा श्रीविष्णौ च समर्पयेत् ५३।

वैशाखे श्रावणे भाद्रे कर्तव्यं वा तदर्पणम् ।
पूर्वेपूर्वे तु वातस्थे दमनादिषु कर्मसु ५४।
प्रकर्तव्यं विधानेन अन्यथा निष्फलं भवेत् ।
वैशाखे च तृतीयायां जलमध्ये विशेषतः ५५।
अथवा मंडले कुर्यान्मंडपे वा बृहद्वने ।
सुगंधचंदनेनांगं सुपुष्टं च दिनेदिने ५६।
यथाप्रयत्नतः कुर्यात्कृशांगस्येव पुष्टिदम् ।
चंदनागुरु ह्रीबेर कृष्णकुंकुम रोचना ५७।
जटामांसी मुरा चैव विष्णोर्गंधाष्टकं विदुः ।
तैस्तैर्गंधयुतैश्चापि विष्णोरंगानि लेपयेत् ५८।
धृष्टं च तुलसीकाष्ठं कर्पूरागुरुयोगतः ।
अथवा केसरैर्योज्यं हरिचंदनमुच्यते ५९।
यात्राकाले च ये कृष्णं भक्त्या पश्यंति मानवाः ।

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ६०।
सुगंधमिश्रितैस्तोयैर्देवदेवं गलंति ये ।
अथवा पुष्पमध्ये तु स्थापयेज्जगदीश्वरम् ६१।
वृंदावनं तत्र गत्वा उपस्कृत्य फलानि च ।
विष्णुभक्तेन योग्येन भोजयेत्तदशेषतः ६२।
नारिकेलफलं बीजकोशं चोद्धृत्य दापयेत् ।
घोंटाफलं च पनसं कोशमुद्धृत्य दापयेत् ६३।
दध्ना विमिश्रितं चान्नं घृतेनाप्लुत्य दापयेत् ।
पाचितं पिष्टकं पूपमष्टादशघृतेन च ६४।
तैलैश्च तिलसंमिश्रैः फलं पक्वं प्रदापयेत् ।
यद्यदेवात्मनः प्रीतं तत्तदीशाय दापयेत् ६५।
दत्वा नैवेद्यवस्त्रादि नाददीत कथंचन ।
त्यक्तं च विष्णुमुद्दिश्य तद्भक्तेभ्यो विशेषतः ६६।
इति ते कथितं किंचित्समासेन महेश्वरि ।
गोपनीयं प्रयत्नेन स्वयोनिरिव पार्वति ६७।

श्रीकृष्णरूपगुणवर्णन शास्त्रवर्गबोधाधिकार इह वेदलमन्यपाठैः ।
तत्प्रेमभावरसभक्तिविलास नामहारेषु चेत्खलु मनः किमु कामिनीभिः ६८।
तच्चेतसा प्रभजतां व्रजबालकेंद्रं वृंदावनक्षितितलं यमुनाजलं च ।
तल्लोकनाथपदपंकजधूलिमिश्रलिप्तं वपुः किल वृथागरुचंदनाद्यैः ६९।
इति श्रीपद्मपुराणे पातालखंडे उमामहेश्वरसंवादे वृंदावनमाहात्म्ये अशीतितमोऽध्यायः ८०।

Roman transliteration

pārvatyuvāca-
ghore kaliyuge prāpte viṣayagrāhasaṃkule |
putradāradhanādyārtaistatkathaṃ dhāryate vibho 1|

tadupāyaṃ mahādeva kathayasva kṛpānidhe |
īśvara uvāca-
harernāma harernāma harernāmaiva kevalam 2|
hareräma harekṛṣṇa kṛṣṇakṛṣṇeti maṃgalam |
evaṃ vadaṃti ye nityaṃ na hi tānbādhate kali 3|
aṃtarāṃtarakarmāṇi kṛtvā nāmāni ca smaret |
kṛṣṇakṛṣṇeti kṛṣṇeti kṛṣṇetyāha punaḥ punaḥ 4|
mannāma caiva tvannāma yojayitvā vyatikramāt |
so'pi pāpātpramucyeta tūlarāśerivānalaḥ 5|
jayādyetattvayā vāpyathavā śrīśabdapūrvakam |
tacca me maṃgalaṃ nāma japanpāpātpramucyate 6|
divāniśi ca saṃdhyāyāṃ sarvakāleṣu saṃsmaret |

aharniśaṃ smaranrāmaṃ kṛṣṇaṃ paśyati cakṣuṣā 7|
aśucirvā śucirvāpi sarvakāleṣu sarvadā |
nāmasaṃsmaraṇādeva saṃsārānmucyate kṣaṇāt 8|
nānāparādhayuktasya nāmāpi ca haratyagham |
yajñavratatapodānaṃ sāṃgaṃ naiva kalau yuge 9|
gaṃgāsnānaṃ harernāma nirapāyamidaṃ dvayam 10|
hatyāyutaṃ pāpasahasramugraṃ gurvaṃganākoṭiniṣevaṇaṃ ca |
steyānyathānyāni hareḥ priyeṇa goviṃdanāmnā na ca saṃti bhadre 11|
apavitraḥ pavitro vā sarvāvasthāṃ gato'pi vā |
yaḥ smaretpuṃḍīkākṣaṃ sa bāhyābhyaṃtaraḥ śuciḥ 12|
nāmasaṃsmaraṇādeva tathā tasyārthaciṃtanāt |
sauvarṇīṃ rājatīṃ vāpi tathā paiṣṭīṃ sragākṛtim 13|
pādayościhnitāṃ kṛtvā pūjāṃ caiva samārabhet |
dakṣiṇasya padoṃguṣṭhamūle cakraṃ bibharti yaḥ 14|
tatra namrajanasyāpi saṃsāracchedanāya ca |

madhyamāṃgulimūle tu dhatte kamalamacyutaḥ 15|
dhyātṛcittadvirephāṇāṃ lobhanāyātiśobhanam |
padmasyādhodhvajaṃ dhatte sarvānarthajayadhvajam 16|
kaniṣṭhāmūlato vajraṃ bhaktapāpaughabhedanam |
pārśvamadhyeṃ'kuśaṃ bhaktacitte rabhasakāraṇam 17|
bhogasaṃpanmayaṃ dhatte yavamaṃguṣṭhaparvaṇi |
mūle gadāṃ ca pāpādribhedanīṃ sarvadehinām 18|
sarvavidyāprakāśāya dhatte sa bhagavānajaḥ |
padmādīnyapi cihnāni tatra dakṣeṇa yatpunaḥ 19|
vāmapāde vasetso'yaṃ bibhartti karuṇānidhiḥ |
tasmādgoviṃdamāhātmyamānaṃdarasasuṃdaram 20|
śṛṇuyātkīrttayennityaṃ sa nirmukto na saṃśayaḥ |
māsakṛtyaṃ pravakṣyāmi viṣṇoḥ prītikaraṃ param 21|
jyeṣṭhe tu snāpanaṃ kuryācchrīviṣṇoryatnataḥ śuciḥ |
dainaṃdinaṃ tu duritaṃ pakṣamāsarttuvarṣajam 22|

brahmahatyāsahasrāṇi jñātā jñātakṛtāni ca |
svarṇasteyasurāpāna gurutalpāyutāni ca 23|
koṭikoṭisahasrāṇi hyupapāpāni yāni ca |
sarvāṇyatha praṇaśyaṃti paurṇamāsyāṃ tu vāsare 24|
āsiṃcedacyutaṃ mūrdhni tadaitatkalaśodakam |
puruṣasūktena maṃtreṇa pāvamānībhireva ca 25|
nālikerodakenātha tathā tālaphalāṃbunā |
ratnodakena gaṃdhena tathā puṣpodakena ca 26|

paṃcopacārairārādhya yathāvibhavavistaraiḥ |
ghaṃ ghaṃṭāyai nama iti ghaṃṭāvādyaṃ pradāpayet 27|
patitasya mahādhvānanyastapātakasaṃcaye |
pāhi māṃ pāpinaṃ ghorasaṃsārārṇavapātinam 28|
ya evaṃ kurute vidvānbrāhmaṇaḥ śrotriyaḥ śuciḥ |
sarvapāpaiḥ pramucyeta viṣṇulokaṃ sa gacchati 29|
āṣāḍhaśuklaikādaśyāṃ kuryātsvāpamahotsavam |

āṣāḍhe ca rathaṃ kuryācchrāvaṇe śravaṇāvidhim 30|
bhādre ca janmadivasa upavāsaparo bhavet |
prasuptasya parīvartamāśvine māsi kārayet 31|
utthānaṃ śrīhareḥ kuryādanyathā viṣṇudrohakṛt |
śubhe caivāśvine māsi mahāmāyāṃ ca pūjayet 32|
sauvarṇīṃ rājatīṃ vāpi viṣṇurūpāṃ baliṃ vinā |
hiṃsādveṣau na kartavyau dharmātmā viṣṇupūjakaḥ 33|
kārtike puṣyamāse ca kāmataḥ puṇyamācaret |
dāmodarāya dīpaṃ ca prāṃśusthāne pradāpayet 34|
saptavartipramāṇena dīpaḥ syāccaturaṃgulaḥ |
pakṣāṃte ca prakartavyā dīpamālāvali śubhā 35|
mārgaśīrṣe site pakṣe ṣaṣṭhyāṃ ca sitavastrakaiḥ |
pūjayejjagadīśaṃ ca brahmāṇaṃ ca viśeṣataḥ 36|
pauṣe puṣpābhiṣekaṃ ca varjayeccaṃdanaṃ ślatham |
saṃkrāṃtyāṃ māghamāse ca sādhivāsita taṃḍulāt 37|

naivedyaṃ viṣṇave dadyādimaṃ maṃtramudīrayet |
brāhmaṇānbhojayedbhaktyā devadevapuraḥ sthitān 38|
abhyarcya bhagavadbhaktāndvijāṃśca bhagavaddhiyā |
ekasminbhojite bhakte koṭirbhavati bhojitā 39|
viprabhojanamātreṇa vyaṃgaṃ sāṃgaṃ dhruvaṃ bhavet |
paṃcamyāṃ śuklapakṣe tu snāpayitvā ca keśavam 40|
pūjayitvā vidhānena cūtapallavasaṃyutaiḥ |
phalacūrṇaiśca vividhairvāsitaiḥ paṭasādhitaiḥ 41|
kānanaṃ ramaṇīyaṃ ca pradīptaṃ dīpadīpitam |
drākṣekṣu raṃbhā jaṃbīra nāgaraṃgaṃ ca pūgakam 42|
nālikeraṃ ca dhātrīṃ ca panasaṃ ca harītakīm |
anyaiśca vṛkṣakhaṃḍaiśca sarvartukusumānvitaiḥ 43|
anyaiśca vividhaiścaiva phalapuṣpasamanvitaiḥ |
vitānaiḥ kusumoddāmairvāripūrṇaghaṭaistathā 44|
cūtaśākhopaśākhābhiḥ śobhitaṃ chatracāmaraiḥ |

jayakṛṣṇeti saṃsmṛtya pradakṣiṇapurassaram 45|
viśeṣataḥ kaliyuge dolotsavo vidhīyate |
phālgune ca caturdaśyāmaṣṭame yāmasaṃjñake 46|
athavā paurṇamāsyāṃ tu pratipatsaṃdhisaṃjñake |
pūjayedvidhivadbhaktyā phalgucūrṇaiścaturvidhaiḥ 47|
sitaraktairgaurapītaiḥ karpūrādi vimiśritaiḥ |
haridrārāgayogācca raṃgarūpairmanoharaiḥ 48|
anyairvā raṃgarūpaiśca prīṇayetparameśvaram |
ekādaśyāṃ samārabhya paṃcamyāṃ taṃ samāpayet 49|
paṃcāhāni tryahāni vā dolotsavo vidhīyate |
dakṣiṇābhimukhaṃ kṛṣṇaṃ dolamānaṃ sakṛnnarāḥ 50|
dṛṣṭvāparādhanicayairmuktāste nātra saṃśayaḥ |
nikṣipya jalapātre ca māsi mādhavasaṃjñake 51|

sauvarṇapātre raupye vā tāmre vāpyatha mṛṇmaye |
toyasthaṃ yo'rcayeddevaṃ śālagrāmasamudbhavam 52|

pratimāṃ vā mahābhāge tasya puṇyaṃ na gaṇyate |
damanāropaṇaṃ kṛtvā śrīviṣṇau ca samarpayet 53|
vaiśākhe śrāvaṇe bhādre kartavyaṃ vā tadarpaṇam |
pūrvepūrve tu vātasthe damanādiṣu karmasu 54|
prakartavyaṃ vidhānena anyathā niṣphalaṃ bhavet |
vaiśākhe ca tṛtīyāyāṃ jalamadhye viśeṣataḥ 55|
athavā maṃḍale kuryānmaṃḍape vā bṛhadvane |
sugaṃdhacaṃdanenāṃgaṃ supuṣṭaṃ ca dinedine 56|
yathāprayatnataḥ kuryātkṛśāṃgasyeva puṣṭidam |
caṃdanāguru hrībera kṛṣṇakuṃkuma rocanā 57|
jaṭāmāṃsī murā caiva viṣṇorgaṃdhāṣṭakaṃ viduḥ |
taistairgaṃdhayutaiścāpi viṣṇoraṃgāni lepayet 58|
dhṛṣṭaṃ ca tulasīkāṣṭhaṃ karpūrāguruyogataḥ |
athavā kesarairyojyaṃ haricaṃdanamucyate 59|
yātrākāle ca ye kṛṣṇaṃ bhaktyā paśyaṃti mānavāḥ |

na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi 60|
sugaṃdhamiśritaistoyairdevadevaṃ galaṃti ye |
athavā puṣpamadhye tu sthāpayejjagadīśvaram 61|
vṛṃdāvanaṃ tatra gatvā upaskṛtya phalāni ca |
viṣṇubhaktena yogyena bhojayettadaśeṣataḥ 62|
nārikelaphalaṃ bījakośaṃ coddhṛtya dāpayet |
ghoṃṭāphalaṃ ca panasaṃ kośamuddhṛtya dāpayet 63|
dadhnā vimiśritaṃ cānnaṃ ghṛtenāplutya dāpayet |
pācitaṃ piṣṭakaṃ pūpamaṣṭādaśaghṛtena ca 64|
tailaiśca tilasaṃmiśraiḥ phalaṃ pakvaṃ pradāpayet |
yadyadevātmanaḥ prītaṃ tattadīśāya dāpayet 65|
datvā naivedyavastrādi nādadīta kathaṃcana |
tyaktaṃ ca viṣṇumuddiśya tadbhaktebhyo viśeṣataḥ 66|
iti te kathitaṃ kiṃcitsamāsena maheśvari |
gopanīyaṃ prayatnena svayoniriva pārvati 67|

śrīkṛṣṇarūpaguṇavarṇana śāstravargabodhādhikāra iha cedalamanyapāṭhaiḥ |
tatpremabhāvarasabhaktivilāsa nāmahāreṣu cetkhalu manaḥ kimu kāminībhiḥ 68|
taccetasā prabhajatāṃ vrajabālakeṃdraṃ vṛṃdāvanakṣititalaṃ yamunājalaṃ ca |
tallokanāthapadapaṃkajadhūlimiśraliptaṃ vapuḥ kila vṛthāgarucaṃdanādyaiḥ 69|
iti śrīpadmapurāṇe pātālakhaṃḍe umāmaheśvarasaṃvāde vṛṃdāvanamāhātmye aśītitamo'dhyāyaḥ 80|

English translation

Pārvatī said :

1-2a. Then, how does (a man) survive, when the terrible Kali age, full of the alligators in the form of objects of senses, and having the distress in the form of a son, a wife and wealth, has arrived, O lord? O great god, O treasure of kindness, tell the remedy for it.

The lord said :

2b-8. Kali does not harass them who always utter the name of Hari and Hari only, or the auspicious (utterance) 'Hare Rāma , Hare Kṛṣṇa ' or 'Kṛṣṇa, Kṛṣṇa'. Doing (his) deeds one after another, a man should remember (Viṣṇu 's) epithets. He repeatedly says, 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa'. He should also use your name and my name with inversion. He too would be free from sin as fire (goes away) from a heap of cotton . He who mutters my auspicious name with your name as 'Victory to the First One', or preceded by the word 'Śrī', is freed from the worldly existence. He should remember it by day, at night, in the evening-at all times. He, remembering Rāma day and night, sees Kṛṣṇa with his eyes. He being pure or impure, just by remembering always and at all times, (Viṣṇu's) name, is, just at that moment, freed from the worldly existence.

9-12. (Uttering) the name removes the sin of even him who is having many offences. In the Kali age a sacrifice, a vow, penance or charity is not complete in all parts. This couple—bath in Gaṅgā and Viṣṇu's name—is free from evil. O auspicious lady, horrible thousand sins connected with killing. (sin due to) cohabiting with crores of wives of preceptors, thefts and other (sins) do not take place due to the name ' Govinda ' dear to Hari. He who is impure or pure or who is reduced to every condition, who remembers (Viṣṇu) of lotuslike eyes, is pure from within and without.

13-20a. By remembering his name or by reflecting on his feet he should start worshipping him by fashioning his image with gold, silver, flour or of the shape of a garland. marked with his feet. He bears (the mark of) a disc at the root of his right thumb. He causes the end of the worldly existence of the man who bows there. Acyuta (i.e. Viṣṇu) bears a very beautiful mark of a lotus at the root of the middle finger, which attracts the bees in the form of the hearts of those who meditate (upon Viṣṇu). Below the lotus he bears (the mark of) a flag, which is the victory-flag of all calamities. At the root of the small finger is the mark (like a diamond-pin) that breaks (i.e. destroys) the stream of the sins of a devotee. In the side is a goad, the cause of joy in the devotee's heart. At the joint of the thumb he bears (the mark of) a barley-corn which is full of pleasures and riches. At the root (of the thumb) there is (the mark of) a mace breaking the mountain of sins of all men. The unborn lord also bears marks like lotuses etc. on the right (foot) to illumine all knowledge. The treasure of kindness would stand on the left foot and has (these marks).

20b-40a. Therefore, he who would always listen to or narrate the greatness of Govinda, which is charming due to the relish of joy, is fully free. There is no doubt about it. I shall (now) tell the rites (to be performed) in (different) months, which give delight to Viṣṇu. In Jyeṣṭha , one, being pure, should carefully bathe Śrī Viṣṇu. On the full-moon day (when this is done), daily sins, sins committed during the fortnight, the month, the season and the year, so also thousands (of sins like) killing a brāhmaṇa , those committed knowingly or unknowingly, (sins like) stealing gold, drinking liquor, violating the teacher's bed (i.e. wife), so also thousands of crores of minor sins—all these perish. One should sprinkle (the idol of) Acyuta on (its) head with water from a pitcher to the accompaniment of the hymn (called) Puruṣasūkta or (the group called) Pāvamānī hymns. (Or one should sprinkle the idol) with coconut water, or water from the tāla fruit, or fragrant water with gems put into it or water offered with flowers. Having propitiated (Viṣṇu) with the five articles of worship, according to (one's) expanse of wealth, one should offer the musical instrument viz. bell, saying, 'Gham, salutation to Ghaṇṭā '. 'I am fallen into the heat of sins put along the great path'. 'Protect me, a sinner—falling into the ocean of the terrible mundane existence'. A learned brāhmaṇa, pure and wise, who does like this, is freed from all sins, and he goes to Viṣṇu's heaven. One should celebrate the great festival of (Viṣṇu's going to) sleep on the eleventh day of the bright half of Āṣāḍha . In Āṣāḍha one should take out (Viṣṇu's) chariot (in procession). In Śrāvaṇa one should perform the ceremony called Śrāvaṇa- vidhi (performed on the full-moon day). He should be intent on a fast on (Viṣṇu's) birthday in Bḥādrapada. In the month of Āśvina , one should perform the ceremony of (Viṣṇu's) turning to another side. One should (also) perform (the ceremony of) Śrī Hari's getting up. Otherwise he will be a traitor to Viṣṇu. In the

auspicious Āśvina month one should worship the golden or silver (idol of) Mahāmāyā of the form of Viṣṇu, without making an oblation. A religious-minded worshipper of Viṣṇu should not indulge in killing or hating (anyone). In the months of Kārtika and Pauṣa one should perform (deeds of) religious merit according to his desire. One should also offer a lamp (kept) on a high place to Dāmodara . The lamp should be of the size of four fingers and should have seven wicks. At the end of the fortnight one should arrange an auspicious row of lamps. In the bright half of Mārgaśīrṣa , on the sixth day, one should, with (i.e. having put on) white garments, worship the lord of the world, particularly Brahmā . In Pauṣa one should sprinkle (water over the idol) with flowers. One should avoid loose sandal(-paste). On the Saṃkrānti day and in the month of Māgha one should make an offering of food made from fragrant rice to Viṣṇu, and should recite this prayer. One should also feed brāhmaṇas residing in the city of the god of gods. One should (also) honour Viṣṇu's devotees and brāhmaṇas looking upon them as the lord. When one devotee is fed, a crore of them are fed. Merely by feeding brāhmaṇas a deficient (deed) certainly becomes complete.

40b-45a. On the fifth day in the bright fortnight one should bathe (the idol of) Keśava , worship it duly with fruits and powders, along with young leaves of mango trees, and with fine, fragrant garments. The house should be (rendered) charming, should be bright and illumined with lights. It should have grapes, sugarcanes, plantain-trees, jambīra , nāgaraṅga , nut-trees, coconuts, dhātrī , jackfruits, and green vegetables. (It should be decorated) with portions of other trees, with flowers of all seasons, with other various fruits and flowers, with canopies, with abundant flowers and pitchers full of water, with branches and twigs of mango-trees and with umbrellas and chowries.

45b-57a. The festival of the swing is laid down after remembering (Kṛṣṇa) with the words 'Victory to Kṛṣṇa' and after going round (the idol)—especially in the Kali age (it is celebrated) on the fourteenth day in Phālguna (at the time) called Yāma . Or one should devoutly and duly worship (the idol) with four kinds of powders of figs on the full-moon day on the first day at a time called sandhi . One should please the highest lord with white and red (articles), white and yellow (articles), and (articles) mixed with camphor etc.; so also with (articles) having lovely colour and form due to the colour of turmeric. Or one should please the highest lord with (articles) having other colours and forms. One should start (the festival) on the eleventh day and finish it on the fifth day. The swing-festival is laid down (to last for) five days or three days. Men, seeing Kṛṣṇa facing the south and swinging, get free from heaps of sins. There is no doubt about it. A man should, in the month of Caitra , put the deity rising from (i.e. present in) Śālagrāma , in a pot containing water or in a golden, silver, copper or earthen vessel and should worship him while (the idol) is in water. Or, O magnanimous one, he should worship his image. His religious merit cannot be measured. Having planted the damana (tree), he should offer (the leaves of) it to Śrī Viṣṇu. He should offer it in Vaiśākha or Śrāvaṇa or Bhādrapada . While offering damana etc. he should do so in the foremost sheltered place; otherwise it is fruitless. On the third day of Vaiśākha he should get fashioned (the idol of Viṣṇu) especially in water or in a circle or in a pavilion in a big grove. Day by day he should nourish it well with fragrant sandal. With care as he can bestow, he should do it, which gives nourishment.

57b-66. They recognise these things to be Viṣṇu's Gandhāṣṭaka 'eight fragrances'—sandal, agaru (a kind of sandal), hrībera, black saffron, rocanā (a kind of yellow pigment), jaṭāmāṃsī (a kind of black pigment), murā . With these particular (articles) he should smear the body (i.e. the idol) of Viṣṇu. Rubbed Tulasī -wood with camphor and agaru or used with filaments of flowers is called haricandana . The men who, at the time of pilgrimage, see Kṛṣṇa (i.e. his idol) with devotion, are not reborn even after hundreds of crores of kalpas , (so also those) who put (i.e. bathe the idol with) water mixed with fragrant articles. Or having gone to Vṛndāvana , having put in the midst of flowers (the idol of) the lord of the world, and having decorated (it), he should make a worthy devotee of Viṣṇu enjoy (all) that fully. He should pluck a coconut or the seed-vessel of a lotus and offer it (to the deity), so also jujube fruit,

bread-fruit, after removing the cover. He should also cause to be offered food mixed with curd, after dipping it into ghee . He should also cause to be offered cooked flour, cake with ghee, so also ripe fruit with oil mixed with sesamum (-seeds). He should give whatever is dear to himself. Having offered (an article) he should never take it back; especially that which is intended for Viṣṇu and given to his devotees.

67-69. O Maheśvarī , O Pārvatī , I have told you something in brief. You should protect it like your own vulva. When there is this section (giving) instruction in the class of sacred texts describing the form and virtues of Śrīkṛṣṇa , enough of other texts. When the (devotee's) mind is (fixed) on the necklace of love (for him), interest (in him), devotion (to him) and his sports and names, what is the use of beautiful women? With heart worship that lord of the children in Vraja , the ground of Vṛndāvana, water of Yamunā ; a body smeared with dust of the lotus-like feet of the lord of the world (is better than one smeared with) agaru, sandal etc. which are indeed vain.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 81

Mantracintāmaṇi for Devotees of Kṛṣṇa

Chapter 376 of 693 · 67 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचु-
सूत जीव चिरं साधो श्रीकृष्णचरितामृतम् ।
त्वया प्रकाशितं सर्वं भक्तानां भवतारणम् १।
श्रीकृष्णलीलां निखिलां ब्रूहि दैनंदिनीं प्रभो ।
ययाकर्णितया साधो कृष्णे भक्तिर्विवर्द्धते २।
गुरोः शिष्यस्य मंत्रस्य विधानं लक्षणं पृथक् ।
वदास्माकं महाभाग त्वं हि नः परमः सुहृत् ३।
सूत उवाच-
एकदा यमुनातीरे समासीनं जगद्गुरुम् ।
नारदः प्रणिपत्याह देवदेवं सदाशिवम् ४।
नारद उवाच-
देवदेव महादेव सर्वज्ञ जगदीश्वर ।
भगवद्धर्मतत्त्वज्ञ कृष्णमंत्रविदां वर ५।
कृष्णमंत्रा मया लब्धास्त्वत्तो ये च पितुः परे ।
ते सर्वे साधितास्तत्वान्मंत्रराजादयो मया ६।

बहुवर्षसहस्रैस्तु शाकमूलफलाशिना ।
शुष्कपर्णांबुवाय्वादि भोजिना च निराशिना ७।
स्त्रीणां संदर्शनालापवर्जिना भूमिशायिना ।
कामादिषड्गुणं जित्वा बाह्येंद्रियनियम्यता ८।
एवंकृतेऽपि नैवात्मा संतुष्टो मम शंकर ।
तद्ब्रूहि यत्प्रसिध्येत संस्काराद्यैर्विना प्रभो ९।
सकृदुच्चारणादेव ददाति फलमुत्तमम् ।
यदि योग्योऽस्मि देवेश तदा मे कृपया वद १०।
शिव उवाच-
साधु पृष्टं महाभाग त्वया लोकहितैषिणा ।
सुगोप्यमपि वक्ष्यामि मंत्रचिंतामणिं तव ११।
रहस्यानां रहस्यं यद्गुह्यानां गुह्यमुत्तमम् ।
न मया कथितं देव्यै नाग्रजेभ्यः पुरा तव १२।
वक्ष्यामि युगलं तुभ्यं कृष्णमंत्रमनुत्तमम् ।
मंत्रचिंतामणिर्नाम युगलं द्वयमेव च १३।

पर्याया अस्य मंत्रस्य तथा पंचपदीति च ।
गोपीजनपदं वल्लभां तं तु चरणानिति १४।
शरणं च प्रपद्ये च एष पंचपदात्मकः ।
मंत्रचिंतामणिः प्रोक्तः षोडशार्णो महामनुः १५।
नमो गोपीजनेत्युक्त्वा वल्लभाभ्यां वदेत्ततः ।
पदद्वयात्मको मंत्रो दशार्णः खलु कथ्यते १६।
एतां पंचपदीं जप्त्वा श्रद्धयाश्रद्धया सकृत् ।
कृष्णप्रियाणां सान्निध्यं गच्छत्येव न संशयः १७।
न पुरश्चरणप्रेक्षा नास्य न्यासविधिक्रमः ।
न देशकालनियमो नारिमित्रादिशोधनम् १८।
सर्वेऽधिकारिणश्चात्र चंडालांता मुनीश्वर ।
स्त्रियः शूद्रादयश्चापि जडमूकादि पंगवः १९।
अन्ये हुणाः किराताश्च पुलिंदाः पुष्कसास्तथा ।
आभीराय वनाः कंकाः खसाद्याः पापयोनयः २०।
दंभाहंकारपरमाः पापाः पैशुन्यतत्पराः ।

गोब्राह्मणादि हंतारो महोपपातकान्विताः २१।
ज्ञानवैराग्यरहिताः श्रवणादिविवर्जिताः ।
एते चान्ये च सर्वे स्युर्मनोरस्याधिकारिणः २२।
यदि भक्तिर्भवेदेषां कृष्णे सर्वेश्वरेश्वरे ।
तदाधिकारिणः सर्वे नान्यथा मुनिसत्तम २३।
याज्ञिको दाननिरतः सर्वतंत्रोपसेवकः ।
सत्यवादी यतिर्वापि वेदवेदांगपारगः २४।
ब्रह्मनिष्ठः कुलीनो वा तपस्वी व्रततत्परः ।
अत्राधिकारी न भवेत्कृष्णभक्तिविवर्जितः २५।
तस्मादकृष्णभक्ताय कृतघ्नाय न मानिने ।
न च श्रद्धाविहीनाय वक्तव्यं नास्तिकाय च २६।
न चाशुश्रूषवे वाच्यं नासंवत्सरसेविने ।
श्रीकृष्णेऽनन्यभक्ताय दंभलोभविवर्जिने २७।
कामक्रोधविमुक्ताय देयमेतत्प्रयत्नतः ।
ऋषिश्चैवाहमेतस्य गायत्रीछंद उच्यते २८।

देवता बल्लवीकांतो मंत्रस्य परिकीर्तितः ।
सप्रियस्य हरेर्दास्ये विनियोग उदाहृतः २९।
आचक्राद्यैस्तथा मंत्रैः पंचांगानि प्रकल्पयेत् ।
अथवापि स्वबीजेन करांगन्यासकौ चरेत् ३०।
मंत्रस्य प्रथमो वर्णो बिंदुना मूर्ध्निभूषितः ।
गमित्येवं भवेद्बीजं नमः शक्तिरिहोदिता ३१।
अंतिमार्णैर्दशांगानि तैरेव च तथार्चनम् ।
गंधपुष्पादिभिस्तच्च जलैरेवाप्यसंभवे ३२।
न्यासपूर्वविधानेन कर्तव्यं हरितुष्टये ।

अतएवास्य मंत्रस्य न्यासाद्यन्ये वदंति च ३३।
सकृदुच्चारणादेव कृतकृत्यत्वदायिनः।
तथापि दशधा नित्यं जपाद्यर्थं प्रविन्यसेत् ३४।
अथ ध्यानं प्रवक्ष्यामि मंत्रस्यास्य द्विजोत्तम।
पीतांबरं घनश्यामं द्विभुजं वनमालिनम् ३५।
बर्हिबर्हकृतोत्तंसं शशिकोटिनिभाननम्।

घूर्णायमाननयनं कर्णिकारावतंसिनम् ३६।
अभितश्चंदनेनाथ मध्ये कुंकुमबिंदुना।
रचितं तिलकं भाले बिभ्रतं मंडलाकृतिम् ३७।
तरुणादित्यसंकाशं कुंडलाभ्यां विराजितम्।
घर्माम्बुकणिकाराजद्दर्पणाभकपोलकम् ३८।
प्रियास्य न्यस्तनयनं लीलापांगोन्नतभ्रुवम्।
अग्रभागन्यस्तमुक्ता विस्फुरत्प्रोच्चनासिकम् ३९।
दशनज्योत्स्नया राजत्पक्वबिंबफलाधरम्।
केयूरांगदसद्रत्नमुद्रिकाभिर्लसत्करम् ४०।
बिभ्रतं मुरलद्यं वामे पाणौ पद्मं तथैव च।
कांचीदामस्फुरन्मध्यं नूपुराभ्यां लसत्पदम् ४१।
रतिकेलिरसावेश चपलं चपलेक्षणम्।
हसंतं प्रियया सार्द्धं हासयंतं च तां मुहुः ४२।
इत्थं कल्पतरोर्मूले रत्नसिंहासनोपरि।
वृंदारण्ये स्मरेत्कृष्णं संस्थितं प्रियया सह ४३।

वामपार्श्वे स्थितां तस्य राधिकां च स्मरेत्ततः।
नीलचोलकसंवीतां तप्तहेमसमप्रभाम् ४४।
पट्टांचलेनावृतार्द्धं सुस्मेराननपंकजाम्।
कांतवक्त्रे न्यस्तनेत्रां चकोरी चंचलेक्षणाम् ४५।
अंगुष्ठतर्जनीभ्यां च निजकांतमुखांबुजे।
अर्पयंतीं पूगफलं पर्णचूर्णसमन्वितम् ४६।
मुक्ताहारस्फुरच्चारु पीनोन्नतपयोधराम्।
क्षीणमध्यां पृथुश्रोणीं किंकिणीजालमंडिताम् ४७।
रत्नताटंककेयूरमुद्रा वलयधारिणीम्।
रणत्कटकमंजीर रत्नपादांगुलीयकाम् ४८।
लावण्यसारमुग्धांगीं सर्वावयवसुंदरीम्।
आनंदरससंमग्नां प्रसन्नां नवयौवनाम् ४९।
सख्यश्च तस्या विप्रेंद्र तत्समानवयोगुणाः।
तत्सेवनपराभाव्याश्चामरव्यजनादिभिः ५०।
अथ तुभ्यं प्रवक्ष्यामि मंत्रार्थं शृणु नारद।

बहिरंगैः प्रपंचस्य स्वांशैर्मायादि शक्तिभिः ५१।
अंतरंगैस्तथा नित्यविभूतैस्तैश्चिदादिभिः।

गोपनादुच्यते गोपी राधिका कृष्णवल्लभा ।
देवी कृष्णमयी प्रोक्ता राधिका परदेवता ५२।
सर्वलक्ष्मीस्वरूपा सा कृष्णाह्लादस्वरूपिणी ।
ततः सा प्रोच्यते विप्र ह्लादिनीति मनीषिभिः ५३।
तत्कलाकोटिकोट्यंश दुर्गाद्यास्त्रिगुणात्मिकाः ।
सा तु साक्षान्महालक्ष्मीः कृष्णो नारायणः प्रभुः ५४।
नैतयोर्विद्यते भेदः स्वल्पोऽपि मुनिसत्तम ।
इयं दुर्गा हरी रुद्रः कृष्णः शक्र इयं शची ५५।
सावित्रीयं हरिर्ब्रह्मा धूमोर्णासौ यमो हरिः ।
बहुना किं मुनिश्रेष्ठ विना ताभ्यां न किंचन ५६।
चिदचिल्लक्षणं सर्वं राधाकृष्णमयं जगत् ।
इत्थं सर्वं तयोरेव विभूतिं विद्धि नारद ५७।
न शक्यते मया वक्तुं वर्षकोटिशतैरपि ।

त्रैलोक्ये पृथिवी मान्या जंबूद्वीपं ततोवरम् ५८।
तत्रापि भारतं वर्षं तत्रापि मथुरापुरी ।
तत्र वृंदावनं नाम तत्र गोपीकदंबकम् ५९।
तत्र राधासखीवर्गस्तत्रापि राधिका वरा ।
सांनिध्याधिक्यतस्तस्या आधिक्यं स्याद्यथोत्तरम् ६०।
पृथिवी प्रभृतीनां तु नान्यत्किंचिदिहोदितम् ।
सैषा हि राधिका गोपी जनस्तस्याः सखीगणः ६१।
तस्याः सखीसमूहस्य वल्लभौ प्राणनायकौ ।
राधाकृष्णौ तयोः पादाः शरणं स्यादिहाश्रये ६२।
प्रपद्ये गतवानस्मि जीवोऽहं भृशदुःखितः ।
सोऽहं यः शरणं प्राप्तो मम तस्य यदस्ति च ६३।
सर्वं ताभ्यां तदर्थं हि तद्भोग्यं न ह्यहं मम ।
इत्यसौ कथितो विप्र मंत्रस्यार्थः समासतः ६४।
युगलार्थस्तथा न्यासः प्रपत्तिः शरणागतिः ।
आत्मार्पणमिमे पंच पर्यायास्ते मयोदिताः ६५।

अयमेव चिंतनीयो दिवानक्तमतंद्रितैः ६६।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये एकाशीतितमोऽध्यायः ८१।

Roman transliteration

ṛṣaya ūcu-
sūta jīva ciraṃ sādho śrīkṛṣṇacaritāmṛtam |
tvayā prakāśitaṃ sarvaṃ bhaktānāṃ bhavatāraṇam 1|
śrīkṛṣṇalīlāṃ nikhilāṃ brūhi dainaṃdinīṃ prabho |
yayākarṇitayā sādho kṛṣṇe bhaktirvivarddhate 2|
guroḥ śiṣyasya maṃtrasya vidhānaṃ lakṣaṇaṃ pṛthak |
vadāsmākaṃ mahābhāga tvaṃ hi naḥ paramaḥ suhṛt 3|

sūta uvāca-
ekadā yamunātīre samāsīnaṃ jagadgurum |
nāradaḥ praṇipatyāha devadevaṃ sadāśivam 4|
nārada uvāca-
devadeva mahādeva sarvajña jagadīśvara |
bhagavaddharmatattvajña kṛṣṇamaṃtravidāṃ vara 5|
kṛṣṇamaṃtrā mayā labdhāstvatto ye ca pituḥ pare |
te sarve sādhitāstatvānmaṃtrarājādayo mayā 6|

bahuvarṣasahasraistu śākamūlaphalāśinā |
śuṣkaparṇāṃbuvāyvādi bhojinā ca nirāśinā 7|
strīṇāṃ saṃdarśanālāpavarjinā bhūmiśāyinā |
kāmādiṣaḍguṇaṃ jitvā bāhyeṃdriyaniyamyatā 8|
evaṃkṛte'pi naivātmā saṃtuṣṭo mama śaṃkara |
tadbrūhi yatprasidhyeta saṃskārādyairvinā prabho 9|
sakṛduccāraṇādeva dadāti phalamuttamam |
yadi yogyo'smi deveśa tadā me kṛpayā vada 10|
śiva uvāca-
sādhu pṛṣṭaṃ mahābhāga tvayā lokahitaiṣiṇā |
sugopyamapi vakṣyāmi maṃtraciṃtāmaṇiṃ tava 11|
rahasyānāṃ rahasyaṃ yadguhyānāṃ guhyamuttamam |
na mayā kathitaṃ devyai nāgrajebhyaḥ purā tava 12|
vakṣyāmi yugalaṃ tubhyaṃ kṛṣṇamaṃtramanuttamam |
maṃtraciṃtāmaṇirnāma yugalaṃ dvayameva ca 13|

paryāyā asya maṃtrasya tathā paṃcapadīti ca |
gopījanapadaṃ vallabhāṃ taṃ tu caraṇāniti 14|
śaraṇaṃ ca prapadye ca eṣa paṃcapadātmakaḥ |
maṃtraciṃtāmaṇiḥ proktaḥ ṣoḍaśārṇo mahāmanuḥ 15|
namo gopījanetyuktvā vallabhābhyāṃ vadettataḥ |
padadvayātmako maṃtro daśārṇaḥ khalu kathyate 16|
etāṃ paṃcapadīṃ japtvā śraddhayāśraddhayā sakṛt |
kṛṣṇapriyāṇāṃ sānnidhyaṃ gacchatyeva na saṃśayaḥ 17|
na puraścaraṇaprekṣā nāsya nyāsavidhikramaḥ |
na deśakālaniyamo nārimitrādiśodhanam 18|
sarve'dhikāriṇaścātra caṃḍālāṃtā munīśvara |
striyaḥ śūdrādayaścāpi jaḍamūkādi paṃgavaḥ 19|
anye hūṇāḥ kirātāśca puliṃdāḥ puṣkasāstathā |
ābhīrāya vanāḥ kaṃkāḥ khasādyāḥ pāpayonayaḥ 20|
daṃbhāhaṃkāraparamāḥ pāpāḥ paiśunyatatparāḥ |

gobrāhmaṇādi haṃtāro mahopapātakānvitāḥ 21|
jñānavairāgyarahitāḥ śravaṇādivivarjitāḥ |
ete cānye ca sarve syurmanorasyādhikāriṇaḥ 22|
yadi bhaktirbhavedeṣāṃ kṛṣṇe sarveśvareśvare |
tadādhikāriṇaḥ sarve nānyathā munisattama 23|
yājñiko dānaniratāḥ sarvataṃtropasevakaḥ |
satyavādī yatirvāpi vedavedāṃgapāragaḥ 24|
brahmaniṣṭhaḥ kulīno vā tapasvī vratatatparaḥ |
atrādhikārī na bhavetkṛṣṇabhaktivivarjitaḥ 25|
tasmādakṛṣṇabhaktāya kṛtaghnāya na mānine |
na ca śraddhāvihīnāya vaktavyaṃ nāstikāya ca 26|
na cāśuśrūṣave vācyaṃ nāsaṃvatsarasevine |

śrīkṛṣṇe'nanyabhaktāya daṃbhalobhavivarjine 27|
kāmakrodhavimuktāya deyametatprayatnataḥ |
ṛṣiścaivāhametasya gāyatrīchaṃda ucyate 28|

devatā ballavīkāṃto maṃtrasya parikīrtitaḥ |
sapriyasya harerdāsye viniyoga udāhṛtaḥ 29|
ācakrādyaistathā maṃtraiḥ paṃcāṃgāni prakalpayet |
athavāpi svabījena karāṃganyāsakau caret 30|
maṃtrasya prathamo varṇo biṃdunā mūrdhnibhūṣitaḥ |
gamityevaṃ bhavedbījaṃ namaḥ śaktirihoditā 31|
aṃtimārṇairdaśāṃgāni taireva ca tathārcanam |
gaṃdhapuṣpādibhistacca jalairevāpyasaṃbhave 32|
nyāsapūrvavidhānena kartavyaṃ harituṣṭaye |
ataevāsya maṃtrasya nyāsādyanye vadaṃti ca 33|
sakṛduccāraṇādeva kṛtakṛtyatvadāyinaḥ |
tathāpi daśadhā nityaṃ japādyarthaṃ pravinyaset 34|
atha dhyānaṃ pravakṣyāmi maṃtrasyāsya dvijottama |
pītāṃbaraṃ ghanaśyāmaṃ dvibhujaṃ vanamālinam 35|
barhibarhakṛtottaṃsaṃ śaśikoṭinibhānanam |

ghūrṇāyamānanayanaṃ karṇikārāvataṃsinam 36|
abhitaścaṃdanenātha madhye kuṃkumabiṃdunā |
racitaṃ tilakaṃ bhāle bibhrataṃ maṃḍalākṛtim 37|
taruṇādityasaṃkāśaṃ kuṃḍalābhyāṃ virājitam |
gharmāmbukaṇikārājaddarpaṇābhakapolakam 38|
priyāsya nyastanayanaṃ līlāpāṃgonnatabhruvam |
agrabhāganyastamuktā visphuratproccanāsikam 39|
daśanajyotsnayā rājatpakvabiṃbaphalādharam |
keyūrāṃgadasadratnamudrikābhirlasatkaram 40|
bibhrataṃ muraladyaṃ vāme pāṇau padmaṃ tathaiva ca |
kāṃcīdāmasphuranmadhyaṃ nūpurābhyāṃ lasatpadam 41|
ratikelirasāveśa capalaṃ capalekṣaṇam |
hasaṃtaṃ priyayā sārddhaṃ hāsayaṃtaṃ ca tāṃ muhuḥ 42|
itthaṃ kalpatarormūle ratnasiṃhāsanopari |
vṛṃdāraṇye smaretkṛṣṇaṃ saṃsthitaṃ priyayā saha 43|

vāmapārśve sthitāṃ tasya rādhikāṃ ca smarettataḥ |
nīlacolakasaṃvītāṃ taptahemasamaprabhām 44|
paṭṭāṃcalenāvṛtārddha susmerānanapaṃkajām |
kāṃtavaktre nyastanetrāṃ cakorī caṃcalekṣaṇām 45|
aṃguṣṭhatarjanībhyāṃ ca nijakāṃtamukhāṃbuje |
arpayaṃtīṃ pūgaphalaṃ parṇacūrṇasamanvitam 46|
muktāhārasphuraccāru pīnonnatapayodharām |
kṣīṇamadhyāṃ pṛthuśroṇīṃ kiṃkiṇījālamaṃḍitām 47|
ratnatāṭaṃkakeyūramudrā valayadhāriṇīm |
raṇatkaṭakamaṃjīra ratnapādāṃgulīyakām 48|
lāvaṇyasāramugdhāṃgīṃ sarvāvayavasuṃdarīm |
ānaṃdarasasaṃmagnāṃ prasannāṃ navayauvanām 49|
sakhyaśca tasyā vipreṃdra tatsamānavayoguṇāḥ |
tatsevanaparābhāvyāścāmaravyajanādibhiḥ 50|
atha tubhyaṃ pravakṣyāmi maṃtrārthaṃ śṛṇu nārada |

bahiraṃgaiḥ prapaṃcasya svāṃśairmāyādi śaktibhiḥ 51|
aṃtaraṃgaistathā nityavibhūtaistaiścidādibhiḥ |
gopanāducyate gopī rādhikā kṛṣṇavallabhā |
devī kṛṣṇamayī proktā rādhikā paradevatā 52|
sarvalakṣmīsvarūpā sā kṛṣṇāhlādasvarūpiṇī |
tataḥ sā procyate vipra hlādinīti manīṣibhiḥ 53|
tatkalākoṭikoṭyaṃśa durgādyāstriguṇātmikāḥ |
sā tu sākṣānmahālakṣmīḥ kṛṣṇo nārāyaṇaḥ prabhuḥ 54|
naitayorvidyate bhedaḥ svalpo'pi munisattama |
iyaṃ durgā harī rudraḥ kṛṣṇaḥ śakra iyaṃ śacī 55|
sāvitrīyaṃ haririrbrahmā dhūmorṇāsau yamo hariḥ |
bahunā kiṃ muniśreṣṭha vinā tābhyāṃ na kiṃcana 56|
cidacillakṣaṇaṃ sarvaṃ rādhākṛṣṇamayaṃ jagat |
itthaṃ sarvaṃ tayoreva vibhūtiṃ viddhi nārada 57|
na śakyate mayā vaktuṃ varṣakoṭiśatairapi |

trailokye pṛthivī mānyā jaṃbūdvīpaṃ tatovaram 58|
tatrāpi bhārataṃ varṣaṃ tatrāpi mathurāpurī |
tatra vṛṃdāvanaṃ nāma tatra gopīkadaṃbakam 59|
tatra rādhāsakhīvargastatrāpi rādhikā varā |
sāṃnidhyādhikyatastasyā ādhikyaṃ syādyathottaram 60|
pṛthivī prabhṛtīnāṃ tu nānyatkiṃcidihoditam |
saiṣā hi rādhikā gopī janastasyāḥ sakhīgaṇaḥ 61|
tasyāḥ sakhīsamūhasya vallabhau prāṇanāyakau |
rādhākṛṣṇau tayoḥ pādāḥ śaraṇaṃ syādihāśraye 62|
prapadye gatavānasmi jīvo'haṃ bhṛśaduḥkhitaḥ |
so'haṃ yaḥ śaraṇaṃ prāpto mama tasya yadasti ca 63|
sarvaṃ tābhyāṃ tadarthaṃ hi tadbhogyaṃ na hyahaṃ mama |
ityasau kathito vipra maṃtrasyārthaḥ samāsataḥ 64|
yugalārthastathā nyāsaḥ prapattiḥ śaraṇāgatiḥ |
ātmārpaṇamime paṃca paryāyāste mayoditāḥ 65|

ayameva ciṃtanīyo divānaktamataṃdritaiḥ 66|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye ekāśītitamo'dhyāyaḥ 81|

English translation

The sages said :

1-3. O Sūta , O good one, live long. You have disclosed the nectar of the deeds of Śrīkṛṣṇa , which emancipates all devotees from the mundane existence. O lord, tell (us) all the daily sports of Śrīkṛṣṇa, on hearing which devotion to Kṛṣṇa increases, O good man. O glorious one, tell us separately the application and characteristic of the prayer of the teacher and the disciple; for, you are our great friend.

Sūta said :

4. Once Nārada saluted and said to the lord of the world, the god of gods, Sadāśiva , seated on the bank of Yamunā .

Nārada said :

5-10. O god of gods, O great god, O omniscient one, O lord of the world, O you who know the truth about the characteristics of the lord, O you best among those who know the prayers of (i.e. addressed to) Kṛṣṇa, I secured great prayers (addressed) to Kṛṣṇa from you and from my father. Those best prayers and others have been properly learnt by me eating vegetables, roots and fruits for many thousand years, subsisting on dry leaves, water, air etc. or (sometimes) not eating (at all), avoiding looking at and talking to women, conquering the six qualities like lust, curbing the external organs. Even though this was done, O Śaṅkara , my mind was not pleased. Therefore, O lord, tell me that which would succeed even without purificatory rites etc., and which gives an excellent fruit just by uttering it even once. O lord of gods, if (you think) I am fit, then please tell it to me.

Śiva said :

11-16. O glorious one, you, desiring the welfare of the world, have asked well. I shall tell you the prayer—the gem yielding all desires, though it is to be well (i.e. carefully) protected. This is the secret of secrets and the excellent secret of secrets. I have never before told it to the goddess (i.e. Pārvatī) nor to your elder brothers. I shall tell you the excellent pair of prayers (addressed) to Kṛṣṇa. The pair is called Mantracintāmaṇi —the desire-yielding gem. There are alternatives to this prayer—so also the five-syllabled (prayer). Beginning with (the words) ‘ Gopījana ’ and ending with ‘ Vallabha ’ and ‘I seek the refuge’—This is the five-lettered (prayer). The great prayer of sixteen letters is called the Mantracintāmaṇi . Saying ‘Gopījana’ first, he should then say ‘Vallabhābhyām’. The prayer having two lines is said to be (having) ten letters.

17-22. Having internally repeated with or without faith, (just) once, he would go to the proximity of those dear to Kṛṣṇa. There is no doubt about this. For him there is no (need for) the consideration for an initiatory rite, no (need for) the order of rite of nyāsa , no restriction about place or time, no requital of an enemy or a friend etc. O best sage, all are entitled to it (even) up to a cāṇḍāla . So also women, śūdra and others, the dull, the dumb and the lame. Others (like) the Hūṇas , Kirātas , Pulindas and Puṣkaras , Ābhīras , Yavanas , Kaṅkas , Khasa and others, so also other low-born ones, those having much religious hypocrisy and egotism, those given to wickedness, killers of cows and brāhmaṇas , those having (committed) major and minor sins, those without knowledge and detachment, those without learning etc.—these and others—all are entitled to the prayer.

23-25. O best sage, if these have devotion to Kṛṣṇa, the god of all gods, then all of them are entitled; not otherwise. A performer of sacrifices, one engaged in giving gifts, one practising all regular orders of ceremonies and rites, one who speaks the truth, or an ascetic, master of Vedas and Vedāṅgas , one intent upon the contemplation of the Supreme Being, one born in a noble family, one practising austerities, one engaged in vows—is not entitled to this (hymn) if he does not have devotion to Kṛṣṇa.

26-28a. Therefore, it should not be told to him who is not a devotee of Kṛṣṇa, who is ungrateful, who is proud, who is faithless, and who is an atheist; so also it should not be told to him who is not desirous of attending, or to him who does not serve Śiva . This (prayer) should be carefully given to him who is a devotee of Kṛṣṇa only, free from religious hypocrisy and greed, free from lust and anger.

28b-33. I am the inspired poet (i.e. the author) of it, and its metre is said to be Gāyatri . The lover of the cowherdesses (i.e. Kṛṣṇa) is said to be the deity of this hymn. Its application is said to be to the service of Hari with his beloved. A man should employ the five modes (of devotion) beginning with the disc etc. and hymns also, or he should practise the assignment of the hands and body with the mystical letter forming its essential part. The first letter of the hymn is decorated at the top with a dot. The mystical letter would be ‘gem’ here, and the power is said to be ‘ namaḥ ’. In the last syllable there are ten parts, and worship is to be done with them, so also with sandal and flowers, with water in their

absence. It should be done (i.e. muttered) after first doing the assignment of the various parts of the body to different deities for pleasing Hari. Therefore, only others tell the nyāsa etc. of this hymn.

34-35a. Even if it is recited once it bestows blessedness. Yet one should always assign in ten ways for the muttered (hymn) etc. O best brāhmaṇa , now I shall explain (to you) the meditation of this prayer:

35b-43. (A man) should remember Kṛṣṇa seated, along with his beloved,on a throne in Vṛndāraṇya—Kṛṣṇa, who has put on a yellow garment, who is dark like a cloud, who has two arms, who has put on a garland of sylvan (flowers), who has a chaplet made of peacocks' tail-feathers, whose face resembles a crore of moons, whose eyes are rolling about; who has a karṇikāra (flower) as the ear-ornament, who has a round dot put on the centre of his forehead which is all around (smeared) with sandal, who is shining with ear-rings resembling the young sun, whose cheeks are like mirrors as they are glittering with drops of perspiration, whose eyes are rivetted on his beloved's face, who has sportively raised his brow due to a side-glance, whose very high nose is shining due to pearls put on its top, whose lips like ripe bimba fruits are shining by means of the moonlight (shooting) from his teeth, whose hands are shining with ornaments worn on the upper arms, with armlets and rings set with good (i.e. bright) gems, who holds in his left hand a flute , so also a lotus, whose waist is shining with a girdle and a chaplet, whose feet are glittering due to anklets, who is agile in the flurry caused by the joy due to love-sports, whose eyes are unsteady, who is laughing with his beloved and who is repeatedly making her laugh (thus he should remember Kṛṣṇa).

44-52a. Then he should remember Rādhikā who is seated to his left side, who has put on a blue bodice, whose lustre is like heated gold, whose lotus-like, very smiling face is half covered with the end of her garment, who has fixed her eyes on the face of her lover, whose eyes are unsteady like those of a cakorī, who is putting with her thumb and fore-finger a nut along with a (betal) leaf and powder into her lover's mouth, whose lovely, plump and elevated breasts are glittering due to a necklace of pearls, who has a slender waist, whose buttocks are large and are adorned with a mass of small bells, who has put on large jewelled ear-rings, armlets, rings and bracelets, who has put on a jingling string, anklets and jewelled foot-rings, whose body is bewitching due to her being an essence of beauty, who is beautiful in all limbs, who is submerged in the water of joy, who is pleased, who has fresh youth. O best of brāhmaṇas, there also are her friends who are of the same age and have the same qualities, and would be engaged in serving her with chow-ries and fans. Now, O Nārada, I shall tell you the meaning of the prayer; listen to it. Rādhikā, the beloved of Kṛṣṇa is called Gopī due to her being concealed by the external parts of the manifestation (of the world), her own parts like the powers of illusion etc., so also with the internal parts, always present, like intelligence etc.

52b-56a. The goddess, full of Kṛṣṇa, and the highest deity is called Rādhikā. She is of the nature of all beauty and of the nature of Kṛṣṇa's joy. Therefore, O brāhmaṇa, she is called Hlādinī by the wise. Durgā and others having the three constituents (like Sattva , Rajas , and Tamas) are a part of the croreth portion of her. She is actually Mahālakṣmī , and Kṛṣṇa is lord Nārāyaṇa . O best sage, there is not the slightest difference between the two. She is Durgā (i.e. Pārvatī); Hari is Rudra . Kṛṣṇa is Indra ; she is Indrāṇī . She is Sāvitrī ; Hari is Brahmā . She is Dhūmorṇā ; Hari is Yama .

56b-60a. O best sage, what is the use of (speaking) much? There is nothing of the nature of living or non-living that is without them. The whole world is full of Rādhā and Kṛṣṇa. In this way, O Nārada, that all (this) is the splendour of the two. It is not possible for me to describe it even (if I do so) for hundreds of crores of years. In the three worlds the earth is venerable; Jambudvīpa is better than it. In it Bhārata country (is excellent); in it the city Mathurā (is the best). In it the (grove) named Vṛndāvana (is excellent); in it the group of Rādhā's friends is excellent. In it Rādhikā is the best.

60b-66. Due to her proximity, superiority in successions of the earth etc. would be there. Nothing else is lofty here. This is that Rādhā. The cowherdesses are the group of her friends. Rādhā and Kṛṣṇa are dear chiefs of the lives of the group of her friends. In this world, their feet should be sought for refuge. I go to them, have gone to them; I the soul that is very much afflicted, have sought their refuge; whatever is mine is his. All (I offer) to them, is for them; it is to be enjoyed by them; it is not mine. O brāhmaṇa, this in brief is told (as) the meaning of the prayer. I have told the five alternatives as: the meaning of the couplet, nyāsa, reaching them and taking shelter of them, offering oneself. This hymn alone should be carefully reflected upon day and night.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 82

The Greatness of Vṛndāvana

Chapter 377 of 693 · 92 detected Sanskrit verse markers

Sanskrit

शिव उवाच-
अथ दीक्षाविधिं वक्ष्ये शृणु नारद तत्त्वतः ।
श्रवणादेव मुच्येत विना तस्य विधानतः १।
आविरंच्याज्जगत्सर्वं विज्ञाय नश्वरं बुधः ।
आध्यात्मिकादि त्रिविध दुःखमेवानुभूय च २।
अनित्यत्वाच्च सर्वेषां सुखानां मुनिसत्तम ।
दुःखपक्षे विनिक्षिप्य तानि तेभ्यो विवर्जितः ३।
विरज्य संसृतेर्हानौ साधनानि विचिंतयेत् ।
अनुत्तमसुखस्यापि संप्राप्तौ भृशनिर्वृतः ४।
नराणां दुष्करत्वं हि विज्ञाय च महामतिः ।
भृशमार्त्तस्ततो विप्र मां गुरुं शरणं व्रजेत् ५।
शांतो विमत्सरः कृष्णे भक्तोऽनन्यप्रयोजनः ।
अनन्यसाधनः श्रीमान्कामलोभविवर्जितः ६।
श्रीकृष्णरसतत्त्वज्ञः कृष्णमंत्रविदां वरः ।
कृष्णमंत्राश्रयो नित्यं मंत्रभक्तः सदा शुचिः ७।

सद्धर्मशासकोनित्यं सदाचारनियोजकः ।
संप्रदायी कृपापूर्णो विरागी गुरुरुच्यते ८।
एवमादिगुणः प्रायः शुश्रूषुर्गुरुपादयोः ।
गुरौ नितांतभक्तश्च मुमुक्षुः शिष्य उच्यते ९।
यत्साक्षात्सेवनं तस्य प्रेम्णा भागवतो भवेत् ।
स मोक्षः प्रोच्यते प्राज्ञैर्वेदवेदांगवेदिभिः १०।
आश्रित्य स्वगुरोः पादौ निजवृत्तं निवेदयेत् ।
स संदेहानपाकृत्य बोधयित्वा पुनः पुनः ११।
स्वपादप्रणतं शांतं शुश्रूषुं निजपादयोः ।
अतिहृष्टमनाः शिष्यं मनुमध्यापयेत्परम् १२।
चंदनेन मृदा वापि विलिखेद्बाहुमूलयोः ।
वामदक्षिणयोर्विप्र शंखचक्रे यथाक्रमम् १३।
ऊर्द्ध्वपुंड्रं ततः कुर्याद्भालादिषु विधानतः ।
ततोमंत्रद्वयं तस्य दक्षकर्णे विनिर्दिशेत् १४।
मंत्रार्थं च वदेत्तस्मै यथावदनुपूर्वशः ।

दासशब्दयुतं नाम धार्यं तस्य प्रयत्नतः १५।
ततोऽतिभक्त्या सस्नेहं वैष्णवान्भोजयेद्बुधः ।
श्रीगुरुं पूजयेच्चापि वस्त्रालंकरणादिभिः १६।
सर्वस्वं गुरवे दद्यात्तदर्द्धं वा महामुने ।
स्वदेहमपि निक्षिप्य गुरौ स्थेयमकिंचनैः १७।
य एतैः पंचभिर्विद्वान्संस्कारैः संस्कृतो भवेत् ।
दास्यभागी स कृष्णस्य नान्यथा कल्पकोटिभिः १८।
अंकनं चोर्द्ध्वपुंड्रश्च मंत्रो नामविधारणम् ।
पंचमो याग इत्युक्ताः संस्काराः पूर्वसूरिभिः १९।
अंकनं शंखचक्राद्यैः सच्छिद्रं पुंड्रमुच्यते ।
दासशब्दयुतं नाममंत्रो युगलसंज्ञकः २०।
गुरुवैष्णवयोः पूजा याग इत्यभिधीयते ।
एते परमसंस्कारा मया ते परिकीर्तिताः २१।
अथ तुभ्यं प्रपन्नानां धर्मान्वक्ष्यामि नारद ।
यानास्थाय गमिष्यंति हरिधाम नराः कलौ २२।

इत्थं गुरोर्लब्धमंत्रो गुरुभक्तिपरायणः ।
सेवमानो गुरुं नित्यं तत्कृपां भावयेत्सुधीः २३।
सतां धर्मां स्ततः शिक्षेत्प्रपन्नानां विशेषतः ।
स्वेष्टदेवधिया नित्यं वैष्णवान्परितोषयेत् २४।
ताडनं भर्त्सनं कामिभोग्यत्वेन यथा स्त्रियः ।
गृह्णंति वैष्णवानां च तत्तद्ग्राह्यं तथा बुधैः २५।
ऐहिक्यामुष्मिकी चिंता नैव कार्या कदाचन ।
ऐहिकं तु सदा भाव्यं पूर्वाचरितकर्मणा २६।
आमुष्मिकं तथा कृष्णः स्वयमेव करिष्यति ।
अतो हि तत्कृते त्याज्यः प्रयत्नः सर्वथा नरैः २७।
सर्वोपायपरित्यागः कृष्णीयात्मतयार्चनम् ।
सुचिरं प्रोषिते कांते यथा पतिपरायणा २८।
प्रियानुरागिणी दीना तस्यसंगैककांक्षिणी ।
तद्गुणान्भावयेन्नित्यं गायत्यपि शृणोति च २९।
श्रीकृष्णगुणलीलादि स्मरणादि तथाचरेत् ।

न पुनः साधनत्वेन कार्यं तत्तु कदाचन ३०।
चिरं प्रोष्यागतं कांतं प्राप्य कांतधिया यथा ।
चुंबंती वा श्लिष्यंतीव नेत्रांते न पिबंत्यपि ३१।
ब्रह्मानंदगतेवाशु सेवते परया मुदा ।
श्रीमदर्चावतारेण तथा परिचरेद्धरिम् ३२।
अनन्यशरणो नित्यं तथैवानन्यसाधनः ।
अनन्यसाधनार्थत्वात्स्यादनन्य प्रयोजनः ३३।
नान्यं च पूजयेद्देवं न नमेत्तं स्मरेन्न च ।
न च पश्येन्न गायेच्च न च निंदेत्कदाचन ३४।

नान्योच्छिष्टं च भुंजीत नान्यशेषं च धारयेत् ।
अवैष्णवानां संभाषा वंदनादि विवर्जयेत् ३५।
ईशवैष्णवयोर्निंदां शृणुयान्न कदाचन ।
कर्णौ पिधाय गंतव्यं शक्तौ दंडं समाचरेत् ३६।
आश्रित्य चातकीं वृत्तिं देहपातावधि द्विज ।
द्वयस्यार्थं भावयित्वा स्थेयमित्येव मे मतिः ३७।

सरः समुद्र नद्यादीन्विहाय चातको यथा ।
तृषितो म्रियते वापि याचते वा पयोधरम् ३८।
एवमेव प्रयत्नेन साधनानि विचिंतयेत् ।
स्वेष्टदेवःसदायाच्योगतिस्त्वंमेभवेरिति ३९।
स्वेष्टदेव तदीयानां गुरोरपि विशेषतः ।
आनुकूल्ये सदा स्थेयं प्रातिकूल्यं विवर्जयेत् ४०।
सकृत्प्रपन्नो वक्ष्यामि कल्याणगुणतां तयोः ।
विचिंत्य विश्वसेदेतौ मामिमावुद्धरिष्यतः ४१।
संसारसागरान्नाथ मित्र पुत्र गृहा कुलात् ।
गोप्तारौ मे युवामेव प्रपन्नभयभंजनौ ४२।
योहं ममास्ति यत्किंचिदिह लोके परत्र च ।
तत्सर्वं भवतोरद्य चरणेषु समर्चितम् ४३।
अहमस्म्यपराधानामालयस्त्यक्त साधनः ।
अगतिश्च ततो नाथौ भवंतावेव मे गतिः ४४।
तवास्मि राधिकाकांत कर्मणा मनसा गिरा ।

कृष्णकांते तवैवास्मि युवामेव गतिर्मम ४५।
शरणं वां प्रपन्नोऽस्मि करुणानिकराकरौ ।
प्रसादं कुरु तं दास्यं मयि दुष्टेऽपराधिनि ४६।
इत्येवं जपता नित्यं स्थातव्यं पद्यपंचकम् ।
अचिरादेव तद्दास्यमिच्छता मुनिसत्तम ४७।
बाह्यधर्मा मया ह्येते संक्षेपेणोपवर्णिताः ।
आंतरः परमो धर्मः प्रपन्नानामथोच्यते ४८।
कृष्णप्रिया सखीभावं समाश्रित्य प्रयत्नतः ।
तयोः सेवां प्रकुर्वीत दिवानक्तमतंद्रितः ४९।
उक्तो मंत्रस्तदंगानि तथा तस्याधिकारिणः ।
तद्धर्माश्च तथा तेभ्यः फलं मंत्रस्य नारद ५०।
अनुतिष्ठ त्वमप्येतत्तयोर्दास्यमवाप्स्यसि ।
स्वाधिकारक्षये विप्र संदेहो नात्र कश्चन ५१।
सकृन्मात्रप्रपन्नाय तवास्मीति च याचते ।
निजदास्यं हरिर्दद्यान्न मेऽत्रास्ति विचारणा ५२।

अत्र ते वर्णयिष्यामि रहस्यं परमाद्भुतम् ।
श्रुतपूर्वं मया कृष्णात्साक्षाद्भगवतः परम् ५३।

एष ते कथितो धर्म आंतरो मुनिसत्तम ।
गुह्यादेष गुह्यतमो गोपनीयः प्रयत्नतः ५४।
मंत्ररत्नमहं पूर्वं जपन्कैलासमूर्द्धनि ।
ध्यायन्नारायणं देवमवसं गहने वने ५५।
ततस्तु भगवांस्तुष्टः प्रादुरास ममाग्रतः ।
ब्रियतां वर इत्युक्ते मयाप्युद्धाट्य लोचने ५६।
दृष्टो देवःप्रिया सार्द्धं संस्थितो गरुडोपरि ।
प्रणिपत्यावोचमहं वरदं कमलापतिम् ५७।
यद्रूपं ते कृपासिंधो परमानंददायकम् ।
सर्वानंदाश्रयं नित्यं मूर्तिमत्सर्वतोऽधिकम् ५८।
निर्गुणं निष्क्रियं शांतं यद्ब्रह्मेति विदुर्बुधाः ।
तदहं द्रष्टुमिच्छामि चक्षुर्भ्यां परमेश्वर ५९।
ततो मामाह भगवान्प्रपन्नं कमलापतिः ।

तदद्य द्रक्ष्यसे रूपं यत्ते मनसि कांक्षितम् ६०।
यमुना पश्चिमे तीरे गच्छ वृंदावनं मम ।
इत्युक्त्वांतर्दधे देवः प्रियासार्द्धं जगत्पतिः ६१।
अहमप्यागतस्तर्हि यमुनायास्तटं शुभम् ।
तत्र कृष्णमपश्यं च सर्वदेवेश्वरेश्वरम् ६२।
गोपवेषधरं कांतं किशोरवयसान्वितम् ।
प्रियास्कंधे सुविन्यस्त वामहस्तं मनोहरम् ६३।
हसंतं हासयतं तां मध्ये गोपीकदंबके ।
स्निग्धमेघसमाभासं कल्याणगुणमंदिरम् ६४।
प्रहस्य च ततः कृष्णो मामाहामृतभाषणः ।
अहं ते दर्शनं यातो ज्ञात्वा रुद्र तवेप्सितम् ६५।
यदद्य मे त्वया दृष्टमिदं रूपमलौकिकम् ।
घनीभूतामलप्रेम सच्चिदानंदविग्रहम् ६६।
नीरूपं निर्गुणं व्यापि क्रियाहीनं परात्परम् ।
वदंत्युपनिषत्संघा इदमेव ममानघम् ६७।

प्रकृत्युत्थगुणाभावादनंतत्वात्तथेश्वरम् ।
असिद्धत्वान्मद्गुणानां निर्गुणं मां वदंति हि ६८।
अदृश्यत्वान्ममैतस्य रूपस्य चर्मचक्षुषा ।
अरूपं मां वदंत्येते वेदाः सर्वे महेश्वर ६९।
व्यापकत्वाच्चिदंशेन ब्रह्मेति च विदुर्बुधाः ।
अकर्तृत्वात्प्रपंचस्य निष्क्रियं मां वदंति हि ७०।
मायागुणैर्यतोमेंऽशा कुर्वंति सर्जनादिकम् ।
न करोमि स्वयं किंचित्सृष्ट्यादिकमहं शिव ७१।
अहमासां महादेव गोपीनां प्रेमविह्वलः ।
क्रियांतरं न जानामि नात्मानमपि नारद ७२।

विहराम्यनया नित्यमस्याः प्रेमवशीकृतः ।
इमां तु मत्प्रियां विद्धि राधिकां परदेवताम् ७३।
अस्याश्च परितः पश्य सख्यः शतसहस्रशः ।
नित्याः सर्वा इमा रुद्र यथाहं नित्यविग्रहः ७४।
गोपा गावो गोपिकाश्च सदा वृंदावनं मम ।

सर्वमेतन्नित्यमेव चिदानंदरसात्मकम् ७५।
इदमानंदकंदाख्यं विद्धि वृंदावनं मम ।
यस्मिन्प्रवेशमात्रेण न पुनः संसृतिं विशेत् ७६।
मद्वनं प्राप्य यो मूढः पुनरन्यत्र गच्छति ।
स आत्महा भवेदेव सत्यं सत्यं मयोदितम् ७७।
वृंदावनं परित्यज्य नैव गच्छाम्यहं क्वचित् ।
निवसाम्यनया सार्द्धमहमत्रैव सर्वदा ७८।
इत्येवं सर्वमाख्यातं यत्ते रुद्र हृदि स्थितम् ।
कथयस्व ममेदानीं किमन्यच्छ्रोतुमिच्छसि ७९।
ततस्तमब्रवं देवमहं च मुनिसत्तम ।
ईदृशस्त्वं कथं लभ्यस्तमुपायं वदस्व मे ८०।
ततो मामाह भगवान्साधु रुद्र तवोदितम् ।
अतिगुह्यतमं ह्येतद्गोपनीयं प्रयत्नतः ८१।
सकृदावां प्रपन्नो यस्त्यक्तोपाय उपासते ।
गोपीभावेन देवेश स मामेति न चेतरः ८२।

सकृदावां प्रपन्नो वा मत्प्रियामेकिकामुत ।
सेवतेनन्यभावेन स मामेति न संशयः ८३।
यो मामेव प्रपन्नश्च मत्प्रियां न महेश्वर ।
न कदापि स चाप्नोति मामेवं ते मयोदितम् ८४।
सकृदेव प्रपन्नोयस्तवास्मीति वदेदपि ।
साधनेन विनाप्येव मामाप्नोति न संशयः ८५।
तस्मात्सर्वप्रयत्नेन मत्प्रियां शरणं व्रजेत् ।
आश्रित्य मत्प्रियां रुद्र मां वशीकर्तुमर्हसि ८६।
इदं रहस्यं परमं मया ते परिकीर्तितम् ।
त्वयाप्येतन्महादेव गोपनीयं प्रयत्नतः ८७।
त्वमप्येनां समाश्रित्य राधिकां मम वल्लभाम् ।
जपन्मे युगलं मंत्रं सदा तिष्ठ मदालये ८८।
शिव उवाच-।
इत्युक्त्वा दक्षिणे कर्णे मम कृष्णो दयानिधिः ।
उपदिश्य परं मंत्रं संस्कारांश्च विधाय हि ८९।

सगणोऽतर्दधे विप्र तत्रैव मम पश्यतः ।
अहमप्यत्र तिष्ठामि तदारभ्य निरंतरम् ९०।
सर्वमेतन्मया तुभ्यं सांगमेव प्रकीर्त्तितम् ।

अधुना वद विप्रेंद्र किं भूयः श्रोतुमिच्छसि ९१।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये द्व्यशीतितमोऽध्यायः ८२।

Roman transliteration

śiva uvāca-
atha dīkṣāvidhiṃ vakṣye śṛṇu nārada tattvataḥ |
śravaṇādeva mucyeta vinā tasya vidhānataḥ 1|
āviraṃcyājjagatsarvaṃ vijñāya naśvaraṃ budhaḥ |
ādhyātmikādi trividha duḥkhamevānubhūya ca 2|
anityatvācca sarveṣāṃ sukhānāṃ munisattama |
duḥkhapakṣe vinikṣipya tāni tebhyo vivarjitaḥ 3|
virajya saṃsṛterhānau sādhanāni viciṃtayet |
anuttamasukhasyāpi saṃprāptau bhṛśanirvṛtaḥ 4|
narāṇāṃ duṣkaratvaṃ hi vijñāya ca mahāmatiḥ |
bhṛśamārttastato vipra māṃ guruṃ śaraṇaṃ vrajet 5|
śāṃto vimatsaraḥ kṛṣṇe bhakto'nanyaprayojanaḥ |
ananyasādhanaḥ śrīmānkāmalobhavivarjitaḥ 6|
śrīkṛṣṇarasatattvajñaḥ kṛṣṇamaṃtravidāṃ varaḥ |
kṛṣṇamaṃtrāśrayo nityaṃ maṃtrabhaktaḥ sadā śuciḥ 7|

saddharmaśāsakonityaṃ sadācāraniyojakaḥ |
saṃpradāyī kṛpāpūrṇo virāgī gururucyate 8|
evamādiguṇaḥ prāyaḥ śuśrūṣurgurupādayoḥ |
gurau nitāṃtabhaktaśca mumukṣuḥ śiṣya ucyate 9|
yatsākṣātsevanaṃ tasya premṇā bhāgavato bhavet |
sa mokṣaḥ procyate prājñairvedavedāṃgavedibhiḥ 10|
āśritya svaguroḥ pādau nijavṛttaṃ nivedayet |
sa saṃdehānapākṛtya bodhayitvā punaḥ punaḥ 11|
svapādapraṇataṃ śāṃtaṃ śuśrūṣuṃ nijapādayoḥ |
atihṛṣṭamanāḥ śiṣyaṃ manumadhyāpayetparam 12|
caṃdanena mṛdā vāpi vilikhedbāhumūlayoḥ |
vāmadakṣiṇayorvipra śaṃkhacakre yathākramam 13|
ūrddhvapuṃḍraṃ tataḥ kuryādbhālādiṣu vidhānataḥ |
tatomaṃtradvayaṃ tasya dakṣakarṇe vinirdiśet 14|
maṃtrārthaṃ ca vadettasmai yathāvadanupūrvaśaḥ |

dāsaśabdayutaṃ nāma dhāryaṃ tasya prayatnataḥ 15|
tato'tibhaktyā sasnehaṃ vaiṣṇavānbhojayedbudhaḥ |
śrīguruṃ pūjayeccāpi vastrālaṃkaraṇādibhiḥ 16|
sarvasvaṃ gurave dadyāttadarddhaṃ vā mahāmune |
svadehamapi nikṣipya gurau stheyamakiṃcanaiḥ 17|
ya etaiḥ paṃcabhirvidvānsaṃskāraiḥ saṃskṛto bhavet |
dāsyabhāgī sa kṛṣṇasya nānyathā kalpakoṭibhiḥ 18|
aṃkanaṃ corddhvapuṃḍraśca maṃtro nāmavidhāraṇam |
paṃcamo yāga ityuktāḥ saṃskārāḥ pūrvasūribhiḥ 19|
aṃkanaṃ śaṃkhacakrādyaiḥ sacchidraṃ puṃḍramucyate |
dāsaśabdayutaṃ nāmamaṃtro yugalasaṃjñakaḥ 20|
guruvaiṣṇavayoḥ pūjā yāga ityabhidhīyate |
ete paramasaṃskārā mayā te parikīrtitāḥ 21|
atha tubhyaṃ prapannānāṃ dharmānvakṣyāmi nārada |

yānāsthāya gamiṣyaṃti haridhāma narāḥ kalau 22|

itthaṃ gurorlabdhamaṃtro gurubhaktiparāyaṇaḥ |
sevamāno guruṃ nityaṃ tatkṛpāṃ bhāvayetsudhīḥ 23|
satāṃ dharmāṃ stataḥ śikṣetprapannānāṃ viśeṣataḥ |
sveṣṭadevadhiyā nityaṃ vaiṣṇavānparitoṣayet 24|
tāḍanaṃ bhartsanaṃ kāmibhogyatvena yathā striyaḥ |
gṛhṇaṃti vaiṣṇavānāṃ ca tattadgrāhyaṃ tathā budhaiḥ 25|
aihikyāmuṣmikī ciṃtā naiva kāryā kadācana |
aihikaṃ tu sadā bhāvyaṃ pūrvācaritakarmaṇā 26|
āmuṣmikaṃ tathā kṛṣṇaḥ svayameva kariṣyati |
ato hi tatkṛte tyājyaḥ prayatnaḥ sarvathā naraiḥ 27|
sarvopāyaparityāgaḥ kṛṣṇīyātmatayārcanam |
suciraṃ proṣite kāṃte yathā patiparāyaṇā 28|
priyānurāgiṇī dīnā tasyasaṃgaikakāṃkṣiṇī |
tadguṇānbhāvayennityaṃ gāyatyapi śṛṇoti ca 29|
śrīkṛṣṇaguṇalīlādi smaraṇādi tathācaret |

na punaḥ sādhanatvena kāryaṃ tattu kadācana 30|
ciraṃ proṣyāgataṃ kāṃtaṃ prāpya kāṃtadhiyā yathā |
cuṃbaṃtī vā śliṣyaṃtīva netrāṃte na pibaṃtyapi 31|
brahmānaṃdagatevāśu sevate parayā mudā |
śrīmadarcāvatāreṇa tathā paricareddharim 32|
ananyaśaraṇo nityaṃ tathaivānanyasādhanaḥ |
ananyasādhanārthatvātsyādananya prayojanaḥ 33|
nānyaṃ ca pūjayeddevaṃ na namettaṃ smarenna ca |
na ca paśyenna gāyecca na ca niṃdetkadācana 34|
nānyocchiṣṭaṃ ca bhuṃjīta nānyaśeṣaṃ ca dhārayet |
avaiṣṇavānāṃ saṃbhāṣā vaṃdanādi vivarjayet 35|
īśavaiṣṇavayorniṃdāṃ śṛṇuyānna kadācana |
karṇau pidhāya gaṃtavyaṃ śaktau daṃḍaṃ samācaret 36|
āśritya cātakīṃ vṛttiṃ dehapātāvadhi dvija |
dvayasyārthaṃ bhāvayitvā stheyamityeva me matiḥ 37|

saraḥ samudra nadyādīnvihāya cātako yathā |
tṛṣito mriyate vāpi yācate vā payodharam 38|
evameva prayatnena sādhanāni viciṃtayet |
sveṣṭadevaḥsadāyācyogatistvaṃmebhaveriti 39|
sveṣṭadeva tadīyānāṃ gurorapi viśeṣataḥ |
ānukūlye sadā stheyaṃ prātikūlyaṃ vivarjayet 40|
sakṛtprapanno vakṣyāmi kalyāṇaguṇatāṃ tayoḥ |
viciṃtya viśvasedetau māmimāvuddhariṣyataḥ 41|
saṃsārasāgarānnātha mitra putra gṛhā kulāt |
goptārau me yuvāmeva prapannabhayabhaṃjanau 42|
yohaṃ mamāsti yatkiṃcidiha loke paratra ca |
tatsarvaṃ bhavatoradya caraṇeṣu samarcitam 43|
ahamasmyaparādhānāmālayastyakta sādhanaḥ |
agatiśca tato nāthau bhavaṃtāveva me gatiḥ 44|
tavāsmi rādhikākāṃta karmaṇā manasā girā |

kṛṣṇakāṃte tavaivāsmi yuvāmeva gatirmama 45|
śaraṇaṃ vāṃ prapanno'smi karuṇānikarākarau |
prasādaṃ kuru taṃ dāsyaṃ mayi duṣṭe'parādhini 46|

ityevaṃ japatā nityaṃ sthātavyaṃ padyapaṃcakam |
acirādeva taddāsyamicchatā munisattama 47|
bāhyadharmā mayā hyete saṃkṣepeṇopavarṇitāḥ |
āṃtaraḥ paramo dharmaḥ prapannānāmathocyate 48|
kṛṣṇapriyā sakhībhāvaṃ samāśritya prayatnataḥ |
tayoḥ sevāṃ prakurvīta divānaktamataṃdritaḥ 49|
ukto maṃtrastadaṃgāni tathā tasyādhikāriṇaḥ |
taddharmāśca tathā tebhyaḥ phalaṃ maṃtrasya nārada 50|
anutiṣṭha tvamapyetattayordāsyamavāpsyasi |
svādhikārakṣaye vipra saṃdeho nātra kaścana 51|
sakṛnmātraprapannāya tavāsmīti ca yācate |
nijadāsyaṃ harirdadyānna me'trāsti vicāraṇā 52|

atra te varṇayiṣyāmi rahasyaṃ paramādbhutam |
śrutapūrvaṃ mayā kṛṣṇātsākṣādbhagavataḥ param 53|
eṣa te kathito dharma āṃtaro munisattama |
guhyādeṣa guhyatamo gopanīyaḥ prayatnataḥ 54|
maṃtraratnamahaṃ pūrvaṃ japankailāsamūrddhani |
dhyāyannārāyaṇaṃ devamavasaṃ gahane vane 55|
tatastu bhagavāṃstuṣṭaḥ prādurāsa mamāgrataḥ |
vriyatāṃ vara ityukte mayāpyudghāṭya locane 56|
dṛṣṭo devaḥpriyā sārddhaṃ saṃsthito garuḍopari |
praṇipatyāvocamahaṃ varadaṃ kamalāpatim 57|
yadrūpaṃ te kṛpāsiṃdho paramānaṃdadāyakam |
sarvānaṃdāśrayaṃ nityaṃ mūrtimatsarvato'dhikam 58|
nirguṇaṃ niṣkriyaṃ śāṃtaṃ yadbrahmeti vidurbudhāḥ |
tadahaṃ draṣṭumicchāmi cakṣurbhyāṃ parameśvara 59|
tato māmāha bhagavānprapannaṃ kamalāpatiḥ |

tadadya drakṣyase rūpaṃ yatte manasi kāṃkṣitam 60|
yamunā paścime tīre gaccha vṛṃdāvanaṃ mama |
ityuktvāṃtardadhe devaḥ priyāsārddhaṃ jagatpatiḥ 61|
ahamapyāgatastarhi yamunāyāstaṭaṃ śubham |
tatra kṛṣṇamapaśyaṃ ca sarvadeveśvareśvaram 62|
gopaveṣadharaṃ kāṃtaṃ kiśoravayasānvitam |
priyāskaṃdhe suvinyasta vāmahastaṃ manoharam 63|
hasaṃtaṃ hāsayataṃ tāṃ madhye gopīkadaṃbake |
snigdhameghasamābhāsaṃ kalyāṇaguṇamaṃdiram 64|
prahasya ca tataḥ kṛṣṇo māmāhāmṛtabhāṣaṇaḥ |
ahaṃ te darśanaṃ yāto jñātvā rudra tavepsitam 65|
yadadya me tvayā dṛṣṭamidaṃ rūpamalaukikam |
ghanībhūtāmalaprema saccidānaṃdavigraham 66|
nīrūpaṃ nirguṇaṃ vyāpi kriyāhīnaṃ parātparam |
vadaṃtyupaniṣatsaṃghā idameva mamānagham 67|

prakṛtyutthaguṇābhāvādanaṃtatvāttatheśvaram |
asiddhatvānmadguṇānāṃ nirguṇaṃ māṃ vadaṃti hi 68|
adṛśyatvānmamaitasya rūpasya carmacakṣuṣā |
arūpaṃ māṃ vadaṃtyete vedāḥ sarve maheśvara 69|
vyāpakatvāccidaṃśena brahmeti ca vidurbudhāḥ |
akartṛtvātprapaṃcasya niṣkriyaṃ māṃ vadaṃti hi 70|
māyāguṇairyatomeṃ'śā kurvaṃti sarjanādikam |
na karomi svayaṃ kiṃcitsṛṣṭyādikamahaṃ śiva 71|

ahamāsāṃ mahādeva gopīnāṃ premavihvalaḥ |
kriyāṃtaraṃ na jānāmi nātmānamapi nārada 72|
viharāmyanayā nityamasyāḥ premavaśīkṛtaḥ |
imāṃ tu matpriyāṃ viddhi rādhikāṃ paradevatām 73|
asyāśca paritaḥ paśya sakhyaḥ śatasahasraśaḥ |
nityāḥ sarvā imā rudra yathāhaṃ nityavigrahaḥ 74|
gopā gāvo gopikāśca sadā vṛṃdāvanaṃ mama |

sarvametannityameva cidānaṃdarasātmakam 75|
idamānaṃdakaṃdākhyaṃ viddhi vṛṃdāvanaṃ mama |
yasminpraveśamātreṇa na punaḥ saṃsṛtiṃ viśet 76|
madvanaṃ prāpya yo mūḍhaḥ punaranyatra gacchati |
sa ātmahā bhavedeva satyaṃ satyaṃ mayoditam 77|
vṛṃdāvanaṃ parityajya naiva gacchāmyahaṃ kvacit |
nivasāmyanayā sārddhamahamatraiva sarvadā 78|
ityevaṃ sarvamākhyātaṃ yatte rudra hṛdi sthitam |
kathayasva mamedānīṃ kimanyacchrotumicchasi 79|
tatastamabravaṃ devamahaṃ ca munisattama |
īdṛśastvaṃ kathaṃ labhyastamupāyaṃ vadasva me 80|
tato māmāha bhagavānsādhu rudra tavoditam |
atiguhyatamaṃ hyetadgopanīyaṃ prayatnataḥ 81|
sakṛdāvāṃ prapanno yastyaktopāya upāsate |
gopībhāvena deveśa sa māmeti na cetaraḥ 82|

sakṛdāvāṃ prapanno vā matpriyāmekikāmuta |
sevatenanyabhāvena sa māmeti na saṃśayaḥ 83|
yo māmeva prapannaśca matpriyāṃ na maheśvara |
na kadāpi sa cāpnoti māmevaṃ te mayoditam 84|
sakṛdeva prapannoyastavāsmīti vadedapi |
sādhanena vināpyeva māmāpnoti na saṃśayaḥ 85|
tasmātsarvaprayatnena matpriyāṃ śaraṇaṃ vrajet |
āśritya matpriyāṃ rudra māṃ vaśīkarttumarhasi 86|
idaṃ rahasyaṃ paramaṃ mayā te parikīrtitam |
tvayāpyetanmahādeva gopanīyaṃ prayatnataḥ 87|
tvamapyenāṃ samāśritya rādhikāṃ mama vallabhām |
japanme yugalaṃ maṃtraṃ sadā tiṣṭha madālaye 88|
śiva uvāca-|
ityuktvā dakṣiṇe karṇe mama kṛṣṇo dayānidhiḥ |
upadiśya paraṃ maṃtraṃ saṃskārāṃśca vidhāya hi 89|

sagaṇoṃ'tardadhe vipra tatraiva mama paśyataḥ |
ahamapyatra tiṣṭhāmi tadārabhya niraṃtaram 90|
sarvametanmayā tubhyaṃ sāṃgameva prakīrttitam |
adhunā vada vipreṃdra kiṃ bhūyaḥ śrotumicchasi 91|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye dvyaśītitamo'dhyāyaḥ 82|

English translation

Śiva said :

1-4. O Nārada , I shall now accurately tell the rite of initiation. Listen to it. Even without doing it a man would be freed just by listening to it. The wise one, realising that all this world from Brahmā is

evanescent, having experienced the threefold misery like that of the mind, and due to all pleasures being transitory, putting them on the side of (i.e. looking upon them as) misery, and being free from them, and being detached should think about the means of the cessation of the worldly existence. He should be very much satisfied to obtain highest happiness.

5-8. The very intelligent one knowing the wickedness of men, being very much afflicted, should, O brāhmaṇa , seek refuge of me, the great one. A teacher is said to be calm, free from jealousy, devoted to Kṛṣṇa , having no other aim (than reaching Kṛṣṇa), having no other means, having virtue, free from lust and greed, knowing the truth in the interest in Śrīkṛṣṇa , the best among those who know prayers (addressed) to Kṛṣṇa, always resorting and attached to prayers of (i.e. addressed to) Kṛṣṇa, always pure, teaching good ways of life, always prescribing good practices, following the tradition, full of compassion and detached.

9-10. A disciple is said to be one who has mostly these qualities and who is desirous of serving his teacher's feet, who is extremely devoted to his teacher, and who desires salvation. The actual service offered to him through love is said to be the salvation of the Vaiṣṇavite by the wise knowing the Vedas and the Vedāṅgas .

11-18. Having resorted to the feet of one's teacher one should tell him one's account. He (i.e. the teacher) removing doubts, repeatedly instructing him, should, with a very much delighted heart, teach the other one (i.e. the disciple) who has bowed down to his feet, who is calm and who desires to serve his feet. O brāhmaṇa, on the left and right shoulder-blades he should draw, with sandal or clay, a conch and a disc. In the same way he should then draw, according to the rules, the upright mark on the forehead etc. Then he (i.e. the teacher) should indicate (i.e. whisper) the two prayers into his right ear. Then in proper order and properly he should tell him the meaning of the prayers. He should carefully give him a name along with the word dāsa . Then the wise one should affectionately feed the devotees ofViṣṇu. He should also honour his honourable teacher with garments, ornaments etc. O great sage, he should give all his possessions to the teacher or half their number. The poor ones should even remain after throwing down their bodies (i.e. should throw down their own bodies) for the teacher. The wise one who is consecrated with these five sacred rites, shares the service of Kṛṣṇa; not otherwise even for crores of kalpas .

19-21. The former learned ones have described these to be the five sacred rites: marking (the body with mark of a conch etc.), the upright mark, the prayer, taking up a name and the fifth one is sacrifice. Marking is (done) with a conch, a disc etc.; the upright mark is said to have a hole; name is connected with the word dāsa ; the prayers are two. Sacrifice is the worship of the teacher and a devotee of Viṣṇu . I have told you these five great sacred rites.

22-24. O Nārada, I shall now tell you the duties of those who have taken refuge (with Kṛṣṇa or Viṣṇu), resorting to which men will go to Viṣṇu's abode in Kali (age). A wise one, having thus obtained the hymn from his teacher, and greatly devoted to his teacher, serving the teacher every day, would obtain his favour. Then he should learn the duties of the good, especially of those who have taken refuge (with Viṣṇu). He should always gratify the devotees of Viṣṇu looking upon them as his own desired deity.

25-27. As women due to being the objects of enjoyment by lustful persons get beating and reproach, in the same way the wise ones should get the respective things of the devotees of Viṣṇu. They should never worry about worldly things or things in the next world. The worldly things always come according to the deeds done in the former (existence). In the same way Kṛṣṇa will bring about the things in the next world. Therefore, men should always give up (making) effort for them.

28-32. All expedients should be given up and Kṛṣṇa should be worshipped thinking oneself to be Kṛṣṇa. As a woman devoted to her husband and loving him, is afflicted when the lover has gone on a journey for a long time, and as she, desiring his company only, would always think about his qualities and sings and listens to them (i.e. qualities), so he should think of the qualities and sports of Śrīkṛṣṇa. It should never be adopted as a means (to reaching Kṛṣṇa). As the woman (devoted to her husband) kisses, embraces, and drinks with the corner of her eye, her husband looking upon him as her lover who has come after travelling for a long time, in the same way a devotee should serve Hari with adoration.

33-37. He (should) never seek the refuge of anyone else; he should never have any other means. Because of his having no other means he would have no other aim (than Viṣṇu). He should not worship any other deity; should not bow to or remember any other deity. He should never see or sing about or censure (any other deity). He should not eat what is left over by another person. He should not wear what is given up by another person. He should avoid talking to or saluting those who are not devotees of Viṣṇu. He should cover his ears and go. If he has power he should punish (the person censuring these deities). O brāhmaṇa, I think that he, resorting to the course of a cātaka till the body falls, should concentrate on the meaning of the two (hymns).

38-46. As a cātaka, when thirsty, abandons a lake, a river, a sea etc. and either dies or appeals to a cloud, in the same way a man should think about the means. He should always solicit his desired deity, saying 'You should be my recourse'. He should always remain in (i.e seek) the favour of his deity, those belonging to the deity, and especially of the teacher also; and should, avoid their disfavour. I who have sought their refuge once, will tell about their propitiousness. Thinking 'these two will emancipate me', he should have faith in them. "O lord(s), you who destroy the fear of him who has taken your refuge, are the saviour (of your devotee) from the worldly existence, and from friends, sons, home and family. Who I am, whatever I have in this and the next world, all that I have today dedicated to your feet. I am the abode of sins; I have given up the means; I have no (other) course; therefore, O lord, you alone are my recourse. O lover of Rādhikā , through my acts, mind and speech, I am yours. O Kṛṣṇa's beloved, I belong to you. You two only are my refuge. O you heaps and mines of compassion, I have sought your shelter. Favour (me) by (giving) me, the wicked and sinful one, (the opportunity) of serving (you)".

47-50a. Thus, muttering to himself these five verses, he, desiring their service, should quickly remain (thinking about Kṛṣṇa), O best sage. I have briefly described these external qualities. Now I shall describe the essential, internal quality of those who have sought refuge (with Kṛṣṇa). Having, with effort, resorted to the condition of the friend of Kṛṣṇa's beloved, he should carefully serve both of them day and night. I have told (you) the hymn, the constituents of it and (about) those who are entitled to it.

50b-59. I have described their duties, the fruit of the hymn (accruing) to them. O Nārada you (should) also do it. You will obtain their servantship (dāsya). O brāhmaṇa, here there is never a doubt about the (consequent) loss of one's authority (ego?). I have no doubt that Hari would grant his (servantship) to him who has but once sought his refuge, and who has appealed to him, saying, 'I am yours'. Now I shall tell you a great, wonderful secret which formerly I had heard from lord Kṛṣṇa himself. O best sage, I have told you the secret course of conduct. This is more secret than a secret; it has to be guarded carefully. Formerly, muttering this gem of a hymn and pondering over god Nārāyaṇa , I lived on the top of Kailāsa in a dense forest. Then the lord was pleased and appeared before me. "Choose a boon". When this was said (by him), I too opened my eyes and saw the god with his wife and seated upon Garuḍa . Having saluted the lord of Kamalā , the giver of boons, I said to him: "O ocean of compassion, O highest god, I desire to see with my eyes that form of yours which gives great joy, which is the abode of joy, which is eternal, which is embodied, which is superior to everything (else), which is

qualityless, actionless, calm, and which the wise know as Brahman .”

60-64. Then, the glorious lord of Kamalā said to me who had sought his refuge: “Today you will see that form (of mine) which is desired in (i.e. by) your mind. Go to my Vṛndāvana , to the western bank of Yamunā .” Saying so, the lord of the world vanished along with his beloved. Then I also came to the auspicious bank of Yamunā. There I saw Kṛṣṇa, the lord of all gods, who had put on the dress of a cowherd, who was lovely, who was of the age of a boy, who had properly put his charming left hand on the shoulder of his beloved, who was laughing and making her laugh in the group of the cowherdesses, who was bright like a glossy cloud, who is the abode of auspicious qualities.

65-73a. Then, having laughed, Kṛṣṇa, speaking (sweetly) like nectar, said to me: “O Rudra , having known your desire, I have appeared before you, since you have today seen this uncommon form of mine, which is the embodiment of spotless love that is solidified and of goodness, intelligence and joy (i.e. Brahman), which is (at the same time) formless, qualityless, (all-)pervading, actionless, and higher than the highest. The groups of the Upaniṣads describe this faultless form of mine only. Because my qualities have not sprung from the constituents of Prakṛti , and because of their being endless, and because of their not being effected, they call me the qualityless lord. O Maheśvara (i.e. Śiva), because this form of mine is not visible to the physical eyes, all the Vedas describe me to be formless. The wise ones also know me to be Brahman, as a part of the supreme spirit, because of my (all-)prevading nature. As I am not the agent of the visible world, they (also) call me actionless; since my portions through power of Māyā perform creation etc., I do not myself perform creation etc., O Śiva. O Mahādeva , I am overcome with the love of these cowherdesses. I do not know any other act, even myself, O Nārada(?). Being influenced by her love, I always sport with her.

73b-79. Know this my beloved Rādhikā to be a great deity. Around her see her friends in hundreds and thousands. O Rudra, they are eternal as I having an eternal body. The cowherds, cows, cowherdesses and this my Vṛndāvana always (exist). All this is eternal, and full of the joy of intelligence. Know this called Ānandakanda (‘the root of delight’) to be my Vṛndāvana, merely by entering which a man would not again get into the worldly existence. The fool who, after having reached my grove, goes elsewhere, would be self-killer only. I have told the truth and the truth (only). I never leave Vṛndāvana and go anywhere else. With her I always live here only. O Rudra, I have thus told everything (I) had in mind. Tell me now, what else do you want to hear.”

80-88. O best sage, then I said to the god: “Tell me the means by which you would be obtaind like this.” Then the lord said to me: “O Rudra, you have spoken well. This is a very great secret, (and) it is to be guarded carefully. The man who has once sought our refuge, worships us, after giving up (other) means, as a cowherdess, comes to me, O lord of gods. He who has sought the refuge of the two of us, or only of my beloved, and serves us or her with unswerving devotion, comes to me. There is no doubt about it. O Maheśvara, he who has sought my refuge and of my beloved, undoubtedly comes to me. Thus I have told you. He who has but once sought (our) refuge and would say, ‘I am yours’, comes to me without any (other) means. There is no doubt about it. Therefore, with all efforts a man should seek the refuge of my beloved. O Rudra, having resorted to my beloved, you can impress me. I have told you this great secret. O Mahādeva, you have also to guard it carefully. You too, having resorted to this my beloved Rādhikā, and muttering this couple of hymns, always live in my abode.”

Śiva said :

89-91. Having thus spoken, and having taught the great hymn, and sacred rites into my right ear, Kṛṣṇa, the treasure of compassion, disappeared along with attendants there only when I was looking (at him). Since then I have been constantly here. I have fully told you all this. Now, O best brāhmaṇa,

tell me what more you want to hear.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 83

Kṛṣṇa's Love Sports in Vṛndāvana

Chapter 378 of 693 · 118 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
भगवन्सर्वमाख्यातं यद्यत्पृष्टं मया गुरो ।
अधुना श्रोतुमिच्छामि भावमार्गमनुत्तमम् १।
शिव उवाच-
साधु विप्र त्वया पृष्टं सर्वलोकहितैषिणा ।
रहस्यमपि वक्ष्यामि तन्मे निगदतः शृणु २।
दास्यः सखायः पितरौ प्रेयस्यश्च हरेरिह ।
सर्वे नित्या मुनिश्रेष्ठ वसंति गुणशालिनः ३।
यथा प्रकटलीलायां पुराणेषु प्रकीर्तिताः ।
तथा ते नित्यलीलायां संति वृंदावने भुवि ४।
गमनागमने नित्यं करोति वनगोष्ठयोः ।
गोचारणं वयस्यैश्च विनाऽसुरविघातनम् ५।
करकीयाभिमानिन्यस्तथा तस्य प्रिया जनाः ।
प्रच्छन्नेनैव भावेन रमयंति निजप्रियम् ६।
आत्मानं चिंतयेत्तत्र तासां मध्ये मनोरमाम् ।

रूपयौवनसंपन्नां किशोरीं प्रमदाकृतिम् ७।
नानाशिल्पकलाभिज्ञां कृष्णभोगानुरूपिणीम् ।
प्रार्थितामपि कृष्णेन तत्र भोगपराङ्मुखीम् ८।
राधिकानुचरीं तत्र तत्सेवनपरायणाम् ।
कृष्णादप्यधिकं प्रेम राधिकायां प्रकुर्वतीम् ९।
प्रीत्यानुदिवसं यत्नात्तयोः संगमकारिणीम् ।
तत्सेवनसुखाह्लादभावेनातिसुनिर्वृताम् १०।
इत्यात्मानं विचिंत्यैव तत्र सेवां समाचरेत् ।
ब्राह्मं मुहुर्त्तमारभ्य यावत्स्यात्तु महानिशा ११।
नारद उवाच-
हरेर्दैनंदिनीं लीलां श्रोतुमिच्छामि तत्त्वतः ।
लीलामजानता सेव्यो मनसा तु कथं हरिः १२।
शिव उवाच-
नाहं जानामि तां लीलां हरेर्नारदतत्त्वतः ।
वृंदादेवीमितो गच्छ सा ते लीलां प्रवक्ष्यति १३।

अविदूर इतः स्थानात्केशीतीर्थसमीपतः ।
सखीसंघवृता सास्ते गोविंदपरिचारिका १४।
सूत उवाच-
इत्युक्तस्तं परिक्रम्य हृष्टो नत्वा पुनः पुनः ।
वृंदाश्रमं जगामाथ नारदो मुनिसत्तमः १५।
वृंदापि नारदं दृष्ट्वा प्रणम्य च पुनःपुनः ।
उवाच च मुनिश्रेष्ठ कथमत्रागतिस्तव १६।
नारद उवाच-
त्वत्तो वेदितुमिच्छामि नैत्यकं चरितं हरेः ।
तदादितो मम ब्रूहि यदि योग्योऽस्मि शोभने १७।
वृंदोवाच-
रहस्यमपिवक्ष्यामि कृष्णभक्तोसि नारद ।
न प्रकाश्यं त्वयाप्येतद्ब्रह्माद्ब्रह्मतरं महत् १८।
मध्ये वृंदावने रम्ये पंचाशत्कुंजमंडिते ।
कल्पवृक्षनिकुंजे तु दिव्यरत्नमये गृहे १९।

निद्रितौ तिष्ठतस्तल्पे निबिडालिंगितौ मिथः ।
मदाज्ञाकारिभिः पश्चात्पक्षिभिर्बोधितावपि २०।
गाढालिंगनजानंदमाप्तौ तद्भंगकातरौ ।
न मनः कुरुतस्तल्पात्समुत्थातुं मनागपि २१।
ततश्च सारिकासंघैः शुकाद्यैः परितो मुहुः ।
बोधितौ विविधैर्वाक्यैः स्वतल्पादुदतिष्ठताम् २२।
उपविष्टौ ततो दृष्ट्वा सख्यस्तल्पे मुदान्वितौ ।
प्रविश्य सेवां कुर्वंति तत्काले ह्युचितां तयोः २३।
पुनश्च सारिकावाक्यैस्तावुत्थाय स्वतल्पतः ।
गच्छतः स्वस्वभवनं भीत्युत्कंठाकुलौ ततः २४।
प्रातश्च बोधितो मात्रा तल्पादुत्थाय सत्वरः ।
कृत्वा कृष्णो दंतकाष्ठं बलदेवसमन्वितः २५।
मात्रानुमोदितो याति गोशालां सखिभिर्वृतः ।
राधापि बोधिता विप्र वयस्याभिः स्वतल्पतः २६।
उत्थाय दंतकाष्ठादि कृत्वाभ्यंगं समाचरेत् ।

स्नानवेदीं ततो गत्वा स्नापिता सा निजालिभिः २७।
भूषागृहे व्रजेत्तत्र वयस्या भूषयंत्यपि ।
भूषणैर्विविधैर्दिव्यैर्गंधमाल्यानुलेपनैः २८।
ततः सखीजनैस्तस्याः श्वश्रूं संप्रार्थ्य यत्नतः ।
कर्तुमाहुयतेस्वन्नं ससखी सा यशोदया २९।
नारद उवाच-
कथमाहुयते देवि पाकार्थं तु यशोदया ।
सतीषु पाककर्त्रीषु रोहिणीप्रमुखास्वपि ३०।
वृंदोवाच-

पूर्वं दुर्वाससा दत्तो वरस्तस्यै महामुने ।
इति कात्यायनी वक्त्राच्छ्रुतमासीन्मया पुरा ३१।
त्वया यत्पच्यते देवि तदन्नं मदनुग्रहात् ।
मिष्टं स्यादमृतस्पर्द्धि भोक्तुरायुष्करं तथा ३२।
इत्याह्वयति तां नित्यं यशोदा पुत्रवत्सला ।
आयुष्मान्मे भवेत्पुत्रः स्वादुलोभात्तथा सती ३३।

श्रुत्वानुमोदिता हृष्टा सापि नंदालयं व्रजेत् ।
ससखीप्रकरा तत्र गत्वा पाकं करोति च ३४।
कृष्णोऽपि दुग्ध्वा गाः काश्चिद्दोहयित्वा जनैः पराः ।
आगच्छति पितुर्वाक्यात्स्वगृहं सखिभिर्वृतः ३५।
अभ्यंगमर्दनं कृत्वा दासैः संस्नापितो मुदा ।
धौतवस्त्रधरः स्रग्वी चंदनाक्तकलेवरः ३६।
द्विफालबद्धचिकुरैर्ग्रीवा भालोपरिस्फुरन् ।
चंद्राकारस्फुरद्भालतिलकालकरंजितः ३७।
कंकणांगदकेयूर रत्नमुद्रा लसत्करः ।
मुक्ताहारस्फुरद्वक्षा मकराकृतिकुंडलः ३८।
मुहुराकारितो मात्रा प्रविशेद्भोजनालयम् ।
अवलंब्य करं सख्युर्बलदेवमनुव्रतः ३९।
भुंक्तेऽथ विविधान्नानि भ्रात्रा च सखिभिर्वृतः ।
हासयन्विविधैर्हास्यैः सखींस्तैर्हसति स्वयम् ४०।
इत्थं भुक्त्वा तथाचम्य दिव्यखट्वोपरि क्षणम् ।

विश्रम्य सेवकैर्दत्तं तांबूलं विभजन्नदन् ४१।
गोपवेषधरः कृष्णो धेनुवृंदपुरस्सरः ।
व्रजवासिजनैः प्रीत्या सर्वैरनुगतः पथि ४२।
पितरं मातरं नत्वा नेत्रांते नापितं गणम् ।
यथायोग्यं तथा चान्यान्विनिवर्त्य वनं व्रजेत् ४३।
वनं प्रविश्य सखिभिः क्रीडयित्वा क्षणं ततः ।
विहारैर्विविधैस्तत्र वने विक्रीडते मुदा ४४।
वंचयित्वा ततः सर्वान्द्वित्रैः प्रियसखैर्वृतः ।
संकेतकं व्रजेद्धर्षात्प्रियासंदर्शनोत्सुकः ४५।
सापि कृष्णं वनं यातं दृष्ट्वा स्वं गृहमागता ।
सूर्यादिपूजाव्याजेन कुसुमाहृतये तथा ४६।
वंचयित्वा गुरून्याति प्रियसंगेच्छया वनम् ।
इत्थं तौ बहुयत्नेन मिलित्वा कानने ततः ४७।
विहारैर्विविधैस्तत्र दिनं विक्रीडतो मुदा ।
दोलायां च समारूढौ सखिभिर्दोलितौ क्वचित् ४८।

क्वापि वेणुं करस्रस्तं प्रिययापहृतं हरिः ।
अन्वेषयन्नुपालब्धो विप्रलब्धप्रियागणैः ४९।

हसितैर्बहुधा ताभिर्हासितस्तत्र तिष्ठति ।
वसंतवायुना जुष्टं वनखण्डं मुदा क्वचित् ५०।
प्रविश्य चंदनांभोभिः कुंकुमादिजलैरपि ।
निषिंचतो यंत्रमुक्तैस्तत्पंकैर्लिंपतो मिथः ५१।
सख्योऽप्येवं निषिंचंति ताश्च तौ सिंचतः पुनः ।
वसंतवायुजुष्टेषु वनखंडेषु सर्वतः ५२।
तत्तत्कालोचितैर्नानाविहारैः सगणौ द्विज ।
श्रांतौ क्वचिद्वृक्षमूलमासाद्य मुनिसत्तम ५३।
उपविश्यासने दिव्ये मधुपानं प्रचक्रतुः ।
ततो मधुमदोन्मत्तौ निद्रया मीलितेक्षणौ ५४।
मिथः पाणी समालंब्य कामबाणवशं गतौ ।
रिरंसूविशतःकुञ्जंस्खलद्वाङ्मनसौपथि ५५।
क्रीडतश्च ततस्तत्र करिणीयूथपौ यथा ।

सख्योऽपि मधुभिर्मत्ता निद्रयापीडितेक्षणाः ५६।
अभितो मंजुकुंजेषु सर्वा एवापि शिश्रियेरे ।
पृथगेकेन वपुषा कृष्णोऽपि युगपद्विभुः ५७।
सर्वासां संनिधिं गच्छेत्प्रियया प्रेरितो मुहुः ।
रमयित्वा च ताः सर्वाः करिणीर्गजराडिव ५८।
प्रियया च तथा ताभिः क्रीडार्थं च सरो व्रजेत् ।
जलसेकैर्मिथस्तत्र क्रीडतः सगणौ ततः ५९।
वासः स्रक्चंदनैर्दिव्यैर्भूषणैरपि भूषितौ ।
तत्रैव सरसस्तीरे दिव्यरत्नमये गृहे ६०।
प्रागेव फलमूलानि कल्पितानि मया मुने ।
हरिस्तु प्रथमं भुक्त्वा कांतया परिवेष्टितः ६१।
द्वित्राभिः सेवितो गच्छेच्छय्यां पुष्पविनिर्मिताम् ।
तांबूलैर्व्यजनैस्तत्र पादसंवाहनादिभिः ६२।
सेव्यमानो हसंस्ताभिर्मोदते प्रेयसीं स्मरन् ।
राधिकापि हरौ सुप्ते सगणा मुदितांतरा ६३।

अपि तत्र गतप्राणा तदुच्छिष्टं भुनक्ति च ।
किंचिदेव ततो भुक्त्वा व्रजेच्छय्यानिकेतनम् ६४।
द्रष्टुं कांतमुखांभोजं चकोरीव निशाकरम् ।
तांबूलचर्वितं तस्य तत्रत्याभिर्निवेदितम् ६५।
तांबूलान्यपि चाश्नाति विभजंती प्रियालिषु ।
कृष्णोऽपि तासां शुश्रूषुः स्वच्छंदं भाषितं मिथः ६६।
प्राप्तनिद्र इवाभाति विनिद्रोऽपि पटावृतः ।
ताश्च क्ष्वेली क्षणं कृत्वा कुतश्चिदनुमानतः ६७।
विदश्य रसनां दद्भिः पश्यंत्योऽन्योन्यमाननम् ।
विलीना इव लज्जाब्धौ क्षणमूचुर्न किंचन ६८।

क्षणादेव ततो वस्त्रं दूरीकृत्य तदंगतः ।
साधुनिद्रां गतोऽसीति हासयंत्यो हसंति च ६९।
एवं तैर्विविधैर्हास्यै रममाणौ गणैः सह ।
अनुभूय क्षणं निद्रा सुखं च मुनिसत्तम ७०।
उपविश्यासने दिव्ये सगणौ विस्तृते मुदा ।

पणीकृत्य मिथोहार चुंबाश्लेषपरिच्छदान् ७१।
अक्षै र्विक्रीडतः प्रेम्णा नर्मालापपुरस्सरम् ।
पराजितोऽपि प्रियया जितोहमिति वै ब्रुवन् ७२।
हारादिग्रहणे तस्याः प्रवृत्तस्ताड्यते तया ।
तयैवं ताडितः कृष्णः करेणास्य सरोरुहे ७३।
विषण्णमानसो भूत्वा गंतुं प्रकुरुते मतिम् ।
जितोऽस्मि चेत्त्वया देवि गृह्यतां यत्पणीकृतम् ७४।
चुंबनादि मया दत्तमित्युक्त्वा सा तथाचरेत् ।
कौटिल्यं तद्भ्रुवोर्द्वष्टुं श्रोतुं तद्भर्त्सनं वचः ७५।
ततः सारीशुकानां च श्रुत्वा वागाहवं मिथः ।
निर्गच्छतस्ततः स्थानाद्गंतुकामौ गृहं प्रति ७६।
कृष्णः कांतामनुज्ञाप्य गवामभिमुखं व्रजेत् ।
सा तु सूर्यगृहं गच्छेत्सखीमंडलसंयुता ७७।
कियद्दूरं ततो गत्वा परावृत्य हरिं पुनः ।
विप्रवेषं समास्थाय याति सूर्यगृहं प्रति ७८।

सूर्यं प्रपूजयेत्तत्र प्रार्थितस्तत्सखीजनैः ।
तदैव कल्पितैर्वेदैः परिहासविगर्भितैः ७९।
ततस्ता ज्ञापितं कांतं परिज्ञाय विचक्षणाः ।
आनंदसागरे मग्ना न विदुः स्वं न चापरम् ८०।
विहारैर्विविधैरेवं सार्द्धयामद्वयं मुने ।
नीत्वा गृहं व्रजेयुस्ताः स च कृष्णो गवां व्रजेत् ८१।
संगम्य स्वसखीन्कृष्णो गृहीत्वा गाः समंततः ।
आगच्छति व्रजं हर्षान्नादयन्मुरलचं मुने ८२।
ततो नंदादयः सर्वे श्रुत्वा वेणुरवं हरेः ।
गोधूलिपटलव्याप्तं दृष्ट्वा चापि नभस्तलम् ८३।
विसृज्य सर्वकर्माणि स्त्रियो बालादयोऽपि च ।
कृष्णस्याभिमुखं यांति तद्दर्शनसमुत्सुकाः ८४।
राजमार्गे व्रजद्वारि यत्र सर्वे व्रजौकसः ।
कृष्णोऽपि तान्समागम्य यथावदनुपूर्वशः ८५।
दर्शनस्पर्शनैर्वाचा स्मितपूर्वावलोकनैः ।

गोपवृद्धान्नमस्कारैः कायिकैर्वाचिकैरपि ८६।
अष्टांगपातैः पितरौ रोहिणीमपि नारद ।
नेत्रांतसूचितेनैव विनयेन प्रियां तथा ८७।

एवं तैस्तद्यथायोग्यं व्रजौकोभिः प्रपूजितः ।
गवालये तथा गाश्च संप्रवेश्य समंततः ८८।
पितृभ्यामर्थितो याति भ्रात्रा सह निजालयम् ।
स्नात्वा पीत्वा तत्र किंचिद्भुक्त्वा मात्रानुमोदितः ८९।
गवालयं पुनर्याति दोग्धुकामो गवां पयः ।
ताश्च दुग्ध्वा दोहयित्वा पाययित्वा च काश्चन ९०।
पित्रा सार्द्धं गृहं याति तत्र भावशतानुगः ।
तत्र पित्रा पितृव्यैश्च तत्पुत्रैश्च बलेन च ९१।
भुनक्ति विविधान्नानि चर्व्यचोष्यादिकानि च ।
तन्मतिः प्रार्थनात्पूर्वं राधिका च तदैव ह ९२।
प्रस्थापयेत्सखीद्वारा पक्वान्नानि तदालयम् ।
श्लाघयंश्च हरिस्तानि भुक्त्वा पित्रादिभिः सह ९३।

सभागृहं व्रजेत्तैश्च जुष्टं बंदिजनादिभिः ।
पक्वान्नानि गृहीत्वा याः सख्यस्तत्र पुरागताः ९४।
बहुनि च पुनस्तानि प्रदत्तानि यशोदया ।
सख्यस्तत्र तया दत्तं कृष्णोच्छिष्टं नयंति च ९५।
सर्वं ताभिः समानीय राधिकायै निवेद्यते ।
सापि भुक्त्वा सखीवर्गयुता तदनुपूर्वशः ९६।
सखीभिर्मंडिता तिष्ठेदभिसर्त्तुं समुद्यता ।
प्रस्थाप्यते मया काचिदित एव ततः सखी ९७।
तयाभिसारिता साथ यमुनायाः समीपतः ।
कल्पवृक्षनिकुंजेऽस्मिन्दिव्यरत्नमये गृहे ९८।
सितकृष्णनिशायोग्यवेषा याति सखीवृता ।
कृष्णोऽपि विविधं तत्र दृष्ट्वा कौतूहलं ततः ९९।
कात्यायन्या मनोज्ञानि श्रुत्वा संगीतकान्यपि ।
धनधान्यादिभिस्ताश्च प्रीणयित्वा विधानतः १००।
जनैराराधितो मात्रा याति सख्यानिकेतनम् ।

मातरि प्रस्थितायां च भोजयित्वा ततो गृहम् १०१।
संकेतकं कांतयात्र समागच्छेदलक्षितः ।
मिलित्वा तावुभावत्र क्रीडतो वनराजिषु १०२।
विहारैर्विविधै रासलास्यहासपुरस्सरैः ।
सार्द्धयामद्वयं नीत्वा रात्रेरेवं विहारतः १०३।
सुषुप्सू विशतः कुंजं पक्षिणीभिरलक्षितौ ।
एकांते कुसुमैः कॢप्ते केलितल्पे मनोहरे १०४।
सुप्ता वा तिष्ठतस्तत्र सेव्यमानौ निजालिभिः ।
इति ते सर्वमाख्यातं नैत्यकं चरितं हरेः १०५।
पापिनोऽपि विमुच्यंते श्रवणादस्य नारद ।
नारद उवाच-

धन्योऽस्म्यनुगृहीतोऽस्मि त्वया देवि न संशयः १०६।
हरेर्दैनंदिनीलीला यतो मेऽद्य प्रकाशिता ।
सूत उवाच-
इत्युक्त्वा तां परिक्रम्य तया चापि प्रपूजितः १०७।

अंतर्धानं गतो ब्रह्मन्नारदो मुनिसत्तमः ।
मयाप्येतच्चानुपूर्व्यात्सर्वमेव प्रकीर्तितम् १०८।
जपेन्नित्यं प्रयत्नेन मंत्रयुग्ममनुत्तमम् ।
कृष्णवक्त्रादिदं लब्धं पुरा रुद्रेण यत्नतः १०९।
तेनोक्तं नारदायापि नारदेन ममोदितम् ।
संस्कारांश्च विधायैव मयाप्येतत्तवोदितम् ११०।
त्वयाप्येतद्गोपनीयं रहस्यं परमाद्भुतम् ।
शौनक उवाच-
कृतकृत्योभवं साक्षात्त्वत्प्रसादादहं गुरो १११।
रहस्यानां रहस्यं यत्त्वया मह्यं प्रकाशितम् ।
सूत उवाच-
धर्मानेतानुपातिष्ठञ्जल्पन्मंत्रमहर्निशम् ११२।
अचिरादेव तद्वास्यमवाप्स्यसि न संशयः ।
मयापि गम्यते ब्रह्मन्नित्यमायतनं विभोः ११३।
गुरोर्गुरोर्भानुजायाः कूले गोपीश्वरस्य च ११४।

इदं चरित्रं परमं पवित्रं प्रोक्तं महेशेन महानुभावम् ।
शृण्वंति ये भक्तियुता मनुष्यास्ते यांति नित्यं पदमच्युतस्य ११५।
धन्यं यशस्यमायुष्यमारोग्याभीष्टसिद्धिदम् ।
स्वर्गापवर्गसंपत्तिकारणं पापनाशनम् ११६।
भक्त्या पठंति ये नित्यं मानवा विष्णुतत्पराः ।
न तेषां पुनरावृत्तिर्विष्णुलोकात्कथंचन ११७।
इति श्रीपद्मपुराणे पातालखंडे वृंदावनमाहात्म्ये त्र्यशीतितमोऽध्यायः ८३।
समाप्तं वृंदावनमाहात्म्यम् ।

Roman transliteration

nārada uvāca-
bhagavansarvamākhyātaṃ yadyatpṛṣṭaṃ mayā guro |
adhunā śrotumicchāmi bhāvamārgamanuttamam 1|
śiva uvāca-
sādhu vipra tvayā pṛṣṭaṃ sarvalokahitaiṣiṇā |
rahasyamapi vakṣyāmi tanme nigadataḥ śṛṇu 2|
dāsyaḥ sakhāyaḥ pitarau preyasyaśca hareriha |
sarve nityā muniśreṣṭha vasaṃti guṇaśālinaḥ 3|
yathā prakaṭalīlāyāṃ purāṇeṣu prakīrtitāḥ |
tathā te nityalīlāyāṃ saṃti vṛṃdāvane bhuvi 4|
gamanāgamane nityaṃ karoti vanagoṣṭhayoḥ |

gocāraṇaṃ vayasyaiśca vinā'suravighātanam 5|
karakīyābhimāninyastathā tasya priyā janāḥ |
pracchannenaiva bhāvena ramayaṃti nijapriyam 6|
ātmānaṃ ciṃtayettatra tāsāṃ madhye manoramām |

rūpayauvanasaṃpannāṃ kiśorīṃ pramadākṛtim 7|
nānāśilpakalābhijñāṃ kṛṣṇabhogānurūpiṇīm |
prārthitāmapi kṛṣṇena tatra bhogaparāṅmukhīm 8|
rādhikānucarīṃ tatra tatsevanaparāyaṇām |
kṛṣṇādapyadhikaṃ prema rādhikāyāṃ prakurvatīm 9|
prītyānudivasaṃ yatnāttayoḥ saṃgamakāriṇīm |
tatsevanasukhāhlādabhāvenātisunirvṛtām 10|
ityātmānaṃ viciṃtyaiva tatra sevāṃ samācaret |
brāhmaṃ muhūrttamārabhya yāvatsyāttu mahāniśā 11|
nārada uvāca-
harerdainaṃdinīṃ līlāṃ śrotumicchāmi tattvataḥ |
līlāmajānatā sevyo manasā tu kathaṃ hariḥ 12|
śiva uvāca-
nāhaṃ jānāmi tāṃ līlāṃ harernāradatattvataḥ |
vṛṃdādevīmito gaccha sā te līlāṃ pravakṣyati 13|

avidūra itaḥ sthānātkeśītīrthasamīpataḥ |
sakhīsaṃghavṛtā sāste goviṃdaparicārikā 14|
sūta uvāca-
ityuktastaṃ parikramya hṛṣṭo natvā punaḥ punaḥ |
vṛṃdāśramaṃ jagāmātha nārado munisattamaḥ 15|
vṛṃdāpi nāradaṃ dṛṣṭvā praṇamya ca punaḥpunaḥ |
uvāca ca muniśreṣṭha kathamatrāgatistava 16|
nārada uvāca-
tvatto veditumicchāmi naityakaṃ caritaṃ hareḥ |
tadādito mama brūhi yadi yogyo'smi śobhane 17|
vṛṃdovāca-
rahasyamapivakṣyāmi kṛṣṇabhaktosi nārada |
na prakāśyaṃ tvayāpyetadguhyādguhyataraṃ mahat 18|
madhye vṛṃdāvane ramye paṃcāśatkuṃjamaṃḍite |
kalpavṛkṣanikuṃje tu divyaratnamaye gṛhe 19|

nidritau tiṣṭhatastalpe nibiḍāliṃgitau mithaḥ |
madājñākāribhiḥ paścātpakṣibhirbodhitāvapi 20|
gāḍhāliṃganajānaṃdamāptau tadbhaṃgakātarau |
na manaḥ kurutastalpātsamutthātuṃ manāgapi 21|
tataśca sārikāsaṃghaiḥ śukādyaiḥ parito muhuḥ |
bodhitau vividhairvākyaiḥ svatalpādudatiṣṭhatām 22|
upaviṣṭau tato dṛṣṭvā sakhyastalpe mudānvitau |
praviśya sevāṃ kurvaṃti tatkāle hyucitāṃ tayoḥ 23|
punaśca sārikāvākyaistāvutthāya svatalpataḥ |
gacchataḥ svasvabhavanaṃ bhītyutkaṃṭhākulau tataḥ 24|
prātaśca bodhito mātrā talpādutthāya satvaraḥ |
kṛtvā kṛṣṇo daṃtakāṣṭhaṃ baladevasamanvitaḥ 25|
mātrānumodito yāti gośālāṃ sakhibhirvṛtaḥ |
rādhāpi bodhitā vipra vayasyābhiḥ svatalpataḥ 26|
utthāya daṃtakāṣṭhādi kṛtvābhyaṃgaṃ samācaret |

snānavedīṃ tato gatvā snāpitā sā nijālibhiḥ 27|
bhūṣāgṛhe vrajettatra vayasyā bhūṣayaṃtyapi |
bhūṣaṇairvividhairdivyairgaṃdhamālyānulepanaiḥ 28|
tataḥ sakhījanaistasyāḥ śvaśrūṃ saṃprārthya yatnataḥ |
kartumāhūyatesvannaṃ sasakhī sā yaśodayā 29|
nārada uvāca-
kathamāhūyate devi pākārthaṃ tu yaśodayā |
satīṣu pākakartrīṣu rohiṇīpramukhāsvapi 30|
vṛṃdovāca-
pūrvaṃ durvāsasā datto varastasyai mahāmune |
iti kātyāyanī vaktrācchrutamāsīnmayā purā 31|
tvayā yatpacyate devi tadannaṃ madanugrahāt |
miṣṭaṃ syādamṛtasparddhi bhokturāyuṣkaraṃ tathā 32|
ityāhvayati tāṃ nityaṃ yaśodā putravatsalā |
āyuṣmānme bhavetputraḥ svādulobhāttathā satī 33|

śrutvānumoditā hṛṣṭā sāpi naṃdālayaṃ vrajet |
sasakhīprakarā tatra gatvā pākaṃ karoti ca 34|
kṛṣṇo'pi dugdhvā gāḥ kāściddohayitvā janaiḥ parāḥ |
āgacchati piturvākyātsvagṛhaṃ sakhibhirvṛtaḥ 35|
abhyaṃgamardanaṃ kṛtvā dāsaiḥ saṃsnāpito mudā |
dhautavastradharaḥ sragvī caṃdanāktakalevaraḥ 36|
dviphālabaddhacikurairgrīvā bhāloparisphuran |
caṃdrākārasphuradbhālatilakālakaraṃjitaḥ 37|
kaṃkaṇāṃgadakeyūra ratnamudrā lasatkaraḥ |
muktāhārasphuradvakṣā makarākṛtikuṃḍalaḥ 38|
muhurākārito mātrā praviśedbhojanālayam |
avalaṃbya karaṃ sakhyurbaladevamanuvrataḥ 39|
bhuṃkte'tha vividhānnāni bhrātrā ca sakhibhirvṛtaḥ |
hāsayanvividhairhāsyaiḥ sakhīṃstairhasati svayam 40|
itthaṃ bhuktvā tathācamya divyakhaṭvopari kṣaṇam |

viśramya sevakairdattaṃ tāṃbūlaṃ vibhajannadan 41|
gopaveṣadharaḥ kṛṣṇo dhenuvṛṃdapurassaraḥ |
vrajavāsijanaiḥ prītyā sarvairanugataḥ pathi 42|
pitaraṃ mātaraṃ natvā netrāṃte nāpitaṃ gaṇam |
yathāyogyaṃ tathā cānyānvinivartya vanaṃ vrajet 43|
vanaṃ praviśya sakhibhiḥ krīḍayitvā kṣaṇaṃ tataḥ |
vihārairvividhaistatra vane vikrīḍate mudā 44|
vaṃcayitvā tataḥ sarvāndvitraiḥ priyasakhairvṛtaḥ |
saṃketakaṃ vrajeddharṣātpriyāsaṃdarśanotsukaḥ 45|
sāpi kṛṣṇaṃ vanaṃ yātaṃ dṛṣṭvā svaṃ gṛhamāgatā |
sūryādipūjāvyājena kusumāhṛtaye tathā 46|
vaṃcayitvā gurūnyāti priyasaṃgecchayā vanam |
itthaṃ tau bahuyatnena militvā kānane tataḥ 47|
vihārairvividhaistatra dinaṃ vikrīḍato mudā |
dolāyāṃ ca samārūḍhau sakhibhirdolitau kvacit 48|

kvāpi veṇuṃ karasrastaṃ priyayāpahnutaṃ hariḥ |
anveṣayannupālabdho vipralabdhapriyāgaṇaiḥ 49|
hasitairbahudhā tābhirhāsitastatra tiṣṭhati |
vasaṃtavāyunā juṣṭaṃ vanakhaṇḍaṃ mudā kvacit 50|
praviśya caṃdanāṃbhobhiḥ kuṃkumādijalairapi |
niṣiṃcato yaṃtramuktaistatpaṃkairliṃpato mithaḥ 51|

sakhyo'pyevaṃ niṣiṃcaṃti tāśca tau siṃcataḥ punaḥ |
vasaṃtavāyujuṣṭeṣu vanakhaṃḍeṣu sarvataḥ 52|
tattatkālocitairnānāvihāraiḥ sagaṇau dvija |
śrāṃtau kvacidvṛkṣamūlamāsādya munisattama 53|
upaviśyāsane divye madhupānaṃ pracakratuḥ |
tato madhumadonmattau nidrayā mīlitekṣaṇau 54|
mithaḥ pāṇī samālaṃbya kāmabāṇavaśaṃ gatau |
riraṃsūviśataḥkuñjaṃskhaladvāṅmanasaupathi 55|
krīḍataśca tatastatra kariṇīyūthapau yathā |

sakhyo'pi madhubhirmattā nidrayāpīḍitekṣaṇāḥ 56|
abhito maṃjukuṃjeṣu sarvā evāpi śiśyire |
pṛthagekena vapuṣā kṛṣṇo'pi yugapadvibhuḥ 57|
sarvāsāṃ saṃnidhiṃ gacchetpriyayā prerito muhuḥ |
ramayitvā ca tāḥ sarvāḥ kariṇīrgajarāḍiva 58|
priyayā ca tathā tābhiḥ krīḍārthaṃ ca saro vrajet |
jalasekairmithastatra krīḍataḥ sagaṇau tataḥ 59|
vāsaḥ srakcaṃdanairdivyairbhūṣaṇairapi bhūṣitau |
tatraiva sarasastīre divyaratnamaye gṛhe 60|
prāgeva phalamūlāni kalpitāni mayā mune |
haristu prathamaṃ bhuktvā kāṃtayā pariveṣṭitaḥ 61|
dvitrābhiḥ sevito gaccheccchayyāṃ puṣpavinirmitām |
tāṃbūlairvyajanaistatra pādasaṃvāhanādibhiḥ 62|
sevyamāno hasaṃstābhirmodate preyasīṃ smaran |
rādhikāpi harau supte sagaṇā muditāṃtarā 63|

api tatra gataprāṇā taducchiṣṭaṃ bhunakti ca |
kiṃcideva tato bhuktvā vrajecchayyāniketanam 64|
draṣṭuṃ kāṃtamukhāṃbhojaṃ cakorīva niśākaram |
tāṃbūlacarvitaṃ tasya tatratyābhirniveditam 65|
tāṃbūlānyapi cāśnāti vibhajaṃtī priyāliṣu |
kṛṣṇo'pi tāsāṃ śuśrūṣuḥ svacchaṃdaṃ bhāṣitaṃ mithaḥ 66|
prāptanidra ivābhāti vinidro'pi paṭāvṛtaḥ |
tāśca kṣvelī kṣaṇaṃ kṛtvā kutaścidanumānataḥ 67|
vidaśya rasanāṃ dadbhiḥ paśyaṃtyo'nyonyamānananam |
vilīnā iva lajjābdhau kṣaṇamūcurna kiṃcana 68|
kṣaṇādeva tato vastraṃ dūrīkṛtya tadaṃgataḥ |
sādhunidrāṃ gato'sīti hāsayaṃtyo hasaṃti ca 69|
evaṃ tairvividhairhāsyai ramamāṇau gaṇaiḥ saha |
anubhūya kṣaṇaṃ nidrā sukhaṃ ca munisattama 70|
upaviśyāsane divye sagaṇau vistṛte mudā |

paṇīkṛtya mithohāra cuṃbāśleṣaparicchadān 71|
akṣai rvikrīḍataḥ premṇā narmālāpapurassaram |
parājito'pi priyayā jitohamiti vai bruvan 72|
hārādigrahaṇe tasyāḥ pravṛttastāḍyate tayā |
tayaivaṃ tāḍitaḥ kṛṣṇaḥ kareṇāsya saroruhe 73|
viṣaṇṇamānaso bhūtvā gaṃtuṃ prakurute matim |
jito'smi cettvayā devi gṛhyatāṃ yatpaṇīkṛtam 74|
cuṃbanādi mayā dattamityuktvā sā tathācaret |
kauṭilyaṃ tadbhruvordraṣṭuṃ śrotuṃ tadbhartsanaṃ vacaḥ 75|
tataḥ sārīśukānāṃ ca śrutvā vāgāhavaṃ mithaḥ |
nirgacchatastataḥ sthānādgaṃtukāmau gṛhaṃ prati 76|

kṛṣṇaḥ kāṃtāmanujñāpya gavāmabhimukhaṃ vrajet |
sā tu sūryagṛhaṃ gacchetsakhīmaṃḍalasaṃyutā 77|
kiyaddūraṃ tato gatvā parāvṛtya hariṃ punaḥ |
vipraveṣaṃ samāsthāya yāti sūryagṛhaṃ prati 78|

sūryaṃ prapūjayettatra prārthitastatsakhījanaiḥ |
tadaiva kalpitairvedaiḥ parihāsavigarbhitaiḥ 79|
tatastā jñāpitaṃ kāṃtaṃ parijñāya vicakṣaṇāḥ |
ānaṃdasāgare magnā na viduḥ svaṃ na cāparam 80|
vihārairvividhairevaṃ sārddhayāmadvayaṃ mune |
nītvā gṛhaṃ vrajeyustāḥ sa ca kṛṣṇo gavāṃ vrajet 81|
saṃgamya svasakhīnkṛṣṇo gṛhītvā gāḥ samaṃtataḥ |
āgacchati vrajaṃ harṣānnādayanmuraladyaṃ mune 82|
tato naṃdādayaḥ sarve śrutvā veṇuravaṃ hareḥ |
godhūlipaṭalavyāptaṃ dṛṣṭvā cāpi nabhastalam 83|
visṛjya sarvakarmāṇi striyo bālādayo'pi ca |
kṛṣṇasyābhimukhaṃ yāṃti taddarśanasamutsukāḥ 84|
rājamārge vrajadvāri yatra sarve vrajaukasaḥ |
kṛṣṇo'pi tānsamāgamya yathāvadanupūrvaśaḥ 85|
darśanasparśanairvācā smitapūrvāvalokanaiḥ |

gopavṛddhānnamaskāraiḥ kāyikairvācikairapi 86|
aṣṭāṃgapātaiḥ pitarau rohiṇīmapi nārada |
netrāṃtasūcitenaiva vinayena priyāṃ tathā 87|
evaṃ taistadyathāyogyaṃ vrajaukobhiḥ prapūjitaḥ |
gavālaye tathā gāśca saṃpraveśya samaṃtataḥ 88|
pitṛbhyāmarthito yāti bhrātrā saha nijālayam |
snātvā pītvā tatra kiṃcidbhuktvā mātrānumoditaḥ 89|
gavālayaṃ punaryāti dogdhukāmo gavāṃ payaḥ |
tāśca dugdhvā dohayitvā pāyayitvā ca kāścana 90|
pitrā sārddhaṃ gṛhaṃ yāti tatra bhāvaśatānugaḥ |
tatra pitrā pitṛvyaiśca tatputraiśca balena ca 91|
bhunakti vividhānnāni carvyacoṣyādikāni ca |
tanmatiḥ prārthanātpūrvaṃ rādhikā ca tadaiva ha 92|
prasthāpayetsakhīdvārā pakvānnāni tadālayam |
ślāghayaṃśca haristāni bhuktvā pitrādibhiḥ saha 93|

sabhāgṛhaṃ vrajettaiśca juṣṭaṃ baṃdijanādibhiḥ |
pakvānnāni gṛhītvā yāḥ sakhyastatra purāgatāḥ 94|
bahūni ca punastāni pradattāni yaśodayā |
sakhyastatra tayā dattaṃ kṛṣṇocchiṣṭaṃ nayaṃti ca 95|
sarvaṃ tābhiḥ samānīya rādhikāyai nivedyate |
sāpi bhuktvā sakhīvargayutā tadanupūrvaśaḥ 96|
sakhībhirmaṃḍitā tiṣṭhedabhisarttuṃ samudyatā |
prasthāpyate mayā kācidita eva tataḥ sakhī 97|
tayābhisāritā sātha yamunāyāḥ samīpataḥ |
kalpavṛkṣanikuṃje'smindivyaratnamaye gṛhe 98|
sitakṛṣṇaniśāyogyaveṣā yāti sakhīvṛtā |
kṛṣṇo'pi vividhaṃ tatra dṛṣṭvā kautūhalaṃ tataḥ 99|
kātyāyanyā manojñāni śrutvā saṃgītakānyapi |
dhanadhānyādibhistāśca prīṇayitvā vidhānataḥ 100|
janairārādhito mātrā yāti sakhyāniketanam |

mātari prasthitāyāṃ ca bhojayitvā tato gṛham 101|
saṃketakaṃ kāṃtayātra samāgacchedalakṣitaḥ |
militvā tāvubhāvatra krīḍato vanarājiṣu 102|
vihārairvividhai rāsalāsyahāsapurassaraiḥ |
sārddhayāmadvayaṃ nītvā rātrerevaṃ vihārataḥ 103|
suṣupsū viśataḥ kuṃjaṃ pakṣiṇībhiralakṣitau |
ekāṃte kusumaiḥ klpte kelitalpe manohare 104|
suptā vā tiṣṭhatastatra sevyamānau nijālibhiḥ |
iti te sarvamākhyātaṃ naityakaṃ caritaṃ hareḥ 105|
pāpino'pi vimucyaṃte śravaṇādasya nārada |
nārada uvāca-
dhanyo'smyanugṛhīto'smi tvayā devi na saṃśayaḥ 106|
harerdainaṃdinīlīlā yato me'dya prakāśitā |
sūta uvāca-
ityuktvā tāṃ parikramya tayā cāpi prapūjitaḥ 107|

aṃtardhānaṃ gato brahmannārado munisattamaḥ |
mayāpyetaccānupūrvyātsarvameva prakīrtitam 108|
japennityaṃ prayatnena maṃtrayugmamanuttamam |
kṛṣṇavaktrādidaṃ labdhaṃ purā rudreṇa yatnataḥ 109|
tenoktaṃ nāradāyāpi nāradena mamoditam |
saṃskārāṃśca vidhāyaiva mayāpyetattavoditam 110|
tvayāpyetadgopanīyaṃ rahasyaṃ paramādbhutam |
śaunaka uvāca-
kṛtakṛtyobhavaṃ sākṣāttvatprasādādahaṃ guro 111|
rahasyānāṃ rahasyaṃ yattvayā mahyaṃ prakāśitam |
sūta uvāca-
dharmānetānupātiṣṭhañjalpanmaṃtramaharniśam 112|
acirādeva taddāsyamavāpsyasi na saṃśayaḥ |
mayāpi gamyate brahmannityamāyatanaṃ vibhoḥ 113|
gurorgurorbhānujāyāḥ kūle gopīśvarasya ca 114|

idaṃ caritraṃ paramaṃ pavitraṃ proktaṃ maheśena mahānubhāvam |
śṛṇvaṃti ye bhaktiyutā manuṣyāste yāṃti nityaṃ padamacyutasya 115|
dhanyaṃ yaśasyamāyuṣyamārogyābhīṣṭasiddhidam |
svargāpavargasaṃpattikāraṇaṃ pāpanāśanam 116|
bhaktyā paṭhaṃti ye nityaṃ mānavā viṣṇutatparāḥ |
na teṣāṃ punarāvṛttirviṣṇulokātkathaṃcana 117|
iti śrīpadmapurāṇe pātālakhaṃḍe vṛṃdāvanamāhātmye tryaśītitamo'dhyāyaḥ 83|
samāptaṃ vṛṃdāvanamāhātmyam |

English translation

Nārada said :

1. O lord, O great one, you have told me whatever I had asked (for). Now I desire to know the excellent path of devotion.

Śiva said :

2-11. O brāhmaṇa , you, desiring the well-being of all the worlds, have asked well. I shall tell you the secret also. Listen as I (shall) tell it to you. O greatest sage, the maid-servants, friends, parents and

beloveds of Hari live here. All of them are eternal and virtuous. As they are described in the Purāṇas (indulging) in open sports, in the same way they remain in sports on the Vṛndāvana ground. They always go from the grove to the cow-pen and come back. They, along with their friends, also graze the cows without any harm from the demons. Similarly people dear to him are proud of those having water-pitchers (the ascetics). With secret devotion they delight their beloved persons. A man should there look upon himself among them as one who is charming, who is endowed with beauty and youth, who is a young woman, who has the form of a young beautiful woman, who knows many crafts and arts, who is fit for Kṛṣṇa 's enjoyment, who is averse to enjoyment though solicited by Kṛṣṇa, who is the follower of Rādhikā and who is devoted to serving her, who loves Rādhikā and who is devoted to serving her, who loves Rādhikā even more than Kṛṣṇa, who, through love, day by day brings about the union of the two (i.e. Kṛṣṇa and Rādhā), who is extremely happy due to the pleasure and joy of serving them. Thus looking upon oneself, one should, beginning with the early part of the day till late night, offer service there.

Nārada said :

12. I desire to hear correctly the everyday sport of Hari. How can I mentally serve Hari without knowing his sport?

Śiva said :

13-14. O Nārada , I do not correctly know that sport. From here go to Vṛndādevī. She will tell you the sport. She, the attendant of Govinda , surrounded by the group of her friends, lives near Keśītīrtha, not far from here.

Sūta said :

15-16. Then the best sage Nārada, who was addressed like this, went round him, and being delighted, saluted him again and again and went to Vṛndāvana. Vṛndā too, seeing Nārada, repeatedly saluted him and asked the greatest sage, “How have you come here (i.e. what brings you here)?”

Nārada said :

17. I desire to hear from you (about) the daily life of Hari. O auspicious one, if I am fit, then tell it (to me) from the beginning.

Vṛndā said :

18-30. O Nārada, I shall also tell you the secret (since) you are a devotee of Kṛṣṇa. You too are not to disclose this great secret which is a greater secret than a secret (i.e. the greatest secret). In Vṛndāvana which is charming and adorned with fifty bowers, in a chamber with divine gems, in an arbour of the desire-yielding tree, the two embracing each other remain (in a) sleeping (position), though later they are awakened by birds obeying my orders. They have obtained great joy due to a close embrace and are afraid of its being disturbed. They do not at all desire to get up from the bed. Then they have to get up from their bed when awakened with various notes made on all sides and repeatedly by groups of sārikās and parrots etc. Seeing them seated gladly on the bed, the friends enter (the bower) and offer the two service appropriate for that time. Then the two, having got up from the bed by the notes of sārikās, overcome with eagerness go to their respective houses. In the morning, Kṛṣṇa, awakened by

his mother, quickly gets up, and having with Baladeva brushed his teeth and being allowed by his mother, goes, being surrounded by his friends, to the cowstall. O brāhmaṇa, Rādhā too, awakened by her friends, gets up from her bed, and having brushed her teeth would then smear her body with unctuous substances. Then she goes to the quandrangular for bath. There she is bathed by her friends. (Then) she would go to the chamber for decoration, and there her friends decorate her with ornaments and various divine fragrant flowers and unguents. Then when, with effort, her friends request her mother-in-law she is invited along with her friends by Yaśodā to cook good food.

Nārada said :

31. How is it, O goddess, that she is invited by Yaśodā to cook food, when there are foremost cooks like Rohiṇī ?

Vṛndā said :

32-43. I have formerly heard from the mouth of Kātyāyanī that in olden days she was granted a boon by Durvāsas , O great sage. (The boon was:) "O respectable lady, the food which is cooked by you, would be, as a result of my favour, sweet and vying with nectar, and would in the same way promote long life of the eater (of it)." Therefore, Yaśodā, loving her son, everyday calls her thinking, 'my son, due to longing for sweet (food), would, (after eating it) live a long life.' Allowed by her mother-in-law, she, being delighted, would go to the house of Nanda . Going there with the multitude of her friends she cooks there also. Kṛṣṇa also, having milked the cows and having some others got milked by (other) men, comes home surrounded by his friends at the words (i.e. order) of his father. Having smeared his body with unctuous substances and having had shampooing and after being gladly bathed by servants, he puts on washed garments, a garland, and has his body smeared with sandal. With his neck and forehead shining due to the hair on his head separated and tied at two places, with the hair reddened by the dot on the forehead resembling the moon, and shining, with his hands delightfully glittering with jewelled bracelets, armlets, and bracelets worn on the upper arm, with his chest shining due to a pearl necklace, having put on ear-rings resembling crocodiles, he, holding the hand of his friend, and being followed by Baladeva, would enter the dining hall, after being again and again called by his mother. Then, surrounded by his friends and brother, making them laugh by means of (anecdotes etc. causing) laughter, and himself laughing with them, he eats various kinds of food. Having thus eaten (food), having sipped (water), having rested on a cot for a while, and distributing and chewing the tāmbūla given by the servants, Kṛṣṇa, having put on the dress of a cowherd, with the flock of cows going ahead of him, followed on the path by all the residents of Vraja with love, having saluted his father and mother, and having sent back properly the host (following him) with a glance, would go to the forest.

44-52. Having entered the forest and having played there with his friends for a while, he then gladly sports there, in the forest by means of various pastimes. Then, having deceived all, and surrounded by two or three friends, he, being eager to see his beloved, would gladly go to the rendezvous. She too, who had come home, on seeing Kṛṣṇa, goes, after deceiving her elders, under the pretext of Sun-worship etc. or for collecting, flowers, to the forest with a desire to meet her lover. Thus the two, having, after many efforts, met in the forest, gladly sport there for the (whole) day with various pastimes. Sometimes the two get upon a swing and are rocked to and fro by their friends. Sometimes, Hari, deceived by the bevies of his beloveds, is seen, searching his flute dropped from his hand, and hidden by his beloved. He, made to laugh by them by means of merriment, remains there. At times the two enter the forest endowed with vernal breezes, and sprinkle each other with water (mixed with) sandal, or with water (mixed with) safron etc., released from syringes, or smear each other with mud.

In the same way, the friends also sprinkle them (with water etc.) and the two also sprinkle them.

53- 59a. Then the two, O brāhmaṇa, being tired due to many pastimes proper for the time in the groves endowed with vernal breezes on all sides, resort, with their attendants, to the root of a tree, and sitting on a divine seat, drink liquor, O best sage. Then the two, intoxicated due to the liquor, with their eyes closed due to sleep, holding each other's hands, being under the influence of Cupid's arrows, and desiring to sport, enter, with their words and mind stumbling on the path. There they sport like a female elephant and (the male elephant,) the lord of the herd. All the friends also, intoxicated by wine, and with their eyes troubled by sleep (i.e. drowsy) sleep all around in the charming bowers. Again and again incited by his beloved, Kṛṣṇa, the lord, would go near all, with a separate body (for each) and simultaneously. Having satisfied all of them as a lord of elephants satisfies the female elephants, he would, along with his beloved and with them, go to the lake to sport.

59b-69. Then the two, with their attendants, sport between themselves by sprinkling water (on each other). They are adorned with garments, garlands, sandal(-pastes), and also with divine ornaments. O sage, I have there, in a chamber full of divine gems, on the bank of the lake, already arranged fruits and roots. Hari, having eaten first, and being clasped by his beloved, and being served by two or three (maids) would go to a bed made of flowers. There, being served (by them) with tāmbūlas , fans and shampooing of his feet, he laughing with them, and remembering his beloved rejoices. Rādhikā too, when Hari is asleep, extremely delighted along with her attendants, having put her heart into him, eats what is left over (by him). Having but eaten a little there, she would go to the bed-chamber to see her lover's face as the female cakora bird sees the moon. The maids there have told (her) about his having chewed the tāmbūla. She also chews tāmbūlas and distributes them among: her dear friends. Kṛṣṇa too, desiring to hear their free mutual talk, though sleepless, covers himself with a piece of cloth, appearing as if he is asleep. Those too, looking at one another in jest, and getting the hint from somewhere, biting their tongues with their teeth, look at one another's face. Merged as it were into the ocean of bashfulness, they do not say anything for a moment. Just after a moment, having removed the piece of cloth from his body, and saying 'You were really asleep' they laugh and make him laugh.

70-75. Thus sporting with the attendants by means (of jokes etc. causing) laughter, and having, for a moment, experienced the pleasure of sleep, he sits upon the seat gladly spread by his attendants, and the two having mutually staked necklaces, kisses, embraces and garments, play with dice preceded by jocular talk. Though defeated by his beloved he, saying, 'I have won', proceeds to seize her necklace etc. and is beaten by her. Thus beaten by her on his lotus-like face with her hand Kṛṣṇa, being dejected in his mind, thinks of going. "If, O honourable lady, I am defeated, then accept what is staked (viz.) kisses etc. offered by me." On his saying so she would act like that to see the crookedness of his eyebrows and to hear his words of reproach.

76-80. Then having heard the mutual wordy fight among the sārikās and the parrots, they two, desiring to go home, move out from that place. Having allowed his beloved (to go), Kṛṣṇa would go to the cows. She, accompanied by the circle of her world goes to the Sun's abode (temple). Having gone a little away from there, Hari, again, returning, after having put on the dress of a brāhmaṇa, goes to the Sun's abode. Requested by her friends, he would worship the Sun there, with Vedas (hymns), containing jokes and composed then only. Then the clever ones, having recognised their lover who makes himself known, merge in the ocean of joy, and do not know themselves or other (persons).

81-9la. Having thus passed two watches and a half in various sports, they would go home, and Kṛṣṇa would go (to the place) of the cows. O sage, Kṛṣṇa, joining his friends, and taking the cows from all sides, comes playing upon the flute joyfully to Vraja. Then, all like Nanda and others, so also women and children, hearing the sound of Hari's flute, and also seeing the sky full of dust (raised) by the cows, give up all their jobs, and being eager to see Kṛṣṇa go towards him. Kṛṣṇa also, joining all the residents

of Vraja, on the royal path, at Vraja-gate—wherever they are—(honours all) as before in due order—by means of seeing them, touching them, speaking to them, looking them with a smile, saluting with words and physically the old cowherds, and saluting his parents and Rohiṇī also (in such a way that) the eight parts (of the body touch the ground), O Nārada, so also his beloved with a modest side glance. Thus very much and properly respected by the residents of Vraja, having sent the cows to the cowstall, he goes, after being requested by his parents to his abode with his brother. Having bathed there, having drunk (milk), having eaten a little, and being allowed by his mother, he, with a desire to milk the cows, again goes to the cowstall. Having milked them, and got them milked, having made some of them drink (water), he, being followed by hundreds of venerable men goes home with his father.

91b-101a. There with his father, paternal uncles, their sons, and Baladeva, he eats various kinds of foods like those that are chewed, those that are sucked etc. Even before he entertains a desire, Rādhikā, through her friends, would send dressed foods to his house. Hari, praising them, and eating them with his father etc. would, with the bards, go to the assembly hall. The friends (of Rādhā), that had come there having brought with them many foods, take (from his house) many kinds (of food) given by Yaśodā there and also whatever is left over by Kṛṣṇa. Having brought all that, they inform Rādhikā of it. She too, along with her group of friends, having eaten it in order and being decorated by her friends, would be (ready) to meet by appointment (her lover i.e. Kṛṣṇa). 'From here or there some friend is sent away by me'. Met by her, she, surrounded by her friends, and having put on a dress proper for white (i.e. bright) or black (i.e. dark) night goes to the chamber having divine jewels, near Yamunā . Kṛṣṇa also, seeing their curious things, then having heard delightful music from Kātyāyanī, and having properly pleased them with (gifts of) wealth and grains, and propitiated by people, goes with his mother to the house of his friend.

101b-106a. When his mother departs, he, having eaten, comes here—to the rendezvous—unnoticed and with his beloved. Both of them meet here and play in the groves of trees, with many sports, with Kṛṣṇa's dance with the cowherdess, accompanied with singing and instrumental music and laughter. Thus having spent two watches and a half of the night in sporting, the two desiring to sleep, enter, unnoticed by female birds, the bower. There, in the solitary place, the two sleep on a charming bed made of flowers and for sport, and are served by their female friends. Thus I have told you the full daily life of Hari. O Nārada, even sinners are freed on hearing it.

Nārada said :

106b-107a. O goddess, I am blessed; I am favoured by you. There is no doubt about it, since today you have disclosed to me the delightful sport of Hari.

Sūta said :

107b-111a. Saying so, going round her, and honoured by her also, Nārada, the best sage, vanished, O brāhmaṇa. I too have told you all (the account) in due order. One should daily carefully mutter this couple of prayers. Formerly Rudra obtained it with effort from Kṛṣṇa's mouth. He told it to Nārada; and Nārada told it to me. Prescribing the sacred rites like this, I have told it to you. You too have to guard this very wonderful secret.

Śaunaka said :

111b-112a. O great one, I have been actually contented by your favour, since you disclosed to me the secret of secrets (i.e. the greatest secret).

Sūta said :

112b-117. Practising these modes, and muttering the hymn, day and night, you will soon obtain the position of his attendant. There is no doubt about it. O brāhmaṇa, I too have to go to the eternal abode of the supreme lord of lords on the bank of Yamunā. Those men who, full of devotion, listen to this glorious and very pure account narrated by Maheśa , go to the eternal place of Acyuta (i.e. Viṣṇu). It is excellent, it gives glory, promotes (long) life, health and gives desired success. It is the cause of the wealth in the form of heaven and salvation, and. destroys sins. Those men, devoted to Viṣṇu, who everyday-devoutly recite it, never come back from the heaven of Viṣṇu.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 84

Meditation of the Lord

Chapter 379 of 693 · 110 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः -
सूतसूत महाभाग रोमहर्षणनंदन ।
कथा रम्या त्वया प्रोक्ता लोकस्यानंददायिनी १।
श्रीकृष्णस्य महाभाग चरितं महदद्भुतम् ।
श्रुतं सर्वं त्वया प्रोक्तं निर्वृतिस्तेन चाभवत् २।
अहो श्रीकृष्णमाहात्म्यं भक्तानां गतिदायकम् ।
यतस्तेन महाभाग निर्वृतिं को न चाप्नुयात् ३।
अतः पुनरपि श्रीमत्कृष्णस्य चरितं महत् ।
श्रोतुमिच्छामहे चान्यद्व्रतदानार्हणादिकम् ४।
स्नानं वापि महाभाग यथा येन कृतं पुरा ।
तत्सर्वं विस्तराद्ब्रूहि यथा नो निर्वृतिर्भवेत् ५।
सूत उवाच-
साधु पृष्टं द्विजश्रेष्ठा लोकानां तारणं परम् ।
यूयं कृतार्थाः कृष्णस्य भक्त्या संपूर्णमानसाः ६।
श्रीकृष्णचरितं पुण्यं साधूनां हर्षदं परम् ।

प्रवक्ष्यामि द्विजश्रेष्ठा महदाख्यानमुत्तमम् ७।
एकदा नारदो लोकान्पर्यटन्भगवत्प्रियः ।
मथुरायामंबरीषं कृष्णाराधनतत्परम् ८।
महाभागं व्रतपरं ददर्श मुनिसत्तमः ।
स आगतं मुनिवरं सत्कृत्य मुनिसत्तमः ९।
भवंत इव पप्रच्छ श्रद्धया हृष्टमानसः ।
अंबरीष उवाच-।
यन्मुने परमं ब्रह्म वेदवादिभिरुच्यते १०।
स देवः पुंडरीकाक्षः स्वयं नारायणः परः ।
योऽमूर्तो मूर्तिमानीशो व्यक्तोऽव्यक्तः सनातनः ११।
सर्वभूतमयोऽचिंत्यो ध्यातव्यः स कथं हरिः ।
यस्मिन्सर्वमिदं विश्वमोतं प्रोतं प्रतिष्ठितम् १२।
अव्यक्तमेकं परमं परमात्मेति विश्रुतम् ।
यतो जन्मादि जगतो यो निर्माय स्वयं भुवम् १३।
ददौ तस्मै च निगमानात्मन्येव व्यवस्थितान् ।

कथमाराध्यते सोऽयं समग्रपुरुषार्थदः १४।
योगिनामपि दुर्गम्यस्तदेतत्कृपया वद ।
अनाराधित गोविंदा न विदंति हितोदयम् १५।
न तपो यज्ञदानानां लभते फलमुत्तमम् ।
अनास्वादितगोविंदपदांबुजरसश्च यः १६।
मनोरथपथातीतं स्फीतं नाकलयेत्फलम् ।
हरेराराधनं हित्वा दुरितौघ निवारणम् १७।
नान्यत्पश्यामि जंतूनां प्रायश्चित्तं परं मुने ।
यद्भूनर्तनवर्तिन्यः श्रूयंते सिद्धयोऽखिलाः १८।
कथमाराध्यतेसोऽयं केशवः क्लेशनाशनः ।
उपास्यते स भगवान्कथं नारायणो नरैः १९।
प्रीतश्च सर्वमेतन्मे हिताय जगतो वद ।
भक्तिप्रियोऽसौ भगवान्कया भक्त्या प्रसीदति २०।
कथं तस्मिन्भवेद्भक्तिः सर्वैराराध्यते कथम् ।
वैष्णवोसि हरेस्तस्य प्रियोऽसि परमार्थवित् २१।

तेन त्वामेव पृच्छामि ब्रह्मन्ब्रह्मविदुत्तम ।
श्रोतारमथ वक्तारं प्रष्टारं पुरुषं हरेः २२।
प्रश्नः पुनाति कृष्णस्य तदंघ्रिसलिलं यथा ।
दुर्ल्लभो मानुषो देहो देहिनां क्षणभंगुरः २३।
तत्रापि दुर्ल्लभं मन्ये वैकुंठप्रियदर्शनम् ।
संसारेस्मिन्क्षणार्धोऽपि सत्संगः शेवधिर्नृणाम् २४।
यस्मादवाप्यते सर्वं पुरुषार्थचतुष्टयम् ।
भगवन्भवतो यात्रा स्वस्तये सर्वदेहिनाम् २५।
बालानां तु यथा पित्रोरुत्तमश्लोकवर्त्मनाम् ।
भूतानां देवचरितं दुःखाय च सुखाय च २६।
सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ।
भजंति ये यथा देवान्देवा अपि तथैव तान् २७।
छायेव कर्मसचिवाः साधवो दीनवत्सलाः ।
तस्मात्त्वं भगवन्मह्यं वैष्णवं धर्ममादिश २८।
यस्योपदेशदानेन लभते वेदजं फलम् ।

नारद उवाच-
साधु पृष्टं महीपाल विष्णुभक्तिमता त्वया २९।
जानता परमं धर्ममेकं माधवसेवनम् ।
यस्मिन्नाराधिते विष्णौ विश्वमाराधितं भवेत् ३०।
तुष्टे चराचरं तुष्टं सर्वदेवमये हरौ ।
यस्य स्मरणमात्रेण महापातकसंहतिः ३१।
तत्क्षणान्नाशमायाति स सेव्यो हरिरेव हि ।
कोऽनु राजन्निंद्रियवान्मुकुंदचरणांबुजम् ३२।
न भजेत्सर्वतो मृत्युरुपास्यमृषिदैवतैः ।

श्रुतोऽनु पठितो ध्यात आदृतश्चानुमोदितः ३३।
सद्यः पुनाति सद्धर्मो वीरो विश्वद्रुहोऽपि हि ।
योयं कारणकार्यादि कारणस्यापि कारणम् ३४।
अनन्यकारणं योगी जगज्जीवो जगन्मयः ।
अणुर्बृहत्कृशः स्थूलो निर्गुणो गुणभृन्महान् ३५।
अजो जन्मलयातीतो ध्यातव्यः स हरिः सदा ।

सम्यगेतद्व्यवसितं भवता पुरुषर्षभ ३६।
यत्पृच्छसे भागवतान्धर्मांस्त्वं विश्वभावनान् ।
प्रसंगेन सतामात्ममनः श्रुति रसायनाः ३७।
भवंति कीर्तनीयस्य कथाः कृष्णस्य निर्मलाः ।
भावसाध्योह्ययं देवः स्वयं जानाति तद्भवान् ३८।
तथापि वक्ष्ये जगतो हिताय तव गौरवात् ।
यदाहुः परमं ब्रह्म प्रधानपुरुषात्परम् ३९।
यन्मायया ततं सर्वं सर्वं यच्छति सोऽच्युतः ।
पुत्रान्कलत्रं दीर्घायू राज्यं स्वर्गापवर्गकम् ४०।
स दद्यादीप्सितं सर्वं भक्त्या संपूजितोऽजितः ।
कर्मणा मनसा वाचा तत्परा ये हि मानवाः ४१।
तेषां व्रतानि वक्ष्यामि प्रीतये भूपसत्तम ।
अहिंसासत्यमस्तेयं ब्रह्मचर्यमकल्पता ४२।
एतानि मानसान्याहुर्व्रतानि हरितुष्टये ।
एकभक्तं तथा नक्तमुपवासमयाचितम् ४३।

इत्येवं कायिकं पुंसां व्रतमुक्तं नरेश्वर ।
वेदस्याध्ययनं विष्णोः कीर्तनं सत्यभाषणम् ४४।
अपैशुन्यमिदं राजन्वाचिकं व्रतमुत्तमम् ।
चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ४५।
नाशौचं कीर्तने तस्य स पवित्रकरो यतः ।
वर्णाश्रमाचारवता पुरुषेण परः पुमान् ४६।
विष्णुराराध्यते पंथा नान्यः संतोषकारणम् ।
पतिप्रियहिताभिश्च मनोवाक्कायसंयमैः ४७।
व्रतैराराध्यते स्त्रीभिर्वासुदेवो दयानिधिः ।
आगमोक्तेन मार्गेण स्त्रीशूद्रैरपिपूजनम् ४८।
कर्तव्यं कृष्णचंद्रस्य द्विजातिवररूपिणः ।
त्रयोवर्णास्तु वेदोक्तमार्गाराधनतत्पराः ४९।
स्त्रीशूद्रादय एव स्युर्नाम्नाऽराधनतत्पराः ।
न पूजनैर्न यजनैर्न व्रतैरपि माधवः ५०।
तुष्यते केवलं भक्तिप्रियोऽसौ समुदाहृतः ।

स्त्रीणां पतिव्रतानां तु पतिरेव हि दैवतम् ५१।
स तु पूज्यो विष्णुभक्त्या मनोवाक्कायकर्मभिः ।

कर्तव्यं श्रद्धया विष्णोश्चिंतयित्वा पतिं हृदि ५२।
शूद्राणां चैव भवति नाम्ना वै देवतार्चनम्।
सर्वेऽप्यागममार्गेण कुर्युर्वेदानुकारिणा ५३।
स्त्रीणामप्यधिकारोऽस्ति विष्णोराराधनादिषु।
पतिप्रियरतानां च श्रुतिरेषा सनातनी ५४।
स्वकुलोचितधर्मेण यद्यस्य विहितं व्रतम्।
तत्तदेवाचरेद्यस्तु तेन तुष्यति केशवः ५५।
हविषाग्नौ जले पुष्पैर्ध्यानेन हृदये हरिम्।
यजंति सूरयो नित्यं जपेन रविमंडले ५६।
अहिंसा प्रथमं पुष्पं द्वितीयं करणग्रहः।
तृतीयकं भूतदया चतुर्थं क्षांतिरेव च ५७।
शमस्तु पंचमं पुष्पं दमः षष्ठं च सप्तमम्।
ध्यानं सत्यं चाष्टमं च ह्येतैस्तुष्यति केशवः ५८।

एतैरेवाष्टभिः पुष्पैस्तुष्यत्येवार्चितो हरिः।
पुष्पांतराणि संत्येव बाह्यानि मनुजोत्तम ५९।
भक्त्या कृतानि यैर्विष्णुः पूजितः परितुष्यति।
वारुणं सलिलं पुष्पं सौम्यं घृतपयोदधि ६०।
प्राजापत्यं तथान्नादि आग्नेयं धूपदीपकम्।
फलपुष्पादिकं चैव वानस्पत्यं तु पंचमम् ६१।
पार्थिवं कुशमूलाद्यं वायव्यं गंधचंदनम्।
श्रद्धाख्यं विष्णुपुष्पं च वाद्यं विष्णुपदं स्मृतम् ६२।
एभिस्तुपूजितः पुष्पैरपि विष्णुः प्रसीदति।
सूर्योऽग्निर्ब्राह्मणोगावो वैष्णवः खं मरुज्जलम् ६३।
भूरात्मा सर्वभूतानि पूजास्थानानि वा हरेः।
सूर्य्ये तु मंत्रजाप्येन हविषाग्नौ यजेत्ततः ६४।
आतिथ्येन तु विप्राग्र्ये गोषु ग्रासरसादिना।
वैष्णवे बंधुसत्कृत्या हृदये ध्याननिष्ठया ६५।
वायौ मुख्यधिया तोये द्रव्यैस्तोयपुरस्कृतैः।

स्थंडिले मंत्रहृदयैर्भोगैरात्मानमात्मनि ६६।
क्षेत्रज्ञं सर्वभूतेषु समत्वेनार्चयेद्विभुम्।
धिष्ण्येष्वेतेषु तद्रूपं शंखचक्रगदांबुजैः ६७।
युक्तं चतुर्भुजं शांतं ध्यायन्नर्च्चेत्समाहितः।
ब्राह्मणैः पूजितैरेव पूजितोऽयं न संशयः ६८।
निर्भर्त्सितैश्च तैर्भूप भवेन्निर्भर्त्सितो विभुः।
निगमो धर्मशास्त्रं च यदाधारे प्रवर्तते ६९।
विप्रास्ते वैष्णवीमूर्तिः पावनी परमा मता ७०।
सर्वं शुभं जगति धर्मत एव लभ्यं धर्मो गतिर्निगमतो नृपधर्मशास्त्रात्।
नूनं तयोरपि गतिर्भुवि भूमिदेवास्तैरर्चितैरिह जगत्पतिरर्चितः स्यात् ७१।

न यज्ञयोगैर्न तपोभिरन्यैर्न योगयुक्त्या न समर्चनेन ।
तथा विभुस्तुष्यति देवदेवो यथा मही दैवततोषणेन ७२।
ब्रह्मण्यो ब्रह्मविद्ब्रह्मा ब्रह्मवेदप्रवर्तकः ।
ब्राह्मणैरेव तुष्येत तोषितं ब्रह्मदैवतम् ७३।
नरकेऽपि चिरं मग्नाः पूर्वजा ये कुलद्वये ।

तदैव यांति ते स्वर्गं यदार्च्यति सुतो हरिम् ७४।
किं तेषां जीवितेनेह पशुवच्चेष्टितेन किम् ।
येषां न प्रवणं चित्तं वासुदेवे जगन्मये ७५।
ध्यानं तस्य प्रवक्ष्यामि यन्न दृष्टं तु केनचित् ।
श्रूयतां भूपकैवल्यं केवलं मलवर्जितम् ७६।
यथा दीपो निवातस्थो निश्चलो वायुवर्जितः ।
प्रज्वलन्नाशयेत्सर्वमंधकारं महामते ७७।
तद्वद्दोषविहीनात्मा भवत्येव निरामयः ।
निराशो निश्चलो वीरोनमित्रं न रिपुस्तथा ७८।
शोकहर्षौ विषादश्च न लोभो मत्सरो भ्रमः ।
संभ्रमालापमोहैश्च सुखदुःखैर्विमुच्यते ७९।
विषयैश्चापि सर्वैश्च इंद्रियाणां प्रमुच्यते ।
तदा स केवलज्ञानी कैवल्यत्वं प्रजायते ८०।
ज्वालाकर्मप्रसंगेन दीपस्तैलं प्रशोषयेत् ।
वर्त्याधारेण राजेंद्र निर्द्वन्द्वो वायुवर्जितः ८१।

कज्जलं वमते पश्चात्तैलस्यापि महामते ।
कृष्णा संदृश्यते रेखा दीपस्याग्रे महामते ८२।
स्वयमाकृष्य तत्तैलं तेजसा निर्मलोभवेत् ।
काये चांतः स्थितस्तद्वत्कर्मतैलं प्रशोषयेत् ८३।
विषयान्कज्जलं कृत्वा प्रत्यक्षान्संप्रदर्शयेत् ।
ज्वालावन्निर्मलो भूत्वा स्वयमेव प्रकाशयेत् ८४।
क्रोधलोभादिभिः संज्ञैर्वायुभिः परिवर्जितः ।
निःस्पृहो निश्चलो भूत्वा तेजश्च स्वयमुज्ज्वलेत् ८५।
त्रैलोक्यं पश्यते सर्वं स्वस्थानस्थं स्वतेजसा ।
केवलज्ञानरूपोऽयं मया ते परिकीर्तितः ८६।
ध्यानं चैव प्रवक्ष्यामि द्विविधं तस्य चक्रिणः ।
केवलज्ञानरूपेण दृश्यते परचक्षुषा ८७।
योगयुक्ता महात्मानः परमार्थपरायणाः ।
यं न पश्यंति मुग्धास्तु सर्वज्ञं सर्वदर्शकम् ८८।
हस्तपादविहीनश्च सर्वत्र परिगच्छति ।

सर्वं गृह्णाति त्रैलोक्यं स्थावरं जंगमं पुनः ८९।
नासामुखविहीनस्तु घ्राति भक्षति भूपते ।
अकर्णः शृणुते सर्वं सर्वसाक्षी जगत्पतिः ९०।

अरूपो रूपसंबद्धः पंचवर्गवशं गतः ।
सर्वलोकस्य यः प्राणः पूज्यते सचराचरैः ९१।
अजिह्वो वदते सर्वं वेदशास्त्रानुगं तथा ।
अत्वचः स्पर्शमेवापि सर्वेषामेव विंदति ९२।
सदानंदो विविक्ताक्ष एकरूपो निराश्रयः ।
निर्गुणो निर्ममो व्यापी सगुणो निर्मलोऽनघः ९३।
अवश्यः सर्ववश्यात्मा सर्वदः सर्ववित्तमः ।
तस्य माता न चैवास्ति स वै सर्वमयो विभुः ९४।
एवं सर्वमयं ध्यानं यश्च पश्यत्यनन्यधीः ।
स याति परमं स्थानममूर्त्तममृतोपमम् ९५।
द्वितीयं तु प्रवक्ष्यामि तच्छृणुष्व महामते ।
मूर्त्ताकारं तु साकारं निराकारं निरामयम् ९६।

ब्रह्मांडं सर्वमतुलं वासितं यस्य वासनात् ।
स तस्माद्वासुदेवस्तु प्रोच्यते नृपनंदन ९७।
वर्षमाणस्य मेघस्य यद्भासा तस्य तद्भवेत् ।
सूर्यतेजःप्रतीकाशं चतुर्बाहुं सुरेश्वरम् ९८।
दक्षिणे शोभते शंखो हेमरत्नविभूषितः ।
कौमोदकी गदा तस्य महासुरविनाशिनी ९९।
वामे च शोभते वीर हस्ते तस्य महात्मनः ।
महापद्मं सुगंधाढ्यं तस्य दक्षिणहस्तगम् १००।
शोभमानं सदैवास्ते सायुधं कमलश्रियम् ।
कंबुग्रीवं सुवृत्तास्यं पद्मपत्रनिभेक्षणम् १०१।
राजमानं हृषीकेशं दशनैः कुंदसंनिभैः ।
गुडाकेशस्य यस्यास्ते अधरो विद्रुमाकृतिः १०२।
शोभते पुंडरीकाक्षः किरीटेनापि भास्वता ।
विशालेनापि रूपेण केशवस्तु सुवक्षसा १०३।
कौस्तुभेनांकितेनैव राजमानो जनार्दनः ।

सूर्यतेजःप्रतीकाश कुंडलाभ्यां प्रभाति च १०४।
हरिः केयूरकंकणैर्हरिर्मौक्तिकैर्ऋक्षसन्निभैः १०५।
वपुषा भ्राजमानस्तु विजयो जयतां वरः ।
भ्राजतेसोऽपि गोविंदो हेमवर्णेन वाससा १०६।
मुद्रिकाभिस्तु युक्ताभिरंगुलीषु विराजते ।
सर्वायुधैः सुसंपूर्णैर्द्दिव्यैराभरणैर्हरिः १०७।
वैनतेयसमारूढो लोककर्त्ता जगत्पतिः ।
एवं यो ध्यायते नित्यमनन्यमनसा नरः १०८।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ।
एतत्ते सर्वमाख्यातं ध्यानभेदं जगत्पतेः १०९।
इति श्रीपद्मपुराणे पातालखंडे नारदांबरीषसंवादे वैशाखमासमाहात्म्ये भगवद्ध्यानावर्णनं नाम चतुरशीतितमोऽध्यायः ८४।

Roman transliteration

ṛṣaya ūcuḥ -
sūtasūta mahābhāga romaharṣaṇanaṃdana |
kathā ramyā tvayā proktā lokasyānaṃdadāyinī 1|
śrīkṛṣṇasya mahābhāga caritaṃ mahadadbhutam |
śrutaṃ sarvaṃ tvayā proktaṃ nirvṛtistena cābhavat 2|
aho śrīkṛṣṇamāhātmyaṃ bhaktānāṃ gatidāyakam |
yatastena mahābhāga nirvṛtiṃ ko na cāpnuyāt 3|
ataḥ punarapi śrīmatkṛṣṇasya caritaṃ mahat |
śrotumicchāmahe cānyadvratadānārhaṇādikam 4|
snānaṃ vāpi mahābhāga yathā yena kṛtaṃ purā |
tatsarvaṃ vistarādbrūhi yathā no nirvṛtirbhavet 5|
sūta uvāca-
sādhu pṛṣṭaṃ dvijaśreṣṭhā lokānāṃ tāraṇaṃ param |
yūyaṃ kṛtārthāḥ kṛṣṇasya bhaktyā saṃpūrṇamānasāḥ 6|
śrīkṛṣṇacaritaṃ puṇyaṃ sādhūnāṃ harṣadaṃ param |

pravakṣyāmi dvijaśreṣṭhā mahadākhyānamuttamam 7|
ekadā nārado lokānparyaṭanbhagavatpriyaḥ |
mathurāyāmaṃbarīṣaṃ kṛṣṇārādhanatatparam 8|
mahābhāgaṃ vrataparaṃ dadarśa munisattamaḥ |
sa āgataṃ munivaraṃ satkṛtya munisattamaḥ 9|
bhavaṃta iva papraccha śraddhayā hṛṣṭamānasaḥ |
aṃbarīṣa uvāca-|
yanmune paramaṃ brahma vedavādibhirucyate 10|
sa devaḥ puṃḍarīkākṣaḥ svayaṃ nārāyaṇaḥ paraḥ |
yo'mūrto mūrtimānīśo vyakto'vyaktaḥ sanātanaḥ 11|
sarvabhūtamayo'ciṃtyo dhyātavyaḥ sa kathaṃ hariḥ |
yasminsarvamidaṃ viśvamotaṃ protaṃ pratiṣṭhitam 12|
avyaktamekaṃ paramaṃ paramātmeti viśrutam |
yato janmādi jagato yo nirmāya svayaṃ bhuvam 13|
dadau tasmai ca nigamānātmanyeva vyavasthitān |

kathamārādhyate so'yaṃ samagrapuruṣārthadaḥ 14|
yogināmapi durgamyastadetatkṛpayā vada |
anārādhita goviṃdā na vidaṃti hitodayam 15|
na tapo yajñadānānāṃ labhate phalamuttamam |
anāsvāditagoviṃdapadāṃbujarasaśca yaḥ 16|
manorathapathātītaṃ sphītaṃ nākalayetphalam |
harerārādhanaṃ hitvā duritaugha nivāraṇam 17|
nānyatpaśyāmi jaṃtūnāṃ prāyaścittaṃ paraṃ mune |
yadbhrūnartanavartinyaḥ śrūyaṃte siddhayo'khilāḥ 18|
kathamārādhyateso'yaṃ keśavaḥ kleśanāśanaḥ |
upāsyate sa bhagavānkathaṃ nārāyaṇo naraiḥ 19|
prītaśca sarvametanme hitāya jagato vada |
bhaktipriyo'sau bhagavānkayā bhaktyā prasīdati 20|
kathaṃ tasminbhavedbhaktiḥ sarvairārādhyate katham |
vaiṣṇavosi harestasya priyo'si paramārthavit 21|

tena tvāmeva pṛcchāmi brahmanbrahmaviduttama |
śrotāramatha vaktāraṃ praṣṭāraṃ puruṣaṃ hareḥ 22|
praśnaḥ punāti kṛṣṇasya tadaṃghrisalilaṃ yathā |
durllabho mānuṣo deho dehināṃ kṣaṇabhaṃguraḥ 23|

tatrāpi durllabhaṃ manye vaikuṃṭhapriyadarśanam |
saṃsāresminkṣaṇārdho'pi satsaṃgaḥ śevadhirnṛṇām 24|
yasmādavāpyate sarvaṃ puruṣārthacatuṣṭayam |
bhagavanbhavato yātrā svastaye sarvadehinām 25|
bālānāṃ tu yathā pitroruttamaślokavartmanām |
bhūtānāṃ devacaritaṃ duḥkhāya ca sukhāya ca 26|
sukhāyaiva hi sādhūnāṃ tvādṛśāmacyutātmanām |
bhajaṃti ye yathā devāndevā api tathaiva tān 27|
chāyeva karmasacivāḥ sādhavo dīnavatsalāḥ |
tasmāttvaṃ bhagavanmahyaṃ vaiṣṇavaṃ dharmamādiśa 28|
yasyopadeśadānena labhate vedajaṃ phalam |

nārada uvāca-
sādhu pṛṣṭaṃ mahīpāla viṣṇubhaktimatā tvayā 29|
jānatā paramaṃ dharmamekaṃ mādhavasevanam |
yasminnārādhite viṣṇau viśvamārādhitaṃ bhavet 30|
tuṣṭe carācaraṃ tuṣṭaṃ sarvadevamaye harau |
yasya smaraṇamātreṇa mahāpātakasaṃhatiḥ 31|
tatkṣaṇānnāśamāyāti sa sevyo harireva hi |
ko'nu rājanniṃdriyavānmukuṃdacaraṇāṃbujam 32|
na bhajetsarvato mṛtyurupāsyamṛṣidaivataiḥ |
śruto'nu paṭhito dhyāta ādṛtaścānumoditaḥ 33|
sadyaḥ punāti saddharmo vīro viśvadruho'pi hi |
yoyaṃ kāraṇakāryādi kāraṇasyāpi kāraṇam 34|
ananyakāraṇaṃ yogī jagajjīvo jaganmayaḥ |
aṇurbṛhatkṛśaḥ sthūlo nirguṇo guṇabhṛnmahān 35|
ajo janmalayātīto dhyātavyaḥ sa hariḥ sadā |

samyagetadvyavasitaṃ bhavatā puruṣarṣabha 36|
yatprcchase bhāgavatāndharmāṃstvaṃ viśvabhāvanān |
prasaṃgena satāmātmamanaḥ śruti rasāyanāḥ 37|
bhavaṃti kīrtanīyasya kathāḥ kṛṣṇasya nirmalāḥ |
bhāvasādhyohyayaṃ devaḥ svayaṃ jānāti tadbhavān 38|
tathāpi vakṣye jagato hitāya tava gauravāt |
yadāhuḥ paramaṃ brahma pradhānapuruṣātparam 39|
yanmāyayā mataṃ sarvaṃ sarvaṃ yacchati so'cyutaḥ |
putrānkalatraṃ dīrghāyū rājyaṃ svargāpavargakam 40|
sa dadyādīpsitaṃ sarvaṃ bhaktyā saṃpūjito'jitaḥ |
karmaṇā manasā vācā tatparā ye hi mānavāḥ 41|
teṣāṃ vratāni vakṣyāmi prītaye bhūpasattama |
ahiṃsāsatyamasteyaṃ brahmacaryamakalpatā 42|
etāni mānasānyāhurvratāni harituṣṭaye |
ekabhaktaṃ tathā naktamupavāsamayācitam 43|

ityevaṃ kāyikaṃ puṃsāṃ vratamuktaṃ nareśvara |
vedasyādhyayanaṃ viṣṇoḥ kīrtanaṃ satyabhāṣaṇam 44|
apaiśunyamidaṃ rājanvācikaṃ vratamuttamam |
cakrāyudhasya nāmāni sadā sarvatra kīrtayet 45|
nāśaucaṃ kīrtane tasya sa pavitrakaro yataḥ |
varṇāśramācāravatā puruṣeṇa paraḥ pumān 46|
viṣṇurārādhyate paṃthā nānyaḥ saṃtoṣakāraṇam |
patipriyahitābhiśca manovākkāyasaṃyamaiḥ 47|
vratairārādhyate strībhirvāsudevo dayānidhiḥ |

āgamoktena mārgeṇa strīśūdrairapipūjanam 48|
kartavyaṃ kṛṣṇacaṃdrasya dvijātivararūpiṇaḥ |
trayovarṇāstu vedoktamārgārādhanatatparāḥ 49|
strīśūdrādaya eva syurnāmnā'rādhanatatparāḥ |
na pūjanairna yajanairna vratairapi mādhavaḥ 50|
tuṣyate kevalaṃ bhaktipriyo'sau samudāhṛtaḥ |

strīṇāṃ pativratānāṃ tu patireva hi daivatam 51|
sa tu pūjyo viṣṇubhaktyā manovākkāyakarmabhiḥ |
kartavyaṃ śraddhayā viṣṇościṃtayitvā patiṃ hṛdi 52|
śūdrāṇāṃ caiva bhavati nāmnā vai devatārcanam |
sarve'pyāgamamārgeṇa kuryurvedānukāriṇā 53|
strīṇāmapyadhikāro'sti viṣṇorārādhanādiṣu |
patipriyaratānāṃ ca śrutireṣā sanātanī 54|
svakulocitadharmeṇa yadyasya vihitaṃ vratam |
tattadevācaredyastu tena tuṣyati keśavaḥ 55|
haviṣāgnau jale puṣpairdhyānena hṛdaye harim |
yajaṃti sūrayo nityaṃ japena ravimaṃḍale 56|
ahiṃsā prathamaṃ puṣpaṃ dvitīyaṃ karaṇagrahaḥ |
tṛtīyakaṃ bhūtadayā caturthaṃ kṣāṃtireva ca 57|
śamastu paṃcamaṃ puṣpaṃ damaḥ ṣaṣṭhaṃ ca saptamam |
dhyānaṃ satyaṃ cāṣṭamaṃ ca hyetaistuṣyati keśavaḥ 58|

etairevāṣṭabhiḥ puṣpaistuṣyatyevārcito hariḥ |
puṣpāṃtarāṇi saṃtyeva bāhyāni manujottama 59|
bhaktyā kṛtāni yairviṣṇuḥ pūjitaḥ parituṣyati |
vāruṇaṃ salilaṃ puṣpaṃ saumyaṃ ghṛtapayodadhi 60|
prājāpatyaṃ tathānnādi āgneyaṃ dhūpadīpakam |
phalapuṣpādikaṃ caiva vānaspatyaṃ tu paṃcamam 61|
pārthivaṃ kuśamūlādyaṃ vāyavyaṃ gaṃdhacaṃdanam |
śraddhākhyaṃ viṣṇupuṣpaṃ ca vādyaṃ viṣṇupadaṃ smṛtam 62|
ebhistupūjitaḥ puṣpairapi viṣṇuḥ prasīdati |
sūryo'gnirbrāhmaṇogāvo vaiṣṇavaḥ khaṃ marujjalam 63|
bhūrātmā sarvabhūtāni pūjāsthānāni vā hareḥ |
sūryye tu maṃtrajāpyena haviṣāgnau yajettataḥ 64|
ātithyena tu viprāgrye goṣu grāsarasādinā |
vaiṣṇave baṃdhusatkṛtyā hṛdaye dhyānaniṣṭhayā 65|
vāyau mukhyadhiyā toye dravyaistoyapuraskṛtaiḥ |

sthaṃḍile maṃtrahṛdayairbhogairātmānamātmani 66|
kṣetrajñaṃ sarvabhūteṣu samatvenārcayedvibhum |
dhiṣṇyeṣveteṣu tadrūpaṃ śaṃkhacakragadāṃbujaiḥ 67|
yuktaṃ caturbhujaṃ śāṃtaṃ dhyāyannarccetsamāhitaḥ |
brāhmaṇaiḥ pūjitaireva pūjito'yaṃ na saṃśayaḥ 68|
nirbhartsitaiśca tairbhūpa bhavennirbhartsito vibhuḥ |
nigamo dharmaśāstraṃ ca yadādhāre pravartate 69|
viprāste vaiṣṇavīmūrtiḥ pāvanī paramā matā 70|
sarvaṃ śubhaṃ jagati dharmata eva labhyaṃ dharmo gatirnigamato nṛpadharmaśāstrāt |
nūnaṃ tayorapi gatirbhuvi bhūmidevāstairarcitairiha jagatpatirarcitaḥ syāt 71|
na yajñayogairna tapobhiranyairna yogayuktyā na samarcanena |
tathā vibhustuṣyati devadevo yathā mahī daivatatoṣaṇena 72|
brahmaṇyo brahmavidbrahmā brahmavedapravartakaḥ |
brāhmaṇaireva tuṣyeta toṣitaṃ brahmadaivatam 73|

narake'pi ciraṃ magnāḥ pūrvajā ye kuladvaye |

tadaiva yāṃti te svargaṃ yadārccati suto harim 74|
kiṃ teṣāṃ jīviteneha paśuvacceṣṭitena kim |
yeṣāṃ na pravaṇaṃ cittaṃ vāsudeve jaganmaye 75|
dhyānaṃ tasya pravakṣyāmi yanna dṛṣṭaṃ tu kenacit |
śrūyatāṃ bhūpakaivalyaṃ kevalaṃ malavarjitam 76|
yathā dīpo nivātastho niścalo vāyuvarjitaḥ |
prajvalannāśayetsarvamaṃdhakāraṃ mahāmate 77|
tadvaddoṣavihīnātmā bhavatyeva nirāmayaḥ |
nirāśo niścalo vīronamitraṃ na ripustathā 78|
śokaharṣau viṣādaśca na lobho matsaro bhramaḥ |
saṃbhramālāpamohaiśca sukhaduḥkhairvimucyate 79|
viṣayaiścāpi sarvaiśca iṃdriyāṇāṃ pramucyate |
tadā sa kevalajñānī kaivalyatvaṃ prajāyate 80|
jvālākarmaprasaṃgena dīpastailaṃ praśoṣayet |
vartyādhāreṇa rājeṃdra nirdvandvo vāyuvarjitaḥ 81|

kajjalaṃ vamate paścāttailasyāpi mahāmate |
kṛṣṇā saṃdṛśyate rekhā dīpasyāgre mahāmate 82|
svayamākṛṣya tattailaṃ tejasā nirmalobhavet |
kāye cāṃtaḥ sthitastadvatkarmatailaṃ praśoṣayet 83|
viṣayānkajjalaṃ kṛtvā pratyakṣānsaṃpradarśayet |
jvālāvannirmalo bhūtvā svayameva prakāśayet 84|
krodhalobhādibhiḥ saṃjñairvāyubhiḥ parivarjitaḥ |
niḥspṛho niścalo bhūtvā tejaśca svayamujjvalet 85|
trailokyaṃ paśyate sarvaṃ svasthānasthaṃ svatejasā |
kevalajñānarūpo'yaṃ mayā te parikīrtitaḥ 86|
dhyānaṃ caiva pravakṣyāmi dvividhaṃ tasya cakriṇaḥ |
kevalajñānarūpeṇa dṛśyate paracakṣuṣā 87|
yogayuktā mahātmānaḥ paramārthaparāyaṇāḥ |
yaṃ na paśyaṃti mugdhāstu sarvajñaṃ sarvadarśakam 88|
hastapādavihīnaśca sarvatra parigacchati |

sarvaṃ gṛhṇāti trailokyaṃ sthāvaraṃ jaṃgamaṃ punaḥ 89|
nāsāmukhavihīnastu ghrāti bhakṣati bhūpate |
akarṇaḥ śṛṇute sarvaṃ sarvasākṣī jagatpatiḥ 90|
arūpo rūpasaṃbaddhaḥ paṃcavargavaśaṃ gataḥ |
sarvalokasya yaḥ prāṇaḥ pūjyate sacarācaraiḥ 91|
ajihvo vadate sarvaṃ vedaśāstrānugaṃ tathā |
atvacaḥ sparśamevāpi sarveṣāmeva viṃdati 92|
sadānaṃdo viviktākṣa ekarūpo nirāśrayaḥ |
nirguṇo nirmamo vyāpī saguṇo nirmalo'naghaḥ 93|
avaśyaḥ sarvavaśyātmā sarvadaḥ sarvavittamaḥ |
tasya mātā na caivāsti sa vai sarvamayo vibhuḥ 94|
evaṃ sarvamayaṃ dhyānaṃ yaśca paśyatyananyadhīḥ |
sa yāti paramaṃ sthānamamūrttamamṛtopamam 95|
dvitīyaṃ tu pravakṣyāmi tacchṛṇuṣva mahāmate |
mūrttākāraṃ tu sākāraṃ nirākāraṃ nirāmayam 96|

brahmāṃḍaṃ sarvamatulaṃ vāsitaṃ yasya vāsanāt |
sa tasmādvāsudevastu procyate nṛpanaṃdana 97|
varṣamāṇasya meghasya yadbhāsā tasya tadbhavet |

sūryatejaḥpratīkāśaṃ caturbāhuṃ sureśvaram 98|
dakṣiṇe śobhate śaṃkho hemaratnavibhūṣitaḥ |
kaumodakī gadā tasya mahāsuravināśinī 99|
vāme ca śobhate vīra haste tasya mahātmanaḥ |
mahāpadmaṃ sugaṃdhāḍhyaṃ tasya dakṣiṇahastagam 100|
śobhamānaṃ sadaivāste sāyudhaṃ kamalaśriyam |
kaṃbugrīvaṃ suvṛttāsyaṃ padmapatranibhekṣaṇam 101|
rājamānaṃ hṛṣīkeśaṃ daśanaiḥ kuṃdasaṃnibhaiḥ |
guḍākeśasya yasyāste adharo vidrumākṛtiḥ 102|
śobhate puṃḍarīkākṣaḥ kirīṭenāpi bhāsvatā |
viśālenāpi rūpeṇa keśavastu suvakṣasā 103|
kaustubhenāṃkitenaiva rājamāno janārdanaḥ |

sūryatejaḥpratīkāśa kuṃḍalābhyāṃ prabhāti ca 104|
hariḥ keyūrakaṃkaṇairhārairmauktikairṛkṣasannibhaiḥ 105|
vapuṣā bhrājamānastu vijayo jayatāṃ varaḥ |
bhrājateso'pi goviṃdo hemavarṇena vāsasā 106|
mudrikābhistu yuktābhiraṃgulīṣu virājate |
sarvāyudhaiḥ susaṃpūrṇairddivyairābharaṇairhariḥ 107|
vainateyasamārūḍho lokakarttā jagatpatiḥ |
evaṃ yo dhyāyate nityamananyamanasā naraḥ 108|
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati |
etatte sarvamākhyātaṃ dhyānabhedaṃ jagatpateḥ 109|
iti śrīpadmapurāṇe pātālakhaṃḍe nāradāṃbarīṣasaṃvāde vaiśākhamāsamāhātmye
bhagavaddhynāvarṇanaṃ nāma caturaśītitamo'dhyāyaḥ 84|

English translation

The sages said :

1-5. O Sūta , O Sūta, O glorious, pleasing Romaharṣaṇa , you have told (us) a story giving delight to the world. O highly virtuous one, we have heard the entire, very wonderful life of Śrīkṛṣṇa , as you narrated it. We are pleased with it. Oh, since (the recital of) the glory of Śrikṛṣṇa gives (the highest) position (i.e. salvation) to the devotees, who would not then obtain joy by (listening to) it? Therefore, we again desire to hear the great account of Śrīkṛṣṇa, so also other vows, presents, worship or bath which were formerly done by whom and how. Tell all that in detail so that we would be satisfied.

Sūta said :

6-10a. O best brāhmaṇas , you have asked well about the great liberating (account). You whose minds are full of devotion to Kṛṣṇa are blessed. O best brāhmaṇas, I shall tell (you) the life of Kṛṣṇa, a great, excellent and auspicious tale which gives great delight to the good. Once the best sage Nārada , dear to the lord, while wandering over the worlds, saw in Mathurā the highly virtuous Ambarīṣa intent on a vow and engaged in worshipping Kṛṣṇa. That best sage, seeing the excellent sage having come (to him) welcomed him, and with his mind delighted, asked with faith as you (have done).

Ambarīṣa said :

10b-18. O sage, that which is said to be the highest Brahman by the teachers of the Veda , is that highest god Nārāyaṇa himself, having lotus-like eyes, who (though) unembodied, is the embodied lord, is manifest and unmanifest and is eternal. He is full of all beings; he is inconceivable. How should that Hari , in whom the whole world is sewn length-wise and cross-wise, in whom. it remains, who is known as the only highest unmanifest one, and as the highest soul, from whom the origin etc. of the world takes place, who, having created Brahmā , gave him the Vedas abiding in himself, be meditated upon? Please tell us how he who gives all objects of human pursuit, and who is inaccessible even to the meditating sages, is meditated upon. Those who have not propitiated Govinda , do not know the accomplishment of their well-being. He who has not tasted the drink from the lotus-like feet of Govinda does not get an excellent fruit of penance, sacrifice and gifts. He would not know the rich fruit which is beyond desires. O sage, I do not see a greater expiation for beings than the propitiation of Hari, which removes streams of sins, (of Hari) at the dance (i.e. knitting) of whose eyebrows all accomplishments are known to exist.

19-25a. How is that Keśava propitiated who removes affliction? How is that lord Nārāyaṇa waited upon by men? Being pleased, tell all this to me for the good of the world. By which devotion is this lord, to whom devotion is dear, pleased? How would devotion to him take place? How is he propitiated by all? You are a devotee of Viṣṇu ; you are dear to him; you know the highest truth. Therefore, I ask you, O excellent brāhmaṇa knowing the Veda. A question about Kṛṣṇa purifies the listener, the speaker and the questioner, as the water from his feet does. For human beings, human body which is perishable, is difficult to obtain. There also, I think, the dear sight of Viṣṇu is difficult to have. In this worldly existence, company of the good even for half a moment is a treasure of men, from which all the four goals of human life can be secured.

25b-29a. O revered one, your journey is (meant for) the good of all human beings, as that of the parents is for (the good of) children (going) along the excellent path of fame. The life of gods leads to the happiness or unhappiness of living beings. But that of good men like you, who are not fallen, leads to happiness only. Gods honour them in the same way, as (men) honour them. The good men, loving the distressed, are the companions of the acts (of human beings) like their shadow(s). Therefore, O venerable one, teach (us) the way of life of a great devotee of Viṣṇu, by giving which instruction one gets the fruit due to the (study of the) Vedas.

Nārada said :

29b-48a. O king, you, having devotion for Viṣṇu, have asked well. You know that the highest duty is the one of serving Mādhava (i.e. Viṣṇu); that when Viṣṇu is propitiated everything is propitiated; that when that Hari full of (i.e. containing) all gods is pleased, the mobile and the immobile (world) is pleased; that by merely remembering Hari the heap of major sins perishes that moment only. Hari alone should be served. O king, who having senses and facing death on all sides, does not worship Mukunda 's lotus-like feet which are the object of worship of the sages and deities? The powerful way of life of the good, when heard, studied, reflected upon, honoured and approved of, instantly purifies even those who seek to harm all. That Hari who is the cause even of the cause of the cause, effect etc., who is the unique cause, who is a meditating saint, who is the soul of the world, who is full of the world, who is subtle and gross, who is lean and strong, who is qualityless and has qualities, who is great, who is unborn, who is beyond birth and death, should always be reflected upon. O best among men, you have done this properly, since you are asking (me) about the practices of the followers of Viṣṇu, which promote the welfare of the universe. The spotless stories of Kṛṣṇa who deserves to be glorified, are due to their devotion, the elixir to the soul, mind and ears of the good. This god is to be obtained through devotion. You yourself know it. Yet I tell (about him) for the good of the world and

through regard for you. He is Acyuta , whom they describe to be the highest Brahman, and beyond Pradhāna (i.e. Prakṛti) and Puruṣa , and who controls everything spread through (his) Māyā . The unconquered one, propitiated with devotion, would give everything desired like sons, wife, long life, kingdom and heaven or salvation. O best king, due to love for you, I shall tell you (about) the vows of those men who, through their deeds, mentally and through their speech are devoted to him. Harmlessness, truthfulness, non-stealing, celibacy, freedom from impurity—these are said to be mental vows in order to please Hari. O lord of men, eating once, eating at night (only), fasting, (eating what is had) without begging—this is said to be the bodily vow of men. Study of the Vedas, glorifying Viṣṇu, speaking the truth, absence of slandering—this, O king, is said to be the best vow of speech. A man should always and everywhere recite the names of (Viṣṇu), having the disc as his weapon. In his glorification there should be no impurity, since he brings about purity. The highest man (Puruṣa), viz. Viṣṇu is propitiated by a man who follows the practices of castes and the (four) stages of human life. There is no other path causing delight. Vāsudeva , the treasure of compassion, is propitiated by means of vows and restraints of mind, speech and body by women to whom the good of their husbands is dear.

48b-52. Even women and śūdras should worship the moonlike Kṛṣṇa, having the excellent form of a brāhmaṇa, according to the manner laid down in sacred texts. The (first) three castes are engaged in worship according to the manner laid down in Vedas; women and śūdras etc. are intent on propitiating (Viṣṇu) by (uttering) his name. Mādhava is not pleased with worships, sacrifices, and even vows. He is said to be merely loving devotion. To women who are loyal wives, their husbands are their deities. The husband should be honoured with Viṣṇu's devotion (i.e. as much devotion as is shown towards Viṣṇu) by means of mental and physical acts and acts of speech. Acts pertaining to Viṣṇu should be performed by thinking (i.e. keeping) in mind the husband.

53-55. The worship of a deity by śūdras also is (done) by (uttering the deity's) name. All should do (the worship) according to the mode laid down in the sacred texts following the Veda. Even women engaged in doing what is dear to their husbands are entitled to the worship etc. of Viṣṇu. This is (what is laid down in) the ancient sacred texts. A man should practise the ritual laid down according to the mode proper for his family. By that Keśava is pleased.

56-60a. The wise worship Hari everyday in the fire with oblations, in water with flowers and in the heart with meditation, and in the Sun's orb with the muttering (of a prayer). Harmlessness is the first flower. Control of senses is the second flower. Compassion to beings is the third (flower); and forgiveness is the fourth (flower). Tranquillity is the fifth flower; restraint is the sixth (flower). Meditation is the seventh (flower). Truth is the eighth flower. Keśava is pleased with these. Hari is pleased only when worshipped with these eight flowers. O best of men, there are also other external flowers, using which Viṣṇu, when worshipped, is pleased.

60b-63a. (They are:) Water is a flower of Varuṇa . Ghee , milk and curd are a flower of Soma . Food etc. is a flower of Prajāpati . Incense and lamp are a flower of Agni . Fruits, flowers form the fifth flower and it is called Vānaspatya (i.e. of herbs). Kuśas , roots etc. form the Pārthiva flower (i.e. of the Earth). Fragrant substances and candana form the Vāyavya flower (i.e. of Vāyu). The flower of Viṣṇu is called faith; and a musical instrument is said to be the feet of Viṣṇu. When Viṣṇu is worshipped with these, he is pleased.

63b-69a. The sun, fire, a brāhmaṇa, cows, a devotee of Viṣṇu, the sky, the wind, the water, the earth, the sou1—all these are the places of Viṣṇu's worship. A man should worship with a sacrifice, with the muttering of a hymn in the sun, with an oblation in fire, with hospitality towards an excellent brāhmaṇa, and with a mouthful of water etc. in (i.e. towards) a cow, with the good deeds of a brother in (i.e. towards) a devotee of Viṣṇu, with firm meditation in the heart, with the thought that Vāyu is the

chief in Vāyu, with substances accompanied by water in water, with main parts of hymns on a bare ground, with enjoyments in the soul; and he should worship the individual supreme soul as being equal (i.e. the same) in all beings. On these subordinate altars his form is endowed with a conch, a disc, a mace and a lotus; it has four arms; is calm. Being devout and reflecting upon the form he should worship it. When he is worshipped by brāhmaṇas, he is (properly) worshipped; there is no doubt about it. When, O king, the lord is censured by them he would be censured.

69b-74a. O brāhmaṇas, that form of Viṣṇu, due to whose support the Vedic texts and the code of laws proceed, is regarded as highly purifying. Everything that is auspicious in the world should be obtained through moral merit only. O king, from (the point of view of) the Vedic texts and the code of laws, moral merit alone is the recourse. Even of the two, the brāhmaṇas are the refuge on the earth. The lord of the world would be worshipped here (i.e. in the world) if he is worshipped by them. The lord, the god of gods, is not that pleased with sacrifices, austerities and meditation or worship as he is with the brāhmaṇas being pleased. A brāhmaṇa is well-versed in the Vedas; knows the Vedas; promotes them. The lord would be pleased through brāhmaṇas, when the deity in the form of a brāhmaṇa is pleased.

74b-80. When a son worships Viṣṇu, his ancestors from both the families (i.e. of his father and his mother), though plunged in hell for a long time, just then go to heaven. What is the use of their life here or their acts like beasts, whose mind is. not disposed to Vāsudeva full of the world? I shall tell (about) the meditation of him who is not seen by anyone. O king, listen to (the description of) the final emancipation which is unique and free from impurity. As a lamp in a place sheltered from wind, being free from wind, is steady and, O highly intelligent one, it, while burning, destroys all darkness, in the same way the soul is free from blemishes, is untainted, is devoid of hope, is steady, powerful, has no friend or foe. So also he does not have pain or pleasure, or dejection, or greed or jealousy or delusion. He is free from confused talks and attractions and from pleasure or pain. He is also free from all objects of senses. Then he becomes one who has absolute knowledge and beatitude is produced (in him).

81-87. O king of kings, a lamp, all alone and free from wind, would dry up, with the help of the wick, the oil due to its contact with the act of the flame. O highly intelligent one, later on it ejects soot of the lamp; a black line is seen. Having drawn up the oil it would be pure in lustre. Similarly, the soul remaining inside the body would dry up the oil in the form of (one's) deeds. Making the objects of senses the soot, he would himself illumine. Free from the breezes called wrath, greed etc. and being desireless and steady, he would brighten up his own lustre. Remaining in his own place, he sees the three worlds by means of his own lustre. I have described to you this (soul) that is of the form of absolute knowledge.

88-95. Those great souls, intent upon the knowledge about Brahman and endowed with abstract meditation, who do not see him, the omniscient one, manifesting everything are ignorant. Without hands and feet he moves everywhere; and grasps all the three worlds (with) the immovable and the movable. O king, bereft of nose and mouth he smells and eats. Without ears he hears everything. He, the lord of the world, is a witness to everything. (Though) formless, he is connected with a form; is under the influence of the group of the five (senses). He who is the life of the entire world, is worshipped by the movable and the immovable. Tongueless, he speaks everything as (laid down) in the Vedas and the sacred texts. Though skinless, he gets the touch of all. He is always joyful; has a judicious eye; has one form; and no prop. He is qualityless; does not have the feeling of mineness; pervades (everything); has qualities; is spotless and sinless. He is not influenced by anyone; everything is under his influence; he gives everything; he is the best among the omniscient; he does not have a mother; the mighty one is full of everything. He who, not having any other thought, meditates thus on him full of everything, goes to the formless highest place resembling nectar.

96-109. I shall tell you another (meditation). O very intelligent one, listen to it. O prince he is called Vāsudeva, since the matchless universe, having an embodied form, having a form and formless and pure is perfumed by his dwelling (in it). He has that lustre which would be the one of a showering cloud. In the right hand of him who resembles the sun in lustre, who has four arms, and who is the lord of gods, shines a conch decorated with gold and jewels. O brave one, in the left hand of that magnanimous one shines the Kaumodakī mace which destroys great demons. In his right hand is a great lotus rich in fragrance. It always shines with a weapon and the beauty of the lotus. His neck is like a conch; he has a round face; his eyes are like lotus-petals; he, Hṛṣīkeśa , is shining with teeth like kunda (-petals). The lower lip of Guḍākeśa resembles a coral. He, having eyes like lotuses, looks charming due to a bright crown. Janārdana shines with large, charming chest, marked with Kaustubha only. He also shines with ear-rings resembling the sun in lustre. Hari always shines with the auspicious mark of Śrīvatsa . The best among the victorious shining with armlets, bracelets, necklaces and pearls (bright) like stars, and with his body, is victorious. That Govinda also shines with a garment resembling gold. He shines with rings on his fingers. Hari, endowed with all, complete and divine weapons and ornaments, mounted upon (Garuḍa) the son of Vinatā , is the creator of the worlds and the lord of the world. A man who, with a concentrated mind, meditates upon him, is freed from all sins and goes to Viṣṇu's heaven. I have thus completely told you about the meditation of the lord of the world.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 85

Greatness of Vaiśākha

Chapter 380 of 693 · 78 detected Sanskrit verse markers

Sanskrit

अंबरीष उवाच-
साधुसाधु मुनिश्रेष्ठ लोकानुग्रहकारक ।
विष्णोर्ध्यानं त्वया प्रोक्तं सगुणं निर्गुणं च यत् १।
अधुना लक्षणं ब्रूहि भक्तेः साधु कृपाकर ।
यादृशी क्रियते येन यथा यत्र यदा तथा २।
सूत उवाच-
इत्युक्तमाकर्ण्य नृपोत्तमस्य मुनिः प्रहृष्टो निजगाद भूपम् ।
शृणुष्व राजन्निखिलाघहारिणीं भक्तिं हरेस्ते प्रवदामि सम्यक् ३।
अथ भक्तिं प्रवक्ष्यामि विविधां पापनाशिनीम् ।
विविधा भक्तिरुद्दिष्टा मनोवाक्कायसंभवा ४।
लौकिकी वैदिकी चापि भवेदाध्यात्मिकी तथा ।
ध्यानधारणया बुद्ध्या वेदानां स्मरणं हि यत् ५।
विष्णुप्रीतिकरी चैषा मानसी भक्तिरुच्यते ।
मंत्रवेदसमुच्चारैरविश्रांतविचिंतनैः ६।
जाप्यैश्चारण्यकैश्चैव वाचिकी भक्तिरुच्यते ।

व्रतोपवासनियमैः पञ्चेंद्रियजयेन च ७।
कायिकी सैव निर्दिष्टा भक्तिः सर्वार्थसाधिनी ।
भूषणैर्हेमरत्नांकैश्चित्राभिर्वाग्भिरेव च ८।
वासः प्रतिसरैः सूत्रैः पावकव्यजनोच्छ्रितैः ।
नृत्यवादित्रगीतैश्च सर्वबल्युपहारकैः ९।
भक्ष्यभोज्यान्नपानैश्च या पूजा क्रियते नरैः ।
नारायणं समुद्दिश्य भक्तिः सा लौकिकी मता १०।
कायिकी सैव निर्दिष्टा भक्तिः सर्वार्थसाधिकी ।
ऋग्यजुःसामजाप्यानि संहिताध्ययनानि च ११।
क्रियंते विष्णुमुद्दिश्य सा भक्तिर्वैदिकोच्यते ।
वेदमंत्रहवियागैः क्रियाया वैदिकी मता १२।
दर्शे च पौर्णमास्यां च कर्त्तव्यं चाग्निहोत्रकम् ।
प्राशनं दक्षिणादानं पुरोडाशं चरु क्रिया १३।
इष्टिर्धृतिः सोमपानं याज्ञियं कर्म सर्वशः ।
अग्निभूम्यनिलाकाश द्युति शंकर भास्करम् १४।

तमुद्दिश्यकृतं कर्म तत्सर्वं विष्णुदैवतम् ।
आध्यात्मिकीति विविधा ब्रह्मभक्तिस्थिता नृप १५।
सांख्याख्यां योगसंजातां शृणु भूप यथोदिताम् ।
चतुर्विंशति तत्त्वानि प्रधानादीनि संख्यया १६।
अचेतनानि भोग्यानि पुरुषः पंचविंशकः ।
चेतनः स समुद्दिष्टो कर्ता भोक्ता च कर्मणाम् १७।
आत्मा नित्योव्ययश्चैव अधिष्ठाता प्रयोजकः ।
पुरुषोऽव्यक्त नित्यः स्यात्कारणं च महेश्वरः १८।
तत्त्वसर्गो भावसर्गो भूतसर्गश्च तत्त्वतः ।
संख्यायाः परिसंख्यायाः प्रधानं च गुणात्मकम् १९।
ज्ञात्वा साधर्म्यवैधर्म्यं प्रधानं च विधर्मि च ।
कारणं ब्रह्मणश्चैव कामित्वमिदमुच्यते २०।
प्रयोज्यत्वं प्रधानस्य वैधर्म्यमिदमुच्यते ।
सर्वत्र कर्तृता ब्रह्म पुरुषस्याप्यकर्तृता २१।
अचेतनप्रधानेन समत्वमिदमुच्यते ।

तत्त्वांतरं च तत्त्वानां कार्यकारणमेव च २२।
प्रयोजनं प्रयोज्यत्वं ज्ञात्वा तत्त्वप्रसंख्यया ।
संख्यातमुच्यते प्राज्ञैर्विजयार्थविचिंतकैः २३।
इति मत्वास्य सद्भावं तत्त्वं संख्यां च तत्त्वतः ।
ब्रह्मतत्त्वाधिकं चापि भूततत्त्वं विदुर्बुधाः २४।
सांख्यैः कृता भक्तिरेषा भक्तिराध्यात्मिकी स्मृता ।
योगजामपि ते भूप शृणु भक्तिं वदाम्यहम् २५।
प्राणायामपरो नित्यं ध्यानवान्नियतेंद्रियः ।
भैक्ष्यभक्षव्रती चापि सर्वप्रत्याहृतेन्द्रियः २६।
धारणं हृदये कृत्वा ध्यायमानो महेश्वरम् ।
हृत्पद्मकर्णिकासीनं पीतवस्त्रं सुलोचनम् २७।
पश्यन्नुद्योतितमुखं ब्रह्मसूत्रकटीतटम् ।
श्वेतवर्णं चतुर्बाहुं वरदाभयहस्तकम् २८।
योगजा मानसीसिद्धिर्विष्णुभक्तिः परा स्मृता ।
य एवं भक्तिमान्देवं विष्णुभक्तिः स उच्यते २९।

एवं भक्तिः समुद्दिष्टा विविधा नृपनंदन ।
सात्विकी राजसी चैव तामसीभेदतस्त्विमाः ३०।
नानाप्रकारा विज्ञेया विष्णोरमिततेजसः ।
यथाग्निः सुसमृद्धार्च्चिः करोत्येधांसि भस्मसात् ३१।
पापानि भगवद्भक्तिस्तथा दहति तत्क्षणात् ३२।
यावज्जनो न शृणुते भुवि विष्णुभक्तिं साक्षात्सुधारसमशेषरसैकसारम् ।
तावज्जरामरणजन्मशताभिघातदुःखानि तानि लभते बहुदेहजानि ३३।
संकीर्तिताश्चैतितकीर्तिरंतः श्रुतानुभावो भगवाननंतः ।
समंततोऽघविनिहंति मेघं वायुर्यथाभानुरिवांधकारम् ३४।

न दान देवार्चन याग तीर्थ स्नान श्रुताचार तपः क्रियाभिः ।
तथा विशुद्धिं लभतेऽतरात्मा यथा हृदिस्थे भगवत्यनंते ३५।
कथा विशुद्धा नरनाथ तथ्यास्ता एव पथ्या हरिनाथ तथ्याः ।
संकीर्तिता यत्र पवित्रमूर्तेः संश्रूयते च श्रुतसाधुकीर्तिः ३६।
धन्योसि धीरधरणीधर धर्मधुर्य्य ध्यानैकतान हृदयः पुरुषोत्तमस्य ।
यन्नैष्ठिकीमतिरसौ तव सौभगश्रीः श्रीकृष्णनाथसुकृतः श्रवणे प्रवृत्ता ३७।

अनाराध्य हरिं भक्त्या वरदं विष्णुमव्ययम् ।
कुतः श्रेयो भवेद्भूप पुरुषस्यात्ममानिनः ३८।
मायाजनिरमायोऽसौ भक्त्या राजन्नमायया ।
साध्यते साधुपुरुषः स्वयं जानाति तद्भवान् ३९।
न विद्यते ते नृप धर्मतत्त्वमज्ञातमेतद्विमलं पुनर्माम् ।
त्वं पृच्छसे तीर्थपदं प्रसंगात्कथारसं वैष्णव गौरवेण ४०।
नातः परं परमतोषविशेषपोषं पश्यामि पुण्यमुचितं च परस्परेण ।
संतः प्रसह्य यदनंतगुणाननंतश्रेयोनिधीनधिकभावभुजो भुजंति ४१।
ब्राह्मणाः सुरभी सत्य श्रद्धा याग तपांसि च ।
श्रुति स्मृति दया दीक्षा शांतयस्तनवो हरेः ४२।
आदित्यश्चंद्रमा वायुर्भूमिरापोंऽबरं दिशः ।
ब्रह्माविष्णुश्च रुद्रश्च सर्वभूतमयो विभुः ४३।
विश्वरूपः स्वयं चक्रे जगदेतच्चराचरम् ।
स्वयं ब्राह्मणमाविश्य सदान्नमुपभुंजते ४४।
ततस्तु तीर्थास्पदपादरेणून्धराधरात्मालय भूमिदेवान् ।

परात्मनः पूजय पुण्यलक्ष्मी सर्वस्वभूतानखिलात्मभूतान् ४५।
ब्राह्मणं विष्णुबुद्ध्य्या यो विद्वांसं साधु पश्यति ।
स एव वैष्णवो यश्च स्वस्वकर्मैकनिष्ठितः ४६।
किंचिदेतन्मयाप्रोक्तं रहस्यं समयो हि मे ।
स्नातुं गंतुं च गंगायां न कथावसरोऽधिकः ४७।
प्राप्तोऽयं माधवो मासः पुण्यो माधववल्लभः ।
तस्यापि सप्तमी शुक्ला गंगायामतिदुर्ल्लभा ४८।
वैशाख शुक्ल सप्तम्यां जाह्नवी जह्नुना पुरा ।
क्रोधात्पीता पुनस्त्यक्ता कर्णरंध्रात्तु दक्षिणात् ४९।
तस्यां समर्चयेद्देवीं गंगां गगनमेखलाम् ।
स्नात्वा सम्यग्विधानेन स धन्यः सुकृती नरः ५०।
तस्यां यस्तर्पयेद्देवान्पितॄन्मर्त्यो यथाविधि ।
साक्षात्पश्यति तं गंगा स्नातकं गतपापकम् ५१।
न माधव समो मासो न गंगा सदृशी नदी ।
दुर्ल्लभः खलु योगोऽयं हरिभक्त्यैव लभ्यते ५२।

विष्णुपादोदकोद्भूता ब्रह्मलोकादुपागता ।
त्रिभिः स्रोतोभिरश्रांता या पुनाति जगत्त्रयम् ५३।

स्वर्गारोहणनिःश्रेणी सततानंदकारिणी ।
अनेकदुरितोद्गारहारिणी दुर्गतारिणी ५४।
श्रीमहेशजटाजूटवासिनी दुःखनाशिनी ।
भजमानजनस्वांतकान्तकेलि विनाशिनी ५५।
सगरान्वयनिर्वाणकारिणी धर्मधारिणी ।
त्रिमार्गचारिणी देवी लोकालंकृतिकारिणी ५६।
दर्शन स्पर्शन स्नान कीर्त्तन ध्यान सेवनैः ।
पुण्यानपुण्यान्पुरुषान्पावयंती सहस्रशः ५७।
गंगा गंगेति गंगेति यैस्त्रिसंध्यमितीरितम् ।
सुदूरस्थैश्च तत्पापं हंति जन्मत्रयार्जितम् ५८।
योजनानां सहस्रेषु गंगां यः स्मरते नरः ।
अपि दुष्कृतकर्मासौ लभते परमां गतिम् ५९।
वैशाखे शुक्ल सप्तम्यां दुर्ल्लभा सा विशेषतः ।

प्राप्यते जगतीपाल हरि विप्र प्रसादतः ६०।
न माधवसमो मासो न माधवसमो विभुः ।
गतोहि दुरितांभोधौ मज्जमानजनस्य यः ६१।
दत्तं जप्तं हुतं स्नातं यद्भक्त्या मासि माधवे ।
तदक्षयं भवेद्भूप पुण्यं कोटिशताधिकम् ६२।
यथा देवेषु विश्वात्मा देवो नारायणो हरिः ।
यथा जप्येषु गायत्री सरितां जाह्नवी तथा ६३।
यथोमा सर्वनारीणां तपतां भास्करो यथा ।
आरोग्यलाभो लाभानां द्विपदां ब्राह्मणो यथा ६४।
परोपकारः पुण्यानां विद्यानां निगमो यथा ।
मंत्राणां प्रणवो यद्वद्ध्यानानामात्मचिंतनम् ६५।
सत्यं स्वधर्मवर्तित्वं तपसां च यथा वरम् ।
शौचानामर्थशौचं च दानानामभयं यथा ६६।
गुणानां च यथा लोभक्षयो मुख्यो गुणः स्मृतः ।
मासानां प्रवरो मासस्तथासौ माधवो मतः ६७।

तत्र यत्क्रियते श्राद्धं यज्ञ दानमुपोषणम् ।
तपोऽध्ययनपूजादि तदक्षयफलं स्मृतम् ६८।
वैशाखांतानि पापानि सूर्यांतानि तमांसि च ।
परापकारपैशुन्य प्रांतानि सुकृतानि च ६९।
कार्तिके मासि यत्किंचित्तुलासंस्थे दिवाकरे ।
स्नानदानादिकं राजंस्तत्परार्धगुणं भवेत् ७०।
तस्मात्सहस्रगुणितं माघे मकरगे रवौ ।
ततोऽपि शतसंख्यातं वैशाखेमेषगे रवौ ७१।
ते धन्यास्ते सुकृतिनो नरा वैशाख मासि ये ।
प्रातः स्नात्वा विधानेन पूजयंति मधुद्विषम् ७२।

प्रातःस्नानं च वैशाखे यज्ञदानमुपोषणम् ।
हविष्यं ब्रह्मचर्यं च महापातकनाशनम् ७३।
पुनः कलियुगे राजन्नेतद्भोप्यं भविष्यति ।
अश्वमेधादिकं यस्मान्माहात्म्यं माधवस्य यत् ७४।
अश्वमेधमखः पुण्यः कलौ नैव प्रवर्तते ।

एष माधवमासस्य हयमेध समो विधिः ७५।
अश्वमेधस्य यत्पुण्यं स्वर्गमोक्षफलप्रदम् ।
न वेत्स्यंति कलौ पापा जना दुरितबुद्धयः ७६।
तस्मिन्भवैर्नरैः पापैर्गंतव्यं नरकार्णवे ।
अतस्तु विरलस्तस्य प्रचारो येन निर्मितः ७७।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये पंचाशीतितमोऽध्यायः ८५।

Roman transliteration

aṃbarīṣa uvāca-
sādhusādhu muniśreṣṭha lokānugrahakāraka |
viṣṇordhyānaṃ tvayā proktaṃ saguṇaṃ nirguṇaṃ ca yat 1|
adhunā lakṣaṇaṃ brūhi bhakteḥ sādhu kṛpākara |
yādṛśī kriyate yena yathā yatra yadā tathā 2|
sūta uvāca-
ityuktamākarṇya nṛpottamasya muniḥ prahṛṣṭo nijagāda bhūpam |
śṛṇuṣva rājannikhilāghahāriṇīṃ bhaktiṃ hareste pravadāmi samyak 3|
atha bhaktiṃ pravakṣyāmi vividhāṃ pāpanāśinīm |
vividhā bhaktiruddiṣṭā manovākkāyasaṃbhavā 4|
laukikī vaidikī cāpi bhavedādhyātmikī tathā |
dhyānadhāraṇayā buddhyā vedānāṃ smaraṇaṃ hi yat 5|
viṣṇuprītikarī caiṣā mānasī bhaktirucyate |
maṃtravedasamuccārairaviśrāṃtaviciṃtanaiḥ 6|
jāpyaiścāraṇyakaiścaiva vācikī bhaktirucyate |

vratopavāsaniyamaiḥ pañceṃdriyajayena ca 7|
kāyikī saiva nirdiṣṭā bhaktiḥ sarvārthasādhinī |
bhūṣaṇairhemaratnāṃkaiścitrābhirvāgbhireva ca 8|
vāsaḥ pratisaraiḥ sūtraiḥ pāvakavyajanocchritaiḥ |
nṛtyavāditragītaiśca sarvabalyupahārakaiḥ 9|
bhakṣyabhojyānnapānaiśca yā pūjā kriyate naraiḥ |
nārāyaṇaṃ samuddiśya bhaktiḥ sā laukikī matā 10|
kāyikī saiva nirdiṣṭā bhaktiḥ sarvārthasādhikī |
ṛgyajuḥsāmajāpyāni saṃhitādhyayanāni ca 11|
kriyaṃte viṣṇumuddiśya sā bhaktirvaidikocyate |
vedamaṃtrahaviryāgaiḥ kriyāyā vaidikī matā 12|
darśe ca paurṇamāsyāṃ ca karttavyaṃ cāgnihotrakam |
prāśanaṃ dakṣiṇādānaṃ puroḍāśaṃ caru kriyā 13|
iṣṭirdhṛtiḥ somapānaṃ yājñiyaṃ karma sarvaśaḥ |
agnibhūmyanilākāśa dyuti śaṃkara bhāskaram 14|

tamuddiśyakṛtaṃ karma tatsarvaṃ viṣṇudaivatam |
ādhyātmikīti vividhā brahmabhaktisthitā nṛpa 15|

sāṃkhyākhyāṃ yogasaṃjātāṃ śṛṇu bhūpa yathoditām |
caturviṃśati tattvāni pradhānādīni saṃkhyayā 16|
acetanāni bhogyāni puruṣaḥ paṃcaviṃśakaḥ |
cetanaḥ sa samuddiṣṭo kartā bhoktā ca karmaṇām 17|
ātmā nityovyayaścaiva adhiṣṭhātā prayojakaḥ |
puruṣo'vyakta nityaḥ syātkāraṇaṃ ca maheśvaraḥ 18|
tattvasargo bhāvasargo bhūtasargaśca tattvataḥ |
saṃkhyāyāḥ parisaṃkhyāyāḥ pradhānaṃ ca guṇātmakam 19|
jñātvā sādharmyavaidharmyaṃ pradhānaṃ ca vidharmi ca |
kāraṇaṃ brahmaṇaścaiva kāmitvamidamucyate 20|
prayojyatvaṃ pradhānasya vaidharmyamidamucyate |
sarvatra kartṛtā brahma puruṣasyāpyakartṛtā 21|
acetanapradhānena samatvamidamucyate |

tattvāṃtaraṃ ca tattvānāṃ kāryakāraṇameva ca 22|
prayojanaṃ prayojyatvaṃ jñātvā tattvaprasaṃkhyayā |
saṃkhyātamucyate prājñairvijayārthaviciṃtakaiḥ 23|
iti matvāsya sadbhāvaṃ tattvaṃ saṃkhyāṃ ca tattvataḥ |
brahmatattvādhikaṃ cāpi bhūtatattvaṃ vidurbudhāḥ 24|
sāṃkhyaiḥ kṛtā bhaktireṣā bhaktirādhyātmikī smṛtā |
yogajāmapi te bhūpa śṛṇu bhaktiṃ vadāmyaham 25|
prāṇāyāmaparo nityaṃ dhyānavānniyateṃdriyaḥ |
bhaikṣyabhakṣavratī cāpi sarvapratyāhṛtendriyaḥ 26|
dhāraṇaṃ hṛdaye kṛtvā dhyāyamāno maheśvaram |
hṛtpadmakarṇikāsīnaṃ pītavastraṃ sulocanam 27|
paśyannudyotitamukhaṃ brahmasūtrakaṭītaṭam |
śvetavarṇaṃ caturbāhuṃ varadābhayahastakam 28|
yogajā mānasīsiddhirviṣṇubhaktiḥ parā smṛtā |
ya evaṃ bhaktimāndevaṃ viṣṇubhaktiḥ sa ucyate 29|

evaṃ bhaktiḥ samuddiṣṭā vividhā nṛpanaṃdana |
sātvikī rājasī caiva tāmasībhedatastvimāḥ 30|
nānāprakārā vijñeyā viṣṇoramitatejasaḥ |
yathāgniḥ susamṛddhārcciḥ karotyedhāṃsi bhasmasāt 31|
pāpāni bhagavadbhaktistathā dahati tatkṣaṇāt 32|
yāvajjano na śṛṇute bhuvi viṣṇubhaktiṃ sākṣātsudhārasamaśeṣarasaikasāram |
tāvajjarāmaraṇajanmaśatābhighātaduḥkhāni tāni labhate bahudehajāni 33|
saṃkīrtitaściṃtitakīrtiraṃtaḥ śrutānubhāvo bhagavānanaṃtaḥ |
samaṃtato'ghavinihaṃti meghaṃ vāyuryathābhānurivāṃdhakāram 34|
na dāna devārcana yāga tīrtha snāna śrutācāra tapaḥ kriyābhiḥ |
tathā viśuddhiṃ labhateṃ'tarātmā yathā hṛdisthe bhagavatyanaṃte 35|
kathā viśuddhā naranātha tathyāstā eva pathyā harinātha tathyāḥ |
saṃkīrtitā yatra pavitramūrteḥ saṃśrūyate ca śrutasādhukīrtiḥ 36|
dhanyosi dhīradharaṇīdhara dharmadhuryya dhyānaikatāna hṛdayaḥ puruṣottamasya |
yannaiṣṭhikīmatirasau tava saubhagaśrīḥ śrīkṛṣṇanāthasukṛtaḥ śravaṇe pravṛttā 37|

anārādhya hariṃ bhaktyā varadaṃ viṣṇumavyayam |
kutaḥ śreyo bhavedbhūpa puruṣasyātmamāninaḥ 38|
māyājaniramāyo'sau bhaktyā rājannamāyayā |
sādhyate sādhupuruṣaḥ svayaṃ jānāti tadbhavān 39|
na vidyate te nṛpa dharmatattvamajñātametadvimalaṃ punarmām |
tvaṃ pṛcchase tīrthapadaṃ prasaṃgātkathārasaṃ vaiṣṇava gauraveṇa 40|
nātaḥ paraṃ paramatoṣaviśeṣapoṣaṃ paśyāmi puṇyamucitaṃ ca parasparaṇa |

saṃtaḥ prasahya yadanaṃtaguṇānanaṃtaśreyonidhīnadhikabhāvabhujo bhujaṃti 41|
brāhmaṇāḥ surabhī satya śraddhā yāga tapāṃsi ca |
śruti smṛti dayā dīkṣā śāṃtayastanavo hareḥ 42|
ādityaścaṃdramā vāyurbhūmirāpoṃ'baraṃ diśaḥ |
brahmāviṣṇuśca rudraśca sarvabhūtamayo vibhuḥ 43|
viśvarūpaḥ svayaṃ cakre jagadetaccarācaram |
svayaṃ brāhmaṇamāviśya sadānnamupabhuṃjate 44|
tatastu tīrthāspadapādareṇūndharādharātmālaya bhūmidevān |

parātmanaḥ pūjaya puṇyalakṣmī sarvasvabhūtānakhilātmabhūtān 45|
brāhmaṇaṃ viṣṇubuddhyyā yo vidvāṃsaṃ sādhu paśyati |
sa eva vaiṣṇavo yaśca svasvakarmaikaniṣṭhitaḥ 46|
kiṃcidetanmayāproktaṃ rahasyaṃ samayo hi me |
snātuṃ gaṃtuṃ ca gaṃgāyāṃ na kathāvasaro'dhikaḥ 47|
prāpto'yaṃ mādhavo māsaḥ puṇyo mādhavavallabhaḥ |
tasyāpi saptamī śuklā gaṃgāyāmatidurllabhā 48|
vaiśākha śukla saptamyāṃ jāhnavī jahnunā purā |
krodhātpītā punastyaktā karṇaraṃdhrāttu dakṣiṇāt 49|
tasyāṃ samarcayeddevīṃ gaṃgāṃ gaganamekhalām |
snātvā samyagvidhānena sa dhanyaḥ sukṛtī naraḥ 50|
tasyāṃ yastarpayeddevānpitṝnmartyo yathāvidhi |
sākṣātpaśyati taṃ gaṃgā snātakaṃ gatapāpakam 51|
na mādhava samo māso na gaṃgā sadṛśī nadī |
durllabhaḥ khalu yogo'yaṃ haribhaktyaiva labhyate 52|

viṣṇupādodakodbhūtā brahmalokādupāgatā |
tribhiḥ srotobhiraśrāṃtā yā punāti jagattrayam 53|
svargārohaṇaniḥśreṇī satatānaṃdakāriṇī |
anekaduritodgārahāriṇī durgatāriṇī 54|
śrīmaheśajaṭājūṭavāsinī duḥkhanāśinī |
bhajamānajanasvāṃtakāntakeli vināśinī 55|
sagarānvayanirvāṇakāriṇī dharmadhāriṇī |
trimārgacāriṇī devī lokālaṃkṛtikāriṇī 56|
darśana sparśana snāna kīrttana dhyāna sevanaiḥ |
puṇyānapuṇyānpuruṣānpāvayaṃtī sahasraśaḥ 57|
gaṃgā gaṃgeti gaṃgeti yaistrisaṃdhyamitīritam |
sudūrasthaiśca tatpāpaṃ haṃti janmatrayārjitam 58|
yojanānāṃ sahasreṣu gaṃgāṃ yaḥ smarate naraḥ |
api duṣkṛtakarmāsau labhate paramāṃ gatim 59|
vaiśākhe śukla saptamyāṃ durllabhā sā viśeṣataḥ |

prāpyate jagatīpāla hari vipra prasādataḥ 60|
na mādhavasamo māso na mādhavasamo vibhuḥ |
gatohi duritāṃbhodhau majjamānajanasya yaḥ 61|
dattaṃ japtaṃ hutaṃ snātaṃ yadbhaktyā māsi mādhave |
tadakṣayaṃ bhavedbhūpa puṇyaṃ koṭiśatādhikam 62|
yathā deveṣu viśvātmā devo nārāyaṇo hariḥ |
yathā japyeṣu gāyatrī saritāṃ jāhnavī tathā 63|
yathomā sarvanārīṇāṃ tapatāṃ bhāskaro yathā |
ārogyalābho lābhānāṃ dvipadāṃ brāhmaṇo yathā 64|
paropakāraḥ puṇyānāṃ vidyānāṃ nigamo yathā |
maṃtrāṇāṃ praṇavo yadvaddhyānānāmātmaciṃtanam 65|
satyaṃ svadharmavartitvaṃ tapasāṃ ca yathā varam |

śaucānāmarthaśaucaṃ ca dānānāmabhayaṃ yathā 66|
guṇānāṃ ca yathā lobhakṣayo mukhyo guṇaḥ smṛtaḥ |
māsānāṃ pravaro māsastathāsau mādhavo mataḥ 67|

tatra yatkriyate śrāddhaṃ yajña dānamupoṣaṇam |
tapo'dhyayanapūjādi tadakṣayaphalaṃ smṛtam 68|
vaiśākhāṃtāni pāpāni sūryāṃtāni tamāṃsi ca |
parāpakārapaiśunya prāṃtāni sukṛtāni ca 69|
kārtike māsi yatkiṃcittulāsaṃsthe divākare |
snānadānādikaṃ rājaṃstatparārdhaguṇaṃ bhavet 70|
tasmātsahasraguṇitaṃ māghe makarage ravau |
tato'pi śatasaṃkhyātaṃ vaiśākhemeṣage ravau 71|
te dhanyāste sukṛtino narā vaiśākha māsi ye |
prātaḥ snātvā vidhānena pūjayaṃti madhudviṣam 72|
prātaḥsnānaṃ ca vaiśākhe yajñadānamupoṣaṇam |
haviṣyaṃ brahmacaryaṃ ca mahāpātakanāśanam 73|
punaḥ kaliyuge rājannetadgopyaṃ bhaviṣyati |
aśvamedhādikaṃ yasmānmāhātmyaṃ mādhavasya yat 74|
aśvamedhamakhaḥ puṇyaḥ kalau naiva pravartate |

eṣa mādhavamāsasya hayamedha samo vidhiḥ 75|
aśvamedhasya yatpuṇyaṃ svargamokṣaphalapradam |
na vetsyaṃti kalau pāpā janā duritabuddhayaḥ 76|
tasminbhavairnaraiḥ pāpairgaṃtavyaṃ narakārṇave |
atastu viralastasya pracāro yena nirmitaḥ 77|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye paṃcāśītitamo'dhyāyaḥ 85|

English translation

Ambarīṣa said :

1-2. Well (done), well (done), O greatest sage who favour the world, since you told (me about) the meditation of Viṣṇu , with and without qualities. O you who favour the good, now explain (to me) devotion of what kinds (it is), by whom (it is done), how (it is done), where (it is done), and when (it is done).

Sūta said :

3-4a. Hearing these words uttered by the best king, the delighted sage again spoke to the king: “O king, listen; I shall (now) properly tell you (about) devotion to Hari , which removes all sins. (Now) I shall tell you (about) devotion of various kinds, which destroys sins.

4b-13a. Devotion is said to be of various kinds: mental, of speech and of body. It may also be (divided as) secular, Vedic and spiritual. Mental devotion is said to be the one in which recollection of the Vedas is done with the idea of having meditation and concentration which brings about devotion to Viṣṇu. That which is done through utterances of prayers and (hymns of) the Vedas, through untired reflections, and mutterings in the forest, is called verbal (devotion). That which accomplishes all objects and is done through vows, fasts, restraints and curbing of the five senses, is said to be physical (devotion). That devotion which is the worship done by men through (offerings made) with ornaments, marked (i.e. decked) with gold and jewels, so also with beautiful words, with ribbons of

garments put round the waist, with large purifying fans, with dancing, musical instruments, songs, with all offerings and presents, with eatables, food and drinks, and which is intended for Nārāyaṇa is said to be secular. The same, accomplishing all objects is said to be physical. That devotion in which mutter-ings of hymns from the Ṛgveda , Yajurveda and Sāmaveda are done, and studies of the hymnical texts of the Vedas are done with reference to Viṣṇu is said to be Vedic. (So also) the act (of devotion) done through the Vedic hymns, and sacrifices where offerings are made (into fire) is looked upon as Vedic (derived from the Vedas).

13b-18. Offering into fire should be done on the new-moon day and the full-moon day. (Offering) food, giving gifts, a sacrificial oblation made of ground rice and offered in a vessel, an oblation of rice, barley and pulse boiled (and presented to) gods and manes, sacrifices, drinking Soma —are all sacrificial acts. All rites performed in honour of Fire, Earth, Wind, Sky, Light, Śaṅkara and the Sun, (reach) the deity Viṣṇu. O king, spiritual devotion is of various kinds: One is called Sāṃkhya ; (another) has come up from Yoga . O king, listen as it is described. The principles like Pradhāna (i.e. Prakṛti), twenty-four in number, are insentient and are objects of enjoyment. The Puruṣa is the twenty-fifth (principle) described to be sentient, and is the agent of acts and the enjoyer (of their fruits). The soul is eternal, immutable, controller, and employer. Puruṣa is unmanifest and eternal and Maheśvara would be the cause.

19-25. Really (there are three creations): Creation of principles, psychic creation and physical creation. The Prad- hāna of the Sāṃkhya is of the nature of guṇas (constituents). The similarity and difference and that the Pradhāna is of a different nature should be known; so also the cause of Brahman is said to be desire. The being directed of the Pradhāna is said to be the difference. Brahman is all action; Puruṣa also has absence of action. This is said to be the similarity with the insentient Pradhāna. There is a difference among the principles, and they are related to one another as cause and effect. The wise who ponder over all true principles call it Sāṃkhya, knowing through the number of the principles, the employment and the state of being employed (of the principles). Knowing in this way its existence, and the number of principles correctly, the wise know that the physical principle is in addit i on to the principle of Brahman. This devotion formulated by the Sāṃkhyas is known as spiritual devotion. O king, I shall also tell you (about) the devotion, due to (i.e. in accordance with) the Yoga (school).

26-30. A man always given to controlling his breath, (always) reflecting and controlling his senses, eating what is obtained by begging, having controlled all senses, having reflected upon the mental representation (of Viṣṇu) in his heart, reflects upon the great god seated in the pericarp of the lotus of heart, wearing a yellow garment, and having charming eyes, and seeing (the lord) with a bright face, and having the sacred thread round his waist, of a white complexion, having four arms, and having the hand giving boons and fearlessness. This mental accomplishment due to Yoga is said to be great devotion to Viṣṇu. He who is thus devoted to the lord, is called Viṣṇu's devotee. O prince, I have thus explained various kinds of devotion, according to these divisions, viz. Sāttvikī (endowed with the quality of sattva or goodness), Rājasī (endowed with the quality of rajas or passion) and Tāmasī (endowed with the quality of tamas or darkness).

31-35. Many kinds should be known (of devotion) to Viṣṇu of unlimited lustre. As fire with highly blazing flames reduces fuel to ashes, in the same way devotion to the lord burns sins at that moment only. Till a man does not, on the earth, hear about devotion to Viṣṇu which is actually nectar, the essence of all other liquids, he obtains hundreds of striking afflictions (in the form) of old age, death, birth, due to many bodies (i.e. many existences). The endless lord, when described, when his fame is thought about, when his majestic lustre is heard (i.e. known) internally, destroys all sins, as wind does the clouds, or the sun does the darkness. The heart does not obtain that purity by means of gifts, worship, sacrifice, bath at a sacred place, behaving as laid down in sacred texts, and austerities, which

it has when the eternal lord is in the heart. O lord of men, the stories are pure; they are true; these true stories about Hari are alone wholesome.

36-41. (As) these stories of him of a pure form are heard here by you whose good fame is heard, you are blessed. O brave king, you are the leader of the right path. Your heart is concentrated on Puruṣottama , since your firm heart, your good luck, have become prone to listening to the good deed of lord Śrīkṛṣṇa . O king, how can a self-respecting man have religious merit without propitiating with devotion Viṣṇu who grants boons and who is immutable? He, the guileless one, is born of illusion, and is won over through sincere devotion. You being a good man, know it yourself. O king, the truth about the way of life is not unknown to you. Yet you are asking me about the pure sacred place on this occasion. There is no greater sweetness than this, viz. the glorification of Viṣṇu's devotee. I do not see greater nourishment of delight and proper religious merit mutually (i.e. enhancing each other). The good having greater devotion very much enjoy his unlimited qualities, having unending religious merit.

42-47. Brāhmaṇas , a cow, truth faith, sacrifice, austerities, sacred texts, Smṛti -texts, compassion, initiation and tranquillity are the bodies of Hari. The lord (occupies) the sun, the moon, wind, earth, water, the sky, quarters, Brahmā , Viṣṇu, Rudra —is full of all beings. He, of the form of the universe, himself created this mobile and immobile world. Having entered (the body of) a brāhmaṇa , he himself always eats food. Therefore, worship the brāhmaṇas, the dust of whose feet is a sacred place, who are gods on the earth, the abode of the mountains, who are high-souled, who are all-in-all of the auspicious Lakṣmī , and the souls of all. He who properly looks upon a learned brāhmaṇa as Viṣṇu, and who is attached to his own duties, is alone the devotee of Viṣṇu. I have told a secret (to you). It is time for me to go and bathe in Gaṅgā . There is (now) no more time for the story (to be continued).

48-51. The auspicious month of Vaiśākha , dear to Mādhava , has come. In it also the seventh day (for bathing) in Gaṅgā is extremely difficult to get. Formerly on the seventh day of the bright half of Vaiśākha, Jāhnavī (i.e. Gaṅgā) was drunk through anger by Jahnu , and let out from the cavity of his right ear. A man should, after having bathed in her (water), propitiate Gaṅgā, the girdle of the sky, according to proper rites. Such a man is blessed and fortunate. A mortal (i.e. a man) who would, according to the proper rites, gratify deities and manes in her (water), would see (himself as) the one who has had ablution there, and whose sins have gone away.

52-59. There is no month like Vaiśākha; there is no river like Gaṅgā. Such a difficult combination is secured only through devotion to Hari. She (i.e. Gaṅgā) has sprung up from the water (flowing) from the feet of Viṣṇu; she came (down) from Brahmā's heaven. She is not tired (though flowing) in three streams, and she purifies the three worlds. She is a ladder for climbing to the heaven; she always gives joy; she removes the streams of many sins; she helps to surmount a difficulty. She remains in the twisted hair of Śiva . She removes grief. She destroys the lover's sport (i.e. lust) in the heart of the man who worships her. She is the cause of the emancipation of Sagara 's family. She sustains Dharma (righteousness). The goddess moves along three paths; she adorns the worlds. By means of her sight, touch, bath (in her water), recital (of her virtues), reflection (on her) and resorting to her, she purifies, in thousands, virtuous and non-virtuous men. Even when those away from her say 'Gaṅgā, Gaṅgā, Gaṅgā' at dawn, noon and sunset, she destroys their sins earned (i.e. committed) during three existences. If a man at (a distance of) thousands of yojanas remembers Gaṅgā, he, even though a sinner, obtains the highest position (i.e. salvation).

60-67. Especially on the seventh day of the bright half of Vaiśākha, she is difficult to reach; (but) is obtained through the favour of the brāhmaṇa in the form of Hari, the protector of the world. There is no month like Vaiśākha; there is none so supreme as Mādhava (Viṣṇu or Vaiśākha). The stream of the water of the sins of him who dips (in Gaṅgā in Vaiśākha) is gone. O king, that which is given, uttered,

offered, or the bath taken devoutly (in Gaṅgā) in the month of Vaiśākha, would become inexhaustible religious merit hundreds of crores of times more (that what is given etc.). As among gods is the soul of the universe, viz. god Nārāyaṇa Hari, (or) as Gāyatrī is among the muttered hymns, so is Jāhnavī among rivers. As Umā (i.e. Pārvatī) is (best) among all females, or as the sun is (best) among those that shine, as the gain of health is among gains, as Brāhmaṇa is among bipeds, as obliging others is among the acts of religious merit, as the Vedas are among lores, as Om is among the prayers, as self-reflection is among reflections, as truth and abiding by the rules of one's own class are superior to austerities, as purity about wealth is among purities, as grant of fearlessness is among gifts, as the end of greed is said to be the chief among virtues, in the same way the month of Vaiśākha is said to be the best among months.

68-77. The śrāddha (offered in it), (or) the sacrifice (performed in it), (or) the gift (given in it), (or) a fast (observed in it), so also austerities (practised) in it, or study or worship etc. done in it—all this is said to have inexhaustible fruit. Sins end in Vaiśākha; darkness ends with (the rise of) the Sun; harm done to others and wickedness end with good deeds. O king, all that bath, gifts etc. (done or given) in the month of Kārtika , when the Sun is in Libra, would be a parārdha -fold more (meritorious). Thousand times more (is the religious merit) when (bath etc. is had) in the month of Māgha when the Sun is in Aquarius. It is hundred times more when, in Vaiśākha, the Sun is in Aries. Those men who having bathed in the morning worship (Viṣṇu), the enemy of (the demon) Madhu , in the month of Vaiśākha, according to the proper rites, are fortunate and blessed. Taking morning bath in Vaiśākha, (offering) sacrifices, (giving) gifts, (observing) fasts, (offering) oblations, and practising celibacy (in Vaiśākha) destroy great sins. Again, O king, in Kaliyuga the greatness of Mādhava (i.e. Vaiśākha) is to be kept secret (like) Aśvamedha etc. The meritorious Aśvamedha (i.e. the horse-sacrifice) does not take place in Kali (age). This rite of Vaiśākha is similar to that of Aśvamedha. The sinners of wicked minds do not realise in Kali (age) the religious merit of the horse-sacrifice, viz. attaining heaven and salvation. Men born in it being sinners, must go into the ocean of hell. Therefore its spread is made rare by him."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 86

Acts to be Performed in Vaiśākha

Chapter 381 of 693 · 48 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
इति तस्य वचः श्रुत्वा नारदस्य महात्मनः ।
अंबरीषश्च राजर्षिर्विस्मितो वाक्यमब्रवीत् १।
अंबरीष उवाच-
मार्गशीर्षादिकान्मासान्हित्वा पुण्यान्महामुने ।
सर्वमासाधिकं मासं वैशाखं किं प्रशंससि २।
सर्वेभ्योऽप्यधिकः कस्मान्माधवो माधवप्रियः ।
को विधिस्तत्र किं दानं किं तपः का च देवता ३।
त्वत्पादांभोजरजसा पावितस्य च मे मुने ।
उपदेशप्रसादेन प्रसादं कर्तुमर्हसि ४।
धर्मज्ञो धर्ममार्गाणामुद्धर्तासि महामुने ।
त्वमेकोऽखिलतत्त्वार्थवेत्ता धर्मोपदेशकः ५।
कर्तोपदेष्टा मंता वानुमंतापि प्रयोजकः ।
शास्त्रविद्भिर्मुनिवर स्मर्यते समभागिनः ६।
व्रतसत्रतपोदानैर्यत्फलं समवाप्यते ।

धर्मोपदेशनेनैव तत्सर्वमुपलभ्यते ७।
तीर्थस्नानं तपोयज्ञकर्म यत्कुरुते मुने ।
अपि तत्फलभागीस्याद्यः प्रवर्तयिता भवेत् ८।
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ९।
तदर्हति भवान्धर्ममुपदेष्टुं तदद्भुतम् ।
दुर्ल्लभो गुरुसंबोधो देशकालोपपत्तयः १०।
न केचन तथा भावाश्चेतः शीतलयंतिनः ।
राज्यलाभादयोऽप्येते यथा तव समागमः ११।
सूत उवाच-।
अथ मंदमृदुस्मेरस्फुरद्दंतप्रभानुगः ।
अंबरीषं प्रत्युवाच नारदो मुनिसत्तमः १२।
नारद उवाच-।
शृणु राजन्प्रवक्ष्यामि हिताय जगतस्तव ।
विधिर्माधवमासस्य यच्छ्रुतो ब्रह्मणः पुरा १३।

दुर्ल्लभं भारते वर्षे जन्म तस्मान्मनुष्यता ।
मानुष्ये दुर्ल्लभे लोके स्वस्वधर्मप्रवर्त्तनम् १४।
ततोऽपि भक्तिर्भूपाल वासुदेवेऽतिदुर्ल्लभा ।
तत्रापि दुर्ल्लभो मासो माधवो माधवप्रियः १५।
तमवाप्य ततो मासं स्नानदानजपादिकम् ।
कुर्वंति विधिना ये तु धन्यास्ते कृतिनो नराः १६।
तेषां दर्शनमात्रेण पापिनोऽपि विकिल्बिषाः ।
भवंति भगवद्भावभाविता धर्मकांक्षिणः १७।
माधवे मासि यैः स्नातं प्रातर्नियमसंयुतैः ।
ते कोटिवर्षपर्यंतं क्रीडंते नंदने वने १८।
यथा न वारिधिसमो लोके कोऽपि जलाशयः ।
तथा मासो न वैशाखसदृशो माधवप्रियः १९।
तावत्पापानि तिष्ठंति मनुष्याणां कलेवरे ।
यावत्किलमलध्वंसी मासो नायाति माधवः २०।
अवशिष्टदिनान्येव पंचमासस्य तस्य वै ।

एकादशीं समारभ्य सर्वमाससमानि वै २१।
वैशाखे पूजितो देवो माधवो मधुहा तु यैः ।
नानोपचारै राजेंद्र तैः प्राप्तं जन्मनः फलम् २२।
किं किं न दुर्ल्लभतरं प्राप्यते मासि माधवे ।
स्नानेन परमेशस्य पूजनेन यथाविधि २३।
न दत्तं न हुतं जप्तं न तीर्थे मरणं कृतम् ।
यैर्हि नारायणो नैव ध्यातो निखिलपापहा २४।
तेषां जन्म नृणां लोके ज्ञातव्यं निष्फलं नृप ।
द्रव्येषु विद्यमानेषु कृपणो यो भवेन्नरः २५।
अदत्वा म्रियते यो हि तस्य द्रव्यं निरर्थकम् ।
तीर्थस्नानादि तपसा सत्कुले जन्म लभ्यते २६।
न दानेन विना भूप किंचिदप्युपतिष्ठति ।
वैशाखस्नानमाहात्म्यादपि पंचदिनात्मकात् २७।
सत्कुले प्राप्यते जन्म वैभवं विविधं तथा ।
सुपुत्रः सुकुलं भूप धनधान्यं वरस्त्रियः २८।

सुजन्ममरणं चापि सुभोगाः सुखमेव च ।
सदा दानेऽधिका प्रीतिरौदार्यं धैर्यमुत्तमम् २९।
प्रसादात्तस्य देवस्य विष्णोश्चैव महात्मनः ।
नारायणस्य जायंते सिद्धयो भूप वांच्छिताः ३०।
ऊर्जे मासि तपो मासि माधवे माधवप्रिये ।
स्नात्वा दामोदरं भक्त्या माधवं मधुसूदनम् ३१।
विशेषेण समभ्यर्च्य दत्वा दानानि शक्तितः ।
एहिकं सुखमासाद्य नरो हरिपदं व्रजेत् ३२।
अनेकजन्मार्जितपातकावली विलीयते माधवमज्जनेन ।

सूर्योदये भूप यथा तमिस्रं वचः स्वयंभूरिदमादिशन्मे ३३।
चकार विष्णुर्विपुलप्रचारं मासस्य वै माधवसंज्ञकस्य ।
यमस्य गुप्तं वचसा विचिंत्य मनुष्यलोकं गमितं चकार ३४।
तस्मादस्मिन्समायाते माधवे मासि वैष्णवैः ।
स्नात्वा पुण्यजले तीर्थे गंगायाः पावने नृणाम् ३५।
रेवाया वा महाराज यामुने शारदेऽथवा ।

प्रातस्त्वनुदिते भानौ विधानेन नृपोत्तम ३६।
पूजयित्वा च देवेशं मुकुंदं मधुसूदनम् ।
पुत्रपौत्रधनैः श्रेयो वांच्छितानि सुखानि च ३७।
अनुभूय तपस्त्वंते स्वर्गमक्षयमाप्नुयात् ।
एवं ज्ञात्वा महाभाग मधुसूदनमर्चय ३८।
स्नात्वा सम्यग्विधानेन वैशाखे तु विशेषतः ।
देवमाराध्य गोविन्दं नारायणमनामयम् ३९।
प्राप्स्यसि त्वं सुखं पुत्रं धनानि च हरेः पदम् ।
देवदेवं नमस्कृत्य माधवं पापनाशनम् ४०।
प्रारभेत व्रतमिदं पौर्णमास्यां मधोर्नृप ।
यमैश्च नियमैर्युक्तः शक्त्या किंचित्प्रदाय च ४१।
हविष्यभुग्भूमिशायी ब्रह्मचर्यव्रते स्थितः ।
कृच्छ्रादितपसा क्षामो ध्यायन्नारायणं हृदि ४२।
एवं प्राप्य च वैशाखीं दद्यान्मधुतिलादिकम् ।
भोजनं द्विजमुख्येभ्यो भक्त्या धेनुं सदक्षिणाम् ४३।

अच्छिद्रं प्रार्थयेच्चापि तस्य स्नानस्य भूसुरान् ।
यथा लक्ष्मीः प्रिया भूप माधवस्य जगत्पतेः ४४।
तथैव माधवो मासो मधुसूदनवल्लभः ।
एवं विधियुतो मर्त्यः स्नात्वा द्वादशवत्सरम् ४५।
उद्यापनं चरेच्छक्त्या मधुसूदनतुष्टये ।
इदं माधवमासस्य माहात्म्यं कथितं तव ४६।
यत्पुरा ब्रह्मणो वक्त्राच्छ्रुतमासीन्मया नृप ४७।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये षडशीतितमोऽध्यायः ८६।

Roman transliteration

sūta uvāca-
iti tasya vacaḥ śrutvā nāradasya mahātmanaḥ |
aṃbarīṣaśca rājarṣirvismito vākyamabravīt 1|
aṃbarīṣa uvāca-
mārgaśīrṣādikānmāsānhitvā puṇyānmahāmune |
sarvamāsādhikaṃ māsaṃ vaiśākhaṃ kiṃ praśaṃsasi 2|
sarvebhyo'pyadhikaḥ kasmānmādhavo mādhavapriyaḥ |
ko vidhistatra kiṃ dānaṃ kiṃ tapaḥ kā ca devatā 3|
tvatpādāṃbhojarajasā pāvitasya ca me mune |

upadeśaprasādena prasādaṃ kartumarhasi 4|
dharmajño dharmamārgāṇāmuddhartāsi mahāmune |
tvameko'khilatattvārthavettā dharmopadeśakaḥ 5|
kartopadeṣṭā maṃtā vānumaṃtāpi prayojakaḥ |
śāstravidbhirmunivara smaryaṃte samabhāginaḥ 6|
vratasatratapodānairyatphalaṃ samavāpyate |

dharmopadeśanenaiva tatsarvamupalabhyate 7|
tīrthasnānaṃ tapoyajñakarma yatkurute mune |
api tatphalabhāgīsyādyaḥ pravartayitā bhavet 8|
yadyadācarati śreṣṭhastattadevetaro janaḥ |
sa yatpramāṇaṃ kurute lokastadanuvartate 9|
tadarhati bhavāndharmamupadeṣṭuṃ tadadbhutam |
durllabho gurusaṃbodho deśakālopapattayaḥ 10|
na kecana tathā bhāvāścetaḥ śītalayaṃtinaḥ |
rājyalābhādayo'pyete yathā tava samāgamaḥ 11|
sūta uvāca-|
atha maṃdamṛdusmerasphuraddaṃtaprabhānugaḥ |
aṃbarīṣaṃ pratyuvāca nārado munisattamaḥ 12|
nārada uvāca-|
śṛṇu rājanpravakṣyāmi hitāya jagatastava |
vidhirmādhavamāsasya yacchruto brahmaṇaḥ purā 13|

durllabhaṃ bhārate varṣe janma tasmānmanuṣyatā |
mānuṣye durllabhe loke svasvadharmapravarttanam 14|
tato'pi bhaktirbhūpāla vāsudeve'tidurllabhā |
tatrāpi durllabho māso mādhavo mādhavapriyaḥ 15|
tamavāpya tato māsaṃ snānadānajapādikam |
kurvaṃti vidhinā ye tu dhanyāste kṛtino narāḥ 16|
teṣāṃ darśanamātreṇa pāpino'pi vikilbiṣāḥ |
bhavaṃti bhagavadbhāvabhāvitā dharmakāṃkṣiṇaḥ 17|
mādhave māsi yaiḥ snātaṃ prātarniyamasaṃyutaiḥ |
te koṭivarṣaparyaṃtaṃ krīḍaṃte naṃdane vane 18|
yathā na vāridhisamo loke ko'pi jalāśayaḥ |
tathā māso na vaiśākhasadṛśo mādhavapriyaḥ 19|
tāvatpāpāni tiṣṭhaṃti manuṣyāṇāṃ kalevare |
yāvatkilamaladhvaṃsī māso nāyāti mādhavaḥ 20|
avaśiṣṭadināṃnyeva paṃcamāsasya tasya vai |

ekādaśīṃ samārabhya sarvamāsasamāni vai 21|
vaiśākhe pūjito devo mādhavo madhuhā tu yaiḥ |
nānopacārai rājeṃdra taiḥ prāptaṃ janmanaḥ phalam 22|
kiṃ kiṃ na durllabhataraṃ prāpyate māsi mādhave |
snānena parameśasya pūjanena yathāvidhi 23|
na dattaṃ na hutaṃ japtaṃ na tīrthe maraṇaṃ kṛtam |
yairhi nārāyaṇo naiva dhyāto nikhilapāpahā 24|
teṣāṃ janma nṛṇāṃ loke jñātavyaṃ niṣphalaṃ nṛpa |
dravyeṣu vidyamāneṣu kṛpaṇo yo bhavennaraḥ 25|
adatvā mriyate yo hi tasya dravyaṃ nirarthakam |
tīrthasnānādi tapasā satkule janma labhyate 26|
na dānena vinā bhūpa kiṃcidapyupatiṣṭhati |
vaiśākhasnānamāhātmyādapi paṃcadināṭmakāt 27|
satkule prāpyate janma vaibhavaṃ vividhaṃ tathā |

suputraḥ sukulaṃ bhūpa dhanadhānyaṃ varastriyaḥ 28|

sujanmamaraṇaṃ cāpi subhogāḥ sukhameva ca |
sadā dāne'dhikā prītiraudāryaṃ dhairyamuttamam 29|
prasādāttasya devasya viṣṇoścaiva mahātmanaḥ |
nārāyaṇasya jāyaṃte siddhayo bhūpa vāṃcchitāḥ 30|
ūrje māsi tapo māsi mādhave mādhavapriye |
snātvā dāmodaraṃ bhaktyā mādhavaṃ madhusūdanam 31|
viśeṣeṇa samabhyarcya datvā dānāni śaktitaḥ |
ehikaṃ sukhamāsādya naro haripadaṃ vrajet 32|
anekajanmārjitapātakāvalī vilīyate mādhavamajjanena |
sūryodaye bhūpa yathā tamisraṃ vacaḥ svayaṃbhūridamādiśanme 33|
cakāra viṣṇurvipulapracāraṃ māsasya vai mādhavasaṃjñakasya |
yamasya guptaṃ vacasā viciṃtya manuṣyalokaṃ gamitaṃ cakāra 34|
tasmādasminsamāyāte mādhave māsi vaiṣṇavaiḥ |
snātvā puṇyajale tīrthe gaṃgāyāḥ pāvane nṛṇām 35|
revāyā vā mahārāja yāmune śārade'thavā |

prātastvanudite bhānau vidhānena nṛpottama 36|
pūjayitvā ca deveśaṃ mukuṃdaṃ madhusūdanam |
putrapautradhanaiḥ śreyo vāṃcchitāni sukhāni ca 37|
anubhūya tapastvaṃte svargamakṣayamāpnuyāt |
evaṃ jñātvā mahābhāga madhusūdanamarcaya 38|
snātvā samyagvidhānena vaiśākhe tu viśeṣataḥ |
devamārādhya govindaṃ nārāyaṇamanāmayam 39|
prāpsyasi tvaṃ sukhaṃ putraṃ dhanāni ca hareḥ padam |
devadevaṃ namaskṛtya mādhavaṃ pāpanāśanam 40|
prārabheta vratamidaṃ paurṇamāsyāṃ madhornṛpa |
yamaiśca niyamairyuktaḥ śaktyā kiṃcitpradāya ca 41|
haviṣyabhugbhūmiśāyī brahmacaryavrate sthitaḥ |
kṛcchrāditapasā kṣāmo dhyāyannārāyaṇaṃ hṛdi 42|
evaṃ prāpya ca vaiśākhīṃ dadyānmadhutilādikam |
bhojanaṃ dvijamukhyebhyo bhaktyā dhenuṃ sadakṣiṇām 43|

acchidraṃ prārthayeccāpi tasya snānasya bhūsurān |
yathā lakṣmīḥ priyā bhūpa mādhavasya jagatpateḥ 44|
tathaiva mādhavo māso madhusūdanavallabhaḥ |
evaṃ vidhiyuto martyaḥ snātvā dvādaśavatsaram 45|
udyāpanaṃ carecchaktyā madhusūdanatuṣṭaye |
idaṃ mādhavamāsasya māhātmyaṃ kathitaṃ tava 46|
yatpurā brahmaṇo vaktrācchrutamāsīnmayā nṛpa 47|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye ṣaḍaśītitamo'dhyāyaḥ 86|

English translation

Sūta said :

1. Hearing these words of the high-souled Nārada , the royal sage Ambarīṣa who was amazed, said (these) words:

Ambarīṣa said :

2-11. O great sage, leaving auspicious months like Mārgaśīrṣa etc. why do you praise Vaiśākha as the month superior to all (other) months? Why is Vaiśākha most dear to Viṣṇu ? What are the rites (to be done) in it? What are the gifts (to be given)? What is the penance (to be practised) and the deities (to be invoked in it)? O sage, please be graceful by favour of your advice, to me who am purified by the dust of your lotus-like feet. O great sage, you alone know the way of life;you emancipate (men) on the ways of religious life. You know the entire truth, you teach the way of life. You are an author, you are an instructor; you are a thinker; you respect (others); you are an employer. O best sage, those who distribute equally, are remembered by those who know sacred texts. All that fruit which is obtained by vows, sacrificial sessions, penance, gifts, is obtained by (giving) instruction in the way of life. O sage, he who prompts another, is also the sharer of the fruit of a bath at a sacred place, penance, and sacrifices which he (who is prompted) gets. Other people do what the pre-eminent people do. The people follow the authority accepted by them. Therefore, you deserve to teach (i.e. please teach) me that wonderful way of life. The advice of a teacher proper for the place and occasion is difficult to get. There are no other objects such as gaining a kingdom, which cool us (i.e. me) down as a meeting with you.

Sūta said :

12. Then the best sage Nārada, with his teeth shining due to a gentle, soft smile said to Ambarīṣa.

Nārada said :

13-19. O king, listen. I shall narrate, for the good of the world and of you, the rites (performed) in the month of Vaiśākha, which I formerly heard from Brahmā . It is difficult to get birth in Bharata . (More difficult) than that is to be (born as) a human being. Proceeding according to one's own way of life is (more difficult) than being born as a human being. O king, more difficult than that is devotion to Vāsudeva . There also, the month ofVaiśākha, dear to Viṣṇu, is difficult. Those men, who, having come across that month, perform (acts like) bathing, (giving) gifts and muttering prayers according to rules, are blessed and fortunate. Merely by seeing them, sinners, desiring religious merit and purified by devotion to the lord, become free from sins. Those who, with voluntary religious observances, have bathed (according to rules) in the month of Māgha , sport for a crore of years in the Nandana grove. As in the world there is no lake like the ocean, in the same way there is no other month like Vaiśākha, dear to Viṣṇu.

20-29. Sins remain in the bodies of men till the Vaiśākha month, destroying impurity, does not come. The remaining five days of that month, beginning with the eleventh day are equal to the entire month. Those who have, with various articles, worshipped god Viṣṇu, the killer of (the demon) Madhu , have obtained the fruit of their existence. What more and more difficult (gain) is not obtained by means of bathing and properly worshipping the highest lord in the month of Vaiśākha? O king, the existence of those who have not given (gifts), who have not offered oblations into fire, who have not muttered prayers, who have not met with death at a sacred place, who have not at all reflected upon Nārāyaṇa , the destroyer of all sins, is fruitless. The wealth of that man who is a miser, when there is wealth with him and he dies without giving (gifts), is useless. Birth in a good family is obtained by bathing at a holy place etc. and penance. (But) O king, nothing (of these) serves (a man) without (i.e. unless he gives) gifts. Due to the importance of a (regular) bath during the five days in the month of Vaiśākha birth in a good family is obtained, so also wealth of various kinds (is obtained). So also, O king, a good son, a good family, wealth, grains, excellent women, good birth, (painless) death, nice enjoyments and pleasures (are secured).

30-34. O king, by the grace of that god—the high-souled Viṣṇu-Nārāyaṇa, greater love for giving gifts, generosity, excellent courage, and desired accomplishments take place. A man having bathed in the month of Kārtika or Māgha or Vaiśākha and having especially devoutly worshipped Viṣṇu, the killer of (the demon) Madhu, and having given gifts according to his capacity, and having had pleasures of this world, would reach the place of Viṣṇu. As darkness disappears at sunrise, similarly the series of sins earned (i.e. committed) during many existences would disappear by bathing in the month of Vaiśākha. The self-born one (i.e. Brahmā) himself told me these words. Viṣṇu gave a great currency to the month named Mādhava (i.e. Vaiśākha) and considering secretly Yama 's words, made it go to the human world.

35-40. Therefore, O great king, when this month of Vaiśākha has arrived, the devotees of Viṣṇu should bathe in the holy water, purifying men, of Gaṅgā , or of Revā , or Yamunā or Sāradā . O best king, having got up before sunrise, and having worshipped, according to sacred injunction, Mukunda or Madhusūdana , the lord of gods, and having enjoyed all desired superior pleasures along with sons, grandsons and wealth, and having practised penance, one would obtain heaven which is inexhaustible. O glorious one, having known like this, having bathed, worship according to proper rites Madhusūdana, especially in Vaiśākha. Having worshipped Govinda , Nārāyaṇa, Anāmaya, you will obtain happiness, a son, wealth and Viṣṇu's position. O king, having saluted the god of gods, Viṣṇu, destroyer of sins, a man should begin this vow of the full-moon day of Caitra .

41-47. Endowed with curbs and restraints, and having given something according to his capacity, eating food fit to be eaten during these days, sleeping on the (bare) ground, remaining in the vow of celibacy, emaciated due to austerities like bodily mortification, meditating on Nārāyaṇa in his heart, he should, when the full-moon day of Vaiśākha has arrived, offer honey, sesamum seeds etc. He (should also give) food to the chief brāhmaṇas devoutly and a cow along with presents. He should also request the brāhmaṇas for the absence of a defect in the (effect of) the bath. O king, as Lakṣmī is dear to Viṣṇu, the lord of the world, so is the month ofVaiśākha dear to Madhusūdana. A man, having thus bathed (in every Vaiśākha) according to the rites for twelve years, should, according to his capacity, bring it to conclusion to please Madhusūdana. O king, I have told you this importance of the month of Vaiśākha, which I had formerly heard from the mouth of Brahmā.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 87

Subtle Are the Ways of Dharma

Chapter 382 of 693 · 81 detected Sanskrit verse markers

Sanskrit

सप्ताशीतितमोऽध्यायः ।
सूतउवाच-
इति तस्य वचः श्रुत्वा नारदस्य स भूपतिः ।
प्रणम्य विस्मितः प्राह चिन्तयन्मनसा हरिम् १।
अंबरीष उवाच-
कथमेतद्विमुह्यामः स्वल्पायासेन वै मुने ।
प्राप्यते स्नानमात्रेण फलं चैवातिदुर्ल्लभम् २।
नारद उवाच-
सत्यमुक्तं त्वया राजन्नल्पायासेन यन्महत् ।
फलं संप्राप्यते तत्र श्रद्धत्स्व विधिभाषितम् ३।
धर्मस्य गतयः सूक्ष्मा दुर्ज्ञेया हीश्वरैरपि ।
मुह्यंते चात्र विद्वांसोऽचिंत्यशक्ति हरेः कृतौ ४।
विश्वामित्रादयो राजन्धर्माधिक्येन बाहुजाः ।
ब्राह्मण्यं समुपायाताः सूक्ष्मा धर्मगतिस्त्वतः ५।
अजामिलोऽपि भूपाल दासीपतिरिति श्रुतः ।

धर्मपत्नीपरित्यागी नित्यं पापपथिस्थितः ६।
म्रियमाणः सुतस्नेहात्प्रोच्य नारायणेति च ।
तद्ध्याननामग्रहणात्पदं लेभे सुदुर्ल्लभम् ७।
अनिच्छयापि दहति स्पृष्टो हुतवहो यथा ।
तथा दहति गोविंद नामव्याजादपीरितम् ८।
कानीनस्य मुनेः पौत्रा भ्रातृजायाभिगामिनः ।
गोलकस्य च वै पंडोः पुत्राः कुंडाः स्वयं तथा ९।
ते पंचापि च भूपाल पांडवा द्रौपदीरताः ।
तेषां च पुण्यश्लोकत्वं सूक्ष्माधर्मगतिस्ततः १०।
विचित्राणि च कर्माणि विचित्रा भूतभावनाः ।
विचित्राणि च भूता निविचित्राः कर्मशक्तयः ११।
कदाचित्सुकृतं कर्म कूटस्थं यदवस्थितम् ।
केनचित्कर्मणा भूप शुभेन परिवर्धते १२।
फलं ददाति सुमहत्कस्मिन्नपि च जन्मनि ।
सूक्ष्मो धर्मोऽतिगहनो मीयते न यथा तथा १३।

नैतस्य फलदानस्य श्रूयते भूपनिश्चयः ।
यत्किंचित्सुकृतं कर्मच्छन्नं पापांतरैरपि १४।
तदागत्य कुतः क्वापि स्वं फलं च प्रयच्छति ।
कृतस्य नेह नाशोऽस्ति पुण्यस्य दुरितस्य च १५।
तथापि बहुभिः पुण्यैर्दुरितं याति दारुणम् ।
यदुक्तं भवता राजन्नायासाधिक्यतो भवेत् १६।
महत्पुण्यं च तत्रापि कारणं मे निशामय ।
स्वल्पायासमहायासौ यद्यल्पत्व महत्त्वयोः १७।
महापुण्यास्ततस्ते स्युः संततं कर्षकादयः ।
मंत्रोच्चारं च सिंहादेरायासं बहुलं त्वतः १८।
पंचगव्यं प्रशस्तं हि व्रतांगत्वेन नो भवेत् ।
इति कर्तव्यबाहुल्यं महत्त्वं च तदल्पता १९।
जलाग्न्यादिप्रवेशस्य प्रसज्येत व्रतांतरात् ।
इदमल्पं महच्चैतदिति नैव नियामकम् २०।
फलं यच्चोदितं शास्त्रे तदेव स्यान्महन्नृप ।

यथाल्पनाशो महता महन्नाशस्तथाल्पतः २१।
किं त्वल्पविस्फुलिंगेन तृणराशिः प्रदह्यते २२।
हत्यायुतं पापसहस्रमुग्रं गुर्वंगनाकोटिनिषेवणं च ।
स्तेयादि पापानि च कृष्णभक्तैरज्ञानजातानि लयं व्रियंते २३।
विष्णुभक्तिमतावीर यत्किंचित्क्रियतेऽल्पकम् ।
सुकृतं साधुविदुषा तदक्षयफलं लभेत् २४।
संदेहो नात्र कर्त्तव्यो माधवेमासि माधवम् ।
समाराध्य नरो भक्त्या तत्तद्वांच्छितमाप्नुयात् २५।
अपत्यं द्रविणं रत्नं दाराहर्म्यं हया गजाः ।
सुखानि स्वर्गमोक्षौ च न दूरे हरिभक्तितः २६।
एवं शास्त्रोक्तविधिना स्वल्पेनापि न संशयः ।
पापस्य महतोऽपि स्यात्क्षयो वृद्धिः सुकर्मणः २७।
फलाधिक्यं भवेद्भूप त्वाधिक्याद्भावकर्मणोः ।
सूक्ष्मा धर्मस्य विज्ञेया गतिस्तु विविधैरपि २८।
प्रियो माधवमासोऽयं माधवस्य महात्मनः ।

एकोप्यनुष्ठितो लोकैः समग्रेप्सितदायकः २९।
पुण्येन गांगेन जलेन काले देशेऽपि यः स्नानपरोऽपि भूप ।
आजन्मतो भावहतोऽपि दाता न शुद्धिमेतीति मतं ममैतत् ३०।
गंगादितीर्थेषु वसंति जीवा देवालये पक्षिगणाश्च नित्यम् ।
विनाशमायांति कृतोपवासा भावोज्झिता नैव गतिं लभंते ३१।
भावं ततो हृत्कमले निधाय श्रीमाधवं माधवमासि भक्त्या ।
यजेत यः स्नानपरो विशुद्धः पुण्यं न शक्ता वयमस्य वक्तुम् ३२।
प्रज्वाल्य वह्निं घृततैलसिक्तं प्रदक्षिणावर्तशिखं स्वकाले ।
प्रविश्य दग्धः किल भावदुष्टो न स्वर्गमाप्नोति फलं न चान्यत् ३३।

श्रद्धत्स्वभूप तस्मात्त्वं माधवस्य फलं प्रति ।
स्वल्पं चापि शुभं कर्म विकर्मशतनाशनम् ३४।
यथा हरेर्नामभयेन भूप नश्यंति सर्वे दुरितस्य वृंदाः ।
नूनं रवौ मेषगते विभाते स्नानेन तीर्थे च हरिस्तवेन ३५।
तेजसा वैनतेयस्य पाप्मानः पन्नगा इव ।
विद्रवंति च वैशाखस्नानेनोषसि निश्चितम् ३६।

गंगायां नर्मदायां वा स्नात्वा मेषगते रवौ ।
पापप्रशमनस्तोत्रं यः पठेद्भक्तिभावतः ३७।
एककालं द्विकालं वा त्रिसंध्यमपि भूपते ।
स याति परमं स्थानं सर्वपापविवर्जितः ३८।
अंबरीष महत्पुण्यप्राप्तये कुरु वीक्षणम् ।
माधवेमासि वै स्नानं प्रातर्नियमसंस्थितः ३९।
यदानर्त्तपुरे प्रोक्तं वसतां वर्षकोटिभिः ।
तत्प्रातर्माधवे मासि स्नानेनैकेन लभ्यते ४०।
इहार्थे यत्पुरावृत्तं तदाकर्णय भूपते ।
भार्यया सह संवादं देवशर्मद्विजन्मनः ४१।
रेवातीरे सुपुण्ये च तीर्थे चामरकंटके ।
कौशिकस्य सुतो जातो देवशर्मा द्विजोत्तमः ४२।
धनपुत्रविहीनस्तु बहुदुःखसमन्वितः ।
दारिद्र्येण सुदुःखेन सर्वदैवप्रपीडितः ४३।
पुत्रोपायं धनस्यापि दिवारात्रौ प्रचिंतयेत् ।

एकदा तु प्रिया तस्य सुमना नाम सुव्रता ४४।
भर्तारं चिंतयोपेतमधोमुखमलक्षयत् ।
समालोक्य तदा कांतं तमुवाच यशस्विनी ४५।
दुःखजालैरसंख्यैस्तु तव चित्तं प्रकर्षितम् ।
व्यामोहेन प्रमूढोसि त्यज चिंतां महामते ४६।
मम दुःखं समाचक्ष्व स्वस्थो भव सुखं व्रज ।
नास्ति चिंतासमं दुःखं कायशोषणमेव हि ४७।
तां संत्यज्य प्रवर्तेत स सुखेन प्रमोदते ।
चिंतायाः कारणं विप्र कथयस्व मम प्रभो ४८।
नारद उवाच-।
प्रियावाक्यं स संश्रुत्य देवशर्मा महामतिः ।
उवाच वचनं प्रीतो दुःखितोऽपि सतीसखः ४९।
देवशर्मोवाच-।
यत्त्वया चिंतितं भद्रे किंचिद्दुःखस्य कारणम् ।
तत्सर्वं तु प्रवक्ष्यामि श्रुत्वा चैवावधार्यताम् ५०।

न जाने केन पापेन धनहीनोऽस्मि सुव्रते ।
तथा पुत्रविहीनोऽस्मि एतद्दुःखस्य कारणम् ५१।

सुमनोवाच-।
श्रूयतामभिधास्यामि सर्वसंदेहनाशनम् ।
स्वरूपमुपदेशस्य सर्वविज्ञानदर्शनम् ५२।
संतोष एव परमं पुण्यं सौख्यादिकारणम् ।
असंतोषः परं पापमित्याह भगवान्हरिः ५३।
लोभः पापस्य बीजोऽयं मोहो मूलं च तस्य वै ।
असत्यं तस्य हि स्कंधो महाशाखा सुविस्तरात् ५४।
मदकौटिल्य पत्राणि कुबुद्ध्या पुष्पितः सदा ।
अनृतं तस्य सौगंध्यमज्ञानं फलमेव च ५५।
कुङ्यं पाषंडचौराश्च क्रूराः कूटाश्च पापिनः ।
पक्षिणो मोहवृक्षस्य महाशाखासमाश्रिताः ५६।
अज्ञानं सुफलं तस्य रसो धर्मं फलस्य हि ।
भावोदकेन संवृद्धिस्तस्य श्रद्धा क्रतु प्रिया ५७।

अधर्मेषु रसस्तस्य उत्क्लेदैर्मधुरायते ।
तादृशैश्च फलैश्चैवसफलो लोभपादपः ५८।
तस्यच्छायां समाश्रित्य यो नरः परिवर्तते ।
फलानि तस्य सोऽश्नाति स्वपक्वानि दिनेदिने ५९।
फलानां च रसेनापि अधर्मेण तु पोषितः ।
स संपुष्टो भवेन्मर्त्यः पतनाय प्रयच्छति ६०।
तस्माच्चिंतां परिश्रित्य स्वामि लोभं न कारयेत् ।
धनपुत्रकलत्राणां चिंतामेतां न कारयेत् ६१।
यो हि विद्वान्नचेत्कांत मूर्खाणां पथमेव हि ।
मृषा चिंतयते नित्यं दिवारात्रौ विमोहितः ६२।
शुभार्थं च प्रविंदामि कथं पुत्रानहं लभे ।
एवं चिंतयते नित्यं दिवारात्रौ विमोहितः ६३।
क्षणमेकं प्रपश्येत्स चिंतामध्ये महत्सुखम् ।
पुनश्चैतन्यमायाति महादुःखेन पीड्यते ६४।
चिंतामोहौ परित्यज्य अनुवर्तस्व तं द्विज ।

संसारे नास्ति संबंधः केन सार्धं महामते ६५।
मित्राश्च बांधवाः पुत्राः पितामाता सुतास्तथा ।
स्वसंबंधा भवंत्येते कलत्रादि तथैव च ६६।
देवशर्मोवाच-।
संबंधः कीदृशो भद्रे तन्मे विस्तरतो वद ।
येन जायंति ते सर्वे धनपुत्रादि बांधवाः ६७।
सुमनोवाच-।
भर्तः पंचविधाः पुत्रा जायंते तान्वदाम्यहम् ।
न्यासापहारकं चैकमृणसंबंधिनं परम् ६८।
रिपुं लभ्यमुदासीनमिति कांत भवंति ते ।

लक्षणानि प्रवक्ष्यामि तेषामीश पृथक्पृथक् ६९।
पुत्रा मित्राः प्रिया भार्या पिता माता च बांधवाः ।
स्वेनस्वेन हि जायंते संबंधेन महीतले ७०।
न्यासापहारभावेन यस्य येन हृतं भुवि ।
न्यासस्वामी भवेत्पुत्रो गुणवान्नृपवान्भुवि ७१।

येन ह्यपहृतं न्यासं तस्य गेहे न संशयः ।
न्यासापहारणं दुःखं स दत्त्वा दारुणं गतः ७२।
न्यासस्वामी सुपुत्रोऽभून्न्यासापहारकस्य च ।
गुणवान्नृपवांश्चैव सर्वलक्षणसंयुतः ७३।
भक्तिं च दर्शयेत्तस्य पुत्रो भूत्वा दिनेदिने ।
प्रियवाङ्मधुरोवाग्मी बहुस्नेहं विदर्शयेत् ७४।
स्वीयं द्रव्यं समुद्गृह्य प्रीतिमुत्पाद्य चातुलाम् ।
यथा तेन प्रदत्तं तन्न्यासापहरणात्परम् ७५।
दुःखमेवं महाभाग दारुणं प्राणनाशनम् ।
तादृशं तस्य सो दद्यात्पुत्रो भूत्वा महागुणः ७६।
अल्पायुषस्तथा भूत्वा मरणं चोपगच्छति ।
दुःखं दत्त्वा प्रयात्येवं प्रहृत्यैवं पुनःपुनः ७७।
यदाह पुत्रपुत्रेति प्रलापं हि करोति यः ।
तदा हास्यं करोत्येष कस्तु पुत्रो हि कस्य च ७८।
अनेनापहृतं न्यासं मदीयं पापचारिणा ।

द्रव्यापहारणेनापि मम प्राणागताः किल ७९।
दुःखेन महता चैव असह्येन च वै पुरा ।
तदा दुःखं मया दत्वाद्रव्यमुद्गृह्यमुत्तमम् ८०।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये सप्ताशीतितमोऽध्यायः ८७।

Roman transliteration

saptāśītitamo'dhyāyaḥ |
sūtauvāca-
iti tasya vacaḥ śrutvā nāradasya sa bhūpatiḥ |
praṇamya vismitaḥ prāha cintayanmanasā harim 1|
aṃbarīṣa uvāca-
kathametadvimuhyāmaḥ svalpāyāsena vai mune |
prāpyate snānamātreṇa phalaṃ caivātidurllabham 2|
nārada uvāca-
satyamuktaṃ tvayā rājannalpāyāsena yanmahat |
phalaṃ saṃprāpyate tatra śraddhatsva vidhibhāṣitam 3|
dharmasya gatayaḥ sūkṣmā durjñeyā hīśvarairapi |
muhyaṃte cātra vidvāṃso'ciṃtyaśakti hareḥ kṛtau 4|
viśvāmitrādayo rājandharmādhikyena bāhujāḥ |
brāhmaṇyaṃ samupāyātāḥ sūkṣmā dharmagatistvataḥ 5|
ajāmilo'pi bhūpāla dāsīpatiriti śrutaḥ |

dharmapatnīparityāgī nityaṃ pāpapathisthitaḥ 6|
mriyamāṇaḥ sutasnehātprocya nārāyaṇeti ca |
taddhyānanāmagrahaṇātpadaṃ lebhe sudurllabham 7|
anicchayāpi dahati spṛṣṭo hutavaho yathā |
tathā dahati goviṃda nāmavyājādapīritam 8|
kānīnasya muneḥ pautrā bhrātṛjāyābhigāminaḥ |
golakasya ca vai paṃḍoḥ putrāḥ kuṃḍāḥ svayaṃ tathā 9|
te paṃcāpi ca bhūpāla pāṃḍavā draupadīratāḥ |
teṣāṃ ca puṇyaślokatvaṃ sūkṣmādharmagatistataḥ 10|
vicitrāṇi ca karmāṇi vicitrā bhūtabhāvanāḥ |
vicitrāṇi ca bhūtā nivicitrāḥ karmaśaktayaḥ 11|
kadācitsukṛtaṃ karma kūṭasthaṃ yadavasthitam |
kenacitkarmaṇā bhūpa śubhena parivardhate 12|
phalaṃ dadāti sumahatkasminnapi ca janmani |
sūkṣmo dharmo'tigahano mīyate na yathā tathā 13|

naitasya phaladānasya śrūyate bhūpaniścayaḥ |
yatkiṃcitsukṛtaṃ karmacchannaṃ pāpāṃtarairapi 14|
tadāgatya kutaḥ kvāpi svaṃ phalaṃ ca prayacchati |
kṛtasya neha nāśo'sti puṇyasya duritasya ca 15|
tathāpi bahubhiḥ puṇyairduritaṃ yāti dāruṇam |
yaduktaṃ bhavatā rājannāyāsādhikyato bhavet 16|
mahatpuṇyaṃ ca tatrāpi kāraṇaṃ me niśāmaya |
svalpāyāsamahāyāsau yadyalpatva mahattvayoḥ 17|
mahāpuṇyāstataste syuḥ saṃtataṃ karṣakādayaḥ |
maṃtroccāraṃ ca siṃhāderāyāsaṃ bahulaṃ tvataḥ 18|
paṃcagavyaṃ praśastaṃ hi vratāṃgatvena no bhavet |
iti kartavyabāhulyaṃ mahattvaṃ ca tadalpatā 19|
jalāgnyādipraveśasya prasajyeta vratāṃtarāt |
idamalpaṃ mahaccaitaditi naiva niyāmakam 20|
phalaṃ yaccoditaṃ śāstre tadeva syānmahannṛpa |

yathālpanāśo mahatā mahannāśastathālpataḥ 21|
kiṃ tvalpavisphuliṃgena tṛṇarāśiḥ pradahyate 22|
hatyāyutaṃ pāpasahasramugraṃ gurvaṃganākoṭiniṣevaṇaṃ ca |
steyādi pāpāni ca kṛṣṇabhaktairajñānajātāni layaṃ hriyaṃte 23|
viṣṇubhaktimatāvīra yatkiṃcitkriyate'lpakam |
sukṛtaṃ sādhuviduṣā tadakṣayaphalaṃ labhet 24|
saṃdeho nātra karttavyo mādhavemāsi mādhavam |
samārādhya naro bhaktyā tattadvāṃcchitamāpnuyāt 25|
apatyaṃ draviṇaṃ ratnaṃ dārāharmyaṃ hayā gajāḥ |
sukhāni svargamokṣau ca na dūre haribhaktitaḥ 26|
evaṃ śāstroktavidhinā svalpenāpi na saṃśayaḥ |
pāpasya mahato'pi syātkṣayo vṛddhiḥ sukarmaṇaḥ 27|
phalādhikyaṃ bhavedbhūpa tvādhikyādbhāvakarmaṇoḥ |
sūkṣmā dharmasya vijñeyā gatistu vividhairapi 28|
priyo mādhavamāso'yaṃ mādhavasya mahātmanaḥ |

ekopyanuṣṭhito lokaiḥ samagrepsitadāyakaḥ 29|
puṇyena gāṃgena jalena kāle deśe'pi yaḥ snānaparo'pi bhūpa |
ājanmato bhāvahato'pi dātā na śuddhimetīti mataṃ mamaitat 30|
gaṃgāditīrtheṣu vasaṃti jīvā devālaye pakṣigaṇāśca nityam |
vināśamāyāṃti kṛtopavāsā bhāvojjhitā naiva gatiṃ labhaṃte 31|
bhāvaṃ tato hṛtkamale nidhāya śrīmādhavaṃ mādhavamāsi bhaktyā |

yajeta yaḥ snānaparo viśuddhaḥ puṇyaṃ na śaktā vayamasya vaktum 32|
prajvālya vahniṃ ghṛtatailasiktaṃ pradakṣiṇāvartaśikhaṃ svakāle |
praviśya dagdhaḥ kila bhāvaduṣṭo na svargamāpnoti phalaṃ na cānyat 33|
śraddhatsvabhūpa tasmāttvaṃ mādhavasya phalaṃ prati |
svalpaṃ cāpi śubhaṃ karma vikarmaśatanāśanam 34|
yathā harernāmabhayena bhūpa naśyaṃti sarve duritasya vṛṃdāḥ |
nūnaṃ ravau meṣagate vibhāte snānena tīrthe ca haristavena 35|
tejasā vainateyasya pāpmānaḥ pannagā iva |
vidravaṃti ca vaiśākhasnānenoṣasi niścitam 36|

gaṃgāyāṃ narmadāyāṃ vā snātvā meṣagate ravau |
pāpapraśamanastotraṃ yaḥ paṭhedbhaktibhāvataḥ 37|
ekakālaṃ dvikālaṃ vā trisaṃdhyamapi bhūpate |
sa yāti paramaṃ sthānaṃ sarvapāpavivarjitaḥ 38|
aṃbarīṣa mahatpuṇyaprāptaye kuru vīkṣaṇam |
mādhavemāsi vai snānaṃ prātarniyamasaṃsthitaḥ 39|
yadānarttapure proktaṃ vasatāṃ varṣakoṭibhiḥ |
tatprātarmādhave māsi snānenaikena labhyate 40|
ihārthe yatpurāvṛttaṃ tadākarṇaya bhūpate |
bhāryayā saha saṃvādaṃ devaśarmadvijanmanaḥ 41|
revātīre supuṇye ca tīrthe cāmarakaṃṭake |
kauśikasya suto jāto devaśarmā dvijottamaḥ 42|
dhanaputravihīnastu bahuduḥkhasamanvitaḥ |
dāridreṇa suduḥkhena sarvadaivaprapīḍitaḥ 43|
putropāyaṃ dhanasyāpi divārātrau praciṃtayet |

ekadā tu priyā tasya sumanā nāma suvratā 44|
bhartāraṃ ciṃtayopetamadhomukhamalakṣayat |
samālokya tadā kāṃtaṃ tamuvāca yaśasvinī 45|
duḥkhajālairasaṃkhyaistu tava cittaṃ prakarṣitam |
vyāmohena pramūḍhosi tyaja ciṃtāṃ mahāmate 46|
mama duḥkhaṃ samācakṣva svastho bhava sukhaṃ vraja |
nāsti ciṃtāsamaṃ duḥkhaṃ kāyaśoṣaṇameva hi 47|
tāṃ saṃtyajya pravarteta sa sukhena pramodate |
ciṃtāyāḥ kāraṇaṃ vipra kathayasva mama prabho 48|
nārada uvāca-|
priyāvākyaṃ sa saṃśrutya devaśarmā mahāmatiḥ |
uvāca vacanaṃ prīto duḥkhito'pi satīsakhaḥ 49|
devaśarmovāca-|
yattvayā ciṃtitaṃ bhadre kiṃcidduḥkhasya kāraṇam |
tatsarvaṃ tu pravakṣyāmi śrutvā caivāvadhāryatām 50|

na jāne kena pāpena dhanahīno'smi suvrate |
tathā putravihīno'smi etadduḥkhasya kāraṇam 51|
sumanovāca-|
śrūyatāmabhidhāsyāmi sarvasaṃdehanāśanam |
svarūpamupadeśasya sarvavijñānadarśanam 52|
saṃtoṣa eva paramaṃ puṇyaṃ saukhyādikāraṇam |
asaṃtoṣaḥ paraṃ pāpamityāha bhagavānhariḥ 53|
lobhaḥ pāpasya bījo'yaṃ moho mūlaṃ ca tasya vai |
asatyaṃ tasya hi skaṃdho mahāśākhā suvistarāt 54|
madakauṭilya patrāṇi kubuddhyā puṣpitaḥ sadā |
anṛtaṃ tasya saugaṃdhyamajñānaṃ phalameva ca 55|

kuḍyaṃ pāṣaṃḍacaurāśca krūrāḥ kūṭāśca pāpinaḥ |
pakṣiṇo mohavṛkṣasya mahāśākhāsamāśritāḥ 56|
ajñānaṃ suphalaṃ tasya raso dharmaṃ phalasya hi |
bhāvodakena saṃvṛddhistasya śraddhā kratu priyā 57|

adharmeṣu rasastasya utkledairmadhurāyate |
tādṛśaiśca phalaiścaivasaphalo lobhapādapaḥ 58|
tasyacchāyāṃ samāśritya yo naraḥ parivartate |
phalāni tasya so'śnāti svapakvāni dinedine 59|
phalānāṃ ca rasenāpi adharmeṇa tu poṣitaḥ |
sa saṃpuṣṭo bhavenmartyaḥ patanāya prayacchati 60|
tasmācciṃtāṃ pariśritya svāmi lobhaṃ na kārayet |
dhanaputrakalatrāṇāṃ ciṃtāmetāṃ na kārayet 61|
yo hi vidvānnacetkāṃta mūrkhāṇāṃ pathameva hi |
mṛṣā ciṃtayate nityaṃ divārātrau vimohitaḥ 62|
śubhārthaṃ ca praviṃdāmi kathaṃ putrānahaṃ labhe |
evaṃ ciṃtayate nityaṃ divārātrau vimohitaḥ 63|
kṣaṇamekaṃ prapaśyetsa ciṃtāmadhye mahatsukham |
punaścaitanyamāyāti mahāduḥkhena pīḍyate 64|
ciṃtāmohau parityajya anuvartasva taṃ dvija |

saṃsāre nāsti saṃbaṃdhaḥ kena sārdhaṃ mahāmate 65|
mitāśca bāṃdhavāḥ putrāḥ pitāmātā sutāstathā |
svasaṃbaṃdhā bhavaṃtyete kalatrādi tathaiva ca 66|
devaśarmovāca-|
saṃbaṃdhaḥ kīdṛśo bhadre tanme vistarato vada |
yena jāyaṃti te sarve dhanaputrādi bāṃdhavāḥ 67|
sumanovāca-|
bhartaḥ paṃcavidhāḥ putrā jāyaṃte tānvadāmyaham |
nyāsāpahārakaṃ caikamṛṇasaṃbaṃdhinaṃ param 68|
ripuṃ labhyamudāsīnamiti kāṃta bhavaṃti te |
lakṣaṇāni pravakṣyāmi teṣāmīśa pṛthakpṛthak 69|
putrā mitrāḥ priyā bhāryā pitā mātā ca bāṃdhavāḥ |
svenasvena hi jāyaṃte saṃbaṃdhena mahītale 70|
nyāsāpahārabhāvena yasya yena hṛtaṃ bhuvi |
nyāsasvāmī bhavetputro guṇavānrūpavānbhuvi 71|

yena hyapahṛtaṃ nyāsaṃ tasya gehe na saṃśayaḥ |
nyāsāpahāraṇaṃ duḥkhaṃ sa dattvā dāruṇaṃ gataḥ 72|
nyāsasvāmī suputro'bhūnnyāsāpahārakasya ca |
guṇavānrūpavāṃścaiva sarvalakṣaṇasaṃyutaḥ 73|
bhaktiṃ ca darśayettasya putro bhūtvā dinedine |
priyavāṅmadhurovāgmī bahusnehaṃ vidarśayet 74|
svīyaṃ dravyaṃ samudgrāhya prītimutpādya cātulām |
yathā tena pradattaṃ tannyāsāpaharaṇātparam 75|
duḥkhamevaṃ mahābhāga dāruṇaṃ prāṇanāśanam |
tādṛśaṃ tasya so dadyātputro bhūtvā mahāguṇaḥ 76|
alpāyuṣastathā bhūtvā maraṇaṃ copagacchati |
duḥkhaṃ datvā prayātyevaṃ prahṛtyaivaṃ punaḥpunaḥ 77|
yadāha putraputreti pralāpaṃ hi karoti yaḥ |
tadā hāsyaṃ karotyeṣa kastu putro hi kasya ca 78|
anenāpahṛtaṃ nyāsaṃ madīyaṃ pāpacāriṇā |

dravyāpahāraṇenāpi mama prāṇāgatāḥ kila 79|
duḥkhena mahatā caiva asahyena ca vai purā |
tadā duḥkhaṃ mayā datvādravyamudgrāhyamuttamam 80|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye saptāśītitamo'dhyāyaḥ 87|

English translation

Sūta said :

1. Having heard these words of Nārada the king who was amazed, saluted him, and thinking of Viṣṇu said (to him):

Ambarīṣa said :

2. O sage, we are confused. How can a very difficult fruit be obtained by a little exertion—merely by means of a bath?

Nārada said :

3-5a. O king, you have spoken the truth that with little exertion great fruit is obtained. Have faith in it. It is the statement of the Creator. The ways of religious merit are subtle; for they are difficult to understand even for the masters. (Even) the learned are bewildered about the act of Viṣṇu whose power is inconceivable. O king, kṣatriyas like Viśvāmitra attained brāhmaṇa -hood due to the excellence of religious merit.

5b-15a. Therefore, the ways of religious merit are subtle. O king, even Ajāmila who was known as a female slave's husband, had abandoned his religiously wedded wife and always remained on the path of sin. When he died, he, through affection for his son, called, ' Nārāyaṇa '. Due to that thought and utterance of the name (Nārāyaṇa) he obtained a position very difficult to be had. As fire, though touched unwillingly (i.e.unknowingly) burns (one's limb etc.), in the same way, the name of Govinda , though uttered under a pretext (i.e. non-seriously or casually), burns (the sins). The grandsons of sage Vyāsa cohabited with their brothers' wives. Similarly the sons of Pāṇḍu were themselves sons born of their mothers (Kuntī and Mādrī) by those (deities) other than Pāṇḍu. O king, all the five Pāṇḍavas enjoyed Draupadī . And (still) their fame is auspicious. Therefore, the course of religious merit is subtle. Strange are the deeds (of human beings); strange are the ideas of beings. Strange are the beings; strange are the potencies of acts. Perhaps a good deed which remained hidden, grows with some auspicious act, O king; and in a certain existence it gives a great fruit. Religious merit is subtle, and cannot be guaged in any manner. O king, no positive evidence for the fruit of this (auspicious deed) is heard (i.e. available). A certain auspicious deed, covered by other sins, comes from somewhere and gives its fruit somewhere.

15b-23. There is no destruction of a good or bad deed in this world. Yet due to many auspicious deeds a terrible sin goes (away). O king, with regard to the statement which you made, that due to great exertion great religious merit is (had), listen from me about the cause thereof. If little or much exertion depends upon smallness or greatness (of an activity), then the cultivators etc. would always be men of great religious merit. The utterance of a hymn is a great exertion for a lion. The five products of a cow would not have been (mentioned) as constituents of a vow. Thus the greatness or smallness of an act that ought to be done would follow from another vow of (i.e. like) entering water or fire. There is no such rule that this is a small or this is a great (exertion). O king, the fruit alone which is mentioned in

the sacred texts, would be great. As a small (thing) is destroyed by a great one, in the same way a great (thing) is destroyed by a small one. A heap of grass (i.e hay) is burnt even by a small spark of fire. A thousand formidable sins connected with killing, crores of violations (of the modesty) of the teacher's wife, sins like theft, committed by devotees of Kṛṣṇa through ignorance, come to an end.

24-31. (Even) a small good act, done by Viṣṇu's good and wise devotee, would obtain an inexhaustible fruit, O hero. No doubt should be entertained in this (matter). A man having devoutly worshipped Viṣṇu in the month of Vaiśākha , would obtain whatever is desired by him. By means of devotion to Viṣṇu, children, wealth, gems, a wife, a mansion, horses, elephants, pleasures, heaven, salvation are not away (from the devotee). Thus, there is no doubt that even by means of(an act done according to) rite told in sacred texts, there would be the destruction of a great sin, and the nourishment (i.e. enhancement) of good deeds. The fruit would increase, O king, due to the excellence of devotion and deeds. Even by means of the various (fruits), the course of religious merit should be understood to be subtle. This month of Vaiśākha is dear to the great-souled Viṣṇu. Even if one is observed (i.e. even if bath etc. is done in only one Vaiśākha) by people, it gives the entire desired (object). O king, this is my view that a man who is given to bathing (right) from his birth with the holy water of Gaṅgā at the proper time and place, who is void of devotion and yet is a giver, does not become pure. Creatures live at holy places on Gaṅgā etc. and flocks of birds always live in temple(s). (Though) they observe fasts, they, being bereft of devotion, meet with death, and do not get the (highest) position (i.e. salvation).

32-38. We are not able to describe the religious merit of him who devoutly keeping Viṣṇu in his heart, who intent on bathing and thus being pure, worships Viṣṇu in Vaiśākha. He, defective in devotion, having entered fire at the time of his death, after the fire which is sprinkled with ghee and oil, whose flames are turning round, is enkindled, does not go to heaven, nor does he obtain any other (good) fruit. Therefore, O king, have faith in the fruit of (i.e. given by) Mādhava . Even a small auspicious act destroys (the fruit of) hundreds of impious acts. As due to the fear of Viṣṇu's name the hosts of all sins perish, and O king, as they perish by bathing in the morning at a holy place when the Sun is in Aries, similarly they certainly perish by taking a bath at dawn (every day) in Vaiśākha, as serpents perish by the lustre of Garuḍa . He, O king, who bathes in Gaṅgā or Narmadā when the Sun is in Aries, and devoutly recites the hymn removing sins, once, twice or thrice, at dawn, noon and evening, goes, being free from sins, to the highest place (i.e. salvation).

39-40. O Ambarīṣa , for getting great religious merit, take care to observe the rule of taking bath in the morning in the month of Vaiśākha. What is said to be obtained by those living in the city of Ānarta for crores of years, is obtained by a single morning bath in the month of Vaiśākha.

41-48. O king, listen to an old account in this regard, viz. the conversation with his wife of the brāhmaṇa Devaśarman . On the bank of Revā , in the very auspicious holy place Amarakaṇṭaka was born the best brāhmaṇa Devaśarman as the son of Kauśika . He was sonless, had no wealth, and was having (i.e. suffering from) many afflictions. He was always troubled by the great grief of poverty. Day and night he would think about a means of (getting) a son and wealth also. Once his beloved wife, of a good vow, named Sumanā , saw her husband full of anxiety and with his face hung down. Seeing her husband at that time she, the glorious one, said: "Your mind is agitated by numberless troubles. You are confused with delusions. O you very intelligent one, give up your anxiety. Tell me your grief, be calm, be happy; for there is no other grief like anxiety that dries up the body. He who would give it up, becomes happy. O lord, O brāhmaṇa, tell me the cause of your anxiety."

Nārada said :

49. Having heard the words of his dear wife, the very intelligent Devaśarman, having the chaste wife as his companion, though afflicted, said (these) words:

Devaśarman said :

50-51. O good one, I shall tell you all about the cause of my worry, which you have thought about; having heard it, listening (to me), understand it accurately. O you of a good vow, I do not know for what sin I am wealthless and sonless. This is the cause of my anxiety.

Sumanā said :

52-66. Listen, I shall speak (that) which (instruction) will remove all doubt, and will contain all wisdom. Contentment alone is the great auspicious cause of happiness etc. Lack of contentment is a great sin. So said lord Hari . This greed is the seed of sin and its root is ignorance. Falsehood is its trunk; and the great trunks are there due to its great expanse. Its leaves are lustful passion and crookedness; it is always blossomed with bad thought. Its fragrance is falsehood, and ignorance is its fruit. Its walls are the heretics and thieves. The cruel, the fraudulent, the sinners are the birds that have resorted to the large branches ofthe tree of ignorance. Its great fruit is ignorance, and unrighteousness is the juice in the fruit. It is nourished by the water of emotion; and vehement desire loves its nourishment. It has delight in unrighteous acts, and becomes sweet due to being moist. With fruits like that the tree of greed is fructified. A man who lives by resorting to its shadow, every day eats its self-ripe fruits; being well-nourished by the juice of the fruits—unrighteousness—a man would be well-fed; he (then) sets about for a fall. Therefore, O (my) lord, one should not, resorting to anxiety, have greed. One should not worry about wealth, sons and a wife. O dear one, he who is not wise, being deluded, day and night thinks in vain along the path (i.e. in the manner) of fools. 'How shall I get good objects? How shall I get sons?' The deluded one thinks like this day and night. While worrying he would find great pleasure (just) for a moment. Again he becomes conscious, and is troubled by great affliction. O Brāhmaṇa, giving up anxiety and delusion, follow him. O you very intelligent one, in the worldly existence (one) has relation with none else. Friends, relations, sons, father, mother, are related to themselves only. So also is wife and others.

Devaśarman said :

67. O good one, tell me in detail, of what kind is the relation due to which all—wealth, sons etc. and kinsmen—happen (to be related).

Sumanā said :

68-80. O (my) husband, five kinds of sons are born. I shall now tell about (i.e. explain) them. They are: one who snatches away what is deposited with him; the other is the one connected through debt; enemy; suitable; and neutral, O dear one. O lord, I shall narrate their characteristics separately. Sons, friends, dear wife, father, mother, kinsmen are born on the earth being related to themselves (only). He who has been robbed (of his wealth) on the earth by snatching away his deposit, that is the owner of the deposit; he would be born as a virtuous, handsome son in the house of him who had snatched the deposit. There is no doubt about this. He had passed (away) after having given (the son) the affliction of snatching away the deposit. The owner of the deposit was (i.e. would be) a virtuous, handsome son, endowed with all (good) characteristics, of him who had snatched away the deposit. Talking agreeably and sweetly, and being eloquent, he would show great affection. Being (born) as his

son of great qualities, he would, O glorious one, give very fearful affliction, which he (i.e. the father in the present existence) had given him, after generating matchless love and after having seized his wealth, by means of snatching away his deposit. Being short-lived he meets with death. Again and again striking him and giving grief to him, he departs. When he (i.e. the father) says: ‘O son, O son’, and laments, then he laughs: ‘Who is whose son?’ ‘This wicked one snatched away my deposit; due to the snatching away of (my wealth), and due to great, unbearable grief, my life formerly departed. Then (I shall depart) by giving him grief, and seizing his excellent wealth’.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 88

Sumanā on Kinds of Sons

Chapter 383 of 693 · 31 detected Sanskrit verse markers

Sanskrit

सुमनोवाच-
ऋणसंबंधिनं पुत्रं प्रवक्ष्यामि तवाग्रतः ।
ऋणं यस्य गृहीत्वा यः प्रयाति मरणं किल १।
अर्थदाता सुतो भूत्वा भ्रातावाथ पिता प्रिया ।
मित्ररूपेण वर्तेत अंतर्दुष्टः सदैव सः २।
गुणं नैव प्रपश्येत स क्रूरो निष्ठुराकृतिः ।
जल्पते निष्ठुरं वाक्यं सदैव स्वजनेषु च ३।
मिष्टं मिष्टं समश्नाति भोगान्भुंजति नित्यशः ।
द्यूतकर्मरतो नित्यं चौरकर्मणि सस्पृहः ४।
गृहाद्द्रव्यं चोरयति वार्यमाणः स कुप्यति ।
पितरं मातरं चैव कुत्सते च दिनेदिने ७।
एवं संक्षीयते द्रव्यमेवमेतद्वदत्यपि ।
गृहं क्षेत्रादिकं सर्वं ममैव हि न संशयः ८।
पितरं मातरं चैव हिनस्त्येव दिने दिने ।
सुदंडैर्मुशलैश्चैव केशोत्पाटैश्च दारुणैः ९।

मृते तु तस्मिन्पितरि मातरि चातिनिष्ठुरः ।
निःस्नेहो निष्ठुरश्चैव जायते नात्र संशयः १०।
श्राद्धकार्याणि दानानि न करोति सदैव सः ।
एवंविधाः प्रियाः पुत्रा भवंति च महीपते ११।
रिपुं पुत्रं प्रवक्ष्यामि तवाग्रे द्विजसत्तम ।
बाल्येवयसि संप्राप्ते पुत्रत्वे वर्तते सदा १२।
पितरं मातरं चैव क्रीडमानो हि ताडयेत् ।
ताडयित्वा प्रयात्येवं प्रहस्यैवं पुनः पुनः १३।
पुनरायाति तं तत्र पितरं मातरं पुनः ।
सक्रोधो वर्तते नित्यं कुत्सते च दिनेदिने १४।
एवं संवर्तते नित्यं वैरकर्मणि संपदा ।
पितरं ताडयित्वा च मातरं च ततः पुनः १५।
प्रयात्येवं स दुष्टात्मा पूर्ववैरानुभावतः ।
अथातः संप्रवक्ष्यामि यथालभ्यं भवेत्प्रियम् १६।
जातमात्रं प्रियं कुर्याद्बाल्ये क्रीडनताडनैः ।

वयः प्राप्य प्रियं कुर्यान्मातृपित्रोरनंतरम् १७।
भक्त्या संतोषयेन्नित्यं तावुभौ परितोषयेत् ।
स्नेहेन वचसा चैव प्रियसंभाषणेन च १८।
मृतौ गुरू समाज्ञाय स्नेहेन रुदते पुनः ।
श्राद्धकर्माणि सर्वाणि पिंडदानादिकां क्रियाम् १९।
करोत्येवसुदुःखार्तस्तेभ्यो यात्रां प्रयच्छति ।
ऋणत्रयान्वितः स्नेहान्मोचयेद्यस्तु निश्चितः २०।
यस्माल्लभ्यं भवेत्कांत प्रयच्छति न संशयः ।
पुत्रो भूत्वा महाप्राज्ञ अनेनविधिना किल २१।
उदासीनं प्रवक्ष्यामि तवाग्रे प्रिय सांप्रतम् ।
उदासीनेन भावेन सदैव परिवर्तते २२।
ददाति नैव गृह्णाति न च कुप्यति तुष्यति ।
नो वा प्रयाति संत्यज्य उदासीनो द्विजोत्तम २३।
भृत्याश्चापि समाख्याताः पशवस्तुरगास्तथा ।
गजा महिष्यो दास्यश्च ऋणसंबंधिनस्त्वमी २४।

गृहीतमाययैकेन आवाभ्यां तु न कस्य हि ।
न्यासमेवं न कस्यापि कृतं वै पूर्वजन्मनि २५।
राधयामि न कस्यापि क्षणं कांत शृणुष्व हि ।
न वैरमस्ति केनापि पूर्वजन्मनि वै कृतम् २६।
आबाल्येन तु विप्रेंद्र न च त्यक्तो मया पतिः ।
एवं ज्ञात्वा शमं गच्छ त्यज चिंतामनर्थिकीम् २७।
हृतं नैव च कस्यापि नैव दत्तं त्वया पुनः ।
कथं ते धनमायाति विस्मयं व्रज मा विभो २८।
प्राप्तमेव हि यत्रैव रक्षितुश्च न तिष्ठति ।
एवं ज्ञात्वा शमं गच्छ त्यज चिंतामनर्थिकीम् २९।
कस्य पुत्राः प्रिया भार्या कस्य स्वजनबांधवाः ।
कः कस्य नास्ति संसारे न संबंधो द्विजोत्तम ३०।
मायामोहेन संमूढा मानवाः पापचेतनाः ।
इदं गृहमयं पुत्र इयं भार्या ममैव हि ३१।
अनृतं दृश्यते कांत संसारस्य हि बंधनम् ३२।

इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये अष्टाशीतितमोऽध्यायः ८८।

Roman transliteration

sumanovāca-
ṛṇasaṃbaṃdhinaṃ putraṃ pravakṣyāmi tavāgrataḥ |
ṛṇaṃ yasya gṛhītvā yaḥ prayāti maraṇaṃ kila 1|
arthadātā suto bhūtvā bhrātāvātha pitā priyā |
mitrarūpeṇa varteta aṃtarduṣṭaḥ sadaiva saḥ 2|
guṇaṃ naiva prapaśyeta sa krūro niṣṭhurākṛtiḥ |
jalpate niṣṭhuraṃ vākyaṃ sadaiva svajaneṣu ca 3|

miṣṭaṃ miṣṭaṃ samaśnāti bhogānbhuṃjati nityaśaḥ |
dyūtakarmarato nityaṃ caurakarmaṇi saspṛhaḥ 4|
gṛhāddravyaṃ corayati vāryamāṇaḥ sa kupyati |
pitaraṃ mātaraṃ caiva kutsate ca dinedine 7|
evaṃ saṃkṣīyate dravyamevametadvadatyapi |
gṛhaṃ kṣetrādikaṃ sarvaṃ mamaiva hi na saṃśayaḥ 8|
pitaraṃ mātaraṃ caiva hinastyeva dine dine |
sudaṃḍairmuśalaiścaiva keśotpāṭaiśca dāruṇaiḥ 9|

mṛte tu tasminpitari mātari cātiniṣṭhuraḥ |
niḥsneho niṣṭhuraścaiva jāyate nātra saṃśayaḥ 10|
śrāddhakāryāṇi dānāni na karoti sadaiva saḥ |
evaṃvidhāḥ priyāḥ putrā bhavaṃti ca mahīpate 11|
ripuṃ putraṃ pravakṣyāmi tavāgre dvijasattama |
bālyevayasi saṃprāpte putratve vartate sadā 12|
pitaraṃ mātaraṃ caiva krīḍamāno hi tāḍayet |
tāḍayitvā prayātyevaṃ prahasyaivaṃ punaḥ punaḥ 13|
punarāyāti taṃ tatra pitaraṃ mātaraṃ punaḥ |
sakrodho vartate nityaṃ kutsate ca dinedine 14|
evaṃ saṃvartate nityaṃ vairakarmaṇi saṃpadā |
pitaraṃ tāḍayitvā ca mātaraṃ ca tataḥ punaḥ 15|
prayātyevaṃ sa duṣṭātmā pūrvavairānubhāvataḥ |
athātaḥ saṃpravakṣyāmi yathālabhyaṃ bhavetpriyam 16|
jātamātraṃ priyaṃ kuryādbālye krīḍanatāḍanaiḥ |

vayaḥ prāpya priyaṃ kuryānmātṛpitroranaṃtaram 17|
bhaktyā saṃtoṣayennityaṃ tāvubhau paritoṣayet |
snehena vacasā caiva priyasaṃbhāṣaṇena ca 18|
mṛtau gurū samājñāya snehena rudate punaḥ |
śrāddhakarmāṇi sarvāṇi piṃḍadānādikāṃ kriyām 19|
karotyevasuduḥkhārtastebhyo yātrāṃ prayacchati |
ṛṇatrayānvitaḥ snehānmocayedyastu niścitaḥ 20|
yasmāllabhyaṃ bhavetkāṃta prayacchati na saṃśayaḥ |
putro bhūtvā mahāprājña anenavidhinā kila 21|
udāsīnaṃ pravakṣyāmi tavāgre priya sāṃpratam |
udāsīnena bhāvena sadaiva parivartate 22|
dadāti naiva gṛhṇāti na ca kupyati tuṣyati |
no vā prayāti saṃtyajya udāsīno dvijottama 23|
bhṛtyāścāpi samākhyātāḥ paśavasturagāstathā |
gajā mahiṣyo dāsyaśca ṛṇasaṃbaṃdhinastvamī 24|

gṛhītamāyayaikena āvābhyāṃ tu na kasya hi |
nyāsamevaṃ na kasyāpi kṛtaṃ vai pūrvajanmani 25|
rādhayāmi na kasyāpi kṣaṇaṃ kāṃta śṛṇuṣva hi |
na vairamasti kenāpi pūrvajanmani vai kṛtam 26|
ābālyena tu vipreṃdra na ca tyakto mayā patiḥ |
evaṃ jñātvā śamaṃ gaccha tyaja ciṃtāmanarthikīm 27|
hṛtaṃ naiva ca kasyāpi naiva dattaṃ tvayā punaḥ |
kathaṃ te dhanamāyāti vismayaṃ vraja mā vibho 28|
prāptameva hi yatraiva rakṣitusca na tiṣṭhati |
evaṃ jñātvā śamaṃ gaccha tyaja ciṃtāmanarthikīm 29|
kasya putrāḥ priyā bhāryā kasya svajanabāṃdhavāḥ |
kaḥ kasya nāsti saṃsāre na saṃbaṃdho dvijottama 30|

māyāmohena saṃmūḍhā mānavāḥ pāpacetanāḥ |
idaṃ gṛhamayaṃ putra iyaṃ bhāryā mamaiva hi 31|
anṛtaṃ dṛśyate kāṃta saṃsārasya hi baṃdhanam 32|

iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye aṣṭāśītitamo'dhyāyaḥ 88|

English translation

Sumanā said :

1-11. (Now) I shall describe to you the son connected through debt. Someone having taken debt from someone dies. The giver of wealth (lender) being a son, or a brother, or a father, or a beloved, would, always wicked internally, remain in the form of a friend. He, of a rough figure, would not at all notice virtue(s). He always speaks cruel words to his relatives. He eats sweet (articles of food), and always enjoys pleasures. He is always engaged in gambling, and longs for stealing. He steals money from the house, and, when prevented, gets angry. Every day he abuses his father and mother. He is a thief; he frightens (others); he speaks very harsh words. Thus having seized his wealth, he remains happily. In childhood he takes formidable wealth through the ceremony performed at his birth etc. Again on the occasions of marriage etc. (he takes money) many times and in various ways. In this way the wealth is reduced, and he says this much also: 'All this—the house, the field—is mine. There is no doubt about it.' Every day he torments his father and mother with strong sticks, pestles and by ruthlessly plucking their hair. On the death of his father and mother the very cruel one becomes affectionless and harsh. There is no doubt about it. He never performs the śrāddha -rites and never gives gifts. O king, dear sons become like this.

12-16a. O best brāhmaṇa , I shall describe to you the inimical son. When childhood has come, he always behaves as a son. He, while sporting, would beat his father and mother. Having beaten them and again and again laughed he goes away. Again he comes there and is always angry with his father and mother, and abuses them every day. Thus, due to wealth he always indulges in inimical acts. Then again having beaten his father and mother, the wicked-souled one just goes away due to the power of the former enmity.

16b-21. Now I shall describe how the proper son would become dear. As soon as he is born, he would do what is agreeable, and by means of sportive beatings (he would do what is agreeable) in his childhood. Then, after he attains youth, he would do what would please his mother and father. Through devotion (to them) he would please them, and by means of affection, words, and conversing with them in a pleasing way, he would gratify both of them. Coming to know of the death of the elders, he weeps through affection (for them). Being extremely afflicted he performs all śrāddha-rites and offers them piṇḍas . He gives them support of life. Being resolute, he, having the three debts, would certainly, through affection, emancipate them. O dear one, since he would be a proper (son), he would give (to him from whom he borrows). There is no doubt about this. O very wise one, he becomes a son in this manner.

22-27a. Now before you I shall describe the neutral son, O dear one. He always behaves in a neutral manner. He does not at all give. He does not receive. He does not get angry, or is not pleased. O best brāhmaṇa, the neutral one does not go away after abandoning (his parents). Servants, beasts, so also horses, elephants, buffaloes—all these are connected (with a man) through debt. One of us, or both of us have not taken anything fraudulently, nor have we made any deposit with anyone in our former existence; I am not pleasing anyone. O dear one, listen for a moment. (Right) from our childhood I

have not had enmity with anyone in the former existence; and O best brāhmaṇa, I have not abandoned my husband. Realising this, be calm; give up (this) useless anxiety. O lord, you never snatched (anything) from anybody; nor have you given (anything) to anyone. How will (then) wealth come to you? Do not be surprised, for whatever is obtained by one who guards (i.e. tries to guard) it, does not remain (with him).

27b-32. Realising thus, be calm; give up (this) useless anxiety. To whom do the sons, dear wife, kinsmen and relatives belong? In this mundane existence nobody belongs to anyone (else). There is no connection (between two persons), O best brāhmaṇa. Men of wicked feelings, deluded by infatuation and illusion (say:) “This is my house; this is my son; this is my wife.” O dear one, the bond of the worldly existence appears to be untrue.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 89

Devaśarman's Life in the Previous Birth

Chapter 384 of 693 · 70 detected Sanskrit verse markers

Sanskrit

एकोननवतितमोऽध्यायः 5.89
नारद उवाच-
एवं संबोधितो विप्रो देवशर्मा द्विजोत्तमः ।
पुनः प्राह प्रियां भार्यां सहितां ज्ञानवादिनीम् १।
सत्यमुक्तं त्वया भद्रे सर्वसंदेहनाशनम् ।
तथा हि वंशमिच्छंति साधवः सत्यपंडिताः २।
यथा पुत्रस्य चिंता मे न धनस्य तथा प्रिये ।
येनकेनाप्युपायेन पुत्रमुत्पादयाम्यहम् ३।
सुमनोवाच-
पुत्रेण लोकाञ्जयति पुत्रस्तारयते कुलम् ।
सुपुत्रेण महाभाग पितामाता प्रजीवतः ४।
एकः पुत्रो वरः कांत बहुभिर्निर्गुणैस्तु किम् ।
एकस्तारयते वंशमन्ये संतापकारकाः ५।
पूर्वमेव मया प्रोक्तमन्ये संबंधभागिनः ।
पुण्येन प्राप्यते पुत्रः पुण्येन प्राप्यते कुलम् ६।

सुगर्भः प्राप्यते पुण्यैर्दुर्मृत्युः पातकैस्तथा ।
सुखानां निचयं कांत सत्यमेव वदाम्यहम् ७।
ब्रह्मचर्येण सत्येन तपसा नित्यवर्तनैः ।
दानेन नियमैश्चापि क्षमा शौचेन वल्लभ ८।
अहिंसया च शक्त्या वाऽस्तेयेनापि प्रवर्तते ।
एतैर्दशभिरंगैश्च धर्ममेवं प्रसूयते ९।
संपूर्णो जायते धर्म अंगैर्गर्भो यथोदरे ।
धर्मं सृजति धर्मात्मा त्रिविधेनैव कर्मणा १०।
तस्य धर्मः प्रसन्नात्मा पुण्य सौख्यं प्रयच्छति ।
यंयं चिंतयते प्राज्ञस्तंतं प्राप्नोति दुर्लभम् ११।
देवशर्म्मोवाच-
सर्वं देवि समाख्यातं धर्माख्यं ज्ञानमुत्तमम् ।
कथं पुत्रमहं विंद्यां वैष्णवं गुणसंयुतम् १२।
वद त्वं मे महाभागे यदि जानासि सुव्रते ।
धर्ममार्गस्त्वया सर्व्वः पितुः प्राप्तः पुरानघे १३।

mamaitaddiditaṃ kānte bhavatī brahmavādinī ।
cyavanasya prasādena viṣṇostuṣṭasya te purā ।।
sumanovāca-
vasiṣṭhaṃ gaccha dharmajña taṃ prārthaya mahāmunim् ।
tasmātprāpsyasi taṃ putraṃ dharmajñaṃ dharmavatsalam् ।।
evamukte tayā vākye devaśarmā dvijottamaḥ ।
kariṣye tava kalyāṇi matamevaṃ na saṃśayaḥ ।।
evamuktvā jagāmāsau devaśarmā dvijottamaḥ ।
vasiṣṭhaṃ sarvavettāraṃ dīpyaṃtaṃ tapatāṃ varam् ।।
gaṃgātīre sthitaṃ puṇyamāsanasthaṃ dvijottamam् ।
tejojvālāsamākīrṇāṃ dvitīyamiva bhāskaram् ।।
rājamānaṃ mahātmānaṃ brahmasiṃhaṃ dvijottamam् ।
bhaktyā praṇamya sa muniṃ daṃḍavatpuna:puna: ।।
tamuvāca mahātejā brahmasūnurakalmaṣam् ।
upaviśāsane puṇye sukhena sumahāmate ।।

nārada uvāca-
upaviṣṭa: sa yogīṃdra punaḥ prāha tapodhanam् ।
gṛhe puruṣa te vatsa dāraphṛtyeṣu sarvadā ।।
kṣemamasti mahābhāga puṇyakarmasu cāgniṣu ।
nirāmayoऽsi cāṃgeṣu dharmaṃ pālayase sadā ।।
evamuktvā mahāprājña: punaḥ prāha mahīsuram् ।
kiṃ karomi priyaṃ kāmaṃ supriyaṃ te dvijottama ।।
nārada uvāca-
evaṃ saṃbhāṣya taṃ viprā viraraṃ śubhaṃ vaca: ।
tato viprो mahābhāgo vasiṣṭhaṃ muniपuṃgavam् ।।
sa hovāca mahātmānaṃ vasiṣṭhaṃ tapatāṃ varam् ।
bhagavañchrūyatāṃ vākyaṃ vicchedaya dvijottama ।।
dāridrayaṃ kena bhāvena putrasaukhyaṃ kathaṃ nahi ।
etanme saṃśayaṃ tāta kasmātpāpādvadasva me ।।
mahāmohena saṃmugdha: priyayā bodhito dvija ।

tayāhaṃ preṣitastāta tava pārśvaṃ samāgata: ।।
tatsarvaṃ hi samācakṣva sarvasaṃdehanāśakam् ।
muktidātā bhava svatvaṃ mamasaṃsārabaṃdhanāt् ।।
vasiṣṭha uvāca-
putrā mitrāstathā bhrātā anye svajanabāṃdhavā: ।
paṃcabhedāstu saṃbaṃdhā: puruṣasya bhavaṃti te ।।
tete sumanasā proktā: pūrvameva tavāgrata: ।
ṛṇasaṃbaṃdhina: sarve te kuputrā dvijottama ।।
putrasya lakṣaṇaṃ puṇyaṃ tavāgre pravadāmyaham् ।

पुण्यप्रसक्तो यस्यात्मा सत्यधर्मरतः सदा ३१।
शुद्धिमाञ्ज्ञानसंपन्नस्तपस्वी वाग्विदां वरः ।
सर्वकर्मसुसंवीतो वेदाध्ययनतत्परः ३२।
सर्वशास्त्रप्रवेदी च देवब्राह्मणपूजकः ।
याज्ञिकः सर्वयज्ञानां दाता त्यागी प्रियंवदः ३३।
विष्णुध्यानपरो नित्यं शांतोदांतः सुहृत्सदा ।

पितृमातृपरो नित्यं सर्वस्वजनवत्सलः ३४।
कुलस्य तारको विद्वान्स्वकुलं परिपोषकः ।
एवंगुणैस्तु संयुक्तः सुपुत्रः सुखदायकः ३५।
अन्ये संबंधयुक्ताश्च शोकसंतापकारकाः ।
उदासीनेन किं कार्यं फलहीनेन तेऽनघ ३६।
आयांति यांति ते सर्वे दुःखं दत्वा सुदारुणम् ।
पुत्ररूपेण ते सर्वे संसारे द्विजसत्तम ३७।
पूर्वजन्मकृतं कर्म यत्त्वया परिपालितम् ।
तत्सर्वं हि प्रवक्ष्यामि श्रूयतामद्भुतं पुनः ३८।
भवाञ्छूद्रो महाप्राज्ञ पूर्वजन्मनि नान्यथा ।
कृषिकर्त्ता ज्ञानहीनो महालोभेन संयुतः ३९।
एकभार्यः सदा द्वेषी बहुपुत्रो ह्यदत्तवान् ।
धर्मं नैव विजानासि सत्यं च परिनिष्ठितम् ४०।
दानं नैव त्वया दत्तं शास्त्रं नैव परिश्रुतम् ।
कृतं नैव त्वया तीर्थं न च यात्रा महामते ४१।

एवं कृतस्त्वया विप्र कृषिमार्गः पुनःपुनः ।
पशूनां पालनं पूर्वंग च्छंश्चैव द्विजोत्तम ४२।
महिषीणां तथाश्वीनां पालनं च पुनःपुनः ।
एवं पूर्वं कृतं कर्म त्वयैव च द्विजोत्तम ४३।
विपुलं तु धनं तद्वल्लोभेन परिसंचितम् ।
तस्य व्ययस्तु पुण्येन न कृतस्तु त्वया कदा ४४।
पात्रे दानं न दत्तं हि दृष्ट्वा वा दुर्बलं च तत् ।
कृषिं कृत्वा न दत्तं तु भवता धनमेव हि ४५।
गोमयं हि त्विदं सर्वं पशूनां संचयं च वै ।
विक्रयित्वा धनं विप्र संचितं विपुलं त्वया ४६।
तक्रं घृतं तथा क्षीरं विक्रीतं सततं दधि ।
दुष्कालश्चिंतितो विप्र मोहितो विष्णुमायया ४७।
कृत्वा महार्घमेवैतद्धनं ब्राह्मणसत्तम ।
निर्दयेन त्वया दानं न दत्तं तु तदा किल ४८।
देवानां पूजनं विप्र भवता न कृतं सदा ।

पर्वाणि प्राप्य विप्रेभ्यो द्रव्यं नैव समर्पितम् ४९।
श्राद्धकालं च संप्राप्य श्रद्धया न कृतं त्वया ।

भार्या वदति ते साध्वी दिनमध्ये समागते ५०।
श्वशुरश्राद्धकालश्च श्वश्र्वाश्चैव महामते ।
तच्छ्रुत्वा तद्वचस्तेषां गृहं त्यक्त्वा पलायसे ५१।
धर्ममार्गो न दृष्टो हि श्रुतो नैव कदा त्वया ।
लोभो मातापिता भ्राता लोभः स्वजनबांधवाः ५२।
पालितो लोभ एवैकस्त्यक्त्वा धर्मं सदैव हि ।
तस्माद्दुःखी भवाञ्जातो दारिद्रेणाति पीडितः ५३।
दिनेदिने महातृष्णा हृदये ते प्रवर्त्तते ।
यदायदा गृहे द्रव्यं वृद्धिमायाति ते सदा ५४।
तृष्णया दह्यमानस्तु तदा त्वं वह्निरूपया ।
रात्रौ वा त्वं प्रसुप्तस्तु लोभं चिंतयसेऽधिकम् ५५।
दिनं प्राप्य महामोहैर्व्यापितो हि सदैव हि ।
सहस्रं लक्षतः कोटिः कदावार्बुदमेव च ५६।

भविष्यति कदा खर्वो निखर्वश्चाथ मे गृहे ।
एवं सहस्रलक्षं च कोटिरर्बुदमेव च ५७।
खर्वो निखर्वः संजातस्तृष्णा नैव प्रगच्छति ।
एवं कालं परित्यज्य वृद्धिमायाति सर्वदा ५८।
नैव दत्तं हुतं विप्र भुक्तं नैव कदा त्वया ।
निश्चितं भूमिमध्ये तत्क्षिप्तं पुत्रानजानते ५९।
अन्यमेवमुपायं तु द्रव्यागमनकारणात् ।
कुरुषे सर्वदा विप्र लोकान्पृच्छसि बुद्धिमान् ६०।
खनित्रमंजनं वादं धातुवादमतःपरम् ।
पृच्छमानो भ्रमस्येकस्तृष्णया परिमोहितः ६१।
सर्वांश्चिंतयसे नित्यं कल्पान्सिद्धि प्रदायकान् ।
प्रवेशं चित्रवर्णानां चिंतामणिं च पृच्छसि ६२।
तृष्णानलेनदग्धोसि सुखं नैव प्रगच्छसि ।
तृष्णानलप्रदीप्तोसि हाहाभूतोऽप्रचेतनः ६३।
एवंभूतोसि विप्रेंद्र गतस्त्वं कालवश्यताम् ।

दारपुत्रेषु तद्द्रव्यं पृच्छमानेषु वै त्वया ६४।
कथितं नैव तद्दत्तं प्राणांस्त्यक्त्वा गतो यमम् ।
एवं सर्वंम याख्यातं वृत्तांतं तव पूर्वकम् ६५।
अनेन कर्मणा विप्र निर्धनोसि दरिद्रवान् ।
संसारे यस्य सत्पुत्रा भक्तिमंतः सदैव हि ६६।
सुशीला ज्ञानसंपन्नाः सत्यधर्मरताः सदा ।
संभवंति गृहे तस्य यस्य विष्णुः प्रसीदति ६७।
धनं धान्यं कलत्रं तु पुत्रपौत्रमनंतकम् ।
सभुंक्ते मर्त्यलोके वै यस्य विष्णुः प्रसन्नवान् ६८।
विना विष्णोः प्रसादेन दाराः पुत्रा भवंति न ।

सुजन्म च कुले विप्र तद्विष्णोः परमं पदम् ६९।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये देवशर्मोपाख्याने एकोननवतितमोऽध्यायः ८९।

Roman transliteration

ekonanavatitamo'dhyāyaḥ 5.89
nārada uvāca-
evaṃ saṃbodhito vipro devaśarmā dvijottamaḥ |
punaḥ prāha priyāṃ bhāryāṃ sahitāṃ jñānavādinīm 1|
satyamuktaṃ tvayā bhadre sarvasaṃdehanāśanam |
tathā hi vaṃśamicchaṃti sādhavaḥ satyapaṃḍitāḥ 2|
yathā putrasya ciṃtā me na dhanasya tathā priye |
yenakenāpyupāyena putramutpādayāmyaham 3|
sumanovāca-
putreṇa lokāñjayati putrastārayate kulam |
suputreṇa mahābhāga pitāmātā prajīvataḥ 4|
ekaḥ putro varaḥ kāṃta bahubhirnirguṇaistu kim |
ekastārayate vaṃśamanye saṃtāpakārakāḥ 5|
pūrvameva mayā proktamanye saṃbaṃdhabhāginaḥ |
puṇyena prāpyate putraḥ puṇyena prāpyate kulam 6|

sugarbhaḥ prāpyate puṇyairdurmṛtyuḥ pātakaistathā |
sukhānāṃ nicayaṃ kāṃta satyameva vadāmyaham 7|
brahmacaryeṇa satyena tapasā nityavartanaiḥ |
dānena niyamaiścāpi kṣamā śaucena vallabha 8|
ahiṃsayā ca śaktyā vā'steyenāpi pravartate |
etairdaśabhiraṃgaiśca dharmamevaṃ prasūyate 9|
saṃpūrṇo jāyate dharma aṃgairgarbho yathodare |
dharmaṃ sṛjati dharmātmā trividhenaiva karmaṇā 10|
tasya dharmaḥ prasannātmā puṇya saukhyaṃ prayacchati |
yaṃyaṃ ciṃtayate prājñastaṃtaṃ prāpnoti durlabham 11|
devaśarmmovāca-
sarvaṃ devi samākhyātaṃ dharmākhyaṃ jñānamuttamam |
kathaṃ putramahaṃ viṃdyāṃ vaiṣṇavaṃ guṇasaṃyutam 12|
vada tvaṃ me mahābhāge yadi jānāsi suvrate |
dharmamārgastvayā sarvvaḥ pituḥ prāptaḥ purānaghe 13|

mamaitadviditaṃ kāṃte bhavatī brahmavādinī |
cyavanasya prasādena viṣṇostuṣṭasya te purā 14|
sumanovāca-
vasiṣṭhaṃ gaccha dharmajña taṃ prārthaya mahāmunim |
tasmātprāpsyasi taṃ putraṃ dharmajñaṃ dharmavatsalam 15|
evamukte tayā vākye devaśarmā dvijottamaḥ |
kariṣye tava kalyāṇi matamevaṃ na saṃśayaḥ 16|
evamuktvā jagāmāsau devaśarmā dvijottamaḥ |
vasiṣṭhaṃ sarvavettāraṃ dīpyaṃtaṃ tapatāṃ varam 17|
gaṃgātīre sthitaṃ puṇyamāsanasthaṃ dvijottamam |
tejojvālāsamākīrṇaṃ dvitīyamiva bhāskaram 18|
rājamānaṃ mahātmānaṃ brahmasiṃhaṃ dvijottamam |
bhaktyā praṇamya sa muniṃ daṃḍavattaṃ punaḥpunaḥ 19|
tamuvāca mahātejā brahmasūnurakalmaṣam |

upaviśāsane puṇye sukhena sumahāmate 20|

nārada uvāca-
upaviṣṭaḥ sa yogīṃdra punaḥ prāha tapodhanam |
gṛhe puruṣa te vatsa dārabhṛtyeṣu sarvadā 21|
kṣemamasti mahābhāga puṇyakarmasu cāgniṣu |
nirāmayo'si cāṃgeṣu dharmaṃ pālayase sadā 22|
evamuktvā mahāprājñaḥ punaḥ prāha mahīsuram |
kiṃ karomi priyaṃ kāmaṃ supriyaṃ te dvijottama 23|
nārada uvāca-
evaṃ saṃbhāṣya taṃ vipraṃ virarāma śubhaṃ vacaḥ |
tato vipro mahābhāgo vasiṣṭhaṃ munipuṃgavam 24|
sa hovāca mahātmānaṃ vasiṣṭhaṃ tapatāṃ varam |
bhagavañchrūyatāṃ vākyaṃ vicchedaya dvijottama 25|
dāridryaṃ kena bhāvena putrasaukhyaṃ kathaṃ nahi |
etanme saṃśayaṃ tāta kasmātpāpādvadasva me 26|
mahāmohena saṃmugdhaḥ priyayā bodhito dvija |

tayāhaṃ preṣitastāta tava pārśvaṃ samāgataḥ 27|
tatsarvaṃ hi samācakṣva sarvasaṃdehanāśakam |
muktidātā bhava svatvaṃ mamasaṃsārabaṃdhanāt 28|
vasiṣṭha uvāca-
putrā mitrāstathā bhrātā anye svajanabāṃdhavāḥ |
paṃcabhedāstu saṃbaṃdhāḥ puruṣasya bhavaṃti te 29|
tete sumanasā proktāḥ pūrvameva tavāgrataḥ |
ṛṇasaṃbaṃdhinaḥ sarve te kuputrā dvijottama 30|
putrasya lakṣaṇaṃ puṇyaṃ tavāgre pravadāmyaham |
puṇyaprasakto yasyātmā satyadharmarataḥ sadā 31|
śuddhimāñjñānasaṃpannastapasvī vāgvidāṃ varaḥ |
sarvakarmasusaṃvīto vedādhyayanatatparaḥ 32|
sarvaśāstrapravedī ca devabrāhmaṇapūjakaḥ |
yājñikaḥ sarvayajñānāṃ dātā tyāgī priyaṃvadaḥ 33|
viṣṇudhyānaparo nityaṃ śāṃtodāṃtaḥ suhṛtsadā |

pitṛmātṛparo nityaṃ sarvasvajanavatsalaḥ 34|
kulasya tārako vidvānsvakulaṃ paripoṣakaḥ |
evaṃguṇaistu saṃyuktaḥ suputraḥ sukhadāyakaḥ 35|
anye saṃbaṃdhayuktāśca śokasaṃtāpakārakāḥ |
udāsīnena kiṃ kāryaṃ phalahīnena te'nagha 36|
āyāṃti yāṃti te sarve duḥkhaṃ datvā sudāruṇam |
putrarūpeṇa te sarve saṃsāre dvijasattama 37|
pūrvajanmakṛtaṃ karma yattvayā paripālitam |
tatsarvaṃ hi pravakṣyāmi śrūyatāmadbhutaṃ punaḥ 38|
bhavāñchūdro mahāprājña pūrvajanmani nānyathā |
kṛṣikarttā jñānahīno mahālobhena saṃyutaḥ 39|
ekabhāryaḥ sadā dveṣī bahuputro hyadattavān |
dharmaṃ naiva vijānāsi satyaṃ ca pariniṣṭhitam 40|
dānaṃ naiva tvayā dattaṃ śāstraṃ naiva pariśrutam |
kṛtaṃ naiva tvayā tīrthaṃ na ca yātrā mahāmate 41|

evaṃ kṛtastvayā vipra kṛṣimārgaḥ punaḥpunaḥ |
paśūnāṃ pālanaṃ pūrvaṃga cchaṃścaiva dvijottama 42|
mahiṣīṇāṃ tathāśvīnāṃ pālanaṃ ca punaḥpunaḥ |

evaṃ pūrvaṃ kṛtaṃ karma tvayaiva ca dvijottama 43|
vipulaṃ tu dhanaṃ tadvallobhena parisaṃcitam |
tasya vyayastu puṇyena na kṛtastu tvayā kadā 44|
pātre dānaṃ na dattaṃ hi dṛṣṭvā vā durbalaṃ ca tat |
kṛṣiṃ kṛtvā na dattaṃ tu bhavatā dhanameva hi 45|
gomayaṃ hi tvidaṃ sarvaṃ paśūnāṃ saṃcayaṃ ca vai |
vikrayitvā dhanaṃ vipra saṃcitaṃ vipulaṃ tvayā 46|
takraṃ ghṛtaṃ tathā kṣīraṃ vikrītaṃ satataṃ dadhi |
duṣkālaściṃtito vipra mohito viṣṇumāyayā 47|
kṛtvā mahārghamevaitaddhanaṃ brāhmaṇasattama |
nirdayena tvayā dānaṃ na dattaṃ tu tadā kila 48|
devānāṃ pūjanaṃ vipra bhavatā na kṛtaṃ sadā |

parvāṇi prāpya viprebhyo dravyaṃ naiva samarpitam 49|
śrāddhakālaṃ ca saṃprāpya śraddhayā na kṛtaṃ tvayā |
bhāryā vadati te sādhvī dinamadhye samāgate 50|
śvaśuraśrāddhakālaśca śvaśrvāścaiva mahāmate |
tacchrutvā tadvacasteṣāṃ gṛhaṃ tyaktvā palāyase 51|
dharmamārgo na dṛṣṭo hi śruto naiva kadā tvayā |
lobho mātāpitā bhrātā lobhaḥ svajanabāṃdhavāḥ 52|
pālito lobha evaikastyaktvā dharmaṃ sadaiva hi |
tasmādduḥkhī bhavāñjāto dāridreṇāti pīḍitaḥ 53|
dinedine mahātṛṣṇā hṛdaye te pravarttate |
yadāyadā gṛhe dravyaṃ vṛddhimāyāti te sadā 54|
tṛṣṇayā dahyamānastu tadā tvaṃ vahnirūpayā |
rātrau vā tvaṃ prasuptastu lobhaṃ ciṃtayase'dhikam 55|
dinaṃ prāpya mahāmohairvyāpito hi sadaiva hi |
sahasraṃ lakṣataḥ koṭiḥ kadāvārbudameva ca 56|

bhaviṣyati kadā kharvo nikharvaścātha me gṛhe |
evaṃ sahasralakṣaṃ ca koṭirarbudameva ca 57|
kharvo nikharvaḥ saṃjātastṛṣṇā naiva pragacchati |
evaṃ kālaṃ parityajya vṛddhimāyāti sarvadā 58|
naiva dattaṃ hutaṃ vipra bhuktaṃ naiva kadā tvayā |
niścitaṃ bhūmimadhye tatkṣiptaṃ putrānajānate 59|
anyamevamupāyaṃ tu dravyāgamanakāraṇāt |
kuruṣe sarvadā vipra lokānpṛcchasi buddhimān 60|
khanitramaṃjanaṃ vādaṃ dhātuvādamataḥparam |
pṛcchamāno bhramasyekastṛṣṇayā parimohitaḥ 61|
sarvāṃściṃtayase nityaṃ kalpānsiddhi pradāyakān |
praveśaṃ citravarṇānāṃ ciṃtāmaṇiṃ ca pṛcchasi 62|
tṛṣṇānalenadagdhosi sukhaṃ naiva pragacchasi |
tṛṣṇānalapradīptosi hāhābhūto'pracetanaḥ 63|
evaṃbhūtosi vipreṃdra gatastvaṃ kālavaśyatām |

dāraputreṣu taddravyaṃ pṛcchamāneṣu vai tvayā 64|
kathitaṃ naiva taddattaṃ prāṇāṃstyaktvā gato yamam |
evaṃ sarvaṃma yākhyātaṃ vṛttāṃtaṃ tava pūrvakam 65|
anena karmaṇā vipra nirdhanosi daridravān |
saṃsāre yasya satputrā bhaktimaṃtaḥ sadaiva hi 66|
suśīlā jñānasaṃpannāḥ satyadharmaratāḥ sadā |
saṃbhavaṃti gṛhe tasya yasya viṣṇuḥ prasīdati 67|
dhanaṃ dhānyaṃ kalatraṃ tu putrapautramanaṃtakam |

sabhuṃkte martyaloke vai yasya viṣṇuḥ prasannavān 68|
vinā viṣṇoḥ prasādena dārāḥ putrā bhavaṃti na |
sujanma ca kule vipra tadviṣṇoḥ paramaṃ padam 69|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye devaśarmopākhyāne
ekonanavatitamo'dhyāyaḥ 89|

English translation

Nārada said :

1-3. Thus addressed (by his wife) the best brāhmaṇa , Devaśarman , again spoke to his wife, having (his) welfare in mind, and talking wisely: “O good one, you have told the truth which destroys (i.e. removes) all doubts, for it has been said that good men, the truly wise ones, desire (the continuity of) their family. O dear one, I am not so much anxious about (getting) wealth as about (having) a son. With whatever means I shall produce (i.e. have) a son.”

Sumanā said :

4-11. A man wins the worlds through a son. A son emancipates (his) family. O glorious one, due to a good son, the father and mother survive. O dear one, it is better to have one son (only). What is the use of (having) many worthless sons? One son emancipates the family; the others (i.e. many sons) cause torment. Formerly only I have said that (these) others (simply) enjoy relation. Due to religious merit a good son is had; due to religious merit (birth in a noble) family is obtained. A good womb (i.e. being conceived by a noble woman) is obtained through religious merit, and a bad death is had as a result of sins. A heap of pleasures (is had due to religious merit), O dear one. I am telling the truth only. A man lives by celibacy, truth, penance, necessary means of living, gifts, restraints, forgiveness, purity, O dear one; so also by harmlessness, might and non-stealing also. By means of these ten constituents he produces Dharma only. By means of these constituents Dharma becomes complete as the foetus (becomes complete) by means of limbs in the womb. A righteous person produces Dharma with three kinds of acts (viz. of body, of mind and of speech). Dharma being pleased with him, gives him meritorious pleasures. The wise one obtains whatever he thinks of.

Devaśarman said :

12-14. O respectable lady, you have told me the entire excellent knowledge called Dharma. O glorious one, O you of a good vow, if you know, tell me how I would obtain a son devoted to Viṣṇu and possessing virtues. O sinless one, you have obtained (i.e. learnt) the whole way of Dharma from your father. O dear one, I know that due to the favour of Cyavana , with whom Viṣṇu was formerly pleased, you are one who expounds the Vedas .

Sumanā said :

15-20. O you who know religious merit, go to Vasiṣṭha . Request that great sage. From him you will obtain the son knowing religious merit, to whom religious merit is dear.

When these words were uttered by her, the best brāhmaṇa Devaśarman (said:) “O auspicious one, I shall follow your advice. There is no doubt about it.” Saying so, that best brāhmaṇa Devaśarman went

to Vasiṣṭha who knew everything, who was bright, who was the best among those who practised penance, who, the best brāhmaṇa, remained on a seat on the bank of Gaṅgā , who was surrounded by flames of lustre, who was, as it were, another sun, who, the glorious one, was shining, who was the lion among brāhmaṇas and the best brāhmaṇa. He repeatedly and devoutly saluted, (prostrating himself) like a staff, that sage. That very lustrous son of Brahmā (i.e. Vasiṣṭha) said to the sinless one: “O you very intelligent one, be comfortably seated on the auspicious seat.”

Nārada said :

21-23. The best among the meditating saints who was seated, said to (Devaśarman) the treasure of penance: “O dear man, O glorious one, in your house, your wife and servants are well, so also everything is well with fires, with which sacred rites. are performed. You are healthy in all limbs; and you always practise righteous things.” Saying so, the very wise (Vasiṣṭha) again said to the brāhmaṇa: “O best brāhmaṇa, what cherished desire of yours (should) I fulfil?”

Nārada said :

24-28. Having spoken these good words to the brāhmaṇa, he ceased speaking. Then that glorious brāhmaṇa said to Vasiṣṭha, the best among sages, the magnanimous one, and the best among those who practised penance: “O revered best brāhmaṇa, (please) listen to my words; you may interrupt (me). Due to which condition (I am suffering from) poverty? How (is it that I am) not having the happiness of (having) a son? O dear one, this is my doubt. Tell me due to which sin (I am poor and sonless). Perplexed by great delusion I was advised by my dear wife, O brāhmaṇa. O dear one, sent by her, I have come to you. Tell me all that which will remove all doubt. (Please) be my emancipator from the bondage of the worldly existence.”

Vasiṣṭha said :

29-30. For a man there are five kinds of connections: Sons, friends, so also a brother and other kinsmen and relatives. These respective ones have been already explained to you by Sumanā . O best brāhmaṇa, those (sons) that are related (to the father) through debt, are bad sons.

31-36a. I shall explain to you the auspicious characteristic(s) of a son. He is attached to religious merit; his mind is always engaged in the practice of truth: he is pure; he is endowed with knowledge; he practised penance; he is the best among the eloquent; he is well-adorned with all rites; he is intent upon Vedic studies; he well knows all sacred texts; he honours gods and brāhmaṇas; he performs all (kinds of) sacrifices; he is a giver and a donor; is sweet-speaking; he is always engaged in the meditation upon Viṣṇu; he is calm; controlled; he is always friendly; he is always devoted to his father and mother; he is learned; he maintains his family. A good son having these qualities gives happiness (to his parents). Others having relation (with a man) cause grief and torment.

36b-38. O sinless one, what have you to do with a neutral son (giving) no fruit? All of them come in the form of sons to the worldly existence, and all of them go after giving terrible grief, O best brāhmaṇa. I shall explain all the wonderful deeds you did and preserved in the former existence.

39-53a. Listen, O you very wise one, you were in your former existence a śūdra , and none else; you were a cultivator of land, you did not have knowledge; you were extremely greedy. You had one wife; you always hated (others); you had many sons; you never gave (gifts); you never knew righteousness and perfect truth. You never gave gifts; you never studied sacred texts; you never visited a holy place;

you never undertook a pilgrimage, O you very intelligent one. O brāhmaṇa, you thus repeatedly practised cultivation (of land), and O you best brāhmaṇa, you also formerly reared beasts, so also again and again you reared she-buffaloes and mares. O best brāhmaṇa, you yourself did such deeds formerly (i.e. in your former existence). Similarly, you greedily amassed much wealth. But you never spent it in a righteous way, even after seeing a worthy but feeble recipient; having cultivated land you did not give wealth (to others). O brāhmaṇa, having sold all cow-dung and your cattle, you amassed large wealth. You always sold butter-milk, so also ghee and milk and curd. Infatuated by the illusion caused by Viṣṇu, O brāhmaṇa, you thought of bad times and made this money (through making things) very costly. Indeed, you, the pitiless one never gave gifts at that time. O brāhmaṇa, you never worshipped the deities. On the parvan days (in a month) you never gave wealth to brāhmaṇas. On the arrival of the time for offering a śrāddha , you never performed one devoutly. When the forenoon of the day came, your virtuous wife said to you: “O very intelligent one, it is the time to offer śrāddha to (my) father-in-law, so also the mother-in-law.” Hearing these words of them (i.e. your wife and others), you left the house and ran (away). You never realised the path of righteousness, nor did you ever listen to it. Greed was your mother, father, brother. Greed was your relatives and kinsmen. Giving up righteousness, you always preserved greed only.

53b-65a. Therefore, you became unhappy, and were very much tormented by poverty. Day by day great avarice was produced in your mind. Whenever wealth always increased in your house, you were burnt by avarice of the nature of fire. (When) at night you slept, you thought more of greed. When you reached (i.e. when it was) the day, you were always filled with great delusions. (You thought:) When (would this money) be a thousand, a lakh , a crore, a hundred millions, a thousand millions, a million millions in my house? Thus, a thousand, a lakh, a crore, a hundred millions, a thousand millions, a million millions (worth of wealth) was (amassed); but (your) avarice never left (you). Thus, disregarding the time, it always increased. You never gave (gifts); you never offered oblations into fire; you never enjoyed (your wealth), O brāhmaṇa. Definitely you put (i.e. buried) it into the ground. (Your) sons did not know (it). O brāhmaṇa, you always adopted other means for the acquisition of wealth. Being intelligent you always asked people. Deluded by avarice, and asking other(s) about a spade, collyrium, having discussions, and asking (others) about alchemy, you wandered alone. You always thought about formulae that would give you success. You consulted the desire-yielding gem and (others) about entering into various castes. You were burnt by the fire of avarice, you did not move happily. You were blazing with the fire of avarice, you waited, and had lost your intelligence. O best brāhmaṇa, you who were (reduced to a condition) like this, were under the influence of destiny. When your wife and sons asked about that wealth, you never told them, nor did you give it to them, and having died you went to Yama .

65b-69. I have thus told you your whole former account. Due to these deeds, you are not having wealth, you are poor, O brāhmaṇa. Viṣṇu is pleased with him, in whose worldly existence his sons are always devoted, are of good character, endowed with knowledge, always engaged in truthfulness and righteousness. He with whom Viṣṇu is pleased, enjoys wealth, grains, a wife, sons, grandsons endlessly. Without Viṣṇu’s favour a (good) wife and (good) sons are not (obtained), O brāhmaṇa, to have a good birth in a family (i.e. to be born in a good family) is (indeed) the highest position of Viṣṇu.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 90

An Account of Devaśarman's Good Deeds of Previous Birth

Chapter 385 of 693 · 59 detected Sanskrit verse markers

Sanskrit

देवशर्मोवाच-
पूर्वजन्मकृतं पापं त्वयाख्यातं ममैव तत् ।
शूद्रत्वेन हि विप्रेंद्र मयैवं धनमर्जितम् १।
विप्रत्वं हि मया प्राप्तं तत्कथं द्विजसत्तम ।
तत्सर्वं कारणं ब्रूहि ज्ञानविज्ञानपंडित २।
दुर्ल्लभं भारते वर्षे जन्म तस्मान्मनुष्यता ।
मानुष्ये ब्राह्मणत्वं च सुतरां सत्कुलोदितम् ३।
तत्रापीदृग्विधा भार्या सर्वज्ञा प्रियवादिनी ।
सती सर्वगुणोपेता दुर्लभा सा कुतोऽभवत् ४।
वसिष्ठ उवाच-।
यत्त्वया चेष्टितं पूर्वं धर्मकर्मकृतं द्विज ।
तदहं संप्रवक्ष्यामि श्रूयतां यदि मन्यसे ५।
ब्राह्मणैकः सुधर्मात्मा सदाचारः सुपंडितः ।
विष्णुभक्तस्तु धर्मात्मा नित्यं विष्णुपरायणः ६।
स्नानार्थमपि तीर्थानां भ्रमत्येकः स मेदिनीम् ।

अटमानः समायातस्तव गेहे महामतिः ७।
तस्य दर्शनमात्रेण समुत्पन्न सुधीस्तव ।
यतो धर्मगते गेहे सतामागमनं भवेत् ८।
किंकिं न लभ्यते विप्र विप्रवैष्णवसेवया ।
दुर्ल्लभं यच्च लोके स्यान्मोक्षस्थानमपि स्थिरम् ९।
याचितं स्थानमेकं वै वासार्थं तेन सत्तम ।
तवैव भार्यया दत्तं त्वया च सह पुत्रकैः १०।
एयतामेयतां ब्रह्मन्सुखेन च गृहे मम ।
वैष्णवं ब्राह्मणं पुण्यमित्युवाच पुनः पुनः ११।
सुखेन स्थीयतामत्र गृहोऽयं तव सुव्रत ।
अद्य धन्योऽस्म्यहं पुण्यो अद्य तीर्थमहं गतः १२।
अद्यतीर्थफलं प्राप्तं मया ते विप्र दर्शनात् ।
गवां स्थानं परं पुण्यं वासस्थानं प्रदर्शितम् १३।
अंगसंवाहनं सम्यक्पादौ चैव प्रमर्दितौ ।
क्षालितौ च पुनस्तोयैः स्नातः पादोदकेन हि १४।

सद्यो घृतं दधिक्षीरमन्यमन्यं प्रदत्तवान् ।
ब्राह्मणाय तदा तस्मै त्वं तथाऽदृष्टनोदितः १५।
एवं संतोषितो विप्रस्त्वयैव सह भार्यया ।
पुत्रैः सार्धं महाभागो वैष्णवो ज्ञानपंडितः १६।
अथ प्रभाते विमले स्नानार्थं मासि माधवे ।
गंगायां गच्छता तेन तुष्टेन दययाधिपम् १७।
वैशाखस्नानमाहात्म्यमुपदिष्टं तवाग्रतः ।
कारितस्तु यथान्यायं सभार्या तनयो भवान् १८।
यथा न वारिधि समो लोके कोपि जलाशयः ।
तथा मासो न वैशाखसदृशो माधवप्रियः १९।
तावत्पापानि तिष्ठंति निष्प्रत्यूहं कलेवरे ।
यावत्किल मलध्वंसी मासो नैति स माधवः २०।
तस्य वाक्यं समाकर्ण्य वैशाखे सेवनं कृतम् ।
तुष्टेन मनसा विप्र पूजितो मधुसूदनः २१।
अवशिष्टदिनान्येव पंचमासस्य तस्य वै ।

एकादशीं समारभ्य स्नानं च विधिवत्कृतम् २२।
ब्राह्मणस्य प्रसंगेन रेवां चानुदिने त्वया ।
प्रातःस्नानं कृतं विप्र वैशाखे मासि तावता २३।
पूजितो देवदेवेशो मधुहा परमेश्वरः ।
नैवाप्तः सकलो मासः स्नानार्थं तव पूर्वतः २४।
एवं स्नानं त्वया चीर्णमपि पंचदिनात्मकम् ।
तेन पुण्येन संगत्या ब्राह्मणस्य विशेषतः २५।
गोविंदस्य प्रसादेन त्वं तु ब्राह्मणतां गतः ।
त्वया तन्मासयोगेन प्राप्तमेतन्महत्कुलम् २६।
दुर्ल्लभं भूमिदेवानां सत्यधर्मसमन्वितम् ।
भार्यापि सुसती प्राप्ता साध्वी सर्वगुणान्विता २७।
च्यवनस्य गृहोत्पन्ना सर्वज्ञा ब्रह्मवादिनी ।
रूपमेव परं स्त्रीणां भूषणं च महामुने २८।
शीलमेव द्वितीयं च तृतीयं सत्यमेव च ।
सदार्यत्वं चतुर्थं तु पंचमं पुण्यमुत्तमम् २९।

मधुरत्वं तथा षष्ठं शुद्धत्वं सप्तमं महत् ।
बाह्यांतः सततं स्त्रीणां सर्वाभरणसप्तमम् ३०।
अष्टमं तु पतौ भावः शुश्रूषा नवमं किल ।
सहिष्णुता च दशमं रतिरेकादशं तथा ३१।
पतिव्रतत्वं विप्रेंद्र द्वादशं योषितां स्मृतम् ।
एतैः संभूषिता भार्या साध्वी ते ब्रह्मवादिनी ३२।
वैशाखस्नानयोगेन लब्धा पुण्येन सादरम् ।
किंकिं न दुर्ल्लभतरं प्राप्यते मासि माधवे ३३।
स्नानेन परमेशस्य पूजनेन यथाविधि ।

अथ मोहप्रमुग्धोसि तृष्णया व्यापितं मनः ३४।
पूर्वजन्मनि ते विप्र द्रव्यमेव प्रसंचितम् ।
न दत्तं ब्राह्मणेभ्यो हि दीनेष्वन्येषु वै त्वया ३५।
न बंधुवर्गो नो पुत्रदारेषु च कथंचन ।
म्रियमाणेन भवता लोभ एव हि चिंतितः ३६।
न दत्तं न हुतं जप्तं न तीर्थे मरणं कृतम् ।

न हि नारायणो देवो ध्यानेनाखिल पापहा ३७।
द्रव्येषु विद्यमानेषु कृपणो जायते नरः ।
अदत्वा म्रियते यस्तु ततो दुःखतरं नुकिम् ३८।
तीर्थस्नानादि तपसा कुले जन्मैव लभ्यते ।
नो दत्तेन विना विप्र किंचिदेवोपतिष्ठति ३९।
तस्य पापस्य भावेन दरिद्रत्वमुपागतम् ।
अपुत्रवान्भवाञ्जातः सततं दुःखपीडितः ४०।
वैशाखस्नानमाहात्म्यादपि पंचदिनात्मकात् ।
तदैव हरिपूजायाः संगत्या ब्राह्मणस्य च ४१।
लब्धं जन्म कुले विप्र विप्रत्वमपि दुर्ल्लभम् ।
सुपुत्रश्च कुलं विप्रं धनं धान्यं वरस्त्रियः ४२।
सुजन्ममरणं चैव सुभोगः सुखमेव च ।
सदा दानेऽधिकाबुद्धिरौदार्यं धैर्यमुत्तमम् ४३।
प्रसादात्तस्य देवस्य विष्णोश्चैव महात्मनः ।
नारायणस्य जायंते सिद्धयो विप्रवाञ्छिताः ४४।

ऊर्ज्जे मासि तपो मासि माधवे माधवप्रिये ।
स्नात्वा दामोदरं भक्त्या माधवं मधुसूदनम् ४५।
विशेषेण समभ्यर्च्य दत्वा दानानि भक्तितः ।
एहिकं सुखमासाद्य जनो याति ततो हरिम् ४६।
अनेकजन्मार्जितपातकावली विलीयते माधवमज्जनेन ।
सूर्योदये विप्र यथा तमिस्रा वचः स्वयंभूरिदमादिदेश ४७।
चकार विष्णुर्विमलं विचारं मासं विधिं माधवमेकमादौ ।
यमस्य गुप्तं मनसा विचिंत्य मनुष्यलोकैर्गमितुं च नाके ४८।
तस्मादस्मिन्समायाते माधवे मासि माधवे ।
स्नात्वा पुण्यजले तीर्थे रवावनुदितेऽधुना ४९।
पूजयित्वा विधानेन मुकुंदं मधुसूदनम् ।
पुत्रपौत्रधनं श्रेयो वांछितानि सुखानि च ५०।
अनुभूय ततस्त्वंते स्वर्गमक्षयमाप्स्यसि ।
पूर्वजन्मकृतं सर्वं यत्त्वया परिचेष्टितम् ५१।
तन्मया कथितं विप्र तवाग्रे परिचेष्टितम् ।

एवं ज्ञात्वा महाभाग वैशाखे च विशेषतः ५२।
स्नात्वा सम्यग्विधानेन मधुसूदनमर्चय ।

देवमाराध्य गोविंदं नारायणमनामयम् ५३।
प्राप्स्यसि त्वं सुखं पुत्रं धनानि हरिमव्ययम् ५४।
नारद उवाच-
ब्रह्मात्मजेनापि महानुभावः स विप्रवर्यः परिबोधितो हि ।
हर्षेणयुक्तः स महानुभावो भक्त्या वसिष्ठं प्रणिपत्य तत्र ५५।
आमंत्र्य विप्रं स जगाम गेहं तां प्राह भार्यां सुमनां महर्षिः ।
सर्वं हिवृत्तं ममपूर्वचेष्टितं तेनैव विप्रेण तवप्रसादात् ५६।
भद्रे वसिष्ठेन विकाशनीतमद्यैव मोहः परिनाशितो मे ।
आराधयिष्येमधुसूदनंतुश्रीमाधवेमासिनिमज्ज्यभक्त्या ५७।
नारद उवाच-
आकर्ण्य वाक्यं परमं पवित्रं सुमंगलं मंगलहेतुमुच्चैः ।
हर्षेण युक्ता तमुवाच कांतं धन्योसि विप्रेण विबोधितस्त्वम् ५८।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये देवशर्मोपाख्याने नवतितमोऽध्यायः ९०।

Roman transliteration

devaśarmovāca-
pūrvajanmakṛtaṃ pāpaṃ tvayākhyātaṃ mamaiva tat |
śūdratvena hi vipreṃdra mayaivaṃ dhanamarjitam 1|
vipratvaṃ hi mayā prāptaṃ tatkathaṃ dvijasattama |
tatsarvaṃ kāraṇaṃ brūhi jñānavijñānapaṃḍita 2|
durllabhaṃ bhārate varṣe janma tasmānmanuṣyatā |
mānuṣye brāhmaṇatvaṃ ca sutarāṃ satkuloditam 3|
tatrāpīdṛgvidhā bhāryā sarvajñā priyavādinī |
satī sarvaguṇopetā durlabhā sā kuto'bhavat 4|
vasiṣṭha uvāca-|
yattvayā ceṣṭitaṃ pūrvaṃ dharmakarmakṛtaṃ dvija |
tadahaṃ saṃpravakṣyāmi śrūyatāṃ yadi manyase 5|
brāhmaṇaikaḥ sudharmātmā sadācāraḥ supaṃḍitaḥ |
viṣṇubhaktastu dharmātmā nityaṃ viṣṇuparāyaṇaḥ 6|
snānārthamapi tīrthānāṃ bhramatyekaḥ sa medinīm |

aṭamānaḥ samāyātastava gehe mahāmatiḥ 7|
tasya darśanamātreṇa samutpanna sudhīstava |
yato dharmagate gehe satāmāgamanaṃ bhavet 8|
kiṃkiṃ na labhyate vipra vipravaiṣṇavasevayā |
durllabhaṃ yacca loke syānmokṣasthānamapi sthiram 9|
yācitaṃ sthānamekaṃ vai vāsārthaṃ tena sattama |
tavaiva bhāryayā dattaṃ tvayā ca saha putrakaiḥ 10|
eyatāmeyatāṃ brahmansukhena ca gṛhe mama |
vaiṣṇavaṃ brāhmaṇaṃ puṇyamityuvāca punaḥ punaḥ 11|
sukhena sthīyatāmatra gṛho'yaṃ tava suvrata |
adya dhanyo'smyahaṃ puṇyo adya tīrthamahaṃ gataḥ 12|
adyatīrthaphalaṃ prāptaṃ mayā te vipra darśanāt |
gavāṃ sthānaṃ paraṃ puṇyaṃ vāsasthānaṃ pradarśitam 13|
aṃgasaṃvāhanaṃ samyakpādau caiva pramarditau |
kṣālitau ca punastoyaiḥ snātaḥ pādodakena hi 14|

sadyo ghṛtaṃ dadhikṣīramanyamanyaṃ pradattavān |
brāhmaṇāya tadā tasmai tvaṃ tathā'dṛṣṭanoditaḥ 15|
evaṃ saṃtoṣito viprastvayaiva saha bhāryayā |
putraiḥ sārdhaṃ mahābhāgo vaiṣṇavo jñānapaṃḍitaḥ 16|
atha prabhāte vimale snānārthaṃ māsi mādhave |
gaṃgāyāṃ gacchatā tena tuṣṭena dayayādhipam 17|
vaiśākhasnānamāhātmyamupadiṣṭaṃ tavāgrataḥ |
kāritastu yathānyāyaṃ sabhāryā tanayo bhavān 18|
yathā na vāridhi samo loke kopi jalāśayaḥ |
tathā māso na vaiśākhasadṛśo mādhavapriyaḥ 19|
tāvatpāpāni tiṣṭhaṃti niṣpratyūhaṃ kalevare |
yāvatkila maladhvaṃsī māso naiti sa mādhavaḥ 20|
tasya vākyaṃ samākarṇya vaiśākhe sevanaṃ kṛtam |
tuṣṭena manasā vipra pūjito madhusūdanaḥ 21|
avaśiṣṭadinānyeva paṃcamāsasya tasya vai |

ekādaśīṃ samārabhya snānaṃ ca vidhivatkṛtam 22|
brāhmaṇasya prasaṃgena revāṃ cānudine tvayā |
prātaḥsnānaṃ kṛtaṃ vipra vaiśākhe māsi tāvatā 23|
pūjito devadeveśo madhuhā parameśvaraḥ |
naivāptaḥ sakalo māsaḥ snānārthaṃ tava pūrvataḥ 24|
evaṃ snānaṃ tvayā cīrṇamapi paṃcadinātmakam |
tena puṇyena saṃgatyā brāhmaṇasya viśeṣataḥ 25|
goviṃdasya prasādena tvaṃ tu brāhmaṇatāṃ gataḥ |
tvayā tanmāsayogena prāptametanmahatkulam 26|
durllabhaṃ bhūmidevānāṃ satyadharmasamanvitam |
bhāryāpi susatī prāptā sādhvī sarvaguṇānvitā 27|
cyavanasya grhotpannā sarvajñā brahmavādinī |
rūpameva paraṃ strīṇāṃ bhūṣaṇaṃ ca mahāmune 28|
śīlameva dvitīyaṃ ca tṛtīyaṃ satyameva ca |
sadāryatvaṃ caturthaṃ tu paṃcamaṃ puṇyamuttamam 29|

madhuratvaṃ tathā ṣaṣṭhaṃ śuddhatvaṃ saptamaṃ mahat |
bāhyāṃtaḥ satataṃ strīṇāṃ sarvābharaṇasaptamam 30|
aṣṭamaṃ tu patau bhāvaḥ śuśrūṣā navamaṃ kila |
sahiṣṇutā ca daśamaṃ ratirekādaśaṃ tathā 31|
pativratatvaṃ vipreṃdra dvādaśaṃ yoṣitāṃ smṛtam |
etaiḥ saṃbhūṣitā bhāryā sādhvī te brahmavādinī 32|
vaiśākhasnānayogena labdhā puṇyena sādaram |
kiṃkiṃ na durllabhataraṃ prāpyate māsi mādhave 33|
snānena parameśasya pūjanena yathāvidhi |
atha mohapramugdhosi tṛṣṇayā vyāpitaṃ manaḥ 34|
pūrvajanmani te vipra dravyameva prasaṃcitam |
na dattaṃ brāhmaṇebhyo hi dīneṣvanyeṣu vai tvayā 35|
na baṃdhuvargo no putradāreṣu ca kathaṃcana |
mriyamāṇena bhavatā lobha eva hi ciṃtitaḥ 36|
na dattaṃ na hutaṃ japtaṃ na tīrthe maraṇaṃ kṛtam |

na hi nārāyaṇo devo dhyānenākhila pāpahā 37|
dravyeṣu vidyamāneṣu kṛpaṇo jāyate naraḥ |
adatvā mriyate yastu tato duḥkhataraṃ nukim 38|
tīrthasnānādi tapasā kule janmaiva labhyate |
no dattena vinā vipra kiṃcidevopatiṣṭhati 39|
tasya pāpasya bhāvena daridratvamupāgatam |

aputravānbhavāñjātaḥ satataṃ duḥkhapīḍitaḥ 40|
vaiśākhasnānamāhātmyādapi paṃcadinātmakāt |
tadaiva haripūjāyāḥ saṃgatyā brāhmaṇasya ca 41|
labdhaṃ janma kule vipra vipratvamapi durllabham |
suputraśca kulaṃ vipraṃ dhanaṃ dhānyaṃ varastriyaḥ 42|
sujanmamaraṇaṃ caiva subhogaḥ sukhameva ca |
sadā dāne'dhikābuddhiraudāryaṃ dhairyamuttamam 43|
prasādāttasya devasya viṣṇoścaiva mahātmanaḥ |
nārāyaṇasya jāyaṃte siddhayo vipravāñchitāḥ 44|

ūrjje māsi tapo māsi mādhave mādhavapriye |
snātvā dāmodaraṃ bhaktyā mādhavaṃ madhusūdanam 45|
viśeṣeṇa samabhyarcya datvā dānāni bhaktitaḥ |
ehikaṃ sukhamāsādya jano yāti tato harim 46|
anekajanmārjitapātakāvalī vilīyate mādhavamajjanena |
sūryodaye vipra yathā tamisrā vacaḥ svayaṃbhūridamādideśa 47|
cakāra viṣṇurvimalaṃ vicāraṃ māsaṃ vidhiṃ mādhavamekamādau |
yamasya guptaṃ manasā viciṃtya manuṣyalokairgamituṃ ca nāke 48|
tasmādasminsamāyāte mādhave māsi mādhave |
snātvā puṇyajale tīrthe ravāvanudite'dhunā 49|
pūjayitvā vidhānena mukuṃdaṃ madhusūdanam |
putrapautradhanaṃ śreyo vāṃchitāni sukhāni ca 50|
anubhūya tatastvaṃte svargamakṣayamāpsyasi |
pūrvajanmakṛtaṃ sarvaṃ yattvayā pariceṣṭitam 51|
tanmayā kathitaṃ vipra tavāgre pariceṣṭitam |

evaṃ jñātvā mahābhāga vaiśākhe ca viśeṣataḥ 52|
snātvā samyagvidhānena madhusūdanamarcaya |
devamārādhya goviṃdaṃ nārāyaṇamanāmayam 53|
prāpsyasi tvaṃ sukhaṃ putraṃ dhanāni harimavyayam 54|
nārada uvāca-
brahmātmajenāpi mahānubhāvaḥ sa vipravaryaḥ paribodhito hi |
harṣeṇayuktaḥ sa mahānubhāvo bhaktyā vasiṣṭhaṃ praṇipatya tatra 55|
āmaṃtrya vipraṃ sa jagāma gehaṃ tāṃ prāha bhāryāṃ sumanāṃ maharṣiḥ |
sarvaṃ hivṛttaṃ mamapūrvaceṣṭitaṃ tenaiva vipreṇa tavaprasādāt 56|
bhadre vasiṣṭhena vikāśanītamadyaiva mohaḥ parināśito me |
ārādhayiṣyemadhusūdanaṃtuśrīmādhavemāsinimajjyabhaktyā 57|
nārada uvāca-
ākarṇya vākyaṃ paramaṃ pavitraṃ sumaṃgalaṃ maṃgalahetumuccaiḥ |
harṣeṇa yuktā tamuvāca kāṃtaṃ dhanyosi vipreṇa vibodhitastvam 58|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye devaśarmopākhyāne navatitamo'dhyāyaḥ 90|

English translation

Devaśarman said :

1-4. You have described to me these deeds done (by me) in my former existence; for, O brāhmaṇa , I earned wealth as a śūdra only. (But) O best brāhmaṇa, how is it that I attained brāhmaṇa-hood? Tell me the reason for all this, O you who are proficient in sacred and profane knowledge. Birth in the Bharata country is difficult. More difficult is to get manhood (i.e. to be born as a human being). In manhood to be born as a brāhmaṇa is difficult; and extremely difficult is to be born in a good family.

There also, due to what did I get a chaste wife, knowing everything, speaking agreeably, endowed with all virtues and difficult to obtain?

Vasiṣṭha said :

5-16. O brahmaṇa , I shall now describe the righteous deeds that you did in (your) former (existence). If you think (like-listening), listen. There was a brāhmaṇa who was highly religious-minded, who was of a good conduct, who was very wise, who was a devotee of Viṣṇu , who was religious-minded. who was always solely devoted to Viṣṇu. He always roamed over the earth for bathing at the holy places. While wandering the very intelligent one came to your house. Merely on seeing good thought was produced (in your mind), since, when the arrival of the good takes place into one's house, what is not obtained by one, O brāhmaṇa? Whatever is difficult to be obtained in the world, even the stable place of salvation (is obtained) by service to Viṣṇu. O best one, he (i.e. that brāhmaṇa) asked for a place to stay in. Your wife and you, along with your sons, gave it to him. "O brāhmaṇa, come, come comfortably to my house." Thus you repeatedly said to that holy brāhmaṇa, a devotee ofViṣṇu. "Stay here comfortably; this is your house, O you of a good vow. Today I am blessed; I am meritorious; I have gone to a holy place. O brāhmaṇa, on seeing you today I have obtained the fruit of (visiting) a sacred place. You have shown me the great meritorious place where cows live." You shampooed his body, properly rubbed his feet, and washed them with water; and you bathed with the water (flowing from) his feet. You instantly gave ghee , curd, milk and many other substances to that brāhmaṇa, as you were urged by destiny. O glorious brāhmaṇa, with your wife and sons you thus pleased that brāhmaṇa, the devotee of Viṣṇu, and proficient in sacred knowledge.

17-26a. Then, in the bright morning, in the month of Vaiśākha , he who, being pleased, was going to Gaṅgā , taught you through kindness, the greatness of the bath in Vaiśākha; and he made you, with your wife and sons, bathe properly. "As in the world there is no lake like the ocean, similarly there is no (other) month like Vaiśākha, dear to Viṣṇu. Till the month of Vaiśākha, destroying sins, does not arrive, sins remain without any obstacle in the body". O brāhmaṇa, having heard his words, you resorted (to bathing daily) in Vaiśākha, and with a pleased mind you worshipped Viṣṇu. Beginning with the eleventh day you took a morning-bath (every day) with proper rites, for the remaining five days of the month. Due to your devotion to the brāhmaṇa, you every day took bath in Revā (river) during the month of Vaiśākha. You worshipped the highest lord, the god of gods and the killer of (the demon) Madhu . You did not get (a chance) to bathe for a full month from the beginning. Thus, you could bathe (only) for five days. Due to that religious merit and especially due to the company of that brāhmaṇa, and due to the favour of Govinda (i.e. Viṣṇu) you obtained brāhmaṇa-ahood.

26b-27a. Due to your contact with that month, you got (birth in) this great family which is endowed with truth and righteousness difficult to be obtained (even) by brāhmaṇas .

27b-33a. You also obtained a very chaste wife born in the house (i.e. family) of Cyavana and a teacherofthe Vedas . O great sage, beauty alone is a great ornament of women. The second (ornament) is good character. The third is truthfulness. Always being noble is the fourth (ornament). The fifth (ornament) is excellent religious merit. Sweetness is the sixth (ornament). The seventh (ornament)—a full ornament—is their constant great purity within and without. Devotion to the husband is the eighth (ornament). Service (to him) is the ninth (ornament). Patience is the tenth (ornament). Affection is the eleventh (ornament) of women, O best brāhmaṇa. Your chaste wife, expounder of the Vedas, is adorned with these (ornaments). You have respectfully got her due to your bathing in the month of Vaiśākha.

33b-41. Which difficult things are not obtained by bathing in the month of Vaiśākha and by duly worshipping the lord? You were deluded by attachment. Your mind was occupied by avarice. O brāhmaṇa, in the former existence you amassed wealth only. You never gave it to brāhmaṇas or to other poor people or to your relatives or sons or wife. While dying you thought of greed only. You did not give (gifts); you did not offer oblations into fire; you did not mutter (prayers); you did not die at a holy place. You did not meditate upon god Nārāyaṇa who destroys all sins. When there is wealth with a man, he becomes a miser. What is more painful than that he dies without giving (gifts). By bathing at a sacred place etc., by penance a birth in a (good) family is obtained. O brāhmaṇa, nothing except (the merit due to) the gifts stands by a man. Due to that sinful thought you were reduced to poverty. You were sonless and were always tormented by affliction. Due to the peculiar virtue of bathing in Vaiśākha even for five days and to worship of Viṣṇu at that time, and due to the company of that brāhmaṇa, O brāhmaṇa, you obtained birth in a (good) family.

42-47a. Even brāhmaṇa-hood is difficult (to have). A good son, a (good) family, brāhmaṇa-hood, wealth, grains, excellent women, good birth and death, good enjoyments, so also happiness, always to have a strong desire to give (gifts), generosity, excellent courage—(thus) O brāhmaṇa, all desired accomplishments are had by the favour of that high-souled god, Viṣṇu. Having bathed (daily) in the month of Kārtika , or in the month of Phālguna , or in the month of Vaiśākha, and having worshipped Madhusūdana (i.e. Viṣṇu), having devoutly given presents, having enjoyed worldly pleasures, a man then goes to Viṣṇu. By taking a bath (every day) in the month of Vaiśākha, the row of sins committed in many existences disappears, as, O brāhmaṇa, darkness disappears at sunrise.

47b-54. The self-born one (i.e. Brahma) told me these words. Viṣṇu conceived a pure idea; (so) he first brought about the rite (in) the month of Vaiśākha, to make people go to heaven, after having mentally thought (i.e. known) Yama 's secret. Therefore, in this month of Vaiśākha, that has now come, having bathed, in a sacred place having holy water (every morning) before the sun has risen, and having, with proper rites, worshipped Madhusūdana, and having enjoyed (i.e. having had) sons, grandsons, wealth, good fortune and desired pleasures, you will, in the end, obtain heaven. O brāhmaṇa, I have told you all that (i.e. all those deeds which) you did in the former existence. O glorious one, having known like this, especially (the importance) of Vaiśākha, bathe (daily) and with proper rites worship Viṣṇu, Govinda, Nārāyaṇa, Anāmaya, the god that should be worshipped. (Thereby) you will obtain happiness, a son, wealth and immutable Viṣṇu.

Nārada said :

55-57. The best brāhmaṇa, of great prowess, instructed by Brahmā 's son (i.e. Vasiṣṭha), was glad, and the magnanimous one, having saluted Vasiṣṭha there, and having taken his leave of the brāhmaṇa, went home; and the great sage spoke to his wife, Sumanā : "Due to your favour that brāhmaṇa (i.e. Vasiṣṭha) told me all the account of my former deeds. O good one, Vasiṣṭha brought to light all of them. Today only my delusion is destroyed. I shall devoutly worship Viṣṇu, after (daily) bathing in the month of Vaiśākha."

Nārada said :

58. Having heard these very pure, very auspicious words leading to an auspicious result, she, who was delighted, said to her dear husband: "You are blessed, since you have been, advised by the brāhmaṇa (i.e. Vasiṣṭha)."

Pātāla-khaṇḍa · Chapter 91

Happy End of Devaśarman's Story

Chapter 386 of 693 · 15 detected Sanskrit verse markers

Sanskrit

नारद उवाच-।
देवशर्मा महाप्राज्ञः समं सुमनसा तया ।
तीर्थे कनखले पुण्ये गंगायामतिविश्रुते १।
वैशाखे विधिना स्नानं चक्रे मेषस्थिते रवौ ।
पूजयामास विधिवन्मधुसूदनमच्युतम् २।
यमैः सनियमैर्युक्तः शक्त्या किंचिद्ददौ ततः ।
हविष्यभुग्भूमिशायी ब्रह्मचर्यव्रतस्थितः ३।
कृच्छ्रादि तपसा क्षामो ध्यायन्नारायणं हृदि ।
तत्र प्राप्य स वैशाखीं दत्वा मधुतिलादिकम् ४।
विप्रेभ्यो भोजनं दत्वा भक्त्या धेनुं सदक्षिणाम् ।
अच्छिद्रं प्रार्थयामास तत्र स्नानस्य भूसुरान् ५।
सापि साध्वी च सुश्रोणी पतिभक्तिपरायणा ।
पतिं शुश्रूषते नित्यं स्नात्वा संपूज्य केशवम् ६।
तौ दंपती ततो यातौ स्वगेहं साधुहर्षितम् ।
कृतकृत्यावथात्मानौ मन्यमानावसंशयम् ७।

तेन पुण्यप्रभावेण कालेन कियता किल ।
बभूवुरमितास्तस्य धनधान्यानि संपदः ८।
तनया विनयोपेताश्चत्वारः श्रुतिकोविदाः ।
धर्मज्ञा वैष्णवा नित्यं पितृमातृपरायणाः ९।
बभूवुरमितप्रज्ञाः पुरुषार्थाय बोधिताः ।
विख्याता विधितत्त्वज्ञा ब्रह्मज्ञा ब्रह्मतत्पराः १०।
समग्रगुणसंपन्नाः संप्रतिष्ठंति कीर्तयः ११।
तौ दंपती सुतसमग्रसमृद्धसौख्यं पुण्योदयं समुपयुज्य ततश्चिरेण ।
स्थानं परं परममीयतुरस्य भक्त्या श्रीमाधवे च सुकृतस्य नृपप्रसादात् १२।
यथैव माधवः साक्षाद्विद्यालक्ष्मी धवः स्मृतः ।
तथैव माधवो मासो मधुसूदनवल्लभः १३।
इदं माधवमाहात्म्यं किंचित्संक्षेपतोऽनघ ।
मया ते कथितं वीर यत्पुरा च पितुः श्रुतम् १४।
इति श्रीपद्मपुराणे पातालखंडे नारदांबरीषसंवादे वैशाखमासमाहात्म्ये एकनवतितमोऽध्यायः ९१।

Roman transliteration

nārada uvāca-|
devaśarmā mahāprājñaḥ samaṃ sumanasā tayā |
tīrthe kanakhale puṇye gaṃgāyāmativiśrute 1|
vaiśākhe vidhinā snānaṃ cakre meṣasthite ravau |
pūjayāmāsa vidhivanmadhusūdanamacyutam 2|
yamaiḥ saniyamairyuktaḥ śaktyā kiṃciddadau tataḥ |
haviṣyabhugbhūmiśāyī brahmacaryavratasthitaḥ 3|
kṛcchrādi tapasā kṣāmo dhyāyannārāyaṇaṃ hṛdi |
tatra prāpya sa vaiśākhīṃ datvā madhutilādikam 4|
viprebhyo bhojanaṃ datvā bhaktyā dhenuṃ sadakṣiṇām |
acchidraṃ prārthayāmāsa tatra snānasya bhūsurān 5|
sāpi sādhvī ca suśroṇī patibhaktiparāyaṇā |
patiṃ śuśrūṣate nityaṃ snātvā saṃpūjya keśavam 6|
tau daṃpatī tato yātau svagehaṃ sādhuharṣitam |
kṛtakṛtyāvathātmānau manyamānāvasaṃśayam 7|

tena puṇyaprabhāveṇa kālena kiyatā kila |
babhūvuramitāstasya dhanadhānyāni saṃpadaḥ 8|
tanayā vinayopetāścatvāraḥ śrutikovidāḥ |
dharmajñā vaiṣṇavā nityaṃ pitṛmātṛparāyaṇāḥ 9|
babhūvuramitaprajñāḥ puruṣārthāya bodhitāḥ |
vikhyātā vidhitattvajñā brahmajñā brahmatatparāḥ 10|
samagraguṇasaṃpannāḥ saṃpratiṣṭhaṃti kīrtayaḥ 11|
tau daṃpatī sutasamagrasamṛddhasaukhyaṃ puṇyodayaṃ samupayujya tataścireṇa |
sthānaṃ paraṃ paramamīyaturasya bhaktyā śrīmādhave ca sukṛtasya nṛpaprasādāt 12|
yathaiva mādhavaḥ sākṣādvidyālakṣmī dhavaḥ smṛtaḥ |
tathaiva mādhavo māso madhusūdanavallabhaḥ 13|
idaṃ mādhavamāhātmyaṃ kiṃcitsaṃkṣepato'nagha |
mayā te kathitaṃ vīra yatpurā ca pituḥ śrutam 14|
iti śrīpadmapurāṇe pātālakhaṃḍe nāradāṃbarīṣasaṃvāde vaiśākhamāsamāhātmye
ekanavatitamo'dhyāyaḥ 91|

English translation

Nārada said :

1-6. That very wise Devaśarman along with that Sumanī took a bath according to proper rites at the very famous and holy sacred place called Kanakhala in (i.e. on the bank of) Gaṅgā in Vaiśākha when the Sun was in Aries. Observing curbs and restraints, he worshipped Viṣṇu according to the proper rites, and gave something (by way of gifts) according to his capacity. He ate food fit to be eaten during days of fast, slept on the bare ground, and practised the vow of celibacy. He became emaciated by the practice of penance like Kṛcchra (i.e. mortification of the body) and meditated upon Nārāyaṇa in his heart. When the full-moon day arrived, he gave honey, sesamum seeds etc., so also he devoutly gave food, a cow along with other presents, to brāhmaṇas , and requested the brāhmaṇas for the absence of a defect in (the fruit of) bathing there. That beautiful, chaste wife, solely devoted to her husband, every day served her husband, after bathing and worshipping Viṣṇu.

7-14. The couple, undoubtedly looking upon themselves as fortunate, went home, well-pleased. Due to the efficacy of that religious merit, he had, after some time, unlimited wealth, grains, and (other) riches. He obtained four sons who were endowed with modesty, were proficient in sacred texts, knew the ways of the world, were devoted to Viṣṇu, were solely devoted to their mother and father, whose

intellect was unbounded, and who were instructed for (having the fourfold) goal of human life, were well-known, knew the Vedas and were devoted to Brahman , who were endowed with all virtues, and were famous. The couple, having enjoyed the full rich pleasure from the sons, took, after a long time, a great (i.e. auspicious) bath in Vaiśākha, due to devotion to him (i.e. Viṣṇu) and the favourableness of their religious merit, O king. As Viṣṇu is actually said to be the lord of Vidyā (i.e. knowledge) and of Lakṣmī (i.e. prosperity), in the same way the month of Vaiśākha is dear to Viṣṇu. O sinless one, I have told you in a slightly abridged form this importance of (the month of) Vaiśākha, which, O hero, I had formerly heard from (my) father (i.e. Brahmā).

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 92

Citrās Story

Chapter 387 of 693 · 124 detected Sanskrit verse markers

Sanskrit

सूत उवाच-।
इति तस्य वचः श्रुत्वा नारदस्य स भूपतिः ।
प्रणम्य विस्मितः प्राहचिंतयन्मनसा हरिम् १।
अंबरीष उवाच-।
कथमेतद्विमुह्यामः स्वल्पायासेन यन्मुने ।
शूद्रः पापसमाचारो लेभे ब्राह्मण्यमुत्तमम् २।
ब्राह्मण्यं दुर्ल्लभं तात सुकृतैर्विविधैरपि ।
कथं माधवमासस्य स्नानेनैवाप सोऽधमः ३।
न यज्ञदानैर्न तपोभिरुग्रैर्न पुण्यसंज्ञैरपरैरपीश ।
अस्मादृशो भूपतयोऽर्थवंतो न ते लभंतेऽवनिदैवतत्वम् ४।
स गाधिसूनुर्विविधं तपोऽपि चिरंविधायानिशमेव घोरम् ।
कृच्छ्रेण लेभे शतवर्षपूर्णैरहो कथंचिद्बहुभिः प्रयत्नैः ५।
कथं स वर्णाधम एष पापः स्वधर्महीनो धनवान दाता ।
पुण्यादनायासकृतादमुष्मादल्पादिहावाप स रामतत्त्वम् ६।
नारद उवाच-।

सत्यमुक्तं त्वया राजन्ब्राह्मण्यमतिदुर्ल्लभम् ।
तथापि गतयः सूक्ष्मा दुर्ज्ञेया धर्मतत्त्वतः ७।
विचित्राणि च कर्माणि विचित्रा भूतभावना ।
विचित्राणि च भूतानि विचित्राः कर्मशक्तयः ८।
कदाचित्सुकृतं कर्म कूटस्थं यदवापि तम् ।
केनचित्कर्मणा भूप शुभेन परिवर्धते ९।
फलं ददाति सुमहत्तस्मिन्नपि च जन्मनि ।
धर्मो गहनसूक्ष्मोऽयं नीयते न यथा तथा १०।
न तस्य फलदानस्य श्रूयते कालनिश्चयः ।
यत्किंचित्सुकृतं कर्मच्छन्नं पापांतरैरपि ११।
तदागत्य कुतः क्वापि सुफलं च प्रयच्छति ।
कृतस्य नेह नाशोस्ति पुण्यस्य दुरितस्य च १२।
तथापि बहुभिः पुण्यैर्दुरितं याति दारुणम् ।
यदुक्तं भवता राजन्नायासाधिक्यतो भवेत् १३।
तत्फलं तत्र तत्रापि शृणु सत्यं मयोदितम् ।

अनायासमहायासौ यद्यल्पत्व महत्त्वयोः १४।
महाव्रतास्ततस्ते स्युः सततं कर्मकादयः ।
सिंहव्याघ्रादिमूत्रादौ प्रयासा बहुलास्ततः १५।
पंचगव्यप्रशस्तत्वं व्रतमध्ये ततो भवेत् ।
इति कर्तव्यबाहुल्यं महत्त्वं चेत्तदल्पता १६।
जलाग्न्यादिप्रवेशस्य प्रसज्येत व्रतांतरात् ।
इदमल्पं महत्त्वं तदिति नैव नियामकः १७।
फलं यथोदितं शास्त्रे तदेव स्यान्महोदयम् ।
यथाल्पनाशो महता महन्नाशस्तथाल्पतः १८।
किंत्वल्पविस्फुलिंगेन तृणनाशः प्रदृश्यते ।
अजामिलोऽपि भूपाल दास्याः पतिरिति स्मृतः १९।
धर्मपत्नीपरित्यागी नित्यं पापपथिस्थितः ।
म्रियमाणः सुताह्वानं चक्रे नारायणेति च २०।
तथा यन्नामग्रहणात्पदं लेभे सुदुर्ल्लभम् ।
अनिच्छयापि दहति स्पृष्टो हुतवहो यथा २१।

तथा दहति गोविंदनामव्याजादपीरितम् २२।
हत्यायुतं शपनहा सहस्रमुग्रं गुर्वंगनाकोटिनिषेवणं च ।
स्तेयान्यशेषाणि हरेः प्रियेण गोविंदनाम्ना निहतानि सद्यः २३।
विष्णुभक्तिमयं वीर यत्किंचित्क्रियतेऽल्पकम् ।
सुकृतं साधु विदुषा तदक्षयफलं भवेत् २४।
संदेहो न च कर्तव्यो माधवे मासि माधवम् ।
समाराध्य जनो भक्त्या तत्तद्वांछितमाप्नुयात् २५।
अपत्यं द्रविणं दारा धरा हर्म्यं हया गजाः ।
सुखानि स्वर्गमोक्षौ च न दूरे हरिभक्तितः २६।
एवं शास्त्रोक्तविधिना स्वल्पेनापि न संशयः ।
पापस्य महतोऽपि स्यात्क्षयः सम्यग्विधानतः २७।
फलाधिक्यं भवेद्विद्वन्नाधिक्याद्भावकर्मणोः ।
सूक्ष्मा धर्मस्य गतयो दुर्ज्ञेया विबुधैरपि २८।
प्रियो माधवमासोऽयं माधवस्य महात्मनः ।
एकोऽपि त्रिषु लोकेषु समग्रेप्सितदायकः २९।

पुण्येन गांगेन जलेन काले देशे बुधः स्नानपरः कथंचित् ।
आजन्मनो भावहतोऽपि दाता न शुध्यतीत्येव मतं ममैतत् ३०।
प्रज्वाल्य वह्निं घृततैलसिक्तं प्रदक्षिणावर्तशिखं स्वकाले ।
प्रविश्य दग्धः किल भावदुष्टो न स्वर्गमाप्नोति फलं न चान्यत् ३१।
गंगादितीर्थेषु वसंति देवा देवालये यक्षगणाश्च नित्यम् ।
विनाशनं यांति कृतोपवासा भावोज्झितास्तेन फलं लभंते ३२।
भावं ततो हृत्कमले निधाय श्रीमाधवं माधवमासि भक्त्या ।
यजेत यः स्नानपरो विशुद्धः पुण्यं न शक्ता वयमस्य वक्तुम् ३३।
इहार्थेऽपि पुरावृत्तमाकर्ण्य महीपते ।

विचित्रं कथयिष्यामि फलं किमपि कर्मणाम् ३४।
तस्य माधवमासस्य प्रसादान्माधवस्य च ।
यथापि ब्राह्मणी काचित्स्वैरिण्याप शुभं फलम् ३५।
दिवोदासेति विख्यातः पुरा कांतीश्वरोऽभवत् ।
तस्यापत्यं महारत्नं नारीणामुत्तमं सदा ३६।
गुणरूपसमायुक्ता सुशीला चारुमंगला ।

दिव्यादेवीति विख्याता रूपेणाप्रतिमा भुवि ३७ (द्र. पद्मपुराण [https://sa.wikisource.org/s/fwm भूमिखण्ड, अध्यायः ८५.५४])।
पित्रा त्वालोकिता सा तु रूपलावण्यसंयुता ।
स तां दृष्ट्वा दिवोदासो दिव्यां देवीं सुतां तदा ३८।
कस्मै च दीयते कन्या सुवराय महात्मने ।
इति चिंतापरो भूत्वा समालोक्य नरोत्तमः ३९।
रूपदेशस्य राजानं सम्यग्ज्ञात्वा महीपतिः ।
चित्रसेनं महात्मानं समाहुय ततो नृपः ४०।
कन्यां ददौ दिवोदासश्चित्रसेनाय धीमते ।
तस्या विवाहकालस्य संप्राप्ते समये नृप ४१।
मृतोऽसौ चित्रसेनस्तु कालधर्मेण वै किल ।
दिवोदासश्च धर्मात्मा चिंतयामास भूपतिः ४२।
ब्राह्मणांश्च समाहुय पप्रच्छ नृपनंदन ।
अस्या विवाहकाले तु चित्रसेनो दिवं गतः ४३।
अस्यास्तु कीदृशं कर्म भविष्यति ब्रुवंतु मे ।
ब्राह्मण उवाच-।

विवाहो जायते राजन्कन्यायास्तु विधानतः ४४।
पतिर्मृत्युं प्रयात्येव यो वा त्यागं करोति च ।
महाधिव्याधिना भीतस्त्यागं कृत्वा प्रयाति च ४५।
प्रव्राजितो भवेद्राजन्धर्मशास्त्रेषु दृश्यते ।
तस्यां रजस्वलायां च अन्यः पतिर्विधीयते ४६।
विवाहं तु प्रधानेन पिता कुर्यान्न संशयः ।
एवं राजन्समादिष्टं धर्मशास्त्रे शुभैर्जनैः ४७।
विवाहः क्रियतामस्या इत्यूचुस्ते द्विजोत्तमाः ।
दिवोदासश्च धर्मात्मा ब्राह्मणैस्तु प्रणोदितः ४८।
विवाहार्थं महाराज मानसं कृतवान्नृप ।
पुनर्दत्ता प्रदानेन दिव्यादेवी नृपोत्तम ४९।
पुष्पसेनाय पुण्याय तस्मै राज्ञे महात्मने ।
मृत्युधर्मं गतो राजा विवाहसमयेऽपि सः ५०।
यदा यदा महाभागो दिव्यादेव्याश्च भूपतिः ।
करोति स पितोद्योगं विवाहस्यातिदुःखितः ५१।

भर्तापि म्रियते काले प्राप्तलग्नस्तदा तदा ।
एकविंशतिभर्तारः कालेकाले मृतास्ततः ५२।
ततो राजा महादुःखी संजातः ख्यातविक्रमः ।
समालोक्य तमाहुय मंत्रिभिः सह निश्चलः ५३।
स्वयंवरे महाबुद्धिं चकार पृथिवीपतिः ।
अथ तेन समाहुता राजानो विविधा नृपाः ५४।
स्वयंवरार्थं वै तस्या बहवो धर्मतत्पराः ।
तस्यास्तु रूपसंक्षुब्धा मृत्युना प्रेषिता नृपाः ५५।
संग्रामं चक्रिरे मूढा मृतास्तेऽथ परस्परम् ।
एवं तेषां क्षयो जातः क्षत्रियाणां नरेश्वर ५६।
दिव्यादेवी च दुःखार्ता रुरोद करुणं ततः ।
बालामालोक्य तां राजा रुदंतीं चातिदुःखिताम् ५७।
पुरोधसं च धर्मज्ञं ज्ञानवंतं तपस्विनम् ।
जातूकर्णं प्रणम्यादौ विनयान्वितकंधरः ५८।
दिवोदास उवाच-।

कथयस्व प्रसादेन किमेतस्याहि पातकम् ।
दिव्यादेव्यास्तु मे पुत्र्या यदेतच्चेष्टितं कृतम् ५९।
जातूकर्ण उवाच-।
तस्यास्तु चेष्टितं वीर दिव्यादेव्या वदाम्यहम् ।
पूर्वजन्मकृतं सर्वं तन्मे निगदतः शृणु ६०।
आस्ते वाराणसी पुण्या नगरी पापनाशिनी ।
तस्यामास्ते महाप्राज्ञः सुवीरो नाम नामतः ६१।
वैश्यजात्यां समुत्पन्नो धनधान्यसमाकुलः ।
तस्य भार्या महाप्राज्ञ चित्रानाम सुविस्मृता ६२।
कुलाचारं परित्यज्य दुराचारेण वर्तते ।
न मन्यते हि भर्तारं रौद्रकृत्ये च वर्तते ६३।
पुण्यकार्यविहीना तु पापं चरति दुर्मतिः ।
भर्तारं भर्त्सते नित्यं स्वैरिणी कलहप्रिया ६४।
नित्यं परगृहे वास निरता भ्रमतेऽधिकम् ।
परच्छिद्रं समापश्येद्दुष्टाभूतेषु सर्वदा ६५।

साधुनिंदारता पापा बहुहास्यकरी सदा ।
कुसंगतिरता वाचा दुराचारजनप्रिया ६६।
धूर्ताधर्मजनद्वेषकरी चानृतभाषिणी ।
विज्ञायैवं सुवीरोऽस्या उपयेमे ततोऽपराम् ६७।
तया नवीनया वीरो भार्यया सहितोऽनिशम् ।
यथासुखं स बुभुजे विषयान्मनसः प्रियान् ६८।
धर्माचारेण पुण्यात्मा सत्यपुण्यमतिः सदा ।
सत्ययामितया सत्या सुमत्याराधितो बभौ ६९।
निरस्ता तेन सा चित्रा विचित्रा वरवर्णिनी ।

स्वैरिणी गुणसंसर्गाधर्मविद्वेषिणी ततः ७०।
भ्रमते जारसंयुक्ता मुक्ताचारा गतत्रपा ।
सा पापरतसंयुक्ता रक्ता दूती विकर्मणि ७१।
कुशला कुट्टिनीकर्म कलासु त्वन्ययोषिताम् ।
गृहभंगमसौ चक्रे वक्रेण मनसा हिता ७२।
साध्वीं नारीं समाहुय पापवाक्यैश्च नोदयेत् ।

नर्मलोभकथाकेलि प्रत्ययोत्पत्तिहेतुभिः ७३।
मनांसि चालयेत्पापा पुरुषाणां च योषिताम् ।
साधूनां सा स्त्रियो भव्याः परेभ्यः प्रतिपादयेत् ७४।
कारयत्येव कपटं धर्मग्रामविवर्जनम् ।
एवं वर्षशतं भुक्त्वा पश्चाद्वेश्याविधिस्थिता ७५।
कालेन निधनं प्राप्ता सततं पापनिश्चया ।
जाता तव गृहे पुत्री दिव्यादेवीति सा सुता ७६।
सुंदरी रूपसंपन्ना पुरा दृष्टेन नोदिता ।
नारद उवाच-।
इति तस्य वचः श्रुत्वा दिवोदासोऽतिविस्मितः ।
उवाच राजा मधुरं जातूकर्णं मुनिं वचः ७७।
दिवोदास उवाच-।
यदीदृशी सा दुरितप्रचारा सदा दुराचाररता प्रयाता ।
कथं ममश्रीपतिदैवतस्य महाकुलीनस्य सुतानुरूपा ७८।
सुदुर्ल्लभं राजकुले विशाले लेभे च सा श्रीमतिजन्मधन्यम् ।

पुण्येन केनापि मुने पवित्रे चित्रा विचित्रेण च कर्मकर्त्री ७९।
नारद उवाच-।
इति तस्य वचः श्रुत्वा भूमिपस्य मुनिस्ततः ।
किञ्चिद्विहस्य तु प्राज्ञो वचः सूनृतमब्रवीत् ८०।
जातूकर्ण उवाच-।
चित्रा विचित्रसुरतैरथ वंचयंती प्रच्छन्नकामुकविटान्धनधीविहीनान् ।
वेश्या बभूव विषपानमितश्चरित्वा कालेन नागनगरे महति प्रसिद्धे ८१।
कोऽपि तत्र समायातः सायं विप्रः समार्दितः ।
अर्दमानो विशुद्धात्मा नगरे नागसंज्ञके ८२।
अपश्यन्नपरं स्थानं मूढश्चित्रागृहं ययौ ।
तया संमोहितोऽत्यर्थं वेश्यया दृष्टियोगतः ८३।
पादसंवाहनस्नानतांबूलासनभोजनैः ।
विलासैस्तोषितः सोऽपि खेदहीनोऽभवत्तदा ८४।
ततो विचित्रैः सुरतोपचारैरदृष्टबुद्धौव तया स विप्रः ।
संसेवितोऽयं रजनीमशेषामवाहयद्भावविशेषलुब्धः ८५।

प्रातः प्रयाणाभिमुखः कथंचिदुवाच चित्रामनुरक्तचित्तः ।
संतोषितः स्वैश्चरितैः स्वकृत्यैर्वचस्तयाचैकधिया तदानीम् ८६।

ब्राह्मण उवाच-।
कार्यः प्रत्युपकारस्ते तोषितेन मया प्रिये ।
स्वदृढं च निजं दुःखं कथयाम्यविशेषतः ८७।
पुरा कथां हि वदतां विप्राणां नर्मदातटे ।
शुभं यत्सर्वपापघ्नं तदाकर्णय सादरम् ८८।
यो दिनत्रयमपि प्रयत्नतः स्नाति मेषउपयादि भास्करे ।
भास्करेऽनुदित एव माधवे मासि सोऽघनिचयैर्विमुच्यते ८९।
संपूर्णमपि वैशाखे यो बहिः स्नानमाचरेत् ।
विधिना माधवं देवमर्चयेत्सोपि पापहा ९०।
पुण्यतीर्थे विशेषेण स्नानदानक्रियादिभिः ।
महापापैर्विमुच्येत मानवो मासि माधवे ९१।
तावन्महापापचयः शरीरे शरीरिणस्तिष्ठति निर्विशंकः ।
यावन्मुदा चोषसि मेषराशिमुपागते मज्जति नो दिनेशे ९२।

एवमाकर्णितस्तेषां विप्राणां वदतां मया ।
अनेकदुरितांभोधि तरणे पोत उत्तमः ९३।
अदूरे शिवदेहा च वर्ततेऽसौ सरिद्वरा ।
तत्र स्नातुं गमिष्येऽहं तदाघौघवधाय च ९४।
यदि ते रोचते कांते विरक्तं वामनो भवेत् ।
तन्मया त्वं समागच्छ वैशाखस्नानहेतवे ९५।
अनित्यं जीवितमिदं यौवनं चातिसुंदरम् ।
हेतुर्नरकवासस्य दुर्वारश्च स नो भवेत् ९६।
आराधितस्त्वयाहं च पातितो दुरितार्णवे ।
महतामपि यत्सत्यं दुष्टस्थितशरीरिणाम् ९७।
किमत्र बहुनोक्तेन न विलंबोचितः क्षणः ।
उद्धरिष्येऽपि भवतीं विरक्तिर्यदि ते हृदि ९८।
चित्रोवाच-।
स्वामिन्न दृष्टयोगेन तव संगतिधर्मतः ।
ध्रुवं विरक्तं मच्चेतो निंद्यमेतद्भवं प्रति ९९।

नूनमेवं मया शास्त्रे श्रुतं यत्साधुसंगमः ।
अचिंत्यायै नमस्तस्यै ततो नियतायै पुनः १००।
जातूकर्ण उवाच-।
इति भाष्यततस्तेन समं चित्रा ययौ तदा ।
विद्यमानं धनं किंचिदादाय मुनिनोदिता १०१।
ततः परं सोऽपि पुनर्द्विजन्मा वैशाखमासे शिवदेहदेहम् ।
अवाप सस्नौ च दिनेशमस्यै स्नानाय सद्योऽथ ददौ दयालुः १०२।
हृदयालुरयं विप्रः स्नापयामास तां तदा ।
यथोचितविधानेन चित्रामुच्चित्रभाषिणीम् १०३।
वैशाखस्नानमाहात्म्यं तत्र शुश्राव सा मुदा ।

पठमानेषु विप्रेषु पुराणानि पृथक्पृथक् १०४।
यस्य श्रवणमात्रेण क्षीयते दुरितांधकः ।
यथा सूर्योदये नैव तिमिरौघः प्रणश्यति १०५।
सा शिवे शिवतनूजले पुनः स्नानतोऽजनिकरे विधानतः ।
स्नानतो विमलमानसोदया सूर्यकांतिरिव निर्मला बभौ १०६।

तत्र मज्जंति रेवायां सेवायां निरता हरेः ।
वैशाखे विविधा लोका लोकानंत्यमभीप्सवः १०७।
ये नर्मदायामिह शर्मदायामशुद्धकायानपि शोधयंति ।
विशेषतो माधवमासि मर्त्या भवंति मर्त्याधिपलोकलीलाः १०८।
आजन्मनोऽघस्मरणेन रेवा निहंति दृष्टा दशजन्मजं पुनः ।
स्नाता कथं चिच्छतयोनिजातं संसेविता यच्छति रुद्रलोकम् १०९।
सकलं माधवं मासं सा चित्रा नर्मदाजले ।
सस्नौ किंचिद्दौ दानं शक्त्या विप्रेषु नित्यशः ११०।
सर्वपापहरं स्तोत्रं शृणोति श्रद्धया हरेः ।
विप्राणां तत्र पठतां संगादस्य द्विजन्मनः १११।
निमज्ज्य सा माधवमासि पूर्णे रेवाजले तत्र महीसुरेभ्यः ।
अच्छिद्रमासाद्य यथाविधानं तत्रापि चित्रापि चकार मासम् ११२।
कुटीरकं तं तु नवं विधाय सुदेवनामापि स भूमिदेवः ।
उवास रेवासलिले निमज्जंश्चित्रोपरोधादनिशं दयातः ११३।
अथ कालेन कियता कालधर्ममुपेयिवान् ।

विप्रस्तदनु सा चित्रा चिरेणैव मृता नृप ११४।
तेन माधवमासस्य सुकृतेन तदैव सा ।
पुत्री तवाभवन्नूनमदृष्ट्वा यमयातनाम् ११५।
तस्य कर्मविपाकोऽयं यदाप्तं भूपतेः कुलम् ।
वैष्णवं विशदं वीर दुष्प्राप्यं पापकर्मभिः ११६।
दिव्यादेवी वरं नाम जातं चास्यां नरोत्तम ।
यच्च दत्तवती चान्नं भोग्यसौख्यसुखानि च ११७।
ब्राह्मणाय पुरा तस्मै गणिकात्वेऽपि संगता ।
स्नात्वा च माधवे मासि किंचित्तत्रापि यद्दौ ११८।
तस्य दानस्य सा भुंक्ते स्नानस्य च फलोदयम् ।
पिबते शीतलं तोयं मिष्टान्नं च तथानिशम् ११९।
दिव्यान्भोगान्प्रभुंजाना वर्तते च प्रभोर्गृहे ।
भुंजते विधिदत्तं च दुःखशोकादिपीडिता १२०।
यत्पुरा नरनारीणां गृहभंगरताऽभवत् ।
तस्यकर्मविपाकोऽयमस्याः किंचिदुपस्थितः १२१।

माधवस्नानमाहात्म्याद्विनैव यमयातनाम् ।
महापापापि ते वीर सुंदरी सा सुताभवत् १२२।
एतत्ते सर्वमाख्यातं तव पुत्र्या विचेष्टितम् ।

सर्वजन्मभवं वीर कर्म दुष्कर्मसंभवम् १२३।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये चित्रोपाख्याने द्विनवतितमोऽध्यायः ९२।

Roman transliteration

sūta uvāca-|
iti tasya vacaḥ śrutvā nāradasya sa bhūpatiḥ |
praṇamya vismitaḥ prāhaciṃtayanmanasā harim 1|
aṃbarīṣa uvāca-|
kathametadvimuhyāmaḥ svalpāyāsena yanmune |
śūdraḥ pāpasamācāro lebhe brāhmaṇyamuttamam 2|
brāhmaṇyaṃ durllabhaṃ tāta sukṛtairvividhairapi |
kathaṃ mādhavamāsasya snānenaivāpa so'dhamaḥ 3|
na yajñadānairna tapobhirugrairna puṇyasaṃjñairaparairapīśa |
asmādṛśo bhūpatayo'rthavaṃto na te labhaṃte'vanidaivatatvam 4|
sa gādhisūnurvividhaṃ tapo'pi ciraṃvidhāyāniśameva ghoram |
kṛcchreṇa lebhe śatavarṣapūrṇairaho kathaṃcidbahubhiḥ prayatnaiḥ 5|
kathaṃ sa varṇādhama eṣa pāpaḥ svadharmahīno dhanavāna dātā |
puṇyādanāyāsakṛtādamuṣmādalpādihāvāpa sa rāmatattvam 6|
nārada uvāca-|

satyamuktaṃ tvayā rājanbrāhmaṇyamatidurllabham |
tathāpi gatayaḥ sūkṣmā durjñeyā dharmatattvataḥ 7|
vicitrāṇi ca karmāṇi vicitrā bhūtabhāvanā |
vicitrāṇi ca bhūtāni vicitrāḥ karmaśaktayaḥ 8|
kadācitsukṛtaṃ karma kūṭasthaṃ yadavāpi tam |
kenacitkarmaṇā bhūpa śubhena parivardhate 9|
phalaṃ dadāti sumahattasminnapi ca janmani |
dharmo gahanasūkṣmo'yaṃ nīyate na yathā tathā 10|
na tasya phaladānasya śrūyate kālaniścayaḥ |
yatkiṃcitsukṛtaṃ karmacchannaṃ pāpāṃtarairapi 11|
tadāgatya kutaḥ kvāpi suphalaṃ ca prayacchati |
kṛtasya neha nāśosti puṇyasya duritasya ca 12|
tathāpi bahubhiḥ puṇyairduritaṃ yāti dāruṇam |
yaduktaṃ bhavatā rājannāyāsādhikyato bhavet 13|
tatphalaṃ tatra tatrāpi śṛṇu satyaṃ mayoditam |

anāyāsamahāyāsau yadyalpatva mahattvayoḥ 14|
mahāvratāstataste syuḥ satataṃ karmakādayaḥ |
siṃhavyāghrādimūtrādau prayāsā bahulāstataḥ 15|
paṃcagavyapraśastatvaṃ vratamadhye tato bhavet |
iti kartavyabāhulyaṃ mahattvaṃ cettadalpatā 16|
jalāgnyādipraveśasya prasajyeta vratāṃtarāt |
idamalpaṃ mahattvaṃ taditi naiva niyāmakaḥ 17|
phalaṃ yathoditaṃ śāstre tadeva syānmahodayam |
yathālpanāśo mahatā mahannāśastathālpataḥ 18|
kiṃtvalpavisphuliṃgena tṛṇanāśaḥ pradṛśyate |
ajāmilo'pi bhūpāla dāsyāḥ patiriti smṛtaḥ 19|
dharmapatnīparityāgī nityaṃ pāpapathisthitaḥ |
mriyamāṇaḥ sutāhvānaṃ cakre nārāyaṇeti ca 20|
tathā yannāmagrahaṇātpadaṃ lebhe sudurllabham |

anicchayāpi dahati spṛṣṭo hutavaho yathā 21|

tathā dahati goviṃdanāmavyājādapīritam 22|
hatyāyutaṃ śapanahā sahasramugraṃ gurvaṃganākoṭiniṣevaṇaṃ ca |
steyānyaśeṣāṇi hareḥ priyeṇa goviṃdanāmnā nihatāni sadyaḥ 23|
viṣṇubhaktimayaṃ vīra yatkiṃcitkriyate'lpakam |
sukṛtaṃ sādhu viduṣā tadakṣayaphalaṃ bhavet 24|
saṃdeho na ca kartavyo mādhave māsi mādhavam |
samārādhya jano bhaktyā tattadvāṃchitamāpnuyāt 25|
apatyaṃ draviṇaṃ dārā dharā harmyaṃ hayā gajāḥ |
sukhāni svargamokṣau ca na dūre haribhaktitaḥ 26|
evaṃ śāstroktavidhinā svalpenāpi na saṃśayaḥ |
pāpasya mahato'pi syātkṣayaḥ samyagvidhānataḥ 27|
phalādhikyaṃ bhavedvidvannādhikyādbhāvakarmaṇoḥ |
sūkṣmā dharmasya gatayo durjñeyā vibudhairapi 28|
priyo mādhavamāso'yaṃ mādhavasya mahātmanaḥ |
eko'pi triṣu lokeṣu samagrepsitadāyakaḥ 29|

puṇyena gāṃgena jalena kāle deśe budhaḥ snānaparaḥ kathaṃcit |
ājanmano bhāvahato'pi dātā na śudhyatītyeva mataṃ mamaitat 30|
prajvālya vahniṃ ghṛtatailasiktaṃ pradakṣiṇāvartaśikhaṃ svakāle |
praviśya dagdhaḥ kila bhāvaduṣṭo na svargamāpnoti phalaṃ na cānyat 31|
gaṃgādītīrtheṣu vasaṃti devā devālaye yakṣagaṇāśca nityam |
vināśanaṃ yāṃti kṛtopavāsā bhāvojjhitāstena phalaṃ labhaṃte 32|
bhāvaṃ tato hṛtkamale nidhāya śrīmādhavaṃ mādhavamāsi bhaktyā |
yajeta yaḥ snānaparo viśuddhaḥ puṇyaṃ na śaktā vayamasya vaktum 33|
ihārthe'pi purāvṛttamākarṇaya mahīpate |
vicitraṃ kathayiṣyāmi phalaṃ kimapi karmaṇām 34|
tasya mādhavamāsasya prasādānmādhavasya ca |
yathāpi brāhmaṇī kācitsvairiṇyāpa śubhaṃ phalam 35|
divodāseti vikhyātaḥ purā kāṃtīśvaro'bhavat |
tasyāpatyaṃ mahāratnaṃ nārīṇāmuttamaṃ sadā 36|
guṇarūpasamāyuktā suśīlā cārumaṃgalā |

divyādevīti vikhyātā rūpeṇāpratimā bhuvi 37 (dra. padmapurāṇa [https://sa.wikisource.org/s/fwm bhūmikhaṇḍa, adhyāyaḥ 85.54])|
pitrā tvālokitā sā tu rūpalāvaṇyasaṃyutā |
sa tāṃ dṛṣṭvā divodāso divyāṃ devīṃ sutāṃ tadā 38|
kasmai ca dīyate kanyā suvarāya mahātmane |
iti ciṃtāparo bhūtvā samālokya narottamaḥ 39|
rūpadeśasya rājānaṃ samyagjñātvā mahīpatiḥ |
citrasenaṃ mahātmānaṃ samāhūya tato nṛpaḥ 40|
kanyāṃ dadau divodāsaścitrasenāya dhīmate |
tasyā vivāhakālasya saṃprāpte samaye nṛpa 41|
mṛto'sau citrasenastu kāladharmeṇa vai kila |
divodāsaśca dharmātmā ciṃtayāmāsa bhūpatiḥ 42|
brāhmaṇāṃśca samāhūya papraccha nṛpanaṃdana |
asyā vivāhakāle tu citraseno divaṃ gataḥ 43|
asyāstu kīdṛśaṃ karma bhaviṣyati bruvaṃtu me |
brāhmaṇa uvāca-|

vivāho jāyate rājankanyāyāstu vidhānataḥ 44|
patirmṛtyuṃ prayātyeva yo vā tyāgaṃ karoti ca |

mahādhivyādhinā bhītastyāgaṃ kṛtvā prayāti ca 45|
pravrājito bhavedrājandharmaśāstreṣu dṛśyate |
tasyāṃ rajasvalāyāṃ ca anyaḥ patirvidhīyate 46|
vivāhaṃ tu pradhānena pitā kuryānna saṃśayaḥ |
evaṃ rājansamādiṣṭaṃ dharmaśāstre śubhairjanaiḥ 47|
vivāhaḥ kriyatāmasyā ityūcuste dvijottamāḥ |
divodāsaśca dharmātmā brāhmaṇaistu praṇoditaḥ 48|
vivāhārthaṃ mahārāja mānasaṃ kṛtavānnṛpa |
punardattā pradānena divyādevī nṛpottama 49|
puṣpasenāya puṇyāya tasmai rājñe mahātmane |
mṛtyudharmaṃ gato rājā vivāhasamaye'pi saḥ 50|
yadā yadā mahābhāgo divyādevyāśca bhūpatiḥ |
karoti sa pitodyogaṃ vivāhasyātiduḥkhitaḥ 51|

bhartāpi mriyate kāle prāptalagnastadā tadā |
ekaviṃśatibhartāraḥ kālekāle mṛtāstataḥ 52|
tato rājā mahāduḥkhī saṃjātaḥ khyātavikramaḥ |
samālokya tamāhūya maṃtribhiḥ saha niścalaḥ 53|
svayaṃvare mahābuddhiṃ cakāra pṛthivīpatiḥ |
atha tena samāhūtā rājāno vividhā nṛpāḥ 54|
svayaṃvarārthaṃ vai tasyā bahavo dharmatatparāḥ |
tasyāstu rūpasaṃkṣubdhā mṛtyunā preṣitā nṛpāḥ 55|
saṃgrāmaṃ cakrire mūḍhā mṛtāste'tha parasparam |
evaṃ teṣāṃ kṣayo jātaḥ kṣattriyāṇāṃ nareśvara 56|
divyādevī ca duḥkhārtā ruroda karuṇaṃ tataḥ |
bālāmālokya tāṃ rājā rudaṃtīṃ cātiduḥkhitām 57|
purodhasaṃ ca dharmajñaṃ jñānavaṃtaṃ tapasvinam |
jātūkarṇaṃ praṇamyādau vinayānvitakaṃdharaḥ 58|
divodāsa uvāca-|

kathayasva prasādena kimetasyāhi pātakam |
divyādevyāstu me putryā yadetacceṣṭitaṃ kṛtam 59|
jātūkarṇa uvāca-|
tasyāstu ceṣṭitaṃ vīra divyādevyā vadāmyaham |
pūrvajanmakṛtaṃ sarvaṃ tanme nigadataḥ śṛṇu 60|
āste vārāṇasī puṇyā nagarī pāpanāśinī |
tasyāmāste mahāprājñaḥ suvīro nāma nāmataḥ 61|
vaiśyajātyāṃ samutpanno dhanadhānyasamākulaḥ |
tasya bhāryā mahāprājña citrānāma suvismṛtā 62|
kulācāraṃ parityajya durācāreṇa vartate |
na manyate hi bhartāraṃ raudrakṛtye ca vartate 63|
puṇyakāryavihīnā tu pāpaṃ carati durmatiḥ |
bhartāraṃ bhartsate nityaṃ svairiṇī kalahapriyā 64|
nityaṃ paragṛhe vāsa niratā bhramate'dhikam |
paracchidraṃ samāpaśyedduṣṭābhūteṣu sarvadā 65|

sādhuniṃdāratā pāpā bahuhāsyakarī sadā |
kusaṃgatiratā vācā durācārajanapriyā 66|
dhūrtādharmajanadveṣakarī cānṛtabhāṣiṇī |
vijñāyaivaṃ suvīro'syā upayeme tato'parām 67|
tayā navīnayā vīro bhāryayā sahito'niśam |
yathāsukhaṃ sa bubhuje viṣayānmanasaḥ priyān 68|
dharmācāreṇa puṇyātmā satyapuṇyamatiḥ sadā |

satyayāmitayā satyā sumatyārādhito babhau 69|
nirastā tena sā citrā vicitrā varavarṇinī |
svairiṇī guṇasaṃsargadharmavidveṣiṇī tataḥ 70|
bhramate jārasaṃyuktā muktācārā gatatrapā |
sā pāparatasaṃyuktā raktā dūtī vikarmaṇi 71|
kuśalā kuṭṭinīkarma kalāsu tvanyayoṣitām |
gṛhabhaṃgamasau cakre vakreṇa manasā hitā 72|
sādhvīṃ nārīṃ samāhūya pāpavākyaiśca nodayet |

narmalobhakathākeli pratyayotpattihetubhiḥ 73|
manāṃsi cālayetpāpā puruṣāṇāṃ ca yoṣitām |
sādhūnāṃ sā striyo bhavyāḥ parebhyaḥ pratipādayet 74|
kārayatyeva kapaṭaṃ dharmagrāmavivarjanam |
evaṃ varṣaśataṃ bhuktvā paścādveśyāvidhisthitā 75|
kālena nidhanaṃ prāptā satataṃ pāpaniścayā |
jātā tava gṛhe putrī divyādevīti sā sutā 76|
suṃdarī rūpasaṃpannā purā dṛṣṭena noditā |
nārada uvāca-|
iti tasya vacaḥ śrutvā divodāso'tivismitaḥ |
uvāca rājā madhuraṃ jātūkarṇaṃ muniṃ vacaḥ 77|
divodāsa uvāca-|
yadīdṛśī sā duritapracārā sadā durācāraratā prayātā |
kathaṃ mamaśrīpatidaivatasya mahākulīnasya sutānurūpā 78|
sudurllabhaṃ rājakule viśāle lebhe ca sā śrīmatijanmadhanyam |

puṇyena kenāpi mune pavitre citrā vicitreṇa ca karmakartrī 79|
nārada uvāca-|
iti tasya vacaḥ śrutvā bhūmipasya munistataḥ |
kiñcidvihasya tu prājño vacaḥ sūnṛtamabravīt 80|
jātūkarṇa uvāca-|
citrā vicitrasuratairatha vaṃcayaṃtī pracchannakāmukaviṭāndhanadhīvihīnān |
veśyā babhūva viṣapānamitaścaritvā kālena nāganagare mahati prasiddhe 81|
ko'pi tatra samāyātaḥ sāyaṃ vipraḥ samārditaḥ |
ardamāno viśuddhātmā nagare nāgasaṃjñake 82|
apaśyannaparaṃ sthānaṃ mūḍhaścitrāgṛhaṃ yayau |
tayā saṃmohito'tyarthaṃ veśyayā dṛṣṭiyogataḥ 83|
pādasaṃvāhanasnānatāṃbūlāsanabhojanaiḥ |
vilāsaistoṣitaḥ so'pi khedahīno'bhavattadā 84|
tato vicitraiḥ suratopacārairadṛṣṭabuddhyaiva tayā sa vipraḥ |
saṃsevito'yaṃ rajanīmaśeṣāmavāhayadbhāvaviśeṣalubdhaḥ 85|

prātaḥ prayāṇābhimukhaḥ kathaṃciduvāca citrāmanuraktacittaḥ |
saṃtoṣitaḥ svaiścaritaiḥ svakṛtyairvacastayākaikadhiyā tadānīm 86|
brāhmaṇa uvāca-|
kāryaḥ pratyupakāraste toṣitena mayā priye |
svadṛḍhaṃ ca nijaṃ duḥkhaṃ kathayāmyaviśeṣataḥ 87|
purā kathāṃ hi vadatāṃ viprāṇāṃ narmadātaṭe |
śubhaṃ yatsarvapāpaghnaṃ tadākarṇaya sādaram 88|
yo dinatrayamapi prayatnataḥ snāti meṣaupayādi bhāskare |
bhāskare'nudita eva mādhave māsi so'ghanicayairvimucyate 89|
saṃpūrṇamapi vaiśākhe yo bahiḥ snānamācaret |
vidhinā mādhavaṃ devamarcayetsopi pāpahā 90|
puṇyatīrthe viśeṣeṇa snānadānakriyādibhiḥ |

mahāpāpairvimucyeta mānavo māsi mādhave 91|
tāvanmahāpāpacayaḥ śarīre śarīriṇastiṣṭhati nirviśaṃkaḥ |
yāvanmudā coṣasi meṣarāśimupāgate majjati no dineśe 92|

evamākarṇitasteṣāṃ viprāṇāṃ vadatāṃ mayā |
anekaduritāṃbhodhi taraṇe pota uttamaḥ 93|
adūre śivadehā ca vartate'sau saridvarā |
tatra snātuṃ gamiṣye'haṃ tadāghaughavadhāya ca 94|
yadi te rocate kāṃte viraktaṃ vāmano bhavet |
tanmayā tvaṃ samāgaccha vaiśākhasnānahetave 95|
anityaṃ jīvitamidaṃ yauvanaṃ cātisuṃdaram |
heturnarakavāsasya durvāraśca sa no bhavet 96|
ārādhitastvayāhaṃ ca pātito duritārṇave |
mahatāmapi yatsatyaṃ duṣtasthitaśarīriṇām 97|
kimatra bahunoktena na vilaṃbocitaḥ kṣaṇaḥ |
uddhariṣye'pi bhavatīṃ viraktiryadi te hṛdi 98|
citrovāca-|
svāminna dṛṣṭayogena tava saṃgatidharmataḥ |
dhruvaṃ viraktaṃ macceto niṃdyametadbhavaṃ prati 99|

nūnamevaṃ mayā śāstre śrutaṃ yatsādhusaṃgamaḥ |
aciṃtyāyai namastasyai tato niyatāyai punaḥ 100|
jātūkarṇa uvāca-|
iti bhāṣyatatastena samaṃ citrā yayau tadā |
vidyamānaṃ dhanaṃ kiṃcidādāya muninoditā 101|
tataḥ paraṃ so'pi punardvijanmā vaiśākhamāse śivadehadeham |
avāpa sasnau ca dineśamasyai snānāya sadyo'tha dadau dayāluḥ 102|
hṛdayālurayaṃ vipraḥ snāpayāmāsa tāṃ tadā |
yathocitavidhānena citrāmuccitrabhāṣiṇīm 103|
vaiśākhasnānamāhātmyaṃ tatra śuśrāva sā mudā |
paṭhamāneṣu vipreṣu purāṇāni pṛthakpṛthak 104|
yasya śravaṇamātreṇa kṣīyate duritāṃdhakaḥ |
yathā sūryodaye naiva timiraughaḥ praṇaśyati 105|
sā śive śivatanūjale punaḥ snānato'janikare vidhānataḥ |
snānato vimalamānasodayā sūryakāṃtiriva nirmalā babhau 106|

tatra majjaṃti revāyāṃ sevāyāṃ niratā hareḥ |
vaiśākhe vividhā lokā lokānaṃtyamabhīpsavaḥ 107|
ye narmadāyāmiha śarmadāyāmaśuddhakāyānapi śodhayaṃti |
viśeṣato mādhavamāsi martyā bhavaṃti martyādhipalokalīlāḥ 108|
ājanmano'ghasmaraṇena revā nihaṃti dṛṣṭā daśajanmajaṃ punaḥ |
snātā kathaṃ cicchatayonijātaṃ saṃsevitā yacchati rudralokam 109|
sakalaṃ mādhavaṃ māsaṃ sā citrā narmadājale |
sasnau kiṃciddadau dānaṃ śaktyā vipreṣu nityaśaḥ 110|
sarvapāpaharaṃ stotraṃ śṛṇoti śraddhayā hareḥ |
viprāṇāṃ tatra paṭhatāṃ saṃgādasya dvijanmanaḥ 111|
nimajjya sā mādhavamāsi pūrṇe revājale tatra mahīsurebhyaḥ |
acchidramāsādya yathāvidhānaṃ tatrāpi citrāpi cakāra māsam 112|
kuṭīrakaṃ taṃ tu navaṃ vidhāya sudevanāmāpi sa bhūmidevaḥ |
uvāsa revāsalile nimajjaṃścitroparodhādaniśaṃ dayātaḥ 113|
atha kālena kiyatā kāladharmamupeyivān |

viprastadanu sā citrā cireṇaiva mṛtā nṛpa 114|
tena mādhavamāsasya sukṛtena tadaiva sā |
putrī tavābhavannūnamadṛṣṭvā yamayātanām 115|
tasya karmavipāko'yaṃ yadāptaṃ bhūpateḥ kulam |
vaiṣṇavaṃ viśadaṃ vīra duṣprāpyaṃ pāpakarmabhiḥ 116|
divyādevī varaṃ nāma jātaṃ cāsyāṃ narottama |
yacca dattavatī cānnaṃ bhogyasaukhyasukhāni ca 117|
brāhmaṇāya purā tasmai gaṇikātve'pi saṃgatā |
snātvā ca mādhave māsi kiṃcittatrāpi yaddadau 118|
tasya dānasya sā bhuṃkte snānasya ca phalodayam |
pibate śītalaṃ toyaṃ miṣṭānnaṃ ca tathāniśam 119|
divyānbhogānprabhuṃjānā vartate ca prabhorgṛhe |
bhuṃjate vidhidattaṃ ca duḥkhaśokādipīḍitā 120|
yatpurā naranārīṇāṃ gṛhabhaṃgaratā'bhavat |
tasyakarmavipāko'yamasyāḥ kiṃcidupasthitaḥ 121|

mādhavasnānamāhātmyādvinaiva yamayātanām |
mahāpāpāpi te vīra suṃdarī sā sutābhavat 122|
etatte sarvamākhyātaṃ tava putryā viceṣṭitam |
sarvajanmabhavaṃ vīra karma duṣkarmasaṃbhavam 123|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye citropākhyāne dvinavatitamo'dhyāyaḥ 92|

English translation

Sūta said :

1. Hearing these words of that Nārada , that king, being amazed, saluted him, and thinking of Viṣṇu in his mind, said (to him):

Ambarīṣa said :

2-6. How should we err about it, since by means of little exertion a śūdra behaving sinfully obtained excellent brāhmaṇa -hood? O dear one, to obtain brāhmaṇa-hood, even by means of various acts of religious merit, is difficult. (Then) how is it that the mean one obtained it (merely) by bathing (daily) during the month of Vaiśākha ? O lord, even rich kings like me do not obtain the lordship of the earth by (performing) sacrifices, (giving) gifts, (practising) severe austerities, and other acts called (acts of) religious merit. That (Viśvāmitra , the) son of Gādhi obtained it after a long time and with great difficulty by practising continuously for full hundred years various kinds of severe austerities and with many efforts. How is it (then) that that sinful one belonging to the lowest caste, bereft of his own duties, poor and non-giver obtained through this small religious merit done without exertion the essential nature of Rāma ?

Nārada said :

7-12a. O king, you have told the truth. Brāhmaṇa-hood is very difficult to get. The ways of Dharma are subtle and difficult to understand. Strange are the deeds; strange is the thought of a being; strange are the beings; and strange are the powers of deeds. O king, at some time a good deed, done in secret, thrives due to some auspicious act. It gives great fruit even in the same existence. This is mysterious and subtle Dharma. It cannot be carried in any manner. No certainty about the time when it would give fruit is known. Whatever good deed concealed by other sins, comes from somewhere and at some

place and gives a good fruit.

12b-18. In this world (the fruit of) a good or bad deed does not perish. Yet due to many auspicious acts (even) a formidable sin perishes. O king, you said that the fruit of a deed would be obtained there due to greater exertion; in that matter listen to what I say. If smallness and greatness of a deed depended on little exertion and much exertion (respectively), then there are men observing great vows and constantly doing deeds. There is great exertion to obtain the urine of a lion, a tiger etc. Therefore, in a rite the products of a cow are recommended. Thus if repetition of a deed would-mean its greatness, then entering water, fire etc. would be smaller than (any) other vow. There is no rule which says this is small or that is great. The fruit of it that is laid down in sacred texts is alone its great produce, as a great thing destroys a small one or a small thing destroys a great one. The destruction of grass (i.e. hay) is seen (to take place) even due to a small spark.

19-24. O king, Ajāmila was known to be the husband of a maid servant. He had forsaken his religiously wedded wife; he constantly remained in (i.e. committed) sins. At the time of his death he called his son by his name Nārāyaṇa . And due to uttering the name (of Viṣṇu) he obtained a very difficult position (i.e. salvation). As fire though touched unwillingly (i.e. unknowingly) burns, in the same way, the name of Viṣṇu, even though it is uttered under some pretext, burns (sins). (Sins due to) myriads of killings, thousands of swearings, all thefts, crores of violations of the teacher's wife are instantly destroyed by (uttering) the name ' Govinda ' dear to Viṣṇu. O hero, whatever small good deed full of devotion to Viṣṇu is done by a learned man, would have an inexhaustible fruit. No doubt should be entertained about this.

25-33. A man having devoutly worshipped Viṣṇu in the month of Vaiśākha, would obtain whatever is desired by him. Due to devotion to Viṣṇu, children, wealth, wife, land, mansion, horses, elephants, pleasures, heaven and salvation are not away (i.e. are easy to obtain). Thus by means of a small act laid down in the sacred texts, if it is done according to the proper rites, even a great sin would perish. There is no doubt about this. O learned one, due to the excellence of the devotion and the act, there would be greater fruit. The ways of Dharma are subtle, and are difficult to be known even by the wise. This month of Vaiśākha is dear to glorious Viṣṇu. Even all alone it gives all the desired objects in the three worlds. In my view a wise one who gives gifts without sincerity even from his birth, and one who somehow bathes with the holy water of Gaṅgā at the proper place and time, is not purified. A man of wicked thoughts, though at the time of death enters fire, blazing by the sprinkling of ghee and oil with its flames turning all round, and is burnt, yet he does not obtain heaven or any other (similar) fruit. Gods live at the holy places on (the bank of) Gaṅgā etc., so also hosts of yakṣas live in temples. They, being bereft of devotion, observe fast and perish, (but) do not get the (desired) fruit. Therefore, we are not able to describe the religious merit of him who intent upon bathing (daily) and purified, would, having kept devotion in the lotus of his heart, devoutly worship Viṣṇu in the month of Vaiśākha. O king, in this context also listen to an old account.

34-44a. I shall tell you about a certain queer fruit due to the favour of the month ofVaiśākha and of Viṣṇu, viz. that a certain brāhmṇa woman obtained. Formerly there was the lord of Kānti well-known as Divodāsa . His daughter, a great gem, always best among females endowed with virtues and beauty, of a good character and charming and auspicious, and matchless in beauty on the earth, was known as Divyādevī. Her father saw her endowed with form and beauty. Seeing his daughter Divyādevī, the king became anxious as to which good, glorious bride-groom this daughter should be given. (Thus) thinking and properly knowing the king of Rūpadeśa the king called the magnanimous Citrasena and gave his daughter to that intelligent Citrasena. O king, when the time of his marriage came, that Citrasena died due to the perversity of destiny. The religious-minded king Divodāsa thought and, O king, having called brāhmaṇas , he asked them: "At the time of her marriage Citrasena died. (Please) tell me what

kind of fate she will have.”

A brāhmaṇa said :

44b-58. O king, the marriage of a daughter is performed according to sacred injunctions. Another husband is enjoined by the scriptures in the case of a woman, when her husband dies, or when he forsakes her, or when afraid of a great disease he abandons her and goes away, or, O king, if he would renounce the world. Mainly it is the father who would get (his daughter) married. There is no doubt about this. This is, O king, what is ordained by the good people in law books.

The best brāhmaṇas said: “Get her married.” The religious-minded Divodāsa was urged by the brāhmaṇas. The king made up his mind to get her married. O king, again he gave Divyādevī away in marriage to the meritorious, magnanimous king Puṣpasena. That king too died at the time of marriage. Whenever the glorious father (king Divodāsa), extremely afflicted, made an effort at getting her married, at the auspicious moment (of marriage) the husband died. Then twenty-one husbands died at different times. Then the king, of a known valour, being firm along with the minister, called him, and the lord of the earth decided upon her self-choice marriage. Then he invited many kings and chiefs devoted to religion for her self-choice marriage. Those foolish kings disturbed by her beauty and pounded by death fought among themselves. Thus, O lord, men, those kṣatriyas perished. Divyādevī, afflicted with grief, then wept piteously. Then king Divodāsa, seeing that girl very much afflicted and weeping, saluted, with his neck (bent) politely, his family-priest knowing law, having sacred knowledge, and practising penance (and said to him).

Divodāsa said :

59. Favour me and tell me what the great sin of my daughter Divyādevī is, that has done this (mis-)deed.

Jātukarṇa said :

60-76. O hero, I shall tell you the deeds of Divyādevī done in her former existence. Listen while I am telling them. There is a holy city called Vārāṇasī that destroys sins. In it there was a very wise man named Suvīra . He was born in the vaiśya caste and was endowed with wealth and grains. His wife, O very wise one, was quite well-known as Citrā . Abandoning the family-practices, she behaved badly. She did not care for her husband, and remained in (doing) fearful deeds. She, of a wicked mind, gave up auspicious acts, and acted sinfully. She, a wanton woman, loving quarrels, always censured her husband. Always given to staying in another man’s house, she wandered much. The wicked' one would always find the weak point of others among the beings. She was engaged in condemning the good; she always laughed very much. She was addicted to bad company; due to her speech she was dear to people of bad conduct. She was. cunning; she hated religious people; she was a liar. Knowing her to be like this, Suvīra married another (woman). That pious Vīra (i.e. Suvīra) always given to truly holy thoughts constantly enjoyed, according to pious ways, objects of senses dear to his heart and happily along with that new wife. He was honoured by that unlimitedly truthful chaste lady of a good mind. That strange Citrā, of an excellent complexion, a wanton woman, hating piety in company of (i.e. with) virtues, was driven out by him. Moving freely and being shameless she moved with her paramour. She joined those who were engaged in (committing) sins; she was attached to the job of a messenger. She was skilled in the art of a go-between of other women. She broke families and had a crooked heart. Having called a chaste woman she would urge her by words generating conviction in stories about the desire for diversion and sports. The sinful one would stir the minds of good men and women. She

would cause good women to be offered to other men (than their own husbands). Thus she caused fraud, bereft of the host of pious (acts), to be done (by others). Having thus enjoyed for a hundred years. She lived like a prostitute. Always given to sinful acts she died in course of time. She was born as your daughter Divyādevī in your house. She was (born) as a beautiful girl endowed with a (good) form, as she was urged by her destiny in the former (existences).

Nārada said :

77. Hearing these words of him (i.e. Jātukarṇa), Divodāsa was extremely amazed. The king spoke sweet words to the sage Jātukarṇa.

Divodāsa said :

78-79. When she who was of such a bad behaviour and engaged in bad acts, died, how is it that she was born as a worthy daughter of mine, whose deity is Lakṣmī 's hushand (i.e. Viṣṇu) and who am born in a very noble family? And, O sage, due to which strange religious act, she doing (such) acts has obtained a lucky birth, difficult to get, in a large, royal, rich family?

Nārada said :

80. Having heard these words of enquiry of that king, the wise sage then spoke a few true and pleasant words.

Jātukarṇa spoke :

81-86. Citrā, deceiving covert, lustful paramours, bereft of wealth and intelligence, by means of strange sexual unions, and drinking poisonous drinks, went from here and became a prostitute in the very famous city (called) ' Nāga '. A certain brāhmaṇa, afflicted and troubled, (but) of a pure heart, one evening came to that city named Nāga. Not seeing any other place (for camping), the ignorant one went to the house of Citrā. (Merely) by looking at him, the prostitute very much deluded him. He was pleased by her with shampooing his feet, bathing him, offering him a tāmbūla , a seat and food, and diversions. Then he was free from dejection. Then with strange sexual unions, she, absolutely without having any purpose in view, served him well. The brāhmaṇa who was attached (to her) due to her peculiar devotion, passed the entire night with her. When, in the morning, he was about to leave, he whose mind was somehow attached to Citrā and who was pleased by her being solely devoted (to him), with her acts and deeds (said):

The brāhmaṇa said :

87-98. O dear one, I who am pleased (by you) must do a good turn in return. I shall without any discrimination tell you my strong affliction. Listen with respect to that auspicious (act) which destroys all sins, a description of (i.e. told by) the brāhmaṇas, formerly telling a tale on the bank of Narmadā . He who in the month ofVaiśākha, when the Sun enters Aries, carefully bathes even for three days just before sunrise, is freed from heaps of sins. He who for the entire month of Vaiśākha would bathe outside (his house), and would worship Viṣṇu with due rites, also destroys his sins. A man is freed from great sins especially by such acts as bathing at a holy place and giving gifts (there) during the month of Vaiśākha. The heap of great sins freely remains in the body of a man till he gladly, at dawn, before sunrise, bathes (at a holy place), when the Sun has entered the Zodiacal sign Aries. Thus I heard

from the brāhmaṇas that were talking, about the excellent boat (useful) in crossing the ocean of many sins. Nearby is the excellent river Śivadehā. To destroy that stream of sins I am going to bathe there. O dear one, if you like, or if your mind is detached (from the worldly existence) then come with me for the bath in Vaiśākha. This life, so also this extremely charming youth are transitory. They are the cause of the stay in hell, and it would be difficult for us to avoid it. You pleased me and caused me to fall into the ocean of sins, which is true even of the great who live with the wicked. What is the use of talking much in this matter? Delay for (even) a moment is not proper. I shall emancipate you also, if you have special attachment to Viṣṇu.

Citrā said :

99-100. O lord, due to luck I am having your company as a result of (my) religious merit. My mind is certainly detached. It has a dislike for the worldly existence. Indeed I have learnt in (i.e. from) the sacred texts about the company of the good. My salutation to him who is inconceivable and uncontrolled.

Jātukarṇa said :

101-109. Speaking like this and urged by the sage that Citrā, after having taken a little wealth that was there with her, then went with him. Then that brāhmaṇa also reached the body (i.e. the stream) of Śivadehā in the month of Vaiśākha, bathed (there), and the kind one gave her the joy of bathing on that day. Then the kind-hearted brāhmaṇa made that Citrā, talking beautifully, bathe according to the proper rite. When the brāhmaṇas were separately reading the Purāṇas , she gladly heard there the greatness of the bath in Vaiśākha, by merely hearing which the darkness of sins gets exhausted, as at the sunrise the stream (i.e. the heap) of darkness perishes. She, due to the bath in that holy water causing cessation of birth, of Śivatanu (i.e. Śivadehā), had her mind pure and she became spotless like the sun's lustre. There in the Revā various people longing for the end of (the visits to) the worlds and engrossed in the service to Viṣṇu plunged in Vaiśākha. The men who clean their impure bodies in (the water of) Narmadā, giving happiness here (only), especially in the month of Vaiśākha, become those who enjoy the sports of the kings of mortals. (Merely) by (one's) remembering Revā she destroys the sin (committed) from birth. When seen, she (destroys the sin) of ten existences. If somehow (someone) bathes in her, she (destroys) the sins of a hundred births. When she is resorted to, she gives (residence in) Rudra 's heaven.

110-123. During the entire month of Vaiśākha that Citrā bathed in the water of Narmadā, and every day, according to her capacity, gave something to brāhmaṇas. Due to the company of the brāhmaṇa she devoutly listened to the prayer to Viṣṇu,. when the brāhmaṇas there recited it. Having bathed there in the water of Revā for the entire month of Vaiśākha, and having received, according to the proper rite, (a blessing) about absence of defect from the brāhmaṇas, she lived there for a month. That brāhmaṇa named Sudeva also made a new hut there, lived in the hut due to compassion for Citrā and favouring her incessantly bathed in the water of Revā. Then after some time the brāhmaṇa died. After him, O king, Citrā also died. Due to the religious merit of (i.e. collected during) the month of Vaiśākha she, without seeing (i.e. experiencing) the torments inflicted by Yama , became your daughter at that time only. It is the result of the acts of (i.e. done during) that (month), that she obtained (birth) in a king's family which is devoted to Viṣṇu, which is pure, and which cannot be obtained by sinners, O hero; and O best among men, her excellent name was (fixed as) Divyādevī She is enjoying the fruit of the food, enjoyments, pleasures and happiness that she formerly gave to the brāhmaṇa, though she was associated with him as a prostitute and of that little that she gave after having bathed in the month of Vaiśākha. She is drinking cold water and incessantly eating sweet food; and, enjoying divine

enjoyments, lives in the house of the lord (i.e. you); and, being tormented by pain, grief etc. enjoys whatever is given by destiny. A little of the fruit of her act, viz. that she was engaged in breaking the houses (i.e. families of men and women), has (now) come up. O hero, that beautiful woman, though a great sinner, was born as your daughter without going through the torments inflicted by Yama due to the efficacy of the bath in the month of Vaiśākha. O hero, I have thus told you the behaviour of your daughter which was due to bad acts during her entire (former) existence.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 93

Divyādevī Is Married to Vīrasena

Chapter 388 of 693 · 16 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
जातूकर्णवचश्चित्रमेवमाकर्ण्य भूपतिः ।
तमुवाच नमस्कृत्य ज्ञानिनं मुनिमादरात् १।
दिवोदास उवाच-
कथमेषा विमुच्येत दुःखादस्मान्मुनेधुना ।
जातूकर्ण उवाच-।
कथयामि महत्पुण्यं येनेयं सुखिता भवेत् २।
अप्रकाशमपि प्रायः प्रवक्ष्यामि तवाग्रतः ।
स्वल्पमप्यद्भुतं कर्म विकर्मशतनाशनम् ३।
यथा हरेर्ध्यानबलेन पापं विनाशमायाति महत्समग्रम् ।
प्रातस्तदा माधवमासदानस्नानेन घोरं विलयं प्रयाति ४।
यथा हरेर्भीतिभयेन नागा नश्यंति सर्वे निचयास्तथैव ।
नूनं रवौ मेषगते विभाति स्नानेन तीर्थे च हरिस्तवेन ५।
तेजसा वैनतेयस्य पन्नगा इव पातकाः ।
विद्रवंति च वैशाखस्नानेनोषसि निश्चितम् ६।

तस्माद्देयापि भूपाल दिव्यादेवी पुनः स्वयम् ।
कृत्वा वैशाखश्रवणं श्रुत्वा पापहरं स्तवम् ७।
भवित्री भर्तुः संयोगसुखसंभोगभागिनी ।
सुदेवोऽपि स जातोस्ति पांड्यदेशाधिपो बली ८।
वैशाखमासि रेवायां स्नानपुण्येन भूपते ।
तस्मा एव सुतां देहि विशुद्धां स्नानतस्तथा ९।
माधवस्य पुनः स्तोत्रं श्रवणान्माधवस्य च ।
संदेहो नात्र कर्तव्यो विचित्रं पश्य भूपते १०।
इहामुत्रफलं तस्य समाख्यं पुण्यकर्मणः ।
नारद उवाच-
इत्याकर्ण्यैव मुदितो राजा तमखिलं ततः ११।
कारयामास तां पुत्रीं जातूकर्णोदितं विधिम् ।
वीरसेनेन तेनैव पांड्यदेशाधिपेन सा १२।
पुराजन्मैकसुहृदा दिव्यादेवी विवाहिता ।
बुभुजे भूरिविषयांश्चिरं सुचरितव्रता १३।

वीरेसेनेन सुहृदा पूर्वजन्मकृतेन च ।
एतत्ते किंचिदाख्यातमंबरीष समासतः १४।
वैशाखस्नानमाहात्म्यं किमन्यच्छ्रोतुमर्हसि १५।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये चित्रोपाख्याने।
त्रिनवतितमोऽध्यायः ९३।

Roman transliteration

nārada uvāca-
jātūkarṇavacaśćitramevamākarṇya bhūpatiḥ |
tamuvāca namaskṛtya jñāninaṃ munimādarāt 1|
divodāsa uvāca-
kathameṣā vimucyeta duḥkhādasmānmunedhunā |
jātūkarṇa uvāca-|
kathayāmi mahatpuṇyaṃ yeneyaṃ sukhitā bhavet 2|
aprakāśamapi prāyaḥ pravakṣyāmi tavāgrataḥ |
svalpamapyadbhutaṃ karma vikarmaśatanāśanam 3|
yathā harerdhyānabalena pāpaṃ vināśamāyāti mahatsamagram |
prātastadā mādhavamāsadānasnānena ghoraṃ vilayaṃ prayāti 4|
yathā harerbhītibhayena nāgā naśyaṃti sarve nicayāstathaiva |
nūnaṃ ravau meṣagate vibhāti snānena tīrthe ca haristavena 5|
tejasā vainateyasya pannagā iva pātakāḥ |
vidravaṃti ca vaiśākhasnānenoṣasi niścitam 6|

tasmāddeyāpi bhūpāla divyādevī punaḥ svayam |
kṛtvā vaiśākhaśravaṇaṃ śrutvā pāpaharaṃ stavam 7|
bhavitrī bhartuḥ saṃyogasukhasaṃbhogabhāginī |
sudevo'pi sa jātosti pāṃḍyadeśādhipo balī 8|
vaiśākhamāsi revāyāṃ snānapuṇyena bhūpate |
tasmā eva sutāṃ dehi viśuddhāṃ snānatastathā 9|
mādhavasya punaḥ stotraṃ śravaṇānmādhavasya ca |
saṃdeho nātra kartavyo vicitraṃ paśya bhūpate 10|
ihāmutraphalaṃ tasya samākhyaṃ puṇyakarmaṇaḥ |
nārada uvāca-
ityākarṇyaiva mudito rājā tamakhilaṃ tataḥ 11|
kārayāmāsa tāṃ putrīṃ jātūkarṇoditaṃ vidhim |
vīrasenena tenaiva pāṃḍyadeśādhipena sā 12|
purājanmaikasuhṛdā divyādevī vivāhitā |
bubhuje bhūriviṣayāṃściraṃ sucaritavratā 13|

vīresenena suhṛdā pūrvajanmakṛtena ca |
etatte kiṃcidākhyātamaṃbarīṣa samāsataḥ 14|
vaiśākhasnānamāhātmyaṃ kimanyacchrotumarhasi 15|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye citropākhyāne|
trinavatitamo'dhyāyaḥ 93|

English translation

Nārada said :

1. Having heard these wonderful words of Jātūkarṇa , the king having respectfully saluted the learned sage, said:

Divodāsa said :

2a. O sage, how would she now be free from this affliction?

Jātūkarṇa said :

2b-4. I shall tell you about a very meritorious (act) by (doing) which she would be happy. Though generally it is not to be disclosed, I shall tell it to you. Though the act is small, it is wonderful (and) so would destroy (the fruit of) hundreds of bad acts. As due to the power of meditation upon Viṣṇu great and full sin perishes, in the same way a formidable (sin) perishes due to the (daily) morning bath and gifts (given) in the month of Vaiśākha .

5-6. As elephants flee due to the fear of a lion, similarly all heaps (of sins) perish due to morning bath at a holy place when the Sun has entered Aries and due to the eulogy of Viṣṇu. Certainly sins run away due to a (daily) bath at dawn in Vaiśākha, as serpents run away due to Garuḍa 's lustre.

7-11a. Therefore, Divyādevī, after having listened to greatness of Vaiśākha, and having listened to the sin-removing eulogy of Viṣṇu, should again be given (in marriage). She will enjoy the happiness of the company of her husband. O king, that Sudeva also is born as the mighty king of the Pāṇḍya country due to the religious merit (obtained by him) by means of bathing in Revā in the month of Vaiśākha. Give him only your daughter purified like that by the (Vaiśākha) bath, and again by (her) listening to Viṣṇu's eulogy (in the month of Vaiśākha). No doubt should be entertained about this. O king, see the wonder. The fruit of a pious act is said to be the same in this world and in the next one.

Nārada said :

11b-15. Just on hearing this the king was delighted, and made his daughter perform the entire rite as told by Jātūkarṇa. He married Divyādevī to that Vīrasena only, the chief of the Pāṇḍya country and her only friend in her former birth. With Vīrasena, her friend due to her deeds in her previous existence, she who well practised vows, enjoyed many objects of senses. O Ambarīṣa , I have in brief told you a little about the greatness of Vaiśākha. What else would you like to hear?

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 94

The Means of Destroying Sins

Chapter 389 of 693 · 160 detected Sanskrit verse markers

Sanskrit

अंबरीष उवाच-
पापप्रशमनं स्तोत्रं श्रोतुमिच्छामि तद्विभो ।
यस्य श्रवणमात्रेण पापराशिर्विलीयते १।
धन्योऽस्म्यनुगृहीतोऽस्मि श्रावितोऽस्मि शुभं विधिम् ।
विकर्मोपार्जितं यस्य श्रवणादेव हीयते २।
चित्रं किमत्र मधुसूदन दैवतस्य मासस्य पुण्यसवनैरिह माधवस्य ।
स्नानैरवश्यविहितैरघराशिनाशः स्याद्यस्य नामपठनादपि तस्य लोकः ३।
तदेव पुण्यं परमं पवित्रं हृद्यं च लोके सुकृतैकलभ्यम् ।
यदुच्यते केशवनामधेयं मन्ये मुने माधवमासि भव्यम् ४।
धन्यास्तु ते माधवमासि नाम स्मरंति येऽहो मधुसूदनस्य ।
तस्यैव मे किंचिदहो चरित्रं पुनः पवित्रं वद विश्वजन्यम् ५।
सूत उवाच-
वचः समाकर्ण्य हरिप्रियस्य प्रीतो मुनिस्तस्य नृपोत्तमस्य ।
स माधवस्नानसमुत्सुकोऽपि कथारसेनाह स माधवस्य ६।
नारद उवाच-

सत्यं महीपाल मिथो मुकुंदकथारसालापविधिर्विशुद्धः ।
त्वया समं माधवमासधर्मस्नानाधिकोऽयं हरिदैवतेन ७।
जीवितं यस्य धर्मार्थं धर्मो हर्यर्थमेव च ।
अहोरात्राणि पुण्यार्थं तं मन्ये वैष्णवं भुवि ८।
किंचिद्वक्ष्यामि ते राजन्वैशाखस्नानजं फलम् ।
अस्मत्पितापि नो वक्तुमलं विस्तरतोऽखिलम् ९।
यत्र मज्जनमात्रेण प्रेता मुक्तिमुपागताः ।
माधवे मासि ते पापा नर्मदासलिले परे १०।
पुरातीर्थप्रसंगेन भ्रमन्कोपि महीसुरः ।
मुनिशर्मेति विख्यातो धर्मात्मा सत्यवाञ्छुचिः ११।
युक्तः शमदमाभ्यां च क्षांतिसंतोषसंयुतः ।
युक्तः स पितृकार्येषु श्रुतिस्मृतिविधानवान् १२।
युक्तो मधुरवाक्येषु संयुक्तो हरिपूजने ।
युक्तो वैष्णवसंसर्गे त्रिकालज्ञानवान्मुनिः १३।
स्वकर्मणि रतो धीरो हृदयालुः प्रियाप्रियः ।

दयालुरतिमेधावी तत्त्वविद्ब्राह्मणप्रियः १४।
माधवे मासि रेवायां स्नानार्थं प्रतिसंचरन् ।
अग्रतः पंचपुरुषान्ददर्शातीव दुःखितान् १५।
परस्परमसंसर्गकारिणः कृष्णविग्रहान् ।
वटच्छायामुपाश्रित्य समासीनानवस्थितान् १६।
पश्यंतो दिक्षु सर्वासु दुरितोद्विग्नचेतसः ।
तानालोक्य द्विजश्रेष्ठश्चिंतयामास विस्मितः १७।
अत्रैते के नरा भीता विपिने दीनचेष्टिताः ।
चौरा वा विकृताकारा दृश्यंते संगभागिनः १८।
परस्परं च भाषंतः कृशाः कृष्णवपुः श्रियः ।
यावदेवं स विप्राग्र्यो विचारयति धीरधीः १९।
तावदागम्यते सर्वे दूरस्था मुनिमादरात् ।
बद्धांजलिपुटा भूत्वा प्रणम्योचुरिति स्फुटम् २०।
पंचपुरुषा ऊचुः -
भव्यं भवंतं पुरुषोत्तमं वै विभ्राजमानं चरितेन मान्यम् ।

मन्यामहे विप्र दयालुमुख्यं वाचं समाकर्णय नोसि मैत्रः २१।
संतः प्रतिष्ठा दीनानां दैवादुद्भूतपापिनाम् ।
आर्तानामार्तिहंतारो दर्शनादेव साधवः २२।
अहं पांचालदेशीयः क्षत्रियो वीरवाहनः ।
ब्राह्मणं हतवान्मोहाच्छरेण शब्दवेधिना २३।
शिखासूत्रविहीनस्तु तिलकेन विवर्जितः ।
अटामि जगतीमेनां ब्रह्मघ्नोऽहमिति ब्रुवन् २४।
ब्रह्मघ्नायातिपापाय भिक्षा मह्यं प्रदीयताम् ।
एवं सर्वेषु तीर्थेषु भ्रमन्नत्रास्मि चागतः २५।
ब्रह्महत्या न मेद्यापि प्रयाति मुनिसत्तम ।
एवं मे वर्षमेकं हि व्यतीतं कुर्वतो विभो २६।
दह्यमानस्य पापेन शोकाकुलितचेतसः ।
चंद्रशर्मापरो विप्रो योयं संलक्ष्यते द्विज २७।
गुरुघाती स तु ब्रह्मन्मोहाकुलितमानसः ।
मोहाकुलितचित्तत्वाद्गुरुघातक उच्यते २८।

निवसन्मागधेदेशे संत्यक्तः स्वजनैस्ततः ।
दैवादसावपि मुने भ्रमन्निह समागतः २९।
शिखासूत्रविहीनस्तु विप्रलिंगविवर्जितः ।
मया पृष्टस्तु वृत्तांतं सत्यमेवावदद्द्विजः ३०।
वसता यद्गुरोर्गेहे क्रोधाकुलितचेतसा ।
महामोहगतेनापि यथा वै घातितो गुरुः ३१।
तेन पापेन दग्धोऽसौ वर्तते शोकपीडितः ।
तृतीयोऽयं पुनः स्वामिन्वेदशर्मासमाहितः ३२।
सुरापो ब्राह्मणो जातो मोहाद्वेश्याप्रसंगतः ।

पृष्टो मयायमपि मे यथावृत्तं तथाब्रवीत् ३३।
आत्मनश्चेष्टितं सर्वं मनस्तापेन पीडितः ।
निरस्तः सर्वलोकैश्च भार्याबंधुजनैरपि ३४।
तेन पापेन संलिप्तो भ्रमन्नत्रायमागतः ।
चतुर्थो विधुरो नाम वैश्योऽयं गुरुतल्पगः ३५।
मोहान्मासत्रयं यावद्वेश्याभूतां च मातरम् ।

बुभुजे स विदेहस्थां ज्ञाततत्त्वस्ततश्चरन् ३६।
दुःखितोऽभ्यागमद्भूमिं भ्रमन्हि मुने पुनः ।
पंचमोऽयं महापापी पापिसंसर्गकारकः ३७।
प्रत्यहं धनलोभेन स्तेयादिकृतवानघम् ।
वैश्योतिपातकैः क्रांतस्ततस्त्यक्तो जनैः स्वयम् ३८।
निर्विण्णमानसो दैवान्नंदनामेह संगतः ।
एवं पंचापि पापिष्ठाः स्थानमेकमुपागताः ३९।
कः कस्यापि न संपर्कं भोजनाच्छादनादिभिः ।
न करोति महाभाग विना वार्तां द्विजोत्तम ४०।
विशंत्येकासने नैव न स्वपंत्येकसंस्तरे ।
एवं दुःखसमाक्रांता नानातीर्थेषु वै गताः ४१।
नास्माकं पातकं घोरं प्रयाति मुनिसत्तम ।
दृष्ट्वा भवंतं दीप्यंतं प्रसन्नानि मनांसि नः ४२।
वदंति दुरितप्रांतं साधोस्ते पुण्यदर्शनात् ।
उपायं वद नः स्वामिन्यथा पापक्षयो हि नः ४३।

ज्ञायते करुणोऽस्माभिर्विप्र वेदार्थवित्प्रभो ।
आर्तानां मार्गमाणानां पश्चात्तापमुपेयुषाम् ४४।
मोहादवाप्तपापानां त्वमुद्धर्तासि निश्चितम् ।
नारद उवाच-
तेषामिति वचः श्रुत्वा मुनिश्शर्मा मुनिस्ततः ४५।
इदमाह विचार्येति करुणावरुणालयः ।
मुनिश्शर्मोवाच-
यूयमज्ञानतः प्राप्तपातकाः सत्यभाषिणः ४६।
अनुतापयुतास्तस्मादनुग्राह्या मयाधुना ।
शृणुध्वं मे वचः सत्यमूर्ध्वबाहुर्वदाम्यहम् ४७।
यन्मयांगिरसः पूर्वं श्रुतं मुनिसमागमे ।
दृष्टं वेदेषु शास्त्रेषु श्रुतं गुरुमुखात्तथा ४८।
विष्णुनाराधितेनादौ स्वयमुक्तं च तत्त्वतः ।
न तृप्तिरशनादन्या न गुरुर्जनकादपि ४९।
न पात्रमन्यद्विप्रेभ्यो न देवः केशवात्परः ।

न गंगया समं तीर्थं न दानं सुरभीसमम् ५०।
न गायत्र्या समं जाप्यं न द्वादश्यासमं व्रतम् ।

न भार्यया समं मित्रं न धर्मो दयया समः ५१।
न स्वातंत्र्यसमं सौख्यं गार्हस्थ्यान्नाश्रमो वरः ।
न सत्यात्परआचारो न संतोषात्परं सुखम् ५२।
न माधवसमो मासो महापापहरः परः ।
विधिनानुष्ठितो भक्त्या मधुसूदनवल्लभः ५३।
गंगादिषु च तीर्थेषु विशेषेण सुदुर्लभः ।
प्रायश्चित्तानि सर्वाणि द्वादशाब्दमुखानि च ५४।
तावद्गर्जंति पापानि यावन्नायाति माधवः ।
वैशाखमखिलं मासं यः स्नाति हरितत्परः ५५।
हरिपादसमुद्भूते सलिले विमलाशयः ।
स एव सर्वपापानां हंता दृष्टस्तु पापिभिः ५६।
निजपापौघनिष्कृत्यै वक्तव्यं तस्य किन्नरैः ५७।
मासे तु वै माधवसंज्ञकेऽस्मिन्यः स्नाति पापैः स विमुच्यते हि ।

मेषस्थिते संप्रति नर्मदायाः शर्मप्रदे वारिणि वारिताघे ५८।
दुर्लभा हि महानद्यो माधवे मासि सर्वशः ।
ततोऽपि दुर्लभा गंगा रेवा च यमुना तथा ५९।
एतासु तिसृषु प्रायः प्राप्यैकामपि सादरम् ।
यः स्नाति माधवे मासि विपापः स हरिं व्रजेत् ६०।
तस्मादहो सह मया सुकृतैकसारे वैशाखमासि च भवंत उपेत्य रेवाम् ।
मज्जंतु पातककृतो मुनिवृंदजुष्टे रेवाजले निखिलपापभयापहत्यै ६१।
एवमुक्तास्ततः सर्वे मुदिता मुनिना सह ।
जग्मुस्ते पापिनो रेवां शंसंतोऽद्भुतकारिणीम् ६२।
मुनिशर्मा ततो गच्छंस्तैस्तथानुगतो नरैः ।
ददर्श पथिसंत्रस्तान्पिशाचानष्ट भीषणान् ६३।
कुर्वंतो विविधाञ्छब्दान्भ्रमंतोऽपि ततस्ततः ।
ऊर्द्ध्वकेशोर्द्ध्वरक्तांश्च कृष्णदंतकृशोदरान् ६४।
अरण्ये कंटकाक्रांते वृक्षपानीयवर्जिते ।
सम्मुखं धावतो दृष्ट्वा भयसंविग्नमानसः ६५।

नमोनारायणायेति रक्षरक्षेति चाब्रवीत् ६६।
नारायणायेति नमोभिधानमाकर्ण्य धर्मैकनिधानमुच्चैः ।
भवांतरे ते मनसा पिशाचा ययुर्निजादृष्टवशेन लब्धाः ६७।
विनयान्वितमनसो मुनिशर्मा विलोक्य तान् ।
उवाच मधुराभाषी के यूयं विकृता नराः ६८।
किं वा केन कृतं कर्म येन प्राप्ता च वैकृतिः ।
कथमेवं विधाः सर्वे दुःखिनोऽतीव भीषणाः ६९।
प्रेता ऊचुः -
क्षुत्पिपासार्दिता नित्यं नानादुःखचयाकुलाः ।
कृतबुद्धे हृदि क्रूरा नष्टसंज्ञा विचेतसः ७०।

न जानीमो दिशः क्वापि मूढा मानवघातिनः ।
तदेतद्दुःखमाख्यातमेतदेवासुखं पुनः ७१।
प्रभातमिव संभाति भास्करोदयदर्शनात् ।
श्रुत्वा नारायणेत्युच्चैर्भाषितं तव कोमलम् ७२।
दृष्ट्वा च दर्शनं विप्र शुद्धभावं गता वयम् ।

दर्शनेनैव ते विप्र नामश्रवणतो हरेः ७३।
भवांतरमनुप्राप्ता वयं प्राप्ता दयालवः ।
विनाशयत्यपयशो बुद्धिं विशदयत्यपि ७४।
प्रतिष्ठापयति प्रायो नृणां वैष्णवदर्शनम् ।
अहं पर्युषितो नाम सूचकोऽयं द्वितीयकः ७५।
शीघ्रगो रोधकश्चान्यः पंचमोयं च लेखकः ।
षष्ठोयमिति वाग्दुष्टः सप्तमोयं विदैवतः ७६।
नित्ययाजनकश्चायमष्टमः कष्टदायकः ।
मुनिशर्मोवाच-
प्रेतानां कर्मजातानां नामानि भवतां कुतः ७७।
किं तत्कारणमुद्दिश्य येन यूयं सनामकाः ।
प्रेता ऊचुः -
मया स्वादु सदा भुक्तं दत्तं पर्युषितं द्विजे ७८।
आज्ये सति निराज्यं च तेन पर्य्युषितोऽस्म्यहम् ।
मिथ्यामिथ्यापरच्छिद्र मर्म्मान्वेषी स्वभावतः ७९।

सूचयामास तेनासौ सूचकोऽशुचिरातुरः ।
शीघ्रं नश्यति विप्रेण याचितः क्षुभितेन वै ८०।
एतत्कारणमुद्दिश्य शीघ्रगो द्विजसत्तम ।
गृहोपरि सदा स्वादुभुक्तमेतेन पापिना ८१।
एकाकिना कुमनसा तेनासौ रोधकः स्मृतः ।
मौनेनापि स्थितो नित्यं पादेन लिखते महीम् ८२।
अस्माकमपि पापिष्ठो लेखको लोकसंगतः ।
गुणिनोयं गुणान्द्वेष्टि निर्गुणे च गुणज्ञताम् ८३।
असंज्ञे ज्ञानयोगी च वाग्दुष्टोसौ ततः स्मृतः ।
नास्तिक्यभावादनिशं पितृदैवत मानवान् ८४।
न मन्यते च सत्कर्म पापस्तेन विदैवतः ।
सदा याचनको मिथ्या मिथ्यादौर्गत्यदर्शकः ८५।
सभूतोद्वेजको लुब्धस्तेन याचनकस्त्वयम् ।
एभिः पूर्वकृतैः पापैर्भुक्त्वा नरकयातनाम् ८६।
प्रेतास्ते दर्शनादद्य पुनर्जाताः स्म सुस्थिताः ।

एतत्ते सर्वमाख्यातमात्मवृत्तांतसंभवम् ८७।
प्रश्नं च यदि ते श्रद्धा पृच्छान्यत्कथयामि ते ।
ब्राह्मण उवाच-

ये जीवा भुवि तिष्ठंति सर्वआहारमूलकाः ८८।
युष्माकमपि आहारं श्रोतुमिच्छामि तत्त्वतः ।
प्रेता ऊचुः -
शृणुष्वाहारमस्माकं सर्वसत्वविगर्हितम् ८९।
यं श्रुत्वा निंदसे ब्रह्मन्भूयोभूयश्च नित्यशः ।
श्लेष्ममूत्रपुरीषेण योषिदंगमलेन च ९०।
गृहाणित्यक्तशौचानि तानि भुंजंति तत्र वै ।
स्त्रीदग्धानि प्रकीर्णानि प्रकीर्णायस्कराणि च ९१।
कुत्सितानि मलेनापि प्रेता वै तत्र भुंजते ।
माधवं यत्र नार्चंति स्त्रीजितानि गृहाणि च ९२।
दया क्षांतिविहीनानि प्रेतास्तत्रैव भुंजते ।
यत्राभद्रा गृहे वाचः शौचहीनाश्च योषितः ९३।

कलहो यत्र सततं प्रेतास्ते तत्र भुंजते ।
न यत्र जामयो गेहे पूज्यंते न वराः स्त्रियः ९४।
यत्र दुर्जनसंसर्गस्तत्र भोक्ष्यामहे वयम् ।
न यत्र हरिसेवा वा न कथा यत्र वैष्णवी ९५।
न यत्र वैष्णवी प्रीतिः प्रेता वै तत्र भुंजते ।
येषामेवं गृहे प्रीता भुंजते तेऽपि सत्वरम् ९६।
प्रेता भवंति पापेन निजवंशविनाशकाः ।
तस्य मे जायते ब्रह्मन्वदतो भोजनं निजम् ९७।
अस्मात्पापतरं चान्यत्किंचिद्वक्तुं न शक्यते ।
निर्विण्णः प्रेतभावेन पृच्छामि त्वां दृढव्रतम् ९८।
यथा न जायते प्रेतो मुक्तिः प्रेतत्वतो यथा ।
ब्राह्मण उवाच-
एकादश्यादिभिः पुण्यैर्व्रतैरच्युतकीर्तनैः ९९।
देवतातिथिपूजाभिर्गुरुपूजादिभिस्तथा ।
आचारैः साधुचरितैः श्रुतिस्मृत्युदितैर्दिनैः १००।

एवं श्राद्धक्रियादानैर्यथाविधिविनिर्मितैः ।
दयादानदमक्षांतिशीलशिष्टाभिवादनैः १०१।
इत्येवमादिभिर्धर्मैः प्रेता न स्युः कुलेऽपि वै ।
गोविप्रतीर्थामरपर्वताग्र्य नदीनदाश्वत्थतरूननेकशः १०२।
यो वंदते बंधुजने विनीतः प्रेतो न लोके भवतीह नूनम् ।
क्रमादर्च्यते युक्तो विशेषादपि मानवः १०३।
गंगादिपुण्यतीर्थेषु तस्य पुण्यमनंतकम् ।
नाहं वर्षसहस्रेषु वक्तुं शक्तः स्वयं विभुः १०४।
दर्शनादेव तस्यापि मुक्तः प्रेतत्वतो भवेत् ।
ऊर्जमूर्जस्वलं मासमथ दामोदरप्रियम् १०५।
तपसामुत्तमं मासं तपो माधववल्लभम् ।

वैशाखं माधवं मासं मधुसूदनदैवतम् १०६।
उत्तमं सर्वमासानां यमेकं मुनयो विदुः ।
येनैव साधनेन स्यात्सर्वं कृत्यं हि साधितम् १०७।
ब्रह्मविद्यामताभ्येति सा लक्ष्मीर्विश्वकारिणी ।

तस्या वासो यतो मासो माधवोऽसौ ततः स्मृतः १०८।
न माधवसमो देवो यथा देवेषु निश्चितम् ।
तथा मासेषु सर्वेषु न मासो माधवप्रियः १०९।
तस्य माधवमासस्य माहात्म्यमपि भक्तितः ।
श्रुत्वा विमुच्यते प्रेतयोनितः किं विधानतः ११०।
सतां संभाषणादेव पुण्यतीर्थनिषेवणात् ।
नारायणेति पठनात्तन्नामश्रवणादपि १११।
मुच्यते पातकैः सर्वैर्जनो भक्तिपरायणः ।
यतिष्ये तदहं प्रेता भवतामपि मुक्तये ११२।
परोपकारजं पुण्यं यतो न स्यान्मखैरपि ।
प्रेता यामि ततः स्नातुं रेवावारिणि माधवे ११३।
मासि मेषस्थिते भानावेतैरनुगतो नरैः ।
पंचैव ते पुनर्मोहाज्जातपातकसंचयाः ११४।
स्नातुमायांति वचसा ममैव करुणावतः ११५।
तावद्भवंतस्तु निदेशतो मे तिष्ठंतु तत्रैव वने विशोकाः ।

श्रीनर्मदावारिणि यावदेव गत्वा निजस्नानविधिं विहाय ११६।
निर्माय पुरुषानपि नाम तस्मात्कुशस्वरूपानिह नर्मदा के ।
विधानतो माधवमासि दीनान्निमज्जयामीति दया निबद्धः ११७।
एवं दिनत्रयेणैव मुक्तिर्वः प्रेतयोनितः ।
न दर्भबटुकस्नानमात्रेणैव न संशयः ११८।
नारद उवाच-
एवमुक्तस्ततस्तैस्तु प्रतीतैरपि पूजितः ।
मुनिशर्मा ययावेतैरनुयातस्तु पंचभिः ११९।
तत्र गत्वा ततः प्रातः स्नात्वा कृत्वा तथाविधिम् ।
स्नापयामास तान्प्रेतान्नामतो दर्भनिर्मितान् १२०।
स्मृताश्च मुनिना तीर्थे स्नापिता नामतस्तथा ।
प्रेताः पुण्यवता तेन सद्यो मुक्ता दिवं ययुः १२१।
ते पापिनः पंच यदैव रेवाजले निमग्ना वचसैव तस्य ।
श्रीमाधवे मासि विवर्णदेहाः सद्यः सुवर्णैकरुचो बभूवुः १२२।
पापप्रशमनं स्तोत्रं श्राविता मुनिशर्मणा ।

समक्षं सर्वलोकानां जातास्ते वरकांतयः १२३।
तत्रस्था मानवास्तांस्तु विरजान्स्नानमात्रतः ।
न स्पृशंति च राजेंद्र पापिसंसर्गशंकथा १२४।
मुनिशर्मानुरोधेन ततो धर्मप्रमाणतः ।

सद्यो दिव्याभवद्वाणी यदेते विगतैनसः १२५।
स्नातानां माधवेमासि मुकुंदहृदयात्मनाम् ।
पापप्रशमनं स्तोत्रं शृण्वतामिह सादरम् १२६।
चित्रं किमत्र या शुद्धिर्जायते पापसंचयात् ।
सर्वेषामेव पापानां प्रायश्चित्तमिदं परम् १२७।
यत्प्रातर्माधवे मासि भक्त्या तीर्थेऽवगाहनम् ।
यतः प्रेतास्तु ते पापाः स्नापिता नाममात्रतः १२८।
स्मृताः पुण्यवता तेन मोचिता मुनिशर्मणा १२९।
इत्येवमाकर्ण्य गिरं नभःस्थामत्यद्भुतामाशु ततो मनुष्याः ।
शशंसुरेतानपि पंचपुण्यान्वैशाखमासं च मुनिं च रेवाम् १३०।
अथ चाकर्ण्य भूपालः स्तवं दुरितनाशनम् ।

यदाकर्ण्य नरो भक्त्या मुच्यते पापराशिभिः १३१।
यस्य श्रवणमात्रेण पापिनः शुद्धिमागताः ।
अन्येऽपि बहवो मुक्ताः पापादज्ञानसंभवात् १३२।
परदार परद्रव्य जीवहिंसादिके यदा ।
प्रवर्तते नृणां चित्तं प्रायश्चित्तं स्तुतिस्तदा १३३।
विष्णवे विष्णवे नित्यं विष्णवे विष्णवे नमः ।
नमामि विष्णुं चित्तस्थमहंकारगतं हरिम् १३४।
चित्तस्थमीशमव्यक्तमनंतमपराजितम् ।
विष्णुमीड्यमशेषाणामनादिनिधनं विभुम् १३५।
विष्णुश्चित्तगतो यन्मे विष्णुर्बुद्धिगतश्च यत् ।
यच्चाहंकारको विष्णुर्यो विष्णुर्मयि संस्थितः १३६।
करोति कर्तृभूतोऽसौ स्थावरस्य चरस्य च ।
तत्पापं नाशमायाति तस्मिन्नेव हि चिंतिते १३७।
ध्यातो हरति यत्पापं स्वप्ने दृष्टस्तु भावनात् ।
तमुपेंद्रमहं विष्णुं प्रणमामि नतिप्रियम् १३८।

जगत्यस्मिन्निरालंबे मधुसूदनमच्युतम् ।
हस्तावलंबनं स्तोत्रं विष्णुं वंदे परात्परम् १३९।
सर्वेश्वरेश्वरविभो परमात्मन्नधोक्षज ।
हृषीकेश हृषीकेश हृषीकेश नमोस्तु ते १४०।
नृसिंहानंत गोविंद भूतभावन केशव ।
दुरुक्तं दुष्कृतं ध्यातं शम पापं नमोस्तु ते १४१।
यन्मया चिंतितं दुष्टं स्वचित्तवशवर्तिना ।
अकार्य्यमघमत्युग्रं तच्छमं नय केशव १४२।
ब्रह्मण्यदेव गोविंद परमार्थपरायण ।
जगन्नाथ जगद्धातः पापं शमय मेऽच्युत १४३।
यच्चापराह्णे सायाह्ने मध्याह्ने च तथा निशि ।
कायेन मनसा वाचा कृतं पापमजानता १४४।

जानता च हृषीकेश पुंडरीकाक्ष माधव ।
नामत्रयोच्चारणतः सर्वे यांतु मम क्षयम् १४५।
शारीरं मे हृषीकेश पुंडरीकाक्ष मानसम् ।

पापं प्रशममायातु वाक्कृतं मम माधव १४६।
यद्भुंजानः पिबंस्तिष्ठन्स्वपञ्जाग्रद्यदास्थितः ।
अकार्षं पापमर्थार्थं कायेन मनसा गिरा १४७।
महदल्पमपि प्रायो दुर्योनि नरकावहम् ।
तत्पापं प्रशमं यातु वासुदेवस्य कीर्तनात् १४८।
परं ब्रह्म परं धाम पवित्रं परमं च यत् ।
तस्मिन्प्रकीर्तिते विष्णौ यत्पापं तत्प्रणश्यतु १४९।
यत्प्राप्य न निवर्त्तते गंधस्पर्शादिवर्जिताः ।
सूरयस्तत्पदं विष्णोस्तत्सर्वं शमयत्वयम् १५०।
पापप्रशमनं स्तोत्रं यः पठेच्छृणुयान्नरः ।
शारीरैर्मानसैर्वाग्जैः कृतैः पापैः स मुच्यते १५१।
मुक्तः पापग्रहादिभ्यो याति विष्णोः परं पदम् ।
तस्मात्पापे कृतं जप्यं स्तोत्रं सर्वाघमर्दनम् १५२।
प्रायश्चित्तमघौघानां पठितव्यं नरोत्तमैः ।
प्रायश्चित्तैः स्तोत्रवरैर्व्रतैर्नश्यति पातकम् १५३।

ततः कार्याणि संसिद्ध्यै तानि वै भुक्तिमुक्तये ।
पूर्वजन्मार्जितं पापमैहिकं च नरेश्वर १५४।
स्तवस्य श्रवणादस्य सद्य एव विलीयते ।
पापद्रुमकुठारोऽयं पापेंधनदवानलः १५५।
पापराशितमः स्तोम भानुरेष स्तवो नृप ।
मया प्रकाशितस्तुभ्यं तथा लोकानुकंपया १५६।
स्तवो योऽयं मया प्राप्तो रहस्यं पितुरादरात् ।
इतिहासमिमं पुण्यं यः शृणोति नराधिप १५७।
तस्यापि पुण्यमाहात्म्यं वक्तुं शक्तः स्वयं हरिः ।
स्वस्ति तेस्तु महाराज गंगायामथ सत्वरम् १५८।
स्नातुं यामि समायातो मासोऽयं माधवो महान् १५९।
इति श्रीपद्मपुराणे पातालखंडे नारदांबरीषसंवादे वैशाखमाहात्म्ये प्रेतोपाख्याने पापप्रशमनंनाम चतुर्नवतितमोऽध्यायः ९४।

Roman transliteration

aṃbarīṣa uvāca-
pāpapraśamanaṃ stotraṃ śrotumicchāmi tadvibho |
yasya śravaṇamātreṇa pāparāśirvilīyate 1|
dhanyo'smyanugṛhīto'smi śrāvito'smi śubhaṃ vidhim |
vikarmopārjitaṃ yasya śravaṇādeva hīyate 2|
citraṃ kimatra madhusūdana daivatasya māsasya puṇyasavanairiha mādhavasya |
snānairavaśyavihitairagharāśināśaḥ syādyasya nāmapaṭhanādapi tasya lokaḥ 3|

tadeva puṇyaṃ paramaṃ pavitraṃ hṛdyaṃ ca loke sukṛtaikalabhyam |
yaducyate keśavanāmadheyaṃ manye mune mādhavamāsi bhavyam 4|
dhanyāstu te mādhavamāsi nāma smaraṃti ye'ho madhusūdanasya |
tasyaiva me kiṃcidaho caritraṃ punaḥ pavitraṃ vada viśvajanyam 5|
sūta uvāca-
vacaḥ samākarṇya haripriyasya prīto munistasya nṛpottamasya |
sa mādhavasnānasamutsuko'pi kathārasenāha sa mādhavasya 6|
nārada uvāca-

satyaṃ mahīpāla mitho mukuṃdakathārasālāpavidhirviśuddhaḥ |
tvayā samaṃ mādhavamāsadharmasnānādhiko'yaṃ haridaivatena 7|
jīvitaṃ yasya dharmārthaṃ dharmo haryarthameva ca |
ahorātrāṇi puṇyārthaṃ taṃ manye vaiṣṇavaṃ bhuvi 8|
kiṃcidvakṣyāmi te rājanvaiśākhasnānajaṃ phalam |
asmatpitāpi no vaktumalaṃ vistarato'khilam 9|
yatra majjanamātreṇa pretā muktimupāgatāḥ |
mādhave māsi te pāpā narmadāsalile pare 10|
purātīrthaprasaṃgena bhramankopi mahīsuraḥ |
muniśarmeti vikhyāto dharmātmā satyavāñchuciḥ 11|
yuktaḥ śamadamābhyāṃ ca kṣāṃtisaṃtoṣasaṃyutaḥ |
yuktaḥ sa pitṛkāryeṣu śrutismṛtividhānavān 12|
yukto madhuravākyeṣu saṃyukto haripūjane |
yukto vaiṣṇavasaṃsarge trikālajñānavānmuniḥ 13|
svakarmaṇi rato dhīro hṛdayāluḥ priyāpriyaḥ |

dayāluratimedhāvī tattvavidbrāhmaṇapriyaḥ 14|
mādhave māsi revāyāṃ snānārthaṃ pratisaṃcaran |
agrataḥ paṃcapuruṣāndadarśātīva duḥkhitān 15|
parasparamasaṃsargakāriṇaḥ kṛṣṇavigrahān |
vaṭacchāyāmupāśritya samāsīnānavasthitān 16|
paśyaṃto dikṣu sarvāsu duritodvignacetasaḥ |
tānālokya dvijaśreṣṭhaściṃtayāmāsa vismitaḥ 17|
atraite ke narā bhītā vipine dīnaceṣṭitāḥ |
caurā vā vikṛtākārā dṛśyaṃte saṃgabhāginaḥ 18|
parasparaṃ ca bhāṣaṃtaḥ kṛśāḥ kṛṣṇavapuḥ śriyaḥ |
yāvadevaṃ sa viprāgryo vicārayati dhīradhīḥ 19|
tāvadāgamyate sarve dūrasthā munimādarāt |
baddhāṃjaliputā bhūtvā praṇamyocuriti sphuṭam 20|
paṃcapuruṣā ūcuḥ -
bhavyaṃ bhavaṃtaṃ puruṣottamaṃ vai vibhrājamānaṃ caritena mānyam |

manyāmahe vipra dayālumukhyaṃ vācaṃ samākarṇaya nosi maitraḥ 21|
saṃtaḥ pratiṣṭhā dīnānāṃ daivādudbhūtapāpinām |
ārtānāmārtihaṃtāro darśanādeva sādhavaḥ 22|
ahaṃ pāṃcāladeśīyaḥ kṣatriyo vīravāhanaḥ |
brāhmaṇaṃ hatavānmohāccchareṇa śabdavedhinā 23|
śikhāsūtravihīnastu tilakena vivarjitaḥ |
aṭāmi jagatīmenāṃ brahmaghno'hamiti bruvan 24|
brahmaghnāyātipāpāya bhikṣā mahyaṃ pradīyatām |
evaṃ sarveṣu tīrtheṣu bhramannatrāsmi cāgataḥ 25|
brahmahatyā na medyāpi prayāti munisattama |
evaṃ me varṣamekaṃ hi vyatītaṃ kurvato vibho 26|
dahyamānasya pāpena śokākulitacetasaḥ |

caṃdraśarmāparo vipro yoyaṃ saṃlakṣyate dvija 27|
gurughātī sa tu brahmanmohākulitamānasaḥ |
mohākulitacittatvādgurughātaka ucyate 28|

nivasanmāgadhedeśe saṃtyaktaḥ svajanaistataḥ |
daivādasāvapi mune bhramanniha samāgataḥ 29|
śikhāsūtravihīnastu vipraliṃgavivarjitaḥ |
mayā pṛṣṭastu vṛttāṃtaṃ satyamevāvadaddvijaḥ 30|
vasatā yadgurorgehe krodhākulitacetasā |
mahāmohagatenāpi yathā vai ghātito guruḥ 31|
tena pāpena dagdho'sau vartate śokapīḍitaḥ |
tṛtīyo'yaṃ punaḥ svāminvedaśarmāsamāhitaḥ 32|
surāpo brāhmaṇo jāto mohādveśyāprasaṃgataḥ |
pṛṣṭo mayāyamapi me yathāvṛttaṃ tathābravīt 33|
ātmanaśceṣṭitaṃ sarvaṃ manastāpena pīḍitaḥ |
nirastaḥ sarvalokaiśca bhāryābaṃdhujanairapi 34|
tena pāpena saṃlipto bhramannatrāyamāgataḥ |
caturtho vidhuro nāma vaiśyo'yaṃ gurutalpagaḥ 35|
mohānmāsatrayaṃ yāvadveśyābhūtāṃ ca mātaram |

bubhuje sa videhasthāṃ jñātatattvastataścaran 36|
duḥkhito'bhyāgamadbhūmiṃ bhramanniha mune punaḥ |
paṃcamo'yaṃ mahāpāpī pāpisaṃsargakārakaḥ 37|
pratyahaṃ dhanalobhena steyādikṛtavānagham |
vaiśyotipātakaiḥ krāṃtastatastyakto janaiḥ svayam 38|
nirviṇṇamānaso daivānnaṃdanāmeha saṃgataḥ |
evaṃ paṃcāpi pāpiṣṭhāḥ sthānamekamupāgatāḥ 39|
kaḥ kasyāpi na saṃparkaṃ bhojanācchādanādibhiḥ |
na karoti mahābhāga vinā vārtāṃ dvijottama 40|
viśaṃtyekāsane naiva na svapaṃtyekasaṃstare |
evaṃ duḥkhasamākrāṃtā nānātīrtheṣu vai gatāḥ 41|
nāsmākaṃ pātakaṃ ghoraṃ prayāti munisattama |
dṛṣṭvā bhavaṃtaṃ dīpyaṃtaṃ prasannāni manāṃsi naḥ 42|
vadaṃti duritaprāṃtaṃ sādhoste puṇyadarśanāt |
upāyaṃ vada naḥ svāminyathā pāpakṣayo hi naḥ 43|

jñāyate karuṇo'smābhirvipra vedārthavitprabho |
ārtānāṃ mārgamāṇānāṃ paścāttāpamupeyuṣām 44|
mohādavāptapāpānāṃ tvamuddhartāsi niścitam |
nārada uvāca-
teṣāmiti vacaḥ śrutvā muniśarmā munistataḥ 45|
idamāha vicāryeti karuṇāvaruṇālayaḥ |
muniśarmovāca-
yūyamajñānataḥ prāptapātakāḥ satyabhāṣiṇaḥ 46|
anutāpayutāstasmādanugrāhyā mayādhunā |
śṛṇudhvaṃ me vacaḥ satyamūrdhvabāhurvadāmyaham 47|
yanmayāṃgirasaḥ pūrvaṃ śrutaṃ munisamāgame |
dṛṣṭaṃ vedeṣu śāstreṣu śrutaṃ gurumukhāttathā 48|
viṣṇunārādhitenādau svayamuktaṃ ca tattvataḥ |
na tṛptiraśanādanyā na gururjanakādapi 49|
na pātramanyadviprebhyo na devaḥ keśavātparaḥ |

na gaṃgayā samaṃ tīrthaṃ na dānaṃ surabhīsamam 50|
na gāyatryā samaṃ jāpyaṃ na dvādaśyāsamaṃ vratam |
na bhāryayā samaṃ mitraṃ na dharmo dayayā samaḥ 51|
na svātaṃtryasamaṃ saukhyaṃ gārhasthyānnāśramo varaḥ |
na satyātparaācāro na saṃtoṣātparaṃ sukham 52|
na mādhavasamo māso mahāpāpaharaḥ paraḥ |
vidhinānuṣṭhito bhaktyā madhusūdanavallabhaḥ 53|
gaṃgādiṣu ca tīrtheṣu viśeṣeṇa sudurlabhaḥ |
prāyaścittāni sarvāṇi dvādaśābdamukhāni ca 54|
tāvadgarjaṃti pāpāni yāvannāyāti mādhavaḥ |
vaiśākhamakhilaṃ māsaṃ yaḥ snāti haritatparaḥ 55|
haripādasamudbhūte salile vimalāśayaḥ |
sa eva sarvapāpānāṃ haṃtā dṛṣtastu pāpibhiḥ 56|
nijapāpaughaniṣkṛtyai vaktavyaṃ tasya kinnaraiḥ 57|
māse tu vai mādhavasaṃjñake'sminyaḥ snāti pāpaiḥ sa vimucyate hi |

meṣasthite saṃprati narmadāyāḥ śarmaprade vāriṇi vāritāghe 58|
durlabhā hi mahānadyo mādhave māsi sarvaśaḥ |
tato'pi durlabhā gaṃgā revā ca yamunā tathā 59|
etāsu tisṛṣu prāyaḥ prāpyaikāmapi sādaram |
yaḥ snāti mādhave māsi vipāpaḥ sa hariṃ vrajet 60|
tasmādaho saha mayā sukṛtaikasāre vaiśākhamāsi ca bhavaṃta upetya revām |
majjaṃtu pātakakṛto munivṛṃdajuṣṭe revājale nikhilapāpabhayāpahatyai 61|
evamuktāstataḥ sarve muditā muninā saha |
jagmuste pāpino revāṃ śaṃsaṃto'dbhutakāriṇīm 62|
muniśarmā tato gacchaṃstaistathānugato naraiḥ |
dadarśa pathisaṃtrastānpiśācānaṣṭa bhīṣaṇān 63|
kurvaṃto vividhāñchabdānbhramaṃto'pi tatastataḥ |
ūrddhvakeśorddhvaraktāṃśca kṛṣṇadaṃtakṛśodarān 64|
araṇye kaṃṭakākrāṃte vṛkṣapāṇīyavarjite |
sammukhaṃ dhāvato dṛṣṭvā bhayasaṃvignamānasaḥ 65|

namonārāyaṇāyeti rakṣarakṣeti cābravīt 66|
nārāyaṇāyeti namobhidhānamākarṇya dharmaikanidhānamuccaiḥ |
bhavāṃtare te manasā piśācā yayurnijādṛṣṭavaśena labdhāḥ 67|
vinayānvitamanaso muniśarmā vilokya tān |
uvāca madhurābhāṣī ke yūyaṃ vikṛtā narāḥ 68|
kiṃ vā kena kṛtaṃ karma yena prāptā ca vaikṛtiḥ |
kathamevaṃ vidhāḥ sarve duḥkhino'tīva bhīṣaṇāḥ 69|
pretā ūcuḥ -
kṣutpipāsārditā nityaṃ nānāduḥkhacayākulāḥ |
kṛtabuddhe hṛdi krūrā naṣṭasaṃjñā vicetasaḥ 70|
na jānīmo diśaḥ kvāpi mūḍhā mānavaghātinaḥ |
tadetadduḥkhamākhyātametadevāsukhaṃ punaḥ 71|
prabhātamiva saṃbhāti bhāskarodayadarśanāt |
śrutvā nārāyaṇetyuccairbhāṣitaṃ tava komalam 72|
dṛṣṭvā ca darśanaṃ vipra śuddhabhāvaṃ gatā vayam |

darśanenaiva te vipra nāmaśravaṇato hareḥ 73|
bhavāṃtaramanuprāptā vayaṃ prāptā dayālavaḥ |
vināśayatyapayaśo buddhiṃ viśadayatyapi 74|
pratiṣṭhāpayati prāyo nṛṇāṃ vaiṣṇavadarśanam |
ahaṃ paryuṣito nāma sūcako'yaṃ dvitīyakaḥ 75|
śīghrago rodhakaścānyaḥ paṃcamoyaṃ ca lekhakaḥ |

ṣaṣṭhoyamiti vāgduṣṭaḥ saptamoyaṃ vidaivataḥ 76|
nityaṃyājanakaścāyamaṣṭamaḥ kaṣṭadāyakaḥ |
muniśarmovāca-
pretānāṃ karmajātānāṃ nāmāni bhavatāṃ kutaḥ 77|
kiṃ tatkāraṇamuddiśya yena yūyaṃ sanāmakāḥ |
pretā ūcuḥ -
mayā svādu sadā bhuktaṃ dattaṃ paryuṣitaṃ dvije 78|
ājye sati nirājyaṃ ca tena paryyuṣito'smyaham |
mithyāmithyāparacchidra marmmānveṣī svabhāvataḥ 79|

sūcayāmāsa tenāsau sūcako'śucirāturaḥ |
śīghraṃ naśyati vipreṇa yācitaḥ kṣubhitena vai 80|
etatkāraṇamuddiśya śīghrago dvijasattama |
gṛhopari sadā svādubhuktametena pāpinā 81|
ekākinā kumanasā tenāsau rodhakaḥ smṛtaḥ |
maunenāpi sthito nityaṃ pādena likhate mahīm 82|
asmākamapi pāpiṣṭho lekhako lokasaṃgataḥ |
guṇinoyaṃ guṇāndveṣṭi nirguṇe ca guṇajñatām 83|
asaṃjñe jñānayogī ca vāgduṣṭosau tataḥ smṛtaḥ |
nāstikyabhāvādaniśaṃ pitṛdaivata mānavān 84|
na manyate ca satkarma pāpastena vidaivataḥ |
sadā yācanako mithyā mithyādaurgatyadarśakaḥ 85|
sabhūtodvejako lubdhastena yācanakastvayam |
ebhiḥ pūrvakṛtaiḥ pāpairbhuktvā narakayātanām 86|
pretāste darśanādadya punarjātāḥ sma susthitāḥ |

etatte sarvamākhyātamātmavṛttāṃtasaṃbhavam 87|
praśnaṃ ca yadi te śraddhā pṛcchānyatkathayāmi te |
brāhmaṇa uvāca-
ye jīvā bhuvi tiṣṭhaṃti sarvaāhāramūlakāḥ 88|
yuṣmākamapi āhāraṃ śrotumicchāmi tattvataḥ |
pretā ūcuḥ -
śṛṇuṣvāhāramasmākaṃ sarvasatvavigarhitam 89|
yaṃ śrutvā niṃdase brahmanbhūyobhūyaśca nityaśaḥ |
śleṣmamūtrapurīṣeṇa yoṣidaṃgamalena ca 90|
gṛhāṇityaktaśaucāni tāni bhuṃjaṃti tatra vai |
strīdagdhāni prakīrṇāni prakīrṇāyaskarāṇi ca 91|
kutsitāni malenāpi pretā vai tatra bhuṃjate |
mādhavaṃ yatra nārcaṃti strījitāni gṛhāṇi ca 92|
dayā kṣāṃtivihīnāni pretāstatraiva bhuṃjate |
yatrābhadrā gṛhe vācaḥ śaucahīnāśca yoṣitaḥ 93|

kalaho yatra satataṃ pretāste tatra bhuṃjate |
na yatra jāmayo gehe pūjyaṃte na varāḥ striyaḥ 94|
yatra durjanasaṃsargastatra bhokṣyāmahe vayam |
na yatra harisevā vā na kathā yatra vaiṣṇavī 95|
na yatra vaiṣṇavī prītiḥ pretā vai tatra bhuṃjate |
yeṣāmevaṃ gṛhe prītā bhuṃjate te'pi satvaram 96|
pretā bhavaṃti pāpena nijavaṃśavināśakāḥ |
tasya me jāyate brahmanvadato bhojanaṃ nijam 97|
asmātpāpataraṃ cānyatkiṃcidvaktuṃ na śakyate |
nirviṃṇaḥ pretabhāvena pṛcchāmi tvāṃ dṛḍhavratam 98|
yathā na jāyate preto muktiḥ pretatvato yathā |

brāhmaṇa uvāca-
ekādaśyādibhiḥ puṇyairvratairacyutakīrtanaiḥ 99|
devatātithipūjābhirgurupūjādibhistathā |
ācāraiḥ sādhucaritaiḥ śrutismṛtyuditairdinaiḥ 100|

evaṃ śrāddhakriyādānairyathāvidhivinirmitaiḥ |
dayādānadamakṣāṃtiśīlaśiṣṭābhivādanaiḥ 101|
ityevamādibhirdharmaiḥ pretā na syuḥ kule'pi vai |
govipratīrthāmaraparvatāgrya nadīnadāśvatthatarūnanekaśaḥ 102|
yo vaṃdate baṃdhujane vinītaḥ preto na loke bhavatīha nūnam |
kramādarccayate yukto viśeṣādapi mānavaḥ 103|
gaṃgādipuṇyatīrtheṣu tasya puṇyamanaṃtakam |
nāhaṃ varṣasahasreṣu vaktuṃ śaktaḥ svayaṃ vibhuḥ 104|
darśanādeva tasyāpi muktaḥ pretatvato bhavet |
ūrjamūrjasvalaṃ māsamatha dāmodarapriyam 105|
tapasāmuttamaṃ māsaṃ tapo mādhavavallabham |
vaiśākhaṃ mādhavaṃ māsaṃ madhusūdanadaivatam 106|
uttamaṃ sarvamāsānāṃ yamekaṃ munayo viduḥ |
yenaiva sādhanena syātsarvaṃ kṛtyaṃ hi sādhitam 107|
brahmavidyāmatābhyeti sā lakṣmīrviśvakāriṇī |

tasyā vāso yato māso mādhavo'sau tataḥ smṛtaḥ 108|
na mādhavasamo devo yathā deveṣu niścitam |
tathā māseṣu sarveṣu na māso mādhavapriyaḥ 109|
tasya mādhavamāsasya māhātmyamapi bhaktitaḥ |
śrutvā vimucyate pretayonitaḥ kiṃ vidhānataḥ 110|
satāṃ saṃbhāṣaṇādeva puṇyatīrthaniṣevaṇāt |
nārāyaṇeti paṭhanāttannāmaśravaṇādapi 111|
mucyate pātakaiḥ sarvairjano bhaktiparāyaṇaḥ |
yatiṣye tadahaṃ pretā bhavatāmapi muktaye 112|
paropakārajaṃ puṇyaṃ yato na syānmakhairapi |
pretā yāmi tataḥ snātuṃ revāvāriṇi mādhave 113|
māsi meṣasthite bhānāvetairanugato naraiḥ |
paṃcaiva te punarmohājjātapātakasaṃcayāḥ 114|
snātumāyāṃti vacasā mamaiva karuṇāvataḥ 115|
tāvadbhavaṃtastu nideśato me tiṣṭhaṃtu tatraiva vane viśokāḥ |

śrīnarmadāvāriṇi yāvadeva gatvā nijasnānavidhiṃ vihāya 116|
nirmāya puruṣānapi nāma tasmātkuśasvarūpāniha narmadā ke |
vidhānato mādhavamāsi dīnānnimajjayāmīti dayā nibaddhaḥ 117|
evaṃ dinatrayeṇaiva muktirvaḥ pretayonitaḥ |
na darbhabaṭukasnānamātreṇaiva na saṃśayaḥ 118|
nārada uvāca-
evamuktastatastaistu pratītairapi pūjitaḥ |
muniśarmā yayāvetairanuyātastu paṃcabhiḥ 119|
tatra gatvā tataḥ prātaḥ snātvā kṛtvā tathāvidhim |
snāpayāmāsa tānpretānnāmato darbhanirmitān 120|
smṛtāśca muninā tīrthe snāpitā nāmatastathā |
pretāḥ puṇyavatā tena sadyo muktā divaṃ yayuḥ 121|
te pāpinaḥ paṃca yadaiva revājale nimagnā vacasaiva tasya |
śrīmādhave māsi vivarṇadehāḥ sadyaḥ suvarṇaikaruco babhūvuḥ 122|
pāpapraśamanaṃ stotraṃ śrāvitā muniśarmaṇā |

samakṣaṃ sarvalokānāṃ jātāste varakāṃtayaḥ 123|
tatrasthā mānavāstāṃstu virajānsnānamātrataḥ |
na spṛśaṃti ca rājeṃdra pāpisaṃsargaśaṃkathā 124|
muniśarmānurodhena tato dharmapramāṇataḥ |
sadyo divyābhavadvāṇī yadete vigatainasaḥ 125|
snātānāṃ mādhavemāsi mukuṃdahṛdayātmanām |
pāpapraśamanaṃ stotraṃ śṛṇvatāmiha sādaram 126|
citraṃ kimatra yā śuddhirjāyate pāpasaṃcayāt |
sarveṣāmeva pāpānāṃ prāyaścittamidaṃ param 127|
yatprātarmādhave māsi bhaktyā tīrthe'vagāhanam |
yataḥ pretāstu te pāpāḥ snāpitā nāmamātrataḥ 128|
smṛtāḥ puṇyavatā tena mocitā muniśarmaṇā 129|
ityevamākarṇya giraṃ nabhaḥsthāmatyadbhutāmāśu tato manuṣyāḥ |
śaśaṃsuretānapi paṃcapuṇyānvaiśākhamāsaṃ ca muniṃ ca revām 130|
atha cākarṇya bhūpālaḥ stavaṃ duritanāśanam |

yadākarṇya naro bhaktyā mucyate pāparāśibhiḥ 131|
yasya śravaṇamātreṇa pāpinaḥ śuddhimāgatāḥ |
anye'pi bahavo muktāḥ pāpādajñānasaṃbhavāt 132|
paradāra paradravya jīvahiṃsādike yadā |
pravartate nṛṇāṃ cittaṃ prāyaścittaṃ stutistadā 133|
viṣṇave viṣṇave nityaṃ viṣṇave viṣṇave namaḥ |
namāmi viṣṇuṃ cittasthamahaṃkāragataṃ harim 134|
cittasthamīśamavyaktamanaṃtamaparājitam |
viṣṇumīḍyamaśeṣāṇāmanādinidhanaṃ vibhum 135|
viṣṇuścittagato yanme viṣṇurbuddhigataśca yat |
yaccāhaṃkārako viṣṇuryo viṣṇurmayi saṃsthitaḥ 136|
karoti kartṛbhūto'sau sthāvarasya carasya ca |
tatpāpaṃ nāśamāyāti tasminneva hi ciṃtite 137|
dhyāto harati yatpāpaṃ svapne dṛṣṭastu bhāvanāt |
tamupeṃdraṃmahaṃ viṣṇuṃ praṇamāmi natipriyam 138|

jagatyasminnirālaṃbe madhusūdanamacyutam |
hastāvalaṃbanaṃ stotraṃ viṣṇuṃ vaṃde parātparam 139|
sarveśvareśvaravibho paramātmannadhokṣaja |
hṛṣīkeśa hṛṣīkeśa hṛṣīkeśa namostu te 140|
nṛsiṃhānaṃta goviṃda bhūtabhāvana keśava |
duruktaṃ duṣkṛtaṃ dhyātaṃ śama pāpaṃ namostu te 141|
yanmayā ciṃtitaṃ duṣṭaṃ svacittavaśavartinā |
akāryyamaghamatyugraṃ tacchamaṃ naya keśava 142|
brahmaṇyadeva goviṃda paramārthaparāyaṇa |
jagannātha jagaddhātaḥ pāpaṃ śamaya me'cyuta 143|
yaccāparāhṇe sāyāhne madhyāhne ca tathā niśi |
kāyena manasā vācā kṛtaṃ pāpamajānatā 144|
jānatā ca hṛṣīkeśa puṃḍarīkākṣa mādhava |
nāmatrayoccāraṇataḥ sarve yāṃtu mama kṣayam 145|
śārīraṃ me hṛṣīkeśa puṃḍarīkākṣa mānasam |

pāpaṃ praśamamāyātu vākkṛtaṃ mama mādhava 146|
yadbhuṃjānaḥ pibaṃstiṣṭhansvapañjāgradyadāsthitaḥ |
akārṣaṃ pāpamarthārthaṃ kāyena manasā girā 147|
mahadalpamapi prāyo duryoni narakāvaham |
tatpāpaṃ praśamaṃ yātu vāsudevasya kīrtanāt 148|
paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ ca yat |

tasminprakīrtite viṣṇau yatpāpaṃ tatpraṇaśyatu 149|
yatprāpya na nivarttaṃte gaṃdhasparśādivarjitāḥ |
sūrayastatpadaṃ viṣṇostatsarvaṃ śamayatvayam 150|
pāpapraśamanaṃ stotraṃ yaḥ paṭhecchṛṇuyānnaraḥ |
śārīrairmānasairvāgjaiḥ kṛtaiḥ pāpaiḥ sa mucyate 151|
muktaḥ pāpagrahādibhyo yāti viṣṇoḥ paraṃ padam |
tasmātpāpe kṛtaṃ japyaṃ stotraṃ sarvāghamardanam 152|
prāyaścittamaghaughānāṃ paṭhitavyaṃ narottamaiḥ |
prāyaścittaiḥ stotravarairvratairnaśyati pātakam 153|

tataḥ kāryāṇi saṃsiddhyai tāni vai bhuktimuktaye |
pūrvajanmārjitaṃ pāpamaihikaṃ ca nareśvara 154|
stavasya śravaṇādasya sadya eva vilīyate |
pāpadrumakuṭhāro'yaṃ pāpeṃdhanadavānalaḥ 155|
pāparāśitamaḥ stoma bhānureṣa stavo nṛpa |
mayā prakāśitastubhyaṃ tathā lokānukaṃpayā 156|
stavo yo'yaṃ mayā prāpto rahasyaṃ piturādarāt |
itihāsamimaṃ puṇyaṃ yaḥ śṛṇoti narādhipa 157|
tasyāpi puṇyamāhātmyaṃ vaktuṃ śaktaḥ svayaṃ hariḥ |
svasti testu mahārāja gaṃgāyāmatha satvaram 158|
snātuṃ yāmi samāyāto māso'yaṃ mādhavo mahān 159|
iti śrīpadmapurāṇe pātālakhaṃḍe nāradāṃbarīṣasaṃvāde vaiśākhamāhātmye pretopākhyāne pāpapraśamanaṃnāma caturnavatitamo'dhyāyaḥ 94|

English translation

Ambarīṣa said :

1-5. O lord, I desire to hear that hymn which destroys sins (and) by merely hearing which the heap of sins melts away. I am lucky; I am favoured, that I was made to hear the auspicious rite by merely hearing which the (fruit of) bad deeds that is earned is lost; then what is wonderful there if (greater merit is earned) by auspicious ablutions in the month ofVaiśākha sacred to god Viṣṇu ? By ablutions which are laid down as compulsory the heap of sins perishes. Even by the recital of his name, there would be (i.e. one would reach) his heaven. O sage, I think that which is called Viṣṇu's name is alone meritorious, great, pure, charming, to be attained in the world by good deeds only, and is present in the month of Vaiśākha . Oh! they are blessed who remember the name of Viṣṇu in the month of Vaiśākha. O (sage), tell me again his account which is pure and which is the friend of all.

Sūta said :

6. Hearing the words of the best king to whom Viṣṇu was dear, the sage was pleased, and though he was eager for having the bath in Vaiśakha, he said so because of his interest in the account of Viṣṇu.

Nārada said :

7-8. O king, it is true that this rite of sweet talk about the account of Viṣṇu between ourselves is pure; and it is superior to the holy bath in the month of Vaiśākha, as (the talk is) with you whose deity is Viṣṇu. On the earth I look upon him as the devotee of Viṣṇu, whose life is for Dharma , whose Dharma is for Viṣṇu, and whose days and nights are (spent in doing) virtuous deeds.

9-10. O king, I shall tell you a little about the fruit due to the bath in Vaiśakha. Even my father would not be able to tell in detail the entire (account of the importance of Vaiśākha), by merely bathing in which the dead got emancipation. Sinners bathed in the superior water of Narmada in the month of Vaiśākha.

11-17a. Formerly a brāhmaṇa who was known as Muniśarman, who was religious-minded, who was truthful, who was pure, who possessed tranquillity and restraint, so also forgiveness and contentment, who was engaged in rites in honour of the dead ancestors, who followed the injunct ions of the sacred texts and the codes of laws, who was engaged in (speaking) sweet words, who was diligent in worshipping Viṣṇu, who was intent on the company of the devotees of Viṣṇu, who knew (what happens in) the three times, who was engrossed in his own duty, who was wise, tender-hearted, to whom his wife was dear, who was kind, very intelligent, who knew the essential nature of things, who was learned and dear to brāhmaṇas , while wandering for pilgrimage to the holy places went to Revā for bathing in the month of Vaiśākha and saw before him five men who were very much afflicted, who did not touch one another, whose bodies were dark, who were seated after having resorted to the shade of a bunyan tree, who, with their hearts dejected, were looking in all directions.

17b-20. Seeing them the best brāhmaṇa, being thought: 'Who are these men here in the forest, who are frightened, and whose movements are timid? They appear to be thieves, with their forms changed, and sharing one another's company. These, having dark, lustrous bodies are talking to one another'. While the best and wise brāhmaṇa was thinking like this, all (the men) came there, and remaining away (i.e. at a distance) from him, and respectfully joining the palms of their hands and saluting him, spoke clearly thus:

The five men said :

21-30a. We are looking upon you as the best, bright man, venerable due to your behaviour, chief among the kind, O brāhmaṇa. Listen to our words. You are our friend. The good are the prop of the helpless who have become sinful due to fate. The good remove the suffering of the oppressed merely by their sight. I am a kṣatriya , named Vīravāhana, and a resident of the Pāñcāla country. Through folly I killed a brāhmaṇa with an arrow hit ting an invisible mark, the sound of which was only heard. I was bereft of the lock of hair on the crown of my head and of the sacred thread, and was without a mark. I roamed on the earth saying, "I am the killer of a brāhmaṇa. Give alms to me who am a killer of a brāhmaṇa and who am very sinful." Thus wandering at all holy places, I have come here. O best sage, my (sin due to the) killing of a brāhmaṇa does not go away even today. O lord, doing like this I who am being burnt by sin, and whose heart is full of grief, have passed a year. O brāhmaṇa, this other one that is seen here, is a brāhmaṇa (named) Candraśarman. O brāhmaṇa, with his mind full of folly he killed his preceptor. He is said to be the killer of his preceptor due to his mind being full of folly. He lived in the country of Māgadha . He was abandoned by his kinsmen. Since then wandering due to (ill) luck, he has come here, O sage. He is without a lock of hair on the crown of his head and without a sacred thread. He is (also) bereft of the marks of a brāhmaṇa.

30b-32. I asked him his account; and the brāhmaṇa told me the truth that by him, staying in his preceptor's house, with his mind full of anger and being greatly deluded, was killed his preceptor. Burnt, by that sin he lives oppressed by grief. O brāhmaṇa, this third one again is the composed Vedaśarman.

33-35a. Due to folly, and as a result of his attachment to a prostitute this brāhmaṇa became a drunkard. I asked him (his account), and he too told me everything that had taken place; (he) oppressed by mental torment told me all his acts. All people, his wife and relatives, drove him away.

Smeared with that sin and wandering, he has come here.

35b-37a. The fourth one is a vaiśya , Vidhura by name, who violated the bed (i.e. the wife) of his teacher. Through ignorance he enjoyed his mother who had become a prostitute and who lived in Videha for three months. Then, having come to know the truth, he, being afflicted, moved from there and has come to this land, O sage.

37b-43a. This fifth one is a great sinner, keeping the company of sinners. Every day through greed for money he committed a sin like theft. This vaiśya filled with many sins, was abandoned by his (own) people. With his mind dejected, he, named Nanda , has come to one place. O best brāhmaṇa, none of us touches one another by means of (having) food (together) or having the same covering, except talking to one another, O glorious best brāhmaṇa. We do not sit on the same seat; do not sleep on the same bed. Thus overpowered by grief, we went to various holy places; (but) O best sage, our formidable sin does not leave us. Seeing you, the bright one, our pleased minds say: 'Due to the auspicious sight of a good man like you, our sins have come to an end.'

43b-45a. O lord, tell us a remedy, by which our sins will perish. O brāhmaṇa, O lord, we know you to be kind and to be one who knows the meaning of the Vedas . You are certainly the emancipator of those that are oppressed and are seeking (refuge), that are repenting, and that have got (i.e. committed) sins through folly.

Nārada said :

45b-46a. Hearing these words of them, the sage Muniśarman, the ocean of compassion, said these words after thinking:

Muniśarman said :

46b-48. You have committed sins through ignorance. You are telling the truth. You are repenting. Therefore, now you deserve to' be favoured by me. Listen to my true words. With my hands raised I am speaking. (Listen to) what I formerly heard from Aṅgiras in a conclave of sages. It is found in the Vedas, and is also heard from the mouth of the teacher.

49-57. Firstly you did not propitiate Viṣṇu. You have truly told it. There is no other satisfaction than eating. There is no other teacher than (one's) father. There is no other worthy recipient than brāhmaṇas. There is no god higher than Viṣṇu. There is no holy place like Gaṅgā . There is no gift like that of a cow. There is no prayer like the Gāyatrī . There is no vow like that of the twelfth day. There is no friend like the wife. There is no virtue like compassion. There is no happiness like freedom. There is no excellent stage of a man like that of a householder. There is no better conduct than truthfulness. There is no greater pleasure than contentment. There is no better month than Vaiśākha which destroys sins when resorted to according to (proper) rites and through devotion, and which is dear to Viṣṇu. It is especially very difficult to be secured at holy places like Gaṅgā (i.e. visiting holy places like Gaṅgā is very difficult in Vaiśākha). All expiations like (sacrifices) lasting for twelve years (are easier). Sins roar till the month of Vaiśākha has not arrived. He, of a pure heart, solely devoted to Viṣṇu, who bathes in the water (of Gaṅgā) that has sprung from Viṣṇu's feet during, the entire month of Vaiśākha, alone destroys all his sins. The sinners have met him for the atonement of their sins. What should people say about him?

58-60. That man who now bathes in the water of Narmadā , which gives happiness and removes sins, in this month called Mādhava , when (the Sun) is in Aries, is freed from all sins. In the month of

Vaiśākha big rivers are difficult to be found everywhere. Yet more difficult (to get) is Gaṅgā, so also Revā, so also Yamunā . He who, having gone respectfully at least to one of these three, bathes there in the month of Vaiśākha, becomes sinless and would go to Viṣṇu.

61. Therefore, you who have committed sins, should, along with me, go to Revā, and bathe there in the water of Revā, the only essence of religious merit, resorted to by hosts of sages, in the month of Vaiśākha, to remove your entire fear of sins.

62. Thus addressed, all the sinners, being delighted, went with the sage to Revā, praising her (power of) working wonders.

63-66. Muniśarman who was going from there, and who was followed like that by (those) men, saw on his way eight frightened (but) fearful goblins who were making various sounds, who were moving here and there, whose hair was raised and red, whose teeth were black and who were thin-waisted. Seeing them running towards him in the forest filled with thorns and without trees and water, he, with his mind disturbed by fear, said: “Salutation to Nārāyaṇa . (O Nārāyaṇa) protect (me), protect (me).”

67-69. Hearing the words, “Salutation to Nārāyaṇa” which are the great abode of piety, they who had obtained the condition of goblins, mentally went back to their previous existence. Seeing them of a modest mind, Muniśarman speaking sweetly, said: “Who are you, O deformed men? Who has done which deed due which this deformation has been obtained (i.e. has taken place)? How is it that all of you are afflicted like this and are fearful?”

The ghosts said :

70-77a. We are always oppressed by hunger and thirst; we are overcome with a heap of griefs. O wise one, we are cruel of heart, we have lost our power of understanding and are confounded. We who are fools and kill human beings, do not know the directions anywhere. We have told (one) grief. This is again the absence of happiness. On hearing your loud (but) delicate utterance ‘Nārāyaṇa’, it appears as if the morning has dawned due to the sight of sunrise. Having seen you, O brāhmaṇa, we have attained purity of nature. O brāhmaṇa, on seeing you and having heard Viṣṇu’s name, we have reached another existence, we have become kind. Generally the sight of a devotee of Viṣṇu removes disgrace, purifies the minds of men, and gives them courage. I am Paryuṣita by name. This sacred one is Sūcaka. The next is Śīghraga ; then is Rodhaka. This fifth one is Lekhaka . This sixth one is Vāgduṣṭa ; this seventh is Vidaivata . This eighth one, giving trouble, is Nityayācaka.

Muniśarman said :

77b-78a. How do you who are goblins, have names which are due to deeds (performed by individuals)? What is that reason for which you have names?

The ghosts said :

78b. I always ate sweet (articles of food) and gave stale (food) to a brāhmaṇa, (and that too) without ghee , though there was ghee (in my house).

79-88a. This impure and overanxious one by nature looked for and reported real or unreal weak points and failings of others. Therefore, he is called Sūcaka. O best brāhmaṇa, this one, when requested by a hungry brāhmaṇa, would quickly disappear. For this reason, O best brāhmaṇa, he is (called) Śīghraga. This sinful and bad-hearted one, sitting upon the top of the house, has always eaten all alone.

Therefore, he is known as Rodhaka. This one has always resorted to silence and scratches the earth with (the toes of) his foot. He is the greatest sinner among us. He is (called) Lekhaka, accompanied by (other) people. This one hates the virtues of the virtuous; (has) appreciation of virtues in one who does not have them; he attributes knowledge to one who does not have it. Therefore, he is called Vāgduṣṭa. This sinful one due to heresy does never care for manes, deities and men and for good deeds. Therefore, he is (called) Vidaivata. This one is always a suppliant; always shows real or unreal poverty; tortures beings; and is greedy. Therefore, he is (called) Yācanaka . These goblins—i.e. we—having formerly experienced torments inflicted in hells, have again become well-settled on seeing (you.) I have told you all this account about ourselves. If you believe, then ask a question. I shall tell you (something) else.

The brāhmaṇa said :

88b. All the beings that are there on the earth, are all dependent upon the food (they eat). I desire to hear about your actual food.

The ghosts said :

89-97. Listen to the food of (i.e. taken by) us, which is condemned by all beings, and on hearing about which you will always repeatedly censure us. (We subsist on) phlegm, urine, excrement, and the dirt from the bodies of women. We enjoy at those houses where purity is abandoned, and enjoy there things like burnt utensils etc. thrown out by women, and which are censurable due to dirt. The goblins enjoy in those houses where they do not worship Viṣṇu, which are controlled by women, which are without kindness and forgiveness. Goblins enjoy at that house where indecent language is used, where the women are impure, and where struggle is constantly going on. We enjoy there where the daughters (and sisters) are not honoured, so also excellent women (are not honoured), and where contact with bad people is frequent. The goblins enjoy there where no service is (offered) to Viṣṇu; where no story about Viṣṇu is (told); where there is no love for Viṣṇu. Those also in whose house goblins, being delighted enjoy, become goblins, and due to that sin become the destroyers of their own family. (Thus) O brāhmaṇa, I who am talking, get my food.

98-99a. Nothing more sinful than this can be told. Being dejected due to the condition of a ghost (i.e. due to my being turned into a ghost), I am asking you of a firm vow so that I should not continue to be a ghost, and I would be free from this existence as a ghost.

The brāhmaṇa said :

99b-105a. By means of auspicious vows like Ekādaśī etc., by means of narrations of (the tales about) Viṣṇu, by means of worshipping deities and guests, so also by means of worshipping the teacher (or the elders) etc., by means of practices followed by good people, (by observing vows on auspicious) days as told in the sacred texts and codes of laws, so also by means of performing śrāddha rites and giving gifts: as performed according to the wise by practices like these there would be no ghosts in the family. He who being polite to his kinsmen, repeatedly salutes a cow, a brāhmaṇa, a holy place, the top of the Amara mountain, a river, a big river, and the aśvattha tree, does not become a ghost in the world. That man also who, being controlled, worships (these) in this order at the holy places on (the bank of) Gaṅgā etc., has inexhaustible religious merit. Even a powerful person like me would not be able to describe it even in thousands of years. He would be free from his existence as a goblin merely on seeing (these).

108b-109. The month of Kārtika is great and is dear to Viṣṇu. The best month for austerities is Phālguna , dear to Viṣṇu. The month of Vaiśākha is Viṣṇu's month, and has Viṣṇu as its deity. The deities knew it to be the best of all months, in which all rites are accomplished. The esteemed knowledge of Brahman comes (then). (Thus Brahmavidyā) is Lakṣmī , the cause of everything, since she stays there in this month. Therefore, this month is known as Mādhava. As it is certain that among gods there is no god like Viṣṇu, similarly among all months there is no month like (Vaiśākha) dear to Viṣṇu.

110-118. Even by devoutly listening to the greatness of that month of Mādhava (i.e. Vaiśākha) one becomes free from the existence as a goblin; then what (would happen) by performing rites (in this month)! A man who is solely devoted (to Viṣṇu) is freed from all sins merely by means of conversing with the good resorting to a holy place, reciting (the name) Nārāyaṇa, or even by means of hearing that name. O goblins, I shall try for your freedom (from this existence as goblins), since religious merit due to doing good turns to others could not be had even by means of sacrifices. O goblins, I go to bathe in the water of Revā in the month of Vaiśākha when the Sun is in Aries. I am followed by these five men. Those five only had become the heaps of sins through folly. They will come forbath by my words, who am kind. Till then, by my order, stay there in this forest, (and be) free from grief. Going (there) and after bathing in the water of Narmada, having fashioned men of darbha , I, bound by kindness, shall merge the helpless ones according to proper rites into the water of Narmadā in the month of Vaiśākha. Thus, there is no doubt that merely by bathing the lads made of darbha, you will be free from your existence as goblins in three days only.

Nārada said :

119-122. Having spoken like this, and being honoured by them who were firmly resolved, Muniśarman followed by these five (men) went (to Narmadā). Having gone there in the morning and having bathed there, he gave bath according to proper rites to the goblins fashioned from darbhas and by pronouncing the name (of each one of them). The goblins, remembered and bathed at the holy place by the sage pronouncing their names, became pious thereby, and being instantly free, went to heaven. When those five sinners of pale bodies, plunged by his word (i.e. on being told by him) in the water of Revā in the glorious month ofVaiśākha, they instantly became (men) of the lustre of gold only.

123-129. In the presence of all people Muniśarman made them hear (i.e. recited to them) the hymn destroying sins (and) they became men of great brilliance. But the men there did not touch them, though they were free from dust merely on bathing, due to the fear of the contact of sinners. Due to consideration for Muniśarman, and due to his religious authority, there was heard all of a sudden a divine voice: "These (men) are free from sins. What wonder is there that freedom from a heap of sins takes place in the case of those who, having Mukundy (only) as their heart and soul, have bathed in the month of Vaiśākha, and have been here respectfully hearing the hymn removing sins? For all sinners this is a great hymn removing sins. For all sinners this is a great expiation, viz. to plunge in the morning into (the water at) a sacred place with devotion in the month of Vaiśākha, since, even those sinful goblins who were bathed (i.e. whose darbha-representations were bathed) by merely pronouncing their names, were remembered and made free by that pious Muniśarman."

130-133. Having heard these very wonderful words being (produced) in the sky, the men there instantly praised those five holy men, the month of Vaiśākha and the sage(Muniśarman) and (river) Revā. Then the king heard the hymn of praise which destroyed sins, devoutly hearing which a man is free from heaps of sins, and by merely hearing which sinners attained purity. Many others also became free from the sin caused by ignorance. When the mind of men is occupied with (copulating with) another man's wife, (snatching) another's wealth, and harming a being etc., then the expiation is

eulogy (of Viṣṇu).

134-150. (One should say:) “I am always saluting Viṣṇu, Viṣṇu, Viṣṇu and Viṣṇu (only). I salute Viṣṇu who is in my mind, who is the controller, who is manifest, who is endless, who is undefeated, who is fit to be praised of all, who is without beginning or death, and who is powerful. Since Viṣṇu is in my heart, since Viṣṇu is in my mind, since Viṣṇu is the cause of (my) ego, since it is Viṣṇu, the author of the immovable and movable, who remains in me, therefore a sin perishes when he alone is reflected upon. Since, when reflected upon, or seen devoutly in a dream, he removes the sin, I salute that Upendra , that Viṣṇu, to whom a salutation is dear. In this propless world, I salute this eternal Viṣṇu, Madhusūda na, Acyuta , who supports my hand. My salutation to you, O lord of all, O controller, O powerful one, O supreme being, O Viṣṇu, O Hṛṣīkeśa , Hṛṣīkeśa, Hṛṣīkeśa, O Nṛsiṃha , O Govinda , O Bhūtabhāvana (i.e. cause of the beings), O Keśava . Bring to an end bad words, bad deeds and sins. Salutation to you. O Keśava, appease that very severe sin which ought not to have been done, which bad (deed) I, being under the sway of my heart, thought of. O Brahmaṇya , O god Govinda, O you who are solely devoted to the highest truth, O Jagannātha (i.e. the lord of the world), O Creator of the world, O Acyuta, put an end to my sin. O Hṛṣīkeśa, O Puṇḍarīkākṣa , O Mādhava, let all my sins—committed in the afternoon, in the evening, in the mid-day or at night, through body, mind or words knowingly or unknowingly, perish by means of the utterance of the three names. O Hṛṣīkeśa, O Puṇḍarīkākṣa, may my sin committed through body, mind and words come to an end, O Mādhava. Let that sin which I committed while eating, drinking, standing, sleeping, keeping awake or seated, for getting money through body, mind or words, whether it is small or big, and which leads to a bad birth or to hell, be appeased by means of the narration of (the virtues of) Vāsudeva . When that Viṣṇu who is the highest Brahman, who is the highest abode and is pure, is praised, let the sin that there is, perish. That is Viṣṇu’s position, having reached which the wise, free from (the sensations of) odour, touch etc. never return (to this world). Let him put an end to all that”.

151-159. That man who would recite or listen to the eulogy putting an end to sins, is freed from sins due to body, mind and speech. Freed from (the influence of) evil planets, he goes to the highest position of Viṣṇu. Therefore, when a sin is committed, the eulogy crushing all sins should be muttered. Best men should recite (the eulogy)—the expiation for the streams (i.e. heaps) of sins. By means of expiations, excellent hymns of praise and vows the sin perishes. Then the deeds should be performed for excellent success, enjoyment and salutation. O lord of men, the sin committed during former existences, so also the sin committed in this world, melts away (i.e. disappears) instantly on hearing this eulogy. This is an axe for the trees in the form of sins. This is a wild fire for the fuel in the form of sins. O king, this eulogy is the sun for (i.e. dispelling) the darkness in the form of the heap of sins. I have disclosed this hymn—this secret—which I respectfully received from my father (i.e. Brahmā) to you and also due to compassion for the world. Even Viṣṇu himself is not able to describe the greatness of the religious merit of him who, O king, hears this auspicious account. Well-being to you, O great king, I am quickly going to Gaṅgā to bathe (in her water, as) this great month of Vaiśākha has arrived.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 95

More Rites and Rituals to be Observed in Vaiśākha

Chapter 390 of 693 · 151 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
यातुं तमुद्यतं नत्वा मुनिं राजा ततो मुदा ।
विधिं पप्रच्छ संक्षिप्तं स्नानदानक्रियोचितम् १।
अंबरीष उवाच-
मुने वैशाखमासेऽस्मिन्को विधिः किं तपोऽधिकम् ।
किं च दानं कथं स्नानं कथं केशवपूजनम् २।
कृपया वद विप्रर्षे सर्वज्ञस्त्वं हरिप्रियः ।
विशेषतोऽपि पूजाया विधिं तीर्थपदे वद ३।
नारद उवाच-।
मेषसंक्रमणे भानोर्माधवे मासि सत्तम ।
महानद्यां नदीतीरे नदे सरसि निर्झरे ४।
देवखातेऽथवा स्नायाद्यथाप्राप्ते जलाशये ।
दीर्घिका कूप वापीषु नियतात्मा हरिं स्मरन् ५।
मधुमासस्य शुक्लायामेकादश्यामुपोषितः ।
पंचदश्यां च वा वीर मेषसंक्रमणेऽपि वा ६।

वैशाखस्याननियमं ब्राह्मणानामनुज्ञया ।
मधुसूदनमभ्यर्च्य कुर्यात्सुस्नानपूर्वकम् ७।
वैशाखं सकलं मासं मेषसंक्रमणे रवेः ।
प्रातः सनियमः स्नास्ये प्रीयतां मधुसूदनः ८।
मधुहंतुः प्रसादेन ब्राह्मणानामनुग्रहात् ।
निर्विघ्नमस्तु मे पुण्यंवैशाखस्नानमन्वहम् ९।
माधवे मेषगे भानौ मुरारे मधुसूदन ।
प्रातःस्नानेन मे नाथ यथोक्तफलदो भव १०।
यथा ते माधवो मासो वल्लभो मधुसूदन ।
प्रातःस्नानेन मे तस्मिन्फलदः पापहा भव ११।
एवमुच्चार्य तत्तीर्थे पादौ प्रक्षाल्य वाग्यतः ।
स्मरन्नारायणं देवं स्नानं कुर्याद्विधानतः १२।
तीर्थं प्रकल्पयेद्धीमान्मूलमंत्रमिमं पठन् ।
ॐनमोनारायणायमूलमंत्र उदाहृतः १३।
दर्भपाणिस्तु विधिवदाचांतः प्रणतो भुवि ।

चतुर्हस्तसमायुक्तं चतुरस्रं समंततः १४।
प्रकल्प्यावाहयेद्गंगां मंत्रेणानेन मानवः ।
विष्णुपादप्रसूतासि वैष्णवी विष्णुदेवता १५।
त्राहि नस्त्वेनसस्तस्मादाजन्ममरणांतिकात् ।
तिस्रःकोट्योर्द्धकोटी च तीर्थानां वायुरब्रवीत् १६।
दिवि भुव्यंतरिक्षे च तानि ते संति जाह्नवि ।
नंदिनीत्येव ते नाम वेदेषु नलिनीति च १७।
दक्षा पृथ्वी च विहगा विश्वगाथा शिवप्रिया ।
विद्याधरी महादेवी तथा लोकप्रसादिनी १८।
क्षेमंकरी जाह्नवी च शांता शांतिप्रदायिनी ।
एतानि पुण्यनामानि स्नानकाले प्रकीर्तयेत् १९।
भवेत्संनिहिता तत्र गंगा त्रिपथगामिनी ।
सप्तवाराभि जप्तेन करसंपुटयोजिते २०।
मूर्ध्नि कृत्वा जलं भूपश्चतुर्वा पंच सप्त वा ।
स्नानं कृत्वा मृदा तद्वदामंत्र्य तु विधानतः २१।

अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे ।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् २२।
उद्धृतासि वराहेण विष्णुना शतबाहुना ।
नमस्ते सर्वलोकानां प्रभवारणि सुव्रते २३।
एवं स्नात्वा ततः पश्चादाचम्य तु विधानतः ।
उत्थाय वाससी शुक्ले शुद्धे तु परिधापयेत् २४।
ततस्तु तर्प्पणं कुर्य्यात्त्रैलोक्याप्यायनाय वै ।
ब्रह्माणं तर्प्पयेत्पूर्वं विष्णुं रुद्रं प्रजापतिम् २५।
देवान्यक्षांस्तथा नागान्गंधर्वाप्सरसोसुरान् ।
क्रूरान्सर्पान्सुपर्णांश्च तरून्वै जंतुकान्खगान् २६।
विद्याधराञ्जलधरांस्तथैवाकाशगामिनः ।
निराधाराश्च ये जीवाः पापकर्मरताश्च ये २७।
तेषामाप्यायनार्थाय दीयते सलिलं मया ।
कृतोपवीती देवेषु निवीती च भवेन्नरः २८।
मनुष्यांस्तर्प्पयेद्भक्त्या ब्रह्मपुत्रानृषींस्तथा ।

सनकः सनंदनश्चैव तृतीयश्च सनातनः २९।
कपिलश्चासुरिश्चैव वोढुः पंचशिखस्तथा ।
ते सर्वे तृप्तिमायांतु मद्दत्तेनांबुना सदा ३०।
मरीचिमत्र्यंगिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ३१।
देवब्रह्मऋषीन्सर्वांस्तर्पयेदक्षतोदकैः ।
अपसव्यं ततः कुर्यात्सव्यं जान्वाच्य भूतले ३२।
अग्निष्वात्तास्तथा सौम्या हविष्मंतस्तथोष्मपाः ।
कव्यानलान्बर्हिषदस्तथा वै चाज्यपाः पुनः ३३।

संतर्पयेत्पितॄन्भक्त्या सतिलोदकचंदनैः ।
यमाय धर्मराजाय मृत्यवे चांतकाय च ३४।
वैवस्वताय कालाय सर्वभूतक्षयाय च ।
उदुंबराय दध्नाय नीलाय परमेष्ठिने ३५।
वृकोदराय चित्राय चित्रगुप्ताय वै नमः ।
दर्भपाणिस्तु विधिवत्पितॄन्संतर्पयेत्ततः ३६।

पित्रादीन्नामगोत्रेण तथा मातामहानपि ।
संतर्प्य विधिना सर्वानिमं मंत्रमुदीरयेत् ३७।
ये बांधवा बांधवा ये येऽन्यजन्मनि बांधवाः ।
ते तृप्तिमखिलां यांतु येऽस्मत्तस्तोयकांक्षिणः ३८।
आचम्य विधिवत्सम्यगालिखेत्पद्ममग्रतः ।
साक्षतैश्च सपुष्पैश्च सलिलारुणचंदनैः ३९।
अर्घं दद्यात्प्रयत्नेन सूर्य्यनामानुकीर्तनैः ।
नमस्ते विष्णुरूपाय नमस्ते ब्रह्मरूपिणे ४०।
सहस्ररश्मये सूर्य नमस्ते सर्वतेजसे ।
नमस्ते रुद्रवपुषे नमस्ते भक्तवत्सल ४१।
पद्मनाभ नमस्तेऽस्तु कुंडलांगदभूषित ।
नमस्ते सर्वलोकेश सुप्तानामुपबोधन ४२।
सुकृतं दुष्कृतं चैव सर्वं पश्यसि सर्वदा ।
सत्यदेव नमस्तेऽस्तु प्रसीद मम भास्कर ४३।
दिवाकर नमस्तेस्तु प्रभाकर नमोस्तु ते ।

एवं सूर्यं नमस्कृत्य सप्त कृत्वा प्रदक्षिणम् ४४।
द्विजं गां कांचनं स्पृष्ट्वा पश्चाच्च स्वगृहं व्रजेत् ।
आश्रमस्थांस्ततः पूज्य प्रतिमां चापि पूजयेत् ४५।
पूर्वं भक्त्यैव गोविंदं गृही च नियतात्मवान् ।
पूजयेद्भक्तितो राजन्नुभयत्र यथाविधि ४६।
विशेषादपि वैशाखे योऽर्चयेन्मधुसूदनम् ।
सर्वं संवत्सरं यावदर्चितस्तेन माधवः ४७।
माधवे मासि संप्राप्ते मेषस्थे कर्मसाक्षिणि ।
केशवप्रीतये कुर्यात्केशवव्रतसंचयम् ४८।
दद्यादनेकदानानि तिलाज्यप्रभृतीन्यपि ।
जन्मकोटिसमुद्भूत पातकांतकराणि च ४९।
जलान्नशर्कराधेनुतिलधेनुमुखानि च ।
वित्तमानेन देयानि दानानीप्सितसिद्धये ५०।
वैशाखं सकलं मासं नित्यस्नायी जितेंद्रियः ।
जपन्हविष्यं भुंजानः सर्वपापैः प्रमुच्यते ५१।

एकभुक्तमथो नक्तमयाचितमतंद्रितः ।
माधवे मासि यः कुर्याल्लभते सर्वमीप्सितम् ५२।

वैशाखे विधिना स्नानद्वयं नद्यादिके बहिः ।
हविष्यं ब्रह्मचर्यं च भूशय्या नियमस्थितिः ५३।
व्रतं दानं जपो होमो मधुसूदनपूजनम् ।
अपि जन्मसहस्रोत्थं पापं दहति दारुणम् ५४।
यथैव माधवो ध्यातो विनाशयति किल्बिषम् ।
तथैव माधवे स्नानं नियमेन विनिर्मितम् ५५।
तीर्थे चानुदिनं स्नानं तिलैश्च पितृतर्पणम् ।
दानं धर्मघटादीनां मधुसूदनपूजनम् ५६।
माधवे मासि कुर्वीत मधुसूदनतुष्टिदम् ।
तिलोदकसुवर्णान्न शर्करांबरभूषणम् ५७।
पादत्राणातपत्रांबु कुंभान्दद्याद्द्विजातिषु ।
त्रिसंध्यं पूजयेदीशं भक्तितो मधुसूदनम् ५८।
साक्षाद्विमलया लक्ष्म्या समुपेतं समाहितः ।

सुवर्णतिलपात्रैश्च ब्राह्मणाञ्छक्तितो बहुन् ५९।
तर्पयेदुदपात्रैर्यो ब्रह्महत्यां व्यपोहति ।
वैशाखे मासि यः स्नात्वा प्रातर्नद्यां समाहितः ६०।
पूजयित्वा हरिं भक्त्या पुष्पैः कालोद्भवैः फलैः ।
पूजयेद्ब्राह्मणं शक्त्या पाखंडालापवर्जितः ६१।
तर्पयेद्वस्त्रगोदानै रत्नाद्यैर्धनसंचयैः ।
अन्यद्वित्तं यथाशक्ति स्तोकं स्तोकं समाचरेत् ६२।
पश्याद्विनिःस्वः पुरुषो माधवे मासि माधवम् ।
पुष्पार्चनविधानेन पूजयेन्मधुसूदनम् ६३।
सर्वपापविनिर्मुक्तः पितॄणां तारयेच्छतम् ।
सजन्मशतसाहस्रं न शोकफलभाग्भवेत् ६४।
न च व्याधिभयं तस्य न दारिद्र्यं न बंधनम् ।
स विष्णुभक्तो जायेत धन्यो जन्मनिजन्मनि ६५।
यावद्युगसहस्राणि शतमष्टोत्तरं भवेत् ।
तावत्स्वर्गे वसेद्वीर भूपतिश्च पुनर्भवेत् ६६।

भूपतेर्विविधान्भोगान्भुक्त्वा चैव यथासुखम् ।
माधवस्य प्रसादेन माधवे लीयते ततः ६७।
शृणु राजन्प्रवक्ष्यामि समासान्माधवार्चनम् ।
वैदिकं तांत्रिकं वापि मिश्रकं पापनाशनम् ६८।
नह्यंतोऽनंतपारस्य नांतः पूजाविधेर्नृप ।
अथ संक्षिप्य चोच्येत यथावदनुपूर्वशः ६९।
वैदिकस्तांत्रिको मिश्रः श्रीविष्णोस्त्रिविधो मखः ।
त्रयाणामीप्सितेनैव विधिना हरिमर्चयेत् ७०।
वैदिको मिश्रको वापि विप्रादीनां विधीयते ।
तांत्रिको विष्णुभक्तस्य शूद्रस्यापि प्रकीर्तितः ७१।

यथा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः ।
यजेच्च विधिवद्विष्णुं ब्रह्मचारी समाहितः ७२।
अर्चयेत्स्थंडिलेऽग्नौ वा सूर्येऽप्सु हृदि वा द्विजे ।
द्रव्येण भक्तियुक्तेन स्वगुरुं तदनुज्ञया ७३।
पूर्वं स्नानं प्रकुर्वीत धौतदंतोऽगशुद्धये ।

उभयोरपि च स्नानं मंत्रैर्मृद्ग्रहणादिना ७४।
संध्योपास्त्यादिकर्माणि वेदतंत्रोदितानि वै ।
पूजांते कल्पयेत्सम्यक्संकल्पं कर्मपावनम् ७५।
शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ७६।
चलाचलेति द्विविधा प्रतिष्ठा जीवमंदिरम् ।
उद्वासा वाहनेन स्तः स्थिरायां माधवार्चने ७७।
अस्थिरायां विकल्पः स्यात्स्थंडिले तु भवेद्द्वयम् ।
स्नापनं त्वविलेप्यायामन्यत्र परिमार्जनम् ७८।
द्रव्यैः प्रसिद्धैर्देवेज्या प्रतिमादिष्वमायिनः ।
भक्तस्य च यथालब्धैर्भक्तिभावेन चैव हि ७९।
स्नानालंकरणं श्रेष्ठमर्चायामेव भूपते ।
स्थंडिलेष्वपि विन्यासो वह्नावाज्यहुतं हविः ८०।
सूर्ये चाभ्यर्हणं श्रेष्ठं स्थंडिले सलिलादिभिः ।
श्रद्धयोपहृतं श्रेष्ठं हरौ भक्तेन वार्यपि ८१।

गंधो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ।
शुचिः संभृतसंभारः प्राग्दर्भैः कल्पितासनः ८२।
आसीनः प्रागुदग्वक्त्रो ह्यर्चायामथ सम्मुखः ।
कृतन्यासः कृतन्यासां हर्यर्चां पाणिना स्पृशेत् ८३।
कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ।
तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च ८४।
प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैस्तु सादयेत् ।
पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दापयेत् ८५।
हृतशीर्ष्णा च शिखया गायत्र्या चाभिमंत्रयेत् ।
पिंडे वाय्वग्निसंसिद्धे हृत्पद्मस्थां परां विभोः ८६।
अण्वीं जीवकलां ध्यायेन्नादांते सिद्धिभाविताम् ।
तयात्मभूतया पिंडे व्याप्ते संपूज्य तन्मयः ८७।
आवाह्यार्चादिषु स्थाप्य न्यस्तां गां तां प्रपूजयेत् ।
पाद्यार्घ्यस्नानार्हणादीनुपचारान्प्रकल्पयेत् ८८।
धर्मादिभिश्च नवभिः कल्पयित्वासनं हरेः ।

पद्ममष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम् ८९।
उभाभ्यां वेदतंत्राभ्यां हरेरुभयसिद्धये ।
सुदर्शनं पांचजन्यं गदासीषु धनुर्हलम् ९०।

मुशलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ।
नंदं सुनंदं गरुडं प्रचंडं चंडमेव च ९१।
महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ।
दुर्गां विनायकं व्यासं विष्वक्सेनं गुरून्सुरान् ९२।
स्वेस्वे स्थानेष्वभिमुखान्पूजयेत्प्रोक्षणादिभिः ।
चंदनोशीरकर्पूर कुंकुमागुरुवासितैः ९३।
सलिलै स्नापयेन्मंत्रैर्नित्यं वा विभवे सति ।
स्वर्णघर्मानुवाकेन महापुरुषविद्यया ९४।
पौरुषेणापि सूक्तेन सामनीराजनादिभिः ।
वस्त्रोपवीताभरण पत्रस्रग्गंधलेपनैः ९५।
अलंकुर्वीत सप्रेम विष्णुभक्तो यथोचितम् ।
पाद्यमाचमनीयं च गंधं सुमनसोक्षतान् ९६।

गंधधूपोपहार्याणि दद्याद्वै श्रद्धयार्चकः ।
गुडपायससर्पींषि शष्कुल्यापूपमोदकान् ९७।
पायसं दधिसर्पिश्च नैवेद्यं स विकल्पयेत् ।
अभ्यंगोन्मर्दनादर्श दंतधावाभिषेचनम् ९८।
अन्नाद्यं नृत्यगीतानि सर्वाणि स्युरथान्वहम् ।
विधिना विहिते कुंडे मेखलावर्तवेदिभिः ९९।
अग्निमाधाय परितः समूहेत्पाणिनोदकम् ।
परिस्तीर्याथ पर्युक्ष्य दत्वा इध्मं यथाविधि १००।
प्रोक्षण्यासाद्य द्रव्याणि प्रोक्षण्यैवाज्यसेचनम् ।
तप्तजांबूनदप्रख्यं शंखचक्रगदांबुजैः १०१।
लसच्चतुर्भुजं शांतं पद्मकिंजल्कवाससम् ।
स्फुरत्किरीटकटककटिसूत्रवरांगदम् १०२।
श्रीवत्सवक्षसंभ्राजत्कौस्तुभं वनमालिनम् ।
ध्यायन्नभ्यर्च्य दारूणि हविषा सघृतानि च १०३।
प्रास्याज्यभागावाघारौ दत्वा चाज्यप्लुतं हविः ।

अभ्यर्च्याथ नमस्कृत्य पार्षदेभ्यो बलिं हरेत् १०४।
मूलमंत्रं जपेद्ब्रह्मन्स्मरन्नारायणात्मकम् ।
दत्वाचमनमुच्छिष्टं विष्वक्सेनाय कल्पयेत् १०५।
मुखवासं तु सुरभिं तांबूलाद्यमुपाहरेत् ।
उपगायन्गृणन्नित्यं कर्माण्यभिरवाक्षरैः १०६।
सत्कथां श्रावयञ्छृण्वन्मुहुर्तं क्षणिको भवेत् ।
स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि १०७।
स्तुत्वा प्रसीद भगवन्निति वंदेत दंडवत् ।
शिरस्तत्पादयोः कृत्वा बाहुभ्यां च परस्परम् १०८।
प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ।
इति शेषान्हरेर्दत्ताञ्छिरस्याधाय सादरम् १०९।

उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि चात्मनः ।
अर्चादिषु पदं यत्र श्रद्धावांस्तत्र चार्चयेत् ११०।
सर्वभूतेष्वात्मनि च सर्वात्मानमवस्थितम् ।
एवं क्रियायोगपथैः पुमान्वैदिकतांत्रिकैः १११।

अर्च्चयेच्च यतः सिद्धिं हरेर्विंदत्यभीप्सिताम् ।
तामर्चां संप्रतिष्ठाप्य मंदिरं कारयेद्दृढम् ११२।
पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवादिकम् ।
पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् ११३।
क्षेत्रापणपुरग्रामान्दत्वा सायुज्यतामियात् ।
प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम् ११४।
पूजादिना ब्रह्मलोकं त्रिभिस्तत्साम्यतामियात् ।
तमेव नैरपेक्षेण भक्तियोगेन विंदते ११५।
भक्तियोगं स लभते एवं यः पूजयेद्धरिम् ११६।
यत्कृष्णप्रणिपातधूलिधवलं तद्वर्ष्म तद्वच्छुभं ।
ते नेत्रे तपसार्जिते सुरुचिरे याभ्यां हरिर्दृश्यते ।
सा बुद्धिर्विमलेंदु शंखधवला या माधवव्यापिनी ।
सा जिह्वा मृदुभाषिणी नृप मुहुर्या स्तौति नारायणम् ११७।
मूलमंत्रेण कर्तव्यं स्त्रीशूद्रैरपि पूजनम् ।
श्रद्धया स्वगुरूद्दिष्टमार्गेणान्यैश्च वैष्णवः ११८।

इदं ते सर्वमाख्यातं पावनं माधवार्चनम् ।
विशेषान्माधवे मासि त्वमेतत्कुरु भूपते ११९।
सूत उवाच-
इत्येवमाकर्ण्य वचो विचित्रं पुण्यं पवित्रं विधिनंदनस्य ।
प्रणम्य बद्धांजलिराह राजा सकौतुकी भागवतप्रधानः १२०।
अंबरीष उवाच-
समस्तभूमीवलयेश्वरोऽहमव्याहताज्ञो विबुधप्रसेवी ।
गोविंदपादांबुजदत्तचित्तः स्वचित्तसंतोषितभूमिदेवः १२१।
विख्यातराजोचितवंशरत्नं निरंतरं धर्मरुचिर्यशस्वी ।
सौंदर्यशौर्योदयदानशीलः सुपुत्रवानस्मि जितारिवर्गः १२२।
केनापि पुण्येन पवित्रबुद्धिर्जातोहमीदृग्गुणसंतश्रीः ।
इयं पुनः श्रीरिव पुण्यमूर्तिर्लब्धा कुतः कांतिमती च कांता १२३।
इदं मे सुकृतं सर्वं पुराजन्मनि चेष्टितम् ।
समादिश मुने सम्यक्सर्वज्ञोसि दयानिधे १२४।
नारद उवाच-

इयं रूपवती नाम वेश्यासीदन्यजन्मनि ।
सांप्रतं तव भार्या या सत्याचारातिसुंदरी १२५।
वेश्याधर्मेण वर्तेत यथोद्दिष्टेन भाविनी ।
कुर्वती किल कर्माणि शुभानि द्विजशासनात् १२६।

देवदास इति ख्यातो हेमकारो भवानभूत् ।
पूर्वजन्मनि वै तस्या रुचेर्भर्ता भुजंगमः १२७।
इयं भवंतं भजते रुची रूपवती पुनः ।
व्ययार्थमयनं धर्मं स्थिता विज्ञानमुत्तमम् १२८।
आकर्ण्य चैकदा धर्मं वैशाखस्नानसंभवम् ।
चक्रे धर्मवती तोये स्नानं मेषगते रवौ १२९।
दानं दत्तवती दक्षा वेश्या रूपवती सदा ।
ब्राह्मणाय नमस्कारं भक्त्यादरपुरःसरम् १३०।
स तया देवदासस्त्वं बोधितः स्नेहयंत्रितः ।
कृतवान्बुद्धितः स्नानं माधवे मासि सादरम् १३१।
तत्र त्रेतायुगस्यादौ तृतीयामाप्यनिर्मलाम् ।

सुवर्णकारं सोवाच देवदासं तमादरात् १३२।
वेश्योवाच-
उत्तमं कुरु सौवर्णं मधुसूदनमच्युतम् ।
पूजयित्वा यवैर्देवमेतैः संतर्प्य चानलम् १३३।
ब्राह्मणाय च दास्यामि ब्राह्मणानामनुज्ञया ।
दानमेतत्पुराणेषु कथ्यते तत्र चाक्षयम् १३४।
अक्षयेति तृतीयासौ ब्राह्मणेभ्यः श्रुतं मया ।
शुक्ला वैशाखमासस्य तदक्षयफलप्रदम् १३५।
अस्यां दास्यामि तं हैमं मधुसूदनमव्ययम् ।
नारद उवाच-
इति तस्य वचः श्रुत्वा मधुरं हेमकारकः १३६।
चक्रे सुवर्णप्रतिमामच्युतस्यापि सुंदरीम् ।
सत्यभावेन धर्मार्थमिति चौर्यविवर्जितः १३७।
यथोद्दिष्टस्य चंद्रस्य प्रतिमां लक्षणान्विताम् ।
ददौ सा च विधानेन स्नात्वा विप्राय सुंदरीम् १३८।

पूजयित्वा ततस्तस्यामक्षयायां तिथौ नृप १३९।
कालेन कियता वेश्या सा मृता धर्मनिष्ठिता ।
देवदासोऽपि स ततो मृतः स्वीयायुषक्षये १४०।
तेन पुण्येन भूपाल हेमकारोऽन्य जन्मनि ।
स त्वं प्राप्तो महीं राजन्नशेषगुणसंयुतः १४१।
सापि रूपवती वेश्या तेन धर्मेण तेऽभवत् ।
नाम्ना कांतिमती कांता प्रणयेन परिप्लुता १४२।
विविधा वासना वीर कर्मणां पूर्वसंभवाः ।
विचित्रा गतयस्तात ज्ञायंते न बुधैरपि १४३।
तमेनं माधवं मासं प्रतिकार्यं न संशयः ।
गोपितं तेन देवेन ब्रह्मणा माधवेन च १४४।
असाधुसंगैरनवाप्तविद्यैरसंयतैराश्रमधर्महीनैः ।

अभूततीर्थैरकृतव्रतैस्तैर्न लभ्यते माधवमासधर्मः १४५।
गोविंदकेशवमुकुंदहरे मुरारे लक्ष्मीनिवास मधुसूदन कृष्ण विष्णो ।
वाणी वरा न वदने वसतीति येषां वैशाखमासनियमो भवते न तेषाम् १४६।

ये साधुसाधु वचनानि हिताधिकानि नाकर्णयंति च हरेश्चरितामृतानि ।
पश्यंति ये न कमलापतिकेतनानि वैशाखमासनियमं न हि ते लभंते १४७।
शुश्रूषिता न गुरवो न वराय कन्या दत्ता समाय समये समलंकृता यैः ।
अध्यापिता न तनया विनयादि धर्मं वैशाखमासनियमं न हि ते लभंते १४८।
सूत उवाच-
इत्येवमादिश्य मुनिर्नरेश मामंत्र्य तं मंत्रविदग्रगण्यः ।
स्नातुं ययौ माधवमासि गंगामभ्यर्चितस्तेन तदा स विप्राः १४९।
विधिं स राजापि ततश्चकार वैशाखमासस्य मुनिप्रणीतम् ।
पत्प्रासमं पुण्यधिया तमेव संचिंतयँल्लोकपवित्रकीर्तिः १५०।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये नारदांबरीष संवादे पंचनवतितमोऽध्यायः ९५।

Roman transliteration

sūta uvāca-
yātuṃ tamudyataṃ natvā muniṃ rājā tato mudā |
vidhiṃ papraccha saṃkṣiptaṃ snānadānakriyocitam 1|
aṃbarīṣa uvāca-
mune vaiśākhamāse'sminko vidhiḥ kiṃ tapo'dhikam |
kiṃ ca dānaṃ kathaṃ snānaṃ kathaṃ keśavapūjanam 2|
kṛpayā vada viprarṣe sarvajñastvaṃ haripriyaḥ |
viśeṣato'pi pūjāyā vidhiṃ tīrthapade vada 3|
nārada uvāca-|
meṣasaṃkramaṇe bhānormādhave māsi sattama |
mahānadyāṃ nadītīre nade sarasi nirjhare 4|
devakhāte'thavā snāyādyathāprāpte jalāśaye |
dīrghikā kūpa vāpīṣu niyatātmā hariṃ smaran 5|
madhumāsasya śuklāyāmekādaśyāmupoṣitaḥ |
paṃcadaśyāṃ ca vā vīra meṣasaṃkramaṇe'pi vā 6|

vaiśākhasnānaniyamaṃ brāhmaṇānāmanujñayā |
madhusūdanamabhyarcya kuryātsusnānapūrvakam 7|
vaiśākhaṃ sakalaṃ māsaṃ meṣasaṃkramaṇe raveḥ |
prātaḥ saniyamaḥ snāsye prīyatāṃ madhusūdanaḥ 8|
madhuhaṃtuḥ prasādena brāhmaṇānāmanugrahāt |
nirvighnamastu me puṇyaṃvaiśākhasnānamanvaham 9|
mādhave meṣage bhānau murāre madhusūdana |
prātaḥsnānena me nātha yathoktaphalado bhava 10|
yathā te mādhavo māso vallabho madhusūdana |
prātaḥsnānena me tasminphaladaḥ pāpahā bhava 11|
evamuccārya tattīrthe pādau prakṣālya vāgyataḥ |
smarannārāyaṇaṃ devaṃ snānaṃ kuryādvidhānataḥ 12|
tīrthaṃ prakalpayeddhīmānmūlamaṃtramimaṃ paṭhan |
oṃnamonārāyaṇāyamūlamaṃtra udāhṛtaḥ 13|
darbhapāṇistu vidhivadācāṃtaḥ praṇato bhuvi |

caturhastasamāyuktaṃ caturasraṃ samaṃtataḥ 14|
prakalpyāvāhayedgaṃgāṃ maṃtreṇānena mānavaḥ |
viṣṇupādaprasūtāsi vaiṣṇavī viṣṇudevatā 15|
trāhi nastvenasastasmādājanmamaraṇāṃtikāt |
tisraḥkoṭyorddhakoṭī ca tīrthānāṃ vāyurabravīt 16|
divi bhuvyaṃtarikṣe ca tāni te saṃti jāhnavi |
naṃdinītyeva te nāma vedeṣu nalinīti ca 17|
dakṣā pṛthvī ca vihagā viśvagāthā śivapriyā |
vidyādharī mahādevī tathā lokaprasādinī 18|
kṣemaṃkarī jāhnavī ca śāṃtā śāṃtipradāyinī |
etāni puṇyanāmāni snānakāle prakīrtayet 19|
bhavetsaṃnihitā tatra gaṃgā tripathagāminī |
saptavārābhi japtena karasaṃpuṭayojite 20|
mūrdhni kṛtvā jalaṃ bhūpaścaturvā paṃca sapta vā |
snānaṃ kṛtvā mṛdā tadvadāmaṃtrya tu vidhānataḥ 21|

aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasuṃdhare |
mṛttike hara me pāpaṃ yanmayā duṣkṛtaṃ kṛtam 22|
uddhṛtāsi varāheṇa viṣṇunā śatabāhunā |
namaste sarvalokānāṃ prabhavāraṇi suvrate 23|
evaṃ snātvā tataḥ paścādācamya tu vidhānataḥ |
utthāya vāsasī śukle śuddhe tu paridhāpayet 24|
tatastu tarppaṇaṃ kuryyāttrailokyāpyāyanāya vai |
brahmāṇaṃ tarppayetpūrvaṃ viṣṇuṃ rudraṃ prajāpatim 25|
devānyakṣāṃstathā nāgāngaṃdharvāpsarasosurān |
krūrānsarpānsuparṇāṃśca tarūnvai jaṃtukānkhagān 26|
vidyādharāñjaladharāṃstathaivākāśagāminaḥ |
nirādhārāśca ye jīvāḥ pāpakarmaratāśca ye 27|
teṣāmāpyāyanārthāya dīyate salilaṃ mayā |
kṛtopavītī deveṣu nivītī ca bhavennaraḥ 28|
manuṣyāṃstarppayedbhaktyā brahmaputrānṛṣīṃstathā |

sanakaḥ sanaṃdanaścaiva tṛtīyaśca sanātanaḥ 29|
kapilaścāsuriścaiva voḍhuḥ paṃcaśikhastathā |
te sarve tṛptimāyāṃtu maddattenāṃbunā sadā 30|
marīcimatryaṃgirasau pulastyaṃ pulahaṃ kratum |
pracetasaṃ vasiṣṭhaṃ ca bhṛguṃ nāradameva ca 31|
devabrahmaṛṣīnsarvāṃstarpayedakṣatodakaiḥ |
apasavyaṃ tataḥ kuryātsavyaṃ jānvācya bhūtale 32|
agniṣvāttāstathā saumyā haviṣmaṃtastathoṣmapāḥ |
kavyānalānbarhiṣadastathā vai cājyapāḥ punaḥ 33|
saṃtarpayetpitṝnbhaktyā satilodakacaṃdanaiḥ |
yamāya dharmarājāya mṛtyave cāṃtakāya ca 34|
vaivasvatāya kālāya sarvabhūtakṣayāya ca |
uduṃbarāya dadhnāya nīlāya parameṣṭhine 35|
vṛkodarāya citrāya citraguptāya vai namaḥ |
darbhapāṇistu vidhivatpitṝnsaṃtarpayettataḥ 36|

pitrādīnnāmagotreṇa tathā mātāmahānapi |
saṃtarpya vidhinā sarvānimaṃ maṃtramudīrayet 37|
ye bāṃdhavā bāṃdhavā ye ye'nyajanmani bāṃdhavāḥ |
te tṛptimakhilāṃ yāṃtu ye'smattastoyakāṃkṣiṇaḥ 38|
ācamya vidhivatsamyagālikhetpadmamagrataḥ |
sākṣataiśca sapuṣpaiśca salilāruṇacaṃdanaiḥ 39|

arghaṃ dadyātprayatnena sūryyanāmānukīrttanaiḥ |
namaste viṣṇurūpāya namaste brahmarūpiṇe 40|
sahasraraśmaye sūrya namaste sarvatejase |
namaste rudravapuṣe namaste bhaktavatsala 41|
padmanābha namaste'stu kuṃḍalāṃgadabhūṣita |
namaste sarvalokeśa suptānāmupabodhana 42|
sukṛtaṃ duṣkṛtaṃ caiva sarvaṃ paśyasi sarvadā |
satyadeva namaste'stu prasīda mama bhāskara 43|
divākara namastestu prabhākara namostu te |

evaṃ sūryaṃ namaskṛtya sapta kṛtvā pradakṣiṇam 44|
dvijaṃ gāṃ kāṃcanaṃ spṛṣṭvā paścācca svagṛhaṃ vrajet |
āśramasthāṃstataḥ pūjya pratimāṃ cāpi pūjayet 45|
pūrvaṃ bhaktyaiva goviṃdaṃ gṛhī ca niyatātmavān |
pūjayedbhaktito rājannubhayatra yathāvidhi 46|
viśeṣādapi vaiśākhe yo'rcayenmadhusūdanam |
sarvaṃ saṃvatsaraṃ yāvadarcitastena mādhavaḥ 47|
mādhave māsi saṃprāpte meṣasthe karmasākṣiṇi |
keśavaprītaye kuryātkeśavavratasaṃcayam 48|
dadyādanekadānāni tilājyaprabhṛtīnyapi |
janmakoṭisamudbhūta pātakāṃtakarāṇi ca 49|
jalānnaśarkarādhenutiladhenumukhāni ca |
vittamānena deyāni dānānīpsitasiddhaye 50|
vaiśākhaṃ sakalaṃ māsaṃ nityasnāyī jiteṃdriyaḥ |
japanhaviṣyaṃ bhuṃjānaḥ sarvapāpaiḥ pramucyate 51|

ekabhuktamatho naktamayācitamataṃdritaḥ |
mādhave māsi yaḥ kuryāllabhate sarvamīpsitam 52|
vaiśākhe vidhinā snānadvayaṃ nadyādike bahiḥ |
haviṣyaṃ brahmacaryaṃ ca bhūśayyā niyamasthitiḥ 53|
vrataṃ dānaṃ japo homo madhusūdanapūjanam |
api janmasahasrotthaṃ pāpaṃ dahati dāruṇam 54|
yathaiva mādhavo dhyāto vināśayati kilbiṣam |
tathaiva mādhave snānaṃ niyamena vinirmitam 55|
tīrthe cānudinaṃ snānaṃ tilaiśca pitṛtarpaṇam |
dānaṃ dharmaghaṭādīnāṃ madhusūdanapūjanam 56|
mādhave māsi kurvīta madhusūdanatuṣṭidam |
tilodakasuvarṇānna śarkarāṃbarabhūṣaṇam 57|
pādatrāṇātapatrāṃbu kuṃbhāndadyāddvijātiṣu |
trisaṃdhyaṃ pūjayedīśaṃ bhaktito madhusūdanam 58|
sākṣādvimalayā lakṣmyā samupetaṃ samāhitaḥ |

suvarṇatilapātraiśca brāhmaṇāñchaktito bahūn 59|
tarpayedudapātrairyo brahmahatyāṃ vyapohati |
vaiśākhe māsi yaḥ snātvā prātarnadyāṃ samāhitaḥ 60|
pūjayitvā hariṃ bhaktyā puṣpaiḥ kālodbhavaiḥ phalaiḥ |
pūjayedbrāhmaṇaṃ śaktyā pākhaṃḍālāpavarjitaḥ 61|
tarpayedvastragodānai ratnādyairdhanasaṃcayaiḥ |
anyadvittaṃ yathāśakti stokaṃ stokaṃ samācaret 62|
paścādviniḥsvaḥ puruṣo mādhave māsi mādhavam |
puṣpārcanavidhānena pūjayenmadhusūdanam 63|
sarvapāpavinirmuktaḥ pitṝṇāṃ tārayecchatam |
sajanmaśatasāhasraṃ na śokaphalabhāgbhavet 64|

na ca vyādhibhayaṃ tasya na dāridryaṃ na baṃdhanam |
sa viṣṇubhakto jāyeta dhanyo janmanijanmani 65|
yāvadyugasahasrāṇi śatamaṣṭottaraṃ bhavet |
tāvatsvarge vasedvīra bhūpatiśca punarbhavet 66|

bhūpatervividhānbhogānbhuktvā caiva yathāsukham |
mādhavasya prasādena mādhave līyate tataḥ 67|
śṛṇu rājanpravakṣyāmi samāsānmādhavārcanam |
vaidikaṃ tāṃtrikaṃ vāpi miśrakaṃ pāpanāśanam 68|
nahyaṃto'naṃtapārasya nāṃtaḥ pūjāvidhernṛpa |
atha saṃkṣipya cocyeta yathāvadanupūrvaśaḥ 69|
vaidikastāṃtriko miśraḥ śrīviṣnostrividho makhaḥ |
trayāṇāmīpsitenaiva vidhinā harimarcayet 70|
vaidiko miśrako vāpi viprādīnāṃ vidhīyate |
tāṃtriko viṣṇubhaktasya śūdrasyāpi prakīrtitaḥ 71|
yathā svanigamenoktaṃ dvijatvaṃ prāpya pūruṣaḥ |
yajecca vidhivadviṣṇuṃ brahmacārī samāhitaḥ 72|
arcayetsthaṃḍile'gnau vā sūrye'psu hṛdi vā dvije |
dravyeṇa bhaktiyuktena svaguruṃ tadanujñayā 73|
pūrvaṃ snānaṃ prakurvīta dhautadaṃtoṃ'gaśuddhaye |

ubhayorapi ca snānaṃ maṃtrairmṛdgrahaṇādinā 74|
saṃdhyopāstyādikarmāṇi vedataṃtroditāni vai |
pūjāṃte kalpayetsamyaksaṃkalpaṃ karmapāvanam 75|
śailī dārumayī lauhī lepyā lekhyā ca saikatī |
manomayī maṇimayī pratimāṣṭavidhā smṛtā 76|
calācaleti dvividhā pratiṣṭhā jīvamaṃdiram |
udvāsā vāhanena staḥ sthirāyāṃ mādhavārcane 77|
asthirāyāṃ vikalpaḥ syātsthaṃḍile tu bhaveddvayam |
snāpanaṃ tvavilepyāyāmanyatra parimārjanam 78|
dravyaiḥ prasiddhairdevejyā pratimādiṣvamāyinaḥ |
bhaktasya ca yathālabdhairbhaktibhāvena caiva hi 79|
snānālaṃkaraṇaṃ śreṣṭhamarcāyāmeva bhūpate |
sthaṃḍileṣvapi vinyāso vahnāvājyahutaṃ haviḥ 80|
sūrye cābhyarhaṇaṃ śreṣṭhaṃ sthaṃḍile salilādibhiḥ |
śraddhayopahṛtaṃ śreṣṭhaṃ harau bhaktena vāryapi 81|

gaṃdho dhūpaḥ sumanaso dīpo'nnādyaṃ ca kiṃ punaḥ |
śuciḥ saṃbhṛtasaṃbhāraḥ prāgdarbhaiḥ kalpitāsanaḥ 82|
āsīnaḥ prāgudagvaktro hyarcāyāmatha sammukhaḥ |
kṛtanyāsaḥ kṛtanyāsāṃ haryarcāṃ pāṇinā spṛśet 83|
kalaśaṃ prokṣaṇīyaṃ ca yathāvadupasādhayet |
tadadbhirdevayajanaṃ dravyāṇyātmānameva ca 84|
prokṣya pātrāṇi trīṇyadbhistaistairdravyaistu sādayet |
pādyārghyācamanīyārthaṃ trīṇi pātrāṇi dāpayet 85|
hṛtaśirṣṇā ca śikhayā gāyatryā cābhimaṃtrayet |
piṃḍe vāyvagnisaṃsiddhe hṛtpadmasthāṃ parāṃ vibhoḥ 86|
aṇvīṃ jīvakalāṃ dhyāyennādāṃte siddhibhāvitām |
tayātmabhūtayā piṃḍe vyāpte saṃpūjya tanmayaḥ 87|
āvāhyārcādiṣu sthāpya nyastāṃ gāṃ tāṃ prapūjayet |
pādyārghyasnānārhaṇādīnupacārānprakalpayet 88|
dharmādibhiśca navabhiḥ kalpayitvāsanaṃ hareḥ |

padmamaṣṭadalaṃ tatra karṇikākesarojjvalam 89|
ubhābhyāṃ vedataṃtrābhyāṃ harerubhayasiddhaye |
sudarśanaṃ pāṃcajanyaṃ gadāsīṣu dhanurhalam 90|
muśalaṃ kaustubhaṃ mālāṃ śrīvatsaṃ cānupūjayet |
naṃdaṃ sunaṃdaṃ garuḍaṃ pracaṃḍaṃ caṃḍameva ca 91|
mahābalaṃ balaṃ caiva kumudaṃ kumudekṣaṇam |
durgāṃ vināyakaṃ vyāsaṃ viṣvaksenaṃ gurūnsurān 92|
svesve sthāneṣvabhimukhānpūjayetprokṣaṇādibhiḥ |
caṃdanośīrakarpūra kuṃkumāguruvāsitaiḥ 93|
salilai snāpayenmaṃtrairnityaṃ vā vibhave sati |
svarṇagharmānuvākena mahāpuruṣavidyayā 94|
pauruṣeṇāpi sūktena sāmanīrājanādibhiḥ |
vastropavītābharaṇa patrasraggaṃdhalepanaiḥ 95|
alaṃkurvīta saprema viṣṇubhakto yathocitam |
pādyamācamanīyaṃ ca gaṃdhaṃ sumanasokṣatān 96|

gaṃdhadhūpopahāryāṇi dadyādvai śraddhayārcakaḥ |
guḍapāyasasarpīṃṣi śaṣkulyāpūpamodakān 97|
pāyasaṃ dadhisarpiśca naivedyaṃ sa vikalpayet |
abhyaṃgonmardanādarśa daṃtadhāvābhiṣecanam 98|
annādyaṃ nṛtyagītāni sarvāṇi syurathānvaham |
vidhinā vihite kuṃḍe mekhalāvartavedibhiḥ 99|
agnimādhāya paritaḥ samūhetpāṇinodakam |
paristīryātha paryukṣya datvā idhmaṃ yathāvidhi 100|
prokṣaṇyāsādya dravyāṇi prokṣaṇyaivājyasecanam |
taptajāṃbūnadaprakhyaṃ śaṃkhacakragadāṃbujaiḥ 101|
lasaccaturbhujaṃ śāṃtaṃ padmakiṃjalkavāsasam |
sphuratkirīṭakaṭakakaṭisūtravarāṃgadam 102|
śrīvatsavakṣasaṃbhrājatkaustubhaṃ vanamālinam |
dhyāyannabhyarcya dārūṇi haviṣā saghṛtāni ca 103|
prāsyājyabhāgāvāghārau datvā cājyaplutaṃ haviḥ |

abhyarcyātha namaskṛtya pārṣadebhyo baliṃ haret 104|
mūlamaṃtraṃ japedbrahmansmarannārāyaṇātmakam |
datvācamanamucchiṣṭaṃ viṣvaksenāya kalpayet 105|
mukhavāsaṃ tu surabhiṃ tāṃbūlādyamupāharet |
upagāyangṛṇannityaṃ karmāṇyabhiravākṣaraiḥ 106|
satkathāṃ śrāvayañchṛṇvanmuhūrtaṃ kṣaṇiko bhavet |
stavairuccāvacaiḥ stotraiḥ paurāṇaiḥ prākṛtairapi 107|
stutvā prasīda bhagavanniti vaṃdeta daṃḍavat |
śirastatpādayoḥ kṛtvā bāhubhyāṃ ca parasparam 108|
prapannaṃ pāhi māmīśa bhītaṃ mṛtyugrahārṇavāt |
iti śeṣānharerdattāñchirasyādhāya sādaram 109|
udvāsayecceduvāsyaṃ jyotirjyotiṣi cātmanaḥ |
arcādiṣu padaṃ yatra śraddhāvāṃstatra cārcayet 110|
sarvabhūteṣvātmani ca sarvātmānamavasthitam |
evaṃ kriyāyogapathaiḥ pumānvaidikatāṃtrikaiḥ 111|

arccayecca yataḥ siddhiṃ harerviṃdatyabhīpsitām |
tāmarcāṃ saṃpratiṣṭhāpya maṃdiraṃ kārayeddṛḍham 112|
puṣpodyānāni ramyāṇi pūjāyātrotsavādikam |
pūjādīnāṃ pravāhārthaṃ mahāparvasvathānvaham 113|
kṣetrāpaṇapuragrāmāndatvā sāyujyatāmiyāt |
pratiṣṭhayā sārvabhaumaṃ sadmanā bhuvanatrayam 114|

pūjādinā brahmalokaṃ tribhistatsāmyatāmiyāt |
tameva nairapekṣeṇa bhaktiyogena viṃdate 115|
bhaktiyogaṃ sa labhate evaṃ yaḥ pūjayeddharim 116|
yatkṛṣṇapraṇipātadhūlidhavalaṃ tadvarṣma tadvacchubhaṃ |
te netre tapasārjite surucire yābhyāṃ harirdṛśyate |
sā buddhirvimaleṃdu śaṃkhadhavalā yā mādhavavyāpinī |
sā jihvā mṛdubhāṣiṇī nṛpa muhuryā stauti nārāyaṇam 117|
mūlamaṃtreṇa kartavyaṃ strīśūdrairapi pūjanam |
śraddhayā svagurūddiṣṭamārgeṇānyaiśca vaiṣṇavaḥ 118|

idaṃ te sarvamākhyātaṃ pāvanaṃ mādhavārcanam |
viśeṣānmādhave māsi tvametatkuru bhūpate 119|
sūta uvāca-
ityevamākarṇya vaco vicitraṃ puṇyaṃ pavitraṃ vidhinaṃdanasya |
praṇamya baddhāṃjalirāha rājā sakautukī bhāgavatapradhānaḥ 120|
aṃbarīṣa uvāca-
samastabhūmīvalayeśvaro'hamavyāhatājño vibudhaprasevī |
goviṃdapādāṃbujadattacittaḥ svacittasaṃtoṣitabhūmidevaḥ 121|
vikhyātarājocitavaṃśaratnaṃ niraṃtaraṃ dharmaruciryaśasvī |
sauṃdaryaśauryodayadānaśīlaḥ suputravānasmi jitārivargaḥ 122|
kenāpi puṇyena pavitrabuddhirjātohamīdṛgguṇasaṃtaśrīḥ |
iyaṃ punaḥ śrīriva puṇyamūrtirlabdhā kutaḥ kāṃtimatī ca kāṃtā 123|
idaṃ me sukṛtaṃ sarvaṃ purājanmani ceṣṭitam |
samādiśa mune samyaksarvajñosi dayānidhe 124|
nārada uvāca-

iyaṃ rūpavatī nāma veśyāsīdanyajanmani |
sāṃprataṃ tava bhāryā yā satyācārātisuṃdarī 125|
veśyādharmeṇa varteta yathoddiṣṭena bhāvinī |
kurvatī kila karmāṇi śubhāni dvijaśāsanāt 126|
devadāsa iti khyāto hemakāro bhavānabhūt |
pūrvajanmani vai tasyā rucerbhartā bhujaṃgamaḥ 127|
iyaṃ bhavaṃtaṃ bhajate rucī rūpavatī punaḥ |
vyayārthamayanaṃ dharmaṃ sthitā vijñānamuttamam 128|
ākarṇya caikadā dharmaṃ vaiśākhasnānasaṃbhavam |
cakre dharmavatī toye snānaṃ meṣagate ravau 129|
dānaṃ dattavatī dakṣā veśyā rūpavatī sadā |
brāhmaṇāya namaskāraṃ bhaktyādarapuraḥsaram 130|
sa tayā devadāsastvaṃ bodhitaḥ snehayaṃtritaḥ |
kṛtavānbuddhitaḥ snānaṃ mādhave māsi sādaram 131|
tatra tretāyugasyādau tṛtīyāmāpyanirmalām |

suvarṇakāraṃ sovāca devadāsaṃ tamādarāt 132|
veśyovāca-
uttamaṃ kuru sauvarṇaṃ madhusūdanamacyutam |
pūjayitvā yavairdevametaiḥ saṃtarpya cānalam 133|
brāhmaṇāya ca dāsyāmi brāhmaṇānāmanujñayā |
dānametatpurāṇeṣu kathyate tatra cākṣayam 134|
akṣayeti tṛtīyāsau brāhmaṇebhyaḥ śrutaṃ mayā |
śuklā vaiśākhamāsasya tadakṣayaphalapradam 135|
asyāṃ dāsyāmi taṃ haimaṃ madhusūdanamavyayam |
nārada uvāca-
iti tasya vacaḥ śrutvā madhuraṃ hemakārakaḥ 136|

cakre suvarṇapratimāmacyutasyāpi suṃdarīm |
satyabhāvena dharmārthamiti cauryavivarjitaḥ 137|
yathoddiṣṭasya caṃdrasya pratimāṃ lakṣaṇānvitām |
dadau sā ca vidhānena snātvā viprāya suṃdarīm 138|

pūjayitvā tatastasyāmakṣayāyāṃ tithau nṛpa 139|
kālena kiyatā veśyā sā mṛtā dharmaniṣṭhitā |
devadāso'pi sa tato mṛtaḥ svīyāyuṣakṣaye 140|
tena puṇyena bhūpāla hemakāro'nya janmani |
sa tvaṃ prāpto mahīṃ rājannaśeṣaguṇasaṃyutaḥ 141|
sāpi rūpavatī veśyā tena dharmeṇa te'bhavat |
nāmnā kāṃtimatī kāṃtā praṇayena pariplutā 142|
vividhā vāsanā vīra karmaṇāṃ pūrvasaṃbhavāḥ |
vicitrā gatayastāta jñāyaṃte na budhairapi 143|
tamenaṃ mādhavaṃ māsaṃ pratikāryaṃ na saṃśayaḥ |
gopitaṃ tena devena brahmaṇā mādhavena ca 144|
asādhusaṃgairanavāptavidyairasaṃyatairāśramadharmahīnaiḥ |
abhūtatīrthairakṛtavrataistairna labhyate mādhavamāsadharmaḥ 145|
goviṃdakeśavamukuṃdahare murāre lakṣmīnivāsa madhusūdana kṛṣṇa viṣṇo |
vāṇī varā na vadane vasatīti yeṣāṃ vaiśākhamāsaniyamo bhavate na teṣām 146|

ye sādhusādhu vacanāni hitādhikāni nākarṇayaṃti ca hareścaritāmṛtāni |
paśyaṃti ye na kamalāpatiketanāni vaiśākhamāsaniyamaṃ na hi te labhaṃte 147|
śuśrūṣitā na guravo na varāya kanyā dattā samāya samaye samalaṃkṛtā yaiḥ |
adhyāpitā na tanayā vinayādi dharmaṃ vaiśākhamāsaniyamaṃ na hi te labhaṃte 148|
sūta uvāca-
ityevamādiśya munirnareśa māmaṃtrya taṃ maṃtravidagragaṇyaḥ |
snātuṃ yayau mādhavamāsi gaṃgāmabhyarcitastena tadā sa viprāḥ 149|
vidhiṃ sa rājāpi tataścakāra vaiśākhamāsasya munipraṇītam |
patnyāsamaṃ puṇyadhiyā tameva saṃciṃtaya~llokapavitrakīrtiḥ 150|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye nāradāṃbarīṣa saṃvāde
paṃcanavatitamo'dhyāyaḥ 95|

English translation

Sūta said :

1. Then the king joyfully asked the sage, after saluting him who was ready to go for his bath, the rite in brief, proper for bathing, giving (gifts) and other performances.

Ambarīṣa said :

2-3. O sage, in this month of Vaiśākha which rite (should be performed)? Which is superior penance? Which gift (should be given)? How should a bath (be taken)? How should Viṣṇu be worshipped? O brāhmaṇa sage, please tell it (to me). You know everything, and you are dear to Viṣṇu. Tell (me) in particular about the procedure of worship at a holy place.

Nārada said :

4-7. O best one, when the Sun enters Aries in the month of Vaiśākha, a man, remembering Viṣṇu, should bathe in a great river, at the bank of a river, in a big river, in a lake, in a spring, in a natural pond, or a reservoir that he would come across by chance. Having observed a fast, on the eleventh day of the bright half of Caitra or on the fifteenth day when the Sun enters Aries, he, with the consent of a brāhmaṇa, and after having taken a good bath and having worshipped Viṣṇu, should take up the vow of the (daily) bath in Vaiśākha.

8-11. “During the entire month of Vaiśākha, when the Sun has entered Aries, I shall bathe in the morning with (certain) restraints. May the killer of (the demon) Madhu (i.e. Viṣṇu) be pleased. May my bath on every day during the month of Vaiśākha be free from difficulty by the favour of (Viṣṇu,) the killer of (the demon) Madhu and the favour of the brāhmaṇas . O Murāri , O Madhusūdana , give me the fruit (as told in the sacred works), O lord, due to my bath (every) morning in the month of Vaiśākha, when the Sun has entered Aries. O Madhusūdana, since this month of Vaiśākha is dear to you, be a giver of fruit, and a killer of (my) sins due to my (daily) morning bath during that (month).”

12-13. Having uttered these words at that holy place, having washed his feet, and being controlīed in speech, he, remembering god Nārāyaṇa , should bathe according to the proper rules. A man should prepare a holy place by reciting this basic hymn: ‘Salutation to Nārāyaṇa’. This is said to be the basic hymn.

14-19a. Taking darbha in his hand, having sipped water according to the rules, and having bowed, a man should fashion a quadrangular having the measure of four cubits on all sides, and should invoke Gaṅgā by means of this basic hymn: “You have sprung up from Viṣṇu’s feet. You belong to Viṣṇu. You have Viṣṇu as your deity. Therefore, protect us from the sin (committed by us) from birth to death. Vāyu has stated the number of holy places to be three crores and a half. O Jāhnavī , your holy places exist in heaven, on the earth and in the intermediate region between heaven and earth. Your name is Nandinī ; among gods it is Nalinī . You (are) also (called) Dakṣā , Pṛthvī , Vihagā, Viśvagāthā, Śivapriyā, Vidyādharī , Mahādevī , so also Lokaprasādinī, and Kṣemaṅkarī, Jāhnavī, Śāntā , Śāntipradāyinī.”

19b-23. He should pronounce these names at the time of bathing. Gaṅgā moving in the three worlds, is present there. Having with the cavities of the hands (i.e. palms) joined and put on his head, and having put (i.e. sprinkled) water on his head four, five or seven times, then one should like that bathe with clay, after having invoked it according to the rules (as): “O you earth, O you day, O you who are trampled over by horses, O you who are trodden over by chariots, O you who are trampled over by Viṣṇu, remove my sin—the misdeed I have done. You have been upheld by Viṣṇu, (in) the Boar (incarnation), having a hundred arms. Salutation to you of a good vow, and the araṇi (the cause) of the rise of all people.”

24-27a. After thus having bathed, and having sipped water according to the rules, he should stand up and wear pure, white garments. Then for the satisfaction of the three worlds he should offer libations. He should first gratify Brahmā , Viṣṇu, Rudra , Prajāpati , gods, yakṣas , so also serpents, gandharvas , celestial nymphs and demons, cruel snakes, eagles, trees, creatures and birds, vidyādharas , clouds, so also those moving in the sky.

27b-29a. (He should say:) “For the satisfaction of (these and) the beings also who have no support and who are engaged in sinful deeds, this water is offered by me.” A man should wear the sacred thread on the left shoulder and under the right armpit, and wear it round the neck while making offerings to gods. With devotion he should gratify offerings to gods. With devotion he should gratify men, sons of sages and sages.

29b-51. (He should say:) “ Sanaka , Sanandana , so also Sanātana as the third, and Kapila , Āsuri , Voḍhu , and Pañcaśikha also. Let all of them always be satisfied with the water offered by me.” With sacred rice-grains and water he should gratify all divine and brāhmaṇa sages like Marīci , Atri , Aṅgiras , Pulastya , Pulaha , Kratu , Vasiṣṭha , Bhṛgu , and Nārada . Then he should make the sacred thread hang down towards the left part of the body over the right shoulder and then wear it on the left shoulder and under the right armpit, after going (down) to the ground (i.e. after touching the ground) with his knees. With sesamum seeds, water and sandal, he should devoutly gratify the manes like: Agniṣvātta [1] , Saumya , Haviṣmanta [2] , so also Uṣmapa [3] , Kavyānala, Barhiṣad [4] , and Ājyapa [5] also. (He should say:) “Salutation to Yama , Dharmarāja , Mṛtyu , and Antaka , Vaivasvata , Kāla , Sarvabhūtakṣaya (i.e. who destroys all beings), to Udumbara , Dadhna, Nīla and Parameṣṭhin; salutation to Vṛkodara , Citra , Citragupta .” Then, with darbhas in his hand, he should gratify the manes. Having, with proper rite, gratified his manes (mentioning them) with their names and family, so also his grandsires on the mother’s side, he should recite this prayer: “May all kinsmen (in this existence) and the kinsmen in former existences, desiring (libations of) water from me, be fully gratified.” Having sipped water according to the rules, he should, in front (of him) properly draw a lotus with sacred rice-grains, flowers, water and red sandal. By mentioning the names of the Sun, he should carefully make respectful offerings (to the Sun): “Salutation to you of the form of Viṣṇu, of the form of Brahma , to you, O Sun, having a thousand rays, and who are all-lustre; salutation to you, having the body of Rudra; salutation to you, to whom devotees are dear. O Padmanābha , salutation to you, adorned with ear-rings and armlets; salutation to you who are the lord of all the worlds, who awaken the sleeping ones. You always observe all good and bad deeds. O Satyadeva , salutation to you. Favour me, O Bhāskara . O Divākara , I salute you. O Prabhākara , my salutation to you.” Having in this way saluted the Sun, and having gone round (the lotus drawn in front of him) keeping it to his right seven times, he should touch a cow, a brāhmaṇa, and gold, and then go home. Having worshipped the (venerable ones) in the hermitage, he should then worship the image. Being restrained and self-possessed, a householder should first devoutly only worship Viṣṇu and again at both places, with devotion, and according to the rules. He who would especially worship Viṣṇu during the month of Vaiśākha, has worshipped him all the year round. He should perform the group of the vows in honour of Viṣṇu, for pleasing him, when the month of Vaiśākha has arrived and when (the Sun) the witness to (all) deeds has entered Aries. He should give many gifts like sesamum seeds, ghee etc., which destroy sins produced (i.e. committed) during crores of existences. A rich person should give, for the fulfilment of his desire, gifts like water, food, the (representations of a) cow made of sugar, sesamum etc. With his senses controlled one who bathes daily during the entire month of Vaiśākha, who mutters (prayers), who eats food fit to be eaten on days of fast, is freed from all sins.

52-60a. He who, being careful, eats once only(in a day), or eats at night, or eats without asking for the food during the month of Vaiśākha, gets all his desired objects. The rule is that one should have daily two baths outside (his house), at a river etc., according to proper rules, should eat food fit to be eaten on days of fast, should observe celibacy, and sleep on (bare) ground. (Observance of) a vow, (giving) gifts, muttering (hymns), sacrifice, and worship of Viṣṇu burns terrible sin committed during thousands of existences. As Mādhava (i.e. Viṣṇu) when reflected upon, destroys sin, similarly (daily) bath in Mādhava (i.e. Vaiśākha) done according to rules (destroys sins). A man should bathe every day at a holy place, should gratify his dead ancestors with sesamum seeds, should give gifts of jars of fragrant water etc., and should worship Viṣṇu during the month of Vaiśākha. This gives satisfaction to Viṣṇu. He should give water with sesamum seeds, gold, food, sugar, garments, ornaments; he should devoutly worship thrice a day lord Viṣṇu who is actually accompanied by pure Lakṣmī . He who gratifies brāhmaṇas with many golden pots containing sesamum seeds, or with jars full of water according to his capacity, removes (the sins of) the murder of a brāhmaṇa.

60b-81a. A man, being concentrated, should bathe in a river in the morning in the month of Vaiśākha, and worship Viṣṇu with devotion with seasonal flowers and fruits. Free from heretic talk, he should honour a brāhmaṇa according to his capacity. He should gratify him by giving gifts of garments, cows, jewels etc. and heaps of wealth, or should give him other valuable things in small quantity according to his capacity. Then, the man who has no possessions left, should worship Viṣṇu by offering him flowers in the month of Vaiśākha. He, being free from all sins, would emancipate a hundred of his dead ancestors. He would not experience grief for a hundred thousand existences. He has no fear from a disease; he is not bound by poverty. He would become a devotee of Viṣṇu, and is blessed in existence after existence. O hero, he would live in heaven for one hundred and eight thousand yugas and would again be (born) as a king. Enjoying various pleasures of a king happily, he, due to Viṣṇu's grace, then merges into Viṣṇu. O king, listen; I shall tell you in brief about the worship of Viṣṇu. (It is of three kinds:) as laid down in the Vedas , as laid down in the Tāntric works and that which is of mixed types (all of which) destroy sins. There is no end to him whose fullest extent is limitless; O king, there is no end to the rite of worship. Now it will be in due order explained properly. The worship of Viṣṇu is ofthree kinds: As laid down in the Vedic texts, as laid down in the Tantras (i.e. religious treatises teaching magical and mystical formularies for the worship of a deity), and mixed. The Vaidika or the mixed one is laid down for brāhmaṇas and others. The Tāntrika is enjoined for even a śūdra who is Viṣṇu's devotee. A man having attained brāhmaṇa-hood as laid down in his own Veda (i.e. the Veda looked upon as most authoritative by him), should, being composed and practising celibacy, worship Viṣṇu according to the proper rite. By his teacher's consent, he should worship him on an altar or in (i.e. by offering oblations to) fire or the Sun, water, or his own heart or a brāhmaṇa, with devotion and wealth. Having brushed his teeth, he should first take bath for the purification of his body. At both times the bath should be taken to the accompaniment of hymns and with clay. The rites like the morning and evening prayers are prescribed in the Vedic texts and the Tantras. At the end of the worship he should properly fix the solemn vow to perform the observance, which purifies the rite. The image (of the deity) is said to be of eight kinds: (made) of a stone, of wood, of iron, smeared (with clay, i.e. of clay), drawn, of sand, metal and of jewels. It is of two kinds and said to be the abode of life (i.e. alive): movable and immovable. The invocation and allowing (the deity invoked) to go are not (necessary) in the case of the immovable (image) at the time of the worship of Viṣṇu. In the case of a movable one, there is an option. Both these (i.e. invocation and allowing it to go) take place on the altar (itself). In the case of that which is not smeared (i.e. which is not made of clay) bath is (enjoined). In the other case (i.e. in the case of one made ofclay) only sprinkling (with water should be done). A sincere devotee should devoutly worship the deity with well-known articles as become available. O king, in the worship, bathing and decorating (the image) is best. They (i.e. articles) may be put on the altars or oblation with ghee (should be offered) into fire. Or the worship offered into (i.e. to) the Sun is the best, or on the altar with water etc.

81b-96a. Even water offered with faith by a devotee is best. Being pure, and having first got his seat prepared with darbhas, he should, after having collected material like fragrance, incense, flowers, lamp, food etc., sit facing the north, or facing the deity, for worshipping (it). Having made the nyāsas [6] , he should then touch with his hand (the materials of) worship of Viṣṇu. He should properly make ready the pitcher (from which water) is to be sprinkled. With that water he has to worship the deity and sprinkle the materials of worship and himself. Sprinkling the three pots with water he should (fill them) with the material and offer them. He should cause to be given (i.e. should give) three pots for water for washing the feet, material of worship and sipping water. With the tuft of hair on the crown of the head, from which the (head-)dress is removed, he should consecrate them with the Gāyatrī -hymn. At the end of the recitation (of the hymn), he should meditate upon a small portion representing the life of the lord, as is (conceived) in the lotus of his heart, and cherished for the fulfilment (of his desires) on a lump made ready with air and fire. When the lump is occupied by the image as conceived

by himself, he being devoted to it, should invoke the deity to the (place of) worship etc. and with its body placed there, he should worship it. He should keep ready the articles of worship like water for washing the feet, for bathing, and the materials of worship etc. Having prepared, in nine ways, a seat for Viṣṇu—a lotus with eight petals, bright with a pericarp and filaments—he should, for success at both places (i.e. in this world and in the next), worship according to the ways laid down in the Vedic texts and in Tantras, worship Viṣṇu's (disc called) Sudarśana , (conch called) Pāñcajanya , mace, sword, arrow, bow, plough, pestle, Kaustubha , garland and (the mark called) Śrīvatsa . He should also worship by sprinkling etc., at their respective places, with their faces turned towards him, Nanda , Sunanda , Garuḍa , Pracaṇḍa and Caṇḍa . So also Mabābala, Bala , Kumuda , Kumudekṣṇa, Durgā , Vināyaka , Vyāsa , Viśvaksena (i.e. Viṣṇu), teachers and (other) gods. He, Viṣṇu's devotee, should always, when he has the money (to do so), adorn Viṣṇu with sandal, (fragrant root of a plant called) uśīra , camphor, saffron, agallochum, and fragrant water, with (proper) hymns—like the Vedic Svarṇagharma, or the incantation in honour of Viṣṇu, or the hymn called Puruṣa-sūkta , so also with waving the light etc. before the deity, with garments, sacred thread, ornaments, leaves, garlands, fragrance and unguents.

96b-101a. The worshipper should give, with faith, water for washing the feet, for sipping, sandal, flowers, sacred rice-grains, perfumes, incense, and other articles to be offere[d?]. He should keep ready jaggery, rice boiled in milk, ghee, baked cake, small round cakes of flour, sweetmeats, milk, curd, ghee, and offering of eatables. Day after day there should be anointing the body, massaging it, showing the mirror, brushing the teeth, bath and all songs. In a basin as laid down according to the rules and with a round belt and altars, he should lay fire and gather it on all sides, and having diffused water with his hand, and sprinkled it, should offer fuel according to the rules. Taking the articles with holy water, he should sprinkle ghee with water used for sprinkling.

101b-119. He should meditate upon and worship (Viṣṇu) who resembles heated gold, whose four bands shine with a conch, a disc, a mace and a lotus, and who is calm and who has put on a garment (soft) like the filaments of lotuses, who has put on a bright crown, bracelets, a girdle, and excellent armlets, who has the Śrīvatsa on his chest, whose Kaustubha is shining, who has put on a garland of wood-flowers. Having worshipped the wooden pieces having ghee (sprinkled over them) along with the oblation, having thrown two portions of ghee, and having sprinkled clarified butter and having offered oblation covered with ghee, having then worshipped and saluted he should offer the oblation to his associates. O brāhmaṇa, remembering Nārāyaṇa, he should mutter the basic prayer. Then having given (water for) sipping, he should keep the leftovers for Viṣṇu. Always singing and describing his deeds with words he should offer him perfume used to scent breath, and fragrant tāmbūla etc. Causing to hear and listening to good stories he should have leisure for a moment. Having praised him with hymns, and with various eulogies from the Purāṇas and Prākṛta (provincial or vernacular) panegyrics, he should, (prostrating himself before him) like a stick, salute him, saying, 'O lord, favour me'. Putting his head on his (i.e. of the image) feet and joining his hands, (he should say), "O lord, protect me, who have taken refuge with you, and who am afraid of the ocean having a shark-like death." With these words he should put on his head the leftovers of the articles offered to Viṣṇu, and should cause to stay in himself the lustre fit to be put into (his heart). A man with faith should worship wherever there is a foot-mark of the idols etc. A man should worship him who dwells in all beings and in himself also, by means of purificatory rites and abstract meditation. Due to this he obtains desired welfare from Viṣṇu. Having installed the idol, he should get constructed a strong temple, so also charming flower-garden for accomplishing the worship (of the idol), so also should (introduce) worship, pilgrimage, festivals etc. for the continuation of the worship etc. on the parvan days and also every day. Having presented a (piece of) land, a market, a city, a village etc. (to the deity) he should reach intimate union with it. By means of the installation (of the idol), one would get sovereign empire; by (building) a temple one

would get (happiness in) the three worlds; by worship etc. one would reach Brahmā's heaven; and by the three he would attain similarity (with the deity). By means of firm, desireless devotion, one obtains him (i.e. Viṣṇu) only. He who worships Viṣṇu like this obtains loyal devotion. That (really) is the body (of a man) which is white due to the dust (clinging to the body) while saluting Kṛṣṇa ; it is auspicious like him. Those are the very charming eyes earned by means of penance, by which Viṣṇu is seen. That (alone) is the pure mind, which is white like the moon and a conch, and which pervades Mādhava. O king, that is the tongue, speaking softly, which repeatedly praises Viṣṇu. Women and śūdras also should worship (Viṣṇu) with the basic hymn, with devotion and according to the manner advised by the teacher; so also by other devotees of Viṣṇu. I have told you all this worship of Mādhava which is purifying. O king, do it especially in the month of Vaiśākha.

Sāta said :

120. Having heard these words of Brahmā's son (Nārada), which were lovely, auspicious, and pure, the king, best among the devotees of Viṣṇu, being curious, saluted him with the palms of his hands joined, and said:

Ambarīṣa said :

121-124. I am the lord of the entire earth; my order is always obeyed; I serve the wise; I have dedicated my heart to the lotus-like feet of Viṣṇu; I have pleased the brāhmaṇas heartily. I am the gem from the family of well-known kings; I always have a liking for piety. I am successful. I am given to (appreciation of) beauty, appearance of bravery and to charity. I am having good sons. I have conquered a host of enemies. Due to some religious merit I have been born of a pure mind, and have been associated with the wealth of such virtues. From where again have I obtained this beautiful wife, the embodiment of religious merit and resembling Lakṣmī? O sage, tell me all these good deeds I did in the former existence. O you treasure of compassion, you know everything.

Nārada said :

125-132. This one who is your extremely beautiful wife, of a good conduct, was in the former existence a prostitute named Rūpavatī . This beautiful lady, performing auspicious deeds by the direction of a brāhmaṇa, would live (i.e. lived) as a prostitute as indicated (below). You were a goldsmith known as Devadāsa . You were, in a former existence, the lord, the paramour of her (who was then known as) Rucī . This Rūpavatī remained on the path of righteousness—the best knowledge—for (i.e, while) spending money (obscure!). Once on hearing about the religious merit due to the (daily) bath in Vaiśākha she, follow-ing (the path of) righteousness bathed when the Sun had entered Aries. The diligent, beautiful, prostitute Rūpavatī, always devoutly and respectfully saluted and gave gifts to a brāhmaṇa. You, Devadāsa, bound by love (towards her) were always advised by her. You intentionally and respectfully bathed in the month of Vaiśākha. At that time, at the beginning of Tretāyuga , on having got the third day (i.e. when the third day arrived), she spoke to the goldsmith Devadāsa, with respect:

The prostitute said :

133-135. Fashion an excellent (image of) Madhusūdana, Acyuta (i.e. Viṣṇu). Having worshipped the deity with these barley grains and having gratified fire, I shall give it to a brāhmaṇa, with the consent of brāhmaṇas. In Purāṇas, this gift is said to be inexhaustible there (i.e. in the next world). I have

heard from the brāhmaṇas that this Tṛtīyā (i.e. the third day of Vaiśākha) is called ‘ Akṣaya (tṛtīyā)’ of the bright half of Vaiśākha. It gives inexhaustible fruit. On this day I shall give this (image of) immutable Viṣṇu (to a brāhmaṇa).

Nārada said :

136-144. Hearing these sweet words of her, the goldsmith, truthfully and free from theft (i.e. without taking away a portion of the gold), fashioned an extremely beautiful image of Viṣṇu, thinking it to be meant for a religious purpose. She gave that beautiful image, having the characteristics of the (beautiful) moon as indicated, after she had taken bath, to a brāhmaṇa according to the proper rites, after worshipping it on that day of Akṣaya (tṛtīyā), O king. After some time, that prostitute, devoted to religion, died. Then that Devadāsa also died when (the span of) his life was over. Due to that religious merit, O king, that Devadāsa, reached (i.e. was born on) the earth as you, endowed with all virtues. That Rūpavatī too, due to that religious merit became your wife, full of love, named Kāntimatī . O hero, many desires are due to former deeds. Their courses are varied. O dear one, they are not known even by the wise. Therefore, there is no doubt that (the rites) should be performed during this month of Vaiśākha. It was kept as a secret by that god Brahmā and by Viṣṇu.

145-148. The religious merit due to the month of Vaiśākha is not obtained by those who have the company of the bad, who have no other knowledge (like that of religion), who are not restrained, who are bereft of the practices of the stages (of the human life), who have not visited holy places, who have not practised vows. The vow of the month of Vaiśākha is not (possible) for them in whose mouth the words, ‘ Govinda , Keśava , Mukunda , Hari , Murāri, Lakṣmī-nivāsa, Madhusūdana, Kṛṣṇa, Viṣṇu’ do not find a place. Those who do not properly listen to the words of the good, which are very beneficial, and are the nectar in the form of the deeds of Viṣṇu, and who do not see (i.e. visit) the temples of (Viṣṇu) the lord of Lakṣmī, do not obtain (the religious merit of) the vow in the month of Vaiśākha. They, who have not served their teachers, who have not given (in marriage) their adorned daughter to the bridegroom on his arrival, and who have not taught their sons the practices of modesty etc. do not get (the religious merit of) the vow of the month of Vaiśākha.

Sūta said :

149-150. O brāhmaṇas, having thus advised the lord of men, the sage, the foremost among the knowers of hymns, took his leave, and, honoured by him (i.e. the king), went to Gaṅgā to bathe (in accordance with the vow) in the month of Vaiśākha. The king too, of a pure fame, thinking of him (i.e. Viṣṇu) only, performed, along with his wife, and with a religious mind, the rite of the month of Vaiśākha, as ordained by the sage.

[1]: [1] : Agniṣvātta—A class of manes who, on earth, neglected the sacrificial fire.

[2]: [2] : Haviṣmanta—Name of a class of manes regarded as progenitors of kṣatriyas and descended from Aṅgiras.

[3]: [3] : Uṣmapa—Literally, imbibing the stream of hot food; a class of manes.

[4]: [4] : Barhiṣad—Deceased ancestors.

[5]: [5] : Ājyapa—A class of manes who are the sons of Pulastya or of Kardama, and the ancestors of the vaiśya-order.

[6]: [6] : Nyāsa—assignment of the various parts of the body to different deities, which is usually accompanied with prayers and corresponding gesticulations.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 96

Deeds Leading to Hell and Heaven

Chapter 391 of 693 · 143 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः -
सूतसूतमहाप्राज्ञ जीवजीव शतंसमाः ।
यद्वयं पुण्यसमयं श्राविता जगतो हितम् १।
वद भूयोऽपि भूयिष्ठं पिबामस्तावकं वचः ।
पायंपायं न तृप्यामो वयं सूत तदुत्तमम् २।
सूत उवाच-
अत्राप्युदाहरंतीममितिहासं पुरातनम् ।
संवादमादिलोकस्य जगतां जगदीशितुः ३।
षट्सहस्राणिचोच्छ्रायो विस्तारेण पुनस्त्रयम् ।
एवं नवसहस्राणि योजनानां विधाय च ४।
वामया दंष्ट्रया गृह्य उद्धृतादौ वसुंधरा ।
दिव्यवर्षसहस्रं वै दंष्ट्रया धारिता मही ५।
धर्माख्यानप्रसंगेन सोवाच विनयाद्विभुम् ।
पृथिव्युवाच-
एते द्वादश मासा वै षष्टिर्दिनशतत्रयम् ६।

एषां किमुत्तमं पुण्यं प्रियं च तव केशव ।
पवित्रः कार्तिको मासस्तुलासंस्थे दिवाकरे ७।
मकरस्थे रवौ मासः पुराणे पावनः स्मृतः ।
मेषस्थे माधवो मासो भास्करे पठ्यते बुधैः ८।
मार्गशीर्षोऽपि मासानां पावनः परिकीर्तितः ।
एवं मासाः पवित्रास्ते वासराः केपि कीर्तिताः ९।
युगादयो युगांताश्च तथा कल्पादयोऽपि च ।
सर्वेभ्योऽप्यधिकं मासमेतेभ्यो वद पावनम् १०।
सर्वयज्ञमय श्रीमन्नेकं निश्चित्य मे वद ।
वराह उवाच-
विधिनाविधिनाचैव ये यजंति नराधमाः ११।
माधवे मासि मां भक्त्या तैश्च पूज्योऽस्म्यहं सदा ।
हिरण्याक्षो वरारोहे माधवे तु मधुर्हत १२।
आदिदैत्यावुभावेतौ हत्वा त्वं तु समुद्धृता ।
त्रेतायुगे त्रयी धर्मो ज्ञानवर्णव्यवस्थितिः १३।

माधवे मासि संभूता तेन मे माधवः प्रियः ।
त्रेतायुगं तृतीयायां शुक्लायां मासि माधवे १४।
प्रवृत्तं च त्रयी धर्माः प्रवृत्तास्ते प्रवर्द्धिताः ।
अक्षया सोच्यते लोके तृतीया हरिवल्लभा १५।
स्नाने दानार्चने श्राद्धे जपे पूर्वजतर्प्पणे ।
येऽर्चयंति यवैर्विष्णुं श्राद्धं कुर्वंति यत्नतः १६।
तेषां ददाम्यहं सर्वं यन्मनोऽभीष्टमुत्तमम् ।
ये ददंत्यपि दानानि धन्यास्ते धार्मिका नराः १७।
ये यजंति हरेर्नित्यमध्वरैर्विविधैरपि ।
माधवे यजते यो मां तेभ्यस्तदधिकं फलम् १८।
स्नानं दानं जपो होमस्तपो यज्ञ व्रतादिकम् ।
वैशाखे यत्कृतं देवि तस्य पुण्यफलं शृणु १९।
मन्वंतराणां कोट्यस्तु दशपंच च सप्त च ।
मत्सान्निध्यगतास्तेपि तिष्ठंति भयवर्जिताः २०।
यद्यपि स्युर्ग्रहाः सर्वे क्रूरा जन्मव्ययाष्टकाः ।

प्रातःस्नानेन वैशाखे सर्वे सौम्या भवंति ते २१।
वैशाखे मासि यो विप्रान्भोजयेद्भक्तितत्परः ।
सिक्थेसिक्थे भवेत्तृप्तिः पितृणां युगसंख्यया २२।
यच्छंति तत्र मधुराधिकभोजनानि ये वायवाशन तिलोदक भोजनानि ।
छत्रांबराणि चरणोचितरक्षणानि धन्यास्त एव परितोषकराहि विष्णोः २३।
विशेषादिह दातव्यास्तिला मधुसमन्विताः ।
धर्माय बृहते दीर्घ दुरितक्षय हेतवे २४।
एवंकृते तु यत्पुण्यं प्राप्यते मनुजैश्च तैः ।
तत्कैर्गणयितुं शक्यं वर्षकोटिशतैरपि २५।
पुत्रपौत्रादिसंपत्ति दीर्घायूंषि यथेप्सितम् ।
इहाप्नोति परत्रापि मामेव प्रतिपद्यते २६।
अनेकजन्मार्जित पातकावली विलीयते माधव मज्जनेन ।
जनस्य तत्रोषसि पुण्यतीर्थे यथाविधानं श्रयते तथा वा २७।
यः परित्यज्य वैशाखं व्रतमन्यदुपाचरेत् ।
स करस्थं महारत्नं हित्वा लोष्टं हि याचते २८।

सूतउवाच-
एवं स भगवान्पूर्वमादिदेवो वदद्विभुः ।
माधवं मासमुद्दिश्य जगत्यां जगतीधरः २९।
किमत्र बहुनोक्तेन न तदस्ति महीसुराः ।
यदप्राप्यं भवेन्मासि माधवे माधवार्चनात् ३०।
शृणुध्वं च पुरावृत्तमिहार्थे परमाद्भुतम् ।
ब्राह्मणस्य च संवादं यमस्य च महात्मनः ३१।
मध्यदेशे महाग्रामो ब्राह्मणानां बभूव ह ।
गंगायमुनयोर्मध्ये यामुनस्य गिरेरधः ३२।

विद्वांसस्तत्र भूयिष्ठा ब्राह्मणाश्चावसंस्तदा ।
अथ प्राह यमः कंचित्पुरुषं कृष्णपिंगलम् ३३।
रक्ताक्षमूर्द्ध्वरोमाणं काकजंघाक्षिनासिकम् ।
गच्छ त्वं भो महाग्रामं गत्वा ब्राह्मणमानय ३४।
वसिष्ठगोत्रसंभूतं नामतो यज्ञदत्तकम् ।
शमे निविष्टं विद्वांसं यज्ञकर्मविशारदम् ३५।

नचान्यमानयेथास्त्वं सगोत्रं तस्य पार्श्वतः ।
सहितादृग्गुणस्तेन तुल्योऽध्ययन जन्मना ३६।
आकृत्या च तथा चिह्नैः समस्तैनैव सत्तमः ।
तमानय यथोद्दिष्टा पूजा कार्या हि तस्य मे ३७।
स गत्वा प्रतिकूलं तु चकार यमशासनम् ।
तमेव मानयामास प्रतिषिद्धो यमेन यः ३८।
तस्मै यमः समुत्थाय पूजां कृत्वा च धर्मवित् ।
प्रोवाच नीयतामेष सोऽन्य आनीयतामिति ३९।
सूत उवाच-
एवमुक्ते तु वचने धर्मराजेन स द्विजः ।
उवाच धर्मराजं तं निर्विण्णो गमनाय वै ४०।
ब्राह्मण उवाच-
कस्मादहमिहानीतः कस्मात्प्रेरयसे पुनः ।
गंतुं नैवोत्सहे तत्र मर्त्यलोकं पुनः प्रभो ४१।
यम उवाच-

इह क्षीणायुषां पुंसां वासः पुण्यवतां भवेत् ।
अयं वै धर्मराजस्य लोको धर्मः प्रकीर्तितः ४२।
सौख्यभूमिरियं सर्वा धर्मराजोऽहमीश्वरः ।
पुण्यापुण्यानुसारेण जंतूनां सुखदुःखदः ४३।
पापिनां यमरूपोऽस्मि नृणां निरयदायकः ।
तथा पुण्यवतां सौख्य स्वर्गदो धर्म मूर्तिमान् ४४।
गच्छ विप्र त्वमचैव निलयं स्वं यथागतः ।
अद्यापि दशवर्षाणामायुस्ते परिवर्तते ४५।
क्षये तवायुषः प्राप्तिर्लोकस्यास्य भविष्यति ।
प्रष्टव्यं च त्वया ह्यन्यत्पृच्छस्व प्रब्रवीमि ते ४६।
ब्राह्मण उवाच-
यत्कृत्वा सुमहत्पुण्यं स्वर्गः स्याद्ब्रूहि तन्मम ।
सर्वस्य हि प्रमाणंत्वं धर्माधर्मविनिश्चये ४७।
यदि देव मया सम्यग्गंतव्यं निजमंदिरे ।
तद्ब्रूहि कर्मणा केन पतंति नरके नराः ४८।

व्रजंति केन वै स्वर्गं तत्सर्वं कृपया वद ।
यम उवाच-

कर्मणा मनसा वाचा ये धर्मविमुखा नराः ४९।
विष्णुभक्तिविहीना ये ते वै निरयगामिनः ।
पश्यंति भेदबुद्ध्या ये ब्रह्माणं शंकरं हरिम् ५०।
विरक्ता विष्णुविद्यासु नरा निरयगामिनः ।
कुलदेशोचितं कर्म यस्त्यक्त्वान्यत्समाचरेत् ५१।
कामाद्वा यदि वा मोहात्स याति नरकं नरः ।
अयाज्ययाजकश्चैव याज्यानां च विवर्जकः ५२।
विरतो विष्णुविद्यासु स भुंक्ते नरकान्बहुन् ।
अदत्वा पितृदेवेभ्यो विप्रेभ्यो मर्त्यबंधुषु ५३।
सधनो म्रियते पापः स याति नरकान्बहुन् ।
सर्वाण्यन्नानि सिद्धानि पाकभेदं करोति यः ५४।
अवैश्वदेवं भुंजीत स याति नरकं चिरम् ।
बहुद्वोहेण भूतानां येऽजयंति धनं द्विज ५५।

धनवंतो निरयगा दांभिका दुःखभागिनः ।
नास्तिक्यादथ वा लोभान्मोहात्काले यथोदिते ५६।
भक्त्या न श्राद्धदा ये स्युः पच्यंते नरकेषु ते ।
दीयमानस्य वित्तस्य ब्राह्मणेभ्यस्तु पापकृत् ५७।
विघ्नमाचरते योऽसौ नरो निरयगो भवेत् ।
सामान्य दक्षिणां लब्ध्वा गृह्णात्येको विमोहतः ५८।
नास्तिक्यभावनिरतो नरः स्यान्नरकालये ।
असहिष्णुतया तस्य गुणानां कारणं भवेत् ५९।
महत्पापं समुत्पन्नं कारणं नरकस्य तत् ।
निर्दोषां सुहृदां भार्यां त्यजन्कालेन याति यः ६०।
न वहेत यशस्तेषां स नरो नरके पतेत् ।
अधर्मं धर्ममिति यो वदन्मोहवशं गतः ६१।
हैतुको नास्तिको यस्तु स नरो निरयालयः ।
मनसा योऽन्यभावेन वचसा चान्यथा वदेत् ६२।
हृदयं कलुषं कुर्यात्स नरो नरके वसेत् ।

अवमन्य च ये यांति भगवत्कीर्तनं नराः ६३।
ते यांति नरकं घोरं तेन पापेन कर्मणा ।
पश्यंतो भगवद्द्वारं नामशास्त्र परिच्छदम् ६४।
अकृत्वा तत्प्रणामादि ते यांति नरकौकसः ।
विनापराधेन नराः कृत्वा पत्न्यधिवेदनम् ६५।
त्यजंति सुकलत्रं ये ते यांति नरके नराः ।
न शृणोति गुरोर्वाक्यं धर्मशास्त्रं च यो नरः ६६।
परेषां चेतसः क्लेशकारी निरयगो भवेत् ।
पश्यतां बंधु बालानां प्रकर्षी मिष्टमश्नुते ६७।
स याति नरकं घोरं केवलोदरपूरकः ।

तुला मकर मेषेषु प्रातः स्नानं न यश्चरेत् ६८।
नद्यादिषु च नास्तिक्यस्तस्य स्यान्नरकालयः ।
वैष्णवं जनमालोक्य नाभ्युत्थानं करोति यः ६९।
प्रणयादरतो विप्र स नरो नरकातिथिः ।
काष्ठैर्वा शंकुभिर्वापि शूलैरश्मभिरेव च ७०।

ये मार्गांश्चैव रुंधंति ते वै निरयगामिनः ।
आद्यं पुरुषमीशानं सर्वलोकमहेश्वरम् ७१।
न चिन्तयंति ये विष्णुं ते वै निरयगामिनः ।
क्षेत्रवृत्ति गृहच्छेदं प्रीतिच्छेदं च ये नराः ७२।
आशाच्छेदं च कुर्वंति ते नरा नरकौकसः ।
आगतान्भोजनार्थं च ब्राह्मणान्वृत्तिकर्शितान् ७३।
यः परीक्षेत मूढात्मा स ज्ञेयो नरकातिथिः ।
अनाथं वैष्णवं दीनं रोगार्तं वृद्धमेव च ७४।
नानुकंपंति ये मूढास्ते वै निरयगामिनः ।
नियमांस्तु समादाय ये पश्चादजितेंद्रियाः ७५।
विलोपयंति तान्भूयस्ते वै निरयगामिनः ।
शृणु विप्र यथा यांति नराः स्वर्गं दयालवः ७६।
समासेनैव वक्ष्यामि किंचित्ते गौरवादहम् ।
येऽर्चयंति हरिं देवंजिष्णुं विष्णुं सनातनम् ७७।
नारायणमजं कृष्णं विष्वक्सेनं चतुर्भुजम् ।

ध्यायंति पुरुषं दिव्यमच्युतं ये स्मरंति च ७८।
लभंते तेऽच्युतस्थानं श्रुतिरेषा पुरातनी ।
इदमेवहि मांगल्यमिदमेव धनार्जनम् ७९।
जीवितस्य फलं चैतद्यद्दामोदरकीर्तनम् ।
कीर्तनाद्देवदेवस्य विष्णोरमिततेजसः ८०।
दुरितानि विलीयंते तमांसीव दिनोदये ।
गाथां गायंति ये नित्यं वैष्णवीं श्रद्धयान्विताः ८१।
स्वाध्यायनिरता नित्यं ते नराः स्वर्गगामिनः ।
सर्वान्क्लेशान्परित्यज्य विष्णुमेव स्तुवंति ये ८२।
स्वधर्मनिरता धीरास्ते नराः स्वर्गगामिनः ।
वासुदेवजपासक्तानपि पापकृतो जनान् ८३।
नोपसर्पन्ति तान्विप्र यमदूताश्च दारुणाः ।
नान्यत्पश्यन्ति जंतूनां विहाय हरिकीर्तनम् ८४।
सर्वपापप्रशमनं प्रायश्चित्तं द्विजोत्तम ।
ये याचिताः प्रहृष्यंति प्रियं दत्वा वदंति च ८५।

त्यक्तदानफला ये च ते नराःस्वर्गगामिनः ।
वर्जयंति दिवास्वापं नराः सर्वसहाश्च ये ८६।
पर्वण्याश्रयभूता ये ते मर्त्याः स्वर्गगामिनः ।

द्विषतामपि ये दोषान्न वदंति कदाचन ८७।
कीर्तयंति गुणांश्चैव ते नराः स्वर्गगामिनः ।
ये परेषां श्रियं दृष्ट्वा न वितप्यंति मत्सरात् ८८।
प्रहृष्टाश्चाभिनंदंति ते नराः स्वर्गगामिनः ।
प्रवृत्तौ च निवृत्तौ च श्रुतिशास्त्रोक्तमेव च ८९।
आदरंति प्रतीता ये ते नराः स्वर्गगामिनः ।
यस्मिन्कस्मिन्कुले जाता दयावंतो यशस्विनः ९०।
सानुक्रोशाः सदाचारास्ते नराः स्वर्गगामिनः ।
ये पूताः परदारांश्च कर्मणा मनसा गिरा ९१।
रमयंति न सत्वस्थास्तेनराः स्वर्गगामिनः ।
सदा कर्मयथोक्तेन कुर्वंति विहितानि च ९२।
आत्मशक्तिं च विज्ञाय ते नराः स्वर्गगामिनः ।

मनो वाक्कायिके धर्मे श्रद्धां यः कुरुते सदा ९३।
साधूनां संमतो यश्च स भवेद्देवतातिथिः ।
वचोवेगं मनोवेगं यो वेगमुदरोद्भवम् ९४।
उपस्थवेगं सहते स स्वर्गी जायते नरः ।
येषां गुणेषु संतोषो वाणी येषां श्रुतं प्रति ९५।
परमार्थे मतिर्येषां ते शिष्टाः स्वर्गगामिनः ।
व्रतं रक्षंति ये कोपाच्छ्रियं रक्षंति मत्सरात् ९६।
विद्यां मानापमानाभ्यामात्मानं तु प्रमादतः ।
मतिं रक्षंति ये लोभान्मनो रक्षंति कामतः ९७।
धर्मं रक्षंति दुःसंगात्ते नराः स्वर्गगामिनः ।
एकादश्यां च विधिवदुपवासपरायणाः ९८।
शुक्लेऽसिते च ये विप्र ते नराः स्वर्गगामिनः ।
मातेव सर्वबालानामौषधं रोगिणा मिव ९९।
रक्षार्थं सर्वलोकानां निर्मितैकादशी तिथिः ।
एकादशी समं किंचित्पादत्राणं न विद्यते 5.96.१०० ।

तामुपोष्य विधानेन पुरुषाः स्वर्गगामिनः ।
एकादशेन्द्रियैः पापं यत्कृतं भवति द्विज १०१।
नरो निर्द्धूय तत्तूर्णं प्रीतः स्वर्गतिमान्भवेत् ।
अश्वमेधसहस्राणि राजसूयशतानि च १०२।
एकादश्युपवासस्य कलां नार्हंति षोडशीम् ।
एकतः क्रतवः सर्वे सर्वतीर्थतपांसि च १०३।
महादानादिदानानि व्रतं वैष्णवमेकतः ।
वैष्णवव्रतजो धर्मो धर्मो यज्ञादिसंभवः १०४।
एकत्र तुलितौ धात्रा तत्र पूर्वो भवेद्गुरुः ।
हरिवासर भक्तानामच्युतानंतभाषिणाम् १०५।
नाहं शास्ता विशेषेण तेभ्यो विप्र बिभेम्यहम् ।

येषां पुत्रश्च पौत्रश्च एकादश्यामुपोषितः १०६।
सहात्मना स पुरुषाञ्छतमुद्धरते बलात्।
उपोषणं ततः कुर्यात्पक्षयोरुभयोरपि १०७।
एकादश्यां स पुरुषो भुक्तिमुक्त्येकभाजनम्।

जया च विजया चैव जयंती पापनाशिनी १०८।
त्रिस्पृशा वंजुली चैव पक्षसंवर्धिनी वरा।
तिलदुग्धा परा ज्ञेया अखंडद्वादशी तथा १०९।
मनोरथाख्या च परा भीमद्वादशिका तथा।
इत्येवमादयो भेदा द्वादश्याः संत्यनेकशः ११०।
व्रतेष्वेतेषु ये शक्ता ज्ञेयास्ते ब्रह्मणि स्थिताः।
श्रोतारो धर्मशास्त्राणां धर्मप्रत्यय संगताः १११।
प्रियंकराश्च बालानां स्वर्गलोकं व्रजंति ते।
मासिमास्येकदिवसे दर्शे श्राद्धव्रता नराः ११२।
तृप्यंति पितरो येषां ते धन्याः स्वर्गगामिनः।
भोजनेषूपपन्नेषु भोज्यं यच्छंति सादरात् ११३।
अभिन्नमुखरागेण शिष्टास्ते स्वर्गगामिनः ११४।
ये भक्तिमंतो मधुसूदनस्य नारायणस्याखिलनायकस्य।
सत्येन हीना रजसापि युक्ता गच्छंति ते नाकमनंतपुण्याः ११५।
वितस्तां यमुनां सीतां पुण्यां गोदावरीं नदीम्।

सेवंते ये शुभाचाराः स्नानदानपरायणाः ११६।
न ते पश्यंति पंथानं नरकस्य कदाचन।
ये नर्मदायामिह शर्मदायां मज्जंति तुष्यंत्यपि दर्शनेन ११७।
विधूय पापानि महेशलोकं गच्छंति ते तत्र चिरं रमंते ११८।
स्नाताश्चर्मनदी तीरे त्रिरात्रं नियता नराः।
व्यासाश्रमे विशेषेण ते नरा नाकिनः स्मृताः ११९।
गंगाजले प्रयागे च केदारे पुष्करे तथा।
व्यासाश्रमे प्रभासे च मृतास्ते विष्णुगामिनः १२०।
द्वारवत्यां कुरुक्षेत्रे योगाभ्यासेन वा मृताः।
हरिरित्यक्षरं वक्त्रे येषां ते न पुनर्भवाः १२१।
त्रिरात्रमपि ये विप्र द्वारवत्यां पुरि स्थिताः।
मज्जंति गोमती तीरे धन्यास्ते केशवप्रियाः १२२।
नरनारायणावासे त्रिरात्रं ये समाश्रिताः।
मर्त्यलोके च नंदायां धन्यास्ते केशवप्रियाः १२३।
षण्मासमुषिता विप्र पुरुषोत्तमसंनिधौ।

ते नूनमच्युतात्मानो दृष्ट्वा स्युरघहारिणः १२४।
अनेक जन्मार्जितपुण्यतोये मज्जंति तोये मणिकर्णिकायाः।
नमंति विश्वेशमवाप्यकाशीं ते वै मयापीह भवंति वंद्याः १२५।
पूजयित्वा हरिं ये तु भूमौ दर्भ तिलैः सह।

तिलान्विकीर्य लोहं च दत्वा धेनुं पयस्विनीम् १२६।
ये मृता विधिवद्विप्र ते नराः स्वर्गगामिनः ।
उत्पाद्य पुत्रान्संस्थाप्य पितृपैतामहे पदे १२७।
निर्ममा निरहंकारा ये मृतास्तेऽपि नाकिनः ।
स्तैन्यान्निवृत्ताः सततं संतुष्टाः स्वधनेन च १२८।
स्वभाग्येनोपजीवंति ते नराः स्वर्गगामिनः ।
श्लक्ष्णां वाणीं निराबाधां मधुरोपाय वर्जिताम् १२९।
स्वागतेनाभिभाषंते ते नराः स्वर्गगामिनः ।
शुभानामशुभानां च कर्मणां फलसंचये १३०।
विपाकज्ञाश्च ये विप्र ते नराः स्वर्गगामिनः ।
धनधर्मप्रवृत्तानां धर्ममार्गानुयायिनाम् १३१।

प्रोत्साहं वर्धयंते ये मोदंते दिवि ते नराः ।
हेमंते वह्निदो यश्च तथा ग्रीष्मे जलप्रदः १३२।
वर्षा स्वाश्रमदाता च स स्वर्गे मोदते चिरम् ।
पुण्यकालेषु सर्वेषु नित्य नैमित्तिकादिषु १३३।
भक्त्या यः कुरुते श्राद्धं स नूनं सुरलोकभाक् १३४।
दानं दरिद्रस्य विभोः क्षमित्वं यूनां तपो ज्ञानवतां च मौनम् ।
इच्छानिवृत्तिश्च सुखोचितानां दया च भूतेषु दिवं नयंति १३५।
द्विविधः कर्मसंबंधः पापपुण्यसमुद्भवः ।
सत्यमेव समाश्रित्य क्रियते ह्यत्र निर्णयः १३६।
तपोध्यानसमायुक्तं तारणाय भवांबुधेः ।
पापं तु पतनायोक्तं सत्यमेव न संशयः १३७।
बलेन परिचारेण शौर्येणाभियुतस्य च ।
पुण्यहीनस्य वै पुंसस्तद्बलादिव लीयते १३८।
उन्नता गिरि दुर्गेषु वृक्षाः संति सुपुष्टकाः ।
पतंति वातवेगेन समूलास्तु घना अपि १३९।

सत्यधर्मविहीनास्ते तथा यांति यमालयम् ।
सामान्यं सर्वजंतूनां बलं धर्मस्तु केवलः १४०।
येन संतरते जंतुरिहलोके परत्र च ।
मया सर्वमिदं सम्यक्स्वर्गमार्ग प्रदायकम् १४१।
समासेन समाख्यातं किं भूयः श्रोतुमिच्छसि १४२।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये षण्णवतितमोऽध्यायः ९६।

Roman transliteration

ṛṣaya ūcuḥ -
sūtasūtamahāprājña jīvajīva śataṃsamāḥ |
yadvayaṃ puṇyasamayaṃ śrāvitā jagato hitam 1|
vada bhūyo'pi bhūyiṣṭhaṃ pibāmastāvakaṃ vacaḥ |
pāyaṃpāyaṃ na tṛpyāmo vayaṃ sūta taduttamam 2|

sūta uvāca-
atrāpyudāharaṃtīmamitihāsaṃ purātanam |
saṃvādamādilokasya jagatāṃ jagadīśituḥ 3|
ṣaṭsahasrāṇicocchrāyo vistāreṇa punastrayam |
evaṃ navasahasrāṇi yojanānāṃ vidhāya ca 4|
vāmayā daṃṣṭrayā gṛhya uddhṛtādau vasuṃdharā |
divyavarṣasahasraṃ vai daṃṣṭrayā dhāritā mahī 5|
dharmākhyānaprasaṃgena sovāca vinayādvibhum |
pṛthivyuvāca-
ete dvādaśa māsā vai ṣaṣṭirdinaśatatrayam 6|

eṣāṃ kimuttamaṃ puṇyaṃ priyaṃ ca tava keśava |
pavitraḥ kārtiko māsastulāsaṃsthe divākare 7|
makarasthe ravau māsaḥ purāṇe pāvanaḥ smṛtaḥ |
meṣasthe mādhavo māso bhāskare paṭhyate budhaiḥ 8|
mārgaśīrṣo'pi māsānāṃ pāvanaḥ parikīrtitaḥ |
evaṃ māsāḥ pavitrāste vāsarāḥ kepi kīrtitāḥ 9|
yugādayo yugāṃtāśca tathā kalpādayo'pi ca |
sarvebhyo'pyadhikaṃ māsametebhyo vada pāvanam 10|
sarvayajñamaya śrīmannekaṃ niścitya me vada |
varāha uvāca-
vidhināvidhinācaiva ye yajaṃti narādhamāḥ 11|
mādhave māsi māṃ bhaktyā taiśca pūjyo'smyahaṃ sadā |
hiraṇyākṣo varārohe mādhave tu madhurhata 12|
ādidaityāvubhāvetau hatvā tvaṃ tu samuddhṛtā |
tretāyuge trayī dharmo jñānavarṇavyavasthitiḥ 13|

mādhave māsi saṃbhūtā tena me mādhavaḥpriyaḥ |
tretāyugaṃ tṛtīyāyāṃ śuklāyāṃ māsi mādhave 14|
pravṛttaṃ ca trayī dharmāḥ pravṛttāste pravarddhitāḥ |
akṣayā socyate loke tṛtīyā harivallabhā 15|
snāne dānārcane śrāddhe jape pūrvajatarppaṇe |
ye'rcayaṃti yavairviṣṇuṃ śrāddhaṃ kurvaṃti yatnataḥ 16|
teṣāṃ dadāmyahaṃ sarvaṃ yanmano'bhiṣṭamuttamam |
ye dadaṃtyapi dānāni dhanyāste dhārmikā narāḥ 17|
ye yajaṃti harernityamadhvarairvividhairapi |
mādhave yajate yo māṃ tebhyastadadhikaṃ phalam 18|
snānaṃ dānaṃ japo homastapo yajña vratādikam |
vaiśākhe yatkṛtaṃ devi tasya puṇyaphalaṃ śṛṇu 19|
manvaṃtarāṇāṃ koṭyastu daśapaṃca ca sapta ca |
matsānnidhyagatāstepi tiṣṭhaṃti bhayavarjitāḥ 20|
yadyapi syurgrahāḥ sarve krūrā janmavyayāṣṭakāḥ |

prātaḥsnānena vaiśākhe sarve saumyā bhavaṃti te 21|
vaiśākhe māsi yo viprānbhojayedbhaktitatparaḥ |
sikthesikthe bhavettṛptiḥ pitṝṇāṃ yugasaṃkhyayā 22|
yacchaṃti tatra madhurādhikabhojanāni ye vāyavāśana tilodaka bhojanāni |
chatrāṃbarāṇi caraṇocitarakṣaṇāni dhanyāsta eva paritoṣakarāhi viṣṇoḥ 23|
viśeṣādiha dātavyāstilā madhusamanvitāḥ |
dharmāya bṛhate dīrgha duritakṣaya hetave 24|
evaṃkṛte tu yatpuṇyaṃ prāpyate manujaiśca taiḥ |
tatkairgaṇayituṃ śakyaṃ varṣakoṭiśatairapi 25|
putrapautrādisaṃpatti dīrghāyūṃṣi yathepsitam |

ihāpnoti paratrāpi māmeva pratipadyate 26|
anekajanmārjita pātakāvalī vilīyate mādhava majjanena |
janasya tatroṣasi puṇyatīrthe yathāvidhānaṃ śrayate tathā vā 27|
yaḥ parityajya vaiśākhaṃ vratamanyadupācaret |
sa karasthaṃ mahāratnaṃ hitvā loṣṭaṃ hi yācate 28|

sūtauvāca-
evaṃ sa bhagavānpūrvamādidevo vadadvibhuḥ |
mādhavaṃ māsamuddiśya jagatyāṃ jagatīdharaḥ 29|
kimatra bahunoktena na tadasti mahīsurāḥ |
yadaprāpyaṃ bhavenmāsi mādhave mādhavārcanāt 30|
śṛṇudhvaṃ ca purāvṛttamihārthe paramādbhutam |
brāhmaṇasya ca saṃvādaṃ yamasya ca mahātmanaḥ 31|
madhyadeśe mahāgrāmo brāhmaṇānāṃ babhūva ha |
gaṃgāyamunayormadhye yāmunasya gireradhaḥ 32|
vidvāṃsastatra bhūyiṣṭhā brāhmaṇāścāvasaṃstadā |
atha prāha yamaḥ kaṃcitpuruṣaṃ kṛṣṇapiṃgalam 33|
raktākṣamūrddhvaromāṇaṃ kākajaṃghākṣināsikam |
gaccha tvaṃ bho mahāgrāmaṃ gatvā brāhmaṇamānaya 34|
vasiṣṭhagotrasaṃbhūtaṃ nāmato yajñadattakam |
śame niviṣṭaṃ vidvāṃsaṃ yajñakarmaviśāradam 35|

nacānyamānayethāstvaṃ sagotraṃ tasya pārśvataḥ |
sahitādṛgguṇastena tulyo'dhyayana janmanā 36|
ākṛtyā ca tathā cihnaiḥ samastenaiva sattamaḥ |
tamānaya yathoddiṣṭā pūjā kāryā hi tasya me 37|
sa gatvā pratikūlaṃ tu cakāra yamaśāsanam |
tameva mānayāmāsa pratiṣiddho yamena yaḥ 38|
tasmai yamaḥ samutthāya pūjāṃ kṛtvā ca dharmavit |
provāca nīyatāmeṣa so'nya ānīyatāmiti 39|
sūta uvāca-
evamukte tu vacane dharmarājena sa dvijaḥ |
uvāca dharmarājaṃ taṃ nirviṇṇo gamanāya vai 40|
brāhmaṇa uvāca-
kasmādahamihānītaḥ kasmātprerayase punaḥ |
gaṃtuṃ naivotsahe tatra martyalokaṃ punaḥ prabho 41|
yama uvāca-

iha kṣīṇāyuṣāṃ puṃsāṃ vāsaḥ puṇyavatāṃ bhavet |
ayaṃ vai dharmarājasya loko dharmaḥ prakīrtitaḥ 42|
saukhyabhūmiriyaṃ sarvā dharmarājo'hamīśvaraḥ |
puṇyāpuṇyānusāreṇa jaṃtūnāṃ sukhaduḥkhadaḥ 43|
pāpināṃ yamarūpo'smi nṛṇāṃ nirayadāyakaḥ |
tathā puṇyavatāṃ saukhya svargado dharma mūrtimān 44|
gaccha vipra tvamadyaiva nilayaṃ svaṃ yathāgataḥ |
adyāpi daśavarṣāṇāmāyuste parivartate 45|
kṣaye tavāyuṣaḥ prāptirlokasyāsya bhaviṣyati |
praṣṭavyaṃ ca tvayā hyanyatpṛcchasva prabravīmi te 46|
brāhmaṇa uvāca-
yatkṛtvā sumahatpuṇyaṃ svargaḥ syādbrūhi tanmama |
sarvasya hi pramāṇaṃtvaṃ dharmādharmaviniścaye 47|
yadi deva mayā samyaggaṃtavyaṃ nijamaṃdire |
tadbrūhi karmaṇā kena pataṃti narake narāḥ 48|

vrajaṃti kena vai svargaṃ tatsarvaṃ kṛpayā vada |
yama uvāca-
karmaṇā manasā vācā ye dharmavimukhā narāḥ 49|
viṣṇubhaktivihīnā ye te vai nirayagāminaḥ |
paśyaṃti bhedabuddhyā ye brahmāṇaṃ śaṃkaraṃ harim 50|
viraktā viṣṇuvidyāsu narā nirayagāminaḥ |
kuladeśocitaṃ karma yastyaktvānyatsamācaret 51|
kāmādvā yadi vā mohātsa yāti narakaṃ naraḥ |
ayājyayājakaścaiva yājyānāṃ ca vivarjakaḥ 52|
virato viṣṇuvidyāsu sa bhuṃkte narakānbahūn |
adatvā pitṛdevebhyo viprebhyo martyabaṃdhuṣu 53|
sadhano mriyate pāpaḥ sa yāti narakānbahūn |
sarvāṇyannāni siddhāni pākabhedaṃ karoti yaḥ 54|
avaiśvadevaṃ bhuṃjīta sa yāti narakaṃ ciram |
bahudroheṇa bhūtānāṃ ye'jayaṃti dhanaṃ dvija 55|

dhanavaṃto nirayagā dāṃbhikā duḥkhabhāginaḥ |
nāstikyādatha vā lobhānmohātkāle yathodite 56|
bhaktyā na śrāddhadā ye syuḥ pacyaṃte narakeṣu te |
dīyamānasya vittasya brāhmaṇebhyastu pāpakṛt 57|
vighnamācarate yo'sau naro nirayago bhavet |
sāmānya dakṣiṇāṃ labdhvā gṛhṇātyeko vimohataḥ 58|
nāstikyabhāvanirato naraḥ syānnarakālaye |
asahiṣṇutayā tasya guṇānāṃ kāraṇaṃ bhavet 59|
mahatpāpaṃ samutpannaṃ kāraṇaṃ narakasya tat |
nirdoṣāṃ suhṛdāṃ bhāryāṃ tyajankālena yāti yaḥ 60|
na vaheta yaśasteṣāṃ sa naro narake patet |
adharmaṃ dharmamiti yo vadanmohavaśaṃ gataḥ 61|
haituko nāstiko yastu sa naro nirayālayaḥ |
manasā yo'nyabhāvena vacasā cānyathā vadet 62|
hṛdayaṃ kaluṣaṃ kuryātsa naro narake vaset |

avamanya ca ye yāṃti bhagavatkīrtanaṃ narāḥ 63|
te yāṃti narakaṃ ghoraṃ tena pāpena karmaṇā |
paśyaṃto bhagavaddvāraṃ nāmaśāstra paricchadam 64|
akṛtvā tatpraṇāmādi te yāṃti narakaukasaḥ |
vināparādhena narāḥ kṛtvā patnyadhivedanam 65|
tyajaṃti sukalatraṃ ye te yāṃti narake narāḥ |
na śṛṇoti gurorvākyaṃ dharmaśāstraṃ ca yo naraḥ 66|
pareṣāṃ cetasaḥ kleśakārī nirayago bhavet |
paśyatāṃ baṃdhu bālānāṃ prakarṣī miṣṭamaśnute 67|
sa yāti narakaṃ ghoraṃ kevalodarapūrakaḥ |
tulā makara meṣeṣu prātaḥ snānaṃ na yaścaret 68|
nadyādiṣu ca nāstikyastasya syānnarakālayaḥ |
vaiṣṇavaṃ janamālokya nābhyutthānaṃ karoti yaḥ 69|
praṇayādarato vipra sa naro narakātithiḥ |
kāṣṭhairvā śaṃkubhirvāpi śūlairaśmabhireva ca 70|

ye mārgāṃścaiva ruṃdhaṃti te vai nirayagāminaḥ |
ādyaṃ puruṣamīśānaṃ sarvalokamaheśvaram 71|
na cintayaṃti ye viṣṇuṃ te vai nirayagāminaḥ |
kṣetravṛtti gṛhacchedaṃ prīticchedaṃ ca ye narāḥ 72|
āśācchedaṃ ca kurvaṃti te narā narakaukasaḥ |
āgatānbhojanārthaṃ ca brāhmaṇānvṛttikarśitān 73|

yaḥ parīkṣeta mūḍhātmā sa jñeyo narakātithiḥ |
anāthaṃ vaiṣṇavaṃ dīnaṃ rogārtaṃ vṛddhameva ca 74|
nānukaṃpaṃti ye mūḍhāste vai nirayagāminaḥ |
niyamāṃstu samādāya ye paścādajiteṃdriyāḥ 75|
vilopayaṃti tānbhūyaste vai nirayagāminaḥ |
śṛṇu vipra yathā yāṃti narāḥ svargaṃ dayālavaḥ 76|
samāsenaiva vakṣyāmi kiṃcitte gauravādaham |
ye'rcayaṃti hariṃ devaṃjiṣṇuṃ viṣṇuṃ sanātanam 77|
nārāyaṇamajaṃ kṛṣṇaṃ viṣvaksenaṃ caturbhujam |

dhyāyaṃti puruṣaṃ divyamacyutaṃ ye smaraṃti ca 78|
labhaṃte te'cyutasthānaṃ śrutireṣā purātanī |
idamevahi māṃgalyamidameva dhanārjanam 79|
jīvitasya phalaṃ caitadyaddāmodarakīrtanam |
kīrtanāddevadevasya viṣṇoramitatejasaḥ 80|
duritāni vilīyaṃte tamāṃsīva dinodaye |
gāthāṃ gāyaṃti ye nityaṃ vaiṣṇavīṃ śraddhayānvitāḥ 81|
svādhyāyaniratā nityaṃ te narāḥ svargagāminaḥ |
sarvānkleśānparityajya viṣṇumeva stuvaṃti ye 82|
svadharmaniratā dhīrāste narāḥ svargagāminaḥ |
vāsudevajapāsaktānapi pāpakṛto janān 83|
nopasarpanti tānvipra yamadūtāśca dāruṇāḥ |
nānyatpaśyanti jaṃtūnāṃ vihāya harikīrtanam 84|
sarvapāpapraśamanaṃ prāyaścittaṃ dvijottama |
ye yācitāḥ prahṛṣyaṃti priyaṃ datvā vadaṃti ca 85|

tyaktadānaphalā ye ca te narāḥsvargagāminaḥ |
varjayaṃti divāsvāpaṃ narāḥ sarvasahāśca ye 86|
parvaṇyāśrayabhūtā ye te martyāḥ svargagāminaḥ |
dviṣatāmapi ye doṣānna vadaṃti kadācana 87|
kīrtayaṃti guṇāṃścaiva te narāḥ svargagāminaḥ |
ye pareṣāṃ śriyaṃ dṛṣṭvā na vitapyaṃti matsarāt 88|
prahṛṣṭāścābhinaṃdaṃti te narāḥ svargagāminaḥ |
pravṛttau ca nivṛttau ca śrutiśāstroktameva ca 89|
ādaraṃti pratītā ye te narāḥ svargagāminaḥ |
yasminkasminkule jātā dayāvaṃto yaśasvinaḥ 90|
sānukrośāḥ sadācārāste narāḥ svargagāminaḥ |
ye pūtāḥ paradārāṃśca karmaṇā manasā girā 91|
ramayaṃti na satvasthāstenarāḥ svargagāminaḥ |
sadā karmayathoktena kurvaṃti vihitāni ca 92|
ātmaśaktiṃ ca vijñāya te narāḥ svargagāminaḥ |

mano vākkāyike dharme śraddhāṃ yaḥ kurute sadā 93|
sādhūnāṃ saṃmato yaśca sa bhaveddevatātithiḥ |
vacovegaṃ manovegaṃ yo vegamudarodbhavam 94|
upasthavegaṃ sahate sa svargī jāyate naraḥ |
yeṣāṃ guṇeṣu saṃtoṣo vāṇī yeṣāṃ śrutaṃ prati 95|
paramārthe matiryeṣāṃ te śiṣṭāḥ svargagāminaḥ |
vrataṃ rakṣaṃti ye kopācchriyaṃ rakṣaṃti matsarāt 96|
vidyāṃ mānāpamānābhyāmātmānaṃ tu pramādataḥ |
matiṃ rakṣaṃti ye lobhānmano rakṣaṃti kāmataḥ 97|
dharmaṃ rakṣaṃti duḥsaṃgātte narāḥ svargagāminaḥ |
ekādaśyāṃ ca vidhivadupavāsaparāyaṇāḥ 98|

śukle'site ca ye vipra te narāḥ svargagāminaḥ |
māteva sarvabālānāmauṣadhaṃ rogiṇā miva 99|
rakṣārthaṃ sarvalokānāṃ nirmitaikādaśī tithiḥ |
ekādaśī samaṃ kiṃcitpādatrāṇaṃ na vidyate 5.96.100 |

tāmupoṣya vidhānena puruṣāḥ svargagāminaḥ |
ekādaśendriyaiḥ pāpaṃ yatkṛtaṃ bhavati dvija 101|
naro nirddhūya tattūrṇaṃ prītaḥ svargatimānbhavet |
aśvamedhasahasrāṇi rājasūyaśatāni ca 102|
ekādaśyupavāsasya kalāṃ nārhaṃti ṣoḍaśīm |
ekataḥ kratavaḥ sarve sarvatīrthatapāṃsi ca 103|
mahādānādidānāni vrataṃ vaiṣṇavamekataḥ |
vaiṣṇavavratajo dharmo dharmo yajñādisaṃbhavaḥ 104|
ekatra tulitau dhātrā tatra pūrvo bhavedguruḥ |
harivāsara bhaktānāmacyutānaṃtabhāṣiṇām 105|
nāhaṃ śāstā viśeṣeṇa tebhyo vipra bibhemyaham |
yeṣāṃ putraśca pautraśca ekādaśyāmupoṣitaḥ 106|
sahātmanā sa puruṣāñchatamuddharate balāt |
upoṣaṇaṃ tataḥ kuryātpakṣayorubhayorapi 107|
ekādaśyāṃ sa puruṣo bhuktimuktyekabhājanam |

jayā ca vijayā caiva jayaṃtī pāpanāśinī 108|
trispṛśā vaṃjulī caiva pakṣasaṃvardhinī varā |
tiladugdhā parā jñeyā akhaṃḍadvādaśī tathā 109|
manorathākhyā ca parā bhīmadvādaśikā tathā |
ityevamādayo bhedā dvādaśyāḥ saṃtyanekaśaḥ 110|
vrateṣveteṣu ye śaktā jñeyāste brahmaṇi sthitāḥ |
śrotāro dharmaśāstrāṇāṃ dharmapratyaya saṃgatāḥ 111|
priyaṃkarāśca bālānāṃ svargalokaṃ vrajaṃti te |
māsimāsyekadivase darśe śrāddhavratā narāḥ 112|
tṛpyaṃti pitaro yeṣāṃ te dhanyāḥ svargagāminaḥ |
bhojaneṣūpapanneṣu bhojyaṃ yacchaṃti sādarāt 113|
abhinnamukharāgeṇa śiṣṭāste svargagāminaḥ 114|
ye bhaktimaṃto madhusūdanasya nārāyaṇasyākhilanāyakasya |
satyena hīnā rajasāpi yuktā gacchaṃti te nākamanaṃtapuṇyāḥ 115|
vitastāṃ yamunāṃ sītāṃ puṇyāṃ godāvarīṃ nadīm |

sevaṃte ye śubhācārāḥ snānadānaparāyaṇāḥ 116|
na te paśyaṃti paṃthānaṃ narakasya kadācana |
ye narmadāyāmiha śarmadāyāṃ majjaṃti tuṣyaṃtyapi darśanena 117|
vidhūya pāpāni maheśalokaṃ gacchaṃti te tatra ciraṃ ramaṃte 118|
snātāścarmanadī tīre trirātraṃ niyatā narāḥ |
vyāsāśrame viśeṣeṇa te narā nākinaḥ smṛtāḥ 119|
gaṃgājale prayāge ca kedāre puṣkare tathā |
vyāsāśrame prabhāse ca mṛtāste viṣṇugāminaḥ 120|
dvāravatyāṃ kurukṣetre yogābhyāsena vā mṛtāḥ |
haririty akṣaraṃ vaktre yeṣāṃ te na punarbhavāḥ 121|
trirātramapi ye vipra dvāravatyāṃ puri sthitāḥ |
majjaṃti gomatī tīre dhanyāste keśavapriyāḥ 122|
naranārāyaṇāvāse trirātraṃ ye samāśritāḥ |
martyaloke ca naṃdāyāṃ dhanyāste keśavapriyāḥ 123|
ṣaṇmāsamuṣitā vipra puruṣottamasaṃnidhau |

te nūnamacyutātmāno dṛṣṭvā syuraghahāriṇaḥ 124|
aneka janmārjitapuṇyatoye majjaṃti toye maṇikarṇikāyāḥ |
namaṃti viśveśamavāpyakāśīṃ te vai mayāpīha bhavaṃti vaṃdyāḥ 125|
pūjayitvā hariṃ ye tu bhūmau darbha tilaiḥ saha |
tilānvikīrya lohaṃ ca datvā dhenuṃ payasvinīm 126|
ye mṛtā vidhivadvipra te narāḥ svargagāminaḥ |
utpādya putrānsaṃsthāpya pitṛpaitāmahe pade 127|
nirmamā nirahaṃkārā ye mṛtāste'pi nākinaḥ |
stainyānnivṛttāḥ satataṃ saṃtuṣṭāḥ svadhanena ca 128|
svabhāgyenopajīvaṃti te narāḥ svargagāminaḥ |
ślakṣṇāṃ vāṇīṃ nirābādhāṃ madhuropāya varjitām 129|
svāgatenābhibhāṣaṃte te narāḥ svargagāminaḥ |
śubhānāmaśubhānāṃ ca karmaṇāṃ phalasaṃcaye 130|
vipākajñāśca ye vipra te narāḥ svargagāminaḥ |
dhanadharmapravṛttānāṃ dharmamārgānuyāyinām 131|

protsāhaṃ vardhayaṃte ye modaṃte divi te narāḥ |
hemaṃte vahnido yaśca tathā grīṣme jalapradaḥ 132|
varṣā svāśramadātā ca sa svarge modate ciram |
puṇyakāleṣu sarveṣu nitya naimittikādiṣu 133|
bhaktyā yaḥ kurute śrāddhaṃ sa nūnaṃ suralokabhāk 134|
dānaṃ daridrasya vibhoḥ kṣamitvaṃ yūnāṃ tapo jñānavatāṃ ca maunam |
icchānivṛttiśca sukhocitānāṃ dayā ca bhūteṣu divaṃ nayaṃti 135|
dvividhaḥ karmasaṃbaṃdhaḥ pāpapuṇyasamudbhavaḥ |
satyameva samāśritya kriyate hyatra nirṇayaḥ 136|
tapodhyānasamāyuktaṃ tāraṇāya bhavāṃbudheḥ |
pāpaṃ tu patanāyoktaṃ satyameva na saṃśayaḥ 137|
balena paricāreṇa śauryeṇābhiyutasya ca |
puṇyahīnasya vai puṃsastadbalādiva līyate 138|
unnatā giri durgeṣu vṛkṣāḥ saṃti supuṣṭakāḥ |
pataṃti vātavegena samūlāstu ghanā api 139|

satyadharmavihīnāste tathā yāṃti yamālayam |
sāmānyaṃ sarvajaṃtūṃnāṃ balaṃ dharmastu kevalaḥ 140|
yena saṃtarate jaṃturihaloke paratra ca |
mayā sarvamidaṃ samyaksvargamārga pradāyakam 141|
samāsena samākhyātaṃ kiṃ bhūyaḥ śrotumicchasi 142|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye ṣaṇṇavatitamo'dhyāyaḥ 96|

English translation

The sages said :

1-2. O Sūta , O Sūta, O you very wise one, live for a hundred years, since we were made to hear (i.e. you told us) what is beneficial to the world. Again talk the most. We (shall) drink your words. Again and again drinking those words, we are not satisfied, O Sūta.

Sūta said :

3-6a. In this case also there is known an old account—a dialogue between the prime world among the worlds (i.e. the Earth) and the lord of the world. The height of the Earth was six thousand yojanas and

the expanse is three thousand yojanas. Thus making the Earth to have (an area of) nine thousand yojanas, he first held the Earth with his large left tooth and lifted her. He held the Earth for a thousand divine years. In course of the legendary account of religious importance she politely said to the lord:

The Earth said :

6b-11a. These twelve months and three hundred and sixty days (constitute a year). Which of these is the best, (most) auspicious, and dear to you? The month of Kārtika , when the Sun is in Libra is sacred. The month of Māgha when the Sun is in Capricorn is said to be sacred in (i.e. by) the Purāṇas . The wise say that when the Sun is in Aries, it is the (sacred) month of Vaiśākha . Mārgaśirṣa is also said to be purifying among the (twelve) months. Thus these are said to be the sacred months. Certain days also are (said to be) sacred. There are the beginnings and ends of the yugas . So also there are the beginnings of the kalpas also. Tell me the most sacred month among all the months. O you who are full of all sacrifices, O you glorious one, tell me (about) any one chosen by you.

Varāha (i.e. Viṣṇu) said :

11b-19a. I am always to be adored with devotion by those mean men who worship me in the month of Vaiśākha with or without rites. O you beautiful one, in Vaiśākha Hiraṇyākṣa was killed, so also Madhu . Having killed these two first demons, I lifted you up. The religion based on the three Vedas , and the settlement about knowledge and the castes took place in the month of Vaiśākha in Tretāyuga . Therefore, Vaiśākha is dear to me. On the third day of the bright half of Vaiśākha Tretāyuga commenced. So also the practices based on the three Vedas started, and they advanced. That day is called Akṣaya (i.e. inexhaustible) in the world. It is dear to Viṣṇu for bathing, giving gifts, worshipping, offering śrāddhas , muttering (names of the deity) and offering oblations to the (dead) ancestors. To them who worship Viṣṇu with barley-grains and carefully perform a śrāddha I give all excellent things desired by their minds. Those religious men are fortunate who give gifts, who every day worship Viṣṇu by means of various sacrifices. The fruit of him (i.e. which he gets) who worships me in Vaiśākha, is greater than (the fruit obtained) by those.

19b-27. O venerable lady, listen to the meritorious fruit of that which is done is Vaiśākha, such as a bath, gifts, muttering (hymns), sacrifice, penance, sacrificial rite and other vows. For ten, five and seven crores of the periods of Manu they have obtained my proximity and remain without fear. Even if all the cruel Planets are situated in the twelfth and the eighth (places in the horoscope of a man) all of them become pleasing by means of the (daily) morning bath in Vaiśākha. The dead ancestors in number(s) like four of him who being solely devoted feeds brāhmaṇas in the month ofVaiśākha, are satiated by each lump of rice. Those who give very sweet foods, or meals consisting of barley-grains or with water mixed with sesamum seeds, so also umbrellas and garments, so also (shoes) capable of protecting the feet, are blessed, and give delight to Viṣṇu. Here (i.e. during the month) especially sesamum seeds with honey should be given for great religious merit and for the destruction of long(-standing) sin. Who can measure even for hundreds of crores of years the religious merit obtained by men when such (things) are done? A man (doing as above) obtains in this world the wealth in the form of sons and grandsons, long life, and whatever is desired, and in the next world he comes to me only. The series of sins of (i.e. committed during) many existences of a man melts away by bathing at dawn at a holy place according to the rites or of him who resorts to it.

28. He who, abandoning the Vaiśākha-vow, would practise some other vow, gives up a great gem in his hand, and asks for a clod.

Sūta said :

29-39. In this way the lord of the world, the mighty first god spoke in the world with reference to the month of Vaiśākha. What is the use of talking much in this matter, O brāhmaṇas? There is nothing that is not obtained by worshipping Viṣṇu in the month of Vaiśākha. In this matter listen to a very wonderful, ancient account, and the dialogue between a brāhmaṇa and the glorious Yama . In Madhyadeśa at the foot of the Yāmuna mountain between Gaṅgā and Yamunā there was a village called Mahāgrāma of brhāmaṇas. There many learned brāhmaṇas lived. Yama said to a man who was dark and tawny, had red eyes, whose hair (stood) up and whose shanks, eyes and nose were like those of a crow: “O you, go to Mahāgrāma, and having gone there, bring a brāhmaṇa, Yajñadattaka by name, who is born in Vasiṣṭha ’s family, who is settled in tranquillity, who is learned and who is skilled in sacrificial rites. Do not bring the other one who belongs to the same family, (and who lives) by his side, for he has similar qualities, is like him, in learning and birth. In form and characteristics he, the best one, is like him. Bring him, I have to worship him as advised.” He went and did (exactly) the opposite of Yama’s order. He brought him only whom Yama had disallowed. Yama got up (when he came) and honouring him, he, knowing religious merit, said: “Take him (back). Bring that other one”.

Sūta said :

40. When Yama said these words, the brāhmaṇa, disgusted with going (i.e. unwilling to go), said to Yama.

The brāhmaṇa said :

41. Why was I brought here (and) why do you impel me (to go back)? O lord, I am not at all eager to go to the mortal world again.

Yama said :

42-46. Here the meritorious persons whose life has ended, would stay. This is known as Dharmaloka, belonging to Dharmarāja (i.e. Yama). This entire land is full of happiness. I am Dharmarāja, its lord; I give the beings happiness or unhappiness according their religious merit or the opposite of it. I am of the form of Yama who gives hell (i.e. who sends to hell) the sinful men. In the same way I am religious merit embodied, who gives heaven to the meritorious. O brāhmaṇa, today only go (back) to your house as you had come (here). Still ten years’ span of your life remains (to be enjoyed). When your life comes to an end, you will obtain this world. You (may) ask anything else that you want to ask. I shall explain it to you.

The brāhmaṇa said :

47-49a. Tell me (about) that great religious merit, having done which heaven would be (obtained). In deciding what is religious and what is irreligious, you are the authority, O god, I have duly to go back to my house, then tell me due to which act men fall into hell. Please tell me (also) all that by which men go to heaven.

Yama said :

49b-76a. Those men who are averse to religion through their deeds, mind and words, and who are without (i.e. who do not have) devotion to Viṣṇu, go to hell. Those men who look upon Brahmā , Śaṅkara and Viṣṇu as different (from one another), and who are detached from knowledge about Viṣṇu, go to hell. That man who, through lust or delusion, gives up the act proper for his family or country, and would do something else, goes to hell. A man who worships what should not be worshipped, and does not worship what should be worshipped, and is disinterested in the knowledge about Viṣṇu, suffers in many hells. That sinner who dies as a wealthy man without giving to his dead ancestors, deities, brāhmaṇas, or his mortal relatives, goes to many hells. He who discriminates in (the distribution of) food, when all kinds of food are ready, and eats without making an offering to all deities, goes to (lives in) hell for a long time. O brāhmaṇa, those rich men who earn wealth by too much deceiving beings and the religious hypocrites experience grief. Those who, when proper time has come, do not devoutly offer śrāddha through atheism or greed or delusion are roasted in hell. That sinful man who causes obstruction when wealth is being given to brāhmaṇas, would go to hell. That man who, when the presents made in common, being deluded, takes them all alone, and who is inclined to atheism, would live in the abode of hell. His not being patient with other's virtues would be the cause (of his falling into hell). The great sin that has arisen is the cause of (his falling into) hell, who, after (some) time abandons his faultless, good-hearted wife and goes (away). That man who would not support their glory would fall into hell. That man who, being deluded, describes impiety as piety, is a sceptic, is an atheist, lives in hell. That man who has one idea in mind, and would speak in a different way, and would make the heart (of another person) displeased, would live in hell. Those men who, having showed disrespect for the narration (of the virtues) of the lord, go to the terrible hell due to that sinful deed. Those who, even after seeing the door of (the temple of) the lord or (even after hearing) his name or the sacred text or (even after seeing) his attendants, do not salute etc. become the residents of hell. Those men who torment their wives without their faults, or abandon their good wives, go to hell. The man who does not listen to the words of his teacher or to the sacred texts, and who torments the hearts of others dwells in hell. One who feeds his own belly with sweets while his relatives and children are looking on, is merely a glutton, and goes to hell. The atheist who would not take bath in the morning in rivers etc. (when the Sun is) in Libra, Capricorn or Aries, would live in hell. O brāhmaṇa, he who does not, through love or respect, stand up on seeing Viṣṇu's devotee, is the guest in hell (i.e. goes to hell). Those who obstruct the ways by means of (pieces of) wood, spikes or darts or stones, go to hell. Those who do not reflect upon Viṣṇu, the first god, the controller, the great lord of the entire world, go to hell. Those men who cut off the livelihood of (a man through) farming, who break a family, who cut off (the bond of) love, so also (of) hope, go to hell. That foolish man who would test the brāhmaṇas who are distressed for want of livelihood, and who have come for eating food, should be known as a guest of (i.e. would go to) hell. Those fools who do not show compassion for a forlorn, poor, old devotee ofViṣṇu, afflicted by a disease, go to hell. Those who have not restrained their senses, having taken up vows, and who later give them up, go to hell.

76b-100. O brāhmaṇa, listen as to how the kind men go to heaven. I shall tell something in brief and through respect for you. This is (what) the ancient text (says): "Those who worship god Hari , Jiṣṇu , the ancient Viṣṇu, the unborn Nārāyaṇa , Kṛṣṇa , the four-armed Viṣvaksena (i.e. Viṣṇu), who meditate upon the divine man, and remember Acyuta (i.e. Viṣṇu), obtain the position of Viṣṇu. Narration (of the virtues) of Viṣṇu—this alone is auspiciousness, this alone is earning money, this alone is the fruit of life. By means of the narration (of the virtues) of Viṣṇu, the god of gods and of unlimited lustre, sins melt away as darknees [darkness?] (melts away) at daybreak. Those men who, full of faith, every day sing the verse about Viṣṇu, and who are always engaged in their own duties, who, having given up all worldly occupations, glorify Viṣṇu only, go to heaven. O brāhmaṇa, the fearful messengers of Yama do not approach the men who, even though they are sinners, are devoted to the muttering of prayers. They do not see anything else in case of the beings except the narration of the

virtues of Viṣṇu, which is an expiation putting an end to all sins. Those men who, when solicited, are delighted, who, having given gifts, speak agreeably, and who abandon the fruit of gifts (made by them) go to heaven. Those mortals who avoid sleep by day, who put up with everything, who are the asylums on the parvan days, go to heaven. Those men who never mention the faults even of their enemies, (but) mention their virtues (only), go to heaven. Those men who, having seen the wealth of others are not distressed through jealousy, (but,) being delighted, congratulate them, go to heaven. Those who, of a firm resolution, show respect for the statements in the sacred texts, in active worldly life or in resignation of worldly acts, go to heaven. Those men who, born in any family, are kind, successful, tender, and of a good behaviour, go to heaven. Those men who, being pure and good, never take delight, through act, mind, or words, in the wives of others, go to heaven. Those men who knowing their capacity, always do the acts that are laid down (in the sacred texts), as told (in the sacred texts), go to heaven. He who always has faith in the religious act performed mentally, physically, or through words, and who is liked by the good, would become a guest in (i.e. goes to) heaven. That man who puts up with the impulse of his speech, his mind, his belly or his generative organ (i.e. impulse of sex), becomes a resident of heaven. Those wise men who take delight in virtues, whose speech is (directed) towards the sacred texts, whose mind is (interested) in true spiritual knowledge, go to heaven. Those men who preserve their vow from (the influence of) anger, who protect wealth without (being influenced by) jealousy, who preserve their knowledge from (being influenced by) pride or insult, and preserve (i.e. keep) themselves (away) from faults, who keep their mind free from greed, from lust, who protect (i.e. keep away) piety from (the influence of) bad company, go to heaven. Those men who, on the eleventh day of the bright or the dark half of a month are engaged in observing a fast, go to heaven. The day of Ekādaśī (the eleventh day of a fortnight) is created as a mother for all children, as a medicine for the sick, and for the protection of all people. There is no other protection for the feet like Ekādaśī (since it makes one go along the right path).

101-110. Men fasting on that day according to proper rules, go to heaven. O brāhmaṇa, having quickly shaken off the sin committed by the eleven organs of sense and action, a man, being pleased, would go to heaven. Thousands of horse-sacrifices and hundreds of Rājasūya sacrifices are not equal even to the sixteenth part of the Ekādaśī-fast. All sacrifices, all holy places and austerities, gifts like the great gifts are on one side, while the vow (in honour) or Viṣṇu is on the other side (i.e. the sacrifices etc. do not stand comparison with the vow in honour of Viṣṇu). The creator had weighed together the religious merit due to the vow (in honour) of Viṣṇu and the religious merit due to sacrifices etc. The former would be heavier. O brāhmaṇa, I do not control those who are devoted to Viṣṇu's day (i.e. the eleventh day of the lunar fortnight) and who talk endlessly about Viṣṇu; I am especially afraid of them. Their son or their grandson who observes a fast on the eleventh day strongly emancipates, along with himself, a hundred men (of his family). Therefore, a man should observe a fast on the eleventh day of both the fortnights. He is the only abode of enjoyment and salvation. Jayā , Vijayā and Jayantī , Pāpanāśinī , Trispṛśā, Vañjulī , and the excellent Pakṣasaṃvardhinī, the other one to be known as Tiladugdhā, so also Akhaṇḍadvādaśī, the one called Manorathā, so also the excellent Bhīmadvādaśikā—these are the many varieties of Dvādaśī (the twelfth day of the lunar fortnight).

111-114. Those who are capable of (observing) these vows have remained in Brahman . Those who listen to religious texts, are convinced of piety, who do what is agreeable to children, go to heaven. The dead ancestors of those men who on one day—on the new-moon day—of every month, are engaged in the vow of a śrāddha, are gratified; and they are blessed and go to heaven. Those good men, when suitable meals (are ready), respectfully offer eatables without changing the complexion on their face (i.e. without showing unwillingness), go to heaven.

115-117a. Those men who are bereft of truth and even full of passion, (but) are devoted to Madhusūdana , Nārāyaṇa, the lord of everything, having endless religious merit, go to heaven. Those

who, of a good conduct and solely given to bathing and giving (gifts), resort to Vitastā , Yamunā, Sītā , and the auspicious Godavari river, never see the path to hell.

117b-120. Those who dip in Narmadā , giving happiness in this world, and are even pleased at her sight, go, after having shaken off their sins to the world of the great lord, and enjoy there for a long time. Those men who, for three nights (i.e. three days) have bathed at the bank of Carma -river, and especially in the hermitage of Vyāsa , are said to be the residents of heaven. Those who die in the water of Gaṅgā, at Prayāga , Kedāra and Puṣkara , in Vyāṣa's hermitage, Prabhāsa , go to Viṣṇu.

121-124. Those who die while practising abstract meditation at Dvāravatī , Kurukṣetra , and those who have the letters 'Hari' in their mouths, are not reborn. O brāhmaṇa, those who have stayed, even for three nights, at the city of Dvāravatī, and take bath at the bank of Gomatī , are blessed, and are dear to Viṣṇu. Those who have stayed at the abode of Nara and Nārāyaṇa, and have resorted to Nanda on the earth for three nights are dear to Viṣṇu. O brāhmaṇa, those men who have Jived near Viṣṇu for six months, have indeed become one with Viṣṇu, and would remove the sin (of a person) on merely looking at him.

125-127a. Those men who bathe in the water of Maṇikarṇikā , the holy water secured after many existences, and having reached Kāśī salute Viśveśa , are venerable even to me. Those men who die according to the sacred command after having worshipped Viṣṇu on the earth with darbhas and sesamum seeds, after having spread sesamum seeds on the ground and after having given iron and milch cow (to a brāhmaṇa), go to heaven, O brāhmaṇa.

127b-142. Those who die after having produced sons, and having installed them on the position that has come down from the father, grandfather etc. (i.e. which is hereditary), and who are not having the feeling of mineness and egotism, also go to heaven. Those men also who have turned away from stealing, and who are content with their own wealth,. who derive their livelihood due to their good luck, go to heaven. Those men, who, at the time of welcoming (a person) speak gentle, sweet and natural words, not afflicting (the person) go to heaven. O brāhmaṇa, those men who know the consequence (of their deeds) on the heaping up of the fruits of their auspicious or inauspicious deeds, go to heaven. Those men who increase the enthusiasm of those who are occupied with (earning) wealth and religious merit and follow the path of righteousness, are delighted in heaven. He who gives fire (i.e. warmth) in the cold season, so also he who gives water in summer, who gives shelter in the rainy season, is delighted in heaven for a long time. He who devoutly offers a śrāddha at all auspicious times, also at the time of all regular and occasional rites, enjoys the world of gods. Giving gifts to a poor man, forgiveness in a lord, penance of the young (i.e. in youth), silence of the learned, cessation of desires in the case of those used to happiness, and compassion to beings, take (men) to heaven. The connection (of a being). with deeds is twofold: it is due to sin and to religious merit. The decision in this matter is done only after resorting to truth only. Penance accompanied with meditation leads to the crossing of the ocean of the worldly existence. Sin is said to lead to a fall. This is true. There is no doubt about it. That (merit) of a man, void of religious merit, and (though) endowed with might, service and valour, melts away with force. In the difficult places on the mountains there are tall and well-nourished trees. Though dense, they fall along with their roots due to the force of wind. Similarly, those who do not practise truth, go to Yama's abode. Everything else is common to all beings. Righteousness alone is the strength (that differs from individual to individual), due to which a being is rescued in this world and in the next world. I have narrated to you in brief all this giving (i.e. leading to) the path to heaven. What more do you desire to hear?

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 97

More Sinful and Meritorious Deeds

Chapter 392 of 693 · 108 detected Sanskrit verse markers

Sanskrit

ब्राह्मण उवाच-
एतन्मूर्खोऽपि जानाति शुभकर्मकरः पुमान् ।
न याति नरकं स्वर्गं तथा पापक्रिया रतः १।
क्रतुभिर्विविधैरिष्टैर्व्रत दान जपादिभिः ।
सत्येनाचारकुशलैः स्वर्गसौख्यमवाप्यते २।
विद्याचारधनोपेतैर्ऋषिभिर्वेदपारगैः ।
प्राप्यते पुण्ययोगेन यज्ञैर्नाकस्ततः क्वचित् ३।
वित्तेन च विना दानं बहुदातुं न शक्यते ।
विद्यमान धनेनापि कुटुंबासक्तचेतसा ४।
अग्निहोत्रादयो धर्मा विशेषेण कलौ युगे ।
दुष्करा दानधर्मोऽपि दुष्करो भगवन्मतः ५।
अल्पायासेन धर्मेण लभ्यते धर्मसंचयः ।
तन्मे विशेषतो ब्रूहि धर्माधर्मप्रदर्शक ६।
तदेकं कथ्यतां धर्मं सर्वधर्मोत्तमोत्तमम् ।
कृतेनैकेन येनेह सर्वपापक्षयो भवेत् ७।

धनं धान्यं यशो धर्ममायुर्येनाभि वर्त्तते ।
मर्त्यलोकेऽपि सख्यं स्यात्स्वर्गो येनाक्षयो भवेत् ८।
साक्षान्नारायणो येन भक्तानामभयप्रदः ।
तुष्येदस्यप्रसादेन कामः करतले स्थितः ९।
सर्वयज्ञ तपोदानतीर्थसेवाधिकं फलम् ।
लभ्यते येन यद्यस्ति वैवस्वत तदादिश १०।
अनुग्राह्यो ह्यहं देव यदि धर्मोपदेशतः ।
सर्वधर्मक्रियासारं तदेकं कृपया वद ११।
पापानामनुरूपाणि प्रायश्चित्तानि यद्यथा ।
तथा तथैव संस्मृत्य कथितानि मनीषिभिः १२।
कर्तुं तानि न शक्यंते देव प्रत्येकशो नरैः ।
सर्वपापहरं पुण्यमेकं चेदस्ति तद्वद १३।
सूत उवाच-।
इत्युक्त्वा ब्राह्मणश्रेष्ठो यमं धर्मस्वरूपिणम् ।
तुष्टाव प्रयतो भूत्वा सूक्ष्मधर्माभिकामुकः १४।

ब्राह्मण उवाच-
नमस्ते सर्वशमन नमस्ते जगतांपते ।
नमोऽस्तु देवरूपाय स्वर्गमार्गप्रदायिने १५।
धर्मशास्त्रस्वरूपाय धर्मराज नमोस्तुते ।
त्वया भूः पाल्यते देवाप्यंतरिक्षं च द्यौर्महः १६।
जनस्तपस्तथासत्यं सर्वस्वं पाल्यते त्वया ।
न त्वया रहितं किंचिज्जगत्स्थावर जंगमम् १७।
विद्यते त्वद्गृहीतं तु सद्यो नश्यति वै जगत् ।
त्वमात्मा सर्वभूतानां सतां सत्वस्वरूपवान् १८।
राजसानां रजस्त्वं च तामसानां तमस्तथा ।
चतुष्पदां भवान्देव चतुःशृंगस्त्रिलोचनः १९।
सप्तहस्तस्त्रिधा बद्धो वृषरूप नमोस्तु ते ।
सर्वयज्ञमयो धर्मस्त्वयि विग्रहविग्रहः २०।
साक्षाद्दृष्टोसि लोकेश देव तुभ्यं नमोनमः ।
हृदिस्थः सर्वभूतानां पुण्यपापेक्षिता भवान् २१।

तेन शास्ता च भूतानां दाता देव प्रशासिता ।
प्रवर्त्तको हि धर्मस्य देवदंडधरो भुवि २२।
सर्वधर्ममयं सारमेकं वद सुनिश्चितम् ।
यम उवाच-
परितुष्टोऽस्मि ते विप्र स्तोत्रेण च विशेषतः २३।
तथाप्यागम धर्मेण मान्योसि मम सत्तम ।
यन्न कस्यचिदाख्यातं तद्वोप्यं परमं मम २४।
सारमुद्धृत्य सर्वेषां यदेकं निश्चितं मया ।
महानिरयसंघातान्निर्वासनकरं परम् २५।
अनाख्येयमपि ब्रह्मन्वक्ष्ये विनयतोषितः २६।
स्युर्मोहाय चराचरस्य जगतस्ते ते पुराणागमास्तां तामेव हि देवतां परमिकां जल्पंतु कल्पे विधौ ।
सिद्धांते पुनरेक एव भगवान्विष्णुः समस्तागम-व्यापारेषु विवेकिनां व्यतिकरं नीतेषु निश्चीयते २७।
भवो ब्रह्मा च विष्णुश्च त्रयमेव त्रयी मता ।
दीपोऽग्निर्वर्तिस्नेहैस्तु यथा विप्र तथा हरिः २८।
समाराध्य हरिं भक्त्या गोलोकान्प्राप्नुयाच्छुभान् ।

आराधिते हरौ कामाः सर्वे करतले स्थिताः २९।
दानमेव परं श्रेष्ठं सर्वपुण्येषु वै द्विज ।
दानेन नश्यते पापं सर्वं दानेन लभ्यते ३०।
नित्यं नैमित्तिकं काम्यमन्यदभ्युदयात्मकम् ।
अन्यं च परमं दानमिति पंचविधं स्मृतम् ३१।
प्रातर्मध्यापराह्णेषु त्रिषु कालेषु यत्नतः ।
यत्किंचिदपि दातव्यं नित्यमेव प्रकीर्तितम् ३२।
शून्यं दिनं न कर्तव्यमात्मार्थं हितमिच्छताम् ।
यस्मिन्कुले तु दत्तं यत्तत्रतत्रोपतिष्ठति ३३।

यः स्वयं भक्षयेन्मोहाददत्वा बुद्धिवर्जितः ।
उत्पादयाम्यहं रोगं तस्य भोगनिवारणम् ३४।
तेषु कार्येषु संतुष्टं बहुपीडाप्रदायकम् ।
मंदानलेन संयुक्तं द्वारं संतापकारकम् ३५।
त्रिषु कालेषु नो दत्तं ब्राह्मणेषु सुरेषु यैः ।
स्वयं तु भुंजते मिष्टं पापं तैस्तु महत्कृतम् ३६।

प्रायश्चित्तेन रौद्रेण तानहं परिशोधये ।
उपवासैर्महीदेव कायशोषकरादिकैः ३७।
चर्मकारो यथा चर्मकुंडस्योपरि निर्घृणे ।
शोधयेच्च कशाद्यैश्च कुद्रव्यं स्फोटयेद्यथा ३८।
तथाहं पापकर्तारं शोधयामि न संशयः ।
औषधीनां सुयोगैश्च कषायैः कटुकैर्ध्रुवम् ३९।
उष्णोदकैश्च संतापैर्वैद्यरूपेण नान्यथा ।
अन्ये भुंजंति तस्याग्रे भोगानन्यान्मनोगतान् ४०।
किं करोमि समर्थश्च न दत्तं दानमुत्तमम् ।
महता रोगरूपेण तमेनं परिवारयेत् ४१।
नित्यकालस्य यद्दानमात्मानं पापिभिर्यथा ।
न दत्तं च महीदेव श्रद्धया निजशक्तितः ४२।
तथायातान्प्रधक्ष्येतानुपायैर्दारुणैः किल ।
नैमित्तिकं प्रवक्ष्यामि दानकालं तवाग्रतः ४३।
महापर्वणि संप्राप्ते तीर्थप्राप्तौ तथैव च ।

पितुः क्षयाहदिवसे वैशाखादिषु यत्नतः ४४।
मासेषु पुण्यकालेषु दानं नैमित्तिकं स्मृतम् ।
काम्यकालं प्रवक्ष्यामि यद्दानं फलदायकम् ४५।
व्रतादिकं समुद्दिश्य कामनाफलकल्पितम् ।
यत्कामं कथितं सम्यक्सर्वांगैरेव संगतम् ४६।
तस्य दानप्रभावेण भावनापरिभावितः ।
तादृक्फलं समश्नाति मानुषस्तत्प्रसादनात् ४७।
आभ्युदयं प्रवक्ष्यामि यच्च यज्ञादिषु स्मृतम् ।
जातकर्मादिकार्येषु मौञ्ज्याद्युद्वाहकर्मसु ४८।
प्रासादध्वजदेवानां प्रतिष्ठासु प्रयत्नतः ।
इत्यादिकं महीदेव दानमभ्युदयात्मकम् ४९।
प्रजावृद्धिकरं भोगयशःस्वर्गसुखप्रदम् ।
अंत्यं चैव प्रवक्ष्यामि शृणु दानं द्विजोत्तम ५०।
कामस्य संक्षयं ज्ञात्वा जरया परिपीडितः ।
दद्याद्दानानि यत्नेन कुर्यादाशां न कस्यचित् ५१।

मृते च मयि मे पुत्रा जायाबांधवसोदराः ।
कथमेते भविष्यंति मां विना सुहृदो मम ५२।

अहं वित्तविहीनो वा कथं जीवन्पुनस्तथा ।
भविष्यामीति विज्ञाय न ददाति हि किंचन ५३।
आशापाशशतैर्बद्धो भाग्यादेव कुमायया ।
मृत्युं प्रयाति मूढात्मा रुदंति च ततः सुताः ५४।
दुःखेन पीडिताः किंचिन्मोहेनाकुलचेतसः ।
स्वल्पमल्पं च वा दानं कथंचित्कल्पयंति ते ५५।
न तत्रास्मिन्गते काले महादुःखगते सति ।
विस्मरंति तदा दानं लोभाद्वा न ददत्यपि ५६।
मृतोऽयं च पिता ज्ञात्वा स्नेहपाशो निवर्त्तते ।
योऽसौ मृतो महीदेव मम पाशैर्नियंत्रितः ५७।
तृष्णा क्षुधा समाक्रांतो बहुदुःखैः प्रपीडितः ।
पच्यते नरके घोरे चिरकालं न संशयः ५८।
तस्माद्दानं प्रदातव्यं स्वयमेव न संशयः ।

कस्य पुत्राश्च पौत्राश्च कस्य भार्या धनं च वा ५९।
संसारे नास्तिकः कस्य स्वयं तस्मात्प्रदीयते ।
पानमन्नं च तांबूलमुदकं कांचनं तथा ६०।
वसनं गां च भूमिं च च्छत्रपात्राण्यनेकधा ।
फलानि भूमिदानानि विविधानि स्वशक्तितः ६१।
दातव्यानि महीदेव नात्र कार्या विचारणा ।
तीर्थानां लक्षणं विप्र प्रवक्ष्यामि तवाग्रतः ६२।
सुतीर्थानि इयं गंगा भाति पुण्या सरस्वती ।
रेवा च यमुना तापी नदी चर्मण्वती तथा ६३।
सरयू च वरा वेणी पूर्णा पापप्रणाशिनी ।
कावेरी कपिला चान्या विशल्या विश्वतारिणी ६४।
गोदावरी समाख्याता तुंगभद्रा च गंडकी ।
पापानां भीतिदा नित्यं नदी भीमरथी स्मृता ६५।
देविका कृष्णगंगा च अन्या याः सरितांवराः ।
एतास्तु पुण्यकालेषु संति तीर्थान्यनेकशः ६६।

ग्रामे वा यदि वारण्ये नद्यः सर्वत्र पावनाः ।
तत्र तत्रैव कर्त्तव्याः स्नानदानादिकाः क्रियाः ६७।
यदा न ज्ञायते नाम तस्य तीर्थस्य भो द्विज ।
तत्रेत्युच्चारणं कार्यं विष्णुतीर्थमिदं महत् ६८।
तीर्थस्य देवता विष्णुःस र्वत्रापि न संशयः ।
नारायणेति यन्नाम स्मरेत्तीर्थेषु साधकः ६९।
तस्य तीर्थफलं सम्यग्विष्णुनाम्नैव जायते ।
अज्ञातानां च तीर्थानां देवतानां न संशयः ७०।
विष्णुनाम्नैव नामानि मानवः परिकीर्तयेत् ।
सर्वास्तु सिद्धयः पुण्यास्तीर्थभूतास्तु सागरः ७१।

सरांसि मानसादीनि निर्झराः पल्वलादयः ।
स्वल्पा नद्योऽपि सर्वास्तास्तीर्थानि हरिनामतः ७२।
पर्वतास्तीर्थरूपाश्च यज्ञो यज्ञमही तथा ।
ब्राह्मणा यत्र विद्वांसः कौतुकेनाप्यवस्थिताः ७३।
तदेव तीर्थं सुमहत्सर्वपापहरं स्मृतम् ।

श्राद्धं च श्राद्धभूमिश्च देवशाला च होमभूः ७४।
यत्र वेदध्वनिः सम्यग्यत्र विष्णुकथाः शुभाः ।
स्वगृहं पुण्यसंयुक्तं गोस्थानमपि पावनम् ७५।
यत्राश्वत्थ तरु वने यत्रागारोपि पावनः ।
एवमादीनि तीर्थानि पिता माता तथैव च ७६।
पच्यते यत्र धर्मार्थं स्वयं तत्र गुरुः स्थितः ।
साध्वी यत्रास्ति वै भार्या तत्र तीर्थं न संशयः ७७।
यत्र धर्मरतिर्नित्यं विद्वान्पुत्रः प्रवर्तते ।
तत्र तस्य हि तत्तीर्थं तारणाय प्रतिष्ठितम् ७८।
इत्येवमादि तीर्थानि राजवेश्म तथैव च ।
एवमादिषु तीर्थेषु पर्वयोगाद्विशेषतः ७९।
अनाराध्य हृषीकेशं सर्वदं सर्वदेहिनाम् ।
कोपि क्वापि किमप्यत्र न लभेतेति निश्चितम् ८०।
अपत्यं द्रविणं दारास्तारहर्म्यं हया गजाः ।
सुखानि स्वर्गमोक्षौ च न दूरे हरिभक्तितः ८१।

नारायणः परो देवः सत्यरूपो जनार्दनः ।
त्रिधात्मानंसभगवान्ससर्जपरमेश्वरः ८२।
रजस्तमोभ्यांयुक्तोऽभूद्रजःसत्वाधिकंविभुः ।
ससर्जनाभिकमलेब्रह्माणंकमलासनम् ८३।
रजसा तमसा जुष्टं स रुद्रमसृजद्विभुः ।
सत्वं रजस्तमश्चैव त्रितयं चैतदुच्यते ८४।
सत्वेन मुच्यते जंतुः सत्वं नारायणात्मकम् ।
रजसा सत्वयुक्तेन भवेच्छ्रीमान्यशोधिकः ८५।
यद्वेदवाक्यं धर्मस्य समुद्दिश्योपसेवते ।
तद्रुद्रमिति विख्यातं विशिष्टं गदितं नृणाम् ८६।
तेन राजा भवेल्लोके रजसा तमसा पुनः ।
यद्धीनं रजसा धर्मं केवलं तामसं च यत् ८७।
तच्च दुर्गतिदं नृणामिहलोके परत्र च ।
यो विष्णुः स स्वयं ब्रह्मा यो ब्रह्मा स स्वयं हरः ८८।
देवास्त्रयोपि यज्ञेऽस्मिन्निज्या देवेषु नित्यशः ।

यो भेदं कुरुते तेषां त्रयाणां द्विजसत्तमः ८९।
स पापकारी पापात्मा अनिष्टां गतिमाप्नुयात् ।
विष्णुरेव परं ब्रह्म विष्णुरेव जगद्विज ९०।

तस्यायं माधवो मासः प्रियः सर्वेषु कर्मसु ।
कीर्त्यते हयमेधादि महाक्रतुफलप्रदः ९१।
तीर्थस्नान तपो दान जप यज्ञफलाधिकः ९२।
स्नानं विभाते नियमेन नद्यामनारतं मेषगते रवौ ये ।
कुर्वंति येऽस्मिन्नपि विप्रपूजां महद्दंडभाजो न हि ते भवंति ९३।
हत्वा हत्वा किंकरौघं पुरो मे लुप्त्वा लुप्त्वा चित्रगुप्तस्य लेख्यम् ।
स्नात्वा स्नात्वा माधवे मासि तीर्थे पूर्वान्पूर्वानुद्धरंतीह पापात् ९४।
इदं भयच्छेदकरं न तस्मात्प्रकाशनीयं परमं रहस्यम् ।
निर्वासहेतुर्नरकालयस्य ममाधिकारक्षयकारणं तत् ९५।
भागीरथीनर्मदा च यमुना च सरस्वती ।
विशोका च वितस्ता च विंध्यस्योत्तरतः स्थिताः ९६।
गोदावरी भीमरथी तुंगभद्रा च देविका ।

तापी पयोष्णी विंध्यस्य दक्षिणास्तु प्रकीर्तिताः ९७।
द्वादशैता महानद्यो नित्यं तेनावगाहिताः ।
वैशाखे विधिना स्नानं नद्यां यः प्रातराचरेत् ९८।
सर्वाः समुद्रगाः पुण्याः सर्वे पुण्या नगोत्तमाः ।
सर्वे चायतनाः पुण्याः सर्वे पुण्या वनाश्रयाः ९९।
तेनावगाहिता दृष्टाः प्रणता बहुसेविताः ।
स्नानमर्द्धोदिते सूर्ये वैशाखे नियतश्चरेत् १००।
तस्य पुण्यं महीदेव कश्चिद्वक्तुं न शक्यते ।
यदि वक्त्रसहस्राणां सहस्राणि भवंति हि १०१।
आयुश्च ब्रह्मणा स्वल्पं यदि स्याद्द्विजसत्तम ।
तदा माधवमासस्य फलं कथयितुं भवेत् १०२।
महानिरयकर्षाग्नि माधवो माधवो यथा ।
ब्रह्महत्यादिकं पापमगम्यागमनादिकम् १०३।
कामाकामकृतं पापमेति पातकमेव च ।
उपपापरहस्यं च संकरीकरणं परम् १०४।

जातिभ्रंशकरं घोरमपात्रीकरणं तथा ।
मलावहं प्रकीर्णं च वाङ्मनः काय संभवम् १०५।
माधवो निर्दहेन्मासो विधिना समुपासितः ।
कल्पकोटिसहस्राणि कल्पकोटि शतानि च १०६।
वसेद्विष्णुपुरे श्रीमान्माधवे योऽर्चयेद्धरिम् १०७।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये सप्तनवतितमोऽध्यायः ९७।

Roman transliteration

brāhmaṇa uvāca-
etanmūrkho'pi jānāti śubhakarmakaraḥ pumān |
na yāti narakaṃ svargaṃ tathā pāpakriyā rataḥ 1|

kratubhirvividhairiṣṭairvrata dāna japādibhiḥ |
satyenācārakuśalaiḥ svargasaukhyamavāpyate 2|
vidyācāradhanopetairṛṣibhirvedapāragaiḥ |
prāpyate puṇyayogena yajñairnākastataḥ kvacit 3|
vittena ca vinā dānaṃ bahudātuṃ na śakyate |
vidyamāna dhanenāpi kuṭuṃbāsaktacetasā 4|
agnihotrādayo dharmā viśeṣeṇa kalau yuge |
duṣkarā dānadharmo'pi duṣkaro bhagavanmataḥ 5|
alpāyāsena dharmeṇa labhyate dharmasaṃcayaḥ |
tanme viśeṣato brūhi dharmādharmapradarśaka 6|
tadekaṃ kathyatāṃ dharmaṃ sarvadharmottamottamam |
kṛtenaikena yeneha sarvapāpakṣayo bhavet 7|

dhanaṃ dhānyaṃ yaśo dharmamāyuryenābhi varttate |
martyaloke'pi sakhyaṃ syātsvargo yenākṣayo bhavet 8|
sākṣānnārāyaṇo yena bhaktānāmabhayapradaḥ |
tuṣyedasyaprasādena kāmaḥ karatale sthitaḥ 9|
sarvayajña tapodānatīrthasevādhikaṃ phalam |
labhyate yena yadyasti vaivasvata tadādiśa 10|
anugrāhyo hyahaṃ deva yadi dharmopadeśataḥ |
sarvadharmakriyāsāraṃ tadekaṃ kṛpayā vada 11|
pāpānāmanurūpāṇi prāyaścittāni yadyathā |
tathā tathaiva saṃsmṛtya kathitāni manīṣibhiḥ 12|
kartuṃ tāni na śakyaṃte deva pratyekaśo naraiḥ |
sarvapāpaharaṃ puṇyamekaṃ cedasti tadvada 13|
sūta uvāca-|
ityuktvā brāhmaṇaśreṣṭho yamaṃ dharmasvarūpiṇam |
tuṣṭāva prayato bhūtvā sūkṣmadharmābhikāmukaḥ 14|

brāhmaṇa uvāca-
namaste sarvaśamana namaste jagatāṃpate |
namo'stu devarūpāya svargamārgapradāyine 15|
dharmaśāstrasvarūpāya dharmarāja namostute |
tvayā bhūḥ pālyate devāpyaṃtarikṣaṃ ca dyaurmahaḥ 16|
janastapastathāsatyaṃ sarvasvaṃ pālyate tvayā |
na tvayā rahitaṃ kiṃciijjagatsthāvara jaṃgamam 17|
vidyate tvadgṛhītaṃ tu sadyo naśyati vai jagat |
tvamātmā sarvabhūtānāṃ satāṃ satvasvarūpavān 18|
rājasānāṃ rajastvaṃ ca tāmasānāṃ tamastathā |
catuṣpadāṃ bhavāndeva catuḥśṛṃgastrilocanaḥ 19|
saptahastastridhā baddho vṛṣarūpa namostu te |
sarvayajñamayo dharmastvayi vigrahavigrahaḥ 20|
sākṣāddṛṣṭosi lokeśa deva tubhyaṃ namonamaḥ |
hṛdisthaḥ sarvabhūtānāṃ puṇyapāpekṣitā bhavān 21|

tena śāstā ca bhūtānāṃ dātā deva praśāsitā |
pravarttako hi dharmasya devadaṃḍadharo bhuvi 22|
sarvadharmamayaṃ sāramekaṃ vada suniścitam |
yama uvāca-
parituṣṭo'smi te vipra stotreṇa ca viśeṣataḥ 23|
tathāpyāgama dharmeṇa mānyosi mama sattama |
yanna kasyacidākhyātaṃ tadgopyaṃ paramaṃ mama 24|
sāramuddhṛtya sarveṣāṃ yadekaṃ niścitaṃ mayā |

mahānirayasaṃghātānnirvāsanakaraṃ param 25|
anākhyeyamapi brahmanvakṣye vinayatoṣitaḥ 26|
syurmohāya carācarasya jagataste te purāṇāgamāstāṃ tāmeva hi devatāṃ paramikāṃ jalpaṃtu kalpe vidhau |
siddhāṃte punareka eva bhagavānviṣṇuḥ samastāgama-vyāpāreṣu vivekināṃ vyatikaraṃ nīteṣu niścīyate 27|
bhavo brahmā ca viṣṇuśca trayameva trayī matā |
dīpo'gnirvartisnehaistu yathā vipra tathā hariḥ 28|
samārādhya hariṃ bhaktyā golokānprāpnuyācchubhān |

ārādhite harau kāmāḥ sarve karatale sthitāḥ 29|
dānameva paraṃ śreṣṭhaṃ sarvapuṇyeṣu vai dvija |
dānena naśyate pāpaṃ sarvaṃ dānena labhyate 30|
nityaṃ naimittikaṃ kāmyamanyadabhyudayātmakam |
anyaṃ ca paramaṃ dānamiti paṃcavidhaṃ smṛtam 31|
prātarmadhyāparāhṇeṣu triṣu kāleṣu yatnataḥ |
yatkiṃcidapi dātavyaṃ nityameva prakīrtitam 32|
śūnyaṃ dinaṃ na kartavyamātmārthaṃ hitamicchatām |
yasminkule tu dattaṃ yattatratatropatiṣṭhati 33|
yaḥ svayaṃ bhakṣayenmohādadatvā buddhivarjitaḥ |
utpādayāmyahaṃ rogaṃ tasya bhoganivāraṇam 34|
teṣu kāryeṣu saṃtuṣṭaṃ bahupīḍāpradāyakam |
maṃdānalena saṃyuktaṃ dvāraṃ saṃtāpakārakam 35|
triṣu kāleṣu no dattaṃ brāhmaṇeṣu sureṣu yaiḥ |
svayaṃ tu bhuṃjate miṣṭaṃ pāpaṃ taistu mahatkṛtam 36|

prāyaścittena raudreṇa tānahaṃ pariśodhaye |
upavāsairmahīdeva kāyaśoṣakarādikaiḥ 37|
carmakāro yathā carmakuṃḍasyopari nirghṛṇe |
śodhayecca kaśādyaiśca kudravyaṃ sphoṭayedyathā 38|
tathāhaṃ pāpakartāraṃ śodhayāmi na saṃśayaḥ |
auṣadhīnāṃ suyogaiśca kaṣāyaiḥ kaṭukairdhruvam 39|
uṣṇodakaiśca saṃtāpairvaidyarūpeṇa nānyathā |
anye bhuṃjaṃti tasyāgre bhogānanyānmanogatān 40|
kiṃ karomi samarthaśca na dattaṃ dānamuttamam |
mahatā rogarūpeṇa tamenaṃ parivārayet 41|
nityakālasya yaddānamātmānaṃ pāpibhiryathā |
na dattaṃ ca mahīdeva śraddhayā nijaśaktitaḥ 42|
tathāyātānpradhakṣyetānupāyairdāruṇaiḥ kila |
naimittikaṃ pravakṣyāmi dānakālaṃ tavāgrataḥ 43|
mahāparvaṇi saṃprāpte tīrthaprāptau tathaiva ca |

pituḥ kṣayāhadivase vaiśākhādiṣu yatnataḥ 44|
māseṣu puṇyakāleṣu dānaṃ naimittikaṃ smṛtam |
kāmyakālaṃ pravakṣyāmi yaddānaṃ phaladāyakam 45|
vratādikaṃ samuddiśya kāmanāphalakalpitam |
yatkāmaṃ kathitaṃ samyaksarvāṃgaireva saṃgatam 46|
tasya dānaprabhāveṇa bhāvanāparibhāvitaḥ |
tādṛkphalaṃ samaśnāti mānuṣastatprasādanāt 47|
ābhyudayaṃ pravakṣyāmi yacca yajñādiṣu smṛtam |
jātakarmādikāryeṣu mauñjyādyudvāhakarmasu 48|
prāsādadhvajadevānāṃ pratiṣṭhāsu prayatnataḥ |
ityādikaṃ mahīdeva dānamabhyudayātmakam 49|

prajāvṛddhikaraṃ bhogayaśaḥsvargasukhapradam |
aṃtyaṃ caiva pravakṣyāmi śṛṇu dānaṃ dvijottama 50|
kāmasya saṃkṣayaṃ jñātvā jarayā paripīḍitaḥ |
dadyāddānāni yatnena kuryādāśāṃ na kasyacit 51|

mṛte ca mayi me putrā jāyābāṃdhavasodarāḥ |
kathamete bhaviṣyaṃti māṃ vinā suhṛdo mama 52|
ahaṃ vittavihīno vā kathaṃ jīvanpunastathā |
bhaviṣyāmīti vijñāya na dadāti hi kiṃcana 53|
āśāpāśaśatairbaddho bhāgyādeva kumāyayā |
mṛtyuṃ prayāti mūḍhātmā rudaṃti ca tataḥ sutāḥ 54|
duḥkhena pīḍitāḥ kiciṃnmohenākulacetasaḥ |
svalpamalpaṃ ca vā dānaṃ kathaṃcitkalpayaṃti te 55|
na tatrāsmingate kāle mahāduḥkhagate sati |
vismaraṃti tadā dānaṃ lobhādvā na dadatyapi 56|
mṛto'yaṃ ca pitā jñātvā snehapāśo nivarttate |
yo'sau mṛto mahīdeva mama pāśairniyaṃtritaḥ 57|
tṛṣṇā kṣudhā samākrāṃto bahuduḥkhaiḥ prapīḍitaḥ |
pacyate narake ghore cirakālaṃ na saṃśayaḥ 58|
tasmāddānaṃ pradātavyaṃ svayameva na saṃśayaḥ |

kasya putrāśca pautrāśca kasya bhāryā dhanaṃ ca vā 59|
saṃsāre nāstikaḥ kasya svayaṃ tasmātpradīyate |
pānamannaṃ ca tāṃbūlamudakaṃ kāṃcanaṃ tathā 60|
vasanaṃ gāṃ ca bhūmiṃ ca cchatrapādurāṇyanekadhā |
phalāni bhūmidānāni vividhāni svaśaktitaḥ 61|
dātavyāni mahīdeva nātra kāryā vicāraṇā |
tīrthānāṃ lakṣaṇaṃ vipra pravakṣyāmi tavāgrataḥ 62|
sutīrthāni iyaṃ gaṃgā bhāti puṇyā sarasvatī |
revā ca yamunā tāpī nadī carmaṇvatī tathā 63|
sarayū ca varā veṇī pūrṇā pāpapraṇāśinī |
kāverī kapilā cānyā viśalyā viśvatāriṇī 64|
godāvarī samākhyātā tuṃgabhadrā ca gaṃḍakī |
pāpānāṃ bhītidā nityaṃ nadī bhīmarathī smṛtā 65|
devikā kṛṣṇagaṃgā ca anyā yāḥ saritāṃvarāḥ |
etāstu puṇyakāleṣu saṃti tīrthānyanekaśaḥ 66|

grāme vā yadi vāraṇye nadyaḥ sarvatra pāvanāḥ |
tatra tatraiva karttavyāḥ snānadānādikāḥ kriyāḥ 67|
yadā na jñāyate nāma tasya tīrthasya bho dvija |
tatretyuccāraṇaṃ kāryaṃ viṣṇutīrthamidaṃ mahat 68|
tīrthasya devatā viṣṇuḥsa rvatrāpi na saṃśayaḥ |
nārāyaṇeti yannāma smarettīrtheṣu sādhakaḥ 69|
tasya tīrthaphalaṃ samyagviṣṇunāmnaiva jāyate |
ajñātānāṃ ca tīrthānāṃ devatānāṃ na saṃśayaḥ 70|
viṣṇunāmnaiva nāmāni mānavaḥ parikīrtayet |
sarvāstu siddhayaḥ puṇyāstīrthabhūtāstu sāgaraḥ 71|
sarāṃsi mānasādīni nirjharāḥ palvalādayaḥ |
svalpā nadyo'pi sarvāstāstīrthāni harināmataḥ 72|
parvatāstīrtharūpāśca yajño yajñamahī tathā |
brāhmaṇā yatra vidvāṃsaḥ kautukenāpyavasthitāḥ 73|
tadeva tīrthaṃ sumahatsarvapāpaharaṃ smṛtam |

śrāddhaṃ ca śrāddhabhūmiśca devaśālā ca homabhūḥ 74|
yatra vedadhvaniḥ samyagyatra viṣṇukathāḥ śubhāḥ |
svagṛhaṃ puṇyasaṃyuktaṃ gosthānamapi pāvanam 75|
yatrāśvattha taru vane yatrāgāropi pāvanaḥ |
evamādīni tīrthāni pitā mātā tathaiva ca 76|
pacyate yatra dharmārthaṃ svayaṃ tatra guruḥ sthitaḥ |
sādhvī yatrāsti vai bhāryā tatra tīrthaṃ na saṃśayaḥ 77|
yatra dharmaratirnityaṃ vidvānputraḥ pravartate |
tatra tasya hi tattīrthaṃ tāraṇāya pratiṣṭhitam 78|
ityevamādi tīrthāni rājaveśma tathaiva ca |
evamādiṣu tīrtheṣu parvayogādviśeṣataḥ 79|
anārādhya hṛṣīkeśaṃ sarvadaṃ sarvadehinām |
kopi kvāpi kimapyatra na labheteti niścitam 80|
apatyaṃ draviṇaṃ dārāstāraharmyaṃ hayā gajāḥ |
sukhāni svargamokṣau ca na dūre haribhaktitaḥ 81|

nārāyaṇaḥ paro devaḥ satyarūpo janārdanaḥ |
tridhātmānaṃsabhagavānsasarjaparameśvaraḥ 82|
rajastamobhyāṃyukto'bhūdrajaḥsatvādhikaṃvibhuḥ |
sasarjanābhikamalebrahmāṇaṃkamalāsanam 83|
rajasā tamasā juṣṭaṃ sa rudramasṛjadvibhuḥ |
satvaṃ rajastamaścaiva tritayaṃ caitaducyate 84|
satvena mucyate jaṃtuḥ satvaṃ nārāyaṇātmakam |
rajasā satvayuktena bhavecchrīmānyaśodhikaḥ 85|
yadvedavākyaṃ dharmasya samuddiśyopasevate |
tadrudramiti vikhyātaṃ viśiṣṭaṃ gaditaṃ nṛṇām 86|
tena rājā bhavelloke rajasā tamasā punaḥ |
yaddhīnaṃ rajasā dharmaṃ kevalaṃ tāmasaṃ ca yat 87|
tacca durgatidaṃ nṝṇāmihaloke paratra ca |
yo viṣṇuḥ sa svayaṃ brahmā yo brahmā sa svayaṃ haraḥ 88|
devāstrayopi yajñe'sminnijyā deveṣu nityaśaḥ |

yo bhedaṃ kurute teṣāṃ trayāṇāṃ dvijasattamaḥ 89|
sa pāpakārī pāpātmā aniṣṭāṃ gatimāpnuyāt |
viṣṇureva paraṃ brahma viṣṇureva jagaddvija 90|
tasyāyaṃ mādhavo māsaḥ priyaḥ sarveṣu karmasu |
kīrtyate hayamedhādi mahākratuphalapradaḥ 91|
tīrthasnāna tapo dāna japa yajñaphalādhikaḥ 92|
snānaṃ vibhāte niyamena nadyāmanārataṃ meṣagate ravau ye |
kurvaṃti ye'sminnapi viprapūjāṃ maddaṃḍabhājo na hi te bhavaṃti 93|
hatvā hatvā kiṃkaraughaṃ puro me luptvā luptvā citraguptasya lekhyam |
snātvā snātvā mādhave māsi tīrthe pūrvānpūrvānuddharaṃtīha pāpāt 94|
idaṃ bhayacchedakaraṃ na tasmātprakāśanīyaṃ paramaṃ rahasyam |
nirvāsaheturnarakālayasya mamādhikārakṣayakāraṇaṃ tat 95|
bhāgīrathīnarmadā ca yamunā ca sarasvatī |
viśokā ca vitastā ca viṃdhyasyottarataḥ sthitāḥ 96|
godāvarī bhīmarathī tuṃgabhadrā ca devikā |

tāpī payoṣṇī viṃdhyasya dakṣiṇāstu prakīrtitāḥ 97|
dvādaśaitā mahānadyo nityaṃ tenāvagāhitāḥ |
vaiśākhe vidhinā snānaṃ nadyāṃ yaḥ prātarācaret 98|
sarvāḥ samudragāḥ puṇyāḥ sarve puṇyā nagottamāḥ |
sarve cāyatanāḥ puṇyāḥ sarve puṇyā vanāśrayāḥ 99|
tenāvagāhitā dṛṣṭāḥ praṇatā bahusevitāḥ |

snānamarddhodite sūrye vaiśākhe niyataścaret 100|
tasya puṇyaṃ mahīdeva kaścidvaktuṃ na śakyate |
yadi vaktrasahasrāṇāṃ sahasrāṇi bhavaṃti hi 101|
āyuśca brahmaṇā svalpaṃ yadi syāddvijasattama |
tadā mādhavamāsasya phalaṃ kathayituṃ bhavet 102|
mahānirayakarṣāgni mādhavo mādhavo yathā |
brahmahatyādikaṃ pāpamagamyāgamanādikam 103|
kāmākāmakṛtaṃ pāpameti pātakameva ca |
upapāparahasyaṃ ca saṃkarīkaraṇaṃ param 104|

jātibhraṃśakaraṃ ghoramapātrīkaraṇaṃ tathā |
malāvahaṃ prakīrṇaṃ ca vāṅmanaḥ kāya saṃbhavam 105|
mādhavo nirdahenmāso vidhinā samupāsitaḥ |
kalpakoṭisahasrāṇi kalpakoṭi śatāni ca 106|
vasedviṣṇupure śrīmānmādhave yo'rcayeddharim 107|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye saptanavatitamo'dhyāyaḥ 97|

English translation

The brāhmaṇa said :

1-4. Even a fool knows that a man doing auspicious deeds does not go to hell; in the same way a man engaged in doing sinful deeds does not go to heaven. By those skilful in (good) conduct is obtained the happiness of heaven by means of various sacrifices, and desired vows, gifts, muttering of prayers and truthfulness. Heaven is obtained by sages who have the wealth of knowledge and (good) conduct and who are the masters of the Vedas , due to religious merit and not by means of sacrifices. By a man who is attached to his family, even though having much wealth, much wealth in charity cannot be given without (i.e. unless he has) liberality.

5-9. In Kaliyuga the rites especially like Agnihotra (keeping the sacred fire continuously) are difficult to perform. O lord, the merit due to charity also is thought to be difcult. O you who show what is righteousness and what is non-righteousness, especially tell me that by which pious acts of little exertion religious merit can be stored. So tell me that pious act, the best among all such acts, having done which the entire sin is exhausted, due to which wealth, grains, glory, religious merit, and (span of) life increases, by which there would be intimacy in the mortal world, and heaven would be inexhaustible (i.e. would be obtained permanently), by which actually Nārāyaṇa , causing fearlessness to his devotees would be pleased. Due to his favour desire is on the palm of the hand (i.e. can easily be controlled).

10-13. O Yama , tell me that (rite) by which a fruit greater than that of all sacrifices, penance, gifts, resorting to sacred places, is obtained. If I am to be favoured by you by means of teaching me about religious merit, then please tell me that which is the essence of all pious acts. The wise ones have, after recollecting, narrated the expiations of sins as and when (they are to be taken). O god, it is not possible for men to do each one of them. So if there is (only) one pious act that would remove all sins, then tell it (to me).

Sūta said :

14. Having spoken thus, the best brāhmana, being self-subdued, and desiring to know the subtle moral merit, praised Yama who was Righteousness embodied.

The brāhmaṇa said :

15-23a. Salutation to you, who destroy everything. Salutation to you, O lord of the worlds. Salutation to you of the form of a god, who give (i.e. show) the path to heaven, who are of the nature of the sacred texts; salutation to you, O Dharmarāja . You protect the earth, the go ds, the atmosphere, the heaven, (the worlds like) Mahas , Jana , Tapas , and Satya . So also everything is protected by you. There is no world—immobile or mobile which is devoid of you. The world seized by you instantly perishes. You are the soul of all the beings. You have the nature of goodness. You are the rajas (i.e. passion) of the rājasa people (i.e. people endowed with the quality of rajas or passion). You are the tamas (i.e. the quality of darkness) of the tāmasa ones (i.e. those who are endowed with the quality of darkness). Of the quadrupeds, O god, you are one having four horns and three eyes. You have seven hands; you are bound in three ways; salutation to you, O you of the form of a bull. Righteousness, full of all sacrifices, is the expansion of your body. O lord of the worlds, you are (now) actually seen (by me). O god, my repeated salutations to you. Remaining in the hearts of all you are the observer of religious merit and sins. Therefore, you are the ruler of the beings. O god, you are a donor and a controller. O god, you are the founder of righteousness. On the earth you hold the sceptre. Tell me the well-determined essence of all the meritorious deeds.

Yama said :

23b-29. O brāhmaṇa , I am especially pleased with your eulogy. So also, O best one, you are respectable to me due to your following the practices laid down in the sacred texts. O brāhmaṇa, I, being pleased by your modesty shall tell you the great secret of me, though it should not be told, which I have determined after taking out the essence of all (sacred words), which greatly banishes (i.e. takes out one) from the group of great hells. Those Purāṇas and sacred texts are for (i.e. lead to) the delusion of the mobile and immobile world. Let them speak about that great deity only in their sacred precepts and rites. (But) in the established view of the thinking people Viṣṇu alone is decided to be the lord when (the views of) all sacred texts are put together. Śiva , Brahmā and Viṣṇu—these three only are looked upon as the Trinity . As the lamp is (burning) due to fire, the wick and the oil, in the same way, O brāhmaṇa, Viṣṇu (shines with these). Having devoutly propitiated Viṣṇu, a man should obtain the auspicious Goloka . When Viṣṇu is propitiated, all desires remain on the palm of the hand.

30-32. O brāhmaṇa, of all pious acts giving (gifts) alone is the greatest. Sin perishes by means of giving (gifts), and everything is obtained through giving (gifts). Giving (gifts) is said to be of five types: regularly prescribed, occasional, optional, and the other one is of the nature of prosperity, and the last one is the highest (type of) charity. Something should be carefully given in the morning, in the noon and afternoon. This is said to be regularly prescribed.

33-41. A man, desiring his well-being should not pass a day without (giving gifts). Gift given (by the members) in a family, stands by here or there (i.e. is useful in some way or the other). In him who, being thoughtless, would, through folly eat (all alone) I produce a disease keeping off his enjoyments. That door contented with the deeds (of the inmates), giving great trouble, having gentle breezes (i.e. not fully opened for guests), is tormenting. Those who have not given to brāhmaṇas and gods at the three times (of the day), and who eat (all) alone, have (indeed) committed great sin. I purify them by means of fearful expiations and fasts like those that dry up the bodies etc., O brāhmaṇa. As the shoe-maker would mercilessly cleanse the hide in the bowl by means of whips etc., or would tear open

a bad substance, similarly in the form of a physician I purify a sinner by means of proper use of herbs, and by means of astringent, bitter (medicines), hot water (etc.) tormenting him, and in no other way. There is no doubt about this. Before him (i.e. in his presence) others enjoy pleasures as desired by them. What should I do? I am capable. He has not given excellent gifts. In the form of a great disease he would be prohibited (from enjoyments).

42-43a. O brāhmaṇa, the sinners have not with faith and capacity, given the gifts which should be regularly given. I will burn with terrible means, those who have come like that (i.e. without giving gifts).

43b-51. Before (i.e. to) you I shall explain the occasional gifts. That gift which is carefully given when the day of Mahāparvan has come, or when one has reached a sacred place, or on a day like the death-anniversary of a dead ancestor, or in months like Vaiśākha , is called occasional. I shall explain to you the time of an optional gift, which gives fruit, has a vow etc. for its object and which is intended (to have) the desired fruit. A man overcome with a feeling of devotion, gets the fruit like that (gift) (i.e. proper for the gift) due to the purifying (nature) of the gift which is duly said to be harmonious in all its constituents. I shall (now) explain (the gift) called Abhyudaya (i.e. leading to prosperity), which is said to be in the sacrifices etc., so also the rites like the ceremony performed at the birth of a child or thread ceremony or marriage; O brāhmaṇa, the gift of the nature of (i.e. leading to) prosperity is said to consist in careful installation of a flag, (images of) deities in a palace etc. It brings about growth in progeny, and gives enjoyments, glory, and happiness in heaven. And (now) I shall explain the last (kind of) gifts. O best brāhmaṇa, listen. Realising the loss of sex (i.e. sexual desire) and being oppressed by old age, a man should carefully give gifts. He should entertain hope about nothing.

52-58. 'What will happen to these my sons, wife, relatives, brothers (and sisters) and my friends without me when I die? How shall I again continue to live like a poor man?' Thinking like this, he, a fool bound by hundreds of bonds of hope due to his (ill) luck only, dies; and then his sons weep. Being oppressed by grief, and with their hearts full of confusion, they do not devise even a small gift at that time. When this time has passed, and when their great grief has gone, they forget (to give) the gift, or through delusion, do not give it. Knowing that the father is dead, the bond of love recedes. O brāhmaṇa, he who is dead, and who is controlled by Yama's nooses, who is overcome with thirst and hunger, who is very much oppressed by many agonies, is, for a long time, roasted in an awful hell.

59-68. Therefore, there is no doubt, one should give gifts. To whom do the sons and the grandsons belong? To whom, does the wife or the wealth belong? In this world nobody belongs to anybody else. There gifts should be given. O brāhmaṇa, one should according to one's capacity, give various gifts like a drink, food, tāmbūla , water and gold also. So also garments, a cow, a (piece of) land, an umbrella, vessels etc. in many ways. So also fruits and grants of land. No doubt should be had in this matter. O brāhmaṇa, I shall describe to you the characteristics of holy places. (These are) the holy places: This. Gaṅga that appears (here), holy Sarasvatī , Revā and Yamunā , the river Tāpī , so also Carmaṇvatī , and excellent Sarayū , Veṇī , and Pūraṇā, the destroyer of sins. Other are: Kāverī , Kapilā and Viśalyā , Viśvatāriṇī, (the river) known as Godāvarī , Tuṅgabhadrā and Gaṇḍakī . The river Bhīmarathī is said always to cause fear to sins. Devikā and Kṛṣṇagaṅgā , and other excellent rivers—these become, in many ways, the holy places on auspicious occasions. Rivers, whether they are in a village or in a forest, are everywhere purifying. Rites like a bath, giving gifts should be done there only. O brāhmaṇa, when the name of a holy place is not known, then these words should be uttered: 'This is a great holy place of Viṣṇu'.

69-73a. There is no doubt that everywhere the (presiding) deity of a holy place is Viṣṇu. One who wants to secure (salvation) should remember the name 'Nārāyaṇa' at the holy places. The proper fruit of the holy place is produced merely by Viṣṇu's name. There is no doubt that a man should give Viṣṇu's

name to those holy places and deities which are not known. All sanctifications are auspicious. An ocean, lakes like Mānasa , springs, small pools etc., so also all small rivers become holy-places due to the name of Viṣṇu (being given to them). The mountains are of the nature of holy places, so also a sacrifice and the sacrificial ground.

73b-81. That (place) where learned brāhmaṇas have remained with eagerness, is alone said to be a very great holy place, removing all sins. Śrāddha , the place where a śrāddha is offered, a temple, a sacrificial ground, the place where the proper sound of (the recital of) Vedas (is heard), where auspicious tales about Viṣṇu (are narrated), one's own house endowed with religious merit, so also the holy place of cows, a forest where there is the Aśvattha tree, a place where there is a sanctifying dwelling—all these and others are holy places, so also one's mother and father. There is no doubt that that place where (food) is cooked for moral merit, where the teacher himself stays, where there is a chaste wife, is a holy place. That is his holy place set up for his liberation, where his son, learned and interested in piety (lives). These and others are the holy places, so also the king's palace. It is certain that at these and other holy places, nobody among all the human beings would obtain anything, anytime, without propitiating Viṣṇu, the giver of everything. Children, wealth, wife, a high mansion, horses, elephants, pleasures, heaven and salvation are not away (from a man) by means of devotion (i.e. when he is devoted) to Viṣṇu.

82-89a. Nārāyaṇa is the highest god; he, Janārdana , is of the nature of truth. That highest lord, dividing himself into three parts, created (everything). The lord became united with Rajas (i.e. activity) and Tamas (i.e. darkness or ignorance). The lord had Rajas and Sattva (i.e. goodness) more (than Tamas). In the lotus in his navel he created Brahmā. The lord created Rudra possessed of Rajas and Tamas. Sattva, Rajas and Tamas (together) are said to be the Trinity. Due to Sattva a being is freed. Sattva is ofthe form of Viṣṇu. A man with Rajas joined with Sattva would be rich and superior due to glory. That which practises the rites by alluding to the Vedic words is known as Rudra (and) is said to be distinctive of men. Due to that a man would be a king in the world, and again due to Rajas and Tamas. Those practices which are bereft of Rajas (i.e. activity) and are only Tāmasa (i.e. done through ignorance), give (i.e. lead) men (to) a difficult situation in this world and in the next world. He who is Viṣṇu, is himself Brahmā, and he who is Brahma is himself Śiva. In the sacrifice all the three gods are present. Worship should daily be offered to the (three) gods.

89b-101. O best brāhmaṇa, he who differentiates among these three, is a sinner, is of a sinful mind, and would have an undesirable mode of existence. O brāhmaṇa, Viṣṇu alone is the highest Brahman . Viṣṇu alone is the world. This month of Vaiśākha is said to be dear to him in (i.e. for) all rites, and gives the fruit of the great sacrifices like the horse-sacrifice. It is excellent for a bath at a holy place, penance, giving (gifts), muttering prayers and sacrifices. O brāhmaṇa, those who, when the Sun has entered Aries, continuously bathe at daybreak in a river, and worship (him) at a holy place, do not get punishment from me. Again and again killing the stream of sins before me, again and again destroying the writing of Citragupta , again and again bathing in the month of Vaiśākha, men emancipate their ancestors from sins. This great secret cuts off fear. Therefore, it is not disclosed. It is the cause of expulsion from the abode of hell and the cause of the end of my authority. Bhāgīrathī , Narmadā , and Yamunā and Sarasvatī, Viśokā and Vitastā are to the north of the Vindhya (mountain). Godāvarī, Bhīmarathī, Tuṅgabhadrā and Devikā, Tāpī and Payoṣṇī are said to be to the south of Vindhya. He who would duly bathe in the morning in (any) river, has plunged into these twelve rivers. All rivers are holy; all excellent mountains are holy; all abodes (of deities) are holy; and resting places in the forests are holy. They are seen to have been plunged into by him, saluted by him, and very much resorted to by him, who, being controlled, would bathe in Vaiśākha where the Sun has half-risen. O brāhmaṇa, his religious merit cannot be described even if one has thousands of thousands mouths.

102-107. O best brāhmaṇa, it would be possible to describe the fruit of Vaiśākha if one would have a long span of life (given) by Brahmā. As Viṣṇu is the fire dragging (one away) from hell, in the same way the month of Vaiśākha, properly observed, would burn sins (committed during) thousands and hundreds of crores of kalpas , like the sin of a brāhmaṇa's murder, illicit intercourse, sin committed willingly or unwillingly, a secret minor sin, great commingling (of castes), the great sin of loss of caste, so also (giving gift to) an unworthy person, sin causing filth and confusion due to speecḥ, mind and body. He who would worship Viṣṇu in Vaiśākha, would live in Viṣṇu's city.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 98

The Greatness of Vaiśākha

Chapter 393 of 693 · 128 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एतच्छ्रुत्वा वचस्तस्य धर्मराजस्य भूसुरः ।
पुनः पप्रच्छ मासस्य माधवस्य विधिं शुभम् १।
ब्राह्मण उवाच-
धर्मराज महाभाग सम्यग्गुह्यं प्रकाशितम् ।
माधवस्नानजं पुण्यं नराणां मुक्तिदं परम् २।
माधवं माधवे मासि स्नात्वा प्रातः समाहितः ।
कथं संपूजयेद्देवं कैः पुष्पैस्तद्विधिं वद ३।
धर्मराज उवाच-
सर्वेषां पत्रजातीनां तुलसी केशवप्रिया ।
पुष्करादीनि तीर्थानि गंगाद्याः सरितस्तथा ४।
वासुदेवादयो देवा वसंति तुलसीदले ।
सर्वदा सर्वकालेषु तुलसी विष्णुवल्लभा ५।
त्यक्त्वा तु मालती पुष्पं मुक्त्वा च सरसीरुहम् ।
गृहीत्वा तुलसीपत्रं भक्त्या माधवमर्चयेत् ६।

तस्य पुण्यफलं वक्तुमलं शेषोऽपि नो भवेत् ।
अस्नात्वा तुलसीं छित्त्वा देवार्थं पितृकर्मणि ७।
तत्सर्वं निष्फलं याति पंचगव्येन शुध्यति ।
दारिद्र्यदुःखभोगादि पापानि सुबहुन्यपि ८।
तुलसी हरते क्षिप्रं रोगानिव हरीतकी ।
तुलसी कृष्णगौराख्या तयाभ्यर्च्य मधुद्विषम् ९।
विशेषेण हरेर्भक्तो नरो नारायणो भवेत् ।
माधवं सकलं मासं तुलस्या योऽर्चयेद्यतः १०।
त्रिसंध्यं मधुहंतारं नास्ति तस्य पुनर्भवः ।
अलाभे पुष्पपत्राणामन्नाद्येनापि पूजयेत् ११।
शालितंडुल गोधूमैर्यवैर्वापि हरिं सदा ।
प्रातः स्नात्वा विधानेन माधवे माधवप्रिये १२।
पितृदेवमनुष्यांश्च तर्प्पयेत्सचराचरम् ।
योऽश्वत्थमूलं वै सिंचेत्तोयेन बहुना सदा १३।
कुर्यात्प्रदक्षिणां तं तु सर्वदेवमयं ततः ।

योऽश्वत्थमर्चयेद्देवमुदकेन समंततः ।
कुलानामयुतं तेन तारितं स्यान्नसंशयः १४।
अलक्ष्मीः कालकर्णी च दुःस्वप्नो दुर्विचिंतितम् ।
अश्वत्थ तर्प्पणात्तात सर्वदुःखं विलीयते १५।
तर्पिताः पितरस्तेन तेन विष्णुः समर्चितः ।
योऽश्वत्थमर्चयेद्वीरो ग्रहास्तेनैव पूजिताः १६।
श्वेताश्वपुष्पाणि तथा शमीं च हुताशनं चंदनमर्कबिंबम् ।
अश्वत्थवृक्षं च समालभेत ततश्च कुर्यान्निज जातिधर्मान् १७।
कंडूयनं च गोग्रासं स्नात्वा पिप्पलतर्प्पणम् ।
कृत्वा गोविंदपूजां च न स दुर्गतिमाप्नुयात् १८।
त्रयोदश्यां चतुर्दश्यां वैशाख्यां च दिनत्रयम् ।
सर्वाशक्तोपि विधिना नारी वा पुरुषोपि वा १९।
पूर्वोक्तनियमैर्युक्तः प्रातः स्नात्वा च शक्तितः ।
विमुक्तः पातकैः सर्वैः स्वर्गमक्षयमश्नुते २०।
वैशाख्यामपि शक्त्या वा भोजयेद्ब्राह्मणान्दश ।

त्रिरात्रमुत्थितः स्नात्वा सकृच्च प्रयतः शुचिः २१।
गौरान्वा यदि वा कृष्णांस्तिलान्क्षौद्रेण संयुतान् ।
दत्वा द्वादशविप्रेभ्यस्तेनैव स्वस्ति वाचयेत् २२।
प्रीयतां धर्मराजो मे पितॄन्देवांश्च तर्प्पयेत् ।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति २३।
अयुतायुतं च तिष्ठेत्स स्वर्गलोके यथासुखम् ।
मामेव तु न पश्येत्स पूजितोऽखिल दैवतैः २४।
पाकान्नोदक कुंभादि पितृदैवत तुष्टये ।
त्रयोदश्यां चतुर्दश्यां पूर्णायां च दिनत्रयम् २५।
यो दद्याद्भक्तितो विप्र महापापैः प्रमुच्यते ।
सुवर्णतिलपात्रैस्तु ब्राह्मणाञ्छक्तितोऽन्वहम् २६।
तर्प्पयेदुदपात्रैस्तु ब्रह्महत्यां व्यपोहति ।
वैशाख्यां पौर्णमास्यां च सृष्टाः कमलयोनिना २७।
तिला देयाश्च भक्त्या च श्रेयः संतति हेतवे ।
इहार्थे च पुरावृत्तं तदाकर्णय सुव्रत २८।

फलं माधवमासस्य पूर्णायां परमाद्भुतम् ।
मेषसंक्रममारभ्य तिथयस्त्रिंशदुत्तमाः २९।
सर्वयज्ञाधिकाः पुण्याः पुराणेषु प्रकीर्तिताः ।
विशेषतोऽपि तास्तिस्रः पवित्राः पापिदुर्लभाः ३०।
ततोपि पूर्णिमा पुण्या माधवी माधवप्रिया ।
एषा वाराहकल्पादि तिथिराद्या महाफला ३१।
पुरा नारायणेनास्यामादिदैत्यौ विमोहितौ ।
हिरण्याक्ष मधू विप्र पृथिवी च समुद्धृता ३२।
त्रयोदश्यां चतुर्दश्यां पौर्णमास्यामयं विभुः ।

क्रमादेतत्त्रयं चक्रे शुक्लेऽस्मिन्मासि माधवे ३३।
ततः प्रभृति विप्रेंद्र विशेषादेव पूर्णिमा।
कल्पादिः पावना ख्याता कर्मणः कल्पसाक्षिणी ३४।
येन स्नानं न वैशाखे प्रातर्नियमशालिना।
किं तस्य जन्मना विप्र नूनमात्मापकारिणा ३५।
त्रयोदश्यां चतुर्दश्यां पौर्णमास्यां विशेषतः।

अपिसम्यग्विधानेन नारी वा पुरुषोऽपि च ३६।
प्रातः स्नातः सनियमः सर्वपापैः प्रमुच्यते।
स्नानदानार्चनश्राद्धक्रियापुण्यादिवर्जिता ३७।
यस्यातीता च वैशाखी स नूनं निरयालयः।
न वेदेन समं शास्त्रं न तीर्थं गंगया समम् ३८।
न दानं जलगोतुल्यं न वैशाखी समा तिथिः।
जलधेनुं च यो दद्याद्वैशाख्यां विष्णुतत्परः ३९।
त्रयाणामपि देवानां चतुर्थोऽयं विशेषतः।
मातृहा पितृहा चैव भ्रूणहा गुरुतल्पगः ४०।
जलधेनुं समालोक्य मुच्यते सर्वपातकैः।
दशपूर्वान्परान्वंश्यान्नरकात्तारयंतिते ४१।
जलधेनुं प्रयच्छंति वैशाख्यां विधिनात्र ये।
शर्करा फल तांबूलमुपानत्करपत्रिकाः ४२।
प्रयच्छंति द्विजाग्र्येभ्यो धन्यास्ते चात्र कीर्तिताः।
मणिकोदककुंभांश्च पक्वान्नं हैमदक्षिणाम् ४३।

यः प्रयच्छति वैशाख्यां सोऽश्वमेधफलं लभेत्।
अत्राप्युदाहरंतीममितिहासं पुरातनम् ४४।
ब्राह्मणस्य च संवादं प्रेतैः सार्द्धं महावने।
ब्राह्मणो धनशर्मासीन्मध्यदेशे पुरानघ ४५।
कुशाद्यर्थं वनं यातो ददर्शेदमथाद्भुतम्।
भीतोऽपश्यदसौ प्रेतान्दुष्टांस्त्रीनति दारुणान् ४६।
ऊर्ध्वकेशान्सरक्ताक्षान्कृष्णदंतान्कृशोदरान्।
कुर्वतो विविधा रावान्धावतोपि यतस्ततः ४७।
तान्दृष्ट्वा भयसंत्रस्तो ब्राह्मणो विद्रुतो जवात्।
क्रंदमानास्ततस्तेपि तमेवानु ययुस्तदा ४८।
सधर्ष्यमाणस्तैः प्रेतैरुवाच मधुरं वचः।
धनशर्मोवाच-
के यूयं वः कुतोऽवस्था जातेति निरयोचिता ४९।
भयार्त्तमनुकंप्यं मां दुःखितं त्रातुमर्हथ।
वैष्णवं बहुभृत्यं च निःस्वं विप्रं वनागतम् ५०।

भवतामपि सश्रेयो नूनं दास्यति केशवः।
ब्रह्मण्यो भगवान्विष्णुस्तुष्टोमय्यनुकंपया ५१।

अतसीपुष्पसंकाशो विष्णुः पीतांबरो हरिः ।
यस्य श्रवणमात्रेण नाम्नो याति महा तमः ५२।
अनादिनिधनो देवः शंख चक्र गदाधरः ।
अक्षयः पुंडरीकाक्षः प्रेतमोक्षप्रदायकः ५३।
यम उवाच-
नामश्रवण मात्रेण विष्णोस्ते परितोषिताः ।
पिशाचाः पुण्यभावस्था दया दाक्षिण्य यंत्रिताः ५४।
प्रीणितास्तस्यवचसा तदादिष्टेन नोदिताः ।
इदमूचुर्द्विजं प्रेताः क्षुत्तृष्णापूरपीडिताः ५५।
प्रेता ऊचु-
दर्शनेनैव ते विप्र नामश्रवणतो हरेः ।
भावमन्यमनुप्राप्ता वयं जाता दयालवः ५६।
अपाकरोति दुरितं श्रेयश्च योजयत्यपि ।

यशो विस्तारयत्याशु नूनं वैष्णवसंगमः ५७।
रसायनमयी शीता परमानंददायिनी ।
नानंदयति कं नाम वैष्णवामृतचंद्रिका ५८।
अयं कृतघ्न नामास्ति द्वितीयोऽयं विदैवतः ।
अवैशाखस्तृतीयोऽयं त्रयाणामपि पापकृत् ५९।
सदैवानुष्ठितानेन पापेनाति कृतघ्नता ।
तेनास्य कर्मजं नाम कृतघ्नाख्यं व्यवस्थितम् ६०।
सुदास इति नाम्नायं शूद्रो ऽभूत्पूर्वजन्मनि ।
कृतघ्नस्तेन पापेन प्राप्तोऽवस्थामिमां द्विज ६१।
अतिपापिनि धूर्ते च गुरुस्वाम्यहितेऽपि च ।
निष्कृतिर्विद्यते विप्र कृतघ्ने नास्ति निष्कृतिः ६२।
नानानिरयसंघातं शरीरैर्यातना क्षमैः ।
अनुभूयतांत्ववस्थामंत्यामेतां गतो द्विज ६३।
अनेनान्नं सदा भुक्तमकृत्वा देवतार्चनम् ।
अदत्वा गुरुविप्रेभ्यस्तेनैवायं विदैवतः ६४।

अयं दशसहस्राणां ग्रामाणामीश्वरो नृपः ।
हरिवीर इति ख्यातो नाम्नासीत्पूर्वजन्मनि ६५।
रोषाहंकारनास्तिक्यैर्गुर्वाज्ञालंघनोद्यतः ।
अकृत्वैव महायज्ञान्भुक्तवान्विप्र निंदकः ६६।
कर्मणा तेन पापेन महानरकसंकटम् ।
अनुभूय ततः प्रेतो जातो नाम्ना विदैवतः ६७।
अवैशाखस्तृतीयोऽहं त्रयाणामपि पापकृत् ।
तेन मे कर्मजं नाम ब्राह्मणोऽहं व्यवस्थितः ६८।
मध्यदेशे भवं नाम्ना गौतमो गोत्रतोऽप्यहम् ।
विप्रो वासपुरेवासी यज्वाऽऽसं पूर्वजन्मनि ६९।

मया केवलमेवैकं श्रौतमार्गानुसारिणा ।
उद्दिश्य माधवं देवं न स्नातं मासि माधवे ७०।
न दत्तं न हुतं किंचिद्वैशाख्यां चाविशेषतः ।
नार्चितो मधुहा तत्र तोषिता न मनीषिणः ७१।
मणिकोदककुंभैश्च न दानैः पितृदेवताः ।

तर्पिता न तिला दत्ताः सक्षौद्राः श्रोत्रियेषु च ७२।
न पुष्पफलतांबूल चंदन व्यजनांबरैः ।
विद्वांसो नार्चितास्तत्र पितृदैवततुष्टये ७३।
मया नैकापि वैशाखी पूर्णा पूर्णफल प्रदा ।
स्नानदानक्रियापूजा सुकृतैः परिपालिता ७४।
तेन मे वैदिकं कर्म सर्वं चैव तु निष्फलम् ।
ततोऽवैशाखनामाहं प्रेतो जातोऽस्मि सर्वतः ७५।
एतत्ते सर्वमाख्यातं त्रयाणामपि कारणम् ।
त्वं नो भव समुद्धर्ता पापाद्विप्रोसि वै यतः ७६।
विमुक्तं ब्रह्मतीर्थं च साधवः परमं यतः ।
तारयंति महापापान्निरयेभ्योऽपि संश्रितान् ७७।
गंगादि पुण्यतीर्थेषु यो नरः स्नाति सर्वदा ।
यः करोति सतां संगं तयोः सत्संगमो वरः ७८।
अथवा मम पुत्रोऽस्ति धनशर्मेति विश्रुतः ।
तं गत्वा बोधय स्वामिन्नस्मदर्थे कृतोद्यमः ७९।

कार्ये समुद्यमं कृत्वा परेषां समुपस्थिते ।
पुष्कलं फलमाप्नोति यज्ञदानक्रियाधिकम् ८०।
यम उवाच-
प्रेतवाक्यं तदाकर्ण्य धनशर्माति दुःखितः ।
स तं जनकमाज्ञाय पतितं निरये निजम् ८१।
आत्मानमभितो निंदन्निदं वचनमब्रवीत् ।
धनशर्मोवाच-
अहं तव सुतः स्वामिन्गौतमस्य निरर्थकः ८२।
यस्तु पुत्रो न निस्तारं पितुः कुर्यादतंद्रितः ।
आत्मानं पावयेन्नासावदाता द्रव्यवानिति ८३।
धर्मो हि गहनो ज्ञेयः प्रयत्नेनापि धीमता ।
यथा मम पिता च त्वमिमां प्राप्तोसि दुर्गतिम् ८४।
यदा च सुखसंतानं न मत्तः प्राप्तवानसि ।
लोकयोः सुखसंताने तथा स तनयो मतः ८५।
द्वौ गुरू पुरुषस्येह पिता माता च धर्मतः ।

तयोरपि पिता श्रेयान्बीजप्राधान्यदर्शनात् ८६।
किं करोमि क्व गच्छामि कथं तातगतिस्तव ।
धर्मतत्त्वं न जानामि संश्रयामि भवद्वचः ८७।

प्रेत उवाच-
शृणु पुत्र वचः सत्यं भाविनोऽर्थस्य मे बलात् ।
अथ पुण्येन केनापि भवित्री सुगतिर्मम ८८।
मया श्रौतानि कर्माणि कुर्वता किल गर्वतः ।
अनादृतं गुरुवचो गुरुस्तत्रावमानितः ८९।
गुरूणामपमानेन प्रहर्षक्रोधविस्मयैः ।
पुण्यानि क्षयमायांति यशांसीव हि दुर्नयैः ९०।
पौराणिक विधानेन कर्म श्रौताविरोधि यत् ।
केवलं वैदिकं कर्म कृतमज्ञानतो मया ९१।
पापेंधन दवज्वाला पापद्रुमकुठारिका ।
कृता नैकापि वैशाखी विधिना पुत्र पूर्णिमा ९२।
अव्रता यस्य वैशाखी सोऽवैशाखो भवेन्नरः ।

दशजन्मानि च ततस्तिर्यग्योनिषु जायते ९३।
चिरं भुक्त्वा दुःखमंते प्रेतः पर्यायतो भवेत् ।
लभते मानुषं जन्म कथंचिदपि दुर्लभम् ९४।
उपायं ते वदिष्यामि प्रेतमोक्षकरं परम् ।
श्रुतवान्यदहंपूर्वजन्मनिस्वगुरोर्मुखात् ९५।
गच्छ पुत्र गृहं स्नात्वा यमुनायां विधानतः ।
अद्यतः सर्वगतिदा कल्पाद्या साप्युपागता ।
पञ्चमेऽहनि वैशाखी पितृदेवार्चने हिता ९६।
पानीयमप्यत्र तिलैर्विमिश्रं सहोदकुंभान्नफलानि भक्त्या ।
दद्यात्पितृभ्यो भवतीह दत्तं श्राद्धं सदा तेन समा सहस्रम् ९७।
वैशाख्यां पौर्णमास्यां यो भोजयेद्भूमिदेवताः ।
सिक्थेसिक्थे भवेत्तृप्तिः पितृणां युगसंख्यया ९८।
वैशाख्यां विधिना स्नात्वा भोजयेद्ब्राह्मणान्दश ।
पायसं सर्वपापेभ्यो मुच्यते नात्र संशयः ९९।
गौरान्वा यदि वा कृष्णांस्तिलान्क्षौद्रेण संयुतान् ।

दत्वा दशभ्यो विप्रेभ्यस्तेनैव स्वस्ति वाचयेत् १००।
प्रीयतां धर्मराजेति पितॄन्देवांश्च तर्पयेत् ।
यावज्जीवकृतं पापं तत्क्षणादेव नश्यति १०१।
वैशाख्यां पौर्णमास्यां च सृष्टाः कमलयोनिना ।
तिला देयाश्च भक्त्या च स्पृश्याः सर्वांगतो द्विज १०२।
यस्तिलैर्यवसम्मिश्रैः स्नाति सर्वांगतस्तदा ।
तस्य ब्रह्मा च धर्मोऽत्र ददाति वरमीप्सितम् १०३।
प्रीतये धर्मराजस्य यो दद्यादुदकुंभकान् ।
सप्तसप्त कुलं तेन तारितं स्यान्न संशयः १०४।
त्रयोदश्यां चतुर्दश्यां पूर्णायां भक्तितत्परः ।
स्नात्वा जप्त्वा तथा हुत्वा दत्वा संपूज्य माधवम् १०५।

यत्फलं जायते पुत्र तदस्माकं प्रयच्छ भोः ।
नैतौ परिचितौ प्रेतौ हित्वा स्वर्गतिमाश्रये १०६।
एतयोरपिपापस्य ह्यं तोयं समुपस्थितः ।
यम उवाच-

तथेत्युक्त्वा गतः सर्वं ततश्चक्रे स वै द्विजः १०७।
प्रीतः परमया भक्त्या वैशाख्यां स्नानदानकृत् ।
स्नातः समुदितो भक्त्या प्राप्य माधवपूर्णिमाम् १०८।
दत्वा बहुनि दानानि तेभ्यः पुण्यं ददौ पृथक् ।
तत्क्षणादेव ते सर्वे विमानस्था दिवं ययुः १०९।
तत्पुण्यदानयोगेन मुदिता द्विजसत्तम ।
धनशर्मापि विप्रेंद्र श्रुःतिस्मृतिपुराणवित् ११० ।
भुक्त्वा भोगांश्चिरं कालं ब्रह्मलोकमवाप्तवान् ।
एषा पुण्यतमा तस्माद्वैशाखी विश्वपावनी १११।
कथ्यते तु मया विप्र समासेनातिगौरवात् ११२।
धन्यास्त एव कृतिनश्च त एव जाता लोके त एव पुरुषाः पुरुषार्थभाजः ।
ये माधवे मधुनिषूदनमर्चयंति प्रातर्निमज्ज्य नियमेन विशुद्धचित्ताः ११३।
यो माधवे मासि नरः प्रभाते स्नातः समाराधयते रमेशम् ।
यमैरुपेतो नियमैरशेषैर्वृतोऽपि नूनं स निहंति पापम् ११४।
तैरेवकालो विजितस्त एव नरेषु धन्या विगतैनसस्ते ।

त एव गर्भे न विशंति भूयो मज्जंति ये माधवमासि युक्ताः ११५।
स माधवो गर्जति यज्ञयोगात्तपः क्रिया दानविधान योगात् ।
यस्मिन्कृतं मासि कथंचिदल्पं पुण्यं पुनः स्यादिह कल्पतुल्यम् ११६।
मज्जतो हि मनुजस्य माधवे माधवार्चनकृते दिनोदये ।
तामसोपि जलबिंदुसंगमादंगमावहति पावनं यतः ११७।
तानि देहमधिरुह्य देहिनस्तावदेव विचरंत्यघानि च ।
यावदेति न स माधवाह्वयः श्रीरमारमणवल्लभो विराट् ११९।
मेरुमंदरतुल्यानि पापान्युग्राण्यनेकशः ।
दहते माधवो मासः स्नातो माधववल्लभः १२०।
इदं संक्षेपतः प्रोक्तं मया तेऽनुग्रहाद्द्विज ।
वैशाखस्नानमाहात्म्यं श्रोतुः पापक्षयं करम् १२१।
यस्तु श्रोष्यति भक्त्यैनमितिहासं मयोदितम् ।
सोऽपि पापविनिर्मुक्तो न मामालोकयिष्यति १२२।
ब्रह्महत्यादि पापानि बहुशोऽपि कृतान्यपि ।
वैशाखस्य विधानेन तानि नश्यंति निश्चितम् १२३।

त्रिंशत्पूर्वान्परांस्त्रिंशत्त्रिंशच्चैव परावरान् ।
वैशाखे विधिना स्नातो नरकादुद्धरेत्पितॄन् १२४।
एकतः सर्वतीर्थानि सर्वेयज्ञाः सदक्षिणाः ।
एकतो माधवो मासो नियमादनुपालितः १२५।

यतो भगवतस्तस्य हरेरुत्कृष्टकर्मणः ।
प्रियोऽसौ माधवोमासः सर्वेभ्यः प्रवरोऽधिकः १२६।
संशयं नो विधेहीति महीदेव कथंचन ।
वैशाखं प्रति वै मासं समासाद्यन्मयोदितम् १२७।
इहार्थे यत्पुरावृत्तं तदाकर्णय चाद्भुतम् ।
अनाख्येयमपीदं ते कथयिष्ये कथानकम् १२८।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये अष्टनवतितमोऽध्यायः ९८।

Roman transliteration

sūta uvāca-
etacchrutvā vacastasya dharmarājasya bhūsuraḥ |
punaḥ papraccha māsasya mādhavasya vidhiṃ śubham 1|
brāhmaṇa uvāca-
dharmarāja mahābhāga samyagguhyaṃ prakāśitam |
mādhavasnānajaṃ puṇyaṃ narāṇāṃ muktidaṃ param 2|
mādhavaṃ mādhave māsi snātvā prātaḥ samāhitaḥ |
kathaṃ saṃpūjayeddevaṃ kaiḥ puṣpaistadvidhiṃ vada 3|
dharmarāja uvāca-
sarveṣāṃ patrajātīnāṃ tulasī keśavapriyā |
puṣkarādīni tīrthāni gaṃgādyāḥ saritastathā 4|
vāsudevādayo devā vasaṃti tulasīdale |
sarvadā sarvakāleṣu tulasī viṣṇuvallabhā 5|
tyaktvā tu mālatī puṣpaṃ muktvā ca sarasīruham |
gṛhītvā tulasīpatraṃ bhaktyā mādhavamarcayet 6|

tasya puṇyaphalaṃ vaktumalaṃ śeṣo'pi no bhavet |
asnātvā tulasīṃ chittvā devārthaṃ pitṛkarmaṇi 7|
tatsarvaṃ niṣphalaṃ yāti paṃcagavyena śudhyati |
dāridryaduḥkhabhogādi pāpāni subahūnyapi 8|
tulasī harate kṣipraṃ rogāniva harītakī |
tulasī kṛṣṇagaurākhyā tayābhyarcya madhudviṣam 9|
viśeṣeṇa harerbhakto naro nārāyaṇo bhavet |
mādhavaṃ sakalaṃ māsaṃ tulasyā yo'rcayedyataḥ 10|
trisaṃdhyaṃ madhuhaṃtāraṃ nāsti tasya punarbhavaḥ |
alābhe puṣpapatrāṇāmannādyenāpi pūjayet 11|
śālitaṃḍula godhūmairyavairvāpi hariṃ sadā |
prātaḥ snātvā vidhānena mādhave mādhavapriye 12|
pitṛdevamanuṣyāṃśca tarppayetsacarācaram |
yo'śvatthamūlaṃ vai siṃcettoyena bahunā sadā 13|
kuryātpradakṣiṇāṃ taṃ tu sarvadevamayaṃ tataḥ |

yo'śvatthamarcayeddevamudakena samaṃtataḥ |
kulānāmayutaṃ tena tāritaṃ syānnasaṃśayaḥ 14|
alakṣmīḥ kālakarṇī ca duḥsvapno durviciṃtitam |
aśvattha tarppaṇāttāta sarvaduḥkhaṃ vilīyate 15|
tarpitāḥ pitarastena tena viṣṇuḥ samarcitaḥ |
yo'śvatthamarcayedvīro grahāstenaiva pūjitāḥ 16|
śvetāśvapuṣpāṇi tathā śamīṃ ca hutāśanaṃ caṃdanamarkabiṃbam |
aśvatthavṛkṣaṃ ca samālabheta tataśca kuryānnija jātidharmān 17|

kaṃḍūyanaṃ ca gograsaṃ snātvā pippalatarppaṇam |
kṛtvā goviṃdapūjāṃ ca na sa durgatimāpnuyāt 18|
trayodaśyāṃ caturdaśyāṃ vaiśākhyāṃ ca dinatrayam |
sarvāśaktopi vidhinā nārī vā puruṣopi vā 19|
pūrvoktaniyamairyuktaḥ prātaḥ snātvā ca śaktitaḥ |
vimuktaḥ pātakaiḥ sarvaiḥ svargamakṣayamaśnute 20|
vaiśākhyāmapi śaktyā vā bhojayedbrāhmaṇāndaśa |

trirātramutthitaḥ snātvā sakṛcca prayataḥ śuciḥ 21|
gaurānvā yadi vā kṛṣṇāṃstilānkṣaudreṇa saṃyutān |
datvā dvādaśaviprebhyastenaiva svasti vācayet 22|
prīyatāṃ dharmarājo me pitṝndevāṃśca tarppayet |
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇādeva naśyati 23|
ayutāyutaṃ ca tiṣṭhetsa svargaloke yathāsukham |
māmeva tu na paśyetsa pūjito'khila daivataiḥ 24|
pākānnodaka kuṃbhādi pitṛdaivata tuṣṭaye |
trayodaśyāṃ caturdaśyāṃ pūrṇāyāṃ ca dinatrayam 25|
yo dadyādbhaktito vipra mahāpāpaiḥ pramucyate |
suvarṇatilapātraistu brāhmaṇāñchaktito'nvaham 26|
tarppayedudapātraistu brahmahatyāṃ vyapohati |
vaiśākhyāṃ paurṇamāsyāṃ ca sṛṣṭāḥ kamalayoninā 27|
tilā deyāśca bhaktyā ca śreyaḥ saṃtati hetave |
ihārthe ca purāvṛttaṃ tadākarṇaya suvrata 28|

phalaṃ mādhavamāsasya pūrṇāyāṃ paramādbhutam |
meṣasaṃkramamārabhya tithayastriṃśaduttamāḥ 29|
sarvayajñādhikāḥ puṇyāḥ purāṇeṣu prakīrtitāḥ |
viśeṣato'pi tāstisraḥ pavitrāḥ pāpidurlabhāḥ 30|
tatopi pūrṇimā puṇyā mādhavī mādhavapriyā |
eṣā vārāhakalpādi tithirādyā mahāphalā 31|
purā nārāyaṇenāsyāmādidaityau vimohitau |
hiraṇyākṣa madhū vipra pṛthivī ca samuddhṛtā 32|
trayodaśyāṃ caturdaśyāṃ paurṇamāsyāmayaṃ vibhuḥ |
kramādetattrayaṃ cakre śukle'sminmāsi mādhave 33|
tataḥ prabhṛti vipreṃdra viśeṣādeva pūrṇimā |
kalpādiḥ pāvanā khyātā karmaṇaḥ kalpasākṣiṇī 34|
yena snānaṃ na vaiśākhe prātarniyamaśālinā |
kiṃ tasya janmanā vipra nūnamātmāpakāriṇā 35|
trayodaśyāṃ caturdaśyāṃ paurṇamāsyāṃ viśeṣataḥ |

apisamyagvidhānena nārī vā puruṣo'pi ca 36|
prātaḥ snātaḥ saniyamaḥ sarvapāpaiḥ pramucyate |
snānadānārcanaśrāddhakriyāpuṇyādivarjitā 37|
yasyātītā ca vaiśākhī sa nūnaṃ nirayālayaḥ |
na vedena samaṃ śāstraṃ na tīrthaṃ gaṃgayā samam 38|
na dānaṃ jalagotulyaṃ na vaiśākhī samā tithiḥ |
jaladhenuṃ ca yo dadyādvaiśākhyāṃ viṣṇutatparaḥ 39|
trayāṇāmapi devānāṃ caturtho'yaṃ viśeṣataḥ |
mātṛhā pitṛhā caiva bhrūṇahā gurutalpagaḥ 40|
jaladhenuṃ samālokya mucyate sarvapātakaiḥ |
daśapūrvānparānvaṃśyānnarakāttārayaṃtite 41|
jaladhenuṃ prayacchaṃti vaiśākhyāṃ vidhinātra ye |
śarkarā phala tāṃbūlamupānatkarapatrikāḥ 42|

prayacchaṃti dvijāgryebhyo dhanyāste cātra kīrtitāḥ |
maṇikodakakuṃbhāṃśca pakvānnaṃ haimadakṣiṇām 43|

yaḥ prayacchati vaiśākhyāṃ so'śvamedhaphalaṃ labhet |
atrāpyudāharaṃtīmamitihāsaṃ purātanam 44|
brāhmaṇasya ca saṃvādaṃ pretaiḥ sārddhaṃ mahāvane |
brāhmaṇo dhanaśarmāsīnmadhyadeśe purānagha 45|
kuśādyarthaṃ vanaṃ yāto dadarśedamathādbhutam |
bhīto'paśyadasau pretānduṣṭāṃstrīnati dāruṇān 46|
ūrdhvakeśānsaraktākṣānkṛṣṇadaṃtānkṛśodarān |
kurvato vividhā rāvāndhāvatopi yatastataḥ 47|
tāndṛṣṭvā bhayasaṃtrasto brāhmaṇo vidruto javāt |
kraṃdamānāstatastepi tamevānu yayustadā 48|
sadharṣyamāṇastaiḥ pretairuvāca madhuraṃ vacaḥ |
dhanaśarmovāca-
ke yūyaṃ vaḥ kuto'vasthā jāteti nirayocitā 49|
bhayārttamanukaṃpyaṃ māṃ duḥkhitaṃ trātumarhatha |
vaiṣṇavaṃ bahubhṛtyaṃ ca niḥsvaṃ vipraṃ vanāgatam 50|

bhavatāmapi saśreyo nūnaṃ dāsyati keśavaḥ |
brahmaṇyo bhagavānviṣṇustuṣṭomayyanukaṃpayā 51|
atasīpuṣpasaṃkāśo viṣṇuḥ pītāṃbaro hariḥ |
yasya śravaṇamātreṇa nāmno yāti mahā tamaḥ 52|
anādinidhano devaḥ śaṃkha cakra gadādharaḥ |
akṣayaḥ puṃḍarīkākṣaḥ pretamokṣapradāyakaḥ 53|
yama uvāca-
nāmaśravaṇa mātreṇa viṣṇoste paritoṣitāḥ |
piśācāḥ puṇyabhāvasthā dayā dākṣiṇya yaṃtritāḥ 54|
prīṇitāstasyavacasā tadādiṣṭena noditāḥ |
idamūcurdvijaṃ pretāḥ kṣuttṛṣṇāpūrapīḍitāḥ 55|
pretā ūcu-
darśanenaiva te vipra nāmaśravaṇato hareḥ |
bhāvamanyamanuprāptā vayaṃ jātā dayālavaḥ 56|
apākaroti duritaṃ śreyaśca yojayatyapi |

yaśo vistārayatyāśu nūnaṃ vaiṣṇavasaṃgamaḥ 57|
rasāyanamayī śītā paramānaṃdadāyinī |
nānaṃdayati kaṃ nāma vaiṣṇavāmṛtacaṃdrikā 58|
ayaṃ kṛtaghna nāmāsti dvitīyo'yaṃ vidaivataḥ |
avaiśākhastṛtīyo'yaṃ trayāṇāmapi pāpakṛt 59|
sadaivānuṣṭhitānena pāpenāti kṛtaghnatā |
tenāsya karmajaṃ nāma kṛtaghnākhyaṃ vyavasthitam 60|
sudāsa iti nāmnāyaṃ śūdro 'bhūtpūrvajanmani |
kṛtaghnastena pāpena prāpto'vasthāmimāṃ dvija 61|
atipāpini dhūrte ca gurusvāmyahite'pi ca |
niṣkṛtirvidyate vipra kṛtaghne nāsti niṣkṛtiḥ 62|
nānānirayasaṃghātaṃ śarīrairyātanā kṣamaiḥ |
anubhūyatāṃtvavasthāmaṃtyāmetāṃ gato dvija 63|
anenānnaṃ sadā bhuktamakṛtvā devatārcanam |
adatvā guruviprebhyastenaivāyaṃ vidaivataḥ 64|

ayaṃ daśasahasrāṇāṃ grāmāṇāmīśvaro nṛpaḥ |
harivīra iti khyāto nāmnāsītpūrvajanmani 65|

roṣāhaṃkāranāstikyairgurvājñālaṃghanodyataḥ |
akṛtvaiva mahāyajñānbhuktavānvipra niṃdakaḥ 66|
karmaṇā tena pāpena mahānarakasaṃkaṭam |
anubhūya tataḥ preto jāto nāmnā vidaivataḥ 67|
avaiśākhastṛtīyo'haṃ trayāṇāmapi pāpakṛt |
tena me karmajaṃ nāma brāhmaṇo'haṃ vyavasthitaḥ 68|
madhyadeśe bhavaṃ nāmnā gautamo gotrato'pyaham |
vipro vāsapurevāsī yajvā"saṃ pūrvajanmani 69|
mayā kevalamevaikaṃ śrautamārgānusāriṇā |
uddiśya mādhavaṃ devaṃ na snātaṃ māsi mādhave 70|
na dattaṃ na hutaṃ kiṃcidvaiśākhyāṃ cāviśeṣataḥ |
nārcito madhuhā tatra toṣitā na manīṣiṇaḥ 71|
maṇikodakakuṃbhaiśca na dānaiḥ pitṛdevatāḥ |

tarpitā na tilā dattāḥ sakṣaudrāḥ śrotriyeṣu ca 72|
na puṣpaphalatāṃbūla caṃdana vyajanāṃbaraiḥ |
vidvāṃso nārcitāstatra pitṛdaivatatuṣṭaye 73|
mayā naikāpi vaiśākhī pūrṇā pūrṇaphala pradā |
snānadānakriyāpūjā sukṛtaiḥ paripālitā 74|
tena me vaidikaṃ karma sarvaṃ caiva tu niṣphalam |
tato'vaiśākhanāmāhaṃ preto jāto'smi sarvataḥ 75|
etatte sarvamākhyātaṃ trayāṇāmapi kāraṇam |
tvaṃ no bhava samuddhartā pāpādviprosi vai yataḥ 76|
vimuktaṃ brahmatīrthaṃ ca sādhavaḥ paramaṃ yataḥ |
tārayaṃti mahāpāpānnirayebhyo'pi saṃśritān 77|
gaṃgādi puṇyatīrtheṣu yo naraḥ snāti sarvadā |
yaḥ karoti satāṃ saṃgaṃ tayoḥ satsaṃgamo varaḥ 78|
athavā mama putro'sti dhanaśarmeti viśrutaḥ |
taṃ gatvā bodhaya svāminnasmadarthe kṛtodyamaḥ 79|

kārye samudyamaṃ kṛtvā pareṣāṃ samupasthite |
puṣkalaṃ phalamāpnoti yajñadānakriyādhikam 80|
yama uvāca-
pretavākyaṃ tadākarṇya dhanaśarmāti duḥkhitaḥ |
sa taṃ janakamājñāya patitaṃ niraye nijam 81|
ātmānamabhito niṃdannidaṃ vacanamabravīt |
dhanaśarmovāca-
ahaṃ tava sutaḥ svāmingautamasya nirarthakaḥ 82|
yastu putro na nistāraṃ pituḥ kuryādataṃdritaḥ |
ātmānaṃ pāvayennāsāvadātā dravyavāniti 83|
dharmo hi gahano jñeyaḥ prayatnenāpi dhīmatā |
yathā mama pitā ca tvamimāṃ prāptosi durgatim 84|
yadā ca sukhasaṃtānaṃ na mattaḥ prāptavānasi |
lokayoḥ sukhasaṃtāne tathā sa tanayo mataḥ 85|
dvau gurū puruṣasyeha pitā mātā ca dharmataḥ |

tayorapi pitā śreyānbījaprādhānyadarśanāt 86|
kiṃ karomi kva gacchāmi kathaṃ tātagatistava |
dharmatattvaṃ na jānāmi saṃśrayāmi bhavadvacaḥ 87|
preta uvāca-
śṛṇu putra vacaḥ satyaṃ bhāvino'rthasya me balāt |
atha puṇyena kenāpi bhavitrī sugatirmama 88|
mayā śrautāni karmāṇi kurvatā kila garvataḥ |

anādṛtaṃ guruvaco gurustatrāvamānitaḥ 89|
gurūṇāmapamānena praharṣakrodhavismayaiḥ |
puṇyāni kṣayamāyāṃti yaśāṃsīva hi durnayaiḥ 90|
paurāṇika vidhānena karma śrautāvirodhi yat |
kevalaṃ vaidikaṃ karma kṛtamajñānato mayā 91|
pāpeṃdhana davajvālā pāpadrumakuṭhārikā |
kṛtā naikāpi vaiśākhī vidhinā putra pūrṇimā 92|
avratā yasya vaiśākhī so'vaiśākho bhavennaraḥ |

daśajanmāni ca tatastiryagyoniṣu jāyate 93|
ciraṃ bhuktvā duḥkhamaṃte pretaḥ paryāyato bhavet |
labhate mānuṣaṃ janma kathaṃcidapi durlabham 94|
upāyaṃ te vadiṣyāmi pretamokṣakaraṃ param |
śrutavānyadahaṃpūrvajanmanisvagurormukhāt 95|
gaccha putra gṛhaṃ snātvā yamunāyāṃ vidhānataḥ |
adyataḥ sarvagatidā kalpādyā sāpyupāgatā |
paścime'hani vaiśākhī pitṛdevārcane hitā 96|
pānīyamapyatra tilairvimiśraṃ sahodakuṃbhānnaphalāni bhaktyā |
dadyātpitṛbhyo bhavatīha dattaṃ śrāddhaṃ sadā tena samā sahasram 97|
vaiśākhyāṃ paurṇamāsyāṃ yo bhojayedbhūmidevatāḥ |
sikthesikthe bhavettṛptiḥ pitṝṇāṃ yugasaṃkhyayā 98|
vaiśākhyāṃ vidhinā snātvā bhojayedbrāhmaṇāndaśa |
pāyasaṃ sarvapāpebhyo mucyate nātra saṃśayaḥ 99|
gaurānvā yadi vā kṛṣṇāṃstilānkṣaudreṇa saṃyutān |

datvā daśabhyo viprebhyastenaiva svasti vācayet 100|
prīyatāṃ dharmarājeti pitṝndevāṃśca tarpayet |
yāvajjīvakṛtaṃ pāpaṃ tatkṣaṇādeva naśyati 101|
vaiśākhyāṃ paurṇamāsyāṃ ca srṣṭāḥ kamalayoninā |
tilā deyāśca bhaktyā ca spṛśyāḥ sarvāṃgato dvija 102|
yastilairyavasammiśraiḥ snāti sarvāṃgatastadā |
tasya brahmā ca dharmo'tra dadāti varamīpsitam 103|
prītaye dharmarājasya yo dadyādudakuṃbhakān |
saptasapta kulaṃ tena tāritaṃ syānna saṃśayaḥ 104|
trayodaśyāṃ caturdaśyāṃ pūrṇāyāṃ bhaktitatparaḥ |
snātvā japtvā tathā hutvā datvā saṃpūjya mādhavam 105|
yatphalaṃ jāyate putra tadasmākaṃ prayaccha bhoḥ |
naitau paricitau pretau hitvā svargatimāśraye 106|
etayorapipāpasya hyaṃ toyaṃ samupasthitaḥ |
yama uvāca-

tathetyuktvā gataḥ sarvaṃ tataścakre sa vai dvijaḥ 107|
prītaḥ paramayā bhaktyā vaiśākhyāṃ snānadānakṛt |
snātaḥ samudito bhaktyā prāpya mādhavapūrṇimām 108|
datvā bahūni dānāni tebhyaḥ puṇyaṃ dadau pṛthak |
tatkṣaṇādeva te sarve vimānasthā divaṃ yayuḥ 109|
tatpuṇyadānayogena muditā dvijasattama |
dhanaśarmāpi vipreṃdra śruḥtismṛtipurāṇavit 110 |
bhuktvā bhogāṃściraṃ kālaṃ brahmalokamavāptavān |
eṣā puṇyatamā tasmādvaiśākhī viśvapāvanī 111|
kathyate tu mayā vipra samāsenātigauravāt 112|
dhanyāsta eva kṛtinaśca ta eva jātā loke ta eva puruṣāḥ puruṣārthabhājaḥ |
ye mādhave madhuniṣūdanamarcayaṃti prātarnimajjya niyamena viśuddhacittāḥ 113|

yo mādhave māsi naraḥ prabhāte snātaḥ samārādhayate rameśam |
yamairupeto niyamairaśeṣairvṛto'pi nūnaṃ sa nihaṃti pāpam 114|
tairevakālo vijitasta eva nareṣu dhanyā vigatainasaste |

ta eva garbhe na viśaṃti bhūyo majjaṃti ye mādhavamāsi yuktāḥ 115|
sa mādhavo garjati yajñayogāttapaḥ kriyā dānavidhāna yogāt |
yasminkṛtaṃ māsi kathaṃcidalpaṃ puṇyaṃ punaḥ syādiha kalpatulyam 116|
majjato hi manujasya mādhave mādhavārcanakṛte dinodaye |
tāmasopi jalabiṃdusaṃgamādaṃgamāvahati pāvanaṃ yataḥ 117|
tāni dehamadhiruhya dehinastāvadeva vicaraṃtyaghāni ca |
yāvadeti na sa mādhavāhvayaḥ śrīramāramaṇavallabho virāṭ 119|
merumaṃdaratulyāni pāpānyugrāṇyanekaśaḥ |
dahate mādhavo māsaḥ snāto mādhavavallabhaḥ 120|
idaṃ saṃkṣepataḥ proktaṃ mayā te'nugrahāddvija |
vaiśākhasnānamāhātmyaṃ śrotuḥ pāpakṣayaṃ karam 121|
yastu śroṣyati bhaktyainamitihāsaṃ mayoditam |
so'pi pāpavinirmukto na māmālokayiṣyati 122|
brahmahatyādi pāpāni bahuśo'pi kṛtānyapi |
vaiśākhasya vidhānena tāni naśyaṃti niścitam 123|

triṃśatpūrvānparāṃstriṃśattriṃśaccaiva parāvarān |
vaiśākhe vidhinā snāto narakāduddharetpitṝn 124|
ekataḥ sarvatīrthāni sarveyajñāḥ sadakṣiṇāḥ |
ekato mādhavo māso niyamādanupālitaḥ 125|
yato bhagavatastasya harerutkṛṣṭakarmaṇaḥ |
priyo'sau mādhavomāsaḥ sarvebhyaḥ pravaro'dhikaḥ 126|
saṃśayaṃ no vidhehīti mahīdeva kathaṃcana |
vaiśākhaṃ prati vai māsaṃ samāsādyanmayoditam 127|
ihārthe yatpurāvṛttaṃ tadākarṇaya cādbhutam |
anākhyeyamapīdaṃ te kathayiṣye kathānakam 128|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye aṣṭanavatitamo'dhyāyaḥ 98|

English translation

Sūta said :

1-3. Having heard these words of that Dharmarāja (i.e. Yama), the brāhmaṇa again asked him about the auspicious rite of Vaiśākha .

The brāhmaṇa said :

O magnanimous Dharmarāja, you have properly disclosed the secret of the religious merit due to a bath in Vaiśākha which gives salvation to men, and is great. Tell me the manner in which a man, being calm and having bathed in the morning, should worship the god (Viṣṇu) and with which flowers in the month of Vaiśākha.

Dharmarāja (i.e. Yama) said :

4-11a. Of all kinds of leaves Tulasī is dear to Viṣṇu. Holy places like Puṣkara , so also rivers like Gaṅgā and gods like Viṣṇu live in the leaf of Tulasī. Always and at all times Tulasī is dear to Viṣṇu. Leaving

the flower of jasmine and abandoning a lotus, and taking a Tulasī leaf a man should devoutly worship Viṣṇu. Even Śeṣa would not be able to describe the fruit of the religious merit due to it. All that—plucking a Tulasī leaf in honour of a deity or for a rite in honour of the dead ancestors without bathing—becomes fruitless. (Such a man) becomes pure by (drinking) the five products of a cow. As yellow myrobalan removes diseases, so Tulasī quickly removes very many sins like poverty and experiencing calamities. A man, a devotee of Viṣṇu, who especially worships Viṣṇu with (leaves of) Tulasī called Kṛṣṇagaurā, would become Viṣṇu. He who, being restrained, would worship (Viṣṇu) the killer of Madhu at three times of the day during the entire month of Vaiśākha, has no rebirth.

11b-17. A man should always worship Viṣṇu even with food etc. if flowers and leaves are not available, or with rice grains or wheat. He should gratify, after bathing in the morning, with proper rites deities, dead ancestors and men along with the mobile and the immobile. He who always would sprinkle profuse water at the root of the Aśvattha (tree), and would go round it full of all gods, or he who would worship with water god Aśvattha on all sides, has liberated a myriad (members of) his family. There is no doubt about it. All griefs like poverty, misfortune, bad dreams and bad thoughts melt away by gratifying Aśvattha, O dear one. He, the hero, who would worship Aśvattha has gratified his dead ancestors, has worshipped Viṣṇu; he alone has worshipped the Planets. He should touch white flowers, so also śamī (leaves), fire, sandal, Sun's orb and Aśvattha tree, and then should perform the duties of his caste.

18-21a. After scratching (the body of a cow), giving a morsel to a cow, after having bathed and gratified a pippala , and having worshipped Viṣṇu, he would not face misfortune. A woman or a man, though quite weak, who, observing rules already stated, bathes according to her or his capacity in the morning for the three days of Vaiśākha—the thirteenth, the fourteenth (of the bright half) and the full-moon day, gets free from all sins and obtains inexhaustible heaven (i.e. obtains heaven eternally).

21b-26a. If a man, being restrained and pure, gets up on the three nights (i.e. the days, viz. the twelfth, the thirteenth and the full-moon day), and feeds, according to his capacity, ten brāhmaṇas , and, offering white or black sesamum seeds with water to twelve brāhmaṇas, would perform a solemn observance saying 'May Dharmarāja be pleased with me', and would gratify the dead ancestors and gods, (then) the sin committed by him during his life perishes at that moment only. He would happily stay in heaven a myriad after a myriad (years). He, honoured by all deities, would not see me only. O brāhmaṇa, he who, to gratify the dead ancestors and deities, devoutly gives cooked food, jars full of water etc. on the three days, viz. the thirteenth, the fourteenth (days of the bright half) and the full-moon day, is freed from great sins.

26b-28a. He who, every day, would gratify brāhmaṇas with golden vessels full of sesamum seeds and water, destroys (the sin of) the murder of a brāhmaṇa. The sesamum seeds created by Brahmā should be given on the full-moon day of Vaisākha with devotion, for the good of the children.

28b-31. In this matter, listen to an old account, O you of a good vow. The fruit of the month of Vaiśākha is very wonderful (when a gift is given) on the full-moon day (of that month). Thirty days begining with (the Sun's) passing through Aries are excellent. They are said to be superior to all sacrifices and holy. Especially (holy) are the three days (viz. the thirteenth, fourteenth the full-moon day) which are to be secured with a difficulty by sinners. The full-moon day of Vaiśākha is still more holy and is dear to Viṣṇu. This day is the day of the beginning of the period of the duration of the world called Vārāhakalpa .

32-36a. Formerly on this day Nārāyaṇa (i.e. Viṣṇu) killed these two pre-eminent demons— Hiraṇyākṣa and Madhu, and lifted up the earth. This lord performed these three (feats) only on the thirteenth, fourteenth and the full-moon day, in the bright half of the month of Vaiśakha. Since then, O best

brāhmaṇa, due to the speciality, this full-moon day, the beginning of the period of the duration of the world, is called purifying and the proper witness of the feat. O brāhmaṇa, what is the use of the life of him, indeed harming himself, who, controlling himself, has not bathed in the morning in Vaiśākha?

36b-38a. A woman or a man who restraining herself or himself, has, according to proper rites, bathed in the morning on the thirteenth and fourteenth, and especially on the full-moon day of Vaiśākha, is freed from all sins. He who has passed the full-moon day of Vaiśākha. without bath, gifts, worship, śrāddha , or (other acts of) merit, has indeed hell as his abode.

38b-44a. There is no other sacred treatise like the Veda ; there is no other holy place like Gaṅgā; there is no other gift like a cow or water; and there is no other day like the full-moon day ofVaiśākha. He who being solely devoted to Viṣṇu, gives a cow with water (to a brāhmaṇa) on the full-moon day of Vaiśākha, is especially the fourth of (i.e. in addition to) the three gods. A man who has killed his mother or father, or who causes abortion, or who violates his teacher's bed (i.e. his wife), gets free from all sins on seeing a cow along with water. Those who, in this earth, give a cow along with water according to the proper rite (to a brāhmaṇa) on the full-moon day of Vaiśākha, liberate ten earlier and ten later members of the family. Those who give to the best brāahmaṇas sugar, fruits, tāmbūla , shoes and documents, are declared to be fortunate in this world. He who gives jars with gems and water, cooked food, and golden presents on the full-moon day of Vaiśākha, would obtain the fruit of a horse-sacrifice.

44b-49a. Here also they relate an old account, and the conversation of a brāhmaṇa with ghosts in a great forest. O sinless one, formerly there lived a brāhmaṇa Dhanaśarman by name. When he had gone to the forest for (collecting) kuśa , he saw a wonder. He who was frightened, saw three wicked and very awful ghosts whose hair was raised, whose eyes were red, whose teeth were black, who were emaciated, who were making various sounds, and were running here and there. Seeing them, the brāhmaṇa, afflicted with fear, speedily ran away. They too, crying, went after him at that time. Being overpowered by the ghosts, he spoke sweet words (to them).

Dhanaśarman said :

49b-53. Who are you? Due to what have you been reduced to this condition suitable for hell? Please protect me, afflicted with fear, fit to be pitied, afflicted, a devotee of Viṣṇu, very much, frightened, a poor brāhmaṇa who has come to the forest. That Viṣṇu, the lord, Brahmaṇya , Keśava pleased with you through compassion towards me, will give you felicity. That Viṣṇu is like the hemp -flower, has put on a yellow garment, and by merely hearing his name great darkness goes (away). The god is without origin and death, holds a conch, a disc and a mace. He is endless; his eyes are like lotuses; he gives salvation to the dead.

Yama said :

54-55. The goblins were pleased by merely hearing the name of Viṣṇu. They lived in religious merit. They were controlled by compassion and generosity. They were pleased by his words and were impelled by his direction. The goblins, afflicted with the flood of hunger and thirst, said these (words) to the brāhmaṇa:

The goblins said :

56-64. O brāhmaṇa, on seeing you and on hearing the name of Viṣṇu, we have reached another condition. We have become kind. Indeed the union with the good removes sin, and joins (a man) with virtue, and quickly spreads fame. Whom does the moonlight of the nectar of a devotee of Viṣṇu, which is full of the elixir of life, and which gives great delight, not give joy? This is named Kṛtaghna . This second one is Vidaivata . This third one is Avaiśākha , who is the (most) sinful of the three. This sinful one always practised ingratitude. Therefore, his name is fixed as Kṛtaghna due to his (ungrateful) actions. This Kṛtaghna was a śūdra named Sudāsa in the former existence. Due to that sin (of ingratitude) he has reached this condition. There is an expiation for a very great sinner, a rogue, or for one who acts malevolently to his teacher or master; but there is no expiation for an ungrateful person. O brāhmaṇa, having experienced (i.e. lived in) groups of many hells with bodies enduring torments. he has come to this stage. Without worshipping the deities, so also without giving to the teacher and brāhmaṇas, he ate food all alone. Therefore, he is (called) Vidaivata.

65-76a. This one known by the name Harivīra in the former existence, was the king of ten thousand villages. Through anger, egotism and atheism, he was always bent upon violating his teacher's orders. He who censured brahmaṇas , ate without offering the (five) great sacrifices. Due to that sinful act, he, having experienced the great peril of hell, was then born as a ghost called Vidaivata. I am the third one, Avaiśākha by name. I am (most) sinful of the Gautama family, known by the same name. I lived in Viprovāsapura, and was a sacrificer in the former existence. I who follow the path as laid down in the Vedic texts, did not bathe in honour of Viṣṇu in the month of Vaiśakha. I did not give (any gift), or did not offer any oblation, especially on the full-moon day of Vaiśākha. During that month I did not worship (Viṣṇu) the killer of (the demon) Madhu. Nor did I please the learned men. I also did not gratify dead ancestors and deities with the gifts of jars containing water; and I did not offer sesamum seeds with water to learned brāhmaṇas. In that month I did not honour, in order to gratify the dead ancestors and deities with flowers, fruits, tāmbūla, sandal, fans and garments. Not a single full-moon day of Vaiśakha, giving complete fruit, did I (even) observe by good deeds like a bath, giving gifts or worshipping (Viṣṇu). Therefore, all my deeds done according to the Vedic texts have become fruitless. Then I totally became a ghost named Avaiśākha. I have fully told you this cause of (the turning into ghosts of) all the three of us.

76b-80. (Please) be our emancipator from (our) sin, since you are a restrained brāhmaṇa. O brāhmaṇa, brāhmaṇas, auspicious due to having done good deeds, are superior to holy places. They liberate great sinners even though they have resorted to (i.e. fallen into) hells. Between the two, viz. the man who always bathes at the holy places like Gaṅgā and the man who keeps the company of the good—he who has the company of the good, is better. Or, you who are exerting for us, (please) go to my son, well-known as Dhanaśarman, and inform him, O lord. He, who exerts when some work of others has come up, obtains much more fruit than obtained by sacrifices or giving gifts.

Yama said :

81-82a. Having heard those words of the ghost, Dhanaśarman was extremely pained. Having recognised him to be his father, fallen into hell, he entirely censured himself, and said these words.

Dhanaśarman said :

82b-87. O lord, I am the useless son of you—of Gautama. That son who would not carefully liberate his father, would not purify himself, or being riçh, would not give (gifts, is useless). Even an intelligent person has to note carefully that religious merit s difficult (to understand), as you who are my father, have reached this misfortune. You have not secured continuous happiness from me. He, due to whom

continuous happiness is obtained in both worlds is called a son due to that. According to law, a man has two teachers in this world—his father and his mother. Of the two also, the father is superior as his superiority due to his (depositing the) seed is seen. What should I do? Where should I go? O father, how (i.e. what would be) your condition? I do not know the true nature of propriety. I depend upon your words.

The ghost said :

88-96. O son, listen to my true words. Due to the force of future interest, I shall have bliss as a result of some religious merit. I who was performing the rites as laid down in the scriptures arrogantly, dishonoured the words of my teacher; (and thus) I insulted my teacher. Due to the teacher's insult, and the man's great delight, anger or pride, the religious merit perishes, like glory due to bad conduct. A rite which is not against the Vedic rites (should be performed) according to the rules laid down in the Purāṇas . (But) through ignorance I performed only the Vedic rites. O son, I never duly observed even a single full-moon day of Vaiśākha, which is a flame like that of the wild fire for the fuel of sins, and an axe for the tree of sins. That man who does not observethe vow of the full-moon day of Vaiśākha, would be Avaiśākha. After that for ten existences he is born in the stocks of animals. Then in course of time he would become a ghost in the end. He somehow gets the human existence which is hard to get. I shall tell you a great means which brings about the liberation of a ghost; I had heard this in my former existence from the mouth of my own teacher. O son, go home and bathe duly in Yamunā . That full-moon day of Vaiśākha, the beginning of kalpa , and the giver of all good conditions, has come today. The full-moon day is beneficial for the worship of the dead ancestors and the deities in the later part of the day. A man should devoutly give on this day even water mixed with sesamum seeds, with water jars and food, to the dead ancestors.

97-103. That śrāddha offered here (i.e. on this day) lasts for a thousand years. He who feeds brāhmaṇas on the full-moon day of Vaiśākha, has his dead ancestors satisfied with each ball of rice for a life time. Having duly bathed on the full-moon day of Vaiśākha, one should feed ten brāhmaṇas with milk. There is no doubt that by (doing) that he gets freed from all sins. Having given white or black sesamum seeds along with water, he should invoke their blessings. Saying, 'May Dharmarāja be pleased', he should gratify his dead ancestors and deities. Just at that moment only the sin that he has committed throughout his life, perishes. The sesamum seeds created by Brahma should be offered (to a brāhmaṇa) with devotion on the full-moon day of Vaiśākha and should be applied to the entire body, O brāhmaṇa. To him who bathes with sesamum seeds mixed with barley grains (applied) to the entire body, O brāhmaṇa, Brahmā gives a desired boon, so also does Dharma .

104-114. He who gives, to please Dharmarāja, water-jars, there is no doubt that he has liberated seven (members before) him and seven (after him of his family). O son, give us that fruit which is produced by devoutly bathing, muttering (prayers), offering oblations, giving gifts and worshipping (Viṣṇu) on the thirteenth, the fourteenth and on the full-moon day (of Vaiśākha). Abandoning these two ghosts I shall resort to a position in the heaven; for, the end of the sin of these two has also come by.

Yama said :

Saying 'All right' he left. Then the brāhmaṇa took a bath and gave gifts very much devoutly on the full-moon day of Vaiśākha. Having devoutly bathed and being very much pleased, he, when the full-moon day ofVaiśākha arrived, gave many gifts and gave them separately for his religious merit. Just at that moment only, they, seated in an aeroplane, went to heaven. O best brāhmaṇa, they were pleased with his having given his religious merit to them. The best brāhmaṇa Dhanaśarman also, who

knew the sacred texts, the law-codes and the Purāṇas enjoyed many pleasures for a long time and obtained Brahmā's heaven. Therefore, with great regard (for you), I describe in brief this most meritorious full-moon day of Vaiśākha, which purifies all. Those men who, of a pure heart, bathe duly in the morning in the month of Vaiśākha, and worship (Viṣṇu) the destroyer of Madhu, are alone fortunate, blessed and they alone are born in the world as men having a purpose. The man who, having bathed in the morning, worships (Viṣṇu) the lord of Rāma (i.e. Lakṣmī), and is endowed with (i.e. observes) all controls and restraints, indeed destroys his sin.

115-128. Those who, being controlled, bathe in the month of Vaiśākha have alone overcome death; are alone fortunate among men; they alone are free from sins; they alone do not enter (a mother's) womb (i.e. are not reborn). That month of Vaiśākha, even a small meritorious act alone in which would be equal to (merit done in) a day of Brahma, roars with sacrifices and austerities and giving of gifts. Even the quality of viciousness of a man who bathes and worships Viṣṇu at sunrise in the month of Vaiśākha, tends to make his body pure due to his contact with a drop of water. Till that Virāṭ , Viṣṇu, the dear lord of Ramā (i.e. Lakṣmī) does not arrive, sins, having got upon a man's body move there. The steps which a man puts for going to a holy place in the month of Vaiśākha, again become equal to horse-sacrifices, due to recollection of Śrī Mādhava (i.e. Viṣṇu) and by reciting his name. The month of Vaiśākha, dear to Viṣṇu, burns, when a (daily) bath is taken during it, many grave sins like (the mountains) Meru and Mandara . O brāhmaṇa, to favour you, I have, in brief, told you this greatness of the month of Vaiśākha, which destroys the sins of the listener. He too, who will devoutly listen to this account narrated by me, will be free from sins and will not see me. The many sins like the murder of a brāhmaṇa committed (by a man), definitely perish by performing the rites (narrated above) in Vaiśākha. A man who has duly bathed during Vaiśākha would liberate thirty former, thirty later dead ancestors, so also thirty far and near ancestors. On one side are all holy places and sacrifices with presents, and on the other side is the month of Vaiśākha (in) which (the vows are) properly observed. Since this month of Vaiśākha is very dear to that lord Viṣṇu of excellent deeds, it is superior to all (sacrifice etc.). O lord of the earth, having got what I told about the month of Vaiśākha, do not entertain any doubt whatsoever. In this matter listen to a wonderful, old account. Thougḥ the account should not be told (to anyone), I shall tell it to you.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 99

Kaśyapa’s Advice to King Mahīratha

Chapter 394 of 693 · 93 detected Sanskrit verse markers

Sanskrit

यम उवाच-
बभूव भूपतिः पूर्वं ख्यातो नाम्ना महीरथः ।
पूर्वपुण्यफलावाप्त प्रभूतैश्वर्यसंपदः १।
केवलं कामकलना ललना ललितस्थितः ।
तदेकव्यसनासक्तिर्न धर्मार्थ व्यवस्थितः २।
मंत्रिणि न्यस्य राज्यश्रीर्बुभुजे विषयान्नृपः ।
स कामिनी सहचरो राज्यकार्यपराङ्मुखः ३।
न प्रजा न धनं धर्मं नार्थं कार्यं च पश्यति ।
केवलं कामिनीकेलि कलनोचितवासनः ४।
अथ कालेन महता पुरोधास्तस्य कश्यपः ।
वचः प्रोवाच तं धर्म्यमिति चेतस्यचिंतयत् ५।
न वारयति यो मोहादधर्मान्नृपतिं गुरुः ।
सोपि तत्पापभुक्तस्माद्बोधनीयः पुरोधसा ६।
बोधितोऽप्यवजानाति स चेद्वाक्यं पुरोधसः ।
पुरोधास्तत्र निर्दोषो राजा स्यात्सर्वदोषभाक् ७।

शृणु राजन्मम गुरोर्वचो धर्मार्थसंहितम् ।
अभिन्नार्थमुपेतार्थमिच्छारागादि वर्जितम् ८।
अयमेव परो धर्मो यद्गुरोर्वचसि स्थितिः ।
गुर्वाज्ञायालवो राज्ञामायुः श्री सौख्यवर्द्धनः ९।
न विप्रास्तर्पिता दानैर्विष्णुर्नाराधितस्त्वया ।
न व्रतं न तपः किंचिन्न तीर्थं हि कृतं त्वया १०।
हरिनाम त्वया कामवशगेन न चिंतितम् ।
हा त्वया भीरुसंगत्या न विद्वत्संगतिः कृता ११।
स्मरचामरवाहिन्यो वल्लभाः कस्य न प्रियाः ।
किंतु ताः पवनोल्लोलकदलीदलवच्चलाः १२।
तरंगतरलैरर्थैर्भोगैर्भ्रूभंगभंगुरैः ।
मुहुर्तपेयैस्तारुण्यैर्न तृप्यंते महाशयाः १३।
किं विद्यया च तपसा किं त्यागेन नयेन वा ।
किं विविक्तेन मनसा स्त्रीभिर्यस्य हृतं मनः १४।
एक एव सुहृद्धर्मो निधनेष्वनुयाति यः ।

सर्वमन्यच्छरीरेण समं नाशं गमिष्यति १५।
धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरम् १६।
अनिलोल्लासितोत्ताल जलकल्लोल चंचलम् ।
किं न जानासि राजेंद्र नृणां जीवित विभ्रमम् १७।
विनयो रत्नमुकुटः सत्यधर्मौ च कुंडले ।
त्यागश्च कंकणो येषां किं तेषां जडमंडनैः १८।
मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं भुवि ।
विमुखा बांधवा यांति धर्मस्तमनुगच्छति १९।
गम्यमानेषु सर्वेषु क्षीयमाणे तथायुषि ।
जीविते लुप्यमाने च किमुत्थाय न धावसि २०।
कुटुंबं पुत्रदारादि शरीरं द्रव्यसंचयः ।
पारक्यमध्रुवं किंतु स्वीये सुकृतदुष्कृते २१।
यदा सर्वं परित्यज्य गंतव्यमवशेन ते ।
अनर्थे किं प्रसक्तस्त्वं स्वधर्मं नानुतिष्ठसि २२।

अविश्राममनालंबमपाथेयमदेशिकम् ।
मृतः कांतारमध्वानं कथमेको गमिष्यसि २३।
न हि त्वां प्रस्थितं कश्चित्पृष्ठतोऽनुगमिष्यति ।
सुकृतं दुष्कृतं च त्वां यास्यंतमनुयास्यति २४।
श्रुतिस्मृत्युदितं कर्म कुलदेशोचितं हितम् ।
धर्ममूलं निषेवस्व सदाचारमतंद्रितः २५।
परित्यजेदर्थकामौ स्यातां चेद्धर्मवर्जितौ ।
धर्मेण प्राप्यते सर्वमर्थकामादिकं सुखम् २६।
इंद्रियाणां जयं योगं समातिष्ठेद्दिवानिशम् ।
जितेंद्रियो हि शक्नोति पथि स्थापयितुं प्रजाः २७।
अतिप्रगल्भ ललना कटाक्ष चपलाश्रियः ।
विनये प्रणिधानेन चिरं तिष्ठंति भूभुजाम् २८।
कामदर्पादिशीलानामविचारित कारिणाम् ।
आयुषा सह नश्यंति संपदो मूढचेतसाम् २९।
भूतिभिर्नष्टदृष्टाभिर्नृत्यंते न महाशयाः ।

नागताभिर्न याताभिर्नदीभिश्चीयतेंबुधिः ३०।
व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।
व्यसन्यधोधो व्रजति स्वर्गाम्यव्यसनी नृपः ३१।
व्यसनानि दुरंतानि कामजानि विशेषतः ।
त्यज तस्मान्महाराज कामं धर्मविरोधिनम् ३२।
जडानामविवेकानामसुराणां दुरात्मनाम् ।
भाग्यभोग्यानि राज्यानि संत्यनीतिमतामपि ३३।
नैव स्थिराणि तानीह दुरितैरनुसेवितैः ।
विलीयंते यथा वह्निसंसर्गेणेंधनानि च ३४।

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
न विचारपरं चेतो यस्यासौ मृत एव सः ३५।
उपदेष्टा श्रुतवतां गुरुरित्युच्यते यतः ।
किंतु त्वासन्नविपदामुपदेशाः शिरोरुहाः ३६।
विषयज्वरमुत्सृज्य समया स्वस्थया धिया ।
युक्त्या च व्यवहारिण्या स्वार्थः प्राज्ञेन साध्यते ३७।

अशुभाच्चलितं याति शुभं तस्मादपीतरम् ।
जंतोश्चित्तं च शिशुवत्तस्मात्तच्चालयेद्बलात् ३८।
उपधार्य मतिं राजन्वृद्धानां धर्मदर्शिनाम् ।
नियच्छेत्परया बुद्ध्या चित्तमुत्पथगामि यत् ३९।
न धनान्युपकुर्वंति न मित्राणि न बांधवाः ।
न हस्तपादचलनं न देशांतरसंगतम् ४०।
न कायक्लेशवैधुर्यं न तीर्थायतनाश्रयः ।
केवलं तन्मनस्कस्य जपेनासाद्यते पदम् ४१।
विषये वर्तमानस्य तस्माच्चित्तस्य संयमे ।
यत्नं कुर्याद्बुधो राजन्ध्रुवं यंतेव वाजिनाम् ४२।
तत्तत्कुर्याद्यतो राजन्भवता येन वंचितः ।
मुनिभिश्च फलैस्तैस्तैरतोप्याकर्णयाधुना ४३।
मुह्यतापि मनुष्येण प्रष्टव्याः सुहृदो बुधाः ।
ते च पृष्टा यथा ब्रूयुस्तत्कर्त्तव्यं यथोचितम् ४४।
सर्वोपायेन कर्त्तव्यो निग्रहः कामकोपयोः ।

श्रेयोऽर्थिना यतस्तौ हि श्रेयोघातार्थमुद्यतौ ४५।
कामो हि बलवान्राजञ्छरीरस्थो रिपुर्महान् ।
न तस्य वशगो भूयाज्जनः श्रेयोभिलाषुकः ४६।
यः कामो देवदेवेन पुरा तेनैव शूलिना ।
ललाटवह्निना दग्धः कृतोनंग इति स्थितिः ४७।
यदा वांछत्यसौ नारीं निहंतुं समनोभवः ।
पुंसां कायं समाश्रित्य स्वरूपं दर्शयत्यसौ ४८।
चिंत्यमानस्य वै पुंसो नार्या रूपं पुनःपुनः ।
तमदृष्टं समाश्रित्य नरमुन्मादयत्यसौ ४९।
तथैवोन्मादयत्येष योषिदंगं न संशयः ।
स्मरः संस्मरणान्नाम जातं तस्य ततो नृप ५०।
यादृशस्तादृशो रंगो वस्त्रं वीरसमाश्रयेत् ।
आत्मतेजः प्रकाशात्सोऽश्रुधारा पेयतां व्रजेत् ५१।
नार्यारूपं समारुह्य धीरं तमपि मोहयेत् ।
पुरुषं तु समाश्रित्य द्रावयत्येष योषितम् ५२।

स एव सहजो राजन्नशरीरी शरीरगः ।
शरीरकस्यापि विभो कथं पापं विधीयते ५३।

यं प्राप्यातिपवित्राणि पंचगव्यहवींषि च ।
अशुचित्वं क्षणं यांति कोऽन्य स्यादशुचिस्ततः ५४।
जिघ्रन्नपि स्वदुर्गंधं पश्यन्नपि मलं स्वकम् ।
न विरज्यति लोकोऽयं पीडयन्नपि नासिकाम् ५५।
हृद्यान्नमन्नपानानि यं प्राप्य सुरभीणि च ।
अशुचित्वं प्रयांत्याशु कोऽन्यस्यादशुचिस्ततः ५६।
यस्योदरगतं चान्नं स्वं हि रूपं परित्यजेत् ।
कृमिमिश्रममेध्यत्वं शीघ्रं प्रज्ञायते किल ५७।
तथापि देहे भूपाल निजरूपं परित्यजेत् ।
शुनतां याति वै पश्चात्कृमिदुर्गंधिसंकुले ५८।
जायंते तत्र वै यूकाः कृमयो वा न संशयः ।
सकृमिः कुरुते स्फोटं कंडूश्च परिदारुणः ५९।
व्यथामुत्पादयेद्भूयः सर्वांगं परिचालयेत् ।

नखाग्रैर्घृष्यमाणा सा कंडूः शांता प्रजायते ६०।
तद्वत्सुखं भवत्येव सुरतस्य न संशयः ।
भुंजत्येवं रसान्मर्त्यः सुभक्षान्पिबते पुनः ६१।
तत्रस्थं पचते वह्निरपाने पातयेन्मलम् ।
सारभूतो रसस्तत्र उद्रिक्तस्तु प्रजायते ६२।
निर्मलः शुद्धवीर्यस्तु ब्रह्मस्थानं प्रयाति च ।
आकृष्टः स समानेन नीतस्तेनापि वायुना ६३।
स्थानं न लभते वीर्यं चंचलत्वेन वर्तते ।
प्राणिनां हि कपालेषु कृमयः संति पंच वै ६४।
द्वावेतौ कर्णमूले तु नेत्रस्थाने ततः पुनः ।
कनिष्ठांगुलिमानेन रक्तपुच्छाश्च भूपते ६५।
नवनीतस्य वर्णेन कृष्णपुच्छा न संशयः ।
तेषां नामानि भद्रं ते मत्तो निगदतः शृणु ६६।
पिङ्गली शृंगली नाम द्वौ कृमी कर्णमूलयोः ।
शृंगली जंगली चान्यौ नेत्रयोरंतरस्थितौ ६७।

कृमीणां शतपंचाशत्तादृग्भूता न संशयः ।
ललाटांतः स्थिताः सर्वे राजिकायाः प्रमाणतः ६८।
कपालरोगिणः सर्वे कुर्वंति न संशयः ।
अन्यमेवं प्रवक्ष्यामि प्राजापत्यो महाकृमिः ६९।
सतंडुलप्रमाणेन तद्वद्वर्णेन संशयः ।
केशद्वयं मुखे तस्य विद्यते शृणु भूपते ७०।
प्राणिनां संक्षयाबुद्धिस्तत्क्षणाद्धि न संशयः ।
स्वस्थाने संस्थितस्यापि प्राजापत्यस्य वै मुखे ७१।
तद्वीर्यं रसरूपेण पतते नात्र संशयः ।
सुखेन पिबते वीर्यं तेन मत्तः प्रजायते ७२।

तालुस्थानं प्रभेद्यैव चंचलत्वेन वर्त्तते ।
इडा च पिंगला नाडी सुषुम्ना तत्र संस्थिताः ७३।
स्वबलेनापि तस्यैव कंपिता नाडिका क्षणम् ।
कामकंडूर्भवेद्राजन्सर्वेषां प्राणिनां किल ७४।
नरस्य स्फुटते लिगं नार्या योनिश्च भूपते ।

स्त्रीनरौ च प्रमत्तौ तौ गच्छतः संगमं ततः ७५।
कायेन कायं संघृष्य मैथुनेन हि जायते ।
क्षणमात्रं सुखं तत्र पुनः कंडूश्च तादृशी ७६।
सर्वत्र दृश्यते वीर भाव एवंविधः किल ।
विरसः परिपाकोऽयं विषयस्य न संशयः ७७।
धर्म एव पुनः श्रेयान्विधिना समनुष्ठितः ।
धैर्यमालंब्य च ततो धर्ममेव समाचर ७८।
श्वास एष चपलः क्षणमध्ये यो गतागत शतानि विधत्ते ।
जीवितं तनुभृतां तदधीनं कः समाचरति धर्मविलंबम् ७९।
दशमीमपि यातस्य चेतो नाद्यापि भूपते ।
विषयेभ्यो निषिद्धेभ्यो हाहा न विरमेच्चलम् ८०।
न जातुकामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ८१।
पुंश्चल्यापहृतं चित्तं कश्चान्यो मोचितुं क्षमः ।
आत्मारामेश्वरमृते भगवंतं च माधवम् ८२।

तस्मात्सर्वं निष्फलत्वं प्रयातं कामकश्मलात् ।
वयस्तेऽप्यधुना भूप समाचर हितं निजम् ८३।
वदाम्यहं तव नृपहितं सर्वोत्तमोत्तमम् ।
पुरोहितो यतस्तेऽहं सदसत्कर्मभागपि ८४।
एकतः सर्वपुण्यानि पापनाशाय पापिनाम् ।
एकतो माधवे मासो माधवस्यप्रियः सदा ८५।
ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागमः ।
महांति पातकान्येव कीर्तितानि मुनीश्वरैः ८६।
तत्र यन्मनसा काये व्रतेनापि कृतं नरैः ।
नाशयेन्माधवो मासः सर्वं पापतमो महत् ८७।
दिवाकर इव ध्वांतं नाशयेन्नृपसर्वशः ।
तथा श्री माधवोमासस्तमाचर विधानतः ८८।
आजन्मनोऽपि विहितानि महांति राजन्घोराणि तानि दुरितानि विहाय मर्त्याः ।
वैशाखमासविहिताचरणप्रभाव पुण्येन ते हरिपुरं मुदिता लभंते ८९।
यद्येकमपि वैशाखमाचरंति विधानतः ।

भावतः पापिनोऽप्यंते प्रयांति हरिमंदिरम् ९०।
तस्मात्त्वमपि राजेंद्र मासेऽस्मिन्माधवेधुना ।
प्रातःस्नात्वा विधानेन समर्चय मधुद्विषम् ९१।

तंडुलस्य यथा चर्म यथा ताम्रस्य कालिमा ।
नश्यंति क्रियया वीर पुरुषस्य तथा मलः ९२।
जीवस्य तंडुलस्येव सहजोऽपि मलो महान् ।
नश्यत्येव न संदेहस्तस्मात्कर्मोद्दितं कुरु ९३।

Roman transliteration

yama uvāca-
babhūva bhūpatiḥ pūrvaṃ khyāto nāmnā mahīrathaḥ |
pūrvapuṇyaphalāvāpta prabhūtaiśvaryasaṃpadaḥ 1|
kevalaṃ kāmakalanā lalanā lalitasthitaḥ |
tadekavyasanāsaktirna dharmārtha vyavasthitaḥ 2|
maṃtriṇi nyasya rājyaśrīrbubhuje viṣayānnṛpaḥ |
sa kāminī sahacaro rājyakāryaparāṅmukhaḥ 3|
na prajā na dhanaṃ dharmaṃ nārthaṃ kāryaṃ ca paśyati |
kevalaṃ kāminīkeli kalanocitavāsanaḥ 4|
atha kālena mahatā purodhāstasya kaśyapaḥ |
vacaḥ provāca taṃ dharmyamiti cetasyaciṃtayat 5|
na vārayati yo mohādadharmānnṛpatiṃ guruḥ |
sopi tatpāpabhuktasmādbodhanīyaḥ purodhasā 6|
bodhito'pyavajānāti sa cedvākyaṃ purodhasaḥ |
purodhāstatra nirdoṣo rājā syātsarvadoṣabhāk 7|

śṛṇu rājanmama gurorvaco dharmārthasaṃhitam |
abhinnārthamupetārthamicchārāgādi varjitam 8|
ayameva paro dharmo yadgurorvacasi sthitiḥ |
gurvājñāyālavo rājñāmāyuḥ śrī saukhyavarddhanaḥ 9|
na viprāstarpitā dānairviṣṇurnārādhitastvayā |
na vrataṃ na tapaḥ kiṃcinna tīrthaṃ hi kṛtaṃ tvayā 10|
harināma tvayā kāmavaśagena na ciṃtitam |
hā tvayā bhīrusaṃgatyā na vidvatsaṃgatiḥ kṛtā 11|
smaracāmaravāhinyo vallabhāḥ kasya na priyāḥ |
kiṃtu tāḥ pavanollolakadalīdalavaccalāḥ 12|
taraṃgataralairarthairbhogairbhrūbhaṃgabhaṃguraiḥ |
muhūrtapeyaistāruṇyairna tṛpyaṃte mahāśayāḥ 13|
kiṃ vidyayā ca tapasā kiṃ tyāgena nayena vā |
kiṃ viviktena manasā strībhiryasya hṛtaṃ manaḥ 14|
eka eva suhṛddharmo nidhaneṣvanuyāti yaḥ |

sarvamanyaccharīreṇa samaṃ nāśaṃ gamiṣyati 15|
dharmaṃ śanaiḥ saṃcinuyādvalmīkamiva puttikāḥ |
dharmeṇa hi sahāyena tamastarati dustaram 16|
anilollāsitottāla jalakallola caṃcalam |
kiṃ na jānāsi rājeṃdra nṛṇāṃ jīvita vibhramam 17|
vinayo ratnamukuṭaḥ satyadharmau ca kuṃḍale |
tyāgaśca kaṃkaṇo yeṣāṃ kiṃ teṣāṃ jaḍamaṃḍanaiḥ 18|
mṛtaṃ śarīramutsṛjya kāṣṭhaloṣṭasamaṃ bhuvi |
vimukhā bāṃdhavā yāṃti dharmastamanugacchati 19|
gamyamāneṣu sarveṣu kṣīyamāṇe tathāyuṣi |
jīvite lupyamāne ca kimutthāya na dhāvasi 20|
kuṭuṃbaṃ putradārādi śarīraṃ dravyasaṃcayaḥ |

pārakyamadhruvaṃ kiṃtu svīye sukṛtaduṣkṛte 21|
yadā sarvaṃ parityajya gaṃtavyamavaśena te |
anarthe kiṃ prasaktastvaṃ svadharmaṃ nānutiṣṭhasi 22|

aviśrāmamanālaṃbamapātheyamadeśikam |
mṛtaḥ kāṃtāramadhvānaṃ kathameko gamiṣyasi 23|
na hi tvāṃ prasthitaṃ kaścitpṛṣṭhato'nugamiṣyati |
sukṛtaṃ duṣkṛtaṃ ca tvāṃ yāsyaṃtamanuyāsyati 24|
śrutismṛtyuditaṃ karma kuladeśocitaṃ hitam |
dharmamūlaṃ niṣevasva sadācāramataṃdritaḥ 25|
parityajedarthakāmau syātāṃ ceddharmavarjitau |
dharmeṇa prāpyate sarvamarthakāmādikaṃ sukham 26|
iṃdriyāṇāṃ jayaṃ yogaṃ samātiṣṭheddivāniśam |
jiteṃdriyo hi śaknoti pathi sthāpayituṃ prajāḥ 27|
atipragalbha lalanā kaṭākṣa capalāśriyaḥ |
vinaye praṇidhānena ciraṃ tiṣṭhaṃti bhūbhujām 28|
kāmadarpādiśīlānāmavicārita kāriṇām |
āyuṣā saha naśyaṃti saṃpado mūḍhacetasām 29|
bhūtibhirnaṣṭadṛṣṭābhirnṛtyaṃte na mahāśayāḥ |

nāgatābhirna yātābhirnadībhiściyateṃbudhiḥ 30|
vyasanasya ca mṛtyośca vyasanaṃ kaṣṭamucyate |
vyasanyadhodho vrajati svargāmyavyasanī nṛpaḥ 31|
vyasanāni duraṃtāni kāmajāni viśeṣataḥ |
tyaja tasmānmahārāja kāmaṃ dharmavirodhinam 32|
jaḍānāmavivekānāmasurāṇāṃ durātmanām |
bhāgyabhogyāni rājyāni saṃtyanītimatāmapi 33|
naiva sthirāṇi tānīha duritairanusevitaiḥ |
vilīyaṃte yathā vahnisaṃsargeṇeṃdhanāni ca 34|
gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā |
na vicāraparaṃ ceto yasyāsau mṛta eva saḥ 35|
upadeṣṭā śrutavatāṃ gururityucyate yataḥ |
kiṃtu tvāsannavipadāmupadeśāḥ śiroruhāḥ 36|
viṣayajvaramutsṛjya samayā svasthayā dhiyā |
yuktyā ca vyavahāriṇyā svārthaḥ prājñena sādhyate 37|

aśubhāccalitaṃ yāti śubhaṃ tasmādapītaram |
jaṃtościttaṃ ca śiśuvattasmāttaccālayedbalāt 38|
upadhārya matiṃ rājanvṛddhānāṃ dharmadarśinām |
niyacchetparayā buddhyā cittamutpathagāmi yat 39|
na dhanānyupakurvaṃti na mitrāṇi na bāṃdhavāḥ |
na hastapādacalanaṃ na deśāṃtarasaṃgatam 40|
na kāyakleśavaidhuryaṃ na tīrthāyatanāśrayaḥ |
kevalaṃ tanmanaskasya japenāsādyate padam 41|
viṣaye vartamānasya tasmāccittasya saṃyame |
yatnaṃ kuryādbudho rājandhruvaṃ yaṃteva vājinām 42|
tattatkuryādyato rājanbhavatā yena vaṃcitaḥ |
munibhiśca phalaistaistairatopyākarṇayādhunā 43|
muhyatāpi manuṣyeṇa praṣṭavyāḥ suhṛdo budhāḥ |
te ca pṛṣṭā yathā brūyustatkarttavyaṃ yathocitam 44|
sarvopāyena karttavyo nigrahaḥ kāmakopayoḥ |

śreyo'rthinā yatastau hi śreyoghātārthamudyatau 45|
kāmo hi balavānrājañcharīrastho ripurmahān |
na tasya vaśago bhūyājjanaḥ śreyobhilāṣukaḥ 46|
yaḥ kāmo devadevena purā tenaiva śūlinā |
lalāṭavahninā dagdhaḥ kṛtonaṃga iti sthitiḥ 47|
yadā vāṃchatyasau nārīṃ nihaṃtuṃ samanobhavaḥ |
puṃsāṃ kāyaṃ samāśritya svarūpaṃ darśayatyasau 48|
ciṃtyamānasya vai puṃso nāryā rūpaṃ punaḥpunaḥ |
tamadṛṣṭaṃ samāśritya naramunmādayatyasau 49|
tathaivonmādayatyeṣa yoṣidaṃgaṃ na saṃśayaḥ |
smaraḥ saṃsmaraṇānnāma jātaṃ tasya tato nṛpa 50|
yādṛśastādṛśo raṃgo vastraṃ vīrasamāśrayet |
ātmatejaḥ prakāśātso'śrudhārā peyatāṃ vrajet 51|
nāryārūpaṃ samāruhya dhīraṃ tamapi mohayet |
puruṣaṃ tu samāśritya drāvayatyeṣa yoṣitam 52|

sa eva sahajo rājannaśarīrī śarīragaḥ |
śarīrakasyāpi vibho kathaṃ pāpaṃ vidhīyate 53|
yaṃ prāpyātipavitrāṇi paṃcagavyahavīṃṣi ca |
aśucitvaṃ kṣaṇaṃ yāṃti ko'nya syādaśucistataḥ 54|
jighrannapi svadurgaṃdhaṃ paśyannapi malaṃ svakam |
na virajyati loko'yaṃ pīḍayannapi nāsikām 55|
hṛdyānnamannapānāni yaṃ prāpya surabhīṇi ca |
aśucitvaṃ prayāṃtyāśu ko'nyasyādaśucistataḥ 56|
yasyodaragataṃ cānnaṃ svaṃ hi rūpaṃ parityajet |
kṛmimiśramamedhyatvaṃ śighraṃ prajñāyate kila 57|
tathāpi dehe bhūpāla nijarūpaṃ parityajet |
śunatāṃ yāti vai paścātkṛmidurgaṃdhisaṃkule 58|
jāyaṃte tatra vai yūkāḥ kṛmayo vā na saṃśayaḥ |
sakṛmiḥ kurute sphoṭaṃ kaṃḍūśca paridāruṇaḥ 59|
vyathāmutpādayedbhūyaḥ sarvāṃgaṃ paricālayet |

nakhāgrairghṛṣyamāṇā sā kaṃḍūḥ śāṃtā prajāyate 60|
tadvatsukhaṃ bhavatyeva suratasya na saṃśayaḥ |
bhuṃjatyevaṃ rasānmartyaḥ subhakṣānpibate punaḥ 61|
tatrasthaṃ pacate vahnirapāne pātayenmalam |
sārabhūto rasastatra udriktastu prajāyate 62|
nirmalaḥ śuddhavīryastu brahmasthānaṃ prayāti ca |
ākṛṣṭaḥ sa samānena nītastenāpi vāyunā 63|
sthānaṃ na labhate vīryaṃ caṃcalatvena vartate |
prāṇināṃ hi kapāleṣu kṛmayaḥ saṃti paṃca vai 64|
dvāvetau karṇamūle tu netrasthāne tataḥ punaḥ |
kaniṣṭhāṃgulimānena raktapucchāśca bhūpate 65|
navanītasya varṇena kṛṣṇapucchā na saṃśayaḥ |
teṣāṃ nāmāni bhadraṃ te matto nigadataḥ śṛṇu 66|
piṅgalī śṛṃgalī nāma dvau kṛmī karṇamūlayoḥ |
śṛṃgalī jaṃgalī cānyau netrayoraṃtarasthitau 67|

kṛmīṇāṃ śatapaṃcāśattādṛgbhūtā na saṃśayaḥ |
lalāṭāṃtaḥ sthitāḥ sarve rājikāyāḥ pramāṇataḥ 68|
kapālarogiṇaḥ sarve kurvaṃti na saṃśayaḥ |
anyamevaṃ pravakṣyāmi prājāpatyo mahākṛmiḥ 69|
sataṃḍulapramāṇena tadvadvarṇena saṃśayaḥ |
keśadvayaṃ mukhe tasya vidyate śṛṇu bhūpate 70|

prāṇināṃ saṃkṣayābuddhistatkṣaṇāddhi na saṃśayaḥ |
svasthāne saṃsthitasyāpi prājāpatyasya vai mukhe 71|
tadvīryaṃ rasarūpeṇa patate nātra saṃśayaḥ |
sukhena pibate vīryaṃ tena mattaḥ prajāyate 72|
tālusthānaṃ prabhedyaiva caṃcalatvena varttate |
iḍā ca piṃgalā nāḍī suṣumnā tatra saṃsthitāḥ 73|
svabalenāpi tasyaiva kaṃpitā nāḍikā kṣaṇam |
kāmakaṃḍūrbhavedrājansarveṣāṃ prāṇināṃ kila 74|
narasya sphuṭate ligaṃ nāryā yoniśca bhūpate |

strīnarau ca pramattau tau gacchataḥ saṃgamaṃ tataḥ 75|
kāyena kāyaṃ saṃghṛṣya maithunena hi jāyate |
kṣaṇamātraṃ sukhaṃ tatra punaḥ kaṃḍūśca tādṛśī 76|
sarvatra dṛśyate vīra bhāva evaṃvidhaḥ kila |
virasaḥ paripāko'yaṃ viṣayasya na saṃśayaḥ 77|
dharma eva punaḥ śreyānvidhinā samanuṣṭhitaḥ |
dhairyamālaṃbya ca tato dharmameva samācara 78|
śvāsa eṣa capalaḥ kṣaṇamadhye yo gatāgata śatāni vidhatte |
jīvitaṃ tanubhṛtāṃ tadadhīnaṃ kaḥ samācarati dharmavilaṃbam 79|
daśamīmapi yātasya ceto nādyāpi bhūpate |
viṣayebhyo niṣiddhebhyo hāhā na virameccalam 80|
na jātukāmaḥ kāmānāmupabhogena śāmyati |
haviṣā kṛṣṇavartmeva bhūya evābhivarddhate 81|
puṃścalyāpahṛtaṃ cittaṃ kaścānyo mocituṃ kṣamaḥ |
ātmārāmeśvaraṃrte bhagavaṃtaṃ ca mādhavam 82|

tasmātsarvaṃ niṣphalatvaṃ prayātaṃ kāmakaśmalāt |
vayaste'pyadhunā bhūpa samācara hitaṃ nijam 83|
vadāmyahaṃ tava nṛpahitaṃ sarvottamottamam |
purohito yataste'haṃ sadasatkarmabhāgapi 84|
ekataḥ sarvapuṇyāni pāpanāśāya pāpinām |
ekato mādhave māso mādhavasyapriyaḥ sadā 85|
brahmahatyā surāpānaṃ steyaṃ gurvaṃganāgamaḥ |
mahāṃti pātakānyeva kīrtitāni muniśvaraiḥ 86|
tatra yanmanasā kāye vratenāpi kṛtaṃ naraiḥ |
nāśayenmādhavo māsaḥ sarvaṃ pāpatamo mahat 87|
divākara iva dhvāṃtaṃ nāśayennṛpasarvaśaḥ |
tathā śrī mādhavomāsastamācara vidhānataḥ 88|
ājanmano'pi vihitāni mahāṃti rājanghorāṇi tāni duritāni vihāya martyāḥ |
vaiśākhamāsavihitācaraṇaprabhāva puṇyena te haripuraṃ muditā labhaṃte 89|
yadyekamapi vaiśākhamācaraṃti vidhānataḥ |

bhāvataḥ pāpino'pyaṃte prayāṃti harimaṃdiram 90|
tasmāttvamapi rājeṃdra māse'sminmādhavedhunā |
prātaḥsnātvā vidhānena samarcaya madhudviṣam 91|
taṃḍulasya yathā carma yathā tāmrasya kālimā |
naśyaṃti kriyayā vīra puruṣasya tathā malaḥ 92|
jīvasya taṃḍulasyeva sahajo'pi malo mahān |
naśyatyeva na saṃdehastasmātkarmoditaṃ kuru 93|

English translation

Yama said :

1-7. Formerly there was a well-known king named Mahīratha who had obtained great power and wealth due to his former religious merit. He merely connfined himself to amorous play with his wife who subjected him to lust. He was addicted to that vice only, and was not settled in piety. Having transferred (the administration of) his kingdom to his minister, the king enjoyed the objects of senses. He, moving in the company of beautiful women, and averse to royal offices, did not consider (i.e. care for) his subjects, wealth, religious rites, material welfare and (other) acts. He only had desire for the amorous play with beautiful women. After a long time his family priest, Kaśyapa , thinking in his mind that a preceptor who, through folly, does not ward off the king should be known as a sharer in the sin, spoke righteous words to him. (He also thought:) 'If he disregards the words of the family priest though admonished by him, then the family priest is not at fault. The king shares the entire fault':

8-13. "O listen, O king, listen to the words of me—your teacher—which are accompanied with piety and substance, which are unbroken (i.e. clear) in meaning, which are significant and are free from (selfish) desire and passion. This alone is a great religious merit to live in (i.e. abide by) the words of the preceptor. A small order of the teacher (if followed) increases the life, wealth and happiness of kings. You have not gratified brāhmaṇas with gifts; you have not worshipped Viṣṇu . You have not observed any vow; you have not practised any penance; you have not visited a holy place. You who were under the influence of lust, did not think of Viṣṇu's name. Oh! due to the company of cowards you did not keep contact of the learned. To whom are beloveds, carrying the chowries of Cupid, not dear? But they are fickle like the leaves of kadalī due to violently moving wind. Men of large hearts are not satisfied with things unsteady like ripples, pleasures transitory like the knittings of eyebrows, and youth that is drunk (i.e. enjoyed) for a short time.

14-17a. What is the use of knowledge, penance, sacrifice, political wisdom, or what is the use of a discriminating mind to him whose heart is taken away by women? Religious merit alone is the friend that follows (a man) after (his) death. All else perishes along with the body. (A man) should collect religious merit gradually, as the ants put up an anthill. With religious merit as his companion, he crosses darkness difficult to cross.

17b-19a. O best of kings, do you not know the flurry of men's life which is unsteady like the violent billows on water sent up by wind? What is the use of senseless ornaments to them who have politeness as their jewelled crown, truth and piety as the ear-rings and sacrifice as the bracelet? The kinsmen leave the dead body on the ground like (a piece of) wood or a clod and turn away.

19b-26. Religious merit (alone) goes after him (i.e. the dead man). Why do you not get up and run, when all (your relatives) are going away, your (span of) life is decreasing and your existence is being cut off? The family, the sons, the wife etc., the body, collection of wealth belong to others and are uncertain. Good or bad deeds alone are yours. When, leaving everything, you who are helpless, should go, why is it that you are attached to worthless objects? Why do you not do your duty? How will you, the dead one (i.e. after death), go all alone along the path in the forest where there is no rest, no support, no provisions for the journey and without a spiritual teacher? Nobody will go after you who have started (along the path after death). (Only) your good and bad deeds will follow you who will be going. Being careful, resort to the deed which is told by the sacred texts and the codes of law, which is proper for your family and place, which is beneficial; and resort to good conduct based on piety. One should give up worldly prosperity and love of sensual enjoyment if they are bereft of virtue. All pleasures like worldly prosperity and sensual enjoyment are had by means of virtue.

27-29. Day and night one should practise the control of senses and deep abstract meditation, for one whose senses are controlled is able to keep his subjects on the (right) track. Wealth which is very fickle

like glances of a very bold woman lives with kings for a long time through discipline due to great effort. (But) the wealth of those who are given to lust and pride, who do things thoughtlessly, and who are fools, perish along with their life.

30-36. Large-hearted persons do not dance (with joy) due to prosperity which is (first) seen and which (later) disappears. An ocean does not increase in size due to rivers that come or go. Between an evil habit and death, evil habit is said to be trouble some, for the addicts to a bad habit go down and down, while a king who is not addicted to a bad habit, goes to heaven. Vices, especially due to lust are difficult to end. Give up this lust which is hostile to piety. There are also the kingdoms of the foolish, thoughtless demons of bad conduct, which are enjoyed due to their luck. Those accompanied by sins, are not stable in this world. They vanish as fuel does due to the contact of fire. He whose heart, while he walks, stands, is awake or sleeps, is not given to thought is certainly dead. Since a teacher is said to be the adviser of the learned those near whom stand calamities, should hold on their head (i.e. should honour) words of advice.

37-41. A wise man accomplishes his objects after giving up the fever of the (addiction to) objects of senses by means of his mind which is in equilibrium, which is steady, and through a practical scheme. The mind of beings like a child, (though) taken (away) from foul things goes to good things and (again) from them to the other (i.e. foul things); therefore one should drive it (away) with force. A king, accepting the opinion ofthe old who see (i.e. know) the righteous conduct, should control one's mind going astray. Riches do not help, nor friends, nor kinsmen; the movement of hands and feet (does not help); going to another country (does not help); freedom from bodily suffering (does not help); so also resorting to holy places. One can get the highest position by muttering (prayers) with mind devoted to Him.

42-46. Therefore, a wise man should certainly strive to control the mind remaining in the objects of senses, as the driver (of a chariot) controls the horses. O king, you, being restrained, should do that of which you are deprived, and (which was done) by devotees getting the respective fruits. Therefore, also listen now. A man who is erring should ask (i.e. consult) his wise friends. It is proper to do what they would say when asked. He who desires bliss, should, by all means, curb his lust and anger, since they are bent upon harming his bliss. O king, lust is a great, powerful enemy residing in the body. A man who longs for bliss should not go under its sway.

47-50a. This Cupid (i.e. lust) was formerly burnt with the fire from his forehead by the trident-holder, god of gods (i.e. Śiva), and was rendered bodiless. Such was the situation. When this mind-born one desires to strike a woman, he resorts to the body of men, and manifests his nature. He maddens a man by invisibly resorting to his body when he again and again thinks of the form of a woman. In the same way he also maddens the body of a woman. There is no doubt about it.

50b-69a. Therefore, O king, his name has come to be Smara , due to his being remembered (i.e. thought of). O hero, he has any colour. He would resort to (i.e. put on) any garment. Due to the light of his lustre he would go to a condition free from the stream of tears being drunk. Having taken up the form of a woman he would delude even a courageous man, and having resorted to (the body of) a man he would cause a woman to melt. O king, he is but natural; (though) bodiless is present.in a body. How is (then) sin done in the case of the body? Who is more impure than him by reaching whom the pure products of a cow and the oblations become impure (just) in a moment. The (people in) this world, smelling their own foul odour, seeing their own feces, troubling their own noses, do not get disgusted. Who is more impure than him reaching whom agreeable food, fragrant food and drinks become impure? Food, reaching his belly would give up its nature; its impurity mixed with insects is quickly realised. Yet, O king, in the body he gives up his own nature, and goes to a dog's condition in the body full of the foul smell of insects. There is no doubt that lice or insects are produced there. That insect

causes bursting; and there is an awful itching. It would create agony; and would shake the entire body. That scratching rubbed by the tips of the nails is allayed. Like that is the pleasure of a sexual union. There is no doubt. Thus a man enjoys pleasures. He also drinks (i.e. eats) good eatables. The fire (in the body) digests (the food) that is there, and would drop the feces at the anus. The fluid there that has become strong, becomes excessive. Being pure, and of a pure vigour he goes to the place of Brahmā . The vigour does not obtain a seat, and remains unsteady. He is dragged by samāna (i.e. vital air having its seat in the cavity of the navel and essential for digestion); and is carried by that air. In the skull of beings there are five insects. These two are at the root of the ear. Then there are in the seat of the eyes; O king, they are of the size of the small finger. They are red-tailed. The black-tailed have the colour of fresh butter. There is no doubt about this. Well-being to you, hear their names from me who am telling them. The two insects Piṅgalī and Śṛṅgalī are at the root of the ear. The other two, Śṛṅgalī and Jaṅgalī , remain in the interior of the eyes. There is no doubt that there are a hundred and fifty insects like that. All remain in the forehead and are of the size of a mustard. There is no doubt that all suffering from skull-disease get disturbed.

69b-77. I shall (now) tell about another great insect Prājāpatya . It has the size of a rice-grain and its colour. There is no doubt about it. O king, listen, there is a couple of hair in his mouth. The intelligence of beings is perishable at that moment only. There is no doubt about it. That vigour falls in the form of a fluid into the mouth of that Prājāpatya remaining in its own seat. There is no doubt about this. It happily drinks that vigour (i.e. that fluid) and becomes intoxicated due to that. Breaking the place of palate only, it remains unsteadily. The arteries (called) Iḍā , Piṅgalā and Suṣumnā are stationed there. By its own power the artery is shaken for a moment. (Then) O king, there is the itching for sex in all beings. The penis of the man expands, so also the vulva of the woman. The woman and the man, getting mad, are then united. Due to rubbing of one body with another, there is a momentacy pleasure. Then there is the same kind of itching. O hero, such a feeling is indeed seen. everywhere. This consequence of the (enjoyment of the) objects of senses is unpleasant.

78-82a. Virtue alone, practised duly is better. Resorting to firmness then, practise virtue alone. This is the unsteady breath which, in a moment, has hundreds of goings and comings. The life of men is dependent on it. Who causes delay in (the practice of) virtue? Oh! the heart of a man who has reached even a hundred (years) would not keep away from the prohibited senses. of objects. Sexual desire can never be pacified by enjoying senses of objects. Like fire with oblation it again enhances.

82b-93. Who else, but the soul-lord Rāma —the lord Viṣṇu, is able to free the mind taken away by an unchaste woman? Therefore, due to the foulness of lust everything becomes fruitless. You have age (i.e. you are young) even now. Practise what is beneficial to you. On one side are all virtuous deeds causing. the destruction of the sins of sinners, and on the other side, there is always the month of Vaiśākha , dear to Viṣṇu. Murder of a brāhmaṇa , drinking liquor, stealing, cohabiting with one's teacher's wife are declared to be great sins by best sages. The month of Vaiśākha would destroy all the great darkness of sins committed by men through mind and body by means of a vow; as the sun would totally destroy darkness, in the same way the month of Mādhava would remove (sins). Duly practise (the vows) in that month. O king, having abandoned, due to the powerful religious acts performed in the month of Vaiśākha, the great, awful sins committed from birth, men, being delighted reach the city of Viṣṇu. Even sinners, if they practise (vows during) even one Vaiśākha with devotion, go to Viṣṇu's abode. Therefore, O king, you too, bathing (every) morning, duly worship (Viṣṇu), the enemy of (the demon) Madhu , during this month of Vaiśākha. As the cover of a rice-grain or the blackness of copper go away due to the act (of pounding or rubbing), in the same way, O hero, the sin of a man goes away (by means-of a rite). Like (the cover of) a rice-grain, the natural impurity of a man is abundant. There is no doubt that it perishes. Therefore, do a bright deed."

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 100

Carnal Enjoyment Is Sinful

Chapter 395 of 693 · 40 detected Sanskrit verse markers

Sanskrit

श्रीराजोवाच-
क्षीरोदजलतुल्याभिः शीतलामलदृष्टिभिः ।
तथ्याभिश्च विचित्राभिस्त्वया गीर्भिः प्रबोधितः १।
असागरोत्थं पीयूषमद्वय्यं व्यसनौषधम् ।
त्वयाहं पायितः सौम्य भवरोगनिवारणम् २।
हर्षप्रदो नृणां पापहानिकृज्जीवनौषधम् ।
जरामृत्युहरो विप्र सद्भिः किल समागमः ३।
यानि यानि दुरापानि वांछितानि महीतले ।
प्राप्यंते तानि तान्येव साधूनामेव संगमात् ४।
यः स्नातः पापहरया साधुसंगम गंगया ।
किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ५।
निमज्ज्योन्मज्जतान्नृणां भवाब्धौ परमायनम् ।
संतो धर्मविदः शांता नौर्दृढे वाप्सुमज्जताम् ६।
यो मे भावःपुरा ह्यासीत्कामैकसुखलालसः ।
दर्शनाद्वचनात्तेऽद्य विपरीतोऽभवद्विभो ७।

एकजन्मसुखस्यार्थे सहस्राणि विलोपयेत् ।
प्राज्ञो जन्मसहस्राणि संचिनोत्येकजन्मना ८।
हाहा कामरसास्वाद सुखलालसचेतसा ।
मया मूढेन न कृतं किंचिदात्महितं द्विज ९।
अहो मे मनसो मोहो येनात्मा योषितां कृते ।
पातितो व्यसने घोरे दुःखोदर्के दुरत्यये १०।
भगवन्परितुष्टोऽस्मि बोधितो वचनेन ते ।
उपदेशप्रदानेन मामुद्धर्तुमिहार्हसि ११।
पुरा चरितपुण्योऽहं भवता बोधितोऽस्मि यत् ।
त्वत्पादरजसा वापि विशेषादपि पावितः १२।
विधिं माधवमासस्य ब्रूहि मे वदतां वर ।
सर्वपापक्षयकरो यस्त्वया परिकीर्तितः १३।
किं दानं तत्र किं स्नानं को देवो नियमास्तु के ।
एतदाचक्ष्व विप्रर्षे दुरितोत्तारणाय मे १४।
यम उवाच-

इत्येवमुक्तो भगवान्कश्यपः स दयानिधिः ।
प्रोवाच वचनं विप्र धर्म्यं विश्वहितं शुभम् १५।
कश्यप उवाच-
पूर्वापरसमाधान क्षमबुद्ध्या च ते नृप ।
पृष्टं प्राज्ञे न वक्तव्यं नाधमे पापमानसे १६।
पापप्रवृत्तस्य तथा दत्वा भूप शुभां मतिम् ।
विद्यादानफलं सम्यक्प्राप्यते नात्र संशयः १७।
नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोकमाचरेत् १८।
विदुषामपि शिष्याणां पुत्राणां च क्रियावताम् ।
अपृष्टमपि वक्तव्यं श्रेयः श्रद्धावतां हितम् १९।
सांप्रतं शुद्धहृदयो जातस्त्वं वचनान्मम ।
पुराचरितपुण्येन केनापि च महीपते २०।
पापावस्थं शरीरं तद्गतं तव ममाश्रयात् ।
श्रवणाद्धर्मशास्त्रस्य धर्मावस्थं तु तेऽभवत् २१।

पापावस्थमधर्माख्यं धर्मज्ञानविवर्जितम् ।
अपरं सद्व्रतं यद्धि विज्ञेयं तद्धि धार्मिकम् २२।
धर्माधर्मोपभोगाय ततृतीयमतींद्रियम् ।
तत्त्रिभेदं शरीरं हि धर्म्मविद्भिरिहोच्यते २३।
यावता धर्मभोगश्च मुक्तिश्चैतत्त्रिभेदकम् ।
पापावस्थं शरीरं तत्पापसंज्ञं तदुच्यते २४।
इदानीं गुरुभक्तिं च कुर्वतश्च वचो मम ।
शृण्वतो धर्मरूपं तु शरीरं ते व्यवस्थितम् २५।
तेनैव शुद्धिरमला जाता धर्मक्रियोचिता ।
दैवेन देहिनां नाम चेतांसि चरितानि च २६।
शरीराणि च पुष्यंति कालेकाले विपर्ययम् ।
सांप्रतं भवतश्चेतो नूनं धर्मे प्रवर्तते २७।
तेन त्वां कारयिष्यामि माधवस्नानमुत्तमम् ।
यम उवाच-।
ततस्तु कारितस्तेन कश्यपेन पुरोधसा २८।

स नृपो माधवे मासि स्नानं दानं च पूजनम् ।
यथादृष्टं पुरा शास्त्रे वैशाखस्नानजं विधिम् २९।
स मुनिः प्रत्युवाचासौ भूपाय च यथोदितम् ।
श्रावितः स्तोत्रसारं च पाठितो हरिमेधसः ३०।
श्रुते यस्मिन्नधीते च स सम्यक्फलमाप्नुयात् ३१।
स कारितस्तेन विशुद्धभावो राजापि चक्रे विधिवत्तदानीम् ।
श्रीमाधवेमासि विधानमीड्यं ततो यथाकर्णितमादरेण ३२।
प्रातःस्नानं च पाद्यं च ह्यर्घं च हरिपूजनम् ।
नैवेद्यं भक्तिभावेन चकार स नृपोत्तमः ३३।

दानं यथा नियमपालनमादरेण वैशाखमादिविदधाति विधानमेवम् ।
यो भक्तितोऽन्वहमसौ प्रतिवर्षमेवं कृत्वा प्रयाति हरिधाम महीसुराग्र्यः ३४।
अथेतरेषु मासेषु कामिनीकुचकेलिवान् ।
भोगैकलालसो भूयो भवत्येवं यथारुचि ३५।
न धर्मनियमं राजकार्येषु न विचारणम् ।
करोति कामवशगो हित्वा मासं स माधवम् ३६।

महतामपि विप्राग्र्य दुर्निवार्यो मनोभवः ।
शरीरसहजो नूनमनादिर्वासनाक्रमः ३७।
केशकज्जलशालिन्यो दुःस्पर्शा लोचनप्रियाः ।
यस्मादग्निशिखा नार्यो दहंति तृणवन्नरम् ३८।
घोरः शत्रुः शरीरस्थः पुंसां कामो यथोचितम् ।
मोहधूममयः पापो न केषामंधकारितम् ३९।
इति श्रीपद्मपुराणेपातालखंडे वैशाखमासमाहात्म्ये शततमोऽध्यायः १००।

Roman transliteration

śrīrājovāca-
kṣīrodajalatulyābhiḥ śītalāmaladṛṣṭibhiḥ |
tathyābhiśca vicitrābhistvayā gīrbhiḥ prabodhitaḥ 1|
asāgarotthaṃ pīyūṣamadravyaṃ vyasanauṣadham |
tvayāhaṃ pāyitaḥ saumya bhavaroganivāraṇam 2|
harṣaprado nṛṇāṃ pāpahānikṛjjīvanauṣadham |
jarāmṛtyuharo vipra sadbhiḥ kila samāgamaḥ 3|
yāni yāni durāpāni vāṃchitāni mahītale |
prāpyaṃte tāni tānyeva sādhūnāmeva saṃgamāt 4|
yaḥ snātaḥ pāpaharayā sādhusaṃgama gaṃgayā |
kiṃ tasya dānaiḥ kiṃ tīrthaiḥ kiṃ tapobhiḥ kimadhvaraiḥ 5|
nimajjyonmajjatānnṝṇāṃ bhavābdhau paramāyanam |
saṃto dharmavidaḥ śāṃtā naurdṛḍhe vāpsumajjatām 6|
yo me bhāvaḥpurā hyāsītkāmaikasukhalālasaḥ |
darśanādvacanātte'dya viparīto'bhavadvibho 7|

ekajanmasukhasyārthe sahasrāṇi vilopayet |
prājño janmasahasrāṇi saṃcinotyekajanmanā 8|
hāhā kāmarasāsvāda sukhalālasacetasā |
mayā mūḍhena na kṛtaṃ kiṃcidātmahitaṃ dvija 9|
aho me manaso moho yenātmā yoṣitāṃ kṛte |
pātito vyasane ghore duḥkhodarke duratyaye 10|
bhagavanparituṣṭo'smi bodhito vacanena te |
upadeśapradānena māmuddhartumihārhasi 11|
purā caritapuṇyo'haṃ bhavatā bodhito'smi yat |
tvatpādarajasā vāpi viśeṣādapi pāvitaḥ 12|
vidhiṃ mādhavamāsasya brūhi me vadatāṃ vara |
sarvapāpakṣayakaro yastvayā parikīrtitaḥ 13|
kiṃ dānaṃ tatra kiṃ snānaṃ ko devo niyamāstu ke |
etadācakṣva viprarṣe duritottāraṇāya me 14|
yama uvāca-

ityevamukto bhagavānkaśyapaḥ sa dayānidhiḥ |
provāca vacanaṃ vipra dharmyaṃ viśvahitaṃ śubham 15|
kaśyapa uvāca-
pūrvāparasamādhāna kṣamabuddhyā ca te nṛpa |
pṛṣṭaṃ prājñe na vaktavyaṃ nādhame pāpamānase 16|
pāpapravṛttasya tathā datvā bhūpa śubhāṃ matim |
vidyādānaphalaṃ samyakprāpyate nātra saṃśayaḥ 17|
nāpṛṣṭaḥ kasyacidbrūyānna cānyāyena pṛcchataḥ |
jānannapi hi medhāvī jaḍavallokamācaret 18|
viduṣāmapi śiṣyāṇāṃ putrāṇāṃ ca kriyāvatām |
apṛṣṭamapi vaktavyaṃ śreyaḥ śraddhāvatāṃ hitam 19|
sāṃprataṃ śuddhahṛdayo jātastvaṃ vacanānmama |
purācaritapuṇyena kenāpi ca mahīpate 20|
pāpāvasthaṃ śarīraṃ tadgataṃ tava mamāśrayāt |
śravaṇāddharmaśāstrasya dharmāvasthaṃ tu te'bhavat 21|

pāpāvasthamadharmākhyaṃ dharmajñānavivarjitam |
aparaṃ sadvrataṃ yaddhi vijñeyaṃ taddhi dhārmikam 22|
dharmādharmopabhogāya tattṛtīyamatīṃdriyam |
tattribhedaṃ śarīraṃ hi dharmmavidbhirihocyate 23|
yāvatā dharmabhogaśca muktiścaitattribhedakam |
pāpāvasthaṃ śarīraṃ tatpāpasaṃjñaṃ taducyate 24|
idānīṃ gurubhaktiṃ ca kurvataśca vaco mama |
śṛṇvato dharmarūpaṃ tu śarīraṃ te vyavasthitam 25|
tenaiva śuddhiramalā jātā dharmakriyocitā |
daivena dehināṃ nāma cetāṃsi caritāni ca 26|
śarīrāṇi ca puṣyaṃti kālekāle viparyayam |
sāṃprataṃ bhavataśceto nūnaṃ dharme pravartate 27|
tena tvāṃ kārayiṣyāmi mādhavasnānamuttamam |
yama uvāca-|
tatastu kāritastena kaśyapena purodhasā 28|

sa nṛpo mādhave māsi snānaṃ dānaṃ ca pūjanam |
yathādṛṣṭaṃ purā śāstre vaiśākhasnānajaṃ vidhim 29|
sa muniḥ pratyuvācāsau bhūpāya ca yathoditam |
śrāvitaḥ stotrasāraṃ ca pāṭhito harimedhasaḥ 30|
śrute yasminnadhīte ca sa samyakphalamāpnuyāt 31|
sa kāritastena viśuddhabhāvo rājāpi cakre vidhivattadānīm |
śrīmādhavemāsi vidhānamīdṛyaṃ tato yathākarṇitamādareṇa 32|
prātaḥsnānaṃ ca pādyaṃ ca hyarghaṃ ca haripūjanam |
naivedyaṃ bhaktibhāvena cakāra sa nṛpottamaḥ 33|
dānaṃ yathā niyamapālanamādareṇa vaiśākhamādividadhāti vidhānamevam |
yo bhaktito'nvahamasau prativarṣamevaṃ kṛtvā prayāti haridhāma mahīsurāgryaḥ 34|
athetareṣu māseṣu kāminīkucakelivān |
bhogaikalālaso bhūyo bhavatyevaṃ yathāruci 35|
na dharmaniyamaṃ rājakāryeṣu na vicāraṇam |
karoti kāmavaśago hitvā māsaṃ sa mādhavam 36|

mahatāmapi viprāgrya durnivāryo manobhavaḥ |
śarīrasahajo nūnamanādirvāsanākramaḥ 37|
keśakajjalaśālinyo duḥsparśā locanapriyāḥ |
yasmādagniśikhā nāryo dahaṃti tṛṇavannaram 38|
ghoraḥ śatruḥ śarīrasthaḥ puṃsāṃ kāmo yathocitam |
mohadhūmamayaḥ pāpo na keṣāmaṃdhakāritam 39|

iti śrīpadmapurāṇepātālakhaṃḍe vaiśākhamāsamāhātmye śatatamo'dhyāyaḥ 100|

English translation

The king said :

1-4. I have been advised by you with words that are like the water of the milky sea, that have a viewpoint that is cool and pure, that are true and beautiful. O dear one, you have made me drink the nectar which has not come up from the ocean, which is not a substance, which is a medicine for the calamity, and which removes the disease in the form of the worldly existence. O brāhmaṇa , it is said that contact of the good gives delight to men, removes their sins, is a medicine for their life, and destroys old age and death. Due to the association of the good only, those desired objects difficult to obtain, are obtained.

5-11a. For him, who has bathed with (i.e. in the water of) Gaṅgā in the form of the company of the good, which removes sins, what is the use of (giving) gifts, (visiting) holy places, (practising) austerities and sacrifices? The good who know the ways of the world, who are tranquil, are the final emancipation for men who sink and come up in the ocean of the worldly existence, area strong boat for those who sink in the water(of the mundane existence). O lord, that my feeling desiring the happiness through lust only which was formerly there, has been reversed due to your sight and your words. One would lose a thousand existences for the happiness in one existence. A wise man collects the (fruit of) thousands of existences by means of (i.e. in) one existence. Oh! O brāhmaṇa, by me, a fool, whose heart was longing for carnal pleasures, my own good has not at all been done. Oh! (great was) the delusion of my mind due to which I threw my soul into an awful calamity, ending in misery and difficult to overcome. O holy one, I am pleased (as) I have been roused by your words.

11b-14. Please liberate me by giving me advice. Since you advised me due to my former meritorious deeds, I am (now) especially purified with the dust of your feet. O best among speakers, describe to me the rite of the month of Vaiśākha , which you have said to be removing all sins. O brāhmaṇa sage, for my emancipation from the sins (please) tell me: What are the gifts in that month? What (kind of) bath is prescribed? Who is the deity? Which are the rules?

Yama said :

15. O brāhmaṇa, that glorious Kaśyapa , the treasure of compassion, who was thus addressed, said words which were meritorious, auspicious and beneficial to all.

Kaśyapa said :

16-19. A wise man has to explain to you what is asked with a mind capable of putting together the earlier and later (ideas), and not to mean person of a wicked mind. There is no doubt that by giving in that way a good (i.e. proper) opinion to him who is engaged in sinful activities, the proper fruit of giving knowledge is obtained. One should not speak to anyone when not asked; so also to him who is asking unjustly. A wise man, even though he knows (the truth), should behave towards the people like a dumb man. (But) he should speak to his learned disciples and sons, though he is not asked. The good of those who have faith is (always) superior.

20-28a. O king, due to my words and due to certain religious merit you had acquired before, now you have become one of a pure heart. Your body having a sinful condition has now gone due to (your) having resorted to me. Due to your having heard the knowledge of religious merit, it has (now) become one having a meritorious condition. A body is of a sinful condition; it is known as unrighteous and is without knowledge. The other which is of (i.e. practises) good vows should be known as righteous. The third one intended for enjoyment of religious merit, and suffering (fruit of) impiety is beyond the senses. Thus those who know religious merit say that the body is of three kinds. As there is the enjoyment of the good deeds and there is salvation, it is of three kinds. The body of a sinful condition is called sinful. Now, the body of you who are having devotion to your teacher, who are following my words (of advice), and who are hearing the nature of religious merit, has become of the nature of religious merit. By that only spotless purity, proper for religious rites, has been produced. Due to luck the minds and acts of bodies of men undergo a change from time to time. Now indeed your body moves on to piety. Therefore, I am inviting you to the excellent bath in the month of Vaiśākha.

Yama said :

28b-32. Then that family priest Kaśyapa urged the king to bathe, (give) gifts, worship (Viṣṇu), and perform proper rites, as formerly told in the sacred texts, in the month of Vaiśākha. The sage spoke to the king as told (in the holy texts). He made him hear the essence of (Viṣṇu's) hymn, and taught him Viṣṇu's worship, having heard and studied which he would obtain the proper fruit. He made him (a man of) pure devotion. The king also performed (the rites) according to the rules. The performance (of rites) in the month of Vaiśākha is praiseworthy. He listened to it with respect.

33-39. The best king devoutly performed morning bath, (got) water for washing the feet with, (offered) oblations and worshipped Viṣṇu. He also made an offering of eatables (to Viṣṇu). That best brāhmaṇa who gives gifts according to the rules and with respect, and who performs the rite like this, who devoutly, every day and every year does like this, goes to the abode of Viṣṇu. Then in other months he again becomes one sporting with the breasts of beautiful women, and has the only desire of enjoyment, according to his liking. He being under the influence of lust, does not follow the rule of piety nor does he consider the royal affairs, except in the month of Vaiśākha. O best brāhmaṇa, even for the great, this mind-born (one), born with the body, is difficult to resist. The course of desires is beginningless, since the women who are endowed with (beautiful) hair and collyrium, whose touch is bad, who are dear to the eyes, who have flames like those of fire, burn a man like grass (i.e. hay). Carnal desire is an awful enemy duly living in the bodies of men. It is full of the smoke of delusion, is sinful. Whom has he (i.e. it) not blinded?

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 101

King Mahīratha Goes to Viṣṇu's Abode

Chapter 396 of 693 · 58 detected Sanskrit verse markers

Sanskrit

यम उवाच-
अथ कालकटाक्षेण लक्षितो नृपतिस्तदा ।
मृतोऽतिरतिसेवोत्थ क्षयक्षीणकलेवरः १।
नीयमानो यमगणैस्ताड्यमानो मुहुर्मुहुः ।
क्रन्दमानो महारावान्स स्मरन्निजपातकम् २।
विष्णुदूतैः समागम्य ताडयित्वा ममानुगान् ।
धर्मवानयमित्युक्त्वा विमानमथ रोपितः ३।
नीतो हरिपुरं भूपः स्तूयमानोऽप्सरोगणैः ।
प्रातःस्नानेन वैशाखमासस्य क्षीणपातकः ४।
अथ धर्मविहीनोऽयमिति मत्वा च तैः पुनः ।
देवदूतैर्निदेशेन विष्णोर्भूमिपतिस्तदा ।
अदूरादेव निरयवर्त्मना स समाहितः ५।
स गच्छन्नपि शुश्राव जीवानां क्रंदतां पुनः ।
निरये पच्यमानानामारावं विविधं तदा ६।
पापिनां क्वथ्यमानानामाक्रंदमतिदारुणम् ।

श्रुत्वा विस्मयवान्विप्र राजाभूदतिदुःखितः ७।
प्रोवाच दूताः किमयमाक्रंदो दारुणः श्रुतः ।
पुनर्न श्रूयते तन्मे कारणं वक्तुमर्हथ ८।
दूता ऊचु-
जंतवस्त्यक्तमर्यादाः पापास्त्वाचारवर्जिताः ।
निरयेषु च घोरेषु तामिस्रादिषु पातिताः ९।
कृतपातकिनस्त्वत्र प्राणत्यागादनंतरम् ।
याम्यं पंथानमाश्रित्य दुःखमश्नंति दारुणम् १०।
यमस्य पुरुषैर्घोरैः कृष्यमाणा इतस्ततः ।
अंधकारे निपतिता भक्ष्यंते ह्यतिदारुणैः ११।
श्वभिः शृगालैः क्रव्यादैः काककंकबकादिभिः ।
अग्नितुंडैर्वृकव्याघ्रैर्भुजगैर्वृश्चिकादिभिः १२।
अग्निना दाह्यमानाश्च तुद्यमानाश्च कंटकैः ।
क्रकचैः पाट्यमानाश्च पीड्यमानाश्च तृष्णया १३।
क्षुधया बाध्यमानाश्च घोरैर्व्याधिगणैस्तथा ।

पूयशोणितगंधेन मूर्छ्यमानाः पदेपदे १४।
क्वाथ्यंते च क्वचित्तैलैस्ताड्यन्ते मुशलैः क्वचित् ।
आयसीषु प्रपच्यंते शिलासु क्वचिदेव च १५।
क्वचिद्वांतमथाश्नंति क्वचित्पूयमसृक्क्वचित् ।
क्वचिद्विष्ठां क्वचिन्मांसं पूतिगंधिषु दारुणम् १६।
कृमिभिर्भक्ष्यमाणाश्च वह्नितुंडैः क्वचित्क्वचित् ।
केशशोणितमांसासृग्वसास्थिनिकरेषु च १७।
अस्थिताः कुणपाः कीर्णाः कृमिभिर्भक्षिताः स्फुटम् ।
काककंकमहागृध्रवदनैर्ध्वंसितेषु च १८।
शिवदुर्गंधनीरंध्र संघट्टशतकोटिषु ।
करपत्रशिलापत्रतप्त निस्तैलकेषु च १९।
लोहतैलवसास्तंभ कूटशाल्मलसद्मसु ।
क्षुरकंटककीलोग्र ज्वालास्तंभविभातिषु २०।
तप्तं वैतरणीपूयपूरितेषु पृथक्पृथक् ।
असिपत्रवनोत्कृत्त नरनारीस्तनेषु च २१।

घोरांधकारग्रहणदारुणेषु मुहुर्मुहुः ।
पापच्यमानाः क्रंदंतो दारुणैर्विविधैर्वधैः २२।
कंठेषु बद्धपाशाश्च भुजगावेष्टिताः क्वचित् ।
पीड्यमानास्तथा यंत्रैः कृष्यमाणाश्च जानुभिः २३।
भग्नपृष्ठशिरोग्रीवाः स्तब्धकंठाः सुदारुणाः ।
कूटागारे भ्राम्यमाणाः शरीरैर्यातनाक्षमैः २४।
पीड्यंते पापिनो राजन्क्रंदमाना विकर्मिणः ।
सहितं विषयास्वादैः क्रंदनं तैर्विधीयते २५।
भुज्यते च कृतं पूर्वमेतत्सर्वैश्च जंतुभिः ।
परस्त्रीषु कृतः संगः प्रीतये दुःखदो हि सः २६।
मुहुर्तविषयास्वादो जातोऽनेकाब्ददुःखदः ।
वपुषस्तव राजेंद्र प्रातःस्नानस्य माधवे २७।
विधिना पावनस्यैते प्राप्य स्पर्शं च मारुतः ।
लब्धसौख्याः क्षणं जाता महसाप्यायितास्तव २८।
आक्रंदरहितास्तेन जातास्ते निरये स्थिताः ।

नामापि पुण्यशीलानां श्रुतं सौख्याय कीर्तितम् २९।
जायते तद्वपुस्पर्शवायुस्पर्शः सुखावहः ।
यम उवाच-
इति दूतवचः श्रुत्वा स राजा करुणानिधिः ३०।
प्रत्युवाच हतान्दूतान्विष्णोरद्भुतकर्मणः ।
कोमलं हृदयं नूनं साधूनां नवनीतवत् ३१।
वह्निसंतापसंतप्तं तद्यथा द्रवति स्फुटम् ।
राजोवाच-
नार्तं जंतुमहं हित्वा पीडितुं गंतुमुत्सहे ३२।

तं पापिष्ठं धिगार्तानामार्तिं शक्तो न हंति यः ।
मदंगसंगमोच्छिष्टवायुस्पर्शेन ते यदि ३३।
जंतवः सुखिनो जातास्तस्मात्तत्र नयंतु माम् ।
पवित्रयंति जननीमवनीमपि ते नराः ३४।
परतापच्छिदो ये तु चंदना इव चंदनम् ।
परोपकृतये ये तु पीड्यंते कृतिनो हि ते ३५।

संतस्त एव ये लोके परदुःखविदारणाः ।
आर्तानामार्तिनाशार्थं प्राणा येषां तृणोपमाः ३६।
तैरियं धार्यते भूमिर्नरैः परहितोद्यतैः ।
मनसो यत्सुखं नित्यं तत्स्वर्गो नरकोपमः ३७।
तस्मात्परसुखेनैव सुखिनः साधवः सदा ।
वरं निरयपातोऽत्र वरं प्राणवियोजनम् ३८।
न पुनः क्षणमार्तानामार्तिनाशमृते सुखम् ।
दूता ऊचु-
जंतवो निरये घोरे पच्यंते तेत्र पापिनः ३९।
स्वकर्मैवोपजीवंति मोहस्थानं न विद्यते ।
यैर्न दत्तं न च हुतं तीर्थे स्नानं न वा कृतम् ४०।
पुनर्नोपकृतं भक्त्या सुकृतं न कृतं परम् ।
नेष्टं न तप्तं नो जप्तं यैर्न हृष्टतया नृप ४१।
परस्मिन्निह घोरेषु पच्यंते निरयेषु ते ।
दुःशीला ये दुराचारा विहाराहारनिंदिताः ४२।

परापकारिणः पापकारिणो दुर्विहारिणः ।
विदारिणो हि मर्मोक्त्या पापाः परहृदां हि ये ४३।
निरये ते विपच्यंते ये परस्त्रीविहारिणः ।
एहि नूनं महीपाल गच्छामो हरिमंदिरम् ४४।
न ते पुण्यवता युक्तमिहस्था तु मतः परम् ।
राजोवाच-
यद्यहं सुकृती दूताः कस्मादस्मिन्महाभये ४५।
नारके पथि वा नीतः किं वा मे सुकृतं परम् ।
मयापि न कृतं तादृक्सुकृतं कामशालिना ४६।
कथं पुरि हरेर्गंता संशयानोऽहमस्मि वै ।
दूता ऊचु-
सुकृतं न कृतं सत्यं त्वया कामवशात्मना ४७।
नेष्टं यज्ञैर्न वा यज्ञावशिष्टं भवताशितम् ।
किंतु माधवमासे यद्विधिना वत्सरत्रयम् ४८।
प्रातः स्नात्वा गुरुवचः प्रेरितेन पुरा त्वया ।

भक्त्या संपूजितो विष्णुर्विश्वेशो मधुसूदनः ४९।
महापापातिपापौघ निहंता भक्तवत्सलः ।

सर्वधर्मैकसारेण तेनैकेन नरेश्वर ५०।
नीयते पुण्यभवनं पूज्यमानो मरुद्गणैः ।
महतामपि पापानां निहंता माधवोऽर्चितः ५१।
तथैव माधवो मासो मर्त्यानां विधिनोदितः ।
यथैव विस्फुलिंगेन ज्वाल्यते तृणसंचयः ५२।
प्रातःस्नानेन वैशाखे तथाघौघोऽपि दह्यते ।
तावद्वपुषि पापानि प्रभवंति महान्त्यपि ५३।
यावन्न माधवे मासि तीर्थे मज्जति चोषसि ।
वैशाखे मासि यो युक्तो यथोक्तनियमैर्नरः ५४।
हरिभक्त्यैव पापौघैर्मुक्तोऽच्युतगृहं व्रजेत् ।
आजन्मनो हि सुकृतं यत्त्वया न पुरा कृतम् ५५।
तेन त्वं निरयस्थानमार्गं नीतो नरेश्वर ।
अथ भूमिपते तूर्णमस्माभिस्तु मरुद्गणैः ५६।

स्तूयमानो विमानेन गच्छ गोविंदमंदिरम् ५७।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये ।
एकोत्तरशततमोऽध्यायः १०१।

Roman transliteration

yama uvāca-
atha kālakaṭākṣeṇa lakṣito nṛpatistadā |
mṛto'tiratisevottha kṣayakṣīṇakalevaraḥ 1|
nīyamāno yamagaṇaistāḍyamāno muhurmuhuḥ |
krandamāno mahārāvānsa smarannijapātakam 2|
viṣṇudūtaiḥ samāgamya tāḍayitvā mamānugān |
dharmavānayamityuktvā vimānamatha ropitaḥ 3|
nīto haripuraṃ bhūpaḥ stūyamāno'psarogaṇaiḥ |
prātaḥsnānena vaiśākhamāsasya kṣīṇapātakaḥ 4|
atha dharmavihīno'yamiti matvā ca taiḥ punaḥ |
devadūtairnideśena viṣṇorbhūmipatistadā |
adūrādeva nirayavartmanā sa samāhitaḥ 5|
sa gacchannapi śuśrāva jīvānāṃ kraṃdatāṃ punaḥ |
niraye pacyamānānāmārāvaṃ vividhaṃ tadā 6|
pāpināṃ kvathyamānānāmākraṃdamatidāruṇam |

śrutvā vismayavānvipra rājābhūdatiduḥkhitaḥ 7|
provāca dūtāḥ kimayamākraṃdo dāruṇaḥ śrutaḥ |
punarna śrūyate tanme kāraṇaṃ vaktumarhatha 8|
dūtā ūcu-
jaṃtavastyaktamaryādāḥ pāpāstvācāravarjitāḥ |
nirayeṣu ca ghoreṣu tāmisrādiṣu pātitāḥ 9|
kṛtapātakinastvatra prāṇatyāgādanaṃtaram |
yāmyaṃ paṃthānamāśritya duḥkhamaśnaṃti dāruṇam 10|
yamasya puruṣairghoraiḥ kṛṣyamāṇā itastataḥ |
aṃdhakāre nipatitā bhakṣyaṃte hyatidāruṇaiḥ 11|
śvabhiḥ śṛgālaiḥ kravyādaiḥ kākakaṃkabakādibhiḥ |

agnituṃḍairvṛkavyāghrairbhujagairvṛścikādibhiḥ 12|
agninā dāhyamānāśca tudyamānāśca kaṃṭakaiḥ |
krakacaiḥ pāṭyamānāśca pīḍyamānāśca tṛṣṇayā 13|
kṣudhayā bādhyamānāśca ghorairvyādhigaṇaistathā |

pūyaśoṇitagaṃdhena mūrchyamānāḥ padepade 14|
kvāthyaṃte ca kvacittailaistāḍyante muśalaiḥ kvacit |
āyasīṣu prapacyaṃte śilāsu kvacideva ca 15|
kvacidvāṃtamathāśnaṃti kvacitpūyamasṛkkvacit |
kvacidviṣṭhāṃ kvacinmāṃsaṃ pūtigaṃdhiṣu dāruṇam 16|
kṛmibhirbhakṣyamāṇāśca vahnituṃḍaiḥ kvacitkvacit |
keśaśoṇitamāṃsāsṛgvasāsthinikareṣu ca 17|
asthitāḥ kuṇapāḥ kīrṇāḥ kṛmibhirbhakṣitāḥ sphuṭam |
kākakaṃkamahāgṛdhravadanairdhvaṃsiteṣu ca 18|
śivadurgaṃdhanīraṃdhra saṃghaṭṭaśatakoṭiṣu |
karapatraśilāpatratapta nistailakeṣu ca 19|
lohatailavasāstaṃbha kūṭaśālmalasadmasu |
kṣurakaṃṭakakīlogra jvālāstaṃbhavibhātiṣu 20|
taptaṃ vaitaraṇīpūyapūriteṣu pṛthakpṛthak |
asipatravanotkṛtta naranārīstaneṣu ca 21|

ghorāṃdhakāragrahaṇadāruṇeṣu muhurmuhuḥ |
pāpacyamānāḥ kraṃdaṃto dāruṇairvividhairvadhaiḥ 22|
kaṃṭheṣu baddhapāśāśca bhujagāveṣṭitāḥ kvacit |
pīḍyamānāstathā yaṃtraiḥ kṛṣyamāṇāśca jānubhiḥ 23|
bhagnapṛṣṭhaśirogrīvāḥ stabdhakaṃṭhāḥ sudāruṇāḥ |
kūṭāgāre bhrāmyamāṇāḥ śarīrairyātanākṣamaiḥ 24|
pīḍyaṃte pāpino rājankraṃdamānā vikarmiṇaḥ |
sahitaṃ viṣayāsvādaiḥ kraṃdanaṃ tairvidhīyate 25|
bhujyate ca kṛtaṃ pūrvametatsarvaiśca jaṃtubhiḥ |
parastrīṣu kṛtaḥ saṃgaḥ prītaye duḥkhado hi saḥ 26|
muhūrtaviṣayāsvādo jāto'nekābdaduḥkhadaḥ |
vapuṣastava rājeṃdra prātaḥsnānasya mādhave 27|
vidhinā pāvanasyaite prāpya sparśaṃ ca mārutaḥ |
labdhasaukhyāḥ kṣaṇaṃ jātā mahasāpyāyitāstava 28|
ākraṃdarahitāstena jātāste niraye sthitāḥ |

nāmāpi puṇyaśīlānāṃ śrutaṃ saukhyāya kīrtitam 29|
jāyate tadvapusparśavāyusparśaḥ sukhāvahaḥ |
yama uvāca-
iti dūtavacaḥ śrutvā sa rājā karuṇānidhiḥ 30|
pratyuvāca hatāṃdūtānviṣṇoradbhutakarmaṇaḥ |
komalaṃ hṛdayaṃ nūnaṃ sādhūnāṃ navanītavat 31|
vahnisaṃtāpasaṃtaptaṃ tadyathā dravati sphuṭam |
rājovāca-
nārtaṃ jaṃtumahaṃ hitvā pīḍituṃ gaṃtumutsahe 32|
taṃ pāpiṣṭhaṃ dhigārtānāmārtiṃ śakto na haṃti yaḥ |
madaṃgasaṃgamocchiṣṭavāyusparśena te yadi 33|
jaṃtavaḥ sukhino jātāstasmāttatra nayaṃtu mām |
pavitrayaṃti jananīmavanīmapi te narāḥ 34|
paratāpacchido ye tu caṃdanā iva caṃdanam |
paropakṛtaye ye tu pīḍyaṃte kṛtino hi te 35|

saṃtasta eva ye loke paraduḥkhavidāraṇāḥ |
ārtānāmārtināśārthaṃ prāṇā yeṣāṃ tṛṇopamāḥ 36|
tairiyaṃ dhāryate bhūmirnaraiḥ parahitodyataiḥ |
manaso yatsukhaṃ nityaṃ tatsvargo narakopamaḥ 37|
tasmātparasukhenaiva sukhinaḥ sādhavaḥ sadā |
varaṃ nirayapāto'tra varaṃ prāṇaviyojanam 38|
na punaḥ kṣaṇamārtānāmārtināśamṛte sukham |
dūtā ūcu-
jaṃtavo niraye ghore pacyaṃte tetra pāpinaḥ 39|
svakarmaivopajīvaṃti mohasthānaṃ na vidyate |
yairna dattaṃ na ca hutaṃ tīrthe snānaṃ na vā kṛtam 40|
punarnopakṛtaṃ bhaktyā sukṛtaṃ na kṛtaṃ param |
neṣṭaṃ na taptaṃ no japtaṃ yairna hṛṣṭatayā nṛpa 41|
parasminniha ghoreṣu pacyaṃte nirayeṣu te |
duḥśīlā ye durācārā vihārāhāraniṃditāḥ 42|

parāpakāriṇaḥ pāpakāriṇo durvihāriṇaḥ |
vidāriṇo hi marmoktyā pāpāḥ parahṛdāṃ hi ye 43|
niraye te vipacyaṃte ye parastrīvihāriṇaḥ |
ehi nūnaṃ mahīpāla gacchāmo harimaṃdiram 44|
na te puṇyavatā yuktamihasthā tu mataḥ param |
rājovāca-
yadyahaṃ sukṛtī dūtāḥ kasmādasminmahābhaye 45|
nārake pathi vā nītaḥ kiṃ vā me sukṛtaṃ param |
mayāpi na kṛtaṃ tādṛksukṛtaṃ kāmaśālinā 46|
kathaṃ puri harergaṃtā saṃśayāno'hamasmi vai |
dūtā ūcu-
sukṛtaṃ na kṛtaṃ satyaṃ tvayā kāmavaśātmanā 47|
neṣṭaṃ yajñairna vā yajñāvaśiṣṭaṃ bhavatāśitam |
kiṃtu mādhavamāse yadvidhinā vatsaratrayam 48|
prātaḥ snātvā guruvacaḥ preritena purā tvayā |

bhaktyā saṃpūjito viṣṇurviśveśo madhusūdanaḥ 49|
mahāpāpātipāpaugha nihaṃtā bhaktavatsalaḥ |
sarvadharmaikasāreṇa tenaikena nareśvara 50|
nīyate puṇyabhavanaṃ pūjyamāno marudgaṇaiḥ |
mahatāmapi pāpānāṃ nihaṃtā mādhavo'rcitaḥ 51|
tathaiva mādhavo māso martyānāṃ vidhinoditaḥ |
yathaiva visphuliṃgena jvālyate tṛṇasaṃcayaḥ 52|
prātaḥsnānena vaiśākhe tathāghaugho'pi dahyate |
tāvadvapuṣi pāpāni prabhavaṃti mahāntyapi 53|
yāvanna mādhave māsi tīrthe majjati coṣasi |
vaiśākhe māsi yo yukto yathoktaniyamairnaraḥ 54|
haribhaktyaiva pāpaughairmukto'cyutagṛhaṃ vrajet |
ājanmano hi sukṛtaṃ yattvayā na purā kṛtam 55|
tena tvaṃ nirayasthānamārgaṃ nīto nareśvara |
atha bhūmipate tūrṇamasmābhistu marudgaṇaiḥ 56|

stūyamāno vimānena gaccha goviṃdamaṃdiram 57|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye |
ekottaraśatatamo'dhyāyaḥ 101|

English translation

Yama said :

1-7. Then the king, observed by the glance of Death, and with his body emaciated due to consumption caused by extreme sexual enjoyment, died. He was being taken by the attendants of Yama , was repeatedly being beaten, was wailing with loud cries, and remembered his sins. Then Viṣṇu 's messengers, having come, beat my followers, and saying, 'He is righteous', they put him into an aeroplane. The king, with his sins exhausted due to the morning bath in the month of Vaiśākha , and being praised by the hosts of celestial nymphs, was taken to Viṣṇu's city. Then, thinking that he was unrighteous, the king was again put by the divine messengers at the behest of Viṣṇu, not far from the path to hell. While going, he heard the various wailings of beings, being roasted in hell. Hearing the very awful cries of the sinners being boiled, the king was amazed and became extremely afflicted.

8. He said: "O messengers, what is this awful wailing that is heard and is not heard again. Please tell me the reason of it."

The messengers said :

9-17. Beings who have abandoned bounds of morality, who are sinful, and who are bereft of (good) behaviour are thrown into awful hells like Tāmisra . Those who have committed sins here (i.e. in this world), after death resort to the path of (the abode of) Yama, suffer very terrible grief. Being dragged by fierce men of Yama, and fallen into darkness, they are eaten up by very awful dogs, foxes, carnivorous animals, crows, herons, cranes etc. and by wolves and tigers having fire-like mouths and by serpents, scorpions etc. Being burnt by fire, being pricked by thorns, being cut off by saws, being troubled by thirst, and being oppressed by hunger, so also by awful hosts of diseases, fainting at every step due to the odour of pus and blood, they are at times boiled in oils, at times beaten with pestles, are roasted in iron-vessels or at times on stones. At times they eat what is vomitted; at times (they eat) pus and blood. At times they eat feces; at times awful flesh at places with a foul smell. At times they are eaten by insects with fire-like mouths.

18-24. They, wailing in various tones, are again and again roasted in houses where, in the heaps of hair, blood, flesh, marrow and bones, the dead bodies are scattered in a disorderly manner and are clearly eaten by insects, which (houses) are destroyed bythemouths ofcrows, herons and great vulturesand have crores of bodies put very closely without interstices, which have saws and small flat stones for grinding and have no oil, which are made of trees with sharp thorns, and have the pillars of iron, oil and marrow, which are bright with pillars with fierce flames and razors, thorns and nails, which are full with the hot pus of Vaitaraṇī , and the breasts of men and women cut off with swords, and which are awful on account of being seized with fearful darkness. They have nooses tied round their necks; at places they are surrounded by serpents; at places they are squeezed by machines, and at places they are dragged with their knees (seized).

25-29. O king, the sinners, doing bad acts, and wailing, with their backs, heads and necks broken, with their throats choked, (appearing) very awful, they with bodies capable of suffering torment, being whirled in an apartment on the top of the house, are troubled. They wail along with the enjoyment of sensual objects. All beings sufer this (due to) what they have done before. The union (that was had) for love with another's wife, gives pain. The enjoyment of objects of senses for a short while, has turned out to be giving pain for many years. O best king, having got the touch of the breezes coming from the body of you who bathed duly in the morning in Vaiśākha, they are delighted for a moment and due to your lustre have become-strong. Therefore, they who remain in the hell are free from wailing. Even the name of those who have a meritorious character is said to lead to happiness. The touch of the breezes that had the touch of their bodies causes delight.

Yama said :

30-32a. Hearing these words, the king, the treasure of compassion, said to the messengers of Viṣṇu of wonderful acts: "The heart of the good is indeed soft like fresh butter, which heated with fire, certainly melts."

The king said :

32b-39a. Abandoning an oppressed and unhappy being, I am not able to go. Fie upon him who, though capable, does not remove the affliction of the oppressed. If these beings became happy due to the touch of the breezes that left after touching my body, then you may take me there. As the sandal-trees that remove the torment of others purify sandal, in the same way those men who remove the affliction of others purify their mother, are blessed. Those alone are the good, who, in this world remove the affliction of others, and for whom their life is (as insignificant) as a blade of grass in the matter of removing the affliction of the afflicted. This earth is sustained by those men who are bent on (doing) good to others. The constant happiness of mind is heaven; it may resemble hell (outwardly). Therefore, the good are always happy with (i.e. due to) the happiness of others. It is better to fall into hell, it is better to die, than having pleasure for a moment except the one that is had by removing the affliction of the afflicted.

The messengers said :

39b-45a. Sinful beings are roasted here in the awful hell. They live by (the fruits of) their own deeds. There is no place for misunderstanding. Those who have, in the other world (i.e. on the earth), not given (gifts), not offered oblations, or (have) not bathed at a holy place, (have) also not obliged (any one), or (have) not done, with devotion, a great meritorious act, (have) not offered sacrifices, (have) not practised penance, (have) not muttered (prayers) with joy, are roasted in awful hells. Those who are of a bad character, whose practices are bad, who are condemned due to their diversions and food, who harm others, who commit sins, who amuse themselves in a bad manner, who cut asunder the hearts of others with words cutting the vitals, so also those who sport with the wives of others, are roasted in a hell. Come on, O king, we shall go to Viṣṇu's abode. It is not proper for a meritorious person like you to stay here hereafter.

The king said :

45b-57. O messengers, if I have done meritorious deeds, then why am I brought along this path leading to hell? Or what is my great religious merit? I, given to carnal pleasures, have not done any meritorious act like that. (Then) how shall I go to the city of Viṣṇu? I have a doubt.

The messengers said :

It is true, you, with your mind influenced by lust, did not do a meritorious act, did not perform sacrifices, did not eat the leftovers of a sacrifice; but, formerly, you, impelled by the words of your teacher, bathed duly in the morning (every day) in the month of Vaiśākha for three years and devoutly worshipped Viṣṇu, the lord of the universe and the killer of (the demon) Madhu . He to whom his devotees are dear, destroys the stream of major and heinous sins. O lord of men, by means of that, the essence of all religious practices, he being honoured by the hosts of gods, is taken to an auspicious place. Viṣṇu, when worshipped, destroys even major sins. In the same way the month of Vaiśākha is

declared (to be destroying sins) by Brahmā . As by a spark of fire a heap of grass (hay) is burnt, in the same way by the (daily) morning bath in Vaiśākha the stream of sins is burnt. As long as a man does not bathe in the morning (every day) in the month of Vaiśākha, even the major sins originate in his body. A man who is engaged in vows as laid down (in sacred texts), is freed from streams of sins due to devotion to Viṣṇu and would go to Viṣṇu's abode. O lord of men, since, formerly you did not do meritorious acts from your birth, you were taken along the path to hell. Now, O lord of the earth, being praised by us and the hosts of gods quickly go by an aeroplane to Viṣṇu's abode.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 102

King Mahīratha Gives Part of His Merit to the Sufferers in Hell

Chapter 397 of 693 · 33 detected Sanskrit verse markers

Sanskrit

यम उवाच-
ततस्तु करुणावार्धिस्तेषां शोकेन पीडितः ।
भूपतिः श्रीहरेर्दूतान्विनयेनाह वाडव १।
ऐश्वर्यस्याभिजात्यस्य गुणानां सुकृतस्य च ।
संतः फलं हि गण्यंते यद्भीतपरिरक्षणम् २।
यद्यस्ति सुकृतं किंचिन्मम तेनैव जंतवः ।
स्वर्गे गच्छंतु मुक्तौघाः स्थाने तेषां वसाम्यहम् ३।
एवं भूपवचः श्रुत्वा तस्य सत्यवतो हि ते ।
ध्यायंतः सत्यमौदार्यमब्रुवंस्ते वचो नृपम् ४।
दूता ऊचु-
अनेन तव कारुण्यकर्मणा वचसा नृप ।
बभूव वृद्धिर्धर्मस्य संचितस्य विशेषतः ५।
स्नानं दानं जपो होमस्तपो देवार्चनादिकम् ।
कृतं यन्माधवे मासि तदनंतफलं विदुः ६।
स्वर्गे यज्वा च दाता च क्रीडते त्रिदशैः सह ।

वापीषु हेमपद्मासु कल्पवृक्षतलेऽपि च ७।
गीयमानो मुदं याति गीर्वाणरमणीगणैः ।
जलान्नदानतो लोकं लभते वारुणं शुभम् ८।
कुलानि हेलया सप्त संतारयति गोप्रदः ।
हयं दत्वा रवेर्लोकं याति विद्याप्रदो नरः ९।
ब्रह्मलोकं तथा हेमदानाद्याति सुरालये ।
यो ददाति तथा कन्यां विष्णुलोकं स गच्छति १०।
माधवेमासि यः स्नात्वा दत्वा संपूज्य माधवम् ।
अवाप्य सकलान्कामान्प्रयाति पदमव्ययम् ११।
एकतोऽपि तपो दान क्रतु सुत्यादिकाः क्रियाः ।
एकतो विधिवन्मासो माधवश्चरितो महान् १२।
तस्य माधवमासस्य दिनैकस्यापि भूपते ।
कृतं यत्सुकृतं तत्ते सर्वदानाधिकं पुरा १३।
कारुण्येन दिनैकस्य पुण्यं देहि धरापते ।
निरये पच्यमानेभ्यो दुःखितेभ्यो दयानिधे १४।

न दयासदृशो धर्मो न दयासदृशं तपः ।
न दयासदृशं दानं न दयासदृशः सखा १५।
पुण्यदः पुण्यमाप्नोति नरो लक्षगुणं सदा ।
कारुण्येन विशेषात्ते धर्मवृद्धिस्ततो भवेत् १६।
दुःखितानां हि भूतानां दुःखोद्धर्त्ता नरो हि यः ।
स एव सुकृती लोके ज्ञेयो नारायणांशजः १७।
वैशाखे मासि पूर्णायां स्नानदानादिकं त्वया ।
यत्तीर्थे विहितं वीर सर्वाघविनिषूदनम् १८।
तदेभ्यो देहि विधिवत्कृत्वा साक्ष्ये हरिं प्रभुम् ।
त्रिवाचिकं च निरयाद्येनामी स्वर्गमाप्नुयुः १९।
कपोतार्थं स्वमांसानि कारुण्येन पुरा शिबिः ।
दत्वा दयानिधिः स्वर्गे राजते कीर्तिवारिधिः २०।
दधीचिरपि राजर्षिर्दत्वास्थि च यमात्मनः ।
त्रैलोक्यकौमुदीं कीर्तिं लब्धवान्स्वर्गमक्षयम् २१।
सहस्रजिच्च राजर्षिः प्राणानिष्टान्महायशाः ।

ब्राह्मणार्थे परित्यज्य गतो लोकाननुत्तमान् २२।
न स्वर्गे नापवर्गेऽपि तत्सुखं लभते नरः ।
यदार्तजंतुनिर्व्वाणदानोत्थमिति नो मतिः २३।
सर्वेषु दातृजातेषु पुरा जातोसि भूपते ।
कर्मणानेन संख्यासु धीर धैर्यं नियोज्य च २४।
दृष्ट्वा तवधियं धर्म दया दानं सुनिश्चलम् ।
अस्माभिरपि तूत्साहः क्रियते धर्म्मवादिभिः २५।
यदि ते रोचते राजन्न विलंबतया ततः ।
तदेभ्यो देहि तत्पुण्यं यातनादुःखदाहकम् २६।
इत्युक्तः स तदा देवं कृत्वा साक्ष्ये गदाधरम् ।
तेभ्यस्त्रिवाचिकं पुण्यं दयावान्विधिना ददौ २७।
दत्ते माधवमासस्य तस्मिन्नेकदिनोद्भवे ।
स्वकृते जंतवो याम्ययातनापरिवर्जिताः २८।
विमानवरमारूढाः सर्वे ते त्रिदिवं ययुः ।
प्रणमंतः स्तुवंतश्च पश्यंतस्तं प्रहर्षिताः २९।

नृपेण दत्तं तदवाप्य पुण्यं वैशाखमासैकदिनाभिजातम् ।
सर्वे ययुस्ते नरकाद्विमुक्ता दिवं विमानाधिगता हि चित्रम् ३०।
नूनं विचित्रो भुवि भूतवर्गः संभूतभावो बहुधा विचित्रः ।
तथा विचित्रोऽखिलकर्मयोगस्तत्कर्मशक्तिप्रचयो विचित्रः ३१।
संस्तूयमानो मुनिदेवसंघैर्यस्तद्विशेषाधिकलब्धपुण्यः ।
परं पदं योगिवरैरलभ्यं ययौ जगन्नाथगणाभिवंद्यः ३२।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमासमाहात्म्ये ।
द्व्युत्तरशततमोऽध्यायः १०२।

Roman transliteration

yama uvāca-
tatastu karuṇāvārdhisteṣāṃ śokena pīḍitaḥ |
bhūpatiḥ śrīharerdūtānvinayenāha vāḍava 1|
aiśvaryasyābhijātyasya guṇānāṃ sukṛtasya ca |
saṃtaḥ phalaṃ hi gaṇyaṃte yadbhītaparirakṣaṇam 2|
yadyasti sukṛtaṃ kiṃcinmama tenaiva jaṃtavaḥ |
svarge gacchaṃtu muktaughāḥ sthāne teṣāṃ vasāmyaham 3|
evaṃ bhūpavacaḥ śrutvā tasya satyavato hi te |
dhyāyaṃtaḥ satyamaudāryamabruvaṃste vaco nṛpam 4|
dūtā ūcu-
anena tava kāruṇyakarmaṇā vacasā nṛpa |
babhūva vṛddhirdharmasya saṃcitasya viśeṣataḥ 5|
snānaṃ dānaṃ japo homastapo devārcanādikam |
kṛtaṃ yanmādhave māsi tadanaṃtaphalaṃ viduḥ 6|
svarge yajvā ca dātā ca krīḍate tridaśaiḥ saha |

vāpīṣu hemapadmāsu kalpavṛkṣatale'pi ca 7|
gīyamāno mudaṃ yāti gīrvāṇaramaṇīgaṇaiḥ |
jalānnadānato lokaṃ labhate vāruṇaṃ śubham 8|
kulāni helayā sapta saṃtārayati gopradaḥ |
hayaṃ datvā raverlokaṃ yāti vidyāprado naraḥ 9|
brahmalokaṃ tathā hemadānādyāti surālaye |
yo dadāti tathā kanyāṃ viṣṇulokaṃ sa gacchati 10|
mādhavemāsi yaḥ snātvā datvā saṃpūjya mādhavam |
avāpya sakalānkāmānprayāti padamavyayam 11|
ekato'pi tapo dāna kratu sutyādikāḥ kriyāḥ |
ekato vidhivanmāso mādhavaścarito mahān 12|
tasya mādhavamāsasya dinaikasyāpi bhūpate |
kṛtaṃ yatsukṛtaṃ tatte sarvadānādhikaṃ purā 13|
kāruṇyena dinaikasya puṇyaṃ dehi dharāpate |
niraye pacyamānebhyo duḥkhitebhyo dayānidhe 14|

na dayāsadṛśo dharmo na dayāsadṛśaṃ tapaḥ |
na dayāsadṛśaṃ dānaṃ na dayāsadṛśaḥ sakhā 15|
puṇyadaḥ puṇyamāpnoti naro lakṣaguṇaṃ sadā |
kāruṇyena viśeṣātte dharmavṛddhistato bhavet 16|
duḥkhitānāṃ hi bhūtānāṃ duḥkhoddharttā naro hi yaḥ |
sa eva sukṛtī loke jñeyo nārāyaṇāṃśajaḥ 17|
vaiśākhe māsi pūrṇāyāṃ snānadānādikaṃ tvayā |
yattīrthe vihitaṃ vīra sarvāghaviniṣūdanam 18|
tadebhyo dehi vidhivatkṛtvā sākṣye hariṃ prabhum |
trivācikaṃ ca nirayādyenāmī svargamāpnuyuḥ 19|
kapotārthaṃ svamāṃsāni kāruṇyena purā śibiḥ |
datvā dayānidhiḥ svarge rājate kīrtivāridhiḥ 20|
dadhīcirapi rājarṣirdatvāsthi ca yamātmanaḥ |
trailokyakaumudīṃ kīrtiṃ labdhavānsvargamakṣayam 21|
sahasrajicca rājarṣiḥ prāṇāniṣṭānmahāyaśāḥ |

brāhmaṇārthe parityajya gato lokānanuttamān 22|
na svarge nāpavarge'pi tatsukhaṃ labhate naraḥ |
yadārtajaṃtunirvvāṇadānotthamiti no matiḥ 23|
sarveṣu dātṛjāteṣu purā jātosi bhūpate |

karmaṇānena saṃkhyāsu dhīra dhairyaṃ niyojya ca 24|
dṛṣṭvā tavadhiyaṃ dharma dayā dānaṃ suniścalam |
asmābhirapi tūtsāhaḥ kriyate dharmmavādibhiḥ 25|
yadi te rocate rājanna vilaṃbatayā tataḥ |
tadebhyo dehi tatpuṇyaṃ yātanāduḥkhadāhakam 26|
ityuktaḥ sa tadā devaṃ kṛtvā sākṣye gadādharam |
tebhyastrivācikaṃ puṇyaṃ dayāvānvidhinā dadau 27|
datte mādhavamāsasya tasminnekadinodbhave |
svakṛte jaṃtavo yāmyayātanāparivarjitāḥ 28|
vimānavaramārūḍhāḥ sarve te tridivaṃ yayuḥ |
praṇamaṃtaḥ stuvaṃtaśca paśyaṃtastaṃ praharṣitāḥ 29|

nṛpeṇa dattaṃ tadavāpya puṇyaṃ vaiśākhamāsaikadinābhijātam |
sarve yayuste narakādvimuktā divaṃ vimānādhigatā hi citram 30|
nūnaṃ vicitro bhuvi bhūtavargaḥ saṃbhūtabhāvo bahudhā vicitraḥ |
tathā vicitro'khilakarmayogastatkarmaśaktipracayo vicitraḥ 31|
saṃstūyamāno munidevasaṃghairyastadviśeṣādhikalabdhapuṇyaḥ |
paraṃ padaṃ yogivarairalabhyaṃ yayau jagannāthagaṇābhivaṃdyaḥ 32|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāsamāhātmye |
dvyuttaraśatatamo'dhyāyaḥ 102|

English translation

Yama said :

1-4. O brāhmaṇa , then the king, the ocean of compassion, afflicted by their grief, spoke politely to Viṣṇu 's messengers: "The good ones look upon the protection of the frightened one as the fruit of affluence, nobility of birth and meritorious deeds. If I have some religious merit (to my credit) then, by means of that let these beings, free from their sins, go to heaven. I shall live in their place." Having heard these words of the truthful king, they, thinking of his truthfulness and generosity, said these words to the king:

The messengers said :

5-11. O king, due to this your kind deed and your words, your religious merit, especially the accumulated one, has increased. They know that a bath, gift, muttering, sacrifice, penance, worship of deities etc. which is done in the month of Vaiśākha , gives an inexhaustible fruit. A sacrificer or a donor plays in heaven with the gods in ponds having golden lotuses and at the root of the desire-yielding tree. Being sung by the bevy of divine young beautiful damsels he is delighted. By giving water and food a man obtains the auspicious heaven of Varuṇa . One who gives a cow easily liberates seven (members) of his family. By giving a horse a man goes to the Sun's heaven. A man who imparts knowledge goes to Brahmā 's heaven. Similarly by giving gold a man goes to the abode of gods. In the same way, one who gives his daughter (in marriage) goes to Viṣṇu's world. A man who bathes in the month of Vaisākha, gives gifts after worshipping Viṣṇu, obtains all his desired objects and reaches an immutable place.

12-14. On one side are penance, gifts and rites like sacrifices and extraction of Soma juice, and on the other is the great month of Vaisākha observed properly. O king, the good deed which you formerly did even on one day of the month of Vaiśākha is more than all gifts. O king, O treasure of compassion, give, through pity, your religious merit of a day to the afflicted ones being roasted in the hell.

15-20. There is no virtue like compassion. There is no penance like compassion. There is no gift like compassion. There is no friend like compassion. A man who gives his religious merit (to others) always gets religious merit a lakh times (more); especially due to pity your religious merit would increase. A man who removes the affliction of afflicted beings, is alone blessed in the world; he should be known as born from a portion of Viṣṇu. Give duly, repeating thrice, the religious merit of your bath, gifts etc.—destroying all sins—which you did on the full-moon day of Vaiśākha, to these, by keeping lord Viṣṇu as the witness; by that they would obtain heaven. Śibi , the ocean of fame, gave formerly, through kindness, his flesh for (saving the life of) a pigeon, and the ocean of compassion shines in the heaven.

21. The royal sage Dadhīci also gave the collection of his bones, and obtained glory, the moonlight to the three worlds, and inexhaustible heaven.

22-32. The royal sage Sahasrajit abandoned his dear life for a brāhmaṇa, and he of a great fame went to the best heavens. We think that a man does not get that happiness even in salvation which he gets by offering complete satisfaction to an afflicted being. O king, O wise one, due to this deed you have, employing your courage, become the foremost among donors in the tales (about donors). Seeing (i.e. knowing) your intention, your religious merit, pity and your very firm gift, we also, speaking meritorious things, have made an effort to speak. O king, if you like, then without delay, give your religious merit, burning their torment and affliction, to these.

Thus addressed, the kind one, making the mace-holder (Viṣṇu) the witness, duly gave, repeating thrice, his religious merit to them. All those beings, free from the torments inflicted by Yama , got into an excellent aeroplane, and being delighted and saluting, praising and looking at him, went to heaven, when he gave them the religious merit that he had earned on a day of the month of Vaiśākha. Having accepted the religious merit given by the king, which was earned (just) on a day of the month of Vaiśākha, all of them, freed from hell, got into an aeroplane and went to heaven. This is the wonder. Strange is the host of beings on the earth, and strange in many ways is the devotion arisen in them. In the same way, the path of action is strange; (and) the heap of its powers is strange. He who is being praised by groups of sages, who has got more religious merit due to that particular act, who is being saluted by the attendants of the lord of the world, went to that highest place that cannot be obtained by meditating saints.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 103

How to Meditate on Kṛṣṇa in Vaiśākha

Chapter 398 of 693 · 58 detected Sanskrit verse markers

Sanskrit

यम उवाच-
एतन्माधवमासस्य समासात्किंचिदीरितम् ।
माहात्म्यं पूर्णिमायाश्च विशेषाद्द्विजसत्तम १।
वैशाखमासे मधुसूदनस्य प्रियं य एनं पठतीतिहासम् ।
स याति कृष्णालयमाशुपूतः कल्पाननेकानिह मोदते च २।
धन्यं यशस्यमायुष्यमिदं स्वस्त्ययनं महत् ।
स्वर्ग्यं श्रीदं सौमनस्यं प्रशस्यमघमर्षणम् ३।
इदं माधवमासस्य माहात्म्यं माधवप्रियम् ।
चरित्रं भूपतेस्तस्य संवादं चावयोरपि ४।
श्रुत्वा पठित्वा विधिवदनुमोद्य मनःप्रियम् ।
भवेद्भक्तिर्भगवति यया स्यात्पापसंक्षयः ५।
अथ गच्छ महीदेव देवलोकाद्यथेच्छया ।
निपात्य भुवि वैदेहं रुदंत्यद्यापि बांधवाः ६।
विलप्यमानैरपि बंधुभिस्तैर्न यावदग्नौ तव तच्छरीरम् ।
प्रक्षिप्यते हंत जवैर्न तावद्याहि स्वयं सुप्त इव प्रबुद्धः ७।

ममप्रसादादिह पुण्ययोगः श्रुतो यथावत्तमिमं विधेहि ।
विधानतो वै समये समंते समागमोऽते भविता सुरैश्च ८।
सूत उवाच-
इति देववचः श्रुत्वा नत्वा धर्माधिपं ततः ।
पुनः पपात स इह परितुष्टमना द्विजः ९।
धर्मराजप्रसादेन ततस्तत्र महीतले ।
संसुप्तइव चोत्तस्थौ बंधुवर्गसमन्वितः १०।
विधिमेनं द्विजो भूमौ वर्षेवर्षे च स स्वयम् ।
स्वयं च कारयामास माधवस्नापनं जनम् ११।
यमब्राह्मणसंवादो मयायं परिकीर्तितः ।
तस्य माधवमासस्य पुण्यस्नानप्रसङ्गतः १२।
वैशाखमासे सततं हरिप्रिये स्नानं विदध्याच्च ददाति भक्त्या ।
दानं च होमं सुकृतं तथा बुधो हरेःपदं तस्य नदुर्ल्लभं कदा १३।
यःशृणोत्येकचित्तेनमाहात्म्यंमेषसूर्यजम् ।
सर्वपापविनिर्मुक्तो याति विष्णोः परं पदम् १४।

ऋषय ऊचुः -
सूतसूत महाप्राज्ञ त्वयाऽतिकरुणात्मना ।
वैशाखमासमाहात्म्यं कीर्तितं पापनाशनम् १५।
नियमा मधुहन्तुर्ये माधवे कथितास्त्वया ।
पूजनं स्नानदानाद्यं श्रौतस्मार्तविधानतः १६।
यथा च माधवो देवः प्रीयते पापनाशनः ।
अधुना श्रोतुमिच्छामो ध्यानं तस्य महात्मनः १७।
कृष्णस्य भक्तवृन्दानां प्रियस्य भवतारणम् १८।
सूत उवाच-
शृणुध्वं मुनयः सर्वे कृष्णस्य जगदात्मनः ।
गोगोपगोपीप्राणस्य वृन्दावनचरस्य च १९।
एकदा नारदः पृष्टो गौतमेन द्विजोत्तमाः ।
स तस्मै प्राह यद्ध्यानं तद्वक्ष्ये पापनाशनम् २०।
नारद उवाच-
सुमप्रकरसौरभोद्वलितमाध्विकाद्युल्लसत्सुशाखिनवपल्लवप्रकरनम्र शोभायुतम् ।

प्रफुल्लनवमञ्जरीललितवल्लरीवेष्टितं स्मरेत सततं शिवं शितमतिः सुवृन्दावनम् २१।
विकाशि सुमनोरसास्वदनमंजुलैः संचरच्छिलीमुखमुखोद्गतैर्मुखरितान्तरं झंकृतैः ।
कपोतशुकसारिकापरभृतादिभिः पत्रिभिर्विराणितमितस्ततो भुजगशत्रुनृत्याकुलम् २२।
कलिन्ददुहितुश्च लल्लहरिविप्लुषां वाहिभिर्विनिद्र सरसीरुहोदररजश्च योद्धूसरैः ।
प्रदीपित मनोभवव्रजविलासिनी वाससां विलोलनपरैर्निषेवितमनारतं मारुतैः २३।
प्रवालनवपल्लवं मरकतच्छदं मौक्तिकप्रभाप्रकरकोरकं कमलरागनानाफलम् ।
स्थविष्ठमखिलर्तुभिः सततसेवितं कामदं तदन्तरपिकल्पकाङ्घ्रिपमुदञ्चितं चिन्तयेत् २४।
सुहेमशिखराचलेउदितभानुवद्भासुरामधोऽस्य कनकस्थलीममृतशीकरासारिणः ।
प्रदीप्तमणिकुट्टिमां कुसुमरेणुपुञ्जोज्ज्वलां स्मरेत्पुनरतन्द्रितो विगतषट्तरङ्गांबुधः २५।
तद्रत्नकुट्टिमनिविष्टमहिष्ठयोगपीठेऽष्टपत्रमरुणं कमलं विचिन्त्य ।
उद्यद्विरोचनसरोचिरमुष्यमध्ये संचिन्तयेत्सुखनिविष्टमथोमुकुन्दम् २६।
सुत्रामहेति दलिताञ्जनमेघपुञ्जप्रत्यग्रनीलजलजन्मसमानभासम् ।
सुस्निग्धनीलघनकुञ्चितकेशजालं राजन्मनोज्ञशितिकण्ठशिखण्डचूडम् २७।
रोलम्बलालितसुरद्रुमसूनुसंपद्युक्तं समुत्कचनवोत्पलकर्णपूरम् ।
लोलालिभिः स्फुरितभालतलप्रदीप्तगोरोचनातिलकमुज्ज्वलचिल्लिचापम् २८।

आपूर्णशारदगताङ्क शशाङ्कबिम्बकान्तानन कमलपत्रविशालनेत्रम् ।
रत्नस्फुरन्मकरकुण्डलरश्मिदीप्तगण्डस्थलीमुकुरमुन्नतचारुनासम् २९।
सिन्दूरसुन्दरतराधरमिन्दुकुन्दमन्दारमन्दहसितद्युतिदीपिताशम् ।
वन्यप्रवालकुसुमप्रचयावकॢप्तग्रैवेयकोज्वलमनोहरकम्बुकण्ठम् ३०।
मत्तभ्रमद्भ्रमरघुष्टविलम्बमानं संतानकप्रसरदामपरिष्कृतांसम् ।
हारावलीभगणराजितपीवरोरुव्योमस्थलीलसितकौस्तुभभानुमन्तम् ३१।
श्रीवत्सलक्षणसुलक्षितमुन्नतांसमाजानुपीनपरिवृत्तसुजातबाहुम् ।
आबन्धुरोदरमुदारगभीरनाभिं भृङ्गाङ्गनानि करमंजुलरोमराजिम् ३२।
नानामणिप्रघटिताङ्गदकङ्कणोर्मि ग्रैवेयसारसननूपुरतुन्दबन्धम् ।

दिव्याङ्गरागपरिपिञ्जरिताङ्गयष्टिमापीतवस्त्रपरिवीतनितम्बबिम्बम् ३३।
चारूरुजानुमनुवृत्तमनोज्ञजङ्घं कान्तोन्नतप्रपदनिन्दित कूर्मकान्तिम् ।
माणिक्यदर्पणलसन्नखराजराजद्रक्ताङ्गुलिच्छदनुसुन्दरपादपद्मम् ३४।
मत्स्याङ्कुशारिदरकेतुयवाब्जवज्रैः संलक्षितारुणकराङ्घ्रितलाभिरामम् ।
लावण्यसारसमुदायविनिर्मिताङ्गं सौन्दर्यनिन्दितमनोभव देहकान्तिम् ३५।
आस्यारविन्दपरिपूरितवेणुरन्ध्रलोलत्कराङ्गुलिसमीरितदिव्यरागैः ।

शश्वद्भवैः कृतनिविष्टसमस्तजन्तुसंतानसंनतिमनन्तसुखाम्बुराशिम् ३६।
गोभिर्मुखाम्बुजविलीनविलोचनाभिरूधोभरस्खलितमन्थरमन्दगाभिः ।
दन्ताग्रदष्टपरिशिष्टतृणाङ्कुराभिरालम्बिवालधिलताभिरथाभिवीतम् ३७।
संप्रस्नुतस्तनविभूषणपूर्णनिश्चलास्याद्बृढक्षरितफेनिलदुग्धमुग्धैः ।
वेणुप्रवर्तितमनोहरमन्दगीतदत्तोच्चकर्णयुगलैरपितर्णकैश्च ३८।
प्रत्यग्रशृङ्गमृदुमस्तकसंप्रहारसंरम्भभावनविलोलखुराग्रपातैः ।
आमेदुरैर्बहुलसास्नगलैरुदग्रपुच्छैश्च वत्सतरवत्सतरीनिकायैः ३९।
हम्भारवक्षुभितदिग्वलयैर्महद्भिरध्युक्षभिः पृथुककुद्भरभारखिन्नैः ।
उत्तम्भितश्रुतिपुटीपरिपीतवंशध्वानामृतोद्धतविकासिविशालघोणैः ४०।
गोपैः समानगुणशीलवयोविलासवेशैश्च मूर्छितकलस्वनवेणुवीणैः ।
मन्दोच्चतारपटुगानपरैर्विलोलदोर्वल्लरीललितलास्यविधानदक्षैः ४१।
जङ्घान्तपीवरकटीरतटीनिबद्धव्यालोलकिङ्किणिघटारणितैरटद्भिः ।
मुग्धैस्तरक्षुनखकल्पितकान्तभूषैरव्यक्तमंजुवचनैः पृथुकैः परीतम् ४२।
अथ सुललितगोपसुन्दरीणां पृथुकबरीषनितम्बमन्थराणाम् ।
गुरुकुचभरभंगुरावलग्नत्रिवलिविजृम्भितरोमराजिभाजाम् ४३।

तदतिरुचिरचारुवेणुवाद्यामृतरसपल्लविताङ्गजाङ्घ्रिपस्य ।
मुकुलविमलरम्यरूढरोमोद्गमसमलंकृतगात्रवल्लरीणाम् ४४।
तदतिरुचिर मन्दहासचन्द्रातपपरिजृम्भितरागवारिराशेः ।
तरलतरतरङ्गभङ्गविप्रुट्प्रकरघनश्रमबिन्दुसंततानाम् ४५।
तदतिललितमन्दचिल्लिचापच्युतनिशितेक्षणमारबाणवृष्ट्या ।
दलितसकलमर्मविह्वलाङ्गप्रविसृतदुःसहवेपथुव्यथानाम् ४६।
तदतिरुचिरवेषरूपशोभामृतरसपानविधानलालसानाम् ।
प्रणयसलिलपूरवाहिनीनामलसविलोलविलोचनाम्बुजानाम् ४७।
विस्रंसत्कबरीकलापविगलत्फुल्लत्प्रसूनास्रवन् ।
माध्वीलम्पटचञ्चरीकघटयासंसेवितानां मुहुः ।
मारोन्मादमदस्खलन्मृदुगिरामालोलकाञ्च्युल्लस-।
न्नीवीविश्लथमानचीनसिचयान्तार्चिर्निंतम्बत्विषाम् ४८।
स्खलितलसितपादाम्भोजमन्दाभिघातच्छुरितमणितुलाकोट्याकुलाशामुखानाम् ।
चलदधरदलानांकुङ्मलापक्ष्मलाक्षि-
द्वयसरसिरुहाणामुल्लसत्कुण्डलानाम् ४९।

द्राघिष्ठश्वसनसमीरणाभितापप्रम्लानीभवदरुणौष्ठपल्लवानाम् ।
नानोपायनविलसत्कराम्बुजानामालीभिः सततनिषेवितं समन्तात् ५०।

तासामायतलोलनीलनयनव्याकोशलीनाम्बुज-
स्रग्भिः संपरिपूजिताखिलतनुं नानाविलासास्पदम् ।
तन्मुग्धाननपङ्कजप्रविगलन्माध्वीरसास्वादिनीं-
बिभ्राणं प्रणयान्मदाक्षिमधुहन्मालां मनोहारिणीम् ५१।
गोपीगोपपशूनां बहिः स्मरेदग्रतोऽस्य गीर्वाणघटांवित्तार्थिनीं विरिञ्चित्रिनयनशतमन्युपूर्विकां स्तोत्रपराम् ५२।
तद्वद्दक्षिणतो मुनिनिकरं दृढधर्मवाञ्छया समाम्नायपरम् ।
योगीन्द्रानथ पृष्ठे मुमुक्षमाणान्समाधिना तु सनकाद्यान् ५३।
सव्ये सकान्तानथ यक्षसिद्धगन्धर्वविद्याधरचारणांश्च ।
सकिन्नरानप्सरसश्च मुख्याः कामार्थिनीर्नर्तनगीतवाद्यैः ५४।
शङ्खेन्दुकुन्दधवलं सकलागमज्ञं सौदामिनीततिपिशङ्गजटाकलापम् ।
तत्पादपङ्कजगताममलां च भक्तिं वाञ्छन्तमुज्झिततरान्यसमस्तसङ्गम् ५५।
नानाविध श्रुतिगुणान्वितसप्तरागग्रामत्रयीगतमनोहरमूर्छनाभिः ।
संप्रीणयन्तमुदिताभिरपि प्रभक्त्या संचिन्तयन्नभसि मां द्रुहिणप्रसूतम् ५६।

इति ध्यात्वाऽत्मानं पटुविशदधीर्नन्दतनयं नरो बुद्ध्वैवाऽर्घप्रभृतिभिरनिन्द्योपहृतिभिः ।
यजेद्भूयो भक्त्या स्ववपुषि बहिष्ठैश्च विभवैरिति प्रोक्तं सर्वं यदभिलषितं भूसुरवराः ५७।
इति श्रीपद्मपुराणे पातालखंडे वैशाखमाहात्म्ये त्र्युत्तरशततमोऽध्यायः १०३।

Roman transliteration

yama uvāca-
etanmādhavamāsasya samāsātkiṃcidīritam |
māhātmyaṃ pūrṇimāyāśca viśeṣāddvijasattama 1|
vaiśākhamāse madhusūdanasya priyaṃ ya enaṃ paṭhatītihāsam |
sa yāti kṛṣṇālayamāśupūtaḥ kalpānanekāniha modate ca 2|
dhanyaṃ yaśasyamāyuṣyamidaṃ svastyayanaṃ mahat |
svargyaṃ śrīdaṃ saumanasyaṃ praśasyamaghamarṣaṇam 3|
idaṃ mādhavamāsasya māhātmyaṃ mādhavapriyam |
caritraṃ bhūpatestasya saṃvādaṃ cāvayorapi 4|
śrutvā paṭhitvā vidhivadanumodya manaḥpriyam |
bhavedbhaktirbhagavati yayā syātpāpasaṃkṣayaḥ 5|
atha gaccha mahīdeva devalokādyathecchayā |
nipātya bhuvi vaidehaṃ rudaṃtyadyāpi bāṃdhavāḥ 6|
vilapyamānairapi baṃdhubhistairna yāvadagnau tava taccharīram |
prakṣipyate haṃta javairna tāvadyāhi svayaṃ supta iva prabuddhaḥ 7|

mamaprasādādiha puṇyayogaḥ śruto yathāvattamimaṃ vidhehi |
vidhānato vai samaye samaṃte samāgamoṃ'te bhavitā suraiśca 8|
sūta uvāca-
iti devavacaḥ śrutvā natvā dharmādhipaṃ tataḥ |
punaḥ papāta sa iha parituṣṭamanā dvijaḥ 9|
dharmarājaprasādena tatastatra mahītale |
saṃsuptaiva cottasthau baṃdhuvargasamanvitaḥ 10|
vidhimenaṃ dvijo bhūmau varṣevarṣe ca sa svayam |
svayaṃ ca kārayāmāsa mādhavasnāpanaṃ janam 11|
yamabrāhmaṇasaṃvādo mayāyaṃ parikīrtitaḥ |
tasya mādhavamāsasya puṇyasnānaprasaṅgataḥ 12|

vaiśākhamāse satataṃ haripriye snānaṃ vidadhyācca dadāti bhaktyā |
dānaṃ ca homaṃ sukṛtaṃ tathā budho hareḥpadaṃ tasya nadurllabhaṃ kadā 13|
yaḥśṛṇotyekacittenamāhātmyaṃmeṣasūryajam |
sarvapāpavinirmukto yāti viṣṇoḥ paraṃ padam 14|

ṛṣaya ūcuḥ -
sūtasūta mahāprājña tvayā'tikaruṇātmanā |
vaiśākhamāsamāhātmyaṃ kīrtitaṃ pāpanāśanam 15|
niyamā madhuhanturye mādhave kathitāstvayā |
pūjanaṃ snānadānādyaṃ śrautasmārtavidhānataḥ 16|
yathā ca mādhavo devaḥ prīyate pāpanāśanaḥ |
adhunā śrotumicchāmo dhyānaṃ tasya mahātmanaḥ 17|
kṛṣṇasya bhaktavṛndānāṃ priyasya bhavatāraṇam 18|
sūta uvāca-
śṛṇudhvaṃ munayaḥ sarve kṛṣṇasya jagadātmanaḥ |
gogopagopīprāṇasya vṛndāvanacarasya ca 19|
ekadā nāradaḥ pṛṣṭo gautamena dvijottamāḥ |
sa tasmai prāha yaddhyānaṃ tadvakṣye pāpanāśanam 20|
nārada uvāca-
sumaprakarasaurabhodgalitamādhvikādyullasatsuśākhinavapallavaprakaranamra śobhāyutam |

praphullanavamañjarīlalitavallarīveṣṭitaṃ smareta satataṃ śivaṃ śitamatiḥ suvṛndāvanam 21|
vikāśi sumanorasāsvadanamaṃjulaiḥ saṃcaracchilīmukhamukhodgatairmukharītāntaraṃ jhaṃkṛtaiḥ |
kapotaśukasārikāparabhṛtādibhiḥ patribhirvirāṇitamitastato bhujagaśatrunṛtyākulam 22|
kalindaduhituśca lallaharivipluṣāṃ vāhibhirvinidra sarasīruhodararajaśca yoddhūsaraiḥ |
pradīpita manobhavavrajavilāsinī vāsasāṃ vilolanaparairniṣevitamanārataṃ mārutaiḥ 23|
pravālanavapallavaṃ marakatacchadaṃ mauktikaprabhāprakarakorakaṃ kamalarāganānāphalam |
sthaviṣṭhamakhilartubhiḥ satatasevitaṃ kāmadaṃ tadantarapikalpakāṅghripamudañcitaṃ cintayet 24|
suhemaśikharācaleuditabhānuvadbhāsurāmadho'sya kanakasthalīmamṛtaśīkarāsāriṇaḥ |
pradīptamaṇikuṭṭimāṃ kusumareṇupuñjojjvalāṃ smaretpunaratandrito vigataṣaṭtaraṅgāṃbudhaḥ 25|
tadratnakuṭṭimaniviṣṭamahiṣṭhayogapīṭhe'ṣṭapatramaruṇaṃ kamalaṃ vicintya |
udyadvirocanasarociramuṣyamadhye saṃcintayetsukhaniviṣṭamathomukundam 26|
sutrāmaheti dalitāñjanameghapuñjapratyagranīlajalajanmasamānabhāsam |
susnigdhanīlaghanakuñcitakeśajālaṃ rājanmanojñaśitikaṇṭhaśikhaṇḍacūḍam 27|
rolambalālitasuradrumasūnusaṃpadyuktaṃ samutkacanavotpalakarṇapūram |
lolālibhiḥ sphuritabhālatalapradīptagorocanātilakamujjvalacillicāpam 28|

āpūrṇaśāradagatāṅka śaśāṅkabimbakāntānanaṃ kamalapatraviśālanetram |
ratnasphuranmakarakuṇḍalaraśmidīptagaṇḍasthalīmukuramunnatacārunāsam 29|
sindūrasundaratarādharamindukundamandāramandahasitadyutidīpitāśam |
vanyapravālakusumapracayāvakḷptagraiveyakojjvalamanoharakambukaṇṭham 30|
mattabhramadbhramaraghuṣṭavilambamānaṃ saṃtānakaprasaradāmaparikṣṛtāṃsam |
hārāvalībhagaṇarājitapīvaroruyomasthalīlasitakaustubhabhānumantam 31|
śrīvatsalakṣaṇasulakṣitamunnatāṃsamājānupīnaparivṛttasujātabāhum |
ābandhurodaramudāragabhīranābhiṃ bhṛṅgāṅganāni karamaṃjularomarājim 32|
nānāmaṇipraghaṭitāṅgadakaṅkaṇormi graiveyasārasananūpuratundabandham |
divyāṅgarāgaparipiṇjaritāṅgayaṣṭimāpītavastraparivītanitambabimbam 33|
cārūrujānumanuvṛttamanojñajaṅghaṃ kāntonnataprapadanindita kūrmakāntim |
māṇikyadarpaṇalasannakharājarājadraktāṅgulicchadanusundarapādapadmam 34|
matsyāṅkuśāridaraketuyavābjavajraiḥ saṃlakṣitāruṇakarāṅghritalābhirāmam |
lāvaṇyasārasamudāyavinirmitāṅgaṃ saundaryaninditamanobhava dehakāntim 35|
āsyāravindaparipūritaveṇurandhralolatkarāṅgulisamīritadivyarāgaiḥ |

śaśvadbhavaiḥ kṛtaniviṣṭasamastajantusaṃtānasaṃnatimanantasukhāmburāśim 36|
gobhirmukhāmbujavilīnavilocanābhirūdhobharaskhalitamantharamandagābhiḥ |
dantāgradaṣṭapariśiṣṭatṛṇāṅkurābhirālambivāladhilatābhirathābhivītam 37|
saṃprasnutastanavibhūṣaṇapūrṇaniścalāsyāddṛḍhakṣaritapheniladugdhamugdhaiḥ |
veṇupravartitamanoharamandagītadattoccakarṇayugalairapitarṇakaiśca 38|
pratyagraśṛṅgamṛdumastakasaṃprahārasaṃrambhabhāvanavilolakhurāgrapātaiḥ |
āmedurairbahulasāsnagalairudagrapucchaiśca vatsataravatsatarīnikāyaiḥ 39|
hambhāravakṣubhitadigvalayairmahadbhiradhyukṣabhiḥ pṛthukakudbharabhārakhinnaiḥ |
uttambhitaśrutiputīparipītavaṃśadhvānāmṛtoddhatavikāsiviśālaghoṇaiḥ 40|
gopaiḥ samānaguṇaśīlavayovilāsaveśaiśca mūrchitakalasvanaveṇuvīṇaiḥ |
mandoccatārapaṭugānaparairviloladorvallarīlalitalāsyavidhānadakṣaiḥ 41|
jaṅghāntapīvarakaṭīrataṭīnibaddhavyālolakiṅkiṇighaṭāraṇitairaṭadbhiḥ |
mugdhaistarakṣunakhakalpitakāntabhūṣairavyaktamaṃjuvacanaiḥ pṛthukaiḥ parītam 42|
atha sulalitagopasundarīṇāṃ pṛthukabarīṣanitambamantharāṇām |
gurukucabharabhaṃgurāvalagnatrivalivijṛmbhitaromarājibhājām 43|

tadatiruciracāruveṇuvādyāmṛtarasapallavitāṅgajāṅghripasya |
mukulavimalaramyarūḍharomodgamasamalaṃkṛtagātravallarīṇām 44|
tadatirucira mandahāsacandrātapaparijṛmbhitarāgavārirāśeḥ |
taralatarataraṅgabhaṅgaviprutprakaraghanaśramabindusaṃtatānām 45|
tadatilalitamandacillicāpacyutaniśitekṣaṇamārabāṇavṛṣṭyā |
dalitasakalamarmavihvalāṅgapravisṛtaduḥsahavepathuvyathānām 46|
tadatiruciraveṣarūpaśobhāmṛtarasapānavidhānalālasānām |
praṇayasalilapūravāhinīnāmalasavilolavilocanāmbujānām 47|
visraṃsatkabarīkalāpavigalatphullatprasūnāsravan |
mādhvīlampaṭacañcarīkaghaṭayāsaṃsevitānāṃ muhuḥ |
māronmādamadaskhalanmṛdugirāmālolakāñcyullasa-|
nnīvīviślathamānacīnasicayāntārcirnitambatviṣām 48|
skhalitalasitapādāmbhojamandābhighātacchuritamaṇitulākoṭyākulāśāmukhānām |
caladadharadalānāṃkuḍmalāpakṣmalākṣi-
dvayasarasiruhāṇāmullasatkuṇḍalānām 49|

drāghiṣṭhaśvasanasamīraṇābhitāpapramlānībhavadaruṇauṣṭhapallavānām |
nānopāyanavilasatkarāmbujānāmālībhiḥ satataniṣevitaṃ samantāt 50|
tāsāmāyatalolanīlanayanavyākośalīnāmbuja-
sragbhiḥ saṃparipūjitākhilatanuṃ nānāvilāsāspadam |
tanmugdhānanapaṅkajapravigalanmādhvīrasāsvādinīṃ-
bibhrāṇaṃ praṇayānmadākṣimadhuhṛnmālāṃ manohāriṇīm 51|
gopīgopapaśūnāṃ bahiḥ smaredagrato'sya gīrvāṇaghaṭāṃvittārthinīṃ
viriñcitrinayanaśatamanyupūrvikāṃ stotraparām 52|
tadvaddakṣiṇato muninikaraṃ dṛḍhadharmavāñchayā samāmnāyaparam |
yogīndrānatha prṣṭhe mumukṣamāṇānsamādhinā tu sanakādyān 53|
savye sakāntānatha yakṣasiddhagandharvavidyādharacāraṇāṃśca |
sakinnarānapsarasaśca mukhyāḥ kāmārthinīrnartanagītavādyaiḥ 54|
śaṅkhendukundadhavalaṃ sakalāgamajñaṃ saudāminītatipiśaṅgajaṭākalāpam |
tatpādapaṅkajagatāmamalāṃ ca bhaktiṃ vāñchantamuḍḍhitatarāṇyasamastasaṅgam 55|
nānāvidha śrutiguṇānvitasaptarāgagrāmatrayīgatamanoharamūrchanābhiḥ |
saṃprīṇayantamuditābhirapi prabhaktyā saṃcintayannabhasi māṃ druhiṇaprasūtam 56|

iti dhyātvā'tmānaṃ paṭuviśadadhīrnandatanayaṃ naro buddhyaivā'rghaprabhṛtibhiranindyopahṛtibhiḥ |
yajedbhūyo bhaktyā svavapuṣi bahiṣṭhaiśca vibhavairiti proktaṃ sarvaṃ yadabhilaṣitaṃ bhūsuravarāḥ 57|
iti śrīpadmapurāṇe pātālakhaṃḍe vaiśākhamāhātmye tryuttaraśatatamo'dhyāyaḥ 103|

English translation

Yama said :

1-8. O best brāhmaṇa , I have narrated in brief some importance of the month of Vaiśākha , especially of the full-moon day. He who recites this account dear to Viṣṇu in the month of Vaiśākha, getting purified quickly goes to Viṣṇu's abode and gets delighted (there) for many kalpas . This (description of the) greatness of the month of Vaiśākha, the life of the king and our dialogue are blessed, give fame, long life, are a great means of securing prosperity, lead to heaven, give prosperity, delight, are praiseworthy and destroy sins. Having heard and recited it duly, and delighting the one dear to the mind, there would be (i.e. take place) devotion, due to which there would be the destruction of sins. O brāhmaṇa go, as you desire, from the world of gods. Your kinsmen, having dropped (i.e. put) your body on the ground, are still weeping. Go, as it were, you have just got up from the sleep, before your body is quickly thrown (i.e. put) into fire by your kinsmen that are weeping. By my favour you have heard this path of religious merit. Do it properly. By doing it, you will be united with gods at the (proper) time.

Sūta said :

9-12. The brāhmaṇa, having heard these words of the god, and having saluted the lord of Dharma (i.e. Yama), and with his mind pleased, again fell down on the ground due to the favour of Yama from there; and being attended by his kinsmen, he got up as if he had been asleep. The brāhmaṇa himself performed this rite on the earth year after year, and made men bath in the month of Vaiśākha. On the occasion of the meritorious bath in the month of Vaiśākha, I have told you this dialogue between Yama and the brāhmaṇa.

13-14. To him, the wise one, who would bathe in the month of Vaiśākha, dear to Viṣṇu, and gives gifts, (performs) sacrifices and good deeds with great devotion, the place of Viṣṇu is not difficult to get. He who with a concentrated mind listens to this greatness, due to the Sun's being in Aries, goes, being freed from all sins, to the highest place of Viṣṇu.

The sages said :

15-18. O Sūta , O very wise Sūta, you, of a very kind heart, have told (us) the greatness of the month of Vaiśākha which destroys sins. You have (also) told us the restraints which are to be observed, and also the worship, bath (to be done and) gifts (to be given) according to the statements in the sacred texts and the codes of law, so also (you have told us) how Viṣṇu, who destroys sins, is pleased. Now we desire to hear about the meditation that liberates one from the worldly existence, of the magnanimous Kṛṣṇa dear to his hosts of devotees.

Sūta said :

19-20. O sages, all of you (now) listen to (the account) of Kṛṣṇa, the soul of the world, the life of the cows, the cowherds and the cowherdesses, and moving in Vṛndāvana . O brāhmaṇas , once Gautama asked Nārada (about this). I shall tell you about that meditation which he had told him.

Nārada said :

21-25. A man of sharp intellect should always remember the excellent Vṛndāvana which appears forth with the fragrant honey dropping from the host of flowers; which is endowed with beauty, being bent due to the mass of new sprouts of good trees; which is surrounded by creepers charming with blossoming fresh sprouts; which is auspicious. He should think of the desire-yielding tree in it, which (tree) was resounding with the hummings of the wandering bees, which were coming out from their mouths and which were sweet due to their enjoying the honey of the blooming flowers; and also resounding with the birds like pigeons, parrots, sārikās and cuckoos; which was full of (the peacocks) the enemies of serpents, dancing here and there; which was constantly served by breezes carrying the drops from the tossing waves of (Yamunā) the daughter of Kalinda , which (breezes) were dusty due to the mass of pollen from the interiors of full-blown lotuses, which were intent upon tossing about the garments of the women from Vraja with their feeling ofsex inflamed; which had shoots and new sprouts, the leaves of which were like emeralds, the buds of which were like the mass of the lustre of pearls, which had many fruits of the colour of lotuses; which was the greatest; which was always served by all the seasons; which gave the desired objects. A cautious, wise man should remember a golden ground which is bright like the sun risen on the mountain with bright golden peaks; which has lustrous jewelled floor; which is shining with the pollen of flowers: which has six parts under it (i.e. the tree) having a shower of the drops of nectar.

26-51. Thinking of the eight-petalled tawny lotus on the greatest seat for abstract meditation, arranged on that jewelled floor, and bright like the sun, one should think of Mukunda (i.e. Kṛṣṇa) seated comfortably in it; (of Mukunda) (who was) like the mass of clouds of split up collyrium; and who was bright like a fresh blue lotus; whose mass of hair was very glossy, dark, dense and curved; whose crest of the peacocks' tails was bright and charming; who was endowed with the flowers of the divine tree fondled by bees; whose ear ornament was a blooming fresh lotus; who had a bright mark of yellow pigment on the base of the forehead bright with unsteady bees; who had the bright cilli -bow; whose face was charming like the autumnal complete orb of the moon without spot; whose eyes were large like petal s of lotuses; whose mirror-like cheeks were brightened with jewelled and bright ear-rings of the shape of crocodiles; whose nose was raised and charming; whose lips were more beautiful than red lead; who had brightened the quarters with his gentle smile resembling the moon, the kunda and the mandāra (flowers); whose charming conch-like neck was bright due to the neck-ornament accomplished with the mass of excellent sprouts and flowers; whose shoulders were adorned with spreading garland of santānaka flowers from which were hanging the intoxicated noisy bees; who was shining with the sun in the form of the Kaustubha gem glittering in the sky in the form of his large bosom shining with a series of garlands; whose raised shoulders were well-marked with the auspicious curl of hair on his bosom; whose hands reaching his knees were large and round; who had a little wavy belly; whose hair (on his belly) resembled a swarm of female bees; who had put on armlets, a line of bracelets, a neck-ornament, a girdle, and anklets fashioned with various jewels; whose slim body was tinged with yellow divine fragrant unguents; who had put on a yellowish garment round his round hips; whose thighs and knees were lovely; whose shanks were round and beautiful; who had censured the lustre of the tortoise by means of the lovely and raised foreparts of his feet; whose lotus-like feet were beautiful, shining like mirrors of emeralds, bright with excellent nails and having the sheaths of red toes; who was charming as his reddish palms and soles were marked with (signs like those of) fish, goads, cupid's flags, barley-corns, lotuses and diamond-pins; whose body was fashioned with the mass of the essence of beauty; who had censured the beauty of Cupid's body with his loveliness; who made the continuous line of the subdued beings salute him due to the constantly produced divine musical orders discharged by the fingers of his hands moving to and fro over the holes of the flute filled with (the breath from) his lotus-like mouth; who was surrounded by cows whose eyes merged in his lotus-like face, that were stumbling, dull and walking slowly due to the burden of their udders, that had in their mouths sprouts of grass left after they were bitten with the tips of their teeth, and whose

creeper-like tails were hanging; who was surrounded by calves maddened with the foamy milk dropping from their steady mouths full of their mothers' udders—the ornaments—from which milk was oozing, and with their pairs of ears raised due to the charming, gentle song, sent out by the flute; who was also surrounded by male and female calves with unsteady plantings of the foreparts of their hoofs-unsteady due to the feeling of confusion as a result of gentle strokes of the new horns on their heads; who was surrounded by large oxen who had disturbed the quarters with their bellowing, weary due to the burden of their humps, and having drunk the nectar of the sound of the flute by the steady cavities of their ears, and with their spreading and large noses raised; who was also surrounded by cowherds who were of similar qualities, character, age, sports and dresses, who were made violent by the sweet-sounding flutes and lutes, who were engaged in singing slowly, and with a high and loud tone, who were delighted in lovely dancing accompanied by singing and instrumental music, due to their unsteady creeper-like arms, whose groups of moving bells tied to the cavities of their fat loins and inside their shanks, were sounding, who were roaming, who were maddened, who had made charming ornaments out of the nails of hyenas; who was surrounded by children who were speaking indistinctly but sweetly; and who was all round served by the rows of the very charming, beautiful cowherdesses whose braids were big and who walked slowly due to (large) hips, who had a line of hair manifested on the three folds, fragile due to the burden of the heavy breasts, whose body-creepers of that tree of Cupid blossomed by the nectar of the musical instruments like the extremely sweet and lovely flute were adorned with horripilation charming like buds that had shot forth, who continuously had the drops of fatigue resembling the spray on unsteady ripples of that ocean of sexual feeling increased by the laughter, who had unbearable affliction along with tremor spreading over their distressed bodies, all the vital parts of which were crushed by shower of Cupid in the form of his sharp glances from the extremely lovely and gentle bows of cilli (i.e. his eyes), who longed for drinking the nectar of the beauty of his very lovely dress and form, who were the rivers flooded with the water of love, whose lotus-like eyes were gentle and unsteady, who were repeatedly served by a swarm of bees greedy of the honey dripping from the full-blown flowers dropping from their beautiful braids, whose words were faltering and soft due to intoxication caused by intense passion of love, whose buttocks appeared beautiful due to the lustre of the ends of the silken garments which were getting loose due to their knots being untied by the unsteady girdles, who had filled the quarters with anklets inlaid with jewels, due to gentle plantings of their stumbling and charming lotus-like pairs of eyes which were broad and had beautiful eye-lashes, whose ear-rings were bright, whose sprout like reddish lips were fading due to the torment caused by wind of the longest breath (i.e. sigh), whose lotus-like hands were shining with many presents.

52-56. A man should remember him (i.e. Kṛṣṇa) whose entire body was worshipped by the wreaths of the lotuses hidden in the sheaths of their long, unsteady, blue eyes; who has a body which is the abode of sports, which tastes the honey from the lotus-like faces of those innocent ones, which through love has the row of bees in the form of the damsels of bewitching eyes, which is beautiful; a man should remember outside (the group) of the cowherdesses, the cowherds and the beasts, the host of divinities, desiring riches, and Jed by Brahmā , Śiva and Indra , and intent on praising him. (A man should remember) on his right side, a host of sages, bent upon (following) the tradition due to their strong desire for religious merit; behind him, (a man should remember) the chief meditating saints like Sanaka , desiring salvation through abstract meditation; (he should remember) on his left, yakṣas , siddhas , gandharvas , vidyādharas and cāraṇas with their beloveds and with kinnaras , so also the chiefs of celestial nymphs desiring (the fulfilment of) their desires through dancing, singing and sounds of musical instruments, who are white like a conch, the moon and the kunda (flower), who know all the Vedas , whose matted hair is tawny, like streaks of lightning, and remembering me (i.e. Nārada), Brahmā's son who desires spotless devotion to his feet, who has given up the company of any one else, who pleases (the lord) with charming modulations in the seven musical orders and the three

gamuts endowed with qualities of various notes, should devoutly think of him.

57. The man, of a sharp and clear intellect, having thus meditated upon the son of Nanda , should again deliberately and devoutly worship him in his own body and outside with splendour. O best brāhmaṇas, I have told you all that was desired by you.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 104

Dialogue between Śambhu and Rāma

Chapter 399 of 693 · 100 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः -
भूयो वद महाभाग रामचारित्रमद्भुतम् ।
राममाहात्म्यसर्वस्वं भक्तानां प्रीतिदायकम् १।
सूत उवाच-
अश्वमेधं क्रतुवरं कृत्वा दाशरथिर्यथा २।
प्रवृत्तो लोककृत्येषु शास्त्रकृत्येषु कोविदः ।
अयोध्यां गंतुकामेन शंकरेण महात्मना ३।
पार्वत्या सह देवेन उषितः सरयूतटे ।
मुनयस्तं समभ्येत्य शंकरं विश्वरूपिणम् ४।
कश्यपाद्या महात्मानः पप्रच्छुरमितौजसम् ।
स्वागतं ते मुनिश्रेष्ठ सभार्यः कुत आगतः ५।
किमागमनकृत्यं ते कं देशं गंतुमुद्यतः ।
शंकर उवाच-
अहं शंभुरिति ख्यातो विप्रो हिमगिरिस्थितः ६।
द्रष्टुं च राघवं गच्छे मम कार्यं महत्ततः ।

मामाह्वयति राजासौ पुराणश्रवणे रतः ७।
आगच्छंतु भवंतोऽपि राघवः परितुष्यति ।
ततस्ते मुनयः शंभुर्ययू रामदिदृक्षया ८।
तानागतान्वसिष्ठस्तु ज्ञात्वा रामाय चोक्तवान् ।
ततः सत्वरमुत्थाय निर्ययौ स पुरोहितः ९।
अर्घ्यपाद्यादिकैस्सर्वान्पूजयामास तानृषीन् ।
गृहराजं ततः सर्वान्प्रावेशयदरिंदमः १०।
प्रत्येकमासनं दत्वा स्वागतोक्त्यासनस्थितान् ।
क्रमेण रघुशार्दूलः पूजयामास तानृषीन् ११।
वाचा मधुरया प्रीणन्निदमाहासनस्थितान् ।
श्रीराम उवाच-
अद्य मे सफलं जन्म प्राप्तमद्य तपः फलम् १२।
अद्याभ्यासस्य विद्यानां फलकालोऽयमागतः ।
अद्य मे पितरस्तुष्टा राज्यं च सफलं मम १३।
अद्य मे सफलं वृत्तमद्य मे सफलं श्रुतम् ।

एवं वदंतं राजानं ब्राह्मणाः कश्यपादयः १४।
ऊचुः प्रियतरं वाक्यं रामं राजीवलोचनम् ।
ऋषय ऊचुः
अयं शंभुर्द्विजः प्राप्तः सर्वशास्त्रविशारदः १५।
वेदवेदांगतत्त्वज्ञः सर्वभूतहिते रतः ।
कैलासवासी सततं तपसे कृतनिश्चयः १६।
ब्रह्मणा ब्रह्मवर्चस्के तुल्यो ब्रह्मविदां वरः ।
हरिणा ब्रह्मवात्सल्ये प्रसादे शंकरोपमः १७।
एवंविधो महातेजाः शंभुर्ब्राह्मणपुंगवः ।
अष्टादशपुराणज्ञो मीमांसा न्यायकोविदः १८।
त्वद्भाग्यगौरवादेव प्राप्तोऽयं मुनिसत्तमः ।
त्वयाहुतो मुनिवरः कैलासादागतः प्रभो १९।
अतः पृच्छ महाभाग पुराणाख्यानमुत्तमम् ।
श्रोतुकामा वयं प्राप्तास्त्वामद्य रघुनंदन २०।
अंतं गतस्य वेदानां सर्वशास्त्रार्थवेदिनः ।

पुंसोऽश्रुतपुराणस्य न सम्यग्याति दर्शनम् २१।
सूत उवाच-
एवमुक्तो रघुश्रेष्ठो मुनिभिस्तत्त्वदर्शिभिः ।
प्रहर्षमतुलं लेभे पुराणश्रवणोत्सुकः २२।
श्रीराम उवाच-
लिगार्चनप्रकारं च लिंगमाहात्म्यमेव च ।
महेशनाममाहात्म्यं पूजामाहात्म्यमेव च २३।
नमस्कारस्य माहात्म्यं दृष्टिमाहात्म्यमेव च ।
जलदानस्य माहात्म्यं धूपदानस्य सत्तम २४।
दीपगंधादिदानस्य पुष्पमाहात्म्यमेव च ।
नानाख्यानेतिहासानां कथां पापप्रणाशिनीम् २५।
धर्मार्थकाममोक्षांश्च तदुपायांश्च सुव्रत ।
तत्सर्वं श्रोतुमिच्छामि त्वत्तो मुनिवरोत्तम २६।
शंभुरुवाच-
रामराम महाबाहो पुण्यवानसि राघव ।

राज्यासक्तस्य ते जाता पुराणश्रवणे रतिः २७।
स्यान्महत्सेवया राम पुण्यतीर्थनिषेवणात् ।
सा जिह्वा या शिवं गायेत्तच्चित्तं यत्तदर्प्पितम् २८।
तावेव केवलौ श्लाघ्यौ यौ तत्पूजाकरौ करौ ।
सुजन्मदेहमत्यर्थं तदेवाशेषजन्मसु २९।
यदेवोत्पुलकोभासि हर नामानुकीर्तनात् ।
कृतार्थोऽसि महाराज तत्प्रश्नानुगता मतिः ३०।
अनंतरं समाजग्मुर्जाघिकाः सत्वरश्रमाः ।
तत्करात्पत्रिकां गृह्य पपाठ रघुसत्तमः ३१।

मनसाऽचिंतयद्रामः कथमेतदभूदिति ।
रामं शंभुस्तदा प्राह देव्या ब्राह्मणवेषवान् ३२।
किं चिंतयसि काकुत्स्थ मुनिष्वग्रे वसत्स्वपि ।
तद्वाक्यं राघवः श्रुत्वा पप्रच्छ मुनिपुंगवान् ३३।
श्रीरामउवाच-
विभीषणः कथमसौ बद्धः शृंखलया नृभिः ।

मत्स्थापितं शिवं लिगं दृष्ट्वा रामेश्वरं त्वहो ३४।
द्वाविडैः कुटिलैर्दुष्टैरात्मना तद्विचार्यताम् ।
विचार्य मुनिवर्यास्ते नेशास्तज्ज्ञातुमल्पतः ३५।
न जानीम इति प्राहु रामं रामस्तदाब्रवीत् ।
पुराणं वीक्ष्य विधिना तत्सर्वं ब्रूत सत्तमाः ३६।
भवदज्ञानहेतुश्च विचार्यस्तदनंतरम् ।
किं किं पुराणं प्रेक्ष्यं स्याद्वर्जनीयं तथैव किम् ३७।
प्रशस्तः कीदृशः श्लोकस्तदन्यः कीदृशो भवेत् ।
कीदृशेषु च कार्येषु कीदृशः पूजकस्तथा ३८।
पूजा च कीदृशैर्भक्तैः कार्या निर्णयदर्शने ।
इति रामस्य वचनं श्रुत्वा ते द्विजसत्तमाः ३९।
प्रत्यूचुस्तं रघुश्रेष्ठं चिंताव्याकुलमानसम् ।
न वक्तारो वरं राम वीक्षतां तु पुराणवित् ४०।
तच्छ्रुत्वा राघवः शंभुं पप्रच्छ विनयान्वितः ।
सोपि तद्वाक्यमाकर्ण्य प्रत्युवाच महामतिः ४१।

शंभुरुवाच-
पुराणजीवी पूजार्हः स्वशाखाध्ययनः शुचिः ।
मीमांसातत्त्वविज्ञानः श्रोत्रियोऽनृतदूषकः ४२।
देवेषु च समस्तेषु समदृष्टिः शिवे रतः ।
शतरुद्रियजापी च साग्निकश्चातिवाचकः ४३।
यजुर्वेदी विशेषेण पूजयेत्पुस्तकं सुधीः ।
श्रीतालपत्रलिखितं देवलिप्यन्वितं शुभम् ४४।
बंधाद्यतिप्रपंचं यच्चुगपत्प्रणवाक्षरम् ।
प्रागूर्द्ध्वरेखयोः प्रांते प्रणवस्याग्रयोजिका ४५।
रेखा भवेदेवमेका अकारस्तस्य पार्श्वतः ।
शिरोभागमुपक्रम्य सकोणाधः प्रलंबिनी ४६।
आकारः स हि विज्ञेयः पट्टिकादक्षरेखया ।
वामे षड्भ्रकबिंदूद्वा विकार इति कीर्तितः ४७।
तस्य वामशिरोरेखा लंबिन्या ई उदाहृतः ।
सर्वाक्षरे शिरोरेखा अवक्रा प्रणवं विना ४८।

तस्यां तु लंबरेखान्या तदंते च लवित्रवत् ।
उकारः स हि विख्यातो लवित्रद्वयतस्तदू ४९।

एवमन्यानि सर्वाणि अक्षराण्याह भारती ।
लिप्यानयैव लिखितं पुराणं तु प्रशस्यस्ते ५०।
ब्राह्मं पाद्मं वैष्णवं च मार्तंडं नारदेरितम् ।
मार्कंडेयमथाग्नेयं कौर्मं वामनमेव च ५१।
गारुडं लैंगमाख्यातं स्कांदं मात्स्यं नृसिंहकम् ।
तथैव गदितं राम पुराणं कापिलं तथा ५२।
वाराहं ब्रह्मवैवर्तं शकुनेषु प्रशस्यते ।
शैवं भागवतं दौर्गं भविष्योत्तरमेव च ५३।
भविष्यं चोपसंज्ञानि त्वन्यानि च विवर्जयेत् ।
विमुच्य पुस्तकं रत्नपीठे निक्षिप्य संस्कृतम् ५४।
धौतवस्त्रधरः स्नात्वा शुचिरक्रोधनोऽज्वरः ।
आदावात्मानमभ्यर्च्य कृत्वा संकल्पमेव च ५५।
अंकुशं चाक्षसूत्रं च पाशं पुस्तकमेव च ।

धारयंतीं सितां ध्यायेत्प्रसन्नास्यां सरस्वतीम् ५६।
गोक्षीरसदृशाकारं त्रिनेत्रं वृषवाहनम् ।
सहासवदनं शांतं शुक्लांबरधरं शिवम् ५७।
हरिणं चाभयं चोर्द्ध्वबाहुयुग्मं किरीटिनम् ।
व्याख्यामुद्रा चं दक्षेधो वामहस्ते वरप्रदम् ५८।
नानारत्नविभूषाढ्यं गिरिजार्द्धांबुजासनम् ।
बहुभिर्मुनिमुख्यैस्तु ध्यायमान पदांबुजम् ५९।
मूर्तिमद्भिस्तथा वेदैः स्तूयमानं पुराणकैः ।
अन्यैः समस्तलोकैश्च संसेवितपदांबुजम् ६० ।
ध्यात्वैवं पूजकः सम्यगादौ पूजां समारभेत् ।
आपो वा इदमित्येतत्कलशस्याभिमंत्रणम् ६१।
तज्जलं च गृहीत्वा च पात्रस्थमभिमंत्रयेत् ।
तत्सद्ब्रह्मेति मंत्रेण प्रशस्य प्रणवेन तु ६२।
आत्मानं सर्वपात्राणि तत आवाहयेदिति ।
यद्वागिति तृचेनैव भारती षोडशार्चनम् ६३।

पुरुषसूक्तेन वा कुर्याद्गायत्र्या वा समर्चयेत् ।
ॐ नमो भगवते अमुक पुराणेति पुराणमर्चयेत् ६४।
काण्डात्-काण्डात् प्ररोहन्ती परुषः-परुषस् परि ।
एवा नो दूर्वे प्र तनु सहस्रेण शतेन च ॥ - वासं [https://sa.wikisource.org/s/1zdc १३.२०]कांडादिति हि मंत्रेण
दूर्वामानीय पूजयेत् ।
ॐ नमो भगवत्यै दूर्वायै इति ६५।
सलोकपाल पूजा स्यादथ कन्या समर्चनम् ।
वत्सरात्पंचकाद्दूर्द्ध्वं दशवर्षादधः शुभाः ६६।
अनुत्पन्नऋतुर्वापि तां प्रयत्नेन पूजयेत् ।
गंधपुष्पाक्षतैर्धूपैर्दीपतांबूलभूषणैः ६७।

पाठयेदप्यमुं मंत्रं पूजकः कन्यकामिमाम् ६८।
सत्यं ब्रूहि प्रियं ब्रूहि भगवति सरस्वति नमस्ते नमस्त इति ६९।
गायत्र्यानुक्रमार्थात्तु दूर्वायुग्मं तु कारयेत् ।
सन्निधौ पुस्तकस्याधः सहस्रपरमेत्यृचा ७०।
दूर्वायुग्मत्रयं दद्यात्तस्या हस्ते विचक्षणः ।
सा प्रक्षिपेत्पुस्तसंधौ शलाकात्रयमन्वनु ७१।

विसृज्यतां पुनर्दद्याच्छिवाभ्यां नम इत्यथ ।
पत्रयोर्मध्यमः श्लोकः कार्यसिद्धेर्हि सूचकः ७२।
पूर्वपत्रे समाप्तिः स्याच्छलोकस्य यदि राघव ।
परपत्रे पठेच्छलोकं विविच्यार्थमुदीरयेत् ७३।
शनैःशनैः पठेत्प्राज्ञो व्याख्यासेच्च शनैःशनैः ।
त्वरेह न हि कर्तव्या कुप्यति त्वरया तु गीः ७४।
घटिकायास्तु पादः स्यादत्वरास्यात्ततोधिका ।
त्वरयेन्न च वक्तारं ज्ञातव्यांशमनुद्विजम् ७५।
विविच्य पाठं श्लोकस्य निश्चित्यार्थं च मानसे ।
प्रतीपं तन्न वक्तव्यं विविच्य रघुनंदन ७६।
यदि युक्तमयुक्तं वा श्लोकमन्यं पठेदसौ ।
पुस्तकस्थं च हित्वैव पूजकः स द्विजो यदि ७७।
तत्तथैव हि विज्ञेयं विसंवादो न शस्यते ।
दैवागतो हि स श्लोको दैवं हि बलवत्तरम् ७८।
उपश्रुतिषु यद्वच्य नापराधो द्विजस्य तु ।

विस्मयो न च कर्तव्यो दैवस्य कुटिला गतिः ७९।
यत्तत्पदविपर्यासे पत्रे चोपरिवारिणि ।
तमादेशं तिरस्कृत्य द्वितीयं तु पठेदतः ८०।
ततस्तृतीयं पाठ्यं स्यात्ततः कार्यं विवेचनम् ।
अविसर्गांतपूर्वास्ते पवर्गेतरपंचमाः ८१।
स्तुतिलिङ्वर्जितः श्लोकः शकुनेषु प्रशस्यते ।
अध्यायादिः समाप्तिश्च वृथा पत्रं वृथा लिपिः ८२।
उक्तानुवचनं चैव द्व्युपस्तुतमथैव च ।
दग्धपत्रं नष्टलिपिः संदिग्धाक्षरमेव च ८३।
एतानि शकुने नित्यं वर्जनीयानि पंडितैः ।
प्रश्नो हि द्विविधो ज्ञेयो दीप्तशांत प्रभेदतः ८४।
शांतं च द्विविधं ज्ञेयमुत्पत्तिस्थितिवृद्धितः ।
तत्र शांतं प्रशस्तं स्याल्लक्षितं पूर्वलक्षणैः ८५।
कार्यभेदास्तु वर्ण्यंते केचिन्मर्त्योपयोगिनः ।
कस्यचित्कार्यमादाय कश्चित्प्रष्टा भवत्यपि ८६।

स करोति तदा प्रश्नं समेत्य स्मरतेऽत्र किम् ।
स पुनर्धार्य पत्रं तत्तस्मिन्पत्रं प्रशस्यते ८७।

अथवा तत्क्षमोपेतं वैराग्यं परमेव च ।
यतः कुतश्चिद्दृष्टस्तु स्तुतिपादकमेव च ८८।
परिहृत्य परं चापि तस्मिन्नर्थे शुभावहम् ।
मृतो गृह्णाति वागर्थमिति प्रश्नोऽशुभप्रदः ८९।
विवादे विजयप्रश्ने जयद्योतकमिष्यते ।
सृष्टिरप्यत्र शस्ता स्यात्क्रूरायां क्लेशतो जयः ९०।
प्रशांतायामुपायैस्तु मिश्रायां विड्वरो भवेत् ।
पुरादिवर्णनं यत्तु मध्यमं यदि चोत्तमम् ९१।
कलिसंभावनायास्तु शृंगारस्योपवर्णने ।
राज्यनिर्वाहचिंतायां राज्यलिंगंशुभावहम् ९२।
यस्यापि यादृशं योग्यं विचार्य तादृशं बुधैः ।
स्तुतिवैराग्ययोः कार्यं विलयः परिकीर्तितः ९३।
कार्यात्यसिद्धिः स्खलितेन च निर्वाहमृच्छति ।

तस्यान्यार्थस्यान्यभावो राम शांतिविचारणे ९४।
विसर्गांतश्च पूर्वार्द्ध विपर्यासो भविष्यतः ।
संकल्पितान्यथाभावो ह्यध्यायस्य समापने ९५।
कांडादेस्तु समाप्तौ तु स्यात्तत्कार्यविनाशनम् ।
तस्मादेतादृशे दोषे शकुनस्य विपर्ययः ९६।
क्षुते पुस्तकपाते च त्वाहते मस्तकादिषु ।
वक्ता वैमाननं याति ततः शकुननाशनम् ९७।
तस्मादेतादृशे दोषे शकुनं परिवर्जयेत् ।
उपमायां भवेद्राम कार्याभासो न वस्तुतः ९८।
संतानं भोन्यत्र चोक्ता सृष्टिर्मध्यफलप्रदा ।
स्तुतिः प्रशस्ता कुत्रापि गुणवत्कार्यनिर्णये ९९।
विवाहे चौषधे दाने व्यवहारे कृषौ तथा ।
यथार्था च स्तुती राम निर्वाहेऽपि न दूषणम् १००।

Roman transliteration

ṛṣaya ūcuḥ -
bhūyo vada mahābhāga rāmacāritramadbhutam |
rāmamāhātmyasarvasvaṃ bhaktānāṃ prītidāyakam 1|
sūta uvāca-
aśvamedhaṃ kratuvaraṃ kṛtvā dāśarathiryathā 2|
pravṛtto lokakṛtyeṣu śāstrakṛtyeṣu kovidaḥ |
ayodhyāṃ gaṃtukāmena śaṃkareṇa mahātmanā 3|
pārvatyā saha devena uṣitaḥ sarayūtaṭe |
munayastaṃ samabhyetya śaṃkaraṃ viśvarūpiṇam 4|
kaśyapādyā mahātmānaḥ papracchuramitaujasam |
svāgataṃ te muniśreṣṭha sabhāryaḥ kuta āgataḥ 5|
kimāgamanakṛtyaṃ te kaṃ deśaṃ gaṃtumudyataḥ |
śaṃkara uvāca-

ahaṃ śaṃbhuriti khyāto vipro himagiristhitaḥ 6|
draṣṭuṃ ca rāghavaṃ gacche mama kāryaṃ mahattataḥ |

māmāhvayati rājāsau purāṇaśravaṇe rataḥ 7|
āgacchaṃtu bhavaṃto'pi rāghavaḥ parituṣyati |
tataste munayaḥ śaṃbhuryayū rāmadidṛkṣayā 8|
tānāgatānvasiṣṭhastu jñātvā rāmāya coktavān |
tataḥ satvaramutthāya niryayau sa purohitaḥ 9|
arghyapādyādikaissarvānpūjayāmāsa tānṛṣīn |
gṛharājaṃ tataḥ sarvānprāveśayadariṃdamaḥ 10|
pratyekamāsanaṃ datvā svāgatoktyāsanasthitān |
krameṇa raghuśārdūlaḥ pūjayāmāsa tānṛṣīn 11|
vācā madhurayā prīṇannidamāhāsanasthitān |
śrīrāma uvāca-
adya me saphalaṃ janma prāptamadya tapaḥ phalam 12|
adyābhyāsasya vidyānāṃ phalakālo'yamāgataḥ |
adya me pitarastuṣṭā rājyaṃ ca saphalaṃ mama 13|
adya me saphalaṃ vṛttamadya me saphalaṃ śrutam |

evaṃ vadaṃtaṃ rājānaṃ brāhmaṇāḥ kaśyapādayaḥ 14|
ūcuḥ priyataraṃ vākyaṃ rāmaṃ rājīvalocanam |
ṛṣaya ūcuḥ
ayaṃ śaṃbhurdvijaḥ prāptaḥ sarvaśāstraviśāradaḥ 15|
vedavedāṃgatattvajñaḥ sarvabhūtahite rataḥ |
kailāsavāsī satataṃ tapase kṛtaniścayaḥ 16|
brahmaṇā brahmavarcaske tulyo brahmavidāṃ varaḥ |
hariṇā brahmavātsalye prasāde śaṃkaropamaḥ 17|
evaṃvidho mahātejāḥ śaṃbhurbrāhmaṇapuṃgavaḥ |
aṣṭādaśapurāṇajño mīmāṃsā nyāyakovidaḥ 18|
tvadbhāgyagauravādeva prāpto'yaṃ munisattamaḥ |
tvayāhūto munivaraḥ kailāsādāgataḥ prabho 19|
ataḥ pṛccha mahābhāga purāṇākhyānamuttamam |
śrotukāmā vayaṃ prāptāstvāmadya raghunaṃdana 20|
aṃtaṃ gatasya vedānāṃ sarvaśāstrārthavedinaḥ |

puṃso'śrutapurāṇasya na samyagyāti darśanam 21|
sūta uvāca-
evamukto raghuśreṣṭho munibhistattvadarśibhiḥ |
praharṣamatulaṃ lebhe purāṇaśravaṇotsukaḥ 22|
śrīrāma uvāca-
ligārcanaprakāraṃ ca liṃgamāhātmyameva ca |
maheśanāmamāhātmyaṃ pūjāmāhātmyameva ca 23|
namaskārasya māhātmyaṃ dṛṣṭimāhātmyameva ca |
jaladānasya māhātmyaṃ dhūpadānasya sattama 24|
dīpagaṃdhādidānasya puṣpamāhātmyameva ca |
nānākhyānetihāsānāṃ kathāṃ pāpapraṇāśinīm 25|
dharmārthakāmamokṣāṃśca tadupāyāṃśca suvrata |
tatsarvaṃ śrotumicchāmi tvatto munivarottama 26|
śaṃbhuruvāca-
rāmarāma mahābāho puṇyavānasi rāghava |

rājyāsaktasya te jātā purāṇaśravaṇe matiḥ 27|
syānmahatsevayā rāma puṇyatīrthaniṣevaṇāt |

sā jihvā yā śivaṃ gāyettaccittaṃ yattadarppitam 28|
tāveva kevalau ślāghyau yau tatpūjākarau karau |
sujanmadehamatyarthaṃ tadevāśeṣajanmasu 29|
yadevotpulakobhāsi hara nāmānukīrtanāt |
kṛtārtho'si mahārāja tatpraśnānugatā matiḥ 30|
anaṃtaraṃ samājagmurjāṃghikāḥ satvaraśramāḥ |
tatkarātpatrikāṃ gṛhya papāṭha raghusattamaḥ 31|
manasā'ciṃtayadrāmaḥ kathametadabhūditi |
rāmaṃ śaṃbhustadā prāha devyā brāhmaṇaveṣavān 32|
kiṃ ciṃtayasi kākutstha munīṣvagre vasatsvapi |
tadvākyaṃ rāghavaḥ śrutvā papraccha munipuṃgavān 33|
śrīrāmauvāca-
vibhīṣaṇaḥ kathamasau baddhaḥ śṛṃkhalayā nṛbhiḥ |

matsthāpitaṃ śivaṃ ligaṃ dṛṣṭvā rāmeśvaraṃ tvaho 34|
drāviḍaiḥ kuṭilairduṣṭairātmanā tadvicāryatām |
vicārya munivaryāste neśāstajjñātumalpataḥ 35|
na jānīma iti prāhū rāmaṃ rāmastadābravīt |
purāṇaṃ vīkṣya vidhinā tatsarvaṃ brūta sattamāḥ 36|
bhavadajñānahetuśca vicāryastadanaṃtaram |
kiṃ kiṃ purāṇaṃ prekṣyaṃ syādvarjanīyaṃ tathaiva kim 37|
praśastaḥ kīdṛśaḥ ślokastadanyaḥ kīdṛśo bhavet |
kīdṛśeṣu ca kāryeṣu kīdṛśaḥ pūjakastathā 38|
pūjā ca kīdṛśairbhaktaiḥ kāryā nirṇayadarśane |
iti rāmasya vacanaṃ śrutvā te dvijasattamāḥ 39|
pratyūcustaṃ raghuśreṣṭhaṃ ciṃtāvyākulamānasam |
na vaktāro varaṃ rāma vīkṣatāṃ tu purāṇavit 40|
tacchrutvā rāghavaḥ śaṃbhuṃ papraccha vinayānvitaḥ |
sopi tadvākyamākarṇya pratyuvāca mahāmatiḥ 41|

śaṃbhuruvāca-
purāṇajīvī pūjārhaḥ svaśākhādhyayanaḥ śuciḥ |
mīmāṃsātattvavijñānaḥ śrotriyo'nṛtadūṣakaḥ 42|
deveṣu ca samasteṣu samadṛṣṭiḥ śive rataḥ |
śatarudriyajāpī ca sāgnikaścātivācakaḥ 43|
yajurvedī viśeṣeṇa pūjayetpustakaṃ sudhīḥ |
śrītālapatralikhitaṃ devalipyanvitaṃ śubham 44|
baṃdhādyatiprapaṃcaṃ yadyugapatpraṇavākṣaram |
prāgūrddhvaṃrekhayoḥ prāṃte praṇavasyāgrayojikā 45|
rekhā bhavedevamekā akārastasya pārśvataḥ |
śirobhāgamupakramya sakoṇādhaḥ pralaṃbinī 46|
ākāraḥ sa hi vijñeyaḥ paṭṭikādakṣarekhayā |
vāme ṣaḍvakrabiṃdūdvā vikāra iti kīrtitaḥ 47|
tasya vāmaśirorekhā laṃbinyā ī udāhṛtaḥ |
sarvākṣare śirorekhā avakrā praṇavaṃ vinā 48|

tasyāṃ tu laṃbarekhānyā tadaṃte ca lavitravat |
ukāraḥ sa hi vikhyāto lavitradvayatastadū 49|
evamanyāni sarvāṇi akṣarāṇyāha bhāratī |
lipyānayaiva likhitaṃ purāṇaṃ tu praśasyaste 50|
brāhmaṃ pādmaṃ vaiṣṇavaṃ ca mārtaṃḍaṃ nāraderitam |
mārkaṃḍeyamathāgneyaṃ kaurmaṃ vāmanameva ca 51|
gāruḍaṃ laiṃgamākhyātaṃ skāṃdaṃ mātsyaṃ nṛsiṃhakam |

tathaiva gaditaṃ rāma purāṇaṃ kāpilaṃ tathā 52|
vārāhaṃ brahmavaivartaṃ śakuneṣu praśasyate |
śaivaṃ bhāgavataṃ daurgaṃ bhaviṣyottarameva ca 53|
bhaviṣyaṃ copasaṃjñāni tvanyāni ca vivarjayet |
vimucya pustakaṃ ratnapīṭhe nikṣipya saṃskṛtam 54|
dhautavastradharaḥ snātvā śucirakrodhano'jvaraḥ |
ādāvātmānamabhyarcya kṛtvā saṃkalpameva ca 55|
aṃkuśaṃ cākṣasūtraṃ ca pāśaṃ pustakameva ca |

dhārayaṃtīṃ sitāṃ dhyāyetprasannāsyāṃ sarasvatīm 56|
gokṣīrasadṛśākāraṃ trinetraṃ vṛṣavāhanam |
sahāsavadanaṃ śāṃtaṃ śuklāṃbaradharaṃ śivam 57|
hariṇaṃ cābhayaṃ corddhvabāhuyugmaṃ kirīṭinam |
vyākhyāmudrā caṃ dakṣedho vāmahaste varapradam 58|
nānāratnavibhūṣāḍhyaṃ girijārddhāṃbujāsanam |
bahubhirmunimukhyaistu dhyāyamāna padāṃbujam 59|
mūrtimadbhistathā vedaiḥ stūyamānaṃ purāṇakaiḥ |
anyaiḥ samastalokaiśca saṃsevitapadāṃbujam 60 |
dhyātvaivaṃ pūjakaḥ samyagādau pūjāṃ samārabhet |
āpo vā idamityetatkalaśasyābhimaṃtraṇam 61|
tajjalaṃ ca gṛhītvā ca pātrasthamabhimaṃtrayet |
tatsadbrahmeti maṃtreṇa praśasya praṇavena tu 62|
ātmānaṃ sarvapātrāṇi tata āvāhayediti |
yadvāgiti tṛcenaiva bhāratī ṣoḍaśārcanam 63|

puruṣasūktena vā kuryādgāyatryā vā samarcayet |
oṃ namo bhagavate amuka purāṇeti purāṇamarcayet 64|
kāṇḍāt-kāṇḍāt prarohantī paruṣaḥ-paruṣas pari |
evā no dūrve pra tanu sahasreṇa śatena ca || - vāsaṃ [https://sa.wikisource.org/s/1zdc 13.20]kāṃḍāditi hi
maṃtreṇa dūrvāmānīya pūjayet |
oṃ namo bhagavatyai dūrvāyai iti 65|
salokapāla pūjā syādatha kanyā samarcanam |
vatsarātpaṃcakādūrddhvaṃ daśavarṣādadhaḥ śubhāḥ 66|
anutpannaṛturvāpi tāṃ prayatnena pūjayet |
gaṃdhapuṣpākṣatairdhūpairdīpatāṃbūlabhūṣaṇaiḥ 67|
pāṭhayedapyamuṃ maṃtraṃ pūjakaḥ kanyakāmimām 68|
satyaṃ brūhi priyaṃ brūhi bhagavati sarasvati namaste namasta iti 69|
gāyatryānukramārthāttu dūrvāyugmaṃ tu kārayet |
sannidhau pustakasyādhaḥ sahasraparametyṛcā 70|
dūrvāyugmatrayaṃ dadyāttasyā haste vicakṣaṇaḥ |
sā prakṣipetpustasaṃdhau śalākātrayamanvanu 71|

visṛjyatāṃ punardadyācchivābhyāṃ nama ityatha |
patrayormadhyamaḥ ślokaḥ kāryasiddherhi sūcakaḥ 72|
pūrvapatre samāptiḥ syācchlokasya yadi rāghava |
parapatre paṭhecchlokaṃ vivicyārthamudīrayet 73|
śanaiḥśanaiḥ paṭhetprājño vyākhyāsecca śanaiḥśanaiḥ |
tvareha na hi kartavyā kupyati tvarayā tu gīḥ 74|
ghaṭikāyāstu pādaḥ syādatvarāsyāttatodhikā |
tvarayenna ca vaktāraṃ jñātavyāṃśamanudvijam 75|
vivicya pāṭhaṃ ślokasya niścityārthaṃ ca mānase |
pratīpaṃ tanna vaktavyaṃ vivicya raghunaṃdana 76|
yadi yuktamayuktaṃ vā ślokamanyaṃ paṭhedasau |

pustakasthaṃ ca hitvaiva pūjakaḥ sa dvijo yadi 77|
tattathaiva hi vijñeyaṃ visaṃvādo na śasyate |
daivāgato hi sa śloko daivaṃ hi balavattaram 78|
upaśrutiṣu yadvacca nāparādho dvijasya tu |

vismayo na ca kartavyo daivasya kuṭilā gatiḥ 79|
yattatpadaviparyāse patre coparivāriṇi |
tamādeśaṃ tiraskṛtya dvitīyaṃ tu paṭhedataḥ 80|
tatastṛtīyaṃ pāṭhyaṃ syāttataḥ kāryaṃ vivecanam |
avisargāṃtapūrvāste pavargetarapaṃcamāḥ 81|
stutiliḍvarjitaḥ ślokaḥ śakuneṣu praśasyate |
adhyāyādiḥ samāptiśca vṛthā patraṃ vṛthā lipiḥ 82|
uktānuvacanaṃ caiva dvyupastutamathaiva ca |
dagdhapatraṃ naṣṭalipiḥ saṃdigdhākṣarameva ca 83|
etāni śakune nityaṃ varjanīyāni paṃḍitaiḥ |
praśno hi dvividho jñeyo dīptaśāṃta prabhedataḥ 84|
śāṃtaṃ ca dvividhaṃ jñeyamutpattisthitivṛddhitaḥ |
tatra śāṃtaṃ praśastaṃ syāllakṣitaṃ pūrvalakṣaṇaiḥ 85|
kāryabhedāstu varṇyaṃte kecinmartyopayoginaḥ |
kasyacitkāryamādāya kaścitpraṣṭā bhavatyapi 86|

sa karoti tadā praśnaṃ sametya smarate'tra kim |
sa punardhārya patraṃ tattasminpatraṃ praśasyate 87|
athavā tatkṣamopetaṃ vairāgyaṃ parameva ca |
yataḥ kutaściddṛṣṭastu stutipādakameva ca 88|
parihṛtya paraṃ cāpi tasminnarthe śubhāvaham |
mṛto gṛhṇāti vāgarthamiti praśno'śubhapradaḥ 89|
vivāde vijayapraśne jayadyotakamiṣyate |
sṛṣṭirapyatra śastā syātkrūrāyāṃ kleśato jayaḥ 90|
praśāṃtāyāmupāyaistu miśrāyāṃ viḍvaro bhavet |
purādivarṇanaṃ yattu madhyamaṃ yadi cottamam 91|
kalisaṃbhāvanāyāstu śṛṃgārasyopavarṇane |
rājyanirvāhaciṃtāyāṃ rājyaliṃgaṃśubhāvaham 92|
yasyāpi yādṛśaṃ yogyaṃ vicārya tādṛśaṃ budhaiḥ |
stutivairāgyayoḥ kāryaṃ vilayaḥ parikīrtitaḥ 93|
kāryālpasiddhiḥ skhalitena ca nirvāhamṛcchati |

tasyānyārthasyānyabhāvo rāma śāṃtivicāraṇe 94|
visargāṃtaśca pūrvārddha viparyāso bhaviṣyataḥ |
saṃkalpitānyathābhāvo hyadhyāyasya samāpane 95|
kāṃḍādestu samāptau tu syāttatkāryavināśanam |
tasmādetādṛśe doṣe śakunasya viparyayaḥ 96|
kṣute pustakapāte ca tvāhate mastakādiṣu |
vaktā vaimānanaṃ yāti tataḥ śakunanāśanam 97|
tasmādetādṛśe doṣe śakunaṃ parivarjayet |
upamāyāṃ bhavedrāma kāryābhāso na vastutaḥ 98|
saṃtānaṃ bhonyatra coktā sṛṣṭirmadhyaphalapradā |
stutiḥ praśastā kutrāpi guṇavatkāryanirṇaye 99|
vivāhe cauṣadhe dāne vyavahāre kṛṣau tathā |
yathārthā ca stutī rāma nirvāhe'pi na dūṣaṇam 100|

English translation

Om, salutation to Śrī Gaṇeśa .

The sages said :

1. O illustrious one, tell us again the wonderful account of Rāma , which is the all-in-all of Rāma's greatness and which gives delight to the devotees.

Sūta said :

2-6a. The wise son of Daśaratha , after having performed the excellent horse-sacrifice, engaged himself in the worldly deeds and in acts laid down in the sacred texts. Śaṅkara , the magnanimous one, desiring to go to Ayodhyā , lived with Pārvatī on the bank of Sarayū . Great-souled sages like Kaśyapa approached that Śaṅkara, of a universal form, and asked him of unlimited lustre. (They said:) "O best sage, wherefrom have you come with your wife? For what deed have you come with your wife? For what deed have you come here? Which country are you bent on going to?"

Śaṅkara said :

6b-12a. I am a brāhmaṇa named Śambhu and living on Himālaya . I am going to see Rāma; I have a great deed to do. That king interested in listening to the Purāṇas , invites (i.e. has invited) me. You too may come. Rāma will be glad.

Then all the sages and Śambhu went with a desire to see Rama . Knowing them to have arrived, Vasiṣṭha informed Rāma. Then he with his family-priest (i.e. Vasiṣṭha) quickly came out (to meet them). Offering them materials of worship and water for washing their feet, he honoured all the sages. He who curbed his enemies, took them into the best mansion. Having given a seat to each one of them, the best among the Raghus , honoured the sages, seated them on the seats one by one with words of welcome. Pleasing them with sweet words, he said these words to them who were seated on the seats.

Śrī Rāma said :

12b-15a. Today my existence has become fruitful; today I have obtained the fruit of my penance. Today the time of obtaining the fruit of my practice of the lores has come. Today my dead ancestors are pleased; my kingdom has become fruitful today. My (good) conduct has become fruitful today; today my learning has become fruitful.

To king Rāma, having lotus-like eyes, who was speaking like this, the brāhmaṇas , Kaśyapa and others said:

The sages said :

15b-21. This brāhmaṇa is Śambhu who is conversant with all sacred texts, who knows the essential truth of the Vedas and the Vedāṅgas , who is engaged in the good of all beings, who lives at Kailāsa , and who is always determined in (practising) penance, who is comparable to Brahmā in divine glory, who is the best of those who know the Vedas, who is comparable to Viṣṇu in his affection for brāhmaṇas, and to Śaṅkara in (showing) grace. Such is (this) very lustrous best brāhmaṇa Śambhu who knows the eighteen Purāṇas and who is well-versed in Mīmāṃsā [1] and Nyāya [2] Due to your great luck this best sage has come (here). This best sage invited by you, has come from Kailāsa, O lord. Therefore, O you descendant of Raghu , O illustrious one, ask him (about) the excellent account of the

Purāṇas. We, desiring to hear (it), have today come (to you). The knowledge of a man who has mastered the Vedas and knows all sacred texts, but has not heard the Purāṇas, is not accurate.

Sūta said :

22. Thus addressed by the sages who had realized the truth, the best of the Raghus, eager to listen to the Purāṇas, got incomparable delight.

Śrī Rāma said :

23-26. O excellent, best sage, I desire to hear from you all that, viz. the varieties of the worship of the Phallus, the greatness of the Phallus, the greatness of the name of the great lord (Śiva), the importance of worship, the significance of salutation, the greatness of wisdom, the importance of offering water, so also of offering incense, O best one, so also of offering lamps, aloe-wood etc. and the importances of flowers, the account destroying sins from many tales and traditions, so also the four goals of human life, viz. dharma , artha , kāma and mokṣa and the means of (attaining) them.

Śambhu said :

27-33. O Rāma, Rāma, O you of great (i.e. mighty) arms, O Rāghava , you are meritorious, (since) though attached to (i.e. engaged in the administration of) the kingdom you have a liking for hearing the Purāṇas. O Rāma, it would be due to the service of the great and resorting to holy places. That is the tongue that would sing (the praise of) Śiva; that is the heart which is dedicated to him; those two hands alone that worship him, are fit to be praised. That body alone is best born among all existences which brightens with horripilation at the narration (of the virtues) of Viṣṇu. O great king, you are blessed since your mind has moved in (asking) questions about him.

Immediately thereafter couriers, hurrying and tired, came (there). The best among the Raghus took a letter from the hands of (one of) them, and read it. Rāma thought to his mind: 'How has it taken place?' Śambhu who was in the guise of a brāhmaṇa and accompanied by his wife, then asked Rāma: "O you descendant of Kakutstha , what are you thinking about when the sages are sitting in front of you?" Hearing his words, Rāma said to the best sages:

Śrī Rāma said :

34-41. Oh, how is it that Bibhīṣaṇa seeing the Phallus of Śiva, (called) Rāmeśvara and installed by me, is bound with chains by the crooked, wicked-minded Drāviḍas ? Think about it with your (i.e. by applying your) mind.

Thinking (about it) the best sages were unable to know (it even) a little. They said to Rāma: "We do not know." Then Rāma said: "O best ones, having duly seen (i.e. looked into) a Purāṇa tell (me) all that. After that the cause of your ignorance may be considered. Which Purāṇa should be looked into; similarly which should be avoided; which verse is excellent; which is other than that; what kind of worshipper should be there and for what kind of act; and on seeing (its) verdict (obscure !) as to how the worship should be done by devotees." Hearing these words of Rāma, those best brāhmaṇas spoke to Rāma whose mind was full of anxiety: "O Rāma, we shall not tell it. One who knows the Purāṇa, should look into it." Hearing that, Rāma, full of modesty, asked Śambhu; he too, who was very intelligent, hearing those words, said:

Śambhu said :

42-50a. A very intelligent man who lives by (expounding) the Purāṇas, who deserves honour, who has studied (the scriptures of) the branch of Veda to which he belongs, who is pure, who knows the essence of Mīmāṃsā, who is learned, who censures falsehood, who looks equally upon all gods, who loves Śiva, who mutters the Śatarudriya hymn, who maintains sacred fire, who is a great speaker, who is especially a follower of the Yajurveda , should worship the book (i.e. the text of the Purāṇa). The book is written on palm leaves, is auspicious and is written in the divine script (i.e. in Sanskrit). It is extensive as it is bound (together) and has at the same time the syllable 'Om' (at its beginning). At the end of the two vertical lines here would be the line being the first line of Om. Near it should be the letter 'a'. Beginning with the topmost part and hanging down it should have an angle. That which has a (vertical) line to the right (of the letter 'a'), should be known to be the letter 'ā'. The letter 'ī' is known to have two dots and bent like (the figure) six. (Long) 'ī' is said to be (formed) by a line on the left top of it. Except Om, every letter has a line on its top. But on it there is a vertical line and at its end there is (the figure) like that of a sickle. That should be known as 'u'. (Long) 'ū' is formed by means of two (figures of) sickles. Bhāratī (i.e. Sarasvatī) has said that other letters are (to be formed) like these.

50b-54a. That Purāṇa which is written in this script alone, is praiseworthy. (The Purāṇas are:) Brahma , Padma , Vaiṣṇava , Mārtaṇḍa , (the one) narrated by Nārada , Mārkaṇḍeya , and Āgneya , Kaurma and Vāmana , Gāruḍa ; Laiṅga (is also) said (to be one of them); Skānda , Mātsya , Nṛsiṃha ; O Rāma, Kapila is also said to be (a Purāṇa); so also Varāha ; Brahmavaivarta is recommended for omens; (and there are) Śiva, Bhāgavata , Daurga (i.e. of Durgā), Bhaviṣyottara also known by the subtitle Bhaviṣya. One should avoid others.

54b-61a. Untying the (string of) the book (the reader) should put the hallowed book on a jewelled stool. He should put on washed garments; he should bathe and be pure; he should be without wrath and without distress; he should, having first worshipped his soul and having made a mental resolve, meditate upon the white (-complexioned) Sarasvatī, of a pleased face and holding a goad, a rosary, a noose and a book. The worshipper should begin the worship after first having duly meditated upon Śiva whose figure is(white) like the cow's milk, who has three eyes, whose vehicle is the bull (Nandī), whose face is smiling, who is tranquil, who has put on a white garment, who is fearless, whose both arms have been (tossed) up, who has a crown (on his head), whose right hand is put on the left, who gives boons, who is richly adorned with many jewels, whose half seat is occupied by (Pārvatī) the daughter of (the Himālaya) Mountain, whose lotus-like feet are being meditated upon by many chief sages, who is being praised by Vedas embodied, so also by Purāṇas, so also whose lotus-like feet are waited upon by all other people.

61b-64a. The consecration of the pitcher (should be done with the utterance of the hymn) Āpo vā idam ('This is water'). Having taken that water, he consecrates (the water) in the vessel. He, having (consecrated) himself, and having praised (Brahman) with the hymn Tat sad Brahma , should then invoke all the vessels. He should worship Sarasvatī with the Ṣoḍaśārcana (worshipping sixteen times) with the ṛc Yad vāg , or he should do it with the recital of the Puruṣa-sūkta (hymn), or with the Gāyatrī hymn.

64b-69. He should worship the Purāṇa by (first saying) 'Om, salutation to the lord, such and such Purāṇa (is being expounded).' With the recital of the hymn Kāṇḍāt he should bring dūrvā (grass) and worship it (saying:) 'Om, salutation to the respectable Dūrvā'. The worship should be done along with (that of) the guardians of the quarters. Then a (young) girl should be hououred. (She should be) auspicious and should be above five years but below ten years. She should not have attained puberty. He should carefully worship her with fragrant substance, flowers, sacred rice grains, incense, lamp,

tāmbūla and ornaments. The worshipper should make the young girl recite this hymn: ‘Speak the truth, speak what is agreeable; O venerable Sarasvatī, salutation to you, salutation to you.’

70-75a. According to the meaning of the order of the (words of the) Gāyatrī (hymn) he should make her keep near the book two dūrvās , then under it with the ṛc Sahasra paramā . The wise one (i.e. the worshipper) should give three pairs of dūrvās into her hand; after that she should throw (i.e. put) three small sticks into the joints of the book. Throwing them (away), he should again give her (small sticks), saying Śivābhyām namaḥ (‘salutation to Śivas ’). The verse in between two leaves suggests the success in the work (to be undertaken). O Rāghava, if the verse would come to an end on the previous leaf, then he should read the verse on the next leaf, and having discerned it, should read it aloud. The wise one should read it slowly, and should explain it slowly. Here no hurry should be done, (as) Sarasvatī gets angry due to haste. The time should be the quarter of a ghaṭikā (i.e. twenty-four minutes); hurry would be said to be done (if less time than that is taken).

75b-79. One should not hasten the speaker known as the brāhmaṇa after Vyāsa . The speaker should discern the meaning in his mind; having discerned it, he should not say what is opposed to it, O Rāma. Leaving the verse, whether proper or improper (found) in the book, if the worshipper reads another verse, it should be known to be like that only; a discord is not recommended. That verse has appeared there due to luck (i.e. chance), and luck is more powerful (than anything else). Since in the hearing (i.e. the text) there is no fault of the brāhmaṇa (who reads it), so one should not wonder; the course of destiny is crooked.

80-84a. If there is a change in a letter due to water (etc.) on the leaf, he should discard that command, and should read another (verse). Then the third (verse) should be read, and then decision (about the meaning) should be taken. The five other than the class of letters beginning with ‘pa’ (i.e. labials) end without a visarga . A verse not containing a mark of praise is commended for omens. The wise should always avoid these in (i.e. while finding out) an omen: the beginning of a chapter; its end; a useless leaf or script; repetition of what is (already) stated; double (i.e. repeated) mention; a burnt leaf; script that has disappeared; doubtful letters.

84b-86a. A question should be known to be of two types depending upon its two varieties: radiant and calm. The calm (-type) also should be known to be of two types: depending upon the development of creation or maintenance. There (i.e. out of these) the calm marked with the characteristics (noted) before is recommended. Certain varieties of acts useful for mortals are (now being) described.

86b-89a. Someone taking up the mission of someone (else) becomes the questioner (i.e. asks questions). When he asks a question, what does he remember? He again holds a leaf. A leaf there is recommended. Or if a reader somehow getting delighted, and being capable of (reading) it (sees a text) intent upon detachment or glorificatory, then that should be avoided and another auspicious for that matter (should be looked for).

89b-92. Such a question as ‘A dead man grasps the meaning of words’ conduces to inauspiciousness. The indication of success is desired in case of a question about discussion and victory. Creation is also here. There would be one who would praise. In case of its being cruel, the victory is due to trouble. When it is calm and mixed, one would be a best merchant through means. The description of a city etc. which is mediocre, may be excellent; so also in the description of the thoughts about Kali and in that of the element of love. In the consideration of the administration of kingdom the mark of it is auspicious.

93-101a. The wise ones (should tell) what is proper for whom after (due) consideration. In case of (something) to be done about praise and detachment destruction is enjoined. By means of an error the undertaking is a little (i.e. partially) accomplished, and the undertaker of it cannot go through it. O

Rāma, in the consideration of peace the meaning of one thing would have another significance. There will be the end of a visarga and the inversion of the former part. If there is another significance at the end of a chapter or at the end of a section, then (it indicates) the destruction of the undertaking. Therefore, if somebody sneezes, or if the book drops down, or if someone is struck on the head etc. it is a dishonour to the speaker, and as a result the omen perishes. Therefore, when such a fault (is noticed), the man should avoid that omen. If there is a simile, there would (just) be the semblance of the undertaking, but not in reality; in other cases progeny (is indicated); (reference to) creation is said to give a mediocre fruit. In the decision of a meritorious undertaking eulogy is excellent anywhere. Eulogy in case of a marriage, medicines, gifts, dealings, agriculture, if it is proper, incurs no fault in being narrated. In the case of that eulogy which is improper, the undertaking does not succeed.

101b-103a. When the meaning of a verse is not understood, or when it is disregarded in a Purāṇa etc., or when there is fleeing, or the advice about a country or about the possibility of a disease, or when there is (a mention about) an attack by a thief etc. then the undertaking would terribly perish, if the question is (of a) tranquil (nature). So say those who know the ancient (accounts).

Rāma said :

103b-105a. How will he who knows the meaning of the Purāṇas, when he is not told, or when he has not heard, explain the meaning to the listeners? The decision of this (should be made). (Please) illustrate it to me, and let the meaning also be thought over. O intelligent one, you please tell it even if it explains a part.

Śambhu said :

108b-111. The meaning of the verse: Madhūni ca madhūnyatra madhurmadhubhujam madhuḥ ; madhunā madhunādyarthaṃ viṣāṇi ca viṣāṇi ca is unintelligible; it is not recommended in (finding out) an omen. So also the verse: Rutī rute rute roraurīri rāraṃ rarīraram; evaṃ karoti śuddhātmā brāhmaṇo brahmaṇotithiḥ . This verse is intelligible in part (the latter half is intelligible: a pure-souled brāhmaṇa, the guest of Brahman, acts like this). (Therefore) it is not recommended in (finding out) an omen. O best of the Raghus, such and other verses occur in the Purāṇas. They have no explanation. Their text would be pre-eminent. How can the faultlessness of the speaker and the listener in the vows and restraints (be had)? How is it that the Purāṇas are not to be regarded like (i.e. on par with) the Vedas? The idea about the meaning may be had on reciting it thrice and on thinking. The meaning of the verse, and the manner of acting (according to it) should be actually thought out. In this case the verse is (more) powerful; the manner of acting is inferior to it.

112-1135a. If the leaf is useless, if the labour is fruitless, and if the leaf is burnt, then the undertaking would be lost. When the manner is hidden on the leaf, then there is lack of coordination in the undertaking. In case the leaf is withered, or if the writing on it has disappeared, then the destruction (of the undertaking) is said (to take place). In case the letters are wrong, the trouble taken is fruitless; (so also) in case of repetition or lack of agreement. If there is a comparison, the undertaking may or may not succeed. Or success may be delayed; so also when the letters are clear, there is a doubt about (the success of) the undertaking with-in days that are indicated.

115b-123. O king, an omen from a Purāṇa should not be seen every day. Similarly a man should not see a Purāṇa (for an omen) after he gets up after having eaten (food). Having performed worship on the night of the previous days or in the morning of the next day a man should see (the Purāṇa) for an omen, or should do so immediately (after the worship). He should tell about a special omen, particularly with reference to the manner (in which the act is to be conducted), in all auspicious deeds;

the śrāddha offered to a dead person should be excluded. Inflicting a punishment, a curse, a change in the country, killing beings like demons and wicked beings is pure. Immediately after the burning of the dead body, there are spitting, vomit-ting, weeping, laughter, loathsomeness, pain, bad dreams, confusion etc. causing sins. So also covering with a garment, troubling, quarrel and death. Coming out of cruel (animals) and fear from the great (are there). All these and other manners should be avoided. When getting wealth is to be considered the royal creation is conducive to happiness. The rise of the Planets, the healing of diseases is also told here. What is the use of talking much here? That particular relation should be considered.

124-127. Of all the Purāṇas Skanda is recommended for this. Some choose Vaiṣṇava Purāṇa; others choose Rāmāyaṇa . There is no fault in the Vaiṣṇava Purāṇa like oaths etc. There are faults in Skanda and Rāmāyaṇa; but they are (on a) small scale. But only a devotee of Viṣṇu and none else is able to worship it. If the worship takes place without (the worshipper being of) a good conduct, then inauspiciousness creeps in, and the omen is not successful, as a bull bound to a branch full of (i.e. allowing) all movements.

Sūta said :

128-129. Rāma who was thus advised by that brāhmaṇa Śambhu, proceeded to (find out) an omen in ascertaining (the condition of) Bibhīṣaṇa. Rāma said to Vasiṣṭha who knew the entire truth, who was proficient in (understanding the meaning of) the Purāṇas: “(Please) look into the Purāṇa”.

130-132. Vasiṣṭha also said to that Rāma: “O Rāma, I am not able to speak or look into (the Purāṇa) in the vicinity of this sage.” Then Rāma told Śambhu whose face was being observed by the sages: “You know the truth; you are proficient in (understanding the meaning of) the Purāṇas. So you may please tell me about the omen for my undertaking.” Saying, “All right”, Śambhu purified himself and became the worshipper.

133-136. Having worshipped the Skanda (Purāṇa) duly, he put the question: “Is my devotee Bibhīṣaṇa bound by a chain?” Then in three ways these three verses indicating that were seen. “Having bound the ocean, the best of Rāghavas checked the demons in the city (of Laṅkā). They, the best among those having gigantic bodies, went out of the city of Laṅkā to fight (with Rāma). The communities will have banners on their mansions. Brāhmaṇas will have Śiva as their emblem, and women will have their hair as the banners in Kaliyuga .”

137-138. Thus praised, the great lord Śiva said to your deities: “I shall free your wives restrained by the demon Malla .” Having observed three verses, he told about the certainty of (Bibhīṣaṇa’s) being bound. (He said to Rāma:) “O Rāma, he will be soon freed. There is no doubt about it.”

139-142. Having heard these words of that sage (Śambhu), Rāma, along with sages and monkeys, quickly went out to look for Bibhīṣaṇa. He quickly entered the city named Śrīraṅga . The kings that lived there worshipped Rāma. Rāma who was worshipped by them, asked them: “Where is Bibhīṣaṇa?” (They replied:) “O god Śrī Rāma , we do not know this account”. The descendant of Kakutstha (i.e. Rāma) sent the monkeys in all directions. Then the best monkeys after having gone (and looked for him) did not at all see (i.e. find) him.

143-144. Then Rāma said to that sage Śambhu: “Tell me later.” Then that sage Śambhu accompanied by Rāma and followed by the sages, saying “show me” and (being told) “All right”, went to a hamlet of brāhmaṇas. The brāhmaṇas there when honoured and asked showed the demon bound with many chains in an underground chamber.

145-151. Then Rāma said: “O brāhmaṇas, what has he done?” They said: “(He has committed) the murder of a brāhmaṇa. An old brāhmaṇa, an excellent, religious, aged, slim brāhmaṇa stayed in a secluded place in a grove for meditation. Having gone there, Bibhīṣaṇa hurt him with his foot (i.e. kicked him). The brāhmaṇa too, who was very much bruised, could not move even a step. Though struck by us with fatal (weapons), the wicked Bibhīṣaṇa did not die. Therefore, O Rāma, slay this sinful one and be righteous”. Rāma who had suspicion, said to the brāhmaṇas: “Death is better for me (than killing my devotee). How can my devotee be killed by me? I have given him kingdom and long life. He will continue to be like that (i.e. continue to be a king and live long). Everywhere punishment is prescribed for the masters for the offence of (i.e. committed by) their servants.” Having heard (these) words of Rāma, the brāhmaṇas, through amazement, said these words:

The brāhmaṇas said :

152-154a. O Rāma, death of one bound with strips is not acceptable to the sages. Think along with the best sages like Vasiṣṭha as to what is beneficial.

The sages, asked by Rāma, told the expiation: “The (sin due to the) murder of a brāhmaṇa (committed) through ignorance, is removed by means of expiations. Thus murder (committed) through ignorance requires expiation.

154b-159. That Bibhiṣaṇa should give (to brāhmaṇas) three hundred and sixty cows.” Those brāhmaṇas who had bound (Bibhīṣaṇa) saying, “All right”, said to one another: “We shall free that demon. Let him go through an expiation.” Having liberated the demon, the brāhmaṇas reported it to Rāma. Rāma also would not talk to him (but) said what was relevant: “Having bathed and having asked the angry sages, (and having) then (gone through) the expiation, the sinful demon may approach me.” Having heard these words of Rāma, the demon, united with the sin, went through the expiation as told by the sages, and went to Rāma. He, with his soul purified by means of expiation, bowed down to Rāma. In the assembly, Rāma, laughing (i.e. smiling) said these words to him.

Śrí Rāma said :

160-162a. O son of Pulastya , from today do whatever is beneficial after thinking (properly), since, O demon, this exertion on our part was due to you. Be kind everywhere, since you are my servant.

When Rāma had (thus) settled the matter, all the sages said: “How is it that ignorance quickly overtook us?”

Śambhu said :

162b. O brāhmaṇas, due to the contempt of brāhmaṇas (that took place). The ignorance will perish.

The sages said :

163. He was charming in Tretāyuga . The Purāṇas also were entire. How will this Bhārata be employed at the end of Dvāpara ?

Sūta said :

164-170. The Purāṇas are just like that; they have the same names. Today even they are told by Vyāsa; it is not otherwise. Even today the same is the rule; (and the same is) the fruit of hearing the Purāṇa. Even Mahābhārata excels in (explaining) the omens. Having worshipped just one Ādiparvan, a man should take note of the decision. Or for the decision regarding a matter all the Parvans are recommended. In this case also all the characteristics of a verse etc. mentioned before are (applicable). A particular meaning from the connection of words in a sentence may be had, or another purport (may be had) from verses. The import is to be grasped. The explanation of a matter etc. is to be done only from the meaning. Where a meaning is seen, (it should be understood that) the primary substance is narrated. Here the determination (of the significance) should be done from the meaning of words. Therefore, everywhere the wise should not take another meaning. [3]

[1]: [1] : Mīmāṃsā—One of the six systems of Indian Philosophy. It was originally divided into two systems: the Pūrvamīmāṃsā and the Uttaramīmāṃsā. The former is said to be founded by Jaimini. The latter is ascribed to Bādarāyaṇa. The two systems have very little in common between them. The Pūrvamīmāṃsā, concerns itself chiefly with the correct interpretation of the ritualistic part of the Veda and the settlement of doubts in regard to Vedic texts. The Uttaramīmāṃsā, also called Brāhmamīmāṃsā, deals mainly with the nature of Brahman or the Supreme Spirit.

[2]: [2] : Nyāya—A system of Indian Philosophy founded by Gautama, also known as Gotama and Akṣapāda. The system is primarily concerned with the conditions of correct thinking and with the means of gaining a true knowledge of reality.

[3]: [3] : Verses like 45ff. 74ff, 85ff, 91, 92, 108, 109ff. etc. are obscure.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 105

The Importance of Sacred Ash

Chapter 400 of 693 · 240 detected Sanskrit verse markers

Sanskrit

मुनय ऊचुः -
अतःपरं महाभागः किं चकार स राघवः ।
मुनयश्च महात्मानः किमकुर्वंस्ततः परम् १।
सूत उवाच-
रामचंद्रे सुखासीने विभीषणे कपीश्वरे ।
शंभुमूचुर्मुनिवराः कथां पुण्यां वदस्व नः २।
तेषामाकर्ण्य वचनं पार्वतीमाह शंकरः ।
इदं कस्यापि विप्रस्य गृहं परमशोभनम् ३।
रम्योपवनवापीभिर्वीरुद्भिरुपशोभितम् ।
कूजन्मधुकरश्रेण्या आहुतकुसुमायुधम् ४।
मध्याह्नसंध्यामारोढुमिव सूर्यः प्रवर्त्तते ।
छायावापीजलस्नातौ परिधाय सुवाससी ५।
मृगनाभिसमुद्भृष्टघनसारसुचंदनम् ।
आलिप्य सल्लकीदामदृढधम्मिल्लसंयुतौ ६।
अनल्पघनसारं तु तांबूलं प्रतिखादितम् ।

आस्वाद्य माद्यन्मुदितौ यत्र धारागृहे शुभे ७।
मयूरनादबहुले बहिर्मधुरगीतकैः ।
शय्यायामास्तृतायां च परस्परसुखस्थितौ ८।
विशालस्मितरक्तोष्ठमाननं चुंबितं यदि ।
संसारफलमाघ्रातमावयोस्तु भविष्यति ९।
इतीरितमथ श्रुत्वा कुपिता मुनयस्तु ते ।
उक्तं वा सुशुभं वाक्यमस्मासु किमिदं त्वया १०।
विप्रलापः प्रियासक्तेः कृतो नोस्मद्वचः कृतम् ।
अथ कोपपराच्छंभोराननात्परमाद्भुता ११।
ज्वाला विनिर्गता सापि करालवदनाभवत् ।
कस्यचित्तु मुनेर्भार्यामाससादाथ सत्वरम् १२।
पलायनपरा चासीद्वामं दृष्ट्वा च बिभ्यती ।
रामोऽपि ब्राह्मणीं शुद्धां मोचयामीत्यभाषत १३।
जगाम पुष्पकेणैव ब्रुवन्मुक्तिं पुनः पुनः ।
बाणं च धनुषा योक्तुं न च सस्मार राघवः १४।

शंभुरप्यतिपुण्यानि वनान्यायतनानि च ।
पुराणि च विचित्राणि दृष्ट्वा रामं न चास्मरत् १५।
क्षणेन च तदा प्राप्तो लोकालोकं महागिरिम् ।
दृष्ट्वाथ राघवः शैलं गृहमार्गसमाकुलम् १६।
विप्रयोषिन्महाभागा क्व गता वदत द्विजाः ।
इतो गतेति ते प्रोचुस्तमोभागं गिरेरिति १७।
रामो विवर्णवदनः कष्टमित्यभिचिंतयन् ।
अथ शंभुर्महातेजाः प्रकाशमतुलं ददौ १८।
तत्प्रकाशप्रभावेण रामः कृत्यां ययावनु ।
तमोमयी महाभूमिः सर्वजंतुविवर्जिता १९।
आब्रह्मांडकटाहांता शतयोजनकोटितः ।
महारजतभूमिश्च तमोमध्ये व्यवस्थिता २०।
तत्र नारायणपुरं सूर्यकोटिसमप्रभम् ।
स राम मुनिवर्यास्तु तं दृष्ट्वा विस्मयं ययुः २१।
किमेतदिति चाचिंत्य नः प्रवेशः कथं भवेत् ।

किमेष प्रलयाग्निः स्यान्मायया परमात्मनः २२।
किंवा नो मरणं त्वद्य उत श्रेयो भविष्यति ।
इति चिंताकुलेष्वेव स रामेषु मुनिष्वथ २३।
शंभुराह शृणुष्वाद्य राघवैतद्वदामि ते ।
प्रकल्पिता मया माया त्वत्कृते नैतदद्भुतम् २४।
नारायणीयमेतत्तु परमं धाम भास्वरम् ।
उष्णशीताद्यविच्छेद्यं ज्ञानगम्यं न चाक्षुषम् २५।
ततु पूजयतश्चोर्ध्वं पश्य ब्रह्मपुरोगमान् ।
दिक्षु सर्वासु च मुनीन्पश्य पूजयतोऽमलान् २६।
चतुरो निगमान्पश्य स्तुवतः परमं पदम् ।
योगिनः सनकाद्यास्तु योगमास्थाय यत्नतः २७।
ध्यायंति परमं तेजस्तदिदं पश्य राघव ।
अमुं च रोमशं पश्य प्रदक्षिणनमस्क्रियाः २८।
कुर्वाणं कोटिकोटीश्च वालखिल्यान्मुनीश्वरान् ।
लक्ष्म्यादिसर्ववनिता पूज्यमानं परं पदम् २९।

साकारं च निराकारं ब्रह्म यत्परिकीर्तितम् ।
अज्ञानिनो न पश्यंति पश्यंति ज्ञानचक्षुषः ३०।
शंभुवाक्यादतः सर्वे पूजयामासुरच्युतम् ।
गिरिकर्णीं च तुलसीं मल्लिकां मारुतं तथा ३१।
नीलोत्पलैरंबुजैश्च कृष्णास्फुटजलैरपि ।
पूजयंतो महात्मानो महात्मानं जनार्दनम् ३२।
नारदं खेऽथ ददृशुर्जटिलं सविपंचिकम् ।
नारायणपदाघोषं लंबकूर्चोपवीतिनम् ३३।
स चापि मनसा दध्यौ क एष इति नारदः ।

स पपात प्रभोः पादे शंभोरानंदनिर्भरः ३४।
शैवीं पंचाक्षरीं विद्यां जजाप मनसा मुनिः ।
धन्योऽस्म्यनुगृहीतोऽस्मि जन्माद्यसफलं मम ३५।
ब्रह्मादिवंद्यं चागम्यं ज्ञातवानस्मि ते पदम् ।
नारदं तमथ प्राह शंभुर्मैवं वदेति हि ३६।
यथा च मां न जानंति तथा मे कुरु वर्तनम् ।

गच्छ शीघ्रं हरिं ब्रूहि ममागमनमल्पतः ३७।
अथ स त्वरया गत्वा सर्वं व्यज्ञापयद्धरिम् ।
अथ सत्वरया विष्णोरादायार्घोदकं शुभम् ३८।
कमलासहितो योगी कोटिकोटिसमावृतः ।
निर्ययौ नारदं हस्ते गृहीत्वा गरुडध्वजः ३९।
नमोनमो नमोस्त्वस्मै शंकरायेत्युदीरयन् ।
अर्घपाद्यादिना सर्वान्पूजयामास केशवः ४०।
प्रावेशयदमेयात्मा नारायणपुरं शुभम् ।
गृहराजे ततः स्थित्वा नारायण उवाच ह ४१।
कथमेते समायाताः कोऽयं राजा महायशाः ।
अमानुषप्रवेशोऽयं ब्रह्माद्यैरप्यगोचरः ४२।
शंभुरुवाच-
मुनिवेषा यथा प्राप्ता वयमेते नृपस्तथा ।
तवांशो नृपतिश्चायं रामचंद्रः प्रतापवान् ४३।
एनां संवीक्षितुं पत्नीं तव केशव कांक्षति ।

नारायणस्तथेत्युक्त्वा प्रविशेत्याह राघवम् ४४।
अथ प्रविश्य भवनं लक्ष्मीं वीक्ष्य नमस्य च ।
विनयावनतो भूत्वा वाचमाह सुचारिणीम् ४५।
कृतार्थोऽस्मि न संदेहो वद त्वं किं तु मन्यसे ।
श्रीदेव्युवाच-
त्वं युवा कामकृष्टश्च रूपवानसि राघव ४६।
सीता सा चारुसर्वांगी तव पत्नी तया भवान् ।
वियुक्तोऽस्ति पुरा चासीदतीव विरहाकुलः ४७।
ममापि वद सर्वं तदथवा न च लप्स्यसि ।
सहासान्यथ वाक्यानि यूनां चित्तहराणि च ४८।
श्रुत्वा तु तानि सर्वाणि रामभद्रो यतात्मवान् ।
निर्गंतुं कांक्षते तत्र आनम्य तन्मुखांबुजम् ४९।
स्मरबाणेन पद्मेन संपीड्य रघुशेखरम् ।
अन्वेव निर्ययौ देवी पद्मा पद्मवनप्रिया ५०।
एकपत्नीव्रतं ज्ञात्वा रामं ते समुपागमन् ।

अथवेपितसर्वांगं स्खलत्पदगतिं नृपम् ५१।
शिवनारायणौ दृष्ट्वा विस्मयं परमं गतौ ।

अहोऽस्य द्रढिमाचित्ते मायिनोऽप्य वशात्मनः ५२।
धैर्यं पश्येह नियतं तेन रामः सुकीर्तिमान् ।
सर्वतः शिवमेवास्य नाशिवं विद्यते क्वचित् ५३।
अथ रामो वचः प्राह गच्छेहं भगवन्प्रभो ।
अनुज्ञातोऽथ हरिणा पुष्पकेण स राघवः ५४।
स मुनिः सहशंभुश्च सहनारायणो ययौ ।
लोकालोकं गतः शीघ्रं ततः स्वाद्भूदधिं गतः ५५।
ततो द्वीपसमुद्रांश्च जंबूद्वीपं पुनर्गतः ।
भरद्वाजाश्रमपदे तस्थिवान्गौतमीतटे ५६।
अथ स्नात्वा महानद्यां भरद्वाजो मुनीश्वरः ।
शिष्यैः श्रीमान्परिवृतः पुष्पकं दृष्टवान्मुनिः ५७।
तत्र रामं महाबाहुं शिवनारायणावृषीन् ।
यथावत्पूजयित्वा तु तानुवाच महामुनिः ५८।

ममाश्रमपदे यूयं भोक्तुमर्हथ सत्तमाः ।
रामस्तु मन्वाक्येन तथेत्याह कथंचन ५९।
अथ स्नात्वा महानद्यां कृत्वा देवादितर्पणम् ।
भोक्तुकामं तदा रामं वसिष्ठो वाक्यमुक्तवान् ६०।
धर्मत्यागो भवेद्राम न श्राद्धं क्रियते यदि ।
श्रीराम उवाच-
अमायां ग्रहणे तीर्थे व्यतीपातेऽथ संक्रमे ६१।
व्यतीतं यदि चेच्छ्राद्धं भगवन्क्रियते पुनः ।
नित्यश्राद्धं पुनर्नैव कुर्यादिति वचस्तव ६२।
यथा ममैव मातृणां मरणे समुपस्थिते ।
अशौचे च समायाते नित्यश्राद्धं न वै कृतम् ६३।
व्यतीपातादिकालेषु कृतं तु वचनात्तव ।
वसिष्ठ उवाच-
एते हि मुनयः सर्वे तथा शंभुरयं द्विजः ६४।
एतन्मुखादशेषेण निर्णयस्तु भविष्यति ।

सह सर्वे विनिश्चित्य मुनयः शंभुमब्रुवन् ६५।
वदास्माकमशेषं त्वं द्विजवर्य महानसि ।
शंभुरुवाच-
त्यक्तव्यं यच्च वै श्राद्धं पुनः कर्तव्यमेव च ६६।
सूतके समनुप्राप्ते विघ्नेषु च वदाम्यहम् ।
मासिकान्युदकुंभानि श्राद्धानि सकलानिच ६७।
प्रतिसांवत्सरं श्राद्धं सूतकानंतरं विदुः ।
त्यक्तान्यन्यानि यावंति सूतके विघ्नसंभवे ६८।
अनंतरं हि कार्याणि सर्वाणीति न संशयः ।
मासिकानि समस्तानि श्राद्धं प्रात्यब्दिकं तथा ६९।

सूतकानंतरं कार्यं विघ्नेऽन्यस्मिन्यतोन्यथा ।
एकादश्यां कृष्णपक्षे कर्तव्यं शुभमिच्छता ७०।
तत्र व्यतिक्रमे हेतावमायां क्रियते तु तत् ।
यथोत्तरदिनेष्वेव कर्तव्यं यद्यविघ्नतः ७१।
कृष्णपक्षे त्वमायां तु कर्तव्यं राम नो कृतम् ।

मृताहस्य यदा मासो न ज्ञायेत कथंचन ७२।
मार्गशीर्षेऽथवा माघे श्राद्धं तद्दिवसे स्मृतम् ।
यदा तु वासराज्ञानं मासस्य ज्ञानमेव च ७३।
अमायामेव तन्मासे श्राद्धं सांवत्सरं भवेत् ।
दिनमासापरिज्ञाने प्रोषितस्य मृतस्य च ७४।
तत्तिथ्यां तद्दिनं ग्राह्यं तत्र ज्ञानं यदा भवेत् ।
आश्विनामा च मार्गामा माघामा च दिनत्रयम् ७५।
तत्र वान्यतमं ग्राह्यं दिनमासाप्रतीतितः ।
वृद्धिसप्तमसीमंत प्रेतश्राद्धानुमासिकम् ७६।
नित्योदकुंभश्राद्धं च मासे स्युरधिकेऽपि च ।
ग्रहणे पुत्रजन्मादौ कर्मण्यपि च शांतिके ७७।
संकल्पिते च सर्वस्मिन्नधिमासो न दुष्यति ।
रोगी यदा मनुष्यः स्याच्छ्राद्धकर्मण्युपस्थिते ७८।
भार्यां वा भ्रातरं वापि शिष्यं वापि नियोजयेत् ।
तस्याभावे न हानिः स्यात्कर्मणः श्राद्धसंज्ञिनः ७९।

नित्यश्राद्धे यथाशक्ति भोक्तारं तु नियोजयेत् ।
अमावास्या मासिकं च मृताह व्यतिरेकि यत् ८०।
स्वयं कर्मण्यशक्तश्चेत्सुतं विप्रं नियोजयेत् ।
राजकार्यनियुक्तस्य दासग्रहणवर्तिनः ८१।
व्यसनेषु समस्तेषु श्राद्धं विप्रेण कारयेत् ।
प्रातःकाले तु न श्राद्धं प्रकुर्वंति द्विजोत्तमाः ८२।
नैमित्तिकेषु श्राद्धेषु न कालनियमः स्मृतः ८३।
गृहादिव्यतिरिक्तस्य प्रक्रमः कुतुपः स्मृतः ।
कुतुपादथवाप्यर्वागासन्नकुतुपो भवेत् ८४।
मासेमासे यथाश्राद्धेऽपराह्णस्पृग्विधीयते ।
अपराह्णव्यापिनी स्यादुभयत्र यदा त्वमा ८५।
क्षये पूर्वा तु कर्तव्या वृद्धौ साम्ये परा स्मृता ।
अमावास्या तु या हि स्यादपराह्णद्वये समा ८६।
क्षये पूर्वा परा वृद्धौ साम्येऽपि च परा भवेत् ।
क्षीणस्तु चंद्रमा यत्र तत्र श्राद्धं तु पार्वणम् ८७।

अमाष्टभागे सूक्ष्मोऽसौ भूताष्टांशे स नास्ति चेत् ।
मध्याह्नव्यापिनी सा स्यादेकोद्दिष्टे तिथिर्भवेत् ८८।
सायाह्नव्यापिनी या स्यात्पार्वणे सा तिथिर्भवेत् ।

अल्पापराह्णगा यामा ग्राह्या श्राद्धादिके भवेत् ८९।
मृताहे त्रिमुहुर्ता च सायंकाले तिथिर्भवेत् ।
परेह्यस्तंगता यत्र त्रिमुहुर्तं तु पूर्ववत् ९०।
तत्रापरेद्युः श्राद्धं स्याज्ज्येष्ठपुत्रस्य नाशनम् ।
अमाश्राद्धं यथा कुर्यान्मृताहे समुपस्थिते ९१।
मध्याह्नव्यापिनी तत्र ह्य द्विजस्य विधीयते ।
राम उवाच-
श्राद्धक्रममशेषेण मर्त्यकर्मक्रमं तथा ९२।
प्रासंगिकानां धर्माणां निर्णयं वक्तुमर्हसि ।
शंभुरुवाच-
श्राद्धस्य दिवसे प्राप्ते पूर्वेद्युर्नियमान्वितः ९३।
निमंत्रयीत विप्रेंद्रान्विप्रलक्षणसंयुतान् ।

एकभुक्तं ब्रह्मचर्यमंत्यजाद्यैरभाषणम् ९४।
दंतधावनमभ्यंग नखकेशनिकृंतनम् ।
कर्ता कुर्वीत पूर्वेद्युस्त्यक्त्वा चैव परेऽहनि ९५।
गृह्णीतनियमानुक्तान्सर्वमेतत्परित्यजेत् ।
त्रिकालं चैव पूजा चेत्प्रातर्देवं यजेत्स्वकम् ९६।
अरुणोदयवेलायां करोति यदि पूजनम् ।
अधःशायी तथा भूतः प्रातरुत्थाय कर्मवित् ९७।
प्रातस्त्यमपि यत्कर्म तत्कृत्वा स्नानपूर्वकम् ।
ऋणत्रयविनिर्मुक्तो यास्यति ब्रह्मतत्परम् ९८।
सूर्यस्योदयवेलायां शिवपूजां करोति यः ।
सूर्येणसम तेजस्वी शिवलोके महीयते ९९।
उदिते भास्करे पश्चाद्धटिकांतरपूजनम् ।
रुद्रेणसम तेजस्वी शिवलोके महीयते १००।
तृतीयघटिकायां तु शिवपूजां समाचरेत् ।
कुबेरसम तेजस्वी शिवलोके महीयते १०१।

तृतीयघटिकायां तु शिवपूजां समाचरेत् ।
कुबेरसम तेजस्वी शिवलोके महीयते १०२।
चतुर्थीपंचमीषष्ठीसप्तमी घटिकासु यः ।
शिवं पूजयते भक्त्या शिवलोके मरुत्समः १०३।
तत्काल एव क्रियते पूजा यत्कालनोदिता ।
यथा प्रतिज्ञमथवा गृहीत नियमो यजेत् १०४।
उपचारेषु शक्त्या वै नियमं परिपालयेत् ।
नियमातिक्रमे वापि यागश्च स्याद्विभोर्यदि १०५।
श्रीराम उवाच-
क्व पूजा देवदेवस्य शंकरस्यामितौजसः ।
स्मरणात्पापनाशस्य स्मरणान्मोक्षदस्य च १०६।

शिवस्य शिवरूपस्य शिवतत्त्वार्थवेदिनः ।
सोमस्य सोमभूषस्य सोमनेत्रस्य राजितुः १०७।
वेदमूर्तेरमूर्तेश्च वेदसारस्य वेदिनः ।
वेदवेदांगवित्तस्य वेद्यावेद्यस्य योगिनः १०८।

गोक्षीरसमदेहस्य गोक्षीरस्नानमोदिनः ।
गोपालिनस्त्रिनेत्रस्य त्रयीनेत्रस्य मायिनः १०९।
प्रश्नमध्ये तथा रामं शिवज्ञानमथादिशत् ।
स्थाणुभूतइवासीनो नासाग्रन्यस्तलोचनः ११०।
आनंदनिष्यंदविलोचनाश्रु प्रवाहसंस्पृष्टकपोलदेशः ।
दधार देवं गिरिशं हृदंबुजे गोक्षीरसुस्निग्धसुचारुगात्रम् १११।
प्रतिबिंबमथो गात्रे रामस्य समदृश्यत ।
दृष्ट्वैव बिंबितं शंभुं चतुर्बाहुं त्रिलोचनम् ११२।
विस्मयं परमं याताः सर्वे मुनिहरीश्वराः ।
शंभोर्वक्षःस्थितं रामं दृष्ट्वा दीप्ताकृतिं शुभम् ११३।
तूष्णीं बभूवुर्यामार्द्धमथ राममुदैक्षत ।
स्वप्रश्नमनुसंधाय प्राह सर्वं वदेति च ११४।
शंभुरुवाच-
अचले या सदा पूजा चले वापि यथेच्छया ।
लिंगसंपूजनं मुख्यमलाभे प्रतिमादिषु ११५।

अधिकारविशेषेण तत्रतत्रापि पूजनम् ।
विगुणं सगुणं वापि सफलं लिंगपूजनम् ११६।
प्रतिमादिकृतापूजा विगुणा सफला नहि ।
अचले वा चले वापि पूजा लिंगे प्रशस्यते ११७।
चलस्य पूजनं वक्ष्ये स्थापनोद्वासने तथा ।
ते उभेन विजानाति कश्चिन्मुनिरपि क्वचित् ११८।
स्थापयंति हृदब्जे वै गोपयंति यजंति च ।
उद्वासयंति देवेशं शंकरं योगिनः सदा ११९।
क्रिया चातीव होतृणां वह्नौ देवं त्रियंबकम् ।
पूजकानामशेषाणां शिवलिंगे महेश्वरम् १२०।
लिंगस्य स्थापनं पूजा उद्वासनमथैव च ।
धारणं शंकरस्यैव लिंगमेव महेश्वरम् १२१।
सज्जिकं परमोत्कृष्टं स्वर्णं चैव विनिर्मितम् ।
राजतैर्वा दलैः कार्यं राजतैर्वैणवैस्तु यत् १२२।
लतासूत्रैरथो वापि रचितं दारुणाथवा ।

वस्त्रेण वाथ रचितं मृदाविरचितं भवेत् १२३।
तत्र संवेष्ट्य वस्त्रेण सुगंधेन समन्विते ।
धौतवस्त्रयुगे शुद्धे मृद्वासन समन्विते १२४।
शीतोष्णरहिते पादचतुष्टयसमन्विते ।

प्रावृतिच्छेदनोपेते क्रिमिकीटविवर्जिते १२५।
धौतेन मृदुवस्त्रेण सर्वतो वेष्ट्य तं शिवम्।
विन्यस्य सज्जिकामध्ये प्रावृत्य च पुनर्विभुम् १२६।
एषा हि सज्जिका राम देवस्याग्रेति कीर्तिता।
तस्य च स्थापनं पाठो रहस्ये च महेशितुः १२७।
अथवा भित्तिमूले स्याद्देववेद्यामथापि वा।
सुरक्षिते तथा देशे रक्षकं च नियोजयेत् १२८।
प्राणादेरविनाभावं कुर्वीत नियमैः सह।
एतद्धि राजसं प्रोक्तं स्थापनं परमात्मनः १२९।
सात्विकं स्वसमीपस्थं धारणं तामसं पुनः।
धारणं गात्रसंस्पर्शमशेषदेहगोपनम् १३०।

मस्तके धारणं मुख्यं ब्रह्मणा च तथा कृतम्।
विन्यस्य मुकुटस्यांते धारणं शुभमुच्यते १३१।
ललाटे धारणं शस्तं यथा लक्ष्म्या धृतं शुभम्।
बाणेन च धृतं मूर्ध्नि दक्षिणोरसि वा पुनः १३२।
कर्णे च हरकर्णेन मुनिना परमर्षिणा।
विनिर्भिद्य तथा गात्रं लोहस्थानं प्रकल्प्य च १३३।
धारयंति तथा लिंगं राक्षसाः केचिदुत्तमाः।
अनिकेतन मर्त्यानामशक्तानां शिरोधृतिः १३४।
अधमाधममाख्यातं नीवीबंधादिधारणम्।
तेषु तूच्छिष्टसंप्राप्तौ मस्तके धारणं भवेत् १३५।
अधमाधमवृत्तीनां सदा वै लिंगधारणम्।
पापिनामपि चाश्चर्यं यमलोके न विद्यते १३६।
श्रीराम उवाच-
चित्रगुप्तेन लिखिता ललाटे या लिपिर्दृढा।
तया तु लिप्या नियतं नरकं कथमन्यथा १३७।

करोति पूजनं शंभोः पापं नाशयते कथम्।
शंभुरुवाच-
पापं नाशयते कृत्स्नमपि जन्मशतार्जितम् १३८।
भर्त्सनात्सर्वपापानां स्मरणाच्च महेशितुः।
भस्मेति पदमाख्यातं तस्य धारणमुत्तमम् १३९।
यथाविधि ललाटे वै वह्निवीर्यप्रधारणात्।
नाशयेल्लिखितां यामीं पटस्थामिव हव्यभुक् १४०।
कर्णोपरिकृतं पापं नष्टं स्यान्मुखधारणे।
कंठे च धारणात्कंठभोगादिकृतपातकम् १४१।
बाह्वोर्बाहुकृतं पापं वक्षसि मनसा कृतम्।
नाभ्यां शिश्नकृतं पापं पृष्ठे गुदकृतं तथा १४२।
पार्श्वयोर्धारणाद्ग्राम परस्त्र्यालिंगनादिजम्।

तद्भस्मधारणं शस्तं सर्वत्रैव त्रिपुंड्रकम् १४३।
ब्रह्मविष्णुमहेशानां त्रय्यग्नीनां च धारणम्।
गुप्त्यै लोकत्रयाणां च धारणं तेन वै कृतम् १४४।

धृतं पंचदशस्थाने शुद्धं भस्माभिमंत्रितम्।
कोष्ठयुग्मे बाहुयुग्मे कोष्ठोपरि युगे तथा १४५।
धारणं सर्वदेहानां पूजायै धर्मसंमतम्।
भस्माशना भस्मशय्या भस्मोद्धूलितविग्रहाः १४६।
भस्मस्नानाः सदापापैर्मुच्यंते नात्र संशयः।
आदौ ब्राह्मणदीक्षायां त्रियायुषमिति स्मृतम् १४७।
प्रसवे च मनुष्याणां भूतावेशेऽपि रक्षकम्।
सर्पादिविषहान्यर्थं सर्वेषां साधनं त्विदम् १४८।
अपि वा वैष्णवो मर्त्य अथवापीतरो जनः।
भस्मस्नायी भस्मयुक्तः कर्मस्वधिकरोति वै १४९।
श्रीराम उवाच-
भस्ममाहात्म्यमादौ मे भस्मायुष्यं हि कस्य वै।
कथं हि रक्षते ह्येतत्सर्वमेतद्वदस्व मे १५०।
शंभुरुवाच-
आयुष्यवर्द्धने हेतुस्त्रिविधस्यापि देहिनः।

पापघ्नं शीतमुष्णं च स्पर्शाच्छिवपदप्रदम् १५१।
अत्र ते कीर्तयिष्यामि चेतिहासं पुरातनम्।
आसीद्वासिष्ठवंश्यस्तु धनंजय इति द्विजः १५२।
तस्य भार्याशतं चासीद्बूपलावण्यसंयुतम्।
तासामेका तु सुषुवे शामाकाकरुणं मुने १५३।
भार्याणां संख्यया राम सुताश्चासंस्तपस्विनः।
पित्रा विभागस्तेषां च विषमः परिकल्पितः १५४।
भ्रातृणां च तदा ह्येव वैरबंधो महानभूत्।
नराणामेकजातीनां वैरं नियतमेव तु १५५।
अथासौ करुणो गत्वा भवनाशिनिका तटे।
नानामुनिगणैः सार्द्धं नरसिंहदिदृक्षया १५६।
नृसिंहदर्शनार्थं तु ब्राह्मणेन तु केनचित्।
उत्कृष्टफलितंवीरमानीतं रूपगंधवत् १५७।
करुणस्तु तदादाय व्यजिघ्रत्फलमुत्तमम्।
तत्रस्थिता द्विजगणाः शापेन तमयोजयन् १५८।

मक्षिका भव पापात्मन्वर्षाणां शतमप्यतः।
शापावसानं भविता दधीचेन महात्मना १५९।
अथ मक्षिकतां प्राप्तो भार्यामिदमभाषत।
मक्षिकात्वमहं प्राप्तो मां शुभे पालयस्व भोः १६०।
इत्युक्त्वा स तथा भूतो बभ्राम च ततस्ततः।

अथैवंविधमाज्ञाय ज्ञातयः पापनिश्चयाः १६१।
तद्वधे यत्नमास्थाय तैलमध्ये ह्यपातयन् ।
मृतं पतिमथादाय दुःखिता सा कृशोदरी १६२।
तद्दुःखशमनार्थाय प्राह देवीत्वरुंधती ।
अमुं संजीवयाम्यद्य भस्मनैव शुचिस्मिते १६३।
अथाग्निहोत्रजं भस्म अरुंधत्यै न्यवेदयत् ।
मृत्युंजयेन मंत्रेण मृतजंतौ तथाक्षिपत् १६४।
मंदवायुं तथा चक्रे व्यजनेन शुचिस्मिता ।
उदतिष्ठत्ततो जंतुर्भस्मनोऽस्य प्रभावतः १६५।
ततो वर्षशते पूर्णे ज्ञातिरेको ह्यमारयत् ।

मृते भर्तरि सा साध्वी दुःखिता च शुचिस्मिता १६६।
दधीचं नाम विप्रेंद्रं महामाहेश्वरं मुनिम् ।
जगाम शरणं साध्वी प्राह विप्रस्तपोधनः १६७।
त्रियायुषा विहीनं तु जमदग्निं तपोनिधिम् ।
भस्मैव जीवयामास कश्यपं च तथाविधम् १६८।
देवानपि तथाभूतान्मामप्येतादृशं पुरा ।
तस्मात्तु भस्मना जंतुं जीवयामि तवानघे १६९।
इत्येवमुक्त्वा भगवान्दधीचो महेश्वरं वै शरणं जगाम ।
भस्माभिमंत्र्याथ करे गृहीत्वा संजीवयामास धवं सुसाध्व्याः १७०।
महेशस्य करस्पर्शाद्विशापः करुणोऽभवत् ।
स्वरूपं च ततो गत्वा स्वमाश्रमपदं ययौ १७१।
दधीचमपि सा साध्वी गृहमानीय भोजने ।
प्रार्थयामास विप्रर्षिं भुक्तवानथ स द्विजः १७२।
भुक्तवत्यथ विप्रेंद्रे कोटिशिष्याः समागताः ।
अथ देवाः समायाता भस्मोद्धूलितविग्रहाः १७३।

नमस्कृत्य दधीचं तु पप्रच्छुः शिवकांक्षया ।
देवा ऊचुः -
अस्माकं तु पुरा ज्ञानं नष्टमासीन्महामते १७४।
गौतमस्य तु भार्यां वै दृष्ट्वा कामातुरा वयम् ।
तथा च धर्षिता देवी विवाहकृतमंगला १७५।
तां वै कामयमानानां नष्टं ज्ञानमभूच्च नः ।
ततः सर्वे वयं भूता गता दुर्वाससं मुनिम् १७६।
स उवाचाधुना सर्वमपनेष्यामि वोमलम् ।
शतरुद्रियमंत्रेण मंत्रितं शंभुना स्वयम् १७७।
ममापि दत्तं तेनैव ब्रह्महत्यादिशांतये ।
इत्येवमुक्त्वा दुर्वासा दत्तवान्भस्मचोत्तमम् १७८।
अथ तद्वचनात्सर्वे वयं विकृतचेतनाः ।
शतरुद्रियमंत्रेण भस्मोद्धूलितविग्रहाः १७९।

निर्धूतपातकाः सर्वे संवृत्तास्तत्क्षणेन हि ।
आश्चर्यमेतज्जानीमो भस्मसामर्थ्यमीदृशम् १८०।

दधीच उवाच-
शैवस्य भस्मनः शक्तिं संक्षेपेण वदामि वः ।
विस्तरेण न शक्येत वक्तुं वर्षशतैरपि १८१।
अत्र वः कीर्तयिष्यामि पुरावृत्तं तु देवयोः ।
हरिशंकरयोः सर्वे ब्रह्महत्यादिनाशनम् १८२।
पुरा चैकार्णवे घोरे ब्रह्मणः प्रलये सति ।
महाविष्णुस्तु भगवाञ्छेते स्म प्रलयांभसि १८३।
तस्य पार्श्वद्वयं प्राप्य ब्रह्मांडानां शतद्वयम् ।
विंशतिः पादयोः पार्श्वे विंशतिर्मस्तकांतरे १८४।
नासामौक्तिकभावेन ब्रह्मांडमदधात्प्रभुः ।
तन्नाभिमंडले केचिल्लोमशाद्या मुनीश्वराः १८५।
तपस्तपंतः सुमहदीश्वरं पर्युपासते ।
अथ विष्णुर्महातेजाश्चिंतामाप सिसृक्षया १८६।
ध्यानयोगपरो भूत्वा न किंचित्पर्यपश्यत ।
अथ दुःखेन महता रुरोदोच्चैः पुनः पुनः १८७।

एतस्मिन्नंतरे दीप्तिः काचिल्लोकविलक्षणा ।
दृष्ट्वा च हरिणा भीत्या लोचने च निमीलिते १८८।
आगम्यमानो गोक्षीरसमतेजाः स गात्रवान् ।
संग्रथ्य कोटिब्रह्मांडदामयुग्मं करद्वये १८९।
दधानमुरसा धामकोटिब्रह्मांडकल्पितम् ।
ब्रह्मांडमेकं निपतदुत्पतच्च करद्वये १९०।
सर्वाभरणसंयुक्तं तथाभूतं तमव्ययम् ।
विष्णुस्तुष्टाव चादृष्ट्वा दर्शनाय च तस्य वै १९१।
विष्णुरुवाच-
नमस्ते देवदेवेश नमस्ते शाश्वताव्यय ।
न जानेऽहं भवंतं भोस्त्वं च वेत्सि नमोनमः १९२।
जानामि न च ते भावं दुर्निरीक्ष्या च ते द्युतिः ।
माणिक्यकुंडलं हेमदामजालविभूषितम् १९३।
रत्नांगुलीयं सुभगं बाहुकोष्ठविभूषणम् ।
तनुरक्तोत्तमाकीर्ण दीप्तायतविलोचनम् १९४।

बाणलोचनसंकाशं भाललोचनमव्ययम् ।
कंदर्पकार्मुकभ्रांतिजनक भ्रुवमीश्वरम् १९५।
स्निग्धाधोन्नतचार्वंग नासमच्छकपोलकम् ।
मंदस्मितं प्रसन्नास्यं विभुं बालेंदुदर्शनम् १९६।
विज्ञानरक्तवसनं वेदकल्पितभूषणम् ।
शरणं त्वां प्रपन्नोऽस्मि चक्षुर्मे दीयतां विभो १९७।

दीनांधकृपणाज्ञाननष्टस्य शरणं भव ।
अथ दिव्यं ददौ चक्षुः स्वात्मदर्शनशक्तिमत् १९८।
अथ दृष्ट्वा हरिः शंभुं त्रिनेत्रं पुरतः स्थितम् ।
को भवानित्युवाचाथ न जाने त्वां महायशः १९९।
प्रणामं केवलं कर्तुं शक्तोऽस्मि न हि वेदितुम् ।
सदाशिव उवाच-
तव ज्ञानं प्रदास्यामि कुरु स्नानं च वारुणम् २००।
भस्मस्नानं ततः पश्चात्ततो ज्ञानं वदाम्यहम् ।
श्रीभगवानुवाच-

मत्स्नानयोग्यं सलिलं न चतिष्ठति कुत्रचित् २०१।
इत्युक्तोथ निषण्णस्तु ब्रह्मांडासक्तविग्रहः ।
ऊरुदघ्नजले स्नातुं न योग्यमभवद्धरेः २०२।
शंभुर्जहास स्नानाय जलमत्यधिकं त्वहो ।
दधीच उवाच-
अथ देवः शिवो विष्णुं भालाक्षेण व्यलोकयत् २०३।
विलीनसूक्ष्मावयवं वामाक्षेण व्यलोकयत् ।
ततः सूक्ष्मतनुर्विष्णुः शीतदेहश्च शंभुना २०४।
उक्तश्च स्नाहि भो विष्णो ह्रद एष विकल्पितः ।
ततो ह्रदे हरिः स्नातुं हरांके कल्पिते तदा २०५।
प्रवेष्टुं न शशाकाथ गंभीरे तद्ध्रदस्य तु ।
हरिराह च नो पंथा ह्रदस्यास्य प्रवेशने २०६।
मार्गो मे दीयतां देव तमथो शंभुरब्रवीत् ।
कोटियोजनगंभीरं जलमेतन्महत्पुरा २०७।
निविष्टस्यैव भवत ऊरुदघ्नं जलं विभो ।

इदानीं तिष्ठतश्चापि न प्रवेशो ह्रदे कथम् २०८।
अष्टांगुलप्रमाणोऽयमूरुस्तस्मिन्ह्रदे च मे ।
पश्यामि प्रविश त्वं च पादस्पर्शं ददामि ते २०९।
वाक्यमेकं तु सोपानं वेदं मद्वाक्यनिस्सृतम् ।
हरिरुवाच-
शब्दारोहणसामर्थ्यं कस्यापीह न विद्यते २१०।
मूर्तस्य ग्रहणं शक्यं ग्रहणं वा कथं श्रुतेः ।
शंभुरुवाच-
पुंसः शक्तिर्न वस्तूनां धारणारोहणादिषु २११।
गृहाणेमं महावेदं जग्राह हरिरप्यथ ।
नम्रकरश्चाशक्तेर्हि पतन्निव जनार्द्दनः २१२।
न च शक्यं मया धर्तुमिति प्राह शिवं हरिः ।
शिवः प्रहस्य निपती पात्यतीव महाह्रदे २१३।
तत्सोपानमथारुह्य स्नातुमर्हसि केशव ।

दधीच उवाच-

वेदे सोपानभूते हि ऊरुदघ्नोपलब्धिनि २१४।
तत्र स्नात्वा स विधिना बहिरुत्तीर्य चोक्तवान्।
स्नातोऽस्मि किमतः कार्यं शंभुराह हरिं ततः २१५।
ध्यायसे हृदये किं त्वं न च किंचिद्वदस्व मे।
हरिर्न किंचिदित्याह तमथो शंभुरुक्तवान् २१६।
भस्मस्नानेन संशुद्धो वेत्स्यसे परमं शुभम्।
दीक्षितस्य हि तच्छस्तं तद्रक्षां करवाण्यहम् २१७।
दधीच उवाच-
स्ववक्षः स्थितभस्मैकं नखेनादाय शंकरः।
प्रणवेनाभिमंत्र्याथ गायत्र्या ब्रह्मभूतया २१८।
अंगुलिभ्यामुपादाय शिवः पंचाक्षरेण वै।
हरिमस्तकगात्रेषु सर्वेष्वपि समाक्षिपत् २१९।
शांतदृष्ट्या निरीक्ष्याथ जीवेत्याह हरिं हरः।
ध्यायस्व किं ते हृदये स च ध्यानपरोऽभवत् २२०।
अपश्यद्धृदये दीपं दीर्घाकारमतिप्रभम्।

हरिराह शिवं साक्षाद्दीपो दृष्टो मयेति च २२१।
शिवः प्राह न ते ज्ञानं परिपक्वमथो हरे।
भस्म भक्षय ते ज्ञानं समग्रं संभविष्यति २२२।
हरिरुवाच-
भक्षयिष्ये शुभं भस्म स्नातोऽहं भस्मना पुरा।
दृष्ट्वेश्वरं भक्तिगम्यं भस्माभक्षयदच्युतः २२३।
तत्राश्चर्यमतीवासीत्पक्वबिंबसमद्युतिः।
वासुदेवः शुद्धमुक्ताफलवर्णोऽभवत्क्षणात् २२४।
ततःप्रभृति शुक्लोऽसौ वासुदेवः प्रसन्नवान्।
पुनर्ध्यानपरो भूत्वा दीपमध्ये च पूरुषम् २२५।
शुद्धस्फटिकसंकाशं त्रिनेत्रं द्विभुजं शिवम्।
वरदं दक्षिणे हस्ते वामे चाभयदं विभुम् २२६।
पंचवर्षीयवपुषं शरच्चंद्रायुतद्युतिम्।
माणिक्यकुंडलं हेम दामजालविभूषितम् २२७।
रत्नांगुलीयसुभगं बाहुकोष्ठसुभूषणम्।

तनुरक्तोष्ठमाकर्ण दीर्घायतविलोचनम् २२८।
बाणलोचनसंकाशं भाललोचनमव्ययम्।
कंदर्पकार्मुकभ्रांतिजनकभ्रुवमीश्वरम् २२९।
स्निग्धोन्नत सुचार्वंग नासमच्छकपोलकम्।
मंदस्मितं प्रसन्नास्यं बालेंदुदर्शनं विभुम् २३०।
विज्ञानरक्तवसनं वेदकल्पितनूपुरम्।
वामांगुलीयमध्यस्थमतिप्रणवमव्ययम् २३१।

दृष्टवानथ तं विष्णुः कृतकृत्योऽभवत्तदा ।
अथाह शंभुर्भो विष्णो हृदि दृष्टं त्वया किमु २३२।
हरिराह पुरा दृष्टः पुरुषः शांतविग्रहः ।
इत्युदीर्य महाविष्णुः शिवपादे पपात ह २३३।
हरिरुवाच-
न शक्तिं भस्मनो जाने प्रभावं वा कुतस्तव ।
नमस्तेऽस्तु नमस्तेऽस्तु त्वामेव शरणं गतः २३४।
सदाशिव उवाच-

वरं वृणु महाभाग मनसा यं त्वमिच्छसि ।
शिववाचमथाकर्ण्य हरिर्वव्रे वरोत्तमम् २३५।
हरिरुवाच-
त्वत्पादयुगले शंभो भक्तिरस्तु सदा मम ।
अथ दत्वा वरं शंभुरिदमाह वचो हरिम् २३६।
भस्मधारणसंपन्नो मम भक्तो भविष्यसि ।
दधीच उवाच-
इत्थमुक्तं महाज्ञानं भस्मसंभवमादितः २३७।
तस्माद्यूयं सुराः सर्वे धारयध्वं तदादरात् ।
विस्मयोत्फुल्लनयना देवाश्चासंस्तदस्त्विति २३८।
य इदं शृणुयान्नित्यं पुण्याख्यानमनुत्तमम् ।
विमुक्तः सर्वपापेभ्यो यात्यसौ शांकरं पदम् २३९।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे भस्ममाहात्म्ये।
पंचोत्तरशततमोऽध्यायः १०५।

Roman transliteration

munaya ūcuḥ -
ataḥparaṃ mahābhāgaḥ kiṃ cakāra sa rāghavaḥ |
munayaśca mahātmānaḥ kimakurvaṃstataḥ param 1|
sūta uvāca-
rāmacaṃdre sukhāsīne vibhīṣaṇe kapīśvare |
śaṃbhumūcurmunivarāḥ kathāṃ puṇyāṃ vadasva naḥ 2|
teṣāmākarṇya vacanaṃ pārvatīmāha śaṃkaraḥ |
idaṃ kasyāpi viprasya gṛhaṃ paramaśobhanam 3|
ramyopavanavāpībhirvīrudbhirupaśobhitam |
kūjanmadhukaraśreṇyā āhūtakusumāyudham 4|
madhyāhnasaṃdhyāmāroḍhumiva sūryaḥ pravarttate |
chāyāvāpījalasnātau paridhāya suvāsasī 5|
mṛganābhisamudghṛṣṭaghanasārasucaṃdanam |
ālipya sallakīdāmadṛḍhadhammillasaṃyutau 6|
analpaghanasāraṃ tu tāṃbūlaṃ pratikhāditam |

āsvādya mādyanmuditau yatra dhārāgṛhe śubhe 7|
mayūranādabahule bahirmadhuragītakaiḥ |
śayyāyāmāstṛtāyāṃ ca parasparasukhasthitau 8|

viśālasmitaraktoṣṭhamānanaṃ cumbitaṃ yadi |
saṃsāraphalamāghrātamāvayostu bhaviṣyati 9|
itīritamatha śrutvā kupitā munayastu te |
uktaṃ vā suśubhaṃ vākyamasmāsu kimidaṃ tvayā 10|
vipralāpaḥ priyāsakteḥ kṛto nosmadvacaḥ kṛtam |
atha kopaparāccharīrabhorānātparamādbhutā 11|
jvālā vinirgatā sāpi karālavadanābhavat |
kasyacittu munerbhāryāmāsasādātha satvaram 12|
palāyanaparā cāsīdrāmaṃ dṛṣṭvā ca bibhyatī |
rāmo'pi brāhmaṇīṃ śuddhāṃ mocayāmītyabhāṣata 13|
jagāma puṣpakeṇaiva bruvanmuktiṃ punaḥ punaḥ |
bāṇaṃ ca dhanuṣā yoktuṃ na ca sasmāra rāghavaḥ 14|

śaṃbhurapyatipuṇyāni vanānyāyatanāni ca |
purāṇi ca vicitrāṇi dṛṣṭvā rāmaṃ na cāsmarat 15|
kṣaṇena ca tadā prāpto lokālokaṃ mahāgirim |
dṛṣṭvātha rāghavaḥ śailaṃ gṛhamārgasamākulam 16|
viprayoṣinmahābhāgā kva gatā vadata dvijāḥ |
ito gateti te procustamobhāgaṃ gireriti 17|
rāmo vivarṇavadanaḥ kaṣṭamityabhiciṃtayan |
atha śaṃbhurmahātejāḥ prakāśamatulaṃ dadau 18|
tatprakāśaprabhāveṇa rāmaḥ kṛtyāṃ yayāvanu |
tamomayī mahābhūmiḥ sarvajaṃtuvivarjitā 19|
ābrahmāṃḍakaṭāhāṃtā śatayojanakoṭitaḥ |
mahārajatabhūmiśca tamomadhye vyavasthitā 20|
tatra nārāyaṇapuraṃ sūryakoṭisamaprabham |
sa rāma munivaryāstu taṃ dṛṣṭvā vismayaṃ yayuḥ 21|
kimetaditi cāciṃtya naḥ praveśaḥ kathaṃ bhavet |

kimeṣa pralayāgniḥ syānmāyayā paramātmanaḥ 22|
kiṃvā no maraṇaṃ tvadya uta śreyo bhaviṣyati |
iti ciṃtākuleṣveva sa rāmeṣu muniṣvatha 23|
śaṃbhurāha śṛṇuṣvādya rāghavaitadvadāmi te |
prakalpitā mayā māyā tvatkṛte naitadadbhutam 24|
nārāyaṇīyametattu paramaṃ dhāma bhāsvaram |
uṣṇaśītādyavicchedyaṃ jñānagamyaṃ na cākṣuṣam 25|
tattu pūjayataścordhvaṃ paśya brahmapurogamān |
dikṣu sarvāsu ca munīnpaśya pūjayato'malān 26|
caturo nigamānpaśya stuvataḥ paramaṃ padam |
yoginaḥ sanakādyāstu yogamāsthāya yatnataḥ 27|
dhyāyaṃti paramaṃ tejastadidaṃ paśya rāghava |
amuṃ ca romaśaṃ paśya pradakṣiṇanamaskriyāḥ 28|
kurvāṇaṃ koṭikoṭīśca vālakhilyānmunīśvarān |
lakṣmyādisarvavanitā pūjyamānaṃ paraṃ padam 29|

sākāraṃ ca nirākāraṃ brahma yatparikīrtitam |
ajñānino na paśyaṃti paśyaṃti jñānacakṣuṣaḥ 30|
śaṃbhuvākyādataḥ sarve pūjayāmāsuracyutam |
girikarṇīṃ ca tulasīṃ mallikāṃ mārutaṃ tathā 31|
nīlotpalairaṃbujaiśca kṛṣṇāsphuṭajalairapi |
pūjayaṃto mahātmāno mahātmānaṃ janārdanam 32|
nāradaṃ khe'tha dadṛśurjaṭilaṃ savipaṃcikam |
nārāyaṇapadāghoṣaṃ laṃbakūrcopavītinam 33|

sa cāpi manasā dadhyau ka eṣa iti nāradaḥ |
sa papāta prabhoḥ pāde śaṃbhorānaṃdanirbharaḥ 34|
śaivīṃ paṃcākṣarīṃ vidyāṃ jajāpa manasā muniḥ |
dhanyo'smyanugṛhīto'smi janmādyasaphalaṃ mama 35|
brahmādivaṃdyaṃ cāgamyaṃ jñātavānasmi te padam |
nāradaṃ tamatha prāha śaṃbhurmaivaṃ vadeti hi 36|
yathā ca māṃ na jānaṃti tathā me kuru vartanam |

gaccha śīghraṃ hariṃ brūhi mamāgamanamalpataḥ 37|
atha sa tvarayā gatvā sarvaṃ vyajñāpayaddharim |
atha satvarayā viṣṇorādāyārghodakaṃ śubham 38|
kamalāsahito yogī koṭikoṭisamāvṛtaḥ |
niryayau nāradaṃ haste gṛhītvā garuḍadhvajaḥ 39|
namonamo namostvasmai śaṃkarāyetyudīrayan |
arghapādyādinā sarvānpūjayāmāsa keśavaḥ 40|
prāveśayadameyātmā nārāyaṇapuraṃ śubham |
gṛharāje tataḥ sthitvā nārāyaṇa uvāca ha 41|
kathamete samāyātāḥ ko'yaṃ rājā mahāyaśāḥ |
amānuṣapraveśo'yaṃ brahmādyairapyagocaraḥ 42|
śaṃbhuruvāca-
muniveṣā yathā prāptā vayamete nṛpastathā |
tavāṃśo nṛpatiścāyaṃ rāmacaṃdraḥ pratāpavān 43|
enāṃ saṃvīkṣituṃ patnīṃ tava keśava kāṃkṣati |

nārāyaṇastathetyuktvā praviśetyāha rāghavam 44|
atha praviśya bhavanaṃ lakṣmīṃ vīkṣya namasya ca |
vinayāvanato bhūtvā vācamāha sucāriṇīm 45|
kṛtārtho'smi na saṃdeho vada tvaṃ kiṃ tu manyase |
śrīdevyuvāca-
tvaṃ yuvā kāmakṛṣṭaśca rūpavānasi rāghava 46|
sītā sā cārusarvāṃgī tava patnī tayā bhavān |
viyukto'sti purā cāsīdatīva virahākulaḥ 47|
mamāpi vada sarvaṃ tadathavā na ca lapsyasi |
sahāsānyatha vākyāni yūnāṃ cittaharāṇi ca 48|
śrutvā tu tāni sarvāṇi rāmabhadro yatātmavān |
nirgaṃtuṃ kāṃkṣate tatra ānamya tanmukhāṃbujam 49|
smarabāṇena padmena saṃpīḍya raghuśekharam |
anveva niryayau devī padmā padmavanapriyā 50|
ekapatnīvrataṃ jñātvā rāmaṃ te samupāgaman |

athavepitasarvāṃgaṃ skhalatpadagatiṃ nṛpam 51|
śivanārāyaṇau dṛṣṭvā vismayaṃ paramaṃ gatau |
aho'sya draḍhimācitte māyino'pya vaśātmanaḥ 52|
dhairyaṃ paśyeha niyataṃ tena rāmaḥ sukīrtimān |
sarvataḥ śivamevāsya nāśivaṃ vidyate kvacit 53|
atha rāmo vacaḥ prāha gacchehaṃ bhagavanprabho |
anujñāto'tha hariṇā puṣpakeṇa sa rāghavaḥ 54|
sa muniḥ sahaśaṃbhuśca sahanārāyaṇo yayau |
lokālokaṃ gataḥ śīghraṃ tataḥ svādūdadhiṃ gataḥ 55|
tato dvīpasamudrāṃśca jaṃbūdvīpaṃ punargataḥ |
bharadvājāśramapade tasthivāngautamītaṭe 56|
atha snātvā mahānadyāṃ bharadvājo munīśvaraḥ |
śiṣyaiḥ śrīmānparivṛtaḥ puṣpakaṃ dṛṣṭavānmuniḥ 57|

tatra rāmaṃ mahābāhuṃ śivanārāyaṇāvṛṣīn |
yathāvatpūjayitvā tu tānuvāca mahāmuniḥ 58|

mamāśramapade yūyaṃ bhoktumarhatha sattamāḥ |
rāmastu manvākyena tathetyāha kathaṃcana 59|
atha snātvā mahānadyāṃ kṛtvā devāditarpaṇam |
bhoktukāmaṃ tadā rāmaṃ vasiṣṭho vākyamuktavān 60|
dharmatyāgo bhavedrāma na śrāddhaṃ kriyate yadi |
śrīrāma uvāca-
amāyāṃ grahaṇe tīrthe vyatīpāte'tha saṃkrame 61|
vyatītaṃ yadi cecchrāddhaṃ bhagavankriyate punaḥ |
nityaśrāddhaṃ punarnaiva kuryāditi vacastava 62|
yathā mamaiva mātṝṇāṃ maraṇe samupasthite |
aśauce ca samāyāte nityaśrāddhaṃ na vai kṛtam 63|
vyatīpātādikāleṣu kṛtaṃ tu vacanāttava |
vasiṣṭha uvāca-
ete hi munayaḥ sarve tathā śaṃbhurayaṃ dvijaḥ 64|
etanmukhādaśeṣeṇa nirṇayastu bhaviṣyati |

saha sarve viniścitya munayaḥ śaṃbhumabruvan 65|
vadāsmākamaśeṣaṃ tvaṃ dvijavarya mahānasi |
śaṃbhuruvāca-
tyaktavyaṃ yacca vai śrāddhaṃ punaḥ kartavyameva ca 66|
sūtake samanuprāpte vighneṣu ca vadāmyaham |
māsikānyudakuṃbhāni śrāddhāni sakalānica 67|
pratisāṃvatsaraṃ śrāddhaṃ sūtakānaṃtaraṃ viduḥ |
tyaktānyanyāni yāvaṃti sūtake vighnasaṃbhave 68|
anaṃtaraṃ hi kāryāṇi sarvāṇīti na saṃśayaḥ |
māsikāni samastāni śrāddhaṃ prātyabdikaṃ tathā 69|
sūtakānaṃtaraṃ kāryaṃ vighne'nyasminyatonyathā |
ekādaśyāṃ kṛṣṇapakṣe kartavyaṃ śubhamicchatā 70|
tatra vyatikrame hetāvamāyāṃ kriyate tu tat |
yathottaradineṣveva kartavyaṃ yadyavighnataḥ 71|
kṛṣṇapakṣe tvamāyāṃ tu kartavyaṃ rāma no kṛtam |

mṛtāhasya yadā māso na jñāyeta kathaṃcana 72|
mārgaśīrṣe'thavā māghe śrāddhaṃ taddivase smṛtam |
yadā tu vāsarājñānaṃ māsasya jñānameva ca 73|
amāyāmeva tanmāse śrāddhaṃ sāṃvatsaraṃ bhavet |
dinamāsāparijñāne proṣitasya mṛtasya ca 74|
tattithyāṃ taddinaṃ grāhyaṃ tatra jñānaṃ yadā bhavet |
āśvināmā ca mārgāmā māghāmā ca dinatrayam 75|
tatra vānyatamaṃ grāhyaṃ dinamāsāpratītitaḥ |
vṛddhisaptamasīmaṃta pretaśrāddhānumāsikam 76|
nityodakuṃbhaśrāddhaṃ ca māse syuradhike'pi ca |
grahaṇe putrajanmādau karmaṇyapi ca śāṃtike 77|
saṃkalpite ca sarvasminnadhimāso na duṣyati |
rogī yadā manuṣyaḥ syācchrāddhakarmaṇyupasthite 78|
bhāryāṃ vā bhrātaraṃ vāpi śiṣyaṃ vāpi niyojayet |
tasyābhāve na hāniḥ syātkarmaṇaḥ śrāddhasaṃjñinaḥ 79|

nityaśrāddhe yathāśakti bhoktāraṃ tu niyojayet |
amāvāsyā māsikaṃ ca mṛtāha vyatireki yat 80|

svayaṃ karmaṇyaśaktaścetsutaṃ vipraṃ niyojayet |
rājakāryaniyuktasya dāsagrahaṇavartinaḥ 81|
vyasaneṣu samasteṣu śrāddhaṃ vipreṇa kārayet |
prātaḥkāle tu na śrāddhaṃ prakurvaṃti dvijottamāḥ 82|
naimittikeṣu śrāddheṣu na kālaniyamaḥ smṛtaḥ 83|
gṛhādivyatiriktasya prakramaḥ kutupaḥ smṛtaḥ |
kutupādathavāpyarvāgāsannakutupo bhavet 84|
māsemāse yathāśrāddhe'parāhṇaspṛgvidhīyate |
aparāhṇavyāpinī syādubhayatra yadā tvamā 85|
kṣaye pūrvā tu kartavyā vṛddhau sāmye parā smṛtā |
amāvāsyā tu yā hi syādaparāhṇadvaye samā 86|
kṣaye pūrvā parā vṛddhau sāmye'pi ca parā bhavet |
kṣīṇastu caṃdramā yatra tatra śrāddhaṃ tu pārvaṇam 87|

amāṣṭabhāge sūkṣmo'sau bhūtāṣṭāṃśe sa nāsti cet |
madhyāhnavyāpinī sā syādekoddiṣṭe tithirbhavet 88|
sāyāhnavyāpinī yā syātpārvaṇe sā tithirbhavet |
alpāparāhṇagā yāmā grāhyā śrāddhādike bhavet 89|
mṛtāhe trimuhūrtā ca sāyaṃkāle tithirbhavet |
parehyastaṃgatā yatra trimuhūrtaṃ tu pūrvavat 90|
tatrāparedyuḥ śrāddhaṃ syājjyeṣṭhaputrasya nāśanam |
amāśrāddhaṃ yathā kuryānmṛtāhe samupasthite 91|
madhyāhnavyāpinī tatra hya dvijasya vidhīyate |
rāma uvāca-
śrāddhakramamaśeṣeṇa martyakarmakramaṃ tathā 92|
prāsaṃgikānāṃ dharmāṇāṃ nirṇayaṃ vaktumarhasi |
śaṃbhuruvāca-
śrāddhasya divase prāpte pūrvedyurniyamānvitaḥ 93|
nimaṃtrayīta vipreṃdrānvipralakṣaṇasaṃyutān |

ekabhuktaṃ brahmacaryamaṃtyajādyairabhāṣaṇam 94|
daṃtadhāvanamabhyaṃga nakhakeśanikṛṃtanam |
kartā kurvīta pūrvedyustyaktvā caiva pare'hani 95|
gṛhṇītaniyamānuktānsarvametatparityajet |
trikālaṃ caiva pūjā cetprātardevaṃ yajetsvakam 96|
aruṇodayavelāyāṃ karoti yadi pūjanam |
adhaḥśāyī tathā bhūtaḥ prātarutthāya karmavit 97|
prātastyamapi yatkarma tatkṛtvā snānapūrvakam |
ṛṇatrayavinirmukto yāsyati brahmatatparam 98|
sūryasyodayavelāyāṃ śivapūjāṃ karoti yaḥ |
sūryeṇasama tejasvī śivaloke mahīyate 99|
udite bhāskare paścāddhaṭikāṃtarapūjanam |
rudreṇasama tejasvī śivaloke mahīyate 100|
tṛtīyaghaṭikāyāṃ tu śivapūjāṃ samācaret |
kuberasama tejasvī śivaloke mahīyate 101|

tṛtīyaghaṭikāyāṃ tu śivapūjāṃ samācaret |
kuberasama tejasvī śivaloke mahīyate 102|
caturthīpaṃcamīṣaṣṭhīsaptamī ghaṭikāsu yaḥ |
śivaṃ pūjayate bhaktyā śivaloke marutsamaḥ 103|
tatkāla eva kriyate pūjā yatkālanoditā |
yathā pratijñamathavā gṛhīta niyamo yajet 104|
upacāreṣu śaktyā vai niyamaṃ paripālayet |

niyamātikrame vāpi yāgaśca syādvibhoryadi 105|
śrīrāma uvāca-
kva pūjā devadevasya śaṃkarasyāmitaujasaḥ |
smaraṇātpāpanāśasya smaraṇānmokṣadasya ca 106|
śivasya śivarūpasya śivatattvārthavedinaḥ |
somasya somabhūṣasya somanetrasya rājituḥ 107|
vedamūrteramūrteśca vedasārasya vedinaḥ |
vedavedāṃgavittasya vedyāvedyasya yoginaḥ 108|

gokṣīrasamadehasya gokṣīrasnānamodinaḥ |
gopālinastrinetrasya trayīnetrasya māyinaḥ 109|
praśnamadhye tathā rāmaṃ śivajñānamathādiśat |
sthāṇubhūtaivāsīno nāsāgranyastalocanaḥ 110|
ānaṃdaniṣyaṃdavilocanāśru pravāhasaṃsparśtakapoladeśaḥ |
dadhāra devaṃ giriśaṃ hṛdaṃbuje gokṣīrasusnigdhasucārugātram 111|
pratibiṃbamatho gātre rāmasya samadṛśyata |
dṛṣṭvaiva biṃbitaṃ śaṃbhuṃ caturbāhuṃ trilocanam 112|
vismayaṃ paramaṃ yātāḥ sarve muniharīśvarāḥ |
śaṃbhorvakṣaḥsthitaṃ rāmaṃ dṛṣṭvā dīptākṛtiṃ śubham 113|
tūṣṇīṃ babhūvuryāmārddhamatha rāmamudaikṣata |
svapraśnamanusaṃdhāya prāha sarvaṃ vadeti ca 114|
śaṃbhuruvāca-
acale yā sadā pūjā cale vāpi yathecchayā |
liṃgasaṃpūjanaṃ mukhyamalābhe pratimādiṣu 115|

adhikāraviśeṣeṇa tatratatrāpi pūjanam |
viguṇaṃ saguṇaṃ vāpi saphalaṃ liṃgapūjanam 116|
pratimādikṛtāpūjā viguṇā saphalā nahi |
acale vā cale vāpi pūjā liṃge praśasyate 117|
calasya pūjanaṃ vakṣye sthāpanodvāsane tathā |
te ubhena vijānāti kaścinmunirapi kvacit 118|
sthāpayaṃti hṛdabje vai gopayaṃti yajaṃti ca |
udvāsayaṃti deveśaṃ śaṃkaraṃ yoginaḥ sadā 119|
kriyā cātīva hotṝṇāṃ vahnau devaṃ triyaṃbakam |
pūjakānāmaśeṣāṇāṃ śivaliṃge maheśvaram 120|
liṃgasya sthāpanaṃ pūjā udvāsanamathaiva ca |
dhāraṇaṃ śaṃkarasyaiva liṃgameva maheśvaram 121|
sajjikaṃ paramotkṛṣṭaṃ svarṇaṃ caiva vinirmitam |
rājatairvā dalaiḥ kāryaṃ rājatairvaiṇavaistu yat 122|
latāsūtrairatho vāpi racitaṃ dāruṇāthavā |

vastreṇa vātha racitaṃ mṛdāviracitaṃ bhavet 123|
tatra saṃveṣṭya vastreṇa sugaṃdhena samanvite |
dhautavastrayuge śuddhe mṛdvāsana samanvite 124|
śītoṣṇarahite pādacatuṣṭayasamanvite |
prāvṛticchedanopete krimikīṭavivarjite 125|
dhautena mṛduvastreṇa sarvato veṣṭya taṃ śivam |
vinyasya sajjikāmadhye prāvṛtya ca punarvibhum 126|
eṣā hi sajjikā rāma devasyāgreti kīrtitā |
tasya ca sthāpanaṃ pāṭho rahasye ca maheśituḥ 127|
athavā bhittimūle syāddevavedyāmathāpi vā |
surakṣite tathā deśe rakṣakaṃ ca niyojayet 128|
prāṇāderavinābhāvaṃ kurvīta niyamaiḥ saha |

etaddhi rājasaṃ proktaṃ sthāpanaṃ paramātmanaḥ 129|
sātvikaṃ svasamīpasthaṃ dhāraṇaṃ tāmasaṃ punaḥ |
dhāraṇaṃ gātrasaṃsparśamaśeṣadehagopanam 130|

mastake dhāraṇaṃ mukhyaṃ brahmaṇā ca tathā kṛtam |
vinyasya mukuṭasyāṃte dhāraṇaṃ śubhamucyate 131|
lalāṭe dhāraṇaṃ śastaṃ yathā lakṣmyā dhṛtaṃ śubham |
bāṇena ca dhṛtaṃ mūrdhni dakṣiṇorasi vā punaḥ 132|
karṇe ca harakarṇena muninā paramarṣiṇā |
vinirbhidya tathā gātraṃ lohasthānaṃ prakalpya ca 133|
dhārayaṃti tathā liṃgaṃ rākṣasāḥ keciduttamāḥ |
aniketana martyānāmaśaktānāṃ śirodhṛtiḥ 134|
adhamādhamamākhyātaṃ nīvībaṃdhādidhāraṇam |
teṣu tūcchiṣṭasaṃprāptau mastake dhāraṇaṃ bhavet 135|
adhamādhamavṛttīnāṃ sadā vai liṃgadhāraṇam |
pāpināmapi cāścaryaṃ yamaloke na vidyate 136|
śrīrāma uvāca-
citraguptena likhitā lalāṭe yā lipirdṛḍhā |
tayā tu lipyā niyataṃ narakaṃ kathamanyathā 137|

karoti pūjanaṃ śaṃbhoḥ pāpaṃ nāśayate katham |
śaṃbhuruvāca-
pāpaṃ nāśayate kṛtsnamapi janmaśatārjitam 138|
bhartsanātsarvapāpānāṃ smaraṇācca maheśituḥ |
bhasmeti padamākhyātaṃ tasya dhāraṇamuttamam 139|
yathāvidhi lalāṭe vai vahnivīryapradhāraṇāt |
nāśayellikhitāṃ yāmīṃ paṭasthāmiva havyabhuk 140|
karṇoparikṛtaṃ pāpaṃ naṣṭaṃ syānmukhadhāraṇe |
kaṃṭhe ca dhāraṇātkaṃṭhabhogādikṛtapātakam 141|
bāhvorbāhukṛtaṃ pāpaṃ vakṣasi manasā kṛtam |
nābhyāṃ śiśnakṛtaṃ pāpaṃ pṛṣṭhe gudakṛtaṃ tathā 142|
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tadbhasmadhāraṇaṃ śastaṃ sarvatraiva tripuṃḍrakam 143|
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guptyai lokatrayāṇāṃ ca dhāraṇaṃ tena vai kṛtam 144|

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koṣṭhayugme bāhuyugme koṣṭhopari yuge tathā 145|
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ādau brāhmaṇadīkṣāyāṃ triyāyuṣamiti smṛtam 147|
prasave ca manuṣyāṇāṃ bhūtāveśe'pi rakṣakam |
sarpādiviṣahānyarthaṃ sarveṣāṃ sādhanaṃ tvidam 148|
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bhasmasnāyī bhasmayuktaḥ karmasvadhikaroti vai 149|
śrīrāma uvāca-
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āyuṣyavarddhane hetustrividhasyāpi dehinaḥ |

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atra te kīrtayiṣyāmi cetihāsaṃ purātanam |
āsīdvāsiṣṭhavaṃśyastu dhanaṃjaya iti dvijaḥ 152|
tasya bhāryāśataṃ cāsīdrūpalāvaṇyasaṃyutam |
tāsāmekā tu suṣuve śāmākākaruṇaṃ mune 153|
bhāryāṇāṃ saṃkhyayā rāma sutāścāsaṃstapasvinaḥ |
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bhrātṝṇāṃ ca tadā hyeva vairabaṃdho mahānabhūt |
narāṇāmekajātīnāṃ vairaṃ niyatameva tu 155|
athāsau karuṇo gatvā bhavanāśinikā taṭe |
nānāmunigaṇaiḥ sārddhaṃ narasiṃhadidṛkṣayā 156|
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śāpāvasānaṃ bhavitā dadhīcena mahātmanā 159|
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mṛtyuṃjayena maṃtreṇa mṛtajaṃtau tathākṣipat 164|
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udatiṣṭhattato jaṃturbhasmano'sya prabhāvataḥ 165|
tato varṣaśate pūrṇe jñātireko hyamārayat |

mṛte bhartari sā sādhvī duḥkhitā ca śucismitā 166|
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jagāma śaraṇaṃ sādhvī prāha viprastapodhanaḥ 167|
triyāyuṣā vihīnaṃ tu jamadagniṃ taponidhim |
bhasmaiva jīvayāmāsa kaśyapaṃ ca tathāvidham 168|
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svarūpaṃ ca tato gatvā svamāśramapadaṃ yayau 171|
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atha devāḥ samāyātā bhasmoddhūlitavigrahāḥ 173|

namaskṛtya dadhīcaṃ tu papracchuḥ śivakāṃkṣayā |
devā ūcuḥ -
asmākaṃ tu purā jñānaṃ naṣṭamāsīnmahāmate 174|
gautamasya tu bhāryāṃ vai dṛṣṭvā kāmāturā vayam |
tathā ca dharṣitā devī vivāhakṛtamaṃgalā 175|
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atra vaḥ kīrtayiṣyāmi purāvṛttaṃ tu devayoḥ |
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viṣṇustuṣṭāva cādṛṣṭvā darśanāya ca tasya vai 191|
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bhasmasnānaṃ tataḥ paścāttato jñānaṃ vadāmyaham |
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ityuktotha niṣaṇṇastu brahmāṃḍāsaktavigrahaḥ |
ūrudaghnajale snātuṃ na yogyamabhavaddhareḥ 202|
śaṃbhurjahāsa snānāya jalamatyadhikaṃ tvaho |
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tato hrade hariḥ snātuṃ harāṃke kalpite tadā 205|
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harirāha ca no paṃthā hradasyāsya praveśane 206|
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idānīṃ tiṣṭhataścāpi na praveśo hrade katham 208|
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paśyāmi praviśa tvaṃ ca pādasparśaṃ dadāmi te 209|
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bhasmasnānena saṃśuddho vetsyase paramaṃ śubham |
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bāṇalocanasaṃkāśaṃ bhālalocanamavyayam |
kaṃdarpakārmukabhrāṃtijanakabhruvamīśvaram 229|
snigdhonnata sucārvaṃga nāsamacchakapolakam |
maṃdasmitaṃ prasannāsyaṃ bāleṃdudarśanaṃ vibhum 230|
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English translation

The sages said :

1. What did the illustrious Rāma do thereafter? What did the magnanimous sages do after that?

Sūta said :

2-9. When Rāmacandra was seated comfortably, (so also) Bibhiṣaṇa, the lord of monkeys, the best sages said to Śambhu : "Tell us a meritorious tale." Having heard their words, Śaṃ- kara said to Pārvatī : "This is the extremely beautiful house of a certain brāhmaṇa . It is adorned with a lovely garden, wells and creepers. It has (as it were) invited Cupid by means of the rows of humming bees. The sun is, as it were, proceeding to ascend to the mid-day position. We (shall) have bathed in the water of a beautiful well, and (shall have) put on fine garments. We (shall have) besmeared (our bodies with) thick, excellent sandal paste ground (i.e. mixed) with musk. We (shall) have firmly braided hair ornamented with the wreaths of the sallakī (flowers). Having tasted the tāmbūla that is large and dense and excellent and being glad and delighted, we shall remain comforting each other on a bed that is strewn in an auspicious house furnished with artificial jets, full of notes of peacocks along with sweet songs (sung) outside. If the face having a broad smile and red lips will be kissed, then we shall have enjoyed the fruit of the mundane existence."

10-14a. Having heard these words spoken, the sages got angry and said: "Why have you told us these very auspicious words now? Due to your attachment to your beloved you made an unmeaning talk. You did not do our words (i.e. what we had asked you)." Then from the face of Śambhu who was full of anger, a very wonderful flame went out; and she too had a terrible face. She seized the wife of a certain sage and was intent upon fleeing quickly, but was frightened on seeing Rāma. Rāma too said, "I shall free the brāhmaṇa-woman." Again and again talking of liberating (the brāhmaṇa-woman), he went by Puṣpaka only.

14b-17a. Rāma did not remember (i.e. he forgot) to fix the arrow onto the bow. Śambhu also, seeing very auspicious forests and abodes, and strange cities, did not remember Rāma. Then in a moment Rāma reached the great mountain Lokāloka . Then Rāma, seeing the mountain full of houses and paths (said to the brāhmaṇas): "O illustrious brāhmaṇas, tell me which way the brāhmaṇa-woman has gone."

17b-20a. They said: "This way she has gone to the dark side of the mountain." Rāma with a pale face thought: 'Oh, it is bad'. Then Śambhu, of great lustre, gave matchless light. Due to the prowess of that light, Rāma went after that female deity to whom sacrifices are offered for destructive and magical purposes. The great region was full of darkness and without beings. From the primordial egg to the fragment of a broken jar, it spread over a hundred crores of yojanas .

20b-23a. In the darkness was settled a great silver (piece of) land. There was the city of Nārāyaṇa (i.e. Viṣṇu), having lustre like that of a crore of suns. Seeing it, the best sages along with Rāma, were amazed. Thinking (i.e. they thought): 'What is this? How can we enter it? Could it be the fire at the time of the end of the world due to the magic power of the highest lord? Shall we die today or shall we have bliss?'

23b-30. When the sages, along with Rāma, were thus full of anxiety, Śambhu said: "O Rāma, listen to what I tell you today. For you I have brought about this illusion. This is no wonder. This is the great city of Nārāyaṇa (i.e. Viṣṇu). It is bright with lustre. It can not be destroyed by heat or cold. It is accessible through knowledge (only). It is not visible to the (physical) eyes. Look above at Brahmā and others who are worshipping it. Look in all directions at the pure sages who are worshipping it. Look at the four Vedas , praising the Highest Position (i.e. the highest god). O Rāghava , see this Highest Lustre which the meditating sages like Sanaka , resorting to abstract meditation, are meditating upon. See also this Romaśa going round and saluting. Look at these crores and crores of best sages like Vālakhilya . Look at the Highest Position (i.e. the highest god) being worshipped by all women like Lakṣmī . It is described as the Brahman having a form and without a form. The ignorant do not (i.e.

cannot) see it. (Only) those having the eyes of knowledge (can) see it."

31-34. On (hearing) the words of Śambhu all worshipped Acyuta , so also Girikarṇī, Tulasī , Mallikā and Māruta . (They saw) the high-souled ones worshipping the illustrious Janārdana . They saw Nārada having matted hair and a lute, uttering loudly the word (i.e. name) Nārāyaṇa , having a large beard and a sacred thread. He too thought to his mind: 'Who is this?' He (i.e. Nārada), full of joy, fell at the feet of Śambhu.

35-36a. The sage mentally muttered the five-lettered incantation dedicated to Śiva . "I am blessed;I am favoured; today my life is fruitful, (since) I have known your place which is saluted by Brahmā and others, which is inaccessible".

36b-42. Then Śambhu said to Nārada: "Do not say so. Behave with me in such a way that they do not recognise me. Go quickly and tell Viṣṇu about my arrival in a short time." Then, he hurriedly went and informed Viṣṇu of everything. Then he, the yogin , taking the auspicious water with materials for worship, along with Lakṣmī, and surrounded by crores and crores (of followers), seizing Nārada with his hand went (forth to greet him). The word Viṣṇu does not fit in the verse! He, having Garuḍa as his banner said: "Salutation, salutation to Śaṅkara ." Viṣṇu honoured all with materials of worship and water for washing the feet. He, of an immeasurable intellect, made them enter (i.e. took them into) the auspicious Narāyaṇapura (i.e. city of Viṣṇu). Then remaining in the best house, Nārāyaṇa said: "How have these come (here)? Who is this king of great glory? Human beings cannot enter this (place). This is inaccessible even to Brahmā and others."

Śambhu said :

43-46a. We, dressed as sages, have come (here); and this valourous king is Rāmacandra who is a portion of you. O Keśava , he desires to see your wife.

Nārāyaṇa (i.e. Viṣṇu) saying, "All right", said to Rāma "Enter (here)". Then having entered the residence, having seen Lakṣmī, and bowing through modesty he saluted her, and said (these) meritorious words (to her): "I am blessed; there is no doubt about it. Tell me what you feel."

Śrī Devī said :

46b-48. O Rāghava, you are young; you are attracted by love for sensual enjoyments; you are handsome. That Sītā , beautiful in all limbs, is your wife. Formerly you were separated from her, and being afflicted due to separation from her were, as it were, sinking. Tell me all that or you will not speak. Words accompanied by smile attract the hearts of young persons.

49-53. Having heard all those words, Rāmabhadra who was restrained and composed, having bowed down his lotuslike face, desired to go out from there. Having tormented the best among the Raghus , with a lotus—an arrow of Cupid—goddess Padmā , to whom Padmavana was dear, went out after him. Knowing Rāma to be one devoted to his only wife, they came to the king (i.e. Rāma) whose entire body was trembling and whose steps were faltering. Seeing that Śiva and Viṣṇu were very much amazed. "Oh, the firmness of his mind! His heart is not subjugated by Cupid. See his controlled steadiness. Rāma is well-known due to that. In every respect he has auspiciousness. Nothing inauspicious is (to be found) anywhere (about him)." Then Rāma said (these) words: "O lord, I would go."

54-60. Then, Rāma, permitted by Viṣṇu, went, along with the sages, along with Śambhu and Nārāyaṇa, by the Puṣpaka (plane). He quickly went to the Lokāloka (mountain), and thence to the sweet ocean. From there he went to the islands and seas and then to Jambūdvīpa . He stayed in the

hermitage of Bhāradvāja on the bank of Gautamī . Bhāradvāja, the best among the sages and the glorious one, having bathed in the great river and surrounded by his disciples, saw the Puṣpaka (aeroplane). The great sage then duly worshipped Rāma of mighty arms, so also Śiva, Nārāyaṇa, and the sages, and said to them: “O you best ones, please enjoy (yourselves) in my hermitage.” On (these) words of the sage, Rāma somehow said, “All right!” Then Vasiṣṭha spoke (these) words to Rāma who had bathed in the great river, who had made offerings to deities etc. and who desired (i.e. was about) to take food: “O Rāma, religious merit would be lost if the obligatory śrāddha is not performed”.

Śrī Rāma said :

61-64a. O revered one, if a śrāddha is missed on a new-moon day, on an eclipse-day, at the time of great portentous calamity, at a sacred place, at the time of the passage of a planetary body through a zodiacal sign, it is done again. An obligatory śrāddha should not at all be done again. These are your words. As when the death of my mothers took place, and when it was the mourning period, the obligatory śrāddha was not at all performed. But it was performed, as told by you, at the time of a great portentous calamity etc.

Vasiṣṭha said :

64b-66a. All these sages and this brāhmaṇa Śambhu are here. The decision will be fully made from their mouth (i.e. by them).

All the sages, deciding together, said to Śambhu: “O best brāhmaṇa, tell us everything (since) you are great

Śambhu said :

66b-68. The (obligatory) śrāddha may be avoided (on such occasions). (But) it should be done again. I am telling about (the circumstance when) the period of impurity has approached, and when there are (other) obstacles. They prescribe all śrāddhas like the monthly, or offering jars of water, and all other śrāddhas, so also the annual śrāddha (to be performed) after the impurity period (is over).

69-70a. There is no doubt that all (the śrāddhas) that were avoided due to the difficulty caused by the period of impurity, should be performed immediately after it. In the same way all monthly śrāddhas, the annual śrāddha, or (any other śrāddha not performed) due to any other difficulty, should be performed immediately after the period of impurity.

70b-74a. One desiring merit should perform a śrāddha on the eleventh day of the dark fortnight. If it is not performed at that time, then it is done on the new-moon day, (or) it should be performed without difficulty on (any of the) subsequent days. O Rāma, the śrāddha which should have been performed on the new-moon day in the dark fortnight, was not performed. If the month of the day of death is not somehow known (i.e. if the day is known but not the month), then the day in Mārgaśīrṣa or Māgha is recommended for the śrāddha. But when the day is not known, but the month is known, the annual śrāddha should take place on the new-moon day of that month.

74b-76. If the day or the month of the death or going away of a person is not known, then that day (on which the news is got) should be taken as a day for the performance of the śrāddha. If that also is not known, i.e. due to not knowing the day or the month, one of the three, viz. new-moon day of Āśvina or of Mārgaśīrṣa or Māgha may be taken (as the day on which the śrāddha should be performed). The waxing of the moon should be taken for the śrāddha month after month.

77-82. The Nitya (i.e. obligatory) śrāddha , the Kumbha śrāddha should be performed even in the intercalary month, so also on an eclipse day, day of the birth of a son etc. or of an expiatory rite. When everything is planned, there is no fault in performing it even in the intercalary month. When the rite of śrāddha is at hand, if the man who has to perform the śrāddha, is unwell, he should appoint his wife, brother or his disciple to perform it. In his absence the rite called śrāddha does not suffer. He should appoint (i.e. invite) one who would eat (the food at the śrāddha and feed him) according to his capacity at an obligatory śrāddha; so also at the monthly śrāddha performed on a new-moon day, other than the day on which the person is dead. If he is unable, he should appoint his son or a brāhmaṇa. The śrāddha to be offered by a man who is appointed to do a royal job or employed as a servant, should be got done by a brāhmaṇa; so also in case of all difficulties. The best brāhmaṇas do not perform a śrāddha in the morning.

83-88. No such restriction about time is ordained in the case of occasional śrāddhas. The course for one who is separated from his wife is said to be his sister's or daughter's son (obscure!). The latter should be near him. The date for a śrāddha to be performed every month should be touching the afternoon. When the new-moon day spreads over two days, it should be touching the afternoon. When the day ends between the two sunrises or when there is sameness the next day is recommended (for śrāddha). That new-moon day which lasts for two afternoons is sama (i.e. same). When the day ends between two sunrises, then the former is recommended; when it comprises two sunrises, the latter is recommended; and when it has sameness, the latter is (ordained). When the moon has waned, the śrāddha should be done on the parvan day. She (i.e. tithi) is feasible on the eighth part of the new-moon day.

89-90a. If she has not passed the eight parts, that should be taken as covering the midday, and that should be the day when a śrāddha is offered to one individual only. That day should be taken (for śrāddha), which covers the evening of a parvan day. That new-moon day which lasts for a part of the afternoon should be accepted for a śrāddha etc.

90b-92a. On the day of the death (anniversary) the day for the śrāddha would be three watches in the evening. When it has ended then, as told before, it should be performed during the three watches on the next day. Among the śrāddhas, the śrāddha performed on the next day brings about the destruction of the eldest son. When the day of the deceased has arrived, the śrāddha of the full-moon day should be performed. For a brāhmaṇa it is laid down to be covering the midday.

Rāma said :

92b-93a. Please tell us about the rule to be fully followed in the case of a śrāddha-rite or rites to be performed by a mortal, so also the occasional rites.

Śambhu said :

93b-96. When the day for the śrāddha has stood by, a man, being restrained, should, on the previous day, invite best brāh- maṇas endowed with the characteristics of a (good) brāhmaṇa. (On this day) he should eat once only. He should observe celibacy, and should not talk to the low-born ones. The performer of the śrāddha should perform brushing his teeth, anointing his body or clipping his nails on the previous day and should avoid these on the next day. He should follow the rules that are laid down; and should avoid all this. If the worship is to be done thrice, he should worship his deity in the morning.

97-101. If he who knows how to perform the rites, worships (his deity) at sunrise, then he should sleep on the (bare) ground and should do so on getting up in the morning. Having performed the rites to be performed in the morning after taking a bath, he becomes free from the three debts (to sages, gods and manes) and goes to that highest Brahman. He who worships Śiva at the time of sunrise, becomes lustrous like the sun and is honoured in the heaven of Śiva. He who worships after a ghaṭikā (i.e. 24 minutes) after sunrise, becomes bright like Rudra and is honoured in the heaven of Śiva. If he worships the lord in the second ghaṭikā (of the day), he becomes radiant like Vāyu and is honoured in the heaven of Śiva.

102-105. He who would perform Śiva's worship in the third ghaṭikā, becomes bright like Kubera and is honoured in Śiva's heaven. He who devoutly worships Śiva in the fourth, fifth, sixth or seventh ghaṭikā becomes like a god in Śiva's heaven. The worship should be done at that time at which it is ordained. Or he should take a vow, observe restrictions and should worship. He should observe the rule according to his capacity in the formalities. O lord, would a rite be (a proper rite), if the rule is violated?

Śrī Rāma said :

106-109. Where should the worship of Śaṅkara be done-of Śaṅkara who is the god of gods, who is of unlimited prowess, who destroys sins when remembered, and who also gives salvation when remembered, who is auspicious, who is of an auspicious form, who knows the auspicious essential truth, who is Soma (i.e. Śiva), who is best adorned, whose eyes are best, who shines, who is of the form of Vedas, who is formless, who knows the essence of the Vedas, who knows the Vedas and the Vedāṅgas , who is to be known and cannot be known, who is a meditating saint, whose body is like cow's milk, who takes delight in bathing with cow's milk, who looks after the cows, who has three eyes, who has the three eyes in the form of the triad (of the Vedas) and who is powerful.

110-114. In between the questions he showed Rāma auspicious knowledge. He, seated as it were he had become a post, with his eyes fixed on the tip of his nose, with the stream of tears of joy trickling from his eyes and touching his cheeks, held in the lotus of his heart god Śiva whose body was very glossy like milk and was very charming. In the body of Rāma the reflection was seen. Seeing Śambhu having four hands and three eyes reflected thus, all the sages, Viṣṇu and the lord (Śiva) were very much amazed. Seeing Rāma, auspicious and of a bright form, remaining in Śambhu's chest, they kept mum for half a watch. He, referring to his question, said: "Please tell the whole thing."

Śambhu said :

115-117. According to one's desire worship is done of a stable image or of an unstable one. If an image etc. is not acquired, (then) the principal (thing) is Phallus worship. In that case also a man should carry on worship according to his authority. The Phallus worship, faulty or without a fault, is fruitful. The worship of an image, if faulty, does not become fruitful. The worship of a Phallus, fixed one or unstable, is recommended.

118-125. I shall (now) tell about the worship of an unstable (image etc.); so also about its installation and dismissal. No sage anywhere knows both these. The meditating saints always install the lord of gods, Śaṅkara, in their lotus-like hearts, take care of him, worship him and then take him out. The sacrificial priests have a great rite in worshipping the three-eyed god in fire. All the worshippers install the great lord on the Phallus of Śiva. The installation of the Phallus (should be done); its worship should be performed; it should then be dismissed; the great Phallus of Śiva should be put on (the body); it should be decorated, be highly excellent, should be fashioned with gold, or silver, or with

portions of silver; the top of it should be arranged with portions of bamboo, or tendrils of creepers, or with wood, or it would be arranged with a piece of cloth or with clay. It should be surrounded with a piece of cloth made fragrant; it should have a pair of washed garments, and endowed with a seat of clay. It should be without cold or heat, and should be endowed with four feet. It should have a portion of a hedge, and without worms and insects.

126-129a. Having covered on all sides that (Phallus of) Śiva with a soft, washed garment, and having put him (i.e. it) on an altar, one should again cover the lord; this, O Rāma, is said to be the decoration in front of the god. It should be installed, and the recitation (of the hymn) of the great lord should be done in a secluded place. Or it should be placed at the root of a wall or on an altar; so also in a protected region; and he should appoint a protector (to look after it). He should, along with restrictions, bring about the union with Prāṇa (i.e. the vital breath) etc.

129b-130a. This installation of the highest lord is said to be Rājasa (i.e. endowed with the quality of passion). The Sāttvika (i.e. of the nature of goodness) is that which is (kept) near oneself. The Tāmasa (i.e. of the nature of darkness) is again (like this):

130b-136. It should be worn so as to touch the body or would cover the entire body. The chief one is wearing it on the head. Brahmā had done like that. Wearing it by keeping it under the crown is said to be auspicious. Wearing it on the forehead is (also) recommended, as Lakṣmī had worn one auspicious one. Bāṇa had worn it on the head and also on the right (part of the) chest. The great meditating sage Harakarṇa had worn iton his ear. Some excellent demons fashioning one of iron, cut a part of their body and wear it there. Weak men having no abodes should wear it on their heads. Wearing it near the knot of the lower garment etc. is said to be most mean. When they get what is left over, it should be worn on the head. Those whose conduct is the meanest, and those who are sinners, should always wear a Liṅga . The wonder is: It is not in Yama 's world.

Śrī Rāma said :

137. How does the worship of Śambhu change the (visit) to hell due to the writing firmly done by Citragupta on the forehead (of a person)? How does it destroy a sin?

Śambhu said :

138-143a. It destroys all the sin committed during hundreds of existences. Due to the destruction of all the sins and the recollection of the great god, the word bhasma (sacred ash) is mentioned. The wearing of (i.e. besmearing with) bhasma—the ash is excellent. As fire would destroy a writing on a tablet, in the same way besmearing the forehead with ash would destroy the writing of Yama. On its application to the face the sin done by the part above the ears would perish. On applying it to the neck sins due to enjoyments had by the throat would perish. (Its application) to the arms (destroys) the sin committed by the arms. (Its application) to the chest (destroys) sins committed by the mind. (Its application) to the navel (destroys) sins committed by the male generative organ. (Its application) to the back (destroys sins) committed by the anus. O Rāma, by applying it to the two sides (of the body) the sin due to embracing the wife of another man etc. perishes.

143b-149. In every case the application of bhasma (i.e. the sacred ash) is recommended to be in three lines. (Due to it) the holding of Brahmā, Viṣṇu and Śiva, and of the three fires (is secured). For the protection of the three worlds the application was done by him. Bhasma that is consecrated and put on (i.e. applied to) the fifteen places (of the body) is auspicious—the two visceras (like the lungs etc.), the pair of the arms, above the visceras. It is accepted by all to be applied by all bodies for the purpose of

worship. There is no doubt that those who eat the sacred ash, who sleep on the sacred ash, and who have their bodies smeared with the sacred ash, and bathe with (i.e. apply) sacred ash, are always freed from sins. It is said to be giving a triple power at the initiation of a brāhmaṇa. It is a protector at the time of the birth of men, and at the time of being possessed by a ghost. It is a remedy for all for the destruction of the poison of a serpent etc. A devotee of Viṣṇu or any other man who bathes with sacred ash or has applied sacred ash, excels in his acts.

Śrī Rāma said :

150. Tell me all that: First (tell me) the importance of the sacred ash; (tell me) how it prolongs life and how it is preserved.

Śambhu said :

151-152a. It is the cause of increasing (the span of) life in the three kinds of men. (Merely) by touch it destroys sins, so also cold and hot, and it gives Śiva's position. In this matter I shall tell you an ancient account.

152b-156. There was a brāhmaṇa named Dhanañjaya belonging to Vasiṣṭha's family. He had a hundred wives endowed with form and beauty. One of them, Śāmākā, gave birth to (a son named) Karuṇa , O Sage. O Rāma, he had (a large number of) ascetic sons according to the number of wives. The father made an unequal distribution (of wealth) among them. Then there was a great enmity among the brothers. It is universal that men of the same stock have enmity (among themselves). Then (once) this Karuṇa along with hosts of sages went to the bank of Bhavanāśini to see Narasiṃha .

157-162a. A certain brāhmaṇa had brought an excellent lovely fragrant fruit for (offering it after) seeing Nṛsiṃha . Karuṇa took that excellent fruit and smelt it. The hosts of brāhmaṇas (that were present) there joined him with a curse (i.e. cursed him): "O you of a sinful mind, from now onwards be a bee for a hundred years. The end of your curse will be (done) by the magnanimous Dadhīci ." Then, he who had become a bee, said to his wife: "O auspicious one, I am turned into a bee. (Please) look after me." Saying so, and being like that (i.e. a bee) he wandered here and there. Then his kinsmen of a sinful resolve, having come to know him to be like this (i.e. to be turned into a bee), having attempted to kill him, threw him into oil.

162b-167. Taking (i.e. finding) her husband to be dead, the woman of a slim waist was afflicted. To appease her grief goddess Arundhatī said: "O you of a bright smile, I shall bring him back to life with sacred ash only." Then she gave Arundhatī the sacred ash from the sacred fire. She threw it on the dead being (the dead man) with the Mṛtyuñjaya hymn. Then the woman of a bright smile fanned (her dead husband) gently with a fan. Then due to the power of the sacred asḥ, the being (i.e. the man) got up. Then when a hundred years were over, a kinsman killed (him). When the husband died, that chaste woman of a bright smile was afflicted. The chaste woman sought the refuge of Dadhīca , the best brāhmaṇa and a sage, a great devotee of the great lord (Śiva). The brāhmaṇa, a treasure of penance, said (to her):

168-171. Bhasma (i.e. the sacred ash) alone brought back to life Jamadagni , a treasure of penance, who was bereft of life (i.e. who was dead); so also Kaśyapa who was like that (i.e. who was dead); so also (it brought back to life) gods, (other) beings, and even me in olden times. Therefore, O sinless one, with the sacred ash only I shall bring back to life your being (i.e. your husband)." Saying so the venerable Dadhīca sought the succour of the great lord (i.e. Śiva). Taking the sacred ash in his hand and consecrating it with a hymn, he brought back to life the husband of that very chaste woman. At the

touch of the hand of the great lord, Karuṇa became free from the curse. Going to (i.e. regaining) his original form, he went to his own hermitage.

172-174a. The chaste woman invited Dadhīca to her house for food; she solicited the brāhmaṇa sage (to take food); and then the brāhmaṇa ate (food). When the best brāhmaṇa had eaten food, a crore of (his) disciples came (there); so also gods with their bodies smeared with the sacred ash came (there). Having saluted Dadhīca, they approached him with a desire (to know) Śiva.

The gods said :

174b-178a. O you highly intelligent one, formerly our knowledge had disappeared. Seeing Gautama 's wife we were affected by love. We outraged her who had gone through the auspicious rite of marriage. The knowledge of us who longed for her, perished. Then, all of us (turned into) ghosts went to the sage Durvāsas . He said: "Now (only) I shall remove the entire sin of you by means of the Śatarudriya hymn, consecrated by Śambhu (i.e. Śiva) himself. He also gave it to me for appeasing (the sin due to) the murder of a brāhmaṇa etc."

178b-180. Saying so, Durvāsas gave the excellent bhasma (the sacred ash) to us. Then, all of us, whose minds were perverted, became at that moment only free from sins after our bodies were smeared with the sacred ash to the accompaniment of the Śatarudriya hymn. This is a wonder. We know the power of bhasma to be like this.

Dadhīca said :

181 -185a. I shall tell you in brief the power of the bhasma of (i.e. sacred to) Śiva. Even in hundreds of years it is not possible to tell it in detail. Now I shall tell you the old account of the two gods, Viṣṇu and Śaṃkara , (so also about) the destruction of (the sin due to) the murder of a brāhmaṇa. Formerly at the time of the deluge (of the creation) of Brahmā in an awful ocean, the great illustrious Viṣṇu lay in the water of (i.e. caused by) the deluge. Two hundred 'eggs of Brahmā' (i.e. worlds) reached his two sides. Twenty were by the side of his two feet, and twenty near his head. The lord held the 'egg of Brahmā' as a pearl (worn) on the nose.

l85b-191. Certain excellent sages like Lomaśa , were practising great (i.e. severe) penance in the circle of (i.e. his round) navel. They were propitiating the great god. Then Viṣṇu of great lustre, with a desire to create (the world) thought; being intent upon profound meditation, he did not see anything. Due to great grief he repeatedly cried aloud. In the meanwhile, seeing an extraordinary lustre, Viṣṇu, through fear, closed his eyes. He (who possessed that extraordinary lustre), having a body, and lustrous like cow's milk, came there and collected the pair of the row of a crore of 'Brahmā's eggs' in his couple of hands; he held to his bosom the lustre produced by the crore of 'Brahmā's eggs'. One 'egg of Brahmā' (i.e. a world) jumped up and fell into his two hands. Not being able to see him, Viṣṇu (desiring) to see him, praised him, the immutable one, who was like that and who was (adorned) with all ornaments.

Viṣṇu said :

192-200a. Salutation to you, the god of gods; salutation to you the eternal and immutable one. I do not know you; (but) you know (me). My repeated salutations to you. I do not know your (true) state. Your lustre is difficult to look at. I seek the refuge of you who have put one merald ear-rings, who are adorned with a row of golden necklaces, who have put on a jewelled ring, who are illustrious, who have put on ornaments on your arms and viscera, whose eyes are slightly red, bright and long (i.e. broad),

who view (sharply) like an arrow, who have an (additional) eye on your forehead, who are immutable, whose eyebrows create the illusions of Cupid's bow, who are the lord, whose lovely nose is high, whose cheeks are spotless, whose smile is gentle, whose face is pleased, who are mighty, who appear (charming) like the young moon, who have put on the red garment of wisdom, who have devised the anklets of the Vedas. O mighty one, give me sight. Be the refuge of one that is doomed by ignorance and that is helpless, blind and pitiable.

Then he (i.e. Śambhu) gave him divine sight capable of seeing himself. Then Viṣṇu, seeing the three-eyed Śambhu standing before him, said (to him): "Who are you? I do not recognise you of a great glory. I am able only to salute you but not to recognise you."

Sadāśiva said :

200b-201a. I shall give you knowledge. Bathe in the ocean. After that have bath with (i.e. apply) sacred ash, and after that I shall give you knowledge.

The lord said :

201b-203a. Nowhere is there water fit for my bath.

Thus addressed, he with 'Brahmā's egg' touching his body, sat there. It was not proper for Viṣṇu to bathe in thigh-deep water. Śambhu laughed (and said): "Oh, there is too much water for (your) bath."

Dadhīca said :

203b-210a. Then god Śiva looked at Viṣṇu with the eye on his forehead; and looked at him whose subtle limbs had disappeared with his left eye. Then Viṣṇu, having a subtle and cold body was (thus) told by Śambhu: "O Viṣṇu, take a bath; this deep lake is fashioned". Then Viṣṇu was not able to enter that deep lake prepared on Śiva's lap for bathing. Viṣṇu said: "There is no way to get into the lake. O god, give me a way (to enter it)." Then Śambhu said to him: "O mighty one, formerly this large (quantity of) water was a crore yojanas deep. When you entered it, it has become thigh-deep. When you are (already) standing there, how do you say you have no entrance? In this deep lake of mine I see that this thigh (of you) is of the measure of eight fingers. Get in; I shall give a touch to (i.e. support) your feet. One sentence uttered by me is a staircase; it is Veda that has come out of my words."

Viṣṇu said :

210b-211a. Nobody here has the ability to climb up (the staircase of) words. It is possible to grasp a tangible object. How can the scriptures be grasped?

Śambhu said :

211b-214a. A man has no capacity to grasp or climb up objects. Accept this great Veda.

Then Hari too accepted it. He, with his hands bent due to lack of strength, was as it were falling. (Then) Viṣṇu said to Śiva: "It is not possible for me to hold it." Śiva laughed, as it were dropping into the great deep lake. (He said): "O Keśava, having gone up the staircase, please take a bath."

Dadhīca said :

214b-217. He (i.e. Viṣṇu), having duly bathed there (i.e. in the great deep lake) where the Veda had become the staircase and the water was thigh-deep, came out, and said: “I have bathed. What next is to be done?” Then Śambhu said to Viṣṇu: “Tell me whether you are thinking or not thinking of something in your mind.” Hari said: “(I am) not (thinking of) anything.” Then Śambhu said to him: “Having purified yourself with the bath with (i.e. the application of) sacred ash, you will know the highest auspicious object; for that is recommended for one who is initiated. I would protect that.”

Dadhīca said :

218-222. Then Śiva took (i.e. scratched) the sacred ash on his chest with his nail, consecrated it with Om and the Gāyatrī (hymn) of the form of Brahman, took it with (i.e. between) his fingers, and with (the accompaniment of the hymn of) five syllables he threw it on the head and all limbs of Viṣṇu. Gazing on him with tranquil eyes, Śiva said to Viṣṇu: “Live (long). Meditate on what there is in your heart.” Then he was intent upon meditation. In his heart he saw a lamp of a long (i.e. big) shape and very bright. Viṣṇu said to Śiva: “I have actually seen a lamp.” Śiva said: “O Viṣṇu, your knowledge is not mature. Eat the sacred ash. (Then) your knowledge will be complete.”

Viṣṇu said :

223-233. I shall eat the sacred ash. Formerly I have bathed with (i.e. applied to my body) the sacred ash.

Seeing the lord, accessible through devotion (only), Viṣṇu ate the sacred ash. (Then) there was a great wonder: In a moment Viṣṇu became one having the lustre of a ripe bimba fruit and having the complexion of a pure pearl. Since then this Viṣṇu is pleased and is (of a) white (complexion). Then again he became engrossed in meditation, and in the lamp saw a man who was like a pure crystal, who was Śiva with three eyes and two hands, who gave a boon with the right hand and fearlessness with the left, whose body was like that (of a child) of five-years, whose brilliance was like that of a myriad moons, whose-ear-rings were made of emeralds, who was adorned with a row of necklaces, who was handsome due to a jewelled ring, who had put on ornaments on his arms and chest etc., whose lips were small and red, whose eyes were long and reached his ears, whose eyes were sharp like arrows, who had an eye on his forehead, who was immutable, whose eyebrows created the illusion of Cupid’s bow, who was the lord, whose lovely nose was high, whose cheeks were spotless, whose smile was gentle, whose face was pleased, who looked like the young moon, who was mighty, who had put on the red garment of wisdom, who had devised the anklets of the Vedas, who had put a jewelled Om in the left finger (i.e. finger of the left hand), and who was immutable. Then Viṣṇu became (i.e. looked upon himself as) blessed. Then Śambhu said: “O Viṣṇu, what did you see in your heart?” Viṣṇu said: “First I saw a man of gentle body.” Saying so, Viṣṇu fell at the feet of Śiva.

Viṣṇu said :

234. I do not know the power of the sacred ash, or whence can I know your prowess? Salutation to you, salutation to you. I seek your refuge.

Śiva said :

235. O illustrious one, ask for a boon which you desire with (i.e. have in) your mind.

Having then heard the words of Śiva, Viṣṇu chose an excellent boon.

Viṣṇu said :

236-239. O Śambhu, let me always have devotion for the couple of your feet.

Then having granted the boon Śambhu said these (words) to Viṣṇu: “Being happy with the application of the sacred ash, you will be my devotee.”

Dadhīca said :

Thus I have told you from the beginning the great knowledge due to (the application of) the sacred ash. Therefore, O you all gods, apply sacred ash carefully.

The gods had their eyes dilated due to wonder (and said:) “Let it be so.” He who every day listens to this meritorious, excellent account, is freed from all sins, and goes to the position of Śaṃkara.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 106

A Sinful Brāhmaṇa Becomes an Attendant of Vīrabhadra

Chapter 401 of 693 · 113 detected Sanskrit verse markers

Sanskrit

शुचिस्मितोवाच-
आयुष्यवर्द्धनं भस्माशनं दृष्टं महामुने ।
परलोकगतिं दातुं शक्तमेतं वदस्व मे १।
दधीच उवाच-
अत्र ते कथयिष्यामि इतिहासं पुरातनम् ।
चित्रगुप्तयमाभ्यां च यद्विख्यातं बभूव ह २।
मिथिलायां पुरा कश्चिच्छुनः पर्यटते क्षुधा ।
पुरा जन्मशतात्पूर्वं ब्राह्मणः पापनिश्चयः ३।
पूर्वेवयसि वेदाढ्यः शास्त्राढ्यश्च सुबुद्धिमान् ।
स स्नातुं जाह्नवीं गत्वा स्नानं कृत्वा पितॄनपि ४।
देवानृषीन्समभ्यर्च्य ययौ प्रात्तलिकापुरम् ।
प्रतिश्रयमथो चक्रे ब्राह्मणस्य निवेशने ५।
तत्रैका क्षत्रियसुता यौवनस्था हतप्रिया ।
भ्रष्टराज्या च षट्कोटि निष्कद्रव्येण संयुता ६।
भुक्त्वाथ शयितं विप्रं सर्वावयवसुंदरम् ।

रात्रौ चंद्रोदये शुद्धे ज्योत्स्नाहसितदिङ्मुखे ७।
ब्राह्मणाभ्याशमागत्य तमुदीक्ष्येदमब्रवीत् ।
कुतस्त्वमागतो विप्र कं वा देशं गमिष्यसि ८।
ब्राह्मण उवाच-
अकालचर्या सर्वेषां शंकामुत्पादयेद्ध्रुवम् ।
वयःस्थयोर्मिथोवादो रहस्ये हास्यमंदिरे ९।
क्षत्रियोवाच-
कथाप्रसंगे यात्रायां तीर्थे देशादि विप्लवे ।
दुर्भिक्षे ग्रामदहने रहोवादो न दूषितः १०।
प्रतिश्रयस्तु मद्गेहे भवतैव पुरा कृतः ।
मद्गेहवासिनी चाहं न शंका त्विह कस्यचित् ११।
ब्राह्मण उवाच-
तूष्णींभावो मया कार्यो गच्छ त्वं शीघ्रमग्रतः ।
इत्युक्ता ब्राह्मणेनासौ मनसेदमचिंतयत् १२।
अनेन संगमो मह्यं यथाभूयात्तथाविधि ।

रोदनं तु करिष्यामि तथा यास्यति सांत्वितुम् १३।
मां च सांत्वयितुं प्राप्तो मां समुत्थापयिष्यति ।
अहमुत्तिष्ठमानैव ढोर्लताकंठसंगिनी १४।
कुचयुग्मेन तद्गात्रं स्पर्शयंती विमूर्च्छिता ।
गतभानां हि मां दृष्ट्वा निषण्णः स्वयमेव सः १५।
उत्संगे मामकं देहं निधास्यति द्विजाग्रणीः ।
अचेतनेव वसनमपास्य रुदतीव च १६।
सुस्निग्धं रोमरहितं पक्वाश्वत्थदलाकृति ।
दर्शयिष्यामि तत्स्थानं कामगेहं सुगंधि च १७।
मयैव विलुठंत्यांगे तस्य वस्त्रमपास्यते ।
विलुप्यमानसं तस्य करिष्ये स्ववशं द्विजम् १८।
अदृष्टौ यादृशं चित्तं दृष्टौ नैतादृशं भवेत् ।
दर्शने यादृशं चित्तं संलापे नैव तादृशम् १९।
संलापे यादृशं चित्तं हास्योक्तौ नैव तादृशम् ।
हास्योक्तौ यादृशं चित्तं स्पर्शने नैव तादृशम् २०।

स्पर्शने यादृशं चित्तं योनिदृष्टौ न तादृशम् ।
तद्दृष्टौ यादृशं चित्तं योनिस्पर्शे न तादृशम् २१।
बाहुमूलकुचद्वंद्व स्वयोनिस्पर्शदर्शनात् ।
कस्य न स्खलते चेतो रेतः स्कन्नं च नो भवेत् २२।
दधीच उवाच-
इति संचिंत्य मनसा क्षत्रिया गृहमभ्यगात् ।
स्वगृहद्वारमासाद्य मंदं मंदं रुरोद वै २३।
चिरं कालं च रुदितं ब्राह्मणः करुणानिधिः २४।
स्त्रीबालवृद्धातुर राजयोगिनां विषाग्नितोयाद्रि निपातनादिना ।
दुःखस्य चैवोद्धरणं प्रशस्यते कूपस्यदानेन समं वदंति २५।
इत्थं विचार्य विप्रोऽसौ शुचिर्भूतः प्रसन्नधीः ।
तस्याः समीपमगमत्तामुवाच ततो द्विजः २६।
अलं शोकेन महता इहामुत्र विरोधिना ।
शरीरशोषणं ह्येतच्चित्तविध्वंसनं तथा २७।
त्यज शोकमिमं बाले न चार्थः शोचितेन वै ।

शोकस्य कारणं किं वा येनेत्थं रुद्यते त्वया २८।
दधीच उवाच-
एवमुक्ता द्विजेनाथ न सा किंचिदुवाच ह ।
मूर्च्छितेवापतद्भूमौ तमदृष्ट्वेव वीक्षते २९।
तामथोत्थापयामास ब्राह्मणः परमार्थवित् ।
उत्थितोत्थापिता तेन निपपात पुनः पुनः ३०।
पतितां पतितां विप्रो निषद्योत्थाप्य तां पुनः ।
अंकमारोपयामास प्रममार्ज विलोचने ३१।
अथ सा मूर्च्छितेवाशु वसनं परिमुच्य तम् ।

दर्शयंती स्तनौ गुह्यं बाहुमूले विलोचने ३२।
आलंब्य कंठे बाहुभ्यां स्तनाभ्यामस्पृशद्द्विजम्।
चंद्रातपश्च विशदो मंदमारुतसंभवः ३३।
अथ चिंतापरो विप्रो नैव कार्यमिदं मम।
पितुर्वा मातुरुचितं पत्युर्वाथ गुरोस्तथा ३४।
असंबुद्धस्य मे सर्वं विपरीतं विभाति वै।

अथ कामः समायातो रहस्ये स्थितयोस्तयोः ३५।
विव्याध निशितैर्बाणैर्द्विजं कामो दुरात्मवान्।
स्मरबाणातुरो विप्रश्चिंतयामास कामुकः ३६।
इयं सुचारु सर्वांगी कामिनीव प्रदृश्यते।
नोचेद्योनिमुखे ह्यस्याः कथं रोमांचसंभवः ३७।
तदेतस्याः कुचस्पर्शात्सर्वं व्यक्तं भविष्यति।
इति संचिंत्य मनसा कुचौ योनिं द्विजोऽस्पृशत् ३८।
सापि मूर्च्छितरूपेव मंदस्मितमुखाभवत्।
आलिलिंग द्विजं गाढमाननं च चुचुंब ह ३९।
तयोरथ समायोगो वर्षाणां शतमप्यभूत्।
गते वर्षशते पश्चादेकस्मिन्दिवसे द्विजः ४०।
स्नातुं ययौ नदीं प्रातः सापि विप्रप्रसंगतः।
स्नानं तत्र तथा चक्रे पुराणं श्रुतवानथ ४१।
कौर्मं समस्तपापानां नाशनं शिवभक्तिदम्।
इदं च पद्यं शुश्राव पुराणज्ञेन भाषितम् ४२।

ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः।
कौर्मं पुराणं श्रुत्वैव मुच्यते पातकात्ततः ४३।
श्रुत्वैतद्वचनं विप्रः पौराणिकमभाषत।
मया कृतानां पापानां न च संख्यास्ति काचन ४४।
अशेषपापसंदोहनाशनं तदिहोच्यताम्।
पौराणिक उवाच-
आराधय स्वदेवेशं शंकरं त्रिदशेश्वरम् ४५।
तस्य संपूजनाद्विप्र सर्वं पापं विनश्यति।
पापमेव तमः प्रोक्तं ज्ञानदीपेन नश्यति ४६।
अथवा पूजया विप्र समस्ताघविनाशनम्।
ज्ञानपूजाविहीनानां नरके पतनं ध्रुवम् ४७।
दधीच उवाच-
अथ द्विजो ह्यभिगतः शिवालयमनुत्तमम्।
द्रोणपुष्पसहस्रेण पूजयामास शंकरम् ४८।
गृहं जगाम च ततो भोजनं कृतवानथ।

विहाय क्षत्रियां विप्रो जगामेष्टां भुवं ततः ४९।
हविष्यमन्नमादाय भुक्त्यशक्तेः शिवालयम्।

गत्वा दीपस्थिताज्येन भोजनं कृतवान्बहिः ५०।
अथ मृत्युवशं प्राप्तो यमलोकं जगाम वै ।
यम उवाच-
त्वया कृतानां पापानां केषांचिन्नाशनं पुरा ५१।
त्वयैकदिवसे पूजा शंकरस्य यतः कृता ।
तव पापसहस्रं च प्रणष्टं भवतो द्विज ५२।
स्थितानामपि पापानां फलं नरकपातनम् ।
वर्षकोटिद्वयं विप्र श्वानजन्मशतं पुनः ५३।
शिवदीपाज्यहरणात्फलं नरकसेवनम् ।
नरके च स्थितिस्तस्य शतवर्षं सुभीषणम् ५४।
कुंभीपाके च काष्ठत्वं भस्म भूत्वा पुनः पुनः ।
वर्षाणां दशकं त्वेवं कृमिभुक्तिः परं दश ५५।
पुनश्च दीपवर्तित्वं वर्षाणां च तथा दश ।

श्लेष्मामेध्यपुरीषेषु मूत्ररेतोह्रदेषु च ५६।
उन्मज्ज्य च निमज्ज्याथ श्लेष्मविण्मलभोजनम् ।
ततो नरकशेषेण श्वानजन्मशतं परम् ५७।
यमवाक्यमिति श्रुत्वा ब्राह्मणो निपपात च ।
अथ तस्य प्रिया भार्या पतिचिंतापराभवत् ५८।
एतस्मिन्नंतरे तस्याः समीपं नारदोऽभ्यगात् ।
नारदस्य पपातासौ पादयोरतिदुःखिता ५९।
तामुत्थाप्य मुनिः शुद्धां गतायुषमभाषत ।
अयि मुग्धे विशालाक्षि भर्तारं गंतुमर्हसि ६०।
भर्ता ते हि विशालाक्षि मृतो बंधुविवर्जितः ।
न रोदितव्यं ते भद्रे ज्वलनं प्रविशस्व भोः ६१।
ब्राह्मण्युवाच-
अशक्यं यदि वा शक्यं मया गंतुं मुने वद ।
अग्निप्रवेशकालो वै व्यतीतो न भवेद्यथा ६२।
नारद उवाच-

योजनानां शतं त्वेकमितः स्थानात्पुरं हितत् ।
श्वो दाहः किल विप्रस्य भविता गंतुमर्हसि ६३।
अव्ययोवाच-
दूरस्थितं कायनाथं गंतुमर्हामि हे मुने ।
तद्वचस्तु समाकर्ण्य नारदस्तामभाषत ६४।
विपंची नालसंस्था त्वं भव गच्छाम्यहं क्षणात् ।
इत्युदीर्य तदा गत्वा त्वरां चक्रे गतं च तत् ६५।
देशं नष्टद्विजस्थानं तामुवाचाव्ययां मुनिः ।
रोदनं नेह कर्तव्यं यदि तत्राग्निमेष्यसि ६६।
पापं यदि कृतं भद्रे परपूरुषसेवनम् ।

एतद्विशुद्धये पुत्रि प्रायश्चित्तं समाचर ६७।
तवोपपातकव्रात नाशो वह्निप्रवेशनात् ।
नान्यत्पश्यामि नारीणां सर्वपापोपशांतये ६८।
अग्निप्रवेशं मुक्त्वैकं प्रायश्चित्तं जगत्त्रये ।
दधीच उवाच-

अथ नारदवाक्येन नोदिता सा वचोऽब्रवीत् ६९।
अग्निप्रवेशे नारीणां किं कर्तव्यं महामुने ।
नारद उवाच-
स्नानं मंगलसंस्कारो भूषणांजनधारणम् ७०।
गंधपुष्पं तथा धूपं हरिद्राक्षतधारणम् ।
मंगलं च तथा सूत्रं पादालक्तकमेव च ७१।
शक्त्या दानं प्रियोक्तिश्च प्रसन्नास्यत्वमेव च ।
नानामंगलवाद्यानां श्रवणं गीतकस्य च ७२।
व्यभिचारकृते पापे तत्पापस्य प्रशांतये ।
अतीतं पातकं स्पृष्ट्वा प्रायश्चित्तं तदीरितम् ७३।
कुर्यादथ स्वकां भूषां विप्राय प्रतिपादयेत् ।
भूषाभावे स्वकीयेन प्रायश्चित्तं तु कारयेत् ७४।
नान्यथा तस्य पापस्य नाशनं वेति कुत्रचित् ।
अव्ययोवाच-
सर्वमेतत्करिष्यामि हरिद्रा मे न विद्यते ७५।

भूषणं किमुत ब्रह्मन्सर्वमेतत्प्रदीयताम् ।
नारद उवाच-
न ह्यस्ति किंचित्सौभाग्यद्रव्यमन्यत्त्वपेक्षया ७६।
दधीच उवाच-
अथ क्षणेनाभ्यगमत्कैलासं शिवमंदिरम् ।
गिरिजामथ दृष्ट्वासौ प्रणिपत्येदमब्रवीत् ७७।
हरिद्रा दीयतां मातर्भूषणानि च सूत्रकम् ।
पार्वत्युवाच-
विधवायै मया किंचिद्भूषणं दीयतां कथम् ७८।
मया दत्ते हि तस्मिन्वै वैधव्यं नोपपद्यते ।
नारद उवाच-
मातर्न विधवा यावद्भवांगं वर्तते स्त्रियः ७९।
आदाहात्सूतकं नास्ति तिष्ठेत्सौभाग्यमुत्तमम् ।
पार्वत्युवाच-
न चान्यदेहो मद्भूषां हरिद्रां धर्तुमर्हति ८०।

भूषणादौ मया दत्ते चिरंजीवितमिष्यते ।
दीयते हि जयंत्यैव सर्वमेतत्त्वयोदितम् ८१।
जयंतीं स जगामाथ तया दत्तमथाहरत् ।

स्नपंत्या अव्ययायास्तु हरिद्रां दत्तवान्मुनिः ८२।
ततः स सूक्ष्मवसनभूषणानि मुनिर्ददौ ।
आह चैनां तवांतेष्टिं कः करोति नियुंक्ष्व तम् ८३।
अव्ययोवाच-
त्वयैव मे समस्तानां क्रियाणां कारणं मुने ।
पितासि सर्वं कुर्वद्य नमस्ते मुनिसत्तम ८४।
दधीच उवाच-
अथ तं ब्राह्मणं दग्ध्वा नारदस्तामुवाच ह ।
अव्यये गच्छ दहनं प्रविश त्वं यदीच्छसि ८५।
अथ सा भूषिता साध्वी त्रिःप्रदक्षिणपूर्वकम् ।
नारदं तु नमस्कृत्य गौरांगीमर्पयन्मनः ८६।
सुसूक्ष्मं मंगलंसूत्रं हरिद्रामक्षतांस्तथा ।

कुसुमानि च वासांसि कस्तूरीचंदनं तथा ८७।
सौवर्णकंकतिकां च फलानि विविधानि च ।
स्वदक्षिणादिवस्त्रांतं स्पर्शयित्वा पृथक्पृथक् ८८।
पार्वतीप्रीतिकामा सा पुरंध्रीभ्योऽखिलं ददौ ।
ज्वालामालाभिराकाशं दहंतमिव चानलम् ८९।
त्रिःप्रदक्षिणमागत्य स्थित्वाग्नेः पुरतः सती ।
इदं प्राह तदा वाक्यं प्रांजलिः प्रहसन्मुखी ९०।
अव्ययोवाच-
इंद्रादयो दिशांपाला मातर्मेदिनि भास्कर ।
धर्मादयः सुराः सर्वे शृणुध्वं मम भाषितम् ९१।
पाणिपीडनमारभ्य चैतदंतमहर्निशम् ।
वाङ्मनःकर्मभिर्भर्ता सेवितो यदि भक्तितः ९२।
व्यभिचारो यथा न स्यादवस्थात्रितये मम ।
तेन सत्येन मे पत्या सार्द्धं यानं प्रयच्छत ९३।
इत्युक्त्वाथ स्वहस्ताग्रपुष्पकं द्रुतमाक्षिपत् ।

प्रविष्टा ज्वलनं दीप्तमथापश्यद्विमानकम् ९४।
सूर्येण सममुत्कृष्टमप्सरोगीतशोभितम् ।
आरुरोह विमानं सा भर्त्रा साकं दिवं ययौ ९५।
यमः प्राहाथ संपूज्य वनितां तां पतिव्रताम् ।
अक्षयः स्वर्ग एवेह न च पापं तवास्ति वै ९६।
कोटिद्वयसमास्तत्र नरके हंत पातकम् ।
मृष्टमेव न संदेहः किंतु पातकमेव च ९७।
एकं शिवस्य दीपाज्यभक्षणेन समर्जितम् ।
न वापि नरके पातः श्वानजन्मशतं भवेत् ९८।
अव्ययोवाच-
अग्निप्रवेशशुद्धानां पुनश्च नरकः कथम् ।

अग्निप्रवेशात्सर्वेषां पापानां नाशनं भवेत् ९९।
यम उवाच-
शिवद्रव्यापहारस्य पातकं नैव नश्यति ।
इत्थमाहपुरा शंभुरन्येषां नाशनं भवेत् १००।

अथ स श्वानतामाप्य शताब्दं स्यात्ततः परम् ।
दधीचमंदिरं प्राप्तो मृत्योरास्य गतो हि सः १०१।
तस्य भित्तिसमीपे तु भस्मास्ते ह्यभिमंत्रितम् ।
भस्मनि श्वा पपाताथ ममार च गतो यमम् १०२।
यमः संपूज्यावनतो भवान्पुण्यतमो मुनिः ।
मद्गेहे भवतः स्थानं न योग्यं गम्यतां बहिः १०३।
अथ गत्वा बहिस्तस्थौ सारमेयो यमोदितः ।
संतापावस्थितं तं च नारदो दृष्टवानमुम् १०४।
पप्रच्छ च किमर्थं त्वमिह तिष्ठसि दीप्तिमान् ।
शिवभस्मस्थितमृतं शैवं जाने महामते १०५।
शैवानां पापिनां चापि साहसेन तनुत्यजाम् ।
यमलोको न चास्तीति शिवाज्ञा शिवनोदिता १०६।
दधीच उवाच-
इत्थमाभाष्य तं श्वानं कैलासमगमन्मुनिः ।
दंडवत्प्रणिपत्येशं व्यज्ञापयदथो हरम् १०७।

देव कश्चिद्यमपुराद्बहिरास्ते स कुक्कुरः ।
भस्मन्येव मृतस्तद्बद्धवलोकं स चार्हति १०८।
अथ मुख्यगणाविष्टो वीरभद्रः शिवेरितः ।
आनयामास तं श्वानं दिव्यरूपधरं तदा १०९।
महेशपादप्रणतं देवायाथ व्यजिज्ञपत् ।
आह माहेश्वरो देवं गणमेनं कुरुष्व मे ११०।
तथेति च शिवः प्राह गणः श्वानमुखोऽभवत् ।
दधीच उवाच-।
अतुल्यं भस्ममाहात्म्यं मयोक्तं ते शुचिस्मिते १११।
इतः परं हि किं भूयः श्रोतुमिच्छसि सुव्रते ११२।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे विभूतिमाहात्म्ये षडुत्तरशततमोऽध्यायः १०६।

Roman transliteration

śucismitovāca-
āyuṣyavarddhanaṃ bhasmāśanaṃ dṛṣṭaṃ mahāmune |
paralokagatiṃ dātuṃ śaktametaṃ vadasva me 1|
dadhīca uvāca-
atra te kathayiṣyāmi itihāsaṃ purātanam |
citraguptayamābhyāṃ ca yadvikhyātaṃ babhūva ha 2|
mithilāyāṃ purā kaścicchunaḥ paryaṭate kṣudhā |

purā janmaśatātpūrvaṃ brāhmaṇaḥ pāpaniścayaḥ 3|
pūrvevayasi vedāḍhyaḥ śāstrāḍhyaśca subuddhimān |
sa snātuṃ jāhnavīṃ gatvā snānaṃ kṛtvā pitṝnapi 4|
devānṛṣīnsamabhyarcya yayau prāttalikāpuram |
pratiśrayamatho cakre brāhmaṇasya niveśane 5|
tatraikā kṣatriyasutā yauvanasthā hatapriyā |
bhraṣṭarājyā ca ṣaṭkoṭi niṣkadravyeṇa saṃyutā 6|
bhuktvātha śayitaṃ vipraṃ sarvāvayavasuṃdaram |

rātrau caṃdrodaye śuddhe jyotsnāhasitadiṅmukhe 7|
brāhmaṇābhyāśamāgatya tamudīkṣyedamabravīt |
kutastvamāgato vipra kaṃ vā deśaṃ gamiṣyasi 8|
brāhmaṇa uvāca-
akālacaryā sarveṣāṃ śaṃkāmutpādayeddhruvam |
vayaḥsthayormithovādo rahasye hāsyamaṃdire 9|
kṣatriyovāca-
kathāprasaṃge yātrāyāṃ tīrthe deśādi viplave |
durbhikṣe grāmadahane rahovādo na dūṣitaḥ 10|
pratiśrayastu madgehe bhavataiva purā kṛtaḥ |
madgehavāsinī cāhaṃ na śaṃkā tviha kasyacit 11|
brāhmaṇa uvāca-
tūṣṇīṃbhāvo mayā kāryo gaccha tvaṃ śīghramagrataḥ |
ityuktā brāhmaṇenāsau manasedamaciṃtayat 12|
anena saṃgamo mahyaṃ yathābhūyāttathāvidhi |

rodanaṃ tu kariṣyāmi tathā yāsyati sāṃtvitum 13|
māṃ ca sāṃtvayituṃ prāpto māṃ samutthāpayiṣyati |
ahamuttiṣṭhamānaiva dorlatākaṃṭhasaṃginī 14|
kucayugmena tadgātraṃ sparśayaṃtī vimūrcchitā |
gatabhānāṃ hi māṃ dṛṣṭvā niṣaṃṇaḥ svayameva saḥ 15|
utsaṃge māmakaṃ dehaṃ nidhāsyati dvijāgraṇīḥ |
acetaneva vasanamapāsya rudatīva ca 16|
susnigdhaṃ romarahitaṃ pakvāśvatthadalākṛti |
darśayiṣyāmi tatsthānaṃ kāmagehaṃ sugaṃdhi ca 17|
mayaiva viluṭhaṃtyāṃge tasya vastramapāsyate |
vilupyamānasaṃ tasya kariṣye svavaśaṃ dvijam 18|
adṛṣṭau yādṛśaṃ cittaṃ dṛṣṭau naitādṛśaṃ bhavet |
darśane yādṛśaṃ cittaṃ saṃlāpe naiva tādṛśam 19|
saṃlāpe yādṛśaṃ cittaṃ hāsyoktau naiva tādṛśam |
hāsyoktau yādṛśaṃ cittaṃ sparśane naiva tādṛśam 20|

sparśane yādṛśaṃ cittaṃ yonidṛṣṭau na tādṛśam |
taddṛṣṭau yādṛśaṃ cittaṃ yonisparśe na tādṛśam 21|
bāhumūlakucadvaṃdva svayonisparśadarśanāt |
kasya na skhalate ceto retaḥ skannaṃ ca no bhavet 22|
dadhīca uvāca-
iti saṃciṃtya manasā kṣatriyā gṛhamabhyagāt |
svagṛhadvāramāsādya maṃdaṃ maṃdaṃ ruroda vai 23|
ciraṃ kālaṃ ca ruditaṃ brāhmaṇaḥ karuṇānidhiḥ 24|
strībālavṛddhātura rājayogināṃ viṣāgnitoyādri nipātanādinā |
duḥkhasya caivoddharaṇaṃ praśasyate kūpasyadānena samaṃ vadaṃti 25|
itthaṃ vicārya vipro'sau śucirbhūtaḥ prasannadhīḥ |
tasyāḥ samīpamagamattāmuvāca tato dvijaḥ 26|

alaṃ śokena mahatā ihāmutra virodhinā |
śarīraśoṣaṇaṃ hyetaccittavidhvaṃsanaṃ tathā 27|
tyaja śokamimaṃ bāle na cārthaḥ śocitena vai |

śokasya kāraṇaṃ kiṃ vā yenetthaṃ rudyate tvayā 28|
dadhīca uvāca-
evamuktā dvijenātha na sā kiṃciduvāca ha |
mūrcchitevāpatadbhūmau tamadṛṣṭveva vīkṣate 29|
tāmathotthāpayāmāsa brāhmaṇaḥ paramārthavit |
utthitotthāpitā tena nipapāta punaḥ punaḥ 30|
patitāṃ patitāṃ vipro niṣadyotthāpya tāṃ punaḥ |
aṃkamāropayāmāsa pramamārja vilocane 31|
atha sā mūrcchitevāśu vasanaṃ parimucya tam |
darśayaṃtī stanau guhyaṃ bāhumūle vilocane 32|
ālaṃbya kaṃṭhe bāhubhyāṃ stanābhyāmaspṛśaddvijam |
caṃdrātapaśca viśado maṃdamārutasaṃbhavaḥ 33|
atha ciṃtāparo vipro naiva kāryamidaṃ mama |
piturvā māturucitaṃ patyurvātha gurostathā 34|
asaṃbuddhasya me sarvaṃ viparītaṃ vibhāti vai |

atha kāmaḥ samāyāto rahasye sthitayostayoḥ 35|
vivyādha niśitairbāṇairdvijaṃ kāmo durātmavān |
smarabāṇāturo viprastaṃciṃtayāmāsa kāmukaḥ 36|
iyaṃ sucāru sarvāṃgī kāminīva pradṛśyate |
nocedyonimukhe hyasyāḥ kathaṃ romāṃcasaṃbhavaḥ 37|
tadetasyāḥ kucasparśātsarvaṃ vyaktaṃ bhaviṣyati |
iti saṃciṃtya manasā kucau yoniṃ dvijo'spṛśat 38|
sāpi mūrcchitarūpeva maṃdasmitamukhābhavat |
āliliṃga dvijaṃ gāḍhamānanaṃ ca cucuṃba ha 39|
tayoratha samāyogo varṣāṇāṃ śatamapyabhūt |
gate varṣaśate paścādekasmindivase dvijaḥ 40|
snātuṃ yayau nadīṃ prātaḥ sāpi vipraprasaṃgataḥ |
snānaṃ tatra tathā cakre purāṇaṃ śrutavānatha 41|
kaurmaṃ samastapāpānāṃ nāśanaṃ śivabhaktidam |
idaṃ ca padyaṃ śuśrāva purāṇajñena bhāṣitam 42|

brahmahā madyapaḥ stenastathaiva gurutalpagaḥ |
kaurmaṃ purāṇaṃ śrutvaiva mucyate pātakāttataḥ 43|
śrutvaitadvacanaṃ viprāḥ paurāṇikamabhāṣata |
mayā kṛtānāṃ pāpānāṃ na ca saṃkhyāsti kācana 44|
aśeṣapāpasaṃdohanāśanaṃ tadihocyatām |
paurāṇika uvāca-
ārādhaya svadeveśaṃ śaṃkaraṃ tridaśeśvaram 45|
tasya saṃpūjanādvipra sarvaṃ pāpaṃ vinaśyati |
pāpameva tamaḥ proktaṃ jñānadīpena naśyati 46|
athavā pūjayā vipra samastāghavināśanam |
jñānapūjāvihīnānāṃ narake patanaṃ dhruvam 47|
dadhīca uvāca-
atha dvijo hyabhigataḥ śivālayamanuttamam |
droṇapuṣpasahasreṇa pūjayāmāsa śaṃkaram 48|
gṛhaṃ jagāma ca tato bhojanaṃ kṛtavānatha |

vihāya kṣatriyāṃ vipro jagāmeṣṭāṃ bhuvaṃ tataḥ 49|
haviṣyamannamādāya bhuktyaśakteḥ śivālayam |
gatvā dīpasthitājyena bhojanaṃ kṛtavānbahiḥ 50|
atha mṛtyuvaśaṃ prāpto yamalokaṃ jagāma vai |
yama uvāca-
tvayā kṛtānāṃ pāpānāṃ keṣāṃcinnāśanaṃ purā 51|
tvayaikadivase pūjā śaṃkarasya yataḥ kṛtā |
tava pāpasahasraṃ ca praṇaṣṭaṃ bhavato dvija 52|
sthitānāmapi pāpānāṃ phalaṃ narakapātanam |
varṣakoṭidvayaṃ vipra śvānajanmaśataṃ punaḥ 53|
śivadīpājyaharaṇātphalaṃ narakasevanam |
narake ca sthitistasya śatavarṣaṃ subhīṣaṇam 54|
kuṃbhīpāke ca kāṣṭhatvaṃ bhasma bhūtvā punaḥ punaḥ |
varṣāṇāṃ daśakaṃ tvevaṃ kṛmibhuktiḥ paraṃ daśa 55|
punaśca dīpavartitvaṃ varṣāṇāṃ ca tathā daśa |

śleṣmāmedhyapurīṣeṣu mūtraretohradeṣu ca 56|
unmajjya ca nimajjyātha śleṣmaviṇmalabhojanam |
tato narakaśeṣeṇa śvānajanmaśataṃ param 57|
yamavākyamiti śrutvā brāhmaṇo nipapāta ca |
atha tasya priyā bhāryā paticiṃtāparābhavat 58|
etasminnaṃtare tasyāḥ samīpaṃ nārado'bhyagāt |
nāradasya papātāsau pādayoratiduḥkhitā 59|
tāmutthāpya muniḥ śuddhāṃ gatāyuṣamabhāṣata |
ayi mugdhe viśālākṣi bhartāraṃ gaṃtumarhasi 60|
bhartā te hi viśālākṣi mṛto baṃdhuvivarjitaḥ |
na roditavyaṃ te bhadre jvalanaṃ praviśasva bhoḥ 61|
brāhmaṇyuvāca-
aśakyaṃ yadi vā śakyaṃ mayā gaṃtuṃ mune vada |
agnipraveśakālo vai vyatīto na bhavedyathā 62|
nārada uvāca-

yojanānāṃ śataṃ tvekamitaḥ sthānātpuraṃ hitat |
śvo dāhaḥ kila viprasya bhavitā gaṃtumarhasi 63|
avyayovāca-
dūrasthitaṃ kāyanāthaṃ gaṃtumarhāmi he mune |
tadvacastu samākarṇya nāradastāmabhāṣata 64|
vipaṃcī nālasaṃsthā tvaṃ bhava gacchāmyahaṃ kṣaṇāt |
ityudīrya tadā gatvā tvarāṃ cakre gataṃ ca tat 65|
deśaṃ naṣṭadvijasthānaṃ tāmuvācāvyayāṃ muniḥ |
rodanaṃ neha kartavyaṃ yadi tatrāgnimeṣyasi 66|
pāpaṃ yadi kṛtaṃ bhadre parapūruṣasevanam |
etadviśuddhaye putri prāyaścittaṃ samācara 67|
tavopapātakavrāta nāśo vahnipraveśanāt |
nānyatpaśyāmi nārīṇāṃ sarvapāpopaśāṃtaye 68|
agnipraveśaṃ muktvaikaṃ prāyaścittaṃ jagattraye |
dadhīca uvāca-

atha nāradavākyena noditā sā vaco'bravīt 69|
agnipraveśe nārīṇāṃ kiṃ kartavyaṃ mahāmune |
nārada uvāca-
snānaṃ maṃgalasaṃskāro bhūṣaṇāṃjanadhāraṇam 70|
gaṃdhapuṣpaṃ tathā dhūpaṃ haridrākṣatadhāraṇam |
maṃgalaṃ ca tathā sūtraṃ pādālaktakameva ca 71|

śaktyā dānaṃ priyoktiśca prasannāsyatvameva ca |
nānāmaṃgalavādyānāṃ śravaṇaṃ gītakasya ca 72|
vyabhicārakṛte pāpe tatpāpasya praśāṃtaye |
atītaṃ pātakaṃ spṛṣṭvā prāyaścittaṃ tadīritam 73|
kuryādatha svakāṃ bhūṣāṃ viprāya pratipādayet |
bhūṣābhāve svakīyena prāyaścittaṃ tu kārayet 74|
nānyathā tasya pāpasya nāśanaṃ veti kutracit |
avyayovāca-
sarvametatkariṣyāmi haridrā me na vidyate 75|

bhūṣaṇaṃ kimuta brahmansarvametatpradīyatām |
nārada uvāca-
na hyasti kiṃcitsaubhāgyadravyamanyattvapekṣayā 76|
dadhīca uvāca-
atha kṣaṇenābhyagamatkailāsaṃ śivamaṃdiram |
girijāmatha dṛṣṭvāsau praṇipatyedamabravīt 77|
haridrā dīyatāṃ mātarbhūṣaṇāni ca sūtrakam |
pārvatyuvāca-
vidhavāyai mayā kiṃcidbhūṣaṇaṃ dīyatāṃ katham 78|
mayā datte hi tasminvai vaidhavyaṃ nopapadyate |
nārada uvāca-
mātarna vidhavā yāvaddhavāṃgaṃ vartate striyaḥ 79|
ādāhātsūtakaṃ nāsti tiṣṭhetsaubhāgyamuttamam |
pārvatyuvāca-
na cānyadeho madbhūṣāṃ haridrāṃ dhartumarhati 80|

bhūṣaṇādau mayā datte ciraṃjīvitamiṣyate |
dīyate hi jayaṃtyaiva sarvametattvayoditam 81|
jayaṃtīṃ sa jagāmātha tayā dattamathāharat |
snapaṃtyā avyayāyāstu haridrāṃ dattavānmuniḥ 82|
tataḥ sa sūkṣmavasanabhūṣaṇāni munirdadau |
āha caināṃ tavāṃteṣṭiṃ kaḥ karoti niyuṃkṣva tam 83|
avyayovāca-
tvayaiva me samastānāṃ kriyāṇāṃ kāraṇaṃ mune |
pitāsi sarvaṃ kurvadya namaste munisattama 84|
dadhīca uvāca-
atha taṃ brāhmaṇaṃ dagdhvā nāradastāmuvāca ha |
avyaye gaccha dahanaṃ praviśa tvaṃ yadīcchasi 85|
atha sā bhūṣitā sādhvī triḥpradakṣiṇapūrvakam |
nāradaṃ tu namaskṛtya gaurāṃgīmarpayanmanaḥ 86|
susūkṣmaṃ maṃgalaṃsūtraṃ haridrāmakṣatāṃstathā |

kusumāni ca vāsāṃsi kastūrīcaṃdanaṃ tathā 87|
sauvarṇakaṃkatikāṃ ca phalāni vividhāni ca |
svadakṣiṇādivastrāṃtaṃ sparśayitvā pṛthakpṛthak 88|
pārvatīprītikāmā sā puraṃdhrībhyo'khilaṃ dadau |
jvālāmālābhirākāśaṃ dahaṃtamiva cānalam 89|
triḥpradakṣiṇamāgatya sthitvāgneḥ puratāḥ satī |
idaṃ prāha tadā vākyaṃ prāṃjaliḥ prahasanmukhī 90|
avyayovāca-
iṃdrādayo diśāṃpālā mātarmedini bhāskara |
dharmādayaḥ surāḥ sarve śṛṇudhvaṃ mama bhāṣitam 91|
pāṇipīḍanamārabhya caitadaṃtamaharniśam |

vāṅmanaḥkarmabhirbhartā sevito yadi bhaktitaḥ 92|
vyabhicāro yathā na syādavasthātritaye mama |
tena satyena me patyā sārddhaṃ yānaṃ prayacchata 93|
ityuktvātha svahastāgrapuṣpakaṃ drutamākṣipat |

praviṣṭā jvalanaṃ dīptamathāpaśyadvimānakam 94|
sūryeṇa samamutkṛṣṭamapsarogītaśobhitam |
āruroha vimānaṃ sā bhartrā sākaṃ divaṃ yayau 95|
yamaḥ prāhātha saṃpūjya vanitāṃ tāṃ pativratām |
akṣayaḥ svarga eveha na ca pāpaṃ tavāsti vai 96|
koṭidvayasamāstatra narake haṃta pātakam |
mṛṣṭameva na saṃdehaḥ kiṃtu pātakameva ca 97|
ekaṃ śivasya dīpājyabhakṣaṇena samarjitam |
na vāpi narake pātaḥ śvānajanmaśataṃ bhavet 98|
avyayovāca-
agnipraveśaśuddhānāṃ punaśca narakaḥ katham |
agnipraveśātsarveṣāṃ pāpānāṃ nāśanaṃ bhavet 99|
yama uvāca-
śivadravyāpahārasya pātakaṃ naiva naśyati |
itthamāhapurā śaṃbhuranyeṣāṃ nāśanaṃ bhavet 100|

atha sa śvānatāmāpya śatābdaṃ syāttataḥ param |
dadhīcamaṃdiraṃ prāpto mṛtyorāsya gato hi saḥ 101|
tasya bhittisamīpe tu bhasmāste hyabhimaṃtritam |
bhasmani śvā papātātha mamāra ca gato yamam 102|
yamaḥ saṃpūjyāvanato bhavānpuṇyatamo muniḥ |
madgehe bhavataḥ sthānaṃ na yogyaṃ gamyatāṃ bahiḥ 103|
atha gatvā bahistasthau sārameyo yamoditaḥ |
saṃtāpāvasthitaṃ taṃ ca nārado dṛṣṭavānamum 104|
papraccha ca kimarthaṃ tvamiha tiṣṭhasi dīptimān |
śivabhasmasthitamṛtaṃ śaivaṃ jāne mahāmate 105|
śaivānāṃ pāpināṃ cāpi sāhasena tanutyajām |
yamaloko na cāstīti śivājñā śivanoditā 106|
dadhīca uvāca-
itthamābhāṣya taṃ śvānaṃ kailāsamagamanmuniḥ |
daṃḍavatpraṇipatyeśaṃ vyajñāpayadatho haram 107|

deva kaścidyamapurādbahirāste sa kukkuraḥ |
bhasmanyeva mṛtastadvadbhavalokaṃ sa cārhati 108|
atha mukhyagaṇāviṣṭo vīrabhadraḥ śiveritaḥ |
ānayāmāsa taṃ śvānaṃ divyarūpadharaṃ tadā 109|
maheśapādapraṇataṃ devāyātha vyajijñapat |
āha māheśvaro devaṃ gaṇamenaṃ kuruṣva me 110|
tatheti ca śivaḥ prāha gaṇaḥ śvānamukho'bhavat |
dadhīca uvāca-|
atulyaṃ bhasmamāhātmyaṃ mayoktaṃ te śucismite 111|
itaḥ paraṃ hi kiṃ bhūyaḥ śrotumicchasi suvrate 112|
iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde vibhūtimāhātmye ṣaḍuttaraśatatamo'dhyāyaḥ 106|

English translation

Śucismitā said :

1. O great sage, the eating of the sacred ash is seen to prolong life. It is capable of giving a course of the other world.

Dadhīca said :

2-8. In this matter I shall tell you an old and well-known account of what happened between Yama and Citragupta . Formerly a dog wandered through hunger in Mithilā . In a hundredth previous existence he was a brāhmaṇa of sinful resolves. In his youth he was a very intelligent (man) who was endowed with the (knowledge) of Vedas and sacred texts. Having gone to Gaṅgā for bathing, he bathed (in Gaṅgā) and having worshipped his dead ancestors, gods and sages also, went to the city (called) Prāttalikā. He took shelter in a brāhmaṇa's house. There was staying a daughter of a kṣatriya . She was young. Her lover was killed. She had lost her kingdom. She possessed wealth of six crores of niṣkas . At night, after moonlight, she came near the brāhmaṇa who was asleep and was handsome in all limbs, and seeing him said these words: "O brāhmaṇa, wherefrom have you come? To which country will you go?"

The brāhmaṇa said :

9. Stirring (out) at a wrong time would certainly create suspicion (in the minds) of all; so also the talk between us who are young in this private, mirthful chamber.

The kṣatriya woman said :

10-11. A talk in private (between a young man and a young woman) is not censurable when a tale is told, on a pilgrimage, at a sacred place, at the time of the devastation of the country etc., at the time of a famine, or when the village is on fire. You yourself first took shelter in my house. I am (just) staying in this house. (Therefore) nobody will have a suspicion in this matter.

The brāhmaṇa said :

12-17. I have to keep mum. Quickly go from my presence.

Thus addressed by the brāhmaṇa she thus thought to herself: 'Somehow or other I should have union with him. I shall (now) weep so that he will come to console me. When he will come to console me, he will raise me up. Then I shall get up and have contact of his neck with my creeper-like arms (i.e. I shall throw my creeper-like arms round his neck); and as it were fainting, I shall touch his body with the pair of my breasts. Seeing me having lost consciousness, he, the best brāhmaṇa who would be seated, will put my body on his lap. I, as it were being unconscious, will throw off my garment, and as it were weeping (i.e. pretending to weep), shall show him that (private) part (of me) which is very lovely, which is free from hair, which has the shape of a ripe aśvattha -leaf, which is the very fragrant abode of Cupid.

18-22. Having, while rolling on his body, removed his garment, I shall make his mind perplexed and bring the brāhmaṇa under my control. His mind would not be (as perturbed) when (my private part) is not seen as it would be (perturbed) when it is seen. The mind is not so (much perturbed) in (i.e. due to) talk as it is by means of actual seeing (the private part). The mind is not (perturbed) like that in a mirthful talk as it is in (i.e. by means of) a dialogue. The mind is not so (much perturbed) by means of

a touch as it is in (i.e. due to) a mirthful talk. (The mind is) not so (much perturbed) by touching the vulva as by seeing it. Whose mind does not become excited and whose semen does not trickle down on seeing a woman's armpits, her pair of breasts and her vulva being touched (by herself)?'

Dadhīca said :

23-28. Thinking like this with (i.e. in) her mind, that kṣatriya woman went to her house; and having approached the door of her house, she wept gently. She wept for a long time. 'Removing the grief of a woman, a child, an old man, a feeble person, a king, a meditating saint due to poison, fire, water or the fall of a stone etc. is recommended; they say it is like giving a well.' Thinking like this that brāhmaṇa, the treasure of kindness, being pure and with his mind pleased, went near her, and then the brāhmaṇa said to her: "Enough of(i.e. desist from) this great grief going against (happiness in) this and the next world. This leads to the drying up of the body and harms the mind also. O you young woman, give up this grief. It is no use grieving. What is the cause of your wailing; what is it for which you are weeping?"

Dadhīca said :

29-35a. Thus addressed by that brāhmaṇa, she did not say anything. She fell on the ground as if she had fainted; and looked at him (and showed) as it were she did not see him. The brāhmaṇa, knowing the highest truth, made her get up. When he made her get up, she got up but again and again fell down. The brāhmaṇa sat down and again and again got her up who had repeatedly fallen down, put her on his lap, and wiped her eyes. Then as it were she had fainted, she removed her garment, and showed him her breasts, her private part, her arm-pits and eyes. Having hung to his neck with her arms, she touched the brāhmaṇa with her breasts. The moonlight was clear, and there were gentle breezes. Then the brāhmaṇa became engrossed in thinking: 'This is not my work. It is proper for the father, the mother, the husband or the teacher. To me who am not enlightened, everything appears inauspicious.'

35b-40a. Then Cupid came there when the two were in private. Cupid, of a bad heart, struck the brāhmaṇa with sharp arrows. The brāhmaṇa, being afflicted due to the arrows of Cupid, became lustful, and thought: 'This one, very beautiful in all limbs, appears to be lustful. Otherwise how can there be horripilation on her vulva? All that will be clear from the touch of her breasts.' Thinking like this, the brāhmaṇa touched her breasts and vulva. She too, who feigned a swoon, had a smile on her face. She closely embraced the brāhmaṇa, and kissed his face. Then they were united even for a hundred years.

40b-42. When a hundred years had passed, the brāhmaṇa one day in the morning went to a river to bathe. She too went with the brāhmaṇa. He bathed there and listened to the Kaurma Purāṇa which destroys all sins and gives (i.e. produces) devotion to Śiva ; and heard this verse uttered by the one who knew the Purāṇa.

43-45a. "He who kills a brāhmaṇa, he who drinks liquor, a thief, he who violates his teacher's wife, becomes free from the sin by just listening to the Kaurrna Purāṇa." Hearing this statement, the brāhmaṇa said to that brāhmaṇa well-versed in the Purāṇas : "The sins committed by me have no number (i.e. cannot be counted). Tell me that which would destroy the heap of all (my) sins."

The brāhmaṇa well-versed in the Purāṇas said :

45b-47. Propitiate Śaṅkara , the god of gods, the lord of gods. O brāhmaṇa, by means of his worship all your (sin) will perish. Sin is said to be darkness. It perishes by means of the lamp of knowledge, or O

brāhmaṇa, all sins perish due to the worship of him. Those who are bereft of knowledge and worship certainly fall into a hell.

Dadhīca said :

48-51a. Then the brāhmaṇa went to an excellent temple of Śiva. (There) he worshipped Śaṅkara with a thousand droṇa flowers. Then he went home and took food. Leaving the kṣatriya woman the brāhmaṇa went to the desired region. Having procured food to be eaten on days of fast, and having eaten it according to his capacity, he went to the temple of Śiva. Going there, he ate his meal with the ghee in the lamp outside the temple. Then he was under the sway of death, and went to Yama's world.

Yama said :

51b-57. Certain sins formerly committed by you have perished. O brāhmaṇa, since you offered worship to Śaṅkara on one day, a thousand of your sins have perished. Of the sins that have remained, the fruit is a fall into hell, (and staying there) for two crores of years, and having the existence of a dog a hundred times. Due to stealing the ghee from the lamp of Śiva a man has to resort to (i.e. to live in) hell for a hundred very awful years. He turns into wood in the Kumbhīpāka hell, and repeatedly becoming ash for ten years, he then becomes an insect for another ten (years). Then for ten years he becomes the wick of a lamp. Sinking in and coming up from phlegm, impure feces, and pools of urine and semen, he eats phlegm, feces and dirt. Then when the residence in hell is over, he gets a hundred existences as a dog.

58-62. Hearing these words of Yama, the brāhmaṇa fell down. Then his dear wife became full of anxiety. In the meanwhile, Nārada came near her. She who was extremely afflicted, fell at the feet of Nārada. Having raised her, Nārada said to the pure one about her dead (husband): "O innocent one of large eyes, please go to your husband. O you of large eyes, your husband, abandoned by his kinsmen, is dead. O auspicious one, you should not weep. Enter fire (i.e. funeral pyre of your husband)."

The brāhmaṇa woman said :

O sage, tell me whether I should or should not go, so that the time for entering the fire should not elapse.

Nārada said :

63. That city is at a distance of a hundred yojanas from here. The brāhmaṇa (i.e. the body of your husband) will be burnt tomorrow.

Avyayā said :

64-69a. O sage, I deserve to go to the lord of my body, who is away.

Hearing her words, Nārada said to her: "You sit upon the handle of my lute. I shall go (there) in a moment." Saying so, he made haste and went there—to the country and abode of the dead brāhmaṇa. The sage said to that Avyayā: "If you will go to (i.e. desire to enter) fire there, then do not weep. O daughter, if you have committed a sin like enjoying another man (than your husband) then make an expiation to purify that. On entering into the fire your minor sins will perish. Leaving (i.e. except) entering the fire I do not see any other (expiation) for women for the appeasement of all sins."

Dadhīca said :

69b-70a. Impelled by Nārada's words, she said: "O great sage, what have women to do at the time of entering fire?"

Nārada said :

70b-75a. They have to bathe, sanctify themselves, have to put on ornaments and apply unguents, have to apply sandal (-paste), have to put on flowers, have to have incense, turmeric and sacred rice grains. They have to wear an auspicious thread and apply red lac to their feet. They should give gifts according to their capacity, they should speak agreeable words, and should have a pleasing face. They should listen to (the sound of) many auspicious musical instruments and songs. When a sin of (the nature of) infidelity is committed, then, with reference to that old sin (i.e. sin committed previously), that is said to be an expiation for the appeasement of that sin. Then she should put on the ornaments and offer them to a brāhmaṇa. In the absence of (such) ornaments, she should not make (the brāhmaṇa) perform the (rite of) expiation. In no other way, and nowhere, can that sin perish.

Avyayā said :

75b-76a. I shall do all this; (but) I do not have turmeric. What are the ornaments? O brāhmaṇa, give all that to me.

Nārada said :

76b. There is no such article of the auspicious state of wifehood as is required.

Dadhīca said :

77-78a. Then in a moment he (i.e. Nārada) went to Śiva's abode, Kailāsa . Seeing Girijā (i.e. Pārvatī) he saluted her and said to her: "O mother, give me turmeric, ornaments and an auspicious thread."

Pārvatī said :

78b-79a. How should I give any ornament to a widow? If I give (her an ornament), widowhood is not possible.

Nārada said :

79b-80a. O mother, a woman is not a widow as long as her husband's body remains (unburnt). Till the husband's body is burnt, there is no impurity and the auspicious state of wifehood remains.

Pārvatī said :

80b-83. No other body (than mine) deserves to put on my ornaments and turmeric. When ornaments etc. are given by me, long life is prescribed. Whatever you have said would be given by (my maid) Jayantī .

Then he went to Jayantī and carried whatever was given by her. Then the sage gave turmeric to Avyayā who was being given a bath. Then the sage gave her fine garments and ornaments. He said to her: "Who will perform your funeral rites? Appoint him."

Avyayā said :

84. O sage, you alone are the cause of (i.e. will perform) all rites in my case. You are my father. Perform every (rite); salutation to you, O best sage.

Dadhīca said ;

85-90. Then having burnt (i.e. consigned to fire the body of) the brāhmaṇa, Nārada said to her: "O Avyayā, go, and enter the fire if you so desire." Then the chaste lady decorated (herself), and having saluted Nārada after going round him three times keeping him to her right, dedicated her mind to Gaurī (i.e. Pārvatī). Desiring to please Pārvatī, she separately (i.e. one by one) touched her very fine auspicious thread, turmeric, so also sacred grains and flowers, garments, musk, sandal, golden comb, various fruits, from presents to her garments—gave all (these) to elderly married women. The chaste woman went three times round the fire which was, as it were, burning the sky with rows of flames, by keeping it to her right, and stood in front of it. Then with the palms of her hands folded and with a smiling face she said these words:

Avyayā said :

91-98. O regents of the quarters like Indra , O mother Earth, O Sun, O all gods like Dharma (i.e. Yama), hear my words: "If, from (the day of) marriage till today I have, day and night, devoutly served my husband by words, thought, and by acts, and if in the three states (of youth, adulthood and old age) I have not transgressed (in my duties to him), then truly grant me going with my husband."

Saying so, she quickly dropped the flower from the tip of her hand (and) entered the blazing fire. Then she saw an aeroplane, which was excellent like the Sun and graced with the music of celestial nymphs. She got into the aeroplane and went to heaven with her husband. Then Yama, having honoured that chaste wife, said to her: "You will have (i.e. live in) heaven eternally; (now) no sin of you remains. In hell your sin was washed off (by staying there) for two crore years. There is no doubt about it. But (still) there is a sin. One is committed by eating the ghee of the lamp (kept in honour) of Śiva. There may not be a fall into hell, but will be hundred existences as a dog."

Avyayā said :

99. How can there be (a fall into) hell for those who are purified by entering fire? The destruction of all sins would take place by entering into fire.

Yama said :

100-106. Formerly Śambhu had said that the sin of him who steals (the articles) of Ś iva, never perishes. Other sins may perish. Then he obtains the existence of a dog, which would be (continuing) for a hundred years after that.

Reaching the abode of Dadhīca he has entered the mouth of death. Near his wall there was the sacred ash that was consecrated. The dog fell into the sacred ash, died, and went to Yama. Yama honoured

him, bowed down to him (and said): “You are the most meritorious sage. There is no proper place for you in my house. (Please) go out.” Then that dog, impelled by Yama, went out and remained there. Nārada saw him who remained there with tormentation; and he asked him: “Why do you, the bright one, remain here? O you of high intelligence, I know you to be a devotee of Śiva, who died remaining in the ash of (i.e. sacred to) Śiva. There is no residence in Yama’s world for them who are devotees of Śiva (but) who being sinful, cast their bodies. This is Śiva’s order given by Śiva.”

Dadhīca said :

107-112. Speaking thus to the dog, the sage went to Kailāsa. Having saluted Śiva (by prostrating himself) like a staff, he respectfully said to him: “O god, a certain dog (having come) from Yama’s city remains outside. He is dead in the sacred ash. Therefore, he deserves (residence in) your heaven.” Then Vīrabhadra , the chief among the attendants, being impelled by Śiva, brought that dog having a divine form and having saluted the feet of Śiva. Then he respectfully said to the god. The attendant of Śiva (i.e. Vīrabhadra) said to the god: “Make him an attendant (i.e. one of the attendants) of me.” Śiva said: “All right.” The attendant became one with a dog’s face (i.e. the dog became one of the attendants).

Dadhīca said :

O you Śucismitā , the importance of the sacred ash is matchless. O you of a good vow, what more than this do you wish to hear?

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 107

Vīrabhadra's Heroic Deed

Chapter 402 of 693 · 96 detected Sanskrit verse markers

Sanskrit

शुचिस्मितोवाच-
कश्यपं जमदग्निं च देवानां च पुरा कथम् ।
ररक्ष भस्म तद्ब्रह्मन्समाचक्ष्व मुने मम १।
दधीच उवाच-
कश्यपादियुता देवाः पूर्वमभ्यागमन्गिरिम् ।
शोकरं नाम विख्यातं गिरिमध्ये सुशोभनम् २।
नानाविहंगसंकीर्णं नानामुनिगणाश्रयम् ।
वासुदेवाश्रयं रम्यमप्सरोगणसेवितम् ३।
विचित्रवृक्षसंवीतं सर्वर्तुकुसुमोज्ज्वलम् ।
तथाविधं प्रविश्यैते गिरिं वयमथापरे ४।
स्तुवंतः केशवं तत्र गताः स्म गिरिशेश्वरम् ।
दृष्ट्वा तत्र महाज्वालां प्रविष्टाश्च वयं च ताम् ५।
मामेकं तु तिरस्कृत्य ह्यदहद्देवता मुनीन् ।
मां ददाह ततः पश्चाद्भस्मीभूता वयं शुभे ६।
अस्मानेतादृशान्दृष्ट्वा वीरभद्रः प्रतापवान् ।

केनापिकारणेनासौ गतवान्पर्वतं च तम् ७।
भस्मोद्धूलितसर्वांगो मस्तकस्थशिवः शुचिः ।
एकाकी निःस्पृहः शान्तो हाहाशब्दमथाशृणोत् ८।
अथ चिंतापरश्चासीन्म्रियमाण शवध्वनिः ।
शवानामिवगंधश्च दृश्यते तन्निरीक्षणे ९।
इति निश्चित्य मनसा जगामाग्निमतिप्रभम् ।
स वह्निर्वीरभद्रं च दग्धुमारब्धवानथ १०।
तृणाग्निरिव शांतोऽभूदासाद्य सलिलं यथा ।
ततोऽपरां महाज्वालां वीरभद्रस्तु दृष्टवान् ११।
खं गच्छंतीं महाकालो ज्वालां निपतितामपि ।
मनसा चिंतयच्चापि वीरभद्रः प्रतापवान् १२।
सर्वेषां नाशिनी ज्वाला प्राणिनां शतकोटिशः ।
तत्सर्वं रक्षणार्थं हि पिपासुश्चाप्यहं त्विमाम् १३।
प्राश्नामि महतीं ज्वालां सलिलं तृषितो यथा ।
एतस्मिन्नंतरे वीरं वागाह चाशरीरिणी १४।

भारत्युवाच-
वीर मा साहसं कार्षीः क्व तृषा क्वाशुशुक्षणिः ।
तृषितानां जलेनार्थो विपरीतो वनाग्निना १५।
निकामं योजनशिराः प्रणष्टो राक्षसेश्वरः ।
शतयोजनवक्त्रश्च शतबाहुस्तथापरः १६।
अगस्त्यश्च महाभागो निःशेषं पीतसागरः ।
एतानन्यानसंख्याताञ्ज्वालेयं तानमारयत् १७।
वीरभद्र उवाच-
भीषिकेयं महाज्वाला त्वदुक्ता न हि जायते ।
सरस्वति भवत्यां च ममरोषश्च जायते १८।
सर्वदेवार्चितपदं वीरभद्रमवेहि माम् ।
भारत्युवाच-
मयोक्तं हितभावेन न द्वेषान्नान्यतो मुने १९।
कोपमुत्सृज वीर त्वमात्मनोहितमाचर ।
इत्युक्त्वांतर्दधे देवी भारती वीरभीतितः २०।

अथ वीरो महाज्वालामपासील्लीलयैव तु ।
क्षणेन महती ज्वाला शतयोजनविस्तृता २१।
एकेन वीरभद्रेण पीता परमदुःसहा ।
अथ चेंद्रमुखानां च मुनीनां भस्मराशयः २२।
दृष्टा वै वीरभद्रेण आहुताश्च महात्मना ।
न चाब्रुवन्प्रतिवचो मृता मुनिदिवौकसः २३।
वीरभद्रस्तु विज्ञाय नाशं मुनिदिवौकसाम् ।
दध्यावमून्कथं सर्वाञ्जीवयाम्यद्य कोविदः २४।
ध्यानेन दृष्टवांश्चापि जीवितं भस्मदेहिनाम् ।
अथाचम्य मृतानां तु भस्मान्यथ च भस्मना २५।
मृत्युंजयेन मंत्रेण मंत्रितेन ह्यमंत्रयत् ।
अथोत्थिता मुनिवराः स्वं स्वं रूपमुपाश्रिताः २६।
अथ ते गतवंतश्च गिरिपाश्वं महाप्रभम् ।
तत्रापि भक्षिताः सर्वे सर्पेणातिशरीरिणा २७।
अथ वीरो महासर्पसमीपमगमत्प्रभुः ।

वीरमागतमालोक्य भुजगो योद्धुमारभत् २८।
युयुधे वर्षमेकं तु नानारूपधरः फणी ।
अथ वीरः प्रगृह्यौष्ठयुगं करयुगेन च २९।
द्विधा चक्रे समस्तांगं देवांस्तत्र गतायुषः ।
दृष्ट्वाथ भस्मनैवैताञ्जीवयामास शंकरः ३०।
अथ देवाः समुनयो वीरभद्रं प्रणम्य तु ।
गतवंतो यथामार्गं ददृशू रक्ष आगतम् ३१।
पंचमेढ्रं महाकायं दोर्भिश्च दशभिर्युतम् ।
पंचपादसमोपेतं शिरोभिर्युतमष्टभिः ३२।

कांक्षमाणं महाहारं युध्यमानो हि वालिना ।
महावराहवपुषो वासुदेवस्य यद्बलम् ३३।
तादृशं द्विगुणीभूतं कपौ वालिनि निश्चितम् ।
तादृशं वानरश्रेष्ठं ससुग्रीवं सराक्षसः ३४।
मुष्टियुद्धे पंचपादैः सहसा हत्य वालिनम् ।
सुग्रीवं च कराभ्यां स हंतुमेव प्रचक्रमे ३५।

आस्ये निक्षिप्य सुग्रीवमग्रसत्कवलं यथा ।
वालिसुग्रीवग्रसनं दृष्ट्वा चिंतामवाप ह ३६।
कथमेनं हनिष्यामि रक्षयिष्ये कथं कपिम् ।
एवं हि चिंतयानं तं वानरं राक्षसेश्वरः ३७।
अग्रसीदेकयत्नेन तथाभूतं च राक्षसम् ।
दृष्ट्वा देवर्षयः सर्वे पलायनपरास्तथा ३८।
पलायमानांस्तान्दृष्ट्वा पंचमेद्भुः स राक्षसः ।
हस्तैः समस्तैस्तान्सर्वानादायाभक्षयत्तदा ३९।
वीरभद्रस्ततो दृष्ट्वा वानरर्षिसुरादनम् ।
पंचाशद्योजनशिलां करेणादाय तं रुषा ४०।
निजघान शिरोमध्ये मध्यमं पतितं शिरः ।
तत आदाय शैलस्य शृंगं तच्छतयोजनम् ४१।
स्थापयित्वा दृढतरं राक्षसेंद्रं तथाहरत् ।
राक्षसोऽथ बभाषे तं वीरभद्रं त्रिलोचनम् ४२।
मम बाहुबलं पश्य वीक्षितं त्वद्बलं मया ।

असिद्वयं तैलधौतं पंचाशद्योजनोन्नतम् ४३।
एकयोजनविस्तारं सुदृढं लक्षणान्वितम् ।
एकं गृहाणाभिमतं विशिष्टं तन्ममप्रियम् ४४।
वीरभद्रस्तथेत्युक्त्वा गृहीत्वासिं महाबलः ।
करेणाचालयत्तीक्ष्णं क्ष्वेलीं चक्रे ततः क्रुधा ४५।
गृहीतासिस्तथा क्ष्वेलद्यं चक्रे राक्षसपुंगवः ।
वीरभद्रं समभ्येत्य कंठं प्रतिसमर्पयत् ४६।
तद्गात्रं भिन्नमभवच्छोणितं निर्गतं बहु ।
राक्षसस्त्वेकहस्तेन पपौ तच्छोणितं ततः ४७।
वीरभद्रः कंठदेशे राक्षसं प्राहरद्रुषा ।
शिरोद्वयं तथाच्छिन्नं पतमानं ततोऽग्रहीत् ४८।
न्यभक्षयदमेयात्मा सिंहनादं चकार ह ।
तेन नादेन महता क्षुब्धमासीज्जगत्त्रयम् ४९।
अन्योन्यमसिघातेन भिन्नगात्रौ विकस्वरौ ।
किंशुकाविव दृश्येते पुष्पितौ रुधिरोक्षितौ ५०।

वर्षमेकं तु संयुध्य सासीदेवासुरौ तदा ।
अतःपरं वर्षमेकं गदायुद्धमभूत्तयोः ५१।

असिपुत्रिकया पश्चाद्वर्षमेकमभूद्रणः ।
पुनर्गृहीत्वासियुगं युयुधाते परस्परम् ५२।
शं ब्रुवाणो महाखड्गं दंष्ट्राकारो गणेश्वरः ।
सरोषरक्तनयनश्चालयित्वासिमग्रतः ५३।
तस्य कंठवनं सर्वं चिच्छेद कदलच्चं यथा ।
शिरांसि सर्वाण्यादाय बभक्ष भगनेत्रहा ५४।
तस्य गात्रं कररुहैर्विदार्याहृत्य देवताः ।
कपींद्रौ च तथा चान्या अद्राक्षीत्परमेश्वरीम् ५५।
एतद्युद्धं महाघोरं नारदो वीक्ष्य चाभ्यगात् ।
ब्रह्मणे वासुदेवाय शंकराय व्यजिज्ञपत् ५६।
मुनयो रक्षिता देवा वालिसुग्रीव वानरौ ।
एतौ संजीवयामास ब्रह्मविष्णुशिवात्मकः ५७।
रक्षसे शंभुना दत्तो वरः परमदारुणः ।

हिरण्यकशिपोराज्ये बलवानेक राक्षसः ५८।
देवैः सार्द्धं तु युयुधे वर्षाणां शतमद्भुतम् ।
पलायिताश्च बहुधा मृताश्च शतशोसुराः ५९।
शुक्रेण रक्षितः सोऽथ गुरुणाचिंतयत्त्विदम् ।
मृतोऽस्मि शतशः शुक्र जीवितोऽस्मि त्वयैव हि ६०।
अमृत्यवे त्वमेतस्मादुदरस्थमृताय च ।
अन्यथा मरणं मह्यं भविष्यति न संशयः ६१।
गुरो यमेन साकं मे युद्धमासीत्सुदारुणम् ।
मयासौ ग्रसितो युद्धे यमराजः प्रतापवान् ६२।
ममोदरं प्रविश्यासौ बिभेद च ननाद च ।
अहं मृतस्तदा चासं त्वया संजीवितः पुनः ६३।
तस्मादुदरसंस्थानां मरणाय तपे तपः ।
शुक्र उवाच-
एवमेतन्न संदेहो यथावत्त्वं समाचर ६४।
स्यमंतपंचकं तीर्थं तत्र त्वं तप्तुमर्हसि ।

राक्षस उवाच-
तपे महत्तपो घोरं यन्न चीर्णं सुरासुरैः ६५।
गुल्फप्रदेशे पादान्ते त्वयःपाशैः प्रबध्य च ।
अयःस्तंभयुगं कृत्वा अयःपट्टिकयान्वितम् ६६।
पट्टिकायां पादबंधं कृत्वाधः शीर्षतां तथा ।
विवृतास्यं तथा कल्पं कृत्वाधोमुखमुच्चकैः ६७।
स्तंभोत्तरेण ज्वालायां चक्रिकायामितस्ततः ।
अधःशिरास्तथा तिष्ठन्नुन्मील्यैव विलोचने ६८।
एवं तपश्चरिष्यामि वरदः कोपि मे भवेत् ।
ब्रह्मा वा वरदः सोऽस्तु शंकरो विष्णुरेव च ६९।

वरदे न तु मे भाव्यं यो वा कोवा वरप्रदः ।
इत्थमाभाष्य मुनिना गुरुणा भार्गवेण सः ७०।
तथातपच्य षण्मासं पुनरन्यच्चकार ह ।
नखाभ्यां स्वशिरश्छित्त्वा जुहावाग्नौ समंत्रकम् ७१।
नमो भद्राय मंत्रेण चत्वारि च शिरांसि सः ।

पंचमं तु शिरो हातुं यतमाने च राक्षसे ७२।
वह्निमध्यात्समुतस्थौ भगवानंबिकापतिः ।
शुद्धस्फटिकसंकाशो बालचन्द्र विभूषणः ७३।
अधःशिरस्कं तद्रक्ष इदमाह महेश्वरः ।
मा साहसं कृथा रक्षो वरदोऽस्मि वरं वृणु ७४।
राक्षस उवाच-
बहुनां च वराणां त्वं दाता नूनं महेश्वरः ।
हतशीर्षसमुत्पत्तिं ग्रस्तजीवमृतिं तथा ७५।
वराहवपुषो विष्णोरस्तु शक्तिश्चतुर्गुणा ।
मयि तेन हि रोषः स्यात्संनिधिस्तु सदा मम ७६।
त्वज्जटोत्पाटनेनैकः पुरुषः संभविष्यति ।
तेनैव मरणं नान्यैरिदमस्तु वृतं मम ७७।
भविष्यत्येवमेवैतदित्युक्त्वांतर्हितोहरः ।
एवंलब्धवरः पापी राक्षसो निहतस्त्वया ७८।
अथालिंग्य हरिर्वीरं शंकरश्च पितामहः ।

यथागतमथोजग्मुरथ देवादियोषितः ७९।
निपत्य दंडवद्भूमौ वीरभद्रमथाब्रुवन् ।
नमस्ते देवदेवेश नमस्ते करुणाकर ८०।
नमस्ते शाश्वतानंत नमस्ते वरदो भव ।
वीरभद्र उवाच-
भस्मना जीवयिष्यामि सुरान्समुनि वानरान् ८१।
भवतीभिः प्रतोष्टव्यं शोकः कार्यो न चाधुना ।
इत्युक्त्वा वीरभद्रस्तु भस्मनाजीवयत्सतान् ८२।
उत्थिता मुनिदेवाश्च वानरौ चोत्थितौ ततः ।
इदमूचुर्वचो हृष्टाः शिरःस्थांजलयो नमन् ८३।
त्वयात्र जीवितास्तात पिता त्वं धर्मतो हि नः ।
अस्माकं शरणं नित्यं भव शंकरसंभव ८४।
शिशूनां दुष्टचरितं दृष्ट्वा शिक्षेस्तथा च तान् ।
रक्षेः परकृता बाधा व्याधिभ्यश्च यथौरसान् ८५।
दक्षाध्वरे कृतागस्काः शिक्षिता भवतानघ ।

इदानीं रक्षितास्तात वयं शिशुवदेव ते ८६।
वीरभद्र उवाच-
सत्यमेतन्न संदेहो यत्र बाधा भवेत्तु वः ।

तत्र मां स्मरत क्षिप्रं बाधानाशं गमिष्यति ८७।
वीरभद्रं पदं येपि पठंत्यष्टशतं ततः ।
प्रणवादि नमोऽतं च चतुर्थीसहितं तथा ८८।
तेषां राक्षसपीडानां नाशनं च भविष्यति ।
ब्रह्मराक्षसपीडासु पिशाचादिभयेषु च ८९।
नामानुस्मरणात्सर्वबाधानां च विनाशनम् ९०।
विद्युत्प्रभालोचनमुग्रमीशं बालेंदुदंष्ट्रारुणशोभिताधरम् ।
सुनीलगात्रं च जटाकृतस्रजं दधानमंगे भसितत्रिपुंड्रकम् ९१।
ब्रह्मराक्षसमुक्त्यर्थं स्मरणं त्विदमीरितम् ।
मंत्रे च वीरभद्रस्य सर्वमेतदुदीरितम् ९२।
दधीच उवाच-
अथैवं विदधे वीरो मुनिदेवास्तथागताः ।

एतत्त्रियायुषं प्रोक्तं भस्ममाहात्म्यमुत्तमम् ९३।
पठतः शृण्वतो वापि स्मरतोऽघविनाशनम् ।
शिवभक्तिप्रदं पुण्यमायुरारोग्यवर्द्धनम् ९४।
शुचिस्मितोवाच-।
अहं कृतार्था धन्या च नारीणामुत्तमास्म्यहम् ।
हतपापा तथा चास्मि नमस्ते मुनिपुंगव ९५।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे सप्तोत्तरशततमोऽध्यायः १०७।

Roman transliteration

śucismitovāca-
kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham |
rarakṣa bhasma tadbrahmansamācakṣva mune mama 1|
dadhīca uvāca-
kaśyapādiyutā devāḥ pūrvamabhyāgamangirim |
śokaraṃ nāma vikhyātaṃ girimadhye suśobhanam 2|
nānāvihaṃgasaṃkīrṇaṃ nānāmuniganāśrayam |
vāsudevāśrayaṃ ramyamapsaroganasevitam 3|
vicitravṛkṣasaṃvītaṃ sarvartukusumojjvalam |
tathāvidhaṃ praviśyaite giriṃ vayamathāpare 4|
stuvaṃtaḥ keśavaṃ tatra gatāḥ sma giriśeśvaram |
dṛṣṭvā tatra mahājvālāṃ praviṣṭāśca vayaṃ ca tām 5|
māmekaṃ tu tiraskṛtya hyadahaddevatā munīn |
māṃ dadāha tataḥ paścādbhasmībhūtā vayaṃ śubhe 6|
asmānetādṛśāndṛṣṭvā vīrabhadraḥ pratāpavān |

kenāpikāraṇenāsau gatavānparvataṃ ca tam 7|
bhasmoddhūlitasarvāṃgo mastakasthaśivaḥ śuciḥ |
ekākī niḥspṛhaḥ śānto hāhāśabdamathāśṛṇot 8|
atha ciṃtāparaścāsīnmriyamāṇa śavadhvaniḥ |
śavānāmivagaṃdhaśca dṛśyate tannirīkṣaṇe 9|
iti niścitya manasā jagāmāgnimatiprabham |
sa vahnirvīrabhadraṃ ca dagdhumārabdhavānatha 10|

tṛṇāgniriva śāṃto'bhūdāsādya salilaṃ yathā |
tato'parāṃ mahājvālāṃ vīrabhadrastu dṛṣṭavān 11|
khaṃ gacchaṃtīṃ mahākālo jvālāṃ nipatitāmapi |
manasā ciṃtayaccāpi vīrabhadraḥ pratāpavān 12|
sarveṣāṃ nāśinī jvālā prāṇināṃ śatakoṭiśaḥ |
tatsarvaṃ rakṣaṇārthaṃ hi pipāsuścāpyahaṃ tvimām 13|
prāśnāmi mahatīṃ jvālāṃ salilaṃ tṛṣito yathā |
etasminnaṃtare vīraṃ vāgāha cāśarīriṇī 14|

bhāratyuvāca-
vīra mā sāhasaṃ kārṣīḥ kva tṛṣā kvāśuśukṣaṇiḥ |
tṛṣitānāṃ jalenārtho viparīto vanāgninā 15|
nikāmaṃ yojanaśirāḥ praṇaṣṭo rākṣaseśvaraḥ |
śatayojanavaktraśca śatabāhustathāparaḥ 16|
agastyaśca mahābhāgo niḥśeṣaṃ pītasāgaraḥ |
etānanyānasaṃkhyātāñjvāleyaṃ tānamārayat 17|
vīrabhadra uvāca-
bhīṣikeyaṃ mahājvālā tvaduktā na hi jāyate |
sarasvati bhavatyāṃ ca mamaroṣaśca jāyate 18|
sarvadevārcitapadaṃ vīrabhadramavehi mām |
bhāratyuvāca-
mayoktaṃ hitabhāvena na dveṣānnānyato mune 19|
kopamutsṛja vīra tvamātmanohitamācara |
ityuktvāṃtardadhe devī bhāratī vīrabhītitaḥ 20|

atha vīro mahājvālāmapāsīllīlayaiva tu |
kṣaṇena mahatī jvālā śatayojanavistṛtā 21|
ekena vīrabhadreṇa pītā paramaduḥsahā |
atha ceṃdramukhānāṃ ca munīnāṃ bhasmarāśayaḥ 22|
dṛṣṭā vai vīrabhadreṇa āhūtāśca mahātmanā |
na cābruvanprativaco mṛtā munidivaukasaḥ 23|
vīrabhadrastu vijñāya nāśaṃ munidivaukasām |
dadhyāvamūnkathaṃ sarvāñjīvayāmyadya kovidaḥ 24|
dhyānena dṛṣṭavāṃścāpi jīvitaṃ bhasmadehinām |
athācamya mṛtānāṃ tu bhasmānyatha ca bhasmanā 25|
mṛtyuṃjayena maṃtreṇa maṃtritena hyamaṃtrayat |
athotthitā munivarāḥ svaṃ svaṃ rūpamupāśritāḥ 26|
atha te gatavaṃtaśca giripārśvaṃ mahāprabham |
tatrāpi bhakṣitāḥ sarve sarpeṇātiśarīriṇā 27|
atha vīro mahāsarpasamīpamagamatprabhuḥ |

vīramāgatamālokya bhujago yoddhumārabhat 28|
yuyudhe varṣamekaṃ tu nānārūpadharaḥ phaṇī |
atha vīraḥ pragṛhyauṣṭhayugaṃ karayugena ca 29|
dvidhā cakre samastāṃgaṃ devāṃstatra gatāyuṣaḥ |
dṛṣṭvātha bhasmanaivaitāñjīvayāmāsa śaṃkaraḥ 30|
atha devāḥ samunayo vīrabhadraṃ praṇamya tu |
gatavaṃto yathāmārgaṃ dadṛśū rakṣa āgatam 31|
paṃcameḍhraṃ mahākāyaṃ dorbhiśca daśabhiryutam |
paṃcapādasamopetaṃ śirobhiryutamaṣṭabhiḥ 32|
kāṃkṣamāṇaṃ mahāhāraṃ yudhyamāno hi vālinā |
mahāvarāhavapuṣo vāsudevasya yadbalam 33|
tādṛśaṃ dviguṇībhūtaṃ kapau vālini niścitam |

tādṛśaṃ vānaraśreṣṭhaṃ sasugrīvaṃ sarākṣasaḥ 34|
muṣṭiyuddhe paṃcapādaiḥ sahasā hatya vālinam |
sugrīvaṃ ca karābhyāṃ sa haṃtumeva pracakrame 35|

āsye nikṣipya sugrīvamagrasatkavalaṃ yathā |
vālisugrīvagrasanaṃ dṛṣṭvā ciṃtāmavāpa ha 36|
kathamenaṃ haniṣyāmi rakṣayiṣye kathaṃ kapim |
evaṃ hi ciṃtayānaṃ taṃ vānaraṃ rākṣaseśvaraḥ 37|
agrasīdekayatnena tathābhūtaṃ ca rākṣasam |
dṛṣṭvā devarṣayaḥ sarve palāyanaparāstathā 38|
palāyamānāṃstāndṛṣṭvā paṃcameḍhraḥ sa rākṣasaḥ |
hastaiḥ samastaistānsarvānādāyābhakṣayattadā 39|
vīrabhadrastato dṛṣṭvā vānararṣisurādanam |
paṃcāśadyojanaśīlāṃ kareṇādāya taṃ ruṣā 40|
nijaghāna śiromadhye madhyamaṃ patitaṃ śiraḥ |
tata ādāya śailasya śṛṃgaṃ tacchatayojanam 41|
sthāpayitvā dṛḍhataraṃ rākṣaseṃdraṃ tathāharat |
rākṣaso'tha babhāṣe taṃ vīrabhadraṃ trilocanam 42|
mama bāhubalaṃ paśya vīkṣitaṃ tvadbalaṃ mayā |

asidvayaṃ tailadhautaṃ paṃcāśadyojanonnatam 43|
ekayojanavistāraṃ sudṛḍhaṃ lakṣaṇānvitam |
ekaṃ gṛhāṇābhimataṃ viśiṣṭaṃ tanmamapriyam 44|
vīrabhadrastathetyuktvā gṛhītvāsiṃ mahābalaḥ |
kareṇācālayattīkṣṇaṃ kṣvelīṃ cakre tataḥ krudhā 45|
gṛhītāsistathā kṣveladyaṃ cakre rākṣasapuṃgavaḥ |
vīrabhadraṃ samabhyetya kaṃṭhaṃ pratisamarpayat 46|
tadgātraṃ bhinnamabhavacchoṇitaṃ nirgataṃ bahu |
rākṣasastvekahastena papau tacchoṇitaṃ tataḥ 47|
vīrabhadraḥ kaṃṭhadeśe rākṣasaṃ prāharadruṣā |
śirodvayaṃ tathācchinnaṃ patamānaṃ tato'grahīt 48|
nyabhakṣayadameyātmā siṃhanādaṃ cakāra ha |
tena nādena mahatā kṣubdhamāsījjagattrayam 49|
anyonyamasighātena bhinnagātrau vikasvarau |
kiṃśukāviva dṛśyete puṣpitau rudhirokṣitau 50|

varṣamekaṃ tu saṃyudhya sāsīdevāsurau tadā |
ataḥparaṃ varṣamekaṃ gadāyuddhamabhūttayoḥ 51|
asiputrikayā paścādvarṣamekamabhūdraṇaḥ |
punargṛhītvāsiyugaṃ yuyudhāte parasparam 52|
śaṃ bruvāṇo mahākhaḍgaṃ daṃṣṭrākāro gaṇeśvaraḥ |
saroṣaraktanayanaścālayitvāsimagrataḥ 53|
tasya kaṃṭhavanaṃ sarvaṃ ciccheda kadaladyaṃ yathā |
śirāṃsi sarvāṇyādāya babhakṣa bhaganetrahā 54|
tasya gātraṃ kararuhairvidāryāhṛtya devatāḥ |
kapīṃdrau ca tathā cānyā adrākṣītparameśvarīm 55|
etadyuddhaṃ mahāghoraṃ nārado vīkṣya cābhyagāt |
brahmaṇe vāsudevāya śaṃkarāya vyajïapat 56|
munayo rakṣitā devā vālisugrīva vānarau |
etau saṃjīvayāmāsa brahmaviṣṇuśivātmakaḥ 57|
rakṣase śaṃbhunā datto varaḥ paramadāruṇaḥ |

hiraṇyakaśiporājye balavāneka rākṣasaḥ 58|
devaiḥ sārddhaṃ tu yuyudhe varṣāṇāṃ śatamadbhutam |
palāyitāśca bahudhā mṛtāśca śataśosurāḥ 59|
śukreṇa rakṣitaḥ so'tha guruṇāciṃtayattvidam |
mṛto'smi śataśaḥ śukra jīvito'smi tvayaiva hi 60|
amṛtyave tvametasmādudarasthamṛtāya ca |
anyathā maraṇaṃ mahyaṃ bhaviṣyati na saṃśayaḥ 61|
guro yamena sākaṃ me yuddhamāsītsudāruṇam |
mayāsau grasito yuddhe yamarājaḥ pratāpavān 62|
mamodaraṃ praviśyāsau bibheda ca nanāda ca |
ahaṃ mṛtastadā cāsaṃ tvayā saṃjīvitaḥ punaḥ 63|
tasmādudarasaṃsthānāṃ maraṇāya tape tapaḥ |
śukra uvāca-
evametanna saṃdeho yathāvattvaṃ samācara 64|
syamaṃtapaṃcakaṃ tīrthaṃ tatra tvaṃ taptumarhasi |

rākṣasa uvāca-
tape mahattapo ghoraṃ yanna cīrṇaṃ surāsuraiḥ 65|
gulphapradeśe pādānte tvayaḥpāśaiḥ prabadhya ca |
ayaḥstaṃbhayugaṃ kṛtvā ayaḥpaṭṭikayānvitam 66|
paṭṭikāyāṃ pādabaṃdhaṃ kṛtvādhaḥ śīrṣatāṃ tathā |
vivṛtāsyaṃ tathā kalpaṃ kṛtvādhomukhamuccakaiḥ 67|
staṃbhottareṇa jvālāyāṃ cakrikāyāmitastataḥ |
adhaḥśirāstathā tiṣṭhannunmīlyaiva vilocane 68|
evaṃ tapaścariṣyāmi varadaḥ kopi me bhavet |
brahmā vā varadaḥ so'stu śaṃkaro viṣṇureva ca 69|
varade na tu me bhāvyaṃ yo vā kovā varapradaḥ |
itthamābhāṣya muninā guruṇā bhārgaveṇa saḥ 70|
tathātapacca ṣaṇmāsaṃ punaranyaccakāra ha |
nakhābhyāṃ svaśiraśchittvā juhāvāgnau samaṃtrakam 71|
namo bhadrāya maṃtreṇa catvāri ca śirāṃsi saḥ |

paṃcamaṃ tu śiro hātuṃ yatamāne ca rākṣase 72|
vahnimadhyātsamuttasthau bhagavānaṃbikāpatiḥ |
śuddhasphaṭikasaṃkāśo bālacandra vibhūṣaṇaḥ 73|
adhaḥśiraskaṃ tadrakṣa idamāha maheśvaraḥ |
mā sāhasaṃ kṛthā rakṣo varado'smi varaṃ vṛṇu 74|
rākṣasa uvāca-
bahūnāṃ ca varāṇāṃ tvaṃ dātā nūnaṃ maheśvaraḥ |
hataśīrṣasamutpattiṃ grastajīvamṛtiṃ tathā 75|
varāhavapuṣo viṣṇorastu śaktiścaturguṇā |
mayi tena hi roṣaḥ syātsaṃnidhistu sadā mama 76|
tvajjaṭotpāṭanenaikaḥ puruṣaḥ saṃbhaviṣyati |
tenaiva maraṇaṃ nānyairidamastu vṛtaṃ mama 77|
bhaviṣyatyevamevaitadityuktvāṃtarhitoharaḥ |
evaṃlabdhavaraḥ pāpī rākṣaso nihatastvayā 78|
athāliṃgya harirvīraṃ śaṃkaraśca pitāmahaḥ |

yathāgatamathojagmuratha devādiyoṣitaḥ 79|
nipatya daṃḍavadbhūmau vīrabhadramathābruvan |
namaste devadeveśa namaste karuṇākara 80|
namaste śāśvatānaṃta namaste varado bhava |
vīrabhadra uvāca-
bhasmanā jīvayiṣyāmi surānsamuni vānarān 81|

bhavatībhiḥ pratoṣṭavyaṃ śokaḥ kāryo na cādhunā |
ityuktvā vīrabhadrastu bhasmanājīvayatsatān 82|
utthitā munidevāśca vānarau cotthitau tataḥ |
idamūcurvaco hṛṣṭāḥ śiraḥsthāṃjalayo naman 83|
tvayātra jīvitāstāta pitā tvaṃ dharmato hi naḥ |
asmākaṃ śaraṇaṃ nityaṃ bhava śaṃkarasaṃbhava 84|
śiśūnāṃ duṣṭacaritaṃ dṛṣṭvā śikṣestathā ca tān |
rakṣeḥ parakṛtā bādhā vyādhibhyaśca yathaurasān 85|
dakṣādhvare kṛtāgaskāḥ śikṣitā bhavatānagha |

idānīṃ rakṣitāstāta vayaṃ śiśuvadeva te 86|
vīrabhadra uvāca-
satyametanna saṃdeho yatra bādhā bhavettu vaḥ |
tatra māṃ smarata kṣipraṃ bādhānāśaṃ gamiṣyati 87|
vīrabhadraṃ padaṃ yepi paṭhaṃtyaṣṭaśataṃ tataḥ |
praṇavādi namoṃ'taṃ ca caturthīsahitaṃ tathā 88|
teṣāṃ rākṣasapīḍānāṃ nāśanaṃ ca bhaviṣyati |
brahmarākṣasapīḍāsu piśācādibhayeṣu ca 89|
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English translation

Śucismitā said :

1. O brāhmaṇa , O sage, tell me how formerly the sacred ash protected Kaśyapa , Jamadagni of the gods?

Dadhīca said :

2-6. Formerly gods accompanied by Kaśyapa and others went to a well-known mountain named Śokara. In the middle of the mountain was a very beautiful (forest) which was full of many birds, which was resorted to by various hosts of sages, which was the resort of Vāsudeva , which was charming, which was resorted to by bevies of celestial nymphs, which was crowded with strange trees, which was bright with flowers of all seasons. We and others entered the best mountain (forest) like that and praising Viṣṇu went there to lord Śiva . We saw a great flame there and we entered it. Excepting me that deity (i.e. that flame) burnt (other) sages. After that it (also) burnt me. O auspicious

one, we were reduced to ash.

7-14. Seeing us like this, that brave Vīrabhadra went to that mountain for some reason. With his entire body smeared with sacred ash, he remaining at the top, auspicious and pure, all alone, desireless and tranquil, heard the sound of wailing. Then he was full of thought: 'The sound of the bodies of dead men and the smell as it were of dead bodies, are being perceived.' Deciding like this in his mind, he went to the fire of great brilliance. Then that fire also started to burn Vīrabhadra. But it went out as the fire of (i.e. burning) grass (i.e. hay) would go out on receiving (i.e. being sprinkled over with) water. Then Vīrabhadra saw a great, mighty flame, which went (up) to the sky even (like) flame falling (i.e. dropped by) Śiva (obscure!). The brave Vīrabhadra thought in his mind: '(This) flame is the destroyer of hundreds of crores of beings. So for the protection of all I desire to drink it. As a thirsty man drinks water, I shall consume this great flame.' In the meanwhile a divine voice said to (Vīrabhadra) the hero.

The voice said :

15-17. O hero, do not do a rash act. Where is your thirst, and where is the fire? (i.e. What a great disparity is there between the two!). Those that are thirsty are interested in water. Opposite is (their attitude towards) a wild fire. The lord of demons, viz. Praṇaṣṭa had a large head extending over a yojana . There was another (demon) whose face extended over a hundred yojanas and who had a hundred arms. The illustrious Agastya had completely drunk (the water of) the ocean. This flame destroyed these and other well-known (beings).

Vīrabhadra said :

18-19a. This flame will not cause fear as told by you. O Sarasvatī , I shall be angry with you. Know me to be Vīrabhadra whose position is honoured by all gods.

Bhāratì said :

19b-22a. O sage, what I said was with an affectionate feeling, and not through hatred or any other feeling. O hero, give up your anger and do what is beneficial for yourself.

Saying so the goddess vanished through the fear of the hero. Then that hero easily drank (i.e. consumed) the great flame.

22b-26a. In a moment Vīrabhadra all alone drank that great flame which extended over a hundred yojanas and was extremely difficult to bear. Just on seeing the heaps of ashes (of the bodies) of (gods) led by Indra and of sages, the magnanimous Vīrabhadra called them (out). Those dead sages and residents of heaven (i.e. gods) did not respond. Knowing the destruction of the sages and gods, Vīrabhadra thought: 'How can I, (though) an experienced one, bring all of them back to life?' Through meditation he knew (how to bring them back to) life. Sipping (water) he consecrated with the hallowed Mṛtyuñjaya hymn and with sacred ash the ashes (of the bodies) of the dead.

26b-28a. Then the best sages, having resorted to their respective bodies, got up. Then they went to the very bright side of the mountain. There also they were swallowed by a serpent of a mighty body. Then the mighty hero (Vīrabhadra) went to the great serpent.

28b-33a. Seeing Vīrabhadra to have come (there), the serpent started fighting. The serpent, taking up various forms, fought for a year. Then the hero holding with both his hands, the two lips (of the serpent), tore his entire body into two (parts). Seeing the gods dead, Śaṅkara brought them back to life

with the sacred ash only. Then the gods, along with the sages, saluted Vīrabhadra and went their way. (Then) they saw the demon Pañcameḍhra who had come there, had a large body, was endowed with ten arms, possessed five feet, had eight heads, and desired a large (quantity of) food.

33b-38. That demon, when he had fought with the monkey Vālin , who had certainly double the strength of Viṣṇu, having the body of a large boar, had suddenly struck Valin with his five feet in boxing, and had proceeded to kill Sugrīva with his hands. He put Sugrīva into his mouth and swallowed him like a morsel. Seeing Vālin and Sugrīva swallowed, he thought: 'How shall I kill him and how shall I save the monkey?' When he was thinking like this the lord of demons ate up the monkey with one effort. Seeing the demon like that, all the gods and sages became intent on running (away).

39-44. Seeing them running, that demon Pañcameḍhra took all of them with all his hands and ate them up. Then Vīrabhadra, seeing the monkeys, sages and gods being eaten up (by the demon) angrily took in his hand a rock extending over fifty yojanas and struck it on the heads (of the demon). The middle head (of the demon) fell down. Then taking the peak of the mountain which was a hundred yojanas long and holding it more firmly, he struck the lord of mountains. Then the demon said to that three-eyed Vīrabhadra: "(Now) see the strength of my arms. I have seen your might. There is a couple of swords. They are glistening with oil, and they are fifty yojanas high (i.e. long). They extend over a yojana, are very strong, and have (good) characteristics. You take one liked by you. The one that remains is dear to me."

45-49. Saying, "All right", the very strong Vīrabhadra took one sword; and he moved the sharp sword with his hand; and then roared angrily. The best demon also took a sword and roared in the same way. Having approached Vīrabhadra, he put it on his neck (i.e. struck on his neck with it). The limb (i.e. the neck) was pierced, and profuse blood flowed out. With one hand the demon then drank the blood. Vīrabhadra angrily struck the demon on the region of his neck. He took the two heads that were cut off and that were falling down. The magnanimous one swallowed them, and roared like a lion. Due to that great roar the three worlds were agitated.

50-55. With their bodies pierced by strokes of swords made by each other, they who were roaring and who were wet with blood, appeared like the blossomed kiṃśuka (trees). The god (Vīrabhadra) and the demon (Pañcameḍhra) with swords (in their hands) fought for a year. After that they fought a mace-fight for a year. Then a battle with knives took place (between the two) for a year. Then again taking two swords, they fought with each other. Then the lord of (Śiva's) attendants, of the nature ofa tusk, saying, 'Prosperity (to you)', and with his eyes red with anger, moved a great sword before him, and cut off his entire forest-like neck, as (one would cut off) a plantain tree. Taking all the heads, he ate them up. Having torn his body with his nails, he took out and saw the deities, the lordly monkeys (i.e. Vālin and Sugrīva) and the great goddess.

56-63. Seeing this very fierce battle, Nārada went and told Brahmā , Vāsudeva and Śaṅkara (about it): "The sages, the deities, the two monkeys Vālin and Sugrīva have been protected by him; and he, of the nature of Brahma , Viṣṇu and Śiva has brought the two (monkeys) back to life." An awful boon was given by Śiva to a demon. There was a mighty demon in the kingdom of Hiraṇyakaśipu . He wonderfully fought for a hundred years with the gods. Many fled in various ways, and hundreds of demons died. He, thinking like this, was protected by his preceptor, Śukra : "O Śukra, I died a hundred times, and was brought back to life by you only. Make me immortal, and make him who is in my belly mortal (i.e. let me be immortal, and let those eaten by me die). Otherwise, I shall die; there is no doubt about it. O preceptor, I had a very terrible fight with Yama . In the battle, that valorous king Yama was swallowed up by me. He entered my belly, pierced it and roared. I then died, but was again brought back to life by you. Therefore, I shall practise penance for the death of those who are in my belly."

Śukra said :

64-65a. This is so. There is no doubt about it. You practise it duly. There is a holy place (called) Syamantapañcaka . Please go there.

The demon said :

65b-74. I shall practise a very terrible (i.e. severe) penace, (like) which was not practised by gods and demons. I shall bind with iron fetters my feet at the end, i.e. at the ankles. I shall fashion a couple of iron-pillars having iron-straps. I shall bind (i.e. keep tied) my feet in the strap and put my head below (and feet above); similarly I shall keep my mouth open, and make my face (let) down. I shall remain with a flame fluttering in a circular way and will keep my eyes open. I shall practise penance like this, whosoever may be the giver of the boon. Let Brahmā or Śaṅkara or Viṣṇu be the giver of the boon, whosoever may grant it.

Having thus spoken to his preceptor Bhārgava (i.e. Śukra), he practised the penance for five or six months and again practised another penance. Having cut off his head with his nails, he offered it, with (the accompaniment of) a hymn, into the fire. He offered his four heads, with (the utterance of) the hymn, 'Salutaion to Bhadra '. When the demon was trying to abandon (i.e. to offer) his fifth head, the revered lord of Ambikā (i.e. Śiva) stood up from the fire. He resembled a pure crystal and was adorned with the young moon. The great god said to the demon who had bent down his head: "O demon, do not do a rash act. I am the giver of a boon. Ask for a boon."

The demon said :

75-81a. You, the great god, are the giver of many boons. Let my heads that are struck off grow again and let the beings swallowed by me die. Let me have four times the power of Viṣṇu, having the body of the Boar. You may never be angry with me and be always near me. A man would come up when your matted hair is pulled out. Let me die at his hands; and not (be killed) by others. This is what I ask for.

"It shall be just so". Saying like this Śiva disappeared. (Bhāratī said:) "You have killed the sinful demon who had received such a boon." Then having embraced the hero (Vīrabhadra), Viṣṇu, Śiva and the grandsire (i.e. Brahmā) went as they had come. The wives of deities etc. fell (i.e. prostrated before him) on the ground like a staff and said to Vīrabhadra: "Salutation to you, O lord of the god of gods; salutation to you, O eternal and endless one; salutation to you; be the giver of boons."

Vīrabhadra said :

81b-86. By means of the sacred ash I shall bring back to life the gods along with the sages and the monkeys. You should be pleased; now you should not grieve.

Saying so, Vīrabhadra brought them back to life with the sacred ash. The sages and the gods, so also the two monkeys (i.e. Vālin and Sugrīva) got up. With the palms of their hands put to their heads, they who were pleased, saluted him, and said: "O dear one, you have brought (us) back to life; you are our spiritual father. O you born of Śaṃkara , always be our refuge. Punish the children on seeing their bad behaviour; so also protect them as your own sons from the torment inflicted by the enemies and from diseases. O you sinless one, you punished those who had committed sins at the sacrifice of Dakṣa . O father, we are now (to be protected by you) like children."

Vīrabhadra said :

87-92. This is true. There is no doubt about it. Remember me when you are troubled. The trouble will quickly perish. The troubles from demons to those who recite the name of Vīrabhadra a hundred and eight times, beginning with 'Om' and ending with (the word) 'salutation', with (i.e. using) the dative (as Vīrabhadrāya), will come to an end. At the time of trouble from brāhmaṇa-ghosts and fear from goblins etc. all the troubles vanish (merely) by remembering the name (of Vīrabhadra). (One should remember him) whose eyes are like the brilliance of lightning, who is the lord, whose lips are tawny and shining with fangs resembling the young moon, whose body is very dark, who has the garland of matted hair, and who has on his body three lines of sacred ash. This recollection (of Vīrabhadra) is told for (getting) freedom from brāhmaṇa-ghosts. All this is explained in the hymn of Vīrabhadra.

Dadhīca said :

93-95. The hero accomplished (like this). So also the sages and gods that had come. By these three the great importance of the sacred ash is proclaimed. Of him who recites or listens to it, it destroys the sins, gives devotion to Śiva, and prolongs life and good health.

Śucismitā said :

I am happy; I am blessed; I am best among women. My sins are destroyed. My salutation to you, O best sage.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 108

How to Prepare Sacred Ash

Chapter 403 of 693 · 80 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच-
भस्मोत्पत्तिं महाभाग भस्ममाहात्म्यमेव च ।
भस्मसंधारणे पुण्यं भस्मदाने च तद्वद १।
शंभुरुवाच-
भस्मोत्पत्तिं प्रवक्ष्यामि सर्वपापप्रणाशिनीम् ।
स्मरणात्कीर्तनाद्राम तां शृणुष्व नराधिप २।
य एकः शाश्वतो देवो ब्रह्मवंद्यः सदाशिवः ।
त्रिलोचनो गुणाधारो गुणातीतोऽक्षरोव्ययः ३।
सिसृक्षा तस्य जाताथ वीक्ष्यात्मस्थं गुणत्रयम् ।
वेदत्रयमिदं ज्ञेयं गुणत्रयमिदं हि यत् ४।
पृथक्कृत्वात्मनस्तात तत्रस्थानं विभज्य च ।
दक्षिणांगेसृजत्पुत्रं ब्रह्माणं वामतो हरिम् ५।
पृष्ठदेशे महेशानं त्रीन्पुत्रानसृजद्विभुः ।
जातमात्रास्त्रयो देवा ब्रह्मविष्णुमहेश्वराः ६।
इदमूचुर्वचः स्पष्टं को भवान्के वयंत्विति ।

तानाह च शिवः पुत्रान्यूयं पुत्रा अहं पिता ७।
इदं गुणत्रयं पुत्रा भजध्वं कर्महेतुकम् ।
पुत्रा ऊचुः -
कं वा गुणं को भजतां कियंतं कालमीश्वर ८।
कथं गुणनिवृत्तिश्च भवेदेतद्वदस्व नः ।
शिव उवाच-
यावज्ज्ञानं हि भवतां यावदायुरथापि वा ९।
धारणं तावदेवस्यादेकैकस्य गुणस्य च ।
सत्वं ब्रह्मा रजोविष्णुर्भजेन्महेश्वरस्तमः १०।
इत्युक्तमात्रे देवेशे ब्रह्मा सत्वमथाग्रहीत् ।
न च चालयितुं शक्तो धारणे किमु शक्तिमान् ११।
तं गुणं तु तिरस्कृत्य रजोगुणमथाग्रहीत् ।
न च चालयितुं शक्तो जग्राहाथ तमोगुणम् १२।
न च चालयितुं शक्तो निपपात रुरोद च ।
विष्णुश्च वामहस्तेन रजोगुणमधारयत् १३।

अंगुलीभ्यां महेशोऽपि तमोगुणमधारयत् ।
सत्वमेकोंगुलीभ्यां च सत्वं विष्णुमथादधात् १४।
ब्रह्माणं पादपीठे च दधार च ननर्त च १५।
नृत्यंतमत्यंतविलासरूपं गोक्षीररूपं तरुणं त्रिनेत्रम् ।
सर्वं दधानं कृतकौतुकं शिवं समीक्ष्य पुत्रान्वरदो बभाषे १६।
शिव उवाच-
प्रीतोऽस्मि तव पुत्राहं वरं वृणु यथेप्सितम् ।
अथाह पितरं पुत्रो वरमेनं ददस्व मे १७।
मामुद्दिश्य कृता पूजा तव पूजा भवेच्छिव ।
तिष्ठेर्मयि सदा त्वं च त्वमेवाहं च वाव्ययः १८।
शिव उवाच-
एवमेतन्महाभाग भविष्यति न संशयः ।
रक्तगौराविमौ पुत्रौ ब्रह्मविष्णू ममैव तु १९।
बाहुमूलस्थरोमौ च ममाकारौ तथानघौ ।
अथ ब्रह्माणमाहेदं भजत्वेकं गुणं भवान् २०।

ब्रह्मोवाच-
त्वन्निर्दिष्टं गुणमहं धर्तुं शक्तो न हीश्वर ।
धारयिष्ये रजो देव सत्वं भजतु वै हरिः २१।
अवशिष्टं गुणं चायमीश्वरो धारयिष्यति ।
शंभुरुवाच-
गुणानादायते देवा नशेकुर्नित्यधारणम् २२।
कर्तुं भरणशक्त्यर्थं शिवमित्यवदत्पुनः ।
गुणान्वयं सर्वकालं न च धारयितुं क्षमाः २३।
दीयतां भगवञ्छक्तिर्यदि भोस्त्वं वरप्रदः ।
अथ तद्वचनं श्रुत्वा शिवो वाक्यमभाषत २४।
शिव उवाच-
विद्याशक्तिः समस्तानां शक्तिरित्यभिधीयते ।
गुणत्रयाश्रया विद्या अविद्या च तदाश्रया २५।
गुणत्रयं च दग्ध्वैव तत्सारं धर्तुमर्हथ ।
यच्च किंचिद्भवेत्तत्र भवद्भिर्ह्रियतां हि तत् २६।

अथाहुस्तत्सुता वाक्यं न दाहो ज्वलनं विना ।
शिवः प्राह महेशस्य लोचने वह्निरस्ति वै २७।
गुणत्रयमिदं धेनुर्विद्या स्याद्गोमयं शुभम् ।
मूत्रं चोपनिषत्प्रोक्तं कुर्याद्भस्म ततः परम् २८।
वत्सास्तु स्मृतयो यस्यास्तत्संभूतं तु गोमयम् ।
आगाव इति मंत्रेण धेनुं तत्राभिमंत्रयेत् २९।
गावो गावो गाव इति प्राशयेत्तु तृणं जलम् ।
उपोष्य च चतुर्दश्यां शुक्ले कृष्णेऽथवा व्रती ३०।
परेद्युः प्रातरुत्थाय शुचिर्भूत्वा समाहितः ।

कृतस्नानो धौतवस्त्रो गोमयार्थं व्रजेत्तु गाम् ३१।
उत्थाप्य तां प्रयत्नेन गायत्र्या मूत्रमाहरेत् ।
सौवर्णे राजते ताम्रे धारयेन्मृन्मये घटे ३२।
पौष्करे वा पलाशे वा पात्रे गोशृंग एव वा ।
आदधीत हि गोमूत्रं गंधद्वारेति गोमयम् ३३।
अभूमिपातं गृह्णीयात्पात्रे पूर्वोदितेऽधिके ।

गोमयं शोधयेद्विद्वाञ्छ्रीर्मे भजतु मंत्रतः ३४।
अलक्ष्मीर्मयीति मंत्रेण गोमयस्यापमार्जनम् ।
सं त्वा सिंचामि मंत्रेण गोमूत्रं गोमये क्षिपेत् ३५।
पंचानां त्वेति मंत्रेण पिंडांश्चैव चतुर्दश ।
कुर्यात्संशोष्य किरणैस्तरणेराहरेतु तान् ३६।
निदध्यादथ पूर्वोक्तपात्रे गोमयपिंडकान् ।
स्वगृह्योक्तविधानेन प्रतिष्ठाप्याग्निमिंधयेत् ३७।
पिंडान्विनिक्षिपेत्तत्तदर्णदेवाय पिंडकान् ।
आघारावाज्यभागौ च प्रक्षिप्य द्वौ हुनेत्सुधीः ३८।
ततो निधनपतये त्रयोदशजयादयः ।
होतव्याः पंचब्रह्माणि नमो हिरण्यबाहवे ३९।
इति सर्वाहुतीर्हुत्वा चतुर्थ्यंतैस्तु मंत्रकैः ।
ततः शर्वाय रुद्राय यस्य वैकंकतीति च ४०।
एतैस्तु जुहुयाद्विद्वाननाज्ञातत्रयं तथा ।
व्याहृतीरथ हुत्वा तु ततः स्विष्टकृतं हुनेत् ४१।

इध्मशेषं तु निर्वर्त्य पूर्णपात्रोदकं ततः ।
पूर्णमासांतयजुषा जलेनान्येन बृंहयेत् ४२।
ब्राह्मणेष्वमृतमिति तज्जलं शिरसि क्षिपेत् ।
प्राच्यामिति दिशां लिंगैर्दिक्षु तोयं विनिक्षिपेत् ४३।
ब्रह्मणे दक्षिणां दत्वा शांते पुलकमाहरेत् ।
आहरिष्यामि देवानां सर्वेषां कर्मगुप्तये ४४।
जातवेदसमेने त्वां पुलाकं च्छादयाद्य मे ।
मंत्रेणानेन तं वह्निं पुलाके छादयेदथ ४५।
त्रिदिनं ज्वलनस्थित्यै छादनं पुलकैः स्मृतम् ।
ब्राह्मणान्भोजयेद्भक्त्या स्वयं भुंजीत वाग्यतः ४६।
भस्माधिकमभीप्संस्तु ह्यधिकं गोमयं हरेत् ।
दिनत्रयेण यदि वा एकस्मिन्दिवसे बहु ४७।
तृतीये वा चतुर्थे वा प्रातःस्नात्वा सितांबरः ।
शुक्लयज्ञोपवीती च शुक्लमाल्यानुलेपनः ४८।
शुक्लदंतो भस्मदिग्धो मंत्रेणानेन मंत्रवित् ।

तद्वेति चोच्चारयित्वा भस्मसत्यं न संत्यजेत् ४९।
तत आवाहनमुखा उपचारास्तु षोडश ।

कर्तव्या हुतदानेन ततोऽग्निमुपसंहरेत् ५०।
अग्ने भस्मेति मंत्रेण गृह्णीयाद्भस्म चोद्धवम् ।
अग्निरस्मीति मंत्रेण प्रमृज्य च ततः परम् ५१।
संयोज्य गंगासलिलैः कपिलापयसाथवा ।
चंद्रं कुंकुमकाश्मीरमुशीरं चंदनं तथा ५२।
अगुरुद्वितयं चैव चूर्णयित्वा तु सूक्ष्मतः ।
क्षिपेद्भस्मनि तच्चूर्णमोमिति ब्रह्ममंत्रतः ५३।
ततः पयः सेचने च गदितः कपिला मनुः ।
अमृतं देवि ते क्षीरं पवित्रमिह वर्द्धितम् ५४।
तवप्रसादान्मुच्यंते मनुजाः सर्वपाप्मनः ।
प्रणवेनावहेद्विद्वान्भस्मनो वटकानथ ५५।
अणोरणीयानिति हि मंत्रेण तु विचक्षणम् ।
शंभुरुवाच-

इत्थं तु भस्मसंपाद्य शुष्कमादाय मंत्रवित् ५६।
प्रणवेन विमृज्याथ सप्तप्रणवमंत्रितम् ।
ईशानेन शिरोदेशं मुखं तत्पुरुषेण च ५७।
उरोदेशमघोरेण गुह्यं वामेन मंत्रयेत् ।
सद्योजातेन वै पादौ सर्वांगं प्रणवेन तु ५८।
तत उद्धूल्य सर्वांगमापादतलमस्तकम् ।
तत आचम्य वसनं धौतं श्वेतं प्रधारयेत् ५९।
पुनराचम्य कर्म स्वं कर्तुमर्हति सर्वतः ।
ततो भस्मसमादाय प्रमृज्य प्रणवेन तु ६०।
त्रिनेत्रं त्रिगुणाधारं त्रयाणां जनकं विभुम् ।
स्मरन्नमः शिवायेति ललाटे तु त्रिपुंड्रकम् ६१।
नमः शिवाभ्यामित्युक्त्वा बाह्वोर्वापि त्रिपुंड्रकम् ।
अघोराय नम इति उभाभ्यां च प्रकोष्ठयोः ६२।
भीमायेति ततः पृष्ठे शिरोधि पश्चिमे तथा ।
नीलकंठाय शिरसि क्षिपेत्सर्वात्मने नमः ६३।

प्रक्षाल्याथ ततो हस्तौ कर्मानुष्ठानमाचरेत् ।
शिव उवाच-
यूयमेवं प्रकारेण भस्म कृत्वा प्रघृष्य च ६४।
गुणान्धारयितुं शक्तास्ततः स्रक्ष्यथ वै प्रजाः ।
शंभुरुवाच-
इत्थं शिवोदिता देवा ब्रह्मविष्णुमहेश्वराः ६५।
तथा कृत्वा च विधिना हमहमिकया तदा ।
अन्योन्यबोधनाशक्ताः प्रणम्य शिवमूचिरे ६६।
कं गुणं धारयेत्को वा शिवः प्राह सुतानथ ।
कर्मशक्तिं तथा ज्ञानं मुखरेणवैव नश्यति ६७।

अल्पायुर्दृश्यते ब्रह्मा मनुभिश्चास्य जीवितम् ।
योऽहं ब्रह्मांडमालाभिर्भूषितो ब्रह्मगोपनम् ६८।
रजोगुणमवष्टभ्य न च जानासि मां तदा ।
ब्रह्माधिकबलो विष्णुरायुषि ब्रह्मणोऽधिकः ६९।
ब्रह्मांडमालाभरणे महेशस्य ममैव तु ।

चतुर्निःश्वासमात्रेण विष्णोरायुरुदाहृतम् ७०।
ब्रह्मणोऽधिकसत्वत्वात्सत्वमालंबतां हरिः ।
जानाति सर्वकालं मां क्वचिदेव न विस्मरेत् ७१।
सात्विकैकैव पूजास्य राजसी तामसी न तु ।
शांतं शिवं सत्वगुणं रजवक्त्रावमानतः ७२।
नभोनीलं तथा चैव गुणं शंभुस्तथाभजत् ।
सत्वं रजस्तमश्चापि दधार च पुरा किल ७३।
अतोऽस्य विविधा पूजा शंकरस्य विधीयते ।
रजश्च तमसायुक्तं दारुणं परिकीर्तितम् ७४।
दारुणापि ततः पूजा शंकरे गतिदा मता ।
रजश्च तमसायुक्तमलं शास्त्रप्रवर्तकम् ७५।
विच्छिन्नापि ततः पूजा शंकरे फलदा मता ।
तमश्च सत्वसंयुक्तं मिश्रकं च प्रवर्तकम् ७६।
मिश्रपूजा विफलदा शंकरे लोकशंकरे ।
यादृशं तादृशं वापि नियमेनार्चनं विभोः ७७।

शंकरस्याशुफलदं यादृशस्यापि देहिनः ।
शंभुरुवाच-
एतत्संक्षेपतः प्रोक्तं विधानं भस्मनोऽनघ ७८।
वक्तृश्रोतृजनानां च समस्ताघविनाशनम् ७९।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे भस्मोत्पत्तिविधानं नामाष्टोत्तरशततमोऽध्यायः १०८।

Roman transliteration

śrīrāma uvāca-
bhasmotpattiṃ mahābhāga bhasmamāhātmyameva ca |
bhasmasaṃdhāraṇe puṇyaṃ bhasmadāne ca tadvada 1|
śaṃbhuruvāca-
bhasmotpattiṃ pravakṣyāmi sarvapāpapraṇāśinīm |
smaraṇātkīrtanādrāma tāṃ śṛṇuṣva narādhipa 2|
ya ekaḥ śāśvato devo brahmavaṃdyaḥ sadāśivaḥ |
trilocano guṇādhāro guṇātīto'kṣarovyayaḥ 3|
sisṛkṣā tasya jātātha vīkṣyātmasthaṃ guṇatrayam |
vedatrayamidaṃ jñeyaṃ guṇatrayamidaṃ hi yat 4|
pṛthakkṛtvātmanastāta tatrasthānaṃ vibhajya ca |
dakṣiṇāṃgesṛjatputraṃ brahmāṇaṃ vāmato harim 5|
pṛṣṭhadeśe maheśānaṃ trīnputrānasṛjadvibhuḥ |
jātamātrāstrayo devā brahmaviṣṇumaheśvarāḥ 6|

idamūcurvacaḥ spaṣṭaṃ ko bhavānke vayaṃtviti |

tānāha ca śivaḥ putrānyūyaṃ putrā ahaṃ pitā 7|
idaṃ guṇatrayaṃ putrā bhajadhvaṃ karmahetukam |
putrā ūcuḥ -
kaṃ vā guṇaṃ ko bhajatāṃ kiyaṃtaṃ kālamīśvara 8|
kathaṃ guṇanivṛttiśca bhavedetadvadasva naḥ |
śiva uvāca-
yāvajjñānaṃ hi bhavatāṃ yāvadāyurathāpi vā 9|
dhāraṇaṃ tāvadevasyādekaikasya guṇasya ca |
satvaṃ brahmā rajoviṣṇurbhajenmaheśvarastamaḥ 10|
ityuktamātre deveśe brahmā satvamathāgrahīt |
na ca cālayituṃ śakto dhāraṇe kimu śaktimān 11|
taṃ guṇaṃ tu tiraskṛtya rajoguṇamathāgrahīt |
na ca cālayituṃ śakto jagrāhātha tamoguṇam 12|
na ca cālayituṃ śakto nipapāta ruroda ca |
viṣṇuśca vāmahastena rajoguṇamadhārayat 13|

aṃgulībhyāṃ maheśo'pi tamoguṇamadhārayat |
satvamekoṃgulībhyāṃ ca satvaṃ viṣṇumathādadhāt 14|
brahmāṇaṃ pādapīṭhe ca dadhāra ca nanarta ca 15|
nṛtyaṃtamatyaṃtavilāsarūpaṃ gokṣīrarūpaṃ taruṇaṃ trinetram |
sarvaṃ dadhānaṃ kṛtakautukaṃ śivaṃ samīkṣya putrānvarado babhāṣe 16|
śiva uvāca-
prīto'smi tava putrāhaṃ varaṃ vṛṇu yathepsitam |
athāha pitaraṃ putro varamenaṃ dadasva me 17|
māmuddiśya kṛtā pūjā tava pūjā bhavecchiva |
tiṣṭhermayi sadā tvaṃ ca tvamevāhaṃ ca vāvyayaḥ 18|
śiva uvāca-
evametanmahābhāga bhaviṣyati na saṃśayaḥ |
raktagaurāvimau putrau brahmaviṣṇū mamaiva tu 19|
bāhumūlastharomau ca mamākārau tathānaghau |
atha brahmāṇamāhedaṃ bhajatvekaṃ guṇaṃ bhavān 20|

brahmovāca-
tvannirdiṣṭaṃ guṇamahaṃ dhartuṃ śakto na hīśvara |
dhārayiṣye rajo deva satvaṃ bhajatu vai hariḥ 21|
avaśiṣṭaṃ guṇaṃ cāyamīśvaro dhārayiṣyati |
śaṃbhuruvāca-
guṇānādāyate devā naśekurnityadhāraṇam 22|
kartuṃ bharaṇaśaktyarthaṃ śivamityavadatpunaḥ |
guṇānvayaṃ sarvakālaṃ na ca dhārayituṃ kṣamāḥ 23|
dīyatāṃ bhagavañchaktiryadi bhostvaṃ varapradaḥ |
atha tadvacanaṃ śrutvā śivo vākyamabhāṣata 24|
śiva uvāca-
vidyāśaktiḥ samastānāṃ śaktirityabhidhīyate |
guṇatrayāśrayā vidyā avidyā ca tadāśrayā 25|
guṇatrayaṃ ca dagdhvaiva tatsāraṃ dhartumarhatha |
yacca kiṃcidbhavettatra bhavadbhirdhriyatāṃ hi tat 26|

athāhustatsutā vākyaṃ na dāho jvalanaṃ vinā |
śivaḥ prāha maheśasya locane vahnirasti vai 27|
guṇatrayamidaṃ dhenurvidyā syādgomayaṃ śubham |

mūtraṃ copaniṣatproktaṃ kuryādbhasma tataḥ param 28|
vatsāstu smṛtayo yasyāstatsaṃbhūtaṃ tu gomayam |
āgāva iti maṃtreṇa dhenuṃ tatrābhimaṃtrayet 29|
gāvo gāvo gāva iti prāśayettu tṛṇaṃ jalam |
upoṣya ca caturddaśyāṃ śukle kṛṣṇe'thavā vratī 30|
paredyuḥ prātarutthāya śucirbhūtvā samāhitaḥ |
kṛtasnāno dhautavastro gomayārthaṃ vrajettu gām 31|
utthāpya tāṃ prayatnena gāyatryā mūtramāharet |
sauvarṇe rājate tāmre dhārayenmṛnmaye ghaṭe 32|
pauṣkare vā palāśe vā pātre gośṛṃga eva vā |
ādadhīta hi gomūtraṃ gaṃdhadvāreti gomayam 33|
abhūmipātaṃ gṛhṇīyātpātre pūrvodite'dhike |

gomayaṃ śodhayedvidvāñchrīrme bhajatu maṃtrataḥ 34|
alakṣmīrmayīti maṃtreṇa gomayasyāpamārjanam |
saṃ tvā siṃcāmi maṃtreṇa gomūtraṃ gomaye kṣipet 35|
paṃcānāṃ tveti maṃtreṇa piṃḍāṃścaiva caturddaśa |
kuryātsaṃśoṣya kiraṇaistaraṇerāharettu tān 36|
nidadhyādatha pūrvoktapātre gomayapiṃḍakān |
svagṛhyoktavidhānena pratiṣṭhāpyāgnimiṃdhayet 37|
piṃḍānvinikṣipettattadarṇadevāya piṃḍakān |
āghārāvājyabhāgau ca prakṣipya dvau hunetsudhīḥ 38|
tato nidhanapataye trayodaśajayādayaḥ |
hotavyāḥ paṃcabrahmāṇi namo hiraṇyabāhave 39|
iti sarvāhutīrhutvā caturthyaṃtaistu maṃtrakaiḥ |
tataḥ śarvāya rudrāya yasya vaikaṃkatīti ca 40|
etaistu juhuyādvidvānanājñātatrayaṃ tathā |
vyāhṛtīratha hutvā tu tataḥ sviṣṭakṛtaṃ hunet 41|

idhmaśeṣaṃ tu nirvartya pūrṇapātrodakaṃ tataḥ |
pūrṇamāsāṃtayajuṣā jalenānyena bṛṃhayet 42|
brāhmaṇeṣvamṛtamiti tajjalaṃ śirasi kṣipet |
prācyāmiti diśāṃ liṃgairdikṣu toyaṃ vinikṣipet 43|
brahmaṇe dakṣiṇāṃ datvā śāṃte pulakamāharet |
āhariṣyāmi devānāṃ sarveṣāṃ karmaguptaye 44|
jātavedasamene tvāṃ pulākaṃ cchādayādya me |
maṃtreṇānena taṃ vahniṃ pulāke chādayedatha 45|
tridinaṃ jvalanasthityai chādanaṃ pulakaiḥ smṛtam |
brāhmaṇānbhojayedbhaktyā svayaṃ bhuṃjīta vāgyataḥ 46|
bhasmādhikamabhīpsaṃstu hyadhikaṃ gomayaṃ haret |
dinatrayeṇa yadi vā ekasmindivase bahu 47|
tṛtīye vā caturthe vā prātaḥsnātvā sitāṃbaraḥ |
śuklayajñopavītī ca śuklamālyānulepanaḥ 48|
śukladaṃto bhasmadigdho maṃtreṇānena maṃtravit |

tadveti coccārayitvā bhasmasatyaṃ na saṃtyajet 49|
tata āvāhanamukhā upacārāstu ṣoḍaśa |
kartavyā hutadānena tato'gnimupasaṃharet 50|
agne bhasmeti maṃtreṇa gṛhṇīyādbhasma codbhavam |
agnirasmīti maṃtreṇa pramṛjya ca tataḥ param 51|
saṃyojya gaṃgāsalilaiḥ kapilāpayasāthavā |
caṃdraṃ kuṃkumakāśmīramuśīraṃ caṃdanaṃ tathā 52|
agurudvitayaṃ caiva cūrṇayitvā tu sūkṣmataḥ |

kṣipedbhasmani taccūrṇamomiti brahmamaṃtrataḥ 53|
tataḥ payaḥ secane ca gaditaḥ kapilā manuḥ |
amṛtaṃ devi te kṣīraṃ pavitramiha varddhitam 54|
tavaprasādānmucyaṃte manujāḥ sarvapāpmanaḥ |
praṇavenāvahedvidvānbhasmano vaṭakānatha 55|
aṇoraṇīyāniti hi maṃtreṇa tu vicakṣaṇam |
śaṃbhuruvāca-

itthaṃ tu bhasmasaṃpādya śuṣkamādāya maṃtravit 56|
praṇavena vimṛjyātha saptapraṇavamaṃtritam |
īśānena śirodeśaṃ mukhaṃ tatpuruṣeṇa ca 57|
urodeśamaghoreṇa guhyaṃ vāmena maṃtrayet |
sadyojātena vai pādau sarvāṃgaṃ praṇavena tu 58|
tata uddhūlya sarvāṃgamāpādatalamastakam |
tata ācamya vasanaṃ dhautaṃ śvetaṃ pradhārayet 59|
punarācamya karma svaṃ kartumarhati sarvataḥ |
tato bhasmasamādāya pramṛjya praṇavena tu 60|
trinetraṃ triguṇādhāraṃ trayāṇāṃ janakaṃ vibhum |
smarannamaḥ śivāyeti lalāṭe tu tripuṃḍrakam 61|
namaḥ śivābhyāmityuktvā bāhvorvāpi tripuṃḍrakam |
aghorāya nama iti ubhābhyāṃ ca prakoṣṭhayoḥ 62|
bhīmāyeti tataḥ pṛṣṭhe śirodhi paścime tathā |
nīlakaṃṭhāya śirasi kṣipetsarvātmane namaḥ 63|

prakṣālyātha tato hastau karmānuṣṭhānamācaret |
śiva uvāca-
yūyamevaṃ prakāreṇa bhasma kṛtvā praghṛṣya ca 64|
guṇāndhārayituṃ śaktāstataḥ srakṣyatha vai prajāḥ |
śaṃbhuruvāca-
itthaṃ śivoditā devā brahmaviṣṇumaheśvarāḥ 65|
tathā kṛtvā ca vidhinā hamahamikayā tadā |
anyonyabodhanāśaktāḥ praṇamya śivamūcire 66|
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English translation

Śrī Rāma said :

1. O illustrious one, tell about the origin of the sacred ash, the greatness of the sacred ash, and the religious merit (earned) through the application of the sacred ash.

Śambhu said :

2-8a. O Rāma , I shall tell you about the origin of the sacred ash. (I shall tell you about its effect) by (just) remembering or telling about it. O king, listen to it. He who is that eternal god Sadāśiva , who is saluted by Brahmā , who has three eyes, who is the prop of virtues, who is beyond qualities, who is unchangeable and immutable, had once a desire to create on seeing the three qualities in himself—this triad of qualities should be known as the three Vedas . O dear one, having divided himself and the region there, he created on his right side the son, viz. Brahmā and Hari from his left side. At the back side he created Maheśāna (i.e. Śiva); thus the mighty one created three sons. As soon as they were born they became the three gods—Brahmā, Viṣṇu and Śiva. They distinctly spoke these words: “Who are you? Who are we?” To those sons Śiva said: “You are the sons, (and) I am your father. O sons, resort to these three qualities which are the cause of (all) acts.”

The sons said :

8b-16. O lord, who should resort to which quality and how long? How can there be the cessation from the qualities? Tell this to us.

Śiva said :

As long as you have (i.e. retain your) knowledge or as long as you live, each one of these qualities should be retained by you. Brahma should retain the quality of Sattva (i.e. goodness), Viṣṇu should retain Rajas (i.e. activity) and Maheśvara (should keep) Tamas (i.e. ignorance or darkness).

As soon as the lord of gods had said this, Brahmā took up Sattva. He could not move it; then how could he be capable of holding it? Abandoning that quality, he took up the quality of Rajas. He was not able to move it; (so) he took up the Tamas quality. He was not able to move it. He fell down and wept; and Viṣṇu held the Rajas quality with his left hand. (Then) Maheśa held the Tamas quality with his two fingers; one, i.e. Viṣṇu, with his two fingers, took up the Sattva (quality). He sustained Brahmā at the footstool, and danced. The giver of the boons, having seen Śiva who was dancing, who had a graceful form, whose form was (fair) like the cow’s milk, who was young and had three eyes, who held

everything, who caused joy, said to his sons:

Śivā said :

17-18. O son, I am pleased (with you). Ask for a boon as desired (by you).

Then the son said to the father: “Give this boon to me: O auspicious one, let the worship intended for me be yours. You should always remain in me; you, the immutable one, are me only.”

Śiva said :

19-20. O magnanimous one, this will happen; there is no doubt. These two reddish and fair, Brahmā and Viṣṇu are my two sons. They are the fine soft hair of the armpits, they have my form and are innocent.

Then he said to Brahmā: “You resort to (i.e. take) this one quality.”

Brahmā said :

21-22a. O lord, I am not able to hold the quality indicated by you. O god, I shall sustain the Rajas (quality); let Hari resort to the Sattva (quality). This god will hold the remaining quality.

Śambhu said :

22b-24. After having taken the qualities, those gods were not able always to hold them. For being able to sustain (them) they again said to Śiva (i.e. the lord): “We are not able to hold these qualities for all the time. O lord if you are the giver of boons, (then) give us the capacity (to hold them).” Then hearing their words, Śiva said (these) words.

Śiva said :

25-28. Of all (powers), the power of knowledge (alone) is called power. Vidyā (i.e. knowledge) resorts to the three qualities. Ignorance also resorts to them. Please hold the essence of the three qualities after burning them. You should hold that what would be (remaining) there.

Then his son said (these) words: “There cannot be burning without fire.” Śiva said: “Fire certainly exists in the eye of Śaṅkara . These three qualities are the cow; and knowledge would be (i e. is) the auspicious cowdung. Upaniṣad is said to be the urine (of the cow). Then one should prepare the sacred ash from them.

29-30a. One should consecrate the cow; the dung ofher whose calves are dead, with the hymn Āgāvaḥ . (Uttering the hymn) one should make the cow eat the grass and drink the water with the hymn Gāvo gāvo gāvaḥ .

30b-34a. Or the one who observes the vow, should observe a fast on the fourteenth day of the bright and the dark fortnights. Then the next day one should get up in the morning and being pure and composed and having bathed, having put on garments that are washed, should go to the cow for the dung. Having carefully got her up, one should get the urine from the cow. One should hold it in a pitcher made of gold, silver, copper or clay; or (one should hold it) in a blue lotus, or a vessel made of palāśa (-leaves) or in a horn. One should have the cow-urine and a little cow-dung also. One should

take in an excellent pot as told before, without letting it fall on the ground.

34b-35a. The wise one should purify the cow-dung with the hymn Śrīḥ me bhajatu ('May prosperity resort to me'). With the hymn Alakṣmīrmayi ('Prosperity should not come to me'). one should purify the cowdung.

35b. With the hymn Saṃ tvā siñcāmi ('I sprinkle you'), he should put the cow-urine into the cow-dung.

36-38a. With the hymn Pañcānāṃ tvā one should prepare fourteen piṇḍas . Having dried them with the rays of the sun, one should put the balls of the cow-dung in the vessel already referred to. According to the rule in his own Gṛhya (Sūtra), he should install them and kindle fire. Then one should put balls (saying) 'to Arṇadeva'.

38b-39a. The wise one should perform the two rites called Āghāra (i.e. sprinkling clarified butter upon fire) and Ājyabhāga (offering two portions of clarified butter to Agni and Soma). Then he should make offerings to the lord of destruction. Then thirteen offerings like Jaya etc. should be made.

39b-42. Then five hymns like Namo Hiraṇyabāhave (should be recited). Thus having made all offerings ending with the fourth with the accompaniment of hymns, he should offer (an oblation) to Rudra , Śarva with the hymn Yasya vai kaṅkati . A wise man should offer with these the three that are known. Having made the Vyāhṛtis (i.e. uttering the words like Bhūr, Bhuvas etc.), he should offer the right sacrifice (to Agni). Then having withheld the remaining fuel, he should add other water to the water in the full vessel with the Yajus formula Pūrnamāsāmta .

43-47a. He should sprinkle that water on his head with the hymn Brāhmaṇeṣu amṛtam . Then with the hymn Prācyām he should sprinkle the water in the directions. He shouldgive a present to a brāhmaṇa . He should bring a ball of boiled rice. With the hymn 'For the protection of the rite of all gods, I shall bring this to you, O fire; cover this one of mine today', he should cover the fire with that ball. The covering by it is said to be remaining in fire for three days. He should feed the brāhmaṇas , and being restrained in speech, should himself eat. If he desires more sacred ash, he should bring more cow-dung.

47b-50a. After three days or one day, on the third or fourth day, he, having bathed in the morning, having put on white garments, having worn a white sacred thread, having put on white flowers and unguents, with his teeth (brushed) white, (his body) besmeared with the sacred ash, with the utterance of the hymn Tad vā should, indeed, not give up the sacred ash. Having offered presents, he should observe the sixteen formalities like invocation.

50b-55. Then he should collect the fire. With (the utterance of) the hymn Agne , bhasma , he should take the sacred ash produced (from the cow-dung). Then, he should clean it with (the utterance of) the hymn Agnirasmi ('I am fire'), then mix it with the water of Gaṅgā or the milk of a cow. Then having powdered camphor, Kāśmīra -saffron, uśīra , sandal with agaru (a kind of sandal) well, he should drop that powder into the sacred ash with sacred hymn (i.e. syllable) Om. Then the hymn (that is said i.e. prescribed) at the time of sprinkling the milk is: 'O goddess, your sacred milk, giving intelligence, is nectar here (i.e. on the earth); due to your favour men are freed from all sins'. Then the learned one should invoke the small lumps of the sacred ash with the utterance of Om. With (the utterance of) the hymn, Aṇoraṇīyān the wise one (should do so).

Śambhu said :

56-61. Having thus procured the sacred ash and having taken it (in his hands), the knower of the hymns should clean it with Om and should get it hallowed with seven hymns. (He should apply it) to

his head with (a hymn addressed) to Īśāna . (He should apply it) to his face with (the hymn) Tat Puruṣa . He should hallow the chest with the Aghora (hymn) and, the private parts with the Vāma (hymn), the feet with the Sadyojāta hymn, and the entire body with Om . Then he should dust the entire body from the soles of his feet to his head (with sacred ash). Then he should sip water, and should put on a white, washed garment. Having sipped water again, he should do his rites fully. Then having taken the sacred ash and cleaned it with (the utterance of) Om, he should, recollecting (Śiva) the three-eyed one, the support of the three qualities, the creator of the three (Vedas) and the mighty one, with the hymn Namaḥ Śivāya , put the mark consisting of three lines on his forehead.

62-64a. Saying (the hymn) Namaḥ Śivābhyām , he should also put the mark consisting of three lines on both his arms. Saying (the hymn) Aghorāya namaḥ he should put (a similar mark) on both his forearms. Then (uttering the hymn) Bhīmāya he (should put the mark consisting of three lines) on his back, and the backside of his head. (Saying) 'salutation to Nīlakaṇṭha , the soul of all' he should put it on his head. Then having washed both his hands, he should perform (the proper) rites.

Śiva said :

64b-65a. Having, in this way, prepared and applied the sacred ash, you will be able to sustain the (three) qualities, and then create the beings.

Śambhu said :

65b-70. The gods Brahmā, Viṣṇu and Maheśvara, thus addressed by (Śiva) did like that according to the (proper) rule, and vied with each other, being unable to recognise one another, they saluted and said to Śiva: "Who should sustain which quality?" Then Śiva said to his sons: "Due to the (particles of) dust the power of doing rites and knowledge also perish. Brahma is seen to have a short life. He lives (longer) due to hymns. I was formerly decorated with the rows of 'Brahmā's eggs'. Having rested upon the Rajas quality, you are not recognising me.

71-78a. Viṣṇu has more power than Brahma, and has also longer life than Brahmā in sustaining the row of 'Brahmā's eggs'. The life of Viṣṇu is said to be of the measure of four inhalings of Maheśa and me. May that Viṣṇu support you due to his having more of the Sattva (quality) than Brahmā (has). He knows me the entire time, and would not forget me. His only worship is Sāttvikā, and neither Rājasī nor Tāmasī . Salutation to the Tranquil, Auspicious, of the Sattva quality; his possession of the Rajas quality is to be inferred. Salutation to Nīla , so the (Tamas) quality. Śambhu resorted to (it) like that. Formerly, he indeed possessed Sattva, Rajas and Tamas. Therefore, worship of three kinds is laid down (in the case) of Śiva. Rajas, conjoined with Tamas is said to be awful. Śiva's worship, even more awful than that is regarded as giving a good course (i.e. salvation); and Rajas conjoined with Tamas is capable of propagating the sacred precepts. The worship even more interrupted than that is said to give fruit. Tamas mixed with Sattva promotes a mixture. A mixed worship of Śiva, causing the good of the world, is fruitless. This way or that way (but) worship of the lord should be regularly done. (The worship) of Śaṅkara in whatever way is said to give a quick fruit to a man."

Śambhu said :

78b-79. In brief this rule about the application of the sacred ash is told, O sinless one. It destroys all the sins of the speaker and the listeners.

Pātāla-khaṇḍa · Chapter 109

Jābāli Recommends Phallus Worship to the Brāhmaṇa Ikṣvāku

Chapter 404 of 693 · 113 detected Sanskrit verse markers

Sanskrit

शंभुरुवाच-
अत्र ते कीर्तयिष्यामि कथां पापप्रणाशिनीम् ।
श्रुत्वा यां प्राप धर्मात्मा शिवभक्तिमनुत्तमाम् १।
इक्ष्वाकुर्नाम विप्रेंद्रो महाविद्यो महामतिः ।
बहुशास्त्रप्रवीणश्च नीतिशास्त्रविशारदः २।
न यष्टा न च दाता च न देवानां च पूजकः ।
न चाध्यापयिता वेदं न व्याख्याता श्रुतस्य च ३।
न पुराणेतिहासानां श्रुतीनामागमस्य वा ।
यत्नाद्भोक्ता तथा देहसंस्कारैकप्रवर्तकः ४।
तादृशस्य द्विजस्याथ समालक्ष्यायुरत्यगात् ।
लक्षांतरे तथैकस्मिन्वत्सरे मासि पंचमे ५।
तृतीय दिवसे रात्र्यां पुराणं श्रुतवानिदम् ।
स्वसंपादितवित्तस्य येन दानं न वै कृतम् ६।
दिनेदिने भुज्यमानं निःसारं स्यात्क्रमेण हि ।
वर्षाण्येव च तावंति नरके पच्यते ध्रुवम् ७।

कृमियोनिसहस्रं च अनुभूय ततः परम् ।
दरिद्रो व्याधितोऽबंधुर्दुष्टभार्यो बहुप्रजः ८।
दिनेदिने भिक्षितेन याचितेन च जीवनम् ।
यन्न क्वापि च बीजानां मग्नानामथ मार्गणात् ९।
लब्धेनजीवनं कर्म भृत्यानामथ जीवनम् ।
मध्ये श्रोत्रविहीनश्च नेत्रहीनः स्खलन्मलः १०।
एवं पुराणं श्रुत्वा साविक्ष्वाकुर्भृशदुःखितः ।
मनसा चिंतयच्चेदं स्मारं स्मारं द्विजाधमः ११।
रूपपुष्पैर्माहिष्मयी दुर्गापि फलवर्जिता ।
तथा पुराणरहिता विद्या नो गतिदर्शनी १२।
बहुशास्त्रं समभ्यस्य बहुवेदान्सविस्तरान् ।
पुंसोश्रुतपुराणस्य सम्यग्याति न दर्शनम् १३।
शंभुरुवाच-
एवं चिंतयतस्तस्य अकालमरणं त्वभूत् ।
यमलोकं गतश्चाथ यमेन परिभाषितः १४।

यम उवाच-
अनेकपापयुक्तोसि पुण्यं नैव महत्तव ।
न वेदाध्यापनात्प्राप्तं पापं च विदितं तव १५।
कोटिवर्षाणि नरके तवस्थितिरिति द्विज ।
आयुरस्ति तवात्यल्पं गम्यतां पौर्विकीं तनुम् १६।
कुरु पुण्यं हितं दानं देवतापूजनं जपम् ।
सांगमध्यापनं विप्र भोजनं भस्मधारणम् १७।
भज विश्वेश्वरं देवं देवदेवमुमापतिम् ।
तस्य प्रयत्नमात्रेण मम लोकं न गच्छसि १८।
यत्किंचित्प्रत्यहं पापिन्पुराणं शृणु सादरम् ।
ततस्तच्छ्रवणादेव नेक्षसे मम यातनाः १९।
यमस्य वचनं श्रुत्वा ब्राह्मणः स्वां ययौ तनुम् ।
अथेशपूजनकृते यत्नमास्थाय स द्विजः २०।
अगमन्मुनिवर्यं तु जाबालिशिवपूजकम् ।
तपः स्वाध्यायसंपन्नं श्रुतिस्मृतिविवेचकम् २१।

पुराणतत्त्ववेत्तारं लक्षशिष्यसमावृतम् ।
जराशिथिलसर्वांगं वेदवेदांगपारगम् २२।
द्रष्टुकामो ययौ शैलं मंदरं चारुकंदरम् ।
नानाविहंगसंपूर्णं नानापुष्पलतावृतम् २३।
सर्वर्तुकुसुमोपेतं नानागंधोपशोभितम् ।
किन्नराणां च मिथुनैर्गीतपूर्णमहागुहम् २४।
अनेकरूपलावण्य वनितोषितपादपम् ।
लंबमानविचित्राभिस्ताभिः शोभितपादपम् २५।
रतिश्रमप्रसुप्तानां बोधनादितषट्पदम् ।
कूजंति च पिकाः कामं वियुक्तानां युजे किल २६।
नानामुनिगणाकीर्णं प्रशांतमृगचारिणम् ।
अप्सरोगणसंकीर्णं गंधर्वगणसेवितम् २७।
नानासिद्धमुखोद्भूतगीतपूर्णवनांतरम् ।
विचित्रफलसंपूर्णं नानादेवालयान्वितम् २८।
प्रासादशतसंबाधं नानागृहसमन्वितम् ।

सिंहाननैर्गजमुखैरुलूकवदनैरथ २९।
अमुखैर्विमुखैरुग्रैरर्द्धवक्त्रैर्मृगीमुखैः ।
रुरुजंतुकगोधाहि वानरर्क्षमुखैरपि ३०।
व्याघ्रवृश्चिकभल्लूष्ट्रश्वानगर्दभतुंडकैः ।
समस्तजीववदनसदृशास्यैर्गणेश्वरैः ।
वल्लीमुखैर्वृक्षमुखैः शिलावक्त्रैरयोमुखैः ३१।
शंखमुक्तादिजलजवदनैरुपशोभितम् ।
अधिकांगैरनंगैश्च जटिलैः शिखिमुंडितैः ३२।
पत्रिवक्त्रैर्द्विषड्वक्त्रैस्त्रिविग्रहमुखैरपि ।

घंटास्यैः शूर्पवदनकर्णपादमुखैरपि ३३।
घंटामुखैर्वेणुमुखैः किंकिणीवदनैरपि ।
यादृग्वस्तु जगत्यस्ति तादृशास्यैरयोमुखैः ३४।
कैश्चिन्निभृतकंदर्परूपलावण्यकोमलैः ।
कोटिसूर्यप्रतीकाशैश्चंद्र कोटिसमप्रभैः ३५।
नानावर्णैर्विश्वमुखैर्विश्वरूपैश्चतुर्मुखैः ।

द्विमुखैः पंचवक्त्रैश्च त्रिमुखैः षण्मुखैरपि ३६।
एकानेकमुखैः शांतैः सर्वदा सुखिभिर्युतम् ।
नानाभोगसमृद्धैश्च रतिकामसमैरपि ३७।
लक्ष्मीनारायणमुखैरुमेशसमविग्रहैः ।
नानारूपधरैश्चान्यैः सेवितं मंदराचलम् ३८।
धेनवो यत्र वेदाश्च मीमांसावत्स संयुताः ।
धर्मादयः सवर्ष्माणः पुराणानि च कर्मणा ३९।
स्मृतीतिहासजातानि आगमाश्च शरीरिणः ।
स्थिताश्च मंदरे यत्र सशैलः पापनाशनः ४०।
तस्य मध्ये महापुण्यं पुरं परमशोभितम् ।
वापीतडागोपवनप्रासादशतशोभितम् ४१।
सप्तप्राकारपरिखं रत्नाट्टालकसंयुतम् ।
गोपुरैर्नवभिर्युक्तं विचित्रगृहसंयुतम् ४२।
यस्य चाप्रतिमं तेज उष्णशीतादिवर्जितम् ।
तन्मध्ये नगरी पुण्या तन्मध्ये च सभा शुभा ४३।

तस्यां भद्रासनं मध्ये वेदपादविचित्रितम् ।
सर्वोपनिषदाकॢप्तं पादपीठं सुशोभनम् ४४।
पुराणान्यागमास्तस्य स्वस्तीति शिवपादयोः ।
तत्रासीनो महायोगी गोक्षीरसदृशाकृतिः ४५।
मंदस्मितसुचार्वास्योद्व्यष्टवर्षवयाः प्रभुः ।
दधान उरसामालां मणिरुद्राक्षकल्पिताम् ४६।
बिभ्राण उपवीतं च कर्णिकारसमद्युतिः ।
सुरत्नकुंडलो देवः किरीटकनकांबरः ४७।
नानाभूषणसंयुक्तो नानागंधविलेपनः ।
वामांकन्यस्तगिरिजो वीक्षमाणस्तदाननम् ४८।
मुग्धां च सुमुखीं बालां नवयौवनशोभिताम् ।
भूषितां चारुसर्वांगीं बिभ्रतीं कनकांबुजम् ४९।
आलिंग्य वामेनकरेण देवीं दक्षेण तस्या मुखमुन्नमय्य ।
स्पृष्ट्वा शिरो वामकरेण तस्या दक्षेण कुर्वंस्तिलकं च देवः ५०।
भक्तिर्वीजयते देवं प्रणव व्यजनेन च ।

पूजाकांतापि कुसुमैर्मालां देवाय बिभ्रती ५१।
ज्ञप्तिर्विरक्तिर्वनिते बिभ्रत्यौ योगचामरे ।

समाधिः कार्यकर्तास्य धारणायोषिदस्य च ५२।
यमाश्चनियमाश्चैव किंकरास्तस्य कीर्तिताः ।
प्राणायामः पुरोधास्तु प्रत्याहारः सुवर्णधृक् ५३।
ध्यानं च द्रविणाध्यक्षः सत्यं सेनापतिस्तथा ।
ब्रह्मप्रभृतिकीटांताः पशवस्तत्पतिः शिवः ५४।
पशूनां पालको धर्मः स्यादधर्मश्च तस्करः ।
मायापाशेन ते बद्धा मोचनी काशिका मृतिः ५५।
नानाविधाश्च प्रमदा देवदेवमुमापतिम् ।
एतादृशमुमानाथं कोटिजंतुरनुस्मरेत् ५६।
इष्टान्भोगानवाप्याथ शिवलोके महीयते ।
ब्रह्मविष्णुमहेंद्राद्यास्तत्पुरद्वारपालकाः ५७।
लक्ष्मीसरस्वतीदेव्यौ देहल्याद्यर्च्चनेक्षितेः ।
नियुक्ते देवदेवस्य देवाश्च सुरयोषितः ५८।

दास्यो देवाः समस्ताश्च दासा यस्य महात्मनः ।
एतादृशमहाशैलमिक्ष्वाकुः संददर्श ह ५९।
मुनिं प्रणम्य जाबालिमिदमाह वचस्तदा ।
गंतुकामो महाशैलं शक्तोस्यस्मिन्न वा मुने ६०।
ममायुरल्पं कथितं यमेन ज्ञानिना पुरा ६१।
नरकश्च बहुःप्रोक्तः कथं श्रेयो भविष्यति ।
जाबालिरुवाच-
मयापि सर्वमेतत्ते ज्ञातं दिव्येन चक्षुषा ६२।
आयुर्दशादिनं ब्रह्मन्विद्वानपि न धर्मकृत् ।
न तपस्ते ह्यनभ्यासान्न च योगोऽल्पकालतः ६३।
न दानं द्रविणाभावादसामर्थ्यात्तथार्हणा ।
न यज्ञो न व्रतं पूर्तं न च पुण्यमनायुषः ६४।
न चाध्यापनतीर्थादि सेवाकालविरोधतः ।
तस्मात्तत्पापनाशाय प्रायश्चित्तं न विद्यते ६५।
गतिप्रदं तथा धर्मं गच्छ वा तिष्ठ वा मुने ।

इक्ष्वाकुरुवाच-।
यावज्जीवं प्रतिज्ञाय क्रियते यो वृषो द्विज ६६।
तेन पापपरीहारो भविष्यति सुनिश्चितम् ।
तं ब्रूहि येन धर्मेण मम पापं प्रणश्यति ६७।
केन वा पुण्ययोगेन स्वर्गतिश्च भविष्यति ।
शरणं भव विप्रर्षे नरकादतिबिभ्यतः ६८।
सर्वधर्मफलं प्राहुः शरणागतपालनम् ।
जाबालिरुवाच-
सत्यं स्वल्पेन कालेन न तादृग्लभ्यते वृषः ६९।
अमृतेत्वनृते शक्यं वक्तुं स्वप्नांतरेष्वपि ।

रहस्यमेकं किंचित्तु यस्य कस्यापि नोच्यते ७०।
इक्ष्वाकुरुवाच-
शरणं पालय मुने कालो मे निर्गमिष्यति ।
जाबालिरुवाच-
मम प्राणाधिकं विप्र रहस्यं श्रुतिचोदितम् ७१।

शिवलिंगार्चनं नाम ब्रह्मादिभिरनुष्ठितम् ।
समस्तपापशमनं सर्वोपद्रवनाशनम् ७२।
भुक्तिमुक्तिप्रदं तस्माच्छिवपूजां समाचर ।
नातिक्रामेद्यदि मुने शिवलिंगार्चनं शुभम् ७३।
यः शंभुपूजां विच्छिंद्यात्तेन च्छिन्नं हि मे शिरः ।
वरं शूलविनिक्षेपो वरं शाल्मलिकर्षणम् ७४।
वरं प्राणपरित्यागो नैव पूजाव्यतिक्रमः ।
वरं वह्निप्रपतनं वरं चाधःशिरः कृतम् ७५।
वरं स्वमलभुक्तिर्वा नेशपूजाव्यतिक्रमः ।
अपूजयित्वा चेशानं यो हि भुंक्ते नराधमः ७६।
पापानामन्नरूपाणां तस्य भोजनमुच्यते ।
अनुच्चार्य पदं शंभोर्भुङ्क्ते यदि च खादति ७७।
शिवेति मंगलं नाम यस्य वाचि प्रवर्तते ।
भस्मीभवंति तस्याशु महापातककोटयः ७८।
शिवं प्रदक्षिणीकृत्य यो नमस्यति मानवः ।

भूमेः प्रदक्षिणं कृत्वा यत्तत्पुण्यमवाप्नुयात् ७९।
प्रदक्षिणत्रयं कृत्वा नमस्कारं च पंचधा ।
पुनः प्रदक्षिणं कृत्वा नत्वा मुच्येत पातकैः ८०।
सर्ववाद्यानि यः कुर्यात्कारयेद्वा शिवालये ।
बलेन महता युक्तो वेदसेव्यत्र जायते ८१।
श्रावयेद्यः पुराणानि देवदेवं त्रिलोचनम् ।
सर्वपापविनिर्मुक्तो वसेच्छिवपुरे कृती ८२।
तं नित्यमादरेणेशो वक्ति वाक्यं प्रियं सदा ।
एतत्संक्षेपतः प्रोक्तमीशपूजनमुत्तमम् ८३।
अल्पायुश्च भवान्विप्र शिवपूजनमाचर ।
त्रिकालं वा द्विकालं वा एककालमथापि वा ८४।
यामं यामार्धमथवा शिवपूजनमाचर ।
वानप्रस्थाश्रमो भूत्वा वानप्रस्थकृताश्रयः ८५।
वानप्रस्थप्रसूनैश्च प्रातःपूजय शंकरम् ।
श्रीफलैः शतपत्रैश्च पद्मसौगंधिकैरपि ८६।

नीपैर्जपाभिः पुन्नागैः करवीरैश्च पाटलैः ।
तुलस्याच रविदलैरपराजितया तथा ८७।
अपामार्गदलै रुद्र जटादमनकेन च ।

सर्वैरेभिः समफलैर्बिल्वपत्रैश्च धूर्तकैः ८८।
द्रोणैः शिरीषैः शक्तैश्च दूर्वया कोरकैरपि।
नंद्यावर्तैरक्षतैश्च तिलमिश्रैश्च केवलैः ८९।
अन्यैरपि यथाशक्ति प्रातः संपूजयेच्छिवम्।
कर्णिकारैश्च सौवर्णैर्दूर्वयर्ययापि शिवार्चनम् ९०।
मुकुलैर्नार्चयेद्देवं चंपकैर्जलजं विना।
जलजानां च सर्वेषां पत्राणामक्षतस्य च ९१।
कुशपुष्पस्य रजतसुवर्णकृतयोरपि।
अन्यत्कृत्वा यथा यत्तु तैलपक्वं भवेन्नृप ९२।
न तत्पर्युषितं प्रोक्तमपूपादि गमिष्यति।
उक्षितं यत्फलायुक्तं तैलक्षाराम्लजीरकैः ९३।
जले तत्प्रोक्षितं मूलफलशाकादिकं नृप।

न च पर्युषितं प्रोक्तं गंगातोयं च सागरम् ९४।
महानदीजलं सर्वं केदारजलमेव च।
ह्रदरूपेण यत्तीर्थं कूपतीर्थेन राघव ९५।
तडागवापीसरसां कूपेनापां च यद्भवेत्।
ततीर्थतोयं सर्वं च न च पर्युषितं भवेत् ९६।
न रात्रौ जलमाहार्यं दिवा संपादयेज्जलम्।
ससैकतं तथा धार्यं न च पर्युषितं हि तत् ९७।
एवं विदित्वा पूजां त्वं शिवलिंगे समाचर।
शंभुरुवाच-
एवमुक्तोथ मुनिना इक्ष्वाकुर्ब्राह्मणप्रियः ९८।
शिवपूजापरो भूत्वा दिनाष्टकमतिष्ठत।
नवमेऽथ दिने प्राप्ते प्रातःकाले कृतार्चनः ९९।
मरणावसरे प्राप्ते शिवपूजां विधाय सः।
स्वान्प्राणानुपहाराय तत्याजैव महेशितुः १००।
मृतं तमथ विज्ञाय यमदूताः समागताः।

यमलोकप्रापका ये यतमास्थाय तस्थिरे १०१।
शैवाश्चापि समायाता दूता वह्निमुखादयः।
तेषामन्योन्यवादोभून्मामको मामकस्त्विति १०२।
अथ यामः पाशपाणिः शिवदूतमथार्दयत्।
अथ वह्निमुखः क्रुद्धो यमदूतशतं ततः १०३।
महाकायस्तथा भूत्वा गृहीत्वा च करेण तत्।
शिरांसि च तथैकेनापीड्य चिच्छेद शष्पवत् १०४।
मारयित्वा ततो दूतानादायेक्ष्वाकुमभ्यगात्।
निवेदयामास च तं वीरभद्राय धीमते १०५।
स चापि शंकरायाथ तं प्राह च महेश्वरः।
त्वयाष्टदिनपूजैव कृता कृष्णा दिने दिने १०६।

त्वमनिंदः पुरा मां च लिंगं शिश्नाग्रमित्युत ।
तेनैव पापयोगेन शिश्नवक्त्रो भविष्यसि १०७।
शिश्नाग्रे विवरं चक्रं जिह्वानासादिवर्जितः ।
पूर्वं मन्नामवक्तृत्वाद्वक्ता चापि भविष्यसि १०८।

अथेशवचनात्सोपि तथाभूतोभवत्क्षणात् ।
शंभुरुवाच-
य इदं शृणुयान्नित्यं पुराणाख्यानमुत्तमम् १०९।
विमुक्तपापबंधश्च शिवभक्तो भविष्यति ।
स याति च शिवस्थाने वक्ता चापि तथा भवेत् ११०।
यश्च वक्ति कथामेनां हरेण सदृशो भवेत् ।
उक्त्वा कथामिमां पूर्वमधीरो नाम भूमिपः १११।
स्वर्गं स गतवान्राजा कृतपापोथ भार्यया ११२।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे विभूतिमाहात्म्येन।
नवोत्तरशततमोऽध्यायः १०९ ।

Roman transliteration

śaṃbhuruvāca-
atra te kīrtayiṣyāmi kathāṃ pāpapraṇāśinīm |
śrutvā yāṃ prāpa dharmātmā śivabhaktimanuttamām 1|
ikṣvākurnāma vipreṃdro mahāvidyo mahāmatiḥ |
bahuśāstrapravīṇaśca nītiśāstraviśāradaḥ 2|
na yaṣṭā na ca dātā ca na devānāṃ ca pūjakaḥ |
na cādhyāpayitā vedaṃ na vyākhyātā śrutasya ca 3|
na purāṇetihāsānāṃ śrutīnāmāgamasya vā |
yatnādbhoktā tathā dehasaṃskāraikapravartakaḥ 4|
tādṛśasya dvijasyātha samālakṣyāyuratyagāt |
lakṣāṃtare tathaikasminvatsare māsi paṃcame 5|
tṛtīya divase rātryāṃ purāṇaṃ śrutavānidam |
svasaṃpāditavittasya yena dānaṃ na vai kṛtam 6|
dinedine bhujyamānaṃ niḥsāraṃ syātkrameṇa hi |
varṣāṇyeva ca tāvaṃti narake pacyate dhruvam 7|

kṛmiyonisahasraṃ ca anubhūya tataḥ param |
daridro vyādhito'baṃdhurduṣṭabhāryo bahuprajaḥ 8|
dinedine bhikṣitena yācitena ca jīvanam |
yanna kvāpi ca bījānāṃ magnānāmatha mārgaṇāt 9|
labdhenajīvanaṃ karma bhṛtyānāmatha jīvanam |
madhye śrotravihīnaśca netrahīnaḥ skhalanmalaḥ 10|
evaṃ purāṇaṃ śrutvā sāvikṣvākurbhṛśaduḥkhitaḥ |
manasā ciṃtayaccedaṃ smāraṃ smāraṃ dvijādhamaḥ 11|
rūpapuṣpairmāhiṣmayī durgāpi phalavarjitā |
tathā purāṇarahitā vidyā no gatidarśanī 12|
bahuśāstraṃ samabhyasya bahuvedānsavistarān |
puṃsośrutapurāṇasya samyagyāti na darśanam 13|
śaṃbhuruvāca-

evaṃ ciṃtayatastasya akālamaraṇaṃ tvabhūt |
yamalokaṃ gataścātha yamena paribhāṣitaḥ 14|

yama uvāca-
anekapāpayuktosi puṇyaṃ naiva mahattava |
na vedādhyāpanātprāptaṃ pāpaṃ ca viditaṃ tava 15|
koṭivarṣāṇi narake tavasthitiriti dvija |
āyurasti tavātyalpaṃ gamyatāṃ paurvikīṃ tanum 16|
kuru puṇyaṃ hitaṃ dānaṃ devatāpūjanaṃ japam |
sāṃgamadhyāpanaṃ vipra bhojanaṃ bhasmadhāraṇam 17|
bhaja viśveśvaraṃ devaṃ devadevamumāpatim |
tasya prayatnamātreṇa mama lokaṃ na gacchasi 18|
yatkiṃcitpratyahaṃ pāpinpurāṇaṃ śṛṇu sādaram |
tatastacchravaṇādeva nekṣase mama yātanāḥ 19|
yamasya vacanaṃ śrutvā brāhmaṇaḥ svāṃ yayau tanum |
atheśapūjanakṛte yatnamāsthāya sa dvijaḥ 20|
agamanmunivaryaṃ tu jābāliśivapūjakam |
tapaḥ svādhyāyasaṃpannaṃ śrutismṛtivivecakam 21|

purāṇatattvavettāraṃ lakṣaśiṣyasamāvṛtam |
jarāśithilasarvāṃgaṃ vedavedāṃgapāragam 22|
draṣṭukāmo yayau śailaṃ maṃdaraṃ cārukaṃdaram |
nānāvihaṃgasaṃpūrṇaṃ nānāpuṣpalatāvṛtam 23|
sarvartukusumopetaṃ nānāgaṃdhopaśobhitam |
kinnarāṇāṃ ca mithunairgītapūrṇamahāguham 24|
anekarūpalāvaṇya vanitoṣitapādapam |
laṃbamānavicitrābhistābhiḥ śobhitapādapam 25|
ratiśramaprasuptānāṃ bodhanāditaṣaṭpadam |
kūjaṃti ca pikāḥ kāmaṃ viyuktānāṃ yuje kila 26|
nānāmuniganākīrṇaṃ praśāṃtamṛgacāriṇam |
apsarogaṇasaṃkīrṇaṃ gaṃdharvagaṇasevitam 27|
nānāsiddhamukhodbhūtagītapūrṇavanāṃtaram |
vicitraphalasaṃpūrṇaṃ nānādevālayānvitam 28|
prāsādaśatasaṃbādhaṃ nānāgṛhasamanvitam |

siṃhānanairgajamukhairulūkavadanairatha 29|
amukhairvimukhairugrairarddhavaktrairmṛgīmukhaiḥ |
rurujaṃtukagodhāhi vānararkṣamukhairapi 30|
vyāghravṛścikabhallūṣṭraśvānagardabhatuṃḍakaiḥ |
samastajīvavadanasadṛśāsyairgaṇeśvaraiḥ |
vallīmukhairvṛkṣamukhaiḥ śilāvaktrairayomukhaiḥ 31|
śaṃkhamuktādijalajavadanairupaśobhitam |
adhikāṃgairanaṃgaiśca jaṭilaiḥ śikhimuṃḍitaiḥ 32|
patrivaktrairdviṣaḍvaktraistrivigrahamukhairapi |
ghaṃṭāsyaiḥ śūrpavadanakarṇapādamukhairapi 33|
ghaṃṭāmukhairveṇumukhaiḥ kiṃkiṇīvadanairapi |
yādṛgvastu jagatyasti tādṛśāsyairayomukhaiḥ 34|
kaiścinnibhṛtakaṃdarparūpalāvaṇyakomalaiḥ |
koṭisūryapratīkāśaiścaṃdra koṭisamaprabhaiḥ 35|
nānāvarṇairviśvamukhairviśvarūpaiścaturmukhaiḥ |

dvimukhaiḥ paṃcavaktraiśca trimukhaiḥ ṣaṇmukhairapi 36|
ekānekamukhaiḥ śāṃtaiḥ sarvadā sukhibhiryutam |

nānābhogasamṛddhaiśca ratikāmasamairapi 37|
lakṣmīnārāyaṇamukhairumeśasamavigrahaiḥ |
nānārūpadharaiścānyaiḥ sevitaṃ maṃdarācalam 38|
dhenavo yatra vedāśca mīmāṃsāvatsa saṃyutāḥ |
dharmādayaḥ savarṣmāṇaḥ purāṇāni ca karmaṇā 39|
smṛtītihāsajātāni āgamāśca śarīriṇaḥ |
sthitāśca maṃdare yatra saśailaḥ pāpanāśanaḥ 40|
tasya madhye mahāpuṇyaṃ puraṃ paramaśobhitam |
vāpītaḍāgopavanaprāsādaśataśobhitam 41|
saptaprākāraparikhaṃ ratnāṭṭālakasaṃyutam |
gopurairnavabhiryuktaṃ vicitragṛhasaṃyutam 42|
yasya cāpratimaṃ teja uṣṇaśītādivarjitam |
tanmadhye nagarī puṇyā tanmadhye ca sabhā śubhā 43|

tasyāṃ bhadrāsanaṃ madhye vedapādavicitritam |
sarvopaniṣadāklptaṃ pādapīṭhaṃ suśobhanam 44|
purāṇānyāgamāstasya svastīti śivapādayoḥ |
tatrāsīno mahāyogī gokṣīrasadṛśākṛtiḥ 45|
maṃdasmitasucārvāsyodvyaṣṭavarṣavayāḥ prabhuḥ |
dadhāna urasāmālāṃ maṇirudrākṣakalpitām 46|
bibhrāṇa upavītaṃ ca karṇikārasamadyutiḥ |
suratnakuṃḍalo devaḥ kirīṭakanakāṃbaraḥ 47|
nānābhūṣaṇasaṃyukto nānāgaṃdhavilepanaḥ |
vāmāṃkanyastagirijo vīkṣamāṇastadānanam 48|
mugdhāṃ ca sumukhīṃ bālāṃ navayauvanaśobhitām |
bhūṣitāṃ cārusarvāṃgīṃ bibhratīṃ kanakāṃbujam 49|
āliṃgya vāmenakareṇa devīṃ dakṣeṇa tasyā mukhamunnamayya |
spṛṣṭvā śiro vāmakareṇa tasyā dakṣeṇa kurvaṃstilakaṃ ca devaḥ 50|
bhaktirvījayate devaṃ praṇava vyajanena ca |

pūjākāṃtāpi kusumairmālāṃ devāya bibhratī 51|
jñaptirviraktirvanite bibhratyau yogacāmare |
samādhiḥ kāryakartāsya dhāraṇāyoṣidasya ca 52|
yamāścaniyamāścaiva kiṃkarāstasya kīrtitāḥ |
prāṇāyāmaḥ purodhāstu pratyāhāraḥ suvarṇadhṛk 53|
dhyānaṃ ca draviṇādhyakṣaḥ satyaṃ senāpatistathā |
brahmaprabhṛtikīṭāṃtāḥ paśavastatpatiḥ śivaḥ 54|
paśūnāṃ pālako dharmaḥ syādadharmaśca taskaraḥ |
māyāpāśena te baddhā mocanī kāśikā mṛtiḥ 55|
nānāvidhāśca pramadā devadevamumāpatim |
etādṛśamumānāthaṃ koṭijaṃturanusmaret 56|
iṣṭānbhogānavāpyātha śivaloke mahīyate |
brahmaviṣṇumaheṃdrādyāstatpuradvārapālakāḥ 57|
lakṣmīsarasvatīdevyau dehalyādyarccanekṣiteḥ |
niyukte devadevasya devāśca surayoṣitaḥ 58|

dāsyo devāḥ samastāśca dāsā yasya mahātmanaḥ |
etādṛśamahāśailamikṣvākuḥ saṃdadarśa ha 59|
muniṃ praṇamya jābālimidamāha vacastadā |
gaṃtukāmo mahāśailaṃ śaktosyasminna vā mune 60|
mamāyuralpaṃ kathitaṃ yamena jñāninā purā 61|
narakaśca bahuḥproktaḥ kathaṃ śreyo bhaviṣyati |
jābāliruvāca-

mayāpi sarvametatte jñātaṃ divyena cakṣuṣā 62|
āyurdaśadinaṃ brahmanvidvānapi na dharmakṛt |
na tapaste hyanabhyāsānna ca yogo'lpakālataḥ 63|
na dānaṃ draviṇābhāvādasāmarthyāttathārhaṇā |
na yajño na vrataṃ pūrtaṃ na ca puṇyamanāyuṣaḥ 64|
na cādhyāpanatīrthādi sevākālavirodhataḥ |
tasmāttatpāpanāśāya prāyaścittaṃ na vidyate 65|
gatipradaṃ tathā dharmaṃ gaccha vā tiṣṭha vā mune |

ikṣvākuruvāca-|
yāvajjīvaṃ pratijñāya kriyate yo vṛṣo dvija 66|
tena pāpaparīhāro bhaviṣyati suniścitam |
taṃ brūhi yena dharmeṇa mama pāpaṃ praṇaśyati 67|
kena vā puṇyayogena svargatiśca bhaviṣyati |
śaraṇaṃ bhava viprarṣe narakādatibībhyataḥ 68|
sarvadharmaphalaṃ prāhuḥ śaraṇāgatapālanam |
jābāliruvāca-
satyaṃ svalpena kālena na tādṛglabhyate vṛṣaḥ 69|
amṛtetvanṛte śakyaṃ vaktuṃ svapnāṃtareṣvapi |
rahasyamekaṃ kiṃcittu yasya kasyāpi nocyate 70|
ikṣvākuruvāca-
śaraṇaṃ pālaya mune kālo me nirgamiṣyati |
jābāliruvāca-
mama prāṇādhikaṃ vipra rahasyaṃ śruticoditam 71|

śivaliṃgārcanaṃ nāma brahmādibhiranuṣṭhitam |
samastapāpaśamanaṃ sarvopadravanāśanam 72|
bhuktimuktipradaṃ tasmācchivapūjāṃ samācara |
nātikrāmedyadi mune śivaliṃgārcanaṃ śubham 73|
yaḥ śaṃbhupūjāṃ vicchiṃdyāttena cchinnaṃ hi me śiraḥ |
varaṃ śūlavinikṣepo varaṃ śālmalikarṣaṇam 74|
varaṃ prāṇaparityāgo naiva pūjāvyatikramaḥ |
varaṃ vahniprapatanaṃ varaṃ cādhaḥśiraḥ kṛtam 75|
varaṃ svamalabhuktirvā neśapūjāvyatikramaḥ |
apūjayitvā ceśānaṃ yo hi bhuṃkte narādhamaḥ 76|
pāpānāmannarūpāṇāṃ tasya bhojanamucyate |
anuccārya padaṃ śaṃbhorbhuṅkte yadi ca khādati 77|
śiveti maṃgalaṃ nāma yasya vāci pravartate |
bhasmībhavaṃti tasyāśu mahāpātakakoṭayaḥ 78|
śivaṃ pradakṣiṇīkṛtya yo namasyati mānavaḥ |

bhūmeḥ pradakṣiṇaṃ kṛtvā yattatpuṇyamavāpnuyāt 79|
pradakṣiṇatrayaṃ kṛtvā namaskāraṃ ca paṃcadhā |
punaḥ pradakṣiṇaṃ kṛtvā natvā mucyeta pātakaiḥ 80|
sarvavādyāni yaḥ kuryātkārayedvā śivālaye |
balena mahatā yukto vedasevyatra jāyate 81|
śrāvayedyaḥ purāṇāni devadevaṃ trilocanam |
sarvapāpavinirmukto vasecchivapure kṛtī 82|
taṃ nityamādareṇeśo vakti vākyaṃ priyaṃ sadā |
etatsaṃkṣepataḥ proktamīśapūjanamuttamam 83|
alpāyuśca bhavānvipra śivapūjanamācara |
trikālaṃ vā dvikālaṃ vā ekakālamathāpi vā 84|
yāmaṃ yāmārdhamathavā śivapūjanamācara |

vānaprasthāśramo bhūtvā vānaprasthakṛtāśrayaḥ 85|
vānaprasthaprasūnaiśca prātaḥpūjaya śaṃkaram |
śrīphalaiḥ śatapatraiśca padmasaugaṃdhikairapi 86|

nīpairjapābhiḥ punnāgaiḥ karavīraiśca pāṭalaiḥ |
tulasyāca ravidalairaparājitayā tathā 87|
apāmārgadalai rudra jaṭādamanakena ca |
sarvairebhiḥ samaphalairbilvapatraiśca dhūrtakaiḥ 88|
droṇaiḥ śirīṣaiḥ śaktaiśca dūrvayā korakairapi |
naṃdyāvartairakṣataiśca tilamiśraiśca kevalaiḥ 89|
anyairapi yathāśakti prātaḥ saṃpūjayecchivam |
karṇikāraiśca sauvarṇardūvaryayāpi śivārcanam 90|
mukulairnārcayeddevaṃ caṃpakairjalajaṃ vinā |
jalajānāṃ ca sarveṣāṃ patrāṇāmakṣatasya ca 91|
kuśapuṣpasya rajatasuvarṇakṛtayorapi |
anyatkṛtvā yathā yattu tailapakvaṃ bhavennṛpa 92|
na tatparyuṣitaṃ proktamapūpādi gamiṣyati |
ukṣitaṃ yatphalāyuktaṃ tailakṣārāmlajīrakaiḥ 93|
jale tatprokṣitaṃ mūlaphalaśākādikaṃ nṛpa |

na ca paryuṣitaṃ proktaṃ gaṃgātoyaṃ ca sāgaram 94|
mahānadījalaṃ sarvaṃ kedārajalameva ca |
hradarūpeṇa yattīrthaṃ kūpatīrthena rāghava 95|
taḍāgavāpīsarasāṃ kūpenāpāṃ ca yadbhavet |
tattīrthatoyaṃ sarvaṃ ca na ca paryuṣitaṃ bhavet 96|
na rātrau jalamāhāryaṃ divā saṃpādayejjalam |
sasaikataṃ tathā dhāryaṃ na ca paryuṣitaṃ hi tat 97|
evaṃ viditvā pūjāṃ tvaṃ śivaliṃge samācara |
śaṃbhuruvāca-
evamuktotha muninā ikṣvākurbrāhmaṇapriyaḥ 98|
śivapūjāparo bhūtvā dināṣṭakamatiṣṭhata |
navame'tha dine prāpte prātaḥkāle kṛtārcanaḥ 99|
maraṇāvasare prāpte śivapūjāṃ vidhāya saḥ |
svānprāṇānupahārāya tatyājaiva maheśituḥ 100|
mṛtaṃ tamatha vijñāya yamadūtāḥ samāgatāḥ |

yamalokaprāpakā ye yatamāsthāya tasthire 101|
śaivāśścāpi samāyātā dūtā vahnimukhādayaḥ |
teṣāmanyonyavādobhūnmāmako māmakastviti 102|
atha yāmaḥ pāśapāṇiḥ śivadūtamathārdayat |
atha vahnimukhaḥ kruddho yamadūtaśataṃ tataḥ 103|
mahākāyastathā bhūtvā gṛhītvā ca kareṇa tat |
śirāṃsi ca tathaikenāpīḍya ciccheda śaṣpavat 104|
mārayitvā tato dūtānādāyekṣvākumabhyagāt |
nivedayāmāsa ca taṃ vīrabhadrāya dhīmate 105|
sa cāpi śaṃkarāyātha taṃ prāha ca maheśvaraḥ |
tvayāṣṭadinapūjaiva kṛtā kṛṣṇā dine dine 106|
tvamaniṃdaḥ purā māṃ ca liṃgaṃ śiśnāgramityuta |
tenaiva pāpayogena śiśnavaktro bhaviṣyasi 107|
śiśnāgre vivaraṃ cakraṃ jihvānāsādivarjitaḥ |
pūrvaṃ mannāmavaktṛtvādvaktā cāpi bhaviṣyasi 108|

atheśavacanātsopi tathābhūtobhavatkṣaṇāt |
śaṃbhuruvāca-
ya idaṃ śṛṇuyānnityaṃ purāṇākhyānamuttamam 109|
vimuktapāpabaṃdhaśca śivabhakto bhaviṣyati |
sa yāti ca śivasthāne vaktā cāpi tathā bhavet 110|
yaśca vakti kathāmenāṃ hareṇa sadṛśo bhavet |
uktvā kathāmimāṃ pūrvamadhīro nāma bhūmipaḥ 111|
svargaṃ sa gatavānrājā kṛtapāpotha bhāryayā 112|
iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde vibhūtimāhātmyena|
navottaraśatatamo'dhyāyaḥ 109 |

English translation

Śambhu said :

1-5a. In this regard I shall tell you a story which destroys sins and hearing which the pious one (i.e. Ikṣvāku) obtained excellent devotion. (There was) the best brāhmaṇa , Ikṣvāku by name. He was very learned, very intelligent, proficient in many sacred precepts and well-versed in the science of ethics. He did not perform a sacrifice ; he did not give (in charity); he did not worship deities . He did not teach the Vedas , nor did he explain the sacred texts; so also (he did not teach) the Purāṇas , history, the sacred texts or the Vedas. With difficulty he could (get food to) cat and proceeded only with the embellishment of his body . The life (of the span) of a lakh of years of that brāhmaṇa of that type passed.

5b-10. In the next (span of a) lakh, at night on the third day of the fifth month in (i.e. of) a year he heard this Purāṇa (text): “He, who has not given in charity the wealth earned by him, is certainly roasted for those many years in hell , (for the wealth) being enjoyed day-by-day would become (i.e. becomes) depleted. Then having gone through a thousand existences of insects etc., he then is (born) as a poor man suffering from diseases , having no relatives , having a wicked wife and many children . Every day he lives by begging and supplicating. He leads his life by asking for broken seeds (not capable of growing), or the life among servants (of a man) having no ears, no eyes and with dirt falling (from his body).”

11-13. Having heard the Purāṇa (text) like this, that Ikṣvāku became extremely afflicted. The mean brāhmaṇa repeatedly thought in his mind (like) this: ‘Even Durgā , having flowers and beauty is void of fruit due to her having a buffalo . In the same way, knowledge without the Purāṇas would not show the (right) path. A man, (even) after studying many sacred texts, and Vedas with (all) their expanse, does not get proper knowledge unless he has studied the Purāṇas.’

Śambhu said :

14. When he was thinking like this he met with an untimely death . He then went to Yama ’s world, and was (thus) addressed by Yama.

Yama said :

15-19. You are having many sins. You have not secured great religious merit by teaching the Vedas. Sin (alone) is known to you. Therefore, O brāhmaṇa, you will remain in hell for a crore of years. You have a very short span of life. Go back to your former body (i.e. existence). O brāhmaṇa, do religious deeds

that are beneficial like giving in charity, worshipping the deities, and repeating hymns; so also teach (Vedas) along with their limbs (i.e. the Vedāṅgas), and apply sacred ash. Worship God Viśveśvara , the god of gods and the lord of Umā. Merely by his perseverance you will not go to my world, O sinner, every day listen to a little (i.e. small portion of) Purāṇa with respect. Then merely by listening to it, you will not see (i.e. experience) the pangs inflicted by Yama (i.e. me).

20-22. Hearing the words of Yama, the brāhmaṇa went back to (i.e. took up) his own (i.e. former) body. Then that brāhmaṇa made efforts to worship the lord. He went to the sage Jābāli , the worshipper of Śiva , who was endowed with penance and self-study , who discussed the sacred texts and the codes of law, who knew the truth about the Purāṇas, who was surrounded by a lakh of disciples, whose entire body had become loose due to old age, who had mastered the Vedas and the Vedāṅgas.

23-36. Desiring to see him he (i.e. Ikṣvāku) went to the Mandara (mountain) which had beautiful caves, which was crowded with many blossoming creepers full of various kinds of birds , which possesed flowers of all seasons , which was adorned with various fragrances , whose big caves were full of the songs (sung) by kinnara couples, the trees in which were resorted to by many beautiful, charming women , the lovely ones, suspending themselves from them, which was resounding with the (hummings of) bees made to rouse them who had slept due to the fatigue caused by love -sports, in which the cuckoos also cooed very much, indeed to unite the separated (lovers), which was crowded with hosts of various sages , where calm (i.e. undisturbed) deer were moving, which was crowded with the bevies of the celestial nymphs, which was resorted to by the groups of gandharvas , the interior of the forest of which was full of the songs produced from the mouths of many siddhas , which was full of lovely fruits , and which had many temples , which was thronged with hundreds of palaces, which had many houses , which was adorned with fierce and angry lords of attendants that had faces like those of lions , like those of elephants , like those of wolves, or having different or strange faces, (or) that had half faces, (or) had half-curved faces, (or) had faces like those of the female deer, (or that) had the faces like those of the creatures like the ruru deer, or like those of alligators, bears and monkeys , that had faces like those of tigers , scorpions, bears, camels , dogs and donkeys , that had faces like those of all the beings, that had faces like creepers, like trees, curved like rocks and (made) of iron , that had superior bodies, faulty bodies, that had matted hair , that had tufts of hair on their heads , or that were clean -shaved, that had faces like those of birds, that had twelve faces, that had three-figured faces, that had faces like bells , that had faces, ears, or feet like winnowing baskets, that had face like bells or like flutes or like small bells, that had iron-faces like whatever (i.e. all) things in the world; (it was adorned with) certain (attendants) that had put down the charm and beauty of Cupid with their tender faces, that resembled a crore of suns, and that had lustre like those of a crore of moons , that had many colours , that had all (kinds of) faces, that had all forms and four faces, that hand two faces, five faces, three faces or even six faces, that had one or many faces, that were tranquil and were always happy.

37-44a. The mountain Mandara was resorted to by (beings) that were affluent with many enjoyments , and that resembled Rati and Cupid, that had faces like those of Lakṣmī and Viṣṇu , and had bodies like those of Uma (i.e. Pārvatī) and Śiva. It was also resorted to by others having various forms. There the cows were the Vedas, having the calves in the form of Mīmāṃsā ; Dharma and others were bodily (present); Purāṇas (presented themselves) with (i.e. in) deeds; there were all the Codes of Law and (all) Histories; there were Vedas embodied; they stayed on the Mandara (mountain); the mountain destroyed sins. In its midst (i.e. on it, there was) a very auspicious and extremely beautiful city . It was decorated with wells, lakes, groves and hundreds of palaces. It had seven ramparts, trenches, and jewelled upper stories. It had nine town-gates, and beautiful houses. Its lustre is matchless, and it is without heat and cold . In it is an auspicious seat , beautified with the feet of Vedas.

44b-48a. The very beautiful foot-stool is prepared with all the Upaniṣads . To the two auspicious feet are (attached) Purāṇas and Vedas for auspiciousness. A great meditating saint is seated there. His figure is (fair) like cow's milk . His charming face has a gentle smile on it. The lord's age is sixteen years. On his chest he has a rosary made of gems and rudrākṣa . He having the lustre of a karṇikāra (flower) wears a sacred thread . The god has (put on) good, jewelled ear-rings . He has put on a crown and golden garments . He has (put on) many ornaments , and has applied sandal of various kinds.

48b-54. On his left lap Pārvatī is seated, and he is looking at her face. The god embraces with his left arm the innocent, young goddess of a beautiful face adorned with fresh youth, decorated, beautiful in all limbs, and having a golden lotus , and raises her face with his right hand. With his left hand the god touches her head , and puts a mark (on it) with his right hand. With the fan of Oṃkāra Bhakti (i.e. Devotion) fans the gods. The charming Pūjā (i.e. worship) gives a garland with (i.e. of) flowers to the god. Jñapti (i.e. Cognition) and Virakti (i.e. Detachment)—the two ladies—hold the chowries in the form of abstract meditation . Samādhi (i.e. profound Meditation) works for him and Dhāraṇā (i.e. steady Abstraction of mind) is his wife. Checks and Restraints are said to be his servants. Prāṇāyāma (i.e. Suspending the breath) is his family-priest , and Pratyāhāra (i.e. Withdrawing the senses) is the holder of (the staff of) gold . Dhyāna (i.e. Meditation) is the superintendent of his wealth, so also Satya (i.e. Truth) is the general of his army . From Brahmā . to an insect all are the animals and Śiva is their lord.

55-62a. Dharma is the guardian of the animals, and Adharma (i.e. Unrighteousness) is a thief . They (i.e. the animals) are bound by the noose of illusion . Death at Kāśī is the liberator; and women of various sorts (serve) the god of gods, the lord of Umā (i.e. Pārvatī). A crore of beings would remember (i.e. remember) the lord of Umā who is like this. Having obtained desired pleasures they are honoured in Śiva's heaven . Brahmā, Viṣṇu, great Indra are the door-keepers of his city. The two goddesses Lakṣmī and Sarasvatī are appointed to worship the threshold etc. on the ground. Gods and celestial women are the servants of the god of gods. All gods are the servants of the noble one. Ikṣvāku saw such a great mountain. Having saluted the sage Jābāli, he said these words: "O sage, I desire to go to the mountain. Are you capable of doing this (i.e. taking me there) or not? Formerly the wise Yama told me about the short (span of) my life. He told me (that I would stay in) many hells . How can there be absolution (for me)?"

Jābāli said :

62b-66a. By means of my divine eye I too knew all this about you. O brāhmaṇa, your life is (i.e. you will live) for ten (more) days. Though a learned man, you did not practise acts of piety. Due to lack of repeated practice, you have not practised penance. Due to the time being short you (have) not (practised) abstract meditation. You have not given gifts due to absence of wealth. You did not go through worship due to lack of capacity. You did not perform sacrifices . You did not do acts of pious liberality. (Therefore) you, having no life (i.e. having a short life), have no religious merit (to your credit). Due to (your) going against the time you did not resort to teaching or to holy places. So, to destroy that sin, no expiation is laid down; so also no religious practice leading to salvatation is laid down. (Hence,) O sage, stay (here) or go (back).

Ikṣvāku said :

66b-69a. O brāhmaṇa, by means of the religious practice which is performed after taking a pledge throughout life, the destruction of sins definitely takes place. Tell me about those religious practices by means of which my sin will perish; so also (tell me) due to which religious merit I shall go to heaven. O

brāhmaṇa sage, be the refuge of me who am extremely afraid of hell. They say that looking after him who has sought one's refuge, is the fruit of all religious practices.

Jābāli said :

69b-70. It is true that within a short time religious merit like that cannot be obtained. As long as falsehood has not ceased, it is possible to speak like that in dreams . There is a secret. It is not spoken (out) to anyone.

Ikṣvāku said :

71a. O sage, protect me who have sought your refuge. My time will pass out.

Jābāli said :

71b-75a. O brāhmaṇa, the secret enjoined by the sacred texts is greater (i.e. more valuable) than my life. (It is) the worship of Śiva's Phallus . It was practised by Brahma and others. It destroys all sins. It destroys all calamities. It gives enjoyments and salvation . Therefore, perform the worship of Śiva. O sage, one should not violate the auspicious worship of the Phallus of Śiva. He who would disturb Śiva's worship has cut off my head. It is preferable to be thrown on a spike, to be dragged to hell, to give up one's life, but never violation of (Śiva's) worship.

75b-83a. It is better to fall into fire , to bow down the head, to eat one's own feces, but not the violation of Śiva's worship. The food of him, the mean man, who eats without worshipping the lord, or if he enjoys or eats without uttering Śiva's name, is said to be of sins of the form of food. The crores of the great sins of him who has in his words (i.e. on his tongue) the auspicious name Śiva are quickly reduced to ash. The man who goes round (the Phallus of) Śiva (keeping it to) the right and salutes him, would get the same religious merit which one would get by going round the earth . Having gone round (the Phallus) three times and saluted five times, and having again gone round (it) and saluted (it), one would be free from sins. He who would make or cause to make (the sound of) musical instruments in Śiva's temple , is endowed with great power and is born as one who resorts to the Vedas. He who would make the three-eyed god, the god of gods, hear the Purāṇas (i.e. would recite Purāṇas before him), would, being free from all sins and being blessed, live in Śiva's city. The god always speaks to him sweet words with regard.

Jābāli said :

83b-90. This excellent worship of Śiva has been told (to you) in brief. O brāhmaṇa, you are short-lived (i.e. the span of your life is short). Perform the worship of Śiva. Thrice, twice or even once (a day), for a watch, perform Śiva's worship. Resorting to the stage of a recluse , resorting to a recluse, worship Śiva with the flowers of a recluse in the morning. A man should worship Śiva with coconut , lotuses, saugandhikas , nīpa -flowers, japā -flowers, punnāgas , karavīras , pāṭalas , tulasī , arkas , aparājitā , apamārgas , rudrajātadamana, with all these and with fruits and bilva leaves and dhūrtakas , droṇa -flowers, abundant śirīṣa flowers, dūrvū, korakas , nandyāvartas , sacred rice grains or mixed with sesamum only, or with other (materials of worship) according to his capacity. The worship of Śiva is also (done) with karṇikāra flowers and a golden dūrvā .

91-98a. He should not worship Śiva with buds or campaka flowers, except the lotus . All lotuses, leaves and sacred grains, darbhas and flowers should be kept separately from the silver and golden (flowers

etc.). O king , cake cooked in oil would not be said to be stale. That which is with fruits and with acid and sour substances or with cumin-seeds should be sprinkled with water . (All) that, viz. roots, fruits, vegetables etc. sprinkled with water is not said to be stale. All that water, viz. water of a great river , water (flowing) from a mountain, or water in the form of a pool (i.e. in a pool), or well-water, or the water that would be (available) from a tank , a lake, well is holy water. It would not be stale. Water should not be procured at night. He should procure it by day. Water with sand (i.e. from a sandy place) should also be taken; for it is not stale. Knowing like this, you offer a worship to Śiva's Phallus.

Śambhu said :

98b-100. That Ikṣvāku dear to brāhmaṇas (or to whom brāhmṇas were dear), thus addressed by the sage, became engrossed in Śiva's worship (and) remained (in doing the worship) for eight days. When the ninth day arrived, he performed (Śiva's) worship in the morning. When the time of his death came, he, having performed Śiva's worship, offered his life as a present to the great lord (Śiva).

101-109a. Knowing him to be dead, Yama's messengers who took (the dead) to Yama's world came (there) and made efforts (to take him). Śiva's messengers, like Vahnimukha , also came there. Among them there was a dispute: 'This is mine , this is mine.' Then, a messenger of Yama, with a noose in his hand hurt a messenger of Śiva. Then Vahnimukha got angry, and becoming of (i.e. turning himself into) a great body, seized a hundred messengers of Yama with one hand and squeezing their heads with another, cut them off like young grass . Then killing the messengers and taking Ikṣvāku (with him) he went (to Vīrabhadra). He presented him to the intelligent Vīrabhadra. He too (presented) him to Śiva. Then the great god said to him: "Every day for eight days, you offered a worship. Formerly you had censured me saying 'Śiva's Phallus is (just) the tip of a penis .' Therefore, you will be one with a penis-like mouth . On its tip there will be a round hole. You will be without a tongue, a nose etc. (But) because of your having uttered my name formerly, you will be a speaker (also)." Due to the words of the lord he became like that in a moment.

Śambhu said :

109b-112. He who will every day listen to this excellent old account , will, being free from the bond of sins, become Śiva's devotee. He would go to Śiva's place and would also be a speaker. He who tells this story, would be like Śiva. Formerly a king named Adhīra , having told this story, went, though he had committed a sin, to heaven with his wife.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 110

How a King Became Śiva's Attendant Agniśikha

Chapter 405 of 693 · 99 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच-
अयमग्निशिखो नाम वह्निः शिवगणश्च वै ।
स कथं तादृशो भूतस्तन्मे वद नमस्तव १।
शंभुरुवाच-
अयमासीत्पुरा कश्चित्क्षत्त्रियः क्रोधनः सदा ।
नष्टभार्यो नष्टसेनो नष्टराष्ट्रोतिदुःखितः २।
लब्ध्वा लुलाय द्वितयं कृषिं चक्रे सहात्मजैः ।
ऋणेन महता युक्तः पुनश्चातीव दुःखितः ३।
पुनश्च दुःखितो राजा सर्पेण सुतनाशनात् ।
तथाभूतो महीपालस्तत्याज कृषिमप्युत ४।
परित्यज्य सुतौ चापि त्यक्ताहारो रुरोद ह ।
सुतावथ समागम्य प्राहतुः पितरं त्विदम् ५।
किमर्थं रुद्यते तात नष्टो नायाति रोदनात् ।
शरीरशोषणायाथ शोकस्तेऽद्य भविष्यति ६।
शोकेन चक्षुषी नष्टे कंठो नष्टस्तथा तव ।

अनुष्ठानं तथा नष्टं किमर्थं परितप्यसे ७।
एको नष्टो न चायाति रक्ष पंचस्थितानसून् ।
बहुनां रक्षणं पुण्यमाश्रितानां विशेषतः ८।
अन्याश्रितममुं शत्रुं कथं शोचितुमर्हसि ।
पितोवाच-
पुत्रः शत्रुः कथं पुत्रौ युवां शत्रू तथा च मे ९।
अत्यंतसुखिनं पुत्रं कथं शत्रुमभाषतम् ।
सुतावूचतुः
जायमानो हरेद्भार्यां वर्द्धमानो हरेद्धनम् १०।
म्रियमाणस्तथा प्राणाञ्छत्रुत्वं किमतः परम् ।
यत्सुखं च त्वया प्रोक्तं स्पर्शनालिंगनादिभिः ११।
दुःखोदर्कमिदं राजन्सर्वमेतद्वदामि ते ।
प्रसूतिकाले पुत्रस्य भार्यानाशविचारणा १२।
जीवितायामथोपत्न्यामात्मनः सुखनाशनम् ।
योन्यशुद्धौ तु जातायां संयोगो नोपपद्यते १३।

आलिंगनपरे गाढं स्तन्येनांगं परिप्लुते ।
तथापि यदि संयोगः शिशुरोदनताः स्त्रियाः १४।
दृढं शिशुगतं चित्तं ततो वैरस्यमेव च ।
अथ चेत्पतितो डिंभो मध्ये मैथुनमुद्गतिः १५।
रतिमध्ये तु विच्छेदे दुःखं किंचिदसन्निभम् ।
सर्वकाले परिमिते कदाचिद्गतिसंभवः १६।
तत्काले भोजनं नास्ति स्वापो नास्ति च भार्यया ।
शिशूनां रक्षणे दुःखं व्याधितर्षग्रहादिभिः १७।
तन्मतं यत्सुखं चित्रं यथांकारोहणं पितुः ।
आलिंगनकृतं तात चुंबनादिकृतं तथा १८।
अत्यन्तमधुरोक्त्यादि यत्सुखानि नरेश्वर ।
रतिमध्ये विरामस्य कलां नार्हंति षोडशीम् १९।
अन्यान्यपि च दुःखानि संति पुत्रे सहस्रशः ।
अनेन त्वं किं क्रियसे इहामुत्र विरोधिना २०।
त्यज शोकमिदं तस्मादावां पुत्रौ स्थितावह ।

श्रीराजोवाच-।
त्यजामि शोकं दुर्वारं सर्वकार्यविरोधिनम् २१।
आत्मनश्च हितं कार्यमिहामुत्र सुतौ मम ।
पुरोधसं तु गच्छामि मम पूर्वं महागुरुम् २२।
वसिष्ठं मुनिवर्यं च स दास्यति गतिं मम ।
एवमुक्त्वा गतो विप्रं वाराणस्यां स्थितं गुरुम् २३।
दंडवत्प्रणनामाथ मुनिना परिपूजितः ।
आलिंगितशिरो घ्रातो दत्तासनपरिग्रहः २४।
उक्तश्चागमनं किं ते किं कार्य्यं करवाणि वै ।
राजोवाच-
गतिं प्रयच्छ मे विप्र संसारतरणाय हि २५।
खिन्नोहं कर्मणा शश्वद्भवंतं शरणं गतः ।
वसिष्ठ उवाच-
गतिं पश्य महालिंगं विश्वेश्वरमिति स्थितम् २६।
एनं पूजय राजेंद्र देवदेवं पिनाकिनम् ।

यमाराध्य पुरा शक्तिररुंधत्याः सुतो मुनिः २७।
रक्षसा भक्षितश्चापि यमलोकं गतो न सः ।
किंचित्कालं गतः स्वर्गं ब्रह्मलोकमगादतः २८।
ब्रह्मलोकाद्विष्णुलोके क्रीडन्नास्ते सुतो मम ।
अमुं पश्य महाराज लुब्धकं वनचारिणम् २९।
पूजयंतं हि विश्वेशं पत्रमात्रै स्वसंभृतैः ।
शमीवृक्षस्य संभूतैस्तथा पूगप्रसूनकैः ३०।
कदंबकुसुमैरर्ककुसुमैर्यूथिकाभवैः ।
एतैरन्यैर्महेशानं पूजयंतं विलोकय ३१।

इतोर्द्धयाममात्रेण मरिष्यति तदद्भुतम् ।
अंतकाले समायाते लुब्धकोपि शिवाय वै ३२।
उपहारप्रदानाय दृष्टवान्पाश्र्वतो घटम् ।
तं चूतफलसंपूर्णं शुनोच्छिष्टं विगर्हितम् ३३।
संकल्पितोपहारस्य ह्यभावाल्लुब्धकस्तथा ।
इदं जगौ शुभं वाक्यं लोकानां भक्तिसूचकम् ३४।

पुष्पाभावे हरिर्नेत्रं फलाभावेंगुलं रविः ।
लिंगविस्रंसनेकं च जमदग्नि ऋषिस्तथा ३५।
लिंगपीठविभेदे च गात्रं निर्भिद्य दत्तवान् ।
अन्यैर्माहैश्वरैरन्यत्साहसं परमं कृतम् ३६।
ममापि तत्तथा कार्य्यमन्यथा दोषभागहम् ।
एतस्मिन्नंतरे कश्चिदुन्मत्तः शिवमभ्यगात् ३७।
अथ लुब्धकृतां पूजामाहृत्याभक्षयत्क्षणात् ।
वमनं च तथा चक्रे शिवपीठेथ लुब्धकः ३८।
शिवापकारिणं चैनं हन्मि नो वेत्यचिंतयत् ।
अथ स्वात्मवधायैव यत्नमास्थाय शंकरः ३९।
उन्मत्तेन यथोद्भुक्ता शिवपूजा मया कृता ।
लिंगप्रावरणे ह्येषा तदहं मम देहिनः ४०।
प्रावृतिस्त्वगियं त्वद्य निर्म्मोक्तव्या मया द्रुतम् ।
पूजाविमोचनायैतत्फलहानेर्गलं त्यजेत् ४१।
इत्थं संकल्प्य स तथा तीक्ष्णस्वधितिनाद्भुतम् ।

चक्रे त्वचं दक्षपादं त्वचं च्छित्वा कटेरधः ४२।
वामपादं तथा चक्रे कटिपर्यंतमाशुच ।
हृष्टश्चावेपितश्चैव तत ऊर्ध्वमथाच्छिनत् ४३।
करांसोदरहृत्कंठत्वचं निर्भिद्य लुब्धकः ।
मस्तकस्य त्वचं चापि निर्बिभेद प्रहृष्टवान् ४४।
तयोरंतरतस्तस्माद्गात्रं निर्भिद्य वर्तुलम् ।
छित्त्वांगुलि समादाय देवायार्पितवांस्त्वचम् ४५।
आरादेव तथा दिव्यरूपः स्वक्षश्चतुर्भुजः ।
नानाभूषणसंयुक्तः स्थितो वियति शाङ्करः ४६।
अथ शैवाः समायाता द्रुताः शतसहस्रशः ।
विचित्रमुकुटाकाराः सर्वाभरणभूषिताः ४७।
त्रिशूलपाणयः सर्वे शुद्धस्फटिकसंनिभाः ।
चतुर्भुजाः सुरूपाश्च विमानवरसंस्थिताः ४८।
सर्वे सूर्यसमाः शांता रंभावत्प्रिययया युताः ।
सूनुपत्नीबलोत्साह विलासस्त्रीशतान्विताः ४९।

तेजसा सूर्यसदृशाः पुष्पवृष्टिमवाकिरन् ।
तैराहुतो लुब्धकश्च नागच्छदवदच्च तान् ५०।

भार्याबंधुजनोपेतो गच्छेहमथवा न वा ।
शैवास्तद्वचनं श्रुत्वा वाक्यमेतदथोचिरे ५१।
येन पुण्यं कृतं पापं तेन भोग्यं हि तत्फलम् ।
लुब्धक उवाच-
अशौचानां च सर्वेषां धर्माणामेककर्तृकम् ५२।
माहेश्वराणां धर्माणां फलं च द्विबहुष्वपि ।
एतस्मिन्नंतरे प्राप्तो वीरभद्रः शतार्भकः ५३।
नानाकोटिगणोपेतो एहि लुब्धकबंधुयुक् ।
सर्वं त्वयोक्तं च तथा सभार्यो ज्ञातिबंधुयुक् ५४।
आरुह्येदं विमानं च शिवं गच्छ शिवं तु वः ।
अथ तद्वचनात्प्राप्तः शिवलोकं विमानगः ५५।
वसिष्ठ उवाच-
दृष्टवानसि सर्वं त्वमीशपूजां समाचर ।

विमुक्तपापबंधस्त्वं शिवलोकं गमिष्यसि ५६।
यदि राज्यं त्वया प्रार्थ्यं मार्जयेशां गणं नृप ।
गोमयोदकलेपं च नित्यमेव समाचर ५७।
एतावता भूमिराज्यं ध्रुवं तव भविष्यति ।
यावदायुश्च ते राज्यमंते शिवपदं भवेत् ५८।
नैतस्मिंस्तु भवेद्राज्यसंसिद्धिरनुमृत्युतः ।
अतो देहांतरं प्राप्य शिवसेवाप्रभावतः ५९।
भविष्यति च ते राज्यं शिवभक्तिः स्थिरा तथा ।
शंभुरुवाच-
अथ कृत्वा तथा पूजां मृतः स्वर्गं गतस्ततः ६०।
राजजन्मपुनः प्राप्य राज्यं चक्रे शिवेरतः ।
कदाचिदथ देवस्य गृहमभ्यगमन्नृपः ६१।
नानादीपसमोपेतं मणिभिर्नागराडिव ।
भटानामथ संमर्द एको दीपो पतन्नृपे ६२।
तदासौ कुपितो राजा दीपमादाय सत्वरम् ।

देवालयपुरे रम्ये न्यक्षिपत्कोपसंयुतः ६३।
दग्धं देवगृहं तेन एनश्च समपद्यत ।
अथ तेन पुनस्तत्र दग्धं वेश्मगृहादिकम् ६४।
निर्मापयामास नृपो महेशानमथायजत् ।
अथ मृत्युदिने प्राप्ते राजाराधितशंकरः ६५।
भस्मस्नायी भस्मशायी जपन्रुद्रं ममार ह ।
शिवलोकं गतः सोयं वीरभद्रेण भाषितः ६६।
भव त्वं गणशार्दूलो ममवै परिचारकः ।
शाङ्करान्मम निर्देशादानयस्व ममांतिकम् ६७।
शिरोहीनो भवांश्चापि ज्वालावक्त्रो भविष्यति ।

सतूवाच महात्मानं वीरभद्रं गणेश्वरम् ६८।
चक्षुः श्रोत्रं तथा जिह्वा नासिकास्यं शिरोगणः ।
एतैर्विना व्यवहृतिः कथं मे संभविष्यति ६९।
अभावे शिरसः किं वा मया पापं कृतं विभो ।
वीरभद्र उवाच-

त्वयैव स्वीकृता पूर्वं देवी परमसुंदरी ७०।
महेशभवनं नित्यं चार्तुवर्णकरंगकैः ।
स्वस्तिकं सर्वतोभद्रं नंद्यावर्तादिकं शुभम् ७१।
पद्ममुत्पलमांदोल पादो व्यजन चामरे ।
त्रिशूलं शंखचक्रे च गदाधनुरथैव च ७२।
त्रिशूलं डमरुंखड्गं वृषं भृंगिरिटिं शिवम् ।
तथाष्टपत्रं कमलमन्यद्यंत्रादिकं तथा ७३।
कल्पयंती प्रतिदिनं सेवते वृषभध्वजम् ।
कदाचिदथ सा वेश्या देवसद्मन्युपस्थिता ७४।
राज्ञः कारांकिकः कश्चिद्देववेश्म समाविशत् ।
अथ तां दृष्टवांस्तत्र स इदं वाक्यमुक्तवान् ७५।
काराङ्किक उवाच-
एकांतसंस्थिता वेश्या युवाहं स्थविरश्च न ।
स्थविरं व्याधितं षंढमशक्तं धनवर्जितम् ७६।
अदीर्घमेहनं दीनं पुरुषं योषिदुत्सृजेत् ।

अश्मश्रुलं मलच्छन्नं जडं दुर्गंधिदूषितम् ७७।
स्वल्पमव्यसनं नारी दूरतः परिवर्ज्जयेत् ।
तस्मान्मे दीयतां वेश्ये मैथुनं जीवयाशु माम् ७८।
वेश्योवाच-
नियतः सर्वजातीनामिहामुत्र सुखप्रदः ।
पातिव्रत्यं परो धर्म्मः स्त्रीणामिति हि शुश्रुम ७९।
यदधीना यदा वेश्या तदा नान्येन संगता ।
पतिव्रतेति विख्याता तस्मात्तं परिपालयेत् ८०।
कारांकिक उवाच-
यदि चैवं मृतिः शीघ्रं भविष्यति न संशयः ।
अथ राजांतिकं गत्वा राजानमिदमुक्तवान् ८१।
वेश्या वेश्यैव नो भार्या नेति वक्तुं च नोचितम् ।
इत्थं राजानमुक्त्वाथ मंडं चैवारनालजम् ८२।
किंचिदादाय तस्यास्तु मंदिरं गतवानयम् ।
निद्रावसरमालोक्य प्रसृज्यच करं ततः ८३।

वस्त्रस्य विवरे तत्र मंडं चिक्षेप दुष्टधीः ।
एवं कृत्वा ततो गत्वा राजानमिदमुक्तवान् ८४।
राजन्निर्गत्य गत्वाथ वेश्याग्र्यां तव योषितः ।

उत्थापयित्वा वेश्यां तां सर्वांगं द्रष्टुमर्हसि ८५।
उन्मुक्तबंधमथवा वसनं पश्य यत्नतः ।
वेश्यावेश्माथगतवान्राजा कारांकिकं वचः ८६।
इदमाह सनिद्रेयं पश्येमां यामि पश्यसि ।
स तूवाच नृपं तत्र न मे युक्तमिदं नृप ८७।
तन्मातरं वा पितरं दर्शनाय नियोजय ।
तद्दृष्टौ सर्वमेवेदं व्यक्तमाशु भविष्यति ८८।
आनीता ह्यथ राज्ञा तु माता वीक्षितुमुद्यता ।
वचनात्तु नृपस्यैव वस्त्रं शोधयतीव सा ८९।
तत्रस्थितं मंडमथ विज्ञायांबा ह्यमर्दयत् ।
मर्दनाद्वसनं क्लिन्नं किं तदित्याह पार्थिवः ९०।
न किंचिद्देव नो किंचिदिति वेश्याप्रसूरपि ।

बहुवाक्येन राजाथ वसनं वीक्ष्य शंकया ९१।
शुक्रक्लिन्नमिदं वासः प्राहैतत्पश्यतामिति ।
अथ दृष्ट्वा समीपस्थास्तथेत्यूचुर्वचो नृपम् ९२।
राजाथ स्वगृहं गत्वा दंडाध्यक्षमभाषत ।
इदानीमेव वेश्यायाः शिरश्छिंध्यविचारयन् ९३।
दर्शनीयं शिरस्तस्या घटिकाभ्यंतरे मम ।
दंडकश्च नृपोक्त्यास्यास्तथा कृत्वा ह्यदर्शयत् ९४।
वीरभद्र उवाच-
एवं कृतं त्वया पूर्वं प्राप्तं च फलमद्य ते ।
ज्वालयैव हि वक्ता त्वं श्रोता द्रष्टा च जिघ्रसि ९५।
रसं जानासि मतिमानतिक्रोधी भविष्यसि ।
शंभुरुवाच-
एवं ज्वालामुखो जातो राजा माहेश्वरोऽक्षमी ९६।
तस्मात्तु क्षमिणा भाव्यं परत्रेह सुखेप्सुना ।
य इदं शृणुयान्नित्यं पुण्याख्यानमनुत्तमम् ९७।

विमुक्तपापबंधश्च शिवलोके भविष्यति ९८।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे शिवपूजामाहात्म्यकथनं।
नाम दशोत्तरशततमोऽध्यायः ११० ।

Roman transliteration

śrīrāma uvāca-
ayamagniśikho nāma vahniḥ śivagaṇaśca vai |
sa kathaṃ tādṛśo bhūtastanme vada namastava 1|
śaṃbhuruvāca-
ayamāsītpurā kaścitkṣattriyaḥ krodhanaḥ sadā |
naṣṭabhāryo naṣṭaseno naṣṭarāṣṭrotiduḥkhitaḥ 2|
labdhvā lulāya dvitayaṃ kṛṣiṃ cakre sahātmajaiḥ |

ṛṇena mahatā yuktaḥ punaścātīva duḥkhitaḥ 3|
punaśca duḥkhito rājā sarpeṇa sutanāśanāt |
tathābhūto mahīpālastatyāja kṛṣimapyuta 4|
parityajya sutau cāpi tyaktāhāro ruroda ha |
sutāvatha samāgamya prāhatuḥ pitaraṃ tvidam 5|
kimarthaṃ rudyate tāta naṣṭo nāyāti rodanāt |
śarīraśoṣaṇāyātha śokaste'dya bhaviṣyati 6|
śokena cakṣuṣī naṣṭe kaṃṭho naṣṭastathā tava |

anuṣṭhānaṃ tathā naṣṭaṃ kimarthaṃ paritapyase 7|
eko naṣṭo na cāyāti rakṣa paṃcasthitānasūn |
bahūnāṃ rakṣaṇaṃ puṇyamāśritānāṃ viśeṣataḥ 8|
anyāśritamamuṃ śatruṃ kathaṃ śocitumarhasi |
pitovāca-
putraḥ śatruḥ kathaṃ putrau yuvāṃ śatrū tathā ca me 9|
atyaṃtasukhinaṃ putraṃ kathaṃ śatrumabhāṣatam |
sutāvūcatuḥ
jāyamāno haredbhāryāṃ varddhamāno hareddhanam 10|
mriyamāṇastathā prāṇāñchatrutvaṃ kimataḥ param |
yatsukhaṃ ca tvayā proktaṃ sparśanāliṃganādibhiḥ 11|
duḥkhodarkamidaṃ rājansarvametadvadāmi te |
prasūtikāle putrasya bhāryānāśavicāraṇā 12|
jīvitāyāmathopatnyāmātmanaḥ sukhanāśanam |
yonyaśuddhau tu jātāyāṃ saṃyogo nopapadyate 13|

āliṃganapare gāḍhaṃ stanyenāṃgaṃ pariplute |
tathāpi yadi saṃyogaḥ śiśurodanatāḥ striyāḥ 14|
dṛḍhaṃ śiśugataṃ cittaṃ tato vairasyameva ca |
atha cetpatito ḍiṃbho madhye maithunamudgatiḥ 15|
ratimadhye tu vicchede duḥkhaṃ kiṃcidasannibham |
sarvakāle parimite kadācidratisaṃbhavaḥ 16|
tatkāle bhojanaṃ nāsti svāpo nāsti ca bhāryayā |
śiśūnāṃ rakṣaṇe duḥkhaṃ vyādhitarṣagrahādibhiḥ 17|
tanmataṃ yatsukhaṃ citraṃ yathāṃkārohaṇaṃ pituḥ |
āliṃganakṛtaṃ tāta cuṃbanādikṛtaṃ tathā 18|
atyantamadhuroktyādi yatsukhāni nareśvara |
ratimadhye virāmasya kalāṃ nārhaṃti ṣoḍaśīm 19|
anyānyapi ca duḥkhāni saṃti putre sahasraśaḥ |
anena tvaṃ kiṃ kriyase ihāmutra virodhinā 20|
tyaja śokamidaṃ tasmādāvāṃ putrau sthitāviha |

śrīrājovāca-|
tyajāmi śokaṃ durvāraṃ sarvakāryavirodhinam 21|
ātmanaśca hitaṃ kāryamihāmutra sutau mama |
purodhasaṃ tu gacchāmi mama pūrvaṃ mahāgurum 22|
vasiṣṭhaṃ munivaryaṃ ca sa dāsyati gatiṃ mama |
evamuktvā gato vipraṃ vārāṇasyāṃ sthitaṃ gurum 23|
daṃḍavatpraṇanāmātha muninā paripūjitaḥ |
āliṃgitaśiro ghrāto dattāsanaparigrahaḥ 24|
uktaścāgamanaṃ kiṃ te kiṃ kāryyaṃ karavāṇi vai |
rājovāca-
gatiṃ prayaccha me vipra saṃsārataraṇāya hi 25|
khinnohaṃ karmaṇā śaśvadbhavaṃtaṃ śaraṇaṃ gataḥ |

vasiṣṭha uvāca-
gatiṃ paśya mahāliṃgaṃ viśveśvaramiti sthitam 26|
enaṃ pūjaya rājeṃdra devadevaṃ pinākinam |

yamārādhya purā śaktiraruṃdhatyāḥ suto muniḥ 27|
rakṣasā bhakṣitaścāpi yamalokaṃ gato na saḥ |
kiṃcitkālaṃ gataḥ svargaṃ brahmalokamagādataḥ 28|
brahmalokādviṣṇuloke krīḍannāste suto mama |
amuṃ paśya mahārāja lubdhakaṃ vanacāriṇam 29|
pūjayaṃtaṃ hi viśveśaṃ patramātrai svasaṃbhṛtaiḥ |
śamīvṛkṣasya saṃbhūtaistathā pūgaprasūnakaiḥ 30|
kadaṃbakusumairarkakusumairyūthikābhavaiḥ |
etairanyairmaheśānaṃ pūjayaṃtaṃ vilokaya 31|
itorddhayāmamātreṇa mariṣyati tadadbhutam |
aṃtakāle samāyāte lubdhakopi śivāya vai 32|
upahārapradānāya dṛṣṭavānpārśvato ghaṭam |
taṃ cūtaphalasaṃpūrṇaṃ śunocchiṣṭaṃ vigarhitam 33|
saṃkalpitopahārasya hyabhāvāllubdhakastathā |
idaṃ jagau śubhaṃ vākyaṃ lokānāṃ bhaktisūcakam 34|

puṣpābhāve harirnetraṃ phalābhāveṃgulaṃ raviḥ |
liṃgavisraṃsanekaṃ ca jamadagni ṛṣistathā 35|
liṃgapīṭhavibhede ca gātraṃ nirbhidya dattavān |
anyairmāhaiśvarairanyatsāhasaṃ paramaṃ kṛtam 36|
mamāpi tattathā kāryyamanyathā doṣabhāgaham |
etasminnaṃtare kaścidunmattaḥ śivamabhyagāt 37|
atha lubdhakṛtāṃ pūjāmāhṛtyābhakṣayatkṣaṇāt |
vamanaṃ ca tathā cakre śivapīṭhetha lubdhakaḥ 38|
śivāpakāriṇaṃ cainaṃ hanmi no vetyaciṃtayat |
atha svātmavadhāyaiva yatnamāsthāya śaṃkaraḥ 39|
unmattena yathodbhuktā śivapūjā mayā kṛtā |
liṃgaprāvaraṇe hyeṣā tadahaṃ mama dehinaḥ 40|
prāvṛtistvagiyaṃ tvadya nirmmoktavyā mayā drutam |
pūjāvimocanāyaitatphalahānergalaṃ tyajet 41|
itthaṃ saṃkalpya sa tathā tīkṣṇasvadhitināḍbhutam |

cakre tvacaṃ dakṣapādaṃ tvacaṃ cchitvā kaṭeradhaḥ 42|
vāmapādaṃ tathā cakre kaṭiparyaṃtamāśuca |
hṛṣṭaścāvepitaścaiva tata ūrdhvamathācchinat 43|
karāṃsodarahṛtkaṃṭhatvacaṃ nirbhidya lubdhakaḥ |
mastakasya tvacaṃ cāpi nirbibheda prahṛṣṭavān 44|
tayoraṃtaratastasmādgātraṃ nirbhidya vartulam |
chittvāṃguli samādāya devāyārpitavāṃstvacam 45|
ārādeva tathā divyarūpaḥ svakṣaścaturbhujaḥ |
nānābhūṣaṇasaṃyuktaḥ sthito viyati śāṅkaraḥ 46|
atha śaivāḥ samāyātā dūtāḥ śatasahasraśaḥ |
vicitramukuṭākārāḥ sarvābharaṇabhūṣitāḥ 47|
triśūlapāṇayaḥ sarve śuddhasphaṭikasaṃnibhāḥ |
caturbhujāḥ surūpāśca vimānavarasaṃsthitāḥ 48|
sarve sūryasamāḥ śāṃtā raṃbhāvatpriyayā yutāḥ |
sūnupatnībalotsāha vilāsatriśatānvitāḥ 49|

tejasā sūryasadṛśāḥ puṣpavṛṣṭimavākiran |
tairāhūto lubdhakaśca nāgacchadavadacca tān 50|
bhāryābaṃdhujanopeto gacchehamathavā na vā |
śaivāstadvacanaṃ śrutvā vākyametadathocire 51|
yena puṇyaṃ kṛtaṃ pāpaṃ tena bhogyaṃ hi tatphalam |
lubdhaka uvāca-
aśaucānāṃ ca sarveṣāṃ dharmāṇāmekakartṛkam 52|
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English translation

Śrī Rāma said :

1. Tell me, how this fire named Agniśikha became an attendant of Śiva like that. Salutation to you.

Śambhu said :

2-9a. Formerly he was a kṣatriya who was always angry . He had lost his wife, his army and his country. (Therefore) he was extremely afflicted. Having got a couple of buffaloes , he practised agriculture with his sons. He was full of (i.e. had incurred) a great debt, and so was very much unhappy. The king was also unhappy on account of his son being killed by (the bite of) a serpent . The king, though like that, also gave up agriculture. He also abandoned his two sons, and having given up food , wept. Then the two sons came to the father, and said these (words) to him: “O father, why do you weep? What has gone does not come (back) by weeping excessively. Your lamentation today will (only) lead to the parching up of your body . Due to the grief your eyes have been impaired; so also your throat has been impaired. Similarly your practice of religious rites has been harmed. (Then) why do you torment (yourself)? One that has gone does not come (back). Protect the five breaths that have remained (with you). It is meritorious to protect many, especially those that have resorted to (a person). How do you grieve over this enemy who has resorted to someone else?”

The father said :

9b-10a. O sons, how (do you say that) a son is an enemy? Then you are also my enemies. How do you call an extremely happy son as an enemy?

The two sons said :

10b-21a. The son, as soon as he is born , would snatch away (the father’s) wife. When he is growing he would take away (the father’s) wealth. When he dies, he (would take away the father’s) life . In what way is enmity different from this? I tell you, O king, that which you described as happiness is all resulting in unhappiness. At the time of the birth of a son, there is a thought about the death of the wife. And if the wife survives, then he (i.e. the husband) loses his happiness. When the vulva has become impure, no union is possible. If he becomes intent on embracing her, his body gets covered with milk (coming out of her breasts). Even then if the union takes place, the heart of the wo man necessarily goes to the child due to the child’s weeping (i.e. when the child weeps). Then he (i.e. the man) loses interest . Then, if the child falls into (i.e. comes between) the couple that is united, then there is loss of joy. When the union is disrupted, the displeasure is great. When everything is limited by time, there is a possibility of union (only) on some occasion. At that time there is no food, no water ,

(no union) with his wife. Due to the trouble caused by Planets such as diseases and thirst etc., there is great pain in protecting children . That beautiful pleasure of getting on the father's lap, embracing and kissing him, speaking very sweet words—(all) this which is regarded as a pleasure does not deserve (i.e. is not equal to) the sixteenth part of discontinuance of coitus. In (i.e. due to) a son, there are other thousands of sorrows . What will you do with him who will oppose you in this world and in the next? Therefore, give up this grief. We two, your sons, are here.

The king said :

21b-25a. I shall give up the grief which is difficult to check and which goes against (i.e. impedes) all acts. O my sons, in this world and the next one should accomplish one's well-being. I shall go to Vasiṣṭha , my priest and the foremost and great preceptor and the best sage . He will give (i.e. show) me the (proper) way.

Speaking thus, he went to his preceptor, the brahman a living in Vārāṇasī . He saluted him (prostrating before him) like a staff. He was honoured by the sage, was embraced by him, was smelt on his head , and was offered a seat ; and was thus addressed: "What for have you come? What should I do for you?"

The king said :

25b-26a. O brāhmaṇa , give (i.e. show) me the way to cross this worldly existence . I am always unhappy with my fate. (Therefore) I have sought your refuge.

Vasiṣṭha said :

26b-32a. It comes to this: take recourse to the lord of the universe (in the form of) the great Phallus . O lord of kings , worship the god of gods, the trident-holder, propitiating whom, formerly, the sage Śakti , the son of Arundhatī , though devoured by a demon , did not go to Yama 's world. For a short time he went to heaven , and then went to Brahmā 's heaven. My son (i.e. Śakti), (having gone to Viṣṇu 's heaven) from Brahmā's world, is sporting in Viṣṇu's heaven. O great king, (also) see this hunter, moving in the forest , and worshipping the lord of the universe, merely with leaves of the śamī - tree collected by himself, with the flowers of pūga tree, also with the kadamba -flowers and with flowers of the jasmine (creeper). See him worshipping the great lord with these and other (materials). It is a wonder that he will die merely after half a watch from now.

32b-41. When his time of death came, the hunter saw, for offering a present to Śiva, by his side a jar full of mangoes, but censurable due to the fruits being left over (after some of them were eaten) by a dog. Due to the absence of an offering as planned by him, the hunter uttered these auspicious words suggesting the devotion of people: "The sage Jamadagni offered his eye in the absence of flowers, his finger in the absence of fruits, and his soul when the Phallus was falling , and cut asunder his body and offered it when the seat of the Phallus was broken. Other devotees of Śiva have also performed great rash acts. I too have to do like that. Otherwise I shall incur a sin." In the meanwhile a mad man came to Śiva. Having snatched the (materials of) worship performed by the hunter, he, in a moment, ate it up. He also vomitted on the seat of Śiva. Then the hunter thought: 'Should I or should I not kill this one harming Śiva?' Then that devotee of Śiva strove to kill himself. (He said to himself:) 'As this mad man has eaten up the (materials of) worship that I had offered to Śiva, when the Phallus was covered, I must also quickly remove the covering of my body—my skin . This is for making (the materials of) the worship free. One should abandon one's throat due to the loss of the fruit (of the worship)'.

42-52a. Deciding like this, he, with a sharp axe, did a wonder: He cut off the skin (on) his right leg, and below the waist . He also quickly cut off the skin on the left leg up to the waist. Being delighted and trembling , he also cut off the skin about it (i.e. the waist). The hunter who was delighted, also cut off the skin on the hands , shoulders , chest , and throat and also the skin on the head. Then between the two he cut off the body in a circular way, and having cut off his finger and taking it, he offered his skin to the god. Then the devotee of Śaṅkara , of a divine form, of good eyes, having four hands, having many ornaments (on his person), quickly stood in the sky. Then hundreds of thousands messengers of Śiva, having beautiful crowns , and decorated with all ornaments, having tridents in their hands, all resembling pure crystal, having four arms, of lovely forms , seated in excellent aeroplanes, all resembling the sun, tranquil, accompanied by their beloveds resembling Rambhā , and followed by sons, wives and army, and hundreds of energetic and amorous women resembling the sun in lustre , showered flowers. And the hunter was called by them; but he did not go (to them), and said to them: "Would I or would I not go with my wife and kinsmen?" The followers of Śiva having heard these words of (i.e. uttered by) him, said these (words) to him: "The fruit is to be had by him (only) who has done a virtuous or a sinful act."

The hunter said :

52b-55. Of practices that are impure, the author is (but) one; but of the practices done in honour of Śiva, the fruit (would go to) two or many.

In the meanwhile, Vīrabhadra arrived (there) with a hundred children and many crores of attendants. (He said to the hunter:) "O hunter, come along with your kinsmen. As you said, (you may come) along with your wife, relatives and kinsmen; and having got into this aeroplane, go to Śiva. Well-being to you." Then due to those words, he, having got into the aeroplane, reached Śiva's heaven.

Vasiṣṭha said :

56-60a. You have observed all (this). Perform the worship of the lord. Being free from the bond of sin, you will go to Śiva's heaven. O king, if you long for kingdom, worship the lord of attendants; and besmear (the ground) with water and cowdung every day. By (doing) this much, you will certainly get the kingdom of the earth . As long as you live you will have (i.e. enjoy) the kingdom, and in the end you will go to Śiva's position. You will not get the kingdom during this (existence); but (will get it) after death (i.e. in the next existence). Therefore, after having got another body (i.e. existence), you will have due to the prowess of your service to Śiva, the kingdom, and your devotion to Śiva will be stable .

Śambhu said :

60b-70a. Then, having performed the worship like that, he died and went to heaven. Then he again got the birth of (i.e. was born as) a king, and, being devoted to Śiva, he ruled his kingdom. Once the king went to Śiva's temple , which was having many lamps , like the lord of serpents having gems. There was also the crowd of warriors . One lamp fell on the king. Then the king got angry, and quickly taking the lamp, angrily dropped it in the charming temple. The abode of the god (i.e. the temple) was burnt , and sin came (to him). Then the king again fashioned the temple etc. that was burnt and got Śiva worshipped. Then when the day of his death came, the king who had propitiated Śaṅkara, who had applied sacred ash and who lay in sacred ash, died while muttering (the hymn sacred to) Rudra . He went to Śiva's heaven. Vīrabhadra (thus) spoke to him: "You become best of the attendants, (and) my servant . On my order bring the devotees of Śiva in my proximity (i.e. to me). You will be without a head, and flames will be coming out of your mouth ." He then said to Vīrabhadra, the noble chief of the

attendants (of Śiva): “How would action be possible for me without eyes, ears, and the group of tongue , nose , mouth and head?”

Vīrabhadra said :

70b-75. The beautiful woman who was formerly accepted by you yourself, every day serves the auspicious bull-bannered god (i.e. Śiva) by arranging an auspicious river , an auspicious eddy etc.; by arranging white and blue lotuses, and also a fan and a chowrie. (She also arranges) a trident, a conch , a disc , a mace and a bow. Also a trident, a drum , a sword , a bull and the auspicious (attendant) Bhṛṅgiriṭi . So also other (objects) like an eight-petalled lotus , a mystical diagram etc. Once that prostitute was present in the temple of the deity . A certain jail official of the king entered the temple of the deity. He saw her there, and said these words:

The official said :

76-78. The prostitute is in a secluded part (i.e. alone). I am young, and not old. A woman would abandon a man who is old, diseased, impotent , weak and poor , whose penis is short and who is helpless. A woman should avoid from a distance a man who has no moustache , who is cove red with dirt, who is dull, and is defiled with a bad odour, who is small and has no addiction. Therefore, O prostitute, let me cohabit with you. Quickly restore me to life.

The prostitute said :

79-80. We hear that for women of all castes loyalty to their husbands is a great duty that gives them happiness in this world and the next. A prostitute, when in the charge of a man, does not unite with any other man. She (then) is known as a chaste woman. Therefore she should keep him (only).

The official said :

81-94. If this is so, there is no doubt that (your) death will soon take place.

Then going to the king, he said these (words:): “A prostitute is (just) a prostitute. She is not a wife. It is not proper (i.e. necessary) to say this.” Speaking thus to the king, he took some froth from a hollow lotus stalk from a well, and went to her house . Seeing it was time for (her to) sleep , he extended his hand , and in the hole of her garment , the wicked-minded one put the froth there. Having done like this, and going to the king he said these (words) to the king: “O king, having gone out (of your palace) go to the prostitute, the woman (you love). Having got that prostitute up, please observe her entire body, and loosening the knot of the garment, observe it carefully.” The king went to the house, and said these words to the official: “She is asleep. See her. I (now) go. You see (this).” But he then said to the king: “O king, this is not proper for you. Arrange to see her mot her or father. When they are seen, all this will quickly be clear.” Then the king brought her mother, and made her see (the garment). At the words of the king, she made a search of the garment. Seeing the froth there, the mother rubbed it. The garment became wet due to the rubbing. The king said: “What is it?” The mother of the prostitute said: “There is no thing, O lord, there is nothing.” (Thus she told it) with many words. The king observed the garment with a doubt. He said: “The garment is wet with semen . See it.” Then the men who were near there, said to the king: “It is like that Then the king went home, and said to the chief magistrate: “Now only, without thinking , cut off the head of the prostitute. Within a ghaṭikā (i.e. a period of twenty-four minutes) her head should be shown to me.” The chief magistrate also did like

that at the words of the king, and showed (it to him).

Vīrabhadra said :

95-96a. Thus you did formerly; (and) today you have got the fruit. With flame only (in your mouth) you will speak, hear, see and smell . You will know the taste ; you will be intelligent and very wrathful.

Śambhu said :

96b-98. Thus the intolerant king has become Śiva's follower (named) Jvālāmukhī . Therefore, one who desires happiness in this world and the next, should be tolerant. He who would every day listen to this excellent account, will, being free from the bond of sin, be (i.e. live) in Śiva's heaven.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 111

The Sinner Vidhṛta Goes to Śiva's Abode

Chapter 406 of 693 · 54 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच-
महेशनाममाहात्म्यं पूजामाहात्म्यमेव च ।
नमस्कारस्य माहात्म्यं दृष्टिमाहात्म्यमेव च १।
जलदानस्य माहात्म्यं धूपदानस्य सत्तम ।
दीपगंधादिदानस्य माहात्म्यं वद मे गुरो २।
शंभुरुवाच-
एकैकनाममाहात्म्यं विस्तरान्न हि शक्यते ।
संक्षेपेण च ते वच्मि शृणु राघव सादरम् ३।
पुरा त्रेतायुगे राजा विधृतो नाम वीर्यवान् ।
मृते पितरि बालोसौ भूमिराज्येभिषेचितः ४।
समानवयसः सर्वान्समीपस्थांश्चकार सः ।
ये वृद्धा ये च विद्वांसस्ते च तस्य न संमताः ५।
युवानः संमता दुष्टा अकार्यकरणास्तथा ।
सुस्त्र्यानयनदक्षाश्च चोरकर्मविशारदाः ६।
भांडवार्तारता लास्यनिपुणास्तस्य संमताः ।

वशीकरणमंत्रज्ञा वस्त्रौषधविदस्तथा ७।
गीतनर्तनशीलाश्च धूर्त्ता द्यूतविदः प्रियाः ।
पितृसंमतकर्तृणां त्यागं चक्रे स पार्थिवः ८।
विचार्य स च तैः सार्द्धं दुष्टैः कार्यमकारयत् ।
एतादृशांस्तथा चान्यान्दुष्टान्सह युयोज ह ९।
एतदुक्तिमुपालंब्य शिष्टं सुहृदमत्यजत् ।
उरोमुष्टिं च फेत्कारं ये कुर्युस्तस्य ते प्रियाः १०।
भगलक्षणतत्त्वज्ञा रतितंत्रविशारदाः ।
राजनीतिविहीनं तद्राज्यं समभवत्तदा ११।
गजाश्वरथमुष्ट्राजं गोमहिष्यादिकं च यत् ।
तत्सर्वं नाशमापन्नमपहारायतस्ततः १२।
रत्नानि वसुधान्यानि न दृश्यंते पुरे तदा ।
अथ भूपांतरेणासौ निर्जितः प्रपलायितः १३।
महारण्यमथो गत्वा गिरिदुर्गमकल्पयत् ।
तत्र चाल्पपरीवारश्चोरवृत्तिं समाश्रितः १४।

सुवर्णवस्त्रधान्यादि रत्नगंधादिकं तथा ।
तत्रतत्र विनिर्दिश्य चोरानायानवंचकान् १५।
बंधाद्यकारयत्तैस्तु द्रव्याहरणकर्मणि ।
यदाहारो न विद्येत तदाहारमकल्पयत् १६।
गोमहिष्यादिमांसेन यद्यन्नं नोपलभ्यते ।
अश्वीय नरमांसेन भोजनं पर्य्यकल्पयत् १७।
एतादृशमभूद्वृत्तं संध्योपासादिवर्जितम् ।
एकस्तु सचिवस्तस्य सुरापो नाम राक्षसः १८।
नियुंक्ते सर्वकालं तमाहरप्रहरेति च ।
एवं रक्षोमते स्थित्वा नानादेशगतान्नरान् १९।
नृसहस्रपरीवारो ह्यादद्यादकृपालयः ।
स्वस्याभिमतयोषास्तु ज्ञात्वा ज्ञात्वा समाहरत् २०।
किंचित्कालं च ता भुक्त्वा तासां मांसमभक्षयत् ।
एवं हत्वा नरान्नारी राज्यं चक्रे सुदुःसहम् २१।
एवं वर्षसहस्रं तु राज्यं कृत्वा नराधमः ।

जराशिथिलसर्वांगो वलीपलितदूषितः २२।
निर्जीवमभवत्स्थानं समंताद्दशयोजनम् ।
अथ मृत्युदिनं प्राप्तं राज्ञस्तस्य महात्मनः २३।
मृत्युकालेथ संप्राप्ते स्नातं भूमिगतं नृपम् ।
तस्य चानुचराः सर्वे परिवार्योपतस्थिरे २४।
सुरापः सचिवः प्राह किं कार्यं मम चादिश ।
अथ राजा तथा शक्तो निर्गतायुस्तदार्दितः २५।
नाभेरधस्तु क्षीणासुः कथंचिद्वाक्यमुक्तवान् ।
त्वं सर्वकाले दैत्येंद्र प्रहरप्राहराहर २६।
इत्यथोक्त्वा ममारासौ यमदूताः समाययुः ।
विचित्रं बंधने यत्नं चक्रुस्ताडनतत्पराः २७।
चूर्णिता बंधपाशाश्च हेतिदंडाश्च चूर्णिताः ।
तद्गात्रस्पर्शमात्रे च तदद्भुतमिवाभवत् २८।
अथायातः स्वयं मृत्युः पाशेनैनमयोजयत् ।
मृत्युपाशमपिच्छिन्नं वीक्ष्य मृत्युरचिंतयत् २९।

सर्वमर्त्यमृतिर्दृष्टा दृष्टा नैतादृशी क्वचित् ।
इति चिंतापरे मृत्यौ ज्वालावक्त्रः प्रतापवान् ३०।
वीरभद्रेण निर्दिष्टः सहसायाच्च शूलभृत् ।
ज्वालावक्त्रमथालोक्य मृत्युस्तूर्णं पलाययौ ३१।
पलायमानं तं दृष्ट्वा मृत्युं वह्निमुखस्तदा ।
अरे रे चोर चोर त्वं तिष्ठतिष्ठ क्व यास्यसि ३२।
एनसो मुच्यते चोरः शूलारोपणमात्रतः ।
एवमाभाष्य मृत्युं तं शूलप्रोतमकल्पयत् ३३।
शूलं स्कंधगतं कृत्वा दूतान्संग्रथ्य रज्जुना ।

पादशृंखलविन्यस्तानादाय नृपमध्यगात् ३४।
विमानवरमारोप्य गीतवाद्यसुशोभितम्।
वीरांतिकमथो गत्वा सर्वमस्मै न्यवेदयत् ३५।
वीरभद्रोपि तत्सर्वं शंकरायामितात्मने।
नानामुनिगणैर्देवैर्ब्रह्मविष्णुपुरः सुरैः ३६।
सेव्यमानाय देवाय पार्वतीसहिताय च।

प्रणिपत्य निवेद्याथ शूलस्थंमृत्युमेव च ३७।
तूष्णीं बभूव विश्वात्मा वीरभद्रः प्रतापवान्।
अग्र्याननं वीक्ष्य शिवो विगर्हयन्कथं त्वयैतद्गणसाहसं कृतम्।
बिभेषि मृत्योर्न कथं यमाधिकाद्वदस्व सर्वं परमार्थतो मे ३९।
प्रणम्य तं वह्निमुखोऽतिरोषो मृत्युं समालोक्य ननर्त हर्षात्।
उवाच चौर्यं कृतमेव मृत्युना तदेष शूलेऽपि मया प्ररोहितः ४०।
विमोचयामास शिवोपि मृत्युं दूतानशेषान्निरुजश्चकार।
मृत्युं समालोक्य शिवो बभाषे मन्नाम एषां मरणे समास्ते ४१।
मच्चेतसामन्यधियां च नामहीनाक्षरं वाधिकवर्णयुक्तम्।
ममैव लोकं प्रददामि सत्यं ह्यनेन नाम प्रहरेति भाषितम् ४२।
प्रशब्दमात्रं त्वधिकं हरेतिपदप्रदं वै पदमीरयंति।
आरादमूस्त्वं जपतो नमस्व मदीयवाक्यं च यमं वदस्व ४३।
नतिं यतिं कीर्तिमुपास्तिमाश्रिता दास्यं च कैंकर्य्यमथ श्रुतिंवदाः।
पंचाक्षरोक्तिं शतरुद्रियोक्तिं शिवस्य कुर्वंति न ते विचार्याः ४४।
मन्नामरुद्राक्षविभूतिधारणो ममाग्रतो यस्तु पुराणवक्ता।

सर्वेषु पापेष्वपि तेषु सत्सु प्रशास्म्यहं नैव यमाधिकारः ४५।
ये चापि पापान्वितमायिनो नराः परान्नवस्त्रादिवधूभुजश्च।
वाराणसीमृत्युपराश्च ये वै श्रीशैलमर्त्याश्च न ते विचार्याः ४६।
यूकाश्च दंशा अपि मत्कुणाश्च मृगादयः कीटपिपीलिकाश्च।
सरीसृपा वृश्चिकशूकराश्च काशीमृताः शंकरमाप्नुवंति ४७।
इदं नामगृणन्ध्यायेद्यो वै हृत्पद्ममंदिरे।
त्रियंबकं विरूपाक्षं सोमं सोमार्द्धभूषणम् ४८।
त्रिनेत्रकं त्रयीनेत्रं सोमसूर्याग्निलोचनम्।
तं नमस्कृत्य दूरस्थो भवमृत्यो ममाज्ञया ४९।
अथाकर्ण्य शिवप्रोक्तं मृत्युस्तुष्टाव शंकरम्।
नमस्ते देवतानाथ नमस्ते देवमूर्तये ५०।
सर्वज्ञाय नमस्तुभ्यं पशूनां पतये नमः।
अथ देवो महादेवो मृत्युं प्राह वरं वृणु ५१।
स्तोत्रेणानेन तुष्टोस्मि मृत्युर्वरमयाचत।
त्वदीयं पालय विभो मां च शंकर पापिनम् ५२।

तथेत्युक्त्वा मृत्युमीशो गच्छ वत्सेति चाब्रवीत्।
यमलोकं गतः सोपि यमायाशेषमुक्तवान् ५३।

शंभुरुवाच-
य इदं शृणुयान्नित्यं पुण्याख्यानमनुत्तमम् ।
विमुक्तः सर्वपापेभ्यो याति शंकरसन्निधिम् ५४।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे एकादशोत्तरशततमोऽध्यायः १११ ।

Roman transliteration

śrīrāma uvāca-
maheśanāmamāhātmyaṃ pūjāmāhātmyameva ca |
namaskārasya māhātmyaṃ dṛṣṭimāhātmyameva ca 1|
jaladānasya māhātmyaṃ dhūpadānasya sattama |
dīpagaṃdhādidānasya māhātmyaṃ vada me guro 2|
śaṃbhuruvāca-
ekaikanāmamāhātmyaṃ vistarānna hi śakyate |
saṃkṣepeṇa ca te vacmi śṛṇu rāghava sādaram 3|
purā tretāyuge rājā vidhṛto nāma vīryavān |
mṛte pitari bālosau bhūmirājyebhiṣecitaḥ 4|
samānavayasaḥ sarvānsamīpasthāṃścakāra saḥ |
ye vṛddhā ye ca vidvāṃsaste ca tasya na saṃmatāḥ 5|
yuvānaḥ saṃmatā duṣṭā akāryakaraṇāstathā |
sustryānayanadakṣāśca corakarmaviśāradāḥ 6|
bhāṃḍavārtāratā lāsyanipuṇāstasya saṃmatāḥ |

vaśīkaraṇamaṃtrajñā vastrauṣadhavidastathā 7|
gītanartanaśīlāśca dhūrttā dyūtavidaḥ priyāḥ |
pitṛsaṃmatakartṝṇāṃ tyāgaṃ cakre sa pārthivaḥ 8|
vicārya sa ca taiḥ sārddhaṃ duṣṭaiḥ kāryamakārayat |
etādṛśāṃstathā cānyānduṣṭānsaha yuyoja ha 9|
etaduktimupālaṃbya śiṣṭaṃ suhṛdamatyajat |
uromuṣṭiṃ ca phetkāraṃ ye kuryustasya te priyāḥ 10|
bhagalakṣaṇatattvajñā ratitaṃtraviśāradāḥ |
rājanītivihīnaṃ tadrājyaṃ samabhavattadā 11|
gajāśvarathamuṣṭrājaṃ gomahiṣyādikaṃ ca yat |
tatsarvaṃ nāśamāpannamapahārāyatastataḥ 12|
ratnāni vasudhānyāni na dṛśyaṃte pure tadā |
atha bhūpāṃtareṇāsau nirjitaḥ prapalāyitaḥ 13|
mahāraṇyamatho gatvā giridurgamakalpayat |
tatra cālpaparīvāraścoravṛttiṃ samāśritaḥ 14|

suvarṇavastradhānyādi ratnagaṃdhādikaṃ tathā |
tatratatra vinirdiśya corānāyānavaṃcakān 15|
baṃdhādyakārayattaistu dravyāharaṇakarmaṇi |
yadāhāro na vidyeta tadāhāramakalpayat 16|
gomahiṣyādimāṃsena yadyannaṃ nopalabhyate |
aśvīya naramāṃsena bhojanaṃ paryyakalpayat 17|
etādṛśamabhūdvṛttaṃ saṃdhyopāsādivarjitam |
ekastu sacivastasya surāpo nāma rākṣasaḥ 18|
niyuṃkte sarvakālaṃ tamāharaprahareti ca |
evaṃ rakṣomate sthitvā nānādeśagatānnarān 19|
nṛsahasraparīvāro hyādadyādakṛpālayaḥ |
svasyābhimatayoṣāstu jñātvā jñātvā samāharat 20|

kiṃcitkālaṃ ca tā bhuktvā tāsāṃ māṃsamabhakṣayat |
evaṃ hatvā narānnārī rājyaṃ cakre suduḥsaham 21|
evaṃ varṣasahasraṃ tu rājyaṃ kṛtvā narādhamaḥ |

jarāśithilasarvāṃgo valīpalitadūṣitaḥ 22|
nirjīvamabhavatsthānaṃ samaṃtāddaśayojanam |
atha mṛtyudinaṃ prāptaṃ rājñastasya mahātmanaḥ 23|
mṛtyukāletha saṃprāpte snātaṃ bhūmigataṃ nṛpam |
tasya cānucarāḥ sarve parivāryopatasthire 24|
surāpaḥ sacivaḥ prāha kiṃ kāryaṃ mama cādiśa |
atha rājā tathā śakto nirgatāyustadārditaḥ 25|
nābheradhastu kṣīṇāsuḥ kathaṃcidvākyamuktavān |
tvaṃ sarvakāle daityeṃdra praharaprāharāhara 26|
ityathoktvā mamārāsau yamadūtāḥ samāyayuḥ |
vicitraṃ baṃdhane yatnaṃ cakrustāḍanatatparāḥ 27|
cūrṇitā baṃdhapāśāśca hetidaṃḍāśca cūrṇitāḥ |
tadgātrasparśamātre ca tadadbhutamivābhavat 28|
athāyātaḥ svayaṃ mṛtyuḥ pāśenainamayojayat |
mṛtyupāśamapicchinnaṃ vīkṣya mṛtyuraciṃtayat 29|

sarvamartyamṛtirdṛṣṭā dṛṣṭā naitādṛśī kvacit |
iti ciṃtāpare mṛtyau jvālāvaktraḥ pratāpavān 30|
vīrabhadreṇa nirdiṣṭaḥ sahasāyācca śūlabhṛt |
jvālāvaktramathālokya mṛtyustūrṇaṃ palāyayau 31|
palāyamānaṃ taṃ dṛṣṭvā mṛtyuṃ vahnimukhastadā |
are re cora cora tvaṃ tiṣṭhatiṣṭha kva yāsyasi 32|
enaso mucyate coraḥ śūlāropaṇamātrataḥ |
evamābhāṣya mṛtyuṃ taṃ śūlaprotamakalpayat 33|
śūlaṃ skaṃdhagataṃ kṛtvā dūtānsaṃgrathya rajjunā |
pādaśṛṃkhalavinyastānādāya nṛpamadhyagāt 34|
vimānavaramāropya gītavādyasuśobhitam |
vīrāṃtikamatho gatvā sarvamasmai nyavedayat 35|
vīrabhadropi tatsarvaṃ śaṃkarāyāmitātmane |
nānāmunigaṇairdevairbrahmaviṣṇupuraḥ suraiḥ 36|
sevyamānāya devāya pārvatīsahitāya ca |

praṇipatya nivedyātha śūlasthaṃmṛtyumeva ca 37|
tūṣṇīṃ babhūva viśvātmā vīrabhadraḥ pratāpavān |
agnyānanaṃ vīkṣya śivo vigarhayankathaṃ tvayaitadgaṇasāhasaṃ kṛtam |
bibheṣi mṛtyorna kathaṃ yamādhikādvadasva sarvaṃ paramārthato me 39|
praṇamya taṃ vahnimukho'tiroṣo mṛtyuṃ samālokya nanarta harṣāt |
uvāca cauryaṃ kṛtameva mṛtyunā tadeṣa śūle'pi mayā prarohitaḥ 40|
vimocayāmāsa śivopi mṛtyuṃ dūtānaśeṣānnirujaścakāra |
mṛtyuṃ samālokya śivo babhāṣe mannāma eṣāṃ maraṇe samāste 41|
maccetasāmanyadhiyāṃ ca nāmahīnākṣaraṃ vādhikavarṇayuktam |
mamaiva lokaṃ pradadāmi satyaṃ hyanena nāma prahareti bhāṣitam 42|
praśabdamātraṃ tvadhikaṃ haretipadapradaṃ vai padamīrayaṃti |
ārādamūṃstvaṃ japato namasva madīyavākyaṃ ca yamaṃ vadasva 43|
natiṃ yatiṃ kīrtimupāstimāśritā dāsyaṃ ca kaiṃkaryyamatha śrutiṃvadāḥ |
paṃcākṣaroktiṃ śatarudriyoktiṃ śivasya kurvaṃti na te vicāryāḥ 44|
mannāmarudrākṣavibhūtidhāraṇo mamāgrato yastu purāṇavaktā |

sarveṣu pāpeṣvapi teṣu satsu praśāsmyahaṃ naiva yamādhikāraḥ 45|
ye cāpi pāpānvitamāyino narāḥ parānnavastrādivadhūbhujaśca |
vārāṇasīmṛtyuparāśca ye vai śrīśailamartyāśca na te vicāryāḥ 46|
yūkāśca daṃśā api matkuṇāśca mṛgādayaḥ kīṭapipīlikāśca |
sarīsṛpā vṛścikaśūkarāśca kāśīmṛtāḥ śaṃkaramāpnuvaṃti 47|
idaṃ nāmagṛṇandhyāyedyo vai hṛtpadmamaṃdire |
triyaṃbakaṃ virūpākṣaṃ somaṃ somārddhabhūṣaṇam 48|
trinetrakaṃ trayīnetraṃ somasūryāgnilocanam |
taṃ namaskṛtya dūrastho bhavamṛtyo mamājñayā 49|
athākarṇya śivaproktaṃ mṛtyustuṣṭāva śaṃkaram |
namaste devatānātha namaste devamūrtaye 50|
sarvajñāya namastubhyaṃ paśūnāṃ pataye namaḥ |
atha devo mahādevo mṛtyuṃ prāha varaṃ vṛṇu 51|
stotreṇānena tuṣṭosmi mṛtyurvaramayācata |
tvadīyaṃ pālaya vibho māṃ ca śaṃkara pāpinam 52|

tathetyuktvā mṛtyumīśo gaccha vatseti cābravīt |
yamalokaṃ gataḥ sopi yamāyāśeṣamuktavān 53|
śaṃbhuruvāca-
ya idaṃ śṛṇuyānnityaṃ puṇyākhyānamanuttamam |
vimuktaḥ sarvapāpebhyo yāti śaṃkarasannidhim 54|
iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde ekādaśottaraśatatamo'dhyāyaḥ 111 |

English translation

Śrī Rāma said :

1-2. O preceptor, tell me the importance of the name of the great lord, the importance of worship, of salutation, so also the greatness of sight, the importance of giving water, so also the importance of offering incense, so also of lamp and sandal, O best one.

Śambhu said :

3-8. It is not possible (to describe) in detail the importance of each of the names. I shall tell (it) to you in brief. O Rāma , listen carefully. Formerly in the Tretā age, there was a powerful king by name Vidhṛta. When his father died, he, even though a child, was consecrated (as the king) on the kingdom. He kept near him all those of his age. He did not like those who were old and learned. He liked the young men who were wicked, who did acts which ought not to be done, who were adept in bringing beautiful women (to the king) and were skilled in acts of stealing. He liked those who were engaged in buffoonery, and who were skilled in dancing. Those who knew the charms of subjugation, also those who knew (the use of) herbs, who were given to singing and dancing, who were rogues, and who knew gambling, were dear to him. That king deserted those who did what his father liked.

9-14. Having had consultations with those wicked ones, he did his acts. He joined these and other wicked (men). Depending upon the words of these (wicked men), he abandoned the advice of the wise. Those who put their fists on the chests and who howled, who knew the essential things about the characteristics of the pudendum muliebre (i.e. the private parts of women), and who were proficient in the technique of sexual enjoyment, were dear to him. That kingdom then became bereft of political wisdom. As elephants, horses, chariots, camels, goats, cows, buffaloes etc. were taken away from here and there, all of them perished. At that time no gems other than the land were seen in that city. He (i.e.

Vidhṛta) being vanquished by another king, fled. Having gone to a great forest, he made a mountain the inaccessible place (for his enemies). There, with a few followers, he resorted to the way of life of a thief.

15-21. Having, at various places, shown to thieves and cheats by disposition gold, garments, corn etc. and gems, sandal etc., he made them bind (the possessors) in order to take away their wealth. When he did not get food, he prepared food with the flesh of cows and buffaloes. If he did not get food, he got prepared the meal with the flesh of horses and human beings. Such was his conduct, bereft of offering the prayers (thrice a day) etc. He had only one minister, a demon by name Surāpa . He always ordered him, 'bring, strike,' He, the abode of cruelty and surrounded by a thousand men, thus followed the opinion of the demon and seized men coming from many countries. Having come to know about the women liked by him, he abducted them. Having enjoyed them for some time, he ate their flesh. Thus killing men and women he ruled unbearably.

22-28. The mean man thus ruled for a thousand years. Then his body became loose due to old age, and he was deformed due to folds (on his body). The place was without any living being all around (as far as the area of) ten yojanas . Then the day of the death of the noble king(?) came. When the time of his death came, all his followers remained by him, surrounding him who had bathed and lay on the ground. The minister Surāpa said "Order me as to what is to be done." Then the king, weak like that, (almost) dead, was afflicted. His life had become weak below the navel. (So) he uttered (these) words with difficulty: "O lord of demons, for all the time you strike, take away forcibly, snatch away." Saying so, he died. The messengers of Yama came (there). Intent on beating (him) they tried to tie him in a wonderful way. Their bonds and nooses were reduced to powder. Also their weapons and staffs were pounded just by the touch of his body. Such wonder took place.

29-34. Then Death himself came there and bound him with his noose. Seeing even the noose of Death cut off, Mṛtyu thought: 'I have seen the death of all mortals but nowhere like this'. When Death was thinking like this, the brave Jvālāvaktra holding a dart and being ordered by Vīrabhadra , suddenly came there. Then seeing Jvālāvaktra, Death quickly ran (away). Seeing that Death running away, Jvālāmukha , (i.e. Jvālāvaktra), the brave one, (said to him): "O thief, stop, stop. Where are you going? A thief gets freed from his sin only on his being put to the gallows." Speaking thus to Death, he pierced by his dart (the body of) Death. Making the dart pass through his shoulder, and having tied his messengers with a rope, and with their feet tied in chains, he took them and went to the king. Putting him into an excellent aeroplane, well-decorated with songs and musical instruments, he approached Vīra (bhadra). He reported everything to him.

35-41a. Vīrabhadra too, reported all that to Śiva whose form was unlimited, who was being served by many hosts of sages and gods led by Brahmā and Viṣṇu , and who was accompanied by Pārvatī . After saluting Śiva he also reported to him about Mṛtyu on the spike. The powerful Vīrabhadra, the universal soul, remained silent. Seeing Agnyānana (i.e. Jvālāvaktra), Śiva reproached him (and said to him): "O attendant, how did you do this rash act? How are you not afraid of Death, the superior Yama? Tell me all that truly." Having saluted him, that Vahnimukha (i.e. Jvālāvaktra) who was very angry, seeing Death, danced with joy and said: "(This) Death has just committed a theft. Therefore, I put him on the spike." Śiva too got Death freed and made all his messengers sound.

41b-45. Seeing Death Śiva said: "My name remains with them at the time of their death. I give my heaven only to those who have (i.e. utter) my name with some letters fewer or more. It is true, he uttered the word Prahara (i.e. 'strike'). They say that the word Hara (i.e. Śiva) having just the word Pra added to it, gives (i.e. leads to) the (highest) position. Salute these in the vicinity who are muttering (my name) and tell my words to Yama. Those who offer salutation, have restrain, narrate (the glory of Śiva), wait upon (Śiva), resort to his service, become his servants, recite the sacred texts, recite the

hymn (in honour of Śiva) of five letters, or recite the Śatarudriya hymn, are not to be considered (by you). He, who (utters) my name, he who wears rudrākṣa (rosary), he who applies sacred ash, he who explains the Purāṇas before me, even if he has (committed) all sins, I rule over him. It is not at all the authority of Yama (to punish them).

46-53. Also those men who, though they have (committed) sins, though they are cheats, though they have used others' garments and have enjoyed others' wives, are intent upon dying at Vārāṇasī , or who die on Śrīśaila , are not to be considered (by Yama). Even lice, gad-flies, bugs, beasts etc., insects and ants, serpents, scorpions, pigs, that die at Kāśī , reach Śaṅkara . O Death, having saluted him who uttering his name, would meditate in the temple of his heart upon Śiva who has three eyes, who is Virūpākṣa (i.e. has an uneven number of eyes), whose eyes are the triad (of the Vedas), who has the moon, the sun and fire as his eyes, get away by my order." Having heard what was said by Śiva, Death praised Śaṅkara: "Salutation to you, the lord of deities; salutation to you, the form of gods; salutation to you, the omniscient one; salutation to you, the lord of animals." Then god Mahādeva (i.e. Śiva) said to Death: "Choose a boon. I am pleased with this eulogy." Death (then) asked for a boon: "O lord, O Śaṃkara , protect me, a sinner belonging to you." Saying "All right" the lord said to Death: "O child, you (can) go." He too went to Yama's world, and told the entire (account) to Yama.

Śambhu said :

54. He who would every day listen to this auspicious, excellent account, is freed from all sins, and goes near Śaṅkara.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 112

The Story of Śoṇa and His Wife Kalā

Chapter 407 of 693 · 148 detected Sanskrit verse markers

Sanskrit

शंभुरुवाच-
अथान्यदपि निर्वच्मि प्रमदाख्यानमुत्तमम् ।
सुतया देवरातस्य यत्प्राप्तं नामकीर्तनात् १।
देवरातसुता बाला कला नामातिरूपिणी ।
धनंजयसुतस्यासीद्भार्या शोणस्य धीमतः २।
तावुभौ नियतौ नित्यं धर्म्मैकप्रवणौ शुभौ ।
लब्धवंतौ निधिमथो गंगास्नानाय तौ गतौ ३।
प्रवाहपतिते कूले मृत्तिकानयनायतौ ।
कूलादादाय मृल्लोष्टं दृष्टवंतौ महाघटम् ४।
राजतं चोर्द्ध्वपाषाणमथ शोणः प्रियां वचः ।
इदमाह कथं कार्यं किं कर्तव्यं हि नो हितम् ५।
भार्योवाच-
न नारीमतमालंब्य किंचित्कार्यं समाचरेत् ।
न च नार्या चरेद्वह्व्यमप्रियं वाथ किंचन ६।
यदि नारीसमक्षं तु द्रविणं दृष्टिमापतेत् ।

वंचयीत तथा नारी ईदृशैर्वाक्यसंचयैः ७।
अस्माभिर्न हि संप्रेक्ष्यं किं वा तत्र हि तिष्ठति ।
द्रविणं चेन्न संप्रेक्ष्यं बाधोदर्कं भविष्यति ८।
अन्याज्ञातं तु यदि चेत्कुतो ज्ञानविनिश्चयः ।
अप्रदृष्टस्त्विदानीं चेन्निभृतः कोपि तिष्ठति ९।
तिरोधानं न किंचिच्चेन्मायया कोपि तिष्ठति ।
न चेन्माया मनुष्याणां क्षेत्रपालस्तु तिष्ठति १०।
न हि चेद्भैरवश्चेह तिष्ठति ब्रह्मराक्षसः ।
न सोपि चेन्महाविद्या राज्ञां तत्र भविष्यति ११।
न च जानाति चेद्राजा व्यवहारादिसंभवः ।
स चेद्गूढप्रकारेण चोरबाधा भविष्यति १२।
अप्रमत्तस्य भवतो महानर्थो भविष्यति ।
प्रायेणार्थवतां नृणां भोगलिप्सा प्रजायते १३।
भोगाद्भोगांतरेच्छा च सर्वानुष्ठाननाशिनी ।
जानाति यदि नारी स्वं भावयोगगतं तथा १४।

नारी स्वतंत्रतामेति रोषाल्लब्धप्रकाशिनी ।
रोषे विश्वासतां याति तदा दोषः पुरोदितः १५।
विश्वासिनि च विश्रंभः प्रवासो वान्यचित्तता ।
विश्रम्भाज्जायते स्त्रीणां नानाविधविचेष्टिता १६।
यं कंचित्पुरुषं दृष्ट्वा युवानं प्रीतिरापतेत् ।
प्रीत्या संजायते योगो योगान्मैथुनसंगतिः १७।
सततं मैथुने जाते विश्रंभांतरमापतेत् ।
भवता वा तथा पूर्वं भुक्तेदानीं च भुज्यते १८।
का प्रतीच्छा तवेदानीं प्रीतिः कस्यामथापि वा ।
का विदग्धा सुसंस्निग्धा पुरुषादन्यतश्चरेत् १९।
योब्रवीदथ वाक्यं तां यदि ब्रूयास्त्वमद्य मे ।
सर्वमेव तथा वच्मि नान्यथा वाक्यमुच्यते २०।
इत्थं च धृष्टतां याता तथा रूपांतरेण च ।
द्रव्यमादाय यत्किंचिदनुवर्तेत्स्वतंत्रतः २१।
समारयित्वा तां द्रव्यं गृहीत्वा पातयिष्यति ।

अथ पूर्वं पति मृतौ प्रविशेन्नाशुशुक्षणिम् २२।
वैधव्ये द्रविणं सर्वं धर्मार्थं मे भविष्यति ।
इति निश्चित्य मनसा वैधव्ये समुपस्थिते २३।
योनिकुंडं समासाद्य दिवा वा यदि वा निशि ।
एकांतस्थानमभ्येत्य विवृत्य वसनं भगम् २४।
इदमूचे वचो दुःखादुपस्थस्थकरा सती ।
किं त्वया वै कृतं योने किंवा पापमुपाश्रिता २५।
शिश्नस्य वाथवा पापं यत्त्वदंतरवेशनात् ।
यच्च कर्तृकृतं पापं मादृक्सेवाविवर्जनात् २६।
अतोपि कंडूसंभूतौ प्रवेशयेदथांगुलीम् ।
विचित्रचेष्टां कृत्वा तु कंडू बुद्धेरतः परम् २७।
मर्दयित्वा कराभ्यां तत्संताड्य च विवृत्य तु ।
असकृद्धुन्वती पादौ विवृतास्यातिदुःखिता २८।
खट्वा काष्ठमथालिंग्य स्तनपीडं यथाप्रियम् ।
अथो विचित्रचित्तत्वे ततः प्रच्युष्टती भवेत् २९।

अथवाह्नि पुरे स्थित्वा शाकं व्यवहतं च यत् ।
आलंब्य वेश्मनि निशि संध्यायां विशिखासु च ३०।
कृत्वान्यवेषमात्मानं यैः कैरप्युपभुज्यते ।
अथ वाच्यप्रभावेण शंकिता योग्यमाहरेत् ३१।
अज्ञातं च गृहं गत्वा रमयेदेव निश्चितम् ।
नारीसमक्षं लब्धे तु द्रविणे ह्येतदिष्यते ३२।
तस्मान्मयापि भवतो न विचारप्रयोजनम् ।
शोण उवाच-
एवमेतन्न संदेहो गच्छ त्वं तिष्ठ दूरतः ३३।

मलमूत्रविसर्गार्थं स्थित्वा गच्छाम्यतः परम् ।
तस्यां गतायां शोणोपि वस्त्रखंडं त्वकल्पयत् ३४।
एकैकस्मिंस्ततः खंडे त्वग्रहीद्द्रविणं बहु ।
सैकते त्ववरं जानुदघ्नं कृत्वा ततस्ततः ३५।
क्षिप्त्वा धनं पूरयित्वा विष्ठां चक्रे ततोपरि ।
वस्त्राधारं घटं तं च प्रतिचिक्षेप कुत्रचित् ३६।

सर्वमज्ञातवत्कृत्वा स्नानाय प्रययौ मुनिः ।
तस्य भार्या ततः स्नानं कृत्वा संपूज्य पार्वतीम् ३७।
गच्छेति भर्त्रा सा प्रोक्ता स्ववेश्माभ्यागमत्सती ।
एतामेकाकिनीं ज्ञात्वा मारीचो नाम राक्षसः ३८।
भर्तृरूपमथास्थाय कलामेतदुवाच ह ।
मारीच उवाच-
सप्तगोदावरीतीरे पवित्रं पापनाशनम् ३९।
द्राक्षारामामिति प्रोक्तं यत्र भीमः स्वयं स्थितः ।
भुक्तिमुक्तिप्रदो नृणां स्मरणात्पापनाशनः ४०।
तत्र गच्छावहे शीघ्रं त्वं तु निर्गच्छ सुंदरि ।
कलोवाच-
इदानीमभिषेकाय प्रवृत्तो नाभिषिक्तवान् ४१।
कथमेतादृशं त्वं हि पूर्वानुक्तं वदिष्यसि ।
प्रकृतेरन्यथाभावमुत्पातं विदुरुत्तमाः ४२।
मारीच उवाच-

भर्तुरप्रतिकूलत्वं नारीणां धर्म उच्यते ।
प्रतिकूलानुकूला वा मम शीघ्रं वदस्व तत् ४३।
तूष्णींभूत्वाथ सा साध्वी भर्तेत्येव विचार्य तम् ।
निर्ययौ तेन सा बाला वनमध्ये गता सती ४४।
अथ मध्याह्नकालोसौ क्रियतामाह्निकक्रियाः ।
राक्षसोथ वचः श्रुत्वा नानुष्ठानस्थलं त्विह ४५।
यत्र तत्रास्ति गंतव्यमितो गच्छावहे ततः ।
किंचित्प्रदेशं गत्वा तु गुहां वीक्ष्य सरस्तथा ४६।
इह स्थानं हि मे स्थातुं कार्यं स्नानमथ प्रिये ।
इत्युक्त्वा सरसि स्नात्वा फलाहारं प्रकल्प्य च ४७।
भोजनावसरे प्राप्ते कला दध्यावुमां शिवम् ।
अयं धवो मम न वा इति ध्यानपराभवत् ४८।
अथ ध्यानेन तं चोरं निश्चित्य च पतिव्रता ।
भीतातिनम्रवदना अश्रुपूर्णमुखी तदा ४९।
कष्टमापतितं पापमित्युक्त्वा निपापत च ।

रुदतीं तामथो दृष्ट्वा राक्षसः पापनिश्चयः ५०।
धर्षितुं तामथारेभे न चैतद्धर्षणं प्रति ।

बलात्कारमथो कर्तुं यतमाने तु राक्षसे ५१।
आजानुनाभिपर्यंतं शैलस्थानमकल्पयत् ।
शिला समभवद्वस्त्रं राक्षसो वीक्ष्य तामथ ५२।
इत्येवं तां हनिष्यामि खादयिष्याम्यतः परम् ।
इत्युक्त्वा भ्रामयित्वासिं शिरश्छेत्तुं प्रचक्रमे ५३।
कलाहं मत्पतिर्ज्ञात्वा शापं दास्यति मा हर ।
इत्युक्तमात्रे वचसि शिरश्चिच्छेद राक्षसः ५४।
प्राप्ता यां दुर्मृतिं तस्यामथ शैवाः समागताः ।
दूता विचित्राभरणाः सर्वायुधधराः शुभाः ५५।
एतां विमानमारोप्य शिवालोकमुपागमन् ।
तामागतां गिरिसुता हर्षेण प्रतिपूज्य च ५६।
स्वपादप्रणतां शुद्धामुमा वाक्यमभाषत ।
पातिव्रत्येन ते तुष्टा अभीष्टं प्रददामि ते ५७।

कलोवाच-
दासीभावं प्रयच्छ त्वं त्वत्पादाब्जं मम प्रियम् ।
प्रार्थ्यैःकिमन्यैर्बहुभिस्तथास्त्विति शिवाब्रवीत् ५८।
इंद्रादिवनिताभिः सा पूजिताथ कलानिधिः ।
एतस्मिन्नंतरे प्राप्तः शोणो मुनिरथो गृहम् ५९।
न तत्र दृष्ट्वा तां भार्यां ध्यानयोगपरोभवत् ।
रक्षोहतां मृतां प्राप्तां शिवालोकमुमां प्रति ६०।
उमादत्तवरां चापि दृष्टवाञ्ज्ञानचक्षुषा ।
किंचिद्दुःखश्चिरं ध्यात्वा परावृत्य मुनिस्तदा ६१।
श्वशुरं गतवान्सोऽथ देवरातं मुनीश्वरः ।
निवेद्य सर्वं सहितो विश्वामित्रमगान्मुनिम् ६२।
निवेद्य तद्वसिष्ठस्य वसिष्ठोऽप्याह तान्मुनीन् ।
गत्वा कैलासमादौ तु दृष्ट्वा देवं महेश्वरम् ६३।
अनुज्ञां शिवतो लब्ध्वा पार्वतीमंदिरे गताः ।
देव्यै विज्ञाप्य तत्सर्वं यथार्थं प्रवदामतत् ६४।

तथेत्युक्त्वा मुनिवराः कैलासं शंकरालयम् ।
गत्वा प्रणम्य देवेशं वीरभद्रेण पूजिताः ६५।
विज्ञापयामासुरिदं शोणभार्य्याहतेति च ।
शिवः प्राह मुनींद्रास्तांञ्ज्ञातमेव मया त्विदम् ६६।
अकालमरणं त्वस्या आयुर्वर्षशतं स्थितम् ।
अकालमृत्युयुक्तानां पुनर्ज्जीवनमस्ति च ६७।
दशपुत्रप्रसूर्वीरा रूपसौभाग्यवत्यपि ।
भवद्भिरिति निश्चित्य समागतमिह द्विजाः ६८।
यमलोकगतानां तु सर्वमेतद्विनिश्चितम् ।
ममलोकगतानां च गतिरन्या न विद्यते ६९।

अनया कीर्तितं नाम प्राणनिर्गमने पुरा ।
तया यमलिपिर्मृष्टा कथमायुष्यनिर्णयः ७०।
अथवा गिरिजायै च निवेदयत कृत्स्नशः ।
अथ ते पार्वतीपाददर्शनाय गता द्विजाः ७१।
प्रणम्य मातरं सर्वे विश्वामित्रोऽब्रवीदिदम् ।

दीनानाथाकृशा भार्या प्रणष्टपितृकाञ्छिशून् ७२।
रक्षयित्वा पुरा मातरिष्टदा त्वं सदा ह्यभूः ।
कला पौत्री ममैवेयं त्वामाराध्य पतिं त्वमुम् ७३।
शोणं लब्धवती मातस्त्वत्पूजायाः फलं त्विदम् ।
तपसा लभ्यते पर्णे दानेन यदि वापि च ७४।
व्रतोपवासैरथवा कला सा लभ्यते मया ।
एतया परिविष्टान्नं भोक्तुमिच्छामि तत्कथम् ७५।
पार्वत्युवाच-
यादृशी चेष्यते भार्य्या तादृशी दीयते मया ।
नैनां त्यक्तुमहं शक्ता किं वा त्वं मन्यसे मुने ७६।
विश्वामित्र उवाच-
माता त्वमित्येव मया अविशंकितमीरितम् ।
शोणो मुनिरयं मातस्तव विज्ञापयिष्यति ७७।
शोण उवाच-
तामेव भार्य्यां प्रतिमे प्रीतिरत्युक्तत्कटाति ।

सैव मे दीयतां भार्य्या चान्यथा मरणं भवेत् ७८।
पार्वत्युवाच-
भार्या पतीसमावेव विषमौ तु विगर्हितौ ।
तव चासदृशी चेयं सदृशीं प्रददाम्यहम् ७९।
न च मन्मंदिरे प्राप्तां त्यक्ष्ये देहविवर्ज्जिताम् ।
शोण उवाच-
यदि नो दीयते चेयं भार्य्यामन्यां मम प्रियाम् ८०।
राज्यं महेश्वरे भक्तिं प्रयच्छ वरमुत्तमम् ।
भविष्यत्येव मे वैतदित्युक्त्वा चाब्रवीन्मुनीन् ८१।
भोक्तव्यमिह युष्माभिर्ममास्मिन्दिवसत्रयम् ।
प्रतींदुवारे देवस्य महेशस्यैव तुष्टये ८२।
भोजनीयाः सदा कालमष्टौ विप्रा मुनीश्वराः ।
इच्छया यत्र कुत्रापि व्रतमेतदुपक्रमेत् ८३।
वत्सरे परिपूर्णे तु महाराज तमीश्वरम् ।
चतुर्निष्कप्रमाणेन तदर्द्धेनैव कारयेत् ८४।

श्वेतवस्त्रयुगं सूक्ष्मं चामरे व्यजने तथा ।
पादुकोपानहं च्छत्रं सर्वं विप्रे नियोजयेत् ८५।
स्वशक्त्या दक्षिणां दत्वा ब्राह्मणांश्च विसर्जयेत् ।

एतदुद्यापने कुर्यादादौ मध्ये तथा सुधीः ८६।
दिनेदिने तथा पूजा सोमस्य परमात्मनः ८७।
तत्पुरुषस्य विद्महे महादेवस्य धीमहि ।
तन्नो रुद्र प्रःचोदयात् ८८।
इति पूजामंत्रः ।
स्थंडिले पूजयेद्देवं प्रतिमायामथापि वा ।
एकभक्तं स्वयं कुर्याद्ब्रह्मचर्यसमन्वितम् ८९।
एतत्सोमव्रतं प्रोक्तं शिवतुष्टिप्रदं शुभम् ।
य एवं कुरुते भक्त्या नारी वा पुरुषोपि वा ९०।
छायेव शंकरस्यासौ नित्यमेवानुवर्तते ।
अद्य सोमदिनं प्राप्तं मध्याह्नात्परतो भुजिः ९१।
यूयं च सर्वे मुनयः कृतपौर्वाह्णिकक्रियाः ।

माध्याह्निकीं क्रियां कृत्वा भोक्तुमर्हथ सत्तमाः ९२।
मातुर्वचनमाकर्ण्य तथेत्युक्त्वा नमस्य च ।
अनुष्ठानाय ते सर्वे गता भागीरथीं नदीम् ९३।
संगमे मध्यतो वृत्ते कृत्वा माध्याह्निकीं क्रियाम् ।
विश्वेशपूजां कृत्वा च षोडशैरुपचारकैः ९४।
अथ ते पार्वतीगेहं गत्वा देवीं प्रणम्य च ।
लोकमातुर्नियोगेन शालंकायनकात्मजः ९५।
पादप्रक्षालनमुखानुपचारानकल्पयत् ।
पंचगंधकमादाय तान्मुनीनभ्यलेपयत् ९६।
राज्यं च महदाप्नोति यो दद्यात्पंचगंधकम् ।
पंचबाणसमो भूत्वा स्त्रीणां वल्लभतामियात् ९७।
विष्णवे यो हि दद्यात्तु सोपि मारसमो भवेत् ।
कामीत्वकामी यः कुर्यात्कैलासे पंचवत्सरान् ९८।
सर्वगंधसमोपेतो भोगी चेष्टार्थसंयुतः ।
यथेष्टवर्तनो भूत्वा ततो जायेत भूमिपः ९९।

कस्तूरीचंदनं चंद्रमगरुद्वितयं तथा ।
पंचगंधं समाख्यातं सर्वकार्येषु शोभनम् १००।
विलिप्तपंचगंधेषु ब्राह्मणेषु महात्मसु ।
आसीनेषु तदाभ्यागाद्ब्राह्मणः स्थविरः कृशः १०१।
उन्मत्तवेषो दिग्वासा जराजर्जरितस्त्वरी ।
खल्वाटः श्वासकासी च बहुहिक्की क्षुधान्वितः १०२।
लालास्नुतः श्मश्रुकूर्चश्लेष्मानम्रः स्खलत्पदः ।
द्व्यष्टवर्षा तथा नारी सर्वाभरणभूषिता १०३।
रूपलावण्यसंयुक्ता लोकोत्कृष्टस्वरूपिणी ।
पुरुषान्नूपसंयुक्तान्वीक्षंती च ततस्ततः १०४।
गायंती त्वथ नृत्यंती तं दृष्ट्वाह सती पतिम् ।

प्रबाधते वृद्धधवं शीघ्रमेहि कृशाधम १०५।
आलंब्य त्वत्करं वृद्ध दुःखिता नित्यमस्म्यहम्।
भूषणं वसनं घ्राणं स्रग्विलेपनमेव च १०६।
हासो गीतिस्तथा पानं मंडनं शोभनं गृहम्।

सर्वऋतुसमृद्धिश्च कामस्यैवाभिवृद्धये १०७।
सर्वेषामेव कामानां रतिरेका प्रयोजनम्।
सुखानि सर्वाण्येकत्र रतिरेकत्र च स्थिता १०८।
तुलया तुलितं सर्वं रतिः शतगुणाधिका।
तन्मादृशी समासाद्य भवंतं किं करिष्यति १०९।
इति चान्यानि वाक्यानि ब्रुवाणा गृह्य वै करे।
तदुत्तरमुवाचेदं किं कुर्म्मो भाग्यमीदृशम् ११०।
मा मारय दुरुक्त्या त्वं मां विज्ञायाथ चेदृशम्।
एतादृशो द्विजः प्रायात्पार्वतीमंदिरं तदा १११।
अविज्ञायैव गिरिजामिदं वचनमब्रवीत्।
द्विज उवाच-
अन्नार्थिनमिह प्राप्तं विद्धि मामतिथिं मुने ११२।
भोजनावसरे प्राप्तं ब्राह्मणान्न हि भोजय।
तद्भार्यावचनं प्राह क्व मुनिर्योषिदेव हि ११३।
अंधस्य वचनं सर्वमेवमेतादृशं दृढम्।

पार्वत्युवाच-
प्रक्षाल्य चरणावेतमासने उपवेशय ११४।
जांबूनदकृतेतीव भोज्येनातर्पयद्द्विजम्।
सुरत्नचषकोपेतममृतं ब्रह्मवादिनीम् ११५।
अरुंधतीमथाहुय पर्य्यवेषयदंबिका।
कला चारुंधती चैव अनसूया पतिव्रता ११६।
परिवेषं पदार्थानां स्रग्गंधाक्षतभूषणाः।
अकुर्वन्नंबिकावाक्यात्षड्रसानां पृथक्पृथक् ११७।
भुंजानेषु तु विप्रेषु दिग्वासा ब्राह्मणाकृतिः।
क्षणेन बुभुजे सर्वं दातुं नो शेकुरंगनाः ११८।
अथ सा गिरिजा देवी स्वयं दातुं प्रचक्रमे।
यथादत्तमशेषं तु क्षणेनाश्नाति स द्विजः ११९।
भांडस्थितमशेषं च भोक्तुमैच्छत्प्रिया सह।
तथांबिका समादाय प्रादादक्षय्यमस्त्विति १२०।
अथ वामकरेणासौ भोक्तुमैच्छत्ततः सती।

तत्राप्यक्षय्यमेवास्तु तवान्नमिति चार्पयत् १२१।
करांतरमथोत्पाद्य भोक्तुमैच्छद्द्विजोत्तमः।
एवं करसहस्रं च कृत्वैच्छद्भोजनं द्विजः १२२।
दत्त्वा दत्त्वा पुनर्देवी संतुष्टा न च कोपना।

न चित्तमन्यथाकर्तुं शक्यमस्या इति द्विजः १२३।
प्रक्षाल्य हस्तौ चरणौ हस्तार्पितसुगंधवान्।
पार्वतीं वाक्यमाहेदं तोषितोहं वरं वृणु १२४।
पार्वत्युवाच-
मम दातुं वरं शक्तो यदि त्वं ब्राह्मणोत्तम।
वरेण मम किं कार्य्यं शंकरो मे यतः पतिः १२५।
तदाह ब्राह्मणो देवीं शंकरः कीदृशस्त्विति।
सदृशोऽसौ त्वया नो वा त्वद्योग्यो नान्यथा भवेत् १२६।
स्त्रीवल्लभत्वमप्येव रूपं दाक्ष्यं शुभांगना।
नो चेदेतादृशी भार्य्या मदधीना कथं भवेत् १२७।
पार्वत्युवाच-

त्वद्भार्य्यावचनं श्रुत्वा तव वाक्यं तथा द्विज।
अपलापस्त्वयं ब्रह्मञ्च्छुतं किंवा तथाविषम् १२८।
ब्राह्मण उवाच-
धम्मिल्लं ते करिष्यामि ममांकं त्वं समारुह।
प्रचलेद्यदि ते चित्तं पातिव्रत्यं कुतस्तव १२९।
पार्वत्युवाच-
मम व्रतं द्विजश्रेष्ठ शंकरांकैकरोहणम्।
अथ तच्चित्तमाज्ञाय भवान्याः परमेश्वरः १३०।
द्व्यष्टवर्षवया भूत्वा सुस्निग्धकचबंधनः।
सुस्निग्धचारुनयनो गोक्षीरसमविग्रहः १३१।
कोटिकंदर्पलावण्यः सर्वाभरणभूषितः।
स्वपार्श्वस्थितनार्यंसे प्रसारितभुजद्वयः १३२।
गायन्मंदतया साकमुमया पटुता यथा।
अथ तां पार्वतीं शंभुः करेणाकृष्य च स्मयन् १३३।
विन्यस्य हस्तौ वनिता द्वयांसे गायन्समस्ताभरणः प्रसन्नदृक्।

ननर्त चानंदसमृद्धगात्रो मुनींद्र गीतश्च सकालवेलम् १३४।
एतादृशं शिवं ध्यात्वा जन्मकोटिशतेष्वपि।
न दुःखं जायते तस्य सदा हर्षश्च जायते १३५।
अथ स्तुतो मुनिवरैर्नारीं कृत्वा हरिं ततः।
अथ सा पार्वती तुष्टा देवं प्राह पिनाकिनम् १३६।
पार्वत्युवाच-
किमित्येतादृशं भावमास्थाय त्वमिहागतः।
नारीं कृत्वा तथा विष्णुं किं प्रकृत्या न चागतौ १३७।
शिवः प्राह व्रते चात्र ह्यतिथेर्भोजनं शुभम्।
जाने सिद्धिमथो येषां विषादो नाभिजायते १३८।
जाते विषादे तु व्रतमसम्यगिति निश्चयः।
सोमवाराः समायांति यावंतोब्दशतानि तु १३९।

तावंति मत्पुरे देवि सर्वभोगसमन्वितः ।
सभार्य्यपुत्रबंधुश्च वेदोक्तायुष्यजीवितः १४०।
पश्चाद्वाराणसीं गत्वा मृतो मुक्तिमवाप्स्यति ।

शंभुरुवाच-
अथ देवे स्थिते तत्र मुनयस्त्रिः प्रदक्षिणम् १४१।
कृत्वा पंचनमस्कारान्पुनः कृत्वा प्रदक्षिणम् ।
पुनश्च दंडवद्भूत्वा विसृष्टा निर्ययुस्ततः १४२।
अथ शोणः शोभितांगीं भार्यामाप ह्यनिंदिताम् ।
राज्यं च भारते वर्षे धर्मेणापालयद्द्विजः १४३।
मानुषानखिलान्भोगान्बुभुजे शिवभक्तिमान् ।
नित्यं देवार्चनपरो नित्यं ब्राह्मणपूजकः १४४।
नित्यदाता नित्ययाजी नित्यश्रोता पुराणकम् ।
मृतः स गतवांल्लोकं शंकरस्य विभोः शुभम् १४५।
शंभुरुवाच-
नामकीर्तनमाहात्म्यं प्रसंगात्परिकीर्तितम् ।
शृण्वतां सर्वपापघ्नं भक्तानां च तथा नृप १४६।
सर्वकल्याणदं नित्यं सुभार्य्या राज्यदं शिवम् ।
शिवभक्तिप्रदं गोप्यं यस्य कस्यापि नेरयेत् १४७।

इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे शिवनाममाहात्म्ये द्वादशोत्तरशततमोऽध्यायः ११२ ।

Roman transliteration

śaṃbhuruvāca-
athānyadapi nirvacmi pramadākhyānamuttamam |
sutayā devarātasya yatprāptaṃ nāmakīrtanāt 1|
devarātasutā bālā kalā nāmātirūpiṇī |
dhanaṃjayasutasyāsīdbhāryā śoṇasya dhīmataḥ 2|
tāvubhau niyatau nityaṃ dharmmaikapravaṇau śubhau |
labdhavaṃtau nidhimatho gaṃgāsnānāya tau gatau 3|
pravāhapatite kūle mṛttikānayanāyatau |
kūlādādāya mṛlloṣṭaṃ dṛṣṭavaṃtau mahāghaṭam 4|
rājataṃ corddhvapāṣāṇamatha śoṇaḥ priyāṃ vacaḥ |
idamāha kathaṃ kāryaṃ kiṃ kartavyaṃ hi no hitam 5|
bhāryovāca-
na nārīmatamālaṃbya kiṃcitkāryaṃ samācaret |
na ca nāryā caredguhyamapriyaṃ vātha kiṃcana 6|
yadi nārīsamakṣaṃ tu draviṇaṃ dṛṣṭimāpatet |

vaṃcayīta tathā nārī īdṛśairvākyasaṃcayaiḥ 7|
asmābhirna hi saṃprekṣyaṃ kiṃ vā tatra hi tiṣṭhati |
draviṇaṃ cenna saṃprekṣyaṃ bādhodarkaṃ bhaviṣyati 8|
anyājñātaṃ tu yadi cetkuto jñānaviniścayaḥ |
apradṛṣṭastvidānīṃ cennibhṛtaḥ kopi tiṣṭhati 9|
tirodhānaṃ na kiṃciccenmāyayā kopi tiṣṭhati |

na cenmāyā manuṣyāṇāṃ kṣettrapālastu tiṣṭhati 10|
na hi cedbhairavaśceha tiṣṭhati brahmarākṣasaḥ |
na sopi cenmahāvidyā rājñāṃ tatra bhaviṣyati 11|
na ca jānāti cedrājā vyavahārādisaṃbhavaḥ |
sa cedgūḍhaprakāreṇa corabādhā bhaviṣyati 12|
apramattasya bhavato mahānartho bhaviṣyati |
prāyeṇārthavatāṃ nṝṇāṃ bhogalipsā prajāyate 13|
bhogādbhogāṃtarecchā ca sarvānuṣṭhānanāśinī |
jānāti yadi nārī svaṃ bhāvayogagataṃ tathā 14|

nārī svataṃtratāmeti roṣāllabdhaprakāśinī |
roṣe viśvāsatāṃ yāti tadā doṣaḥ puroditaḥ 15|
viśvāsini ca viśraṃbhaḥ pravāso vānyacittatā |
viśrambhājjāyate strīṇāṃ nānāvidhaviceṣṭitā 16|
yaṃ kaṃcitpuruṣaṃ dṛṣṭvā yuvānaṃ prītirāpatet |
prītyā saṃjāyate yogo yogānmaithunasaṃgatiḥ 17|
satataṃ maithune jāte viśraṃbhāṃtaramāpatet |
bhavatā vā tathā pūrvaṃ bhuktedānīṃ ca bhujyate 18|
kā pratīcchā tavedānīṃ prītiḥ kasyāmathāpi vā |
kā vidagdhā susaṃsnigdhā puruṣādanyataścaret 19|
yobravīdatha vākyaṃ tāṃ yadi brūyāstvamadya me |
sarvameva tathā vacmi nānyathā vākyamucyate 20|
itthaṃ ca dhṛṣṭatāṃ yātā tathā rūpāṃtareṇa ca |
dravyamādāya yatkiṃcidanuvartetsvataṃtrataḥ 21|
samārayitvā tāṃ dravyaṃ gṛhītvā pātayiṣyati |

atha pūrvaṃ pati mṛtau praviśennāśuśukṣaṇim 22|
vaidhavye draviṇaṃ sarvaṃ dharmārthaṃ me bhaviṣyati |
iti niścitya manasā vaidhavye samupasthite 23|
yonikuṃḍaṃ samāsādya divā vā yadi vā niśi |
ekāṃtasthānamabhyetya vivṛtya vasanaṃ bhagam 24|
idamūce vaco duḥkhādupasthasthakarā satī |
kiṃ tvayā vai kṛtaṃ yone kiṃvā pāpamupāśritā 25|
śiśnasya vāthavā pāpaṃ yattvadaṃtaraveśanāt |
yacca kartṛkṛtaṃ pāpaṃ mādṛksevāvivarjanāt 26|
atopi kaṃḍūsaṃbhūtau praveśayedathāṃgulīm |
vicitraceṣṭāṃ kṛtvā tu kaṃḍū buddheratah param 27|
mardayitvā karābhyāṃ tatsaṃtāḍya ca vivṛtya tu |
asakṛddhunvatī pādau vivṛtāsyātiduḥkhitā 28|
khaṭvā kāṣṭhamathāliṃgya stanapīḍaṃ yathāpriyam |
atho vicitracittatve tataḥ pradyuṣṭatī bhavet 29|

athavāhni pure sthitvā śākaṃ vyavahṛtaṃ ca yat |
ālaṃbya veśmani niśi saṃdhyāyāṃ viśikhāsu ca 30|
kṛtvānyaveṣamātmānaṃ yaiḥ kairapyupabhujyate |
atha vācyaprabhāveṇa śaṃkitā yogyamāharet 31|
ajñātaṃ ca gṛhaṃ gatvā ramayedeva niścitam |
nārīsamakṣaṃ labdhe tu draviṇe hyetadiṣyate 32|
tasmānmayāpi bhavato na vicāraprayojanam |
śoṇa uvāca-
evametanna saṃdeho gaccha tvaṃ tiṣṭha dūrataḥ 33|
malamūtravisargārthaṃ sthitvā gacchāmyataḥ param |
tasyāṃ gatāyāṃ śoṇopi vastrakhaṃḍaṃ tvakalpayat 34|

ekaikasmiṃstataḥ khaṃḍe tvagrahīddraviṇaṃ bahu |
saikate tvavaraṃ jānudaghnaṃ kṛtvā tatastataḥ 35|
kṣiptvā dhanaṃ pūrayitvā viṣṭhāṃ cakre tatopari |
vastrādhāraṃ ghaṭaṃ taṃ ca praticikṣepa kutracit 36|

sarvamajñātavatkṛtvā snānāya prayayau muniḥ |
tasya bhāryā tataḥ snānaṃ kṛtvā saṃpūjya pārvatīm 37|
gaccheti bhartrā sā proktā svaveśmābhyāgamatsatī |
etāmekākinīṃ jñātvā mārīco nāma rākṣasaḥ 38|
bhartṛrūpamathāsthāya kalāmetaduvāca ha |
mārīca uvāca-
saptagodāvarītīre pavitraṃ pāpanāśanam 39|
drākṣārāmamiti proktaṃ yatra bhīmaḥ svayaṃ sthitaḥ |
bhuktimuktiprado nṝṇāṃ smaraṇātpāpanāśanaḥ 40|
tatra gacchāvahe śīghraṃ tvaṃ tu nirgaccha suṃdari |
kalovāca-
idānīmabhiṣekāya pravṛtto nābhiṣiktavān 41|
kathametādṛśaṃ tvaṃ hi pūrvānuktaṃ vadiṣyasi |
prakṛteranyathābhāvamutpātaṃ viduruttamāḥ 42|
mārīca uvāca-

bharturapratikūlatvaṃ nārīṇāṃ dharma ucyate |
pratikūlānukūlā vā mama śīghraṃ vadasva tat 43|
tūṣṇīṃbhūtvātha sā sādhvī bhartetyeva vicārya tam |
niryayau tena sā bālā vanamadhye gatā satī 44|
atha madhyāhnakālosau kriyatāmāhnikakriyāḥ |
rākṣasotha vacaḥ śrutvā nānuṣṭhānasthalaṃ tviha 45|
yatra tatrāsti gaṃtavyamito gacchāvahe tataḥ |
kiṃcitpradeśaṃ gatvā tu guhāṃ vīkṣya sarastathā 46|
iha sthānaṃ hi me sthātuṃ kāryaṃ snānamatha priye |
ityuktvā sarasi snātvā phalāhāraṃ prakalpya ca 47|
bhojanāvasare prāpte kalā dadhyāvumāṃ śivam |
ayaṃ dhavo mama na vā iti dhyānaparābhavat 48|
atha dhyānena taṃ coraṃ niścitya ca pativratā |
bhītātinamravadanā aśrupūrṇamukhī tadā 49|
kaṣṭamāpatitaṃ pāpamityuktvā nipāpata ca |

rudatīṃ tāmatho dṛṣṭvā rākṣasaḥ pāpaniścayaḥ 50|
dharṣituṃ tāmathārebhe na caitaddharṣaṇaṃ prati |
balātkāramatho kartuṃ yatamāne tu rākṣase 51|
ājānunābhiparyaṃtaṃ śailasthānamakalpayat |
śilā samabhavadvastraṃ rākṣaso vīkṣya tāmatha 52|
ityevaṃ tāṃ haniṣyāmi khādayiṣyāmyataḥ param |
ityuktvā bhrāmayitvāsiṃ śiraścchettuṃ pracakrame 53|
kalāhaṃ matpatirjñātvā śāpaṃ dāsyati mā hara |
ityuktamātre vacasi śiraścicccheda rākṣasaḥ 54|
prāptā yāṃ durmṛtiṃ tasyāmatha śaivāḥ samāgatāḥ |
dūtā vicitrābharaṇāḥ sarvāyudhadharāḥ śubhāḥ 55|
etāṃ vimānamāropya śivālokamupāgaman |
tāmāgatāṃ girisutā harṣeṇa pratipūjya ca 56|
svapādapraṇatāṃ śuddhāmumā vākyamabhāṣata |
pātivratyena te tuṣṭā abhīṣṭaṃ pradadāmi te 57|

kalovāca-
dāsībhāvaṃ prayaccha tvaṃ tvatpādābjaṃ mama priyam |
prārthyaiḥkimanyairbahubhistathāstviti śivābravīt 58|
iṃdrādivanitābhiḥ sā pūjitātha kalānidhiḥ |
etasminnaṃtare prāptaḥ śoṇo muniratho gṛham 59|
na tatra dṛṣṭvā tāṃ bhāryāṃ dhyānayogaparobhavat |
rakṣohṛtāṃ mṛtāṃ prāptāṃ śivālokamumāṃ prati 60|
umādattavarāṃ cāpi dṛṣṭavāñjñānacakṣuṣā |
kiṃciddhkhaściraṃ dhyātvā parāvṛtya munistadā 61|
śvaśuraṃ gatavānso'tha devarātaṃ munīśvaraḥ |
nivedya sarvaṃ sahito viśvāmitramagānmunim 62|
nivedya tadvasiṣthasya vasiṣtho'pyāha tānmunīn |
gatvā kailāsamādau tu dṛṣṭvā devaṃ maheśvaram 63|
anujñāṃ śivato labdhvā pārvatīmaṃdire gatāḥ |
devyai vijñāpya tatsarvaṃ yathārthaṃ pravadāmatat 64|

tathetyuktvā munivarāḥ kailāsaṃ śaṃkarālayam |
gatvā praṇamya deveśaṃ vīrabhadreṇa pūjitāḥ 65|
vijñāpayāmāsuridaṃ śoṇabhāryyāhṛteti ca |
śivaḥ prāha munīṃdrāstāṃñjñātameva mayā tvidam 66|
akālamaraṇaṃ tvasyā āyurvarṣaśataṃ sthitam |
akālamṛtyuyuktānāṃ punarjjīvanamasti ca 67|
daśaputraprasūrvīrā rūpasaubhāgyavatyapi |
bhavadbhiriti niścitya samāgatamiha dvijāḥ 68|
yamalokagatānāṃ tu sarvametadviniścitam |
mamalokagatānāṃ ca gatiranyā na vidyate 69|
anayā kīrtitaṃ nāma prāṇanirgamane purā |
tayā yamalipirmṛṣṭā kathamāyuṣyanirṇayaḥ 70|
athavā girijāyai ca nivedayata kṛtsnaśaḥ |
atha te pārvatīpādadarśanāya gatā dvijāḥ 71|
praṇamya mātaraṃ sarve viśvāmitro'bravīdidam |

dīnānāthākṛśā bhāryā praṇaṣṭapitṛkāñchiśūn 72|
rakṣayitvā purā mātariṣṭadā tvaṃ sadā hyabhūḥ |
kalā pautrī mamaiveyaṃ tvāmārādhya patiṃ tvamum 73|
śoṇaṃ labdhavatī mātastvatpūjāyāḥ phalaṃ tvidam |
tapasā labhyate parṇe dānena yadi vāpi ca 74|
vratopavāsairathavā kalā sā labhyate mayā |
etayā pariviṣṭānnaṃ bhoktumicchāmi tatkatham 75|
pārvatyuvāca-
yādṛśī ceṣyate bhāryyā tādṛśī dīyate mayā |
naināṃ tyaktumahaṃ śaktā kiṃ vā tvaṃ manyase mune 76|
viśvāmitra uvāca-
mātā tvamityeva mayā aviśaṃkitamīritam |
śoṇo munirayaṃ mātastava vijñāpayiṣyati 77|
śoṇa uvāca-
tāmeva bhāryyāṃ pratime prītiratyuktatkaṭāti |

saiva me dīyatāṃ bhāryyā cānyathā maraṇaṃ bhavet 78|
pārvatyuvāca-
bhāryā patīsamāveva viṣamau tu vigarhitau |
tava cāsadṛśī ceyaṃ sadṛśīṃ pradadāmyaham 79|
na ca manmaṃdire prāptāṃ tyakṣye dehavivarjjitām |
śoṇa uvāca-

yadi no dīyate ceyaṃ bhāryyāmanyāṃ mama priyām 80|
rājyaṃ maheśvare bhaktiṃ prayaccha varamuttamam |
bhaviṣyatyeva me vaitadityuktvā cābravīnmunīn 81|
bhoktavyamiha yuṣmābhirmamāsmindivasatrayam |
pratīṃduvāre devasya maheśasyaiva tuṣṭaye 82|
bhojanīyāḥ sadā kālamaṣṭau viprā munīśvarāḥ |
icchayā yatra kutrāpi vratametadupakramet 83|
vatsare paripūrṇe tu mahārāja tamīśvaram |
caturniṣkapramāṇena tadarddhenaiva kārayet 84|

śvetavastrayugaṃ sūkṣmaṃ cāmare vyajane tathā |
pādukopānahaṃ cchatraṃ sarvaṃ vipre niyojayet 85|
svaśaktyā dakṣiṇāṃ datvā brāhmaṇāṃśca visarjayet |
etadudyāpane kuryādādau madhye tathā sudhīḥ 86|
dinedine tathā pūjā somasya paramātmanaḥ 87|
tatpuruṣasya vidmahe mahādevasya dhīmahi |
tanno rudra praḥcodayāt 88|
iti pūjāmaṃtraḥ |
sthaṃḍile pūjayeddevaṃ pratimāyāmathāpi vā |
ekabhaktaṃ svayaṃ kuryādbrahmacaryasamanvitam 89|
etatsomavrataṃ proktaṃ śivatuṣṭipradaṃ śubham |
ya evaṃ kurute bhaktyā nārī vā puruṣopi vā 90|
chāyeva śaṃkarasyāsau nityamevānuvartate |
adya somadinaṃ prāptaṃ madhyāhnātparato bhujīḥ 91|
yūyaṃ ca sarve munayaḥ kṛtapaurvāhṇikakriyāḥ |

mādhyāhnikīṃ kriṃyāṃ kṛtvā bhoktumarhatha sattamāḥ 92|
māturvacanamākarṇya tathetyuktvā namasya ca |
anuṣṭhānāya te sarve gatā bhāgīrathīṃ nadīm 93|
saṃgame madhyato vṛtte kṛtvā mādhyāhnikīṃ kriyām |
viśveśapūjāṃ kṛtvā ca ṣoḍaśairupacārakaiḥ 94|
atha te pārvatīgehaṃ gatvā devīṃ praṇamya ca |
lokamāturniyogena śālaṃkāyanakātmajaḥ 95|
pādaprakṣālanamukhānupacārānakalpayat |
paṃcagaṃdhakamādāya tānmunīnabhyalepayat 96|
rājyaṃ ca mahadāpnoti yo dadyātpaṃcagaṃdhakam |
paṃcabāṇasamo bhūtvā strīṇāṃ vallabhatāmiyāt 97|
viṣṇave yo hi dadyāttu sopi mārasamo bhavet |
kāmītvakāmī yaḥ kuryātkailāse paṃcavatsarān 98|
sarvagaṃdhasamopeto bhogī ceṣṭārthasaṃyutaḥ |
yatheṣṭavartano bhūtvā tato jāyeta bhūmipaḥ 99|

kastūrīcaṃdanaṃ caṃdramagarudvitayaṃ tathā |
paṃcagaṃdhaṃ samākhyātaṃ sarvakāryeṣu śobhanam 100|
viliptapaṃcagaṃdheṣu brāhmaṇeṣu mahātmasu |
āsīneṣu tadābhyāgādbrāhmaṇaḥ sthaviraḥ kṛśaḥ 101|
unmattaveṣo digvāsā jarājarjjaritastvarī |
khalvāṭaḥ śvāsakāsī ca bahuhikkī kṣudhānvitaḥ 102|
lālāsnutaḥ śmaśrukūrcaśleṣmānamraḥ skhalatpadaḥ |
dvyaṣṭavarṣā tathā nārī sarvābharaṇabhūṣitā 103|
rūpalāvaṇyasaṃyuktā lokotkṛṣṭasvarūpiṇī |
puruṣānrūpasaṃyuktānvīkṣaṃtī ca tatastataḥ 104|
gāyaṃtī tvatha nṛtyaṃtī taṃ dṛṣṭvāha satī patim |

prabādhate vṛddhadhavaṃ śīghramehi kṛśādhama 105|
ālaṃbya tvatkaraṃ vṛddha duḥkhitā nityamasmyaham |
bhūṣaṇaṃ vasanaṃ ghrāṇaṃ sragvilepanameva ca 106|
hāso gītistathā pānaṃ maṃḍanaṃ śobhanaṃ gṛham |

sarvaṛtusamṛddhiśca kāmasyaivābhivṛddhaye 107|
sarveṣāmeva kāmānāṃ ratirekā prayojanam |
sukhāni sarvāṇyekatra ratirekatra ca sthitā 108|
tulayā tulitaṃ sarvaṃ ratiḥ śataguṇādhikā |
tanmādṛśī samāsādya bhavaṃtaṃ kiṃ kariṣyati 109|
iti cānyāni vākyāni bruvāṇā gṛhya vai kare |
taduttaramuvācedaṃ kiṃ kurmmo bhāgyamīdṛśam 110|
mā māraya duruktyā tvaṃ māṃ vijñāyātha cedṛśam |
etādṛśo dvijaḥ prāyātpārvatīmaṃdiraṃ tadā 111|
avijñāyaiva girijāmidaṃ vacanamabravīt |
dvija uvāca-
annārthinamiha prāptaṃ viddhi māmatithiṃ mune 112|
bhojanāvasare prāptaṃ brāhmaṇānna hi bhojaya |
tadbhāryāvacanaṃ prāha kva muniryoṣideva hi 113|
aṃdhasya vacanaṃ sarvamevametādṛśaṃ dṛḍham |

pārvatyuvāca-
prakṣālya caraṇāvetamāsane upaveśaya 114|
jāṃbūnadakṛtetīva bhojyenātarpayaddvijam |
suratnacaṣakopetamamṛtaṃ brahmavādinīm 115|
aruṃdhatīmathāhūya paryyaveṣayadaṃbikā |
kalā cāruṃdhatī caiva anasūyā pativratā 116|
pariveṣaṃ padārthānāṃ sraggaṃdhākṣatabhūṣaṇāḥ |
akurvannaṃbikāvākyātṣaḍrasānāṃ pṛthakpṛthak 117|
bhuṃjāneṣu tu vipreṣu digvāsā brāhmaṇākṛtiḥ |
kṣaṇena bubhuje sarvaṃ dātuṃ no śekuraṃganāḥ 118|
atha sā girijā devī svayaṃ dātuṃ pracakrame |
yathādattamaśeṣaṃ tu kṣaṇenāśnāti sa dvijaḥ 119|
bhāṃḍasthitamaśeṣaṃ ca bhoktumaicchatpriyā saha |
tathāṃbikā samādāya prādādakṣayyamastviti 120|
atha vāmakareṇāsau bhoktumaicchattataḥ satī |

tatrāpyakṣayyamevāstu tavānnamiti cārpayat 121|
karāṃtaramathotpādya bhoktumaicchaddvijottamaḥ |
evaṃ karasahasraṃ ca kṛtvaicchadbhojanaṃ dvijaḥ 122|
dattvā dattvā punardevī saṃtuṣṭā na ca kopanā |
na cittamanyathākartuṃ śakyamasyā iti dvijaḥ 123|
prakṣālya hastau caraṇau hastārpitasugaṃdhavān |
pārvatīṃ vākyamāhedaṃ toṣitohaṃ varaṃ vṛṇu 124|
pārvatyuvāca-
mama dātuṃ varaṃ śakto yadi tvaṃ brāhmaṇottama |
vareṇa mama kiṃ kāryyaṃ śaṃkaro me yataḥ patiḥ 125|
tadāha brāhmaṇo devīṃ śaṃkaraḥ kīdṛśastviti |
sadṛśo'sau tvayā no vā tvadyogyo nānyathā bhavet 126|
strīvallabhatvamapyeva rūpaṃ dākṣyaṃ śubhāṃganā |
no cedetādṛśī bhāryyā madadhīnā kathaṃ bhavet 127|
pārvatyuvāca-

tvadbhāryyāvacanaṃ śrutvā tava vākyaṃ tathā dvija |
apalāpastvayaṃ brahmañcchrutaṃ kiṃvā tathāviṣam 128|
brāhmaṇa uvāca-
dhammillaṃ te kariṣyāmi mamāṃkaṃ tvaṃ samāruha |
pracaledyadi te cittaṃ pātivratyaṃ kutastava 129|
pārvatyuvāca-
mama vrataṃ dvijaśreṣṭha śaṃkarāṃkaikarohaṇam |
atha taccittamājñāya bhavānyāḥ parameśvaraḥ 130|
dvyaṣṭavarṣavayā bhūtvā susnigdhakacabaṃdhanaḥ |
susnigdhacārunayano gokṣīrasamavigrahaḥ 131|
koṭikaṃdarpalāvaṇyaḥ sarvābharaṇabhūṣitaḥ |
svapārśvasthitanāryaṃse prasāritabhujadvayaḥ 132|
gāyanmaṃdatayā sākamumayā paṭutā yathā |
atha tāṃ pārvatīṃ śaṃbhuḥ kareṇākṛṣya ca smayan 133|
vinyasya hastau vanitā dvayāṃse gāyansamastābharaṇaḥ prasannadṛk |

nanarta cānaṃdasamṛddhagātro munīṃdra gītaśca sakālavelam 134|
etādṛśaṃ śivaṃ dhyātvā janmakoṭiśateṣvapi |
na duḥkhaṃ jāyate tasya sadā harṣaśca jāyate 135|
atha stuto munivarairnārīṃ kṛtvā hariṃ tataḥ |
atha sā pārvatī tuṣṭā devaṃ prāha pinākinam 136|
pārvatyuvāca-
kimityetādṛśaṃ bhāvamāsthāya tvamihāgataḥ |
nārīṃ kṛtvā tathā viṣṇuṃ kiṃ prakṛtyā na cāgatau 137|
śivaḥ prāha vrate cātra hyatitherbhojanaṃ śubham |
jāne siddhimatho yeṣāṃ viṣādo nābhijāyate 138|
jāte viṣāde tu vratamasamyagiti niścayaḥ |
somavārāḥ samāyāṃti yāvaṃtobdaśatāni tu 139|
tāvaṃti matpure devi sarvabhogasamanvitaḥ |
sabhāryyaputrabaṃdhuśca vedoktāyuṣyajīvitaḥ 140|
paścādvārāṇasīṃ gatvā mṛto muktimavāpsyati |

śaṃbhuruvāca-
atha deve sthite tatra munayastriḥ pradakṣiṇam 141|
kṛtvā paṃcanamaskārānpunaḥ kṛtvā pradakṣiṇam |
punaśca daṃḍavadbhūtvā visṛṣṭā niryayustataḥ 142|
atha śoṇaḥ śobhitāṃgīṃ bhāryāmāpa hyaniṃditām |
rājyaṃ ca bhārate varṣe dharmeṇāpālayaddvijaḥ 143|
mānuṣānakhilānbhogānbubhuje śivabhaktimān |
nityaṃ devārcanaparo nityaṃ brāhmaṇapūjakaḥ 144|
nityadātā nityayājī nityaśrotā purāṇakam |
mṛtaḥ sa gatavāṃllokaṃ śaṃkarasya vibhoḥ śubham 145|
śaṃbhuruvāca-
nāmakīrtanamāhātmyaṃ prasaṃgātparikīrtitam |
śṛṇvatāṃ sarvapāpaghnaṃ bhaktānāṃ ca tathā nṛpa 146|
sarvakalyāṇadaṃ nityaṃ subhāryyā rājyadaṃ śivam |
śivabhaktipradaṃ gopyaṃ yasya kasyāpi nerayet 147|

iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde śivanāmamāhātmye
dvādaśottaraśatatamo'dhyāyaḥ 112 |

English translation

Śambhu said :

1-5. (Now) I shall also tell you another account of a woman. (I shall tell you) what Devarata 's daughter obtained by the utterance of (Śiva 's) name. The young, very beautiful daughter of Devarāta was the wife of the intelligent Śoṇa , the son of Dhanañjaya . The two were restrained, devoted to pious acts alone, and virtuous. When they had gone for a bath in Gaṅga , they found a treasure. (When they had gone) to bring clay on the bank that had fallen due to the current, they took a clod of clay and saw a great silver pitcher having a stone on it (i.e. covered with a stone). Then Śoṇa said these words to his dear wife: "How should we act? What should we do that would be beneficial to us?"

The wife said :

6-13a. A man should not undertake any work depending upon the view of a woman. A man should not also share a secret dear to him or (of) any (other kind). If a treasure would be noticed in the presence of a woman, then by groups of such words the woman should be deceived. Whatever remains there is not to be seen by us. If it is wealth, it is not to be seen, (for) it results in suffering. If it is not known by anyone else, wherefrom can definite knowledge be had? If someone is not seen now, he remains hidden. If there is no hiding (i.e. if someone has not hidden himself), then someone remains (here) deceitfully. If it is not a deception on the part of human beings, then Śiva remains here. If it is not Śiva, then a brāhmaṇa (turned into a) demon (after his death) remains here. If he is not that (demon), then it may be the great lore (Mahāvidyā ?) of kings. If the king does not know it, then there is a possibility of an affair (done) in a secret manner. (Or) it may be a trouble from thieves. If you are not cautious, then a great peril will take place.

13b-20. Generally, desire for enjoyment is produced in wealthy kings. From one enjoyment desire for another enjoyment (follows), and it destroys the religious rites. If a woman knows about the wealth found through chance, then she becomes free, and through anger divulges (i.e. may divulge) what is found. Due to anger she becomes one having lack of trust (i.e. she is not trusted); then the fault told before (follows). Trust is put in a familiar person; (so also) journey (is undertaken with him), or the mind is fixed on someone else. Various kinds of acts are possible for women due to trust (put in them). (Their) love would go towards any young man on seeing him. Due to love contact takes place; and due to contact sexual union takes place. When sexual union takes place constantly, then another (place of trust) may occur. Formerly you have enjoyed a woman, and now also you are enjoying one. Whom do you long for now or whom do you love? Which clever or very affectionate woman would go to another man than her own? If today you speak the same words as he spoke to her, then I shall tell you all this. Otherwise no words will be uttered (by me).

21-23a. Having gained so much audacity, so also due to change in form, she would behave independently after taking whatever wealth (she can). He, getting her killed, and taking that wealth, will cause her to be thrown. On the death of the husband before (her death) she should not enter fire (with the thought:) 'In my widowhood, all this wealth will be useful for my religious merit.'

23b-33a. Resolving like this with (i.e. in) her mind, when widowhood has come, she, when she gets an itching of the vulva (i.e. has a desire for sex) by day or at night, she said (i.e. would say), after having gone to a lonely place and after having uncovered (i.e. taken off) her garment, to her vulva these words, through grief, and with her hand on her generative organ: "O vulva, what have you done? What sin have you committed? Or is it the sin of the penis due to having got into you? Or is it the sin of the doer due to avoiding service like me?" Even then when the itch is produced, she would put her finger (into her vulva); and due to the feeling of the itch she would do strange movements after that. Having rubbed it with her hands, having strack it and having expanded it, she, being extremely pained,

repeatedly shook her feet. She, after having embraced the (piece of) wood of the cot, and pressed her breasts (against it) as she liked, became sad due to a peculiar disposition of her mind. Or having in the day stayed in the house she would process the vegetable, and having hung it in the house, she, having changed her dress (would stir out) on the highways in the evening, and is enjoyed by any one. Then due to the prowess of her words, she, being unsuspected, would act indecently. Or going to an unknown house, she would certainly make (someone) sport with her. This is what is expected of the wealth that is obtained in the presence of a woman. Therefore, there is no need for you to consult me (in this matter).

Śoṇa said :

33b-39a. It is so. There is no doubt about it. Go and stay away for evacuation of the bowels and passing urine. Remaining (here for some time) I shall go hereafter. When she had gone, Śoṇa also cut his garment into pieces. Then in each piece he took ample wealth. On the sand-bank, he made a hole as deep as the knee, threw the wealth (into it), filled it (with sand) and evacuated his bowels over it; and he put the pitcher, supporting it with the garment somewhere. Doing all this, as if he knew nothing, the sage went for his bath. Then his wife having bathed and having worshipped Pārvatī , when told by her husband to go, the chaste woman went home. Knowing her to be alone, a demon by name Mārīca assumed the form of her husband and said to Kalā :

Mārīca said :

39b-41a. On the bank of Saptagodāvarī there is (a grove) called Drākṣārāma where Bhīma himself had stayed, which gives enjoyments and salvation and which destroys sins merely by being remembered. Let us go there. O beautiful woman, quickly come out.

Kalā said :

41b-42. You who had proceeded to bathe, have not bathed. How do you say this now, which you have not said before? The best ones know the change of nature as a calamity.

Mārīca said :

43-53. Not to go against the husband is said to be the duty of women. Quickly tell me whether you are friendly or hostile to me.

The chaste woman remained silent, and that he was her husband, the young woman went out with him; and the chaste woman went into a forest. (She said to him:) “It is the mid-day. Perform your daily rites.” Hearing her words, the demon said: “This is not the place for performing rites. We have to go to that (region) where it is. So we shall go from here.” Having gone to some region, and seeing (there) a cave and a lake (he said:) “This is the place for me to stay at; O dear one, I shall bathe (here).” Saying so, he bathed in the lake and ate fruits. When it was the time for (taking) the meal, Kalā meditated upon Umā (and) Śiva. She was engrossed in reflecting upon whether he was or was not her husband. Then ascertaining by means of reflection that he was a thief, she was frightened, was very submissive, and had her face full of (i.e. bedewed with) tears. Saying, “Oh, a hurtful misery has befallen (me)!” she fell down. Seeing her weeping, the demon started to offend her; and (i.e. but) he (was not able) to offend her. When the demon tried to rape her, she made a covering of stone from her knees up to her navel. The demon, having seen her with a stonelike garment (thought): “I shall kill her and eat her up.”

Saying so and whirling the sword he proceeded to cut off her head. (She said to him:)

54-57. "I am Kalā. My husband, knowing (you) will curse you. Do not snatch me away." When she just uttered these words, the demon cut off her head. When she met with such a bad (i.e. miserable) death, the messengers of Śiva, who had put on lovely ornaments, who had held all (kinds of) weapons, and who were auspicious, came there. Putting her into an aeroplane, they went to Śiva's heaven. Seeing her who had come there, Uma, the daughter of the (Himalaya) Mountain, honoured her with joy, and spoke (these) words to her who had bent (i.e. fallen) at her feet and who was pure: "I am pleased with your loyalty to your husband. I (shall) give you whatever is desired by you."

Kalā said :

58-61a. Give me the status of your servant. Your lotus-like feet are dear to me. What is the use of many other requests?

Śivā (i.e. Pārvatī) said: "All right." She was honoured by the wives of Indra and others. The sage Śoṇa, the treasure of arts reached his house. Not seeing his wife there, he became engrossed in reflection. Through his eye of wisdom he saw her to have been snatched away by the demon, to be dead, to have reached Śiva's heaven and Umā, and to have been granted a boon by Umā.

61 b-66a. The best sage had some affliction for a long time, turned back and went to his father-in-law Devarāta. Having reported everything to him, he went to sage Viśvāmitra with him. He reported it to Vasiṣṭha . Vasiṣṭha also said to those sages: "Having gone to Kailāsa and having first seen god Maheśvara , and then having got permission from Śiva and gone to Pārvatī's abode, we shall request the goddess and tell her everything properly." The excellent sages, saying "All right", went to Śaṅkara 's abode, and saluted the god of gods. Being honoured by Vīrabhadra , they informed him this: "The wife of Śoṇa has been kidnapped."

66b-71. Śiva said to the best sages: "I had already known this. Her death is untimely. (Still the span of) her life is a hundred years (more). For those who have met with an untimely death, there is life again. She will give birth to ten sons; she will have beauty and good fortune also. Ascertaining this, you have come here, O brāhmaṇas . All this is certain about people that have gone to Yama 's world. (But) there is no other course for those who have come to my heaven. Formerly, at the time when her vital breath went out of her body (i.e. at the time of her death) she had uttered my name (viz. Hara). By that the writing of Yama was wiped. Then how (can) a decision (be had) about her life? Or you (better) tell the entire (account) to (Pārvatī) the daughter of the (Himālaya) Mountain." Then the brāhmaṇas went to see the feet of Pārvatī.

72-75. All of them saluted the mother. Viśvamitra said these (words): "O mother, having formerly protected the wives who were helpless and forlorn and children who had lost their parents, you have always been one who gave whatever was desired. This Kalā is my grand-daughter only. Having propitiated you, she had obtained this Śoṇa as her husband. This is the fruit of your worship. O Aparṇā (i.e. Pārvatī), I shall get (back) Kalā through penance, or through charity, or through vows and fasts. I desire to eat food served by her. How (can I have it)?"

Pārvatī said :

76. I give the wife as she is desired to be (by her husband). I am unable to part with her. What do you think, O sage?

Viśvāmitra said :

77. I spoke without any fear as you are (our) mother. O mother, this sage Śoṇa will (now) request you.

Śoṇa said :

78. I love that wife (i.e. Kalā) only, (since) the chaste one gave (me) more than said (i.e. asked for by me). Give me that wife only. Otherwise death would come (to me).

Pārvatī said :

79-80a. The wife and husband (should be) equal to (i.e. fit for) each other. Those that are not equal (i.e. fit) are condemned. This one is not proper for you. I shall give you a suitable one. I shall not desert her who came to my abode without a body.

Śoṇa said :

80b-83a. If you do not give (back) this wife, then give me another dear to me; and give me, as an excellent boon, kingdom, and devotion to Śiva.

"It will be just like this." Speaking thus, she said to the sages: "Here, in my (house), you will enjoy for three days. To please god Śiva, eight brāhmaṇas are always to be fed on every Monday, O best sages".

83b-87a. As one desires, one should commence this vow anywhere. When a year is over, one should get fashioned (the image of) the lord with gold weighing four niṣkas or half of it. One should assign all these (articles)—a pair of fine white garments, two chowries, also a couple of fans, wooden sandals, shoes, an umbrella—to a brāhmaṇa. Having given gifts to brāhmaṇas, one should dismiss the brāhmaṇas. A wise man should do so at the time of the conclusion, the beginning and in the middle (of the vow).

87b-93. Every day he (should offer) worship to Śiva, the highest soul. The hymn to be recited at the time of the worship is: 'We know (the lustre) of the Puruṣa . We reflect upon that (lustre) of Mahādeva . May Rudra , therefore, urge us on'. He should worship the god on an altar or in an image. He himself endowed with (i.e. observing) celibacy, should eat once (a day). This is said to be the auspicious vow of (i.e. in honour of) Śiva. It gives pleasure to Śiva. One, a man or a woman, who devoutly practises this (vow), always follows Śaṅkara like his shadow. Today Monday has come (i.e. it is Monday). So meal (will be taken) after mid-day. O you best sages, all of you, after having performed the forenoon rites, please eat food (here)." Hearing the words of the mother (i.e. Pārvatī), and saying "All right", they went to river Gaṅgā for the performance of religious rites.

94-100. Performing their mid-day rites in the confluence and having worshipped the lord of the universe with the sixteen articles of worship, they went to Pārvatī's house and saluted her. By the order of the mother of the worlds, Śālaṅkāyana 's son arranged for the formalities like washing the feet. He took the pañcagandhaka (i.e. five fragrant substances) and applied them to (the bodies of) the sages. He who would give pañcagandhaka, would obtain a great kingdom; and being like Cupid, he would be dear to women. He too, who would offer (presents) to Viṣṇu , would become like Cupid. He who would long for Śiva (and observe a vow) for five years on Kailāsa, would be born as a king having all fragrances, would enjoy pleasures, whould move (as he likes), would behave according to his desire. Musk, sandal, camphor with double agaru are (together) called pañcagandhaka. It is auspicious in all rites.

101-107. When the illustrious brāhmaṇas, to whose bodies pañcagandha was applied, were seated, there came an old, weak, brāhmaṇa dressed like a mad man. He was stark naked, was disabled due to old age and was hurrying. He was bald-headed; he suffered from asthma; he very much hiccoughed; he was oppressed with hunger. He was oozing saliva, had bent with a brush-like moustache and phlegm and his steps were faltering. (He was accompanied by) a girl sixteen years old; she was decorated with all ornaments. She was endowed with form and beauty. She was excellently beautiful in the world. She was looking at men here and there; she was singing; she was dancing, looking at her husband; she was laughing at him. She troubled her old husband (saying): "O weak, mean man, come quickly. O old man, by supporting your hand constantly, I am afflicted. Ornaments, garments, fragrances, garlands, unguents, laughter, singing, also drinking, decoration, a good house, affluence in all seasons are for the augmentation of sex only.

108-112a. Sex alone is the purpose of all desires. If all the pleasures are placed together (on one side) and pleasure of sex remains (i.e. is placed on the other side), and if they are weighed with a balance (then) sexual pleasure is a hundred times more (weighty). Then having obtained (a husband like) you what will a woman like me do?" She, holding him by his hand, spoke these and other words. He gave this reply to her: "What shall we do? Our destiny is like this, knowing me to be like this, do not strike me with bad words." Such a brāhmaṇa went to Pārvatī's house at that time. Not recognising Pārvatī at all he spoke these words:

The brāhmaṇa said :

112b-114a. O sage, know me to be a brāhmaṇa who has come here for food at the time of (serving the) meals. Do not feed the brāhmaṇas.

His wife said (these) words: "Where is the sage? This is just a woman. The words of a blind man are always certainly like this."

Pārvatī said :

114b-119. Having washed his feet, make him sit on a seat.

She has not satisfied the brāhmaṇa having a vessel (decked) with good jewels by the food cooked in a golden vessel. Then Ambikā (i.e. Pārvatī) called Arundhatī who expounded the Vedas and made her dress the food. Kalā, Arundhatī and the chaste Anasūyā , who were decorated with garlands, sandal, and sacred rice-grains, dressed separately the articles of food of six flavours. When the brāhmaṇas were eating, that naked, brāhmaṇa (-like) figure in a moment ate everything. The ladies could not give (i.e. serve food) to others. Then that goddess Girijā herself started giving (i.e. serving) food, as the brāhmaṇa in a moment ate up whatever was served.

120-124. He desired to eat, along with his beloved, everything that had remained in the vessels. Then Ambikā took it and gave it saying, "Let this be inexhaustible." Then he desired to eat with the left hand. Then also saying, "Let this food be inexhaustible for you", gave it to him. Then the best brāhmaṇa produced a thousand hands like this, and desired to eat. The goddess gave him again and again, but did not get angry. Then the brāhmaṇa, realising that he could not divert her mind, washed his hands and feet, and with a fragrant substance applied to his hands, said these words to Pārvatī: "I am pleased. Ask for a boon."

Pārvatī said :

125-127. O best brāhmaṇa, even if you are capable of granting me a boon, what is the use of the boon to me, since Śaṅkara is my husband.

Then the brāhmaṇa said to the goddess: “Of what kind is Śaṅkara? Is he suitable or not for you? He would be suitable for you, and not otherwise. Handsomeness and cleverness are liked by women. How otherwise such an auspicious woman would have come under my influence?”

Pārvatī said :

128. O brāhmaṇa, having heard your wife’s words, and also your words, this is untrue. O brāhmaṇa, is it untruth or venom?

Brāhmaṇa said :

129. I shall tie your braid; sit upon my lap. If your mind will be diverted, wherefrom would be your chastity (i.e. how can you be called chaste).

Pārvatī said :

130-136. O best brāhmaṇa, my vow is to sit on the lap of Śaṅkara only.

Then the highest god, knowing the mind of Pārvatī, became a youth of sixteen years. His tied hair was very glossy. His charming eyes were very affectionate. His body was (fair) like cow’s milk. His handsomeness was like that of a crore of Cupids. He was adorned with all ornaments. He had spread both his hands on the shoulder of the woman seated by his side. He sang gently as (Śiva) with Umā. Then Śambhu dragged Pārvatī with his hand, and smiled. Putting both his hands on the two shoulders of the lady (i.e. Pārvatī), he, with all ornaments (on his body), and with pleasing eyes, with his body full of joy and sung (i.e. praised) by sages, sang and danced at that time. By meditating upon Śiva like this, he (i.e. a man) has no grief for hundreds of crores of existences. Joy always comes to him. Thus praised by the best sages, he changed the girl into Viṣṇu. Then that Pārvatī who was pleased, said to the trident-holder:

Pārvatī said :

137-141a. Why is it that taking recourse to this condition and turning Viṣṇu into a young girl. Why did you not come in your natural (i.e. original) forms (as Śiva and Viṣṇu)?

Śiva said: “In this vow the food (taken as) a guest is auspicious. I know that those who do not have dejection obtain perfection. It is definite that when there is dejection, the vow is improper. He would, O respectable lady, (stay) in my city, will be endowed with all enjoyments, and living along with his wife, sons and relatives, his (full) life as told in the Vedas, will later go to Vārāṇasī , and having died (there) will obtain salvation.”

Śambhu said :

141b-145. When the god remained there, the sages went round him, keeping him to the right, thrice, then saluting five times, again having gone round him, again being (i.e. prostrating themselves) like a staff, and being dismissed by him, went out from that place. Then Śoṇa obtained his wife whose body was auspicious and who was not censured (i.e. was praised). The brāhmaṇa religiously ruled in the

country called Bhārata . The devotee of Śiva enjoyed all human pleasures. He was always engaged in charity. He always performed sacrifices and always listened to (the recital of) the Purāṇas . When he died, he went to the auspicious heaven of lord Śaṅkara.

Śambhu said :

146-147. As the occasion had come, I told (you) the importance of the utterance of his names. It destroys all the sins of the listeners—the devotees. It gives all auspicious things. It always gives a good wife and a (good) kingdom. It is auspicious. It gives (i.e. creates in one) devotion to Śiva. It is to be observed. A man should not tell it to any one.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 113

The Requirements for Narrating a Purāṇa

Chapter 408 of 693 · 57 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच-
खे दृश्यंते विमानस्था नानारूपधराः शुभाः ।
सर्वकामफलोपेताः सुभार्य्याः शतयोषितः १।
सहस्रनरनारीभिः पूज्यमानाः पदे पदे ।
गायंति विंशतिर्योषा रूपलावण्यकोमलाः २।
करंकवाहिनी चैका चामरासक्तबाहवः ।
तालवृंतद्वयं नार्य्यो वीजयंति प्रगृह्य वै ३।
सचक्रे चांकमध्ये स्या उपधानं तथापरः ।
एकस्याः करयोर्हस्तः स्तावकानेकसंयुतः ४।
नानाविधपरीहास कृतोत्फुल्लमुखांबुजः ।
एकैकत्र विमाने तु दृश्यते चंद्रदीधितिः ५।
स्त्रीशतेषु विमानेषु दृश्यते ईश्वरः शुभः ।
एते किं पुण्यकर्तारो विष्णुमायाथवा मुने ६।
शंभुरुवाच-
एते हि ब्राह्मणाः पुण्या गृहस्थाश्रमवासिनः ।

येषामेव च स ग्रासो दत्तो दशरथेन ते ७।
तेषां तु ममचित्तानां कदाचिदभवन्मतिः ।
यथेह सुखिनः सर्वे वयं चान्योपजीविनः ८।
अस्मानेवानुजीवंति शतशो मनुजा इह ।
येन पुण्येन च वयं सर्वेकामानुमोदिनः ९।
सुस्त्रीकृतोपचाराश्च सर्वे राज्यसुखान्विताः ।
जरामरणहीनाश्च युवानः सर्वदैव हि १०।
विचार्यैवं द्विजाः सर्वे वसिष्ठस्याश्रमं ययुः ।
आगतानथ संपूज्य वसिष्ठो वाक्यमुक्तवान् ११।
किमर्थमागता यूयं शीघ्रं ब्रूत द्विजोत्तमाः ।
द्विजा ऊचुः -
वयमिच्छामहे सर्वे सर्वसंपत्समन्विते १२।
विमाने कामगे रोढुं तत्संपादय नो गुरो ।
तत्तेषां चिंतितं श्रुत्वा वसिष्ठो वाक्यमब्रवीत् १३।
पुराणं सर्वदा विप्राः श्रोतव्यं पापनाशनम् ।

धर्मश्चार्थश्च कामश्च मोक्षस्तत्रैव दृश्यते १४।
तथेत्युक्त्वाथ सुनयः पुराणकुशलं मुनिम्।
जग्मुरंगिरसं श्रेष्ठं सर्वशास्त्रविशारदम् १५।
सर्वागमपुराणज्ञं सदा सत्कर्म्मचारिणम्।
इदमूचुर्नमस्कृत्य वयं सफलजीविनः १६।
कृतकृत्या वयं ब्रह्मन्साक्षाद्दृष्टोऽसि यन्मुने।
अंगिरा उवाच-
यत्कार्यमागता यूयं तत्कार्यं करवाण्यहम् १७।
पुराणं श्रोतुकामास्तु यूयमत्र समागताः।
कीर्तयिष्ये विधानं वः समस्ताघविनाशनम् १८।
सर्वज्ञानप्रदं देवं तत्वविज्ञानसंभवम्।
शिवभक्तिप्रदं ह्यं विष्णुभक्तिप्रदं शुभम् १९।
विचित्रस्वगतिप्राप्ति ज्ञानदं रमणीप्रदम्।
नानाविधशुभज्ञानं रतितंत्रप्रकाशकम् २०।
भुक्तिमुक्तिप्रधानं च विधिदर्शनदीपकम्।

विचित्रभक्तिकथनं भक्तिसाहसकीर्तनम् २१।
व्रतप्रतिष्ठादानादि भस्मपूजाविधिप्रद्रम्।
पुराणं पाद्ममुदितं ब्रह्मपद्मोपनिर्वृतम् २२।
महेश्वरेण कथितं प्रमथाकृतिवर्णनम्।
एतदन्यत्र कथितं पुराणे पाद्म एव तु २३।
दिलीपेनपुरापृष्टोवसिष्ठःप्रोक्तवानिदम्।
तच्छृणुध्वं मुनिवरा ज्ञानं सर्वं भविष्यति २४।
अथ तद्वचनाद्विप्राः पुराणश्रवणे रताः।
कथं श्रोतव्यमधुना किं कृत्वेत्यब्रुवन्मुनिम् २५।
सोऽपि सर्वं समाचष्ट शृणु धर्मं सनातनम्।
नमस्कृत्य पुराणज्ञं दद्याच्चार्घासनं ततः २६।
निषीद तत्र चेत्युक्त्वा गंधपुष्पैः समर्चयेत्।
आत्मयोगं च तांबूलमधिकं वा समर्पयेत् २७।
ब्रूहि पुण्यकथां ब्रह्मन्पौराणिकीमितीरयेत्।
न खट्टासनमारुह्य नोच्चासनमथापि वा २८।

नीचासनो वै शृणुयाद्धर्म्मकामार्थसिद्धये।
शृण्वित्युक्त्वा पुराणज्ञ इमं मंत्रमुदीरयेत् २९।
नमो हरिंहरमथो गणेशं भारतीमतः।
इष्टदेवं नमस्कृत्वा पुराणं वक्तुमर्हति ३०।
अर्द्धयामं प्रतिदिनं यदि वापीच्छया भवेत्।
एवं पाठसमाप्तिं च श्रुत्वा कृत्यं समाचरेत् ३१।
श्रोतुश्च तूष्णीं मननं तूष्णीं श्रवणमेव वा।
अन्यथा भारती क्रुद्धोत् तत्क्रोधान्मूकता भवेत् ३२।
तस्मात्पुराणश्रोता च तांबूलादिसमर्पणम्।

वक्तुश्च जीविकाकार्या स्वसामर्थ्यानुसारतः ३३।
पुराणप्रक्रमे देयं सचेलोद्गमनीयकम् ।
सूक्ष्मांबरमथो वापि वस्त्रद्वितयमर्पयेत् ३४।
आसनं तु महच्चित्रं रम्यमूर्जस्वलं मृदु ।
सुवर्णं वा तथा दद्याद्भो भू गेहादिकं तथा ३५।
एतत्समस्तं विप्रेंद्रा दक्षिणामूर्तिना पुरा ।

शंकरेण मुनीनां हि भाषितं च दिवौकसाम् ३६।
अथ ते मुनयः सर्वे तं प्रणम्यासनस्थितम् ।
पृथक्पृथक्च तांबूलं दत्वा शुश्रूषवः स्थिताः ३७।
तेनापि कथितं सर्वं पुराणं सर्वसंप्रदम् ।
उपांताध्यायपर्य्यंतं श्रुतवंतो द्विजोत्तमाः ३८।
दिलीप उवाच-
कामगेन विमानेन सर्वसंपत्समृद्धिना ।
सर्वतः सुखयुक्तेन पुण्यस्थानमुपस्थितम् ३९।
वसिष्ठ उवाच-
नालं पृष्टं त्वया राजन्नितोप्यतिशयांतरैः ।
क्रीडमाना भविष्यंति येन तत्पुण्यमुच्यते ४०।
सुधाधवलितं कृत्वा शिववेश्मसमं ततः ।
स्त्रियो रूपविलासाढ्याः सर्वालंकारभूषिताः ४१।
नानासुगीतकुशला नानानृत्यविशारदाः ।
चतस्रोऽष्टौ षडथवा मर्द्दलध्वनिकाः स्त्रियः ४२।

वशिन्यौ द्वे आवजिक्यौ कोणिकाधमने उभे ।
लासिक्यस्तु चतस्रः स्युः संतुष्टैकाथ गायिका ४३।
एका द्वे वा सुगीतज्ञेऽमुखरे हि प्रकीर्तिते ।
कोणवाद्यकृते द्वे तु तूष्णींभूताः षडष्ट वा ४४।
सर्वा रूपविलासिन्यः सर्वाश्चापतितस्तनाः ।
रतितंत्राधिकुशलास्तत एवाविशंकिताः ४५।
सुसूक्ष्मा वस्त्रवेषाश्च विद्युच्चंचलदृष्टयः ।
एतादृशीभिर्योषाभिर्येन नृत्यं हि कारितम् ४६।
एकस्मिन्दिवसे राजन्वत्सरान्सविमानगः ।
शतस्त्रीवीक्षितमुखो युवा बहुभिरर्चितः ४७।
आनंदपोषसंपूर्णः क्रोधेर्ष्यादिविवर्जितः ।
पंचगंधविलिप्तांगः सचंद्रा हिदलाननः ४८।
सूर्योपमस्तु योषाश्च सर्वास्ता दशनान्विताः ।
सद्योविकसितामोदि पारिजातकृतस्रजः ४९।
सर्वा विकसितारोहि रक्तसंधिकृतस्रजः ।

धम्मिल्ले वक्षसि तथा बिभ्रत्यः सुस्मिताधराः ५०।
चरत्येतादृशीभिस्तु नृत्यगीतानुमोदितः ।

एवं विमानगो भूत्वा उषित्वा कालमक्षयम् ५१।
पश्चाज्जायेत नृपतिरेवं कृत्वा पुनस्तथा ।
राज्यं स्वर्गफलं भुक्त्वा शिवभक्तो भविष्यति ५२।
शंभुरुवाच-।
दिलीपाय वसिष्ठोक्तं मुनीनामंगिरोब्रवीत् ।
ते तथा कृतवंतश्च तौर्य्यत्रिकमुमापतेः ५३।
श्रुत्वा पुराणं पाद्मं च समग्रं सुखिनो भवन् ।
त एते ब्राह्मणा राम विमानवरमास्थिताः ५४।
दृश्यंते खे च सुखिनः सदा मुदितमानसाः ।
एतत्ते सर्वमाख्यातं पुराणेषु विनिश्चितम् ५५।
इतः परं च किं भूयः श्रोतुमिच्छसि राघव ५६।
ति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे त्रयोदशोत्तरशततमोऽध्यायः ११३ ।

Roman transliteration

śrīrāma uvāca-
khe dṛśyaṃte vimānasthā nānārūpadharāḥ śubhāḥ |
sarvakāmaphalopetāḥ subhāryyāḥ śatayoṣitaḥ 1|
sahasranaranārībhiḥ pūjyamānāḥ pade pade |
gāyaṃti viṃśatiryoṣā rūpalāvaṇyakomalāḥ 2|
karaṃkavāhinī caikā cāmarāsaktabāhavaḥ |
tālavṛṃtadvayaṃ nāryyo vījayaṃti pragṛhya vai 3|
sacakre cāṃkamadhye syā upadhānaṃ tathāparaḥ |
ekasyāḥ karayorhastaḥ stāvakānekasaṃyutaḥ 4|
nānāvidhaparīhāsa kṛtotphullamukhāṃbujaḥ |
ekaikatra vimāne tu dṛśyate caṃdradīdhitiḥ 5|
strīśateṣu vimāneṣu dṛśyate īśvaraḥ śubhaḥ |
ete kiṃ puṇyakartāro viṣṇumāyāthavā mune 6|
śaṃbhuruvāca-
ete hi brāhmaṇāḥ puṇyā gṛhasthāśramavāsinaḥ |

yeṣāmeva ca sa grāso datto daśarathena te 7|
teṣāṃ tu mamacittānāṃ kadācidabhavanmatiḥ |
yatheha sukhinaḥ sarve vayaṃ cānyopajīvinaḥ 8|
asmānevānujīvaṃti śataśo manujā iha |
yena puṇyena ca vayaṃ sarvekāmānumodinaḥ 9|
sustrīkṛtopacārāśca sarve rājyasukhānvitāḥ |
jarāmaraṇahīnāśca yuvānaḥ sarvadaiva hi 10|
vicāryaivaṃ dvijāḥ sarve vasiṣṭhasyāśramaṃ yayuḥ |
āgatānatha saṃpūjya vasiṣṭho vākyamuktavān 11|
kimarthamāgatā yūyaṃ śīghraṃ brūta dvijottamāḥ |
dvijā ūcuḥ -
vayamicchāmahe sarve sarvasaṃpatsamanvite 12|
vimāne kāmage roḍhuṃ tatsaṃpādaya no guro |
tatteṣāṃ ciṃtitaṃ śrutvā vasiṣṭho vākyamabravīt 13|
purāṇaṃ sarvadā viprāḥ śrotavyaṃ pāpanāśanam |

dharmaścārthaśca kāmaśca mokṣastatraiva dṛśyate 14|
tathetyuktvātha sunayaḥ purāṇakuśalaṃ munim |
jagmuraṃgirasaṃ śreṣṭhaṃ sarvaśāstraviśāradam 15|
sarvāgamapurāṇajñaṃ sadā satkarmmacāriṇam |
idamūcurnamaskṛtya vayaṃ saphalajīvinaḥ 16|
kṛtakṛtyā vayaṃ brahmansākṣāddṛṣṭo'si yanmune |
aṃgirā uvāca-
yatkāryamāgatā yūyaṃ tatkāryaṃ karavāṇyaham 17|
purāṇaṃ śrotukāmāstu yūyamatra samāgatāḥ |
kīrtayiṣye vidhānaṃ vaḥ samastāghavināśanam 18|
sarvajñānapradaṃ devaṃ tatvavijñānasaṃbhavam |
śivabhaktipradaṃ hṛdyaṃ viṣṇubhaktipradaṃ śubham 19|
vicitrasvagatiprāpti jñānadaṃ ramaṇīpradam |
nānāvidhaśubhajñānaṃ ratitaṃtraprakāśakam 20|
bhuktimuktipradhānaṃ ca vidhidarśanadīpakam |

vicitrabhaktikathanaṃ bhaktisāhasakīrtanam 21|
vratapratiṣṭhādānādi bhasmapūjāvidhipradram |
purāṇaṃ pādmamuditaṃ brahmapadmopanirvṛtam 22|
maheśvareṇa kathitaṃ pramathākṛtivarṇanam |
etadanyatra kathitaṃ purāṇe pādma eva tu 23|
dilīpenapurāpṛṣṭovasiṣṭhaḥproktavānidam |
tacchṛṇudhvaṃ munivarā jñānaṃ sarvaṃ bhaviṣyati 24|
atha tadvacanādviprāḥ purāṇaśravaṇe ratāḥ |
kathaṃ śrotavyamadhunā kiṃ kṛtvetyabruvanmunim 25|
so'pi sarvaṃ samācaṣṭa śṛṇu dharmaṃ sanātanam |
namaskṛtya purāṇajñaṃ dadyāccārghāsanaṃ tataḥ 26|
niṣīda tatra cetyuktvā gaṃdhapuṣpaiḥ samarcayet |
ātmayogaṃ ca tāṃbūlamadhikaṃ vā samarpayet 27|
brūhi puṇyakathāṃ brahmanpaurāṇikīmitīrayet |
na khaṭvāsanamāruhya noccāsanamathāpi vā 28|

nīcāsano vai śṛṇuyāddharmmakāmārthasiddhaye |
śṛṇvityuktvā purāṇajña imaṃ maṃtramudīrayet 29|
namo hariṃharamatho gaṇeśaṃ bhāratīmataḥ |
iṣṭadevaṃ namaskṛtvā purāṇaṃ vaktumarhati 30|
arddhayāmaṃ pratidinaṃ yadi vāpīcchayā bhavet |
evaṃ pāṭhasamāptiṃ ca śrutvā kṛtyaṃ samācaret 31|
śrotuśca tūṣṇīṃ mananaṃ tūṣṇīṃ śravaṇameva vā |
anyathā bhāratī kruddhyet tatkrodhānmūkatā bhavet 32|
tasmātpurāṇaśrotā ca tāṃbūlādisamarpaṇam |
vaktuśca jīvikākāryā svasāmarthyānusārataḥ 33|
purāṇaprakrame deyaṃ sacelodgamanīyakam |
sūkṣmāṃbaramatho vāpi vastradvitayamarpayet 34|
āsanaṃ tu mahaccitraṃ ramyamūrjasvalaṃ mṛdu |
suvarṇaṃ vā tathā dadyādgo bhū gehādikaṃ tathā 35|
etatsamastaṃ vipreṃdrā dakṣiṇāmūrtinā purā |

śaṃkareṇa munīnāṃ hi bhāṣitaṃ ca divaukasām 36|
atha te munayaḥ sarve taṃ praṇamyāsanasthitam |
pṛthakpṛthakca tāṃbūlaṃ datvā śuśrūṣavaḥ sthitāḥ 37|
tenāpi kathitaṃ sarvaṃ purāṇaṃ sarvasaṃpradam |
upāṃtādhyāyaparyyaṃtaṃ śrutavaṃto dvijottamāḥ 38|
dilīpa uvāca-

kāmagena vimānena sarvasaṃpatsamṛddhinā |
sarvataḥ sukhayuktena puṇyasthānamupasthitam 39|
vasiṣṭha uvāca-
nālaṃ pṛṣṭaṃ tvayā rājannitopyatiśayāṃtaraiḥ |
krīḍamānā bhaviṣyaṃti yena tatpuṇyamucyate 40|
sudhādhavalitaṃ kṛtvā śivaveśmasamaṃ tataḥ |
striyo rūpavilāsāḍhyāḥ sarvālaṃkārabhūṣitāḥ 41|
nānāsugītakuśalā nānānṛtyaviśāradāḥ |
catasro'ṣṭau ṣaḍathavā marddaladhvanikāḥ striyaḥ 42|

vaśinyau dve āvajikyau koṇikādhamane ubhe |
lāsikyastu catasraḥ syuḥ saṃtuṣṭaikātha gāyikā 43|
ekā dve vā sugītajñe'mukhare hi prakīrtite |
koṇavādyakṛte dve tu tūṣṇīṃbhūtāḥ ṣaḍaṣṭa vā 44|
sarvā rūpavilāsinyaḥ sarvāścāpatitastanāḥ |
ratitaṃtrādhikuśalāstata evāviśaṃkitāḥ 45|
susūkṣmā vastraveṣāśca vidyuccaṃcaladṛṣṭayaḥ |
etādṛśībhiryoṣābhiryena nṛtyaṃ hi kāritam 46|
ekasmindivase rājanvatsarānsavimānagaḥ |
śatastrīvīkṣitamukho yuvā bahubhirarcitaḥ 47|
ānaṃdapoṣasaṃpūrṇaḥ krodherṣyādivivarjitaḥ |
paṃcagaṃdhaviliptāṃgaḥ sacaṃdrā hidalānanaḥ 48|
sūryopamastu yoṣāśca sarvāstā daśanānvitāḥ |
sadyovikasitāmodi pārijātakṛtasrajaḥ 49|
sarvā vikasitārohi raktasaṃdhikṛtasrajaḥ |

dhammille vakṣasi tathā bibhratyaḥ susmitādharāḥ 50|
caratyetādṛśībhistu nṛtyagītānumoditaḥ |
evaṃ vimānago bhūtvā uṣitvā kālamakṣayam 51|
paścājjāyeta nṛpatirevaṃ kṛtvā punastathā |
rājyaṃ svargaphalaṃ bhuktvā śivabhakto bhaviṣyati 52|
śaṃbhuruvāca-|
dilīpāya vasiṣṭhoktaṃ munīnāmaṃgirobravīt |
te tathā kṛtavaṃtaśca tauryyatrikamumāpateḥ 53|
śrutvā purāṇaṃ pādmaṃ ca samagraṃ sukhino bhavan |
ta ete brāhmaṇā rāma vimānavaramāsthitāḥ 54|
dṛśyaṃte khe ca sukhinaḥ sadā muditamānasāḥ |
etatte sarvamākhyātaṃ purāṇeṣu viniścitam 55|
itaḥ paraṃ ca kiṃ bhūyaḥ śrotumicchasi rāghava 56|
ti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde trayodaśottaraśatatamo'dhyāyaḥ 113 |

English translation

Śrī Rāma said :

1-6. In the sky are seen seated in aeroplanes auspicious ones having many forms, good wives, and hundreds of women. At every step they are honoured by thousands of men and women. Twenty damsels, delicate with (good) figures and beauty, are singing. One is carrying a small box; some have their arms attached with (i.e. are carrying) chowries. (Some) have taken a pair of tala fans and are fanning. Another (man) has made the pillow of her lap. He has given his hand in the hands of one. He is surrounded by many flatterers. His lotuslike face is blooming due to jests of many kinds done (i.e.

indulged in). In one aeroplane, he, having the moon's brightness is seen. In the aeroplanes having hundreds of women, the auspicious lord is seen. Have these done (acts of) religious merit? Or is it (simply) Viṣṇu 's illusion, O sage?

Śambhu said :

7-11. These are meritorious brāhmaṇas , leading a householder's life. Your (father) Daśaratha had given that food to them. Once a thought arose in (the minds of) them who are my hearts, as, 'we who depend upon others are happy here. Here hundreds of men depend on us. Due to that religious merit all of us enjoy as we desire. We are waited upon by good women, and are endowed with the pleasure of kingdoms. We are free from old age and death, and we are always young.' Having thought like this, all the brāhmaṇas went to Vasiṣṭha 's hermitage. Having honoured them who had come (to him), Vasiṣṭha said (these) words: "O best brāhmaṇas, speak quickly why you have come (to me)."

The brāhmaṇas said :

12-17a. All of us desire to get into an aeroplane which is endowed with all riches and which goes according to the desire (of the occupant). O preceptor, procure it for us.

Hearing this thought (i.e. desire) of them, Vasiṣṭha spoke (these) words: "O brāhmaṇas, Purāṇa which destroys sins, should always be listened to. In it only are seen righteousness (dharma), material welfare (artha) and sensual enjoyments (kāma)." Saying, 'All right', the sages went to sage Aṅgiras who was proficient in Purāṇas , was the greatest (sage), knew all sacred texts, all the scriptures and Purāṇas, and always did good deeds. Having saluted him, they spoke these words to him: "O brāhmaṇa , our life is fruitful, we are contented, since, O sage, we have seen you."

Aṅgiras said :

17b-22a. I shall do the work for which you have come (to me). With a desire to listen to Purāṇas you have come here. I shall narrate to you the sacred precept which destroys all sins, gives all (kinds of) knowledge, is divine, has sprung up from the knowledge of truth, gives (i.e. creates in one) devotion to Śiva , is charming, gives (i.e. creates in one) devotion to Viṣṇu, is auspicious, which would give (one) a beautiful woman, which (contains) auspicious knowledge of various kinds, discloses the science of sexual love, has enjoyment and salvation as the chief (aim), which illuminates various systems of philosophy, tells about various (kinds of) devotion, which narrates daring courage in devotion, gives the rules about a vow, a site etc. and about (applying) the sacred ash and about worship.

22b-25. The Padma Purāṇa is said to have been accomplished from the lotus of Brahmā . It is narrated by Śiva, and (contains) the description of Pramatha 's (an attendant of Śiva) form. This is told elsewhere in the Padma Purāṇa itself. Formerly, Vasiṣṭha, when asked by Dilīpa , narrated it. O best sages, listen to it, (thereby) you will have all knowledge.

Then, by his words the brāhmaṇas got interested in listening to the Purāṇa. They said to the sage (Aṅgiras): "Now doing what, and how should we listen to it?" He too told everything.

26-33. "Listen to the ancient practices. A man (who wants to listen to a Purāṇa) should salute him who knows the Purāṇa and then should offer him a respectful seat. Then saying, '(Please) be seated', he should worship him with sandal and flowers; or he should also offer him wealth and tāmbūla . He should say to him: 'O brāhmaṇa, tell (us) the auspicious story from the Purāṇa.' For the accomplishment of religious merit, material welfare and sensual enjoyments, he should listen to it not

by sitting upon a cot or (any other high seat) but (should listen to it) by sitting upon a low seat. The knower of the Purāṇa, having said to the listener, 'Listen', should recite this hymn: A man deserves to (i.e. should) explain the Purāṇa (after saying) 'Salutation to Viṣṇu, Śiva, Gaṇeśa and Sarasvatī ' and having saluted the desired deity. Every day he should listen (to the Purāṇa) or as he would desire. In the same way he should listen to the narration up to the end, (and then) should do his duty. The listener should silently reflect on it; he should silently listen to it. Otherwise Sarasvatī would be angry, and due to her anger dumbness would come. Therefore, the listener should offer tāmbūla etc. (to the narrator); and according to his capacity, he should also undertake the subsistence of the speaker (i.e. the narrator).

34-38. At the commencement (of the narration) of the Purāṇa he should give (the narrator) a pair of washed garments, or should give him a subtle garment or a pair of garments, and (should give him) a great, lovely, beautiful, strong and soft seat. Similarly he should give (him) gold, and cows, a residence etc. O best of all brāhmaṇas, formerly Dakṣiṇāmūrti Śiva narrated this to sages residing in heaven." Then all the sages, having saluted him seated on the seat, and having separately given him a tāmbūla, remained there with a desire to listen (to the Purāṇa). He too, narrated the whole Purāṇa, which gives everything. The best sages listened to it till the last chapter.

Dilīpa said :

39. A holy place was reached by the aeroplane which moved according to the desire (of the occupant), was equipped with all luxuries, and was fully provided with all facilities.

Vasiṣṭha said :

40-46a. O king, you have not asked enough. That is said to be holy which enables one to be more sportive, O king. He should make Śiva's temple white with whitewash on all sides. He should have women who are endowed with beauty and graceful movements, adorned with all ornaments, skilled in (singing) many good songs, and proficient in various kinds of dancing. There should be four, eight, or six women sounding a drum. Two should be powerful, two should be professionals having the bow of a lute and drum-stick. Four should be dancers, and one should be a contented singer. One or two are said to be knowing singing well and not garrulous. Two should be kept for (playing upon) the lute, and six or eight are silent. All should be beautiful and should have graceful movements. All should be of firm breasts. They should be skilled in the ways of sexual love and should be trustworthy. Their dresses should be of very fine garments, and their eyes unsteady like (flashes of) lightning.

46b-52. O king, he who has caused women like this to dance (even) on one day, gets into a (divine) aeroplane in a year. His face is looked at by hundreds of women. He is honoured by many young (women). He is complete with his joy being nourished. He is without anger and jealousy. His body is smeared with pañcagandha. His face is like a piece of(i.e. small) cloud with the moon. He is like the sun. All the ten women are having brilliance like that. They have garlands of the pārijāta -flowers which have blossomed the same day and which are fragrant. All have garlands of blossomed flowers of rohi and saffron joined together. They carry the braid on their breasts. Their lips have a good (i.e. sweet) smile on them. He moves being delighted by women like these with dancing and singing. Thus he gets into a (divine) aeroplane and having lived (in heaven) for an inexhaustible (i.e. very long) period, he then would be born as a king. Having ruled over the kingdom like this (i.e. as a king) and having enjoyed the fruit (of the stay in) heaven, he will become a devotee of Śiva.

Śambhu said :

53-56. Aṅgiras told the sages what Vasiṣṭha had told Dilīpa. They executed, like that, the union of song and dance of (i.e. in honour of) the lord of Umā; and having listened to the entire Padma Purāṇa, they became happy. O Rāma , these are those brāhmaṇas who are seated in the excellent aeroplane, in the sky, and appear to be happy and of delighted minds. I have told you all this as ascertained in (i.e. by) the Purāṇas. O Rāma, what other (i.e. more) than this do you wish to hear?

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 114

Dialogue between Śiva and Rāma

Chapter 409 of 693 · 493 detected Sanskrit verse markers

Sanskrit

राम उवाच-
क एष दृश्यते व्योम्नि सर्वाभरणभूषितः ।
विमानस्थो महादीप्त मध्याह्नार्क इवापरः १।
दुष्प्रेक्ष्यः सर्वमर्त्यानां तस्यांके चारुहासिनी ।
अपरा श्रीरिव ब्रह्मंस्तथा पंचसुयोषितः २।
गायंति मधुरां गीतिं सुभ्रूभंगनिरीक्षणैः ।
मंदस्मितैः करतलशब्दास्फोटिकया तथा ३।
क्वचिद्वलकृतैर्गीतैरन्योन्य करताडनैः ।
अन्योन्य मुखमालोक्य प्रलोभैर्गीतपूर्वकैः ४।
क्रीडन्नास्ते महायोगी पद्मकिंजल्कसन्निभः ।
एवं चरितपुण्येन केन वा तद्वदस्व मे ५।
शंभुरुवाच-
एष विप्रः पुरा राम सर्वसंपत्समन्वितः ।
नानाविधसुखोपेतो भार्य्यापोषणतत्परः ६।
अपुत्रो दानहीनश्च देवतार्चनवर्जितः ।

पंचयज्ञविहीनश्च स्वाध्यायपरिवर्जितः ७।
प्रातर्म्मध्याह्नसायाह्नभोजनप्रवणोऽशुचिः ।
कदाचिदगमद्गेहं गौतमस्य महात्मनः ८।
त्र्यंबकस्य गिरौ पुण्ये नानामुनिगणाश्रिते ।
तत्रापि शोभितगृहं स्फटिकस्तंभकल्पितम् ९।
अगुरुद्भवकस्तूरीचंद्र कुंकुमचर्चिता ।
भित्तिर्यस्य च संतानकुसुमामोदसौष्ठवम् १०।
कस्तूरिका पुष्परस समुत्सेचितभूतलम् ।
सूक्ष्म सुश्वेतविविधवितानपरिशोभितम् ११।
अंगणं शोभित महाकदलीपूगशोभितम् ।
समीपसरसीजात मंजुकूजन्मधुव्रतम् १२।
पाटीरतरुसंभूत गंधपूरितदिङ्मुखम् ।
शिक्षागीतकृताल्हाद गीतपूरितदिङ्मुखम् १३।
निदाघजनिताताप नाशयंत्रविनिर्मितम् ।
कदलीदलसंच्छादि पावकाकल्पितच्छदम् १४।

पाटीरतरुसुस्निग्ध सांद्र द्वारकपाटकम् ।
सौगंधिकमहामोदि कल्पितांतर भित्तिकम् १५।
ईशानभागसुभग रतिकल्पित वेदिकम् ।
हाटिकाकल्पितपदं विचित्रवेदिकायुतम् १६।
सुस्निग्धनि बिडच्छायं वटमूलोपकल्पितम् ।
प्रसूनकदलीखंड सरोभिः प्रांतशोभितम् १७।
महावटाग्रसंलग्न तुषारितपयोधरम् ।
नाकोपवनसंपन्न विचित्राराम शोभितम् १८।
वापीकूपतडागाद्यमनेकवनशोभितम् ।
मंदं मंदं ववौ वायुर्यत्र गेहे सुखप्रदः १९।
वादिन्यश्चारुसर्वांग्यो वाद्यानि स्मरसंपदः ।
वीणां वेणुं त्रिवेणुं च वादयंति वरांगनाः २०।
तौर्य्यत्रिककृतो नार्य्यश्चतुर्दिक्षु तथोर्द्ध्वतः ।
सुवर्णादिकपात्रेषु वटका भस्मनः शुभाः २१।
वासिताः सर्वगंधैश्च सुधूपैरपि धूपिताः ।

कुशग्रथितसंघाश्च अक्षमालाश्च कोटिशः २२।
कृष्णाजिनसहस्राणि बहिः प्रांते स्थितानि च ।
एतादृशे गृहवरे देववंद्यो मुनीश्वरः २३।
कर्पूरादींश्च संस्थाप्य चतुर्दिक्षु मुनीश्वरः ।
पाटीरपीठे कर्पूरसिंहासनमकल्पयत् २४।
सूक्ष्मं श्वेतं च सुस्निग्धमावृतं घनसारकैः ।
सुगंधवासितजलैः स्नाप्य क्षीरेण शंकरम् २५।
अन्यैश्च वैदिकैर्मंत्रैः स्नापयित्वा सदाशिवम् ।
दारुचंद्रोपपीठे तु वस्त्रपीठं निधाय च ।
पात्रिकामग्रतः स्थाप्य स्थापयित्वा दलेष्वमून् २६।
एकस्मिन्नक्षताः पात्रे अन्यस्मिन्सतिलाक्षताः ।
पंचगंधकमेकस्मिन्नन्यस्मिन्नष्टगंधकम् २७।
काश्मीरं मृगनाभिं तु कर्पूरं चंदनं तथा ।
पात्रेष्वन्येषु विन्यस्य पूजास्थाने प्रकल्प्य च २८।
नानावरणमार्गेण पूजा तत्र विधीयते ।

लिंगमध्ये स्थितो देवः पंचवक्त्रः सदाशिवः २९।
तस्य प्रावरणं लिंगं शक्तिस्तस्य विधीयते ।
शक्तेरावरणं विष्णुर्विष्णोरावरणं विधिः ३०।
ब्रह्मप्रावरणं चंद्रस्तस्य सूर्यस्ततः श्रुतिः ।
दिग्देवतासु तद्भुप्तिस्तासामावरणं दिशः ३१।
दिशामावरणं शंभुस्तस्य चावरणं गुणाः ।
दशप्रावरणं ह्येतच्छिवलिंगार्चनं शुभम् ३२।
केषांचिन्मतमेतत्स्यादथ प्रावरणांतरम् ।
विद्यावरणमाख्यातं तदुमावरणं स्मृतम् ३३।

विष्णुरावरणं तस्या विष्णोश्चावरणं विधिः ।
ब्रह्मप्रावरणंचंद्रस्तस्य भानुरथावृतिः ३४।
भानोरावरणं चेश इति षोढावृतिः स्मृता ।
विधिं विना समाख्यातं पंचावरणमुत्तमम् ३५।
शशांकविष्णुशक्तीनामेतदावरणत्रयम् ।
अंबिकावरणं प्रोक्तमेकावरणमुत्तमम् ३६।

अथवा लोकपालाः स्युरावृतिः सोमपूजने ।
अनावरणमथवा पूजनं शस्यते शिवे ३७।
पत्रिकाष्टदलेष्वेव स्थितद्रव्यैर्यजेच्छिवम् ।
पत्रिकालक्षणं वक्ष्ये सर्वकर्मोपयोगितम् ३८।
स्वर्णेन राजतेनाथ ताम्रेणाथ प्रकल्पितम् ।
मुक्ताशुक्तिनिभं कुर्यात्पत्रिकाष्टदलं शुभम् ३९।
पद्मपत्रसमानाष्टकोणाकारं प्रकल्पयेत् ।
पलमात्रं ततः शस्तं निर्वृतं विस्तृतं पदम् ४०।
अस्थूलमध्यमुपरि पद्माकृतिदलाष्टकम् ।
अथवा शक्तिमार्गेण पंचपत्रं प्रकल्पयेत् ४१।
त्रिपत्रमथवा कुर्याच्छक्तिभावे मतेन च ।
यथा स्याच्छोभनं पात्रं तथा कुर्य्याद्विचक्षणः ४२।
शक्त्यांतरितरुद्राक्षैः कल्पिताष्टशतैः शुभा ।
मालोपवीतं त्रिंशत्या अष्टकेन प्रकल्पितम् ४३।
प्रगंडयोरथैकैकं बद्धा तु द्वे प्रकोष्ठयोः ।

शिरस्येका धृता तेन कंठे च परमर्षिणा ४४।
रुद्राक्षैः स्फटिकै रत्नैः कल्पिता ह्यक्षमालिका ।
व्याघ्रचर्मासनं कृत्वा पद्मासनगतो मुनिः ४५।
आवाहनासनं चार्घ्यं पाद्यं वाचमनीयकम् ।
निर्वर्त्य गंगासलिलैः स्नापयामास शंकरम् ४६।
अष्टगंधकसंयुक्तैः पुष्पैर्बकुलपाटलैः ।
स्वर्णभांडस्थितैर्वस्त्रशोधितैर्वासितैर्दृढम् ४७।
द्वारे ताम्रकटाहश्च प्रबंधद्रोणिना शुभम् ।
गोशृंगेण विषाणेन गवयस्य तथा क्वचित् ४८।
दक्षिणावर्तशंखेन रत्नपात्रैरथापि वा ।
स्वर्णैर्वा राजतैर्वापि ताम्रैः कांस्यैरथापि वा ४९।
स्वर्णैश्च सूक्ष्मकलशैः स्नापयामास चेच्छया ।
अथवा मृण्मयैः कुर्य्यात्पद्मपत्रैरथापि वा ५०।
पालाशैश्चूतजंब्वाद्यैः पात्रैः संस्नापयेद्विभुम् ।
स्नानानामथ सर्वेषां धारास्नानं विशिष्यते ५१।

नमस्तेत्यादिमंत्रेण शतरुद्रियसंज्ञिना ।
शं चेत्याद्यनुवाकेन शांतिरूपेण चेश्वरम् ५२।

आवृत्य च यथाशक्ति पश्चाद्बंधादि विन्यसेत् ।
ततश्च शोभनैः पुष्पैः पत्रैर्बिल्वैः समर्चयेत् ५३।
तुलसीमारुवदलैः कल्हारैश्च महोत्पलैः ।
नीलोत्पलैरुत्पलैश्च शेषैश्च करवीरकैः ५४।
कर्णिकारैः सितांभोजैरपराजितया तथा ।
तिलाक्षतैरक्षतैश्च श्रीपत्रैस्तिलमिश्रकैः ५५।
एवं महेशमीशानं पूजयामास गौतमः ।
कर्पूरागरुकस्तूरी सर्ज्जागरुकचंदनैः ५६।
अन्यैश्च धूपयामास षोडशाथ प्रदीपिकाः ।
कर्पूरवर्तिसंयुक्ता दीपयंत्रोपरिस्थिताः ५७।
निवेदितं महेशाय अथ नैवेद्यमुत्तमम् ।
सुपक्वशालिपिष्टान्नं भक्ष्यं लेह्यं च चोष्यकम् ५८।
मधुरादिसमोपेतं पंचभक्ष्यसमन्वितम् ।

अनेकपक्वशाकाढ्यमनेक पक्वमिश्रितम् ५९।
पानं विंशतिसंयुक्तं द्राक्षारंभाफलान्वितम् ।
सूपाष्टकादिसंयुक्तं युक्तं मूलफलादिना ६०।
यथासंभवसंयुक्तैरन्यैरप्युपकल्पितम् ।
अग्रपुष्पसमोपेतं नैवेद्यं प्रददौ मुनिः ६१।
सौवर्णपात्रिका न्यस्तनीराजनसहस्रकम् ।
सोपहाराय देवाय दत्वा चैव नमस्य च ६२।
पूगखंडानथो घृष्टान्पत्राणि क्षालितानि च ।
अपृष्ठाग्राणि सुश्वेतच्छदयावृतिकानि च ६३।
घनसारकचूर्णं च न्यस्तपत्रत्रयं शुभम् ।
सौवर्णपात्रविन्यस्तमिदं तांबूलमीश्वरे ६४।
अथ प्रदक्षिणं कृत्वा नमस्कारानंतरम् ।
अष्टयोषास्ततः प्राप्तास्तंत्रीवेण्वादिधारिकाः ६५।
विचित्रवाद्यवादिन्यः संप्राप्ता मुनिसन्निधिम् ।
क्षुद्रतालयुगं गृह्य स्वयं गातुं प्रचक्रमे ६६।

गौतमे गातुमुद्युक्ते तानं कुर्युरथांगनाः ।
मंदं मंदं च वाद्यानि वादयंति तथापराः ६७।
मधुरं गायति मुनौ स्वरामूर्तिभृतस्तथा ।
प्रानृत्यंत महेशाग्रे तदद्भुतमिवाभवत् ६८।
एतस्मिन्नंतरे प्राप्तो भगवान्नारदो मुनिः ।
तमागतं गौतमोपि संपूज्य प्रणिपत्य च ६९।
आहचैनंकृतार्थोस्मिनचकश्चिन्मयासमः ।
तवागमनकृत्यं किं कुत आगमनं तथा ७०।
श्रीनारद उवाच-
पातालादागतोस्मीह भुक्त्वा वै बाणमंदिरे ।

आयास्यंति महात्मानो बाणशुक्रादयो गृहम् ७१।
अथ क्षणादभ्यगाच्च बाणः परपुरंजयः ।
विंशत्यक्षौहिणीयुक्तो गजमारुह्य सोसुरः ७२।
अपरं हि गजं शुक्रः प्रह्लादो रथमुत्तमम् ।
वृषपर्वा रथवरं बलिस्तुरगमुत्तमम् ७३।

आगतानथ तान्सर्वानाज्ञाय स तु गौतमः ।
सशिष्यो निर्जगामाथ ह्यादायार्घ्यादिकं त्वरा ७४।
गौतमं चापि ते वीक्ष्यावरुह्य च गजादिकात् ।
नमश्चक्रुरथो दैत्यास्तं नमस्कृत्य भार्गवम् ७५।
आलिंग्य राक्षसान्सर्वान्पूजयित्वा यथाविधि ।
सेनायाः सन्निवेशं च चकार मुनिपुंगवः ७६।
पादौ प्रक्षाल्य शुक्रस्य जलं मूर्ध्नि धृतं तथा ।
विचित्रफलसंयुक्तं दत्तवानर्हणं मुनिः ७७।
वापीतडागसरसी स्नानपूर्वकृत क्रियाः ।
संगमे वर्तमाने तु गौतमस्याश्रमे शुभे ७८।
तद्गेहं तु प्रविश्याथ राक्षसास्सपुरोहिताः ।
देवपूजाप्रपत्तिं च चक्रुः सर्वे द्विजालये ७९।
सद्यः प्रकल्पितायां च वेद्यां शुक्रोऽयजच्छिवम् ।
तस्यैव वामभागे तु प्रह्लादोयजदच्युतम् ८०।
सोमं च बलिरप्येवमन्ये चासुरपुंगवाः ।

अथ बाणोऽयजद्देवमेकमेव त्रियंबकम् ८१।
शुक्रोपि भगवन्तन्तमुमानाथमपूजयत् ।
गौतमोप्यथ मध्याह्ने पूजयामास शंकरम् ८२।
सर्वे शुक्लांबरधरा भस्मोद्धूलितविग्रहाः ।
सितेन भस्मना कृत्वा सर्वस्थाने त्रिपुंड्रकम् ८३।
नत्वा तु भार्गवं सर्वे भूतशुद्धिं प्रचक्रमुः ।
हृत्पद्ममध्ये सुषिरं तत्रैव भूतपंचकम् ८४।
तेषां मध्ये महाकाशमाकाशे निर्मलानलम् ।
तन्मध्ये च महेशानं ध्यायेद्दीप्तिमयं शुभम् ८५।
अज्ञानसंयुतं भूतं शमलं सर्वसंगतम् ।
तद्देहमाकाशदीपे प्रदहेज्ज्ञानवह्निना ८६।
आकाशस्यावृतं चाहं दग्ध्वाऽऽकाशमथो दहेत् ।
दग्ध्वाकाशमयो वायुमग्निभूतं तदा दहेत् ८७।
अब्भूतं च ततो दग्ध्वा पृथिवीभूतमेव च ।
तदाश्रितान्गुणान्दग्ध्वा ततो देहं प्रदाहयेत् ८८।

एवं दहित्वा भूतानि देही तज्ज्ञानवह्निना ।
शिखामध्यस्थितं विष्णुमानंदरसनिर्भरम् ८९।
निष्पन्नचंद्रकिरणसंकाशकिरणं शिवम् ।

शिवांगोत्पन्नकिरणैरमृतद्रवसंयुतैः ९०।
सुशीतला ततो ज्वाला प्रशांता चन्द्ररश्मिवत् ।
प्रसारितसुधारुग्भिः सांद्रीभूतश्च संप्लवः ९१।
क्रमेण प्लावितं भूतग्रामं संचिंतयेत्परम् ९२।
इत्थं कृत्वा भूतशुद्धिं क्रियार्हो मर्त्यः शुद्धो जायते एव शुद्धः ।
पूजां कर्तुं जाप्यकर्म्मापि पश्चाद्देवध्याने ब्रह्महत्यादि हानिः ९३।
एवं ध्यात्वा चंद्रदीप्तिप्रकाशं ध्यानेनारोप्याशु लिंगे शिवस्य ।
सदाशिवं दीपमध्ये विचिंत्य पंचाक्षरेणार्चनमव्ययं तु ९४।
आवाहनादीनुपचारांस्तथापि कृत्वा स्नानं पूर्ववच्छंकरस्य ।
उदुंबरं राजतं स्वर्णपीठं वस्त्रादिछन्नं सर्वमेवेह पीठम् ९५।
अंते कृत्वा बुद्बुदानां च वृष्टिं पीठे पीठे नागमेकं पुरस्तात् ।
कुर्यात्पीठे चोर्ध्वके नागयुग्मं देवाभ्याशे दक्षिणे वामतश्च ९६।

जपापुष्पं नागमध्ये निधाय मध्ये वस्त्रं द्वादश प्रातिगुण्ये ।
सुश्वेतेन तस्य मध्ये महेशं लिंगाकारं पीठयुक्तं प्रपूज्यम् ९७।
एवं कृत्वा बाणमुख्या दितीशा दत्त्वा दत्त्वा पंचगंधाष्टगंधम् ।
पुष्पैः पत्रैः श्री तिलैरक्षतैश्च तिलोन्मिश्रैः केवलैश्च प्रपूज्य ९८।
धूपं दत्त्वा विधिवत्संप्रयुक्तं दीपं दत्त्वा चोक्तमेवोपहारम् ।
पूजाशेषं ते समाप्याथ सर्वे गीतं नृत्यं तत्रतत्रापि चक्रुः ९९।
अथास्मिन्नंतरे गौतमस्यप्राप्तः शिष्यः शंकरात्मेति नाम्ना १००।
उन्मत्तवेशो दिग्वासा अनेकावृतिमाश्रितः ।
क्वचिद्द्विजातिप्रवरः क्वचिच्चंडालसन्निभः १०१।
क्वचिच्छूद्र समो योगी तापसः क्वचिदप्युत ।
गर्जत्युत्पतते चैव नृत्यति स्तौति गायति १०२।
रोदिति शृणुते व्यक्तं पतत्युत्तिष्ठति क्वचित् ।
शिवज्ञानैकसंपन्नः परमानंदनिर्भरः १०३।
संप्राप्तो भोज्यवेलायां गौतमस्यांतिकं ययौ ।
बुभुजे गुरुणा साकं क्वचिदुच्छिष्टमेव च १०४।

क्वचिल्लेहति तत्पात्रं तूष्णीमेवाभ्यगात्क्वचित् ।
हस्तं गृहीत्वैव गुरोः स्वयमेवाभुनक्क्वचित् १०५।
क्वचिद्बहांतरे मूत्रं क्वचित्कर्दमलेपनम् ।
सर्वदा तं गुरुर्दृष्ट्वा करमालंब्य मंदिरम् १०६।
प्रवेश्य स्वीयपीठे तमुपवेश्याभ्यभोजयत् ।
स्वयं तदस्य पात्रेण बुभुजे गौतमो मुनिः १०७।
तस्य चित्तं परिज्ञातुं कदाचिदथ सुंदरी ।
अहल्या शिष्यमाहुय भुंक्ष्वेत्युक्त्वाथ सा शुभा १०८।
सौवर्णे भाजने चान्नं निधाय चषकांतरे ।
पानादिकमथो दत्त्वा एकस्मिन्पावकं पुनः १०९।
निधायांगारनिचयं कंटकानां चयं परे ।

निधाय भुंक्ष्व भुंक्ष्वेति स चापि बुभुजे मुनिः ११०।
यथा पपौ हि पानीयं तथा वह्निमपि द्विजः ।
कंटकानपि भुक्त्वा स यथापूर्वमतिष्ठत १११।
पुरा हि मुनिकन्याभिराहुतो भोजनाय च ।

दिनेदिने तत्प्रदत्तं लोष्ठमंबु च गोमयम् ११२।
कर्दमं काष्ठदंडं च भुक्त्वा प्रीत्याथ हर्षितः ।
एतादृशो मुनिरसौ चंडालसदृशाकृतिः ११३।
सुजीर्णोपानहौ हस्ते गृहीत्वा तु तथा करे ।
अंत्यजोचितभाषाभिर्वृषपर्वाणमभ्यगात् ११४।
वृषपर्वेशयोर्मध्ये दिग्वासाः समतिष्ठत ।
वृषपर्वा तमज्ञात्वा पीडयित्वा शिरोऽच्छिनत् ११५।
हते तस्मिन्द्विजश्रेष्ठे जगदेतच्चराचरम् ।
अतीव कलुषमभवत्तत्रस्था मुनयस्तथा ११६।
गौतमस्य महाशोकः संजातः सुमहात्मनः ।
निर्ययौ चक्षुषोर्वारि शोकं संदर्शयन्निव ११७।
गौतमः सर्वदैत्यानां संनिधौ वाक्यमुक्तवान् ।
किमनेन कृतं पापं येन च्छिन्नमिदं शिरः ११८।
मम प्राणाधिकस्येह सर्वदा शिवयोगिनः ।
ममापि मरणं सत्यं शिष्यरूपी यतो गुरुः ११९।

शैवानां धर्मयुक्तानां सर्वदा शिववर्तिनाम् ।
मरणं यत्र दृष्टं स्यात्तत्र नो मरणं ध्रुवम् १२०।
शुक्र उवाच-
एनं संजीवयिष्यामि मम गोत्रं शिवप्रियम् ।
किमसौ म्रियते ब्रह्मन्पश्य मे तपसो बलम् १२१।
इति वादिनि विप्रेंद्रे गौतमोऽपि ममार ह ।
तस्मिन्मृतेऽथ शुक्रोऽपि प्राणांस्तत्याज योगतः १२२।
तस्यापि हतमाज्ञाय प्रह्लादा द्दानवेश्वराः ।
सर्वे मृताः क्षणेनैव तदद्भुतमिवाभवत् १२३।
मृतमासीदथ बलं तस्य बाणस्य धीमतः ।
अहल्या शोकसंतप्ता रुरोदोच्चैः पुनः पुनः १२४।
गौतमेन महेशस्य पूजया पूजितो विभुः ।
वीरभद्रो महायोगी सर्वं दृष्ट्वा चुकोप ह १२५।
अहो कष्टमहोकष्टं माहेशा बहवो मृताः ।
शिवं विज्ञापयिष्यामि तेनोक्तं करवाण्यहम् १२६।

इति निश्चित्य गतवान्मंदराचलमव्ययम् ।
नमस्कृत्वा विरूपाक्षमिदं सर्वमथोक्तवान् १२७।
ब्रह्म हरी स्थितौ तत्र दृष्ट्वा प्राह शिवो वचः ।
मद्भक्तैः साहसं कर्म कृतं दृष्ट्वा वरप्रदः १२८।

गत्वा पश्यामहे विष्णो युवामप्यागमिष्यथ ।
अथेशो वृषमारुह्य वायुना धूतचामरः १२९।
नंदिकेन सुवेषेण धृते छत्रेति शोभने ।
सुश्वेतहेमदंडे च नान्ययोगे धृते विभोः १३०।
महेशानुमतिं लब्ध्वा हरिर्नागांतके स्थितः ।
आरक्तनीलछत्राभ्यां शुशुभे लक्ष्यकौस्तुभः १३१।
शिवानुमत्या ब्रह्मापि हंसारूढोऽभवत्तदा ।
इंद्रगोपप्रभाकारच्छत्राभ्यां शुशुभे विधिः १३२।
इंद्रादिसर्वदेवाश्च स्वस्ववाहनसंयुताः ।
अथ ते निर्ययुः सर्वे नानावाद्यानुमोदिताः १३३।
कोटिकोटिगणाकीर्णा गौतमस्याश्रमं गताः ।

ब्रह्मविष्णुमहेशाना दृष्ट्वा तत्परमाद्भुतम् १३४।
स्वभक्तं जीवयामास वामकोणनिरीक्षणात् ।
शंकरो गौतमं प्राह तुष्टोऽहं ते वरं वृणु १३५।
गौतम उवाच-
यदि प्रसन्नो देवेश यदि देयो वरो मम ।
त्वल्लिंगार्चनसामर्थ्यं नित्यमस्तु महेश्वर १३६।
वृतमेतन्मया देव शृणुष्वैतत्त्रिलोचन ।
मम शिष्यो महाभागो हेयाहेयादिवर्जितः १३७।
प्रेक्षणीयं ममत्वेन न च पश्यति चक्षुषा ।
न च घ्राणेन घ्रातव्यं न दातव्यं न चेतरत् १३८।
इति बुद्ध्वा तथा कुर्वन्स हि योगी महायशाः ।
उन्मत्तविकृताकारः शंकरात्मेति कीर्तितः १३९।
न कश्चित्तं प्रतिद्विष्यान्न च तं हिंसयेदिति ।
एतन्मे दीयतां देव एतेषाममृतिस्तथा १४०।
श्रीभगवानुवाच-।

आकल्पमेते जीवंतु ततो मुक्तिं भजंतु च ।
त्वया कृतमिदं वेश्म विस्तृतं विकृतं शुभम् १४१।
तिष्ठामः क्षणमात्रं तु ततो यास्याम मंदिरम् ।
गौतम उवाच-
अयोग्यं प्रार्थयामीश ह्यर्थी दोषं न पश्यति १४२।
ब्रह्माद्यलभ्यं देवेश दीयतां यदि रोचते ।
अथेशो विष्णुमालोक्य गृहीत्वा तु करं हरेः १४३।
प्रहसन्नंबुजाभाक्षमित्युवाच सदाशिवः ।
म्लानोदरोसि गोविंद देयं ते भोजनं किमु १४४।
स्वयं प्रविश्य यदि वा स्वयं भुंक्ष्व स्वगेहवत् ।
गच्छ वा पार्वतीगेहं या कुक्षिं पूरयिष्यति १४५।
इत्युक्त्वा तत्करालंबी एकांतमगमद्विभुः ।

आदिश्य नंदिनं देवो द्वाराध्यक्षं यथोक्तवत् १४६।
गौतमं समुवाचायमुत्तरं विष्णुभाषणम्।
सदाशिव उवाच-

संपादयान्नं सर्वेषां भोक्तुकामा वयं मुने १४७।
इत्युक्त्वैकांतमगमद्वासुदेवेन शंकरः।
मृदुशय्यां समारुह्य शयितौ देवतोत्तमौ १४८।
अन्योन्यं भाषणं कृत्त्वा प्रोत्तस्थतुरुभावपि।
गत्वा तटाकं गंभीरं स्नास्यंतौ देवसत्तमौ १४९।
करांबुपानमन्योन्यं पृथक्कृत्वोभयत्र च।
मुनयो राक्षसाश्चैव जलक्रीडां प्रचक्रिरे १५०।
अथ विष्णुर्महेशश्च जलपातानि शीघ्रतः।
चक्रतुः शंकरः पद्मकिंजल्कांजलिना हरेः १५१।
अवाकिरन्मुखे तस्य पद्मोत्फुल्लविलोचने।
नेत्रे केशरसंपातान्न्यमीलयत केशवः १५२।
अत्रांतरे हरेः स्कंधमारुरोह महेश्वरः।
हर्युत्तमांगं बाहुभ्यां गृहीत्वा संन्यमज्जयत् १५३।
उन्मज्जयित्वा च पुनः पुनश्चापि पुनः पुनः।
पीडितः स हरिः सूक्ष्मं पातयामास शंकरम् १५४।

अथ पादौ गृहीत्वा तु आचकर्ष च भ्रामयत्।
अताडयद्धरेर्वक्षः पातयामास चाच्युतम् १५५।
अथोत्थितो हरिस्तोयमादायंजलिना ततः।
अवाकिरदथो शंभुमथ विष्णुमथो हरः १५६।
जलक्रीडैवमभवदथ चर्षिगणांतरे।
जलक्रीडासंभ्रमेण विस्रस्तजटबंधनाः १५७।
अथ संभ्रमतस्तेषामन्योन्यजटबंधनम्।
इतरेतरबद्धासु जटासु च मुनीश्वराः १५८।
शक्तिमंतोऽशक्तिमतः आकर्षंति च सव्यथम्।
पातयंतोन्यतश्चापि क्रोशतो रुदतस्तथा १५९।
एवं प्रवृत्ते तुमुले संभूते तोयकर्म्मणि।
आकाशे नारदो हृष्टो ननर्त च ननाद च १६०।
विपंचीं नादयन्वाद्यं ललितां गीतिमुज्जगौ।
सुगीत्या ललितायास्तु अगायत विधा दश १६१।
शुश्राव गीतं मधुरं शंकरो लोकभावनः।

स्वयं गातुं हि ललितं मंदं मंदं प्रचक्रमे १६२।
स्वयं गायति देवेशे मिश्रा मंगलकैशिकी।
नारदे नृत्यमाने तु गायति स्वरभेदिनि १६३।
स्वरं ध्रुवं समादाय सर्वलक्षणसंयुतम्।
स्वधारामृतसंयुक्तं गानेनैवमथो जयत् १६४।

वासुदेवो मर्दलं च कराभ्यामिदमाहनत् ।
अवगाहंश्चतुर्वक्त्रस्तुंबुरुर्मुखरो बभौ १६५।
तानका गौतमाद्यास्तु तूष्णीं गातुं च वायुतः ।
गायके मधुरं गीतं हनूमति कपीश्वरे १६६।
म्लानमम्लानमभवत्कृशाः पुष्टास्तदाऽभवन् ।
स्वां स्वां गीतिमतः सर्वे तिरस्कृत्यैव मूर्च्छिताः १६७।
तूष्णीं सर्वे समभवन्देवर्षिगणदानवाः ।
एकः स हनुमान्गाता श्रोतारः सर्व एव ते १६८।
मध्याह्नकालविते भोजनावसरे सति ।
द्वुकूलयुगमाधत्त शृण्वन्गीतिं महेश्वरः १६९।

पीतवस्त्रद्वयं विष्णुरारक्तं चतुराननः ।
स्वस्वार्हाण्यथ सर्वेऽपि कृत्यं कृत्वापि कालिकम् १७०।
स्वं स्वं वाहनमारुह्य निर्गताः सर्वदेवताः ।
गानप्रियो महेशस्तु जगाद प्लवगेश्वरम् १७१।
प्लवगत्वं मयाज्ञप्तो निःशंकं वृषमारुह ।
मम चाभिमुखो भूत्वा गायस्वाशेषगायनम् १७२।
अथाह कपिशार्दूलो भगवंतं महेश्वरम् ।
वृषभारोहसामर्थ्यं तव नान्यस्य विद्यते १७३।
तव वाहनमारुह्य पातकी स्यामहं विभो ।
मामेवारुह देवेश विहंगः शिववाहनः १७४।
तव चाभिमुखं गानं करिष्यामि विलोकय ।
अथेश्वरो हनूमंतमारुरोह वृषं यथा १७५।
आरूढे शंकरे देवे हनूमान्कंधराशिरः ।
छित्त्वा त्वचं परावृत्य मुखं गायति पूर्ववत् १७६।
शृण्वन्गीतिसुधां शंभुर्गौतमस्य गृहं गतः ।

सर्वे चाप्यागतास्तत्र देवर्षिगणदानवाः १७७।
पूजिता गौतमेनाथ भोजनावसरे सति ।
यच्छुष्कदारुसंभूतं गृहोपकरणादिकम् १७८।
प्ररूढमभवत्सर्वं गायमाने हनूमति ।
तस्मिन्गाने समस्तानां चित्रदृष्टिरतिष्ठत १७९।
द्विबाहुरीशस्य पदाभिवंदनः समस्तगात्राभरणोपपन्नः ।
प्रसन्नमूर्तिस्तरुणः सुमध्ये विन्यस्तमूर्द्धांजलिभिः सुरैः स्तुतः १८०।
शिरः कराभ्यां परिगृह्य शंकरो हनूमतः पूर्वमुखं चकार ।
पद्मासनासीन हनूमतांजलौ निधाय पादं त्वपरं मुखे च १८१।
पादांगुलीभ्यामथ नासिकां विभुः स्नेहेन जग्राह च मंदमंदम् ।
स्कंधे मुखे त्वंसतले च कंठे वक्षःस्थले च स्तनमध्यमे हृदि १८२।
ततश्च कुक्षावथ नाभिमंडले ततो द्वितीयं निदधाति चांजलौ ।
शिरो गृहीत्वावनमय्य शंकरः पस्पर्श पृष्ठं चिबुकेन सध्वनि १८३।

हारं च मुक्तापरिकल्पितं शिवो हनूमतः कंठगतं चकार ह ।
अथ विष्णुर्महेशानमिदं वचनमुक्तवान् १८४।

हनूमता समो नास्ति कृत्स्नब्रह्मांडमंडले ।
श्रुति देवाद्यगम्यं हि पदं तव किलस्थितम् १८५।
सर्वोपनिषदव्यक्तं त्वत्पदं कपि सर्वयुक् ।
यमादिसाधनैर्योगैर्न क्षणं ते पदं स्थितम् १८६।
महायोगिहृदंभोजे बलं स्वच्छं हनूमति ।
वर्षकोटिसहस्रेषु तपः कृत्वा तु दुष्करम् १८७।
त्वद्रूपं नाभिजानाति कुतः पादं मुनीश्वराः ।
अहो भाग्यं विचित्रं हि चपलो वा नरो मृगः १८८।
धत्ते पादयुगं चांगे योगिहृद्यपि न क्षमम् ।
मया वर्षसहस्रं तु सहस्राब्दं तथान्वहम् १८९।
भक्त्या संपूजितोऽपीश पादो नो दर्शितस्त्वया ।
लोके वादो हि सुमहाञ्छुंभुर्नारायणप्रियः १९०।
हरिः प्रियस्तथा शंभोर्न तादृग्भाग्यमस्ति मे ।
सदाशिव उवाच-
न त्वया सदृशो मह्यं प्रियोस्ति भगवन्हरे १९१।

पार्वती वा त्वया तुल्या न चान्यो विद्यते मम ।
अथ देवाय महते गौतमः प्रणिपत्य च १९२।
व्यज्ञापयदमेयात्मन्देवैहि करुणानिधे ।
मध्याह्नोऽयं व्यतिक्रांतो भुक्तिवेलाऽखिलस्य च १९३।
अथाचम्य महादेवो विष्णुना सहितो विभुः ।
प्रविश्य गौतमगृहं भोजनायोपचक्रमे १९४।
रत्नांगुलीयैरथ नूपुराभ्यां दुकूलबंधेन तडित्सु कांच्या ।
हारैरनेकैरथ कंठनिष्क यज्ञोपवीतोत्तरवाससी च १९५।
विलंबिचंचन्मणिकुंडलेन सुपुष्पिधम्मिल्लवरेण देवः ।
पंचांगगंधस्य विलेपनेन बाह्वंगदैः कंकणकांगुलीयकैः १९६।
इत्थं विभूषितः शिवो निविष्टउत्तमासने स्वसंमुखं हरिं तथा न्यवेशयद्वरासने ।
अन्योन्यसंमुखौ स्थितौ हरीशौ देवसत्तमौ सुवर्णभाजनान्यथो ददौ स चापि गौतमः १९७।
त्रिंशत्प्रभेदभक्ष्यकं सुपायसं चतुर्विधं सुपक्वपाकजातकं शतद्वयं प्रकल्पितम् ।
अपक्वपक्वमिश्रकं शतत्रयं प्रकल्पितं शतंशतं तथा सुकंदशाककं तथा मुनिः १९८।
शाकादि सर्पिषान्वितं ददौ च पंचविंशतिं सुशर्करादिकं तथा सुचूनदाडिमादिकम् ।

मोचाफलं तु गोस्तनीं सुखर्जुनागरंगकं जंबूफलं प्रियालुकं विकंकतं फलं तथा १९९।
एवमादीनि चान्यानि द्रव्याण्यर्घ्य यथाविधि ।
दत्वा चापोशनं विप्रो भुंजध्वमिति चाब्रवीत् २००।
भुंजानेषु च सर्वेषु व्यजनं सूक्ष्मवस्त्रजम् ।
गौतमः स्वयमादाय शिवविष्णू अवीजयत् २०१।
परिहासमथोकर्तुमियेष परमेश्वरः ।

पश्य विष्णो हनूमंतं कथं भुंक्ते स वानरः २०२।
वानरं पश्यति हरौ मंडकं विष्णुभाजने ।
चिक्षेप मुनिसंघेषु पश्यत्स्वपि महेश्वरः २०३।
हनूमते दत्तवांश्च स्वोच्छिष्टं पायसादिकम् ।
त्वदुच्छिष्टमभोज्यं तु तवैव वचनाद्विभो २०४।
अनर्हं मम नैवेद्यं पत्रं पुष्पं फलं तथा ।
मह्यं निवेद्य सकलं कूप एव विनिक्षिपेत् २०५।
अभुक्ते त्वद्वचो नूनं भुक्ते चापि कृपा तव ।
सदाशिव उवाच-

बाणलिंगे स्वयंभूते चंद्रकांते ह्यवस्थिते २०६।
चांद्रायणसमं ज्ञेयं शंभोर्नैवेद्यभक्षणम् ।
भुक्तिवेलेयमधुना तद्वैरस्यं कथांतरात् २०७।
भुक्त्वा तु कथयिष्यामि निर्विशंकं विभुंक्ष्व तत् ।
अथासौ जलसंस्कारं कृतवान्गौतमो मुनिः २०८।
आरक्तसुस्निग्धसुसूक्ष्म गात्राननेकधा धौत सुशोषितांगान् ।
तडागतोयैः कृतवीजघर्षितैर्विशोधितैस्तैः करकानपूरयत् २०९।
नद्याः सैकतवेदिकां नवतरां संच्छाद्य सूक्ष्मांबरैः शुद्धैः श्वेततरैरथोपरिघटांस्तोयेन पूर्णान्क्षिपेत् ।
क्षिप्त्वा नालकजातिमास्तपुटकं कंकोलकस्तूरिकाचूर्णं चन्दनचंद्ररश्मिविशदां मालां पुटां तं क्षिपेत् २१०।
यामस्यापि पुनश्च वारिवसनेनाशोध्य कुंभे क्षिपेच्चंद्र ग्रंथिमथो निधाय बकुलं क्षिप्त्वा तथा पाटलाम् २११।
शेफालीस्तबकमथो जलं च तत्र विन्यस्य प्रथमत एव तोयशुद्धिम् ।
कृत्वाथो मृदुतरसूक्ष्मवस्त्रखंडेनावेष्टेत्सृणिकमुखं च सूक्ष्मचंद्रम् २१२।
अनातपप्रदेशे तु निधाय करकानथ ।
मंदवातसमोपेते सूक्ष्मव्यजनवीजिते २१३।
अथ उर्वीशसलिलैः सिंचयेत्सृणिकामपि ।

संस्कृत्वा स्वायतास्तत्र नरा नार्योथ वा नृप २१४।
तत्कन्या वा क्षालितांगा धौतवस्त्राश्च वा सह ।
मधुपिंगलनिर्य्यासमसांद्रमगुरुद्भवम् २१५।
बाहुमूले च कंठे च विलिप्य सांद्रमेव च ।
मस्तके जाप्यकं न्यस्य पंचगंधविलेपनम् २१६।
पुष्पनद्धसुकेशास्तु ताः शुभास्याः सुनिर्मलाः ।
एवमेवोचितानार्य आत्तकुंकुमविग्रहाः २१७।
युवत्यश्चारुसर्वांग्यो नितरां भूषणैरपि ।
एतादृग्वनिताभिर्वानरैर्वादापयेज्जलम् २१८।
तेऽपि प्रदानसमये सूक्ष्मवस्त्रात्पवेष्टनम् ।
अथवा मकरे न्यस्य करकं तत्र पश्य हि २१९।
दोरिकान्यस्तमुन्मुच्य ततस्तोयं प्रदापयेत् ।
एवं सत्कारयामास गौतमो भगवान्मुनिः २२०।
महेशादिषु सर्वेषु भुक्तवत्सु महात्मसु ।

प्रक्षालितांघ्रिहस्तेषु गंधोद्वर्तितपाणिषु २२१।

तदासनसमासीने देवदेवे महेश्वरे ।
अथ नीचसमासीना देवाः सर्षिगणास्तथा २२२।
मणिपात्रेषु संवेष्ट्य पूगखंडान्सुधूपितान् ।
अकोणवर्तुलान्स्थूलानसूक्ष्मानकृशानपि २२३।
श्वेतपत्राणि संशोध्य क्षिप्त्वा कर्पूरखंडकम् ।
चूर्णं च शंकरायाथ निवेदयति गौतमे २२४।
गृहाण देव तांबूलमित्युक्तवचने मुनौ ।
कपे गृहाण तांबूलं प्रयच्छ मम खंडकान् २२५।
उवाच वानरो नास्ति मम शुद्धिर्महेश्वर ।
अनेकफलभुक्तत्वाद्वानरस्तु शुचिः कथम् २२६।
सदाशिव उवाच-।
मद्वाक्यादखिलं शुद्धेन्मद्वाक्यादमृतं विषम् ।
मद्वाक्यादखिला वेदा मद्वाक्याद्देवतादयः २२७।
मद्वाक्याद्धर्मविज्ञानं मद्वाक्यान्मोक्ष उच्यते ।
पुराणान्यागमाश्चैव स्मृतयो मम वाक्यतः २२८।

अतो गृहाण तांबूलं मम दद्याः सुखंडकान् ।
हरिर्वामकरेणादात्तांबूलं पूगखंडकम् २२९।
ततः पत्राणि संगृह्य ततः खंडान्समर्पयत् ।
कर्पूरमग्रतो दत्तं गृहीत्वाऽभक्षयच्छिवः २३०।
देवे तु कृततांबूले पार्वती मंदराचलात् ।
जया विजययोर्हस्तं गृहीत्वाऽऽयान्मुनेर्गृहम् २३१।
देवपादौ ततो नत्वा विनम्रवदनाऽऽभवत् ।
उन्नमय्य मुखं तस्या इदमाह त्रिलोचनः २३२।
त्वदर्थं देवदेवेशि अपराधः कृतो मया ।
यत्त्वां विहाय भुक्तं हि तथान्यच्छृणु सुंदरि २३३।
अथ स्वमंदिरे स्थाप्य देवदेवविवर्जिते ।
सर्वबंधविमुक्ते च महदेनो मया कृतम् २३४।
क्षंतुमर्हसि देवेशि त्यक्तकोपा विलोकय ।
न बभाषैवमुक्त्वा सा अरुंधत्या हि निर्ययौ २३५।
निर्गच्छंतीं मुनिर्ज्ञात्वा दंडवत्प्रणनाम च ।

तदारभ्य महेशाय दंडप्रणति संस्तुतिम् २३६।
कुर्यादुवाच च शिवा गौतम त्वं किमिच्छसि ।
गौतम उवाच-
कृतकृत्योस्मि देवेशि यदि देयो वरो मम २३७।
मन्मंदिरे महाभागे भोक्तुमर्हसि सांप्रतम् ।
देव्युवाच-
भोक्ष्यामि तव गेहेहं शंकरानुमता मुने २३८।

गत्वेशं गौतमो विप्रो लब्धानुज्ञः पुनर्गतः ।
भोजयामास गिरिजां देवीं चारुंधतीं तथा २३९।
भुक्त्वाथ पार्वती सर्वं गंधपुष्पसभूषणा ।
सहानुचरकन्याभिः सहस्राभिर्हरं ययौ २४०।
अथाह शंकरो देवीं गच्छ गौतममंदिरम् ।
संध्योपास्तिमहं कृत्वा आगच्छामि पुनर्गृहम् २४१।
इत्युक्ता प्रययौ देवी गौतमस्यैव मंदिरम् ।
संध्यावंदनकामाश्च सर्वएव विनिर्गताः २४२।

कृतसंध्यास्तटाके तु महेशाद्यास्तु कृत्स्नशः ।
अथोत्तरमुखः शंभुर्न्यासं कृत्वा जजाप ह २४३।
अथविष्णुर्महातेजा महेशमिदमब्रवीत् ।
सर्वैर्नमस्यते यस्तु सर्वैरेव समर्च्यते २४४।
हुयते सर्वयज्ञेषु स भवान्किं जपिष्यति ।
रचितांजलयः सर्वे त्वामेवैकमुपासते २४५।
स भवान्देवदेवेश कस्मै वा रचितांजलि ।
नमस्कारादि पुण्यानां फलदस्त्वं महेश्वर २४६।
तव कः फलदो वंद्यः को वा त्वत्तोधिको वद ।
शंकर उवाच-
ध्याये न किंचिद्भोविंद न नमस्येह किंचन २४७।
नोपास्ये कंचन हरे न जपिष्येह किंचन ।
किंतु नास्तिकजंतूनां प्रवृत्त्यर्थमिदं मया २४८।
दर्शनीयं हरे ते स्युरन्यथा पापकारिणः ।
तस्माल्लोकोपकारार्थमिदं सर्वं कृतं मया २४९।

ओमित्युक्त्वा हरिरथ तं नत्वा समतिष्ठत ।
अथ ते गौतमगृहं प्राप्ता देवगणर्षयः २५०।
सर्वे पूजामथो चक्रुर्देवदेवे पिनाकिने ।
देवो हनूमता सार्द्धं गायन्नास्ते रघूत्तम २५१।
पञ्चाक्षरीं महाविद्यां सर्व एव तदा जपन् ।
हनूमत्करमालंब्य देव्यभ्याशं गतो हरः २५२।
एकशय्यासमासीनौ तावुभौ देवदंपती ।
गायन्नास्ते स हनुमांस्तुंबुरुर्नारदस्तथा २५३।
नानाविधिविलासांश्च चकार परमेश्वरः ।
आहुय पार्वतीमीश इदं वाक्यमुवाच ह २५४।
श्रीसदाशिव उवाच-
रचयिष्यामि धम्मिल्लमेहि मत्पुरतः शुभे ।
देव्याह न च युक्तं तद्भर्त्राशुश्रूषणं स्त्रियः २५५।
केशप्रसाधनकृतावनर्थांतरमापतेत् ।
केशप्रसाधने देव तत्वं सर्वं न चेप्सितम् २५६।

अथ बंधे कृते पश्चादंसप्रांतप्रमार्जनम् ।
तनोश्चरमसंलग्न केशपुष्पादिमार्जनम् २५७।
एतस्मिन्वर्तमाने तु महात्मानो यदागमन् ।
तदा किमुत्तरं वाच्यं तव देवादिवंदिनः २५८।
नायांति चेदथ विभो भीतिर्नाशमुपेष्यति ।
एवं हि भाषमाणां तां करेणाकृष्य शंकरः २५९।
स्वोर्वोस्तां स्थापयित्वैव विस्रस्य कचबंधनम् ।
विभज्य च कराभ्यां स प्रससार नखैरपि २६०।
विष्णुदत्तां पारिजातस्रजं कचगतामपि ।
कृत्वा धम्मिल्लमकरोदथ मालां करागताम् २६१।
मल्लिकास्रजमादाय बबंध कचबंधने ।
कल्पप्रसूनमालां च ब्रह्मदत्तां महेश्वरः २६२।
पार्वतीवसने गूढगंधाढ्ये च समादधात् ।
अथांसपृष्ठसंलग्नमार्जनं कृतवान्विभुः २६३।
श्लथनीवेरधो देव्या वस्त्रवेष्टेरधोगतः ।

देवः किमिदमित्युक्त्वा नीवीबंधं चकार ह २६४।
नासाभूषणमेतत्ते पश्यामि स मदात्ततः ।
इत्युक्त्वा स्वयमादाय विच्छायं मौक्तिकं सती २६५।
हरिद्रायाः समायोगे मुक्ताफलमदीप्तिमत् ।
इदं हि ध्रियतां मुक्ताफलं मम तव प्रियम् २६६।
पार्वत्युवाच-
अहो त्वन्मंदिरं शंभो सर्ववस्तुसमृद्धिमत् ।
पूर्वमेव मया सर्वं वस्तुज्ञातं विभूषणैः २६७।
अहो द्रविणसंपत्तिर्भूषणैरवगम्यते ।
शिरोविभूषितं देव ब्रह्मशीर्षस्य मालया २६८।
नरकस्य तथा माला वक्षःस्थलविभूषणम् ।
शेषश्च वासुकिश्चैव सविषौ तव कंकणे २६९।
दिशोंऽबरे जटा केशा भसितं चांगरागकम् ।
महोक्षो वाहनं गोत्रं कुलं चाज्ञातमेव च २७०।
ज्ञायेते पितरौ नैव विरूपाक्षं तथा वपुः ।

एवं वदंतीं गिरिजां विष्णुः प्राहाति कोपनः २७१।
किमर्थं निंदसे देवि देवदेवं जगत्पतिम् ।
त्यक्ष्ये प्राणान्प्रियान्भद्रे तव नूनमसंयमम् २७२।
यत्रेशनिंदनं भद्रे तत्र नो मरणं व्रतम् ।
इत्युक्त्वाथ नखाभ्यां हि हरिश्छेत्तुं शिरोगतः २७३।
महेशस्तु करं गृह्य प्राह मा साहसं कृथाः ।
पार्वतीवचनं सर्वं प्रियं मम तवाप्रियम् २७४।
ममाप्रियं हृषीकेश कर्तुं यत्किंचिदिष्यते ।
ओमित्युक्त्वाथ भगवांस्तूष्णींभूतोऽभवद्धरिः २७५।

हनुमानथ देवाय व्यज्ञापयदिदं वचः ।
अर्थयामि विनिष्कामं मम पूजाव्रतं तथा २७६।
पूजार्थमप्यहं गच्छे ममानुज्ञातुमर्हसि ।
शंकर उवाच-
कस्य पूजा क्व वा पूजा किं पुष्पं किं दलं वद २७७।
को गुरुः कश्च मंत्रस्ते कीदृशं पूजनं तथा ।

एवं वदति देवेशे हनूमानतिकंपितः २७८।
वेपमानसमस्तांगः स्तोतुमेव प्रचक्रमे ।
हनूमानुवाच-
नमो देवाय महते शंकरायामितात्मने २७९।
योगिने योगधात्रे च योगिनां गुरवे नमः ।
योगिगम्याय देवाय ज्ञानिनां पतये नमः २८०।
वेदानां पतये तुभ्यं देवानां पतये नमः ।
ध्यानायध्यनगम्याय धातृणां गुरवे नमः २८१।
शिष्टायशिष्टगम्याय भूम्यादि पतये नमः ।
नमस्तेत्यादिना वेदवाक्यानां निधये नमः २८२।
आतनुष्वेतिवाक्यैश्च प्रतिपाद्याय ते नमः ।
अष्टमूर्ते नमस्तुभ्यं पशूनांपतये नमः २८३।
त्र्यंबकाय त्रिनेत्राय सोमसूर्याग्निलोचन ।
सुभृंगराजधत्तूरद्रोणपुष्पप्रियाय ते २८४।
बृहतीपूगपुंनाग चंपकादिप्रियाय च ।

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चूर्णैर्विरचयेद्वेद्यां धीमान्देवालयेऽपि वा ।
यत्रापि देवपूजा स्यात्तत्रैवं कल्पयेद्बुधः ३०५।
स्वहस्तरचितं मुख्यं क्रीतं चैव तु मध्यमम् ।
याचितं तु कनिष्ठं स्याद्बलात्कारमथाधमम् ३०६।
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पद्मादिस्थापनैरेव तत्सम्यग्यागमाचरेत् ।
प्रागुत्तरमुखो वापि यदि वा प्राङ्मुखो भवेत् ३०९।
आसनं च प्रवक्ष्यामि यथादृष्टं यथाश्रुतम् ।
कौशं चार्म्मं चैलतुल्यं दारवं ताडपत्रकम् ३१०।
कांबलं कांचनं चैव राजतं ताम्रमेव च ।
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चार्मं चतुर्विधं ज्ञेयमथ बंधुकमेव च ३१२।
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कृतपद्मासनो वापि स्वास्तिकासन एव च ३१३।
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शिखांते द्वादशांगुल्ये स्थितं सूक्ष्मतनुं शिवम् ।
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स्वर्णं पारदसंपर्काद्रक्तं श्वेतं यथा भवेत् ३१७।
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शोधिते कलशे तोयं शोधितं गंधवासितम् ३१९।
सुगंधपुष्पं निक्षिप्य प्रणवेनाभिमंत्रितम् ।
प्राणायामश्च प्रणवः शूद्रेषु न विधीयते ३२०।
प्राणायामपदे ध्यानं शिवेत्योङ्कारमंत्रणम् ।
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तानि स्थाप्य समीपे तु ततः संकल्पयिष्यते ।

शिवपूजां करिष्यामि शिवतुष्ट्यर्थमेव च ३२२।
इति संकल्पयित्वा तु तत आवाहनादिकम् ।
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अविच्छिन्ना तु या धारा मुक्तिधारेति कीर्तिता ३२४।
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एकवारं त्रिवारं च पंच सप्त नवापि वा ३२५।
एकादशमथो वारमथैकादशचान्वितम् ।
मुक्तिस्नानमिदं ज्ञेयं मासं मोक्षप्रदायकम् ३२६।
शैवया विद्यया स्नानं केवलं प्रणवेन च ।
मृण्मयैर्नालिकेरस्य शकलैश्चोर्मिभिस्तथा ३२७।
कांस्येन मुक्ता भुक्त्या च पुष्पादिक सरेणवा ।
स्नापयेद्देवदेवेशं यथासंभवमीरितैः ३२८।
शृंगस्य च विधिं वक्ष्ये स्नानयोग्यं यथा भवेत् ।
पूर्वमंतस्तु संशोध्य बहिरंतस्तु शोधयेत् ३२९।

सुस्निग्धं लघुकृत्वाथ नागं छिंद्यात्कथंचन ।
नीचैकदेशविन्यस्तद्वारद्रोण्या सुवृत्तयोः ३३०।
कुशानुयुतया स्नानं देवाय परिकल्पयेत् ।

एवं गवयशृंगस्य जलमूर्तिरथोच्यते ३३१।
द्वारे निषिद्धलोहार्द्धं संधिद्वारा समन्विते।
योगवक्त्रं नागदंडं नागाकारं प्रकल्पयेत् ३३२।
फलस्थाने तु चषकं दंडेन समरंध्रकम्।
तत्रैव पातयेत्तोयमूर्द्ध्वयंत्रघटे स्थितम् ३३३।
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एवं संस्थाप्य देवेशं पंचगव्यैस्तथैव च।
पंचामृतैरथ स्नाप्य मधुरत्रितयेन च ३३५।
विभूष्य भूषकैर्देवं पुनः स्नाप्य महेश्वरम्।
शीतोपचारं कृत्वाथ तत आचमनादिकम् ३३६।
वस्त्रं तथोपवीतं च पंचगंधकमेव च।

कर्पूरमरुवं चापि पाटीरमथ वा भवेत् ३३७।
उभयं मिश्रितं वापि शिवलिंगं प्रपूजयेत्।
कृत्स्नपीठं गंधपूर्णं यद्वा विभवसारतः ३३८।
तूष्णीमथोपचारं वा कालियं पुष्पमर्पयेत्।
श्रीपत्रमरुचित्याजं यथाशक्त्याखिलं यथा ३३९।
अनेकद्रव्यधूपं च गुग्गुलं केवलं तथा।
कपिलाघृतसंयुक्तं सर्वधूपाय शस्यते ३४०।
धूपं दत्वा यथाशक्ति कपिलाघृतदीपकान्।
अथवाप्याज्यमात्रेण दीपान्दत्वोपहारकम् ३४१।
यथाशक्त्युपपन्नं च दत्वा पुष्पसमन्वितम्।
मुखशुद्धिं ततो दत्वा दत्वा तांबूलमादरात् ३४२।
प्रदक्षिणनमस्कारौ पूजैवं हि समाप्यते।
गीतांगपंचकं पश्चात्तानि विज्ञापयामि ते ३४३।
गीतं वाद्यं पुराणं च नृत्यं हासोक्तिरेव च।
नीराजनं च पुष्पाणामंजलिश्चाखिलार्पणम् ३४४।

क्षमा चोद्वासनं चैव कीर्तितं चोपचारकम्।
भूषणं च तथा छत्रं चामरं व्यजनं तथा ३४५।
शिवोपवीतं कैङ्कर्यं षडीशानोपचारकम्।
द्वात्रिंशदुपचारैस्तु यः समाराधयेच्छिवम् ३४६।
एकेनाह्ना समस्तानां पापानां नाशनं ध्रुवम्।
द्वात्रिंशदुपचारं स्यात्पूजनं तूत्तमोत्तमम् ३४७।
सदाशिव उवाच-
एवमेतत्कपिश्रेष्ठ तव पूजां वदाम्यहम्।
मत्पादयुगलं पूज्य सर्वपूजाकरो भव ३४८।
आराध्येत्थं यथालिंगे तन्ममाराधनं कुरु।
हनूमानुवाच-

गुरुणा लिंगपूजैव नियता कल्पिता मम ३४९।
तां करोमि पुरा देव पश्चात्त्वत्पादपूजनम् ।
इत्युक्त्वैव नमस्येशं शिवलिंगार्चनेऽभवत् ३५०।
सरस्तीरमथो गत्वा कृत्वा सैकतवेदिकाम् ।

तालपत्रैर्विरचितमासनं परिकल्पयेत् ३५१।
प्रक्षाल्य पादहस्तौ तु समाचम्य समाहितः ।
भस्मस्नानमथो चक्रे पुनराचम्य वाग्यतः ३५२।
देववेद्यामथो चक्रे पद्मानि सुमनोहरम् ।
अनंतरं तालपत्रं पद्मासनगतः कपिः ३५३।
प्राणानायम्य सन्यासं शुक्लध्यानसमन्वितः ।
प्रणम्य गुरुमीशानं जपन्नासीदतः परम् ३५४।
अथ देवार्चनं कर्तुं यत्नमास्थितवानपि ।
पलाशपत्रपुटकद्वयानीत जलं शुचि ३५५।
शिरःकमंडलुगतं निधायाग्निं त्रिमंत्रितम् ।
आवाहनादि कृत्वाथ स्नानपर्यन्तमेव च ३५६।
अथ स्नापयितुं देवमादाय करसंपुटे ।
कृत्वा निरीक्षणं देवं पीठं नो दृष्टवान्कपिः ३५७।
लिंगमात्रं करगतं दृष्ट्वा भीतिसमन्वितः ।
इदमाह महायोगी किं वा पापं मया कृतम् ३५८।

यदेतत्पीठरहितं शिवलिंगं करस्थितम् ।
ममाद्य मरणं सिद्धं पीठं चेन्नागमिष्यति ३५९।
अथ रुद्रं जपिष्यामि तदायाति महेश्वरः ।
इति निश्चित्य मनसा जजाप शतरुद्रियम् ३६०।
अथापि न समायातो महेशोऽथ कपीश्वरः ।
रुद्रं न्यपातयद्भूम्यां वीरभद्रः समागतः ३६१।
किमर्थं रुद्यते भक्त रुदिहेतुं वदस्व मे ।
हनूमानुवाच-
पीठहीनमिदं लिंगं पश्य मे पापसंचयम् ३६२।
वीरभद्र उवाच-
यदि नायाति पीठं ते लिंगे मा साहसं कृथाः ।
दाहयिष्याम्यहं लोकं यदि नायाति पीठकम् ३६३।
पश्य दर्शय मे लिंगं पीठं यद्यागतं न वा ।
अथ दृष्ट्वा वीरभद्रो लिंगं पीठमनागतम् ३६४।
दग्धुकामोऽखिलाँल्लोकान्वीरभद्रः प्रतापवान् ।

अनलं भुवि चिक्षेप क्षणाद्दग्धा मही तदा ३६५।
अथ सप्ततलान्दग्ध्वा पुनरूर्द्ध्वमवर्तत ।
पंचोर्द्ध्वलोकानदहज्जनलोकनिवासिनः ३६६।
ललाटनेत्रसंभूतं नखेनादाय चानलम् ।

जंबीरफलसंकाशं कृत्वा करतले विभुः ३६७।
यदि नायाति पीठं ते दग्धा लोका न संशयः ।
अनायातमथो दृष्ट्वा वीरभद्रः प्रतापवान् ३६८।
सनकादयो महात्मानो ज्ञात्वा योगेन चागमन् ।
गौतमस्याश्रमवरं समागम्य महेश्वरम् ३६९।
न दृष्टवंतो देवादिं विद्यमानमपि द्विजाः ।
अस्तुवन्नथ च स्तोत्रैः सर्ववेदसमुद्भवैः ३७०।
ॐनमो देवदेवाय तस्मै शुद्धप्रभाचिंत्यरूपाय तस्मै ।
नमः सुराणामधीशाय तस्मै नमो वेदगुह्याय शुद्धाय तस्मै ३७१।
नमः शिवायादिदेवाय तस्मै नमो व्यालयज्ञोपवीताय तस्मै ।
नमः सुरानंदसंदोह वर्षत्रयी बिंदुविश्वंभराय तस्मै ३७२।

पृथिव्यथो वायुराकाशमापः पुनः शशी वह्निसूर्य्यौ तथात्मा ।
यस्याष्टैता मूर्तयः शंकरस्य तस्मै नमो ज्ञानगम्याय शश्वत् ३७३।
एतां स्तुतिमथाकर्ण्य भगनेत्रप्रदः शिवः ।
विष्णुमाह च गच्छ त्वं समानय च तान्द्विजान् ३७४।
आनीतास्तेन हरिणा देवाय प्रणतास्तु ते ।
तानाह शंकरो वाक्यं किमर्थं यूयमागताः ३७५।
मुनय ऊचुः -
देव द्वादशलोकानां दृश्यंते भस्मराशयः ।
स्थितमेकं वनमिदं पश्य त्वं लोकसंक्षयम् ३७६।
सदाशिव उवाच-
ऊर्द्ध्वस्थपंचलोकानां दाहे संदेह एव नः ।
कथमंगारवृष्टिश्च कथं नो वा महाध्वनिः ३७७।
मुनय ऊचुः -
भीतिरस्माकमधुना वर्तते वीरभद्रतः ।
स एवांगारवृष्टिं च पिपासुरिव तामपात् ३७८।

देवोथ वीरमाहुय किं वीरेत्यब्रवीद्भवः ।
वीरो हनूमतो लिंगपीठाभावादिदं कृतम् ३७९।
कपेश्चित्तं परिज्ञातुं मया कृतमिदं बृहत् ।
कृपानिधिरथो देवो यथापूर्वमकल्पयत् ३८०।
दग्धानप्यखिलाँल्लोकान्पूर्वतः शोभनान्विभुः ।
कल्पयामास विश्वात्मा वीरभद्रमथाब्रवीत् ३८१।
आलिंग्याघ्राय शिरसि तांबूलं दत्तवान्हरः ।
अथासौ हनुमानीश पूजनं कृतवानथ ३८२।
एकं वनचरं तत्र गंधर्वं सविपंचिकम् ।
इदमाह महावीणा मम वै दीयतामिति ३८३।
गंधर्वो न मया त्याज्या वीणा प्राणसमा मम ।
ममापि प्राणसदृशी वीणेत्याह कपीश्वरः ३८४।

अथ मुष्टिनिपातेन गंधर्वे पतिते कपिः ।
आदाय वीणां महतीं स्वरतंतुसमन्विताम् ३८५।
अलाबुसंयुतां कृत्वा राजवृक्षफलाकृतिम् ।

तस्योरसि विनिक्षिप्य गायन्नागाच्छिवांतिकम् ३८६।
बृहतीकुसुमैः शुद्धैर्देवपादावपूजयत् ।
तस्मै वरमथ प्रादादाकल्पं जीवितं पुनः ३८७।
समुद्वलंघने शक्तिं वरं प्रादादथापरम् ३८८।
समस्तभूषासुविभूषितांगः स्वदीप्तिमंदीकृतदेवदीप्तिः ।
प्रसन्नमूर्तिस्तरुणः शिवाङ्गकः संभावयामास समस्तदेवान् ३८९।
पीतमुद्वमनीयं च समादाय महेश्वरः ।
पीतवस्त्रमिदं देव त्वं गृहाण हरे शुभम् ३९०।
ब्रह्मणे रक्तवसनं सर्वेषां वसुदस्तथा ।
देवर्षिदानवादीनां दत्तवान्वसुयुग्मकम् ३९१।
रामोपि चैतदाकर्ण्य शंभवे युग्ममर्पयत् ।
सुसूक्ष्मं बहुमूल्यं च स्वर्णभूषणमेव च ३९२।
अथ भुक्त्वा सुखासीनः सामात्यः सपुरोहितः ।
नानामुनिगणैर्भूपैर्वानरैर्गौतमी तटे ३९३।
शंभुं पुराणतत्त्वज्ञं राघवो वाक्यमब्रवीत् ।

त्वमेव सर्वं जानीषे सर्वधर्मगुहाशयम् ३९४।
कस्मिन्कस्मिन्युगे ब्रह्मन्किंविशिष्टं वदस्व मे ।
शंभुरुवाच-
ध्यानमेव कृते श्रेष्ठं त्रेतायां यज्ञ एव च ३९५।
द्वापरे चार्चनं तिष्ये दानं च हरिकीर्तनम् ।
सर्वं च शस्तं सर्वत्र ध्यानं न च कलौ युगे ३९६।
नराणां मुग्धचित्तत्वात्कृच्छ्रस्थानां विशांपते ।
न धर्मे नियताबुद्धिर्न वेदे नैव च स्मृतौ ३९७।
न क्रतौ न स्वधाकारे पुराणानां च न श्रुतौ ।
न यज्ञेन च तीर्थेषु न च शुश्रूषणे सताम् ३९८।
नेज्यायां देवतानां च न स्वजातीयकर्म्मणि ।
न देवस्मरणेनापि न च क्वापि वृषे नृप ३९९।
अतश्च दीर्घकालानां पुण्यानामक्षमा नराः ।
दानं तु स्वल्पकालत्वात्कर्तुं शक्नोति मानवः ४००।
अतश्च कलिदुष्टानां प्रायश्चित्तं न विद्यते ।

केषांचित्पापनाशः स्यात्प्रायश्चित्तैस्तु नान्यथा ४०१।
ब्रह्मज्ञानी गयाश्राद्धी काशीगंता श्रुतौ रतः ।
पुराणज्ञावमाश्चैते श्रोता तस्य च राघव ४०२।
युगानामनुसारेण तथार्थस्य विवेचनात् ।
स्व पर प्रत्ययोत्पादात्परब्रह्मप्रकाशनात् ४०३।

पुराणवक्ता सर्वस्माद्ब्राह्मणस्तु विशिष्यते ।
तेनापि च कृतं पापं न सज्येत्किमुतान्यतः ४०४।
अन्येषामपि केषांचित्पुराणं पापनाशनम् ।
यः पुराणेषु विश्वासी वक्तारं मन्यते गुरुम् ४०५।
ब्रह्मविद्याप्रदातारं विशेषं ज्ञातिबंधुतः ।
तस्य पापानि सर्वाणि विलयं यान्त्यसंशयम् ४०६।
अथ श्रीशैलगमनं पूजकस्य महेशितुः ।
अतः कलौ मनुष्याणां पुराणं पापनाशनम् ४०७।
पुरा कलियुगे राम वृत्तं संकीर्तये शृणु ।
आसीत्तु गौतमो नाम ब्राह्मणो वेदवर्जितः ४०८।

तस्य पुष्टिः पशुश्चास्तां भ्रातरौ वेदवर्जितौ ।
ताभ्यां सह कृषिं चक्रे तत्र वृद्धिमवाप च ४०९।
धनधान्यादिकं किंचिद्राजानं दत्तवानथ ।
उवाच वचनं किंचिदधिकारं निरूपय ४१०।
अर्थं न गमयिष्यामि तौ शक्तौ भ्रातरौ मम ।
राजोवाच-
ब्राह्मणस्याधिकारो हि वैदिके धर्मकर्मणि ४११।
तदन्यत्र नियुक्तस्य ब्राह्मण्यं विप्रणश्यति ।
गौतम उवाच-
युगेष्वन्येषु धर्मोयं कलिधर्मो न तादृशः ४१२।
भूपति त्वं हि भूपाल नृपाणां धर्म उच्यते ।
ब्राह्मणश्च परिक्षीणस्तं कुर्वन्नैव दुष्यति ४१३।
शूद्राणां तु कृषिर्द्धर्मो नापद्यप्यग्रजन्मनः ।
तस्मात्क्षत्त्रेण वर्तिष्ये ग्रामान्मम समादिश ४१४।
अन्यत्र चात्र क्षत्त्रेण वर्तनं मम रोचते ।

अन्यन्न तु तथेत्युक्तो ददौ ग्रामान्द्विजन्मनः ४१५।
ग्रामाधिकारदुष्टस्य वर्तनं त्वन्यथाभवत् ।
अभक्षि मांसं चापायि सुरा चाभाषि दुर्वचः ४१६।
परयोषा तथा गामि परस्वं प्रत्यहारि च ।
अक्रीडि द्यूतमसकृत्कलंजं चादि दुर्भुजा ४१७।
नापूजि जगतामीशः शिवो वा विष्णुरेव वा ।
एवं कालेन दुर्वृत्तं राजा वाक्यमभाषत ४१८।
विप्र विप्रत्वमुत्सृज्य शूद्रत्वं प्राप्तवानसि ।
तस्मान्नियोगधर्मेण भवंतं भ्रंशयामि च ४१९।
मास्तु विप्रत्वमचैव शूद्रतैव वरं मम ।
तदृते यदि विप्रास्ते न भोक्ष्यंति वरं मम ४२०।
न हि सर्वमिदं त्यक्तुं शक्तोहं पृथिवीपते ।
शंभुरुवाच-

एवं वदति दुर्विप्रे राजा तूष्णीमतिष्ठत ४२१।
स तु वै शूद्रतुल्यश्च बुभुजेन्नं सहामिषम्।

कदाचिदथ दुर्वृत्तः प्रतोलीमंडपस्थितः ४२२।
द्विजेन पठ्यमानं तु पद्यं तु श्रुतवानिदम्।
हृदये पद्यमेततु द्विजेरितमतिष्ठत ४२३।
परात्परतरं यांति नारायणपरायणाः।
न ते तत्र गमिष्यंति ये द्विषंति महेश्वरम् ४२४।
व्याख्यानमपि च श्रुत्वा पौराणिकमभाषत।
कीदृङ्नारायणः प्रोक्तः कीदृशोपि महेश्वरः ४२५।
किं परं त्वयनं प्रोक्तं द्वेषः कीदृगुदाहृतः।
किं तत्परमिति ख्यातं ततः परतरं च किम् ४२६।
पौराणिक उवाच-
परं तद्ब्रह्मणः स्थानं सुखव्यक्तैकलक्षणम्।
ततः परतरं विष्णोर्द्धाम तद्ब्रह्मणोधिकम् ४२७।
अविनाशितया तत्तु कीर्तितं परमं पदम्।
तन्मध्ये पुरुषो विष्णुस्तदंग परमं विभुः ४२८।
आपो हि नरजन्मत्वान्नाराः प्रोक्ता मनीषिभिः।

नाराश्चास्यायनं यस्मात्तेन नारायणः स्मृतः ४२९।
तत्परं वर्तनं येषां ते प्रोक्तास्तत्परायणाः।
महदादीनि तत्वानि यानि तेषां य ईश्वरः ४३०।
सूर्याग्निशशिनेत्रोऽसौ महेशः स्यादुमापतिः।
द्वेषो हि वैरं विज्ञेयमीश्वरे परमात्मनि ४३१।
शंभुरुवाच-
एवं पुराणभट्टेन समीरितमिदं वचः।
चिंतयन्पुनरप्याह मादृशस्य कथं गतिः ४३२।
पौराणिकोऽथ तं प्राह शृणु वक्ष्यामि ते गतिम्।
कुरु सर्वेण यत्नेन प्रायश्चित्तं यथाविधि ४३३।
धर्मं चर यथाशक्ति यथाकालं यथाविधि।
विमुक्तपापः पश्चात्त्वमुत्तमां गतिमेष्यसि ४३४।
पुराणमथवा नित्यं शृणुष्वावहितश्च सन्।
निराशो वा महेशानं पूजयस्व पिनाकिनम् ४३५।
देवं वा पुंडरीकाक्षं केशवं क्लेशनाशनम्।

संन्यासमथवा नित्यं ब्रह्मज्ञानपरो भव ४३६।
अथवा गच्छ काशीशं मुक्तौ वा मृतिमाप्नुहि।
गयां वा गच्छ तत्र त्वं श्राद्धं कर्तुं प्रयत्नतः ४३७।
अथवा सर्ववेदानां सारं पातकनाशनम्।
रुद्रं रुद्रप्रियकरं जप प्रत्यहमादरात् ४३८।
श्रीशैलमथवा गच्छ केदारमथवेच्छया।

अथवा प्रतिवर्षे तु माघस्नानं प्रवर्तय ४३९।
किमत्र बहुनोक्तेन धर्मभक्तः सदा भव ।
नैवं नरकवासस्ते भविता तु द्विजाधम ४४०।
गौतम उवाच-
श्रुत्वा सर्वं करिष्यामि पुराणं भवतो मुखात् ।
शास्त्रं विश्वासहेतुं च वर्जं चापि वदस्व मे ४४१।
पौराणिक उवाच-
वर्ज्यं मांसं सुराऽन्यस्त्री भोगो द्यूतं विकत्थनम् ।
पारुष्यमनृतं माया देवदेवविनिंदनम् ४४२।

गुरूणां सुरवृद्धानां पुराणस्मृतिभाषिणाम् ।
निंदनं श्वेतवृंताकं कृतकालाबुवर्तनम् ४४३।
बीजपूरं कुसुंभं च लोहितं शृंगमेव च ।
अररुं नालिकेरं च कूष्मांडकं तथैव च ४४४।
कोविदारफलं तैलपक्वं मानवजं पयः ।
वार्ध्रीणस खरी दुग्धं सूतिका क्षीरमाविकम् ४४५।
औष्ट्रमेकशफक्षीरं मार्गमाजं नृसंभवम् ।
विवत्सासंधिनीक्षीरं लवणं चैव योगि यत् ४४६।
नालिकेररसं कांस्ये ताम्रे मधु च सीसके ।
काचे तक्रं करंभांश्च घृताक्तान्नैव कारयेत् ४४७।
होमं तु मृण्मये पात्रे पुरोडाशं तु राजते ।
न सेवेत परं लोके शुभार्थी तु विचक्षणः ४४८।
पात्रांतश्चूर्णलेपोऽपि तत्र भक्षणमेव च ।
क्रमुकस्य तथा भक्षश्चूर्णपत्रस्य चैव हि ४४९।
क्रमुकस्यापि पक्वस्य भक्षणं क्रमियोगिनः ।

पायसे लवणं चैव केवलं च करार्पितम् ४५०।
सिंधुसौराष्ट्रकांबोजमागधेषु च सिंहले ।
न दोषाय भवेत्तत्र क्षीरं च लवणान्वितम् ४५१।
क्षीराणि च समस्तानि लवणानि च योगतः ।
देशेष्वन्येषु दोषाय पाने चैवेह संशयः ४५२।
किमत्र बहुनोक्तेन सद्भिर्निंद्यं विवर्जयेत् ।
शंभुरुवाच-
एवं तस्य वचः श्रुत्वा ब्राह्मणस्य महात्मनः ४५३।
स्वमेव भवनं गत्वा चिंतयामास दुःखितः ।
रात्रौ मृत्युर्दिवा चेति न जानाति महानपि ४५४।
परलोके सुखं दुःखमिह भोगविनोदनम् ।
क्रिमिकीटमनुष्याद्यैः सुख दुःखैः पृथक्पृथक् ४५५।
प्रतिजीवंतु हेतूनां भेदोऽपि सुविनिश्चयः ।
एकस्यापि हि जीवस्य नास्ति चैकविधा स्थितिः ४५६।

जन्मकाले महाऽज्ञानं शैशवेत्यल्पबोधनम् ।

स्खलत्पदेल्पविज्ञानं बाल्ये चाल्पं तथैव च ४५७।
कौमारे क्रीडनरतिर्यौवने विषयोषितम् ।
यौवने विनिवृत्ते तु द्रव्यसंपादनेषणा ४५८।
वार्द्धके भोगलिप्सा च न भोक्तुं क्षमतेपि च ।
दूषिका श्लेष्मलालाभिर्वलीपलितकंपनैः ४५९।
श्वासकासानिलाक्षिप्तैर्हीषीकैर्विकलैर्युतः ।
किंचिद्धर्तुं न शक्नोति न च जानाति किंचन ४६०।
तिष्ठंतीषु परस्त्रीषु गुह्यस्थानं प्रदर्शयेत् ।
कोशकंडूयनपरः क्रूरो जीवितलक्षणैः ४६१।
कंडूयते स्फिचौ वस्त्रमुद्धृत्य च विचालयन् ।
भुंजानः श्लेष्मणा ग्रासं ग्रसितुं न च शक्नुयात् ४६२।
यदा कासस्तदा जज्ञे पायुवायुश्च शब्दवान् ।
निःसृतिश्च मलस्यापि श्लेष्मनिर्गम एव च ४६३।
स्नुषादिभर्त्सनं बाल तालहास्यनिदर्शनम् ।
गुरुनिर्गमनादीनि संचिंत्य च पुनः पुनः ४६४।

आहुतो भोजनाद्यर्थं भोज्यान्नादि विनिंदयन् ।
चिरमुष्णं च निर्भर्त्स्य पुनश्चिंतामवाप सः ४६५।
अतिदुष्कृतिकर्म्माहं कथं भोक्ष्ये कथं स्वपे ।
कथं तिष्ठे कथं गच्छे परलोकः कथं भवेत् ४६६।
इति चिंताकुलो नित्यं न नमत्यपरान्वितः ।
द्विजस्य सदनं गत्वा पुराणज्ञस्य राघव ४६७।
लज्जावाक्कृतवक्त्रश्च किंकरोमीत्यभाषत ।
न किंचिदप्युवाचासौ द्विजः पौराणिकस्तदा ४६८।
पापोयमिति विज्ञाय शिष्येण निरगामयत् ।
गौतमोपि विनिर्गम्य द्वार्येव च बहिः स्थितः ४६९।
भुव्यासीनं तु विज्ञाय पुराणार्थविचारकम् ।
कथं कथमपि प्राप्य पीठं दत्तं च नाभजत् ४७०।
निषण्णो भूतले राम पुराणज्ञमभाषत ।
प्रायश्चित्तं करिष्यामि तदत्रैव विधीयताम् ४७१।
ब्राह्मण उवाच-

पापानि कीर्तयस्व त्वं सर्वथैव कृतानि तु ।
स चापि नाऽकृतं किंचिन्मया पापमितीरयन् ४७२।
रुदन्पपात भूम्यां च कथं तातेति पीडितः ।
ब्राह्मणस्तमथ प्राह प्रायश्चित्तं न विद्यते ४७३।
महापापं त्रिरावृत्ते पुनश्च यदि चेत्कृतम् ।
गौतम उवाच-
पौराणिक महाभाग प्राप्यापि त्वामहं कथम् ४७४।

पापयुक्तो द्विजश्रेष्ठ संगतिर्विफला भवेत् ।
पौराणिक उवाच-
शास्त्रं प्रमाणं सर्वेषां प्रायश्चित्तविनिर्णये ४७५।
तद्विना यो हि तं ब्रूयात्प्रायाश्चित्तं न तद्भवेत् ।
सकृत्कृते सकृत्प्रोक्तं द्वितीये द्विगुणं भवेत् ४७६।
तृतीये त्रिगुणं प्रोक्तं चतुर्थे नास्ति निष्कृतिः ।
त्वया कृतं तु बहुधा चतुर्विधमपीच्छया ४७७।
कथं वक्तुमहं शक्तः प्रायश्चित्तं भवादृशे ।

गौतमोऽपि पुनः प्राह क्व गंतव्यं मयेति च ।
उपवासत्रयं कृत्वा शिवरात्रिमविंदत ४८०।
चतुर्थमुपवासं च चकारातीव दुःखितः ।
पारणं चाप्यमायां स कृतवान्फलवल्कलैः ४८१।
अथ प्रदक्षिणं चक्रे श्रीशैलस्य च स द्विजः ।
गतवान्मंदिरं पश्चाच्चिंतयातिकृशः श्वसन् ४८२।
कथं पापनिवृत्तिर्मे तूष्णींभूतस्य सेत्स्यति ।
अनंतमविचार्यं किं पापं च सुमहत्तरम् ४८३।
श्रुत्वा न कोपि मे ब्रूयात्प्रायश्चित्तं विधीयताम् ।
किंतु कस्मिन्पुराणे तु श्रुते ज्ञातं भविष्यति ४८४।
इति कृत्वा मतिं सोथ पुराणज्ञमभाषत ।
पुराणमेकं मे तात व्याख्यातु भगवानिति ४८५।
जातकर्मादिसंस्कारान्कारयस्व ममाशु वै ।
द्विजो भूत्वा शृणोम्यद्य प्रायश्चित्तं करोम्यतः ४८६।
विधायकं पुराणं मे भविष्यति च कीर्तितम् ।

अतः शक्यं करिष्यामि पुराणार्थं विनिश्चयन् ४८७।
पौराणिक उवाच-
यथावत्कीर्तयिष्यामि पुराणं पापनाशनम् ।
यथाज्ञानं यथाशक्ति यथाशुद्धं यथाविधि ४८८।
किं वांच्छसि पुराणं तु कीर्तयिष्ये तदेव तु ।
गौतम उवाच-
सर्वं रुचि पुराणं मे वक्तव्यं किं हितं वद ४८९।
श्रुते यस्मिन्भिदा नैव जायते तु हरीशयोः ।
पौराणिक उवाच-
कौर्मोक्तं यत्पुराणं तद्वेवयोरभिदाभिधम् ४९०।
शृणोति यस्तत्प्रथमं तस्य पापं विनश्यति ।
तस्य वक्ता तु यो विप्रस्तस्य विघ्नांतरं भवेत् ४९१।
श्रोतव्यं मन्यते पापो यदि भार्या विनश्यति ।
किंचैकं दुष्करं वक्ष्ये श्रोतुर्वक्तुरनिंदकम् ४९२।
व्याख्यातरि यदि प्रीतिर्द्धर्मादेव प्रकाशिनी ।

आचारदर्शने पुण्ये कर्ममोक्षादिदर्शके ४९३।
तदा तुष्टो महेशः स्याद्विष्णुरिष्टफलप्रदः ।
पितरस्तारितास्तेन यांति ते परमां गतिम् ४९४।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे चतुर्दशोत्तरशततमोऽध्यायः ११४।

Roman transliteration

rāma uvāca-
ka eṣa dṛśyate vyomni sarvābharaṇabhūṣitaḥ |
vimānastho mahādīpta madhyāhnārka ivāparaḥ 1|
duṣprekṣyaḥ sarvamartyānāṃ tasyāṃke cāruhāsinī |
aparā śrīriva brahmaṃstathā paṃcasuyoṣitaḥ 2|
gāyaṃti madhurāṃ gītiṃ subhrūbhaṃganirīkṣaṇaiḥ |
maṃdasmitaiḥ karatalaśabdāsphoṭikayā tathā 3|
kvacidgalakṛtairgītairanyonya karatāḍanaiḥ |
anyonya mukhamālokya pralobhairgītapūrvakaiḥ 4|
krīḍannāste mahāyogī padmakiṃjalkasannibhaḥ |
evaṃ caritapuṇyena kena vā tadvadasva me 5|
śaṃbhuruvāca-
eṣa vipraḥ purā rāma sarvasaṃpatsamanvitaḥ |
nānāvidhasukhopeto bhāryyāpoṣaṇatatparaḥ 6|
aputro dānahīnaśca devatārcanavarjitaḥ |

paṃcayajñavihīnaśca svādhyāyaparivarjitaḥ 7|
prātarmmadhyāhnasāyāhnabhojanapravaṇo'śuciḥ |
kadācidagamadgehaṃ gautamasya mahātmanaḥ 8|
tryaṃbakasya girau puṇye nānāmuniganāśrite |
tatrāpi śobhitagṛhaṃ sphaṭikastaṃbhakalpitam 9|
agurudravakastūrīcaṃdra kuṃkumacarcitā |
bhittiryasya ca saṃtānakusumāmodasaustavam 10|
kastūrikā puṣparasa samutsecitabhūtalam |
sūkṣma suśvetavividhavitānapariśobhitam 11|
aṃgaṇaṃ śobhita mahākadalīpūgaśobhitam |
samīpasarasījāta maṃjukūjanmadhuvratam 12|
pāṭīratarusaṃbhūta gaṃdhapūritadiṅmukham |
śikṣāgītakṛtālhāda gītapūritadiṅmukham 13|
nidāghajanitātāpa nāśayaṃtravinirmitam |
kadalīdalasaṃcchādi pāvakākalpitacchadam 14|

pāṭīratarususnigdha sāṃdra dvārakapāṭakam |
saugaṃdhikamahāmodi kalpitāṃtara bhittikam 15|
īśānabhāgasubhaga ratikalpita vedikam |
hāṭikākalpitapadaṃ vicitravedikāyutam 16|
susnigdhani biḍacchāyaṃ vaṭamūlopakalpitam |
prasūnakadalīkhaṃḍa sarobhiḥ prāṃtaśobhitam 17|
mahāvaṭāgrasaṃlagna tuṣāritapayodharam |
nākopavanasaṃpanna vicitrārāma śobhitam 18|
vāpīkūpataḍāgādyamanekavanaśobhitam |
maṃdaṃ maṃdaṃ vavau vāyuryatra gehe sukhapradaḥ 19|
vādinyaścārusarvāṃgyo vādyāni smarasaṃpadaḥ |
vīṇāṃ veṇuṃ triveṇuṃ ca vādayaṃti varāṃganāḥ 20|
tauryyatrikakṛto nāryyaścaturdikṣu tathorddhvataḥ |

suvarṇādikapātreṣu vaṭakā bhasmanaḥ śubhāḥ 21|
vāsitāḥ sarvagaṃdhaiśca sudhūpairapi dhūpitāḥ |

kuśagrathitasaṃghāśca akṣamālāśca koṭiśaḥ 22|
kṛṣṇājinasahasrāṇi bahiḥ prāṃte sthitāni ca |
etādṛśe gṛhavare devavaṃdyo munīśvaraḥ 23|
karpūrādīṃśca saṃsthāpya caturdikṣu munīśvaraḥ |
pāṭīrapīṭhe karpūrasiṃhāsanamakalpayat 24|
sūkṣmaṃ śvetaṃ ca susrigdhamāvṛttaṃ ghanasārakaiḥ |
sugaṃdhavāsitajalaiḥ snāpya kṣīreṇa śaṃkaram 25|
anyaiśca vaidikairmaṃtraiḥ snāpayitvā sadāśivam |
dārucaṃdropapīṭhe tu vastrapīṭhaṃ nidhāya ca |
pātrikāmagrataḥ sthāpya sthāpayitvā daleṣvamūn 26|
ekasminnakṣatāḥ pātre anyasminsatilākṣatāḥ |
paṃcagaṃdhakamekasminnanyasminnaṣṭagaṃdhakam 27|
kāśmīraṃ mṛganābhiṃ tu karpūraṃ caṃdanaṃ tathā |
pātreṣvanyeṣu vinyasya pūjāsthāne prakalpya ca 28|
nānāvaraṇamārgeṇa pūjā tatra vidhīyate |

liṃgamadhye sthito devaḥ paṃcavaktraḥ sadāśivaḥ 29|
tasya prāvaraṇaṃ liṃgaṃ śaktistasya vidhīyate |
śakterāvaraṇaṃ viṣṇurviṣṇorāvaraṇaṃ vidhiḥ 30|
brahmaprāvaraṇaṃ caṃdrastasya sūryastataḥ śrutiḥ |
digdevatāsu tadguptistāsāmāvaraṇaṃ diśaḥ 31|
diśāmāvaraṇaṃ śaṃbhustasya cāvaraṇaṃ guṇāḥ |
daśaprāvaraṇaṃ hyetacchivaliṃgārcanaṃ śubham 32|
keṣāṃcinmatametatsyādatha prāvaraṇāṃtaram |
vidyāvaraṇamākhyātaṃ tadumāvaraṇaṃ smṛtam 33|
viṣṇurāvaraṇaṃ tasyā viṣṇoścāvaraṇaṃ vidhiḥ |
brahmaprāvaraṇaṃcaṃdrastasya bhānurathāvṛtiḥ 34|
bhānorāvaraṇaṃ ceśa iti ṣoḍhāvṛtiḥ smṛtā |
vidhiṃ vinā samākhyātaṃ paṃcāvaraṇamuttamam 35|
śaśāṃkaviṣṇuśaktīnāmetadāvaraṇatrayam |
aṃbikāvaraṇaṃ proktamekāvaraṇamuttamam 36|

athavā lokapālāḥ syurāvṛtiḥ somapūjane |
anāvaraṇamathavā pūjanaṃ śasyate śive 37|
patrikāṣṭadaleṣveva sthitadravyairyajecchivam |
patrikālakṣaṇaṃ vakṣye sarvakarmopayogitam 38|
svarṇena rājatenātha tāmreṇātha prakalpitam |
muktāśuktinibhaṃ kuryātpatrikāṣṭadalaṃ śubham 39|
padmapatrasamānāṣṭakoṇākāraṃ prakalpayet |
palamātraṃ tataḥ śastaṃ nirvṛtaṃ vistṛtaṃ padam 40|
asthūlamadhyamupari padmākṛtidalāṣṭakam |
athavā śaktimārgeṇa paṃcapatraṃ prakalpayet 41|
tripatramathavā kuryācchaktibhāve matena ca |
yathā syācchobhanaṃ pātraṃ tathā kuryyādvicakṣaṇaḥ 42|
śaktyāṃtaritarudrākṣaiḥ kalpitāṣṭaśataiḥ śubhā |
mālopavītaṃ triṃśatyā aṣṭakena prakalpitam 43|
pragaṃḍayorathaikaikaṃ baddhā tu dve prakoṣṭhayoḥ |

śirasyekā dhṛtā tena kaṃṭhe ca paramarṣiṇā 44|
rudrākṣaiḥ sphaṭikai ratnaiḥ kalpitā hyakṣamālikā |

vyāghracarmāsanaṃ kṛtvā padmāsanagato muniḥ 45|
āvāhanāsanaṃ cārghyaṃ pādyaṃ vācamanīyakam |
nirvartya gaṃgāsalilaiḥ snāpayāmāsa śaṃkaram 46|
aṣṭagaṃdhakasaṃyuktaiḥ puṣpairbakulapāṭalaiḥ |
svarṇabhāṃḍasthitairvastraśodhitairvāsitairdṛḍham 47|
dvāre tāmrakaṭāhaśca prabaṃdhadroṇinā śubham |
gośṛṃgeṇa viṣāṇena gavayasya tathā kvacit 48|
dakṣiṇāvartaśaṃkhena ratnapātrairathāpi vā |
svarṇairvā rājatairvāpi tāmraiḥ kāṃsyairathāpi vā 49|
svarṇaiśca sūkṣmakalaśaiḥ snāpayāmāsa cecchayā |
athavā mṛṇmayaiḥ kuryyātpadmapatrairathāpi vā 50|
pālāśaiścūtajaṃbvādyaiḥ pātraiḥ saṃsnāpayedvibhum |
snānānāmatha sarveṣāṃ dhārāsnānaṃ viśiṣyate 51|

namastetyādimaṃtreṇa śatarudriyasaṃjñinā |
śaṃ cetyādyanuvākena śāṃtirūpeṇa ceśvaram 52|
āvṛtya ca yathāśakti paścādgaṃdhādi vinyaset |
tataśca śobhanaiḥ puṣpaiḥ patrairbilvaiḥ samarcayet 53|
tulasīmāruvadalaiḥ kalhāraiśca mahotpalaiḥ |
nīlotpalairutpalaiśca śeṣaiśca karavīrakaiḥ 54|
karṇikāraiḥ sitāṃbhojairaparājitayā tathā |
tilākṣatairakṣataiśca śrīpatraistilamiśrakaiḥ 55|
evaṃ maheśamīśānaṃ pūjayāmāsa gautamaḥ |
karpūrāgarukastūrī sarjjāgarukacaṃdanaiḥ 56|
anyaiśca dhūpayāmāsa ṣoḍaśātha pradīpikāḥ |
karpūravarttisaṃyuktā dīpayaṃtroparisthitāḥ 57|
niveditaṃ maheśāya atha naivedyamuttamam |
supakvaśālipiṣṭānnaṃ bhakṣyaṃ lehyaṃ ca coṣyakam 58|
madhurādisamopetaṃ paṃcabhakṣyasamanvitam |

anekapakvaśākāḍhyamaneka pakvamiśritam 59|
pānaṃ viṃśatisaṃyuktaṃ drākṣāraṃbhāphalānvitam |
sūpāṣṭakādisaṃyuktaṃ yuktaṃ mūlaphalādinā 60|
yathāsaṃbhavasaṃyuktairanyairapyupakalpitam |
agrapuṣpasamopetaṃ naivedyaṃ pradadau muniḥ 61|
sauvarṇapātrikā nyastanīrājanasahasrakam |
sopahārāya devāya datvā caiva namasya ca 62|
pūgakhaṃḍānatho ghṛṣṭānpatrāṇi kṣālitāni ca |
apṛṣṭhāgrāṇi suśvetacchadayāvṛtikāni ca 63|
ghanasārakacūrṇaṃ ca nyastapatratrayaṃ śubham |
sauvarṇapātravinyastamidaṃ tāṃbūlamīśvare 64|
atha pradakṣiṇaṃ kṛtvā namaskārānanaṃtaram |
aṣṭayoṣāstataḥ prāptāstaṃtrīveṇvādidhārikāḥ 65|
vicitravādyavādinyaḥ saṃprāptā munisannidhim |
kṣudratālayugaṃ gṛhya svayaṃ gātuṃ pracakrame 66|

gautame gātumudyukte tānaṃ kuryurathāṃganāḥ |
maṃdaṃ maṃdaṃ ca vādyāni vādayaṃti tathāparāḥ 67|
madhuraṃ gāyati munau svarāmūrtibhṛtastathā |
prānṛtyaṃta maheśāgre tadadbhutamivābhavat 68|
etasminnaṃtare prāpto bhagavānnārado muniḥ |
tamāgataṃ gautamopi saṃpūjya praṇipatya ca 69|
āhacainaṃkṛtārthosminacakaścinmayāsamaḥ |

tavāgamanakṛtyaṃ kiṃ kuta āgamanaṃ tathā 70|
śrīnārada uvāca-
pātālādāgatosmīha bhuktvā vai bāṇamaṃdire |
āyāsyaṃti mahātmāno bāṇaśukrādayo gṛham 71|
atha kṣaṇādabhyagācca bāṇaḥ parapuraṃjayaḥ |
viṃśatyakṣauhiṇīyukto gajamāruhya sosuraḥ 72|
aparaṃ hi gajaṃ śukraḥ prahlādo rathamuttamam |
vṛṣaparvā rathavaraṃ balisturagamuttamam 73|

āgatānatha tānsarvānājñāya sa tu gautamaḥ |
saśiṣyo nirjagāmātha hyādāyārghyādikaṃ tvarā 74|
gautamaṃ cāpi te vīkṣyāvaruhya ca gajādikāt |
namaścakruratho daityāstaṃ namaskṛtya bhārgavam 75|
āliṃgya rākṣasānsarvānpūjayitvā yathāvidhi |
senāyāḥ sanniveśaṃ ca cakāra munipuṃgavaḥ 76|
pādau prakṣālya śukrasya jalaṃ mūrdhni dhṛtaṃ tathā |
vicitraphalasaṃyuktaṃ dattavānarhaṇaṃ muniḥ 77|
vāpītaḍāgasarasī snānapūrvakṛta kriyāḥ |
saṃgame vartamāne tu gautamasyāśrame śubhe 78|
tadgehaṃ tu praviśyātha rākṣasāssapurohitāḥ |
devapūjāprapattiṃ ca cakruḥ sarve dvijālaye 79|
sadyaḥ prakalpitāyāṃ ca vedyāṃ śukro'yajacchivam |
tasyaiva vāmabhāge tu prahlādoyajadacyutam 80|
somaṃ ca balirapyevamanye cāsurapuṃgavāḥ |

atha bāṇo'yajaddevamekameva triyaṃbakam 81|
śukropi bhagavantantamumānāthamapūjayat |
gautamopyatha madhyāhne pūjayāmāsa śaṃkaram 82|
sarve śuklāṃbaradharā bhasmoddhūlitavigrahāḥ |
sitena bhasmanā kṛtvā sarvasthāne tripuṃḍrakam 83|
natvā tu bhārgavaṃ sarve bhūtaśuddhiṃ pracakramuḥ |
hṛtpadmamadhye suṣiraṃ tatraiva bhūtapaṃcakam 84|
teṣāṃ madhye mahākāśamākāśe nirmalānalam |
tanmadhye ca maheśānaṃ dhyāyeddīptimayaṃ śubham 85|
ajñānasaṃyutaṃ bhūtaṃ śamalaṃ sarvasaṃgatam |
taddehamākāśadīpe pradahejjñānavahninā 86|
ākāśasyāvṛtaṃ cāhaṃ dagdhvā"kāśamatho dahet |
dagdhvākāśamayo vāyumagnibhūtaṃ tadā dahet 87|
abbhūtaṃ ca tato dagdhvā pṛthivībhūtameva ca |
tadāśritāṅguṇāndagdhvā tato dehaṃ pradāhayet 88|

evaṃ dahitvā bhūtāni dehī tajjñānavahninā |
śikhāmadhyasthitaṃ viṣṇumānaṃdarasanirbharam 89|
niṣpannacaṃdrakiraṇasaṃkāśakiraṇaṃ śivam |
śivāṃgotpannakiraṇairamṛtadravasaṃyutaiḥ 90|
suśītalā tato jvālā praśāṃtā candraraśmivat |
prasāritasudhārugbhiḥ sāṃdrībhūtaśca saṃplavaḥ 91|
krameṇa plāvitaṃ bhūtagrāmaṃ saṃciṃtayetparam 92|
itthaṃ kṛtvā bhūtaśuddhiṃ kriyārho martyaḥ śuddho jāyate eva śuddhaḥ |
pūjāṃ kartuṃ jāpyakarmmāpi paścāddevadhyāne brahmahatyādi hāniḥ 93|
evaṃ dhyātvā caṃdradīptiprakāśaṃ dhyānenāropyāśu liṃge śivasya |
sadāśivaṃ dīpamadhye viciṃtya paṃcākṣareṇārcanamavyayaṃ tu 94|
āvāhanādīnupacārāṃstathāpi kṛtvā snānaṃ pūrvavacchaṃkarasya |

uḍuṃbaraṃ rājataṃ svarṇapīṭhaṃ vastrādichannaṃ sarvameveha pīṭham 95|
aṃte kṛtvā budbudānāṃ ca vṛṣṭiṃ pīṭhe pīṭhe nāgamekaṃ purastāt |
kuryātpīṭhe cordhvake nāgayugmaṃ devābhyāśe dakṣiṇe vāmataśca 96|

japāpuṣpaṃ nāgamadhye nidhāya madhye vastraṃ dvādaśa prātiguṇye |
suśvetena tasya madhye maheśaṃ liṃgākāraṃ pīṭhayuktaṃ prapūjyam 97|
evaṃ kṛtvā bāṇamukhyā ditīśā dattvā dattvā paṃcagaṃdhāṣṭagaṃdham |
puṣpaiḥ patraiḥ śrī tilairakṣataiśca tilonmiśraiḥ kevalaiśca prapūjya 98|
dhūpaṃ dattvā vidhivatsaṃprayuktaṃ dīpaṃ dattvā coktamevopahāram |
pūjāśeṣaṃ te samāpyātha sarve gītaṃ nṛtyaṃ tatratatrāpi cakruḥ 99|
athāsminnaṃtare gautamasyaprāptaḥ śiṣyaḥ śaṃkarātmeti nāmnā 100|
unmattaveśo digvāsā anekāvṛtimāśritaḥ |
kvaciddvijātipravaraḥ kvaciccaṃḍālasannibhaḥ 101|
kvacicchūdra samo yogī tāpasaḥ kvacidapyuta |
garjatyutpatate caiva nṛtyati stauti gāyati 102|
roditi śṛṇute vyaktaṃ patatyuttiṣṭhati kvacit |
śivajñānaikasaṃpannaḥ paramānaṃdanirbharaḥ 103|
saṃprāpto bhojyavelāyāṃ gautamasyāṃtikaṃ yayau |
bubhuje guruṇā sākaṃ kvaciducchiṣṭameva ca 104|

kvacillehati tatpātraṃ tūṣṇīmevābhyagātkvacit |
hastaṃ gṛhītvaiva guroḥ svayamevābhunakkvacit 105|
kvacidgṛhāṃtare mūtraṃ kvacitkardamalepanam |
sarvadā taṃ gururdṛṣṭvā karamālaṃbya maṃdiram 106|
praveśya svīyapīṭhe tamupaveśyābhyabhojayat |
svayaṃ tadasya pātreṇa bubhuje gautamo muniḥ 107|
tasya cittaṃ parijñātuṃ kadācidatha suṃdarī |
ahalyā śiṣyamāhūya bhuṃkṣvetyuktvātha sā śubhā 108|
sauvarṇe bhājane cānnaṃ nidhāya caṣakāṃtare |
pānādikamatho datvā ekasminpāvakaṃ punaḥ 109|
nidhāyāṃgāranicayaṃ kaṃṭakānāṃ cayaṃ pare |
nidhāya bhuṃkṣva bhuṃkṣveti sa cāpi bubhuje muniḥ 110|
yathā papau hi pānīyaṃ tathā vahnimapi dvijaḥ |
kaṃṭakānapi bhuktvā sa yathāpūrvamatiṣṭhata 111|
purā hi munikanyābhirāhūto bhojanāya ca |

dinedine tatpradattaṃ loṣṭhamaṃbu ca gomayam 112|
kardamaṃ kāṣṭhadaṃḍaṃ ca bhuktvā prītyātha harṣitaḥ |
etādṛśo munirasau caṃḍālasadṛśākṛtiḥ 113|
sujīrṇopānahau haste gṛhītvā tu tathā kare |
aṃtyajocitabhāṣābhirvṛṣaparvāṇamabhyagāt 114|
vṛṣaparveśayormadhye digvāsāḥ samatiṣṭhata |
vṛṣaparvā tamajñātvā pīḍayitvā śiro'cchinat 115|
hate tasmindvijaśreṣṭhe jagadetaccarācaram |
atīva kaluṣamabhavattatrasthā munayastathā 116|
gautamasya mahāśokaḥ saṃjātaḥ sumahātmanaḥ |
niryayau cakṣuṣorvāri śokaṃ saṃdarśayanniva 117|
gautamaḥ sarvadaityānāṃ saṃnidhau vākyamuktavān |
kimanena kṛtaṃ pāpaṃ yena cchinnamidaṃ śiraḥ 118|
mama prāṇādhikasyeha sarvadā śivayoginaḥ |
mamāpi maraṇaṃ satyaṃ śiṣyarūpī yato guruḥ 119|

śaivānāṃ dharmayuktānāṃ sarvadā śivavartinām |
maraṇaṃ yatra dṛṣṭaṃ syāttatra no maraṇaṃ dhruvam 120|
śukra uvāca-
enaṃ saṃjīvayiṣyāmi mama gotraṃ śivapriyam |
kimasau mriyate brahmanpaśya me tapaso balam 121|
iti vādini vipreṃdre gautamo'pi mamāra ha |
tasminmṛte'tha śukro'pi prāṇāṃstatyāja yogataḥ 122|
tasyāpi hatamājñāya prahlādā ddānaveśvarāḥ |
sarve mṛtāḥ kṣaṇenaiva tadadbhutamivābhavat 123|
mṛtamāsīdatha balaṃ tasya bāṇasya dhīmataḥ |
ahalyā śokasaṃtaptā rurodoccaiḥ punaḥ punaḥ 124|
gautamena maheśasya pūjayā pūjito vibhuḥ |
vīrabhadro mahāyogī sarvaṃ dṛṣṭvā cukopa ha 125|
aho kaṣṭamahokaṣṭaṃ māheśā bahavo mṛtāḥ |
śivaṃ vijñāpayiṣyāmi tenoktaṃ karavāṇyaham 126|

iti niścitya gatavānmaṃdarācalamavyayam |
namaskṛtvā virūpākṣamidaṃ sarvamathoktavān 127|
brahma harī sthitau tatra dṛṣṭvā prāha śivo vacaḥ |
madbhaktaiḥ sāhasaṃ karma kṛtaṃ dṛṣṭvā varapradaḥ 128|
gatvā paśyāmahe viṣṇo yuvāmapyāgamiṣyatha |
atheśo vṛṣamāruhya vāyunā dhūtacāmaraḥ 129|
naṃdikena suveṣeṇa dhṛte chatreti śobhane |
suśvetahemadaṃḍe ca nānyayoge dhṛte vibhoḥ 130|
maheśānumatiṃ labdhvā harirnāgāṃtake sthitaḥ |
āraktanīlachatrābhyāṃ śuśubhe lakṣyakaustubhaḥ 131|
śivānumatyā brahmāpi haṃsārūḍho'bhavattadā |
iṃdragopaprabhākāracchatrābhyāṃ śuśubhe vidhiḥ 132|
iṃdrādisarvadevāśca svasvavāhanasaṃyutāḥ |
atha te niryayuḥ sarve nānāvādyānumoditāḥ 133|
koṭikoṭigaṇākīrṇā gautamasyāśramaṃ gatāḥ |

brahmaviṣṇumaheśānā dṛṣṭvā tatparamādbhutam 134|
svabhaktaṃ jīvayāmāsa vāmakoṇanirīkṣaṇāt |
śaṃkaro gautamaṃ prāha tuṣṭo'haṃ te varaṃ vṛṇu 135|
gautama uvāca-
yadi prasanno deveśa yadi deyo varo mama |
tvalliṃgārcanasāmarthyaṃ nityamastu maheśvara 136|
vṛtametanmayā deva śṛṇuṣvaitattrilocana |
mama śiṣyo mahābhāgo heyāheyādivarjitaḥ 137|
prekṣaṇīyaṃ mamatvena na ca paśyati cakṣuṣā |
na ca ghrāṇena ghrātavyaṃ na dātavyaṃ na cetarat 138|
iti budghvā tathā kurvansa hi yogī mahāyaśāḥ |
unmattavikṛtākāraḥ śaṃkarātmeti kīrtitaḥ 139|
na kaścittaṃ pratidviṣyānna ca taṃ hiṃsayediti |
etanme dīyatāṃ deva eteṣāmamṛtistathā 140|
śrībhagavānuvāca-|

ākalpamete jīvaṃtu tato muktiṃ bhajaṃtu ca |
tvayā kṛtamidaṃ veśma vistṛtaṃ vikṛtaṃ śubham 141|
tiṣṭhāmaḥ kṣaṇamātraṃ tu tato yāsyāma maṃdiram |
gautama uvāca-
ayogyaṃ prārthayāmīśa hyarthī doṣaṃ na paśyati 142|
brahmādyalabhyaṃ deveśa dīyatāṃ yadi rocate |

atheśo viṣṇumālokya gṛhītvā tu karaṃ hareḥ 143|
prahasannaṃbujābhākṣamityuvāca sadāśivaḥ |
mlānodarosi goviṃda deyaṃ te bhojanaṃ kimu 144|
svayaṃ praviśya yadi vā svayaṃ bhuṃkṣva svagehavat |
gaccha vā pārvatīgehaṃ yā kukṣiṃ pūrayiṣyati 145|
ityuktvā tatkarālaṃbī ekāṃtamagamadvibhuḥ |
ādiśya naṃdinaṃ devo dvārādhyakṣaṃ yathoktavat 146|
gautamaṃ samuvācāyamuttaraṃ viṣṇubhāṣaṇam |
sadāśiva uvāca-

saṃpādayānnaṃ sarveṣāṃ bhoktukāmā vayaṃ mune 147|
ityuktvaikāṃtamagamadvāsudevena śaṃkaraḥ |
mṛduśayyāṃ samāruhya śayitau devatottamau 148|
anyonyaṃ bhāṣaṇaṃ kṛttvā prottasthaturubhāvapi |
gatvā taṭākaṃ gaṃbhīraṃ snāsyaṃtau devasattamau 149|
karāṃbupānamanyonyaṃ pṛthakkṛtvobhayatra ca |
munayo rākṣasāśśaiva jalakrīḍāṃ pracakrire 150|
atha viṣṇurmaheśaśca jalapātāni śīghrataḥ |
cakratuḥ śaṃkaraḥ padmakiṃjalkāṃjalinā hareḥ 151|
avākiranmukhe tasya padmotphullavilocane |
netre keśarasaṃpātānnyamīlayata keśavaḥ 152|
atrāṃtare hareḥ skaṃdhamāruroha maheśvaraḥ |
haryuttamāṃgaṃ bāhubhyāṃ gṛhītvā saṃnyamajjayat 153|
unmajjayitvā ca punaḥ punaścāpi punaḥ punaḥ |
pīḍitaḥ sa hariḥ sūkṣmaṃ pātayāmāsa śaṃkaram 154|

atha pādau gṛhītvā tu ācakarṣa ca bhrāmayat |
atāḍayaddharervakṣaḥ pātayāmāsa cācyutam 155|
athotthito haristoyamādāyaṃjalinā tataḥ |
avākiradatho śaṃbhumatha viṣṇumatho haraḥ 156|
jalakrīḍaivamabhavadatha carṣigaṇāṃtare |
jalakrīḍāsaṃbhrameṇa visrastajaṭabaṃdhanāḥ 157|
atha saṃbhramatasteṣāmanyonyajaṭabaṃdhanam |
itaretarabaddhāsu jaṭāsu ca munīśvarāḥ 158|
śaktimaṃto'śaktimataḥ ākarṣaṃti ca savyatham |
pātayaṃtonyataścāpi krośato rudatastathā 159|
evaṃ pravṛtte tumule saṃbhūte toyakarmmaṇi |
ākāśe nārado hṛṣṭo nanarta ca nanāda ca 160|
vipaṃcīṃ nādayanvādyaṃ lalitāṃ gītimujjagau |
sugītyā lalitāyāstu agāyata vidhā daśa 161|
śuśrāva gītaṃ madhuraṃ śaṃkaro lokabhāvanaḥ |

svayaṃ gātuṃ hi lalitaṃ maṃdaṃ maṃdaṃ pracakrame 162|
svayaṃ gāyati deveśe miśrā maṃgalakaiśikī |
nārade nṛtyamāne tu gāyati svarabhedini 163|
svaraṃ dhruvaṃ samādāya sarvalakṣaṇasaṃyutam |
svadhārāmṛtasaṃyuktaṃ gānenaivamatho jayat 164|
vāsudevo mardalaṃ ca karābhyāmidamāhanat |
avagāhaṃścaturvaktrastuṃbururmukharo babhau 165|
tānakā gautamādyāstu tūṣṇīṃ gātuṃ ca vāyutaḥ |
gāyake madhuraṃ gītaṃ hanūmati kapīśvare 166|
mlānamamlānamabhavatkṛśāḥ puṣṭāstadā'bhavan |
svāṃ svāṃ gītimataḥ sarve tiraskṛtyaiva mūrcchitāḥ 167|

tūṣṇīṃ sarve samabhavandevarṣigaṇadānavāḥ |
ekaḥ sa hanumāngātā śrotāraḥ sarva eva te 168|
madhyāhnakālavitate bhojanāvasare sati |
dukūlayugamādhatta śṛṇvangītiṃ maheśvaraḥ 169|

pītavastradvayaṃ viṣṇurāraktaṃ caturānanaḥ |
svasvārhāṇyatha sarve'pi kṛtyaṃ kṛtvāpi kālikam 170|
svaṃ svaṃ vāhanamāruhya nirgatāḥ sarvadevatāḥ |
gānapriyo maheśastu jagāda plavageśvaram 171|
plavagatvaṃ mayājñapto niḥśaṃkaṃ vṛṣamāruha |
mama cābhimukho bhūtvā gāyasvāśeṣagāyanam 172|
athāha kapiśārdūlo bhagavaṃtaṃ maheśvaram |
vṛṣabhārohasāmarthyaṃ tava nānyasya vidyate 173|
tava vāhanamāruhya pātakī syāmahaṃ vibho |
māmevāruha deveśa vihaṃgaḥ śivavāhanaḥ 174|
tava cābhimukhaṃ gānaṃ kariṣyāmi vilokaya |
atheśvaro hanūmaṃtamāruroha vṛṣaṃ yathā 175|
ārūḍhe śaṃkare deve hanūmānkaṃdharāśiraḥ |
chittvā tvacaṃ parāvṛtya mukhaṃ gāyati pūrvavat 176|
śṛṇvangītisudhāṃ śaṃbhurgautamasya gṛhaṃ gataḥ |

sarve cāpyāgatāstatra devarṣigaṇadānavāḥ 177|
pūjitā gautamenātha bhojanāvasare sati |
yacchuṣkadārusaṃbhūtaṃ gṛhopakaraṇādikam 178|
prarūḍhamabhavatsarvaṃ gāyamāne hanūmati |
tasmingāne samastānāṃ citradṛṣṭiratiṣṭhata 179|
dvibāhurīśasya padābhivaṃdanaḥ samastagātrābharaṇopapannaḥ |
prasannamūrtistaruṇaḥ sumadhye vinyastamūrddhāṃjalibhiḥ suraiḥ stutaḥ 180|
śiraḥ karābhyāṃ parigṛhya śaṃkaro hanūmataḥ pūrvamukhaṃ cakāra |
padmāsanāsīna hanūmatāṃjalau nidhāya pādaṃ tvaparaṃ mukhe ca 181|
pādāṃgulībhyāmatha nāsikāṃ vibhuḥ snehena jagrāha ca maṃdamaṃdam |
skaṃdhe mukhe tvaṃsatale ca kaṃṭhe vakṣaḥsthale ca stanamadhyame hṛdi 182|
tataśca kukṣāvatha nābhimaṃḍale tato dvitīyaṃ nidadhāti cāṃjalau |
śiro gṛhītvāvanamayya śaṃkaraḥ pasparśa pṛṣṭhaṃ cibukena sadhvani 183|
hāraṃ ca muktāparikalpitaṃ śivo hanūmataḥ kaṃṭhagataṃ cakāra ha |
atha viṣṇurmaheśānamidaṃ vacanamuktavān 184|

hanūmatā samo nāsti kṛtsnabrahmāṃḍamaṃḍale |
śruti devādyagamyaṃ hi padaṃ tava kilasthitam 185|
sarvopaniṣadavyaktaṃ tvatpadaṃ kapi sarvayuk |
yamādisādhanairyogairna kṣaṇaṃ te padaṃ sthitam 186|
mahāyogihṛdaṃbhoje balaṃ svacchaṃ hanūmati |
varṣakoṭisahasreṣu tapaḥ kṛtvā tu duṣkaram 187|
tvadrūpaṃ nābhijānāti kutaḥ pādaṃ munīśvarāḥ |
aho bhāgyaṃ vicitraṃ hi capalo vā naro mṛgaḥ 188|
dhatte pādayugaṃ cāṃge yogihṛdyapi na kṣamam |
mayā varṣasahasraṃ tu sahasrābdaṃ tathānvaham 189|
bhaktyā saṃpūjito'pīśa pādo no darśitastvayā |
loke vādo hi sumahāñchuṃbhurnārāyaṇapriyaḥ 190|
hariḥ priyastathā śaṃbhorna tādṛgbhāgyamasti me |
sadāśiva uvāca-
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pārvatī vā tvayā tulyā na cānyo vidyate mama |
atha devāya mahate gautamaḥ praṇipatya ca 192|
vyajñāpayadameyātmandevaihi karuṇānidhe |
madhyāhno'yaṃ vyatikrāṃto bhuktivelā'khilasya ca 193|
athācamya mahādevo viṣṇunā sahito vibhuḥ |
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ratnāṃgulīyairatha nūpurābhyāṃ dukūlabaṃdhena taḍitsu kāṃcyā |
hārairanekairatha kaṃṭhaniṣka yajñopavītottaravāsasī ca 195|
vilaṃbicaṃcanmaṇikuṃḍalena supuṣpidhammillavareṇa devaḥ |
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mocāphalaṃ tu gostanīṃ sukharjunāgaraṃgakaṃ jaṃbūphalaṃ priyālukaṃ vikaṃkataṃ phalaṃ tathā 199|
evamādīni cānyāni dravyāṇyarpya yathāvidhi |
datvā cāpośanaṃ vipro bhuṃjadhvamiti cābravīt 200|
bhuṃjāneṣu ca sarveṣu vyajanaṃ sūkṣmavastrajam |
gautamaḥ svayamādāya śivaviṣṇū avījayat 201|
parihāsamathokartumiyeṣa parameśvaraḥ |
paśya viṣṇo hanūmaṃtaṃ kathaṃ bhuṃkte sa vānaraḥ 202|
vānaraṃ paśyati harau maṃḍakaṃ viṣṇubhājane |
cikṣepa munisaṃgheṣu paśyatsvapi maheśvaraḥ 203|
hanūmate dattavāṃśca svocchiṣṭaṃ pāyasādikam |
tvaducchiṣṭamabhojyaṃ tu tavaiva vacanādvibho 204|
anarhaṃ mama naivedyaṃ patraṃ puṣpaṃ phalaṃ tathā |
mahyaṃ nivedya sakalaṃ kūpa eva vinikṣipet 205|
abhukte tvadvaco nūnaṃ bhukte cāpi kṛpā tava |
sadāśiva uvāca-

bāṇaliṃge svayaṃbhūte caṃdrakāṃte hyavasthite 206|
cāṃdrāyaṇasamaṃ jñeyaṃ śaṃbhornaivedyabhakṣaṇam |
bhuktiveleyamadhunā tadvairasyaṃ kathāṃtarāt 207|
bhuktvā tu kathayiṣyāmi nirviśaṃkaṃ vibhuṃkṣva tat |
athāsau jalasaṃskāraṃ kṛtavāngautamo muniḥ 208|
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śvetatarairathoparighaṭāṃstoyena pūrṇāṃkṣipet |
kṣiptvā nālakajātimāstapuṭakaṃ kaṃkolakastūrikācūrṇaṃ candanacaṃdraraśmiviśadāṃ mālāṃ puṭāṃ taṃ kṣipet 210|
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kṛtvātho mṛdutarasūkṣmavastrakhaṃḍenāveṣṭetsṛṇikamukhaṃ ca sūkṣmacaṃdram 212|
anātapapradeśe tu nidhāya karakānatha |
maṃdavātasamopete sūkṣmavyajanavījite 213|
atha urvīśasalilaiḥ siṃcayetsṛṇikāmapi |

saṃskṛtvā svāyatāstatra narā nāryotha vā nṛpa 214|
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madhupiṃgalaniryyāsamasāṃdramagurudravam 215|
bāhumūle ca kaṃṭhe ca vilipya sāṃdrameva ca |
mastake jāpyakaṃ nyasya paṃcagaṃdhavilepanam 216|
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evamevocitānārya āttakuṃkumavigrahāḥ 217|
yuvatyaścārusarvāṃgyo nitarāṃ bhūṣaṇairapi |
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athavā makare nyasya karakaṃ tatra paśya hi 219|
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evaṃ satkārayāmāsa gautamo bhagavānmuniḥ 220|
maheśādiṣu sarveṣu bhuktavatsu mahātmasu |
prakṣālitāṃghrihasteṣu gaṃdhodvartitapāṇiṣu 221|

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madvākyāddharmavijñānaṃ madvākyānmokṣa ucyate |
purāṇānyāgamāścaiva smṛtayo mama vākyataḥ 228|

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harirvāmakareṇādāttāṃbūlaṃ pūgakhaṃḍakam 229|
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karpūramagrato dattaṃ gṛhītvā'bhakṣayacchivaḥ 230|
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jayā vijayayorhastaṃ gṛhītvā"yānmunergṛham 231|
devapādau tato natvā vinamravadanā"bhavat |
unnamayya mukhaṃ tasyā idamāha trilocanaḥ 232|
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yattvāṃ vihāya bhuktaṃ hi tathānyacchṛṇu suṃdari 233|
atha svamaṃdire sthāpya devadevavivarjite |
sarvabaṃdhavimukte ca mahadeno mayā kṛtam 234|
kṣaṃtumarhasi deveśi tyaktakopā vilokaya |
na babhāṣaivamuktvā sā aruṃdhatyā hi niryayau 235|
nirgacchaṃtīṃ munirjñātvā daṃḍavatpraṇanāma ca |

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kuryāduvāca ca śivā gautama tvaṃ kimicchasi |
gautama uvāca-
kṛtakṛtyosmi deveśi yadi deyo varo mama 237|
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bhojayāmāsa girijāṃ devīṃ cāruṃdhatīṃ tathā 239|
bhuktvātha pārvatī sarvaṃ gaṃdhapuṣpasabhūṣaṇā |
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athāha śaṃkaro devīṃ gaccha gautamamaṃdiram |
saṃdhyopāstimahaṃ kṛtvā āgacchāmi punargṛham 241|
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saṃdhyāvaṃdanakāmāśca sarvaeva vinirgatāḥ 242|

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athottaramukhaḥ śaṃbhurnyāsaṃ kṛtvā jajāpa ha 243|
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sarvairnamasyate yastu sarvaireva samarcyate 244|
hūyate sarvayajñeṣu sa bhavānkiṃ japiṣyati |
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nopāsye kaṃcana hare na japiṣyeha kiṃcana |
kiṃtu nāstikajaṃtūnāṃ pravṛttyarthamidaṃ mayā 248|
darśanīyaṃ hare te syuranyathā pāpakāriṇaḥ |
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omityuktvā hariratha taṃ natvā samatiṣṭhata |
atha te gautamagṛhaṃ prāptā devagaṇarṣayaḥ 250|
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gāyannāste sa hanumāṃstuṃburunāradastathā 253|
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āhūya pārvatīmīśa idaṃ vākyamuvāca ha 254|
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devyāha na ca yuktaṃ tadbhartāśuśrūṣaṇaṃ striyaḥ 255|
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tadā kimuttaraṃ vācyaṃ tava devādivaṃdinaḥ 258|
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devaḥ kimidamityuktvā nīvībaṃdhaṃ cakāra ha 264|
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ityuktvā svayamādāya vicchāyaṃ mauktikaṃ satī 265|
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idaṃ hi dhriyatāṃ muktāphalaṃ mama tava priyam 266|
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narakasya tathā mālā vakṣaḥsthalavibhūṣaṇam |
śeṣaśca vāsukiścaiva saviṣau tava kaṃkaṇe 269|
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jñāyete pitarau naiva virūpākṣaṃ tathā vapuḥ |

evaṃ vadaṃtīṃ girijāṃ viṣṇuḥ prāhāti kopanaḥ 271|
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tyakṣye prāṇānpriyānbhadre tava nūnamasaṃyamam 272|
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ityuktvātha nakhābhyāṃ hi hariśchettuṃ śirogataḥ 273|
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evaṃ vadati deveśe hanūmānatikaṃpitaḥ 278|
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subhṛṃgarājadhattūradroṇapuṣpapriyāya te 284|
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namastestu namastestu bhūya eva namonamaḥ 285|
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kṣālitaṃ vasanaṃ śuṣkaṃ dhṛtvācamya dviragradhīḥ 288|
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praṇavena samāmaṃtryāpyaṣṭavāramathāpi vā 289|
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vāmadevāya nama iti guhyasthāne vinikṣipet 292|
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saṃdhyopāstiṃ japaṃ devyāḥ kṛtvā devagṛhaṃ vrajet 299|

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mṛṇmayaṃ kalpitaṃ śuddhaṃ padmādiracanāyutam 300|
cāturvarṇaka raṃgaiśca śvetenaikena vā punaḥ |
vicitrāṇi ca padmāni svastikādi tathaiva ca 301|
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saroktapaṃcaprāsādaṃ śivaliṃgamathaiva ca 302|
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cāmaracchatrayugalaṃ viṣṇubrahmādikaṃ tathā 304|
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yatrāpi devapūjā syāttatraivaṃ kalpayedbudhaḥ 305|
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yācitaṃ tu kaniṣṭhaṃ syādbalātkāramathādhamam 306|
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uttamairmadhyamaiścaiva kathitairadhamaistathā 308|
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kāṃbalaṃ kāṃcanaṃ caiva rājataṃ tāmrameva ca |
gokarīṣārkajairvāpi āsanaṃ parikalpayet 311|
vaiyāghraṃ rauravaṃ caiva hāriṇaṃ mārgameva ca |
cārmaṃ caturvidhaṃ jñeyamatha baṃdhukameva ca 312|
yathāsaṃbhavameteṣu hyāsanaṃ parikalpayet |
kṛtapadmāsano vāpi svāstikāsana eva ca 313|
darbhabhasmasamāsīnaḥ prāṇānāyamya vāgyataḥ |
tāvatsa devatārūpo dhyānaṃ cāntaḥ samācaret 314|

śikhāṃte dvādaśāṃgulye sthitaṃ sūkṣmatanuṃ śivam |
aṃtaścaraṃtaṃ bhūteṣu guhāyāṃ viśvamūrtiṣu 315|
sarvābharaṇasaṃyuktamaṇimādi guṇānvitam |
dhyātvā taṃ dhārayeccitte tadvyāptyā pūrayettanūṃ 316|
tayā dīptyā śarīrasthaṃ pāpaṃ nāśamupāgatam |
svarṇaṃ pāradasaṃparkādraktaṃ śvetaṃ yathā bhavet 317|
taddvādaśadalāvṛttamaṣṭapaṃcatrireva vā |
parikalpyāsanaṃ śuddhaṃ tatra liṃgaṃ nidhāya ca 318|
guhāsthitaṃ maheśānaṃ liṃge saṃciṃtayettathā |
śodhite kalaśe toyaṃ śodhitaṃ gaṃdhavāsitam 319|
sugaṃdhapuṣpaṃ nikṣipya praṇavenābhimaṃtritam |
prāṇāyāmaśca praṇavaḥ śūdreṣu na vidhīyate 320|
prāṇāyāmapade dhyānaṃ śivetyoṅkāramaṃtraṇam |
gaṃdhapuṣpākṣatādīni pūjādravyāṇi yāni ca 321|
tāni sthāpya samīpe tu tataḥ saṃkalpayiṣyate |

śivapūjāṃ kariṣyāmi śivatuṣṭyarthameva ca 322|
iti saṃkalpayitvā tu tata āvāhanādikam |
kṛtvā tu snānaparyaṃtaṃ tataḥ snānaṃ prakalpayet 323|
namastetyādimaṃtreṇa śatarudriyavidhānataḥ |
avicchinnā tu yā dhārā muktidhāreti kīrtitā 324|
tayā yaḥ snāpayenmāsaṃ japanrudramupāṃśu vā |
ekavāraṃ trivāraṃ ca paṃca sapta navāpi vā 325|
ekādaśamatho vāramathaikādaśacānvitam |
muktisnānamidaṃ jñeyaṃ māsaṃ mokṣapradāyakam 326|
śaivayā vidyayā snānaṃ kevalaṃ praṇavena ca |
mṛṇmayairnālikerasya śakalaiścormibhistathā 327|
kāṃsyena muktā bhuktyā ca puṣpādika sareṇavā |
snāpayeddevadeveśaṃ yathāsaṃbhavamīritaiḥ 328|
śṛṃgasya ca vidhiṃ vakṣye snānayogyaṃ yathā bhavet |
pūrvamaṃtastu saṃśodhya bahiraṃtastu śodhayet 329|

susnigdhaṃ laghukṛtvātha nāgaṃ chiṃdyātkathaṃcana |
nīcaikadeśavinyastadvāradroṇyā suvṛttayoḥ 330|
kuśānuyutayā snānaṃ devāya parikalpayet |
evaṃ gavayaśṛṃgasya jalamūrtirathocyate 331|
dvāre niṣiddhalohārddhaṃ saṃdhidvārā samanvite |
yogavaktraṃ nāgadaṃḍaṃ nāgākāraṃ prakalpayet 332|
phalasthāne tu caṣakaṃ daṃḍena samaraṃdhrakam |
tatraiva pātayettoyamūrddhvayaṃtraghaṭe sthitam 333|
pātayedatha cānyena vāmenaiva kareṇa vā |
muktidhārākṛtā tena pavitraṃ pāpanāśanam 334|
evaṃ saṃsthāpya deveśaṃ paṃcagavyaistathaiva ca |

paṃcāmṛtairatha snāpya madhuratritayena ca 335|
vibhūṣya bhūṣakairdevaṃ punaḥ snāpya maheśvaram |
śītopacāraṃ kṛtvātha tata ācamanādikam 336|
vastraṃ tathopavītaṃ ca paṃcagaṃdhakameva ca |

karpūramaruvaṃ cāpi pāṭīramatha vā bhavet 337|
ubhayaṃ miśritaṃ vāpi śivaliṃgaṃ prapūjayet |
kṛtsnapīṭhaṃ gaṃdhapūrṇaṃ yadvā vibhavasārataḥ 338|
tūṣṇīmathopacāraṃ vā kāliyaṃ puṣpamarpayet |
śrīpatramarucityājaṃ yathāśaktyākhilaṃ yathā 339|
anekadravyadhūpaṃ ca guggulaṃ kevalaṃ tathā |
kapilāghṛtasaṃyuktaṃ sarvadhūpāya śasyate 340|
dhūpaṃ datvā yathāśakti kapilāghṛtadīpakān |
athavāpyājyamātreṇa dīpāndatvopahārakam 341|
yathāśaktyupapannaṃ ca datvā puṣpasamanvitam |
mukhaśuddhiṃ tato datvā datvā tāṃbūlamādarāt 342|
pradakṣiṇanamaskārau pūjaivaṃ hi samāpyate |
gītāṃgapaṃcakaṃ paścāttāni vijñāpayāmi te 343|
gītaṃ vādyaṃ purāṇaṃ ca nṛtyaṃ hāsoktireva ca |
nīrājanaṃ ca puṣpāṇāmaṃjaliścākhilārpaṇam 344|

kṣamā codvāsanaṃ caiva kīrtitaṃ copacārakam |
bhūṣaṇaṃ ca tathā chatraṃ cāmaraṃ vyajanaṃ tathā 345|
śivopavītaṃ kaiṅkaryaṃ ṣaḍīśānopacārakam |
dvātriṃśadupacāraistu yaḥ samārādhayecchivam 346|
ekenāhnā samastānāṃ pāpānāṃ nāśanaṃ dhruvam |
dvātriṃśadupacāraṃ syātpūjanaṃ tūttamottamam 347|
sadāśiva uvāca-
evametatkapiśreṣṭha tava pūjāṃ vadāmyaham |
matpādayugalaṃ pūjya sarvapūjākaro bhava 348|
ārādhyetthaṃ yathāliṃge tanmamārādhanaṃ kuru |
hanūmānuvāca-
guruṇā liṃgapūjaiva niyatā kalpitā mama 349|
tāṃ karomi purā deva paścāttvatpādapūjanam |
ityuktvaiva namasyeśaṃ śivaligārcane'bhavat 350|
sarastīramatho gatvā kṛtvā saikatavedikām |

tālapatrairviracitamāsanaṃ parikalpayet 351|
prakṣālya pādahastau tu samācamya samāhitaḥ |
bhasmasnānamatho cakre punarācamya vāgyataḥ 352|
devavedyāmatho cakre padmāni sumanoharam |
anaṃtaraṃ tālapatraṃ padmāsanagataḥ kapiḥ 353|
prāṇānāyamya sanyāsaṃ śukladhyānasamanvitaḥ |
praṇamya gurumīśānaṃ japannāsīdataḥ param 354|
atha devārcanaṃ kartuṃ yatnamāsthitavānapi |
palāśapatrapuṭakadvayānīta jalaṃ śuci 355|
śiraḥkamaṃḍalugataṃ nidhāyāgniṃ trimaṃtritam |
āvāhanādi kṛtvātha snānaparyantameva ca 356|
atha snāpayituṃ devamādāya karasaṃpuṭe |
kṛtvā nirīkṣaṇaṃ devaṃ pīṭhaṃ no dṛṣṭavānkapiḥ 357|
liṃgamātraṃ karagataṃ dṛṣṭvā bhītisamanvitaḥ |
idamāha mahāyogī kiṃ vā pāpaṃ mayā kṛtam 358|

yadetatpīṭharahitaṃ śivaliṃgaṃ karasthitam |
mamādya maraṇaṃ siddhaṃ pīṭhaṃ cennāgamiṣyati 359|
atha rudraṃ japiṣyāmi tadāyāti maheśvaraḥ |
iti niścitya manasā jajāpa śatarudriyam 360|
athāpi na samāyāto maheśo'tha kapīśvaraḥ |
rudraṃ nyapātayadbhūmyāṃ vīrabhadraḥ samāgataḥ 361|
kimarthaṃ rudyate bhakta rudihetuṃ vadasva me |
hanūmānuvāca-
pīṭhahīnamidaṃ liṃgaṃ paśya me pāpasaṃcayam 362|
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yadi nāyāti pīṭhaṃ te liṃge mā sāhasaṃ kṛthāḥ |
dāhayiṣyāmyahaṃ lokaṃ yadi nāyāti pīṭhakam 363|
paśya darśaya me liṃgaṃ pīṭhaṃ yadyāgataṃ na vā |
atha dṛṣṭvā vīrabhadro liṃgaṃ pīṭhamanāgatam 364|
dagdhukāmo'khilā~llokānvīrabhadraḥ pratāpavān |

analaṃ bhuvi cikṣepa kṣaṇāddagdhā mahī tadā 365|
atha saptatalāndagdhvā punarūrddhvamavartata |
paṃcorddhvalokānadahajjanalokanivāsinaḥ 366|
lalāṭanetrasaṃbhūtaṃ nakhenādāya cānalam |
jaṃbīraphalasaṃkāśaṃ kṛtvā karatale vibhuḥ 367|
yadi nāyāti pīṭhaṃ te dagdhā lokā na saṃśayaḥ |
anāyātamatho dṛṣṭvā vīrabhadraḥ pratāpavān 368|
sanakādayo mahātmāno jñātvā yogena cāgaman |
gautamasyāśramavaraṃ samāgamya maheśvaram 369|
na dṛṣṭavaṃto devādiṃ vidyamānamapi dvijāḥ |
astuvannatha ca stotraiḥ sarvavedasamudbhavaiḥ 370|
oṃnamo devadevāya tasmai śuddhaprabhāciṃtyarūpāya tasmai |
namaḥ surāṇāmadhīśāya tasmai namo vedaguhyāya śuddhāya tasmai 371|
namaḥ śivāyādidevāya tasmai namo vyālayajñopavītāya tasmai |
namaḥ surānamdasaṃdoha varṣatrayī biṃduviśvaṃbharāya tasmai 372|

pṛthivyatho vāyurākāśamāpaḥ punaḥ śaśī vahnisūryyau tathātmā |
yasyāṣṭaitā mūrtayaḥ śaṃkarasya tasmai namo jñānagamyāya śaśvat 373|
etāṃ stutimathākarṇya bhaganetrapradaḥ śivaḥ |
viṣṇumāha ca gaccha tvaṃ samānaya ca tāndvijān 374|
ānītāstena hariṇā devāya praṇatāstu te |
tānāha śaṃkaro vākyaṃ kimarthaṃ yūyamāgatāḥ 375|
munaya ūcuḥ -
deva dvādaśalokānāṃ dṛśyaṃte bhasmarāśayaḥ |
sthitamekaṃ vanamidaṃ paśya tvaṃ lokasaṃkṣayam 376|
sadāśiva uvāca-
ūrddhvasthapaṃcalokānāṃ dāhe saṃdeha eva naḥ |
kathamaṃgāravṛṣṭiśca kathaṃ no vā mahādhvaniḥ 377|
munaya ūcuḥ -
bhītirasmākamadhunā vartate vīrabhadrataḥ |
sa evāṃgāravṛṣṭiṃ ca pipāsuriva tāmapāt 378|

devotha vīramāhūya kiṃ vīretyabravīdbhavaḥ |
vīro hanūmato liṃgapīṭhābhāvādidaṃ kṛtam 379|
kapeścittaṃ parijñātuṃ mayā kṛtamidaṃ bṛhat |
kṛpānidhiratho devo yathāpūrvamakalpayat 380|
dagdhānapyakhilā~llokānpūrvataḥ śobhanānvibhuḥ |
kalpayāmāsa viśvātmā vīrabhadramathābravīt 381|

āliṃgyāghrāya śirasi tāṃbūlaṃ dattavānharaḥ |
athāsau hanumānīśa pūjanaṃ kṛtavānatha 382|
ekaṃ vanacaraṃ tatra gaṃdharvaṃ savipaṃcikam |
idamāha mahāvīṇā mama vai dīyatāmiti 383|
gaṃdharvo na mayā tyājyā vīṇā prāṇasamā mama |
mamāpi prāṇasadṛśī vīṇetyāha kapīśvaraḥ 384|
atha muṣṭinipātena gaṃdharve patite kapiḥ |
ādāya vīṇāṃ mahatīṃ svarataṃtusamanvitām 385|
alābusaṃyutāṃ kṛtvā rājavṛkṣaphalākṛtim |

tasyorasi vinikṣipya gāyannāgācchivāṃtikam 386|
bṛhatīkusumaiḥ śuddhairdevapādāvapūjayat |
tasmai varamatha prādādākalpaṃ jīvitaṃ punaḥ 387|
samudralaṃghane śaktiṃ varaṃ prādādathāparam 388|
samastabhūṣāsuvibhūṣitāṃgaḥ svadīptimaṃdīkṛtadevadīptiḥ |
prasannamūrtistaruṇaḥ śivāṅgakaḥ saṃbhāvayāmāsa samastadevān 389|
pītamudgamanīyaṃ ca samādāya maheśvaraḥ |
pītavastramidaṃ deva tvaṃ gṛhāṇa hare śubham 390|
brahmaṇe raktavasanaṃ sarveṣāṃ vasudastathā |
devarṣidānavādīnāṃ dattavānvasuyugmakam 391|
rāmopi caitadākarṇya śaṃbhave yugmamarpayat |
susūkṣmaṃ bahumūlyaṃ ca svarṇabhūṣaṇameva ca 392|
atha bhuktvā sukhāsīnaḥ sāmātyaḥ sapurohitaḥ |
nānāmunigaṇairbhūpairvānarairgautamī taṭe 393|
śaṃbhuṃ purāṇatattvajñaṃ rāghavo vākyamabravīt |

tvameva sarvaṃ jānīṣe sarvadharmaguhāśayam 394|
kasminkasminyuge brahmankiṃviśiṣṭaṃ vadasva me |
śaṃbhuruvāca-
dhyānameva kṛte śreṣṭhaṃ tretāyāṃ yajña eva ca 395|
dvāpare cārcanaṃ tiṣye dānaṃ ca harikīrtanam |
sarvaṃ ca śastaṃ sarvatra dhyānaṃ na ca kalau yuge 396|
narāṇāṃ mugdhacittatvātkṛcchrasthānāṃ viśāṃpate |
na dharme niyatābuddhirna vede naiva ca smṛtau 397|
na kratau na svadhākāre purāṇānāṃ ca na śrutau |
na yajñena ca tīrtheṣu na ca śuśrūṣaṇe satām 398|
nejyāyāṃ devatānāṃ ca na svajātīyakarmmaṇi |
na devasmaraṇenāpi na ca kvāpi vṛṣe nṛpa 399|
ataśca dīrghakālānāṃ puṇyānāmakṣamā narāḥ |
dānaṃ tu svalpakālatvātkartuṃ śaknoti mānavaḥ 400|
ataśca kaliduṣṭānāṃ prāyaścitaṃ na vidyate |

keṣāṃcitpāpanāśaḥ syātprāyaścittaistu nānyathā 401|
brahmajñānī gayāśrāddhī kāśīgaṃtā śrutau rataḥ |
purāṇajñāvamāścaite śrotā tasya ca rāghava 402|
yugānāmanusāreṇa tathārthasya vivecanāt |
sva para pratyayotpādātparabrahmaprakāśanāt 403|
purāṇavaktā sarvasmādbrāhmaṇastu viśiṣyate |
tenāpi ca kṛtaṃ pāpaṃ na sajyetkimutānyataḥ 404|
anyeṣāmapi keṣāṃcitpurāṇaṃ pāpanāśanam |
yaḥ purāṇeṣu viśvāsī vaktāraṃ manyate gurum 405|
brahmavidyāpradātāraṃ viśeṣaṃ jñātibaṃdhutaḥ |
tasya pāpāni sarvāṇi vilayaṃ yāntyasaṃśayam 406|

atha śrīśailagamanaṃ pūjakasya maheśituḥ |
ataḥ kalau manuṣyāṇāṃ purāṇaṃ pāpanāśanam 407|
purā kaliyuge rāma vṛttaṃ saṃkīrtaye śṛṇu |
āsīttu gautamo nāma brāhmaṇo vedavarjitaḥ 408|

tasya puṣṭiḥ paśuścāstāṃ bhrātarau vedavarjitau |
tābhyāṃ saha kṛṣiṃ cakre tatra vṛddhimavāpa ca 409|
dhanadhānyādikaṃ kiṃcidrājānaṃ dattavānatha |
uvāca vacanaṃ kiṃcidadhikāraṃ nirūpaya 410|
arthaṃ na gamayiṣyāmi tau śaktau bhrātarau mama |
rājovāca-
brāhmaṇasyādhikāro hi vaidike dharmakarmaṇi 411|
tadanyatra niyuktasya brāhmaṇyaṃ vipraṇaśyati |
gautama uvāca-
yugeṣvanyeṣu dharmoyaṃ kalidharmo na tādṛśaḥ 412|
bhūpati tvaṃ hi bhūpāla nṛpāṇāṃ dharma ucyate |
brāhmaṇaśca parikṣīṇastaṃ kurvannaiva duṣyati 413|
śūdrāṇāṃ tu kṛṣirddharmo nāpadyapyagrajanmanaḥ |
tasmātkṣattreṇa vartiṣye grāmānmama samādiśa 414|
anyatra cātra kṣattreṇa vartanaṃ mama rocate |

anyanna tu tathetyukto dadau grāmāndvijanmanaḥ 415|
grāmādhikāraduṣṭasya vartanaṃ tvanyathābhavat |
abhakṣi māṃsaṃ cāpāyi surā cābhāṣi durvacaḥ 416|
parayoṣā tathā gāmi parasvaṃ pratyahāri ca |
akrīḍi dyūtamasakṛtkalaṃjaṃ cādi durbhujā 417|
nāpūji jagatāmīśaḥ śivo vā viṣṇureva vā |
evaṃ kālena durvṛttaṃ rājā vākyamabhāṣata 418|
vipra vipratvamutsṛjya śūdratvaṃ prāptavānasi |
tasmānniyogadharmeṇa bhavaṃtaṃ bhraṃśayāmi ca 419|
māstu vipratvamadyaiva śūdrataiva varaṃ mama |
tadṛte yadi viprāste na bhokṣyaṃti varaṃ mama 420|
na hi sarvamidaṃ tyaktuṃ śaktohaṃ pṛthivīpate |
śaṃbhuruvāca-
evaṃ vadati durvipre rājā tūṣṇīmatiṣṭhata 421|
sa tu vai śūdratulyaśca bubhujennaṃ sahāmiṣam |

kadācidatha durvṛttaḥ pratolīmaṃḍapasthitaḥ 422|
dvijena paṭhyamānaṃ tu padyaṃ tu śrutavānidam |
hṛdaye padyametattu dvijeritamatiṣṭhata 423|
parātparataraṃ yāṃti nārāyaṇaparāyaṇāḥ |
na te tatra gamiṣyaṃti ye dviṣaṃti maheśvaram 424|
vyākhyānamapi ca śrutvā paurāṇikamabhāṣata |
kīdṛṅnārāyaṇaḥ proktaḥ kīdṛśopi maheśvaraḥ 425|
kiṃ paraṃ tvayanaṃ proktaṃ dveṣaḥ kīdṛgudāhṛtaḥ |
kiṃ tatparamiti khyātaṃ tataḥ parataraṃ ca kim 426|
paurāṇika uvāca-
paraṃ tadbrahmaṇaḥ sthānaṃ sukhavyaktaikalakṣaṇam |
tataḥ parataraṃ viṣṇorddhāma tadbrahmaṇodhikam 427|
avināśitayā tattu kīrtitaṃ paramaṃ padam |
tanmadhye puruṣo viṣṇustadaṃga paramaṃ vibhuḥ 428|
āpo hi narajanmatvānnārāḥ proktā manīṣibhiḥ |

nārāścāsyāyanaṃ yasmāttena nārāyaṇaḥ smṛtaḥ 429|
tatparaṃ vartanaṃ yeṣāṃ te proktāstatparāyaṇāḥ |
mahadādīni tatvāni yāni teṣāṃ ya īśvaraḥ 430|
sūryāgniśaśinetro'sau maheśaḥ syādumāpatiḥ |
dveṣo hi vairaṃ vijñeyamīśvare paramātmani 431|
śaṃbhuruvāca-
evaṃ purāṇabhaṭṭena samīritamidaṃ vacaḥ |
ciṃtayanpunarapyāha mādṛśasya kathaṃ gatiḥ 432|
paurāṇiko'tha taṃ prāha śṛṇu vakṣyāmi te gatim |
kuru sarveṇa yatnena prāyaścittaṃ yathāvidhi 433|
dharmaṃ cara yathāśakti yathākālaṃ yathāvidhi |
vimuktapāpaḥ paścāttvamuttamāṃ gatimeṣyasi 434|
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nirāśo vā maheśānaṃ pūjayasva pināķinam 435|
devaṃ vā puṃḍarīkākṣaṃ keśavaṃ kleśanāśanam |

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athavā gaccha kāśīśaṃ muktau vā mṛtimāpnuhi |
gayāṃ vā gaccha tatra tvaṃ śrāddhaṃ kartuṃ prayatnataḥ 437|
athavā sarvavedānāṃ sāraṃ pātakanāśanam |
rudraṃ rudrapriyakaraṃ japa pratyahamādarāt 438|
śrīśailamathavā gaccha kedāramathavecchayā |
athavā prativarṣe tu māghasnānaṃ pravartaya 439|
kimatra bahunoktena dharmabhaktaḥ sadā bhava |
naivaṃ narakavāsaste bhavitā tu dvijādhama 440|
gautama uvāca-
śrutvā sarvaṃ kariṣyāmi purāṇaṃ bhavato mukhāt |
śāstraṃ viśvāsahetuṃ ca varjaṃ cāpi vadasva me 441|
paurāṇika uvāca-
varjyaṃ māṃsaṃ surā'nyastrī bhogo dyūtaṃ vikatthanam |
pāruṣyamanṛtaṃ māyā devadevaviniṃdanam 442|

gurūṇāṃ suravṛddhānāṃ purāṇasmṛtibhāṣiṇām |
niṃdanaṃ śvetavṛṃtākaṃ kṛtakālābuvartanam 443|
bījapūraṃ kusuṃbhaṃ ca lohitaṃ śṛṃgameva ca |
araruṃ nālikeraṃ ca kūṣmāṃḍakaṃ tathaiva ca 444|
kovidāraphalaṃ tailapakvaṃ mānavajaṃ payaḥ |
vārdhrīṇasa kharī dugdhaṃ sūtikā kṣīramāvikam 445|
auṣtramekaśaphakṣīraṃ mārgamājaṃ nṛsaṃbhavam |
vivatsāsaṃdhinīkṣīraṃ lavaṇaṃ caiva yogi yat 446|
nālikerarasaṃ kāṃsye tāmre madhu ca sīsake |
kāce takraṃ karaṃbhāṃśca ghṛtāktānnaiva kārayet 447|
homaṃ tu mṛṇmaye pātre puroḍāśaṃ tu rājate |
na seveta paraṃ loke śubhārthī tu vicakṣaṇaḥ 448|
pātrāṃtaścūrṇalepo'pi tatra bhakṣaṇameva ca |
kramukasya tathā bhakṣaścūrṇapatrasya caiva hi 449|
kramukasyāpi pakvasya bhakṣaṇaṃ kramiyoginaḥ |

pāyase lavaṇaṃ caiva kevalaṃ ca karārpitam 450|
siṃdhusaurāṣṭrakāṃbojamāgadheṣu ca siṃhale |
na doṣāya bhavettatra kṣīraṃ ca lavaṇānvitam 451|
kṣīrāṇi ca samastāni lavaṇāni ca yogataḥ |
deśeṣvanyeṣu doṣāya pāne caiveha saṃśayaḥ 452|
kimatra bahunoktena sadbhirniṃdyaṃ vivarjayet |

śaṃbhuruvāca-
evaṃ tasya vacaḥ śrutvā brāhmaṇasya mahātmanaḥ 453|
svameva bhavanaṃ gatvā ciṃtayāmāsa duḥkhitaḥ |
rātrau mṛtyurdivā ceti na jānāti mahānapi 454|
paraloke sukhaṃ duḥkhamiha bhogavinodanam |
krimikīṭamanuṣyādyaiḥ sukha duḥkhaiḥ pṛthakpṛthak 455|
pratijīvaṃtu hetūnāṃ bhedo'pi suviniścayaḥ |
ekasyāpi hi jīvasya nāsti caikavidhā sthitiḥ 456|
janmakāle mahā'jñānaṃ śaiśavetyalpabodhanam |

skhalatpadelpavijñānaṃ bālye cālpaṃ tathaiva ca 457|
kaumāre krīḍanaratiryauvane viṣayoṣitam |
yauvane vinivṛtte tu dravyasaṃpādaneṣaṇā 458|
vārddhake bhogalipsā ca na bhoktuṃ kṣamatepi ca |
dūṣikā śleṣmalālābhirvalīpalitakaṃpanaiḥ 459|
śvāsakāsānilākṣiptairhṛṣīkairvikalairyutaḥ |
kiṃciddhartuṃ na śaknoti na ca jānāti kiṃcana 460|
tiṣṭhaṃtīṣu parastrīṣu guhyasthānaṃ pradarśayet |
kośakaṃḍūyanaparaḥ krūro jīvitalakṣaṇaiḥ 461|
kaṃḍūyate sphicau vastramuddhṛtya ca vicālayan |
bhuṃjānaḥ śleṣmaṇā grāsaṃ grasituṃ na ca śaknuyāt 462|
yadā kāsastadā jajñe pāyuvāyuśca śabdavān |
niḥsṛtiśca malasyāpi śleṣmanirgama eva ca 463|
snuṣādibhartsanaṃ bāla tālahāsyanidarśanam |
gurunirgamanādīni saṃciṃtya ca punaḥ punaḥ 464|

āhūto bhojanādyarthaṃ bhojyānnādi viniṃdayan |
ciramuṣṇaṃ ca nirbhartsya punaściṃtāmavāpa saḥ 465|
atiduṣkṛtikarmmāhaṃ kathaṃ bhokṣye kathaṃ svape |
kathaṃ tiṣṭhe kathaṃ gacche paralokaḥ kathaṃ bhavet 466|
iti ciṃtākulo nityaṃ na namatyaparānvitaḥ |
dvijasya sadanaṃ gatvā purāṇajñasya rāghava 467|
lajjāvākkṛtavaktraśca kiṃkaromītyabhāṣata |
na kiṃcidapyuvācāsau dvijaḥ paurāṇikastadā 468|
pāpoyamiti vijñāya śiṣyeṇa niragāmayat |
gautamopi vinirgamya dvāryeva ca bahiḥ sthitaḥ 469|
bhuvyāsīnaṃ tu vijñāya purāṇārthavicārakam |
kathaṃ kathamapi prāpya pīṭhaṃ dattaṃ ca nābhajat 470|
niṣaṇṇo bhūtale rāma purāṇajñamabhāṣata |
prāyaścittaṃ kariṣyāmi tadatraiva vidhīyatām 471|
brāhmaṇa uvāca-

pāpāni kīrtayasva tvaṃ sarvathaiva kṛtāni tu |
sa cāpi nā'kṛtaṃ kiṃcinmayā pāpamitīrayan 472|
rudanpapāta bhūmyāṃ ca kathaṃ tāteti pīḍitaḥ |
brāhmaṇastamatha prāha prāyaścittaṃ na vidyate 473|
mahāpāpaṃ trirāvṛtte punaśca yadi cetkṛtam |
gautama uvāca-
paurāṇika mahābhāga prāpyāpi tvāmahaṃ katham 474|
pāpayukto dvijaśreṣṭha saṃgatirviphalā bhavet |
paurāṇika uvāca-
śāstraṃ pramāṇaṃ sarveṣāṃ prāyaścittavinirṇaye 475|
tadvinā yo hi taṃ brūyātprāyāścittaṃ na tadbhavet |

sakṛtkṛte sakṛtproktaṃ dvitīye dviguṇaṃ bhavet 476|
tṛtīye triguṇaṃ proktaṃ caturthe nāsti niṣkṛtiḥ |
tvayā kṛtaṃ tu bahudhā caturvidhamapīcchayā 477|
kathaṃ vaktumahaṃ śaktaḥ prāyaścittaṃ bhavādṛśe |

gautamo'pi punaḥ prāha kva gaṃtavyaṃ mayeti ca |
upavāsatrayaṃ kṛtvā śivarātrimaviṃdata 480|
caturthamupavāsaṃ ca cakārātīva duḥkhitaḥ |
pāraṇaṃ cāpyamāyāṃ sa kṛtavānphalavalkalaiḥ 481|
atha pradakṣiṇaṃ cakre śrīśailasya ca sa dvijaḥ |
gatavānmaṃdiraṃ paścācciṃtayātikṛśaḥ śvasan 482|
kathaṃ pāpanivṛttirme tūṣṇīṃbhūtasya setsyati |
anaṃtamavicāryaṃ kiṃ pāpaṃ ca sumahattaram 483|
śrutvā na kopi me brūyātprāyaścittaṃ vidhīyatām |
kiṃtu kasminpurāṇe tu śrute jñātaṃ bhaviṣyati 484|
iti kṛtvā matiṃ sotha purāṇajñamabhāṣata |
purāṇamekaṃ me tāta vyākhyātu bhagavāniti 485|
jātakarmādisaṃskārānkārayasva mamāśu vai |
dvijo bhūtvā śṛṇomyadya prāyaścittaṃ karomyataḥ 486|
vidhāyakaṃ purāṇaṃ me bhaviṣyati ca kīrtitam |

ataḥ śakyaṃ kariṣyāmi purāṇārthaṃ viniścayan 487|
paurāṇika uvāca-
yathāvatkīrtayiṣyāmi purāṇaṃ pāpanāśanam |
yathājñānaṃ yathāśakti yathāśuddhaṃ yathāvidhi 488|
kiṃ vāṃcchasi purāṇaṃ tu kīrtayiṣye tadeva tu |
gautama uvāca-
sarvaṃ ruci purāṇaṃ me vaktavyaṃ kiṃ hitaṃ vada 489|
śrute yasminbhidā naiva jāyate tu harīśayoḥ |
paurāṇika uvāca-
kaurmoktaṃ yatpurāṇaṃ taddevayorabhidābhidham 490|
śṛṇoti yastatprathamaṃ tasya pāpaṃ vinaśyati |
tasya vaktā tu yo viprastasya vighnāṃtaraṃ bhavet 491|
śrotavyaṃ manyate pāpo yadi bhāryā vinaśyati |
kiṃcaikaṃ duṣkaraṃ vakṣye śroturvakturaniṃdakam 492|
vyākhyātari yadi prītirddharmādeva prakāśinī |

ācāradarśane puṇye karmamokṣādidarśake 493|
tadā tuṣṭo maheśaḥ syādviṣṇuriṣṭaphalapradaḥ |
pitarastāritāstena yāṃti te paramāṃ gatim 494|
iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde caturdaśottaraśatatamo'dhyāyaḥ 114|

English translation

Rāma said :

1-5. Who is this seen in the sky, who is adorned with all ornaments, seated in an aeroplane, who is, as it were, another sun very brightly shining at mid-day and difficult to be looked at by all mortals? On his lap is a sweet-smiling lady like another Lakṣmī . So also there are five good (i.e. beautiful) women. They are singing a sweet song, accompanied by their glances with knitted eye-brows, gentle smiles and sounds made by clappings. At times they are singing songs in their throats (i.e. singing in subdued

tones), by striking on one another's hands, and by looking at one another's faces with cupidity preceded by songs. Tell me, due to what religious merit the great meditating sage resembling filaments of lotuses, is sporting like this.

Śambhu said :

6-16. O Rāma , this brāhmaṇa was formerly endowed with all (kinds of) riches. He had many pleasures. He was engaged in maintaining his wife. He was sonless. He was without (i.e. he did not give in) charity. He was without the worship of (i.e. did not worship) deities. He was bereft of the five (great) sacrifices and without self-study. He was bent upon eating (only) in the morning, mid-day and evening. He was impure. Once he went to the house of noble Gautama on the holy mountain of Tryambaka resorted to by many hosts of sages. There also was a beautiful house fashioned with pillars of crystal. Its walls were smeared with liquid agaru (sandal), musk and camphor. Its ground was beautiful with the fragrance of the santāna -flowers and was sprinkled with musk and juice of flowers. It was beautified with many fine, white canopies. The courtyard was adorned with large plantain and nut trees. In the lake nearby there was the sweet humming of the bees. The quarters were filled with the fragrance produced by the sandal-trees. The quarters were filled with instruction in songs and joyful songs. It was fashioned with a machine removing the heat produced in summer. In it a cover is made with the citraka tree covering the shoots of the plantain trees. The very glossy and thick panels of the doors are made of the pāṭīra tree. The inner walls are fashioned in such a way as to be fragrant and giving great joy. As a portion of the lord a beautiful, pleasant raised seat is prepared. The seat is fashioned with gold and is having a beautiful altar. It has very pleasing and thick shade.

17-20. It is fashioned at the root of a bunyan tree. It is decorated at its skirts with lakes having flowers and groups of plantain trees. It has the clouds showing sprays as they are touching the great bunyan tree. It is decorated with beautiful groves having breezes from heavenly gardens. It is decorated with wells, lakes etc. and with many groves. In that abode wind giving comfort, blew very gently. Excellent women beautiful in all limbs and the wealth of Cupid, played on different musical instruments such as a lute, a flute and a pipe.

21-25a. Women had triple symphony (of song, dance, instrumental music) in (all) the four directions and above also. In golden vessels etc. were put auspicious tablets of sacred ash. They were made fragrant with all fragrant substances and were fumigated with good incenses. Heaps of kuśa were arranged; there were crores of rosaries. In the outskirts there were hundreds of deer-hides. In such a house the best sage, fit to be saluted by gods, put camphor etc. in the four directions, and arranged a throne of camphor on the seat of sandal, which was fine, white, very glossy and was covered with camphor.

25b-32a. He bathed (the Phallus of) Śaṅkara with water made fragrant and with milk. Having got Sadāśiva bathed with the accompaniment of other Vedic hymns, he put a piece of cloth as a seat on the wooden seat with camphor. He put a vessel with parts in front of it. He put these (articles) in the (various) parts (of the vessel). In one pot he put the sacred rice grains. In another he put sacred rice grains with sesamum. In one he put pañcagandha; in another he put aṣṭagandhaka. He also (put) the musk from Kāsmīra , camphor and sandal in other pots and arranged them at the place of worship. Then the worship was done in the way selected. God Sadāśiva with five faces remains in the Phallus. The Phallus is his cover. Śakti (power, his counterpart) is placed there. Viṣṇu is the cover of Śakti, and Brahma is the cover ofViṣṇu. The Moon is the cover of Brahmā ; the Sun is the cover of the Moon. The sacred texts are his (i.e. the Sun's) cover. They are protected among the goddesses of the quarters; and they are covered by the quarters. Śambhu is the cover of the quarters, and the qualities are his cover.

32b-42a. The worship of the Phallus of Śiva with ten covers is auspicious. This would be (i.e. is) the opinion of some. The cover of knowledge is said (to come) after (these) covers. It is said to have the cover of Umā. Viṣṇu is its cover. Brahmā is Viṣṇu's cover. The Moon is the cover of Brahmā. The Sun is the cover of the Moon. The lord is the cover of the Sun. Thus the cover is said to be of sixteen kinds. The fivefold cover without Brahmā is said to be the best. These three are the covers of the Moon, Viṣṇu and Śakti. The unique cover—the cover of Ambikā —is said to be the best. Or in the worship of Śiva, the guardians of the quarters would be (i.e. are) the cover. In case of Śiva uncovering or worship is recommended. One should worship Śiva with the articles placed in the eight parts of the vessel. I shall describe the characteristics of the vessel useful for all rites. It shines with gold or is made of copper. A man should fashion the eight auspicious parts of the vessel resembling pearl-oysters. He should fashion it with eight angles resembling the petals of a lotus. It is recommended to have the parts of the measure of a pala . It should be uncovered and of large parts. In the centre it should not be large. At the top it should have eight parts of the size of a lotus. Or through the Śakti he should have it with five parts. Or should make it with three in the Śakti, and as he thinks.

42b-47. The wise one should keep the vessel in such a way as it looks beautiful. The rosary fashioned with eight hundred rudrākṣas hidden in the Śakti is auspicious. He should have the sacred thread with thirty or eight. One should be put on each of the cheeks and two should be tied on the forearms. He held one on the head and the great sage had one around his neck. The rosary was made with rudrākṣas and crystals and gems. The sage has fashioned a seat of tiger-skin and was seated in the Padmāsana posture. [1] Having finished invoking (the deity), having offered him a seat, materials of worship, water for washing the feet and rinsing the mouth, he bathed Śaṅkara with the water of Gaṅgā and with flowers of bakula and pāṭala along with aṣṭagandha kept in golden vessels, and (wiped the Phallus) well with a washed piece of cloth.

48-53. At the door was kept a copper pan. It was auspicious with an oval wooden vessel; so also with a cow-horn and the horn of a gavaya , or with a conch curved to the right or with pots decked with jewels, or with golden or silver or copper or bell-metal pots; he bathed (the Phallus) according to his desire with (water from) the fine golden pitchers. A man may even bathe (the Phallus) with water from earthen vessels or with lotus petals, or with (water from) vessels made of (the leaves of) palāśa , mango, jambu and other trees. He should bathe the lord. He should, after having solicited the lord with the hymn 'salutation to you' etc. called Śatarudriya or with the repetition of Śaṃ ca , of the nature of tranquillity, then apply sandal etc. according to his capacity. Then he should worship him with nice flowers and bilva -leaves.

54-70. That Gautama worshipped the lord with (the leaves of) tulasī and maruvā, white and big blue lotuses, so also with blue lotus and water-lilies, so also with karavīra -flowers, with karṇikāra -flowers, white lotuses, (the leaves of) the aparājitā (creeper), with sesamum and sacred rice grains, with sarala -leaves mixed with sesamum. Thus (he worshipped) the great lord. He fumigated him with camphor, agaru (sandal), musk, sarja , and agaruka-sandal and with other (incenses). He lighted sixteen lamps having camphor-wicks and put on props. He made an excellent offering of eatables to Maheśa . It contained food of well-cooked rice and flour; (it contained varieties of food) like those that could be eaten, that could be licked, that could be sucked; it was accompanied with sweet articles, and with food of five types; it was rich with many cooked vegetables, and mixed with many cooked articles. The drink was accompanied by twenty (ingredients), and with grapes and plantains; it was accompanied by eight kinds of soup, and with roots and fruits. It was also arranged with other articles as were available. The sage offered the food with excellent flowers. Having offered a thousand lights (to be waved in front of the deity) kept in golden vessels to the deity and having saluted him, he (offered) crushed pieces of nut, washed leaves, with the tops of their backside (not visible), and covered with a very white cover. He also offered auspicious camphor-powder put on three leaves. He also offered the tāmbūla kept in a

golden vessel to the lord. Then after he had gone round the deity by keeping him to the right, and saluted him, eight women who had held lutes and flutes and who were playing on beautiful musical instruments reached the vicinity of the sage. He himself, taking a small instrument of bell-metal, started singing. When Gautama started singing, the women protracted the tone. Others gently played upon the musical instruments. When the sage was singing sweetly, those having the manifestation of notes, danced in front of Maheśa. It was (a) wonderful (sight). In the meanwhile the revered sage Nārada arrived (there). Gautama also honoured and saluted him who had come (there), and said to him: “I am fortunate. None else is like me. What is the object of your arrival and wherefrom have you come?"

Śrī Nārada said :

71-74a. Having eaten in Bāṇa ’s abode, I have come (here) from the nether world. The noble ones, Bāṇa, Śukra and others will come to (your) house.

Then in a moment the demon Bāṇa, conqueror of the enemies’ cities, mounted upon an elephant and accompanied by (an army of) twenty akṣauhiṇīs [2] , came there. Śukra (had mounted) upon another elephant. Prahlāda (was seated) in an excellent chariot. Vṛṣaparvan (was seated) in an excellent chariot, and Bali on an excellent horse.

74b-83. Knowing them all to have arrived, Gautama along with his disciples went out and hurriedly offered them a respectful offering. They also, seeing Gautama, got down from the elephant etc. The demons also saluted him. The best sage saluted Bhārgava (i.e. Śukra), embraced all the demons, duly honoured them and made arrangements for the camping of the army. The sage washed the feet of Śukra and put (i.e. sprinkled) water on his head, and offered him a worship with beautiful fruits. All the demons, along with their priests having offered the rites, after bathing in the wells, lakes and ponds, entered that auspicious abode—the hermitage of Gautama, situated on the confluence, and worshipped the deities in the brāhmaṇa’s house. Śukra worshipped Śiva on the altar which was immediately fashioned. On his left side only, Prahlāda worshipped Viṣṇu; and Bali worshipped Śiva. So also other excellent demons (worshipped other deities). Bāṇa worshipped god Śiva alone. Śukra too worshipped the revered lord of Umā. In the mid-day Gautama also worshipped Śaṃkara . All had put on white garments; the bodies of all were dusted with sacred ash. All had made marks of three lines on the proper places (of their bodies) with white sacred ash.

84-88. Having saluted Śukra, all of them commenced purification of the elements. In the lotus of the heart there is a cavity. In it are the five elements. Among them is ether; in ether there is pure air. In it is the great lord. A man should meditate upon him, the bright and auspicious one. The element is united with ignorance, is impure, and connected with everything. He should burn that body in the lamp of ether with the fire of knowledge. Having burnt egotism covering ether, he should then burn ether. Having burnt the ether, he should burn air and then the element of fire. Then having burnt the element of water and the element of earth, he should burn the qualities resorting to them and then should get burnt his body.

89-92. The man, having thus burnt the elements with the fire of knowledge, (should worship) Viṣṇu who remains in the lock of hair on the crown of the head, who is full of the flavour of joy, who is having rays like those coming from the moon, and who is auspicious, with the rays produced from Śiva’s body and united with the nectar-liquid. Then the flame (becomes) very cold like the rays of the moon. The inundation has also become dense due to the spreading lustres of the nectar. Gradually the group of elements is inundated.

93-97a. Having thus purified the elements, the pure mortal, fit to perform the rites becomes pure only for offering the worship and doing the muttering (of hymns). Then on meditation upon the god, the destruction of the sin due to the murder of a brāhmaṇa follows. Having in this way meditated upon him, lustrous like the moon's light, and quickly placed (the deity) in the Phallus of Śiva, having thought on Sadāśiva in the lamp, he should worship the immutable with (the hymn of) five letters. He should also go through the formalities like invocation, should bathe (the Phallus of) Śaṅkara as before. The seat should be made of udumbara , silver, gold, and should be covered with cloth etc. In the end he should shower bubbles on the seat. He should fashion one (representation of) snake in the seat above, a pair of them near the deity, on the right side and the left. In between the serpents he should put a japā -flower and a piece of cloth of (the measure of) twelve prātis [3] .

97b-99. He should put the lord of the form of the Phallus and fit to be worshipped with very white (materials) and along with the seat on the piece of cloth. The demons led by Bāṇa and others, having done this, and having repeatedly offered pañca - gandha and aṣṭagandha, having worshipped (the deity) with flowers, leaves, sesamum-seeds, sacred rice grains mixed with sesamum-seeds or with only sacred grains, having duly offered incense, having presented a lamp, and an offering as told (before), having finished the remaining (part of the) worship, all of them sang and also danced there.

100-113a. In the meanwhile there came Gautama's disciple named Śaṅkarātman. His dress was like that of a mad person—he was naked, and had many coverings. At times he appeared like an excellent brāhmaṇa, at times like a cāṇḍāla . At times (he looked) like a śūdra . At times (he looked) like a meditating saint or an ascetic. He roared, jumped and danced, praised and sang. He wept, heard clearly; at times, he fell (and again) rose. He was endowed with Śiva's knowledge only; he was full of great joy. He arrived at the time of the meals, and went near Gautama. He ate with his preceptor eating at times what was left over by the preceptor. At times he licked up the plate of the preceptor; at times he went (away) silently. Holding the preceptor's hand, he, at times, himself ate (food). At times he urinated in the house (itself); at times he applied mud (to his body). He always held his preceptor with his hand and taking him into his abode seated him on his own seat and fed him. The sage Gautama himself ate from his plate. To know his mind, a beautiful, auspicious lady Ahalyā called the disciple and said to him, "Eat". She put food in a golden pot and a drink (like water) etc. in a goblet. She put fire in a plate, and a heap of charcoals and of thorns in another, and (said to him), "Eat, eat (these)". The sage also ate (them). The brāhmaṇa ate up the fire, as (easily as) he would drink water. He also ate the thorns and remained as before. Formerly he was invited for food by the daughters of the sages. Every day they gave him clods, water and cow-dung. Eating mud, wooden staff, he was pleased and delighted.

113b-120. Such was the sage having the figure like that of a cāṇḍāla. Taking his old shoes in his hands (one in the right and one in the left), and (using) words fit for a śūdra he came to Vṛṣaparvan. The naked (disciple) stood between Vṛṣaparvan and the lord. Vṛṣaparvan, not knowing him, harassed him and cut off his head. When the best brāhmaṇa was killed, this mobile and immobile world became extremely excited; so also the sages in it. The very noble Gautama was very much afflicted. Tears, indicating his grief, went (i.e. flowed) out of his eyes. In presence of all the demons, Gautama uttered (these) words: "What (great) sin he has committed since he has cut off this head of this constant devotee of Śiva and greater (i.e. dearer) than my life (to me). It is virtually my death as the preceptor is of the form of his disciple. Certainly we must die where (i.e. when) the death of Śiva's devotees, full of piety and always living in Śiva, is seen".

Śukra said :

121-125. I shall bring him back to life. Śiva is dear to my family. How can this brāhmaṇa die? See the power of my penance.

When the best brāhmaṇa was speaking like this, Gautama also died. When he died, Śukra also cast his life through deep meditation. Learning from Prahlāda that he was dead, all the lordly demons died just in a moment. That was a wonder. The army of that intelligent Bāṇa also died. Ahalyā tormented with grief, repeatedly and loudly wept. The lord was worshipped with (the materials of) worship of Śiva by Gautama. The great meditating sage Vīrabhadra on seeing all (that) got angry.

126-135. He said: "Oh how painful! Many lords are dead. I shall inform Śiva of this; I shall do as he tells." Having determined like this he went to the immutable one to the Mandara mountain. Having saluted Śiva, he told him all this. Seeing Brahma and Viṣṇu standing there, Śiva spoke (these) words: "O Viṣṇu, seeing the daring act done by my devotees, I the granter of boons, will go (there). You two also will come (with me)." Then the lord mounted upon the bull (i.e. Nandin). Chowries were moved by Vāyu . Extremely lovely umbrellas were held (over the lord's head) by Nandika who was very well dressed. The very white, golden staff of the lord was held by some ascetic. Obtaining the consent of the lord, Viṣṇu got on the enemy of the serpents (i.e. Garuḍa). He whose Kaustubha (gem) was noticeable, shone with two reddish and dark blue umbrellas. With Śiva's consent Brahmā also mounted upon his swan. Brahmā shone with two umbrellas having the brilliance and form of the indragopa insect. All gods led by Indra got into their own vehicles. Gladdened by (the sound of) various musical instruments all of them set out. Crowded with crores of (Śiva's) attend ants, Brahmā, Viṣṇu and Śiva went to Gautama's hermitage. Seeing that great wonder (Śiva) brought his devotee back to life by looking at him from the corner of his left (eye). Śaṃkara said to Gautama: "I am pleased with you. Ask for a boon."

Gautama said :

136-140. If, O lord of gods, you are pleased with me, and if a boon is to be granted to me, then let me always have the power of worshipping your Phallus, O great lord. This is what I have chosen. O you three-eyed (god), listen to this: My noble disciple is without (i.e. does not care for) what should and what should not be given up. With his eyes he does not see what should be seen with a feeling of mineness. With his nose he does not smell what is fit for being smelt; nor (does he give) what is fit to be given, or (does not do) any other similar act. Knowing this he did like that. The very illustrious meditating saint, of a figure resembling that of a mad man, and known as Śaṅkarātman did like that. Nobody would prohibit him; nobody would harm him. O god, grant me this, and also the deathlessness of these.

The lord said :

141-142a. May they live till the end of the kalpa ; then let them enjoy salvation. For a moment we shall stay in this extensive, specially made and auspicious abode of you. Then we shall go home.

Gautama said :

142b-147a. O lord, I am asking for an improper thing. A suppliant does not notice a blemish. O lord of gods, if you like, give me what cannot be obtained by Brahmā and others.

Then the lord looked at Viṣṇu and seized Viṣṇu's hand. Sadāśiva, having laughed, said to him whose eyes were like lotuses: "O Govinda , you are thin-bellied. What food should be offered to you? Or get in

and as in your own house eat (whatever food you choose). Or go to the house of Pārvatī who will fill your belly." Speaking thus, the lord held his hand and went to a secluded corner. And as told before, he said to Nandin, the door-keeper. He told Gautama the subsequent words of Viṣṇu.

Sadāśiva said :

147b-161. O sage, procure food for all of us. We desire to eat (food). Saying so Śaṅkara went to a secluded place with Viṣṇu. Having got on a soft bed, the excellent deities lay there. Having talked to each other, both of them got up. The two excellent gods went to the bank of Gaṅgā, and bathed (in) deep (water). They drank water from each other's hands. Then Viṣṇu and Śiva quickly splashed water (on each other). Then Śaṃkara, scattered lotus-filaments held in the hollow of his hands over Viṣṇu's face having eyes like fully blown lotuses. Keśava closed his eyes when the filaments fell (on his face). In the meanwhile, Śiva mounted upon the shoulder of Viṣṇu and holding with his hands Viṣṇu's hand, plunged him (into water). Viṣṇu who was (thus) repeatedly troubled by being plunged, delicately put down Śiva. He dragged him by seizing his feet and whirled him round. (Śiva) struck on the chest of Viṣṇu and dropped him down. Then Viṣṇu who had got up, took water in the hollow of his hands, and scattered it over Śambhu. Then Hara (i.e. Śiva) scattered it over Viṣṇu. Thus they sported in water. The group of sages also had their matted hair dishevelled in the flurry of water-sport. Then due to the confusion, they tied the matted hair with others' matted hair; and the excellent sages, strong or weak, drew (the matted hair). They caused others to fall, andcried and wept also. When. such confusion started and took place in the water, Nārada danced and cried in the sky. Playing upon the musical instrument—his charming lute—he loudly sang a song. With a charming song, he sang in ten modes.

162-17la. Śaṃkara, Lokabhāvana (literally, the creator of the world), heard that sweet song; and he himself gradually began to sing sweetly. When the lord of gods himself sang the mingled auspicious Kaiśikī (veriety of the dramatic style), Nārada danced and sang indistinctly. Taking up a firm note having all (good) characteristics and endowed with the nectar of the flow of the excellence (of his voice) he connected it with that song; and Viṣṇu beat the drum with his hands. The four-faced (Brahma) had a depression, and Tumbura became garrulous. Gautama and others quietly sang in protracted tones. When the lord of monkeys—Hanūmat—sang a sweet song, the wearied became glad; the weak became strong. All of them, having just despised their own songs, got confused. All the gods, the hosts of sages and the demons became silent. Only that Hanūmat sang, and all others were listeners. In the mid-day when the time for meal came, Śiva, listening to the song, took a couple of silken garments. Viṣṇu, (took) a couple of yellow garments, and Brahma a red one. Then performing rites befitting themselves, and (prescribed to be performed at) that time, all the deities, mounting on their own vehicles, went out.

171b-184a. But the great lord (i.e. Śiva) who loved music, said to the lord of monkeys: "O monkey, you are ordered by me. Be fearless and mount upon the bull (i.e. Nandin), and facing me, sing all songs." Then the best of the monkeys said to the revered great god: "The power to mount upon the bull is only yours. None else has it. O lord by mounting upon your vehicle, I shall be a sinner. O lord of gods, just mount upon me. I (shall be) a bird—Śiva's vehicle. I shall sing facing you. See". Then the lord got upon Hanūmat as on his own bull. When the god Śaṃkara got upon the head and neck of Hanūmat, he cut his skin, and having turned his face, sang as before. Śambhu, listening to the nectar-like (sweet) song, went to Gautama's house. All the hosts of gods and sages and the demons came there. At the time of the meal, Gautama honoured them. When Hanūmat sang, everything like the household utensils made from dry wood increased (i.e. put forth shoots). At the time of his singing the eyes of all stood (rivetted) as in a picture. With his two hands (Hanūmat) held the feet of the lord. He (i.e. the lord) was having (on his person) all ornaments. He had a pleased form. He was young. He was praised by the

gods with their hands well-folded on the slender waist. Having held Hanūmat's head with his hands, Śiva turned it to the east. He put one of his feet on the hollow of the hands of Hanūmat, seated in the Padmāsana posture, and the other into his mouth, and the lord affectionately and gently seized Hanūmat's nose with two of his toes. Then he put one foot against his belly, then into his circular navel and the other one into the hollow of his hands. Then Śaṃkara, seized his head, bent it, touched his back with his chin, with (i.e. producing) a sound. Śaṃkara put round Hanūmat's neck a necklace made of pearls.

184b-19la. Then Viṣṇu spoke these words to Śiva: "There is none (else) in the entire universe, since your foot inaccessible to scriptures and gods, remained on the monkey's body. Your foot is not made manifest (even) by all Upaniṣads . The monkey is fully united with it. Your foot is (i.e. your feet are) not (reached) through the means like restraints etc. and deep meditation. The power is spotless in Hanūmat, the lotus of the heart of a great meditating sage. (Even) best sages, after having practised difficult penance for thousands of crores of years, do not know your form, then how (can they reach) your foot (i.e. feet)? Oh! wonderful is the luck (of the monkey), that the unsteady beast, the monkey, holds the couple of your feet not capable (of being conceived) in their hearts by meditating sages. For a thousand years every day, I devoutly worshipped the foot (i.e. the feet) of the lord. But you did not manifest it (i.e. them) to me; (and) there is a talk among people that Viṣṇu is dear to Śambhu. The monkey (alone) is dear to Śambhu like that; I do not have luck like that."

Sadāśiva said :

191 b-197a. O revered Viṣṇu, none else is so dear to me as you, or Pārvatī is (dear to me) like you. None else is (dear) to me.

Then saluting the great god, Gautama respectfully said: "O you immeasurable one, O god, O you treasure of pity, come along. The midday has passed. It is time for meal for all." Then the mighty great god (i.e. Śiva) sipped water, and along with Viṣṇu, entered Gautama's house, and started eating food. Śiva who was adorned with jewelled rings, anklets, silken garment, a girdle (bright) like lightning, many necklaces, (many) golden ornaments put around the neck, a sacred thread, upper garments, with jewelled rings that were hanging and with excellent, ornamented hair, with the besmearing of pañcāṅga and sandal, with armlets, with bracelets and rings, sat on an excellent seat; and the god seated Viṣṇu, so as to face himself, on an excellent seat.

197b-199. The two excellent gods, Viṣṇu and Śiva were seated facing each other. Gautama too gave them golden vessels. The sage prepared food of thirty varieties, excellent sweetened milk of four kinds, two hundred (varieties of) well cooked food, three hundred (varieties) of the mixture of uncooked and cooked (food); so also the sage prepared food from good bulbs and vegetables. Vegetables etc. were accompanied by ghee . He offered them (food containing) sugar etc. of twenty-five kinds; so also pomegranates etc., plantains, bunches of grapes, dates, oranges, rose-apples, piyāla-fruits, nuts.

200-206a. Having duly offered these and other articles and having given apośana [4] (i.e. making the seat for the food), the brāhmaṇa said to them: "(Please) eat." When all of them were eating, Gautama himself took a fan made of very fine cloth and fanned Śiva and Viṣṇu. Then the great god desired to indulge into jest. (He said:) "O Viṣṇu, look at Hanūmat. (See) how the monkey is eating (food)." When Viṣṇu was looking at the monkey, the great god (i.e. Śiva), even when the hosts of sages were observing, threw a cake into Viṣṇu's dish . He also gave Hanūmat sweetened milk etc. left over by him. (Hanūmat said to him:) "O lord, what is left over is not to be eaten according to your statement." (Śiva said:) "Offering of cooked food to me is not proper. The cooked food, so also leaves, flowers, fruits offered to me should be thrown into a well only. Due to your words an article is not enjoyed; and an

article is eaten only due to your favour.”

Sadāśiva said :

206b-208a. When the bāṇa-liṅga , self-born and bright like the moon remains, the eating of the cooked articles of food of (i.e. offered to) Śambhu should be known to be like the Cāndrāyaṇa (vow). This is now the time for eating. It would be tasteless due to (our resorting to) other tales. I shall tell you after we have eaten. Eat the food without any doubt.

208b-212. Then the sage performed the rite of (sprinkling) water (indicating commencement of the meal). He filled the pitchers reddish, very glossy and fine, with all their parts washed in many ways and dried; with water from lakes, rubbed with seeds and cleaned. He covered the new altar on the sandy bank of the river with spotless, whiter, fine pieces of cloth, and put on them pitchers full of water. In them he should put yellow orpiment, nut-meg, kaṅkola , musk-powder, sandal, and under the layer he should put a garland white like the moon-rays. After having cleaned the pitcher with water and cloth, he should have a knot like a peacock’s tail; then should put a garland of bakula and pāṭala flowers.

213-220a. He should keep the pitchers in a place where there is no sun and which has gentle breezes and should be fanned with subtle fans. O king, then he should also sprinkle the goad. Having consecrated well-controlled men or women or their daughters who have bathed and put on washed garments, he should put the sweet, tawny exuberance, thick, profuse sandal. Having applied it to the armpit, neck, he should apply jāpyaka to his head, and apply pañcagandha. Their good hair should have flowers tied to it. Their faces should be good and should be very clean. Such women only whose bodies have saffron applied to them, are proper. So also young women adorned with ornaments. He should offer food through these women or men. They also should, at the time of offering, keep the pitcher covered with fine and small (piece of) cloth in their left hand, and looking into it, unbinding it which is put on a thread, should cause water to be given.

220b-226. Thus the sage Gautama honoured them. When all the noble ones of them like Śiva and others had eaten, had washed their feet and hands, and had rubbed perfumes to their hands, the god of gods, Śiva, was seated on his seat. The gods along with the sages were seated on the lower seats. In the jewelled pots were kept pieces of nuts after covering them after having fumigated them. They were angle-less, round, big, small and even thin. Then Gautama, having cleaned white leaves and put powder of camphor-pieces on them, offered it to Śaṅkara (saying) “O god, accept the tāmbūla.” When the sage said these words, (he said to Hanūmat:) “O monkey, take the tāmbūla, give me the pieces.” The monkey said: “O great lord, I have no purity. How can purity come to a monkey after his having eaten fruits?”

Sadāśiva said :

227-230. Everything would be purified by my words. Due to my words poison becomes nectar. All Vedas are due to my words. Deities are due to my words. Knowledge of religion is due to my words. Salvation is said to be due to my words. Purāṇas , sacred texts and the codes of law are due to my words. Therefore, take the tāmbūla and give me the good pieces.

The monkey took the tāmbūla with the nut-pieces with his left hand. (Then) from that he took the leaves and gave the nut-pieces (to Śiva). Śiva ate the camphor after taking it when it was given.

231-235a. When the god had the tāmbūla, Pārvatī holding the hands of Jayā and Vijayā , came to the sage's house from the Mandara mountain. Then, having saluted the feet of the god, she hung down her face in modesty. Lifting her face, the threeeyed god (Śiva) said these (words): "O you most respectable lady among gods, I have offended you. I have eaten without you. So also listen to (other things), O beautiful lady. Having kept you in my abode, without god of gods, and free from all bonds, I have committed a great sin. O you great goddess, (please) forgive (me), and giving up your anger, look (at me)."

235b-237a. She, who was thus addressed, did not speak, and went out with Arundhatī . Coming to know that she was going out, the sage (Gautama) saluted her (prostrating before her) like a staff. Beginning with that a man should salute the great god (prostrating before him) like a staff and praise him. Pārvatī said (to Gautama): "O Gautama, what do you desire?"

Gautama said :

23 7b-238a. O goddess, I am fortunate. If a boon is to be given to me (by you then), O illustrious one, now take food in my abode.

The goddess said :

238b-243. O sage, I shall eat in your house if I am permitted by Śaṅkara.

The brāhmaṇa Gautama went to the god and securing his permission, again went (to Pārvatī). He fed goddess Pārvatī and Arundhatī also. Then Pārvatī, after having eaten and with all perfumes and ornaments went along with hundreds of maiden-followers to Śiva. Then Śaṃkara said to the goddess: "Go to Gautama's abode. After having offered my sandhyā prayer I shall again come to (Gautama's) abode." When told like this, the goddess went to Gautama's abode. All (gods and sages) desiring to offer their sandhyā prayers went out. All of them, Maheśa and others offered their sandhyā prayers on the bank (of the river). Then Śiva facing the north and going through the nyāsa muttered the prayers.

244-247a. Then Viṣṇu, of a great lustre, said these (words) to Śiva: "Which (prayer) will you, who are saluted by all, are worshipped by all, invoked in all sacrifices, mutter? All, having folded their palms so as to form a hollow, wait upon you only. To whom have you, O lord of gods, folded your palms (in obeisance)? O great god, you are the giver of the fruit of such religious acts as salutation. Tell (me) who gives you fruit, who is saluted by you, who is superior to you."

Śaṅkara said :

247b-254. O Viṣṇu, I am not meditating upon anyone. I am not saluting anything. O Viṣṇu, I am not waiting upon anyone. I shall not mutter any prayer here; but O Viṣṇu, I have to exhibit (like) this for leading the unbelievers to activity. Otherwise they will be sinners. Therefore, for obliging the world, I have done all this.

Saying. "Yes", Viṣṇu then saluted him and remained (there). Then all the hosts of gods and sages reached Gautama's house and worshipped Pināki̇n (i.e. the Pināka -holder), the god of gods, O best of the Raghus , the god (i.e. Śiva) remained singing with Hanūmat. At that time they all muttered the five-syllabled great lore. Śiva, seizing the hand of Hanūmat, went near the goddess (Pārvatī). The divine couple sat on the same couch. That Hanūmat remained singing. So also Tumbura and Nārada. The great lord indulged into many kinds of sports. Calling Pārvatī, the lord said these words to her:

Śrī Sadāśiva said :

255-259a. I shall arrange your braid. O auspicious one, come before me.

The goddess said: “It is not proper for the husband to serve his wife. When my hair is dressed by you, another calamity may befall. O god, all the desired facts (may) not accrue on dressing (my) hair(?). When the (hair) is tied, the cleaning of theshoulders will have to be done; so also the cleaning of (i.e. removing of) the hair, flowers adhering to my back (will have to be done). When this takes place (i.e. when you do this), if the noble ones would come, what reply would you saluted by gods and others, have? O supreme lord, if they do not come, my fear will come to an end.”

259b-264. Śaṅkara drew her who was talking like this, (near him) and putting her on his lap, untied her braid of hair, separated the hair with his hands, and spread them with his nails. He put on her hair the garland of pārijāta flowers given by Viṣṇu, tied her braid, and also put on the garland (that he had) in his hand. Taking the garland of jasmine flowers he tied her hair. The great god also put the garland of flowers given by Brahma. He also made Pārvatī put on a pair of garments having unidentifiable fragrance. Then the great lord cleaned (i.e. removed the hair etc. from) her shoulders and back. The wearing garment of the goddess, with the tie loosened, had gone down. The god, saying, “What is this?” tied the knot of the wearing garment. “I am ardently looking for your nose-ornament.”

265-266. Saying so, he took a bright pearl. The pearl was bright due to its contact with turmeric. (He said to her:) “Put on this pearl dear to me and you.”

Pārvatī said :

267-270. O Śambhu, your abode is rich with all articles. I have already known all the articles. Oh, due to superior and other ornaments the wealth is known. Your head is decorated with string of the heads ofbrāhmaṇas; you also have the Naraka -string as the ornament of your chest. The poisonous Śeṣa and Vāsukī are your bracelets. The quarters are your two garments. Your matted hair is your (beautiful) hair. The sacred ash is the unguent to your body. The great bull is your vehicle; and your pedigree and your family are already known! Your parents are not known. Your body has a deformed eye.

271-277a. To Pārvatī who was speaking like this, Viṣṇu who was very angry, said: “O goddess, why are you censuring the god of gods, the lord of the world? O good lady, I shall abandon my dear life. Indeed this is your lack of restraint. Our vow is to die where the censure of the god is (undertaken), O auspicious lady.” Saying so, Viṣṇu proceeded to cut off his head with his nails. Śiva seized his hand, and said: “Do not do this rash act. All the words of (i.e. uttered by) Pārvatī are dear to me, (though) they are not dear to (i.e. liked by) you. O Viṣṇu, what is desired to be done (by you) is not liked by me.” Saying ‘Yes’ the revered Viṣṇu remained silent. Then Hanūmat respectfully said these words to the god: “I desire to carry out my vow of worship without a desire. I would (therefore) go to worship (my desired deity). Please permit me.”

Śaṅkara said :

277b-279a. Whose worship (i.e. to worship whom are you going)? Where will the worship (be done)? What flowers (will you use)? What leaves (will you use?) Tell (all that to me). Who is your preceptor? Which is the hymn (you will employ)? How will the worship (be done)?

When the god was speaking like this, Hanūmat trembled very much. With his entire body shaking, he started praising (Śiva):

Hanūmat said :

279b-286a. Salutation to the great god Śiva of an immeasurable form. Salutation to the meditating sage, the prop of abstract meditation and to the preceptor of the meditating sages. Salutation to him who is known (only) by the meditating sages, to the god, and to the lord of the wise. Salutation to you, the lord of the Vedas; salutation to you, the lord of gods. Salutation (to you who are) meditation, who are understood by meditation, to the preceptor of creators. Salutation to the wise, to one who is understood by the wise, to the lord of the earth etc. I am your servant—with these and other words salutation to the treasure of the Vedic words. Salutation to you who is to be thought of with (the utterance of such) words as 'stretch out'. O you eight-formed [5] one, salutation to you. Salutation to the lord of beings. To Tryambaka (i.e. having three eyes), to Trinetra (i.e. the three-eyed one), salutation to you having the Sun and the Moon as your eyes. Salutation to you, to whom the excellent bhṛṅgaraja , and dhattūra and flowers of droṇa are dear, to whom big nuts, punnāga , campaka etc. are dear. Salutation to you; my repeated salutations to you.

Then Śiva said to Viṣṇu: "Do not be afraid. Tell me the whole (thing)."

Hanūmat said :

286b-294. With one's body dusted with the sacred ash one should worship Śiva's Phallus with flowers procured by day, and even now remaining (fresh) like that. O god, I shall respectfully narrate to you the auspicious rite of Śiva's worship. When evening has come, a man should bathe without (making) his head (wet). Then the most wise man should put on a washed gannent and sip water twice. Then having taken sacred ash he should bathe in honour of Agni . Then muttering (a hymn) with Om eight times, or with the five-syllabled hymn or with any other name, he, with darbhas in his hand, should collect the sacred ash consecrated seven times. Saying ' Īśānaḥ sarva -vidyānām ' he should drop the ash on his head. He should sprinkle (i.e. apply) the ash over his face by saying ' Tat puruṣāya vidmahe '. He should put on (i.e. apply to) his chest the sacred ash (after saying:) ' Aghorebhyaḥ atha ghorebhyaḥ .' He should apply it to the private parts (of his body) saying ' Vāmadevāya namaḥ .' He should throw on (i.e. apply to) his feet the sacred ash after saying ' Sadyojātam prapadyāmi .' The wise one should dust his entire body with the sacred ash, with the utterance of Om . The excellent rite of bathing etc. is prescribed for the (first) three castes. I shall tell (you) about the rite for the śūdras and others as told by (my) preceptor.

295-304. Uttering the word Śiva the wise one should consecrate the sacred ash. Taking it seven times, he should put it on (i.e. apply it to) his head, (uttering:) 'To Śiva'. It is said that (he should put the sacred ash) into his mouth (after uttering the word Śaṅkarāya (i.e. to Śankara). He should put it on his chest after saying 'To the omniscient one'. Uttering the words Salutation to Sthāṇu (he should apply the sacred ash) to the private parts (of his body). Saying 'to Svayambhū ' he should apply it to his feet. Then the sacred ash is purer. It is said that the entire body should be dusted with the sacred ash after uttering Namaḥ Śivāya . (Then) he should, having washed his hands and having sipped water, be composed. In the absence of darbhas gold should be (used). In its absence cow's hair (should be used). In its absence dūrvā -grass should be (used). In its absence silver should be used. Having offered the sandhyā prayer and having muttered (the names) of the goddess, he should go to the temple of the deity. The altar for the deity or a raised platform for the deity should be pure and made of clay. It should have the arrangements of lotuses etc. on it. It should be painted with four colours or with white colour only. (Then he should arrange) beautiful lotuses, Svastika -figures, blue lotuses etc., a mace, a conch, a trident and so also a drum; the five shrines as told by Śiva, so also the Phallus of Śiva, the tree yielding all fruits, kulaka , kolaka ; it should have six angles, three angles or even nine angles. The

swing should have twelve angles, so also wooden sandals and fans (should be kept).

305-309. The intelligent man should also fashion with powders (the images of) Viṣṇu, Brahmā etc. on the altar; or the wise one should arrange these where the worship of the deity would take place. The best (materials of worship are those) that are fashioned by his own hands. The mediocre are those that are purchased. Lowest are those that are begged; and the meanest are those that are (secured) forcibly. Whatever is secured with force, whether proper or improper, is fruitless. He should do everything properly, with red rice, japā flowers, kalamā rice, white or red rice, or ears just coming out from the paddy plants, according to the proper order, and with placing lotuses etc. which are said to be the best, the mediocre and the lowest. He should face the north or the east.

310-316. I shall tell (you) about the seat as I have seen it or heard about it. It should be made of silk , hide, which are like cloth, wooden or of palm-leaves; or of wool , gold, silver, and copper or made of dry (cakes of) cow-dung. He should make the seat (also) of the hide of tiger, ruru deer, antelope or deer. (Thus the seat) made of hide should be known to be of four kinds; so also it should be of bandhujīva (a kind of tree) as (anyone of of these) is available. He should sit in the padmāsana posture, or in the svastika posture. He should be seated with darbhas and with the sacred ash (applied to his body); he should control his breath and his speech. He till then is of the form of the deity. In the end he should practise meditation. He should meditate upon Śiva of a subtle body remaining at the end of the tuft of hair on the crown of the head (and of the measure of) twelve fingers, (Śiva) moving within (the bodies of) beings, in the cave (of the heart) and in all forms. (He should meditate upon Śiva) who is having all ornaments, who is endowed with qualities like (being) small. He should keep him in his heart; he should fill his (own) body by means of his parvasion [pervasion?].

317-322. Due to that brilliance the sin in the body perishes as gold becomes crimson or white due to its contact with mercury. Having fashioned the pure seat covered with twelve leaves (or eight or three leaves), he should place the Phallus there. Then he should think of Śiva remaining in the cave (of the heart as placed) in the Phallus. Into the pitcher that is cleaned, he should put water which is cleaned, perfumed with fragrances and containing fragrant flowers, and which is consecrated with (the sacred syllable) Om. Restraining the breath and (the utterance of) Om are not prescribed in the case of śūdras. In place of the restraint of the breath (they should have) meditation and (in place of) consecration with Om, (they should utter the word) Śiva . He should place near him the materials of worship like sandal, sacred rice-grains etc.; and then he will make a solemn vow: 'To please Śiva only, I shall worship Śiva.'

323-328. Having made a solemn vow like this, he should then invoke (the deity) etc., till (the deity is given) a bath. Then he should give bath (to the deity) with the hymn Namaste etc. and according to the rite of the Śatarudriya. A stream (of water) that is unbroken is called muktidhārā . He who bathes the deity with that (i.e. muktidhārā) for a month, while muttering (the names of) Rudra in a low voice, once, thrice, five times, seven or nine times or eleven times (is meritorious). This (bath) should be known as muktisnāna ; (when continued) for a month, it gives salvation. The bath (should be given) with (the accompaniment) of the Śaiva lore (i.e. hymn) or merely with (the utterance of) Om; or with clay pot and pieces of coconuts, with bell-metal, pearls, or string of flowers. Thus he should bathe the lord with materials as told and as are available.

329-343a. I shall tell (you about) the rite of the horn, and about how it would be fit for the bath (to be given with). Having cleansed it before and after, he should make a very glossy and small peg, and should cut it somehow. With (water from) the bucket placed at a low region near the door and with darbhas he should bathe the deity. Thus is said to be the water-form of the gavaya-hom. At the door having joints, he should fashion a staff, bent and of the shape of a peg; at the place of the plank he should fashion a goblet having even number of holes with a staff. There only he should cause to fall

(the water) remaining in the pitcher (placed in) a machine above. He should make it fall with the other (i.e. the right) or with just the left hand. He is said to have put the muktidhārā. It is pure and destroys sins. Having thus installed the (representation of) the lord of gods, he should bathe it with the five products of a cow or with five sweet things, or with three sweet things. [6] Having adorned the deity with decorations and having again bathed the great lord, he should offer cold (water etc.). (Then) he should bring a piece of cloth, a sacred thread, pañcagandha, camphor, agaru (sandal), or (ordinary) sandal. Or both should be mixed. (Then) he should worship Śiva's Phallus. The entire seat may be full (i.e. fully made) of sandal, or according to his real wealth. The worship (should be offered) silently; he should offer seasonal flowers, like śrīpatra, sarala, according to his capacity, and unbroken. The incense of many materials, or similarly guggula (a fragrant resin) only along with ghee (made from the milk) of a cow are recommended for a full incense. He should offer incense according to his capacity, so also lamps burning with the ghee (made from the milk) of a cow, or he should offer lamps burning merely with ghee, and other offerings. He should offer flowers procured according to his capacity. Then he should respectfully offer (water for) washing the mouth and tāmbūla. He should go round and salute (the deity). Thus the worship is accomplished. Then the five constituents of singing (should be gone through).

343b-347. They are: Songs, instrumental music, (recital of) a Purāṇa , dancing and mirthful talk. He should also wave the light (before the deity), offer a cavity-ful of flowers and everything. He should apologise to the deity, then dismiss the deity; this is said to be an upacāra [7] Similarly, ornaments, umbrellas, chowries, fans, Śiva's sacred thread and service to him are said to be six upacāras . He who would worship Śiva with thirty-two upacāras in a day, will certainly have all his sins destroyed. The worship with thirty-two upacāras is the best.

Sadāśiva said :

348-349a. O best among the monkeys, it is like this. I shall tell you about the worship. The couple of my feet are fit to be worshipped. Be the worshipper of all. Having thus propitiated the Phallus, you propitiate me.

Hanūmat said :

349b-354. My preceptor has certainly enjoined on me the Phallus-worship only. O god, I shall do it first; then I shall worship your feet.

Having just spoken like this, he saluted the lord, and became (engaged) in the worship of Śiva's Phallus. He should go to (i.e. he went to) the bank of a lake and having made a sandy altar, should arrange a seat made of palm-leaves. Having washed his hands and feet, and having sipped water, he became composed. He bathed with (i.e. applied) sacred ash; and again having sipped water, he controlled his speech. On the altar for the deity he put lotuses; then the monkey who had taken the posture called padmāsana, made a very beautiful (seat) of the palm-leaves. Having, along with the nyāsas , restrained his breath, he,. endowed with pure meditation, saluted the great god and muttered (his names) thereafter.

355-362a. Then he also made an effort to worship the god. He brought pure water in a couple of the hollows of palāśa-leaves. Placing the fire, to the accompaniment of three hymns, which was in the pitcher on the head, he made invocation etc. up to the bath only. Then he took (the representation of) the god in the hollow made by the palms of his hands to bathe him. Having observed, the monkey did not see the god and the seat. Seeing only the Phallus in his hand, he was full of fear. The great meditating sage said (thought) this: 'What sin have I committed so that (only) this Śiva-Phallus

without the seat remains in my hand? I shall certainly die today if the seat does not come (back). I shall mutter the Rudra(-hymn); then the great god will come.' Thus having resolved in his mind, he muttered the Śatarudriya (hymn). Even then the great god did not come (there). Then the lord of the monkeys dropped Rudra on the ground. Vīrabhadra came (there). "O devotee, why do you weep? Tell me the cause of your weeping."

Hanūmat said :

362b. This Phallus is without the seat. See the heap of my sins.

Vīrabhadra said :

363-367. If the seat does not come to the Phallus, do not do a rash act. I shall bum the world if the seat does not come (back). See and show me the Phallus. (Let me see,) if Vīrabhadra saw the Phallus and (noted that) the seat had not come back, he desired to bum all the worlds.

He threw fire on the ground; in a moment the earth burnt at that time. Then he burnt the seven nether worlds, and again set out to lift them. He burnt the five upper worlds, the abodes of the people. Taking (out) with his nail the citron-like fire produced in his eye on his forehead, the lord put it on the palm of his hand.

368-375. If the seat would not come, then certainly the worlds are burnt. The brave Vīrabhadra knew (that the seat) did not come (back). The noble ones like Sanaka , having come to know (about this incident) through deep meditation, came (there). The brāhmaṇas came to the excellent hermitage of Gautama, but did not see the origin of gods (i.e. Śiva) though he was there. They praised (him) with eulogies from all the Vedas: 'Salutation to that god of gods; salutation to that (god of) pure lustre and inconceivable form. Salutation to the lord of gods; salutation to the pure one concealed by the Vedas. Salutation to Śiva, the first god; salutation to (Śiva) having a snake as his sacred thread. Salutation to him who supports everything with the drops of the three (Vedas)—the heap of the joy of the gods. Our repeated salutation to that Śaṅkara whose eight forms are: earth, air, ether, water, moon, fire, sun and soul also, and who is known (only) through knowledge.' Having heard this praise, Śiva, who had given (back) to Bhaga his eyes, said to Viṣṇu: "Go and bring here those brāhmaṇas." They were brought there by Viṣṇu. They bowed before the god. Śaṅkara spoke (these) words to them: "Why have you come (here)?"

The sages said :

376. O god, heaps of the ashes of the twelve worlds (burnt by Vīrabhadra) are seen. This forest alone remains. (Please) note the destruction of the worlds.

Sadāśiva said :

377. We have a doubt about the burning of the five worlds that are above (the earth). How is there the shower of (burning) charcoals? Or how (i.e. due to what) is the great sound?

The sages said ;

378-388. Now we have fear from Vīrabhadra. He alone, like one desirous to drink, has dropped the shower of charcoals.

Then the god called Vīrabhadra and said to him: “O Vīra , what is (this)?” Vīra (said:) “This was done due to the loss of the seat of the Śiva-Phallus of Hanūmat. To know the heart of the monkey, I did this great (deed).” Then the god, treasure of kindness, made (everything) as before. The supreme lord made all the worlds burnt (by Vīrabhadra) as beautiful as before. Then the universal soul (i.e. Śiva) said to Vīrabhadra; Śiva embraced him, smelt him on the head and gave him a tāmbūla. Then Hanūmat performed the worship of the lord. He then said to a gandharva having a lute and wandering in the forest, these (words:) “Give the lute to me.” (The gandharva said:) “I shall not part with my lute. It is (dear to me) like my (own) life.” The lord of the monkeys said: “The lute is (dear to me) like my own life.” Then when by the stroke of his fist the gandharva fell down, he took the great lute endowed with notes and strings, and made it joined with a bottle-gourd resembling the form of a royal tree. Putting it on his chest, he came singing in the vicinity of Śiva. He worshipped the feet of the god with pure flowers of bṛhatī . Then the lord gave him a boon and (a span of) life till (the end of) the kalpa. He also gave him another (boon)—capacity to cross the ocean.

389-395a. He with his body well adorned with all decorations, having lessened the brightness of the gods with his own brilliance, of a pleasing form and an auspicious body, honoured all gods. The great god (i.e. Śiva) took a yellow pair of washed garments (and said to Viṣṇu): “O god Viṣṇu, you take this auspicious (pair).” The giver of wealth gave a red garment to Brahmā, and gave a good pair to (each of) all the gods, sages, demons etc. Rāma too, hearing this, offered a pair to Śambhu, so also a very subtle, very costly golden ornament. Then Rāghava , seated comfortably with his ministers and family-priest, also with hosts of many sages, kings and monkeys, after having eaten (food), on the bank of Gautami , said to Śambhu who knew the essential nature of the Purāṇas: “You alone know the hundred secrets of all the ways of life. O brāhmaṇa, tell me what is the peculiarity of which yuga .”

Śambhu said :

395b-401. In Kṛta (yuga) meditation alone is the best. In Tretā (yuga) sacrifice alone (is the best). In Dvāpara (yuga) worship (is the best). In Kali (yuga) charity, a recital of Viṣṇu’s name (are the best). Everything is recommended everywhere, but not meditation in Kaliyuga . Due to the minds of men being in difficulty, being deluded, O lord, they do not have a firm mind in religious rites, in the Vedas and in the codes of law (smṛti). So also in sacrifice, in the exclamation of Svadhā (made at the time of offering oblation to a deity), and in listening to the Purāṇas. So also (they do not have a firm mind) in sacrifices, sacred places and serving the gods; in offering sacrifices to deities, in the duties of their own castes, in remembering god: nowhere (have they a firm mind) in Kaliyuga. Therefore, men are incapable of having religious merit lasting for a long time. Due to the time being short a man is capable of giving (gifts). Therefore, for those who are polluted by Kali, there is no expiation. The destruction of the sins of some takes place due to expiations, not in any other way.

402-411a. All these—one who knows Brahman , one who performs the śrāddha ceremony at Gayā , one who goes to Kāśī —are inferior to him who knows the Purāṇas; so also the listener of a Purāṇa (is inferior to him), O Rāma. The brāhmaṇa who expounds a Purāṇa is superior, due to his explaining the meaning according to yugas , due to his convincing himself and others, and due to his illumining Brahman (or the Vedas). Even the sin committed by him would not stick. Then what about (sin) from another (source)? The Purāṇa would destroy certain other sins. There is no doubt that all the sins of him who believes in the Purāṇas, looks upon the speaker (of the Purāṇas) as his teacher, and upon the giver of the lore of Brahman (or Vedas) as superior to his kinsmen and relatives, perish. The worshipper of the great lord should go to Śrīśaila ; the Purāṇa destroys the sin of men in Kaliyuga. O Rāma, I shall tell you an account (that) formerly (took place) in Kaliyuga. Listen to it. There was a brāhmaṇa named Gautama who was destitute of the Vedas. He had two brothers Puṣṭi and Paśu who

(also) were destitute of the Vedas. With them (i.e. with their help) he did husbandry, and obtained prosperity. He also gave some wealth and grains to the king. Once he said a few words to the king: "Give me (some) authority. I shall not lose wealth. The two brothers of mine are capable."

The king said :

411b-412a. A brāhmaṇa is qualified for the religious rites as told by the Vedas. The brāhmaṇahood of a brāhmaṇa employed at any other (job) than that perishes.

Gautama said :

412b-415. This is a way of life (followed) in other yugas. The way of life in Kaliyuga is not like that. O king, behaving like a king is said to be the duty of kings. A brāhmaṇa who is extremely emaciated, is not at a fault if he practises it. Agriculture is the duty of śūdras. A brāhmaṇa is not to pursue it (even) in a calamity. Therefore, I shall live as a kṣatriya ; grant me (a few) villages. I like to live as a kṣatriya at other place than this. (I do) not like anything else.

(The king) said, "All right", and gave (a few) villages to the brāhmaṇa.

416-421a. He, the wicked official of the villages, behaved differently. He ate flesh, he drank liquor, he uttered bad words; similarly he approached others' wives; he snatched away the wealth of others; he indulged in gambling; and he, the eater of bad things, ate the flesh of an animal struck with a poisoned weapon. He did not worship the lord of the worlds—Śiva or Viṣṇu. The king, after some time, spoke (to the brāhmaṇa) who behaved badly like this: "O brāhmaṇa, having given up brāhmaṇahood, you have secured śūdrahood (i.e. have become a śūdra). Therefore, I shall dismiss you by my order." "I do not want brāhmaṇahood. The condition of a śūdra is better for me. Without that, even if they are brāhmaṇas, they do not enjoy. Therefore, śūdrahood is better for me. O lord of the earth, I am not able to give up all this."

Śambhu said :

421b-423. When the bad brāhmaṇa spoke like this, the king remained silent. He, equal to a śūdra, ate food with flesh. Once that man of bad behaviour remained in a pavilion on the street. He heard this verse being recited by a brāhmaṇa; and the verse recited by the brāhmaṇa remained in his heart:

424-426. "Those who are greatly devoted to Viṣṇu go to a place higher than the highest. Those who hate the great lord (i.e. Śiva) will not go there." Also on hearing the explanation he said to the public reader of the Purāṇas: "Of what kind is said to be Nārāyaṇa ? And how is Maheśvara ? What is said to be the great path? How is hatred explained? What is that known to be the highest? What is higher than that?"

The public reader of the Purāṇas said :

427-429. That highest is Brahma's place, whose only characteristic is the manifestation of happiness. Higher than that is Viṣṇu's abode. It is superior to that of Brahma. That highest place is described as having (the quality of) indestructibility. In it the (supreme) man is Viṣṇu. The lord, O lord, dear one, is the highest. Water, due to the (supreme) man being born in it is called Nara . Nara (i.e. water) is his abode; therefore, he is declared as Nārāyaṇa.

430-431. Those who have a devotion to him are said to be tatparāyaṇa (i.e. devoted to him). He who is the controller of the principles like mahat etc., and whose eyes are the sun, fire, and the moon, and who is the lord of Umā would be (i.e. is) the great god (Śiva). Hatred should be known to be the enmity towards the lord, the highest soul.

Śambhu said :

432-41. In this way the brāhmaṇa who read the Purāṇa, uttered these words. Thinking (about it) he again said: "What would be the fate of (a person) like me?" Then the public reader of the Purāṇas said to him: "Listen, I shall tell (you) about your fate. With all efforts duly take an expiation. Practise religious merit according to your capacity at the proper time and according to the proper rules. Being free from sins, you will then reach an excellent condition. Or being attentive, listen to a Purāṇa every day. Or free from hopes, worship the great god, the trident-holder (Śiva), or Keśava (i.e. Viṣṇu), the god whose eyes are like lotuses and who destroys suffering. Or take to renunciation for good. Be devoted to the knowledge of Brahman. Or go to the lord of Kāśī, and obtain death for securing salvation. Or go to Gayā, and try to offer a śrāddha there. Or mutter every day with respect the Rudra(-hymn); pleasing Rudra, the essence of all the Vedas, and the destroyer of sins. Or go to Śrīśaila, or to Kedāra , if you please. Or practise bath in Māgha every year. What is the use of talking too much in this matter. Always be devoted to piety. (If you do) like this, you will not live in hell, O you mean brāhmaṇa."

Gautama said :

On hearing the Purāṇa from your mouth, I shall do all (this). Also tell me the sacred precepts, the cause of faith and the taboos.

The public reader of the Purāṇas said :

442-448a. (These are) prohibited: flesh, liquor, enjoying another's wife, gambling, boasting, harshness, falsehood, deceit, censure of god of gods, reviling preceptors, seniors, gods and expounders of Purāṇas and codes of laws, white egg-plant, living on bottle-gourd, citron, safflower, the rice called lohita , lotus, awl, coconut, pumpkin gourd, kovidāra fruit, cooked oil, human milk, so also milk of a rhinoceros, of a female donkey, the milk of a woman recently delivered, so also of a female goat, of a camel, of a one-hoofed animal, of a deer, sheep and of human beings, so also the milk of a calf-less cow and of one that is in heat, salt that is touched, the juice of coconut in a bell-metal vessel or in a copper vessel, honey in a lead vessel; he should never have butter-milk in a glass-vessel or have flour mixed with curds, smeared with ghee. A burnt offering or a cake offered as an oblation shines in a clay-vessel.

448b-453a. A wise man, desiring auspiciousness, should not serve a stranger in (this) world. The smearing of the inside of a vessel with a powder, or eating therefrom (is prohibited). Similarly eating betel-nut, and crushed (betel-)leaves (is prohibited). The eating of ripe betal-nut brings about a union with worms. So also salt added to milk merely with the hand (is prohibited). In (countries like) Sindhu , Saurāṣṭra , Kamboja , Magadha and Siṃhala milk accompanied by salt does not lead to a sin. In other countries all (kinds of) milk and salts lead to sin. There is a doubt here in case of drinking. What is the use of talking much in this matter? Good men should avoid what is censurable.

Śambhu said :

453b-464. Having heard these words of the magnanimous brāhmaṇa, he went to his own house, and being affiicted thought: 'Even a great man does not know whether death would come at night or by day. In the other world there may be happiness or unhappiness. In this world there are pleasures and entertainments. The pleasures and pains of the worms and insects and of human beings etc. are separate for each being. The difference in purpose also is well-determined. Even for one being the condition is not of one kind (only). At the time of birth there is great ignorance. In infanthood there is very little knowledge; when the steps stumble (i.e. in early childhood there is little understanding; it is also very little in childhood. In adolescence there is interest in sport; in youth there is a longing for carnal pleasures. When youth has passed there is the desire to secure wealth. In old age there is a desire for enjoyment, but (the old man) is not capable of enjoyment. He suffers from rheum of the eyes, phlegm, saliva, folds, greyness and trembling; the senses are overpowered by asthma, wind, and are defective. He is not able to hold anything, nor does he know anything. He would show (i.e. he shows) his private parts when wives of others are there. He is engaged in scratching his testicles, and is cruel due to the nature of living. He raises his garment, moves his buttocks, and scratches them. Eating (i.e. trying to eat) the mouthful he is not able (to do so) due to phlegm. When there is cough there is wind passing from the anus with a sound. So also the feces come out, and phlegm also comes out. He is rebuked by his daughters-in-law etc. and children laugh with clapping.

465-471. Having given a thought to the going out of the elders he was repeatedly invited for food etc. Having censured the eatables, food etc. and having for a long time condemned the hot (food) he again thought: 'I am a man who has done very bad deeds. How shall I eat? How shall I sleep? How shall I stand? How shall I go? How can I reach the other world (i.e. heaven)?' He was thus always worried. He, not having a thought for the highest one, did not bow down. O Rāma, he went to the house of a brāhmaṇa, well-versed in the Purāṇas. With his face bent down through shame, he said: "What (should) I do (now)?" At that time the brāhmaṇa, the public reader of the Purāṇas, said nothing; knowing that he was a sinner he drove him away through his disciples. Gautama too, going out, remained outside the house, at the door. To him who was (first) seated on the ground and who somehow reached the brāhmaṇa pondering over the meaning of the Purāṇas, a seat was offered (by the Paurāṇika). He did not occupy it. O Rāma, seated on the ground, he said to (the brāhmaṇa) who knew the Purāṇas: "I shall go through an expiation. Let it be done here only."

The brāhmaṇa said :

472-474a. Narrate fully the sins committed by you. He too, saying, "I have done no sin", wept, and being extremely afflicted fell on the ground, saying, "how, O dear one, (can I save myself)?" The brāhmaṇa then said to him: "There is no expiation if a major sin is committed three times."

Gautama said :

474b-475a. O noble reader of the Purāṇas, how am I sinful even when I have come to you? If I am sinful even now, then the company of an excellent brāhmaṇa (like you) would be fruitless.

The public reader of the Purāṇas said :

475b-478. In the decision about the expiations of all sacred precepts are the (only) authority. If one would say anything about it then that would not be an expiation. (The expiation) is said to be gone through once, if (the sin) is committed once. For the second (sin) it would be double. For the third (sin) it is said to be triple, and for the fourth (sin) there is no atonement. You have committed many sins. Even the fourth one you have committed deliberately. How am I able to tell an expiation to (a

person) like you?

Gautama too said again: “Where should I go now?”

479-487. O Rāma, the brāhmaṇa, the public reader of the Purāṇas, remained quiet. Gautama too went to the great Śrīśaila. Then, having bathed in the river, and having seen the lord Mallikārjuna , and having observed three fasts (i.e. having fasted for three days), he had Śivarātri (i.e. it was the day of Śivarātri). He who was very much grieved, observed the fourth fast; he also broke his fast by (eating) fruits and barks of trees on the new-moon day. Then the brāhmaṇa went round Śrīśaila, keeping it to his right. He, extremely emaciated due to worry and heaving, then went to the temple. ‘How will I, remaining silent, accomplish freedom from sins? Which is my very great, infinite sin that is inconceivable? (Even) having heard (about my sins) nobody would say to me—Go through an expiation. But on hearing some Purāṇa, it will be known.’ Thinking like this, he said to (the brāhmaṇa) who knew the Purāṇas: “O dear one, may the revered one expound one Purāṇa to me. Quickly make me go through the sacraments like the one performed at the time of birth; I shall listen to the Purāṇa after becoming a twice-born; thereafter, I (shall) go through an expiation. If a Purāṇa is narrated to me, it will be helpful to me. So I determining the meaning of the Purāṇa shall do (whatever) is possible.”

The public reader of Purāṇas said :

488-489a. I shall duly narrate the Purāṇa destroying sins to you, according to my knowledge (of it), according to my capacity, as uprightly as possible and according to the proper rules. Which Purāṇa do you desire (to hear)? I shall narrate that only.

Gautama said :

489b-490a. Tell me which Purāṇa should be said to be liked by all, and hearing which there would be no difference felt between Viṣṇu and Śiva.

The public reader of Purāṇas said :

490b-494. That Purāṇa which is called Kaurma is said to be telling about the non-difference between the two gods. The sin of him who listens to it first, perishes. There would be no danger for him who would be its reader. If a sinner desires to hear it, his wife perishes; moreover, one difficult thing I shall tell (you) and that is the absence of the censure of the listener and the speaker. If the listener has love for the expounder, it becomes manifest through the merit only. When meritorious behaviour which shows (the path to) salvation, is noticed, then the great god (i.e. Śiva) is pleased, and Viṣṇu gives the desired fruits. He has emancipated his dead ancestors. They obtain the highest state.

[1]: [1] : Padmāsana—A posture in which the left foot is put at the root of the right thigh and the right foot is put on the left thigh.

[2]: [2] : Akṣauhiṇī—A large army consisting of 21870 chariots, as many elephants, 65610 horses and 109350 foot soldiers.

[3]: [3] : Prāti—The span of the thumb and the forefinger.

[4]: [4] : Apośana—The act of making an upastaraṇa (seat) and apidhāna (covering) for the food eaten.

[5]: [5] : Aṣṭamūrti—For the eight forms of Śiva, see verse 373 of this chapter.

[6]: [6] : Pañcāmṛta—The collection of five sweet things used in worshipping deities. They are: milk, sugar, ghee, curd and honey.

[7]: [7] : Upacāra=service; worship; act of worship; article of worship.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 115

Reciting and Listening to Purāṇas Is Meritorious

Chapter 410 of 693 · 98 detected Sanskrit verse markers

Sanskrit

श्रीराम उवाच-
कथं पातकसंघात संक्रमे ब्राह्मणाधमे ।
पुराणज्ञः कथं व्याख्यां चकार द्विजसत्तम १।
शंभुरुवाच-
अध्यापने चाध्ययने जायते चाथ संगमः ।
संगतौ वत्सरं राम याति पातकि पातकम् २।
पुराणज्ञे तु काकुत्स्थ सर्वतत्वार्थवेदिनि ।
अपिपातकसंदोह चीर्णपापं प्रणश्यति ३।
प्रभूतवह्निनाशे हि धूमराशिर्यथैव हि ।
शलभो दीपनाशाय वह्निनाशाय न प्रभुः ४।
कृतं पापं तथान्येषां नाशनाय पुराणिकः ।
भूतादिग्रस्तमर्त्यानां भूतादि भयमोचकः ५।
समंत्रवानपनयेद्यथा न स्वयमातुरः ।
पौराणिकस्तथा पापं न किंचित्प्राप्तुमर्हति ६।
आत्मना च कृतं पापमन्यैरपि च यत्कृतम् ।

पुराणज्ञो नाशयति त्वतिदुष्टं स्वकर्म्म वा ७।
भवानीशे हृषीकेशे समवृत्तिर्विवेकवान् ।
लोकवेदक्रियावेत्ता रुद्रजाप्यतिनिःस्पृहः ८।
तुष्टः शांतः क्रियादक्षः प्रभूतो योगकृद्वशी ।
यथैव ते पुराणज्ञो वसिष्ठो भगवानृषिः ९।
नियोगात्तव भूपाल अयोध्यायामतिष्ठत ।
अपालयद्भुवं कृत्स्नां त्वां च रक्षः समापतत् १०।
स च शुक्रोपदेशेन राक्षसस्त्वामथाभ्यगात् ।
निद्रासक्तं हनिष्यामि नान्यथावसरस्त्विति ११।
अथ विप्रो विदित्वैतद्वसिष्ठस्त्वद्धितप्रियः ।
सुप्तं प्रमत्तं काकुत्स्थं रक्षो हंति न संशयः १२।
ब्रह्मावाप्तवरं तद्धि मया कार्यं निवारणम् ।
इति संचिंत्य विप्रर्षिः सेनामादाय निर्गतः १३।
रक्षो हंतुमशक्तस्तु मृत्युहीनं ततो मुनिः ।
स्वयं च राक्षसो भूत्वा वाक्यमाह महामुनिः १४।

किमर्थमागतोसीह वनं मुनिनिषेवितम् ।
स आह राजा रक्षोघ्नस्तमहं हंतुमागतः १५।
मुनिरप्याह किं तेन जीवितेन मृतेन वा ।
भुक्त्वामिषं मदीयं तु युद्धं कृत्वा जयं व्रज १६।
राक्षस उवाच-
कथं त्वं राक्षसो मह्यं भक्षणाय भविष्यसि ।
वसिष्ठोऽप्यथ मानुष्यमास्थाय वियति स्थितः १७।
निष्ठीव्य मस्तके तस्य मुष्टिना तमताडयत् ।
ताडितो राक्षसस्तेन व्यद्रावयदृषिश्च तम् १८।
पलायमानावन्योन्यं जलधिं तु गतावुभौ ।
तत्रस्थेन ग्रहेणासौ गृहीतो राक्षसस्तदा १९।
मुनिः पुनरयोध्यायां पूर्ववत्समतिष्ठत ।
शंभुरुवाच-
तस्मात्स्वाभिमतं कुर्यात्पुराणज्ञो विमत्सरः २०।
श्रवणस्य विधानं च कथयामि शुभं शृणु ।

शुक्लपक्षे दिने शुद्धे वारनक्षत्रयोगतः २१।
करणे चापि लग्ने च ग्रहताराबलान्विते ।
अमूढेन ग्रहे बाले न च वृद्धौ गुरौस्थिते २२।
न कृष्णपक्षे ग्रहणे न च नास्तिकसंनिधौ ।
पूर्वोक्तलक्षणोपेतं पुराणं शृणुयादिति २३।
शुद्धगेहेऽथवा शुद्धवेदिकायां मठेथ वा ।
नदीतीरे देवगेहे सभामंडप एव च २४।
रथ्या मठेथ वा रम्ये पुण्यशालासु राघव ।
स्वयं नमस्य विप्रेंद्रान्पुराणज्ञं विशेषतः २५।
आसनं कल्पितं कुर्य्यादूर्ध्वं सर्वविशेषितम् ।
एहि धर्म्मासनमिति वक्तव्यं स्यादनिष्ठुरम् २६।
पुराणप्रक्रमदिने यत्कार्यं तदुदीरयेत् ।
व्याख्यातारं पुराणस्य वस्त्राद्यैः परिपूजयेत् २७।
शुभानि दत्वा वस्त्राणि सूक्ष्माणि च नवानि च ।
करकंठविभूषादि पात्रमासनमेव च २८।

गंधपुष्पाक्षतैः पूज्य तांबूलं विनिवेद्य च ।
शुक्लांबरधरं विष्णुं शशिवर्णं चतुर्भुजम् २९।
प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशांतये ।
सभासदश्च संपूज्य गणेशं प्रार्थयेत्ततः ३०।
ॐनमेत्यादि मंत्रेण पूजनं भारती नुतिः ।
प्रातःकाले पुराणस्य प्रक्रमं प्रारभेदिति ३१।
उपक्रमदिने राम त्रिपंचदश वा शुभाः ।
श्लोका द्वितीये दिवसे ततो द्विगुणिताः शुभाः ३२।
तृतीये दिवसे राम ततश्चाधिकमिष्यते ।

दिनानामव्यवच्छेदाद्व्याख्यानं श्रवणं तथा ३३।
व्यवस्थितिर्यदा जाता तदा पौराणिकं गुरुम् ।
तांबूलादिप्रदायाथ परेद्युः शृणुयादपि ३४।
पुराणमेवं श्रोतव्यं दैनंदिनमिति श्रुतिः ।
व्रतरूपेण यः कश्चित्पुराणं शृणुयान्नरः ३५।
यदैवं तत्पुराणं तु तत्र याति न संशयः ।

पुराणं श्रोतुकामेन श्लोकश्चैकोपि चेच्छ्रुतः ३६।
तद्दिने तु कृतं पापं नाशयेतु न संशयः ३७।
एवं पुराणं शृणुयाच्च यस्तु स ब्रह्महत्याकृतपापबंधात् ।
सुरापीतिः स्वर्णहरश्च राम गुर्वंगनागश्च विमुक्तिमेति ३८।
पापानि चान्यानि कृतानि पुंभिः सर्वाणि नश्यंति पुराकृतानि ।
इहापि यान्यब्दशतार्जितानि श्रोतुर्विनश्यंति तथा च वक्तुः ३९।
कलौ समस्तविप्राणां सर्वज्ञत्वं न विद्यते ।
विगुणापि ततो व्याख्या फलदा दानकर्मवत् ४०।
पुराणानामभिप्रायं व्यासो वेद न चापरः ।
अहं वेद्मि विशेषेण व्यासादपि विधेरपि ४१।
न स्वाध्यायस्तपो वापि न मंत्रो न जुहोतयः ।
फलंति न तथा तिष्ये पुराणश्रवणं यथा ४२।
एकैकश्रवणादेव पातकं महदेव तु ।
नाशमाप्नोत्यसंदेहः श्रीशैले वर्तनादिव ४३।
अतो गुरुः पुराणज्ञः श्रोतृवंद्योऽघनाशनः ।

न तस्मादधिकः कश्चिद्गुरुरस्ति गतिप्रदः ४४।
मंत्रेषु गुरवो ये च वेदशास्त्रेषु ये मताः ।
नेशते सर्वविज्ञानं दातुं तस्मान्न बोधकाः ४५।
पिशाचाः प्रायशो राम ब्रह्मराक्षसनामिनः ।
वेदमंत्रस्य वेत्तारो दृश्यंते न पुराणवित् ४६।
पुराणविमुखो नैव सर्वं हि पश्यति ।
पुराणज्ञो हि तस्तस्मात्पापनाशकरः प्रभुः ४७।
तत्पूजा सर्वपूजा स्यात्सर्वद्रोहोऽस्य पीडनम् ।
यथा समस्तदानानां विद्यादानं प्रशस्यते ४८।
पौराणिकस्तथा धन्यस्तत्र दानं महत्फलम् ।
राम उवाच-।
किं वा पौराणिके देयं कियत्कीदृशमेव च ४९।
पुराणं कीदृशं वर्ज्यं वर्ज्यः कीदृक्पुराणवित् ।
शंभुरुवाच-
षड्रसानन्नपानानि स्नेहद्रव्याणि यानि च ५०।

गृहं सोपस्करं राम पुराणज्ञाय दापयेत् ।
पर्याप्तान्येव सर्वाणि अधिकानि फलाधिकात् ५१।

दद्याद्द्रव्यमतो भूयः सचैलं शोभितं मृदु ।
भूषणानि यथार्हाणि स्वशक्त्या प्रतिपादयेत् ५२।
गंधपुष्पं प्रतिदिनं केवलं गंधमेव च ।
केवलं च तथा पुष्पं फलकाले फलान्यपि ५३।
तांबूलं च तथा दद्यान्नमस्कुर्याच्च भक्तितः ।
पुराणस्य समाप्तौ तु दद्याद्वानादिकं तथा ५४।
अधिकं तु तथा देयं भूहिरण्यादिकं नृप ।
न च तूष्णीमुपक्रम्य श्रोतुमर्हति कश्चन ५५।
सभासद्भिः कृता चैव या पूजैकेन वा कृता ।
देवस्थाने यथाशक्ति सर्वैः पूजनमिष्यते ५६।
तीर्थेपि च यथा राम पुण्येष्वायतनेषु च ।
स्वशक्त्या पूजनं कुर्यात्पुराणज्ञाय राघव ५७।
श्रोतुस्तु लक्षणं पूर्वं मयोक्तं तु भवेन्नृप ।

पौराणिकस्य सर्वस्य लक्षणं कथयामि ते ५८।
कुलहीनो महाव्याधिर्महापापी तिरस्कृतः ।
शौचाचारविहीनश्च वेदस्मृतिविवर्जितः ५९।
अन्यदेवः पूतिवचो व्यंगश्चाप्यधिकांगवान् ।
परपूर्वापतिः स्तेनः प्राणिहंता निराकृतिः ६०।
अथ वर्ज्यं पुराणं ते कथयामि नृपोत्तम ।
पूर्वज्ञैरुच्यमानं च यत्प्रोक्तं मुनिभिः परैः ६१।
व्यासादयो मुनिवरा यत्प्रोचुस्तदुदीरयेत् ।
पुराणस्थं पठेद्ग्रन्थं व्याख्यायेत विचारयन् ६२।
यया कयापि वा राम भाषयादेशभाषतः ।
न देशभाषा रचितं ग्रंथं श्रुत्वा फलं लभेत् ६३।
व्याख्या या कापि काकुत्स्थ पुराणस्य हिता हि सा ।
तस्मात्त्वं देवयाचस्व व्याख्यास्ये यत्पुराणकम् ६४।
शंभुरुवाच-
एवं पौराणिकेनोक्तं श्रुतवानपि गौतमः ।

स्वयं वस्त्रत्रयं प्रादाद्ब्राह्मणाय महात्मने ६५।
कौर्मं पुराणं प्रथमं श्रुतवानिति नः श्रुतम् ।
दत्तवान्स्वर्णमधिकं वस्त्राणि च शुभानि च ६६।
अथ लैंगं च शुश्राव वैष्णवं वामनं तथा ।
पाद्मं च गारुडं चैव सौरं ब्राह्ममथैव च ६७।
एवमष्ट स शुश्राव पुराणानि स गौतमः ।
अथ रामायणं चैव कौर्ममेव पुनश्च सः ६८।
शिवनारायणेत्येवं जपं चक्रे सदैव हि ।
अवाप निधनं चापि स गतो ब्रह्मणः पदम् ६९।
ब्रह्मा संपूज्य तं विप्रं विष्णुलोकमथागमत् ।

विष्णुना पूजितः सोऽथ जगाम शिवमंदिरम् ७०।
सर्वेषामेव वंद्योऽसौ गौतमो मुनिसत्तमः ।
भारतश्रवणे चापि नियमा ये मयेरिताः ७१।
पुरा व्यासेन मुनिना त्रिवर्षाद्यत्कृतं शुभम् ।
श्रवणात्तस्य कृत्स्नस्य व्याकर्ता भारतस्य यः ७२।

न किंचित्प्रणमेद्विप्रं मुक्त्वा योगिनमुत्तमम् ।
सर्वेषामेव वंद्योसौ भारतं व्याकरोति यः ७३।
यो महाभारतं नित्यं व्याख्यास्यति पठेच्च वा ।
स सर्वेभ्योधिको विप्रस्तारयेच्चैव मानवान् ७४।
व्याकरोति च पर्वैकं सर्वाणि कतिचित्तु वा ।
सर्वपापविनिर्मुक्तो हव्ये कव्ये विशिष्यते ७५।
तमेव प्रणमेद्विप्रं तमेवार्हं च पूजयेत् ।
तमेव भोजयेन्नित्यं सर्वं तस्मै निवेदयेत् ७६।
तस्य पूजाविधिः प्रोक्तो व्याख्यानसमये द्विजः ।
प्रतिपूज्योऽथ वस्त्राद्यैः पूजयेद्विधिमार्गतः ७७।
आदिपर्वसमाप्तौ च सूक्ष्मवस्त्रत्रयं ददेत् ।
सुवर्णं च यथाशक्ति सभापर्वणि वाससी ७८।
आनुशासनिकारण्यस्वर्गारोहेषु पर्वसु ।
आदिपर्वणि पूजा या सा पूजा नृपपुंगव ७९।
कर्णाश्वमेधवैराटशल्यद्रोणेषु पर्वसु ।

सूक्ष्मवस्त्रत्रयं शुद्धं निष्कद्वयमथापि वा ८०।
क्षुद्रपर्वस्वथान्येषु निष्कावथ समानयेत् ।
हरिवंशे सनिष्कं तु वस्त्रत्रितयमेव तु ८१।
भारतस्याखिलस्यैव समाप्तौ क्षेत्रदो भवेत् ।
रामायणस्य श्रवणे कांडेकांडे प्रपूजयेत् ८२।
क्षेत्रं पर्याप्तमथवा सुवर्णमपि दापयेत् ।
व्याख्यातुर्गुरुवाक्यस्य सर्वकल्मषनाशनः ८३।
अर्थोधर्म्मश्च कामश्च मोक्षश्च नृपसत्तम ।
व्याख्याश्रवणतः सर्वे सिद्धयंति च सुबुद्धयः ८४।
ब्रह्महत्यादिपापानां सर्वेषामपि नाशनम् ।
एकेन श्रवणेनास्य किं नरैर्न श्रुतं भुवि ८५।
यानवसुसुवर्णाद्यैर्नित्यमेनं प्रपूजयेत् ।
व्याख्यातारं यतः पापसंदोहस्य विनाशनम् ८६।
अन्यान्यपि पुराणानि मुनिप्रोक्तानि तान्यपि ।
श्रोतृणां पापनाशाय वक्तुश्चापि विशेषतः ८७।

यश्च सर्वपुराणानि षट्त्रिंशत्तु प्रकीर्तयेत् ।
शृणोति वा न तस्यास्ति चित्तच्छेदः कदाचन ८८।
ब्राह्मं पुराणं प्रथमं द्वितीयं पाद्ममुच्यते ।

तृतीयं वैष्णवं चैव चतुर्थं शैवमुच्यते ८९।
अथ भागवतं प्रोक्तं पंचमं षष्ठमुच्यते ।
भविष्यं नारदीयं च सप्तमं परिकीर्तितम् ९०।
मार्कंडेयमिति प्रोक्तमष्टमं नवमं तथा ।
आग्नेयं ब्रह्मवैवर्तं दशमं परिकीर्तितम् ९१।
लैंगं च वामनं चैव स्कांदं मात्स्यमथैव च ।
कौर्मं वाराहमुदितं गारुडं वाथ कीर्तितम् ९२।
ब्रह्मांडमित्यष्टादशपुराणानि विदुर्बुधाः ।
तथा चोपपुराणानि कथयिष्याम्यतः परम् ९३।
आद्यं सनत्कुमाराख्यं नारसिंहमतः परम् ।
तृतीयमांडमुद्दिष्टं दौर्वाससमथैव च ९४।
नारदीयमथान्यं च कापिलं मानवं तथा ।

तद्वदौशनस प्रोक्तं ब्रह्मांडं च ततः परम् ९५।
वारुणं कालिकाह्वानं माहेशं सांबमेव च ।
सौरं पाराशरं चैव मारीचं भार्गवाह्वयम् ९६।
कौमारं च पुराणानि कीर्तितान्यष्ट वै दश ।
अष्टादशपुराणानां व्याकर्ता तु भवेन्मनुः ९७।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे पुराणमाहात्म्यकथनंनाम पंचदशोत्तरशततमोऽध्यायः ११५।

Roman transliteration

śrīrāma uvāca-
kathaṃ pātakasaṃghāta saṃkrame brāhmaṇādhame |
purāṇajñaḥ kathaṃ vyākhyāṃ cakāra dvijasattama 1|
śaṃbhuruvāca-
adhyāpane cādhyayane jāyate cātha saṃgamaḥ |
saṃgatau vatsaraṃ rāma yāti pātaki pātakam 2|
purāṇajñe tu kākutstha sarvatatvārthavedini |
apipātakasaṃdoha cīrṇapāpaṃ praṇaśyati 3|
prabhūtavahninā́śe hi dhūmarāśiryathaiva hi |
śalabho dīpanāśāya vahninā́śāya na prabhuḥ 4|
kṛtaṃ pāpaṃ tathānyeṣāṃ nāśanāya purāṇikaḥ |
bhūtādigrastamartyānāṃ bhūtādi bhayamocakaḥ 5|
samaṃtravānapanayedyathā na svayamāturaḥ |
paurāṇikastathā pāpaṃ na kiṃcitprāptumarhati 6|
ātmanā ca kṛtaṃ pāpamanyairapi ca yatkṛtam |

purāṇajño nāśayati tvatiduṣṭaṃ svakarmma vā 7|
bhavānīśe hṛṣīkeśe samavṛttirvivekavān |
lokavedakriyāvettā rudrajāpyatiniḥspṛhaḥ 8|
tuṣṭaḥ śāṃtaḥ kriyādakṣaḥ prabhūto yogakṛdvaśī |
yathaiva te purāṇajño vasiṣṭho bhagavānṛṣiḥ 9|
niyogāttava bhūpāla ayodhyāyāmatiṣṭhata |
apālayadbhuvaṃ kṛtsnāṃ tvāṃ ca rakṣaḥ samāpatat 10|
sa ca śukropadeśena rākṣasastvāmathābhyagāt |

nidrāsaktaṃ haniṣyāmi nānyathāvasarastviti 11|
atha vipro viditvaitadvasiṣṭhastvaddhitapriyaḥ |
suptaṃ pramattaṃ kākutsthaṃ rakṣo haṃti na saṃśayaḥ 12|
brahmāvāptavaraṃ taddhi mayā kāryaṃ nivāraṇam |
iti saṃciṃtya viprarṣiḥ senāmādāya nirgataḥ 13|
rakṣo haṃtumaśaktastu mṛtyuhīnaṃ tato muniḥ |
svayaṃ ca rākṣaso bhūtvā vākyamāha mahāmuniḥ 14|

kimarthamāgatosīha vanaṃ muninişevitam |
sa āha rājā rakṣoghnastamahaṃ haṃtumāgataḥ 15|
munirapyāha kiṃ tena jīvitena mṛtena vā |
bhuktvāmiṣaṃ madīyaṃ tu yuddhaṃ kṛtvā jayaṃ vraja 16|
rākṣasa uvāca-
kathaṃ tvaṃ rākṣaso mahyaṃ bhakṣaṇāya bhaviṣyasi |
vasiṣṭho'pyatha mānuṣyamāsthāya viyati sthitaḥ 17|
niṣṭhīvya mastake tasya muṣṭinā tamatāḍayat |
tāḍito rākṣasastena vyadrāvayadṛṣiśca tam 18|
palāyamānāvanyonyaṃ jaladhiṃ tu gatāvubhau |
tatrasthena graheṇāsau gṛhīto rākṣasastadā 19|
muniḥ punarayodhyāyāṃ pūrvavatsamatiṣṭhata |
śaṃbhuruvāca-
tasmātsvābhimataṃ kuryātpurāṇajño vimatsaraḥ 20|
śravaṇasya vidhānaṃ ca kathayāmi śubhaṃ śṛṇu |

śuklapakṣe dine śuddhe vāranakṣatrayogataḥ 21|
karaṇe cāpi lagne ca grahatārābalānvite |
amūḍhena grahe bāle na ca vṛddhau gurausthite 22|
na kṛṣṇapakṣe grahaṇe na ca nāstikasaṃnidhau |
pūrvoktalakṣaṇopetaṃ purāṇaṃ śṛṇuyāditi 23|
śuddhagehe'thavā śuddhavedikāyāṃ maṭhetha vā |
nadītīre devagehe sabhāmaṃḍapa eva ca 24|
rathyā maṭhetha vā ramye puṇyaśālāsu rāghava |
svayaṃ namasya vipreṃdrānpurāṇajñaṃ viśeṣataḥ 25|
āsanaṃ kalpitaṃ kuryyādūrdhvaṃ sarvaviśeṣitam |
ehi dharmmāsanamiti vaktavyaṃ syādaniṣṭhuram 26|
purāṇaprakramadine yatkāryaṃ taduđīrayet |
vyākhyātāraṃ purāṇasya vastrādyaiḥ paripūjayet 27|
śubhāni datvā vastrāṇi sūkṣmāṇi ca navāni ca |
karakaṃṭhavibhūṣādi pātramāsanameva ca 28|

gaṃdhapuṣpākṣataiḥ pūjya tāṃbūlaṃ vinivedya ca |
śuklāṃbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam 29|
prasannavadanaṃ dhyāyetsarvavighnopaśāṃtaye |
sabhāsadaśca saṃpūjya gaṇeśaṃ prārthayettataḥ 30|
oṃnametyādi maṃtreṇa pūjanaṃ bhāratī nutiḥ |
prātaḥkāle purāṇasya prakramaṃ prārabhediti 31|
upakramadine rāma tripaṃcadaśa vā śubhāḥ |
ślokā dvitīye divase tato dviguṇitāḥ śubhāḥ 32|
tṛtīye divase rāma tataścādhikamiṣyate |
dinānāmavyavacchedādvyākhyānaṃ śravaṇaṃ tathā 33|
vyavasthitiryadā jātā tadā paurāṇikaṃ gurum |
tāṃbūlādipradāyātha paredyuḥ śṛṇuyādapi 34|
purāṇamevaṃ śrotavyaṃ dainaṃdinamiti śrutiḥ |

vratarūpeṇa yaḥ kaścitpurāṇaṃ śṛṇuyānnaraḥ 35|
yadaivaṃ tatpurāṇaṃ tu tatra yāti na saṃśayaḥ |

purāṇaṃ śrotukāmena ślokaścaikopi cecchrutaḥ 36|
taddine tu kṛtaṃ pāpaṃ nāśayettu na saṃśayaḥ 37|
evaṃ purāṇaṃ śṛṇuyācca yastu sa brahmahatyākṛtapāpabaṃdhāt |
surāpītiḥ svarṇaharaśca rāma gurvaṃganāgaśca vimuktimeti 38|
pāpāni cānyāni kṛtāni puṃbhiḥ sarvāṇi naśyaṃti purākṛtāni |
ihāpi yānyabdaśatārjitāni śroturvinaśyaṃti tathā ca vaktuḥ 39|
kalau samastaviprāṇāṃ sarvajñatvaṃ na vidyate |
viguṇāpi tato vyākhyā phaladā dānakarmavat 40|
purāṇānāmabhiprāyaṃ vyāso veda na cāparaḥ |
ahaṃ vedmi viśeṣeṇa vyāsādapi vidherapi 41|
na svādhyāyastapo vāpi na maṃtro na juhotayaḥ |
phalaṃti na tathā tiṣye purāṇaśravaṇaṃ yathā 42|
ekaikaśravaṇādeva pātakaṃ mahadeva tu |
nāśamāpnotyasaṃdehaḥ śrīśaile vartanādiva 43|
ato guruḥ purāṇajñaḥ śrotṛvaṃdyo'ghanāśanaḥ |

na tasmādadhikaḥ kaścidgururasti gatipradaḥ 44|
maṃtreṣu guravo ye ca vedaśāstreṣu ye matāḥ |
neśate sarvavijñānaṃ dātuṃ tasmānna bodhakāḥ 45|
piśācāḥ prāyaśo rāma brahmarākṣasanāminaḥ |
vedamaṃtrasya vettāro dṛśyaṃte na purāṇavit 46|
purāṇavimukho naiva sarvaḥ sarvaṃ hi paśyati |
purāṇajño hi tastasmātpāpanāśakaraḥ prabhuḥ 47|
tatpūjā sarvapūjā syātsarvadroho'sya pīḍanam |
yathā samastadānānāṃ vidyādānaṃ praśasyate 48|
paurāṇikastathā dhanyastatra dānaṃ mahatphalam |
rāma uvāca-|
kiṃ vā paurāṇike deyaṃ kiyatkīdṛśameva ca 49|
purāṇaṃ kīdṛśaṃ varjyaṃ varjyaḥ kīdṛkpurāṇavit |
śaṃbhuruvāca-
ṣaḍrasānannapānāni snehadravyāṇi yāni ca 50|

gṛhaṃ sopaskaraṃ rāma purāṇajñāya dāpayet |
paryāptānyeva sarvāṇi adhikāni phalādhikāt 51|
dadyāddravyamato bhūyaḥ sacailaṃ śobhitaṃ mṛdu |
bhūṣaṇāni yathārhāṇi svaśaktyā pratipādayet 52|
gaṃdhapuṣpaṃ pratidinaṃ kevalaṃ gaṃdhameva ca |
kevalaṃ ca tathā puṣpaṃ phalakāle phalānyapi 53|
tāṃbūlaṃ ca tathā dadyānnamaskuryācca bhaktitaḥ |
purāṇasya samāptau tu dadyāddānādikaṃ tathā 54|
adhikaṃ tu tathā deyaṃ bhūhiraṇyādikaṃ nṛpa |
na ca tūṣṇīmupakramya śrotumarhati kaścana 55|
sabhāsadbhiḥ kṛtā caiva yā pūjaikena vā kṛtā |
devasthāne yathāśakti sarvaiḥ pūjanamiṣyate 56|
tīrthepi ca yathā rāma puṇyeṣvāyataneṣu ca |
svaśaktyā pūjanaṃ kuryātpurāṇajñāya rāghava 57|
śrotustu lakṣaṇaṃ pūrvaṃ mayoktaṃ tu bhavennṛpa |

paurāṇikasya sarvasya lakṣaṇaṃ kathayāmi te 58|
kulahīno mahāvyādhirmahāpāpī tiraskṛtaḥ |

śaucācāravihīnaśca vedasmṛtivivarjitaḥ 59|
anyadevaḥ pūtivaco vyaṃgaścāpyadhikāṃgavān |
parapūrvāpatiḥ stenaḥ prāṇihaṃtā nirākṛtiḥ 60|
atha varjyaṃ purāṇaṃ te kathayāmi nṛpottama |
pūrvajñairucyamānaṃ ca yatproktaṃ munibhiḥ paraiḥ 61|
vyāsādayo munivarā yatprocustadudīrayet |
purāṇasthaṃ paṭhedgranthaṃ vyākhyāyeta vicārayan 62|
yayā kayāpi vā rāma bhāṣayādeśabhāṣataḥ |
na deśabhāṣā racitaṃ graṃthaṃ śrutvā phalaṃ labhet 63|
vyākhyā yā kāpi kākutstha purāṇasya hitā hi sā |
tasmāttvaṃ devayācasva vyākhyāsye yatpurāṇakam 64|
śaṃbhuruvāca-
evaṃ paurāṇikenoktaṃ śrutavānapi gautamaḥ |

svayaṃ vastratrayaṃ prādādbrāhmaṇāya mahātmane 65|
kaurmaṃ purāṇaṃ prathamaṃ śrutavāniti naḥ śrutam |
dattavānsvarṇamadhikaṃ vastrāṇi ca śubhāni ca 66|
atha laiṃgaṃ ca śuśrāva vaiṣṇavaṃ vāmanaṃ tathā |
pādmaṃ ca gāruḍaṃ caiva sauraṃ brāhmamathaiva ca 67|
evamaṣṭa sa śuśrāva purāṇāni sa gautamaḥ |
atha rāmāyaṇaṃ caiva kaurmameva punaśca saḥ 68|
śivanārāyaṇetyevaṃ japaṃ cakre sadaiva hi |
avāpa nidhanaṃ cāpi sa gato brahmaṇaḥ padam 69|
brahmā saṃpūjya taṃ vipraṃ viṣṇulokamathāgamat |
viṣṇunā pūjitaḥ so'tha jagāma śivamaṃdiram 70|
sarveṣāmeva vaṃdyo'sau gautamo munisattamaḥ |
bhārataśravaṇe cāpi niyamā ye mayeritāḥ 71|
purā vyāsena muninā trivarṣādyatkṛtaṃ śubham |
śravaṇāttasya kṛtsnasya vyākartā bhāratasya yaḥ 72|

na kiṃcitpraṇamedvipraṃ muktvā yoginamuttamam |
sarveṣāmeva vaṃdyosau bhārataṃ vyākaroti yaḥ 73|
yo mahābhārataṃ nityaṃ vyākhyāsyati paṭhecca vā |
sa sarvebhyodhiko viprastārayeccaiva mānavān 74|
vyākaroti ca parvaikaṃ sarvāṇi katicittu vā |
sarvapāpavinirmukto havye kavye viśiṣyate 75|
tameva praṇamedvipraṃ tamevārhaṃ ca pūjayet |
tameva bhojayennityaṃ sarvaṃ tasmai nivedayet 76|
tasya pūjāvidhiḥ prokto vyākhyānasamaye dvijaḥ |
pratipūjyo'tha vastrādyaiḥ pūjayedvidhimārgataḥ 77|
ādiparvasamāptau ca sūkṣmavastratrayaṃ dadet |
suvarṇaṃ ca yathāśakti sabhāparvaṇi vāsasī 78|
ānuśāsanikāraṇyasvargāroheṣu parvasu |
ādiparvaṇi pūjā yā sā pūjā nṛpapuṃgava 79|
karṇāśvamedhavairāṭaśalyadroṇeṣu parvasu |

sūkṣmavastratrayaṃ śuddhaṃ niṣkadvayamathāpi vā 80|
kṣudraparvasvathānyeṣu niṣkāvatha samānayet |
harivaṃśe saniṣkaṃ tu vastratritayameva tu 81|
bhāratasyākhilasyaiva samāptau kṣetrado bhavet |
rāmāyaṇasya śravaṇe kāṃḍekāṃḍe prapūjayet 82|
kṣetraṃ paryāptamathavā suvarṇamapi dāpayet |
vyākhyāturguruvākyasya sarvakalmaṣanāśanaḥ 83|

arthodharmmaśca kāmaśca mokṣaśca nṛpasattama |
vyākhyāśravaṇataḥ sarve siddhayaṃti ca subuddhayaḥ 84|
brahmahatyādipāpānāṃ sarveṣāmapi nāśanam |
ekena śravaṇenāsya kiṃ narairna śrutaṃ bhuvi 85|
yānavasusuvarṇādyairnityamenaṃ prapūjayet |
vyākhyātāraṃ yataḥ pāpasaṃdohasya vināśanam 86|
anyānyapi purāṇāni muniproktāni tānyapi |
śrotṝṇāṃ pāpanāśāya vaktuścāpi viśeṣataḥ 87|

yaśca sarvapurāṇāni ṣaṭtriṃśattu prakīrtayet |
śṛṇoti vā na tasyāsti cittacchedaḥ kadācana 88|
brāhmaṃ purāṇaṃ prathamaṃ dvitīyaṃ pādmamucyate |
tṛtīyaṃ vaiṣṇavaṃ caiva caturthaṃ śaivamucyate 89|
atha bhāgavataṃ proktaṃ paṃcamaṃ ṣaṣthamucyate |
bhaviṣyaṃ nāradīyaṃ ca saptamaṃ parikīrtitam 90|
mārkaṃḍeyamiti proktamaṣṭamaṃ navamaṃ tathā |
āgneyaṃ brahmavaivartaṃ daśamaṃ parikīrtitam 91|
laiṃgaṃ ca vāmanaṃ caiva skāṃdaṃ mātsyamathaiva ca |
kaurmaṃ vārāhamuditaṃ gāruḍaṃ vātha kīrtitam 92|
brahmāṃḍamityaṣṭādaśapurāṇāni vidurbudhāḥ |
tathā copapurāṇāni kathayiṣyāmyataḥ param 93|
ādyaṃ sanatkumārākhyaṃ nārasiṃhamataḥ param |
tṛtīyamāṃḍamuddiṣṭaṃ daurvāsasamathaiva ca 94|
nāradīyamathānyaṃ ca kāpilaṃ mānavaṃ tathā |

tadvadauśanasa proktaṃ brahmāṃḍaṃ ca tataḥ param 95|
vāruṇaṃ kālikāhvānaṃ māheśaṃ sāṃbameva ca |
sauraṃ pārāśaraṃ caiva mārīcaṃ bhārgavāhvayam 96|
kaumāraṃ ca purāṇāni kīrtitānyaṣṭa vai daśa |
aṣṭādaśapurāṇānāṃ vyākartā tu bhavenmanuḥ 97|
iti śrīpadmapurāṇe pātālakhaṃḍe śivarāghavasaṃvāde purāṇamāhātmyakathanaṃnāma
paṃcadaśottaraśatatamo'dhyāyaḥ 115|

English translation

Śrī Rāma said :

1. O best brāhmaṇa , how did (the brāhmaṇa) knowing the Purāṇa explain it to the mean brāhmaṇa to whom heaps of sins had come?

Śambhu said :

2-7. Union takes place in teaching and learning. When they go together, O Rāma , in a year the sin of a sinner goes away. O you descendant of Kakutstha , when the knower (i.e. the reader) of a Purāṇa knows all the essential things, then even repeated heap of sins perishes, as the heap (i.e. column) of smoke perishes when a large fire perishes. A moth is capable of destroying a lamp, (but) not (capable of) destroying fire. As one who frees the mortals seized with the fear of ghosts etc., so a public reader of Purāṇas destroys the sin committed by others. One who knows a spell would send away (the ghost etc.), and not he who is afflicted. Similarly, a public reader of Purāṇas does not receive any sin. One who knows Purāṇas, destroys the sin committed by himself or by others, and even (the fruit of) a very

wicked sin.

8-11. One who has discrimination looks equally upon (Śiva) the lord of Pārvatī and upon Viṣṇu . He knows the acts of the world and those that are told in the Vedas ; he mutters the Rudra (-hymn); he is very desireless. He is contented; he is calm; he is diligent in work; he is mature; he practises abstract meditation; and is controlled, as your reader of Purāṇas—the revered sage Vasiṣṭha —is, who has remained by your command in Ayodhyā and has protected the entire earth. The demon rushed to you. At the advice of Śukra the demon came to (attack) you. (He thought:) 'I shall kill him when he is asleep. Otherwise there is no chance.'

12-16. Then the brāhmaṇa Vasiṣṭha, to whom your well-being was dear, knowing this (thought:). 'There is no doubt that the demon will kill Rāma who is asleep and unaware. The demon has obtained a boon from Brahmā . I have to keep him off'. Thinking like this, the brāhmaṇa sage took the army and went out. The sage was unable to kill the demon who was immune to death. Then the great sage himself became a demon and said (these) words: "Why have you come to this forest resorted to by sages?" He said: "The king (i.e. Rāma) kills the demons. I have come to kill him." The sage said: "What have you to do with him, alive or dead? Having eaten my flesh, and having fought with me, go (back)."

The demon said :

17-20a. How can you, a demon, be fit for my food?

Then Vasiṣṭha too, becoming a human being, stood in the sky (i.e. air). He spat on his head and struck him with his fist. He struck the demon. The sage made him flee. The two running (after each other) went to the ocean. At that time, the demon was seized by a crocodile living there. The sage was in Ayodhyā as before.

Śambhu said :

20b-22. Therefore, he who knows a Purāṇa, should do what is agreeable to him. I shall tell you the auspicious manner of listening (to a Purāṇa). On a holy day in the bright half (of a month), when the day and constellation are in union, when there is the (proper) Karaṇa , an auspicious moment, when there is the strength of the planets and stars, when old Jupiter remains with a young, wise Planet (a Purāṇa should be heard).

23-25a. (It should not be heard) in a dark fortnight, on an eclipse-day, or in the vicinity of an atheist. A man should listen to a Purāṇa having the characteristics as stated before. (He should listen to it) in a pure house, or on a pure altar, or in a place of learning, on the bank of a river, in a temple, in an assembly hall, in a beautiful monastery on the road, or in auspicious halls, O Rāma.

25b-30a. Having himself saluted the best brāhmaṇas , and especially him who knows the Purāṇa, a man should fashion a seat above (all other seats) and superior to all (other seats). He should gently say (to the reader of the Purāṇa): "Come to (this) religious seat." He should declare what is to be done on the day of the commencement of (the recital of) the Purāṇa. Having given the expounder of the Purāṇa auspicious, fine, new garments and ornaments for his hands, neck etc., so also a proper seat, he should honour him with garments etc. After having worshipped Viṣṇu having the complexion like that of the moon and having four hands, and having put on a white garment, with sandal, flowers and sacred grains, and having offered him a tāmbūla , he should, for the removal of all difficulties, reflect upon him, of a pleasing face.

30b-34. Having honoured the members of the assembly, he should then pray to Gaṇeśa . He should worship him with the hymn: Oṃ namaḥ etc. (Then should follow) the eulogy of Sarasvatī . The commencement (of the recital) of the Purāṇa should be done in the morning. O Rāma, on the day of commencement three, five or ten auspicious verses (should be read). Double this number (should be read) on the second day. O Rāma, (the reading of) more verses than on the second day is prescribed for the third day. The narration and the hearing should go on without a break on all days. When (proper) arrangement is made, he should give the preceptor, the reader of the Purāṇa, tāmbūla etc. and should also listen to it on the next day.

35-39. The scripture says that every day Purāṇa should be listened to. If a man listens to the Purāṇa as a vow, he undoubtedly goes to that place wherefrom the Purāṇa (has come). There is no doubt that the sin committed on the day would perish, if he who desires to listen to (the recital of) the Purāṇa, has heard even one verse. He who would listen to the Purāṇa like this, would be free from the bond of the sin of a brāhmaṇa's murder; so also from (sins due to) drinking liquor, snatching gold, and the sin due to (enjoying) his teacher's wife. So also all the other sins which are committed and were formerly committed by men (perish). So also sins committed by the listener and the speaker in this world (perish).

40-49a. In Kaliyuga all brāhmaṇas do not know all things. Therefore, even if the narration is faulty, it gives fruit like the act of charity. Vyāsa , and none else, understood the import of the Purāṇas. I know it especially more than even Vyāsa or even Brahmā. In Kaliyuga, self-study, penance, hymns or oblation do not become so fruitful as listening to Purāṇa (is fruitful). There is no doubt that by listening to each Purāṇa even great sin perishes, as by living on Śrīśaila . Therefore, the knower of Purāṇa is the preceptor. He is venerable to the listeners and destroys (their) sins. There is no preceptor superior to him who would give the highest position. Those preceptors who are regarded as knowers of the hymns and Vedas, are not capable of giving all knowledge. Therefore, they are not teachers. O Rāma, generally goblins who are the ghosts of brāhmaṇas know the Vedic hymns, and not ones who know the Purāṇas. All who are averse to Purāṇas do not see (i.e. know) everything. Therefore, one who knows Purāṇas is a master who destroys sins. His worship is the worship of all. Troubling him is offending all. As among all gifts, gift of knowledge is praised, in the same way the public reader of Purāṇas is blessed; and giving a gift to him gives great fruit.

Rāma said :

49b-50a. What should be given to the public reader of Purāṇas? How much (should be given)? In what way (should it be given)? What kind of Purāṇa should be avoided? What kind of the reader of Purāṇas should be avoided?

Śambhu said :

50b-54a. O Rāma, a man should cause to give (i.e. should give) (the eatables having) the six flavours, food, drinks, oily substances, a house with furniture. All these are sufficient. (If) more (are given) greater fruit (is had). He should also give much wealth, a soft, decorated garment, ornaments of proper value. (These) he should give according to his capacity. Every day he should give sandal, flowers, or only sandal, or merely a flower, and seasonal fruits also. Similarly he should give him a tāmbūla, and salute him devoutly.

54b-58. At the close (of the reading session) of the Purāṇa, he should give gifts etc. O king, more (things) like land, gold etc. should also be given. Nobody remaining silent (i.e. not giving anything) should listen (to the Purāṇa). The worship (should be) done by the members of the assembly or by one

only. At a temple worship should be done by all according to their capacity. O Rāma, a man should honour the knower of Purāṇas at a sacred place. O king, I have already told you the characteristics of a listener. I shall now tell you about the characteristics of a public reader of Purāṇas.

59-60. (A public reader of Purāṇas having the characteristics mentioned below should be avoided:) A man without a family (i.e. one not born in a noble family), a man having a great (i.e. an incurable) disease, a great sinner, a man who is condemned, a man without pure conduct, a man without (i.e. not versed in) Vedas and codes of laws. Also, a man having (i.e. a devotee of) another god, a man having a stinking speech, a defective man or a man having an additional limb, a man who has married a woman having a husband, a thief, one who harms beings and one who is condemned.

61-64. O best king, now I shall tell you about the Purāṇa that should be avoided. (The reader) should recite that Purāṇa which is narrated by the ancient wise ones, or one which is narrated by the great sages, or which the sages like Vyāsa have narrated. He should read the text of the Purāṇa, and should explain it after (properly) thinking over it in any language (like) a regional language, O Rāma. A man would not get the (desired) fruit by listening to a text in the regional language. Whatever the explanation, it is good for the Purāṇa. Therefore, O lord, ask for the Purāṇa which I shall (i.e. should) expound.

Śambhu said :

65-68a. Thus spoke the public reader of the Purāṇa. Gautama also listened to it. He himself gave three garments to the noble brāhmaṇa. It is learnt by us that he first listened to the Kaurma Purāṇa. He gave the (reader) more gold and bright garments. Then he listened to Laiṅga (Purāṇa), then to Vaiṣṇava and Vāmana also. So also to Pādma , Gāruḍa , and Saura , and Brāhma as well. Thus that Gautama listened to eight Purāṇas.

68b-73. Then he listened to Rāmāyaṇa , and also to Kaurma again. He always muttered the hymn Śiva Nārāyaṇa . He died, and went to Brahmā's place. Brahmā honoured that brāhmaṇa who then went to Viṣṇu's heaven. Being honoured by Viṣṇu, he then went to Śiva's abode. That best sage Gautama was honoured by all. I have also narrated the rules for listening to Bhārata . Formerly Vyāsa composed that auspicious book in three years. By listening to it (a man gets religious merit). He who expounds Bhārata should not salute any brāhmaṇa except an excellent meditating sage. He who expounds Bhārata should be honoured by all.

74-77. That brāhmaṇa who every day expounds or would read Mahābhārata , is superior to all, and would emancipate all men. He who expounds one parvan or all parvans or some par-vans, becomes free from all sins, and is distinguished in the offering to gods and deceased ancestors. A man should salute that brāhmaṇa only; he should honour that worthy brāhmaṇa only; he should always feed him only; he should offer everything to him. The manner of honouring him at the time of exposition (is:). He should be honoured with garments etc. and a man should honour him according to the rules.

78-81. At the conclusion (of the recital) of Ādiparvan, (a man) should give (the reader) three garments, so also gold according to his capacity. At (the conclusion of the recital of) Sabḥāparvan, a pair of garments (should be given). At the conclusion of the recital of Ānuśāsika, Āraṇya and Svargāroha, the same (kind of) honour should be done (to the reader) as is done at the time (of the conclusion of the recital) of the Ādiparvan, O best among men. At (the conclusion of the recital of the) Karṇa , Aśvamedha , Virāṭa , Śalya and Droṇa parvans, three fine, pure garments should be given, or a couple of niṣkas . At (the time of the conclusion of the recital of) other small parvans, he should bring (and give to the reader) two niṣkas. At (the time of the conclusion of the recital of) Harivaṃśa , he should

give the reader three garments with a niṣka .

82-84a. He should give (the reader a piece of) land at the time of the conclusion (of the recital) of the entire Bhārata. A man should worship the reader at the conclusion of the recital of every kāṇḍa , when Rāmāyaṇa is listened to. He should cause to give (i.e. should give) enough land or even gold. The words of the speaker, i.e. the preceptor destroy all sins. O best king, (they lead to) material welfare, religious merit, fulfilment of desires and salvation.

84b-88. All wise men become successful due to their listening to the exposition (of a Purāṇa-text). By (just) one listening (i.e. by listening just once to a Purāṇa) all sins like the murder of a brāhmaṇa perish. Have the men not heard about it on the earth? A man should every day honour the expounder (of the Purāṇa) with (the gifts of) a vehicle, wealth, gold etc. so that the heap of his sins perishes. Even other Purāṇas recited by sages destroy the sins of the listeners, especially of the speaker. The mind of him who would expound all the thirty-six Purāṇas, or listens to them, is never divided.

89-93a. The first Purāṇa is Brāhma; the second is said to be Pādma; the third one is Vaiṣṇava (i.e. Viṣṇu Purāṇa); the fourth one is said to be Śaiva ; the fifth is said to be Bhāgavata . Bhaviṣya is said to be the sixth; Nāradīya is declared to be the seventh; Mārkaṇḍeya is said to be the eighth; the ninth is Āgneya (i.e. Agni Purāṇa); Brahmavaivarta is said to be the tenth; then (there are) Laiṅga (i.e. Liṅga Purāṇa), Vāmana, Skānda (i.e. Skanda Purāṇa), Mātsya (i.e. Matsya Purāṇa), Kaurma (i.e. Kūrma Purāṇa); Vārāha (i.e. Varāha Purāṇa) is also said (to be one of the Purāṇas); Gāruḍa (i.e. Garuḍa Purāṇa) is also said (to be a Purāṇa); so also Brahmāṇḍa Purāṇa . Thus the wise know the Purāṇas to be eighteen.

93b-97. Similarly I shall tell about the Upapurāṇas hereafter. The first one is Sanatakumāra; after that (comes) Nārasiṃha ; the third one is said to be Māṇḍa ; then there is Daurvāsasa (i.e. Durvāsas); then Nāradīya; the next is Kāpila ; then is Mānava ; then is said to be Auśanasa ; then comes Brahmāṇḍa ; then there is Vāruṇa ; there is one called Kālikā ; so also there are Māheśa and Sāmba , Saura and Pārāśara , Mārīca , and the one called Bhārgava ; so also Kaumāra . (These) are said to be eighteen Upa(purāṇas). Manu would be (i.e. is) the expounder of the eighteen Purāṇas.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 116

Narration of the Rāmāyaṇa of a Former Kalpa

Chapter 411 of 693 · 306 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
संध्यावंदनकर्मक्रियतामिति रामो मुनिमाचष्टायम् ।
उष्णद्युतिरप्यस्तमुपैति द्विजकुलमेतन्नीडमुपैति १।
स्वयमपि संध्यावंदनकामोऽव्रजदुत्तरदिशमुज्झितयानः ।
हाहाहुहुकृतसंगीतिर्बंदीप्रमुखप्रस्तुतकीर्तिः २।
गौतमीतटमुपेत्य राघवो वायुनंदनसुधौतपद्युगः ।
जांबवत्कृतकरावलंबनः प्रापदुत्तमनदीं तु गौतमीम् ३।
करद्वये धृतकुशः स राघवः प्रागमद्वरुणदिशामथोत्तमाम् ।
दत्वा ततोऽर्घत्रितयं यथाविधि प्रहृष्टरोमाथ जजाप सोंऽतरे ४।
संप्रार्थयित्वा वरुणं यथाक्रमं शंभुं वसिष्ठं प्रणनाम राघवः ।
ताभ्यां कृताशीरगमन्मनःपदं हनूमता क्षालित पादपंकजः ।
जुहाव वह्नीनथ बंदिमागधैः संस्तूयमानोऽथ विनिर्ययौ बहिः ५।
प्रहसच्चंद्र किरणैः सुधालिप्तमिवांबरम् ।
प्रसन्नताराकुसुमं वितानमिव सर्वतः ६।
अथागच्छत्सौधतलं वृद्धामात्येन कल्पितम् ।

नानासनसमोपेतं सभास्थानं ययौ नृपः ७।
अथ मुनिं ह्युपवेश्य स राघवः स्वयमपि प्रथमासनमाभजत् ।
कपिगणाः परितः पृथुविग्रहा रचनयास्थितिमाप्रतिपेदिरे ८।
सुखस्थितं नृपमभिवीक्ष्य स द्विजो वचस्तदा समुचितमाह शंभुः ।
इहस्थितो भवति समस्तपूजितः कथं कथा नृपवर वर्तते गुहायाम् ९।
आकर्ण्याथ रघूद्वहो द्विजवचः शुश्रूषुरासीत्कथां ।
तत्रस्थो निपुणं निवार्यवचनं सर्वैः श्रुतं तत्क्षणात् ।
शुश्रूषामि कथं महाद्भुततया स्वात्माश्रयामन्यथा ।
रक्षोबाधनवादिनीमथनृपः किंत्वेतदित्याह च १०।
कुंभश्रोत्रवधः पुरा समजनि प्राप्तो दशास्यो वधं ।
पश्चादित्ययमन्यथा विरचितं रामायणं भाषते ।
कोऽयं विप्रवरः समस्तजनता नास्तिक्य संपादको ।
राज्ञांस्थानमुपेत्य वक्ति समया दंड्योऽथ पूज्योऽथवा ११।
अथाह जांबवानमुं रघूत्तमं कथां प्रति ।
रामायणं न तावकं त्विदं हि कल्पितं मतम् ।

समस्तमत्र विस्तराद्वदामि देव तच्छृणु ।
पंकेरुहस्यसूनुतो मया श्रुतं पुराह्यभूत् १२।
जांबवंतं विज्ञाप्य रामचंद्रो वचनमाह १३।
श्रीराम उवाच-
कीर्तय पुराणं मे शुश्रूषुः कुतूहलादहं प्रणीतं तत्केन च विज्ञातम् १४।
जांबवानथ बभाषे हि विधात्रे नमो नमस्तथैव विधुभूषणकेशवाभ्याम् १५।
अथ पुरातनं रामायणं कथयामि १६।
यस्य श्रवणेनाखिलजन्मसंपादित पापक्षयो जायते १७।
अथ तथापि दशरथो दशरथसमानरथी महीयसा बलेन सुमानसनामनगरजिगीषया पंकेरुहसुतसुतं वसिष्ठमाहुय नमस्कृत्वा मुनिदत्तानुज्ञः शताक्षौहिणीसेनया सहारुह्य तुरंगमं चंद्र समानशरीरमतिरोषसमाविष्टो विष्टरश्रवसमाराध्य दंडयात्रां चकार १८।
साध्यो नाम स्वीयया सेनयावृतो दशरथाभिमुखमाययौ योद्धुं युद्धं चान्योन्यमभूत् १९।
मासमेकं युद्धं कृत्वा दशरथस्तं साध्यं जग्राह २०।
अथ साध्यसूनुर्भूषणोनामाल्पपरिवारो युयुधे दशरथेन २१।
दशरथोऽपि साध्यसूनुं भुवोभूषणमवलोक्य योद्धुमेव नैच्छत् २२।
कथमेतादृशं हन्मि चास्मिन्हतेऽस्य कथं पिता भविष्यति कथं तन्माता कथमप्रौढयौवनाप्रिया्र्या २३।
अमुष्य हि देहे समालिंगनचुंबनपरिवर्तन नवीनतरदलारविंदपदानि कुसुमानीव दृश्यंते २४।

एतत्समानवर्णवया एतादृशः सुभगः परमप्रीतिवर्द्धनोनाम पुत्रो भल्लूकभक्षितोमृतःस्मृतिपथं प्राप्यापि मां रक्षयितुमिच्छतीव मम हृदयमन्यथा करोति इति मनसा वितर्क्यातिबालकं ग्रहीतुमारभत् २५।
स च साध्योपि पराधीनो बभूव २६।
स च कुमारेण सह पराजय खेदमपि मत्वा सुखमध्युवास च २७।
दशरथोऽपि तत्र मासं स्थित्वा तत्पुत्रसंदर्शनसुखमवलोक्याचिंतयत् २८।
अहो सर्वदुःखापनोदनक्षममेतन्मुखावलोकनं पुत्रसंवर्द्धनंनाम सर्वराष्ट्रिको मम जयः पुत्रवियोगमनुस्मरतो दुःखाय केवलं भवति २९।
तदस्य पृच्छां करोमि कथमीदृशो जायते पुत्र इति वितर्क्य तमपृच्छत् ३०।
साध्योऽपि सकलमोक्षमार्गं क्षितीशायादिशत् ३१।
हरीशानौ सहाराध्य सर्वैकादशीरुपोष्य द्वादशीषु ब्राह्मणानाराध्य ततत्कालभवं फलपूर्वमन्नाद्यं व्यंजनं पुष्पं च न्यायेन संपाद्य कपिलाघृतेन केशवं स्नापयित्वा मुद्गचूर्णेन संलिप्य स्वादूदकेन स्नापयित्वा सुरभिपाटीरं स्वयमुद्धृष्टं मृगनाभ्यागुरुसारेण वासमेतं देवांगं सर्वमुपलिप्य तुलसीदलैर्यूथिकाकरवीरनीलोत्पलकमल कोकनदद्धो णकुसुम मरुवदमनक
गिरिकर्णिकाकेतकीदलपूर्वैर्यथासंभवमभ्यर्च्य द्वादशाक्षरेण पुरुषसूक्तेन वा नाम्ना षोडशोपचारेण वाराध्य प्रणम्य नृत्यं कृत्वा देवं क्षमापयेत् ३२।
तथा व्रतानि विचित्राणि नारायणप्रीणनाय कुर्य्यात् ३३।
प्रसन्नो भगवान्मुनिरीप्सितं पुत्रं यच्छति तदमुमाराधयस्वेति दशरथमुक्तवान् ३४।
स चापि साध्यं तत्र स्थाप्य गत्वायोध्यां तथा सर्वं कृतवान् ३५।
अथ पुत्रकामेष्टौ समाप्तायामाहवनीयाद्यज्ञमूर्तिः शंखचक्रगदापाणिरुदतिष्ठत् ।
राजानं च वरं वृणीष्वेत्युक्तवान् ३६।
स च राजा वव्रे पुत्रानतिधार्म्मिकान्दीर्घायुषश्चतुरोलोकोपकारकान्देहीति ३७।
अथ राजमहिष्यश्चतस्रः कौशल्या सुमित्रा सुरूपा सुवेषा चेति ३८।

राजानमब्रुवन्देव प्रतियोषमेकेन पुत्रेण भवितव्यम् ३९।
अथ कौशल्योवाच एष यदि प्रसन्नो देवस्तदायमुत्पद्यतां मम ४०।
राजोवाच-
मम यदिष्टं तदयं प्रार्थ्यते हरिः ।
विष्णोप्रसीददेवेश कमलापते शंखचक्रगदाधरविभीषणसृष्टिसमस्तलोकपालादिपूजित पादयुगलशाश्वतहरे नमस्ते नमस्ते
एवं स्तुतो भगवानथ राजानमाह ४१।
माधव उवाच-
तव पुत्रो भविष्यामि कौशल्यायाम् ।
अथ चरुं प्राविशद्धरिः ।
तं चरुं हि चतुर्धा विभज्य भार्य्याभ्यो दत्तवान् ४२।
अथ कौशल्यायां रामो लक्ष्मणः सुमित्रायां सुरूपायां भरतः सुवेषायां शत्रुघ्नो जज्ञे खात्पुष्पवृष्टिश्च पपात ४३।
अथ चतुराननः स्वयमुपेत्य जातकर्मादिकाः क्रियाश्चक्रे ४४।
त्रिभुवनाभिरामतया राम इति नाम चक्रे रूपशौर्य्यादिलक्ष्मीयोग्यतया लक्ष्मण इत्यपरस्य भुवं भारात्तारयतीति भरतः
शत्रून्हंतीति शत्रुघ्न इति नामानि कृत्वा ब्रह्मा स्वभवनं जगाम शिशवश्च वृद्धिमीयुः ४५।
अथ पादसंचारिणं बालचंद्र संकाशदर्शनं बिंबाधरमुन्नततिलप्रसूननासं पुरश्चूलिकालंबमान-रत्नपत्रकं
श्रवणलोललंबमानकुंडलं वक्षःस्थलविचलित स्थूलमुक्ताहारं विलसत्कार्तस्वरो ब-ह्वलयं सिंजन्मणिकंकणरत्नांगुलीयकं
हेममणिरचितश्रोणिसूत्रं सिंजन्ननूपुरोपशोभितपादमंगुलीयोपशोभितपादमध्यांगुलीयकं
वज्रांकुशसरोजलांछनशोभितोरुपादतलं तूणीरसदृश जंघं करिकरसदृशोरुं विस्तृतजघनं सूक्ष्ममध्यंवर्तुलावर्तकं
गंभीरनाभिमिंद्रनीलशिलाविशा-ल वक्षःस्थलं कंबुग्रीवंचंद्रबिंबसदृशवदनमर्द्धचंद्र सदृशललाटं नीलकुटिलकुंतलं
क्रोडासक्तंधूलिभिरापांडुरं फुल्लपद्मदलारक्तविलोललोचनं महेश्वरमिवोद्धूलितभूतिं महेश्वरमिव दिगंबरं रामं कुमारं राजा
दशरथो दृष्ट्वा हर्षपरिपूर्णहृदयः पुत्रमालिंग्य चुंबित्वा वक्षस्यालिलिंग दृढम् ४६।
अथ कुमारोपि पाश्वेनास्यांकमारोप्य कलकलितलोचनो यत्किंचिदुवाच ४७।
याचमानमितस्ततो वीक्षमाणः तात गच्छेशये तात क्रीडामि तातेत्यादिपुत्रसुखमनुभूयानुभूय निर्वृतिं ययौ ४८।

अथ कदाचिद्भोक्तुमागते राजनि रामचंद्रो बालक्रीडासक्तहृदयो बहुक्रीडनकरकमल उत्प्लुत्य धावमानो
नरपतिपुरःस्थितमणिखचितसुवर्णभाजनस्थमन्नं वामकरेण गृहीत्वा राजनि चिक्षेप इदमपि राजा सुखाय मेने ।
एतादृशान्यन्यानि चकार रामचंद्रः ४९।
अथ कदाचित्क्रीडमाने रामे वात्या राममपातयद्रामश्च रुदन्नपतत् ५०।
एतस्मिन्नंतरे ब्रह्मराक्षसो राममगृह्णाद्रामश्च मूर्च्छामाप ५१।
अथ सहचरो बाल इतस्ततो रोरूयमाणो रामं तथाविधं राज्ञे व्यज्ञापयत् ५२।
अथ राजा राममादाय वसिष्ठमाह किमिदं रामस्येति पप्रच्छ ५३।
अथ वसिष्ठो भस्मादायाभिमंत्र्य ब्रह्मराक्षसं मोचयामास ५४।
पप्रच्छ को भवानिति स चाहाहं वेदगर्वितो ब्राह्मणो बहुशः परधनमपहृत्य ब्रह्मराक्षसो जातो मे निष्कृतिं विचारय ५५।
वसिष्ठ उवाच-
इदानीमितः परमेकवर्षशतोपभोग्यं राक्षसत्वं नरकं भागीरथीस्नानमेकं शिवाय बिल्वपत्रशतं समर्प्य ततः स्नात्वा
पापाद्विमुक्तो भवसीति ५६।
कदाचित्तादृशं कृतपुण्यं तव पदं प्रयच्छामि तदुपरिशिष्टां गतिं भजेति वसिष्ठवाक्यमाकर्ण्य ब्रह्मराक्षसो
वसिष्ठोपदिष्टपुण्यवशाद्दिव्यशरीरो भूत्वा नमस्कृत्वा स्वर्गं जगाम ५७।
अथ रामं प्राप्तेकाले उपनीय वसिष्ठो वेदानध्यापयामास षडंगानि मीमांसाद्वयं नीतिशास्त्रं चाध्यापयामास ५८।
अथ धनुर्वेदमायुर्वेदं भरत गांधर्व वास्तु शाकुन विविधयुद्धशास्त्राणि च ५९।
अथ विवाहं कर्तुकामेन राज्ञा दशरथे नानानादेशजनपतीन्प्रति दूताः प्रेरिताः ६०।

अथ कश्चिच्छीघ्रमागत्य राजानमिदमब्रवीत् ६१।

राजन्विदर्भदेशाधिपतिर्विदेहोनाम राजा तस्य पुत्री वैदेही होमलब्धारूपेण लक्ष्मीसमा सर्वलक्षणसंपन्ना रामयोग्या विद्यते स च तां दातुं राजा रामायोद्यतः तद्गम्यतां शीघ्रमिति ६२।
अथ वसिष्ठादीन्प्रेषयामास ते च तत्र गत्वा तां च निरीक्ष्य लग्नं निश्चित्यायोध्यामेत्य राजानमुक्त्वा रामसहिताः
पृथिवीपतिसमेताः शीघ्रं विविध करि तुरग शकट शिबिकांदोलिकाभिरतिसुभगरूपभोगविलासक्रियानिपुणा
विदितविविधचेष्टागंधर्वाः कामशास्त्रसुकुशलाः मृदुकठिनपृथुपयोधरासन्न कंठाः
स्थूलसूक्ष्मललाटबिंबदशनच्छदमुखपंकजाः कुटिलकुंतलदीर्घकेशधम्मिल्लाः कनकपत्रकर्णाः
स्नानचेष्टयोत्थितरोमशोभित जपाकुसुमरक्तदशना विशदविस्फुरच्छफरीलोचनाः शुक्तिकासदृशश्रवणाः
नक्षत्रसदृशस्थूलमुक्ताफलोपशोभितनासापुटा मुकुरसदृशकपोलास्तिलप्रसूननासिका आनम्रमध्यप्रदेशचूचुका
इंद्रगोपप्रतीकाशाधरपुटदशनक्षताः समदीर्घकांगप्रदर्शनास्थितसर्वप्रदेशवर्तुला नातिमांसलाः
पिंडकाग्रंथिनीव्योवलितबाहुमूला अनतिचिरकालोत्थितरोमतया हरिद्रा वर्णतया च कर्णिकारदलसदृशबाहुमूला
मृदुस्निग्धवर्तुलसूक्ष्ममध्यप्रदेशाः कठिनस्थूलवर्तुलामग्नचूचुकपरस्परस्थानाक्रमणस्पर्द्धि
पयोधरमध्यलब्धपदकपयोधरोपरिचंचलविविधमणिमय हारोपशोभित वक्षःस्थलाः पयोधरपरितो लब्धपदतया
तरुणदृष्टिपरम्परतया असमानयानाभिकूपोपरितन रोमराज्योपशोभितोदरप्रदेशा भज्यमान मध्यस्थलीकरणएव
वलीत्रयोपशोभित मुष्टिग्राह्यमध्याः करिकरोपमजघनप्रदेशा अरोमसदृशमृदुस्निग्धामला समजान्व्यः
कदलीस्तंभसंनिभोरुयुगला आमग्नजानुकृशकुशवर्तुलपिंडिकारहितजंघा आमग्नगुल्फा आसूक्ष्मस्निग्धा दीर्घदीर्घांगुली
पादानूपुरवाह्यमानमदना हंसमतंगजगमना दक्षिणांगुष्ठस्पर्शिकच्छाग्रा उपरिकच्छं नीवीं कृत्वा करह्वययुता
वस्त्रप्रदेशकंठमप्रावृत्या परवसनपरिभागा वृतस्तनवसना परभागे वामांस एव दक्षिणपार्श्वगतेन दशाभागेन नाभिप्रांतेन
प्रवेशितोपशोभितगात्रयष्टयो योषितो विवाहमंगलकर्मकरणायानेकश आगच्छन् ६३।
बालिकाश्च विद्युल्लतांशुशोधितगात्रयष्टय उद्भिन्नकुचकमलकुड्मलविविधहारोपशोभिवक्षसो
यत्किंचिद्भाषिण्योऽतिचपलमृदुगतयो वृद्धवनिताश्चागच्छन् ६४।
अथ विदेहे पुरतः क्रोशमात्रे चूतवनिकायां विविधविटपविस्तरप्रदेशविविधविहंगकूजिता-कर्णनदत्तकर्णवनहरिणशाववत्यां
महारजतनिर्मितोच्चनीचप्रासादोपशोभितप्रदेशविविधविहंगायां
हेमवल्कलसंवीतभसितो-द्धूलितशरीरजटिलमुनिगणध्यानोपासनोपशोभितवृक्षमालायां
विविधविद्यधरवधूपयोधरभाराभिभूतविचरिततरंगसरसीयुतायां सरस्तीरमिलितसैरंध्रीयुवतिभिराहुयमान तरुणजनायां
नानावर्णकुसुमसौरभवासिताशेषप्रदेशायामितस्ततो रिरंसया प्रदर्शितस्फारशफरीविलोचनतरलचक्षुषा
प्रभाविलसितशरीरवेश्याजनायां विविधाश्चर्ययुतायां दशरथः सामात्यपुरोहिताभिरामरामादिपुत्रसहितः सुखमुवास ६५।
अथ वैदेहोऽपि मिथिलां नानापताकोपशोभितां
विविधप्रासादगोपुरोद्यानदेवतायतनोपशोभितामन्योन्यकेलिचतुरयुवतिजनानुकीर्णामुशीरविरचितमहाप्रपां
सुकेलीजनोपशोभितविशिखां।
विविधपण्योपशोभितरथ्यां तत्रतत्र ब्रह्मघोषशोभितमठां प्रतिमंदिरं मीमांसादिव्याख्यानसंपादि सामाध्ययनां
सुपुण्यहिर्गंधसामादिस्वरपदक्रमश्रुतिब्राह्मणवाटिकामनेकपरिवृढमंदिरप्रवेशनिष्क्रीतागुरुकुंकुमाध्वर्य्युवेषां मृदुलवसन
तांबूल रक्तदंतच्छदकामिनीमृदुवचनकठिनवचनकरसंज्ञानिर्द्धारित प्रतिवचनविविधोपायना हरणकरजनोपशोभितां
मृदुधवलजघनपरिवीतवस्त्रोपरिभागेन स्निग्धवर्तुलपरस्परसंघर्षपयोधरमध्यप्रदेशोपशोभित वामांसकंदोपशोभितवनितां
विविधमुक्ताहारजपासंकाशदशनच्छद मंदहासमालाकारसहस्रोपशोभितां पुण्यासवसाधनमंदिरां तत्रतत्र विचित्रतोरणां
विशुद्धवीथिकां तत्रतत्र स्थापितकल्पपादपां रंभाविभूषितद्वारां पुरीं शोभितां शोभयामास ६६।
अथाभिकलनार्थं विलासिन्यो निशादूर्वाक्षतामंत्रमंगलकज्जलितकैशिकधमिल्लतांग्रंथि-त जटोपशोभित
सीमंतशीर्षशोभितनासामुखविचित्राभरणार्हणहेमपात्रावस्थिताज्यगुग्गलु फलादिसौभाग्यद्रव्यमुद्वहंतीभिः
स्त्रीभिरन्यैरपिशोभितजनैः स राजा निर्जगाम ६७।

तदानीं मंगलतुर्यघोषादेव दुंदुभिभेरीनिःसाणमर्दलशंखादिनादाः प्रादुर्बभूवुः ६८।
गायकाश्च मंगलानि जगुः ६९।
मंगलवेदवाक्यानुपाठेन वैदिकाः ब्राह्मणाः ।
कुलपाठका भेरीघोषेण कृत्स्नमाकाशमापूरयन् ७०।
अथान्योन्याक्षतपूर्वमंगीकुर्वंतः सूतबंदिजनादिभिः स्तूयमानाः पुरं प्रविविशुः ७१।
विदेहनगरात्पश्चिमभागे निर्मितं मंदिरं दशरथः प्रविवेश ७२।
अवशिष्टाश्च यथायोग्यं भवनं विविशुः ७३।
अथ नारदो मिथिलां तदानीमेवागच्छत् ७४।

विदेहोऽपि देवर्षिमभिपूज्य स्वागतं दृष्ट्वा भोजनं कारयित्वा।
सुखासीनाय मुनये सघनसारं तांबूलं दत्वा व्यज्ञापयत् ७५।
श्वो विवाहे भवान्स्थातुमर्हति कारयितुं विवाहम् ७६।
नारद उवाच ७७।
श्वो हि नक्षत्रं सूर्यनक्षत्रदर्शनं तत्र विवाहो न कर्तव्य इति ७८।
अथ मौहुर्तिकं वृद्धगार्ग्यमाहुय राजा पप्रच्छ क्व विवाहमुहुर्तः ७९।
श्व इति गार्ग्य उवाच ८०।
राजा च नारदं गार्ग्यं चोदीक्ष्य भो इदमित्थमिति पप्रच्छ ८१।
अथ नारदो गार्ग्यमुवाच ८२।
कथमुक्तं लग्नं दास्यसि ८३।
अथ गार्ग्यो विषघटिकाश्च विहाय लग्नं दास्यामि इत्युवाच ८४।
नारदोपि ब्रह्मवचनानि किं न जानासीत्युक्तवान्गार्ग्यम् ८५।
गार्ग्यस्तुष्टस्तान्दोषानपठत् ८६।
उल्का च ब्रह्मदंडश्च मोघः कंपस्तथैव च ।
सर्वकार्यविनाशाय दृष्टा वै ब्रह्मणा पुरा ८७।

प्रतिष्ठासु विवाहेषु मौंजीबंधाभिषेकतः ।
अन्येषु सर्वकार्येषु विषनाडीर्विवर्जयेत् ८८।
अतः परं तु कार्य्याणां करणेन च दोषभाक् ।
विवाहादिषु कार्येषु दोषमेव वदाम्यतः ८९।
उल्का दहेत्कुलं सर्वं ब्रह्मदंडो विनाशयेत् ।
मोघस्तु मरणा यस्यात्कंपः कंपाय कर्म्मणः ९०।
इति नारदोक्तमाकर्ण्य गार्ग्यो मुनिर्मौनपरोऽभवत् ९१।
दध्यौ रविं ग्रहपतिं विहाय विषनाडीर्विवाहः क्रियतमिति ९२।
नारद उवाच-
कथं ब्रह्मवचनम् ९३।
सूर्य उवाच-
देशभेदेन व्यवस्थोदिता तदस्मिन्देशे विवाहो विषघटिकां विहाय कर्तव्य एव ९४।
नारदोप्यनुमेने ९५।
उवाच श्वः परान्ह्णे च क्षत्त्रविवाहश्च भवेदतः स्वयं वरार्थं नृपा आगच्छंतु तन्नृपदूतान्प्रेषय ९६।
अथ राजा दशरथानुमतेन सर्वानेव नृपानागमय्याचिंतयत् कथं सर्वानेव तिरस्कृत्य वैदेही रामाय देयेति ९७।

अथ रात्रौ मुहुर्मुहुर्निःश्वस्य निद्रालुरपि न निद्रामाप ९८।
अथ मध्ये निशं राजा शुचिर्भूत्वा त्र्यंबकं सांबिकं मंगलदुकूलधारिणं
कमलभवपुरुषोत्तमशक्र-प्रमुखनिखिलदेवैर्भृगुप्रमुखमुनिवरैर्हाहाप्रमुखगंधर्वैस्तुंबुरुप्रमुखैश्च
श्रुतिस्मृतीतिहासपुराणैर्मूर्तिमद्भिश्च सिद्धविद्याधरादिमातृकागणैश्च नंदीप्रमुखगणैश्च सेव्यमान पादकमलं
सर्वामंगलपरिमोचकमतिपुण्यसलिलया गंगया निष्कलं केन चंद्रमसा सेव्यमान शिरोभागं वामांकारूढया गिरिजया
प्रदीयमानवीटिं सहासं सकामं सहावेक्षणमाददानं गोक्षीरसदृशं प्रतिकूलकस्तूरिकासदृशकंठं
मृदुसूक्ष्मस्निग्धजटाभिर्विरचितकपर्दं विशुद्धकार्तस्वरकुंडलोपशोभितगंडभागं द्विरष्टवर्षवयसं गोक्षीरसदृश
स्थूलमुक्ताफलकौसुंभवर्णांचलेनावेष्टितशिरोभागं ।व।वधर।।वर।चतकात।।रभ।।षतव।ः ।लम।तधवलोपव।
त।नोपशो।भतशर।रम।।बकान।ल।क।।क।मा।णस।ग।।धशर।रम।।माण। तर्जमानकाममार्गणं
कोटिकंदर्पसदृशं मनसाचिंतयत् ९९।
जजाप शतरुद्रियं जुहाव च तेनैव कामाहुतीः प्रास्तुवच्च पुरुषसूक्तेन १००।
अथ तादृश एव महेश्वरस्तत्र प्रादुरभूत् १०१।
अथ राजा नमस्कृत्यास्तुवीत १०२।
राजोवाच-
क्षितिसलिलगगनपवनदहनरविशशियजमानमूर्तिभिरष्टमूर्ते विश्वमूर्ते लोकमूर्ते त्रिभुवनमूर्ते वेदपुराणमूर्ते यज्ञमूर्ते स्तोत्रमूर्ते
शास्त्रमूर्तेस्वधामूर्ते नारायणमूर्ते सर्वदेवतामूर्ते
त्रयीमयत्रयीप्रमाणत्रयीनेत्रसा-मप्रियवसुधाराप्रियभक्तिप्रियभक्तसुलभाभक्तविदूरस्तुतिप्रिय धूपप्रिय दीपप्रिय घृतक्षीरप्रिय
द्वो णकरवीरप्रिय श्रीपत्रप्रिय कमलकह्लारप्रिय नंद्यावर्तप्रिय बकुलप्रिय यूथिकाप्रिय कोकनदप्रिय ग्रीष्मजलावासप्रिय
यमनियमप्रिय नियतेंद्रियप्रिय जपप्रिय श्राद्धप्रिय गायनप्रिय गायत्रीप्रिय पंचब्रह्मप्रिय सदाचारप्रिय
गोत्रोत्सादिकमलभवहरिहरनयनसमर्चित पादकमलजयप्रद हरिप्रार्थितजलोत्पादितचक्रप्रदर्शकृत्स्मृतियुक्तिप्रद
स्मृतमंगलप्रद मृत्युञ्जय नमस्ते नमस्ते १०३।
इति स्तोत्रमाकर्ण्य भगवान्भवो राजानमुवाच वरदोऽहं वरं वृणु १०४।
राजोवाच श्रीमन्मम कन्या वैदेही रामाय दित्सिता स्वयंवरे कुलरूपबलोत्साह संपन्नानेकभूपराक्षसविप्रादिसर्वप्राणिसमागमे
रामाधिकबलो यदि तामग्रहीष्यत् तदा वचनमनृतं मम पापं च भविष्यति १०५।
प्रत्युत दशरथोऽपि सर्वानेवागतान्विजेतुमलं क्षत्रकदनश्च रामो यद्यायास्यति तर्हि मम सुतां किं करिष्यति वा किंकिं वा
प्रेषयिष्यति कीदृशं कारयिष्यति मम किंवा करिष्यति सर्वथा हि प्रभूतबलवाहनो नरपतिरशेषमपि त्रिभुवनं हन्यात् किमुत
मामल्पसत्वं किमुत बहुना भवानेव शरणं ममोपायं वद यथा विवाहे श्रेयो भविष्यति रामश्च जामाता भविष्यति १०६।
शंभुरपि तथा करोमीत्युवाच १०७।
राम एव नाथः सीताया भविष्यति रामं च कृत्वा स्वस्त्यद्यैव करिष्यामि गृहाणाजगवं धनुरिदम् १०८।
राजोवाच-
किमेतेनाजगवेन धनुषा स्वयंवरे सीतां रामं प्रापय १०९।
शंकर उवाच-

इदं धनुरसज्यं मे यस्तु सज्यं करिष्यति तस्मै देया मया सीता प्रतिज्ञामेवमाचर ११०।
इत्येवमुक्त्वा भगवान्गणैरंतर्दधे हरः ।
अथादातुं धनू राजा न शशाकातियत्नतः १११।
अथोज्ज्वलं शतसहस्रगजबलं समाहुय गृहाणेत्युवाच ११२।
स चापि मातुलं नत्वाट्टहासं कृत्वोत्प्लुत्य धनुर्द्वाभ्यां कराभ्यामुद्दधार जानुपर्यंतं मातुलो मारीचः श्रुत्वा एकाकी विप्रवेषं कृत्वा
विदेहमयाचत वैश्वदेवांते प्राप्तमतिथिं मामवैहि ११३।
राजोवाच-
स्वागतं भो इदं ब्रह्मन्नासनं तत्र निषीदेति ११४।

स चातिथिस्तथेत्युक्त्वा निषसाद ११५।
अथ राजा जलमादाय पादौ प्रक्षाल्य गंधपुष्पाक्षतैरभ्यर्च्य महाजं तस्मै निवेद्य भोजनाय प्रार्थयामास ११६।
स चापि तदन्नं षड्रसोपेतं सौवर्णभाजनगतमीक्षमाणइवेतस्ततो विलोकयामास ११७।
तस्मिन्नेवावसरे सीता पद्मकिंजल्कप्रभेषदरुणवसनं बिभ्रती नीलकुटिलकुंतलैश्चलद्भिर्यूनां मनांस्याकर्षयद्भिः
प्रेक्षमाणदृष्टिभग्नकलैरिव स्त्रीणां चित्तमीदृशमिति दर्शयद्भिरिवोपशोभित-ललाटानंगचापसुभ्रूपद्मपत्रारुणविलोचना
तिलप्रसूननासामृदुस्निग्धरो मशकपोलानंतरा रक्तोष्ठराक्तासनमाणिक्यनिभदाडिमीदशना
जपाकुसुमारुणाधरातिशोभितचिबुकाशुक्ति-कर्णासमदीर्घकंठातिमांसलवक्षाः पीनोद्भिन्नकुचकुड्मलानेकहारोपशोभिता
सुभगाका-।
रानतिमांसलबाहुलता मुग्धायतसमानांगुलिशिखापद्मारुणपल्लवाविविधबहुरत्नांगुलिभूषणामुष्टिग्राह्यमध्यासु
रोमराजिगंभीरनाभिः पृथुजघनाकरिकरोरुस्तूणीरजंघासुपादकमला-नूपुरादि पादविभूषणा पादांगुलीभूषिता
विकसितसौगंधिकं विदधती भुंजानमारीचस्य पुरतश्चागता ११८।
वीक्ष्यासावचिंतयदेनां कथमपहरामि कथमालिंगामि कथमन्यत्किंचित्करोमीत्येवमवसरमलभमानस्तूष्णीमेव विनिर्गतः
११९।
अथ देवा धनुःसज्जीकरणाय यतमाना अहंपूर्विकया विद्यमाना अन्योन्यतिरस्कारेण महेंद्रः प्राप धनुरुत्तमं प्रांतद्वयात्परं
नावनमयितुं शशाक १२०।
अथ सूर्यो धनुरादाय नमयन्नेव निपपात १२१।

वायुर्बलवतां श्रेष्ठो जग्राहाजगवमथ स्वेनैव करेणोत्कर्षयन्नधः पपात धनुश्च वायोरुपरि पपात अहसंस्तदा सर्वे १२२।
एतस्मिन्नंतरे तुरगवरमारुह्य बाणासुरः सहस्रबाहुरनेकानेकशिरोभिर्दैत्यैः परिवृतः प्रह्लादसमेतो विदेहपुरीमाजगाम १२३।
अथ स्वविभूषणोद्भासितां दिशं कुर्वन्स्वतेजसापयशसो देवताः कुर्वन्नानाविधगीतं शृण्वन्द्व्यंगुलमात्रेण शक्तो विरराम
१२४।
प्रह्लादोबलिश्चैवधावातेऽथविरेमतुः १२५।
अथ राक्षसेषु तूष्णींभूतेषु राजानोऽतिबलिनः समागता ज्याबंधाशक्ता अपसृत्य तस्थुःर१२६।
अथ ब्राह्मणाः समागताः १२७।
अथ विश्वामित्रो धनुरादाय एकांगुलपर्यंतं सज्यं कृत्वा विरराम निवृत्ताश्चापरे १२८।
अथ दिनमात्रे धनुषि तूष्णींभूतेषु राघवः सहानुजैरागत्य धनुर्निरीक्ष्यास्पृशत् १२९।
अथ राजकुमाराः शतशः समागताः सर्वाभरणभूषिता धनुर्दृष्ट्वापस्पृशुर्न चालनक्षमाः १३०।
अथ दाशरथिप्रमुखाःकुमाराः समागताः १३१।
अथ वेत्रझर्झरपाणयः समागमन्सर्वानेवापसारयामासुः १३२।
अथ रामो लक्ष्मरणहस्तं गृहीत्वा सर्वाभरणभूषितो धनुरासाद्य स्पृष्ट्वा नत्वा प्रदक्षिणीकृत्य धनुरादायोद्दधार १३३।
तदादानसमये सर्व एवैत्य सहासमूचुः अत्र भग्ना महारथा इति १३४।
अथ स रामो धनुर्ज्यास्थानमवनमय्य धनुषि जानुं कृत्वा सज्यमेककरेणोत्पादयन्कोट्यामनामयत् १३५।
अथसज्जीकृतं दृष्ट्वा सर्व एव नासाग्रन्यस्तांगुलयोऽभवन् १३६।

रामोऽपि ज्यामन्वनादयत् ।
तेन नादेन सर्वेषां मनांसि क्षुभितान्यासन् १३७।
रामेणसज्यितं धनुरिति सर्वत्र वादः संजातः १३८।
जनकोऽपि सीतां रामाय ददौ राजभिश्च युद्धं कृत्वा तान्निर्ज्जित्य स्वपुरीमागात् १३९।
अथैकदा दशरथो रामं यौवराज्येभिषिच्य सुखी बभूव सर्वप्रजारंजनाच्च रामो राजानुमत इति सर्वप्रजावादोऽभूत् १४०।
अथ कैकयदेशाधिपतितनया सुवेषा रामं राजानमसहमाना राजानमुवाच मम वरदानावसर इति राजाचिंतयत्किं देयमिति

१४१।
देव्युवाच-।
चतुर्दशवर्षाणि रामो वनं विशतु पालयतु राज्यं भरतः १४२।
राजानृतवचनदोषभयात्कथंकथमपि स्वीचकार १४३।
अथ वसिष्ठं भावितयावोचत रामो वनाय निर्गच्छति अस्य किंवा भवेदिति विचार्य शुभाशुभं ब्रूहि १४४।
वसिष्ठो विचार्य सहर्षं राजानमुवाच १४५।
गत्वा वनं निखिलदानववीरहंता शंभोरनेकविधपूजनमातनोति ।
सीतावियोगरुषितः कपिसेनया च तीर्त्वोदधिं दशमुखं च निहंति रामः १४६।
आगम्य राज्यं रघुनंदनोऽपि बहुनि वर्षाणि समातनोति ।
प्रशस्तकीर्तिर्निखिलेपि लोके शर्वेण देवेन चिरं न्यवात्सीत् १४७।

सुपुत्रयुक्तो बहुयज्ञयाजी परिवृढः सर्वगुणाधिकश्च १४८।
इति वसिष्ठवचनं श्रुत्वा दशरथो रामगुणाननुस्मरन्नित्युवाच श्रेयो मे मरणं रामस्य निर्गमने इति १४९।
अथ रामो मातरं पितरं गुरुं च वसिष्ठं पितृपत्नीर्नमस्कृत्य वनाय जगाम १५०।
अथोपवने दिनमेकं स्थित्वा जटाः कारयित्वा वल्कलं वासो धृत्वैकोपवीती कृतदंतशुद्धिरेकेनोपवीतेन जटां बद्ध्वा भस्मोद्धूलितसर्वांगो भसित निष्ठुरकायो मुक्ताफलदाममणिव्यत्यस्त रुद्राक्षमालामुरसि दधानोऽल्पभूषणाधिभूषित सीतासहायो लक्ष्मणानुचरो विवेश वनांतरम् १५१।
अथानेक राक्षसांस्तस्मिन्निजघान भवानिव निखिलं चकार सीतापहरणादिनिखिलमपि भवता यथातथा स्याथ सुग्रीवाश्रममृष्यमूकपर्वतं रामो जगाम निबिडच्छायाचूतवृक्षमासाद्य लक्ष्मणसहायः परिश्रयमकल्पयत् ।
वृक्षे तु धनुषी आरोप्यासीनलक्ष्मणांके शिरः कृत्वा हरिचर्मशय्याशयनोलक्षितांगीतिं शृण्वन्वृक्षफलं निरीक्षमाणो वानरमेकं मणिकुंडलं हेमपिंगलं सदृढबद्धमौंजीकौपीनमच्छोपवीतिनमतिचंचलं फलमादायात्मनिविक्षिपंतं पुष्पमंजरीश्च किरंतं गानमनुकुर्वंतं व्यजनेन रामं वीजयंतमारुह्य शाखामपि तथा वीजयंतमाबद्धचूतफलमात्रं रामो वीक्ष्य लक्ष्मणमभाषत १५२।
लक्ष्मण कोऽयं कपिरिति १५३।
लक्ष्मणोऽपि न जान इत्युवाच अथ रामः समाहुय कस्य त्वं किं नामत्येपृच्छत् १५४।
स च सुग्रीवस्य हनूमानित्युवाच १५५।
रामं नत्वा सुग्रीवमेत्य नत्वा देवनारायणइवापरः पुरुषो युवा मेघश्यामो जटी आजानुबाहुरतियशस्वी सूर्यसंकाशेन सहापरेण नरेण इहास्ते १५६।
अथ तरुच्छायाधः संस्थितौ सर्वलक्षणसंपन्नौ राजपुत्रौ दृष्ट्वा उक्तश्च ताभ्यां सुग्रीवाय निवेदयेति तत्त्वयि निवेदितम् १५७।
अथ सुग्रीवः सत्वरमुत्थाय पुष्पसलिलादिद्रव्यमादाय पादप्रक्षालनादिकं कृत्वा फलानि समर्प्य व्यज्ञापयत् १५८।
कौ युवां किमर्थमागतौ राजपुत्रौ तपस्विनाविति सुग्रीववचनमाकर्ण्य लक्ष्मणेनाभाषत रामः १५९।
दशरथतनयावावां रामलक्ष्मणौ दुष्टनिग्रह शिष्टपरिपालनाय वनं गताविति १६०।
अथ सुग्रीव आह युवयोरुपकारमपकारं कार्यमस्तीति लक्ष्यते १६१।

अन्यथा सेनासमेतावागमिष्यतः लक्ष्मण आह अस्ति कार्यांतरम् अमुष्य भार्या केनापहता न ज्ञायते तामन्वेष्टुमागतौ तदेवावयोः कार्य्यमन्यदानुषंगिकम् तदर्थमपि जलधिं तराव अपि पातालं प्रविशाव अपि नाकं साधयावः अपि महेंद्रं पातयावः अपि बलिनं हनावः किमपि कुर्वहे १६२।
सुग्रीव उवाच-
रावणेनापहृतया कयाचिद्ध्रियमाणागतया विभूषणानि कानिचित्परित्यक्ता निगतानि मया संगृहीतानि तानि दर्शयामीत्याभाष्य रामं मंदिरमागमय्य दर्शयामास १६३।
रामोऽपि निरीक्ष्य निश्चित्य प्ररुद्य क्व गतोऽसौ रावण इति पप्रच्छ स च दक्षिणामाशां गत इति बभाषे १६४।
अथ रामस्तेन सख्यमकरोत् अपृच्छच्च किमर्थमिह भार्य्याहीनः स्थित इति १६५।

सुग्रीव उवाच-।
मम भ्राता वाली महाबलो ममभार्य्यां राज्यं चापहृत्य किष्किन्धायामास्ते युद्धेन चाहं पराजितः तद्वधाय सर्वथा मम चिंता यथासौ त्वया निहन्यते तथाहमपि सागरं बद्ध्वा परतीरे लंकायां स्थितां सीतां रावणेनापहृतां तव समर्पयामीत्याभाष्य शपथं कृत्वा सुग्रीवो वालिनातिबलिना युद्धायाहुतेन युयुधे १६६।
रामोप्यनंतरमनिश्चयाद्वालिनं नाहनत् १६७।
अथ सुग्रीवः पलायितो राममिदमभाषत १६८।
तव चित्तमविज्ञाय प्रवृत्तोऽहमरणाय १६९।
रामोपि युवयोर्विशेषाज्ञानान्मया तूष्णीं भूतं चिह्नितं त्वा निरीक्ष्यतं हन्मि १७०।
अथ सुग्रीवश्चिह्नं कृत्वा वालिनं युद्धायाहुय समतिष्ठत १७१।
तारा बभाषे वालिनम् १७२।
सहायवानिव लक्ष्यते सुग्रीवो नोचेदेवं नाह्वयति ज्ञातं मया रामलक्ष्मणौ दशरथतनयौ नारायणांशौ भूभारावतरणाय समागतौ तावस्य सहायभूतौ १७३।
वाल्युवाच-

नीतिमान्राम इति मया श्रुतः ।
नहि बलवंतं विहाय दुर्बलं भजते तादृशः समायातु वा रामः प्रतिपन्नमधिकं कृत्वा बिभेति वीरो यदि रामः स्वयं युद्धाय यातस्तदा युद्धं कर्तव्यमित्याभाष्य तारां संभाव्य सुग्रीवयुद्धाय निर्य्यातः १७४।
अथ मुष्टियुद्धमन्योन्यमभूत् १७५।
रामोऽपि वालिनं जघान १७६।
पपात च वाल्याह चाशस्त्रयुद्धे वा बाणघातोऽथ शोणितसर्वांगो बभूव १७७।
अथ तारा चांगदश्च समागत्य व्यथितौ बभूवतुः १७८।
अथ राघवं वानराः समायाता वाल्युपांते निपेतूरुरुदुश्च १७९।
अथ तारा रामं बभाषे शास्त्रकुशलाः शूरा धार्मिका राघवाः पुरा चापि राम कथं पापमकार्षीः १८०।
न क्षत्रधर्म्मं जानीषे राजगणसेवितम् १८१।
अन्योन्यं युद्धतोर्युद्धे जयो वा मरणं भवेत् ।
अन्यो यदितयोर्हन्याद्ब्रह्महा स निगद्यते १८२।
किं वैरेण वालिनमाहनः किं वानरमांसाशया १८३।
अभोज्यं वानरं मांसं यद्यात्मनोऽप्रियात्सुखाभावादपरेषामपि तथाभावं मन्यसे अहो विमोहाद्यदिमामादातुमिदं कृतमेकपत्नीव्रतं तव १८४।
यदि रावणहतां सीतामानेतुं सुग्रीवसहायाय कृतमेवमेव हा महदंतरं बलवृद्धेन महाबलेन वालिना सद्भावेन दिनकरावर्तितांतरे सीतामानेतुं समर्थेन स्मरणागतरावणदानमर्थेन वानरराजेन पंचाशत्परार्द्धवानरभल्लूकसेनावता आत्मकार्येण सिद्धत इति किं सुग्रीवेणाल्पवी-र्येण सप्तपरार्द्धसेनापतिना कपिना किं सिद्धति कार्यं वचनवतः १८५।
अहो ज्ञातं सर्वदेव भद्रं यदुक्तोसि १८६।

वक्ति च रामः पृथिवीपतिना मया दुष्टनिग्रहणं कार्यं शिष्टपरिपालनं च वालिना सुग्रीवमहिषी रुमापहृता राज्यं च अतश्च न तादृग्वधे दोषः १८७।
तारोवाच-
सुग्रीवोऽपि तर्हि वध्यो दुंदुभिना युद्धता वालिना बिलेप्रविष्टेन वत्सरं तत्रोषितं तदंतरे च मामपहृत्य राज्यं च कृतं सुग्रीवेण तं पूर्वमपि पश्चात्तं हंतु १८८।
राम उवाच-।

कियत्कालात्पूर्वमिदं च वद १८९।
तारोवाच-
षष्टिवर्षसहस्रादर्वाकशीतितमे वर्षे रक्षोयुद्धे सुग्रीवेण राज्यमपहृतम् १९०।
पुनश्च वर्षांतरे प्राप्तेन वालिना सुग्रीवः पलायितः १९१।
अपहृता तस्य भार्या राज्यं चापहृतम् १९२।
तस्मिन्नेव दिने भवतः पितुर्दशरथस्याभिषेकः १९३।
राघव उवाच-
मया पितुरनुशासनाद्राज्यगतदुष्टनिग्रहणं कृतम् ।
गुरुवचनस्यानुल्लंघनीयत्वात्तदपहरणवेलायां यो राजासनाचरत् १९४।
अथवा स्वतंत्रौ मृगौ मृगयोर्हतश्च वाली मृगाणामन्योन्यं दारणाद्य जगुप्सा च १९५।
यतो मम मृगयावदाथवा मृगाणाम् ।

चलितस्थितबद्धानां चलद्भ्रांतपलायिनाम् ।
अथावसृजतासंगमुज्झिता मृगया तथा १९६।
मृगयाशास्त्रविधितो मृगयेयं मया कृता ।
दर्शनादर्शनाभ्यां च धावताधावता तथा १९७।
अवरोहात्परं स्थानं सात्विकानां प्रभिद्यते ।
राज्ञश्च मृगयाधर्मो विना आमिषभोजनम् १९८।
अथ रामवचनमाकर्ण्य सर्व एव प्राकंपयच्छिरांसि १९९।
वाली बभाषे राममंजलिमस्तके निधाय नमस्ते राम शृणु वचनं मम २००।
शंखचक्रगदापाणिः पीतवासा जगद्गुरुः ।
नारायणः स्वयं साक्षाद्भवानिति मया श्रुतम् २०१।
त्वां योगिनश्चिंतयंति त्वां यजंति च यज्विनः ।
हव्यकव्यभुगे कस्त्वं पितृदेवस्वरूपधृक् २०२।
मरणे चिंतयानस्य त्वां विमुक्तिरदूरतः ।
सत्वं मे दर्शनं प्राप्तो राम मे पापसंक्षयः २०३।
गृहाण बाणं काकुत्स्थ व्यथितो भृशमस्म्यहम् २०४।

अथ रामस्तथेति बाणमादाय वालिनमुवाच किमिष्टं दीयतां वद २०५।
कपिरुवाच-
यदि प्रसन्नो भगवान्मम सद्गतिं देहि २०६।
अयं सुग्रीवस्तथा रक्षणीयोऽगदोऽथ तारा च मया पापिनापराधः कृतस्तत्फलमनुभूतम् २०७।
अथ रामं पश्यन्नेव वाली ममार स्वर्गं च गतः २०८।
अथ सुग्रीवं राज्येऽभिषिच्य स्वयं वनं विवेश २०९।
अथ तेन सहायेन जलधिसमीपं गत्वा क्व लंका क्व सीता क्व चारातिरिति सुग्रीवमाह रामः २१०।
अथ हनुमानाह प्रविश्य लंकां विचित्य सीतां सर्वतत्त्वमवगत्य युद्धं संधिर्वा कर्तव्यः तदुदधिलंघनाय किंचित्समादिशतु भगवान् २११।
अथ सुग्रीवमाह रामः ।
कथमेतद्भटत इति २१२।
कपिरुवाच-

मम वानरा भल्लूप्रमुखाः कोटिशः संति २१३।
एकं नियुज्य सर्वमाकलय्य यथायुक्तं तथा करणीयम् २१४।
अथ जांबवानाह ।
हनूमानेको गच्छतु बुध्यतु लंकाम् २१५।

अथ हनूमानगमल्लंकापुरं विचित्य सीतामशोकवनिकायामासीनां तथा च संभाष्य विश्वासं कृत्वा वनं बभंज वनरक्षकांश्च २१६।
बद्धो रक्षसा लंकां दग्ध्वा उत्तरकूलं गत्वा रामं दृष्ट्वा वृत्तांतं कथयित्वा तूष्णीमतिष्ठत् २१७।
अथ रामः सर्वैर्विचारयामास जांबवानुवाच रामेण लंका कपिभिर्विनश्यतीति नारदेन ममोक्तम् २१८।
अथ सागरोत्तरणे यत्नतया स्थेयम् २१९।
अथ रामः शंकरमाराध्य सर्वं निवेदयित्वा त्वदुक्तं करोमीति वचनमुक्त्वा शिवमभ्यर्च्य प्रणतो भूत्वा व्यजिज्ञपत् २२०।
हे महादेव महाभूतग्रास महाप्रलयकारण महाहिभूषण महारुद्र शंकर परमेश्वर विरूपाक्ष नागयज्ञोपवीतकरि कृत्तिवसन ब्रह्मशिरः कपालमालाभरभूषण –नरकास्थिभूषणभसित परनारायणप्रिय शुभचरित पंचब्रह्मादिदेव पंचानन चतुर्वदन वेदवेद्य भक्तसुलभा भक्तदुर्लभ परमानंदविज्ञान पर पूषदंतपातन दक्षशिरश्छेदन ब्रह्मपंचमशिरोहरण पार्वतीवल्लभ नारदोपगीयमान शुभचरित शर्व त्रिनेत्र त्रिशूलधर पिनाकपाणे कपर्दिन्ननेकरूपधर वृषभवाहन शुद्धस्फटिकसंकाश चतुर्भुज नानायुध दक्षिणामूर्ते ईश्वर देवपते गंगाधर त्रिपुरहर श्रीशैलनिवास काशीनाथ केदारेश्वर भूषणसिद्धेश्वर गोकर्णेश्वर कनखलेश्वर पर्वतेश्वर चक्रप्रद बाणचिंतापादक मुरहर पूजितचरणकमल सोमसोमभूषण सर्वज्ञ ज्योतिर्मय जगन्मय नमस्ते नमस्ते २२१।
एवं स्तुवतो रामस्य पुरतो लिंगमध्यकोपेतस्तेजोमयमूर्तिराविर्बभूव २२२।
अभयवानथ पुनः पद्मासनासीनमुमाधिष्ठितांकमीशमामुक्तसर्वाभरणं सुकांतिकिरीटिनं हैमवतीकटिस्पर्शं करद्वयेनाभयवरप्रदं तरंगितानेकदिशाभिः ।
पूर्णतेजस्विनं हासमुखं प्रसन्नवदनं ददर्श रामः २२३।
परमेशितारं ननाम बद्धांजलिपुनश्च दंडवत्पपात २२४।
अथ रामं परमेश्वरोऽपि वरं वृणु त्वं वरदोऽहमित्युक्तवान् २२५।
राम उवाच-
लंकां गमिष्यामि समुद्रतरणे उपायमेकं मम देहि शंभो २२६।
शंभुरुवाच-
ममाजगवं धनुरस्ति तत्कालरूपमविकल्पं वा भवति ।

तदारुह्य समुद्रं तीर्त्वा लंकामाप्नुहि २२७।
रामस्तथेति निश्चित्य सस्माराजगवम् २२८।
आगतं धनुस्ततश्च रामोऽपूजयत् २२९।
अथ हरो धनुरादाय रामाय दत्तवान् २३०।
रामोऽपि जलधावपातयत् २३१।
आरुरुहुः सर्वे वानरा रामलक्ष्मणौ च षष्टिपरार्द्धं तेषामसंख्येषु वानरेषु धनुरारूढेषु निकामं ययौ २३२।
धनुस्तटं वानराश्च ततस्ततो गत्वा निरीक्षयामासुः २३३।
अथातिकायो नाम रक्षः कपिबलमालोक्य रावणायोक्तवान् २३४।
रावणोऽपि किं कपिभिः शाखामृगैः किं वा मानुषाभ्यां रामलक्ष्मणाभ्यां किमायातं।
दैवागतमसकं भोजनमित्युवाच २३५।
अथ सुग्रीवः पश्चिमावलंबिनि भास्वति हनूमज्जांबवदादिमहाबलैश्चातिकायैरसंख्यातैर्लंकापाश्वं गत्वा उपवनं प्रविश्ये

नानाफलानि खादित्वा पयः पीत्वोपवनरक्षिराक्षसान्विद्राव्य सर्वविपिनमेकैकशो गृहीत्वा प्राद्रवन्लंकां गोपुरं च गत्वा समारुह्य प्रासादं च विशीर्यैकैकशः केचित्स्तंभमादाय रक्षोभिर्युयुधुः २३६।
एके च शालां बभंजुर्गृहाणि चूर्णयामासुर्बालवृद्धस्त्रीजनादिकं सर्वमेव निजघ्नुः २३७।
अथैकं प्राकारं निर्जितमाज्ञाय रावण इंद्रजितं संदिदेश २३८।
इंद्रजिता च युद्धं वानराः कृत्वा भीताः पलायिताश्च २३९।
अथ हनूमानखिलं निर्गतमाज्ञाय रावणं ज्ञात्वा वानरानाहुय निर्भर्त्स्य सेनां महतीं कारयित्वा दशमुखं कल्पयित्वा मोदयामास २४०।

अथ खस्थ एवेंद्रजिद्युयुधे न च वानरास्तं दृष्टवंतः २४१।
अथ हनूमज्जांबवंतौ खमुत्पत्य पर्वतशिखराभ्यामिन्द्रजितं निजघ्नतुः २४२।
अथ भुविपपात तं लक्ष्मणश्च यमलोकगामिनं चकार २४३।
अथातिकायमहाकायौ वानरसैन्यं बहुशो हत्वा लक्ष्मणं पीडयित्वा रामेण संयुध्य सुग्रीवं कृत्वा हनूमज्जांबवद्भ्यां युयुधाते पराजितौ गृहीत्वा तौ च योद्धारावादाय रामसमीपं गत्वा रामाय न्यवेदयताम् २४४।
अतिकायमभाषत रामः २४५।
रावणस्य मम युद्धं ब्रूहि सचिवानामन्येषां महाभयानां च २४६।
अतिकाय उवाच-
निश्चितमिदं पुरास्माभिः कार्यं सेनां विभागशः कृत्वा विद्युन्मालीनाम राक्षसो महाबलो विचित्रयोधी दर्शनादर्शनयोधी वानरैः सर्वैरेक एव युध्यते २४७।
अपरे च बलिनो महांतः शिक्षितास्त्राश्चागता आवां च युवाभ्यां युध्यावो रावणः पुष्पकमारुह्यापरभागेन त्वामेव निहनिष्यति २४८।
अन्ये च राक्षसाः कुंभकर्णमुखाश्चात्मरूपं कृत्वा त्वां परिवार्य गृहीत्वा सीतायै दर्शयित्वा तत्संनिधावेव हनिष्यति २४९।
रामः प्राह अहो बलवतां किमसाध्यमेवं भवति दैवगतिः कुटिला सुग्रीवोऽतिकोपनः सक्रोधं दृष्ट्वा राममुवाच २५०।
वध्यावेतौ न मोचनीयौ २५१।
रामः प्राहावध्यौ मोचनीयावेतौ वसनानि भूषणान्यानयेत्युक्तमात्रे हनूमता तान्यानीतानि रामस्ताभ्यां दत्तवान् २५२।
नत्वा यदेतल्लंकाद्वारे दृश्यते दारुपंचवक्त्रं शुक्रेणोक्तमेतेन च्छिन्नेन रावणो हन्यते २५३।
अथ च दारुच्छेदनसमनंतरं पातालं गंतव्यमिति भार्गवभाषितं शासनं लिखितम् २५४।

तस्मात्त्वमिदं दार्वेकप्रयत्नैकबाणनिपातेन पंचधाच्छिंधि ततस्तव शक्तिं ज्ञात्वा युद्धमतिदृढं कुर्वीमहि २५५।
अथ भार्गववचोविज्ञाय रामः पूर्वकोट्यां स्पर्शमात्रेण सज्यं कृत्वा धनुषि बाणं संयोज्य रक्षोभ्यां हनूमताश्वावयन्नेव बाणं मुमोच २५६।
बाणं धनुषश्चलितं तौ राक्षसौ बाणमार्गं निरीक्षमाणौ दारु बाणेन पंचधा च्छिन्नं निरीक्ष्य रामं व्यज्ञापयतामावयोः शिशवो रक्षणीयास्त्वयेति तथेत्याह रामः राक्षसौ लंकां प्रविष्टौ २५७।
अथ प्राकारयुद्धं कर्तुं वानरा गत्वा सर्वतो वरणमात्रं हि पार्ष्णिभिः पादैर्जानुभिः करैः पृष्ठैश्च तलसमं कृत्वा द्वितीयप्राकारं गतास्तदा च रावणः समागत्य सर्वानेवेषुभिर्द्रावयित्वा तदनुगच्छन्राममगात् २५८।
अथ राममपि पंचभिर्बाणैर्विव्याध २५९।
अथ रामो दशभिर्बाणै रावणं सव्रणं चकार २६०।
अनयोरतिदारुणमन्योन्यं युद्धं बभूव २६१।
रावणो दशभिर्बाणैर्विव्याध २६२।
अथ रामबाणैश्च क्षतशरीरो राक्षसः पलायनपरोऽभवत् २६३।
वानरा लक्ष्मणश्च कोटिकोटिराक्षसानघ्नन् २६४।
अथपरस्मिन्नहनि विभीषणो रावणं विचार्येदमुवाच २६५।

तृतीयोपायकालोऽयं चतुर्थं न विचारय ।
चतुर्थो विपरीतो न शस्तः शस्तार्थकारिणः २६६।
परस्य चाऽत्मनः शक्तिं विदित्वा चाऽत्मनोऽधिकाम् ।
तदा युद्धं प्रशस्तं स्याद्विपरीतं विनाशकम् २६७।

रामेण बलिनानैव युद्धं ते दुर्बलस्य च ।
एकेषुवालिहन्ताऽसौ वालिर्ज्ञातस्त्वया पुरा २६८।
मारीचमेकबाणेन भवानपि पलायितः ।
निहता राक्षसाः शूरा इन्द्र जिच्च सुतो हतः २६९।
वरेण्यत्रितयं भग्नं तेन युद्धं च नैव ते ।
दासभावमथो वाऽपि दत्त्वा सीतामथाऽप्नुहि २७०।
गोपुरस्थं तथा दारु पञ्चवक्त्रमथेषुणा ।
चिच्छेद पञ्चधा तेन रामस्त्वां मारयिष्यति २७१।
त्वदर्थं बहवो नष्टा नाशमेष्यंति चापरे ।
एको न्यायः सुखार्थाय न च मौढ्यं सहोदर २७२।
मानुषीं मृत्युसंयुक्तामनिच्छन्तीं पतिव्रताम् ।
पत्नीं बलवतश्चापि पूजयित्वा विसर्जय २७३।
अनिच्छन्त्याः समायोगे भवेद्दुःखपरंपरा ।
दुर्गन्धमलसंयुक्तो नारीसङ्गो जुगुप्सितः २७४।
विरक्तिरथ चेज्जाता दुःखायाकार्यवर्तनम् ।

अनुरागोयदि भवेन्मरणं नरकं ततः २७५।
आत्मनो मरणं व्यर्थं तस्याश्चाद्य समागमे ।
त्यागो वा मरणं तात धर्मपत्न्यास्तथा भवेत् २७६।
एवमादि तथाऽन्यच्च कश्मलं संभविष्यति ।
अन्यदाख्यामि ते वाक्यं सर्वेषां च प्रियं हितम् २७७।
गत्वा रामान्तिकं नत्वा स्तुत्वा विज्ञाप्य राघवम् ।
क्षम राम महावीर शरणागतवत्सल २७८।
तामसा राक्षसाः सर्वे वयमेते सुपापिनः ।
सीतापहारजं दोषं त्यक्त्वा पुत्रानवेहि नः २७९।
त्वदधीना वयं राम रक्ष वा मारयेच्छया ।
इत्युदीर्य पुरस्तस्य राघवस्य स्थिता वयम् २८०।
स्थिरायुषो भविष्यामः स्थिरराज्या दशानन ।
अथाऽहं रावणो वाक्यमहो नो राक्षसो भवान् २८१।
न शूरो राजधर्मं च न च जानासि शाश्वतम् ।
परनारीपरद्र व्यपरराज्यनिषेवया २८२।

शूराणामुत्तमो धर्मो न षण्ढानां भवादृशाम् ।
शत्रुपक्षं समालिग्य निर्गच्छेच्छा हि चेन्नृप २८३।
अथ बिभीषणो मन्दिरं गत्वा रामान्तिकं गत्वा तं शरणमभजत् २८४।
अथ रावणः पुरान्निर्गत्य रामेण लक्ष्मणवानरै राक्षसा अपि युयुधिरे २८५।

अथ रावणं महाबलं हन्तुमशक्तोरामो विभीषणमुखमवलोक्य तदुक्तचिह्नपदं बाणेन निर्भिद्यामारयत् २८६।
अथ कुम्भकर्णो महागदामादाय सर्वं निष्पाद्य वानराननेकशो भक्षयित्वा रामोत्तमाङ्गं गदयाऽहन् २८७।
अथ रामो निशितबाणशतेन तमहन्ममार कुम्भकर्णः २८८।
अथ विभीषणेन रावणादेः श्राद्धादिकं कारयित्वा शिवालयं तन्नाम्ना कारयित्वा तमेव लङ्काराज्ये विभीषणमभिषिच्य सीतामग्निप्रवेशशुद्धामुमामहेश्वराभ्यां नमयित्वा पुरहरेण दत्ताखिलामृतबलायुष्यः सुपुष्पकमारुह्य जलधिमुत्तीर्य पारावारतटे सेनां समवस्थाप्य शिवप्रतिष्ठां तत्र कृत्वा मुनिभिर्देवैरभ्यर्चितोऽयोध्यामगमत् २८९।
अथ भरतादिसमुपेतो नागरैर्वसिष्ठेन मुनिभिश्चाभ्यर्चितःस्वगृहमगमत् २९०।
आत्मनाऽगतानिन्द्रा दिदेवानासनादिनाऽभ्यर्च्य वानरान्संपूज्य मुक्तजटोऽभिषिक्तो राज्ये रावणवधहर्षिता देवा राममूचुः २९१।
त्वयाऽत्मराज्ये स्थापिता वयं नः सर्वदा परिपालय त्वमादिनारायणो देवो निखिलदुष्टनिग्रहार्थमवतीर्णो रावणं सबान्धवं हत्वा लोकत्रयरक्षकोऽसि श्रिया सह सुखी भवेत्युदीर्य स्वर्गं गताः २९२।
अथायोध्यावासिनो रामं प्रहर्षिता ऊचुः २९३।
हत्वा शत्रून्समायातो दृष्ट्वा प्राप्तोऽसि वै शिवम् ।
दिष्ट्या त्वं राजसे राम दिष्ट्या पालयसे प्रजाः २९४।
त्वया यज्ञाः करिष्यंते त्वया धर्मो विवर्धते ।

इतिपौरवचःश्रुत्वारामो राजीवलोचनः २९५।
वस्त्रादिभिरथोसर्वान्नागरान्समपूजयत् ।
मुनीनुवाचधर्म्मात्मापूजयित्वाखिलैर्जनैः २९६।
कच्चित्तपःसमृद्धंवःकच्चिद्यज्ञःस्वनुष्ठितः ।
कच्चित्स्वदारनिरताःकच्चिदीशोभिपूज्यते २९७।
कच्चित्सुप्रजसोभार्याःकच्चित्सर्वंसुखोत्तरम् २९८।
मुनय ऊचुः -
त्वयि राजनि काकुत्स्थ सर्वं स्वस्थं तपस्विनाम् ।
गच्छामहे पदमितः किं वा त्वं मन्यसे नृप २९९।
राम उवाच-
यस्य विप्राः प्रसीदंति तस्य शंभुः प्रसीदति ।
यस्य प्रसीदतीशानस्तस्य भद्रं भविष्यति ३००।
तत्कृत्वा भोजनमिह गंतुमर्हा अनंतरम् ।
अथेत्युक्त्वा मुनिगणाः कृत्वा भोजनमुत्तमम् ३०१।
अभिवर्ध्यतमाशीर्भिर्हृष्टाः स्वं स्वं पदं ययुः ।

रामोऽपि परमप्रीतः सभार्यश्च सहानुजः ३०२।
अकंटकं स कृतवान्राज्यं सर्वजनप्रियः ।
शृणोत्येतदुपाख्यानं यः कश्चेदपि पातकी ३०३।
सर्वपापविनिर्मुक्तः परं ब्रह्माधिगच्छति ।
न दुर्गतिर्भवेत्तस्य यश्चेदं स्मरते नरः ३०४।
यश्चापि कीर्तयेत्तस्य एवमेतदुदीरितम् ३०५।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे पुराकल्पीयरामायणकथनंनाम षोडशोत्तरशततमोऽध्यायः ११६।

Roman transliteration

sūta uvāca-
saṃdhyāvaṃdanakarmakriyatāmiti rāmo munimācaṣṭāyam |
uṣṇadyutirapyastamupaiti dvijakulametannīḍamupaiti 1|
svayamapi saṃdhyāvaṃdanakāmo'vrajaduttaradiśamujjhitayānaḥ |
hāhāhūhūkṛtasaṃgītirbaṃdīpramukhaprastutakīrtiḥ 2|
gautamītaṭamupetya rāghavo vāyunaṃdanasudhautapadyugaḥ |
jāṃbavatkṛtakarāvalaṃbanaḥ prāpaduttamanadīṃ tu gautamīm 3|
karadvaye dhṛtakuśaḥ sa rāghavaḥ prāgamadvaruṇadiśāmathottamām |
datvā tato'rghatritayaṃ yathāvidhi prahṛṣṭaromātha jajāpa soṃ'tare 4|
saṃprārthayitvā varuṇaṃ yathākramaṃ śaṃbhuṃ vasiṣṭhaṃ praṇanāma rāghavaḥ |
tābhyāṃ kṛtāśīragamanmanaḥpadaṃ hanūmatā kṣālita pādapaṃkajaḥ |
juhāva vahnīnatha baṃdimāgadhaiḥ saṃstūyamāno'tha viniryayau bahiḥ 5|
prahasaccaṃdra kiraṇaiḥ sudhāliptamivāṃbaram |
prasannatārākusumaṃ vitānamiva sarvataḥ 6|
athāgacchatsaudhatalaṃ vṛddhāmātyena kalpitam |

nānāsanasamopetaṃ sabhāsthānaṃ yayau nṛpaḥ 7|
atha muniṃ hyupaveśya sa rāghavaḥ svayamapi prathamāsanamābhajat |
kapigaṇāḥ paritaḥ pṛthuvigrahā racanayāsthitimāpratipedire 8|
sukhasthitaṃ nṛpamabhivīkṣya sa dvijo vacastadā samucitamāha śaṃbhuḥ |
ihasthito bhavati samastapūjitaḥ kathaṃ kathā nṛpavara vartate guhāyām 9|
ākarṇyātha raghūdvaho dvijavacaḥ śuśrūṣurāsītkathāṃ |
tatrastho nipuṇaṃ nivāryavacanaṃ sarvaiḥ śrutaṃ tatkṣaṇāt |
śuśrūṣāmi kathaṃ mahādbhutatayā svātmāśrayāmanyathā |
rakṣobādhanavādinīmathanṛpaḥ kiṃtvetadityāha ca 10|
kuṃbhaśrotravadhaḥ purā samajani prāpto daśāsyo vadhaṃ |
paścādityayamanyathā viracitaṃ rāmāyaṇaṃ bhāṣate |
ko'yaṃ vipravaraḥ samastajanatā nāstikya saṃpādako |
rājñāṃsthānamupetya vakti samayā daṃḍyo'tha pūjyo'thavā 11|
athāha jāṃbavānamuṃ raghūttamaṃ kathāṃ prati |
rāmāyaṇaṃ na tāvakaṃ tvidaṃ hi kalpitaṃ matam |

samastamatra vistarādvadāmi deva tacchṛṇu |
paṃkeruhasyasūnuto mayā śrutaṃ purāhyabhūt 12|
jāṃbavaṃtaṃ vijñāpya rāmacaṃdro vacanamāha 13|
śrīrāma uvāca-
kīrtaya purāṇaṃ me śuśrūṣuḥ kutūhalādahaṃ praṇītaṃ tatkena ca vijñātam 14|
jāṃbavānatha babhāṣe hi vidhātre namo namastathaiva vidhubhūṣaṇakeśavābhyām 15|
atha purātanaṃ rāmāyaṇaṃ kathayāmi 16|
yasya śravaṇenākhilajanmasaṃpādita pāpakṣayo jāyate 17|
atha tathāpi daśaratho daśarathasamānarathī mahīyasā balena sumānasanāmanagarajigīṣayā
paṃkeruhasutasutaṃ vasiṣṭhamāhūya namaskṛtvā munidattānujñaḥ śatākṣauhiṇīsenayā sahāruhya
turaṃgamaṃ caṃdra samānaśarīramatiroṣasamāviṣṭo viṣtaraśravasamārādhya daṃḍayātrāṃ cakāra
18|
sādhyo nāma svīyayā senayāvṛto daśarathābhimukhamāyayau yoddhuṃ yuddhaṃ cānyonyamabhūt 19|
māsamekaṃ yuddhaṃ kṛtvā daśarathastaṃ sādhyaṃ jagrāha 20|
atha sādhyasūnurbhūṣaṇonāmālpaparivāro yuyudhe daśarathena 21|
daśaratho'pi sādhyasūnuṃ bhuvobhūṣaṇamavalokya yoddhumeva naicchat 22|
kathametādṛśaṃ hanmi cāsminhate'sya kathaṃ pitā bhaviṣyati kathaṃ tanmātā
kathamaprauḍhayauvanāpriyāryā 23|
amuṣya hi dehe samāliṃganacuṃbanaparivartana navīnataradalāraviṃdapadāni kusumānīva dṛśyaṃte

24|

etatsamānavarṇavayā etādṛśaḥ subhagaḥ paramaprītivarddhanonāma putro
bhallūkabhakṣitomṛtaḥsmṛtipathaṃ prāpyāpi māṃ rakṣayitumicchatīva mama hṛdayamanyathā karoti iti
manasā vitarkyātibālakaṃ grahītumārabhat 25|
sa ca sādhyopi parādhīno babhūva 26|
sa ca kumāreṇa saha parājaya khedamapi matvā sukhamadhyuvāsa ca 27|
daśaratho'pi tatra māsaṃ sthitvā tatputrasaṃdarśanasukhamavalokyāciṃtayat 28|
aho sarvaduḥkhāpanodanakṣamametanmukhāvalokanaṃ putrasaṃvarddhanaṃnāma sarvarāṣṭriko
mama jayaḥ putraviyogamanusmarato duḥkhāya kevalaṃ bhavati 29|
tadasya pṛcchāṃ karomi kathamīdṛśo jāyate putra iti vitarkya tamapṛcchat 30|
sādhyo'pi sakalamokṣamārgaṃ kṣitīśāyādiśat 31|
harīśānau sahārādhya sarvaikādaśīruposya dvādaśīṣu brāhmaṇānārādhya tattatkālabhavaṃ
phalapūrvamannādyaṃ vyaṃjanaṃ puṣpaṃ ca nyāyena saṃpādya kapilāghṛtena keśavaṃ snāpayitvā
mudgacūrṇena saṃlipya svādūdakena snāpayitvā surabhipāṭīraṃ svayamudghṛṣṭaṃ
mṛganābhyāgurusāreṇa vāsametaṃ devāṃgaṃ sarvamupalipya
tulasīdalairyūthikākaravīranīlotpalakamala kokanadadro ṇakusuma maruvadamanaka
girikarṇikākaketakīdalapūrvairyathāsaṃbhavamabhyarcya dvādaśākṣareṇa puruṣasūktena vā nāmnā
ṣoḍaśopacāreṇa vārādhya praṇamya nṛtyaṃ kṛtvā devaṃ kṣamāpayet 32|
tathā vratāni vicitrāṇi nārāyaṇaprīṇanāya kuryyāt 33|
prasanno bhagavānmunirīpsitaṃ putraṃ yacchati tadamumārādhayasveti daśarathamuktavān 34|
sa cāpi sādhyaṃ tatra sthāpya gatvāyodhyāṃ tathā sarvaṃ kṛtavān 35|
atha putrakāmeṣṭau samāptāyāmāhavanīyādyajñamūrtiḥ śaṃkhacakragadāpāṇirudatiṣṭhat |
rājānaṃ ca varaṃ vṛṇīṣvetyuktavān 36|
sa ca rājā vavre putrānatidhārmmikāndīrghāyuṣaścaturolokopakārakāndehīti 37|
atha rājamahiṣyaścatasraḥ kauśalyā sumitrā surūpā suveṣā ceti 38|

rājānamabruvandeva pratiyoṣamekena putreṇa bhavitavyam 39|
atha kauśalyovāca eṣa yadi prasanno devastadāyamutpadyatāṃ mama 40|
rājovāca-
mama yadiṣṭaṃ tadayaṃ prārthyate hariḥ |
viṣṇoprasīdadeveśa kamalāpate śaṃkhacakragadādharavibhīṣaṇasṛṣṭisamastalokapālādipūjita
pādayugalaśāśvatahare namaste namaste evaṃ stuto bhagavānatha rājānamāha 41|
mādhava uvāca-
tava putro bhaviṣyāmi kauśalyāyām |
atha caruṃ prāviśaddhariḥ |
taṃ caruṃ hi caturdhā vibhajya bhāryyābhyo dattavān 42|
atha kauśalyāyāṃ rāmo lakṣmaṇaḥ sumitrāyāṃ surūpāyāṃ bharataḥ suveṣāyāṃ śatrughno jajñe
khātpuṣpavṛṣṭiśca papāta 43|
atha caturānanaḥ svayamupetya jātakarmādikāḥ kriyāścakre 44|
tribhuvanābhirāmatayā rāma iti nāma cakre rūpaśauryyādilakṣmīyogyatayā lakṣmaṇa ityaparasya
bhuvaṃ bhārāttārayatīti bharataḥ śatrūnhaṃtīti śatrughna iti nāmāni kṛtvā brahmā svabhavanaṃ
jagāma śiśavaśca vṛddhimīyuḥ 45|
atha pādasaṃcāriṇaṃ bālacaṃdra saṃkāśadarśanaṃ biṃbādharamunnatatilaprasūnanāsaṃ
puraścūlikālaṃbamāna-ratnapatrakaṃ śravaṇalolalaṃbamānakuṃḍalaṃ vakṣaḥsthalavicalita
sthūlamuktāhāraṃ vilasatkārtasvaro ba-hvalayaṃ siṃjanmaṇikaṃkaṇaratnāṃgulīyakaṃ
hemamaṇiracitaśroṇisūtraṃ
siṃjannanūpuropaśobhitapādamaṃgulīyopaśobhitapādamadhyāṃgulīyakaṃ
vajrāṃkuśasarojalāṃchanaśobhitorupādataloṃ tūṇīrasadṛśa jaṃghaṃ karikarasadṛśoruṃ
vistṛtajaghanaṃ sūkṣmamadhyaṃvartulāvartakaṃ gaṃbhīranābhimiṃdranīlaśīlāviśā-la vakṣaḥsthalaṃ
kaṃbugrīvaṃcaṃdrabiṃbasadṛśavadanamarddhacaṃdra sadṛśalalāṭaṃ nīlakuṭilakuṃtalaṃ
kroḍāsaktaṃdhūlibhirāpāṃḍuraṃ phullapadmadalāraktavilolalocanaṃ maheśvaramivoddhūlitabhūtiṃ
maheśvaramiva digaṃbaraṃ rāmaṃ kumāraṃ rājā daśaratho dṛṣṭvā harṣaparipūrṇahṛdayaḥ
putramāliṃgya cuṃbitvā vakṣasyālilimga dṛḍham 46|

atha kumāropi pārśvenāsyāṃkamāropya kalakalitalocano yatkiṃciduvāca 47|
yācamānamitastato vīkṣamāṇaḥ tāta gaccheśaye tāta krīḍāmi tātetyādiputrasukhamanubhūyānubhūya
nirvṛtiṃ yayau 48|

atha kadācidbhoktumāgate rājani rāmacaṃdro bālakrīḍāsaktahṛdayo bahukrīḍanakarakamala utplutya
dhāvamāno narapatipuraḥsthitamaṇikhacitasuvarṇabhājanasthamannaṃ vāmakareṇa gṛhītvā rājani
cikṣepa idamapi rājā sukhāya mene |
etādṛśānyanyāni cakāra rāmacaṃdraḥ 49|
atha kadācitkrīḍamāne rāme vātyā rāmamapātayadrāmaśca rudannapatat 50|
etasminnaṃtare brahmarākṣaso rāmamagṛhṇādrāmaśca mūrcchāmāpa 51|
atha sahacaro bāla itastato rorūyamāṇo rāmaṃ tathāvidhaṃ rājñe vyajñāpayat 52|
atha rājā rāmamādāya vasiṣṭhamāha kimidaṃ rāmasyeti papraccha 53|
atha vasiṣṭho bhasmādāyābhimaṃtrya brahmarākṣasaṃ mocayāmāsa 54|
papraccha ko bhavāniti sa cāhāhaṃ vedagarvito brāhmaṇo bahuśaḥ paradhanamapahṛtya brahmarākṣaso
jāto me niṣkṛtiṃ vicāraya 55|
vasiṣṭha uvāca-
idānīmitaḥ paramekavarṣaśatopabhogyaṃ rākṣasatvaṃ narakaṃ bhāgīrathīsnānamekaṃ śivāya
bilvapatraśataṃ samarpya tataḥ snātvā pāpādvimukto bhavasīti 56|
kadācittādṛśaṃ kṛtapuṇyaṃ tava padaṃ prayacchāmi taduparišiṣṭāṃ gatiṃ bhajeti
vasiṣṭhavākyamākarṇya brahmarākṣaso vasiṣṭhopadiṣṭapuṇyavaśāddivyaśarīro bhūtvā namaskṛtvā
svargaṃ jagāma 57|
atha rāmaṃ prāptekāle upanīya vasiṣṭho vedānadhyāpayāmāsa ṣaḍaṃgāni mīmāṃsādvayaṃ nītiśāstraṃ
cādhyāpayāmāsa 58|
atha dhanurvedamāyurvedaṃ bharata gāṃdharva vāstu śākuna vividhayuddhaśāstrāṇi ca 59|
atha vivāhaṃ kartukāmena rājñā daśarathe nānānādeśajanapatīnprati dūtāḥ preritāḥ 60|
atha kaścicchīghramāgatya rājānamidamabravīt 61|

rājanvidarbhadeśādhipatirvidehonāma rājā tasya putrī vaidehī homalabdhārūpeṇa lakṣmīsamā
sarvalakṣaṇasaṃpannā rāmayogyā vidyate sa ca tāṃ dātuṃ rājā rāmāyodyataḥ tadgamyatāṃ śīghramiti
62|
atha vasiṣṭhādīnpreṣayāmāsa te ca tatra gatvā tāṃ ca nirīkṣya lagnaṃ niścityāyodhyāmetya
rājānamuktvā rāmasahitāḥ pṛthivīpatisametāḥ śīghraṃ vividha kari turaga śakaṭa
śibikāṃdolikābhiratisubhagarūpabhogavilāsakriyānipuṇā viditavividhaceṣṭāgaṃdharvāḥ
kāmaśāstrasukuśalāḥ mṛdukaṭhinapṛthupayodharāsanna kaṃṭhāḥ
sthūlasūkṣmalalāṭabiṃbadaśanacchadamukhapaṃkajāḥ kuṭilakuṃtaladīrghakeśadhammillāḥ
kanakapatrakarṇāḥ snānaceṣṭayotthitaromaśobhita japākusumaraktadaśanā
viśadavisphuracchapharīlocanāḥ śuktikāsadṛśaśravaṇāḥ
nakṣatrasadṛśasthūlamuktāphalopaśobhitanāsāpuṭā mukurasadṛśakapolāstilaprasūnanāsikā
ānamramadhyapradeśacūcukā iṃdragopapratīkāśādharapuṭadaśanakṣatāḥ
samadīrghakāṃgapradarśanāsthitasarvapradeśavartulā nātimāṃsalāḥ
piṃḍakāgraṃthinīvyovalitabāhumūlā anaticirakālotthitaromatayā haridrā varṇatayā ca
karṇikāradalasadṛśabāhumūlā mṛdusnigdhavartulasūkṣmamadhyapradeśāḥ
kaṭhinasthūlavartulāmagnacūcukaparasparasthānākramaṇasparddhi
payodharamadhyalabdhapadakapayodharoparicaṃcalavividhamaṇimaya hāropaśobhita vakṣaḥsthalāḥ
payodharaparito labdhapadatayā taruṇadṛṣṭiparamparatayā asamānayānābhikūpoparitana
romarājyopaśobhitodarapradeśā bhajyamāna madhyasthalīkaraṇaeva valītrayopaśobhita
muṣṭigrāhyamadhyāḥ karikaropamajaghanapradeśā aromasadṛśaṃrdusnigdhāmalā samajānvyaḥ
kadalīstaṃbhasaṃnibhoruyugalā āmagnajānukṛśakuśavartulapiṃḍikārahitajaṃghā āmagnagulphā
āsūkṣmasnigdhā dīrghadīrghāṃguli pādānūpuraravāhvayamānamadanā haṃsamataṃgajagamanā
dakṣiṇāṃguṣṭhasparśikacchāgrā uparikacchaṃ nīvīṃ kṛtvā karadvayayutā
vastrapradeśakaṃṭhamaprāvṛtyā paravasanaparibhāgā vṛtastanavasanā parabhāge vāmāṃsa eva
dakṣiṇapārśvagatena daśābhāgena nābhiprāṃtena praveśitopaśobhitagātrayaṣṭayo yoṣito
vivāhamaṃgalakarmakaraṇāyānekaśa āgacchan 63|

bālikāśca vidyullatāṃśuśodhitagātrayaṣṭaya udbhinnakucakamalakuḍmalavividhahāropaśobhivakṣaso
yatkiṃcidbhāṣiṇyo'ticapalamṛdugatayo vṛddhavanitāścāgacchan 64|
atha videhe purataḥ krośamātre cūtavanikāyāṃ
vividhaviṭapavistarapradeśavividhavihaṃgakūjitā-karṇanadattakarṇavanahariṇaśāvavatyāṃ
mahārajatanirmitoccanīcaprāsādopaśobhitapradeśavividhavihaṃgāyāṃ
hemavalkalasaṃvītabhasito-ddhūlitaśarīrajaṭilamunigaṇadhyānopāsanopaśobhitavṛkṣamālāyāṃ
vividhavidyadharavadhūpayodharabhārābhibhūtavicarititataraṃgasarasīyutāyāṃ
sarastīramilitasairaṃdhrīyuvatibhirāhūyamāna taruṇajanāyāṃ
nānāvarṇakusumasaurabhavāsitāśeṣapradeśāyāmitastato riraṃsayā
pradarśitasphāraśapharīvilocanataralacakṣuṣā prabhāvilasitaśarīraveśyājanāyāṃ vividhāścaryayutāyāṃ
daśarathaḥ sāmātyapurohitābhirāmarāmādiputrasahitaḥ sukhamuvāsa 65|
atha vaideho'pi mithilāṃ nānāpatākopaśobhitāṃ vividhaprāsādagopurodyānadevatāyatanopaśobhitāman
yonyakelicaturayuvatijanānukīrṇāmuśīraviracitamahāprapāṃ sukelījanopaśobhitaviśikhāṃ |
vividhapaṇyopaśobhitarathyāṃ tatratatra brahmaghoṣaśobhitamaṭhāṃ pratimaṃdiraṃ
mīmāṃsādivyākhyānasaṃpādi sāmādhyayanāṃ supuṇyahavirgaṃdhasāmādisvarapadakramaśrutibrāh
maṇavāṭikāmanekaparivṛḍhamaṃdirapraveśaniṣkrītāgurukuṃkumādhvaryuveṣāṃ mṛdulavasana
tāṃbūla raktadaṃtacchadakāminīmṛduvacanakaṭhinavacanakarasaṃjñānirddhārita
prativacanavividhopāyanā haraṇakarajanopaśobhitāṃ mṛdudhavalajaghanaparivītavastroparibhāgena
snigdhavartulaparasparasaṃgharṣapayodharamadhyapradeśopaśobhita
vāmāṃsakaṃdopaśobhitavanitāṃ vividhamuktāhārajapāsaṃkāśadaśanacchada
maṃdahāsamālākārasahasropaśobhitāṃ puṇyāsavasādhanamaṃdirāṃ tatratatra vicitratoraṇāṃ
viśuddhavīthikāṃ tatratatra sthāpitakalpapādapāṃ raṃbhāvibhūṣitadvārāṃ purīṃ śobhitāṃ
śobhayāmāsa 66|
athābhikalanārthaṃ vilāsinyo niśādūrvākṣatāmaṃtramaṃgalakajjalitakaiśikadhamillalatāgraṃthi-ta
jaṭopaśobhita sīmaṃtaśīrṣaśobhitanāsāmukhavicitrābharaṇārhaṇahemapātrāvasthitājyaguggalu
phalādisaubhāgyadravyamudvahaṃtībhiḥ strībhiranyairapiśobhitajanaiḥ sa rājā nirjagāma 67|
tadānīṃ maṃgalaturyaghoṣādeva duṃdubhibherīniḥsāṇamardalaśaṃkhādinādāḥ prādurbabhūvuḥ 68|
gāyakāśca maṃgalāni jaguḥ 69|
maṃgalavedavākyānupāṭhena vaidikāḥ brāhmaṇāḥ |
kulapāṭhakā bherīghoṣeṇa kṛtsnamākāśamāpūrayan 70|
athānyonyākṣatapūrvamaṃgīkurvaṃtaḥ sūtabaṃdijanādibhiḥ stūyamānāḥ puraṃ praviviśuḥ 71|
videhanagarātpaścimabhāge nirmitaṃ maṃdiraṃ daśarathaḥ praviveśa 72|
avaśiṣṭāśca yathāyogyaṃ bhavanaṃ viviśuḥ 73|
atha nārado mithilāṃ tadānīmevāgacchat 74|

videho'pi devarṣimabhipūjya svāgataṃ dṛṣṭvā bhojanaṃ kārayitvā|
sukhāsīnāya munaye saghanasāraṃ tāṃbūlaṃ datvā vyajñāpayat 75|
śvo vivāhe bhavānsthātumarhati kārayituṃ vivāham 76|
nārada uvāca 77|
śvo hi nakṣatraṃ sūryanakṣatradarśanaṃ tatra vivāho na kartavya iti 78|
atha mauhūrtikaṃ vṛddhagārgyamāhūya rājā papraccha kva vivāhamuhūrtaḥ 79|
śva iti gārgya uvāca 80|
rājā ca nāradaṃ gārgyaṃ codīkṣya bho idamitthamiti papraccha 81|
atha nārado gārgyamuvāca 82|
kathamuktaṃ lagnaṃ dāsyasi 83|
atha gārgyo viṣaghaṭikāśca vihāya lagnaṃ dāsyāmi ityuvāca 84|
nāradopi brahmavacanāni kiṃ na jānāsītyuktavāngārgyam 85|
gārgyastuṣṭastāndoṣānapaṭhat 86|
ulkā ca brahmadaṃḍaśca moghaḥ kaṃpastathaiva ca |
sarvakāryavināśāya dṛṣṭā vai brahmaṇā purā 87|

pratiṣṭhāsu vivāheṣu mauṃjībaṃdhābhiṣekataḥ |
anyeṣu sarvakāryeṣu viṣanāḍīrvivarjayet 88|

ataḥ paraṃ tu kāryyāṇāṃ karaṇena ca doṣabhāk |
vivāhādiṣu kāryeṣu doṣameva vadāmyataḥ 89|
ulkā dahetkulaṃ sarvaṃ brahmadaṃḍo vināśayet |
moghastu maraṇā yasyātkaṃpaḥ kaṃpāya karmmaṇaḥ 90|
iti nāradoktamākarṇya gārgyo munirmaunaparo'bhavat 91|
dadhyau raviṃ grahapatiṃ vihāya viṣanāḍīrvivāhaḥ kriyatamiti 92|
nārada uvāca-
kathaṃ brahmavacanam 93|
sūrya uvāca-
deśabhedena vyavasthoditā tadasmindeśe vivāho viṣaghaṭikāṃ vihāya kartavya eva 94|
nāradopyanumene 95|
uvāca śvaḥ parāhṇe ca kṣattravivāhaśca bhavedataḥ svayaṃ varārthaṃ nṛpā āgacchaṃtu
tannṛpadūtānpreṣaya 96|
atha rājā daśarathānumatena sarvāneva nṛpānāgamayyāciṃtayat kathaṃ sarvāneva tiraskṛtya vaidehī
rāmāya deyeti 97|

atha rātrau muhurmuhurniḥśvasya nidrālurapi na nidrāmāpa 98|
atha madhye niśaṃ rājā śucirbhūtvā tryaṃbakaṃ sāṃbikaṃ maṃgaladukūladhāriṇaṃ kamalabhavapuru
ṣottamaśakra-pramukhanikhiladevairbhṛgupramukhamunivarairhāhāpramukhagaṃdharvaistuṃburupra
mukhaiśca śrutismṛtītihāsapurāṇairmūrtimadbhiśca siddhavidyādharādimātṛkāgaṇaiśca
naṃdīpramukhagaṇaiśca sevyamāna pādakamalaṃ sarvāmaṃgalaparimocakamatipuṇyasalilayā
gaṃgayā niṣkalaṃ kena caṃdramasā sevyamāna śirobhāgaṃ vāmāṃkārūḍhayā girijayā
pradīyamānavīṭiṃ sahāsaṃ sakāmaṃ sahāvekṣaṇamādadānaṃ gokṣīrasadṛśaṃ
pratikūlakastūrikāsadṛśakaṃṭhaṃ mṛdusūkṣmasnigdhajaṭābhirviracitakapardaṃ
viśuddhakārtasvarakuṃḍalopaśobhitagaṃḍabhāgaṃ dviraṣṭavarṣavayasaṃ gokṣīrasadṛśa
sthūlamuktāphalakausuṃbhavarṇāṃcalenāveṣṭitaśirobhāgaṃ vividharatnaviracitakārtasvarabhūṣitavakṣ
aḥsthalamatidhavalopavītenopaśobhitaśarīramaṃbikānulagnakuṃkumāruṇasugaṃdhiśarīramīkṣamāṇa
ṃ tarjamānakāmamārgaṇaṃ koṭikaṃdarpasadṛśaṃ manasāciṃtayat 99|
jajāpa śatarudriyaṃ juhāva ca tenaiva kāmāhutīḥ prāstuvacca puruṣasūktena 100|
atha tādṛśa eva maheśvarastatra prādurabhūt 101|
atha rājā namaskṛtyāstuvīta 102|
rājovāca-
kṣitisalilagaganapavanadahanaraviśaśiyajamānamūrtibhiraṣṭamūrte viśvamūrte lokamūrtte
tribhuvanamūrte vedapurāṇamūrtte yajñamūrte stotramūrtte śāstramūrttesvadhāmūrtte nārāyaṇamūrtte
sarvadevatāmūrtte trayīmayatrayīpramāṇatrayīnetrasā-mapriyavasudhārāpriyabhaktipriyabhaktasulab
hābhaktavidūrastutipriya dhūpapriya dīpapriya ghṛtakṣīrapriya dro ṇakaravīrapriya śrīpatrapriya
kamalakahlārapriya naṃdyāvartapriya bakulapriya yūthikāpriya kokanadapriya grīṣmajalāvāsapriya
yamaniyamapriya niyateṃdriyapriya japapriya śrāddhapriya gāyanapriya gāyatrīpriya
paṃcabrahmapriya sadācārapriya gotrotsādikamalabhavahariharanayanasamarcita
pādakamalajayaprada hariprārthitajalotpāditacakrapradarśakṛtsmṛtiyuktiprada smṛtamaṃgalaprada
mṛtyuñjaya namaste namaste 103|
iti stotramākarṇya bhagavānbhavo rājānamuvāca varado'haṃ varaṃ vṛṇu 104|
rājovāca śrīmanmama kanyā vaidehī rāmāya ditsitā svayaṃvare kularūpabalotsāha
saṃpannānekabhūparākṣasaviprādisarvaprāṇisamāgame rāmādhikabalo yadi tāmagrahīṣyat tadā
vacanamanṛtaṃ mama pāpaṃ ca bhaviṣyati 105|
pratyuta daśaratho'pi sarvānevāgatānvijetumalaṃ kṣatrakadanaśca rāmo yadyāyāsyati tarhi mama
sutāṃ kiṃ kariṣyati vā kiṃkiṃ vā preṣayiṣyati kīdṛśaṃ kārayiṣyati mama kiṃvā kariṣyati sarvathā hi
prabhūtabalavāhano narapatiraśeṣamapi tribhuvanaṃ hanyāt kimuta māmalpasatvaṃ kimuta bahunā
bhavāneva śaraṇaṃ mamopāyaṃ vada yathā vivāhe śreyo bhaviṣyati rāmaśca jāmātā bhaviṣyati 106|
śaṃbhurapi tathā karomītyuvāca 107|
rāma eva nāthaḥ sītāyā bhaviṣyati rāmaṃ ca kṛtvā svastyadyaiva kariṣyāmi gṛhāṇājagavaṃ dhanuridam
108|

rājovāca-
kimetenājagavena dhanuṣā svayaṃvare sītāṃ rāmaṃ prāpaya 109|
śaṃkara uvāca-

idaṃ dhanurasajyaṃ me yastu sajyaṃ kariṣyati tasmai deyā mayā sītā pratijñāmevamācara 110|
ityevamuktvā bhagavāngaṇairaṃtardadhe haraḥ |
athādātuṃ dhanū rājā na śaśākātiyatnataḥ 111|
athojjvalaṃ śatasahasragajabalaṃ samāhūya gṛhāṇetyuvāca 112|
sa cāpi mātulaṃ natvāṭṭahāsaṃ kṛtvotplutya dhanurdvābhyāṃ karābhyāmuddadhāra jānuparyaṃtaṃ mātulo mārīcaḥ śrutvā ekākī vipraveṣaṃ kṛtvā videhamayācata vaiśvadevāṃte prāptamatithiṃ māmavaihi 113|
rājovāca-
svāgataṃ bho idaṃ brahmannāsanaṃ tatra niṣīdeti 114|
sa cātithistathetyuktvā niṣasāda 115|
atha rājā jalamādāya pādau prakṣālya gaṃdhapuṣpākṣatairabhyarcya mahājaṃ tasmai nivedya bhojanāya prārthayāmāsa 116|
sa cāpi tadannaṃ ṣaḍrasopetaṃ sauvarṇabhājanagatamīkṣamāṇaivetastato vilokayāmāsa 117|
tasminnevāvasare sītā padmakiṃjalkaprabheṣadaruṇavasanaṃ bibhratī
nīlakuṭilakuṃtalaiścaladbhiryūnāṃ manāṃsyākarṣayadbhiḥ prekṣamāṇadṛṣṭibhagnakalairiva strīṇāṃ cittamīdṛśamiti darśayadbhirivopaśobhita-lalāṭānaṃgacāpasubhrūpadmapatrāruṇavilocanā
tilaprasūnanāsāmṛdusnigdharo maśakapolānaṃtarā raktoṣṭharāktāsanamāṇikyanibhadāḍimīdaśanā
japākusumāruṇādharātiśobhitacibukāśukti-karṇāsamadīrghakaṃṭhātimāṃsalavakṣāḥ
pīnodbhinnakucakuḍmalānekahāropaśobhitā subhagākā-|
rānatimāṃsalabāhulatā
mugdhāyatasamānāṃguliśikhāpadmāruṇapallavāvividhabahuratnāṃgulibhūṣaṇāmuṣṭigrāhyamadhyāsu romarājigaṃbhīranābhiḥ pṛthujaghanākarikarorustūṇīrajaṃghāsupādakamalā-nūpurādi pādavibhūṣaṇā
pādāṃgulībhūṣitā vikasitasaugaṃdhikaṃ vidadhatī bhuṃjānamārīcasya puraścāgatā 118|
vīkṣyāsāvaciṃtayadenāṃ kathamapaharāmi kathamāliṃgāmi
kathamanyatkiṃcitkaromītyevamavasaramalabhamānastūṣṇīmeva vinirgataḥ 119|
atha devā dhanuḥsajjīkaraṇāya yatamānā ahaṃpūrvikayā vidyamānā anyonyatiraskāreṇa maheṃdraḥ prāpa dhanuruttamaṃ prāṃtadvayātparaṃ nāvanamayituṃ śaśāka 120|
atha sūryo dhanurādāya namayanneva nipapāta 121|

vāyurbalavatāṃ śreṣṭho jagrāhājagavamatha svenaiva kareṇotkarṣayannadhaḥ papāta dhanuśca vāyorupari papāta ahasaṃstadā sarve 122|
etasminnaṃtare turagavaramāruhya bāṇāsuraḥ sahasrabāhuranekānekaśirobhirdaityaiḥ parivṛtaḥ prahlādasameto videhapurīmājagāma 123|
atha svavibhūṣaṇodbhāsitāṃ diśaṃ kurvansvatejasāpayaśaso devatāḥ kurvannānāvidhagītaṃ śṛṇvandvyaṃgulamātreṇa śakto virarāma 124|
prahlādobaliścaivadhāvāte'thaviremātuḥ 125|
atha rākṣaseṣu tūṣṇīṃbhūteṣu rājāno'tibalinaḥ samāgatā jyābaṃdhāśaktā apasṛtya tasthuḥ126|
atha brāhmaṇāḥ samāgatāḥ 127|
atha viśvāmitro dhanurādāya ekāṃgulaparyaṃtaṃ sajyaṃ kṛtvā virarāma nivṛttāścāpare 128|
atha dinamātre dhanuṣi tūṣṇīṃbhūteṣu rāghavaḥ sahānujairāgatya dhanurnirīkṣyāspṛśat 129|
atha rājakumārāḥ śataśaḥ samāgatāḥ sarvābharaṇabhūṣitā dhanurdṛṣṭvāpaspṛśurna cālanakṣamāḥ 130|
atha dāśarathipramukhāḥkumārāḥ samāgatāḥ 131|
atha vetrajharjharapāṇayaḥ samāgamansarvānevāpasārayāmāsuḥ 132|
atha rāmo lakṣmaraṇahastaṃ gṛhītvā sarvābharaṇabhūṣito dhanurāsādya spṛṣṭvā natvā pradakṣiṇīkṛtya dhanurādāyoddadhāra 133|
tadādānasamaye sarva evaitya sahāsamūcuḥ atra bhagnā mahārathā iti 134|
atha sa rāmo dhanurjyāsthānamavanamayya dhanuṣi jānuṃ kṛtvā
sajyamekakareṇotpādayankoṭyāmanāmayat 135|
athasajjīkṛtaṃ dṛṣṭvā sarva eva nāsāgranyastāṃgulayo'bhavan 136|

rāmo'pi jyāmanvanādayat |
tena nādena sarveṣāṃ manāṃsi kṣubhitānyāsan 137|
rāmeṇasajyitaṃ dhanuriti sarvatra vādaḥ saṃjātaḥ 138|
janako'pi sītāṃ rāmāya dadau rājabhiśca yuddhaṃ kṛtvā tānnirjjitya svapurīmāgāt 139|
athaikadā daśaratho rāmaṃ yauvarājyebhiścya sukhī babhūva sarvaprajāraṃjanācca rāmo rājānumata iti sarvaprajāvādo'bhūt 140|
atha kaikayadeśādhipatitanayā suveṣā rāmaṃ rājānamasahamānā rājānamuvāca mama varadānāvasara iti rājāciṃtayatkiṃ deyamiti 141|
devyuvāca-|
caturdaśavarṣāṇi rāmo vanaṃ viśatu pālayatu rājyaṃ bharataḥ 142|
rājānṛtavacanadoṣabhayātkathaṃkathamapi svīcakāra 143|
atha vasiṣṭhaṃ bhāvitayāvocata rāmo vanāya nirgacchati asya kiṃvā bhavediti vicārya śubhāśubhaṃ brūhi 144|
vasiṣṭho vicārya saharṣaṃ rājānamuvāca 145|
gatvā vanaṃ nikhiladānavavīrahaṃtā śaṃbhoranekavidhapūjanamātanoti |
sītāviyogaruṣitaḥ kapisenayā ca tīrtvodadhiṃ daśamukhaṃ ca nihaṃti rāmaḥ 146|
āgamya rājyaṃ raghunaṃdano'pi bahūni varṣāṇi samātanoti |
praśastakīrtirnikhilepi loke śarveṇa devena ciraṃ nyavātsīt 147|

suputrayukto bahuyajñayājī parivṛḍhaḥ sarvaguṇādhikaśca 148|
iti vasiṣṭhavacanaṃ śrutvā daśaratho rāmaguṇānanusmarannityuvāca śreyo me maraṇaṃ rāmasya nirgamane iti 149|
atha rāmo mātaraṃ pitaraṃ guruṃ ca vasiṣṭhaṃ pitṛpatnīrnamaskṛtya vanāya jagāma 150|
athopavane dinamekaṃ sthitvā jaṭāḥ kārayitvā valkalaṃ vāso dhṛtvaikopavītī
kṛtadaṃtaśuddhirekenopavītena jaṭāṃ baddhvā bhasmoddhūlitasarvāṃgo bhasita niṣṭhurakāyo muktāphaladāmamaṇivyatyasta rudrākṣamālāmurasi dadhāno'lpabhūṣaṇādhibhūṣita sītāsahāyo lakṣmaṇānucaro viveśa vanāṃtaram 151|
athāneka rākṣasāṃstasminnijaghāna bhavāniva nikhilaṃ cakāra sītāpaharaṇādinikhilamapi bhavatā yathātathā syātha sugrīvāśramamṛṣyamūkaparvataṃ rāmo jagāma nibiḍacchāyācūtavṛkṣamāsādya lakṣmaṇasahāyaḥ pariśrayamakalpayat |
vṛkṣe tu dhanuṣī āropyāsīnalakṣmaṇāṃke śiraḥ kṛtvā haricarmaśayyāśayanolakṣitāṃgītiṃ śṛṇvanvṛkṣaphalaṃ nirīkṣamāṇo vānaramekaṃ maṇikuṃḍalaṃ hemapiṃgalaṃ sadṛḍhabaddhamauṃjīkaupīnamacchopavītinamaticamcalaṃ phalamādāyātmanivikṣipaṃtaṃ puṣpamaṃjarīśca kiraṃtaṃ gānamanukurvaṃtaṃ vyajanena rāmaṃ vījayaṃtamāruhya śākhāmapi tathā vījayaṃtamābaddhacūtaphalamātraṃ rāmo vīkṣya lakṣmaṇamabhāṣata 152|
lakṣmaṇa ko'yaṃ kapiriti 153|
lakṣmaṇo'pi na jāna ityuvāca atha rāmaḥ samāhūya kasya tvaṃ kiṃ nāmatyeprcchat 154|
sa ca sugrīvasya hanūmānityuvāca 155|
rāmaṃ natvā sugrīvametya natvā devanārāyaṇaivāparaḥ puruṣo yuvā meghaśyāmo jaṭī
ājānubāhuratiyaśasvī sūryasaṃkāśena sahāpareṇa nareṇa ihāste 156|
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English translation

Sūta said :

1-4. Rāma said to the sage: “Perform the rite of the (evening) prayer; this sun is setting; this flock of birds is going to the nests.” Having abandoned his conveyance, he himself, desiring to offer his prayers went to the northern direction. Songs were sung by (the gandharvas) Hāhā , Hūḥū. His glory was praised by the chief bards. Rāma went to the bank of Gautamī . His pair of feet was washed by Hanūmat (the son of Vāyu). His hand was supported by Jāmbavat. He reached the excellent river Gautamī. Holding kuśa (i.e. darbha) in both his hands that Rāma went to the excellent quarter of Varuṇa (i.e. the Western direction). Having made a respectful offering to the deity according to the proper rite, Rāma who was delighted, muttered (the hymn) in his mind (i.e. silently).

5-8. Rāma, after having solicited Varuṇa, saluted, in due order, Śambhu and Vasiṣṭha . Being blessed by them, he went to the deity (i.e. reflected upon the deity) in his mind, and after his feet were washed by Hanūmat, he offered oblations into the fires. Then, being praised by bards and panegyrists, he set out. The sky was, as it were, smeared with bright rays of the moon, and was, as it were, a canopy everywhere having the flowers of bright stars. Then he went to the palace. The king (i.e. Rāma) went to the assembly-hall fashioned by the old minister and having many seats. Then that Rāma, having made the sage sit, himself occupied the first seat. The groups of monkeys with large bodies were seated around him in (proper) order.

9-13. Seeing the king comfortably seated, that brāhmaṇa Śambhu then said proper words: “O best king, you, honoured by all, remain here. What is the thing in your heart i.e. what is your desire?” The descendant of Raghu , having heard the brāhmaṇa’s words, desired to hear a story. His clever words were just then heard by all. “I desire to hear a wonderful tale referring to me or telling about the destruction of the demons.” Then the king said this: “The murder of Kumbhakarṇa took place first and Rāvaṇa was killed afterwards. Who is this best brāhmaṇa who, causing ungodliness (to spread) among all the people, narrates it in a different way after having gone to the king’s place? Should he be punished or honoured by me?” Then Jāmbavat spoke to this best of the Raghus about the story. “This is not your Rāmāyaṇa (i.e. not your account as told by Vālmīki). This is recognised as prepared (by someone else). O lord, now I shall tell it in detail. Listen to it. It was formerly heard by me from the son of the lotus-born (Brahma).” Requesting Jāmbavat, Rāmacandra said (these) words:

Śrī Rāma said :

14-18. Narrate that tale of the past. I have curiosity to listen to it. Who propounded it and who knew it?

Then Jāmbavat spoke: Salutation to the Creator (i.e. Brahmā), so also salutation to (Śiva) having the moon as his ornament and to Viṣṇu . Now I shall narrate the ancient Rāmāyaṇa, by listening to which sin committed during the entire existence perishes. King Daśaratha who was equal to ten warriors fighting from chariots, who was full of great wrath, desired to conquer with his great army the city

named Sumānasa . He called Vasiṣṭha, the son of the lotus-born (Brahmā), and saluted him. Permitted by the sage, he, mounting upon a horse having a body (white) like the moon, and saluting Viṣṇu, took out the expedition with an army of a hundred akṣauhiṇīs .

19-27. Sādhya (the king of that city), surrounded by his own army, faced Daśaratha to fight with him. The war between the two took place. Having fought for a month, Daśaratha seized that (king) Sādhya. Then, Sādhya's son Bhūṣaṇa , having a few attendants, fought with Daśaratha. Daśaratha too, observing Sādhya's son to be the ornament of world, did not desire to fight. (He thought:) 'How (should) I kill one like this? When he is killed, what will be (the condition of) his father, his mother and dear wife of full-grown youth? On his body are, as it were, seen flowers, having the receptacles of lotuses with fresher petals, due to embraces, kisses and rollings. My son, similar to him in complexion and age, handsome like him, causing great delight, eaten up by a bear (and thus) dead, comes to my recollection (i.e. I remember him). He, as it were, desires to protect me. He changes my mind.' Thus thinking in his mind, be commenced seizing the boy. That Sādhya also became subservient (to Daśaratha). He too, looking upon the depression due to the defeat as joy, lived happily with the boy.

28-33. Daśaratha also, living there for a month, and observing that pleasure which one gets from seeing the son, thought: 'Oh! this seeing the face of this (boy) is capable of removing all sorrows. Nourishing a son is equal to my conquering of all countries. It just makes me who remember the separation from (i.e. death of) my son, unhappy. Therefore, I shall ask him how such a son is born.' Thinking like this, he asked him. Sādhya also showed the entire path of salvation to the king (i.e. to Daśaratha): "(A man) should worship Viṣṇu and Śiva together. He should fast on all the Ekādaśī -days. He should propitiate brāhmaṇas on the Dvādaśī-days. Having justly procured the food, sauce, along with the seasonal fruits and flowers, he should bathe (the image of) Viṣṇu with cow's milk and besmear it with the powder of kidney-beans. Then he should bathe (the image) with pleasing water, and besmear the entire body (of the image) of the deity with fragrant sandal rubbed by himself, and with excellent musk; then having worshipped (the image) with Tulasī -leaves, and jasmine flowers, karavīra -flowers, blue and other lotuses and red lotuses, with droṇa -flowers, with maruva, damana , girikarṇikā , and ketakī -leaves, as are available, he should propitiate the deity with (the hymn of) twelve syllables, with the Puruṣa-sūkta (hymn) or with the repetition of the deity's name or with the sixteen requisite articles, should salute (the deity), and after dancing, should apologise to the deity. So also he should practise vows to please Viṣṇu.

34-40. The revered sage, being pleased, gives the desired son. So propitiate him." Thus he spoke to Daśaratha. He too installed Sādhya there (i.e. on the throne), went to Ayodhyā , and did all like that. When the sacrifice to obtain a male issue was over, the image of the sacrifice having a conch, a disc and a mace in the hands, came up from the Āhavanīya [1] and said to the king: "Ask for a boon." The king chose (four) sons; he said to (the deity): "Give me four sons who would be very pious, would have a long life, and help the world." The king had four queens: Kauśalyā , Sumitrā , Surupā and Suveṣā. They said to the king: "O lord, let one son be born to each wife (of you)." Then Kauśalyā said: "If this god is pleased, let him be born of me.

The king said :

41. This Viṣṇu is solicited (to give that) which is desired by me: "O Viṣṇu, O lord of gods, O lord of Kamalā , O you holder of a conch, a disc, and a mace, O you fearful one, O you whose couple of feet is saluted by all like the regents of the quarters in the creation, O you eternal one, O Hari , be pleased. My repeated salutations to you."

The lord, thus praised (by the king), said to the king.

Viṣṇu said :

42-45a. I shall be born as your son on Kauśalyā.

Then Viṣṇu entered the oblation of rice and barley boiled for presentation to the gods and manes. The king divided that oblation into four parts and distributed them among his wives. Then Rāma was born from Kauśalyā, Lakṣmaṇa from Sumitrā, Bharata from Surupā, and Śatrughna from Suveṣā; and a shower of flowers fell from the sky. The four-faced (Brahmā) himself came and performed the ceremonies like those performed at the birth of a child. He named Rāma as Rāma due to his being extremely pleasing in the three worlds; he named the second son Lakṣmaṇa for his being fit due to wealth and qualities like form and valour; (he named the third son) Bharata, since he protected the earth from burden; (he named the fourth one) Śatrughna, since he killed the enemies.

45b-46. Having named them thus Brahmā went home and the children grew. King Daśaratha having seen the boy Rāma who walked, who looked like the young moon, whose lips were like the bimba -fruits, whose nose was high and was like the sesamum-fiower, whose jewelled leaf(-like ornament) moved in front of his crest, from whose ears ear-rings were dangling, the necklace of big pearls on whose chest was dishevelled, whose golden bracelets were bright, whose jewelled bracelets and rings were tinkling, whose girdle was fashioned with gold and gems, whose feet looked charming due to the jingling anklets, whose middle toes were adorned with rings, whose large soles of the feet were adorned with the marks of a diamond-pin, a goad and a lotus, whose shanks were like quivers, whose thighs were like the trunks of elephants, whose hips were large, whose waist was slender, whose navel was round like an eddy and deep, whose chest was large like an emerald-rock, whose neck resembled a conch, whose face was like the orb of the moon, whose forehead was like the half (i.e. crescent) moon, whose hair was dark and curly, who was engaged in playing, who had become grey due to dust (particles), whose eyes were reddish like the petals of a fully blown red lotus, who was dusted as Śiva with the sacred ash, who was naked like Śiva, had his heart full ofjoy, and having embraced and kissed his son, he firmly clasped him against his chest.

47-49. Then the boy also got on his lap from one side, and with his eyes charmingly fixed on him said something. The king, looking at his son asking (for things) here and there and saying, ‘Father, I go; father, I sleep; father, I play’ and thus repeatedly deriving joy from his son, became happy. Then once, when the king had come (to the dining hall) to eat, Rāmacandra, with his mind attached to child-sports, and having many toys in his lotus-like hand, was jumping and running, and taking with his left hand the food from the golden plate, decked with gold, and lying before the king, threw it on the king. This too the king looked upon as pleasure (i.e. even this act of Rāma pleased the king). Rāmacandra did such and other (acts).

50-55. Once when Rāma was playing, a stormy wind knocked him down, and he fell down crying. In the meanwhile the ghost of a brāhmaṇa seized Rāma and he fainted. Then the boy, his companion, crying hither and thither, informed the king of Rāma in that condition. Then the king took Rāma and spoke to Vasiṣṭha. He asked him: “What is this (that has happened) to Rāma?” Then Vasiṣṭha took sacred ash, consecrated it, and got rid of that ghost of the brāhmaṇa. He asked him: “Who are you?” and he said: “I am a brāhmaṇa, proud of (my knowledge of) the Vedas . Having frequently snatched away the wealth of others, I became a Brahma-ghost. Think of my acquittance.”

Vasiṣṭha said :

56-57. From now onwards you will experience demonhood (i.e. will live like a demon), (go to hell,) and then (after having) a bath in Gaṅgā , and having offered a hundred bilva -leaves to Śiva, and then

(again) having bathed, you will be free from sin. If you might do (acts of) religious merit like that I shall give you a (good) status, and after that enjoy an excellent position.

Hearing these words of Vasiṣṭha, that ghost of a brāhmaṇa, due to (the acts of) religious merit as advised by Vasiṣṭha, got a divine body, and having saluted (him), he went to heaven.

58-60. Having invested Rāma with the sacred thread at the proper time, Vasiṣṭha taught him the Vedas, the Vedāṅgas , both the Mīmāṃsās , and science of politics; he also taught him archery, the science of medicine, science of music [2] and dramaturgy, and of singing, the science of building houses, of omens [3] , and various rules of war. Then Daśaratha who desired to get (Rāma) married, sent his messengers to the kings of various countries.

61-62. Then one messenger quickly came to the king, and said: “O king, the lord of the Vidarbha country is the king Videha by name. His daughter is Vaidehī whom he obtained from a sacrifice. She is like Lakṣmī in beauty; she is endowed with all (good) characteristics. She is proper for Rama . The king is ready to give her (in marriage) to Rama. So go (to that king) quickly.” Then he (i.e. Daśaratha) sent Vasiṣṭha and others. They went there, and having found out an auspicious moment, decided it; (then) they came to Ayodhyā and informed the king; and with Rāma, and with kings, they quicky (went) with many elephants, horses, carts, palanquins, swings.

63. Many ladies came there to celebrate the auspicious ceremony of marriage. They were very beautiful and were skilled in the acts of pleasures and amorous pastimes. They knew the various acts of gandharvas. They were adept in the science of love. Their breasts were soft and hard, and reached their necks. Their lotus-like faces had big and small foreheads and bimba-like lips. Their braids had curly and long hair. They had put on golden ornaments on their ears. Their teeth appeared reddish due to the japā flowers, adorned by the down rising due to the act of bathing. Their eyes were clear and tremulous like the small glittering fish. Their ears were like conches. Their noses were adorned with big pearls resembling the stars. Their cheeks were like mirrors. Their noses were like sesamum flowers. The nipples of their breasts were slightly bent in the middle. The wounds made by the teeth (of the lovers) on their lips resembled the indragopa insect (of red and white colour). Their bodies appeared even and tall. They were round in all parts. They were not very fat. The top knots of their garments were like balls. Their armpits were bent round. The armpits resembled the petals due to the down recently standing up and due their colour like that of turmeric. Their waists were soft, glossy and had fine circles. Their breasts looked charming on account of various jewelled necklaces dangling on the breasts with the neck ornament in between the two breasts, hard and large, and with the nipples slightly sunken in. Their bellies looked beautiful due to the uneven line of the short hair growing on the region round their deep navels, that had secured a foot round their breasts as a result of a series of the glances of the young. Their bellies were adorned with three folds, and their middle (part i.e. waist) could (just) be seized with the fist. Their hip-regions resembled the trunks of elephants. Their knees were soft, glossy, clean and even. The pairs of their thighs were like the plantain trees. Their shanks had the knees slightly sunken in, were round and without fleshy swelling. Their ankles were slightly sunken in. Their feet had fine, glossy short and long toes, and were challenging Cupid with the jingling of the anklets. They were walking like swans and elephants. The ends of their lower garments touched their right toes. Above the hem of the lower garment, they had made folds which they had held in both their hands; their necks were not covered with garments (but) the garments (i.e. the bodices) of the breasts were covered with the upper garments. Their slim bodies were adorned with the fringes oftheir garments (hanging) from their left shoulders to their right sides.

64. Young girls, with their slim bodies purified with lightning (-like) (bright) silken garments, with their breasts adorned with various necklaces (put on) the breasts resembling lotus-buds that had shot up, talking something, and walking quickly (yet) gently (also had come there).

65. Old ladies also had come there. Then in a little wood of mango-trees, at a distance of a krośa (two miles) from Videha, Daśaratha, along with his ministers and family priests, and along with his sons like the lovely Rāma, camped comfortably. The young ones of the deer in it listened to the cooing of the various birds in the extensive regions of many bushes; in it there were various birds in the regions adorned with high and low palaces fashioned with gold; the row of trees there were adorned with the meditation and worship of the hosts of sages who were covered with the garments of campaka -barks, whose bodies were dusted with sacred ash and who had matted hair; which had a lake, the ripples on which were disturbed, being overpowered by the burden of the breasts of many young wives of vidyādharas ; in which young men were invited by the young maid-servants who had gathered on the banks of the lake; the entire region of which was made fragrant with the flowers of many colours, in which prostitutes, with a desire to enjoy, had their bodies shining with the unsteady brilliance of their eyes resembling the small glittering fish, and largely exhibited here and there.

66. The king of Videha also decorated the city of Mithilā with many banners, with various palaces, city-gates, gardens and temples; it was crowded with young ladies skilled in sporting with one another; the great supply of water of the city was embellished with sandal; its highways were adorned with people engaged in charming sports; its streets were decorated with various commodities; the places of learning everywhere were graced with the sound of (the recital of) the Vedas; in every house the study of Sāmaveda was done along with explanations of the Mīmāṃsā ; where the orchards of the brāhmaṇas were having the fragrance of auspicious oblations and were full of the sacred texts like Sāmaveda recited with accents, and with each word being pronounced in its original form and independently of the phonetic changes and in due order; in which, at the entry of lordly abodes there were rewards like agaru (sandal), saffron and the abodes of the Adhvaryus ; in which were ladies graced with bulblike left shoulders looking charming due to the middle region of the breasts that were glossy and round, and that were rubbing against each other, and due to the upper part of the soft, white garment worn round the hips; which was graced with thousands of florists, smiling gently with their teeth resembling many pearl-necklaces and lips (red) like japā flowers; in which were abodes where pleasing spirituous liquors could be had; it had beautiful arches everywhere; its paths were clean; at every place desire-yielding trees were planted; its gates were adorned with plantain trees.

67-72a. The king went out with ladies who carried auspicious articles like turmeric, dūrvā , sacred rice grains, collyrium for the hair, braids, head charming due to parting of the hair, beautiful ornaments for the nose, face, so also articles like ghee , guggalu (a fragrant gum resin) and fruits put in golden pots; and (he was) also (accompanied) by other persons who had adorned themselves. At that time, the auspicious sound of the musical instruments, the sounds of small and big drums and of conches etc. became audible. The singers also sang auspicious (songs). The brāhmaṇas well-versed in the Vedas filled the entire sky with the auspicious Vedic recitals, and the family preceptors filled it with the sound of drums. Then they, accepting one another after giving sacred rice grains (to one another) and being praised by bards and panegyrists, entered the city.

72b-87. Daśaratha entered the abode made in the western part of the city. The rest (of the people) also duly entered the abode. At that time only Nārada had come to Mithilā. King Videha worshipped the divine sage and looking to his reception, fed him, and giving tāmbūla with camphor to the sage who was comfortably seated, said to him with respect: “Tomorrow (is my daughter’s) marriage. Please stay on to get the marriage (-ceremony) performed.”

Nārada said :

Tomorrow the stars such as the solar stars would (only) be seen. The marriage should not be celebrated on that day.

Then the king, having called his astrologer Gārgya , asked him: “Which is the auspicious time for the marriage?” Gārgya said: “Tomorrow”. Then the king looking up at Nārada and Gārgya asked (i.e. said): “Oh, this is so.” Then Nārada spoke to Gārgya: “How can you give the auspicious moment?” Then Gārgya said, “Avoiding the inauspicious time, I shall give (i.e. state) the auspicious moment.” Then Nārada also said to Gārgya, “Do you not know the words of Brahmā?” Gārgya, who was pleased, quoted the faults: “Formerly Brahmā has observed that a meteor, the curse of a brāhmaṇa and causeless trembling lead to the destruction of the entire undertaking.

88-92. Except in the rites of thread ceremony and consecration, in all other (auspicious) rites like the installation (of images), marriages, a man should avoid inauspicious moments. One who performs the rites after (these are avoided) is not at a fault. Afterwards I shall tell about the defect in rites like marriages”. “A meteor would burn the entire family; a brāhmaṇa’s curse would destroy (it); the causeless tremor would lead to death and to the disturbance of the rite.” Having heard (these words) uttered by Nārada, the sage Gārgya became silent. He thought (to himself): ‘Avoiding the Sun, the lord of Planets, and inauspicious time, the marriage should be performed.’

Nārada said :

93. How are the words of the brāhmaṇa? (i.e. what does the brāhmaṇa say)?

The Sun said :

94-95. The arrangement is said to (be based) on the difference in regions. In this country the marriage must be celebrated by avoiding the inauspicious time.

Nārada also consented.

96-98. He said: “The kṣatriya -marriage will take place tomorrow afternoon. So let the kings come for the self-choice marriage. O king, send messengers (to the kings).” Then, having brought all the kings with Daśaratha’s consent, the king thought: ‘How should Vaidehī be given to Rāma, after condemning all (other) kings?’ At night, he though sleepy, did not get sleep.

99. At midnight the king, having purified himself mentally thought of Tryambaka who was with Ambā (i.e. Pārvatī), who had worn an auspicious silken garment, whose lotus-1ike feet were being served by all gods led by Brahmā, Viṣṇu and Indra , by the leading sages like Bhṛgu , by gandharvas led by Hāhā, by Tumburu (and others), so also by the sacred texts, the codes of Jaws, historical works and Purāṇas in bodily forms, so also by the hosts of divine mothers, by siddhas , vidyādharas, and by the attendants led by Nandin , who removed all inauspicious things, whose region of the head was being wait ed upon by Gaṅgā of holy water and by the spotless moon, to whom a tāmbūla was being offered by Girijā (i.e. Pārvatī) seated on his left lap, who took it with a smile, willingly and with a glance, who was (fair) like cow’s milk, whose neck was (having the colour) opposite to that of musk, who had arranged his matted hair with soft, fine, glossy, clotted hair, the regions of whose cheeks were graced with pure, golden ear-rings, whose age was twice eight (i.e. sixteen), whose region of the head was wrapped up with a skirt having the colour of large pearls like cow’s milk and of Kausumbha, whose chest was adorned with (ornaments) of gold decked with various jewels, whose body was graced with a very white sacred thread, whose body had become reddish and fragrant due to the saffron (from) Pārvatī’s body touching his body, who was observing and deriding Cupid’s arrow, who resembled a crore of Cupids.

100-102. He (i.e. the king) muttered the Śatarudriya (hymn); with that (hymn) only he offered desired oblations and praised (Śiva) with the Puruṣa - sūkta (hymn). Then the king saluted him and praised

him.

The king said :

103. O you, having eight forms (constituted) by earth, water, sky (i.e. ether), air, fire, the sun, the moon (and) the sacrifices, O you of a universal form, O you of the form of the world, O you of the form of the three worlds, O you of the form of the Vedas and the Purāṇas, O you of the form of sacrifice, O you of the form of Nārāyaṇa , O you of the form of all deities, O you full of the three (Vedas), O you the authority on the three (Vedas), O you having eyes in the form of the three (Vedas), O you loving the Sāma (Veda), O you to whom the capital of Kubera is dear, O you who are (easily) accessible to your devotees, O you who are away from those who are not your devotees, O you who like praise, O you who like incense, O you who like a light (to be waved in front of your representation), O you who like ghee and milk, O you to whom droṇa and karavīra are dear, O you who like śrī-leaves, O you to whom lotuses and white lotuses are dear, O you who love Nandin's curly hair, O you who love bakula , jasmine, kokanada , a watery place in summer, O you who like restraints and curbs, O you to whom one with one's senses controlled is dear, O you who love muttering of a hymn, O you to whom śrāddha is dear, O you who love singing, O you to whom the Gāyatrī (-hymn) is dear, to whom the five, Brahmā (and others) are dear, O you to whom good conduct is dear, O you whose feet are worshipped by the three, viz. Indra, Brahmā, Viṣṇu, O you who manifested the disc sought for by Viṣṇu and produced from water, O you who give recollection and reasoning, O you who grant auspiciousness when remembered, O you victory on the earth, my repeated salutation to you.

Having heard this hymn of praise Lord Śiva said to the king: "I shall grant (you) a boon. Ask for one."

The king said :

105-108. O lord, I desire to give my daughter (in marriage) to Rāma. If, in the gathering of all beings like many kings, demons, brāhmaṇas, someone of a superior strength and endowed with (birth in a noble) family, power and energy takes her away then my words would be falsified, and sin will come to me; (and) on the other hand, when Daśaratha capable of destroying the kṣatriyas comes to conquer all these, so also when Rāma (comes), then what will my daughter do? Whom will the king, with a big army and horses and elephants, send? What will he get done? What will he do to me? He may destroy all the three worlds. Moreover, for me of a small energy you alone are the refuge. Tell me the remedy so that it would be helpful to the marriage, and Rāma will be my son-in-law.

Śambhu also said: "I shall do like that. Rāma only will be the husband of Sītā . Today only I shall do auspicious things for Rāma. Take this Ājagava bow (of mine)."

The king said :

109. What is the use of this Ājagava bow? You yourself (should) take (i.e. marry) Sītā to Rāma.

Śaṅkara said :

110-113. Make this pledge: "This bow is not strung. I shall give Sītā (in marriage) to him who will string it."

Speaking like this, Śiva vanished with his attendants. Even with a great effort the king could not take up the bow. Then calling Ujjvala , having the strength of a thousand elephants, he said to him: "Take

(this bow).” He too, saluting his maternal uncle, having laughed loudly, having jumped, raised the bow with his two hands upto his knees. The maternal uncle (of Rāvaṇa), viz. Mārīca , alone put on the garb of a brāhmaṇa, and solicited (king) Videha: “Know me to be a guest who has come at the end of the offering to all deities.”

The king said :

114-117. Welcome to you. O brāhmaṇa, this is the seat. (Please) be seated on it.

The guest also, saying, ‘All right’ sat there. Then the king took water, washed his feet (with it) and after having worshipped him with sandal, flowers and sacred rice grains, and having offered him (the cooked meat of) a big goat, requested him to eat it. He too, as it were looking here and there, saw that food having six flavours and put in a golden plate.

118. At that time only Sītā came there. She had the splendour of lotus-filaments. She had put on a reddish garment. Her forehead was graced with hair which was dark and curly, which was unsteady, which attracted the minds of young men, which spilt up the sight of the seer, thereby as it were showing that ladies’ hearts are like this only. Her eyebrows were like Cupid’s bow. Her eyes were reddish like lotus-petals. Her nose was like the sesamum. Her reddish lips were close to her glossy, hairy cheeks, and resembled rubies. Her teeth were like (the seeds of) a pomegranate. Her lips were reddish like the japā flowers. Her chin was very beautiful. Her ears were like oyster-shells. Her neck was even and long. Her breasts were fleshy. The bud-like breasts were round and raised. She looked beautiful with many necklaces. Her figure was beautiful. Her creeper-like arms were not very fleshy. She was innocent. The tips of her fingers were moderate, even and were dyed with the alaktaka dye. She had put on various jewelled rings. She was holding a white lily. She came in front of Mārīca who was eating.

119-122. Seeing her, he thought: ‘How shall I kidnap her? How shall I embrace her? How shall I do something else?’ Thus (he thought). (But) not getting an opportunity, he just quietly went out. Then the gods strove to string the bow. They stood there competing with one another and disdaining one another. Indra reached that excellent bow. But he was not able to do more than (just) bending the two ends. Then the Sun took the bow, but fell down while bending it. Vāyu, the best among the mighty, seized the Ājagava bow and while lifting it with his own hand, fell down; and the bow fell on him. All laughed at that time.

123-128. In the meanwhile, demon Bāṇa having a thousand arms, surrounded by demons with many heads, and accompanied by Prahlāda came there after having mounted upon an excellent horse. Then, making the directions bright with his ornaments, making the gods void of glory by means of his glory, hearing many songs, he was able (to lift it to the height of) two fingers, and gave up. Prahlāda and Bali also ran, but they also stopped. When the demons became quiet, very powerful kings arrived there, were unable to string the bow, (so) went away (i.e. withdrew) and remained (there). Then brāhmaṇas came there. Then Viśvāmitra took the bow, and after stringing it upto the length of a finger, stopped. The others retired.

129-132. And then in the space of the day, when the bow was silent, Rāma came with his brothers, and observing the bow, touched it. Then princes, adorned with all ornaments, came in hundreds. They saw the bow, touched it, but were unable to move it. Then other boys, led by Daśaratha’s (other) sons arrived (there). Then men having canes and drums in their hands came there, and drove away all.

133. Then Rāma holding the hand of Lakṣmaṇa and adorned with all ornaments reached the bow, touched it, saluted it, went round it keeping it to his right. Then he took it, and lifted it.

134-138. When he took it, all laughed and said: “Here (i.e. in the attempt at lifting it) very mighty warriors have failed.” Then that Rāma, bent the place of the string of the bow, and putting his knee on the bow, strung it, raised it with one hand, and bent it at the tip. Seeing the bow strung (by (Rāma) all kept their fingers on the tips of their noses (i.e. were amazed). Rāma also made the twang of the bow. Due to that sound the minds of all were agitated. Everywhere there was the talk; “Rāma has strung the bow”.

139-141. Janaka too gave Sītā to Rāma. Having fought with the kings, and having vanquished them, he came to his own city. Then once Daśaratha consecrated Rāma as the heir-apparent, and became happy. There was a talk among all the subjects that Rāma was liked as a king due to his pleasing the subjects. Then, Suveṣā, the daughter of the king of Kaikeya , not enduring (that) Rāma (was to be) the king, said to the king (i.e. Daśaratha): “This is the time for granting my boons.” The king thought: ‘What should be given (to her)?’

The queen said :

142-144. Let Rāma enter (and live in) a forest for fourteen years. Let Bharata look after the kingdom.

Due to the fear of lying the king somehow accepted (her demand). Then he spoke to Vasiṣṭha about (Rāma’s future): “Rāma is going out to the forest. What will happen to him? Having thought (about it) tell (me) (what is) good and (what is) bad (in his future).”

145-148. Vasiṣṭha thought over (it), and gladly spoke to the king: “Having gone to the forest, he will kill all the brave demons. He will worship Śiva in many ways. Rāma, being angry due to being separated from Sītā, will cross the ocean with the army of the monkeys, and will kill Rāvaṇa. Having come (back to Ayodhyā), Rāma will rule for many years. Having had great fame in the entire world, he will live for a long time with god Śarva (i.e. Śiva). He will be endowed with good sons, will perform many sacrifices; he, the lord, will be superior to all in virtues.”

149-151. Hearing these words of Vasiṣṭha, Daśaratha, remembering the virtues of Rāma, spoke thus: “When Rāma goes out (of my kingdom), it is better for me to die.” Then Rāma, having saluted his mother, father, preceptor Vasiṣṭha, the preceptor’s wife, left for the forest. Then having lived for one day in the park, having arranged the matted hair, having put on a bark-garment, having worn one sacred thread, having cleaned his teeth, having tied his matted hair with one sacred thread, having dusted his entire body with sacred ash and thus looking rough, wearing on his head a rosary in place of a necklace of pearls and jewels, accompanied by Sītā adorned with a few ornaments, and followed by Lakṣmaṇa, entered the interior of the forest.

152-154. Then he killed many demons in it; did everything like you; everything like Sītā’s being kidnapped took place as in your case; then he went to Ṛṣyamūka mountain, to the hermitage of Sugrīva ; and having found a mango tree with a dense shadow, put up there a resort with the help of Lakṣmaṇa. He put the two bows on the tree; put his head on Lakṣmaṇa’s lap, and lay on a bed of deer-hide; listened to a known song; observed the fruit of the tree; he (then) saw a monkey, having jewelled ear-rings, tawny like gold, with the girdle of muñja grass firmly tied around his privity, having, a clean sacred thread, being very fickle, taking a fruit and throwing it to himself, scattering flowers and shoots, imitating the song, fanning Rāma with a fan, fanning him, even after having climbed the branch of the tree, having tied only the mango fruits, and said to Lakṣmaṇa: “Lakṣmaṇa, who is this monkey?” Lakṣmaṇa also said: “I do not know”. Then Rāma called (the monkey) and asked him: “To whom do you belong? What is your name?”

155-157. He said, “I am Hanūmat (the servant) of Sugrīva.” Having saluted him (i.e. Sugrīva; he said): “There is a man, who is like another Viṣṇu, who is young, who is dark like a cloud, who has matted hair, whose hands reach his knees, who is extremely glorious, and who is accompanied by another man resembling the sun. The two princes, endowed with all good characteristics are staying in the shade of a tree. They saw me and said to me: ‘Inform Sugrīva.’ Therefore, I have informed you.”

158-161. Then Sugrīva quickly got up, took materials like flowers and water, and having washed their feet etc., having offered fruits, he said respectfully: “Who are you, young men? What have you, ascetic princes, come (here) for?” Having heard (these) words of Sugrīva, Rāma, with Lakṣmaṇa, said: “We two are Daśaratha’s sons, Rāma and Lakṣmaṇa. We have come to the forest for curbing the wicked and protecting the good.” Then Sugrīva said: “It appears that your help is harmful; otherwise you would have come with an army.”

162. Lakṣmaṇa said: “There is another mission. This one’s wife has been kidnapped by someone. We do not know (by whom). We have come to search for her. That is our (main) mission. Other (things) are incidental. For that we would even cross the ocean, we would even enter the nether world, we would even go to heaven, we would even knock down Indra, we would even strike Bali; (in short) we would do anything.”

Sugrīva said :

163-165. I shall show you certain ornaments dropped by a lady who was kidnapped by Rāvaṇa and collected by me. Saying so, and inviting Rāma to his abode, he showed them (to Rāma and Lakṣmaṇa). Rāma too observed them and having decided (that they were Sītā’s ornaments), wept and asked: “Where has that Rāvaṇa gone?” He replied: “He has gone to the southern direction.” Rāma formed friendship with him (i.e. Sugrīva) and asked him: “Why do you remain here without your wife?”

Sugrīva said :

166-173. My very mighty brother Vālin , having snatched away my kingdom and my wife, lives in Kiṣkindhā . I was defeated by him in a battle; all my anxiety is about killing him. If you kill him, then I also, restraining the ocean, will offer you Sītā kindnapped by Rāvaṇa and living in Laṅkā on the other shore (of the ocean).

Speaking like this, and taking an oath, he invited (i.e. challenged) Vālin for a fight, and fought with him. Then Rāma too, not being certain (about the identity of Vālin), did not kill him. Then Sugrīva fled, and said these (words) to Rāma: “Not knowing (what was in) your mind, I set out to die” Rāma also (said): “Not having particular knowledge about you two, I kept quiet. Having observed (i.e. recognised) you who would have a mark, I shall kill him.” Then Sugrīva making a mark (on his person), invited (i.e. challenged) Vālin for a fight. Tārā said to Vālin: “It appears Sugrīva has some companion. Otherwise he would not challenge like this. Rāma and Lakṣmaṇa, Daśaratha’s sons, and portions of Viṣṇu, who have come to lessen down the burden of the earth, have become his companions.”

Vālin said :

174-179. I have heard that Rāma has political wisdom. A man like him would not leave a strong man and resort to a weak one. Let Rāma come. He will be frightened after taking the one who has approached him as superior. If Rāma himself comes to fight, then fight has to be gone through.

Having said so and honoured Tārā, he went out to fight with Sugrīva. Then between the two a fight of fist took place. Rāma too struck Vālin; Valin fell down. He said (to Rāma): “You have struck (me) with an arrow in a fight without weapons.” His entire body was full of blood. Then Tārā and Aṅgada came (there) and were afflicted. Then the monkeys came to Rāma, fell near Vālin, and wept.

180-184. Then Tārā said to Rāma: “Formerly the descendents of Raghu were well-versed in sacred texts, brave and righteous. How is it, O Rāma, that you have committed a sin? You do not know the way of the life of a kṣatriya, which is followed by hosts of kings. In a fight (between two warriors) fighting with each other, victory or death would take place. The one who kills the other one (not fighting) is called the killer of a brāhmaṇa. Have you killed Vālin due to enmity or with a desire for (eating) the flesh of a monkey? The flesh of a monkey is not to be eaten. If you think that others are like that (i.e. like you) because of the absence of happiness (i.e. unhappiness) of you, or if you, through infatuation, have done this to take me (away), then (you have to remember that) you have the vow of having one wife (only).

185-187. If you have done this for (getting) Sugrīva’s help to bring (back) Sītā kidnapped by Rāvaṇa, then there is a great difference (between Vālin and Sugrīva). Your mission would succeed when Vālin, rich in might, able to bring (back) Sītā in a day, able to give (you) Rāvaṇa (just) when you remember him, and having fifty parārdhas of the army of monkeys and bears, is there. Then what is the use of Sugrīva, the monkey who is the general of seven parārdhas (of army), who has little might? What mission of you who keep your promise, would succeed” “O! what you have said and which is auspicious to all is understood (by me).” Rāma says, “By me who am a king, curbing of the wicked and the protection of the good is to be done. Vālin took away Sugrīva’s wife Rūmā and his kingdom also. Therefore, there is no sin in killing one like him.”

Tārā said :

188. Then Sugrīva also should be killed. Vālin, fighting with Dundubhi , entered a cave, and remained there for a year. In the meantime, Sugrīva kidnapped me and ruled (over Vālin’s kingdom). Therefore kill him first, then him (i.e. Vālin).

Rāma said :

189. Tell me before which time this took place.

Tārā said :

190-193. In the eightieth year before sixty thousand years Sugrīva took away the kingdom in a battle with the demons. Then when a year was over Vālin made Sugrīva flee. He took away his wife and kingdom also. On that day only the consecration of your father Daśaratha (as a king) took place.

Rāghava said :

194-196. By the order of my father and due to the custom of not transgressing the words of elders, I curbed the wicked in his kingdom. At the time of her being kindnapped, he who was the king, did not act (properly). Or the beasts are free. Valin, one of the two beasts, is killed. Beasts tear off one another and dislike one another. Say, since my hunting is of the beasts that are moving, stationary or bound, or of those moving away, getting confused and having fled, when I parted company (with the king), I had given up hunting.

197-199. I have executed this hunting according to the rules of the science of hunting—(sometimes) running, and (sometimes) not running. The spot higher than a creeping plant in case of those belonging to the same family, is pierced through (obscure). Hunting without eating the flesh (of the animal killed) is the rule in the hunting done by a king.

Having heard Rāma's words, all nodded their heads.

200-205. Having put the hollow made by his palms on his head, Vālin said to Rāma: "I salute you, O Rāma; listen to my words. I have heard that you are actually Viṣṇu himself having in his hands a conch, a disc, and a mace, wearing a yellow garment, and the master of the world. The meditating saints think of you (only). The sacrificers offer sacrifices to you. You alone enjoy the oblations to deities and dead ancestors. You take up the form of the deities and the manes. The salvation of him who thinks about you at the time of his death, is not far away. That you, O Rāma, is (today) seen by me. My sins have perished. O you descendant of Kakutstha , take your arrow. I am very much afflicted." Then, Rāma, saying, 'All right', took an arrow and said to Vālin, "Tell (me) what desired thing should be given (to you)."

The monkey (i.e. Vālin) said :

206-209. If the revered one is pleased, then give me beatitude. Thus, Sugrīva should be protected by you, so also Aṅgada, and Tārā (also should be protected). I, a sinner had committed a sin; I have experienced its fruit.

Then looking at Rāma, Vālin died and went to heaven. Then (Rāma), having consecrated Sugrīva as the king, entered the forest.

210-212. Then, Rāma, with him as his companion, went near the ocean, and said to Sugrīva: "Where is Lanka ? Where is Sītā? Where is the enemy?" Then Hanūmat said: "May the lord order whether after having entered Lanka, having looked for Sītā, and having known the full truth, truce or war should be made. What suggestion do you make for crossing the ocean?" Then Rāma said to Sugrīva: "How can this take place?"

The monkey (i.e. Sugrīva) said :

213-214. I have crores of monkeys led by bears. Having appointed one (of them), and having known the whole (truth), what is proper should be done.

Then Jāmbavat said :

215-217. Let Hanūmat alone go and know (i.e. find out all about) Lanka.

Then Hanūmat went to the city of Laṅkā, looked for Sītā seated in the Aśoka -grove, talked to her, secured her confidence, devastated the grove and baffled the demons. He was bound by the demon (Rāvaṇa); he burnt Laṅkā, went to the northern shore, saw Rāma, told him the account, and remained silent.

218-220. Then Rāma had consultations with all. Jāmbavat said: "I was told by Nārada that Rāma will destroy Laṅka through the monkeys. So we should strive to cross the ocean." Then Rāma propitiated Śaṅkara , and told him: "I shall do whatever is told by you." Uttering these words, having worshipped Śiva and having saluted him, he said (to him) respectfully:

221. “O great god, O you who swllow great beings, O you the cause of the great deluge, O you having ornaments of the great serpents, O Mahārudra , O Śaṅkara, O highest god, O Virūpākṣa , O you having the serpent as your sacred thread, O you having the garment of an elephant’s, hide O you having the ornament of the string of skulls, O you having the ornaments of the demon’s bones, O you to whom ash is dear, O you who love Nārāyaṇa, O you of an auspicious conduct, O you the god of the five like Brahmā etc., O you who are known by the five-faced one, the four-faced one, and the Vedas, O you who are easily accessible to your devotees and difficult to be obtained by non-devotees, O you who are great joy and knowledge, O you who knocked the teeth of the great Pūṣa , O you who cut off Dakṣa ’s head, O you who removed the fifth head of Brahmā, O you dear to Pārvatī, O you whose auspicious life (-story) is sung by Nārada, O Śarva, O you having three eyes, O you trident-holder, O you having the bow (called Pināka) in your hand, O you having matted hair, O you having many forms, O you having the bull (viz. Nandin) as your vehicle, O you resembling a clear crystal, O you having four hands, O you having many weapons, O Dakṣiṇāmūrti , O lord, O god, O lord, O you having Gaṅgā (on your head), O you conqueror of Tripura , O you having your abode on Śrīśaila , O Kāśīnātha , O you the ornament of Kedāreśvara, O Siddheśvara , O Gokarṇeśvara , O Kanakhaleśvara, O Pārvatīśvara, O giver of the disc, O you who removed the worry of Bāṇa, O you whose lotus-like feet are worshipped by the conqueror of Mura , O Soma , O you, having the moon as your ornament, O you omniscient one, O you full of lustre, O you full of the world, salutation, salutation to you.”

222. Before Rāma who was praising like this, an image, full of lustre, and remaining in the Phallus, appeared. He granted fearlessness also.

223-225. Rāma saw the lord who was seated in the posture called padmāsana , who had Pārvatī on his lap, who had tied (i.e. put on) all ornaments, whose crown was very bright, who touched the waist of the daughter of Himavat , granting a boon of fearlessness with both hands, full of lustre due to many wavy directions, whose face was smiling, whose face was pleased; with his palms joined he saluted the highest lord, and again fell (i.e. prostrated before him) like a staff. Then the lord also said to Rāma: “You ask for a boon; I am the giver of boons.”

Rāma said :

226. I shall go to Laṅkā. O Śambhu, give (i.e. show) me a way to cross the ocean.

Śambhu said :

227-233. I have the Ājagava bow; it becomes (i.e. changes itself) according to the time and has no alternative. Having got on it, having crossed the ocean, reach Lankā.

Rāma, saying, ‘All right’, remembered the Ājagava (bow). The bow came (there). Rāma then worshipped it. Then Śiva took the bow and gave it to Rāma. Rāma too dropped it into the ocean. All the monkeys and Rāma and Lakṣmaṇa also got upon it; when the sixty parārdhas of monkeys mounted upon it, it reached the (other) shore according to (Rāma’s) desire. Then the monkeys also having gone (here and) there, observed.

234-237. Then a demon named Atikāya saw the army of the monkeys and said to (i.e. told) Rāvaṇa (about) it. Rāvaṇa too said: “Has our food fortunately come through the monkeys, or through the human beings—Rāma and Lakṣmaṇa?” Then, when the sun went to the west (i.e. when the sun was setting), Sugrīva, along with innumerable very strong monkeys of large bodies like Hanūmat, Jāmbavat etc., went to the side of (i.e. near) Laṅkā, entered the park, ate various fruits, drank water, made the demons guarding the park flee, seized the entire forest (by seizing the trees) one by one, and

ran away. Then he went to Lankā, the city-gate, climbed the palace, shattered it, took every pillar and fought with the demons. Some broke to pieces the hall, pounded the houses, killed all the young and the old and women etc.

238-246. Then having known that one rampart was acquired by conquest, Rāvaṇa ordered Indrajit The monkeys also fought with Indrajit, were frightened and ran away. Then Hanūmat having come to know that all had gone out, so also knowing Rāvaṇa, and calling the monkeys and having considered Rāvaṇa, was delighted. Then Indrajit, remaining in the sky (i.e. air) only fought, and the monkeys did not notice him. Then Hanūmat and Jāmbavat jumped into the sky and struck Indrajit with the peaks of mountains. Then he fell on the ground, and Lakṣmaṇa made him go to the world of Yama . Then Atikāya and Mahākāya struck the army of the monkeys in various ways, harassed Lakṣmaṇa, fought with Rāma, hurt Sugrīva, fought with Hanūmat and Jāmbavat. The two (i.e. Hanūmat and Jāmbavat) defeated them, and capturing the two warriors, took them near Rāma, and reported to him. Rāma said to Atikāya: “Tell (us) about the war between me and Rāvaṇa and other very fearful ministers.”

Atikāya said .

247-248. Having divided the army, we shall first certainly have war (with you). There is a demon by name Vidyunmālin. He is very mighty. He is a strange fighter. He is visible or invisible when he fights. He alone will fight with all monkeys. Many other strong, great (warriors) who have been taught (the use of) weapons, have come. We two also shall fight with you. Having got into the Puṣpaka , from the other side Rāvaṇa shall kill you only.

249-253. Other demons like Kumbhakarṇa also, taking their own forms, will surround and seize you; then they will show you to Sītā and kill you near her only.

Rāma said: “Oh, what cannot be accomplished by the powerful! The way of destiny is crooked.” Sugrīva, getting very much enraged, looked angrily at Rāma and said to him: “These two should be killed. They should not be released”. Rāma said: “They should not be killed; they should be released. Bring garments and ornaments”. As soon as he said these (words), Hanūmat brought them, and Rāma gave them to the two (demons). Having saluted Rāma, (they said): “ Śukra has said that when the wood bent at five places, which is seen at the gate of Laṅkā, is broken, Rāvaṇa will be killed.

254-260. The order stated by Bhārgava written down is: ‘Immediately after the cutting of the wood, he should go to the nether world.’ Therefore, cut off this wood in one effort by dropping your arrow into the five parts. Then, knowing your power, we shall have a very close fight.” Then knowing the words of Bhārgava, Rāma strung the bow just by touching the first end of it, and fixing the arrow on the bow, and just while making the demons and Hanūmat hear (the stringing of the bow), discharged an arrow. The arrow left the bow. The two demons marked the path of the arrow. The wood was cut off into five parts by the arrow. Seeing this they requested Rāma: “Our children should be protected by you.” Rāma said: “All right.” The demons entered Laṅkā. Then the monkeys went to fight at the rampart; everywhere they covered it with their hips, feet, knees, hands and backs and made it level, and then went to another rampart. Then that Rāvaṇa came (there), and made them flee by (striking them with) his arrows, and as he followed them, he went to Rāma. He struck Rāma also with five arrows. Then Rāma wounded Rāvaṇa with ten arrows.

261-275. Then a very fierce fight took place between the two. Rāvaṇa struck (Rāma) with ten arrows. Then the demon, with his body wounded by Rāma’s arrows, became intent upon running (away). The monkeys and Lakṣmaṇa killed crores of demons. Then the next day, Bibhīṣaṇa discussing (this) with Rāvaṇa, said these words to Rāvaṇa: “This is the time (to use) the third means of success against the

enemy. Do not think of the fourth. The fourth one, which is wrong, is not recommended for one who acts according to (the rules of) material welfare. Knowing the power of the enemy and of his own, and if his own power is superior, then war is recommended. The opposite would be destructive. You who are weak should not fight with the strong Rāma. He killed Vālin with (only) one arrow; and you have known Vālin before. He (killed) Mārīca with one arrow; and you too have fled. The brave demons are killed. Your son Indrajit also is killed. The excellent triad is broken; (so) do not fight with him. Accept his service after having given (back) Sītā to him. The wood at the city-gate, crooked at five places, was cut off by Rāma with one arrow. Therefore, Rāma will kill you. For your sake many have perished; and many others will perish. O my brother, justice alone leads to happiness and not folly. Dismiss the loyal human wife who is embracing death, of the strong (Rāma) after honouring her. There will be a series of calamities if you unite with her when she is unwilling. The union with a woman accompanied by stinking filth is censured. If there is detachment, then doing what is prohibited leads to unhappiness. If you love her, then there would follow your death, and then (you will go to) hell.

276-28la. In vain will you die today if you unite with her; and, O dear one, you will either abandon your religiously wedded wife, or she might also die. There will be this and other sin. I shall make to you another suggestion dear to and beneficial for all. Going to Rāma and saluting and praising him say to him respectfully: 'O Rāma, loving those who have sought your refuge, forgive me. We all are vicious demons and are great sinners. Giving up (i.e. making us absolved of) the sin of kidnapping Sītā, protect our sons. O Rāma, we depend upon you. Protect or kill us as you wish.' O Rāvaṇa, we who, after having spoken like this, stand before that Rāma, will have a stable life, and a stable kingdom."

28lb-283. Then Ravaṇa said (these) words: "Oh! you are not a demon, you are not brave; you do not know the eternal way of life of a king. The best way of life for the brave-and not for the impotent ones like you, is by means of resorting to another man's wife, another man's wealth, and another man's kingdom. O prince, if you desire, join the enemy's side; get out."

284-288. Then Bibhīṣaṇa, having (first) gone to his abode, (and then) near Rāma, sought his refuge. Then Ravaṇa went out of his city and fought with Rama. The (other) demons also fought with Lakṣmaṇa and the monkeys. Rāma was unable to kill Rāvaṇa of a great might. Then he looked at Bibhīṣaṇa's face, and struck with his arrow the spot with a mark as told by Bibhīṣaṇa. Then Kumbhakarṇa took a great mace, brought about everything, swallowed many monkeys, and struck on the head of Rāma with (his) mace. Then with a hundred sharp arrows Rāma struck him. Kumbhakarṇa died.

289. Then Rāma made Bibhīṣaṇa perform the śrāddha ceremony etc. of Rāvaṇa and others; he got a Śiva-temple erected in his name; he consecrated just that Bibhīṣaṇa only on the kingdom (i.e. as the king) of Laṅkā. He made Sītā, purified by means of her entering the fire, salute Śiva and Pārvatī; be who was given by the conqueror of (Tri-) pura full nectar-like power and life, got into the Puṣpaka, crossed the ocean, settled his army on the other side, installed (a representation of) Śiva there, and being honoured by sages and gods went to Ayodhyā.

290-291. Then accompanied by Bharata and others, and honoured by the citizens, Vasiṣṭha and (other) sages, he went home. He honoured gods like Indra who had come to him by offering them seats; having well honoured the monkeys, and having untied his matted hair, he was consecrated on the kingdom. Gods delighted by the elimination of Rāvaṇa, said to Rāma:

292. "You have put us back on our kingdoms (i.e. thrones); always protect us; you are the first (man) Viṣṇu; you have descended (on the earth) for curbing the wicked. By killing Rāvaṇa along with his relatives, you have become the protector of the three worlds. Be happy with Lakṣmī." Saying so, they went to heaven.

293-298. Then the residents of Ayodhyā, being very much delighted, said to Rāma: “You have come (back) after having killed your enemies. You saw and met Śiva. Rāma, fortunately you shine; fortunately you are protecting the subjects. You will perform sacrifices; youwillcause righteousness to grow.” Hearing these (words) of his citizens, Rāma, having lotus-like eyes, honoured all the citizens with (i.e. by giving them) garments etc. Worshipping the sages along with all people, the righteous one said to them: “I hope your penance is prospering; I hope your sacrifices are performed well. I hope you are devoted to your wives. I hope you worship the lord. I hope your wives bring forth good progeny. I hope you (enjoy) all excellent pleasures.”

The sages said :

299. O descendant of Kakutstha, everything about the ascetics is well-settled. From here we (shall now) go home. Or, O king, what do you think?

Rāma said :

300-305. Śamḥbu is pleased with him with whom brāhmaṇas are pleased. He with whom Śiva is pleased, becomes happy. Therefore, please go after taking food here.

Saying, “All right”, the hosts of sages ate excellent food, and congratulating him with blessings, and being delighted, they went to their respective abodes. Rāma also, along with wife and younger brothers, was very much pleased. He who was dear to all people ruled over the kingdom free from bad elements. Even if a sinner listens to this episode, he becomes free from all sins, and reaches the highest Brahman . The man who would remember this (episode) would not meet with a calamity; so also the same is said about him who would narrate this episode.

[1]: [1] : Āhavanīya—A consecrated fire taken from the householder’s perpetual fire, the eastern fire; the other two fires being: (i) Gārhapatya—one of the three fires perpetually maintained by a householder, which he receives from his father and transmits to his descendants and from which fires for sacrificial purposes are lighted, and (ii) Dakṣiṇa—the southern fire.

[2]: [2] : Bharata—Science of music and dramaturgy.

[3]: [3] : Śakuna—Science of omens.

Sanskrit source · English chapter witness

Pātāla-khaṇḍa · Chapter 117

Fruit of Worship by Justly Procured, Stolen and Impaired Material

Chapter 412 of 693 · 244 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
भारद्वाजगृहे भुक्त्वा रामचंद्रः प्रसन्नधीः ।
मुनींद्र विष्णुसहितो वानरर्क्षसमन्वितः १।
मेघच्छन्ने तथाकाशे मंदं चरति मारुते ।
तद्वनाभ्यंतरे क्वापि सुदेवगृहमुत्तमम् २।
अष्टापदस्तंभयुतं हेमपट्टिककल्पितम् ।
मणिमौक्तिकसंयुक्तं राजतैः कलशैर्युतम् ३।
पाटीरचंद्रकस्तूरीकुंकुमैः सुरभीकृतम् ।
कर्दमैर्जालकयुतं शकलोपरि संवृति ४।
चंद्रजोत्स्नागमं सूर्य्या निरीक्ष्य मध्यभित्तिकम् ।
गृहांतर्भूतलं कृत्स्नं चंद्रपुष्परसोक्षितम् ५।
दिगुदीची तथा कृत्स्नाभित्तिकल्पनवर्जिता ।
स्तंभेस्तंभे चित्रकारी स्वपादी परिकल्पितम् ६।
शतहस्तांगणं तस्य स्फटिकोपरिकल्पितम् ।
गृहांगणाधिकच्छायः पारिजातमहीरुहः ७।

कृत्स्नप्रावृतिकं तत्र निबिडं कदलीवनम् ।
कदलीवनसंयुक्तं केतकीवनसंवृतम् ८।
मयूरनादबहुलं मंजुकूजन्मधुव्रतम् ।
पारावतगणध्वानं नानोपवनशोभितम् ९।
प्रासादशतसंबाधं मत्तकोकिलनादितम् ।
शाखालंबिमहारत्नशोभितानेकपादपम् १०।
किन्नरीवनितागीतनादपूरितदिङ्मुखम् ।
अनेकारामसुभगं गौतमीतटमुत्तमम् ११।
भारद्वाजगृहं पुण्यमनंतगुणसेवितम् ।
रतिकंदर्पसंकाश दासीदासशतान्वितम् १२।
नानोपकरणोपेतं भारद्वाजगृहं शुभम् ।
तस्य चांतर्गतः सौधस्तत्रांतर्गृहवाटिकाः १३।
अष्टौ तन्मध्यतो ह्येकं गृहं परमशोभनम् ।
चतुर्दिक्षु महादेव गृहप्रासादशोभितम् १४।
प्रतिदेवगृहं श्यामा तौर्य्यत्रिकसुशोभितम् ।

स्वर्गस्थितवरस्त्रीणां विश्रामायैव कल्पितम् १५।
भारद्वाजगृहाद्रामो निर्गत्याशेषसंयुतः ।
तस्यैव च महागेहं वनमध्यगतं त्वगात् १६।
तदंतराच्छादितकंबलं तदा पृथक्स्थवस्त्रासनसंयुतं च ।
सिंहासनं मध्यगतं तथैकं मुन्यासनानेकगतं विवेश १७।
पौराणिकस्यानुपमासनांतरं भूपालहर्यृक्षवरासनं च ।
पौराणिकं पूर्वमथोपवेश्य ततो वसिष्ठं मुनिपुंगवांश्च १८।
नारायणं भूमिपतीन्कपींश्च नीचासनं च स्वयमाससाद ।
मेघावृतं व्योमदिशः प्रसन्नाः सुपुष्पमुर्वीतलमुप्तबीजम् १९।
तदंगणं नोष्णमहो न शीतलं संतानपुष्पं दमपुष्पगंधि ।
शंभुं विलोक्याथ वचो बभाषे रामः कथां कीर्तय शंकरस्य २०।
तृप्तिर्न जाता मुनिवर्य्य शृण्वतो माहेशमाख्यानमघौघनाशनम् ।
चकार किं वा ननु गौतमाश्रमे महेश्वरो देवगणाधिसंवृतः २१।
शिव उवाच-
महाविपंचीमवलंब्य निष्ठितः स वायुसूनुः शिवमन्वपृच्छत् ।

न्यायार्जितैरेव हि पूजने विभोः कीदृग्भवेच्चानयजैः फलं वद २२।
चौर्य्यैरथो किं फलमर्पितार्पणे उपाहृतद्रव्यसमर्पणेषु ।
एकैकशो मे भगवन्वदेश प्रश्नोत्तरं किं कथयाशु शंभो २३।
अथेश्वरो वानरमाबभाषे वदामि सर्वं तव ध्यानतः शृणु ।
न्यायार्जितैः पूज्य सदाशिवं त्वजं संप्राप चैश्वर्यमिदं हि गौतमः २४।
पुरा द्विजो मंकणसूनुराकथः सुशोभनामाप सतीं द्विजन्मा ।
द्ररिद्र एकः करुणासमन्वितः षष्ठाहभोजी पितृवर्जितश्च २५।
उपोष्य पंचाहमथापि भोक्तुं प्रवृत्त एवाथ समापतद्यतिः ।
यतिर्बभाषे मधुरं तदा कथं मासोपवासी तव भोक्तुमागतः २६।
तिष्ठामि भुंजे यदि चास्ति ते मुने न मे बुभुक्षान्यगृहाद्विभोक्तुम् ।
आकथ उवाच-
न मे भुजिः पंचदिनं द्विजेंद्र षष्ठे दिने मे भुजिरागतश्च २७।
तदा मया कार्यमचिंतनीयं प्रक्षालयाम्येहि तवाद्य पादौ ।
ओमित्यथ क्षालितपादयुग्मः स भोजनं कर्तुमियेष योगी २८।
रंभादलांसे बुभुजे तदन्नं विपाच्य संपादितमाज्ययुक्तम् ।

वन्यैः सुसंयुक्तमथादरेण न किंचिदुच्छेषितमन्नमस्य २९।
अथाकथो वीक्ष्य मुनिं सुतुष्टं तुतोष भार्य्यासहितस्तपस्वी ।
गतोऽथ भुक्त्वापि यतिः स चाकथः संतुष्टचित्तोऽथ जपं चकार ३०।
कपोतवृत्तिं स चकार पत्न्या तपोवितानायस सज्जनो मुनिः ।
पीठेऽथ कृत्वा तमुमापतिं शिवं लिंगे समाराध्य समन्वितं गणैः ३१।
लिंगं निधायाथ निरीक्षमाणो ददर्श चाज्ञातकृशाकृतिं द्विजम् ।
दिगंबरं पादविहीनमेतं काणं कुणिं कर्णविहीनकं प्रभुम् ३२।
सामोद्विरं तं बहुशास्त्रपारगं गृहं समायांतमथो ददर्श ३३।
अथाकथो भार्यां सुशोभनामिदमुवाच ३४।

अयं हि विकृतवेषो ब्राह्मणः समायाति ३५।
अर्द्धं देयमेतस्मै भोजनं रक्षार्द्धमन्नं चास्मिन्नपि दिने गते षष्ठेह्नि भोजनाभावात्तव जीवितं न तिष्ठतीति मम प्रतीयते किं तु त्वं मन्यसे वद ३६।
सा शोभनोवाच-
आयुर्ललाटे लिखितं नांतरा नश्यति ३७।
आकथ आह।
यथा बद्धायुषोऽपि यज्ञस्य वीरभद्रेणच्छिन्नं शिर अजस्रात्मनः किमुत नु याणां पापात्मनामिति तदेनं परिहृत्य त्वया भुज्यते यदि त्वेतस्मै मयान्नं दीयते ।

तवेच्छानुसारतो मम कर्तव्यम् ३८।
भार्य्या प्राह कथमहं भोक्ष्ये त्वय्यभुक्ते मया किं पूर्वं भुक्तमिदमपरं शृणु ३९।
अन्नं हि प्राणिनां प्राणाः प्रत्यक्षं सर्वदेहिनाम् ।
तस्मादन्नप्रदो यस्तु प्राणदः स निगद्यते ४०।
अन्नाद्भूतानि जायंते वर्द्धंते तानि वै यतः ।
तस्मादन्नाधिकं किंचिन्नास्य दानं महाफलम् ४१।
अश्वत्थचलपत्राग्र लीनतोयद्रवास्तिके ।
जीवितेन हि यो दद्यात्तस्य जन्म निरर्थकम् ४२।
परलोकसहायो हि धर्मो भार्या न बांधवाः ।
भार्य्या वा पितरौ पुत्रा यावदायुर्न बांधवाः ४३।
संपद्वयः सुहृदिह इहामुत्र हि तं स्थितम् ।
धर्मं धर्मभृतां श्रेष्ठं भुंक्ते चान्ये किमावयोः ४४।
इति भार्य्यावचः श्रुत्वा आकथः करुणानिधिः ।
अविशंकितमेवास्मै दत्तवानन्नमूर्ज्जितम् ।
अयं स शंकरो देवो नानाकरणमागतः ४५।

इति निश्चित्य मनसा तस्यांगं पापनाशनम् ४६।
आजानुपादं प्रक्षाल्य परा जंघमतः परम् ।
गुल्फं च तदधस्तस्य प्रक्षाल्याचामय द्विजम् ४७।
अथाकथोऽपि पत्संधिं गृहांगणमुपानयत् ।
उन्मुच्य पादसंधिं स निषसादार्पितासने ४८।
समभ्यर्च्याकथः सम्यग्भोजयामास तं मुनिम् ।
एतस्मिन्नंतरे कश्चिदुन्मत्तो गृहमागतः ४९।
पादसंधिमथादाय गृहबाह्यमुपानयत् ।
अथादहच्च तद्गेहं दंपती चाप्यताडयत् 5.117.५०।
आकथस्ताडितो विप्रो दह्यमानं गृहं तदा ।
विवेश देवमीशानमादातुं तूर्णमेव वा ५१।
अथादाय महेशानं दग्धपूजं द्विजोत्तमः ।
निर्गत्य च ततो दृष्ट्वा मुखसंतापमेव च ५२।
दग्धपूजां तिरस्कृत्य वीक्ष्य दग्धांगमप्युत ।
भार्यामुवाच धर्मात्मा यथापूजा महेशितुः ५३।

तथा मम समस्तांगं कर्त्तव्यमविशंकितम् ।
व्यंग उवाच-
पश्चादपि कृता पूजा सफला ते भविष्यति ५४।
यथान्यद्रव्यदहने तादृशं दीयते जनैः ।
पूजाया दहने तद्वत्पूजास्य क्रियतामिति ५५।
आकथ उवाच-
चौर्येणाप्यर्जितैर्द्रव्यैः पूजया न हितं भवेत् ।
न चान्यायार्ज्जितैर्विप्र शंभोः पूजा शुभप्रदा ५६।
इत्युक्त्वा चाकथस्तूर्णं स्वांगं दग्धुमुपाक्रमत् ।
दग्धं लिंगं तदोन्मत्तो गृहीत्वांतर्दधे क्षणात् ५७।
अथ व्यंगो हरो भूत्वा वारयामास चाकथम् ।
किमर्थं खिद्यते विप्र वरदोऽहं वरं वृणु ५८।
आकथोऽपि विभोः पादे भक्तिं वव्रे सुनिश्चलाम् ।
सूत उवाच-
एतां श्रुत्वा कथां रामः प्रहृष्टो मुनिभिर्वृतः ५९।

भारद्वाजं नमस्कृत्य प्रयाणाज्ञामयाचत ६०।
अथो भरद्वाजमुनिः प्रसन्नः शंभुं वसिष्ठं मुनिपुंगवं च ।
नारायणं चर्षिगणांश्च नत्वा व्यसर्जयत्तेऽपि ययुः प्रणम्य ६१।
नैमिषीया ऊचुः -
गत्वायोध्यां महातेजाः समस्तमुनिसंयुतः ।
किं चकार ततो रामः स च शंभुर्महायशाः ६२।
सूत उवाच-
कौसल्या मासिकश्राद्धमपरेऽहनि राघवः ।
चिकीर्षुर्द्विजप्रवरानृषिकल्पान्न्यमंत्रयत् ६३।
शंभुं समस्तत्त्वज्ञं नारदं रोमशं भृगुम् ।
विश्वामित्रमथो राम एकभक्तव्रती ततः ६४।
भूमौ सुखास्तृतायां च सुष्वापा व्याकुलेंद्रियः ।
परेद्युरथ संप्राप्ते प्रातःस्नात्वा विधानवित् ६५।
अन्नं शाकादिकं शुद्धं जनैरेवान्वकारयत् ।
नानान्नानि विचित्राणि चोष्याद्यानि तथैव च ६६।

वटकादींस्तथा भक्ष्यानष्टत्रिंशदकल्पयत् ।
पायसं षड्विधं चैव पक्वशाकशतद्वयम् ६७।
अपक्वमिश्रकाणां च शतत्रयमकल्पयत् ।
कालशाकादिकं शाकं फलानि विविधानि च ६८।
मूलानि चैककंदानि वल्कलानि च राघवः ।
कारयित्वा नदीं गत्वा सहभ्रातृपुरोहितः ६९।
सरयूसलिले स्नात्वा हुत्वाग्निं स्वागतान्द्विजान् ।
उक्त्वा तु स्वागतं तांस्तु कृतदेवार्चनो नृपः ७०।
प्राणानायम्य संकल्प्य क्षणं चैव प्रदत्तवान् ।

रोमशं नारदं रामो वैश्वदेवे न्यमंत्रयत् ७१।
शंभुं भृगुं कौशिकं च मातृस्थाने न्यमंत्रयत् ।
गोमयेन ततः कृत्वा मंडलं पूज्य चार्हतः ७२।
पादप्रक्षालनं चक्रे सीतादत्तोदकेन च ।
आचामयित्वा तान्विप्रान्गृहं गंतुमथोद्यतः ७३।
अभ्यागतः समायातः स्थविरो विकृताकृतिः ।

कृशः संप्रचलद्वात्रो वेपितांघ्रिशिरास्तथा ७४।
लंबमानत्वगुत्कर्षच्छ्वासकासादिपीडितः ।
दूषिकाक्लिन्नगंडश्च लालासंपृक्तकूर्चकः ७५।
उवाच रामं राजानमहमेको द्विजः स्थितः ।
ममापि भोजनं देयं स्थविरस्य कृशस्य च ७६।
रामोऽपि तद्वचः श्रुत्वा लक्ष्मणं वाक्यमब्रवीत् ।
पादौ प्रक्षालयास्य त्वमहमभ्यर्चये द्विजम् ७७।
अभ्यागतोऽपि वचनमाह राममथाकुलम् ।
त्वया प्रक्षालिते पादे मम भोजनमिष्यते ७८।
मत्तोऽधिका द्विजाः किं ते येन मामवमन्यसे ।
श्राद्धधर्मं न जानीषे महर्षिगणसेवितम् ७९।
ममावमानतः सर्वविप्राणामवमाननम् ।
श्राद्धं विहन्यते चापि नरकं च गमिष्यसि ८०।
अथ रामः स्वयं विप्रपादौ प्राक्षालयत्तदा ।
आचामयित्वा तं विप्रं गृहं प्रावेशयत्ततः ८१।

आचान्तश्च स्वयं रामो विष्टरं दत्तवानथ ।
आसीनेषु च विप्रेषु प्राणवायुं निरुध्य च ८२।
स्वकर्मकरणानुज्ञां लब्ध्वाऽथ सतिलं जलम् ।
अपहतेति मन्त्रेण द्वारदेशे विचिक्षिपेत् ८३।
उदीरतामिति तथा पितृपात्रस्थले क्षिपेत् ।
गायत्र्या चाक्षतजलं देवपात्रस्थले क्षिपेत् ।
पाकजातं तथाऽभ्युक्ष्यम न्त्रमेतदुदीरयेत् ८४।
श्राद्धभूमिं गयां ध्यात्वा ध्यात्वा देवं जनार्दनम् ।
वस्वादींश्च पितॄन्ध्यात्वा ततः श्राद्धं प्रवर्तयेत् ८५।
विश्वेदेवार्चनं कुर्याच्चवैर्वा तण्डुलैरथ ।
मूलाग्रयोजितौ दर्भौ गृहीत्वा साक्षतावथ ८६।
भूस्पृष्टदक्षजानुस्तु द्विजहस्ते जलार्पणम् ।
पुरूरवार्द्रवाणां वै देवानामिदमासनम् ८७।
इति दत्त्वाऽसनं तेषां श्राद्धदः प्रार्थयेत्क्षणम् ८८।
अर्घं कृत्वा ततः पश्चादुत्तराग्रकुशेष्वथ ।

न्युब्जं पात्रं ततः कृत्वा कुशाग्रन्थिमथोपरि ८९।
उत्तानं तु ततः कृत्वा जलैरभ्युक्ष्यरौक्मकैः ।

पवित्रान्तर्हिते पात्रे शं नो देव्या जलं क्षिपेत् ९०।
वैश्वदेव्याऽखिलं कर्म यावत्तद्विधिचोदितम् ।
यवोऽसि धान्यराजो वा इति पात्रे क्षिपेद्यवान् ९१।
मधुमिश्रांस्तु करकान्गन्धपुष्पैस्ततो ददेत् ।
द्विज तेऽस्त्वर्घ इत्युक्त्वा त्वस्त्वर्घोत्तरतस्ततः ९२।
आवाहयिष्ये तान्देवानिति पृष्ट्वा तदुत्तरम् ।
विश्वेदेवास इत्युक्त्वा विप्रमूर्ध्नि कुशान्क्षिपेत् ९३।
विश्वेदेवाः शृणुतेममागच्छन्त्विति संजपेत् ।
समागतो निषण्णोऽथ सदर्भं पात्रमाहरेत् ९४।
दक्षिणे चरणे क्षिप्त्वा मुख्यपात्रोदकं ततः ।
विप्रस्य दक्षिणे हस्ते प्रागग्रेऽथ पवित्रके ९५।
या दिव्या इति मंत्रेण निक्षिपेत्पात्रवारितत् ।
इदं भो अर्घमित्युक्त्वा ह्यस्त्वर्घोत्तरतस्ततः ९६।

पात्रे धृत्वाऽर्घतोयं च तत्पात्रं स्थापयेत्क्वचित् ।
अथ दत्त्वा करे तोयं यवैरेतानथार्चयेत् ९७।
अर्चत प्रार्चत इति पृष्ट्वा चोत्तरतस्ततः ।
पादादिमूर्धपर्यन्तमभ्यर्च्य जलदस्ततः ९८।
गन्धद्वारेति मन्त्रेण तथेत्युक्त्वोत्तरस्ततः ।
पितृणामर्चनं कुर्यादेवमेवापसव्यकम् ९९।
उपवीतं द्विजं कृत्वा कुशान्भग्नांस्तिलान्वितान् ।
वामजानुं भूमिगतं कृत्वा दद्यात्तदासनम् 5.117.१००।
दक्षिणाभिमुखो भूत्वा क्षणप्रश्नमथो वदेत् ।
दक्षिणाग्रेषु दर्भेषु न्युब्जं पात्रत्रयं न्यसेत् १०१।
त्रिकुशाग्रन्थिसंयुक्तमुत्तानमथ कल्पयेत् ।
ततः संप्रोक्ष्य पात्रेषु सपवित्रतिलेषु च १०२।
शं नो देव्या जलं क्षिप्त्वा तिलोऽसीति तिलान्क्षिपेत् ।
गन्धपुष्पमथो दत्त्वा स्वधार्घ इति पृच्छति १०३।
दत्तोत्तरोऽस्त्वर्घ इति पितृनावाहयेत्ततः ।

तिलपुष्पकुशैस्तिष्ठन्कल्पितार्घं करे दधत् १०४।
उशन्तस्त्वेति मन्त्रेण त्रिरर्घोदकमर्पयेत् ।
अर्चनं तु तदा तेषामपसव्यं तु पूर्ववत् १०५।
प्रक्षाल्य भाजनं स्वर्णं देवानां परिकल्पयेत् ।
पितृणां राजतं कुर्याद्यथासंभवमेव वा १०६।
तदभावे तु कांस्यं स्यादनन्याशितमुत्तमम् ।
पात्राणि तदभावे स्युः पालाशानि न मध्यमम् १०७।
रम्भाणि चूतपत्राणि जम्बूपुंनागकानि च ।
पराकान्यथ चाम्पानि मधूककुटजान्यपि १०८।
मातुलुङ्गस्य पत्राणि श्राद्धे देयानि वै नृभिः ।

दर्व्यामन्नमथाऽदाय कराभ्यामाज्यमेव च १०९।
प्रवेषणं ततः पृच्छेत्प्राचीनावीतवान्द्विजम् ।
करिष्येऽग्नौकरणमिति कुरुष्वेति तदुत्तरम् ११०।
परिविष्योपवीती स्यादभिघार्य समाहरेत् ।
हुनेत्सोमाय पितृमते स्वधा नम इतीरयन् १११।

यमायाङ्गिरसे पितृमते स्वधा नम इति ।
द्वितीयामाहुतिं हुत्वा चाभिघार्याक्षतं ततः ११२।
अग्नये कव्यवाहनाय स्वधा नमस्ततः परम् ।
हुत्वाऽपसव्यं कृत्वा तु परिविष्य द्विजान्व्रजेत् ११३।
मेक्षणेन ततोऽभीक्ष्णं पातयेत्पितृपात्रके ।
पिण्डपात्रमतः शेषं दर्वीप्रक्षालनं ततः ११४।
मेक्षणस्याग्निनिक्षेपं ततः पात्राण्युपस्तरेत् ।
पात्रदक्षिणभागे तु दद्यादन्नमनन्तरम् ११५।
भक्ष्याणि भोज्यशाकानि सर्वाण्येव स दत्तवान् ।
अथातिथिर्महावृद्धो वीक्षमाणस्ततस्ततः ११६।
उवाच राघवं शान्तं शीघ्रमेव नमस्कुरु ।
बुभुक्षा वर्ततेऽस्माकं भोक्ष्येऽहं वा तवाऽज्ञया ११७।
रामो बभाषे वचनं विलम्बय क्षणं मुने ।
देवताः पितरो मङ्क्षु नमस्यन्तेऽधुना मया ११८।
इत्युक्त्वा राघवः प्रादादन्नं पात्रगतं तदा ।

प्राक्सौम्याग्रान्कुशान्दैवे प्रतीचीदक्षिणाग्रकान् ११९।
पित्र्ये पवित्रे ये दर्भा यवानथ तिलानपि ।
अन्नप्रदानं कुर्वन्ति पृथिवी इति मन्त्रतः १२०।
इदं विष्णुरिति स्पृष्टमङ्गुष्ठेन द्विजस्य तु ।
देवेभ्यः प्रथमं दद्याद्ये देवा इति वै पठन् १२१।
पितृणां च ततो दद्याद्दद्यादतिथये ततः ।
देवताभ्य इति मुखानुच्चार्याऽपोशनं ददेत् १२२।
त्रिर्जपित्वा तु गायत्रीमुपवीती पुरोमुखः ।
प्राचीनावीतवान्ब्रूयान्मधुत्रयमतः परम् १२३।
भुञ्जध्वमिति तानुक्त्वा भुञ्जानेषु द्विजातिषु ।
रक्षोघ्नमन्त्रपठनं भक्ष्यभोज्यादि दापयन् १२४।
एतस्मिन्नन्तरे विप्रो योऽतिथिस्तदिदं तथा ।
कृतवान्महदाश्चर्यं तद्वदामि समासतः १२५।
पात्रस्थितमशेषं च ग्रासेनैकेन चाग्रसत् ।
प्राणाहुतीनां पर्याप्तं दीयतामिति चाब्रवीत् १२६।

एतावद्दातुमशक्तः कथं श्राद्धक्रियोद्यतः ।
ममैकस्य प्रदाने त्वमशक्तो राम किं वृथा १२७।
बहुनां भोजनं दातुमुद्युक्तो राम किं वृथा ।

सहसा कृतकर्माणि न समाप्तिं प्रयान्ति च १२८।
त्वया कृतमशेषाणां नालं प्राणाहुतिर्मम ।
कथं मे दीयते भुक्तिः कथमेषां तथा वद १२९।
रामस्तमब्रवीद्वीरो भुंक्ष्व त्वं हि यथासुखम् ।
इत्युदीर्य निरीक्ष्यास्य कर्म तत्परमाद्भुतम् १३०।
अथ शंभुं समाहुय प्राह त्वं परिवेषय ।
त्वं पिता पार्वती माता शिवा देवीति मे मतिः १३१।
अन्नपूर्णेश्वरी देवी भवान्येवेति मे मतिः ।
सा शांभवी वचः प्राह तत्पर्याप्तं ददाम्यहम् १३२।
अथोमा कांस्यमादाय भिस्सापूर्णमलंकृतम् ।
स्वर्णदर्व्या समादाय पायसं गन्धकान्तिमत् १३३।
अस्याक्षयमिदं भूयादिति प्रादात्तु पायसम् ।

द्विजस्य दक्षिणे हस्ते साऽददात्सत्कृतं मुदा १३४।
सशिरः कम्पमानस्तु ऊर्ध्वदृष्टिरथाभवत् ।
प्रसारितकरश्चाऽसीद्गृहीत्वा पायसं करे १३५।
दीयतां पायसं स्वादु सुष्ठु पक्वमिदं तु किम् ।
शंभुपत्नी बभाषे तं करे भुंक्ष्व ततो ददे १३६।
अभक्षयत्ततो विप्रः पुनः करतले स्थितम् ।
तदक्षयमथ ज्ञात्वा प्रासारयदथेतरम् १३७।
तस्मिन्करतले देवी पायसं दत्तवत्युत ।
अन्येषामपि विप्राणां पक्वाक्षय्यमदात्सती १३८।
अथ पाणिद्वयगतं विज्ञायाक्षय्यपायसम् ।
दृष्ट्वा करान्तरमथो प्रासारयत स द्विजः १३९।
उवाचान्नं प्रदातव्यं ससूपघृतमुत्तमम् ।
शिवादेवी तथा प्रादादक्षय्यं शंभुवल्लभा १४०।
यद्यत्प्रादात्तदा साध्वी सर्वमेव तदक्षयम् ।
करान्तरमथोसृष्टं परिपूर्णं पुनःपुनः १४१।

एवं करसहस्रं तु कृत्वा स विरराम ह ।
उवाच वचनं विप्रो देहि गण्डूषवारि मे ।
तर्पितोऽस्मि त्वया भद्रे न रामेण न सीतया १४२।
शंभुरुवाच-
रामेण सीतया दत्तं मया दत्तं हि यत्र च ।
इतः परं हि किं देयं पूर्णं वा त्वं वदस्व मे १४३।
द्विज उवाच-
तृप्तोऽस्मि न च मे देयमधिकं च करस्थितम् ।
विद्वन्नतः करगतं न पपात कथंचन १४४।
निषण्णो हि चिरं दध्यौ कथं मे केवलः करः ।
भुक्त्यै कृतमिदं सर्वं नान्यस्मै कर्मणे मम १४५।

तस्मादन्यकृतेरेतत्सर्वं रिक्तं भविष्यति ।
इति निश्चित्य मनसा लिप्ताङ्गोऽतिथिराभवत् १४६।
पश्यत्सु सर्वदेवेषु तदद्भुतमिवाभवत् ।
तृप्तानथ द्विजाञ्ज्ञात्वा राघवः परमार्थवित् १४७।

दर्वीकरोऽथ तृप्ताः स्थ इति पृष्ट्वा यथाविधि ।
तृप्ताः स्म इति विप्रेन्द्रा विकीर्यान्नं समन्त्रकम् १४८।
पात्रस्य याम्याभिमुखः संनिधौ पिण्डमर्पयेत् ।
गण्डूषमपि विप्राणां तत्रैव परिकल्पयेत् १४९।
उच्छिष्टपर्णपात्रेषु ते गण्डूषमकुर्वत ।
गृहान्तरे च ते विप्रा विविशुस्त्वतिथिं विना 5.117.१५०।
आहातिथिर्बहिः कार्यं मयाऽचमनं विट्पते ।
उत्थातुं नैव शक्नोमि करं मे देहि राघव १५१।
अथ रामः करं प्रादान्नोत्थितस्तु द्विजोत्तमः ।
हनूमानथ चाप्यस्य दत्तवान्बलवत्करम् १५२।
इतरेण गृहीत्वा तु करेण द्विजपुंगवम् ।
आचकर्ष कपीन्द्रस्तु द्विजः साक्रोशमुक्तवान् १५३।
द्विज उवाच-
छिद्यते मे करो व्यक्तमुत्थापय ततोऽन्यतः ।
लांगूलेन सपीठं तमावृत्याऽमस्तकं बलात् १५४।

अथाधावत्ततः पृथ्वीं द्विजस्तु न चचाल ह ।
अथ वानरवीरस्तु पद्भ्यां च कृन्ततां महीम् १५५।
पादौ विन्यस्य सुदृढौ द्विजमूर्धानमाक्षिपत् ।
विशीर्णमभवद्वेश्म द्विजाः सर्वे बहिस्तथा १५६।
सह वृद्धद्विजः सोऽथ हनूमान्बहिरभ्यगात् ।
पीठे च स्थापयामास ब्राह्मणं स्थविरं कृशम् १५७।
द्विजाय जलमादाय जाम्बवान्मृण्मये घटे ।
आह स्वच्छं जलं विप्र त्वयाऽदेयं सभाजनम् १५८।
सीता प्रक्षालयेदङ्गं लक्ष्मणो जलदो भवेत् ।
जाम्बवानाह तं रामं ब्राह्मणोक्तमशेषतः १५९।
द्विजप्रक्षालने रामो व्यादिदेशानुजं प्रियाम् ।
सौमित्रिर्जलमादाय द्विजाङ्गक्षालने तथा १६०।
प्राक्षालयदशेषाङ्गं प्रतिमामिव भूभुजः ।
अथ रामोपदेशेन चक्रतुस्तौ तथैव च १६१।
अथातिथिः स्वगण्डूषं सीतावक्त्रे व्यमुञ्चत ।

सालंकाराऽम्बुभिर्व्याप्ता प्राक्षालयदथो सती १६२।
श्लेष्मलालासुप्रचुरं मुखं विप्रस्य सा सती ।
प्रममार्ज पुनः क्षाल्य नासा श्लेष्माणमत्यजत् १६३।
आचामयित्वा सौमित्रिरुत्तिष्ठेत्यब्रवीद्द्विजम् ।

द्विजो न शक्यमित्याह हनूमानप्यथाऽगतः १६४।
अतिथिः प्राह तं विप्रः पीडितोऽहं हनूमता ।
गृहीत्वोद्धरता पूर्वं पातितो वानरेण च १६५।
जांबवानथ तं प्राह लोमांगं मम वै मृदु ।
मयाथ म्रियसे विप्र न च पीडा भविष्यति १६६।
इत्युक्त्वा जांबवान्विप्रं दोर्भ्यामालंब्य चोद्धरत् ।
द्विजप्रांतमथादाय स्थापयामास तं मुनिम् १६७।
अथ रामो द्विजेंद्राणां प्रदक्षिणमवर्तत ।
दत्ताशीरपि विप्रेंद्रैर्दत्वा तांबूलमग्रतः १६८।
पादावलंबकृद्रामो भ्रातृभिः सह चाब्रवीत् ।
अयि सीतेऽतिथेरस्य त्वया न क्षालितं वपुः १६९।

जंघायुगेऽतिथेरस्य मलं चास्यं मलान्वितम् ।
सम्यक्प्रक्षालय मुखं द्विजो न सहते मलम् १७०।
सीतोवाच-
अथ प्रक्षालितं सम्यगिदानीं निर्गतं पुनः ।
राम उवाच-
पुनः प्रक्षालय मलं दोषः स्यादन्यथा मम १७१।
अथ सीता तथा कृत्वा तूष्णीमेव बभूव ह ।
आह रामं च सीतां च द्विजः परमकोपवान् १७२।
पादौ यौ मम राजेंद्र तौ सीता लंबयेदिति ।
भवान्करौ च भरतो मम वीजं प्रयच्छतु १७३।
लक्ष्मणः केशनिचय प्रसाधनकरो भवेत् ।
शत्रुघ्नः श्लेष्मनिर्मुक्तिं स्ववस्त्रेण करोतु मे १७४।
सूत उवाच-
अथ ते चक्रुरतिथेरशेषमुदितं तथा ।
तथापुर्विस्मयं विप्रा नरवानरराक्षसाः १७५।

शिवा देवी च शंभुश्च सभ्रूभंगमुदैक्षताम् ।
मनसा चाप्यभाषेतामतिथिःशंभुरेव च १७६।
अतिथिश्च प्रसन्नोऽभू च्छंखचक्रगदाधरः ।
पीतांबरः समस्तांगभूषितोऽतीव दीप्तिमान् १७७।
यः पुराराधितः शंभुः प्रसन्नोऽभूत्त्रिलोचनः ।
शुद्धस्फटिकसंकाशः सर्वाभरणभूषितः १७८।
कोटिसूर्य्यप्रतीकाशः किरीटीकरुणानिधिः ।
आलंब्य चक्रिणः पाणिमातिष्ठत सदाशिवः १७९।
रामः परमधर्म्मात्मा पुलकांचितविग्रहः ।
दंडवन्निपपातोर्व्यामानंदप्लाविते क्षणः १८०।
अनमन्भ्रातरस्तस्य दंडवद्भूतले स्थिताः ।
शिव उत्थाप्य काकुत्स्थमालिंग्याघ्राय मस्तकम् १८१।

उवाच मधुरं वाक्यं रामं राजीवलोचनम् ।
शिव उवाच-
वरं वृणु प्रसन्नोऽस्मि ब्रह्मादेरपि दुर्लभम् १८२।

तवादेयं न मे किंचिद्वृणु त्वं न चिराय वै ।
श्रीराम उवाच-
न याच्यं मे जगन्नाथ भूराज्यं मम सांप्रतम् १८३।
स्वर्गश्च कर्म्मभिः प्राप्तो भक्तिस्त्वत्पादर्शनात् ।
आरोग्यं पश्य भुंजेऽहं सा सीता योषितां वरा १८४।
वशीकृताः सर्वनृपाः प्रजाधर्मसमन्विताः ।
हर्ष एव ममापन्नस्त्वदागमनतोऽच्युत १८५।
तथापि वरये किंचिद्भक्तिरस्तु स्थिरा त्वयि ।
तथा मम गृहे देव त्रिवर्षं तिष्ठ हे प्रभो १८६।
ब्रुवन्समस्तधर्मांश्च रूपेणानेन शंकर ।
शिव उवाच-
एवमस्तु तथा राम सर्वं ते संभविष्यति १८७।
अथाह चक्री राजानं रामं राजीवलोचनम् ।
वरं वृणु महाभाग प्रसन्नोऽहं यमिच्छसि १८८।
श्रीराम आह वचनं मम प्रार्थ्यं न चास्ति हि ।

यत्प्राप्यं शंभुतः प्राप्तमन्यत्सर्वमुदीरितम् १८९।
किं चैकं वरये विष्णो प्रसन्नः सर्वदा भव ।
अथसी तां हरिः प्राह प्रसन्नोऽहं तवाधुना १९०।
वरं वृणु प्रयच्छामि ततः सीताब्रवीदिदम् ।
वरो वृतः पुरा भर्त्रा न चान्यो मे वरोवरः १९१।
यदि कामं प्रयच्छेथा मनश्च परपूरुषात् ।
संनिवृत्तं च भवतान्नमस्तेऽस्तु द्विज प्रभो १९२।
अथ ते मुनयः सर्वे प्रणेमुर्देवतोत्तमौ ।
अथासौ राघवं प्राह भुंक्ष्व त्वं बंधुभिः सह १९३।
एकांतमंदिरे रम्ये देव्यासहवसामिते ।
विष्णुः समस्तकरणः समुद्व तनयान्वितः १९४।
एकस्मिन्मंदिरे राम तिष्ठतां लोलुपो हि सः ।
अथ शुद्धमहागारे पीठाढ्ये बहुभाजने १९५।
अग्रे वसिष्ठो भगवानुपविष्टस्तयोर्मुनिः ।
अपरे ऋषयः सर्वे यथावृद्धं नृपास्तथा १९६।

तेषामभिमुखो रामो भ्रातृभिः सहितो नृपः ।
तरुणे समभागे च आसने तानवेशयत् १९७।
हनूमत्प्रमुखान्भृत्यानाहरामोऽनुसांत्वयन् ।
भवंतः परितिष्ठंतु पश्चाद्भुंजे न चान्यथा १९८।
ततस्ते प्रददुः सर्वे पादार्घाननुपूर्वशः ।

बुभुजुश्चापि ते सर्वे ये रामस्योपसेविनः १९९।
तेषां दत्वाथ तांबूलं कर्पीद्रादीनभोजयत् ।
भुक्तवत्सु समस्तेषु रामो राजीवलोचनः 5.117.२००।
दीनांधकृपणादीनां पशुपक्षिमृगस्य च ।
दत्वाहि भोजनं संध्यां वंदितुं हि समारभत् २०१।
संध्याजपादिकं कृत्वा नत्वा तेषां नृपस्ततः ।
सिंहासनगतो रामः पौरजानपदादिभिः २०२।
सेव्यमानः सभास्थानगतो रेजे स राघवः ।
सर्वदेवपरीवारो यथा देवः शचीपतिः २०३।
राजकार्यमशेषं च कृतवान्भ्रातृभिः सह ।

नाम्ना चैकैकशः सर्वान्विससर्ज स राघवः २०४।
भ्रातॄन्विसर्जयामास वानरादींस्तथापरान् ।
अथ रामं महातेजा वसिष्ठो वाक्यमुक्तवान् २०५।
तव प्रातर्हि यत्कार्यं न च विस्मर राघव ।
आस्ते शंभुर्जगन्नाथो भगवानंबिकापतिः २०६।
स्मर्तव्यो वन्दनीयश्च भगवानथ यत्नतः ।
तथेत्युक्त्वा गुरुं राजा नत्वा तं च व्यसर्जयत् २०७।
स्वयं च भार्यामभजद्देवदेवं विचिंतयन् ।
ऋषय ऊचुः -
प्रातः समुत्थाय गुरो रामो मतिमतां वरः ।
किं चकार तदाख्याहि श्रोतुं कौतूहलं हि नः २०८।
सूत उवाच-
शंभुं विलोक्याथ ततो बभाषे रामः कथां कीर्तय शंकरस्य ।
तृप्तिर्न जाता मुनिवर्य शृण्वतो महेशमाहात्म्यमघौघनाशनम् २०९।
शंभुरुवाच-

अथप्रश्नशेषस्योत्तरमीशभाषितं ते कीर्तयिष्यामि ।
अन्यायोपार्जितद्रव्यैरीश्वरं य उपासते ते व्यंगा जायंते २१०।
तद्यथाकश्चिद्वूपको नाम राक्षसोऽन्यायार्जितेनद्रव्येण शंकरमाराध्य तेनैव द्रव्येण घंटामीश्वरप्रीतये कृतवान् २११।
तस्य पुत्रः संपातिरिति ख्यातः चौर्य्यार्जितैः शंकरं पूजयामास २१२।
तावुभावेकस्मिन्दिवसे मम्रतुः गतौ शिवलोकं वीरभद्रेण भाषितौ च २१३।
भो रूपक अन्यायार्जितेन द्रव्येण भवता पूजाकृता घंटादिकं च तेन भावेन व्यंगो भूत्वा चौरगणो भविष्यसि २१४।
शिवपदवचनाद्व्यक्तं नामाश्रवणात् ।
श्रोत्रं तस्य स्वनेन ध्वस्तं भवति नो दर्शनमेतावतादेव त्वयेश्वरपूजा सम्यक्कृता २१५।
अतो भक्तिश्च भविष्यति वीरभद्रस्त्वनशनं नामगणं क्वचिद्विचरंतमित्यादिदेश २१६।
तौ च तथाभूतौ शिवलोकेऽतिष्ठताम् २१७।
शंभुरुवाच-
अथोपहतद्रव्यपूजाकथां हनूमते महेशभाषितां कथयिष्यामि २१८।
शृणु राघव प्रमथानां चरित्रमेकैकस्य कर्मविपाकं कथयिष्यामि २१९।

उपहतांगगणव्याख्याक्रियतामिति हनूमत्पृष्टः ।। ।
शिव उवाच २२०

तदुपहतद्रव्यं ज्ञानतो य ईश्वरेऽपयिष्यति एतदुक्तं ज्ञानिनोऽत शृणु: २२१।
एष सर्वांगस्वेदिलः सर्वकालं सर्वांगस्वेदिलः स्वेदार्द्र वसनः स्वेदसंपादितात्पप्रवाहशरीरो नासाग्रनिपतितस्वेदबिंदुः स्पर्शायोग्यो दृश्यते २२२।
स पुरा स्वेदकरणेश्वरार्चनं कृतवान् ।
अत्रेतिहासं कीर्तयिष्यामि २२३।
चेकितानिरिति ख्यातो ब्राह्मणः कर्षकोभवत् ।
स नित्यं कृषिमुत्पाद्य प्रातः स्नात्वा च नित्यशः २२४।
मध्याह्नकाले संप्राप्ते संजपन्ब्राह्मणस्त्वसौ ।
अन्नमानय मे क्षिप्रमिति भार्यामभाषत २२५।
तयानीतेन चान्नेन वेगेन शिवपूजनम् ।
कृतवानर्कसंतप्तः स्वेदिलः सर्वदैव तु २२६।
गंधपुष्पाक्षताद्यैश्च स्वेदबिंदुसमन्वितैः ।
अथ सायंदिने प्राप्ते क्षालितांगः सुशोभनः २२७।
पूजयामास देवेशं कालसंभवसाधनैः ।
ममाराथ महाबुद्धिः शिवलोकं गतश्च सः २२८।
वीरभद्रेण चाप्युक्तो भव त्वं स्वेदिलो गणः ।

स्वेदस्पृष्टपदार्थैश्च पुरा शंभुः प्रपूजितः २२९।
नित्यं स्वेदसमायुक्तस्तेन स्वेदगणो भव ।
शंभुरुवाच-
वीरेणाथ समादिष्टः प्राप्तो रामगणस्त्वयम् २३०।
अमुं घंटामुखं पश्यायं पुरा वैश्यो विभावसोनाम धार्मिको महादानकर्त्ता नित्यं ब्राह्मणभोजनं कारयित्वा कृतानुष्ठानः प्रातःकाले शिवं नमस्कृत्य कुसुमैः संपूज्य किंचित्प्रदेशं गोमयेनोपलिप्य पद्मादिकमर्जयित्वा देवाय समर्प्य उपहत घंटानादं कृतवान् २३१।
राम उवाच-
कथमुपहतघंटा २३२।
शंभुरुवाच-
आसीत्पुरा बलः कश्चित्सोम इत्यभिविश्रुतः ।
तस्य पुत्रश्च मंदाख्यो दशवर्षवया अभूत् २३३।
स चाग्निपक्वकुल्माषान्घंटायां प्राक्षिपन्नृप ।
तानभक्षयदप्येष तेन चोपहताभवत् २३४।
गृहीतुमथ तं वैश्यं यतमानोऽब्रवीदिदम् ।
अथ वैश्यः स्वयं तत्र निश्चित्य द्रव्यशोधनम् २३५।
लौकिके कृतवाँल्लोके व्यवहारपदश्च ताम् ।

एतेन पापयोगेन गणो घंटामुखोऽभवत् २३६।
राम उवाच-
द्रव्यशुद्धेर्विशुद्धा सा कथं पापस्य कारणम् ।

सम्यगुक्तं द्रव्यशुद्धौ कथं न द्रव्यशोधिनी २३७।
शंभुरुवाच-
न लौकिकव्यवहतौ तवाभक्तो भविष्यति ।
स याति च शिवस्थानं वक्ता चापि तथा भवेत् २३८।
सूत उवाच-
यश्च वक्ति कथामेतां स तेन सदृशो भुवि ।
गुह्याद्गुह्यतमं विप्राः शिवज्ञानप्रदं भवेत् २३९।
एतद्वः कथितं विप्राः पुण्यायुष्यतमं महत् ।
य इदं शृणुयाद्भक्त्या शिवलोके महीयते २४०।
पुराणवक्त्रे दातव्यं वस्त्रं गोहेमभूषणम् ।
भूमिः सस्यफलोपेता देया शक्त्यनुसारतः २४१।
शिवराघवसंवादं सर्वाघौघनिकृंतनम् ।

यः पठेच्छृणुयाद्वापि स याति परमं पदम् २४२।
।
इति श्रीपद्मपुराणे पातालखंडे शिवराघवसंवादे उपरिभागे राममोक्षोनाम सप्तदशाधिकशततमोऽध्यायः ११७ ।
समाप्तं पञ्चमं पातालखण्डम् ५।
इति श्रीपद्मपुराणे पञ्चमं पातालखण्डं समाप्तम् ।

Roman transliteration

sūta uvāca-
bhāradvājagṛhe bhuktvā rāmacaṃdraḥ prasannadhīḥ |
munīṃdra viṣṇusahito vānararkṣasamanvitaḥ 1|
meghacchanne tathākāśe maṃdaṃ carati mārute |
tadvanābhyaṃtare kvāpi sudevagṛhamuttamam 2|
aṣṭāpadastaṃbhayutaṃ hemapaṭṭikakalpitam |
maṇimauktikasaṃyuktaṃ rājataiḥ kalaśairyutam 3|
pāṭīracaṃdrakastūrīkuṃkumaiḥ surabhīkṛtam |
karddamairjālakayutaṃ śakalopari saṃvṛti 4|
caṃdrajotsnāgamaṃ sūryyā nirīkṣya madhyabhittikam |
gṛhāṃtarbhūtalaṃ kṛtsnaṃ caṃdrapuṣparasokṣitam 5|
digudīcī tathā kṛtsnābhittikalpanavarjitā |
staṃbhestaṃbhe citrakārī svapādī parikalpitam 6|
śatahastāṃgaṇaṃ tasya sphaṭikoparikalpitam |
gṛhāṃgaṇādhikacchāyaḥ pārijātamahīruhaḥ 7|

kṛtsnaprāvṛtikaṃ tatra nibiḍaṃ kadalīvanam |
kadalīvanasaṃyuktaṃ ketakīvanasaṃvṛtam 8|
mayūranādabahulaṃ maṃjukūjanmadhuvratam |
pārāvataganadhvānaṃ nānopavanaśobhitam 9|
prāsādaśatasaṃbādhaṃ mattakokilanāditam |
śākhālaṃbimahāratnaśobhitānekapādapam 10|
kinnarīvanitāgītanādapūritadiṅmukham |
anekārāmasubhagaṃ gautamītaṭamuttamam 11|
bhāradvājagṛhaṃ puṇyamanaṃtaguṇasevitam |
ratikaṃdarpasaṃkāśa dāsīdāsaśatānvitam 12|

nānopakaraṇopetaṃ bhāradvājagṛhaṃ śubham |
tasya cāṃtargataḥ saudhastatrāṃtargṛhavāṭikāḥ 13|
aṣṭau tanmadhyato hyekaṃ gṛhaṃ paramaśobhanam |
caturdikṣu mahādeva gṛhaprāsādaśobhitam 14|
pratidevagṛhaṃ śyāmā tauryyatrikasuśobhitam |

svargasthitavarastrīṇāṃ viśrāmāyaiva kalpitam 15|
bhāradvājagṛhādrāmo nirgatyāśeṣasaṃyutaḥ |
tasyaiva ca mahāgehaṃ vanamadhyagataṃ tvagāt 16|
tadaṃtarācchāditakaṃbalaṃ tadā pṛthaksthavastrāsanasaṃyutaṃ ca |
siṃhāsanaṃ madhyagataṃ tathaikaṃ munyāsanānekagataṃ viveśa 17|
paurāṇikasyānupamāsanāṃtaraṃ bhūpālaharyṛkṣavarāsanaṃ ca |
paurāṇikaṃ pūrvamathopaveśya tato vasiṣṭhaṃ munipuṃgavāṃśca 18|
nārāyaṇaṃ bhūmipatiṃkapīṃśca nīcāsanaṃ ca svayamāsasāda |
meghāvṛtaṃ vyomadiśaḥ prasannāḥ supuṣpamurvītalamuptabījam 19|
tadaṃgaṇaṃ noṣṇamaho na śītalaṃ saṃtānapuṣpaṃ damapuṣpagaṃdhi |
śaṃbhuṃ vilokyātha vaco babhāṣe rāmaḥ kathāṃ kīrtaya śaṃkarasya 20|
tṛptirna jātā munivaryya śṛṇvato māheśamākhyānamaghaughanāśanam |
cakāra kiṃ vā nanu gautamāśrame maheśvaro devagaṇādhisaṃvṛtaḥ 21|
śiva uvāca-
mahāvipaṃcīmavalaṃbya niṣṭhitaḥ sa vāyusūnuḥ śivamanvapṛcchat |

nyāyārjitaireva hi pūjane vibhoḥ kīdṛgbhaveccānayajaiḥ phalaṃ vada 22|
cauryyairatho kiṃ phalamarpitārpaṇe upāhṛtadravyasamarpaṇeṣu |
ekaikaśo me bhagavanvadeśa praśnottaraṃ kiṃ kathayāśu śaṃbho 23|
atheśvaro vānaramābabhāṣe vadāmi sarvaṃ tava dhyānataḥ śṛṇu |
nyāyārjitaiḥ pūjya sadāśivaṃ tvajaṃ saṃprāpa caiśvaryamidaṃ hi gautamaḥ 24|
purā dvijo maṃkaṇasūnurākathaḥ suśobhanāmāpa satīṃ dvijanmā |
draridra ekaḥ karuṇāsamanvitaḥ ṣaṣṭhābhojī pitṛvarjitaśca 25|
upoṣya paṃcāhamathāpi bhoktuṃ pravṛtta evātha samāpatadyatiḥ |
yatirbabhāṣe madhuraṃ tadā kathaṃ māsopavāsī tava bhoktumāgataḥ 26|
tiṣṭhāmi bhuṃje yadi cāsti te mune na me bubhukṣānyagṛhādvibhoktum |
ākatha uvāca-
na me bhujiḥ paṃcadinaṃ dvijeṃdra ṣaṣṭhe dine me bhujirāgataśca 27|
tadā mayā kāryamaciṃtanīyaṃ prakṣālayāmyehi tavādya pādau |
omityatha kṣālitapādayugmaḥ sa bhojanaṃ kartumiyeṣa yogī 28|
raṃbhādalāṃse bubhuje tadannaṃ vipācya saṃpāditamājyayuktam |

vanyaiḥ susaṃyuktamathādareṇa na kiṃciduccheṣitamannamasya 29|
athākatho vīkṣya muniṃ sutuṣṭaṃ tutoṣa bhāryyāsahitastapasvī |
gato'tha bhuktvāpi yatiḥ sa cākathaḥ saṃtuṣṭacitto'tha japaṃ cakāra 30|
kapotavṛttiṃ sa cakāra patnyā tapovitānāyasa sajjano muniḥ |
pīṭhe'tha kṛtvā tamumāpatiṃ śivaṃ liṃge samārādhya samanvitaṃ gaṇaiḥ 31|
liṃgaṃ nidhāyātha nirīkṣamāṇo dadarśa cājñātakṛśākṛtiṃ dvijam |
digaṃbaraṃ pādavihīnametaṃ kāṇaṃ kuṇiṃ karṇavihīnakaṃ prabhum 32|
sāmodgiraṃ taṃ bahuśāstrapāragaṃ gṛhaṃ samāyāṃtamatho dadarśa 33|
athākatho bhāryāṃ suśobhanāmidamuvāca 34|
ayaṃ hi vikṛtaveṣo brāhmaṇaḥ samāyāti 35|
arddhaṃ deyametasmai bhojanaṃ rakṣārddhamannaṃ cāsminnapi dine gate ṣaṣṭhehni
bhojanābhāvāttava jīvitaṃ na tiṣṭhatīti mama pratīyate kiṃ tu tvaṃ manyase vada 36|
sā śobhanovāca-
āyurlalāṭe likhitaṃ nāṃtarā naśyati 37|
ākatha āha|

yathā baddhāyuṣo'pi yajñasya vīrabhadreṇacchinnaṃ śira ajasrātmanaḥ kimuta nu yāṇāṃ
pāpātmanāmiti tadenaṃ parihṛtya tvayā bhujyate yadi tvetasmai mayānnaṃ dīyate |

tavecchānusārato mama kartavyam 38|
bhāryyā prāha kathamahaṃ bhokṣye tvayyabhukte mayā kiṃ pūrvaṃ bhuktamidamaparaṃ śṛṇu 39|
annaṃ hi prāṇināṃ prāṇāḥ pratyakṣaṃ sarvadehinām |
tasmādannaprado yastu prāṇadaḥ sa nigadyate 40|
annādbhūtāni jāyaṃte varddhaṃte tāni vai yataḥ |
tasmādannādhikaṃ kiṃcinnāsya dānaṃ mahāphalam 41|
aśvatthacalapatrāgra līnatoyadravāstike |
jīvitena hi yo dadyāttasya janma nirarthakam 42|
paralokasahāyo hi dharmo bhāryā na bāṃdhavāḥ |
bhāryyā vā pitarau putrā yāvadāyurna bāṃdhavāḥ 43|
saṃpadvayaḥ suhṛdiha ihāmutra hi taṃ sthitam |
dharmaṃ dharmabhṛtāṃ śreṣṭhaṃ bhuṃkte cānye kimāvayoḥ 44|
iti bhāryyāvacaḥ śrutvā ākathaḥ karuṇānidhiḥ |
aviśaṃkitamevāsmai dattavānannamūrjjitam |
ayaṃ sa śaṃkaro devo nānākaraṇamāgataḥ 45|

iti niścitya manasā tasyāṃgaṃ pāpanāśanam 46|
ājānupādaṃ prakṣālya parā jaṃghamataḥ param |
gulphaṃ ca tadadhastasya prakṣālyācāmaya ddvijam 47|
athākatho'pi patsaṃdhiṃ gṛhāṃgaṇamupānayat |
unmucya pādasaṃdhiṃ sa niṣasādārpitāsane 48|
samabhyarcyākathaḥ samyagbhojayāmāsa taṃ munim |
etasminnaṃtare kaścidunmatto gṛhamāgataḥ 49|
pādasaṃdhimathādāya gṛhabāhyamupānayat |
athādahacca tadgehaṃ daṃpatī cāpyatāḍayat 5.117.50|
ākathastāḍito vipro dahyamānaṃ gṛhaṃ tadā |
viveśa devamīśānamādātuṃ tūrṇameva vā 51|
athādāya maheśānaṃ dagdhapūjaṃ dvijottamaḥ |
nirgatya ca tato dṛṣṭvā mukhasaṃtāpameva ca 52|
dagdhapūjāṃ tiraskṛtya vīkṣya dagdhāṃgamapyuta |
bhāryāmuvāca dharmātmā yathāpūjā maheśituḥ 53|

tathā mama samastāṃgaṃ karttavyamaviśaṃkitam |
vyaṃga uvāca-
paścādapi kṛtā pūjā saphalā te bhaviṣyati 54|
yathānyadravyadahane tādṛśaṃ dīyate janaiḥ |
pūjāyā dahane tadvatpūjāsya kriyatāmiti 55|
ākatha uvāca-
cauryeṇāpyarjitairdravyaiḥ pūjayā na hitaṃ bhavet |
na cānyāyārjjitairvipra śaṃbhoḥ pūjā śubhapradā 56|
ityuktvā cākathastūrṇaṃ svāṃgaṃ dagdhumupākramat |
dagdhaṃ liṃgaṃ tadonmatto gṛhītvāṃtardadhe kṣaṇāt 57|
atha vyaṃgo haro bhūtvā vārayāmāsa cākatham |
kimarthaṃ khidyate vipra varado'haṃ varaṃ vṛṇu 58|
ākatho'pi vibhoḥ pāde bhaktiṃ vavre suniścalām |
sūta uvāca-
etāṃ śrutvā kathāṃ rāmaḥ prahṛṣṭo munibhirvṛtaḥ 59|

bhāradvājaṃ namaskṛtya prayāṇājñāmayācata 60|
atho bharadvājamuniḥ prasannaḥ śaṃbhuṃ vasiṣṭhaṃ munipuṃgavaṃ ca |

nārāyaṇaṃ carṣigaṇāṃśca natvā vyasarjayatte'pi yayuḥ praṇamya 61|
naimiṣīyā ūcuḥ -
gatvāyodhyāṃ mahātejāḥ samastamunisaṃyutaḥ |
kiṃ cakāra tato rāmaḥ sa ca śaṃbhurmahāyaśāḥ 62|
sūta uvāca-
kausalyā māsikaśrāddhamapare'hani rāghavaḥ |
cikīrṣurdvijapravarānṛṣikalpānnyamaṃtrayat 63|
śaṃbhuṃ samastattvajñaṃ nāradaṃ romaśaṃ bhṛgum |
viśvāmitramatho rāma ekabhaktavratī tataḥ 64|
bhūmau sukhāstṛtāyāṃ ca suṣvāpā vyākuleṃdriyaḥ |
paredyuratha saṃprāpte prātaḥsnātvā vidhānavit 65|
annaṃ śākādikaṃ śuddhaṃ janairevānvakārayat |
nānānnāni vicitrāṇi coṣyādyāni tathaiva ca 66|

vaṭakādīṃstathā bhakṣyānaṣṭatriṃśadakalpayat |
pāyasaṃ ṣaḍvidhaṃ caiva pakvaśākaśataḍvayam 67|
apakvamiśrakāṇāṃ ca śatatrayamakalpayat |
kālaśākādikaṃ śākaṃ phalāni vividhāni ca 68|
mūlāni caikakaṃdāni valkalāni ca rāghavaḥ |
kārayitvā nadīṃ gatvā sahabhrātṛpurohitaḥ 69|
sarayūsalile snātvā hutvāgniṃ svāgatāndvijān |
uktvā tu svāgataṃ tāṃstu kṛtadevārcano nṛpaḥ 70|
prāṇānāyamya saṃkalpya kṣaṇaṃ caiva pradattavān |
romaśaṃ nāradaṃ rāmo vaiśvadeve nyamaṃtrayat 71|
śaṃbhuṃ bhṛguṃ kauśikaṃ ca mātṛsthāne nyamaṃtrayat |
gomayena tataḥ kṛtvā maṃḍalaṃ pūjya cārhataḥ 72|
pādaprakṣālanaṃ cakre sītādattodakena ca |
ācāmayitvā tānviprāngṛhaṃ gaṃtumathodyataḥ 73|
abhyāgataḥ samāyātaḥ sthaviro vikṛtākṛtiḥ |

kṛśaḥ saṃpracaladgātro vepitāṃghriśirāstathā 74|
laṃbamānatvagutkarṣacchvāsakāsādipīḍitaḥ |
dūṣikāklinnagaṃḍaśca lālāsaṃprktakūrcakaḥ 75|
uvāca rāmaṃ rājānamahameko dvijaḥ sthitaḥ |
mamāpi bhojanaṃ deyaṃ sthavirasya kṛśasya ca 76|
rāmo'pi tadvacaḥ śrutvā lakṣmaṇaṃ vākyamabravīt |
pādau prakṣālayāsya tvamahamabhyarcaye dvijam 77|
abhyāgato'pi vacanamāha rāmamathākulam |
tvayā prakṣālite pāde mama bhojanamiṣyate 78|
matto'dhikā dvijāḥ kiṃ te yena māmavamanyase |
śrāddhadharmaṃ na jānīṣe maharṣigaṇasevitam 79|
mamāvamānataḥ sarvaviprāṇāmavamānanam |
śrāddhaṃ vihanyate cāpi narakaṃ ca gamiṣyasi 80|
atha rāmaḥ svayaṃ viprapādau prākṣālayattadā |
ācāmayitvā taṃ vipraṃ gṛhaṃ prāveśayattataḥ 81|

ācāntaśca svayaṃ rāmo viṣṭaraṃ dattavānatha |
āsīneṣu ca vipreṣu prāṇavāyuṃ nirudhya ca 82|
svakarmakaraṇānujñāṃ labdhvā'tha satilaṃ jalam |
apahateti mantreṇa dvāradeśe vicikṣipet 83|
udīratāmiti tathā pitṛpātrasthale kṣipet |
gāyatryā cākṣatajalaṃ devapātrasthale kṣipet |
pākajātaṃ tathā'bhyukṣyama ntrametadudīrayet 84|

śrāddhabhūmiṃ gayāṃ dhyātvā dhyātvā devaṃ janārdanam |
vasvādīṃśca pitṝndhyātvā tataḥ śrāddhaṃ pravartayet 85|
viśvedevārcanaṃ kuryādyavairvā taṇḍulairatha |
mūlāgrayojitau darbhau gṛhītvā sākṣatāvatha 86|
bhūspṛṣṭadakṣajānustu dvijahaste jalārpaṇam |
purūravārdravāṇāṃ vai devānāmidamāsanam 87|
iti dattvā'sanaṃ teṣāṃ śrāddhadaḥ prārthayetkṣaṇam 88|
arghaṃ kṛtvā tataḥ paścāduttarāgrakuśeṣvatha |

nyubjaṃ pātraṃ tataḥ kṛtvā kuśagranthimathopari 89|
uttānaṃ tu tataḥ kṛtvā jalairabhyukṣyaraukmakaiḥ |
pavitrāntarhite pātre śaṃ no devyā jalaṃ kṣipet 90|
vaiśvadevyā'khilaṃ karma yāvattadvidhicoditam |
yavo'si dhānyarājo vā iti pātre kṣipedyavān 91|
madhumiśrāṃstu karakāngandhapuṣpaistato dadet |
dvija te'stvargha ityuktvā tvastvarghottaratastataḥ 92|
āvāhayiṣye tāndevāniti pṛṣṭvā taduttaram |
viśvedevāsa ityuktvā vipramūrdhni kuśānkṣipet 93|
viśvedevāḥ śṛṇutemamāgacchantviti saṃjapet |
samāgato niṣaṇṇo'tha sadarbhaṃ pātramāharet 94|
dakṣiṇe caraṇe kṣiptvā mukhyapātrodakaṃ tataḥ |
viprasya dakṣiṇe haste prāgagre'tha pavitrake 95|
yā divyā iti maṃtreṇa nikṣipetpātravāritat |
idaṃ bho arghamityuktvā hyastvarghottaratastataḥ 96|

pātre dhṛtvā'rghatoyaṃ ca tatpātraṃ sthāpayetkvacit |
atha dattvā kare toyaṃ yavairetānathārcayet 97|
arcata prārcata iti pṛṣṭvā cottaratastataḥ |
pādādimūrdhaparyantamabhyarcya jaladastataḥ 98|
gandhadvāreti mantreṇa tathetyuktvottarastataḥ |
pitṝṇāmarcanaṃ kuryādevamevāpasavyakam 99|
upavītaṃ dvijaṃ kṛtvā kuśānbhagnāṃstilānvitān |
vāmajānuṃ bhūmigataṃ kṛtvā dadyāttadāsanam 5.117.100|
dakṣiṇābhimukho bhūtvā kṣaṇapraśnamatho vadet |
dakṣiṇāgreṣu darbheṣu nyubjaṃ pātratrayaṃ nyaset 101|
trikuśagranthisaṃyuktamuttānamatha kalpayet |
tataḥ saṃprokṣya pātreṣu sapavitratileṣu ca 102|
śaṃ no devyā jalaṃ kṣiptvā tilo'sīti tilānkṣipet |
gandhapuṣpamatho dattvā svadhārgha iti pṛcchati 103|
dattottaro'stvargha iti pitṝnāvāhayettataḥ |

tilapuṣpakuśaistiṣṭhankalpitārghaṃ kare dadhat 104|
uśantastveti mantreṇa trirarghodakamarpayet |
arcanaṃ tu tadā teṣāmapasavyaṃ tu pūvarvat 105|
prakṣālya bhājanaṃ svarṇaṃ devānāṃ parikalpayet |
pitṝṇāṃ rājataṃ kuryādyathāsaṃbhavameva vā 106|
tadabhāve tu kāṃsyaṃ syādananyāśitamuttamam |
pātrāṇi tadabhāve syuḥ pālāśāni na madhyamam 107|
rambhāṇi cūtapatrāṇi jambūpuṃnāgakāni ca |
parākānyatha cāmpāni madhūkakuṭajānyapi 108|
mātuluṅgasya patrāṇi śrāddhe deyāni vai nṛbhiḥ |
darvyāmannamathā'dāya karābhyāmājyameva ca 109|
praveśaṇaṃ tataḥ pṛcchetprācīnāvītavāndvijam |

kariṣye'gnaukaraṇamiti kuruṣveti taduttaram 110|
parivişyopavītī syādabhighārya samāharet |
hunetsomāya pitṛmate svadhā nama itīrayan 111|

yamāyāṅgirase pitṛmate svadhā nama iti |
dvitīyāmāhutiṃ hutvā cābhighāryākṣataṃ tataḥ 112|
agnaye kavyavāhanāya svadhā namastataḥ param |
hutvā'pasavyaṃ kṛtvā tu parivişya dvijānvrajet 113|
mekṣaṇena tato'bhīkṣṇaṃ pātayetpitṛpātrake |
piṇḍapātramataḥ śeşaṃ darvīprakşālanaṃ tataḥ 114|
mekṣaṇasyāgninikşepaṃ tataḥ pātrāṇyupastaret |
pātradakşiṇabhāge tu dadyādannamanantaram 115|
bhakşyāṇi bhojyaśākāni sarvāṇyeva sa dattavān |
athātithirmahāvṛddho vīkşamāṇastatastataḥ 116|
uvāca rāghavaṃ śāntaṃ śīghrameva namaskuru |
bubhukşā vartate'smākaṃ bhokşye'haṃ vā tavā'jñayā 117|
rāmo babhāşe vacanaṃ vilambaya kşaṇaṃ mune |
devatāḥ pitaro maṅkşu namasyante'dhunā mayā 118|
ityuktvā rāghavaḥ prādādannaṃ pātragataṃ tadā |

prāksaumyāgrānkuśāndaive pratīcīdakşiṇāgrakān 119|
pitrye pavitre ye darbhā yavānatha tilānapi |
annapradānaṃ kurvanti pṛthivī iti mantrataḥ 120|
idaṃ viṣṇuriti spṛşṭamaṅguşthena dvijasya tu |
devebhyaḥ prathamaṃ dadyādye devā iti vai paṭhan 121|
pitṝṇāṃ ca tato dadyāddadyādatithaye tataḥ |
devatābhya iti mukhānuccāryā'pośanaṃ dadet 122|
trirjapitvā tu gāyatrīmupavītī puromukhaḥ |
prācīnāvītavānbrūyānmadhutrayamataḥ param 123|
bhuñjadhvamiti tānuktvā bhuñjāneşu dvijātişu |
rakşoghnamantrapaṭhanaṃ bhakşyabhojyādi dāpayan 124|
etasminnantare vipro yo'tithistadidaṃ tathā |
kṛtavānmahadāścaryaṃ tadvadāmi samāsataḥ 125|
pātrasthitamaśeşaṃ ca grāsenaikena cāgrasat |
prāṇāhutīnāṃ paryāptaṃ dīyatāmiti cābravīt 126|

etāvaddātumaśaktaḥ kathaṃ śrāddhakriyodyataḥ |
mamaikasya pradāne tvamaśakto rāma kiṃ vṛthā 127|
bahūnāṃ bhojanaṃ dātumudyukto rāma kiṃ vṛthā |
sahasā kṛtakarmāṇi na samāptiṃ prayānti ca 128|
tvayā kṛtamaśeşāṇāṃ nālaṃ prāṇāhutirmama |
kathaṃ me dīyate bhuktiḥ kathameşāṃ tathā vada 129|
rāmastamabravīdvīro bhuṃkşva tvaṃ hi yathāsukham |
ityudīrya nirīkşyāsya karma tatparamādbhutam 130|
atha śaṃbhuṃ samāhūya prāha tvaṃ pariveşaya |
tvaṃ pitā pārvatī mātā śivā devīti me matiḥ 131|
annapūrṇeśvarī devī bhavānyeveti me matiḥ |
sā śāṃbhavī vacaḥ prāha tatparyāptaṃ dadāmyaham 132|
athomā kāṃsyamādāya bhissāpūrṇamalaṃkṛtam |
svarṇadarvyā samādāya pāyasaṃ gandhakāntimat 133|
asyākşayamidaṃ bhūyāditi prādāttu pāyasam |

dvijasya dakṣiṇe haste sā'dadātsatkṛtaṃ mudā 134|
saśiraḥ kampamānastu ūrdhvadṛṣṭirathābhavat |
prasāritakaraścā'sīdgṛhītvā pāyasaṃ kare 135|
dīyatāṃ pāyasaṃ svādu suṣṭhu pakvamidaṃ tu kim |
śaṃbhupatnī babhāṣe taṃ kare bhuṃkṣva tato dade 136|
abhakṣayattato vipraḥ punaḥ karatale sthitam |
tadakṣayamatha jñātvā prāsārayadathetaram 137|
tasminkaratale devī pāyasaṃ dattavatyuta |
anyeṣāmapi viprāṇāṃ pakvākṣayyamadātsatī 138|
atha pāṇidvayagataṃ vijñāyākṣayyapāyasam |
dṛṣṭvā karāntaramatho prāsārayata sa dvijaḥ 139|
uvācānnaṃ pradātavyaṃ sasūpaghṛtamuttamam |
śivādevī tathā prādādakṣayyaṃ śaṃbhuvallabhā 140|
yadyatprādāttadā sādhvī sarvameva tadakṣayam |
karāntaramathosṛṣṭaṃ paripūrṇaṃ punaḥpunaḥ 141|

evaṃ karasahasraṃ tu kṛtvā sa virarāma ha |
uvāca vacanaṃ vipro dehi gaṇḍūṣavāri me |
tarpito'smi tvayā bhadre na rāmeṇa na sītayā 142|
śaṃbhuruvāca-
rāmeṇa sītayā dattaṃ mayā dattaṃ hi yatra ca |
itaḥ paraṃ hi kiṃ deyaṃ pūrṇaṃ vā tvaṃ vadasva me 143|
dvija uvāca-
tṛpto'smi na ca me deyamadhikaṃ ca karasthitam |
vidvannataḥ karagataṃ na papāta kathaṃcana 144|
niṣaṇṇo hi ciraṃ dadhyau kathaṃ me kevalaḥ karaḥ |
bhuktyai kṛtamidaṃ sarvaṃ nānyasmai karmaṇe mama 145|
tasmādanyakṛteretatsarvaṃ riktaṃ bhaviṣyati |
iti niścitya manasā liptāṅgo'tithirābhavat 146|
paśyatsu sarvadeveṣu tadadbhutamivābhavat |
tṛptānatha dvijāñjñātvā rāghavaḥ paramārthavit 147|

darvīkaro'tha tṛptāḥ stha iti pṛṣṭvā yathāvidhi |
tṛptāḥ sma iti viprendrā vikīryānnaṃ samantrakam 148|
pātrasya yāmyābhimukhaḥ saṃnidhau piṇḍamarpayet |
gaṇḍūṣamapi viprāṇāṃ tatraiva parikalpayet 149|
ucchiṣṭaparṇapātreṣu te gaṇḍūṣamakurvata |
gṛhāntare ca te viprā viviśustvatithiṃ vinā 5.117.150|
āhātithirbahiḥ kāryaṃ mayā'camanaṃ viṭpate |
utthātuṃ naiva śaknomi karaṃ me dehi rāghava 151|
atha rāmaḥ karaṃ prādānnotthitastu dvijottamaḥ |
hanūmānatha cāpyasya dattavānbalavatkaram 152|
itareṇa gṛhītvā tu kareṇa dvijapuṃgavam |
ācakarṣa kapīndrastu dvijaḥ sākrośamuktavān 153|
dvija uvāca-
chidyate me karo vyaktamutthāpaya tato'nyataḥ |
lāṃgūlena sapīṭhaṃ tamāvṛtyā'mastakaṃ balāt 154|

athādhāvattataḥ pṛthvīṃ dvijastu na cacāla ha |
atha vānaravīrastu padbhyāṃ ca kṛntatāṃ mahīm 155|
pādau vinyasya sudṛḍhau dvijamūrdhānamākṣipat |
viśīrṇamabhavadveśma dvijāḥ sarve bahistathā 156|
saha vṛddhadvijaḥ so'tha hanūmānbahirabhyagāt |
pīṭhe ca sthāpayāmāsa brāhmaṇaṃ sthaviraṃ kṛśam 157|

dvijāya jalamādāya jāmbavānmṛṇmaye ghaṭe |
āha svacchaṃ jalaṃ vipra tvayā'deyaṃ sabhājanam 158|
sītā prakṣālayedaṅgaṃ lakṣmaṇo jalado bhavet |
jāmbavānāha taṃ rāmaṃ brāhmaṇoktamaśeṣataḥ 159|
dvijaprakṣālane rāmo vyādideśānujaṃ priyām |
saumitrirjalamādāya dvijāṅgakṣālane tathā 160|
prākṣālayadaśeṣāṅgaṃ pratimāmiva bhūbhujaḥ |
atha rāmopadeśena cakratustau tathaiva ca 161|
athātithiḥ svagaṇḍūṣaṃ sītāvaktre vyamuñcata |

sālaṃkārā'mbubhirvyāptā prākṣālayadatho satī 162|
śleṣmalālāsupracuraṃ mukhaṃ viprasya sā satī |
pramamārja punaḥ kṣālya nāsā śleṣmāṇamatyajat 163|
ācāmayitvā saumitriruttiṣṭhetyabravīddvijam |
dvijo na śakyamityāha hanūmānapyathā'gataḥ 164|
atithiḥ prāha taṃ vipraḥ pīḍito'haṃ hanūmatā |
gṛhītvoddharatā pūrvaṃ pātito vānareṇa ca 165|
jāṃbavānatha taṃ prāha lomāṃgaṃ mama vai mṛdu |
mayātha dhriyase vipra na ca pīḍā bhaviṣyati 166|
ityuktvā jāṃbavānvipraṃ dorbhyāmālaṃbya coddharat |
dvijaprāṃtamathādāya sthāpayāmāsa taṃ munim 167|
atha rāmo dvijeṃdrāṇāṃ pradakṣiṇamavartata |
dattāśīrapi vipeṃdrairdatvā tāṃbūlamagrataḥ 168|
pādāvalaṃbakṛdrāmo bhrātṛbhiḥ saha cābravīt |
ayi sīte'titherasya tvayā na kṣālitaṃ vapuḥ 169|

jaṃghāyuge'titherasya malaṃ cāsyaṃ malānvitam |
samyakprakṣālaya mukhaṃ dvijo na sahate malam 170|
sītovāca-
atha prakṣālitaṃ samyagidānīṃ nirgataṃ punaḥ |
rāma uvāca-
punaḥ prakṣālaya malaṃ doṣaḥ syādanyathā mama 171|
atha sītā tathā kṛtvā tūṣṇīmeva babhūva ha |
āha rāmaṃ ca sītāṃ ca dvijaḥ paramakopavān 172|
pādau yau mama rājeṃdra tau sītā laṃbayediti |
bhavānkarau ca bharato mama vījaṃ prayacchatu 173|
lakṣmaṇaḥ keśanicaya prasādhanakaro bhavet |
śatrughnaḥ śleṣmanirmuktiṃ svavastreṇa karotu me 174|
sūta uvāca-
atha te cakruratitheraśeṣamuditaṃ tathā |
tathāpurvismayaṃ viprā naravānararākṣasāḥ 175|

śivā devī ca śaṃbhuśca sabhrūbhaṃgamudaikṣatām |
manasā cāpyabhāṣetāmatithiḥśaṃbhureva ca 176|
atithiśca prasanno'bhū cchaṃkhacakragadādharaḥ |
pītāṃbaraḥ samastāṃgabhūṣito'tīva dīptimān 177|
yaḥ purārādhitaḥ śaṃbhuḥ prasanno'bhūttrilocanaḥ |
śuddhasphaṭikasaṃkāśaḥ sarvābharaṇabhūṣitaḥ 178|
koṭisūryyapratīkāśaḥ kirīṭīkaruṇānidhiḥ |
ālaṃbya cakriṇaḥ pāṇimātiṣṭhata sadāśivaḥ 179|
rāmaḥ paramadharmmātmā pulakāṃcitavigrahaḥ |
daṃḍavannipapātorvyāmānaṃdaplāvite kṣaṇaḥ 180|
anamanbhrātarastasya daṃḍavadbhūtale sthitāḥ |

śiva utthāpya kākutsthamāliṃgyāghrāya mastakam 181|
uvāca madhuraṃ vākyaṃ rāmaṃ rājīvalocanam |
śiva uvāca-
varaṃ vṛṇu prasanno'smi brahmāderapi durlabham 182|

tavādeyaṃ na me kiṃcidvṛṇu tvaṃ na cirāya vai |
śrīrāma uvāca-
na yācyaṃ me jagannātha bhūrājyaṃ mama sāṃpratam 183|
svargaśca karmmabhiḥ prāpto bhaktistvatpādadarśanāt |
ārogyaṃ paśya bhuṃje'haṃ sā sītā yoṣitāṃ varā 184|
vaśīkṛtāḥ sarvanṛpāḥ prajādharmasamanvitāḥ |
harṣa eva mamāpannastvadāgamanato'cyuta 185|
tathāpi varaye kiṃcidbhaktirastu sthirā tvayi |
tathā mama gṛhe deva trivarṣaṃ tiṣṭha he prabho 186|
bruvansamastadharmāṃśca rūpeṇānena śaṃkara |
śiva uvāca-
evamastu tathā rāma sarvaṃ te saṃbhaviṣyati 187|
athāha cakrī rājānaṃ rāmaṃ rājīvalocanam |
varaṃ vṛṇu mahābhāga prasanno'haṃ yamicchasi 188|
śrīrāma āha vacanaṃ mama prārthyaṃ na cāsti hi |

yatprāpyaṃ śaṃbhutaḥ prāptamanyatsarvamudīritam 189|
kiṃ caikaṃ varaye viṣṇo prasannaḥ sarvadā bhava |
athasī tāṃ hariḥ prāha prasanno'haṃ tavādhunā 190|
varaṃ vṛṇu prayacchāmi tataḥ sītābravīdidam |
varo vṛtaḥ purā bhartrā na cānyo me varovaraḥ 191|
yadi kāmaṃ prayacchethā manaśca parapūruṣāt |
saṃnivṛttaṃ ca bhavatānnamaste'stu dvija prabho 192|
atha te munayaḥ sarve praṇemurdevatottamau |
athāsau rāghavaṃ prāha bhuṃkṣva tvaṃ baṃdhubhiḥ saha 193|
ekāṃtamaṃdire ramye devyāsahavasāmite |
viṣṇuḥ samastakaraṇaḥ samudra tanayānvitaḥ 194|
ekasminmaṃdire rāma tiṣṭhatāṃ lolupo hi saḥ |
atha śuddhamahāgāre pīṭhāḍhye bahubhājane 195|
agre vasiṣṭho bhagavānupaviṣṭastayormuniḥ |
apare ṛṣayaḥ sarve yathāvṛddhaṃ nṛpāstathā 196|

teṣāmabhimukho rāmo bhrātṛbhiḥ sahito nṛpaḥ |
taruṇe samabhāge ca āsane tānaveśayat 197|
hanūmatpramukhānbhṛtyānāharāmo'nusāṃtvayan |
bhavaṃtaḥ paritiṣṭhaṃtu paścādbhuṃje na cānyathā 198|
tataste pradaduḥ sarve pādārghānanupūrvaśaḥ |
bubhujuścāpi te sarve ye rāmasyopasevinaḥ 199|
teṣāṃ datvātha tāṃbūlaṃ kapīṃdrādīnabhojayat |
bhuktavatsu samasteṣu rāmo rājīvalocanaḥ 5.117.200|
dīnāṃdhakṛpaṇādīnāṃ paśupakṣiṃṛgasya ca |
datvāhi bhojanaṃ saṃdhyāṃ vaṃdituṃ hi samārabhat 201|
saṃdhyājapādikaṃ kṛtvā natvā teṣāṃ nṛpastataḥ |
siṃhāsanagato rāmaḥ paurajānapadādibhiḥ 202|
sevyamānaḥ sabhāsthānagato reje sa rāghavaḥ |
sarvadevaparīvāro yathā devaḥ śacīpatiḥ 203|
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nāmnā caikaikaśaḥ sarvānvisasarja sa rāghavaḥ 204|
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English translation

Sūta said :

1-10. Rāmacandra , of a pleased mind, ate along with the best sages, Viṣṇu , the monkeys and the bears at the hermitage of Bhāradvāja . The sky was covered with clouds; breezes were blowing gently; in that forest, there was somewhere the excellent house of Sudeva . It had eight pillars; it was fashioned with golden strips; it was (decked) with gems and pearls; it had silver pitchers in it; it was made fragrant with sandal, camphor, musk and saffron; it had multitudes of mire and was covered with pieces. [1] Moonlight did not reach the walls in its middle part, and also they could not be seen by the sun (i.e. the sun's rays also did not reach them), The entire floor in the house was sprinkled with excellent juice of flowers. The entire (portion on) the north was without a construction of a wall (i.e. without a wall). On

every pillar there were pictures; its courtyard, measuring a hundred cubits had natural parts and was fashioned with crystal. There was a desire-yielding tree in the courtyard, and it covered a larger part of the courtyard by means of its shadow. There was a dense grove of plantain trees forming the entire hedge. With the grove of the plantain trees there was the hedge of ketaki grove. It was full of the cries of peacocks, and bees were sweetly humming in it. It had the cooing of pigeons and was graced with many parks. It was thronged with hundreds of mansions; it was resounding with the notes of intoxicated cuckoos. It had many trees which were graced with big gems hanging from their branches.

11-17. The quarters were filled with the sound of the songs of the female kinnaris. It was pleasing due to many gardens. (Nearby) there was the excellent bank of Gautamī . The abode of Bhāradvāja was auspicious and was having many excellences. It was full of many male and female servants (respectively) resembling Cupid and (his spouse) Rati . The auspicious abode of Bhāradvāja was full of various implements. Inside it was a whitewashed mansion, and there were eight orchards inside it. In the midst of them there was an extremely beautiful house. It was beautified with the palace-like abode of the great god on (all) the four sides. Each temple had graceful nocturnal instrumental music. It was just fashioned for the excellent heavenly women to rest (in it). Rāma moving out of the house of Bhāradvāja went accompanied by all to the great house in the middle of the forest. He entered it, the interior of which was covered with blankets; it had also separate seats (covered) with cloth; at the centre there was a throne; it had many seats for the sages.

18-21. Near the incomparable seat of the public reader of Purāṇas were the excellent seats for the king, the monkeys and the bears. Having seated the public reader of Purāṇas in the east, and then Vasiṣṭha and the best men, as well as Viṣṇu and the kings, he took a low seat. The sky was covered with clouds; the quarters were bright; the earth, with the seeds sown, was having good flowers. The courtyard was neither hot nor cold, had santāna flowers, and was fragrant with dama flowers. Looking at Śambhu , Rāma said (these) words: “(Please) tell (us) the story of Śaṅkara . O best sage, I who am hearing the excellent account of the great lord, which destroys a stream of sins, am not satisfied. Tell me what the great lord, surrounded by the host of gods, did in Gautama ’s hermitage.”

Śiva said :

22-23. The son of Vāyu , seated with a great lute, asked Śiva ; “Tell (me) what the fruit would be by worshipping the lord with materials brought (after) they are procured justly. (Tell me also) what fruit would accrue if they are offered after stealing, and when materials that are collected are impaired. O lord, tell me (about these) one by one. Give the answers (to these) questions quickly. What is the use of the story, O Śambhu?”

24-27a. Then the lord said to the monkey: “I shall tell everything to you. Listen attentively. That Gautama, having worshipped the unborn Sadāśiva with (materials) procured justly, obtained this splendour. Formerly a brāhmaṇa named Ākatha , Maṅkaṇa ’s son, obtained as his chaste (wife) Suśobhanā . He was poor, full of pity, and without parents. He ate (every) sixth day. When, after having fasted for five days, he proceeded to eat, (just then) an ascetic came (there). The ascetic spoke sweet (words) to Ākatha: ‘I who have fasted for a month, stand (here) after having come to you to eat. I shall eat if you have (food). O sage, I do not have a desire to eat in another’s house.’”

Ākatha said :

27b-29. O best brahmaṇa [brāhmaṇa?], I do not eat for five days. On the sixth day my (turn to eat) food has come. Then I have to think what ought to be done. Come, I shall today wash your feet.

Then the meditating saint said, 'Yes,' and with his both feet being washed, desired to eat the food. He ate that food brought with ghee after it was cooked on the piece of a leaf of plantain tree. It was well furnished with wild articles; it (was) respectfully (served). Nothing was left of the food.

30-33. The ascetic Ākatha, seeing the sage to be pleased, was (himself) pleased along with his wife. The ascetic, having eaten, left. That Ākatha also, with his mind pleased, muttered (a hymn). With his wife he followed the way of the life of pigeons. The sage, with his wife, became ready for the expansion of his austerities. Having put the lord of Umā in Śiva's Phallus on a seat, he worshipped him accompanied by his attendants. After putting the Phallus when he saw, he observed an unknown brāhmaṇa of an emaciated figure. The lord was naked, without feet, squint-eyed, a cripple with a withered arm, without ears. He recited Sāmans ; he was well-versed in many sacred texts. He saw him who had come to his house.

34-36. Then Ākatha said (these) words to his wife Suśobhanā: "This brāhmaṇa of a loathsome dress is coming. Half the food should be given to him. Preserve half the food. When this day also passes, then, I think, on the sixth day you will not live for want of food. Tell me what you think?"

That Śobhanā said :

37. The (span of) life is written on the forehead. Nobody dies in between.

Ākatha said :

38-43a. Vīrabhadra had cut off the head of Sacrifice(?) of a fixed (span of) life and of a perpetual character, then what to say of human beings of a sinful nature? So if, avoiding (to give) him (food) you eat it, then I shall give him (my) food. I shall do according as you wish.

The wife said: "How shall I eat when you have not eaten? Have I formerly eaten (like this)? Listen to this another (thing). Food is the life of beings. This is actually seen by all living beings (i.e. men). Therefore, she who gives food is said to be the giver of life. Beings are produced from food; and since they grow (because of food), there is not greater gift than that of food. The gift of food is highly fruitful. The life of him who does not give to a being a drop of water sticking to the end of a shaking leaf of Aśvattha , is useless. Piety alone helps (a man) in the next world. Neither the wife nor the relatives.

43b-45a. The wife, the parents, the sons are helpful as long as a man's life lasts (i.e. as long as he is alive. They are) not (real) kinsmen. Wealth, youth, friends (of a man live) here only. He, best of those practising piety, enjoys piety here and in the next world. What about us?"

Having heard these words of his wife, Ākatha, the treasure of kindness, gave, without any apprehension, the excellent food to him (i.e. that ascetic).

45b-50. 'This is god Śiva, of many acts, who has come (here)'. Deciding like this, he washed his body—destroying sins—his feet up to his knees, his shanks and ankles below them. Then he made the brāhmaṇa sip water. Then Ākatha brought that brahmaṇa with crippled feet to his courtyard. He lifted him, of crippled feet, and made him sit on a seat offered to him. Ākatha, having worshipped the sage, fed him. In the meanwhile, some mad man came to the house. He took the man with the crippled feet and took him out of the house. He also burnt their house, and beat up the couple.

51-54a. The brāhmaṇa Ākatha who was beaten, quickly entered the burning house to take (out the representation) of the god. Then the best brāhmaṇa took (the representation of) the god whose worship was burnt, and coming out saw the heat on his face. Despising the worship that was (thus)

burnt, and seeing (the representation of the god) with a burnt body, the pious one said to his wife: “Certainly my entire body should be rendered like that (i.e. should be burnt) as the worship of the great lord (is burnt).”

The crippled one said :

54b-55. Your worship done even afterwards will be fruitful, as when other materials are burnt, people give the material like those (as were burnt). In the same way, when (the materials of) worship are burnt, worship should be done like that (i.e. with fresh materials).

Ākatha said :

56-59a. O brāhmaṇa, nothing beneficial takes place by means of the worship which is done with stolen materials. So also, O brāhmaṇa, Śiva’s worship done with materials unjustly procured, does not give auspicious (things).

Saying so, Ākatha quickly started to burn his body. Then the mad man took the burnt Phallus and vanished in a moment. Then the crippled one having become Hara (i.e. Śiva) warded off Ākatha: “O brāhmaṇa, why are you dejected? I am the giver of boons. Ask for a boon.” Ākatha also asked for a very steady devotion for the feet of the lord.

Sūta said :

59b-61. Hearing this account, Rāma, surrounded by sages, was pleased. He saluted Bhāradvāja, and solicited his order to leave. Then the sage Bhāradvāja, being pleased, and having saluted Śambhu, the best sage Vasiṣṭha, Viṣṇu and the hosts of sages, dismissed them. They also went after saluting (Gautama).

The (sages) in the Naimiṣa (forest) said :

62. What did Rāma, of great lustre, along with all sages, -do? So also (what did) that Śambhu of great glory (do?)

Sūta said :

63-67a. Rāma, desiring to perform the monthly śrāddha of Kauśalyā on the next day, invited excellent brāhmaṇas almost like sages. Rāma, who was singly devoted, (also) invited Śambhu who knew the entire truth, Nārada , Romaśa , Bhṛgu and Viśvāmitra . He slept on a comfortable bed on the ground. When the next morning came, he, having bathed in the morning according to the proper rites, got prepared by cooks pure food, vegetables etc. He (got) prepared various agreeable foods (dishes) to be sucked and chewed; so also thirty-six (other) dishes fit to be eaten like cakes.

67b-71a. He (got) prepared sweetened milk of six kinds, and two hundred cooked vegetables. He kept ready three hundred varieties of uncooked and mixed (articles); so also kāla vegetables, and various (kinds of) fruits. So also Rāma got ready roots and bulbs and bark-garments. With his brothers and family priest he went to the river; and having bathed in the water of Sarayū , having offered oblations into the fire, and speaking words of welcome to the guests the king worshipped the deities. Having restrained his breath, and having decided upon the object he gave them the invitation.

71b-76. Rāma invited Romaśa, Nārada at the all-god sacrifice. He invited Śambhu, Bhṛgu and Kauśika at (the rite in honour of) divine mothers. Then having prepared a circle and having properly worshipped, he washed the feet (of the sages) with water given by Sītā . Having made those brāhmaṇas sip water he was about to go home. (At that time) a guest came (there). He was old. His figure was deformed. He was slim. His limbs were trembling. Similarly his feet and head were shaking. His (loose) skin was hanging. He was troubled by the excess of asthma. His cheeks had rheum of the eyes clinging to them. His beard was smeared with saliva. He said to king Rama : "I am the only brāhmaṇa that remains (unfed). Give food also to me who am old and weak."

77-80. Rāma too, hearing his words, said (these) words to Lakṣmaṇa : "You wash his feet. I shall worship the brāhmaṇa". The guest also spoke (these) words to Rāma who was absorbed (in the ritual): "I desire (to have) food (only) if you wash my feet. Do you insult me because (you think these) brāhmaṇas are superior to me? You do not know the method of performing a śrāddha as is practised by the great sages. If you insult me, then all brāhmaṇas are insulted. The śrāddha (would) be harmed and you will go to hell."

81-88. Then Rāma himself washed the feet of the brāhmaṇa; and having made the brāhmaṇa sip water he took him into the house. Then Rāma having sipped water, himself gave him a seat. When the brāhmaṇas were seated on their seats, he controlled his breath, and having obtained (their) consent to the performance of his rite, he would throw (i.e. he threw) water with sesamum seeds, with (the accompaniment of) the hymn Apahata at the region of the door. Then he should throw it at the place where the vessels for the dead ancestors are kept, with (the utterance of the hymn) Udīratām . Then he should throw the water with the sacred rice grains with (i.e. by reciting) the Gāyatrī (hymn) at the place where vessels for the gods are placed. Then having sprinkled the entire (food) that is cooked, he should utter this hymn. Then having thought of the place of śrāddha as Gayā , and having reflected upon Viṣṇu, so also having meditated upon the Vasus and (his) dead ancestors. he should proceed with the śrāddha Then he should offer worship to all gods with grains of barley or rice. Then he should take along with sacred rice grains, two darbhas with their roots and tips joined. Touching the ground with his right knee, he should offer water into the hands of the brāhmaṇas. Then, he who offers the śrāddha, should offer a seat with (the utterance of these words) Purūravārdravāṇām devānām idamāsanam , and should request them.

89-97a. Then having made a respectful offering on the tips of the darbhas at the north, he should turn the pot making it lie with the face on the knot of the darbhas. Then he should make the vessel lie with its face upwards, and should sprinkle it with water and golden ornaments. He should put water into the pot in which the pavitra (darbhas) have been put, with (the hymn) Śam no devyā . He should also (recite the hymn in honour) of all gods as long as the rite enjoined by the rules goes on. He should put barley-grains into the pot to the accompaniment of the hymn Yavosi dhānyarājo vā . Then he should offer water-pots mixed with honey (i.e. in which honey is placed) and with sandal and flowers. Then the respectful offering should be made with the utterance of the words: 'o brāhmaṇa, this is a respectful offering to you'. Then he should ask (the brāhmaṇas): 'May I invoke the gods'. Then saying Viśvedevāḥ ; he should put the darbhas on the head of the brāhmaṇa. He should then mutter: 'The Viśvedevas listen. May they come (here).' Then having come and being seated, he should take the pot with the darbbas. Then having thrown the water from the main vessel on his right foot, he should put the water from the pot on the right hand of the brāhmaṇa in front of the pavitraka , to the accompaniment of the hymn Yādivyā . Then saying: 'This respectful offering to you' and collecting the water of the respectful offering in a pot, he should put that vessel containing the water used for the respectful offering somewhere.

97b-102a. Then having put water on their hands, he should worship them with barley-grains. Requesting them: 'Worship, propitiate', he, the giver of the water, having worshipped from the foot to the head, and repeating the hymn Gandhadvāreṇa , he should, likewise, worship the dead ancestors, with his sacred thread hanging down from his right shoulder. Then having invested a brāhmaṇa with a sacred thread, and with the darbhas with the sesamum seeds, he should, with his left knee put on the ground, offer him a seat. Then facing the south he should ask them about the appropriate moment. Then he should put the pot in the darbhas with their tips in the southern direction, in such a way that it lies on its face. Then having been tied with three darbhas he should make it lie with its face upwards.

102b-105a. Then having sprinkled (water) into the pots with two darbhas and sesamum seeds, he should put water to the accompaniment of the hymn Śam no devyā , and should put the sesamum seeds, uttering (the hymn) Tilosi . Then having offered sandal and flowers, he asks them: 'Are you satisfied with the respectful offering?' When they give the answer: 'The respectful offering (is satisfactory)' he should invoke his dead ancestors. Then, he should stand, and holding in his hand the respectful offering made of sesamum seeds, flowers and darbhas, he should offer the water of the respectful offering with the (utterance of the) hymn: Uśantastvā .

105b-106a. Then after that he should worship them, and should, as before, put the sacred thread so as to hang from his right shoulder. He should use a golden pot for (offerings to be made to) gods after having washed it.

106b-110a. He should use a silver pot for (oblations to be offered to) the dead ancestors, or as is available. In its absence a pot made of bell metal, not obtained from anyone else, is excellent. In its absence vessels made of palāśa leaves would be (used). But not a mediocre one. So also vessels made of leaves of plantain trees, mango trees, jambū leaves, punnāga leaves, parāka leaves, leaves of campā , madhūka , kuṭaja , so also leaves of mātuluṅga should be given by men at a śrāddha. Having brought the food in a ladle and ghee in hands, he should ask the brāhmaṇa about the spreading of the food after wearing the sacred thread over his right shoulder and under the left arm-pit. (He should say to the brāhmaṇa:)

110b-112a. 'I shall put (the oblation) into fire'. The reply (would be:) 'Do so.' Then having spread it out he should wear the sacred thread (in the usual way) and having sprinkled (water) should collect it. Saying Somāya pitṛmate svadhā namaste he should offer (oblation) to Soma . (He should also say:) Yamāya pitṛmate svadhā namaḥ .

112b-115a. Then he should offer the second oblation and then having scattered sacred rice grains (he should say:) Agnaye kavyavāhanāya svadhā namaḥ . Then having offered oblation, and wearing the sacred thread over the right shoulder, he should surround the brāhmaṇas and go. Then he should repeatedly drop it into the vessels meant for the dead ancestors. Then he should wash the vessel meant for the piṇḍas and the ladle. Then he should arrange the vessels.

115b-116a. Then to the right side of the vessels he should offer food. He (i.e. Rāma) gave all (kinds of) food, edible vegetables.

116b-117. Then a very old guest, looking here and there, said to the calm Rāma: "Quickly salute me. I am hungry. I shall eat with your (i.e. after you) order."

118-12la. Rāma spoke (these) words: "O sage, wait for a moment. I shall now quickly salute the deities and the dead ancestors." Saying so Rāma offered the food in the vessels. He put the darbhas on the pavitraka meant for gods in such a way that their tips faced east and north, and those darbhas on the pavitraka (i.e. the two darbhas placed on the ground) meant for the dead ancestors in such a way that their tips faced west and south. They offer food and darbhas, barley grains and sesamum seeds looking

upon them as ‘the earth’.

121b-125. He should first offer that, saying Ye devāḥ , to the gods, which is touched by the thumb of the brāhmaṇa to the accompaniment of these words: Idam Viṣṇuḥ . Then he should offer it to the dead ancestors and then to the guest. Then saying Devatābhyo he should offer the prayer repeated before and after eating. Having muttered the Gāyatri (-hymn) three times, and with his sacred thread over his left shoulder and under the right arm-pit, he should face the east; then wearing the sacred thread over his right shoulder and under the left arm-pit he should say, ‘Hereafter (please) eat madhutraya’. When the brāhmaṇas have eaten, he should repeat a hymn that kills the demons, and should cause the food and (other) eatables to be served. I shall (now) tell in brief what great wonder that brāhmaṇa who was the guest, performed.

126-132a. With one mouthful he swallowed the entire (food) that was there in the pots; and said (to Rāma): “Give me that much food which would be enough for oblations to the vital airs. Why are you engaged in (performing) the śrāddha rite, if you are unable to give this much? O Rāma, if you are unable to give (food) to me alone, then why are you intent upon giving to many (brāhmaṇas)? Deeds done rashly are not (properly) accomplished. All (the varieties of food) prepared by you are not enough even for making an offering to my vital airs. Tell me how you will give food to me and also to these (brāhmaṇas).” The hero Rāma said to him: “You eat according to your pleasure.” Saying so, Rāma observed that very wonderful deed of him. Then calling Śambhu, he said: “You spread out (i.e. serve the food). I think that you are my father and Śivā , Pārvatī is my mother. I think Bhavānī is Annapūrṇā and the highest goddess.”

132b-142. That Pārvatī said (these) words: “I shall give him sufficient (food).” Then Umā (i.e. Pārvatī) brought a bell-metal-vessel full of boiled rice and adorned. With (i.e. in) a golden ladle she brought fragrant and bright boiled rice. “Let this be inexhaustible for him”, saying so she gladly gave once (only) the boiled rice on the right hand of the brāhmaṇa. He, with his head trembling, looked up. He had his hand stretched out. “Taking the boiled rice in the hand, give it to me. Is it sweet and well-cooked?” Śambhu’s wife (i.e. Pārvatī) said to him: ‘Eat from your hand, then (only) I shall give.” Then the brāhmaṇa again ate the food that was (placed) on his hand. Knowing that was inexhaustible, he stretched out the other hand. The goddess put the boiled rice on that hand. The chaste one gave the cooked, inexhaustible food to other brāhmaṇas (also). Then that brāhmaṇa, having seen that inexhaustible boiled rice on both his hands, stretched out another (i.e. a third) hand; and he said: “Give me excellent food, with soup and ghee.” Then that goddess Śivā, dear to Śambhu, gave the inexhaustible (boiled rice) to him. Whatever the chaste lady gave was all inexhaustible. (But) again and again another (i.e. a new) hand was produced. Thus having produced a thousand hands he stopped. The brāhmaṇa said to her: “Give me a mouthful of water. O good lady, you have satisfied me. Neither Rāma nor Sītā has satisfied me.”

Śambhu said :

143. Now Rāma has given you; Sītā has given you; I too have given you. What full (food) should be given to you hereafter. Tell that to me.

The brāhmaṇa said :

144-147. I am satisfied. More should not be given to me. As he knew that there was food on his hand, it somehow did not fall down. Seated (there) he thought a long time: ‘How is it that I have (but) one hand? This is prepared for my enjoyment, and not for any other act of mine. Therefore, all this of another’s activity will be empty.’ Determining like this with his mind, the guest besmeared his body

with (the food). That wonder took place when all gods were watching. Knowing that the brāhmaṇas were pleased, Rāma who knew the highest truth and who had a ladle in his hand, duly asked them: “Are you satisfied?’

148-153. The excellent brāhmaṇas (said:) “We are satisfied.” He should, having scattered the food to the accompaniment of hymns, and facing the south, place the piṇḍa near the vessel. There only he should give mouthful (of water) to the brāhmaṇas. They threw their mouthfuls into the vessels of leaves in which remnants (of the food) were kept. Those brāhmaṇas entered the house without the guest. The guest said: “O king, I shall sip the water outside (only). O Rāma, I cannot get up. Give me your hand.” Then Rārna gave his hand. (But) the best brāhmaṇa did not get up. Then Hanūmat also gave him his strong hand. Then taking the best brāhmaṇa with his other hand, the lord of the monkeys dragged him. The brāhmaṇa said with a loud cry:

The brāhmaṇa said :

154-160. Oh, clearly my hand is being cut off. Lift me by holding at any other (place) than that.

Then he (i.e. Hanūmat) covered (i.e. tied) his back up to his head with his tail, and forcibly ran over the ground. But the brāhmaṇa did not move. Then the brave monkey, cutting the ground with his feet, put both his feet on his head. The house became shattered; (and) all the brāhmaṇas stood outside. Then that Hanūmat came out along with that old brāhmaṇa. He put that old brāhmaṇa on a seat. Bringing water for the brāhmaṇa in an earthern pot, Jāmbavat said (to him): “O brāhmaṇa, you should take clean water along with the pot. Sītā would wash the body, and Lakṣmaṇa will give (i.e. pour) water.” Then Jāmbavat told Rāma all that the brāhmaṇa had said. Rāma ordered his younger brother and his wife to wash (the body of) the brāhmaṇa. Then Lakṣmaṇa brought water to wash the brāhmaṇa’s body.

161-165. Then the king washed his entire body as he would wash an image. Then by Rama’s advice the two (i.e. Lakṣmaṇa and Sītā) did just like that. Then the guest threw his mouthful on the face of Sītā. She, having ornaments (on her person) was covered with water. Then that chaste lady cleaned the brāhmaṇa’s face full of phlegm and saliva. Again she washed, and his nose gave out phlegm. Then having made the brāhmaṇa sip water, Lakṣmaṇa said to him, “Get up”. The brāhmaṇa said: “It is not possible.” Then Hanūmat also came (there). The guest said to him: “I, a brāhmaṇa guest, am troubled by Hanūmat. Some time back while lifting me, the monkey dropped me down.”

166-170. Then Jāmbavat said to him: “My body is soft like the down. I shall hold you. O brāhmaṇa, you will not have any harm.” Saying so, Jāmbavat lifted the brāhmaṇa after supporting him with both his arms. Bringing him to the verge of the place occupied by the brāhmaṇas, he put down the sage. Then Rāma went round the best brāhmaṇas keeping them to his right. Blessed by the excellent brāhmaṇas he gave them tāmbūla and saluting, along with his brothers their feet, said: “O Sītā, you have not washed the feet of this guest. There is dirt at the couple of shanks of him. His face also is full of dirt. Wash his face properly. The brāhmaṇa cannot stand dirt.”

Sītā said :

171a. It was properly washed. (The dirt) has again come out.

Rāma said :

171b-174. Again wash off the dirt. Otherwise it would be my fault.

Then Sītā, having done like that, remained silent. That brāhmaṇa, highly enraged, said to Rāma and Sītā: “O best king, Sītā should support my feet, you should support my hands, and let Bharata fan me. Let Lakṣmaṇa dress the multitude of (i.e. my profuse) hair. Let Śatrughna remove (i.e. cleanse) the phlegm on my body with his own garment.”

Sūta said :

175-182a. Then they did all that in the case of the guest as was told by him. The brāhmaṇas, men, monkeys and demons were amazed. Goddess Pārvatī and Śambhu looked at him with the knitting of their eyebrows (i.e. with frowns). Then the guest and Śambhu spoke mentally. The guest holding a conch, a disc, a mace, wearing a yellow garment, with his entire body adorned and very bright, was pleased. That Śambhu who had three eyes, who resembled pure crystal, who was adorned with all ornaments, who was (bright) like a crore of suns, who had put on a crown, who was the treasure of compassion, and who was formerly propitiated, became pleased. Sadāsiva holding the hand of the disc-holder (i.e. Viṣṇu) got up. Rāma who was very righteous, and whose body was horripilated, and whose eyes were full of joy, fell (i.e. prostrated) on the ground like a staff. His brothers, lying on the ground like staffs, saluted him (i.e. Śiva). Śiva, having raised Rāma, embraced him, smelt his head and spoke sweet words to Rāma having lotus-like eyes.

Śiva said :

182b-183a. I am pleased, ask for a boon which is difficult to be had even by Brahmā and others. I have nothing to receive from you. You ask for a boon. Do not delay.

Śrī Rāma said :

183b-187a. O lord of the worlds, I have nothing to ask for. Now I have (in my possession) the kingdom of the earth. Heaven is secured through (one’s) deeds. I have devotion through seeing your feet. I am enjoying good health, (as) you see. That Sītā (my wife) is the best among women. I have subjugated all kings. My subjects are endowed with righteousness. O you imperishable one, due to your arrival I am glad. Yet I shall ask for something. Let my devotion for you be stable. So also, O god, O lord, stay in my house for three years in this form and expounding all duties.

Śiva said :

187b-192. Let it be so, O Rāma. Everything will be possible for you.

Then the disc-holder (i.e. Viṣṇu) said to the lotus-eyed Rama: “O noble one, ask for the boon that you desire. I am pleased with you.” Śrī Rāma said (these) words: “I have nothing to be solicited. Whatever I wanted to have, I have had it from Śambhu. All else has (already) been said. Yet, O Viṣṇu, I ask for one (thing). Always be pleased (with me).” Then Viṣṇu said to Sītā: “I am now pleased with you. Ask for a boon. I shall grant it.” Then Sītā said (these) words: “Before (some) time my husband has asked for a boon. I have no other boon (to seek from you). If you willingly grant (one), then let my mind (always) turn away from another man (than my husband). O brāhmaṇa, O lord, my salutation to you.”

193-197. Then all the sages saluted the two excellent deities. He then said to Rāma: “(Now), eat along with your brothers. With the goddess (Pārvatī) I shall stay in your charming, secluded mansion. Let Viṣṇu who does all things, and who is accompanied by the daughter of the ocean (i.e. Lakṣmī), stay in one mansion, O Rāma, for he is very greedy.” Then the revered sage Vasiṣtha sat in front of the two in a

clean, great house, rich with seats and containing many vessels. Other sages and kings also sat according to their (seniority in) ages. Then king Rāma, along with his brothers, made them sit on a soft, even seat.

198-205a. Rāma, comforting his servants led by Hanūmat, said: “You should stand round about. I shall eat afterwards.

(This will not be) in a different manner.” Then they all gave them respectful offerings one by one. All those who were Rāma’s attendants, also ate (food). Giving them tāmbūla etc. (Rāma) fed the chief monkeys and others. Then the lotus-eyed Rāma, after they all had eaten (food), gave food to the helpless, the blind, the poor so also to the beasts, birds and animals, and started offering the sandhyā (prayer). Then the king offered his sandhyā (prayer) and muttered (the hymns), and having saluted them occupied the throne. That Rāma, the descendent of Raghu , being waited upon by the citizens and inhabitants of the country, shone, when in the assembly, as god (Indra), the lord of Śacī , surrounded by all gods. He executed all the work of (the administration of) the kingdom along with his brothers; (then) Rāma, (calling) each one by his name gave leave to all. He also dismissed his brothers and other monkeys.

205b-207. Then the very lustrous Vasiṣṭha said (these) words to Rāma: “O Rāma, do not forget the duty that you have to perform in the morning. The venerable lord of Ambikā , the lord of the worlds, Śambhu is seated there. The glorious one should be diligently remembered and saluted.” Saying, “All right”, the king (i.e. Rāma) saluted his preceptor, and gave him leave; and thinking of the lord of lords, he resorted to his wife.

The sages said :

208. O preceptor, tell us what Rāma, the best among the intelligent, did after having got up in the morning. We have a curiosity to listen to it.

Sūta said :

209. Then seeing Śambhu, Rāma said to him: “(Please) narrate the tale of Śaṅkara. O best sage, I am not (fully) satisfied with (the account of) the greatness of Śiva, which destroys the stream of sins, (though) I have been hearing it.”

Śambhu said :

210-217. Now I shall tell you the reply given by the lord to the remaining question. Those who wait upon the deity with materials procured unjustly, become deformed, as (for example) a demon, named Rūpaka , propitiated Śaṅkara with wealth earned unjustly. He made a bell to please the lord by (sp ending) that wealth only. His son was known as Sampāti . He worshipped Śaṅkara with wealth earned unjustly. Both of them died one day. They went to Śiva’s heaven. Vīrabhadra spoke to them: “O Rūpaka, you offered worship with wealth that was unjustly earned; you also made a bell etc. Due to that conduct you will be deformed and will be (born as) a thief. Clearly due to not listening to the uttarance of Śiva’s name, his ears would perish due to the sound (of the name) and he would not see (the lord). By this much, O lord, you have properly offered the worship. Therefore, you will have properly offered the worship. Therefore, you will have devotion”. Thus Vīrabhadra directed the attendant named Anaśana, wandering somewhere. The two, who were reduced to that state, stayed in Śiva’s heaven.

Śambhu said :

218-223. I shall now tell (you) the story about the impaired materials of worship which the great lord told Hanūmat: O Rāma, listen to the account of each of the goblin-attendants of Śiva. I shall also tell you (about) the ripening of act ions.

Śiva who was asked by Hanūmat to narrate (the account of) the attendants with impaired bodies said: "Listen to what is s aid about him who is a knower, and who will knowingly offer impaired materials to the lord: He has perspiration on his entire body; for all the time he has perspiration on his body; his garments are wet due to perspiration; his body has a small stream brought about by perspiration; drops of perspiration fall from the tip of his nose. He is seen to be unfit for touch. Formerly, he, while perspiring, propitiated the lord. I shall tell you a historical account about this:

224-230a. There was a brāhmaṇa peasant named Cekitāna . Everyday he had agricultural produce after having bathed in the morning. When the time of mid-day came, the brāhmaṇa muttered (a hymn). He then said to his wife: 'Quickly bring me food.' With the food she brought, he who always perspired and who was tormented by the sun, speedily worshipped Śiva with sandal, flowers, sacred rice grains full of (his) perspiration. When the evening came, he, with his body washed and looking very handsome, worshipped the lord of gods with means (i.e. materials) available in the season. The very intelligent one died and went to Śiva's heaven. Vīrabhadra also said to him: 'Be Śiva's attendant (named) Svedila. Formerly you worshipped Śambhu with materials touched by your perspiration. You were always full of perspiration. Therefore, you become the attendant (called) Svedila.'"

Śambhu said :

230b-231. O Rāma, thus ordered by Vīra (i.e. Vīrabhadra) he became an attendant. O noble one, see this Ghaṇṭāmukha. He was a vaiśya named Vibhāvasu in his former existence. He was pious. He was a great donor. Everyday he fed brāhmaṇas. He practised religious rites. In the morning he saluted and worshipped Śiva with flowers. He smeared a small (portion of the ground) with cowdung; and having worshipped the lord and offered him a lotus etc. he sounded his impaired bell.

Rāma said :

232. How (i.e. due to what) was his bell impaired?

Śambhu said :

233-236. Formerly there was a stout (person) known as Soma. His son, called Manda , was ten years old. He had put kulmāṣa grains cooked in fire into a bell, O king; and he had eaten them. Therefore, it had become impaired. Trying to seize that vaiśya he said these (words). The vaiśya himself cleaned (other) materials but (not) the bell. Due to his using it (without cleaning it) he contracted sin, and so became the attendant Ghaṇṭāmukha.

Rāma said:

237. When the materials of worship were purified, it was also purified. Then how could it cause sin? It is properly said that the purifier of materials is for purifying the materials(?).

Śambhu said :

238. In the ordinary parlance there will be none who will not be devoted to you. He will go to Śiva's place. The narrator also would be like that.

Sūta said :

239-242. He who narrates this story, will be like him on the earth. This most secret (account) would give the knowledge about Śiva. O brāhmaṇas, I have told you this great (account) helping (you) to lead an auspicious life. He who listens to it devoutly, is honoured in Śiva's heaven. To the reader of the Purāṇa one should give a garment, a cow, golden ornaments, fertile land according to one's capacity. He who recites or listens to this dialogue between Śiva and Rāghava destroying the entire stream of sins, goes to the highest place.

[1]: [1] : ?????? śakaloparisaṃvṛta“”—this half of verse 4 is obscure.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 1

The Contents of the Section in Brief

Chapter 413 of 693 · 71 detected Sanskrit verse markers

Sanskrit

ॐ श्रीविष्णवे नमः ।
ॐ श्रीवेदव्यासाय नमः ।
ॐ नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् १।
अज्ञानतिमिरांधस्य ज्ञानांजनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः २।
ऋषय ऊचुः -।
श्रुतं पातालखंडं च त्वयाख्यातं विदांवर ।
नानाख्यानसमायुक्तं परमानंददायकम् ३।
अधुना श्रोतुमिच्छामो भगवद्भक्तिवर्द्धनम् ।
पाद्मे यच्छेषमस्तीह तद्ब्रूहि कृपया गुरो ४।
सूत उवाच-।
शृणुध्वं मुनयः सर्वे यदुक्तं शंकरेण हि ।
पृच्छते नारदायैव विज्ञानं पापनाशनम् ५।
एकादा नारदो लोकान्पर्यटन्भगवत्प्रियः ।

गतोऽद्रि मंदरं शंभुं प्रष्टुं किंचिन्मनोगतम् ६।
तत्रासीनमुमानाथं प्रणिपत्य शिवाज्ञया ।
उपविष्टः समादिष्ट आसनेऽभिमुखो विभोः ७।
नारद उवाच।
पप्रच्छ इदमेवेशं यन्मां पृच्छथ सत्तमाः ।
भगवन्देवदेवेश पार्वतीश जगद्गुरो ८।
भगवत्तत्वविज्ञानं येन स्यात्तन्ममादिश ।
शिव उवाच।
शृणु नारद वक्ष्यामि पुराणं वेदसंमितम् ९।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।
प्रथमोत्तरकीर्तिः स्यात्पर्वताख्यानमेव च १०।
जालंधरं तथाख्यानं श्रीशैलाख्यं ततः परम् ।
हरिद्वारस्य व्याख्यानं विष्णुपादोद्भवां तथा ११।
प्रयागतीर्थं ते वक्ष्ये दशाश्वमेधिकं च तत् ।
तुलसीमहिमाचैव शंखचक्रगदादिकम् १२।

द्वारकायास्तथाख्यानं महोत्सवविधिस्ततः ।
तडाकजं तथा पुण्यं वापीकूपप्रपादिकम् १३।
गाणपत्यं ततो वक्ष्ये वैष्णवागममेव च ।
जीर्णोद्धारस्य माहात्म्यं मंदाकिनी समागमम् १४।
साभ्रमत्यास्तु माहात्म्यं माहात्म्यं तीरजं तथा ।
स्त्रीशूद्राणां तथा धर्मं तथा त्याज्यैश्च धारणम् १५।
उमामहेशसंवादे प्रोक्तं नामसहस्रकम् ।
कैलासात्तत्समानीतं नारदेनाग्रजन्मना १६।
लोकानां ब्राह्मणानां च क्षत्रियाणां विशेषतः ।
स्त्रीशूद्राणां विशेषेण पठितव्यं समाहितैः १७।
इदं पवित्रं परमं पुण्यमायुष्यवर्धनम् ।
पठितव्यं विशेषेण विष्णोः सायुज्यमाप्नुयात् १८।
विष्णोर्नामसहस्रं तत्पावनं भुवि विश्रुतम् ।
चतुर्विंशतिमूर्तीनां स्थानकानीह संवदेत् १९।
तेषां च मातापितरावंतरं च ब्रवीम्यहम् ।

गोत्रं वेदांश्चतेषां वै कर्माणीह तथैव च २०।
स्त्रियस्तेषां प्रवक्ष्यामि यथाविज्ञानदर्शनात् ।
चतुर्विंशत्येकादशीनां द्वादशीनां प्रभावताम् २१।
गोदावर्याश्च माहात्म्यं शंखचक्रादिधारणम् ।
ब्राह्मणानां विशेषेण धारणं विधिपूर्वकम् २२।
यमुनायाश्च माहात्म्यं गंडिकायास्तथा मुने ।
वेत्रवत्यास्तु माहात्म्यं वच्म्यहं ते न संशयः २३।
गिल्लितीर्थोद्भवं पुण्यं शिलाक्षेत्रं महच्च यत् ।
तत्सर्वं संप्रवक्ष्यामि खंडे उत्तरसंज्ञके २४।
अर्बुदेश्वरमाहात्म्यं तत्र तीर्थादिकं च यत् ।
सरस्वत्याश्च माहात्म्यं सिद्धक्षेत्रादिकं च यत् २५।
पद्मनाभसमुत्पत्तिं तुलस्याश्चैव धारणम् ।
गोपीचंदनमाहात्म्यं पट्टपूजां तथैव च २६।
निरंजनस्य माहात्म्यं तथा विज्ञानदर्शनम् ।
तत्र दीपप्रदानं च धूपदानं विशेषतः २७।

कार्तिकस्याथ माहात्म्यं माहात्म्यं माघजं तथा ।
सर्वेषां च व्रतानां च माहात्म्यं विधिपूर्वकम् २८।
शृणु नारद वक्ष्यामि जगन्नाथाख्यमुत्तमम् ।
यं दृष्ट्वा मुच्यते लोको ब्रह्महत्यादिपातकात् २९।
यत्र सिद्धं तथा भुक्तं पारलौकिकदायकम् ।
ब्राह्मणा यत्र भुंजन्ति वेदशास्त्र विशारदः ३०।
अन्येषां चैव लोकानां का कथा चैव सुव्रत ।
पंचविंशत्यत्र नागा नर्तक्यो विविधास्तथा ३१।
ब्रह्महत्या बालहत्या गवांहत्या तथैव च ।

ताः सर्वा विलयं यांति जगन्नाथस्य दर्शनात् ३२।
जगन्नाथेत्युच्चरञ्जंतुर्महापापैः प्रमुच्यते ।
विष्णोः पूजनकं पुष्पैस्तन्माहात्म्यमपि ब्रुवे ३३।
पर्वतानां वर्णनं च देशानां वर्णनं तथा ।
गोपूजनादिमाहात्म्यं सिद्धानां चैव पूजनम् ३४।
सिक्थे दत्ते तु यत्पुण्यं तत्सर्वं प्रवदाम्यहम् ।

कदलीगर्भदानं च वृक्षदानं ततः परम् ३५।
अश्वदानं हस्तिदानं जपमाहात्म्यमुत्तमम् ।
मंत्रदीक्षागमं चैव गुरोर्लक्षणमेव च ३६।
शिष्यस्य लक्षणं प्रोक्तं यथा पौराणिका विदुः ।
चरणोदकमाहात्म्यं पितृश्राद्धादिकं च यत् ३७।
पितृक्षयाहदानं च नीलोत्सर्गविधिस्ततः ।
ग्रहणं चंद्रसूर्यस्य तत्र दानं च यद्भवेत् ३८।
शालग्रामस्य दानस्य माहात्म्यं माल्यगंधयोः ।
दशम्यैकादशीवेधं द्वादशी हरिवासरम् ३९।
तेषां चैव तुमाहात्म्यं रुद्रनामादिकं च यत् ।
मथुरायाश्च माहात्म्यं कुरुक्षेत्रादिकं तथा ४० ।
सेतुबंधस्य चाख्यानं श्रीरामेश्वरजं तथा ।
त्र्यंबकस्य च माहात्म्यं पंचवट्याश्च यत्फलम् ४१।
दंडकारण्यमाहात्म्यं शृणु वाडवसत्तम ।
दंडकारण्यमाहात्म्यं नृसिंहोत्पत्तिकारणम् ४२।

गीतायाश्चैव माहात्म्यं तथा भागवतस्य च ।
कालिंद्याश्चैव माहात्म्यमिन्द्रप्रस्थस्य वर्णनम् ४३।
रुक्मांगदचरित्रं तु महिमा वैष्णवस्य च ।
वैष्णवे ह्येकभुक्ते तु शृणु वाडवसत्तम ४४।
ससागरां च पृथिवीं दत्त्वा चैव तु यत्फलम् ।
तत्फलं समवाप्नोति भुक्ते ह्येके तु वैष्णवे ४५।
सात्विकाः सत्त्वसंपन्ना राजसाः कामुकाः स्मृताः ।
तामसा अधमाः प्रोक्ता वैष्णवानां तु लक्षणम् ४६।
ब्राह्मणा वैष्णवा ये तु वेदधर्मपरायणाः ।
तेषां माहात्म्यं वक्ष्यामि यथोक्तं चैव नारद ४७।
विष्णुनिंदारता ये वै द्रव्यलोभेन सत्तम ।
तेषां पापं तु वक्ष्यामि सांप्रतं ऋषिसत्तम ४८ ।
ज्वालामुख्यास्तथाख्यानं हिमशैलेक्षणं तथा ।
ब्रह्मोत्पत्तिस्तु वै यत्र तं प्रदेशं वदाम्यहम् ४९।
कायस्थानां समुत्पतिर्गयाव्याख्यानमेव च ।

गदाधरस्वरूपं च फल्गुवर्णनमेव च 6.1.५०।
एतेषां चैव माहात्म्यं पाद्मे दृष्टं तथा श्रुतम् ।

महाबोधस्वरूपं च सकल्केर्यश एव च ५१।
रामगयाया माहात्म्यं तथा प्रेतशिलाभवम्।
ब्रह्मणश्च तथाख्यानं शिलाख्यानं वदाम्यहम् ५२।
ब्रह्मयोनेस्तथाख्यानमक्षयाख्य वटस्य च।
श्राद्धे तत्र महत्पुण्यं यत्तत्सर्वं वदाम्यहम् ५३।
महेश्वरकृतां भक्तिं विष्णुना च महात्मना।
अद्यापि काश्यां जपति महारुद्रो ह्यनामयम् ५४।
माहात्म्यं च ततो वक्ष्ये सागरस्य हि नारद।
तिलतर्पणजं पुण्यं यवजं पुण्यमेव च ५५।
तुलसीदलसंयुक्तं तर्पणं देवजं तथा।
तन्माहात्म्यं प्रवक्ष्यामि यथोक्तं ब्रह्मणा मम ५६।
शंखनादस्य माहात्म्यं पुण्यं चासंख्यसंज्ञकम् ५७।
रवेर्वारस्य माहात्म्यं योगस्य विष्णुसंज्ञिनः।

वैधृतस्य च माहात्म्यं व्यतीपातस्य वै तथा ५८।
एतत्सर्वं प्रवक्ष्यामि यथोक्तं चैव नारद।
अन्नदानं वस्त्रदानं भूमिदानं तथैव च ५९।
शय्यादानं च गोदानं तथा वृषभमेव च।
जन्माष्टम्याश्च माहात्म्यं मत्स्यमाहात्म्यमेव च ६०।
कूर्ममाहात्म्यं तत्प्रोक्तं वाराहस्य तथैव च।
माहात्म्यं च गवादीनां दानानां प्रवदाम्यहम् ६१।
प्रह्लादमुखभक्ता ये ये केचिद्भुवि विश्रुताः।
तन्माहात्म्यं ततो वक्ष्ये शृणु देवर्षिसत्तम ६२।
जागरे महिमा चैव दीपदाने कृते च यत्।
प्रहरेषु पृथक्पूजाफलं देवर्षिसत्तम ६३।
पर्शुरामस्य चाख्यानं रेणुकाया वधस्तथा।
ब्राह्मणानां भूमिदानं रामेणैव च यत्कृतम् ६४।
रामस्याश्रमजं पुण्यं वदाम्यहमशेषतः।
नर्मदायास्तथाख्यानं पुण्यपूजनयोस्तथा ६५।

दानं वेदपुराणानामाश्रमाणां निरूपणम्।
हिरण्यदानपुण्यं च ब्रह्मांडदानमेव च ६६।
पद्मपुराणदानं च खंडानां व्यक्तयस्तथा।
प्रथमं सृष्टिखंडं च द्वितीयं भूमिखंडकम् ६७।
स्वर्गखंडं तृतीयं च तुर्यं पातालसंज्ञकम्।
उत्तरं पंचमं प्रोक्तं खंडान्यनुक्रमेण वै ६८।
एतत्पद्मपुराणं तु व्यासेन तु महात्मना।
कृतं लोकहितार्थाय ब्राह्मणश्रेयसे तथा ६९।
शूद्राणां पुण्यजननं तीव्रदारिद्र्यनाशनम्।
मोक्षदं सुखदं चाशु कल्याणप्रदमव्ययम्।

श्रुत्वा दानं तथा कुर्याद्विधिना तत्र नारद ७०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे महेशनारदसंवादे बीजसमुच्चयोनाम प्रथमोऽध्यायः १।

Roman transliteration

oṃ śrīviṣṇave namaḥ |
oṃ śrīvedavyāsāya namaḥ |
oṃ nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam |
devīṃ sarasvatīṃ vyāsaṃ tato jayamudīrayet 1|
ajñānatimirāṃdhasya jñānāṃjanaśalākayā |
cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ 2|
ṛṣaya ūcuḥ -|
śrutaṃ pātālakhaṃḍaṃ ca tvayākhyātaṃ vidāṃvara |
nānākhyānasamāyuktaṃ paramānaṃdadāyakam 3|
adhunā śrotumicchāmo bhagavadbhaktivarddhanam |
pādme yaccheṣamastīha tadbrūhi kṛpayā guro 4|
sūta uvāca-|
śṛṇudhvaṃ munayaḥ sarve yaduktaṃ śaṃkareṇa hi |
pṛcchate nāradāyaiva vijñānaṃ pāpanāśanam 5|
ekādā nārado lokānparyaṭanbhagavatpriyaḥ |

gato'dri maṃdaraṃ śaṃbhuṃ praṣṭuṃ kiṃcinmanogatam 6|
tatrāsīnamumānāthaṃ praṇipatya śivājñayā |
upaviṣṭaḥ samādiṣṭa āsane'bhimukho vibhoḥ 7|
nārada uvāca|
papraccha idameveśaṃ yanmāṃ pṛcchatha sattamāḥ |
bhagavandevadeveśa pārvatīśa jagadguro 8|
bhagavattatvavijñānaṃ yena syāttanmamādiśa |
śiva uvāca|
śṛṇu nārada vakṣyāmi purāṇaṃ vedasaṃmitam 9|
yacchrutvā sarvapāpebhyo mucyate nātra saṃśayaḥ |
prathamottarakīrtiḥ syātparvatākhyānameva ca 10|
jālaṃdharaṃ tathākhyānaṃ śrīśailākhyaṃ tataḥ param |
haridvārasya vyākhyānaṃ viṣṇupādodbhavāṃ tathā 11|
prayāgatīrthaṃ te vakṣye daśāśvamedhikaṃ ca tat |
tulasīmahimācaiva śaṃkhacakragadādikam 12|

dvārakāyāstathākhyānaṃ mahotsavavidhistataḥ |
taḍākajaṃ tathā puṇyaṃ vāpīkūpaprapādikam 13|
gāṇapatyaṃ tato vakṣye vaiṣṇavāgamameva ca |
jīrṇoddhārasya māhātmyaṃ maṃdākinī samāgamam 14|
sābhramatyāstu māhātmyaṃ māhātmyaṃ tīrajaṃ tathā |
strīśūdrāṇāṃ tathā dharmaṃ tathā tyājyaiśca dhāraṇam 15|
umāmaheśasaṃvāde proktaṃ nāmasahasrakam |
kailāsāttatsamānītaṃ nāradenāgrajanmanā 16|
lokānāṃ brāhmaṇānāṃ ca kṣatriyāṇāṃ viśeṣataḥ |
strīśūdrāṇāṃ viśeṣeṇa paṭhitavyaṃ samāhitaiḥ 17|
idaṃ pavitraṃ paramaṃ puṇyamāyuṣyavardhanam |
paṭhitavyaṃ viśeṣeṇa viṣṇoḥ sāyujyamāpnuyāt 18|
viṣṇornāmasahasraṃ tatpāvanaṃ bhuvi viśrutam |
caturviṃśatimūrtīnāṃ sthānakānīha saṃvadet 19|

teṣāṃ ca mātāpitarāvaṃtaraṃ ca bravīmyaham |

gotraṃ vedāṃścateṣāṃ vai karmāṇīha tathaiva ca 20|
striyasteṣāṃ pravakṣyāmi yathāvijñānadarśanāt |
caturviṃśatyekādaśīnāṃ dvādaśīnāṃ prabhāvatām 21|
godāvaryāśca māhātmyaṃ śaṃkhacakrādidhāraṇam |
brāhmaṇānāṃ viśeṣeṇa dhāraṇaṃ vidhipūrvakam 22|
yamunāyāśca māhātmyaṃ gaṃḍikāyāstathā mune |
vetravatyāstu māhātmyaṃ vacmyahaṃ te na saṃśayaḥ 23|
gillitīrthodbhavaṃ puṇyaṃ śilākṣetraṃ mahacca yat |
tatsarvaṃ saṃpravakṣyāmi khaṃḍe uttarasaṃjñake 24|
arbudeśvaramāhātmyaṃ tatra tīrthādikaṃ ca yat |
sarasvatyāśca māhātmyaṃ siddhakṣetrādikaṃ ca yat 25|
padmanābhasamutpattiṃ tulasyāścaiva dhāraṇam |
gopīcaṃdanamāhātmyaṃ paṭṭapūjāṃ tathaiva ca 26|
niraṃjanasya māhātmyaṃ tathā vijñānadarśanam |
tatra dīpapradānaṃ ca dhūpadānaṃ viśeṣataḥ 27|

kārtikasyātha māhātmyaṃ māhātmyaṃ māghajaṃ tathā |
sarveṣāṃ ca vratānāṃ ca māhātmyaṃ vidhipūrvakam 28|
śṛṇu nārada vakṣyāmi jagannāthākhyamuttamam |
yaṃ dṛṣṭvā mucyate loko brahmahatyādipātakāt 29|
yatra siddhaṃ tathā bhuktaṃ pāralaukikadāyakam |
brāhmaṇā yatra bhuṃjanti vedaśāstra viśāradaḥ 30|
anyeṣāṃ caiva lokānāṃ kā kathā caiva suvrata |
paṃcaviṃśatyatra nāgā nartakyo vividhāstathā 31|
brahmahatyā bālahatyā gavāṃhatyā tathaiva ca |
tāḥ sarvā vilayaṃ yāṃti jagannāthasya darśanāt 32|
jagannāthetyuccarañjaṃturmahāpāpaiḥ pramucyate |
viṣṇoḥ pūjanakaṃ puṣpaistanmāhātmyamapi bruve 33|
parvatānāṃ varṇanaṃ ca deśānāṃ varṇanaṃ tathā |
gopūjanādimāhātmyaṃ siddhānāṃ caiva pūjanam 34|
sikthe datte tu yatpuṇyaṃ tatsarvaṃ pravadāmyaham |

kadalīgarbhadānaṃ ca vṛkṣadānaṃ tataḥ param 35|
aśvadānaṃ hastidānaṃ japamāhātmyamuttamam |
maṃtradīkṣāgamaṃ caiva gurorlakṣaṇameva ca 36|
śiṣyasya lakṣaṇaṃ proktaṃ yathā paurāṇikā viduḥ |
caraṇodakamāhātmyaṃ pitṛśrāddhādikaṃ ca yat 37|
pitṛkṣayāhadānaṃ ca nīlotsargavidhistataḥ |
grahaṇaṃ caṃdrasūryasya tatra dānaṃ ca yadbhavet 38|
śālagrāmasya dānasya māhātmyaṃ mālyagaṃdhayoḥ |
daśamyaikādaśīvedhaṃ dvādaśī harivāsaram 39|
teṣāṃ caiva tumāhātmyaṃ rudranāmādikaṃ ca yat |
mathurāyāśca māhātmyaṃ kurukṣetrādikaṃ tathā 40 |
setubaṃdhasya cākhyānaṃ śrīrāmeśvarajaṃ tathā |
tryaṃbakasya ca māhātmyaṃ paṃcavaṭyāśca yatphalam 41|
daṃḍakāraṇyamāhātmyaṃ śṛṇu vāḍavasattama |
daṃḍakāraṇyamāhātmyaṃ nṛsiṃhotpattikāraṇam 42|

gītāyāścaiva māhātmyaṃ tathā bhāgavatasya ca |
kāliṃdyāścaiva māhātmyamindraprasthasya varṇanam 43|
rukmāṃgadacaritraṃ tu mahimā vaiṣṇavasya ca |

vaiṣṇave hyekabhukte tu śṛṇu vāḍavasattama 44|
sasāgarāṃ ca pṛthivīṃ dattvā caiva tu yatphalam |
tatphalaṃ samavāpnoti bhukte hyeke tu vaiṣṇave 45|
sātvikāḥ sattvasaṃpannā rājasāḥ kāmukāḥ smṛtāḥ |
tāmasā adhamāḥ proktā vaiṣṇavānāṃ tu lakṣaṇam 46|
brāhmaṇā vaiṣṇavā ye tu vedadharmaparāyaṇāḥ |
teṣāṃ māhātmyaṃ vakṣyāmi yathoktaṃ caiva nārada 47|
viṣṇuniṃdāratā ye vai dravyalobhena sattama |
teṣāṃ pāpaṃ tu vakṣyāmi sāṃprataṃ ṛṣisattama 48 |
jvālāmukhyāstathākhyānaṃ himaśailekṣaṇaṃ tathā |
brahmotpattistu vai yatra taṃ pradeśaṃ vadāmyaham 49|
kāyasthānāṃ samutpatirgayāvyākhyānameva ca |

gadādharasvarūpaṃ ca phalguvarṇanameva ca 6.1.50|
eteṣāṃ caiva māhātmyaṃ pādme dṛṣṭaṃ tathā śrutam |
mahābodhasvarūpaṃ ca sakalkeryaśa eva ca 51|
rāmagayāyā māhātmyaṃ tathā pretaśilābhavam |
brahmaṇaśca tathākhyānaṃ śilākhyānaṃ vadāmyaham 52|
brahmayonestathākhyānamakṣayākhya vaṭasya ca |
śrāddhe tatra mahatpuṇyaṃ yattatsarvaṃ vadāmyaham 53|
maheśvarakṛtāṃ bhaktiṃ viṣṇunā ca mahātmanā |
adyāpi kāśyāṃ japati mahārudro hyanāmayam 54|
māhātmyaṃ ca tato vakṣye sāgarasya hi nārada |
tilatarpaṇajaṃ puṇyaṃ yavajaṃ puṇyameva ca 55|
tulasīdalasaṃyuktaṃ tarpaṇaṃ devajaṃ tathā |
tanmāhātmyaṃ pravakṣyāmi yathoktaṃ brahmaṇā mama 56|
śaṃkhanādasya māhātmyaṃ puṇyaṃ cāsaṃkhyasaṃjñakam 57|
ravervārasya māhātmyaṃ yogasya viṣṇusaṃjñinaḥ |

vaidhṛtasya ca māhātmyaṃ vyatīpātasya vai tathā 58|
etatsarvaṃ pravakṣyāmi yathoktaṃ caiva nārada |
annadānaṃ vastradānaṃ bhūmidānaṃ tathaiva ca 59|
śayyādānaṃ ca godānaṃ tathā vṛsabhameva ca |
janmāṣṭamyāśca māhātmyaṃ matsyamāhātmyameva ca 60|
kūrmamāhātmyaṃ tatproktaṃ vārāhasya tathaiva ca |
māhātmyaṃ ca gavāḍīnāṃ dānānāṃ pravadāmyaham 61|
prahlādamukhabhaktā ye ye kecidbhuvi viśrutāḥ |
tanmāhātmyaṃ tato vakṣye śṛṇu devarṣisattama 62|
jāgare mahimā caiva dīpadāne kṛte ca yat |
prahareṣu pṛthakpūjāphalaṃ devarṣisattama 63|
paraśurāmasya cākhyānaṃ reṇukāyā vadhastathā |
brāhmaṇānāṃ bhūmidānaṃ rāmeṇaiva ca yatkṛtam 64|
rāmasyāśramajaṃ puṇyaṃ vadāmyahamaśeṣataḥ |
narmadāyāstathākhyānaṃ puṇyapūjanayostathā 65|

dānaṃ vedapurāṇānāmāśramāṇāṃ nirūpaṇam |
hiraṇyadānapuṇyaṃ ca brahmāṃḍadānameva ca 66|
padmapurāṇadānaṃ ca khaṃḍānāṃ vyaktayastathā |
prathamaṃ sṛṣṭikhaṃḍaṃ ca dvitīyaṃ bhūmikhaṃḍakam 67|
svargakhaṃḍaṃ tṛtīyaṃ ca turyaṃ pātālasaṃjñakam |
uttaraṃ paṃcamaṃ proktaṃ khaṃḍānyanukrameṇa vai 68|
etatpadmapurāṇaṃ tu vyāsena tu mahātmanā |
kṛtaṃ lokahitārthāya brāhmaṇaśreyase tathā 69|

śūdrāṇāṃ puṇyajananaṃ tīvradāridryanāśanam |
mokṣadaṃ sukhadaṃ cāśu kalyāṇapradamavyayam |
śrutvā dānaṃ tathā kuryādvidhinā tatra nārada 70|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe maheśanāradasaṃvāde bījasamuccayonāma prathamo'dhyāyaḥ 1|

English translation

1-2. Om, salutation to Śrī Viṣṇu . Om salutation to Śrī Vedavyāsa .

Om, having saluted Nārāyaṇa , so also Nara , the best among men, and goddess Sarasvatī and Vyāsa , one should narrate the (god's) glory. Salutation to the preceptor who opened the eyes of one who is blind due to the darkness of ignorance with the pencil of the collyrium of knowledge.

The sages said :

3-4. O best among the learned, we have heard the Pātālakhaṇḍa full of various accounts and giving great joy, which you narrated (to us). Now we desire to hear what remains (i.e. the remaining portion) of the Padma (Purāṇa), and which augments devotion to the lord. O preceptor, please narrate it.

Sūta said :

5-7a. O sages, listen, all of you, to what Śaṅkara told Nārada who asked him, and which is the knowledge that destroys sins. Once Nārada, dear to the lord, while roaming over the worlds went to Mandara mountain to ask Śambhu some secret. There he saluted the lord of Umā who was seated. Directed by Śiva 's order, he sat on a seat in front of the lord. He asked the god the same as you, the best ones, have asked.

Nārada said :

7b-8. O lord, O god of gods, O lord of Pārvatī , O preceptor of the world, tell me that by which the knowledge about the truth of lord can be had.

Śiva said :

9-15. O Nārada, listen to the Purāṇa which I shall tell you, which is like the Vedas and hearing which a man is free from all sins. There is no doubt about it. First there is the glory of Uttara . Then there is the story of the Parvata (Mountain). Then there is the narration of Haridvāra ; then there is the account of (Gaṅgā) rising from Viṣṇu's feet. I shall also describe the holy place of Prayāga , so also the (holy place called) Aśvamedhika. I shall tell (you) about the greatness of Tulasī ; so also (I shall describe) the conch, the disc, the mace etc. Then there is the account of Dvārakā . (Then there are) the rules about a great festival. (So also) there is the description of the religious merit obtained from (bathing in) a lake, so also (from bathing in) a reservoir of water, a well, or a cistern; (there is the description of the views of) the Gāṇapatya , of the holy texts of the Vaiṣṇavas ; (then) there is (the description) of the greatness of repairs (of old temples etc.); of visiting Gaṅgā; of the greatness of Sābhramatī; so also of the banks (of rivers etc.), of the duties of women and śūdras and of what (course) should be followed by those who are forsaken.

16-19. In the dialogue between Umā and Maheśa The Thousand Names of Viṣṇu are told. That was brought from Kailāsa by Nārada, the brāhmaṇa . It should be recited with a concentrated mind to the people, brāhmaṇas , kṣatriyas and especially to women and śūdras. It is holy; it is pure; it increases (the span of) life; it should be especially recited; (thereby a man) would obtain intimate union with Viṣṇu. That hymn containing the thousand names of Viṣṇu is known in the world to be purifying. It (i.e. the Uttarakhaṇḍa) will tell about the places of the twenty-four images.

20-24a. I shall tell about their parents and their interior. I shall also tell you about their family, their Vedas, their deeds; so also about their wives, as I see these from my knowledge. (I shall tell you) about the importance of the twenty-four Ekādaśī days and Dvādaśī days. (I shall narrate to you) the greatness of Godāvarī ; so also about putting on (one's person) the conch and the disc. Brāhmaṇas especially should put these on with a rite. O sage, I shall describe to you the importance of Yamunā , so also of Gaṇḍikā . I shall undoubtedly tell you about the greatness of Vetravatī . (I shall tell you) about the religious merit due to (a visit to) the holy place called Gilli. I shall describe to you the Śilā Kṣetra which is great.

24b-28. All that I shall describe in the Khaṇḍa called Uttara. (I shall narrate to you) the greatness of Arbudeśvara and the holy places etc. that are there. (I shall similarly tell you about) the importance of Sarasvatī and the holy place called Siddhakṣetra . (I shall tell you about) the rise of Padmanābha and the wearing of Tulasī(-leaves etc.). (I shall tell you about) the greatness of gopīcandana , and about the worship of the throne. (I shall describe to you) the greatness of Nirañjana (i.e. Śiva); so also about the vision of knowledge; so also about offering of lights there, and especially of incense. (I shall tell you about) the importance ofKārtika and also that of Māgha . I shall tell you about the greatness of all vows (performed) duly.

29-33a. O Nārada, I shall tell you about (the holy place of) Jagannātha , the best one, seeing whom men are freed from the sin of the murder of a brāhmaṇa etc. (Please) listen; whatever is performed and experienced there gives (i.e. leads one to) the other world. (Even) brāhmaṇas, well-versed in the Vedas eat there; then what to say about other people, O you of a good vow! Here there are twenty-five serpents and various female dancers also. On seeing Jagannātha (the sins due to murders such as) the murder of a brāhmaṇa, the murder of a child or that of a cow, all perish. A being (just while) uttering (the name) Jagannātha is free from great sins.

33b-36. I shall tell you about Viṣṇu's worship with flowers, and its importance also. I shall tell you all that—the description of the mountains; so also the description of countries; so also the supreme greatness of worshipping the cow etc.; so also about the worship of the siddhas ; (I shall also tell you about) the religious merit which is obtained when boiled rice is given (to brāhmaṇas). (I shall tell you about) the gift of the interior of a Kadalī ; the gift of a tree. After that (I shall tell you about) the gift of a horse; the gift of an elephant; so also about the supreme importance of muttering (a hymn); so also about the knowledge of hymns and initiation; about the characteristics of a preceptor.

37-43. In (the Uttarakhaṇḍa) the characteristics of a disciple, as the public readers of the Purāṇas know them, are also told. (So also it contains) the importance of the water (flowing) from the feet (of the superiors), and (the information about) śrāddha etc. offered to the dead ancestors; (it also contains information about) the gift to the manes on the days (fixed for making offerings to them); so also the rite of giving sapphires. (It also contains information about) the lunar and solar eclipses and (about) what gifts should be (given on these days). (It tells about) the importance of the gift of a Śālagrāma (stone); so also of flowers and sandal; about the time of the tenth, eleventh and twelfth (days) and about the days sacred to Viṣṇu. (It contains information about) their greatness and the names of Rudra etc. (It also gives the information about) the greatness of Mathura , and (about) Kurukṣetra etc. (It also contains) the account of the construction of the bridge (over the sea); so also (the account) of

Śrī Rāmeśvara . (It also contains the information about) the greatness of Tryambaka , and (about) the fruit of (staying at) Pañcavaṭī . O best brāhmaṇa, listen to the importance of the Daṇḍaka forest. (It tells about) the greatness of the Daṇḍaka forest and about the cause of the birth of Nṛsiṃha . (It tells about) the greatness of the Gītā ; so also of the Bhāgavata , so also the importance of Kālindī (i.e. Yamunā), and the description of Indraprastha .

44-50. (It contains) the life of Rukmāṅgada and (tells about) the greatness of a devotee of Viṣṇu. O best brāhmaṇa, listen; if a devotee of Viṣṇu is fed but once, the man who feeds him gets that fruit which he would obtain by giving the entire earth along with ocean. The sāttvika are endowed with goodness; the rājasa are said to be lustful. The tāmasa are described to be vicious. The characteristics of the devotees of Viṣṇu are also described (in it). O Nārada, I shall tell you about the greatness, as described, of the brāhmaṇas who are devotees of Viṣṇu and who are intent upon practising the way of life as told in the Vedas. O best sage, then I shall tell you about the sin of those who, through greed for wealth, are engaged in censuring Viṣṇu. (I shall tell) you the account of Jvālāmukhī , and (about the importance of) seeing the Himālaya . I shall describe to you the region where Brahmā was born. I shell tell you about the origin of kāyasthas ; so also the account of Gayā . (I shall describe to you) the nature of Gadādhara and (give you) the description of (the river at Gaya called) Phalgu .

51-56a. In the Padma (Purāṇa), the importance of these is seen (and) is also heard (from it). (It also contains) the nature of great knowledge, and the glory of Kalki . (It contains the description of) Rāmagayā and Pretaśilā . I shall tell you the account of Brahmā and Śilā; so also the account of Brahmā's origin, and of the bunyan tree called Akṣaya . Great religious merit (accrues) by (performing) a śrāddha there. I shall tell (you) all about that. (I shall tell you about) the worship of Śiva done by the noble Viṣṇu. Even now Mahārudra mutters (the names of) Anāmaya (i.e. Viṣṇu). After that, O Nārada, I shall describe to you the greatness of the ocean; so also the religious merit due to the offering of sesamum seeds and also due to (the offering of) barley-grains; so also (the religious merit) due to the offering of water mixed with Tulasī leaves and due to. the (worship of) deity.

56b-59a. I shall tell you about its greatness as Brahmā told it to me. (I shall describe to you) the greatness of the sound of the conch and religious merit of its innumerable (varieties). (I shall tell you about) the greatness of Sunday, and of abstract meditation on him called Viṣṇu. (I shall tell you) the importance of Vaidhṛta and also of Vyatīpāta (i.e. a great calamity). O Nārada, I shall tell you all this, as has been told.

59b-64. Uttarakhaṇḍa tells about the gift of food, the gift of garments, the gift of land, so also (of) a bull, about the greatness of Janmāṣṭamī , the importance of the Matsya (Purāṇa), the importance of the Kūrma (Purāṇa) and so also of the Vārāha (Purāṇa). I shall also tell (you) the importance of the gifts of cows etc. After that I shall describe to you the greatness of the devotees like Prahlāda , who are well-known on the earth. Listen, O best divine sage. O best divine sage, (it contains) the importance of keeping awake (during certain nights); so also of the gift of lamps; so also (it tells about) the fruit of the separate worship (offered) during different watches. (It contains) the account of Paraśurāma ; so also (of) the murder of Reṇukā ; so also (of) the gift of land made to brāhmaṇas and whatever Rāma did.

65-66a. I shall describe fully the religious merit due to (the stay in) Rāma's hermitage. I shall tell you the account of Narmada , and that of the religious merit and the worship; so also (I shall tell you about) the gift of (the texts of) the Vedas and the Purāṇas and the form of the (various) stages of life.

66b-70. (I shall tell you about) the religious merit due to the gift of gold and that of the world; (about) the gift of the Padma Purāṇa and the nature of (its) Khaṇḍas . The first is Sṛṣṭikhaṇḍa; the second is Bhūmikhaṇḍa. The third is Svargakhaṇḍa and the fourth is called Pātāla . The fifth is called Uttara. These are the Khaṇḍas in order. The noble Vyāsa composed this Padma Purāṇa for the well-being of

the people and for the welfare of brāhmaṇas. It creates religious merit in śūdras, and removes acute poverty. It gives salvation and happiness and quickly brings about inexhaustible good fortune. O Nārada, having listened to it, a man should give gifts according to the rite (told therein).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 2

Nārāyaṇa Grants Boons to Rudra

Chapter 414 of 693 · 19 detected Sanskrit verse markers

Sanskrit

महेश उवाच-
एकलक्षं पंचविंशत्सहस्रा पर्वतास्तथा ।
तेषां मध्ये महत्पुण्यं बद्रिकाश्रममुत्तमम् १।
नरनारायणो देवो यत्र तिष्ठति नारद ।
तस्य स्वरूपं तेजश्च वक्ष्यामीह च सांप्रतम् २।
हिमपर्वतशृंगे च कृष्णाकारतया द्विज ।
द्वौ पुरुषौ तत्र वर्तेते नरनारायणावुभौ ३।
श्वेत एकस्तु पुरुषः कृष्णो ह्येकतमः पुनः ।
तेन मार्गेण ये यांति हिमाचलकृतोद्यमाः ४।
पिंगलश्वेतवर्णश्च जटाधारी महाप्रभुः ।
कृष्णो नारायणो ह्येष जगदादिर्महाप्रभुः ५।
चतुर्बाहुर्महान्श्रीमान्व्यक्तोऽव्यक्तः सनातनः ।
उत्तरायणे महापूजा जायते तत्र सुव्रत ६।
षण्मासादिकपर्यंतं पूजा नैव च जायते ।
हिमव्याप्तं तदा जातं यावद्वै दक्षिणं भवेत् ७।

अत एतादृशो देवो न भूतो न भविष्यति ।
तत्र देवा वसंतीह ऋषीणां चाश्रमास्तथा ८।
अग्निहोत्राणि वेदाश्च ध्वनिः प्रश्रूयते सदा ।
तस्य वै दर्शनं कार्यं कोटिहत्याविनाशनम् ९।
अलकनंदा यत्र गंगा तत्र स्नानं समाचरेत् ।
कृत्वा स्नानं तु वै तत्र महापापात्प्रमुच्यते १०।
यत्र विश्वेश्वरो देवस्तिष्ठत्येव न संशयः ।
एकस्मिन्नवसरे ब्रह्मन्सुतपस्तप्तवानहम् ११।
तदा नारायणो देवो भक्तानां हि कृपाकरः ।
अव्ययः पुरुषः साक्षादीश्वरो गरुडध्वजः ।
सुप्रसन्नोऽब्रवीन्मां वै वरं वरय सुव्रत १२।
श्रीनारायण उवाच-।
यद्यदीप्ससि देव त्वं तं तं कामं ददाम्यहम् ।
त्वं कैलासविभुः साक्षाद्रुद्रो वै विश्वपालकः १३।
रुद्र उवाच-।

अलं गृह्णामि भो देव सुप्रसन्नो जनार्दन ।
द्वौ वरौ मम दीयेतां यदि दातुं त्वमिच्छसि १४।
तव भक्तिः सदैवास्तु भक्तराजो भवाम्यहम् ।
सर्वे लोका ब्रुवंत्वेवमयं भक्तः सदैव हि १५।
तव प्रसादाद्देवेश मुक्तिदाता भवाम्यहम् ।
ये लोका मां भजिष्यंति तेषां दाता न संशयः १६।
विष्णुभक्त इति ख्यातो लोके चैव भवाम्यहम् ।
यस्याहं वरदाता तु तस्य मुक्तिर्भवेत्प्रभो १७।
जटिलो भस्मलिप्तांगो ह्यहं वै तव संनिधौ ।
तव चरणप्रसादेन लोके ख्यातो भवाम्यहम् १८।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां नारदोमापतिसंवादे बदरीनारायणमाहात्म्ये रुद्रप्रसादोनाम द्वितीयोऽध्यायः २।

Roman transliteration

maheśa uvāca-
ekalakṣaṃ paṃcaviṃśatsahasrā parvatāstathā |
teṣāṃ madhye mahatpuṇyaṃ badrikāśramamuttamam 1|
naranārāyaṇo devo yatra tiṣṭhati nārada |
tasya svarūpaṃ tejaśca vakṣyāmīha ca sāṃpratam 2|
himaparvataśṛṃge ca kṛṣṇākāratayā dvija |
dvau puruṣau tatra vartete naranārāyaṇāvubhau 3|
śveta ekastu puruṣaḥ kṛṣṇo hyekatamaḥ punaḥ |
tena mārgeṇa ye yāṃti himācalakṛtodyamāḥ 4|
piṃgalaśvetavarṇaśca jaṭādhārī mahāprabhuḥ |
kṛṣṇo nārāyaṇo hyeṣa jagadādirmahāprabhuḥ 5|
caturbāhurmahāṃśrīmānvyakto'vyaktaḥ sanātanaḥ |
uttarāyaṇe mahāpūjā jāyate tatra suvrata 6|
ṣaṇmāsādikaparyaṃtaṃ pūjā naiva ca jāyate |
himavyāptaṃ tadā jātaṃ yāvadvai dakṣiṇaṃ bhavet 7|

ata etādṛśo devo na bhūto na bhaviṣyati |
tatra devā vasaṃtīha ṛṣīṇāṃ cāśramāstathā 8|
agnihotrāṇi vedāśca dhvaniḥ praśrūyate sadā |
tasya vai darśanaṃ kāryaṃ koṭihatyāvināśanam 9|
alakanaṃdā yatra gaṃgā tatra snānaṃ samācaret |
kṛtvā snānaṃ tu vai tatra mahāpāpātpramucyate 10|
yatra viśveśvaro devastiṣṭhatyeva na saṃśayaḥ |
ekasminnavasare brahmansutapastaptavānaham 11|
tadā nārāyaṇo devo bhaktānāṃ hi kṛpākaraḥ |
avyayaḥ puruṣaḥ sākṣādīśvaro garuḍadhvajaḥ |
suprasanno'bravīnmāṃ vai varaṃ varaya suvrata 12|
śrīnārāyaṇa uvāca-|
yadyadīpsasi deva tvaṃ taṃ taṃ kāmaṃ dadāmyaham |
tvaṃ kailāsavibhuḥ sākṣādrudro vai viśvapālakaḥ 13|
rudra uvāca-|

alaṃ gṛhṇāmi bho deva suprasanno janārdana |
dvau varau mama dīyetāṃ yadi dātuṃ tvamicchasi 14|

tava bhaktiḥ sadaivāstu bhaktarājo bhavāmyaham |
sarve lokā bruvaṃtvevamayaṃ bhaktaḥ sadaiva hi 15|
tava prasādāddeveśa muktidātā bhavāmyaham |
ye lokā māṃ bhajiṣyaṃti teṣāṃ dātā na saṃśayaḥ 16|
viṣṇubhakta iti khyāto loke caiva bhavāmyaham |
yasyāhaṃ varadātā tu tasya muktirbhavetprabho 17|
jaṭilo bhasmaliptāṃgo hyahaṃ vai tava saṃnidhau |
tava caraṇaprasādena loke khyāto bhavāmyaham 18|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ nāradomāpatisaṃvāde
badarīnārāyaṇamāhātmye rudraprasādonāma dvitīyo'dhyāyaḥ 2|

English translation

Maheśa said :

1-8a. There are one lakh and twenty-five thousand mountains. In the midst of them stands the very holy, excellent Badarikāśrama where, O Nārada , lives Nara-Nārāyaṇa . I shall now tell (you about) his nature and lustre. O brāhmaṇa , two men, of the form of Kṛṣṇa and called Nara and Nārāyaṇa , live on the peak of the Himālaya . One man is white; the other one is black. Those striving (to reach) the Himalaya go along that path (and reach them). The great lord is of a tawny and fair complexion and has matted hair. This is Kṛṣṇa, Nārāyaṇa, the origin of the world and the great lord. He has four arms; he is great; is rich (or has Lakṣmī); is manifest; is unmanifest; and is ancient. O you of a good vow, in the period of the summer solstice a great worship takes place there. (Then) for six months no worship is offered. The (region) is then covered with snow till the period of the winter solstice sets in. Therefore, such a deity was never there seen in the past nor will ever be in future.

8b-12. Gods live there; so also the hermitages of the sages are there. The oblations to Agni are made, the Vedas (are recited, and so) the sound (of their recital) is always heard there. A man should see the deity; it destroys (the sin of) a crore murders. A man should bathe where there is Alakanandā - Gaṅgā (confluence). He is free from a great sin after bathing there. There is no doubt that the god, the lord of the universe, dwells there. O brāhmaṇa, on one occasion I practised good (i.e. severe) penance (there). Then god Nārāyaṇa who favours his devotees, who is the immutable Puruṣa , who is actually the god having Garuḍa as his banner, was very much pleased, and said to me: “O you of a good vow, ask for a boon”.

Śrī Nārāyaṇa said :

13. O god, whatever desire you have, I shall fulfil it. You are the lord of Kailāsa ; you are actually Rudra , the protector of the universe.

Rudra said :

14-18. O god Janārdana , you are well-pleased. I shall completely accept (the boons). If you desire to grant boons, then grant me two boons. Let me always have devotion to you. I shall be (i.e. let me be) the chief among the devotees. Let all people say: ‘This one is a constant devotee’. O lord, through your favour I shall be the giver of salvation. I shall grant (salvation) to those people who will resort to me. There is no doubt about this. In the world I shall be famous as Viṣṇu ’s devotee. O lord, let him whom I (will) grant a boon, have salvation. I, having matted hair, and with my body smeared with sacred ash,

(would stay) near you. By the grace of your feet I shall be well-known in the world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 3

Jālandhara Is Born and Blessed by Brahmā

Chapter 415 of 693 · 53 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एकदा नारदो द्रष्टुं पांडवान्दुःखकर्शितान् ।
ययौ काम्यवनं विप्रः सत्कृतस्तैर्यथाविधि १।
अथ नत्वा मुनिश्रेष्ठं युधिष्ठिर उवाच ह ।
भगवन्कर्मणा केन दुःखाब्धौ पतिता वयम् २।
तमुवाच ऋषिर्दुःखं त्यज त्वं पांडुनंदन ।
सुखदुःखसमाहारे संसारे कः सुखी नरः ३।
ईश्वरोपि हि न स्थायी पीड्यते देहसंचयैः ।
न दुःखरहितः कश्चिद्देही दुःखसहो यतः ४।
शरीरं सवितुर्यस्माद्राहुस्तद्ग्रसते बली ।
राहोरपि शिरश्छिन्नं शौरिणामृतभोजने ५।
सोऽपि शार्ङ्गधरो देवः क्षिप्तः सागरगह्वरे ।
जालंधरेण वीरेण निहतः सोऽपि शंभुना ६।
युधिष्ठिर उवाच-।
कोऽसौ जालंधरो वीरः कस्य पुत्रः कुतो बली ।

कथं जालंधरं संख्ये हतवान्वृषभध्वजः ७।
एतत्सर्वं समाचक्ष्व विस्तरेण तपोधन ।
राज्ञा स एव मुक्तस्तु कथयामास नारदः ८।
नारद उवाच-।
शृणु भूप कथां दिव्यामशेषाघौघनाशिनीम् ।
ईशानसिंधुसून्वोश्च संग्रामं परमाद्भुतम् ९।
एकदा गिरिशं स्तोतुं प्रययौ पाकशासनः ।
अप्सरोगणसंकीर्णो देवैर्बहुभिरावृतः १०।
गंधर्वैरावृतो देवस्तंत्रीशिक्षासु कोविदैः ।
रंभा तिलोत्तमा रामा कर्पूराकदली तथा ११।
मदना भारती कामा सर्वाभरणभूषिताः ।
नर्तक्यश्च तथा चान्याः समाजग्मुः सुरांतिकम् १२।
गंधर्वयक्षसिद्धास्तु नारदस्तुंबुरुस्तथा ।
किन्नरा मुहुराजग्मुस्तथा किंनरयोषितः १३।
वायुश्च वरुणश्चैव कुबेरो धनदस्तथा ।

यमश्चाग्निर्निर्ऋतिश्च ये चान्ये देवतागणाः १४।
विमानसंस्थो मघवा विमानस्थाः सुरांगनाः।
स्ववाहनगतादेवाः कैलासं प्रययुर्जवात् १५।
ददृशुस्ते ततो देवाः कैलासं पर्वतोत्तमम्।
महीधराणां सर्वेषां पृथिव्या इव मंडनम् १६।
सर्वतः सुखदं शुद्धं सिद्धिराशिमिवस्थितम्।
यत्र वृक्षाः कल्पवृक्षाः पाषाणाश्चिंतितप्रदाः १७।
पुन्नागैर्नागचंपैश्च तिलकैर्देवदारुभिः।
अशोकैः पाटलैश्चूतैर्मंदारैः शोभितो गिरिः १८।
पर्यंतकवनामोदवाहका यत्र वायवः।
पंगुत्वं बहुचारेण यांति ते मलयानिलाः १९।
वाप्यः स्फटिकसोपाना ह्यगाध विमलोदकाः।
वैडूर्यनालसंसक्तसौवर्णनिभ पंकजाः २०।
कुमुदानां द्युतिर्यत्र राजते सर्वतोदिशम्।
कह्लारैः शौभितावाप्यः पिनद्धाः पद्मरागवत् २१।

हरिन्मणिनिबद्धाश्च गोमेदैः सर्वतो वृताः।
पद्मरागशिलाबद्धा नानाधातुविचित्रिताः २२।
ददृशुः सुंदरतरं नाकाधिकविनिर्मितम्।
कैलासं पर्वतश्रेष्ठं दृष्ट्वा ते विस्मयंगताः २३।
विमानादवतीर्णाश्च मघवा देवताश्च ताः।
द्वारपालमथागम्य नंदिनं वाक्यमब्रुवन् २४।
भो भो गणवरश्रेष्ठ शृणु मे वाक्यमुत्तमम्।
समाज्ञापय शीघ्रं त्वं नृत्यार्थमिहमागतम् २५।
ईश्वरं प्रतिदेवेशं सर्वदेवैः समावृतम्।
इंद्रस्य वचनं श्रुत्वा गिरिशं नंदिरब्रवीत् २६।
प्रभोऽयमागतः सर्वैर्देवराजः पुरंदरः।
नृत्यार्थमथ तं प्राहानय शीघ्रं शचीपतिम् २७।
प्रवेशयामास तदा नंदी तैः सह वासवम्।
स दृष्ट्वा गिरिशं देवं तुष्टाव वृषभध्वजम् २८।
रंभाद्यास्तास्तदा सर्वा नर्त्तक्यो हरसन्निधौ।

मृदंगवीणावादित्रैः मुदा नाट्यं प्रचक्रिरे २९।
कांस्यवाद्यान्प्रगृह्यान्या वंशतालान्सकाहलान्।
चक्रुस्ता नृत्यसंरंभं स्वयंदेवः पुरंदरः ३०।
अतीवनर्तनं चक्रे सुंदरं देवदुर्ल्लभम्।
ईश्वरस्तोषमापन्नो वासवं वाक्यमब्रवीत् ३१।
प्रसन्नोऽहं सुरश्रेष्ठ जातस्ते व्रियतां वरः।
इत्युक्तवति देवेशे स्वबाहुबलगर्वितः ३२।
प्रत्युवाच हरं वाक्यं संग्रामः सवृतो मया।
यत्र त्वत्सदृशो योद्धा तद्युद्धं देहि मे प्रभो ३३।

इत्युक्त्वा निर्गतो जिष्णुर्लब्ध्वा शंभोर्वरं प्रभोः ।
तस्मिन्गते तदा शक्रे गिरिशो वाक्यमब्रवीत् ३४।
गणा मे श्रूयतां वाक्यं देवराजोऽतिगर्वितः ।
इत्युक्त्वा क्रोधसंयुक्तो बभूव च ततो हरः ३५।
आविरासीत्ततः क्रोधो मूर्त्तिमान्पुरतः स्थितः ।
घनान्धकारसदृशो मृडं क्रोधस्ततोऽब्रवीत् ३६।

देहि मे त्वं हि सन्देशं किं करोमि तव प्रभो ।
उमापतिस्तदोवाच गच्छ त्वं वासवं जय ३७।
स्वर्गसिंधुं समासाद्य सागरस्य च वीर्यवान् ।
इत्युक्तोंतर्दधे क्रोधो गणास्ते विस्मयं ययुः ३८।
ईशानकल्पे जाते तु कामेनार्णवसंगमे ।
नाकसिंधुस्तदा मत्ता स्वयौवनभरोष्मणा ३९।
तां दृष्ट्वा सिंधुराजश्च जलकल्लोलवानभूत् ।
तदा बभूव राजेंद्र गंगासागरसंगमः ४०।
महानदी तदा प्राप्य रेमे चात्मबलेन च ।
अत्रांतरे समुद्रस्य बभूव सुभटस्ततः ४१।
सूनुस्तस्यां महानद्यां समुद्रादभवद्बली ।
महार्णवतनूजेन जातमात्रेण पार्थिव ४२।
रुदतोत्कंपिता पृथ्वी त्रिलोकी नादिताभवत् ।
समाधिबद्धमुद्रां च संतत्याज चतुर्मुखः ४३।
अत्रांतरे परित्रस्तां तां संवीक्ष्य जगत्त्रयीम् ।

धाता सुरेंद्रवाक्येन प्रजगाम महार्णवम् ४४।
आश्चर्यमिति संचिंत्य हंसारूढो जवाद्ययौ ।
ब्रह्माणमागतं वीक्ष्य सपर्यां विदधेऽर्णवः ।
तमुवाच ततो ब्रह्मा किं गर्जसि वृथांबुधे ४५।
समुद्र उवाच-।
नाहं गर्जामि देवेश मत्सुतो बलवान्प्रभो ।
शिशोर्वै कुरु रक्षां च दुर्ल्लभं तव दर्शनम् ४६।
संदृश्यतां च तनयो भार्यां प्राहातिशोभनाम् ।
ययौ सा भर्तुरादेशात्सपुत्रा ब्रह्मणोंतिके ४७।
उत्संगदेशे चतुराननस्य विधाय पुत्रं चरणौ ननाम ।
तदा समुद्रात्मजमद्भुतं तं दृष्ट्वा विधातुः किल विस्मयोऽभूत् ४८।
गृहीतकूर्चस्य शिशोः करं च यदा विरिंचिर्न शशाक मोचितुम् ।
तदा समुद्रः प्रहसन्प्रयातः कूर्चं प्रगृह्याभ्रकरं विमोचयन् ४९।
तादृशं तस्य बालस्य दृष्ट्वा विक्रममात्मभूः ।
प्रीत्या जालंधरेत्याह नाम्ना जालंधरोऽभवत् 6.3.५०।

वरं ददावथो तस्य प्रणयेन प्रजापतिः ।
अयं जालंधरो देवैरजेयश्च भविष्यति ५१।

पातालसहितं नाकं मत्प्रसादेन भोक्ष्यति ।
इत्युक्त्वांतर्दधे ब्रह्मा हंसमारुह्य सत्वरः ५२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां युधिष्ठिरनारदसंवादे उत्तर।
खंडे जालंधरोत्पत्ति ब्रह्मागमोनाम तृतीयोऽध्यायः ३।

Roman transliteration

sūta uvāca-
ekadā nārado draṣṭuṃ pāṃḍavānduḥkhakarśitān |
yayau kāmyavanaṃ vipraḥ satkṛtastairyathāvidhi 1|
atha natvā muniśreṣṭhaṃ yudhiṣṭhira uvāca ha |
bhagavankarmaṇā kena duḥkhābdhau patitā vayam 2|
tamuvāca ṛṣirduḥkhaṃ tyaja tvaṃ pāṃḍunaṃdana |
sukhaduḥkhasamāhāre saṃsāre kaḥ sukhī naraḥ 3|
īśvaropi hi na sthāyī pīḍyate dehasaṃcayaiḥ |
na duḥkharahitaḥ kaściddehī duḥkhasaho yataḥ 4|
śarīraṃ savituryasmādrāhustadgrasate balī |
rāhorapi śiraśchinnaṃ śauriṇāmṛtabhojane 5|
so'pi śārṅgadharo devaḥ kṣiptaḥ sāgaragahvare |
jālaṃdhareṇa vīreṇa nihataḥ so'pi śaṃbhunā 6|
yudhiṣṭhira uvāca-|
ko'sau jālaṃdharo vīraḥ kasya putraḥ kuto balī |

kathaṃ jālaṃdharaṃ saṃkhye hatavānvṛṣabhadhvajaḥ 7|
etatsarvaṃ samācakṣva vistareṇa tapodhana |
rājñā sa eva muktastu kathayāmāsa nāradaḥ 8|
nārada uvāca-|
śṛṇu bhūpa kathāṃ divyāmaśeṣāghaughanāśinīm |
īśānasiṃdhusūnvośca saṃgrāmaṃ paramādbhutam 9|
ekadā giriśaṃ stotuṃ prayayau pākaśāsanaḥ |
apsarogaṇasaṃkīrṇo devairbahubhirāvṛtaḥ 10|
gaṃdharvairāvṛto devastaṃtrīśikṣāsu kovidaiḥ |
raṃbhā tilottamā rāmā karpūrākadalī tathā 11|
madanā bhāratī kāmā sarvābharaṇabhūṣitāḥ |
nartakyaśca tathā cānyāḥ samājagmuḥ surāṃtikam 12|
gaṃdharvayakṣasiddhāstu nāradastuṃburustathā |
kinnarā muhurājagmustathā kiṃnarayoṣitaḥ 13|
vāyuśca varuṇaścaiva kubero dhanadastathā |

yamaścāgnirnirṛtiśca ye cānye devatāgaṇāḥ 14|
vimānasaṃstho maghavā vimānasthāḥ surāṃganāḥ |
svavāhanagatādevāḥ kailāsaṃ prayayurjavāt 15|
dadṛśuste tato devāḥ kailāsaṃ parvatottamam |
mahīdharāṇāṃ sarveṣāṃ pṛthivyā iva maṃḍanam 16|
sarvataḥ sukhadaṃ śuddhaṃ siddhirāśimivasthitam |
yatra vṛkṣāḥ kalpavṛkṣāḥ pāṣāṇāściṃtitapradāḥ 17|
punnāgairnāgacaṃpaiśca tilakairdevadārubhiḥ |
aśokaiḥ pāṭalaiścūtairmaṃdāraiḥ śobhito giriḥ 18|
paryaṃtakavanāmodavāhakā yatra vāyavaḥ |
paṃgutvaṃ bahucāreṇa yāṃti te malayānilāḥ 19|
vāpyaḥ sphaṭikasopānā hyagādha vimalodakāḥ |

vaiḍūryanālasaṃsaktasauvarṇanibha paṃkajāḥ 20|
kumudānāṃ dyutiryatra rājate sarvatodiśam |
kahlāraiḥ śaubhitāvāpyaḥ pinaddhāḥ padmarāgavat 21|

harinmaṇinibaddhāśca gomedaiḥ sarvato vṛtāḥ |
padmarāgaśilābaddhā nānādhātuvicitritāḥ 22|
dadṛśuḥ suṃdarataraṃ nākādhikavinirmitam |
kailāsaṃ parvataśreṣṭhaṃ dṛṣṭvā te vismayaṃgatāḥ 23|
vimānādavatīrṇāśca maghavā devatāśca tāḥ |
dvārapālamathāgamya naṃdinaṃ vākyamabruvan 24|
bho bho gaṇavaraśreṣṭha śṛṇu me vākyamuttamam |
samājñāpaya śīghraṃ tvaṃ nṛtyārthamihamāgatam 25|
īśvaraṃ pratideveśaṃ sarvadevaiḥ samāvṛtam |
iṃdrasya vacanaṃ śrutvā giriśaṃ naṃdirabravīt 26|
prabho'yamāgataḥ sarvairdevarājaḥ puraṃdaraḥ |
nṛtyārthamatha taṃ prāhānaya śīghraṃ śacīpatim 27|
praveśayāmāsa tadā naṃdī taiḥ saha vāsavam |
sa dṛṣṭvā giriśaṃ devaṃ tuṣṭāva vṛṣabhadhvajam 28|
raṃbhādyāstāstadā sarvā narttakyo harasannidhau |

mṛdaṃgavīṇāvāditraiḥ mudā nāṭyaṃ pracakrire 29|
kāṃsyavādyānpragṛhyānyā vaṃśatālānsakāhalān |
cakrustā nṛtyasaṃraṃbhaṃ svayaṃdevaḥ puraṃdaraḥ 30|
atīvanartanaṃ cakre suṃdaraṃ devadurllabham |
īśvarastoṣamāpanno vāsavaṃ vākyamabravīt 31|
prasanno'haṃ suraśreṣṭha jātaste vriyatāṃ varaḥ |
ityuktavati deveśe svabāhubalagarvitaḥ 32|
pratyuvāca haraṃ vākyaṃ saṃgrāmaḥ savṛto mayā |
yatra tvatsadṛśo yoddhā tadyuddhaṃ dehi me prabho 33|
ityuktvā nirgato jiṣṇurlabdhvā śaṃbhorvaraṃ prabhoḥ |
tasmingate tadā śakre giriśo vākyamabravīt 34|
gaṇā me śrūyatāṃ vākyaṃ devarājo'tigarvitaḥ |
ityuktvā krodhasaṃyukto babhūva ca tato haraḥ 35|
āvirāsīttataḥ krodho mūrttimānpurataḥ sthitaḥ |
ghanāndhakārasadṛśo mṛḍaṃ krodhastato'bravīt 36|

dehi me tvaṃ hi sandeśaṃ kiṃ karomi tava prabho |
umāpatistadovāca gaccha tvaṃ vāsavaṃ jaya 37|
svargasiṃdhuṃ samāsādya sāgarasya ca vīryavān |
ityuktoṃtardadhe krodho gaṇāste vismayaṃ yayuḥ 38|
īśānakalpe jāte tu kāmenārṇavasaṃgame |
nākasiṃdhustadā mattā svayauvanabharoṣmaṇā 39|
tāṃ dṛṣṭvā siṃdhurājaśca jalakallolavānabhūt |
tadā babhūva rājeṃdra gaṃgāsāgarasaṃgamaḥ 40|
mahānadī tadā prāpya reme cātmabalena ca |
atrāṃtare samudrasya babhūva subhaṭastataḥ 41|
sūnustasyāṃ mahānadyāṃ samudrādabhavadbalī |
mahārṇavatanūjena jātamātreṇa pārthiva 42|
rudatotkaṃpitā pṛthvī trilokī nāditābhavat |
samādhibaddhamudrāṃ ca saṃtatyāja caturmukhaḥ 43|
atrāṃtare paritrastāṃ tāṃ saṃvīkṣya jagattrayīm |

dhātā sureṃdravākyena prajagāma mahārṇavam 44|
āścaryamiti saṃciṃtya haṃsārūḍho javādyayau |
brahmāṇamāgataṃ vīkṣya saparyāṃ vidadhe'rṇavaḥ |
tamuvāca tato brahmā kiṃ garjasi vṛthāṃbudhe 45|
samudra uvāca-|
nāhaṃ garjāmi deveśa matsuto balavānprabho |
śiśorvai kuru rakṣāṃ ca durllabhaṃ tava darśanam 46|
saṃdṛśyatāṃ ca tanayo bhāryāṃ prāhātiśobhanām |
yayau sā bharturādeśātsaputrā brahmaṇoṃtike 47|
utsaṃgadeśe caturānanasya vidhāya putraṃ caraṇau nanāma |
tadā samudrātmajamadbhutaṃ taṃ dṛṣṭvā vidhātuḥ kila vismayo'bhūt 48|
gṛhītakūrcasya śiśoḥ karaṃ ca yadā viriṃcirna śaśāka mocitum |
tadā samudraḥ prahasanprayātaḥ kūrcaṃ pragṛhyārbhakaraṃ vimocayan 49|
tādṛśaṃ tasya bālasya dṛṣṭvā vikramamātmabhūḥ |
prītyā jālaṃdharetyāha nāmnā jālaṃdharo'bhavat 6.3.50|

varaṃ dadāvatho tasya praṇayena prajāpatiḥ |
ayaṃ jālaṃdharo devairajeyaśca bhaviṣyati 51|
pātālasahitaṃ nākaṃ matprasādena bhokṣyati |
ityuktvāṃtardadhe brahmā haṃsamāruhya satvaraḥ 52|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ yudhiṣṭhiranāradasaṃvāde uttara|
khaṃḍe jālaṃdharotpatti brahmāgamonāma tṛtīyo'dhyāyaḥ 3|

English translation

Sūta said :

1-6. Once Nārada went to the Kāmya forest to see the Pāṇḍavas emaciated due to grief. They properly received the brāhmaṇa . Then saluting the greatest sage, Yudhiṣṭhira said: “O venerable one, due to which act (of ours) have we fallen into this ocean of distress?” To him the sage said, “O son of Pāṇḍu , give up your grief. Which man is happy in this mundane existence which is an assemblage of pleasures and pains? Even the lord is not stable. He is troubled by the heaps of bodies. Nobody is free from grief; everyone has to put up with grief, since (even) the Sun’s body is seized by Rāhu . Rāhu’s head is also cut off by Viṣṇu at the time of enjoying (i.e. drinking) nectar. That god holding the Śārṅga bow (i.e. god Viṣṇu) also was thrown into the deep ocean by brave Jālandhara . He too was killed by Śiva .”

Yudhiṣṭhira said :

7-8. Who was that brave Jālandhara? Whose son was he? Due to what was he strong? How did the bull-bannered god (Śiva) kill Jālandhara in a battle? O you treasure of penance, tell me all this in detail.

Thus addressed by the king (Yudhiṣṭhira), Nārada told (it).

Nārada said :

9. O king, listen to the divine tale which destroys the entire stream of sins; so also (listen to) the very wonderful (account of) the battle between Śiva and (Jālandhara) the son of the Ocean.

10-15. Once Indra who was crowded with the bevies of celestial nymphs, who was surrounded by many gods, who was crowded by gandharvas well-versed in the art of (playing upon) the lute, went to praise

Śiva. (The celestial nymphs) Rambhā , Tilottamā , Rāmā , Karpūrā, so also Kadalī and Madanā , Bhāratī , Kāmā adorned with all ornaments and other female dancers went into the vicinity of the god (Śiva). Gandharvas, yakṣas , siddhas , so also Nārada and Tumburu , and kinnaras and female kinnaras repeatedly came there. So also Vāyu , Varuṇa , Kubera , the giver of wealth, Yama , Agni , Nirṛti , so also other groups of deities (went there). Indra, seated in an aeroplane, celestial ladies seated in aeroplanes, and (other) gods seated in their own vehicles speedily went to Kailāsa .

16-23a. Then the gods saw that Kailāsa, an excellent mountain, the best among all the mountains, the ornament of the earth as it were. It stood giving pleasure on all sides, (was) pure and (stood) like the heap of superhuman powers. The trees there were the desire-yielding trees. The stones there gave whatever was desired. The mountain looked charming due to pun- nāga , nāga, campā , tilakā , devadāru , aśoka , pāṭala , mango, mandāra (trees). The breezes there carried the fragrance from the adjoining forest. The breezes from the Malaya (mountain) became crippled on account of a great movement. The wells there had crystal staircases, and their water was clean and deep. The lotuses (in them) resembling gold had clung to the emerald-like stalks. There the brightness of the white lotuses shone in all directions. The wells there were beautiful with white lotuses, and were covered with rubies. They were decked with green gems and were, on all sides, covered with the gomeda [1] (gems). They were constructed with ruby-stones, and were beautified with various minerals. They saw the Kailāsa mountain, more beautiful than heaven, and fashioned superior to it.

23b-30a. Seeing that greatest mountain Kailāsa, they were amazed. Indra and those deities got down from their aeroplanes. Then having come to Nandin , the door-keeper, they spoke (these) words: “O you best among the excellent attendants, listen to these good words: Quickly inform respectfully the lord of gods that the chief of gods (Indra), surrounded by all gods, has come here to dance.” Having heard (these) words of Indra, Nandin said to Śiva: “O lord, this lord of gods, Indra, has come here with all (deities) to dance.” Then (Śiva) said to him: “Quickly bring (in) the lord of Śacī (i.e. Indra).” Then Nandin brought in Indra along with them. He (i.e. Indra) seeing god Śiva, having the bull as his banner, praised him. All the female dancers like Rambhā gladly danced there, near Śiva, with (i.e. to the accompaniment of) tabors, lutes and (other) musical instruments. Others, holding bell-metal musical instruments, lutes and large drums performed a zealous dance.

30b-34a. Indra himself excessively performed a beautiful dance, difficult (to be seen even) by gods. The god was delighted, (and) spoke (these) words to Indra: “O best among the gods, I am pleased with you. Ask for a boon”. When the god of gods (i.e. Śiva) spoke like this, Indra who was proud of the might of his arms, said in reply (these) words to Hara (i.e. Śiva): “I ask for that battle in which I shall have a warrior like you (to fight with). O lord, grant me such a battle.” Saying so, and having obtained a boon from lord Śiva, he went out.

34b-37a. When that Indra had left, Śiva said (these) words: “O attendants, listen to my words. The chief of gods has become very proud.” Saying so, Śiva then became angry. Then his wrath manifested itself in a bodily form, and stood before him; (that) wrath, (dark) as dense darkness, then said to Śiva: “Give me the order. O lord, what do (i.e. should) I do for you?”

37b-41a. Then (Śiva) the lord of Umā said: “You, the brave one, (should) after reaching the heavenly river of the Ocean, go and conquer Indra.” That wrath that was told like this, vanished. Those attendants were amazed. When the lord’s ordinance took place, the celestial river due to the heat of her excessive youth, was excited with lust; and seeing her, the lordly Ocean was full of the billows of water. Then, O best king, the union between Gaṅgā and the Ocean took place. The great river, reaching (the Ocean) enjoyed according to her might.

41b-43. Meantime, a mighty, very brave son was born on the great river by the Ocean. O king, the son of the great Ocean, weeping as soon as he was born, shook the earth. The three worlds resounded. Brahmā gave up the position of his fingers formed during profound concentration.

44-45. Meantime (Brahmā) the creator seeing the three worlds alarmed, went to the great Ocean at the words of Indra. Thinking that it was a wonder, he, mounted on his swan, speedily went (to the Ocean). Seeing Brahmā to have arrived, the Ocean offered him worship. Then Brahma said to him: "O Ocean, why do you roar in vain?"

The Ocean said :

46-48a. O lord of gods, I am not roaring. It is my mighty son (that is roaring). (Please) protect my child. To see you is difficult.

"Let the son be seen (i.e. Present the son to Brahmā)." (Thus) he spoke to his very charming wife. She, at the behest of her husband, approached Brahmā along with the son. Putting him on the lap of Brahmā, she saluted his feet.

48b-49. Then seeing the Ocean's son, Brahmā was indeed amazed. When Brahmā was unable to free from the hand of the child his beard seized by the child, the Ocean laughed and freeing the beard from the child's hand, seized the child's hand and left.

50. The self-born (Brahmā), seeing the child's valour like that, affectionately called him Jālandhara, and he became Jālandhara by name (i.e. was named Jālandhara).

51-52. The lord of the beings (i.e. Brahmā) affectionately granted him a boon: "This Jālandhara will be unconquerable (even) by gods. By my favour he will enjoy (the lordship of) the heaven along with the nether world." Speaking like this, Brahmā, mounting upon his swan, hurriedly disappeared.

[1]: [1] : Gomeda: A gem brought from the Himālayas and the Indus, described as of four different colours, viz. white. pale, yellow-red, and dark-blue.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 4

Jālandhara's Marriage and Consecration

Chapter 416 of 693 · 53 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
क्रमेण वर्द्धमानोऽसौ बाल्यभावे स बालकः ।
निपत्य मारुतोत्संगे सागरं प्रति धावति १।
आनीय चक्रे स च पंजरस्थान्क्रीडापरः केसरिणां किशोरान् ।
सिंहादिनेभादिनि युद्धमेवं युधोपयोगीव तदीय वीर्यम् २।
तस्मादाकाशमुत्पत्य खेचरान्पातयेद्भुवि ।
गर्जितैर्भीषयामास स्वर्गं हि सह सागरम् ३।
समुद्रांतर्गतं सर्वं सत्वजातं तु पार्थिव ।
ग्रस्तं सिंधुसुतेनेति तद्भयाच्छन्नतां गतम् ४।
दृष्ट्वा निःसत्वकं तोयं तद्भयाद्वडवानलः ।
निजदेशं परित्यज्य प्रविवेश हिमालयम् ५।
स बालत्वं परित्यज्य क्रमेणार्णवनंदनः ।
ततो नवं वयः प्राप्य विक्रमेणाक्रमद्दिवम् ६।
एकदा पितरं प्राह समुद्रं सिंधुनंदनः ।
मन्निवासोचितं स्थानं देहि तातातिविस्तृतम् ७।

संबुद्ध्य वचनं सूनोः स जगाद महार्णवः ।
पुत्र दास्याम्यहं राज्यं तव वा भुवि दुर्ल्लभम् ८।
अनंतरं दैत्यगुरुः समुद्रं भार्गवो गतः ।
तमागतं विलोक्याब्धिर्विधिना समपूजयत् ९।
अथ नदिपतिदत्ते प्राप्तसौंदर्यनिर्यन्मणिमहसि स तस्मिन्नासने सन्निविष्टः ।
रुचिररुचि सुमेरोः सुंदरे शृंगभागे कमलजइव कांतिं किंचिदुच्चैर्जहार १०।
कृतांजलिपुटो भूत्वा व्याजहारार्णवः कविम् ।
दिष्ट्या तवात्रागमनं वद किं करवाण्यहम् ११।
तदा दैत्यकुलाचार्यः प्राह तं सागरं कविः ।
किं तेन जातु जातेन मातुर्यौवनहारिणा १२।
प्ररोहति नयः स्वस्य वंशस्याग्रे ध्वजो यथा ।
तवात्मजो विक्रमेण त्रैलोक्यं भोक्ष्यति ध्रुवम् १३।
जंबूद्वीपे महापीठं योगिनीगणसेवितम् ।
आप्लावितं त्वयेदानीं मुंच जालंधरालयम् १४।
तत्र राज्यं प्रयच्छास्मै तनयाय महार्णव ।

अजेयश्चाप्यवध्यश्च तत्रस्थोऽयं भविष्यति १५।
एवमुक्तोऽर्णवः प्रीत्या भार्गवेणाथ लीलया ।
अपासर्पत्सुतप्रीत्यै जले स्थलमदर्शयत् १६।
शतयोजनविस्तीर्णमायतं च शतत्रयम् ।
देशं जालंधरं पुण्यं तस्य नाम्नैव विश्रुतम् १७।
दैत्यवर्यं समाहुय मयं प्रोवाच सागरः ।
पुरं जालंधरे पीठे कुरु जालंधराय वै १८।
अंभोधिनैवमुक्तस्तु चक्रे रत्नमयं पुरम् ।
प्राकारगोपुरद्वारं सोपानगृहभूमिकम् १९।
यत्रेंद्रनीलसंबद्धप्रासादतल संस्थिताः ।
मेनिरे जलदोद्योगं तांडवस्थाः शिखंडिनः २०।
यत्र प्रवालमाणिक्य भवनोत्था मरीचयः ।
सेव्यंते शकुनैश्चूतरुचिरांकुरशंकया २१।
यत्र कांचनहर्म्येषु त्विषो वह्निषु कातराः ।
विलोक्य प्रपलायंते दावशंकाः शिखंडिनः २२।

यत्र स्फटिकशालोत्थ प्रभासं मिश्रिता दिशः ।
विभांति मंदरोद्भ्रांताः सफेनार्णवसंनिभाः २३।
यत्र मोहं स्वहर्म्येषु विभातालोकसंस्थिताः ।
चक्रिरे ललनाः पूर्णसांध्यचंद्रोपमाननाः २४।
यत्रेन्द्र नीप कादंब पवनोद्यानमोदिताः ।
चित्तं विशंत्यो नारीणां चक्रिरे मोहनज्वरम् २५।
यत्र लेख्यगतं नृणां विलोक्य सुरतं जनः ।
संयाति द्विगुणं नूनं निजकांतारतोद्यमः २६।
यत्र वातायनोद्धूत धूपधूमस्य लेखयः ।
नभो बभूव तद्गंगाकालिंदीसंगमोपमम् २७।
यत्रानेकगृहोद्भूत प्रभया सकलं नभः ।
विभातींद्रायुधाकीर्णं शरन्मेघ इवोन्नतः २८।
यत्रानिशं भ्रमभ्रांताः सूर्यवाहाः प्रपीडिताः ।
विश्रामं यांति मध्याह्ने प्रासादशिरसि स्थिताः २९।
यत्रकुत्रच हर्म्येषु बिभ्रत्यो मालतीस्रजः ।

रात्रौ संभूतनक्षत्रा इव रेजुर्वरांगनाः ३०।
यत्र हाटकहिंदोल शृंखलाघर्षणोद्भवः ।
चकार सुंदरीं शब्दः स्फुटं मेरुभुवोभुवम् ३१।
साकं सरिद्भिः पुत्रस्योशनसा सह सागरः ।
तत्राभिषेकमकरोद्वादित्रैर्निज गर्जितैः ३२।
याः स्कंदस्य जगाद तारकजये देवः स्वयंभूः स्वयं स्वः साम्राज्यमहोत्सवेऽपि च शचीकांतस्य वाचस्पतिः ।
ताभिश्चित्रविंरिचि वक्त्रसरसी हंसीभिराशास्महे वाणीभिर्वसुधाविवाहसमये मंत्रोत्सवैर्मंगलम् ३३।
महापद्मसहस्रं तु सैन्यमात्मोदरोद्भवम् ।
जालंधराय पुत्राय ददौ भीमं महोदधिः ३४।

जालंधराय शुक्रोऽपि प्रीत्या विद्यां निजां ददौ ।
मृतसंजीवनीं नाम्ना मायां रुद्रविमोहिनीम् ३५।
शस्त्रास्त्रविद्या अन्याश्च विधिना अब्धिसूनवे ।
यदन्यत्सकलं तस्मै व्याख्यातं कविना तदा ३६।
ततो जालंधरं पुत्रमभिषिच्यार्णवो ययौ ।
स्वस्थानं दिव्यदेहेन नदीभिः परिवारितः ३७।

दृष्ट्वा जालंधरो दिव्यपुरं गोपुरमंडितम् ।
व्यचरत्सह शुक्रेण द्विजसंघैः सुपूजितः ३८।
एतस्मिन्नंतरे दैत्याः पातालस्था महाबलाः ।
प्राप्ता जालंधरं सर्वे कालनेमिपुरोगमाः ३९।
ततो महाबला वीरा बलं क्षीरोदसंनिभम् ।
तस्य शुंभासुरं दैत्यं सेनापतिमकल्पयन् ४०।
बलं स्ववशगं कृत्वा कृत्वा भुवि स्थिरं जलम् ।
जालंधरस्तदा राज्यं पितृदत्तं चकार सः ४१।
अत्रांतरेऽप्सराः काचित्स्वर्णेत्यासीत्पुरा दिवि ।
तस्याः क्रौंचप्रसादेन वृंदानाम सुताभवत् ४२।
धात्रा विभवसंयुक्तं सौंदर्यं यत्कृतं पृथक् ।
तत्तदेकगतं द्रष्टुं वृंदागात्रं विनिर्मितम् ४३।
तां वृंदामतिचार्वंगीं प्रमदां जनमोहिनीम् ।
स्वर्णा जालंधरस्यार्थे ददौ शुक्राय याचते ४४।
शुक्र उवाच-।

कंदर्पस्य जगन्नेत्र शस्त्रेणाश्चर्यकारिणा ।
रूपेणानेन रंभोरु दीर्घायुः सुखिनी भव ४५।
निर्माय स्वयमेव विस्मितमनाः सौंदर्यसारेण यं।
स्वव्यापारपरिश्रमस्य कलशं वेधाः समारोपयत् ।
कंदर्पं पुरुषं स्त्रियो विदधते यस्मिन्न दृष्टे सति द्रष्टव्यावधि।
रूपमाप्नुहि पतिं तं दीर्घनेत्रं भटम् ४६।
उपयेमे विवाहेन गांधर्वेणार्णवात्मजः ।
वृंदां तौ दंपती जातौ जनानंदकरौ नृप ४७।
चंचलत्वं परित्यक्तं तया जालंधरोऽपि हि ।
वृत्तेन वृद्धकार्येण चकमे न परस्त्रियम् ४८।
कदाचित्स सभासीनो दृष्ट्वा राहुं शिरोहृतम्।
कस्मात्कायार्द्धशेषोऽयं इति पप्रच्छ भार्गवम् ४९।
स तस्य कथयामास पूर्ववृत्तांतमादितः ।
यथा निर्मथितो देवैः क्षीरोदोऽमृतकारणात् 6.4.५०।
तच्छ्रुत्वा विस्मितो वाक्यं प्राह जालंधरोऽसुरः ।

प्रसादसुमुखो राहुं कामरूपो भवाधुना ५१।
इति शुक्रस्य मंत्रेण सिंधुसूनुः प्रतापवान् ।

पितृव्यं संस्मरन्वीर विग्रहं त्वकरोत्सुरैः ५२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे नारद युधिष्ठिरसंवादे जालंधरोपाख्याने वृंदाविवाहो जालंधराभिषेकोनाम चतुर्थोऽध्यायः ४।

Roman transliteration

nārada uvāca-
krameṇa varddhamāno'sau bālyabhāve sa bālakaḥ |
nipatya mārutotsaṃge sāgaraṃ prati dhāvati 1|
ānīya cakre sa ca paṃjarasthāṅkrīḍāparaḥ kesariṇāṃ kiśorān |
siṃhādinebhādini yuddhamevaṃ yudhopayogīva tadīya vīryam 2|
tasmādākāśamutpatya khecarānpātayedbhuvi |
garjitairbhīṣayāmāsa svargaṃ hi saha sāgaram 3|
samudrāṃtargataṃ sarvaṃ satvajātaṃ tu pārthiva |
grastaṃ siṃdhusuteneti tadbhayācchannatāṃ gatam 4|
dṛṣṭvā niḥsatvakaṃ toyaṃ tadbhayādvaḍavānalaḥ |
nijadeśaṃ parityajya praviveśa himālayam 5|
sa bālatvaṃ parityajya krameṇārṇavanaṃdanaḥ |
tato navaṃ vayaḥ prāpya vikrameṇākramaddivam 6|
ekadā pitaraṃ prāha samudraṃ siṃdhunaṃdanaḥ |
mannivāsocitaṃ sthānaṃ dehi tātātivistṛtam 7|

saṃbuddhya vacanaṃ sūnoḥ sa jagāda mahārṇavaḥ |
putra dāsyāmyahaṃ rājyaṃ tava vā bhuvi durllabham 8|
anaṃtaraṃ daityaguruḥ samudraṃ bhārgavo gataḥ |
tamāgataṃ vilokyābdhirvidhinā samapūjayat 9|
atha nadipatidatte prāptasauṃdaryaniryanmaṇimahasi sa tasminnāsane sanniviṣṭaḥ |
ruciraruci sumeroḥ suṃdare śṛṃgabhāge kamalajaiva kāṃtiṃ kiṃciduccairjahāra 10|
kṛtāṃjaliputo bhūtvā vyājahārārṇavaḥ kavim |
diṣṭyā tavātrāgamanaṃ vada kiṃ karavāṇyaham 11|
tadā daityakulācāryaḥ prāha taṃ sāgaraṃ kaviḥ |
kiṃ tena jātu jātena māturyauvanahāriṇā 12|
prarohati nayaḥ svasya vaṃśasyāgre dhvajo yathā |
tavātmajo vikrameṇa trailokyaṃ bhokṣyati dhruvam 13|
jaṃbūdvīpe mahāpīṭhaṃ yoginīgaṇasevitam |
āplāvitaṃ tvayedānīṃ muṃca jālaṃdharālayam 14|
tatra rājyaṃ prayacchāsmai tanayāya mahārṇava |

ajeyaścāpyavadhyaśca tatrastho'yaṃ bhaviṣyati 15|
evamukto'rṇavaḥ prītyā bhārgaveṇātha līlayā |
apāsarpatsutaprītyai jale sthalamadarśayat 16|
śatayojanavistīrṇamāyataṃ ca śatatrayam |
deśaṃ jālaṃdharaṃ puṇyaṃ tasya nāmnaiva viśrutam 17|
daityavaryaṃ samāhūya mayaṃ provāca sāgaraḥ |
puraṃ jālaṃdhare pīṭhe kuru jālaṃdharāya vai 18|
aṃbhodhinaivamuktastu cakre ratnamayaṃ puram |
prākāragopuradvāraṃ sopānagṛhabhūmikam 19|
yatreṃdranīlasaṃbaddhaprāsādatala saṃsthitāḥ |
menire jaladodyogaṃ tāṃḍavasthāḥ śikhaṃḍinaḥ 20|
yatra pravālamāṇikya bhavanotthā marīcayaḥ |
sevyaṃte śakunaiścūtarucirāṃkuraśaṃkayā 21|

yatra kāṃcanaharmyeṣu tviṣo vahniṣu kātarāḥ |
vilokya prapalāyaṃte dāvaśaṃkāḥ śikhaṃḍinaḥ 22|

yatra sphaṭikaśālottha prabhāsaṃ miśritā diśaḥ |
vibhāṃti maṃdarodbhrāṃtāḥ saphenārṇavasaṃnibhāḥ 23|
yatra mohaṃ svaharmyeṣu vibhātālokasaṃsthitāḥ |
cakrire lalanāḥ pūrṇasāṃdhyacaṃdropamānanāḥ 24|
yatrendra nīpa kādaṃba pavanodyānamoditāḥ |
cittaṃ viśaṃtyo nārīṇāṃ cakrire mohanajvaram 25|
yatra lekhyagataṃ nṝṇāṃ vilokya surataṃ janaḥ |
saṃyāti dviguṇaṃ nūnaṃ nijakāṃtāratodyamaḥ 26|
yatra vātāyanoddhūta dhūpadhūmasya lekhayaḥ |
nabho babhūva tadgaṃgākāliṃdīsaṃgamopamam 27|
yatrānekagṛhodbhūta prabhayā sakalaṃ nabhaḥ |
vibhātīṃdrāyudhākīrṇaṃ śaranmegha ivonnataḥ 28|
yatrāniśaṃ bhramabhrāṃtāḥ sūryavāhāḥ prapīḍitāḥ |
viśrāmaṃ yāṃti madhyāhne prāsādaśirasi sthitāḥ 29|
yatrakutraca harmyeṣu bibhratyo mālatīsrajaḥ |

rātrau saṃbhūtanakṣatrā iva rejurvarāṃganāḥ 30|
yatra hāṭakahiṃdola śṛṃkhalāgharṣaṇodbhavaḥ |
cakāra suṃdarīṃ śabdaḥ sphuṭaṃ merubhuvobhuvam 31|
sākaṃ saridbhiḥ putrasyośanasā saha sāgaraḥ |
tatrābhiṣekamakarodvāditrairnija garjitaiḥ 32|
yāḥ skaṃdasya jagāda tārakajaye devaḥ svayaṃbhūḥ svayaṃ svaḥ sāmrājyamahotsave'pi ca
śacīkāṃtasya vācaspatiḥ |
tābhiścitraviṃriṃci vaktrasarasī haṃsībhirāśāsmahe vāṇībhirvasudhāvivāhasamaye
maṃtrotsavairmaṃgalam 33|
mahāpadmasahasraṃ tu sainyamātmodarodbhavam |
jālaṃdharāya putrāya dadau bhīmaṃ mahodadhiḥ 34|
jālaṃdharāya śukro'pi prītyā vidyāṃ nijāṃ dadau |
mṛtasaṃjīvanīṃ nāmnā māyāṃ rudravimohinīm 35|
śastrāstravidyā anyāśca vidhinā abdhisūnave |
yadanyatsakalaṃ tasmai vyākhyātaṃ kavinā tadā 36|
tato jālaṃdharaṃ putramabhiṣicyārṇavo yayau |
svasthānaṃ divyadehena nadībhiḥ parivāritaḥ 37|

dṛṣṭvā jālaṃdharo divyapuraṃ gopuramaṃḍitam |
vyacaratsaha śukreṇa dviasaṃghaiḥ supūjitaḥ 38|
etasminnaṃtare daityāḥ pātālasthā mahābalāḥ |
prāptā jālaṃdharaṃ sarve kālanemipurogamāḥ 39|
tato mahābalā vīrā balaṃ kṣīrodasaṃnibham |
tasya śuṃbhāsuraṃ daityaṃ senāpatimakalpayan 40|
balaṃ svavaśagaṃ kṛtvā kṛtvā bhuvi sthiraṃ jalam |
jālaṃdharastadā rājyaṃ pitṛdattaṃ cakāra saḥ 41|
atrāṃtare'psarāḥ kācitsvarṇetyāsītpurā divi |
tasyāḥ krauṃcaprasādena vṛṃdānāma sutābhavat 42|
dhātrā vibhavasaṃyuktaṃ sauṃdaryaṃ yatkṛtaṃ pṛthak |
tattadekagataṃ draṣṭuṃ vṛṃdāgātraṃ vinirmitam 43|
tāṃ vṛṃdāmaticārvaṃgīṃ pramadāṃ janamohinīm |
svarṇā jālaṃdharasyārthe dadau śukrāya yācate 44|
śukra uvāca-|

kaṃdarpasya jagannetra śastreṇāścaryakāriṇā |
rūpeṇānena raṃbhoru dīrghāyuḥ sukhinī bhava 45|
nirmāya svayameva vismitamanāḥ sauṃdaryasāreṇa yaṃ|
svavyāpāraparāmaśramasya kalaśaṃ vedhāḥ samāropayat |
kaṃdarpaṃ puruṣaṃ striyo vidadhate yasminna dṛṣṭe sati draṣṭavyāvadhi|
rūpamāpnuhi patiṃ taṃ dīrghanetraṃ bhaṭam 46|
upayeme vivāhena gāṃdharveṇārṇavātmajaḥ |
vṛṃdāṃ tau daṃpatī jātau janānaṃdakarau nṛpa 47|
caṃcalatvaṃ parityaktaṃ tayā jālaṃdharo'pi hi |
vṛttena vṛddhakāryeṇa cakame na parastriyam 48|
kadācitsa sabhāsīno dṛṣṭvā rāhuṃ śirohṛtam|
kasmātkāyārddhaśeṣo'yaṃ iti papraccha bhārgavam 49|
sa tasya kathayāmāsa pūrvavṛttāṃtamāditaḥ |
yathā nirmathito devaiḥ kṣīrodo'mṛtakāraṇāt 6.4.50|
tacchrutvā vismito vākyaṃ prāha jālaṃdharo'suraḥ |

prasādasumukho rāhuṃ kāmarūpo bhavādhunā 51|
iti śukrasya maṃtreṇa siṃdhusūnuḥ pratāpavān |
pitṛvyaṃ saṃsmaranvīra vigrahaṃ tvakarotsuraiḥ 52|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe nārada yudhiṣṭhirasaṃvāde jālaṃdharopākhyāne vṛṃdāvivāho jālaṃdharābhiṣekonāma caturtho'dhyāyaḥ 4|

English translation

Nārada said :

1-5. That boy thus gradually growing in his childhood, jumped on his mother's lap and ran to the ocean. Having brought the young ones of lions he, intent upon playing, put them into cages. Thus his was a fight of a lion with an elephant etc.; his valour was useful for a fight. From there he would fly into the sky and would drop down the birds on the ground. He, by means of his roars, frightened the heaven along with the ocean. O king, all the beings in the ocean were stricken by him and due to his fear they concealed themselves. Seeing the water (of the ocean) without beings the submarine Fire, due to his fear, left his own region and entered the Himālaya (mountain).

6-8. That son of the Ocean gradually gave up childhood, reached youth, and valorously went to the heaven. Once the Ocean's son (i.e. Jālandhara) said to his father, the Ocean: "O father, give a very extensive place proper for my residence." Having understood the words of his son, the great Ocean said: "O son, I shall give you a kingdom difficult to be obtained on the earth."

9-10. Then Bhārgava (i.e. Śukra), the preceptor of the demons, went to the Ocean. Seeing him coming, the Ocean worshipped him duly. Then when he was seated on the seat which had the lustre of gems having beauty spreading out, and which was offered by the lord of rivers, he had the great lustre like that of the lotus-born (Brahmā seated) upon the beautiful region of the peak of the Meru mountain charming with lustre.

11-13. The Ocean, joining the palms of his hands, said to Śukra: "Luckily (for me) you have come here. Tell me what I should do." Then Śukra, the preceptor of the family of demons, said to the Ocean: "What is the use of him who, being born, (simply) robs his mother of her youth, and does not grow above (the members of) his own family like a flag? Your son, due to his valour, will certainly enjoy the three worlds.

14-17. You have inundated a great seat on the Jambūdvīpa which is resorted to by the female attendants of Durgā . Give it up as the abode of Jālandhara. O great Ocean, give the kingdom there (i.e. of that region) to this son of yours. Being there he will be unconquerable and free from death." The Ocean thus addressed by Bhārgava (i.e. Śukra) with love, easily moved away, and due to his love for his son, showed (him) the place in the water. It was a hundred yojanas extensive, and was three hundred yojanas long. The auspicious country was well-known as Jālandhara after him.

18-31. The Ocean having called the excellent demon Maya , said to him: "Fashion a city for Jālandhara in the seat (i.e. region) of Jālandhara." Thus told by the ocean, Maya fashioned a city full of gems, having ramparts and city gates and having houses with staircases. In it the peacocks, engaged in violent dances, and remaining on the grounds of the mansions decked with sapphires took them to be the movement of the clouds. In it the birds resorted to the rays rising from the ground (decked) with corals and rubies, taking them to be the lovely mango-sprouts. In it the peacocks, seeing in the golden mansions, the brilliance (as) in fires, ran away fearing it to be the wild fire. In it the directions are mingled with the lustre coming up from the crystal chambers. They appear as it were rising from the Mandara (mountain), and resemble the ocean with foam. In it the bright women, standing in groups in their mansions and with their faces resembling the full moon of the evening caused infatuation. In it the joys from the park with breezes made fragrant by indranīpa flowers etc. entered the women's hearts and brought about the fever of fascination (in their hearts). In it a man, on seeing a coitus drawn in a picture, doubly indulges in it while engaged in a coitus with his wife. In it the lines of the smoke of the incense rising from the windows have become the sky resembling the confluence of Gaṅgā and Yamunā . The entire sky in (i.e. above) it looks like being covered with a rainbow due to the lustre coming out from many houses and with autumnal cloud rising in it. In it the horses of the Sun, that have constantly wandered (and therefore are) very much vexed, take rest after remaining on the tops of mansions at midday. In it the excellent women in some of the mansions, wearing jasmine wreaths, shone like stars rising at night. In it the sound due to the friction of the chains of the golden swing made the ground beautiful like that of the Meru (mountain).

32-33. The Ocean along with the rivers and with Śukra consecrated there his son (as the king) with self-sounding musical instruments. We expect (i.e. think) that (Śukra) performed the auspicious rite at the time of the marriage of the Earth (with Jālandhara and his consecration-as the king) with gay incantations and with words—the beautiful female swans as it were, in the lake of the mouth of Brahmā, with which the self-lustrous self-born (Brahmā) (performed the auspicious rite) at the time of Skanda 's victory over Tāraka , and with which Bṛhaspati (the preceptor of gods) performed (the auspicious rite) at the time of the festival of the sovereignty of Indra .

34-36. The great Ocean gave Jālandhara a fierce army that sprang from his interior and that (amounted to) a thousand mahāpadmas . Śukra also gave Jālandhara through love his infatuating lore called Mṛta-sañjīvanī and infatuating Rudra . Brahma also gave the Ocean's son (i.e. Jālandhara) various other lores (secrets) of weapons and missiles. All else was then explained to him by Śukra.

37-40. Then having consecrated Jālandhara, his son, the Ocean, surrounded by the rivers, went with a divine body to his place. Jālandhara saw that divine city adorned with city gates; and being well honoured by groups of brāhmaṇas , moved with Śukra (into the city). In the meanwhile all the very mighty demons residing in the nether world and led by Kālanemi , came to Jālandhara. Then the very mighty heroes appointed the demon Śumbhāsura the general of the army resembling the milky ocean.

41-44. Then that Jālandhara, having brought under his control his army on the earth and making the water stable, looked after the kingdom given by his father. Meantime there was formerly in heaven a celestial nymph named Svarṇā . Due to Krauñca 's favour a daughter named Vṛndā was born to her. The Creator fashioned the body of Vṛndā, to see the beauty along with splendour which he had made

separately in one place. Svarṇā gave that young, beautiful girl Vṛndā, charming in all limbs and infatuating people, to Śukra who solicited her for (being married to) Jālandhara.

Śukra said :

45-52. O you beautiful lady, live long and be happy with the wonderful weapon of Cupid, that (hurts) the eyes of the world. Obtain him—the brave man—of large eyes, as your husband, not seeing whom the women have fixed Cupid as the man.

(Jālandhara), the son of the Ocean married Vṛndā according to the Gāndharva type of marriage. O king, the couple caused delight to the people. She gave up her fickleness. Jālandhara too, following the practice of wise men, did not long for any other woman. Once, while seated in his assembly, he saw Rāhu with his head cut off; he asked Śukra, "Why is he one whose half body (only) remains?" He told him the old account from the beginning as to how the milky ocean was churned by the gods for (securing) nectar. Hearing it, the demon Jālandhara who was amazed, spoke (these) words: "You become favourable to Rāhu and of a handsome form." With the advice of Śukra, the valorous son of the Ocean, remembering his paternal uncle started a war with the gods, O brave one.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 5

War Between Gods and Demons

Chapter 417 of 693 · 94 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कः पितृव्यः सिंधुसूनोः किं वृत्तं तस्य विग्रहे ।
युयुधे स कथं दैत्यस्तन्मे कथय नारद १।
नारद उवाच-।
शृणु त्वं नृपशार्दूल पितृव्यः क्षीरसागरः ।
जालंधरस्य तं देवैः प्रमथ्य धनमाहृतम् २।
श्रीचंद्रामृतनागाश्वपूर्वं तस्य सुरासुरैः ।
तच्छ्रुत्वा विग्रहं चक्रे देवैर्जालंधरोऽसुरः ३।
कदाचित्प्रेषयामास दूतं दुर्वारणं बली ।
शिक्षयित्वा तु वक्तव्यं देवेंद्रभवनं प्रति ४।
अथ स्यंदनमारुह्य ययौ दुर्वारणो दिवि ।
प्रवेष्टुकामो भवनं द्वारस्थैर्द्वारि निवारितः ५।
दूत उवाच-।
जालंधरस्य दूतोऽहं आगतः शक्रसंनिधौ ।
गत्वा तत्र भवंतो मां विज्ञापयितुमर्हथ ६।

इति तस्य वचः श्रुत्वा तदैव तु शचीपतिम् ।
गत्वा च प्रणिपत्याह दूतो देवागतो भुवः ७।
दौवारिको महेंद्रेण प्रत्युक्तो दूतमानय ।
हस्ते गृहीत्वा तं दूतं वासवांतिकमानयत् ८।
दुर्वारणो देवसभां प्रविष्टः प्रव्यलोकयत् ।
हरिं देवैस्तु यस्त्रिंशत्कोटिभिः परिवेष्टितम् ९।
स्वर्णसिंहासनं दिव्यं चामरानिलसेवितम् ।
शचीप्रेमरसोत्फुल्लनयनाब्जसहस्रकम् १०।
दुर्वारणोऽथ देवेशं विलोक्य गुरुणा सह ।
प्रणनामात्मगर्वेण प्रहसन्नयनश्रियम् ११।
निर्दिष्टमासनं भेजे दूतो जालंधरस्य सः ।
कस्य त्वं केन कार्येण प्राप्तः प्राहेति तं हरिः १२।
दूतो जालंधरस्याहं स जगाद पुरंदरम् ।
स राजा सर्वलोकानां तस्याज्ञां शृणु मन्मुखात् १३।
पितृव्यो मम दुग्धाब्धिस्त्वया कस्माद्विलोडितः ।

मंदराद्रिविधानेन हृतं कोशं महाधनम् १४।
श्रीचंद्रामृतनागाश्वं तन्मणिं विद्रुमादिकम् ।
देहि सर्वं तथा स्वर्गं शीघ्रं त्यज पुरंदर १५।
स त्वं मद्वचनात्तूर्णं कुरु सर्वं यथोचितम् ।
तं क्षमापय भूपाल यदि जीवितुमिच्छसि १६।
अथ प्रहस्य मघवा प्राह दुर्वारणं प्रति ।
शृणु दूत समासेन सिंधोर्मथनकारणम् १७।
पुरा हिमवतः सूनुर्मैनाको नाम मे रिपुः ।
स कुक्षौ विधृतस्तेन सागरेण जडेन च १८।
दग्धं चराचरं येन वह्निना हयरूपिणा ।
स चापि विधृतस्तेन सागरेण दुरात्मना १९।
धर्मद्विषां दानवानामसौ वै आश्रयः प्रभुः ।
नित्यं दधि घृतं क्षीरं दानवेभ्यः प्रयच्छति २०।
अतएवायमस्माभिः दुर्वारण विलोडितः ।
दंडितश्च गतश्रीको देवैरथ पुरातनैः २१।

शृणु दूत सबंधेन मम विप्रेण शोषितः ।
कुंभोद्भवेन किंचैष दुःसंगे नैव बाध्यते २२।
सोऽपि युद्धार्थमस्माभिः सर्वसैन्येन संवृतः ।
आगमिष्यति वै नाशं गमिष्यति तदैव हि २३।
इतीरयित्वा विरराम वृत्रहा सरित्पतेरात्मजदूतमुच्चकैः ।
शशंस चागत्य समुद्रसूनोर्देवेश्वरेणोक्तमशेषमादितः २४।
नारद उवाच-।
महेंद्र वचनं श्रुत्वा निजदूतमुखेन च ।
समुद्रसूनुः संक्रुद्धः सर्वं सैन्यं समाह्वयत् २५।
रसातलस्थिता दैत्याः ये च भूतलवासिनः ।
आययुः सबलास्तत्र जालंधरमथाज्ञया २६।
प्रयाणप्रक्रमे सिंधुसूनोः सैन्यस्य गर्जितैः ।
स्फुटंति नभसो राजन्पातालमखिला दिशः २७।
हयनागोष्ट्रवदना बिडालमुखभीषणाः ।
व्याघ्रसिंहाखुवदना विद्युत्सदृशलोचनाः २८।

सर्पकेशा महादेहाः केचित्खड्गतनूरुहाः ।
अन्ये च परिधावंति गर्जंति जलदस्वनैः २९।
रथगजहयपत्तिसंकुलं समरविनोदकदंब भासुरम् ।
अब्जशतसहस्रकोटिनायकं बलमखिलं च तदा रराज राजन् ३०।
शतयोजनविस्तीर्णं विमानं हंसकोटिभिः ।
युक्तं भूतिसहस्रौघं सर्ववस्तुप्रपूरितम् ३१।
तद्विमानं समारुह्य सद्यो जालंधरो ययौ ।
मध्याह्ने मंदरं प्राप्तः प्रथमेऽह्नि बलैः सह ३२।
खंडितं शिबिकावाहैर्दलितं भूरिकुंजरैः ।

द्वितीये दिवसे मेरुं संप्राप्तो बलसंयुतः ३३।
इलावृत्ते तु शिखरे तस्थौ तत्कटकं महत् ।
अथ दैत्याधिपैर्भग्नं खांडवं नंदनं वनम् ३४।
शिखराणि विशीर्णानि मेरोर्दानवपुंगवैः ।
संतानकेषु वृक्षेषु बद्धा हिंदोलमंचकान् ३५।
सिद्धांगनाभिः सहिता रेमिरे दैत्यपुंगवाः ।

कुचकुंकुमतांबूल चंदनागरुभूषणैः ३६।
केशपाशच्युतैः पुष्पैः मेरोः संपूरिता नदी ।
सुमेरोः पूर्वदिग्भागो गजैस्तस्य विघट्टितः ३७।
दक्षिणं च रथैश्चेरुरुत्तरं पश्चिमं भटैः ।
अथ प्रस्थापयामास दैत्याञ्जालधरोऽसुरः ३८।
महेंद्रशिखरं चान्ये ययुर्दुंदुभिनिःस्वनैः ।
राजराजपुरीं भंक्त्वा यमस्य वरुणस्य च ३९।
अन्येषां लोकपालानामाययुस्तेऽमरावतीम् ।
अथोत्पाताभवन्नाके दिव्यभौमांतरिक्षगाः ४०।
रजः पपात बहुलं तमस्तोमो विजृंभते ।
तदा पपात कुलिशं करादिंद्रस्य निष्प्रभम् ४१।
दृष्ट्वा निमित्तानि भयावहानि नाके महेंद्रो गुरुमित्युवाच ।
किं कुर्महे कं शरणं च यामस्तं पश्य युद्धं समुपस्थितं च ४२।
ततो वाचस्पतिर्वाक्यमुवाच त्रिदशाधिपम् ।
चरणौ पाहि शरणं विष्णोर्वैकुंठवासिनः ४३।

इत्युक्तो गुरुणा देवैः साकं वैकुंठमंदिरम् ।
जगामाखंडलः शीघ्रं शरणं कैटभद्विषः ४४।
शशंस वासुदेवाय विजयो द्वारपालकः ।
जालंधरभयत्रस्ताः सर्वे देवाः समागताः ४५।
श्रीरुवाच-।
न वध्योऽसौ मम भ्राता देवार्थे युध्यता त्वया ।
शापितो देव मत्प्रीत्या वधार्हो न भविष्यति ४६।
इति श्रीवचनं श्रुत्वा विष्णुस्त्रैलोक्यपालकः ।
अथारुरोह गरुडं पक्षक्षेपावृतांबरम् ४७।
वैकुंठभवनात्तूर्णं निर्गतस्त्रिदशान्हरिः ।
जालंधरभयत्रस्तान्गतकांतीनथैक्षत ४८।
ददृशुस्ते सुराः सर्वे हरिं सांद्रघनोपमम् ।
शार्ङ्गशंखगदापद्मविभूषितचतुर्भुजम् ४९।
स्तोत्रं पठित्वा पुरतः प्राहेंद्रः सरितांपतेः ।
जालंधरेणात्मजेन भग्नं देव त्रिविष्टपम् 6.5.५०।

तदिंद्रवचनं श्रुत्वाऽभयं दत्वा दिवौकसाम् ।
विजेतुमसुरं देवैः सह रेजे सुरांतकृत् ५१।

अथानीतं मातलिना रथमारुह्य वासवः ।
वासुदेवस्य पुरतः प्रययौ विधृताशनिः ५२।
वामतस्त्रिदशाः सर्वे सव्यतश्च समाययौ ।
स्वाहाप्रियो दक्षिणतः स च मेषं समास्थितः ५३।
आरुह्यैरावतं नागं जयंतः शक्रनंदनः ।
उच्चैःश्रवसमिंद्रश्च उभौ भगवतः पुरः ५४।
धातार्यमा च मित्रश्च वरुणोंशो भगस्तथा ।
इंद्रो विवस्वान्पूषा च पर्जन्यो दशमः स्मृतः ५५।
ततस्त्वष्टा ततो विष्णू रेजे धन्यो जघन्यजः ।
इत्येते द्वादशादित्या इंद्रस्य पुरतः स्थिताः ५६।
वीरभद्रश्च शंभुश्च गिरिशश्च महायशाः ।
अजैकपादहिर्बुध्न्यः पिनाकी चापराजितः ५७।
भुवनाधीश्वरश्चैव कपाली च विशांपते ।

स्थाणुर्भगश्च भगवान्रुद्रा एकादश स्मृताः ५८।
श्वसनः स्पर्शनो वायुरनिलो मारुतस्तथा ।
प्राणापानौ सजीवौ च मरुतोऽष्टौ तदग्रतः ५९।
विवस्वानपि तन्मध्ये ययौ द्वादशमूर्तिभिः ।
धनदः शिबिकारूढः किंनरेशो ययौ तदा ६०।
रुद्राश्च वृषभारूढा मारुतो मृगवाहनः ।
ययुः सैन्यस्य पुरतः त्रिशूलपरिघायुधाः ६१।
गंधर्वाश्चारणा यक्षाः पिशाचोरग गुह्यकाः ।
सर्वसैन्यस्य पुरतः सर्वशस्त्रभृतो ययुः ६२।
पूर्वापरौ तोयराशी समाक्रांतौ च सैनिकैः ।
तस्मिन्ससार भूमिराट्टराहवपुषा हरिः ६३।
स्वर्गादागत्य वेगेन दैत्यसैन्यजिघांसया ।
सुमेरोरुत्तरो भागः सुरसैन्येन संवृतः ६४।
सेनाभारोद्भुतकरस्तस्थौ जालंधरस्य च ।
आश्रित्य दक्षिणं भागं तूर्णं कनकशृंगतः ६५।

अहोरात्रेण विहिता वर्षे तस्मिन्निलावृते ।
मेरुमंदरयोर्मध्ये युद्धभूमिः प्रतिष्ठिता ६६।
तत्रात्मजयदां भूमिं कविप्रोक्तां मुदायुताः ।
जग्मुस्ते दानवास्तूर्णं गुरुप्रोक्तां ययुः सुराः ६७।
रथप्रवीरैः परितश्च संप्लवैर्गजैर्घनाकारमदप्रवाहिभिः ।
अश्वैरनंतैर्गरुडाग्रगामिभिः पदातिभिः सारणभूभृता बभौ ६८।
ततो वादित्रनिर्घोषः सेनयोरुभयोरभूत् ।
कोलाहलश्च वीराणामन्योन्यमभिगर्जताम् ६९।
अथ दानवदेवानां संग्रामोऽभूद्भयावहः ।
सर्वसैन्यस्य संमर्दो यथा त्रिभुवनक्षयः ७०।

भयक्रांता महाश्रांता श्रुतिर्विलपती मुहुः ।
स्वरथाकाररहितं शरैः संपूरितं तदा ७१।
रोमांचिता बभौ द्यौश्च रजोवस्त्रं विधुन्वती ।
रौद्रैर्विहंगमारावैस्त्रासादाक्रंदतीव हि ७२।
देवेंद्रेण तदाज्ञप्ता मेघाः संवर्तकादयः ।

गजानुच्चैः समारुह्य तेऽसुरान्युयुधुर्मृधे ७३।
देवानामश्वारोहाश्च जाता गंधर्वकिन्नराः ।
रथिनः साध्यसिद्धाश्च गजिनो यक्षचारणाः ७४।
पदातिनः किंपुरुषाः पन्नगाः पवनाशनाः ।
रोगाणामधिपो राजन्यक्ष्मा च यमनायकः ७५।
तत्र दानवरोगाणां संग्रामोऽभूत्सुदारुणः ।
पतिता लुलुठुर्भूमौ दैत्याः शूलज्वरामयैः ७६।
दानवैर्निहता रोगाः पेतुः समरमूर्द्धनि ।
पलायांचक्रिरे केचित्व्याधयो भूधरान्प्रति ७७।
औषध्यस्तत्र सहजा वैशल्यकरणीमुखाः ।
ताभिर्विशल्याः सैन्येषु युयुधुर्यमकिंकराः ७८।
दानवैर्निहताः सर्वे शरमुद्गरपट्टिशैः ।
पदातयः पत्तिगणैः खड्गैस्तीक्ष्णैः परश्वधैः ७९।
कोटिशो जघ्नुरन्योन्यं रुधिरारुणविग्रहाः ।
अश्वचारा हयैस्तूर्णैश्चिक्षिपुर्गगने तदा ८०।

संश्लिष्य जघ्नुरन्योन्यं रुधिरारुणविग्रहाः ।
समूहो रथिनां भीमो रथौघैश्छाद्य मेदिनीम् ८१।
विव्यधुर्निशितैर्बाणैर्धनुर्मुक्तैर्महारथान् ।
मदक्षीणकपोलांगाः करैर्बद्धा करान्दृढम् ८२।
गजान्प्रतिगजाः क्रुद्धाः पातयंति महीतले ।
कोपि दैत्यो रथं दोर्भ्यामुत्क्षिप्योत्थाय खं ययौ ८३।
अश्वचारान्हयान्नागान्पातयामास भूतले ।
स्कंधे गृहीत्वा तरसा ययौ जालंधरं प्रति ८४।
कक्षयोर्वै गजौ गृह्य तृतीयं जठरोपरि ।
चतुर्थं मस्तके गृह्य रणे धावति कश्चन ८५।
उत्पाट्य कोशतः खड्गं विधूय विमलांबरम् ।
ययौ सहस्रशो देवान्पातयित्वा रणेऽसुरः ८६।
काचित्पीनस्तनी तन्वी खेचरीरति लंपटा ।
आगत्य गगनात्तूर्णं निन्ये दैत्यं रणांगणात् ८७।
चुचुंब सा तद्वदनं तीक्ष्णनाराचकीलितम् ।

देवसैन्यं ततो बद्ध्वा कालनेमिर्ननर्त्त ह ८८।
ततो जनार्दनः क्रुद्धो निर्ययौ कालनेमिनम् ।
यमो दुर्वारणं वीरं स्वर्भानुश्चंद्रभास्करौ ८९।

केतुं वैश्वानरो देवो ययौ शुक्रं बृहस्पतिः ।
आश्विनौ संयतौ तत्र दैत्यमंगारपर्णकम् ९०।
संह्लादं शक्रपुत्रश्च निर्ह्लादं धनदो ययौ ।
निशुंभश्चावृतो रुद्रैः शुंभो वसुभिराहवे ९१।
मेघाकारं स्थितं जंभं विश्वेदेवाः समाययौ ।
वायवो वज्ररोमाणमथ मृत्युर्मयं ययौ ९२।
नमुचिं वासवो व्यग्रं शक्तिहस्तोऽभ्यधावत ।
अन्यैरपि सुरैर्दैत्याः स्वस्ववीर्यसमैर्वृताः ९३।
इति श्रीपद्मपुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे युधिष्ठिरनारदसंवादे देवदानवयुद्धंनाम पंचमोध्यायः ५।

Roman transliteration

yudhiṣṭhira uvāca-
kaḥ pitṛvyaḥ siṃdhusūnoḥ kiṃ vṛttaṃ tasya vigrahe |
yuyudhe sa kathaṃ daityastanme kathaya nārada 1|
nārada uvāca-|
śṛṇu tvaṃ nṛpaśārdūla pitṛvyaḥ kṣīrasāgaraḥ |
jālaṃdharasya taṃ devaiḥ pramathya dhanamāhṛtam 2|
śrīcaṃdrāmṛtanāgāśvapūrvaṃ tasya surāsuraiḥ |
tacchrutvā vigrahaṃ cakre devairjālaṃdharo'suraḥ 3|
kadācitpreṣayāmāsa dūtaṃ durvāraṇaṃ balī |
śikṣayitvā tu vaktavyaṃ deveṃdrabhavanaṃ prati 4|
atha syaṃdanamāruhya yayau durvāraṇo divi |
praveṣṭukāmo bhavanaṃ dvārasthairdvāri nivāritaḥ 5|
dūta uvāca-|
jālaṃdharasya dūto'haṃ āgataḥ śakrasaṃnidhau |
gatvā tatra bhavaṃto māṃ vijñāpayitumarhatha 6|

iti tasya vacaḥ śrutvā tadaiva tu śacīpatim |
gatvā ca praṇipatyāha dūto devāgato bhuvaḥ 7|
dauvāriko maheṃdreṇa pratyukto dūtamānaya |
haste gṛhītvā taṃ dūtaṃ vāsavāṃtikamānayat 8|
durvāraṇo devasabhāṃ praviṣṭaḥ pravyalokayat |
hariṃ devaistu yastriṃśatkoṭibhiḥ pariveṣṭitam 9|
svarṇasiṃhāsanaṃ divyaṃ cāmarānilasevitam |
śacīpremarasotphullanayanābjasahasrakam 10|
durvāraṇo'tha deveśaṃ vilokya guruṇā saha |
praṇanāmātmagarveṇa prahasannayanaśriyam 11|
nirdiṣṭamāsanaṃ bheje dūto jālaṃdharasya saḥ |
kasya tvaṃ kena kāryeṇa prāptaḥ prāheti taṃ hariḥ 12|
dūto jālaṃdharasyāhaṃ sa jagāda puraṃdaram |
sa rājā sarvalokānāṃ tasyājñāṃ śṛṇu manmukhāt 13|
pitṛvyo mama dugdhābdhistvayā kasmādviloḍitaḥ |

maṃdarādrividhānena hṛtaṃ kośaṃ mahādhanam 14|
śrīcaṃdrāmṛtanāgāśvaṃ tanmaṇiṃ vidrumādikam |
dehi sarvaṃ tathā svargaṃ śīghraṃ tyaja puraṃdara 15|
sa tvaṃ madvacanāttūrṇaṃ kuru sarvaṃ yathocitam |
taṃ kṣamāpaya bhūpāla yadi jīvitumicchasi 16|

atha prahasya maghavā prāha durvāraṇaṃ prati |
śṛṇu dūta samāsena siṃdhormathanakāraṇam 17|
purā himavataḥ sūnurmaināko nāma me ripuḥ |
sa kukṣau vidhṛtastena sāgareṇa jaḍena ca 18|
dagdhaṃ carācaraṃ yena vahninā hayarūpiṇā |
sa cāpi vidhṛtastena sāgareṇa durātmanā 19|
dharmadviṣāṃ dānavānāmasau vai āśrayaḥ prabhuḥ |
nityaṃ dadhi ghṛtaṃ kṣīraṃ dānavebhyaḥ prayacchati 20|
ataevāyamasmābhiḥ durvāraṇa viloḍitaḥ |
daṃḍitaśca gataśrīko devairatha purātanaiḥ 21|

śṛṇu dūta sabaṃdhena mama vipreṇa śoṣitaḥ |
kuṃbhodbhavena kiṃcaiṣa duḥsaṃge naiva bādhyate 22|
so'pi yuddhārthamasmābhiḥ sarvasainyena saṃvṛtaḥ |
āgamiṣyati vai nāśaṃ gamiṣyati tadaiva hi 23|
itīrayitvā virarāma vṛtrahā saritpaterātmajadūtamuccakaiḥ |
śaśaṃsa cāgatya samudrasūnordeveśvareṇoktamaśeṣamāditaḥ 24|
nārada uvāca-|
maheṃdra vacanaṃ śrutvā nijadūtamukhena ca |
samudrasūnuḥ saṃkruddhaḥ sarvaṃ sainyaṃ samāhvayat 25|
rasātalasthitā daityāḥ ye ca bhūtalavāsinaḥ |
āyayuḥ sabalāstatra jālaṃdharamathājñayā 26|
prayāṇaprakrame siṃdhusūnoḥ sainyasya garjitaiḥ |
sphuṭaṃti nabhaso rājanpātālamakhilā diśaḥ 27|
hayanāgoṣṭravadanā biḍālamukhabhīṣaṇāḥ |
vyāghrasiṃhākhuvadanā vidyutsadṛśalocanāḥ 28|

sarpakeśā mahādehāḥ kecitkhaṅgatanūruhāḥ |
anye ca paridhāvaṃti garjaṃti jaladasvanaiḥ 29|
rathagajahayapattisaṃkulaṃ samaravinodakadaṃba bhāsuram |
abjaśatasahasrakoṭināyakaṃ balamakhilaṃ ca tadā rarāja rājan 30|
śatayojanavistīrṇaṃ vimānaṃ haṃsakoṭibhiḥ |
yuktaṃ bhūtisahasraughaṃ sarvavastuprapūritam 31|
tadvimānaṃ samāruhya sadyo jālaṃdharo yayau |
madhyāhne maṃdaraṃ prāptaḥ prathame'hni balaiḥ saha 32|
khaṃḍitaṃ śibikāvāhairdalitaṃ bhūrikuṃjaraiḥ |
dvitīye divase meruṃ saṃprāpto balasaṃyutaḥ 33|
ilāvṛtte tu śikhare tasthau tatkaṭakaṃ mahat |
atha daityādhipairbhagnaṃ khāṃḍavaṃ naṃdanaṃ vanam 34|
śikharāṇi viśīrṇāni merordānavapuṃgavaiḥ |
saṃtānakeṣu vṛkṣeṣu baddhā hiṃdolamaṃcakān 35|
siddhāṃganābhiḥ sahitā remire daityapuṃgavāḥ |

kucakuṃkumatāṃbūla caṃdanāgarubhūṣaṇaiḥ 36|
keśapāśacyutaiḥ puṣpaiḥ meroḥ saṃpūritā nadī |
sumeroḥ pūrvadigbhāgo gajaistasya vighaṭṭitaḥ 37|
dakṣiṇaṃ ca rathaiśceruruttaraṃ paścimaṃ bhaṭaiḥ |
atha prasthāpayāmāsa daityāñjāladharo'suraḥ 38|
maheṃdraśikharaṃ cānye yayurduṃdubhinisvanaiḥ |
rājarājapurīṃ bhaṃktvā yamasya varuṇasya ca 39|
anyeṣāṃ lokapālānāmāyayuste'marāvatīm |
athotpātābhavannāke divyabhaumāṃtarikṣagāḥ 40|
rajaḥ papāta bahulaṃ tamastomo vijṛṃbhate |

tadā papāta kuliśaṃ karādiṃdrasya niṣprabham 41|
dṛṣṭvā nimittāni bhayāvahāni nāke maheṃdro gurumityuvāca |
kiṃ kurmahe kaṃ śaraṇaṃ ca yāmastaṃ paśya yuddhaṃ samupasthitaṃ ca 42|
tato vācaspatirvākyamuvāca tridaśādhipam |
caraṇau pāhi śaraṇaṃ viṣṇorvaikuṃṭhavāsinaḥ 43|

ityukto guruṇā devaiḥ sākaṃ vaikuṃṭhamaṃdiram |
jagāmākhaṃḍalaḥ śīghraṃ śaraṇaṃ kaiṭabhadviṣaḥ 44|
śaśaṃsa vāsudevāya vijayo dvārapālakaḥ |
jālaṃdharabhayatrastāḥ sarve devāḥ samāgatāḥ 45|
śrīruvāca-|
na vadhyo'sau mama bhrātā devārthe yudhyatā tvayā |
śāpito deva matprītyā vadhārho na bhaviṣyati 46|
iti śrīvacanaṃ śrutvā viṣṇustrailokyapālakaḥ |
athāruroha garuḍaṃ pakṣakṣepāvṛtāṃbaram 47|
vaikuṃṭhabhavanāttūrṇaṃ nirgatastridaśānhariḥ |
jālaṃdharabhayatrastāṅgatakāṃtīnathaikṣata 48|
dadṛśuste surāḥ sarve hariṃ sāṃdraghanopamam |
śārṅgaśaṃkhagadāpadmavibhūṣitacaturbhujam 49|
stotraṃ paṭhitvā purataḥ prāheṃdraḥ saritāṃpateḥ |
jālaṃdhareṇātmajena bhagnaṃ deva triviṣṭapam 6.5.50|

tadiṃdravacanaṃ śrutvā'bhayaṃ datvā divaukasām |
vijetumasuraṃ devaiḥ saha reje surāṃtakṛt 51|
athānītaṃ mātalinā rathamāruhya vāsavaḥ |
vāsudevasya puratāḥ prayayau vidhṛtāśaniḥ 52|
vāmatastridaśāḥ sarve savyataśca samāyayau |
svāhāpriyo dakṣiṇataḥ sa ca meṣaṃ samāsthitaḥ 53|
āruhyairāvataṃ nāgaṃ jayaṃtaḥ śakranaṃdanaḥ |
uccaiḥśravasamiṃdraśca ubhau bhagavataḥ puraḥ 54|
dhātāryamā ca mitraśca varuṇoṃśo bhagastathā |
iṃdro vivasvānpūṣā ca parjanyo daśamaḥ smṛtaḥ 55|
tatastvaṣṭā tato viṣṇū reje dhanyo jaghanyajaḥ |
ityete dvādaśādityā iṃdrasya puratāḥ sthitāḥ 56|
vīrabhadraśca śaṃbhuśca giriśaśca mahāyaśāḥ |
ajaikapādahirbudhnyaḥ pinākī cāparājitaḥ 57|
bhuvanādhīśvaraścaiva kapālī ca viśāṃpate |

sthāṇurbhagaśca bhagavānrudrā ekādaśa smṛtāḥ 58|
śvasanaḥ sparśano vāyuranilo mārutastathā |
prāṇāpānau sajīvau ca maruto'ṣṭau tadagrataḥ 59|
vivasvānapi tanmadhye yayau dvādaśamūrtibhiḥ |
dhanadaḥ śibikārūḍhaḥ kiṃnareśo yayau tadā 60|
rudrāśca vṛṣabhārūḍhā māruto mṛgavāhanaḥ |
yayuḥ sainyasya puratāḥ triśūlaparighāyudhāḥ 61|
gaṃdharvāścāraṇā yakṣāḥ piśācoraga guhyakāḥ |
sarvasainyasya puratāḥ sarvaśastrabhṛto yayuḥ 62|
pūrvāparau toyarāśī samākrāṃtau ca sainikaiḥ |
tasminsasāra bhūmirāṭvarāhavapuṣā hariḥ 63|
svargādāgatya vegena daityasainyajighāṃsayā |
sumeroruttaro bhāgaḥ surasainyena saṃvṛtaḥ 64|
senābhārodbhutakarastasthau jālaṃdharasya ca |
āśritya dakṣiṇaṃ bhāgaṃ tūrṇaṃ kanakaśṛṃgataḥ 65|

ahorātreṇa vihitā varṣe tasminnilāvṛte |
merumaṃdarayormadhye yuddhabhūmiḥ pratiṣṭhitā 66|
tatrātmajayadāṃ bhūmiṃ kaviproktāṃ mudāyutāḥ |
jagmuste dānavāstūrṇaṃ guruproktāṃ yayuḥ surāḥ 67|
rathapravīraiḥ paritaśca saṃplavairgajairghanākāramadapravāhibhiḥ |
aśvairanaṃtairgaruḍāgragāmibhiḥ padātibhiḥ sāraṇabhūrbhṛtā babhau 68|
tato vāditranirghoṣaḥ senayorubhayorabhūt |
kolāhalaśca vīrāṇāmanyonyamabhigarjatām 69|
atha dānavadevānāṃ saṃgrāmo'bhūdbhayāvahaḥ |
sarvasainyasya saṃmardo yathā tribhuvanakṣayaḥ 70|
bhayakrāṃtā mahāśrāṃtā śrutirvilapatī muhuḥ |
svarathākārarahitaṃ śaraiḥ saṃpūritaṃ tadā 71|
romāṃcitā babhau dyauśca rajovastraṃ vidhunvatī |
raudrairvihaṃgamārāvaistrāsādākraṃdatīva hi 72|
deveṃdreṇa tadājñaptā meghāḥ saṃvartakādayaḥ |

gajānuccaiḥ samāruhya te'surānyuyudhurmṛdhe 73|
devānāmaśvārohāśca jātā gaṃdharvakinnarāḥ |
rathinaḥ sādhyasiddhāśca gajino yakṣacāraṇāḥ 74|
padātinaḥ kiṃpuruṣāḥ pannagāḥ pavanāśanāḥ |
rogāṇāmadhipo rājanyakṣmā ca yamanāyakaḥ 75|
tatra dānavarogāṇāṃ saṃgrāmo'bhūtsudāruṇaḥ |
patitā luluṭhurbhūmau daityāḥ śūlajvarāmayaiḥ 76|
dānavairnihatā rogāḥ petuḥ samaramūrddhani |
palāyāṃcakrire kecitvyādhayo bhūdharānprati 77|
auṣadhyastatra sahajā vaiśalyakaraṇīmukhāḥ |
tābhirviśalyāḥ sainyeṣu yuyudhuryamakiṃkarāḥ 78|
dānavairnihatāḥ sarve śaramudgarapaṭṭiśaiḥ |
padātayaḥ pattigaṇaiḥ khaṅgaistīkṣṇaiḥ paraśvadhaiḥ 79|
koṭiśo jaghnuranyonyaṃ rudhirāruṇavigrahāḥ |
aśvacārā hayaistūrṇaiścikṣipurgagane tadā 80|

saṃśliṣya jaghnuranyonyaṃ rudhirāruṇavigrahāḥ |
samūho rathināṃ bhīmo rathaughaiścādya medinīm 81|
vivyadhurniśitairbāṇairdhanurmuktairmahārathān |
madakṣīṇakapolāṃgāḥ karairbaddhā karāṃdṛḍham 82|
gajānpratigajāḥ kruddhāḥ pātayaṃti mahītale |
kopi daityo rathaṃ dorbhyāmutkṣipyotthāya khaṃ yayau 83|
aśvacārānhayānnāgānpātayāmāsa bhūtale |
skaṃdhe gṛhītvā tarasā yayau jālaṃdharaṃ prati 84|
kakṣayorvai gajau gṛhya tṛtīyaṃ jaṭharopari |
caturthaṃ mastake gṛhya raṇe dhāvati kaścana 85|
utpāṭya kośataḥ khaṅgaṃ vidhūya vimalāṃbaram |
yayau sahasraśo devānpātayitvā raṇe'suraḥ 86|
kācitpīnastanī tanvī khecarīrati laṃpaṭā |
āgatya gaganāttūrṇaṃ ninye daityaṃ raṇāṃgaṇāt 87|
cucuṃba sā tadvadanaṃ tīkṣṇanārācakīlitam |

devasainyaṃ tato baddhvā kālanemirnanartta ha 88|
tato janārdanaḥ kruddho niryayau kālaneminam |
yamo durvāraṇaṃ vīraṃ svarbhānuścaṃdrabhāskarau 89|
ketuṃ vaiśvānaro devo yayau śukraṃ bṛhaspatiḥ |
āśvinau saṃyatau tatra daityamaṃgāraparṇakam 90|
saṃhrādaṃ śakraputraśca nirhrādaṃ dhanado yayau |

niśuṃbhaścāvṛto rudraiḥ śuṃbho vasubhirāhave 91|
meghākāraṃ sthitaṃ jaṃbhaṃ viśvedevāḥ samāyayau |
vāyavo vajraromāṇamatha mṛtyurmayaṃ yayau 92|
namuciṃ vāsavo vyagraṃ śaktihasto'bhyadhāvata |
anyairapi surairdaityāḥ svasvavīryasamairvṛtāḥ 93|
iti śrīpadmapurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe yudhiṣṭhiranāradasaṃvāde devadānavayuddhaṃnāma paṃcamodhyāyaḥ 5|

English translation

Yudhiṣṭhira said :

1. Who is the paternal uncle of the Ocean's son? What happened to him in the war? How did the demon fight? O Nārada , tell me that.

Nārada said :

2-5. O best king, listen. The Milky Ocean is the paternal uncle of Jālandhara . After the gods and the demons had churned from him Lakṣmī , the Moon, the elephant (called Airāvata), the horse (named Uccaiḥśravas) the gods snatched the wealth. Hearing that the demon Jālandhara fought with the gods. Once the mighty one, having instructed his messenger what to speak, sent him, Durvāraṇa (by name), to the residence of the lord of gods. Then, getting into a chariot, Durvāraṇa went to heaven. Desiring to enter the residence, he was prohibited by the door-keepers.

The messenger said :

6-11. I am Jālandhara's messenger. I have come to Indra . Please go there and respectfully inform (Indra) about me (i.e. my arrival).

Then a door-keeper, having heard his words, just then went to (Indra), the lord of Śacī . Having saluted him, he said: "O lord, a messenger from the earth has come." To him Indra said: "Bring (in) the messenger." He, holding the hand of the messenger, brought him near Indra. Durvāraṇa entered the assembly of the gods. He saw Indra who was surrounded by thirty-three crore gods, (who was seated upon) a divine, golden throne, who was waited upon with the breezes (produced) by chowries, whose one thousand eyes resembling fully bloomed lotuses were full of the feeling of love for Śacī. Then Durvāraṇa, seeing the lord of gods along with Bṛhaspati , (and) laughing at the beauty of his eyes, saluted him.

12-20. That messenger of Jālandhara occupied the seat that was pointed out. Indra said to him: "To whom do you belong? On what mission have you come?" He said to Indra: "I am Jālandhara's envoy. He is the king of all worlds. From my mouth listen to his order: 'Why did you, by employing the Mandara mountain (as the churning rod) churn my uncle, the Milky Ocean? You took away the treasure, the great wealth like Lakṣmī, the Moon, the elephant (viz. Airāvata), the horse (called Uccaiḥśravas), gems like corals. Give (back) all that. So also, O Indra, quickly leave the heaven. By my words, quickly do everything that is proper. If you desire to live, apologise to the king." Then Indra laughed and spoke to Durvāraṇa: "O messenger, hear in brief the reason for churning the Ocean. Formerly my enemy Maināka , the son of Himālaya , was held by the foolish Ocean in his side, and the wicked Ocean also held (i.e. supported) the Fire in the form of a horse, who had burnt the mobile and

the immobile. This lord is the place of refuge of the demons, the haters of Dharma . He always gives curd, ghee , milk to the demons.

21-24. O Durvāraṇa, therefore, he was churned by us; and he, with his wealth lost, was punished by the ancient gods. O messenger, listen. He was dried up by the brāhmaṇa (Agastya) born from a pitcher, due to his (i.e. Agastya's) association with me. Moreover, he is tormented due to his bad company. (If) he also, surrounded by his entire army, will come to fight with us, he will just then meet with destruction." Speaking like this, (Indra) the killer of Vṛtra , ceased (speaking). He loudly praised the messenger of the Ocean's son. (The messenger), having come (back) to the son of the Ocean, told him everything from the beginning that the lord of gods had said.

Nārada said :

25-34a. Having heard Indra's words (i.e. message) from the mouth of his messenger, the Ocean's son became angry and called his entire army. Then by (Jālandhara's) order the demons who lived in the lower world, so also those who lived on the earth came there with their armies to Jālandhara. He set out on a march. Due to the roars of the army of the Ocean's son, O king, the sky, the nether world and all the quarters burst. (Demons) fearful with faces like those of horses, elephants, camels, cats, (so also those) having faces like those of tigers, lions, rats, having eyes like the lightning, (and) some having serpent-like hair, large bodies, some with sword-like nails, and others also ran and roared with the sound (like that) of the clouds. O king, that entire army, full of chariots, elephants, horses and foot-soldiers, and fearful due to the multitudes of amusements in the war shone at that time. Having got into the aeroplane which was a hundred yojanas extensive, to which crores of swans were yoked, which had a stream of a thousand grandeurs, which was filled with all things, Jālandhara quickly went (out). On the first day, he, with his armies, reached Mandara at mid-day. It was broken (into portions) by palanquin carriers and divided by many elephants. On the second day he, along with his army, reached Meru . That great army remained on the peak (called) Ilāvṛta .

34b-40a. Then the chief demons destroyed the Khāṇḍava , Nandana forest. The best demons shattered the peaks of Meru. The best demons, after having tied the couch-like swings to the santāna trees, dallied with siddha women. The river on Meru was filled with saffron on the breasts, tāmbūlas , sandal, agaru (sandal) ornaments, and flowers dropped from the hair. The eastern side of that good Meru was shaken by his elephants. The chariots moved to the south and the warriors to the north and west. Then the demon Jālandhara made the demons set out. Others also, along with the sounds of drums, went to the Mahendra peak. Having destroyed the city of the king of kings, and of Yama and Varuṇa , so also (the cities) of other regents of quarters, they came to Amarāvatī .

40b-42. Then divine portents, so also portents in the sky, the earth and the atmosphere appeared. Much dust fell (down); mass of darkness spread (out). Then the thunderbolt, being lustreless, fell down from Indra's hand. Seeing fearful omens, Indra said to Bṛhaspati: "What should we do, and whose refuge should we seek? See, the war is imminent."

43-45. Then Bṛhaspati spoke these words to the king of heaven: "Approach the feet of Viṣṇu living in Vaikuṇṭha ." Indra, thus told by Bṛhaspati, went along with the gods to (Viṣṇu's) abode—Vaikuṇṭha—and quickly sought the refuge of (Viṣṇu) the enemy of Kaiṭabha . Vijayā , the doorkeeper, informed Viṣṇu (of his arrival). All gods, trembling through fear of Jālandhara, came (there).

Śrī said :

46-49. You who are fighting for gods, should not kill him, my brother. He, O god, should only be cursed and not be killed.

Hearing these words of Lakṣmī, Viṣṇu the protector of the three worlds, mounted upon Garuḍa that covered the sky (just) by the flapping of his wings. Hari quickly moved out of his Vaikuṇṭha abode and saw the gods trembling through the fear of Jālandhara and with their lustre lost. All the gods saw Viṣṇu resembling a dense cloud, and with his four hands adorned with the Śārṅga (bow), the conch, the mace and the lotus.

50-56a. Having recited a hymn of praise in front of (Viṣṇu) Indra said: "O god, Jālandhara, the son of the lord of the rivers has devastated the heaven." Hearing these words (of Indra) and having granted safety to the residents of heaven (i.e. the gods), (Viṣṇu) the destroyer of the demons, shone along with the gods to conquer the demon. Then Indra, holding the thunderbolt and getting into the chariot brought by Mātalin, went before Viṣṇu. All the gods were on the left side. He came from the left. (Agni) to whom the oblations are dear, seated on a ram, was on the southern side. Indra's son, Jayanta , mounted upon the elephant Airāvata, and Indra mounted upon (the horse) Uccaiḥśravas, and both (remained) in front of the lord. (There were) Dhātṛ , Aryaman , Mitra , Varuṇa, Aṃśa , Bhaga , Indra, Vivasvat , Pūṣan , and the tenth was said to be Parjanya . Then Tvaṣṭṛ shone, so also Viṣṇu, the younger brother (of Indra).

56b-60. Thus these twelve Ādityas stood before Indra. Vīrabhadra , Śambhu , and the very glorious Giriśa , Ajaikapād, Ahirbudhnya , Pinākin who was (never) defeated, Bhuvanādhīśvara, Kapālin, Sthāṇu , and Bhaga, and Bhagavat , are said to be the eleven Rudras , O king, before him (also stood) the eight Maruts , viz. Śvasana, Sparśana, Vāyu , Anila , so also Māruta , Prāṇa , Apāna and Sajīva. Vivasvat also went among them with his ten forms. At that time Dhanada (i.e. Kubera), the lord of kinnaras , having got into a palanquin (also) went there.

61-67. The Rudras mounted on bulls, so also Māruta, being carried by a deer and having the weapons like tridents and iron clubs, went in front of the army. Gandharvas , cāraṇas , yakṣas , piśācas , snakes, guhyakas holding all weapons went in front of the army. The soldiers also crossed the eastern and western oceans. In it Hari, with the body (i.e. in the form) of a boar moved with a desire to kill the army of the demons, after he had speedily come from the heaven. The northern part of the Sumeru mountain was covered by the army of the gods. Having resorted quickly to the southern peak of the golden mountain, the wonderful huge army of Jālandhara remained. The battlefield remained day and night in the region of Ilāvṛta where it was arranged between Meru and Mandara (mountains). The demons, full of joy, quickly went to that region described as bringing victory by Śukra , so also the gods went to that region described (like that) by Bṛhaspati.

68-71. It was surrounded by excellent chariots, surges of elephants giving out the streams of rut resembling clouds. The land causing (the armies) move shone with innumerable horses and foot-soldiers walking in front of Garuḍa. Then there was the great sound of the musical instruments of both the armies; so also the tumu1t of the warriors roaring at one another. Then a great war, causing fear, took place between the demons and the gods. There was the friction of the entire army like the destruction of the three worlds. Śruti (the sacred text) overpowered with fear, and much fatigued wept again and again. The battlefield was at that time filled with arrows concealing the forms of the chariots.

72-75. The Sky also, tossing the garment of dust, was horripilated. She (i.e. the Sky) was as it were crying through fear with the loud notes of the birds. Then Indra ordered the clouds like Saṃvartaka . They, mounting upon tall elephants fought in the war. Gandharvas and kinnaras became the drivers of the horses of gods. Sādhyas and siddhas (became) chariot-fighters. Yakṣas and cāraṇas (became)

elephant-riders. Serpents eating (i.e. living upon) air, so also kinnaras (became) the foot-soldiers. O king, the leader Yama (became) the chief of the diseases, viz. consumption.

76-81a. A fierce battle took place there between the demons and the diseases. The demons (struck by) diseases like acute pain and fever fell and rolled on the ground. The diseases struck by the demons dropped on the battlefield. Certain diseases fled to the mountains. There were natural herbs which rendered them free from trouble. With them the servants of Yama rendered (the soldiers) in the armies free from trouble. The groups of foot-soldiers among the demons killed all the foot-soldiers (among the army of the gods) with arrows, mallets and spears with sharp edges, sharp swords, and hatchets. Crores (of the warriors) with their bodies tawny due to blood killed one another. The quick, horses threw up in the sky the horse-riders at that time. With their bodies tawny due to blood, they clung to one another, and struck one another.

81b-86. The fierce mass of the fighters from chariots covered the earth with streams of chariots. They pierced with sharp arrows discharged from the bows the great fighters from chariots. The elephants, with their temples emaciated due to rut, and being angry, knocked down the elephants after binding their trunks with their own trunks. Some demon lifting a chariot with his arms went to the sky. He knocked down on the ground the horse-riders, horses and elephants. Taking them on his shoulder he quickly went to Jālandhara. Someone, taking two elephants on his two sides, a third one on his belly and a fourth one on his head, runs (i.e. ran) on the battlefield. A demon, taking out his sword from the sheath and shaking the clear sky, went after knocking down thousands of gods on the battlefield.

87-88. A semi-divine female able to fly, of stout breasts, lustful, slim-bodied, quickly came from the sky and took away a demon from the battlefield. She kissed his face fixed with sharp arrows. Then Kālanemi , having bound the army of the gods, danced.

89-93. Then angry Viṣṇu went out to (attack) Kālanemi; Yama (went against) the hero Durvāraṇa, and Rāhu (against) the Moon and the Sun. God Vaiśvānara (went out to attack) Ketu , and Bṛhaspati went (out to fight with) Śukra. The restrained Aśvins went (out to attack) the demon Aṅgāraparṇaka. (Jayanta) Indra's son (went to attack) Saṃhrāda , and Kubera went (to attack) Nihrāda. Rudras surrounded Niśumbha and Vasus surrounded Śumbha in the war. Viśvedevas went (out to attack) Jāmbha who stood in the form of a cloud. Vāyus (went out to attack) Vajraroman, and Mṛtyu went (out to attack) Maya . Vāsava with the Śakti -missile in his hand, ran to Namuci who was distracted. The other gods also surrounded the demons matching them in valour.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 6

Death of Demon Bala

Chapter 418 of 693 · 46 detected Sanskrit verse markers

Sanskrit

नारदउवाच-
एवं द्वंद्वेषु युद्धेषु संप्रवृत्तेष्वनेकशः ।
जघानाथ हरिः क्रुद्धो गदया कालनेमिनम् १।
विहाय मूर्च्छां संचित्य विष्णुं बाणैर्जघान सः ।
ततः क्रुद्धेन हरिणा स क्षितौ पातितो व्यसुः २।
राजन्जघान संचिंत्य राहुं खड्गेन चंद्रमाः ।
राहुस्तु तं परित्यज्य तदा सूर्यमधावत ३।
सहस्राशुं रणे जित्वा राहुश्चंद्रमधावत ।
जघान तं च खड्गेन समरे रजनीपतिः ४।
सैंहिकेयांगकाठिन्यात्खड्गं चूर्णमभूत्तदा ।
जघान मुष्टिना गाढं कठिनेन विधुंतुदः ५।
चंद्रमुत्थाप्य तं कंठे धृत्वा वेगान्महामृधे ।
गिलित्वा राहुणा चंद्रोप्युद्भीर्णश्च ततः पुनः ६।
मृगं स्वचिह्नमुरसि निधाय विससर्ज ह ।
स उच्चैःश्रवसं गृह्य हयरत्नं विधुंतुदः ७।

जालंधरांतिकं नीत्वा भक्त्या तस्मै न्यवेदयत् ।
दुर्वारणो रणे क्रुद्धस्तं यमं गदया हनत् ८।
निशितैर्मार्गणैर्भिन्नः शक्रपुत्रेण चाहवे ।
धृत्वा जयंतं संह्लादः परिघाघातमूर्च्छितम् ९ ।
ऐरावतं समारुह्य ययौ जालंधरं प्रति ।
हतवांश्चैव गदया निह्लादं धनदो रणे १०।
रुद्रास्त्रिशूलनिर्घातैर्निशुंभं जघ्नुरोजसा ।
निशुंभो बाणजालैश्च पीडयामास तानति ११।
शुंभासुरो देवगणान्पूरयामास मार्गणैः ।
मृत्युं मायामय मयो बद्ध्वा पाशैर्निनायतम् १२।
ददौ जालंधरायासौ पौलोम्ने सोऽपि सिंधवे ।
अब्धिना च मुखे क्षिप्तो लोको जीवतु निर्भयः १३।
बद्ध्वा च नमुचिं पाशैर्वासवोऽपि रसातलम् ।
निन्ये विश्वस्य हंतारं अथ जालंधरो ययौ १४।
अथेंद्रबलयोर्युद्धमभूद्राजन्सुदारुणम् ।

बलांगरोचिषो भांति दिशो दश रवेरिव १५।
सर्वाण्यस्त्राणि शक्रस्य शीर्णान्यंगे बलस्य च ।
बलीयसा बलेनेंद्रो मुद्गरेण हतो हृदि १६।
ननादेंद्रस्ततो भीमं तच्छ्रुत्वा स बलोहसत् ।
हसतस्तस्य निश्चेरुर्मुखतो मौक्तिकानि च १७।
तस्यांगस्याभिलाषेण न युद्धमकरोत्तदा ।
तुष्टाव वासवोऽत्यर्थं तं बलं बलसागरम् १८।
वरं वृणु सुरश्रेष्ठेत्युक्तः प्राह बलं प्रति ।
यदि तुष्टोऽसि दैत्येश स्वं वपुर्दातुमर्हसि १९।
तदिंद्र वचनं श्रुत्वा भित्त्वा शस्त्रैर्गृहाण माम् ।
इत्युवाच बलं सोऽपि किमदेयं महात्मनाम् २०।
(गीरिव श्रोत्रहीनस्य लोलाक्षीव विचक्षुषः (अतिरिक्त श्लोकाः)।
परेषु पुष्पमालेव श्रीः कदर्यस्य निष्फला १।
महात्मानो न गृह्णंति हिंसमानान्रिपूनपि ।
सपत्नीः प्रापयंत्यब्धिं सिंधवो नगनिम्नगाः २।

सुजनो न याति विकृतिं परहितनिरतो विनाशकालेऽपि ।
छिन्नोऽपि चंदनतरुः सुरभयतिमुखं कुठारस्य ३।
देवं परं विनश्यति तनुरपि न श्रीर्निवेदितासत्सु ।
अवशिष्यते हिमांशोः सैव कलाशिरसि या शंभोः ४।
ते साधवो भुवनमंडलमौलिभूता ये साधुतामनुपकारिषु दर्शयंति ।
आत्मप्रयोजनवशात्कृतछिन्नदेहाः पूर्वापकारिषु खलोपि हितानुरक्तः५)।
तथेत्युक्त्वा सहस्राक्षो मुद्गरेणाहनद्बलम् ।
न बिभेद तदा देहः शक्रश्चिंतामवाप ह २०।
सस्मारितो मातलिना वज्रेणांगं जघान तत् ।
तेन वज्रप्रहारेण बलांगं तद्व्यशीर्यत २१।
बलांगस्यैकभागस्तु पपात कनकाचले ।
तुहिनाद्रौ द्वितीयस्तु तृतीयो गोनगेऽपतत् २२।
चतुर्थो देवनद्यां च पंचमो मंदरे तथा ।
वज्राकरे पपातांशः षष्ठश्च विजयांगजः २३।
तस्य जातिविशुद्धस्य परिशुद्धेन कर्मणा ।

कायस्यावयवाः सर्वे रत्नबीजत्वमागताः २४।
वज्रादस्थिकणाः कीर्णाः षट्कोणा मणयोऽभवन् ।
अक्षिभ्यामिन्द्रनीला वै माणिक्यं श्रुतिसंभवम् २५।
क्षतजात्पद्मरागाः स्युः मेदसो मरकतास्तथा ।
प्रवालानि च जिह्वातो दंता मुक्तास्तथाभवन् २६।
मज्जोद्भवं मरकतं गारुत्मतमभून्नसा ।
कांस्यं पुरीषं रजतं वीर्यं ताम्रं च मूत्रजम् २७।
अंगस्योद्वर्तनाज्जातं पित्तलं ब्रह्मवीतिकाः ।
नादाद्वैदूर्यमुत्पन्नं रत्नं चारुतरं तथा २८।

नखेभ्यः कनकोत्पत्ती रुधिराच्च रसोद्भवः ।
मेदसः स्फटिकं जातं प्रवालं मांससंभवम् २९।
बलदेहोद्भवान्यासन्नत्नानि पृथिवीतले ।
पुण्योपचयसंपत्त्या भोक्ष्यंते विमलैर्जनैः ३०।
अत्रांतरे हतं श्रुत्वा बलं मघवता मृधे ।
प्रभावती नाम राज्ञी ययौ तच्चरणांतिकम् ३१।

विललाप पतिं दृष्ट्वा विकीर्णावयवं रणे ।
प्रभावत्यश्रुपूर्णाक्षी मुक्तकेशी घनस्तनी ३२।
हा नाथ बलविक्रांत कांतदेह जगत्प्रिय ।
मां त्वं विहाय किं चात्र कैवल्यं गतवानसि ३३।
जराकुष्ठादिभिर्व्याप्तं बुद्ध्वा देहं त्यजंति न ।
देहिनोऽन्ये परं कांतं त्वया देहो वृथोज्झितः ३४।
तव देहेन दिव्येन हारकं भूष्यते प्रिय ।
रणोत्सुकेन भवता या वेणी ग्रथिता मम ३५।
तामुद्ग्रथय वैधव्यदुःखार्त्तायाः स्वयं प्रिय ।
एवं विलपतीं वीक्ष्य बलराज्ञीं समुद्भजः ।
दुःखितः शुक्रमित्याह बलं जीवय भार्गव ३६।
शुक्र उवाच-।
इच्छयामरणं प्राप्तं तं कथं जीवयाम्यहम् ।
तथापि मंत्रसामर्थ्याद्वाचमुच्चारयिष्यति ३७।
जालंधर उवाच-।

बलस्य रूप वचनं श्रोतुमिच्छामि भार्गव ।
जालंधरेणैवमुक्तः क्षणं ध्यानपरोऽभवत् ३८।
अथोदतिष्ठद्वदनात्स्वनः श्रोत्रमनोरमः ।
प्रभावतीं प्रति व्यक्तं वाद्यभांडा दिवोत्थितः ३९।
प्रभावति स्वदेहं त्वं ममांगेषु लयं नय ।
इति तस्य वचः श्रुत्वा नदी जाता प्रभावती ४०।
बलाङ्गेष्वेव लीना सा सुमेरोः पूर्ववाहिनी ।
यस्यास्तोयेन संजाता रत्नानां कांतिरुत्तमा ४१।

Roman transliteration

nāradauvāca-
evaṃ dvaṃdveṣu yuddheṣu saṃpravṛtteṣvanekaśaḥ |
jaghānātha hariḥ kruddho gadayā kālaneminam 1|
vihāya mūrcchāṃ saṃcitya viṣṇuṃ bāṇairjaghāna saḥ |
tataḥ kruddhena hariṇā sa kṣitau pātito vyasuḥ 2|
rājanjaghāna saṃciṃtya rāhuṃ khaḍgena caṃdramāḥ |
rāhustu taṃ parityajya tadā sūryamadhāvata 3|
sahasrāśuṃ raṇe jitvā rāhuścaṃdramadhāvata |
jaghāna taṃ ca khaṅgena samare rajanīpatiḥ 4|

saiṃhikeyāṃgakāṭhinyātkhaṅgaṃ cūrṇamabhūttadā |
jaghāna muṣṭinā gāḍhaṃ kaṭhinena vidhuṃtudaḥ 5|
caṃdramutthāpya taṃ kaṃṭhe dhṛtvā vegānmahāmṛdhe |
gilitvā rāhuṇā caṃdropyudgīrṇaśca tataḥ punaḥ 6|
mṛgaṃ svacihnamurasi nidhāya visasarja ha |
sa uccaiḥśravasaṃ gṛhya hayaratnaṃ vidhuṃtudaḥ 7|

jālaṃdharāṃtikaṃ nītvā bhaktyā tasmai nyavedayat |
durvāraṇo raṇe kruddhastaṃ yamaṃ gadayā hanat 8|
niśitairmārgaṇairbhinnaḥ śakraputreṇa cāhave |
dhṛtvā jayaṃtaṃ saṃhrādaḥ parighāghātamūrcchitam 9 |
airāvataṃ samāruhya yayau jālaṃdharaṃ prati |
hatavāṃścaiva gadayā nihrādaṃ dhanado raṇe 10|
rudrāstriśūlanirghātairniśuṃbhaṃ jaghnurojasā |
niśuṃbho bāṇajālaiśca pīḍayāmāsa tānati 11|
śuṃbhāsuro devagaṇānpūrayāmāsa mārgaṇaiḥ |
mṛtyuṃ māyāmaya mayo baddhvā pāśairnināyatam 12|
dadau jālaṃdharāyāsau paulomne so'pi siṃdhave |
abdhinā ca mukhe kṣipto loko jīvatu nirbhayaḥ 13|
baddhvā ca namuciṃ pāśairvāsavo'pi rasātalam |
ninye viśvasya haṃtāraṃ atha jālaṃdharo yayau 14|
atheṃdrabalayoryuddhamabhūdrājansudāruṇam |

balāṃgarociṣo bhāṃti diśo daśa raveriva 15|
sarvāṇyastrāṇi śakrasya śīrṇānyaṃge balasya ca |
balīyasā baleneṃdro mudgareṇa hato hṛdi 16|
nanādeṃdrastato bhīmaṃ tacchrutvā sa balohasat |
hasatastasya niścerurmukhato mauktikāni ca 17|
tasyāṃgasyābhilāṣeṇa na yuddhamakarottadā |
tuṣṭāva vāsavo'tyarthaṃ taṃ balaṃ balasāgaram 18|
varaṃ vṛṇu suraśreṣṭhetyuktaḥ prāha balaṃ prati |
yadi tuṣṭo'si daityeśa svaṃ vapurdātumarhasi 19|
tadiṃdra vacanaṃ śrutvā bhittvā śastrairgṛhāṇa māṃ |
ityuvāca balaṃ so'pi kimadeyaṃ mahātmanām 20|
(gīriva śrotrahīnasya lolākṣīva vicakṣuṣaḥ (atirikta ślokāḥ)|
pareṣu puṣpamāleva śrīḥ kadaryasya niṣphalā 1|
mahātmāno na gṛhṇaṃti hiṃsamānānripūnapi |
sapatnīḥ prāpayaṃtyabdhiṃ siṃdhavo naganimnagāḥ 2|

sujano na yāti vikṛtiṃ parahitanirato vināśakāle'pi |
chinno'pi caṃdanataruḥ surabhayatimukhaṃ kuṭhārasya 3|
devaṃ paraṃ vinaśyati tanurapi na śrīrniveditāsatsu |
avaśiṣyate himāṃśoḥ saiva kalāśirasi yā śaṃbhoḥ 4|
te sādhavo bhuvanamaṃḍalamaulibhūtā ye sādhutāmanupakāriṣu darśayaṃti |
ātmaprayojanavaśātkṛtachinnadehāḥ pūrvāpakāriṣu khalopi hitānuraktaḥ5)|
tathetyuktvā sahasrākṣo mudgareṇāhanadbalam |
na bibheda tadā dehaḥ śakraściṃtāmavāpa ha 20|
sasmārito mātalinā vajreṇāṃgaṃ jaghāna tat |
tena vajraprahāreṇa balāṃgaṃ tadvyaśīryata 21|
balāṃgasyaikabhāgastu papāta kanakācale |
tuhinādrau dvitīyastu tṛtīyo gonage'patat 22|
caturtho devanadyāṃ ca paṃcamo maṃdare tathā |
vajrākare papātāṃśaḥ ṣaṣṭhaśca vijayāṃgajaḥ 23|

tasya jātiviśuddhasya pariśuddhena karmaṇā |

kāyasyāvayavāḥ sarve ratnabījatvamāgatāḥ 24|
vajrādasthikaṇāḥ kīrṇāḥ ṣaṭkoṇā maṇayo'bhavan |
akṣibhyāmindranīlā vai māṇikyaṃ śrutisaṃbhavam 25|
kṣatajātpadmarāgāḥ syuḥ medaso marakatāstathā |
pravālāni ca jihvāto daṃtā muktāstathābhavan 26|
majjodbhavaṃ marakataṃ gārutmatamabhūnnasā |
kāṃsyaṃ purīṣaṃ rajataṃ vīryaṃ tāmraṃ ca mūtrajam 27|
aṃgasyodvartanājjātaṃ pittalaṃ brahmavītikāḥ |
nādādvaidūryamutpannaṃ ratnaṃ cārutaraṃ tathā 28|
nakhebhyaḥ kanakotpattī rudhirācca rasodbhavaḥ |
medasaḥ sphaṭikaṃ jātaṃ pravālaṃ māṃsasaṃbhavam 29|
baladehodbhavānyāsanratnāni pṛthivītale |
puṇyopacayasaṃpattyā bhokṣyaṃte vimalairjanaiḥ 30|
atrāṃtare hataṃ śrutvā balaṃ maghavatā mṛdhe |
prabhāvatī nāma rājñī yayau taccaraṇāṃtikam 31|

vilalāpa patiṃ dṛṣṭvā vikīrṇāvayavaṃ raṇe |
prabhāvatyaśrupūrṇākṣī muktakeśī ghanastanī 32|
hā nātha balavikrāṃta kāṃtadeha jagatpriya |
māṃ tvaṃ vihāya kiṃ cātra kaivalyaṃ gatavānasi 33|
jarākusṭhādibhirvyāptaṃ buddhvā dehaṃ tyajaṃti na |
dehino'nye paraṃ kāṃtaṃ tvayā deho vṛthojjhitaḥ 34|
tava dehena divyena hārakaṃ bhūṣyate priya |
raṇotsukena bhavatā yā veṇī grathitā mama 35|
tāmudgrathaya vaidhavyaduḥkhārttāyāḥ svayaṃ priya |
evaṃ vilapatīṃ vīkṣya balarājñīṃ samudrajaḥ |
duḥkhitaḥ śukramityāha balaṃ jīvaya bhārgava 36|
śukra uvāca-|
icchayāmaraṇaṃ prāptaṃ taṃ kathaṃ jīvayāmyaham |
tathāpi maṃtrasāmarthyādvācamuccārayiṣyati 37|
jālaṃdhara uvāca-|

balasya rūpa vacanaṃ śrotumicchāmi bhārgava |
jālaṃdhareṇaivamuktaḥ kṣaṇaṃ dhyānaparo'bhavat 38|
athodatiṣṭhadvadanātsvanaḥ śrotramanoramaḥ |
prabhāvatīṃ prati vyaktaṃ vādyabhāṃḍā divotthitaḥ 39|
prabhāvati svadehaṃ tvaṃ mamāṃgeṣu layaṃ naya |
iti tasya vacaḥ śrutvā nadī jātā prabhāvatī 40|
balāṅgeṣveva līnā sā sumeroḥ pūrvavāhinī |
yasyāstoyena saṃjātā ratnānāṃ kāṃtiruttamā 41|

English translation

Nārada said :

1-18a. When the duels in this way had commenced in many ways, the angry Viṣṇu struck Kālanemi with his mace. He, giving up his swoon (i.e. regaining consciousness) thought, and struck Viṣṇu with arrows. Then the angry Viṣṇu dropped him dead on the ground. O king, having reflected, Candramā (i.e. the Moon) struck Rāhu with a sword. Rāhu at that time leaving him ran to the Sun. Having

vanquished the Sun in the battle, Rāhu ran to the Moon. The lord of the night (i.e. the Moon) struck him with a sword in the battle. Due to the hardness of the body of Rāhu the sword at that time was powdered. Rāhu struck him deeply with his hard fist. Having lifted up Candra (i.e. the Moon) he swallowed him speedily in the great war and again spat him out. He, putting his mark, the dear on his chest, dismissed him. That Rāhu, seizing (the horse) Uccaiḥ-śravas , took him to Jālandhara and offered him to him (i.e. to Jālandhara) with devotion. The angry Durvāraṇa struck Yama with a mace in the war. Saṃhrāda , pierced with sharp arrows by (Jayanta) the son of Indra seized Jayanta who fainted due to the stroke of the iron club, mounted upon Airāvata , and went to Jālandhara. Kubera also struck Nirhāda with his mace in the battle. The Rudras vigourously hit Niśumbha with the strokes of their spears. Niśumbha too very much harassed them with volleys of arrows. The demon Śumbha filled (i.e. covered) the hosts of gods with arrows. Maya , full of deceit, tied Yama with nooses, and took him (to Jālandhara). He gave him to Jālandhara, and Jayanta also to the Ocean. The Ocean too threw him into his mouth (so that) the world should be free from fear. Then Indra also, having tied Namuci with nooses, took him, the destroyer of the universe; then Jālandhara went. O king, a very fierce battle took place between Indra and Bala . The splendour from the body of Bala shone, like that of the Sun, in the ten directions. All the missiles of Indra were shattered on (striking) the body of Bala. The mighty Bala struck Indra with a mallet on his chest. Then Indra roared fiercely. Hearing that Bala laughed. From the mouth of him who was laughing, pearls dropped down. With a desire for (securing) his body, Indra did not fight.

18b-24. Then he very much praised Bala, the ocean of might. “O best among gods, ask for a boon.” When told like this, Indra said to Bala: “O lord of the demons, if you are pleased, then (please) give your body to me.” Hearing these words of Indra, that Bala also said: “Cutting me (i.e. my body) with weapons take me (i.e. my body).” Then he also (said): “What is that which cannot be (i.e. is not) given by the noble?” “Like speech to one who cannot hear, like a woman of fickle eyes to a blind man, like a garland of flowers to a dead man, wealth is fruitless to a miser. The noble ones do not seize their enemies though they harm. The Rivers also take their co-wives (i.e. other Rivers) to the Ocean. A good man, engaged in the welfare of the others, does not get perturbed even at the time of their destruction. The sandal tree, though cut, makes fragrant the mouth (i.e. the edge) of the axe. Even a divine body perishes, but not the wealth given to the good. That digit of the Moon alone, which is on the head of Śiva remains (intact). Those who show goodness to those who harm them, are the good that are at the top of the earth. Even a wicked man loves them who for their own cause get their bodies cut off for those who have harmed them before.” Saying, ‘All right’, Indra struck Bala with a mallet. Yet his body did not split up. Indra became worried. Being reminded by Mātalin, he hit the body (of Bala) with his thunderbolt. Due to that stroke of the thunderbolt the body of Bala was shattered. A portion of Bala’s body fell on the golden mountain. Another (fell) upon the Himālaya . The third one fell upon the Go mountain. The fourth one (fell) into the divine river. The fifth one (fell) upon the Mandara (mountain). The sixth produced from the body of Vijaya fell into the mine of diamonds.

25-31. All the limbs of his body born pure, became the sources of gems due to the pure act. Particles of the bones fell from the thunderbolt. The hexagons became gems. From his eyes (dropped) sapphires. Rubies were produced from his ears, (so also) rubies were produced from his blood. Emeralds were produced from his marrow. From his tongue corals were produced. In the same way his teeth became pearls. Emeralds were produced from his marrow. So also emeralds were (also) produced from his nose. His excrement became bell-metal. His semen turned into silver. Copper was produced from his urine. From the unguent of his body brass came out, so also lustrous wealth. From his lsound [? sound?] lapis lazuli came out; so also more charming gems. Gold was produced from his nails. Mercury came out from his blood. Crystal was produced from his marrow. Corals were produced from his flesh. The gems were (thus) produced on the earth from the body of Bala. They are enjoyed by pure

persons due to the wealth of the collection of their religious merit.

32-37. Meantime, having heard that Bala was killed in the battle by Indra, his queen named Prabhāvatī , went near (i.e. to) his (i.e. Indra's) feet. Seeing her husband with his limbs shattered in the battle, Prabhāvatī, full of tears, with her hair loose, of stout breasts, lamented: "O lord, O Bala, O you brave one, O you of a handsome body, O you dear to the world, why have you, abandoning me, gone to aloofness? Men do not cast their bodies, even on realising that they are full of old age, and leprosy; but O dear one, you have in vain cast your body; O dear one, by means of your divine body the string of pearls is adorned. O dear one, untie the braid of me afflicted with the grief of widowhood, which you yourself, eager to fight, had tied." The Ocean's son, seeing the queen lamenting like this, and being afflicted, said to Śukra : "O Bhārgava , bring him back to life."

Śukra said :

38. He died willingly. How can I bring him back to life? Yet due to the power of the hymn he will utter words.

Jālandhara said :

39-42. O Bhārgava, I wish (to see Bala's) form (and) hear his words.

Being thus addressed by Jālandhara, he became engrossed in meditation. Then from his mouth sound pleasing the ears came out, addressing Prabhāvatī. It as it were came out from a musical instrument "O Prabhāvatī, unite your body with the parts of my body." Hearing these words of (i.e. uttered by) him, Prabhāvatī turned herself into a river. She got united with the parts of Bala's body, and flowed towards the east. Due to her water, excellent brilliance was produced in gems.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 7

Lakṣmī Intervenes in the Fight between Viṣṇu and Jālandhara

Chapter 419 of 693 · 86 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ततो जालंधरः क्रुद्धः प्राह तं दैत्यसूदनम् ।
कपटेन बलं हत्वा क्व यास्यसि बलाधम १।
इत्युक्त्वा तं शतमखं सिंधुसूनुः प्रतापवान् ।
ससूताश्वध्वजरथं छादयामास मार्गणैः २।
पपात मूर्च्छितः शक्रो रथोपरि शरैः क्षतः ।
दृष्ट्वा तं पतितं शक्रं जगर्जार्णवनंदनः ३।
मूर्च्छां त्यक्त्वा मुमोचेंद्रो वज्रं जालंधरं प्रति ।
तदाद्रिदलनं हस्ते गृहीत्वा सिंधुसंभवः ४।
वज्रं कक्षापुटे धृत्वा रथादुत्तीर्य सत्वरम् ।
अभ्यधावत दैत्येंद्रो देवेंद्रं धर्तुमाहवे ५।
ततो दुद्राव मघवा रथं त्यक्त्वा हरिं स्मरन् ।
रथमिंद्रस्य मदवानारुह्यार्णवनंदनः ६।
यंतारं मातलिं कृत्वा ययौ प्राप्तमनोरथः ।
रथमिंद्रस्य तरसा यत्र यत्र ययौ बले ७।

जालंधरो महाबाहुः स्वयं चांबुधरो यथा ।
ततः स कोपात्पुरुषोत्तमः स्वयं खड्गं समुद्यम्य च नंदकं रणे ८।
संप्रेरयित्वा गरुडं मनोजवं जघान कोपेन च दैत्यवाहिनीम् ।
रथान्हयान्कुंजरपत्तिसंघान्स पातयामास बलात्सहस्रशः ९।
जनार्दनः कश्यपसूनुसंवृतश्चकार संख्ये चरितं भयावहम् ।
केशास्थिमज्जारुधिरौघवाहिनीं पिशाचवेतालविहंगसेविताम् १०।
करोरुजंघायुधशस्त्रपूरितां सुदुस्तरां व्याघ्रगजेंद्र सेविताम् ।
रक्तांत्रहारांगदभूषितांतां विघूर्णनेत्रोत्सवकांतिवाससम् ११।
विष्णुना निहतं सैन्यं दृष्ट्वा दानवपुंगवाः ।
जालंधराज्ञया सर्वे रुरुधुः परितो हरिम् १२।
दैत्यास्ते तत्र बाणौघान्वर्षमाणा यथांबुदाः ।
यथाद्विरेफाः कमलं पर्वतं जलदा इव १३।
चूतं यथा पक्षिगणा गगनं धूपसंचयः ।
न दृश्योऽभूत्तदा विष्णुर्न तार्क्ष्यो रणसंकटे १४।
सर्वे ते रथमारूढा सर्वशस्त्रैर्महासुराः ।

वैकुंठाधिपतिं जघ्नुर्गर्जंतो भीमनिस्वनैः १५।
तान्सर्वान्भीमरूपेण दैत्यारिः कुपितस्तदा।
रणे निपातयामास वायुः पर्णचयं यथा १६।
शैलरोमा ततो विष्णुं दैत्यः कोपादधावत।
हरेरपि शरास्तस्य शरीरे शीर्णतां गताः १७।
शैलरोमा च दैत्यारि शरीरं चाहनच्छरैः।
हरिः खड्गं विनिर्धूय शिरस्तस्य जहार ह १८।
छिन्ने शिरसि दैत्यस्य कबंधो विक्रमन्रणे।
शैलरोमा भुजाभ्यां च ताक्ष्यं जग्राह पक्षयोः १९।
शिरश्चोत्पत्य तरसा विलग्नं स्कंधयोर्दृढम्।
ततस्तत्रास्ययुद्धेन हृषीकेशोऽपि विस्मितः २०।
शिरः संलग्नमालोक्य गरुडो न्यपतद्भुवि।
पुनश्चोत्पत्य वेगेन शिरःस्थानं समाश्रयत् २१।
शैलरोमा ततो विष्णुं जहार गरुडाद्बली।
हरिर्जघ्ने तलेनाशु गतायुश्चापतद्भुवि २२।

ततो जालंधरः सूतं खड्गरोमाणमब्रवीत्।
संप्रेषय रथं तत्र यत्र देवो जनार्दनः २३।
जालंधरस्य वचनात्खड्गरोमानयद्रथम्।
दृष्ट्वा तं पुरतो विष्णुमुवाचार्णवनंदनः २४।
निःशंकं जहि मां विष्णो नाहं त्वा हन्मि माधव।
तस्य तद्वचनं श्रुत्वा क्रोधसंरक्तलोचनः २५।
नारायणः प्राणहरैः शरैरेनमपूरयत्।
विष्णुना च विभिन्नांगोऽर्णवसूनुः प्रतापवान् २६।
हरिं संपूरयामास मार्गणौघैर्निरंतरम्।
नारायणः प्राणहरैः शरैरेनमपूरयत् २७।
गरुडं पतितं दृष्ट्वासिंधुसूनोः शरैर्भुवि।
रथं संस्मारयामास वैकुंठस्थं जनार्दनः २८।
सरथस्तस्य संप्राप्तः सूतहीनो हयैर्वृतः।
अश्वैर्युतं रथं दृष्ट्वा विस्मितो भगवान्रणे २९।
संबोधयित्वा गरुडं सारथ्ये समयोजयत्।

स धृत्वा मुकुटं मूर्ध्नि कौस्तुभं हृदये मणिम् ३०।
पुरुषार्थान्हयान्कृत्वा ययौ जालंधरं हरिः।
मेदिनीं रथचक्रेण दारयंश्च सुरैः सह ३१।
जघान तरसा बाणैर्दानवानां च वाहिनीम्।
देवराजेन संदिष्टो वीतिहोत्रो रणांगणे ३२।
ददाह दानवानीकं समीरणसमन्वितम्।
तदाह तं भगवता दैत्यसैन्यं सुरैः सह ३३।
जालंधरः स्वल्पशेषं दध्यौ दृष्ट्वा बलं स्वकम्।
अथाह भार्गवं राजा मत्सैन्यं निहतं सुरैः ३४।

त्वयि तिष्ठति मंत्रज्ञे विख्यातो विद्यया भवान् ।
किं तया विद्यया ब्रह्मन्क्षत्रेणाथ बलेन च ३५।
या न रक्षति रोगार्तान्यद्बलं शरणागतान् ।
जालंधरवचः श्रुत्वा भार्गवस्तमभाषत ३६।
पश्य राजन्मम बलं ब्राह्मणस्य रणांगणे ।
इत्युक्त्वा वारिणा स्पृष्टा हुंकारेण प्रबोधिताः ३७।

उत्थापितास्ते कविना शरौघैः प्राणहारकैः ।
देवाहता रणे पेतुः समंतात्सिंधुसूनुना ३८।
बाणैर्जर्जरदेहास्ते धृतप्राणा नराधिप ।
न मृतास्त्वमरत्वाच्च बाणैर्भिन्नाश्च सत्तम ३९।
ततो नारायणो देवो बृहस्पतिमभाषत ।
धिग्बलं दैवतगुरो यो न जीवयसे सुरान् ४०।
धिषणस्तु जगन्नाथमुवाच त्वरितं तदा ।
ओषधीभिरहं स्वामिन्जीवयिष्यामि निर्जरान् ४१।
इत्युक्त्वा धिषणः सोऽपि ययौ क्षीरार्णवस्थितम् ।
द्रोणमद्रिं तदा गत्वा सुखं गृह्यौषधीः स्वयम् ४२।
गुरुस्तासां च योगेन जीवयामास निर्जरान् ।
उत्थितास्ते ततो देवा जघ्नुर्दानववाहिनीम् ४३।
देवान्समुत्थितान्दृष्ट्वा बभाषे सिंधुजः कविम् ।
विना त्वद्विद्यया काव्य कथमेते समुत्थिताः ४४।
इति दैत्योक्तमाकर्ण्य शुक्रः प्राहार्णवात्मजम् ।

क्षीरसागरमध्यस्थो द्रोणोनाम महागिरिः ४५।
औषध्यस्तत्र तिष्ठंति जीवयंति च या मृतान् ।
तत्र गत्वा सुराचार्यो गृहीत्वोषधिसंचयम् ४६।
रणे विनिहतान्देवानुत्थापयति मंत्रतः ।
भार्गवोक्तमथाकर्ण्य सैन्यभारं महाबलः ४७।
शुंभे निक्षिप्य तरसा ययौ जालंधरोऽर्णवम् ।
अथ प्रविष्टः क्षीराब्धौ वेश्मदिव्यं महाप्रभम् ४८।
प्रविश्य तत्र क्षीराब्धेः क्रीडास्थानं ददर्श सः ।
नोष्णो न शीतलो वायुर्न तमो यत्र दृश्यते ४९।
यत्र गायंति नृत्यंति क्रीडंति च वरस्त्रियः ।
सुपीनस्तनभाराढ्याः कृशोदर्यः सुदंतिकाः 6.7.५०।
नेत्रविभ्रमविक्षेपैर्निर्तंबपरिवर्त्तनैः ।
अंगैः संमोहनै रम्यैर्बाहुवल्लीविचालनैः ५१।
पादविन्यासरणि तैर्मधुरैर्वचनस्तवैः ।
सौगंध्यसौख्यदैर्वासैर्नेत्रभ्रमरहुंकृतैः ५२।

चामरांदोललीलाभिः स्रग्भिः स्मितविलोकितैः।
सेवां चक्रुर्विलासिन्यस्तत्र सुतः।।५३।।

क्रीडंतं तत्र दुग्धाब्धिं संवीक्ष्य समरोत्सुकः।
अथाह प्रणिपत्यासौ क्षीराब्धिं तात हंसि माम्।
द्रोणाचलौषधीर्व्याजादंबुभिः प्लावयस्वतः ५४।
क्षीरसागर उवाच-।
तं प्राप्तं शरणं पुत्र प्लावयाम्यूर्मिभिः कथम् ।
मुनींद्रास्तं न शंसंति यस्त्यजेच्छरणागतम् ५५।
पितृव्यवचनं श्रुत्वा संक्रोधात्संततं गिरिम् ।
तलप्रहरणेनैव ताडयामास दैत्यराट् ५६।
ततो द्रोणगिरी राजन्भीतो जालंधराद्भृशम् ।
अथाजगाम रूपेण प्राह जालंधरं प्रति ५७।
तवाहमभवं दासो रक्ष मां शरणागतम् ।
रसातलं महाबाहो यास्यामि तव शासनात् ५८।
यावत्त्वं कुरुषे राज्यं तावत्स्थास्याम्यहं प्रभो ।

ओषधीनां विरावेण सिद्धानां रोदनेन च ५९।
रसातलं जगामाद्रिः सिंधुसूनोः प्रपश्यतः ।
ततो जालंधरो वीर आजगाम महारणम् ६०।
पूर्वकल्पितमारुह्य रथस्थं केशवं ययौ ।
रथस्थं माधवं दृष्ट्वा जहासोच्चैर्नदीसुतः ६१।
तावत्त्वं तिष्ठ शकटे यावद्धन्यामरीनहम् ।
एवमुक्त्वा जघानाशु शरैस्तां देववाहिनीम् ६२।
बाणैर्विदारिता देवास्त्राहीत्यूचुर्बृहस्पतिम् ।
ततो बृहस्पतिः शीघ्रमगमत्क्षीरसागरम् ६३।
अदृष्ट्वा तं ततो द्रोणमभूच्चिन्तापरो नृप ।
अथागत्य रणं तूर्णममरान्प्राह गीष्पतिः ६४।
पलायध्वं सुराः सर्वे द्रोणाद्रिः क्षयमागतः ।
एवमुक्तवतस्तस्य गुरोश्चिच्छेद सिंधुजः ६५।
यज्ञोपवीतं केशांश्च बाणैस्तीक्ष्णैर्हसन्सुरान् ।
ततो दुद्राव वेगेन गुरुः प्राणभयार्दितः ६६।

देवाः सर्वे रणं हित्वा पलायांचक्रिरे नृप ।
एवं विद्राव्य देवान्वै जनार्दनमधावत ६७।
हृषीकेशोऽपि दैत्येशमन्वधावद्रणोत्सुकः ।
ततो युद्धमभूद्घोरं विष्णोर्जालंधरस्य च ६८।
दुर्द्धर्षणो बाणजालैः प्लावयामास केशवम् ।
तान्बाणान्खंडशः कृत्वा पूरयित्वा शरैर्महान् ६९।
वासुदेवोसुरं बाणैर्जालंधरमपीडयत् ।
जालंधरो रथं त्यक्त्वा शरपीडितविग्रहः ७०।
विष्णुं विजेतुं दुद्राव संयतिस्थमथ द्रुतम् ।
तमायांतं रणे दृष्ट्वा हरिर्विव्याध सायकैः ७१।

बाणानंगेसहद्विष्णोः प्राप्तोऽसौ रथसंनिधौ ।
हस्तेनैकेन गरुडं द्वितीयेन रथं हरेः ७२।
भ्रामयित्वांबरे शश्वत्श्वेतद्वीपे न्यपातयत् ।
जालंधरकरक्षिप्तो गरुडोऽपि पपात ह ७३।
क्रौंचद्वीपे स तत्रैव विश्राममकरोच्चिरम् ।

अच्युतः प्रच्युतस्तस्माद्भ्रमतो रथमंडलात् ७४।
रणमागत्य दैत्येशं तिष्ठतिष्ठेत्यभाषत ।
दृष्ट्वा तमागतं भूयः केशवं समरप्रियः ७५।
पूरयन्मार्गणैर्भूमिं जगर्जार्णवनंदनः ७६।
विव्याध दैत्यं हरिराशु शक्त्या हृदि स्फुरंत्या स ततः पपात ।
सूतो न यत्तं समरान्निवासं तं प्राह रे केन कृतोस्म्यलज्जः ७७।
दैत्यारि जालंधरयोर्महत्तदा बभूव युद्धं धरणीतलस्थयोः ।
प्रेम्णा श्रियस्तं न जघान दानवं स्वयं हरिस्तस्य शरैः पपात ७८।
ततो निरीक्ष्य गोविंदं पतितं धरणीतले ।
प्रगृह्यार्णवजो दैत्य आरुरोह निजं रथम् ।
ततस्तमिंदिरा प्राप्ता रुदंती विष्णुवल्लभा ७९।
संस्थिता कमला तत्र पतिं कमललोचनम् ।
पतितं तु पतिं वीक्ष्य लक्ष्मीः प्राहार्णवात्मजम् ८०।
शृणुष्व वचनं भ्रातर्जितो विष्णुर्धृतस्त्वया ।
भगिन्या न च वैधव्यं दातुं युक्तं महाबल ८१।

श्रुत्वा तु वचनं तस्या मुमोच जगतः पतिम् ।
जालंधरो महाबाहुः स्वस्रे भक्त्या ननाम च ८२।
ववंदे चरणौ विष्णोः स्वसुः स्नेहात्तदांजसा ।
विष्णुर्जालंधरं प्राह तुष्टोऽस्मि तव कर्मणा ।
वरं वरय दैत्येश किं प्रयच्छामि ते वरम् ८३।
जालंधर उवाच-।
यदि त्वं मम तुष्टोऽसि शौर्येणानेन केशव ।
स्थातव्यं मत्पितुः स्थाने त्वया कमलया सह ८४।
तथेत्युक्त्वा च संस्मृत्य गरुडं धरणीधरः ।
आरुह्य च जगन्नाथः क्षीराब्धिं प्रिययया सह ८५।
तदाप्रभृति कृष्णस्य वासः श्वशुरमंदिरे ।
अब्धौ वसति देवेशो लक्ष्म्याः प्रियचिकीर्षया ८६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहिता-।
यामुत्तरखंडे युधिष्ठिरनारदसंवादे सप्तमोऽध्यायः ७।

Roman transliteration

nārada uvāca-
tato jālaṃdharaḥ kruddhaḥ prāha taṃ daityasūdanam |

kapaṭena balaṃ hatvā kva yāsyasi balādhama 1|
ityuktvā taṃ śatamakhaṃ siṃdhusūnuḥ pratāpavān |
sasūtāśvadhvajarathaṃ chādayāmāsa mārgaṇaiḥ 2|
papāta mūrcchitaḥ śakro rathopari śaraiḥ kṣataḥ |
dṛṣṭvā taṃ patitaṃ śakraṃ jagarjārṇavanaṃdanaḥ 3|
mūrcchāṃ tyaktvā mumoceṃdro vajraṃ jālaṃdharaṃ prati |
tadādridalanaṃ haste gṛhītvā siṃdhusaṃbhavaḥ 4|
vajraṃ kakṣāpuṭe dhṛtvā rathāduttīrya satvaram |
abhyadhāvata daityeṃdro deveṃdraṃ dhartumāhave 5|
tato dudrāva maghavā rathaṃ tyaktvā hariṃ smaran |
rathamiṃdrasya madavānāruhyārṇavanaṃdanaḥ 6|
yaṃtāraṃ mātaliṃ kṛtvā yayau prāptamanorathaḥ |
rathamiṃdrasya tarasā yatra yatra yayau bale 7|

jālaṃdharo mahābāhuḥ svayaṃ cāṃbudharo yathā |
tataḥ sa kopātpuruṣottamaḥ svayaṃ khaḍgaṃ samudyamya ca naṃdakaṃ raṇe 8|
saṃprerayitvā garuḍaṃ manojavaṃ jaghāna kopena ca daityavāhinīm |
rathānhayāṅkuṃjarapattisaṃghānsa pātayāmāsa balātsahasraśaḥ 9|
janārdanaḥ kaśyapasūnusaṃvṛtaścakāra saṃkhye caritaṃ bhayāvaham |
keśāsthimajjārudhiraughavāhinīṃ piśācavetālavihaṃgasevitām 10|
karorujaṃghāyudhaśastrapūritāṃ sudustarāṃ vyāghragajeṃdra sevitām |
raktāṃtrahārāṃgadabhūṣitāṃtāṃ vighūrṇanetrotsavakāṃtivāsasam 11|
viṣṇunā nihataṃ sainyaṃ dṛṣṭvā dānavapuṃgavāḥ |
jālaṃdharājñayā sarve rurudhuḥ parito harim 12|
daityāste tatra bāṇaughānvarṣamāṇā yathāṃbudāḥ |
yathādvirephāḥ kamalaṃ parvataṃ jaladā iva 13|
cūtaṃ yathā pakṣigaṇā gaganaṃ dhūpasaṃcayaḥ |
na dṛśyo'bhūttadā viṣṇurna tārkṣyo raṇasaṃkaṭe 14|
sarve te rathamārūḍhā sarvaśastrairmahāsurāḥ |

vaikuṃṭhādhipatiṃ jaghnurgarjaṃto bhīmanisvanaiḥ 15|
tānsarvānbhīmarūpeṇa daityāriḥ kupitastadā |
raṇe nipātayāmāsa vāyuḥ parṇacayaṃ yathā 16|
śailaromā tato viṣṇuṃ daityaḥ kopādadhāvata |
harerapi śarāstasya śarīre śīrṇatāṃ gatāḥ 17|
śailaromā ca daityāri śarīraṃ cāhanaccharaiḥ |
hariḥ khaḍgaṃ vinirdhūya śirastasya jahāra ha 18|
chinne śirasi daityasya kabaṃdho vikramanraṇe |
śailaromā bhujābhyāṃ ca tārkṣyaṃ jagrāha pakṣayoḥ 19|
śiraścotpatya tarasā vilagnaṃ skaṃdhayordṛḍham |
tatastatrāsyayuddhena hṛṣīkeśo'pi vismitaḥ 20|
śiraḥ saṃlagnamālokya garuḍo nyapatadbhuvi |
punaścotpatya vegena śiraḥsthānaṃ samāśrayat 21|
śailaromā tato viṣṇuṃ jahāra garuḍādbalī |
harirjaghne talenāśu gatāyuścāpatadbhuvi 22|

tato jālaṃdharaḥ sūtaṃ khaḍgaromāṇamabravīt |
saṃpreṣaya rathaṃ tatra yatra devo janārdanaḥ 23|
jālaṃdharasya vacanātkhaṅgaromānayadratham |
dṛṣṭvā taṃ purato viṣṇumuvācārṇavanaṃdanaḥ 24|
niḥśaṃkaṃ jahi māṃ viṣṇo nāhaṃ tvā hanmi mādhava |
tasya tadvacanaṃ śrutvā krodhasaṃraktalocanaḥ 25|
nārāyaṇaḥ prāṇaharaiḥ śarairenamapūrayat |

viṣṇunā ca vibhinnāṃgo'rṇavasūnuḥ pratāpavān 26|
hariṃ saṃpūrayāmāsa māṛgaṇaughairniraṃtaram |
nārāyaṇaḥ prāṇaharaiḥ śarairenamapūrayat 27|
garuḍaṃ patitaṃ dṛṣṭvāsiṃdhusūnoḥ śarairbhuvi |
rathaṃ saṃsmārayāmāsa vaikuṃṭhasthaṃ janārdanaḥ 28|
sarathastasya saṃprāptaḥ sūtahīno hayairvṛtaḥ |
aśvairyutaṃ rathaṃ dṛṣṭvā vismito bhagavānraṇe 29|
saṃbodhayitvā garuḍaṃ sārathye samayojayat |

sa dhṛtvā mukuṭaṃ mūrdhni kaustubhaṃ hṛdaye maṇiṃ 30|
puruṣārthānhayāṅkṛtvā yayau jālaṃdharaṃ hariḥ |
medinīṃ rathacakreṇa dārayaṃśca suraiḥ saha 31|
jaghāna tarasā bāṇairdānavānāṃ ca vāhinīm |
devarājena saṃdiṣṭo vītihotro raṇāṃgaṇe 32|
dadāha dānavānīkaṃ samīraṇasamanvitam |
tadāha taṃ bhagavatā daityasainyaṃ suraiḥ saha 33|
jālaṃdharaḥ svalpaśeṣaṃ dadhyau dṛṣṭvā balaṃ svakam |
athāha bhārgavaṃ rājā matsainyaṃ nihataṃ suraiḥ 34|
tvayi tiṣṭhati maṃtrajñe vikhyāto vidyayā bhavān |
kiṃ tayā vidyayā brahmankṣatreṇātha balena ca 35|
yā na rakṣati rogārtānyadbalaṃ śaraṇāgatān |
jālaṃdharavacaḥ śrutvā bhārgavastamabhāṣata 36|
paśya rājanmama balaṃ brāhmaṇasya raṇāṃgaṇe |
ityuktvā vāriṇā spṛṣṭā huṃkāreṇa prabodhitāḥ 37|

utthāpitāste kavinā śaraughaiḥ prāṇahārakaiḥ |
devāhatā raṇe petuḥ samaṃtātsiṃdhusūnunā 38|
bāṇairjarjaradehāste dhṛtaprāṇā narādhipa |
na mṛtāstvamaratvācca bāṇairbhinnāśca sattama 39|
tato nārāyaṇo devo bṛhaspatimabhāṣata |
dhigbalaṃ daivataguro yo na jīvayase surān 40|
dhiṣaṇastu jagannāthamuvāca tvaritaṃ tadā |
oṣadhībhirahaṃ svāminjīvayiṣyāmi nirjarān 41|
ityuktvā dhiṣaṇaḥ so'pi yayau kṣīrārṇavasthitam |
droṇamadriṃ tadā gatvā sukhaṃ gṛhyauṣadhīḥ svayam 42|
gurustāsāṃ ca yogena jīvayāmāsa nirjarān |
utthitāste tato devā jaghnurdānavavāhinīm 43|
devānsamutthitāndṛṣṭvā babhāṣe siṃdhujaḥ kavim |
vinā tvadvidyayā kāvya kathamete samutthitāḥ 44|
iti daityoktamākarṇya śukraḥ prāhārṇavātmajam |

kṣīrasāgaramadhyastho droṇonāma mahāgiriḥ 45|
auṣadhyastatra tiṣṭhaṃti jīvayaṃti ca yā mṛtān |
tatra gatvā surācāryo gṛhītvoṣadhisaṃcayam 46|
raṇe vinihatāndevānutthāpayati maṃtrataḥ |
bhārgavoktamathākarṇya sainyabhāraṃ mahābalaḥ 47|
śuṃbhe nikṣipya tarasā yayau jālaṃdharo'rṇavam |
atha praviṣṭaḥ kṣīrābdhau veśmadivyaṃ mahāprabham 48|
praviśya tatra kṣīrābdheḥ krīḍāsthānaṃ dadarśa saḥ |
noṣṇo na śītalo vāyurna tamo yatra dṛśyate 49|
yatra gāyaṃti nṛtyaṃti krīḍaṃti ca varastriyaḥ |
supīnastanabhārādhyāḥ kṛśodaryaḥ sudaṃtikāḥ 6.7.50|
netravibhramavikṣepairnitaṃbaparivarttanaiḥ |

aṃgaiḥ saṃmohanai ramyairbāhuvallīvicālanaiḥ 51|
pādavinyāsaraṇi tairmadhurairvacanastavaiḥ |
saugaṃdhyasaukhyadairvāsairnetrabhramarahuṃkṛtaiḥ 52|

cāmarāṃdolalīlābhiḥ sragbhiḥ smitavilokitaiḥ|
sevāṃ cakrurvilāsinyastatra sutaḥ||53|||
krīḍaṃtaṃ tatra dugdhābdhiṃ saṃvīkṣya samarotsukaḥ|
athāha praṇipatyāsau kṣīrābdhiṃ tāta haṃsi mām|
droṇācalauṣadhīrvyājādaṃbubhiḥ plāvayasvataḥ 54|
kṣīrasāgara uvāca-|
taṃ prāptaṃ śaraṇaṃ putra plāvayāmyūrmibhiḥ katham |
munīṃdrāstaṃ na śaṃsaṃti yastyajeccharaṇāgatam 55|
pitṛvyavacanaṃ śrutvā saṃkrodhātsaṃtataṃ girim |
talapraharaṇenaiva tāḍayāmāsa daityarāṭ 56|
tato droṇagirī rājanbhīto jālaṃdharādbhṛśam |
athājagāma rūpeṇa prāha jālaṃdharaṃ prati 57|
tavāhamabhavaṃ dāso rakṣa māṃ śaraṇāgatam |
rasātalaṃ mahābāho yāsyāmi tava śāsanāt 58|
yāvattvaṃ kuruṣe rājyaṃ tāvatsthāsyāmyahaṃ prabho |

oṣadhīnāṃ virāveṇa siddhānāṃ rodanena ca 59|
rasātalaṃ jagāmādriḥ siṃdhusūnoḥ prapaśyataḥ |
tato jālaṃdharo vīra ājagāma mahāraṇam 60|
pūrvakalpitamāruhya rathasthaṃ keśavaṃ yayau |
rathasthaṃ mādhavaṃ dṛṣṭvā jahāsoccairnadīsutaḥ 61|
tāvattvaṃ tiṣṭha śakaṭe yāvaddhanyāmarīnaham |
evamuktvā jaghānāśu śaraistāṃ devavāhinīm 62|
bāṇairvidāritā devāstrāhītyūcurbṛhaspatim |
tato bṛhaspatiḥ śīghramagamatkṣīrasāgaram 63|
adṛṣṭvā taṃ tato droṇamabhūccintāparo nṛpa |
athāgatya raṇaṃ tūrṇamamarānprāha gīṣpatiḥ 64|
palāyadhvaṃ surāḥ sarve droṇādriḥ kṣayamāgataḥ |
evamuktavatastasya gurościccheda siṃdhujaḥ 65|
yajñopavītaṃ keśāṃśca bāṇaistīkṣṇairhasansurān |
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tānbāṇānkhaṃḍaśaḥ kṛtvā pūrayitvā śarairmahān 69|
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jālaṃdharo rathaṃ tyaktvā śarapīḍitavigrahaḥ 70|
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jālaṃdharakarakṣipto garuḍo'pi papāta ha 73|
krauṃcadvīpe sa tatraiva viśrāmamakarocciram |

acyutaḥ pracyutastasmādbhramato rathamaṃḍalāt 74|
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tatastamiṃdirā prāptā rudaṃtī viṣṇuvallabhā 79|
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vavaṃde caraṇau viṣṇoḥ svasuḥ snehāttadāṃjasā |
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tadāprabhṛti kṛṣṇasya vāsaḥ śvaśuramaṃdire |
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yāmuttarakhaṃḍe yudhiṣṭhiranāradasaṃvāde saptamo'dhyāyaḥ 7|

English translation

Nārada said :

1-3a. Then Jālandhara who was angry, spoke to (Indra), the killer of the demon: " O you of a mean power, where will you go after killing Bala through trickery?" Speaking thus to Indra, that brave son of the Ocean, cut off, with arrows, his chariot along with the charioteer, horses andflag. Indra, wounded by the arrows, fell after fainting on (i.e. in) his chariot.

3b-9. Seeing that Indra had fallen down, the Ocean's son roared. Giving up his swoon (i.e. regaining consciousness), Indra discharged his thunderbolt against Jālandhara. Then holding a piece of a mountain the Ocean's son held the thunderbolt at his side and quickly getting down his chariot, ran to Indra with a desire to seize him in the battle. Then, Indra, abandoning the chariot and remembering Viṣṇu , ran away. The arrogant son of the Ocean got into Indra's chariot, and making Mātalin the charioteer, went with his desire fulfilled. That mighty-armed Jālandhara went quickly like a cloud after getting into Indra's chariot (as he liked). Then, Viṣṇu through anger raised his sword (called) Nandaka in the battle, and inciting Garuḍa , having mind's speed, struck the army of the demons angrily. He, with force, knocked down chariots, horses, elephants and foot-soldiers in thousands.

10-12. Viṣṇu, surrounded (i.e. accompanied) by Kaśyapa 's son performed a fierce feat in the battle. (The battlefield had become) a river, which carried hair, bones, marrow and stream of blood, which was resorted to by goblins, vampires and birds, which was filled with hands, thighs, shanks, missiles and weapons, which was very difficult to cross, which was resorted to by tigers and lordly elephants, which was adorned with blood, entrails, necklaces and armlets. Seeing the army which blocked the beautiful festival to the the rolling eyes, struck by Viṣṇu, all the excellent demons, obstructed Viṣṇu on all sides at the order of Jālandhara.

13-15. There those demons showered volleys of arrows, as clouds shower (water), as bees shower (i.e. moisten) a lotus, as the clouds shower a mountain (with water), or as hosts of birds shower (i.e. moisten) a mango-tree, or as a mass of incense showers (i.e. fills) the sky. In that danger of the battle, Viṣṇu was not visible, so also Garuḍa was not visible. All those great demons who had got into their chariots, roaring with fearful sounds, struck Viṣṇu with all weapons.

16-20. The angry enemy of the demons (i.e. Viṣṇu), with a fierce form, knocked down all of them in the war as wind knocks down a mass of leaves. Then the demon Śailaroman, angrily ran to Viṣṇu. Even the arrows ofViṣṇu were shattered on (i.e. after striking) his body. Śailaroman also struck with arrows the body of Viṣṇu who taking out his sword cut off his head. When the demon's head was cut off, his trunk, walking on the battlefield seized Garuḍa by his wings with his hands. His head too quickly jumped and stuck fast to his shoulders. Then seeing the fighting of his face even Viṣṇu was amazed.

21-25a. Seeing the head stuck (to the shoulders), Garuḍa fell down on the ground. Again speedily flying, he resorted to the place of the head. Then the powerful Śailaroman snatched off Viṣṇu from Garuḍa. Viṣṇu struck him with the palm of his hand; and he fell dead on the ground. Then Jālandhara said to Khaḍgaroman, his charioteer: "Drive the chariot there, where god Viṣṇu is." By the words (i.e. the order) of Jālandhara, Khaḍgaroman took the chariot (to that spot). Seeing that Viṣṇu in front of him, the Ocean's son said: "O Viṣṇu, kill me fearlessly. I shall not kill you, O Mādhava ."

25b-29. Hearing those words of him, Viṣṇu, with his eyes red due to anger, filled (i.e. covered) him with fatal arrows. The Ocean's brave son, with his body pierced by Viṣṇu, continuously covered Viṣṇu with streams (i.e. volleys) of arrows. Garuḍa, pierced by his hundreds of arrows, fell unconscious. Seeing Garuḍa fallen on the ground (after being struck) by the arrows of the Ocean's son, Viṣṇu was reminded of his chariot that stood in Vaikuṇṭha . That chariot, without a charioteer, (but) surrounded by horses, came to him. Seeing that chariot yoked with horses on the battlefield the lord was amazed.

30-34. Having brought Garuḍa to consciousness, he appointed him as its driver. That Viṣṇu, putting the crown on his head, the Kaustubha gem on his chest, and prompting the horses to exert, went up to Jālandhara. With (other) gods, he tore the earth with the chariot's wheel(s); he quickly struck the army of the demons with (his) arrows. Ordered by the lord of gods, Fire burnt the demon's army (as he was) aided by Wind. At that time, the lord, along with the gods, destroyed the army of the demons. Seeing his army of which a small-portion was left, Jālandhara thought, and then (he) the king said to Śukra :

35-39. "When (even) you, well-versed in incantations, were there, the gods destroyed my army. You are well-known for your lore. O brāhmaṇa , what is the use of the lore which does not protect those who are afflicted with diseases, and what is the use of that kṣatra power which does not protect those seeking refuge?" Hearing the words of Jālandhara, Śukra said to him: "O king, (now) see the power of me, a brāhmaṇa." Saying so, he touched them with water (i.e. sprinkled water over them, and) roused them with the 'hum' sound. They were (thus) roused by Śukra. The Ocean's son struck the gods with fatal arrows, and they fell in the battle all around. O king, with their bodies shattered by arrows, they sustained their life. They, pierced by arrows, did not die because of their immortality, O best one.

40-45a. Then god Viṣṇu said to Bṛhaspati : “O preceptor of gods, fie upon the power of you who are not bringing the gods back to life.” Bṛhaspati then immediately said to the lord of the world (i.e. Viṣṇu): “O lord, by means of the herbs I shall bring the gods back to life.” Speaking like this, Bṛhaspati too went to the mountain Droṇa , lying in the ocean; and comfortably taking the herbs (from the mountain), Bṛhaspati, by using them, brought the gods back to life. Then the gods who rose, killed the army of the demons. Seeing the gods to have risen, the Ocean’s son (Jālandhara) said to Śukra: “O Śukra, how did they get up without your lore?” Hearing these words spoken by the demon, Śukra said to the Ocean’s son:

45b-48a. “There is a great mountain named Droṇa, that lies in the ocean. There are herbs there, which bring the dead back to life. The preceptor of gods (Bṛhaspati), having gone there, and having taken the herbs (from there), rouses, with an incantation, the gods killed in the battle.” Hearing what Śukra said, Jālandhara, having entrusted the responsibility of his army to Śumbha , went to the Ocean.

48b-54. Having gone into the Ocean of Milk, he entered a divine, very bright house and saw there the pleasure-chamber of the Ocean of Milk. In it neither hot nor cold breezes (blew). Darkness was not noticed there. There excellent females, rich with the burden of breasts, having slim bellies and good teeth, sang, danced and sported. The sportive females served there by casting amorous glances, moving to and fro, with fascinating bodies, by means of lovely movements of their creeper-like arms, and the sounds of their steps, with sweet words and eulogies, by giving the pleasure of fragrance, with the hummings of the bees in the form of their eyes, by sportively moving the chowries, with garlands, and smiling glances. Having gone there the Ocean’s son who was eager to fight and seeing the Ocean of Milk sporting there, saluted the Ocean of Milk, and said to him: “O uncle, you are killing me. With the water inundate (Bṛhaspati) under the pretext of the herbs from the Droṇa mountain.”

The Ocean of Milk said :

55-61. O son, how shall I inundate with my waves him who has sought my refuge? The best sages do not praise him who abandons him who has sought his refuge.

Hearing the words of his paternal uncle, the king of the demons continuously, angrily, struk the (Droṇa) mountain with the soles of his feet. Then, O king, mountain Droṇa who was very much afraid of Jālandhara, came, in his (original) form to Jālandhara, and said to him: “I have become your servant. Protect me who have sought your refuge. O you of great arms, by your order I shall (even) go to lower region. I shall stay (there) till you rule the kingdom.” Accompanied by the cry of the herbs and the weeping of the siddhas , the (Droṇa) mountain went to the lower region, (even) when the Ocean’s son was observing. Then the hero Jālandhara came to the great battlefield. Having got into the chariot already made ready, he went to Viṣṇu. The son of the River (i.e. Jālandhara) seeing Viṣṇu seated in the chariot, laughed loudly. (He said to him:)

62-69. “Wait in your chariot till I kill (other) enemies.” Speaking like this, he quickly struck the army of gods. The gods rent by (his) arrows, said to Bṛhaspati: “Protect (us).” Then Bṛhaspati quickly went to the Ocean of Milk. O king, not seeing (the mountain) Droṇa (there) he became very anxious. Then Bṛhaspati, having quickly come (back) to the battlefield, said to the gods: “O gods, all of you run away. The Droṇa mountain has perished.” Of Bṛhaspati who was speaking like this, the Ocean’s son, laughing at the gods, cut off the sacred thread and hair with sharp arrows. Then Bṛhaspati afflicted through fear to his life speedily ran away. O king, all gods (also) leaving the battlefield, fled. Having thus made the gods flee, he ran to Viṣṇu. Viṣṇu also, eager to fight, ran to the lord of demons. Then a fierce battle took place between Viṣṇu and Jālandhara. Dreadful by means of his volleys of arrows he overcame Viṣṇu.

70-74. Cutting to pieces those arrows and filling (i.e. covering) him with arrows, mighty Viṣṇu, harassed the demon Jālandhara with arrows. Jālandhara, with his body injured by the arrows, abandoned his chariot, and quickly ran to Viṣṇu standing in the battle to vanquish him. Seeing him coming, Viṣṇu pierced him with arrows. He bore the arrows of Viṣṇu on his body and came near his chariot. Whirling repeatedly Garuḍa with one hand and Viṣṇu's chariot with the other (hand), he dropped them on the Śveta-dvīpa . Garuḍa, thrown from Jālandhara's hand, also fell down. For a long time he took rest in Krauñca-dvīpa only. Viṣṇu, freeing himself from the whirling chariot, came to the battlefield, and said to the lord of demons: "Wait, wait."

75-78. The Ocean's son who liked fighting, seeing Viṣṇu who had again come to the battlefield, covered the ground with arrows and roared. Viṣṇu quickly pierced the demon on his chest with a (missile called) śakti that was throbbing. He (then) fell down. His son (then) took him from the battlefield to his residence, and said to him: "Oh, who has made me void of shame?" Then a great fight between (Viṣṇu) the enemy of the demons and Jālandhara, standing on the ground, took place there. Viṣṇu did not kill the demon out of his love for Lakṣmī ; (but) himself fell down (struck) by his arrows.

79-83. Then seeing Viṣṇu fallen on the ground, the Ocean's son, took him and got into his own chariot. Then Lakṣmī, dear to Viṣṇu, came weeping to him. Lakṣmī stood there. Seeing her husband, havingeyeslike lotuses, fallen, Lakṣmī said to the Ocean's son: "O brother, listen to (my) words. You have vanquished and held Viṣṇu. O you of great power, it is not proper for you to bestow widowhood on your sister." Hearing her words, he released the lord of the world (i.e. Viṣṇu). (Then) Jālandhara, of mighty arms, devoutly saluted his sister (i.e. Lakṣmī). Then he quickly saluted Viṣṇu's feet through his love for his sister. Viṣṇu said to Jālandhara: "I am pleased with your act. O lord of demons, ask for a boon. Which boon shall I grant to you?"

Jālandhara said :

84-86. O Viṣṇu, if you are pleased with this (act of) valour of me, then you should stay with Lakṣmī, at my father's abode.

Saying, 'All right', the lord of the earth, remembered (i.e. thought of) Garuḍa (and on his arrival) mounted upon him and (went) to the Ocean of Milk with his wife (Lakṣmī). Since then Kṛṣṇa (i.e. Viṣṇu) lives in his father-in-law's house. The lord of the gods desiring to do what is dear to Lakṣmī, lives in the ocean.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 8

Conditions During Jālandhara’s Rule

Chapter 420 of 693 · 27 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
देवान्विक्लाव्य समरे विष्णुं स्थाप्यात्ममंदिरे ।
जालंधरेणाब्धिजेन यत्कृतं ब्रूहि नारद १।
नारद उवाच-।
शुंभादीनां तु वीराणां दत्त्वा दानं प्रसादजम् ।
जालंधरो जगामाथ स्वर्गं प्राप्यावलोकयत् २।
हिरण्यवर्षेण जनान्भूषयंतं दिनेदिने ।
फलंति तरवोऽजस्रं वाजिमेधक्रतोः फलम् ३।
गजवस्त्रसुवर्णानि धेनु कन्या तिलानि च ।
पुष्पकर्पूरतांबूल कस्तूरी कुंकुमानि च ४।
ये यच्छंति महात्मानस्ते पश्यंत्यमरावतीम् ।
वर्षासु गृहदानेन शिशिरेऽग्निप्रदानतः ५।
वादित्राणि च सर्वाणि वादयंति शिवालये ।
प्रपां कुर्वंति ये चैत्रे दध्योदनसमन्विताम् ६।
यत्र हिंदोलपर्यंकं स्वयमांदोलयंति च ।

सारिकाशुकहंसाश्च भ्रमद्भ्रमरकोकिलाः ७।
कुर्वंतो द्यूतकार्याणि यच्छंते प्रियसंगमम् ।
रंभा यत्र पुरे राम मेनका च तिलोत्तमा ८।
सुषमा सुंदरी यत्र घृताची पुंजिकस्थली ।
सुकेशी सुमुखी रामा मंजुघोषा च मालिनी ९।
मृगोद्भवा च सुखदा धनदंष्ट्रा तिलप्रभा ।
वाजिमेधफलग्राहा राजसूयफलंति याः १०।
कोटिशो यत्र निःष्पापाः क्रीडंत्यप्सरसो नृप ।
एवं भूरिसुखे स्वर्गे स्थापयामास सिंधुजः ११।
शुंभं प्राणसमं दैत्यं निशुंभं युवराजके ।
स्वयं जालंधरे पीठे स्वर्गादागत्य सिंधुराट् ।
वर्षार्बुदद्वयं राज्यं चकारात्मबलेन च १२।
युधिष्ठिर उवाच-।
युयुधेऽसुर संग्रामे ससुरैरपराजितः १३।
ततः किमकरोद्राजा सिंधुसूनुः प्रतापवान् ।

तन्ममाचक्ष्व देवर्षे श्रोतुकामस्य विस्तरात् १४।
नारद उवाच-।
शृणु राजन्यथातथ्यं कृतसागरसूनुना ।
स देवान्समरे जित्वा राज्यं चक्रे ह्यकंटकम् १५।
गंधर्वाश्चित्रसेनाद्याः सेवंते चासुरेश्वरम् ।
यज्ञभागांश्च यो भुंक्ते सर्वेषामसुरेश्वरः १६।
क्षीरसागरतो देवैर्हृतं रत्नादिकं च यत् ।
तत्सर्वं च तथान्यच्च निर्जित्य हृतवान्बली १७।
समुद्रतनये राज्यं भुवो राजन्प्रशासति ।
न कश्चिन्म्रियते मर्त्यो नरकं कोऽपि न व्रजेत् १८।
न कलिप्रणयादन्यो न भोगादपरः क्षयः ।
न वंध्या दुर्भगा नारी नालंकारैर्विवर्जिता १९।
कुरूपा दुर्गता दुष्टाऽयशस्या न च दृश्यते ।
न तत्र विधवा नारी न कश्चिन्निर्द्धनो जनः २०।
दातारः संति सर्वत्र न प्रतिग्राहिणः क्वचित् ।

पुण्या जनाः प्रयच्छंति द्विजेभ्यो ह्यात्मनो धनम् २१।
रूपयौवनशालिन्यः सीमंतिन्यो गृहे गृहे ।
गोक्षीरं दधिसर्पिश्च यत्र निर्जरसो जनाः २२।
मंगलं तत्र सर्वेषां न क्वचिद्बधबंधनम् ।
शरेण न च हिंसास्ति न कश्चित्केन बाध्यते २३।
ऋणं न दृश्यते राजन्धनिनः संति सर्वतः ।
संतुष्टाः सर्वसस्याढ्याः प्रजाः सर्वत्रपार्थिव २४।
केलीक्षुदंडप्रभवश्च दुग्धरसोऽति सुस्वादुतरो गृहे नृणाम् ।
शुश्राव नारीनरयोर्हितं वचो न चापहर्ताध्वनि गच्छतां सदा २५।
पतंत्यखंडा नभसो यतस्ततो धाराश्च कर्मारविमिश्रसर्पिषः ।
संमिश्रिताः शर्करया परिश्रुताः समुद्रसूनोः स्मरणान्मुखे नृणाम् २६।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्सहस्र-।
संहितायां युधिष्ठिरनारदसम्वादे जालंधरसौराज्यवर्णनंनामाष्टमोऽध्यायः ८।

Roman transliteration

yudhiṣṭhira uvāca-
devānviklāvya samare viṣṇuṃ sthāpyātmamaṃdire |
jālaṃdhareṇābdhijena yatkṛtaṃ brūhi nārada 1|
nārada uvāca-|
śuṃbhādīnāṃ tu vīrāṇāṃ dattvā dānaṃ prasādajam |
jālaṃdharo jagāmātha svargaṃ prāpyāvalokayat 2|
hiraṇyavarṣeṇa janānbhūṣayaṃtaṃ dinedine |
phalaṃti taravo'jasraṃ vājimedhakratoḥ phalam 3|
gajavastrasuvarṇāni dhenu kanyā tilāni ca |
puṣpakarpūratāṃbūla kastūrī kuṃkumāni ca 4|
ye yacchaṃti mahātmānaste paśyaṃtyamarāvatīm |
varṣāsu gṛhadānena śiśire'gnipradānataḥ 5|

vāditrāṇi ca sarvāṇi vādayaṃti śivālaye |
prapāṃ kurvaṃti ye caitre dadhyodanasamanvitām 6|
yatra hiṃdolaparyaṃkaṃ svayamāṃdolayaṃti ca |

sārikāśukahaṃsāśca bhramadbhramarakokilāḥ 7|
kurvaṃto dūtakāryāṇi yacchaṃte priyasaṃgamam |
raṃbhā yatra pure rāma menakā ca tilottamā 8|
suṣamā suṃdarī yatra ghṛtācī puṃjikasthalī |
sukeśī sumukhī rāmā maṃjughoṣā ca mālinī 9|
mṛgodbhavā ca sukhadā dhanadaṃṣṭrā tilaprabhā |
vājimedhaphalagrāhā rājasūyaphalaṃti yāḥ 10|
koṭiśo yatra niḥṣpāpāḥ krīḍaṃtyapsaraso nṛpa |
evaṃ bhūrisukhe svarge sthāpayāmāsa siṃdhujaḥ 11|
śuṃbhaṃ prāṇasamaṃ daityaṃ niśuṃbhaṃ yuvarājake |
svayaṃ jālaṃdhare pīṭhe svargādāgatya siṃdhurāṭ |
varṣārbudadvayaṃ rājyaṃ cakārātmabalena ca 12|
yudhiṣṭhira uvāca-|
yuyudhe'sura saṃgrāme sasurairaparājitaḥ 13|
tataḥ kimakarodrājā siṃdhusūnuḥ pratāpavān |

tanmamācakṣva devarṣe śrotukāmasya vistarāt 14|
nārada uvāca-|
śṛṇu rājanyathātathyaṃ kṛtasāgarasūnunā |
sa devānsamare jitvā rājyaṃ cakre hyakaṃṭakam 15|
gaṃdharvāścitrasenādyāḥ sevaṃte cāsureśvaram |
yajñabhāgāṃśca yo bhuṃkte sarveṣāmasureśvaraḥ 16|
kṣīrasāgarato devairhṛtaṃ ratnādikaṃ ca yat |
tatsarvaṃ ca tathānyacca nirjitya hṛtavānbalī 17|
samudratanaye rājyaṃ bhuvo rājanpraśāsati |
na kaścinmriyate martyo narakaṃ ko'pi na vrajet 18|
na kalipraṇayādanyo na bhogādaparaḥ kṣayaḥ |
na vaṃdhyā durbhagā nārī nālaṃkārairvivarjitā 19|
kurūpā durgatā duṣṭā'yaśasyā na ca dṛśyate |
na tatra vidhavā nārī na kaścinnirddhano janaḥ 20|
dātāraḥ saṃti sarvatra na pratigrāhiṇaḥ kvacit |

puṇyā janāḥ prayacchaṃti dvijebhyo hyātmano dhanam 21|
rūpayauvanaśālinyaḥ sīmaṃtinyo gṛhe gṛhe |
gokṣīraṃ dadhisarpiśca yatra nirjaraso janāḥ 22|
maṃgalaṃ tatra sarveṣāṃ na kvacidvadhabaṃdhanam |
śareṇa na ca hiṃsāsti na kaścitkena bādhyate 23|
ṛṇaṃ na dṛśyate rājandhaninaḥ saṃti sarvataḥ |
saṃtuṣṭāḥ sarvasasyāḍhyāḥ prajāḥ sarvatrapārthiva 24|
kelīkṣudaṃḍaprabhavaśca dugdharaso'ti susvādutaro gṛhe nṛṇāṃ |
śuśrāva nārīnarayorhitaṃ vaco na cāpahartādhvani gacchatāṃ sadā 25|
pataṃtyakhaṃḍā nabhaso yatastato dhārāśca karmāraviśrasarpiṣaḥ |
saṃmiśritāḥ śarkarayā pariśrutāḥ samudrasūnoḥ smaraṇānmukhe nṛṇāṃ 26|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatsahasra-|
saṃhitāyāṃ yudhiṣṭhiranāradasamvāde jālaṃdharasaurājyavarṇanaṃnāmāṣṭamo'dhyāyaḥ 8|

English translation

Yudhiṣṭhira said :

1. O Nārada , tell me what Jālandhara , the Ocean's son, did after having made the gods flee in the battle, and after having put Viṣṇu in his own abode.

Nārada said :

2-8a. Having given gifts due to being pleased to the heroes like Śumbha , Jālandhara went to heaven, and having reached it saw that the trees constantly bore fruits by decorating men everyday with the shower of gold. It is the fruit of the horse-sacrifice. Those noble ones who give an elephant, a garment, gold, a cow, a girl (in marriage), sesamum-seeds, flowers, camphor, tāmbūla , musk and saffron, see Amarāvatī . (They see Amarāvatī) by giving a house (i.e. a shelter) in the rainy season, fire (i.e. warmth) in the cold season. They play upon all the musical instruments in Śiva 's temple. Those who put up stalls where water is distributed to travellers in Caitra (see Amarāvatī). In that city the swings with couches swing on their own. There sārikās , parrots, swans, wandering bees and cuckoos act as messengers and bring about the union with the dear.

8b-12. There are, O Rāma , (the celestial nymphs like) Rambhā , Menakā , Tilottamā , Suṣamā , Sundarī , Ghṛtācī , Pañjikasthalī, Sukeśī , Sumukhī , Rāmā , Mañjughoṣā and Mālinī ; (so also) Mṛgodbhavā, Sukhadā , Dhanadaṃṣṭrā, Tilaprabhā, that cause (men) to receive the fruits of the Aśvamedha sacrifices, and give the fruits of the Rājasūya sacrifices. The celestial nymphs that were sinless, sported there in crores. The son of the Ocean established the demon Śumbha, (dear to him) like his own life in the heaven like this. Having come (back) from the heaven, and having consecrated Niśumbha as the heir-apparent, Jālandhara, due to his own might ruled for a couple of arbuda years (i.e. for two hundred million years).

Yudhiṣṭhira said :

13-14. He fought with the gods in the battle with them. He was not defeated by the gods. What did the brave son of the Ocean do after that? Tell all that in detail to me who desire to listen to it.

Nārada said :

15-17. O king, listen properly to what the Ocean's son did: Having conquered the gods in the battle, he ruled without any trouble. Gandharvas like Citrasena waited upon the lord of the demons. The lord of the demons also enjoyed the shares in the sacrificial offerings. The mighty one snatched away all the wealth and also other (objects) after having vanquished (the gods).

18-26. O king, when the Ocean's son was ruling over the earth, no human being died, and nobody would go to hell. There was no other waste than (in) enjoyment. There was no unfortunate barren woman. There no ugly, distressed, wicked or notorious woman was seen. There was no widow, nor was there a poor man. Everywhere there were donors and no recipients. Meritorious persons gave their wealth to brāhmaṇas . In every house the women were endowed with beauty and youth. There were cow's milk, curd, and ghee . Men there were without old age. All were happy, there was nowhere bondage by means of fetters. Killing was not done by an arrow. Nobody harassed anybody else. Debt was not seen (to be incurred); O king, everywhere there were rich people. O king, the subjects were contented, and rich with all crops. In the houses of men there was the milky juice which was taken out from plantains and sugarcanes and which was very sweet. A man listened to the beneficial words of a woman and a man. There was no one who robbed (people) passing along the way. The streams fall

continuously from the sky, so they get mixed with Karmāra (?) ghee and with sugar and are heard to have fallen into the people's mouths just by recollecting the Ocean's son.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 9

The Creation of a New Powerful Weapon by Śiva

Chapter 421 of 693 · 39 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
इंद्रादिभिस्तदा देवैः किं कृतं द्विजसत्तम ।
जालंधरेण विजितैः स्वर्गराज्ये हृते सति १।
नारद उवाच-।
अथ त्यक्त्वा दिवं देवाः प्रापुस्ते दुर्दशां चिरम् ।
न पीयूषं नैव यज्ञाः ययुः स्थानं स्वयंभुवः २।
ददृशुर्ब्राह्मभुवने ब्रह्माणं परमेष्ठिनम् ।
प्राणायामेन युंजानं मनः स्वं परमात्मनि ३।
ते तुष्टुवुः सुराः सर्वे वाग्भिस्तथ्याभिरादृताः ।
ततः प्रसन्नो भगवान्किंकरोमीति चाब्रवीत् ४।
ततो निवेदयांचक्रुः ब्रह्मणे विबुधाः पुनः ।
जालंधरस्य सकलं तथा निजपराभवम् ५।
क्षणं ध्यात्वा ययौ ब्रह्मा कैलासं त्रिदशैः सह ।
तस्य शैलस्य पार्श्वे ते वैचित्र्येण समाकुलाः ।
स्थिताः संतुष्टुवुर्देवा ब्रह्मशक्रपुरोगमाः ६।

नमो भवाय शर्वाय नीलग्रीवाय ते नमः ।
नमः स्थूलाय सूक्ष्माय बहुरूपाय ते नमः ७।
इति सर्वमुखो भूत्वा वाणीमाकर्ण्य शंकरः ।
प्रोवाच नंदिनं देवा नानयस्वेति सत्वरम् ८।
श्रुत्वा शंभोर्वचो देवा आहुता नंदिना द्रुतम् ।
प्रविश्यांतःपुरे देवा ददृशुर्विस्मितेक्षणाः ९।
तत्रासने समासीनं शंकरं लोकशंकरम् ।
गणैः कोटिसहस्रैस्तु सेवितं भक्तिशालिभिः १०।
नग्नैर्विरूपैः कुटिलैर्जटिलैर्धूलिधूसरैः ।
प्रणिपत्याग्रतः प्राह सह देवैः पितामहः ११।
सुखरोगो यथा स्यासीच्छक्रः सोऽयं वृथागतः ।
कृपां कुरु महादेव शरणागतवत्सल १२।
तत उच्चैर्विभोर्हास्यं श्रुत्वा ब्रह्मा पिनाकिनः ।
उवाच देवदेवेशं पश्यावस्थां दिवौकसाम् १३ ।
ततः सर्वेश्वरो ज्ञात्वा ब्रह्मणो मनसेप्सितम् ।

शक्रस्य मानभंगं च देवार्थे परमेश्वरः १४।
प्रेम्णा भवान्या विज्ञप्तो नृप प्राह वचो हरः ।
विष्णुना न हतो योऽरि स कथं हन्यते मया १५।
पूर्वसृष्टान्यायुधानि वज्रादीनि पितामह ।
तैः शस्त्रैर्नैव वध्योऽसौ बली जालंधरोऽसुरः १६।
हेतिभिः पूर्वसंसृष्टैः समयापि न हन्यते ।
देवाः कुर्वंतु शस्त्रं हि मम प्राणसहं दृढम् १७।
शंभोरित्युत्तरं श्रुत्वा ब्रह्मोवाचाथ शंकरम् ।
स्वयं कुरु महाशस्त्रं त्वं वेत्थ स्वात्मनो बलम् १८।
इति तस्य वचः श्रुत्वा प्रत्युवाच महेश्वरः ।
ब्रह्मन्विमुंच तेजस्त्वं क्रोधयुक्तं सुरैः सह १९।
ततस्तेजो मुमोचाथ ब्रह्मा ब्रह्मास्त्रसूचकः ।
रुद्रस्त्रिनेत्रजं तेजस्ततो निर्मुक्तवान्स्वयम् २०।
देवाश्च मुमुचुः सर्वे सक्रोधं तेजसां चयम् ।
अत्रांतरे स्मृतः प्राप्तो हरेण मधुसूदनः २१।

किं करोमीति तेनोक्तः शिवः प्राह जनार्दनम् ।
विष्णो जालंधरः कस्मान्न हतः संगरे त्वया २२।
कथं सुरान्परित्यज्य क्षीराब्धिं शयितुं गतः २३।
श्रीविष्णुरुवाच-।
यदि तं हन्मि देवेश श्रीः कथं मम वल्लभा ।
तस्मात्त्वं पार्वतीकांत जहि जालंधरं रणे २४।
तेजस्त्वं क्रोधजं मुंचेत्युक्तः शर्वेण केशवः ।
मुमोच वैष्णवं तेजः तत्सर्वं समवर्द्धत ।
तेजः प्रवृद्धं तद्दृष्ट्वा व्यापकं प्राह केशवम् २५।
शंकर उवाच-।
एतेन तेजसा शीघ्रं ममास्त्रं कर्तुमर्हथ ।
विश्वकर्मादयस्तच्च श्रुत्वा शंकरभाषितम् २६।
निरीक्ष्य च तदाऽन्योऽन्यं किं कुर्म इति शंकिताः ।
दृष्ट्वा तूष्णीं स्थितांस्तांश्च ज्ञात्वा तन्मनसि स्थितम् २७।
तदाह भगवान्ब्रह्मा अनालोक्यं हि दैवतैः ।

सोढुं न शक्तास्ते तेजो धर्तुं केन च शक्यते २८।
ततः प्रहस्य भगवानुत्पत्योपरि तेजसः ।
वामांघ्रिपार्ष्णिना शंभुर्ननर्त भ्रमरीचयम् २९।
ततो देवा महेंद्राद्यास्तेजसोपरि शंकरम् ।
नृत्यमानं तदा दृष्ट्वा मुदा वाद्यान्यवादयन् ३०।
तदाप्रभृति नृत्येषु भ्राम्यते भ्रमरीचयम् ।
अथ चक्रं समुत्पन्नं शंभोर्नर्तनमर्दनात् ३१।
आरलक्षत्रयोपेतं अस्थिकोटिसमाकुलम् ।
शर्वांघ्रिकषणात्तस्य तेजसो निसृताः कणाः ३२।

विश्वकर्मा च तेनास्त्रं विमानानि च निर्ममे ।
ततस्ते निर्ज्जरा भीत्या दृष्ट्वा चक्रं सुदर्शनम् ३३।
त्राहित्राहीति देवेशं प्रत्यूचुस्ते सुरान्नृप ।
पृथ्वीकाठिन्यमादाय लोहानामपि तेजसाम् ३४।
यद्विश्वकर्मणा कोशं कृतं भस्मीकृतं च तत् ।
सृष्टेन तेन चक्रेण दग्धः कालोऽपतत्क्षितौ ३५।

ततस्तद्ब्रह्मणो हस्ते ददौ चक्रं स धूर्जटिः ।
चक्रार्चिर्निचयैः कूर्चं दृष्ट्वा दग्धमुमापतिः ३६।
हसित्वा ब्रह्मणो हस्ताद्गृहीत्वा सत्वरं शिवः ।
दधौ कक्षापुटे चक्रं निधानं निर्धनो यथा ३७।
ततो न दृश्यते चक्रं शिवकक्षापुटेस्थितम् ।
महामूर्खस्य यद्दत्तं दानं तस्य फलं यथा ३८।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्सहस्र।
संहितायां युधिष्ठिरनारदसंवादे जालंधरोपाख्याने सर्व।
देवतेजोमयचक्रोत्पत्तिर्नाम नवमोऽध्यायः ९।

Roman transliteration

yudhiṣṭhira uvāca-
iṃdrādibhistadā devaiḥ kiṃ kṛtaṃ dvijasattama |
jālaṃdhareṇa vijitaiḥ svargarājye hṛte sati 1|
nārada uvāca-|
atha tyaktvā divaṃ devāḥ prāpuste durdaśāṃ ciram |
na pīyūṣaṃ naiva yajñāḥ yayuḥ sthānaṃ svayaṃbhuvaḥ 2|
dadṛśurbrāhmabhuvane brahmāṇaṃ parameṣṭhinam |
prāṇāyāmena yuṃjānaṃ manaḥ svaṃ paramātmani 3|
te tuṣṭuvuḥ surāḥ sarve vāgbhistathyābhirādṛtāḥ |
tataḥ prasanno bhagavānkiṃkaromīti cābravīt 4|
tato nivedayāṃcakruḥ brahmaṇe vibudhāḥ punaḥ |
jālaṃdharasya sakalaṃ tathā nijaparābhavam 5|
kṣaṇaṃ dhyātvā yayau brahmā kailāsaṃ tridaśaiḥ saha |
tasya śailasya pārśve te vaicitryeṇa samākulāḥ |
sthitāḥ saṃtuṣṭuvurdevā brahmaśakrapurogamāḥ 6|

namo bhavāya śarvāya nīlagrīvāya te namaḥ |
namaḥ sthūlāya sūkṣmāya bahurūpāya te namaḥ 7|
iti sarvamukho bhūtvā vāṇīmākarṇya śaṃkaraḥ |
provāca naṃdinaṃ devā nānayasveti satvaram 8|
śrutvā śaṃbhorvaco devā āhūtā naṃdinā drutam |
praviśyāṃtaḥpure devā dadṛśurvismitekṣaṇāḥ 9|
tatrāsane samāsīnaṃ śaṃkaraṃ lokaśaṃkaram |
gaṇaiḥ koṭisahasraistu sevitaṃ bhaktiśālibhiḥ 10|
nagnairvirūpaiḥ kuṭilairjaṭilairdhūlidhūsaraiḥ |
praṇipatyāgrataḥ prāha saha devaiḥ pitāmahaḥ 11|
sukharogo yathā syāsīcchakraḥ so'yaṃ vṛthāgataḥ |
kṛpāṃ kuru mahādeva śaraṇāgatavatsala 12|

tata uccairvibhorhāsyaṃ śrutvā brahmā pināKinaḥ |
uvāca devadeveśaṃ paśyāvasthāṃ divaukasām 13 |
tataḥ sarveśvaro jñātvā brahmaṇo manasepsitam |

śakrasya mānabhaṃgaṃ ca devārthe parameśvaraḥ 14|
premṇā bhavānyā vijñapto nṛpa prāha vaco haraḥ |
viṣṇunā na hato yo'ri sa kathaṃ hanyate mayā 15|
pūrvasṛṣṭānyāyudhāni vajrādīni pitāmaha |
taiḥ śastrairnaiva vadhyo'sau balī jālaṃdharo'suraḥ 16|
hetibhiḥ pūrvasaṃsṛṣṭaiḥ samayāpi na hanyate |
devāḥ kurvaṃtu śastraṃ hi mama prāṇasahaṃ dṛḍham 17|
śaṃbhorityuttaraṃ śrutvā brahmovācātha śaṃkaram |
svayaṃ kuru mahāśastraṃ tvaṃ vettha svātmano balam 18|
iti tasya vacaḥ śrutvā pratyuvāca maheśvaraḥ |
brahmanvimuṃca tejastvaṃ krodhayuktaṃ suraiḥ saha 19|
tatastejo mumocātha brahmā brahmāstrasūcakaḥ |
rudrastrinetrajaṃ tejastato nirmuktavānsvayam 20|
devāśca mumucuḥ sarve sakrodhaṃ tejasāṃ cayam |
atrāṃtare smṛtaḥ prāpto hareṇa madhusūdanaḥ 21|

kiṃ karomīti tenoktaḥ śivaḥ prāha janārdanam |
viṣṇo jālaṃdharaḥ kasmānna hataḥ saṃgare tvayā 22|
kathaṃ surānparityajya kṣīrābdhiṃ śayituṃ gataḥ 23|
śrīviṣṇuruvāca-|
yadi taṃ hanmi deveśa śrīḥ kathaṃ mama vallabhā |
tasmāttvaṃ pārvatīkāṃta jahi jālaṃdharaṃ raṇe 24|
tejastvaṃ krodhajaṃ muṃcetyuktaḥ śarveṇa keśavaḥ |
mumoca vaiṣṇavaṃ tejaḥ tatsarvaṃ samavarddhata |
tejaḥ pravṛddhaṃ taddṛṣṭvā vyāpakaṃ prāha keśavam 25|
śaṃkara uvāca-|
etena tejasā śīghraṃ mamāstraṃ kartumarhatha |
viśvakarmādayastacca śrutvā śaṃkarabhāṣitam 26|
nirīkṣya ca tadā'nyo'nyaṃ kiṃ kurma iti śaṃkitāḥ |
dṛṣṭvā tūṣṇīṃ sthitāṃstāṃśca jñātvā tanmanasi sthitam 27|
tadāha bhagavānbrahmā anālokyaṃ hi daivataiḥ |

soḍhuṃ na śaktāste tejo dhartuṃ kena ca śakyate 28|
tataḥ prahasya bhagavānutpatyopari tejasaḥ |
vāmāṃghripārṣṇinā śaṃbhurnanarta bhramarīcayam 29|
tato devā maheṃdrādyāstejasopari śaṃkaram |
nṛtyamānaṃ tadā dṛṣṭvā mudā vādyānyavādayan 30|
tadāprabhṛti nṛtyeṣu bhrāmyate bhramarīcayam |
atha cakraṃ samutpannaṃ śaṃbhornartanamardanāt 31|
āralakṣatrayopetaṃ asthikoṭisamākulam |
śarvāṃghrikaṣaṇāttasya tejaso nisṛtāḥ kaṇāḥ 32|
viśvakarmā ca tenāstraṃ vimānāni ca nirmame |
tataste nirjjarā bhītyā dṛṣṭvā cakraṃ sudarśanam 33|
trāhitrāhīti deveśaṃ pratyūcuste surānnṛpa |
pṛthvīkāṭhinyamādāya lohānāmapi tejasām 34|
yadviśvakarmaṇā kośaṃ kṛtaṃ bhasmīkṛtaṃ ca tat |
sṛṣṭena tena cakreṇa dagdhaḥ kālo'patatkṣitau 35|

tatastadbrahmaṇo haste dadau cakraṃ sa dhūrjaṭiḥ |
cakrārcirnicayaiḥ kūrcaṃ dṛṣṭvā dagdhamumāpatiḥ 36|
hasitvā brahmaṇo hastādgṛhītvā satvaraṃ śivaḥ |
dadhau kakṣāpuṭe cakraṃ nidhānaṃ nirdhano yathā 37|
tato na dṛśyate cakraṃ śivakakṣāpuṭesthitam |
mahāmūrkhasya yaddattaṃ dānaṃ tasya phalaṃ yathā 38|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatsahasra|
saṃhitāyāṃ yudhiṣṭhiranāradasaṃvāde jālaṃdharopākhyāne sarva|
devatejomayacakrotpattirnāma navamo'dhyāyaḥ 9|

English translation

Yudhiṣṭhira said :

I. O best brāhmaṇa , what did Indra and other gods, vanquished by Jālandnara, do then, when the kingdom of the heaven was snatched (by him)?

Nārada said :

2-7. The gods, having abandoned heaven, met with a bad condition. They (had) neither ambrosia, nor (the portions in the offerings made at) sacrifices. They went to the place of the Self-born (Brahmā). In Brahmā's house they saw Brahmā, Para -meṣṭhin, who had engaged his mind through suspension of his breath in the Supreme Soul. All the careful gods praised him with true words. Then the lord who was pleased, said: "What should I do?" Then the gods again told Brahmā, all (the acts) of Jālandhara , and (about) their own defeat. Thinking for a moment, Brahmā along with the gods went to Kailāsa . They, full of surprise, remained by the side of Kailāsa; and the gods, led by Brahmā and Indra praised (Śiva): "Salutation to you, Bhava , Śarva , Nīlagrīva . Salutation to you, Sthūla , Sūkṣma , Bahurūpa (having many forms)."

8-11a. Śiva, turning his face to all sides, and having heard (these) words, said to Nandin : "Quickly bring the gods (here)." Hearing the words of Śiva, Nandin quickly called the gods. The gods having entered the inner apartment, with their eyes full of wonder, saw there, seated on a seat, Śiva who conferred happiness on the world, who was waited upon by crores of devout attendants who were greyish due to dust.

11b-15a. Having first, along with the gods, saluted him, the grandsire (i.e. Brahmā) said: "Since this Indra had a malady he has foolishly come here. O great god, to whom those who seek his refuge, are dear, favour (us)." Then having heard the loud laughter of the Trident-holder (i.e. Śiva), Brahmā said to the lord of gods: "See the condition of the residents of heaven." Then the lord of all, the highest god (Śiva) having known the desire of Brahmā's (i.e. in Brahmā's) mind, and having known Indra's insult for the sake of gods, and being affectionately requested by Pārvatī , spoke (these) words, O king:

l5b-18. "How can I kill that enemy who is not killed by Viṣṇu ? O grandsire, the weapons like the thunderbolt have been fashioned in olden times. That demon Jālandhara would not at all be killed with those weapons. Even I cannot kill him with weapons fashioned in olden times. Let gods fashion a weapon bearing my energy and strong." Having heard this reply of Śiva, Brahmā said to him: "You (please) fashion the great weapon. You know your own power."

19-23. Hearing these words of him, Śiva spoke to him: "O Brahman , with gods you discharge your lustre united with wrath." Then Brahmā, the teacher of the Brahmāstra (Brahmā's missile), discharged

(his) lustre. Then Rudra (i.e. Śiva) himself discharged the lustre produced in his three eyes. All gods also angrily discharged a mass of lustres. In the meantime, Viṣṇu who was remembered by Śiva, came (there). Śiva, who was addressed by him, 'What should I do?' spoke to Viṣṇu: "O Viṣṇu, why was Jālandhara not killed by you in the war? How is it that leaving the gods you have gone to the Ocean of Milk, for lying there?"

Śrī Viṣṇu said :

24-25. O lord of gods, if I kill him, how (can I say) Lakṣmī is dear to me? Therefore, O you, husband of Pārvatī, you (should) kill Jālandhara in a battle.

Viṣṇu who was told by Śiva, 'Discharge your lustre due to anger', discharged the lustre of Viṣṇu (i.e. his own lustre) and all that increased. Seeing the lustre to have increased and to have become extensive, (Śiva) spoke to Viṣṇu:

Śiva said :

26-29. Please fashion my missile with this lustre.

Hearing those words of Śiva, Viśvakarman and others, looking at one another, thought: 'What should we do?' Seeing them to be silent, and knowing what was in their mind, Brahmā said: "The deities cannot bear your lustre which they are unable to look at. Who can curb your lustre?" Then jumping over the lustre, lord Śiva danced by roving in all directions with the hinder part of his left foot.

30-38. Then gods like Indra and others, seeing Śiva dancing over the lustre, joyfully sounded musical instruments. Since then, in dances roving in all directions is practised. Then due to the crushing caused by Śiva's dance, a disc was produced, which had three lakhs of spokes, and which was full of a crore of bones. Due to being crushed by the foot of Śiva, particles went out from the lustre. And with that Viśvakarman fashioned a missile and aeroplanes. O king, the ageless gods, seeing that Sudarśana disc, said, through fear, to the lord of gods: "Protect us, protect us." The earth received hardness due to the bright metals. The sheath that was fashioned by Viśvakarman was reduced to ash. With that weapon which was fashioned, Kāla , being burnt, fell on the ground. Then Śiva gave that disc into Brahma 's hand. The lord of Umā, Śiva, seeing that the beard (of Brahmā) was burnt by the masses of lustre from the disc, laughed, and quickly taking it (back) from Brahma's hand, kept it under his arm-pit, as a poor man keeps a treasure. Then, the disc, remaining under the arm-pit of Śiva was not seen, as the fruit of the gift which is given by a great fool.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 10

Jālandhara’s Messenger Rāhu Meets Śiva

Chapter 422 of 693 · 53 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अत्रोत्तरे मया गत्वा कथितं सिंधुसूनवे ।
त्वां हंतु सर्ववीरेश प्रतिज्ञा शंभुना कृता ।
श्रुत्वेत्थं मद्वचो राजंस्ततः पप्रच्छ सोऽसुरः १।
जालंधर उवाच-।
किमस्ति शूलिनो गेहे रत्नजातं महामुने ।
तन्ममाचक्ष्व सकलं नास्ति युद्धं निरामिषम् २।
नारद उवाच-।
भूतिर्गात्रे वृषो जीर्णः फणिनोऽगे गले विषम् ।
भिक्षापात्रं करे पुत्रौ गजानन षडाननौ ३।
इत्यादि विभवस्तस्य यदन्यत्तन्निबोध मे ।
तनया गिरिराजस्य विशाला ह्युन्नतस्तनी ४।
दग्धस्मरोऽपि भगवान्यस्यारूपेण मोहितः ।
महेशो यद्विनोदाय कुरुते नित्य कौतुकम् ५।
नृत्यन्गायंश्च ताञ्छंभुः स्वयं भवति हासकः ।

सा पार्वतीति विख्याता सौंदर्यावधि दैवतम् ६।
वृंदा वरांगना राजन्निमाश्चाप्सरसः शुभाः ।
न चाप्नुवंति पार्वत्याः षोडशीमपि तां कलाम् ७।
इत्युक्त्वाहं महीपाल जालंधरममर्षणम् ।
पश्यतां सर्वदैत्यानामंतर्धानं गतः क्षणात् ८।
अथ स प्रेषयद्दूतं सिंधुजः सिंहिकासुतम् ।
क्षणेनासाद्य कैलासं देवावासमपश्यत ९।
अत्रांतरे हरिर्भीममापृच्छय तु तदा हरम् ।
जगामालक्षितस्तूर्णं क्षीराब्धिं भेदशंकया १०।
ददर्श राहुर्भवनं शंकरस्यातिदीप्तिमत् ।
आत्मानमात्मना वीक्ष्य किमित्याह सुविस्मितः ११।
प्रवेष्टुकामो बलिभिर्द्वारि द्वास्थैर्निरोधितः ।
यत्नवान्स निषिद्धोऽपि तदा ते प्रोद्यतायुधाः १२।
तान्निवार्य गणान्नंदी व्याजहार विधुंतुदम् ।
कस्त्वं कस्मादिहायातः किं कार्यं तव बर्बर ।

ब्रूहि कार्यं गणा यावत्त्वां न हन्युर्भयावहाः १३।
राहुरुवाच-।
दूतो जालंधरस्याहं त्वं मां शर्वांतिके नय ।
न वाच्यमंतरे द्वास्थ महाराजप्रयोजनम् १४।
नंदी दूतोक्तमाकर्ण्य नीललोहितमाययौ ।
दंडवत्प्रणिपत्याग्रे स्थित्वा शंकरमब्रवीत् १५।
सैंहिकेयो महाराज द्वारे तिष्ठति कार्यतः ।
स प्रयात्वथवायातु भवानाज्ञप्तुमर्हति १६।
नंदिनोक्तमथाकर्ण्य त्वरन्निव महेश्वरः ।
सुप्तामंतःपुराद्देवीं प्रस्थाप्य च सखीवृताम् १७।
पश्चाद्वास्थं जगादाथ नंदिन्दूतं प्रवेशय ।
ततो हस्ते प्रगृह्यामुं दूतं नंदी महाबलः १८।
आनयामास देवानां मध्ये शंभुमदर्शयत् ।
तं ददर्श तदा राहुर्जटिलं नीलमात्मनि १९।
पंचवक्त्रं दशभुजं नागयज्ञोपवीतिनम् ।

देवीविरहितं मूर्ध्नि चंद्रलेखाविभूषितम् २०।
उच्छ्वासोच्छ्वासनिर्मुक्तपृदाकुगणसेवितम् ।
सर्वदेवगणोपेतं सेवितं गणकोटिभिः २१।
प्राप्तं ज्ञात्वा ततो दूतं शंभुरालोक्य चाग्रतः ।
प्राह ब्रूहि तदा राहुर्वक्तुं समुपचक्रमे २२।
राहुरुवाच-।
देव जालंधरेणाहं प्रेषितस्तव सन्निधौ ।
तस्य शिववचः श्रुत्वा मन्मुखेन द्रुतं कुरु २३।
गिरिशत्वं तपोनिष्ठो निर्गुणो धर्मवर्जितः ।
तव नास्ति पिता माता वसु गोत्रादि वर्जितः २४।
जालंधरो महाबाहुर्भुंक्तेऽसौ भुवनत्रयम् ।
तस्यैव वश्यस्त्वमपि ततश्चोक्तं समाचर २५।
पुराणपुरुषः कामी वृषारूढः कथं भवान् ।
एवं वदति संप्राप्तौ सुतौ स्कंदविनायकौ २६।
तस्मिन्काले देवदेवो यतवागंगमर्दनम् ।

चकार च करैर्व्यस्तैर्वासुकिर्भूतलेऽपतत् २७।
हेरंबवाहनस्याखोः पुच्छं ग्रस्तमथाहिना ।
स्वपत्रं ग्रस्तमालोक्य मुंचमुंचेत्युवाच ह २८।
अत्रांतरे स्कंदवाहं क्षुब्धं वीक्ष्य महास्वरम् ।
तद्भयाद्वासुकिर्ग्रस्तमाखुपुच्छमथोद्गिरत् २९।
अथारुह्य हरस्यांगं गलमावेष्ट्य संस्थितः ।
तस्य निश्वासपवनैरथ जातो हुताशनः ३०।
तस्योष्मणा चंद्र लेखा जटाजूटाटवी स्थिता ।
सार्द्रतां तु तदा सायात्प्लावितं तद्वपुर्यथा ३१।

तस्याह्यमृतधाराभिर्ब्रह्ममस्तकमालिका ।
हरमौलिकपालानामभूत्संजीविता तदा ३२।
पपाठ पूर्वमभ्यस्तं सर्वयोगश्रुतिक्रमम् ।
श्रुत्वा परस्पराधीतं विवदंति शिरांस्यथ ३३।
अहमादिरहं पूर्वमहमेव परात्परः ।
अहं स्रष्टा अहं पातेत्युत्सुकानि परस्परम् ३४।

शोचंत्येतानि नो दत्तं नो भुक्तं न हुतं मया ।
लोभग्रस्तेन मनसा नो वित्तं ब्रह्मणेऽपि तम् ३५।
अथेश्वरजटाजूटादाविरासीद्गणो महान् ।
त्र्याननस्त्रिचरणस्त्रिपुच्छः सप्तहस्तवान् ३६।
स च कीर्तिमुखो नाम पिंगलो जटिलो महान् ।
तं दृष्ट्वा सा कपालाली भयात्तस्थौ मृतेव सा ३७*।
पुरतः प्राह सगणस्ततः कीर्तिमुखः प्रभुम् ।
प्रणिपत्य शिवं देवमत्यर्थं क्षुधितः प्रभो ३८।
तदोक्तः शंकरेणाहो भक्षय त्वं रणे हतान् ।
क्षणं विचार्य स गणः क्वाप्यदृष्ट्वा रणं तदा ३९।
ब्रह्माणं भक्षितुं प्राप्तः शंकरेण निवारितः ।
ततः कीर्तिमुखेनाथ स्वांगं सर्वं च भक्षितम् ४०।
बुभुक्षितेन चात्यंतं निषिद्धेन च सर्वतः ।
तत्साहसं तदा दृष्ट्वा भक्तिं कीर्तिमुखस्य च ४१।
तमुवाचेश्वरः प्रीतः प्रासादे तिष्ठ मे सदा ।

त्वच्चित्तरहितो यश्च भविष्यति ममालये ४२।
स पतिष्यति शीघ्रं हीत्युक्तः सोऽतर्हितोऽभवत् ।
शंभोर्मूर्ध्नि तदा देवा ववृषुः पुष्पवृष्टिभिः ४३।
एवमत्यद्भुतं दृष्ट्वा सभायां तु त्रिशूलिनः ।
स्वर्भानुरपि देवेशं पुनः प्रोवाच विस्मितः ४४।
स्पृशंति त्वां कथं भावं स्वाधीनं योगिनं बलात् ।
इंद्रियैः पूज्यसे त्वं हि प्राप्योऽयं विषयैः कथम् ४५।
ब्राह्मादिलोकपालानां पूजां गृह्णासि सर्वतः ।
न त्वं पश्यसि कं देवं त्वं पूजयसि कंचन ४६।
ईश्वरोऽसि कथं लोके भिक्षाभोजी प्रतिष्ठितः ।
संगोपयसि योगीन्द्र गौरीं रम्यां प्रयच्छ मे ४७।
स्कंदलंबोदराभ्यां त्वं पुत्राभ्यां सहितोऽधुना ।
भिक्षापात्रं गृहीत्वा तु भ्रम नित्यं गृहेगृहे ४८।
एवं बहुविधं तत्र राहुराहेश्वरं प्रति ।
भगवानपि तच्छ्रुत्वा नोत्तरं किंचिदब्रवीत् ४९।

अथेशं मौनिनं त्यक्त्वा राहुर्नंदिनमब्रवीत् ।
त्व मंत्री ह्यसि सेनानीर्विकटानन बिंबधृक् 6.10.५०।

एवमाचरित भ्रष्टं त्वं शिक्षयितुमर्हसि ।
नोचेद्रोषेणेंद्र इव पतिष्यति रणे हतः ५१।
इत्याकर्ण्य वचस्तस्य नंदी विज्ञाप्य चेश्वरम् ।
भ्रूसंज्ञयैव स तदा मतमाज्ञाय शूलिनः ५२।
संपूज्य प्रेषयामास राहुं नंदी गणाग्रणीः ।
अथ जालंधरं गत्वा कथयामास विस्तरात् ।
स्वर्भानुस्तस्य वृत्तांतं गौरीरूपं मनोहरम् ५३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखण्डे युधिष्ठरनारद-
सम्वादे जालंधरोपाख्याने कैलासाद्राहुप्रत्यागमनं नाम दशमोऽध्यायः १०।

Roman transliteration

nārada uvāca-
atrottare mayā gatvā kathitaṃ siṃdhusūnave |
tvāṃ haṃtu sarvavīreśa pratijñā śaṃbhunā kṛtā |
śrutvetthaṃ madvaco rājaṃstataḥ papraccha so'suraḥ 1|
jālaṃdhara uvāca-|
kimasti śūlino gehe ratnajātaṃ mahāmune |
tanmamācakṣva sakalaṃ nāsti yuddhaṃ nirāmiṣam 2|
nārada uvāca-|
bhūtirgātre vṛṣo jīrṇaḥ phaṇinoṃ'ge gale viṣam |
bhikṣāpātraṃ kare putrau gajānana ṣaḍānanau 3|
ityādi vibhavastasya yadanyattannibodha me |
tanayā girirājasya viśālā hyunnatastanī 4|
dagdhasmaro'pi bhagavānyasyārūpeṇa mohitaḥ |
maheśo yadvinodāya kurute nitya kautukam 5|
nṛtyangāyaṃśca tāñchaṃbhuḥ svayaṃ bhavati hāsakaḥ |

sā pārvatīti vikhyātā sauṃdaryāvadhi daivatam 6|
vṛṃdā varāṃganā rājannimāścāpsarasaḥ śubhāḥ |
na cāpnuvaṃti pārvatyāḥ ṣoḍaśīmapi tāṃ kalām 7|
ityuktvāhaṃ mahīpāla jālaṃdharamamarṣaṇam |
paśyatāṃ sarvadaityānāmaṃtardhānaṃ gataḥ kṣaṇāt 8|
atha sa preṣayaddūtaṃ siṃdhujaḥ siṃhikāsutam |
kṣaṇenāsādya kailāsaṃ devāvāsamapaśyata 9|
atrāṃtare harirbhīmamāpṛcchya tu tadā haram |
jagāmālakṣitastūrṇaṃ kṣīrābdhiṃ bhedaśaṃkayā 10|
dadarśa rāhurbhavanaṃ śaṃkarasyātidīptimat |
ātmānamātmanā vīkṣya kimityāha suvismitaḥ 11|
praveṣṭukāmo balibhirdvāri dvāsthairnirodhitaḥ |
yatnavānsa niṣiddho'pi tadā te prodyatāyudhāḥ 12|
tānnivārya gaṇānnaṃdī vyājahāra vidhuṃtudam |
kastvaṃ kasmādihāyātaḥ kiṃ kāryaṃ tava barbara |

brūhi kāryaṃ gaṇā yāvattvāṃ na hanyurbhayāvahāḥ 13|
rāhuruvāca-|
dūto jālaṃdharasyāhaṃ tvaṃ māṃ śarvāṃtike naya |
na vācyamaṃtare dvāstha mahārājaprayojanam 14|
naṃdī dūtoktamākarṇya nīlalohitamāyayau |

daṃḍavatpraṇipatyāgre sthitvā śaṃkaramabravīt 15|
saiṃhikeyo mahārāja dvāre tiṣṭhati kāryataḥ |
sa prayātvathavāyātu bhavānājñaptumarhati 16|
naṃdinoktamathākarṇya tvaranniva maheśvaraḥ |
suptāmaṃtaḥpurāddeviṃ prasthāpya ca sakhīvṛtām 17|
paścādvāsthaṃ jagādātha naṃdindūtaṃ praveśaya |
tato haste pragṛhyāmuṃ dūtaṃ naṃdī mahābalaḥ 18|
ānayāmāsa devānāṃ madhye śaṃbhumadarśayat |
taṃ dadarśa tadā rāhurjaṭilaṃ nīlamātmani 19|
paṃcavaktraṃ daśabhujaṃ nāgayajñopavītinam |

devīvirahitaṃ mūrdhni caṃdralekhāvibhūṣitam 20|
ucchvāsocchvāsanirmuṃcatpṛdākugaṇasevitam |
sarvadevagaṇopetaṃ sevitaṃ gaṇakoṭibhiḥ 21|
prāptaṃ jñātvā tato dūtaṃ śaṃbhurālokya cāgrataḥ |
prāha brūhi tadā rāhurvaktuṃ samupacakrame 22|
rāhuruvāca-|
deva jālaṃdhareṇāhaṃ preṣitastava sannidhau |
tasya śivavacaḥ śrutvā manmukhena drutaṃ kuru 23|
giriśatvaṃ taponiṣṭho nirguṇo dharmavarjitaḥ |
tava nāsti pitā mātā vasu gotrādi varjitaḥ 24|
jālaṃdharo mahābāhurbhuṃkte'sau bhuvanatrayam |
tasyaiva vaśyastvamapi tataścoktaṃ samācara 25|
purāṇapuruṣaḥ kāmī vṛṣārūḍhaḥ kathaṃ bhavān |
evaṃ vadati saṃprāptau sutau skaṃdavināyakau 26|
tasminkāle devadevo yatavāgaṃgamardanam |

cakāra ca karairvyastairvāsukirbhūtale'patat 27|
heraṃbavāhanasyākhoḥ pucchaṃ grastamathāhinā |
svapatraṃ grastamālokya muṃcamuṃcetyuvāca ha 28|
atrāṃtare skaṃdavāhaṃ kṣubdhaṃ vīkṣya mahāsvaram |
tadbhayādvāsukirgrastamākhupucchamathodgirat 29|
athāruhya harasyāṃgaṃ galamāveṣṭya saṃsthitaḥ |
tasya niśvāsapavanairatha jāto hutāśanaḥ 30|
tasyoṣmaṇā caṃdra lekhā jaṭājūṭāṭavī sthitā |
sārdratāṃ tu tadā sāyātplāvitaṃ tadvapuryathā 31|
tasyāhyamṛtadhārābhirbrahmamastakamālikā |
haramaulikapālānāmabhūtsaṃjīvitā tadā 32|
papāṭha pūrvamabhyastaṃ sarvayogaśrutikramam |
śrutvā parasparādhītaṃ vivadaṃti śirāṃsyatha 33|
ahamādirahaṃ pūrvamahameva parātparaḥ |
ahaṃ sraṣṭā ahaṃ pātetyutsukāni parasparam 34|

śocaṃtyetāni no dattaṃ no bhuktaṃ na hutaṃ mayā |
lobhagrastena manasā no vittaṃ brahmaṇe'pi tam 35|
atheśvarajaṭājūṭādāvirāsīdgaṇo mahān |
tryānanastricaraṇastripucchaḥ saptahastavān 36|
sa ca kīrtimukho nāma piṃgalo jaṭilo mahān |
taṃ dṛṣṭvā sā kapālālī bhayāttasthau mṛteva sā 37*|
puratāḥ prāha sagaṇastataḥ kīrtimukhaḥ prabhum |
praṇipatya śivaṃ devamatyarthaṃ kṣudhitaḥ prabho 38|
tadoktaḥ śaṃkareṇāho bhakṣaya tvaṃ raṇe hatān |
kṣaṇaṃ vicārya sa gaṇaḥ kvāpyadṛṣṭvā raṇaṃ tadā 39|

brahmāṇaṃ bhakṣituṃ prāptaḥ śaṃkareṇa nivāritaḥ |
tataḥ kīrtimukhenātha svāṃgaṃ sarvaṃ ca bhakṣitam 40|
bubhukṣitena cātyaṃtaṃ niṣiddhena ca sarvataḥ |
tatsāhasaṃ tadā dṛṣṭvā bhaktiṃ kīrttimukhasya ca 41|
tamuvāceśvaraḥ prītaḥ prāsāde tiṣṭha me sadā |

tvaccittarahito yaśca bhaviṣyati mamālaye 42|
sa patiṣyati śīghraṃ hītyuktaḥ soṃ'tarhito'bhavat |
śaṃbhormūdhni tadā devā vavṛṣuḥ puṣpavṛṣṭibhiḥ 43|
evamatyadbhutaṃ dṛṣṭvā sabhāyāṃ tu triśūlinaḥ |
svarbhānurapi deveśaṃ punaḥ provāca vismitaḥ 44|
spṛśaṃti tvāṃ kathaṃ bhāvaṃ svādhīnaṃ yoginaṃ balāt |
iṃdriyaiḥ pūjyase tvaṃ hi prāpyo'yaṃ viṣayaiḥ katham 45|
brāhmādilokapālānāṃ pūjāṃ gṛhṇāsi sarvataḥ |
na tvaṃ paśyasi kaṃ devaṃ tvaṃ pūjayasi kaṃcana 46|
īśvaro'si kathaṃ loke bhikṣābhojī pratiṣṭhitaḥ |
saṃgopayasi yogīndra gaurīṃ ramyāṃ prayaccha me 47|
skaṃdalaṃbodarābhyāṃ tvaṃ putrābhyāṃ sahito'dhunā |
bhikṣāpātraṃ gṛhītvā tu bhrama nityaṃ gṛhegṛhe 48|
evaṃ bahuvidhaṃ tatra rāhurāheśvaraṃ prati |
bhagavānapi tacchrutvā nottaraṃ kiṃcidabravīt 49|

atheśaṃ mauninaṃ tyaktvā rāhurnaṃdinamabravīt |
tva maṃtrī hyasi senānīrvikaṭānana biṃbadhṛk 6.10.50|
evamācarita bhraṣṭaṃ tvaṃ śikṣayitumarhasi |
nocedroṣeṇeṃdra iva patiṣyati raṇe hataḥ 51|
ityākarṇya vacastasya naṃdī vijñāpya ceśvaram |
bhrūsaṃjñayaiva sa tadā matamājñāya śūlinaḥ 52|
saṃpūjya preṣayāmāsa rāhuṃ naṃdī gaṇāgraṇīḥ |
atha jālaṃdharaṃ gatvā kathayāmāsa vistarāt |
svarbhānustasya vṛttāṃtaṃ gaurīrūpaṃ manoharam 53|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṇḍe yudhiṣṭharānārada-samvāde jālaṃdharopākhyāne kailāsādrāhupratyāgamanaṃ nāma daśamo'dhyāyaḥ 10|

English translation

Nārada said :

1. After this, having gone to the Ocean's son, I told him: "O best among all heroes, Śiva has made a vow to kill you."

Jālandhara said :

2. O great sage, is there a collection of gems in the house of the Trident-holder? Tell me all about that. No war takes place without a desire (to get something).

Nārada said :

3-7. Ash is (applied) to his body; his bull (i.e. his vehicle) is old; there are serpents on his body; there is poison in his throat; in his hand there is a begging bowl. Gajānana and Ṣaḍānana (i.e. Kārtikeya) are

his two sons. Such is his wealth. What is different (from this) you should know from me:. (His wife is) the daughter of the lord of mountains. She is noble and has raised breasts. The lord, though he has burnt Cupid, is fascinated by her beauty. Maheśa (i.e. Śiva) has always a desire to amuse her. Śiva dances and sings and (thus) causes her to laugh. She is well-known as Pārvatī . She is the divine limit of beauty. O king, beautiful Vṛndā and these celestial nymphs do not have (i.e. are not equal to) even a sixteenth part of Pārvatī.

8-11. Speaking like this to the intolerant Jālandhara , I disappeared in a moment when all the demons were watching. Then that son of the Ocean sent Rāhu as his messenger. Reaching Kailāsa in a moment, he saw the abode of the god. In the meanwhile, Viṣṇu , taking leave of the fierce Śiva, went unnoticed and quickly to the Ocean of Milk for fear of (being charged with) treachery. Rāhu saw the extremely bright abode of Śiva. Looking at (i.e. thinking to) himself he, being very much amazed, said (to himself): 'What is this?'

12-13. Desiring to enter, he was stopped at the door by the doorkeepers. When, though prohibited, he tried (to enter) they raised their weapons. Having turned away those attendants (of Śiva), Nandin said to Rāhu: "O you low fellow, who are you? Why have you come here? What is your mission? Tell (about) your mission, so that these fearful attendants would not kill you."

Rāhu said :

14-17. I am Jālandhara's messenger. You take me to Śiva. O doorkeeper, the object of the great king (Jālandhara) is not to be told to the intermediaries.

Having heard the words of the messenger, Nandin came to Nīlalohita (i.e. Śiva). Having saluted Śaṅkara (after prostrating-himself) like a staff, and standing before him, he said to him: "O great king, the son of Siṃhikā (i.e. Rāhu) is standing at the door with some mission. You may order whether he should go or come (to you)." The great god (i.e. Śiva) having heard the words of Nandin, quickly dismissed from the inner chamber, Pārvatī who had slept there and who was surrounded by her-friends.

18-22. Then he said to his doorkeeper: "O Nandin, show in the messenger." Then, holding the messenger by his hand, the very mighty Nandin brought him (in and) showed him Śiva (seated) in the midst of gods. Then Rāhu saw Śiva who had put on the sacred thread of a serpent, who was without goddess (Pārvatī), who was adorned with a crescent moon on his head, who was served by the group of serpents giving out breath (i.e. hissing), who was accompanied by all gods, (and) who was waited upon by crores of attendants. Knowing that the messenger had come, Śiva looked and said: "Speak (out)." Then Rāhu commenced speaking.

Rāhu said :

23-30. O lord, I have been sent by Jālandhara to you. O Śiva, having heard his words (i.e. his message) through my mouth, do quickly (what he tells you). O Giriśa (i.e. Śiva), you are practising penance. You are qualityless. You are without religious merit. You have neither a father nor a mother. You are without wealth or a family. This mighty-armed Jālandhara enjoys the three worlds. You too are under his control. Therefore, do as (you are) told. How is it that you who are the ancient god, are lustful and ride a bull?

When he was speaking like this, the two sons (of Śiva) Kārtikeya and Gajānana came (there). At that time, the god of gods was massaging his body with his hands. Due to his hands being tossed about,

Vāsuki fell on the ground. Then the serpent (i.e. Vāsuki) seized the tail of the mouse, the vehicle of Gajānana. Seeing his vehicle seized, he said: “Leave it, leave it.” In the meanwhile, seeing the agitated vehicle, of a large note, of Skanda , Vāsuki ejected, through his fear, the tail of the mouse, which he had seized; and then mounting upon Śiva’s body, he encircled his neck and remained there.

31-35. Due to its heat, the crescent moon remained in the forest of his matted hair. She (i.e. the crescent moon) then became wet, and bathed his body (with) ambrosia; the row of the skulls on Śiva’s head was brought back to life. (And) it recited all the sacred texts in due order, which it had formerly studied. The heads, hearing recital (of the sacred text) done by one another, discussed it (i.e. started its discussion). “I am the first, I am before (you). I am the greatest, I am the creator. I am the protector.” In this way they eagerly bewailed one another: “I did not give gifts; I did not enjoy (pleasures); I did not offer oblations into fire. Due to my mind seized with grief, I did not give wealth to a brāhmaṇa .”

36-38. Then a great attendant of the lord, with a mass of twisted hair, appeared (there). He had three faces, three eyes, three tails and seven hands. He was the great (attendant) by name Kīrtimukha , having matted hair. Seeing him that row of the skulls remained as it were dead through fear. Then that attendant Kīrtimukha said in front of the lord Śiva, after saluting him: “O lord, I am very much hungry.” Then Śaṅkara told him: “O, eat those who are killed in the battle.”

39-43. That attendant thought for a moment; and not seeing the battle anywhere, went to eat Brahmā , but was warded off by Śiva. Then Kīrtimukha who was hungry and who was fully warded off, ate up all his own body. Seeing that rash act and the devotion of Kīrtimukha, the lord, being pleased, said to him: “Always stay in my palace. He who, living in my house, has no thought about you, will quickly fall down.” He who was addressed thus, vanished. At that time gods showered flowers on the head of Śiva.

44-51. Seeing such a wonder in the assembly of the Trident-holder (i.e. Śiva) Rāhu too, being amazed, again spoke to the lord of gods: “How do passions touch you who are restrained and a meditating saint? How are you honoured by the sense-organs? How are you reached by the objects of senses? You fully accept the worship of (i.e. offered by) the regents of the quarters like Brahmā etc. (But) you do not look (up) to any god; you do not worship any god. You are the lord; (then) how do you live in the world eating whatever is obtained by begging? O lord of the meditating saints, you are protecting beautiful Pārvatī. Give her to me. Now, along with your sons Kārtikeya and Gajānana, you, taking a begging bowl, go from house to house every day.” In this way Rāhu spoke (words of) various types to the lord. The lord too, hearing them, did not give any reply. Leaving the lord who was silent, Rāhu said to Nandin: “You who have a hideous, round face are the minister and the general of the army (of Śiva). You deserve to (i.e. you should) teach him who has thus deviated from right conduct. Otherwise, due to (this) sin he will, struck in the battle, fall like Indra .”

52-53. Hearing these words of him, Nandin respectfully spoke to the lord, and then understanding the view of the Trident-holder (i.e. Śiva) from the sign (of the knitting) of his eyebrows Nandin, the chief among the attendants (of Śiva) honoured Rāhu, and sent him (back). Then having gone to Jālandhara, Rāhu told his (i.e. Śiva’s) account and (about) the charming form of Pārvatī.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 11

Śiva's Attendants Fight the Demons Off

Chapter 423 of 693 · 69 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अथ जालंधरो दूतवचः श्रुत्वा प्रतापवान् ।
सर्वसैन्यं समाहुय प्रयाणमकरोत्तदा ।
ततस्ततः समेतानां सैन्यानां श्रूयते ध्वनिः १।
सस्त्रीन्मन्दरकंदरेषु शयितानुत्थापयन्किन्नरान् ।
मेरोर्मंदरकंदरे प्रतिरवानुत्थापयन्वारणान् ।
सिहानां च ततीर्व्यमुंचत पुरःपंथानमेवंविधस्त्रै।
लोक्यं बधिरीचकार महतः सैन्यस्य कोलाहलः २।
ततो दुंदुभिनादोऽभूत्पीठे जालंधरे नृप ।
तन्निनादेन शूराणां प्रियेण महता तदा ३।
कंपंति गिरयस्तुंगाः प्रासादा विचलंति च ।
सप्तसागरगर्भेभ्यो निःसृता दैत्यदानवाः ४।
सन्नद्धाश्चातिगर्जंति नानावाहनसंयुताः ।
हेषा ययौ महानादा वाजिनां बाह्यतः पुरः ५।
रथांगेनाथ संहृष्टा धरां संचलतेऽथवा ।

चालितैर्गजयूथैश्च पृथ्वी रुद्धा सकानना ६।
जालंधरेरितैर्भीमैरयुतैः स्यंदनस्थितैः ।
अश्वार्बुदसहस्रे द्वे अर्बुदं दंतिनामपि ७।
रराज सैन्यलक्षैकं रथिनां सपताकिनाम् ।
परार्द्धनवतिः कोट्यः दृश्यंते मुख्यनायकाः ।
निर्जगाम महासैन्यं छत्रैः संछाद्य भास्करम् ८।
आसीत्पिंजरपांडुपंकजवनं श्वेतातपत्रैः क्वचित् ।
मायूरातपवारणैः क्वचिदभूतदुन्नीलनीलोत्पलम् ।
उन्मेघं क्वचिद्रूर्ध्वधूलिपटलैर्यस्य प्रयाणेऽभवत् ।
सद्वीचि क्वचिदंबरं सर इवोत्सर्पत्पताकापटैः ९।
गजवाजीमयी भूमिर्ध्वजच्छत्रमयं नभः ।
दिक्चक्रं चामरमयं दैत्यसैन्ये प्रसर्पति १०।
ततो जालंधरो दैत्यः प्रयाणाय समुत्सुकः ।
स्कंधे चारोपयन्शक्तिं नानारत्नविभूषिताम् ११।
आजगाम महाविष्णुं प्रष्टुं सागरवासिनम् ।

अभिवाद्य जगादाथ हरिं जालंधरस्त्विदम् १२।
भोगार्थां किं प्रयच्छामि तुभ्यं भावुक कथ्यताम् ।
श्रुत्वा नारायणो वाक्यमब्धिजस्य मुदान्वितः १३।
उवाच किं करोमीति प्रियं सिंधुसुतेप्सितम् ।
इत्युक्तः स प्रहृष्टोऽथ हरिं प्रोवाच सत्वरः १४।
यामि योद्धुं रणेऽहं त्वं सुखी तिष्ठेह सागरे ।
लक्ष्म्या दत्ताक्षतस्तत्र केशवेनाथ पूजितः १५।
स निर्गत्य हरेः स्थानात्समुद्रं प्रष्टुमागतः ।
सोऽर्णवं प्रणिपत्याह तात यास्यामि दूरतः १६।
नीलकंठं रणे जेतुमनुज्ञां दातुमर्हसि ।
पुत्रस्य वचनं श्रुत्वा यियासोः शंकरं प्रति १७।
सिंधुराजेन सोऽप्युक्तः पुत्र तं तापसं त्यज ।
भुंक्ष्व राज्यं मया दत्तं तापसं त्यज दूरतः १८।
अत्यद्भुतः प्रतापस्ते त्वत्तुल्यो नास्ति भूमिपः ।
स्वर्गादाधिक्यतां नीतं त्वया वत्स धरातलम् १९।

तव राज्येव सुमती वैकुंठ इव राजते ।
यो देवो दुर्जयो दैत्यैरानीतः सह सश्रिया २०।
ममांतिकं वत्स वस शंकरं भिक्षुकं त्यज ।
एवमुक्तो ह्यर्णवेन गिरिजां प्रति रागवान् २१।
पितृवाक्यमविज्ञाय आगत्य स्वभटान्स्वकान् ।
सज्जीभूतं तु युद्धाय वृंदा जालंधरं जगौ २२।
वृंदोवाच।
नाथ युद्धं न कर्तव्यं राजेंद्र कुत्सयोगिना ।
मनो निवर्त्यतां पश्य प्रवृत्तं पार्वतीं प्रति २३।
गौरीं त्वं वांछसि कस्मात्पार्वती किं ममाधिका ।
तपस्विनी निरालंबा संसक्ता स्थाणवे सदा २४।
सुतानुरागिणी वंध्या ततः कृत्रिमपुत्रिका ।
वृथास्तुता नारदेन तां त्यजस्व भजस्व माम् २५।
इति वृंदावचः श्रुत्वा प्रत्युवाचार्णवात्मजः ।
अदृष्ट्वा पार्वतीरूपं मच्चेतो न निवर्तते २६।

वृंदे त्वया जनपदो राजधानी प्रपाल्यताम् ।
स्मर्तव्योऽहं सदा चंडि यदि मां हंति शंकरः २७।
इति भर्तृवचः श्रुत्वा वृंदा हाससमन्विता ।
जगाम शिबिकारूढा पीठं जालंधरं तदा २८।
नारद उवाच-।
अथ प्रतस्थे कैलासं सिंधुसूनुर्महाबलः ।
महापद्मसहस्राणां षष्ट्या सैन्येन संवृतः २९।
अत्रांतरे परित्यज्य कैलांसं शंकरो गतः ।
गणपुत्रप्रियायुक्तः कैलासं मानसोत्तरम् ३०।

जालंधरस्ततः प्राप्तः कैलासं प्रथमेऽहनि ।
सेनाः संस्थाप्य कैलास आलोकनकुतूहली ३१।
दिव्यकेसरमंदाररजःपुंज परिश्रिताः ।
शीतांबुशीकरासारैः प्रभुग्ना वांति वायवः ३२।
यत्र सिद्धांगना पीनस्तनोत्तुंगतरंगिणः ।
मंदारमकरंदाढ्याः सुंदरा वांति वायवः ३३।

यत्राशोकरुचिस्निग्धपादन्यासं च योषिताम् ।
विलोक्य दानवेंद्रोभून्मनोरथसमाकुलः ३४।
प्राप्नुवंति सुराः प्रीतिं स्वबिंबालोकहर्षिताः ।
यत्र किन्नरकांतानां सुरतव्यंजितप्रभाः ३५।
विभांति सर्वतस्तत्र मंदाराः शीर्णपल्लवाः ।
यत्र शंभुगणाक्रांता नानावेलाकुलद्रुमाः ३६।
भांति मन्मथभूपाल यशसा सुधृता इव ।
यत्र चंदनकस्तूरी गंधोन्मत्तालिसंचयाः ।
विभांति दग्धकंदर्प्प निर्वाणांगारसन्निभाः ३७।
यत्रांगनानां सकलं विलोक्य सौरभ्यमत्युत्तमकांतिमित्रम् ।
मन्ये परिष्वक्तमनोविनोदा कस्तूरिका गाहति कालिमानम् ३८।
क्वचित्प्रवरगैरिकासमसमुल्लसत् पंकजं लवंगदलसन्निभासनचलच्चकोरं क्वचित् ।
क्वचिद्गिरिसरित्तटीतरणिवत्स्फुरत्कुंडलं चलन्निचुलमंजरीविनयनम्रभृंगं क्वचित् ३९।
क्वचिद्दलितकोकिलाकुलितनूत्नचूतांकुरं कुरंगकुलसेवितं प्रबलशालिमूलं क्वचित् ।
क्वचित्प्रवरसुंदरैः सुरवधूपदैः पावनं वनं नयति विक्रियामिह मनो मुनीनामपि ४०।

एवंगुणसमायुक्तं विलोक्य हरमंदिरम् ।
विचित्रं चापि कैलासं सर्वरत्नसमाश्रयम् ४१।
अत्यंतविस्मितो दैत्यः प्रोवाच भृगुनंदनम् ।
कस्मात्तं तापसं तात प्रवदंति भवादृशाः ४२।
तादृशी यस्य सा भार्या गृहमीदृङ्मनोहरम् ।
तत्रादृष्ट्वावदच्छंभुं हरः कुत्र गतः कवे ४३।
कथं मम भयाच्चेति पृष्टः प्रोवाच भार्गवः ।
देवशंभुर्महाशैलमगम्यं मानसोत्तरम् ४४।
ययौ तत्र महादेवो गंतुं चान्यैर्न शक्यते ।
इति काव्यवचः श्रुत्वा प्राह दैत्यो महाबलः ४५।
जालंधर उवाच-।
अहं यास्यामि देवेशं त्वं पुरा गच्छ भार्गव ।
इत्युक्त्वा प्रययौ तत्र यत्रास्ते शंकरः स्वयम् ४६।
अपश्यत्तं गिरिवरं सिंधुजो मानसोत्तरम् ।
तस्य षष्टिसहस्राणि योजनानां समुच्छ्रयः ४७।

स शैलो मानसो राजन्दैत्यसैन्यैः समावृतः ।
बहवो दैत्यराजानः शैलमारुरुहुर्द्रुतम् ४८।

छत्रांधकारं पर्यासीत्वाद्यनादेन वेपथुः ।
सैन्यकोलाहलस्तेषां पूरयामास रोदसी ४९।
नारद उवाच-।
अथैवमागतं दृष्ट्वा दैत्यसैन्यं महत्तदा ।
अत्युच्चे स गिरेः शृंगे स्थाप्य गौरीं सखीवृताम् 6.11.५०।
भगवांश्च गणैः सर्वैः सन्नद्धैर्युद्धदुर्मदैः ।
त्रिंशन्महाब्जसाहस्रैः प्रमथानां वृतः शिवः ५१।
उवाच नंदिनं शंभुर्गणानामधिपं त्वया ।
प्रहर्तव्यो महादैत्यो वीरो जालंधरो रणे ५२।
महाकालादिभिः शूरैर्याहि त्वं परिवारितः ।
तावदाजौ त्वया तस्माद्योद्धव्यमतिपौरुषात् ५३।
यावद्युद्धे नारिजयो मम वीर भविष्यति ।
इति शंभोर्वचः श्रुत्वा स च सारथिमब्रवीत् ५४।

काकतुंडरथं मेऽद्य समानय महामते ।
नंदिनो वचनं श्रुत्वा सोपि स्यंदनमाहरत् ५५।
द्वात्रिंशदश्वसंयुक्तं चक्रषोडशसंयुतम् ।
षष्टिध्वजसमोपेतं द्वात्रिंशद्योजनायुतम् ५६।
सर्वशस्त्रैश्च संपूर्णं प्राप्तं सांग्रामिकं रथम् ।
नंदिनश्चक्ररक्षार्थं पुत्रौ स्कंदविनायकौ ५७।
समादिष्टौ शंकरेण सन्नद्धौ तौ स्ववाहनौ ।
गणैः परिवृतो नंदी वाग्भिः संपूज्य चेश्वरम् ५८।
नंदी रथं समारुह्य निर्ययौ दानवान्प्रति ।
विराजते तस्य मूर्ध्नि छत्रं द्वादशयोजनम् ५९।
यावत्स निर्ययौ नंदी तावत्ते दानवाः पुरः ।
शैलोपरि समारूढा दानवा घोरदर्शनाः ६०।
गणानामायुधैस्तीक्ष्णैः निहताः पतिता भुवि ।
हन्यमाना गणैर्दैत्यास्तत्यजुर्दूरतो गिरिम् ६१।
ततो धूमसमं तस्मादवरुह्य शिलोच्चयात् ।

जघ्नुर्दैत्यान्शितैः शस्त्रैर्गणा राजन्महाबलान् ६२।
अमरैराचितं दृष्ट्वा रुरुधुर्दैत्यसैनिकाः ।
ततः समभवद्युद्धं गणानां दानवैः सह ६३।
शरवर्षमथात्युग्रं दानवानां दिवौकसाम् ।
ततः समस्तान्मातंगाञ्जघ्नुः शिखिमुखा रणे ६४।
रथान्हयान्पदातींश्च काकतुंडा महाबलाः ।
हतानां दैत्यसंघानां संगरे भृशमायिनाम् ६५।
शिरोभिर्गगनं व्याप्तं प्रहसद्भिर्भयावहैः ।
मुक्तकेशारुणमुखैर्भीमदंष्ट्राविलोचनैः ६६।
सिंहैः कबंधजंघोरुकटिपृष्ठनिकृंतनैः ।

चिता सर्वत्र वसुधा कबंधैरुधिरारुणैः ६७।
ततो विरावः सुमहान्बभूव दैत्येश्वराणां ध्वजिनीषु धावताम् ।
शंभोर्गणैः पातितसैनिकानां यथार्णवानां नदतां युगक्षये ६८।
इति श्रीपाद्मे महापुराणे पंचाशत्सहस्रसंहितायामुत्तरखंडे नारदयुधिष्ठिरसंवादे जालंधरोपाख्याने दैत्यसैन्यपराजयोनाम एकादशोऽध्यायः ११।

Roman transliteration

nārada uvāca-
atha jālaṃdharo dūtavacaḥ śrutvā pratāpavān |
sarvasainyaṃ samāhūya prayāṇamakarottadā |
tatastataḥ sametānāṃ sainyānāṃ śrūyate dhvaniḥ 1|
sastrīnmandarakaṃdareṣu śayitānutthāpayankinnarān |
merormaṃdarakaṃdare pratiravānutthāpayanvāraṇān |
sihānāṃ ca tatīrvyamuṃcata puraḥpaṃthānamevaṃvidhastrai|
lokyaṃ badhirīcakāra mahataḥ sainyasya kolāhalaḥ 2|
tato duṃdubhinādo'bhūtpīṭhe jālaṃdhare nṛpa |
tanninādena śūrāṇāṃ priyeṇa mahatā tadā 3|
kaṃpaṃti girayastuṃgāḥ prāsādā vicalaṃti ca |
saptasāgaragarbhebhyo niḥsṛtā daityadānavāḥ 4|
sannaddhāścātigarjaṃti nānāvāhanasaṃyutāḥ |
heṣā yayau mahānādā vājināṃ bāhyataḥ puraḥ 5|
rathāṃgenātha saṃhṛṣṭā dharāṃ saṃcalate'thavā |

cālitairgajayūthaiśca pṛthvī ruddhā sakānanā 6|
jālaṃdhareritairbhīmairayutaiḥ syaṃdanasthitaiḥ |
aśvārbudasahasre dve arbudaṃ daṃtināmapi 7|
rarāja sainyalakṣaikaṃ rathināṃ sapatākināṃ |
parārddhanavatiḥ koṭyaḥ dṛśyaṃte mukhyanāyakāḥ |
nirjagāma mahāsainyaṃ chatraiḥ saṃchādya bhāskaram 8|
āsītpiṃjarapāṃḍupaṃkajavanaṃ śvetātapatraiḥ kvacit |
māyūrātapavāraṇaiḥ kvacidabhūtadunnīlanīlotpalam |
unmeghaṃ kvacidūrdhvadhūlipaṭalairyasya prayāṇe'bhavat |
sadvīci kvacidaṃbaraṃ sara ivotsarpatpatākāpaṭaiḥ 9|
gajavājīmayī bhūmirdhvajacchatramayaṃ nabhaḥ |
dikcakraṃ cāmaramayaṃ daityasainye prasarpati 10|
tato jālaṃdharo daityaḥ prayāṇāya samutsukaḥ |
skaṃdhe cāropayaṅśaktiṃ nānāratnavibhūṣitām 11|
ājagāma mahāviṣṇuṃ praṣṭuṃ sāgaravāsinam |

abhivādya jagādātha hariṃ jālaṃdharastvidam 12|
bhogārthāṃ kiṃ prayacchāmi tubhyaṃ bhāvuka kathyatām |
śrutvā nārāyaṇo vākyamabdhijasya mudānvitaḥ 13|
uvāca kiṃ karomīti priyaṃ siṃdhusutepsitam |
ityuktaḥ sa prahṛṣṭo'tha hariṃ provāca satvaraḥ 14|
yāmi yoddhuṃ raṇe'haṃ tvaṃ sukhī tiṣṭheha sāgare |
lakṣmyā dattākṣatastatra keśavenātha pūjitaḥ 15|
sa nirgatya hareḥ sthānātsamudraṃ praṣṭumāgataḥ |
so'rṇavaṃ praṇipatyāha tāta yāsyāmi dūrataḥ 16|
nīlakaṃṭhaṃ raṇe jetumanujñāṃ dātumarhasi |

putrasya vacanaṃ śrutvā yiyāsoḥ śaṃkaraṃ prati 17|
siṃdhurājena so'pyuktaḥ putra taṃ tāpasaṃ tyaja |
bhuṃkṣva rājyaṃ mayā dattaṃ tāpasaṃ tyaja dūrataḥ 18|
atyadbhutaḥ pratāpaste tvattulyo nāsti bhūmipaḥ |
svargādādhikyatāṃ nītaṃ tvayā vatsa dharātalam 19|

tava rājyeva sumatī vaikuṃṭha iva rājate |
yo devo durjayo daityairānītaḥ saha saśriyā 20|
mamāṃtikaṃ vatsa vasa śaṃkaraṃ bhikṣukaṃ tyaja |
evamukto hyaṛṇavena girijāṃ prati rāgavān 21|
pitṛvākyamavijñāya āgatya svabhaṭānsvakān |
sajjībhūtaṃ tu yuddhāya vṛṃdā jālaṃdharaṃ jagau 22|
vṛṃdovāca|
nātha yuddhaṃ na kartavyaṃ rājeṃdra kutsayoginā |
mano nivartyatāṃ paśya pravṛttaṃ pārvatīṃ prati 23|
gaurīṃ tvaṃ vāṃchasi kasmātpārvatī kiṃ mamādhikā |
tapasvinī nirālaṃbā saṃsaktā sthāṇave sadā 24|
sutānurāgiṇī vaṃdhyā tataḥ kṛtrimaputrikā |
vṛthāstutā nāradena tāṃ tyajasva bhajasva mām 25|
iti vṛṃdāvacaḥ śrutvā pratyuvācārṇavātmajaḥ |
adṛṣṭvā pārvatīrūpaṃ macceto na nivartate 26|

vṛṃde tvayā janapado rājadhānī prapālyatām |
smartavyo'haṃ sadā caṃḍi yadi māṃ haṃti śaṃkaraḥ 27|
iti bhartṛvacaḥ śrutvā vṛṃdā hāsasamanvitā |
jagāma śibikārūḍhā pīṭhaṃ jālaṃdharaṃ tadā 28|
nārada uvāca-|
atha pratasthe kailāsaṃ siṃdhusūnurmahābalaḥ |
mahāpadmasahasrāṇāṃ ṣaṣṭyā sainyena saṃvṛtaḥ 29|
atrāṃtare parityajya kailāṃsaṃ śaṃkaro gataḥ |
gaṇaputrapriyāyuktaḥ kailāsaṃ mānasottaram 30|
jālaṃdharastataḥ prāptaḥ kailāsaṃ prathame'hani |
senāḥ saṃsthāpya kailāsa ālokanakutūhalī 31|
divyakesaramaṃdārarajaḥpuṃja pariśritāḥ |
śītāṃbuśīkarāsāraiḥ prabhugnā vāṃti vāyavaḥ 32|
yatra siddhāṃganā pīnastanottuṃgataraṃgiṇaḥ |
maṃdāramakaraṃdāḍhyāḥ suṃdarā vāṃti vāyavaḥ 33|

yatrāśokarucisnigdhapādanyāsaṃ ca yoṣitām |
vilokya dānaveṃdrobhūnmanorathasamākulaḥ 34|
prāpnuvaṃti surāḥ prītiṃ svabiṃbālokaharṣitāḥ |
yatra kinnarakāṃtānāṃ suratavyaṃjitaprabhāḥ 35|
vibhāṃti sarvatastatra maṃdārāḥ śīrṇapallavāḥ |
yatra śaṃbhuganākrāṃtā nānāvelākuladrumāḥ 36|
bhāṃti manmathabhūpāla yaśasā sudhṛtā iva |
yatra caṃdanakastūrī gaṃdhonmattālisaṃcayāḥ |
vibhāṃti dagdhakaṃdarppa nirvāṇāṃgārasannibhāḥ 37|
yatrāṃganānāṃ sakalaṃ vilokya saurabhyamatyuttamakāṃtimitram |
manye pariṣvaktamanovinodā kastūrikā gāhati kālimānam 38|
kvacitpravaragairikāsamasamullasat paṃkajaṃ lavaṃgadalasannibhāsanacalaccakoraṃ kvacit |
kvacidgirisarittaṭītaraṇivatsphuratkuṃḍalaṃ calanniculamaṃjarīvinayanamrabhṛṃgaṃ kvacit 39|
kvaciddalitakokilākulitanūtnacūtāṃkuraṃ kuraṃgakulasevitaṃ prabalaśālimūlaṃ kvacit |
kvacitpravarasuṃdaraiḥ suravadhūpadaiḥ pāvanaṃ vanaṃ nayati vikriyāmiha mano munīnāmapi 40|

evaṃguṇasamāyuktaṃ vilokya haramaṃdiram |
vicitraṃ cāpi kailāsaṃ sarvaratnasamāśrayam 41|
atyaṃtavismito daityaḥ provāca bhṛgunaṃdanam |
kasmāttaṃ tāpasaṃ tāta pravadaṃti bhavādṛśāḥ 42|
tādṛśī yasya sā bhāryā gṛhamīdṛṅmanoharam |
tatrādṛṣṭvāvadacchaṃbhuṃ haraḥ kutra gataḥ kave 43|
kathaṃ mama bhayācceti pṛṣṭaḥ provāca bhārgavaḥ |
devaśaṃbhurmahāśailamagamyaṃ mānasottaram 44|
yayau tatra mahādevo gaṃtuṃ cānyairna śakyate |
iti kāvyavacaḥ śrutvā prāha daityo mahābalaḥ 45|
jālaṃdhara uvāca-|
ahaṃ yāsyāmi deveśaṃ tvaṃ purā gaccha bhārgava |
ityuktvā prayayau tatra yatrāste śaṃkaraḥ svayam 46|
apaśyattaṃ girivaraṃ siṃdhujo mānasottaram |
tasya ṣaṣṭisahasrāṇi yojanānāṃ samucchrayaḥ 47|

sa śailo mānaso rājandaityasainyaiḥ samāvṛtaḥ |
bahavo daityarājānaḥ śailamāruruhurdrutam 48|
chatrāṃdhakāraṃ paryāsītvādyanādena vepathuḥ |
sainyakolāhalasteṣāṃ pūrayāmāsa rodasī 49|
nārada uvāca-|
athaivamāgataṃ dṛṣṭvā daityasainyaṃ mahattadā |
atyucce sa gireḥ śṛṃge sthāpya gaurīṃ sakhīvṛtām 6.11.50|
bhagavāṃśca gaṇaiḥ sarvaiḥ sannaddhairyuddhadurmadaiḥ |
triṃśanmahābjasāhasraiḥ pramathānāṃ vṛtaḥ śivaḥ 51|
uvāca naṃdinaṃ śaṃbhurgaṇānāmadhipaṃ tvayā |
prahartavyo mahādaityo vīro jālaṃdharo raṇe 52|
mahākālādibhiḥ śūrairyāhi tvaṃ parivāritaḥ |
tāvadājau tvayā tasmādyoddhavyamatipauruṣāt 53|
yāvadyuddhe nārijayo mama vīra bhaviṣyati |
iti śaṃbhorvacaḥ śrutvā sa ca sārathimabravīt 54|

kākatuṃḍarathaṃ me'dya samānaya mahāmate |
naṃdino vacanaṃ śrutvā sopi syaṃdanamāharat 55|
dvātriṃśadaśvasaṃyuktaṃ cakraṣoḍaśasaṃyutam |
ṣaṣṭidhvajasamopetaṃ dvātriṃśadyojanāyutam 56|
sarvaśastraiśca saṃpūrṇaṃ prāptaṃ sāṃgrāmikaṃ ratham |
naṃdinaścakrarakṣārthaṃ putrau skaṃdavināyakau 57|
samādiṣṭau śaṃkareṇa sannaddhau tau svavāhanau |
gaṇaiḥ parivṛto naṃdī vāgbhiḥ saṃpūjya ceśvaram 58|
naṃdī rathaṃ samāruhya niryayau dānavānprati |
virājate tasya mūrdhni chatraṃ dvādaśayojanam 59|
yāvatsa niryayau naṃdī tāvatte dānavāḥ puraḥ |
śailopari samārūḍhā dānavā ghoradarśanāḥ 60|
gaṇānāmāyudhaistīkṣṇaiḥ nihatāḥ patitā bhuvi |
hanyamānā gaṇairdaityāstatyajurdūrato girim 61|
tato dhūmasamaṃ tasmādavaruhya śiloccayāt |

jaghnurdaityāṅśitaiḥ śastrairgaṇā rājanmahābalān 62|
amarairācitaṃ dṛṣṭvā rurudhurdaityasainikāḥ |
tataḥ samabhavadyuddhaṃ gaṇānāṃ dānavaiḥ saha 63|
śaravarṣamathātyugraṃ dānavānāṃ divaukasām |
tataḥ samastānmātaṃgāñjaghnuḥ śikhimukhā raṇe 64|
rathānhayānpadātīṃśca kākatuṃḍā mahābalāḥ |

hatānāṃ daityasaṃghāṃnāṃ saṃgare bhṛśamāyināṃ 65|
śirobhirgaganaṃ vyāptaṃ prahasadbhirbhayāvahaiḥ |
muktakeśāruṇamukhairbhīmadaṃṣṭrāvilocanaiḥ 66|
siṃhaiḥ kabaṃdhajaṃghorukaṭiprṣṭhanikṛṃtanaiḥ |
citā sarvatra vasudhā kabaṃdhairudhirāruṇaiḥ 67|
tato virāvaḥ sumahānbabhūva daityeśvarāṇāṃ dhvajinīṣu dhāvatām |
śaṃbhorgaṇaiḥ pātitasainikānāṃ yathārṇavānāṃ nadatāṃ yugakṣaye 68|
iti śrīpādme mahāpurāṇe paṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe nāradayudhiṣṭhirasaṃvāde jālaṃdharopākhyāne daityasainyaparājayonāma ekādaśo'dhyāyaḥ 11|

English translation

Nārada said :

1-4a. Then valorous Jālandhara , having heard the words of his messenger, called his entire army, and made a march (against Śiva). Then the sound of the armies that had gathered (there) was heard. It awakened the kinnaras resting, along with their wives, in the caves of Mandara . It made rise the elephants having echoes in the caves of Meru and Mandara. The flocks of lions lost their way ahead. Thus the din of the great army deafened the three worlds. Then, O king, in the seat of Jālandhara there was the sound of drums. Due to that great sound, dear to the brave, the high mountains trembled and the palaces shook.

4b-8a. From the interior of the seven oceans the daityas and dānavas (i.e. the demons) moved out. They being ready and endowed with various vehicles roared. The neighings of the horses and great sounds were (heard) outside and in front. The earth (as it were) pleased with the wheels (of the chariot) moved. With the herds of elephants that were driven the earth along with the forest was blocked up by the myriads of fierce (warriors) urged on by Jālandhara and remaining in the chariots. There were two thousand hundred millions of horses and one hundred millions of elephants. An army consisting of one lakh chariot-warriors shone (there) and ninety crore parārdhas of chief leaders were seen.

8b-13a. The huge army, covering the sun with umbrellas moved out. At places the lotus-ponds were yellowish like gold. At places blue lotuses appeared due to the peacocks' keeping off the sun. At places the clouds appeared to rise due to the masses of dust when he marched. At places due to the cloths of the banners the sky was full of banners and umbrellas; the quarters were full of chowries when the army of the demons moved on. Then the demon Jālandhara was eager to march. Putting the (missile called) Śakti , decorated with many gems, he came to great Viṣṇu , living in the Ocean, to inquire (i.e. to take his leave). Having saluted Viṣṇu, Jālandhara said these words: "O my sister's husband, what should I give you for enjoyment? Tell me (that)"

13b-16a. Hearing these words of Oceans's son, Viṣṇu, being delighted, said: "What should I do as desired by and dear to the Ocean's son?" Thus addressed, he, being delighted, quickly replied to Viṣṇu: "I am going to the battlefield. You live here happily in the Ocean." There he was given sacred grains by Lakṣmī , and was honoured by Viṣṇu. Moving out from Viṣṇu's place, he came to the Ocean to inquire (i.e. to take his leave).

16b-22. Having saluted the Ocean, he said: "O father, I am going away to conquer Śiva in the battle. Please allow me." Hearing the words of his son who was going to (march against) Śiva, the lord of oceans also said to him: "O son, leave that ascetic (alone). Enjoy the kingdom given by me, and leave

the ascetic away. Your valour is very wonderful; there is no king like you. You have made the earth superior to heaven. The earth shines in your kingdom as in Vaikuṇṭha . The god, unconquerable by demons, whom you have brought (lives here) with Lakṣmī. O child, live by me. Leave alone that mendicant, Śiva." (Though) told like this by the Ocean, he (i.e. Jālandhara), having attachment for Pārvatī , disregarded his father's words, and came to his own -soldiers. Vṛndā spoke to Jālandhara who was ready to fight.

Vṛndā said :

23-28. O lord of kings, you should not fight with the condemned meditating saint. Turning away your mind going to Pārvatī, look at (i.e. think of) her. Why do you long for Pārvatī? Is Pārvatī superior to me? The poor one is without any support. She is always attached to Śiva. She longs for a son. She is barren. So she is a doll. In vain was she praised by Nārada . Give up (thoughts about) her, and enjoy me."

Hearing these words ofVṛndā, the Ocean's son (i.e. Jālandhara) replied: "Without seeing Pārvatī's beauty my mind will not turn back. O Vṛndā, you look after the country and the capital. O angry woman, you should always remember me, if Śiva kills me." Hearing these words of her husband, Vṛndā, laughing, went, after getting into a palanquin, to the seat of Jālandhara.

Nārada said :

29-40. Then the very mighty son of the Ocean proceeded to Kailāsa . He was surrounded by sixty thousand mahāpadma soldiers. In the meanwhile, Śiva, leaving Kailāsa, went, along with his attendants, his sons and his dear wife, to (that part of) Kailāsa to the north of the Mānasa (lake). Then on the first day Jālandhara reached Kailāsa. Setting his army there, he was eager to see Kailāsa. There the breezes to which the masses of the divine filaments and the pollen of mandāra (flowers) had resorted, and which were broken by the showers of the sprays of cold drops, blew. Charming breezes, high like the stout breasts of the siddha women, and rich with the honey of mandāra, blew there. Seeing there the planting of their feet by ladies bright and glossy like the aśoka (-flowers), the lord of the demons became full of the sexual desire. The gods there delighted at seeing their own reflections were pleased. There, the mandāra (trees) with their sprouts withered, shone everywhere, after having manifested the coitus of the kinnara lovers. There the groves of many trees were occupied by the attendants of Śambhu . They appeared to be as it were well sustained by king Cupid. There the swarms of bees intoxicated by the fragrance of sandal and musk appeared like the charcoals of the burnt Cupid, that were put out. There, I think, having seen the entire beauty of the charming ladies, the friend of (i.e. resembling) excellent beauty, musk gave up the amusement of its mind, and plunged into blackness. At places there were lotuses shining like excellent red chalk. At places there were buds moving from their stems resembling the cloveshoot. At places there were bracelets shining like rafts on the mountain-streams. At places there were bees bowing through the humility of the nicula (a kind of reed) blossoms. At places there were fresh mango blossoms, burst and affected by cuckoos. At places there were the strong roots of the śāli rice, resorted to by herds of deer. At places there were groves sanctified by the extremely beautiful young married divine ladies, which caused a change even in the minds of sages.

41-45. On seeing the abode of Śiva, having these qualities, and the beautiful Kailāsa, the abode of all gems, the demon who was extremely amazed, said to Śukra (the son of Bhṛgu): "O dear one, why do (people) like you call him a sage whose wife is (so beautiful) like that and whose house is so charming?" Not seeing Śiva there, he asked (Śukra): "O Śukra, where has Śiva gone? How is it that he

has gone due to my fear? (i.e. has he gone through my fear)?" Thus asked, Śukra said: "The great god, lord Śiva, has gone to that (part of the) great mountain to the north of Mānasa. Others cannot go there." Hearing these words of Śukra, the very mighty demon said:

Jālandhara said :

46-49. I shall go to the lord of gods. You go first, O Śukra.

Saying so he went where Śiva himself remained. The son of the Ocean saw that excellent (part of) the mountain to the north of the Mānasa (lake). Its height was sixty thousand yojanas . That (part of) the mountain called Mānasa was, O king, surrounded by the army of the demon (Jālandhara). Many lordly demons quickly went up the mountain. There was, all round, darkness due to the umbrellas. There was a tremor due to the sound of the musical instruments. The din of their army filled the heaven and the earth.

Nārada said :

50-60. Seeing the huge army that came there, the lord kept Pārvatī, surrounded by her friends, on a very high peak of the mountain. Lord Śiva was surrounded by all his attendants who were ready (to fight) and were maddened by the fighting (spirit), so also by pramathas (i.e. the goblins attending upon Śiva) numbering thirty thousand mahābjas. Śiva said to Nandin , the chief of the attendants: "You should kill the brave, great demon Jālandhara, in the battle. Being surrounded by brave (warriors) like Mahākāla and others you go (to the battlefield). In the battle, you should fight very bravely as long as my enemy is not conquered, O hero." Hearing these words of Śiva, he said to his charioteer: "O very intelligent Kākatuṇḍa , bring my chariot today (i.e. now)." Hearing the words of Nandin, he too brought the chariot. That chariot used in battles, to which thirty-two horses were yoked, which had sixteen wheels, which had sixty flags, which was thirty yojanas long, which was full of all weapons, came (there). Śiva ordered his two sons, Kārtikeya and Gajānana to protect Nandin's troops. They were ready with their vehicles. Nandin was surrounded by the attendants. Nandin, having honoured the lord with words, got into his chariot, and went out to (fight with) the demons. On his head shone an umbrella (of the measure) of twelve yojanas. When that Nandin went out, the demons first climbed up the mountain. The fierce-looking demons, fell on the ground.

61-68. The demons, being struck by the attendants left the mountain (and went) far away. Then coming down like smoke from the mountain the attendants struck the very powerful demons with sharp weapons. Seeing the (mountain) filled with the divinities, the demon-soldiers blocked it up. Then a great war of the attendants took place with the demons. A fierce shower of arrows was (sent by) the demons and gods. Then, the very mighty Kākatuṇḍa and others, with fire-like faces, killed all the elephants in the battle, so also (they destroyed) chariots and (killed) horses and footsoldiers. With the loudly laughing and fearful heads of the hosts of very deceitful demons killed (in the battle), the sky was filled. So also with lions, with hair let loose, having tawny faces, fierce fangs and eyes, and cutting off trunks, shanks, thighs, waists and backs. Everywhere the earth was filled with trunks tawny due to blood. Then, a very great noise was made by the lordly demons who were running in chariots, and whose soldiers were knocked down, like that of the oceans roaring at the time of the end of a yuga (i.e. the end of the world).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 12

Śiva Arrives on the Battlefield

Chapter 424 of 693 · 65 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
दैत्यसैन्यं हतं दृष्ट्वा गणैर्नंदिपुरोगमैः ।
क्रुद्धाः शुंभादयो दैत्याः समाजग्मुर्गणान्प्रति १।
ततः शुंभो महादैत्यो नंदिनं प्रत्ययुध्यत ।
महाकालं निशुंभोऽथ कालो लोकेश्वरं रणे २।
पुष्पदंतं शैलरोमा माल्यवंतं महाबलः ।
कोलाहलो रणे राजन्प्राप्तो मायाबलेन च ३।
चंडं भयानको नाम राहुः स्कंदमधावत ।
कूष्मांडं सर्परोमा च घर्घरो मदनं तथा ४।
शुभं केतुमुखो हंतुं ययौ जंभो विनायकम् ।
हासं पातालकेतुश्च भृंगीशं रोमकंटकः ५।
युयुधुः कोटिशो रुद्रगणा दैत्याः परस्परम् ।
पश्यतोरुभयोस्तत्र स्वामिनोरिति ते युधि ६।
दृढप्रहारिणो जघ्नुर्गणा दैत्याः शरैरथ ।
नंदी मुमोच तान्बाणान्महासारो यथा नगे ७।

ततः संपूरयामास मुखं शुंभस्य पत्रिभिः ।
यथा पर्णचयैर्वातो मंदरस्येव कंदरम् ८।
शुंभोऽथ कार्मुकं त्यक्त्वा रथात्तं प्रत्यधावत ।
उत्पाट्य च गिरिं तेन जघान हृदि नंदिनः ९।
नंदिनो हृदयं भित्त्वा चूर्णयित्वा रथं रणे ।
पपात भूमौ स गिरिर्वज्रं प्राप्य गिरिं यथा १०।
मूर्च्छां प्राप्य क्षणात्संज्ञां वेगवान्स पलायितः ।
महाकालो निशुंभेन मुद्गरेण हतो हृदि ११।
आगत्य दैत्यं गदया जघान मुकुटोपरि ।
तत्प्रहारमचिंत्याथ निशुंभोऽपि महाबलः १२।
तं गृहीत्वा चरणयोर्महाकालं महाबलः ।
भ्रामयित्वा करतलाच्चिक्षेप च ननाद च १३।
स तद्वक्त्रानिलं पीत्वा ननाद रुधिरारुणः ।
पुष्पदंतः शैलरोम्णा चाहतो मुष्टिना मुखे १४।
गदया शैलरोमाणं हत्वा भूमौ न्यपातयत् ।

तं दृष्ट्वा पतितं भूमौ गिरिकेतुर्महाबलः १५।
पुष्पदंतं महाभीमं मुद्गरेण व्यपोथयत् ।
पुष्पंदंतोऽथ खड्गेन गिरिकेतोः शिरोऽछिनत् १६।
गृहीत्वा चर्म खड्गं च गिरिकेतोरधावत ।
शिरस्तं प्राह किं यासि मां त्यक्त्वा समरार्थिनम् १७।
शिरोहीने च कायेऽस्मिन्किं तु धावन्न लज्जसे ।
इत्युक्ते शिरसा तेन कबंधेन तु पादयोः १८।
विधृतः पुष्पदंतश्च कुक्षौ तीक्ष्णासिनाच्छिनत् ।
निश्चक्रामासुरः कुक्षेः शतशीर्षो महाबलः १९।
द्विशताक्षिसमायुक्तः शतद्वयभुजाकुलः ।
भ्रमत्तस्य शिरो राजन्कबंधोपांतमागमत् २०।
तच्छिरः प्राप्तमालोक्य पुष्पदंतोऽसिनाच्छिनत् ।
ततो भूकंपनो नाम ज्वरो दैत्यो भयावहः २१।
पुष्पंदंतस्तदा तत्र द्वाभ्यां राजन्विमर्दितः ।
ज्वरेण तेन च क्लिष्टो दुःसहेनातिवेगिना २२।

त्यक्त्वा शिवगणः संख्यं कंपमानो गिरिं ययौ ।
कोलाहलो महाधन्वी माल्यवंतं शरैस्त्रिभिः २३।
विव्याध स्कंधयोर्भाले माल्यवांश्च ततोऽसुरम् ।
बाणाहतो माल्यवता शस्त्रैर्नानाविधैः शितैः २४।
कोलाहलः प्रहतवान्दर्शयन्नात्मलाघवम् ।
सोऽपि हेति व्यथां त्यक्त्वा माल्यवांश्च गणाग्रणीः २५।
गिरिं गृहीत्वा तेनाजौ कोलाहलमथाहनत् ।
निश्चक्राम ज्वरस्तस्माज्ज्वलनो नाम भीषणः २६।
त्रिशीर्षो नवहस्तश्च नवपादोऽतिपिंगलः ।
स ज्वरो मोहयामास माल्यवंतं स्वतेजसा २७।
माल्यवान्समरं त्यक्त्वा पराक्रांतो गिरिं ययौ ।
चंडिर्भयानकेनाजौ पाशेन हृदये हतः २८।
हयो विनिर्गतस्तस्मात्क्षिप्तः सोऽपि च सागरे ।
कार्तिकेयो रणे राहुं शितैर्बाणैः समाहनत् २९।
आच्छाद्य शरजालैश्च शीघ्रं शक्तिं मुमोच ह ।

आपतंतीं महाशक्तिं ज्वलंतीमिव तेजसा ३०।
दृष्ट्वा राहुः खमुत्पत्य कराभ्यां जगृहे द्रुतम् ।
स तां शक्तिं गृहीत्वा तु विनद्योच्चैः पुनः पुनः ३१।
स्वर्भानुः शिरसोनोपि तस्य शक्त्या जघान तम् ।
वक्षस्यभिहते शक्त्या तद्देहान्निर्गता सरित् ३२।
तया संप्लावितः पुत्रो महादेवस्य संयुगे ।
कथंचित्सा नदी रुद्धा समं पूरो गिरिं ययौ ३३।
श्रुत्वार्णवजो ज्वरतः कटककदंबस्य कर्कशं विरुतम् ।
सुस्वरवचनविदग्धं तमपि च कोकिलापतिं न सस्मार ३४।

शरैः किरंतं दहनमसिना बर्बरोऽवधीत् ।
कूष्मांडो निहतो मूर्ध्नि सर्परोम्णाथ मुष्टिना ३५।
पातालकेतुना हासो मुद्गरेण समाहतः ।
तस्य देहाद्विनिष्क्रम्य हस्ती मुद्गरमाभुनक् ३६।
शुंडायां मुष्टिघातेन हतः पातालकेतुना ।
आयुधैर्जर्जरं चक्रे भृंगीशं रोमकंटकः ३७।

भृंगीशोऽपि रणाद्भीतस्त्वरन्नेव गिरिं ययौ ।
सहसा धूम्रवर्णश्च शुभ्रः केतुमुखेऽपतत् ३८।
गणं गिलितवान्दैत्यो महाकायो महाननः ।
हाहाकारो महानासीद्विलिते केतुना रणे ३९।
जृंभस्य निशितैर्बाणैश्छिन्नांगोऽथ विनायकः ।
शुंडादंडं परशुना तस्य चिच्छेद दंतिनः ४०।
जृंभासुरो जघानाथ शक्त्या लंबोदरोदरम् ।
मूषकोऽपि शरैर्भिन्नः प्रविवेश गुहामुखम् ४१।
विनायकः प्रहारार्त्तो विललापाकुलो रणे ।
हा मातस्तात हा भ्रातर्हा मूषक मम प्रिय ४२।
गणेशक्रंदितं श्रुत्वा भगवत्या तया तदा ।
समेत्य कूटादन्यस्मात्पार्वत्योक्तः शिवस्तदा ४३।
हेरंबो वध्यते दैत्यैः स्कंदोऽपि विनिपातितः ।
शिव किं क्रीडसे शैले रक्ष पुत्रौ गणानपि ४४।
सदा शूलादिशस्त्राणां धृतानामद्य वै क्षणः ।

अथ गौर्या वचः श्रुत्वा वीरभद्रं शिवोऽब्रवीत् ४५।
वृषः सज्जीयतां शीघ्रमित्युक्ते स तदाकरोत् ।
बबंध मुकुटं तस्य शृंगयोर्भास्करप्रभम् ४६।
कंठे घंटाशतं बद्ध्वा कर्णयोर्दर्पणौ धृतौ ।
स्कंधे च किंकिणीजालं चरणे नूपुरं महत् ४७।
पुच्छे चामरसाहस्रं तस्य पाशाष्टकं मुखे ।
कल्याणी च तदा देवी शर्वपार्श्वे व्यस्थिता ४८।
पाशाष्टकेन संयुक्ता तत्र खड्गधरांबिका ।
न्यस्तानि सर्वशस्त्राणि स वृषः सज्जितो बभौ ४९।
पार्वत्या भूषितः सोऽथ निजया घंटमालया ।
कृतं च तिलकं देव्या प्रोक्तः सत्कृतिपूर्वकम् 6.12.५०।
हरस्त्वया न मोक्तव्यो वृषेन्द्र रणसंकटे ।
आगंतव्यमरीन्जित्वा शंभुना सह संगरे ५१।
इति श्रुत्वा वचो देव्या हरो वृषमथारुहत् ।
धृत्वायुधसहस्रं तु निजालंकारभूषितः ।

रणं गच्छामि तां प्राह पार्वतीं प्रति सादरम् ५२।
ईश्वर उवाच-

त्वं तिष्ठसि स्वरूपाणि एकाकिन्यपि सस्पृहा ।
भामिनी दुरभिप्राया दानवा हि समागताः ५३।
तस्मात्त्वयात्मनैवात्मा रक्षणीयो वरानने ।
इत्युक्त्वा वृषभारूढो ययौ रुद्रो रणांगणम् ५४।
त्रिंशन्महाब्जसाहस्रैः प्रमथानां वृतः शिवः ।
वीरभद्रो रथेनाशु सिंहयुक्तेन सत्वरः ५५।
वामपार्श्वं महेशस्य शूरो रक्षति पार्थिव ।
मणिभद्रो ऽश्वयुक्तेन रथेन परवीरहा ५६।
दक्षिणं धूर्जटेः पार्श्वं संरक्षति धनुर्द्धरः ।
तुंगादुत्तीर्य शैलेंद्राद्गणं प्राप्तो गणैः सह ५७।
दृष्ट्वा जगर्जुस्ते दैत्या महेशानं वृषस्थितम् ।
ततो महान्निनादोऽभूद्दैत्यप्रमथसेनयोः ५८।
तयोरभून्मिथो राजन्संप्रमर्दोऽथ दारुणः ।

ततो नंदी महाकालः कालस्कंदौ महाबलः ५९।
माल्यवान्पुष्पदंतश्च वृषली स्वर्णदंतिकः ।
चंडीशो मदनश्चंडः कूष्मांडो गुप्तलोमकः ६०।
ये ये पूर्वं रणे भग्नाः प्राप्तास्ते रणसंकटम् ।
शिवस्य पुरतो दैत्या युयुधुस्ते महाबलाः ६१।
गणदानवयोधानां संग्रामोऽभूद्भयावहः ।
ततो गणानां विद्राव्य सैन्यं ते च महाबलाः ६२।
रणे संवेष्टयामासुः शरौघैः सर्वतः शिवम् ।
शूलैः कुंतैर्गदाभिश्च मुद्गरैः परिघैरपि ६३।
इंद्रियाणि यथात्मानं विषयैः पंचपंचभिः ।
जघानाथ रणे दैत्याञ्छंभुर्बाणैः सुदारुणैः ।
यथाशु माघः पापानि हंति स्नानेन तत्क्षणात् ६४।
इति श्रीपाद्मे महापुराणे पंचपंचात्सहस्रसंहितायामुत्तरखण्डे नारदयुधिष्ठिरसम्वादे जालंधरोपाख्याने
श्रीमहादेवरणमागमनंनाम द्वादशोऽध्यायः १२।

Roman transliteration

nārada uvāca-
daityasainyaṃ hataṃ dṛṣṭvā gaṇairnaṃdipurogamaiḥ |
kruddhāḥ śuṃbhādayo daityāḥ samājagmurgaṇānprati 1|
tataḥ śuṃbho mahādaityo naṃdinaṃ pratyayudhyata |
mahākālaṃ niśuṃbho'tha kālo lokeśvaraṃ raṇe 2|
puspadaṃtaṃ śailaromā mālyavaṃtaṃ mahābalaḥ |
kolāhalo raṇe rājanprāpto māyābalena ca 3|
caṃḍaṃ bhayānako nāma rāhuḥ skaṃdamadhāvata |
kūṣmāṃḍaṃ sarparomā ca ghargharo madanaṃ tathā 4|
śubhaṃ ketumukho haṃtuṃ yayau jaṃbho vināyakam |
hāsaṃ pātālaketuśca bhṛṃgīśaṃ romakaṃṭakaḥ 5|
yuyudhuḥ koṭiśo rudragaṇā daityāḥ parasparam |

paśyatorubhayostatra svāminoriti te yudhi 6|
dṛḍhaprahāriṇo jaghnurgaṇā daityāḥ śarairatha |
naṃdī mumoca tānbāṇānmahāsāro yathā nage 7|

tataḥ saṃpūrayāmāsa mukhaṃ śuṃbhasya patribhiḥ |
yathā parṇacayairvāto maṃdarasyeva kaṃdaram 8|
śuṃbho'tha kārmukaṃ tyaktvā rathāttaṃ pratyadhāvata |
utpāṭya ca giriṃ tena jaghāna hṛdi naṃdinaḥ 9|
naṃdino hṛdayaṃ bhittvā cūrṇayitvā rathaṃ raṇe |
papāta bhūmau sa girirvajraṃ prāpya giriṃ yathā 10|
mūrcchāṃ prāpya kṣaṇātsaṃjñāṃ vegavānsa palāyitaḥ |
mahākālo niśuṃbhena mudgareṇa hato hṛdi 11|
āgatya daityaṃ gadayā jaghāna mukuṭopari |
tatprahāramaciṃtyātha niśuṃbho'pi mahābalaḥ 12|
taṃ gṛhītvā caraṇayormahākālaṃ mahābalaḥ |
bhrāmayitvā karatalāccikṣepa ca nānāda ca 13|
sa tadvaktrānilaṃ pītvā nanāda rudhirāruṇaḥ |
puṣpadaṃtaḥ śailaromṇā cāhato muṣṭinā mukhe 14|
gadayā śailaromāṇaṃ hatvā bhūmau nyapātayat |

taṃ dṛṣṭvā patitaṃ bhūmau giriketurmahābalaḥ 15|
puṣpadaṃtaṃ mahābhīmaṃ mudgareṇa vyapothayat |
puṣpaṃdaṃto'tha khaḍgena giriketoḥ śiro'chinat 16|
gṛhītvā carma khaḍgaṃ ca giriketoradhāvata |
śirastaṃ prāha kiṃ yāsi māṃ tyaktvā samarārthinam 17|
śirohīne ca kāye'sminkiṃ tu dhāvanna lajjase |
ityukte śirasā tena kabaṃdhena tu pādayoḥ 18|
vidhṛtaḥ puṣpadaṃtaśca kukṣau tīkṣṇāsinācchinat |
niścakrāmāsuraḥ kukṣeḥ śataśīrṣo mahābalaḥ 19|
dviśatākṣisamāyuktaḥ śatadvayabhujākulaḥ |
bhramattasya śiro rājankabaṃdhopāṃtamāgamat 20|
tacchiraḥ prāptamālokya puṣpadaṃto'sinācchinat |
tato bhūkaṃpano nāma jvaro daityo bhayāvahaḥ 21|
puṣpaṃdaṃtastadā tatra dvābhyāṃ rājanvimarditaḥ |
jvareṇa tena ca kliṣṭo duḥsahenātiveginā 22|

tyaktvā śivagaṇaḥ saṃkhyaṃ kaṃpamāno giriṃ yayau |
kolāhalo mahādhanvī mālyavaṃtaṃ śaraistribhiḥ 23|
vivyādha skaṃdhayorbhāle mālyavāṃśca tato'suram |
bāṇāhato mālyavatā śastrairnānāvidhaiḥ śitaiḥ 24|
kolāhalaḥ prahṛtavāndarśayannātmalāghavam |
so'pi heti vyathāṃ tyaktvā mālyavāṃśca gaṇāgraṇīḥ 25|
giriṃ gṛhītvā tenāju kolāhalamathāhanat |
niścakrāma jvarastasmājjvalano nāma bhīṣaṇaḥ 26|
triśīrṣo navahastaśca navapādo'tipiṃgalaḥ |
sa jvaro mohayāmāsa mālyavaṃtaṃ svatejasā 27|
mālyavānsamaraṃ tyaktvā parākrāṃto giriṃ yayau |
caṃḍirbhayānakenāju pāśena hṛdaye hataḥ 28|
hayo vinirgatastasmātkṣiptaḥ so'pi ca sāgare |
kārttikeyo raṇe rāhuṃ śitairbāṇaiḥ samāhanat 29|
ācchādya śarajālaiśca śīghraṃ śaktiṃ mumoca ha |

āpataṃtīṃ mahāśaktiṃ jvalaṃtīmiva tejasā 30|
dṛṣṭvā rāhuḥ khamutpatya karābhyāṃ jagṛhe drutam |
sa tāṃ śaktiṃ gṛhītvā tu vinadyoccaiḥ punaḥ punaḥ 31|
svarbhānuḥ śirasonopi tasya śaktyā jaghāna tam |
vakṣasyabhihate śaktyā taddehānnirgatā sarit 32|
tayā saṃplāvitaḥ putro mahādevasya saṃyuge |
kathaṃcitsā nadī ruddhā samaṃ pūro giriṃ yayau 33|
śrutvārṇavajo jvarataḥ kaṭakakadaṃbasya karkaśaṃ virutam |
susvaravacanavidagdhaṃ tamapi ca kokilāpatiṃ na sasmāra 34|
śaraiḥ kiraṃtaṃ dahanamasinā barbaro'vadhīt |
kūṣmāṃḍo nihato mūrdhni sarparomṇātha muṣṭinā 35|
pātālaketunā hāso mudgareṇa samāhataḥ |
tasya dehādviniṣkramya hastī mudgaramābhunak 36|
śuṃḍāyāṃ muṣṭighātena hataḥ pātālaketunā |
āyudhairjarjaraṃ cakre bhṛṃgīśaṃ romakaṃṭakaḥ 37|

bhṛṃgīśo'pi raṇādbhītastvaranneva giriṃ yayau |
sahasā dhūmravarṇaśca śubhraḥ ketumukhe'patat 38|
gaṇaṃ gilitavāndaityo mahākāyo mahānanaḥ |
hāhākāro mahānāsīdgilite ketunā raṇe 39|
jṛṃbhasya niśitairbāṇaiśchinnāṃgo'tha vināyakaḥ |
śuṃḍādaṃḍaṃ paraśunā tasya ciccheda daṃtinaḥ 40|
jṛṃbhāsuro jaghānātha śaktyā laṃbodarodaram |
mūṣako'pi śarairbhinnaḥ praviveśa guhāmukham 41|
vināyakaḥ prahārārtto vilalāpākulo raṇe |
hā mātastāta hā bhrātarhā mūṣaka mama priya 42|
gaṇeśakraṃditaṃ śrutvā bhagavatyā tayā tadā |
sametya kūṭādanyasmātpārvatyoktaḥ śivastadā 43|
heraṃbo vadhyate daityaiḥ skaṃdo'pi vinipātitaḥ |
śiva kiṃ krīḍase śaile rakṣa putrau gaṇānapi 44|
sadā śūlādiśastrāṇāṃ dhṛtānāmadya vai kṣaṇaḥ |

atha gauryā vacaḥ śrutvā vīrabhadraṃ śivo'bravīt 45|
vṛṣaḥ sajjīyatāṃ śīghramityukte sa tadākarot |
babaṃdha mukuṭaṃ tasya śṛṃgayorbhāskaraprabham 46|
kaṃṭhe ghaṃṭāśataṃ baddhvā karṇayordarpaṇau dhṛtau |
skaṃdhe ca kiṃkiṇījālaṃ caraṇe nūpuraṃ mahat 47|
pucche cāmarasāhasraṃ tasya pāśāṣṭakaṃ mukhe |
kalyāṇī ca tadā devī śarvapārśve vyasthitā 48|
pāśāṣṭakena saṃyuktā tatra khaḍgadharāṃbikā |
nyastāni sarvaśastrāṇi sa vṛṣaḥ sajjito babhau 49|
pārvatyā bhūṣitaḥ so'tha nijayā ghaṃṭamālayā |
kṛtaṃ ca tilakaṃ devyā proktaḥ satkṛtipūrvakam 6.12.50|
harastvayā na moktavyo vṛṣendra raṇasaṃkaṭe |
āgaṃtavyamarīṃjitvā śaṃbhunā saha saṃgare 51|
iti śrutvā vaco devyā haro vṛṣamathāruhat |
dhṛtvāyudhasahasraṃ tu nijālaṃkārabhūṣitaḥ |

raṇaṃ gacchāmi tāṃ prāha pārvatīṃ prati sādaram 52|
īśvara uvāca-
tvaṃ tiṣṭhasi svarūpāṇi ekākinyapi saspṛhā |
bhāminī durabhiprāyā dānavā hi samāgatāḥ 53|
tasmāttvayātmanaivātmā rakṣaṇīyo varānane |
ityuktvā vṛṣabhārūḍho yayau rudro raṇāṃgaṇam 54|

triṃśanmahābjasāhasraiḥ pramathānāṃ vṛtaḥ śivaḥ |
vīrabhadro rathenāśu siṃhayuktena satvaraḥ 55|
vāmapārśvaṃ maheśasya śūro rakṣati pārthiva |
maṇibhadro 'śvayuktena rathena paravīrahā 56|
dakṣiṇaṃ dhūrjaṭeḥ pārśvaṃ saṃrakṣati dhanurddharaḥ |
tuṃgāduttīrya śaileṃdrādraṇaṃ prāpto gaṇaiḥ saha 57|
dṛṣṭvā jagarjuste daityā maheśānaṃ vṛsasthitam |
tato mahānninādo'bhūddaityapramathasenayoḥ 58|
tayorabhūnmitho rājansaṃpramardo'tha dāruṇaḥ |

tato naṃdī mahākālaḥ kālaskaṃdau mahābalaḥ 59|
mālyavānpuṣpadaṃtaśca vṛṣalī svarṇadaṃtikaḥ |
caṃḍīśo madanaścaṃḍaḥ kūṣmāṃḍo guptalomakaḥ 60|
ye ye pūrvaṃ raṇe bhagnāḥ prāptāste raṇasaṃkaṭam |
śivasya purato daityā yuyudhuste mahābalāḥ 61|
gaṇadānavayodhānāṃ saṃgrāmo'bhūdbhayāvahaḥ |
tato gaṇānāṃ vidrāvya sainyaṃ te ca mahābalāḥ 62|
raṇe saṃveṣṭayāmāsuḥ śaraughaiḥ sarvataḥ śivam |
śūlaiḥ kuṃtairgadābhiśca mudgaraiḥ parighairapi 63|
iṃdriyāṇi yathātmānaṃ viṣayaiḥ paṃcapaṃcabhiḥ |
jaghānātha raṇe daityāñchaṃbhurbāṇaiḥ sudāruṇaiḥ |
yathāśu māghaḥ pāpāni haṃti snānena tatkṣaṇāt 64|
iti śrīpādme mahāpurāṇe paṃcapaṃcātsahasrasaṃhitāyāmuttarakhaṇḍe nāradayudhiṣṭhirasamvāde jālaṃdharopākhyāne śrīmahādevaraṇamāgamanaṃnāma dvādaśo'dhyāyaḥ 12|

English translation

Nārada said :

1-6a. Seeing the demon-army killed by the attendants led by Nandin , the demons Śumbha and others, getting angry, went to (fight with) the attendants (of Śiva). Then the great demon Śumbha fought with Nandin. Niśumbha (fought with) Mahākāla , and Kāla with Lokeśvara in the battle. Śailaroman fought with Puṣpudanta, and Mahābala with Mālyavat . Due to the power of illusion, O king, there was a din on the battlefield. Bhayānaka ran to Caṇḍa , and Rāhu to Skanda (i.e. Kārtikeya). Sarparoman (ran) to Kūṣmāṇḍa , and Gharghara to Madana . Ketumukha went to kill Śubha , and Jambha (went to kill) Vināyaka . Pātālaketu (rushed to kill) Hāsa , and Romakaṇṭaka (rushed to kill) Bhṛṅgīśa. The attendants of Rudra and the demons in crores fought with one another.

6b-19a When the lords of both of them were watching, the attendants and the demons, striking hard, struck (one another) with arrows. Nandin discharged those arrows as a great shower would (fall) on a mountain. Then he filled the face of Śumbha with arrows as wind fills the cave of Mandara with the masses of leaves. Kumbha left his bow, and ran to him (getting down) from the chariot. He uprooted a mountain and struck with it on the chest of Nandin, and having crushed his chariot in the battle, that mountain fell on the ground as a mountain would fall on coming in contact with the thunderbolt. He fainted for a moment, (then) regaining consciousness, he ran speedily. Mahākāla was struck on the chest by Niśumbha with a mallet. Coming (to him) he struck the demon on his crown with a mace. Ignoring that stroke, that very mighty Niśumbha also seized him by his feet and the very mighty one whirling him from his palm, threw him and roared. Drinking (i.e. inhaling) the air from his mouth (i.e. his breath), he, who had been tawny due to blood, roared. Puṣpadanta was struck on his face with a fist by Śailaroman. He (i.e. Puṣpadanta) struck Śailaroman with a mace, and knocked him on the ground.

Seeing him fallen on the ground, the very strong Giriketu struck with a mallet the very fierce Puṣpadanta. Then Puṣpadanta cut off Giriketu'shead with a sword and ran taking with him the shield and the sword of Giriketu. (Giriketu's) head said to him, "Why do you go away, leaving me who desire to fight (with you)? Do you not feel ashamed of running when this body is deprived of the head?" Thus addressed by his head, the trunk of Giriketu seized Puṣpadanta by his feet, and cut (i.e. pierced) his belly with a sharp sword.

19b-29a. From the side a demon, very strong and having a hundred heads, went out. He had two hundred eyes and two hundred arms. His head, whirling round, came near his trunk, O king. Seeing the head come, Puṣpadanta cut it off with his sword. Then (came) a demon named Bhūkampana, and a fearful demon by name Jvara . Then, O king, Puṣpadanta was crushed there by the two. That unbearable and very speedy Jvara troubled him. The attendant of Śiva (viz. Puṣpadanta) left the battle and trembling went to the mountain (Kailāsa). A great archer Kolāhala struck Mālyavat with three arrows on his shoulders, and Mālyavat (struck) the demon on his forehead. Kolāhala who was struck by Mālyavat with sharp weapons of various kinds, showing his dexterity, struck Mālyavat. That Mālyavat, the chief among the attendants, ignoring the pain caused by the weapon, took a huge rock and struck Kolāhala with it in the battle. From him Feverish Heat, named Jvalana came out. He was very fierce, had three heads, nine hands, nine feet, and was very tawny. That Feverish Heat deluded Mālyavat with his lustre. Mālyavat, being subdued, left the battle and went to the mountain. In the battle Caṇḍi was struck with a strong noose on his chest. His horse went out (of the battlefield); from him he was hurled into the ocean.

29b-38a. In the battle Kārtikeya hit Rāhu with sharp arrows. Having covered him with volleys of arrows, he quickly discharged (the missile called) Śakti . Seeing the Śakti, burning as it were with lustre, coming to him, Rāhu flew into the sky and quickly seized it with both his hands. Seizing that Śakti, and roaring loudly, Rāhu struck him (i.e. Kārtikeya) with that same Śakti. Struck with that Śakti on his chest, a river went out of his body. In that battle, the son of Mahādeva (i.e. Kārtikeya) was washed by it. Somehow the river was checked; but a flood similarly went to the river. The Ocean's son, having heard from Jvara, the harsh cries of the mass of the (enemy's) army, did not remember even that melodious skilful note of the male cuckoo. Barbara killed with a sword Dahana (i.e. Agni) who was covering him with arrows. Sarparoman struck Kūṣmāṇḍa on his head with a fist. Pātālaketu struck Hāsa with a mallet. Taking it out from his body, the elephant bent the mallet. Pātālaketu hit him on his trunk with the stroke of his fist. Romakaṇṭaka wounded the lordly Bhṛṅgin with his weapons. The lordly Bhṛṅgin also being frightened, quickly went to the mountain from the battlefield.

38b-45. The white Dhūmravaṣṇa suddenly fell into the mouth of Ketu . The demon, of a large body and a large mouth, swallowed the attendant. When he was swallowed in the battle by Ketu, there was a very loud wailing. With the sharp arrows of Jṛbha, the body of Vināyaka was pierced. He cut off the trunk of that Gajānana . Then the mouse (the vehicle of Gajā - nana) also pierced with arrows entered a cave. In the battle Vināyaka afflicted with the stroke lamented, and was agitated. (He lamented:) "O mother, O father, O brother, O mouse dear to me." Hearing the cry of Gaṇeśa , the revered Pārvatī , coming (to Śiva) from another peak, said to Śiva at that time: "Gajānana is being killed by the demons. Kārtikeya also is knocked down. O Śiva, why are you sporting on the mountain. Protect your two sons and the attendants also. Today is the moment (i.e. the opportunity to use) the weapons like the trident always held by you." Then hearing the words of Pārvatī, Śiva said to Vīrabhadra : "Quickly make ready ready my bull (i.e. Nandin)."

46-52. When this was said, he did (like that) at that time. He fastened a diadem to his horns, which was lustrous like the sun. Having fastened a hundred bells round his neck, he put two mirrors on his ears. On his shoulders a mass of bells (was placed), and large anklets (were tied) to his feet. A

thousand chowries were tied round his tail, and into his mouth (were placed) eight nooses. Then that auspicious goddess Ambikā , with the eight nooses and holding a sword, sat there (i.e. on the back of the bull) near Śiva. All the weapons were put (there, on his back). The bull was ready. With the string of her own bells, Pārvatī adorned him. The goddess also put a mark (on his face) and spoke to him after honouring him: “O best among the bulls, you should never leave Śiva in the dangerous battle. You should come (back) with Śiva after having vanquished the enemies in the battle.” Hearing these words of the goddess, Śiva, adorned with his own ornaments, holding a thousand weapons, mounted upon his bull. With respect he spoke to that Pārvatī: “I am going to the battlefield.”

The lord said :

53-57. With a desire for your own forms, you can remain even alone; for the demons, having a bad intention about ladies, have come. Therefore, O beautiful lady, you have to protect yourself.

Speaking thus, Śiva, mounted upon his bull, went to the battlefield. Śiva was surrounded by thirty thousand mahābja- pramathas (i.e. the goblin-attendants of Śiva) O king; the brave Vīrabhadra quickly going with (i.e. after mounting) his lion, guarded the left side of the great lord. The archer Maṇibhadra , the killer of the enemies, with (i.e. seated in) a chariot, protected the right side of Śiva. Climbing down from the high lordly mountain, Śiva reached the battlefield with his attendants.

58-62a. Seeing the great lord seated on his bull, the demons roared. Then there was a great din of (i.e. produced by) the armies of the demons and the pramathas. O king, a terrible destruction of the two (armies) took place. Then all those—Nandin, Mahākāla, Kāla, Skanda, the very strong Mālyavat, Puṣpadanta, Vṛṣalin, Svarṇadantika. Caṇḍīṣa, Madana, Caṇḍa, Kūṣmāṇḍa, and Guptalomaka—who had formerly run away from the battle came to the dangerous battle. The very mighty demons fought before Śiva. A very fearful fight between the warriors—the attendants (of Śiva) and the demons—took place.

62b-64. Then having caused the army of the attendants to flee, the very mighty (demons) surrounded Śiva on all sides with showers (i.e. volleys) of arrows, with pikes, lances, maces, mallets, clubs tipped with iron, as the sense-organs surround the soul with the five objects of senses. Then Śiva with arrows that were very fierce, killed the demons in the battle, as Māgha quickly and that moment only destroys the sins by means of a bath (taken in that month).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 13

Jālandhara Disguised as Śiva Goes to Pārvatī

Chapter 425 of 693 · 52 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ततो जालंधरः श्रुत्वा दैत्यकोलाहलं रणे ।
आजगाम रथारूढो यत्र देवः सदाशिवः १।
सारथिं खड्गरोमाणं कोपात्सत्वरमब्रवीत् ।
संप्रेषय रथं शीघ्रं सहस्रहययोजितम् २।
हन्मि तं तापसं शौर्याज्जटाभस्मास्थिभूषितम् ।
वृषारूढस्य का शक्तिः पंगोर्युद्धे मया सह ३।
नारद उवाच-
इत्युक्त्वा खड्गरोमाणमाभाष्य च तथोद्धतः ।
गृहीत्वा कार्मुकं घोरं रथेनाधावत द्रुतम् ४।
तं रुरोध तदायांतं वीरभद्रः शितैः शरैः ।
निरुच्छ्वासीकृतेनापि स कायेन शरैर्वृतः ५।
देवैर्यद्यपि तुल्योऽभूद्भूतेशस्य परिग्रहः ।
तथापि किं कपालानि तुलां यांति कलानिधेः ६।
विव्याध मणिभद्रोऽपि शरैः सागरनंदनम् ।

पाशेन मणिभद्रं तु हत्वोवाचेश्वरं वचः ७।
एहि योद्धुं महादेव शस्त्राभ्यासोऽस्ति ते यदि ।
त्वं मां प्रहर न त्वाहमादौ हन्मि जटाधरम् ८।
इति ब्रुवंतं तं गर्वाद्वीरभद्रोऽथ सायकैः ।
पूरयामास संक्रुद्धो यथा पद्मं रविः करैः ९।
मणिभद्रोऽथ गदया सैन्यं तस्य समाहनत् ।
रथोपरि रथं वीर तुरगं तुरगोपरि १०।
गजोपरि गजं हत्वा पातयामास भूतले ।
रक्तपंकारुणा भूमिः संजाता दुर्गमा क्षणात् ११।
शैलाच्च गणमुख्याश्च दानवाञ्जघ्नुराहवे ।
पतंति दानवाः शूरा गतप्राणा महीतले १२।
रुंडदोर्दंडमुंडैश्च करिपृष्ठकरोरुभिः ।
पतंति दानवाः शूरा पूरिता वसुधा नृप १३।
नारद उवाच-
एवंविधं रणे दृष्ट्वा हरमत्यंतदुर्जयम् ।

भुवने च तथान्यानि दृष्टवाँल्लक्षणानि सः १४।
तेजोऽन्यदेवनक्षत्र शशांक सकलादिषु।
उद्घाटितजगत्कोशमन्यदेवरवेर्महः १५।
भग्नः पुनश्चिंतितवांस्ततो जालंधरो नृप।
न दृष्टा सा मया गौरी यां मामाहाति नारदः १६।
सांप्रतं शाश्वते स्थाने कथं द्रक्ष्याम्युमां स्थिताम्।
तां हि द्रष्टुं व्रजाम्यादौ पश्चाद्योत्स्यामि शंभुना १७।
चिंतयित्वेति मनसा दैत्यं प्राहार्णवात्मजः।
शुंभं चंडजये वीर मम तुल्यपराक्रम १८।
धृत्वा मत्सदृशं रूपं संग्रामं कर्तुमर्हसि।
तव युद्धस्य भारोऽयं शिबिरस्य बलस्य च १९।
अहं यास्यामि तां द्रष्टुं गौरीं मच्चित्तहारिणीम्।
इत्युक्त्वाथ ददौ तस्मै स्वांगादुत्तार्य मंडनम् २०।
वर्मशस्त्रादिकं दत्वा रथं सारथिसंयुतम्।
दुर्वारणेन सहितः सैन्यं मुक्त्वोदधेः सुतः २१।

अलक्षितस्ततो गत्वा गुहां गुप्तां तु पार्थिव।
मानसोत्तरशैलस्य हररूपं दधार सः २२।
धृत्वा दुर्वारणे रूपं नंदिनः सदृशं तथा।
अथारुरुहतुः शैलं छद्मशंकरनंदिनौ २३।
यत्रास्ति शिखरे गौरी सखिभिः सहिता नृप।
तमायांतं शरैर्भिन्नं स्कंधमालम्ब्य नंदिनः २४।
रक्ताक्तमंबरं दृष्ट्वा भवानी विस्मिताभवत्।
सख्यस्तस्या जयाद्यास्ताः जग्मुस्तं संभ्रमान्विताः २५।
शंकरस्यांतिकं गत्वा पप्रच्छुस्तं सुदुःखिताः।
किं जातं तव देवेश केन त्वं संगरे जितः २६।
सशल्यस्त्वं कथं नाथ संसारीव प्ररोदिषि।
इत्युक्तः प्रददौ ताभ्यो भूषणानि पृथक्पृथक् २७।
उत्तार्य शनकैरंगात् वासुकिप्रभृतीनि च।
गणेशस्कंदशिरसीच्छिन्ने कुक्षौ विलोक्य च २८।
हा स्कंद हा गणेशेति हा रुद्रेत्यंबिकारुदत्।

तस्याः सख्यस्ततः सर्वा रुरुदुः शोककर्शिताः २९।
अत्राब्रवीज्जयां नंदी त्वमेनं परिपालय।
मणिभद्रो वीरभद्रः पुष्पदंतश्च वीर्यवान् ३०।
दंभनो धूमतिमिरः कूष्मांडाद्या रणे हताः।
चंडी भृंगी किरीटिश्च महाकालश्च शृंखली ३१।
चंडीशो गुप्तनेत्रश्च कालाद्याश्च हता रणे।
विनायकस्य स्कंदस्य शिरसी भ्रमता मया ३२।
दृष्टे महारणे देवि इत्युक्त्वाथ पुरोक्षिपत्।
तच्छ्रुत्वा नंदिनो वाक्यं शिरसी गृह्य पुत्रयोः ३३।

पार्वती विललापोच्चैः पुत्रपुत्रेति जल्पती ।
तारकारे कथं युद्धे हतस्त्वं सिंधुसूनुना ३४।
त्वं हि त्रिवासरो देवैः सेनापत्योऽभिषेचितः ।
तदा त्वया कथं वीर तारकाख्यो निपातितः ३५।
नीलकंठेन किं त्यक्तो यतस्त्वं पतितो भुवि ।
स्नुषामुखं न दृष्टं च मया पुत्रावभाग्यया ३६।

न भोगा वत्स ते भुक्ता संसारस्यापि येभवन् ।
तात हेरंब विघ्नेश लंबोदर गजानन ३७।
रणांगणे केन पुत्र सिद्धैः पूज्यो निपातितः ।
वाहनोऽसौ कुतो वत्स मूषकः केन हिंसितः ३८।
एवं विलपती गौरी शिवं प्राह सुदुःखितम् ।
साक्षाद्रुद्रोऽसि देवेश हरस्त्वं मा भयं कुरु ३९।
वृषभः क्व गतो देव हतो जालंधरेण वै ।
शरजर्जरदेहस्य किं करोमि प्रियं तव ४०।
ततः श्रुत्वा वचो देव्या निश्वस्योवाच शंकरः ।
दीर्घं विनिहतौ पुत्रौ वृथा शोचसि किं प्रिये ४१।
अधुना तेंगसंगेन देवि मां त्रातुमर्हसि ।
शंकरस्य वचः श्रुत्वाऽसमयोचितमातुरम् ।
प्रत्युवाचांबिका देवं बभाषे नोचितं वचः ४२।
महाविषादे पतिते भये च कृते समाधौ वमने महाज्वरे ।
श्राद्धे प्रयाणे गुरुवृद्धसन्निधौ रतिं बुधाः शंकर वर्जयंति ४३।

कथं मां दुःखदुःखार्तां पुत्रशोकेन पीडिताम् ।
म्लानां बाष्पपरिम्लानां संप्रार्थयसि चातुराम् ४४।
भवान्या इति वाक्यानि श्रुत्वा मायामहेश्वरः ।
उवाच स्वार्थमुद्दिश्य गौर्यारूपेण मोहितः ४५।
पुरुषस्यार्तियुक्तस्य न यच्छंति रतिं स्त्रियः ।
तथैव रौरवे घोरे पतिष्यंति न संशयः ४६।
गणशून्यः पुत्रशून्यो धीशून्योऽहं वरानने ।
सांप्रतं गृह्य शून्योऽहं सर्वशून्योऽस्मि भामिनि ४७।
सुजीवितं विहीनोऽहं त्वां प्रष्टुमिह चागतः ।
स्वं गृहं तु प्रविश्याशु त्यजामि प्रकृतिं स्वकाम् ४८।
उत्तिष्ठ नंदिन्संयावस्तीर्थे भव पुरःसरः ।
त्वं याहि स्वेच्छया कांते प्रकृतिं स्वां परित्यज ४९।
इति मायामहेशस्य वचः श्रुत्वांबिका ततः ।
दीर्घं दध्यो महाश्वासं शोकेन च जडीकृता 6.13.५०।
तस्यैवं परमे क्षोभे किंचिन्नोवाच सा क्षणम् ।

यया संमोहितं सर्वं जगत्स्थावरजंगमम् ।
सैव संमोहिता तेन न जाने दुःखमात्मनः ५१।

इति श्रीपाद्मे महापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखण्डे युधिष्ठिरनारदसम्वादे जालंधरमायामहेशागमनंनाम त्रयोदशोऽध्यायः १३।

Roman transliteration

nārada uvāca-
tato jālaṃdharaḥ śrutvā daityakolāhalaṃ raṇe |
ājagāma rathārūḍho yatra devaḥ sadāśivaḥ 1|
sārathiṃ khaḍgaromāṇaṃ kopātsatvaramabravīt |
saṃpreṣaya rathaṃ śīghraṃ sahasrahayayojitam 2|
hanmi taṃ tāpasaṃ śauryājjaṭābhasmāsthibhūṣitam |
vṛṣārūḍhasya kā śaktiḥ paṃgoryuddhe mayā saha 3|
nārada uvāca-
ityuktvā khaḍgaromāṇamābhāṣya ca tathoddhataḥ |
gṛhītvā kārmukaṃ ghoraṃ rathenādhāvata drutam 4|
taṃ rurodha tadāyāṃtaṃ vīrabhadraḥ śitaiḥ śaraiḥ |
nirucchvāsīkṛtenāpi sa kāyena śarairvṛtaḥ 5|
devairyadyapi tulyo'bhūdbhūteśasya parigrahaḥ |
tathāpi kiṃ kapālāni tulāṃ yāṃti kalānidheḥ 6|
vivyādha maṇibhadro'pi śaraiḥ sāgaranaṃdanam |

pāśena maṇibhadraṃ tu hatvovāceśvaraṃ vacaḥ 7|
ehi yoddhuṃ mahādeva śastrābhyāso'sti te yadi |
tvaṃ māṃ prahara na tvāhamādau hanmi jaṭādharam 8|
iti bruvaṃtaṃ taṃ garvādvīrabhadro'tha sāyakaiḥ |
pūrayāmāsa saṃkruddho yathā padmaṃ raviḥ karaiḥ 9|
maṇibhadro'tha gadayā sainyaṃ tasya samāhanat |
rathopari rathaṃ vīra turagaṃ turagopari 10|
gajopari gajaṃ hatvā pātayāmāsa bhūtale |
raktapaṃkāruṇā bhūmiḥ saṃjātā durgamā kṣaṇāt 11|
śailācca gaṇamukhyāśca dānavāñjaghnurāhave |
pataṃti dānavāḥ śūrā gataprāṇā mahītale 12|
ruṃḍadordaṃḍamuṃḍaiśca karipṛṣṭhakarorubhiḥ |
pataṃti dānavāḥ śūrā pūritā vasudhā nṛpa 13|
nārada uvāca-
evaṃvidhaṃ raṇe dṛṣṭvā haramatyaṃtadurjayam |

bhuvane ca tathānyāni dṛṣṭavā~llakṣaṇāni saḥ 14|
tejo'nyadevanakṣatra śaśāṃka sakalādiṣu |
uddhāṭitajagatkośamanyadevaravermahaḥ 15|
bhagnaḥ punaściṃtitavāṃstato jālaṃdharo nṛpa |
na dṛṣṭā sā mayā gaurī yāṃ māmāhāti nāradaḥ 16|
sāṃprataṃ śāśvate sthāne kathaṃ drakṣyāmyumāṃ sthitām |
tāṃ hi draṣṭuṃ vrajāmyādau paścādyotsyāmi śaṃbhunā 17|
ciṃtayitveti manasā daityaṃ prāhārṇavātmajaḥ |
śuṃbhaṃ caṃḍajaye vīra mama tulyaparākrama 18|
dhṛtvā matsadṛśaṃ rūpaṃ saṃgrāmaṃ kartumarhasi |
tava yuddhasya bhāro'yaṃ śibirasya balasya ca 19|
ahaṃ yāsyāmi tāṃ draṣṭuṃ gaurīṃ maccittahāriṇīṃ |
ityuktvātha dadau tasmai svāṃgāduttārya maṃḍanam 20|
varmaśastrādikaṃ datvā rathaṃ sārathisaṃyutam |

durvāraṇena sahitaḥ sainyaṃ muktvodadheḥ sutaḥ 21|

alakṣitastato gatvā guhāṃ guptāṃ tu pārthiva |
mānasottaraśailasya hararūpaṃ dadhāra saḥ 22|
dhṛtvā durvāraṇe rūpaṃ naṃdinaḥ sadṛśaṃ tathā |
athāruruhatuḥ śailaṃ chadmaśaṃkaranaṃdinau 23|
yatrāsti śikhare gaurī sakhibhiḥ sahitā nṛpa |
tamāyāṃtaṃ śarairbhinnaṃ skaṃdhamālambya naṃdinaḥ 24|
raktāktamaṃbaraṃ dṛṣṭvā bhavānī vismitābhavat |
sakhyastasyā jayādyāstāḥ jagmustaṃ saṃbhramānvitāḥ 25|
śaṃkarasyāṃtikaṃ gatvā papracchustaṃ suduḥkhitāḥ |
kiṃ jātaṃ tava deveśa kena tvaṃ saṃgare jitaḥ 26|
saśalyastvaṃ kathaṃ nātha saṃsārīva prarodiṣi |
ityuktaḥ pradadau tābhyo bhūṣaṇāni pṛthakpṛthak 27|
uttārya śanakairaṃgāt vāsukiprabhṛtīni ca |
gaṇeśaskaṃdaśirasīcchinne kukṣau vilokya ca 28|
hā skaṃda hā gaṇeśeti hā rudretyaṃbikārudat |

tasyāḥ sakhyastataḥ sarvā ruruduḥ śokakarśitāḥ 29|
atrābravījjayāṃ naṃdī tvamenaṃ paripālaya |
maṇibhadro vīrabhadraḥ puṣpadaṃtaśca vīryavān 30|
daṃbhano dhūmatimiraḥ kūṣmāṃḍādyā raṇe hatāḥ |
caṃḍī bhṛṃgī kirīṭiśca mahākālaśca śṛṃkhalī 31|
caṃḍīśo guptanetraśca kālādyāśca hatā raṇe |
vināyakasya skaṃdasya śirasī bhramatā mayā 32|
dṛṣṭe mahāraṇe devi ityuktvātha purokṣipat |
tacchrutvā naṃdino vākyaṃ śirasī gṛhya putrayoḥ 33|
pārvatī vilalāpoccaiḥ putraputreti jalpatī |
tārakāre kathaṃ yuddhe hatastvaṃ siṃdhusūnunā 34|
tvaṃ hi trivāsaro devaiḥ senāpatyo'bhiṣecitaḥ |
tadā tvayā kathaṃ vīra tārakākhyo nipātitaḥ 35|
nīlakaṃṭhena kiṃ tyakto yatastvaṃ patito bhuvi |
snuṣāmukhaṃ na dṛṣṭaṃ ca mayā putrāvabhāgyayā 36|

na bhogā vatsa te bhuktā saṃsārasyāpi yebhavan |
tāta heraṃba vighneśa laṃbodara gajānana 37|
raṇāṃgaṇe kena putra siddhaiḥ pūjyo nipātitaḥ |
vāhano'sau kuto vatsa mūṣakaḥ kena hiṃsitaḥ 38|
evaṃ vilapatī gaurī śivaṃ prāha suduḥkhitam |
sākṣādrudro'si deveśa harastvaṃ mā bhayaṃ kuru 39|
vṛṣabhaḥ kva gato deva hato jālaṃdhareṇa vai |
śarajarjaradehasya kiṃ karomi priyaṃ tava 40|
tataḥ śrutvā vaco devyā niśvasyovāca śaṃkaraḥ |
dīrghaṃ vinihatau putrau vṛthā śocasi kiṃ priye 41|
adhunā teṃgasaṃgena devi māṃ trātumarhasi |
śaṃkarasya vacaḥ śrutvā'samayocitamāturam |
pratyuvācāṃbikā devaṃ babhāṣe nocitaṃ vacaḥ 42|
mahāviṣāde patite bhaye ca kṛte samādhau vamane mahājvare |
śrāddhe prayāṇe guruvṛddhasannidhau ratiṃ budhāḥ śaṃkara varjayaṃti 43|

kathaṃ māṃ duḥkhaduḥkhārtāṃ putraśokena pīḍitām |
mlānāṃ bāṣpaparimlānāṃ saṃprārthayasi cāturām 44|
bhavānyā iti vākyāni śrutvā māyāmaheśvaraḥ |

uvāca svārthamuddiśya gauryārūpeṇa mohitaḥ 45|
puruṣasyārtiyuktasya na yacchaṃti ratiṃ striyaḥ |
tathaiva raurave ghore patiṣyaṃti na saṃśayaḥ 46|
gaṇaśūnyaḥ putraśūnyo dhiśūnyo'haṃ varānane |
sāṃprataṃ gṛhya śūnyo'haṃ sarvaśūnyo'smi bhāmini 47|
sujīvitaṃ vihīno'haṃ tvāṃ praṣṭumiha cāgataḥ |
svaṃ gṛhaṃ tu praviśyāśu tyajāmi prakṛtiṃ svakām 48|
uttiṣṭha naṃdinsaṃyāvastīrthe bhava puraḥsaraḥ |
tvaṃ yāhi svecchayā kāṃte prakṛtiṃ svāṃ parityaja 49|
iti māyāmaheśasya vacaḥ śrutvāṃbikā tataḥ |
dīrghaṃ dadhyo mahāśvāsaṃ śokena ca jaḍīkṛtā 6.13.50|
tasyaivaṃ parame kṣobhe kiṃcinnovāca sā kṣaṇam |

yayā saṃmohitaṃ sarvaṃ jagatsthāvarajaṃgamam |
saiva saṃmohitā tena na jāne duḥkhamātmanaḥ 51|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṇḍe yudhiṣṭhiranāradasamvāde jālaṃdharamāyāmaheśāgamanaṃnāma trayodaśo'dhyāyaḥ 13|

English translation

Nārada said :

1-3. Then hearing the din of the demons on the battlefield, Jālandhara , seated in a chariot, came where Śiva was. Angrily and quickly he spoke to his charioteer Khaḍgaroman: “Send forth quickly the chariot to which a thousand horses are yoked. I shall bravely kill that ascetic, adorned with matted hair, sacred ash and bones. What is the power of the crippled one mounted on the bull in the battle with me?”

Nārada said :

4-6. Speaking like this to Khaḍgaroman the haughty (Jālandhara) took his fierce bow and quickly ran to (the battlefield) in his chariot. Vīrabhadra checked him who was coming (there) with sharp arrows. With his body made breathless, he covered him with arrows. Though (Vīrabhadra) the attendant of the lord of beings (i.e. Śiva) was equal to the gods, yet can the skulls attain similarity with the moon?

7-9. Maṇibhadra also pierced the Ocean’s son (Jālandhara). He having killed Maṇibhadra by a noose said to the lord (i.e. Śiva): “O Mahādeva , if you have the practice in (wielding) weapons, then come to fight (with me). You strike me. In the battle I shall not strike you having matted hair.” Him who was proudly speaking like this, Vīrabhadra, who was angry, covered with arrows, as the sun covers a lotus with his rays.

10-13. Then Maṇibhadra hit his army with a mace. O hero, striking a chariot after a chariot, a horse after a horse, an elephant after an elephant, he knocked them down on the earth. In a moment, the ground was tawny due to the mud-like blood and became difficult to walk over; and the chief attendants (of Śiva) struck down the demons from the mountain in the battle. The brave demons dropped dead on the ground. O king, the demons (thus) fell (on the ground) and the ground was full of (their) trunks, arms, heads, and the backs and trunks and thighs of the elephants.

Nārada said :

14-17. In this way he saw that Śiva was extremely difficult to be conquered in the battle. He also saw other signs in the world: A different lustre was (noticed) in the stars, the moon and all (objects). The sheath of the world was opened (obscure); and the lustre of the sun was quite different. O king, Jālandhara who was disappointed again thought: 'I have not seen that Pārvatī about whom Nārada told me much. Now how shall I see Pārvatī, seated on a perpetual place? First I shall go to see her, and after that I shall fight with Śiva.'

18-20a. Thinking like this with (i.e. in) his mind, the son of the Ocean spoke to demon Śumbha : "O brave one, O you, equal to me in heroism, in (the battle for) fierce victory, please fight after taking up a form similar to that of mine. The burden (i.e. the responsibility) of the camp and the army is (now) yours. I shall go to see that Pārvatī who has captivated my heart."

20b-25. Speaking like this, he took down from his body ornaments and gave them to him. He also gave him the armour, the weapons etc., so also the chariot along with the charioteer. Then, O king, the son of the Ocean, along with Durvāraṇa , left the army, and unnoticed he went to the secret cave of that (part of Kailāsa) mountain to the north of Mānasa and took up Śiva's form. Like that (i.e. like him) Durvāraṇa also had taken up the form like that of Nandin . Then the two, disguised as Śiva and Nandin, climbed up the mountain, on a peak of which Pārvatī along with her friends remained, O king. Seing him who was resting upon Nandin's shoulder, coming (there) and pierced with arrows and seeing his garment smeared with blood, Pārvatī was amazed. Her friends like Jayā etc. being confused, went to him.

26-29. Going near Śiva (i.e. near Jālandhara who was disguised as Śiva), they, being very much afflicted, said to him: "O lord of gods, what has happened to you? By whom are you conquered in the battle? O lord how (is it that) you are distressed, and are weeping like an (ordinary) creature?" He who was thus addressed by them, gave separately (i.e. to each one of) them his ornaments. He slowly took down Vāsuki and others from his body. Seeing under his arm-pit, the heads of Gaṇeśa and Kārtikeya that were cut off, Pārvatī wept (saying): "O Skanda , O Gaṇeśa, O Rudra ." Then all her friends, emaciated through grief, wept.

30-38. At this time Nandin said to Jayā: "You (please) look after her. Maṇibhadra, Vīrabhadra, the brave Puṣpadanta , Dambhana, Dhūmatimira, and Kūṣmāṇḍa and others are killed in the battle. So also Caṇḍin , Bhṛṅgin , Kirīṭin, Mahākāla , Śṛṅkhalin, Caṇḍīṣa, Guptanetra, and Kāla and others are killed in the battle. O goddess, in the great battle I saw the heads of Gajānana and Kārtikeya whirling (round)." Saying so, he dropped them before her. Hearing these words of Nandin, and taking the heads of her sons, Pārvatī, saying, "O (my) son, O (my) son", lamented loudly. (She said:) "O (Kārtikeya, the) enemy of Tāraka , how (is it that) you were killed by the Ocean's son in the battle? You were consecrated by the gods as the general of their army when you were (just) three days old. O hero, how did you destroy (the demon) named Tāraka at that time? Did you fall on the ground because you were abandoned by Śiva? O son, I, who am luckless, have not seen the face of my daughter-in-law (i.e. your wife). O child, you have not enjoyed these pleasures which belong to the mundane existence. O dear Heramba , O Vighneśa, O Lambodara , O Gajānana, O my son, who knocked you honoured (even) by the siddhas , on the battlefield. How and by whom was your vehicle, the mouse, killed?"

39-43. Gaurī (i.e. Pārvatī) who was lamenting like this, said to Śiva (i.e. to Jālandhara, who had disguised himself as Śiva) who was very much grieved: "O lord of gods, you are actually Rudra. You are Hara . Do not be afraid. Where has your bull gone? Is he killed by Jālandhara? What, dear to you whose body is wounded with arrows, should I do?" Then, on hearing the words of the goddess, Śiva, after heaving a sigh, said: "O darling, both your sons have been killed long back. Why do you lament in vain? O goddess, protect me now by giving me the contact of your body (i.e. by having sexual union with me)." Having heard these untimely and eager words of Śiva, Pārvatī said to the god: "You have

not spoken proper words. O Śiva, the wise avoid sexual union when there is great grief, when fear is caused, at (the time of someone having) profound meditation, at (the time of) offering oblations, when having severe fever, at (the time of) a śrāddha , at (the time of) a march, and in the vicinity of the elders and the old.

44-49. How do you solicit me who am afflicted with grief, troubled by (the grief due to) my son's death, weak, and languid with tears, and who am (mentally) sick?" Hearing these words of Bhavānī , that false Śiva (i.e. Jālandhara disguised as Śiva) who was fascinated by the beauty of Pārvatī, said with a selfish motive: "Those ladies (who) do not give (the pleasure of) sex to the afflicted men (i.e. their husbands) undoubtedly fall into the fierce Raurava (hell). O you beautiful lady, I am without my attendants, without my sons, and without intelligence. O you beautiful young lady, now I am without possessions and without everything. I am void of a good life. I have come here to ask you. Entering my house, I shall quickly cast my figure (i.e. kill myself). O Nandin, get up. We shall go to a holy place. Be before me (i.e. lead me). O dear wife, you go according to your desire. Give up your nature (of a royal wife)."

50-51. Hearing these words of the illusive Śiva, Pārvatī heaved a long sigh, and was paralysed by grief. When he was thus greatly agitated, she did not say anything for a moment. She who had fascinated the entire immobile and mobile world, was herself bewildered by him. I do not know (i.e. cannot conceive) the pain to the mind.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 14

Viṣṇu Creates Illusion for Vṛndā

Chapter 426 of 693 · 72 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
इति मायामहेशेन मोहिता गिरिजा यदा ।
अतः किं समभूद्ब्रह्मन्तन्ममाख्यातुमर्हसि १।
नारद उवाच-
क्षीराब्धौ तु शयानस्य चुक्षोभ हृदयं हरेः ।
अकस्मादेव राजेंद्र नयनेऽश्रुपरिप्लुते २।
दृष्ट्वा तन्महदुत्पातलक्षणं भगवांस्ततः ।
उत्थाय शेषपर्यंकान्मां च वायुं विलोक्य च ३।
किं कार्यमिति गोविंदस्तन्नागारिमथास्मरत् ।
स चाग्रे स्मृतिमात्रेण तस्थौ बद्धांजलिः प्रभो ४।
विनतानंदनं दृष्ट्वा पुरतः प्राह केशवः ।
सुपर्ण तत्र गच्छ त्वं यत्र युद्धं प्रवर्तते ५।
हतो जालंधरो वीरो हरो वा तेन मोहितः ।
दृष्ट्वा तं शीघ्रमागत्य कथयस्व ममाखिलम् ६।
जालंधरेशयोर्युद्धं द्रष्टुं शक्तस्त्वमेव हि ।

कोऽन्यो महाहवे तस्मिन्ज्ञात्वा याति शरीरवान् ७।
कदाचिद्दुर्गमं तत्र युद्धं शस्त्रास्त्रवृष्टिभिः ।
अथ त्वं बाणसंचारं गत्वापि हितविग्रहः ८।
संदृष्ट्वा पार्वतीवृत्तिं शीघ्रमायातुमर्हसि ।
दैत्यमायानिरासार्थं विचिंत्य भगवांस्त्वरन् ९।
गुटिकां सर्वसिद्धां च गरुडाय ददौ हरिः ।
अनया न भ्रमो वीर तथेत्युक्त्वा मुखेक्षिपत् १०।
एवं संप्रेरितः पत्री हरिं कृत्वा प्रदक्षिणम् ।
निश्चक्राम खमाविश्य जगामाद्भुतवेगवान् ११।
तत्र गत्वा रणं घोरं दैत्यसंघैः स दुःसहम् ।
दृष्टवानखिलेनासौ न किंचिज्ज्ञातवान्किल १२।
तस्मादुत्पत्य वेगेन गतोऽसौ मानसोत्तरम् ।
शैलं तुंगतरं दुर्गमगम्यं मरुतामपि १३।
विलोकयन्न ददृशे गौरीस्थानं पतंगराट् ।
तत्रागत्य भुजंगारिर्ध्वनिं संश्रुतवान्किल १४।

गत्वा समीपे ददृशे मायापशुपतिं ततः ।
गरुडो गुटिकां क्षिप्य मुखेन भ्रममाप सः १५।
ज्ञात्वा बुद्ध्वाथ दैत्योऽयमिति नायं वृषध्वजः ।
हा कष्टमिति चोक्त्वा च रुदन्नागत्य चार्णवम् १६।
कथयामास वृत्तांतं पुरतः कैटभद्विषः ।
देव जालंधरेणायं हरो देवो विडंबितः १७।
उमा प्रतारिता तेन पापेन छद्मरूपिणा ।
सुरस्त्वं यदि गोविंद समरं प्रतियाह्यतः १८।
मायायुद्धं तु देवेश कुरु जालंधरं प्रति ।
तस्य राज्ञी मया दृष्टा पीठे जालंधरे शुभे १९।
प्रासादभूम्यां क्रीडंती वाद्यगीतादिवर्त्तनैः ।
सा सुंदरतरा गौर्या रंभोर्वश्योः शतादपि २०।
नेदानीं मानुषे लोके न पातालेषु तत्समा ।
भार्या तेन समा वेश्या नारीणां का कथा हरे २१।
यस्तां स्पृशति देहेन सकृतार्थः पुमान्भवेत् ।

तव श्यालकपत्नी च हर त्वं तां रम प्रियाम् ।
शंकरस्योपकारं च कुरु चैवात्मनः सुखम् २२।
नारद उवाच-
श्रुत्वा ताक्ष्यस्य वचनं तं निर्भर्त्स्य रमाप्रियः ।
सम्यग्व्यवस्य चोपायं विससर्ज द्रुतं द्विजम् २३।
श्रियंपतार्य्य संछाद्य मंचके पीतवाससा ।
निर्गतोऽन्येन रूपेण योगि मायाबलेन च २४।
वृंदारिकानुरागेण मोहितो मधुसूदनः ।
दृष्ट्वा हरिं तु गच्छंतं प्रतिछन्नं युधिष्ठिर २५।
शेषोप्यन्यतमेनासौ रूपेणागत्य केशवम् ।
जगाद भक्त्या त्वं तिष्ठ ममानुज्ञातुमर्हसि २६।
किं करोमि क्व गच्छामि ब्रूहि कार्यं जनार्दन ।
सदा तव मुखं दृष्ट्वा भोक्ष्यामीति भवेत्सुखम् २७।
श्रीभगवानुवाच-
जालंधरस्त्रियं रम्यां हरिष्ये हरकारणात् ।

पार्वत्याश्चोपकाराय संछाद्य स्वात्मनस्तनुम् २८।
एहि यामो वयं बंधो कांतारं दुरतिक्रमम् ।
वृंदाकर्षणसिद्ध्यर्थमित्युक्त्वा तौ वनं गतौ २९।
ततो विष्णुश्च शेषश्च जटावत्कलधारिणौ ।
आश्रमं चक्रतुः पुण्यं सर्वकामफलप्रदम् ३०।
तयोः शिष्याः प्रशिष्याश्च बभूवुः कामरूपिणः ।
सिंहव्याघ्रवराहाश्च ऋक्षवानरमर्कटाः ३१।
अथ तस्मिन्वने वृंदां मंत्रेणाकर्षयद्धरिः ।
तस्या हृदयसंतापं चकार मधुसूदनः ३२।

एतस्मिन्नंतरे राज्ञी तापमुग्रमुपागता ।
चामरांश्चालयामास दिव्यस्त्रीकरचालितान् ३३।
प्रियस्यागमनं तन्वीं चिंतयंती मुहुर्मुहुः ।
चंदनागुरुलिप्तांगी मूर्च्छां याति हि सत्वरम् ३४।
तुर्ययामे विभावर्याश्चतुर्दश्यां नृपांगना ।
स्वप्नं ददर्श भयदं वैधव्यभयसूचकम् ३५।

जालंधरशिरः शुष्कं मर्दितं पांडुभस्मना ।
गृध्रेण कृष्टनयनं छिन्नकर्णाग्रनासिकम् ३६।
मुक्तकेशी करालास्या कृष्णवर्णारुणांबरा ।
चखाद काली रक्तास्या हस्ते विधृतखर्परा ३७।
ईदृशं ददृशे स्वप्नं तथात्मानं विडंबितम् ।
दैत्यक्षयगुणोपेतं सा ददर्श नृपांगना ३८।
ततः प्रबुद्धाऽसुरराजपत्नी गीतेन वाद्येन च मागधानाम् ।
गेयप्रबंधैः स्तवनैर्व चोभिर्वं शस्तवैः किंपुरुषप्रपाठितैः ३९।
ततस्तान्सकलान्श्रांतान्धनं दत्वा प्रसादजम् ।
निवार्य विप्रानाहुय स्वप्नं दृष्टं न्यवेदयत् ।
तं स्वप्नं ब्राह्मणाः श्रुत्वा तामूचुः शास्त्रपारगाः ४०।
द्विजा ऊचुः -
देवि दुःस्वप्नमत्युग्रमचिंत्यं भयदायकम् ।
देहि दानं द्विजातिभ्यो ह्यचिंत्य भयनाशकम् ४१।
धेनुर्वासांसि रत्नानि गजांश्चाभरणानि च ।

ब्राह्मणाः परिसंतुष्टाः सिषिचुस्तां नृपस्त्रियम् ४२।
अभिषिक्तापि सा वृंदा ज्वरेण परितप्यते ।
विसृज्य विप्रप्रवरान्प्रासादमगमत्तदा ४३।
तत्र स्थितापि स्वपुरं ददृशे दीप्तमंगला ।
ततः स्वकर्मणा राजन्नाकृष्टा हरिणा तु सा ४४।
न शशाक गृहे स्थातुं ततो राज्ञी वनं ययौ ।
रथमश्वतरीयुक्तं स्मरदूतीसखीवहम् ४५।
समारुह्य क्षणात्तन्वी प्राप्ता सौभाग्यकाननम् ।
नानावृक्षसमायुक्तं नानापक्षिगणान्वितम् ४६।
पुष्पप्रस्रवणोपेतं स्वर्गनारीविभूषितम् ।
मंदानिलप्रवेशोऽस्ति यत्र नान्यस्य कस्यचित् ४७।
वनं वृंदारिका दृष्ट्वा सस्मार पतिमात्मनः ।
कथं जालंधरं वीरं द्रक्ष्यामि प्राप्तमग्रतः ४८।
सा तत्र न सुखं लेभे विवेशान्यतमं वनम् ।
सखीरथसमायुक्ता विष्णुमायाविमोहिता ४९।

ततो विलोकयामास विपिनं तरुसंकुलम् ।
उरुपाषाणसंरुद्धं कुरंगाक्षी भयावहम् 6.14.५०।

सिंहव्याघ्रभयाकीर्णंशृगालव्यालसेवितम् ।
द्रुमैः स्पृशच्छिखाकाशैर्गुहासु ध्वांतपूरितम् ५१।
वनं विलोक्य सा भीमं चकिता चपलेक्षणा ।
स्मरदूतीं सखीं वृंदा जगाद रथवाहिनीम् ।
रथं प्रेषय मे शीघ्रं स्मरदूति गृहं प्रति ५२।
स्मरदूतिरुवाच-
नाहं जानामि दिग्भागं न यामि क्व रथं सखि ।
श्रांता अश्व्यः प्रवर्तते मार्गश्चात्र न विद्यते ५३।
प्रेरितो दैवकेनापि स्यंदनो यातु यत्र च ।
अत्र कोपि च मांसादो भक्षयिष्यति नान्यथा ५४।
इत्युक्ता सा द्रुततरा रथं शीघ्रमवाहयत् ।
स रथो वेगतः प्राप्तो यत्र सिद्धा मुदान्विताः ५५।
तत्र सिद्धाश्च दृश्यंते काननं च भयावहम् ।

न यत्र प्रबलो वायुर्न शब्दः पक्षिणामपि ५६।
न च तेजः प्रकाशोऽस्ति न जलं प्रदिशो दिशः ।
तत्र प्राप्तरथस्यापि लक्षणेऽभूद्विपर्ययः ५७।
अश्वतर्यो न हेषंते न च शब्दश्च नेमिजः ।
न चलंति पताकास्ता घंटिका न क्वणंति च ५८।
न स्वनंति महाघंटा ध्वजस्तंभे निवेशिताः ।
विलोक्यैवंविधं प्राह तत्र वृंदा सखीं प्रति ५९।
स्मरदूति क्व यास्यामो व्याघ्रसिंहभयं वनम् ।
न गृहे न सुखं राज्ये मम जातं वने सखि ६०।
स्मरदूतिरुवाच-
शृणुष्व देवि पश्य त्वं पुरः शैलोऽतिदारुणः ।
दृष्ट्वाग्रतो न गच्छंति तुरंग्यो भयविह्वलाः ६१।
तस्यास्तद्वचनं श्रुत्वा संत्रस्ता सा नृपांगना ।
दृष्ट्वा हारं स्वकंठस्थं स्यंदनाच्छीघ्रमुत्थिता ६२।
एतस्मिन्नंतरे प्राप्तो राक्षसो भीषणाकृतिः ।

त्रिपादः पंचहस्तश्च सप्तनेत्रोऽतिदारुणः ६३।
पिंगलो व्याघ्रकर्णश्च सिंहस्कंधस्तथाननः ।
विहंगेशसमाः केशा लंबंते रुधिरारुणाः ६४।
तं दृष्ट्वा पद्मकोशांगी सहसा सभयाभवत् ।
नेत्रे कराभ्यामाच्छाद्य चकंपे कदलीव सा ६५।
प्रतिहारी प्रतोदं तु त्यक्त्वा राज्ञीमभाषत ।
भीतां मां त्राहि देवि त्वमयं धावति भक्षितुम् ६६।
एतस्मिन्नंतरे प्राप्तो राक्षसो रथसंनिधौ ।
रथमुत्क्षिप्य हस्तेन भ्रामयंश्चाश्विनीयुतम् ६७।
सा राज्ञी पतिता भूमौ मृगी व्याघ्रभयादिव ।

स्मरदूती तरोर्मूले छिन्नाशोकलता यथा ६८।
ततस्ताश्चाश्विनीः सर्वाः भक्षयामास राक्षसः ।
तेन राज्ञी धृता हस्ते सिंहेनैणवधूरिव ६९।
तामुवाच ततो रक्षः प्राणैस्ते कारणं यदि ।
तव भर्ता हतः संख्ये हरेणेति श्रुतं मया ७०।

मामासाद्याद्य भर्तारं चिरंजीवाकुतोभया ।
पिबाथ वारुणीं स्वाद्वीं महामांससमन्विताम् ।
शृण्वंतीति वचो राज्ञी गतसत्वा इवाभवत् ७१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे जालंधरोपाख्याने श्रीमन्माधवमायाकथनंनाम चतुर्दशोऽध्यायः १४।

Roman transliteration

yudhiṣṭhira uvāca-
iti māyāmaheśena mohitā girijā yadā |
ataḥ kiṃ samabhūdbrahmantanmamākhyātumarhasi 1|
nārada uvāca-
kṣīrābdhau tu śayānasya cukṣobha hṛdayaṃ hareḥ |
akasmādeva rājeṃdra nayane'śrupariplute 2|
dṛṣṭvā tanmahadutpātalakṣaṇaṃ bhagavāṃstataḥ |
utthāya śeṣaparyaṃkānmāṃ ca vāyuṃ vilokya ca 3|
kiṃ kāryamiti goviṃdastannāgārimathāsmarat |
sa cāgre smṛtimātreṇa tasthau baddhāṃjaliḥ prabho 4|
vinatānaṃdanaṃ dṛṣṭvā purataḥ prāha keśavaḥ |
suparṇa tatra gaccha tvaṃ yatra yuddhaṃ pravartate 5|
hato jālaṃdharo vīro haro vā tena mohitaḥ |
dṛṣṭvā taṃ śīghramāgatya kathayasva mamākhilam 6|
jālaṃdhareśayoryuddhaṃ draṣṭuṃ śaktastvameva hi |

ko'nyo mahāhave tasminjñātvā yāti śarīravān 7|
kadāciddurgamaṃ tatra yuddhaṃ śastrāstravṛṣṭibhiḥ |
atha tvaṃ bāṇasaṃcāraṃ gatvāpi hitavigrahaḥ 8|
saṃdṛṣṭvā pārvatīvṛttiṃ śīghramāyātumarhasi |
daityamāyānirāsārthaṃ viciṃtya bhagavāṃstvaran 9|
guṭikāṃ sarvasiddhāṃ ca garuḍāya dadau hariḥ |
anayā na bhramo vīra tathetyuktvā mukhekṣipat 10|
evaṃ saṃpreritaḥ patrī hariṃ kṛtvā pradakṣiṇam |
niścakrāma khamāviśya jagāmādbhutavegavān 11|
tatra gatvā raṇaṃ ghoraṃ daityasaṃghaiḥ sa duḥsaham |
dṛṣṭavānakhilenāsau na kiṃcijjñātavānkila 12|
tasmādutpatya vegena gato'sau mānasottaram |
śailaṃ tuṃgataraṃ durgamagamyaṃ marutāmapi 13|
vilokayanna dadṛśe gaurīsthānaṃ pataṃgarāṭ |
tatrāgatya bhujaṃgārirdhvaniṃ saṃśrutavānkila 14|

gatvā samīpe dadṛśe māyāpaśupatiṃ tataḥ |
garuḍo guṭikāṃ kṣipya mukhena bhramamāpa saḥ 15|
jñātvā buddhvātha daityo'yamiti nāyaṃ vṛṣadhvajaḥ |

hā kaṣṭamiti coktvā ca rudannāgatya cārṇavam 16|
kathayāmāsa vṛttāṃtaṃ puratāḥ kaiṭabhadviṣaḥ |
deva jālaṃdhareṇāyaṃ haro devo viḍaṃbitaḥ 17|
umā pratāritā tena pāpena chadmarūpiṇā |
surastvaṃ yadi goviṃda samaraṃ pratiyāhyataḥ 18|
māyāyuddhaṃ tu deveśa kuru jālaṃdharaṃ prati |
tasya rājñī mayā dṛṣṭā pīṭhe jālaṃdhare śubhe 19|
prāsādabhūmyāṃ krīḍaṃtī vādyagītādivarttanaiḥ |
sā suṃdaratarā gauryā raṃbhorvaśyoḥ śatādapi 20|
nedānīṃ mānuṣe loke na pātāleṣu tatsamā |
bhāryā tena samā veśyā nārīṇāṃ kā kathā hare 21|
yastāṃ spṛśati dehena sakṛtārthaḥ pumānbhavet |

tava śyālakapatnī ca hara tvaṃ tāṃ rama priyām |
śaṃkarasyopakāraṃ ca kuru caivātmanaḥ sukham 22|
nārada uvāca-
śrutvā tārkṣyasya vacanaṃ taṃ nirbhartsya ramāpriyaḥ |
samyagvyavasya copāyaṃ visasarja drutaṃ dvijam 23|
śriyaṃpatāryya saṃchādya maṃcake pītavāsasā |
nirgato'nyena rūpeṇa yogi māyābalena ca 24|
vṛṃdārikānurāgeṇa mohito madhusūdanaḥ |
dṛṣṭvā hariṃ tu gacchaṃtaṃ pratichannaṃ yudhiṣṭhira 25|
śeṣopyanyatamenāsau rūpeṇāgatya keśavam |
jagāda bhaktyā tvaṃ tiṣṭha mamānujñātumarhasi 26|
kiṃ karomi kva gacchāmi brūhi kāryaṃ janārdana |
sadā tava mukhaṃ dṛṣṭvā bhokṣyāmīti bhavetsukham 27|
śrībhagavānuvāca-
jālaṃdharastriyaṃ ramyāṃ hariṣye harakāraṇāt |

pārvatyāścopakārāya saṃchādya svātmanastanum 28|
ehi yāmo vayaṃ baṃdho kāṃtāraṃ duratikramam |
vṛṃdākarṣaṇasiddhyarthamityuktvā tau vanaṃ gatau 29|
tato viṣṇuśca śeṣaśca jaṭāvalkaladhāriṇau |
āśramaṃ cakratuḥ puṇyaṃ sarvakāmaphalapradam 30|
tayoḥ śiṣyāḥ praśiṣyāśca babhūvuḥ kāmarūpiṇaḥ |
siṃhavyāghravarāhāśca ṛkṣavānaramarkaṭāḥ 31|
atha tasminvane vṛṃdāṃ maṃtreṇākarṣayaddhariḥ |
tasyā hṛdayasaṃtāpaṃ cakāra madhusūdanaḥ 32|
etasminnaṃtare rājñī tāpamugramupāgatā |
cāmarāṃścālayāmāsa divyastrīkaracālitān 33|
priyasyāgamanaṃ tanvīṃ ciṃtayaṃtī muhurmuhuḥ |
caṃdanāguruliptāṃgī mūrcchāṃ yāti hi satvaram 34|
turyayāme vibhāvaryāścaturdaśyāṃ nṛpāṃganā |
svapnaṃ dadarśa bhayadaṃ vaidhavyabhayasūcakam 35|

jālaṃdharaśiraḥ śuṣkaṃ marditaṃ pāṃḍubhasmanā |
gṛdhreṇa kṛṣṭanayanaṃ chinnakarṇāgranāsikam 36|
muktakeśī karālāsyā kṛṣṇavarṇāruṇāṃbarā |
cakhāda kālī raktāsyā haste vidhṛtakharparā 37|
īdṛśaṃ dadṛśe svapnaṃ tathātmānaṃ viḍaṃbitam |
daityakṣayaguṇopetaṃ sā dadarśa nṛpāṃganā 38|
tataḥ prabuddhā'surarājapatnī gītena vādyena ca māgadhānām |
geyaprabaṃdhaiḥ stavanairva cobhirvaṃ śastavaiḥ kiṃpuruṣaprapāṭhitaiḥ 39|

tatastānsakalānśrāṃtāndhanaṃ datvā prasādajam |
nivārya viprānāhūya svapnaṃ dṛṣṭaṃ nyavedayat |
taṃ svapnaṃ brāhmaṇāḥ śrutvā tāmūcuḥ śāstrapāragāḥ 40|
dvijā ūcuḥ -
devi duḥsvapnamatyugramaciṃtyaṃ bhayadāyakam |
dehi dānaṃ dvijātibhyo hyaciṃtya bhayanāśakam 41|
dhenurvāsāṃsi ratnāni gajāṃścābharaṇāni ca |

brāhmaṇāḥ parisaṃtuṣṭāḥ siṣicustāṃ nṛpastriyam 42|
abhiṣiktāpi sā vṛṃdā jvareṇa paritapyate |
visṛjya viprapravarānprāsādamagamattadā 43|
tatra sthitāpi svapuraṃ dadṛśe dīptamaṃgalā |
tataḥ svakarmaṇā rājannākṛṣṭā hariṇā tu sā 44|
na śaśāka gṛhe sthātuṃ tato rājñī vanaṃ yayau |
rathamaśvatarīyuktaṃ smaradūtīsakhīvaham 45|
samāruhya kṣaṇāttanvī prāptā saubhāgyakānanam |
nānāvṛkṣasamāyuktaṃ nānāpakṣigaṇānvitam 46|
puṣpaprasravaṇopetaṃ svarganārīvibhūṣitam |
maṃdānilapraveśo'sti yatra nānyasya kasyacit 47|
vanaṃ vṛṃdārikā dṛṣṭvā sasmāra patimātmanaḥ |
kathaṃ jālaṃdharaṃ vīraṃ drakṣyāmi prāptamagrataḥ 48|
sā tatra na sukhaṃ lebhe viveśānyatamaṃ vanam |
sakhīrathasamāyuktā viṣṇumāyāvimohitā 49|

tato vilokayāmāsa vipinaṃ tarusaṃkulam |
urupāṣāṇasaṃruddhaṃ kuraṃgākṣī bhayāvaham 6.14.50|
siṃhavyāghrabhayākīrṇaṃśṛgālavyālasevitam |
drumaiḥ spṛśacchikhākāśairguhāsu dhvāṃtapūritam 51|
vanaṃ vilokya sā bhīmaṃ cakitā capalekṣaṇā |
smaradūtīṃ sakhīṃ vṛṃdā jagāda rathavāhinīm |
rathaṃ preṣaya me śīghraṃ smaradūti gṛhaṃ prati 52|
smaradūtiruvāca-
nāhaṃ jānāmi digbhāgaṃ na yāmi kva rathaṃ sakhi |
śrāṃtā aśvyaḥ pravartaṃte mārgaścātra na vidyate 53|
prerito daivakenāpi syaṃdano yātu yatra ca |
atra kopi ca māṃsādo bhakṣayiṣyati nānyathā 54|
ityuktā sā drutatarā rathaṃ śīghramavāhayat |
sa ratho vegataḥ prāpto yatra siddhā mudānvitāḥ 55|
tatra siddhāśca dṛśyaṃte kānanaṃ ca bhayāvaham |

na yatra prabalo vāyurna śabdaḥ pakṣiṇāmapi 56|
na ca tejaḥ prakāśo'sti na jalaṃ pradiśo diśaḥ |
tatra prāptarathasyāpi lakṣaṇe'bhūdviparyayaḥ 57|
aśvataryo na heṣaṃte na ca śabdaśca nemijaḥ |
na calaṃti patākāstā ghaṃṭikā na kvaṇaṃti ca 58|
na svanaṃti mahāghaṃṭā dhvajastaṃbhe niveśitāḥ |
vilokyaivaṃvidhaṃ prāha tatra vṛṃdā sakhīṃ prati 59|
smaradūti kva yāsyāmo vyāghrasiṃhabhayaṃ vanam |
na gṛhe na sukhaṃ rājye mama jātaṃ vane sakhi 60|
smaradūtiruvāca-
śṛṇuṣva devi paśya tvaṃ puraḥ śailo'tidāruṇaḥ |
dṛṣṭvāgrato na gacchaṃti turaṃgyo bhayavihvalāḥ 61|
tasyāstadvacanaṃ śrutvā saṃtrastā sā nṛpāṃganā |

dṛṣṭvā hāraṃ svakaṃṭhasthaṃ syaṃdanācchīghramutthitā 62|
etasminnaṃtare prāpto rākṣaso bhīṣaṇākṛtiḥ |

tripādaḥ paṃcahastaśca saptanetro'tidāruṇaḥ 63|
piṃgalo vyāghrakarṇaśca siṃhaskaṃdhastathānanaḥ |
vihaṃgeśasamāḥ keśā laṃbaṃte rudhirāruṇāḥ 64|
taṃ dṛṣṭvā padmakośāṃgī sahasā sabhayābhavat |
netre karābhyāmācchādya cakaṃpe kadalīva sā 65|
pratihārī pratodaṃ tu tyaktvā rājñīmabhāṣata |
bhītāṃ māṃ trāhi devi tvamayaṃ dhāvati bhakṣitum 66|
etasminnaṃtare prāpto rākṣaso rathasaṃnidhau |
rathamutkṣipya hastena bhrāmayaṃścāśvinīyutam 67|
sā rājñī patitā bhūmau mṛgī vyāghrabhayādiva |
smaradūtī tarormūle chinnāśokalatā yathā 68|
tatastāścāśvinīḥ sarvāḥ bhakṣayāmāsa rākṣasaḥ |
tena rājñī dhṛtā haste siṃhenaiṇavadhūriva 69|
tāmuvāca tato rakṣaḥ prāṇaiste kāraṇaṃ yadi |
tava bhartā hataḥ saṃkhye hareṇeti śrutaṃ mayā 70|

māmāsādyādya bhartāraṃ ciraṃjīvākutobhayā |
pibātha vāruṇīṃ svādvīṃ mahāmāṃsasamanvitām |
śṛṇvaṃtīti vaco rājñī gatasatvā ivābhavat 71|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe jālaṃdharopākhyāne
śrīmanmādhavamāyākathanaṃnāma caturdaśo'dhyāyaḥ 14|

English translation

Yudhiṣṭhira said :

1. O brāhmaṇa , please tell me what happened after the illusive Śiva had (thus) bewildered Pārvatī .

Nārada said :

2-5a. The heart of Viṣṇu lying in the ocean was disturbed. All of a sudden, O best king, his eyes were full of tears. Seeing that sign of a great portent, the lord then getting up from the bed of Śeṣa , looked at me and Vāyu , and thinking, 'What should be done (now)?' remembered (Garuḍa) the enemy of the serpents. He too, merely by being remembered, stood with his palms joined before the lord. Seeing before him (Garuḍa) the son of Vinatā , Viṣṇu said:

5b-9a. "O Suparṇa , go there where the battle is going on. Seeing whether the hero Jālandhara is killed or Śiva is deluded by him, quickly come (back) and tell everything to me. You alone are capable of seeing the battle between Jālandhara and the lord. Who else after knowing (what is going on) in the great battle would come (back) alive? At times the battle there was hard to be understood due to the showers of weapons and missiles. Going there (as fast) as the movement of an arrow, and with your body covered, come back after having observed the condition of Pārvatī."

9b-10. Lord Viṣṇu after having thought about removing the illusion caused by the demon, quickly gave a pill fully endowed with supernatural powers to Garuḍa. (He said to Garuḍa:) "O hero, due to this (pill) you will not be illusioned." Saying, "All right", he (i.e. Garuḍa) put it into his mouth.

11-17a. The bird (i.e. Garuḍa) thus urged by the lord went round Viṣṇu keeping him to his right, and he, of a wonderful speed, moved out, and having entered the sky, went (to the battlefield). Having gone there he saw unbearable terrible fight with the hosts of demons; but he did not know anything fully. Therefore, he flew speedily and went to (the region) Mānasot- tara , (a part of) the mountain, which was very high, inaccessible, and difficult to be reached even by gods. The lord of birds (though he tried) to see, could not see the place of Pārvatī. Having come there, (Garuḍa) the enemy of serpents heard a sound. After having gone near he saw the illusive lord of beings (i.e. Śiva). After having put into his mouth the pill, Garuḍa was not illusioned. He knew and understood that he was a demon and not Śiva. "Oh, (how) painful!" Saying so and weeping, he, having come (back) to the ocean, narrated the account to the enemy of Kaiṭabha (i.e. Viṣṇu):

17b-22. "O god, Jālandhara has imitated god Śiva. He, the sinful one, disguised (as Śiva) has deceived Pārvatī. Therefore, O Viṣṇu, if you are a god, (then now) go to the battlefield. O lord of gods, (please) fight deceitfully with Jālandhara. I have seen his queen on the auspicious seat at Jālandhara. She was sporting by playing upon musical instruments and songs on the ground of the palace. She is more beautiful than Pārvatī and a hundred (nymphs like) Rambhā and Urvaśī . Now neither in the human world nor in the nether world is there a wife like her. Therefore, O Viṣṇu, she is fit to be associated with. What then can be said about (other) ladies. A man, who would touch her with his body would be blessed. And she is the wife of your wife's brother. Kidnap her who is dear to Lakṣmī . Do a good turn to Śiva and please yourself."

Nārada said :

23-27. Having heard the words of Garuḍa (Viṣṇu) dear to Lakṣmī, properly designed a remedy, and quickly sent away the bird. Having deceived Lakṣmī, and having covered her with a yellow garment (as she lay) on the bed, he went out with (i.e. after having taken up) another form and through his divine magical power Viṣṇu was fascinated by the love for Vṛndārikā. Seeing Hari (i.e. Viṣṇu) going (after) having covered himself, O Yudhiṣṭhira , Śeṣa also came in another form to Viṣṇu, and devoutly said to him: "You (please) wait. Allow me (to go). O Viṣṇu, tell me what I should do, where I should go. (Tell me) the mission. It would be a pleasure (if) I shall always eat after seeing your face."

The lord said :

28-32. I shall after covering my body, kidnap the charming wife of Jālandhara for Śiva and for helping Pārvatī. O brother, come on. We shall go to the impassable forest for accomplishing the seduction of Vṛndā .

After he said so, they both went to the forest. There Viṣṇu and Śeṣa who had matted hair and bark-garments, put up a hermitage which was auspicious and gave the fruits of all desires (i.e. gave the desired objects). They had disciples and disciples' disciples, taking any form they liked of tigers, lions, boars, bears, monkeys and apes. Then in that forest, Viṣṇu attracted Vṛndā with a spell. He, the killer of Madhu , caused torment in her heart.

33-38. In the meantime the queen had a terrible torment. She caused the chowries to be waved by divine ladies. The slim lady, repeatedly thinking about the arrival of her lover, and with her body smeared with sandal, quickly fainted. The queen saw a dream in the fourth watch on the fourteenth (night of the month), which caused fear, and indicated the fear of widowhood. (She saw) the head of Jālandhara, which was dry, was smeared with white ash, the eyes of which were drawn out by a vulture, and the tips of the hair were loose. Kālī whose face was fierce, complexion was dark, garments were tawny, mouth was red, who had held a skull in her hand was eating him. She saw a dream like

this and herself mortified. The queen saw the demon having the qualities (i.e. signs) of destruction.

39-40. Then the wife of the demon-king awoke due to songs and (the sound of) the musical instruments of the bards, so also by continuous singing, eulogies, words, praises of the race recited by kinnaras . Then having given all of them who were tired, wealth as a result of her favour, she warded them off (i.e. dismissed them), called brāhmaṇas and told them about the dream that she had seen. The brāhmaṇas, who had mastered sacred texts, said, after having heard the dream:

The brāhmaṇas said :

41-47. O queen, it is a bad dream; it is very fierce; it is inconceivable and causes fear. Give gifts which would destroy the inconceivable fear, to brāhmaṇas. (Give them) cows, garments, gems, elephants and ornaments.

The brāhmaṇas who were pleased (with the gifts) sprinkled (with holy water) the king's wife. Though sprinkled (like that) Vṛnḍā was tormented with affliction. Dismissing the excellent brāhmaṇas, she then went to the palace. Even (after) remaining there, the lady saw her own city burning. Then being attracted by Viṣṇu due to her own acts, she could not, O king, remain in her house. So the queen went to a forest. The slim lady, having got into a chariot to which female mules were yoked and which was driven by her friend Smaradūtī , she quickly reached an auspicious forest which was having many trees and was full of various groups of birds, which was endowed with a stream of flowers, was adorned with divine ladies. There only gentle breezes could enter and nothing else.

48-52. Seeing that forest, Vṛndā remembered her husband. 'Now shall I see the hero Jālandhara that has come in front of me?' She did not get pleasure there. So she, with the chariot brought by her friend, and fascinated by Viṣṇu's illusion, entered another forest. Then the fawn-eyed lady saw the forest which was crowded with trees, was blocked by large rocks, created fear, was full of the fear due to lions and tigers, was resorted to by wolves and serpents, in which the trees with their branches touching the sky filled the caves with darkness. Seeing the fearful forest, the lady of unsteady eyes was frightened. Vṛndā said to her friend Smaradūtī who was driving the chariot: "O Smaradūtī, quickly drive home my chariot."

Smaradūtī said :

53-57a. O friend, I do not know the direction. Where should I take the chariot? The tired female mules are proceeding; and here there is no path. Let the chariot driven by destiny go anywhere. Here some flesh-eater will devour (us); (and this will) not be falsified.

Speaking like this, she who was very wonderful, quickly drove the chariot. The chariot reached (the place) where there were delighted siddhas . The siddhas were seen there, and the forest was fearful. The wind was not strong there, nor was the sound of birds (heard there). There was no lustre, no light. There was no water. There were not (seen) quarters and sub-quarters.

57b-60. Even in the characteristic of the chariot that reached there a change took place. The female mules did not neigh. There was no sound of the fellies of the wheels. The banners did not move. The bells did not tinkle. The great bells placed on the pillar of the flag did not make a sound. Seeing (things) like this, Vṛndā said to her friend: "O Smaradūtī, where shall we go? The forest is full of the fear from tigers and lions. O friend, I did not have happiness in my house, in my kingdom, and in the forest."

Smaradūtī said :

61-66. O Queen, listen. In front (of us) see a very fearful mountain. Seeing (it) the female mules, perturbed by fear, do not go ahead.

Hearing those words of her the queen was frightened. Seeing the necklace round her neck, she quickly got up from the chariot. In the meanwhile there came a demon of a fierce form. He had three feet, five hands and seven eyes. He was extremely fearful. He was tawny; his eyes were like those of a tiger. His shoulders and his face were like those of a lion. His hair red like blood hung like the lord of birds. Seeing him, Vṛndā, having a (tender) body like the calyx of a lotus, was suddenly frightened. Having covered her eyes with her hands, she trembled like a plantain tree. Throwing the whip, the doorkeeper said to the queen: “O Queen, protect me who am frightened. This (demon) runs to eat me.”

67-71. In the meanwhile the demon reached the vicinity of the chariot. He tossed up the chariot and whirled it with the female mules (yoked to it). The queen fell on the ground like a female deer through the fear of a tiger. Smaradūtī was wounded (and lay) like an aśoka -creeper. Then the demon devoured all the female mules. He. seized the queen by her hand as a lion seizes a female young deer. Then the demon spoke to her: “I have heard that your husband is killed by Śiva in the battle. If you want to live, then taking me as your husband live long and without fear from anywhere. Also drink sweet liquor along with good flesh.” Hearing these words, the queen was as it were lifeless.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 15

Vṛndā Goes to Heaven

Chapter 427 of 693 · 73 detected Sanskrit verse markers

Sanskrit

नारदउवाच-
नारायणस्तदा देवो जटावल्कलधार्यथ ।
द्वितीयोऽनुचरस्तस्य ह्याययौ फलहस्तवान् १।
तौ दृष्ट्वा स्मरदूती सा विललाप मृगेक्षणा ।
तच्छ्रुत्वा वचनं तस्याः प्रोचतुस्तां च तावुभौ २।
भयं मा गच्छ कल्याणि त्वामावां त्रातुमागतौ ।
वने घोरे प्रविष्टासि कथं दुष्टनिषेविते ३।
एवमाश्वास्य तां तन्वीं राक्षसं प्राह माधवः ।
मुंचेमामधमाचार मृद्वंगीं चारुहासिनीम् ४।
रेरे मूर्ख दुराचार किं कर्तुं त्वं व्यवस्थितः ।
सर्वस्वं लोकनेत्राणामाहारं कर्तुमुद्यतः ५।
भव पुण्यप्रभावेयं हंस्येतां मंडनं भुवः ।
अद्यलोकं निरालोकं कंदर्पं दर्पवर्जितम् ६।
करिष्यस्यधुना त्वं च हत्वा वृंदारिकां वने ।
तस्मादिमां विमुंचाशु सुखप्रासाददेवताम् ७।

इति श्रुत्वा हरेर्वाक्यं राक्षसः कुपितोऽब्रवीत् ।
समर्थस्त्वं यदि तदा मोचयाद्यैव मत्करात् ८।
इत्युक्तमात्रे वचने माधवेन क्रुधेक्षितः ।
पपात भस्मसाद्भूतस्त्यक्त्वा वृंदां सुदूरतः ९।
अथोवाच प्रमुग्धा सा मायया जगदीशितुः ।
कस्त्वं कारुण्यजलधिर्येनाहमिह रक्षिता १०।
शारीरं मानसं दुःखं सतापं तपसां निधे ।
त्वया मधुरया वाचा हृतं राक्षसनाशनात् ११।
तवाश्रमे तपः सौम्य करिष्यामि तपोधन १२।
तापस उवाच-
भरद्वाजात्मजश्चाहं देवशर्मेति विश्रुतः ।
विहाय भोगानखिलान्वनं घोरमुपागतः १३।
अनेन बटुनासार्धं मम शिष्येण कामगाः ।
बहुशः संति चान्येऽपि मच्छिष्याः कामरूपिणः १४।
त्वं चेन्ममाश्रमे स्थित्वा चिकीर्षसि तपः शुभे ।

एहि राज्ञ्यपरं यामो वनं दूरस्थितं यतः १५।
इत्युक्त्वा राजपत्नीं तां ययौ प्राचीं दिशं हरिः ।
वनं प्रेतपिशाचाढ्यं मंदगत्या नराधिप १६।
वृंदारिकाश्रुपूर्णाक्षी तस्य पृष्ठानुगा ययौ ।
स्मरदूती च तत्पृष्ठे मां प्रतीक्षेति वादिनी १७।
अत्रांतरे दुराचारः कोपि पापाकृतिर्वने ।
जालं प्रसारयामास तद्यदा जीवपूरितम् १८।
ततः संकोचयामास तज्जालं पापनायकः ।
जालस्थांस्तु तदा जीवानुपाहृत्य मुमोच ह १९।
स च व्याधः स्त्रियौ दृष्ट्वा स्मरदूती जगाद ताम् ।
देवि मामत्तुमायाति करे गृह्णातु मां सखी २०।
वृंदा तयोक्तं श्रुत्वैनं विकृतास्यं व्यलोकयत् ।
वीक्ष्यतं भयवातेन निर्धूता सिंधुजप्रिया २१।
दुद्राव विकलं शुभ्रं स्मरदूत्या समं वने ।
विद्रवंती समं सख्या तापसाश्रममागता २२।

सा तापसवने तस्मिन्ददर्शात्यंतमद्भुतम् ।
पक्षिणः कांचनीयांगान्नानाशब्दसमाकुलान् २३।
सापश्यद्धेमपद्माढ्यां वापीं तु स्वर्णभूमिकाम् ।
क्षीरं वहंति सरितः स्रवंति मधु भूरुहः २४।
शर्कराराशयस्तत्र मोदकानां च संचयाः ।
भक्ष्याणि स्वादुसर्वाणि बहुन्याभरणानि च २५।
बहुशस्त्राणि दिव्यानि नभसः संपतंति च ।
क्रीडंति हरयस्तृप्ता उत्पतंति पतंति च २६।
मठेति सुंदरं वृंदा तं ददर्श तपस्विनम् ।
व्याघ्रचर्मासनगतं भासयंतं जगत्त्रयम् २७।
तमुवाच विभो पाहि पाहि पापर्द्धिकादथ ।
तपसा किं च धर्मेण मौनेन च जपेन च २८।
भीतत्राणात्परं नान्यत्पुण्यमस्ति तपोधन ।
एवमुक्तवती भीता सालसांगी तपस्विनम् २९।
तावत्प्राप्तः सदुष्टात्मा सर्वजीवप्रबंधकः ।

वृंदादेवी भयत्रस्ता हरिकंठे समाश्लिषत् ३०।
सुखस्पर्शं भुजाभ्यां सा शोकवल्लीव लिंगिता ।
तवालिंगनभावेन पुनरेव भविष्यति ३१।
शिरः सर्वांगसंपन्नं त्वद्भर्तुरधिकं गुणैः ।
अथ त्वं प्रमदे गच्छ पत्यर्थे चित्रशालिकाम् ३२।
सा चित्रशालामित्युक्ता विवेश मुनिना तदा ।
दिव्यपर्यंकमारूढा गृह्य कांतस्य तच्छिरः ३३।
चकाराधरपानं सा मीलिताक्ष्यतिलोलुपा ।
यावत्तावदभूद्राजन्रूपं जालंधराकृति ३४।

तत्कांतसदृशाकारस्तद्वक्षस्तद्वदुन्नतिः ।
तद्वाक्यस्तन्मनोभावस्तदासीज्जगदीश्वरः ३५।
अथ संपूर्णकायं तं प्रियं वीक्ष्य जगाद सा ।
तव कुर्वे प्रियं स्वामिन्ब्रूहि त्वं स्वरणं च मे ३६।
वृंदावचनमाकर्ण्य प्राह मायासमुद्भवः ।
शृणु देवि यथा युद्धं वृत्तं शंभोर्मया सह ३७।

प्रिये रुद्रेण रौद्रेण छिन्नं चक्रेण मे शिरः ।
तावत्वत्सिद्धियोगाच्च त्वद्भतेन ममात्मना ३८।
छिन्नं तदत्र चानीतं जीवितं तेंगसंगतः ।
प्रिये त्वं मद्वियोगेन बाले जातासि दुःखिता ३९।
क्षंतव्यं विप्रियं मह्यं यत्त्वां त्यक्त्वा रणं गतः ।
इत्यादि वचनैस्तेन वृंदा संस्मारिता तदा ४०।
तांबूलैश्च विनोदैश्च वस्त्रालंकरणैः शुभैः ।
अथ वृंदारिका देवी सर्वभोगसमन्विता ४१।
प्रियं गाढं समालिंग्य चुचुंब रतिलोलुपा ।
मोक्षादप्यधिकं सौख्यं वृंदा मोहनसंभवम् ४२।
मेने नारायणो देवो लक्ष्मीप्रेमरसाधिकम् ।
वृंदां वियोगजं दुःखं विनोदयति माधवे ४३।
तत्क्रीडाचारुविलसद्वापिका राजहंसके ।
तद्रूपभावात्कृष्णोऽसौ पद्मायां विगतस्पृहः ४४।
अभूद्वृंदावने तस्मिंस्तुलसीरूप धारिणी ।

वृंदांगस्वेदतो भूम्यां प्रादुर्भूताति पावनी ४५।
वृंदांग संगजं चेदमनुभूय सुंखं हरिः ।
दिनानि कतिचिन्मेने शिवकार्यं जगत्पतिः ४६।
एकदा सुरतस्यांते सा स्वकंठे तपस्विनम् ।
वृंदा ददर्श संलग्नं द्विभुजं पुरुषोत्तमम् ४७।
तं दृष्ट्वा प्राह सा कंठाद्विमुच्य भुजबंधनम् ।
कथं तापसरूपेण त्वं मां मोहितुमागतः ४८।
निशम्य वचनं तस्याः सांत्वयन्प्राह तां हरिः ।
शृणु वृंदारिके त्वं मां विद्धि लक्ष्मीमनोहरम् ४९।
तव भर्ता हरं जेतुं गौरीमानयितुं गतः ।
अहं शिवः शिवश्चाहं पृथक्त्वे न व्यवस्थितौ 6.15.५०।
जालंधरो हतः संख्ये भज मामधुनानघे ।
नारद उवाच-
इति विष्णोर्वचः श्रुत्वा विषण्णवदनाभवत् ।
ततो वृंदारिका राजन्कुपिता प्रत्युवाच ह ५१।

रणे बद्धोऽसि येन त्वं जीवन्मुक्तः पितुर्गिरा ।
विविधैः सत्कृतो रत्नैर्युक्तं तस्य हता वधूः ५२।

पतिर्धर्मस्य यो नित्यं परदाररतः कथम् ।
ईश्वरोऽपि कृतं भुंक्ते कर्मेत्याहुर्मनीषिणः ५३।
अहं मोहं यथानीता त्वया माया तपस्विना ।
तथा तव वधूं माया तपस्वीकोऽपि नेष्यति ५४।
इति शप्तस्तथा विष्णुर्जगामादृश्यतां क्षणात् ।
सा चित्रशालापर्यंकः स च तेऽथप्लवंगमाः ५५।
नष्टं सर्वं हरौ याते वनं शून्यं विलोक्य सा ।
वृंदा प्राह सखीं प्राप्य जिह्मं तद्विष्णुना कृतम् ५६।
त्यक्तं पुरं गतं राज्यं कांतः संदेहतां गतः ।
अहं वने विदित्वैतत्क्व यामि विधिनिर्मिता ५७।
मनोरथानां विषयमभून्मे प्रियदर्शनम् ।
प्राह निःश्वस्य चैवोष्णं राज्ञी वृंदातिदुःखिता ५८।
मम प्राप्तं हि मरणं त्वया हि स्मरदूतिके ।

इत्युक्ता सा तया प्राह मम त्वं प्राणरूपिणी ५९।
तस्यास्तथोक्तमाकर्ण्य इतिकर्त्तव्यतां ततः ।
वने निश्चित्य सा वृंदा गत्वा तत्र महत्सरः ६०।
विहाय दुःखमकरोद्वात्रक्षालनमंबुना ।
तीरे पद्मासनं बद्ध्वा कृत्वा निर्विषयं मनः ६१।
शोषयामास देहं स्वं विष्णुसंगेन दूषितम् ।
तपश्चचारसात्युग्रं निराहारा सखीसमम् ६२।
गंधर्वलोकतो वृंदामथागत्याप्सरोगणः ।
प्राह याहीति कल्याणि स्वर्गं मा त्यज विग्रहम् ६३।
गांधर्वं शास्त्रमेतत्त्रिभुवनविजयं श्रीपतिस्तोषमग्र्यं।
नीतो येनेह वृंदे त्यजसि कथमिदं तद्वपुः प्राप्तकामम् ।
कांतं ते विद्धि शूलिप्रवरशरहतं पुण्यलाभस्य भूषास्वर्गस्य त्वं।
भवाद्य द्रुतममरवनं चंडिभद्रे भज त्वम् ६४।
श्रुत्वा शास्त्रं वधूनां जलधिजदयिता वाक्यमाह प्रहस्य ।
स्वर्गादाहृत्य मुक्तात्रिदशपति वधूश्चातिवीरेण पत्या ।

आदौ पात्रं सुखानामहममरजिता प्रेयसा तद्वियुक्तानिर्दुष्टा तद्य।
तिष्ये प्रियममृतगतं प्राप्नुयां येन चैव ६५।
इत्युक्त्वा ससखी वृंदा विससर्जाप्सरोगणान् ।
तत्प्रीतिपाशबद्धास्ता नित्यमायांति यांति च ६६।
योगाभ्यासेन वृंदाथ दग्ध्वा ज्ञानाग्निना गुणान् ।
विषयेभ्यः समाहृत्य मनः प्राप ततः परम् ६७।
दृष्ट्वा वृंदारिकां तत्र महांतश्चाप्सरोगणाः ।
तुष्टुवुर्नभसस्तुष्टा ववृषुः पुष्पवृष्टिभिः ६८।
शुष्ककाष्ठचयं कृत्वा तत्र वृंदाकलेवरम् ।
निधायाग्निं च प्रज्वाल्य स्मरदूती विवेश तम् ६९।

दग्धं वृंदांगरजसां बिंबं तद्बोलकात्मकम् ।
कृत्वा तद्भस्मनः शेषं मंदाकिन्यां विचिक्षिपुः ७०।
यत्र वृंदा परित्यज्य देहं ब्रह्मपथं गता ।
आसीद्वृंदावनं तत्र गोवर्द्धनसमीपतः ७१।
देव्योऽथ स्वर्गमेत्य त्रिदशपतिवधूसत्त्वसंपत्तिमाहुर्देवीभ्यस्तन्निशम्य प्रमुदितमनसो निर्जराद्याश्च सर्वे ।

शत्रोर्दैत्यस्य हित्वा प्रबलतरभयं भीमभेर्यो निजघ्नुः श्रुत्वा तत्रासनस्थः ।
परिजननिवहोवापशोभां शुभस्य ७२।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशतसहस्रसंहितायां जालंधरोपाख्याने वृंदाया ब्रह्मपदप्राप्तिर्नाम पंचदशोऽध्यायः १५।

Roman transliteration

nāradauvāca-
nārāyaṇastadā devo jaṭāvalkaladhāryatha |
dvitīyo'nucarastasya hyāyayau phalahastavān 1|
tau dṛṣṭvā smaradūtī sā vilalāpa mṛgekṣaṇā |
tacchrutvā vacanaṃ tasyāḥ procatustāṃ ca tāvubhau 2|
bhayaṃ mā gaccha kalyāṇi tvāmāvāṃ trātumāgatau |
vane ghore praviṣṭāsi kathaṃ duṣṭaniṣevite 3|
evamāśvāsya tāṃ tanvīṃ rākṣasaṃ prāha mādhavaḥ |
muṃcemāmadhamācāra mṛdvaṃgīṃ cāruhāsinīm 4|
rere mūrkha durācāra kiṃ kartuṃ tvaṃ vyavasthitaḥ |
sarvasvaṃ lokanetrāṇāmāhāraṃ kartumudyataḥ 5|
bhava puṇyaprabhāveyaṃ haṃsyetāṃ maṃḍanaṃ bhuvaḥ |
adyalokaṃ nirālokaṃ kaṃdarpaṃ darpavarjitam 6|
kariṣyasyadhunā tvaṃ ca hatvā vṛṃdārikāṃ vane |
tasmādimāṃ vimuṃcāśu sukhaprāsādadevatām 7|

iti śrutvā harervākyaṃ rākṣasaḥ kupito'bravīt |
samarthastvaṃ yadi tadā mocayādyaiva matkarāt 8|
ityuktamātre vacane mādhavena krudhekṣitaḥ |
papāta bhasmasādbhūtastyaktvā vṛṃdāṃ sudūrataḥ 9|
athovāca pramugdhā sā māyayā jagadīśituḥ |
kastvaṃ kāruṇyajaladhiryenāhamiha rakṣitā 10|
śārīraṃ mānasaṃ duḥkhaṃ satāpaṃ tapasāṃ nidhe |
tvayā madhurayā vācā hṛtaṃ rākṣasanāśanāt 11|
tavāśrame tapaḥ saumya kariṣyāmi tapodhana 12|
tāpasa uvāca-
bharadvājātmajaścāhaṃ devaśarmeti viśrutaḥ |
vihāya bhogānakhilānvanaṃ ghoramupāgataḥ 13|
anena baṭunāsārdhaṃ mama śiṣyeṇa kāmagāḥ |
bahuśaḥ saṃti cānye'pi macchiṣyāḥ kāmarūpiṇaḥ 14|
tvaṃ cenmamāśrame sthitvā cikīrṣasi tapaḥ śubhe |

ehi rājñyaparaṃ yāmo vanaṃ dūrasthitaṃ yataḥ 15|
ityuktvā rājapatnīṃ tāṃ yayau prācīṃ diśaṃ hariḥ |
vanaṃ pretapiśācāḍhyaṃ maṃdagatyā narādhipa 16|
vṛṃdārikāśrupūrṇākṣī tasya pṛṣṭhānugā yayau |

smaradūtī ca tatpṛṣṭhe māṃ pratīkṣeti vādinī 17|
atrāṃtare durācāraḥ kopi pāpākṛtirvane |
jālaṃ prasārayāmāsa tadyadā jīvapūritam 18|
tataḥ saṃkocayāmāsa tajjālaṃ pāpanāyakaḥ |
jālasthāṃstu tadā jīvānupāhṛtya mumoca ha 19|
sa ca vyādhaḥ striyau dṛṣṭvā smaradūtī jagāda tām |
devi māmattumāyāti kare gṛhṇātu māṃ sakhī 20|
vṛṃdā tayoktaṃ śrutvainaṃ vikṛtāsyaṃ vyalokayat |
vīkṣyataṃ bhayavātena nirdhūtā siṃdhujapriyā 21|
dudrāva vikalaṃ śubhraṃ smaradūtyā samaṃ vane |
vidravaṃtī samaṃ sakhyā tāpasāśramamāgatā 22|

sā tāpasavane tasmindadarśātyaṃtamadbhutam |
pakṣiṇaḥ kāṃcanīyāṃgānnānāśabdasamākulān 23|
sāpaśyaddhemapadmāḍhyāṃ vāpīṃ tu svarṇabhūmikām |
kṣīraṃ vahaṃti saritaḥ sravaṃti madhu bhūruhaḥ 24|
śarkarārāśayastatra modakānāṃ ca saṃcayāḥ |
bhakṣyāṇi svādusarvāṇi bahūnyābharaṇāni ca 25|
bahuśastrāṇi divyāni nabhasaḥ saṃpataṃti ca |
krīḍaṃti harayastṛptā utpataṃti pataṃti ca 26|
maṭheti suṃdaraṃ vṛṃdā taṃ dadarśa tapasvinam |
vyāghracarmāsanagataṃ bhāsayaṃtaṃ jagattrayam 27|
tamuvāca vibho pāhi pāparddhikādatha |
tapasā kiṃ ca dharmeṇa maunena ca japena ca 28|
bhītatrāṇātparaṃ nānyatpuṇyamasti tapodhana |
evamuktavatī bhītā sālasāṃgī tapasvinam 29|
tāvatprāptaḥ saduṣṭātmā sarvajīvaprabaṃdhakaḥ |

vṛṃdādevī bhayatrastā harikaṃṭhe samāśliṣat 30|
sukhasparśaṃ bhujābhyāṃ sā śokavallīva liṃgitā |
tavāliṃganabhāvena punareva bhaviṣyati 31|
śiraḥ sarvāṃgasaṃpannaṃ tvadbharturadhikaṃ guṇaiḥ |
atha tvaṃ pramade gaccha patyarthe citraśālikām 32|
sā citraśālāmityuktā viveśa muninā tadā |
divyaparyaṃkamārūḍhā gṛhya kāṃtasya tacchiraḥ 33|
cakārādharapānaṃ sā mīlitākṣyatilolupā |
yāvattāvadabhūdrājanrūpaṃ jālaṃdharākṛti 34|
tatkāṃtasadṛśākārastadvakṣastadvadunnatiḥ |
tadvākyastanmanobhāvastadāsījjagadīśvaraḥ 35|
atha saṃpūrṇakāyaṃ taṃ priyaṃ vīkṣya jagāda sā |
tava kurve priyaṃ svāminbrūhi tvaṃ svaraṇaṃ ca me 36|
vṛṃdāvacanamākarṇya prāha māyāsamudrajaḥ |
śṛṇu devi yathā yuddhaṃ vṛttaṃ śaṃbhormayā saha 37|

priye rudreṇa raudreṇa chinnaṃ cakreṇa me śiraḥ |
tāvatvatsiddhiyogācca tvadgatena mamātmanā 38|
chinnaṃ tadatra cānītaṃ jīvitaṃ teṃgasaṃgataḥ |
priye tvaṃ madviyogena bāle jātāsi duḥkhitā 39|
kṣaṃtavyaṃ vipriyaṃ mahyaṃ yattvāṃ tyaktvā raṇaṃ gataḥ |
ityādi vacanaistena vṛṃdā saṃsmāritā tadā 40|
tāṃbūlaiśca vinodaiśca vastrālaṃkaraṇaiḥ śubhaiḥ |
atha vṛṃdārikā devī sarvabhogasamanvitā 41|
priyaṃ gāḍhaṃ samāliṃgya cucuṃba ratilolupā |

mokṣādapyadhikaṃ saukhyaṃ vṛṃdā mohanasaṃbhavam 42|
mene nārāyaṇo devo lakṣmīpremarasādhikam |
vṛṃdāṃ viyogajaṃ duḥkhaṃ vinodayati mādhave 43|
tatkrīḍācāruvilasadvāpikā rājahaṃsake |
tadrūpabhāvātkṛṣṇo'sau padmāyāṃ vigataspṛhaḥ 44|
abhūdvṛṃdāvane tasmiṃstulasīrūpa dhāriṇī |

vṛṃdāṃgasvedato bhūmyāṃ prādurbhūtāti pāvanī 45|
vṛṃdāṃga saṃgajaṃ cedamanubhūya suṃkhaṃ hariḥ |
dināni katicinmene śivakāryaṃ jagatpatiḥ 46|
ekadā suratasyāṃte sā svakaṃṭhe tapasvinam |
vṛṃdā dadarśa saṃlagnaṃ dvibhujaṃ puruṣottamam 47|
taṃ dṛṣṭvā prāha sā kaṃṭhādvimucya bhujabaṃdhanam |
kathaṃ tāpasarūpeṇa tvaṃ māṃ mohitumāgataḥ 48|
niśamya vacanaṃ tasyāḥ sāṃtvayanprāha tāṃ hariḥ |
śṛṇu vṛṃdārike tvaṃ māṃ viddhi lakṣmīmanoharam 49|
tava bhartā haraṃ jetuṃ gaurīmānayituṃ gataḥ |
ahaṃ śivaḥ śivaścāhaṃ pṛthaktve na vyavasthitau 6.15.50|
jālaṃdharo hataḥ saṃkhye bhaja māmadhunānaghe |
nārada uvāca-
iti viṣṇorvacaḥ śrutvā viṣaṇṇavadanābhavat |
tato vṛṃdārikā rājankupitā pratyuvāca ha 51|

raṇe baddho'si yena tvaṃ jīvanmuktaḥ pitirgirā |
vividhaiḥ satkṛto ratnairyuktaṃ tasya hṛtā vadhūḥ 52|
patirdharmasya yo nityaṃ paradāraratataḥ katham |
īśvaro'pi kṛtaṃ bhuṃkte karmetyāhurmanīṣiṇaḥ 53|
ahaṃ mohaṃ yathānītā tvayā māyā tapasvinā |
tathā tava vadhūṃ māyā tapasvīko'pi neṣyati 54|
iti śaptastathā viṣṇurjagāmādṛśyatāṃ kṣaṇāt |
sā citraśālāparyaṃkaḥ sa ca te'thaplavaṃgamāḥ 55|
naṣṭaṃ sarvaṃ harau yāte vanaṃ śūnyaṃ vilokya sā |
vṛṃdā prāha sakhīṃ prāpya jihmaṃ tadviṣṇunā kṛtam 56|
tyaktaṃ puraṃ gataṃ rājyaṃ kāṃtaḥ saṃdehatāṃ gataḥ |
ahaṃ vane viditvaitatkva yāmi vidhinirmitā 57|
manorathānāṃ viṣayamabhūnme priyadarśanam |
prāha niḥśvasya caivoṣṇaṃ rājñī vṛṃdātiduḥkhitā 58|
mama prāptaṃ hi maraṇaṃ tvayā hi smaradūtike |

ityuktā sā tayā prāha mama tvaṃ prāṇarūpiṇī 59|
tasyāstathoktamākarṇya itikarttavyatāṃ tataḥ |
vane niścitya sā vṛṃdā gatvā tatra mahatsaraḥ 60|
vihāya duḥkhamakarodgātrakṣālanamaṃbunā |
tīre padmāsanaṃ baddhvā kṛtvā nirviṣayaṃ manaḥ 61|
śoṣayāmāsa dehaṃ svaṃ viṣṇusaṃgena dūṣitam |
tapaścacārasātyugraṃ nirāhārā sakhīsamam 62|
gaṃdharvalokato vṛṃdāmathāgatyāpsarogaṇaḥ |
prāha yāhīti kalyāṇi svargaṃ mā tyaja vigraham 63|
gāṃdharvaṃ śastrametattribhuvanavijayaṃ śrīpatistoṣamagryaṃ|
nīto yeneha vṛṃde tyajasi kathamidaṃ tadvapuḥ prāptakāmam |
kāṃtaṃ te viddhi śūlipravaraśarahataṃ puṇyalābhasya bhūṣāsvargasya tvaṃ|
bhavādya drutamamaravanaṃ caṃḍibhadre bhaja tvam 64|
śrutvā śāstraṃ vadhūnāṃ jaladhijadayitā vākyamāha prahasya |

svargādāhṛtya muktātridaśapati vadhūścātivīreṇa patyā |

ādau pātraṃ sukhānāmahamamarajitā preyasā tadviyuktānirduṣṭā tadya|
tiṣye priyamamṛtagataṃ prāpnuyāṃ yena caiva 65|
ityuktvā sasakhī vṛṃdā visasarjāpsarogaṇān |
tatprītipāśabaddhāstā nityamāyāṃti yāṃti ca 66|
yogābhyāsena vṛṃdātha dagdhvā jñānāgninā guṇān |
viṣayebhyaḥ samāhṛtya manaḥ prāpa tataḥ param 67|
dṛṣṭvā vṛṃdārikāṃ tatra mahāṃtaścāpsarogaṇāḥ |
tuṣṭuvurnabhasastuṣṭā vavṛṣuḥ puṣpavṛṣṭibhiḥ 68|
śuṣkakāṣṭhacayaṃ kṛtvā tatra vṛṃdākalevaram |
nidhāyāgniṃ ca prajvālya smaradūtī viveśa tam 69|
dagdhaṃ vṛṃdāṃgarajasāṃ biṃbaṃ tadgolakātmakam |
kṛtvā tadbhasmanaḥ śeṣaṃ maṃdākinyāṃ vicikṣipuḥ 70|
yatra vṛṃdā parityajya dehaṃ brahmapathaṃ gatā |
āsīdvṛṃdāvanaṃ tatra govarddhanasamīpataḥ 71|
devyo'tha svargametya tridaśapativadhūsattvasaṃpattimāhurdevībhyastanniśamya pramuditamanaso nirjarādyāśca sarve |

śatrordaityasya hitvā prabalatarabhayaṃ bhīmabheryo nijaghnuḥ śrutvā tatrāsanasthaḥ |
parijananivahovāpaśobhāṃ śubhasya 72|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatasahasrasaṃhitāyāṃ jālaṃdharopākhyāne vṛṃdāyā brahmapadaprāptirnāma paṃcadaśo'dhyāyaḥ 15|

English translation

Nārada said :

1-7. Then Viṣṇu wearing matted hair and bark-garments and the other one—his follower-having a fruit in his hand came (to Vṛndā). Seeing them, that fawn-eyed Smaradūtī wailed. Hearing her words (of wailing), the two said to her: “O auspicious lady, do not be afraid. We have come to protect you. How have you come to this fearful forest resorted to by the wicked?” Having comforted the slim lady like this, Viṣṇu said to the demon: “O you of a mean conduct, leave this soft-bodied and sweet-smiling lady. O fool, O you of a wicked conduct, what have you decided to do? You are out to eat the wealth of the three worlds. She is born as a result of the religious merit of the world. You are killing this ornament of the world. By killing Vṛndārikā now in the forest you will today render the world void of light and void of the pride of Cupid. Therefore, quickly leave her who is the deity of a comfortable palace.”

8-12. Hearing these words of Viṣṇu, the demon who got angry, said: “If you are capable, then free her today from my hand.” As soon as these words were uttered, Viṣṇu looked at him angrily. Leaving Vṛndā far away, he fell down after being reduced to ash. Then, she who was stupefied by the illusion of the lord of the world, said: “Who are you, the ocean of pity, who protected me here? O you treasure of austerity, with your sweet words you have removed by destroying the demon my physical and mental agony and torment. O dear ascetic, I shall practise penance in your hermitage.”

The ascetic said :

13-20. I am Bhāradvāja ’s son, known as Devaśarman . Giving up all the pleasures, I have with this lad come to the fearful forest. I have many disciples going (anywhere) as they will, and also other disciples

who can take any form they like. O auspicious one, if you desire to practise penance in my hermitage then come along. O queen, we shall go to another (forest) which is far away.

Speaking like this to the queen, Viṣṇu with a slow gait went into eastern direction to a forest full of ghosts and goblins, O king. Vṛndārikā, with her eyes full of tears went after him. Smaradūtī also, saying 'Wait for me', went after him. In the meanwhile a man of a sinful figure and of a wicked conduct spread out a nest. He, the chief of sinners, withdrew the net when it was full of creatures. Seeing the two ladies the hunter let loose the creatures after having fetched them. Smaradūtī said to her (i.e. to Vṛndā): "O Queen, he comes to eat me. May my friend hold me by the hand."

21-26. Having heard what she had said, Vṛndā saw the (man) with a loathsome face. Seeing him, she, dear to the Ocean's son, was shaken by gout due to fear. Being clearly alarmed, she, with Smaradūtī, ranin to the forest. While running with her friend, she came to the ascetic's hermitage. In the ascetic's hermitage she saw wonderful things. (There) she saw birds with golden bodies and having many notes. She (there) saw a well rich in golden lotuses and a golden ground. The rivers were carrying milk. The trees were exuding honey. There was a store of sugar. There were also heaps of sweetmeats. All sweet eatables were there. There were many ornaments; and many divine weapons fell from the sky. The horses, being contented, played, jumped and fell there.

27-3la. In a small ascetic's hut Vṛndā saw a very handsome ascetic seated on a seat made of tiger-hide and illumining the three worlds. To him she said: "O lord, protect me from (this) sinner. What is the use of austerities, or religious merit, or silence or muttering prayers? O you whose wealth is your penance, there is no greater penance than the protection of those who are frightened." Thus she who was frightened and whose body was fatigued, spoke to him. Just then the wicked-souled catcher of all creatures arrived there. Queen Vṛndā who was afflicted with fear, embraced Viṣṇu at the neck. Like a creeper she clasped him with her arms in a manner in which the touch was pleasant. (He said to her:)

31b-35. "By means of your embrace the head of your husband will again be endowed with the entrie body with excellences. O you beautiful lady, now go to the picture-room." She who was told by the sage (to go to) the picture-room, entered it. Having got on a divine bed, she took the head of her husband, and being extremely lustful, and with her eyes closed when she drank its lower Up (i.e. kissed it), the form of Jālandhara appeared there, O king. The lord of the world was similar in figure to her husband, had a chest like that of him; his height was like that of him; his words were like those of him; his temperament was like that of him.

36-42a. Seeing her dear husband having the full form, she said: "O lord, I shall do what is dear to you. Tell me about your battle." Hearing the words of Vṛndā, the deceptive son of the Ocean said: "O queen, listen as to how Śambhu fought with me. O dear one, the terrible Śiva cut off my head with a disc. Then due to your divine power and due to my mind having gone to you the head that was cut off was brought here, and due to the contact with your body it came back to life. O dear young lady, due to separation from me you have become distressed. Forgive me (this) unpleasant (act) that I left you and went to the battlefield." With these other words he then reminded Vṛndā (ofhis acts). Then, queen Vṛndā who had all auspicious pleasures like tāmbūlas , diversions, garments and ornaments, who was very lustful, firmly embraced her dear husband and kissed him.

42b-46. God Viṣṇu looked upon the pleasure due to the fascination of Vṛndā as superior to (that derived from) salvation, and as giving greater delight than derived from Lakṣmī . Then Mādhava , Kṛṣṇa who was the royal swan in the well charming and shining due to her sports, lost (all) his longing for Lakṣmī due to the beauty of Vṛndā. In that forest, Vṛndā turned into the form ofTulasī. That (Tulasī) that was highly purifying arose from the sweat ofVṛndā. Having, for some days, enjoyed the pleasure due to the contact with Vṛndā's body, (Viṣṇu) the lord of the world, thought about the mission

of Śiva.

47-50. Once, after the sexual act was over, Vṛndā saw the ascetic (that is) Viṣṇu with his two hands thrown round her neck. Seeing him and freeing from the clasp of his hands her neck, she said: "How is it that in the guise of an ascetic you came to fascinate me?" Hearing her words, and consoling her, Viṣṇu said to her: "O Vṛndārikā, listen. Know me to be (Viṣṇu) pleasing to Lakṣmī. Your husband has gone to vanquish Śiva and bring Pārvatī . I am Śiva, and Śiva is me. We have (just) remained separately. O sinless one, Jālandhara has been killed in the battle. Now resort to me."

Nārada said :

51-54. Hearing these words of Viṣṇu, her face was dejected. Then, O king, Vṛndārikā who was angry, replied: "Is it proper for you to have snatched the young wife of him who bound you in the battle, and released you at his father's words, and were honoured with various gems? How can he who is the master of righteousness, dally with the wife of another (man)? The wise say that even the lord enjoys (the fruits of) his acts. Since you, an ascetic in disguise, deluded me, someone disguised as an ascetic will take (away) your young wife."

55-59. Thus cursed Viṣṇu in a moment vanished. When Viṣṇu had left, that bed in the picture-room, those monkeys—all that disappeared. Seeing the forest desolate, Vṛndā went to her friend and told her about the trickery played by Viṣṇu. "I have abandoned the city. My kingdom has gone. (The existence) of my husband is doubtful. I am in the forest. Realising this, where should I, fashioned (thus) by fate, go? My seeing my dear (husband) was (just) a matter of my desires." Vṛndā who was extremely afflicted, heaved a hot sigh and said: "I have, and you too, O Smaradūtī, met with death." Thus addressed by her, she said: "You are my very life."

60-62. Hearing words spoken like that by her, Vṛndā, deciding that this should be done, abandoned her grief and went to a great lake, and with (its) water, she washed her body. Sitting in padmāsana on the bank and making her mind free from the objects of senses, she withered her body which was polluted due to the contact with (the body of) Viṣṇu. She, with her friend, fasted and practised very severe penance.

63-66. The host of the celestial nymphs came to Vṛndā from the world of gandharvas and said to her: "O auspicious one, go to heaven do not cast your body. This (your body) is the weapon of gandharvas; it conquers the three worlds; it is the best joy of Viṣṇu by which he was brought here; how (then) do you cast this (your) body which has obtained (i.e. fulfilled) the desires? Know that your husband is killed with an excellent arrow of Śiva. Be the ornament of heaven obtained through religious merit. O angry lady, today quickly resort to the grove of the gods." Hearing the sacred precept for young married ladies, the wife of the Ocean's son said (these) words: "Lord (Viṣṇu), the great hero, left (Lakṣmī) the young wife of the lord of gods, and (coming) from heaven, honoured me, and I who was conquered by the god, was made a receptacle of pleasures. Being guileless I shall try to do that by which I shall obtain an immortal state." Speaking like this, Vṛndā, along with her friend, dismissed the bevies of the celestial nymphs. Bound by the noose of love for her, they came and went every day.

67-72. Then Vṛndā, through practice of abstract meditation, burnt, with the fire of knowledge, the qualities, and having withdrawn her mind from the objects of senses, obtained the highest (position). Seeing Vṛndārikā there the great hosts of the celestial nymphs were pleased. With showers of flowers from the sky they showered her. Having made a heap of dry (pieces of) wood, Smaradūtī put on it the (dead) body of Vṛndā, kindled the fire and entered it. That round image of the particles of Vṛndā's body was burnt. Collecting the remaining ashes, they threw them into Mandākinī . At the place where

Vṛndā cast her body and went to heaven, was the Vṛndāvana , near the Govardhana mountain. The divine ladies (i.e. the celestial nymphs) went to heaven and told the divine ladies there. Having heard that, all the gods and others, with their minds delighted, gave up the fear of their enemy, the demon, and beat the furious drums. The group of attendants seated there obtained the charm of auspiciousness.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 16

Jālandhara Gives up His Disguise

Chapter 428 of 693 · 40 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच।
कथं जालंधरो गौरीं हररूपधरो मुने ।
दृष्ट्वा चकार किं तत्र तन्मे कथय विस्तरात् १।
नारद उवाच-
यदा मायाशिवस्तत्र प्रार्थयद्गिरिजां प्रति ।
ततः सा चुक्षुभे राजन्किंचिन्नोवाच तं प्रति २।
अनातुरस्य देवस्य प्राप्तस्य तपसा मया ।
न युक्तमिति निश्चित्य पार्वती नाह तं नृप ३।
सा न तत्र प्रतीकारं दृष्ट्वा तस्य च पश्यतः ।
निर्गता तत उत्थाय ददर्शाकाशवाहिनीम् ४।
गंगां वासोचितां मत्वा भवानी तपसे ययौ ।
पुरापि तपसा लब्धो मयेशः सांप्रतं तथा ५।
इत्यव्रजच्चिंतयती सखीभिः सहिता ततः ।
पुरः क्षीरनिभां राजन्पार्वती गगनात्परम् ६।
मंदाकिनीं ददर्शाथ पतंतीं मानसोत्तरे ।

हारमालामिवायांतीं विविक्तां गगनस्रजः ७।
मंदाकिन्याः पयःपूरो ह्याकृष्टः स्वर्गतो यथा ।
श्रुतीनां पूरधारेव ब्रह्मणो वदनच्युता ८।
दृष्ट्वा मुमोद तां गंगां स्नात्वा चालिसमन्विता ।
संपूज्य स्वतनुं पश्चान्निविष्टा स्वर्णदीतटे ९।
परस्परमथालोक्य गौरी प्राह सखीं जयाम् ।
त्वं गच्छ मद्वपुः कृत्वा तत्समीपं सखी त्वरा १०।
जानीहि तत्वं किं शंभुर्यदि वान्यो भविष्यति ।
यद्यसौ त्वां समालिंग्य कुरुते चुंबनादिकम् ११।
तदा मायां समास्थाय जानीह्यसुरमागतम् ।
यदि चेत्त्वां प्रतिब्रूयान्मन्निमित्तं शुभाशुभम् १२।
असंशयं पिनाकी स्यादत्रागत्य ब्रवीहि माम् ।
इत्यादिष्टा जया देव्या गता गंगाधरांतिकम् १३।
तामायांतीं स दृष्ट्वा च भृशं मन्मथपीडितः ।
चकारालिंगनं तस्या गौरीरूपेण भावयन् १४।

ततो जालंधरः सद्यो वीर्यं स्वं प्रमुमोचह ।
अल्पेंद्रियश्च संजातो वेगतः कुरुनंदन १५।
तया सप्रोदितो दैत्य न त्वं रुद्धो भविष्यसि ।
अल्पवीर्योऽधमाचारो नाहं गौरी हि तत्सखी १६।
इत्युक्त्वा निजमास्थाय रूपं सा प्राह तं पुनः ।
अनेन बत पापेन हतस्त्वं हि पिनाकिना १७।
इति ज्ञात्वा च सा प्राप्ता तत्र गत्वाब्रवीदुमाम् ।
देवि जालंधरो ह्येष न शंभुस्तव वल्लभः १८।
ततो भयार्ता हरवल्लभाभूद्द्रुतं विवेशाथ सरोजमध्ये ।
सख्यो भ्रमर्यः कमलेषु जाता भयेन जालंधरजेन राजन् १९।
अत्रांतरे वनगतामदृष्ट्वा तां नृपांगनाम् ।
भीतास्तु रक्षकास्तस्याः सत्वरं रणमाययुः २०।
ततः शुंभेन ते पृष्टास्तं नत्वोचुः ससाध्वसाः ।
आत्मनः परिहारार्थो विष्णुमित्यसुरेश्वरम् २१।
श्रुत्वा वृंदां हृतां त्रस्तो रुद्रात्त्यक्त्वाथ संगरम् ।

शुंभेन प्रेषितौ चंडमुंडौ जालंधरं प्रति २२।
मानसोत्तरमागत्य दानवौ वेगवत्तरौ ।
हररूपधरं दैत्यं ऊचतुर्विटपान्तरे २३।
किं तया नृपशार्दूल विदेशगतया श्रिया ।
अरयो यां न पश्यंति बंधुभिर्या न भुज्यते २४।
जितः शुंभो हतं सैन्यं देव रुद्रेण ते रणे ।
एह्येहि कुरु संग्रामं न त्वं प्राप्नोषि पार्वतीम् २५।
पंचाननस्य महिषीं कथं प्राप्नोति जंबुकः ।
अंधकारः कथं राजन्प्राप्नोति सवितुः प्रभाम् २६।
तव जालंधरात्पीठाद्धृता राज्ञी मुरारिणा ।
इति संश्रूयते वार्ता तस्मात्त्वं कुरु संगरम् २७।
रणे शर्वं विजित्याशु भव सर्वेश्वरेश्वरः ।
अथवा शिवनाराचैः खंडितो यासि तत्पदम् २८।
इति जालंधरः श्रुत्वा भाषितं चंडमुंडयोः ।
निःससार गिरेस्तस्मात्सक्रोधं रक्तलोचनः २९।

चंडमुंडौ समाश्वास्य त्यक्त्वा रूपं हरस्य च ।
गच्छञ्जालंधरो मार्गे दुर्वारणमुवाच ह ३०।
पश्य दुर्वारणेदानीं तत्र यद्विष्णुना कृतम् ।
मायामाश्रित्य सा राज्ञी वृंदा नीतात्मनः पदम् ३१।
गृहे स्थितस्य जामातुर्विश्वसेन्नैव बुद्धिमान् ।
नूनं तस्मै प्रदत्वा च कन्यकां विसृजेद्बुधः ३२।
जामातरं गृहे नैव स्थापयेत्सर्वथा नरः ।
धनदारादिकं सर्वं स गृह्णाति शनैः शनैः ३३।
दुर्वारण उवाच-

राजन्यत्क्रियते कर्म तत्तथैव तु भुज्यते ।
त्वं हर्तुमागतो गौरीं हरिणा ते हता वधूः ।
तस्य स्पष्टं वचः श्रुत्वा क्षणं मौनी व्यचिंतयत् ३४।
जालंधर उवाच-
किं प्रयामि हरं जेतुमथवा हरिमुल्बणम् ।
कार्यद्वये समुत्पन्ने यत्परं तत्प्रकथ्यताम् ३५।

दुर्वारण उवाच-
यदि यासि हरिं जेतुं हरः पृष्ठे हनिष्यति ।
हनिष्यंति रणे शूरा यातुं रुद्रो न दास्यति ३६।
तस्मात्पशुपतिं जित्वा कृत्वा त्वं वश्यमात्मनः ।
पश्चात्प्रयाहि गोविंदं यदि जानासि तत्पदम् ३७।
अधुना सत्वरं वीर याहि दैत्यान्महाबलान् ।
रणं कुरु महाघोरं यथा स्वर्गे सुपच्यते ३८।
देशकालोचितं श्रुत्वा दुर्वारणवचस्तदा ।
ययौ जालंधरो योद्धुं सह रुद्रेण योगिना ३९।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्सहस्रसंहितायां जालंधरोपाख्याने जालंधरस्य मायारूपपरित्यागोनाम षोडशोऽध्यायः १६।

Roman transliteration

yudhiṣṭhira uvāca|
kathaṃ jālaṃdharo gaurīṃ hararūpadharo mune |
dṛṣṭvā cakāra kiṃ tatra tanme kathaya vistarāt 1|
nārada uvāca-
yadā māyāśivastatra prārthayadgirijāṃ prati |
tataḥ sā cukṣubhe rājankiṃcinnovāca taṃ prati 2|
anāturasya devasya prāptasya tapasā mayā |
na yuktamiti niścitya pārvatī nāha taṃ nṛpa 3|
sā na tatra pratīkāraṃ dṛṣṭvā tasya ca paśyataḥ |
nirgatā tata utthāya dadarśākāśavāhinīm 4|
gaṃgāṃ vāsocitāṃ matvā bhavānī tapase yayau |
purāpi tapasā labdho mayeśaḥ sāṃprataṃ tathā 5|
ityavrajacciṃtayatī sakhībhiḥ sahitā tataḥ |
puraḥ kṣīranibhāṃ rājanpārvatī gaganātparam 6|
maṃdākinīṃ dadarśātha pataṃtīṃ mānasottare |

hāramālāmivāyāṃtīṃ viviktāṃ gaganasrajaḥ 7|
maṃdākinyāḥ payaḥpūro hyākṛṣṭaḥ svargato yathā |
śrutīnāṃ pūradhāreva brahmaṇo vadanacyutā 8|
dṛṣṭvā mumoda tāṃ gaṃgāṃ snātvā cālisamanvitā |
saṃpūjya svatanuṃ paścānniviṣṭā svarṇadītaṭe 9|
parasparamathālokya gaurī prāha sakhīṃ jayām |
tvaṃ gaccha madvapuḥ kṛtvā tatsamīpaṃ sakhī tvarā 10|
jānīhi tatvaṃ kiṃ śaṃbhuryadi vānyo bhaviṣyati |
yadyasau tvāṃ samāliṃgya kurute cuṃbanādikam 11|
tadā māyāṃ samāsthāya jānīhyasuramāgatam |

yadi cettvāṃ pratibrūyānmannimittaṃ śubhāśubham 12|
asaṃśayaṃ pinākī syādatrāgatya bravīhi mām |
ityādiṣṭā jayā devyā gatā gaṃgādharāṃtikam 13|
tāmāyāṃtīṃ sa dṛṣṭvā ca bhṛśaṃ manmathapīḍitaḥ |
cakārāliṃganaṃ tasyā gaurīrūpeṇa bhāvayan 14|

tato jālaṃdharaḥ sadyo vīryaṃ svaṃ pramumocaha |
alpeṃdriyaśca saṃjāto vegataḥ kurunaṃdana 15|
tayā saprodito daitya na tvaṃ rudro bhaviṣyasi |
alpavīryo'dhamācāro nāhaṃ gaurī hi tatsakhī 16|
ityuktvā nijamāsthāya rūpaṃ sā prāha taṃ punaḥ |
anena bata pāpena hatastvaṃ hi pinākinā 17|
iti jñātvā ca sā prāptā tatra gatvābravīdumām |
devi jālaṃdharo hyeṣa na śaṃbhustava vallabhaḥ 18|
tato bhayārtā haravallabhābhūddrutaṃ viveśātha sarojamadhye |
sakhyo bhramaryaḥ kamaleṣu jātā bhayena jālaṃdharajena rājan 19|
atrāṃtare vanagatāmadṛṣṭvā tāṃ nṛpāṃganām |
bhītāstu rakṣakāstasyāḥ satvaraṃ raṇamāyayuḥ 20|
tataḥ śuṃbhena te pṛṣṭāstaṃ natvocuḥ sasādhvasāḥ |
ātmanaḥ parihārārtho viṣṇumityasureśvaram 21|
śrutvā vṛṃdāṃ hṛtāṃ trasto rudrāttyaktvātha saṃgaram |

śuṃbhena preṣitau caṃḍamuṃḍau jālaṃdharaṃ prati 22|
mānasottaramāgatya dānavau vegavattarau |
hararūpadharaṃ daityaṃ ūcaturviṭapāntare 23|
kiṃ tayā nṛpaśārdūla videśagatayā śriyā |
arayo yāṃ na paśyaṃti baṃdhubhiryā na bhujyate 24|
jitaḥ śuṃbho hataṃ sainyaṃ deva rudreṇa te raṇe |
ehyehi kuru saṃgrāmaṃ na tvaṃ prāpnoṣi pārvatīm 25|
paṃcānanasya mahiṣīṃ kathaṃ prāpnoti jaṃbukaḥ |
aṃdhakāraḥ kathaṃ rājanprāpnoti savituḥ prabhām 26|
tava jālaṃdharātpīṭhāddhṛtā rājñī murāriṇā |
iti saṃśrūyate vārtā tasmāttvaṃ kuru saṃgaram 27|
raṇe śarvaṃ vijityāśu bhava sarveśvareśvaraḥ |
athavā śivanārācaiḥ khaṃḍito yāsi tatpadam 28|
iti jālaṃdharaḥ śrutvā bhāṣitaṃ caṃḍamuṃḍayoḥ |
niḥsasāra girestasmātsakrodhaṃ raktalocanaḥ 29|

caṃḍamuṃḍau samāśvāsya tyaktvā rūpaṃ harasya ca |
gacchañjālaṃdharo mārge durvāraṇamuvāca ha 30|
paśya durvāraṇedānīṃ tatra yadviṣṇunā kṛtam |
māyāmāśritya sā rājñī vṛṃdā nītātmanaḥ padam 31|
gṛhe sthitasya jāmāturviśvasennaiva buddhimān |
nūnaṃ tasmai pradatvā ca kanyakāṃ visṛjedbudhaḥ 32|
jāmātaraṃ gṛhe naiva sthāpayetsarvathā naraḥ |
dhanadārādikaṃ sarvaṃ sa gṛhṇāti śanaiḥ śanaiḥ 33|
durvāraṇa uvāca-
rājanyatkriyate karma tattathaiva tu bhujyate |
tvaṃ hartumāgato gaurīṃ hariṇā te hṛtā vadhūḥ |
tasya spaṣṭaṃ vacaḥ śrutvā kṣaṇaṃ maunī vyaciṃtayat 34|
jālaṃdhara uvāca-
kiṃ prayāmi haraṃ jetumathavā harimulbaṇam |
kāryadvaye samutpanne yatparaṃ tatprakathyatām 35|

durvāraṇa uvāca-
yadi yāsi hariṃ jetuṃ haraḥ pṛṣṭhe hanişyati |
hanişyaṃti raṇe śūrā yātuṃ rudro na dāsyati 36|
tasmātpaśupatiṃ jitvā kṛtvā tvaṃ vaśyamātmanaḥ |
paścātprayāhi goviṃdaṃ yadi jānāsi tatpadam 37|
adhunā satvaraṃ vīra yāhi daityānmahābalān |
raṇaṃ kuru mahāghoraṃ yathā svarge supacyate 38|
deśakālocitaṃ śrutvā durvāraṇavacastadā |
yayau jālaṃdharo yoddhuṃ saha rudreṇa yoginā 39|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatsahasrasaṃhitāyāṃ jālaṃdharopākhyāne
jālaṃdharasya māyārūpaparityāgonāma ṣoḍaśo'dhyāyaḥ 16|

English translation

Yudhiṣṭhira said :

1. Tell me in detail, O sage, how Jālandhara took up the form of Śiva , and what he did on seeing Pārvatī .

Nārada said :

2-8. O king, when that deceptive Śiva (i.e. Jālandhara disguised as Śiva) longed for Pārvath she got disturbed, and did not speak anything. 'It is not proper on the part of the lord (to ask for sea) who was obtained by me by penance and is not unwell.' Deciding like this, Pārvatī did not speak to him, O king. Seeing no prevention, she, even as he was seeing, got up, went out and saw Gaṅgā flowing in the sky. Thinking her to be fit for residence, Pārvatī went to practise penance. Then, thinking, 'Even formerly I secured the lord through penance. Now also (I shall secure him) like that', she went with her friends from there. O king, in front of her Pārvatī saw Mandākinī falling from the mountain into the northern part of Mānasa . She was flowing like a series of necklaces separated from the garland of the sky. When the flood of the water of Mandākinī was drawn from the heaven, she dropped like the stream of the flood of the sacred texts from Brahmā 's mouth.

9-13a. On seeing that Gaṅgā she was delighted. Having, with her friend, bathed (in the water of Gaṅgā) and honoured her, she then placed her body (i.e. was seated) on the bank of the golden river. Being mutually afraid, they looked at one another. Pārvatī said to her friend Jayā : "O friend, taking up my form (i.e. disguised like me), quickly go to him. Know the truth: Whether he is Śiva or someone else. If he embraces you and kisses you, then know him to be the demon who has come after resorting to deception. If he talks to you about my well-being or otherwise, then undoubtedly he would be Śiva. (Then) come here and tell me".

13b-17. Thus ordered by the goddess Jayā went near (i.e. to) Śiva. Seeing her coming, he was very much affiicted by lust, took her to be Pārvatī and embraced her. Then Jālandhara quickly ejected his semen; and O descendant of Kuru , his organ speedily became small. She said to him: "O demon, you shall never be Rudra . You are of a little semen (i.e. you ejected quickly). You are of a wicked behaviour. I am not Pārvatī. I am her friend." Saying so and resorting to (i.e. taking up) her own form, she again spoke to him: "Due to this sin of yours, you are (i.e. will be) killed by Śiva." Knowing thus (i.e. his falsehood), she reached (the place where Pārvatī remained).

18-23. Going there she said to Pārvatī: "O goddess, this one is Jālandhara, and not your husband Śiva." Then Śiva's wife (Pārvatī) was afflicted with fear, and she quickly entered a lotus. In the lotuses her

friends became female bees due to the fear of Jālandhara, O king. Meantime, her guards, not seeing her, the queen, who had gone to the forest, were afraid, and quickly came to the battletield. Then they were asked by Śumbha . They, with nervousness, saluted him and for getting themselves exempted, they approached Viṣṇu , the lord of gods (obscure). Hearing that Vṛndā was kidnapped, he (i.e. Jālandhara) being afraid of Rudra, left the battle. Caṇḍa and Muṇḍa , the two very speedy demons, who were sent by Sumbha , came to Mānasottara ; and from behind a bush said to the demon who had taken up the form of (i.e. who was disguised as) Śiva:

24-28. “O best king, what is the use of that glory that has gone to a foreign country, which the enemies do not see (i.e. care for) and which is not enjoyed with the kinsmen. O lord, Śumbha has been vanquished; your army has been killed by Śiva in the battle. Come on, come on; fight; you will not obtain Pārvatī. How can a jackal secure a lioness? O king, how can darkness have the lustre of the sun? From the Jālandhara- pīṭha (i.e. your seat) Viṣṇu has taken away your queen. Such a news is heard. Therefore, tight. Having quickly vanquished Śiva in the battle, be the lord of all. Or (i.e. otherwise), being cut to pieces by the arrows of Śiva you will reach his place.”

29-33. Hearing these words of Caṇḍa and Muṇḍa, Jālandhara, with his eyes red, angrily moved out from that mountain. Having cheered up Caṇḍa, and Muṇḍa, Jālandhara gave up the form (i.e. guise) of Śiva, and (while) going along the path, said to Durvāraṇa . “See, O Durvāraṇa, what now Viṣṇu has done there. Having resorted to deception, he has taken queen Vṛndā to his place. An intelligent person should never trust his son-inlaw who lives in his house. A wise man should dismiss him after having given him (in marriage) his daughter. A man should never keep his son-in-law in his house. (For) he (i.e. the son-in-law) gradually takes (away) his wealth, wife etc.”

Durvāraṇa said :

34. The (fruit of an) act is had in the same way as it is done, O king. You had come to kidnap Pārvatī (and) Viṣṇu took away your young wife.

Hearing his plain words, Jālandhara silently thought for a moment.

Jālandhara said :

35. Should I go to vanquish Śiva or the powerful Viṣṇu? When the two duties have come up, tell me which is more important.

Durvāraṇa said :

36-39. If you go to conquer Viṣṇu, Śiva will strike you from behind. The brave will strike (you). Śiva will not allow you to go. Therefore, having (first) conquered (Śiva), the lord of beings, and (then) having brought him under control, march against Viṣṇu, if you know his place. O hero, now quickly go to the very powerful demons. Wage a fierce battle which will mature well (i.e. give you good fruit) in heaven.

Having heard (these) words of Durvāraṇa Jālandhara went to fight with Śiva, the meditating sage.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 17

Śukra is Confined by Kṛtyā inside Her Vulva

Chapter 429 of 693 · 90 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अथ जालंधरोऽपश्यत्कबंधचयभीषणम् ।
रणं रुधिरमांसौघ मज्जा मेदोऽस्थिदुर्गमम् १।
तत्र जालंधरो दैत्यः प्रियाहरणदुःखितः ।
रणे विलोकयामास वृषस्थं पार्वतीपतिम् २।
घोराहिभोगेनविभूषितांगं जटाकलापे शशिभूषणांकितम् ।
नेत्राग्निकीलोपरिशोभितांगं विना रणं संप्रदद्दर्श सिंधुजः ३।
शीघ्रं स्वरथमारुह्य समुद्वतनयस्तदा ।
संरुष्टः प्राह तं शुंभं तापसो न हतस्त्वया ४।
प्राह जालंधरं शुंभस्तपस्तेन महत्कृतम् ।
हंतुं न शक्यतेऽस्माभिर्हरः संग्रामदुर्जयः ५।
इतिशुंभोक्तमाकर्ण्यसिंधुजःक्रोधमूर्च्छितः ।
हरं पद्मसहस्रेण दैत्यसैन्येन संवृतम् ६।
गृहीत्वा कालकेदारं धनुर्जालंधरो ययौ ।
बाणांस्तीक्ष्णानतिस्थूलान्लोहस्तंभान्तथा बहुन् ७।

मुमोच युधि दुर्धर्षो वर्षन्मेघ इवागमे ।
आयांतं रुरुधुः सिंधुसूनुं शंभुगणा युधि ८।
ततो रुद्रेण रौद्रैश्च शरौघैस्ताडितो रुषा ।
रुद्रबाणैस्तदा तस्य कवचं भुवि पातितम् ९।
विवर्मापि बभौ सोऽथ मेघमुक्तो यथाचलः ।
पुनर्जालंधरस्यांगं शंभुना कीलितं शरैः १०।
रुधिरं बहु सुस्राव जालंधरशरीरतः ।
तेनाशु रुधिरौघेण प्लाविता सकला मही ११।
ततो देवा भयं जग्मुर्दानवाश्च चकंपिरे ।
त्यक्त्वा ते प्रमथा वीरा रणभूमिं प्रदुद्रुवुः १२।
नद्या इव परा मूर्त्तिः प्रसृता सर्वतोऽपि च ।
अथाहार्णवजो रुद्रं धनुर्धर वरो ह्यसि १३।
इदानीं तत्करिष्यामि येन गच्छसि संक्षयम् ।
इत्युक्त्वा कालकेदारं सशरं प्रतिगृह्य तत् १४।
शीघ्रं संपूरयामास शरैर्नानाविधैः शिवम् ।

शिवः सहस्रकोटीभिः पूरितांगो रणे बभौ १५।
विहंगमैर्यथाकाशं वृक्षैरिव महागिरिः ।
दैत्यमुक्तैस्तुतैर्बाणैर्दृष्ट्वा व्याप्तं महेश्वरम् १६।
वीरभद्रस्तथा कोपाज्जालंधरमधावत ।
अपीडयदमेयात्मा समुद्रतनयं बली १७।
जालंधरोऽथ संक्रुद्धो विध्यन्बाणैः सहस्रशः ।
धनुः शरान्रथं छत्रं सारथिं तिलशः शरैः १८।
चकार वीरभद्रस्य सिंधुसूनुः प्रतापवान् ।
वीरभद्रोऽथ विरथो हतवान्गदयाब्धिजम् १९।
तथैव गदया सोऽपि तं हत्वापातयद्भुवि ।
गदाप्रहारपतितमालोक्यातिविमूर्च्छितम् २०।
मणिभद्रोऽथ समरे जालंधरमधावत ।
अतिक्रुद्धं तमायांतं दृष्ट्वा दैत्यो महारणे २१।
शरैर्व्यस्तोपकरणं स चकार नदीसुतः ।
अथ मूर्च्छां परित्यज्य उत्तस्थौ सिंहवन्नदन् २२।

वीरभद्रस्ततः कोपान्मणिभद्रः प्रतापवान् ।
जघ्नतुः पर्वताभ्यां तौ व्योमस्थं तटिनीसुतम् २३।
तदंगे पतितौ दृष्ट्वा पर्वतौ विनिनद्य च ।
जघान मुष्टिपातेन वीरभद्रो नदीसुतम् २४।
मणिभद्रश्चरणयोर्धृत्वा सागरनंदनम् ।
स्यंदनाद्भ्रामयामास तदद्भुतमिवाभवत् २५।
मणिभद्र गृहीतोऽपि दैत्यराट्स महाबलः ।
हत्वा चरणघातेन मणिभद्रमपातयत् २६।
जालंधरो महाबाहुर्वीरभद्रं च मुष्टिना ।
अथागतः परिवृतो गणैर्वै नंदिकेश्वरः २७।
शुंभस्तमागतं दृष्ट्वा रुरोध सह सैनिकैः ।
द्वंद्वयुद्धैरथाजग्मुर्गणा दैत्यैः परस्परम् २८।
शुंभः शिलादजं राहुर्महाकालं रणे ययौ ।
कोलाहलं निशुंभोऽथ केतुः कालमधावत २९।
शैलोदरो गुहं जंभो माल्यवंतं महाबलः ।

महापाश्वों ययौ चंडं चंडीशो रोमकंटकम् ३०।
विकटास्योऽथ वै भृंगिमुरुनेत्रो विनायकम् ।
एवं दैत्येश्वरैः सार्द्धं गणानामधिपा ययुः ३१।
अथ शुंभायुधैर्बाणैः प्रहतश्च शिलादजः ।
चूर्णीचकाराद्रिशृंगैः कपितुंडो महत्तरैः ३२।
शुंभस्तेनार्दितः शक्त्या शिलादं च जघान तम् ।
महाकालो जघानाथ तं राहुं रणमूर्द्धनि ३३।
शक्त्याथ तस्य हतवान्स्यंदनं स महाद्रिणा ।
कोलाहलो हतः शक्त्या निशुंभेन प्रतापवान् ३४।

शक्तिं गृहीत्वा ह्यहनद्रथं सारथिना सह ।
विरथेनाथ दैत्येन भृशं क्रुद्धेन संयुगे ३५।
कोलाहलो सुरेंद्रेण सहस्रफणिना हतः ।
तं हत्वा चातिवेगेन रथं चान्यमुपागतः ३६।
फणिचक्रहतः संख्ये क्षणान्मूर्च्छां विहाय च ।
स्वरथात्शीघ्रमुत्तीर्य गृहीत्वा खड्गचर्मणी ३७।

सर्वं चक्रे निशुंभस्य स रथाद्यसिना पृथक् ।
पुनः स्वरथमारुह्य दैत्यं बाणैरताडयत् ३८।
निशुंभोऽप्यतिरोषाच्च तत्पराक्रमविस्मितः ।
शक्त्या महाबलस्तस्य रथं साश्वं न्यषूदयत् ३९।
कोलाहलो रणे धावन्निशुंभं विरथो बली ।
गतः स सरथं चक्रे विरथं भुजबंधनात् ४०।
केतुपुच्छं गृहीत्वा च भ्रामयामास चांबरे ।
कालश्चिक्षेप सोऽप्यद्रिं स चिच्छेद गिरिं जवात् ४१।
तं नगं चूर्णितं दृष्ट्वा ताडयामास मुष्टिना ।
कालश्चूर्णितसर्वांगः केतुना प्राद्रवद्भयात् ४२।
शैलोदरस्तथा स्कंदं जघान गदयोरसि ।
षडाननोऽपि तं शक्त्या हत्वा भूमावपातयत् ४३।
शक्तिप्रहारेण मृतं दानवं वीक्ष्य षण्मुखः ।
जगर्ज तत्र वैचित्र्यं यथा क्रौंचे विदारिते ४४।
माल्यवानथ बाणौघैर्जंभमभ्यर्दयद्रणे ।

जंभोऽपि सायकैस्तीक्ष्णैर्भित्त्वा तं मूर्च्छितं जहौ ४५।
महापाश्वर्वो रथं धृत्वा बाणौघैर्वाजिवर्जितम् ।
लीलयैव च खे नीत्वा व्यश्वं चंडमपातयत् ४६।
व्यश्वं रथं विलोक्याथ ततश्चंडोऽग्रहीद्गजम् ।
आपतंतं महापाश्वर्वं चंडस्तं गदयाहनत् ४७।
अचिंत्यैव गदापातं सोऽसुरो भृशदारुणः ।
प्रहत्य मुष्टिना चंडं पातयामास भूतले ४८।
चंडीशशस्त्राभिहतो रोमकंठो महासुरः ।
चंडीशं पादयोर्धृत्वा रथमूर्ध्नि न्यपातयत् ४९।
पपात सहसा भूमौ ययौ तं भीषणेक्षणः ।
उरुनेत्रेण समरे हतो लंबोदरः शरैः 6.17.५०।
दंतेनोरसि तं हत्वा पातयामास भूतले ।
ऊरुनेत्रः क्षणाच्छांतिमागत्याशु रथं क्षणात् ५१।
जघान मुद्गरेणासौ मूर्ध्नि सिंदूरमंडिते ।
गणेश्वरः पट्टिशेन जघानोरसि दानवम् ५२।

तन्मुखादथ निष्क्रांतो नवशीर्षोऽसुरो महान् ।
अष्टादशभुजो राजन्सोऽप्यधावत शांकरिम् ५३।

नवशीर्षोरुनेत्राभ्यां रणे रुद्धो विनायकः ।
जर्जरीकृतदेहोऽपि जग्राह परशुं रुषा ५४।
तेन चिच्छेद शस्त्राणि तयोराजौ गणेश्वरः ।
रुद्धं गणेश्वरं दृष्ट्वा ताभ्यां संख्येऽथ षण्मुखः ५५।
शीघ्रमागत्य सेनानीर्जघान नवशीर्षकम् ।
नवशीर्षं रणे हत्वा उरुनेत्रमधावत ५६।
स्कंदः स्वशक्तिघातेन पातयामास तं नृप ।
पश्यञ्जालंधरः स्कंदं ययौ सैन्येन संवृतः ५७।
पुत्रप्रीत्यासुरान्हंतुं सगणः शंकरोऽपि च ।
ततो घोरतरं युद्धमभूदद्भुतसैन्ययोः ५८।
हरसिंधुजयोर्युद्धे गतप्राणेव रोदसी ।
अथ जालंधरः क्रुद्धो बाणं संधाय दारुणम् ५९।
सहस्रशतसंख्याकैः पत्रैः सर्वत्र भूषितम् ।

दैत्येंद्रस्तेन बाणेन ललाटेताडयच्छिवम् ६०।
ममज्जापुंखमर्यादं ललाटे शंकरस्य च ।
भाले शशांकवच्छंभोः स रराज महाप्रभः ६१।
यथादित्यो हि घर्मांते संध्याकालेंबुदागमे ।
अथ रुद्रो महाबाणं जग्राह ज्वलनोपमम् ६२।
यस्य वेगे तु पवनः फले यस्याग्निभास्करौ ।
कालो ग्रंथिषु सर्वेषु शरे देवी धरा स्थिता ६३।
हरस्तेन शरेणाशु विव्याध हृदि सिंधुजम् ।
तेन बाणप्रहारेण रुधिरौघपरिप्लुतः ६४।
पपात शरभिन्नांगो वज्राहत इवाचलः ।
तदा दैत्याः समाक्रंदन्जगर्जुः प्रमथास्तथा ६५।
सिंधुजं मूर्छितं दृष्ट्वा रुरुधुर्दानवाः शिवम् ।
रक्षार्थमुद्यताः केचित्केचित्तं परितः स्थिताः ६६।
यावज्जालंधरो मूर्छां प्राप्तो वारिधिनंदनः ।
तावद्रुद्रेण नाराचैर्हता जालंधरी चमूः ६७।

चिराज्जालंधरस्त्यक्त्वा मूर्छां सैन्यं हतं नृप ।
दृष्ट्वा भयान्वितः सेनां विकीर्णां च तथा रणे ६८।
ततः काव्यं स सस्मार मनसा परमं गुरुम् ।
स्मृतस्तेन त्वरन्प्राप्तः कविर्जालंधरं प्रति ६९।
स्वस्ति कृत्वा जगादाथ भार्गवः सिंधुनंदनम् ।
किं करोमि महाराज तव कार्यं महाबल ७०।
नारद उवाच-
इति काव्यवचः श्रुत्वा भार्गवं बहु मानयन् ।
नत्वा गुरुमुवाचाथ राजा जालंधरस्तथा ७१।
राजोवाच-

जीवयैतान्मृताञ्छुक्र दैत्यान्सर्वान्समंततः ।
इत्युक्तः सिंधुजेनाजौ सैन्यं तत्र व्यलोकयत् ७२।
पंचविंशत्सहस्राणि योजनानां प्रमाणतः ।
दैत्यांगरथसंकीर्णमुपर्युपरि पार्थिव ७३।
उच्छ्रये पंचनवतियोजनानां महीं चिताम् ।

योधवाहनदेहाद्यैरिव पूर्णां धरां ततः ७४।
मंत्रोदकेन चाभ्युक्ष्य दैत्यानुत्थापयत्कविः ।
यावद्बद्धो जटाजूटं बबंध भुजगैर्दृढम् ७५।
तावत्काव्येन तत्सैन्यं मंत्रेणोत्थापितं नृप ।
व्याघ्रान्यथा केसरिणो गजेंद्राः शूकरान्यथा ७६।
आगतान्दानवान्दृष्ट्वा चिंतयामास शंकरः ।
किमेतदिह संजातं मृतान्सृजति कुत्रचित् ७७।
ददर्श चिंतयन्काव्य इति तस्मिन्रणे भवः ।
जीवयंतं रणे दैत्यान्धावंतं वेगवत्तरम् ७८।
ततः क्रुद्धो महादेवः शुक्रं हंतुं मनो दधे ।
त्रिशूलिनमनुज्ञाय रहश्चोवाच तं कविः ७९।
ब्राह्मणोऽहं कथं हंसि सर्वविद्याविशारदम् ।
ब्रह्महत्या मयि हते तव रुद्र भविष्यति ८०।
इति श्रुत्वा कवेर्वाक्यं शूलं तत्याज शंकरः ।
स्मृत्वा तत्पूर्ववृत्तांतं यल्लग्नं ब्रह्मणः शिरः ८१।

ब्राह्मणो न हि हंतव्यो हरन्प्राणानपि प्रियान् ।
अयं तु जीवयन्दैत्यान्निग्राह्यः सर्वथा मया ८२।
तस्मादेनं क्षिपाम्याशु स्त्रीयोनौ दैत्यजीवनम् ।
एवमुक्तवतः शंभोस्तृतीयनयनाद्द्रुतम् ८३।
कृत्या विवासा चात्युग्रा मुक्तकेशी महोदरा ।
स्थूललंबस्तनी योनी दंष्ट्रालोचनभीषणा ८४।
आज्ञापयेति स तया प्रोक्तस्तामब्रवीच्छिवः ।
कृत्ये त्वं दानवाचार्यं स्वयोनौ क्षिप दुर्मतिम् ८५।
यावज्जालंधरं हन्मि तावदेनं भगे वह ।
हते जालंधरे दैत्ये पश्चान्निस्तीर्य मोचय ८६।
हरेणोक्तेति सा कृत्या भार्गवं समधावत ।
पपात भूमौ तां दृष्ट्वा कविर्दैत्याः प्रदुद्रुवुः ८७।
केशेष्वाकृष्य धुन्वाना नग्नमालिंग्य भार्गवम् ।
योनौ दधार सा कृत्या हसंती जयनंदन ८८।
भगे क्षिप्तं गुरुं दृष्ट्वा यावज्जालंधरोऽसुरः ।

संदधे मार्गणांस्तावत्सा कृत्यादृश्यतां गता ८९।
इति श्रीपाद्मे महापुराणे पंचपंचाशतसहस्रसंहितायां युधिष्ठिरनारदसम्वादे जालंधरोपाख्याने शुक्रयोनिप्रवेशोनाम सप्तदशोऽध्यायः १७।

Roman transliteration

nārada uvāca-
atha jālaṃdharo'paśyatkabaṃdhacayabhīṣaṇam |
raṇaṃ rudhiramāṃsaugha majjā medo'sthidurgamam 1|
tatra jālaṃdharo daityaḥ priyāharaṇaduḥkhitaḥ |
raṇe vilokayāmāsa vṛṣasthaṃ pārvatīpatim 2|
ghorāhibhogenavibhūṣitāṃgaṃ jaṭākalāpe śaśibhūṣaṇāṃkitam |
netrāgnikīloparišobhitāṃgaṃ vinā raṇaṃ saṃpradadarśa siṃdhujaḥ 3|
śīghraṃ svarathamāruhya samudratanayastadā |
saṃruṣṭaḥ prāha taṃ śuṃbhaṃ tāpaso na hatastvayā 4|
prāha jālaṃdharaṃ śuṃbhastapastena mahatkṛtam |
haṃtuṃ na śakyate'smābhirharaḥ saṃgrāmadurjayaḥ 5|
itiśuṃbhoktamākarṇyasiṃdhujaḥkrodhamūrcchitaḥ |
haraṃ padmasahasreṇa daityasainyena saṃvṛtam 6|
gṛhītvā kālakedāraṃ dhanurjālaṃdharo yayau |
bāṇāṃstīkṣṇānatisthūlānlohastaṃbhāntathā bahūn 7|

mumoca yudhi durdharṣo varṣanmegha ivāgame |
āyāṃtaṃ rurudhuḥ siṃdhusūnuṃ śaṃbhugaṇā yudhi 8|
tato rudreṇa raudraiśca śaraughaistāḍito ruṣā |
rudrabāṇaistadā tasya kavacaṃ bhuvi pātitam 9|
vivarmāpi babhau so'tha meghamukto yathācalaḥ |
punarjālaṃdharasyāṃgaṃ śaṃbhunā kīlitaṃ śaraiḥ 10|
rudhiraṃ bahu susrāva jālaṃdharaśarīrataḥ |
tenāśu rudhiraugheṇa plāvitā sakalā mahī 11|
tato devā bhayaṃ jagmurdānavāśca cakaṃpire |
tyaktvā te pramathā vīrā raṇabhūmiṃ pradudruvuḥ 12|
nadyā iva parā mūrttiḥ prasṛtā sarvato'pi ca |
athāhārṇavajo rudraṃ dhanurdhara varo hyasi 13|
idānīṃ tatkariṣyāmi yena gacchasi saṃkṣayam |
ityuktvā kālakedāraṃ saśaraṃ pratigṛhya tat 14|
śīghraṃ saṃpūrayāmāsa śarairnānāvidhaiḥ śivam |

śivaḥ sahasrakoṭībhiḥ pūritāṃgo raṇe babhau 15|
vihaṃgamairyathākāśaṃ vṛkṣairiva mahāgiriḥ |
daityamuktaistutairbāṇairdṛṣṭvā vyāptaṃ maheśvaram 16|
vīrabhadrastathā kopājjālaṃdharamadhāvata |
apīḍayadameyātmā samudratanayaṃ balī 17|
jālaṃdharo'tha saṃkruddho vidhyanbāṇaiḥ sahasraśaḥ |
dhanuḥ śarānrathaṃ chatraṃ sārathiṃ tilaśaḥ śaraiḥ 18|
cakāra vīrabhadrasya siṃdhusūnuḥ pratāpavān |
vīrabhadro'tha viratho hatavāngadayābdhijam 19|
tathaiva gadayā so'pi taṃ hatvāpātayadbhuvi |
gadāprahārapatitamālokyātivimūrcchitam 20|
maṇibhadro'tha samare jālaṃdharamadhāvata |
atikruddhaṃ tamāyāṃtaṃ dṛṣṭvā daityo mahāraṇe 21|
śarairvyastopakaraṇaṃ sa cakāra nadīsutaḥ |
atha mūrcchāṃ parityajya uttasthau siṃhavannadan 22|

vīrabhadrastataḥ kopānmaṇibhadraḥ pratāpavān |
jaghnatuḥ parvatābhyāṃ tau vyomasthaṃ taṭinīsutam 23|
tadaṃge patitau dṛṣṭvā parvatau vininadya ca |
jaghāna muṣṭipātena vīrabhadro nadīsutam 24|

maṇibhadraścaraṇayordhṛtvā sāgaranaṃdanam |
syaṃdanādbhrāmayāmāsa tadadbhutamivābhavat 25|
maṇibhadra gṛhīto'pi daityarāṭsa mahābalaḥ |
hatvā caraṇaghātena maṇibhadramapātayat 26|
jālaṃdharo mahābāhurvirabhadraṃ ca muṣṭinā |
athāgataḥ parivṛto gaṇairvai naṃdikeśvaraḥ 27|
śuṃbhastamāgataṃ dṛṣṭvā rurodha saha sainikaiḥ |
dvaṃdvayuddhairathājagmurgaṇā daityaiḥ parasparam 28|
śuṃbhaḥ śilādajaṃ rāhurmahākālaṃ raṇe yayau |
kolāhalaṃ niśuṃbho'tha ketuḥ kālamadhāvata 29|
śailodaro guhaṃ jaṃbho mālyavaṃtaṃ mahābalaḥ |

mahāpārśvo yayau caṃḍaṃ caṃḍīśo romakaṃṭakam 30|
vikaṭāsyo'tha vai bhṛṃgimurunetro vināyakam |
evaṃ daityeśvaraiḥ sārddhaṃ gaṇānāmadhipā yayuḥ 31|
atha śuṃbhāyudhairbāṇaiḥ prahataśca śilādajaḥ |
cūrṇīcakārādriśṛṃgaiḥ kapituṃḍo mahattaraiḥ 32|
śuṃbhastenārdditaḥ śaktyā śilādaṃ ca jaghāna tam |
mahākālo jaghānātha taṃ rāhuṃ raṇamūrddhani 33|
śaktyātha tasya hatavānsyaṃdanaṃ sa mahādriṇā |
kolāhalo hataḥ śaktyā niśuṃbhena pratāpavān 34|
śaktiṃ gṛhītvā hyahanadrathaṃ sārathinā saha |
virathenātha daityena bhṛśaṃ kruddhena saṃyuge 35|
kolāhalo sureṃdreṇa sahasraphaṇinā hataḥ |
taṃ hatvā cātivegena rathaṃ cānyamupāgataḥ 36|
phaṇicakrahataḥ saṃkhye kṣaṇānmūrcchāṃ vihāya ca |
svarathātśīghramuttīrya gṛhītvā khaḍgacarmaṇī 37|

sarvaṃ cakre niśuṃbhasya sa rathādyasinā pṛthak |
punaḥ svarathamāruhya daityaṃ bāṇairatāḍayat 38|
niśuṃbho'pyatiroṣācca tatparākramavismitaḥ |
śaktyā mahābalastasya rathaṃ sāśvaṃ nyaṣūdayat 39|
kolāhalo raṇe dhāvanniśuṃbhaṃ viratho balī |
gataḥ sa sarathaṃ cakre virathaṃ bhujabaṃdhanāt 40|
ketupucchaṃ gṛhītvā ca bhrāmayāmāsa cāṃbare |
kālaścikṣepa so'pyadriṃ sa ciccheda giriṃ javāt 41|
taṃ nagaṃ cūrṇitaṃ dṛṣṭvā tāḍayāmāsa muṣṭinā |
kālaścūrṇitasarvāṃgaḥ ketunā prādravadbhayāt 42|
śailodarastathā skaṃdaṃ jaghāna gadayorasi |
ṣaḍānano'pi taṃ śaktyā hatvā bhūmāvapātayat 43|
śaktiprahāreṇa mṛtaṃ dānavaṃ vīkṣya ṣaṇmukhaḥ |
jagarja tatra vaicitryaṃ yathā krauṃce vidārite 44|
mālyavānatha bāṇaughairjaṃbhamabhyardayadraṇe |

jaṃbho'pi sāyakaistīkṣṇairbhittvā taṃ mūrcchitaṃ jahau 45|
mahāpārśvo rathaṃ dhṛtvā bāṇaughairvājivarjitam |
līlayaiva ca khe nītvā vyaśvaṃ caṃḍamapātayat 46|
vyaśvaṃ rathaṃ vilokyātha tataścaṃḍo'grahīdgajam |
āpataṃtaṃ mahāpārśvaṃ caṃḍastaṃ gadayāhanat 47|
aciṃtyaiva gadāpātaṃ so'suro bhṛśadāruṇaḥ |
prahatya muṣṭinā caṃḍaṃ pātayāmāsa bhūtale 48|
caṃḍīśaśastrābhihato romakaṃṭho mahāsuraḥ |
caṃḍīśaṃ pādayordhṛtvā rathamūrdhni nyapātayat 49|

papāta sahasā bhūmau yayau taṃ bhīṣaṇekṣaṇaḥ |
urunetreṇa samare hato laṃbodaraḥ śaraiḥ 6.17.50|
daṃtenorasi taṃ hatvā pātayāmāsa bhūtale |
ūrunetraḥ kṣaṇācchāṃtimāgatyāśu rathaṃ kṣaṇāt 51|
jaghāna mudgareṇāsau mūrdhni siṃdūramaṃḍite |
gaṇeśvaraḥ paṭṭiśena jaghānorasi dānavam 52|

tanmukhādatha niṣkrāṃto navaśīrṣo'suro mahān |
aṣṭādaśabhujo rājanso'pyadhāvata śāṃkarim 53|
navaśīrṣorunetrābhyāṃ raṇe ruddho vināyakaḥ |
jarjarīkṛtadeho'pi jagrāha paraśuṃ ruṣā 54|
tena ciccheda śastrāṇi tayorājau gaṇeśvaraḥ |
ruddhaṃ gaṇeśvaraṃ dṛṣṭvā tābhyāṃ saṃkhye'tha ṣaṇmukhaḥ 55|
śīghramāgatya senānīrjaghāna navaśīrṣakam |
navaśīrṣaṃ raṇe hatvā urunetramadhāvata 56|
skaṃdaḥ svaśaktighātena pātayāmāsa taṃ nṛpa |
paśyañjālaṃdharaḥ skaṃdaṃ yayau sainyena saṃvṛtaḥ 57|
putraprītyāsurānhaṃtuṃ sagaṇaḥ śaṃkaro'pi ca |
tato ghorataraṃ yuddhamabhūdadbhutasainyayoḥ 58|
harasiṃdhujayoryuddhe gataprāṇeva rodasī |
atha jālaṃdharaḥ kruddho bāṇaṃ saṃdhāya dāruṇam 59|
sahasraśatasaṃkhyākaiḥ patraiḥ sarvatra bhūṣitam |

daityeṃdrastena bāṇena lalāṭetāḍayacchivam 60|
mamajjāpuṃkhamaryādaṃ lalāṭe śaṃkarasya ca |
bhāle śaśāṃkavacchaṃbhoḥ sa rarāja mahāprabhaḥ 61|
yathādityo hi gharmāṃte saṃdhyākāleṃbudāgame |
atha rudro mahābāṇaṃ jagrāha jvalanopamam 62|
yasya vege tu pavanaḥ phale yasyāgnibhāskarau |
kālo graṃthiṣu sarveṣu śare devī dharā sthitā 63|
harastena śareṇāśu vivyādha hṛdi siṃdhujam |
tena bāṇaprahāreṇa rudhiraughaparipluta 64|
papāta śarabhinnāṃgo vajrāhata ivācalaḥ |
tadā daityāḥ samākraṃdanjagarjuḥ pramathāstathā 65|
siṃdhujaṃ mūrchitaṃ dṛṣṭvā rurudhurdānavāḥ śivam |
rakṣārthamudyatāḥ kecitkecittaṃ paritaḥ sthitāḥ 66|
yāvajjālaṃdharo mūrchāṃ prāpto vāridhinaṃdanaḥ |
tāvadrudreṇa nārācairhatā jālaṃdharī camūḥ 67|

cirājjālaṃdharastyaktvā mūrchāṃ sainyaṃ hataṃ nṛpa |
dṛṣṭvā bhayānvitaḥ senāṃ vikīrṇāṃ ca tathā raṇe 68|
tataḥ kāvyaṃ sa sasmāra manasā paramaṃ gurum |
smṛtastena tvaranprāptaḥ kavirjālaṃdharaṃ prati 69|
svasti kṛtvā jagādātha bhārgavaḥ siṃdhunaṃdanam |
kiṃ karomi mahārāja tava kāryaṃ mahābala 70|
nārada uvāca-
iti kāvyavacaḥ śrutvā bhārgavaṃ bahu mānayan |
natvā gurumuvācātha rājā jālaṃdharastathā 71|
rājovāca-
jīvayaitānmṛtāñchukra daityānsarvānsamaṃtataḥ |
ityuktaḥ siṃdhujenājau sainyaṃ tatra vyalokayat 72|
paṃcaviṃśatsahasrāṇi yojanānāṃ pramāṇataḥ |
daityāṃgarathasaṃkīrṇamuparyupari pārthiva 73|

ucchraye paṃcanavatiyojanānāṃ mahīṃ citām |

yodhavāhanadehādyairiva pūrṇāṃ dharāṃ tataḥ 74|
maṃtrodakena cābhyukṣya daityānutthāpayatkaviḥ |
yāvadrudro jaṭājūṭaṃ babaṃdha bhujagairdṛḍham 75|
tāvatkāvyena tatsainyaṃ maṃtreṇotthāpitaṃ nṛpa |
vyāghrānyathā kesariṇo gajeṃdrāḥ śūkarānyathā 76|
āgatāndānavāndṛṣṭvā ciṃtayāmāsa śaṃkaraḥ |
kimetadiha saṃjātaṃ mṛtānsṛjati kutracit 77|
dadarśa ciṃtayankāvya iti tasminraṇe bhavaḥ |
jīvayaṃtaṃ raṇe daityāndhāvaṃtaṃ vegavattaram 78|
tataḥ kruddho mahādevaḥ śukraṃ haṃtuṃ mano dadhe |
triśūlinamanujñāya rahaścovāca taṃ kaviḥ 79|
brāhmaṇo'haṃ kathaṃ haṃsi sarvavidyāviśāradam |
brahmahatyā mayi hate tava rudra bhaviṣyati 80|
iti śrutvā kavervākyaṃ śūlaṃ tatyāja śaṃkaraḥ |
smṛtvā tatpūrvavṛttāṃtaṃ yallagnaṃ brahmaṇaḥ śiraḥ 81|

brāhmaṇo na hi haṃtavyo haranprāṇānapi priyān |
ayaṃ tu jīvayandaityānnigrāhyaḥ sarvathā mayā 82|
tasmādenaṃ kṣipāmyāśu strīyonau daityajīvanam |
evamuktavataḥ śaṃbhostṛtīyanayanāddrutam 83|
kṛtyā vivāsā cātyugrā muktakeśī mahodarā |
sthūlalaṃbastanī yonī daṃṣṭrālocanabhīṣaṇā 84|
ājñāpayeti sa tayā proktastāmabravīcchivaḥ |
kṛtye tvaṃ dānavācāryaṃ svayonau kṣipa durmatim 85|
yāvajjālaṃdharaṃ hanmi tāvadenaṃ bhage vaha |
hate jālaṃdhare daitye paścānnistīrya mocaya 86|
hareṇokteti sā kṛtyā bhārgavaṃ samadhāvata |
papāta bhūmau tāṃ dṛṣṭvā kavirdaityāḥ pradudruvuḥ 87|
keśeṣvākṛṣya dhunvānā nagnamāliṃgya bhārgavam |
yonau dadhāra sā kṛtyā hasaṃtī jayanaṃdana 88|
bhage kṣiptaṃ guruṃ dṛṣṭvā yāvajjālaṃdharo'suraḥ |

saṃdadhe mārgaṇāṃstāvatsā kṛtyādṛśyatāṃ gatā 89|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ yudhiṣṭhiranāradasamvāde
jālaṃdharopākhyāne śukrayonipraveśonāma saptadaśo'dhyāyaḥ 17|

English translation

Nārada said :

1-5. Then Jālandhara saw the battlefield which was fierce due to the heaps of headless trunks, and which was inaccessible due to flow of blood and flesh and due to marrow, fat and bones. There, on the battlefield, the demon Jālandhara who was distressed due to his wife being kidnapped, saw Śiva , the lord of Pārvatī , who was mounted upon a bull, whose body was adorned with the hood of a fierce serpent, who was marked with the (crescent) moon on the mass of his matted hair, and whose body was graced with the flame coming out of his eye. The Ocean's son saw him not fighting. Having quickly got into his chariot, the Ocean's son, getting angry, then said to Śumbha : "You have not killed the ascetic." Śumbha said to Jālandhara: "He has practised great (i.e. severe) austerities. Therefore, he cannot be killed. Śiva is invincible in the battle."

6-11. Having heard these words of Śumbha, the Ocean's son was violent with anger, and taking the Kalakedāra bow, he (i.e. Jālandhara) went to Śiva, surrounded by a thousand padma army of the demons. In the battle the dreadful (demon) discharged many arrows that were sharp, very large and that had iron props, as a cloud showers (water) on its arrival. In the battle, Śiva's attendants stopped the Ocean's son who was coming (to Śiva). Then (the demon) was angrily struck by Śiva with volleys of fearful arrows. By Śiva's arrows his armour was knocked down on the ground. He, even without the armour, looked like a mountain left by a cloud. The body ofJālandhara was again nailed by Śiva with arrows. From Jālandhara's body much blood flowed. By means of the stream of blood the entire earth was moistened.

12-17. Then the gods were frightened and the dèmons trembled. The brave pramathas left the battlefield and fled. A great form like that of a river spread everywhere. Then the Ocean's son said to Śiva: "You are the best among the archers. Now I shall do that by which you will perish." Speaking like this, he took up the Kalakedāra bow with the arrows and quickly filled (i.e. covered) Śiva with various kinds of arrows. On the battlefield Śiva with his body covered with crores (of arrows) shone like the sky with birds or a great mountain with trees. Seeing that Śiva was covered with those arrows discharged by the demon (Jālandhara), Vīrabhadra angrily ran to Jālandhara. The powerful and magnanimous (Vīrabhadra) troubled the Ocean's son.

18-23. Jālandhara, the brave son of the Ocean, who was angry, piercing (Vīrabhadra) with thousands of arrows reduced to pieces as small as the sesamum-seeds, with his arrows, (Vīrabhadra's) bow, arrows, chariot, umbrella and charioteer. Then Vīrabhadra, who was without his chariot, struck the Ocean's son with a mace. In the same way he (i.e. Jālandhara) too struck him with a mace and knocked him down on the ground. Seeing him fallen due to the stroke with mace, and very much bewildered, Maṇibhadra then ran to Jālandhara in the battle. Seeing him who was very angry, coming (to him), the demon, son of the River (Gaṅgā) scattered his implements with his arrows. Then shaking off his bewilderment, he, roaring like a lion, got up. Then Vīrabhadra and the valourous Maṇibhadra angrily struck with two rocks the River's son remaining in the sky.

24-27. Seeing the two rocks to have fallen on his body, Vīrabhadra roared and struck the River's son (i.e. Jālandhara) with the blow of his fist. Maṇibhdra seized the Ocean's son by his feet and whirled him from his chariot. That was a great wonder. The very powerful king of the demons, though seized by Maṇibhadra, struck Maṇibhadra with the blows of his feet and knocked him down. That mighty-armed Jālandhara also (knocked down) Vīrabhadra with (the blow of) his fist. Then Nandikeśvara surrounded by attendants came (there).

28-35a. Seeing him coming Śumbha with his soldiers obstructed him. Then the attendants (of Śiva) and the demons came to one another fighting duels. In the battle Śumbha went to (fight with) Śilādaja, and Rāhu to (fight with) Mahākāla . Niśumbha ran to Kolāhala and Ketu to Kāla . Śailodara (ran) to Guha (i.e. Kārtikeya) and the very mighty Jambha (rushed) to Mālyavat . Mahāpārśva went to Caṇḍa and Caṇḍīśa to Romakaṇṭaka. Vikaṭāsya went to Bhṛṅgī and Urunetra to Gajānana . In this way the chiefs of the attendants went (to fight with) the lordly demons. Then Śilādaja, having an ape-like face, struck by the weapons and arrows of Śumbha, bruised him with great peaks of mountains. Śumbha, afflicted by that, struck Śilādaja with a śakti . Then in the battle Mahākāla struck that Rāhu with a śakti. He struck his chariot with a great rock. The brave Kolāhala was struck with a śakti by Niśumbha. Taking a śakti, he struck his chariot with the charioteer.

35b-41. The very angry demon, the lord of demons, who was without a chariot, struck Kolāhala with a sahasraphaṇin (a serpent-like weapon). Having struck him, he speedily went to another chariot. Struck with the phaṇicakra in the battle, he, in a moment, shook off his swoon, quickly got down from his chariot, took a sword and shield, and cut off everything including the chariot of Niśumbha. Again

getting into his chariot, he struck the demon with arrows. The very strong Niśumbha too, amazed at his valour, very angrily destroyed with a śakti his chariot with the horses. Kolāhala, the mighty one who was without his chariot, went running to Niśumbha and by chaining his arms rendered him who had a chariot, chariotless. Kāla seized Ketu's tail and whirled him into the sky. He too threw a rock. He (i.e. Kāla) quickly cut off the rock.

42-45. Seeing the rock pounded, he struck him (i.e. Ketu) with his fist. Kāla with his entire body bruised by Ketu, ran away through fear. In the same way Śailodara struck Kārtikeya on his chest with a mace. Kārtikeya also struck him with a śakti and knocked him down on the ground. Seeing the demon dead due to the stroke of the śakti, Kārtikeya roared. There was a surprise as when Krauñca was rent asunder. With volleys of arrows Mālyavat struck Jambha in the battle. Jambha too left him swooning after piercing him with sharp arrows.

46-51a. Then Mahāpārśva seized the chariot with volleys of arrows and rendering it horseless easily took it into the sky and knocked down the horseless chariot at Caṇḍa. Seeing the chariot without horses, Caṇḍa took up (i.e. mounted upon) an elephant. Caṇḍa struck with his mace Mahāpārśva attacking him. That very fierce demon, ignoring the blow of the mace, struck Caṇḍa with his fist and knocked him on the ground. The great demon Romakaṇṭha, struck by the weapon of Caṇḍīśa, seized Caṇḍīśa by the feet and dropped him on the top of chariot. All of a sudden he fell on the ground, and he of fearful eyes, went to (attack) him. Gajānana was struck with arrows by Urunetra in the battle. He struck him with his tusk in his chest and knocked him down on the ground.

51b-57. In a moment Urunetra became pacified, quickly came to the chariot, and, with a mallet, struck (Gajānana) on his head adorned with red lead. (Gajānana) the lord of (Śiva's) attendants struck the demon (Urunetra) on his chest with a spear having a sharp edge. From his mouth came out a great demon having nine heads and eighteen arms. O king, he too ran to (Gajānana) the son of Śiva. Gajānana was obstructed by Navaśīrṣa and Urunetra. Though his body was wounded, he angrily took an axe. With that the chief of the attendants (of Śiva) cut off their weapons in the battle. Seeing that Gajānana was obstructed by the two (demons), Senānī —Kārtikeya—quickly came (there) and killed Navaśīrṣa. Having killed Navaśīrṣa in the battle, he ran to Urunetra. O king, with the blow of his (weapon called) śakti, Kārtikeya knocked him down. Jālandhara, seeing Kārtikeya, and surrounded by his army went to (attack) him.

58-62a. Śiva too through affection for his son and with his attendants (came there) to kill the demons. Then between the two armies a wonderful and very fierce battle took place. In the battle between Śiva and the Ocean's son the heaven and earth were as if lifeless. Then the angry Jālandhara, the lord of the demons, fixed a fierce arrow and with that arrow adorned all round with feathers numbering a thousand hundreds, struck Śiva on his forehead. It sank up to its. feathered part into Śiva's head like the moon and like the sun in the evening in the autumn at the end of the summer.

62b-66. Then Śiva took up a great arrow which resembled fire, in whose speed there was wind (i.e. which was speedy like wind), at the head of which remained fire and the sun, at whose knots remained death; in the arrow goddess Dharā (the earth) remained. With that arrow Śiva quickly pierced the Ocean's son in his chest. Due to the stroke of the arrow, he, with his body wounded by that arrow, and wet with a stream of blood, fell down like a mountain struck by thunderbolt. At that time the demons wailed, and the pramathas (the goblin-attendants of Śiva) roared. Seeing the Ocean's son fainted, the demons obstructed Śiva. Some were eager to protect him, others stood around him.

67-70. While Jālandhara, the Ocean's son was in a swoon, Śiva struck the army of Jālandhara with arrows. After a long time Jālandhara gave up the swoon (i.e. regained consciousness), and, full of fear, saw his army killed (by Śiva) and dispersed on the battlefield; he mentally remembered his great

preceptor, Śukra . Remembered by him, Śukra quickly came to Jālandhara. Wishing him well, Śukra said to the Ocean's son: "O great king, O mighty one, what mission of you should I do?"

Nārada said :

71. Hearing these words of Śukra, Jālandhara very much honoured Śukra, his preceptor, and saluting him said:

The king said :

72-76. O Śukra, bring back to life all these demons that are dead all around.

Thus addressed by the Ocean's son in the battle, he observed the army which measured twenty-five thousand yojanas and which was further and further crowded with the bodies and chariots of the demons piled up on earth up to ninety-five yojanas. (He) then (saw) the earth as it were full of the bodies of the warriors and horses (and elephants). Having sprinkled the demons with charmed water, Śukra made them rise up. While Śiva tied firmly the mass of his matted hair with serpents, Śukra made the army rise up by means of a charm.

77-80. Śiva thought on seeing the demons that had come, as lions do on seeing tigers or lordly elephants do on seeing pigs: 'What has happened here? Somewhere he creates (i.e. brings back to life) the dead.' Thinking like this on the battlefield, Śiva saw on the battlefield, Śukra bringing back the demons to life and running faster (i.e. very fast). Then Śiva who was angry, made up his mind to kill Śukra. Requesting the Trident-holder (Śiva) in private, Śukra said to him: "I am a brāhmaṇa . How do (i.e. can) you kill a brāhmaṇa skilled in all lores? O Śiva, you will incur (the sin of killing) a brāhmaṇa on killing me.

81-84. Hearing these words of Śukra, Śiva gave up the trident. On remembering the former account, viz. the sticking of Brahmā 's head (he thought:) 'A brāhmaṇa is not to be killed, even if he takes away one's life dear to one. But this (Śukra) who is bringing the demons back to life, must be fully curbed by me. Therefore, I shall quickly throw him leading the life of a demon, into the vulva of a woman.' From the third eye of Śiva who was thinking like this, a female deity to whom sacrifices are offered for destructive and magical purposes, quickly (came out). She was naked, very fierce; she had let loose her hair; her belly was big. Her breasts were big and hanging; Her vulva, fangs and eyes were fearful.

85-89. Śiva, who was addressed by her, 'Order (me)', said to her: "O Kṛtyā , put quickly the wicked-minded preceptor of the demons into your vulva; and carry (i.e. keep) him in your vulva till I kill Jālandhara. After the demon Jālandhara is killed, you take him out and release him." That deity to whom sacrifices are offered for destructive and magical purposes, who was thus told by Śiva, ran to Śukra. On seeing her the demon fell on the ground; and the demons fled. Shaking Śukra by seizing his hair, she embraced Śukra, and laughing, she held him in her vulva, O Jayanandana. Seeing his preceptor put by the deity into her vulva when Jālandhara fixed the arrows, she disappeared.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 18

Jālandhara Is Killed

Chapter 430 of 693 · 156 detected Sanskrit verse markers

Sanskrit

श्रीनारद उवाच-
अथ जालंधरः प्राह रक्षात्मानमितः शिवम् ।
शिवाद्य त्वां क्षिपाम्याशु यत्रास्ते मधुसूदनः १।
पश्चाद्ब्रह्माणमाकृष्य पातयिष्यामि सागरे ।
धृतेषु युष्मासु यदा तदा सर्वेश्वरो ह्यहम् २।
इत्युक्त्वा सैन्यसंभारं न्यस्य शुंभासुरादिषु ।
भटैर्गुप्तं निशुंभाद्यैश्चतुरंगमनंतकम् ३।
शुंभो निशुंभः फेंकारो फेरुंडो धूम्रलोचनः ।
केतुर्बिडालजंघश्च राहुर्दुर्वारणो यमः ४।
कालासुरोऽथ लवणो भूमिरेर्तोधकासुरः ।
रक्तवीर्यादयश्चंडी चामुंडी दैत्यपुंगवाः ५।
सर्वानेवोद्यतान्दृष्ट्वा संख्ये दानवपुंगवान् ।
रुरुधुः समरे राजन्वीरभद्रादयो गणाः ६।
ततो युद्धमभूद्घोरं तुमुलं लोमहर्षणम् ।
पतंति प्रथमा यत्र दैत्याश्चापि क्षतातुराः ७।

अथ शुंभादिभिर्दैत्यैः सर्वशस्त्रैर्महामृधे ।
हताः पेतुर्गणाश्चान्ये पलायांचक्रिरे नृप ८।
गणान्विजित्य समरे रुरुधुर्दानवाः शिवम् ।
वर्षंतः शरधाराभिर्घना मेरुगिरिं यथा ९।
ततः पिनाकमाकृष्य वृषभोपरि भैरवः ।
जघान बाणनिवहैर्दानवान्समरांगणे ।
तीक्ष्णाग्रैस्तु क्षुरप्रौघैर्दानवानहनद्बली १०।
केचिन्नंदिप्रहारेण पेतुः संग्राममूर्धनि ।
बाणैश्च जर्जरान्कृत्वा शुंभादीन्वृषभध्वजः ११।
शेषं सैन्यं जघानाशु शस्त्रास्त्रैः समरांगणे ।
गजैर्नरैर्हयैर्व्याप्तं पतितैः समरांगणम् १२।
बभूव वज्रनिर्भिन्नैः पर्वतैरिव भूतलम् ।
अथ मायामयीं गौरीं विदधे सिंधुनंदनः १३।
सौंदर्यगुणसंपन्नां सर्वालंकारभूषिताम् ।
जयां मायामयीं कृत्वा समुवाचाब्धिनंदनः १४।

गच्छ त्वं पुरतो रुद्रं विमोहय रणे द्रुतम् ।
इत्युक्त्वा दैत्यपतिना ययौ मायामयी जया १५।
रणे गत्वा शिवस्याग्रे मुक्तकेशी रुरोद ह ।
पृष्टा हरेण सा प्राह मानसोत्तरपर्वतात् १६।
हृता तव प्रिया देव पार्वती सिंधुसूनुना ।
श्रुत्वेति वचनं तस्यास्तामुवाच वृषध्वजः १७।
जये त्वमेहि वृषभं त्वां हरिष्यंति दानवाः ।
ततो वृषभमारुह्य जया चालिंग्य शंकरम् १८।
प्राह प्रयामि पार्वत्या न जीवामि विना हर ।
चंद्रं शंभुजटाविष्टं गृहीत्वा वृषभाद्द्रुतम् १९।
अवारोहत सा माया मायाष्वक्तो रणं ययौ ।
ततो गौरीं हृतां श्रुत्वा चिंतयामास शंकरः २०।
दैत्यमायापरिष्वक्तो नात्मानं बुबुधे नृप ।
एतस्मिन्नंतरे प्राप्तः सैन्येन महता वृतः २१।
मायामृडानीं स्वरथे निधायार्णवजः शिवम् ।

जालंधरजये तद्वदासीद्वादित्रनिस्वनः २२।
चचाल वसुधा येन प्रतिनेदुर्महीधराः ।
हरस्य दर्शयामास पार्वतीं सिंधुनंदनः २३।
रुद्रोऽप्यरिरथस्थां तां ददर्श निजवल्लभाम् ।
वियोगविधुरां दीनां तन्वीमातुरलोचनाम् २४।
हा नाथ प्रिय रुद्रेति प्रजल्पंतीं पुनः पुनः ।
प्रौढवैरिरथे दृष्ट्वा पाखंडिस्थां यथा श्रुतिम् २५।
गौरीं दध्यौ तथा स्थाणुः कथं प्राप्या प्रिया मया ।
विललाप ततः शंभुर्दैत्यमायाविमोहितः २६।
मोहो मे दानवैः कांते हतासि त्वां कथं प्रिये ।
शोकमोहप्लुतं दृष्ट्वा शंकरं सागरात्मजः २७।
जगाद प्रहसन्वाक्यं कश्चित्कारुण्यवान्यथा ।
सर्वप्रमाणशून्योऽसि स्मर शृंगारवर्जितः २८।
ईश्वरोऽपि वराकस्त्वं संजातोंबिकया विना ।
मा रोदीर्हि विरूपाक्ष ददामि तव वल्लभाम् २९।

रक्षितोऽसि मया रुद्र गृहीत्वा पार्वतीं रणात् ।
इत्युक्त्वा गिरिशं तूर्णमुत्तार्य स्वरथादुमाम् ३०।
सैन्यं संप्रेषयामास शंकराभिमुखं किल ।
हरोऽपि वृषभेणाशु तत्सैन्यं समधावत ३१।
गृहीतुं पार्वतीं पाहि त्राहित्राहीति जल्पतीम् ।
यावद्गृह्णाति तां गौरीं करेण वृषभध्वजः ३२।
तावच्छुंभासुरः शीघ्रं गृहीत्वा चांबरे स्थितः ।
शूलं मुमोच बलवान्हंतुं शुंभासुरं हरः ३३।
शुंभेन सा परित्यक्ता शूलोपरि पपात ह ।

रुदंती चारुसर्वांगी त्यक्ता शूलेन संयुता ३४।
पतिता शंकरस्याग्रे तथेत्युक्त्वा ममार च ।
मायागौरीं मृतां दृष्ट्वा शोकमोहपरिप्लुतः ३५।
हा प्रियेति रुदन्रुद्रः पपात भुवि मूर्च्छितः ।
क्षणं संज्ञामवाप्याथ रणभूमावुमापतिः ।
शशाप शुंभप्रमुखान्गौरी युष्मान्हनिष्यति ३६।

नारद उवाच-
अथ शुंभादयो दैत्या रणे देव्या निपातिताः ।
महेश्वरस्य शापेन गते मंन्वतरे नृप ३७।
शपित्वा तान्रुरोदाथ जल्पन्निर्गत्य शंकरः ।
क्व गतासि प्रियेत्युक्त्वा दुःखितं मां रणांगणे ३८।
रतिं त्यक्त्वा वियोगार्तः श्रीकंठोऽहं त्वया कृतः ।
वासुदेवोऽपि मां त्यक्तं न जानाति त्वया प्रिये ३९।
यज्ञे दक्षस्याग्निकुंडे शिरो देवि हुतं त्वया ।
भूयो हि भवती लब्धा कथं त्यजसि मां पुनः ४०।
उतिष्ठोतिष्ठ चार्वंगि गिरिजे मां प्रबोधय ।
अत्रांतरे शिवं ज्ञात्वा दैत्यमायाविमोहितम् ४१।
देवतागणमध्यस्थो ह्यंतरिक्षादुपागमत् ।
विलपंतमुवाचेदमदृश्यः कमलासनः ४२।
ब्रह्मोवाच-
त्वं शोकमोहपितृमातृविवर्जितोऽसि दुःखं सुखं सुतकलत्ररिपुर्न चास्ति ।

जातोऽसि नैव जनकेन जनिष्यमाणस्त्वं मन्यसे ऋषिगणैश्च कुतो विमोहः ४३।
एकोऽसि नाथ बहुधा कृतविग्रहोऽसि सूर्यो यथा जलधिवीचिषु दृश्यमानः ।
ध्यानेन यांति यमिनस्तव पादमूलं रूपं परं दुरवबोधमवाच्यमेव ४४।
नैषा प्रिया तव समानतया विपन्ना जालंधरेण रचितां जहि देव मायाम् ।
सा पार्वती कमलकोशगता हि शंभो युद्धस्व वैरिनिवहं जहि पाहि चास्मान् ४५।
श्रुत्वेति ब्रह्मणो वाक्यमवबुद्धो महेश्वरः ।
ज्ञात्वा तां दानवीमायां मुमोच महती शिलाम् ४६।
तया जघान समरे दैत्यकोटिशतत्रयम् ।
ततो वृषभमारुह्य क्रोधेन महता नृप ४७।
धनुः पिनाकं युद्धाय धूर्जटिर्जगृहे शरान् ।
अथ मायापरित्यक्तं शर्वमालोक्य सिंधुजः ४८।
सुरेशमोहनं मायाजालमत्यद्भुतं नृप ।
अन्यदाविश्चकाराशु भृशं मायामहाबलम् ४९।
जालंधरः कोटिभुजो बभूव वृक्षास्त्रशस्त्रैर्युयुधे वृषांकम् ।
अथांतराले पृथिवीं चकार समुद्रसूनुर्गिरिधातुमंडिताम् 6.18.५०।

देवतायतनै रम्यैर्नानापुष्पसमाकुलैः ।
मंडितां नृप भूमिं च चकारोदधिनंदनः ।

नृत्यंति यत्राप्सरसो मेनकाद्या मनोहरा ५१।
विस्मृत्य शंभुस्तदपास्यकार्मुकं सद्यः प्रतस्थे वृषभोपरि स्थितः।
वादित्रगीतैर्भुवि मोहितो भृशं दैत्येंद्रमायामय तांडवेन सः ५२।
विमोहितं वीक्ष्य वृषस्थितं हरं नित्यं समुद्रः सह तांडवेन।
गीतेन वाद्येन च नृत्यलीलया ननाद रूपी तरसा विमोहितुम् ५३।
जंतून्क्षिप्त्वोदधौ तांश्च सहस्रं स ततोत्सवः।
क्व च ता देवताः सर्वाः क्व नंदिप्रमुखा गणाः ५४।
अपि त्वं माननीयोऽसि मोहितो दैत्यमायया।
किमद्य शंभो भगवन्नुपेक्ष्यते उदीर्यचक्रं जठरस्थितं च ५५।
वधाय चास्यैव कृतं महेश जालंधरं संहरते न चाजौ।
इति कृष्णस्य वचनात्तत्स्मृत्वात्मानमीश्वरम् ५६।
आरुह्य वृषभं शीघ्रमाजगाम महारणम्।
तमागतं शिवं दृष्ट्वा सर्वसैन्यसमावृतः ५७।

रुरोध समरे राजन्क्रुद्धो जालंधरोऽसुरः।
हरस्य कुपितस्यासीत्सृष्टिसंहारकारकम् ५८।
रूपं तृतीयनेत्राग्नौ दानवाः शलभा यथा।
रुपं दृष्ट्वा भगवतो रौद्रज्वालामयं नृप ५९।
शुंभादयस्तदा दैत्या राहुप्रभृतयश्च ये।
रुद्रं निरीक्ष्य संत्रस्ताः पातालं विविशुर्भयात् ६०।
सेनाभटाननेकांश्च हतान्दृष्ट्वा महामृधे।
शुंभादीन्हतशेषांस्तान्दृष्ट्वात्मानं पलायितान् ६१।
तदा जालंधरः संख्ये एको गिरिरिवस्थितः।
परमार्थं रुद्ररूपं हृष्टः साक्षाद्विलोकयन् ६२।
ततो जालंधरः प्राह महादेवं प्रहस्य च।
रूपं संहर येन त्वं दहसे सचराचरम् ६३।
शस्त्रेण कुरु संग्रामं त्यक्त्वा योगबलं निजम्।
इति जालंधरवचः श्रुत्वोवाच ततः शिवः ६४।
वरं वरय दैत्येश प्रीतोऽस्मि तव कर्मणा।

ईदृक्षमपि मद्रूपं दृष्ट्वा यन्निर्भयोऽधुना ६५।
अपि ब्रह्मांडमखिलं मद्रूपस्यास्य दानव।
तेजसो वीक्षणेनालं तत्र त्वमसि निर्भयः ६६।
नारद उवाच-
इति शंभोः प्रसादं च मत्वा संसारनिस्पृहः।
जालंधरो हराद्वव्रे मुक्तिं सायुज्यतां पराम् ६७।
श्रीमहादेव उवाच-।
दिव्यं देहमिदं दैत्य भोगसिद्धियुतं तव।
वृंदा मनोहरं रम्यमिहस्थं कालमश्नुते ६८।
मुहुर्तं परमात्मानं तमेकाकिनमव्ययम्।

अबुद्ध्वा त्यजसे मूर्ख कथं त्वं मुक्तिमिच्छसि ६९।
वृंदा तव प्रिया राज्ञी हता सा योगमायया।
ब्रह्मस्वरूपं विज्ञाय प्राप्ता तत्परमं पदम् ७०।
इदानीं दुर्ल्लभा सा च तत्पदं चैव दुर्ल्लभम्।
स्वर्गापवर्गयोर्मध्ये संसारे वरमाप्नुहि ७१।

जालंधर उवाच-
देवमुक्तपदं लभ्यं कृतकृत्येन केनचित्।
इदानीं कृतकृत्योऽस्मि यत्त्वां पश्ये त्वया हतः ७२।
शिव उवाच-
मत्स्थानं परमं क्षेत्रं यदि त्वं गंतुमुत्सुकः।
तर्हि मां कोपयस्वाशु दैत्यं हत्वा दृढैः शरैः ७३।
ततोऽहं त्वां हनिष्यामि मत्स्थानं यास्यसेऽनघ।
महेश्वरवचः श्रुत्वा प्राह जालंधरः शिवम् ७४।
त्वयि सर्वजगत्पूज्ये पूर्वं न प्रहराम्यहम् ७५।
नारद उवाच-
एवमुक्तो जघानाशु सिंधुजं विशिखैः शिवः।
ते शराः सिंधुपुत्रस्य देहलग्ना विभांति च ७६।
यथा लोहगिरिप्रांते वेणवो वह्निदीपिताः।
जालंधरो हरस्यांगं पूरयामास मार्गणैः ७७।
तैः शरैः शुशुभे रुद्रो यथा खं खेचराकुलम्।

जालंधरेशयोर्युद्धं तथा द्वंद्वमभून्नृप ७८।
हरादन्येन हंतास्ति न सोढान्योऽर्णवात्मजात्।
गिरिकोटिसहस्रैस्तु तदा पृथ्वीपुटोद्भवैः ७९।
पूरयामास समरे सिंधुजः पार्वतीपतिम्।
ततः शूलेन निहतो रुद्रेणोरसि दानवः ८०।
निःससार मुखात्तस्य ज्वरो जंभो भयंकरः।
स च वीरज्वरोनाम सिंहवक्त्रो नराकृतिः ८१।
दैत्यदेहाद्विनिष्क्रांतं दृष्ट्वा सिंहमुखं ज्वरम्।
हुंकारमकरोद्घोरं शरभस्तत्र निर्ययौ ८२।
शिवस्य निःसृतेनासौ शरभेण निपातितः।
अजेयं शंकरं दृष्ट्वा वृषभेंद्रेण संयुतम् ८३।
आययौ वृषभाभ्याशे तरसा सागरात्मजः।
वृषं पुच्छे गृहीत्वा च भ्रामयामास चांबरे ८४।
जालंधरो महाबाहुश्चिक्षेप हिमवद्गिरौ।
ततस्त्रिशूलमत्युग्रं मुमोच गिरिजापतिः ८५।

तद्धस्तेन गृहीत्वा च दैत्येशः शिवसन्निधौ।
रथारूढो धनुर्गृह्य कालकेदारमब्धिजः ८६।
पूरयामास विशिखैः शिवमुर्वीतले स्थितम्।

उग्रः शस्त्राञ्छरान्छित्वा बाणै रथमचूर्णयत् ८७।
दशयोजनविस्तीर्णं सारथ्यश्व समन्वितम् ।
जालंरोऽपि विरथो अभ्यधावन्मृधे शिवम् ८८।
तयोर्युद्धमभूद्घोरमद्भुतं लोमहर्षणम् ।
तद्दृष्ट्वाऽकांडकल्पांत शंकया तत्र सुःसुराः ८९।
सर्वास्त्रैस्तावदन्योन्यं जघ्नतुर्भीमविक्रमौ ।
पद्भिः पृथ्वीं चालयंतौ कंपयंतौ नभः स्वनैः ९०।
अथोत्कटं बलं दृष्ट्वा दानवेंद्रस्य शंकरः ।
शस्त्रजालं जहाराशु योगमायाबलेन सः ९१।
ततः कोटिभुजो दैत्यो दंष्ट्रा भीषणलोचनः ।
शस्त्रहीनोऽपि तरसा धावमानो हरं ययौ ९२।
विशालकरबंधेन बबंध समरे शिवम् ।

ततस्तस्य कृपाणेन चिच्छेद करकाननम् ९३।
सिंधुजेन भुजाक्रांतो रुद्रोभून्नीललोहितः ।
लीलया योधयामास रणेऽसौ सिंधुनंदनः ९४।
छिन्नहस्तोऽपि युयुधे स्वर्भानुः शिरसा यथा ।
नियुद्धेन नदीसूनुस्तोषयामास शंकरम् ९५।
परितुष्टोऽब्रवीच्छंभुर्वरं वरय दुर्लभम् ।
जालंधरेणसोऽप्युक्तस्त्वं मे देह्यात्मनः पदम् ९६।
मम दोःशस्त्रहीनस्य नावज्ञां कर्तुमर्हसि ।
शीघ्रं प्रयच्छ मे सिद्धिं नोचेत्त्वां संहराम्यहम् ९७।
इत्युक्त्वा सभुजो भूत्वा जघ्ने तं मुष्टिनोरसि ।
ततः सुदर्शनं चक्रं पुरा यन्निर्मितं स्वयम् ९८।
मुखादुद्गीर्य तद्धस्ते गृहीत्वा तोलयद्रुषा ।
सूर्यकोटिसहस्राभं ग्रसंतं सचराचरम् ९९।
तेन चक्रेण चिच्छेद शिरो जालंधरस्य च ।
ततस्तच्छीर्षमुत्प्लुत्य गगने शतयोजनम् 6.18.१००।

दंष्ट्रा शतकरालास्यं स्वर्भूमिनयनं च यत् ।
व्याघ्रगत्या ततो यातं सदनं ब्रह्मणो नृप १०१।
भूयः स्वर्गे ततो दृष्ट्वा मृडः शीर्षमधावत ।
स्रवत्तद्रुधिरं भूरि प्रकुर्वद्भैरवस्वनम् १०२।
ततो दिशः प्रणष्टास्ता गगनं विलयं गतम् ।
न तेजसां प्रकाशोऽस्ति चचाल वसुधा भयात् १०३।
आपतंतं जघानाशु रुद्रश्चक्रेण तच्छिरः ।
द्विधा भूत्वाथ राजेंद्र पपात हिमवद्गिरौ १०४।
ततो जालंधरस्याशु शिरसः शकले किल ।
विशतः सर्वभूतानां पश्यतां स्म वृषाकपौ १०५।
तस्य कंठात्समुद्भूता दैत्याः शतसहस्रशः ।

ते हतास्तेन चक्रेण कपर्दिकरशालिना १०६।
जालंधरकबंधं तन्ननर्त रुधिरारुणम्।
पुनः पुनः समुद्भूतास्तस्य कंठात्तु दानवाः १०७।
पुनः पुनर्बलवता छिन्नाश्चक्रेण शंभुना।

मेदसा सिंधुपुत्रस्य पूरिता सकला मही १०८।
मेदिनी मेदसैवैषा ख्यातिं प्राप्ता तु पार्थिव।
यत्र दैत्यवरस्यास्य शोणितं शैलतां गतम् १०९।
कैलासस्योत्तरे भागे तत्राभूच्छोणितं पुरम्।
अथ मांसचयान्दृष्ट्वा सर्वतो व्याप्य तिष्ठतः ११०।
तदा सस्मार देवेशश्चतुःषष्टिगणं रणे।
विज्ञानस्मरणाद्देव्यः संप्राप्ताः शंकरांतिकम् १११।
कृतांजलिपुटाः प्रोचुः शिव किं करवामहे ११२।
महादेव उवाच-
य एते दैत्यमांसस्य राशयो गिरिसन्निभाः।
भक्षयध्वं युताः शीघ्रं दत्तानुज्ञा मया तु वः ११३।
ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा।
वाराही चैव माहेंद्री सर्वाः स्वगणशोभिताः ११४।
एवं शंकरनिर्दिष्टा देव्यस्ता मांससंचयान्।
क्रूरेण चक्षुषालोक्य निन्युश्चादर्शनं क्षणात् ११५।

अथ जालंधरवपुः क्षीणं क्रांतं तु शक्तिभिः।
ताभिर्ग्रस्ते शरीरे तु तस्य देहाद्विनिःसृता ११६।
प्रभासा शंकरं प्राप्ता जगामादर्शनं क्षणात्।
तत्तेजः सूर्यसंकाशं लयं प्राप्तं महेश्वरे ११७।
एवं स विलयं प्राप्तः त्रिदिशारिस्त्रिलोचनात्।
वृणुध्वं च वरं सर्वाः प्रीतः प्राह महेश्वरः ११८।
तदा ताः सर्वयोगिन्यः पप्रच्छुर्जगदीश्वरम्।
मर्त्यलोकेषु ये लोका भोगमोक्षवरेप्सवः ११९।
पूजयिष्यंति ते नित्यं स्वगृहे योगिनीगणम्।
तत्तेषां वांछितं सर्वं सिध्यतां त्वत्प्रसादतः १२०।
महादेव उवाच-
यः कश्चित्पूजयेन्नित्यं भक्तिभावसमन्वितः।
युष्मद्गणं च तस्याहं वरदोऽस्मि धरातले १२१।
मद्भक्तः केशवस्यापि द्वेष्टि यो योगिनीगणम्।
भैरवोऽहं तदा तस्य हरिष्ये सुकृतं कृतम् १२२।

इति दत्तवरा हृष्टा योगिन्यो विभुना मृधे।
अत्रांतरे भवानीं तां सस्मार वृषभं हरः १२३।
स्मृतमात्रा पार्वती सा वृषभश्चागमत्क्षणात्।
सखीगणसमायुक्ता संप्राप्ता हरवल्लभा १२४।

संत्यक्त्वा भ्रामरीं मूर्तिं हरस्यार्द्धं समारुहत् ।
गिरिजासहितो राजन्महेशो मुमुदे ततः १२५।
योगिनीं प्रत्युवाचेदं पिबध्वं रुधिरं नृप ।
जालंधरकबंधस्थं ताः श्रुत्वा जह्रुषुर्भृशम् १२६।
मांसमेदोह्यसृक्पीत्वा योगिन्यो ननृतुर्मुदा ।
ततो हरः प्रसन्नोऽभूत्तासां क्रीडनवीक्षणात् १२७।
स्वयं च भैरवं रूपं कृत्वा तन्मध्यगः पपौ ।
तीक्ष्णदंष्ट्रा महाकायास्तदासन्योगिनी गणाः १२८।
ग्रसंतोऽद्यापि मांसानि काले चापि पिबंत्यसृक् ।
तेन जालंधरो दैत्यो नोत्तिष्ठति रणे हतः १२९।
ततस्तत्र समाजग्मुर्ब्रह्माद्या देवतागणाः ।

ऋषयो मरुतो देवा स्तुवंति स्म महेश्वरम् १३०।
दिशः प्रसेदुः सुरभिर्ववौ मरुद्दिवः प्रपेतुर्भुवि पुष्पवृष्टयः ।
कृताभिषेकस्य च तस्य निःस्वनान्संनादिता दुंदुभयोऽपि चक्रिरे १३१।
उपरि परिमलांधैः सुस्वरं संपतद्भिर्मधुकरनिकुरं बैरुह्यमाणाभरेण ।
अविरलमधुधारासारसंसिक्तभूमिः सदसि सुरविमुक्ता प्रापतत्पुष्पवृष्टिः १३२।
हते तदा सिंधुसुते हरेण नाराचघातैस्त्रिजगत्तदा बभौ ।
प्रसूनवृष्टिर्ननृतुस्तदांगना जगुश्च यक्षाः सुरकिन्नराद्याः १३३।
शंभुर्वैरिजयोत्थितेन यशसा स्फारांगकीर्तिर्गिरिं ।
स्वं भेजे सुरसिद्धचारणगणैः संस्तूयमानः सदा ।
गौरी चापि जगाम चाशु गिरितः श्वेतः ।
सखीसंवृता संचक्रुस्त्वभिसेवनं सुमनसां वर्षेण देवांगना १३४।
देवोऽसौ करुणामयः सुरगणान्स्वे स्वे पदे स्थापयन्।
प्रादादन्यदपि स्वकं वसु ततो ज्ञात्वा पतिं शंकरः ।
किं वक्तव्यमतः परं यदि भवेदीशानुकंपा परा ।
कोऽयं वा त्रिदिवो धरातलमिदं स्यादात्मसात्सर्वतः १३५।

देवाः स्वराज्यमासाद्य यथापूर्वं चकाशिरे ।
बुभुजुर्यज्ञभागांस्ते लोकपालत्वमाश्रिताः १३६।
नारद उवाच-
इति जालंधरस्योक्तं यथावदनुपूर्वशः ।
चरितं लोकवीरस्य राजन्नत्यद्भुतं तव १३७।
विष्णुस्त्यजति नाद्यापि क्षीराब्धिं यद्वशो नृप ।
सर्वोऽपि भुंक्ते स्वं कर्म कर्म तद्धिद्धस्यसंशयम् १३८।
तुभ्यं दुःखनिरासाय प्रोक्तमाख्यानमुत्तमम् ।
यावद्देहोस्ति कर्माणि सुखदुःखानि कर्मतः १३९।
देही भुंक्ते वशो राजन्त्राणं न ज्ञानतः परम् ।
कृष्णादीनां देहबंधे सुखदुःखादि वर्तते १४०।
तत्रेतरेषां किं वाच्यं ये वैराग्यपराङ्मुखाः ।

ज्ञात्वेदृशीं कर्मगतिं सर्वेभ्यो बलवत्तमाम् १४१।
धीरो भव प्रतीक्षस्व शुभकर्मागमं पुनः ।
शत्रून्जित्वा तु समये स्वं राज्यं पुनराप्स्यसि १४२।

इतिहासमिमं श्रुत्वा न दुःखै परिभूयते ।
धर्मार्थकाममोक्षाश्च यथावच्चात्र कीर्तिताः १४३।
स्वर्ग्यं पापहरं पुण्यं शोकमोहविनाशनम् ।
ब्राह्मणो ज्ञानमाप्नोति राज्यं प्राप्नोति क्षत्रियः १४४।
वैश्यश्च बह्वीं संपत्तिं श्रुत्वा शूद्रः सुखं लभेत् ।
यो राजा भ्रष्टराज्योऽपि रतः सन्नेव सत्पथि १४५।
स राज्यं पुनराप्नोति श्रवणान्नित्यमस्य तु ।
आकर्ण्यैतत्सतां राजन्श्राव्यमन्यन्न रोचते १४६।
कलं च कोकिलालापं रूक्षं ध्वांक्षरुतं यथा ।
आख्यानमेतदनघं श्रुत्वा सज्जनहृत्प्रियः १४७।
हिरण्यतिलवस्त्राद्यैर्धेनुभूमिप्रदानतः ।
संतोषयेद्वाचकं तु तस्मिंस्तुष्टे फलं लभेत् १४८।
देवताश्च प्रसीदेयुरर्चिते वाचके गुरौ ।
अन्नदानानि दद्याच्च ब्राह्मणेभ्यः प्रपूजयेत् १४९।
जायते विजयी नित्यं पुत्रपौत्रसमृद्धिमान् ।

जायते विष्णुलोके यः शृणोत्याख्यानमुत्तमम् 6.18.१५०।
इति व्याजेन भो भूप तुलस्युत्पत्तिकारणम् ।
ये शृण्वंति नरश्रेष्ठा न तेषां पातकं क्वचित् १५१।
तुलसीमाहात्म्यमिदं पवित्रं पापनाशनम् ।
श्रुत्वा तु लभते मोक्षमुक्त्वा चैव न संशयः १५२।
स्वगृहे रोपिता चैव तुलसी पापनाशिनी ।
दर्शनाद्ब्रह्महत्यापि नश्यते नात्र संशयः १५३।
कार्तिके चैव माघे तु तुलस्या पूजयेद्धरिम् ।
वैशाखे तु विशेषेण पूजनं च हरेः स्मृतम् १५४।
एकेनैव प्रदक्षिणेन सकलं पापं गतं वै सदा ये शूद्रा ।
भुवि संति दाननिरताः कालेन शुद्धिं गताः ।
तेपि स्युः सुरपूजनार्हतनवः पापाच्च दूरं गताः ये वै।
विष्णुजनाश्च दुर्लभतरा ह्यस्मिन्कलौ सांप्रतम् १५५।
इति श्रीपाद्मे महापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखंडे जालंधरोपाख्याने
श्रीजालंधरवधमहोत्सवोनामाष्टादशोऽध्यायः १८।

Roman transliteration

śrīnārada uvāca-
atha jālaṃdharaḥ prāha rakṣātmānamitaḥ śivam |
śivādya tvāṃ kṣipāmyāśu yatrāste madhusūdanaḥ 1|

paścādbrahmāṇamākṛṣya pātayiṣyāmi sāgare |
dhṛteṣu yuṣmāsu yadā tadā sarveśvaro hyaham 2|
ityuktvā sainyasaṃbhāraṃ nyasya śuṃbhāsurādiṣu |
bhaṭairguptaṃ niśuṃbhādyaiścaturaṃgamanaṃtakam 3|
śuṃbho niśuṃbhaḥ pheṃkāro pheruṃḍo dhūmralocanaḥ |
keturbiḍālajaṃghaśca rāhurdurvāraṇo yamaḥ 4|
kālāsuro'tha lavaṇo bhūmiretoṃdhakāsuraḥ |
raktavīryādayaścaṃḍī cāmuṃḍī daityapuṃgavāḥ 5|
sarvānevodyatāndṛṣṭvā saṃkhye dānavapuṃgavān |
rurudhuḥ samare rājanvīrabhadrādayo gaṇāḥ 6|
tato yuddhamabhūddhoraṃ tumulaṃ lomaharṣaṇam |
pataṃti prathamā yatra daityāścāpi kṣatāturāḥ 7|

atha śuṃbhādibhirdaityaiḥ sarvaśastrairmahāmṛdhe |
hatāḥ peturgaṇāścānye palāyāṃcakrire nṛpa 8|
gaṇānvijitya samare rurudhurdānavāḥ śivam |
varṣaṃtaḥ śaradhārābhirghanā merugiriṃ yathā 9|
tataḥ pināmakāmkṛṣya vṛṣabhopari bhairavaḥ |
jaghāna bāṇanivahairdānavānsamarāṃgaṇe |
tīkṣṇāgraistu kṣurapraughairdānavānahanadbalī 10|
kecinnaṃdiprahāreṇa petuḥ saṃgrāmamūrdhani |
bāṇaiśca jarjarānkṛtvā śuṃbhādīnvṛṣabhadhvajaḥ 11|
śeṣaṃ sainyaṃ jaghānāśu śastrāstraiḥ samarāṃgaṇe |
gajairnarairhayairvyāptaṃ patitaiḥ samarāṃgaṇam 12|
babhūva vajranirbhinnaiḥ parvatairiva bhūtalam |
atha māyāmayīṃ gaurīṃ vidadhe siṃdhunaṃdanaḥ 13|
sauṃdaryaguṇasaṃpannāṃ sarvālaṃkārabhūṣitām |
jayāṃ māyāmayīṃ kṛtvā samuvācābdhinaṃdanaḥ 14|

gaccha tvaṃ purato rudraṃ vimohaya raṇe drutam |
ityuktvā daityapatinā yayau māyāmayī jayā 15|
raṇe gatvā śivasyāgre muktakeśī ruroda ha |
pṛṣṭā hareṇa sā prāha mānasottaraparvatāt 16|
hṛtā tava priyā deva pārvatī siṃdhusūnunā |
śrutveti vacanaṃ tasyāstāmuvāca vṛṣadhvajaḥ 17|
jaye tvamehi vṛṣabhaṃ tvāṃ hariṣyaṃti dānavāḥ |
tato vṛṣabhamāruhya jayā cāliṃgya śaṃkaram 18|
prāha prayāmi pārvatyā na jīvāmi vinā hara |
caṃdraṃ śaṃbhujaṭāviṣṭaṃ gṛhītvā vṛṣabhāddrutam 19|
avārohata sā māyā māyāṣvakto raṇaṃ yayau |
tato gaurīṃ hṛtāṃ śrutvā ciṃtayāmāsa śaṃkaraḥ 20|
daityamāyāpariṣvakto nātmānaṃ bubudhe nṛpa |
etasminnaṃtare prāptaḥ sainyena mahatā vṛtaḥ 21|
māyāmṛḍānīṃ svarathe nidhāyārṇavajaḥ śivam |

jālaṃdharajaye tadvadāsīdvāditranisvanaḥ 22|
cacāla vasudhā yena pratinedurmahīdharāḥ |
harasya darśayāmāsa pārvatīṃ siṃdhunaṃdanaḥ 23|
rudro'pyarirathasthāṃ tāṃ dadarśa nijavallabhām |
viyogavidhurāṃ dīnāṃ tanvīmāturalocanām 24|
hā nātha priya rudreti prajalpaṃtīṃ punaḥ punaḥ |
prauḍhavairirathe dṛṣṭvā pākhaṃḍisthāṃ yathā śrutim 25|
gaurīṃ dadhyau tathā sthāṇuḥ kathaṃ prāpyā priyā mayā |

vilalāpa tataḥ śaṃbhurdaityamāyāvimohitaḥ 26|
moho me dānavaiḥ kāṃte hṛtāsi tvāṃ kathaṃ priye |
śokamohaplutaṃ dṛṣṭvā śaṃkaraṃ sāgarātmajaḥ 27|
jagāda prahasanvākyaṃ kaścitkāruṇyavānyathā |
sarvapramāṇaśūnyo'si smara śṛṃgāravarjitaḥ 28|
īśvaro'pi varākastvaṃ saṃjātoṃbikayā vinā |
mā rodīrhi virūpākṣa dadāmi tava vallabhām 29|

rakṣito'si mayā rudra gṛhītvā pārvatīṃ raṇāt |
ityuktvā giriśaṃ tūrṇamuttārya svarathādumām 30|
sainyaṃ saṃpreṣayāmāsa śaṃkarābhimukhaṃ kila |
haro'pi vṛṣabheṇāśu tatsainyaṃ samadhāvata 31|
gṛhītuṃ pārvatīṃ pāhi trāhitrāhīti jalpatīm |
yāvadgṛhṇāti tāṃ gaurīṃ kareṇa vṛṣabhadhvajaḥ 32|
tāvacchuṃbhāsuraḥ śīghraṃ gṛhītvā cāṃbare sthitaḥ |
śūlaṃ mumoca balavānhaṃtuṃ śuṃbhāsuraṃ haraḥ 33|
śuṃbhena sā parityaktā śūlopari papāta ha |
rudaṃtī cārusarvāṃgī tyaktā śūlena saṃyutā 34|
patitā śaṃkarasyāgre tathetyuktvā mamāra ca |
māyāgaurīṃ mṛtāṃ dṛṣṭvā śokamohapariplutaḥ 35|
hā priyeti rudanrudraḥ papāta bhuvi mūrcchitaḥ |
kṣaṇaṃ saṃjñāmavāpyātha raṇabhūmāvumāpatiḥ |
śaśāpa śuṃbhapramukhāṃgaurī yuṣmānhaniṣyati 36|

nārada uvāca-
atha śuṃbhādayo daityā raṇe devyā nipātitāḥ |
maheśvarasya śāpena gate maṃnvatare nṛpa 37|
śapitvā tānrurodātha jalpannirgatya śaṃkaraḥ |
kva gatāsi priyetyuktvā duḥkhitaṃ māṃ raṇāṃgaṇe 38|
ratiṃ tyaktvā viyogārtaḥ śrīkaṃṭho'haṃ tvayā kṛtaḥ |
vāsudevo'pi māṃ tyaktaṃ na jānāti tvayā priye 39|
yajñe dakṣasyāgnikuṃḍe śiro devi hutaṃ tvayā |
bhūyo hi bhavatī labdhā kathaṃ tyajasi māṃ punaḥ 40|
utiṣṭhotiṣṭha cārvaṃgi girije māṃ prabodhaya |
atrāṃtare śivaṃ jñātvā daityamāyāvimohitam 41|
devatāgaṇamadhyastho hyaṃtarikṣādupāgamat |
vilapaṃtamuvācedamadṛśyaḥ kamalāsanaḥ 42|
brahmovāca-
tvaṃ śokamohapitṛmātṛvivarjito'si duḥkhaṃ sukhaṃ sutakalatraripurna cāsti |

jāto'si naiva janakena janiṣyamāṇastvaṃ manyase ṛṣigaṇaiśca kuto vimohaḥ 43|
eko'si nātha bahudhā kṛtavigraho'si sūryo yathā jaladhivīciṣu dṛśyamānaḥ |
dhyānena yāṃti yaminastava pādamūlaṃ rūpaṃ paraṃ duravabodhamavācyameva 44|
naiṣā priyā tava samānatayā vipannā jālaṃdhareṇa racitāṃ jahi deva māyām |
sā pārvatī kamalakośagatā hi śaṃbho yuddhasva vairinivahaṃ jahi pāhi cāsmān 45|
śrutveti brahmaṇo vākyamavabuddho maheśvaraḥ |
jñātvā tāṃ dānavīmāyāṃ mumoca mahatī śilām 46|
tayā jaghāna samare daityakoṭiśatatrayam |
tato vṛṣabhamāruhya krodhena mahatā nṛpa 47|
dhanuḥ pināṃkaṃ yuddhāya dhūrjaṭirjagrhe śarān |
atha māyāparityaktaṃ śarvamālokya siṃdhujaḥ 48|
sureśamohanaṃ māyājālamatyadbhutaṃ nṛpa |
anyadāviścakārāśu bhṛśaṃ māyāmahābalam 49|

jālaṃdharaḥ koṭibhujo babhūva vṛkṣāstraśastrairyuyudhe vṛṣāṃkam |
athāṃtarāle pṛthivīṃ cakāra samudrasūnurgiridhātumaṃḍitām 6.18.50|

devatāyatanai ramyairnānāpuṣpasamākulaiḥ |
maṃḍitāṃ nṛpa bhūmiṃ ca cakārodadhinaṃdanaḥ |
nṛtyaṃti yatrāpsaraso menakādyā manoharā 51|
vismṛtya śaṃbhustadapāsyakārmukaṃ sadyaḥ pratasthe vṛṣabhopari sthitaḥ |
vāditragītairbhuvi mohito bhṛśaṃ daityeṃdramāyāmaya tāṃḍavena saḥ 52|
vimohitaṃ vīkṣya vṛsasthitaṃ haraṃ nityaṃ samudraḥ saha tāṃḍavena |
gītena vādyena ca nṛtyalīlayā nanāda rūpī tarasā vimohitum 53|
jaṃtūnkṣiptvodadhau tāṃśca sahasraṃ sa tatotsavaḥ |
kva ca tā devatāḥ sarvāḥ kva naṃdipramukhā gaṇāḥ 54|
api tvaṃ mānanīyo'si mohito daityamāyayā |
kimadya śaṃbho bhagavannupekṣyate udīryacakraṃ jaṭharasthitaṃ ca 55|
vadhāya cāsyaiva kṛtaṃ maheśa jālaṃdharaṃ saṃharate na cājau |
iti kṛṣṇasya vacanāttatsmṛtvātmānamīśvaram 56|
āruhya vṛṣabhaṃ śīghramājagāma mahāraṇam |
tamāgataṃ śivaṃ dṛṣṭvā sarvasainyasamāvṛtaḥ 57|

rurodha samare rājankruddho jālaṃdharo'suraḥ |
harasya kupitasyāsītsṛṣṭisaṃhārakārakam 58|
rūpaṃ tṛtīyanetrāgnau dānavāḥ śalabhā yathā |
rupaṃ dṛṣṭvā bhagavato raudrajvālāmayaṃ nṛpa 59|
śuṃbhādayastadā daityā rāhuprabhṛtayaśca ye |
rudraṃ nirīkṣya saṃtrastāḥ pātālaṃ viviśurbhayāt 60|
senābhaṭānanekāṃśca hatāndṛṣṭvā mahāmṛdhe |
śuṃbhādīnhataśeṣāṃstāndṛṣṭvātmānaṃ palāyitān 61|
tadā jālaṃdharaḥ saṃkhye eko giririvasthitaḥ |
paramārthaṃ rudrarūpaṃ hṛṣṭaḥ sākṣādvilokayan 62|
tato jālaṃdharaḥ prāha mahādevaṃ prahasya ca |
rūpaṃ saṃhara yena tvaṃ dahase sacarācaram 63|
śastreṇa kuru saṃgrāmaṃ tyaktvā yogabalaṃ nijam |
iti jālaṃdharavacaḥ śrutvovāca tataḥ śivaḥ 64|
varaṃ varaya daityeśa prīto'smi tava karmaṇā |

īdṛkṣamapi madrūpaṃ dṛṣṭvā yannirbhayo'dhunā 65|
api brahmāṃḍamakhilaṃ madrūpasyāsya dānava |
tejaso vīkṣaṇenālaṃ tatra tvamasi nirbhayaḥ 66|
nārada uvāca-
iti śaṃbhoḥ prasādaṃ ca matvā saṃsāranispṛhaḥ |
jālaṃdharo harādvavre muktiṃ sāyujyatāṃ parām 67|
śrīmahādeva uvāca-|
divyaṃ dehamidaṃ daitya bhogasiddhiyutaṃ tava |
vṛṃdā manoharaṃ ramyamihasthaṃ kālamaśnute 68|
muhūrtaṃ paramātmānaṃ tamekākinamavyayam |
abuddhvā tyajase mūrkha kathaṃ tvaṃ muktimicchasi 69|
vṛṃdā tava priyā rājñī hṛtā sā yogamāyayā |
brahmasvarūpaṃ vijñāya prāptā tatparamaṃ padam 70|
idānīṃ durllabhā sā ca tatpadaṃ caiva durllabham |
svargāpavargayormadhye saṃsāre varamāpnuhi 71|

jālaṃdhara uvāca-
devamuktapadaṃ labhyaṃ kṛtakṛtyena kenacit |

idānīṃ kṛtakṛtyo'smi yattvāṃ paśye tvayā hataḥ 72|
śiva uvāca-
matsthānaṃ paramaṃ kṣetraṃ yadi tvaṃ gaṃtumutsukaḥ |
tarhi māṃ kopayasvāśu daityaṃ hatvā dṛḍhaiḥ śaraiḥ 73|
tato'haṃ tvāṃ haniṣyāmi matsthānaṃ yāsyase'nagha |
maheśvaravacaḥ śrutvā prāha jālaṃdharaḥ śivam 74|
tvayi sarvajagatpūjye pūrvaṃ na praharāmyaham 75|
nārada uvāca-
evamukto jaghānāśu siṃdhujaṃ viśikhaiḥ śivaḥ |
te śarāḥ siṃdhuputrasya dehalagnā vibhāṃti ca 76|
yathā lohagiriprāṃte veṇavo vahnidīpitāḥ |
jālaṃdharo harasyāṃgaṃ pūrayāmāsa mārgaṇaiḥ 77|
taiḥ śaraiḥ śuśubhe rudro yathā khaṃ khecarākulam |

jālaṃdhareśayoryuddhaṃ tathā dvaṃdvamabhūnnṛpa 78|
harādanyena haṃtāsti na soḍhānyo'ṛṇavātmajāt |
girikoṭisahasraistu tadā pṛthvīpuṭoddhṛtaiḥ 79|
pūrayāmāsa samare siṃdhujaḥ pārvatīpatim |
tataḥ śūlena nihato rudreṇorasi dānavaḥ 80|
niḥsasāra mukhāttasya jvaro jaṃbho bhayaṃkaraḥ |
sa ca vīrajvaronāma siṃhavaktro narākṛtiḥ 81|
daityadehādviniṣkrāṃtaṃ dṛṣṭvā siṃhamukhaṃ jvaram |
huṃkāramakarodghoraṃ śarabhastatra niryayau 82|
śivasya niḥsṛtenāsau śarabheṇa nipātitaḥ |
ajeyaṃ śaṃkaraṃ dṛṣṭvā vṛṣabheṃdreṇa saṃyutam 83|
āyayau vṛṣabhābhyāśe tarasā sāgarātmajaḥ |
vṛṣaṃ pucche gṛhītvā ca bhrāmayāmāsa cāṃbare 84|
jālaṃdharo mahābāhuścikṣepa himavadgirau |
tatastriśūlamatyugraṃ mumoca girijāpatiḥ 85|

taddhastena gṛhītvā ca daityeśaḥ śivasannidhau |
rathārūḍho dhanurgṛhya kālakedāramabdhijaḥ 86|
pūrayāmāsa viśikhaiḥ śivamurvītale sthitam |
ugraḥ śastrāñcharāṃchitvā bāṇai rathamacūrṇayat 87|
daśayojanavistīrṇaṃ sārathyaśva samanvitam |
jālaṃro'pi viratho abhyadhāvanmṛdhe śivam 88|
tayoryuddhamabhūdghoramadbhutaṃ lomaharṣaṇam |
taddṛṣṭvā'kāṃḍakalpāṃta śaṃkayā tatra suḥsurāḥ 89|
sarvāstraistāvadanyonyaṃ jaghnaturbhīmavikramau |
padbhiḥ pṛthvīṃ cālayaṃtau kaṃpayaṃtau nabhaḥ svanaiḥ 90|
athotkaṭaṃ balaṃ dṛṣṭvā dānaveṃdrasya śaṃkaraḥ |
śastrajālaṃ jahārāśu yogamāyābalena saḥ 91|
tataḥ koṭibhujo daityo daṃṣṭrā bhīṣaṇalocanaḥ |
śastrahīno'pi tarasā dhāvamāno haraṃ yayau 92|
viśālakarabaṃdhena babaṃdha samare śivam |

tatastasya kṛpāṇena ciccheda karakānanam 93|
siṃdhujena bhujākrāṃto rudrobhūnnīlalohitaḥ |
līlayā yodhayāmāsa raṇe'sau siṃdhunaṃdanaḥ 94|
chinnahasto'pi yuyudhe svarbhānuḥ śirasā yathā |
niyuddhena nadīśūnustoṣayāmāsa śaṃkaram 95|
parituṣṭo'bravīcchaṃbhurvaraṃ varaya durlabham |
jālaṃdhareṇaso'pyuktastvaṃ me dehyātmanaḥ padam 96|

mama doḥśastrahīnasya nāvajñāṃ kartumarhasi |
śīghraṃ prayaccha me siddhiṃ nocettvāṃ saṃharāmyaham 97|
ityuktvā sabhujo bhūtvā jaghne taṃ muṣṭinorasi |
tataḥ sudarśanaṃ cakraṃ purā yannirmitaṃ svayam 98|
mukhādudgīrya taddhaste gṛhītvā tolayadruṣā |
sūryakoṭisahasrābhaṃ grasaṃtaṃ sacarācaram 99|
tena cakreṇa ciccheda śiro jālaṃdharasya ca |
tatastacchūrṣamutplutya gagane śatayojanam 6.18.100|

daṃṣṭrā śatakarālāsyaṃ svarbhūminayanaṃ ca yat |
vyāghragatyā tato yātaṃ sadanaṃ brahmaṇo nṛpa 101|
bhūyaḥ svarge tato dṛṣṭvā mṛḍaḥ śīrṣamadhāvata |
sravattadrudhiraṃ bhūri prakurvadbhairavasvanam 102|
tato diśaḥ praṇaṣṭāstā gaganaṃ vilayaṃ gatam |
na tejasāṃ prakāśo'sti cacāla vasudhā bhayāt 103|
āpataṃtaṃ jaghānāśu rudraścakreṇa tacchiraḥ |
dvidhā bhūtvātha rājeṃdra papāta himavadgirau 104|
tato jālaṃdharasyāśu śirasaḥ śakale kila |
viśataḥ sarvabhūtānāṃ paśyatāṃ sma vṛṣākapau 105|
tasya kaṃṭhātsamudbhūtā daityāḥ śatasahasraśaḥ |
te hatāstena cakreṇa kapardikaraśālinā 106|
jālaṃdharakabaṃdhaṃ tannanarta rudhirāruṇam |
punaḥ punaḥ samudbhūtāstasya kaṃṭhāttu dānavāḥ 107|
punaḥ punarbalavatā chinnāścakreṇa śaṃbhunā |

medasā siṃdhuputrasya pūritā sakalā mahī 108|
medinī medasaivaiṣā khyātiṃ prāptā tu pārthiva |
yatra daityavarasyāsya śoṇitaṃ śailatāṃ gatam 109|
kailāsasyottare bhāge tatrābhūcchoṇitaṃ puram |
atha māṃsacayāṃdṛṣṭvā sarvato vyāpya tiṣṭhataḥ 110|
tadā sasmāra deveśaścatuḥsaṣṭigaṇaṃ raṇe |
vijñānasmaraṇāddevyaḥ saṃprāptāḥ śaṃkarāṃtikam 111|
kṛtāṃjalipuṭāḥ procuḥ śiva kiṃ karavāmahe 112|
mahādeva uvāca-
ya ete daityamāṃsasya rāśayo girisannibhāḥ |
bhakṣayadhvaṃ yutāḥ śīghraṃ dattānujñā mayā tu vaḥ 113|
brāhmī māheśvarī caiva kaumārī vaiṣṇavī tathā |
vārāhī caiva māheṃdrī sarvāḥ svagaṇaśobhitāḥ 114|
evaṃ śaṃkaranirdiṣṭā devyastā māṃsasaṃcayān |
krūreṇa cakṣuṣālokya ninyuścādarśanaṃ kṣaṇāt 115|

atha jālaṃdharavapuḥ kṣīṇaṃ krāṃtaṃ tu śaktibhiḥ |
tābhirgraste śarīre tu tasya dehādviniḥsṛtā 116|
prabhāsā śaṃkaraṃ prāptā jagāmādarśanaṃ kṣaṇāt |
tattejaḥ sūryasaṃkāśaṃ layaṃ prāptaṃ maheśvare 117|
evaṃ sa vilayaṃ prāptaḥ tridiśāristrilocanāt |
vṛṇudhvaṃ ca varaṃ sarvāḥ prītaḥ prāha maheśvaraḥ 118|
tadā tāḥ sarvayoginyaḥ papracchurjagadīśvaram |
martyalokeṣu ye lokā bhogamokṣavarepsavaḥ 119|
pūjayiṣyaṃti te nityaṃ svagṛhe yoginīgaṇam |
tatteṣāṃ vāṃchitaṃ sarvaṃ sidhyatāṃ tvatprasādataḥ 120|
mahādeva uvāca-
yaḥ kaścitpūjayennityaṃ bhaktibhāvasamanvitaḥ |

yuṣmadgaṇaṃ ca tasyāhaṃ varado'smi dharātale 121|
madbhaktaḥ keśavasyāpi dveṣṭi yo yoginīgaṇam |
bhairavo'haṃ tadā tasya hariṣye sukṛtaṃ kṛtam 122|

iti dattavarā hṛṣṭā yoginyo vibhunā mṛdhe |
atrāṃtare bhavānīṃ tāṃ sasmāra vṛṣabhaṃ haraḥ 123|
smṛtamātrā pārvatī sā vṛṣabhaścāgamatkṣaṇāt |
sakhīgaṇasamāyuktā saṃprāptā haravallabhā 124|
saṃtyaktvā bhrāmarīṃ mūrtiṃ harasyārddhaṃ samāruhat |
girijāsahito rājanmaheśo mumude tataḥ 125|
yoginīṃ pratyuvācedaṃ pibadhvaṃ rudhiraṃ nṛpa |
jālaṃdharakabaṃdhasthaṃ tāḥ śrutvā jahṛṣurbhṛśam 126|
māṃsamedohyasṛkpītvā yoginyo nanṛturmudā |
tato haraḥ prasanno'bhūttāsāṃ krīḍanavīkṣaṇāt 127|
svayaṃ ca bhairavaṃ rūpaṃ kṛtvā tanmadhyagaḥ papau |
tīkṣṇadaṃṣṭrā mahākāyāstadāsanyoginī gaṇāḥ 128|
grasaṃto'dyāpi māṃsāni kāle cāpi pibaṃtyasṛk |
tena jālaṃdharo daityo nottiṣṭhati raṇe hataḥ 129|
tatastatra samājagmurbrahmādyā devatāgaṇāḥ |

ṛṣayo maruto devā stuvaṃti sma maheśvaram 130|
diśaḥ praseduḥ surabhirvavau maruddivaḥ prapeturbhuvi puṣpavṛṣṭayaḥ |
kṛtābhiṣekasya ca tasya niḥsvanānsaṃnāditā duṃdubhayo'pi cakrire 131|
upari parimalāṃdhaiḥ susvaraṃ saṃpatadbhirmadhukaranikuraṃ bairuhyamāṇābhareṇa |
aviralamadhudhārāsārasaṃsiktabhūmiḥ sadasi suravimuktā prāpatatpuṣpavṛṣṭiḥ 132|
hate tadā siṃdhusute hareṇa nārācaghātaistrijagattadā babhau |
prasūnavṛṣṭirnanṛtustadāṃganā jaguśca yakṣāḥ surakinnarādyāḥ 133|
śaṃbhurvairijayotthitena yaśasā sphārāṃgakīrtirgiriṃ |
svaṃ bheje surasiddhacāraṇagaṇaiḥ saṃstūyamānaḥ sadā |
gaurī cāpi jagāma cāśu giritaḥ śvetaḥ |
sakhīsaṃvṛtā saṃcakrustvabhisevanaṃ sumanasāṃ varṣeṇa devāṃganā 134|
devo'sau karuṇāmayaḥ suragaṇānsve sve pade sthāpayan|
prādādanyadapi svakaṃ vasu tato jñātvā patiṃ śaṃkaraḥ |
kiṃ vaktavyamataḥ paraṃ yadi bhavedīśānukaṃpā parā |
ko'yaṃ vā tridivo dharātalamidaṃ syādātmasātsarvataḥ 135|

devāḥ svarājyamāsādya yathāpūrvaṃ cakāśire |
bubhujuryajñabhāgāṃste lokapālatvamāśritāḥ 136|
nārada uvāca-
iti jālaṃdharasyoktaṃ yathāvadanupūrvaśaḥ |
caritaṃ lokavīrasya rājannatyadbhutaṃ tava 137|
viṣṇustyajati nādyāpi kṣīrābdhiṃ yadvaśo nṛpa |
sarvo'pi bhuṃkte svaṃ karma karma tadviddhyasaṃśayam 138|
tubhyaṃ duḥkhanirāsāya proktamākhyānamuttamam |
yāvaddehosti karmāṇi sukhaduḥkhāni karmataḥ 139|
dehī bhuṃkte vaśo rājantrāṇaṃ na jñānataḥ param |
kṛṣṇādīnāṃ dehabaṃdhe sukhaduḥkhādi vartate 140|
tatretareṣāṃ kiṃ vācyaṃ ye vairāgyaparāṅmukhāḥ |
jñātvedṛśīṃ karmagatiṃ sarvebhyo balavattamām 141|
dhīro bhava pratīkṣasva śubhakarmāgamaṃ punaḥ |
śatrūnjitvā tu samaye svaṃ rājyaṃ punarāpsyasi 142|

itihāsamimaṃ śrutvā na duḥkhai paribhūyate |
dharmārthakāmamokṣāśca yathāvaccātra kīrttitāḥ 143|
svargyaṃ pāpaharaṃ puṇyaṃ śokamohavināśanam |
brāhmaṇo jñānamāpnoti rājyaṃ prāpnoti kṣatriyaḥ 144|
vaiśyaśca bahvīṃ saṃpattiṃ śrutvā śūdraḥ sukhaṃ labhet |
yo rājā bhraṣṭarājyo'pi rataḥ sanneva satpathi 145|
sa rājyaṃ punarāpnoti śravaṇānnityamasya tu |
ākarṇyaitatsatāṃ rājanśrāvyamanyanna rocate 146|
kalaṃ ca kokilālāpaṃ rūkṣaṃ dhvāṃkṣarutaṃ yathā |
ākhyānametadanaghaṃ śrutvā sajjanahṛtpriyaḥ 147|
hiraṇyatilavastrādyairdhenubhūmipradānataḥ |
saṃtoṣayedvācakaṃ tu tasmiṃstuṣṭe phalaṃ labhet 148|
devatāśca prasīdeyurarcite vācake gurau |
annadānāni dadyācca brāhmaṇebhyaḥ prapūjayet 149|
jāyate vijayī nityaṃ putrapautrasamṛddhimān |

jāyate viṣṇuloke yaḥ śṛṇotyākhyānamuttamam 6.18.150|
iti vyājena bho bhūpa tulasyutpattikāraṇam |
ye śṛṇvaṃti naraśreṣṭhā na teṣāṃ pātakaṃ kvacit 151|
tulasīmāhātmyamidaṃ pavitraṃ pāpanāśanam |
śrutvā tu labhate mokṣamuktvā caiva na saṃśayaḥ 152|
svagṛhe ropitā caiva tulasī pāpanāśinī |
darśanādbrahmahatyāpi naśyate nātra saṃśayaḥ 153|
kārtike caiva māghe tu tulasyā pūjayeddharim |
vaiśākhe tu viśeṣeṇa pūjanaṃ ca hareḥ smṛtam 154|
ekenaiva pradakṣiṇena sakalaṃ pāpaṃ gataṃ vai sadā ye śūdrā |
bhuvi saṃti dānaniratāḥ kālena śuddhiṃ gatāḥ |
tepi syuḥ surapūjanārhatanavaḥ pāpācca dūraṃ gatāḥ ye vai|
viṣṇujanāśca durlabhatarā hyasminkalau sāṃpratam 155|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṃḍe jālaṃdharopākhyāne śrījālaṃdharavadhamahotsavonāmāṣṭādaśo'dhyāyaḥ 18|

English translation

Śrī Nārada said :

1-8. Then Jālandhara said to Śiva : “O Śiva, protect yourself now. O Śiva, I shall today throw you there where Viṣṇu lives. Then, having dragged Brahmā , I shall throw him into the ocean. When all of you are seized (by me) I am then the lord of all.” Having spoken like this, he entrusted the responsibility of the army on the demons Śumbha etc. The warriors like Niśumbha guarded the endless four-limbed army. Seeing all the excellent demons like Śumbha, Niśumbha, Pheṃkāra, Pheruṇḍa, Dhūmralocana , Ketu , Biḍālajaṅgha, Rāhu , Durvāraṇa and Yama , so also Kālāsura, Lavaṇa , Bhūmiretas and the demon Andhaka , and Raktavīrya and others, Caṇḍin and Cāmuṇḍin, ready to fight in the battle, the attendants of Śiva like Vīrabhadra and others, confronted them in the battle, O king. Then a horrible, fierce and thrilling battle took place, in which even the principal demons, suffering from wounds, fell (down). O king, the attendants (of Śiva) struck with all weapons by Śumbha and others in the great war, fell and others fled.

9-12. The demons, having vanquished the attendants, confronted Śiva. They showered him with volleys of arrows, as the clouds shower the Meru mountain. Then Śiva, seated upon his bull (Nandin), drew his bow and struck with volleys of arrows the demons on the battlefield. The powerful one struck

the demons with arrows with sharp horse-shoe-shaped heads. He quickly killed the remaining army on the battlefield with weapons and missiles. The battlefield was covered with elephants, men and horses that had fallen (in the battlefield).

13-18a. It appeared like the earth (covered) with mountains cut off by thunderbolt. Then the Ocean's son fashioned an illusory (form of) Gaurī that was endowed with the quality of beauty and adorned with all ornaments. Making an illusory (form of) Jayā the Ocean's son said: "Quickly go in front of Śiva, and quickly fascinate him on the battlefield." The illusory Jayā thus addressed, went (to Śiva). Having gone to the battlefield and with her hair let loose she wept. Asked by Śiva, she said: "From the mountain north of Mānasa your dear wife, Pārvatī , O god, has been kidnapped by the Ocean's son." Hearing these words of her, the bull-bannered (god Śiva) said to her: "O Jayā, you go to the bull (Nandin). The demons will kidnap you."

18b-24. Then, Jayā, mounting upon the bull (Nandin) and embracing Śiva, said: "O Hara , I (shall) go. I cannot live without Pārvatī." Taking the moon that had entered the matted hair of Śiva, she—the illusory form—quickly got down from the bull. Clasped by the illusory form, he went to the battlefield. Then hearing that Pārvatī was kidnapped, Śiva became worried. O king, encircled by the demon's illusion, he did not recognise himself. In the meanwhile, the Ocean's son surrounded by a great army, came after having put the illusory Pārvatī in his chariot to Śiva. In the same way, there was the sound of musical instruments in (i.e. declaring) the victory of Jālandhara, due to which the earth shook and the mountains echoed. The Ocean's son showed Pārvatī to Śiva. Rudra (i.e. Śiva) too saw his dear wife who was distressed due to separation (from him), who was helpless, who was slim and whose eyes were overanxious, sitting in his enemy's chariot.

25-30a. She was again and again crying, "O lord, O dear Rudra." Śiva saw Pārvatī seated in the strong enemy's chariot like the sacred text remaining in the possession of a heretic. 'How shall I get (back) my beloved?' (Like this), Śambhu deluded by the demon's illusion lamented. 'O dear one, the demons deluded me. How have you been kidnapped?' The Ocean's son, seeing Śiva bewildered with grief and delusion, laughed and uttered (these) words as kind (person would do). "You are without any authority. You are without sexual love. Though you are the lord, you have become miserable without Pārvatī O Śiva, do not weep. I (shall) give you your dear wife. Having taken Pārvatī, I have spared you the fight."

30b-36. Speaking like this to Śiva, he got down Pārvatī from the chariot. Then he sent his army towards Śaṅkara . To take Pārvatī who was crying "Protect (me), protect (me)", Śiva too, along with (his) bull (Nandin), quickly ran towards his (i.e. Jālandhara's) army. When Śiva seized Pārvatī with his hand, the demon Śumbha quickly seized her and remained in the sky. The mighty Śiva discharged his spear to kill the demon Śumbha. Śumbha left her and she fell on the spear. She, beautiful in all limbs and weeping, when left, fell along with the spear in front of Śiva, and saying "Ail right" died (there only). Rudra, seeing the illusory Pārvatī dead, was full of grief and delusion, and wailing "O dear one", he fell in a swoon on the ground. Having regained consciousness (after) a moment, he cursed Sumbha and others on the battlefield: "Pārvatī will kill you."

Nārada said :

37-42. O king, in the previous age of Manu the demons Śumbha and others were knocked down by the goddess due to Śiva's curse. Having cursed them and having gone out he wailed, "O dear one, where have you gone after abandoning me, the distressed one, on the battlefield? Giving up attachment for me, I Śaṅkara, am made distressed by separation from you. O dear one, even Viṣṇu does not know me to be abandoned by you (i.e. does not know that you have left me). O goddess, in the fire-vessel of

Dakṣa , you had offered your head. You were again obtained by me. (Then) how do you abandon me again? O you of a beautiful body, O Girijā, get up, get up. Communicate with me." In the meanwhile, Brahmā remaining in the group of deities, knowing that Śiva was deluded by the demon's illusion, came (there). He who was invisible, spoke to the wailing Śiva:

Brahmā said :

43-45. You are without grief, delusion, father and mother. You do not have pain, pleasure, son, a wife, or an enemy. You are not born of a father, nor will you be born (of a father). You are looked upon (like this) by the sages? (Then) whence this delusion? O lord, you are one; you have taken up various forms, as the sun is seen (to be many) in the waves of the water. Those who observe restraint, reach by means of meditation your feet, the great form, unintelligible, and quite indescribable. This your beloved is not distressed like you. O god, give up the illusion fashioned by Jālandhara. That Pārvatī has gone into the bud of a lotus. Fight; kill the multitude of enemies. Protect us.

46-52. Having heard these words of Brahma , Śiva knew (the illusion). Knowing the demon's illusion, he threw a large rock (at the demons). With that he killed three hundred crores of demons. O king, then having very angrily mounted upon his bull (i.e. Nandin), Śiva took his Pināka bow and arrows. Then the son of the Ocean (i.e. Jālandhara), seeing Śiva, free from the illusion, manifested quickly another group of illusions which deluded the lord of gods, which was very wonderful, which was very powerful. Jālandhara turned into (one) having a crore of arms and fought Śiva with trees, weapons and missiles; and he, the Ocean's son, put the earth that was decorated with the red chalk into the intermediate space; and the Ocean's son made the earth adorned with many charming temples of deities, full of various (kinds of) flowers. Celestial nymphs, more lovely than Menakā danced there. Śambhu, forgot (to fight) and instantly abandoned the bow, and deluded by (the sound of) musical instruments and songs and by the tāṇḍava dance of the lord of demons, started, being mounted upon the bull.

53-60. Seeing Śiva seated on the bull deluded, the Ocean in an embodied form, to delude him, roared with tāṇḍava, songs, musical instruments, and dances. He, constantly being rejoiced, threw the beings into the ocean; "Where are all those deities? Where are the attendants led by Nandin? You who are respectable, are deluded by the demon's illusion. O lord Śambhu, why do you neglect (him)? Taking out the disc remaining in your belly, and fashioned for killing him only, O Maheśa , kill Jālandhara with that in the battle." By (i.e. on hearing) these words of Kṛṣṇa , and recollecting himself to be the lord, he quickly mounted upon the bull and came to the great battle. Seeing that Śiva coming, that angry demon Jālandhara surrounded by his entire army, stopped him. The form of Śiva, who was angry, (was one that) would destroy the creation. In his third eye there were fires and the demons were like moths. O king, seeing the lord's form full of fierce flames, the demons like Śumbha, so also those like Rāhu seeing Śiva, were frightened and through fear they entered the nether world.

61-66. Seeing many soldiers killed in the great war, and seeing certain demonslike Śumbha that were spared, and (seeing a few) who had fled away, Jālandhara remained on the battlefield like a mountain. Seeing actually the true form of Rudra, he was delighted. Then Jālandhara laughed and said to Śiva: "Withdraw your (fierce) form with which you are burning (the world with) the mobile and the immobile. Give up your divine power and fight with a weapon." Hearing these words of Jālandhara, Śiva then said (to him:) "O lord of demons, ask for a boon. I am pleased with your deed that you are fearless even after having seen such a (fierce) form. O demon, even the entire universe is not able to look at this form of me and at my lustre. (But) you are fearless in that respect."

Nārada said :

67-71. Regarding this to be a favour of Śiva, Jālandhara, having no desire for the mundane existence, asked from him release as a boon in the form of absorption into him.

Śrī Mahādeva said :

O demon, this your divine body endowed with all pleasures and divine powers, and lovely due to Vṛndā and charming remaining here will meet with death here. Not knowing the highest soul that is one and immutable, for a while, how do you give it up? How do you desire salvation? Your dear queen Vṛndā has been taken away through divine power. Having known the nature of Brahman , she has reached that highest position. Now she is difficult to obtain, so also that position is difficult to obtain. Ask for a boon in the worldly existence between heaven and salvation.

Jālandhara said :

72-75. O god, the position of salvation is obtained by a blessed one. Now I am blessed, since, struck by you I am seeing you.

Śiva said :

O demon, if you are eager to go to my place, a holy place, then (striking me) with strong arrows, quickly make me angry. Then, O sinless one, I shall kill you, (and) you will go to my place.

Hearing the words of the great god, Jālandhara said to Śiva: “I shall not first strike you who are adorable to the whole world.”

Nārada said :

76-81. Thus addressed, Śiva quickly struck the Ocean’s son with arrows and those arrows stuck to the Ocean’s son’s body shone as the bamboos blazing with fire shine on the skirt of Lohagiri. Jālandhara filled the body of Śiva with arrows. With those arrows Rudra shone like the sky full of birds. Then, O king, a duel took place between Jālandhara and god (Śiva). There is no other striker than Śiva. There is no other one than the Ocean’s son who bears (the strokes). With thousands of crores of mountains taken out from the cavity of the earth, the Ocean’s son filled the lord of Pārvatī in the battle. Then the demon (Jālandhara) was struck on his chest with a spear by Śiva. From his mouth fearful and yawning Jvara emerged. He having the face of a lion and a human figure was (called) Vīrajvara.

82-92. Seeing Jvara having a lion’s face, moving out of the demon’s body, (Śiva) made a ‘hum’ sound. From it a Śarabha [1] came out. He was knocked down by the Śarabha, sent out by Śiva. Seeing that Śaṅkara, along with the lord of bulls (viz. Nandin) invincible, that Ocean’s son speedily came near the bull. Seizing the bull by his tail, he whirled him into the sky. (That) mighty-armed Jālandhara threw him on the Himalaya mountain. Then Girijā’s husband (i.e. Śiva) discharged the very fierce trident. Catching it with his hand near Śiva, the lord of the demons, the Ocean’s son, mounted upon his chariot, took the bow (called) Kalakedāra, and filled with arrows Śiva standing on the earth. Śiva cut off his weapons and arrows and pounded with arrows his chariot which was ten yojanas extensive, along with the charioteer and horses. Jālandhara too, who was chariotless, ran to Śiva in the battle. A fierce, wonderful and thrilling battle took place between the two. Seeing it, the deities, through fear of the unexpected deluge, trembled. The two, of a fearful valour, shaking the earth by means of their

foot(-steps) and making the sky tremble with the sounds struck each other with all missiles. Then seeing the great might of the lord of demons, Śiva, through his divine power, took a multitude of weapons. Then a demon, having a crore of arms and with eyes fearful due to the fangs, though without a weapon, quickly ran to Śiva.

93-99. On the battlefield he bound Śiva with the bond of his large arms. Then with a sword he cut off the jungle (i.e. multitude) of his hands. Rudra, overpowered by the arms of the Ocean's son, became dark blue. The Ocean's son easily fought with him. Though his hands were cut off, he fought as Rāhu (would fight) with his head. The River's son (Jālandhara) pleased Śiva with his fighting. Śiva who was pleased, said: "Ask for a difficult boon." Jālandhara too said to him: "Give me your position. Please do not insult me who am without arms and weapons. Quickly give me a divine power; otherwise I shall destroy you." Saying so, and being equipped with arms he struck him on his chest. Then, vomitting from his mouth the Sudarśana disc which he himself had formerly fashioned, he took it in his hand and angrily raised it. Its brilliance was like that of a crore of suns and it was swallowing (the world including) the mobile and the immobile.

100-106. With that disc the head of Jālandhara was cut off (by Śiva). Then that head flew into the sky to (the distance of) a hundred yojanas. O king, then it having a terrible mouth with a hundred fangs, having eyes of heaven and earth, went, with the speed of a tiger to the house of Brahmā. Then again seeing the head in heaven Śiva ran to the head, from which blood was oozing and which was making a fearful sound. Then the quarters disappeared, and the sky (too) disappeared. The light of the luminaries was not there, and the earth trembled through fear. Rudra, with the disc, quickly cut off the head coming to him. Being cut into two it fell upon the Himalaya mountain. Then the pieces of Jālandhara's head quickly entered Śiva when all the beings were watching it.

107-112. That trunk of Jālandhara, red due to blood, danced. Again and again demons sprang up from his throat. They were repeatedly struck by Śiva with the disc. The entire earth was filled with the marrow of the Ocean's son. O king, due to the marrow only, Medinī (i.e. the earth) got that name. In the northern region of Kailāsa , where the blood of the excellent demon turned into a hill, the city (called) Śoṇitapura was (situated). Then seeing the heaps of flesh covering every place, the lord (i.e. Śiva) remembered his sixtyfour attendants. Due to the discerning recollection the goddesses also reached the vicinity of Śiva. With the palms of their hands folded they said: "O Śiva, what do (i.e. should) we do?"

Mahādeva said :

113-120. Together you who are permitted by me, should quickly eat the heaps of the demon's flesh which resemble mountains.

Brāhmī , Māheśvarī and. Kaumārī so also Vaiśṇavī (Vaiṣṇavī) and Vārāhī , and Māhendrī , (all) thus ordered by Śiva, and shining with their own attendants, looked at the heaps of flesh with a cruel eye, and in a moment they vanished. Then the weak body of Jālandhara was powerfully approached by śaktis . When his body was seized by them, from his body came out a lustre; it reached Śiva and in a moment it disappeared. That lustre resembling the sun's lustre, got merged into Śiva. Thus the enemy of gods met his destruction from Śiva. Maheśvara being pleased, said to them all: "Ask for a boon." Then all those female attendants asked the lord of the world: "Those men in the mortal worlds, who desire enjoyments and salvation and boons, will always worship the group of your attendants (the Yoginīs) in their house. Due to your favour all that is desired by them will come about."

Mahādeva said :

121-128. I am the giver of a boon to him on the earth, whosoever will every day devoutly worship your group. To my devotee or that of Viṣṇu who hates the group of Yoginīs, I shall be terrible and will take away his religious merit.

Thus were boons given to the Yoginīs in the battle. In the meanwhile Śiva remembered that Bhavānī (his wife) and his bull (Nandin). On just being remembered Pārvatī and the bull came there in a moment. Śiva's beloved (i.e. Pārvatī) came there along with her friends. Giving up her Bhrāmarī form, she mounted upon half the portion of (the body of) Hara. Then, O king, with Pārvatī, Śiva rejoiced. To the Yoginīs he said: "Drink the blood on the trunk of Jālandhara. Hearing it they were very much delighted. The Yoginīs, after (eating and) drinking the flesh, marrow and blood danced with joy. Then seeing their sport, Śiva was pleased; and taking up his Bhairava form, he drank it in the midst of them. The group of the Yoginīs were of sharp fangs and huge bodies.

129-132. Even today at (this) time they are seizing the flesh. Therefore, demon Jālandhara killed in battle, does not get up. Then there came the groups of deities like Brahmā. The sages, the Maruts and the gods praised the great lord (Śiva). The quarters were bright; fragrant breezes blew; showers of flowers fell from the sky. The drums also, that were beaten, produced sound above (i.e. in the sky) when he was consecrated. Then the earth was sprinkled with the continuous showers of honey by the swarms of bees going over it and humming sweetly, being blinded by the fragrance. In his assembly fell the shower of flowers dropped by gods.

133-136. When the Ocean's son was killed by Śiva with the strokes of the arrows, shower of flowers appeared (there), beautiful women danced and, yakṣas led by gods and kinnaras sang (songs). Śiva, having great fame due to his victory, and then being praised by groups of gods, siddhas and cāraṇas , went to his own mountain. From the mountain, Pārvatī also surrounded by her friends, went to the Śveta mountain. The divine damsels waited upon her with a shower of flowers. Lord Śiva, the kind god, knowing (this) established the groups of gods in their own positions, and gave them his wealth. What more should be said when great pity would be shown by the lord? Or which other god is there who would bring under his control the earth on all sides? Gods having got (back) their kingdom, shone as before. Being the regents of quarters (again) they shared portions in sacrifices.

Nārada said :

137-142. O king, I have thus narrated in a sequence to you the very wonderful account of Jālandhara, hero of the world. Even now Viṣṇu being under his sway, does not leave the Milky Ocean. Know that everyone enjoys the fruit of his own act(s). To remove your grief I have told you this excellent account. As long as the body lasts, a man being influenced, experiences (the fruits of) his actions—pains and pleasures. O king, there is no greater refuge than knowledge. Even Kṛṣṇa and others when bound in a body have pleasure, pain etc. Then what can be said about others who are averse to detachment? Knowing that such is the course of acts, which is the strongest of all, be patient, wait for the arrival of auspicious acts again. At (the proper) time, you will, after vanquishing your enemies, regain your kingdom.

143-148. Having heard this account, (a man) is not overcome by griefs. Here (the four goals of human life, viz.) righteousness, material welfare, sensual enjoyments and salvation are properly told. A brāhmaṇa gets the auspicious knowledge leading to heaven, removing sins, destroying delusion, and a kṣatriya obtains a kingdom. Hearing (it) a vaiśya would obtain wealth, and a śūdra happiness. A weak king who is deprived of his kingdom but remains on the good path, again obtains his kingdom by hearing it every day. O King, after hearing this, the good do not like to hear anything else, as a man does not like to hear the harsh crying of crows after hearing the sweet notes of cuckoos. Having heard

this guileless account, he who is dear to the hearts of the good, should please the reader (of this account) by (giving him) gold, sesamum-seeds, garments etc. and land. When he is pleased, he would get the (desired) fruit.

149-155. When the reader—the preceptor—is honoured, the deities also would be pleased. He should give gifts of food and honour brāhmaṇas . He, being prosperous with sons and grandsons, is always victorious. He who listens to this excellent account, is born in Viṣṇu's world. O king, those best men who, under this pretext, listen to the cause of the rise of Tulasī , have no sin anywhere. By listening to or telling this auspicious, sin-removing greatness of Tulasī (a man) undoubtedly attains salvation. By seeing Tulasī destroying sins, planted in one's house, the sin of a brāhmaṇa's murder perishes. There is no doubt about this. (A man) should worship Viṣṇu with Tulasī (leaves) in Kārtika and Māgha . Viṣṇu's worship in Vaiśākha is especially laid down. Even by once going round it, all the sin goes (away). Those śūdras who are always engaged in (giving) gifts, are purified within (due) time. Their bodies also become worthy of worshipping deities. Those devotees of Viṣṇu, now very rare in this Kali age, have gone far away from sins.

[1]: [1] : Śarabha: A fabulous animal said to have eight legs and be stronger than a lion.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 19

A Description of Śrīśaila

Chapter 431 of 693 · 19 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
श्रीशैलः पर्वतो रम्यः कुत्र तिष्ठति नारद ।
किं तत्र वर्त्तते तीर्थं कस्य देवस्य पूजनम् ।
कस्यां दिशि समाख्यातो लोकेषु च वदाधुना १।
नारद उवाच-
शृणु राजन्प्रवक्ष्यामि श्रीशैलं पर्वतोत्तमम् ।
यं श्रुत्वा मुच्यते लोको बालहत्यादि पातकात् २।
तत्पर्वतवनं रम्यं मुनिभिश्चोपसेवितम् ।
नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम् ३।
हंसकोकिलनादैश्च मयूरध्वनिनादितम् ।
श्रीवृक्षैश्च कपित्थैश्च शिरीषै राजवृक्षकैः ४।
पारिजातकपुष्पैश्च कदंबोदुंबरैस्तथा ।
नानापुष्पैः सुगंधाढ्यैर्वासितं तद्वनं गिरौ ५।
सर्वाभिर्ऋषिपत्नीभिः सशिष्याभिः सुसेवितम् ।
केचिदभ्यासयुक्ताश्च केचिद्व्याख्यानतत्पराः ६।

केचिद्ऊर्ध्वभुजास्तत्र अंगुष्ठाग्रैः स्थिताः परे ।
शिवध्यानरताः केचित्केचिद्विष्णुपरायणाः ७।
निराहाराश्च केप्यत्र केचित्पर्णाशने रताः ।
कंदमूलफलाहाराः केचिन्मौनव्रताः स्थिताः ८।
एकपादाः स्थिताः केचित्केचित्पद्मासने स्थिताः ।
केचिच्चैव निराहारास्तपस्तेपुः सुदुष्करम् ९।
आश्रमाणि च पुण्यानि नद्यश्च विविधाः शुभाः ।
देवखातान्यनेकानि तडागानि बहुनि च १०।
पर्वतोऽयं महाराज दृश्यते किल सर्वतः ।
मल्लिकार्जुनको राजन्यत्र तिष्ठति नित्यशः ११।
तच्चैव शिखरं रम्यं पर्वतोपरि सेवितम् ।
शृंगदर्शनमात्रेण मुक्तिरेव न संशयः १२।
दक्षिणां दिशमाश्रित्य वर्त्तते पर्वतोत्तमः ।
अत्र गंगा महद्भम्या पातालेति समाश्रिता १३।
तत्र च स्नानमात्रेण महापापैः प्रमुच्यते ।

श्रीशैलशिखरं दृष्ट्वा वाराणस्यां मृतौ ध्रुवम् १४।
केदारे ह्युदकं पीत्वा पुनर्जन्म न विद्यते ।
तापसानां महत्स्थानं योगिनां च तथैव च १५।
तस्मात्सर्वप्रयत्नेन दर्शनं तस्य कारयेत् ।
अयं विज्ञानदेवोऽसौ महापातकनाशनः १६।
सिद्धपुरं च नगरं रम्यं स्वर्गसुखावहम् ।
नित्यमप्सरसो यत्र गायंति च रमंति च १७।
अतः पर्वताराजोऽयं दर्शने सौख्यकारकः ।
तस्य तैर्दर्शनं कार्यं मुक्तिमिच्छंति ये नराः १८।
इति श्रीपाद्मे महापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखंडे श्रीशैलोपाख्याने एकोनविंशोऽध्यायः१९।

Roman transliteration

yudhiṣṭhira uvāca-
śrīśailaḥ parvato ramyaḥ kutra tiṣṭhati nārada |
kiṃ tatra varttate tīrthaṃ kasya devasya pūjanam |
kasyāṃ diśi samākhyāto lokeṣu ca vadādhunā 1|
nārada uvāca-
śṛṇu rājanpravakṣyāmi śrīśailaṃ parvatottamam |
yaṃ śrutvā mucyate loko bālahatyādi pātakāt 2|
tatparvatavanaṃ ramyaṃ munibhiścopasevitam |
nānādrumalatākīrṇaṃ nānāpuṣpopaśobhitam 3|
haṃsakokilanādaiśca mayūradhvanināditam |
śrīvṛkṣaiśca kapitthaiśca śirīṣai rājavṛkṣakaiḥ 4|
pārijātakapuṣpaiśca kadaṃboduṃbaraistathā |
nānāpuṣpaiḥ sugaṃdhāḍhyairvāsitaṃ tadvanaṃ girau 5|
sarvābhirṛṣipatnībhiḥ saśiṣyābhiḥ susevitam |
kecidabhyāsayuktāśca kecidvyākhyānatatparāḥ 6|

kecidūrdhvabhujāstatra aṃguṣṭhāgraiḥ sthitāḥ pare |
śivadhyānaratāḥ kecitkecidviṣṇuparāyaṇāḥ 7|
nirāhārāśca kepyatra kecitparṇāśane ratāḥ |
kaṃdamūlaphalāhārāḥ kecinmaunavratāḥ sthitāḥ 8|
ekapādāḥ sthitāḥ kecitkecitpadmāsane sthitāḥ |
keciccaiva nirāhārāstapastepuḥ suduṣkaram 9|
āśramāṇi ca puṇyāni nadyaśca vividhāḥ śubhāḥ |
devakhātānyanekāni taḍāgāni bahūni ca 10|
parvato'yaṃ mahārāja dṛśyate kila sarvataḥ |
mallikārjunako rājanyatra tiṣṭhati nityaśaḥ 11|
taccaiva śikharaṃ ramyaṃ parvatopari sevitam |
śṛṃgadarśanamātreṇa muktireva na saṃśayaḥ 12|
dakṣiṇāṃ diśamāśritya varttate parvatottamaḥ |
atra gaṃgā mahadramyā pātāleti samāśritā 13|
tatra ca snānamātreṇa mahāpāpaiḥ pramucyate |

śrīśailaśikharaṃ dṛṣṭvā vārāṇasyāṃ mṛtau dhruvam 14|
kedāre hyudakaṃ pītvā punarjanma na vidyate |
tāpasānāṃ mahatsthānaṃ yoginām ca tathaiva ca 15|
tasmātsarvaprayatnena darśanaṃ tasya kārayet |
ayaṃ vijñānadevo'sau mahāpātakanāśanaḥ 16|

siddhapuraṃ ca nagaraṃ ramyaṃ svargasukhāvaham |
nityamapsaraso yatra gāyaṃti ca ramaṃti ca 17|
ataḥ parvatārājo'yaṃ darśane saukhyakārakaḥ |
tasya tairdarśanaṃ kāryaṃ muktimicchaṃti ye narāḥ 18|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṃḍe śrīśailopākhyāne ekonaviṃśo'dhyāyaḥ19|

English translation

Yudhiṣṭhira said :

1. O Nārada , where is that charming mountain Śrīśaila ? Which is the holy place there? Which god is worshipped there? Tell me now in which direction it is said to lie in the world.

Nārada said :

2-9. O king, listen; I shall describe the best mountain Śrīśaila, hearing about which people are free from such sins as killing a child. The grove on the mountain is charming and is resorted to by sages. It is full of many trees and creepers adorned with various kinds of flowers. It is resounding with the notes of swans and cuckoos. The mountain grove is made fragrant with śrī trees, kapittha trees, śirīṣa and raja trees. So also with pārijātaka flowers and with kadambas and udumbaras , with many fragrant flowers. It is very much resorted to by all the wives of the sages with their disciples. Some are engaged in studies and some in lectures. Some there have raised their hands; others are standing on their toes. Some are engrossed in meditation upon Śiva ; others are devoted to Viṣṇu . Some are not eating anything; some are given to eating leaves. Some eat bulbs, roots and fruits; others have observed the vow of silence. Some are standing on one foot; some are sitting in the Padmāsana [1] posture. Some, eating no food, have practised very difficult penance.

10-13. There are auspicious hermitages and various beautiful rivers. There are many natural ponds and many tanks . O great king, all around is indeed seen the mountain, on which, O king, Mallikārjuna always remains. On top of the mountain is the charming peak, on merely seeing which peak (one gets) salvation. There is no doubt about it. Resorting to (i.e. in) the south stands the best mountain. Here is very beautiful Pātālagaṅgā.

14-18. Merely by bathing there (i.e. in it) a man is free from great sins. On seeing the peak of Śrīśaila, on dying at Vārāṇasī and on drinking water at Kedāra certainly there is no rebirth. It is a great place of the ascetics and meditating saints. Therefore, with every effort one should see it. This is Vijñānadeva (god of wisdom). He destroys great sins. There is the charming city Siddhapura giving divine pleasures, in which celestial damsels sing and rejoice. Therefore, this best mountain gives joy on seeing it. Those men who desire salvation, should see it.

[1]: [1] : Padmāsana: A particular posture in religious meditation. In it the left foot is placed on the right thigh. Then the right foot is placed on the left thigh.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 20

The Story of Sagara

Chapter 432 of 693 · 43 detected Sanskrit verse markers

Sanskrit

श्रीमहादेवउवाच-
हरिद्वारं महापुण्यं शृणु देवर्षिसत्तम ।
यत्र गंगा वहत्येव तत्रोक्तं तीर्थमुत्तमम् १।
यत्र देवा वसंतीह ऋषयो मनवस्तथा ।
यत्र देवः स्वयं साक्षात्केशवो नित्यमाश्रितः २।
पुरा पूर्वं तु भो वत्स तीर्थं जातं महत्तदा ।
यस्य दर्शनमात्रेण दूरतो याति पातकम् ३।
यत्र गंगा महारम्या जाता पुण्य विशेषतः ।
विष्णुपादोदकी जाता तच्चरणस्पर्शनात्ततः ४।
भगीरथेन भो विद्वन्नानीता तत्र मार्गतः ।
उद्धारः पूर्वजानां तु कृतस्तेन महात्मना ५।
नारदउवाच-
कोऽयं देव समाख्यातो भगीरथ महातपाः ।
येन तीर्थं समानीतं लोकानां हितकारणात् ६।
गंगातीर्थं महत्पुण्यं सर्वपापप्रणाशनम् ।

लोकाः सर्वे वदंत्येवमेतत्तीर्थोत्तमोत्तमम् ७।
गंगागंगेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ८।
कथं तेन समानीता किं कार्यं वद सुव्रत ।
महादेव उवाच-
येन गंगा यथानीता गंगाद्वारेऽतिशोभने ९।
तत्सर्वं संप्रवक्ष्यामि क्रमानुक्रमयोगतः ।
पूर्वमासीद्धरिश्चंद्रस्त्रैलोक्ये सत्यपालकः १०।
रोहितस्तस्यपुत्रोऽभूदेको विष्णुपरायणः ।
तस्यापि च वृकः पुत्रो धर्मिष्ठः सत्पथिस्थितः ११।
तस्य पुत्रः सुबाहुश्च जातोस्मिन्वै कुले तदा ।
तस्य पुत्रो गरो नाम नात्यंतं धार्मिकोऽभवत् १२।
कदाचित्कालयोगेन दुःखी जातोऽत्र कारणात् ।
राजा तु तत्र देशेन तर्जितो धर्मकारणात् १३।
स्वकुटुंबं गृहीत्वा तु गतोऽसौ भार्गवाश्रमे ।

रक्षितो भार्गवेणाथ कृपया तत्र वै तदा १४।
तत्र पुत्रो ह्यभूतस्य सगरो नाम वै द्विज ।
ववृधे चाश्रमे पुण्ये भार्गवेणाभिरक्षितः १५।
उपवीतादिकं सर्वं क्षत्रियस्य तदा कृतम् ।
शस्त्राणां च तथाभ्यासो वेदानां तु तथैव च १६।
आग्नेयास्त्रं ततो लब्ध्वा भार्गवात्सगरो नृपः ।
जघान पृथिवीं गत्वा तालजंघान्सहैहयान् १७ ।
सशकान् पारदांश्चैव जघान स महातपाः ।
नारद उवाच-
माहात्म्यं सगरस्याथ वद शंकर विस्तरात् १८।
महादेव उवाच-
सूर्यवंशी महाराजो विख्यातः स महाबली ।
गरस्य व्यसने तात हृतं राज्यमभूत्किल १९।
हैहयैस्तालजंघाद्यैः शकैः सार्द्धं च नारद ।
यवनाः पारदाश्चैव कांबोजाः पह्लवास्तथा २०।

एते पंचगणा ब्रह्मन्हैहयार्थे पराक्रमान् ।
हृतराज्यस्ततो राजा सगरोऽथ वनं ययौ २१।
पत्न्याचानुगतो दुःखी स वै प्राणानवासृजत् ।
तस्य पत्नी तु कल्याणी सगर्भा च व्रतान्विता २२।
सपत्न्या भार्गवस्तस्य वृतः पूर्वं सुतेप्सया ।
सा तु भर्तृचितां कृत्वा वने तं प्ररुरोद ह २३।
और्वस्तां वारयित्वा च गरपत्नीं तु नारद ।
न्यवेदयत तत्पुत्रं धर्मिष्ठं सात्विकं प्रियम् २४।
निवेदिते ततो बाले मरणात्सा न्यवर्त्तत ।
ततो मासद्वये जाते ववर्द्धौर्वस्य चाश्रमे २५।
जातकर्मादियोगश्च और्वेण च तथा कृतः ।
उपवीतादिकं सर्वं जातं तत्र महामुनेः २६।
तत्र वेदादिकं सर्वं पठितं चौर्वयोगतः ।
अध्याप्य वेदशास्त्राणि ततोऽस्त्रं प्रत्यपादयत् २७।
आग्नेयं तं महाभाग अमरैरपि दुःसहम् ।

स तेनासुबलेनाजौ बलेन च समन्वितः २८।
हैहयान्वै जघानाशु संक्रुद्धः स्वबलेन च ।
आजहार च लोकेषु स च कीर्तिमवाप सः २९।
ततः शकाः सयवनाः कांबोजाः पल्लवास्तथा ।
हन्यमानास्तदा ते तु वसिष्ठं शरणं ययुः ३०।
वसिष्ठोऽपि च तान्कृत्वा समयेन महाद्युतिः ।
सगरं वारयामास तेषां दत्त्वाऽभयं नृपः ३१।
सगरः स्वां प्रतिज्ञांतु गुरोर्वाक्यं निशम्य च ।
धर्मैर्जघान तांश्चैषां विकृतत्वं चकार ह ३२।

अर्द्धशकनांशिरसो मुंडं कृत्वा विसर्जयत् ।
यवनानां शिरः सर्वं कांबोजानां तथैव च ३३।
पारदा मुंडकेशाश्च पल्ल्वाः श्मश्रुरक्षकाः ।
एवं विजित्य सर्वान्वै कृतवान्धर्मसंग्रहम् ३४।
सर्वधर्मजयी राजा विजित्येमां वसुंधराम् ।
आशु संस्कारयामास वाजिमेधाय पार्थिवः ३५।

तस्य चारयतःसोऽश्वः समुद्रे पूर्वदक्षिणे ।
वेला समीपेऽपहृतो भूमिं चैव प्रवेशितः ३६।
स तं देशं तदा पुत्रैः खानयामास सर्वतः ।
नाश्वं प्रापुस्तदातेवै खन्यमाने महार्णवे ३७।
तत्रैकमादिपुरुषं ददृशुस्ते त्वरान्विताः ।
तमादिपुरुषं देवं कपिलं जगतां प्रभुम् ३८।
तस्य चक्षुः समुत्पन्न वह्निना प्रतिबुध्यतः ।
दग्धाः षष्टि सहस्राणि चत्वारस्तेऽवशेषिताः ३९।
हृषीकेतुः सुकेतुश्च तथा धर्मरथोपरः ।
शूरः पंचजनश्चैव तस्य वंशकरा द्विज ४०।
प्रादाच्च तस्मै भगवान्हरिः पंचवरान्स्वयम् ।
वंशं मोक्षं सुकीर्तिञ्च समुद्रं तनयं विभुः ४१।
सागरत्वं च लेभेथ कर्मणा तेन तस्य वै ।
तमाश्वमेधिकं सोऽश्वं समुद्रादुपलब्धवान् ।
आजहाराश्वमेधानां शतं स च महायशाः ४२।

इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे विंशोऽध्यायः २०।

Roman transliteration

śrīmahādevauvāca-
haridvāraṃ mahāpuṇyaṃ śṛṇu devarṣisattama |
yatra gaṃgā vahatyeva tatroktaṃ tīrthamuttamam 1|
yatra devā vasaṃtīha ṛṣayo manavastathā |
yatra devaḥ svayaṃ sākṣātkeśavo nityamāśritaḥ 2|
purā pūrvaṃ tu bho vatsa tīrthaṃ jātaṃ mahattadā |
yasya darśanamātreṇa dūrato yāti pātakam 3|
yatra gaṃgā mahāramyā jātā puṇya viśeṣataḥ |
viṣṇupādodakī jātā taccaraṇasparśanāttataḥ 4|
bhagīrathena bho vidvannānītā tatra mārgataḥ |
uddhāraḥ pūrvajānāṃ tu kṛtastena mahātmanā 5|
nāradauvāca-
ko'yaṃ deva samākhyāto bhagīratha mahātapāḥ |
yena tīrthaṃ samānītaṃ lokānāṃ hitakāraṇāt 6|
gaṃgātīrthaṃ mahatpuṇyaṃ sarvapāpapraṇāśanam |

lokāḥ sarve vadaṃtyevametattīrthottamottamam 7|
gaṃgāgaṃgeti yo brūyādyojanānāṃ śatairapi |

mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 8|
kathaṃ tena samānītā kiṃ kāryaṃ vada suvrata |
mahādeva uvāca-
yena gaṃgā yathānītā gaṃgādvāre'tiśobhane 9|
tatsarvaṃ saṃpravakṣyāmi kramānukramayogataḥ |
pūrvamāsīddhariścaṃdrastrailokye satyapālakaḥ 10|
rohitastasyaputro'bhūdeko viṣṇuparāyaṇaḥ |
tasyāpi ca vṛkaḥ putro dharmiṣṭhaḥ satpathisthitaḥ 11|
tasya putraḥ subāhuśca jātosminvai kule tadā |
tasya putro garo nāma nātyaṃtaṃ dhārmiko'bhavat 12|
kadācitkālayogena duḥkhī jāto'tra kāraṇāt |
rājā tu tatra deśena tarjito dharmakāraṇāt 13|
svakuṭuṃbaṃ gṛhītvā tu gato'sau bhārgavāśrame |

rakṣito bhārgaveṇātha kṛpayā tatra vai tadā 14|
tatra putro hyabhūttasya sagaro nāma vai dvija |
vavṛdhe cāśrame puṇye bhārgaveṇābhirakṣitaḥ 15|
upavītādikaṃ sarvaṃ kṣatriyasya tadā kṛtam |
śastrāṇāṃ ca tathābhyāso vedānāṃ tu tathaiva ca 16|
āgneyāstraṃ tato labdhvā bhārgavātsagaro nṛpaḥ |
jaghāna pṛthivīṃ gatvā tālajaṃghānsahaihayān 17 |
saśakān pāradāṃścaiva jaghāna sa mahātapāḥ |
nārada uvāca-
māhātmyaṃ sagarasyātha vada śaṃkara vistarāt 18|
mahādeva uvāca-
sūryavaṃśī mahārājo vikhyātaḥ sa mahābalī |
garasya vyasane tāta hṛtaṃ rājyamabhūtkila 19|
haihayaistālajaṃghādyaiḥ śakaiḥ sārddhaṃ ca nārada |
yavanāḥ pāradāścaiva kāṃbojāḥ pahlavāstathā 20|

ete paṃcagaṇā brahmanhaihayārthe parākramān |
hṛtarājyastato rājā sagaro'tha vanaṃ yayau 21|
patnyācānugato duḥkhī sa vai prāṇānavāsṛjat |
tasya patnī tu kalyāṇī sagarbhā ca vratānvitā 22|
sapatnyā bhārgavastasya vṛtaḥ pūrvaṃ sutepsayā |
sā tu bhartṛcitāṃ kṛtvā vane taṃ praruroda ha 23|
aurvastāṃ vārayitvā ca garapatnīṃ tu nārada |
nyavedayata tatputraṃ dharmiṣṭhaṃ sātvikaṃ priyam 24|
nivedite tato bāle maraṇātsā nyavarttata |
tato māsadvaye jāte vavarddhaurvasya cāśrame 25|
jātakarmādiyogaśca aurveṇa ca tathā kṛtaḥ |
upavītādikaṃ sarvaṃ jātaṃ tatra mahāmuneḥ 26|
tatra vedādikaṃ sarvaṃ paṭhitaṃ caurvayogataḥ |
adhyāpya vedaśāstrāṇi tato'straṃ pratyapādayat 27|
āgneyaṃ taṃ mahābhāga amarairapi duḥsaham |

sa tenāsubalenājau balena ca samanvitaḥ 28|
haihayānvai jaghānāśu saṃkruddhaḥ svabalena ca |
ājahāra ca lokeṣu sa ca kīrtimavāpa saḥ 29|
tataḥ śakāḥ sayavanāḥ kāṃbojāḥ pallavāstathā |
hanyamānāstadā te tu vasiṣṭhaṃ śaraṇaṃ yayuḥ 30|
vasiṣṭho'pi ca tānkṛtvā samayena mahādyutiḥ |
sagaraṃ vārayāmāsa teṣāṃ dattvā'bhayaṃ nṛpaḥ 31|

sagaraḥ svāṃ pratijñāṃtu gurorvākyaṃ niśamya ca |
dharmairjaghāna tāṃścaiṣāṃ vikṛtatvaṃ cakāra ha 32|
arddhaṃśakanāṃśiraso muṃḍaṃ kṛtvā visarjayat |
yavanānāṃ śiraḥ sarvaṃ kāṃbojānāṃ tathaiva ca 33|
pāradā muṃḍakeśāśca pallvāḥ śmaśrurakṣakāḥ |
evaṃ vijitya sarvānvai kṛtavāndharmasaṃgraham 34|
sarvadharmajayī rājā vijityemāṃ vasuṃdharām |
āśu saṃskārayāmāsa vājimedhāya pārthivaḥ 35|

tasya cārayataḥso'śvaḥ samudre pūrvadakṣiṇe |
velā samīpe'pahṛto bhūmiṃ caiva praveśitaḥ 36|
sa taṃ deśaṃ tadā putraiḥ khānayāmāsa sarvataḥ |
nāśvaṃ prāpustadātevai khanyamāne mahārṇave 37|
tatraikamādipuruṣaṃ dadṛśuste tvarānvitāḥ |
tamādipuruṣaṃ devaṃ kapilaṃ jagatāṃ prabhum 38|
tasya cakṣuḥ samutpanna vahninā pratibudhyataḥ |
dagdhāḥ ṣaṣṭi sahasrāṇi catvāraste'vaśeṣitāḥ 39|
hṛṣīketuḥ suketuśca tathā dharmarathoparaḥ |
śūraḥ paṃcajanaścaiva tasya vaṃśakarā dvija 40|
prādācca tasmai bhagavānhariḥ paṃcavarānsvayam |
vaṃśaṃ mokṣaṃ sukīrtiñca samudraṃ tanayaṃ vibhuḥ 41|
sāgaratvaṃ ca lebhetha karmaṇā tena tasya vai |
tamāśvamedhikaṃ so'śvaṃ samudrādupalabdhavān |
ājahārāśvamedhānāṃ śataṃ sa ca mahāyaśāḥ 42|

iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe viṃśo'dhyāyaḥ 20|

English translation

Śrī Mahādeva said :

1-5. O best divine sage, hear about the very auspicious Hari-dvāra . Gaṅgā flows there (i.e. by it); and it is said to be the best holy place. There gods, sages and men dwell. (So also) there god Viṣṇu himself always takes resort (i.e. lives). O child, this great holy place came about in ancient days. On merely seeing it sin goes away. Here due to special religious merit Gaṅgā has become very holy. Due to her touching Viṣṇu's feet she has the water of (i.e. coming from) the feet of Viṣṇu. O wise one, Bhagīratha brought her along the path. The magnanimous one (thus) emancipated his ancestors.

Nārada said :

6-9a. O god, who is the Bhagīratha of great penance to whom you have referred, who brought the holy (water) for the good of the people? The holy place on Gaṅgā is very auspicious and destroys all sins. All people say like this that it is the best holy place. He who, even from (a distance of) hundreds of yojanas would say 'Gaṅgā, Gaṅgā', is freed from all sins, and goes to Viṣṇu's world. How did he bring it? What (was his) act? Tell that, O you of a good vow.

Mahādeva said :

9b-16. Who brought Gaṅgā, how he brought it at the very beautiful Gaṅgādvāra —all that I shall tell you in due order. Formerly there lived Hariścandra , (the only one) observing truth in the three worlds. He had a son, Rohita , solely devoted to Viṣṇu. He too had a son, called Vṛka , most righteous and established on a good path. In his family was born his son Subāhu . His son was Gara by name. He was extremely righteous. Some time, for (some) reason, the king became extremely unhappy due to fate. For religious reasons he was not censured in his country. Taking his family he went to Bhārgava 's hermitage. Through compassion he was then protected by Bhārgava there. O brāhmaṇa , there a son named Sagara was born to him. Looked after by Bhārgava, he then grew in the holy hermitage. He performed all (sacraments like) thread-ceremony of (i.e. befitting) a kṣatriya . He learnt (the use of) weapons and studied the Vedas .

17-24. Having received the missile of (i.e. presided over by) Agni , king Sagara moved on the earth and killed Tālajaṅghas with Haihayas . He, of a great penance, also killed Pāradas with Śakas .

Nārada said :

O Śaṅkara , tell in detail the greatness of Sagara. The very powerful great king of the solar dyansty is well-known.

Mahādeva said :

Due to a calamity of (i.e. befalling) Gara, his kingdom was taken away by Haihayas, Tālajaṅghas and Śakas, O Nārada . These tribes— Yavanas , Pāradas, Kāmbojas and Śakas (showed) valour. That king Gara whose kingdom was snatched, then went to a forest. The distressed one followed by his wife, died (there). His auspicious wife was pregnant and observing a vow. Formerly, he with his wife had chosen (i.e. gone to) Bhārgava with a desire for a son. She, having arranged the funeral pyre of her husband in the forest, wept. Aurva (the family preceptor) prevented Gara's wife, O Nārada. He told her about that son (of her) most righteous, good and dear (to all).

25-28. When she was told about the son, she refrained from dying. Then after two months he rose (i.e. was born) in Aurva's hermitage. Aurva performed his sacraments like the birth-rite. O great sage, thread-ceremony etc. took place there. Due to his contact with Aurva, he studied everything like Veda etc. Having taught him Vedas and sacred texts, he taught him (the use of) the missile of (i.e. presided over by) Agni, difficult to bear even for gods, O glorious one. He was endowed with that power of spiritual life in the battle.

29-36. Being angry, he quickly killed Haihayas with his might. He captivated them and obtained fame in the (three) worlds. Then those Śakas with Yavanas, so also Kāmbojas and Pallavas , being struck by him, sought the shelter of Vasiṣṭha . Vasiṣṭha, the very lustrous one, having made an agreement kept away king Sagara after granting them protection from fear. Sagara, keeping his pledge and the preceptor's words, struck them righteously, and made them deformed. He half-shaved the heads of Śakas and sent them away. He completely shaved the heads of Yavanas and also of Kāmbojas. Pāradas are clean-shaved; Pallavas keep moustache. Having thus vanquished all he collected religious merit. Having conquered this earth, the all-righteous victorious king quickly prepared for (the performance of) a horse-sacrifice. His horse, moving near the southeast ocean, was taken away near the shore and was taken into the (interior of the) earth.

37-42. Then through his sons he got that region dug up everywhere. They digging there did not find the horse in the great ocean. They who were in a hurry, saw there an ancient man—the ancient man was Kapila , the lord of the worlds. The fire produced from the eyes of him getting awake, burnt sixty

thousand of them; (only) four of them remained (unburnt). O brāhmaṇa, (the four) continuing his family (were:) Hṛṣīketu, Suketu , the other one Dharmaratha , and the brave Pañcajana . The revered lord Viṣṇu himself gave him five boons: (continuation of) family, salvation, good fame, ocean and son. Due to that act he got the state of ocean. He obtained that sacrificial horse from the ocean. He, of a great fame, performed a hundred horse sacrifices.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 21

The Greatness of Haridvāra

Chapter 433 of 693 · 29 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
सगरस्यात्मजा वीराः कथं जाता महाबलाः ।
विक्रांताः षष्टिसाहस्रा विज्ञानेश्वर तद्वद १।
श्रीपार्वतीपतिरुवाच-
द्वे पत्न्यौ सगरस्यास्तां तपसा दग्धकिल्बिषे ।
और्वस्ताभ्यां वरं प्रादात्तोषितो मुनिसत्तमः २।
षष्टिंपुत्रसहस्राणि एका वव्रे तरस्विनाम् ।
एका वंशधरं त्वेकं यथेष्टं वरशालिनी ३।
तत्रैका सुषुवे तुंब्यां पुत्रान्शूरान्बहुनथ ।
ते तु सर्वेऽपि धात्रीभिर्वर्द्धितास्तु यथाक्रमम् ४।
कपिलानां तु दुग्धानां तेषां तत्र महात्मनाम् ५।
तेनैव दुग्धयोगेन ववृधुस्ते महात्मनः ।
एकः पंचजनो नाम पुत्रो राजा बभूव ह ६।
ततः पंचजनस्यासीदंशुमान्नाम वीर्यवान् ।
दिलीपस्तनयस्तस्य पुत्रो यस्य भगीरथः ७।

यस्तु गंगासरिच्छ्रेष्ठामानयामास सुव्रतः ।
समुद्र मानयित्वैनां दुहितृत्वमकल्पयत् ८।
नारद उवाच-
कथं गंगा समानीता किं तपस्तेन वै कृतम् ।
तत्सर्वं मे समाचक्ष्व सुव्रतोऽसि दयानिधे ९।
महादेव उवाच-
पूर्वजानां हितार्थाय गतोऽसौ हैमके गिरौ ।
तत्र गत्वा तपस्तप्तं वर्षाणामयुतं तदा १०।
आदिदेवः प्रसन्नोऽभूद्योऽसौ देवो निरंजनः ।
तेन दत्ता इयं गंगा आकाशात्समुपस्थिता ११।
तत्र विश्वेश्वरो देवो यत्र तिष्ठति नित्यशः ।
गंगां दृष्ट्वाऽगतां तेन गृहीता जाह्नवी तदा १२।
जटाजूटे च संधार्य वर्षाणामयुतं स्थितम् ।
न निःसृता तदा गंगा ईशस्यैव प्रभावतः १३।
विचारितं तदा तेन क्व गता मम मातृका ।

स ध्यानेन विचार्यैवं गृहीता चेश्वरेण तु १४।
ततः कैलासमगमत्स तु भगीरथो नृपः ।
तत्र गत्वा मुनिश्रेष्ठ ह्यकरोदुल्बणं तपः १५।
आराधितस्तदा तेन दत्तवानहमापगाम् ।
एकं केशं परित्यज्य दत्ता त्रिपथगा तदा १६।
स गृहीत्वा गतो गंगां पाताले यत्र पूर्वजाः ।
अलकनंदा तदा नाम गंगायाः प्रथमं स्मृतम् १७।
हरिद्वारे यदायाता विष्णुपादोदकी तदा ।
तदेव तीर्थं प्रवरं देवानामपि दुर्ल्लभम् १८।
तत्तीर्थे च नरः स्नात्वा हरिं दृष्ट्वा विशेषतः ।
प्रदक्षिणं ये कुर्वंति न चैते दुःखभागिनः १९।
ब्रह्महत्यादि पापानां राशयः संत्यनेकशः ।
विलयं यांति ते सर्वे हरेर्दर्शनतः सदा २०।
एकदा केशवस्थाने हरिद्वारे ह्यहं गतः ।
तस्मात्तीर्थप्रभावाच्च जातोऽहं विष्णुरूपवान् २१।

ये गच्छंति नरश्रेष्ठास्ते वै यांति ह्यनामयम् ।
चतुर्भुजास्तु ते लोकाः नरा नार्यश्च सर्वशः २२।
वैकुंठं यांति ते सर्वे हरेर्दर्शनमात्रतः ।
ममाप्यधिक तीर्थं तु हरिद्वारं सुशोभनम् २३।
तीर्थानां प्रवरं तीर्थं चतुर्वर्गप्रदायकम् ।
कलौ धर्मकरं पुंसां मोक्षदं चार्थदं तथा २४।
यत्र गंगा महारम्या नित्यं वहति निर्मला ।
एतत्कथानकं पुण्यं हरिद्वाराख्यमुत्तमम् २५।
उक्तं च शृण्वतां पुंसां फलं भवति शाश्वतम् ।
अश्वमेधे कृते यागे गोसहस्रे तथैव च २६।
तत्पुण्यं लभते विद्वान्हरेर्दर्शनमात्रतः ।
गोहंता ब्रह्महा चैव ये चान्ये पितृघातकाः २७।
एवंविधानि पापानि बहुन्यपि च वै द्विज ।
विलयं यांति सर्वाणि हरेर्दर्शनमात्रतः २८।
इति श्रीपाद्मेमहापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखण्डे उमापति नारद संवादेहरिद्वार माहात्म्ये गंगोत्पत्तिपूर्वकं हरिद्वारमाहात्म्यं नाम एकविंशोऽध्यायः २१।

Roman transliteration

nārada uvāca-
sagarasyātmajā vīrāḥ kathaṃ jātā mahābalāḥ |
vikrāṃtāḥ ṣaṣṭisāhasrā viṅñāneśvara tadvada 1|
śrīpārvatīpatiruvāca-
dve patnyau sagarasyāstāṃ tapasā dagdhakilbiṣe |
aurvastābhyāṃ varaṃ prādāttoṣito munisattamaḥ 2|
ṣaṣṭiṃputrasahasrāṇi ekā vavre tarasvinām |
ekā vaṃśadharaṃ tvekaṃ yatheṣṭaṃ varaśālinī 3|

tatraikā suṣuve tuṃbyāṃ putrāṅśūrānbahūnatha |
te tu sarve'pi dhātrībhirvarddhitāstu yathākramam 4|
kapilānāṃ tu dugdhānāṃ teṣāṃ tatra mahātmanām 5|
tenaiva dugdhayogena vavṛdhuste mahātmanaḥ |
ekaḥ paṃcajano nāma putro rājā babhūva ha 6|
tataḥ paṃcajanasyāsīdaṃśumānnāma vīryavān |
dilīpastanayastasya putro yasya bhagīrathaḥ 7|

yastu gaṃgāsaricchreṣṭhāmānayāmāsa suvrataḥ |
samudra mānayitvaināṃ duhitṛtvamakalpayat 8|
nārada uvāca-
kathaṃ gaṃgā samānītā kiṃ tapastena vai kṛtam |
tatsarvaṃ me samācakṣva suvrato'si dayānidhe 9|
mahādeva uvāca-
pūrvajānāṃ hitārthāya gato'sau haimake girau |
tatra gatvā tapastaptaṃ varṣāṇāmayutaṃ tadā 10|
ādidevaḥ prasanno'bhūdyo'sau devo niraṃjanaḥ |
tena dattā iyaṃ gaṃgā ākāśātsamupasthitā 11|
tatra viśveśvaro devo yatra tiṣṭhati nityaśaḥ |
gaṃgāṃ dṛṣṭvā'gatāṃ tena gṛhītā jāhnavī tadā 12|
jaṭājūṭe ca saṃdhārya varṣāṇāmayutaṃ sthitam |
na niḥsṛtā tadā gaṃgā īśasyaiva prabhāvataḥ 13|
vicāritaṃ tadā tena kva gatā mama mātṛkā |

sa dhyānena vicāryaivaṃ gṛhītā ceśvareṇa tu 14|
tataḥ kailāsamagamatsa tu bhagīratho nṛpaḥ |
tatra gatvā muniśreṣṭha hyakarodulbaṇaṃ tapaḥ 15|
ārādhitastadā tena dattavānahamāpagām |
ekaṃ keśaṃ parityajya dattā tripathagā tadā 16|
sa gṛhītvā gato gaṃgāṃ pātāle yatra pūrvajāḥ |
alakanaṃdā tadā nāma gaṃgāyāḥ prathamaṃ smṛtam 17|
haridvāre yadāyātā viṣṇupādodakī tadā |
tadeva tīrthaṃ pravaraṃ devānāmapi durllabham 18|
tattīrthe ca naraḥ snātvā hariṃ dṛṣṭvā viśeṣataḥ |
pradakṣiṇaṃ ye kurvaṃti na caite duḥkhabhāginaḥ 19|
brahmahatyādi pāpānāṃ rāśayaḥ saṃtyanekaśaḥ |
vilayaṃ yāṃti te sarve harerdarśanataḥ sadā 20|
ekadā keśavasthāne haridvāre hyahaṃ gataḥ |
tasmāttīrthaprabhāvācca jāto'haṃ viṣṇurūpavān 21|

ye gacchaṃti naraśreṣṭhāste vai yāṃti hyanāmayam |
caturbhujāstu te lokāḥ narā nāryaśca sarvaśaḥ 22|
vaikuṃṭhaṃ yāṃti te sarve harerdarśanamātrataḥ |
mamāpyadhika tīrthaṃ tu haridvāraṃ suśobhanam 23|
tīrthānāṃ pravaraṃ tīrthaṃ caturvargapradāyakam |
kalau dharmakaraṃ puṃsāṃ mokṣadaṃ cārthadaṃ tathā 24|
yatra gaṃgā mahāramyā nityaṃ vahati nirmalā |
etatkathānakaṃ puṇyaṃ haridvārākhyamuttamam 25|
uktaṃ ca śṛṇvatāṃ puṃsāṃ phalaṃ bhavati śāśvatam |
aśvamedhe kṛte yāge gosahasre tathaiva ca 26|
tatpuṇyaṃ labhate vidvānharerdarśanamātrataḥ |
gohaṃtā brahmahā caiva ye cānye pitṛghātakāḥ 27|
evaṃvidhāni pāpāni bahūnyapi ca vai dvija |

vilayaṃ yāṃti sarvāṇi harerdarśanamātrataḥ 28|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṇḍe umāpati nārada saṃvādeharidvāra māhātmye gaṃgotpattipūrvakaṃ haridvāramāhātmyaṃ nāma ekaviṃśo'dhyāyaḥ 21|

English translation

Nārada said :

1. O you master of knowledge, tell (me) how those very mighty, brave, valorous sons of Sagara , sixy thousand in number, were born.

The lord of Pārvatī said :

2-8. Sagara had two wives whose sins were burnt by penance. Aurva , the best sage,being pleased, granted them boons: One (queen) chose sixty thousand powerful sons. The (other) one, having the boon, asked for one son supporting the family. Then in a gourd one gave birth to many brave sons. They were brought up in due course by the nurses. The boys enhanced love when the pitchers were filled with ghee . For the magnanimous ones the cows were milked. The noble ones grew due to that milk only. One son by name Pañcajana became the king. Then there was the powerful (son) of Pañcajana named Aṃśumat . Dilīpa was his son, and his son was Bhagīratha . He, of a good vow, brought (to the earth) the greatest river, Gaṅgā . Having brought her to the ocean, he made her his daughter.

Nārada said :

9. How did he bring Gaṅgā? What (kind of) penance did he practise? Tell me all that. O you treasure of kindness, you are of a good vow.

Mahādeva said :

10-16. For the well-being of his ancestors he went to the Himālaya mountain. Having gone there he practised penance for a myriad years. That first god who is untinged, was pleased (with him). This Gaṅgā given by him came (here) from the sky. There god Viśveśvara always remains. Seeing Gaṅgā coming, he seized that Jāhnavī (i.e. Gaṅgā). He held her in the mass of his matted hair for a myriad years. Due to the prowess of the lord Gaṅgā did not move out of it. Then he (i.e. the king) thought: 'Where has my mother gone?' Having thought like this through meditation (he knew): 'The lord has seized her.' Then that king Bhagīratha went to Kailāsa . O best sage, having gone there, he practised a severe penance. Then he propitiated (me). I gave him the river. Having given up (i.e. plucked) one hair, the river was given (to him).

17-23a. Taking Gaṅgā, he went to the nether world where his ancestors stood (dead). Then the first name of Gaṅgā was said to be Alakanandā . When she went (i.e. flowed) to Haridvāra , she came to be called Viṣṇupādodakī. That is an excellent holy place which is not easily accessible even to gods. Those men who bathe at that holy place, and especially after seeing (the image of) Viṣṇu go round (the image) keeping (it) to their right, do not experience grief. There are many heaps of sins like (those of) killing a brāhmaṇa etc. All those perish on always seeing (the image of) Viṣṇu. Once I had gone to Haridvāra, the place of Viṣṇu. Due to the prowess of that holy place, I became of the form of Viṣṇu.

Those best men who go (to this holy place), go to Viṣṇu. Those human beings—men and women, have four arms everywhere. Merely by seeing (the image of) Viṣṇu they all go to Vaikuṇṭha .

23b-28. For me also that holy place Haridvāra is a superior holy place. It is the principal holy place among the holy places. It gives the four goals (of human life). In the Kali -age it gives religious merit to men, and gives salvation and material welfare also. There the clear (water of) Gaṅgā always flows. This auspicious, excellent, account of Haridvāra is told (by me). Eternal fruit is (obtained) by those who listen to it. A learned man, merely by seeing (the image of) Viṣṇu obtains that fruit which is obtained when a horse-sacrifice is performed or when a thousand cows (are given). O brāhmaṇa, many sins of this kind—all of them-perish due to just seeing (the image of) Viṣṇu.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 22

An Eulogy of Gaṅgā, Yamunā, Prayāga

Chapter 434 of 693 · 50 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-।
गांगं वक्ष्यामि माहात्म्यं यथोक्तं मुनिसत्तम ।
यस्य श्रवणमात्रेण अघं नश्यति तत्क्षणात् १।
गंगागंगेति योब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति २।
चरणाब्जसमुद्भूता गंगा नामेति विश्रुता ।
पापानां स्थूलराशीनां नाशिनी चेति नारद ३।
नर्मदा सरयूश्चैव तथा वेत्रवती नदी ।
तापी पयोष्णी चंद्रा च विपाशा कर्मनाशिनीम् ४।
पुष्पा पूर्णा तथा दीपा विदीपा सूर्यतेजसा ।
सहस्रवृषदानात्तु यत्फलं लभते ध्रुवम् ५।
तत्फलं समवाप्नोति गंगादर्शनतः क्षणात् ।
इयं गंगा महापुण्या ब्रह्मघ्नानां विशेषतः ६।
तेषां निरययुक्तानां गंगा पापप्रहारिणी ।
चंद्र सूर्योपरागे च यत्फलं विद्यतेऽनघ ७।

तत्फलं समवाप्नोति गंगादर्शनमात्रतः ।
यथा सूर्योदये तात तमो गच्छति दूरतः ८।
तथा गंगाप्रभावेन विलयं याति पातकम् ।
मान्येयं सर्वदा लोके पवित्रा पापनाशिनी ९।
कल्याणरूपा सततं विष्णुना निर्मिता पुरा ।
दिव्यरूपा तु जननी दीनानां पावनी स्मृता १०।
देवानां च यथा विष्णुस्तथा गंगोत्तमा नदी ।
ये कुर्वंति नराः स्नानं माघमासे निरंतरम् ११।
न तेषां विद्यते दुःखं कल्पानां च शतत्रयम् ।
यत्र गंगा च यमुना यत्र चैव सरस्वती ।
तत्र स्नात्वा च पीत्वा च मुक्तिभागी न संशयः १२।
महादेव उवाच-।
त्वद्वार्तां प्रियतो ब्रवीमि यदहं सा स्तुस्तुतिस्ते प्रभो यद्भुंजे तव तन्निवेदनमथो यद्यामि सा प्रेष्यता ।
यच्छांतः स्वपिमि त्वदंघ्रियुगले दंडप्रणामोऽस्तु नः।
स्वामिन्यच्च करोमि तेन स भवान्विश्वेश्वरः प्रीयताम् १३।

दृष्टेन वंदितेनापि स्पृष्टेन च धृतेन के ।।
नरा येन विमुच्यंते तदेतद् यामुनं जलम्॥ १४॥
तावद् भ्रमंति भुवने मनुजा भवोत्थ दारिद्‌ग्र रोग मरण व्यसनाभिभूताः ।।
यावज्जलं तव महानदि नीलनीलं पश्यंति नो दधति मूर्धसु सूर्यपुत्रि ॥१५॥
यत्संस्मृतिः सपदि कृंतति दुष्कृतौघं पापावलीं जयति योजन लक्षतोऽपि ।।
यन्नाम नाम जगदुच्चरितं पुनाति दिष्ट्या हि सा पथिदृशो भवितात्र गंगा ॥१६॥
आलोकोत्कंठितेन प्रमुदित मनसा वर्त्म यस्याः प्रयातं सद्यस्मिन्कृत्यमेतामथ प्रथम कृती जज्ञिवान्स्वर्गसिंधुम् ।।
स्नानं संध्या निवापः सुर यजनमपि श्राद्ध विप्राशनाद्यं सर्वं संपूर्णमेतत्भवति भगवतः प्रीतिदं नातिचित्रम् ॥१७॥
देवीभूत परं ब्रह्म परमानंददायिनी ।।
अर्घं गृहाण मे गंगे पापं हर नमोस्तुते ॥१८॥
साक्षाद्धर्म द्रवौघं मुररिपु चरणांभोज पीयूषसारं।।
दुःखस्याब्धेस्तरित्रं सुरमनुजनुतं स्वर्गसोपान मार्गम्। ।
सर्वांहोहारि वारि प्रवर गुणगणंभासि या संवहंती।।
तस्यै भागीरथि श्रीमति मुदितमना देवि कुर्वे नमस्ते ॥१९॥
स्वःसिंधो दुरिताब्धिमग्न जनता संतारणि प्रोल्लसत्कल्लोला। ।

मलकांतिनाशिततमस्तोमे जगत्पावनि ।।
गंगे देवि पुनीहि दुष्कृतभयक्रांतं कृपाभाजनं मातर्मां शरणागतं शरणदे रक्षाथभोभीषितम् ॥२०॥
हं हो मानस कंपसे किमु सखे त्रस्तोभयान्नारकात्किं ते।
भीतिरिति श्रुतिर्दुरितकृत्संजायते नारकी ।।
माभैषीः शृणु मे गतिं यदि मया पापाचल।
स्पर्द्धिनी प्राप्ता ते निरयं कथः किमपरं किं मे न धर्मं धनम् ॥२१॥
सर्वेशादि प्रशंसा मुदमनुभवनं मज्जनं यत्र चोक्तं स्वर्नार्योवीक्ष्यहृष्टा।
विबुध सुरपतिः प्राप्तिसंभावनेन ।।
नीरे श्रीजह्नु कन्येयम् अनियमरताः स्नांति ये तावकीने।।
देवत्वं ते लभंते स्फुटम् अशुभकृतोप्यत्र वेदाः प्रमाणम् ॥२२॥
बुद्धे सद्बुद्धिरेवं भवतु तव सखे मानस स्वस्तिते ऽस्तु।।
आस्तां पादौ पदस्थौ सततमिह युवां साधु दृष्टी च दृष्टी ।।
वाणि प्राणप्रियेधि प्रकट गुण वपुः प्राप्नुहि प्राणि पुष्टिं यस्मात्सर्वैर्भवद्भिः।।
सुखमतुलमहं प्राप्नुवं तीर्थपुण्यम् ॥२३॥
श्रीजाह्नवी रविसुता परमेष्ठिपुत्री सिंधुत्रयाभरणतीर्थवर प्रयाग। ।

सर्वेश मामनुगृहाण नयस्व चोर्ध्वमंतस्तमो दशविधं दलय स्वधाम्ना ॥२४॥
वागीश विष्णवीश पुरंदराद्याः पापप्रणाशाय विदांविदोऽपि। ।
भजंति यत्तीरमनीलनीलं सतीर्थराजो जयति प्रयागः ॥२५॥
कलिंदजा संगम वाप्ययत्र प्रत्यग्गता स्वर्गधुनीधुनोति। ।
अध्यात्म तापत्रितयं जनस्य स तीर्थराजो जयति प्रयागः ॥२६॥
श्यामो वटः श्यामगुणोवृणोति स्वच्छायया श्यामल याजनानाम्। ।
श्यामश्रमं कृंतति यत्रदृष्टः स तीर्थराजो जयति प्रयागः ॥२७॥
ब्रह्मादयोप्यात्मकृतिं विहाय भजंति पुण्यात्मक भागधेयम् ।।
यत्रोज्झितादंडधरः स्वदंडं स तीर्थराजो जयति प्रयागः ॥२८॥

यत्सेवया देव नृदेवतादि देवर्षयः प्रत्यहमामनंति। ।
स्वर्गं च सर्वोत्तम भूमिराज्यं स तीर्थराजो जयति प्रयागः ॥२९॥
एनांसि हंतीति प्रसिद्धवार्ता नाम प्रतापेन दृशो भवंति। ।
यस्य त्रिलोकीं प्रतताप गोभिः स तीर्थराजो जयति प्रयागः ॥३०॥
धत्ते ऽभितश्चामर चारुकांतिं सितासिते यत्रसरिद्वरेण्ये ।।
आद्यो वटश्छत्रमिवातिभाति स तीर्थराजो जयति प्रयागः ॥३१॥

ब्राह्मीनपुत्री त्रिपथास्त्रिवेणी समागमे साक्षतयागमात्रात् ।।
यत्राप्नुतान्ब्रह्मपदं नयंति स तीर्थराजो जयति प्रयागः॥ ३२॥
केषांचिज्जन्मकोटिर्व्रजति सुवचसां यामियामीति यस्मिन्केषां।।
चित्प्रेप्सतां यं नियतमतियतेद् वर्षवृंदं वरिष्ठम्। ।
यत्प्राप्तं भाग्यलक्षैर्भवति भवति नो वास वाचामवाच्यो। ।
दिष्ट्या वेणी विशिष्टो भवति दृगतिथिः कं प्रयाग प्रयागः ॥३३॥
लोकानामक्षमाणां मखकृतिषु कलौ स्वर्गकामैर्जय स्तुत्यादि स्तोत्रैर्वचोभिः।।
कथममरपद प्राप्ति चिंतातुराणाम् ।।
अग्निष्टोमाश्वमेध प्रमुख मखफलं सम्यगालोच्यसांगं।।
ब्रह्माद्यैस्तीर्थराजो ऽभिमतद उपदिष्टो ऽयमेव प्रयागः ॥३४॥
मया प्रमादातुरतादि दोषतः संध्या विधिर्नो समुपासितोऽभूत्। ।
चेदत्र संध्यां चरते प्रसादतः संध्यास्तु पूर्णा ऽखिलजन्मनोऽपि मे ॥३५॥
अन्यत्रापि प्रगर्जन्महिमनि तपसि प्रेमभिर्विप्रकृष्टैर्ध्यातः।।
संकीर्तितो योऽभिमत पद विधातानिशं निर्व्यपेक्षंम् ।।
श्रीमत्पांशुं त्रिवेणीपरिवृढम् अतुलं तीर्थराजं प्रयागं गोलंकारप्रकाशं स्वयममरवरं चेतनं तं नमामि ॥३६॥

अस्माभिः सुतपोन्वतप्त किमहो एज्यंत किंवाध्वराः।
पात्रे दानमदायि किं बहुविधं किं वा सुराश्चार्चिताः ।
किं सत्तीर्थमसेवि किं द्विजकुलं पूजादिभिः सत्कृतं येन प्रापि सदा।
शिवस्य शिवदा सा राजधानी स्वयम् ३७।
भाग्यैर्मेऽधिगता ह्यनेकजनुषां सर्वाघविध्वंसिनी।
सर्वाश्चर्यमयी शिवपुरी संसारसिंधोस्तरी ।
लब्धं सज्जनुषः फलं कुलमलं चक्रे पवित्रीकृतः।
स्वात्मा चाप्यखिलं कृतं किमपरं सर्वोपरिष्टात्स्थितम् ३८।
जीवन्नरः पश्यति भद्र लक्षमेवं वदंतीति मृषा न यस्मात् ।
तस्मान्मया वै वपुषे दृशे न प्राप्तापि काशी क्षणभंगुरेण ३९।
काश्यां विधातुममरैरपि दिव्यभूमौ सत्तीर्थ लिंगगणनार्चनता न शक्या ।
यानीह गुप्त विवृतानि पुरातनानि सिद्धानि योजितकरः प्रणमामि तेभ्यः ४०।
किं भीत्या दुरितव्रजात्किमु मुदा पुण्यैरगण्यैः कृतैः।
किं विद्याभ्यसनान्मदेन जडतादोषाद्विषादेन किम् ।
किं गर्वेण धनोदयादधनतातापेन किं भोजनाः ।

स्नात्वा श्रीमणिकर्णिकापयसि चेद्विश्वेश्वरो दृश्यते ४१।
अल्पस्फीति निरामयापि तनुता प्रव्यक्तशक्यात्मता प्रोत्साहाढ्य बलेन केवलमनोरागद्वितीयेन यत् ।

अप्राप्यापि मनोरथैरविषयास्वप्नप्रवृत्तेरपि प्राप्ता सा।
पि गदाधरस्य नगरी सद्योपवर्गप्रदा ४२।
मन्येनात्मकृतिर्नपूर्वपुरुषप्राप्तेर्बलं चात्र यन्नापीदं स्वजन।
प्रमाणमचलं किंस्वापतापादिकम्।
यादुष्प्राप गयाप्रयागयमुना काशीसुपर्वागमात्प्राप्तिस्तत्र।
महाफलो विजयते श्रीशारदानुग्रहः ४३।
यः श्राद्धसमये दूरात्स्मृतोऽपि पितृमुक्तिदः ।
तं गयायां स्थितं साक्षान्नमामि श्रीगदाधरम् ४४।
पंथानं समतीत्य दुस्तरमिमं दूरादवीयस्तरं क्षुद्र व्याघ्रतरक्षुकंटकफणिप्रत्यार्थिभिः संकुलम् ।
आगत्य प्रथमव्ययं कृपणवाग्याचेज्जनः ।
कर्परीश्रीमद्वारिगदाधर प्रतिदिनं त्वां द्रष्टुमुत्कंठते ४५।
सर्वात्मन्निजदर्शनेन च गयाश्राद्धेन वै देवताः प्रीणन्विश्वमनीहवत्कथमिहौदासीन्यमालंबसे ।
किं ते सर्वदनिर्दयत्वमधुना किं वा प्रभुत्वं कलेः किं वा सत्वनिरीक्षणं नृषु चिरं किं वास्य सेवारुचिः ४६।

गदाधर मया श्राद्धं संचीर्णं त्वत्प्रसादतः ।
अनुजानीहि मां देव गमनाय गृहं प्रति ४७।
चतुर्णां देवतानां च स्तोत्रं स्वर्गार्थदायकम् ।
श्राद्धकाले पठेन्नित्यं स्नानकाले तु यः पठेत् ४८।
सर्वतीर्थसमं स्नानं श्रवणात्पठनाज्जपात् ।
प्रयागस्य च गंगाया यमुनायाः स्तुतेर्द्विज ।
श्रवणेन विनश्यंति दोषाश्चैव तु कर्मजाः ४९।
इति श्रीपाद्मे महापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे
गंगाप्रयागयमुनास्तुतिर्नामद्वाविंशोऽध्यायः २२।

Roman transliteration

mahādeva uvāca-|
gāṃgaṃ vakṣyāmi māhātmyaṃ yathoktaṃ munisattama |
yasya śravaṇamātreṇa aghaṃ naśyati tatkṣaṇāt 1|
gaṃgāgaṃgeti yobrūyādyojanānāṃ śatairapi |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 2|
caraṇābjasamudbhūtā gaṃgā nāmeti viśrutā |
pāpānāṃ sthūlarāśīnāṃ nāśinī ceti nārada 3|
narmadā sarayūścaiva tathā vetravatī nadī |
tāpī payoṣṇī caṃdrā ca vipāśā karmanāśinīm 4|
puṣyā pūrṇā tathā dīpā vidīpā sūryatejasā |
sahasravṛṣadānāttu yatphalaṃ labhate dhruvam 5|
tatphalaṃ samavāpnoti gaṃgādarśanataḥ kṣaṇāt |
iyaṃ gaṃgā mahāpuṇyā brahmaghnānāṃ viśeṣataḥ 6|
teṣāṃ nirayayuktānāṃ gaṃgā pāpaprahāriṇī |
caṃdra sūryoparāge ca yatphalaṃ vidyate'nagha 7|

tatphalaṃ samavāpnoti gaṃgādarśanamātrataḥ |
yathā sūryodaye tāta tamo gacchati dūrataḥ 8|
tathā gaṃgāprabhāvena vilayaṃ yāti pātakam |

mānyeyaṃ sarvadā loke pavitrā pāpanāśinī 9|
kalyāṇarūpā satataṃ viṣṇunā nirmitā purā |
divyarūpā tu jananī dīnānāṃ pāvanī smṛtā 10|
devānāṃ ca yathā viṣṇustathā gaṃgottamā nadī |
ye kurvaṃti narāḥ snānaṃ māghamāse niraṃtaram 11|
na teṣāṃ vidyate duḥkhaṃ kalpānāṃ ca śatatrayam |
yatra gaṃgā ca yamunā yatra caiva sarasvatī |
tatra snātvā ca pītvā ca muktibhāgī na saṃśayaḥ 12|
mahādeva uvāca-|
tvadvārtāṃ priyato bravīmi yadahaṃ sā stustutiste prabho yadbhuṃje tava tannivedanamatho yadyāmi sā preṣyatā |
yacchāṃtaḥ svapimi tvadaṃghriyugale daṃḍapraṇāmo'stu naḥ|
svāminyacca karomi tena sa bhavānviśveśvaraḥ prīyatām 13|

dṛṣṭena vaṃditenāpi spṛṣṭena ca dhṛtena ke ||
narā yena vimucyaṃte tadetad yāmunaṃ jalam|| 14||
tāvad bhramaṃti bhuvane manujā bhavottha dāridyra roga maraṇa vyasanābhibhūtāḥ ||
yāvajjalaṃ tava mahānadi nīlanīlaṃ paśyaṃti no dadhati mūrdhasu sūryaputri ||15||
yatsaṃsmṛtiḥ sapadi kṛṃtati duṣkṛtaughaṃ pāpāvalīṃ jayati yojana lakṣato'pi ||
yannāma nāma jagaduccaritaṃ punāti diṣṭyā hi sā pathidṛśo bhavitādya gaṃgā ||16||
ālokotkaṃṭhitena pramudita manasā vartma yasyāḥ prayātaṃ sadyasminkṛtyametāmatha prathama kṛtī jajñivānsvargasiṃdhum ||
snānaṃ saṃdhyā nivāpaḥ sura yajanamapi śrāddha viprāśanādyaṃ sarvaṃ saṃpūrṇametatbhavati bhagavataḥ prītidaṃ nāticitram ||17||
devībhūta paraṃ brahma paramānaṃdadāyinī ||
arghaṃ gṛhāṇa me gaṃge pāpaṃ hara namostute ||18||
sākṣāddharma dravaughaṃ muraripu caraṇāṃbhoja pīyūṣasāraṃ||
duḥkhasyābdhestaritraṃ suramanujanutaṃ svargasopāna mārgam| |
sarvāṃhohāri vāri pravara guṇagaṇaṃbhāsi yā saṃvahaṃtī||
tasyai bhāgīrathi śrīmati muditamanā devi kurve namaste ||19||
svaḥsiṃdho duritābdhimagna janatā saṃtāraṇi prollasatkallolā| |

malakāṃtināśitatamastome jagatpāvani ||
gaṃge devi punīhi duṣkṛtabhayakrāṃtaṃ kṛpābhājanaṃ mātarmāṃ śaraṇāgataṃ śaraṇade rakṣāthabhobhīṣitam ||20||
haṃ ho mānasa kaṃpase kimu sakhe trastobhayānnārakātkiṃ te|
bhītiriti śrutirduritakṛtsaṃjāyate nārakī ||
mābhaiṣīḥ śṛṇu me gatiṃ yadi mayā pāpācala|
sparddhinī prāptā te nirayaṃ kathaḥ kimaparaṃ kiṃ me na dharmaṃ dhanam ||21||
sarveśādi praśaṃsā mudamanubhavanaṃ majjanaṃ yatra coktaṃ svarnāryovīkṣyahṛṣṭā|
vibudha surapatiḥ prāptisaṃbhāvanena ||
nīre śrījahnu kanyeyam aniyamaratāḥ snāṃti ye tāvakīne||
devatvaṃ te labhaṃte sphuṭam aśubhakṛtopyatra vedāḥ pramāṇam ||22||
buddhe sadbuddhirevaṃ bhavatu tava sakhe mānasa svastite 'stu||
āstāṃ pādau padasthau satatamiha yuvāṃ sādhu dṛṣṭī ca dṛṣṭī ||
vāṇi prāṇapriyedhi prakaṭa guṇa vapuḥ prāpnuhi prāṇi puṣṭiṃ yasmātsarvairbhavadbhiḥ||
sukhamatulamahaṃ prāpnuvaṃ tīrthapuṇyam ||23||
śrījāhnavī ravisutā parameṣṭhiputrī siṃdhutrayābharaṇatīrthavara prayāga| |

sarveśa māmanugṛhāṇa nayasva cordhvamaṃtastamo daśavidhaṃ dalaya svadhāmnā ||24||
vāgīśa viṣṇvīśa puraṃdarādyāḥ pāpapraṇāśāya vidāṃvido'pi| |
bhajaṃti yattīramanīlanīlaṃ satīrtharājo jayati prayāgaḥ ||25||
kaliṃdajā saṃgama vāpyayatra pratyaggatā svargadhunīdhunoti| |

adhyātma tāpatritayaṃ janasya sa tīrtharājo jayati prayāgaḥ ||26||
śyāmo vaṭaḥ śyāmaguṇovṛṇoti svacchāyayā śyāmala yājanānām| |
śyāmaśramaṃ kṛṃtati yatradṛṣṭaḥ sa tīrtharājo jayati prayāgaḥ ||27||
brahmādayopyātmakṛtiṃ vihāya bhajaṃti puṇyātmaka bhāgadheyam ||
yatrojjhitādaṃḍadharaḥ svadaṃḍaṃ sa tīrtharājo jayati prayāgaḥ ||28||
yatsevayā deva nṛdevatādi devarṣayaḥ pratyahamāmanaṃti| |
svargaṃ ca sarvottama bhūmirājyaṃ sa tīrtharājo jayati prayāgaḥ ||29||
enāṃsi haṃtīti prasiddhavārtā nāma pratāpena dṛśo bhavaṃti| |
yasya trilokīṃ pratatāpa gobhiḥ sa tīrtharājo jayati prayāgaḥ ||30||
dhatte 'bhitaścāmara cārukāṃtiṃ sitāsite yatrasaridvareṇye ||
ādyo vaṭaścchatramivātibhāti sa tīrtharājo jayati prayāgaḥ ||31||

brāhmīnaputrī tripathāstriveṇī samāgame sākṣatayāgamātrāt ||
yatrāpnutānbrahmapadaṃ nayaṃti sa tīrtharājo jayati prayāgaḥ|| 32||
keṣāṃcijjanmakoṭirvrajati suvacasāṃ yāmiyāmīti yasminkeṣāṃ||
citprepsatāṃ yaṃ niyatamatiyated varṣavṛṃdaṃ variṣṭham| |
yatprāptaṃ bhāgyalakṣairbhavati bhavati no vāsa vācāmavācyo| |
diṣṭyā veṇī viśiṣṭo bhavati dṛgatithiḥ kaṃ prayāga prayāgaḥ ||33||
lokānāmakṣamāṇāṃ makhakṛtiṣu kalau svargakāmairjaya stutyādi stotrairvacobhiḥ||
kathamamarapada prāpti ciṃtāturāṇāṃ ||
agniṣṭomāśvamedha pramukha makhaphalaṃ samyagālocyasāṃgaṃ||
brahmādyaistīrtharājo 'bhimatada upadiṣṭo 'yameva prayāgaḥ ||34||
mayā pramādāturatādi doṣataḥ saṃdhyā vidhirno samupāsito'bhūt| |
cedatra saṃdhyāṃ carate prasādataḥ saṃdhyāstu pūrṇā 'khilajanmano'pi me ||35||
anyatrāpi pragarjanmahimani tapasi premabhirviprakṛṣṭairdhyātaḥ||
saṃkīrtito yo'bhimata pada vidhātāniśaṃ nirvyapekṣaṃm ||
śrīmatpāṃśuṃ triveṇīparivṛḍham atulaṃ tīrtharājaṃ prayāgaṃ golaṃkāraprakāśaṃ
svayamamaravaraṃ cetanaṃ taṃ namāmi ||36||

asmābhiḥ sutaponvatapta kimaho ejyaṃta kiṃvādhvarāḥ|
pātre dānamadāyi kiṃ bahuvidhaṃ kiṃ vā surāścārcitāḥ |
kiṃ sattīrthamasevi kiṃ dvijakulaṃ pūjādibhiḥ satkṛtaṃ yena prāpi sadā|
śivasya śivadā sā rājadhānī svayam 37|
bhāgyairme'dhigatā hyanekajanuṣāṃ sarvāghavidhvaṃsinī|
sarvāścaryamayī śivapurī saṃsārasiṃdhostarī |
labdhaṃ sajjanuṣaḥ phalaṃ kulamalaṃ cakre pavitrīkṛtaḥ|
svātmā cāpyakhilaṃ kṛtaṃ kimaparaṃ sarvopariṣṭātsthitam 38|
jīvannaraḥ paśyati bhadra lakṣamevaṃ vadaṃtīti mṛṣā na yasmāt |
tasmānmayā vai vapuṣe dṛśe na prāptāpi kāśī kṣaṇabhaṃgureṇa 39|
kāśyāṃ vidhātumamarairapi divyabhūmau sattīrtha liṃgagaṇanārcanatā na śakyā |
yānīha gupta vivṛtāni purātanāni siddhāni yojitakaraḥ praṇamāmi tebhyaḥ 40|
kiṃ bhītyā duritavrajātkimu mudā puṇyairagaṇyaiḥ kṛtaiḥ|
kiṃ vidyābhyasanānmadena jaḍatādoṣādviṣādena kim |
kiṃ garveṇa dhanodayādadhanatātāpena kiṃ bhojanāḥ |

snātvā śrīmaṇikarṇikāpayasi cedviśveśvaro dṛśyate 41|
alpasphīti nirāmayāpi tanutā pravyaktaśakyātmatā protsāhāḍhya balena kevalamanorāgadvitīyena yat |
aprāpyāpi manorathairaviṣayāsvapnapravṛtterapi prāptā sā|
pi gadādharasya nagarī sadyopavargapradā 42|
manyenātmakṛtirnapūrvapuruṣaprāpterbalaṃ cātra yannāpīdaṃ svajana|
pramāṇamacalaṃ kiṃsvāpatāpādikam|
yāduṣprāpa gayāprayāgayamunā kāśīsuparvāgamātprāptistatra|
mahāphalo vijayate śrīśāradānugrahaḥ 43|

yaḥ śrāddhasamaye dūrātsmṛto'pi pitṛmuktidaḥ |
taṃ gayāyāṃ sthitaṃ sākṣānnamāmi śrīgadādharam 44|
paṃthānaṃ samatītya dustaramimaṃ dūrādavīyastaraṃ kṣudra
vyāghrataraksukaṃṭakaphaṇipratyārthibhiḥ saṃkulam |
āgatya prathamavyayaṃ kṛpaṇavāgyācejjanaḥ |
karparīśrīmadvārigadādhara pratidinaṃ tvāṃ draṣṭumutkaṃṭhate 45|
sarvātmannijadarśanena ca gayāśrāddhena vai devatāḥ
prīṇanviśvamanīhavatkathamihaudāsīnyamālaṃbase |
kiṃ te sarvadanirdayatvamadhunā kiṃ vā prabhutvaṃ kaleḥ kiṃ vā satvanirīkṣaṇaṃ nṛṣu ciraṃ kiṃ vāsya sevāruciḥ 46|

gadādhara mayā śrāddhaṃ saṃcīrṇaṃ tvatprasādataḥ |
anujānīhi māṃ deva gamanāya gṛhaṃ prati 47|
caturṇāṃ devatānāṃ ca stotraṃ svargārthadāyakam |
śrāddhakāle paṭhennityaṃ snānakāle tu yaḥ paṭhet 48|
sarvatīrthasamaṃ snānaṃ śravaṇātpaṭhanājjapāt |
prayāgasya ca gaṃgāyā yamunāyāḥ stuterdvija |
śravaṇena vinaśyaṃti doṣāścaiva tu karmajāḥ 49|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde gaṃgāprayāgayamunāstutirnāmadvāviṃśo'dhyāyaḥ 22|

English translation

Mahādeva said :

1-5. O best sage, I shall narrate the importance of Gaṅgā , as it has been told, by just listening to which sin perishes at that moment only. He who would utter (the name) 'Gaṅgā' even from (a distance of) hundreds of yojanas , is freed from all sins and goes to Viṣṇu 's heaven. O Nārada , the river has risen from the lotus-like feet (of Viṣṇu), is well-known by the name Gaṅgā, and she destroys large heaps of sins. (There are other rivers like) Narmadā , Sarayū , so also the river Vetravatī , Tāpī , Payoṣṇī , Candrā , Vipāsā, Karmanāśinī, Puṣyā , Pūrṇā , Dīpā , Vidīpā and Sūryatejasā.

6-10. A man obtains that fruit which he certainly gets by giving a thousand bulls in a moment by seeing Gaṅgā. This Gaṅgā is especially very meritorious for those who have killed brāhmaṇas . Gaṅgā smites the sins of those who are connected with (i.e. who have fallen into) a hell. O sinless one, a man obtains that fruit just by seeing Gaṅgā which is (obtained) at the time of the lunar eclipse or the solar eclipse. O dear one, as the darkness goes away at the time of sunrise, similarly the sin (of a man) perishes due to the prowess of Gaṅgā. This (Gaṅgā) is always honoured in the world. She is pure. She destroys sins. She is always of the nature of auspiciousness. She was formerly produced by Viṣṇu. She is of a divine form. She is the mother. She is said to be the purifier of the helpless.

11-14. As Viṣṇu is (the best) of the gods, so is Gaṅgā the best river (among the rivers). For those men who regularly bathe in (the month of) Māgha , there is no grief for three hundred kalpas . There is no doubt that having bathed and drunk (water at the holy place by which) Gaṅgā, Yamunā and Sarasvatī flow, a man enjoys salvation.

Mahādeva said :

O lord, the talk which I affectionately do about you is your praise. What I eat is an offering to you. That I go is (due to) my being sent by you. That I sleep quickly at the pair of your lotus-like feet may be

(treated as) my prostration (before you) in the manner of a staff. O lord, may you, the lord of the universe be pleased with whatever I do. This is that water of Yamunā, by seeing which, by saluting which, or by holding which on the head, men are freed.

15-18. O you daughter of the Sun, O you great river, men are overpowered by the dangers like poverty, diseases, death, due to the mundane existence, till they do not see your very blue water and hold it on their heads. Today that Gaṅgā, the recollection of which even from (the distance of) a lakh of yojanas instantly cuts off the streams of sins, overcomes the row of sins, the utterance of whose name purifies the world, will luckily come within (our) sight. The path of the divine river is reached with a delighted mind eager to see her. (Even) the first creator went to this divine river. It is not a great wonder that a bath, offering of sandhyā , a libation of water as the śrāddha ceremony, worship of gods, a śrāddha-ceremony, feeding the brāhmaṇas—all this becomes perfect (in this river) and gives delight to the lord. O Gaṅgā, you are Brahman turned into goddess (Gaṅgā); you give great delight. Accept my materials of worship. Remove my sin. My salutation to you.

19-21. O Bhāgīrathī , O glorious goddess, I salute you who carry the water which is righteousness in a liquid form, which is the essence of the nectar (flowing) from the lotus-like feet of the enemy of Mura , which is a boat of (i.e. helping to cross) the ocean of grief, which is a flight of steps leading to heaven and lauded by men and gods, which removes all sins, which has excellent merits, (and) which is lustrous. O Gaṅgā, O you heavenly river, O you who emancipate the people plunged in the ocean of sins, O you who have destroyed the mass of darkness (of sins) by means of the spotless lustre of your rising waves, O you, who purify the world, O goddess, purify (me) who am overcome with the fear of sins, who am a recipient of your favour; O mother, O you who give shelter to him who has sought it, protect me who am frightened. O (my) heart, O my friend, why do you trouble? I am alarmed due to the fear of (falling into) hell. 'Why do you fear?' Thus are the words heard of (i.e. uttered by) a sinner in the hell. Do not be afraid. If I have secured her who competes with the mountain (i.e. mass) of sins, then listen to my course (i.e. the course I shall have). How then will I have hell? What else do I have (as) righteousness or wealth?

22-23. In it (i.e. in the water of Gaṅgā) bathing is said to be the experience of joy due to the praise of the lord of all and others; seeing it the divine women are delighted due to the possibility of meeting gods and their lord. O daughter of Jahnu , those who engaged in curbs and restraints bathe in your water, clearly obtain godhead. Even those who do bad deeds (also secure godhead). In this (matter), the Vedas are the authority. O (my) intellect, may you have good thoughts like this. O (my) mind; well-being to you. O (my) feet, may you two be always remaining at the place (of the lord). May the eyes see well. O (my) speech, O you dear to me like my own life, may you, with the body of your virtues manifested, obtain the nourishment of beings, so that through all of you I obtained (i.e. would obtain) the agreeable, incomparable merit due to the holy place.

24-32. O best sacred place Prayāga , the ornament of the three rivers, viz. Śrī Gaṅgā, Yamunā and Sarasvatī, O lord of all, favour me. Take me up (to heaven). With your lustre destroy the darkness of ten kinds. O you lord of speech, O lord of pious men, that lord of the holy places, viz. Prayāga, whose white and blue bank the gods like Indra , the best among the learned resort to for the destruction of their sins is victorious. That lord of holy places, viz. Prayāga, where the divine river (i.e. Gaṅgā) having had confluence with Yamunā, shakes off the three torments of the people like the one relating to the self, is victorious. That lord of the holy places, viz. Prayāga, where the sacred fig tree, of a dark colour [1] , covers (the place) with its darkish shadow, and cuts off (i.e. removes) the dark (i.e. great) fatigue of the people when it is seen, is victorious. That lord of holy places, viz. Prayāga, the portion of religious merit, which Brahmā and others resort to after abandoning their act, and where Yama will cast his staff, is victorious. That lord of holy places, viz. Prayāga, resorting to which gods and divine

sages—deities among men—do not care for heaven and the best kingdom on the earth, is victorious. It is well-known that (the holy place, Prayāga) destroys sins and that discerning takes place by the splendour of its name. That is the lord of holy places, viz. Prayāga, which holds all around the charming beauty of the chowries, where the white and black excellent rivers (i.e. Gaṅgā and Yamunā) meet, where the primitive fig tree exceedingly shines like an umbrella, is victorious. That lord of the holy places, viz. Prayāga, where at the confluence [2] of Gaṅgā, Yamunā and Sarasvatī (that is underground) they take those who bathe there to the position of Brahmā merely by means of their offering sacrifice with sacred rice grains is victorious.

33-35. (That is the holy place Prayāga to go) where many persons of good words pass a crore of lives saying, 'I (shall) go, I (shall) go'. Excellent years of those who long for the fixed one may pass there. He who cannot be described by words, and who is reached through lakhs of fortunate (occurrences), becomes ours (i.e. favours us) at Prayāga. Prayāga where sacrifices move (i.e. take place constantly) and which is marked by confluence (of the three rivers) becomes the guest of our sight (only) through good luck. Brahmā and others, after having properly and fully thought about the fruit of (sacrifices like) the horse-sacrifice, have prescribed this dear Prayāga for those men who long for heaven, who are worried as to how to reach the position of gods by means of hymns of the eulogy of the glory and hymns of praise (of gods), and who are unable to perform sacrifices in the Kali age. I have not performed the sandhya (prayer) due to faults like carelessness and impatience. Let the sandhya of me who am performing it here be accomplished for my entire life. Elsewhere also he, meditated upon in a penance where his greatness is loudly proclaimed by the distant people with love continuously gives the desired position without any expectation.

36-37. I salute in my heart that Prayāga which is surrounded by the confluence of the three rivers, the rich dust of which is incomparable, which is the lord of holy places, which shines with the presence of several (rivers), which itself is an excellent deity. Have we practised good penance, have we performed sacrifices, have we given various kinds of gifts to worthy recipients, have we worshipped gods, have we resorted to a good holy place, have we honoured a group of good brāhmaṇas, due to which we have reached that capital of Śiva which gives happiness?

38-41. Due to my good fortune of many existences I have had (i.e. reached) the city of Śiva, which destroys all sins, which is full of all wonders, and which is a boat to cross the ocean of the mundane existence. I have received the fruit of a good birth. (My) family is made pure. My soul is purified. (Thus) everything for me has been done. What else is there that stands above all? Since what is said, viz. 'A living man sees a lakh of good things' is not false, I have physically reached Kāśī with my transitory sight. The counting and worship of the sacred places and phalluses of the lord (found) in Kaśī , the divine land, cannot be done even by gods. With my hands joined, I salute the ancient pious (places), which are secret or open here (i.e. in Kāśī). O men, what is the use of the fear from the multitude of sins, what is the use of the joy due to innumerable meritorious deeds done (by you), what is the use of the pride due to the study of the lores, what is the use of dejection due to the fault of dullness, what is the use of the pride due to prosperity, what is the use of being tormented due to poverty, if the lord of the universe is seen after bathing in the water of Śrī Maṇikarṇikā ?

42-49. Since that city of Gadādhara , which though it has little (worldly) affluence, (though) it is small, is not reached even by desires, is not the object of even a dream, but which is reached by means of the power rich with enthusiasm, which is accompanied by the attachment of the mind and the practicability of which is possibly manifest, instantly gives salvation. I think that it is not my act, it is not the strength of the acquisition of an ancestor, it is not the unmoving authority of my kinsmen; how then can it be numbness or torment (which hasbroughtme here)? Reaching Gaṅgā, Prayāga, Yamunā, Kāśī difficult to reach, on the coming of a good occasion—for that the favour of Śāradā , giving a great

fruit, is triumphant. I salute that Gadādhara who is actually present in Gayā , and who even though remembered from a distance at the time of a śrāddha, gives salvation to the manes. A man with a potsherd and pitiable words, after having come from a remote place and after having trodden the path that is difficult to cross, and that is crowded with hostile (factors like) mean tigers, hyenas, thorns and snakes, should first solicit the immutable one; (for) O you rich Gadādhara living in water, he longs to see you every day. How do you, pleasing the deities and the universe by showing yourself as a result of the śrāddha at Gayā, resort, like an indifferent (person) to this apathy? O Gadādhara, I have performed the śrāddha through your favour. O god, (now) allow me to go home. The eulogy of the four deities gives the wealth of heaven. A man should recite it at the time of śrāddha. A man should recite it at the time of bathing every day. Due to the listening to it, reciting it and muttering it the bath is equal to the bath at all holy places. O brāhmaṇa , the sins due to (one's) deeds perish by listening to the praise of Prayāga, Gaṅgā and Yamunā.

[1]: [1] : Śyāma: Name of a sacred fig-tree at Allahabad on the bank of Yamunā.

[2]: [2] : Triveṇī: The place near Prayāga where Gaṅgā joins Yamunā and receives underground Sarasvatī.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 23

The Importance of Tulasī

Chapter 435 of 693 · 47 detected Sanskrit verse markers

Sanskrit

महादेवउवाच-
शृणु नारद वक्ष्यामि माहात्म्यं तुलसीभवम् ।
यच्छ्रुत्वा मुच्यते पापादाजन्ममरणांतिकात् १।
पत्रं पुष्पं फलं मूलं शाखा त्वक्स्कंधसंज्ञितम् ।
तुलसी संभवं सर्वं पावनं मृत्तिकादिकम् २।
शरीरं दह्यते येषां तुलसीकाष्ठवह्निना ।
दत्वा च तुलसीकाष्ठं सर्वांगेषु मृतस्य वै ३।
पश्चाद्यः कुरुते दाहं सोऽपि पापात्प्रमुच्यते ।
मरणे यस्य संप्राप्तं कीर्तनं स्मरणं हरेः ४।
तुलसीदारुणा दाहो न तस्य पुनरावृतिः ।
यद्येकं तुलसीकाष्ठं मध्ये काष्ठशतस्य हि ५।
दाहकाले भवेन्मुक्तिः कोटिपापायुतस्य च ।
गंगांभसाभिषेकेण यांति पुण्यानि पुण्यताम् ६।
तुलसीकाष्ठमिश्राणि यांति दारूणि पुण्यताम् ।
तुलसीकाष्ठसंमिश्रा यावत्प्रज्वलते चिता ७।

दह्यंति तस्य पापानि कल्पकोटिकृतानि वै ।
दह्यमानं नरं दृष्ट्वा तुलसीकाष्ठवह्निना ८।
नयंति तं विष्णुदूता न च वै यमकिंकराः ।
जन्मकोटिसहस्रैस्तु मुक्तो याति जनार्दनम् ९।
दह्यंते ये नरा लोके तुलसीकाष्ठवह्निना ।
तान्विमानस्थितान्देवाः क्षिपंति कुसुमांजलिम् १०।
नृत्यंत्यप्सरसः सर्वा गीतं गायंति गायकाः ।
जायंते वीक्ष्य तं विष्णुः संतुष्टः शंभुना सह ११।
गृहीत्वा तं करे शौरिर्गृहं नीत्वास्य चांगतः ।
मार्जयेत्सर्वपापानि पश्यतां त्रिदिवौकसाम् १२।
महोत्सवं कारयित्वा जयशब्दपुरःसरम् ।
ज्वलते यत्र चाज्येन तुलसीकाष्ठपावकः १३।
अग्न्यगारे श्मशाने वा दह्यते पातकं नृणाम् ।
होमं कुर्वंति ये विप्रास्तुलसीकाष्ठवह्निना ।
सिक्ते सिक्ते तिले वापि अग्निष्टोमफलं लभेत् १४।

यो ददाति हरेर्धूपं तुलसीकाष्ठसंभवम् ।
शतक्रतुसमं पुण्यं लभते गोशतं फलम् १५।
नैवेद्यं पच्यते यस्तु तुलसीकाष्ठवह्निना ।
मेरुतुल्यं भवेद्दत्तं तदन्नं केशवस्य हि १६।
तुलसीपावकेनाथ यो दीपं कुरुते हरेः ।
दीपलक्षसहस्राणां पुण्यं स लभते फलम् १७।
न तेन सदृशो लोके वैष्णवो भुवि दृश्यते ।
यः प्रयच्छति कृष्णस्य तुलसीकाष्ठचंदनम् १८।
स जायते कृपापात्रं विष्णोर्वाडवसत्तम १९।
तुलसीदारुजातेन चंदनेन कलौ हरिम् ।
विलिप्य भक्तितो नित्यं रमते हरिसन्निधौ २०।
तुलसीपंकलिप्तांगः कुरुते विष्णुपूजनम् ।
पूजाशतदिनैकाह्ना लभ्यते गोशतं फलम् २१।
विलेपार्थे तु कृष्णस्य तुलसीकाष्ठचंदनम् ।
मंदिरे तिष्ठते यावत्तावत्पुण्यफलं शृणु २२।

तिलप्रस्थाष्टकं दत्वा यत्पुण्यं प्राप्नुयान्नरः ।
तत्फलं जायते पुंसां प्रसादाच्चक्रपाणिनः २३।
यो ददाति पितॄणां तु पिंडे तुलसिसंभवम् ।
दलं संजायते तृप्तिः पत्रे पत्रे शताब्दिका २४।
तुलसीमूलमृत्स्नैव स्नानं कुर्याद्विशेषतः ।
तेन तीर्थे कृतं स्नानं यावच्चांगे च मृत्तिका २५।
तदीय यातु मंजर्या पूजनं च करोति यः ।
नानापुष्पैः कृता पूजा यावच्चंद्रदिवाकरौ २६।
यस्मिन्गृहेऽवतिष्ठेत तुलसी वृक्षवाटिका ।
दर्शनात्स्पर्शनाच्चैव ब्रह्महत्यादिपातकम् ।
तत्सर्वं विलयं याति दर्शनेनैव नारद २७।
महादेव उवाच-
अथान्यत्ते प्रवक्ष्यामि शृणुष्वैकाग्रमानसः ।
न कस्यापि च कथितं शृणु देवर्षिसत्तम २८।
यत्र यत्र गृहे ग्रामे वने वा तुलसी भवेत् ।

तत्र तत्र जगत्स्वामी प्रीतात्मा च वसेद्धरिः २९।
गृहे तस्मिन्न दारिद्र्यं नायोगो बंधुसंभवः ।
न दुःखं न भयं रोगस्तुलसी यत्र तिष्ठति ३०।
सर्वत्र तुलसी पुण्या पुण्यक्षेत्रे विशेषतः ।
संनिधौ तस्य देवस्य रोपणात्पृथिवीतले ३१।
तेषां विष्णुपदं नित्यं तुलस्यारोपणे कृते ।
उत्पादान्दारुणान्रोगान्दुर्निमित्तान्यनेकशः ।
तुलस्याभ्यर्चिते भक्त्या हंत शांतिकरो हरिः ३२।
तुलसीगंधमाघ्राय यत्र गच्छति मारुतः ।

दिशो दश च ताः पूता भूतग्रामश्चतुर्विधः ३३।
यस्मिन्गृहे मुनिश्रेष्ठ तुलसीमूलमृत्तिका ।
सर्वदा तत्र तिष्ठंति देवताश्च शिवो हरिः ३४।
तुलसीवनजा छाया यत्र यत्र भवेद्विज ।
तर्पणं कुरुते तत्र पितृणां दत्तमक्षयम् ३५।
तस्य मूले स्थितो ब्रह्मा मध्ये देवो जनार्दनः ।

मंजर्यां वसते रुद्रः तुलसी तेन पावनी ३६।
विना यस्तुलसीं कुर्यात्संध्याकाले तु मार्जनम् ।
तत्सर्वं राक्षसहृतं नरकं च प्रयच्छति ३७।
तुलसीपत्रगलितं तोयं यः शिरसावहेत् ।
गंगाफलमवाप्नोति शतधेनुफलं लभेत् ३८।
शिवालये विशेषेण रोपयेत्तुलसीं यदि ।
बीजसंख्या वसेत्स्वर्गे प्रत्येकं युगसंख्यया ३९।
उमया तु पुरा देवि शंकरार्थं हिमालये ।
रोपिताः शतवृक्षास्तु तुलस्याः प्रणतोऽस्म्यहम् ४०।
पर्वण्यवसरे यस्तु श्रावणे चाथ रोपयेत् ।
संक्रांतिदिवसे चैव तुलसी चातिपुण्यदा ४१।
तुलसीं पूजयेन्नित्यं दरिद्र ईश्वरो भवेत् ।
सर्वसिद्धिकरामूर्तिः कृष्णः कीर्तिं ददाति च ४२।
शालग्रामशिला यत्र तत्र संनिहितो हरिः ।
तत्र स्नानं च दानं च वाराणस्यां शताधिकम् ४३।

कुरुक्षेत्रं प्रयागं च नैमिषारण्यमेव च ।
तस्य कोटिगुणं पुण्यं शालग्रामशिलार्चनात् ४४।
शालग्राममयी मुद्रा संस्थिता यत्र हि क्वचित् ।
वाराणस्यां च यत्पुण्यं सर्वं तत्रैव तद्भवेत् ४५।
ब्रह्महत्यादिकं पापं यत्किंचित्कुरुते नरः ।
तत्सर्वं नाशयेदाशु शालग्रामशिलार्चनात् ४६।
इति श्रीपाद्मेमहापुराणे पंचपंचाशतसहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे तुलसीशालग्राममाहात्म्यंनाम त्रयोविंशोऽध्यायः २३।

Roman transliteration

mahādevauvāca-
śṛṇu nārada vakṣyāmi māhātmyaṃ tulasībhavam |
yacchrutvā mucyate pāpādājanmamaraṇāṃtikāt 1|
patraṃ puṣpaṃ phalaṃ mūlaṃ śākhā tvakskaṃdhasaṃjñitam |
tulasī saṃbhavaṃ sarvaṃ pāvanaṃ mṛttikādikam 2|
śarīraṃ dahyate yeṣāṃ tulasīkāṣṭhavahninā |
datvā ca tulasīkāṣṭhaṃ sarvāṃgeṣu mṛtasya vai 3|
paścādyaḥ kurute dāhaṃ so'pi pāpātpramucyate |
maraṇe yasya saṃprāptaṃ kīrtanaṃ smaraṇaṃ hareḥ 4|

tulasīdāruṇā dāho na tasya punarāvṛtiḥ |
yadyekaṃ tulasīkāṣṭhaṃ madhye kāṣṭhaśatasya hi 5|
dāhakāle bhavenmuktiḥ koṭipāpāyutasya ca |
gaṃgāṃbhasābhiṣekeṇa yāṃti puṇyāni puṇyatām 6|
tulasīkāṣṭhamiśrāṇi yāṃti dārūṇi puṇyatām |
tulasīkāṣṭhasaṃmiśrā yāvatprajvalate citā 7|

dahyaṃti tasya pāpāni kalpakoṭikṛtāni vai |
dahyamānaṃ naraṃ dṛṣṭvā tulasīkāṣṭhavahninā 8|
nayaṃti taṃ viṣṇudūtā na ca vai yamakiṃkarāḥ |
janmakoṭisahasraistu mukto yāti janārdanam 9|
dahyaṃte ye narā loke tulasīkāṣṭhavahninā |
tānvimānasthitāndevāḥ kṣipaṃti kusumāṃjalim 10|
nṛtyaṃtyapsarasaḥ sarvā gītaṃ gāyaṃti gāyakāḥ |
jāyaṃte vīkṣya taṃ viṣṇuḥ saṃtuṣṭaḥ śaṃbhunā saha 11|
gṛhītvā taṃ kare śaurirgṛhaṃ nītvāsya cāṃgataḥ |
mārjayetsarvapāpāni paśyatāṃ tridivaukasām 12|
mahotsavaṃ kārayitvā jayaśabdapuraḥsaram |
jvalate yatra cājyena tulasīkāṣṭhapāvakaḥ 13|
agnyagāre śmaśāne vā dahyate pātakaṃ nṛṇām |
homaṃ kurvaṃti ye viprāstulasīkāṣṭhavahninā |
sikte sikte tile vāpi agniṣṭomaphalaṃ labhet 14|

yo dadāti harerdhūpaṃ tulasīkāṣṭhasaṃbhavam |
śatakratusamaṃ puṇyaṃ labhate gośataṃ phalam 15|
naivedyaṃ pacyate yastu tulasīkāṣṭhavahninā |
merutulyaṃ bhaveddattaṃ tadannaṃ keśavasya hi 16|
tulasīpāvakenātha yo dīpaṃ kurute hareḥ |
dīpalakṣasahasrāṇāṃ puṇyaṃ sa labhate phalam 17|
na tena sadṛśo loke vaiṣṇavo bhuvi dṛśyate |
yaḥ prayacchati kṛṣṇasya tulasīkāṣṭhacaṃdanam 18|
sa jāyate kṛpāpātraṃ viṣṇorvāḍavasattama 19|
tulasīdārujātena caṃdanena kalau harim |
vilipya bhaktito nityaṃ ramate harisannidhau 20|
tulasīpaṃkaliptāṃgaḥ kurute viṣṇupūjanam |
pūjāśatadinaikāhnā labhyate gośataṃ phalam 21|
vilepārthe tu kṛṣṇasya tulasīkāṣṭhacaṃdanam |
maṃdire tiṣṭhate yāvattāvatpuṇyaphalaṃ śṛṇu 22|

tilaprasthāṣṭakaṃ datvā yatpuṇyaṃ prāpnuyānnaraḥ |
tatphalaṃ jāyate puṃsāṃ prasādāccakrapāṇinaḥ 23|
yo dadāti pitṝṇāṃ tu piṃḍe tulasisaṃbhavam |
dalaṃ saṃjāyate tṛptiḥ patre patre śatābdikā 24|
tulasīmūlamṛtsnaiva snānaṃ kuryādviśeṣataḥ |
tena tīrthe kṛtaṃ snānaṃ yāvaccāṃge ca mṛttikā 25|
tadīya yātu maṃjaryā pūjanaṃ ca karoti yaḥ |
nānāpuṣpaiḥ kṛtā pūjā yāvaccaṃdradivākarau 26|
yasmingṛhe'vatiṣṭheta tulasī vṛkṣavāṭikā |
darśanātsparśanāccaiva brahmahatyādipātakam |
tatsarvaṃ vilayaṃ yāti darśanenaiva nārada 27|
mahādeva uvāca-
athānyatte pravakṣyāmi śṛṇuṣvaikāgramānasaḥ |
na kasyāpi ca kathitaṃ śṛṇu devarṣisattama 28|

yatra yatra gṛhe grāme vane vā tulasī bhavet |

tatra tatra jagatsvāmī prītātmā ca vaseddhariḥ 29|
gṛhe tasminna dāridryaṃ nāyogo baṃdhusaṃbhavaḥ |
na duḥkhaṃ na bhayaṃ rogastulasī yatra tiṣṭhati 30|
sarvatra tulasī puṇyā puṇyakṣetre viśeṣataḥ |
saṃnidhau tasya devasya ropaṇātpṛthivītale 31|
teṣāṃ viṣṇupadaṃ nityaṃ tulasyāropaṇe kṛte |
utpādāndāruṇānrogāndurnimittānyanekaśaḥ |
tulasyābhyarcite bhaktyā haṃta śāṃtikaro hariḥ 32|
tulasīgaṃdhamāghrāya yatra gacchati mārutaḥ |
diśo daśa ca tāḥ pūtā bhūtagrāmaścaturvidhaḥ 33|
yasmingṛhe muniśreṣṭha tulasīmūlamṛttikā |
sarvadā tatra tiṣṭhaṃti devatāśca śivo hariḥ 34|
tulasīvanajā chāyā yatra yatra bhaveddivaja |
tarpaṇaṃ kurute tatra pitṝṇāṃ dattamakṣayam 35|
tasya mūle sthito brahmā madhye devo janārdanaḥ |

maṃjaryāṃ vasate rudraḥ tulasī tena pāvanī 36|
vinā yastulasīṃ kuryātsaṃdhyākāle tu mārjanam |
tatsarvaṃ rākṣasahṛtaṃ narakaṃ ca prayacchati 37|
tulasīpatragalitaṃ toyaṃ yaḥ śirasāvahet |
gaṃgāphalamavāpnoti śatadhenuphalaṃ labhet 38|
śivālaye viśeṣeṇa ropayettulasīṃ yadi |
bījasaṃkhyā vasetsvarge pratyekaṃ yugasaṃkhyayā 39|
umayā tu purā devi śaṃkarārthaṃ himālaye |
ropitāḥ śatavṛkṣāstu tulasyāḥ praṇato'smyaham 40|
parvaṇyavasare yastu śrāvaṇe cātha ropayet |
saṃkrāṃtidivase caiva tulasī cātipuṇyadā 41|
tulasīṃ pūjayennityaṃ daridra īśvaro bhavet |
sarvasiddhikarāmūrtiḥ kṛṣṇaḥ kīrtiṃ dadāti ca 42|
śālagrāmaśilā yatra tatra saṃnihito hariḥ |
tatra snānaṃ ca dānaṃ ca vārāṇasyāṃ śatādhikam 43|

kurukṣetraṃ prayāgaṃ ca naimiṣāraṇyameva ca |
tasya koṭiguṇaṃ puṇyaṃ śālagrāmaśilārcanāt 44|
śālagrāmamayī mudrā saṃsthitā yatra hi kvacit |
vārāṇasyāṃ ca yatpuṇyaṃ sarvaṃ tatraiva tadbhavet 45|
brahmahatyādikaṃ pāpaṃ yatkiṃcitkurute naraḥ |
tatsarvaṃ nāśayedāśu śālagrāmaśilārcanāt 46|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatasahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde tulasīśālagrāmamāhātmyaṃnāma trayoviṃśo'dhyāyaḥ 23|

English translation

Mahādeva said :

1-5a. O Nārada , listen. I shall tell you the importance of Tulasī , having heard which a man is free from sin from his birth to his death. Everything of Tulasī including leaves, flowers, fruits, roots, branches, skin, and stem is purifying, so also the clay (where) Tulasī-plant grows. Those whose bodies are burnt with the Tulasī-wood (are free from sins), so also he on whose dead body the Tulasī-wood is placed

and who (i.e. whose dead body) is cremated after doing so, is freed from sins. He who at the time has (heard) the narration (of the virtues) or the recollection of Viṣṇu , and who is cremated with the Tulasī-wood is not reborn.

5b-lla. If among hundred (pieces of any other kind of) wood, there is (just) one (piece) of Tulasī-wood (in the funeral pyre), the man would have salvation just at the time of cremation—even if he has committed a crore of sins. By being sprinkled with the water of Gaṅgā , religious merit becomes meritorious. (Pieces of) wood become meritorious (when) mixed with Tulasī-wood. As long as the funeral pyre mixed with Tulasī-wood is burning, all his sins committed during crores of kalpas are burnt. Seeing (the dead body of) a man being burnt with the Tulasī-wood, Viṣṇu's messengers take him (to Viṣṇus world) and not Yama 's servants. Freed from thousands of crores of existences, he goes to Viṣṇu. On those men seated in aeroplanes, who (i.e. whose dead bodies) are burnt with Tulasī-wood, gods drop handfuls of flowers. All the celestial damsels sing and singers sing songs.

11b-21. Seeing him, Viṣṇu, along with Śiva , is pleased. Taking him by his hand and physically taking him to his house Viṣṇu would clean all his sins in the presence of gods after having celebrated a great festival along with cries of victory. The sin of men is burnt in the fire-chamber or crematory when the fire of Tulasī-wood is burning with clarified butter. Those men who perform a sacrifice with the fire of Tulasī-wood, would obtain the fruit of an Agniṣṭoma sacrifice forevery sesamum-seed that is offered (into the fire). A man who offers the incense of a (piece of) Tulasī-wood to Viṣṇu, obtains the fruit similar to that of a hundred sacrifices (or that of the gift) of a hundred cows. That food which a man cooks as an offering of eatables to the deity with the fire made from Tulasī-wood, is indeed offered to Viṣṇu. O lord, he who offers one lamp (lighted from) the Tulasī-wood to Viṣṇu, obtains the fruit of the religious merit earned by (the offering of) thousands of lakhs of lamps. There is no devotee seen on the earth like him who offers the sandal (-like paste) of Tulasī-wood to Kṛṣṇa . O best brāhmaṇa , he becomes fit for the favour of Viṣṇu. Having devoutly smeared Viṣṇu with the sandal(-like paste) obtained from Tulasī-wood in the Kali -age, he always enjoys in the vicinity of Viṣṇu. He who with his body smeared with the paste from Tulasī-wood, worships Viṣṇu, obtains the fruit of having given a hundred cows in one day—(a fruit) of the worship offered for a hundred days.

22-27. Listen (i.e. note that), the fruit of the religious merit remains as long as the sandal(-like paste) from the Tulasī-wood, used for smearing the image of Viṣṇu, remains in the temple. The same fruit as the religious merit a man would obtain by giving eight prasthas of sesamum-seeds, is obtained by the favour of Viṣṇu. If a man gives (i.e. puts) a Tulasī-leaf on the piṇḍa offered to the manes, then for every leaf (that is thus offered) the manes are contented for a hundred years. A man should especially bathe with (i.e. after applying to his body) the clay at the root of Tulasī. As long as the clay is on the body, he has bathed at a holy place. When a man worships with the shoot of it (i.e. Tulasī), he has performed the worship with many flowers (and it lasts) as long as the moon and the sun (shine in the sky). All that sin like (that due to) the murder of a brāhmaṇa perishes by touching or seeing (the plant) when there is a garden of Tulasī (-plants) in one's house. Even by seeing it, O Nārada, all that (sin) perishes.

Mahādeva said :

28-33. Now I shall tell you something else. Listen (to it) with a concentrated mind (i.e. attentively). O best of the divine sages, I have not told it to anyone (else). In whichever house, village or grove there would be the Tulasī(-plant), Viṣṇu, the lord of the world, being pleased, would stay there. In that house where there is a Tulasī(-plant) there is no poverty, no (hostile) action due to (i.e. from) the kinsmen, no grief, no fear, and no disease. Everywhere Tulasī(-plant) is auspicious, and especially so in a sacred place. Due to its being planted on the earth, it is always in the vicinity of that god (i.e. Viṣṇu). When Tulasī is planted (by men) they eternally get Viṣṇu's position. When Tulasī is devoutly worshipped,

Viṣṇu pacifies portents, fearful diseases and many ill-omens. Wherever the wind goes (i.e. the breezes blow) after taking the fragrance of Tulasī, (all) the ten quarters are (thereby) purified, so also the aggregate of beings of four kinds.

34-46. O best sage, the deities, Śiva, Viṣṇu always reside in that house in which there is the clay (taken from) the root of the Tulasī(-plant). At its root is Brahma . In the middle is god Viṣṇu. Rudra stays in the sprout. Therefore, Tulasī is purifying. All that sprinkling himself with water which a man does at the time of the sandhyā (prayer) is snatched by demons, and gives (i.e. takes) him (to) hell. He who carries on his head the water dropping from the Tulasī-leaf obtains the fruit of (having bathed in) Gaṅgā and would get the fruit of a gift of a hundred cows. If he especially plants a Tulasī(-plant) in the temple of Śiva, he would stay in heaven for as many yugas as is the number of the seeds (of Tulasī). Formerly goddess Pārvatī had planted a hundred Tulasī-trees (i.e. plants) on the Himālaya for Śaṅkara .

I bow down to Tulasī. A man should plant (a Tulasī-plant) on a parvan day (i.e. the day of the four changes of the moon), on (any other) occasion or in Śrāvaṇa , or on a Saṃkrānti -day. Tulasī gives great religious merit. A poor man who worships Tulasī daily would be rich. The image of Viṣṇu, bringing about every kind of success, gives fame also. Viṣṇu is present there where there is a Śālagrāma stone. Bath and (giving) gifts there is hundred times superior to (doing so) at Vārāṇasī . The religious merit is a crore of times superior to (a visit to) Kurukṣetra , Prayāga , and Naimiṣāraṇya . All that religious merit which can be bad at Vārāṇasī would be (secured) there where the mark of the form of Śālagrāma is present. By means of the worship of a Śālagrāma stone, a man would quickly destroy all that sin due to the killing of a brāhmaṇa etc.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 24

The Importance of Prayāga

Chapter 436 of 693 · 24 detected Sanskrit verse markers

Sanskrit

महादेवउवाच-
प्रयागतीर्थमाहात्म्यं प्रवक्ष्यामि यथा श्रुतम् ।
महादानपराः पुण्यकर्माणो यत्र संति हि १।
यत्र गंगा च यमुना यत्र चैव सरस्वती ।
तं देवतीर्थप्रवरं देवानामपि दुर्लभम् २।
ईदृशं त्रिषु लोकेषु भूतं न च भविष्यति ।
ग्रहाणां च यथा सूर्यो नक्षत्राणां यथा शशी ३।
तीर्थानामुत्तमं तीर्थं प्रयागाख्यमनुत्तमम् ।
प्रातःकाले तु भो विद्वन्प्रयागे स्नानमाचरेत् ४।
महापापाद्विनिर्मुक्तः स याति परमं पदम् ।
देयं किंचिद्यथाशक्ति दारिद्र्याभावमिच्छता ५।
यो नरस्तत्र गत्वा वै प्रयागे स्नानमाचरेत् ।
धनिको दीर्घजीवी च जायते नात्र संशयः ६।
यत्र वटस्याक्षयस्य दर्शनं कुरुते नरः ।
तेन दर्शनमात्रेण ब्रह्महत्या विनश्यति ७।

स चाक्षयवटः ख्यातः कल्पांतेपि च दृश्यते ।
शेते विष्णुर्यस्य पत्रे अतोयमव्ययः स्मृतः ८।
तत्र पूजां प्रकुर्वंति मानवा विष्णुवल्लभाः ।
सूत्रेणाच्छादितं कृत्वा पूजां चैव तु कारयेत् ९।
माधवाख्यस्तत्र देवः सुखं तिष्ठति नित्यशः ।
तस्य वै दर्शनं कार्यं महापापैः प्रमुच्यते १०।
यत्र देवाश्च ऋषयो मनुष्याश्चापि सर्वशः ।
स्वस्वस्थानं समाश्रित्य तत्र तिष्ठंति नित्यशः ११।
गोघ्नो वापि च चांडालो दुष्टो वा दुष्टचेतनः ।
बालघाती तथाऽविद्वान्म्रियते तत्र वै तदा १२।
स वै चतुर्भुजो भूत्वा वैकुंठे वसते चिरम् ।
प्रयागे तु नरो यस्तु माघस्नानं करोति च १३।
न तस्य फलसंख्यास्ति शृणु देवर्षिसत्तम ।
आपो नारा इति प्रोक्ता सर्वलोकेषु शुश्रुम १४।
तेन नारायणः प्रोक्तः स्नातानां भुक्तिमुक्तिदः ।

ग्रहाणां च यथा सूर्यो नक्षत्राणां यथा शशी १५।
मासानां हि तथा माघः श्रेष्ठः सर्वेषु कर्मसु ।
मकरस्थे रवौ माघे प्रातःकाले तथामले १६।
गोःपदेऽपि जले स्नानं स्वर्गदं पापिनामपि ।
योगोऽयं दुर्लभो विद्वन्त्रैलोक्ये सचराचरे १७।
अस्मिन्यो यत्नमापन्नः स्नायादपि दिनत्रयम् ।
पंच वा सप्त वाप्यत्र स्नानं कुर्वन्प्रयागजम् १८।
चंद्रवद्वर्द्धते सोऽपि कुले वाडवसत्तम ।
चराचराश्च ये जीवास्तथैव मनुजादयः १९।
प्रयागं तीर्थमाश्रित्य वैकुंठं यांति तेऽचिरात् ।
ये वसिष्ठादयस्तत्र ऋषयः सनकादयः २०।
तेऽपि प्रयागजं तीर्थं सेवंते च पुनःपुनः ।
यत्र विष्णुश्च रुद्रश्च यत्रेंद्रश्च तथा पुनः २१।
तेऽपि सर्वे वसंतीह प्रयागे तीर्थसत्तमे ।
दानं तत्र प्रशंसंति नियमांश्च तथैव च २२।

तत्र स्नात्वा च पीत्वा च पुनर्जन्म न विद्यते २३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे प्रयागमाहात्म्ये चतुर्विंशोऽध्यायः २४।

Roman transliteration

mahādevauvāca-
prayāgatīrthamāhātmyaṃ pravakṣyāmi yathā śrutam |
mahādānaparāḥ puṇyakarmāṇo yatra saṃti hi 1|
yatra gaṃgā ca yamunā yatra caiva sarasvatī |
taṃ devatīrthapravaraṃ devānāmapi durlabham 2|
īdṛśaṃ triṣu lokeṣu bhūtaṃ na ca bhaviṣyati |
grahāṇāṃ ca yathā sūryo nakṣatrāṇāṃ yathā śaśī 3|
tīrthānāmuttamaṃ tīrthaṃ prayāgākhyamanuttamam |
prātaḥkāle tu bho vidvanprayāge snānamācaret 4|
mahāpāpādvinirmuktaḥ sa yāti paramaṃ padam |
deyaṃ kiṃcidyathāśakti dāridryābhāvamicchatā 5|
yo narastatra gatvā vai prayāge snānamācaret |
dhaniko dīrghajīvī ca jāyate nātra saṃśayaḥ 6|
yatra vaṭasyākṣayasya darśanaṃ kurute naraḥ |
tena darśanamātreṇa brahmahatyā vinaśyati 7|

sa cākṣayavaṭaḥ khyātaḥ kalpāṃtepi ca dṛśyate |
śete viṣṇuryasya patre atoyamavyayaḥ smṛtaḥ 8|
tatra pūjāṃ prakurvaṃti mānavā viṣṇuvallabhāḥ |
sūtreṇācchāditaṃ kṛtvā pūjāṃ caiva tu kārayet 9|
mādhavākhyastatra devaḥ sukhaṃ tiṣṭhati nityaśaḥ |
tasya vai darśanaṃ kāryaṃ mahāpāpaiḥ pramucyate 10|
yatra devāśca ṛṣayo manuṣyāścāpi sarvaśaḥ |
svasvasthānaṃ samāśritya tatra tiṣṭhaṃti nityaśaḥ 11|
goghno vāpi ca cāṃḍālo duṣṭo vā duṣṭacetanaḥ |
bālaghātī tathā'vidvānmriyate tatra vai tadā 12|
sa vai caturbhujo bhūtvā vaikuṃṭhe vasate ciram |

prayāge tu naro yastu māghasnānaṃ karoti ca 13|
na tasya phalasaṃkhyāsti śṛṇu devarṣisattama |
āpo nārā iti proktā sarvalokeṣu śuśruma 14|
tena nārāyaṇaḥ proktaḥ snātānāṃ bhuktimuktidaḥ |

grahāṇāṃ ca yathā sūryo nakṣatrāṇāṃ yathā śaśī 15|
māsānāṃ hi tathā māghaḥ śreṣṭhaḥ sarveṣu karmasu |
makarasthe ravau māghe prātaḥkāle tathāmale 16|
goḥpade'pi jale snānaṃ svargadaṃ pāpināmapi |
yogo'yaṃ durlabho vidvantrailokye sacarācare 17|
asminyo yatnamāpannaḥ snāyādapi dinatrayam |
paṃca vā sapta vāpyatra snānaṃ kurvanprayāgajam 18|
caṃdravadvarddhate so'pi kule vāḍavasattama |
carācaraśca ye jīvāstathaiva manujādayaḥ 19|
prayāgaṃ tīrthamāśritya vaikuṃṭhaṃ yāṃti te'cirāt |
ye vasiṣṭhādayastatra ṛṣayaḥ sanakādayaḥ 20|
te'pi prayāgajaṃ tīrthaṃ sevaṃte ca punaḥpunaḥ |
yatra viṣṇuśca rudraśca yatreṃdraśca tathā punaḥ 21|
te'pi sarve vasaṃtīha prayāge tīrthasattame |
dānaṃ tatra praśaṃsaṃti niyamāṃśca tathaiva ca 22|

tatra snātvā ca pītvā ca punarjanma na vidyate 23|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde
prayāgamāhātmye caturviṃśo'dhyāyaḥ 24|

English translation

Mahādeva said :

1-8a. I shall tell you, as I have heard, the greatness of Prayāga where live people who are intent upon giving large gifts and practise meritorious acts. That holy place (called Prayāga) where (i.e. by which) Gaṅgā , Yamunā and Sarasvatī are (flowing) is the best and is inaccessible even to gods. Such (a holy place) was never there (in the past) nor will be there (in the future). The excellent, holy place called Prayāga is best among all the holy places as the Sun is among the planets or the Moon among the stars. O learned one, he who would bathe in the morning at Prayāga, is free from great sins, and goes to the highest position. A man desiring absence of poverty should give something (to a brāhmaṇa at Prayāga). There is no doubt that a man who after going would bathe there, becomes rich and lives a long life. A man who sees the undecaying fig-tree there, (his sin due to his having committed) the murder of a brāhmaṇa perishes. That fig-tree is called Akṣaya-vaṭa and is (i.e. will be) seen even at the end of the kalpa .

8b-13. Since Viṣṇu lies on its leaf, it is known to be immutable. Men dear to Viṣṇu, worship (the lord) there. A man should get it worshipped (i.e. should worship it) after having covered it with a thread. The god called Mādhava (i.e. Viṣṇu) always stays there happily. One should see (the image of) him. One then is freed from great sins. Gods, sages, and men having resorted to their own places, always stay there everywhere. A man who has killed a cow, or who is a cāṇḍāla , who is wicked or of a wicked mind, or who has murdered a child, so also who is not learned, dying there becomes one having four hands and lives in Vaikuṇṭha for a long time.

14-19a. O best among the divine sages, listen. A man who bathes at Prayāga during the month of Māgha , has no (limit to the) number of fruits (that he obtains). We hear that āpaḥ (i.e. waters) is said to be nārāḥ (i.e. waters— āpaḥ and nārāḥ are synonyms) in the entire world. Therefore, he is called Nārāyaṇa . He gives pleasures and salvation to those who have bathed there. As the Sun is best among the planets, the Moon among the stars, similarly Māgha is the best in (i.e. for) all acts. When in Māgha the Sun is in the Capricornus sign, a bath in the morning, even in the clear water of a very small puddle, gives heaven even to the sinners. O learned one, such an opportunity is rare in the three worlds with the mobile and the immobile. He too who has made an effort (to bathe) here at Prayāga and would bathe (every day) for three days or five or seven days would grow like the Moon in his family, O best brāhmaṇa.

19b-23. The mobile and immobile living beings, so also human beings and others, go soon to Vaikuṇṭha after having resorted to the holy place of Prayāga. Those sages like Vasiṣṭha and like Sanaka also repeatedly resort to the holy place of Prayāga. There, in the excellent holy place of Prayāga, all (gods like) Viṣṇu, Rudra and Indra live. They recommend giving gifts here, so also observing restraints. After having bathed there and drunk (water) there, there is no rebirth.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 25

A Three-night Tulasī Vow

Chapter 437 of 693 · 44 detected Sanskrit verse markers

Sanskrit

नारदउवाच-
एवं तुलस्या माहात्म्यं त्वत्प्रसादाच्छ्रुतं मया ।
सांप्रतं तु समाचक्ष्व त्रिरात्रं तुलसीव्रतम् १।
सदाशिव उवाच-
शृणु विप्र महाबुद्धे व्रतमेतत्पुरातनम् ।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः २।
पुरा रैभ्यंतरे कल्पे राजा ह्यासीत्प्रजापतिः ।
तस्य भार्या च विख्याता चंद्ररूपा महासती ३।
सा वै व्रतमिदं चक्रे सर्वकामफलप्रदम् ।
त्रिरात्रं तु व्रतं तस्या धर्मकामार्थ मोक्षदम् ४।
सफलं जीवितं तेषां यैः श्रुतं तुलसीव्रतम् ।
कार्तिके शुक्लपक्षे तु नवम्यां चैव नारद ५।
नियमस्थो व्रती तिष्ठेद्भूमिशायी जितेंद्रियः ।
व्रतं त्रिरात्रमुद्दिश्य शुचिः संयतमानसः ६।
स्वपेन्नियमपूर्वं तु तुलसीवनसंनिधौ ।

ततो मध्याह्नसमये नद्यादौ विमले जले ७।
स्नानं कृत्वा पितॄन्देवांस्तर्पयेद्विधिपूर्वकम् ।
सुवर्णं कारयेद्देवं लक्ष्म्या सह जनार्दनम् ८।
वित्तशाठ्यं न कर्तव्यमात्मनः श्रेयमिच्छता ।
वस्त्रयुग्मं ततः कार्यं पीते शुक्लेऽपि वाससी ।
नवग्रहाणामारंभं शांतिकं विधिपूर्वकम् ९।
श्रपयित्वा चरुं तत्र वैष्णवं होममाचरेत् ।
द्वादश्यां देवदेवेशं पूजयित्वा प्रयत्नतः १०।
अव्रणं शुद्धकलशं स्थापयेद्विधिपूर्वकम् ।
पंचरत्नसमोपेतं पल्लवैश्चोषधीयुतम् ११।
तस्योपरिन्यसेत्पात्रे लक्ष्म्या सह जनार्दनम् ।
स्थापयेत्तुलसीमूले मंत्रैर्वेदपुराणकैः १२।
पयसा केवलेनैव सिंचयेत्तुलसीवनम् ।
पंचामृतेन संस्नाप्य देवदेवं जगद्गुरुम् १३।
योऽनंतरूपोऽखिलविश्वरूपो गर्भोदके लोकविधिं बिभर्त्ति ।

प्रसीदतामेष सदेव देवो यो मायया विश्वकृदेष देवी १४।
प्रार्थनामंत्रः ।
आगच्छाच्युत देवेश तेजोराशे जगत्पते ।
सदैव तिमिरध्वंसी पाहि मां भवसागरात् १५।
आवाहनमंत्रः ।
पंचामृतेन सुस्नानं तथा गंधोदकेन च ।
गंगादीनां च तोयेन स्नातोऽनंतःप्रसीदतु १६।
स्नानमंत्रः ।
श्रीखंडागुरुकर्पूरं कुंकुमादिविलेपनम् ।
भक्त्या दत्तं मया देव लक्ष्म्या सह गृहाण वै १७।
विलेपनमंत्रः ।
नारायण नमस्तेऽस्तु नरकार्णवतारण ।
त्रैलोक्याधिपते तुभ्यं ददामि वसने शुभे १८।
वस्त्रमंत्रः ।
दामोदर नमस्तेस्तु त्राहि मां भवसागरात् ।

ब्रह्मसूत्रं मया दत्तं गृहाण पुरुषोत्तम १९।
उपवीतमंत्रः ।
पुष्पाणि च सुगंधीनि मालत्यादीनि वै प्रभो ।
मया दत्तानि देवेश प्रीतितः प्रतिगृह्यताम् २०।
पुष्पमंत्रः ।
नैवेद्यं गृह्यतां नाथ भक्ष्यभोज्यैः समन्वितम् ।
सर्वै रसैः सुसंपन्नं गृहाण परमेश्वर २१।
नैवेद्यमंत्रः ।
पूगानि नागपत्राणि कर्पूरसहितानि च ।
मया दत्तानि देवेश तांबूलं प्रतिगृह्यताम् २२।
तांबूलमंत्रः ।
धूपं दत्वा गुरुं भक्त्या गुग्गुलं घृतमिश्रितम् ।
एवं पूजा प्रकर्त्तव्या घृतेन दीपमाचरेत् २३।
विविधं मुनिशार्दूल दीपं कृत्वा समाहितः ।
लक्ष्मीनारायणस्याग्रे तुलसीवनसन्निधौ २४।

अर्घं तत्र प्रदातव्यं देवदेवाय चक्रिणे ।
नवम्यां नालिकेरेण पुत्रार्थमर्घमुत्तमम् २५।
दशम्यां बीजपूरं तु धर्मकामार्थसिद्धये ।
एकादश्यां दाडिमेन दारिद्र्यं नाशयेत्सदा २६।
सप्तधान्येन संयुक्तं वंशपात्रेण नारद ।
फलसप्तकसंयुक्तं पत्रं पूगसमन्वितम् २७।
वस्त्रेणाच्छादितं कृत्वा देवस्याग्रे निवेदयेत् ।
मंत्रेणानेन विप्रेंद्र शृणुष्वैकाग्रमानसः २८।
तुलसीसहितो देव सदा शंखेन संयुतम् ।

गृहाणार्घं मया दत्तं देवदेव नमोस्तुते २९। अर्घमंत्रः ।
एवं संपूज्य देवेशं लक्ष्म्या सह जनार्दनम् ।
प्रार्थयेद्देवदेवेशं व्रतसंपूर्तिसिद्धये ३०।
उपोषितोऽहं देवेश कामक्रोधविवर्जितः ।
व्रतेनानेन देवेश त्वमेवशरणं मम ३१।
गृहीतेऽस्मिन्व्रते देव यदपूर्णं कृतं मया ।

सर्वं तदस्तु संपूर्णं त्वत्प्रसादाज्जनार्दन ३२।
नमः कमलपत्राक्ष नमस्ते जलशायिने ।
इदं व्रतं मयाचीर्णं प्रसादात्तव केशव ३३।
अज्ञानतिमिरध्वंसिन्व्रतेनानेन केशव ।
प्रसादसुमुखो भूत्वा ज्ञानदृष्टिप्रदो भव ३४।
ततो जागरणं रात्रौ गीतपुस्तकवाचनम् ।
नाद नृत्यकलाभिज्ञैः पुण्याख्यानैः सुभोभनैः ३५।
विभातायां तु शर्वर्यामुदिते विमले रवौ ।
निमंत्र्य ब्राह्मणान्भक्त्या श्राद्धं कुर्याच्च वैष्णवम् ३६।
भोजयित्वा यथाकामं पायसेन घृतेन च ।
तांबूलपुष्पगंधादि दक्षिणाभिः समन्वितम् ३७।
उपवीतानि वासांसि दत्वा मालां च चंदनम् ।
दांपत्यत्रितयं भोज्यं वस्त्रभूषण कुंकुमैः ३८।
वंशपात्राणि शक्त्या च विरूढैः परिपूरयेत् ।
नालिकेरैश्च पक्वान्नैर्वस्त्रैश्च विविधैः फलैः ३९।

सपत्नीकं गुरुं तत्र वस्त्राणि परिधापयेत् ।
विभूषणानि दिव्यानि गंधमाल्यैः प्रपूजयेत् ४०।
सर्वोपस्करसंयुक्तां गां दद्याच्च पयस्विनीम् ।
सदक्षिणां सवस्त्रां च तन्मे निगदतः शृणु ४१।
सर्वतीर्थेषु यत्पुण्यं स्नातानां जायते नृणाम् ।
तत्फलं स लभेत्सर्वं देवदेवप्रसादतः ४२।
भुक्त्वा च विपुलान्भोगान्सर्वकामान्मनोरमान् ।
वैष्णवं पदमाप्नोति अंते विष्णोः प्रसादतः ४३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे तुलसीत्रिरात्रव्रतवर्णनंनाम पंचविंशोऽध्यायः २५।

Roman transliteration

nāradauvāca-
evaṃ tulasyā māhātmyaṃ tvatprasādācchrutaṃ mayā |
sāṃprataṃ tu samācakṣva trirātraṃ tulasīvratam 1|
sadāśiva uvāca-
śṛṇu vipra mahābuddhe vratametatpurātanam |
yacchrutvā sarvapāpebhyo mucyate nātra saṃśayaḥ 2|

purā raibhyaṃtare kalpe rājā hyāsītprajāpatiḥ |
tasya bhāryā ca vikhyātā caṃdrarūpā mahāsatī 3|
sā vai vratamidaṃ cakre sarvakāmaphalapradam |
trirātraṃ tu vrataṃ tasyā dharmakāmārtha mokṣadam 4|
saphalaṃ jīvitaṃ teṣāṃ yaiḥ śrutaṃ tulasīvratam |
kārtike śuklapakṣe tu navamyāṃ caiva nārada 5|
niyamastho vratī tiṣṭhedbhūmiśāyī jiteṃdriyaḥ |
vrataṃ trirātramuddiśya śuciḥ saṃyatamānasaḥ 6|
svapenniyamapūrvaṃ tu tulasīvanasaṃnidhau |

tato madhyāhnasamaye nadyādau vimale jale 7|
snānaṃ kṛtvā pitṝndevāṃstarpayedvidhipūrvakam |
suvarṇaṃ kārayeddevaṃ lakṣmyā saha janārdanam 8|
vittaśāṭhyaṃ na kartavyamātmanaḥ śreyamicchatā |
vastrayugmaṃ tataḥ kāryaṃ pīte śukle'pi vāsasī |
navagrahāṇāmāraṃbhaṃ śāṃtikaṃ vidhipūrvakam 9|
śrapayitvā caruṃ tatra vaiṣṇavaṃ homamācaret |
dvādaśyāṃ devadeveśaṃ pūjayitvā prayatnataḥ 10|
avraṇaṃ śuddhakalaśaṃ sthāpayedvidhipūrvakam |
paṃcaratnasamopetaṃ pallavaiścoṣadhīyutam 11|
tasyoparinyasetpātre lakṣmyā saha janārdanam |
sthāpayettulasīmūle maṃtrairvedapurāṇakaiḥ 12|
payasā kevalenaiva siṃcayettulasīvanam |
paṃcāmṛtena saṃsnāpya devadevaṃ jagadgurum 13|
yo'naṃtarūpo'khilaviśvarūpo garbhodake lokavidhiṃ bibhartti |

prasīdatāmeṣa sadeva devo yo māyayā viśvakṛdeṣa devī 14|
prārthanāmaṃtraḥ |
āgacchācyuta deveśa tejorāśe jagatpate |
sadaiva timiradhvaṃsī pāhi māṃ bhavasāgarāt 15|
āvāhanamaṃtraḥ |
paṃcāmṛtena susnānaṃ tathā gaṃdhodakena ca |
gaṃgādīnāṃ ca toyena snāto'naṃtaḥprasīdatu 16|
snānamaṃtraḥ |
śrīkhaṃḍāgurukarpūraṃ kuṃkumādivilepanam |
bhaktyā dattaṃ mayā deva lakṣmyā saha gṛhāṇa vai 17|
vilepanamaṃtraḥ |
nārāyaṇa namaste'stu narakārṇavatāraṇa |
trailokyādhipate tubhyaṃ dadāmi vasane śubhe 18|
vastramaṃtraḥ |
dāmodara namastestu trāhi māṃ bhavasāgarāt |

brahmasūtraṃ mayā dattaṃ gṛhāṇa puruṣottama 19|
upavītamaṃtraḥ |
puṣpāṇi ca sugaṃdhīni mālatyādīni vai prabho |
mayā dattāni deveśa prītitaḥ pratigṛhyatām 20|
puṣpamaṃtraḥ |
naivedyaṃ gṛhyatāṃ nātha bhakṣyabhojyaiḥ samanvitam |
sarvai rasaiḥ susaṃpannaṃ gṛhāṇa parameśvara 21|
naivedyamaṃtraḥ |
pūgāni nāgapatrāṇi karpūrasahitāni ca |
mayā dattāni deveśa tāṃbūlaṃ pratigṛhyatām 22|
tāṃbūlamaṃtraḥ |

dhūpaṃ datvā guruṃ bhaktyā guggulaṃ ghṛtamiśritam |
evaṃ pūjā prakarttavyā ghṛtena dīpamācaret 23|
vividhaṃ muniśārdūla dīpaṃ kṛtvā samāhitaḥ |
lakṣmīnārāyaṇasyāgre tulasīvanasannidhau 24|

arghaṃ tatra pradātavyaṃ devadevāya cakriṇe |
navamyāṃ nālikereṇa putrārthamarghamuttamam 25|
daśamyāṃ bījapūraṃ tu dharmakāmārthasiddhaye |
ekādaśyāṃ dāḍimena dāridryaṃ nāśayetsadā 26|
saptadhānyena saṃyuktaṃ vaṃśapātreṇa nārada |
phalasaptakasaṃyuktaṃ patraṃ pūgasamanvitam 27|
vastreṇācchāditaṃ kṛtvā devasyāgre nivedayet |
maṃtreṇānena vipeṃdra śṛṇuṣvaikāgramānasaḥ 28|
tulasīsahito deva sadā śaṃkhena saṃyutam |
gṛhāṇārghaṃ mayā dattaṃ devadeva namostute 29| arghamaṃtraḥ |
evaṃ saṃpūjya deveśaṃ lakṣmyā saha janārdanam |
prārthayeddevadeveśaṃ vratasaṃpūrtisiddhaye 30|
upoṣito'haṃ deveśa kāmakrodhavivarjitaḥ |
vratenānena deveśa tvamevaśaraṇaṃ mama 31|
gṛhīte'sminvrate deva yadapūrṇaṃ kṛtaṃ mayā |

sarvaṃ tadastu saṃpūrṇaṃ tvatprasādājjanārdana 32|
namaḥ kamalapatrākṣa namaste jalaśāyine |
idaṃ vrataṃ mayācīrṇaṃ prasādāttava keśava 33|
ajñānatimiradhvaṃsinvratenānena keśava |
prasādasumukho bhūtvā jñānadṛṣṭiprado bhava 34|
tato jāgaraṇaṃ rātrau gītapustakavācanam |
nāda nṛtyakalābhijñaiḥ puṇyākhyānaiḥ subhobhanaiḥ 35|
vibhātāyāṃ tu śarvaryāmudite vimale ravau |
nimaṃtrya brāhmaṇānbhaktyā śrāddhaṃ kuryācca vaiṣṇavam 36|
bhojayitvā yathākāmaṃ pāyasena ghṛtena ca |
tāṃbūlapuṣpagaṃdhādi dakṣiṇābhiḥ samanvitam 37|
upavītāni vāsāṃsi datvā mālāṃ ca caṃdanam |
dāṃpatyatritayaṃ bhojyaṃ vastrabhūṣaṇa kuṃkumaiḥ 38|
vaṃśapātrāṇi śaktyā ca virūḍhaiḥ paripūrayet |
nālikeraiśca pakvānnairvastraiśca vividhaiḥ phalaiḥ 39|

sapatnīkaṃ guruṃ tatra vastrāṇi paridhāpayet |
vibhūṣaṇāni divyāni gaṃdhamālyaiḥ prapūjayet 40|
sarvopaskarasaṃyuktāṃ gāṃ dadyācca payasvinīm |
sadakṣiṇāṃ savastrāṃ ca tanme nigadataḥ śṛṇu 41|
sarvatīrtheṣu yatpuṇyaṃ snātānāṃ jāyate nṛṇām |
tatphalaṃ sa labhetsarvaṃ devadevaprasādataḥ 42|
bhuktvā ca vipulānbhogānsarvakāmānmanoramān |
vaiṣṇavaṃ padamāpnoti aṃte viṣṇoḥ prasādataḥ 43|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatīnāradasaṃvāde tulasītrirātravratavarṇanaṃnāma paṃcaviṃśo'dhyāyaḥ 25|

English translation

Nārada said :

1. Like this, I have, through your favour, heard the greatness of Tulasī . Now tell me the vow of Tulasī (lasting for) three days.

Sadāśiva said :

2-9. O very intelligent brāhmaṇa , listen to this ancient vow, having heard which (a man) gets freed from all sins. There is no doubt about it. Formerly in the Raibhyantara kalpa there was a king (named) Prajāpati . His well-known and very chaste wife was Candrarūpā. She practised this vow giving the fruits of all desires. Her vow, giving (the fruit of) righteousness, worldly prosperity, sensual enjoyment lasted for three, nights. The life of those who have listened to the Tulasī-vow is fruitful. O Nārada , on the ninth of the bright fortnight of Kārtika , a man should observe restraint, be pious, control his senses and sleep on the (bare) ground. Intending to practise the Tulasī-vow, he, being pure and with his mind controlled, should, as a rule, sleep in the vicinity of a Tulasī-grove. Then at mid-day, he, having bathed in the pure water in a river etc., should duly gratify (with oblations) the manes and deities. He should get fashioned (a) golden (image of) Viṣṇu with Lakṣmī . He, desiring his welfare, should not be dishonest as regards wealth. Then he should get fashioned a pair of garments. The garments should be yellow or white. He should duly commence the propitiatory rite for the nine planets.

10-14. Having put an oblation of rice, barley and pulse boiled for presentation to the gods and the manes, he (then) should offer a sacrifice to Viṣṇu. Having on the twelfth day carefully worshipped the lord of gods, he should duly place a pure pitcher without any bruise with five jewels and with leaves and herbs. On it, in a vessel, he should place (the image of) Viṣṇu with Lakṣmī. He should put it at the root of Tulasī to the accompaniment of Vedic and Purāṇic hymns. He should sprinkle the grove of Tulasī with water only. He should bathe the god of gods, the best one in the world, with the five [1] sweet things (viz. milk, sugar, ghee , curd and honey) (and to the accompaniment of this hymn of solicitation): 'May that lord of gods, the divine one, who is of endless forms, who is of the form of the entire universe, who in the water sustains the creation of the world, who through his Māyā creates the world, be pleased with me'.

15. This is the hymn of solicitation. 'Come on, O Acyuta , O lord of gods, O mass of lustre, O lord of the world. You always remove the darkness. Protect me from the ocean of the mundane existence.'

16. This is the invocatory hymn. Good bath is (given to him) with the five sweet things and with sandal mixed with water, so also with the water of Gaṅgā and other (rivers). 'May Ananta (i.e. Viṣṇu thus) bathed, be pleased.'

17. This is the hymn (to be recited) at the time of bathing the image of the deity. 'O god, I have devoutly offered you the smearing with sandal, agaru , camphor and saffron etc. With Lakṣmī, accept it.'

18. This is the hymn (to be recited) at the time of smearing (the image). 'O Nārāyaṇa , salutation to you, the protector (of me) from the ocean of hell. O you lord of the three worlds, I offer you two auspicious garments.'

19. This is the hymn (to be recited) at the time of (offering) the garments. 'O Dāmodara , my salutation to you. Protect me from the ocean of the worldly existence. I have offered you the sacred thread. O Puruṣottama , (please) accept it.'

20. This is the hymn (to be recited) at the time of (offering) the sacred thread. This is the hymn (to be recited) at the time of offering flowers.

21. ‘O lord, I have offered you fragrant flowers like those of mālatī etc. O lord of gods, accept them with love.’

22. This is the hymn (to be recited) at the time of offering of eatables. ‘O lord of gods, accept the betal nuts, the nāga -leaves along with camphor. (Please) accept the tāmbūla .’

23. This is the hymn (to be recited) at the time of offering a tāmbūla. Having devoutly offered incense, agaru mixed with guggula (a particular fragrant gum resin) he should offer the worship thus. He should use a lamp with (i.e. burning due to) ghee.

24-27. O best among sages, he, being controlled, should prepare various kinds of lamps in front of Lakṣmī and Nārāyaṇa in the vicinity of the Tulasī-grove, and should offer materials of worship to the god holding the disc. On the ninth he should offer the best materials of worship with a coconut for (obtaining) a son; on the tenth he should offer a citron fruit for the accomplishment of religious merit and sensual enjoyment. On the eleventh he should worship the twin deity with a pomegranate. (This would) always destroy his poverty.

28-29. Covering with a piece of cloth, a full plate of metal and a basket full of seven (kinds of) grains and betel nuts, he should offer it to the god to the accompaniment of this (i.e. the following) hymn. O Nārada, listen with a concentrated mind. ‘O god, you, with Tulasī, (please) accept this material of worship always accompanied by a conch, offered by me. O lord of gods, my salutation to you.’

30-35. This is the hymn (to be offered) at the time of offering materials of worship. Having thus worshipped Viṣṇu, the lord of gods, along with Lakṣmī, he should solicit the lord of gods for the fulfilment (of the vow). (He should say): ‘O god, I, being free from sensual desires and anger, have fasted by means of this vow. O lord of gods, you alone are my refuge. O god Janārdana , let all that which in (i.e. while practising) this vow I have done (i.e. left) incomplete, be complete through your favour. Salutation to you, O lotus-eyed one; salutation to you who lie in water. O Keśava , through your favour I have practised the vow. O Keśava, O you who destroy the darkness of ignorance, being favourably disposed to me due to this vow, be one who would give me the sight of knowledge.’ Then at night (he should) keep awake, should sing songs, read (religious) books along with those who know sounds and art of dancing and with very auspicious and meritorious accounts.

36-43. When it is daybreak, and when the bright sun has arisen, he should devoutly invite brāhmaṇas and offer a śrāddha in the manner of Viṣṇu’s devotee. Having fed them, as they like, with sweetened milk and ghee, and having given them tāmbūlas , flowers, sandal etc. along with presents, so also sacred threads, garments, garlands and sandal, he should feed three (brāhmaṇa-)couples (and give them) garments, ornaments and saffron. He should also fill baskets according to his capacity with coconuts, cooked foods, garments and various kinds of fruits. He should make his preceptor and his wife put on the garments and divine ornaments (offered to them). He should worship (them) with sandal and flowers. He should also give a milch-cow along with articles of household use and with presents and garments. Listen to me who am telling you. All that religious merit which men obtain after bathing in all holy places is obtained by them through the favour of the lord of gods. Having enjoyed many pleasures and charming desired objects, he, through Viṣṇu’s favour, obtains Viṣṇu’s position in the end.

[1]: [1] : Pañcāmṛta: A collection of five sweet things used in worshipping deities. They are: milk, sugar, ghee, curd, and honey.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 26

Gift of Food Praised

Chapter 438 of 693 · 22 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
गुणाधिकेभ्यो विप्रेभ्यो दातुकामोऽपि मानवः ।
कानिकानि च लोकेऽस्मिन्दद्यात्सर्वं तथा वद १।
महादेव उवाच-
लोके तत्वं हि संज्ञाय शृणु देवर्षिसत्तम ।
अन्नमेवं प्रशंसंति सर्वमन्ने प्रतिष्ठितम् २।
तस्मादन्नं विशेषेण दातुमिच्छंति मानवाः ।
अन्नेन सदृशं दानं न भूतं न भविष्यति ३।
अन्नेन धार्यते विश्वं जगत्स्थावरजंगमम् ।
अन्नमूर्जस्करं लोके प्राणाह्यन्ने प्रतिष्ठिताः ४।
दातव्यं भक्ष्यमेवान्नं ब्राह्मणाय महात्मने ।
कुटुंबं पीडयित्वापि आत्मनो भूतिमिच्छता ५।
नारदासौ विदांश्रेष्ठो यो दद्यादन्नमर्थिने ।
ब्राह्मणायार्तरूपाय पारलौकिकमात्मनः ६।
आत्मीयभूतिमन्विच्छेत्काले द्विजमुपस्थितम् ।

श्रांतमध्वनि वर्त्तंतं गृहस्थं गृहमागतम् ७।
अन्नदः प्राप्नुते विद्वान्सुशीलो वीतमत्सरः ।
क्रोधमुत्पतितं हित्वा दिवि चेह च यत्सुखम् ८।
नाभिनिंदेच्च अतिथिं न द्रुह्याच्च कथंचन ।
ब्रह्मविदेऽर्पयेदन्नं तच्च दानं विशिष्यते ९।
श्रांतायादृष्टपूर्वाय अन्नमध्वनि वर्तिने ।
यो दद्याच्च परिक्लिष्टं सर्वधर्ममवाप्नुयात् १०।
पितृदेवांस्तथा विप्रातिथींश्च महामुने ।
यो नरः प्रीणयेतान्नैस्तस्य पुण्यमनंतकम् ११।
कृत्वापि सुमहत्पापं यो दद्यादन्नमर्थिने ।
ब्राह्मणाय विशेषेण स तु पापैः प्रमुच्यते १२।
ब्राह्मणेष्वक्षयं दानमन्नं शूद्रे महत्फलम् ।
अन्नदानं च शूद्रे च ब्राह्मणे चावशिष्यते १३।
न पृच्छेद्भोत्रचरणं न च स्वाध्यायमेव च ।
भिक्षुको ब्राह्मणो ह्यत्र दद्यादन्नं प्रयाति च १४।

अन्नदस्य शुभा वृक्षाः सर्वकामफलान्विताः ।
संभवंतीह लोके च हर्षयुक्तास्त्रिविष्टपे १५।
अन्नदानेन ये लोकास्तान्शृणुष्वमहामुने ।
विमानानि प्रकाशंते दिवि तेषां महात्मनाम् १६।
नानासंस्थानरूपाणि नानाकामान्वितानि च ।
सर्वकामफलाश्चापि वृक्षा भुवनसंस्थिताः १७।
हेमवाप्यः शुभाः सर्वा दीर्घिकाश्चैव सर्वशः ।
घोषवंति च यानानि मुक्तान्यथ सहस्रशः १८।
भक्ष्यभोज्यमयाः शैला वासांस्याभरणानि च ।
क्षीरं स्रवंत्यः सरितस्तथैवाज्यस्य पर्वताः १९।
प्रासादाः शुभ्रवर्णाभाः शय्याश्च कनकोज्वलाः ।
तदन्नं दातुमिच्छंति तस्मादन्नप्रदो भवेत् २०।
एते लोकाः पुण्यकृतामन्नदानं महत्फलम् ।
तस्मादन्नं विशेषेण दातव्यं मानवैर्भुवि २१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे अन्नदानप्रशंसानाम षड्विंशोऽध्यायः २६।

Roman transliteration

nārada uvāca-
guṇādhikebhyo viprebhyo dātukāmo'pi mānavaḥ |
kānikāni ca loke'smindadyātsarvaṃ tathā vada 1|
mahādeva uvāca-
loke tatvaṃ hi saṃjñāya śṛṇu devarṣisattama |
annamevaṃ praśaṃsaṃti sarvamanne pratiṣṭhitam 2|
tasmādannaṃ viśeṣeṇa dātumicchaṃti mānavāḥ |
annena sadṛśaṃ dānaṃ na bhūtaṃ na bhaviṣyati 3|
annena dhāryate viśvaṃ jagatsthāvarajaṃgamam |
annamūrjaskaraṃ loke prāṇāhyanne pratiṣṭhitāḥ 4|
dātavyaṃ bhakṣyamevānnaṃ brāhmaṇāya mahātmane |
kuṭuṃbaṃ pīḍayitvāpi ātmano bhūtimicchatā 5|
nāradāsau vidāṃśreṣṭho yo dadyādannamarthine |
brāhmaṇāyārtarūpāya pāralaukikamātmanaḥ 6|
ātmīyabhūtimanvicchetkāle dvijamupasthitam |

śrāṃtamadhvani varttaṃtaṃ gṛhasthaṃ gṛhamāgatam 7|
annadaḥ prāpnute vidvānsuśīlo vītamatsaraḥ |
krodhamutpatitaṃ hitvā divi ceha ca yatsukham 8|
nābhiniṃdecca atithiṃ na druhyācca kathaṃcana |
brahmavide'rpayedannaṃ tacca dānaṃ viśiṣyate 9|
śrāṃtāyādṛṣṭapūrvāya annamadhvani vartine |
yo dadyācca parikliṣṭaṃ sarvadharmamavāpnuyāt 10|
pitṛdevāṃstathā viprātithīṃśca mahāmune |
yo naraḥ prīṇayetānnaistasya puṇyamanaṃtakam 11|
kṛtvāpi sumahatpāpaṃ yo dadyādannamarthine |
brāhmaṇāya viśeṣeṇa sa tu pāpaiḥ pramucyate 12|
brāhmaṇeṣvakṣayaṃ dānamannaṃ śūdre mahatphalam |
annadānaṃ ca śūdre ca brāhmaṇe cāvaśiṣyate 13|
na pṛcchedgotracaraṇaṃ na ca svādhyāyameva ca |

bhikṣuko brāhmaṇo hyatra dadyādannaṃ prayāti ca 14|

annadasya śubhā vṛkṣāḥ sarvakāmaphalānvitāḥ |
saṃbhavaṃtīha loke ca harṣayuktāstriviṣṭape 15|
annadānena ye lokāstānśṛṇuṣvamahāmune |
vimānāni prakāśaṃte divi teṣāṃ mahātmanām 16|
nānāsaṃsthānarūpāṇi nānākāmānvitāni ca |
sarvakāmaphalāścāpi vṛkṣā bhuvanasaṃsthitāḥ 17|
hemavāpyaḥ śubhāḥ sarvā dīrghikāścaiva sarvaśaḥ |
ghoṣavaṃti ca yānāni muktānyatha sahasraśaḥ 18|
bhakṣyabhojyamayāḥ śailā vāsāṃsyābharaṇāni ca |
kṣīraṃ sravaṃtyaḥ saritastathaivājyasya parvatāḥ 19|
prāsādāḥ śubhravarṇābhāḥ śayyāśca kanakojvalāḥ |
tadannaṃ dātumicchaṃti tasmādannaprado bhavet 20|
ete lokāḥ puṇyakṛtāmannadānaṃ mahatphalam |
tasmādannaṃ viśeṣeṇa dātavyaṃ mānavairbhuvi 21|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde annadānapraśaṃsānāma ṣaḍviṃśo'dhyāyaḥ 26|

English translation

Nārada said :

1. Tell me all that: Which things a man desirous of giving (gifts) to brāhmaṇas excellent in merit, should give in this world?

Mahādeva said :

2-6. Having known the truth in the world, listen, O you best among the divine sages. They praise food like this. Everything is settled in food. Therefore, men particularly desire to give food. There was no gift nor there will be a gift like food. The whole world consisting of the immobile and the mobile, is sustained by means of food. In the world food causes vigour. Life depends upon food only. A man desiring his own welfare, should even by troubling his family give eatable food to a magnanimous brāhmaṇa . O Nārada , he who would give food to a brāhmaṇa who asks for it and who is afflicted, is the best among the wise. He should look for his own well-being.

7-15. A wise man who is of a good character, who is free from jealousy, who, after abandoning his anger, gives food to a householder—a brāhmaṇa—who is tired, who is on the road (i.e. who is travelling), who has come at the time (of eating food), obtains happiness that is there in heaven and on the earth. He should not censure the guest. He should never hate him. He should offer food to a brāhmaṇa knowing the Vedas . That gift is superior. He who would give food to a brāhmaṇa who is tired, who is not seen before, and who is travelling, so also to him who is afflicted, would obtain full (merit of) righteousness. The religious merit of that man who would please the manes, gods, brāhmaṇas and guests with foods, is unlimited, O great sage. He who, even after having committed a very great sin, gives food to a suppliant, especially to a brāhmaṇa, is freed from sins. Gift given to brāhmaṇas is inexhaustible (in merit); (gift of) food to a śūdra gives a great fruit. Offering food to a śūdra and to a brāhmaṇa is superior (to any other gift). He should not ask (the brāhmaṇa about his) family, the school of the Vedas to which he belongs, or about his study (of the Vedas). He should give food (thinking that) here is a brāhmaṇa that seeks (food), so also to a beggarly brāhmaṇa. For a man

who gives food, auspicious trees full of the fruits of all desires, are (fruitful) in this world and in heaven he is full of joy.

16-21. O great sage, know those worlds which are (reached by him) by means of giving food. For the magnanimous ones (who give food) aeroplanes of many shapes and forms and endowed with (the fulfilment of) various desires, shine in heaven. (They enjoy) auspicious, golden wells and lakes everywhere. (They rejoice with) sounding vehicles and thousands of pearls. They see mountains full of food. There are (for them) garments and ornaments. There are (for them) rivers flowing with milk and mountains of ghee . There are (for them) palaces shining with white colour, beds bright like gold. They desire, therefore, to give food. So a man should give food. Those worlds are (reached) by the meritorious. Offering food gives great fruit. Therefore, in this world men should especially give food.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 27

Constructing Tanks, Planting Trees etc.

Chapter 439 of 693 · 59 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
पानीयदानं परमं दानानामुत्तमं सदा ।
तस्माद्बापीश्च कूपांश्च तडागानि च कारयेत् १।
अर्द्धं पापं संहरंति पुरुषस्य विकर्मणः ।
कूपाः प्रवृत्तपानीयाः सुप्रवृत्तस्य नित्यशः २।
स च तारयते वंशं यस्य खात जलाशये ।
गावः पिबंति विप्राश्च साधवश्च नराः सदा ३।
निदाघकाले पानीयं यस्य तिष्ठति नारद ।
दुर्गे विषमकृच्छ्रे च न कदाचिदवाप्यते ४।
तडागानां च वक्ष्यामि कृतानां ये गुणाः स्मृताः ।
त्रिषु लोकेषु सर्वत्र पूजितो यस्तडागवान् ५।
अथवा मित्रसदनं मित्रमैत्रीविवर्द्धनम् ।
कीर्तिसंजननं श्रेष्ठं तडागस्योपलक्षयेत् ६।
धर्म्यस्यार्थस्य कामस्य फलमाहुर्मनीषिणः ।
तडागं सुकृतं देशे क्षेत्रमध्ये महाश्रयम् ७।

चतुर्विधानां भूतानां तडागस्योपलक्षयेत् ।
तडागानि च सर्वाणि दिशंति श्रेयमुत्तमम् ८।
देवामनुष्यागंधर्वाः पितरो नाग राक्षसाः ।
स्थावराणि च भूतानि संश्रयंति जलाशयम् ९।
वर्षाऋतौ तडागे तु सलिलं यत्र तिष्ठति ।
अग्निहोत्रफलं तस्य जायते नात्र संशयः १०।
हेमंते शिशिरे चैव सलिलं यस्य तिष्ठति ।
गोसहस्रफलं तस्य लभते नात्र संशयः ११।
वसंतेऽपि तथा ग्रीष्मे सलिलं तिष्ठते यदि ।
अतिरात्राश्वमेधाभ्यां फलमाहुर्मनीषिणः १२।
अथैतेषां तु वृक्षाणां रोपणे च गुणाञ्छृणु ।
अतीतानागतौ चोभौ पितृवंशौ महाऋषे १३।
तारयेद्वृक्षरोपी च तस्माद्वृक्षांस्तु रोपयेत् ।
पुत्रपौत्रा भवंत्येते पादपा नात्र संशयः १४।
परलोकं गतः सोऽपि लोकानाप्नोति चाक्षयान् ।

पुष्पैः सुरगणान्सर्वान्पत्रैश्चापि तथा पितॄन् १५।
छायया चातिथीन्सर्वान्पूजयंति महीरुहाः।
किन्नरोरगरक्षांसि देवगंधर्वमानवाः १६।
तथा ऋषिगणाश्चैव संश्रयंति महीरुहान्।
पुष्पिताः फलवंतश्च तर्पयंतीह मानवान् १७।
इहलोके परे चैव पुत्रास्ते धर्मतः स्मृताः।
तडागवृक्षरोपाश्च इष्टयज्ञाश्च ये द्विजाः १८।
एते स्वर्गान्नहीयंते ये चान्ये सत्यवादिनः।
सत्यमेव परं ब्रह्म सत्यमेव परं तपः १९।
सत्यमेव परो यज्ञः सत्यमेव परं श्रुतम्।
सत्यं देवेषु जागर्ति सत्यं च परमं पदम् २०।
तपो यज्ञाश्च पुण्यं च तथा देवर्षिपूजनम्।
आद्यो विधिश्च विद्या च सर्वं सत्ये प्रतिष्ठितम् २१।
सत्यं यज्ञस्तथा दानं मंत्रा देवी सरस्वती।
व्रतचर्या तथा सत्यमोङ्कारः सत्यमेव च २२।

सत्येन वायुरभ्येति सत्येन तपते रविः।
सत्येन चाग्निर्दहति स्वर्गः सत्येन तिष्ठति २३।
पूजनं सर्वदेवानां सर्वतीर्थावगाहनम्।
सत्यं च वदते लोके सर्वमाप्नोत्यसंशयः २४।
अश्वमेधसहस्रं च सत्यं च तुलया धृतम्।
सर्वेषां सर्वयज्ञानां सत्यमेव विशिष्यते २५।
सत्येन देवाः प्रीयंते पितरो ऋषयस्तथा।
सत्यमाहुः परं धर्मं सत्यमाहुः परं पदम् २६।
सत्यमाहुः परं ब्रह्म तस्मात्सत्यं वदामि ते।
मुनयः सत्यनिरताः तपस्तप्त्वा सुदुष्करम् २७।
सत्यधर्मरताः सिद्धास्ततः स्वर्गमितो गताः।
अप्सरोगणसंघुष्टैर्विमानैः परितो वृताः २८।
वक्तव्यं च सदा सत्यं न सत्याद्विद्यते परम्।
अगाधे विपुले सिद्धे सत्तीर्थे च शुचौ हृदि २९।
स्नातव्यं मनसा युक्तैः स्नानं तत्परमं स्मृतम्।

आत्मार्थे वा परार्थे वा पुत्रार्थे वापि मानवाः।
अनृतं ये न भाषंते ते नराः स्वर्गगामिनः ३०।
वेदा यज्ञास्तथा मंत्राः संति विप्रेषु नित्यशः।
न भांत्युज्झित सत्येषु तस्मात्सत्यं समाचरेत् ३१।
नारद उवाच-।
तपसां मे फलं ब्रूहि पुनरेव विशेषतः।
सर्वेषां चैव वर्णानां ब्राह्मणानां तपोबलम् ३२।
प्रवक्ष्यामि तपोध्यानं सर्वकामार्थसाधकम्।
सुदुश्चरं द्विजातीनां तन्मे निगदतः शृणु ३३।

तपो हि परमं प्रोक्तं तपसा विंदते फलम् ।
तपोरतो हि यो नित्यं मोदते सह दैवतैः ३४।
तपसा प्राप्यते स्वर्गस्तपसा प्राप्यते यशः ।
तपसा मोक्षमाप्नोति तपसा विंदते महत् ३५।
ज्ञानविज्ञानसंपत्तिः सौभाग्यं रूपमेव च ।
तपसा लभते सर्वं मनसा यद्यदिच्छति ३६।

नातप्ततपसो यांति ब्रह्मलोकं कदाचन ।
यत्कार्यं किंचिदास्थाय पुरुषस्तप्यते तपः ३७।
तत्सर्वं समवाप्नोति परत्रेह च मानवः ।
सुरापः परदारी च ब्रह्महा गुरुतल्पगः ।
तपसा तरते सर्वं सर्वतश्च विमुच्यते ३८।
अपि सर्वेश्वरः स्थाणुर्विष्णुश्चैव सनातनः ।
ब्रह्मा हुताशनः शक्रो ये चान्ये तपसान्विताः ३९।
षडशीतिसहस्राणि मुनीनामूर्द्ध्वरेतसाम् ।
तपसा दिवि मोदंते समेता दैवतैः सह ४०।
तपसा प्राप्यते राज्यं शक्रः सर्वे पुरा सुराः ।
तपसा पालयन्सर्वानहन्यहनि वृत्तिदाः ४१।
सूर्याचंद्रमसौ देवौ सर्वलोकहिते रतौ ।
तपसैव प्रकाशंते नक्षत्राणि ग्रहास्तथा ४२।
सर्वं च तपसाभ्येति सर्वं च सुखमश्नुते ।
तपस्तपति योऽरण्ये वनमूलफलाशनः ४३।

योऽधीते श्रुतिमेवादौ समं स्यात्तपसा मुने ।
श्रुतेरध्यापनात्पुण्यं यदाप्नोति द्विजोत्तमः ४४।
तदध्यायस्य जप्याच्च द्विगुणं फलमश्नुते ।
जगद्यथा निरालोकं जायते शशिभास्करौ ४५।
विना तथा पुराणं हि ध्येयमस्मान्महामुने ।
तप्यमानस्तपो ज्ञानं यो धारयति शास्त्रतः ४६।
संबोधयति लोकं च तस्मात्पूज्यतमो गुरुः ।
सर्वेषां चैव पात्राणां श्रेष्ठपात्रं पुराणवित् ४७।
पतनात्त्रायते यस्मात्तस्मात्पात्रमुदाहृतम् ।
धनं धान्यं हिरण्यं वा वासांसि विविधानि च ४८।
ये यच्छंति सुपात्राय ते यांति च परां गतिम् ।
गाश्चैव महिषीर्वापि गजानश्वांश्च शोभनान् ४९।
यः प्रयच्छति मुख्याय तत्पुण्यस्य फलं शृणु ।
अक्षयं सर्वलोकानां सोऽश्वमेधफलं लभेत् 6.27.५०।
महीं ददाति यस्तस्मै कृष्टां फलवतीं शुभाम् ।

स तारयति वै वंशान्दशपूर्वान्दशापरान् ५१।
विमानेन च दिव्येन विष्णुलोकं स गच्छति ।

न यज्ञैस्तुष्टिमायांति देवाः प्रोक्षणकैरपि ५२।
बलिभिः पुष्पपूजाभिर्यथा पुस्तकवाचनैः ।
विष्णोरायतने यस्तु कारयेद्धर्मपुस्तकम् ५३।
देव्याः शंभोर्गणेशस्य अर्कस्य च तथा पुनः ।
राजसूयाश्वमेधाभ्यां फलं प्राप्नोति मानवः ५४।
इतिहासपुराणाभ्यां पुण्यं पुस्तकवाचनम् ।
सर्वान्कामानवाप्नोति सूर्यलोकं भिनत्ति सः ५५।
सूर्यलोकं च भित्त्वासौ ब्रह्मलोकं स गच्छति ।
स्थित्वा कल्पशतान्यत्र राजा भवति भूतले ५६।
अश्वमेधसहस्रस्य यत्फलं समुदाहृतम् ।
तत्फलं समवाप्नोति देवाग्रे यो जयं पठेत् ५७।
तस्मात्सर्वप्रयत्नेन कार्यं पुस्तकवाचनम् ।
इतिहासपुराणाभ्यां विष्णोरायतने शुभम् ।

नान्यत्प्रीतिकरं विष्णोस्तथान्येषां दिवौकसाम् ५८।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे वृक्षप्रपासरोवरतपोऽध्ययन धर्मव्याख्यान माहात्म्यंनाम सप्तविंशोऽध्यायः २७।

Roman transliteration

mahādeva uvāca-
pānīyadānaṃ paramaṃ dānānāmuttamaṃ sadā |
tasmādvāpīśca kūpāṃśca taḍāgāni ca kārayet 1|
arddhaṃ pāpaṃ saṃharaṃti puruṣasya vikarmaṇaḥ |
kūpāḥ pravṛttapānīyāḥ supravṛttasya nityaśaḥ 2|
sa ca tārayate vaṃśaṃ yasya khāta jalāśaye |
gāvaḥ pibaṃti viprāśca sādhavaśca narāḥ sadā 3|
nidāghakāle pānīyaṃ yasya tiṣṭhati nārada |
durge viṣamakṛcchre ca na kadācidavāpyate 4|
taḍāgānāṃ ca vakṣyāmi kṛtānāṃ ye guṇāḥ smṛtāḥ |
triṣu lokeṣu sarvatra pūjito yastaḍāgavān 5|
athavā mitrasadanaṃ mitramaitrīvivarddhanam |
kīrtisaṃjananaṃ śreṣṭhaṃ taḍāgasyopalakṣayet 6|
dharmyasyārthasya kāmasya phalamāhurmanīṣiṇaḥ |
taḍāgaṃ sukṛtaṃ deśe kṣetramadhye mahāśrayam 7|

caturvidhānāṃ bhūtānāṃ taḍāgasyopalakṣayet |
taḍāgāni ca sarvāṇi diśaṃti śreyamuttamam 8|
devāmanuṣyāgaṃdharvāḥ pitaro nāga rākṣasāḥ |
sthāvarāṇi ca bhūtāni saṃśrayaṃti jalāśayam 9|
varṣārtau taḍāge tu salilaṃ yatra tiṣṭhati |
agnihotraphalaṃ tasya jāyate nātra saṃśayaḥ 10|
hemaṃte śiśire caiva salilaṃ yasya tiṣṭhati |
gosahasraphalaṃ tasya labhate nātra saṃśayaḥ 11|
vasaṃte'pi tathā grīṣme salilaṃ tiṣṭhate yadi |
atirātrāśvamedhābhyāṃ phalamāhurmanīṣiṇaḥ 12|
athaiteṣāṃ tu vṛkṣāṇāṃ ropaṇe ca guṇāñchṛṇu |

atītānāgatau cobhau pitṛvaṃśau mahāṛṣe 13|
tārayedvṛkṣaropī ca tasmādvṛkṣāṃstu ropayet |
putrapautrā bhavaṃtyete pādapā nātra saṃśayaḥ 14|
paralokaṃ gataḥ so'pi lokānāpnoti cākṣayān |

puṣpaiḥ suragaṇānsarvānpatraiścāpi tathā pitṝn 15|
chāyayā cātithīnsarvānpūjayaṃti mahīruhāḥ |
kinnaroragarakṣāṃsi devagaṃdharvamānavāḥ 16|
tathā ṛṣigaṇāścaiva saṃśrayaṃti mahīruhān |
puṣpitāḥ phalavaṃtaśca tarpayaṃtīha mānavān 17|
ihaloke pare caiva putrāste dharmataḥ smṛtāḥ |
taḍāgavṛkṣaropāśca iṣṭayajñāśca ye dvijāḥ 18|
ete svargānnahīyaṃte ye cānye satyavādinaḥ |
satyameva paraṃ brahma satyameva paraṃ tapaḥ 19|
satyameva paro yajñaḥ satyameva paraṃ śrutam |
satyaṃ deveṣu jāgarti satyaṃ ca paramaṃ padam 20|
tapo yajñāśca puṇyaṃ ca tathā devarṣipūjanam |
ādyo vidhiśca vidyā ca sarvaṃ satye pratiṣṭhitam 21|
satyaṃ yajñastathā dānaṃ maṃtrā devī sarasvatī |
vratacaryā tathā satyamoṅkāraḥ satyameva ca 22|

satyena vāyurabhyeti satyena tapate raviḥ |
satyena cāgnirdahati svargaḥ satyena tiṣṭhati 23|
pūjanaṃ sarvadevānāṃ sarvatīrthāvagāhanam |
satyaṃ ca vadate loke sarvamāpnotyasaṃśayaḥ 24|
aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |
sarveṣāṃ sarvayajñānāṃ satyameva viśiṣyate 25|
satyena devāḥ prīyaṃte pitaro ṛṣayastathā |
satyamāhuḥ paraṃ dharmaṃ satyamāhuḥ paraṃ padam 26|
satyamāhuḥ paraṃ brahma tasmātsatyaṃ vadāmi te |
munayaḥ satyaniratāḥ tapastaptvā suduṣkaram 27|
satyadharmaratāḥ siddhāstataḥ svargamito gatāḥ |
apsarogaṇasaṃghuṣṭairvimānaiḥ parito vṛtāḥ 28|
vaktavyaṃ ca sadā satyaṃ na satyādvidyate param |
agādhe vipule siddhe sattīrthe ca śucau hṛdi 29|
snātavyaṃ manasā yuktaiḥ snānaṃ tatparamaṃ smṛtam |

ātmārthe vā parārthe vā putrārthe vāpi mānavāḥ |
anṛtaṃ ye na bhāṣaṃte te narāḥ svargagāminaḥ 30|
vedā yajñāstathā maṃtrāḥ saṃti vipreṣu nityaśaḥ |
na bhāṃtyujjhita satyeṣu tasmātsatyaṃ samācaret 31|
nārada uvāca-|
tapasāṃ me phalaṃ brūhi punareva viśeṣataḥ |
sarveṣāṃ caiva varṇānāṃ brāhmaṇānāṃ tapobalam 32|
pravakṣyāmi tapodhyānaṃ sarvakāmārthasādhakam |
suduścaraṃ dvijātīnāṃ tanme nigadataḥ śṛṇu 33|
tapo hi paramaṃ proktaṃ tapasā viṃdate phalam |
taporato hi yo nityaṃ modate saha daivataiḥ 34|
tapasā prāpyate svargastapasā prāpyate yaśaḥ |
tapasā mokṣamāpnoti tapasā viṃdate mahat 35|
jñānavijñānasaṃpattiḥ saubhāgyaṃ rūpameva ca |
tapasā labhate sarvaṃ manasā yadyadicchati 36|

nātaptatapaso yāṃti brahmalokaṃ kadācana |
yatkāryaṃ kiṃcidāsthāya puruṣastapyate tapaḥ 37|
tatsarvaṃ samavāpnoti paratreha ca mānavaḥ |
surāpaḥ paradārī ca brahmahā gurutalpagaḥ |
tapasā tarate sarvaṃ sarvataśca vimucyate 38|
api sarveśvaraḥ sthāṇurviṣṇuścaiva sanātanaḥ |
brahmā hutāśanaḥ śakro ye cānye tapasānvitāḥ 39|
ṣaḍaśītisahasrāṇi munīnāmūrddhvaretasām |
tapasā divi modaṃte sametā daivataiḥ saha 40|
tapasā prāpyate rājyaṃ śakraḥ sarve purā surāḥ |
tapasā pālayansarvānahanyahani vṛttidāḥ 41|
sūryācaṃdramasau devau sarvalokahite ratau |
tapasaiva prakāśaṃte nakṣatrāṇi grahāstathā 42|
sarvaṃ ca tapasābhyeti sarvaṃ ca sukhamaśnute |
tapastapati yo'raṇye vanamūlaphalāśanaḥ 43|

yo'dhīte śrutimevādau samaṃ syāttapasā mune |
śruteradhyāpanātpuṇyaṃ yadāpnoti dvijottamaḥ 44|
tadadhyāyasya japyācca dviguṇaṃ phalamaśnute |
jagadyathā nirālokaṃ jāyate śaśibhāskarau 45|
vinā tathā purāṇaṃ hi dhyeyamasmānmahāmune |
tapyamānastapo jñānaṃ yo dhārayati śāstrataḥ 46|
saṃbodhayati lokaṃ ca tasmātpūjyatamo guruḥ |
sarveṣāṃ caiva pātrāṇāṃ śreṣṭhapātraṃ purāṇavit 47|
patanāttrāyate yasmāttasmātpātramudāhṛtam |
dhanaṃ dhānyaṃ hiraṇyaṃ vā vāsāṃsi vividhāni ca 48|
ye yacchaṃti supātrāya te yāṃti ca parāṃ gatim |
gāścaiva mahiṣīrvāpi gajānaśvāṃśca śobhanān 49|
yaḥ prayacchati mukhyāya tatpuṇyasya phalaṃ śṛṇu |
akṣayaṃ sarvalokānāṃ so'śvamedhaphalaṃ labhet 6.27.50|
mahīṃ dadāti yastasmai kṛṣṭāṃ phalavatīṃ śubhām |

sa tārayati vai vaṃśāndaśapūrvāndaśāparān 51|
vimānena ca divyena viṣṇulokaṃ sa gacchati |
na yajñaistuṣṭimāyāṃti devāḥ prokṣaṇakairapi 52|
balibhiḥ puṣpapūjābhiryathā pustakavācanaiḥ |
viṣṇorāyatane yastu kārayeddharmapustakam 53|
devyāḥ śaṃbhorgaṇeśasya arkasya ca tathā punaḥ |
rājasūyāśvamedhābhyāṃ phalaṃ prāpnoti mānavaḥ 54|
itihāsapurāṇābhyāṃ puṇyaṃ pustakavācanam |
sarvānkāmānavāpnoti sūryalokaṃ bhinatti saḥ 55|
sūryalokaṃ ca bhittvāsau brahmalokaṃ sa gacchati |
sthitvā kalpaśatānyatra rājā bhavati bhūtale 56|
aśvamedhasahasrasya yatphalaṃ samudāhṛtam |
tatphalaṃ samavāpnoti devāgre yo jayaṃ paṭhet 57|
tasmātsarvaprayatnena kāryaṃ pustakavācanam |
itihāsapurāṇābhyāṃ viṣṇorāyatane śubham |

nānyatprītikaraṃ viṣṇostathānyeṣāṃ divaukasām 58|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde
vṛkṣaprapāsarovaratapo'dhyayana dharmavyākhyāna māhātmyaṃnāma saptaviṃśo'dhyāyaḥ 27|

English translation

Mahādeva said :

1-8a. Giving water is the best (gift); it is always the best of the gifts. Therefore, a man should get constructed oblong reservoirs of water, wells and tanks . Wells dug for giving water destroy half the sin of a person of bad deeds, who is (later) always engrossed in good deeds. He from the reservoir of water dug by whom cows, brāhmaṇas , and good men always drink water, emancipates his family. (He too emancipates his family) in whose reservoir remains water in summer, which is never obtained in an inaccessible place and a place risky and difficult (to reach). I shall (now) tell you which are said to be the merits of the tanks that are constructed. He who has (constructed) a tank is honoured everywhere in the three worlds. The establishment of tanks is like a friendly house, increasing friends and friendship, producing fame and the best. A tank, which is well-constructed in a country, in a sacred place, and which is a great resort, is, the wise say, the fruit of dharma (righteousness), artha (worldly prosperity) and kāma (sensual enjoyment). (While constructing) a tank, one should have in view the four kinds of beings.

8b-18a. All the tanks lead to excellent virtue. Gods, men, gandharvas , manes, snakes, demons and immobilebeings resortto a tank. He in whose tank there is water in the rainy season, gets the fruit of maintaining the sacred fire. There is no doubt about it. He in whose (tank) there is water in the winter season, obtains the fruit of (the gift of) a thousand cows. There is no doubt. If there is water in his tank in the spring and summer seasons, the wise say, (he gets) the fruit of the Atirātra and horse-sacrifice. Now listen to the merits of planting trees. He who plants them would emancipate both the families (of his father and of his mother), O great sage. Therefore, a man should plant trees. There is no doubt that these trees become (his) sons and grandsons. He too, when he dies, obtains inexhaustible worlds. The trees worship all the hosts of gods with flowers, the manes with leaves, and all guests with their shadow. Kinnaras , serpents, demons, gods, gandharvas, men, so also hosts of sages resort to trees. They, having flowers and fruits, gratify human beings -in this world. Here and in the other world, they are the legal sons.

18b-26. Those brāhmaṇas who (construct) tanks, who plant trees and who have performed sacrifices, do not go away from heaven, so also others who tell the truth. Truth alone is the highest Brahman . Truth alone is the highest penance. Truth alone is the greatest sacrifice. Truth alone is the greatest knowledge. Truth is awake among gods; and truth is the highest position. Penance, sacrifices, religious merit, so also worship of deities and guests, the first precept, knowledge—all this is settled in truth. Truth is sacrifice; so also it is charity. It is the hymns. It is goddess Sarasvatī . Truth is practising a vow. Omkāra also is truth. Wind moves due to truth. The sun shines due to truth. Fire burns because of truth. Heaven exists on account of truth. Worship of all gods, bathing at all holy places, are said to be truth. (A truthful man) undoubtedly obtains everything in the world. Ifa thousand horse sacrifices and truth are compared, truth certainly is superior to all (kinds of) sacrifices. Gods, manes and sages are pleased by means of truth. They say, truth is the highest duty. They say, truth is the highest position.

27-31. They say, truth is the supreme Brahman; therefore I am explaining truth to you. The sages who were devoted to truth, who were engrossed in practising truth, practised very severe penance, secured divine faculties, and from this world went to heaven in aeroplanes accompanied by beautiful celestial damsels. Always truth should be spoken. There is nothing superior to truth. Men with devoted minds should bathe in a deep, large, divine, holy place or a pure lake. That bath is said to be great. Those men who do not tell lies for their own sake, or for the sake of others, or for the sake of their sons, go to heaven. Vedas , sacrifices, also hymns always abide in brāhmaṇas. They do not become manifest in those who have abandoned truth. Therefore, a man should practise truth.

Nārada said :

32. Tell me specifically the fruit of austerities again.

Mahādeva said :

Of all the castes brāhmaṇas have the power of penance.

33-38. I shall explain to you the meditation with penance, which brings about (i.e. fulfils) all desires, and which is very difficult to practise for brāhmaṇas. Listen to me when I am telling it. Penance is said to be the highest. (A man) gets (his desired) fruit by means of penance. He who is always engrossed in penance, rejoices along with deities. (A man) obtains heaven by means of penance. Glory is obtained by means of penance. (A man) obtains salvation by means of penance. He gets a great (thing) by means of penance. Knowledge, proficiency, wealth, good fortune, (good) form—all this which a man desires mentally, he obtains. Those who have not practised penance never go to Brahmā 's world. A man obtains (i.e. succeeds in) all that undertaking here and in the next world taking up which he practises penance. A man who is a drunkard, a man who cohabits with another's wife, a man who kills a brāhmaṇa , a man who molests his preceptor's wife, crosses over all this (i.e. destroys sins due to these) by means of penance and is totally free.

39-46. Even the lord of gods Śiva , ancient Viṣṇu , Brahma , Agni , Indra , and others who are endowed with penance, also eighty-six thousand sages, abstaining from sexual intercourse, rejoice along with deities in heaven on account of penance By means of penance a kingdom is secured. Formerly Indra, the lord of all, protected all by means of penance and granted their request. The gods—the Sun and Moon—engaged in the welfare of the entire world, shine because of penance only; so also the stars and the planets. He, eating (i.e. subsisting on) wild roots and fruits in the forest, obtains everything and gets every pleasure through penance. O sage, he who first studies Vedas—that (study of the Vedas) is equal to penance. By reciting the chapter the best brāhmaṇa gets double the fruit of the religious merit which he gets by teaching it. O great sage, as the world is without light without the Moon and the Sun, so also (it is lightless) without Purāṇa . Therefore, it should be reflected upon. He who practised penance, has knowledge from sacred texts, enlightens the people.

47-59. Therefore, a preceptor is most venerable of all the worthy recipients (of gifts); the knower of Purāṇas is the best recipient. Since he saves (a man) from falling, he is called a pātra (i.e. a worthy recipient). Those who give wealth, grains, gold, and various garments to a worthy recipient go to (i.e. obtain) the best position. Listen to the fruit of him (i.e. which he gets) who gives cows, buffaloes, splendid elephants and horses to the chief (brāhmaṇa). He would obtain the fruit of the horse-sacrifice inexhaustible in all worlds. He who gives him (i.e. the brāhmaṇa reading the Purāṇa), a splendid (piece of) land that is tilled and fertile, emancipates ten preceding and ten succeeding members of his family; and in a divine aeroplane he goes to Viṣṇu's world. Gods are not so much pleased with sacrifices, with sprinklings (of water), with offerings, worships with flowers as they are with the books (of Purāṇas) being read. One who would arrange (the reading of) a religious book in the temple of Viṣṇu, or of the goddess, or of Śambhu , or of Gaṇeśa , so also of the Sun, obtains the fruit of a Rājasūya sacrifice or a horse-sacrifice. The reading of a book (containing stories from) Mahābhārata or Purāṇa is excellent. He obtains all desired objects and breaks through the world of the Sun. Having broken through the Sun's world, he goes to the world of Brahmā; having lived there for hundreds of kalpas he becomes a king on the earth. He who would read Jaya (i.e. Mahābhārata) before a deity obtains the fruit which is declared to be the fruit of a thousand horse-sacrifices. Therefore, with all efforts, the auspicious reading of a book (containing stories) from Mahābhārata and Purāṇas should be done in Viṣṇu's temple. There is nothing else (except this) that delights Viṣṇu or other residents of

heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 28

Merit Coming From Exposition of a Sacred Text

Chapter 440 of 693 · 44 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अत्राप्युदाहरंतीममितिहासं पुरातनम् ।
पुराणं परमं पुण्यं सर्वपापहरं शुभम् १।
कुमारेण च लोकानां नमस्कृत्य पितामहम् ।
प्रोक्तं चेदं ममाख्यानं देवर्षे ब्रह्मसूनुना २।
सनत्कुमार उवाच-
गतोऽहं धर्मराजानं द्रष्टुं संपूजितो मुदा ।
श्रुतिभिः परया भक्त्या तेनोक्तोऽस्मि सुखासने ३।
मया तत्रोपविष्टेन दृष्टं किंचिन्महाद्भुतम् ।
कांचनेन विमानेन वैडूर्यकृतवेदिना ४।
मणिमुक्तविचित्रेण किंकिणीजालशोभिना ।
आगतं पुरुषं तत्र आसनाद्देवसत्तम ५।
ससंभ्रमं समुत्थाय दृष्ट्वा धर्मः स्वयं विभुः ।
गृहीत्वा दक्षिणे पाणौ पूजितोऽर्घेण वै ततः ६।
शिरस्याघ्राय देवेशः पुरः स्थाप्य ततः परम् ।

पूजयित्वा तु तं धर्म इदं वाक्यमुवाच ह ७।
सुस्वागतं धर्मदर्शिन्प्रीतोऽस्मि दर्शनात्तव ।
समीपे मम तिष्ठस्व किंचिज्ज्ञानं वदस्व मे ८।
पुनर्यास्यसि तत्स्थानं यत्र ब्रह्मा व्यवस्थितः ।
इत्युक्ते च ततश्चान्यो विमानवरमास्थितः ९।
आगतः पुरुषो देवो यत्र तिष्ठति धर्मराट् ।
स पूजितो विमानस्थः प्रश्रयावनतेन च १०।
सामपूर्वं तथोक्त्वा तु यथापूर्वं नरः स्वयम् ।
किमनेन कृतं कर्म यस्य तुष्टो भवान्भृशम् ११।
अत्र मे कौतुकं जातं कृता हि स्वयमेव तु ।
यदस्य भवता पूजा सविस्मयमनंतरम् १२।
तथैवास्य कृता पूजा द्वितीयस्य नरस्य तु ।
मेनेऽहं शुभकर्माणौ विमानं वरसत्तमौ १३।
यस्त्वमाभ्यां स्वयं पूजां कुरुषे धर्मकारणात् ।
ब्रह्माविष्णुशिवाद्यैस्तु पूज्यसे त्वं सदानिशम् १४।

यस्येदृक्परमं पुण्यं किमेतौ कर्म चक्रतुः ।
कथ्यतां मम सर्वज्ञ फलं दिव्यमवापतुः १५।
तच्छ्रुत्वा स तु मां प्राह शृणु कर्मानयोः कृतम् ।
यत्कृत्वार्हमिहायातौ तच्छृणुष्व महामते १६।
धर्म उवाच-
वैदिशं नाम नगरं पृथिव्यामस्ति विश्रुतम् ।
तत्राभूत्पृथिवीपालो धरापाल इति श्रुतः १७।
कस्मिन्काले पुरा देवी शशाप स्वगणं क्रुधा ।
मदृतेन परा नारी भर्तुर्यन्मे निवेशिता १८।
तस्माद्द्वादशवर्षाणि जंबुकस्त्वं भविष्यसि ।
इत्युक्तः स च बभ्राम जंबुको मेदिनीतलम् १९।
वेतसी वेत्रवत्योस्तु संगमे लोकविश्रुते ।
शापांतो भविता पुत्र इत्युक्तं गिरिकन्यया २०।
तत्र चानशनं कृत्वा क्षेत्रे प्राणांस्ततोऽत्यजत् ।
दिव्यरूपवपुर्भूत्वा जगाम विष्णुसन्निधौ २१।

तत्राश्चर्यं महद्दृष्ट्वा धरापालो महीपतिः ।
विष्णोरायतनं कृत्वा क्षेत्रे प्राणंस्ततोऽत्यजत् २२।
दिव्यरूपवपुर्भूत्वा स्थापयामास तं प्रभुम् ।
तस्मिन्पुरे नरान्सर्वा सन्नियोज्यास्य वीक्षणे २३।
शुभमायतनं विष्णोस्तस्मिन्ग्रामे सदा जनैः ।
पूर्णं तु ब्राह्मणादीनां पूजयित्वा कदंबकम् २४।
इतिहासपुराणज्ञं वाचकं तु विशेषतः ।
पूजयित्वा द्विजश्रेष्ठं विद्याश्रेष्ठं महामतिः २५।
पुस्तकं चापि संपूज्य गंधपुष्पादिभिः क्रमात् ।
ततस्तमाह राजासौ वाचकं विनयान्वितः २६।
एतदायतनं विष्णोः कारितं च तवाग्रतः ।
चातुर्वर्ण्यमिदं चापि श्रोतुकामं कदंबकम् २७।
तिष्ठतीह द्विजश्रेष्ठ कुरु पुस्तकवाचनम् ।
यावत्संवत्सरं विप्र गृह्य वृत्तिं त्वनुत्तमाम् २८।
स्वर्णनिष्कशतं चात्र ततो दास्ये तथापरम् ।

पूर्णे वर्षे द्विजश्रेष्ठ श्रेयोऽथ महमात्मनः २९।
एवं प्रवर्तितं तत्र पुण्यं पुस्तकवाचनम् ।
वर्षसंगतमात्रे तु तथा च मुनिसत्तम ३०।
अथायुषः क्षयाच्चायं कालधर्ममुपेयिवान् ।
मया चास्य विमानं हि विष्णुना प्रेरितं दिवः ३१।
इत्येषा कर्मणां व्युष्टिः पुण्यमाख्यानसंज्ञकम् ।
श्रुतं पाद्मं महत्पुण्यं पवित्रं पापनाशनम् ३२।
गंधपुष्पोपहारैस्तु न तुष्टिर्जायते तथा ।
देवानामिह सर्वेषां पुराणश्रवणाद्यथा ३३।

स्वर्णरत्नादिवस्तूनां वस्त्राणां चापि कृत्स्नशः ।
ग्रामाणां नगराणां च दानात्तुष्टिर्भवेन्नहि ३४।
यथा स्याद्धर्मश्रवणात्प्रीतिः सर्वदिवौकसाम् ।
इतिहासपुराणानां श्रवणे मुनिसत्तम ३५।
तथा स्यान्मे महाप्रीतिः साध्ये सर्वार्थकामिके ।
कन्यादाने महाप्रीतिर्मम स्यान्मुनिसत्तम ३६।

न तथा रोचते सा च यथा पुस्तकवाचनात् ।
अथ किं बहुनोक्तेन नान्यत्प्रीतिकरं मम ३७।
पुण्याख्यानमृते विप्र गुह्यमेतत्प्रकीर्तितम् ।
यश्चायमपरो विप्र इहायातो नरोत्तमः ३८।
संगत्यानुगतश्चायं धर्मश्रवणमुत्तमम् ।
श्रुत्वा भक्तिरभूदस्य श्रद्धया परमात्मनः ३९।
कृत्वा प्रदक्षिणं तस्य वाचकस्य महात्मनः ।
एष विप्रो मुनिश्रेष्ठ ददौ स्वर्णस्य माषकम् ४०।
नान्यद्दानं कदा चक्रे लोभाविष्टेन चेतसा ।
पात्रदानात्फलप्राप्तिस्त्वस्य जाता न संशयः ४१।
इत्येतत्कथितं कर्म आभ्यां चैव महामुने ४२।
महादेव उवाच-
एतत्पुण्यस्य माहात्म्यं ये शृण्वंति मनीषिणः ।
न तेषां दुर्गतिः कच्चिज्जन्मजन्मनि जायते ४३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे
शास्त्रव्याख्यामहिमानामाष्टाविंशोऽध्यायः २८।

Roman transliteration

mahādeva uvāca-
atrāpyudāharaṃtīmamitihāsaṃ purātanam |
purāṇaṃ paramaṃ puṇyaṃ sarvapāpaharaṃ śubham 1|
kumāreṇa ca lokānāṃ namaskṛtya pitāmaham |
proktaṃ cedaṃ mamākhyānaṃ devarṣe brahmasūnunā 2|
sanatkumāra uvāca-
gato'haṃ dharmarājānaṃ draṣṭuṃ saṃpūjito mudā |
śrutibhiḥ parayā bhaktyā tenokto'smi sukhāsane 3|
mayā tatropaviṣṭena dṛṣṭaṃ kiṃcinmahādbhutam |
kāṃcanena vimānena vaiḍūryakṛtavedinā 4|
maṇimuktavicitreṇa kiṃkiṇījālaśobhinā |
āgataṃ puruṣaṃ tatra āsanāddevasattama 5|
sasaṃbhramaṃ samutthāya dṛṣṭvā dharmaḥ svayaṃ vibhuḥ |
gṛhītvā dakṣiṇe pāṇau pūjito'rgheṇa vai tataḥ 6|
śirasyāghrāya deveśaḥ puraḥ sthāpya tataḥ param |

pūjayitvā tu taṃ dharma idaṃ vākyamuvāca ha 7|
susvāgataṃ dharmadarśinprīto'smi darśanāttava |
samīpe mama tiṣṭhasva kiṃcijjñānaṃ vadasva me 8|

punaryāsyasi tatsthānaṃ yatra brahmā vyavasthitaḥ |
ityukte ca tataścānyo vimānavaramāsthitaḥ 9|
āgataḥ puruṣo devo yatra tiṣṭhati dharmarāṭ |
sa pūjito vimānasthaḥ praśrayāvanatena ca 10|
sāmapūrvaṃ tathoktvā tu yathāpūrvaṃ naraḥ svayam |
kimanena kṛtaṃ karma yasya tuṣṭo bhavānbhṛśam 11|
atra me kautukaṃ jātaṃ kṛtā hi svayameva tu |
yadasya bhavatā pūjā savismayamanaṃtaram 12|
tathaivāsya kṛtā pūjā dvitīyasya narasya tu |
mene'haṃ śubhakarmāṇau vimānaṃ varasattamau 13|
yastvamābhyāṃ svayaṃ pūjāṃ kuruṣe dharmakāraṇāt |
brahmāviṣṇuśivādyaistu pūjyase tvaṃ sadāniśam 14|

yasyedṛkparamaṃ puṇyaṃ kimetau karma cakratuḥ |
kathyatāṃ mama sarvajña phalaṃ divyamavāpatuḥ 15|
tacchrutvā sa tu māṃ prāha śṛṇu karmānayoḥ kṛtam |
yatkṛtvārhamihāyātau tacchṛṇuṣva mahāmate 16|
dharma uvāca-
vaidiśaṃ nāma nagaraṃ pṛthivyāmasti viśrutam |
tatrābhūtpṛthivīpālo dharāpāla iti śrutaḥ 17|
kasminkāle purā devī śaśāpa svagaṇaṃ krudhā |
madṛtena parā nārī bhartturyanme niveśitā 18|
tasmāddvādaśavarṣāṇi jaṃbukastvaṃ bhaviṣyasi |
ityuktaḥ sa ca babhrāma jaṃbuko medinītalam 19|
vetasī vetravatyostu saṃgame lokaviśrute |
śāpāṃto bhavitā putra ityuktaṃ girikanyayā 20|
tatra cānaśanaṃ kṛtvā kṣetre prāṇāṃstato'tyajat |
divyarūpavapurbhūtvā jagāma viṣṇusannidhau 21|

tatrāścaryaṃ mahaddṛṣṭvā dharāpālo mahīpatiḥ |
viṣṇorāyatanaṃ kṛtvā kṣetre prāṇaṃstato'tyajat 22|
divyarūpavapurbhūtvā sthāpayāmāsa taṃ prabhum |
tasminpure narānsarvā sanniyojyāsya vīkṣaṇe 23|
śubhamāyatanaṃ viṣṇostasmingrāme sadā janaiḥ |
pūrṇaṃ tu brāhmaṇādīnāṃ pūjayitvā kadaṃbakam 24|
itihāsapurāṇajñaṃ vācakaṃ tu viśeṣataḥ |
pūjayitvā dvijaśreṣṭhaṃ vidyāśreṣṭhaṃ mahāmatiḥ 25|
pustakaṃ cāpi saṃpūjya gaṃdhapuṣpādibhiḥ kramāt |
tatastamāha rājāsau vācakaṃ vinayānvitaḥ 26|
etadāyatanaṃ viṣṇoḥ kāritaṃ ca tavāgrataḥ |
cāturvarṇyamidaṃ cāpi śrotukāmaṃ kadaṃbakam 27|
tiṣṭhatīha dvijaśreṣṭha kuru pustakavācanam |
yāvatsaṃvatsaraṃ vipra gṛhya vṛttiṃ tvanuttamām 28|
svarṇaniṣkaśataṃ cātra tato dāsye tathāparam |

pūrṇe varṣe dvijaśreṣṭha śreyo'tha mahāmātmanaḥ 29|
evaṃ pravartitaṃ tatra puṇyaṃ pustakavācanam |
varṣasaṃgatamātre tu tathā ca munisattama 30|
athāyuṣaḥ kṣayāccāyaṃ kāladharmamupeyivān |
mayā cāsya vimānaṃ hi viṣṇunā preritaṃ divaḥ 31|
ityeṣā karmaṇāṃ vyuṣṭiḥ puṇyamākhyānasaṃjñakam |
śrutaṃ pādmaṃ mahatpuṇyaṃ pavitraṃ pāpanāśanam 32|
gaṃdhapuṣpopahāraistu na tuṣṭirjāyate tathā |

devānāmiha sarveṣāṃ purāṇaśravaṇādyathā 33|
svarṇaratnādivastūnāṃ vastrāṇāṃ cāpi kṛtsnaśaḥ |
grāmāṇāṃ nagarāṇāṃ ca dānāttuṣṭirbhavennahi 34|
yathā syāddharmaśravaṇātprītiḥ sarvadivaukasām |
itihāsapurāṇānāṃ śravaṇe munisattama 35|
tathā syānme mahāprītiḥ sādhye sarvārthakāmike |
kanyādāne mahāprītirmama syānmunisattama 36|

na tathā rocate sā ca yathā pustakavācanāt |
atha kiṃ bahunoktena nānyatprītikaraṃ mama 37|
puṇyākhyānamṛte vipra guhyametatprakīrtitam |
yaścāyamaparo vipra ihāyāto narottamaḥ 38|
saṃgatyānugataścāyaṃ dharmaśravaṇamuttamam |
śrutvā bhaktirabhūdasya śraddhayā paramātmanaḥ 39|
kṛtvā pradakṣiṇaṃ tasya vācakasya mahātmanaḥ |
eṣa vipro muniśreṣṭha dadau svarṇasya māṣakam 40|
nānyaddānaṃ kadā cakre lobhāviṣṭena cetasā |
pātradānātphalaprāptistvasya jātā na saṃśayaḥ 41|
ityetatkathitaṃ karma ābhyāṃ caiva mahāmune 42|
mahādeva uvāca-
etatpuṇyasya māhātmyaṃ ye śṛṇvaṃti manīṣiṇaḥ |
na teṣāṃ durgatiḥ kaccijjanmajanmani jāyate 43|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde śāstravyākhyāmahimānāmāṣṭāviṃśo'dhyāyaḥ 28|

English translation

Mahādeva said :

1-2. In this case also they relate an old historical account, a Purāṇa , which is highly meritorious, removes all sins, and is auspicious. O divine sage, Brahma 's son (Sanat -) Kumāra , having saluted the grandsire of the worlds, narrated this account to me.

Sanatkumāra said :

3-9a. I went to see Dharmarāja (i.e. Yama). With joy and great devotion he honoured me with words and asked me (to be seated) on a comfortable seat. I who was seated there, saw a great wonder: Dharma , the lord, himself hastily got up from his seat, O best among gods, on seeing a man who had come there in an aeroplane which was golden, the altar in which was made of lapis lazuli, which was beautiful due to gems and pearls, and was charming on account of a mass of small bells. Having taken him by his right hand, he honoured him with materials of worship. Dharma (i.e. Yama), the lord of gods, having smelt him on his head, and having seated him before him, and having honoured him said these words to him: “Welcome to you, O you who know what is right. I am pleased on seeing you. Be (seated) near me; and give me some knowledge. You will again go to the place where Brahma is settled.”

9b-16. When this was said, another man, seated in an excellent aeroplane came to the place when the lord, Dharmarāja was (seated). He, while he was in the aeroplane (itself), was honoured (by Dharma) who bowed (to him) with respect; and he himself gently spoke to him as he had spoken to the former man. “What deed has he done due to which you are very much pleased? I have a curiosity about this

since you yourself honoured him. Then with amazement you also honoured the other man. I think that the two have done auspicious deeds, as the best ones (came in) an aeroplane, and as you honour them for religious merit. Your religious merit is such that Brahma, Viṣṇu , Śiva and others always worship you. Tell me, O omniscient one, which deed they did, due to which they obtained (this) divine fruit." Hearing those (words of me), he said to me: "Listen to the deed done by these two. O you very intelligent one, listen, due to having performed which worthy deed they have come here."

Dharma said :

17-23. There is on the earth a well-known city named Vaidiśa . A king known as Dharāpāla lived there. Formerly, some time, the goddess angrily cursed her attendant: "Since no other woman than me was married by my husband, you will turn into a jackal for twelve years." That jackal, thus addressed (by her), roamed on the surface of the earth. The Mountain's daughter (i.e. Pārvatī) had told him: "O son, the curse of (i.e. pronounced upon) you will come to an end at the well-known confluence of Vetasī and Vetravatī . He, having fasted there at the holy place, cast his life. Being turned into a divine form, he went into the proximity of Viṣṇu. King Dharāpāla, seeing the great wonder there constructed a Viṣṇu temple and then cast his life at the holy place. Being turned into a divine form he installed (the image) of that lord in that city, and appointed all men to look after him (i.e. the image).

24-33a. The auspicious temple of Viṣṇu in that town is always full of (i.e. crowded with) people. The very intelligent king, full of modesty, having honoured the host of brāhmaṇas , and especially the (public) reader of Mahābhārata and Purāṇa, who was the best among the brāhmaṇas and greatest due to his learning, so also having worshipped the book (i.e. the Purāṇa text) in due order with flowers etc., said to the reader: "This temple of Viṣṇu before you is constructed (by me). O best brāhmaṇa , this multitude of people of the four castes desiring to listen to it, is (present) here. (Please) read the book (i.e. the Purāṇa text) for one year after taking (money for) excellent livelihood. After that I shall (also) give you another hundred golden niṣkas after the year is over for my well-being, O best brāhmaṇa." Thus he started there the reading of the book. O best sage, after the year was over, and due to the shortening of his life, he went to Kāladharma (i.e. to Yama). Viṣṇu and I sent his aeroplane (i.e. the aeroplane for him) from heaven. This is the fruit of the deeds. He had heard the auspicious, great Padma Purāṇa , entitled 'an account', which is auspicious, pure, and which destroys sins. All gods are not so much pleased with offerings like those of sandal and flowers as they are with the listening to the Purāṇa.

33b-42. All gods will not be so much gratified with all the gifts of objects like gold and jewels or of garments or of villages and towns, as by listening to the religious discourse. O best sage, I have also in the same way a great love for listening to historical accounts (i.e. Mahābhārata) and Purāṇa, which brings about (i.e. fulfils) all desires. O best sage, I very much like the giving of the daughter (in marriage). But I do not like it so much as the reading of a book (i.e. a Purāṇa-text). What is the use of talking much? Nothing else gives me joy except the auspicious account. This is declared to be a secret. O brāhmaṇa, the other best man that had come here, had come due to company. Having listened to a religious text with faith, devotion is created (in his mind) for the highest soul. O best sage, this brāhmaṇa, having gone round the magnanimous reader (of the Purāṇa) keeping him to his right, gave him a māṣaka of gold. Due to his mind overpowered by grief he did not make any other gift at any time. But there is no doubt that he got the fruit due to his having made a gift to a worthy recipient. O great sage, I have told (you) this deed of the two.

Mahādeva said :

43. Those wise men who listen to the greatness of this religious merit never face a calamity in existence after existence.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 29

The Importance of Gopīcandana

Chapter 441 of 693 · 27 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अथान्यत्संप्रवक्ष्यामि शृणु देवर्षिसत्तम ।
गोपीचंदनमाहात्म्यं यथादृष्टं श्रुतं मया १।
ब्राह्मणो वाथ वैश्यो वा शूद्रो वाप्यथवा द्विजः ।
गोपीचंदनलिप्तांगो मुच्यते ब्रह्महत्यया २।
तिलकं कुरुते यस्तु गोपीचंदनसंभवम् ।
मद्यपानादिदोषैस्तु मुच्यते नात्र संशयः ३।
गोपीचंदनलिप्तांगो वैष्णवो विष्णुतत्परः ।
सर्वदोषैः प्रमुच्येत यथा गंगांभसा पुनः ४।
ब्रह्महा मद्यपानी च स्वर्णस्तेयी तथैव च ।
गुरुतल्पगमो वाथ शूद्रो वाप्यथ वै द्विजः ५।
स सद्यो मुच्यते पापादाजन्मशतकारणात् ।
द्वादशतिलकं प्रोक्तं सर्वेषां वै विशेषतः ६।
वैष्णवानां ब्राह्मणानां कर्तव्यं भूतिमिच्छताम् ।
दंडाकारं ललाटे स्यात्पद्माकारं तु वक्षसि ७।

वेणुपत्रनिभं बाहुमूलेऽन्यद्दीपकाकृति ।
उच्चैश्चक्राणि चत्वारि बाहुमूले तु दक्षिणे ८।
नाममुद्राद्वयं नीचैः शंखमेकं तयोरपि ।
मध्ये ततः पार्श्वयोस्तु द्वे द्वे पद्मे च धारयेत् ९।
वामेऽपि चतुरः शंखान्नाममुद्रे च पूर्ववत् ।
चक्रमेकंगदे द्वे द्वे तयोरिति विभेदतः १०।
ललाटे च गदामेकां नाममुद्रां तथा हृदि ।
त्रीणित्रीणि विचित्राणि मध्ये शाखावुभावुभौ ११।
हृदि पार्श्वे स्तनादूर्ध्वं गदापद्मानि बाहुवत् ।
त्रीणि चत्वारि चक्राणि कर्णमूले द्वयोरधः १२।
एकमेकं तदन्येषु तिलकेषु च धारयेत् ।
संप्रदायजमुद्रां तु धार्या शिष्टानुसारतः १३।
यथारुच्यथवा धार्या न तत्र नियमा यतः ।
आचांडालाद्विशुद्ध्यंति तिलकस्यैव धारणात् १४।
चांडालादधिकं मन्ये वैष्णवानां हि निंदकम् ।

स च विष्णुसमो ज्ञेयो नात्र कार्या विचारणा १५।
वैष्णवो ब्राह्मणो यस्तु विष्णुध्यानेषु तत्परः ।
नांतरस्तस्य वै ज्ञेयः स वै विष्णुर्भवेदिह १६।
शंखचक्रधरो विप्रो वेदाध्ययनतत्परः ।
स वै नारायण इति वेदे चैव तु पठ्यते १७।
तप्तचक्रधरो विप्रः पंक्तिपावनपावनः ।
तस्य भक्तियुतो ब्रह्मन्महापापैः प्रमुच्यते १८।
तुलसीपत्रमालां वा तुलसीकाष्ठसंभवाम् ।
धृत्वा वै ब्राह्मणो भूयान्मुक्तिभागी न संशयः १९।
विष्णुरूपो यतो विप्रो वैष्णवः स इह स्मृतः ।
पंचत्वे यस्य तिलकं गोपीचंदनसंभवम् २०।
विमानं स समारुह्य याति विष्णोः परं पदम् ।
कलौ नारद वक्ष्यामि तिलकं गोपिचंदनम् २१।
ये कुर्वंति नरश्रेष्ठा न तेषां दुर्गतिः क्वचित् ।
शंखं चैव तथा चक्रं दक्षिणे चापि सव्यके २२।

हस्ते धृत्वा विशेषेण महापापैः प्रमुच्यते ।
मद्यपानरता ये च ये च स्त्रीबालघातकाः २३।
अगम्यागमका ये वै दृश्यंते भुवि वाडव ।
भक्तानां दर्शनादेव मुक्तिस्तेषां न संशयः २४।
संसारे तुच्छसारेस्मिन्कुतो वै वैष्णवा जनाः ।
अहं हि वैष्णवो जातो विष्णोर्भक्तिप्रसादतः २५।
काश्यां निवसतां ह्यत्र रामरामेति संजपन् ।
तेन पुण्यादियोगेन शिवो वै नात्र संशयः २६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे गोपीचंदनमाहात्म्यं नामैकोनत्रिंशोऽध्यायः २९।

Roman transliteration

mahādeva uvāca-
athānyatsaṃpravakṣyāmi śṛṇu devarṣisattama |
gopīcaṃdanamāhātmyaṃ yathādṛṣṭaṃ śrutaṃ mayā 1|
brāhmaṇo vātha vaiśyo vā śūdro vāpyathavā dvijaḥ |
gopīcaṃdanaliptāṃgo mucyate brahmahatyayā 2|
tilakaṃ kurute yastu gopīcaṃdanasaṃbhavam |
madyapānādidoṣaistu mucyate nātra saṃśayaḥ 3|
gopīcaṃdanaliptāṃgo vaiṣṇavo viṣṇutatparaḥ |
sarvadoṣaiḥ pramucyeta yathā gaṃgāṃbhasā punaḥ 4|
brahmahā madyapānī ca svarṇasteyī tathaiva ca |
gurutalpagamo vātha śūdro vāpyatha vai dvijaḥ 5|
sa sadyo mucyate pāpādājanmaśatakāraṇāt |
dvādaśatilakaṃ proktaṃ sarveṣāṃ vai viśeṣataḥ 6|
vaiṣṇavānāṃ brāhmaṇānāṃ kartavyaṃ bhūtimicchatām |
daṃḍākāraṃ lalāṭe syātpadmākāraṃ tu vakṣasi 7|

veṇupatranibhaṃ bāhumūle'nyaddīpakākṛti |
uccaiścakrāṇi catvāri bāhumūle tu dakṣiṇe 8|
nāmamudrādvayaṃ nīcaiḥ śaṃkhamekaṃ tayorapi |
madhye tataḥ pārśvayostu dve dve padme ca dhārayet 9|
vāme'pi caturaḥ śaṃkhānnāmamudre ca pūrvavat |
cakramekaṃgade dve dve tayoriti vibhedataḥ 10|
lalāṭe ca gadāmekāṃ nāmamudrāṃ tathā hṛdi |
trīṇitrīṇi vicitrāṇi madhye śākhāvubhāvubhau 11|
hṛdi pārśve stanādūrdhvaṃ gadāpadmāni bāhuvat |
trīṇi catvāri cakrāṇi karṇamūle dvayoradhaḥ 12|
ekamekaṃ tadanyeṣu tilakeṣu ca dhārayet |
saṃpradāyajamudrāṃ tu dhāryā śiṣṭānusārataḥ 13|
yathārucyathavā dhāryā na tatra niyamā yataḥ |
ācāṃḍālādviśuddhyaṃti tilakasyaiva dhāraṇāt 14|
cāṃḍālādadhikaṃ manye vaiṣṇavānāṃ hi niṃdakam |

sa ca viṣṇusamo jñeyo nātra kāryā vicāraṇā 15|
vaiṣṇavo brāhmaṇo yastu viṣṇudhyāneṣu tatparaḥ |
nāṃtarastasya vai jñeyaḥ sa vai viṣṇurbhavediha 16|
śaṃkhacakradharo vipro vedādhyayanatatparaḥ |
sa vai nārāyaṇa iti vede caiva tu paṭhyate 17|
taptacakradharo vipraḥ paṃktipāvanapāvanaḥ |
tasya bhaktiyuto brahmanmahāpāpaiḥ pramucyate 18|
tulasīpatramālāṃ vā tulasīkāṣṭhasaṃbhavām |
dhṛtvā vai brāhmaṇo bhūyānmuktibhāgī na saṃśayaḥ 19|
viṣṇurūpo yato vipro vaiṣṇavaḥ sa iha smṛtaḥ |
paṃcatve yasya tilakaṃ gopīcaṃdanasaṃbhavam 20|
vimānaṃ sa samāruhya yāti viṣṇoḥ paraṃ padam |
kalau nārada vakṣyāmi tilakaṃ gopicaṃdanam 21|
ye kurvaṃti naraśreṣṭhā na teṣāṃ durgatiḥ kvacit |
śaṃkhaṃ caiva tathā cakraṃ dakṣiṇe cāpi savyake 22|

haste dhṛtvā viśeṣeṇa mahāpāpaiḥ pramucyate |
madyapānaratā ye ca ye ca strībālaghātakāḥ 23|
agamyāgamakā ye vai dṛśyaṃte bhuvi vāḍava |
bhaktānāṃ darśanādeva muktisteṣāṃ na saṃśayaḥ 24|
saṃsāre tucchasāresminkuto vai vaiṣṇavā janāḥ |
ahaṃ hi vaiṣṇavo jāto viṣṇorbhaktiprasādataḥ 25|
kāśyāṃ nivasatāṃ hyatra rāmarāmeti saṃjapan |
tena puṇyādiyogena śivo vai nātra saṃśayaḥ 26|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde gopīcaṃdanamāhātmyaṃ nāmaikonatriṃśo'dhyāyaḥ 29|

English translation

Mahādeva said :

1-13a. Now I shall tell you something else: the importance of (the sandal called) gopīcandana as I saw and heard about it, O best divine sage. A brāhmaṇa , or a vaiśya , or a śūdra , whose body is smeared with gopīcandana is free from the sin of killing a brāhmaṇa. There is no doubt that he who puts a mark of gopīcandana (on his body) is free from the sins like drinking etc. A Viṣṇu 's devotee, exclusively devoted to Viṣṇu, with his body smeared with gopīcandana, is free from all sins; so also (he is free from

sins) due to the water of Gaṅgā . A śūdra or a brāhmaṇa who has killed a brāhmaṇa, or who is a drunkard, so also (a brāhmaṇa) who has stolen gold, who has molested his preceptor's wife, is instantly freed from sins committed during hundreds of existences. Twelve marks are prescribed for all devotees of Viṣṇu; they should be put especially by brāhmaṇas (who are Viṣṇu's devotees) and who desire welfare. It should be of the form of a staff on the forehead; of the form of a lotus on the chest. (It should be) like (the form of) a reed-leaf on the shoulder-blade. The other one should be like the form of a lamp. On the right shoulder-blade there should be four marks like those of wheel above and two ring-like marks below. One of the two (should be of the form of) a conch. He should have two (marks) in the middle, so also on the sides. On the left (shoulder-blade there should also be) a mark of a disc and (marks of) two maces (drawn) separately. On the forehead (there should be the mark of) a mace, so also of a seal-ring on the chest. There should be three beautiful marks and two (marks of) conches in the middle. On the chest, on the side above the breast, (there should be the marks of) a mace and lotuses as on the arms. At the root of the ear there should be three or four (marks of discs) and two below (it). He should put one (mark) out of other marks.

13b-21a. Following the wise he should put on the mark of his sect. He should put it as he likes, since there is no rule about it. By means of just putting a mark (all) upto a cāṇḍāla are purified. I look upon the reviler of the devotees of Viṣṇu as a greater (sinner) than a cāṇḍāla. He (i.e. a cāṇḍāla) should be looked upon like Viṣṇu. No doubt should be raised in this matter. None (else) should be known to be similar to a brāhmaṇa who is Viṣṇu's devotee and who is devoted to the meditation on Viṣṇu. He would (himself) be Viṣṇu in the world. A brāhmaṇa having (the marks of) a conch and a disc (on his body), and devoted to the study of the Vedas , is (alone) said to be Viṣṇu in the Veda . A brāhmaṇa who has the mark of (i.e. made with) a disc, purifies those brāhmaṇas who purify by their presence the persons who sit in the same row to dine with them. He who is devoted to him is freed from great sins, O brāhmaṇa. There is no doubt that a brāhmaṇa, after having worn the garland of Tulasī -wood, would enjoy salvation. Since a brāhmaṇa is of the form of Viṣṇu, he is said to be Viṣṇu's devotee in this world. He who has a mark of gopīcandana (on his body) at the time of his death gets into an aeroplane and goes to the highest position of Viṣṇu.

21b-26. O Nārada , I shall tell you that those best men who put on the mark of gopīcandana never meet with a calamity. A man who puts (the mark of) a conch and (that of) a disc on his right hand and particularly on the left hand also is freed from great sins. There is no doubt that those who are seen to have indulged in drinking, to have killed women and children, to have practised illicit intercourse, get freed just on seeing the devotees (of Viṣṇu), O brāhmaṇa. How can (one find) devotees of Viṣṇu in this mundane existence of little worth? I have surely become a devotee of Viṣṇu through the favour of Viṣṇu's devotion. There is no doubt that dwelling here in Kāśī and muttering ' Rāma , Rama ', he becomes Śiva due to the contact with that religious merit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 30

The Greatness of the Vow of Lamp

Chapter 442 of 693 · 121 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ब्रह्मन्संवत्सराख्यस्य दीपस्य विधिमुत्तमम् ।
सर्वव्रतप्रधानस्य माहात्म्यं प्रवदस्व मे १।
येन व्रतानि सर्वाणि कृतान्येव न संशयः ।
सर्वकामसमृद्धिश्च सर्वपापक्षयो भवेत् २।
महादेव उवाच -
वदामि तव देवर्षे रहस्यं पापनाशनम् ।
यच्छ्रुत्वा ब्रह्महा गोघ्नो मित्रघ्नो गुरुतल्पगः ३।
विश्वासघाती क्रूरात्मा मुक्तिमाप्नोति शाश्वतीम् ।
शतं कुलानामुद्धृत्य विष्णोर्लोकं स गच्छति ४।
तदहं कथयिष्यामि दीपव्रतमनुत्तमम् ।
संवत्सरप्रमाणस्य विधिं माहात्म्यमेव च ५।
हेमंते प्रथमे मासि प्राप्य ह्येकादशीं शुभाम् ।
ब्राह्मे मुहुर्ते चोत्थाय कामक्रोधविवर्जितः ६।
नदीसंगमतीर्थेषु तडागेषु सरित्सु च ।

स्नानं समाचरेत्तत्र गृहे वा नियतात्मवान् ७।
स्नातोऽहं सर्वतीर्थे तत्स्नानं देहि मे सदा ८।
स्नानमंत्रः ।
देवान्पितॄंश्च संतर्प्य कृतजप्यो जितेंद्रियः ।
ततः संपूजयेद्देवं लक्ष्मीनारायणं प्रभुम् ।
पंचामृतेन संस्नाप्य ततो गंधोदकेन च ९।
स्नातोऽसि लक्ष्म्या सहितो देवदेव जगत्पते ।
मां समुद्धर देवेश घोरात्संसारबंधनात् १०।
ततः संपूजयेद्देवं लक्ष्म्या सह जनार्दनम् ।
मंत्रैस्तु वैदिकैर्भक्त्या तथा पौराणिकैरपि ११।
अतो देवेति गंधादि पौरुषेणापि वा पुनः ।
नमो मत्स्याय देवाय कूर्मदेवाय वै नमः १२।
नमो वाराहदेवाय नरसिंहाय वै नमः ।
नमोऽस्तु बुद्धदेवाय कल्किने च नमोनमः १३।
नमोऽस्तु रामदेवाय विष्णुदेवाय ते नमः ।

नमः सर्वात्मने तुभ्यं शि रङत्यभिपूजयेत् ।
केशवादीनि नामानि तैर्वा संपूजयेद्धरिम् १४।
वनस्पतिरसो दिव्यः सुरभिर्गंधवाञ्छुचिः ।
धूपोऽयं देवदेवेश नमस्ते प्रतिगृह्यताम् १५ ।धूपमंत्रः ।
दीपस्तमो नाशयति दीपः कांतिं प्रयच्छति ।
तस्माद्दीपप्रदानेन प्रीयतां मे जनार्दनः १६। दीपमंत्रः ।
नैवेद्यमिदमन्नाद्यं देवदेव जगत्पते ।
लक्ष्म्या सह गृहाण त्वं परमामृतमुत्तमम् १७। नैवेद्यमंत्रः ।
अर्घ्यं दद्यात्ततो भक्त्या एवं ध्यात्वा जनार्दनम् ।
फलेन चैव हस्तेन शंखेनादाय चोदकम् १८।
जन्मांतरसहस्रेण यन्मया पातकं कृतम् ।
तत्सर्वं नाशमायातु प्रसादात्तव केशव १९। इति अर्घमंत्रः ।
ततः कुंभं नवं शुभ्रं घृतपूर्णं समानयेत् ।
लक्ष्मीनारायणस्याग्रे तैलपूर्णमथापि वा २०।
तस्योपरि न्यसेत्पात्रं ताम्रं मृन्मयमेव च ।

नवतंतुसमां वर्तिं तस्मिन्पात्रे तु निर्वपेत् २१।
ततः प्रबोधयेद्दीपं स्थाप्य कुंभं सुनिश्चलम् ।
पुष्पगंधादिभिः पूज्य ततः संकल्पयेच्छुचिः २२।
मंत्रेणानेन देवर्षे असमीरेषु धामसु ।
कामो भूतस्य भव्यस्य सम्राडेको विराजते २३।
दीपः संवत्सरं यावत्मयायं परिकल्पितः ।
अग्निहोत्रमविच्छिन्नं प्रीयतां मम केशव २४।
ततो जितेंद्रियो भूत्वा श्रुतिज्ञानपरायणः ।
नालपेत्पतितान्पापांस्तथा पाखण्डिनो नरान् २५।
रात्रौ जागरणं गीतं नृत्यवाद्यादिकैस्तथा ।
पुण्यपाठैश्च विविधैर्धर्माख्यानैरुपोषणैः २६।
ततः प्रभातसमये कृतपूर्वाह्णिक क्रियः ।
ब्राह्मणान्भोजयेद्भक्त्या यथाशक्त्या प्रपूजयेत् २७।
स्वयं च पारणं कृत्वा प्रणिपत्य विसर्जयेत् ।
एवं संवत्सरं यावदहोरात्रं दृढव्रतः २८।

दीपं पलसुवर्णेन तदर्द्धार्द्धेन वा पुनः ।
वर्तिस्तु राजती प्रोक्ता द्विपलार्द्धार्द्धिकापि वा २९।
घृतपूर्णं तथा कुंभं ताम्रपात्रसमन्वितम् ।
लक्ष्मीनारायणो देवो यथाशक्त्या हिरण्मयः ३०।
कार्यो भक्तिमता पुंसा मुक्तिद्वारमभीप्सता ।
ततो निमंत्रयेद्विद्वान्ब्रह्मणान्साधुसत्तमान् ३१।
द्वादशोत्तमपक्षे तु विप्रान्षण्मध्यमे तथा ।
अन्यथा कारयेत्त्रीन्वा एकं कर्मकरं द्विजम् ३२।
सपत्नीकं द्विजं शांतं क्रियावंतं विशेषतः ।

इतिहासपुराणज्ञं धर्मज्ञं मृदुमेव च ३३।
पितृभक्तं गुरुपरं देवब्राह्मणपूजकम् ।
पादार्घदानविधिना वस्त्रालंकारभूषणैः ३४।
संपूज्य पत्न्या सहितमेकं भक्त्या च पूर्ववत् ।
लक्ष्मीनारायणं देवं दीपवर्तियुतं तथा ३५।
ताम्रपात्रोपरिस्थाप्य घृतकुंभेन संयुतम् ।

ब्राह्मणाय ततो दद्याद्ध्यात्वा नारायणं परम् ।
मंत्रेणानेन देवर्षे तमहं कथयामि ते ३६।
अविद्या तमसा व्याप्ते संसारे पापनाशनः ।
ज्ञानप्रदो मोक्षदश्च तस्माद्दत्तो मयानघ ३७।
इति दीपमंत्रः ।
दक्षिणां च यथाशक्त्या दत्त्वा विप्राय भक्तितः ।
भोजयेद्ब्राह्मणान्पश्चाद्धृतपायसमोदकैः ३८।
वस्त्रैराच्छादयेत्पश्चात्सपत्नीकं तथा द्विजम् ।
शय्यां सोपस्करां दद्याद्धेनुं चैव सवत्सकाम् ३९।
तेभ्यस्तु दक्षिणां दद्याद्यथावित्तानुसारतः ।
सुहृत्स्वजनबंधूश्च भोजयेत्पूजयेत्तथा ४०।
एवं महोत्सवं कुर्याद्दीपव्रत समापने ।
ततो विसर्जयेत्पश्चात्प्रणिपत्य क्षमापयेत् ४१।
एवं कृते तु यत्पुण्यं तथा सांक्रांतिकैश्च यत् ।
संवत्सराख्य दीपस्य तत्फलं प्राप्यते नरैः ४२।

मासव्रतैश्च यत्पुण्यं तत्पुण्यं प्राप्यते नरैः ।
संवत्सरस्य दीपस्य व्रतेन चरितेन च ४३।
दानव्रतैर्यथासंख्यैर्यश्च योगव्रतैस्तथा ।
तत्फलं समवाप्नोति दीपे सांवत्सरे कृते ४४।
गोभूहिरण्यदानानि गृहादीनां विशेषतः ।
यत्फलं लभते विद्वान्तत्फलं दीपदो भवेत् ४५।
दीपदः कांतिमाप्नोति दीपदो धनमक्षयम् ।
दीपदो ज्ञानमाप्नोति दीपदः परमं सुखम् ४६।
दीपदानाच्च सौभाग्यं विद्यामत्यंतनिर्मलाम् ।
आरोग्यं परमामृद्धिं लभते नात्र संशयः ४७।
दीपदः सुभगां भार्यां सर्वलक्षणसंयुताम् ।
पुत्रान्पौत्रान्प्रपौत्रांश्च संततिं चाक्षया लभेत् ४८।
ब्राह्मणः परमं ज्ञानं क्षत्रियो राज्यमुत्तमम् ।
वैश्यो धनपशून्सर्वाञ्छूद्रः सुखमवाप्नुयात् ४९।
कुमारी चापि भर्तारं सर्वलक्षणसंयुतम् ।

प्राप्नोति परमायुश्च पुत्रान्पौत्रांश्च पुष्कलान् 6.30.५०।
वैधव्यं नैव युवती कदाचिदपि पश्यति ।

न वियोगमवाप्नोति दीपदानप्रभावतः ५१।
नाधयो व्याधयश्चैव जायंते दीपदानतः ।
भयात्प्रमुच्यते भीतो बद्धो मुच्येत बंधनात् ५२।
ब्रह्महत्यादिभिः पापैर्दीपव्रतपरायणः ।
मुच्यते नात्र संदेहो ब्रह्मणो वचनं यथा ५४।
चांद्रायणानि कृच्छ्राणि चरितानि न संशयः ।
येन सांवत्सरो दीपो बोधितः शाश्वतो हरेः ५५।
ते धन्यास्ते महात्मानस्तैः प्राप्तं जन्मनः फलम् ।
यैः संपूज्य हरिं भक्त्या दीपःसांवत्सरः कृतः ५६।
येऽपि संवर्त्तयंतीह दीपवर्तिविलोकनाः ।
ते यांति परमं स्थानं यत्सुरैरपि दुर्लभम् ५७।
येन तैलं च वर्तिं च यथाशक्त्या प्रदीपके ।
प्रक्षेपयंति सततं ते यांति परमां गतिम् ५८।

गच्छंतं दीपकं शांतिं न शक्नोति प्रबोधितुम् ।
कथयत्यन्यलोकानां तेऽपि तत्फलभागिनः ५९।
स्तोकं स्तोकं च भिक्षित्वा तैलं दीपार्थमेव च ।
करोति दीपकं विष्णोः पुण्यं तेनापि लभ्यते ६०।
दीपं प्रज्वाल्यमानं तु यः पश्यत्यधमो नरः ।
कृतांजलिपुटो विष्णोर्विष्णुलोकमवाप्नुयात् ६१।
दीपप्रज्वालने बुद्धिं यो दद्यात्कुरुते स्वयम् ।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्नुयात् ६२।
अत्राप्युदाहरंतीममितिहासं पुरातनम् ।
यस्य श्रवणमात्रेण मुच्यते सर्वकिल्बिषैः ६३।
सरस्वत्यास्तटे रम्ये सिद्धाश्रम इति श्रुतः ।
तत्रोवास द्विजः पूर्वं कपिलो नाम वेदवित् ६४।
व्रतोपवासनिरतो दरिद्र श्रोःत्रियस्तथा ।
भिक्षावृत्त्या च कुरुते कुटुंब परिपालनम् ६५।
व्रतोपवासनियमैर्विष्णुमाराधयत्यसौ ।

विष्णुं संपूज्य विधिवद्दीपं बोधयते सदा ६६।
समादाय च ततैलं स्वगृहे पूज्य केशवम् ।
दीपं भक्त्या च परया बोधयेद्धरितुष्टये ६७।
एवं प्रवर्त्तमानस्य कपिलस्य महात्मनः ।
मार्जारस्तीक्ष्णंदंष्ट्रस्तु मूषकान्भक्षयेत्सदा ६८।
तत्रागच्छति भक्ष्यार्थं मूषकानामहर्निशम् ।
कृत्वा ध्यानं स भक्ष्यार्थं नित्यं नारायणाग्रतः ६९।
भक्षिता बहवस्तेन मूषका द्विजवेश्मनि ।
ये ये तैलार्थमायांति वर्त्यपाहरणाय च ७०।
तांस्तांस्तु भक्षयत्येव मूषकान्ध्यानतत्परः ।

एवं प्रवर्तमानस्य कदाचित्कालपर्ययात् ७१।
एकादश्यां स कपिलो ब्राह्मणः स्वगृहे शुचिः।
सोपवासः सपत्नीकः पूजयामास चाच्युतम् ७२।
ततो जागरणं चक्रे स्तुतिनृत्यपरायणः।
अर्द्धरात्रे तु संप्राप्ते निद्रया मोहितो द्विजः ७३।

मार्जारश्चागतस्तत्र तीक्ष्णदंष्ट्रो लघुक्रमः।
लक्षयामास नैवेद्यं गृहकोणे स्थितः सदा ७४।
अद्राक्षीन्मूषिकां क्षुद्रा तैलपानार्थमागताम्।
मंदतेजसि दीपे तु वर्त्यपाहरणोचिताम् ७५।
समुत्पत्य पदाक्रम्य तदा सा बिलमाविशत्।
तस्याः पादेन वै वर्त्या दीपः संबोधितो भृशम् ७६।
तैलपात्रं च नमितं सुप्रकाशोऽभवत्तदा।
ब्राह्मणोऽपि जजागार त्यक्त्वा निद्रां विमोहिनीम् ७७।
मार्जारोऽपि च तां रात्रीमजाग्रच्चाखुभक्षकः।
ततः प्रभाते विमले कृत्वा नित्यक्रियां द्विजः ७८।
ततश्च पारणं चक्रे विप्रो बंधुजनैः सह।
एवं प्रवर्त्तमानस्य कपिलस्य महात्मनः ७९।
बभूवुः पुत्रपौत्राश्च धनधान्यमनुत्तमम्।
आरोग्यं परमामृद्धिमवाप महतीं श्रियम् ८०।
दीपव्रतप्रभावेन कपिलो मोक्षमागतः।

संभेद्य मंडलं पुण्यं सवितुः शशिनस्तथा ८१।
दीपज्योतिःस्वरूपेण परमात्मा नियुक्तवान्।
मूषिकापि च कालेन ममार बिलमध्यतः ८२।
विमानवरमासाद्य विष्णुलोकं जगाम सा।
मार्जारोऽपि च कालांते मृतः स्वर्गं जगाम सः ८२।
विमानवरमारुह्य देवगंधर्वसेवितम्।
अप्सरोभिः परिवृतो विद्याधरगणैर्युतः ८३।
स्तूयमानो महातेजा जयशब्दादि मंगलैः।
स्तूयमानः स वै नागैर्विष्णुलोकं जगाम सः ८४।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च।
भुक्त्वा च विपुलान्भोगान्ततो राजाभवद्भुवि ८५।
सुधर्मा नाम धर्मात्मा देवब्राह्मणपूजकः।
रूपवान्सुभगश्चैव महाबलपराक्रमः ८६।
तस्य प्रियतमा भार्या सर्वलक्षणसंयुता।
भर्तृभक्ता तथा शीला नाम्ना सा रूपसुंदरी ८७।

सर्वासां चैव नारीणां मध्ये सा सुभगाभवत्।
पुत्राश्च बहवो जातास्तथा दुहितरो घनाः ८८।
एवं विहरतोस्तद्वद्दंपत्योः प्रीतिपूर्वकम्।

आगतः कार्त्तिको मासो हरिनेत्रावबोधकृत् ८९।
तस्मिन्दीपाः प्रबोध्यंते नारायणपरायणैः ।
कृच्छ्रचांद्रायणादीनि व्रतानि नियमास्तथा ९०।
क्रियंते विष्णुभक्तैश्च संसारभयभीरुभिः ।
अथ प्रबोधिनीं प्राप्य राजा राज्ञीमथाब्रवीत् ९१।
भद्रे प्रबोधिनी पुण्या विष्णोर्नाभिसरोरुहे ।
करिष्याम्यद्य पूजां च सोपवासो जितेंद्रियः ९२।
स्नात्वा च पुष्करे तीर्थे पुंडरीकाक्षमच्युतम् ।
पूजयिष्यामि देवेशं लक्ष्म्या सह जनार्दनम् ९३।
इति सा वांछितं श्रुत्वा भर्तुः प्रियहिते रता ।
उवाच वचनं गुह्यं भर्त्तारं चारुहासिनी ९४।
रूपसुंदर्युवाच-

ममापि हृदये कामः समुत्पन्नो नराधिप ।
रूपसौंदर्यवांछा च हृदये मम वर्त्तते ९५।
पुष्करं प्रथमं तीर्थं गंतुमिच्छे त्वया सह ।
ततो राजा तया सार्द्धमागतः पुष्करं तदा ९६।
हस्त्यश्वरथवृंदैश्च समागत्य पुरोहितैः ।
ततः स्नात्वा तथा ध्यायन्तर्पयन्पितृदेवताः ९७।
पूजयामास देवेशं पुंडरीकाक्षमच्युतम् ।
दीपमालाकुले तत्र सर्वतः सुमनोहरे ९८।
ददर्श लिखितं तत्र मार्जारं देवतालये ।
तं दृष्ट्वा प्राकृतं कर्म जन्म स्मृत्वा नृपस्तदा ९९।
मुखपंकजमालोक्य प्रियायाः प्रजहास च ।
रूपसुंदर्युवाच-
मम सन्मुखमालोक्य भर्तः किं स्मितकारणम् 6.30.१००।
कथयामास हृष्टात्मा प्राक्तनं कर्मणः फलम् ।
राजोवाच-

अहमासं पुरा देवि मार्जारो ब्राह्मणालये १०१।
भक्षिता मूषकास्तत्र मया शतसहस्रशः ।
ततो नारायणस्याग्रे दीपः संरक्षितो यतः १०२।
व्याजेनापि मया देविप्राप्तं तत्कर्मणः फलम् ।
विष्णुलोकमनुप्राप्य राज्यं प्राप्तं मयाधुना १०३।
रूपसुंदर्युवाच-।
ममापि स्मरणं जातं प्राकृतस्य च जन्मनः ।
मूषिका चाहमप्यासं क्षुद्रा ब्राह्मणवेश्मनि १०४।
कार्तिके च प्रबोधिन्यां मंदीभूते च दीपके ।
वर्त्यग्राहरणार्थाय निर्गताहं तदा बिलात् १०५।
दृष्ट्वा नारायणं देवं पूजितं कुसुमैस्तथा ।

निद्राभिभूतं विप्रं च वर्त्तिः कृष्टा मया तदा १०६।
उत्थितस्त्वं यदा तत्र मां गृहीतुं कृतक्षणः ।
दृष्ट्वा त्वं च प्रणष्टाहं प्रविष्टा बिलमध्यतः १०७।
विशंत्या मम पादेन दीपवर्त्तिर्विजृंभिता ।

तैलपात्रं च नमितं तेनाहं सुखभागिनी १०८।
तन्मया राजराजेंद्र दीपं चैव प्रकाशितम् ।
इदानीं च मया प्राप्तं रूपलावण्यमुत्तमम् १०९।
त्वं च भर्त्ता तथा राज्यं पुत्राश्चैवंविधं सुखम् ।
दीपप्रबोधनाज्जातं ज्ञानमत्यंत दुर्ल्लभम् ११०।
तस्मात्सर्वप्रयत्नेन दीपव्रतमनुत्तमम् ।
आवां हि परया भक्त्या कुर्वश्चैव विशेषतः १११।
तदेतत्कर्मणः प्राप्तं फलं राज्यादिसंपदः ।
पूर्वजन्मस्मृतं चापि सर्वपापक्षयस्तथा ११२।
तस्मात्सर्वप्रयत्नेन विधिमंत्रादिपूर्वकम् ।
दीपव्रतं कृतं पुंभिः पुण्यं चंद्रार्कतारकम् ११३।
इति श्रुत्वा वचो राजा चक्रे दीपव्रतं तदा ।
प्रियया सह देवर्षे सम्यक्श्रद्धासमन्वितः ११४।
तस्मिंस्तु पुष्करे तीर्थे कृत्वा दीपव्रतं तु तौ ।
अवापतुः परां मुक्तिं देवदानवदुर्ल्लभाम् ११५।

एतद्दीपस्य माहात्म्यं ये शृण्वंति नरा भुवि ।
सर्वपापविनिर्मुक्ताः प्रयांति हरिमंदिरम् ११६।
ये च कुर्वंति पुरुषाः स्त्रियो वा भक्तितत्पराः ।
ते सर्वे पापनिर्मुक्ता यांति ब्रह्मसनातनम् ११७।
दीपव्रतमिदं विद्वन्कथितं ते विमुक्तिदम् ।
सर्वसौख्यप्रदं धन्यं महाव्रतमिदं तव ११७।
नेत्ररोगा विनश्यंति यथा पापप्रभावजाः ।
आधयो व्याधयः सर्वे नश्यंते हि कृतेक्षणात् ११८।
न दारिद्र्यं न शोकं च न मोहो न च विभ्रमः ।
गृहे लक्ष्मीः समायाति जन्मजन्मनि वाडव ११९।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे दीपव्रतमाहात्म्यंनाम त्रिंशोऽध्यायः ३०।

Roman transliteration

nārada uvāca-
brahmansaṃvatsarākhyasya dīpasya vidhimuttamam |
sarvavratapradhānasya māhātmyaṃ pravadasva me 1|
yena vratāni sarvāṇi kṛtānyeva na saṃśayaḥ |
sarvakāmasamṛddhiśca sarvapāpakṣayo bhavet 2|
mahādeva uvāca -
vadāmi tava devarṣe rahasyaṃ pāpanāśanam |

yacchrutvā brahmahā goghno mitraghno gurutalpagaḥ 3|
viśvāsaghātī krūrātmā muktimāpnoti śāśvatīm |
śataṃ kulānāmuddhṛtya viṣṇorlokaṃ sa gacchati 4|
tadahaṃ kathayiṣyāmi dīpavratamanuttamam |
saṃvatsarapramāṇasya vidhiṃ māhātmyameva ca 5|
hemaṃte prathame māsi prāpya hyekādaśīṃ śubhām |
brāhme muhūrtte cotthāya kāmakrodhavivarjitaḥ 6|
nadīsaṃgamatīrtheṣu taḍāgeṣu saritsu ca |

snānaṃ samācarettatra gṛhe vā niyatātmavān 7|
snāto'haṃ sarvatīrthe tatsnānaṃ dehi me sadā 8|
snānamaṃtraḥ |
devānpitṝṃśca saṃtarpya kṛtajapyo jiteṃdriyaḥ |
tataḥ saṃpūjayeddevaṃ lakṣmīnārāyaṇaṃ prabhum |
paṃcāmṛtena saṃsnāpya tato gaṃdhodakena ca 9|
snāto'si lakṣmyā sahito devadeva jagatpate |
māṃ samuddhara deveśa ghorātsaṃsārabaṃdhanāt 10|
tataḥ saṃpūjayeddevaṃ lakṣmyā saha janārdanam |
maṃtraistu vaidikairbhaktyā tathā paurāṇikairapi 11|
ato deveti gaṃdhādi pauruṣeṇāpi vā punaḥ |
namo matsyāya devāya kūrmadevāya vai namaḥ 12|
namo vārāhadevāya narasiṃhāya vai namaḥ |
namo'stu buddhadevāya kalkine ca namonamaḥ 13|
namo'stu rāmadevāya viṣṇudevāya te namaḥ |

namaḥ sarvātmane tubhyaṃ śi raityabhipūjayet |
keśavādīni nāmāni tairvā saṃpūjayeddharim 14|
vanaspatiraso divyaḥ surabhirgaṃdhavāñchuciḥ |
dhūpo'yaṃ devadeveśa namaste pratigṛhyatām 15 |dhūpamaṃtraḥ |
dīpastamo nāśayati dīpaḥ kāṃtiṃ prayacchati |
tasmāddīpapradānena prīyatāṃ me janārdanaḥ 16| dīpamaṃtraḥ |
naivedyamidamannādyaṃ devadeva jagatpate |
lakṣmyā saha gṛhāṇa tvaṃ paramāmṛtamuttamam 17| naivedyamaṃtraḥ |
arghyaṃ dadyāttato bhaktyā evaṃ dhyātvā janārdanam |
phalena caiva hastena śaṃkhenādāya codakam 18|
janmāṃtarasahasreṇa yanmayā pātakaṃ kṛtam |
tatsarvaṃ nāśamāyātu prasādāttava keśava 19| iti arghamaṃtraḥ |
tataḥ kuṃbhaṃ navaṃ śubhraṃ ghṛtapūrṇaṃ samānayet |
lakṣmīnārāyaṇasyāgre tailapūrṇamathāpi vā 20|
tasyopari nyasetpātraṃ tāmraṃ mṛnmayameva ca |

navataṃtusamāṃ vartiṃ tasminpātre tu nirvapet 21|
tataḥ prabodhayeddīpaṃ sthāpya kuṃbhaṃ suniścalam |
puṣpagaṃdhādibhiḥ pūjya tataḥ saṃkalpayecchuciḥ 22|
maṃtreṇānena devarṣe asamīreṣu dhāmasu |
kāmo bhūtasya bhavyasya samrāḍeko virājate 23|
dīpaḥ saṃvatsaraṃ yāvatmayāyaṃ parikalpitaḥ |
agnihotramavicchinnaṃ prīyatāṃ mama keśava 24|
tato jiteṃdriyo bhūtvā śrutijñānaparāyaṇaḥ |
nālapetpatitānpāpāṃstathā pākhaṇḍino narān 25|
rātrau jāgaraṇaṃ gītaṃ nṛtyavādyādikaistathā |
puṇyapāṭhaiśca vividhairdharmākhyānairupoṣaṇaiḥ 26|
tataḥ prabhātasamaye kṛtapūrvāhṇika kriyaḥ |

brāhmaṇānbhojayedbhaktyā yathāśaktyā prapūjayet 27|
svayaṃ ca pāraṇaṃ kṛtvā praṇipatya visarjayet |
evaṃ saṃvatsaraṃ yāvadahorātraṃ dṛḍhavrataḥ 28|

dīpaṃ palasuvarṇena tadarddhārddhena vā punaḥ |
vartistu rājatī proktā dvipalārddhārddhikāpi vā 29|
ghṛtapūrṇaṃ tathā kuṃbhaṃ tāmrapātrasamanvitam |
lakṣmīnārāyaṇo devo yathāśaktyā hiraṇmayaḥ 30|
kāryo bhaktimatā puṃsā muktidvāramabhīpsatā |
tato nimaṃtrayedvidvānbrahmaṇānsādhusattamān 31|
dvādaśottamapakṣe tu viprāṇsaṇmadhyame tathā |
anyathā kārayettrīnvā ekaṃ karmakaraṃ dvijam 32|
sapatnīkaṃ dvijaṃ śāṃtaṃ kriyāvaṃtaṃ viśeṣataḥ |
itihāsapurāṇajñaṃ dharmajñaṃ mṛdumeva ca 33|
pitṛbhaktaṃ guruparaṃ devabrāhmaṇapūjakam |
pādārghadānavidhinā vastrālaṃkārabhūṣaṇaiḥ 34|
saṃpūjya patnyā sahitamekaṃ bhaktyā ca pūrvavat |
lakṣmīnārāyaṇaṃ devaṃ dīpavartiyutaṃ tathā 35|
tāmrapātroparisthāpya ghṛtakuṃbhena saṃyutam |

brāhmaṇāya tato dadyāddhyātvā nārāyaṇaṃ param |
maṃtreṇānena devarṣe tamahaṃ kathayāmi te 36|
avidyā tamasā vyāpte saṃsāre pāpanāśanaḥ |
jñānaprado mokṣadaśca tasmāddatto mayānagha 37|
iti dīpamaṃtraḥ |
dakṣiṇāṃ ca yathāśaktyā dattvā viprāya bhaktitaḥ |
bhojayedbrāhmaṇānpaścādghṛtapāyasamodakaiḥ 38|
vastrairācchādayetpaścātsapatnīkaṃ tathā dvijam |
śayyāṃ sopaskarāṃ dadyāddhenuṃ caiva savatsakām 39|
tebhyastu dakṣiṇāṃ dadyādyathāvittānusārataḥ |
suhṛtsvajanabaṃdhūśca bhojayetpūjayettathā 40|
evaṃ mahotsavaṃ kuryāddīpavrata samāpane |
tato visarjayetpaścātpraṇipatya kṣamāpayet 41|
evaṃ kṛte tu yatpuṇyaṃ tathā sāṃkrāṃtikaiśca yat |
saṃvatsarākhya dīpasya tatphalaṃ prāpyate naraiḥ 42|

māsavrataiśca yatpuṇyaṃ tatpuṇyaṃ prāpyate naraiḥ |
saṃvatsarasya dīpasya vratena caritena ca 43|
dānavratairyathāsaṃkhyairyaśca yogavrataistathā |
tatphalaṃ samavāpnoti dīpe sāṃvatsare kṛte 44|
gobhūhiraṇyadānāni gṛhādīnāṃ viśeṣataḥ |
yatphalaṃ labhate vidvāntatphalaṃ dīpado bhavet 45|
dīpadaḥ kāṃtimāpnoti dīpado dhanamakṣayam |
dīpado jñānamāpnoti dīpadaḥ paramaṃ sukham 46|
dīpadānācca saubhāgyaṃ vidyāmatyaṃtanirmalām |
ārogyaṃ paramāmṛddhiṃ labhate nātra saṃśayaḥ 47|
dīpadaḥ subhagāṃ bhāryāṃ sarvalakṣaṇasaṃyutām |
putrānpautrānprapautrāṃśca saṃtatiṃ cākṣayā labhet 48|
brāhmaṇaḥ paramaṃ jñānaṃ kṣatriyo rājyamuttamam |
vaiśyo dhanapaśūnsarvāñchūdraḥ sukhamavāpnuyāt 49|
kumārī cāpi bhartāraṃ sarvalakṣaṇasaṃyutam |

prāpnoti paramāyuśca putrānpautrāṃśca puṣkalān 6.30.50|
vaidhavyaṃ naiva yuvatī kadācidapi paśyati |
na viyogamavāpnoti dīpadānaprabhāvataḥ 51|
nādhayo vyādhayaścaiva jāyaṃte dīpadānataḥ |
bhayātpramucyate bhīto baddho mucyeta baṃdhanāt 52|
brahmahatyādibhiḥ pāpairdīpavrataparāyaṇaḥ |
mucyate nātra saṃdeho brahmaṇo vacanaṃ yathā 54|
cāṃdrāyaṇāni kṛcchrāṇi caritāni na saṃśayaḥ |
yena sāṃvatsaro dīpo bodhitaḥ śāśvato hareḥ 55|
te dhanyāste mahātmānastaiḥ prāptaṃ janmanaḥ phalam |
yaiḥ saṃpūjya hariṃ bhaktyā dīpaḥsāṃvatsaraḥ kṛtaḥ 56|
ye'pi saṃvarttayaṃtīha dīpavartivilokanāḥ |
te yāṃti paramaṃ sthānaṃ yatsurairapi durlabham 57|
yena tailaṃ ca vartiṃ ca yathāśaktyā pradīpake |
prakṣepayaṃti satataṃ te yāṃti paramāṃ gatim 58|

gacchaṃtaṃ dīpakaṃ śāṃtiṃ na śaknoti prabodhitum |
kathayatyanyalokānāṃ te'pi tatphalabhāginaḥ 59|
stokaṃ stokaṃ ca bhikṣitvā tailaṃ dīpārthameva ca |
karoti dīpakaṃ viṣṇoḥ puṇyaṃ tenāpi labhyate 60|
dīpaṃ prajvālyamānaṃ tu yaḥ paśyatyadhamo naraḥ |
kṛtāṃjalipuṭo viṣṇorviṣṇulokamavāpnuyāt 61|
dīpaprajvālane buddhiṃ yo dadyātkurute svayam |
sarvapāpavinirmukto viṣṇulokamavāpnuyāt 62|
atrāpyudāharaṃtīmamitihāsaṃ purātanam |
yasya śravaṇamātreṇa mucyate sarvakilbiṣaiḥ 63|
sarasvatyāstaṭe ramye siddhāśrama iti śrutaḥ |
tatrovāsa dvijaḥ pūrvaṃ kapilo nāma vedavit 64|
vratopavāsanirato daridra śroḥtriyastathā |
bhikṣāvṛttyā ca kurute kuṭuṃba paripālanam 65|
vratopavāsaniyamairviṣṇumārādhayatyasau |

viṣṇuṃ saṃpūjya vidhivaddīpaṃ bodhayate sadā 66|
samādāya ca tattailaṃ svagṛhe pūjya keśavam |
dīpaṃ bhaktyā ca parayā bodhayeddharituṣṭaye 67|
evaṃ pravarttamānasya kapilasya mahātmanaḥ |
mārjārastīkṣṇaṃdaṃṣṭrastu mūṣakānbhakṣayetsadā 68|
tatrāgacchati bhakṣyārthaṃ mūṣakānāmaharniśam |
kṛtvā dhyānaṃ sa bhakṣyārthaṃ nityaṃ nārāyaṇāgrataḥ 69|
bhakṣitā bahavastena mūṣakā dvijaveśmani |
ye ye tailārthamāyāṃti vartyapāharaṇāya ca 70|
tāṃstāṃstu bhakṣayatyeva mūṣakāndhyānatatparaḥ |
evaṃ pravartamānasya kadācitkālaparyayāt 71|
ekādaśyāṃ sa kapilo brāhmaṇaḥ svagṛhe śuciḥ |
sopavāsaḥ sapatnīkaḥ pūjayāmāsa cācyutam 72|
tato jāgaraṇaṃ cakre stutinṛtyaparāyaṇaḥ |
arddharātre tu saṃprāpte nidrayā mohito dvijaḥ 73|

mārjāraścāgatastatra tīkṣṇadaṃṣṭro laghukramaḥ |
lakṣayāmāsa naivedyaṃ gṛhakoṇe sthitaḥ sadā 74|
adrākṣīnmūṣikāṃ kṣudrā tailapānārthamāgatām |
maṃdatejasi dīpe tu vartyapāharaṇocitām 75|
samutpatya padākramya tadā sā bilamāviśat |
tasyāḥ pādena vai vartyā dīpaḥ saṃbodhito bhṛśam 76|

tailapātraṃ ca namitaṃ suprakāśo'bhavattadā |
brāhmaṇo'pi jajāgāra tyaktvā nidrāṃ vimohinīm 77|
mārjāro'pi ca tāṃ rātrīmajāgraccākhubhakṣakaḥ |
tataḥ prabhāte vimale kṛtvā nityakriyāṃ dvijaḥ 78|
tataśca pāraṇaṃ cakre vipro baṃdhujanaiḥ saha |
evaṃ pravarttamānasya kapilasya mahātmanaḥ 79|
babhūvuḥ putrapautrāśca dhanadhānyamanuttamam |
ārogyaṃ paramāmṛddhimavāpa mahatīṃ śriyam 80|
dīpavrataprabhāvena kapilo mokṣamāgataḥ |

saṃbhedya maṃḍalaṃ puṇyaṃ savituḥ śaśinastathā 81|
dīpajyotiḥsvarūpeṇa paramātmā niyuktavān |
mūṣikāpi ca kālena mamāra bilamadhyataḥ 82|
vimānavaramāsādya viṣṇulokaṃ jagāma sā |
mārjāro'pi ca kālāṃte mṛtaḥ svargaṃ jagāma saḥ 82|
vimānavaramāruhya devagaṃdharvasevitam |
apsarobhiḥ parivṛto vidyādharagaṇairyutaḥ 83|
stūyamāno mahātejā jayaśabdādi maṃgalaiḥ |
stūyamānaḥ sa vai nāgairviṣṇulokaṃ jagāma saḥ 84|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca |
bhuktvā ca vipulānbhogāntato rājābhavadbhuvi 85|
sudharmā nāma dharmātmā devabrāhmaṇapūjakaḥ |
rūpavānsubhagaścaiva mahābalaparākramaḥ 86|
tasya priyatamā bhāryā sarvalakṣaṇasaṃyutā |
bhartṛbhaktā tathā śīlā nāmnā sā rūpasuṃdarī 87|

sarvāsāṃ caiva nārīṇāṃ madhye sā subhagābhavat |
putrāśca bahavo jātāstathā duhitaro ghanāḥ 88|
evaṃ viharatostadvaddaṃpatyoḥ prītipūrvakam |
āgataḥ kārttiko māso harinetrāvabodhakṛt 89|
tasmindīpāḥ prabodhyaṃte nārāyaṇaparāyaṇaiḥ |
kṛcchracāṃdrāyaṇādīni vratāni niyamāstathā 90|
kriyaṃte viṣṇubhaktaiśca saṃsārabhayabhīrubhiḥ |
atha prabodhinīṃ prāpya rājā rājñīmathābravīt 91|
bhadre prabodhinī puṇyā viṣṇornābhisaroruhe |
kariṣyāmyadya pūjāṃ ca sopavāso jiteṃdriyaḥ 92|
snātvā ca puṣkare tīrthe puṃḍarīkākṣamacyutam |
pūjayiṣyāmi deveśaṃ lakṣmyā saha janārdanam 93|
iti sā vāṃchitaṃ śrutvā bhartuḥ priyahite ratā |
uvāca vacanaṃ guhyaṃ bharttāraṃ cāruhāsinī 94|
rūpasuṃdaryuvāca-

mamāpi hṛdaye kāmaḥ samutpanno narādhipa |
rūpasauṃdaryavāṃchā ca hṛdaye mama varttate 95|
puṣkaraṃ prathamaṃ tīrthaṃ gaṃtumicche tvayā saha |
tato rājā tayā sārddhamāgataḥ puṣkaraṃ tadā 96|
hastyaśvarathavṛṃdaiśca samāgatya purohitaiḥ |
tataḥ snātvā tathā dhyāyantarpayanpitṛdevatāḥ 97|
pūjayāmāsa deveśaṃ puṃḍarīkākṣamacyutam |
dīpamālākule tatra sarvataḥ sumanohare 98|
dadarśa likhitaṃ tatra mārjāraṃ devatālaye |
taṃ dṛṣṭvā prākṛtaṃ karma janma smṛtvā nṛpastadā 99|
mukhapaṃkajamālokya priyāyāḥ prajahāsa ca |

rūpasuṃdaryuvāca-
mama sanmukhamālokya bhartaḥ kiṃ smitakāraṇam 6.30.100|
kathayāmāsa hṛṣṭātmā prāktanaṃ karmaṇaḥ phalam |
rājovāca-

ahamāsaṃ purā devi mārjāro brāhmaṇālaye 101|
bhakṣitā mūṣakāstatra mayā śatasahasraśaḥ |
tato nārāyaṇasyāgre dīpaḥ saṃrakṣito yataḥ 102|
vyājenāpi mayā deviprāptaṃ tatkarmaṇaḥ phalam |
viṣṇulokamanuprāpya rājyaṃ prāptaṃ mayādhunā 103|
rūpasuṃdaryuvāca-|
mamāpi smaraṇaṃ jātaṃ prākṛtasya ca janmanaḥ |
mūṣikā cāhamapyāsaṃ kṣudrā brāhmaṇaveśmani 104|
kārtike ca prabodhinyāṃ maṃdībhūte ca dīpake |
vartyagrāharaṇārthāya nirgatāhaṃ tadā bilāt 105|
dṛṣṭvā nārāyaṇaṃ devaṃ pūjitaṃ kusumaistathā |
nidrābhibhūtaṃ vipraṃ ca varttiḥ kṛṣṭā mayā tadā 106|
utthitastvaṃ yadā tatra māṃ gṛhītuṃ kṛtakṣaṇaḥ |
dṛṣṭvā tvaṃ ca praṇaṣṭāhaṃ praviṣṭā bilamadhyataḥ 107|
viśaṃtyā mama pādena dīpavarttirvijṛṃbhitā |

tailapātraṃ ca namitaṃ tenāhaṃ sukhabhāginī 108|
tanmayā rājarājeṃdra dīpaṃ caiva prakāśitam |
idānīṃ ca mayā prāptaṃ rūpalāvaṇyamuttamam 109|
tvaṃ ca bharttā tathā rājyaṃ putrāścaivaṃvidhaṃ sukham |
dīpaprabodhanājjātaṃ jñānamatyaṃta durllabham 110|
tasmātsarvaprayatnena dīpavratamanuttamam |
āvāṃ hi parayā bhaktyā kurvaścaiva viśeṣataḥ 111|
tadetatkarmaṇaḥ prāptaṃ phalaṃ rājyādisaṃpadaḥ |
pūrvajanmasmṛtaṃ cāpi sarvapāpakṣayastathā 112|
tasmātsarvaprayatnena vidhimaṃtrādipūrvakam |
dīpavrataṃ kṛtaṃ puṃbhiḥ puṇyaṃ caṃdrārkatārakam 113|
iti śrutvā vaco rājā cakre dīpavrataṃ tadā |
priyayā saha devarṣe samyakśraddhāsamanvitaḥ 114|
tasmiṃstu puṣkare tīrthe kṛtvā dīpavrataṃ tu tau |
avāpatuḥ parāṃ muktiṃ devadānavadurllabhām 115|

etaddīpasya māhātmyaṃ ye śṛṇvaṃti narā bhuvi |
sarvapāpavinirmuktāḥ prayāṃti harimaṃdiram 116|
ye ca kurvaṃti puruṣāḥ striyo vā bhaktitatparāḥ |
te sarve pāpanirmuktā yāṃti brahmasanātanam 117|
dīpavratamidaṃ vidvankathitaṃ te vimuktidam |
sarvasaukhyapradaṃ dhanyaṃ mahāvratamidaṃ tava 117|
netrarogā vinaśyaṃti yathā pāpaprabhāvajāḥ |
ādhayo vyādhayaḥ sarve naśyaṃte hi kṛtekṣaṇāt 118|
na dāridryaṃ na śokaṃ ca na moho na ca vibhramaḥ |
gṛhe lakṣmīḥ samāyāti janmajanmani vāḍava 119|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde
dīpavratamāhātmyaṃnāma triṃśo'dhyāyaḥ 30|

English translation

Nārada said :

1-2. O Śiva , tell me the importance of the vow, the best among all vows, the excellent rite of the lamp called Saṃvat - sara , by (doing) which all other vows are undoubtedly practised, all desires are satisfied and all sin would perish.

Mahādeva said :

3-8a. O divine sage , I shall tell you the secret which destroys sins, and listening to which he who has killed a brāhmaṇa , or a cow or a friend, (so also) he who has molested his preceptor's wife, who has been a traitor, who has been cruel, obtains eternal salvation , and having emancipated a hundred families goes to Viṣṇu 's world. I shall (now) tell (you) that excellent vow of the lamp lasting for a year, so also the mode of practising it and its greatness. On the auspicious eleventh day of the first month of Mārgaśīrṣa , a man, free from anger and having restrained himself, should, after having got up in the early part of the day, bathe at the holy places on the confluence of rivers or in tanks and rivers or in his (own) house .

8b-10. (He should then recite this hymn:) 'I have taken bath at all the sacred places. Always give me that bath (only).' This is the hymn to be recited at the time of bathing. He, having gratified gods and men, having muttered (the hymns) and with his senses controlled, should worship the lord, the god Lakṣmīnārāyaṇa . Having bathed (the image of the deity) with pañcāmṛta and then with sandal and water (he should say): 'God of gods, O lord of the world, you have bathed with Lakṣmī . Emancipate me, O chief of gods, from this fearful bondage of the worldly existence.'

11-15. After that he should devoutly worship Viṣṇu with Lakṣmī by means of Vaidika , so also Paurāṇic hymns. (Then) with the words: 'Therefore, O god, sandal etc. (is offered)' or with the man-composed (hymn like) 'Salutation to Matsya (i.e. the Fish -incarnation), to god, to Kūrmadeva (i.e. the the Tortoise-incarnation), Varāhadeva (i.e. the Boar -incarnation), to Narasiṃhadeva (i.e. to the Narasiṃha -incarnation), to Buddhadeva , so also salutation to Kalki ' he should worship (the lord). 'Salutation to god Rāma , to you god Viṣṇu; salutation to you the soul of all', with this he should worship his head. There are (also other) names like Keśava etc. He may worship Viṣṇu with them. 'O god of gods, this is the divine sap. It is fragrant and has perfume and is pure. This is incense . Salutation to you. Accept it'.

16-17. This is the hymn to be recited at the time of offering incense. 'The lamp destroys darkness. The lamp gives lustre. Therefore, may Viṣṇu be pleased by this offering of the lamp.' This is the hymn to be recited at the time of offering the lamp. 'O god of gods,O lord of the world, this is an offering of eatables like food etc. Along with Lakṣmī accept it which is the excellent and best nectar.'

18-19. This is the hymn to be recited at the time of offering eatables. Having thus meditated upon Viṣṇu, and having taken water with a fruit, his hand or a conch, he should then devoutly offer materials of worship. 'May all that sin which I committed during a thousand existences, perish due to your favour, O Viṣṇu.'

20-24. This is the hymn to be recited at the time of offering materials of worship. Then in front of Lakṣmī and Viṣṇu he should take a new white pitcher full of ghee or oil. On it he should put a vessel made of copper or of clay. In that vessel he should offer a wick having nine threads. Having put the pitcher very steadily, he should light the lamp. Then being pure and having worshipped the deity, he should resolve with (the recital of) this hymn in chambers having no breeze, O divine sage: 'This Kama (i.e. Cupid) shines as the only emperor of what there was and what there will be. I have employed this

lamp for a year. O Viṣṇu, may the unceasing sacred fire please you.'

25-28a. Then having curbed his senses and being intent on sacred knowledge , he should not talk to sinful and heretical persons. At night he should keep awake, should have songs and (should keep awake) with dancing , musical instruments etc., so also auspicious texts, various accounts and fasts. Then in the morning, after having performed the rites of the morning, he should devoutly feed brāhmaṇas and worship them according to his capacity. Having himself broken the fast, he should salute them and dismiss them.

28b-3la. In this way (he should be) of a firm vow for day and night. The lamp should be of (the weight of) one pala of gold or half of it. The wick is said to be made of silver . It should be of the weight of two palas , or more than that by half a pala . A devout man, desiring the gate to salvation, should prepare the pitcher full of ghee and along with the copper vessel; so also he should fashion with gold (the image of) the deity Lakṣmī-Nārāyaṇa according to his capacity.

3lb-36a. Then the wise one should invite best brāhmaṇas. The best alternative is (to invite) twelve (brāhmaṇas). As the middle alternative (he should invite) six (brāhmaṇas). Or he should employ three or (even) one brāhmaṇa who would perform the rite (for him). Having honoured a brāhmaṇa with his wife, who is calm, who performs rites, who especially knows historical accounts and Purāṇas , who is conversant with religion, and having worshipped devoutly Lakṣmī- Nārāyaṇa as before with the lamp-wicks placed in the copper-vessel and with the pitcher full of ghee, he should give (these things) to a brāhmaṇa after having meditated upon the highest Viṣṇu to the accompaniment of this hymn, O divine sage.

36b-39. I (shall) tell you the hymn: 'O sinless one, I have offered this lamp, since it destroys sins in this mundane existence pervaded by the darkness of ignorance, since it gives knowledge and gives salvation.' This is the hymn (to be recited at the time of offering) the lamp. Having given presents with devotion to the brāhmaṇa, he should then feed the brāhmaṇas with ghee, sweetened milk and sweetmeats. Then he should cover the brāhmaṇa with his wife with garments, and should give him a bed with furniture and a cow with a calf.

40-45. He should give them presents according to his wealth. Similarly he should honour his friends, kinsmen and relatives . Thus he should celebrate a great festival at the time of the end of the vow of the lamp. Then he should dismiss (the deity) and having saluted (it) he should apologise. Men, when they do thus, obtain that fruit—that religious merit—of the lamp maintained for a year which they would get by the Saṃkrānti -rites. By means of observing the vow of the lamp maintained for a year men get the same religious merit as is obtained by monthly rites. When the lamp is maintained for a year, a man gets that fruit which he obtains by vows of giving gifts and vows of abstract meditation , according to their number.

46-47. A man who offers a lamp to the deity gets the same fruit which a learned man would obtain by means of gifts of cows, land, gold and especially of houses . The giver of a lamp gets brilliance; the giver of a lamp gets inexhaustible wealth; the giver of a lamp obtains knowledge; the giver of a lamp gets supreme happiness. There is no doubt that by offering a lamp a man secures good fortune, very pure knowledge, health and great prosperity .

48-49. A man who offers a lamp would obtain a lovely wife having all (auspicious) marks, sons, grandsons, great-grandsons, and undying progeny. A brāhmaṇa (who offers a lamp) would obtain great knowledge, a kṣatriya (who offers a lamp) would obtain excellent kingdom, a vaiśya (offering a lamp would obtain) all (kinds of) wealth and beasts , and a śūdra (offering a lamp would obtain) happiness.

50-55a. A maiden (offering a lamp) obtains a husband endowed with all (auspicious) marks, a long life , and many sons and grandsons. A young woman (offering a lamp) will never experience widowhood. She does not get (i.e. sufer from) separation (from her husband) due to the prowess of the gift of a lamp. Maladies and diseases do not take place due to the gift of a lamp. A man who is frightened, becomes free from fear , and one that is bound gets freed from the bondage. There is no doubt that one devoted to the vow of (offering) a lamp is freed from the sins of (i.e. due to). the murder of a brāhmaṇa etc., for there is the statement of Brahmā to this effect.

55b-61. He who has constantly kept burning a lamp before Viṣṇu, has undoubtedly practised the vows like Cāndrāyaṇa and Kṛcchra . Those who having worshipped Viṣṇu, maintained the lamp for a year, are blessed, are magnanimous, and have obtained the fruit of their existence. Those also who see the wick of the lamp here, go to the highest place, difficult to be obtained even by gods; and those who put, according to their capacity, oil and wick into the lamp, go to the highest position. Those also who are unable to light the lamp that is going out, and inform others, enjoy the same fruit. He too who begging little oil only for (maintaining) the lamp, keeps the lamp for Viṣṇu, also obtains religious merit. (Even) a mean man who sees the lamp being lighted, and has the palms of his hands joined (in honour) of Viṣṇu, would obtain (i.e. go to) Viṣṇu's world.

62-63. He who would give an idea (to others) to light a lamp (in honour of Viṣṇu), (or) he who himself would do so, is free from all sins, and would obtain (i.e. go to) Viṣṇu's world. In this case also they narrate an ancient account , merely by hearing which a man is free from all sins.

64-72. On the charming bank of Sarasvatī there was (a hermitage) known as Siddhāśrama . Formerly a brāhmaṇa named Kapila , a knower of the Vedas , lived there. He was engrossed in (the practice of) vows and fasts. He was poor and was learned. He maintained his family by begging. He propitiated Viṣṇu by means of vows, fasts and restraints. Having duly worshipped Viṣṇu, he always lighted the lamp. Having taken oil, having worshipped Viṣṇu in his own house, he would light the lamp with great devotion for pleasing Viṣṇu. When (that) magnanimous Kapila was getting along like this, a cat with sharp teeth would always eat mice. He (i.e. the cat) came there day and night to eat mice. He always remained meditating for getting a prey in front of (the image of) Viṣṇu. He ate many mice in the house of the brāhmaṇa. Intent upon meditation, he would eat those mice that came there to (drink) the oil and to take away the wick. When this was going on like this, after some time had elapsed, that pure brāhmaṇa Kapila along with his wife fasted and worshipped Viṣṇu in his house on an Ekādaśī (day).

73-81. Engaged in praising (Viṣṇu) and dancing (in front of his image) he kept awake. When it was midnight, the brāhmaṇa was overcome with sleep. The cat having sharp teeth and going quickly came there; and always remaining in a corner of the house he ate up the eatables offered to the deity. He saw a small female mouse that had come there to drink the oil, and that was used to take away the wick in the dim light. He jumped and attacked her with his foot. Then she entered a hole. Due to (the contact with) her foot the lamp became very bright. The oil-pot was bent and there was good light. The brāhmaṇa too abandoning his stupefying sleep got up. The cat that ate mice, also kept awake during that night. Then when it had dawned, the brāhmaṇa, having performed his daily rites, broke the fast along with his relatives. That magnanimous Kapila who was going along like this had sons and grandsons. He obtained wealth, grains, excellent health, great prosperity and abundant riches. Having broken through the auspicious orb of the sun, so also of the moon, Kapila came to (secure) salvation through the prowess of the vow of the lamp.

82-84. He got joined (i.e. he merged) in the form of a lustre into the highest soul. The female mouse also died in the hole in (course of) time. Getting into an excellent aeroplane, she went to the world of Viṣṇu. The cat too died after (some) time and went to heaven . Having got into an excellent aeroplane waited upon and surrounded by celestial nymphs, accompanied by hosts of vidyādharas , being

praised with auspicious cries of victory by serpents he went to the world of Viṣṇu.

85-91a. Having enjoyed many pleasures for thousands of crores of kalpas and hundreds of crores of kalpas he became a king on the earth by name Sudharman who was religious-minded, who worshipped gods and brāhmaṇas, who was handsome, who was fortunate and who was very mighty and brave. His wife, most dear to him, was endowed with all (auspicious) marks, was devoted to her husband, and was of a good character. Her name was Rūpasundarī. She was the most beautiful among all ladies. Many sons and many daughters were born (to them). When the couple was thus enjoying (in each other's company) with love, the month of Kārtika opening Viṣṇu's eyes (i.e. making him awake) arrived. During that (month) lamps are lighted by those who are devoted to Viṣṇu. So also those devotees of Viṣṇu who are afraid of the worldly existence practise vows like Kṛcchra and Cāndrāyaṇa and restraints.

9lb-94. When the Prabodhinī (Ekādaśī) arrived, the king said to the queen : "O good one, in the lotus from the navel of Viṣṇu it is the auspicious Prabodhinī. With my senses controlled through fast, I shall today worship (Viṣṇu). Having bathed in the holy place of Puṣkara , I shall worship the imperishable lord of gods having lotus-like eyes, along with Lakṣmī." Having heard these desired words, she who was engaged in the well being of her husband and who smiled charmingly, said (these) secret words to her husband:

Rūpasundarī said :

95-100a. O king, desire is also produced in my heart. I too have a desire for form and beauty. I desire to go with you to the best sacred place, Puṣkara.

Then the king, along with her, and with groups of elephants , horses and chariots and with family-priests came to Puṣkara. Then having bathed (there) he, meditating (on Viṣṇu) and gratifying manes and deities , worshipped the imperishable lord of gods, the lotus-eyed (Viṣṇu). There, in the very charming temple , full of rows of lights everywhere, he saw the cat drawn (in a picture). Seeing that, the king remembering his former deeds and existence, looked at the lotus-like face of his beloved, and smiled.

Rūpasundarī said :

100b-101a. O lord, why did you smile after looking at my face?

Seeing the fruit of his former deed, he said (to her):

The king said :

101b-103. O queen, formerly (i.e. in the previous existence) I was a cat in the house of a brāhmaṇa. There I ate hundreds and thousands of mice. Since, even under a pretext, I guarded the lamp in front of Viṣṇu, I got, O Queen, fruit of that deed. Having reached Viṣṇu's world, I have now obtained the kingdom.

Rūpasundarī said :

104-108. I too had the recollection of my former deeds and existence. I too was a small female mouse in the house of the brāhmaṇa. On the Prabodhinī (Ekādaśī) in Kārtika, when the light had become dim, I went out of the hole to snatch the wick. Seeing (the image of) the god Viṣṇu worshipped with

flowers , and the brāhmaṇa overcome with sleep, I then dragged the wick. When you, taking an opportunity to seize me, got up, I saw you and ran into the hole. With the foot of me who was entering (the hole) the wick of the lamp spread out, the oil-pot also bent down and I was happy.

109-115. O lord of great kings , since I brightened the lamp at that time, I have now secured excellent beauty; you are my husband, (I have obtained) kingdom, sons and (great) happiness like that. Due to my brightening the lamp I secured knowledge which is extremely difficult to obtain. Therefore, with all efforts and with great devotion, we have especially practised the vow of the lamp. So we have received the fruit of the deed, viz. the riches like the kingdom etc. We remembered our former existence and so also all our sins have perished. Therefore, men have practised with all efforts and proper rites and hymns the vow of the lamp which is auspicious and resembles the Sun, the Moon and stars.

Hearing this, O divine sage, the king full of faith properly practised the vow of the lamp with his wife. Having practised the vow of the lamp at the holy place of Puṣkara, the two obtained the great salvation difficult to be obtained by gods and demons.

116-120. Those men who on the earth listen to this greatness (of the vow) of the lamp, are free from all sins, and go to Viṣṇu's abode. And those men or those women who being intent upon it, devoutly practise it are all free from sins and go to ancient Brahman . O learned one, I have told you about this vow of the lamp which gives salvation, which gives all happiness, which is virtuous, and which is a great vow. Diseases of the eye, so also maladies and (other) diseases of the body perish in a moment, when it is practised. O brāhmaṇa, there is no poverty, no grief, no delusion, no illusion. Prosperity comes to the house in every existence.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 31

The Vow of Janmāṣṭamī

Chapter 443 of 693 · 46 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
देवदेव जगन्नाथ भक्तानामभयप्रद ।
व्रतं ब्रूहि महादेव कृपां कृत्वा ममोपरि १।
श्रीमहादेव उवाच-
सार्वभौमः पुरा ह्यासीद्धरिश्चंद्रो महीपतिः ।
तस्यतुष्टोऽददद्ब्रह्मा पुरीं कामदुघां शुभाम् २।
सर्वरत्नमयीं दिव्यां बालार्कसदृशप्रभाम् ।
तत्र स्थितो महीपालो सप्तद्वीपां वसुंधराम् ३।
पालयामास धर्मेण पिता पुत्रमिवौरसम् ।
प्रभूतधनधान्यस्तु पुत्रदौहित्रवान्नृपः ४।
स पालयन्शुभं राज्यं परं विस्मयमागतः ।
न तादृशमभूत्पूर्वं राज्यं कस्य हि कर्हिचित् ५।
न चेदृशं नरैरन्यैर्विमानमधिरोहितम् ।
कस्येह कर्मणो व्यष्टिर्येनाहं सुरराडिव ६।
इति चिंतापरो भूत्वा विमानवरमास्थितः ।

ददर्श पार्थिववरो मेरुं शिखरिणां वरम् ७।
तत्रास्ते च महात्मासौ द्वितीय इव भास्करः ।
आसीनं पर्वतवरे शैलपट्टे हिरण्मये ८ ।
सनत्कुमारं ब्रह्मर्षिं ज्ञानयोगपरायणम् ।
दृष्ट्वा ह्यवातरद्राजा प्रष्टुकामोऽथ विस्मयम् ९।
ववंदे चरणौ हृष्टस्तेनापि स च नंदितः ।
सुखोपविष्टस्तु नृपः पप्रच्छ मुनिपुंगवम् १०।
भगवन्दुर्ल्लभा लोके संपच्चेयं यथा मम ।
कर्मणा केन लभ्येत कश्चाहं पूर्वजन्मनि ११।
तत्त्वं कथय मे सर्वमनुग्राह्योऽस्मि ते यदि ।
सनत्कुमार उवाच-।
शृणु राजन्प्रवक्ष्यामि पूर्ववृत्तस्य कारणम् १२।
येन कृत्वा विशेषेण तव चानुग्रहोऽभवत् ।
त्वमासीः पूर्वजनुषि सुवैश्यः सत्यवाक्शुचिः १३।
स्वं कर्म ते परित्यक्तं ततस्त्यक्तस्तु बांधवैः ।

सत्वं वृत्तिपरिक्षीणो भार्ययानुगतस्तथा १४।
निर्गतः स्वजनांस्त्यक्त्वा परप्रेषणलिप्सया।
न च प्रेषणदो ह्यासीत्काले दुर्भिक्षपीडितः १५।
ततः कदाचिद्ग्रहने सरश्चोत्फुल्लपंकजम्।
दृष्ट्वा तत्र कृतो भावो गृह्णीवः पंकजानि वै १६।
एतावदुक्त्वा पुष्पाणि तान्यादाय पदे पदे।
आस्थितौ नगरीं पुण्यां नाम्ना वाराणसीं शुभाम् १७।
ततो विक्रयतः कश्चिन्नैव गृह्णाति पंकजम्।
तन्मठान्निर्गतः कश्चित्तत्रैव प्रांगणे स्थितः १८।
तत्र स्थाने प्रविशता श्रुतो वादित्रनिस्वनः।
कस्मिंश्च श्रूयते ह्येष वादित्रस्य च निस्वनः १९।
इति पृष्टे तदा तूर्ये तेनोक्ते प्रस्थितोंतरम्।
काशिराजस्तु विख्यात इंद्रद्युम्नस्तु पार्थिवः २०।
तस्यास्ति दुहिता ख्याता नाम्ना चंद्रावती सती।
उपोषिता महाभागा जयंतीमष्टमीं शुभाम् २१।

तत्रागतोऽसौ वैश्यस्तु यत्र तिष्ठति सा शुभा।
संतुष्टचित्तः स तदा हर्षस्तत्रागतो महान् २२।
तत्र स्थाने त्वया दृष्टो देव वैतानिको विधिः।
आदित्यसहितो यत्र पूज्यते भगवान्हरिः २३।
तद्भक्त्या च त्वया पत्न्या सह पुष्पार्चनं कृतम्।
शेषैस्तु प्रकरस्तत्र कृतः पुष्पमयस्तथा २४।
तं दृष्ट्वा विस्मिता साह केनेहाभ्यर्चनं कृतम्।
ज्ञात्वा तत्कर्मतत्सर्वं कृतं संरक्षणं तथा २५।
ततस्तुष्टा तु सा तुभ्यं ददौ वित्तं बहुस्वयम्।
त्वया वित्तं नो गृहीतं भोजनायानुमंत्रितः २६।
न गृहीतं भोजनं च न च वित्तं त्वया तदा।
आदित्यो विष्णुसंयुक्तः पूजितोऽसौ यथाविधि २७।
ततः प्रभातसमये रक्षमाणस्तया सदा।
विश्रंभयित्वा तान्सर्वान्निर्गतोऽसि यथेच्छया २८।
तदेतदन्यजनुषि सुकृतं चार्जितं त्वया।

पंचत्वं च त्वया प्राप्तं स्वीयकर्मानुयोगतः २९।
तेन पुण्येन महता विमानमागमत्तदा।
तत्फलं भुज्यते भूप पूर्वजन्मकृतं च यत् ३०।
हरिश्चंद्र उवाच-
केनैव च विधानेन कस्मिन्मासे च सा तिथिः।
कर्त्तव्या तन्ममाचक्ष्व अनुग्राह्योऽस्मि ते यदि ३१।
सनत्कुमार उवाच-
शृणुष्वावहितो राजन्कथ्यमानं मया तव।
श्रावणस्य तु मासस्य कृष्णाष्टम्यां नराधिप ३२।

रोहिणी यदि लभ्येत जयंती नाम सा तिथिः ।
भूयोभूयो महाराज भवेज्जन्मनि कारणम् ३३।
विधानमस्या वक्ष्यामि यथोक्तं ब्रह्मणा मम ।
यत्कृत्वा मुक्तपापस्तु विष्णुलोकं प्रगच्छति ३४।
उपोषितस्ततः कृत्वा स्नानं कृष्णतिलैः सह ।
स्थापयेदव्रणं कुंभं पंचरत्नसमन्वितम् ३५।

वज्रमौक्तिकवैडूर्य पुष्परागेंद्रनीलकम् ।
पंचरत्नं प्रशस्तं तु इति कात्यायनोऽब्रवीत् ३६।
तस्योपरि न्यसेत्पात्रं सौवर्णं लक्षणान्वितम् ।
सौवर्णां विन्यसेत्तत्र यशोदां नंदगेहिनीम् ३७।
ददमानां तु पुत्रस्य स्तनं वै विस्मिताननाम् ।
पिबमानं स्तनं मातुरपरं पाणिना स्पृशत् ३८।
आलोक्य मातरं प्रेम्णा सुखयंतं मुहुर्मुहुः ।
सौवर्णं कारयेद्देवं यावच्छक्तिश्च विद्यते ३९।
द्वि निष्कमात्रं कर्तव्यं यदि शक्तिश्च विद्यते ।
त्रिलोहेनैव कर्तव्यं सौवर्णेनाथवा पुनः ४०।
तद्वच्च रोहिणीं कुर्यात्सौवर्णी राजतः शशी ।
अंगुष्ठमात्रस्तु शशी रोहिणी चतुरंगुला ४१।
कर्णयोः कुंडले दद्यात्कंठाभरणकं गले ।
एवं कृत्वा तु गोविंदं मात्रासार्द्धं जगत्पतिम् ४२।
क्षीरादिस्नपनं कृत्वा चंदनेनानुलेपयेत् ।

श्वेतवस्त्रयुगच्छत्रं पुष्पमालोपशोभितम् ४३।
नैवेद्यैर्विविधैर्भक्ष्यैः फलैर्नानाविधैरपि ।
दीपं च कारयेत्तत्र पुष्पमंडपशोभितम् ४४।
गीतं नृत्यं च वाद्यं च कारयेद्भक्तिमान्बुधैः ।
एवं कृत्वा विधानं तु यथाविभवसारतः ।
गुरुं संपूजयेत् पश्चात्पूजां तत्र समापयेत् ४५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे जन्माष्टमीव्रतंनाम एकत्रिंशोऽध्यायः ३१।

Roman transliteration

nārada uvāca-
devadeva jagannātha bhaktānāmabhayaprada |
vrataṃ brūhi mahādeva kṛpāṃ kṛtvā mamopari 1|
śrīmahādeva uvāca-
sārvabhaumaḥ purā hyāsīddhariścaṃdro mahīpatiḥ |
tasyatuṣṭo'dadadbrahmā purīṃ kāmadughāṃ śubhām 2|
sarvaratnamayīṃ divyāṃ bālārkasadṛśaprabhām |
tatra sthito mahīpālo saptadvīpāṃ vasuṃdharām 3|
pālayāmāsa dharmeṇa pitā putramivaurasam |
prabhūtadhanadhānyastu putradauhitravānnṛpaḥ 4|

sa pālayanśubhaṃ rājyaṃ paraṃ vismayamāgataḥ |
na tādṛśamabhūtpūrvaṃ rājyaṃ kasya hi karhicit 5|
na cedṛśaṃ narairanyairvimānamadhirohitam |
kasyeha karmaṇo vyaṣṭiryenāhaṃ surarāḍiva 6|
iti ciṃtāparo bhūtvā vimānavaramāsthitaḥ |

dadarśa pārthivavaro meruṃ śikhariṇāṃ varam 7|
tatrāste ca mahātmāsau dvitīya iva bhāskaraḥ |
āsīnaṃ parvatavare śailapaṭṭe hiraṇmaye 8 |
sanatkumāraṃ brahmarṣiṃ jñānayogaparāyaṇam |
dṛṣṭvā hyavātaradrājā praṣṭukāmo'tha vismayam 9|
vavaṃde caraṇau hṛṣṭastenāpi sa ca naṃditaḥ |
sukhopaviṣṭastu nṛpaḥ papraccha munipuṃgavam 10|
bhagavandurllabhā loke saṃpacceyaṃ yathā mama |
karmaṇā kena labhyeta kaścāhaṃ pūrvajanmani 11|
tattvaṃ kathaya me sarvamanugrāhyo'smi te yadi |
sanatkumāra uvāca-|
śṛṇu rājanpravakṣyāmi pūrvavṛttasya kāraṇam 12|
yena kṛtvā viśeṣeṇa tava cānugraho'bhavat |
tvamāsīḥ pūrvajanuṣi suvaiśyaḥ satyavākśuciḥ 13|
svaṃ karma te parityaktaṃ tatastyaktastu bāṃdhavaiḥ |

satvaṃ vṛttiparikṣīṇo bhāryayānugatastathā 14|
nirgataḥ svajanāṃstyaktvā parapreṣaṇalipsayā |
na ca preṣaṇado hyāsītkāle durbhikṣapīḍitaḥ 15|
tataḥ kadācidgahane saraścotphullapaṃkajam |
dṛṣṭvā tatra kṛto bhāvo gṛhṇīvaḥ paṃkajāni vai 16|
etāvaduktvā puṣpāṇi tānyādāya pade pade |
āsthitau nagarīṃ puṇyāṃ nāmnā vārāṇasīṃ śubhām 17|
tato vikrayataḥ kaścinaiva gṛhṇāti paṃkajam |
tanmaṭhānnirgataḥ kaścittatraiva prāṃgaṇe sthitaḥ 18|
tatra sthāne praviśatā śruto vāditranisvanaḥ |
kasmiṃśca śrūyate hyeṣa vāditrasya ca nisvanaḥ 19|
iti pṛṣṭe tadā tūrye tenokte prasthitoṃtaram |
kāśirājastu vikhyāta iṃdradyumnastu pārthivaḥ 20|
tasyāsti duhitā khyātā nāmnā caṃdrāvatī satī |
upoṣitā mahābhāgā jayaṃtīmaṣṭamīṃ śubhām 21|

tatrāgato'sau vaiśyastu yatra tiṣṭhati sā śubhā |
saṃtuṣṭacittaḥ sa tadā harṣastatrāgato mahān 22|
tatra sthāne tvayā dṛṣṭo deva vaitāniko vidhiḥ |
ādityasahito yatra pūjyate bhagavānhariḥ 23|
tadbhaktyā ca tvayā patnyā saha puṣpārcanaṃ kṛtam |
śeṣaistu prakarastatra kṛtaḥ puṣpamayastathā 24|
taṃ dṛṣṭvā vismitā sāha kenehābhyarcanaṃ kṛtam |
jñātvā tatkarmatatsarvaṃ kṛtaṃ saṃrakṣaṇaṃ tathā 25|
tatastuṣṭā tu sā tubhyaṃ dadau vittaṃ bahusvayam |
tvayā vittaṃ no gṛhītaṃ bhojanāyānumaṃtritaḥ 26|
na gṛhītaṃ bhojanaṃ ca na ca vittaṃ tvayā tadā |
ādityo viṣṇusaṃyuktaḥ pūjito'sau yathāvidhi 27|
tataḥ prabhātasamaye rakṣamāṇastayā sadā |
viśraṃbhayitvā tānsarvānnirgato'si yathecchayā 28|
tadetadanyajanuṣi sukṛtaṃ cārjitaṃ tvayā |

paṃcatvaṃ ca tvayā prāptaṃ svīyakarmānuyogataḥ 29|
tena puṇyena mahatā vimānamāgamattadā |
tatphalaṃ bhujyate bhūpa pūrvajanmakṛtaṃ ca yat 30|
hariścaṃdra uvāca-
kenaiva ca vidhānena kasminmāse ca sā tithiḥ |
karttavyā tanmamācakṣva anugrāhyo'smi te yadi 31|
sanatkumāra uvāca-
śṛṇuṣvāvahito rājankathyamānaṃ mayā tava |
śrāvaṇasya tu māsasya kṛṣṇāṣṭamyāṃ narādhipa 32|
rohiṇī yadi labhyeta jayaṃtī nāma sā tithiḥ |
bhūyobhūyo mahārāja bhavejjanmani kāraṇam 33|
vidhānamasyā vakṣyāmi yathoktaṃ brahmaṇā mama |
yatkṛtvā muktapāpastu viṣṇulokaṃ pragacchati 34|
upoṣitastataḥ kṛtvā snānaṃ kṛṣṇatilaiḥ saha |
sthāpayedavraṇaṃ kuṃbhaṃ paṃcaratnasamanvitam 35|

vajramauktikavaiḍūrya puṣparāgeṃdranīlakam |
paṃcaratnaṃ praśastaṃ tu iti kātyāyano'bravīt 36|
tasyopari nyasetpātraṃ sauvarṇaṃ lakṣaṇānvitam |
sauvarṇāṃ vinyasettatra yaśodāṃ naṃdagehinīm 37|
dadamānāṃ tu putrasya stanaṃ vai vismitānanām |
pibamānaṃ stanaṃ māturaparaṃ pāṇinā sprśat 38|
ālokya mātaraṃ premṇā sukhayaṃtaṃ muhurmuhuḥ |
sauvarṇaṃ kārayeddevaṃ yāvacchaktiśca vidyate 39|
dvi niṣkamātraṃ kartavyaṃ yadi śaktiśca vidyate |
trilohenaiva kartavyaṃ sauvarṇenāthavā punaḥ 40|
tadvacca rohiṇīṃ kuryātsauvarṇī rājataḥ śaśī |
aṃguṣṭhamātrastu śaśī rohiṇī caturaṃgulā 41|
karṇayoḥ kuṃḍale dadyātkaṃṭhābharaṇakaṃ gale |
evaṃ kṛtvā tu goviṃdaṃ mātrāsārddhaṃ jagatpatim 42|
kṣīrādisnapanaṃ kṛtvā caṃdanenānulepayet |

śvetavastrayugacchatraṃ puṣpamālopaśobhitam 43|
naivedyairvividhairbhakṣaiḥ phalairnānāvidhairapi |
dīpaṃ ca kārayettatra puṣpamaṃḍapaśobhitam 44|
gītaṃ nṛtyaṃ ca vādyaṃ ca kārayedbhaktimānbudhaiḥ |
evaṃ kṛtvā vidhānaṃ tu yathāvibhavasārataḥ |
guruṃ saṃpūjayet paścātpūjāṃ tatra samāpayet 45|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde janmāṣṭamīvrataṃnāma ekatriṃśo'dhyāyaḥ 31|

English translation

Nārada Said :

1. O god of gods, O lord of the world, O you who grant fearlessness to your devotees, having favoured me tell me about the vow (of Janmāṣṭamī), O Mahādeva .

Śrī Mahādeva said :

2-12a. Formerly there was king Hariścandra who was a sovereign emperor. Brahmā pleased with him gave him an auspicious city which satisfied all desires, which was full of all gems, which was divine and

lustrous like the young sun. Having stayed in it, the king righteously protected the earth with seven islands, as a father protects his legitimate son. The king having great wealth and corn, and having sons and daughters, and being very proud protected that auspicious kingdom. Nobody before (him) had such a kingdom anywhere (in the world). No other men also ever got into such an aeroplane (as he did). 'Of which act (of mine) is this the fruit that I am (enjoying) like the lord of gods?' Being engrossed in thinking like this, the excellent king seated in an excellent aeroplane saw the Meru , the best of mountains. The magnanimous one, as it were the other sun, was there. The king, having seen on the excellent mountain, on the golden strip of the mountain, Sanatkumāra , the brāhmaṇic sage, exclusively devoted to abstract meditation, got down with a desire to ask him about the wonder. Being delighted, he saluted his feet. He too greeted him. The king, who was seated comfortably, asked the best sage: "O lord, the wealth like the one that I possess, is difcult to obtain in the world. Due to which deed would it be obtained? Who was I in the former existence? If I deserve favour from you then tell me the truth."

Sanatkumāra said :

12b-20. O king, listen. I shall tell you the cause of your former behaviour, having practised which you were specially favoured. In your previous existence you were a good, pure vaiśya who spoke the truth. You gave up your duty; therefore you were abandoned by your kinsmen. That you (i.e. you reduced to that condition), weak (i.e. unable) to maintain yourself, abandoned your relatives and went out, followed by your wife, to serve someone. But at that time (every man) was oppressed by famine, (so) nobody gave you a job. Then in a forest you saw a lake with the lotuses blooming. Then you had a thought: 'Let us take the lotuses.' Saying so, and taking them at every step they resorted to in the auspicious, meritorious city named Vārāṇasī . Then nobody purchased the lotuses. Somebody went out from the temple and stood in the courtyard. Entering that place he heard the sound of musical instruments. 'In which place (i.e. from which place) is the sound of the musical instruments being heard?' When he asked like this and was told that it was the sound from a musical instrument, he went ahead a (little) distance. There was king Indradyumna , the well-known king of Kāśī .

21-30. His well-known daughter was Candrāvatī by name, who was virtuous. The noble one had fasted on the auspicious day—the eighth day (of the month)—the day of the birth anniversary (of Kṛṣṇa). That vaiśya came there where she, the one, remained. His mind was pleased, and great joy came there. At that place you saw the sacred rite in honour of the deity, where lord Viṣṇu is worshipped along with the Sun. You and your wife worshipped him devoutly with flowers. The other made a heap of flowers there. Seeing that she, who was amazed, said: "Oh, who has made this worship?" Knowing all her act you also had protected all that. Then, she, being pleased, gave you much wealth. You did not accept the wealth. You were invited to a meal. You did not take the wealth or the meal at that time. The Sun, along with Viṣṇu, was duly worshipped. Then in the morning, you, always being looked after by her, having produced familiarity with them all, went out as you liked. This (then) is the good deed done by you in the previous existence. According to (the fruit of) your deeds, you died. Due to that great religious merit, an aeroplane came at that time. O king, you are enjoying the fruit of the deed which you did in the former existence.

Hariścandra said :

31. If I deserve to be favoured by you then tell me in what manner and in which month that day (of Aṣṭamī) is to be celebrated.

Sanatkumāra said :

32-40. Listen attentively, O king, to what is being told to you by me. If in the month of Śrāvaṇa on the eighth of the dark half Rohiṇī is seen (in the sky) then that day is named Jayantī (day). O great king, it would be the cause for existence again and again. I shall narrate to you the manner of (observing) it as I was told by Brahmā, doing (i.e. observing) which a man being free from sins, goes to Viṣṇu's world. Then having fasted and then bathed with (water) with black sesamum-seeds, he should install a scratchless pitcher with five jewels. Kātyāyana said that these five jewels, viz. diamonds, pearls, lapis lazuli, topaz and sapphires are recommended. On it he should place a golden pot with (auspicious) marks. In it he should place the golden (image of) Yaśodā , Nanda 's wife, giving a suck to her son and with a smile on her face. As his capacity is (i.e. permits), he should get fashioned a golden (image of the) god, sucking one breast of the mother, and touching the other with his band, and looking at the mother with love and pleasing her again and again. If he has the capacity he should have the image (weighing) just two niṣkas , or of iron (weighing) three (niṣkas) or of gold also.

41-45. In the same way, he should fashion a golden (image of) Rohiṇī and a silver one of the Moon. The (image of the) Moon should be of the size of a thumb only, and (that of) Rohiṇī (should be of the size of) four fingers. He should place ear-rings on the ears and a neck ornament round the neck (of the image). Having done so, he should bathe (the image of) Viṣṇu (i.e. Kṛṣṇa) along with (that of) his mother with milk etc. and smear them with sandal. He should cover (the image) with a white garment, and decorate it with garlands of flowers. Along with offerings of eatables and various varieties of fruits, he should put a lamp there decorated with an arbour of flowers. The devoted one should make the wise ones sing, dance and play on musical instruments. Having done the rite according to his wealth, he should worship his teacher and should then bring the worship to an end.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 32

A Gift of Land is the Best

Chapter 444 of 693 · 71 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
दृष्ट्वा शतक्रतुं सिद्धं समाप्तवरदक्षिणम् ।
मघवा जातसंकल्पः पर्यपृच्छद्बृहस्पतिम् १।
भगवन्केन दानेन सर्वतः सुखमेधते ।
यदक्षयं महार्घं च तन्मे ब्रूहि महातपः २।
एवमिंद्रेण चोक्तोऽसौ देवदेवः पुरोहितः ।
प्रहस्य तं महाप्राज्ञो बृहस्पतिरुवाचह ३।
हिरण्यदानं गोदानं भूमिदानं च वासव ।
एतत्प्रयच्छमानस्तु सर्वपापैः प्रमुच्यते ४।
सुवर्णं रजतं वस्त्रं मणिरत्नं च वासव ।
सर्वमेव भवेद्दत्तं वसुधां यः प्रयच्छति ५।
फालकृष्टां महीं दत्वा सबीजां सस्यमालिनीम् ।
यावत्सूर्यकृतालोकस्तावत्स्वर्गेमहीयते ६।
यत्किंचित्कुरुते पापं पुरुषो वृत्तिकर्षितः ।
अपि गोचर्ममात्रेण भूमिदानेन शुध्यति ७।

दशहस्तेन दंडोऽत्र त्रिंशद्दंडानि वर्तनम् ।
दशतान्येव गोचर्म्म ब्रह्मगोचर्मलक्षणम् ८।
सवृषं गोसहस्रं तु यत्र तिष्ठत्ययंत्रितम् ।
बालवत्सप्रसूतानां तद्गोचर्म इति स्मृतम् ९।
विप्राय दद्याच्च गुणान्विताय तपोयुताय प्रजितेंद्रियाय ।
यावन्मही तिष्ठति सागरांता तावत्फलं तस्य भवेदनंतम् १०।
यथाप्सु पतितः शक्र तैलबिंदुः प्रसर्पति ।
एवंभूमिकृतं दानं सस्ये सस्ये प्रसर्पति ११।
यथाबीजानि रोहंति प्रचीर्णानि महीतले ।
एवं कामान्प्ररोहंति भूमिदानसमन्विताः १२।
अन्नदाः सुखिनो नित्यं वस्त्रदो रूपवान्भवेत् ।
स नरः सर्वदो भूयो यो ददाति वसुंधराम् १३।
यथा गौर्भरते वत्सं क्षीरमुत्सृज्य क्षीरिणी ।
एवं दत्ता सहस्राक्ष भूमिर्भरति भूमिदम् १४।
शंखो भद्रासनं छत्रं वराश्ववरवारणाः ।

भूमिदानस्य पुण्यस्य फलं स्वर्गः पुरंदर १५।
आदित्यो वरुणो वह्निर्ब्रह्मा सोमो हुताशनः ।
शूलपाणिश्च भगवानभिनंदंति भूमिदम् १६।
आस्फोटयंति पितरो वर्णयंति पितामहाः ।
भूमिदाता कुले जातः स नस्त्राता भविष्यति १७।
त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती ।
नरकादुद्धरंत्येते जपवापनदोहनात् १८।
दुर्गतिं तारयंत्येते विद्वद्भिर्विप्रधारणैः ।
प्रावृता वस्त्रदा यांति नग्ना यान्तित्ववस्त्रदाः १९।
तृप्ता यांत्यन्नदातारः क्षुधिता यांत्यनन्नदाः ।
कांक्षंति पितरः सर्वे नरकाद्भयभीरवः २०।
गयां यास्यति यः पुत्रः स नस्त्राता भविष्यति ।
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् २१।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ।
लोहितो यस्तु वर्णेन पुच्छाग्रे यस्तु पांडुरः २२।

श्वेतः खुरविषाणाभ्यां स नीलो वृष उच्यते ।
नीलः पांडुरलांगूलस्तोयमुद्धरते तु यः २३।
षष्टिं वर्षसहस्राणि पितरस्तेन तर्पिताः ।
यच्च शृंगगतं पंकं कुलं तिष्ठति चोद्धृतम् २४।
पितरस्तस्य चाश्नंति सोमलोकं महाद्युतिम् ।
आसीद्राज्ञो दिलीपस्य नृगस्य नहुषस्य च २५।
अन्येषां तु नरेंद्राणां पुनरन्यो न गच्छति ।
बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः २६।
यस्य यस्य यदा भूमिस्तस्यतस्य तदा फलम् ।
ब्रह्मघ्नो वाथ स्त्रीहंता बालघ्नः पतितोऽथवा २७।
गवां शतसहस्राणि हंता तत्तस्यदुःष्कृतम् ।
स्वदत्तां परदत्तां वा यो हरेत्तु वसुंधराम् २८।
स च विष्ठाकृमिर्भूत्वा पितृभिः सह पच्यते ।
षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः २९।
प्रहर्ता चानुमंता च तावद्वै नरकं व्रजेत् ।

भूमिदाद्भूमिहर्तुश्च नापरः पुण्यपापवान् ३०।
उर्द्ध्वाधस्तौ च तिष्ठेते यावदाभूतसंप्लवम् ३१।
अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसुतास्तु गावः ।
तेषांमनंतं फलमश्नुवीत यः कांचनं गां च महीं च दद्यात् ३२।
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ ३३।
अन्यायेन हृता भूमिर्यैर्नरैरपहारिता ।
हरंतो हारयंतश्च हन्युस्ते सप्तमं कुलम् ३४।
हरेद्धारयते यस्तु मंदबुद्धिस्तमोवृतः ।

स बद्धो वारुणैः पाशैस्तिर्यग्योनिषु जायते ३५।
अश्रुभिः पतितैस्तेषां दानानामवकीर्त्तनम्।
ब्राह्मणस्य हृते क्षेत्रे हतं त्रिपुरुषं कुलम् ३६।
वापीकूपसहस्रेण अश्वमेधशतेन च।
गवांकोटिप्रदानेन भूमिहर्ता न शुद्ध्यति ३७।
कृतं दत्तं तपोऽधीतं यत्किंचिद्धर्मसंस्थितम्।

अर्द्धांगुलस्य सीमाया हरणेन प्रणश्यति ३८।
गोतीर्थं ग्रामरथ्यां च श्मशानग्राममेव च।
संपीड्य नरकं याति यावदाभूतसंप्लवम् ३९।
पंचकन्यानृते हंति दश हंति गवानृते।
शतमश्वानृते हंति सहस्रं पुरुषानृते ४०।
हंति जातानजातांश्च हिरण्यार्थेऽनृतं वदन्।
सर्वं भूम्यनृते हंति मास्म भूम्यनृतं वद ४१।
ब्रह्मस्वे नो रतिं कुर्यात्प्राणैः कंठगतैरपि।
अग्निदग्धाः प्ररोहंति ब्रह्मदग्धो न रोहति ४२।
अग्निदग्धाः प्ररोहंति सूर्यदग्धास्तथैव च।
राजदंडहताश्चैव ब्रह्मशापहता हताः ४३।
ब्रह्मस्वेन च पुष्टानि अंगानि च मुहुर्मुहुः।
कार्यकालेविशीर्यंते सिकताभि तपो यथा ४४।
ब्रह्मस्वहरणं कुर्वन्नरो यातीह रौरवम्।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ४५।

विषमेकाकिनं हंति ब्रह्मस्वं पुत्रपौत्रिकम्।
लोहचूर्णं चाश्मचूर्णं विषं संजरयेन्नरः ४६।
ब्रह्मस्वं त्रिषु लोकेषु कः पुमान्जरयिष्यति।
ब्रह्मस्वेन तु यत्सौख्यं देवस्वेन तु या रतिः ४७।
तद्धनं कुलनाशाय भवत्यात्मविनाशनम्।
ब्रह्मस्वं ब्रह्महत्या च दरिद्रस्य तु यद्धनम् ४८।
गुरुमित्रहिरण्यं च स्वर्गस्थमपि पीडयेत्।
श्रोत्रियाय कुलीनाय दरिद्राय च वासव ४९।
संतुष्टाय विनीताय सर्वस्वसहिताय च।
वेदाभ्यास तपो ज्ञानेंद्रियसंयमशालिने 6.32.५०।
ईदृशाय सुरश्रेष्ठ यद्दत्तं हि तदक्षयम्।
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु ५१।
भिनत्ति पात्रं दौर्बल्यान्न च पात्रं विनश्यति।
एवं गां च हिरण्यं च वस्त्रमन्नं मही तिलान् ५२।
अविद्वान्प्रतिगृह्णाति भस्मीभवति काष्ठवत्।

यस्तडागं नवं कुर्यात्पुराणं वापि खानयेत् ५३।
सर्वं कुलं समुद्धृत्य स्वर्गलोके महीयते।

वापीकूपतडागानि उद्यानप्रभवानि च ५४।
पुनर्नीतानि संस्कारं ददते मौक्तिकं फलम्।
निदाघकाले पानीय यस्य तिष्ठति वासव ५५।
स दुर्गं विषमं कृच्छ्रं न कदाचिदवाप्नुयात्।
एकाहं तु स्थितं तोयं पृथिव्यां देवसत्तम ५६।
कुलानि तारयेत्तस्य सप्तसप्त परानपि।
दीपालोकप्रदानेन वपुष्मान्स भवेन्नरः ५७।
दक्षिणायाः प्रदानेन स्मृतिं मेधां च विंदति।
कृत्वापि पातकं कर्म यो दद्यादनुसंधिने ५८।
ब्राह्मणाय विशेषेण न स पापैर्हि लिप्यते।
भूमेर्गावस्तथादासः प्रसह्य प्रहता यदा ५९।
न निवेदयते यस्तु तमाहुर्ब्रह्मघातकम्।
उपस्थिते विवाहे च यज्ञे दाने च वासव ६०।

मोहाच्चरति विघ्नं यः स मृतो जायते कृमिः।
धनं फलति दानेन जीवितं जीवरक्षणात् ६१।
रूपमैश्वर्यमारोग्यमहिंसाफलमश्नुते।
फलमूलाशनात्पूजां स्वर्गः सत्येन लभ्यते ६२।
प्रायोपवेशनाद्राज्यं सर्वत्र सुखमश्नुते।
सुखाट्यः शक्रदीक्षायां सुगामी च तृणाशनः ६३।
रूपी त्रिषवणस्नायी वायुं पीत्वा क्रतुं लभेत्।
नित्यस्नायी भवेद्दक्षः संध्यावेदजपान्वितः ६४।
अहिंस्रो याति वैराज्यं नाकपृष्ठमनाशकम्।
अग्निप्रवेशी नियतं ब्रह्मलोके महीयते ६५।
रसानां प्रतिसंहारे पशून्पुत्रांश्च विंदति।
नाके चिरं स वसति उपवासी च यो भवेत् ६६।
सततं भूमिशायी यः स लभेदीप्सितां गतिम्।
वीरासनं वीरशयं वीरस्थानमुपासतः ६७।
अक्षयास्तस्यलोकाः स्युः सर्वकामगमास्तथा।

उपवासं च दीक्षां च अभिषेकं च वासव ६८।
कृत्वा द्वादशवर्षाणि वीरस्थानाद्विशिष्यते।
पावनं चरते धर्मं स्वर्गलोके महीयते ६९।
बृहस्पतिमतं पुण्यं ये पठंति द्विजोत्तमाः।
तेषां चत्वारि वर्द्धंते आयुर्विद्यायशोबलम् ७०।
नारद उवाच-
इतींद्राय बृहस्पतिप्रणीतं धर्मशास्त्रकम्।
मह्यं भक्ताय संप्रोक्तं महेशेनाखिलं नृप ७१।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे धर्मकथने द्वात्रिंशोऽध्यायः।

Roman transliteration

mahādeva uvāca-
dṛṣṭvā śatakratuṃ siddhaṃ samāptavaradakṣiṇam |
maghavā jātasaṃkalpaḥ paryapṛcchadbṛhaspatim 1|
bhagavankena dānena sarvataḥ sukhamedhate |
yadakṣayaṃ mahārghaṃ ca tanme brūhi mahātapaḥ 2|
evamiṃdreṇa cokto'sau devadevaḥ purohitaḥ |
prahasya taṃ mahāprājño bṛhaspatiruvācaha 3|
hiraṇyadānaṃ godānaṃ bhūmidānaṃ ca vāsava |
etatprayacchamānastu sarvapāpaiḥ pramucyate 4|
suvarṇaṃ rajataṃ vastraṃ maṇiratnaṃ ca vāsava |
sarvameva bhaveddattaṃ vasudhāṃ yaḥ prayacchati 5|
phālakṛṣṭāṃ mahīṃ datvā sabījāṃ sasyamālinīm |
yāvatsūryakṛtālokastāvatsvargemahīyate 6|
yatkiṃcitkurute pāpaṃ puruṣo vṛttikarṣitaḥ |
api gocarmamātreṇa bhūmidānena śudhyati 7|

daśahastena daṃḍo'tra triṃśaddaṃḍāni vartanam |
daśatānyeva gocarmma brahmagocarmalakṣaṇam 8|
savṛṣaṃ gosahasraṃ tu yatra tiṣṭhatyayaṃtritam |
bālavatsaprasūtānāṃ tadgocarma iti smṛtam 9|
viprāya dadyācca guṇānvitāya tapoyutāya prajiteṃdriyāya |
yāvanmahī tiṣṭhati sāgarāṃtā tāvatphalaṃ tasya bhavedanaṃtam 10|
yathāpsu patitaḥ śakra tailabiṃduḥ prasarpati |
evaṃbhūmikṛtaṃ dānaṃ sasye sasye prasarpati 11|
yathābījāni rohaṃti pracīrṇāni mahītale |
evaṃ kāmānprarohaṃti bhūmidānasamanvitāḥ 12|
annadāḥ sukhino nityaṃ vastrado rūpavānbhavet |
sa naraḥ sarvado bhūyo yo dadāti vasuṃdharām 13|
yathā gaurbharate vatsaṃ kṣīramutsṛjya kṣīriṇī |
evaṃ dattā sahasrākṣa bhūmirbharati bhūmidam 14|
śaṃkho bhadrāsanaṃ chatraṃ varāśvavaravāraṇāḥ |

bhūmidānasya puṇyasya phalaṃ svargaḥ puraṃdara 15|
ādityo varuṇo vahnirbrahmā somo hutāśanaḥ |
śūlapāṇiśca bhagavānabhinaṃdaṃti bhūmidam 16|
āsphoṭayaṃti pitaro varṇayaṃti pitāmahāḥ |
bhūmidātā kule jātaḥ sa nastrātā bhaviṣyati 17|
trīṇyāhuratidānāni gāvaḥ pṛthvī sarasvatī |
narakāduddharaṃtyete japavāpanadohanāt 18|
durgatiṃ tārayaṃtyete vidvadbhirvipradhāraṇaiḥ |
prāvṛtā vastradā yāṃti nagnā yāntitvavastradāḥ 19|
tṛptā yāṃtyannadātāraḥ kṣudhitā yāṃtyannadāḥ |
kāṃkṣaṃti pitaraḥ sarve narakādbhayabhīravaḥ 20|
gayāṃ yāsyati yaḥ putraḥ sa nastrātā bhaviṣyati |
eṣṭavyā bahavaḥ putrā yadyeko'pi gayāṃ vrajet 21|
yajeta vāśvamedhena nīlaṃ vā vṛṣamutsṛjet |
lohito yastu varṇena pucchāgre yastu pāṃḍuraḥ 22|

śvetaḥ khuraviṣāṇābhyāṃ sa nīlo vṛṣa ucyate |
nīlaḥ pāṃḍuralāṃgūlastoyamuddharate tu yaḥ 23|
ṣaṣṭiṃ varṣasahasrāṇi pitarastena tarpitāḥ |
yacca śṛṃgagataṃ paṃkaṃ kulaṃ tiṣṭhati coddhṛtam 24|

pitarastasya cāśnaṃti somalokaṃ mahādyutim |
āsīdrājño dilīpasya nṛgasya nahuṣasya ca 25|
anyeṣāṃ tu nareṃdrāṇāṃ punaranyo na gacchati |
bahubhirvasudhā dattā rājabhiḥ sagarādibhiḥ 26|
yasya yasya yadā bhūmistasyatasya tadā phalam |
brahmaghno vātha strīhaṃtā bālaghnaḥ patito'thavā 27|
gavāṃ śatasahasrāṇi haṃtā tattasyaduḥṣkṛtam |
svadattāṃ paradattāṃ vā yo harettu vasuṃdharām 28|
sa ca viṣṭhākṛmirbhūtvā pitṛbhiḥ saha pacyate |
ṣaṣṭivarṣasahasrāṇi svarge tiṣṭhati bhūmidaḥ 29|
prahartā cānumaṃtā ca tāvadvai narakaṃ vrajet |

bhūmidādbhūmihartuśca nāparaḥ puṇyapāpavān 30|
urddhvādhastau ca tiṣṭhete yāvadābhūtasaṃplavam 31|
agnerapatyaṃ prathamaṃ suvarṇaṃ bhūrvaiṣṇavī sūryasutāstu gāvaḥ |
teṣāṃmanaṃtaṃ phalamaśnuvīta yaḥ kāṃcanaṃ gāṃ ca mahīṃ ca dadyāt 32|
bhūmiṃ yaḥ pratigṛhṇāti yaśca bhūmiṃ prayacchati |
ubhau tau puṇyakarmāṇau niyatau svargagāminau 33|
anyāyena hṛtā bhūmiryairnarairapahāritā |
haraṃto hārayaṃtaśca hanyuste saptamaṃ kulam 34|
hareddhārayate yastu maṃdabuddhistamovṛtaḥ |
sa baddho vāruṇaiḥ pāśaistiryagyoniṣu jāyate 35|
aśrubhiḥ patitaisteṣāṃ dānānāmavakīrttanam |
brāhmaṇasya hṛte kṣetre hataṃ tripuruṣaṃ kulam 36|
vāpīkūpasahasreṇa aśvamedhaśatena ca |
gavāṃkoṭipradānena bhūmihartā na śuddhyati 37|
kṛtaṃ dattaṃ tapo'dhītaṃ yatkiṃciddharmasaṃsthitam |

arddhāṃgulasya sīmāyā haraṇena praṇaśyati 38|
gotīrthaṃ grāmarathyāṃ ca śmaśānagrāmameva ca |
saṃpīḍya narakaṃ yāti yāvadābhūtasaṃplavam 39|
paṃcakanyānṛte haṃti daśa haṃti gavānṛte |
śatamaśvānṛte haṃti sahasraṃ puruṣānṛte 40|
haṃti jātānajātāṃśca hiraṇyārthe'nṛtaṃ vadan |
sarvaṃ bhūmyanṛte haṃti māsma bhūmyanṛtaṃ vada 41|
brahmasve no ratiṃ kuryātprāṇaiḥ kaṃṭhagatairapi |
agnidagdhāḥ prarohaṃti brahmadagdho na rohati 42|
agnidagdhāḥ prarohaṃti sūryadagdhāstathaiva ca |
rājadaṃḍahatāścaiva brahmaśāpahatā hatāḥ 43|
brahmasvena ca puṣṭāni aṃgāni ca muhurmahuḥ |
kāryakāleviśīryaṃte sikatābhi tapo yathā 44|
brahmasvaharaṇaṃ kurvannaro yātīha rauravam |
na viṣaṃ viṣamityāhurbrahmasvaṃ viṣamucyate 45|

viṣamekākinaṃ haṃti brahmasvaṃ putrapautrikam |
lohacūrṇaṃ cāśmacūrṇaṃ viṣaṃ saṃjarayennaraḥ 46|
brahmasvaṃ triṣu lokeṣu kaḥ pumānjarayiṣyati |
brahmasvena tu yatsaukhyaṃ devasvena tu yā ratiḥ 47|
taddhanaṃ kulanāśāya bhavatyātmavināśanam |
brahmasvaṃ brahmahatyā ca daridrasya tu yaddhanam 48|
gurumitrahiraṇyaṃ ca svargasthamapi pīḍayet |
śrotriyāya kulīnāya daridrāya ca vāsava 49|
saṃtuṣṭāya vinītāya sarvasvasahitāya ca |

vedābhyāsa tapo jñāneṃdriyasaṃyamaśāline 6.32.50|
īdṛśāya suraśreṣṭha yaddattaṃ hi tadakṣayam |
āmapātre yathā nyastaṃ kṣīraṃ dadhi ghṛtaṃ madhu 51|
bhinatti pātraṃ daurbalyānna ca pātraṃ vinaśyati |
evaṃ gāṃ ca hiraṇyaṃ ca vastramannaṃ mahī tilān 52|
avidvānpratigṛhṇāti bhasmībhavati kāṣṭhavat |

yastaḍāgaṃ navaṃ kuryātpurāṇaṃ vāpi khānayet 53|
sarvaṃ kulaṃ samuddhṛtya svargaloke mahīyate |
vāpīkūpataḍāgāni udyānaprabhavāni ca 54|
punarnītāni saṃskāraṃ dadate mauktikaṃ phalam|
nidāghakāle pānīya yasya tiṣṭhati vāsava 55|
sa durgaṃ viṣamaṃ kṛcchraṃ na kadācidavāpnuyāt |
ekāhaṃ tu sthitaṃ toyaṃ pṛthivyāṃ devasattama 56|
kulāni tārayettasya saptasapta parānapi |
dīpālokapradānena vapuṣmānsa bhavennaraḥ 57|
dakṣiṇāyāḥ pradānena smṛtiṃ medhāṃ ca viṃdati |
kṛtvāpi pātakaṃ karma yo dadyādanusaṃdhine 58|
brāhmaṇāya viśeṣeṇa na sa pāpairhi lipyate |
bhūmergāvastathādāsaḥ prasahya prahṛtā yadā 59|
na nivedayate yastu tamāhurbrahmaghātakam |
upasthite vivāhe ca yajñe dāne ca vāsava 60|

mohāccarati vighnaṃ yaḥ sa mṛto jāyate kṛmiḥ |
dhanaṃ phalati dānena jīvitaṃ jīvarakṣaṇāt 61|
rūpamaiśvaryamārogyamahiṃsāphalamaśnute |
phalamūlāśanātpūjāṃ svargaḥ satyena labhyate 62|
prāyopaveśanādrājyaṃ sarvatra sukhamaśnute |
sukhāṭyaḥ śakradīkṣāyāṃ sugāmī ca tṛṇāśanaḥ 63|
rūpī triṣavaṇasnāyī vāyuṃ pītvā kratuṃ labhet |
nityasnāyī bhaveddakṣaḥ saṃdhyāvedajapānvitaḥ 64|
ahiṃsro yāti vairājyaṃ nākapṛṣṭhamanāśakam |
agnipraveśī niyataṃ brahmaloke mahīyate 65|
rasānāṃ pratisaṃhāre paśūnputrāṃśca viṃdati |
nāke ciraṃ sa vasati upavāsī ca yo bhavet 66|
satataṃ bhūmiśāyī yaḥ sa labhedīpsitāṃ gatim |
vīrāsanaṃ vīraśayaṃ vīrasthānamupāsataḥ 67|
akṣayāstasyalokāḥ syuḥ sarvakāmagamāstathā |

upavāsaṃ ca dīkṣāṃ ca abhiṣekaṃ ca vāsava 68|
kṛtvā dvādaśavarṣāṇi vīrasthānādviśiṣyate |
pāvanaṃ carate dharmaṃ svargaloke mahīyate 69|
bṛhaspatimataṃ puṇyaṃ ye paṭhaṃti dvijottamāḥ |
teṣāṃ catvāri varddhaṃte āyurvidyāyaśobalam 70|
nārada uvāca-
itīṃdrāya bṛhaspatipraṇītaṃ dharmaśāstrakam |
mahyaṃ bhaktāya saṃproktaṃ maheśenākhilaṃ nṛpa 71|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde dharmakathane dvātriṃśo'dhyāyaḥ |

English translation

Mahādeva said :

1-9. Seeing the Śatakratu completed and accomplished with excellent presents, Indra , in whose mind a thought had arisen, asked Bṛhaspati : “O you glorious one, O you of a great penance, tell me about that inexhaustible and very valuable gift by means of which a man gets happinsss everywhere.” Thus addressed by Indra, that family priest (of the gods), the god of gods and the very wise Bṛhaspati said: “O Indra, he who gives the gift of gold, or of a cow, or of(a piece of) land, becomes free from all sins. All (this) viz. gold, silver, a garment, a gem, a jewel would be (said to be) given by him who gives (a piece of) land. By giving land that is tilled with a plough, that contains seeds and is shining with corn, a man is honoured in heaven as long as there is the light cast by the sun. That sin, whichever a man overpowered by his livelihood commits, is purified by the gift of land of the measure of a gocarma . Daṇḍa is of the measure of ten cubits. Thirty daṇḍas make a vartana . Ten such (vartanas)make a gocarma . This is the definition of brahmagocarma . That land where a thousand cows that have calved young calves and that are with bulls, remain uncontrolled, is known as gocarma .

10-14. He should give it to a brāhmaṇa endowed with virtues, possessing penance, and with his senses controlled. He would get its infinite fruit as long as the earth begirt by the ocean remains. As a drop of oil fallen into water spreads, in the same way, O Indra, the gift of (a piece of) land spreads in every grain. As the seeds scattered on the earth grow, similarly the desires accompanied by the gift of land, grow (i.e. become fruitful). The givers of food are always happy. One who gives a garment would be handsome. That man who gives (a piece of) land repeatedly gives all.

15-17. O Indra, as a milch-cow feeds her calf by sending out milk, in the same way the land that is given (to a brāhmaṇa) feeds the giver of it. A conch, an auspicious seat, an umbrella, excellent horses and fine elephants (obscure). The fruit of the religious merit of the gift of land is heaven, O Indra. The Sun, Varuṇa , Fire, Brahmā , the Moon, Hutāśana (i.e. fire), the lord with the trident in his hand greet the giver of land. His manes clap (with delight) and the grandsires describe (his gift), ‘In our family the giver of land is born. He will emancipate us.’

18-20. The three are said to be superior gifts: cows, land and knowledge. These lift (a man) from hell by means of muttering, sowing seed and milking. O brāhmaṇa, if they are taken up by the learned they help to cross a calamity. Those that give garments, go (to heaven with their bodies) covered. Those who do not give garments go naked. The givers of food go with gratification. Those who do not give food go hungry.

21-25a. All the manes frightened due to the fear of (falling into) hell say: ‘That (our) son who will go to Gayā will be our emancipator.’ Many sons should be desired, so that at least one of them would go to Gayā. He would perform the horse-sacrifice, or would give a ‘ nīla ’ bull. That bull which is red in colour, whitish at the tip of its tail, white at the hoofs and tail, is called ‘nīla’. By means of the water which the ‘nīla’ bull, of a whitish tail, splashes, the manes are gratified for sixty thousand years; and by means of the mud which is on the horns, the family is emancipated; and his manes obtain (i.e. go to) the very bright world of Soma (i.e. the Moon).

25b-30a. It was (reached) by king Dilīpa , Nṛga and Nahuṣa ; but none of the other kings reached it. Many kings like Sagara , gave (the gift of) land. Whenever he gave (the gift of) land he got its fruit (just) then. That (gift of land) destroys the sin (of one) who kills a brāhmaṇa, who murders a woman, who kills a child, who is fallen, or the killer of thousands of cows. He who takes away the land given by him or by someone else, becomes an insect in the feces, and is roasted along with his manes. The giver of land remains in heaven for sixty thousand years; and the one who strikes him (soliciting land) and who consents to (the suppliant being struck) would go to (and live in) hell for that much period.

30b-37. None else is more meritorious or a greater sinner than the giver of land or the snatcher of it (respectively). They remain above (i.e. in heaven) and below (in hell) till the deluge. The first child of Fire is gold; the earth is (the child) of Viṣṇu ; the cows are the Sun's daughters. He would obtain an unending fruit of (these gifts); so also he who would give gold, or a cow or (a piece of) land. He who receives (a piece of) land, he who gives it, both are meritorious, and certainly go to heaven. Those who snatch (a piece of) land or those who have caused (others) to snatch it unjustly would destroy their family (upto) the seventh member (i.e. descendant). He, a dull one and covered by (i.e. full of) ignorance, who snatches or causes someone else to snatch (a piece of land), is bound by the nooses of Varuṇa and is born in the stocks of lower animals. The gifts are censured along with the tears that are shed. The family up to three descendants perishes when the land of a brāhmaṇa is taken away. One who snatches (a piece of) land is not purified (even) by (digging) a thousand wells and tanks , or by performing a hundred horse-sacrifices, or by giving a crore of cows.

38-39. Whatever good deed is done, whatever gift is given, whatever penance is practised, whatever study is done, whatever is meritorious perishes by taking away (the portion of) the border (of a piece of land) of the measure of half a finger. He who oppresses (i.e. snatches) a (pasture)—a sacred land of cows, (a portion of) the road in the village, or (a portion of) cremation ground goes to hell (and remains there) till deluge.

40-44. A man kills five (members of his family) if he tells a lie with regard to his daughter, kills ten if he lies about a cow, kills a hundred if he tells a lie about a horse, and (kills) a thousand by telling a lie about a man. The liar with regard to gold kills those that are born and those that are not (i.e. are yet to be) born. He kills (i.e. destroys) everything by lying about land. (Therefore) do not tell a lie pertaining to land. Even if the life is on the point of departing, a man should not show interest in a brāhmaṇa's wealth. Those that are (duly) burnt with fire (after their death) go up. The one who is burnt by (the curse of) a brāhmaṇa, does not go up. Those who are burnt by fire, go up; so also those who are scorched up by the sun; so also those who are struck by the sceptre of the king or by the curse of a brāhmaṇa. The limbs nourished by a brāhmaṇa's wealth, repeatedly waste away as the heat wastes away due to sand.

45-49a. A man who snatches the wealth of a brāhmaṇa goes to (the) Raurava (hell). Poison is not called poison; (but) a brāhmaṇa's wealth is called poison. Poison kills one(only), (but snatching) a brāhmaṇa's wealth kills one's sons and grandsons. A man may digest iron-powder, or stone-powder, or (even) poison. But which man will digest a brāhmaṇa's wealth in the three worlds? That wealth which through (snatching of) a brāhmaṇa's wealth gives happiness or which through (snatching away) the wealth belonging to (the temple of) a deity gives joy, leads to the destruction of the family and to that of oneself. A brāhmaṇa's wealth, the murder of a brāhmaṇa, the wealth of a poor man, the gold of the preceptor or friend would trouble a man even while (he is) living in heaven.

49b-53a. O best god, that (wealth) which is given to a brāhmaṇa who is contented, who is modest, who is accompanied by the essence of everything, who is endowed with Vedic studies, penance, knowledge and control of senses, is inexhaustible. As milk, curd, ghee or honey put in an unbaked pot splits due to the weakness of the pot, but the pot does not perish, similarly, an ignorant man who receives a cow, gold, a garment, food, land and sesamum-seeds, becomes reduced to ash like wood.

53b-61a. He who would construct a new lake or would get an old one dug up, emancipates his entire family and is honoured in heaven. Wells, tanks, lakes or (trees etc.) growing in gardens, if improved again, give a pearl-like fruit. O Indra, he who has water (to give to others) in (even) the summer season, would never meet with a difficulty, a danger or an evil. O best god, water remaining on the earth (even) for a day, would emancipate seven members preceding (and succeeding) him. The man (offering a lamp) would be of a strong body by means of the light of the lamp. By giving presents he

obtains memory and intelligence. He who, even after having done a sinful act, would give to a deserving person, especially a brāhmaṇa. is not smeared with sins. He who does not report when (a piece of) land, cows. or a servant are forcibly snatched is called the killer of a brāhmaṇa. He who, when a marriage is about to take place, or at the time of a sacrifice or gift, creates obstacle through delusion, becomes an insect after death.

61b-71. Wealth becomes fruitful by giving (a portion of it); life becomes fruitful by saving (another) life. Harmlessness gets (as) its fruit handsomeness, prosperity and good health. A man gets (the fruit of) worship by eating fruits and roots. Heaven is obtained through truthfulness. Due to fasting oneself unto death one gets kingdom and obtains happiness everywhere. O Indra, an embodied one who roams about as a religious mendicant, who goes on well while in initiation, who bathes thrice a day, drinks (i.e. inhales) air (only) obtains the (fruit of a) sacrifice. He should bathe every day, be diligent and be endowed with the sandhyā (prayer), Vedas and muttering. The harmless one goes to splendour, the indestructible heaven. One who enters fire is certainly honoured in Brahmā's world. By giving up tastes he obtains beasts and sons. He who fasts, lives in heaven for a long time. He who always sleeps on the (bare) ground, obtains desired position. He who takes up the posture of the brave, who sleeps like a brave man and occupies the position of a brave man has all inexhaustible worlds reached according to his desire. O Indra, having observed a fast, taken initiation and having bathed for twelve years he goes above the position of the brave. He practises purifying righteousness and is honoured in heaven." Of the men who read (this) view of Bṛhaspati, four things grow: life, knowledge, glory and power.

Nārada said :

O king, all the sacred rules told by Bṛhaspati to Indra were told by great god (Maheśa) to me, his devotee.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 33

A Hymn to Śani as a Remover of Trouble

Chapter 445 of 693 · 52 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
शनिपीडा कथं याति तन्मे वद सुरोत्तम ।
त्वन्मुखाच्छ्रूयते यद्वै तेन जंतुः प्रमुच्यते १।
महादेव उवाच-
देवर्षे शृणु वृत्तांतं तेन मुच्येत बंधनात् ।
ग्रहाणां ग्रहराजोऽयं सौरिः सर्वमहेश्वरः २।
अयं तु देवो विख्यातः कालरूपी महाग्रहः ।
जटिलो वज्ररोमा च दानवानां भयंकरः ३।
तस्याख्यानं च लोकेऽस्मिन्ग्रथितं नास्ति वै प्रभो ।
मया गुप्तं विशेषेण नोक्तं हि कस्यचित्कदा ४।
रघुवंशेऽति विख्यातो राजा दशरथः पुरा ।
चक्रवर्ती महावीरः सप्तद्वीपाधिपोऽभवत् ५।
कृत्तिकांते शनिं ज्ञात्वा दैवज्ञैर्ज्ञापितो हि सः ।
रोहिणीं भेदयित्वा च शनिर्यास्यति सांप्रतम् ६।
शाकटं भेदमत्युग्रं सुरासुरभयंकरम् ।

द्वादशाब्दं तु दुर्भिक्षं भविष्यति सुदारुणम् ७।
एतच्छ्रुत्वा ततो वाक्यं मंत्रिभिः सह पार्थिवः ।
मंत्रयामास किमिदं भयंकरमुपस्थितम् ८।
आकुलं च जगद्दृष्ट्वा पौरजानपदादिकम् ।
ब्रुवंति सर्वतो लोकाः क्षय एष समागतः ९।
देशाः सनगरा ग्रामा भयभीताः समंततः ।
पप्रच्छ प्रयतो राजा वसिष्ठप्रमुखान्द्विजान् १०।
संविधानं किमत्रास्ति ब्रूत मां हि द्विजोत्तमाः ११।
वसिष्ठ उवाच-
प्राजापत्यमृक्षमिदं तस्मिन्भिन्ने कुतः प्रजाः ।
अयं योगोह्यसाध्यस्तु ब्रह्मशक्रादिभिस्तथा १२।
इति संचिंत्य मनसा साहसं परमं महत् ।
समादाय धनुर्दिव्यं दिव्यायुधसमन्वितम् १३।
रथमारुह्य वेगेन गतो नक्षत्रमंडलम् ।
सपादं योजनं लक्षं सूर्यस्योपरि संस्थितम् १४।

रोहिणीपृष्ठमास्थाय राजा दशरथः पुरा ।
रथे तु कांचने दिव्ये मणिरत्नविभूषिते १५।
हंसवर्णहयैर्युक्ते महाकेतुसमुच्छ्रये ।
दीप्यमानो महारत्नैः किरीटमुकुटोज्ज्वलः १६।
बभ्राज स तदाकाशे द्वितीय इव भास्करः ।
आकर्णपूर्णा चापे तु संहारास्त्रं न्ययोजयत् १७।
संहारास्त्रं शनिर्दृष्ट्वा सुरासुरभयंकरम् ।
हसित्वा तद्भयात्सौरिरिदं वचनमब्रवीत् १८।
शनिरुवाच -
पौरुषं तव राजेंद्र परं रिपुभयंकरम् ।
देवासुरमनुष्याश्च सिद्धविद्याधरोरगाः १९।
मया विलोकिता राजन्भस्मसाच्च भवंतिते ।
तुष्टोऽहं तव राजेंद्र तपसा पौरुषेण च ।
वरं ब्रूहि प्रदास्यामि मनसा यत्किमिच्छसि २०।
दशरथ उवाच-

रोहिणीं भेदयित्वा तु न गंतव्यं कदाचन ।
सरितः सागरा यावत्यावच्चंद्रार्कमेदिनी २१।
याचितं तु मया सौरे नान्यमिच्छामि ते वरम् ।
एवमस्तु शनिः प्राह वरं दत्त्वा तु शाश्वतम् २२।
पुनरेवाब्रवीत्तुष्टो वरं वरय सुव्रत ।
प्रार्थयामास हृष्टात्मा वरमन्यं शनेस्तदा २३।
न भेत्तव्यं हि शकटं त्वया भास्करनंदन ।
द्वादशाब्दं तु दुर्भिक्षं न कर्तव्यं कदाचन २४।
शनिरुवाच-
द्वादशाब्दं तु दुर्भिक्षं न कदाचिद्भविष्यति ।
कीर्तिरेषा त्वदीया च त्रैलोक्ये विचरिष्यति २५।
वरद्वयं तु संप्राप्य हृष्टरोमा च पार्थिवः ।
रथोपरि धनुर्मुक्त्वा भूत्वा चैव कृताञ्जलि २६।
ध्यात्वा सरस्वतीं देवीं गणनाथं विनायकम् ।
राजा दशरथः स्तोत्रं सौरेरिदमथाब्रवीत् २७।

दशरथ उवाच-
नमः कृष्णाय नीलाय शितिकंठनिभाय च ।
नमः कालाग्निरूपाय कृतांताय च वै नमः २८।
नमो निर्मांसदेहाय दीर्घश्मश्रुजटाय च ।
नमो विशालनेत्राय शुष्कोदरभयाकृते २९।
नमः पुष्कलगात्राय स्थूलरोम्णेऽथ वै नमः ।
नमो दीर्घाय शुष्काय कालदंष्ट्र नमोस्तु ते ३०।
नमस्ते कोटराक्षाय दुर्निरीक्ष्याय वै नमः ।
नमो घोराय रौद्राय भीषणाय कपालिने ३१।

नमस्ते सर्वभक्षाय वलीमुख नमोस्तु ते ।
सूर्यपुत्र नमस्तेस्तु भास्करे भयदाय च ३२।
अधोदृष्टे नमस्तेस्तु संवर्तक नमोस्तु ते ।
नमो मंदगते तुभ्यं निस्त्रिंशाय नमोस्तु ते ३३।
तपसा दग्धदेहाय नित्यं योगरताय च ।
नमो नित्यं क्षुधार्ताय अतृप्ताय च वै नमः ३४।

ज्ञानचक्षुर्नमस्तेस्तु कश्यपात्मजसूनवे ।
तुष्टो ददासि वै राज्यं रुष्टो हरसि तत्क्षणात् ३५।
देवासुरमनुष्याश्च सिद्धविद्याधरोरगाः ।
त्वया विलोकिताः सर्वे नाशं यांति समूलतः ३६।
प्रसादं कुरु मे देव वरार्होऽहमुपागतः ।
एवं स्तुतस्तदा सौरिर्ग्रहराजो महाबलः ३७।
अब्रवीच्च पुनर्वाक्यं हृष्टरोमा तु भास्करिः ।
तुष्टोऽहं तव राजेंद्र स्तवेनानेन सुव्रत ।
वरं ब्रूहि प्रदास्यामि स्वेच्छया रघुनंदन ३८।
दशरथ उवाच-
अद्यप्रभृति ते सौरे पीडा कार्या न कस्यचित् ।
देवासुरमनुष्याणां पशुपक्षिसरीसृपाम् ३९।
शनिरुवाच-
गृह्णंतीति ग्रहाः सर्वे ग्रहाः पीडाकराः स्मृताः ।
अदेयं याचितं राजन्किंचिद्युक्तं वदाम्यहम् ४०।

त्वया प्रोक्तमिदं स्तोत्रं यः पठिष्यति मानवः ।
एककालं द्विकालं वा पीडामुक्तो भवेत्क्षणात् ४१।
देवासुरमनुष्याणां सिद्धविद्याध्वरक्षसाम् ।
मृत्युं मृत्युगतो दद्यां जन्मन्यंते चतुर्थके ४२।
यः पुनः श्रद्धया युक्तः शुचिर्भूत्वा समाहितः ।
शमीपत्रैः समभ्यर्च्य प्रतिमां लोहजां मम ४३।
माषौदनतिलैर्मिश्रं दद्याल्लोहं च दक्षिणाम् ।
कृष्णां गां वृषभं वापि यो वै दद्याद्विजातये ४४।
मद्दिने तु विशेषेण स्तोत्रेणानेन पूजयेत् ।
पूजयित्वा जपेत्स्तोत्रं भूत्वा चैव कृतांजलि ४५।
तस्य पीडा न चैवाहं करिष्यामि कदाचन ।
गोचरे जन्मलग्ने वा दशास्वंतर्दशासु च ४६।
रक्षामि सततं तस्य पीडां चापि ग्रहस्य च ।
अनेनैव विधानेन पीडामुक्तं जगद्भवेत् ४७।
एवं युक्त्या मया दत्तो वरस्ते रघुनंदन ।

वरत्रयं तु संप्राप्य राजा दशरथस्तदा ४८।
मेने कृतार्थमात्मानं नमस्कृत्य शनैश्चरम् ।

शनिना चाभ्यनुज्ञातो रथमारुह्य वेगवान् ४९।
स्वस्थानं गतवान्राजा प्राप्तः श्रेयोऽभवत्तदा ।
य इदं प्रातरुत्थाय शनिवारे स्तवं पठेत् 6.33.५०।
पठ्यमानमिदं स्तोत्रं श्रद्धया यः शृणोति च ।
नरः स मुच्यते पापात्स्वर्गलोके महीयते ५१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे- उमापतिनारदसंवादे दशरथकृतशनिस्तोत्रंनाम त्रयस्त्रिंशोऽध्यायः ३३।

Roman transliteration

nārada uvāca-
śanipīḍā kathaṃ yāti tanme vada surottama |
tvanmukhācchrūyate yadvai tena jaṃtuḥ pramucyate 1|
mahādeva uvāca-
devarṣe śṛṇu vṛttāṃtaṃ tena mucyeta baṃdhanāt |
grahāṇāṃ graharājo'yaṃ sauriḥ sarvamaheśvaraḥ 2|
ayaṃ tu devo vikhyātaḥ kālarūpī mahāgrahaḥ |
jaṭilo vajraromā ca dānavānāṃ bhayaṃkaraḥ 3|
tasyākhyānaṃ ca loke'sminprathitaṃ nāsti vai prabho |
mayā guptaṃ viśeṣeṇa noktaṃ hi kasyacitkadā 4|
raghuvaṃśe'ti vikhyāto rājā daśarathaḥ purā |
cakravartī mahāvīraḥ saptadvīpādhipo'bhavat 5|
kṛttikāṃte śaniṃ jñātvā daivajñairjñāpito hi saḥ |
rohiṇīṃ bhedayitvā ca śaniryāsyati sāṃpratam 6|
śākaṭaṃ bhedamatyugraṃ surāsurabhayaṃkaram |

dvādaśābdaṃ tu durbhikṣaṃ bhaviṣyati sudāruṇam 7|
etacchrutvā tato vākyaṃ maṃtribhiḥ saha pārthivaḥ |
maṃtrayāmāsa kimidaṃ bhayaṃkaramupasthitam 8|
ākulaṃ ca jagaddṛṣṭvā paurajānapadādikam |
bruvaṃti sarvato lokāḥ kṣaya eṣa samāgataḥ 9|
deśāḥ sanagarā grāmā bhayabhītāḥ samaṃtataḥ |
papraccha prayato rājā vasiṣṭhapramukhāndvijān 10|
saṃvidhānaṃ kimatrāsti brūta māṃ hi dvijottamāḥ 11|
vasiṣṭha uvāca-
prājāpatyamṛkṣamidaṃ tasminbhinne kutaḥ prajāḥ |
ayaṃ yogohyasādhyastu brahmaśakrādibhistathā 12|
iti saṃciṃtya manasā sāhasaṃ paramaṃ mahat |
samādāya dhanurdivyaṃ divyāyudhasamanvitam 13|
rathamāruhya vegena gato nakṣatramaṃḍalam |
sapādaṃ yojanaṃ lakṣaṃ sūryasyopari saṃsthitam 14|

rohiṇīpṛṣṭhamāsthāya rājā daśarathaḥ purā |
rathe tu kāṃcane divye maṇiratnavibhūṣite 15|
haṃsavarṇahayairyukte mahāketusamucchraye |
dīpyamāno mahāratnaiḥ kirīṭamukuṭojjvalaḥ 16|
babhrāja sa tadākāśe dvitīya iva bhāskaraḥ |
ākarṇapūrṇā cāpe tu saṃhārāstraṃ nyayojayat 17|
saṃhārāstraṃ śanirdṛṣṭvā surāsurabhayaṃkaram |
hasitvā tadbhayātsauriridaṃ vacanamabravīt 18|

śaniruvāca -
pauruṣaṃ tava rājeṃdra paraṃ ripubhayaṃkaram |
devāsuramanuṣyāśca siddhavidyādharoragāḥ 19|
mayā vilokitā rājanbhasmasāccа bhavaṃtite |
tuṣṭo'haṃ tava rājeṃdra tapasā pauruṣeṇa ca |
varaṃ brūhi pradāsyāmi manasā yatkimicchasi 20|
daśaratha uvāca-

rohiṇīṃ bhedayitvā tu na gaṃtavyaṃ kadācana |
saritaḥ sāgarā yāvatyāvaccaṃdrārkamedinī 21|
yācitaṃ tu mayā saure nānyamicchāmi te varam |
evamastu śaniḥ prāha varaṃ dattvā tu śāśvatam 22|
punarevābravīttuṣṭo varaṃ varaya suvrata |
prārthayāmāsa hṛṣṭātmā varamanyaṃ śanestadā 23|
na bhettavyaṃ hi śakaṭaṃ tvayā bhāskaranaṃdana |
dvādaśābdaṃ tu durbhikṣaṃ na kartavyaṃ kadācana 24|
śaniruvāca-
dvādaśābdaṃ tu durbhikṣaṃ na kadācidbhaviṣyati |
kīrtireṣā tvadīyā ca trailokye vicariṣyati 25|
varadvayaṃ tu saṃprāpya hṛṣṭaromā ca pārthivaḥ |
rathopari dhanurmuktvā bhūtvā caiva kṛtāñjali 26|
dhyātvā sarasvatīṃ devīṃ gaṇanāthaṃ vināyakam |
rājā daśarathaḥ stotraṃ saureridamathābravīt 27|

daśaratha uvāca-
namaḥ kṛṣṇāya nīlāya śitikaṃṭhanibhāya ca |
namaḥ kālāgnirūpāya kṛtāṃtāya ca vai namaḥ 28|
namo nirmāṃsadehāya dīrghaśmaśrujaṭāya ca |
namo viśālanetrāya śuṣkodarabhayākṛte 29|
namaḥ puṣkalagātrāya sthūlaromṇe'tha vai namaḥ |
namo dīrghāya śuṣkāya kāladaṃṣṭra namostu te 30|
namaste koṭarākṣāya durnirīkṣyāya vai namaḥ |
namo ghorāya raudrāya bhīṣaṇāya kapāline 31|
namaste sarvabhakṣāya valīmukha namostu te |
sūryaputra namastestu bhāskare bhayadāya ca 32|
adhodṛṣṭe namastestu saṃvartaka namostu te |
namo maṃdagate tubhyaṃ nistriṃśāya namostu te 33|
tapasā dagdhadehāya nityaṃ yogaratāya ca |
namo nityaṃ kṣudhārtāya atṛptāya ca vai namaḥ 34|

jñānacakṣurnamastestu kaśyapātmajasūnave |
tuṣṭo dadāsi vai rājyaṃ ruṣṭo harasi tatkṣaṇāt 35|
devāsuramanuṣyāśca siddhavidyādharoragāḥ |
tvayā vilokitāḥ sarve nāśaṃ yāṃti samūlataḥ 36|
prasādaṃ kuru me deva varārho'hamupāgataḥ |
evaṃ stutastadā saurirgraharājo mahābalaḥ 37|
abravīcca punarvākyaṃ hṛṣṭaromā tu bhāskariḥ |
tuṣṭo'haṃ tava rājeṃdra stavenānena suvrata |
varaṃ brūhi pradāsyāmi svecchayā raghunaṃdana 38|
daśaratha uvāca-
adyaprabhṛti te saure pīḍā kāryā na kasyacit |
devāsuramanuṣyāṇāṃ paśupakṣisarīsṛpām 39|
śaniruvāca-

gṛhṇaṃtīti grahāḥ sarve grahāḥ pīḍākarāḥ smṛtāḥ |
adeyaṃ yācitaṃ rājankiṃcidyuktaṃ vadāmyaham 40|

tvayā proktamidaṃ stotraṃ yaḥ paṭhiṣyati mānavaḥ |
ekakālaṃ dvikālaṃ vā pīḍāmukto bhavetkṣaṇāt 41|
devāsuramanuṣyāṇāṃ siddhavidyādhrarakṣasām |
mṛtyuṃ mṛtyugato dadyāṃ janmanyaṃte caturthake 42|
yaḥ punaḥ śraddhayā yuktaḥ śucirbhūtvā samāhitaḥ |
śamīpatraiḥ samabhyarcya pratimāṃ lohajāṃ mama 43|
māṣaudanatilairmiśraṃ dadyāllohaṃ ca dakṣiṇām |
kṛṣṇāṃ gāṃ vṛṣabhaṃ vāpi yo vai dadyāddivajātaye 44|
maddine tu viśeṣeṇa stotreṇānena pūjayet |
pūjayitvā japetstotraṃ bhūtvā caiva kṛtāṃjali 45|
tasya pīḍā na caivāhaṃ kariṣyāmi kadācana |
gocare janmalagne vā daśāsvaṃtardaśāsu ca 46|
rakṣāmi satataṃ tasya pīḍāṃ cāpi grahasya ca |
anenaiva vidhānena pīḍāmuktaṃ jagadbhavet 47|
evaṃ yuktyā mayā datto varaste raghunaṃdana |

varatrayaṃ tu saṃprāpya rājā daśarathastadā 48|
mene kṛtārthamātmānaṃ namaskṛtya śanaiścaram |
śaninā cābhyanujñāto rathamāruhya vegavān 49|
svasthānaṃ gatavānrājā prāptaḥ śreyo'bhavattadā |
ya idaṃ prātarutthāya śanivāre stavaṃ paṭhet 6.33.50|
paṭhyamānamidaṃ stotraṃ śraddhayā yaḥ śṛṇoti ca |
naraḥ sa mucyate pāpātsvargaloke mahīyate 51|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe- umāpatināradasaṃvāde daśarathakṛtaśanistotraṃnāma trayastriṃśo'dhyāyaḥ 33|

English translation

Nārada said :

1. O best god, tell me how the oppression caused by Saturn goes away (i.e. is removed). A living being is freed by that which is heard from your mouth.

Māhādeva said :

2-11. O divine sage, litsen to the account. By that you will be free from bondage. This Saturn is the lord of Planets and the great lord of all. This divinity is well-known. He is a great Planet of the form of death. He is having matted hair; is having hair like diamond pins; he is fearful to the demons. O lord, in this world his account is not well-known. I have especially guarded it and have not told it to anyone. Formerly in Raghu 's family there was a very famous king, Daśaratha by name. He was a sovereign emperor and a great hero. Knowing Saturn to be near Kṛttikā the astrologers informed him: Now Saturn will go piercing Rohiṇī (i.e. will pass through Rohiṇī; the piercing of the cart (-like shape of the constellation Rohiṇī) is very fierce and fearful to the gods and demons; for twelve years there will be a very great (i.e. severe) famine. Having heard these words, the king held consultation with his ministers: "What is the fearful (calamity) that has come?" Seeing the world, the citizens and the peasants distressed, people everywhere said: "The end of the world has come. Regions with cities, villages have been frightened all around." The devout king asked brāhmaṇas led by Vasiṣṭha : "O best

brāhmaṇas, tell me what measure (should) be (adopted) now?”

Vasiṣṭha said :

12-18. This is the star of Prajāpati . When it is pierced, where (i.e. how) will the subjects remain? This conjunction cannot be averted (even) by Brahmā and Śakra etc.

Thinking in his mind about a rash act, he took up his divine bow along with divine weapons, quickly got into his chariot and went to the group of stars (i.e. to the sky), numbering a lakh , and remaining over the Sun, and (covering a region) of a yojana and a quarter, and dwelling on the back of Rohiṇī. Formerly king Daśaratha, shining with great jewels and bright with a diadem and a crown looked bright in his golden, divine chariot which was decorated with gems and jewels, to which horses having the colour of swans were yoked, and which had a banner (fluttering) high. At that time he shone in the sky like another sun. Having fully (drawn) his bow up to the ear he fixed a missile that would destroy (everything). Saturn, having seen that destructive missile causing fear to gods and demons, laughed through its fear and said these words:

Saturn said :

19-20. O lord of kings, your valour is great and causes fear to the enemies. O king, gods, demons, human beings, siddhas , vidyādharas , serpents, when looked at by me, are reduced to ash. O lord of kings, I am pleased with your penance and valour. Ask for a boon—whatever you desire in your mind. I shall grant it.

Daśaratha said :

21-24. You should never pierce Rohiṇī and go (i.e. you should never pass through Rohiṇī), as long as the rivers, the oceans, the Moons, the Sun and the earth remain. I have, O Sauri , solicited (what I want). I do not desire any other boon from you.

Granting him an eternal boon, Śani said: “Let it be so”. Again being pleased, he said: “O you of a good vow, ask for a boon.” With a pleased mind he (the king) then solicited another boon from Saturn. (He said): “O Sun’s son, you should never pierce (i.e. pass through) the cart (i.e. Rohiṇī). Never cause a famine (lasting) for twelve years’.

Saturn said :

25-27. There shall never be a famine (lasting) for twelve years. This fame of yours will spread in the three worlds.

The king, having obtained a couple of boons, and thrilling (with joy) kept his bow on the chariot, and with palms of his hands joined he meditated upon goddess Sarasvatī and Vināyaka , the chief of (Śiva ’s) attendants. (Then) king Daśaratha recited this hymn of praise of Saturn:

Daśaratha said :

28-38. My homage to Kṛṣṇa , Nīla (i.e. the dark one), to Śitikaṇṭhanibha (i.e. one who resembles Śiva), to Kālāgnirūpa (i.e. of the form of the destructive fire), to Kṛtānta (i.e. Death). My obeisance to Nirmāṃsadeha (i.e. having no i.e. very little flesh in his body), to Dīrghaśmasrujāta (i.e. having long

moustache and beard), to Viśālanetra (i.e. having big eyes), to you having thin belly and fearful figure. My homage to Puṣkalagātra (i.e. having a large body), to Sthūlaroman (i.e. having thick hair), to Dīrgha (i.e. long), to Śuṣka (i.e. dry); salutation to you having death-like fangs. Salutation to Koṭarākṣa (i.e. having hollow-like senses), Durnirīkṣya (i.e. difficult to be looked at); Salutation to Ghora (i.e. fearful), to Raudra (i.e. fierce), to Bhīṣaṇa (i.e. terrible), to Kapālin (i.e. wearing skulls); homage to Sarvabhakṣa (i.e. one consuming everything), to you, O Valimukha (i.e. to you who have wrinkles on your face); salutation to you, O Sun's son, to you, O Bhāskari (i.e. the Sun's son), to Bhayada (i.e. causing fear); homage to you, O Adhodṛṣṭi (i.e. (looking down), to you, O Saṃvartaka (i.e. fire of destruction), to Mandagati (i.e. moving slowly), salutation to Nistriṃśa (i.e. pitiless), to you whose body is burnt by penance, to you who are always engaged in abstract meditation; constant homage to Kṣudhārta (i.e. oppressed with hunger), to Atṛpta (i.e. not content); salutation to you, the eye of knowledge, to the son of Kaśyapa 's son. When you are pleased, you give a kingdom; when you are angry you take it away in a moment.

Thus praised, that very powerful king of Planets, viz. Saturn, the son of the Sun, was thrilled (with joy) and again said these words (to Daśaratha): "O you best king of a good vow, with this hymn of praise of (i.e. recited by) you, I am pleased. Ask for your desired boon. I shall grant it, O descendant of Raghu."

Daśaratha said :

39. O Sauri (i.e. Sun's son), from today you are not to cause any trouble to anyone—gods, demons, men, beasts, birds and serpents.

Śani said :

40-51. Grahas (i.e. Planets) are (so called) since they seize (a being). They are said to cause trouble. I (shall) tell you about something proper which is solicited and cannot be given. A man who will recite once or twice this hymn of praise recited by you, will be free from trouble (just) at the moment. In the fourth existence in the end, I, having gone to death, would give death to gods, demons, human beings, siddhas, vidyādharas and goblins. On the other hand, I shall never trouble him who with faith, becomes pure and calm, worships my iron image with Śamī -leaves, and who would offer as present iron mixed with beans, rice, sesamum-seeds, and would give a black cow, a bull to a brāhmaṇa , and would, especially on my day (i.e. Saturday) worship (me) with this hymn, and would, with the palms of his hands joined, recite the hymn (in my honour) after having worshipped me. I shall always protect him and (keep away) the trouble from a Planet during the Planet's influence, in the sign of Zodiac in which a person is born, in the Planet's aspect or in the middle of it. By doing this only, the world would be free from trouble. Thus, O descendant of Raghu, I have skilfully granted you a boon.

Having obtained three boons, king Daśaratha regarded himself as successful and saluted Śani. Permitted by Śani, he speedily got into his chariot and went to his place. Then the king had obtained bliss. That man who having got up in the morning on a Saturday, would recite this hymn of praise, so also the man who devoutly listens to this hymn of praise when it is being recited, is freed from a sin, and is honoured in heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 34

The Account of Trispṛśā

Chapter 446 of 693 · 96 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
त्रिस्पृशाख्यं व्रतं ब्रूहि सर्वेश्वर विशेषतः ।
यच्छ्रुत्वा मुच्यते लोकः कर्मबंधनतः क्षणात् १।
महादेव उवाच-
सर्वपापौघशमनं महादुःखविनाशनम् ।
शृणु कृष्णावतारं त्वं त्रिस्पृशाख्यं महाव्रतम् २।
कामदं सस्पृहाणां तु निस्पृहाणां तु मोक्षदम् ।
त्रिस्पृशाख्यं व्रतं विप्र शृणुष्व गदतो मम ३।
प्रत्यक्षमर्चितस्तेन कलिकाले च केशवः ।
त्रिस्पृशा कीर्तनं नित्यं यः करोति महामुने ४।
न पुरश्चरणे चीर्णे सर्वपापक्षयो भवेत् ।
त्रिस्पृशा नाममात्रेण क्षीयते नात्र संशयः ५।
नागमैर्न पुराणाद्यैर्न मखैस्तीर्थकोटिभिः ।
बहुभिर्व्रतसंघैश्च पूजितैस्त्रिदशैरपि ६।
मोक्षो भवति विप्रेन्द्र त्रिस्पृशा न कृता यदि ।

मोक्षार्थे देवदेवेन दृष्टा वै वैष्णवी तिथिः ७।
द्विजानां दुर्विदं सांख्यं कलिकाले विशेषतः ।
अनिग्रहश्चेंद्रियाणां स्थिरत्वं मनसो नहि ८।
विषयैर्विप्रयुक्तानां ध्यानधारणवर्जिनाम् ।
कामभोगप्रसक्तानां त्रिस्पृशा मोक्षदायिनी ९।
मह्यं चैव पुरा प्रोक्ता चतुर्वक्त्रस्य सागरे ।
क्षीरोदे प्रणतानां तु मत्स्यरूपेण चक्रिणा १०।
त्रिस्पृशां ये करिष्यंति विषयैरपि संयुताः ।
तेषामपि मया दत्तो मोक्षः सांख्यविवर्जिनाम् ११।
कामभोगप्रसक्तानां त्रिस्पृशा मोक्षदायिनी ।
बहुभिर्मुनिसंघैश्च कृतेयं च महामुने १२।
कार्तिके शुक्लपक्षे तु त्रिस्पृशा जायते यदि ।
सोमेन सोमजेनापि पापकोटिविनाशिनी १३।
यस्या उपोषणकृतो हत्यायुक्त महेशितुः ।
हस्ताद्ब्रह्मकपालं तु तत्क्षणात्पतितं भुवि १४।

कलिकल्मषकोट्यौघैर्मुक्ता देवी त्रिमार्गगा ।
उपदेशान्माधवस्य त्रिस्पृशा समुपोषणात् १५।
हत्याष्टौ बाहुवीर्यस्य पूर्वजाता महामुने ।
गता भृगूपदेशेन त्रिस्पृशा समुपोषणात् १६।
शतायुधेन विप्रेंद्र निहतो ब्राह्मणो वने ।
ब्रह्महत्याविनिर्मुक्तः त्रिस्पृशा समुपोषणात् १७।
जीवोपदेशाच्छक्रस्य हत्या नमुचिसंभवा ।
विनष्टा मुनिमुख्येन्द्र त्रिस्पृशा समुपोषणात् १८।
ब्रह्महत्यादि पापानि त्रिस्पृशासमुपोषणात् ।
विलयं यांति विप्रेंद्र पापेष्वन्येषु का कथा १९।
न प्रयागे न काश्यां तु गोमत्यां कृष्णसंनिधौ ।
मोक्षो भवति विप्रेंद्र त्रिस्पृशा यदि नो कृता २०।
मरणाच्च प्रयागे तु गोमत्यां कृष्णसन्निधौ ।
स्नानमात्रेण गोमत्यां मुक्तिर्भवति शाश्वती २१।
गृहेपि जायते मुक्तिस्त्रिस्पृशा समुपोषणात् ।

विषये वर्त्तमानस्य कामभोगान्वितस्य च २२।
निवृत्तविषयस्यापि मुक्तिः सांख्येन दुर्ल्लभा ।
तस्मात्कुरुष्व विप्रेंद्र त्रिस्पृशां मोक्षदायिनीम् २३।
नारद उवाच-
कीदृशं तत्सुरश्रेष्ठ त्रिस्पृशाख्यं महाव्रतम् ।
मुक्तिदं यद् द्विजातीनां त्वया प्रोक्तं ममाधुना २४।
महादेव उवाच-
जाह्नव्यै सा पुरा विप्र त्रिस्पृशा माधवेन तु ।
प्राची सरस्वती तीरे कथिता त्वनुकंपया २५।
जाह्नव्युवाच-
कलिकल्मष कोट्यौघैर्ब्रह्महत्यादिकैर्युताः ।
कलिकाले हृषीकेश स्नानं कुर्वंति मज्जले २६।
तेषां पापशतैर्दोषैर्देहो मे कलुषी कृतः ।
कथं यास्यति मे देव पातकं गरुडध्वज २७।
प्राचीमाधव उवाच-।

कथयामि न संदेहो मा पुत्रि रोदनंकुरु ।
श्यामोवटस्तु मे स्थानं प्राचीदेवी ममाग्रतः २८।
वहते ब्रह्मतनया दृष्ट्वाग्रे च सुरेश्वरीम् ।
स्नानं कुरुष्व नित्यं त्वं त्वत्र पूता भविष्यसि २९।
यत्र ब्रह्मसुता प्राची तत्राहं नात्र संशयः ।
तीर्थकोटिशतैर्युक्तः सुरैः सह वसाम्यहम् ३०।
पवित्रं मत्प्रियं स्थानं हत्याकोटिविनाशनम् ।
संतुष्टेन मया दत्तं यस्मात्प्राणाधिकासि मे ३१।
तीर्थकोटिसहस्राणि नित्यं तिष्ठंति जाह्नवि ।

प्राचीसरस्वती तोये सर्वदैव ममाज्ञया ३२।
ब्रह्मवधात्सुरापानात्गोधवाद्वृषलीवधात् ।
ब्रह्मस्वहरणादेव मातापित्रोस्त्वपूजनात् ३३।
चक्रियानाद्गुरुद्रोहादभक्ष्यस्य च भक्षणात् ।
सर्वपापस्य करणात्प्राची ब्रह्मसुता सुते ३४।
व्यपोहयति पापानि सकृत्स्नानेन मेऽग्रतः ।

कुरु स्नानं सरिच्छ्रेष्ठे विपापा त्वं भविष्यसि ३५।
जाह्नव्युवाच-
नाहं शक्नोमि देवेश आगंतुं नित्यमेव हि ।
कथं नश्यंति पापानि कथयस्वेह माधव ३६।
प्राचीमाधव उवाच-
न शक्नोषि यदागंतुं नित्यमेव हि जाह्नवि ।
तदान्यत्संप्रवक्ष्यामि यस्मान्मत्पादसंभवा ३७।
सरस्वत्यधिका या च तीर्थकोटिशताधिका ।
मखकोट्यधिका वापि व्रतदानाधिका च या ३८।
जपहोमाधिका या च चतुर्वर्गफलप्रदा ।
सांख्ययोगाधिका या च त्रिस्पृशा क्रियतां शुभा ३९।
यस्मिन्मासे समायाति सिता च यदि वासिता ।
कर्तव्या सा सरिच्छ्रेष्ठे कृते पापात्प्रमुच्यते ४०।
जाह्नव्युवाच-।
कीदृशी त्रिस्पृशा देव ममाख्याहि सुमाधव ।

ईदृशो महिमा यस्यास्त्वया प्रोक्तो ममाधुना ४१।
दशम्येकादशीभद्रा दिनैकस्मिन्यदा भवेत् ।
त्रिस्पृशा सा भवेद्देव वान्यथा वद मे प्रभो ४२।
कृष्ण उवाच-।
आसुरी त्रिस्पृशा देवी या त्वया परिकीर्तिता ।
वर्जनीया प्रयत्नेन वृत्तिहीनो यथा पतिः ४३।
असुराणां तु सा प्रोक्ता आयुर्बलविनाशिनी ।
वर्जनीया प्रयत्नेन यथा नारी रजस्वला ४४।
स्वजातिं च परित्यज्य या गताधमजातिषु ।
सैव त्याज्यं विशेषेण दशमीयुक्तं हि मद्दिनम् ४५।
यथा रजस्वलासंगाद्दूष्यंते ज्ञानवर्जिताः ।
तथैव दशमीयुक्तं मद्दिनं दूषितं नृणाम् ४६।
हत्यायुतशतं हंति त्रिस्पृशा समुपोषिता ।
एकादशी द्वादशी च रात्रिशेषे त्रयोदशी ४७।
त्रिस्पृशा सा तु विज्ञेया दशमीसहिता न हि ।

कृत्वापराधं मुच्येत प्रायश्चित्ते कृते नरः ४८।
दशमीवेधजं दोषं न क्षमामि सुरापगे ।

भुक्तं हालाहलं तेन विषस्य भक्षणं कृतम् ४९।
दशमीमिश्रितं येन कृतमेकादशीव्रतम् ।
इति मत्वा न कर्त्तव्यं मद्दिनं दशमीयुतम् 6.34.५०।
जन्मकोटिकृतंपुण्यं संतानं याति संक्षयम् ।
पातयेत्स्वकुलं स्वर्गान्नयते रौरवादिकम् ५१।
स्वदेहं शोधयित्वा तु कर्त्तव्यो मम वासरः ।
वृद्धौ त्याज्या विना वेधाच्छ्रवणादिषु संयुता ५२।
जन्मपुण्यं क्षयं याति एकादश्युपवासिनाम् ।
संवृद्धौ तु विशेषेण संदेहे समुपस्थिते ५३।
ममाज्ञया च कर्त्तव्या द्वादशीवल्लभा मम ५४।
जाह्नव्युवाच-
करिष्येऽहं जगन्नाथ त्रिस्पृशां वचनात्तव ।
सर्वपापविनिर्मुक्ता भविष्यामि तवाज्ञया ५५।

श्रीकृष्ण उवाच-
स्वस्थानं गच्छ भद्रं ते न भीः कार्या कदाचन ।
तव देवि सरिच्छ्रेष्ठे न पापं संक्रमिष्यति ५६।
स्नात्वा सरस्वतीतोये येऽर्चयित्वा च माधवम् ।
प्रणमंति जगन्नाथं ते यांति परमां गतिम् ५७।
जाह्नव्युवाच-।
विधानं ब्रूहि मे ब्रह्मन्सर्वस्वेन करोम्यहम् ।
प्रसादयामि देवेशं दामोदरमनामयम् ५८।
प्राचीमाधव उवाच-।
शृणु देवि प्रवक्ष्यामि त्रिस्पृशाया विधानकम् ।
यं श्रुत्वापि सरिच्छ्रेष्ठे मुच्यते पातकैर्नरः ५९।
पलेन च पलार्धेन तदर्द्धेनापि वापगे ।
प्रतिमा मम सौवर्णा कार्या विभवसारतः ६०।
पात्रं ताम्रमयं कार्यं तिलैस्तु परिपूरितम् ।
सजलं तु घटं शुभ्रं पंचरत्नसमन्वितम् ६१।

वेष्टितं पुष्पमालाभिः कर्पूरागुरुवासितम् ।
न्यसेद्दामोदरं पश्चात्स्नापयित्वा विलिप्य च ६२।
परिधानं ततः कार्यं वस्त्रयुग्मेन चान्वितम् ।
मंत्रैस्तु पूजनं कार्यं पुराणैः समुदीरितैः ।
पुष्पैः कालोद्भवैः शुभ्रैस्तुलसीपत्रैश्च कोमलैः ६३।
छत्रं तु विष्णवे दद्यात्पादुकाभ्यां सुसंयुतम् ।
निवेद्यानि मनोज्ञानि फलानि सुबहुन्यपि ६४।
उपवीतं तु दातव्यं सोत्तरीयं नवं दृढम् ।
वैणवं दापयेद्दंडं सुरूपं सोन्नतं दृढम् ६५।
दामोदराय वै पादौ जानुनी माधवाय च ।

गुह्यं कामप्रदायेति कटिं वामनमूर्तये ६६।
पद्मनाभाय नाभिं तु जठरं विश्वयोनये ।
हृदयं ज्ञानगम्याय कंठं वैकुंठगामिने ६७।
सहस्रबाहवे बाहु चक्षुषी योगरूपिणे ।
संपूज्य विधिवद्भक्त्या दद्यादर्घं विधानतः ६८।

शुभ्रेण नालिकेरेण शंखोपरि स्थितेन हि ।
सूत्रैरावेष्टितेनैव हस्तयोरुभयोरपि ६९।
स्मृतो हरसि पापानि यदि नित्यं जनार्दन ।
दुःस्वप्नं दुर्निमित्तानि मनसा दुर्विचिन्विता ७०।
नारकं तु भयं देव भयदुर्गतिसंभवम् ।
यन्मम स्यान्महादेव ऐहिकं पारलौकिकम् ७१।
तेन देवेश मां रक्ष गृहाणार्घं नमोस्तु ते ।
कृपादृष्टिः सदैवास्तु दामोदर ममोपरि ७२।
धूपं दीपं च नैवेद्यं कुर्यान्नीराजनं ततः ।
शीर्षोपरि सरिच्छ्रेष्ठे भ्रामयेद्वारिजं हरेः ७३।
कृत्वा विधानमेतद्धि पूजयेत्स्वगुरुं ततः ।
दद्यात्सुवर्णं वस्त्राणि सोष्णीषं चैव कंचुकम् ७४।
उपानहोऽपि छत्रं च मुद्रिकां च कमंडलुम् ।
भोजनं चैव तांबूलं सप्तधान्यं च दक्षिणाम् ७५।
गुरुं संपूज्य देवेशं कुर्याज्जागरणं हरेः ।

गीतनृत्यसमायुक्तं तथा शास्त्रसमन्वितम् ७६।
निशांते चैव देवाय दत्वा चार्घं विधानतः ।
स्नानादिकां क्रियां कृत्वा भुंजीयाद्बाडवैः सह ७७।
शिव उवाच-
द्विजैतत्त्रिस्पृशाख्यानमद्भुतं रोमहर्षणम् ।
श्रुत्वा तु लभते पुण्यं गंगां स्नानसमुद्भवम् ७८।
अश्वमेधसहस्राणि वाजपेयशतानि च ।
तत्फलं समवाप्नोति त्रिस्पृशा समुपोषणात् ७९।
पितृपक्षो मातृपक्षस्तथा चैवात्मपक्षकः ।
तैः सर्वैः सह संमुक्तो विष्णुलोके महीयते ८०।
तीर्थकोटिषु यत्पुण्यं क्षेत्रकोटिषु यत्फलम् ।
तत्फलं समवाप्नोति त्रिस्पृशा समुपोषणात् ८१।
ब्राह्मणा येऽपि कुर्वंति क्षत्रियाः कृष्णमानसाः ।
वैश्या वा शूद्रजन्मानो ये तथा चान्यजातयः ८२।
ते सर्वे मुक्तिमायांति भुवं त्यक्त्वा द्विजोत्तम ।

मंत्राणां मंत्रराजोऽथ यथा स्याद्द्वादशाक्षरः ८३।
व्रतानां च यथा चैषा येन वै त्रिस्पृशा कृता ।
ब्रह्मणा च कृता पूर्वं पश्चाद्राजर्षिभिः कृता ८४।

अन्येषां का कथा वत्स त्रिस्पृशा मुक्तिदायिनी ।
अनेन विधिना ब्रह्मंस्त्रिस्पृशासंभवं व्रतम् ८५।
यः करोति नरो भक्त्या शृणु वक्ष्यामि तत्फलम् ।
गंगावगाहने ब्रह्मन्वाराणस्यां तु यत्फलम् ८६।
मन्वंतरसहस्रैस्तु त्रिस्पृशाकारको हि तत् ।
प्राची च यमुना स्नाने वर्षैर्यत्कोटिभिः फलम् ८७।
तत्फलं समवाप्नोति त्रिस्पृशाव्रतकृन्नरः ।
तत्फलं तु कुरुक्षेत्रे सूर्यग्रहणकोटिभिः ८८।
हेमभारशतैर्दानैस्त्रिस्पृशाकरणेन तत् ।
पापकोटिसहस्राणि हत्याकोटिशतानि च ८९।
एकेनैवोपवासेन क्रियते भस्मसाद्द्रुतम् ।
त्रिस्पृशाया व्रतं यत्तु अगतीनां गतिप्रदम् ९०।

गतिमिच्छंति विप्रर्षे महत्पापशतानि च ।
स्वयं कृष्णेन कथितं पाराशर्यस्य चाग्रतः ९१।
प्रकाशयति यश्चेदं लिखित्वा वैष्णवं द्विजे ।
पापोघैर्ग्रथितस्यापि तस्य मुक्तिर्भविष्यति ९२।
पुण्यैरवाप्यते विद्वन्मन्वंतरशतैरपि ।
त्रिस्पृशा दुर्लभा लोके प्राप्यते नैव मानवैः ९३।
कलौ ये त्रिस्पृशां लब्ध्वा न कुर्वंति नराधमाः ।
तेषां जन्मफलं चैव जीवितं विफलं भवेत् ९४।
प्रेतत्वं तैः समुत्तीर्णं विना श्राद्धैर्विना सुतैः ।
कृता यैस्त्रिस्पृशा विद्वन्सकृत्प्राप्य कलौ युगे ९५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखण्डे उमापतिनारदसंवादे त्रिस्पृशाख्यानंनाम चतुस्त्रिंशोऽध्यायः ३४।

Roman transliteration

nārada uvāca-
trispṛśākhyaṃ vrataṃ brūhi sarveśvara viśeṣataḥ |
yacchrutvā mucyate lokaḥ karmabaṃdhanataḥ kṣaṇāt 1|
mahādeva uvāca-
sarvapāpaughaśamanaṃ mahāduḥkhavināśanam |
śṛṇu kṛṣṇāvatāraṃ tvaṃ trispṛśākhyaṃ mahāvratam 2|
kāmadaṃ saspṛhāṇāṃ tu nispṛhāṇāṃ tu mokṣadam |
trispṛśākhyaṃ vrataṃ vipra śṛṇuṣva gadato mama 3|
pratyakṣamarcitastena kalikāle ca keśavaḥ |
trispṛśā kīrtanaṃ nityaṃ yaḥ karoti mahāmune 4|
na puraścaraṇe cīrṇe sarvapāpakṣayo bhavet |
trispṛśā nāmamātreṇa kṣīyate nātra saṃśayaḥ 5|
nāgamairna purāṇādyairna makhaistīrthakoṭibhiḥ |
bahubhirvratasaṃghaiśca pūjitaistridaśairapi 6|
mokṣo bhavati viprendra trispṛśā na kṛtā yadi |

mokṣārthe devadevena dṛṣṭā vai vaiṣṇavī tithiḥ 7|
dvijānāṃ durvidaṃ sāṃkhyaṃ kalikāle viśeṣataḥ |
anigrahaśceṃdriyāṇāṃ sthiratvaṃ manaso nahi 8|
viṣayairviprayuktānāṃ dhyānadhāraṇavarjinām |
kāmabhogaprasaktānāṃ trispṛśā mokṣadāyinī 9|
mahyaṃ caiva purā proktā caturvaktrasya sāgare |
kṣīrode praṇatānāṃ tu matsyarūpeṇa cakriṇā 10|
trispṛśāṃ ye kariṣyaṃti viṣayairapi saṃyutāḥ |
teṣāmapi mayā datto mokṣaḥ sāṃkhyavivarjinām 11|
kāmabhogaprasaktānāṃ trispṛśā mokṣadāyinī |
bahubhirmunisaṃghaiśca krteyaṃ ca mahāmune 12|
kārttike śuklapakṣe tu trispṛśā jāyate yadi |
somena somajenāpi pāpakoṭivināśinī 13|
yasyā upoṣaṇakṛto hatyāyukta maheśituḥ |
hastādbrahmakapālaṃ tu tatkṣaṇātpatitaṃ bhuvi 14|

kalikalmaṣakoṭyaughairmuktā devī trimārgagā |
upadeśānmādhavasya trispṛśā samupoṣaṇāt 15|
hatyāṣṭau bāhuvīryasya pūrvajātā mahāmune |
gatā bhṛgūpadeśena trispṛśā samupoṣaṇāt 16|
śatāyudhena vipreṃdra nihato brāhmaṇo vane |
brahmahatyāvinirmuktaḥ trispṛśā samupoṣaṇāt 17|
jīvopadeśācchakrasya hatyā namucisaṃbhavā |
vinaṣṭā munimukhyendra trispṛśā samupoṣaṇāt 18|
brahmahatyādi pāpāni trispṛśāsamupoṣaṇāt |
vilayaṃ yāṃti vipreṃdra pāpeṣvanyeṣu kā kathā 19|
na prayāge na kāśyāṃ tu gomatyāṃ kṛṣṇasaṃnidhau |
mokṣo bhavati vipreṃdra trispṛśā yadi no kṛtā 20|
maraṇācca prayāge tu gomatyāṃ kṛṣṇasannidhau |
snānamātreṇa gomatyāṃ muktirbhavati śāśvatī 21|
gṛhepi jāyate muktistrispṛśā samupoṣaṇāt |

viṣaye varttamānasya kāmabhogānvitasya ca 22|
nivṛttaviṣayasyāpi muktiḥ sāṃkhyena durllabhā |
tasmātkuruṣva vipreṃdra trispṛśāṃ mokṣadāyinīm 23|
nārada uvāca-
kīdṛśaṃ tatsuraśreṣṭha trispṛśākhyaṃ mahāvratam |
muktidaṃ yad dvijātīnāṃ tvayā proktaṃ mamādhunā 24|
mahādeva uvāca-
jāhnavyai sā purā vipra trispṛśā mādhavena tu |
prācī sarasvatī tīre kathitā tvanukaṃpayā 25|
jāhnavyuvāca-
kalikalmaṣa koṭyaughairbrahmahatyādikairyutāḥ |
kalikāle hṛṣīkeśa snānaṃ kurvaṃti majjale 26|
teṣāṃ pāpaśatairdoṣairdeho me kaluṣī krtaḥ |
kathaṃ yāsyati me deva pātakaṃ garuḍadhvaja 27|
prācīmādhava uvāca-|

kathayāmi na saṃdeho mā putri rodanaṃkuru |
śyāmovaṭastu me sthānaṃ prācīdevī mamāgrataḥ 28|
vahate brahmatanayā dṛṣṭvāgre ca sureśvarīm |
snānaṃ kuruṣva nityaṃ tvaṃ tvatra pūtā bhaviṣyasi 29|
yatra brahmasutā prācī tatrāhaṃ nātra saṃśayaḥ |
tīrthakoṭiśatairyuktaḥ suraiḥ saha vasāmyaham 30|

pavitraṃ matpriyaṃ sthānaṃ hatyākoṭivināśanam |
saṃtuṣṭena mayā dattaṃ yasmātprāṇādhikāsi me 31|
tīrthakoṭisahasrāṇi nityaṃ tiṣṭhaṃti jāhnavi |
prācīsarasvatī toye sarvadaiva mamājñayā 32|
brahmavadhātsurāpānātgodhavādvṛṣalīvadhāt |
brahmasvaharaṇādeva mātāpitrostvapūjanāt 33|
cakriyānādgurudrohādabhakṣyasya ca bhakṣaṇāt |
sarvapāpasya karaṇātprācī brahmasutā sute 34|
vyapohayati pāpāni sakṛtsnānena me'grataḥ |

kuru snānaṃ saricchreṣṭhe vipāpā tvaṃ bhaviṣyasi 35|
jāhnavyuvāca-
nāhaṃ śaknomi deveśa āgaṃtuṃ nityameva hi |
kathaṃ naśyaṃti pāpāni kathayasveha mādhava 36|
prācīmādhava uvāca-
na śaknoṣi yadāgaṃtuṃ nityameva hi jāhnavi |
tadānyatsaṃpravakṣyāmi yasmānmatpādasaṃbhavā 37|
sarasvatyadhikā yā ca tīrthakoṭiśatādhikā |
makhakoṭyadhikā vāpi vratadānādhikā ca yā 38|
japahomādhikā yā ca caturvargaphalapradā |
sāṃkhyayogādhikā yā ca trispṛśā kriyatāṃ śubhā 39|
yasminmāse samāyāti sitā ca yadi vāsitā |
kartavyā sā saricchreṣṭhe kṛte pāpātpramucyate 40|
jāhnavyuvāca-|
kīdṛśī trispṛśā deva mamākhyāhi sumādhava |

īdṛśo mahimā yasyāstvayā prokto mamādhunā 41|
daśamyekādaśībhadrā dinaikasminyadā bhavet |
trispṛśā sā bhaveddeva vānyathā vada me prabho 42|
kṛṣṇa uvāca-|
āsurī trispṛśā devī yā tvayā parikīrtitā |
varjanīyā prayatnena vṛttihīno yathā patiḥ 43|
asurāṇāṃ tu sā proktā āyurbalavināśinī |
varjanīyā prayatnena yathā nārī rajasvalā 44|
svajātiṃ ca parityajya yā gatādhamajātiṣu |
saiva tyājyaṃ viśeṣeṇa daśamīyuktaṃ hi maddinam 45|
yathā rajasvalāsaṃgāddūṣyaṃte jñānavarjitāḥ |
tathaiva daśamīyuktaṃ maddinaṃ dūṣitaṃ nṛṇām 46|
hatyāyutaśataṃ haṃti trispṛśā samupoṣitā |
ekādaśī dvādaśī ca rātriśeṣe trayodaśī 47|
trispṛśā sā tu vijñeyā daśamīsahitā na hi |

kṛtvāparādhaṃ mucyeta prāyaścitte kṛte naraḥ 48|
daśamīvedhajaṃ doṣaṃ na kṣamāmi surāpage |
bhuktaṃ hālāhalaṃ tena viṣasya bhakṣaṇaṃ kṛtam 49|
daśamīmiśritaṃ yena kṛtamekādaśīvratam |
iti matvā na karttavyaṃ maddinaṃ daśamīyutam 6.34.50|
janmakoṭikṛtaṃpuṇyaṃ saṃtānaṃ yāti saṃkṣayam |
pātayetsvakulaṃ svargānnayate rauravādikam 51|
svadehaṃ śodhayitvā tu karttavyo mama vāsaraḥ |
vṛddhau tyājyā vinā vedhācchravaṇādiṣu saṃyutā 52|
janmapuṇyaṃ kṣayaṃ yāti ekādaśyupavāsinām |
saṃvṛddhau tu viśeṣeṇa saṃdehe samupasthite 53|

mamājñayā ca karttavyā dvādaśīvallabhā mama 54|
jāhnavyuvāca-
kariṣye'haṃ jagannātha trispṛśāṃ vacanāttava |
sarvapāpavinirmuktā bhaviṣyāmi tavājñayā 55|

śrīkṛṣṇa uvāca-
svasthānaṃ gaccha bhadraṃ te na bhīḥ kāryā kadācana |
tava devi saricchreṣṭhe na pāpaṃ saṃkramiṣyati 56|
snātvā sarasvatītoye ye'rcayitvā ca mādhavam |
praṇamaṃti jagannāthaṃ te yāṃti paramāṃ gatim 57|
jāhnavyuvāca-|
vidhānaṃ brūhi me brahmansarvasvena karomyaham |
prasādayāmi deveśaṃ dāmodaramanāmayam 58|
prācīmādhava uvāca-|
śṛṇu devi pravakṣyāmi trispṛśāyā vidhānakam |
yaṃ śrutvāpi saricchreṣṭhe mucyate pātakairnaraḥ 59|
palena ca palārdhena tadarddhenāpi vāpage |
pratimā mama sauvarṇā kāryā vibhavasārataḥ 60|
pātraṃ tāmramayaṃ kāryaṃ tilaistu paripūritam |
sajalaṃ tu ghaṭaṃ śubhraṃ paṃcaratnasamanvitam 61|

veṣṭitaṃ puṣpamālābhiḥ karpūrāguruvāsitam |
nyaseddāmodaraṃ paścātsnāpayitvā vilipya ca 62|
paridhānaṃ tataḥ kāryaṃ vastrayugmena cānvitam |
maṃtraistu pūjanaṃ kāryaṃ purāṇaiḥ samudīritaiḥ |
puṣpaiḥ kālodbhavaiḥ śubhraistulasīpatraiśca komalaiḥ 63|
chatraṃ tu viṣṇave dadyātpādukābhyāṃ susaṃyutam |
nivedyāni manojñāni phalāni subahūnyapi 64|
upavītaṃ tu dātavyaṃ sottarīyaṃ navaṃ dṛḍham |
vaiṇavaṃ dāpayeddaṃḍaṃ surūpaṃ sonnataṃ dṛḍham 65|
dāmodarāya vai pādau jānunī mādhavāya ca |
guhyaṃ kāmapradāyeti kaṭiṃ vāmanamūrtaye 66|
padmanābhāya nābhiṃ tu jaṭharaṃ viśvayonaye |
hṛdayaṃ jñānagamyāya kaṃṭhaṃ vaikuṃṭhagāmine 67|
sahasrabāhave bāhū cakṣuṣī yogarūpiṇe |
saṃpūjya vidhivadbhaktyā dadyādarghaṃ vidhānataḥ 68|

śubhreṇa nālikereṇa śaṃkhopari sthitena hi |
sūtrairāveṣṭitenaiva hastayorubhayorapi 69|
smṛto harasi pāpāni yadi nityaṃ janārdana |
duḥsvapnaṃ durnimittāni manasā durvicinvitā 70|
nārakaṃ tu bhayaṃ deva bhayadurgatisaṃbhavam |
yanmama syānmahādeva aihikaṃ pāralaukikam 71|
tena deveśa māṃ rakṣa gṛhāṇārghaṃ namostu te |
kṛpādṛṣṭiḥ sadaivāstu dāmodara mamopari 72|
dhūpaṃ dīpaṃ ca naivedyaṃ kuryānnīrājanaṃ tataḥ |
śīrṣopari saricchreṣṭhe bhrāmayedvārijaṃ hareḥ 73|
kṛtvā vidhānametaddhi pūjayetsvaguruṃ tataḥ |
dadyātsuvarṇaṃ vastrāṇi soṣṇīṣaṃ caiva kaṃcukam 74|
upānaho'pi chatraṃ ca mudrikāṃ ca kamaṃḍalum |
bhojanaṃ caiva tāṃbūlaṃ saptadhānyaṃ ca dakṣiṇām 75|
guruṃ saṃpūjya deveśaṃ kuryājjāgaraṇaṃ hareḥ |

gītanṛtyasamāyuktaṃ tathā śāstrasamanvitam 76|
niśāṃte caiva devāya datvā cārghaṃ vidhānataḥ |
snānādikāṃ kriyāṃ kṛtvā bhuṃjīyādvāḍavaiḥ saha 77|
śiva uvāca-
dvijaitattrispṛśākhyānamadbhutaṃ romaharṣaṇam |
śrutvā tu labhate puṇyaṃ gaṃgāṃ snānasamudbhavam 78|
aśvamedhasahasrāṇi vājapeyaśatāni ca |
tatphalaṃ samavāpnoti trispṛśā samupoṣaṇāt 79|
pitṛpakṣo mātṛpakṣastathā caivātmapakṣakaḥ |
taiḥ sarvaiḥ saha saṃmukto viṣṇuloke mahīyate 80|
tīrthakoṭiṣu yatpuṇyaṃ kṣetrakoṭiṣu yatphalam |
tatphalaṃ samavāpnoti trispṛśā samupoṣaṇāt 81|
brāhmaṇā ye'pi kurvaṃti kṣatriyāḥ kṛṣṇamānasāḥ |
vaiśyā vā śūdrajanmāno ye tathā cānyajātayaḥ 82|
te sarve muktimāyāṃti bhuvaṃ tyaktvā dvijottama |

maṃtrāṇāṃ maṃtrarājo'tha yathā syāddvādaśākṣaraḥ 83|
vratānāṃ ca yathā caiṣā yena vai trispṛśā kṛtā |
brahmaṇā ca kṛtā pūrvaṃ paścādrājarṣibhiḥ kṛtā 84|
anyeṣāṃ kā kathā vatsa trispṛśā muktidāyinī |
anena vidhinā brahmaṃstrispṛśāsaṃbhavaṃ vratam 85|
yaḥ karoti naro bhaktyā śṛṇu vakṣyāmi tatphalam |
gaṃgāvagāhane brahmanvārāṇasyāṃ tu yatphalam 86|
manvaṃtarasahasraistu trispṛśākārako hi tat |
prācī ca yamunā snāne varṣairyatkoṭibhiḥ phalam 87|
tatphalaṃ samavāpnoti trispṛśāvratakṛnnaraḥ |
tatphalaṃ tu kurukṣetre sūryagrahaṇakoṭibhiḥ 88|
hemabhāraśatairdānaistrispṛśākaraṇena tat |
pāpakoṭisahasrāṇi hatyākoṭiśatāni ca 89|
ekenaivopavāsena kriyate bhasmasāddrutam |
trispṛśāyā vrataṃ yattu agatīnāṃ gatipradam 90|

gatimicchaṃti viprarṣe mahatpāpaśatāni ca |
svayaṃ kṛṣṇena kathitaṃ pārāśaryasya cāgrataḥ 91|
prakāśayati yaścedaṃ likhitvā vaiṣṇavaṃ dvije |
pāpoghairgrathitasyāpi tasya muktirbhaviṣyati 92|
puṇyairavāpyate vidvanmanvaṃtaraśatairapi |
trispṛśā durlabhā loke prāpyate naiva mānavaiḥ 93|
kalau ye trispṛśāṃ labdhvā na kurvaṃti narādhamāḥ |
teṣāṃ janmaphalaṃ caiva jīvitaṃ viphalaṃ bhavet 94|
pretatvaṃ taiḥ samuttīrṇaṃ vinā śrāddhairvinā sutaiḥ |
kṛtā yaistrispṛśā vidvansakṛtprāpya kalau yuge 95|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṇḍe umāpatināradasaṃvāde trispṛśākhyānaṃnāma catustriṃśo'dhyāyaḥ 34|

English translation

Nārada said :

1. O lord, especially narrate to me the vow called Trispṛśā, by hearing which people are free from the bondage of their acts (just) at (that) moment.

Mahādeva said :

2-12a. Listen to the great vow called Trispṛśā of the incarnation of Kṛṣṇa . It puts to an end all streams of sins. It destroys great unhappiness. It gives the desired objects to those who desire them, and gives salvation to those who have no desire. O brāhmaṇa , listen to that vow called Trispṛśā from me who am narrating it. Viṣṇu is directly worshipped in the Kali age by him who, O great sage, always narrates the (account of) Trispṛśā. All the sin would not come to an end by the repetition of the name of a deity accompanied with burnt offerings. (But) there is no doubt that it gets exhausted merely by uttering the name of Trispṛśā. O best brāhmaṇa, if Trispṛśā is not observed, salvation does not take place even by reading sacred texts, Purāṇas and other (works), (performing) sacrifices, (visits to) crores of sacred places, (observing) many multitudes of vows, worshipping deities. This date (tithi) sacred to Viṣṇu is noted by the god of gods for (securing) salvation. For brāhmaṇas , especially in the Kali age, the Sāṃkhya is difficult to understand; so also there is lack of control over the senses, and there is no stability of the mind. Trispṛśā gives salvation to those who are attached to sensual objects, who are without meditation and lack retentive memory. The Disc-holder (i.e. Viṣṇu) formerly narrated it to me and Brahmā . and to those who had bowed down (to him) in the Milky Ocean. I have granted salvation even to those, except the Sāṅkhyas , who, even though attached to sensual objects observe the Trispṛśā vow. Trispṛśā gives salvation to those who are attached to sensual pleasures.

12b-18. O great sage, it (i.e. the vow of Trispṛśā) has been observed even by many groups of sages. If Trispṛśā takes place in the bright half of Kārtika with the Moon or Mercury, it destroys crores of sins. The skull of Brahma fell on the ground just at that moment from the hand of the great lord (i.e. Śiva), possessing (the sin of) murder and observing a fast on that day. The goddess Gaṅgā was freed from the streams of crores of sins in the Kali age, due to the advice of Viṣṇu and fasting on the Trispṛśā day. O great sage, the sin of eight murders that formerly took place in the case of Bahuvīrya, was removed by means of Bhṛgu 's advice and fasting on Trispṛśā. O best brāhmaṇa, Śatāyudha had killed a brāhmaṇa in a forest. He was free from (the sin of) murder of the brāhmaṇa due to fasting on Trispṛśā. Due to the advice of Jīva , (the sin due to) the killing of Namuci (committed) by Indra vanished on account of fasting on Trispṛśā, O best among the principal sages.

19-23. O best brāhmaṇa, sins like the murder of a brāhmaṇa etc. perish by means of fasting on Trispṛśā. Then what can be said about other sins? O best brāhmaṇa, if (the vow of) Trispṛśā is not observed, then salvation is not possible at Gayā , at Kāśī , at Gomatī or near Kṛṣṇa. Eternal salvation takes place by dying at Prayāga or at Gomatī or near Kṛṣṇa, (so also) merely by bathing at Gomatī. By fasting on Trispṛśā salvation takes place even at home in the case of him who indulges in (objects of) senses and is full of sensual pleasures. Even for one who has turned away from sensual objects salvation is difficult according to the Sāṃkhya(-path). Therefore, O best brāhmaṇa, observe the Trispṛśā which gives salvation.

Nārada said :

24. O best god, what kind of vow is the great vow called Trispṛśā, which gives salvation to brāhmaṇas, and which you told me about now.

Mahādeva said :

25. O brāhmaṇa, formerly Viṣṇu told Jāhnavī (i.e. Gaṅgā) about (the vow of) Trispṛśā through compassion (for her) on the bank of Prācī Sarasvatī .

Jāhnavī said :

26-27. O Viṣṇu, in this Kali age many (people) possessing the streams of crores of sins like those of the murder of a brāhmaṇa, bathe in my water. Due to the blemishes of hundreds of sins of them, my body is made turbid. O god having Garuḍa as your banner, how will that sin of me go away?

Prācī Mādhava said :

28-35. I shall undoubtedly tell you. O daughter, do not weep. My place is the Śyāma Vaṭa ; and Prācī Devī , daughter of Brahmā, flows in front of me. Looking at the chief goddess, every day bathe there. By that you will be purified. There is no doubt that I stay along with hundreds of holy places and gods there where there is Prācī, Brahmā's daughter. My place is pure and dear (to me). It destroys (the sin of) crores of murders. Since you are dearer to me than my (own) life, I, being pleased, have given it to you. O Jāhnavī, by my order thousands of crores of holy places always remain in the water of Prācī Sarasvatī. O daughter, Brahmā's daughter Prācī removes all sins on bathing once (only) in front of me (in her water). (She removes) sins due to the murder of a brāhmaṇa, drinking liquor, killing a cow or a śūdra woman, snatching the wealth of a brāhmaṇa, not honouring one's mother and father, using a vehicle, deceiving one's preceptor, or eating what is prohibited. O best river, bathe (there). You will be free from sins.

Jāhnavī said :

36. O lord of gods, I cannot come every day. O Viṣṇu, tell me now how (my) sins will perish.

Prācī Mādhava said :

37-40. O Jāhnavī, since you have risen from my feet, I shall tell you something else if you are unable to come (here) every day. You should observe (the vow of) the auspicious Trispṛśā, which is superior to (a bath in) Sarasvatī, which is superior to hundreds of crores of sacred places, which is superior to crores of sacrifices, which is superior to vows and gifts, which is superior to muttering (of hymns) and sacrifices, and which gives the four goals, which is superior to (the practices laid down in) the Sāṃkhya- Yoga (path). When it comes (i.e. falls) in a month, during either the bright or the dark half, it should be observed, O best river. When it is observed, one is free from a sin.

Jāhnavī said :

41-42. O god Viṣṇu, tell me how that Trispṛśā, about whose greatness of this kind you told me now, is. O lord, tell me if the day on which the three dates, viz. tenth, eleventh and twelfth combine would be the Trispṛśā day, or if it is different.

Kṛṣṇa said :

43-54. O goddess, that Trispṛśā which you mentioned is demonish. With care it is to be avoided as the husband who is without any livelihood (i.e. a job). It is said to be of the demons and destroys life and vigour. With care it should be avoided like a woman in her menses. My day especially in conjunction with the tenth day should be avoided like her who, having abandoned her own caste, has gone to lower castes. As ignorant people are polluted due to the contact with a woman in her menses, similarly my day in conjunction with the tenth is censurable for men. Trispṛśā, if properly fasted on, destroys (the

sin) of a hundred murders. That day on which the three days viz. the eleventh, twelfth and thirteenth fall, should be known as Trispṛśā and not one in conjunction with the tenth. A man, having gone through an expiation after having committed a fault, would be free. O divine river, I do not forgive the fault due to being pierced by the tenth. He who has observed the Ekādaśī -vow (on the day) mixed with the tenth has taken the halāhala poison or has taken poison. Thinking like this, he should not observe (a fast on) my day in conjunction with the tenth. The religious merit or the progeny of him (who does so) perishes. He would cause (the members of) his family to drop from heaven and takes (them) to (hells) like Raurava . Having purified one's body, one should observe (the vow on) my day. The day when there is increase (in its duration) should be avoided except piercing of (i.e. being mixed with another day) and combined with Śravaṇa etc. The merit of those who fast on the Ekādaśī day perishes. This is especially so in the case of the increase in its duration and when a doubt has arisen. Dvādaśī(-fast) should be observed. It is dear to him.

Jāhnavī said :

55. O lord of the world, according to your words (i.e. as you have told me) I shall observe (the vow of) Trispṛśā. By your behest I shall be free from all sins.

Śrī Kṛṣṇa said :

56-57. Go (back) to your own place. You should never entertain fear. O goddess, O best river, sin shall never come to you. Those who, after having worshipped Mādhava , pay homage to the lord of the world, go to (i.e. obtain) the highest position.

Jāhnavī said :

58. O Brahman , tell me the manner (in which the vow is to be observed). I (shall) do it with everything (I have). I shall propitiate the lord of gods, Dāmodara , Anāmaya.

Prācī Mādhava said :

59-65a. O goddess, listen. I shall tell you the manner of (i.e. in which) Trispṛśā (should be observed), even by hearing which a man is freed from sins, O best river. According to the capacity of one's wealth, a golden image of me (weighing) a pala , half of it, or half of the latter, should be fashioned. A pot of copper should be made and should be filled with sesamum-seeds. A white pitcher containing water and with five gems, should be wrapped with garlands of flowers, and made fragrant with the incense of agaru . Then after having bathed (the image of) Viṣṇu and having smeared (it with sandal) one should put (it in the vessel). Then with a pair of garments (the image) should be seated and the worship should be done with hymns and by reciting (passages from) the Purāṇas, so also with white, seasonal flowers and tender Tulasī -leaves. One should offer an umbrella along with sandals to Viṣṇu, so also pleasing articles of food and very many fruits. One should offer a new, strong sacred thread along with an upper garment.

65b-77. One should also cause to be given a beautiful, long and strong bamboo-staff. Having duly and devoutly worshipped the feet (of the image saying) 'to Dāmodara', its knees (saying) 'to Mādhava', its private part (saying) 'to Kāmaprada', its waist (saying) 'to Vāmanamūrti', its navel (saying) 'to Padmanābha ', its belly (saying) 'to Viśvayoni', its heart (saying) 'to Jñānagamya', its throat (saying) 'to Vaikuṇṭhagāmin', its arms (saying) 'to Sahasrabāhu ', its eyes (saying) 'to Yogarūpin', one should make

a respectful offering. (Taking) a white coconut placed on a conch and wrapped with threads in both his hands, (he should say), “O Janārdana , if, by just being remembered you remove sins and bad dreams and evil omens seen by the mind, then, O god, protect me from the fear of hell due to fear and calamity, so also of this and the next world; accept (this) respectful offering. Salutation to you. O Dāmodara, always look favourably at me.” One should then offer incense, lamp and wave a light and should revolve a lotus over the head of Viṣṇu. Having performed this rite, one should then worship his own preceptor. One should give (the preceptor) gold, garments, and a dress with a turban, so also shoes, an umbrella, a ring and a water-pot, so also a meal, a tāmbūla , seven (kinds of) corn, and a gift. Having properly worshipped the preceptor, the lord of gods, one should keep awake (in honour) of Viṣṇu, with dance and music, according to the sacred precepts. At the close of the night one having duly made a respectful offering to the deity, and having performed the rites like bathing, one should eat along with brāhmaṇas.

Śiva said :

78-87. O brāhmaṇa, having heard this account of Trispṛśā which is wonderful and thrilling, one gets the religious merit due to bath in the Gaṅgā. By fasting on Trispṛśā one gets the fruit of thousands of Aśvamedha sacrifices and hundreds of Vājapeya sacrifices. Along with all the sides like that of one’s father, that of one’s mother, and that of one’s own one is freed, and one is honoured in the world of Viṣṇu. By fasting on Trispṛśā one gets the same religious merit as is obtained by (visiting) crores of holy places and crores of sacred places. O best brāhmaṇa, all those—brāhmaṇas, evil-minded kṣatriyas , vaiśyas or those born as śūdras , so also persons of other castes—come to (i.e. obtain) salvation after having left the earth. This is the king-hymn among the hymns as would be (the hymn of) twelve letters. Of vows (it is the chief) for him who has observed it. It was first observed by Brahmā, then was observed by royal sages. Then, O child, what can be said about others? Trispṛśā gives salvation. O brāhmaṇa, listen to the fruit of him (i.e. which he gets) who devoutly observes this Trispṛśā vow. He who observes the Trispṛśā (vow) gets that fruit which is obtained by bathing in Gaṅgā at Vārāṇasī for thousands of the periods of Manu . A man who observes the vow of Trispṛśā obtains that fruit obtained by means of bathing in Prācī and Yamunā for crores of years.

88-95. A man who observes the Trispṛśā vow gets that fruit which is obtained by (bathing during) crores of solar eclipses at Kurukṣetra , or by (giving) hundreds of bhāras of gold. By means of just one fast thousands of crores of sins and hundreds of (sins due to) murders are quickly reduced to ash. That vow of Trispṛśā gives salvation to those who have not got it. Hundreds of (persons committing) great sins desire salvation, O brāhmaṇic sage. Kṛṣṇa himself told (this vow) in front of (i.e. to) Pārāśarya . He who, even though bound by streams of sins, shows this Vaiṣṇava (Purāṇa) after writing it to a brāhmaṇa, obtains salvation. (This vow) is secured, O wise one, by means of religious merit (collected during) hundreds of ages of Manu. Trispṛśā is difficult to be secured by men. It is not easily had in the world. The fruit of the existence of those mean men, so also their life, who, having had (i.e. having known the day of) Trispṛśā, do not observe it, is fruitless. Those who have, after having (come to know the day of) Trispṛśā, observed it (even) once have overcome (being reduced to) the state of a goblin without Śrāddha or without sons.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 35

The Vow of Unmīlanī

Chapter 447 of 693 · 69 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अतस्त्वां संप्रवक्ष्यामि उन्मीलनीमनुत्तमाम् ।
यस्याः श्रवणमात्रेण जन्मसंसारबंधनात् १।
पापात्मा मुच्यते पापैः स्वर्गलोके महीयते ।
देवताः पितरश्चैव तस्या गतिमवाप्नुयुः २।
विद्यार्थी लभते विद्यां सर्वकामानवाप्नुयात् ।
तस्या व्रतान्न संदेहः स्वर्गलोके महीयते ३।
स्वस्थानं तत्र वै प्राप्तः शिवलोके महीयते ।
अतस्त्वं कुरुषे राजन्वैष्णवानां तु पूजनम् ४।
वैष्णवानां तु ये राजन्सेवा कुर्वंति नित्यशः ।
तेषां दंडं च कुरुषे नो वा तेषां नराधिपः ५।
भोजनानंतरं तेषां भोजनं कुरुते नृप ।
तैरेव पूजितो विष्णुर्यैर्भक्त्या तु प्रपूजितः ६।
शालग्रामशिलाभूतां दत्त्वा मूर्द्धनि प्रत्यहम् ।
त्वं धारयसि भूपाल कंठे नित्यं सुभक्तितः ७।

धूपशेषं तु वै विष्णोर्भक्त्या भजसि भूपते ।
आरार्तिकं सदा कृत्वा भक्तानां वेदयेर्नृप ८।
शंखोदकं हरेर्मूर्ध्नि भ्रामयित्वा तु भक्तितः ।
नित्यं बिभर्षि शिरसि शेषं यच्छसि वैष्णवान् ९।
नैवेद्यं प्रत्यहं कृत्वा सर्वोपस्करसंयुतम् ।
विष्वक्सेनाय दत्वा वै स्वयं भुनक्षि वाडव १०।
विष्णोर्निवेदितं चान्नं वैष्णवैः सह भुज्यते ।
नित्यं नामसहस्रेण भक्त्या स्तौषि जनार्दनम् ११।
दीपार्घदानं वै विष्णोः कुरुषे गीतनर्तनम् ।
श्यामांकुरैः पूजयसे पूज्यंते नृपसत्तम १२।
श्यामांकुरैः सदा वत्स पूजनं चाति दुर्ल्लभम् ।
पृथ्वीदानसमं पुण्यं दूर्वया पूजने कृते १३।
अतो वै नास्ति लोकेऽस्मिन्दूर्वायाः सदृशं भुवि ।
तया वै पूजनं कार्यं विष्णुसायुज्यमिच्छता १४।
अतस्त्वं कुरुषे नित्यं पूजनं दूर्वया सह ।

यवाक्षतैर्विशेषेण पूजनं कुरुषेन वा १५।
पक्षेपक्षे नृपश्रेष्ठ विधिवद्द्वादशीव्रतम् ।
यत्कृतं तु महाराज महापापप्रणाशनम् १६।
मोक्षदं सुखदं चैव तथायुष्यप्रदं सदा ।
एतद्विष्णुव्रतं प्रोक्तं वैष्णवानां तु मोक्षदम् १७।
गृहस्थानां तु सुखदं यतीनां मुक्तिदायकम् ।
सर्वरोगादिशमनं पवित्रं कायशोधनम् १८।
व्रतमेतच्च कुरुषे नो वा चैव नराधिप ।
दशमीवेधरहितं कुरुषे जागरान्वितम् १९।
तुलसीपत्रनिकरैर्नित्यं पूजयसे हरिम् ।
गोपीचंदनजं पत्रं भाले वा नृपसत्तम २०।
धारितं सर्वलोकानां पवित्रीकरणं नृप ।
अतस्त्वं च धारयसे गोपीचंदनसंभवम् २१।
ब्रह्महा हेमहारी च मद्यपानी तथैव च ।
अगम्यगो महापापी तथा ह्यनृतभाषितः २२।

ते सर्वे मुक्तिमायांति तिलकं धारणादृताः ।
बिभर्षि कंठे नित्यं त्वं धात्रीफलसमुद्भवाम् २३।
मालां मुख्यायुतसमां तुलसीपत्रसंभवाम् ।
शालग्रामशिलायुक्तां द्वारकायां समुद्भवाम् २४।
नित्यं पूजयसे भूप भुक्तिमुक्तिफलप्रदाम् ।
पद्मसंज्ञं पुराणं वै पठसे पुरतो हरेः २५।
चरितं दैत्यराज्यस्य प्रह्लादस्य च भूपते ।
वासरं वासुदेवस्य सवेधं कुर्वतो नरान् २६।
निवारयसि भूपाल शास्त्रं दृष्ट्वा प्रयत्नतः ।
सवेधं वासरं विष्णोर्यस्मिन्राष्ट्रे प्रवर्तते २७।
लिप्यते तेन पापेन राजा भवति नारकी ।
वेधं चतुर्विधं त्यक्त्वा समुपोष्य हरेर्दिनम् ।
कुलकोटिं समुद्धृत्य विष्णुलोके महीयते २८।
गौतम उवाच-
शृणु भूपाल वक्ष्यामि वैष्णवाख्यं महाव्रतम् ।

यं श्रुत्वा पापिनः सर्वे मुक्तिमायांति तत्क्षणात् २९।
द्वादशीसंभवं पुण्यं मया ख्यातं न कस्यचित् ३०।
वैष्णवोऽसि महाराज भक्तो भागवते नृणाम् ।
वैष्णवं तु महागुह्यं तद्व्रतं त्वं निशामय ३१।
उन्मीलनी नाम पुरा भक्त्या मे माधवेन तु ।
कथिता सुप्रसन्नेन तां ते भूप वदाम्यहम् ३२।
एकादशी अहोरात्रं प्रभाते घटिका भवेत् ।
उन्मीलनी तु सा ज्ञेया विशेषेण हरिप्रिया ३३।
त्रैलोक्ये यानि तीर्थानि पुण्यान्यायतनानि च ।

कोट्यंशे नैव तुल्यानि मखा वेदास्तपांसि च ३४।
उन्मीलनी समं किंचिन्न भूतं न भविष्यति ।
प्रयागो न कुरुक्षेत्रं न काशी न च पुष्करः ३५।
शैलो हिमाचलो नैव न मेरुर्गंधमादनः ।
शैलो न नीलनिषधो न विंध्यो नैव नैमिषम् ३६।
गोदावरी न कावेरी चंद्रभागा न वेदिका ।

न तापी न पयोष्णी च न क्षिप्रा नैव चंदना ३७।
चर्मण्वती च सरयूश्चंद्रभागा न गंडिका ।
गोमती च विपाशा च शोणाख्यश्च महानदः ३८।
किमत्र बहुनोक्तेन भूयोभूयो नराधिप ।
उन्मीलनीसमं किंचिन्न देवः केशवात्परः ३९।
उन्मीलनीमनु प्राप्य यैः कृतं केशवार्चनम् ।
पापचक्रसमूहस्य राशयः पतिताः क्षणात् ४०।
यस्मिन्मासे महीपाल तिथिरुन्मीलनी भवेत् ।
तन्मासनाम्ना गोविंदः पूजनीयः प्रयत्नतः ४१।
जातरूपमयः कार्यं मासनाम्ना तु माधवः ।
स्वशक्त्या विश्वरूपस्तु श्रद्धाभक्तिसमन्वितः ४२।
पवित्रोदकसंयुक्तं पंचरत्नसमन्वितम् ।
गंधपुष्पाक्षतैर्युक्तं कुंभं स्रग्दामभूषितम् ४३।
पात्रं च सोदकं कार्यं गोधूमैश्चापि पूरितम् ।
नानारत्नैश्च संयुक्तं नानागंधैः प्रपूजितम् ४४।

मल्लिकामोदसंयुक्तं जातीपुष्पैः प्रपूजितम् ।
श्वेताख्यैस्तंदुलैश्चैव पूरणीयः प्रयत्नतः ४५।
प्रदद्याद्वस्त्रयुग्मं तु उपवीतं तु सोत्तरम् ।
उपानहौ तु राजर्षे आतपत्रं शिरोपरि ४६।
भोजनं जलपात्रं च सप्तधान्यं तिलैः सह ।
रूप्यं चैव तु कार्पासं पायसं मुद्रिका हरेः ४७।
धेनुर्वात्र तु दातव्या वत्सालंकारसंयुता ।
सुवर्णशृंगी रौप्यखुरी ताम्रपृष्ठी तथैव च ४८।
कांस्यदोहीं रत्नपुच्छीं दद्याद्वै गुरवे तदा ।
शय्यां सोपस्करां दद्यात्साधवे भक्तिपूर्वकम् ४९।
धूपं दीपं तु नैवेद्यं फलपत्रं निवेदयेत् ।
पूजनीयो महाभक्तैर्मत्रैरेभिस्तु केशवः 6.35.५०।
तुलसीपत्रसंयुक्तैः पुष्पैः कालोद्भवैस्तथा ।
मासनाम्नैव चरणौ जानुनी विष्णुरूपिणे ५१।
गुह्ये तु गुह्यपतये कटे वै पीतवाससे ।

ब्रह्ममूर्तिभृते नाभावुदरे विश्वयोनये ५२।
हृदये ज्ञानगम्याय कंठे वैकुंठमूर्तये ।

ऊर्द्ध्वगाय ललाटे तु बाहौ दक्षांतकारिणे ५३।
उत्तमांगे सुरेशाय सर्वांगे सर्वमूर्तये ।
स्वनाम्ना चायुधादीनि पूजनीयानि भक्तितः ५४।
अर्घदानं प्रकर्तव्यं नालिकेरादिभिः समम् ।
शंखोपरि जले कृत्वा गंधपुष्पाक्षतान्वितम् ५५।
सूत्रेणावेष्टितं कृत्वा दद्यादर्घं विधानतः ।
देवदेव महादेव श्रीकेशव जनार्दन ५६।
सुब्रह्मण्य नमस्तेऽस्तु पुण्यराशिविवर्धन ।
शोकमोहमहापापान्मामुद्धर भवार्णवात् ५७।
सुकृतं न कृतं किंचिज्जन्मकोटिशतैरपि ।
तथापि मां महास्वामिन्मामुद्धर भवार्णवात् ५८।
व्रतेनानेन देवेश ये चान्ये मम पूर्वजाः ।
वियोनिं च गताश्चान्ये पापमृत्युवशं गताः ५९।

ये भविष्यंति येऽतीताः प्रेतलोकान्समुद्धर ।
श्रांतोस्म्यहमधीनस्य भक्तिरव्यभिचारिणी ६०।
दत्तमर्घं मया तुभ्यं भक्त्या गृह्ण गदाधर ।
दत्वार्घं धूपदीपाद्यैर्नैवेद्यैर्विष्णुसंभवैः ६१।
स्तोत्रैर्नीराजनैर्गीतैर्भृत्यैः संतोषयेद्धरिम् ।
वस्त्रैर्दानैश्च गोदानैर्भोजनैस्तोषयेद्गुरुम् ६२।
तथातथा विधातव्यं गुरुर्वै प्रीतिमाप्नुयात् ।
लोकानां तारणार्थाय धात्रा सृष्टो गुरुर्यतः ६३।
अतो वै गुरुपूजा च कर्त्तव्या वै प्रयत्नतः ।
अहितं यो नाशयति स्वहितं दर्शयेत्सदा ६४।
स गुरुः स च विज्ञेयः सर्वधर्मार्थकोविदः ।
अकुर्वन्वित्तशाठ्यं तु गुरवे तं निवेदयेत् ६५।
गुरोर्निवेदिते भूप परिपूर्णं भवेद्व्रतम् ।
कृत्वा दिवातनं कर्म भोजनं ब्राह्मणैः सह ६६।
कर्त्तव्यं नृपशार्दूल दिनं नेयं कथानकैः ।

अनेन विधिना यस्तु कुर्यादुन्मीलनीव्रतम् ६७।
कल्पकोटिसहस्राणि वसते विष्णुसन्निधौ ६८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे उन्मीलनीव्रतंनाम पंचत्रिंशोऽध्यायः ३५।

Roman transliteration

mahādeva uvāca-
atastvāṃ saṃpravakṣyāmi unmīlanīmanuttamām |
yasyāḥ śravaṇamātreṇa janmasaṃsārabaṃdhanāt 1|
pāpātmā mucyate pāpaiḥ svargaloke mahīyate |
devatāḥ pitaraścaiva tasyā gatimavāpnuyuḥ 2|

vidyārthī labhate vidyāṃ sarvakāmānavāpnuyāt |
tasyā vratānna saṃdehaḥ svargaloke mahīyate 3|
svasthānaṃ tatra vai prāptaḥ śivaloke mahīyate |
atastvaṃ kuruṣe rājanvaiṣṇavānāṃ tu pūjanam 4|
vaiṣṇavānāṃ tu ye rājansevā kurvaṃti nityaśaḥ |
teṣāṃ daṃḍaṃ ca kuruṣe no vā teṣāṃ narādhipaḥ 5|
bhojanānaṃtaraṃ teṣāṃ bhojanaṃ kurute nṛpa |
taireva pūjito viṣṇuryairbhaktyā tu prapūjitaḥ 6|
śālagrāmaśilābhūtāṃ dattvā mūrddhani pratyaham |
tvaṃ dhārayasi bhūpāla kaṃṭhe nityaṃ subhaktitaḥ 7|

dhūpaśeṣaṃ tu vai viṣṇorbhaktyā bhajasi bhūpate |
ārārtikaṃ sadā kṛtvā bhaktānāṃ vedayernṛpa 8|
śaṃkhodakaṃ harermūrdhni bhrāmayitvā tu bhaktitaḥ |
nityaṃ bibharṣi śirasi śeṣaṃ yacchasi vaiṣṇavān 9|
naivedyaṃ pratyahaṃ kṛtvā sarvopaskarasaṃyutam |
viṣvaksenāya datvā vai svayaṃ bhunakṣi vāḍava 10|
viṣṇorniveditaṃ cānnaṃ vaiṣṇavaiḥ saha bhujyate |
nityaṃ nāmasahasreṇa bhaktyā stauṣi janārdanam 11|
dīpārghadānaṃ vai viṣṇoḥ kuruṣe gītanartanam |
śyāmāṃkuraiḥ pūjayase pūjyaṃte nṛpasattama 12|
śyāmāṃkuraiḥ sadā vatsa pūjanaṃ cāti durllabham |
pṛthvīdānasamaṃ puṇyaṃ dūrvayā pūjane kṛte 13|
ato vai nāsti loke'smindūrvāyāḥ sadṛśaṃ bhuvi |
tayā vai pūjanaṃ kāryaṃ viṣṇusāyujyamicchatā 14|
atastvaṃ kuruṣe nityaṃ pūjanaṃ dūrvayā saha |

yavākṣatairviśeṣeṇa pūjanaṃ kuruṣena vā 15|
pakṣepakṣe nṛpaśreṣṭha vidhivaddvādaśīvratam |
yatkṛtaṃ tu mahārāja mahāpāpapraṇāśanam 16|
mokṣadaṃ sukhadaṃ caiva tathāyuṣyapradaṃ sadā |
etadviṣṇuvrataṃ proktaṃ vaiṣṇavānāṃ tu mokṣadam 17|
gṛhasthānāṃ tu sukhadaṃ yatīnāṃ muktidāyakam |
sarvarogādiśamanaṃ pavitraṃ kāyaśodhanam 18|
vratametacca kuruṣe no vā caiva narādhipa |
daśamīvedharahitaṃ kuruṣe jāgarānvitam 19|
tulasīpatranikarairnityaṃ pūjayase harim |
gopīcaṃdanajaṃ patraṃ bhāle vā nṛpasattama 20|
dhāritaṃ sarvalokānāṃ pavitrīkaraṇaṃ nṛpa |
atastvaṃ ca dhārayase gopīcaṃdanasaṃbhavam 21|
brahmahā hemahārī ca madyapānī tathaiva ca |
agamyago mahāpāpī tathā hyanṛtabhāṣitaḥ 22|

te sarve muktimāyāṃti tilakaṃ dhāraṇādṛtāḥ |
bibharṣi kaṃṭhe nityaṃ tvaṃ dhātrīphalasamudbhavām 23|
mālāṃ mukhyāyutasamāṃ tulasīpatrasaṃbhavām |
śālagrāmaśilāyuktāṃ dvārakāyāṃ samudbhavām 24|
nityaṃ pūjayase bhūpa bhuktimuktiphalapradām |
padmasaṃjñaṃ purāṇaṃ vai paṭhase purato hareḥ 25|
caritaṃ daityarājyasya prahlādasya ca bhūpate |
vāsaraṃ vāsudevasya savedhaṃ kurvato narān 26|
nivārayasi bhūpāla śāstraṃ dṛṣṭvā prayatnataḥ |
savedhaṃ vāsaraṃ viṣṇoryasminrāṣṭre pravartate 27|

lipyate tena pāpena rājā bhavati nārakī |
vedhaṃ caturvidhaṃ tyaktvā samupoṣya harerdinam |
kulakoṭiṃ samuddhṛtya viṣṇuloke mahīyate 28|
gautama uvāca-
śṛṇu bhūpāla vakṣyāmi vaiṣṇavākhyaṃ mahāvratam |

yaṃ śrutvā pāpinaḥ sarve muktimāyāṃti tatkṣaṇāt 29|
dvādaśīsaṃbhavaṃ puṇyaṃ mayā khyātaṃ na kasyacit 30|
vaiṣṇavo'si mahārāja bhakto bhāgavate nṛṇām |
vaiṣṇavaṃ tu mahāguhyaṃ tadvrataṃ tvaṃ niśāmaya 31|
unmīlanī nāma purā bhaktyā me mādhavena tu |
kathitā suprasannena tāṃ te bhūpa vadāmyaham 32|
ekādaśī ahorātraṃ prabhāte ghaṭikā bhavet |
unmīlanī tu sā jñeyā viśeṣeṇa haripriyā 33|
trailokye yāni tīrthāni puṇyāyatanāni ca |
koṭyaṃśe naiva tulyāni makhā vedāstapāṃsi ca 34|
unmīlanī samaṃ kiṃcinna bhūtaṃ na bhaviṣyati |
prayāgo na kurukṣetraṃ na kāśī na ca puṣkaraḥ 35|
śailo himācalo naiva na merurgaṃdhamādanaḥ |
śailo na nīlaniṣadho na viṃdhyo naiva naimiṣam 36|
godāvarī na kāverī caṃdrabhāgā na vedikā |

na tāpī na payoṣṇī ca na kṣiprā naiva caṃdanā 37|
carmaṇvatī ca sarayūścaṃdrabhāgā na gaṃḍikā |
gomatī ca vipāśā ca śoṇākhyaśca mahānadaḥ 38|
kimatra bahunoktena bhūyobhūyo narādhipa |
unmīlanīsamaṃ kiṃcinna devaḥ keśavātparaḥ 39|
unmīlanīmanu prāpya yaiḥ kṛtaṃ keśavārcanam |
pāpacakrasamūhasya rāśayaḥ patitāḥ kṣaṇāt 40|
yasminmāse mahīpāla tithirunmīlanī bhavet |
tanmāsanāmnā goviṃdaḥ pūjanīyaḥ prayatnataḥ 41|
jātarūpamayaḥ kāryaṃ māsanāmnā tu mādhavaḥ |
svaśaktyā viśvarūpastu śraddhābhaktisamanvitaḥ 42|
pavitrodakasaṃyuktaṃ paṃcaratnasamanvitam |
gaṃdhapuṣpākṣatairyuktaṃ kuṃbhaṃ sragdāmabhūṣitam 43|
pātraṃ ca sodakaṃ kāryaṃ godhūmaiścāpi pūritam |
nānāratnaiśca saṃyuktaṃ nānāgaṃdhaiḥ prapūjitam 44|

mallikāmodasaṃyuktaṃ jātīpuṣpaiḥ prapūjitam |
śvetākhyaistaṃdulaiścaiva pūraṇīyaḥ prayatnataḥ 45|
pradadyādvastrayugmaṃ tu upavītaṃ tu sottaram |
upānahau tu rājarṣe ātapatraṃ śiropari 46|
bhojanaṃ jalapātraṃ ca saptadhānyaṃ tilaiḥ saha |
rūpyaṃ caiva tu kārpāsaṃ pāyasaṃ mudrikā hareḥ 47|
dhenurvātra tu dātavyā vatsālaṃkārasaṃyutā |
suvarṇaśṛṃgī raupyakhurī tāmrapṛṣṭhī tathaiva ca 48|
kāṃsyadohīṃ ratnapucchīṃ dadyādvai gurave tadā |
śayyāṃ sopaskarāṃ dadyātsādhave bhaktipūrvakam 49|
dhūpaṃ dīpaṃ tu naivedyaṃ phalapatraṃ nivedayet |
pūjanīyo mahābhaktairmaṃtrairebhistu keśavaḥ 6.35.50|
tulasīpatrasaṃyuktaiḥ puṣpaiḥ kālodbhavaistathā |
māsanāmnaiva caraṇau jānunī viṣṇurūpiṇe 51|
guhye tu guhyapataye kaṭe vai pītavāsase |

brahmamūrtibhṛte nābhāvudare viśvayonaye 52|
hṛdaye jñānagamyāya kaṃṭhe vaikuṃṭhamūrtaye |
ūrddhvagāya lalāṭe tu bāhau dakṣāṃtakāriṇe 53|
uttamāṃge sureśāya sarvāṃge sarvamūrtaye |
svanāmnā cāyudhādīni pūjanīyāni bhaktitaḥ 54|
arghadānaṃ prakartavyaṃ nālikerādibhiḥ samam |
śaṃkhopari jale kṛtvā gaṃdhapuṣpākṣatānvitam 55|
sūtreṇāveṣṭitaṃ kṛtvā dadyādarghaṃ vidhānataḥ |
devadeva mahādeva śrīkeśava janārdana 56|
subrahmaṇya namaste'stu puṇyarāśivivardhana |
śokamohamahāpāpānmāmuddhara bhavārṇavāt 57|
sukṛtaṃ na kṛtaṃ kicijjanmakoṭiśatairapi |
tathāpi māṃ mahāsvāminmāmuddhara bhavārṇavāt 58|
vratenānena deveśa ye cānye mama pūrvajāḥ |
viyoniṃ ca gatāścānye pāpamṛtyuvaśaṃ gatāḥ 59|

ye bhaviṣyaṃti ye'tītāḥ pretalokānsamuddhara |
śrāṃtosmyahamadhīnasya bhaktiravyabhicāriṇī 60|
dattamarghaṃ mayā tubhyaṃ bhaktyā gṛhṇa gadādhara |
datvārghaṃ dhūpadīpādyairnaivedyairviṣṇusaṃbhavaiḥ 61|
stotrairnīrājanairgītairbhṛtyaiḥ saṃtoṣayeddharim |
vastrairdānaiśca godānairbhojanaistoṣayedgurum 62|
tathātathā vidhātavyaṃ gururvai prītimāpnuyāt |
lokānāṃ tāraṇārthāya dhātrā sṛṣṭo gururyataḥ 63|
ato vai gurupūjā ca karttavyā vai prayatnataḥ |
ahitaṃ yo nāśayati svahitaṃ darśayetsadā 64|
sa guruḥ sa ca vijñeyaḥ sarvadharmārthakovidaḥ |
akurvanvittaśāṭhyaṃ tu gurave taṃ nivedayet 65|
gurornivedite bhūpa paripūrṇaṃ bhavedvratam |
kṛtvā divātanaṃ karma bhojanaṃ brāhmaṇaiḥ saha 66|
karttavyaṃ nṛpaśārdūla dinaṃ neyaṃ kathānakaiḥ |

anena vidhinā yastu kuryādunmīlanīvratam 67|
kalpakoṭisahasrāṇi vasate viṣṇusannidhau 68|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde unmīlanīvrataṃnāma paṃcatriṃśo'dhyāyaḥ 35|

English translation

Mahādeva said :

1-9. Hereafter I shall narrate to you the excellent (vow of) the Unmīlanī (Ekādaśī), having just heard about which a man is free from the bondage of the worldly existence. A sinner is free from his sins and is honoured in heaven. His deities and manes would obtain a good position. A student gets knowledge and would have all his desires (fulfilled) by means of the vow of that (Ekādaśī). There is no doubt about that. He is honoured in heaven. There only he secures his position, and is honoured in the world of Śiva (also). Therefore, O king, do honour the devotees of Viṣṇu . O king, those who always serve the devotees of Viṣṇu (obtain good position). Do not punish them. O king, a king takes food after they have taken it. They alone have worshipped Viṣṇu who have devoutly honoured (Viṣṇu's devotees). O king, having daily held the Śālagrāma stone on the head, every day very devoutly wear it round your neck. O king, devoutly partake of the remnant of the incense of (i.e. offered to) Viṣṇu. O king, you always

inform the devotees on waving the light before the idol. Having devoutly turned water from the conch round the head of (the idol of) Viṣṇu, you bear it on your head and the remaining you give to Viṣṇu's devotees.

10-17a. O brāhmaṇa , having every day offered eatables with all ingredients (to Viṣṇu) you eat them. Food offered to Viṣṇu is eaten along with (i.e. in the company of) Viṣṇu's devotees. Every day devoutly praise him with (the hymn containing) his thousand names. Offer a light and respectful offering and sing and dance. O best king, worship him deserving worship with śyāmā shoots. O child, it is very difficult (to get an opportunity) to worship (the deity) with śyāmā shoots. The religious merit due to the worship performed with dūrvā sprouts is equal to (the one obtained by) the gift of the earth. Therefore, in this world, on this earth, there is nothing like dūrvā. He who desires absorption into Viṣṇu should worship (Viṣṇu) with dūrvā. You may not worship (him) especially with barley (grains) or sacred rice grains, O best king. Dvādaśī-vow which is observed in every fortnight destroys great sins, O great king. It always gives salvation, happiness and also (long) life.

17b-25a. This vow (in honour) of Viṣṇu is said to give salvation to Viṣṇu's devotees. It gives happiness to the. householders and salvation to the ascetics. It cures all diseases etc., it is pure and it purifies the body. O king, do not observe it merely by words. Observe the tenth without penetration by another day and by keeping awake. Worship Viṣṇu every day with heaps of Tulasī -leaves, O best king. The gopīcandana leaf (i.e. a mark) put on the head purifies all the people, O best king. Therefore, put it made from gopīcandana (on your head). All those who have applied the mark—the killer of a brāhmaṇa, he who has stolen gold, a drunkard, he who has approached one (i.e. a woman) who should not be approached, and he who has told lies—obtain salvation. Put around your neck a garland—pre-eminent, disjoined and even—garland made of Dhātrī -fruits and of Tulasī-leaves. You worship it daily with the Śālagrāma stone having come up in Dvārakā . It gives the fruit of enjoyment and salvation.

25b-28. You read before Viṣṇu the Purāṇa called Padma , so also the account of Prahrāda, king of demons. O King, noting carefully the sacred texts, you keep away those men who observe the day (in honour) of Viṣṇu along with the proximate day. The king in that country in which the day (in honour) of Viṣṇu is observed along with its proximate day is smeared with sin and becomes a resident of hell. Abandoning the proximate (day) of four kinds and having observed a fast on the day of (i.e. sacred to) Viṣṇu, a man, after having emancipated a crore (members of) his family, is honoured in Viṣṇu's heaven.

Gautama said :

29-32a. O king, listen to the great vow called Vaiṣṇava , hearing which all sinners obtain salvation just at that moment. I have not told anyone (else) the religious merit due to Dvādaśī. O great king, you are a devotee of Viṣṇu and a follower of Viṣṇu among men. (Therefore) listen to that very secret vow (in honour) of Viṣṇu. Formerly, due to my devotion Viṣṇu who was very much pleased, told me about (the vow called) Unmīlanī.

32b-38. O king, I shall tell you (about) it. That day on which the Ekādaśī lasts for the day and night and for a ghaṭikā on the next day, should be known as Unmīlanī, and it is especially dear to Viṣṇu. All the holy places and sacred places that are there in the three worlds can be compared only with a croreth part of the merit of Unmīlanī, so also sacrifices and austerities. There was nothing and will be nothing like Unmīlanī. (Even) Prayāga , Kurukṣetra , Puṣkara , the mountains Himālaya , Meru , Gandhamādana , Nīla , Niṣadha , Vindhya , (the forest) Naimiṣa , (the rivers) Godāvarī , Kāverī , Candrabhāgā , Vedikā , Tāpī , Payoṣṇī , Kṣiprā , Candanā , Carmaṇvatī , Sarayū , Candrabhāgā,

Gaṇḍikā , Gomatī , Vipāśā , and the great river called Śoṇa , are not like Unmīlanī.

39-50. O King, what is the use of saying (these things) again and again? There is nothing superior to Unmīlanī, and none greater than Viṣṇu. The heaps of the groups of sins of those who have, on obtaining the Unmīlanī (day), worshipped Viṣṇu, fall at that moment only. O king, Viṣṇu should be carefully worshipped with the name of that month in which Unmīlanī day would fall. A silver (image of) Viṣṇu, giving it the name of the month, and of a universal form, should be fashioned according to one's capacity and with faith and devotion. A pitcher should be made (ready) containing pure water, and five jewels, and sandal, flowers and sacred grains, and adorned with a chaplet and a garland. A vessel should be made (ready) containing water and filled with wheat, with many gems and adored with many kinds of sandal, with the fragrance of jasmine flowers and adored with jasmine flowers. It should be carefully filled with rice called śveta . O royal sage, he should give (to a brāhmaṇa) a pair of garments, a sacred thread with an upper garment, a pair of shoes, and an umbrella (to be held) over his head. (So also he should give) food, a water-pot, seven kinds of corn along with sesamum-seeds, (also) silver, cotton , sweetened milk, and the image of Viṣṇu. Or a cow along with her calf and ornaments, and having golden horns, silver hoops and red back should be given. Or he should give the representation of a cow having bell metal udders and a jewelled tail, to his preceptor. He should devoutly give a furnished bed to a good (brāhmaṇa). He should offer incense, lamp, articles of food, fruits, leaves to the deity.

51-56a. The great devotees should worship Viṣṇu with Tulasī-leaves and seasonal flowers, and with the hymn. (He should touch his) feet, with (i.e. uttering) the name of the month. (He should touch his) knees (saying 'My homage) to him of the form of Viṣṇu'. (He should touch his) private parts (saying 'My homage) to Guhyapati (i.e. the lord of secrets)'. (He should touch his) waist (saying 'My homage) to Pītavāsas' (i.e. to him who has put on a yellow garment)'. (He should touch his) navel (saying 'My homage) to Brahmamūrtibhṛt (i.e. one who holds Brahmā 's form)'. (He should touch his) belly (saying 'My homage) to Viśvayoni (i.e. the source of all)'. (He should touch his) heart (saying 'My homage) to Jñānagamya (i.e. to him who is reached through knowledge)'. (He should touch his) throat (saying 'My homage) to Vaikuṇṭhamūrti (i.e. to him of the form of Vaikuṇṭha)'. (He should touch his) forehead (saying 'My homage) to Ūrdhvaga (i.e. to him who goes up)'. (He should touch his arm (saying 'My homage) to Dakṣāntakārin (i.e. to him who destroyed Dakṣa)'. (He should touch his) head (saying, 'My homage) to Sureśa (i.e. the lord of gods)'. He should touch his) entire body (saying 'My homage) to Sarvamūrti (i.e. to the universal form)'. With (i.e. uttering) his name he should devoutly worship all (Viṣṇu's) weapons. With coconuts etc. he should offer an oblation. He should make a respectful offering after putting water over the conch, after wrapping it with a thread, and with sandal, flowers and sacred grains.

56b-62a. (He should say): 'O Devadeva (i.e. god of gods), O Mahādeva (i.e. great god), O Śrī Keśava , Janārdana , Subrahmaṇya , my salutation to you who increase the heap of religious merit. Emancipate me from the ocean of the mundane existenee full of grief, infatuation and great sin. I have not done any good deed even during hundreds of crores of existences. Yet, O great master, emancipate me from the ocean of the worldly existence. O lord of gods, by means of this vow emancipate my ancestors who have gone to evil stocks, who have been overpowered by sinful death, or those who will be or who were born from the world of the goblins. I am tired. The devotion of me who am dependent on you is faithful. I have devoutly made a respectful offering (to you). O Gadādhara , (please) accept it'. Having made a respectful offering with incense, lamp etc. due to Viṣṇu, he should please Viṣṇu with hymns of praise, by waving light in front (of his image), songs and dances.

62b-68. He should please his teacher with (gifts of) garments, (other) gifts, gifts of cows and meals. He should do (these)in such a way as the preceptor would be pleased; since the Creator has created the

preceptor for emancipating the people, he should carefully honour the preceptor. He who always destroys what is harmful and shows what is beneficial and he who knows all righteous acts and worldly prosperity should be known to be the preceptor. Without practising guile about wealth he should present it to the preceptor. O king, it becomes complete on its being presented to the preceptor. O best king, having done the daily duty he should take food in the company of brāhmaṇas . He should pass the day in (telling or listening to) stories (about Viṣṇu). He who observes the Unmīlanī-vow in this manner, lives near Viṣṇu for thousands of crores of kalpas .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 36

The Vow of Pakṣavardhinī

Chapter 448 of 693 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
कीदृशी स्यान्महादेव पक्षवर्द्धनिसंज्ञका ।
यया वै कृतया जंतुर्महपापात्प्रमुच्यते १।
श्रीमहादेव उवाच-
अमा वा यदि वा पूर्णा संपूर्णा जायते तदा ।
भूत्वा वै नाडिकाषष्ठिर्जायते प्रतिपद्दिने ।
अश्वमेधायुतैस्तुल्या सा भवेत्पक्षवर्द्धिनी २।
नारद उवाच-
पूजाविधिं तु पृच्छामि सांप्रतं देवसत्तम ।
यत्कृते तु महादेव महाफलमवाप्नुयात् ३।
महादेव उवाच-
पूजाविधिं प्रवक्ष्यामि सांप्रतं द्विजनंदन ।
पूजिते चार्चिते विष्णौ फलं प्राप्नोत्यसंशयः ४।
येन पूजाविधानेन तुष्टिं प्राप्नोति माधवः ।
अव्रणं जलपूर्णं च कुंभं चंदनचर्चितम् ५।

पंचरत्नसमायुक्तं पुष्पमालाभिवेष्टितम् ।
स्थाप्यं ताम्रमयं पात्रं सगोधूमं घटोपरि ६।
सौवर्णं कारयेद्देवं माससंज्ञाभिनामकम् ।
पंचामृतेन विधिना स्नपनं सुमनोरमम् ७।
कारयेद्देवदेवेशं जगन्नाथं जगत्पतिम् ।
विलेपनं तु कर्त्तव्यं कुंकुमागरुचंदनैः ८।
वस्त्रयुग्मं च दातव्यं छत्रोपानहसंयुतम् ।
पूजयेद्देवताधीशं कुंभपात्रोपरिस्थितम् ९।
पद्मनाभाय वै पादौ जानुनी विश्वमूर्तये ।
ऊरू वै ज्ञानगम्याय कटी दानप्रदाय च १०।
उदरं विश्वनाथाय हृदयं श्रीधराय च ।
कंठं कौस्तुभकंठाय बाहु क्षत्रांतकारिणे ११।
ललाटं व्योममूर्ध्ने तु शिरो वै सर्वरूपिणे ।
स्वनाम्ना चैव कमलां सर्वांगीं दिव्यरूपिणीम् १२।
एवं विधिवत्संपूज्य ततोऽर्घं दापयेत्सुधीः ।

नालिकेरेण शुभ्रेण देवदेवस्य चक्रिणः १३।
अनेनैवार्घदानेन संपूर्णं जायते व्रतम्।
संसारार्णवमग्नं मां समुद्धर जगत्पते १४।
त्वमीशः सर्वलोकानां त्वं साक्षाच्च जगत्पतिः।
गृहाणार्घं मया दत्तं पद्मनाभ नमोस्तु ते १५।
नैवेद्यानि सुहृद्यानि षड्रसानि विशेषतः।
देयानि तु विशेषेण केशवाय सुभक्तितः १६।
नागपत्रं सकर्पूरं दद्याद्देवस्य भक्तितः।
घृतेन दीपकं कुर्यात्तिलतैलेन वा पुनः १७।
कृत्वा सम्यग्विधानेन गुरोः पूजां प्रकारयेत्।
वस्त्राणि चैव चोष्णीषं कंचुकं च प्रदापयेत् १८।
दक्षिणां च यथाशक्त्या गुरुवे संप्रदापयेत्।
भोजनं चैव तांबूलं दत्त्वा चार्घं प्रदापयेत् १९।
स्ववित्तस्यानुमानेन यथाशक्त्या तु निर्द्धनैः।
कार्या सम्यक्प्रयत्नेन द्वादशी पक्षवर्द्धिनी २०।

ततो जागरणं कुर्याद्गीतनृत्यसमन्वितम्।
पुराणपाठसहितं हास्याह्लादसमन्वितम् २१।
स्तुवंति च प्रशंसंति जागरं चक्रपाणिनः।
नित्योत्सवो भवेत्तेषां गृहे वै दशजन्मसु २२।
अतो धन्यतमा चेयं कर्त्तव्या पक्षवर्द्धनी।
कृत्वा तु सकलं पुण्यं फलं प्राप्नोत्यसंशयम् २३।
पक्षवर्द्धनी माहात्म्यं ये शृण्वंति मनीषिणः।
तैः कृतं सत्कृतं सर्वं यावदाभूतसंप्लवम् २४।
पंचाग्निसाधने पुण्यं यच्च स्यात्तीर्थसाधने।
तत्पुण्यं समवाप्नोति विष्णोर्जागरकारणात् २५।
पक्षवर्द्धनिका पुण्या पवित्रा पापनाशिनी।
उपवासकृता विप्र हत्याकोटिविनाशिनी २६।
वसिष्ठेन कृता पूर्वं भारद्वाजेन वै मुने।
ध्रुवेण चांबरीषेण कृतेयं विष्णुवल्लभा २७।
इयं काशीसमा पुण्या इयं वै द्वारका समा।

उपोषिता च भक्तेन वांछितं च ददात्यसौ २८।
इयं धन्या धन्यतमा हत्यायुतविनाशिनी।
कर्त्तव्या तु विशेषेण वैष्णवैर्ज्ञानतत्परैः २९।
अहो सर्वेश्वरो देवः संसेव्यो व्रततत्परैः।
किमन्यद्बहुनोक्तेन कर्तव्यं व्रतमुत्तमम् ३०।
यथा च वर्द्धते चंद्रः सिते पक्षे विशेषतः।
तथा वै वर्द्धते भक्त कारणात्पक्षवर्द्धिनी ३१।
सूर्योदये यथा ध्वांतं नश्यते तत्क्षणादपि।
तथाघं नाशमाप्नोति करणात्पक्षवर्द्धिनी ३२।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे पक्षवर्द्धनी एकादशीमाहात्म्यंनाम षट्त्रिंशोऽध्यायः ३६।

Roman transliteration

nārada uvāca-
kīdṛśī syānmahādeva pakṣavarddhanisaṃjñakā |
yayā vai kṛtayā jaṃturmahapāpātpramucyate 1|
śrīmahādeva uvāca-
amā vā yadi vā pūrṇā saṃpūrṇā jāyate tadā |
bhūtvā vai nāḍikāṣaṣthirjāyate pratipaddine |
aśvamedhāyutaistulyā sā bhavetpakṣavarddhinī 2|
nārada uvāca-
pūjāvidhiṃ tu pṛcchāmi sāṃprataṃ devasattama |
yatkṛte tu mahādeva mahāphalamavāpnuyāt 3|
mahādeva uvāca-
pūjāvidhiṃ pravakṣyāmi sāṃprataṃ dvijanaṃdana |
pūjite cārcite viṣṇau phalaṃ prāpnotyasaṃśayaḥ 4|
yena pūjāvidhānena tuṣṭiṃ prāpnoti mādhavaḥ |
avraṇaṃ jalapūrṇaṃ ca kuṃbhaṃ caṃdanacarcitam 5|

paṃcaratnasamāyuktaṃ puṣpamālābhiveṣṭitam |
sthāpyaṃ tāmramayaṃ pātraṃ sagodhūmaṃ ghaṭopari 6|
sauvarṇaṃ kārayeddevaṃ māsasaṃjñābhināmakam |
paṃcāmṛtena vidhinā snapanaṃ sumanoramam 7|
kārayeddevadeveśaṃ jagannāthaṃ jagatpatim |
vilepanaṃ tu karttavyaṃ kuṃkumāgarucaṃdanaiḥ 8|
vastrayugmaṃ ca dātavyaṃ chatropānahasaṃyutam |
pūjayeddevatādhīśaṃ kuṃbhapātroparisthitam 9|
padmanābhāya vai pādau jānunī viśvamūrttaye |
ūrū vai jñānagamyāya kaṭī dānapradāya ca 10|
udaraṃ viśvanāthāya hṛdayaṃ śrīdharāya ca |
kaṃṭhaṃ kaustubhakaṃṭhāya bāhū kṣatrāṃtakāriṇe 11|
lalāṭaṃ vyomamūrdhne tu śiro vai sarvarūpiṇe |
svanāmnā caiva kamalāṃ sarvāṃgīṃ divyarūpiṇīṃ 12|
evaṃ vidhivatsaṃpūjya tato'rghaṃ dāpayetsudhīḥ |

nālikereṇa śubhreṇa devadevasya cakriṇaḥ 13|
anenaivārghadānena saṃpūrṇaṃ jāyate vratam |
saṃsārārṇavamagnaṃ māṃ samuddhara jagatpate 14|
tvamīśaḥ sarvalokānāṃ tvaṃ sākṣācca jagatpatiḥ |
gṛhāṇārghaṃ mayā dattaṃ padmanābha namostu te 15|
naivedyāni suhṛdyāni ṣaḍrasāni viśeṣataḥ |
deyāni tu viśeṣeṇa keśavāya subhaktitaḥ 16|
nāgapatraṃ sakarpūraṃ dadyāddevasya bhaktitaḥ |
ghṛtena dīpakaṃ kuryāttilatailena vā punaḥ 17|
kṛtvā samyagvidhānena guroḥ pūjāṃ prakārayet |
vastrāṇi caiva coṣṇīṣaṃ kaṃcukaṃ ca pradāpayet 18|
dakṣiṇāṃ ca yathāśaktyā guruve saṃpradāpayet |
bhojanaṃ caiva tāṃbūlaṃ dattvā cārghaṃ pradāpayet 19|
svavittasyānumānena yathāśaktyā tu nirddhanaiḥ |

kāryā samyakprayatnena dvādaśī pakṣavarddhinī 20|

tato jāgaraṇaṃ kuryādgītanṛtyasamanvitam |
purāṇapāṭhasahitaṃ hāsyāhlādasamanvitam 21|
stuvaṃti ca praśaṃsaṃti jāgaraṃ cakrapāṇinaḥ |
nityotsavo bhavetteṣāṃ gṛhe vai daśajanmasu 22|
ato dhanyatamā ceyaṃ karttavyā pakṣavarddhanī |
kṛtvā tu sakalaṃ puṇyaṃ phalaṃ prāpnotyasaṃśayam 23|
pakṣavarddhanī māhātmyaṃ ye śṛṇvaṃti manīṣiṇaḥ |
taiḥ kṛtaṃ satkṛtaṃ sarvaṃ yāvadābhūtasaṃplavam 24|
paṃcāgnisādhane puṇyaṃ yacca syāttīrthasādhane |
tatpuṇyaṃ samavāpnoti viṣṇorjāgarakāraṇāt 25|
pakṣavarddhanikā puṇyā pavitrā pāpanāśinī |
upavāsakṛtā vipra hatyākoṭivināśinī 26|
vasiṣṭhena kṛtā pūrvaṃ bhāradvājena vai mune |
dhruveṇa cāṃbarīṣeṇa kṛteyaṃ viṣṇuvallabhā 27|
iyaṃ kāśīsamā puṇyā iyaṃ vai dvārakā samā |

upoṣitā ca bhaktena vāṃchitaṃ ca dadātyasau 28|
iyaṃ dhanyā dhanyatamā hatyāyutavināśinī |
karttavyā tu viśeṣeṇa vaiṣṇavairjñānatatparaiḥ 29|
aho sarveśvaro devaḥ saṃsevyo vratatatparaiḥ |
kimanyadbahunoktena kartavyaṃ vratamuttamam 30|
yathā ca varddhate caṃdraḥ site pakṣe viśeṣataḥ |
tathā vai varddhate bhakta kāraṇātpakṣavarddhinī 31|
sūryodaye yathā dhvāṃtaṃ naśyate tatkṣaṇādapi |
tathāghaṃ nāśamāpnoti karaṇātpakṣavarddhinī 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde pakṣavarddhanī ekādaśīmāhātmyaṃnāma ṣaṭtriṃśo'dhyāyaḥ 36|

English translation

Nārada said :

1. O Mahādeva , of what type is (the vow) called Pakṣavardhinī, having observed which a being is free from a great sin?

Śrī Mahādeva said :

2. That would be Pakṣavardhinī, equal to myriads of horse-sacrifices, when either the new-moon day or the full-moon day is complete (i.e. lasts for the entire day and night) with sixty ghaṭikās and prolongs on the day of pratipad (i.e. the first day of a fortnight).

Nārada said :

3. O Mahādeva, now I am asking about the manner of the worship, having done which a man would obtain great fruit.

Mahādeva said :

4-12. O son of a brāhmaṇa , I shall now tell the manner of the worship. There is no doubt that a man gets the fruit when Viṣṇu is worshipped and adored, since by the performance of worship Viṣṇu is pleased. He should put a pitcher, which has no scratch, which is full of water, which is smeared with sandal, which contains five gems, which is wrapped with garlands of flowers. On the pitcher he should place a vessel containing wheat. (The image of) the deity should be made of gold and should be named after the month. He should nicely bathe (the image of) the god of gods, Jagannātha , the lord of the world, with pañcāmṛta according to the (proper) rite. It should be besmeared with saffron, agaru and sandal. He should offer a pair of garments along with an umbrella and sandals. He should worship the (image of the) lord of deities kept in the vessel on the pitcher. (Touching) the feet (he should say, 'My homage) to Padmanābha '. (Touching) the knees (he should say, 'My homage) to Viśvamūrti'. (Touching) the thighs (he should say, 'My homage) to Jñānagamya (i.e. one who is reached through knowledge). (Touching) the waist (he should say, 'My homage) to Jñānaprada (i.e. one who gives knowledge). (Touching) the belly (he should say, 'My homage) to Viśvanātha '. (Touching) the heart (he should say, 'My homage) to Śrīdhara . (Touching) the throat (he should say, 'My homage) to Kaustubhakaṇṭha'. (Touching) the arms (he should say, 'My homage) to Kṣatrāntakārin (i.e. one who destroyed the kṣatriyas)'. (Touching) the forehead (he should say, 'My homage) to Vyomamūrdhan (i.e. one who has his head in the sky)'. (Touching) the head (he should say, 'My homage) to Sarvarūpin (i.e. of a universal form)'. He should also utter his name (and worship) Lakṣmī full of all limbs and of a divine form.

13-19. The wise one should thus duly worship and then should offer materials of worship along with a white coconut to the Disc-holder, the god of gods. The vow becomes complete by means of this offering. (He should pray to the deity as:) 'O lord of the world, lift me who am drowned in the ocean of the worldly existence. You are the lord of all the worlds. You are actually the lord of the world. Accept the respectful offering offered by me. Salutation to you, O Padmanābha'. Offerings of pleasant food, especially those having (all) the six flavours should be very devoutly offered to Viṣṇu. He should devoutly offer the nāga -leaf along with camphor to the god. He should fill the lamp with ghee or with sesamum-oil. Doing (these) properly he should (duly) worship the preceptor. He should cause to be offered (i.e. should offer him) garments, a turban and a dress. He should cause to be given (i.e. should give) the preceptor a present according to his capacity. Having given (him) food and tāmbūla he should cause to be given (i.e. should give) him a respectful offering.

20-32. The Dvādaśi (called) Pakṣavardhinī should be observed by the poor while keeping in view the estimate of their wealth and according to their capacity. It should be carefully and properly observed. Then he should keep awake by singing, dancing, the recitation of a Purāṇa and laughter and mirth. They praise and command the keeping awake (in honour) of the Disc-holder (i.e. Viṣṇu). For ten existences an every day festival would take place in their houses. Therefore, a man should observe this most virtuous Pakṣavardhinī. Having done (i.e. had) all religious merit, he undoubtedly obtains(its) fruits. Those wise men who have listened to the greatness of Pakṣavardhinī, have done meritorious deeds till the final destruction of the world. A man obtains that religious merit which he (would) obtain by practising the Pañcāgnisādhana or by visiting sacred places, by keeping awake (in honour) of Viṣṇu. The Pakṣavardhinī is virtuous, pure, and destroys sins. When a fast is observed on the day (of Pakṣavardhinī) it destroys (the sin due to) crores of brāhmaṇa-murders. It was, O sage, formerly observed by Vasiṣṭha , so also by Bhāradvāja ; this one, dear to Viṣṇu, was observed by Dhruva and Ambarīṣa . It is virtuous like Kāśī . It is like Dvārakā . When a devotee fasts on this day, it gives him his desired object. It is blessed, most blessed. It destroys (the sin of) a myriad of murders. It should be especially observed by those who are devoted to knowledge. O god, lord of all should be served by all who are intent upon (observing) the vow. As the moon waxes, especially in the bright half, the Pakṣavardhinī waxes for the devotee (of Viṣṇu). As darkness goes away at sunrise, the sin of a man on

observing (the vow of) Pakṣavardhinī perishes.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 37

Keeping Awake on Ekādaśī and Dvādaśī

Chapter 449 of 693 · 93 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
शृणु नारद वक्ष्यामि माहात्म्यं जागरस्य च ।
यच्छ्रुत्वा मुक्तिमाप्नोति महापापी न संशयः १।
नारद उवाच-
अहो विश्वेश्वरो विष्णुः पवित्रीकरणः सदा ।
तस्योपवासमाहात्म्यं श्रुतं हि त्वन्मुखाच्छिव २।
तथापि श्रोतुमिच्छामि माहात्म्यं जागरस्य तु ।
कीदृक्जागरमाहात्म्यं रात्रो भक्तिस्तु कीदृशी ३।
प्रहरेषु च या पूजा वद विश्वेश्वर प्रभो ।
त्वं लोकेषु सदा पूज्यस्त्वं हि देवो जनार्दनः ।
त्वं हि विश्वेश्वरो देवो यतो भक्तिर्जनार्दने ४।
सर्वेषां चैव भक्तानां त्वं च श्रेष्ठ उमापतिः ।
लोकेस्मिन्सर्वदा भक्त्या तवाख्या वर्त्तते सदा ५।
अतो येन प्रकारेण लोकानां मुक्तिरेव च ।
विश्वेश्वर वद त्वं तु माहात्म्यं जागरस्य तु ६।

महादेव उवाच-।
एकादश्यां जनो विष्णुं रात्रौ संपूज्य भक्तितः ।
कुर्याज्जागरणं विष्णोः पुरतो वैष्णवैः सह ७।
गीतं वाद्यं तथा नृत्यं पुराणपठनं तथा ।
धूपं दीपं च नैवेद्यं पुष्पं गंधानुलेपनम् ८।
फलमर्घं तथा श्रद्धा दानमिंद्रियसंयमम् ।
सत्यान्वितं च विप्रेंद्र वचोयुक्तं क्रियान्वितम् ९।
विनिद्रं च मुदायुक्तो यः करोति नरः सदा ।
सर्वपापविनिर्मुक्तो जायते विष्णुवल्लभः १०।
रात्रौ जागरणे प्राप्ते निद्रां कुर्वंति वैष्णवाः ।
हारितं चोपवासं तैर्व्रतं वै विष्णुसंज्ञकम् ११।
ये कुर्वंति नराः प्राज्ञ जागरे विष्णुसंज्ञके ।
जागरं कृष्णभावेन न स्वपंति कदाचन १२।
कृष्णस्य नाम मनसा वदंति च पुनः पुनः ।
ते तु धन्यतमा ज्ञेया अस्यां रात्रौ विशेषतः १३।

क्षणेक्षणे तु गोदानं घट्यां चैव चतुर्गुणम् ।
प्रहरे कोटिगुणितं चतुर्यामेष्वसंख्यकम् १४।
जागरे निमिषार्द्धे तु केशवाग्रे विशेषतः ।
तत्फलं कोटिगुणितं तस्य संख्या न विद्यते १५।
नर्त्तनं कुरुते यस्तु केशवाग्रे नरोत्तमः ।
न फलं हीयते तस्य आजन्ममरणांतिकम् १६।
साश्चर्यं चैव सोत्साहं पापालापादिवर्जितम् ।
प्रदक्षिणसमायुक्तं नमस्कारपुरःसरम् १७।
नीराजनसमायुक्तमनिर्विण्णेन चेतसा ।
यामेयामे महाभाग कुर्यादारार्तिकं हरेः १८।
षड्विंशगुणसंयुक्तमेकादश्यां च जागरम् ।
यः करोति नरो भक्त्या न पुनर्जायते भुवि १९।
य एवं कुरुते भक्त्या वित्तशाठ्यविवर्जितः ।
जागरं वासरे विष्णोर्लीयते परमात्मनि २०।
धनवान्वित्तशाठ्येन यः करोति प्रजागरम् ।

तेनात्माहारितो नूनं कितवेन दुरात्मना २१।
विष्णुजागरणे प्राप्ते उपहासं करोति यः ।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः २२।
वेदविद्ब्राह्मणो यस्तु नर्त्तनेन विशेषतः ।
उपहासपरः प्राप्तः स वै चांडाल उच्यते २३।
निमिषं निमिषार्द्धं वा यः करोति प्रजागरम् ।
धर्मार्थकाममोक्षाणां प्राप्नोति पदमव्ययम् २४।
वेदशास्त्ररतो नित्यं नित्यं वै यज्ञयाजकः ।
रात्रौ जागरणे प्राप्ते निंदां कुर्वन्व्रजत्यधः २५।
मम पूजां प्रकुर्वाणो विष्णुनिंदासु तत्परः ।
एकविंशत्कुलेनैव नरकं प्रतिपद्यते २६।
विष्णुः शिवः शिवो विष्णुरेकमूर्तिर्द्विधा स्थिताः ।
तस्मात्सर्वप्रकारेण नैव निंदां प्रकारयेत् ।
दष्टाः कलिभुजंगेन स्वपंति मधुहाहनि २७।
कुर्वंति जागरं नैव मायया ते च मोहिताः ।

प्राप्ता एकादशी येषां कलौ जागरणं विना २८।
ते विनष्टा न संदेहो यस्माज्जीवितमध्रुवम् ।
उद्धृतं नेत्रयुग्मं तु दत्त्वा वै वैष्णवं पदम् २९।
कृतं ये नैव पश्यंति पापिनो हरिजागरम् ।
अभावे वाचकस्याथ गीतं नृत्यं तु कारयेत् ३०।
वाचके सति देवर्षे पुराणं प्रथमं पठेत् ।
अश्वमेधसहस्रस्य वाजपेयायुतस्य च ३१।
पुण्यं कोटिगुणं वत्स विष्णोर्जागरणे कृते ।
पितृपक्षे मातृपक्षे भार्यापक्षे तु वाडव ३२।

कुलानुद्धरते चैतान्कृत्वा जागरणं हरेः ।
उपोषणदिने विद्धे जागरं पूजनं हरेः ३३।
वृथादानादिकं सर्वं कृतघ्नेषु कृतं यथा ।
उपोषणदिने विद्धे प्रारब्धे जागरे स्थितिम् ३४।
विहाय स्थानं तद्विष्णुः शापं दत्वा प्रगच्छति ।
अविद्धे वासरे विष्णोर्ये कुर्वंति प्रजागरम् ३५।

तेषां मध्ये तु तुष्टः सन्नृत्यं तु कुरुते हरिः ।
यावद्दिनानि कुरुते जागरं केशवाग्रतः ३६।
युगानि तानि तावंति विष्णुलोके महीयते ।
यावद्दिनानि वसते विना जागरणं हरेः ३७।
तावद्वर्षसहस्राणि रौरवान्न निवर्तते ।
एकदश्यां शयानस्तु विना जागरणं हरेः ३८।
मूकवत्तिष्ठते यो वै गानं पाठं न वाचरेत् ।
सप्तजन्मानि मूकत्वं जायतेऽजागरे हरेः ३९।
यो न नृत्यति मूढात्मा पुरतो जागरे हरेः ।
पंगुत्वं तस्य जानीयात्सप्तजन्मानि वाडव ४०।
यः पुनः कुरुते गीतं नृत्यं जागरणं हरेः ।
ब्राह्मं पदं मदीयं च सत्यं वै तस्य वैष्णवम् ४१।
यः प्रबोधयते लोकान्विष्णोर्जागरणे रतः ।
वसेच्चिरं तु वैकुंठे पितृभिः सह वैष्णवः ४२।
मतिं प्रयच्छते यस्तु हरेर्जागरणं प्रति ।

षष्टिवर्षसहस्राणि श्वेतद्वीपे वसेन्नरः ४३।
यत्किंचित्क्रियते पापं कोटिजन्मनि मानवैः ।
श्रीकृष्णजागरे सर्वं रात्रौ नश्यति वाडव ४४।
शालग्रामशिलाग्रे ये कुर्वंति प्रतिजागरम् ।
यामेयामे फलं प्रोक्तं कोट्यैंदवसमुद्भवम् ४५।
संप्राप्ते वासरे विष्णोर्ये न कुर्वंति जागरम् ।
वृथा स्यात्तत्कृतं तेषां वैष्णवानां च निंदया ४६।
कामार्थौ संपदः पुत्राः कीर्तिर्लोकाश्च शाश्वताः ।
यज्ञायुतैर्न लभ्यंते द्वादशीजागरं विना ४७।
मतिर्न जायते यस्य द्वादश्यां जागरं प्रति ।
न हि तस्याधिकारोऽस्ति पूजने केशवस्य हि ४८।
यावत्पदानि चलति केशवायतनं प्रति ।
अश्वमेधसमानि स्युः जागरार्थं प्रगच्छतः ४९।
पादयोः पतितं यावद्धरण्यां पांशु गच्छताम् ।
तावद्वर्षसहस्राणि जागरो वसते दिवि 6.37.५०।

तस्माद्बृहात्प्रगंतव्यं जागरे केशवालये ।
कलौ मलविनाशाय द्वादशीद्वादशीषु च ५१।

परापवादसंयुक्तं मनः प्रासाद वर्जितम् ।
शास्त्रहीनमगांधर्वं तथा दीपविवर्जितम् ५२।
शक्त्योपचाररहितमुदासीनं सनिंदनम् ।
कलियुक्तं विशेषेण जागरं नवधा मतम् ५३।
सशास्त्रं जागरं यच्च नृत्यगांधर्वसंयुतम् ।
सवाद्यं तालासंयुक्तं सदीपं मधुभिर्युतम् ५४।
उच्चारैस्तु समायुक्तं यथोक्तैर्भक्तिभावितैः ।
प्रसन्नं तुष्टिजननं संमूढं लोकरंजनम् ५५।
गुणैर्द्वादशभिर्युक्तं जागरं माधवप्रियम् ।
कर्त्तव्यं तत्प्रयत्नेन पक्षयोः शुक्लकृष्णयोः ५६।
किं व्रतैर्बहुभिश्चीर्णैस्तीर्थवासेन तस्य किम् ।
द्वादशीवासरे प्राप्ते न कुर्याज्जागरं हरेः ५७।
प्रवासेन त्यजेद्यस्तु पथिस्विन्नोऽपि वाडव ।

जागरं वासुदेवस्य द्वादश्यां तु समे प्रियः ५८।
मद्भक्तो न हरेः कुर्याज्जागरं पापमोहितः ।
व्यर्थं मत्पूजनं तस्य मत्पूज्यं यो न पूजयेत् ५९।
न शैवो न च सौरोऽसौ न शाक्तो गणसेवकः ।
यो भुंक्ते वासरे विष्णोर्ज्ञेयः पश्वधिको हि सः ६०।
विप्रियं च कृतं तेन दुष्टेनैव च पापिना ।
मद्भक्तिबलमाश्रित्य यो भुंक्ते वै हरेर्दिने ६१।
सबाह्याभ्यंतरं देहं वेष्टितं पापकोटिभिः ।
मुच्यंते वासरे विष्णोर्ये कुर्वंति प्रजागरम् ६२।
कूर्परं यमदूतानां दत्तं तेन यमस्य च ।
कृत्वा जागरणं विष्णोरविद्धं द्वादशीव्रतम् ६३।
स्वर्गापेक्षा मुनिश्रेष्ठ मुक्ता ते नैव संशयः ।
वांछितं नारकं सौख्यं विद्धं कृत्वा हरेर्दिनम् ६४।
निहताः पितरस्तेन देवानां वै वधः कृतः ।
दत्तं राज्यं तु दैत्यानां कृत्वा विद्धं हरेर्दिनम् ६५।

यो नृत्यति प्रहृष्टात्मा कृत्वा वै करताडनम् ।
गीतं कुर्वन्मुखेनापि दर्शयन्कौतुकान्बहुन् ६६।
पुरतो वासुदेवस्य रात्रौ जागरणे स्थितः ।
पठन्कृष्णचरित्राणि रंजयन्वैष्णवान्गणान् ६७।
मुखेन कुरुते वाद्यं संप्रहृष्टतनूरुहः ।
दर्शयन्विविधान्भृत्यान्स्वेच्छालापान्प्रकारयन् ६८।
भावैरेतैर्नरो यस्तु कुरुते जागरे हरेः ।
निमिषेनिमिषे पुण्यं तीर्थकोटिफलं स्मृतम् ६९।
अनुद्विग्नमना यस्तु धूपनीराजनं हरेः ।
कुरुते जागरे रात्रौ सप्तद्वीपाधिपो भवेत् ७०।

यानि कानि च पापानि ब्रह्महत्यासमानि च ।
कृष्णा ह जागरात्तानि विलयं यांति खंडशः ७१।
एकतः क्रतवः सर्वे समाप्तवरदक्षिणाः ।
एकतो देवदेवस्य जागरः कृष्णवल्लभः ७२।
तत्र काशी पुष्करं च प्रयागं नैमिषं गया ।

शालग्राममहाक्षेत्रमर्बुदारण्यमेव च ७३।
पौष्करं मथुरा तत्र सर्वतीर्थानि चैव हि ।
यज्ञा वेदाश्च चत्वारो व्रजंति हरिजागरम् ७४।
गंगा सरस्वती तापी यमुना च शतद्रुका ।
चंद्रभागा वितस्ता च नद्यः सर्वास्तु तत्र वै ७५।
सरांसि च ह्रदाः सर्वे समुद्राः सर्व एव हि ।
एकादश्यां द्विजश्रेष्ठ गच्छंति कृष्णजागरम् ७६।
स्पृहणीया हि देवानां ये नराः कृष्णजागरे ।
नृत्यंति गीतं कुर्वंति वीणावाद्यप्रहर्षिताः ७७।
एवं जागरणं कृत्वा संपूज्य च महाहरिम् ।
द्वादश्यां पारणं कृत्वा स्वशक्त्या वैष्णवैः सह ७८।
महादेव उवाच-
शृणु ब्रह्मन्प्रवक्ष्यामि द्वादशीमाहात्म्यमुत्तमम् ।
द्वादशी तु सदा ज्ञेया पुत्रदा मोक्षदायिनी ७९।
प्रातः स्नात्वा हरिं पूज्य उपवासं समर्पयेत् ।

अज्ञानतिमिरांधस्य व्रतेनानेन केशव ८०।
प्रसीद सुमुखो भूत्वा ज्ञानदृष्टिप्रदो भव ।
पारणं च ततः कुर्याद्यथासंभवमग्रतः ८१।
अत ऊर्ध्वं यथेष्टं तु कारयेच्च यथाविधि ।
यदा तु द्वादशी स्वल्पा पारणेन भवेद्विज ८२।
तदा रात्रौ तु कर्त्तव्यं पारणं मुक्तिमिच्छता ।
तदा न रात्रिदोषः स्यान्निषिद्धं न भवेत्क्वचित् ८३।
यदुक्तं निशि न स्नायान्महानिशि न भोजयेत् ।
तत्पूर्वपरयामाभ्यां दिनवत्कर्म कारयेत् ८४।
यदा भवति स्वल्पा तु द्वादशी पारणे दिने ।
उषःकाले द्वयं कुर्यात्प्रातर्मध्याह्निकं तथा ८५।
द्वादशी साधिता येन नरेण भुवि सर्वदा ।
तस्य पुण्यमहं वक्तुं न समर्थो विशेषतः ८६।
साधयित्वाखिलान्कामान्प्राप्नुयुश्च महाजनाः ।
अंबरीषादयः सर्वे ये भक्ता भुवि विश्रुताः ८७।

द्वादशीं साधयित्वा तु ते गता विष्णुसद्मनि ।
सत्यं सत्यं पुनः सत्यं यदुक्तं तु मया तव ८८।
नास्ति विष्णुसमो देवो न तिथिर्द्वादशीसमा ।

अत्र दत्तं च भुक्तं च तथा पूजादिकं च यत् ८९।
तत्सर्वं पूर्णतां याति पूजिते माधवे सति ।
किं पुनर्बहुनोक्तेन भक्तानां वल्लभो हरिः ९०।
प्रददात्यखिलान्कामान्यावदाभूतसंप्लवम् ।
द्वादश्यां चैव यद्दत्तं तत्सर्वं सफलं भवेत् ९१।
कुरुक्षेत्रेषु यद्दत्तं निष्फलं नैव जायते ।
तद्वच्च द्वादशीदत्तं भवेद्देवर्षिसत्तम ९२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे द्वादशीएकादशीजागरणमहिमानाम सप्तत्रिंशोऽध्यायः ३७।

Roman transliteration

mahādeva uvāca-
śṛṇu nārada vakṣyāmi māhātmyaṃ jāgarasya ca |
yacchrutvā muktimāpnoti mahāpāpī na saṃśayaḥ 1|
nārada uvāca-
aho viśveśvaro viṣṇuḥ pavitrīkaraṇaḥ sadā |
tasyopavāsamāhātmyaṃ śrutaṃ hi tvanmukhācchiva 2|
tathāpi śrotumicchāmi māhātmyaṃ jāgarasya tu |
kīdṛkjāgaramāhātmyaṃ rātro bhaktistu kīdṛśī 3|
prahareṣu ca yā pūjā vada viśveśvara prabho |
tvaṃ lokeṣu sadā pūjyastvaṃ hi devo janārdanaḥ |
tvaṃ hi viśveśvaro devo yato bhaktirjanārdane 4|
sarveṣāṃ caiva bhaktānāṃ tvaṃ ca śreṣṭha umāpatiḥ |
lokesminsarvadā bhaktyā tavākhyā varttate sadā 5|
ato yena prakāreṇa lokānāṃ muktireva ca |
viśveśvara vada tvaṃ tu māhātmyaṃ jāgarasya tu 6|

mahādeva uvāca-|
ekādaśyāṃ jano viṣṇuṃ rātrau saṃpūjya bhaktitaḥ |
kuryājjāgaraṇaṃ viṣṇoḥ purato vaiṣṇavaiḥ saha 7|
gītaṃ vādyaṃ tathā nṛtyaṃ purāṇapaṭhanaṃ tathā |
dhūpaṃ dīpaṃ ca naivedyaṃ puṣpaṃ gaṃdhānulepanam 8|
phalamarghaṃ tathā śraddhā dānamiṃdriyasaṃyamam |
satyānvitaṃ ca vipreṃdra vacoyuktaṃ kriyānvitam 9|
vinidraṃ ca mudāyukto yaḥ karoti naraḥ sadā |
sarvapāpavinirmukto jāyate viṣṇuvallabhaḥ 10|
rātrau jāgaraṇe prāpte nidrāṃ kurvaṃti vaiṣṇavāḥ |
hāritaṃ copavāsaṃ tairvrataṃ vai viṣṇusaṃjñakam 11|
ye kurvaṃti narāḥ prājña jāgare viṣṇusaṃjñake |
jāgaraṃ kṛṣṇabhāvena na svapaṃti kadācana 12|
kṛṣṇasya nāma manasā vadaṃti ca punaḥ punaḥ |
te tu dhanyatamā jñeyā asyāṃ rātrau viśeṣataḥ 13|

kṣaṇekṣaṇe tu godānaṃ ghaṭyāṃ caiva caturguṇam |
prahare koṭiguṇitaṃ caturyāmeṣvasaṃkhyakam 14|
jāgare nimiṣārddhe tu keśavāgre viśeṣataḥ |
tatphalaṃ koṭiguṇitaṃ tasya saṃkhyā na vidyate 15|
narttanaṃ kurute yastu keśavāgre narottamaḥ |

na phalaṃ hīyate tasya ājanmamaraṇāṃtikam 16|
sāścaryaṃ caiva sotsāhaṃ pāpālāpādivarjitam |
pradakṣiṇasamāyuktaṃ namaskārapuraḥsaram 17|
nīrājanasamāyuktamanirviṇṇena cetasā |
yāmeyāme mahābhāga kuryādārārtikaṃ hareḥ 18|
ṣaḍviṃśaguṇasaṃyuktamekādaśyāṃ ca jāgaram |
yaḥ karoti naro bhaktyā na punarjāyate bhuvi 19|
ya evaṃ kurute bhaktyā vittaśāṭhyavivarjitaḥ |
jāgaraṃ vāsare viṣṇorlīyate paramātmani 20|
dhanavānvittaśāṭhyena yaḥ karoti prajāgaram |

tenātmāhārito nūnaṃ kitavena durātmanā 21|
viṣṇujāgaraṇe prāpte upahāsaṃ karoti yaḥ |
ṣaṣṭivarṣasahasrāṇi viṣṭhāyāṃ jāyate kṛmiḥ 22|
vedavidbrāhmaṇo yastu narttanena viśeṣataḥ |
upahāsaparaḥ prāptaḥ sa vai cāṃḍāla ucyate 23|
nimiṣaṃ nimiṣārddhaṃ vā yaḥ karoti prajāgaram |
dharmārthakāmamokṣāṇāṃ prāpnoti padamavyayam 24|
vedaśāstrarato nityaṃ nityaṃ vai yajñayājakaḥ |
rātrau jāgaraṇe prāpte niṃdāṃ kurvanvrajatyadhaḥ 25|
mama pūjāṃ prakurvāṇo viṣṇuniṃdāsu tatparaḥ |
ekaviṃśatkulenaiva narakaṃ pratipadyate 26|
viṣṇuḥ śivaḥ śivo viṣṇurekamūrtirdvidhā sthitāḥ |
tasmātsarvaprakāreṇa naiva niṃdāṃ prakārayet |
daṣṭāḥ kalibhujaṃgena svapaṃti madhuhāhani 27|
kurvaṃti jāgaraṃ naiva māyayā te ca mohitāḥ |

prāptā ekādaśī yeṣāṃ kalau jāgaraṇaṃ vinā 28|
te vinaṣṭā na saṃdeho yasmājjīvitamadhruvam |
uddhṛtaṃ netrayugmaṃ tu dattvā vai vaiṣṇavaṃ padam 29|
kṛtaṃ ye naiva paśyaṃti pāpino harijāgaram |
abhāve vācakasyātha gītaṃ nṛtyaṃ tu kārayet 30|
vācake sati devarṣe purāṇaṃ prathamaṃ paṭhet |
aśvamedhasahasrasya vājapeyāyutasya ca 31|
puṇyaṃ koṭiguṇaṃ vatsa viṣṇorjāgaraṇe kṛte |
pitṛpakṣe mātṛpakṣe bhāryāpakṣe tu vāḍava 32|
kulānuddharate caitānkṛtvā jāgaraṇaṃ hareḥ |
upoṣaṇadine viddhe jāgaraṃ pūjanaṃ hareḥ 33|
vṛthādānādikaṃ sarvaṃ kṛtaghneṣu kṛtaṃ yathā |
upoṣaṇadine viddhe prārabdhe jāgare sthitim 34|
vihāya sthānaṃ tadviṣṇuḥ śāpaṃ datvā pragacchati |
aviddhe vāsare viṣṇorye kurvaṃti prajāgaram 35|

teṣāṃ madhye tu tuṣṭaḥ sannṛtyaṃ tu kurute hariḥ |
yāvaddināni kurute jāgaraṃ keśavāgrataḥ 36|
yugāni tāni tāvaṃti viṣṇuloke mahīyate |
yāvaddināni vasate vinā jāgaraṇaṃ hareḥ 37|
tāvadvarṣasahasrāṇi rauravānna nivartate |
ekadaśyāṃ śayānastu vinā jāgaraṇaṃ hareḥ 38|
mūkavattiṣṭhate yo vai gānaṃ pāṭhaṃ na vācaret |
saptajanmāni mūkatvaṃ jāyate'jāgare hareḥ 39|
yo na nṛtyati mūḍhātmā purato jāgare hareḥ |
paṃgutvaṃ tasya jānīyātsaptajanmāni vāḍava 40|

yaḥ punaḥ kurute gītaṃ nṛtyaṃ jāgaraṇaṃ hareḥ |
brāhmaṃ padaṃ madīyaṃ ca satyaṃ vai tasya vaiṣṇavam 41|
yaḥ prabodhayate lokānviṣṇorjāgaraṇe rataḥ |
vasecciraṃ tu vaikuṃṭhe pitṛbhiḥ saha vaiṣṇavaḥ 42|
matiṃ prayacchate yastu harerjāgaraṇaṃ prati |

ṣaṣṭivarṣasahasrāṇi śvetadvīpe vasennaraḥ 43|
yatkiṃcitkriyate pāpaṃ koṭijanmani mānavaiḥ |
śrīkṛṣṇajāgare sarvaṃ rātrau naśyati vāḍava 44|
śālagrāmaśilāgre ye kurvaṃti pratijāgaram |
yāmeyāme phalaṃ proktaṃ koṭyaiṃdavasamudbhavam 45|
saṃprāpte vāsare viṣṇorye na kurvaṃti jāgaram |
vṛthā syāttatkṛtaṃ teṣāṃ vaiṣṇavānāṃ ca niṃdayā 46|
kāmārthau saṃpadaḥ putrāḥ kīrtirlokāśca śāśvatāḥ |
yajñāyutairna labhyaṃte dvādaśījāgaraṃ vinā 47|
matirna jāyate yasya dvādaśyāṃ jāgaraṃ prati |
na hi tasyādhikāro'sti pūjane keśavasya hi 48|
yāvatpadāni calati keśavāyatanaṃ prati |
aśvamedhasamāni syuḥ jāgarārthaṃ pragacchataḥ 49|
pādayoḥ patitaṃ yāvaddharaṇyāṃ pāṃśu gacchatām |
tāvadvarṣasahasrāṇi jāgaro vasate divi 6.37.50|

tasmādgṛhātpragaṃtavyaṃ jāgare keśavālaye |
kalau malavināśāya dvādaśīdvādaśīṣu ca 51|
parāpavādasaṃyuktaṃ manaḥ prāsāda varjitam |
śāstrahīnamagāṃdharvaṃ tathā dīpavivarjitam 52|
śaktyopacārarahitamudāsīnaṃ saniṃdanam |
kaliyuktaṃ viśeṣeṇa jāgaraṃ navadhā matam 53|
saśāstraṃ jāgaraṃ yacca nṛtyagāṃdharvasaṃyutam |
savādyaṃ tālāsaṃyuktaṃ sadīpaṃ madhubhiryutam 54|
uccāraistu samāyuktaṃ yathoktairbhaktibhāvitaiḥ |
prasannaṃ tuṣṭijananaṃ saṃmūḍhaṃ lokaraṃjanam 55|
guṇairdvādaśabhiryuktaṃ jāgaraṃ mādhavapriyam |
karttavyaṃ tatprayatnena pakṣayoḥ śuklakṛṣṇayoḥ 56|
kiṃ vratairbahubhiścīrṇaistīrthavāsena tasya kim |
dvādaśīvāsare prāpte na kuryājjāgaraṃ hareḥ 57|
pravāsena tyajedyastu pathisvinno'pi vāḍava |

jāgaraṃ vāsudevasya dvādaśyāṃ tu same priyaḥ 58|
madbhakto na hareḥ kuryājjāgaraṃ pāpamohitaḥ |
vyarthaṃ matpūjanaṃ tasya matpūjyaṃ yo na pūjayet 59|
na śaivo na ca sauro'sau na śākto gaṇasevakaḥ |
yo bhuṃkte vāsare viṣṇorjñeyaḥ paśvadhiko hi saḥ 60|
vipriyaṃ ca kṛtaṃ tena duṣṭenaiva ca pāpinā |
madbhaktibalamāśritya yo bhuṃkte vai harerdine 61|
sabāhyābhyaṃtaraṃ dehaṃ veṣṭitaṃ pāpakoṭibhiḥ |
mucyaṃte vāsare viṣṇorye kurvaṃti prajāgaram 62|
kūrparaṃ yamadūtānāṃ dattaṃ tena yamasya ca |
kṛtvā jāgaraṇaṃ viṣṇoraviddhaṃ dvādaśīvratam 63|
svargāpekṣā muniśreṣṭha muktā te naiva saṃśayaḥ |
vāṃchitaṃ nārakaṃ saukhyaṃ viddhaṃ kṛtvā harerdinam 64|
nihatāḥ pitarastena devānāṃ vai vadhaḥ kṛtaḥ |
dattaṃ rājyaṃ tu daityānāṃ kṛtvā viddhaṃ harerdinam 65|

yo nṛtyati prahṛṣṭātmā kṛtvā vai karatāḍanam |
gītaṃ kurvanmukhenāpi darśayankautukānbahūn 66|
purato vāsudevasya rātrau jāgaraṇe sthitaḥ |
paṭhankṛṣṇacaritrāṇi raṃjayanvaiṣṇavāngaṇān 67|
mukhena kurute vādyaṃ saṃprahṛṣṭatanūruhaḥ |
darśayanvividhānbhṛtyānsvecchālāpānprakārayan 68|
bhāvairetairnaro yastu kurute jāgare hareḥ |
nimiṣenimiṣe puṇyaṃ tīrthakoṭiphalaṃ smṛtam 69|
anudvignamanā yastu dhūpanīrājanaṃ hareḥ |
kurute jāgare rātrau saptadvīpādhipo bhavet 70|
yāni kāni ca pāpāni brahmahatyāsamāni ca |
kṛṣṇā ha jāgarāttāni vilayaṃ yāṃti khaṃḍaśaḥ 71|
ekataḥ kratavaḥ sarve samāptavaradakṣiṇāḥ |
ekato devadevasya jāgaraḥ kṛṣṇavallabhaḥ 72|
tatra kāśī puṣkaraṃ ca prayāgaṃ naimiṣaṃ gayā |

śālagrāmamahākṣetramarbudāraṇyameva ca 73|
pauṣkaraṃ mathurā tatra sarvatīrthāni caiva hi |
yajñā vedāśca catvāro vrajaṃti harijāgaram 74|
gaṃgā sarasvatī tāpī yamunā ca śatadrukā |
caṃdrabhāgā vitastā ca nadyaḥ sarvāstu tatra vai 75|
sarāṃsi ca hradāḥ sarve samudrāḥ sarva eva hi |
ekādaśyāṃ dvijaśreṣṭha gacchaṃti kṛṣṇajāgaram 76|
spṛhaṇīyā hi devānāṃ ye narāḥ kṛṣṇajāgare |
nṛtyaṃti gītaṃ kurvaṃti vīṇāvādyapraharṣitāḥ 77|
evaṃ jāgaraṇaṃ kṛtvā saṃpūjya ca mahāharim |
dvādaśyāṃ pāraṇaṃ kṛtvā svaśaktyā vaiṣṇavaiḥ saha 78|
mahādeva uvāca-
śṛṇu brahmanpravakṣyāmi dvādaśīmāhātmyamuttamam |
dvādaśī tu sadā jñeyā putradā mokṣadāyinī 79|
prātaḥ snātvā hariṃ pūjya upavāsaṃ samarpayet |

ajñānatimirāṃdhasya vratenānena keśava 80|
prasīda sumukho bhūtvā jñānadṛṣṭiprado bhava |
pāraṇaṃ ca tataḥ kuryādyathāsaṃbhavamagrataḥ 81|
ata ūrdhvaṃ yatheṣṭaṃ tu kārayecca yathāvidhi |
yadā tu dvādaśī svalpā pāraṇena bhaveddivaja 82|
tadā rātrau tu karttavyaṃ pāraṇaṃ muktimicchatā |
tadā na rātridoṣaḥ syānniṣiddhaṃ na bhavetkvacit 83|
yaduktaṃ niśi na snāyānmahāniśi na bhojayet |
tatpūrvaparayāmābhyāṃ dinavatkarma kārayet 84|
yadā bhavati svalpā tu dvādaśī pāraṇe dine |
uṣaḥkāle dvayaṃ kuryātprātarmadhyāhnikaṃ tathā 85|
dvādaśī sādhitā yena nareṇa bhuvi sarvadā |
tasya puṇyamahaṃ vaktuṃ na samartho viśeṣataḥ 86|
sādhayitvākhilānkāmānprāpnuyuśca mahājanāḥ |
aṃbarīṣādayaḥ sarve ye bhaktā bhuvi viśrutāḥ 87|

dvādaśīṃ sādhayitvā tu te gatā viṣṇusadmani |
satyaṃ satyaṃ punaḥ satyaṃ yaduktaṃ tu mayā tava 88|
nāsti viṣṇusamo devo na tithirdvādaśīsamā |
atra dattaṃ ca bhuktaṃ ca tathā pūjādikaṃ ca yat 89|
tatsarvaṃ pūrṇatāṃ yāti pūjite mādhave sati |
kiṃ punarbahunoktena bhaktānāṃ vallabho hariḥ 90|

pradadātyakhilānkāmānyāvadābhūtasaṃplavam |
dvādaśyāṃ caiva yaddattaṃ tatsarvaṃ saphalaṃ bhavet 91|
kurukṣetreṣu yaddattaṃ niṣphalaṃ naiva jāyate |
tadvacca dvādaśīdattaṃ bhaveddevarṣisattama 92|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde dvādaśīekādaśījāgaraṇamahimānāma saptatriṃśo'dhyāyaḥ 37|

English translation

Mahādeva said :

1. O Nārada , listen to the importance of keeping awake, having listened to which (even) a great sinner undoubtedly obtains salvation.

Nārada said :

2-6. Viṣṇu , the lord of all, is always a purifier. O Śiva , I have heard from your mouth the importance of a fast (in honour) of him. Still I desire to hear about the importance of keeping awake. Of what kind is the importance of keeping awake? Of what kind is the nocturnal devotion? O lord of the universe, O master, tell (me) about the worship (offered) during the various watches. You are always adored in the worlds. You are god Janārdana (i.e. Viṣṇu). You are the god, the lord of the universe, since you are devoted to Viṣṇu. You, the lord of Umā, are the greatest among all devotees. In this world you are known by means of your devotion. Therefore, O lord of the universe, tell (me) in which manner people will be emancipated, so also (tell me about) the importance of keeping awake.

Mahādeva said :

7-18. On the Ekādaśi day a man, after having devoutly worshipped Viṣṇu at night, should keep awake along with Viṣṇu's devotees in front of (the image of) Viṣṇu. The man who always sings, plays upon musical instruments, dances, listens to the Purāṇas , offers incense, waves lights (before the image), offers eatables, flowers, sandal and unguents, fruits, respectful offering, presents with devotion, and controls his senses, and O best brāhmaṇa , speaks truthful and proper words followed by action, and who always keeps awake gladly, is free from all sins and becomes dear to Viṣṇu. When keeping awake at night has become (necessary), those devotees of Viṣṇu who sleep, have lost (the fruit of) the fast and (that of) the vow called Viṣṇu(vrata).Those men, O wise one, who keep awake on the (night of the Viṣṇuvrata) called Viṣṇu-jāgara through devotion for Viṣṇu and do not at all sleep, and repeat mentally (i.e. to themselves) Viṣṇu's name, should be known to be most blessed. Especially on this night (the repetition of Viṣṇu's name gives the fruit of) the gift of a cow every moment; (the fruit) is fourfold (if the name is repeated) for a ghatikā; it is crorefold (if the name is repeated) for a watch (i.e. three hours); it is countless (if the name is repeated) for four watches. By keeping awake (just) for a twinkling of the eye (i.e. a moment), and that too especially in front of Viṣṇu, the fruit (obtained) is crorefold; it is countless. The fruit of (i.e. obtained by) the best man who dances in front of Viṣṇu, is never lost from his birth to his death. He should, with his mind free from dejection, wave lights before Viṣṇu, with wonder, energy, without sinful talk etc., accompanied by going round (the deity keeping it to his right) and preceded by a salutation.

19-27a. That man, who devoutly keeps awake on Ekādaśī , which is twentysixfold fruitful, is not reborn on the earth. He who thus without egotism born of wealth devoutly keeps awake on Viṣṇu's day, is

merged into the supreme soul. That wealthy man who through egotism born of wealth keeps awake, (is) a rogue and a wicked man (and) has indeed lost his soul. He, when the (occasion for) keeping awake (in honour) of Viṣṇu has come, ridicules it, is born as an insect in feces (and remains as such) for sixty thousand years. That brāhmaṇa knowing the Vedas who, especially through dancing, indulges in ridicule is called a cāṇḍāla . He who for a moment or half a moment(?) keeps awake, obtains the best position (as far as) righteousness, material welfare and sensual pleasures (are concerned). He who is always devoted to the Vedic and scriptural injunctions and who every day performs sacrifices, goes down (to hell if) he ridicules when keeping awake at night has come (to be practised). He who worshipping me, is given to ridiculing Viṣṇu goes to hell with twentyone (members of) his family. Viṣṇu is Śiva and Śiva is Viṣṇu. They have the same form, (but) remain (separately) in two forms.

27b-30. Therefore, a man should not in any way ridicule (the vow). Bitten by the serpent of Kali the destroyers of honey sleep by day(?); deluded by illusion they do not at all keep awake. Those to whom Ekādaśī has come (and is passed by them) without keeping themselves awake in the Kali age have perished, since life is uncertain. There is no doubt about this. He raised the couple of eyes after having given the position of Viṣṇu (obscure!). Sinners do not see the awakening done (in honour) of Viṣṇu. In the absence of a public reader of a Purāṇa , he should get done singing and dancing. If there is a public reader, (then) O divine sage, he should first read the Purāṇa.

31-37a. O child, on doing the awakening (in honour) of Viṣṇu, the religious merit (that is obtained) is a crorefold more than that of a horse-sacrifice or a Vājapeya sacrifice. A man having kept awake (in honour) of Viṣṇu, emancipates the families on the side of father, on the side of mother and on the wife's side. O brāhmaṇa, on keeping awake in honour of Viṣṇu he emancipates (the members of) his family. On a day of fast that is 'pierced' (i.e. that is mixed with another day) the keeping awake (in honour) of Viṣṇu, worshipping him, giving gifts—all this is useless as (a good) turn done to the ungrateful. When keeping awake is bsgun on such a 'pierced' day—the day of the fast—Viṣṇu leaves that place and goes after giving a curse. Among those who keep awake on a day that is not 'pierced' (i.e. not mixed with another day), Viṣṇu being pleased remains in their midst and dances. For as many days as he keeps awake in front of Viṣṇu for so many yugas he is honoured in Viṣṇu's world.

37b-41. For as many days as he remains without keeping awake (in honour) of Viṣṇu, for those many thousands of years he does not return from (i.e. lives in) Raurava hell. He who on the Ekādaśī day sleeps without keeping awake or who remains like a dumb man and does not practise singing or does not read (the Purāṇa text), has dumbness for seven existences for want of keeping awake (in honour) of Viṣṇu. O brāhmaṇa, one should know that he who, the foolish one, does not dance in front of Viṣṇu by keeping awake, has lameness for seven existences. But he who sings, dances and keeps awake (in honour) of Viṣṇu, gets Brahmā 's position, my position and truly that of Viṣṇu (also).

42-50. That devotee of Viṣṇu who (himself) being engaged in keeping awake (in honour) of Viṣṇu, enlightens people, would live along with his manes and for a long time in Vaikuṇṭha . The man who gives (others) the idea about keeping awake(in honour) of Viṣṇu, would live for sixty thousand years in Śveta Dvīpa . O brāhmaṇa, all that sin which men commit during crores of existences, perishes during the night on keeping awake (in honour) of Śrikṛṣṇa. For those who keep awake in front of a Śālagrāma stone the fruit for every watch is said to be that which is had (by keeping awake on) a crore of lunar months . Those who do not keep awake when the day (of the vow) of Viṣṇu has come, their observance of the vow is in vain due to the censure of the devotees. Even by (the performance of) myriads of sacrifices pleasures of senses, wealth, sons, fame, eternal worlds are not obtained without keeping awake on the Dvādaśī (day). He who does not have a mind to keep awake on the Dvādaśī day, has no right to worship Viṣṇu. The number of footsteps of him who goes to Viṣṇu's temple for keeping awake has the merit of an equal number of horse-sacrifices. For as many years a man keeping awake lives in

heaven as the number of dust (particles) fallen there on the road from the feet (of those who) walk (along it).

51-58. Therefore, from one's house one should go to Viṣṇu's temple for keeping awake. In the Kali (age) to destroy sins this Dvādaśī is (the best) among Dvādaśīs. Keeping awake is said to be of nine types: Full of censure of others, with the mind void of tranquillity, bereft of sacred precepts, without music, so also without light (to be waved before the image of the deity), without the necessary articles (obtainable) according to one's capacity, indifferent, full of censure, and especially full of quarrels. That keeping awake which is according to the scriptural injunctions, is full of dance and music with musical instruments, with the beating of time in music, with light and honey, is accompanied by proper utterances produced with devotion, is pleasing and causing delight, and amuses the enchanted people—(such) keeping awake having these twelve merits and dear to Viṣṇu should be done with efforts in the bright and the dark halves (of the month). What is the use of observing many vows and living at a sacred place to him who does not keep awake when the twelfth day of (i.e. sacred to) Viṣṇu has come? He who even while travelling and though full of perspiration, does not give up keeping awake on the twelfth day of (i.e. sacred to) Viṣṇu, is dear to me, O brāhmaṇa.

59-62a. That devotee of me who deluded by sin does not keep awake (in honour) of Viṣṇu, has his worship in vain, (as) he would not (i.e. does not) worship him who is venerable to me. He who eats on the day of (i.e. sacred to) Viṣṇu, is not a devotee of Śiva, is not a worshipper of the Sun, is not a devotee of Śakti , nor the votary of (Śiva's) attendant. He should be known to be inferior to a beast. He, a wicked and sinful person, who eats on the day of (i.e. sacred to) Viṣṇu, has, after having resorted to the strength of my devotion, acted disagreeably.

62b-64. His body is wrapped inside and outside with crores of sins. Those who keep awake on the day of (i.e. sacred to) Viṣṇu, are freed. He who having kept awake, has observed the vow of Dvādaśī that is not mixed (with another day), has given an elbow to (i.e. has avoided) the messengers of Yama . O best sage, they, expecting (to go to) heaven are undoubtedly freed. (On the contrary) those who observe the vow of (i.e. sacred to) Viṣṇu on a day mixed (with another day) have longed for happiness in hell.

65-69. He (i.e. such a man) has killed his manes, and has murdered gods; has given (his kingdom to demons by observing the day of (i.e. sacred to) Viṣṇu which is mixed (with another day). For a man who keeps awake with such dispositions on the day of (i.e. sacred to) Viṣṇu, who clapping his hands and with a delighted mind dances, who sings songs with his mouth, manifests (many kinds of) joy, who remaining awake on the night stands before Viṣṇu, reads Kṛṣṇa 's accounts, amuses the groups of Viṣṇu's devotees, who with his hair standing on end produces musical sounds from his mouth, presents many kinds of food, and causes (others) to talk freely, the fruit at every moment is said to be the same as got by visiting crores of holy places.

70-74. He who without a dejected mind presents incense and waves lights in front (of the image) of Viṣṇu on the night of keeping awake (i.e. on which he keeps awake) would be the lord of the seven islands (i.e. of the earth). Due to keeping awake on the day of (i.e. sacred to) Viṣṇu, all those sins like (the ones due to) the murder of a brāhmaṇa, perish piece by piece. On one hand are all the sacrifices concluded with (the offering of) excellent presents, and on the other there is keeping awake (in honour) of the god of gods. Which is dear to Viṣṇu? Kāśī , Puṣkara , Prayāga , Naimiṣa , Gayā , the great holy place of Śālagrāma, the Arbuda forest, Pauṣkara (i.e. the holy Puṣkara), Mathurā , and all (other) sacred places, so also sacrifices and all the four Vedas go to (i.e. attend) the keeping awake (in honour of) Viṣṇu.

75-78. O best brāhmaṇa, all rivers (like) Gaṅgā , Sarasvatī , Tāpī , Yamunā , Śatadrukā, Candrabhāgā , Vitastā , so also ponds, deep lakes, all seas go there on the Ekādaśī (day for) keeping awake (in honour)

of Viṣṇu. These men desirable to gods, being delighted by the musical instrument like the lute, dance and sing (at the time of) keeping awake (in honour) of Viṣṇu. In this way having kept awake, having worshipped great Viṣṇu, he should, along with Viṣṇu's devotees, break his fast on the Dvādaśī (day).

Mahādeva said :

79-84. O brāhmaṇa, listen. I shall explain (to you) the excellent importance of Dvādaśī. Dvādaśī should always be known to give sons and to give salvation. Having bathed in the morning, having worshipped Viṣṇu, one should observe a fast. 'O Viṣṇu, by means of this vow of me who am blind due to the darkness of ignorance, be pleased, favour me and give me the sight of knowledge'. Then, after this, he should break fast as is possible for him. After this he should duly get done (proper rites) as desired. O brāhmaṇa, when the Dvādaśī (lasts) shorter for breaking the fast, then he who desires salvation, should break the fast at night. Then there would be no blemish due to (breaking the fast at) night and there would be nothing that is prohibited. He should get the duty done (i.e. should do it) as by day in the first and the next watches of the night, since it is said that a man should not bathe at night and should not eat at midnight.

85-92. When on the day of breaking the fast Dvādaśī lasts for a short time, then he should do both the morning and the mid-day rites in the morning. I am not able to describe the religious merit especially of that man who has always observed Dvadaśī on the earth. Great men having accomplised all desired objects, would obtain (salvation). Those devotees like Ambarīṣa and others who are well-known in the world, have gone to Viṣṇu's abode after having observed (the vow of) Dvādaśī. What I told is the truth, the truth again, viz. that there is no god like Viṣṇu, and no day like Dvādaśī. Whatever is given on this day, whatever is eaten, and the worship etc. (offered on this day)—all that is complete when Viṣṇu is worshipped. What is the use of talking much? Viṣṇu dear to his devotees, gives them all their desired objects till the final destruction of the world. All that is given on the Dvādaśī would become fruitful. Whatever is given on the Kurukṣetra is never fruitless. In the same way, O best sage, whatever is given on Dvādaśī would become like that.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 38

The Origin of Ekādaśī and the Killing of Demon Mura

Chapter 450 of 693 · 119 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
एकस्मिन्समये पुत्र गतोऽहं विष्णुसन्निधौ ।
तत्र पृष्टं मया पूर्वं माहात्म्यं द्वादशीभवम् १।
नारद उवाच
कीदृशी स्यान्महादेव महाद्वादशिका परा ।
तस्या व्रते फलं कीदृग्वद सर्वेश्वर प्रभो २।
शिव उवाच-
इयमेकादशी ब्रह्मन्महापुण्यफलप्रदा ।
ऋक्षयोगैश्च संयुक्ता कर्त्तव्या मुनिसत्तमैः ३।
जया च विजया चैव जयंती पापनाशिनी ।
सर्वपापहराश्चैताः कर्त्तव्याः फलकांक्षिभिः ४।
एकादश्यां यदा ऋक्षं शुक्लपक्षे पुनर्वसुः ।
नाम्ना सा च जया ख्याता तिथीनामुत्तमा तिथिः ५।
तामुपोष्य नरः पापान्मुच्यते नात्र संशयः ।
यदा च शुक्लद्वादश्यां नक्षत्रं श्रवणं भवेत् ६।

विजया सा समाख्याता तिथीनामुत्तमा तिथिः ।
सहस्रगुणितं दानं यस्यां वै विप्र भोजनम् ७।
होमस्तथोपवासश्च सहस्राधिफलप्रदः ।
यदा च शुक्लद्वादश्यां प्राजापत्यं हि जायते ८।
जयंती नाम सा प्रोक्ता सर्वपापहरा तिथिः ।
सप्तजन्मकृतं पापं स्वल्पं वा यदि वा बहु ९।
प्रक्षालयति गोविंदस्तस्यामभ्यर्चितो ध्रुवम् ।
यदा वै शुक्लद्वादश्यां पुष्यं भवति कर्हिचित् १०।
तदा तु सा महापुण्या भविता पापनाशिनी ।
यो ददाति तिलप्रस्थं नित्यं संवत्सरं प्रति ११।
उपवासं च यस्तस्यां करोत्येतत्समं स्मृतम् ।
तस्यां जगत्पतिर्देवस्तुष्टः सर्वेश्वरो हरिः १२।
प्रत्यक्षतां प्रयात्येव तत्रानंतफलं स्मृतम् ।
सगरेण ककुत्स्थेन नहुषेण च साधितः १३।
तस्यामाराधितः कृष्णो दत्तवानखिलं भुवि ।

वाचिकान्मानसाद्वापि कायजाच्च विशेषतः १४।
सप्तजन्मकृतात्पापान्मुच्यते नात्र संशयः ।
तामेकां समुपोष्याथ पुण्यनक्षत्रसंयुताम् १५।
एकादशीसहस्रस्य फलं प्राप्नोति मानवः ।
स्नानं दानं जपो होमः स्वाध्यायो देवतार्चनम् १६।
यत्तस्यां क्रियते किंचित्तदक्षयफलं स्मृतम् ।
तस्मादेषा प्रकर्तव्या यत्नेन फलकांक्षिभिः १७।
पंचमेनाश्वमेधेन यदि स्नातो युधिष्ठिरः ।
पर्यपृच्छत धर्मात्मा कृष्णं यदुकुलोद्वहम् १८।
युधिष्ठिर उवाच-
उपवासस्य नक्तस्य त्वेकभुक्तस्य मे प्रभो ।
किं पुण्यं किं फलं तस्य ब्रूहि सर्वं जनार्दन १९।
श्रीभगवानुवाच-
हेमंते चैव संप्राप्ते मासे मार्गे च शोभने ।
कृष्णपक्षे च या पार्थ द्वादशी तामुपोषयेत् ।

दशम्यां चैकभक्तश्च शुद्धचित्तो दृढव्रतः २०।
नक्तं चैव तथा ज्ञात्वा दशम्यां नियतः सदा ।
दिवसस्याष्टमे भागे मंदीभूते दिवाकरे २१।
नक्तं च तद्विजानीयान्न नक्तं निशिभोजनम् ।
नक्षत्रदर्शनान्नक्तं गृहस्थस्य विधीयते २२।
यतेर्दिनाष्टमे भागे रात्रौ तस्य निषेधनम् ।
ततः प्रभातसमये कृत्वा च नियमं व्रती २३।
मध्याह्ने च तथा पार्थ स्नानं शुचिः समाचरेत् ।
अधमं कूपके स्नानं वाप्यां स्नानं च मध्यमम् २४।
तडागे चोत्तमं स्नानं नद्यां स्नानं ततः परम् ।
पीड्यंते जंतवो यत्र जलमध्ये व्यवस्थिते २५।
तत्र स्नाने कृते पार्थ पापं पुण्यं समं भवेत् ।
गृहे चैवोत्तमं स्नानं जलं चैव विशोधयेत् २६।
तस्मात्तु पांडवश्रेष्ठ गृहे स्नानं समाचरेत् ।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे २७।

मृत्तिके हर मे पापं यन्मया पूर्वसंचितम् ।
क्रोधलोभौ परित्यज्य चैकचित्तो दृढव्रतः २८।
नालापेतांत्यजं चैव तथा पाखंडिनो नरान् ।
मिथ्यावादरतांश्चैव तथा ब्राह्मणनिंदकान् २९।
अन्यांश्चैव दुराचारानगम्यागमनेरतान् ।
परद्रव्यापहारांश्च परदाराभिगामिनः ३०।
केशवं पूजयित्वा तु नैवेद्यं तत्र कारयेत् ।
दीपं दद्याद्गृहे तत्र भक्तियुक्तेन चेतसा ३१।
तद्दिने वर्जयेत्पार्थ निद्रां चैव तु मैथुनम् ।

धर्मशास्त्रविनोदेन दिनं सर्वं निवारयेत् ३२।
रात्रौ जागरणं कृत्वा भक्तियुक्तो नृपोत्तम ।
विप्रेभ्यो दक्षिणां दद्यात्प्रणिपत्य क्षमापयेत् ३३।
यथा कृष्णा तथा शुक्ला विधिनैवं प्रकारयेत् ।
एकादशीं द्विजः पार्थ विभेदं नैव कारयेत् ३४।
एवं हि कुरुते यस्तु शृणु तस्य हि यत्फलम् ।

शंखोद्धारे नरः स्नात्वा दृष्ट्वा देवं गदाधरम् ३५।
एकादश्युपवासस्य कलां नार्हति षोडशीम् ।
संक्रांतिषु चतुर्लक्षं यो ददाति नृपोत्तम ३६।
एकादश्युपवासस्य कलां नार्हति षोडशीम् ।
प्रभासक्षेत्रे यत्पुण्यं ग्रहणे चंद्र सूर्ययोः ३७।
तत्फलं जायते नूनमेकादश्युपवासिनः ।
केदारे चोदकं पीत्वा पुनर्जन्म न विद्यते ३८।
तथा चैकादशी पार्थ गर्भवासक्षयंकरी ।
अश्वमेधस्य यज्ञस्य पृथिव्यां यत्फलं लभेत् ३९।
तस्माच्छतगुणं पुण्यमेकादश्युपवासिनः ।
तपस्विनो गृहे यस्य भुंजते च द्विजोत्तमाः ४०।
तत्फलं जायते नूनमेकादश्युपवासिनः ।
गोसहस्रेण यत्पुण्यं दत्वा वेदांतपारगे ४१।
तस्माच्छतगुणं पुण्यमेकादश्युपवासिनः ।
येषां देहे त्रयो देवा ब्रह्मविष्णुमहेश्वराः ४२।

वसंति तेषां ते तुल्या एकादश्युपवासिनः ।
ते नराः पुण्यकर्माणो ये भक्ता हरिपूजकाः ४३।
एकादशीव्रतस्यापि पुण्यसंख्या न विद्यते ।
एतत्पुण्यं भवेत्तस्य यत्सुरैरपि दुर्ल्लभम् ४४।
एतस्मादर्द्धपुण्यं तु प्राप्यते नक्तभोजनात् ।
नक्तस्यार्द्धं भवेत्पुण्यमेकभक्तेन देहिनाम् ४५।
तावद्भर्जंति तीर्थानि दानानि नियमानि च ।
यावन्नोपोषयेज्जंतुर्वासरं विष्णुवल्लभम् ४६।
तस्मात्त्वं पांडवश्रेष्ठ व्रतमेतत्समाचर ।
पुण्यसंख्यां न जानामि यत्त्वं पृच्छसि पांडव ४७।
एतद्धि कथितं पार्थ यद्भोप्यं व्रतमुत्तमम् ।
एकादशीसमं नास्ति कृत्वा यज्ञसहस्रकम् ४८।
युधिष्ठिर उवाच-
उत्पन्ना सा कथं देव पुण्या चैकादशी तिथिः ।
कथं पवित्रा विश्वेऽस्मिन्कथं वै देवताप्रिया ४९।

श्रीभगवानुवाच -
पुरा कृतयुगे पार्थ मुरनामेति दानवः ।

अत्यद्भुतो महारौद्र सर्वदेवभयंकरः 6.38.५०।
इंद्रोऽपि निर्जितस्तेन सर्वदेवास्तथा नृप ।
महासुरेण तेनैव मृत्युना च दुरात्मना ५१।
स्वर्गान्निराकृतास्तेन विचरंति महीतले ।
सशंका भयभीताश्च सर्वे गत्वा महेश्वरम् ५२।
इंद्रेण कथितं सर्वमीश्वरस्यापि चाग्रतः ।
स्वर्गलोकपरिभ्रष्टा विचरंति महीतले ५३।
मर्त्येषु संस्थिता देवा न शोभंते महेश्वर ।
उपायं ब्रूहि मे देव ह्यमरा यांति कां गतिम् ५४।
महादेव उवाच-
देवराजसुरश्रेष्ठयत्रास्तेगरुडध्वजः ।
शरण्यश्च जगन्नाथः परित्राता परायणः ५५।
तत्र गच्छ सुरश्रेष्ठ स वो रक्षां विधास्यति ।

ईश्वरस्य वचः श्रुत्वा देवराजो महामतिः ५६ ।
त्रिदशैः सहितो यत्र गतस्तत्र युधिष्ठिर ।
जलमध्ये प्रसुप्तं तं दृष्ट्वा देवं गदाधरम् ५७।
कृतांजलिपुटो भूत्वा इंद्रः स्तोत्रमुदीरयत् ५८।
इंद्र उवाच-
ॐनमो देवदेवेश देवदानववंदित ।
दैत्यारे पुंडरीकाक्ष त्राहि नो मधुसूदन ५९।
सुराः सर्वे समायाता भयभीताश्च दानवात् ।
शरणं त्वां जगन्नाथ त्राहि मां भक्तवत्सल ६०।
त्राहि नो देवदेवेश त्राहि त्राहि जनार्दन ।
त्राहि वै पुंडरीकाक्ष दानवानां विनाशक ६१।
त्वत्समीपं गताः सर्वे त्वमेव शरणं प्रभो ।
चशरणागतानां देवानां सहायं कुरु वै प्रभो ६२।
त्वं पतिस्त्वं मतिर्देव त्वं कर्ता त्वं च कारणम् ।
त्वं माता सर्वलोकानां त्वमेव जगतः पिता ६३।

भगवन्देवदेवेश शरणागतवत्सल ।
शरणं तव चायाता भयभीताश्च देवताः ६४।
देवता निर्जिताः सर्वाः स्वर्गभ्रष्टाः कृताः प्रभो ।
अत्युग्रेण हि दैत्येन मुरनाम्ना महौजसा ।
इंद्रस्य वचनं श्रुत्वा विष्णुर्वचनमब्रवीत् ६५।
श्रीभगवानुवाच-
कीदृशो दानवः शक्र किं रूपं कीदृशं बलम् ।
क्व स्थानं तस्य दुष्टस्य किं वीर्यं कः पराक्रमः ।
किं वरं तस्य दुष्टस्य ममाख्याहि महामते ६६।
इंद्र उवाच-

पूर्वं बभूव देवेश ब्रह्मवंशसमुद्भवः ।
तालजंघस्तु नाम्ना च अत्युग्रोऽपि महासुरः ६७।
तस्य पुत्रो हि विख्यातो मुरनामेति दानवः ।
अत्युत्कटो महावीर्यो देवतानां भयंकरः ६८।
पुरी चंद्रावती नाम्ना तत्र स्थाने वसत्यसौ ।

निर्जिता देवताः सर्वा स्वर्गात्तेन विवासिताः ६९।
इंद्रोऽन्यो रोपितस्तेन वातश्चैव हुताशनः ।
चंद्रसूर्यौ कृतौ चान्यौ वायुर्वरुण एव च ७०।
सर्वमात्मकृतं तेन सत्यं सत्यं जनार्दन ।
देवलोकः कृतस्तेन सर्वस्थानविवर्जितः ७१।
तस्य तद्वचनं श्रुत्वा कोपमानो जनार्दनः ।
हनिष्ये दानवं दुष्टं देवतानां भयंकरम् ७२।
त्रिदशैः सहितो देवो गतश्चंद्रावतीं पुरीम् ।
दृष्टो देवैस्तु दैत्येंद्रो गर्जमानः पुनः पुनः ७३।
तेन सर्वे जिता देव गताश्चैव दिशो दश ।
हरिं निरीक्ष्य प्रोवाच तिष्ठतिष्ठेति दानवः ७४।
भगवानब्रवीत्तं च क्रोधसंरक्तलोचनः ।
श्रीभगवानुवाच-
रे दानव दुराचार मम बाहुं निरीक्षय ७५।
ततस्ते सम्मुखाः सर्वे विष्णुना दुष्टदानवाः ।

हता बाणैः पुनर्दिव्यैर्जाताश्च भयविह्वलाः ७६।
चक्रं मुक्तं च कृष्णेन दैत्यसैन्येषु पांडव ।
तेनच्छिन्नास्तु शतशो बहवो निधनं गताः ७७।
एकोपि दानवस्तत्र युध्यमानो मुहुर्मुहुः ।
नष्टाः सर्वे सुरास्तेन निर्जितो मधुसूदनः ७८।
निर्जितं तेन दैत्येन बाहुयुद्धमजायत ।
बाहुयुद्धं कृतं तेन दिव्यं वर्षसहस्रकम् ७९।
विष्णुश्चिंतां प्रपन्नश्च नष्टाः सर्वाश्च देवताः ।
विष्णुश्च निर्जितस्तेन गतो बदरिकाश्रमम् ८०।
गुहा सिंहावती नाम तत्र सुप्तो जनार्दनः ।
योजनद्वादशवती एकद्वारा च पांडव ८१।
तस्यां विष्टः प्रसुप्तश्च दानवो हंतुमुद्यतः ।
महायुद्धेन तेनैव श्रांतोऽसौ योगमायया ८२।
दानवः पृष्ठतो लग्नो प्रविष्टः स तदा गुहाम् ।
प्रसुप्तं तत्र मां दृष्ट्वा दानवो हर्षमागतः ८३।

इत्थं मां निर्जितं मत्वा प्रविष्टं शंकया हरिम् ।
निःसंदेहं हनिष्यामि दानवानां भयंकरम् ८४।
निर्गता कन्यका तत्र विष्णुदेहाद्युधिष्ठिर ।

रूपवती सुसौभाग्या दिव्यप्रहरणायुधा ८५।
तस्य तेजोंऽशसंभूता महाबलपराक्रमा ।
दृष्टा सा दानवेंद्रेण मुरनाम्ना धनंजय ८६।
युद्धं समाहितं तेन स्त्रिया चैव प्रयाचितम् ।
कन्यका युध्यते तत्र सर्वयुद्धविशारदा ८७।
हुंकारैर्भस्मसाज्जातो मुर नामा महासुरः ।
निहते दानवे तस्मिंस्तत्र देवस्त्वबुध्यत ८८।
पतितं दानवं दृष्ट्वा ततो विस्मयमागतः ।
केनायं च हतो रौद्रो ह्यत्युग्रो मम शात्रवः ८९।
अत्युग्रं च कृतं कर्म मम कारुण्यतः कृतम् ।
कन्योवाच-
तेन देवाश्च गंधर्वा सयक्षोरगराक्षसाः ९०।

इंद्राद्याः सकला जित्वा स्वर्गाच्चैव निराकृताः ।
हरिः सुप्तो मया दृष्टो मुरः पृष्ठे समागतः ९१।
संहरिष्यति त्रैलोक्यं सुप्ते चैव जर्नादने ।
तस्यास्तद्वचनं श्रुत्वा विष्णुर्वचनमब्रवीत् ९२।
अहं च निर्जितो येन कथं सोऽपि त्वया जितः ।
एकादश्युवाच-
त्वत्प्रसादाच्च भो स्वामिन्महादैत्यो मया हतः ९३।
श्रीभगवानुवाच-
आनंदं त्रिषु लोकेषु मुनयो देवता गताः ।
ब्रूहि त्वं च मया भद्रे यत्ते मनसि रोचते ।
ददामि च न संदेहो यत्सुरैरपि दुर्ल्लभम् ९४।
एकादश्युवाच-
यदि तुष्टोऽसि मे देव सत्यमुक्तं जनार्दन ।
वरमेकं तु वांच्छामि हृदये च जगत्पते ९५।
प्रार्थयामि च देवेश ईप्सितं च मया प्रभो ।

यदि सत्यं जगन्नाथ तिस्रो वाचो ददासि मे ९६।
श्रीभगवानुवाच-
सत्यं सत्यं मया प्रोक्तं अवश्यं तव सुव्रते ।
तिस्रो वाचो मया दत्ता न चावाक्यं भवेदिह ९७।
एकादश्युवाच-
त्रिभुवनेषु च देवेश चतुर्युगेषु सांप्रतम् ।
त्रिषु लोकेषु सर्वत्र तादृशं कुरु मे प्रभो ९८।
सर्वतीर्थप्रधानं हि सर्वविघ्नविनाशिनी ।
सर्वसिद्धिकरी देवी त्वत्प्रसादाद्भवाम्यहम् ९९।
मामुपोष्यंति ये भक्त्या तव भक्त्या जनार्दन ।
सर्वसिद्धिर्भवेत्तेषां यदि तुष्टोऽसि मे प्रभो 6.38.१००।

उपवासं च नक्तं च एकभक्तं करोति च ।
तस्य वित्तं च धर्मं च मोक्षं वै देहि माधव १०१।
विष्णुरुवाच-।
यत्त्वं वदसि कल्याणि तत्सर्वं च भविष्यति ।

सर्वान्मनोरथान्भद्रे दास्यसि त्वं च नान्यथा १०२।
मम भक्ताश्च ये लोके ये च भक्तास्तु कार्तिके ।
चतुर्युगेषु विख्यातास्त्रिषु लोकेषु वै प्रभो १०३।
त्वां च शक्तिमहं मन्ये एकादशीव्रतस्थिताः ।
मम पूजां करिष्यंति मोक्षगास्ते न संशयः १०४।
तृतीया चाष्टमी चैव नवमी च चतुर्दशी ।
एकादशी विशेषेण तिथिरेषा हरिप्रिया ।
सर्वतीर्थाधिकं पुण्यं सत्यं सत्यं न संशयः १०५।
इदं दत्त्वा वरं तस्यै तिस्रो वाचो न संशयः ।
हृष्टा पुष्टा च संजाता एकादशीमहाव्रता १०६।
शत्रुं हंसि परां तस्य ददासि परमां गतिम् ।
त्वं हंसि सर्वविघ्नानि सर्वसिद्धिवरप्रदा १०७।
उभयोः पक्षयोः पार्थ तुल्या एकादशी शुभा ।
न शुक्ला नैव कृष्णा च विभेदं नैव कारयेत् १०८।
विभेदो नैव कर्त्तव्यः समस्तव्रतकारिभिः ।

दिवा वा यदि वा रात्रौ शृणोति भक्तितत्परः १०९।
तिथिरेका भवेत्सर्वा पक्षयोरुभयोरपि ।
उभयैकादशी स्वल्पा ह्यंते चैव त्रयोदशी ११०।
मध्ये तु द्वादशी पूर्णा त्रिस्पृशा सा हरिप्रिया ।
एकामुपोषयेत्तां वै सहस्रैकादशीफलम् १११।
सहस्रगुणितं ह्येवं द्वादश्यां पारणे कृते ।
अष्टम्येकादशी षष्ठी तृतीया च चतुर्दशी ११२।
पूर्वविद्धा न कर्तव्या परविद्धामुपोषयेत् ।
एकादशी ह्यहोरात्रं प्रभाते घटिका भवेत् ११३।
सा तिथिः परिहर्तव्या उपोष्या द्वादशीयुता ।
एवंविधा मया प्रोक्ता पक्षयोरुभयोरपि ११४।
एकादश्यां प्रकुर्वीत ह्युपवासं न संशयः ।
ते यांति वैष्णवं स्थानं यत्रास्ते गरुडध्वजः ११५।
धन्यास्ते मानवा लोके विष्णुभक्तिपरायणाः ।
एकादश्याश्च माहात्म्यं सर्वकालेषु यः पठेत् ११६।

गोसहस्रफलं सोऽपि पुण्यं प्राप्नोति मानवः ।
दिवा वा यदि वा रात्रौ ये वै शृण्वंति भक्तितः ११७।
ब्रह्महत्यादिपापेभ्यो मुच्यंते नात्र संशयः ।
विष्णुधर्मसमं नास्ति गीतार्थं च नृपोत्तम ।

एकादशीसमं नास्ति व्रतं पापप्रणाशनम् ११८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे एकादश्युत्पत्ति मुरवधोनामाष्टत्रिंशोऽध्यायः३८।

Roman transliteration

mahādeva uvāca-
ekasminsamaye putra gato'haṃ viṣṇusannidhau |
tatra pṛṣṭaṃ mayā pūrvaṃ māhātmyaṃ dvādaśībhavam 1|
nārada uvāca
kīdṛśī syānmahādeva mahādvādaśikā parā |
tasyā vrate phalaṃ kīdṛgvada sarveśvara prabho 2|
śiva uvāca-
iyamekādaśī brahmanmahāpuṇyaphalapradā |
ṛkṣayogaiśca saṃyuktā karttavyā munisattamaiḥ 3|
jayā ca vijayā caiva jayaṃtī pāpanāśinī |
sarvapāpaharāścaitāḥ karttavyāḥ phalakāṃkṣibhiḥ 4|
ekādaśyāṃ yadā ṛkṣaṃ śuklapakṣe punarvasuḥ |
nāmnā sā ca jayā khyātā tithīnāmuttamā tithiḥ 5|
tāmupoṣya naraḥ pāpānmucyate nātra saṃśayaḥ |
yadā ca śukladvādaśyāṃ nakṣatraṃ śravaṇaṃ bhavet 6|

vijayā sā samākhyātā tithīnāmuttamā tithiḥ |
sahasraguṇitaṃ dānaṃ yasyāṃ vai vipra bhojanam 7|
homastathopavāsaśca sahasrādhiphalapradaḥ |
yadā ca śukladvādaśyāṃ prājāpatyaṃ hi jāyate 8|
jayaṃtī nāma sā proktā sarvapāpaharā tithiḥ |
saptajanmakṛtaṃ pāpaṃ svalpaṃ vā yadi vā bahu 9|
prakṣālayati goviṃdastasyāmabhyarcito dhruvam |
yadā vai śukladvādaśyāṃ puṣyaṃ bhavati karhicit 10|
tadā tu sā mahāpuṇyā bhavitā pāpanāśinī |
yo dadāti tilaprasthaṃ nityaṃ saṃvatsaraṃ prati 11|
upavāsaṃ ca yastasyāṃ karotyetatsamaṃ smṛtam |
tasyāṃ jagatpatirdevastuṣṭaḥ sarveśvaro hariḥ 12|
pratyakṣatāṃ prayātyeva tatrānaṃtaphalaṃ smṛtam |
sagareṇa kakutsthena nahuṣeṇa ca sādhitaḥ 13|
tasyāmārādhitaḥ kṛṣṇo dattavānakhilaṃ bhuvi |

vācikānmānasādvāpi kāyajācca viśeṣataḥ 14|
saptajanmakṛtātpāpānmucyate nātra saṃśayaḥ |
tāmekāṃ samupoṣyātha puṇyanakṣatrasaṃyutām 15|
ekādaśīsahasrasya phalaṃ prāpnoti mānavaḥ |
snānaṃ dānaṃ japo homaḥ svādhyāyo devatārcanam 16|
yattasyāṃ kriyate kiṃcittadakṣayaphalaṃ smṛtam |
tasmādeṣā prakartavyā yatnena phalakāṃkṣibhiḥ 17|
paṃcamenāśvamedhena yadi snāto yudhiṣṭhiraḥ |
paryapṛcchata dharmātmā kṛṣṇaṃ yadukulodvaham 18|
yudhiṣṭhira uvāca-
upavāsasya naktasya tvekabhuktasya me prabho |
kiṃ puṇyaṃ kiṃ phalaṃ tasya brūhi sarvaṃ janārdana 19|
śrībhagavānuvāca-

hemaṃte caiva saṃprāpte māse mārge ca śobhane |
kṛṣṇapakṣe ca yā pārtha dvādaśī tāmupoṣayet |

daśamyāṃ caikabhaktaśca śuddhacitto dṛḍhavrataḥ 20|
naktaṃ caiva tathā jñātvā daśamyāṃ niyataḥ sadā |
divasasyāṣṭame bhāge maṃdībhūte divākare 21|
naktaṃ ca tadvijānīyānna naktaṃ niśibhojanam |
nakṣatradarśanānnaktaṃ gṛhasthasya vidhīyate 22|
yaterdināṣṭame bhāge rātrau tasya niṣedhanam |
tataḥ prabhātasamaye kṛtvā ca niyamaṃ vratī 23|
madhyāhne ca tathā pārtha snānaṃ śuciḥ samācaret |
adhamaṃ kūpake snānaṃ vāpyāṃ snānaṃ ca madhyamam 24|
taḍāge cottamaṃ snānaṃ nadyāṃ snānaṃ tataḥ param |
piḍyaṃte jaṃtavo yatra jalamadhye vyavasthite 25|
tatra snāne kṛte pārtha pāpaṃ puṇyaṃ samaṃ bhavet |
gṛhe caivottamaṃ snānaṃ jalaṃ caiva viśodhayet 26|
tasmāttu pāṃḍavaśreṣṭha gṛhe snānaṃ samācaret |
aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasuṃdhare 27|

mṛttike hara me pāpaṃ yanmayā pūrvasaṃcitam |
krodhalobhau parityajya caikacitto dṛḍhavrataḥ 28|
nālāpetāṃtyajaṃ caiva tathā pākhaṃḍino narān |
mithyāvādaratāṃścaiva tathā brāhmaṇaniṃdakān 29|
anyāṃścaiva durācārānagamyāgamaneratān |
paradravyāpahārāṃśca paradārābhigāminaḥ 30|
keśavaṃ pūjayitvā tu naivedyaṃ tatra kārayet |
dīpaṃ dadyādgṛhe tatra bhaktiyuktena cetasā 31|
taddine varjayetpārtha nidrāṃ caiva tu maithunam |
dharmaśāstravinodena dinaṃ sarvaṃ nivārayet 32|
rātrau jāgaraṇaṃ kṛtvā bhaktiyukto nṛpottama |
viprebhyo dakṣiṇāṃ dadyātpraṇipatya kṣamāpayet 33|
yathā kṛṣṇā tathā śuklā vidhinaivaṃ prakārayet |
ekādaśīṃ dvijaḥ pārtha vibhedaṃ naiva kārayet 34|
evaṃ hi kurute yastu śṛṇu tasya hi yatphalam |

śaṃkhoddhāre naraḥ snātvā dṛṣṭvā devaṃ gadādharam 35|
ekādaśyupavāsasya kalāṃ nārhati ṣoḍaśīm |
saṃkrāṃtiṣu caturlakṣaṃ yo dadāti nṛpottama 36|
ekādaśyupavāsasya kalāṃ nārhati ṣoḍaśīm |
prabhāsakṣetre yatpuṇyaṃ grahaṇe caṃdra sūryayoḥ 37|
tatphalaṃ jāyate nūnamekādaśyupavāsinaḥ |
kedāre codakaṃ pītvā punarjanma na vidyate 38|
tathā caikādaśī pārtha garbhavāsakṣayaṃkarī |
aśvamedhasya yajñasya pṛthivyāṃ yatphalaṃ labhet 39|
tasmācchataguṇaṃ puṇyamekādaśyupavāsinaḥ |
tapasvino gṛhe yasya bhuṃjate ca dvijottamāḥ 40|
tatphalaṃ jāyate nūnamekādaśyupavāsinaḥ |
gosahasreṇa yatpuṇyaṃ datvā vedāṃtapārage 41|
tasmācchataguṇaṃ puṇyamekādaśyupavāsinaḥ |
yeṣāṃ dehe trayo devā brahmaviṣṇumaheśvarāḥ 42|

vasaṃti teṣāṃ te tulyā ekādaśyupavāsinaḥ |
te narāḥ puṇyakarmāṇo ye bhaktā haripūjakāḥ 43|

ekādaśīvratasyāpi puṇyasaṃkhyā na vidyate |
etatpuṇyaṃ bhavettasya yatsurairapi durllabham 44|
etasmādardhapuṇyaṃ tu prāpyate naktabhojanāt |
naktasyārddhaṃ bhavetpuṇyamekabhaktena dehinām 45|
tāvadgarjaṃti tīrthāni dānāni niyamāni ca |
yāvannopoṣayejjaṃturvāsaraṃ viṣṇuvallabham 46|
tasmāttvaṃ pāṃḍavaśreṣṭha vratametatsamācara |
puṇyasaṃkhyāṃ na jānāmi yattvaṃ pṛcchasi pāṃḍava 47|
etaddhi kathitaṃ pārtha yadgopyaṃ vratamuttamam |
ekādaśīsamaṃ nāsti kṛtvā yajñasahasrakam 48|
yudhiṣṭhira uvāca-
utpannā sā kathaṃ deva puṇyā caikādaśī tithiḥ |
kathaṃ pavitrā viśve'sminkathaṃ vai devatāpriyā 49|

śrībhagavānuvāca -
purā kṛtayuge pārtha muranāmeti dānavaḥ |
atyadbhuto mahāraudra sarvadevabhayaṃkaraḥ 6.38.50|
iṃdro'pi nirjitastena sarvadevāstathā nṛpa |
mahāsureṇa tenaiva mṛtyunā ca durātmanā 51|
svargānnirākṛtāstena vicaraṃti mahītale |
saśaṃkā bhayabhītāśca sarve gatvā maheśvaram 52|
iṃdreṇa kathitaṃ sarvamīśvarasyāpi cāgrataḥ |
svargalokaparibhraṣṭā vicaraṃti mahītale 53|
martyeṣu saṃsthitā devā na śobhaṃte maheśvara |
upāyaṃ brūhi me deva hyamarā yāṃti kāṃ gatim 54|
mahādeva uvāca-
devarājasuraśreṣṭhayatrāstegaruḍadhvajaḥ |
śaraṇyaśca jagannāthaḥ paritrātā parāyaṇaḥ 55|
tatra gaccha suraśreṣṭha sa vo rakṣāṃ vidhāsyati |

īśvarasya vacaḥ śrutvā devarājo mahāmatiḥ 56 |
tridaśaiḥ sahito yatra gatastatra yudhiṣṭhira |
jalamadhye prasuptaṃ taṃ dṛṣṭvā devaṃ gadādharam 57|
kṛtāṃjaliputo bhūtvā iṃdraḥ stotramudīrayat 58|
iṃdra uvāca-
oṃnamo devadeveśa devadānavavaṃdita |
daityāre puṃḍarīkākṣa trāhi no madhusūdana 59|
surāḥ sarve samāyātā bhayabhītāśca dānavāt |
śaraṇaṃ tvāṃ jagannātha trāhi māṃ bhaktavatsala 60|
trāhi no devadeveśa trāhi trāhi janārdana |
trāhi vai puṃḍarīkākṣa dānavānāṃ vināśaka 61|
tvatsamīpaṃ gatāḥ sarve tvameva śaraṇaṃ prabho |
caśaraṇāgatānāṃ devānāṃ sahāyaṃ kuru vai prabho 62|
tvaṃ patistvaṃ matirdeva tvaṃ kartā tvaṃ ca kāraṇam |
tvaṃ mātā sarvalokānāṃ tvameva jagataḥ pitā 63|

bhagavandevadeveśa śaraṇāgatavatsala |
śaraṇaṃ tava cāyātā bhayabhītāśca devatāḥ 64|
devatā nirjitāḥ sarvāḥ svargabhraṣṭāḥ kṛtāḥ prabho |
atyugreṇa hi daityena muranāmnā mahaujasā |
iṃdrasya vacanaṃ śrutvā viṣṇurvacanamabravīt 65|
śrībhagavānuvāca-
kīdṛśo dānavaḥ śakra kiṃ rūpaṃ kīdṛśaṃ balam |

kva sthānaṃ tasya duṣṭasya kiṃ vīryaṃ kaḥ parākramaḥ |
kiṃ varaṃ tasya duṣṭasya mamākhyāhi mahāmate 66|
iṃdra uvāca-
pūrvaṃ babhūva deveśa brahmavaṃśasamudbhavaḥ |
tālajaṃghastu nāmnā ca atyugro'pi mahāsuraḥ 67|
tasya putro hi vikhyāto muranāmeti dānavaḥ |
atyutkaṭo mahāvīryo devatānāṃ bhayaṃkaraḥ 68|
purī caṃdrāvatī nāmnā tatra sthāne vasatyasau |

nirjitā devatāḥ sarvā svargāttena vivāsitāḥ 69|
iṃdro'nyo ropitastena vātaścaiva hutāśanaḥ |
caṃdrasūryo kṛtau cānyau vāyurvaruṇa eva ca 70|
sarvamātmakṛtaṃ tena satyaṃ satyaṃ janārdana |
devalokaḥ kṛtastena sarvasthānavivarjitaḥ 71|
tasya tadvacanaṃ śrutvā kopamāno janārdanaḥ |
haniṣye dānavaṃ duṣṭaṃ devatānāṃ bhayaṃkaram 72|
tridaśaiḥ sahito devo gataścaṃdrāvatīṃ purīm |
dṛṣṭo devaistu daityeṃdro garjamānaḥ punaḥ punaḥ 73|
tena sarve jitā deva gatāścaiva diśo daśa |
hariṃ nirīkṣya provāca tiṣṭhatiṣṭheti dānavaḥ 74|
bhagavānabravīttaṃ ca krodhasaṃraktalocanaḥ |
śrībhagavānuvāca-
re dānava durācāra mama bāhuṃ nirīkṣaya 75|
tataste sammukhāḥ sarve viṣṇunā duṣṭadānavāḥ |

hatā bāṇaiḥ punardivyairjātāśca bhayavihvalāḥ 76|
cakraṃ muktaṃ ca kṛṣṇena daityasainyeṣu pāṃḍava |
tenacchinnāstu śataśo bahavo nidhanaṃ gatāḥ 77|
ekopi dānavastatra yudhyamāno muhurmuhuḥ |
naṣṭāḥ sarve surāstena nirjito madhusūdanaḥ 78|
nirjitaṃ tena daityena bāhuyuddhamajāyata |
bāhuyuddhaṃ kṛtaṃ tena divyaṃ varṣasahasrakam 79|
viṣṇuściṃtāṃ prapannaśca naṣṭāḥ sarvāśca devatāḥ |
viṣṇuśca nirjitastena gato badarikāśramam 80|
guhā siṃhāvatī nāma tatra supto janārdanaḥ |
yojanadvādaśavatī ekadvārā ca pāṃḍava 81|
tasyāṃ viṣṭaḥ prasuptaśca dānavo haṃtumudyataḥ |
mahāyuddhena tenaiva śrāṃto'sau yogamāyayā 82|
dānavaḥ pṛṣṭhato lagno praviṣṭaḥ sa tadā guhām |
prasuptaṃ tatra māṃ dṛṣṭvā dānavo harṣamāgataḥ 83|

itthaṃ māṃ nirjitaṃ matvā praviṣṭaṃ śaṃkayā harim |
niḥsaṃdehaṃ haniṣyāmi dānavānāṃ bhayaṃkaram 84|
nirgatā kanyakā tatra viṣṇudehādyudhiṣṭhira |
rūpavatī susaubhāgyā divyapraharaṇāyudhā 85|
tasya tejoṃ'śasaṃbhūtā mahābalaparākramā |
dṛṣṭā sā dānaveṃdreṇa muranāmnā dhanaṃjaya 86|
yuddhaṃ samāhitaṃ tena striyā caiva prayācitam |
kanyakā yudhyate tatra sarvayuddhaviśāradā 87|
huṃkārairbhasmasājjāto mura nāmā mahāsuraḥ |
nihate dānave tasmiṃstatra devastvabudhyata 88|
patitaṃ dānavaṃ dṛṣṭvā tato vismayamāgataḥ |
kenāyaṃ ca hato raudro hyatyugro mama śātravaḥ 89|

atyugraṃ ca kṛtaṃ karma mama kāruṇyataḥ kṛtam |
kanyovāca-
tena devāśca gaṃdharvā sayakṣoragarākṣasāḥ 90|

iṃdrādyāḥ sakalā jitvā svargāccaiva nirākṛtāḥ |
hariḥ supto mayā dṛṣṭo muraḥ pṛṣṭhe samāgataḥ 91|
saṃhariṣyati trailokyaṃ supte caiva jarnādane |
tasyāstadvacanaṃ śrutvā viṣṇurvacanamabravīt 92|
ahaṃ ca nirjito yena kathaṃ so'pi tvayā jitaḥ |
ekādaśyuvāca-
tvatprasādācca bho svāminmahādaityo mayā hataḥ 93|
śrībhagavānuvāca-
ānaṃdaṃ triṣu lokeṣu munayo devatā gatāḥ |
brūhi tvaṃ ca mayā bhadre yatte manasi rocate |
dadāmi ca na saṃdeho yatsurairapi durllabham 94|
ekādaśyuvāca-
yadi tuṣṭo'si me deva satyamuktaṃ janārdana |
varamekaṃ tu vāṃcchāmi hṛdaye ca jagatpate 95|
prārthayāmi ca deveśa īpsitaṃ ca mayā prabho |

yadi satyaṃ jagannātha tisro vāco dadāsi me 96|
śrībhagavānuvāca-
satyaṃ satyaṃ mayā proktaṃ avaśyaṃ tava suvrate |
tisro vāco mayā dattā na cāvākyaṃ bhavediha 97|
ekādaśyuvāca-
tribhuvaneṣu ca deveśa caturyugeṣu sāṃpratam |
triṣu lokeṣu sarvatra tādṛśaṃ kuru me prabho 98|
sarvatīrthapradhānaṃ hi sarvavighnavināśinī |
sarvasiddhikarī devī tvatprasādādbhavāmyaham 99|
māmupoṣyaṃti ye bhaktyā tava bhaktyā janārdana |
sarvasiddhirbhavetteṣāṃ yadi tuṣṭo'si me prabho 6.38.100|
upavāsaṃ ca naktaṃ ca ekabhaktaṃ karoti ca |
tasya vittaṃ ca dharmaṃ ca mokṣaṃ vai dehi mādhava 101|
viṣṇuruvāca-|
yattvaṃ vadasi kalyāṇi tatsarvaṃ ca bhaviṣyati |

sarvānmanorathānbhadre dāsyasi tvaṃ ca nānyathā 102|
mama bhaktāśca ye loke ye ca bhaktāstu kārttike |
caturyugeṣu vikhyātāstriṣu lokeṣu vai prabho 103|
tvāṃ ca śaktimahaṃ manye ekādaśīvratasthitāḥ |
mama pūjāṃ kariṣyaṃti mokṣagāste na saṃśayaḥ 104|
tṛtīyā cāṣṭamī caiva navamī ca caturdaśī |
ekādaśī viśeṣeṇa tithireṣā haripriyā |
sarvatīrthādhikaṃ puṇyaṃ satyaṃ satyaṃ na saṃśayaḥ 105|
idaṃ dattvā varaṃ tasyai tisro vāco na saṃśayaḥ |
hṛṣṭā puṣṭā ca saṃjātā ekādaśīmahāvratā 106|
śatruṃ haṃsi parāṃ tasya dadāsi paramāṃ gatim |
tvaṃ haṃsi sarvavighnāni sarvasiddhivarapradā 107|
ubhayoḥ pakṣayoḥ pārtha tulyā ekādaśī śubhā |
na śuklā naiva kṛṣṇā ca vibhedaṃ naiva kārayet 108|
vibhedo naiva karttavyaḥ samastavratakāribhiḥ |

divā vā yadi vā rātrau śṛṇoti bhaktitatparaḥ 109|
tithirekā bhavetsarvā pakṣayorubhayorapi |
ubhayaikādaśī svalpā hyaṃte caiva trayodaśī 110|
madhye tu dvādaśī pūrṇā trispṛśā sā haripriyā |
ekāmupoṣayettāṃ vai sahasraikādaśīphalam 111|
sahasraguṇitaṃ hyevaṃ dvādaśyāṃ pāraṇe kṛte |
aṣṭamyekādaśī ṣaṣṭhī tṛtīyā ca caturdaśī 112|
pūrvaviddhā na kartavyā paraviddhāmupoṣayet |
ekādaśī hyahorātraṃ prabhāte ghaṭikā bhavet 113|
sā tithiḥ parihartavyā upoṣyā dvādaśīyutā |
evaṃvidhā mayā proktā pakṣayorubhayorapi 114|
ekādaśyāṃ prakurvīta hyupavāsaṃ na saṃśayaḥ |
te yāṃti vaiṣṇavaṃ sthānaṃ yatrāste garuḍadhvajaḥ 115|
dhanyāste mānavā loke viṣṇubhaktiparāyaṇāḥ |
ekādaśyāśca māhātmyaṃ sarvakāleṣu yaḥ paṭhet 116|

gosahasraphalaṃ so'pi puṇyaṃ prāpnoti mānavaḥ |
divā vā yadi vā rātrau ye vai śṛṇvaṃti bhaktitaḥ 117|
brahmahatyādipāpebhyo mucyaṃte nātra saṃśayaḥ |
viṣṇudharmasamaṃ nāsti gītārthaṃ ca nṛpottama |
ekādaśīsamaṃ nāsti vrataṃ pāpapraṇāśanam 118|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde ekādaśyutpatti muravadhonāmāṣṭatriṃśo'dhyāyaḥ38|

English translation

Mahādeva said :

1. O son, on one occasion I had gone into the proximity of (i.e. to) Viṣṇu . There I first asked (him) about the importance of Dvādaśī, having heard which all sages having enjoyed pleasures went to heaven.

Nārada said :

2. O Mahādeva , of what kind would be the great (vow of the) Mahādvādaśī ? O lord, O ruler of all, what kind of fruit (would one get) by observing it.

Śiva said :

3-17a. O brāhmaṇa , this Ekādaśī gives the fruit (in the form) of great religious merit. It should be observed by the best sages when it is in conjunction with (certain) constellations. Jayā , Vijayā , Jayantī and Pāpanāśinī —all these destroy sins. They should be observed by those who desire (certain) fruits. When, in the bright half (of the month), the star Punarvasu (i.e. the seventh lunar mansion) appears on the Ekādaśī day, that is called Jayā, and it is the best of days. Having observed a fast on that day a man is freed from a sin. There is no doubt about this. When, in the bright half (of the month), the star Śravaṇa (i.e. the twenty-second lunar mansion) appears on the Dvādaśī day, that is called Vijayā and it is the best of days. Gift given on that day becomes thousandfold (in religious merit); so also food given to brāhmaṇas (becomes like that). In the same way a sacrifice (performed) or a fast (observed on that day) gives more than a thousandfold fruit. When on the Dvādaśī in the bright half Rohiṇī (i.e. the fourth lunar mansion) appears, that is called Jayantī. That day removes also

sins. Viṣṇu worshipped on that day certainly washes sins, small or great, committed during (previous) seven existences. When on the Dvādaśī in the bright half Puṣya (i.e. the eighth lunar mansion) appears, then that will be the very meritorious Pāpanāśinī. (The religious merit of him) who every day gives a prastha of sesamum-seeds (to a brāhmaṇa) for the (whole) year, and (the religious merit of him) who observes a fast on that day (i.e. on the Pāpanāśinī) are said to be equal. Viṣṇu, the lord of all, the lord of the world, being pleased, appears actually (i.e. in person) only, and endless fruit is said (to be obtained by him who observes a fast) on that (day). Viṣṇu who was won over and worshipped on that (day) by Sagara , Kakutstha and Nahuṣa , gave (them) everything on the earth. There is no doubt that he (who observes a fast on that day) is freed from the sin due to speech, mental sin or especially bodily sin committed during the seven (previous) existences. A man having fasted on that (Pāpanāśinī) alone, which is joined with the star Puṣya, obtains the fruit of (having fasted on) a thousand Ekādaśīs . Whatever like a bath, (giving a) gift, muttering (of hymns), a sacrifice, self-study, worship of a deity, is done on that day is said to give an inexhaustible fruit.

17b-18. Therefore, those who desire the fruit (like salvation) should observe (a fast on) this (day) carefully. When Yudhiṣṭhira had the ablution after the fifth horse-sacrifice, he, the religious-minded one, asked Kṛṣṇa , the scion of the Yadu family:

Yudhiṣṭhira said :

19. O lord, O Janārdana , tell me all that, viz. what religious merit or what fruit (is obtained) by observing a fast on eating only at night or eating once (a day).

The lord said :

20-27a. In the cold season, when the auspicious month of Mārgaśīrṣa has come, a man should fast on that Dvādaśī which (comes) in the dark half, O son of Pṛthā (i.e. O son of Kuntī , O Yudhiṣṭhira). Knowing what ‘ nakta ’ is, a man, with a pure heart and of a firm vow, eating (only) once on the tenth, and being controlled, (should eat) during the eighth part of the day when the Sun is feeble (i.e. is setting). That should be known as ‘nakta’. ‘Nakta’ is not eating only at night. Nakta is enjoined for a householder before the stars appear (in the sky). The nakta for an ascetic is eating only in the eighth part of the day. Eating at night is prohibited for him. Then, O Yudhiṣṭhira, he who has taken the vow, should make the religious observance in the morning, so also in the mid-day, and being pure, should bathe. Bathing in a temporary well is the lowest; bathing in a well is of a middling quality. Bathing in a tank is excellent. Bathing in a river is still better. O Yudhiṣṭhira, the sin and the religious merit are equal when a bath is taken in the water where living beings are troubled. Bathing at home is excellent, and the water should purify (him). Therefore, O best (or eldest) of the Pāṇḍavas , a man should bathe in his house.

27b-32. (At that time he should pray:) ‘O you earth, that are stepped over by horses, gone over by chariots and by Viṣṇu, remove the sin that has been collected by me in (my) former (existence)’. He should give up anger and greed. He should think of one thing only, and be of a firm vow. He should not talk to a Śūdra , so also to heretics, so also to those given to lying, so also to those who censure brāhmaṇas, and to others of bad behaviour, to those who take away others’ wealth, and to those who are adulters. Having worshipped Viṣṇu, he should make articles of food offered; and with a devoted mind he should offer lights in the house. O Pārtha , on that day he should avoid sleep and sexual union. He should pass the entire day in recreation by means of sacred texts.

33-39. O best king, he, being full of devotion, should keep awake during the night, should give presents to brāhmaṇas, and should, after having saluted them, apologise to them. He should get observed (i.e.

observe) the Ekādaśī (vow) during the bright half as during the dark half (of the month). He should not differentiate between (the two Ekādaśīs). Listen to the fruit of (i.e. obtained by) him who does like this. A man, after bathing at Śaṃkhoddhāra and after seeing (the image of) god Viṣṇu, does not deserve (i.e. obtain) even the sixteenth part (of the merit) of fasting on an Ekādaśī day. O best king, a man who gives four lakhs (of coins) on the days of the passage of the Sun from one Zodiacal sign to another, does not deserve (i.e. obtain) even the sixteenth part (of the merit) of fasting on an Ekādaśī day. Indeed he who observes a fast on an Ekādaśī day, gets the same fruit as the religious merit that is due to (the bath) during the lunar eclipse or the solar eclipse at the holy place Prabhāsa . Rebirth is not had by him after he has drunk water at Kedāra . In the same way, O Yudhiṣṭhira, it removes staying in a womb.

40-48. The religious merit that he who observes a fast on an Ekādaśī day gets, is a hundredfold more than the fruit that he would get from a horse-sacrifice on the earth. The religious merit of him who fasts on an Ekādaśī day is a hundred times more that the religious merit he would obtain by giving a thousand cows to (a brāhmaṇa) who has mastered the Vedas . Those who fast on the Ekādaśī day are equal to those in whose bodies live the three deities Brahma , Viṣṇu and Śiva . Those who are devotees (of Viṣṇu) and who worship Viṣṇu, are those who perform virtuous deeds. So also the religious merit of (i.e. due to) the vow of Ekādaśī cannot be counted. This would be its religious merit which is difficult to be obtained even by gods. Half the religious merit of this is obtained even through eating at night only. Men would have half the religious merit of this through eating once (a day). Sacred places, gifts, restraints roar till that time till a living being (i.e. a human being) would not fast on a day dear to Viṣṇu. Therefore, O best Pāṇḍava , observe this vow. O Pāṇḍava, I do not know the quantity of religious merit (about) which you are asking me. O Pāṇḍava, I have narrated to you the excellent vow, which should be kept secret. Even the performance of a thousand sacrifices is not equal to the Ekādaśī (vow).

Yudhiṣṭhira said :

49. O god, how has this auspicious Ekādaśī day come up? How is it pure in the universe and how is it dear to deities?

The lord said :

50-54. O Pārtha, formerly in the Kṛta -age there was a demon by name Mura . He was very wonderful, very fierce and caused fear to all gods. O king, even Indra , and so also other gods were vanquished by that death(-like), great, wicked demon. Driven out of the heaven they roamed on the earth. With uncertainty and full of fear, all of them went to the great god, and Indra told everything to the great lord (i.e. Śiva). (He said:) “O great god, the gods fallen from the heaven are roaming on the earth and they who are staying among the mortals, do not shine (at all). O god, tell me the remedy. What course do (i.e. should) the gods follow?”

Mahādeva said :

55-58. O You best among gods, O lord of gods, go there where he, the eagle-bannered (god), the lord of the world, the protector, and the best resort dwells. O best among gods, he will protect you.

O Yudhiṣṭhira, on having heard the words of the lord, the very intelligent king of the gods went there along with the gods. Seeing the god, the Disc-holder (i.e. Viṣṇu) sleeping in the water, Indra joined the palms of his hands, uttered (this hymn of praise):

Indra said :

59-65. Salutation to you, O lord of the gods, O you who are saluted by gods and demons, O you enemy of the demons, O you lotus-eyed one, O Madhusūdana , protect us. O lord of the world, all gods frightened by the demon (Mura) have come to seek your refuge. O you to whom your devotees are dear, protect me. O lord of gods, protect us; O Janārdana, protect us, protect us. O you lotus-eyed one, O you destroyer of the demons, protect us. We all have approached you. You alone are our refuge, O lord. O lord, help the gods who have sought your shelter. O god, you are the master; you are the intellect; you are the agent; you are the cause. You are the mother of all the people. You are the father of the world. O holy one, O lord of gods, O you who love those who seek your shelter; the deities that are frightened, have sought your refuge. O lord, all the deities have been vanquished. All of them have been expelled from heaven by the very fierce and very vigorous demon named Mura.

Hearing the words of Indra, Viṣṇu said (these words):

The lord said :

66. O Indra, of what kind is the demon? Of what form is he? Of what kind is his might? Where is the place of that wicked one? What is his strength? What is his valour? What is precious about him? O you very intelligent one, tell me (that).

Indra said :

67-75. O lord of gods, formerly there was a very fierce, great demon named Tālajaṅgha (who was) born in the family of Brahma. His son, the demon Mura, was well-known. He was very mighty, very powerful and fearful to gods. (There was) a city by name Candrāvatī . He lived in that place. He vanquished all gods, and expelled them from heaven. He installed another Indra (as the chief of gods), so also (another) Vāyu and (another) Agni . He fashioned other (i.e. new) Moon and Sun, so also Vāyu and Varuṇa . He took possession of everything. O Janārdana, (this is) the truth, (the only) truth. He made the world of gods bereft of all holy places.

Hearing these words of him (i.e. of Indra), the angry Viṣṇu (said): “I shall kill the wicked demon, fearful to the gods.” Then the god, along with (other) gods went to the city of Candrāvatī. The gods saw the demon roaring repeatedly. He vanquished all gods. They went in the ten directions. Seeing Viṣṇu the demon said: “Wait, wait.” The lord, with his eyes red due to anger, said to him:

The lord said :

7 6-84. O demon, O you of a bad conduct, see (the power of) my arm.

Then all the wicked demons that were before him were struck by Viṣṇu with divine arrows. They were overcome with fear. O Pāṇḍava, Kṛṣṇa (i.e. Viṣṇu) discharged his disc against the forces of the demon. Hundreds (of demons) were cut off by it, and many died. Only one demon fought there repeatedly. He made all the gods flee and vanquished Viṣṇu. Then (of him who was) vanquished by the demon, a close fight with the demon took place. He fought that close fight for a thousand divine years. Viṣṇu became thoughtful. All gods had fled. Viṣṇu was vanquished. He went to Badarikāśrama . There was a cave named Siṃhavatī. Viṣṇu slept there (i.e. in it). O Pāṇḍava, it was twelve yojanas (in length) and had one door (only). He entered it and slept (there). The demon was bent on killing him. [1] He was tired due to that great battle, (and had slept there) through his divine power. The demon pursued him. [1]

He then entered that cave. Seeing him (i.e. seeing Viṣṇu) asleep there, the demon was delighted. Thinking Viṣṇu to have been vanquished like this and to have been entered (i.e. overpowered) by fear, (he thought:) 'I shall undoubtedly kill him, the cause of fear to the demons.'

85-90. O Yudhiṣṭhira, then a maiden came out of Viṣṇu's body. She was beautiful, very auspicious, and had divine missiles and weapons. She, of a great might and valour, came up from a portion of his lustre. O Dhanañjaya , she was seen by that lord of demons, Mura by name. He directed a fight there. The maiden also had asked for it. The maiden skilled in all (kinds of) battle, fought there. The great demon by name Mura was reduced to ash due to (her) huṃkāra sound. When the demon was killed, the god (Viṣṇu) woke up. Seeing the demon fallen (dead) he was amazed: 'who has killed this fierce and very cruel enemy of me? (That person) has done a very ferocious deed through compassion for me.'

The maiden said :

91-93a. He having conquered gods, gandharvas , yakṣas and goblins, so also Indra and others, expelled them from heaven. I saw Viṣṇu asleep, and Mura had pursued him. (I thought:) 'He will destroy the three worlds when Viṣṇu is asleep.'

Hearing those words of her, Viṣṇu, spoke (these) words: "How is it that you vanquished him too who had defeated me?"

Ekādaśi said :

93b. O lord, due to your favour I killed the great demon.

The lord said :

94. In the three worlds sages and deities are delighted. O auspicious one, tell me what you like in your mind (i.e. what your mind likes). There is no doubt that I shall give it even if it is very difficult to be obtained by gods.

Ekādaśī said :

95-96. If O god, you are pleased, and if you have told the truth, O Janārdana, I desire one boon in (i.e. from) my heart, O lord of the world. O lord of gods, I shall ask for what is desired by me. O lord, O master of the world, if (your offer is) true, then give me three utterances (i.e. repeat your offer thrice).

The lord said :

97. O you of a good vow, I have certainly spoken the truth, I have made three utterances (i.e. I have repeated my promise three times). Now there would be no absence of promise (i.e. the promise will not be false).

Ekādaśī said :

98-101. O lord of gods, do for me what is proper in the three worlds, in the four ages and everywhere in the three worlds. Through your favour I shall be the chief of all sacred places, the destroyer of all

difficulties, and one who brings about all (kinds of) well-being. If, O lord, you are pleased with me, then, may they who through devotion (for me) and devotion for you, fast on my day, have all (kinds) of well-being. O Viṣṇu, give wealth, righteousness and salvation to him who observes a fast or a nakta or who eats once a day (on the day sacred to me).

Viṣṇu said :

102-110. O auspicious one, all that you say will take place. O good one, you will grant all desires. (This will) not be otherwise. My devotees who in the world will observe the Ekādaśī vow and worship me in Kārtika will undoubtedly obtain salvation.

O lord, the Ekādaśī is famous in the four ages and the three worlds. I look upon you as a power. The third, the eighth, the ninth, the fourteenth, and especially this eleventh are dear to Viṣṇu. (A man who observes the Ekādaśī vow gets) religious merit more than (obtained) from all the sacred places. This is true, undoubtedly true. He gave this vow to her repeating it thrice. There was no doubt about it. The Ekādaśī of a great vow became glad and strong. 'You will kill his (i.e. the observer's) enemy. You will give him the highest position. You, giving (all kinds of) welfare, will remove all difficulties. O Yudhiṣṭhira, the Ekādaśī of both the fortnights is equal (in merit) and is auspicious. A man should not differentiate between the bright and the dark (Ekādaśī of the bright half and that of the dark half). He should devoutly listen to (pious accounts) by day or at night. For both the fortnights the same day (i.e. Ekādaśī) would be the full (day). At the sunrise the Ekādaśī day is little (i.e. is in a small part). At the end of the vow is the Trayodaśī (i.e. the thirteenth day).

111-114a. In between (the two) there is the full Dvādaśī (i.e. the twelfth day). Thus that (Ekādaśī-vow) which touches (these) three (days) is dear to Viṣṇu. If a man fasts on one (Ekādaśi he would get the) fruit of (having observed) a thousand Ekādaśīs. This would be thousandfold if the fast is broken on Dvādaśī. Aṣṭamī , Ekādaśī, Ṣaṣṭhī , Tṛtīyā and Caturdaśī, mixed with the previous day, should not be observed (as fast days). A man should observe (a fast on any one of these) when mixed with the next day. If the Ekādaśī lasts for a day and night and would continue for a ghaṭikā in the (next) morning, that day should be avoided. That Ekādaśī, along with Dvādaśī, should be fasted on.

114b-118. Thus, I have told you about the Ekādaśī falling in both the fortnights. There is no doubt that a man should observe a fast on the Ekādaśī day. They (i.e. who observe this fast) go to the place of Viṣṇu where the eagle-bannered (god Viṣṇu) dwells. Those men who are absorbed in devotion for Viṣṇu are blessed in the world. That man who would at all times recite the importance of the Ekādaśī(-vow), obtains the religious merit which is the fruit (of the gift) of a thousand cows. There is no doubt that those who devoutly listen to it by day or at night are freed from the sins of killing a brāhmaṇa etc. O best king, the (exposition of) the significance of the Gīta is not equal to devotion to Viṣṇu. There is no other vow like that of the Ekādaśī, that destroys sins.

[1]: [1] : mām appears to be a wrong word here. It should have been tam .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 39

The importance of the Mokṣadā Ekādaśī

Chapter 451 of 693 · 48 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वंदे विष्णुं विभुं साक्षाल्लोकत्रयसुखावहम् ।
विश्वेशं विश्वकर्तारं पुराणं पुरुषोत्तमम् १।
पृच्छामि देवदेवेश संशयोऽस्ति महान्मम ।
लोकानां च हितार्थाय पापानां क्षयहेतवे २।
मार्गशीर्षेसिते पक्षे भवेदेकादशी तु या ।
किं नाम को विधिस्तस्याः को देवस्तत्र पूज्यते ।
एतदाचक्ष्व मे स्वामिन्विस्तरेण यथातथम् ३।
श्रीकृष्ण उवाच-
साधु पृष्टं त्वया राजन्साधु ते विमलं यशः ।
कथयिष्यामि राजेंद्र हरिवासरमुत्तमम् ४।
उत्पन्ना चासिते पक्षे द्वादशी मम वल्लभा ।
मार्गशीर्षोत्पत्तिरिति मम देह समुद्भवा ५।
सुरासुरवधार्थाय ह्युत्पन्ना भरतर्षभ ।
कथिता च मया सा वै तवाग्रे राजसत्तम ६।

पूर्वा चैकादशी राजंस्त्रैलोक्ये सचराचरे ।
मार्गशीर्षे सिते पक्षे उत्पत्तिरिति नामतः ७।
अतः परं प्रवक्ष्यामि मार्गशीर्षे सिता तु या ।
यस्याः श्रवणमात्रेण वाजपेयफलं लभेत् ८।
मोक्षा नामेति सा प्रोक्ता सर्वपापहरा परा ।
देवं दामोदरं राजन्पूजयेच्च प्रयत्नतः ९।
तुलस्या मंजरीभिश्च धूपैर्दीपैः प्रयत्नतः ।
पूर्वेण विधिना चैव दशम्येकादशी तथा १०।
मोक्षा चैकादशी नाम्ना महापातकनाशिनी ।
रात्रौ जागरणं कार्यं नृत्यगीतस्तवैर्मम ११।
शृणु राजन्प्रवक्ष्यामि दिव्यां पौराणिकीकथाम् ।
यस्याः श्रवणमात्रेण सर्वपापक्षयो भवेत् १२।
अधोयोनिगतश्चैव पितरो यस्य पापतः ।
अस्याश्च पुण्यदानेन मोक्षं यांति न संशयः १३।
चंपके नगरे रम्ये वैष्णवैश्च विभूषिते ।

वैखानसो नाम नृपः पुत्रवत्पालयेत्प्रजाः १४।
वसंति बहवो विप्रा वेदवेदांगपारगाः ।
ऋद्धिमत्यः प्रजास्तस्य राज्ञो वैखानसस्य हि १५।
एवं राज्यं प्रकुर्वाणो रात्रौ स्वप्नस्य मध्यतः ।
स्वकीयपितरो दृष्ट्वा अधोयोनिगता नृप १६।
एवं दृष्ट्वा च तान्सर्वान्विस्मयाविष्टमानसः ।
कथयामास वृत्तांतं स्वप्नजातं द्विजान्प्रति १७।
राजोवाच-
मया स्वपितरो दृष्ट्वा नरकोपगता द्विजाः ।
तारयेति तनूजत्वमस्मान्निरयसागरात् १८।
एवं ब्रुवाणास्ते नूनं रोदमाना मुहुर्मुहुः ।
मया दृष्टा द्विजश्रेष्ठा एतस्माच्च न मे सुखम् १९।
एतद्राज्यं मम महत्सुखदायि न विद्यते ।
अश्वा गजास्तथा सर्वे रोचंते मे न भो द्विजाः २०।
न दारा न सुता मह्यं रोचंते द्विजसत्तमाः ।

किं करोमि क्व गच्छामि हृदयं मेऽवरुध्यते २१।
तद्व्रतं तं तपोयोगं येनैव मम पूर्वजाः ।
मोक्षं प्रयांति सद्यो वै कथ्यतां च द्विजोत्तमाः २२।
पुत्रे तु जीवितप्राये बलीयसि महात्मनि ।
पितास्ति नरके घोरे तस्य पुत्रस्य किं फलम् २३।
ब्राह्मणा ऊचुः -
पर्वतस्य मुने राजन्निकटे चाश्रमो महान् ।
गम्यतां राजशार्दूल भूतं भव्यं विजानतः २४।
तेषां श्रुत्वा ततो वाक्यं राजा वैखानसो महान् ।
जगाम चाशु तत्रैव चाश्रमं पर्वतस्य च २५।
ब्राह्मणैर्वेष्टितो राजा राजभिश्च समन्वितः ।
आश्रमं विपुलं तस्य संप्राप्तो राजसत्तमः २६।
तत्रग्वेद यजुर्वेद सामाध्ययनकोविदैः ।
वेष्टितं मुनिभिश्चैव द्वितीयं ब्रह्मणो यथा २७।
दृष्ट्वा तं मुनिशार्दूलं राजा वैखानसस्तथा ।

दंडवत्प्रणतिं कृत्वा पस्पर्श चरणौ मुनेः २८।
पप्रच्छ कुशलं तस्य सप्तस्वंगेष्वसौ मुनिः ।
राज्ये निष्कंटकत्वं च राज्ञः सौख्यसमन्वितम् २९।
राजोवाच -
तव प्रसादाद्भो स्वामिन्कुशलं मेऽङ्गसप्तसु ।
भक्ता ये विष्णुविप्रेषु कथं तेषां च विघ्नता ३०।
मया स्वपितरो दृष्टाः स्वप्ने च नरके स्थिताः ।
कस्य पुण्यस्य सामर्थ्यान्मोक्षं यांति द्विजोत्तम ३१।
अयं मे संशयः स्वामिन्प्रष्टुं तं त्वामुपागतः ।

उपायः कश्चिदेवात्र कर्तव्यो मुनिसत्तम ३२।
एतद्वाक्यं ततः श्रुत्वा पर्वतो मुनिसत्तमः ।
ध्यानस्तिमितनेत्रोऽभूत्तपस्वी ब्रह्मसंनिभः ३३।
मुहुर्तमेकं ध्यानस्थो भूपतिं प्रत्युवाच ह ।
ज्ञातं हि तव राजेंद्र पितृणां पूर्वचेष्टितम् ३४।
पूर्वजन्मनि तातस्ते क्षत्रियो राज्यगर्वितः ।

सपत्न्या ऋतुकाले तु राजधर्मप्रवर्तितः ३५।
गतो ग्रामे तु तां त्यक्त्वा कार्यार्थी निजयोषितम् ।
तव पित्रा तु तस्याश्च न दत्तमृतुदानकम् ३६।
तेन पापप्रभावेन नरके पितृभिः सह ।
पतितो राजशार्दूल तव तातः सुदारुणे ३७।
ततः पुनरुवाचेदं राजा वैखानसो मुनिम् ।
केन व्रतप्रभावेन मोक्षस्तेषां भवेन्मुने ३८।
मुनिरुवाच-
मार्गशीर्षे सिते पक्षे मोक्षा नामेति नामतः ।
सर्वैश्चेतद्व्रतं कार्यं पित्रे पुण्यं प्रदीयताम् ३९।
तेन पुण्यप्रभावेन मोक्षस्तेषां भविष्यति ।
सत्यमेतन्महाभाग ब्रह्मणो वचनं यथा ४०।
मुनेर्वाक्यं ततः श्रुत्वा स्वगृहं पुनरागतः ।
मार्गशीर्षस्तथा मासः प्राप्तः कष्टेन तेन वै ४१।
मुनेर्वाक्येन तत्कृत्वा व्रतं वैखानसो नृपः ।

अददत्पुण्यमखिलैः सार्द्धं पित्रे स भूमिपः ४२।
दत्ते पुण्यक्षणेनैव पुष्पवृष्टिरभूद्दिवि ।
वैखानसस्य तातो वै पितृभिर्मोक्षमाविशत् ४३।
राजानं चांतरिक्षे स गिरं पुण्यामुवाच ह ।
स्वस्तिस्वस्तीति ते पुत्र प्रोच्य चैवं दिवं गतः ४४।
एवं यः कुरुते राजन्मोक्षामेकादशीं शुभाम् ।
तस्य पापानि नश्यंति मृतो मोक्षमवाप्नुयात् ४५।
नातः परतरा काचित्मोक्षदैकादशी भवेत् ।
पुण्यसंख्यां न जानामि राजन्मे प्रियकृद्व्रतम् ४६।
चिंतामणिसमा ह्येषा नृणां मोक्षप्रदायिनी ।
पठनाच्छ्रवणादस्या वाजपेयफलं लभेत् ४७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे उमापतिनारदसंवादे मार्गशीर्षशुक्ल मोक्षदा एकादशीनामैकोनचत्वारिंशोऽध्यायः ३९।

Roman transliteration

yudhiṣṭhira uvāca-
vaṃde viṣṇuṃ vibhuṃ sākṣāllokatrayasukhāvaham |

viśveśaṃ viśvakartāraṃ purāṇaṃ puruṣottamam 1|
pṛcchāmi devadeveśa saṃśayo'sti mahānmama |
lokānāṃ ca hitārthāya pāpānāṃ kṣayahetave 2|
mārgaśīrṣesite pakṣe bhavedekādaśī tu yā |
kiṃ nāma ko vidhistasyāḥ ko devastatra pūjyate |
etadācakṣva me svāminvistareṇa yathātatham 3|
śrīkṛṣṇa uvāca-
sādhu pṛṣṭaṃ tvayā rājansādhu te vimalaṃ yaśaḥ |
kathayiṣyāmi rājeṃdra harivāsaramuttamam 4|
utpannā cāsite pakṣe dvādaśī mama vallabhā |
mārgaśīrṣotpattiriti mama deha samudbhavā 5|
surāsuravadhārthāya hyutpannā bharatarṣabha |
kathitā ca mayā sā vai tavāgre rājasattama 6|

pūrvā caikādaśī rājaṃstrailokye sacarācare |
mārgaśīrṣe site pakṣe utpattiriti nāmataḥ 7|
ataḥ paraṃ pravakṣyāmi mārgaśīrṣe sitā tu yā |
yasyāḥ śravaṇamātreṇa vājapeyaphalaṃ labhet 8|
mokṣā nāmeti sā proktā sarvapāpaharā parā |
devaṃ dāmodaraṃ rājanpūjayecca prayatnataḥ 9|
tulasyā maṃjarībhiśca dhūpairdīpaiḥ prayatnataḥ |
pūrveṇa vidhinā caiva daśamyekādaśī tathā 10|
mokṣā caikādaśī nāmnā mahāpātakanāśinī |
rātrau jāgaraṇaṃ kāryaṃ nṛtyagītastavairmama 11|
śṛṇu rājanpravakṣyāmi divyāṃ paurāṇikīkathām |
yasyāḥ śravaṇamātreṇa sarvapāpakṣayo bhavet 12|
adhoyonigataścaiva pitaro yasya pāpataḥ |
asyāśca puṇyadānena mokṣaṃ yāṃti na saṃśayaḥ 13|
caṃpake nagare ramye vaiṣṇavaiśca vibhūṣite |

vaikhānaso nāma nṛpaḥ putravatpālayetprajāḥ 14|
vasaṃti bahavo viprā vedavedāṃgapāragāḥ |
ṛddhimatyaḥ prajāstasya rājño vaikhānasasya hi 15|
evaṃ rājyaṃ prakurvāṇo rātrau svapnasya madhyataḥ |
svakīyapitaro dṛṣṭvā adhoyonigatā nṛpa 16|
evaṃ dṛṣṭvā ca tānsarvānvismayāviṣṭamānasaḥ |
kathayāmāsa vṛttāṃtaṃ svapnajātaṃ dvijānprati 17|
rājovāca-
mayā svapitaro dṛṣṭvā narakopagatā dvijāḥ |
tārayeti tanūjatvamasmānnirayasāgarāt 18|
evaṃ bruvāṇāste nūnaṃ rodamānā muhurmuhuḥ |
mayā dṛṣṭā dvijaśreṣṭhā etasmācca na me sukham 19|
etadrājyaṃ mama mahatsukhadāyi na vidyate |
aśvā gajāstathā sarve rocaṃte me na bho dvijāḥ 20|
na dārā na sutā mahyaṃ rocaṃte dvijasattamāḥ |

kiṃ karomi kva gacchāmi hṛdayaṃ me'varudhyate 21|
tadvrataṃ taṃ tapoyogaṃ yenaiva mama pūrvajāḥ |
mokṣaṃ prayāṃti sadyo vai kathyatāṃ ca dvijottamāḥ 22|
putre tu jīvitaprāye balīyasi mahātmani |
pitāsti narake ghore tasya putrasya kiṃ phalam 23|
brāhmaṇā ūcuḥ -
parvatasya mune rājannikaṭe cāśramo mahān |

gamyatāṃ rājaśārdūla bhūtaṃ bhavyaṃ vijānataḥ 24|
teṣāṃ śrutvā tato vākyaṃ rājā vaikhānaso mahān |
jagāma cāśu tatraiva cāśramaṃ parvatasya ca 25|
brāhmaṇairveṣṭito rājā rājabhiśca samanvitaḥ |
āśramaṃ vipulaṃ tasya saṃprāpto rājasattamaḥ 26|
tatrargveda yajurveda sāmādhyayanakovidaiḥ |
veṣṭitaṃ munibhiścaiva dvitīyaṃ brahmaṇo yathā 27|
dṛṣṭvā taṃ muniśārdūlaṃ rājā vaikhānasastathā |

daṃḍavatpraṇatiṃ kṛtvā pasparśa caraṇau muneḥ 28|
papraccha kuśalaṃ tasya saptasvaṃgeṣvasau muniḥ |
rājye niṣkaṃṭakatvaṃ ca rājñaḥ saukhyasamanvitam 29|
rājovāca -
tava prasādādbho svāminkuśalaṃ me'ṅgasaptasu |
bhaktā ye viṣṇuvipreṣu kathaṃ teṣāṃ ca vighnatā 30|
mayā svapitaro dṛṣṭāḥ svapne ca narake sthitāḥ |
kasya puṇyasya sāmarthyānmokṣaṃ yāṃti dvijottama 31|
ayaṃ me saṃśayaḥ svāminprasṭuṃ taṃ tvāmupāgataḥ |
upāyaḥ kaścidevātra kartavyo munisattama 32|
etadvākyaṃ tataḥ śrutvā parvato munisattamaḥ |
dhyānastimitanetro'bhūttapasvī brahmasaṃnibhaḥ 33|
muhūrtamekaṃ dhyānastho bhūpatiṃ pratyuvāca ha |
jñātaṃ hi tava rājeṃdra pitṝṇāṃ pūrvaceṣṭitam 34|
pūrvajanmani tātaste kṣatriyo rājyagarvitaḥ |

sapatnyā ṛtukāle tu rājadharmapravartitaḥ 35|
gato grāme tu tāṃ tyaktvā kāryārthī nijayoṣitam |
tava pitrā tu tasyāśca na dattamṛtudānakam 36|
tena pāpaprabhāvena narake pitṛbhiḥ saha |
patito rājaśārdūla tava tātaḥ sudāruṇe 37|
tataḥ punaruvācedaṃ rājā vaikhānaso munim |
kena vrataprabhāvena mokṣasteṣāṃ bhavenmune 38|
muniruvāca-
mārgaśīrṣe site pakṣe mokṣā nāmeti nāmataḥ |
sarvaiścetadvrataṃ kāryaṃ pitre puṇyaṃ pradīyatām 39|
tena puṇyaprabhāvena mokṣasteṣāṃ bhaviṣyati |
satyametanmahābhāga brahmaṇo vacanaṃ yathā 40|
munervākyaṃ tataḥ śrutvā svagṛhaṃ punarāgataḥ |
mārgaśīrṣastathā māsaḥ prāptaḥ kaṣṭena tena vai 41|
munervākyena tatkṛtvā vrataṃ vaikhānaso nṛpaḥ |

adadatpuṇyamakhilaiḥ sārddhaṃ pitre sa bhūmipaḥ 42|
datte puṇyakṣaṇenaiva puṣpavṛṣṭirabhūddivi |
vaikhānasasya tāto vai pitṛbhirmokṣamāviśat 43|
rājānaṃ cāṃtarikṣe sa giraṃ puṇyāmuvāca ha |
svastisvastīti te putra procya caivaṃ divaṃ gataḥ 44|
evaṃ yaḥ kurute rājanmokṣāmekādaśīṃ śubhām |
tasya pāpāni naśyaṃti mṛto mokṣamavāpnuyāt 45|
nātaḥ paratarā kācitmokṣadaikādaśī bhavet |
puṇyasaṃkhyāṃ na jānāmi rājanme priyakṛdvratam 46|
ciṃtāmaṇisamā hyeṣā nṛṇāṃ mokṣapradāyinī |
paṭhanācchravaṇādasyā vājapeyaphalaṃ labhet 47|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe umāpatināradasaṃvāde

mārgaśīrṣaśukla mokṣadā
ekādaśīnāmaikonacatvāriṃśo'dhyāyaḥ 39|

English translation

Yudhiṣṭhira said :

1-3. I salute Viṣṇu who is actually the lord, who gives happiness to the three worlds, who is the lord of the universe, the author of everything, the ancient Puruṣottama . O lord of gods, I ask (because) I have a great doubt (and also) for the well-being of the world and for the destruction of sins. O master, tell me in detail and properly, about the manner in which that Ekādaśī [1] which would fall in the bright half of Mārgaśīrṣa , is observed and which deity is worshipped (on that day).

Śrīkṛṣṇa said :

4-17. O king, you have asked well. Your spotless fame is excellent. O lord of kings, I shall tell you about the excellent day of (i.e. sacred to) Viṣṇu. The Dvādaśī that has come up in the dark half ofMārgaśīrṣa is dear to me. (This one) called Mārgaśīrṣa- utpatti has sprung up from my body. O best among the Bharatas , it has sprung up for killing the gods (?) and demons. O best king, I have told about it to you. The day previous (to this) in the dark half of the (month of) Mārgaśīrṣa is called Utpatti Ekādeśī in the three worlds with the mobile and the immobile. Hereafter I shall describe the one that falls in the bright half of Mārgaśīrṣa, by hearing about which a man would obtain the fruit of the Vājapeya (sacrifice). It is great, is called by the name Mokṣadā and removes all sins. A man should carefully worship Dāmodara (i.e. Kṛṣṇa or Viṣṇu, on this day), O king. (He should worship Viṣṇu) carefully with the Tulasī -sprouts, according to the manner (told) before. This Ekādaśī (having on that day a portion of) Daśamī also, is called Mokṣā (i.e. Mokṣadā) Ekādaśī. It destroys great sins. At night he should keep awake with dances, songs and my eulogies. O king, listen. I shall tell you a divine, ancient story, by merely hearing which all sins would perish. There is no doubt that due to the religious merit that it gives, the (dead) forefathers (of a man) that have, due to (their) sins, gone to (i.e. born in) a mean stock, go to (i.e. obtain) salvation. In the city (called) Campaka which was adorned with Viṣṇu's devotees, there (lived) a king Vaikbā- nasa by name. He would (i.e. he did) look after his subjects like his own sons. (In the city) lived many brāhmaṇas who had mastered the Vedas and the Upaniṣads . The subjects of that king Vaikhānasa were prosperous. O king, he was ruling over his kingdom like this. He (once) saw at night in a dream his own forefathers gone to a mean stock. He, seeing all of them like this, with his mind full of amazement, told the account that took place in the dream to brāhmaṇas.

The king said :

18-23. O brāhmaṇas, I saw my forefathers gone to hell, and saying to me: "O you born of our bodies, emancipate us from this ocean of hell." I saw them speaking like this and weeping repeatedly, O best brāhmaṇas. Due to this I am unhappy. This great kingdom does not give me pleasure. O brāhmaṇas, I am not pleased with all the horses and the elephants. O best brāhmaṇas, my wife and sons do not please me. What do (i.e. should) I do? O best brāhmaṇas, tell me about that vow, that practice of penance, by means of which my ancestors will go to (i.e. obtain) salvation. What is the fruit (i.e. use) of that son who is living richly, who is mighty and magnanimous, when his father lives in a fearful hell?'

The brāhmaṇas said :

24-29. The great hermitage of the sage Parvata who knows the past and the future, is nearby. O best king, go to that hermitage.

Then hearing (these) words of them, the great king Vaikhā-nasa quickly went to the hermitage of Parvata. The king was surrounded by brāhmaṇas and accompanied by (other) kings. The best king reached his (i.e. Parvata's) extensive hermitage. Having seen the best sage like another Brahma , surrounded by sages well-versed in the study of Ṛgveda , Yajurveda and Sāmaveda , king Vaikhānasa saluted the sage (by prostrating before him) in the manner of a staff and touched his feet. The sage asked him about the welfare of the seven constituent [2] parts of the kingdom, so also about the absence of trouble in the kingdom and the king's happiness.

The king said :

30-38. O master, by your favour there is well-being in the seven constituent parts of my kingdom. How can those who are devoted to Viṣṇu and brāhmaṇas, have (any) difficulty? I saw in a dream my ancestors living in hell. O master, I have come to you to clear the doubt, O best brāhmaṇa , as to which religious merit will give them salvation. O best sage, some remedy should be adopted in this case.

Having heard these words from him, Parvata, the best sage, the ascetic, resembling Brahma, fixed his eyes in meditation. Remaining in meditation for a short time, he replied to the king: "O lord of kings, I have understood the former acts of your ancestors. In his previous existence, your father, a kṣatriya , was proud of his kingdom. Prompted by his royal duty and seeking to gain his object, he, leaving his wife behind in the time favourable for conception, went to a village. Your father did not give her (what should be given to his wife) during the period favourable for conception (i.e. did not copulate with her). As a result of that sin, O best king, your father, along with your ancestors, fell into a very terrible hell." After that king Vaikhānasa again said to the sage: "O sage, by to the power of which vow would they have salvation?"

The sage said :

39-47. In the bright half of Mārgaśīrṣa there is the Mokṣā (or Mokṣadā Ekādaśī). All should observe this vow, and (its) religious merit should be given to a (dead) father (i.e. ancestor). By the efficacy of that religious merit they will have salvation. O glorious one, this is true since it is the statement of Brahmā .

Having heard the words of the sage he again came back to his house. And then the month of Mārgaśīrṣa also came. King Vaikhānasa, having observed the vow with effort, gave, along with all, its religious merit to his father. When the religious merit was given, just in a moment, shower of flowers occurred from the sky; and Vaikhānasa's father, along with his ancestors, entered (i.e. obtained) salvation. And from the sky he (i.e. the father) spoke (these) auspicious words: "O son, may it be well with you, may it be well with you." Speaking thus he went to heaven. O king, the sins of him who observes the auspicious (vow of) the Mokṣā (i.e. Mokṣadā) Ekādaśī, perish, and after death he would obtain salvation. There cannot be any Ekādaśī superior to this one, that would give (one) salvation. O king, I do not know the measure of religious merit (it gives). O king, this is the vow of him who does good to me. This (vow) is like the desire-yielding gem. It gives salvation to men. A man would get the fruit (of the performance) of a Vājapeya sacrifice by reading about and listening to it.

[1]: [1] : From this chapter onwards the Ekādaśīs falling in each of the two fortnights of a month are described. The months are said to end with the full-moon day. To the north of the Narmadā, a month is generally considered to end with the full-moon day, while in other parts of the country. the month is

supposed to end with the new-moon day. The bright half is the same. That half of the month which is the dark half of Caitra according to the practice followed to the north of Narmadā, is the dark half of the Vaiśākha month in other parts of the country.

[2]: [2] : Saptāṅgāni: The seven constituents of a kingdom are: the king, the minister, the allies, the treasury, the territory, the fortress, and the army.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 40

Saphalā Ekādaśī

Chapter 452 of 693 · 50 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
पौषस्य कृष्णपक्षे तु किं नामैकादशी भवेत् ।
किं नाम को विधिस्तस्या एतद्विस्तरतो वद ।
एतदाख्याहि भो स्वामिन्को देवस्तत्र पूज्यते १।
श्रीकृष्ण उवाच-
कथयिष्यामि राजेंद्र भवतः स्नेहबंधनात् ।
तुष्टिर्मे न तथा राजन्यज्ञैर्बहुलदक्षिणैः २।
यथा मे तुष्टिरायाति ह्येकादशीव्रतेन वै ।
तस्मात्सर्वप्रयत्नेन कर्त्तव्यो हरिवासरः ३।
सत्यमेतन्न वै मिथ्या धर्मिष्ठानां विशारद ।
पौषस्य कृष्णपक्षे या सफला नाम नामतः ४।
तस्यां नारायणं देवं पूजयेच्च यथाविधि ।
पूर्वेणैव विधानेन कर्त्तव्यैकादशी शुभा ५।
नागानां च यथा शेषो पक्षिणां पन्नगाशनः ।
देवानां च यथा विष्णुर्द्विपदानां यथा द्विजः ६।

व्रतानां च यथा राजन्श्रेष्ठा चैकादशी तिथिः ।
ते जनाश्चैव भो राजन्पूज्या वै सर्वदा मम ७।
हरिवासरसंलीनाः कुर्वंत्येकादशीव्रतम् ।
इहैव धनसंयुक्ता मृता मोक्षं लभंति ते ८।
सफलायां फलै राजन्पूजयेन्नामतो हरिम् ।
नारिकेलफलैश्चैव क्रमुकैर्बीजपूरकैः ९।
जंबीरैर्दाडिमैश्चैव तथा धात्रीफलैः शुभैः ।
लवंगैर्बदरीभिश्च तथाम्रैश्च विशेषतः १०।
पूजयेद्देवदेवेशं धूपदीपैस्तथैव च ।
सफलायां विशेषेण दीपदानं तु कारयेत् ११।
रात्रौ जागरणं चैव कर्त्तव्यं सह वैष्णवैः ।
यावन्निमेषो नेत्रस्य तावज्जागर्ति यो निशि १२।
एकाग्रमनसो राजन्तस्य पुण्यं शृणुष्व हि ।
तत्समो नास्ति यज्ञो वै तीर्थं वा तत्समं नहि १३।
सर्वव्रतानि राजेंद्र कलां नार्हंति षोडशीम् ।

एवं वर्षसहस्राणि तपसा नैव यत्फलम् १४।
तत्फलं समवाप्नोति यः करोति हि जागरम् ।
श्रूयतां राजशार्दूल सफलायाः कथा शुभा १५।
चंपावतीति विख्याता पुरी माहिष्मतस्य च ।
बभूवुस्तस्य राजर्षेः पुत्राः पंच कुमारकाः १६।
तेषां मध्ये तु ज्येष्ठो वै महापापरतः सदा ।
परदाराभिचारी च वेश्यासक्तश्च मद्यपः १७।
पितुर्द्रव्यं तु तेनैव गमितं पापकर्मणा ।
असद्वृत्तिरतो नित्यं भूसुराणां तु निंदकः १८।
वैष्णवानां च देवानां नित्यं निंदां करोति सः ।
ईदृशं तु ततो दृष्ट्वा पुत्रं माहिष्मतो नृपः १९।
नाम्ना तु लुंपक इति राजपुत्रेषु चापठत् ।
राज्यान्निष्कासितस्तेन पित्रा चैव तु बंधुभिः २०।
स चैवं परिवारैस्तु त्यक्तश्च परिपंथिवत् ।
लुंपकोऽपि तथा त्यक्तश्चिंतयामास वै तदा २१।

त्यक्तोऽहं बांधवैः पित्रा राज्यान्निष्कासितः किल ।
इति संचिंत्यमानोऽसौ मतिं पापे तदाकरोत् २२।
मया गंतव्यमेवास्तु दारुणे गहने वने ।
तस्माच्चैव पुरं सर्वं लुंपयिष्यामि वै पितुः २३।
इत्येवं स मतिं कृत्वा लुंपको दैवयोगतः ।
निर्जगाम पुरात्तस्माद्गतोऽसौ गहने वने २४।
जीवघातरतो नित्यं स्तेयद्यूतकलानिधिः ।
सर्वं च नगरं तेन मुषितं पापकर्मणा २५।
स्तेयाभिगामी नगरे गृहीतः स निशाचरैः ।
उवाच तान्सुतोऽहं वै राज्ञो माहिष्मतस्य च २६।
स तैर्मुक्तः पापकर्मा चागतो विपिनं पुनः ।
आमिषाभिरतो नित्यं तरोर्वै फलभक्षणे २७।
आश्रमस्तस्य दुष्टस्य वासुदेवस्य संनिधौ ।
अश्वत्थो वर्त्तते तत्र जीर्णश्च बहुवार्षिकः २८।
देवत्वं तस्य वृक्षस्य विपिने वर्तते महत् ।

तत्रैव निवसंश्चैव लुंपकः पापबुद्धिमान् २९।
गते बहुतिथे काले कस्यचित्पुण्यसंचयात् ।
पौषस्य कृष्णपक्षे तु दशम्यां दिवसे तथा ३०।
फलानि भुक्त्वा वृक्षाणां रात्रौ शीतेन पीडितः ।
लुंपको नाम पापिष्ठो वस्त्रहीनो गतेक्षणः ३१।
पीड्यमानोऽतिशीतेन हरिवृक्षसमीपतः ।
न निद्रा न सुखं तस्य गतप्राण इवाभवत् ३२।
आछाद्य दशनैरास्यमेवं नीता निशाखिला ।
भानूदयेऽपि पापिष्ठो न लेभे चेतनां तदा ३३।

लुंपको गतसंज्ञस्तु सफलाया दिने तथा ।
रवौ मध्यंगते चैव संज्ञां लेभे स लुंपकः ३४।
इतस्ततो विलोक्याथ व्यथितश्च तदासनात् ।
स्खलत्पद्भ्यां प्रचलितः खंजन्निव मुहुर्मुहुः ३५।
वनमध्ये गतस्तत्र क्षुत्क्षामः पीडितोऽभवत् ।
न शक्तिर्जीवघाते तु लुंपकस्य दुरात्मनः ३६।

फलानि च तदा राजन्नाजहार स लुंपकः ।
यावत्समागतस्तत्र तावदस्तं गतो रविः ३७।
किं भविष्यति तातेति स विलापं चकार ह ।
फलानि तत्र भूरीणि वृक्षमूले न्यवेशयत् ३८।
इत्युवाच फलैरेभिः श्रीपतिस्तुष्यतां हरिः ।
इत्युक्त्वा लुंपकश्चैव निद्रां लेभे न वै निशि ३९।
रात्रौ जागरणं मेने विष्णुस्तस्य दुरात्मनः ।
फलैस्तु पूजनं मेने सफलायास्तथानघ ४०।
अकस्माद्व्रतमेवैतत्कृतवान्वै स लुंपकः ।
तेन पुण्यप्रभावेन प्राप्तं राज्यमकंटकम् ४१।
सूर्यस्योदयनं यावत्तावद्विष्णुर्जगाम ह ।
दिवि तत्कालमुत्पन्ना वागुवाचाशरीरिणी ४२।
राज्यं प्राप्स्यसि पुत्रत्वं सफलायाः प्रसादतः।
तथेत्युक्ते तु वचसि दिव्यरूपधरोऽभवत् ४३।
मतिरासीत्ततस्तस्य परमा वैष्णवी नृप ।

दिव्याभरणशोभाढ्यो लेभे राज्यमकंटकम् ४४।
कृतं राज्यं तु तेनैवं वर्षाणि दशपंच च ।
मनोदास्तस्यपुत्रास्तु दाराः कृष्णप्रसादतः ४५।
आशु राज्यं परित्यज्य पुत्रे चैव समर्प्य च ।
गतः कृष्णस्य सांनिध्यं यत्र गत्वा न शोचति ४६।
एवं यः कुरुते राजन्सफलाव्रतमुत्तमम् ।
इहलोके सुखं प्राप्य मृतो मोक्षमवाप्नुयात् ४७।
धन्यास्ते मानवा लोके सफलायां च ये रताः ।
तेषां च सफलं जन्म नात्र कार्या विचारणा ४८।
पठनाच्छ्रवणाच्चैव करणाच्च विशांपते ।
राजसूयस्य यज्ञस्य फलमाप्नोति मानवः ४९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे पौषकृष्णासफलैकादशीनाम चत्वारिंशोऽध्यायः ४०।

Roman transliteration

yudhiṣṭhira uvāca-
pauṣasya kṛṣṇapakṣe tu kiṃ nāmaikādaśī bhavet |

kiṃ nāma ko vidhistasyā etadvistarato vada |
etadākhyāhi bho svāminko devastatra pūjyate 1|
śrīkṛṣṇa uvāca-
kathayiṣyāmi rājeṃdra bhavataḥ snehabaṃdhanāt |
tuṣṭirme na tathā rājanyajñairbahuladakṣiṇaiḥ 2|
yathā me tuṣṭirāyāti hyekādaśīvratena vai |
tasmātsarvaprayatnena karttavyo harivāsaraḥ 3|
satyametanna vai mithyā dharmiṣṭhānāṃ viśārada |
pauṣasya kṛṣṇapakṣe yā saphalā nāma nāmataḥ 4|
tasyāṃ nārāyaṇaṃ devaṃ pūjayecca yathāvidhi |
pūrveṇaiva vidhānena karttavyaikādaśī śubhā 5|
nāgānāṃ ca yathā śeṣo pakṣiṇāṃ pannagāśanaḥ |
devānāṃ ca yathā viṣṇurdvipadānāṃ yathā dvijaḥ 6|

vratānāṃ ca yathā rājanśreṣṭhā caikādaśī tithiḥ |
te janāścaiva bho rājanpūjyā vai sarvadā mama 7|
harivāsarasaṃlīnāḥ kurvaṃtyekādaśīvratam |
ihaiva dhanasaṃyuktā mṛtā mokṣaṃ labhaṃti te 8|
saphalāyāṃ phalai rājanpūjayennāmato harim |
nārikelaphalaiścaiva kramukairbījapūrakaiḥ 9|
jaṃbīrairdāḍimaiścaiva tathā dhātrīphalaiḥ śubhaiḥ |
lavaṃgairbadarībhiśca tathāmraiśca viśeṣataḥ 10|
pūjayeddevadeveśaṃ dhūpadīpaistathaiva ca |
saphalāyāṃ viśeṣeṇa dīpadānaṃ tu kārayet 11|
rātrau jāgaraṇaṃ caiva karttavyaṃ saha vaiṣṇavaiḥ |
yāvannimeṣo netrasya tāvajjāgarti yo niśi 12|
ekāgramanaso rājantasya puṇyaṃ śṛṇuṣva hi |
tatsamo nāsti yajño vai tīrthaṃ vā tatsamaṃ nahi 13|
sarvavratāni rājeṃdra kalāṃ nārhaṃti ṣoḍaśīm |

evaṃ varṣasahasrāṇi tapasā naiva yatphalam 14|
tatphalaṃ samavāpnoti yaḥ karoti hi jāgaram |
śrūyatāṃ rājaśārdūla saphalāyāḥ kathā śubhā 15|
caṃpāvatīti vikhyātā purī māhiṣmatasya ca |
babhūvustasya rājarṣeḥ putrāḥ paṃca kumārakāḥ 16|
teṣāṃ madhye tu jyeṣṭho vai mahāpāparataḥ sadā |
paradārābhicārī ca veśyāsaktaśca madyapaḥ 17|
piturdravyaṃ tu tenaiva gamitaṃ pāpakarmaṇā |
asadvṛttirato nityaṃ bhūsurāṇāṃ tu niṃdakaḥ 18|
vaiṣṇavānāṃ ca devānāṃ nityaṃ niṃdāṃ karoti saḥ |
īdṛśaṃ tu tato dṛṣṭvā putraṃ māhiṣmato nṛpaḥ 19|
nāmnā tu luṃpaka iti rājaputreṣu cāpaṭhat |
rājyānniṣkāsitastena pitrā caiva tu baṃdhubhiḥ 20|
sa caivaṃ parivāraistu tyaktaśca paripaṃthivat |
luṃpako'pi tathā tyaktaściṃtayāmāsa vai tadā 21|

tyakto'haṃ bāṃdhavaiḥ pitrā rājyānniṣkāsitaḥ kila |
iti saṃciṃtyamāno'sau matiṃ pāpe tadākarot 22|
mayā gaṃtavyamevāstu dāruṇe gahane vane |
tasmāccaiva puraṃ sarvaṃ luṃpayiṣyāmi vai pituḥ 23|
ityevaṃ sa matiṃ kṛtvā luṃpako daivayogataḥ |
nirjagāma purāttasmādgato'sau gahane vane 24|
jīvaghātarato nityaṃ steyadyūtakalānidhiḥ |

sarvaṃ ca nagaraṃ tena muṣitaṃ pāpakarmaṇā 25|
steyābhigāmī nagare gṛhītaḥ sa niśācaraiḥ |
uvāca tānsuto'haṃ vai rājño māhiṣmatasya ca 26|
sa tairmuktaḥ pāpakarmā cāgato vipinaṃ punaḥ |
āmiṣābhirato nityaṃ tarorvai phalabhakṣaṇe 27|
āśramastasya duṣṭasya vāsudevasya saṃnidhau |
aśvattho varttate tatra jīrṇaśca bahuvārṣikaḥ 28|
devatvaṃ tasya vṛkṣasya vipine vartate mahat |

tatraiva nivasaṃścaiva luṃpakaḥ pāpabuddhimān 29|
gate bahutithe kāle kasyacitpuṇyasaṃcayāt |
pauṣasya kṛṣṇapakṣe tu daśamyāṃ divase tathā 30|
phalāni bhuktvā vṛkṣāṇāṃ rātrau śītena pīḍitaḥ |
luṃpako nāma pāpiṣṭho vastrahīno gatekṣaṇaḥ 31|
pīḍyamāno'tiśītena harivṛkṣasamīpataḥ |
na nidrā na sukhaṃ tasya gataprāṇa ivābhavat 32|
ācādya daśanairāsyamevaṃ nītā niśākhilā |
bhānūdaye'pi pāpiṣṭho na lebhe cetanāṃ tadā 33|
luṃpako gatasaṃjñastu saphalāyā dine tathā |
ravau madhyaṃgate caiva saṃjñāṃ lebhe sa luṃpakaḥ 34|
itastato vilokyātha vyathitaśca tadāsanāt |
skhalatpadbhyāṃ pracalitaḥ khaṃjanniva muhurmuhuḥ 35|
vanamadhye gatastatra kṣutkṣāmaḥ pīḍito'bhavat |
na śaktirjīvaghāte tu luṃpakasya durātmanaḥ 36|

phalāni ca tadā rājannājahāra sa luṃpakaḥ |
yāvatsamāgatastatra tāvadastaṃ gato raviḥ 37|
kiṃ bhaviṣyati tāteti sa vilāpaṃ cakāra ha |
phalāni tatra bhūrīṇi vṛkṣamūle nyaveśayat 38|
ityuvāca phalairebhiḥ śrīpatistuṣyatāṃ hariḥ |
ityuktvā luṃpakaścaiva nidrāṃ lebhe na vai niśi 39|
rātrau jāgaraṇaṃ mene viṣṇustasya durātmanaḥ |
phalaistu pūjanaṃ mene saphalāyāstathānagha 40|
akasmādvratamevaitatkṛtavānvai sa luṃpakaḥ |
tena puṇyaprabhāvena prāptaṃ rājyamakaṃṭakam 41|
sūryasyodayanaṃ yāvattāvadviṣṇurjagāma ha |
divi tatkālamutpannā vāguvācāśarīriṇī 42|
rājyaṃ prāpsyasi putratvaṃ saphalāyāḥ prasādataḥ|
tathetyukte tu vacasi divyarūpadharo'bhavat 43|
matirāsīttatastasya paramā vaiṣṇavī nṛpa |

divyābharaṇaśobhāḍhyo lebhe rājyamakaṃṭakam 44|
kṛtaṃ rājyaṃ tu tenaivaṃ varṣāṇi daśapaṃca ca |
manodāstasyaputrāstu dārāḥ kṛṣṇaprasādataḥ 45|
āśu rājyaṃ parityajya putre caiva samarpya ca |
gataḥ kṛṣṇasya sāṃnidhyaṃ yatra gatvā na śocati 46|
evaṃ yaḥ kurute rājansaphalāvratamuttamam |
ihaloke sukhaṃ prāpya mṛto mokṣamavāpnuyāt 47|
dhanyāste mānavā loke saphalāyāṃ ca ye ratāḥ |
teṣāṃ ca saphalaṃ janma nātra kāryā vicāraṇā 48|
paṭhanācchravaṇāccaiva karaṇācca viśāṃpate |
rājasūyasya yajñasya phalamāpnoti mānavaḥ 49|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde

pauṣakṛṣṇāsaphalaikādaśīnāma
catvāriṃśo'dhyāyaḥ 40|

English translation

Yudhiṣṭhira said :

1. Which Ekādaśī would take place (i.e. fall) in the dark half of Pauṣa ? What is the name and the manner of observing it? Tell this to me in detail, O master; tell me which deity is worshipped on that day.

Śrī kṛṣṇa said :

2-14. O lord of kings, due to the bond of affection (between us) I shall tell (it to you). O king, I am not so much pleased with sacrifice in which profuse gifts are given, as I am pleased with the Ekādaśī-vow. Therefore, with all efforts, the day of Viṣṇu should be observed (as the day of vow). O you famous among the most religious, this is true, not false. On the Ekādaśī day falling in the dark half of Pauṣa and called Saphalā , a man should duly worship god Viṣṇu. This auspicious Ekādaśī should be observed in the same manner as told before. O king, as Śeṣa is (the best) of the serpents, as (Garuḍa) the eater of serpents is (the best) of the birds, as Viṣṇu is (the best) of the deities, as brāhmaṇa is (the best) of the bipeds, so the day of Ekādaśī is the best of the vows. O king, those men who are devoted to the day of (i.e. sacred to) Viṣṇu, andobserve the vow of Ekādaśī, are always venerable to me. They are united with wealth here (i.e. in this world) only, and after death they obtain salvation. O king, on (the day of) the Saphalā (Ekādaśī) a man should worship Viṣṇu by uttering his (various) names, with coconuts, betel-nuts, citron-fruits, jambīra -fruits, pomegranates, and auspicious dhātrī -fruits, so also with cloves, badari -fruits and especially with mangoes. So also he should worship the lord of gods with incense and lights. Especially on the Saphalā (day) he should cause to be given (i.e. should give) the present of lights. He should keep awake along with Viṣṇu's devotees during (that) night. O king, listen to the religious merit of him, of a concentrated mind, who keeps awake during that night (just) for (the time of) the twinkling of an eye. No sacrifice is equal to that. There is no sacred place like that. All (other) vows do not deserve (i.e. are not equal to even) the sixteenth part (of the Saphalā-vow). O lord of kings.

15-23. He who thus keeps awake, gets the fruit which cannot be obtained by (practising) penance for thousands of years. O best king, listen to the auspicious account of the Saphalā. There was a city of (i.e. belonging to) Māhiṣmata well-known as Campāvatī . That royal sage had five young sons. Of them the eldest was always engaged in (committing) sins. He was an adulterer, fond of prostitutes and a drunkard. The sinner spent his father's money in that only. He was always engaged in bad behaviour and censured brāhmaṇas . He always censured Viṣṇu's devotees and deities. Noticing his son to be like this, king Māhiṣmata called him, among the sons, by the name Lumpaka (i.e. a robber). His father and brothers expelled him from the kingdom. He was thus abandoned like an obstructor by the attendants also. Lumpaka also, who was abandoned like that, then thought: 'I have indeed been expelled from the kingdom by my kinsmen and my father.' Thinking like this he set his heart on (committing) sins. 'I must go to a fearful, dense forest; and from it I shall plunder the entire city of my father.'

24-31a. Thinking like this, Lumpaka, by a lucky coincidence, went out of that city, and went into that dense forest. He was always engaged in killing living beings. He was the treasure of the arts of stealing and gambling. That sinner plundered the entire city. He, moving in the city for stealing, was arrested by night-stalkers. To them he said: "I am the son of king Māhiṣmata." He who committed sinful deeds

was released by them, and again came (back) to the forest. He was fond of to (eating) flesh and fruits. Near that wicked man there was the abode of Viṣṇu. There was an old Aśvattha tree (standing there) for many years. The tree had great divineness in the forest. That Lumpaka, of a sinful mind, living just there, ate, after many days had passed, fruits of trees due to some collection of (his) religious merit on the tenth day of the dark half of Pauṣa.

31b-38. Lumpaka who was the most sinful, was oppressed by heat. He was without clothes and lost his sight. Being oppressed by severe cold, he did not enjoy the pleasure of sleep near that tree of (i.e. sacred to) Viṣṇu. He was as it were dead. Covering his mouth (i.e. his lips) with his teeth, he passed the entire night. Even at sunrise, the most sinful one did not (re-)gain consciousness. (Thus) Lumpaka remained unconscious on that day of Saphalā. When the Sun was in the middle (of the sky) that Lumpaka got (back) consciousness. He looked here and there; was pained; and tumbling from his seat, he again and again walked like a lame man with his feet. He went into the middle part (i.e. the interior) of the forest, was emaciated by hunger and was oppressed. That Lumpaka, of a wicked mind, did not have strength to kill a living being. O king, at that time that Lumpaka did not obtain fruits. When he came there, the Sun had set. 'O pity, what will happen (to me)?' Like this he wailed. There, at the root of the tree he placed many fruits and said:

39-44a. "May Viṣṇu be pleased with these fruits." Having spoken like this Lumpaka did not get sleep on (that) night. Viṣṇu regarded his (sleeplessness as) keeping awake at night (in his honour), and took the placing of fruits as being worshipped with fruits (on the day) of Saphalā. That Lumpaka observed this vow accidentally only. By the power of that religious merit he obtained the kingdom free from troubles. Till it was sunrise, Viṣṇu went to heaven. At that time a divine voice was heard: "By the favour of Saphalā, O son, you will obtain the kingdom." When he said "All right", he became one of a divine form. O king, he had a great inclination towards Viṣṇu.

44b-49. He, rich with divine ornaments, obtained the kingdom which was free from trouble. He ruled over the kingdom for fifteen years. By the favour of Kṛṣṇa he had charming sons and a (charming) wife. Having quickly abandoned his kingdom and having given it to his son, he went to Kṛṣṇa's proximity, going where a man does not meet with grief. O king, he who observes the excellent vow of Saphalā in this way, gets happiness in this world, and after death would obtain salvation. Those men who are engrossed in (the vow of) Saphalā, areblessed. Their existence is fruitful. No doubt should be raised about this. A man, by reciting, listening to and observing the (vow of Saphalā) obtains the fruit of a Rājasūya -sacrifice, O king.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 41

Putradā Ekādaśī

Chapter 453 of 693 · 54 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कथिता वै त्वया कृष्ण सफलैकादशी शुभा ।
कथयस्व प्रसादेन शुक्लपक्षस्य या भवेत् १।
किन्नाम को विधिस्तस्याः को देवस्तत्र पूज्यते ।
कस्मै तुष्टो हृषीकेशस्त्वमेव पुरुषोत्तमः २।
श्रीकृष्ण उवाच-।
शृणु राजन्प्रवक्ष्यामि शुक्ला पौषस्य या भवेत् ।
कथयामि महाराज लोकानां हितकाम्यया ३।
पूर्वेण विधिना राजन्कर्त्तव्यैषा प्रयत्नतः ।
पुत्रदा नाम नाम्ना सा सर्वपापहरा परा ४।
नारायणोऽधिदेवोऽस्या कामदः सिद्धिदायकः ।
नातः परतरा काचित्त्रैलोक्ये सचराचरे ५।
विद्यावंतं यशस्वंतं करोति च नरं हरिः ।
शृणु राजन्प्रवक्ष्यामि कथां पापहरां पराम् ६।
भद्रावत्यां पुरा ह्यासीत्पुर्यां राजा सुकेतुमान् ।

तस्य राज्ञस्तथाराज्ञी चंपका नाम वर्त्तते ७।
पुत्रहीनेन राज्ञा च काले नीतो मनोरथैः ।
नैवात्मजं नृपो लेभे वंशकर्त्तारमेव च ८।
तेनैव राज्ञा धर्मेण चिंतितं बहुकालतः ।
किं करोमि क्व गच्छामि सुतप्राप्तिः कथं भवेत् ९।
न राष्ट्रे न पुरे सौख्यं लेभे राजा सुकेतुमान् ।
साध्व्य स्वकांतया सार्द्धं प्रत्यहं दुःखितोऽभवत् १०।
तावुभौ दंपती नित्यं चिंताशोकपरायणौ ।
पितरोऽस्य जलं दत्तं कवोष्णमुपभुंजते ११।
राज्ञः पश्चान्न पश्यामो योऽस्मान्संतर्पयिष्यति ।
इत्येवं संस्मरंतोऽस्य दुःखिताः पितरोऽभवन् १२।
न बांधवा न मित्राणि नामात्याः सुहृदस्तथा ।
रोचयंत्यस्य भूपस्य न गजाश्वाः पदातयः १३।
नैराश्यं भूपतेस्तस्य नित्यं मनसि वर्त्तते ।
नरस्य पुत्रहीनस्य नास्ति वै जन्मनः फलम् १४।

अपुत्रस्य गृहं शून्यं हृदयं दुःखितं सदा ।
पितृदेवमनुष्याणां नानृणत्वं सुतं विना १५।
तस्मात्सर्वप्रयत्नेन सुतमुत्पादयेन्नरः ।
इह लोके यशस्तेषां परलोके शुभा गतिः १६।
येषां तु पुण्यकर्तॄणां पुत्रजन्मगृहे भवेत् ।
आयुरारोग्यसंपत्तिस्तेषां गेहे प्रवर्तते १७।
पुत्रजन्म गृहे येषां लोकानां पुण्यकारिणाम् ।
पुण्यं विना न च प्राप्तिर्विष्णुभक्तिं विना नृप १८।
पुत्राश्च संपदो वापि निश्चयादिति मे मतिः ।
एवं विचिंत्यमानोऽसौ न शर्म लभते नृपः १९।
प्रत्यूषे चिंतयद्राजा निशीथे चिंतयत्ततः ।
स्वयमात्मविनाशं च चिंतयामास केतुमान् २०।
आत्मघाते दुर्गतिं च चिंतयित्वा तदा नृपः ।
दृष्ट्वात्मदेहं पतितमपुत्रत्वं तथैव च २१।
पुनर्विचार्यात्मबुद्ध्या आत्मनो हितकारणम् ।

अश्वारूढस्ततो राजा जगाम गहनं वनम् २२।
पुरोहितादयः सर्वे न जानंति गतं नृपम् ।
गंभीरे विपिने राजा मृगपक्षिनिषेविते २३।
विचचार तदा राजा वनवृक्षान्विलोकयन् ।
वटानश्वत्थबिल्वांश्च खर्जूरान्पनसांस्तथा २४।
बकुलान्सप्तपर्णांश्च तिंदुकांस्तिलकानपि ।
शालांस्तालांस्तमालांश्च ददर्श सरलान्नृपः २५।
इंगुदी ककुभांश्चैव श्लेष्मातकनगांस्तथा ।
शल्लकान्करमर्दांश्च पाटलान्बदरानपि २६।
अशोकांश्च पलाशांश्च शृगालाञ्शाकानपि ।
वनमार्जारमहिषान्शल्लकांश्चमरानपि २७।
ददर्श भुजगान्राजा वल्मीकादर्द्धनिःसृतान् ।
तथा वनगजान् मत्तान् कलभैः सह संगतान् २८।
यूथपांश्च चतुर्दंतान्करिणीयूथमध्यगान् ।
तान्दृष्ट्वा चिंतयामास आत्मनः स गजान्नृपः २९।

तेषां स विचरन्मध्ये राजा शोभामवाप ह ।
महदाश्चर्यसंयुक्तं ददृशे विपिनं नृपः ३०।
मार्गे शिवारुतान्शृण्वन्नुलूकविरुतं तथा ।
तांस्तानृक्षमृगान्पश्यन्बभ्राम वनमध्यतः ३१।
एवं ददर्श गहनं नृपो मध्यगते रवौ ।
क्षुत्तृड्भ्यां पीडितो राजा इतश्चेतश्च धावति ३२।
नृपतिश्चिंतयामास संशुष्कगलकंधरः ।
मया तु किं कृतं कर्म प्राप्तं दुःखं यदीदृशम् ३३।
मया वै तोषिता देवा यज्ञैः पूजाभिरेव च ।

तथैव ब्राह्मणा दानैस्तोषिता मिष्टभोजनैः ३४।
प्रजाश्चैव सदा कालं पुत्रवत्पालिता भृशम्।
कस्माद्दुःखं मया प्राप्तमीदृशं दारुणं महत् ३५।
इति चिंतापरो राजा जगामैवाग्रतो वनम्।
सुकृतस्य प्रभावेन सरो दृष्टमनुत्तमम् ३६।
मीनसंस्पर्शमानं च पद्मैश्चापरशोभितम्।

कारंडैश्चक्रवाकैश्च राजहंसैश्च शोभितम् ३७।
मकरैर्बहुभिर्मत्स्यैरन्यैर्जलचरैर्युतम्।
समीपे सरसस्तस्य मुनीनामाश्रमान्बहुन् ३८।
ददर्श राजा लक्ष्मीवान्शकुनैः शुभशंसिभिः।
दक्षिणं प्रास्फुरन्नेत्रमथ सव्येतरः करः ३९।
प्रास्फुरन्नृपतेस्तस्य कथयञ्शोभनं फलम्।
तस्य तीरे मुनीन्दृष्ट्वा कुर्वाणन्नैगमं जपम् ४०।
हर्षेण महताविष्टो बभूव नृपनंदनः।
अवतीर्य हयात्तस्मान्मुनीनामग्रतः स्थितः ४१।
पृथक्पृथग्ववंदेऽसौ मुनींस्तान्शंसितव्रतान्।
कृतांजलिपुटो भूत्वा दंडवच्च पुनः पुनः ४२।
प्रत्यूचुस्तेऽपि मुनयः प्रसन्ना नृपते वयम्।
राजोवाच-
के भवंतोऽत्र कथ्यंतां का चाख्या भवतामपि।
किमर्थं संगता यूयं सत्यं वदत मेऽग्रतः ४३।

मुनय ऊचुः-
विश्वेदेवा वयं राजन्स्नानार्थमिह चागताः।
माघो निकटमायात एतस्मात्पंचमेऽहनि ४४।
अद्य चैकादशी राजन्पुत्रदा नाम नामतः।
पुत्रं ददात्यसौ विष्णुः पुत्रदा कारिणां नृणाम् ४५।
राजोवाच-
एष वै संशयो मह्यं पुत्रस्योत्पादने महान्।
यदि तुष्टा भवंतो वै पुत्रं मे दीयतां तदा ४६।
मुनिरुवाच-
अद्यैव दिवसे राजन्पुत्रदा नाम वर्तते।
एकादशीति विख्यातं क्रियतां व्रतमुत्तमम् ४७।
अभिषेकात्ततोऽस्माकं केशवस्य प्रसादतः।
अवश्यं तव राजेंद्र पुत्रप्राप्तिर्भविष्यति ४८।
इत्येवं वचनात्तेषां कृतं राज्ञा व्रतोत्तमम्।
मुनीनामुपदेशेन पुत्रदा या विधानतः ४९।

द्वादश्यां पारणं कृत्वा मुनीन्नत्वा पुनः पुनः।
आजगाम गृहं राजा राज्ञी गर्भमथादधौ 6.41.५०।

पुत्रो जातः सूतिकाले तेजस्वी पुण्यकर्मणा ।
पितरं तोषयामास प्रजापालो बभूव सः ५१।
तस्माद्राजन्प्रकर्त्तव्यं पुत्रदा व्रतमुत्तमम् ।
लोकानां तु हितार्थाय तवाग्रे कथितं मया ५२।
एकचित्तास्तु ये मर्त्याः कुर्वंति पुत्रदा व्रतम् ।
पुत्रान्प्राप्येह लोके तु मृतास्ते स्वर्गगामिनः ।
पठनाच्छ्रवणाद्राजन्नग्निष्टोमफलं लभेत् ५३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे पौषशुक्लपुत्रदैकादशीनाम एकचत्वारिंशोऽध्यायः ४१।

Roman transliteration

yudhiṣṭhira uvāca-
kathitā vai tvayā kṛṣṇa saphalaikādaśī śubhā |
kathayasva prasādena śuklapakṣasya yā bhavet 1|
kinnāma ko vidhistasyāḥ ko devastatra pūjyate |
kasmai tuṣṭo hṛṣīkeśastvameva puruṣottamaḥ 2|
śrīkṛṣṇa uvāca-|
śṛṇu rājanpravakṣyāmi śuklā pauṣasya yā bhavet |
kathayāmi mahārāja lokānāṃ hitakāmyayā 3|
pūrveṇa vidhinā rājankarttavyaiṣā prayatnataḥ |
putradā nāma nāmnā sā sarvapāpaharā parā 4|
nārāyaṇo'dhidevo'syā kāmadaḥ siddhidāyakaḥ |
nātaḥ paratarā kācittrailokye sacarācare 5|
vidyāvaṃtaṃ yaśasvaṃtaṃ karoti ca naraṃ hariḥ |
śṛṇu rājanpravakṣyāmi kathāṃ pāpaharāṃ parām 6|
bhadrāvatyāṃ purā hyāsītpuryāṃ rājā suketumān |

tasya rājñastathārājñī caṃpakā nāma varttate 7|
putrahīnena rājñā ca kāle nīto manorathaiḥ |
naivātmajaṃ nṛpo lebhe vaṃśakarttārameva ca 8|
tenaiva rājñā dharmeṇa ciṃtitaṃ bahukālataḥ |
kiṃ karomi kva gacchāmi sutaprāptiḥ kathaṃ bhavet 9|
na rāṣṭre na pure saukhyaṃ lebhe rājā suketumān |
sādhvya svakāṃtayā sārddhaṃ pratyahaṃ duḥkhito'bhavat 10|
tāvubhau daṃpatī nityaṃ ciṃtāśokaparāyaṇau |
pitaro'sya jalaṃ dattaṃ kavoṣṇamupabhuṃjate 11|
rājñaḥ paścānna paśyāmo yo'smānsaṃtarpayiṣyati |
ityevaṃ saṃsmaraṃto'sya duḥkhitāḥ pitaro'bhavan 12|
na bāṃdhavā na mitrāṇi nāmātyāḥ suhṛdastathā |
rocayaṃtyasya bhūpasya na gajāśvāḥ padātayaḥ 13|
nairāśyaṃ bhūpatestasya nityaṃ manasi varttate |
narasya putrahīnasya nāsti vai janmanaḥ phalam 14|

aputrasya gṛhaṃ śūnyaṃ hṛdayaṃ duḥkhitaṃ sadā |
pitṛdevamanuṣyāṇāṃ nānṛṇatvaṃ sutaṃ vinā 15|
tasmātsarvaprayatnena sutamutpādayennaraḥ |
iha loke yaśasteṣāṃ paraloke śubhā gatiḥ 16|
yeṣāṃ tu puṇyakartṝṇāṃ putrajanmagṛhe bhavet |

āyurārogyasaṃpattisteṣāṃ gehe pravartate 17|
putrajanma gṛhe yeṣāṃ lokānāṃ puṇyakāriṇām |
puṇyaṃ vinā na ca prāptirviṣṇubhaktiṃ vinā nṛpa 18|
putrāśca saṃpado vāpi niścayāditi me matiḥ |
evaṃ viciṃtyamāno'sau na śarma labhate nṛpaḥ 19|
pratyūṣe ciṃtayadrājā niśīthe ciṃtayattataḥ |
svayamātmavināśaṃ ca ciṃtayāmāsa ketumān 20|
ātmaghāte durgatiṃ ca ciṃtayitvā tadā nṛpaḥ |
dṛṣṭvātmadehaṃ patitamaputratvaṃ tathaiva ca 21|
punarvicāryātmabuddhyā ātmano hitakāraṇam |

aśvārūḍhastato rājā jagāma gahanaṃ vanam 22|
purohitādayaḥ sarve na jānaṃti gataṃ nṛpam |
gaṃbhīre vipine rājā mṛgapakṣiniṣevite 23|
vicacāra tadā rājā vanavṛkṣānvilokayan |
vaṭānaśvatthabilvāṃśca kharjūrānpanasāṃstathā 24|
bakulānsaptaparṇāṃśca tiṃdukāṃstilakānapi |
śālāṃstālāṃstamālāṃśca dadarśa saralānnṛpaḥ 25|
iṃgudī kakubhāṃścaiva śleṣmātakanagāṃstathā |
śallakānkaramardāṃśca pāṭalānbadarānapi 26|
aśokāṃśca palāśāṃśca śṛgālāñśaśakānapi |
vanamārjāramahiṣānśallakāṃścamarānapi 27|
dadarśa bhujagānrājā valmīkādarddhaniḥsṛtān |
tathā vanagajān mattān kalabhaiḥ saha saṃgatān 28|
yūthapāṃśca caturdaṃtānkariṇīyūthamadhyagān |
tāndṛṣṭvā ciṃtayāmāsa ātmanaḥ sa gajānnṛpaḥ 29|

teṣāṃ sa vicaranmadhye rājā śobhāmavāpa ha |
mahadāścaryasaṃyuktaṃ dadṛśe vipinaṃ nṛpaḥ 30|
mārge śivārutāñśṛṇvannulūkavirutaṃ tathā |
tāṃstānṛkṣamṛgānpaśyanbabhrāma vanamadhyataḥ 31|
evaṃ dadarśa gahanaṃ nṛpo madhyagate ravau |
kṣuttṛḍbhyāṃ pīḍito rājā itaścetaśca dhāvati 32|
nṛpatiściṃtayāmāsa saṃśuṣkagalakaṃdharaḥ |
mayā tu kiṃ kṛtaṃ karma prāptaṃ duḥkhaṃ yadīdṛśam 33|
mayā vai toṣitā devā yajñaiḥ pūjābhireva ca |
tathaiva brāhmaṇā dānaistoṣitā miṣṭabhojanaiḥ 34|
prajāścaiva sadā kālaṃ putravatpālitā bhṛśam |
kasmādduḥkhaṃ mayā prāptamīdṛśaṃ dāruṇaṃ mahat 35|
iti ciṃtāparo rājā jagāmaivāgrato vanam |
sukṛtasya prabhāvena saro dṛṣṭamanuttamam 36|
mīnasaṃsparśamānaṃ ca padmaiścāparaśobhitam |

kāraṃḍaiścakravākaiśca rājahaṃsaiśca śobhitam 37|
makarairbahubhirmatsyairanyairjalacarairyutam |
samīpe sarasastasya munīnāmāśramānbahūn 38|
dadarśa rājā lakṣmīvānśakunaiḥ śubhaśaṃsibhiḥ |
dakṣiṇaṃ prāsphurannetramatha savyetaraḥ karaḥ 39|
prāsphurannṛpatestasya kathayañśobhanaṃ phalam |
tasya tīre munīndṛṣṭvā kurvāṇannaigamaṃ japam 40|
harṣeṇa mahatāviṣṭo babhūva nṛpanaṃdanaḥ |
avatīrya hayāttasmānmunīnāmagrataḥ sthitaḥ 41|
pṛthakpṛthagvavaṃde'sau munīṃstānśaṃsitavratān |

kṛtāṃjalipuṭo bhūtvā daṃḍavacca punaḥ punaḥ 42|
pratyūcuste'pi munayaḥ prasannā nṛpate vayam |
rājovāca-
ke bhavaṃto'tra kathyaṃtāṃ kā cākhyā bhavatāmapi |
kimarthaṃ saṃgatā yūyaṃ satyaṃ vadata me'grataḥ 43|

munaya ūcuḥ-
viśvedevā vayaṃ rājansnānārthamiha cāgatāḥ |
māgho nikaṭamāyāta etasmātpaṃcame'hani 44|
adya caikādaśī rājanputradā nāma nāmataḥ |
putraṃ dadātyasau viṣṇuḥ putradā kāriṇāṃ nṛṇām 45|
rājovāca-
eṣa vai saṃśayo mahyaṃ putrasyotpādane mahān |
yadi tuṣṭā bhavaṃto vai putraṃ me dīyatāṃ tadā 46|
muniruvāca-
adyaiva divase rājanputradā nāma vartate |
ekādaśīti vikhyātaṃ kriyatāṃ vratamuttamam 47|
abhiṣekāttato'smākaṃ keśavasya prasādataḥ |
avaśyaṃ tava rājeṃdra putraprāptirbhaviṣyati 48|
ityevaṃ vacanātteṣāṃ kṛtaṃ rājñā vratottamam |
munīnāmupadeśena putradā yā vidhānataḥ 49|

dvādaśyāṃ pāraṇaṃ kṛtvā munīnnatvā punaḥ punaḥ |
ājagāma gṛhaṃ rājā rājñī garbhamathādadhau 6.41.50|
putro jātaḥ sūtikāle tejasvī puṇyakarmaṇā |
pitaraṃ toṣayāmāsa prajāpālo babhūva saḥ 51|
tasmādrājanprakarttavyaṃ putradā vratamuttamam |
lokānāṃ tu hitārthāya tavāgre kathitaṃ mayā 52|
ekacittāstu ye martyāḥ kurvaṃti putradā vratam |
putrānprāpyeha loke tu mṛtāste svargagāminaḥ |
paṭhanācchravaṇādrājannagniṣṭomaphalaṃ labhet 53|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde pauṣaśuklaputradaikādaśīnāma ekacatvāriṃśo'dhyāyaḥ 41|

English translation

Yudhiṣṭhira said :

1-2. O Kṛṣṇa , you have told (me about) the auspicious (vow of) the Saphalā Ekādaśī . Favour me and tell me about the one that would fall in the bright fortnight (of the month of Pauṣa). What is its name? What is the manner of it (i.e. in which way is it) to be observed? Which is the deity that is propitiated on that (day)? With whom are you, Puruṣottama himself, pleased?

Śrīkṛṣṇa said :

3-12. O king, listen, I shall tell (you about) the one that would fall in the bright half (of Pauṣa). O great king, with a desire for the good of the people, I shall tell about it. O king, it is to be carefully observed in the manner (as told) before. Its name is Putradā . It is great, and removes all sins. Its superintending deity is Viṣṇu . He gives (all) desired objects and all prosperity. No greater (vow) than this (exists) in the three worlds with the mobile and the immobile. Viṣṇu makes a man possessed with

knowledge and makes him successful. O king, listen. I shall tell you an auspicious tale that removes sins. Formerly there lived king Suketumat in the city of Bhadrāvatī . His queen was Campakā by name. The sonless king passed his time in (entertaining) desires. The king did not obtain a son who would continue his line. Then the king thought of righteous deeds for a long time. 'What should I do? Where should I go? How can I have a son?' King Suketumat did not derive pleasure from his kingdom or his city. Every day, along with his chaste wife, he became unhappy. The couple was always full of anxiety and grief. His (dead) ancestors drank lukewarm water offered by him. 'We do not see anybody who will gratify us after the king'. Thinking like this his manes were unhappy.

13-19a. The king did not find pleasure in his kinsmen, allies, ministers, friends, so also elephants, horses and foot-soldiers. Despondency always prevailed in the king's mind. 'A man who is without a son does not get the fruit of his existence. The house of a sonless person is always desolate. His heart is always unhappy. Without a son freedom from the debt of (one's) ancestors, deities and men is not possible. Therefore, with all efforts a man should produce a son. Those with religious merit, in whose house a son would be born, get success in this world, and an auspicious position in the next world. In the house of those men who practise righteous deeds long life, (good) health, and wealth prevail. O king, (these) cannot be had without religious merit and devotion to Viṣṇu. I think that sons are certainly the wealth (of a person).'

19b-31. Thinking like this the king did not get happiness. King Suketumat thought (like this) in the early morning and at night. He thought of destroying himself. Then the king, seeing misfortune in (i.e. due to) suicide, saw his body fallen and his sonlessness. Then according to his intellect, he saw (i.e. thought about) his welfare. Then the king mounted upon a horse, went to a dense forest. The family-priest and others did not know (that) the king had gone. In the dense forest resorted to by beasts and birds, the king roamed, observing the forest-trees like vaṭa , aśvattha , bilva , kharjūra , and panasa , so also bakula , saptaparṇa , tinduka , and tila . The king also saw (trees like) śāla , tamāla and sarala . (He also saw) trees like iṅgudī , kakubha , śleṣmātaka, sallaka , karamarda, pāṭala and badara also. He also saw aśoka (trees), palāśa (trees), wolves, hares, wild cats, buffaloes, porcupines and camara (deer). The king saw serpents that had half come out from the ant-hills, and wild intoxicated elephants with their young ones. (He saw) lords of herds having four tusks and accompanied by the female elephants and herds. Seeing the elephants of him, the king thought: 'The lord moving among them obtained great beauty.' The king observed the forest full of great wonders. Hearing on his way the cries of jackals and of owls, and seeing various bears and deer, he roamed in the forest.

32-36a. In this way the king saw the forest. When the Sun had gone to the middle (of the sky), he being oppressed with hunger and thirst, ran here and there. The king with his throat and neck dry thought: 'What deed have I done (by which) I have met with such grief? With sacrifices and worships I have pleased the deities. I have pleased brāhmaṇas with gifts and desired meals. I have always greatly looked after my subjects like my (own) son. Due to what have I met with this great, terrible distress?' The king who was thinking like this, went ahead in the forest.

36b-42. By the efficacy of his good deeds, he saw an excellent lake. It was being touched by (i.e. had the contact of) fish. It looked very beautiful due to lotuses. It also looked beautiful with ducks, ruddy geese and royal swans. It was full of many alligators, fishes and other aquatic animals. The fortunate king saw many hermitages of sages near the lake, along with many omens suggesting auspiciousness. His right eye throbbed. So also his right hand, indicating auspicious fruit, throbbed. Seeing on its lake sages muttering Vedic prayers in an undertone, the king stood in front of the sages. The king saluted separately (i.e. individually) the sages of praise-worthy vows by joining the palms of his hands and repeatedly prostrating before them in the manner of a staff. The sages also said (to him): "O king, we are pleased with you."

The king said :

43. Who are you here? Tell me what your names are. Why have you assembled here? Tell the truth to me.

The sages said :

44-45. O king, we are Viśvedevāḥ . [1] We have come here for a bath. Māgha has come near (i.e. will commence) on the fifth day from today. O king, today is Ekādaśi called Putradā. Viṣṇu gives a son to those who observe this (Ekādaśī), O king.

The king said :

46. I have a great uncertainty about producing a son. If you are pleased, then give me a son.

The sages said :

47-53. O king, today only it is the Ekādaśī called Putradā. Do this well-known vow, which is the best (vow). O lord of kings, after ablution and by the favour of us and of Viṣṇu, you will certainly have a son.

By these words of them, and the advice of the sages, the king observed the excellent vow which is (that of) Putradā, according to the (proper) rules. Having broken his fast on Dvādaśī the king came home. Then the queen conceived. At the time of her delivery a bright son was born. By means of his righteous deeds he pleased his father. He became a king (later). Therefore, O king, the excellent vow of Putradā should be observed. I told it to you for the good of the people. Those who, with a concentrated mind, observe this Putradā vow, obtain sons in this world and after death go to heaven. O king, by reciting and listening to it, a man would obtain the fruit of (having performed) the Agniṣṭoma sacrifice.

[1]: [1] : Viśvedevāḥ: Name of a particular group of deities, ten in number, and supposed to be sons of Viśvā. Their names are: Vasu, Satya, Kratu, Dakṣa Kāla, Kāma, Dhṛti, Kuru, Purūravas, and Mādravas.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 42

The Vow of Ṣaṭtilā Ekādaśī

Chapter 454 of 693 · 54 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
साधु कृष्ण जगन्नाथ आदिदेव जगत्पते ।
कथयस्व प्रसादेन कृपां कुरु ममोपरि १।
माघस्य कृष्णपक्षे तु का वा चैकादशी भवेत् ।
किं नाम को विधिस्तस्या एतद्विस्तरतो वद २।
श्रीभगवानुवाच-
शृणु त्वं नृपशार्दूल कृष्णमाघस्य या भवेत् ।
षट्तिला नाम विख्याता सर्वपापप्रणाशिनी १।
षट्तिलायाः शृणुष्व त्वं कथां पापहरां शुभाम् ।
यां पुलस्त्यो मुनिश्रेष्ठो दालभ्यं प्रति चोक्तवान् २।
दालभ्य उवाच-
मर्त्यलोकमनुप्राप्ताः पापं कुर्वंति जंतवः ।
ब्रह्महत्यादिपापैश्च युक्ता ये विविधादिभिः ३।
परद्रव्यापहाराश्च परव्यसनमोहिताः ।
कथं न यांति नरकं ब्रह्मंस्तद्ब्रूहि तत्त्वतः ४।

अनायासेन भगवन्दानेनाल्पेन केनचित् ।
पापं प्रशमनं याति एतन्मे वक्तुमर्हसि ५।
पुलस्त्य उवाच-
साधुसाधु महाभाग गुह्यमेतत्सुदुर्ल्लभम् ।
यन्न कस्यचिदाख्यातं विष्णुब्रह्मेंद्रदैवतैः ६।
तदहं कथयिष्यामि त्वया पृष्टो द्विजोत्तम ।
माघमासे तु संप्राप्ते शुचिस्नातो जितेंद्रियः ७।
कामक्रोधाभिमानेर्ष्यालोभ पैशुन्य वर्जितः ।
देवदेवं च संस्मृत्य पादौ प्रक्षाल्य वारिभिः ८।
भूमावपतितं गृह्य गोमयं तत्र मानवः ।
तिलान्प्रक्षिप्य कार्पासं पिंडिकाश्चैव कारयेत् ९।
अष्टोत्तरशतं चैव नात्र कार्या विचारणा ।
ततो माघे च संप्राप्ते ह्याषाढर्क्षं भवेद्यदि १०।
मूलं वा कृष्णपक्षस्यैकादशी नियमांस्ततः ।
गृह्णीयात्पुण्यकाले च विधानं तत्र मे शृणु ११।

देवदेवं समभ्यर्च्य सुस्नातः प्रयतः शुचिः ।
कृष्णनामानि संकीर्त्य पुनः प्रस्खलितादिषु १२।
रात्रौ जागरणं कुर्यादादौ होमं च कारयेत् ।
अर्चयेद्देवदेवेशं द्वितीयेऽह्नि पुनर्हरिम् १३।
चंदनागुरुकर्पूरैर्नैवेद्यं कृसरं तथा ।
संस्मृत्य नाम्ना च ततः कृष्णाख्येन पुनः पुनः १४।
कूष्मांडैर्नारिकेरैश्च ह्यथवा बीजपूरकैः ।
सर्वाभावेऽपि विप्रेंद्र शस्तपूगफलैर्वृतम् ।
अर्घं दद्याद्विधानेन पूजयित्वा जनार्दनम् १५।
कृष्णकृष्ण कृपालुस्त्वमगतीनां गतिर्भव ।
संसारार्णव मग्नानां प्रसीद पुरुषोत्तम १६।
नमस्ते पुंडरीकाक्ष नमस्ते विश्वभावन ।
सुब्रह्मण्य नमस्तेऽस्तु महापुरुषपूर्वज ।
गृहाणार्घ्यं मया दत्तं लक्ष्म्या सह जगत्पते १७।
इत्यर्घमंत्रः ।

ततस्तु पूजयेद्विप्रमुदकुंभं प्रदापयेत् ।
छत्रोपानहवस्त्रैश्च कृष्णो मे प्रीयतामिति १८।
कृष्णा धेनुः प्रदातव्या यथाशक्ति द्विजोत्तमे ।
तिलपात्रं द्विजश्रेष्ठ दद्यात्पात्रविचक्षणः १९।
स्नाने प्राशनके शस्तास्तथा कृष्णतिला मुने ।
तान्प्रदद्यात्प्रयत्नेन यथाशक्ति द्विजोत्तमे ।
तिलप्ररोहजाः क्षत्रे यावत्संख्यास्तिला द्विज २०।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ।
तिलस्नायी तिलोद्वर्ती तिलहोमी तिलोदकी २१।
तिलदाता च भोक्ता च षट्तिलाः पापनाशनाः ।
नारद उवाच-
कृष्णकृष्ण महाबाहो नमस्ते विश्वभावन २२।
षट्तिलैकादशीभूतं कीदृशं फलमस्ति वै ।
सोपाख्यानं मम ब्रूहि यदि तुष्टोऽसि यादव ।
श्रीकृष्ण उवाच

शृणु राजन्यथावृत्तं दृष्टं तत्कथयामि ते ।
मर्त्यलोके पुरा ह्यासीद्ब्राह्मण्येका च नारद ।
व्रतचर्यारता नित्यं देवपूजारता सदा २३।
मासोपवासनिरता मम भक्ता च सर्वदा ।
कृष्णोपवाससंयुक्ता मम पूजापरायणा २४।
शरीरं क्लेशितं चैव उपवासैर्द्विजोत्तम ।
देवानां ब्राह्मणानां च कुमारीणां च भक्तितः २५।
गृहादिकं प्रयच्छंती सर्वकालं महासती ।
अतिकृच्छ्ररता सा तु सर्वकालं तु वै द्विज २६।

न दत्ता भिक्षुके भिक्षा ब्राह्मणा न च तर्पिताः २७।
ततः कालेन महता मया वै चिंतितं द्विज।
शुद्धमस्याः शरीरं हि व्रतैः कृच्छ्रैर्न संशयः २८।
अर्चितो वैष्णवो लोकः कायक्लेशेन वै तया।
न दत्तमन्नदानं हि येन तृप्तिः परा भवेत् २९।
एवं ज्ञात्वा अहं ब्रह्मन्मर्त्यलोकमुपागतः।

कापालं रूपमास्थाय भिक्षापात्रे च याचिता ३०।
कस्मात्त्वमागतो ब्रह्मन्क्व यासि वद मेऽग्रतः।
पुनरेव मया प्रोक्तं देहि भिक्षां च सुंदरि ३१।
तया कोपेन महता मृत्पिंडस्ताम्रभाजने।
क्षिप्तो यावदहं ब्रह्मन्पुनः स्वर्गं गतो द्विज ३२।
ततः कालेन महता तापसी सुमहाव्रता।
सदेहा स्वर्गमायाता व्रतचर्या प्रभावतः ३३।
मृत्पिंडिकाप्रदानेन गृहं प्राप्तं मनोरमम्।
संजातं चैव विप्रर्षे धान्यराशि विवर्जितम् ३४।
गृहं यावन्निरीक्षेत न किंचित्तत्र पश्यति।
तावद्गृहाद्विनिष्क्रांता ममांते चागता द्विज ३५।
क्रोधेन महताविष्टमिदं वचनमब्रवीत्।
मया व्रतैश्च कृच्छ्रैश्च उपवासैरनेकशः ३६।
पूजयाराधितो देवः सर्वलोकस्य पालकः।
न तत्र दृश्यते किंचिद्गृहे मम जनार्दन ३७।

ततश्चोक्तं मया तस्यै गृहं गच्छ महाव्रते।
आगमिष्यंति सुतरां कौतूहल समन्विताः ३८।
देवपत्न्यो हि द्रष्टुं त्वां विस्मयाभिसमन्विताः।
द्वारं नोद्घाटय विना षट्तिलापुण्यवाचनात् ३९।
एवमुक्ता मया सा तु गता वै मानुषी तदा।
अत्रांतरे समायाता देवपत्न्यश्च वाडव ४०।
ताभिश्च कथितं तत्र त्वां द्रष्टुं हि समागताः।
द्वारमुद्घाटयस्वाद्य त्वां प्रपश्याम शोभने ४१।
मानुष्युवाच-
यदि मद्दर्शनं कार्यं सत्यं वाच्यं विशेषतः।
षट्तिलाया व्रतं पुण्यं द्वारोद्घाटनकारणात् ४२।
श्रीकृष्ण उवाच-।
एकापिनावदत्तत्र षट्तिलैकादशीव्रतम्।
अन्यया कथितं तत्र द्रष्टव्या मानुषी मया ४३।
ततो द्वारं समुद्घाट्य दृष्टा ताभिश्च मानुषी।

न देवी न च गंधर्वी नासुरी न च पन्नगी ४४।
दृष्टा पूर्वं तथा नारी यादृशीयं द्विजर्षभ।

देवीनामुपदेशेन षट्तिलाया व्रतं कृतम् ४५।
मानुष्या सत्यव्रतया भुक्तिमुक्तिफलप्रदम् ।
रूपकांतिसमायुक्ता क्षणेन समवाप सा ४६।
धनं धान्यं च वस्त्रादि सुवर्णं रौप्यमेव च ।
भवनं सर्वसंपन्नं षट्तिलायाः प्रभावतः ४७।
रूपकांतिसमायुक्ता क्षणेन समपद्यत ४८।
अतितृष्णा न कर्त्तव्या वित्तशाठ्यं विवर्जयेत् ।
आत्मवित्तानुसारेण तिलान्वस्त्राणि दापयेत् ४९।
लभते चैवमारोग्यं नरो जन्मनि जन्मनि ।
न दारिद्र्यं न कष्टत्वं न च दौर्भाग्यमेव च 6.42.५०।
संभवेद्वै द्विजश्रेष्ठ षट्तिलासमुपोषणात् ।
अनेन विधिना भूप तिलदाता न संशयः ५१।
मुच्यते पातकैः सर्वैरनायासेन मानवः ।

दानं च विधिवत्पात्रे सर्वपातकनाशनम् ।
नानर्थः कश्चिन्नायासः शरीरे नृपसत्तम ५२।

Roman transliteration

yudhiṣṭhira uvāca-
sādhu kṛṣṇa jagannātha ādideva jagatpate |
kathayasva prasādena kṛpāṃ kuru mamopari 1|
māghasya kṛṣṇapakṣe tu kā vā caikādaśī bhavet |
kiṃ nāma ko vidhistasyā etadvistarato vada 2|
śrībhagavānuvāca-
śṛṇu tvaṃ nṛpaśārdūla kṛṣṇamāghasya yā bhavet |
ṣaṭtilā nāma vikhyātā sarvapāpapraṇāśinī 1|
ṣaṭtilāyāḥ śṛṇuṣva tvaṃ kathāṃ pāpaharāṃ śubhām |
yāṃ pulastyo muniśreṣṭho dālabhyaṃ prati coktavān 2|
dālabhya uvāca-
martyalokamanuprāptāḥ pāpaṃ kurvaṃti jaṃtavaḥ |
brahmahatyādipāpaiśca yuktā ye vividhādibhiḥ 3|
paradravyāpahārāśca paravyasanamohitāḥ |
kathaṃ na yāṃti narakaṃ brahmaṃstadbrūhi tattvataḥ 4|

anāyāsena bhagavandānenālpena kenacit |
pāpaṃ praśamanaṃ yāti etanme vaktumarhasi 5|
pulastya uvāca-
sādhusādhu mahābhāga guhyametatsudurllabham |
yanna kasyacidākhyātaṃ viṣṇubrahmeṃdradaivataiḥ 6|
tadahaṃ kathayiṣyāmi tvayā pṛṣṭo dvijottama |
māghamāse tu saṃprāpte śucisnāto jiteṃdriyaḥ 7|
kāmakrodhābhimānerṣyālobha paiśunya varjitaḥ |
devadevaṃ ca saṃsmṛtya pādau prakṣālya vāribhiḥ 8|
bhūmāvapatitaṃ gṛhya gomayaṃ tatra mānavaḥ |
tilānprakṣipya kārpāṃsaṃ piṃḍikāścaiva kārayet 9|
aṣṭottaraśataṃ caiva nātra kāryā vicāraṇā |

tato māghe ca saṃprāpte hyāṣāḍharkṣaṃ bhavedyadi 10|
mūlaṃ vā kṛṣṇapakṣasyaikādaśī niyamāṃstataḥ |
gṛhṇīyātpuṇyakāle ca vidhānaṃ tatra me śṛṇu 11|

devadevaṃ samabhyarcya susnātaḥ prayataḥ śuciḥ |
kṛṣṇanāmāni saṃkīrtya punaḥ praskhalitādiṣu 12|
rātrau jāgaraṇaṃ kuryādādau homaṃ ca kārayet |
arcayeddevadeveśaṃ dvitīye'hni punarharim 13|
caṃdanāgurukarpūrairnaivedyaṃ kṛsaraṃ tathā |
saṃsmṛtya nāmnā ca tataḥ kṛṣṇākhyena punaḥ punaḥ 14|
kūṣmāṃḍairnārikeraiśca hyathavā bījapūrakaiḥ |
sarvābhāve'pi vipreṃdra śastapūgaphalairvṛtam |
arghaṃ dadyādvidhānena pūjayitvā janārdanam 15|
kṛṣṇakṛṣṇa kṛpālustvamagatīnāṃ gatirbhava |
saṃsārārṇava magnānāṃ prasīda puruṣottama 16|
namaste puṃḍarīkākṣa namaste viśvabhāvana |
subrahmaṇya namaste'stu mahāpuruṣapūrvaja |
gṛhāṇārghyaṃ mayā dattaṃ lakṣmyā saha jagatpate 17|
ityarghamaṃtraḥ |

tatastu pūjayedvipramudakuṃbhaṃ pradāpayet |
chatropānahavastraiśca kṛṣṇo me prīyatāmiti 18|
kṛṣṇā dhenuḥ pradātavyā yathāśakti dvijottame |
tilapātraṃ dvijaśreṣṭha dadyātpātravicakṣaṇaḥ 19|
snāne prāśanake śastāstathā kṛṣṇatilā mune |
tānpradadyātprayatnena yathāśakti dvijottame |
tilaprarohajāḥ kṣatre yāvatsaṃkhyāstilā dvija 20|
tāvadvarṣasahasrāṇi svargaloke mahīyate |
tilasnāyī tilodvartī tilahomī tilodakī 21|
tiladātā ca bhoktā ca ṣaṭtilāḥ pāpanāśanāḥ |
nārada uvāca-
kṛṣṇakṛṣṇa mahābāho namaste viśvabhāvana 22|
ṣaṭtilaikādaśībhūtaṃ kīdṛśaṃ phalamasti vai |
sopākhyānaṃ mama brūhi yadi tuṣṭo'si yādava |
śrīkṛṣṇa uvāca

śṛṇu rājanyathāvṛttaṃ dṛṣṭaṃ tatkathayāmi te |
martyaloke purā hyāsīdbrāhmaṇyekā ca nārada |
vratacaryāratā nityaṃ devapūjāratā sadā 23|
māsopavāsaniratā mama bhaktā ca sarvadā |
kṛṣṇopavāsasaṃyuktā mama pūjāparāyaṇā 24|
śarīraṃ kleśitaṃ caiva upavāsairdvijottama |
devānāṃ brāhmaṇānāṃ ca kumārīṇāṃ ca bhaktitaḥ 25|
gṛhādikaṃ prayacchaṃtī sarvakālaṃ mahāsatī |
atikṛcchraratā sā tu sarvakālaṃ tu vai dvija 26|
na dattā bhikṣuke bhikṣā brāhmaṇā na ca tarpitāḥ 27|
tataḥ kālena mahatā mayā vai ciṃtitaṃ dvija |
śuddhamasyāḥ śarīraṃ hi vrataiḥ kṛcchrairna saṃśayaḥ 28|
arcito vaiṣṇavo lokaḥ kāyakleśena vai tayā |
na dattamannadānaṃ hi yena tṛptiḥ parā bhavet 29|
evaṃ jñātvā ahaṃ brahmanmartyalokamupāgataḥ |

kāpālaṃ rūpamāsthāya bhikṣāpātre ca yācitā 30|
kasmāttvamāgato brahmankva yāsi vada me'grataḥ |
punareva mayā proktaṃ dehi bhikṣāṃ ca suṃdari 31|
tayā kopena mahatā mṛtpiṃḍastāmrabhājane |
kṣipto yāvadahaṃ brahmanpunaḥ svargaṃ gato dvija 32|
tataḥ kālena mahatā tāpasī sumahāvratā |
sadehā svargamāyātā vratacaryā prabhāvataḥ 33|
mṛtpiṃḍikāpradānena gṛhaṃ prāptaṃ manoramam |
saṃjātaṃ caiva viprarṣe dhānyarāśi vivarjitam 34|
gṛhaṃ yāvannirīkṣeta na kiṃcittatra paśyati |
tāvadgṛhādviniṣkrāṃtā mamāṃte cāgatā dvija 35|
krodhena mahatāviṣṭamidaṃ vacanamabravīt |
mayā vrataiśca kṛcchraiśca upavāsairanekaśaḥ 36|
pūjayārādhito devaḥ sarvalokasya pālakaḥ |
na tatra dṛśyate kiṃcidgṛhe mama janārdana 37|

tataścoktaṃ mayā tasyai gṛhaṃ gaccha mahāvrate |
āgamiṣyaṃti sutarāṃ kautūhala samanvitāḥ 38|
devapatnyo hi draṣṭuṃ tvāṃ vismayābhisamanvitāḥ |
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English translation

Yudhiṣṭhira said :

1-2. Very nice, O Kṛṣṇa , O Jagannātha , O first god, O lord of the world. Be pleased, and tell me. Show favour to me. Which would be the Ekādaśī in the dark half of Māgha ? What is the manner in which it is to be observed? Tell me this in detail.

The lord said :

3-4. O best king, listen. That Ekādaśī which would fall in the dark half of Māgha is known as Ṣaṭtilā and destroys all sins. Listen to the auspicious, sin-removing account of Ṣaṭtilā, which the best sage Pulastya narrated to Dālabhya.

Dālabhya said :

5-7. O brāhmaṇa , tell that truly (to me) how those living beings who have come to the mortal world, who commit sins, and are having various sins like the murder of a brāhmaṇa, who take away others' wealth, who are deluded by great addictions, do not go to hell. O glorious one, (please) tell me (how) sin perishes (even) by means of some small gift.

Pulastya said :

8-15a. Very nice, very nice, O you illustrious one, this is a secret, very difficult to be had. I shall tell it, O best brāhmaṇa, as I am asked by you, which is not told to anyone by deities like Viṣṇu , Brahmā and Indra . When the month of Māgha has arrived, a man being pure after bath, and with his senses curbed, and without lust, anger, pride, jealousy, greed and wickedness, having remembered the gods, having washed his feet with water, should take the cow-dung fallen on the ground, scatter sesamum-seeds, cotton and should get fashioned balls one hundred and eight (in number). No doubt should be raised in this matter. Then when the month of Māgha has come, and if the Āṣāḍha star appears (in the sky) or if it is the beginning of the dark half, he should observe the restraints of Ekādaśī at an auspicious time. Listen to the manner (as) I (tell you). Having worshipped the god of gods, having bathed well, being restrained and pure, he should, by fasting on the Ekādaśī day, recite the names of Kṛṣṇa. He should keep awake at night, and should get performed a sacrifice first.

15b-20a. Again on the second day he should worship Viṣṇu, the lord of the lordly gods. Along with sandal, agaru , and camphor, he should offer eatables and a mixture of rice and peas with a few spices. Then remembering the lord by (uttering) his name, he should repeatedly offer to (the deity) called Kṛṣṇa respectful offering full of pumpkin gourds, coconuts or citrons. In the absence of all (these) (he should make the respectful offering) with betel-nuts, after properly worshipping Janārdana (i.e. Viṣṇu). "O Kṛṣṇa Kṛṣṇa, you are kind. Be the refuge of those who have no refuge. O Viṣṇu, favour them who are plunged in the ocean of mundane existence. Salutation to you, O lotuseyed one; salutation to you, the creator of all; salutation to you, O Subrahmaṇya , O ancestor of great men. O lord of the world, accept, along with Lakṣmī , this offering, which is made by me." (This is) the hymn recited at the time of making a respectful offering. O brāhmaṇa, after that he should worship (the deity) and should cause to be given (to it) an earthen pitcher along with an umbrella, sandals and garments. (He should say:)

20b-23. "May Kṛṣṇa be pleased with me." A dark cow should be given according to his capacity to the best brāhmaṇa. O best brāhmaṇa, he, expert in recognizing a worthy recipient, should give him a pot full of sesamum seeds. O sage, the black sesamum seeds are recommended for bath and food. He

should with effort give them to the best brāhmaṇa according to his capacity. For as many thousands of years as many sprouts from the sesamum seeds are there is the field, he is honoured in heaven. These six uses of sesamum seeds destroy sins: bathing with the sesamum seeds (i.e. with water mixed with them), rubbing (one's body) with sesamum seeds, offering a sacrifice with sesamum seeds, offering water with sesamum seeds, giving sesamum seeds, and eating them.

Nārada (Yudhiṣṭhira?) said :

24-25. O Kṛṣṇa, O Kṛṣṇa, O you of mighty arms, O you the creator of everything, salutation to you. What kind of fruit is due to the Ṣaṭtilā Ekādaśī? Tell it to me, O Yādava , along with an episode, if you are pleased with me.

Śrīkṛṣṇa said :

26-32. O king, listen to what I saw as it took place. O Nārada (?), in the mortal world formerly there lived a brāhmaṇa woman. She was always engaged in observing vows and was always engrossed in worshipping deities. She was engaged in observing the monthly fasts; she was very devoted to me. She observed fasts in honour of Kṛṣṇa, and was intent on worshipping me. O best brāhmaṇa(?), she tormented her body with fasts. The very chaste woman always offered her house etc. due to her devotion to gods, brāhmaṇas and maidens. O brāhmaṇa(?), she always took delight in great expiation. She did not give alms to beggars; she did not gratify brāhmaṇas. Then, O brāhmaṇa(?), after a long time I thought: "There is no doubt that her body is purified by means of vows and expiations. By mortifying her body she honoured devotees of Viṣṇu. She did not offer food, by means of which great satisfaction would be had." O brāhmaṇa(?), knowing like this, I went to the mortal world. Taking the form of a Kāpāla . [1] I begged alms in my (begging) bowl. (She said:)

33-43. "O brāhmaṇa, what for have you come? Where will you go later? Tell (this to me)." I again said: "O beautiful woman, give (me) alms." With great wrath she threw a lump of clay into the copper-vessel. Then O brāhmaṇa, I again went (back) to heaven. Then by the power of her practising the vow, the female ascetic of great vows, bodily came to heaven after a long time. Due to the gift of the lump of a clay she got a charming house; but O brāhmaṇa sage(?), it was without heaps of grains. When she would observe (i.e. she observed) the house, she did not see anything there. Then, O brāhmaṇa(?), she moved out of the house and came to me. She spoke these words full of great anger: "By means of many kinds of vows, expiations and fasts, and with worship, I propitiated the god, the guardian of the entire world. O Janārdana, nothing is seen there in my house." Then I said to her: "O you of a great vow, go home. Wives of gods, full of great curiosity and wonder will come to see you. Do not open the door unless they recite the auspicious (account of) Ṣaṭtilā." Thus addressed by me, the woman went (back to her house). O brāhmaṇa(?), in the meanwhile gods' wives came (to her house). There they said, "We have come to see you. O beautiful woman, open the door (so that) we shall see you."

The woman said :

44. If you want to see me, you must especially tell the truth—the meritorious vow of Ṣaṭtilā—for opening the door.

Śrīkṛṣṇa said :

45-54. None of them told her (about) the vow of Ṣaṭtilā Ekādaśī . Then one of them told (about) the vow of the Ṣaṭtilā Ekādaśī. The other one then said: “The woman should be seen by me.” Then after opening the door, the woman was seen by them. O best brāhmaṇa(?), like that woman a goddess or a female gandharva or a demoness or a female serpent was never seen by them before. By the advice of the goddesses the vow of Ṣaṭtilā which gives pleasures and salvation was observed by that woman of a true vow. She, endowed with beauty and loveliness, obtained in a moment wealth, grains, garments, gold and silver. By the prowess of Ṣaṭtilā her house was endowed with everything. In a moment she became endowed with beauty and loveliness. One should not be very greedy; one should avoid fraud with regard to wealth. According to his wealth he should cause to give (i.e. should give) sesamum seeds and garments. A man obtains good health in very existence. He does not get poverty, or misery or misfortune. (All this) will not take place due to fasting on Ṣaṭtilā. O king, there is no doubt that a giver of sesamum seeds in this way is free from all sins without any trouble. (Giving) a gift duly to a worthy recipient removes all sins. O best king, there is no misery or exertion in the body.

[1]: [1] : Kāpāla: A follower of the Śaiva sect—the Left-hand Order characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 43

Jayā Ekādaśī

Chapter 455 of 693 · 55 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
साधु कृष्ण त्वया प्रोक्तमादिदेवो भवान्प्रभो ।
स्वेदजा अंडजाश्चैव उद्भिज्जाश्च जरायुजाः १।
तेषां कर्त्ता विकर्त्ता त्वं पालकः क्षयकारकः ।
माघस्य कृष्णपक्षे तु षट्तिला कथिता त्वया २।
शुक्ले च का भवेद्देव कथयस्व प्रसादतः ।
किं नाम को विधिस्तस्याः को देवस्तत्र पूज्यते ३।
श्रीकृष्ण उवाच-
कथयिष्यामि राजेंद्र शुक्ले माघस्य या भवेत् ।
जया नामेति विख्याता सर्वपापहरा परा ४।
पवित्रा पापहंत्री च कामदा मोक्षदा नृणाम् ।
ब्रह्महत्यापहंत्री च पिशाचत्वविनाशिनी ५।
नैव तस्या व्रते चीर्णे प्रेतत्वं जायते नृणाम् ।
नातः परतरा काचित्पापघ्नी मोक्षदायिनी ६।
एतस्मात्कारणाद्राजन्कर्त्तव्या सा प्रयत्नतः ।

श्रूयतां राजशार्दूल कथा पौराणिकी शुभा ७।
पंकजे च पुराणेऽस्या महिमा कथितो मया ।
एकदा नाकलोके वै इंद्रो राज्यं चकार ह ८।
देवास्तत्र सुखेनैव निवसंति मनोरमे ।
पीयूषपाननिरता अप्सरोगणसेविताः ९।
नंदनं तु वनं तत्र पारिजातोपसेवितम् ।
रमयंति रमंतेऽत्र अप्सरोभिर्दिवौकसः १०।
एकदा रममाणोऽसौ देवेंद्रः स्वेच्छया नृप ।
नर्त्तयामास वै हर्षात्पंचाशत्कोटिनायकः ११।
गंधर्वास्तत्र गायंति गंधर्वः पुष्पदंतकः ।
चित्रसेनस्तु तत्रैव चित्रसेनसुता तथा १२।
मालिनीति च नाम्ना तु चित्रसेनस्य योषिता ।
मालिन्यास्तु समुत्पन्ना पुष्पदंती च नामतः १३।
पुष्पदंतस्य पुत्रोऽसौ माल्यवान्नाम नामतः ।
पुष्पदंत्याश्च रूपेण माल्यवानतिमोहितः १४।

तया ह्येवं कटाक्षैश्च माल्यवांश्च वशीकृतः ।
लावण्यं रूपसंपन्नं तस्या रूपं निशामय १५।
बाहु तस्याश्च कामेन कंठपाशौ कृताविव ।
कर्णायते तु नयने रक्तांते घूर्णिते तथा १६।
कर्णौ तु शोभनौ तस्याः कुण्डलाभ्यां नृपोत्तम ।
कंबुग्रीवायुता सैव दिव्याभरणभूषिता १७।
पीनोन्नतौ कुचौ तस्यास्तौ हेमकलशाविव ।
मध्यं क्षामं च चार्वंग्या मुष्टिग्राह्यमनुत्तमम् १८।
नितंबौ विस्तृतौ चास्या विस्तीर्णा जघनस्थली ।
चरणौ शोभमानौ च रक्तोत्पलसमद्युती १९।
ईदृश्या पुष्पवत्या स माल्यवानतिमोहितः ।
शक्रस्य परितोषाय नृत्यार्थं तौ समागतौ २०।
गायमानौ तु तौ तत्र अप्सरोगणसेवितौ ।
मदनाभिपरीतांगौ पुष्पदंती च माल्यवान् २१।
परस्परानुरागेण व्यामोहवशमागतौ ।

न शुद्धगानं गायेतां चित्तभ्रमसमन्वितौ २२।
बद्धदृष्टी तथान्योन्यं कामबाणवशं गतौ ।
ज्ञात्वा लेखर्षभस्तत्र संगतं मानसं तयोः २३।
तालक्रियामानलोपात्तथा गीतविसर्जनात् ।
चिंतयित्वा तु मघवा ह्यवमानं तथात्मनः २४।
कुपितश्च तयोरर्थे शापं दास्यन्निदं जगौ ।
धिग्धिग्वां पतितौ मूढावाज्ञाभंग कृतौ मम २५।
युवां पिशाचौ भवतां दंपतीभावधारिणौ ।
मर्त्यलोकमनुप्राप्तौ भुंजानौ कर्मणः फलम् २६।
एवं मघवता शप्तावुभौ दुःखितमानसौ ।
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उभौ पिशाचतां प्राप्तौ दारुणं दुःखमेव च ।
संतप्तमानसौ तत्र हिमकृच्छ्रगतावुभौ २८।
गंधर्वत्वमप्सरस्त्वं न जानीतो विमौहितौ ।
पीड्यमानौ निदाघेन देहपातकजेन च २९।

न निशायां सुखं शांतिं लभेते कर्मपीडितौ ।
परस्परं वादमानौ चेरतुर्गिरिगह्वरे ३०।
पीड्यमानौ तु शीतेन तुषारप्रभवेन तौ ।
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ऊचे पिशाचः स तदा तां पत्नीं स्वां पिशाचिकाम् ।
किमनल्पकृतं पापं दारुणं रोमहर्षणम् ३२।
येन प्राप्तं पिशाचत्वं स्वेन दुष्कृतकर्मणा ।
नरकं दारुणं मत्वा पिशाचत्वं च दुःखदम् ३३।
तस्मात्सर्वप्रयत्नेन पातकं न समाचरेत् ।

इति चिंतापरौ तत्र तावास्तां दुःखकर्षितौ ३४।
दैवयोगात्तयोः प्राप्ता माघस्यैकादशी तिथिः ।
जयानामेति विख्याता तिथीनामुत्तमा तिथिः ३५।
तस्मिन्दिने तु संप्राप्ते तावाहारविवर्जितौ ।
आसाते तत्र नृपते जलपानविवर्जितौ ३६।
न कृतो जीवघातश्च न पत्रफलभक्षणम् ।

अश्वत्थस्य समीपे तौ सर्वदा दुःखसंयुतौ ३७।
रविरस्तंगतो राजंस्तथैव स्थितयोस्तयोः ।
प्राप्ता चैव निशा घोरा दारुणा प्राणहारिणी ३८।
वेपमानौ ततस्तौ तु ततः सुषुपतः क्षितौ ।
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न निद्रा न रतं तत्र न तौ सौख्यमविंदताम् ।
एवं तौ राजशार्दूल शापेनेंद्रस्य पीडितौ ४०।
इत्थं तयोर्दुःखितयोर्निर्जगाम निशीथिनी ।
मार्तंड उदयं प्राप्तो द्वादशी दिवसागमे ४१।
मया तु राजशार्दूल तयोर्मुक्तिर्धृता हृदि ।
जयायाः सुव्रतं चीर्णं रात्रौ जागरणं कृतम् ४२।
तस्माद्व्रतप्रभावाच्च यथाजातं तथा शृणु ।
द्वादशीदिवसे प्राप्ते तथा चीर्णे जया व्रते ४३।
विष्णोः प्रभावान्नृपते पिशाचत्वं तयोर्गतम् ।
पुष्पदंती माल्यवतौ पूर्वरूपौ बभूवतुः ४४।

पुरातनस्नेहयुतौ पूर्वालंकारधारिणौ ।
विमानमधिरूढौ तौ गतौ नाके मनोरमे ४५।
देवेंद्रस्याग्रतो गत्वा प्रणामं चक्रतुर्मुदा ।
तथाविधौ तु तौ दृष्ट्वा मघवा विस्मितोऽब्रवीत् ४६।
इंद्र उवाच-
वद तं केन पुण्येन पिशाचत्वं हि वां गतौ ।
मम शापं च संप्राप्तौ केन देवेन मोचितौ ४७।
माल्यवानुवाच-
वासुदेवप्रसादेन जयायास्तु व्रतेन च ।
पिशाचत्वं गतं स्वामिंस्तव भक्तिप्रभावतः ४८।
इति श्रुत्वा तु मघवा प्रत्युवाच पुनस्तथा ।
पवित्रौ पावनौ जातौ वंदनीयौ ममापि च ४९।
हरिवासरकर्तारौ विष्णुभक्तिपरायणौ ।
हरिवासरसँल्लीना ये च कृष्णपरायणाः 6.43.५०।
अस्माकमपि मर्त्यास्ते पूज्याश्चैव न संशयः ।

विहरस्व यथासौख्यं पुष्पदंत्या सुरालये ५१।
कृष्ण उवाच-

एतस्मात्कारणाद्राजन्कर्त्तव्यो हरिवासरः ।
जया तु राजशार्दूल ब्रह्महत्यापहारिणी ५२।
सर्वदानानि तेनैव सर्वयज्ञा अशेषतः ।
दत्तानि कारिताश्चैव जयायास्तु व्रतं कृतम् ५३।
कल्पकोटिर्भवेत्तावद्वैकुंठे मोदते ध्रुवम् ।
पठनाच्छ्रवणाद्राजन्नग्निष्टोमफलं लभेत् ५४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे माघशुक्लजयैकादशीमाहात्म्यंनाम त्रिचत्वारिंशोऽध्यायः ४३।

Roman transliteration

yudhiṣṭhira uvāca-
sādhu kṛṣṇa tvayā proktamādidevo bhavānprabho |
svedajā aṃḍajāścaiva udbhijjāśca jarāyujāḥ 1|
teṣāṃ karttā vikarttā tvaṃ pālakaḥ kṣayakārakaḥ |
māghasya kṛṣṇapakṣe tu ṣaṭtilā kathitā tvayā 2|
śukle ca kā bhaveddeva kathayasva prasādataḥ |
kiṃ nāma ko vidhistasyāḥ ko devastatra pūjyate 3|
śrīkṛṣṇa uvāca-
kathayiṣyāmi rājeṃdra śukle māghasya yā bhavet |
jayā nāmeti vikhyātā sarvapāpaharā parā 4|
pavitrā pāpahaṃtrī ca kāmadā mokṣadā nṛṇām |
brahmahatyāpahaṃtrī ca piśācatvavināśinī 5|
naiva tasyā vrate cīrṇe pretatvaṃ jāyate nṛṇām |
nātaḥ paratarā kācitpāpaghnī mokṣadāyinī 6|
etasmātkāraṇādrājankarttavyā sā prayatnataḥ |

śrūyatāṃ rājaśārdūla kathā paurāṇikī śubhā 7|
paṃkaje ca purāṇe'syā mahimā kathito mayā |
ekadā nākaloke vai iṃdro rājyaṃ cakāra ha 8|
devāstatra sukhenaiva nivasaṃti manorame |
pīyūṣapānaniratā apsarogaṇasevitāḥ 9|
naṃdanaṃ tu vanaṃ tatra pārijātopasevitam |
ramayaṃti ramaṃte'tra apsarobhirdivaukasaḥ 10|
ekadā ramamāṇo'sau deveṃdraḥ svecchayā nṛpa |
narttayāmāsa vai harṣātpaṃcāśatkoṭināyakaḥ 11|
gaṃdharvāstatra gāyaṃti gaṃdharvaḥ puṣpadaṃtakaḥ |
citrasenastu tatraiva citrasenasutā tathā 12|
mālinīti ca nāmnā tu citrasenasya yoṣitā |
mālinyāstu samutpannā puṣpadaṃtī ca nāmataḥ 13|
puṣpadaṃtasya putro'sau mālyavānnāma nāmataḥ |
puṣpadaṃtyāśca rūpeṇa mālyavānatimohitaḥ 14|

tayā hyevaṃ kaṭākṣaiśca mālyavāṃśca vaśīkṛtaḥ |
lāvaṇyaṃ rūpasaṃpannaṃ tasyā rūpaṃ niśāmaya 15|
bāhū tasyāśca kāmena kaṃṭhapāśau kṛtāviva |
karṇāyate tu nayane raktāṃte ghūrṇite tathā 16|
karṇau tu śobhanau tasyāḥ kuṃḍalābhyāṃ nṛpottama |
kaṃbugrīvāyutā saiva divyābharaṇabhūṣitā 17|

pīnonnatau kucau tasyāstau hemakalaśāviva |
madhyaṃ kṣāmaṃ ca cārvaṃgyā muṣṭigrāhyamanuttamam 18|
nitaṃbau vistṛtau cāsyā vistīrṇā jaghanasthalī |
caraṇau śobhamānau ca raktotpalasamadyutī 19|
īdṛśyā puṣpavatyā sa mālyavānatimohitaḥ |
śakrasya paritoṣāya nṛtyārthaṃ tau samāgatau 20|
gāyamānau tu tau tatra apsarogaṇasevitau |
madanābhiparītāṃgau puṣpadaṃtī ca mālyavān 21|
parasparānurāgeṇa vyāmohavaśamāgatau |

na śuddhagānaṃ gāyetāṃ cittabhramasamanvitau 22|
baddhadṛṣṭī tathānyonyaṃ kāmabāṇavaśaṃ gatau |
jñātvā lekharṣabhastatra saṃgataṃ mānasaṃ tayoḥ 23|
tālakriyāmānalopāttathā gītavisarjanāt |
ciṃtayitvā tu maghavā hyavamānaṃ tathātmanaḥ 24|
kupitaśca tayorarthe śāpaṃ dāsyannidaṃ jagau |
dhigdhigvāṃ patitau mūḍhāvājñābhaṃga kṛtau mama 25|
yuvāṃ piśācau bhavatāṃ daṃpatībhāvadhāriṇau |
martyalokamanuprāptau bhuṃjānau karmaṇaḥ phalam 26|
evaṃ maghavatā śaptāvubhau duḥkhitamānasau |
himavaṃtaṃ giriṃ prāptāviṃdraśāpādvimohitau 27|
ubhau piśācatāṃ prāptau dāruṇaṃ duḥkhameva ca |
saṃtaptamānasau tatra himakṛcchragatāvubhau 28|
gaṃdharvatvamapsarastvaṃ na jānīto vimauhitau |
pīḍyamānau nidāghena dehapātakajena ca 29|

na niśāyāṃ sukhaṃ śāṃtiṃ labhete karmapīḍitau |
parasparaṃ vādamānau ceraturgirigahvare 30|
pīḍyamānau tu śītena tuṣāraprabhavena tau |
daṃtagharṣaṃ prakurvāṇau romāṃcitavapurddharau 31|
ūce piśācaḥ sa tadā tāṃ patnīṃ svāṃ piśācikām |
kimanalpakṛtaṃ pāpaṃ dāruṇaṃ romaharṣaṇam 32|
yena prāptaṃ piśācatvaṃ svena duṣkṛtakarmaṇā |
narakaṃ dāruṇaṃ matvā piśācatvaṃ ca duḥkhadam 33|
tasmātsarvaprayatnena pātakaṃ na samācaret |
iti ciṃtāparau tatra tāvāstāṃ duḥkhakarṣitau 34|
daivayogāttayoḥ prāptā māghasyaikādaśī tithiḥ |
jayānāmeti vikhyātā tithīnāmuttamā tithiḥ 35|
tasmindine tu saṃprāpte tāvāhāravivarjitau |
āsāte tatra nṛpate jalapānavivarjitau 36|
na kṛto jīvaghātaśca na patraphalabhakṣaṇam |

aśvatthasya samīpe tau sarvadā duḥkhasaṃyutau 37|
ravirastaṃgato rājaṃstathaiva sthitayostayoḥ |
prāptā caiva niśā ghorā dāruṇā prāṇahāriṇī 38|
vepamānau tatastau tu tataḥ suṣupataḥ kṣitau |
parasparеṇa saṃlagnau gātrayorbhujayorapi 39|
na nidrā na rataṃ tatra na tau saukhyamaviṃdatām |
evaṃ tau rājaśārdūla śāpeneṃdrasya pīḍitau 40|
itthaṃ tayorduḥkhitayornirjagāma niśīthinī |
mārtaṃḍa udayaṃ prāpto dvādaśī divasāgame 41|
mayā tu rājaśārdūla tayormuktirdhṛtā hṛdi |
jayāyāḥ suvrataṃ cīrṇaṃ rātrau jāgaraṇaṃ kṛtam 42|

tasmādvrataprabhāvācca yathājātaṃ tathā śṛṇu |
dvādaśīdivase prāpte tathā cīrṇe jayā vrate 43|
viṣṇoḥ prabhāvānnṛpate piśācatvaṃ tayorgatam |
puṣpadaṃtī mālyavatau pūrvarūpau babhūvatuḥ 44|

purātanasnehayutau pūrvālaṃkāradhāriṇau |
vimānamadhirūḍhau tau gatau nāke manorame 45|
deveṃdrasyāgrato gatvā praṇāmaṃ cakraturmudā |
tathāvidhau tu tau dṛṣṭvā maghavā vismito'bravīt 46|
iṃdra uvāca-
vada taṃ kena puṇyena piśācatvaṃ hi vāṃ gatau |
mama śāpaṃ ca saṃprāptau kena devena mocitau 47|
mālyavānuvāca-
vāsudevaprasādena jayāyāstu vratena ca |
piśācatvaṃ gataṃ svāmiṃstava bhaktiprabhāvataḥ 48|
iti śrutvā tu maghavā pratyuvāca punastathā |
pavitrau pāvanau jātau vaṃdanīyau mamāpi ca 49|
harivāsarakartārau viṣṇubhaktiparāyaṇau |
harivāsarasa~llīnā ye ca kṛṣṇaparāyaṇāḥ 6.43.50|
asmākamapi martyāste pūjyāścaiva na saṃśayaḥ |

viharasva yathāsaukhyaṃ puṣpadaṃtyā surālaye 51|
kṛṣṇa uvāca-
etasmātkāraṇādrājankarttavyo harivāsaraḥ |
jayā tu rājaśārdūla brahmahatyāpahāriṇī 52|
sarvadānāni tenaiva sarvayajñā aśeṣataḥ |
dattāni kāritāścaiva jayāyāstu vrataṃ kṛtam 53|
kalpakoṭirbhavettāvadvaikuṃṭhe modate dhruvam |
paṭhanācchravaṇādrājannagniṣṭomaphalaṃ labhet 54|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde
māghaśuklajayaikādaśīmāhātmyaṃnāma tricatvāriṃśo'dhyāyaḥ 43|

English translation

Yudhiṣṭhira said :

1-3. O Kṛṣṇa , you have said well. O lord, you are the first god. (There are four kinds of living beings:) generated by sweat; oviparous; plants; viviparous. You make and mar them; you protect and destroy them. You told (me) about Ṣaṭtilā falling in Māgha . O god, favour (me) and tell me which Ekādaśī would fall in the bright half (of that month). What is the manner of it (i.e. the manner in which it is observed? Which deity is worshipped on that day?

Śrīkṛṣṇa said :

4-8a. O lord of kings, I shall tell you about (the Ekādaśī) that would fall in the bright half of Māgha. It is called Jayā . It is well known. It is great and removes all sins. It is pure. It destroys sins. It gives desired objects and salvation to men. It destroys (the sin of) the murder of a brāhmaṇa , and it (also) destroys the state of a goblin. Men are not reduced to the condition of ghosts when the vow of this (Ekādaśī) is observed by them. There is no (Ekādaśī) other than this that destroys sins and gives salvation. O king, for this reason it should always be observed. O best king, listen to an ancient

auspicious tale. I have told about its greatness in the Padma Purāṇa .

8b-15a. Once Indra ruled in heaven. Gods happily lived in that charming (heaven). They were engaged in drinking nectar and were waited upon by celestial nymphs. In it there was a grove called Nandana . It was served by (i.e. full of) Pārijāta trees. Gods rejoice and are pleased by the celestial nymphs there. Once Indra, the lord of fifty crores (of the residents of heaven), rejoicing as he liked, joyfully made (the celestial nymphs) to dance. Gandharvas sang there. There was a gandharva (named) Puṣpadantaka . Citrasena was also there. So also there was Mālinī , the daughter of Citrasena. There was Citrasena's wife also. Puṣpadantī was born of Mālinī. Puṣpadanta 's son was Mālyavat by name. Mālyavat was very much fascinated by the beauty of Puṣpadantī. She subjugated Mālyavat with her glances.

15b-22. Listen to (the description of) her charm with loveliness and her beauty. Her arms are as it were the nooses (thrown) round the neck by Cupid. Her eyes were long up to the ears, were reeling and red in the corners. Her ears looked beautiful due to the ear-rings. She had a conch-shaped neck, and was adorned with divine ornaments. Her stout and raised breasts resembled golden pitchers. Her waist was lean, excellent and could be grasped in the fist. Her buttocks were expansive. Her hips and loins were large. Her feet were beautiful and bright like red-lotus. By (that) Puṣpavatī who was like this, Mālyavat was very much fascinated. To please Indra, the two came there to dance. They sang there and were waited upon by bands of celestial nymphs. The two Puṣpadantī and Mālyavat, had their bodies filled with cupid (i.e. the feeling of love). Due to love for each other they were infatuated. With their mind perplexed they did not sing chaste songs.

23-31. Influenced by the arrows of Cupid they had rivetted their eyes upon each other. Indra knew that their minds were attached to each other. Due to the lapse in clapping of the hands and in the measuring (of time), so also due to the execution of the song, Indra, thinking that it was an insult to him, got angry with both of them and giving them a curse said these (words): "Fie upon you; you are fallen; you stupid ones have disobeyed me. Be turned into goblins as husband and wife; go to the mortal world, enjoying the fruit of your deed." Thus cursed by Indra the two with their minds distressed, being deluded by Indra's curse reached the Himālaya mountain. Both became goblins and met with terrible grief also. Their minds were tormented, and met with misery caused by snow. Being deluded, they were not aware of their state of a gandharva or a celestial nymph. They were oppressed by summer and the effect of bodily sins. Troubled by (the fruit of) their deeds they did not get pleasure or peace at night. Talking to each other they moved in the mountain-caves. They were chattering their teeth and had horripilation on their bodies.

32-40a. Then that male goblin said to his wife, the female goblin: "What great, fierce and thrilling sin have we committed due to which we have obtained (i.e. are reduced to) goblin-hood as a result of our bad deeds? Hell is looked upon as fierce, and goblin-hood as painful. Therefore, with all efforts, one should not commit a sin." Thus being anxious, they were overpowered with grief. Due to their good luck, the Ekādaśī of Māgha, named Jayā and well-known as the best among days, came. When that day came, O king, they remained there without food and without drinking water. They did not kill any living being; they did not eat leaves and fruits. Near the Aśvattha tree, they remained always full of grief. O king, while they remained like that the sun set. Night, that was fierce, terrible and fatal, approached. The two, trembling and clinging to each other with their bodies and arms, then slept there on the (bare) ground. They did not have sleep, or coition, nor did they get pleasure.

40b-46. O best king, they were thus troubled by the curse of Indra. When they were thus unhappy the night rolled by. The sun rose when the day of Dvādaśī came (i.e. on the Dvādaśī day). O best king, I held in my heart (i.e. thought to myself) about their salvation. They observed the good vow of Jayā and kept awake at night. Listen to what happened by the efficacy of that vow. When the Dvādaśī day came, and when the Jayā-vow was observed like that, their goblin-hood disappeared by Viṣṇu 's prowess.

Puṣpadantī and Mālyavat had their forms as before. They had the same affection as before, had put on the (same) ornaments as before. They got into an aeroplane and went to the beautiful heaven. Having gone in front of the lord of gods (Indra), they gladly saluted him. Seeing them like that, Indra, being amazed said to them:

Indra said :

47. Tell me, due to what moral merit you who were reduced to goblin-hood, who had received a curse from me, were freed and by which god.

Mālyavat said :

48-51. O lord, our goblin-hood has gone by Viṣṇu's favour, the observance of the Jayā-vow, and the strength of devotion to you.

Hearing these (words) Indra also spoke again: "You have become sinless, pure, and have become adorable even to me. You have observed (the vow on) the day of (i.e. sacred to) Viṣṇu; you are greatly attached to the devotion for Viṣṇu. There is no doubt that those mortals who adhere to (the vow of) the day of (i.e. sacred to) Viṣṇu, and are devoted to Kṛṣṇa, are adorable to us also."

Kṛṣṇa said :

52-54. For this reason, O king, the vow of the day of (i.e. sacred to) Viṣṇu should be observed. O best king, Jayā removes the sin of a brāhmaṇa's murder. He who has observed the vow of Jayā, has given all gifts, has performed all sacrifices. He certainly rejoices in Vaikuṇṭha as long as a crore of kalpas . O king, by reciting or listening to (this account), one would obtain the fruit (of the performance) of Agniṣṭoma (sacrifice).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 44

Vijyā Ekādaśī

Chapter 456 of 693 · 40 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
फाल्गुनस्यासिते पक्षे किंनामैकादशीभवेत् ।
कथयस्व प्रसादेन वासुदेव ममाग्रतः १।
श्रीकृष्ण उवाच-
नारदः परिपप्रच्छ ब्रह्माणं कमलासनम् ।
फाल्गुनस्यासिते पक्षे विजयानाम नामतः ।
तस्याः पुण्यं द्विजश्रेष्ठ कथयस्व प्रसादतः २।
ब्रह्मोवाच-
शृणु नारद वक्ष्यामि कथां पापहराम्पराम् ।
यन्न कस्यचिदाख्यातं मयैतद्विजयाव्रतम् ३।
पुरातनं व्रतं ह्येतत्पवित्रं पापनाशनम् ।
जयं ददाति विजया नृपाणां वै न संशयः ४।
पुरा रामो वनं यातो वर्षाण्येव चतुर्दश ।
न्यवसत्पंचवट्यां तु सहसीतः सलक्ष्मणः ५।
तत्रैव वसतस्तस्य रामस्य विजयात्मनः ।

रावणेन हृता लौल्याद्भार्या सीता यशस्विनी ६।
तेन दुःखेन रामोऽपि मोहमभ्यागतस्तदा ।
भ्रमन्जटायुषमथो ददर्श विगतायुषम् ७।
कबंधो निहतः पश्चाद्भ्रमतारण्यमध्यतः ।
सुग्रीवेण समं तस्य सखित्वं समपद्यत ८।
वानराणामनीकानि रामार्थंसंगतानि च ।
ततो हनुमता दृष्टा लंकोद्याने तु जानकी ९।
रामसंज्ञापनं तस्यै दत्तं कर्म महत्कृतम् ।
पुनः समेत्य रामेण सर्वं तत्र निवेदितम् १०।
अथ श्रुत्वा रामचंद्रो वाक्यं चैव हनूमतः ।
सुग्रीवानुमतेनैव प्रस्थानं समरोचयत् ११।
सौमित्रेकेन पुण्येन तीर्यते वरुणालयः ।
अगाधो नितरामेष यादोभिश्च समाकुलः ।
उपायं नैव पश्यामि येनासौ सुतरो भवेत् १२।
लक्ष्मण उवाच-

आदिदेवस्त्वमेवासि पुराणपुरुषोत्तमः ।
बकदाल्भ्यो मुनिश्चात्र वर्तते द्वीपमध्यतः १३।
अस्मात्स्थानाद्योजनार्द्धमाश्रमस्तस्य राघव ।
अन्ये च ब्राह्मणास्तत्र बहवो रघुनंदन १४।
तं पृच्छ गत्वा राजेंद्र पुराणमृषिपुंगवम् ।
इति वाक्यं ततः श्रुत्वा लक्ष्मणस्यातिशोभनम् १५।
जगाम राघवो द्रष्टुं बकदाल्भ्यं महामुनिम् ।
प्रणनाम मुनिं मूर्ध्ना रामो विष्णुमिवामरः १६।
ज्ञात्वा मुनिस्ततो रामं पुराणं पुरुषोत्तमम् ।
केनापि कारणेनैव प्रविष्टो मानुषीं तनुम् १७।
उवाच स ऋषिस्तुष्टः कुतो राम तवागमः १८।
राम उवाच-
त्वत्प्रसादादहं विप्र तीरं नदनदीपतेः ।
आगतोऽस्मि ससैन्योऽत्र लंकां जेतुं सराक्षसाम् १९।
भवतश्चानुकूलत्वात्तीर्यतेऽब्धिर्यथा मया ।

तमुपायं वद मुने प्रसादं कुरु सांप्रतम् २०।
एतस्मात्कारणादेव द्रष्टुं त्वाहमिहागतः ।
रामस्य वचनं श्रुत्वा बकदाल्भ्यो महामुनिः २१।
उवाच सुप्रसन्नात्मा रामं राजीवलोचनम् ।
कर्तव्यमद्य ते राम व्रतानां व्रतमुत्तमम् २२।
कृतेन येन सहसा विजयस्ते भविष्यति ।
लंकां जित्वा राक्षसांश्च स्वच्छां कीर्तिमवाप्स्यसि २३।
एकाग्रमानसो भूत्वा व्रतमेतत्समाचर ।
फाल्गुनस्यासिते पक्षे विजयैकादशी भवेत् २४।
तस्या व्रतेन हे राम विजयस्ते भविष्यति ।
निःसंशयं समुद्रं त्वं तरिष्यसि सवानरः २५।
विधिस्तु श्रूयतां राजन्व्रतस्यास्य फलप्रदः ।
दशम्यां दिवसे प्राप्ते कुंभमेकं तु कारयेत् २६।
हैमं वा राजतं वापि ताम्रं वाप्यथ मृन्मयम् ।
स्थापयेच्छोभितं चैव जलपूर्णं सपल्लवम् २७।

सप्तधान्यान्यधस्तस्य यवानुपरि विन्यसेत् ।
तस्योपरि न्यसेद्देवं हैमं नारायणं प्रभुम् २८।
एकादशीदिने प्राप्ते प्रातः स्नानं समाचरेत् ।
निश्चलं स्थापयेत्कुंभं कंठमाल्यानुलेपनैः २९।
पूगीफलैर्नालिकेरैः पूजयेच्च विशेषतः ।
गंधैर्धूपैश्चदीपैश्च नैवेद्यैर्विविधैरपि ३०।
कुंभाग्रे तद्विनं राम नीयते सत्कथादिभिः ।
रात्रौ जागरणं चैव तस्याग्रे कारयेद्बुधः ३१।
प्रकाशयेद्धृतदीपमखंडव्रतहेतवे ।

द्वादशीदिवसे प्राप्ते मार्तंडस्योदये सति ३२।
नीत्वा कुंभं जलोद्देशे नद्याः प्रस्रवणे तथा ।
तडागे स्थापयित्वा तं पूजयित्वा यथाविधि ३३।
दद्यात्सदेवं तं कुंभं ब्राह्मणे वेदपारगे ।
कुंभेन सह राजेंद्र महादानानि दापयेत् ३४।
अनेनविधिना राम यूथपैः सह संगतः ।

कुरु व्रतं प्रयत्नेन विजयस्ते भविष्यति ३५।
इति श्रुत्वा ततो रामो यथोक्तमकरोत्तदा ।
कृते व्रते स विजयी बभूव रघुनंदनः ३६।
प्राप्ता सीता जिता लंका पौलस्त्यो निहतो रणे ।
अनेनविधिना पुत्र ये कुर्वंति नरा व्रतम् ३७।
इहलोकजयप्राप्तिः परलोकस्तथाक्षयः ।
एतस्मात्कारणात्पुत्र कर्तव्यं विजयाव्रतम् ३८।
विजयायाश्च माहात्म्यं सर्वकिल्बिषनाशनम् ।
पठनाच्छ्रवणाच्चैव वाजपेयफलं लभेत् ३९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे फाल्गुनकृष्णाविजयामाहात्म्यंनाम चतुश्चत्वारिंशोऽध्यायः ४४।

Roman transliteration

yudhiṣṭhira uvāca-
phālgunasyāsite pakṣe kiṃnāmaikādaśībhavet |
kathayasva prasādena vāsudeva mamāgrataḥ 1|
śrīkṛṣṇa uvāca-
nāradaḥ paripapraccha brahmāṇaṃ kamalāsanam |
phālgunasyāsite pakṣe vijayānāma nāmataḥ |
tasyāḥ puṇyaṃ dvijaśreṣṭha kathayasva prasādataḥ 2|
brahmovāca-
śṛṇu nārada vakṣyāmi kathāṃ pāpaharāmparām |
yanna kasyacidākhyātaṃ mayaitadvijayāvratam 3|
purātanaṃ vrataṃ hyetatpavitraṃ pāpanāśanam |
jayaṃ dadāti vijayā nṛpāṇāṃ vai na saṃśayaḥ 4|
purā rāmo vanaṃ yāto varṣāṇyeva caturdaśa |
nyavasatpaṃcavaṭyāṃ tu sahasītaḥ salakṣmaṇaḥ 5|
tatraiva vasatastasya rāmasya vijayātmanaḥ |

rāvaṇena hṛtā laulyādbhāryā sītā yaśasvinī 6|
tena duḥkhena rāmo'pi mohamabhyāgatastadā |
bhramanjaṭāyuṣamatho dadarśa vigatāyuṣam 7|
kabaṃdho nihataḥ paścādbhramatāraṇyamadhyataḥ |
sugrīveṇa samaṃ tasya sakhitvaṃ samapadyata 8|
vānarāṇāmanīkāni rāmārthaṃsaṃgatāni ca |
tato hanumatā dṛṣṭā laṃkodyāne tu jānakī 9|
rāmasaṃjñāpanaṃ tasyai dattaṃ karma mahatkṛtam |
punaḥ sametya rāmeṇa sarvaṃ tatra niveditam 10|
atha śrutvā rāmacaṃdro vākyaṃ caiva hanūmataḥ |

sugrīvānumatenaiva prasthānaṃ samarocayat 11|
saumitrekena puṇyena tīryate varuṇālayaḥ |
agādho nitarāmeṣa yādobhiśca samākulaḥ |
upāyaṃ naiva paśyāmi yenāsau sutaro bhavet 12|
lakṣmaṇa uvāca-

ādidevastvamevāsi purāṇapuruṣottamaḥ |
bakadālbhyo muniścātra vartate dvīpamadhyataḥ 13|
asmātsthānādyojanārddhamāśramastasya rāghava |
anye ca brāhmaṇāstatra bahavo raghunaṃdana 14|
taṃ pṛccha gatvā rājeṃdra purāṇamṛṣipuṃgavam |
iti vākyaṃ tataḥ śrutvā lakṣmaṇasyātiśobhanam 15|
jagāma rāghavo draṣṭuṃ bakadālbhyaṃ mahāmunim |
praṇanāma muniṃ mūrdhnā rāmo viṣṇumivāmaraḥ 16|
jñātvā munistato rāmaṃ purāṇaṃ puruṣottamam |
kenāpi kāraṇenaiva praviṣṭo mānuṣīṃ tanum 17|
uvāca sa ṛṣistuṣṭaḥ kuto rāma tavāgamaḥ 18|
rāma uvāca-
tvatprasādādahaṃ vipra tīraṃ nadanadīpateḥ |
āgato'smi sasainyo'tra laṃkāṃ jetuṃ sarākṣasām 19|
bhavataścānukūlatvāttīryate'bdhiryathā mayā |

tamupāyaṃ vada mune prasādaṃ kuru sāṃpratam 20|
etasmātkāraṇādeva draṣṭuṃ tvāhamihāgataḥ |
rāmasya vacanaṃ śrutvā bakadālbhyo mahāmuniḥ 21|
uvāca suprasannātmā rāmaṃ rājīvalocanam |
kartavyamadya te rāma vratānāṃ vratamuttamam 22|
kṛtena yena sahasā vijayaste bhaviṣyati |
laṃkāṃ jitvā rākṣasāṃśca svacchāṃ kīrtimavāpsyasi 23|
ekāgramānaso bhūtvā vratametatsamācara |
phālgunasyāsite pakṣe vijayaikādaśī bhavet 24|
tasyā vratena he rāma vijayaste bhaviṣyati |
niḥsaṃśayaṃ samudraṃ tvaṃ tariṣyasi savānaraḥ 25|
vidhistu śrūyatāṃ rājanvratasyāsya phalapradaḥ |
daśamyāṃ divase prāpte kuṃbhamekaṃ tu kārayet 26|
haimaṃ vā rājataṃ vāpi tāmraṃ vāpyatha mṛnmayam |
sthāpayecchobhitaṃ caiva jalapūrṇaṃ sapallavam 27|

saptadhānyānyadhastasya yavānupari vinyaset |
tasyopari nyaseddevaṃ haimaṃ nārāyaṇaṃ prabhum 28|
ekādaśīdine prāpte prātaḥ snānaṃ samācaret |
niścalaṃ sthāpayetkuṃbhaṃ kaṃṭhamālyānulepanaiḥ 29|
pūgīphalairnālikeraiḥ pūjayecca viśeṣataḥ |
gaṃdhairdhūpaiścadīpaiśca naivedyairvividhairapi 30|
kuṃbhāgre taddinaṃ rāma nīyate satkathādibhiḥ |
rātrau jāgaraṇaṃ caiva tasyāgre kārayedbudhaḥ 31|
prakāśayedghṛtadīpamakhaṃḍavratahetave |
dvādaśīdivase prāpte mārtaṃḍasyodaye sati 32|
nītvā kuṃbhaṃ jaloddeśe nadyāḥ prasravaṇe tathā |
taḍāge sthāpayitvā taṃ pūjayitvā yathāvidhi 33|
dadyātsadevaṃ taṃ kuṃbhaṃ brāhmaṇe vedapārage |
kuṃbhena saha rājeṃdra mahādānāni dāpayet 34|
anenavidhinā rāma yūthapaiḥ saha saṃgataḥ |

kuru vrataṃ prayatnena vijayaste bhaviṣyati 35|
iti śrutvā tato rāmo yathoktamakarottadā |
kṛte vrate sa vijayī babhūva raghunaṃdanaḥ 36|
prāptā sītā jitā laṃkā paulastyo nihato raṇe |
anenavidhinā putra ye kurvaṃti narā vratam 37|
ihalokajayaprāptiḥ paralokastathākṣayaḥ |
etasmātkāraṇātputra kartavyaṃ vijayāvratam 38|
vijayāyāśca māhātmyaṃ sarvakilbiṣanāśanam |
paṭhanācchravaṇāccaiva vājapeyaphalaṃ labhet 39|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
phālgunakṛṣṇāvijayāmāhātmyaṃnāma catuścatvāriṃśo'dhyāyaḥ 44|

English translation

Yudhiṣṭhira said :

1. What is the name of the Ekādaśī that would fall (i.e. falls) in the dark half of Phālguna ? O Vāsudeva , favour me and tell it to me.

Śrīkṛṣṇa said :

2. Nārada asked the lotus-seated Brahma : “O best of brāhmaṇas , favour me, and tell me about the religious merit due to the observance of the Vijayā Ekādaśī that would fall (i.e. that falls) in the dark half of Phālguna.

Brahmā said :

3-12. O Nārada, listen; I shall tell (you) a great account that removes sins. I have not narrated to anyone this Vijayā-vow which is ancient, pure, and which removes sins. There is no doubt that Vijayā gives victory to the kings. Formerly, Rāma went to the forest and lived in Pañcavaṭī for fourteen years with Sītā and Lakṣmaṇa . The glorious wife, Sītā, of Rāma of a victorious nature, who lived there was kidnapped by Rāvaṇa through lustfulness. Due to that grief even Rāma was embarassed, and (while) wandering he saw Jaṭāyus who was dead. Then he, wandering in the forest, killed Kabandha . (Then) his friendship with Sugrīva took place. The forces of the monkeys came together for Rāma. Then Sītā was seen in the (Aśoka) garden of Laṅkā by Hanūmat. He gave her the token of Rāma and performed a great feat. Then again having come back to Rāma, he told him the entire (account). Then Rāma, having heard the words of Hanūmat, was pleased to (take out) a march (against Rāvaṇa) with Sugrīva’s consent. (He said to Lakṣmaṇa:) “O Saumitra, due to which religious merit this very unfathomable abode of Varuṇa (i.e. the ocean) full of aquatic animals, can be crossed? I do not see a means with which this (ocean) can be crossed easily.”

Lakṣmaṇa said :

13-18. You alone are the first god, and the ancient, best man. In this island lives the sage Bakadālbhya. O Rāghava , his hermitage is at a distance of half a yojana from this place. O son (i.e. descendant) of Raghu , there are many other brāhmaṇas also. O best king, having gone (there), ask the best sage.

Having heard these extremely good words of Lakṣmaṇa, Rāma went to see that great sage Bakadālbhya. With his head (bent down) he saluted the sage, as a god (salutes) Viṣṇu . Then hat sage

having recognized that ancient best man who had entered the human body for some reason, was pleased, and said, “O Rāma what for have you come?”

Rāma said :

19-24. O brāhmaṇa , by your favour I have come along with the army to this shore of the ocean to conquer Laṅkā along with the demons. O sage, be favourable and tell me the means by which I shall cross the ocean. Now be pleased. O god, for this reason only I have come to see you.

Having heard the words of Rāma, the great sage Bakadālbhya, with his mind very much pleased, said to the lotus-eyed Rāma: “O Rāma, today you should observe the best among vows, having observed which you will be mightily victorious. Having conquered Laṅkā and the demons, you will obtain pure fame. Being concentrated in mind, observe this vow. The Vijayā Ekādaśī would fall in the dark half of the month of Phālguna.

25-35. O Rāma, by (the observance of) that vow you will get victory. You will, along with the monkeys, undoubtedly cross the ocean. O king, listen to the manner of this vow (i.e. in which the vow should be observed), which is fruitful. When the tenth day has arrived a man should cause to get fashioned a pitcher. He should place this decorated pitcher made of gold, silver, copper or clay and filled with water and with sprouts. He should put under it seven (kinds of) grains, and barley upon it. On it he should place the golden (image of) the lord Nārāyaṇa . When the eleventh day comes, he should bathe in the morning. Along with a wreath round the neck and unguents he should keep it (the pitcher) steady. He should worship it especially with betel nuts and coconuts, so also with sandal, incense, lights and various offerings of eatables. O Rāma, the day is passed in front of it with (i.e. in narrating) good tales. A wise man should also keep awake at night in front of it. For the continuous observance of the vow he should light a lamp of ghee . When the twelfth day comes, on the rise of the sun he should take the jar to the region of water and place it in a river or into a stream and should worship it duly. He should give that jar to a brāhmaṇa who has mastered the Vedas . O lord of kings, he should cause to give (i.e. he should give) the great gifts (Mahādānas) along with the jar (to a brāhmaṇa). O Rāma, observe along with the chiefs of troops carefully the vow in this manner. You will be victorious.”

36-39. Having heard like this, that Rāma did as he was told. When the son (i.e. descendant) of Raghu (i.e. Rāma) observed that vow, he became victorious. He got (back) Sītā. He conquered Laṅkā, killed Rāvaṇa in the battle. O son, those men who observe the vow in this manner, get success in this world, and get the inexhaustible other world (i.e. they live permanently in heaven). For this reason, O son, the vow of Vijayā should be observed. The greatness of Vijayā destroys all sins. A man by reciting (about) or listening (to this vow) would obtain the fruit of the performance of the Vājapeya sacrifice.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 45

Āmalakī Ekādaśī

Chapter 457 of 693 · 64 detected Sanskrit verse markers

Sanskrit

श्रीकृष्ण उवाच-
माहात्म्यं विजयायाश्च श्रुतं कृष्ण महत्फलम् ।
फाल्गुनस्यार्जुने पक्षे यन्नाम्नी तां वदाधुना १।
श्रीकृष्ण उवाच-।
धर्मपुत्र महाभाग शृणु वक्ष्यामितेऽधुना ।
योक्ता पृष्टेन मांधात्रा वसिष्ठेन महात्मना २।
फाल्गुनस्य विशेषेण विशेषः कथितो नृप ।
आमलकीव्रतं पुण्यं विष्णुलोकफलप्रदम् ३।
आमलक्यास्तले गत्वा जागरं तत्र कारयेत् ।
कृत्वा जागरणं रात्रौ गोसहस्रफलं लभेत् ४।
मांधातोवाच -
आमलकी कदा ह्येषा उत्पन्ना द्विजसत्तम ।
एतत्सर्वं ममाचक्ष्व परं कौतूहलं हि मे ५।
कस्मादियं पवित्रा च कस्मात्पापप्रणाशिनी ।
कस्माज्जागरणं कृत्वा गोसहस्रफलं लभेत् ६।

वसिष्ठ उवाच-
कथयामि महाभाग यथेयमभवत्क्षितौ ।
आमलकी महावृक्षः सर्वपापप्रणाशनः ७।
एकार्णवे पुरा जाते नष्टे स्थावरजंगमे ।
नष्टे देवासुरगणे प्रणष्टोरगराक्षसे ८।
तत्र देवादिदेवेशः परमात्मा सनातनः ।
जगाम ब्रह्मपरममात्मनः पदमव्ययम् ९।
ततोऽस्य जाग्रतो ब्रह्ममुखाच्छशिसमप्रभः ।
ष्ठीवनाद्बिंदुरुत्पन्नः स भूमौ निपपात ह १०।
तस्माद्बिंदोः समुत्पन्नः स्वयं धात्री नगो महान् ।
शाखाप्रशाखाबहुलः फलभारेण नामितः ११।
सर्वेषां चैव वृक्षाणामादिरोहः प्रकीर्तितः ।
ब्रह्मणाथ ततः पश्चात्संसृष्टाश्च इमाः प्रजाः १२।
देवदानवगंधर्वयक्षराक्षसपन्नगान् ।
असृजद्भगवान्देवो महर्षींश्च तथामलान् १३।

आजग्मुस्तत्र देवास्ते यत्र धात्री हरिप्रिया ।
तां दृष्ट्वा ते महाभाग परं विस्मयमागताः १४।
न जानीम इमं वृक्षं चिंतयंतोऽभिसंस्थिताः ।
एवं चिंतयतां तेषां वागुवाचाशरीरिणी १५।
आमलकी नगो ह्येष प्रवरो वैष्णवो मतः ।
अस्य संस्मरणादेव लभेद्गोदानजं फलम् १६।
स्पर्शनाद्द्विगुणं पुण्यं त्रिगुणं धारणात्तथा ।
तस्मात्सर्वप्रयत्नेन सेव्या आमलकी सदा १७।
सर्वपापहरा प्रोक्ता वैष्णवी पापनाशिनी ।
तस्या मूले स्थितो विष्णुस्तदूर्ध्वे च पितामहः १८।
स्कंधे च भगवान्रुद्रः संस्थितः परमेश्वरः ।
शाखासु मुनयः सर्वे प्रशाखासु च देवताः १९।
पर्णेषु चासते देवाः पुष्पेषु मरुतस्तथा ।
प्रजानां पतयः सर्वे फलेष्वेव व्यवस्थिताः २०।
सर्वदेवमयी ह्येषा धात्री च कथिता मया ।

तस्मात्पूज्यतमा ह्येषा विष्णुभक्तिपरायणैः २१।
ऋषय ऊचुः -
को भवान्न हि जानीमः कस्मात्कारणतां गतः ।
देवो वा यदि वा चान्यः कथयस्व यथातथम् २२।
वागुवाच -
यः कर्ता सर्वभूतानां भुवनानां च सर्वशः ।
विस्मितान्विदुषः प्रेक्ष्य सोऽहं विष्णुः सनातनः २३।
तच्छ्रुत्वा देवदेवस्य भाषितं ब्रह्मणः सुताः ।
अनादिनिधनं देवं स्तोतुं तत्र प्रचक्रमुः २४।
नमो भूतात्मभूताय आत्मने परमात्मने ।
अच्युताय नमो नित्यमनंताय नमो नमः २५।
दामोदराय कवये यज्ञेशाय नमो नमः ।
एवं स्तुतस्तु ऋषिभिस्तुतोष भगवान्हरिः २६।
प्रत्युवाच महर्षींस्तानभीष्टं किं ददामि वः ।
ऋषय ऊचुः

यदि तुष्टोऽसि भगवन्नस्माकं हितकाम्यया २७।
व्रतं किंचित्समाख्याहि स्वर्गमोक्षफलप्रदम् ।
धनधान्यप्रदं पुण्यमात्मनस्तुष्टिकारकम् २८।
अल्पायासं बहुफलं व्रतानामुत्तमं व्रतम् ।
कृतेन येन देवेश विष्णुलोके महीयते २९।
विष्णुरुवाच-
फाल्गुने शुक्लपक्षे तु पुष्येण द्वादशी यदि ।
भवेत्सा च महापुण्या महापातकनाशिनी ३०।
विशेषस्तत्र कर्त्तव्यः शृणुध्वं द्विजसत्तमाः ।

आमलकीं च संप्राप्य जागरं तत्र कारयेत् ३१।
सर्वपापविनिर्मुक्तो गोसहस्रफलं लभेत् ।
एतद्वः कथितं विप्रा व्रतानां व्रतमुत्तमम् ।
अर्चयित्वाच्युतं तस्यां विष्णुलोकान्न मुच्यते ३२।
ऋषय ऊचुः -
व्रतस्यास्य विधिं ब्रूहि परिपूर्णं कथं भवेत् ।

के मंत्राः के नमस्काराः देवता का प्रकीर्तिता ३३।
कथं दानं कथं स्नानं कश्च पूजाविधिः स्मृतः ।
अर्घार्चनस्य मंत्रं तु कथयस्व यथातथम् ३४।
विष्णुरुवाच-
श्रूयतां यो विधिः सम्यग्व्रतस्यास्य द्विजर्षभाः ।
एकादश्यां निराहारः स्थित्वा चैव परेऽहनि ३५।
भोक्ष्येऽहं पुंडरीकाक्ष शरणं मे भवाच्युत ।
इति कृत्वा तु नियमं दंतधावनपूर्वकम् ३६।
नालपेत्पतितांश्चौरांस्तथा पाषंडिनो नरान् ।
दुर्वृत्तान्भिन्नमर्यादान्गुरुदारप्रधर्षकान् ३७।
अपराह्णे ततः स्नानं विधिना कारयेद्बुधः ।
नद्यां तडागे कूपे वा गृहे वा नियतात्मवान् ३८।
मृत्तिकालंभनं पूर्वं ततः स्नानं च कारयेत् ।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे ३९।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् ४०। इति मृत्तिकामंत्रः ।

त्वमंबु सर्वभूतानां जीवनं तनुरक्षकम् ।
स्वेदजोद्भिज्जजातीनां रसानां पतये नमः ४१।
स्नातोऽहं सर्वतीर्थेषु ह्रदप्रस्रवणेषु च ।
नदीषु देवखातेषु इदं स्नानं तु मे भवेत् ४२। इति स्नानमंत्रः ।
जामदग्न्यं मुनिं चैव कारयित्वा हिरण्मयम् ।
माषकस्य सुवर्णस्य तदर्द्धार्द्धेन वा पुनः ४३।
गृहमागत्य पूजायाः पूजाहोमं तु कारयेत् ।
ततश्चामलकीं गच्छेत्सर्वोपस्करसंयुतः ४४।
आमलकीं ततो गत्वा परिशोध्य समंततः ।
स्थापयेत्सततं कुंभमव्रणं मंत्रपूर्वकम् ४५।
पंचरत्नसमोपेतं दिव्यगंधाधिवासितम् ।
छत्रोपानद्युगोपेतं सितचंदनचर्चितम् ४६।
स्रग्दामलंबितग्रीवं सर्वधूपविधूपितम् ।
दीपमालाकुलं कुर्यात्सर्वतः सुमनोहरम् ४७।
तस्योपरि न्यसेत्पात्रं दिव्यलाजैः प्रपूरितम् ।

पात्रोपरि न्यसेद्देवं जामदग्न्यं महाप्रभम् ४८।
विशोकाय नमः पादौ जानुनी विश्वरूपिणे ।

उग्राय च ततोऽप्यूरू कटी दामोदराय च ४९।
उदरं पद्मनाभाय उरः श्रीवत्सधारिणे।
चक्रिणे वामबाहुं च दक्षिणं गदिने नमः 6.45.५०।
वैकुंठाय नमः कंठमास्यं यज्ञमुखाय वै।
नासां विशोकनिधये वासुदेवाय चाक्षिणी ५१।
ललाटं वामनायेति रामायेति भ्रुवौ नमः।
सर्वात्मने तु तच्छीर्षं नम इत्यभिपूजयेत् ५२। इति पूजामंत्रः।
ततो देवाधिदेवाय अर्घं चैव प्रदापयेत्।
फलेन चैव शुभ्रेण भक्तियुक्तेन चेतसा ५३।
ततो जागरणं कुर्याद्भक्तियुक्तेन चेतसा।
नृत्यैर्गीतैश्च वादित्रैर्द्धर्माख्यानैः स्तवैरपि ५४।
वैष्णवैश्च तथाख्यानैः क्षपयेत्सर्वशर्वरीम्।
प्रदक्षिणां ततः कुर्याद्धात्र्या वै विष्णुनामभिः ५५।

अष्टाधिकं शतं चैव अष्टाविंशतिरेव वा।
ततः प्रभाते समये कृत्वा नीराजनं हरेः ५६।
ब्राह्मणं पूजयित्वा तु सर्वं तस्मै निवेदयेत्।
जामदग्न्य घटे तत्र वस्त्रयुग्ममुपानहौ ५७।
जामदग्न्यस्वरूपेण प्रीयतां मम केशवः।
ततश्चामलकीं स्पृष्ट्वा कृत्वा चैव प्रदक्षिणाम् ५८।
स्नानं कृत्वा विधानेन ब्राह्मणान्भोजयेत्ततः।
ततश्च स्वयमश्नीयात्कुटुंबेन समावृतः ५९।
एवं कृतेन यत्पुण्यं तत्सर्वं कथयामि ते।
सर्वतीर्थेषु यत्पुण्यं सर्वदानेषु यत्फलम् ६०।
सर्वयज्ञाधिकं चैव लभते नात्र संशयः।
एतद्वः सर्वमाख्यातं व्रतानामुत्तमं व्रतम् ६१।
एतावदुक्त्वा देवेशस्तत्रैवांतरधीयत।
ते चापि ऋषयः सर्वे चक्रुः सर्वमशेषतः ६२।
तथा त्वमपि राजेन्द्र कर्तुमर्हसि सत्तम।

व्रतमेतद्दुराधर्षं सर्वपापप्रमोचनम् ६३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे फाल्गुनशुक्लामलक्येकादशीनाम पंचचत्वारिंशोऽध्यायः४५।

Roman transliteration

śrīkṛṣṇa uvāca-
māhātmyaṃ vijayāyāśca śrutaṃ kṛṣṇa mahatphalam |
phālgunasyārjune pakṣe yannāmnī tāṃ vadādhunā 1|
śrīkṛṣṇa uvāca-|
dharmaputra mahābhāga śṛṇu vakṣyāmite'dhunā |
yoktā pṛṣṭena māṃdhātrā vasiṣṭhena mahātmanā 2|

phālgunasya viśeṣeṇa viśeṣaḥ kathito nṛpa |
āmalakīvrataṃ puṇyaṃ viṣṇulokaphalapradam 3|
āmalakyāstale gatvā jāgaraṃ tatra kārayet |
kṛtvā jāgaraṇaṃ rātrau gosahasraphalaṃ labhet 4|
māṃdhātovāca -
āmalakī kadā hyeṣā utpannā dvijasattama |
etatsarvaṃ mamācakṣva paraṃ kautūhalaṃ hi me 5|
kasmādiyaṃ pavitrā ca kasmātpāpapraṇāśinī |
kasmājjāgaraṇaṃ kṛtvā gosahasraphalaṃ labhet 6|

vasiṣṭha uvāca-
kathayāmi mahābhāga yatheyamabhavatkṣitau |
āmalakī mahāvṛkṣaḥ sarvapāpapraṇāśanaḥ 7|
ekārṇave purā jāte naṣṭe sthāvarajaṃgame |
naṣṭe devāsuragaṇe praṇaṣṭoragarākṣase 8|
tatra devādideveśaḥ paramātmā sanātanaḥ |
jagāma brahmaparamamātmanaḥ padamavyayam 9|
tato'sya jāgrato brahmamukhāccha śisamaprabhaḥ |
ṣṭhīvanādbiṃdurutpannaḥ sa bhūmau nipapāta ha 10|
tasmādbiṃdoḥ samutpannaḥ svayaṃ dhātrī nago mahān |
śākhāpraśākhābahulaḥ phalabhāreṇa nāmitaḥ 11|
sarveṣāṃ caiva vṛkṣāṇāmādirohaḥ prakīrtitaḥ |
brahmaṇātha tataḥ paścātsaṃsṛṣṭāśca imāḥ prajāḥ 12|
devadānavagaṃdharvayakṣarākṣasapannagān |
asṛjadbhagavāndevo maharṣīṃśca tathāmalān 13|

ājagmustatra devāste yatra dhātrī haripriyā |
tāṃ dṛṣṭvā te mahābhāga paraṃ vismayamāgatāḥ 14|
na jānīma imaṃ vṛkṣaṃ ciṃtayaṃto'bhisaṃsthitāḥ |
evaṃ ciṃtayatāṃ teṣāṃ vāguvācāśarīriṇī 15|
āmalakī nago hyeṣa pravaro vaiṣṇavo mataḥ |
asya saṃsmaraṇādeva labhedgodānajaṃ phalam 16|
sparśanāddviguṇaṃ puṇyaṃ triguṇaṃ dhāraṇāttathā |
tasmātsarvaprayatnena sevyā āmalakī sadā 17|
sarvapāpaharā proktā vaiṣṇavī pāpanāśinī |
tasyā mūle sthito viṣṇustadūrdhve ca pitāmahaḥ 18|
skaṃdhe ca bhagavānrudraḥ saṃsthitaḥ parameśvaraḥ |
śākhāsu munayaḥ sarve praśākhāsu ca devatāḥ 19|
parṇeṣu cāsate devāḥ puṣpeṣu marutastathā |
prajānāṃ patayaḥ sarve phaleṣveva vyavasthitāḥ 20|
sarvadevamayī hyeṣā dhātrī ca kathitā mayā |

tasmātpūjyatamā hyeṣā viṣṇubhaktiparāyaṇaiḥ 21|
ṛṣaya ūcuḥ -
ko bhavānna hi jānīmaḥ kasmātkāraṇatāṃ gataḥ |
devo vā yadi vā cānyaḥ kathayasva yathātatham 22|
vāguvāca -
yaḥ kartā sarvabhūtānāṃ bhuvanānāṃ ca sarvaśaḥ |
vismitānviduṣaḥ prekṣya so'haṃ viṣṇuḥ sanātanaḥ 23|
tacchrutvā devadevasya bhāṣitaṃ brahmaṇaḥ sutāḥ |
anādinidhanaṃ devaṃ stotuṃ tatra pracakramuḥ 24|
namo bhūtātmabhūtāya ātmane paramātmane |
acyutāya namo nityamanaṃtāya namo namaḥ 25|

dāmodarāya kavaye yajñeśāya namo namaḥ |
evaṃ stutastu ṛṣibhistutoṣa bhagavānhariḥ 26|
pratyuvāca maharṣīṃstānabhīṣṭaṃ kiṃ dadāmi vaḥ |
ṛṣaya ūcuḥ

yadi tuṣṭo'si bhagavannasmākaṃ hitakāmyayā 27|
vrataṃ kiṃcitsamākhyāhi svargamokṣaphalapradam |
dhanadhānyapradaṃ puṇyamātmanastuṣṭikārakam 28|
alpāyāsaṃ bahuphalaṃ vratānāmuttamaṃ vratam |
kṛtena yena deveśa viṣṇuloke mahīyate 29|
viṣṇuruvāca-
phālgune śuklapakṣe tu puṣyeṇa dvādaśī yadi |
bhavetsā ca mahāpuṇyā mahāpātakanāśinī 30|
viśeṣastatra karttavyaḥ śṛṇudhvaṃ dvijasattamāḥ |
āmalakīṃ ca saṃprāpya jāgaraṃ tatra kārayet 31|
sarvapāpavinirmukto gosahasraphalaṃ labhet |
etadvaḥ kathitaṃ viprā vratānāṃ vratamuttamam |
arcayitvācyutaṃ tasyāṃ viṣṇulokānna mucyate 32|
ṛṣaya ūcuḥ -
vratasyāsya vidhiṃ brūhi paripūrṇaṃ kathaṃ bhavet |

ke maṃtrāḥ ke namaskārāḥ devatā kā prakīrtitā 33|
kathaṃ dānaṃ kathaṃ snānaṃ kaśca pūjāvidhiḥ smṛtaḥ |
arghārcanasya maṃtraṃ tu kathayasva yathātatham 34|
viṣṇuruvāca-
śrūyatāṃ yo vidhiḥ samyagvratasyāsya dvijarṣabhāḥ |
ekādaśyāṃ nirāhāraḥ sthitvā caiva pare'hani 35|
bhokṣye'haṃ puṃḍarīkākṣa śaraṇaṃ me bhavācyuta |
iti kṛtvā tu niyamaṃ daṃtadhāvanapūrvakam 36|
nālapetpatitāṃścaurāṃstathā pāṣaṃḍino narān |
durvṛttānbhinnamaryādāngurudārapradharṣakān 37|
aparāhṇe tataḥ snānaṃ vidhinā kārayedbudhaḥ |
nadyāṃ taḍāge kūpe vā gṛhe vā niyatātmavān 38|
mṛttikālaṃbhanaṃ pūrvaṃ tataḥ snānaṃ ca kārayet |
aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasuṃdhare 39|
mṛttike hara me pāpaṃ yanmayā duṣkṛtaṃ kṛtam 40| iti mṛttikāmaṃtraḥ |

tvamaṃbu sarvabhūtānāṃ jīvanaṃ tanurakṣakam |
svedajodbhijjajātīnāṃ rasānāṃ pataye namaḥ 41|
snāto'haṃ sarvatīrtheṣu hradaprasravaṇeṣu ca |
nadīṣu devakhāteṣu idaṃ snānaṃ tu me bhavet 42| iti snānamaṃtraḥ |
jāmadagnyaṃ muniṃ caiva kārayitvā hiraṇmayam |
māṣakasya suvarṇasya tadarddhārddhena vā punaḥ 43|
gṛhamāgatya pūjāyāḥ pūjāhomaṃ tu kārayet |
tataścāmalakīṃ gacchetsarvopaskarasaṃyutaḥ 44|
āmalakīṃ tato gatvā pariśodhya samaṃtataḥ |
sthāpayetsatataṃ kuṃbhamavraṇaṃ maṃtrapūrvakam 45|
paṃcaratnasamopetaṃ divyagaṃdhādhivāsitam |
chatropānadyugopetaṃ sitacaṃdanacarcitam 46|
sragdāmalaṃbitagrīvaṃ sarvadhūpavidhūpitam |
dīpamālākulaṃ kuryātsarvataḥ sumanoharam 47|
tasyopari nyasetpātraṃ divyalājaiḥ prapūritam |

pātropari nyaseddevaṃ jāmadagnyaṃ mahāprabham 48|
viśokāya namaḥ pādau jānunī viśvarūpiṇe |
ugrāya ca tato'pyūrū kaṭī dāmodarāya ca 49|
udaraṃ padmanābhāya uraḥ śrīvatsadhāriṇe |
cakriṇe vāmabāhuṃ ca dakṣiṇaṃ gadine namaḥ 6.45.50|
vaikuṃṭhāya namaḥ kaṃṭhamāsyaṃ yajñamukhāya vai |
nāsāṃ viśokanidhaye vāsudevāya cākṣiṇī 51|
lalāṭaṃ vāmanāyeti rāmāyeti bhruvau namaḥ |
sarvātmane tu tacchīrṣaṃ nama ityabhipūjayet 52| iti pūjāmaṃtraḥ |
tato devādhidevāya arghaṃ caiva pradāpayet |
phalena caiva śubhreṇa bhaktiyuktena cetasā 53|
tato jāgaraṇaṃ kuryādbhaktiyuktena cetasā |
nṛtyairgītaiśca vāditrairddharmākhyānaiḥ stavairapi 54|
vaiṣṇavaiśca tathākhyānaiḥ kṣapayetsarvaśarvarīm |
pradakṣiṇāṃ tataḥ kuryāddhātryā vai viṣṇunāmabhiḥ 55|

aṣṭādhikaṃ śataṃ caiva aṣṭāviṃśatireva vā |
tataḥ prabhāte samaye kṛtvā nīrājanaṃ hareḥ 56|
brāhmaṇaṃ pūjayitvā tu sarvaṃ tasmai nivedayet |
jāmadagnya ghaṭe tatra vastrayugmamupānahau 57|
jāmadagnyasvarūpeṇa prīyatāṃ mama keśavaḥ |
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English translation

Śrīkṛṣṇa [1] said :

1. O Kṛṣṇa , I have heard about the importance and the great fruit of Vijayā . Now tell me about (the importance of) that (Āmalakī Ekādaśī) which falls in the bright half of the month of Phālguna .

Śrīkṛṣṇa said :

2-4. O son of Dharma (i.e. Yudhiṣṭhira), O illustrious one, listen. I shall tell you about that (Ekādaśī) which the glorious Vasiṣṭha explained to Māndhātṛ , when he (i.e. Vasiṣṭha) was asked by Māndhātṛ. This is, O king, especially said to be the speciality of Phālguna. The Āmalakī-vow is auspicious and gives (i.e. takes one) to Viṣṇu 's world. A man should go to the root of Āmalakī (tree), and should keep awake there (during the night). Having kept awake there for that night, he would obtain the fruit of (giving) a thousand cows.

Māndhātṛ said :

5-6. O best brāhmaṇa , when did this Āmalakī spring up? Tell all this to me. I have great curiosity (to hear about it). Why is it (said to be) pure? Why is it (said to be) the destroyer of sins? Due to what would a man obtain the fruit of (giving) a thousand cows by keeping awake on it?

Vasiṣṭha said :

7-17a. O glorious one, I shall tell (you) how it came about on the earth. The great tree of Āmalakī destroys all (kinds of) sins. When formerly (all this) was just an ocean only (i.e. when the earth was inundated in water), when the immovable and the movable had perished, when hosts of gods and demons had disappeared, and serpents and fiends had perished, then the lord of the gods, the highest soul, the ancient one went to Brahman , his highest and immutable position. Then from the spittle of Brahmā , keeping awake, a drop lustrous like the moon was produced, and it fell down on the earth. From that drop was produced the great Āmalakī tree, having many branches and twigs bent due to the burden of fruits. It was declared as the first shoot among all the trees. Then, after it Brahmā created all these beings—the revered God created gods, demons, gandharvas , yakṣas , fiends, serpents and so also the spotless great sages. Those gods came there, where Dhātrī (the Āmalaka tree) dear to Viṣṇu, stood, and O glorious one, seeing it they were very much amazed. They stood there thinking, 'We do not know this tree.' When they were thinking like this, a heavenly voice said to them: "This excellent tree is Āmalakī, said to belong to Viṣṇu. Merely by remembering it a man would get the fruit of (giving) a cow. By touching it one's religious merit is doubled, and by wearing it it is tripled.

17b-21. Therefore, making all efforts, a man should always resort to Āmalakī. It is said to remove all sins, to belong to Viṣṇu and to destroy sins. At its root lives Viṣṇu; and the grandsire (i.e. Brahmā) stays above it; and in its trunk the highest lord, the revered Rudra lives. All the sages (live) in its branches, and the deities (live) in its twigs. The gods remain in its leaves, and the Maruts in its flowers. All the lords of the created beings are similarly settled in its fruits. I have declared this Dhātrī to be full of all gods. Therefore, it is most adorable for those who are greatly devoted to Viṣṇu."

The sages said :

22. We do not know who you are. Due to what have you become the cause? Tell us the truth—whether you are a god or someone else.

23-27a. Seeing the amazed wise men (the voice said:) "I am that ancient Viṣṇu, who is the creator of all beings and all worlds." Having heard those words of the god of gods, Brahmā's sons then began praising the god who was beginningless and endless. "Obeisance to the Being, the self-born one, the soul, the supreme soul. Repeated and constant salutations to the unfalling one, to the endless one (i.e. Viṣṇu). Repeated salutations to Dāmodara , to the omniscient one, to the lord of sacrifices." Thus praised there by the sages, lord Viṣṇu was pleased. He said to the sages: "What desired (objects) should I give you?"

The sages said :

27b-29. O venerable one, if you are pleased, then with a desire for our good, tell us (about) some vow which gives the fruit of heaven and salvation, which gives wealth, grains, religious merit, and pleasing oneself, which requires little exertion, which gives many fruits and which is the best vow among vows, having observed which one is honoured in Viṣṇu's world.

Viṣṇu said :

30-32. When in the bright half of Phālguna, the Dvādaśī comes with Puṣya (i.e. the eighth lunar mansion appearing in the sky), it would be very auspicious and would destroy great sins. O best brāhmaṇas , listen to the special (vow) to be observed on that day. Having gone to Āmalakī, one should keep awake there. One would be free from all sins and would obtain the fruit of giving a thousand cows. O brāhmaṇas, I have told you about this vow, the best of all vows. Having worshipped Viṣṇu (residing) in it, one is not dropped from Viṣṇu's world.

The sages said :

33-40. Tell us about the manner of (the observance of) this vow. How would it be perfect? What are the hymns, what are the salutations, and what are the deities that are declared? How is a gift (given)? How is a bath (taken)? What is said to be the manner of worship? So also tell us accurately the hymn for offering respectful offering and worship.

Viṣṇu said :

O best brāhmaṇas, listen to the manner (of the observance) of this vow. Having remained without food on the Ekādaśī day and the next day, he should, after cleaning his teeth, utter the words, "O lotus-eyed one, O you unfallen one, I shall (now) eat. Be my refuge." He should not talk with the fallen, the thieves, so also the heretics, so also with men of bad conduct, with those who have violated the iimits (of good conduct), and who have outraged their preceptors' wives. Then the wise man, restrained and composed, should duly bathe in the afternoon, in a river, or a tank or a lake or at home. First, he should apply clay (to his body) and then should bathe. "O you earth, who are trodden by horses, chariots and by Viṣṇu, O you earth, remove my sin, and the wicked deed that I have done."

41-48. This is the hymn (to be recited at the time) of (applying) the clay (to the body). "O water, you are the life of all beings and protector of their bodies. Salutation to the lord of the species that are generated by sweat and that sprout as plants. Let this bath of me be (as it were) I have bathed at all holy places, deep lakes, streams, in rivers and reservoirs." This is the hymn to be recited at the time of bathing. Having got fashioned the golden(image of) the sage Jāmadagnya (i.e. Paraśurāma) of the weight of a māṣaka of gold, or half of it, he should come home and perform the sacrifice for the worship. Then with all the requisites he should go to the Āmalakī (tree). Then having (thus) gone to the Āmalakī (tree), and having cleaned (the region) all round (it), he should place there a jar having no scratch, to the accompaniment of hymns, having five gems (attached to it). made fragrant with divine perfumes, with an umbrella and a pair of sandals, and smeared with white sandal, with a wreath and a garland attached to its neck, incensed with all (kinds) of incenses; he should make it charming by kindling a series of lamps all around; upon it he should place a pot full of divine parched grains. On the pot he should place (the image of) the very lustrous Jāmadagnya.

49-52. (Worshipping) the feet (of the image, (he should say "Salutation to Viśoka ;" (worshipping) its knees (he should say) "(Salutation to) Viśvarūpin." (Worshipping) its thighs (he should say) "(Salutation to) Ugra ." (Worshipping) its waist (he should say) "(Salutation to) Dāmodara." (Worshipping) its belly (he should say) "(Salutation to) Padmanābha ." (Worshipping its chest he should say) "(Salutation to) Śrīvatsadhārin." (Worshipping) its left arm, (he should say) "Salutation to Cakrin ." (Worshipping) its right arm (he should say) "Salutation to Gadin." (Worshipping) its neck (he should say) "Salutation to Vaikuṇṭha ." (Worshipping) its mouth (he should say) "Salutation to Yajñamukha". (Worshipping) its nose (he should say) "Salutation to Viśokanidhi." (Worshipping) its

eyes (he should say) “Salutation to Vāsudeva .” (Worshipping) its forehead (he should say) “Salutation to Vāmana .” (Worshipping) its eyebrows (he should say) “Salutation to Rāma .” He should worship its head saying “Salutation to the Sarvātman.”

53-54. This is the hymn to be recited at the time of worshipping (the deity). Then to the superior god of gods he should, with a devoted mind, offer a respectful offering with a white fruit. Then, with a devoted mind he should keep awake by means of dances, songs, musical instruments, religious tales and eulogies.

55-63. He should similarly pass the entire night by means of (listening to, reciting) accounts about Viṣṇu. Then by (repeating) Viṣṇu’s names, he should go round the Dhātrī (tree). (The repetition of the names should be done for) one hundred and eight or twenty-eight times. Then, in the morning, having waved a light (in front of the image) of Viṣṇu, and having honoured a brāhmaṇa, he should offer all that to him (saying) “In the Jāmadagnya ghaṭa there are a couple of garments and two sandals. May Keśava , in the form of Jāmadagnya, be pleased with me.” Then he should touch and go round the Āmalakī (tree). Having then bathed duly, he should feed brāhmaṇas. Then surrounded by (i.e. along with the members of) his fraternity he should eat. I shall tell you about the entire religious merit (obtained) by doing like this. There is no doubt that he gets the fruit which is had at all the holy places, by means of all (kinds of) gifts, and which is greater than (that of) all sacrifices. I have thus narrated to you in full the vow that is the best of (all) vows.

Saying so, the lord of gods vanished there only. All the sages also did all that completely. In the same way, O lord of kings, (please) observe this vow which is hard to practise and which frees (one from) all sins.

[1]: [1] : It should be Yudhiṣṭhira.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 46

Pāpamocanī Ekādaśī

Chapter 458 of 693 · 50 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
फाल्गुनस्य सिते पक्षे श्रुता चामलकी तथा ।
चैत्रस्य कृष्णपक्षे तु किं नामैकादशी भवेत् १।
श्रीकृष्ण उवाच-
शृणु राजेंद्र वक्ष्यामि आख्यानं पापनाशनम् ।
यल्लोमशोऽब्रवीत्पृष्टो मांधात्रा चक्रवर्तिना २।
मांधातोवाच -
भगवन्श्रोतुमिच्छामि लोकानां हितकाम्यया ।
चैत्रस्य प्रथमे पक्षे का नामैकादशी भवेत् ।
को विधिः किं फलं तस्याः कथयस्व प्रसादतः ३।
लोमश उवाच-
चैत्रमास्यसिते पक्षे नाम्ना वै पापमोचनी ।
एकादशी समाख्याता पिशाचत्वविनाशिनी ४।
शृणु तस्याः प्रवक्ष्यामि कामदां सिद्धिदां नृप ।
कथां विचित्रां शुभदां पापघ्नीं धर्मदायिनीम् ५।

पुरा चैत्ररथोद्देशे अप्सरोगणसेविते ।
वसंतसमये प्राप्ते षट्पदाकुलिते वने ६।
गंधर्वकन्यावादित्रै रमंति सह किंनरैः ।
पाकशासनमुख्याश्च क्रीडांते त्रिदिवौकसः ७।
नापरं सुखदं किंचिद्विना चैत्ररथाद्वनम् ।
तस्मिन्वने तु मुनयस्तपंति बहुलं तपः ८।
मेधावि नामानमृषिं तत्रस्थं ब्रह्मचारिणम् ।
अप्सरास्तं मुनिवरं मोहनायोपचक्रमे ९।
मंजुघोषेति विख्याता भावं तस्य वितन्वती ।
क्रोशमात्रं स्थिता तस्य भयादाश्रमसन्निधौ १०।
गायंती मधुरं साधु पीडयंती विपंचिकाम् ।
गायंतीं तामथालोक्य पुष्पचंदनसेविताम् ११।
कामोऽपि विजयाकांक्षी शिवभक्तान्मुनीश्वरान् ।
तस्याः शरीरे संवासमकरोन्मनसः सुतः १२।
कृत्वा भ्रुवौ धनुष्कोटिं गुणं कृत्वा कटाक्षकम् ।

मार्गणौ नयने कृत्वा पक्ष्मयुक्ते यथाक्रमम् १३।
कुचौ कृत्वा पटकुटीं विजयायोपचक्रमे ।
मंजुघोषाभवत्तस्य कामस्यैव वरूथिनी १४।
मेधाविनं मुनिं दृष्ट्वा सापि कामेन पीडिता ।
यौवनोद्भिन्नदेहोऽसौ मेधाव्यपि विराजते १५।
सितोपवीतसहितो दृष्टः स्मर इवापरः ।
मेधावी वसते चासौ च्यवनस्याश्रमे शुभे १६।
मंजुघोषा स्थितं तत्र दृष्ट्वा सा मुनिपुंगवम् ।
मदनस्य वशं प्राप्ता मंदं मंदमगायत १७।
रणद्वलयसंयुक्तां शिंजन्नूपुरमेखलाम् ।
गायंतीं तां तथाभूतां विलोक्य मुनिपुंगवः १८।
मदनेन ससैन्येन नीतो मोहवशं बलात् ।
मंजुघोषा समागम्य मुनिं दृष्ट्वा तथाविधम् १९।
हावभावकटाक्षैस्तं मोहयामास चांगना ।
अधः संस्थाप्य वीणां सा सस्वजे तं मुनीश्वरम् २०।

वलितेव लता वृक्षं वातवेगेन कंपितम् ।
सोऽपि रेमे तया सार्द्धं मेधावी मुनिपुंगवः २१।
तस्मिन्नेव ततो दृष्ट्वा तस्यास्तं देहमुत्तमम् ।
शिवतत्वं गतं तस्य कामतत्त्ववशं गतः २२।
न निशां न दिनं सोऽपि रमन्जानाति कामुकः ।
बहुवर्षं गतः कालो मुनेराचारलोपतः २३।
मंजुघोषा देवलोकगमनायोपचक्रमे ।
गच्छंती तं प्रत्युवाच रमंतं मुनिसत्तमम् ।
आदेशो दीयतां ब्रह्मन्स्वदेशगमनाय मे २४।
मेधाव्युवाच-
अद्यैव त्वं समायाता प्रदोषादौ वरानने ।
यावत्प्रभातसंध्या स्यात्तावत्तिष्ठ ममांतिके ।
इति श्रुत्वा मुनेर्वाक्यं भयभीता बभूव सा २५।
पुनर्वै रमयामास तमृषिं नृपसत्तम ।
मुनेः शापभयाद्भीता बहुलान्परिवत्सरान् २६।

वर्षाणां पंचपंचाशन्नवमासदिनत्रयम् ।
सा रेमे मुनिना तस्य निशार्द्धमिव चाभवत् २७।
सा तं पुनरुवाचाथ तस्मिन्काले गते मुनिम् ।
आदेशो दीयतां ब्रह्मन्गंतव्यं स्वगृहे मया २८।
मेधाव्युवाच-
प्रभातमधुना चास्ते श्रूयतां वचनं मम ।
संध्या यावच्च कुर्वेऽहं तावत्त्वं वै स्थिरा भव २९।
इति वाक्यं मुनेः श्रुत्वा जातानंदसमाकुला ।
स्मितं कृत्वा तु सा किंचित्प्रत्युवाच शुचिस्मिता ३०।

अप्सरा उवाच-।
कियत्प्रमाणा विप्रेंद्र तव संध्या गतानघ ।
मयि प्रसादं कृत्वा तु गतकालो विचार्यताम् ३१।
इति तस्या वचः श्रुत्वा विस्मयोत्फुल्ललोचनः ।
गतकालस्य विप्रेंद्र प्रमाणमकरोत्तदा ३२।
समाश्च सप्तपंचाशद्गतास्तस्य तया सह ।

चुक्रोध सततस्तस्यै ज्वालामाली बभूव ह ३३।
नेत्राभ्यां विस्फुलिंगान्स मुंचमानोऽतिकोपनः ।
कालरूपां तु तां दृष्ट्वा तपसः क्षयकारिणीम् ३४।
दुःखार्जितं क्षयं नीतं तपोदृष्ट्वातयासह ।
सकंपोष्ठो मुनिस्तत्रप्रत्युवाचाकुलेंद्रियः ३५।
तां शशापाथमेधावी त्वं पिशाची भवेति च ।
धिक्त्वां पापे दुराचारे कुलटे पातकप्रिये ३६।
तस्य शापेन सा दग्धा विनयावनता स्थिता ।
उवाच वचनं सुभ्रूः प्रसादं वांछती मुनिम् ।
प्रसादं कुरु विप्रेंद्र शापस्यानुग्रहं कुरु ३७।
सतां संगो हि भवति वचोभिः सप्तभिः पदैः ।
त्वया सह मम ब्रह्मन्नीता वै बहुवत्सराः ।
एतस्मात्कारणात्स्वामिन्प्रसादं कुरु सुव्रत ३८।
मुनिरुवाच-
शृणु मे वचनं भद्रे शापानुग्रहकारकम् ।

किं करोमि त्वया पापे क्षयं नीतं महत्तपः ३९।
चैत्रस्य कृष्णपक्षे तु भवेदेकादशी शुभा ।
पापमोचनिका नाम सर्वपापक्षयंकरी ४०।
तस्या व्रते कृते शुभ्रे पिशाचत्वं प्रयास्यति ।
इत्युक्त्वा सोऽपि मेधावी जगाम पितुराश्रमम् ४१।
तमागतं समालोक्य च्यवनः प्रत्युवाचतम् ।
किमेतद्विहितं पुत्र त्वया पुण्यं क्षयं कृतम् ४२।
मेधाव्युवाच-
पातकं वै कृतं तात रमिता चाप्सरा मया ।
प्रायश्चित्तं ब्रूहि तात येन पापक्षयो भवेत् ४३।
च्यवन उवाच-
चैत्रस्य चासिते पक्षे नाम्ना वै पापमोचनी ।
अस्या व्रते कृते पुत्र पापराशिः क्षयं व्रजेत् ४४।
इति श्रुत्वा पितुर्वाक्यं कृतं तेन व्रतोत्तमम् ।
गतं पापं क्षयं तस्य तपोयुक्तो बभूव सः ४५।

साप्येवं मंजुघोषा च कृत्वैतद्व्रतमुत्तमम् ।
पिशाचत्वाद्विनिर्मुक्ता पापमोचनिकाव्रतात् ।

दिव्यरूपधरा सा वै गता नाके वराप्सराः ४६।
लोमश उवाच-
पापमोचनिकां राजन्ये कुर्वंति नरोत्तमाः ।
तेषां पापं च यत्किंचित्तत्सर्वं च क्षयं व्रजेत् ४७।
पठनाच्छ्रवणाद्वाजन्गोसहस्रफलं लभेत् ।
ब्रह्महा हेमहारी च सुरापो गुरुतल्पगः ४८।
व्रतस्य चास्य करणात्पापमुक्ता भवंति ते ।
बहुपुण्यप्रदं ह्येतत्करणाद्व्रतमुत्तमम् ४९।
इति श्री पाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे चैत्रकृष्णैकादशी पापमोचनीनाम षट्चत्वारिंशोऽध्यायः ४६।

Roman transliteration

yudhiṣṭhira uvāca-
phālgunasya site pakṣe śrutā cāmalakī tathā |
caitrasya kṛṣṇapakṣe tu kiṃ nāmaikādaśī bhavet 1|
śrīkṛṣṇa uvāca-
śṛṇu rājeṃdra vakṣyāmi ākhyānaṃ pāpanāśanam |
yallomaśo'bravītprṣṭo māṃdhātrā cakravartinā 2|
māṃdhātovāca -
bhagavanśrotumicchāmi lokānāṃ hitakāmyayā |
caitrasya prathame pakṣe kā nāmaikādaśī bhavet |
ko vidhiḥ kiṃ phalaṃ tasyāḥ kathayasva prasādataḥ 3|
lomaśa uvāca-
caitramāsyasite pakṣe nāmnā vai pāpamocanī |
ekādaśī samākhyātā piśācatvavināśinī 4|
śṛṇu tasyāḥ pravakṣyāmi kāmadāṃ siddhidāṃ nṛpa |
kathāṃ vicitrāṃ śubhadāṃ pāpaghnīṃ dharmadāyinīm 5|

purā caitrarathoddeśe apsarogaṇasevite |
vasaṃtasamaye prāpte ṣaṭpadākulite vane 6|
gaṃdharvakanyāvāditrai ramaṃti saha kiṃnaraiḥ |
pākaśāsanamukhyāśca krīḍāṃte tridivaukasaḥ 7|
nāparaṃ sukhadaṃ kiṃcidvinā caitrarathādvanam |
tasminvane tu munayastapaṃti bahulaṃ tapaḥ 8|
medhāvi nāmānamṛṣiṃ tatrasthaṃ brahmacāriṇam |
apsarāstaṃ munivaraṃ mohanāyopacakrame 9|
maṃjughoṣeti vikhyātā bhāvaṃ tasya vitanvatī |
krośamātraṃ sthitā tasya bhayādāśramasannidhau 10|
gāyaṃtī madhuraṃ sādhu pīḍayaṃtī vipaṃcikām |
gāyaṃtīṃ tāmathālokya puṣpacaṃdanasevitām 11|
kāmo'pi vijayākāṃkṣī śivabhaktānmunīśvarān |
tasyāḥ śarīre saṃvāsamakaronmanasaḥ sutaḥ 12|
kṛtvā bhruvau dhanuṣkoṭiṃ guṇaṃ kṛtvā kaṭākṣakam |

mārgaṇau nayane kṛtvā pakṣmayukte yathākramam 13|
kucau kṛtvā paṭakuṭīṃ vijayāyopacakrame |
maṃjughoṣābhavattasya kāmasyaiva varūthinī 14|
medhāvinaṃ muniṃ dṛṣṭvā sāpi kāmena pīḍitā |

yauvanodbhinnadeho'sau medhāvyapi virājate 15|
sitopavītasahito dṛṣṭaḥ smara ivāparaḥ |
medhāvī vasate cāsau cyavanasyāśrame śubhe 16|
maṃjughoṣā sthitaṃ tatra dṛṣṭvā sā munipuṃgavam |
madanasya vaśaṃ prāptā maṃdaṃ maṃdamagāyata 17|
raṇadvalayasaṃyuktāṃ śiṃjannūpuramekhalām |
gāyaṃtīṃ tāṃ tathābhūtāṃ vilokya munipuṃgavaḥ 18|
madanena sasainyena nīto mohavaśaṃ balāt |
maṃjughoṣā samāgamya muniṃ dṛṣṭvā tathāvidham 19|
hāvabhāvakaṭākṣaistaṃ mohayāmāsa cāṃganā |
adhaḥ saṃsthāpya vīṇāṃ sā sasvaje taṃ munīśvaram 20|

valiteva latā vṛkṣaṃ vātavegena kaṃpitam |
so'pi reme tayā sārddhaṃ medhāvī munipuṃgavaḥ 21|
tasminneva tato dṛṣṭvā tasyāstaṃ dehamuttamam |
śivatatvaṃ gataṃ tasya kāmatattvavaśaṃ gataḥ 22|
na niśāṃ na dinaṃ so'pi ramanjānāti kāmukaḥ |
bahuvarṣaṃ gataḥ kālo munerācāralopataḥ 23|
maṃjughoṣā devalokagamanāyopacakrame |
gacchaṃtī taṃ pratyuvāca ramaṃtaṃ munisattamam |
ādeśo dīyatāṃ brahmansvadeśagamanāya me 24|
medhāvyuvāca-
adyaiva tvaṃ samāyātā pradoṣādau varānane |
yāvatprabhātasaṃdhyā syāttāvattiṣṭha mamāṃtike |
iti śrutvā munervākyaṃ bhayabhītā babhūva sā 25|
punarvai ramayāmāsa tamṛṣiṃ nṛpasattama |
muneḥ śāpabhayādbhītā bahulānparivatsarān 26|

varṣāṇāṃ paṃcapaṃcāśannavamāsadinatrayam |
sā reme muninā tasya niśārddhamiva cābhavat 27|
sā taṃ punaruvācātha tasminkāle gate munim |
ādeśo dīyatāṃ brahmangaṃtavyaṃ svagrhe mayā 28|
medhāvyuvāca-
prabhātamadhunā cāste śrūyatāṃ vacanaṃ mama |
saṃdhyā yāvacca kurve'haṃ tāvattvaṃ vai sthirā bhava 29|
iti vākyaṃ muneḥ śrutvā jātānaṃdasamākulā |
smitaṃ kṛtvā tu sā kiṃcitpratyuvāca śucismitā 30|
apsarā uvāca-|
kiyatpramāṇā vipreṃdra tava saṃdhyā gatānagha |
mayi prasādaṃ kṛtvā tu gatakālo vicāryatām 31|
iti tasyā vacaḥ śrutvā vismayotphullalocanaḥ |
gatakālasya vipreṃdra pramāṇamakarottadā 32|
samāśca saptapaṃcāśadgatāstasya tayā saha |

cukrodha satatastasyai jvālāmālī babhūva ha 33|
netrābhyāṃ visphuliṃgānsa muṃcamāno'tikopanaḥ |
kālarūpāṃ tu tāṃ dṛṣṭvā tapasaḥ kṣayakāriṇīm 34|
duḥkhārjitaṃ kṣayaṃ nītaṃ tapodṛṣṭvātayāsaha |
sakaṃpoṣṭho munistatrapratyuvācākuleṃdriyaḥ 35|
tāṃ śaśāpāthamedhāvī tvaṃ piśācī bhaveti ca |
dhiktvāṃ pāpe durācāre kulaṭe pātakapriye 36|
tasya śāpena sā dagdhā vinayāvanatā sthitā |
uvāca vacanaṃ subhrūḥ prasādaṃ vāṃchatī munim |

prasādaṃ kuru vipreṃdra śāpasyānugrahaṃ kuru 37|
satāṃ saṃgo hi bhavati vacobhiḥ saptabhiḥ padaiḥ |
tvayā saha mama brahmannītā vai bahuvatsarāḥ |
etasmātkāraṇātsvāminprasādaṃ kuru suvrata 38|
muniruvāca-
śṛṇu me vacanaṃ bhadre śāpānugrahakārakam |

kiṃ karomi tvayā pāpe kṣayaṃ nītaṃ mahattapaḥ 39|
caitrasya kṛṣṇapakṣe tu bhavedekādaśī śubhā |
pāpamocanikā nāma sarvapāpakṣayaṃkarī 40|
tasyā vrate kṛte śubhre piśācatvaṃ prayāsyati |
ityuktvā so'pi medhāvī jagāma piturāśramam 41|
tamāgataṃ samālokya cyavanaḥ pratyuvācatam |
kimetadvihitaṃ putra tvayā puṇyaṃ kṣayaṃ kṛtam 42|
medhāvyuvāca-
pātakaṃ vai kṛtaṃ tāta ramitā cāpsarā mayā |
prāyaścittaṃ brūhi tāta yena pāpakṣayo bhavet 43|
cyavana uvāca-
caitrasya cāsite pakṣe nāmnā vai pāpamocanī |
asyā vrate kṛte putra pāparāśiḥ kṣayaṃ vrajet 44|
iti śrutvā piturvākyaṃ kṛtaṃ tena vratottamam |
gataṃ pāpaṃ kṣayaṃ tasya tapoyukto babhūva saḥ 45|

sāpyevaṃ maṃjughoṣā ca kṛtvaitadvratamuttamam |
piśācatvādvinirmuktā pāpamocanikāvratāt |
divyarūpadharā sā vai gatā nāke varāpsarāḥ 46|
lomaśa uvāca-
pāpamocanikāṃ rājanye kurvaṃti narottamāḥ |
teṣāṃ pāpaṃ ca yatkiṃcittatsarvaṃ ca kṣayaṃ vrajet 47|
paṭhanācchravaṇādrājangosahasraphalaṃ labhet |
brahmahā hemahārī ca surāpo gurutalpagaḥ 48|
vratasya cāsya karaṇātpāpamuktā bhavaṃti te |
bahupuṇyapradaṃ hyetatkaraṇādvratamuttamam 49|
iti śrī pādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde caitrakṛṣṇaikādaśī pāpamocanīnāma ṣaṭcatvāriṃśo'dhyāyaḥ 46|

English translation

Yudhiṣṭhira said :

1. I have heard about the Āmalakī (vow) in the bright half of Phālguna . What would be (i.e. what is) the name of the Ekādaśī in the dark half of Caitra ?

Śrīkṛṣṇa said :

2. O lord of kings, listen to the sin-destroying account, which Lomaśa , when he was asked by emperor Māndhātṛ , told (to him).

Māndhātṛ said :

3. O venerable one, with a desire for the well-being of the people, I desire to hear what the name of the Ekādaśī in the first half of Caitra would be. What is the manner of it (i.e. in which way is it observed)? What is its fruit? (Please) favour (me) and tell it (to me).

Lomaśa said :

4-8. The Ekādaśī in the dark half of Caitra is called Pāpamocanī . It is said to destroy the state of a goblin. Listen, O king, I shall tell its account which gives the desired objects, divine power, auspicious and righteous things, and destroys sins. Formerly in the forest called Caitraratha , full of bees, and resorted to by celestial nymphs, when the spring season had arrived, gandharva maidens rejoiced along with kinnaras by (playing upon) musical instruments. The residents of heaven (i.e. gods) led by Indra also sported there. There was nothing else as delightful as the Caitraratha forest. In that forest many sages practised profuse penance.

9-18a. A celestial nymph known as Mañjughoṣā started to infatuate an excelient sage named Medhāvin , best among sages, who was a celibate and lived there. Showing her devotion to him, she through fear of him remained just a krośa away in the vicinity of the hermitage, singing sweetly and pressing (i.e. playing upon) the lute agreeably. The mind-born Cupid, seeing her with flowers (worn by her) and sandal (applied to her body) and desiring to vanquish the best sages, the devotees of Śiva , lived in her body. (Mañjughoṣā) having, in due order, made her eyebrows the curved end of the bow, her glances the string of the bow, her eyes along with her eyelashes the arrows, her breasts the tent, started for victory. Mañjughoṣā became the army of that Cupid only. Seeing that sage Medhāvin she too was oppressed by the passion of love. That Medhāvin also, with his body shooting up with youth, shone (there). Wearing a white sacred thread and appearing like another Cupid, that Medhāvin lived in the auspicious hermitage of Cyavana .

18b-24. Having seen the best sage staying there, that Mañjughoṣā was overpowered by Cupid (i.e. passion of love) and she sang gently. That best sage, having seen her singing like that, with her bracelets jingling and her anklets and girdle tinkling, was forcibly deluded by Cupid with his army. That beautiful woman Mañjughoṣā, seeing that sage like that, approached him and deluded him with feminine coquettish gestures; and keeping her lute down (on the ground) she embraced that lord of sages, as a creeper would encircle a tree shaking due to the velocity of the wind. That best sage, Medhāvin, too rejoiced with her. Seeing in that (forest) only her excellent body, his auspicious nature left him, and he was influenced by the nature of Cupid. The lover did not know (i.e. care for) night or day, while rejoicing with her. Due to (i.e. in) the violation of (good) conduct, the sage passed a period of many years. Mañjughoṣā set out to go to the divine world. While going she said to the best sage, rejoicing (with her): “O brāhmaṇa , give me the order to go to my own region.”

Medhāvin said :—

25-30. O you beautiful one, today only just at the beginning of the nightfall you have come. Stay with me till (it is the time for my) morning prayer.

Hearing these words of the sage, she was frightened. She, afraid of the sage’s curse, again delighted that sage for many years, O best king. She rejoiced with the sage for fifty-five years nine months and three days. (But that period) was just half a night for him. When that much time passed, she again said to the sage: “O Brāhmaṇa, give me the order to go (back). I have to go home.”

Medhāvin said :—

It is (just) the morning. Listen to my words. Be steady till I offer my evening prayer.

Hearing these words of the sage, she was fall of joy. Smiling slightly, she of a bright smile again spoke:

The celestial nymph said :—

31-38. O sinless best brāhmaṇa, how long your prayer has extended! (Please) favour me, and take into consideration the time that has passed.

Hearing these words of her, the best brāhmaṇa, with his eyes dilated due to wonder, calculated the time that had passed. Fifty-seven years were passed (by him) with her. Then he got angry with her, and was (like fire) with rows of flames. He, seeing her of the nature of destruction, putting an end to his penance, became very angry, and discharging sparks of fire from his eyes, and noticing that his penance earned with great effort had been wasted with her (i.e. in her company), the sage Medhāvin with his lips throbbing and his senses agitated cursed her: “Be a female goblin. Fie upon you, a sinful woman of bad conduct, an unchaste woman, who loves sins (i.e. sinful conduct).” Parched by his curse, she remained bent with modesty. The beautiful woman, desiring the sage’s favour said these words to him: “O best brāhmaṇa, (please) favour me. Appease your curse; for the friendship of the good takes place (even) by (walking together for) seven steps (or by exchanging seven words). O brāhmaṇa with you I have passed many years. For this reason, O lord, O you of a good vow, favour (me).”

The sage said :

39-42. O good woman, hear my words appeasing the curse. O sinful one, what have I to do with you? You destroyed (my) great penance. In the dark half of Caitra would fall (i.e. falls) the auspicious Ekādaśī called Pāpamocanikā, which destroys all sins. Having observed the pure vow of it (i.e. on that day, your) state of a female goblin will go away.

Having spoken like this Medhāvin went to his father’s hermitage. Seeing him to have come (back), Cyavana said to him: “What is this that you have done? You have destroyed your religious merit, O son.”

Medhāvin said :

43. O father, I committed a sin. I rejoiced with a celestial nymph. O father, tell me an expiation by means of which my sin would perish.

Cyavana said :

44-46. In the dark half of Caitra falls the (Ekādaśī) called Pāpamocanī. O son, when the vow of it is observed, the heap of sins would perish.

Hearing these words of his father, he observed that excellent vow. His sin perished and he became endowed with (the merit of) his penance. That Mañjughoṣā too, having observed that excellent vow, was freed from the state of a female goblin due to (having observed) that vow of Pāpamocanikā. That excellent celestial nymph taking a divine form went to heaven.

Lomaśa said :

47-49. O king, all the sin (however) little of those best men who observe the vow of the Pāpamocanikā, would perish. A man, by reciting (about) it, by listening (to its account) would obtain the fruit (of the gift) of a thousand cows. All those who have killed a brāhmaṇa or have snatched gold or are drunkards or have gone to the teacher's bed (i.e. have violated the wife of the preceptor) become free from sins by means of the observance of this vow. By its observance the excellent vow gives great religious merit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 47

Kāmadā Ekādaśī

Chapter 459 of 693 · 40 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वासुदेव नमस्तुभ्यं कथयस्व ममाग्रतः ।
चैत्रस्य शुक्लपक्षे तु किं नामैकादशी भवेत् १।
श्रीकृष्ण उवाच-
शृणुष्वैकमना राजन्कथां पुण्यां पुरातनीम् ।
वसिष्ठो यामकथयत्प्राग्दिलीपाय पृच्छते २।
दिलीप उवाच-
भगवञ्छ्रोतुमिच्छामि कथयस्व प्रसादतः ।
चैत्रमासि सिते पक्षे किंनामैकादशी भवेत् ३।
वसिष्ठ उवाच-
साधु पृष्टं त्वया राजन्कथयामि तवाग्रतः ।
चैत्रस्य शुक्लपक्षे तु कामदा नाम नामतः ४।
एकादशी पुण्यतमा पापेंधनदवानलः ।
शृणु राजन्कथामेतां पापघ्नीं पुण्यदायिनीम् ५।
पुरा नागपुरे रम्ये हेमरत्नविभूषिते ।

पुंडरीकमुखा नागा निवसंति महोत्कटाः ६।
तस्मिन्पुरे पुंडरीको राजा राज्यं चकार सः ।
गन्धर्वैः किन्नरैश्चैव अप्सरोभिश्च सेव्यते ७।
वराप्सरास्तु ललिता गंधर्वो ललितस्तथा ।
उभौ रागेण संरक्तौ दंपती कामपीडितौ ८।
रेमाते स्वगृहे रम्ये धनधान्ययुते तदा ।
ललितायाश्च हृदये पतिर्वसति सर्वदा ९।
हृदये तस्य ललिता नित्यं वसति भामिनी ।
एकदा पुंडरीकोऽथ क्रीडते सदसि स्थितः १०।
गीतं गानं प्रकुरुते ललितो दयितां विना ।
पदबंधस्खलज्जिह्वो बभूव ललितां स्मरन् ११।
मनोभावं विदित्वास्य कर्कटो नागसत्तमः ।
पदबंधच्युतिं तस्य पुंडरीके न्यवेदयत् १२।
श्रुत्वा कर्कोटकवचः पुंडरीको भुजंगराट् ।
क्रोधसंरक्तनयनो बभूवातिभयंकरः १३।

शशाप ललितं तत्र गायंतं मदनातुरम् ।
राक्षसो भव दुर्बुद्धे क्रव्यादः पुरुषादकः १४।
यतः पत्नीवशोपेतो गायमानो ममाग्रतः ।
वचनात्तस्य राजेंद्र रक्षोरूपो बभूव सः १५।
रौद्राननो विरूपाक्षो दृष्टमात्रो भयंकरः ।
बाहुयोजनविस्तीर्णौ मुखं कंदरसन्निभम् १६।
चंद्रसूर्यनिभे नेत्रे ग्रीवापर्वतसंनिभा ।
नासारंध्रे तु विवरे अधरौ योजनायतौ १७।
शरीरं तस्य राजेंद्र उत्थितं योजनाष्टकम् ।
ईदृशो राक्षसो भूत्वा भुंजानः कर्मणः फलम् १८।
ललिता तु तथालोक्य स्वपतिं विकृताकृतिम् ।
चिंतयामास मनसा दुःखेन महतार्दिता १९।
किं करोमि क्व गच्छामि पतिः शापेन पीडितः ।
इति संस्मृत्य संस्मृत्य मनसा शर्म नालभत् २०।
चचार पतिना सार्द्धं ललिता गहने वने ।

बभ्राम विपिने दुर्गे कामरूपी स राक्षसः २१।
निर्घृणः पापनिरतो विरूपः पुरुषादकः ।
न सुखं लभते रात्रौ न दिवा पापपीडितः २२।
ललिता दुःखितातीव पतिं दृष्ट्वा तथाविधम् ।
बभ्राम तेन सार्द्धं सा रुदती गहने वने २३।
दृष्ट्वाश्रमपदं रम्यं मुनिं संशांतविग्रहम् ।
शीघ्रं जगाम ललिता नमस्कृत्याग्रतः स्थिता २४।
तां दृष्ट्वा स मुनिः प्राह दुःखितां हि दयापरः ।
का त्वं कस्मादिहायाता सत्यं वद ममाग्रतः २५।
ललितोवाच-
वीरधन्वेति गंधर्वः सुता तस्य महात्मनः ।
ललितां नाम मां विद्धि पत्यर्थमिह चागताम् २६।
भर्ता मे पापदोषेण राक्षसोऽभून्महामुने ।
रौद्ररूपो दुराचारस्तं दृष्ट्वा नास्ति मे सुखम् २७।
सांप्रतं शाधि मां ब्रह्मन्यत्कृत्यं तद्वद प्रभो ।

कुरुष्व तद् व्रतं भद्रे विधिपूर्वं मयोदितम् २८।
ऋषिरुवाच-
चैत्रमासस्य रंभोरु शुक्लपक्षोऽस्ति सांप्रतम् ।
कामदैकादशीनाम पापघ्नी ललिते परा २९।
कुरुष्व तद्व्रतं भद्रे विधिपूर्वं मयोदितम् ।
अस्य व्रतस्य यत्पुण्यं तत्स्वभर्त्रे प्रदीयताम् ३०।
दत्ते पुण्येक्षणात्तस्य शापदोषः प्रयास्यति ।
इति श्रुत्वा मुनेर्वाक्यं ललिता हर्षिताभवत् ३१।
उपोष्यैकादशीं राजन्द्वादशीदिवसे तथा ।

विप्रस्यैव समीपे तद्वासुदेवस्य चाग्रतः ३२।
वाक्यमुवाच ललिता स्वपत्युस्तारणाय वै ।
मया तु तद्व्रतं चीर्णं कामदाया उपोषणम् ३३।
तस्य पुण्यप्रभावेन गच्छत्वस्य पिशाचता ।
ललितावचनादेव वर्त्तमानोऽपि तत्क्षणे ३४।
गतपापः स ललितो दिव्यदेहो बभूव ह ।

राक्षसत्वं गतं तस्य प्राप्ता गंधर्वता पुनः ३५।
हेमरत्नसमाकीर्णो रेमे ललितया सह ।
विमानवरमारूढौ पूर्वरूपाधिकौ च तौ ३६।
दंपती अत्यशोभेतां कामदायाः प्रभावतः ।
इति ज्ञात्वा नृपश्रेष्ठ कर्तव्यैषा प्रयत्नतः ३७।
लोकानां तु हितार्थाय तवाग्रे कथिता मया ।
ब्रह्महत्यादि पापघ्नी पिशाचत्वविनाशनी ३८।
नातः परतरा काचित्त्रैलोक्ये सचराचरे ।
पठनाच्छ्रवणाद्वाजन्वाजपेयफलं लभेत् ३९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे चैत्रशुक्ला कामदानाम सप्तचत्वारिंशोऽध्यायः ४७।

Roman transliteration

yudhiṣṭhira uvāca-
vāsudeva namastubhyaṃ kathayasva mamāgrataḥ |
caitrasya śuklapakṣe tu kiṃ nāmaikādaśī bhavet 1|
śrīkṛṣṇa uvāca-
śṛṇuṣvaikamanā rājankathāṃ puṇyāṃ purātanīm |
vasiṣṭho yāmakathayatprāgdilīpāya prcchate 2|
dilīpa uvāca-
bhagavañchrotumicchāmi kathayasva prasādataḥ |
caitramāsi site pakṣe kiṃnāmaikādaśī bhavet 3|
vasiṣṭha uvāca-
sādhu pṛṣṭaṃ tvayā rājankathayāmi tavāgrataḥ |
caitrasya śuklapakṣe tu kāmadā nāma nāmataḥ 4|
ekādaśī puṇyatamā pāpeṃdhanadavānalaḥ |
śṛṇu rājankathāmetāṃ pāpaghnīṃ puṇyadāyinīm 5|
purā nāgapure ramye hemaratnavibhūṣite |

puṃḍarīkamukhā nāgā nivasaṃti mahotkaṭāḥ 6|
tasminpure puṃḍarīko rājā rājyaṃ cakāra saḥ |
gandharvaiḥ kinnaraiścaiva apsarobhiśca sevyate 7|
varāpsarāstu lalitā gaṃdharvo lalitastathā |
ubhau rāgeṇa saṃraktau daṃpatī kāmapīḍitau 8|
remāte svagṛhe ramye dhanadhānyayute tadā |
lalitāyāśca hṛdaye patirvasati sarvadā 9|
hṛdaye tasya lalitā nityaṃ vasati bhāminī |
ekadā puṃḍarīko'tha krīḍate sadasi sthitaḥ 10|
gītaṃ gānaṃ prakurute lalito dayitāṃ vinā |

padabaṃdhaskhalajjihvo babhūva lalitāṃ smaran 11|
manobhāvaṃ viditvāsya karkaṭo nāgasattamaḥ |
padabaṃdhacyutiṃ tasya puṃḍarīke nyavedayat 12|
śrutvā karkoṭakavacaḥ puṃḍarīko bhujaṃgarāṭ |
krodhasaṃraktanayano babhūvātibhayaṃkaraḥ 13|

śaśāpa lalitaṃ tatra gāyaṃtaṃ madanāturam |
rākṣaso bhava durbuddhe kravyādaḥ puruṣādakaḥ 14|
yataḥ patnīvaśopeto gāyamāno mamāgrataḥ |
vacanāttasya rājeṃdra rakṣorūpo babhūva saḥ 15|
raudrānano virūpākṣo dṛṣṭamātro bhayaṃkaraḥ |
bāhūyojanavistīrṇau mukhaṃ kaṃdarasannibham 16|
caṃdrasūryanibhe netre grīvāparvatasaṃnibhā |
nāsāraṃdhre tu vivare adharau yojanāyatau 17|
śarīraṃ tasya rājeṃdra utthitaṃ yojanāṣṭakam |
īdṛśo rākṣaso bhūtvā bhuṃjānaḥ karmaṇaḥ phalam 18|
lalitā tu tathālokya svapatiṃ vikṛtākṛtim |
ciṃtayāmāsa manasā duḥkhena mahatārditā 19|
kiṃ karomi kva gacchāmi patiḥ śāpena pīḍitaḥ |
iti saṃsmṛtya saṃsmṛtya manasā śarma nālabhat 20|
cacāra patinā sārddhaṃ lalitā gahane vane |

babhrāma vipine durge kāmarūpī sa rākṣasaḥ 21|
nirghṛṇaḥ pāpanirato virūpaḥ puruṣādakaḥ |
na sukhaṃ labhate rātrau na divā pāpapīḍitaḥ 22|
lalitā duḥkhitātīva patiṃ dṛṣṭvā tathāvidham |
babhrāma tena sārddhaṃ sā rudatī gahane vane 23|
dṛṣṭvāśramapadaṃ ramyaṃ muniṃ saṃśāṃtavigraham |
śīghraṃ jagāma lalitā namaskṛtyāgrataḥ sthitā 24|
tāṃ dṛṣṭvā sa muniḥ prāha duḥkhitāṃ hi dayāparaḥ |
kā tvaṃ kasmādihāyātā satyaṃ vada mamāgrataḥ 25|
lalitovāca-
vīradhanveti gaṃdharvaḥ sutā tasya mahātmanaḥ |
lalitāṃ nāma māṃ viddhi patyarthamiha cāgatām 26|
bhartā me pāpadoṣeṇa rākṣaso'bhūnmahāmune |
raudrarūpo durācārastaṃ dṛṣṭvā nāsti me sukham 27|
sāṃprataṃ śādhi māṃ brahmanyatkṛtyaṃ tadvada prabho |

kuruṣva tad vrataṃ bhadre vidhipūrvaṃ mayoditam 28|
ṛṣiruvāca-
caitramāsasya raṃbhoru śuklapakṣo'sti sāṃpratam |
kāmadaikādaśīnāma pāpaghnī lalite parā 29|
kuruṣva tadvrataṃ bhadre vidhipūrvaṃ mayoditam |
asya vratasya yatpuṇyaṃ tatsvabhartre pradīyatām 30|
datte puṇyekṣaṇāttasya śāpadoṣaḥ prayāsyati |
iti śrutvā munervākyaṃ lalitā harṣitābhavat 31|
upoṣyaikādaśīṃ rājandvādaśīdivase tathā |
viprasyaiva samīpe tadvāsudevasya cāgrataḥ 32|
vākyamuvāca lalitā svapatyustāraṇāya vai |
mayā tu tadvrataṃ cīrṇaṃ kāmadāyā upoṣaṇam 33|
tasya puṇyaprabhāvena gacchatvasya piśācatā |
lalitāvacanādeva varttamāno'pi tatkṣaṇe 34|
gatapāpaḥ sa lalito divyadeho babhūva ha |

rākṣasatvaṃ gataṃ tasya prāptā gaṃdharvatā punaḥ 35|
hemaratnasamākīrṇo reme lalitayā saha |
vimānavaramārūḍhau pūrvarūpādhikau ca tau 36|
daṃpatī atyaśobhetāṃ kāmadāyāḥ prabhāvataḥ |
iti jñātvā nṛpaśreṣṭha kartavyaiṣā prayatnataḥ 37|
lokānāṃ tu hitārthāya tavāgre kathitā mayā |
brahmahatyādi pāpaghnī piśācatvavināśanī 38|
nātaḥ paratarā kācittrailokye sacarācare |
paṭhanācchravaṇādrājanvājapeyaphalaṃ labhet 39|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde caitraśuklā kāmadānāma saptacatvāriṃśo'dhyāyaḥ 47|

English translation

Yudhiṣṭhira said :

1. Salutation to you, O Vāsudeva ; tell me, Ekādaśī of which name would fall in the bright half of Caitra .

Śrīkṛṣṇa said :

2. O king, listen attentively to an auspicious old tale which formerly Vasiṣṭha narrated to Dilīpa who had asked (him).

Dilīpa said :

3. O revered one, I desire to hear. Favour me and tell me what the name of the Ekādaśī that would fall in the bright half of Caitra, is.

Vasiṣṭha said :

4-12. O king, you have asked well. I shall tell (about it) to you. The Ekādaśī falling in the bright half of Caitra is Kāmadā by name. (This) Ekādaśī is most auspicious, and is a fire to the fuel of sins. O king, listen to this story which destroys sins, (and) which gives religious merit. Formerly in the beautiful city of Nāgapura , adorned with gold and jewels, lived very powerful nāgas led by Puṇḍarīka . In that city king Puṇḍarīka ruled. He was served by gandharvas , kinnaras , and celestial nymphs also. The excellent celestial nymph was Lalitā ; and the (excellent) gandharva was Lalita ; the couple, glowing with attachment, and oppressed by passion of love, rejoiced in their beautiful house which was full of wealth and grains. In the heart of Lalitā (her) husband always resided; (and) in his heart, that beautiful Lalitā always resided. Once Puṇḍarīka, remaining in his assembly, was sporting. Lalita, without his wife, was singing and dancing (there). Remembering Lalitā, his tongue stumbled over (i.e. while uttering) an arrangement of words. Knowing the state of his mind, the best nāga Karkoṭaka reported his error in (uttering) the arrangement of words to Puṇḍarīka.

13-20. Hearing the words of Karkoṭaka, Puṇḍarīka, the king of the nāgas, with his eyes red due to anger, became extremely fierce. He then cursed Lalita who was singing and was overpowered by the passion of love: “O you of a wicked mind, be a demon that eats raw flesh, and that eats human beings, since, being influenced by (the love for) your wife, you are singing before me.” As a result of his words, he (i.e. Lalita) got a demon’s form, O best king. His face was fierce. His eyes were deformed. He caused

fear even when just seen. His arms were as long as a yojana . His mouth resembled a cave. His eyes were like the moon and the sun. His neck was like a mountain. His nostrils were (just) hollows. His lips were a yojana in length. O lord of kings, his body rose (up to) eight yojanas . He, as result of his deed(s) became a demon of this type. And that Lalitā, seeing her husband thus deformed was oppressed by great grief, and thought to herself: “What do (i.e. should) I do? Where do (i.e. should) I go? My husband is troubled by the curse.” Recalling like this to her mind, she did not obtain pleasure in her mind.

21-25. Lalitā, along with her husband, moved into a dense forest. That demon who took any form he liked, was cruel, was engaged in (committing) sins, who was deformed, ate human beings, wandered in that impassable forest. He, oppressed by sins, did not have pleasure at night or by day. Seeing her husband like that Lalitā was very much pained. She, weeping, wandered with him in (that) dense forest. Having seen a lovely hermitage and a sage of a tranquil form, she quickly went to him, and saluting him, stood before him. Seeing her distressed, the sage, solely devoted to kindness, said to her: “Who are you? Why have you come here? Tell the truth to me.”

Lalitā said :

26-28. There is a gandharva Vīradhanvan (by name). I am the daughter of that noble one. Know me to be Lalitā by name. I have come here for the sake of my husband. O great sage, due to a sin, my husband has become a demon of a fierce form and wicked deeds. Seeing him, I am not happy. Now, O brāhmaṇa , instruct me. O lord, tell me what I should do. (Tell me about) the religious merit due to which he is free from his state of demon, O best brāhmaṇa.

The sage said :—

29-31. O you beautiful woman, it is now. the bright half of the month of Caitra. O Lalitā, (in it falls) the Kāmadā Ekādaśī which is great and which destroys sins. O auspicious one, duly observe its vow as told by me. Give the religious merit which (you will obtain) from this vow to your husband. When the religious merit is given (to him), his sin will go away in a moment.

Hearing these words of the sage, Lalitā was delighted.

32-39. Having fasted on the Ekādaśī, so also on the day of Dvādaśī, Lalitā, in the vicinity of a brāhmaṇa, and in front of Viṣṇu , uttered these words for the emancipation of her husband: “I have observed the vow, viz. the Kāmadā fast. Let his goblin-hood go (away) by the prowess of that religious merit.” Merely at the words of Lalitā, just at that moment, his sins went away, and he had a divine form. His state of a demon went (away) and he got gandharva-hood again. Full of gold and jewels, he rejoiced with Lalitā. The couple having more lovely forms than before got into an excellent aeroplane, and looked more charming due to the efficacy of Kāmadā. O best king, realising this, this (Kāmadā-vow) should be carefully observed. For the good of the people I told it to you. It destroys sins like that of the condition of a goblin. There is nothing superior to it in the three worlds with the mobile and the immobile. O king, by reciting about it, and listening to the (the account of) it one would get the fruit of a Vājapeya sacrifice.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 48

Varūthinī Ekādaśī

Chapter 460 of 693 · 26 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वैशाखस्यासिते पक्षे किंनामैकादशी भवेत् ।
महिमानं कथय मे वासुदेव नमोऽस्तु ते १।
श्रीकृष्ण उवाच-
सौभाग्यदायिनी राजन्निहलोके परत्र च ।
वैशाखकृष्णपक्षे तु नाम्ना चैव वरूथिनी २।
वरूथिन्या व्रतेनैव सौख्यं भवति सर्वदा ।
पापहानिश्च भवति सौभाग्यप्राप्तिरेव च ३।
दुर्भगा या करोत्येनां सा स्त्री सौभाग्यमाप्नुयात् ।
लोकानां चैव सर्वेषां भुक्तिमुक्तिप्रदायिनी ४।
सर्वपापहरा नृणां गर्भवासनिकृंतनी ।
वरूथिन्या व्रतेनैव मांधाता स्वर्गतिं गतः ५।
धुंधुमारादयश्चान्ये राजानो बहवस्तथा ।
ब्रह्मकपालनिर्मुक्तो बभूव भगवान्भवः ६।
दशवर्षसहस्राणि तपस्तप्यति यो नरः ।

कुरुक्षेत्रे रविग्रहे स्वर्णभारं ददाति यः ।
तत्तुल्यंफलमाप्नोतिवरूथिन्याव्रतंचरन् ७।
श्रद्धावान्यस्तु कुरुते वरूथिन्या व्रतं नरः ।
वांछितं लभते सोऽपि इहलोके परत्र च ८।
पवित्रा पावनी ह्येषा महापातकनाशिनी ।
भुक्तिमुक्तिप्रदा चैव कर्तृणां नृपसत्तम ९।
अश्वदानान्नृपश्रेष्ठ गजदानं विशिष्यते ।
गजदानाद्भूमिदानं तिलदानं ततोऽधिकम् १०।
तस्माच्च स्वर्णदानं वै अन्नदानं ततोऽधिकम् ।
अन्नदानात्परं दानं न भूतं न भविष्यति ११।
पितृदेवमनुष्याणां तृप्तिरन्नेन जायते ।
तत्समं कविभिः प्रोक्तं कन्यादानं नृपोत्तम १२।
धेनुदानं च ततुल्यमित्याह भगवान्स्वयम् ।
प्रोक्तेभ्यः सर्वदानेभ्यो विद्यादानं विशिष्यते १३।
तत्फलं समवाप्नोति नरः कृत्वा वरूथिनीम् ।

कन्यावित्तेन जीवंति ये नराः पापमोहिताः १४।
पुण्यक्षयं ते गच्छंति निरयं यातनामयम्।
तस्मात्सर्वप्रयत्नेन न ग्राह्यं कन्यकाधनम् १५।
यश्च गृह्णाति लोभेन कन्यां क्रीत्वा च तद्धनम्।
सोऽन्यजन्मनि राजेंद्र ओतुर्भवति निश्चितम् १६।
कन्यां पुण्येन यो दद्याद्यथाशक्ति स्वलंकृताम्।
तत्पुण्यसंख्यां नृपते चित्रगुप्तो न शक्नुयात् १७।
तत्तुल्यं फलमाप्नोति नरः कृत्वा वरूथिनीम्।
कांस्यं मांसं मसूरांश्च चणकान्कोद्रवांस्तथा १८।
शाकं मधु परान्नं च पुनर्भोजन मैथुने।
वैष्णवो व्रतकर्ता च दशम्यां दश वर्जयेत् १९।
द्यूतं क्रीडां च निद्रां च तांबूलं दंतधावनम्।
परापवादं पैशुन्यं स्तेयं हिंसां तथा रतिम् २०।
क्रोधं चैवानृतं वाक्यमेकादश्यां विवर्जयेत्।
कांस्यं मांसं सुरां क्षौद्रं तैलं पतितभाषणम् २१।

व्यायामं च प्रवासं च पुनर्भोजनमैथुनम्।
वृषपृष्ठं मसूरान्नं द्वादश्यां परिवर्जयेत् २२।
अनेन विधिना राजन्विहिता यैर्वरूथिनी।
सर्वपापक्षयं कृत्वा दद्यात्प्रांतेऽक्षयां गतिम्।
रात्रौ जागरणं कृत्वा पूजितो मधुसूदनः २३।
सर्वपापविनिर्मुक्तास्ते यांति परमां गतिम्।
तस्मात्सर्वप्रयत्नेन कर्तव्या पापभीरुभिः २४।
क्षपारितनयाद्भीतो नरः कुर्याद्वरूथिनीम्।
पठनाच्छ्रवणाद्राजन्गोसहस्रफलं लभेत्।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते २५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुमापतिनारदसंवादे वैशाखकृष्णवरूथिनी एकादशी नाम अष्टचत्वारिंशोऽध्यायः ४८।

Roman transliteration

yudhiṣṭhira uvāca-
vaiśākhasyāsite pakṣe kiṃnāmaikādaśī bhavet |
mahimānaṃ kathaya me vāsudeva namo'stu te 1|
śrīkṛṣṇa uvāca-
saubhāgyadāyinī rājannihaloke paratra ca |
vaiśākhakṛṣṇapakṣe tu nāmnā caiva varūthinī 2|
varūthinyā vratenaiva saukhyaṃ bhavati sarvadā |
pāpahāniśca bhavati saubhāgyaprāptireva ca 3|
durbhagā yā karotyenāṃ sā strī saubhāgyamāpnuyāt |
lokānāṃ caiva sarveṣāṃ bhuktimuktipradāyinī 4|
sarvapāpaharā nṝṇāṃ garbhavāsanikṛṃtanī |
varūthinyā vratenaiva māṃdhātā svargatiṃ gataḥ 5|
dhuṃdhumārādayaścānye rājāno bahavastathā |

brahmakapālanirmukto babhūva bhagavānbhavaḥ 6|
daśavarṣasahasrāṇi tapastapyati yo naraḥ |

kurukṣetre ravigrahe svarṇabhāraṃ dadāti yaḥ |
tattulyaṃphalamāpnotivarūthinyāvrataṃcaran 7|
śraddhāvānyastu kurute varūthinyā vrataṃ naraḥ |
vāṃchitaṃ labhate so'pi ihaloke paratra ca 8|
pavitrā pāvanī hyeṣā mahāpātakanāśinī |
bhuktimuktipradā caiva kartṝṇāṃ nṛpasattama 9|
aśvadānānnṛpaśreṣtha gajadānaṃ viśiṣyate |
gajadānādbhūmidānaṃ tiladānaṃ tato'dhikam 10|
tasmācca svarṇadānaṃ vai annadānaṃ tato'dhikam |
annadānātparaṃ dānaṃ na bhūtaṃ na bhaviṣyati 11|
pitṛdevamanuṣyāṇāṃ tṛptirannena jāyate |
tatsamaṃ kavibhiḥ proktaṃ kanyādānaṃ nṛpottama 12|
dhenudānaṃ ca tattulyamityāha bhagavānsvayam |
proktebhyaḥ sarvadānebhyo vidyādānaṃ viśiṣyate 13|
tatphalaṃ samavāpnoti naraḥ kṛtvā varūthinīm |

kanyāvittena jīvaṃti ye narāḥ pāpamohitāḥ 14|
puṇyakṣayaṃ te gacchaṃti nirayaṃ yātanāmayam |
tasmātsarvaprayatnena na grāhyaṃ kanyakādhanam 15|
yaśca gṛhṇāti lobhena kanyāṃ krītvā ca taddhanam |
so'nyajanmani rājeṃdra oturbhavati niścitam 16|
kanyāṃ puṇyena yo dadyādyathāśakti svalaṃkṛtām |
tatpuṇyasaṃkhyāṃ nṛpate citragupto na śaknuyāt 17|
tattulyaṃ phalamāpnoti naraḥ kṛtvā varūthinīm |
kāṃsyaṃ māṃsaṃ masūrāṃśca caṇakāṅkodravāṃstathā 18|
śākaṃ madhu parānnaṃ ca punarbhojana maithune |
vaiṣṇavo vratakartā ca daśamyāṃ daśa varjayet 19|
dyūtaṃ krīḍāṃ ca nidrāṃ ca tāṃbūlaṃ daṃtadhāvanam |
parāpavādaṃ paiśunyaṃ steyaṃ hiṃsāṃ tathā ratim 20|
krodhaṃ caivānṛtaṃ vākyamekādaśyāṃ vivarjayet |
kāṃsyaṃ māṃsaṃ surāṃ kṣaudraṃ tailaṃ patitabhāṣaṇam 21|

vyāyāmaṃ ca pravāsaṃ ca punarbhojanamaithunam |
vṛṣapṛṣṭhaṃ masūrānnaṃ dvādaśyāṃ parivarjayet 22|
anena vidhinā rājanvihitā yairvarūthinī |
sarvapāpakṣayaṃ kṛtvā dadyātprāṃte'kṣayāṃ gatim |
rātrau jāgaraṇaṃ kṛtvā pūjito madhusūdanaḥ 23|
sarvapāpavinirmuktāste yāṃti paramāṃ gatim |
tasmātsarvaprayatnena kartavyā pāpabhīrubhiḥ 24|
kṣapāritanayādbhīto naraḥ kuryādvarūthinīm |
paṭhanācchravaṇādrājangosahasraphalaṃ labhet |
sarvapāpavinirmukto viṣṇuloke mahīyate 25|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmumāpatināradasaṃvāde
vaiśākhakṛṣṇavarūthinī ekādaśī nāma aṣṭacatvāriṃśo'dhyāyaḥ 48|

English translation

Yudhiṣṭhira said :—

1. What would be the name of the Ekādaśī in the dark half of Vaiśākha ? Tell me (its) importance. Salutation to you, O Vāsudeva .

Śrīkṛṣṇa said :—

2-15. O king, this Ekādaśī named Varūthinī , (falling) in the dark half of Vaiśākha, gives grandeur in this and the next world. Due to the Varūthinī-vow happiness always results; and the sins are destroyed, and good fortune is obtained. An unfortunate woman who observes this (vow) obtains good fortune. This gives pleasures and salvation to all the people. It removes all the sins of people, and cuts off living as an embryo (i.e. puts an end to rebirth). Due to the Varūthinī-vow only Māndhātṛ went to heaven. So also many other kings like Dhundhumāra (went to heaven). Lord Śiva became free from the sin of (breaking) the skull of Brahmā . One who observes the vow of Varūthinī gets the fruit equal to that (obtained by him) who gives a bhāra of gold on Kurukṣetra when the Sun (is auspicious). That man with faith who observes the vow of Varūthinī, gets (his) desired (objects) in this world and the next (world). O best king, to those who observe it, it is pure, purifying; it destroys great sins. It gives them pleasures and salvation. O king, giving of elephants is superior to giving of horses. Giving of land (is superior) to giving of elephants. Gift of sesamum-seeds is superior (even) to that. Giving of gold is superior to that, and giving of food is superior to that (i.e. giving of gold). There was not nor there will be a greater gift than that of food. By means of food the manes, gods and men are satisfied. O best king, giving one's daughter (in marriage) is said by the wise to be like that. The lord himself said that giving of a cow is equal to that. Of all the gifts that have been mentioned, giving knowledge is the best. A man, by observing the Varūthinī(-vow) gets a fruit equal to that. Those men who, deluded by sin, subsist on the money (got) for (giving their) daughter (in marriage), lose their religious merit, and go to hell full of torments. Therefore, with all care money for giving a daughter in marriage should not be taken (i.e. should be avoided).

16-25. O lord of kings, he who through greed takes money for offering his daughter in marriage, certainly becomes (i.e. is born as) a cat in the next existence. O king, even Citragupta cannot measure the religious merit of him who, with his religious merit, gives, according to his capacity, his daughter well-adorned (in marriage). A man gets fruit equal to that by observing the Varūthinī(-vow). Bell-metal, flesh, masūra (a kind of pulse), thick peas, kodrava (a species of grain eaten by the poor), vegetables, honey, eatables of (i.e. offered by) others, and food and sexual union—these ten a devotee of Viṣṇu should avoid on the tenth day. Playing with dice, sport, sleep, tāmbūla , cleaning the teeth, censuring others, wickedness, theft, harming (others) and indulging in sex, anger, telling lies—(these) he should avoid on the Ekādaśī. Bell-metal, flesh, liquor, honey, oil, talking to those who are fallen, exercise, journey and food and sexual union, (mounting on) a bull's back, food prepared with masūra—he should avoid on Dvādaśī. O king, to those who have observed the Varūthinī(-vow) in this manner, it would, after destroying all their sins, give them an undecaying position in the end. Those who, having kept awake at night, have worshipped Viṣṇu, are freed from all sins and reach the highest position. Therefore, those who are afraid of sins, should observe it with all efforts. A man afraid of (Saturn) the son of enemy of the night, should observe the Varūthinī(-vow). O king, by reciting (about) it and by listening to (the account of) it, a man would obtain the fruit of (the gift of) a thousand cows. Being free from all sins, he is honoured in Viṣṇu's world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 49

Mohinī Ekādaśī

Chapter 461 of 693 · 40 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
वैशाख शुक्लपक्षे तु किन्नामैकादशी भवेत् ।
किं फलं को विधिस्तत्र कथयस्व जनार्दन १।
श्रीकृष्ण उवाच-
इदमेव पुरा पृष्टं रामचंद्रेण धीमता ।
वसिष्ठं प्रति राजेंद्र यत्त्वं मामनुपृच्छसि २।
राम उवाच-
भगवञ्छ्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
सर्वपापक्षयकरं सर्वदुःखनिकृंतनम् ३।
मया दुःखानि भुक्तानि सीताविरहजानि तु ।
ततोऽहं भयभीतोऽस्मि पृच्छामि त्वां महामुने ४।
वसिष्ठ उवाच-
साधु पृष्टं त्वया राम तवैषा नैष्ठिकी मतिः ।
त्वन्नामग्रहणेनैव पूतो भवति मानवः ५।
तथापि कथयिष्यामि लोकानां हितकाम्यया ।

पवित्रं पावनानां च व्रतानामुत्तमं व्रतम् ६।
वैशाखस्य सिते पक्षे राम चैकादशी भवेत् ।
मोहिनी नाम सा प्रोक्ता सर्वपापहरापराः ७।
मोहजालात्प्रमुच्यंते पातकानां समूहतः ।
अस्या व्रत प्रभावेन सत्यं सत्यं वदाम्यहम् ८।
अतः कारणतो राम कर्तव्यैषा भवादृशैः ।
पातकानां क्षयकरी महादुःखविनाशिनी ९।
शृणुष्वैकमना राम कथां पापहरां पराम् ।
यस्याः श्रवणमात्रेण महापापं प्रणश्यति १०।
सरस्वत्यास्तटे रम्ये पुरी भद्रावती शुभा ।
द्युतिमान्नाम नृपतिस्तत्र राज्यं करोति वै ११।
चंद्रवंशोद्भवो नाम धृतिमान्सत्यसंगरः ।
तत्र वैश्यो निवसति धनधान्यसमृद्धिमान् १२।
धनपाल इति ख्यातः पुण्यकर्मप्रवर्त्तकः ।
प्रपा कूप मठाराम तडाग गृहकारकः १३।

विष्णुभक्तिरतः शांतस्तस्यासन्पंचपुत्रकाः ।
सुमना द्युतिमांश्चैव मेधावी सुकृतस्तथा १४।
पंचमो धृष्टबुद्धिश्च महापापरतः सदा ।
परस्त्रीसंगनिरतो विटगोष्ठी विशारदः १५।
द्यूतादि व्यसनासक्तः परस्त्री रतिलालसः ।
न च देवार्चने बुद्धिर्नपितॄन्न द्विजान्प्रति १६।
अन्यायवर्ती दुष्टात्मा पितुर्द्रव्यक्षयंकरः ।
अभक्ष्यभक्षकः पापी सुरापाने रतः सदा १७।
वेश्याकंठे क्षिप्तबाहुर्भ्रमन्दुष्टश्चतुष्पथे ।
पित्रा निष्कासितो गेहात्परित्यक्तश्च बांधवैः १८।
स्वदेहभूषणान्येव क्षयं नीतानि तेन वै ।
गणिकाभिः परित्यक्तो निंदितश्च धनक्षयात् १९।
ततश्चिंतापरो जातो वस्त्रहीनः क्षुधार्दितः ।
किं करोमि क्वगच्छामि केनोपायेन जीव्यते २०।
तस्करत्वं समारब्धं तत्रैव नगरे पितुः ।

गृहीतो राजपुरुषैर्मुक्तश्च पितृगौरवात् २१।
पुनर्बद्धः पुनस्त्यक्तः पुनर्बद्धः ससंभ्रमैः ।
धृष्टबुद्धिर्दुराचारो निबध्य निगडै र्दृढैः २२।
कशाघातैस्ताडितश्च पीडितश्च पुनः पुनः ।
न स्थातव्यं हि मंदात्मंस्त्वया मद्देशगोचरे २३।
एवमुक्त्वा ततो राज्ञा मोचितो दृढबंधनात् ।
निर्जगाम भयात्तस्य गतोऽसौ गहनं वनम् २४।
क्षुत्तृषापीडितश्चायमितश्चेतश्च धावति ।
सिंहवन्निजघानासौ मृग शूकर चित्रलान् २५।
आमिषाहार निरतो वने तिष्ठति सर्वदा ।
करे शरासनं कृत्वा निषंगं पृष्ठ संगतम् २६।
अरण्यचारिणो हंति पक्षिणश्च पदाचरन् ।
चकोरांश्च मयूरांश्च कंक तित्तिर मूषिकान् २७।
एतानन्यान्हिनस्त्यंधो धृष्टबुद्धिस्तु निर्घृणः ।
पूर्वजन्मकृतैः पापैर्निमग्नः पापकर्दमे २८।

दुःखशोकसमाविष्टः पीड्यमानो दिवानिशम् ।
कौंडिन्यस्याश्रमपदं प्राप्तः पुण्यागमात्क्वचित् २९।
माधवे मासि जाह्नव्याः कृतस्नानं तपोधनम् ।
आससाद धृष्टबुद्धिः शोकभारेण पीडितः ३०।
तद्वस्त्रबिंदुस्पर्शेन गतपापो हताशुभः ।
कौंडिन्यस्याग्रतः स्थित्वा प्रत्युवाच कृतांजलि ३१।
धृष्टबुद्धिरुवाच-
भो भो ब्रह्मन्द्विजश्रेष्ठ दयां कृत्वा ममोपरि ।
येन पुण्यप्रभावेन मुक्तिर्भवति तद्वद ३२।

कौंडिन्य उवाच-
शृणुष्वैकमनाभूत्वा येन पापक्षयस्तव ।
वैशाखस्य सिते पक्षे मोहिनी नाम विश्रुता ३३।
एकादशीव्रतं तस्याः कुरु मद्वाक्यनोदितः ।
मेरुतुल्यानि पापानि क्षयं गच्छंति देहिनाम् ३४।
बहुजन्मार्जितान्येषा मोहिनी समुपोषिता ।

इति वाक्यं मुनेः श्रुत्वा धृष्टबुद्धिः प्रसन्नधीः ३५।
व्रतं चकार विधिवत्कौंडिन्यस्योपदेशतः ।
कृते व्रते नृपश्रेष्ठ गतपापो बभूव सः ३६।
दिव्यदेहस्ततो भूत्वा गरुडोपरिसंस्थितः ।
जगाम वैष्णवं लोकं सर्वोपद्रव वर्जितम् ३७।
इतीदृशं रामचंद्र उत्तमं मोहिनी व्रतम् ।
नातः परतरं किंचित्त्रैलोक्ये सचराचरे ३८।
यज्ञादितीर्थदानानि कलां नार्हंति षोडशीम् ।
पठनाच्छ्रवणाद्राजन्गोसहस्र फलं लभेत् ३९।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां सहितायामुत्तरखंडे उमापतिनारदसंवादे वैशाखशुक्ले मोहन्येकादशीनाम एकोनपंचाशत्तमोऽध्यायः४९।

Roman transliteration

yudhiṣṭhira uvāca-
vaiśākha śuklapakṣe tu kinnāmaikādaśī bhavet |
kiṃ phalaṃ ko vidhistatra kathayasva janārdana 1|
śrīkṛṣṇa uvāca-
idameva purā pṛṣṭaṃ rāmacaṃdreṇa dhīmatā |
vasiṣṭhaṃ prati rājeṃdra yattvaṃ māmanupṛcchasi 2|
rāma uvāca-
bhagavañchrotumicchāmi vratānāmuttamaṃ vratam |
sarvapāpakṣayakaraṃ sarvaduḥkhanikṛṃtanam 3|
mayā duḥkhāni bhuktāni sītāvirahajāni tu |
tato'haṃ bhayabhīto'smi pṛcchāmi tvāṃ mahāmune 4|
vasiṣṭha uvāca-
sādhu pṛṣṭaṃ tvayā rāma tavaiṣā naiṣṭhikī matiḥ |
tvannāmagrahaṇenaiva pūto bhavati mānavaḥ 5|
tathāpi kathayiṣyāmi lokānāṃ hitakāmyayā |

pavitraṃ pāvanānāṃ ca vratānāmuttamaṃ vratam 6|
vaiśākhasya site pakṣe rāma caikādaśī bhavet |
mohinī nāma sā proktā sarvapāpaharāparāḥ 7|
mohajālātpramucyaṃte pātakānāṃ samūhataḥ |
asyā vrata prabhāvena satyaṃ satyaṃ vadāmyaham 8|
ataḥ kāraṇato rāma kartavyaiṣā bhavādṛśaiḥ |
pātakānāṃ kṣayakarī mahāduḥkhavināśinī 9|
śṛṇuṣvaikamanā rāma kathāṃ pāpaharāṃ parām |
yasyāḥ śravaṇamātreṇa mahāpāpaṃ praṇaśyati 10|
sarasvatyāstaṭe ramye purī bhadrāvatī śubhā |

dyutimānnāma nṛpatistatra rājyaṃ karoti vai 11|
caṃdravaṃśodbhavo nāma dhṛtimānsatyasaṃgaraḥ |
tatra vaiśyo nivasati dhanadhānyasamṛddhimān 12|
dhanapāla iti khyātaḥ puṇyakarmapravarttakaḥ |
prapā kūpa maṭhārāma taḍāga gṛhakārakaḥ 13|

viṣṇubhaktirataḥ śāṃtastasyāsanpaṃcaputrakāḥ |
sumanā dyutimāṃścaiva medhāvī sukṛtastathā 14|
paṃcamo dhṛṣṭabuddhiśca mahāpāparataḥ sadā |
parastrīsaṃganirato viṭagoṣṭhī viśāradaḥ 15|
dyūtādi vyasanāsaktaḥ parastrī ratilālasaḥ |
na ca devārcane buddhirnapitṝnna dvijānprati 16|
anyāyavartī duṣṭātmā piturdravyakṣayaṃkaraḥ |
abhakṣyabhakṣakaḥ pāpī surāpāne rataḥ sadā 17|
veśyākaṃṭhe kṣiptabāhurbhramanduṣṭaścatuṣpathe |
pitrā niṣkāsito gehātparityaktaśca bāṃdhavaiḥ 18|
svadehabhūṣaṇānyeva kṣayaṃ nītāni tena vai |
gaṇikābhiḥ parityakto niṃditaśca dhanakṣayāt 19|
tataściṃtāparo jāto vastrahīnaḥ kṣudhārditaḥ |
kiṃ karomi kvagacchāmi kenopāyena jīvyate 20|
taskaratvaṃ samārabdhaṃ tatraiva nagare pituḥ |

gṛhīto rājapuruṣairmuktaśca pitṛgauravāt 21|
punarbaddhaḥ punastyaktaḥ punarbaddhaḥ sasaṃbhramaiḥ |
dhṛṣṭabuddhirdurācāro nibadhya nigaḍai rdṛḍhaiḥ 22|
kaśāghātaistāḍitaśca pīḍitaśca punaḥ punaḥ |
na sthātavyaṃ hi maṃdātmaṃstvayā maddeśagocare 23|
evamuktvā tato rājñā mocito dṛḍhabaṃdhanāt |
nirjagāma bhayāttasya gato'sau gahanaṃ vanam 24|
kṣuttṛṣāpīḍitaścāyamitaścetaśca dhāvati |
siṃhavannijaghānāsau mṛga śūkara citralān 25|
āmiṣāhāra nirato vane tiṣṭhati sarvadā |
kare śarāsanaṃ kṛtvā niṣaṃgaṃ prṣṭha saṃgatam 26|
araṇyacāriṇo haṃti pakṣiṇaśca padācaran |
cakorāṃśca mayūrāṃśca kaṃka tittira mūṣikān 27|
etānanyānhinastyaṃdho dhṛṣṭabuddhistu nirghṛṇaḥ |
pūrvajanmakṛtaiḥ pāpairnimagnaḥ pāpakardame 28|

duḥkhaśokasamāviṣṭaḥ pīḍyamāno divāniśam |
kauṃḍinyasyāśramapadaṃ prāptaḥ puṇyāgamātkvacit 29|
mādhave māsi jāhnavyāḥ kṛtasnānaṃ tapodhanam |
āsasāda dhṛṣṭabuddhiḥ śokabhāreṇa pīḍitaḥ 30|
tadvastrabiṃdusparśena gatapāpo hatāśubhaḥ |
kauṃḍinyasyāgrataḥ sthitvā pratyuvāca kṛtāṃjali 31|
dhṛṣṭabuddhiruvāca-
bho bho brahmandvijaśreṣṭha dayāṃ kṛtvā mamopari |
yena puṇyaprabhāvena muktirbhavati tadvada 32|
kauṃḍinya uvāca-
śṛṇuṣvaikamanābhūtvā yena pāpakṣayastava |
vaiśākhasya site pakṣe mohinī nāma viśrutā 33|
ekādaśīvrataṃ tasyāḥ kuru madvākyanoditaḥ |
merutulyāni pāpāni kṣayaṃ gacchaṃti dehinām 34|
bahujanmārjitānyeṣā mohinī samupoṣitā |

iti vākyaṃ muneḥ śrutvā dhṛṣṭabuddhiḥ prasannadhīḥ 35|
vrataṃ cakāra vidhivatkauṃḍinyasyopadeśataḥ |
kṛte vrate nṛpaśreṣṭha gatapāpo babhūva saḥ 36|
divyadehastato bhūtvā garuḍoparisaṃsthitaḥ |
jagāma vaiṣṇavaṃ lokaṃ sarvopadrava varjitam 37|
itīdṛśaṃ rāmacaṃdra uttamaṃ mohinī vratam |
nātaḥ parataraṃ kiṃcittrailokye sacarācare 38|
yajñāditīrthadānāni kalāṃ nārhaṃti ṣoḍaśīm |
paṭhanācchravaṇādrājangosahasra phalaṃ labhet 39|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ sahitāyāmuttarakhaṃḍe umāpatināradasaṃvāde vaiśākhaśukle mohanyekādaśīnāma ekonapaṃcāśattamo'dhyāyaḥ49|

English translation

Yudhiṣṭhira said :

1. Of which name would be the Ekādaśī in the bright half of Vaiśākha ? What is its fruit? What is the manner of (observing) it? Tell it, O Viṣṇu .

Śrīkṛṣṇa said :

2. O lord of kings, the same as you are asking me (now) was formerly asked by the intelligent Rāma from Vasiṣṭha .

Rāma said :

3-4. O glorious one, I desire to hear about the best among the vows, which destroys all sins, and which cuts off all miseries. I have experienced sorrows (like the ones) due to separation from Sītā . So I am scared. (Therefore), O great sage, I am asking you.

Vasiṣṭha said :

5-10. O Rāma, you have asked well. This is (due to) your devoted mind. Merely by uttering your name a man is purified. Yet, with a desire for the well-being of the people, I shall tell you (about) the excellent vow, (most) pure of the purifying vows. O Rāma, the Ekādaśī (that) would fall in the bright half of Vaiśākha, is called Mohinī . It is great and removes all sins. Due to the prowess of the vow of this (Ekādaśī men) are freed from the noose of delusion and the multitude of sins. I am telling you the truth and the truth (only). Therefore, O Rāma, this one, that destroys sins and puts an end to great misery should be observed by (people) like you. O Rāma, listen attentively to the great, sin-removing story, merely by hearing which (even) a great sin perishes.

11-20. On the lovely bank of Sarasvatī there was an auspicious city Bhadrāvatī . A king named Dyutimat ruled there. He was born in the Lunar family. He was courageous and was true to his word. A vaiśya prosperous with wealth and grains lived there. He was known as Dhanapāla . He prompted auspicious deeds. He constructed public water places, wells, temples, gardens, tanks and houses. He was engrossed in devotion for Viṣṇu and was calm. He had five sons: Sumanas , Dyutimat, Medhāvin and Sukṛta . The fifth Dhṛṣṭabuddhi was alway engaged in (committing) great sins. He was attached to the union with others' wives, and was well-versed in stories about voluptuous people. He was attached to addictions like gambling, and ardently longed for (the company of) others' wives. He did not intend

to worship deities, nor the dead ancestors, nor brāhmaṇas . The wicked one lived (by doing) injustice, and wasted the money of his father. He ate what was prohibited and was always attached to drinking liquor. The wicked one threw his arms round the neck of a prostitute and wandered over the crossway. He was expelled from the house by his father and was also forsaken by his kinsmen. He even exhausted the money, ornaments on his body. He was abandoned by the harlots and was condemned (by them) due to the loss of his wealth. Then he was disturbed in mind, was without clothes, and was oppressed by hunger. “What should I do? Where should I go? By what means shall I subsist?” (Thus he thought.)

21-29. Just in his father’s city he started stealing. He was arrested by the royal officers, but was released due to the importance of his father. Being zealous, they bound him, again released him and again bound him. The wicked Dhṛṣṭabuddhi was bound with strong fetters. He was repeatedly whipped and tormented. “O dull-witted one, you should not live within the range (i.e. limits) of my kingdom.” Saying so, he was freed by the king from the strong fetters. Due to his fear he went out (of the city) to a dense forest. Being oppressed by hunger and thirst he ran here and there. Like a lion he killed deer, pigs and spotted (deer). Addicted to eating flesh, he always lived in the forest. Taking a bow in his hand, and putting the quiver on his back, he, going on foot, killed the birds moving in the forest. That blinded, cruel Dhṛṣṭabuddhi killed these—partridges, peacocks, francolins, and rats—and other (birds). He plunged into the mud of sins due to sins committed in his former existence. He was overcome with pain and sorrow. He was annoyed day and night. Due to his acquisition of some religious merit he reached the hermitage of Kauṇḍinya .

30-32. Dhṛṣṭabuddhi, oppressed with the burden of grief, approached the ascetic who had bathed in Gaṅgā in the month of Vaiśākha. Due to a slight contact of his garment his sins vanished and his misfortune was destroyed. Standing in front of Kauṇḍinya, he, with the palms of his hands joined, said to him:

Dhṛṣṭahuddhi said :

O brāhmaṇa , O greatest of the brāhmaṇas, taking compassion on me, tell me that religious merit due to the powers of which salvation takes place.

Kauṇḍinya said :

33-39. Listen attentively to that by which your sins will perish. In the dark half of Vaiśākha falls the well-known (Ekādaśī) named Mohinī. Prompted by my words, observe the vow of that Ekādaśī. When men observe a fast on this Mohinī (Ekādaśī), their sins comparable to Meru and earned (i.e. committed) in many existences perish.

Hearing these words of the sage, Dhṛṣṭabuddhi, pleased in his mind, observed duly the vow according to the advice of Kauṇḍinya. O best among kings, when he observed (this) vow, his sins vanished. Then, he, having a divine body and mounted upon Garuḍa , went to Viṣṇu’s world which is free from all calamities. O Rāmacandra , the Mohinī-vow is excellent in this way. In three worlds with the mobile and the immobile, there is nothing greater than it. Sacrifices and the like, so also (visits to) holy places, gifts are not equal even to the sixteenth part of (the religious merit) it (gives). By reciting (about) it and listening to (its account) a man would obtain the fruit of (the gift of) a thousand cows.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 50

Aparā Ekādaśī

Chapter 462 of 693 · 21 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
ज्येष्ठस्य कृष्णपक्षे तु किं नामैकादशी भवेत् ।
श्रोतुमिच्छामि माहात्म्यं तद्वदस्व जनार्दन १।
श्रीकृष्ण उवाच-
साधु पृष्टं त्वया राजन्लोकानां हितकाम्यया ।
बहुपुण्यप्रदा ह्येषा महापातकनाशिनी २।
अपरा नाम राजेंद्र अपरा पुत्रदायिनी ।
लोके प्रसिद्धितां याति अपरां यस्तु सेवते ३।
ब्रह्महत्याभिभूतोऽपि गोत्रहा भ्रूणहा तथा ।
परापवादवादी च परस्त्री रसिकोऽपि च ४।
अपरा सेवनाद्राजन्विपाप्मा भवति ध्रुवम् ।
कूटसाक्ष्यं कूटमानं तुलाकूटं करोति यः ५।
कूटवेदं पठेद्यस्तु कूटशास्त्रं तथैव च ।
ज्योतिषी गणकः कूटः कूटायुर्वैदिको भिषक् ६।
कूटसाक्ष्य समायुक्तो विज्ञेया नरकौकसः ।

अपरा सेवनाद्राजन्पापैर्मुक्ता भवंति ते ७।
क्षत्रियः क्षात्रधर्मं यस्त्यक्त्वा युद्धात्पलायते ।
स याति नरकं घोरं स्वीयधर्मबहिष्कृतः ८।
अपरा सेवनात्सोऽपि पापं त्यक्त्वा दिवं व्रजेत् ।
विद्यावान्यः स्वयं शिष्यो गुरुनिंदां करोति च ९।
स महापातकैर्युक्तो निरयं याति दारुणम् ।
अपरा सेवनात्सोऽपि सद्गतिं प्राप्नुयान्नरः १०।
महिमानमपरायाः शृणु राजन्वदाम्यहम् ।
मकरस्थे रवौ माघे प्रयागे यत्फलं नृणाम् ११।
काश्यां यत्प्राप्यते पुण्यमुपरागे निमज्जनात् ।
गयायां पिंडदानेन पितृणां तृप्तिदो यथा १२।
सिंहस्थिते देवगुरौ गौतम्यां स्नातको नरः ।
कन्यागते गुरौ राजन्कृष्णवेणी निमज्जनात् १३।
यत्फलं समवाप्नोति कुंभकेदार दर्शनात् ।
बदर्याश्रमयात्रायां तत्तीर्थसेवनादपि १४।

यत्फलं समवाप्नोति कुरुक्षेत्रे रविग्रहे ।
गजाश्व हेमदानेन यज्ञं कृत्वा सदक्षिणम् १५।
तादृशं फलमाप्नोति अपरा व्रतसेवनात् ।
अर्धप्रसूतां गां दत्वा सुवर्णं वसुधां तथा १६।
नरो यत्फलमाप्नोति अपराया व्रतेन तत् ।
पापद्रुमकुठारीयं पापेंधन दवानलः १७।
पापांधकारतरणिः पापसारंग केसरी ।
बुद्बुदा इव तोयेषु पुत्तिका इव जंतुषु १८।
जायंते मरणायैव एकादश्या व्रतं विना ।
अपरां समुपोष्यैव पूजयित्वा त्रिविक्रमम् १९।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ।
लोकानां च हितार्थाय तवाग्रे कथितं मया ।
पठनाच्छ्रवणाद्वाजन्गोसहस्रफलं लभेत् २०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे ज्येष्ठकृष्णापरैकादशीनाम पंचाशत्तमोऽध्यायः ५०।

Roman transliteration

yudhiṣṭhira uvāca-
jyeṣṭhasya kṛṣṇapakṣe tu kiṃ nāmaikādaśī bhavet |
śrotumicchāmi māhātmyaṃ tadvadasva janārdana 1|
śrīkṛṣṇa uvāca-
sādhu pṛṣṭaṃ tvayā rājanlokānāṃ hitakāmyayā |
bahupuṇyapradā hyeṣā mahāpātakanāśinī 2|
aparā nāma rājeṃdra aparā putradāyinī |
loke prasiddhitāṃ yāti aparāṃ yastu sevate 3|
brahmahatyābhibhūto'pi gotrahā bhrūṇahā tathā |
parāpavādavādī ca parastrī rasiko'pi ca 4|
aparā sevanādrājanvipāpmā bhavati dhruvam |
kūṭasākṣyaṃ kūṭamānaṃ tulākūṭaṃ karoti yaḥ 5|
kūṭavedaṃ paṭhedyastu kūṭaśāstraṃ tathaiva ca |
jyotiṣī gaṇakaḥ kūṭaḥ kūṭāyurvaidiko bhiṣak 6|
kūṭasākṣya samāyukto vijñeyā narakaukasaḥ |

aparā sevanādrājanpāpairmuktā bhavaṃti te 7|
kṣattriyaḥ kṣātradharmaṃ yastyaktvā yuddhātpalāyate |
sa yāti narakaṃ ghoraṃ svīyadharmabahiṣkṛtaḥ 8|
aparā sevanātso'pi pāpaṃ tyaktvā divaṃ vrajet |
vidyāvānyaḥ svayaṃ śiṣyo guruniṃdāṃ karoti ca 9|
sa mahāpātakairyukto nirayaṃ yāti dāruṇam |
aparā sevanātso'pi sadgatiṃ prāpnuyānnaraḥ 10|
mahimānamaparāyāḥ śṛṇu rājanvadāmyaham |
makarasthe ravau māghe prayāge yatphalaṃ nṛṇām 11|
kāśyāṃ yatprāpyate puṇyamuparāge nimajjanāt |
gayāyāṃ piṃḍadānena pitṝṇāṃ tṛptido yathā 12|
siṃhasthite devagurau gautamyāṃ snātako naraḥ |
kanyāgate gurau rājankṛṣṇaveṇī nimajjanāt 13|
yatphalaṃ samavāpnoti kuṃbhakedāra darśanāt |

badaryāśramayātrāyāṃ tattīrthasevanādapi 14|

yatphalaṃ samavāpnoti kurukṣetre ravigrahe |
gajāśva hemadānena yajñaṃ kṛtvā sadakṣiṇam 15|
tādṛśaṃ phalamāpnoti aparā vratasevanāt |
ardhaprasūtāṃ gāṃ datvā suvarṇaṃ vasudhāṃ tathā 16|
naro yatphalamāpnoti aparāyā vratena tat |
pāpadrumakuṭhārīyaṃ pāpeṃdhana davānalaḥ 17|
pāpāṃdhakārataraṇiḥ pāpasāraṃga kesarī |
budbudā iva toyeṣu puttikā iva jaṃtuṣu 18|
jāyaṃte maraṇāyaiva ekādaśyā vrataṃ vinā |
aparāṃ samupoṣyaiva pūjayitvā trivikramam 19|
sarvapāpavinirmukto viṣṇuloke mahīyate |
lokānāṃ ca hitārthāya tavāgre kathitaṃ mayā |
paṭhanācchravaṇādrājangosahasraphalaṃ labhet 20|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde jyeṣṭhakṛṣṇāparaikādaśīnāma paṃcāśattamo'dhyāyaḥ 50|

English translation

Yudhiṣṭhira said :

1. What would be (i.e. is) the name of the Ekādaśī falling in the dark half of Jyeṣṭha ? I desire to hear (about its) importance. O Janārdana , (please) tell it.

Śrīkṛṣṇa said :

2-10. O king, you have, with the desire of the well-being of the people, asked well. (That Ekādaśī) is Aparā by name, O lord of kings. It gives unending fruit. He who observes the (vow of) Aparā becomes famous in the world. O king, he who is overcome by (the sin of) killing a brāhmaṇa , who kills (the members of) his family, who has procured an abortion, who censures others, who is interested in others' wives, certainly becomes free from sin on observing the (vow of) Aparā. These, viz. one who gives false testimony, who uses false measures or false weights, who would study false (i.e. unauthoritative) Vedas , so also false sacred texts, so also one who is a fraudulent astrologer, who is a fraudulent physician, and one who is connected with false testimony are the residents of hell. O king, by observing the (vow) of Aparā, they are free from sins. A kṣatriya who giving up the duty of a kṣatriya, flees from the battle, goes, being expelled from his caste, to a fierce hell. He too, by observing the (vow of) Aparā, would, after shedding his sin, go to heaven. A learned disciple who censures his preceptor, having incurred great sins, goes to a fearful hell. That man also by observing the (vow of) Aparā would obtain good position (i.e. beatitude).

11-20. O king, listen to the greatness of Aparā. I am (now) telling it. A fruit similar to that which men obtain (by bathing) at Prayāga in Māgha , when the Sun is in Makara (i.e. the sign Capricornus of Zodiac), or that religious merit which is obtained (by a man) after bathing at Kāśī on an eclipse-day, or the fruit which a man who offers piṇḍas to his dead ancestors at Gayā , gets, or which a man who bathes in the Gautamī (river) when Jupiter is in Siṃha (i.e. the sign Leo of the Zodiac) gets, or the fruit which a man gets on bathing in Kṛṣṇaveṇī when Jupiter is in Kanyā (i.e. the sign Virgo of the Zodiac), or the fruit a man gets on seeing Kumbhakedāra, or in the pilgrimage to Badaryāśrama and visiting holy places during it, or the fruit which a man obtains (by bathing) at Kurukṣetra when the planet Sun

(is auspicious), or the fruit that a man gets by performing a sacrifice with (the giving of) presents and gifts of elephants, horses or gold, is obtained by observing the (vow of) Aparā. So also a man obtains that fruit by the Aparā-vow which he gets by giving (to a brāhmaṇa) a recently calved cow, gold, or (a piece of) land. This (vow) is an axe (cutting) the tree in the form of sins, and is a wild fire to the fuel in the form of sins. It is the Sun (dispelling) the darkness of sins. It is a lion (killing) the spotted deer of sins. Those who are without (i.e. who do not observe) the vow of (this) Ekādaśī, are born to die like bubbles in water or like ants among creatures. A man, having fasted on the Aparā (Ekādaśī day) and having worshipped Viṣṇu , is free from all sins and is honoured in Viṣṇu's world. I have told (this vow) to you with the desire of the well-being of the people. O king, a man reciting (about) it and listening (to its account), would obtain the fruit of (gift of) a thousand cows.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 51

Nirjalā Ekādaśī

Chapter 463 of 693 · 65 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
अपरायाश्च माहात्म्यं श्रुतं सर्वं जनार्दन ।
ज्येष्ठस्य शुक्लपक्षे तु स्याद्या तां वद मानद १।
श्रीकृष्ण उवाच-
एनां वक्ष्यति धर्मात्मा व्यासः सत्यवतीसुतः ।
सर्वशास्त्रार्थतत्त्वज्ञो वेदवेदांगपारगः २।
युधिष्ठिर उवाच-
श्रुता मे मानवा धर्मा वासिष्ठाश्च श्रुता मया ।
द्वैपायन यथावत्त्वं वैष्णवान्वक्तुमर्हसि ३।
श्रीवेदव्यास उवाच -
श्रुतास्तु मानवा धर्मा वैदिकाश्च श्रुतास्त्वया ।
कलौ युगे न शक्यंते ते वै कर्तुं नराधिप ४।
सुखोपायमल्पधनमल्पक्लेशं महाफलम् ।
पुराणानां च सर्वेषां सारभूतं महामते ५।
एकादश्यां न भुंजीत पक्षयोरुभयोरपि ।

द्वादश्यां तु शुचिर्भूत्वा पुष्पैः संपूज्य केशवम् ६।
अन्नं भुंजीत सत्कृत्य पश्याद्विप्रपुरःसरम् ।
सूतकेऽपि न भोक्तव्यं नाशौचे च जनाधिप ७।
यावज्जीवं व्रतमिदं कर्त्तव्यं पुरुषर्षभ ।
स्वर्गतिं प्राप्तुमिच्छद्भिरत्र नैवास्ति संशयः ८।
आपपापा दुराचाराः पापिष्ठा धर्मवर्जिताः ।
एकादश्यां न भुंजाना न ते यांति यमांतिकम् ९।
इति तद्वचनं श्रुत्वा कंपितोऽश्वत्थपत्रवत् ।
भीमसेनो महाबाहुर्नत्वोवाच गुरुं प्रति १०।
भीमसेन उवाच-
पितामह महाबुद्धे शृणु मे परमं वचः ।
युधिष्ठिरश्च कुंती च तथा द्रुपदनंदिनी ११।
अर्जुनो नकुलश्चैव सहदेवस्तथैव च ।
एकादश्यां न भुंजंति कदाचिदपि सुव्रताः १२।
ते मां ब्रुवंति वै नित्यं मा भुंक्ष्व त्वं वृकोदर ।

अहं तानब्रुवं तात बुभुक्षा दुःसहा मम १३।
दानं दास्यामि विधिवत्पूजयिष्यामि केशवम् ।
भीमसेनवचः श्रुत्वा व्यासो वचनमब्रवीत् १४।
व्यास उवाच-
यदि स्वर्गमभीष्टं ते नरकं दुष्टमेव च ।
एकादश्यां न भोक्तव्यं पक्षयोरुभयोरपि १५।
भीमसेन उवाच-
पितामह महाबुद्धे कथयामि तवाग्रतः ।
एकभक्ते न शक्नोमि उपवासे कुतः प्रभो १६।
वृकोऽपिनाम यो वह्निः स सदा जठरे मम ।
अतिवेलं यदाऽनामि तदा समुपशाम्यति १७।
नैकं शक्नोम्यहं कर्तुमुपवासं महामुने ।
येनैव प्राप्यते स्वर्गस्तत्कर्त्तास्मि यथातथम् ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् १८।
व्यास उवाच-

वृषस्थे मिथुनस्थे वा यदा चैकादशी भवेत् ।
ज्येष्ठमासे प्रयत्नेन सोपोष्योदकवर्जिता १९।
गंडूषाचमनं वारि वर्जयित्वोदकं बुधः ।
उपभुंजीत नैवेह व्रतभंगोऽन्यथा भवेत् २०।
उदयादुदयं यावद्वर्जयित्वोदकं नरः ।
श्रूयतां समवाप्नोति द्वादशद्वादशी फलम् २१।
ततः प्रभाते विमले द्वादश्यां स्नानमाचरेत् ।
जलं सुवर्णं दत्त्वा च द्विजातिभ्यो यथाविधि २२।
भुंजीत कृतकृत्यस्तु ब्राह्मणैः सहितो वशी ।
एवं कृते च यत्पुण्यं भीमसेन शृणुष्व तत् २३।
संवत्सरे तु याश्चैव एकादश्यो भवंति हि ।
तासां फलमवाप्नोति ह्यत्र मे नास्ति संशयः २४।
इति मां केशवः प्राह शंखचक्रगदाधरः ।
सर्वान्परित्यज्य पुमान्मामेकं शरणं व्रजेत् २५।
एकादश्यां निराहारस्ततः पापात्प्रमुच्यते ।

द्रव्यशुद्धिः कलौ नास्ति संस्कारः स्मार्त्त एव च २६।
वैदिकस्तु कुतश्चापि प्राप्ते दुष्टे कलौ युगे ।
किं नु ते बहुनोक्तेन वायुपुत्र पुनः पुनः २७।
एकादश्यां न भुंजीत पक्षयोरुभयोरपि ।
एकादश्यां सिते पक्षे ज्येष्ठेमास्युदकं विना २८।
पुण्यं फलमवाप्नोति तच्छृणुष्व वृकोदर ।
संवत्सरे तु या प्रोक्ताः शुक्लः कृष्णा वृकोदर २९।
उपोषिता हि सर्वाः स्युरेकादश्यो न संशयः ।
धनधान्यप्रदा पुण्या पुत्रारोग्यशुभप्रदा ३०।

उपोषिता नरव्याघ्र इति सत्यं ब्रवीमि ते ।
यमदूता महाकायाः कराला: कृष्णरूपिणः ३१।
दंडपाशधरा रौद्रा नोपसर्पंति तं नरम् ।
पीतांबरधरा सौम्याश्चक्रहस्ता मनोजवाः ३२।
अंतकालेन यंत्येते वैष्णवान्वैष्णवीपुरीम् ।
तस्मात्सर्वप्रयत्नेन उपोष्योदकवर्जिता ३३।

जलधेनुं तदा दत्त्वा सर्वपापैः प्रमुच्यते ।
ततस्त्वमस्यां कौंतेय सोपवासोऽर्चनं हरेः ३४।
कुरु सर्वप्रयत्नेन सर्वपापप्रशांतये ।
स्वप्नेन मेऽपराधोस्ति दंतरागतयापि वा ३५।
भोक्ष्येपरेऽह्नि देवेश ह्यशनं वासराद्धरेः ।
इत्युच्चार्य ततो मंत्र उपवासपरो भवेत् ३६।
सर्वपापविनाशाय श्रद्धा दम समन्वितः ।
मेरुमंदरमात्राघं स्त्रिया पुंसा च यत्कृतम् ३७।
सर्वं तद्भस्मतां याति एकादश्याः प्रभावतः ।
न शक्नुवंति ये दातुं जलधेनुं नराधिप ३८।
सकांचनः प्रदातव्यो घटको वस्त्रसंयुतः ।
तोयस्य नियमं योऽस्या कुरुते वै स पुण्यभाक् ३९।
फलं कोटिसुवर्णस्य यामेयामे श्रुतं फलम् ।
स्नानं दानं जपं होमं यदस्यां कुरुते नरः ४०।
तत्सर्वं चाक्षयं प्राप्तमेतत्कृष्णप्रभाषितम् ।

किं वापरेण धर्मेण निर्जलैकादशीं विना ४१।
उपोष्य सम्यग्विधिवद्वैष्णवं पदमाप्नुयात् ।
सुवर्णमन्नं वासो वा यदस्यां संप्रदीयते ४२।
तदस्य कुरुशार्दूल सर्वं चाप्यक्षयं भवेत् ।
एकादश्यां दिने योऽन्नं भुंक्ते पापं भुनक्ति सः ४३।
इहलोके स चांडालो मृतः प्राप्नोति दुर्गतिम् ।
ये च दास्यंति दानानि द्वादश्यां समुपोषिताः ४४।
ज्येष्ठमासे सिते पक्षे प्राप्स्यंति परमं पदम् ।
ब्रह्महा मद्यपः स्तेनो गुरुद्वेषी सदानृती ४५।
मुच्यंते पातकैः सर्वैर्निर्जलायैरुपोषिता ।
विशेषं शृणु कौंतेय निर्जलैकादशी दिने ४६।
यत्कर्त्तव्यं नरैः स्त्रीभिर्दानं श्रद्धासमन्वितैः ।
जलशायी च संपूज्यो देया धेनुस्तथाम्मयी ४७।
प्रत्यक्षा वा नृपश्रेष्ठ घृतधेनुरथापि वा ।
दक्षिणाभिः सुपुष्टाभिर्मिष्टान्नैश्च पृथग्विधैः ४८।

तोषणीयाः प्रयत्नेन द्विजा धर्मभृतां वर ।
तुष्टा भवंति वै विप्रास्तैस्तुष्टैर्मोक्षदो हरिः ४९।

आत्मद्रोहः कृतस्तैर्हि यैरेषा न ह्युपोषिता ।
पापात्मानो दुराचारा मुष्टास्ते नात्र संशयः 6.51.५०।
कुलानां शतमागामि अतीतानां तथा शतम् ।
आत्मना सह तैर्नीतं वासुदेवस्य मंदिरम् ५१।
शांतैर्दांतैर्दानपरैरर्चयद्भिस्तथा हरिम् ।
कुर्वद्भिर्जागरं रात्रौ यैरेषा समुपोषिता ५२।
अन्नं वस्त्रं तथा गावो जलं शय्यासनं शुभम् ।
कमंडलुं तथा छत्रं दातव्यं निर्जला दिने ५३।
उपानहौ यो ददाति पात्रभूते द्विजोत्तमे ।
स सौवर्णेन यानेन स्वर्गलोके महीयते ५४।
यश्चेमां शृणुयाद्भक्त्या यश्चापि परिकीर्तयेत् ।
उभौ तौ स्वर्गमाप्नोति नात्र कार्या विचारणा ५५।
यत्फलं संनिहत्यायां राहुग्रस्ते दिवाकरे ।

कृत्वा श्राद्धं लभेन्मर्त्यस्तदस्याः श्रवणादपि ५६।
नियमं च प्रकर्त्तव्यं दंतधावनपूर्वकम् ।
एकादश्यां निराहारो वर्जयिष्यामि वै जलम् ५७।
केशवप्रीणनार्थाय अन्यदाचमनादृते ।
द्वादश्यां देवदेवेशः पूजनीयस्त्रिविक्रमः ५८।
गंधैर्धूपैस्तथा पुष्पैर्वासोभिः प्रियदर्शनैः ।
पूजयित्वा विधानेन मंत्रमेतमुदीरयेत् ५९।
देवदेव हृषीकेश संसारार्णवतारक ।
उदकुंभप्रदानेन नय मां परमां गतिम् ६०।
ज्येष्ठे मासि तु वै भीम या शुक्लैकादशी शुभा ।
निर्जला समुपोष्यात्र जलकुंभान्सशर्करान् ६१।
प्रदाय विप्रमुख्येभ्यो मोदते विष्णुसन्निधौ ।
ततः कुंभाः प्रदातव्या ब्राह्मणानां च भक्तितः ६२।
भोजयित्वा ततो विप्रान्स्वयं भुंजीत तत्परः ।
एवं यः कुरुते पूर्णां द्वादशीं पापनाशिनीम् ६३।

सर्वपापविनिर्मुक्तो पदं गच्छत्यनामयम् ।
ततः प्रभृति भीमेन कृता ह्येकादशी शुभा ।
पांडवद्वादशी नाम्ना लोके ख्याता बभूव ह ६४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितयामुत्तरखंडे उमापतिनारदसंवादे ज्येष्ठशुक्ला निर्जलैकादशीनामैकपंचाशत्तमोऽध्यायः ५१।

Roman transliteration

yudhiṣṭhira uvāca-
aparāyāśca māhātmyaṃ śrutaṃ sarvaṃ janārdana |
jyeṣṭhasya śuklapakṣe tu syādyā tāṃ vada mānada 1|

śrīkṛṣṇa uvāca-
enāṃ vakṣyati dharmātmā vyāsaḥ satyavatīsutaḥ |
sarvaśāstrārthatattvajño vedavedāṃgapāragaḥ 2|
yudhiṣṭhira uvāca-
śrutā me mānavā dharmā vāsiṣṭhāśca śrutā mayā |
dvaipāyana yathāvattvaṃ vaiṣṇavānvaktumarhasi 3|
śrīvedavyāsa uvāca -
śrutāstu mānavā dharmā vaidikāśca śrutāstvayā |
kalau yuge na śakyaṃte te vai kartuṃ narādhipa 4|
sukhopāyamalpadhanamalpakleśaṃ mahāphalam |
purāṇānāṃ ca sarveṣāṃ sārabhūtaṃ mahāmate 5|
ekādaśyāṃ na bhuṃjīta pakṣayorubhayorapi |

dvādaśyāṃ tu śucirbhūtvā puṣpaiḥ saṃpūjya keśavam 6|
annaṃ bhuṃjīta satkṛtya paścādviprapuraḥsaram |
sūtake'pi na bhoktavyaṃ nāśauce ca janādhipa 7|
yāvajjīvaṃ vratamidaṃ karttavyaṃ puruṣarṣabha |
svargatiṃ prāptumicchadbhiratra naivāsti saṃśayaḥ 8|
āpapāpā durācārāḥ pāpiṣṭhā dharmavarjitāḥ |
ekādaśyāṃ na bhuṃjānā na te yāṃti yamāṃtikam 9|
iti tadvacanaṃ śrutvā kaṃpito'śvatthapatravat |
bhīmaseno mahābāhurnatvovāca guruṃ prati 10|
bhīmasena uvāca-
pitāmaha mahābuddhe śṛṇu me paramaṃ vacaḥ |
yudhiṣṭhiraśca kuṃtī ca tathā drupadanaṃdinī 11|
arjuno nakulaścaiva sahadevastathaiva ca |
ekādaśyāṃ na bhuṃjaṃti kadācidapi suvratāḥ 12|
te māṃ bruvaṃti vai nityaṃ mā bhuṃkṣva tvaṃ vṛkodara |

ahaṃ tānabruvaṃ tāta bubhukṣā duḥsahā mama 13|
dānaṃ dāsyāmi vidhivatpūjayiṣyāmi keśavam |
bhīmasenavacaḥ śrutvā vyāso vacanamabravīt 14|
vyāsa uvāca-
yadi svargamabhīṣṭaṃ te narakaṃ duṣṭameva ca |
ekādaśyāṃ na bhoktavyaṃ pakṣayorubhayorapi 15|
bhīmasena uvāca-
pitāmaha mahābuddhe kathayāmi tavāgrataḥ |
ekabhakte na śaknomi upavāse kutaḥ prabho 16|
vṛko'pināma yo vahniḥ sa sadā jaṭhare mama |
ativelaṃ yadāśnāmi tadā samupaśāmyati 17|
naikaṃ śaknomyahaṃ kartumupavāsaṃ mahāmune |
yenaiva prāpyate svargastatkarttāsmi yathātatham |
tadekaṃ vada niścitya yena śreyo'hamāpnuyām 18|
vyāsa uvāca-

vṛṣasthe mithunasthe vā yadā caikādaśī bhavet |
jyeṣṭhamāse prayatnena sopoṣyodakavarjitā 19|
gaṃḍūṣācamanaṃ vāri varjayitvodakaṃ budhaḥ |
upabhuṃjīta naiveha vratabhaṃgo'nyathā bhavet 20|
udayādudayaṃ yāvadvarjayitvodakaṃ naraḥ |
śrūyatāṃ samavāpnoti dvādaśadvādaśī phalam 21|
tataḥ prabhāte vimale dvādaśyāṃ snānamācaret |
jalaṃ suvarṇaṃ dattvā ca dvijātibhyo yathāvidhi 22|

bhuṃjīta kṛtakṛtyastu brāhmaṇaiḥ sahito vaśī |
evaṃ kṛte ca yatpuṇyaṃ bhīmasena śṛṇuṣva tat 23|
saṃvatsare tu yāścaiva ekādaśyo bhavaṃti hi |
tāsāṃ phalamavāpnoti hyatra me nāsti saṃśayaḥ 24|
iti māṃ keśavaḥ prāha śaṃkhacakragadādharaḥ |
sarvānparityajya pumānmāmekaṃ śaraṇaṃ vrajet 25|
ekādaśyāṃ nirāhārastataḥ pāpātpramucyate |

dravyaśuddhiḥ kalau nāsti saṃskāraḥ smārtta eva ca 26|
vaidikastu kutaścāpi prāpte duṣṭe kalau yuge |
kiṃ nu te bahunoktena vāyuputra punaḥ punaḥ 27|
ekādaśyāṃ na bhuṃjīta pakṣayorubhayorapi |
ekādaśyāṃ site pakṣe jyeṣthemāsyudakaṃ vinā 28|
puṇyaṃ phalamavāpnoti tacchṛṇuṣva vṛkodara |
saṃvatsare tu yā proktāḥ śuklaḥ kṛṣṇā vṛkodara 29|
upoṣitā hi sarvāḥ syurekādaśyo na saṃśayaḥ |
dhanadhānyapradā puṇyā putrārogyaśubhapradā 30|
upoṣitā naravyāghra iti satyaṃ bravīmi te |
yamadūtā mahākāyāḥ karālāḥ kṛṣṇarūpiṇaḥ 31|
daṃḍapāśadharā raudrā nopasarpaṃti taṃ naram |
pītāṃbaradharā saumyāścakrahastā manojavāḥ 32|
aṃtakālena yaṃtyete vaiṣṇavānvaiṣṇavīpurīm |
tasmātsarvaprayatnena upoṣyodakavarjitā 33|

jaladhenuṃ tadā dattvā sarvapāpaiḥ pramucyate |
tatastvamasyāṃ kauṃteya sopavāso'rcanaṃ hareḥ 34|
kuru sarvaprayatnena sarvapāpapraśāṃtaye |
svapnena me'parādhosti daṃtarāgatayāpi vā 35|
bhokṣyepare'hni deveśa hyaśanaṃ vāsarāddhareḥ |
ityuccārya tato maṃtra upavāsaparo bhavet 36|
sarvapāpavināśāya śraddhā dama samanvitaḥ |
merumaṃdaramātrāghaṃ striyā puṃsā ca yatkṛtam 37|
sarvaṃ tadbhasmatāṃ yāti ekādaśyāḥ prabhāvataḥ |
na śaknuvaṃti ye dātuṃ jaladhenuṃ narādhipa 38|
sakāṃcanaḥ pradātavyo ghaṭako vastrasaṃyutaḥ |
toyasya niyamaṃ yo'syā kurute vai sa puṇyabhāk 39|
phalaṃ koṭisuvarṇasya yāmeyāme śrutaṃ phalam |
snānaṃ dānaṃ japaṃ homaṃ yadasyāṃ kurute naraḥ 40|
tatsarvaṃ cākṣayaṃ prāptametatkṛṣṇaprabhāṣitam |

kiṃ vāpareṇa dharmeṇa nirjalaikādaśīṃ vinā 41|
upoṣya samyagvidhivadvaiṣṇavaṃ padamāpnuyāt |
suvarṇamannaṃ vāso vā yadasyāṃ saṃpradīyate 42|
tadasya kuruśārdūla sarvaṃ cāpyakṣayaṃ bhavet |
ekādaśyāṃ dine yo'nnaṃ bhuṃkte pāpaṃ bhunakti saḥ 43|
ihaloke sa cāṃḍālo mṛtaḥ prāpnoti durgatim |
ye ca dāsyaṃti dānāni dvādaśyāṃ samupoṣitāḥ 44|
jyeṣthamāse site pakṣe prāpsyaṃti paramaṃ padam |
brahmahā madyapaḥ steno gurudveṣī sadānṛtī 45|
mucyaṃte pātakaiḥ sarvairnirjalāyairupoṣitā |
viśeṣaṃ śṛṇu kauṃteya nirjalaikādaśī dine 46|
yatkarttavyaṃ naraiḥ strībhirdānaṃ śraddhāsamanvitaiḥ |
jalaśāyī ca saṃpūjyo deyā dhenustathāmmayī 47|

pratyakṣā vā nṛpaśreṣṭha ghṛtadhenurathāpi vā |
dakṣiṇābhiḥ supuṣṭābhirmiṣṭānnaiśca pṛthagvidhaiḥ 48|

toṣaṇīyāḥ prayatnena dvijā dharmabhṛtāṃ vara |
tuṣṭā bhavaṃti vai viprāstaistuṣṭairmokṣado hariḥ 49|
ātmadrohaḥ kṛtastairhi yaireṣā na hyupoṣitā |
pāpātmāno durācārā muṣṭāste nātra saṃśayaḥ 6.51.50|
kulānāṃ śatamāgāmi atītānāṃ tathā śatam |
ātmanā saha tairnītaṃ vāsudevasya maṃdiram 51|
śāṃtairdāṃtairdānaparairarcayadbhistathā harim |
kurvadbhirjāgaraṃ rātrau yaireṣā samupoṣitā 52|
annaṃ vastraṃ tathā gāvo jalaṃ śayyāsanaṃ śubham |
kamaṃḍaluṃ tathā chatraṃ dātavyaṃ nirjalā dine 53|
upānahau yo dadāti pātrabhūte dvijottame |
sa sauvarṇena yānena svargaloke mahīyate 54|
yaścemāṃ śṛṇuyādbhaktyā yaścāpi parikīrtayet |
ubhau tau svargamāpnoti nātra kāryā vicāraṇā 55|
yatphalaṃ saṃnihatyāyāṃ rāhugraste divākare |

kṛtvā śrāddhaṃ labhenmartyastadasyāḥ śravaṇādapi 56|
niyamaṃ ca prakarttavyaṃ daṃtadhāvanapūrvakam |
ekādaśyāṃ nirāhāro varjayiṣyāmi vai jalam 57|
keśavaprīṇanārthāya anyadācamanādṛte |
dvādaśyāṃ devadeveśaḥ pūjanīyastrivikramaḥ 58|
gaṃdhairdhūpaistathā puṣpairvāsobhiḥ priyadarśanaiḥ |
pūjayitvā vidhānena maṃtrametamudīrayet 59|
devadeva hṛṣīkeśa saṃsārārṇavatāraka |
udakuṃbhapradānena naya māṃ paramāṃ gatim 60|
jyeṣṭhe māsi tu vai bhīma yā śuklaikādaśī śubhā |
nirjalā samupoṣyātra jalakuṃbhānsaśarkarān 61|
pradāya vipramukhyebhyo modate viṣṇusannidhau |
tataḥ kuṃbhāḥ pradātavyā brāhmaṇānāṃ ca bhaktitaḥ 62|
bhojayitvā tato viprānsvayaṃ bhuṃjīta tatparaḥ |
evaṃ yaḥ kurute pūrṇāṃ dvādaśīṃ pāpanāśinīm 63|

sarvapāpavinirmukto padaṃ gacchatyanāmayam |
tataḥ prabhṛti bhīmena kṛtā hyekādaśī śubhā |
pāṃḍavadvādaśī nāmnā loke khyātā babhūva ha 64|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitayāmuttarakhaṃḍe umāpatināradasaṃvāde jyeṣṭhaśuklā nirjalaikādaśīnāmaikapaṃcāśattamo'dhyāyaḥ 51|

English translation

Yudhiṣṭhira said :—

1. O Janārdana , I have heard the full importance of Aparā . O you who show respect (to others), tell me about that (Ekādaśī) which would fall (i.e. falls) in the bright half of Jyeṣṭha .

Śrīkṛṣṇa said :

2. Satyavatī 's pious son, Vyāsa , who knows the essence of all sacred texts and who has mastered the Vedas and the Upaniṣads will tell (you about) it.

Yudhiṣṭhira said :

3. I have heard the duties as told by Manu , so also as told by Vasiṣṭha . O Dvaipāyana , you please tell properly the duties of Viṣṇu 's devotees.

Śrī Vedavyāsa said :

4-9. O lord of men, you have listened to the duties as told by Manu, so also as told by Vasiṣṭha. They cannot be practised in Kaliyuga . O you very intelligent one, (the Ekādaśī vow) is the essence of (i.e. of what is told in) the Purāṇas , is an easy means, requires little money, little effort, (but) gives great fruit. One should not eat on the Ekādaśī-days of both the fortnights (of a month). On the Dvādaśī day, being pure, having worshipped Viṣṇu, having honoured (a brāhmaṇa), one should then eat with a brāhmaṇa. O king, one should not eat during the impurity caused by a birth or a death in the family. O best of men, those who desire to go to heaven should practise this vow as long as they live. There is no doubt about this. Even those who are sinners, who are of a wicked conduct, who are most sinful, who are bereft of piety, go to my proximity (i.e. reach me) if they do not eat on Ekādaśī.

10. Having heard these words of him, the mighty-armed Bhīma trembled like an aśvattha -leaf, and saluting his preceptor, said to him:

Bhīmasena said :

11-14. O grandsire, O you very intelligent one, listen to my important words. Yudhiṣṭhira and Kuntī , so also Draupadī and Arjuna , Nakula and Sahadeva , who practise (this) good vow, never eat on the day of Ekādaśī. They always tell me, "O Bhīma, do not eat (on the Ekādaśī day)." I told them: "For me hunger is difficult to bear. I shall duly give gifts. I shall worship Viṣṇu."

Hearing the words of Bhīmasena , Vyāsa said (these) words:

Vyāsa said :

15. If you desire (to go to) heaven, and if (you think) hell is painful, then you should not eat on the Ekādaśī of both the fortnights.

Bhīmasena said :

16-18. O grandsire, O you very intelligent one, I shall tell in front of (i.e. to) you. I am not able (to go on) by eating(even) once a day. Then O lord, how can I (put up with) a fast? That fire, called Vṛka , which is always present in my belly, is extinguished only when I eat many times. O great sage, I am not able to observe a (single) fast. I shall properly observe that due to which heaven is reached. Therefore, having decided about one, tell me that by (observing) which I shall obtain heaven.

Vyāsa said :

19-26. When the Ekādaśī would fall on (the day when the Sun) is in the second or the third sign of the Zodiac in the month of Jyeṣṭha, a wise man should carefully observe (the Ekādaśī fast) without (even drinking) water. He should avoid even sipping a mouthful of water and should not eat (at all). Otherwise the vow would be broken. Listen, when a man (lives even) by avoiding water from the sunrise of a day to the sunrise (of the next day), he obtains the fruit of twelve Dvādaśīs. Then in the auspicious morning of the Dvādaśī day he should bathe, and having duly given water, gold etc. to brāhmaṇas , he, being contended and controlled, should eat along with brāhmaṇas. O Bhīmasena, listen to the religious merit (which is obtained) by doing like this. There is no doubt that he hereby obtains the fruit of the Ekādaśīs that fall during the year. Keśava , the holder of a conch, a disc and a mace told me like this: "Leaving all others a man should seek my refuge only." A man, not eating on an Ekādaśī day is freed from sins. In the Kali -age, there is no purity of objects. Rites (or ceremonies) are based on the Smṛtis .

27-33a. How can there be a rite based on the Vedas, when the wicked Kali-age has arrived? O son of Vāyu (i.e. Bhīma), what is the use of telling you much again and again? A man should not eat on the Ekādaśī of both the fortnights. Listen, O Bhīma, to the auspicious fruit that (a man) obtains by remaining without water on the Ekādaśī day of the bright half of the month of Jyeṣṭha. O Bhīma, if fasts are observed on all the auspicious Ekādaśī days that are said to fall during the year and in the bright or dark fortnights (of each month), they give wealth and grains, give sons, good health and auspicious (things). O king, there is no doubt about it. I am telling you the truth. The big-bodied, fierce, dark-formed, fearful messengers of Yama , who hold staffs and nooses, do not approach that man. (But) Viṣṇu's messengers who have put on yellow garments, who are gentle, who have held discs in their hands, whose speed is like that of the mind, take him on his death to Viṣṇu's city.

33b-4l. Therefore, with all efforts a man should observe the Ekādaśī-fast without (drinking even) water. Then having given he is freed from all sins. Therefore, O son of Kuntī, on this day observe a fast and worship Viṣṇu with all efforts for the destruction of your sins. "Even by means of passion as much as the size of the point of an arrow, I have not sinned even in a dream. O lord of gods, I shall eat food on the next day of the day of (i.e. sacred to) Viṣṇu." Uttering this hymn he should engage himself in (observing) the fast of Ekādaśī after being endowed with faith and restraint for the destruction of all his sins. By the power of Ekādaśī all the sin of the size of the Meru and Mandara mountains, which a man has committed, is reduced to ash. O king, those who are not able to give should give a pitcher containing gold along with garments. He who, on this day, observes the vow of (not drinking even) water, is meritorious. The fruit of the gift of gold is said to be a crorefold in every watch. All that (like) a bath, a gift, muttering of prayers, a sacrifice that is given (or performed) by a man, becomes unending. This is told by Kṛṣṇa himself. What is the. use of any other religious rite than the Ekādaśī observed without (drinking) water?

42-52. Having properly observed it with due rites, a man would obtain Viṣṇu's position. All that like gold, food, garments, which are given by a man on this day, would, O king, be inexhaustible. He who eats food on the Ekādasī day eats sin. In this world he becomes a cāṇḍāla and after death gets a miserable position. Those who, having fasted, will give gifts on the Dvādaśī day in the bright half of the month of Jyeṣṭha, obtain the highest position. Those like the killer of a brāhmaṇa, a drunkard, a thief, a hater of his preceptor or one who always tells lies, who fast without (even drinking) water, are freed from all sins. O son of Kuntī, listen to the special gift which is to be given on the Ekādaśī day, on which not (even) water (is to be drunk) by men and women endowed with faith. He who lies in water should be worshipped and a watery cow should be given (to a brāhmaṇa). An actual cow should be given or of ghee . O best among the righteous, brahmaṇas should be carefully pleased by means of big presents and with various kinds of sweet food. The brāhmaṇas are pleased, and when they are pleased, Viṣṇu gives salvation. Those who have not fasted on this day have wronged themselves. They—the sinners,

and of a bad conduct—have been undoubtedly plundered. Those who, being calm, controlled, devoted to (giving) gifts, worshipped Viṣṇu, and keeping awake, fasted on this day, have taken along with themselves a hundred (members) past and future (of) their families to the abode of Viṣṇu.

53-58. On this day on (which even) water (should) not (be drunk) food, garments, so also cows, water, a good bed and a good seat, a water-pot used by an ascetic, so also an umbrella should be given (to a brāhmaṇa). He who gives a pair of shoes to the best brāhmaṇa—a worthy recipient—is honoured in heaven (after being taken there) by (i.e. in) a golden aeroplane. He who would listen to (the account of) this with devotion, and he who would narrate it, both go to heaven. No doubt should be raised about this. That fruit which a man obtains by offering a śrāddha at Kurukṣetra when the Sun is eclipsed by Rāhu , is obtained even by listening to (the account of) this. After cleaning his teeth, he should have the restriction: 'On the day of the Ekādaśī, to please Viṣṇu, I shall, remaining without food, avoid water except for sipping.' Viṣṇu, the lord of gods, should be worshipped on Dvādaśī.

59-64. Having duly worshipped (Viṣṇu) with sandal, incenses, flowers, so also pleasing garments, he should recite this hymn: "O god of gods, O Hṛṣīkeśa , O you who emancipate (beings) from the ocean of the mundane existence, take me to the highest position due to (my offering) the pitcher of water." O Bhīma, on that auspicious Ekādaśī which falls in the bright half of Jyeṣtha, a man should fast without (even) drinking water, by giving water pitchers with sugar to the best brāhmaṇas. (Due to this) he rejoices with Viṣṇu. Then he should devoutly give pitchers to brāhmaṇas. Having then fed the brāhmaṇas, he should take food with devotion to them. He who thus observes the full Dvādaśī, removing sins, is free from all sins and goes to the good position (of Viṣṇu).

Since then Bhīma observed (a fast on) this Ekādaśī day. In the world the Dvādaśī came to be known as Pāṇḍava -Dvādaśī.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 52

Yoginī Ekādaśī

Chapter 464 of 693 · 35 detected Sanskrit verse markers

Sanskrit

युधिष्ठिरउवाच-
आषाढकृष्णपक्षे तु किं वै एकादशी भवेत् ।
कथयस्व प्रसादेन वासुदेव ममाग्रतः १।
श्रीकृष्ण उवाच-
व्रतानामुत्तमं राजन्कथयामि तवाग्रतः ।
सर्वपापक्षयकरं सर्वमुक्तिप्रदायकम् २।
आषाढस्यासिते पक्षे योगिनी नाम नामतः ।
एकादशी नृपश्रेष्ठ महापातकनाशिनी ३।
संसारार्णवमग्नानां पोतभूता सनातनी ।
जगत्त्रये सारभूता योगिनी व्रतकारिणाम् ४।
कथयामि तवाग्रेऽहं कथां पौराणिकीं शुभाम् ।
अलकायां राजराजः शिवभक्तिपरायणः ५।
तस्यासीत्पुष्पबटुको हेममालीति नामतः ।
तस्य पत्नी सुरूपा च विशालाक्षीति नामतः ६।
स तस्यां चासक्तमना कामपाशवशं गतः ।

मानसात्पुष्पनिचयमानीय स्वगृहे स्थितः ७।
पत्नीप्रेमरसासक्तो न कुबेरालयं गतः ।
कुबेरो देवसदने करोति शिवपूजनम् ८।
मध्याह्नसमये राजन्पुष्पागमसमीक्षकः ।
हेममाली स्वभवने रमते कांतया सह ९।
यक्षराट्प्रत्युवाचाथ कालातिक्रमकोपितः ।
कस्मान्नायाति भो यक्षा हेममाली दुरात्मवान् ।
निश्चयः क्रियतामस्य इत्युवाच पुनः पुनः १०।
यक्षा ऊचुः -
वनिताकामुको गेहे रमते स्वेच्छया नृप ।
तेषां वाक्यं समाकर्ण्य कुबेरः कोपपूरितः ११।
आह्वयामास तं तूर्णं बटुकं हेममालिनम् ।
ज्ञात्वा कालात्ययं सोऽपि भयव्याकुललोचनः १२।
अस्नात एव आगत्य कुबेरस्याग्रतः स्थितः ।
तं दृष्ट्वा धनदः क्रुद्धः क्रोधसंरक्तलोचनः १३।

प्रत्युवाच रुषाविष्टः कोपप्रस्फुरिताधरः ।
धनद उवाच-
आः पाप दुष्ट दुर्वृत्त कृतवान्देवहेलनम् १४।
अष्टादशकुष्ठवृतो वियुक्तः कांतया तया ।
अस्मात्स्थानादपध्वस्तो गच्छ स्वप्नमथाधम १५।
इत्युक्ते वचने तस्य तस्मात्स्थानात्पपात सः ।
महादुःखाभिभूतश्च कुष्ठैः पीडितविग्रहः १६।
न सुखं दिवसे तस्य न निद्रां लभते निशि ।
छायायां पीडिततनुर्निदाघेऽत्यंतपीडितः १७।
शिवपूजाप्रभावेन स्मृतिस्तस्य न लुप्यते ।
पातकेनाभिभूतोऽपि पूर्वं कर्म स्मरत्यसौ १८।
भ्रममाणस्ततो गच्छन्हिमाद्रिं पर्वतोत्तमम् ।
तत्रापश्यन्मुनिवरं मार्कंडेयं तपोनिधिम् १९।
यस्यायुर्विद्यते राजन्ब्रह्मणो वयसा समम् ।
ववंदे चरणौ तस्य दूरतः पापकर्मकृत् २०।

मार्कंडेयो मुनिवरो दृष्ट्वा तं कंपितं तथा ।
परोपकरणार्थाय समाहुयेदमब्रवीत् २१।
कस्मात्कुष्ठाभिभूतस्त्वं कुतो निंद्यतरो ह्यसि ।
इत्युक्तः स प्रत्युवाच मार्कंडेयं महामुनिम् २२।
हेममाल्युवाच-
राजराजस्यानुचरो हेममालीति नामतः ।
मानसात्पद्मनिचयमानीय प्रत्यहं मुने २३।
शिवपूजनवेलायां कुबेराय समर्पये ।
एकस्मिन्दिवसे चैव कालश्चाविदितो मया २४।
पत्नीसौख्यप्रसक्तेन शोकव्याकुलचेतसा ।
ततः क्रुद्धेन शप्तोऽस्मि राजराजेन वै मुने २५।
कुष्ठाभिभूतः संजातो वियुक्तः कांतया तया ।
अधुना तव सान्निध्यं प्राप्तोऽस्मि शुभकर्मणा २६।
सतां स्वभावतश्चित्तं परोपकरणे क्षमम् ।
इति ज्ञात्वा मुनिश्रेष्ठ मां प्रशाधि कृतागसम् २७।

मार्कंडेय उवाच-
त्वया सत्यमिह प्रोक्तं नासत्यं भाषितं यतः ।
अतो व्रतोपदेशं ते कथयामि शुभप्रदम् २८।
आषाढे कृष्णपक्षे तु योगिनीव्रतमाचर ।
अस्य व्रतस्य पुण्येन कुष्ठं यास्यति वै ध्रुवम् २९।
इति वाक्यमृषेः श्रुत्वा दंडवत्पतितो भुवि ।
उत्थापितः स मुनिना बभूवातीव हर्षितः ३०।
मार्कंडेयोपदेशेन व्रतं तेन कृतं यथा ।
अष्टादशैव कुष्ठानि गतानि तस्य सर्वशः ३१।

मुनेर्वाचा ततः सम्यग्व्रते चीर्णेऽभवत्सुखी ।
ईदृग्विधं नृपश्रेष्ठ कथितं योगिनीव्रतम् ३२।
अष्टाशीतिसहस्राणि द्विजान्भोजयते तु यः ।
तत्समं फलमाप्नोति योगिनीव्रतकृन्नरः ३३।
महापापप्रशमनं महापुण्यफलप्रदम् ।
पठनाच्छ्रवणान्मर्त्यः सर्वपापैः प्रमुच्यते ३४।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे
आषाढकृष्णयोगिन्येकादशीमाहात्म्यंनाम
द्विपंचाशत्तमोऽध्यायः ५२।

Roman transliteration

yudhiṣṭhirauvāca-
āṣāḍhakṛṣṇapakṣe tu kiṃ vai ekādaśī bhavet |
kathayasva prasādena vāsudeva mamāgrataḥ 1|
śrīkṛṣṇa uvāca-
vratānāmuttamaṃ rājankathayāmi tavāgrataḥ |
sarvapāpakṣayakaraṃ sarvamuktipradāyakam 2|
āṣāḍhasyāsite pakṣe yoginī nāma nāmataḥ |
ekādaśī nṛpaśreṣṭha mahāpātakanāśinī 3|
saṃsārārṇavamagnānāṃ potabhūtā sanātanī |
jagattraye sārabhūtā yoginī vratakāriṇām 4|
kathayāmi tavāgre'haṃ kathāṃ paurāṇikīṃ śubhām |
alakāyāṃ rājarājaḥ śivabhaktiparāyaṇaḥ 5|
tasyāsītpuṣpabaṭuko hemamālīti nāmataḥ |
tasya patnī surūpā ca viśālākṣīti nāmataḥ 6|
sa tasyāṃ cāsaktamanā kāmapāśavaśaṃ gataḥ |

mānasātpuṣpanicayamānīya svagṛhe sthitaḥ 7|
patnīpremarasāsakto na kuberālayaṃ gataḥ |
kubero devasadane karoti śivapūjanam 8|
madhyāhnasamaye rājanpuṣpāgamasamīkṣakaḥ |
hemamālī svabhavane ramate kāṃtayā saha 9|
yakṣarāṭpratyuvācātha kālātikramakopitaḥ |
kasmānnāyāti bho yakṣā hemamālī durātmavān |
niścayaḥ kriyatāmasya ityuvāca punaḥ punaḥ 10|
yakṣā ūcuḥ -
vanitākāmuko gehe ramate svecchayā nṛpa |
teṣāṃ vākyaṃ samākarṇya kuberaḥ kopapūritaḥ 11|
āhvayāmāsa taṃ tūrṇaṃ baṭukaṃ hemamālinam |
jñātvā kālātyayaṃ so'pi bhayavyākulalocanaḥ 12|
asnāta eva āgatya kuberasyāgrataḥ sthitaḥ |
taṃ dṛṣṭvā dhanadaḥ kruddhaḥ krodhasaṃraktalocanaḥ 13|

pratyuvāca ruṣāviṣṭaḥ kopaprasphuritādharaḥ |
dhanada uvāca-
āḥ pāpa duṣṭa durvṛtta kṛtavāndevahelanam 14|
aṣṭādaśakuṣṭhavṛto viyuktaḥ kāṃtayā tayā |

asmātsthānādapadhvasto gaccha svapnamathādhama 15|
ityukte vacane tasya tasmātsthānātpapāta saḥ |
mahāduḥkhābhibhūtaśca kuṣṭhaiḥ pīḍitavigrahaḥ 16|
na sukhaṃ divase tasya na nidrāṃ labhate niśi |
chāyāyāṃ pīḍitatanurnidāghe'tyaṃtapīḍitaḥ 17|
śivapūjāprabhāvena smṛtistasya na lupyate |
pātakenābhibhūto'pi pūrvaṃ karma smaratyasau 18|
bhramamāṇastato gacchanhimādriṃ parvatottamam |
tatrāpaśyanmunivaraṃ mārkaṃḍeyaṃ taponidhim 19|
yasyāyurvidyate rājanbrahmaṇo vayasā samam |
vavaṃde caraṇau tasya dūrataḥ pāpakarmakṛt 20|

mārkaṃḍeyo munivaro dṛṣṭvā taṃ kaṃpitaṃ tathā |
paropakaraṇārthāya samāhūyedamabravīt 21|
kasmātkuṣṭhābhibhūtastvaṃ kuto niṃdyataro hyasi |
ityuktaḥ sa pratyuvāca mārkaṃḍeyaṃ mahāmunim 22|
hemamālyuvāca-
rājarājasyānucaro hemamālīti nāmataḥ |
mānasātpadmanicayamānīya pratyahaṃ mune 23|
śivapūjanavelāyāṃ kuberāya samarpaye |
ekasmindivase caiva kālaścāvidito mayā 24|
patnīsaukhyaprasaktena śokavyākulacetasā |
tataḥ kruddhena śapto'smi rājarājena vai mune 25|
kuṣṭhābhibhūtaḥ saṃjāto viyuktaḥ kāṃtayā tayā |
adhunā tava sānnidhyaṃ prāpto'smi śubhakarmaṇā 26|
satāṃ svabhāvataścittaṃ paropakaraṇe kṣamam |
iti jñātvā muniśreṣṭha māṃ praśādhi kṛtāgasam 27|

mārkaṃḍeya uvāca-
tvayā satyamiha proktaṃ nāsatyaṃ bhāṣitaṃ yataḥ |
ato vratopadeśaṃ te kathayāmi śubhapradam 28|
āṣāḍhe kṛṣṇapakṣe tu yoginīvratamācara |
asya vratasya puṇyena kuṣṭhaṃ yāsyati vai dhruvam 29|
iti vākyamṛṣeḥ śrutvā daṃḍavatpatito bhuvi |
utthāpitaḥ sa muninā babhūvātīva harṣitaḥ 30|
mārkaṃḍeyopadeśena vrataṃ tena kṛtaṃ yathā |
aṣṭādaśeva kuṣṭhāni gatāni tasya sarvaśaḥ 31|
munervācā tataḥ samyagvrate cīrṇe'bhavatsukhī |
īdṛgvidhaṃ nṛpaśreṣṭha kathitaṃ yoginīvratam 32|
aṣṭāśītisahasrāṇi dvijānbhojayate tu yaḥ |
tatsamaṃ phalamāpnoti yoginīvratakṛnnaraḥ 33|
mahāpāpapraśamanaṃ mahāpuṇyaphalapradam |
paṭhanācchravaṇānmartyaḥ sarvapāpaiḥ pramucyate 34|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde
āṣāḍhakṛṣṇayoginyekādaśīmāhātmyaṃnāma
dvipaṃcāśattamo'dhyāyaḥ 52|

English translation

Yudhiṣṭhira said :

1. What would be (i.e. is the name of) the Ekādaśī in the dark half of Āṣāḍha ? Please favour and tell it to me.

Śrīkṛṣṇa said :

2-10. O king, I shall tell you the best of the vows, which destroys all sins and gives full salvation. In the dark half of Āṣāḍha (falls) the Ekādaśī called Yoginī . O best king, it destroys great sins. (This) Yoginī is an ancient boat for those plunged into the ocean of the worldly existence and for (the good of) those observing the vow of Yoginī which has become the essence in the three worlds. I shall tell an old, auspicious tale. In Alakā (lived) Kubera solely devoted to Śiva . He had a flower-collector called Hemamālin. His beautiful wife was Viśālākṣī by name. With his mind attached to her and being under the sway of Cupid's noose, he, after having brought a heap of flowers from the Mānasa (lake) stayed at home. Being attached to his wife through love, he did not go to Kubera's house. In the temple of god Kubera was worshipping Śiva. O king, at mid-day he was waiting for the flowers. Hemamālin enjoyed with his wife in his house. The king of yakṣas , angry due to the delay, then said: "O yakṣas, why is the wicked-minded Hemamālin not coming (yet)? Ascertain about (i.e. the whereabouts of) him." Thus he spoke repeatedly.

The yakṣas said :

11-14a. O king, lustful for his wife, he rejoices in his house as he pleases.

Hearing their words Kubera was filled with anger. He quickly called that attendant, Hemamālin. He too having realized the delay, with his eyes full of fear, came there even without bathing, and stood in front of him. Seeing him Kubera was angry, and his eyes were reddish due to anger. Full of anger and with his lips trembling through anger, he said:

Kubera said :

14b-22. O sinner, O you of a wicked conduct, you have condemned the god (Śiva). O meanest among the attendants, you, separated from your wife, and suffering from eighteen kinds of leprosy, disappear from this place, and go away.

When these words were uttered by him, he fell from that place and overcome with great grief, his body suffered from leprosy. By day he did not get happiness, nor did he have sleep at night. In the shadow his body was extremely tormented, and he was oppressed in the summer. Due to the efficacy of Śiva's worship his memory was not lost. Though overpowered by sin, he remembered his old deeds. (Then) wandering from there he went to Himālaya , the excellent mountain. There he saw the ascetic Mārkaṇḍeya , the excellent sage. His age was equal to that of Brahmā . The sinner saluted his feet from a distance. The best sage Mārkaṇḍeya, having seen him trembling like that, called him to oblige him, and said these words to him: "Why (i.e. due to what) are you overcome with leprosy? Why are you so much condemned?" Thus addressed, he replied to Mārkaṇḍeya, the great sage:

Hemamālin said :

23-27. I am Kubera's attendant, Hemamālin by name. O sage, everyday I fetched a collection of lotuses and offered it to Kubera at the time of his worshipping Śiva; and one day I, with my mind attached to the pleasure (derived) from my wife and with my mind distressed with grief, was not conscious of the time. Therefore, O sage, I was cursed by the angry Kubera. I am overcome with leprosy, and am

separated from my wife. Due to my auspicious deeds, I have now come to you, knowing that the heart of the good is naturally capable of obliging others. O best sage, advise me, a sinner.

Mārkaṇḍeya said :

28-34. Since you told the truth here and did not tell a lie, therefore, I am, instructing you in an auspicious vow. Observe the Yoginī-vow in the dark half of Āṣāḍha. Due to the religious merit of this vow, your leprosy will certainly disappear.

Hearing these words of the sage, he fell (i.e. prostrated himself) like a staff on the ground. Being lifted up by the sage, he became extremely delighted. By the advice of Mārkaṇḍeya he observed the vow, with the result that the eighteen kinds of leprosy of him (i.e. from which he was suffering) disappeared completely. When by the sage's words he observed the vow, he became happy. O king, the vow of Yoginī is said to be like this. A man who observes the Yoginī-vow obtains the fruit equal to that which a man who would feed eighty-eight thousand brāhmaṇas obtains. (The vow) removes great sins; it gives the fruit of great religious merit. By reciting and listening to this account a man is free from all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 53

Devaśayanī Ekādaśī

Chapter 465 of 693 · 38 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
आषाढस्य सिते पक्षे का च एकादशी भवेत् ।
किं नाम को विधिस्तस्या एतद्विस्तरतो वद १।
श्रीकृष्ण उवाच-
कथयामि महापुण्यां स्वर्गमोक्षप्रदायिनीम् ।
शयनीं नामनामेति सर्वपापहरां पराम् २।
यस्याः श्रवणमात्रेण वाजपेयफलं लभेत् ।
सत्यं सत्यं मया प्रोक्तं नातः परतरं नृणाम् ३।
पापिनां पापनाशाय सृष्टा धात्रा महोत्तमा ।
अतः परा न राजेंद्र वर्त्तते मोक्षदायिनी ४।
एतस्मात्कारणाद्राजन्श्रूयतां गतिरुत्तमा ।
भवेन्नराणां श्रोतृणां कथायाः श्रवणादपि ५।
ते सदा वैष्णवा राजन्मम भक्तिपरायणाः ।
आषाढे वामनश्चैव पूज्यते परमेश्वरः ६।
वामनः पूजितो येन कमलैः कमलेक्षणः ।

आषाढस्य सिते पक्षे कामिकाया दिने तथा ७।
तेनार्चितं जगत्सर्वं त्रयो देवाः सनातनाः ।
कृता चैकादशी येन हरिवासरमुत्तमम् ८।
युधिष्ठिर उवाच-
संशयोऽस्ति महान्मेऽत्र श्रूयतां पुरुषोत्तम ।
कथं सुप्तोऽसि देवेश कथं च बलिमाश्रितः ९।
कथं च भूमौ संवेशः किं कुर्वंति जनाः परे ।
एतद्वद महाप्राज्ञ संशयोऽस्ति महान्मम १०।
श्रीकृष्ण उवाच -
श्रूयतां राजशार्दूल कथां पापहरां पराम् ।
यस्याः श्रवणमात्रेण सर्वपापक्षयो भवेत् ११।
बलिनामा पूर्वमासीद्दैत्यस्त्रेतायुगे नृप ।
पूजयंश्चैव मां नित्यं मद्भक्तो मत्परायणः १२।
यज्ञैस्तु विधिवद्दैत्यो यजते मां सनातनम् ।
भक्त्या च परया राजन्यज्ञकृद्व्रतकृत्तथा १३।

परं विचार्य बहुधा मघोना चैव सूक्तिभिः ।
गुरुणा दैवतैः सार्द्धं बहुधा पूजितोऽप्यहम् १४।
ततो वामनरूपेण अवतारे च पंचमे ।
अत्युग्ररूपेण तदा सर्वब्रह्मांडरूपिणा १५।
वाक्छलेन जिता दैत्याः सत्यमाश्रित्य संस्थितः ।
शुक्रस्तं वारयामास यन्नारायण इत्ययम् १६।
याचिता वसुधा राजन्सार्द्धत्रयपदी मया ।
संकल्पोदकमात्रे तु करे तेनैव चार्पिते १७।
रूपमीदृग्विधं राजंस्तदा शृणु मया कृतम् ।
भूर्लोके चरणौ न्यस्य भुवर्लोके तु जानुनी १८।
स्वर्लोके च कटिं न्यस्य महर्लोके तथोदरम् ।
जनलोके च हृदयं तपोलोके तु कंठकम् १९।
सत्यलोके मुखं स्थाप्य मस्तकं च तदूर्द्ध्वकम् ।
चंद्रसूर्यग्रहाश्चैव नक्षत्राणि तथैव च २०।
देवाः सेंद्राश्च नागाश्च यक्षगंधर्वकिन्नराः ।

स्तुवंतो वेदसंभूतैः सूक्तैश्च विविधैस्तथा २१।
करे गृहीत्वा च बलिं त्रिपदैः पूरिता मही ।
अर्द्धं च तस्य पृष्ठे च पदं न्यस्तं मया तदा २२।
गतो रसातलं राजन्दानवो मम पूजकः ।
क्षिप्तोऽधो दानवश्चैव किमकुर्वं ततः परम् २३।
विनयेनानतोसौ वै सुप्रसन्नो जनार्दनः ।
आषाढशुक्लपक्षे तु कामिका हरिवासरः २४।
तस्यामेका च मूर्तिर्मे बलिमाश्रित्य तिष्ठति ।
द्वितीया शेषपृष्ठे वै क्षीरसागरमध्यतः २५।
स्वपित्येव महाराज यावदागामि कार्तिकी ।
तावद्भवेत्सुधर्मात्मा सर्वधर्मोत्तमोत्तमः २६।
व्रतं च कुरुते मर्त्यः स याति परमां गतिम् ।
एतस्मात्कारणाद्राजन्कर्त्तव्या च प्रयत्नतः २७।
नातः परतरा काचित्पवित्रा पापनाशिनी ।
यस्यां स्वपिति देवेशः शंखचक्रगदाधरः २८।

तस्यां च पूजयेद्देवं शंखचक्रगदाधरम् ।
रात्रौ जागरणं कृत्वा भक्त्या चैव विशेषतः २९।
नास्याः पुण्यस्य संख्यानं कर्तुं शक्तश्चतुर्मुखः ।
एवं यः कुरुते राजन्नेकादश्या व्रतोत्तमम् ३०।
सर्वपापहरं चैव भुक्तिमुक्तिप्रदायकम् ।
स च लोके मम सदा श्वपचोऽपि प्रियंकरः ३१।
दीपदानेन पालाशपत्रे भुक्त्या व्रतेन च ।
चातुर्मास्यं नयंतीह ते नरा मम वल्लभाः ३२।
चातुर्मास्ये हरौ सुप्ते भूमिशायी भवेन्नरः ।

श्रावणे वर्जयेच्छाकं दधि भाद्रपदे तथा ३३।
दुग्धमाश्वयुजि त्याज्यं कार्तिके द्विदलं त्यजेत् ।
अथवा ब्रह्मचर्यस्थः स याति परमां गतिम् ३४।
एकादश्या व्रतेनैव पुमान्पापैर्विमुच्यते ।
कर्तव्या सर्वदा राजन्विस्मर्तव्या न कर्हिचित् ३५।
शयनी बोधिनी मध्ये या कृष्णैकादशीभवेत् ।

सैवोपोष्या गृहस्थस्य नान्या कृष्णा कदाचन ३६।
शृणुयाच्चैव यो राजन्कथां पापहरां पराम् ।
अश्वमेधस्य यज्ञस्य फलं प्राप्नोति मानवः ३७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे देवशयन्येकादशीनाम त्रिपंचाशत्तमोऽध्यायः ५३।

Roman transliteration

yudhiṣṭhira uvāca-
āṣāḍhasya site pakṣe kā ca ekādaśī bhavet |
kiṃ nāma ko vidhistasyā etadvistarato vada 1|
śrīkṛṣṇa uvāca-
kathayāmi mahāpuṇyāṃ svargamokṣapradāyinīm |
śayanīṃ nāmanāmeti sarvapāpaharāṃ parām 2|
yasyāḥ śravaṇamātreṇa vājapeyaphalaṃ labhet |
satyaṃ satyaṃ mayā proktaṃ nātaḥ parataraṃ nṛṇām 3|
pāpināṃ pāpanāśāya sṛṣṭā dhātrā mahottamā |
ataḥ parā na rājeṃdra varttate mokṣadāyinī 4|
etasmātkāraṇādrājanśrūyatāṃ gatiruttamā |
bhavennarāṇāṃ śrotṝṇāṃ kathāyāḥ śravaṇādapi 5|
te sadā vaiṣṇavā rājanmama bhaktiparāyaṇāḥ |
āṣāḍhe vāmanaścaiva pūjyate parameśvaraḥ 6|
vāmanaḥ pūjito yena kamalaiḥ kamalekṣaṇaḥ |

āṣāḍhasya site pakṣe kāmikāyā dine tathā 7|
tenārcitaṃ jagatsarvaṃ trayo devāḥ sanātanāḥ |
kṛtā caikādaśī yena harivāsaramuttamam 8|
yudhiṣṭhira uvāca-
saṃśayo'sti mahānme'tra śrūyatāṃ puruṣottama |
kathaṃ supto'si deveśa kathaṃ ca balimāśritaḥ 9|
kathaṃ ca bhūmau saṃveśaḥ kiṃ kurvaṃti janāḥ pare |
etadvada mahāprājña saṃśayo'sti mahānmama 10|
śrīkṛṣṇa uvāca -
śrūyatāṃ rājaśārdūla kathāṃ pāpaharāṃ parām |
yasyāḥ śravaṇamātreṇa sarvapāpakṣayo bhavet 11|
balināmā pūrvamāsīddaityastretāyuge nṛpa |
pūjayaṃścaiva māṃ nityaṃ madbhakto matparāyaṇaḥ 12|
yajñaistu vidhivaddaityo yajate māṃ sanātanam |
bhaktyā ca parayā rājanyajñakṛdvratakṛttathā 13|

paraṃ vicārya bahudhā maghonā caiva sūktibhiḥ |
guruṇā daivataiḥ sārddhaṃ bahudhā pūjito'pyaham 14|

tato vāmanarūpeṇa avatāre ca paṃcame |
atyugrarūpeṇa tadā sarvabrahmāṃḍarūpiṇā 15|
vākchalena jitā daityāḥ satyamāśritya saṃsthitaḥ |
śukrastaṃ vārayāmāsa yannārāyaṇa ityayam 16|
yācitā vasudhā rājansārddhatrayapadī mayā |
saṃkalpodakamātre tu kare tenaiva cārpite 17|
rūpamīdṛgvidhaṃ rājaṃstadā śṛṇu mayā kṛtam |
bhūrloke caraṇau nyasya bhuvarloke tu jānunī 18|
svarloke ca kaṭiṃ nyasya maharloke tathodaram |
janaloke ca hṛdayaṃ tapoloke tu kaṃṭhakam 19|
satyaloke mukhaṃ sthāpya mastakaṃ ca tadūrddhvakam |
caṃdrasūryagrahāścaiva nakṣatrāṇi tathaiva ca 20|
devāḥ seṃdrāśca nāgāśca yakṣagaṃdharvakinnarāḥ |

stuvaṃto vedasaṃbhūtaiḥ sūktaiśca vividhaistathā 21|
kare gṛhītvā ca baliṃ tripadaiḥ pūritā mahī |
arddhaṃ ca tasya pṛṣṭhe ca padaṃ nyastaṃ mayā tadā 22|
gato rasātalaṃ rājandānavo mama pūjakaḥ |
kṣipto'dho dānavaścaiva kimakurvaṃ tataḥ param 23|
vinayenānatosau vai suprasanno janārdanaḥ |
āṣāḍhaśuklapakṣe tu kāmikā harivāsaraḥ 24|
tasyāmekā ca mūrtirme balimāśritya tiṣṭhati |
dvitīyā śeṣapṛṣṭhe vai kṣīrasāgaramadhyataḥ 25|
svapityeva mahārāja yāvadāgāmi kārtikī |
tāvadbhavetsudharmātmā sarvadharmottamottamaḥ 26|
vrataṃ ca kurute martyaḥ sa yāti paramāṃ gatim |
etasmātkāraṇādrājankarttavyā ca prayatnataḥ 27|
nātaḥ paratarā kācitpavitrā pāpanāśinī |
yasyāṃ svapiti deveśaḥ śaṃkhacakragadādharaḥ 28|

tasyāṃ ca pūjayeddevaṃ śaṃkhacakragadādharam |
rātrau jāgaraṇaṃ kṛtvā bhaktyā caiva viśeṣataḥ 29|
nāsyāḥ puṇyasya saṃkhyānaṃ kartuṃ śaktaścaturmukhaḥ |
evaṃ yaḥ kurute rājannekādaśyā vratottamam 30|
sarvapāpaharaṃ caiva bhuktimuktipradāyakam |
sa ca loke mama sadā śvapaco'pi priyaṃkaraḥ 31|
dīpadānena pālāśapatre bhuktyā vratena ca |
cāturmāsyaṃ nayaṃtīha te narā mama vallabhāḥ 32|
cāturmāsye harau supte bhūmiśāyī bhavennaraḥ |
śrāvaṇe varjayecchākaṃ dadhi bhādrapade tathā 33|
dugdhamāśvayuji tyājyaṃ kārtike dvidalaṃ tyajet |
athavā brahmacaryasthaḥ sa yāti paramāṃ gatim 34|
ekādaśyā vratenaiva pumānpāpairvimucyate |
kartavyā sarvadā rājanvismartavyā na karhicit 35|
śayanī bodhinī madhye yā kṛṣṇaikādaśībhavet |

saivopoṣyā gṛhasthasya nānyā kṛṣṇā kadācana 36|
śṛṇuyāccaiva yo rājankathāṃ pāpaharāṃ parām |
aśvamedhasya yajñasya phalaṃ prāpnoti mānavaḥ 37|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde devaśayanyekādaśīnāma tripaṃcāśattamo'dhyāyaḥ 53|

English translation

Yudhiṣṭhira said :

1. Which would be (i.e. is) the Ekādaśī in the bright half of Āṣāḍha ? What is the name and the manner of it? (i.e. in which manner is it observed?) Tell me about it in detail.

Śrīkṛṣṇa said :

2-8. I shall tell you (about that Ekādaśī) named Śayanī which is very auspicious, which gives heaven and salvation, which is great and which removes all sins, merely hearing about which a man would obtain the fruit of a Vājapeya (sacrifice). I have told (you) the truth and the truth (only). Nothing is greater than this for men. O lord of kings, the best one is created by the Creator for the destruction of the sins of sinners. There is no greater (vow) than this which would give salvation. Listen, O king, for this reason that the best position would be obtained by men, the listeners, even by listening to it. Those are the Vaiṣṇavas (i.e. Viṣṇu 's devotees) who are greatly devoted to me. In Āṣāḍha, the great god Vāmana (i.e. Viṣṇu) is worshipped. He who has worshipped with lotuses the lotus-eyed Vāmana in the bright half of Āṣāḍha on the day of Kāmikā, has honoured the entire world and has worshipped the three ancient gods (viz. Brahmā , Viṣṇu, and Śiva); so also, he who has observed the Ekādaśī—the day of (i.e. sacred to) Viṣṇu—has honoured the entire world and worshipped the three ancient gods.

Yudhiṣṭhira said :

9-10. O Viṣṇu, 1 have a great doubt here. (Please) listen. How do you sleep (in the ocean)? How have you resorted to Bali ? What do the other people do? Why do they sleep on the ground, O very intelligent one, tell (i.e. explain) this. I have a great doubt.

Śrīkṛṣṇa said :

11-16. O best king, listen to the great account which removes sins, (and) by merely hearing which all sins would perish. O king, formerly in the Tretā age there was a demon named Bali. Greatly devoted to me he worshipped me everyday. With various sacrifices the demon worshipped me, the ancient one. O king, with great devotion he performed sacrifices and observed vows. Then having deliberated in many ways with Indra , Brahaspati [Bṛhaspati ?] and (other) deities, I though worshipped with hymns (by Bali) in various ways, conquered the demons with my Vāmana-form in my fifth incarnation, with (i.e. after taking up) a very fierce form of the nature of (i.e. pervading) the entire universe by prevarication. (Bali, however,) remained firm resorting to truth only. Śukra warded him off saying, 'This is Viṣṇu'.

17-26. O king, I begged for land measured by my three steps and a half. When he offered the water just for conveying his intention, O king, listen, I took up a form like this: I put my feet in the 'Bhūr' world, and I put knees in the ' Bhuvas ' world. I put my waist in the ' Svar ' world, and belly in the ' Mahas ' world. I put my heart in the ' Jana ' world, and my neck in ' Tapas ' world. I put my face in the ' Satya ' world, and head above it. The planets like the Moon, the Sun, so also the constellations, so also gods with Indra, nāgas , yakṣas , gandharvas and kinnaras praised (me) with various hymns from the Vedas . Seizing Bali by his hand, I occupied the earth in three steps. Then I placed half the step on his head. O king, the demon, my worshipper, went to the lower world. I threw down the demon. What else did I do after it? He was bent with modesty, Viṣṇu was very much pleased. Kāmikā in the bright half of Āṣāḍha is Viṣṇu's day. On that day one of my forms remains resorting to Bali. Another (form) lies on the back

of Śeṣa in the ocean, O great king, till the coming (Ekādaśī) in Kārtika . Till then he would be very religious and devoted to best of all duties.

27-37. A man who observes the vow goes to the best position. For this reason, O king, it should be carefully observed. There is no other (Ekāḍaśī) than this which is pure and which destroys sins. On that day on which the lord of gods holding a conch, a disc, and a mace sleeps, a man should worship the god holding a conch, a disc, and a mace, and he should especially, with devotion, keep awake at night. (Even) Brahma is not able to measure the religious merit of (i.e. due to) it. O king, he who, in this way, observes this best vow of Ekādaśī, which removes all sins, gives pleasures and salvation, even though a cāṇḍāla , always lives in my heaven doing what is dear to me. Those men who pass the four months (from the eleventh of the bright half of Āṣāḍha to the eleventh of the bright half of Kārtika) by offering lights, and with the vow of eating on a palāśa -leaf, are dear to me. When Viṣṇu is lying (on Śeṣa), a man should sleep on the ground. He should avoid vegetables in Śrāvaṇa , and curd in Bhādrapada . He should avoid milk in Āśvina , and give up two-leafed (grains) in Kārtika. Or remaining in celibacy, he would reach the highest position. O king, due to the Ekādaśī-vow a man is freed from sins. It should always be observed. It should never be forgotten. That Ekādaśī falling in the dark half between Śayanī and Prabodhinī should be observed by a householder; never any other. O king, a man should listen to the great account which removes sins. He (thereby) obtains the fruit of a horse-sacrifice.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 54

Kāmikā Ekādaśī

Chapter 466 of 693 · 30 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
श्रावणस्य सिते पक्षे किंनामैकादशीभवेत् ।
तन्नः कथय गोविंद वासुदेव नमोऽस्तु ते १।
श्रीकृष्ण उवाच-
शृणु राजन्प्रवक्ष्यामि आख्यानं पापनाशनम् ।
यत्प्रोक्तं ब्रह्मणा पूर्वं पृच्छते नारदाय वै २।
नारद उवाच-
भगवन्श्रोतुमिच्छामि त्वत्तोऽहं कमलासन ।
श्रावणस्यासिते पक्षे किं नामैकादशी भवेत् ३।
को देवः को विधिस्तस्याः किं पुण्यं कथय प्रभो ।
इति तस्य वचः श्रुत्वा ब्रह्मा वचनमब्रवीत् ४।
ब्रह्मोवाच-
शृणु नारद ते वच्मि लोकानां हितकाम्यया ।
श्रावणैकादशी कृष्णा कामिका नाम नामतः ५।
अस्याः श्रवणमात्रेण वाजपेयफलं लभेत् ।

अस्यां यजति देवेशं शंखचक्रगदाधरम् ६।
श्रीधराख्यं हरिं विष्णुं माधवं मधुसूदनम् ।
पूजयेद्ध्यायते यो वै तस्य पुण्यंफलं शृणु ७।
न गंगायां न काश्यां च नैमिषे न च पुष्करे ।
तत्फलं समवाप्नोति यत्फलं कृष्णपूजनात् ८।
गोदावर्यां गुरौ सिंहे व्यतीपाते च दंडके ।
यत्फलं समवाप्नोति तत्फलं कृष्णपूजनात् ९।
ससागरवनोपेतां यो ददाति वसुंधराम् ।
कामिकाव्रतकारी च ह्युभौ समफलौ स्मृतौ १०।
प्रसूयमानां यो धेनुं दद्यात्सोपस्करां नरः ।
तत्फलं समवाप्नोति कामिकाव्रतकारकः ११।
श्रावणे श्रीधरं देवं पूजयेद्यो नरोत्तमः ।
तेनैव पूजिता देवा गंधर्वोरगपन्नगाः १२।
तस्मात्सर्वप्रयत्नेन कामिकादिवसे हरिः ।
पूजनीयो यथाशक्ति मानुषैः पापभीरुभिः १३।

ये संसारार्णवे मग्नाः पापपंकसमाकुले ।
तेषामुद्धरणार्थाय कामिकाव्रतमुत्तमम् १४।
नातः परतरा काचित्पवित्रा पापहारिणी ।
एवं नारद जानीहि स्वयमाह परो हरिः १५।
अध्यात्मविद्या निरतैर्यत्फलं प्राप्यते नरैः ।
ततो बहुतरं विद्धि कामिकाव्रतसेविनाम् १६।
रात्रौ जागरणं कृत्वा कामिकाव्रतकृन्नरः ।
न पश्यति यमं रौद्रं नैव गच्छति दुर्गतिम् १७।
न पश्यति कुयोनिं च कामिकाव्रतसेवनात् ।
कामिकाया व्रते चीर्णे कैवल्यं योगिनो गताः १८।
तस्मात्सर्वप्रयत्नेन कर्तव्या नियतात्मभिः ।
तुलसीप्रभवैः पत्रैः यो नरः पूजयेद्धरिम् १९।
न लिप्यते स पापेन पद्मपत्रमिवांभसा ।
सुवर्णभारमेकं तु रजतं च चतुर्गुणम् २०।
तत्फलं समवाप्नोति तुलसीदलपूजनात् ।

रत्न मौक्तिक वैडूर्य प्रवालादिभिरर्चितः २१।
न तुष्यति तथा विष्णुस्तुलसीदलतो यथा ।
तुलसीमंजरीभिश्च पूजितो येन केशवः २२।
या दृष्टा निखिलाघसंघशमनी स्पृष्टा वपुः पावनी।
रोगाणामभिवंदितानि रसिनी सिक्तांतकत्रासिनी ।
प्रत्यासत्तिविधायिनी भगवतः कृष्णस्य संरोपिता।
न्यस्ता तच्चरणे विमुक्तिफलदा तस्यै तुलस्यै नमः २३।
दीपं ददाति यो मर्त्यो दिवारात्रं हरेर्दिने ।
तस्य पुण्यस्य संख्यातुं चित्रगुप्तो न वेत्यलम् २४।
कृष्णाग्रे दीपको यस्य ज्वलत्येकादशीदिने ।
पितरस्तस्य तृप्यंति अमृतेन दिवि स्थिताः २५।
घृतेन दीपं प्रज्वाल्य तिलतैलेन वा पुनः ।
प्रयाति सूर्यलोकं च दीपकोटिशतार्चितः २६।
अयं तवाग्रे कथितः कामिकामहिमा मया ।
अतो नरैः प्रकर्त्तव्या सर्वपातकहारिणी २७।

ब्रह्महत्यापहरणी भ्रूणहत्याविनाशिनी ।
वैष्णवस्थानदात्री च महापुण्यफलप्रदा २८।
श्रुत्वा माहात्म्यमेतस्या नरः श्रद्धासमन्वितः ।
विष्णुलोकमवाप्नोति सर्वपापैः प्रमुच्यते २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रावणकृष्णैकादशीनाम चतुष्पंचाशत्तमोऽध्यायः ५४।

Roman transliteration

yudhiṣṭhira uvāca-
śrāvaṇasya site pakṣe kiṃnāmaikādaśībhavet |
tannaḥ kathaya goviṃda vāsudeva namo'stu te 1|
śrīkṛṣṇa uvāca-
śṛṇu rājanpravakṣyāmi ākhyānaṃ pāpanāśanam |
yatproktaṃ brahmaṇā pūrvaṃ pṛcchate nāradāya vai 2|
nārada uvāca-
bhagavanśrotumicchāmi tvatto'haṃ kamalāsana |
śrāvaṇasyāsite pakṣe kiṃ nāmaikādaśī bhavet 3|
ko devaḥ ko vidhistasyāḥ kiṃ puṇyaṃ kathaya prabho |
iti tasya vacaḥ śrutvā brahmā vacanamabravīt 4|
brahmovāca-
śṛṇu nārada te vacmi lokānāṃ hitakāmyayā |
śrāvaṇaikādaśī kṛṣṇā kāmikā nāma nāmataḥ 5|
asyāḥ śravaṇamātreṇa vājapeyaphalaṃ labhet |

asyāṃ yajati deveśaṃ śaṃkhacakragadādharam 6|
śrīdharākhyaṃ hariṃ viṣṇuṃ mādhavaṃ madhusūdanam |
pūjayeddhyāyate yo vai tasya puṇyaṃphalaṃ śṛṇu 7|
na gaṃgāyāṃ na kāśyāṃ ca naimiṣe na ca puṣkare |
tatphalaṃ samavāpnoti yatphalaṃ kṛṣṇapūjanāt 8|
godāvaryāṃ gurau siṃhe vyatīpāte ca daṃḍake |
yatphalaṃ samavāpnoti tatphalaṃ kṛṣṇapūjanāt 9|
sasāgaravanopetāṃ yo dadāti vasuṃdharām |
kāmikāvratakārī ca hyubhau samaphalau smṛtau 10|
prasūyamānāṃ yo dhenuṃ dadyātsopaskarāṃ naraḥ |
tatphalaṃ samavāpnoti kāmikāvratakārakaḥ 11|
śrāvaṇe śrīdharaṃ devaṃ pūjayedyo narottamaḥ |
tenaiva pūjitā devā gaṃdharvoragapannagāḥ 12|
tasmātsarvaprayatnena kāmikādivase hariḥ |
pūjanīyo yathāśakti mānuṣaiḥ pāpabhīrubhiḥ 13|

ye saṃsārārṇave magnāḥ pāpapaṃkasamākule |
teṣāmuddharaṇārthāya kāmikāvratamuttamam 14|
nātaḥ paratarā kācitpavitrā pāpahāriṇī |
evaṃ nārada jānīhi svayamāha paro hariḥ 15|
adhyātmavidyā niratairyatphalaṃ prāpyate naraiḥ |
tato bahutaraṃ viddhi kāmikāvratasevinām 16|
rātrau jāgaraṇaṃ kṛtvā kāmikāvratakṛnnaraḥ |
na paśyati yamaṃ raudraṃ naiva gacchati durgatim 17|
na paśyati kuyoniṃ ca kāmikāvratasevanāt |
kāmikāyā vrate cīrṇe kaivalyaṃ yogino gatāḥ 18|
tasmātsarvaprayatnena kartavyā niyatātmabhiḥ |
tulasīprabhavaiḥ patraiḥ yo naraḥ pūjayeddharim 19|
na lipyate sa pāpena padmapatramivāṃbhasā |
suvarṇabhāramekaṃ tu rajataṃ ca caturguṇam 20|
tatphalaṃ samavāpnoti tulasīdalapūjanāt |

ratna mauktika vaiḍūrya pravālādibhirarcitaḥ 21|
na tuṣyati tathā viṣṇustulasīdalato yathā |
tulasīmaṃjarībhiśca pūjito yena keśavaḥ 22|
yā dṛṣṭā nikhilāghasaṃghaśamanī spṛṣṭā vapuḥ pāvanī|
rogāṇāmabhivaṃditāni rasinī siktāṃtakatrāsinī |
pratyāsattividhāyinī bhagavataḥ kṛṣṇasya saṃropitā|

nyastā taccaraṇe vimuktiphaladā tasyai tulasyai namaḥ 23|
dīpaṃ dadāti yo martyo divārātraṃ harerdine |
tasya puṇyasya saṃkhyātuṃ citragupto na vettyalam 24|
kṛṣṇāgre dīpako yasya jvalatyekādaśīdine |
pitarastasya tṛpyaṃti amṛtena divi sthitāḥ 25|
ghṛtena dīpaṃ prajvālya tilatailena vā punaḥ |
prayāti sūryalokaṃ ca dīpakoṭiśatārcitaḥ 26|
ayaṃ tavāgre kathitaḥ kāmikāmahimā mayā |
ato naraiḥ prakarttavyā sarvapātakahāriṇī 27|

brahmahatyāpaharaṇī bhrūṇahatyāvināśinī |
vaiṣṇavasthānadātrī ca mahāpuṇyaphalapradā 28|
śrutvā māhātmyametasyā naraḥ śraddhāsamanvitaḥ |
viṣṇulokamavāpnoti sarvapāpaiḥ pramucyate 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde śrāvaṇakṛṣṇaikādaśīnāma catuṣpaṃcāśattamo'dhyāyaḥ 54|

English translation

Yudhiṣṭhira said :

1. What is the name of the Ekādaśī falling in the dark half of Śrāvaṇa ? Tell that to us, O Govinda , salutation to you.

Śrīkṛṣṇa said :

2. O king, listen. I shall narrate to you the account that removes sins and which formerly Brahmā told to Nārada who asked (him about it).

Nārada said :

3-4. O lotus-seated lord, I desire to hear from you, what would be (i.e. is) the name of Ekādaśī in the dark half of Śrāvaṇa. Who is its (presiding) deity? What is the manner (in which it is to be observed)? What is its religious merit. O lord tell (this).

Hearing these words of him Brahma spoke (the following) words:

Brahmā said :

5-7. O Nārada, listen. With the desire for the good of the people, I shall tell you about the Ekādaśī named Kāmikā (which falls) in the dark half of Śrāvaṇa. Merely by hearing about it, one would obtain the fruit of (having performed) a Vājapeya sacrifice. Listen to the fruit which a man who worships the lord of gods holding a conch, a disc, and a mace, gets. Listen to the meritorious fruit of him (i.e. which he gets) who would worship or who meditates upon Hari , Viṣṇu , Madhusūdana , called Śrī Hari.

8-18. He does not obtain that fruit (by bathing) in Gaṅgā , at Kāśī , Naimiṣa or Puṣkara , which he gets by worshipping Kṛṣṇa on that day. He obtains that fruit by worshipping Kṛṣṇa, which he obtains (by bathing) at the time of a portent foreboding a great calamity, when Jupiter is in the Leo sign, in Godāvarī or Daṇḍaka . Both, he who gives the earth along with the oceans and he who observes the

Kāmikā-vow, are said to get the same fruit. The man who observes the Kāmikā-vow obtains the fruit which he who would give a milch cow along with articles of household use, gets. The excellent man who would worship god Viṣṇu in Śrāvaṇa, has worshipped gods with gandharvas , uragas and pannagas . Therefore, sin-fearing men should, with all efforts, and according to their capacity, worship Viṣṇu on the Kāmikā day. The Kāmikā-vow is best for the emancipation of those who are plunged in the ocean of the worldly existence, full of the mud of sins. There is no other (vow) than this (so) pure and sin-removing. O Nārada, know it to be like this. Viṣṇu himself has said (so). Know that the fruit of (i.e. got by) the observers of Kāmikā-vow is much superior to the fruit obtained by those devoted to the knowledge of the supreme spirit. The man who, after having kept awake at night, observes the Kāmikā-vow. does not see the fearful Yama , or does not face a calamity. He does not see (i.e. is not born in) a bad stock due to his observing the Kāmikā-vow. The meditating saints have reached final emancipation after observing the Kāmikā-vow.

19-29. Therefore, with all efforts it should be observed by those who have controlled themselves. The man who would worship Viṣṇu with Tulasī -leaves is not tinged with sin, as a lotus-leaf with water. He obtains that fruit by worshipping Viṣṇu with a Tulasī-leaf, which he obtains by giving a bhāra of gold or fourfold silver of it. Worshipped with gems, pearls, lapis lazuli, corals etc. Viṣṇu is not so pleased as he is with Tulasī-leaves. The sin of him, (right) from his birth, who has worshipped Viṣṇu with Tulasī-sprouts certainly perishes. Salutation to Tulasī which, when seen, destroys the entire heap of sins, which, when touched, purifies the body, which, when saluted, removes diseases, which, when sprinkled over, frightens Yama, which, when planted, brings about the vicinity of lord Kṛṣṇa, and which, when placed at his feet, gives salvation instantly. Citragupta is not able to know the measure of the religious merit of the man who gives (i.e. keeps) a light day and night on the day of Viṣṇu (i.e. on the day sacred to Viṣṇu). The dead ancestors of him whose lamp burns in front of Viṣṇu, remain in heaven and are gratified with nectar. Having burnt a lamp with ghee or sesamum oil, he, being honoured with a hundred crores of lamps, goes to the Sun's world. I have told you this importance of Kāmikā. Men should, therefore, observe it which removes all sins, which removes (the sin of) the murder of a brāhmaṇa , which removes (the sin of) causing abortion. It gives (them) the abode of Viṣṇu, and gives the fruit of great religious merit. A man endowed with faith, on hearing about the greatness of this, obtains (i.e. goes to) Viṣṇu's world, and is free from all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 55

Putradā Ekādaśī

Chapter 467 of 693 · 45 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच।
श्रावणस्य सिते पक्षे किं नामैकादशीभवेत् ।
कथयस्व प्रसादेन ममाग्रे मधुसूदन १।
श्रीकृष्ण उवाच-
शृणुष्वावहितो राजन्कथां पापहरां पराम् ।
यस्याः श्रवणमात्रेण वाजपेयफलं भवेत् २।
द्वापरस्य युगस्यादौ पुरा माहिष्मती पुरे ।
राजा महीजिदाख्यातो राज्यं पालयति स्वकम् ३।
पुत्रहीनस्य तस्यैव न तद्राज्यं सुखप्रदम् ।
अपुत्रस्य सुखं नास्ति इहलोके परत्र च ४।
चिंतयास्य सुतस्यैवं कालो बहुतरो गतः ।
न प्राप्तश्च सुतो राज्ञा सर्वसौख्यप्रदो नृणाम् ५।
दृष्ट्वात्मानं प्रवयसं राजा चिंतापरोऽभवत् ।
तदागतः प्रजामध्ये इदं वचनमब्रवीत् ६।
इहजन्मनि भो लोका न मया पातकं कृतम् ।

अन्यायोपार्जितं वित्तं क्षिप्तं कोशे मया न हि ७।
ब्रह्मस्वं देवद्रविणं न गृहीतं मया क्वचित् ।
न्यासापहारो न कृतः परस्य बहुपापदः ।
पुत्रवत्पालितो लोको धर्मेण विजिता मही ८।
दुष्टेषु पातितो दंडो बंधुपुत्रोपमेष्वपि ।
शिष्टास्तु पूजिता नित्यं न द्वेष्याश्च मया जनाः ९।
इत्येवं ब्रुवतो मार्गं धर्मयुक्तं द्विजोत्तमाः ।
कस्मान्मम गृहे पुत्रो न जातस्तद्विमृश्यताम् १०।
इति वाक्यं द्विजाः श्रुत्वा सप्रजाः सपुरोहिताः ।
मंत्रयित्वा नृपहितं जग्मुस्ते गहनं वनम् ११।
इतस्ततश्च पश्यंत आश्रमानृषिसेवितान् ।
नृपतेर्हितमिच्छंतो ददृशुर्मुनिसत्तमम् १२।
तप्यमानं तपो घोरं निरालंबं निरामयम् ।
निराहारं जितात्मानं जितक्रोधं सनातनम् १३।
लोमशं धर्मतत्वज्ञं सर्वशास्त्रविशारदम् ।

दीर्घायुषं महात्मानं सकेशं ब्रह्मसंमितम् १४।
कल्पेकल्पे गते तस्य एकं लोम विशीर्यते ।
अतो लोमशनामायं त्रिकालज्ञो महामुनिः १५।
तं दृष्ट्वा हर्षिताः सर्वे आजग्मुस्तस्य सन्निधिम् ।
यथान्यायं यथार्हं ते नमश्चक्रुर्यथोदितम् १६।
विनयावनताः सर्वे ऊचुस्ते च परस्परम् ।
अस्मद्भाग्यवशादेव प्राप्तोऽयं मुनिसत्तमः ।
तास्तथा स प्रजा वीक्ष्य उवाच ऋषिसत्तमः १७।
लोमश उवाच-
किमर्थमिह संप्राप्तः कथयध्वं सकारणम् ।
दर्शनाद्धृष्टमनसः स्तुवंतश्चैव मां किमु १८।
असंशयं करिष्यामि भवतां यद्धितं भवेत् ।
परोपकृतये जन्म मादृशानां न संशयः १९।
जना ऊचुः -
श्रूयतामभिधास्यामो वयं स्वागमकारणम् ।

संशयच्छेदनार्थाय तव सान्निध्यमागताः २०।
पद्मयोनेः परतरस्त्वत्तः श्रेष्ठो न विद्यते ।
अतः कार्यवशात्प्राप्ताः समीपं भवतो वयम् २१।
महीजिन्नाम राजासौ पुत्रहीनोऽस्ति सांप्रतम् ।
वयं तस्य प्रजा ब्रह्मन्पुत्रवत्तेन पालिताः २२।
तं पुत्ररहितं दृष्ट्वा तस्य दुःखेन दुःखिताः ।
तपः कर्तुमिहायाता मतिं कृत्वा तु नैष्ठिकीम् २३।
तस्य भाग्येन दृष्टोऽसि ह्यस्माभिस्त्वं द्विजोत्तम ।
महतां दर्शनेनैव कार्यसिद्धिर्भवेन्नृणाम् २४।
उपदेशं वद मुने राज्ञः पुत्रो यथा भवेत् ।
इति तेषां वचः श्रुत्वा मुहुर्तं ध्यानमास्थितः ।
प्रत्युवाच मुनिर्ज्ञात्वा तस्य जन्म पुरातनम् २५।
लोमश उवाच-
पुरा जन्मनि वैश्योऽयं धनहीनो नृशंसकृत् ।
वाणिज्यकर्मनिरतो ग्रामाद्ग्रामांतरं भ्रमन् २६।

ज्येष्ठे मासि सिते पक्षे दशमी दिवसे तथा ।
मध्यगे द्युमणौ प्राप्ते ग्रामसीम्नि जलाशयम् २७।
कूपिकां सजलां दृष्ट्वा जलपाने मनोदधे ।
सद्यस्ततः सवत्सा च धेनुस्तत्र समागता २८।
तृष्णातुरा निदाघार्ता तस्यामंबुपपौ तु सा ।
पिबंतीं वारयित्वा तामसौ तोयं पपौ स्वयम् २९।
कर्मणा तेन पापेन पुत्रहीनो नृपो भवेत् ।
कस्यापि जन्मनः पुण्यात्प्राप्तं राज्यमकंटकम् ३०।
लोका ऊचुः -

पुण्यात्पापं क्षयं याति पुराणे श्रूयते मुने ।
पुण्योपदेशं कथय येन पापक्षयो भवेत् ।
यथा भवत्प्रसादेन पुत्रो भवति भूपतेः ३१।
लोमश उवाच-
श्रावणे शुक्लपक्षे तु पुत्रदा नाम विश्रुता ।
एकादशी वांच्छितदा कुरुध्वं तद्व्रतं जनाः ३२।

इति श्रुत्वा नमस्कृत्य मुनिमेत्य पुरं व्रतम् ।
यथाविधियथान्यायं कृतं तैर्जागरान्वितम् ३३।
तस्य पुण्यं सुविमलं दत्तं नृपतये जनैः ।
दत्ते पुण्येऽथ सा राज्ञी गर्भमाधत्त शोभनम् ३४।
प्राप्तो प्रसवकाले सा सुषुवे पुत्रमूर्जितम् ।
श्रावणस्य सिते पक्षे कर्कटस्थे दिवाकरे ३५।
द्वादश्यां वासुदेवाय पवित्रारोपणं स्मृतम् ।
हेम रौप्य ताम्र क्षौमैः सूत्रैः कौशेयपद्मजैः ३६।
कुशैः काशैश्च कार्पासैर्ब्राह्मण्या कर्तितैः शुभैः ।
स्नात्वा त्रिगुणितं सूत्रं त्रिगुणीकृत्य शोधयेत् ३७।
गोदोहांतरिते काले पूर्वेद्युरधिवासनम् ।
ब्राह्मणेभ्यो नमस्कृत्य गुरुपादौ प्रणम्य च ३८।
गीतमंगलनिर्घोषः कुर्याज्जागरणं ततः ।
ब्राह्मणाः क्षत्रिया वैश्या भिल्लाः शूद्रास्तथैव च ३९।
स्वधर्मावस्थिताः सर्वे भक्त्या कुर्युः पवित्रकम् ।

ततः पवित्रं गुरवे दद्याद्वै विधिपूर्वकम् ४०।
ब्राह्मणान्वैष्णवांश्चैव गंधपुष्पादिनार्चयेत् ।
अतो देवेति मंत्रेण द्विजो विष्णौ निवेदयेत् ४१।
शूद्रस्तु मूलमंत्रेण यथा विष्णौ तथा शिवे ।
वर्षेवर्षे प्रकर्त्तव्यं पवित्रारोपणं नरैः ४२।
भुक्तिं मुक्तिं च इच्छद्भिः संसारे शोकसागरे ।
न करोति विधानेन पवित्रारोपणं तु यः ४३।
तस्य सांवत्सरी पूजा निष्फला वैष्णवस्य तु ।
श्रुत्वा माहात्म्यमेतस्या नरः पापात्प्रमुच्यते ।
इह पुत्रसुखं प्राप्य परत्र स्वर्गतिं भवेत् ४४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहिता।
यामुत्तरखंडे उमापतिनारदसंवादे श्रावणशुक्लापवित्रारोपणी पुत्रदैकादशीनाम पंचपंचाशत्तमोऽध्यायः ५५।

Roman transliteration

yudhiṣṭhira uvāca|
śrāvaṇasya site pakṣe kiṃ nāmaikādaśībhavet |
kathayasva prasādena mamāgre madhusūdana 1|

śrīkṛṣṇa uvāca-
śṛṇuṣvāvahito rājankathāṃ pāpaharāṃ parām |
yasyāḥ śravaṇamātreṇa vājapeyaphalaṃ bhavet 2|
dvāparasya yugasyādau purā māhiṣmatī pure |
rājā mahīyidākhyāto rājyaṃ pālayati svakam 3|
putrahīnasya tasyaiva na tadrājyaṃ sukhapradam |
aputrasya sukhaṃ nāsti ihaloke paratra ca 4|
ciṃtayāsya sutasyaivaṃ kālo bahutaro gataḥ |
na prāptaśca suto rājñā sarvasaukhyaprado nṛṇām 5|
dṛṣṭvātmānaṃ pravayasaṃ rājā ciṃtāparo'bhavat |
tadāgataḥ prajāmadhye idaṃ vacanamabravīt 6|
ihajanmani bho lokā na mayā pātakaṃ kṛtam |

anyāyopārjitaṃ vittaṃ kṣiptaṃ kośe mayā na hi 7|
brahmasvaṃ devadraviṇaṃ na gṛhītaṃ mayā kvacit |
nyāsāpahāro na kṛtaḥ parasya bahupāpadaḥ |
putravatpālito loko dharmeṇa vijitā mahī 8|
duṣṭeṣu pātito daṃḍo baṃdhuputropameṣvapi |
śiṣṭāstu pūjitā nityaṃ na dveṣyāśca mayā janāḥ 9|
ityevaṃ bruvato mārgaṃ dharmayuktaṃ dvijottamāḥ |
kasmānmama gṛhe putro na jātastadvimṛśyatām 10|
iti vākyaṃ dvijāḥ śrutvā saprajāḥ sapurohitāḥ |
maṃtrayitvā nṛpahitaṃ jagmuste gahanaṃ vanam 11|
itastataśca paśyaṃta āśramānṛṣisevitān |
nṛpaterhitamicchaṃto dadṛśurmunisattamam 12|
tapyamānaṃ tapo ghoraṃ nirālaṃbaṃ nirāmayam |
nirāhāraṃ jitātmānaṃ jitakrodhaṃ sanātanam 13|
lomaśaṃ dharmatatvajñaṃ sarvaśāstraviśāradam |

dīrghāyuṣaṃ mahātmānaṃ sakeśaṃ brahmasaṃmitam 14|
kalpekalpe gate tasya ekaṃ loma viśīryate |
ato lomaśanāmāyaṃ trikālajño mahāmuniḥ 15|
taṃ dṛṣṭvā harṣitāḥ sarve ājagmustasya sannidhim |
yathānyāyaṃ yathārhaṃ te namaścakruryathoditam 16|
vinayāvanatāḥ sarve ūcuste ca parasparam |
asmadbhāgyavaśādeva prāpto'yaṃ munisattamaḥ |
tāstathā sa prajā vīkṣya uvāca ṛṣisattamaḥ 17|
lomaśa uvāca-
kimarthamiha saṃprāptaḥ kathayadhvaṃ sakāraṇam |
darśanāddhṛṣṭamanasaḥ stuvaṃtaścaiva māṃ kimu 18|
asaṃśayaṃ kariṣyāmi bhavatāṃ yaddhitaṃ bhavet |
paropakṛtaye janma mādṛśānāṃ na saṃśayaḥ 19|
janā ūcuḥ -
śrūyatāmabhidhāsyāmo vayaṃ svāgamakāraṇam |

saṃśayacchedanārthāya tava sānnidhyamāgatāḥ 20|
padmayoneḥ parataratvattaḥ śreṣṭho na vidyate |
ataḥ kāryavaśātprāptāḥ samīpaṃ bhavato vayam 21|
mahīyinnāma rājāsau putrahīno'sti sāṃpratam |
vayaṃ tasya prajā brahmanputravattena pālitāḥ 22|
taṃ putrarahitaṃ dṛṣṭvā tasya duḥkhena duḥkhitāḥ |
tapaḥ kartumihāyātā matiṃ kṛtvā tu naiṣṭhikīm 23|
tasya bhāgyena dṛṣṭo'si hyasmābhistvaṃ dvijottama |

mahatāṃ darśanenaiva kāryasiddhirbhavennṛṇām 24|
upadeśaṃ vada mune rājñaḥ putro yathā bhavet |
iti teṣāṃ vacaḥ śrutvā muhūrttaṃ dhyānamāsthitaḥ |
pratyuvāca munirjñātvā tasya janma purātanam 25|
lomaśa uvāca-
purā janmani vaiśyo'yaṃ dhanahīno nṛśaṃsakṛt |
vāṇijyakarmanirato grāmādgrāmāṃtaraṃ bhraman 26|

jyeṣṭhe māsi site pakṣe daśamī divase tathā |
madhyage dyumaṇau prāpte grāmasīmni jalāśayam 27|
kūpikāṃ sajalāṃ dṛṣṭvā jalapāne manodadhe |
sadyastataḥ savatsā ca dhenustatra samāgatā 28|
tṛṣṇāturā nidāghārtā tasyāmaṃbupapau tu sā |
pibaṃtīṃ vārayitvā tāmasau toyaṃ papau svayam 29|
karmaṇā tena pāpena putrahīno nṛpo bhavet |
kasyāpi janmanaḥ puṇyātprāptaṃ rājyamakaṃṭakam 30|
lokā ūcuḥ -
puṇyātpāpaṃ kṣayaṃ yāti purāṇe śrūyate mune |
puṇyopadeśaṃ kathaya yena pāpakṣayo bhavet |
yathā bhavatprasādena putro bhavati bhūpateḥ 31|
lomaśa uvāca-
śrāvaṇe śuklapakṣe tu putradā nāma viśrutā |
ekādaśī vāṃcchitadā kurudhvaṃ tadvrataṃ janāḥ 32|

iti śrutvā namaskṛtya munimetya puraṃ vratam |
yathāvidhiyathānyāyaṃ kṛtaṃ tairjāgarānvitam 33|
tasya puṇyaṃ suvimalaṃ dattaṃ nṛpataye janaiḥ |
datte puṇye'tha sā rājñī garbhamādhatta śobhanam 34|
prāpto prasavakāle sā suṣuve putramūrjitam |
śrāvaṇasya site pakṣe karkaṭasthe divākare 35|
dvādaśyāṃ vāsudevāya pavitrāropaṇaṃ smṛtam |
hema raupya tāmra kṣaumaiḥ sūtraiḥ kauśeyapadmajaiḥ 36|
kuśaiḥ kāśaiśca kārpāsairbrāhmaṇyā kartitaiḥ śubhaiḥ |
snātvā triguṇitaṃ sūtraṃ triguṇīkṛtya śodhayet 37|
godohāṃtarite kāle pūrvedyuradhivāsanam |
brāhmaṇebhyo namaskṛtya gurupādau praṇamya ca 38|
gītamaṃgalanirghoṣaḥ kuryājjāgaraṇaṃ tataḥ |
brāhmaṇāḥ kṣatriyā vaiśyā bhillāḥ śūdrāstathaiva ca 39|
svadharmāvasthitāḥ sarve bhaktyā kuryuḥ pavitrakam |

tataḥ pavitraṃ gurave dadyādvai vidhipūrvakam 40|
brāhmaṇānvaiṣṇavāṃścaiva gaṃdhapuṣpādinārcayet |
ato deveti maṃtreṇa dvijo viṣṇau nivedayet 41|
śūdrastu mūlamaṃtreṇa yathā viṣṇau tathā śive |
varṣevarṣe prakarttavyaṃ pavitrāropaṇaṃ naraiḥ 42|
bhuktiṃ muktiṃ ca icchadbhiḥ saṃsāre śokasāgare |
na karoti vidhānena pavitrāropaṇaṃ tu yaḥ 43|
tasya sāṃvatsarī pūjā niṣphalā vaiṣṇavasya tu |
śrutvā māhātmyametasyā naraḥ pāpātpramucyate |
iha putrasukhaṃ prāpya paratra svargatiṃ bhavet 44|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitā|
yāmuttarakhaṃḍe umāpatināradasaṃvāde śrāvaṇaśuklāpavitrāropaṇī putradaikādaśīnāma
paṃcapaṃcāśattamo'dhyāyaḥ 55|

English translation

Yudhiṣṭhira said :

1. What would be (i.e. is) the name of the Ekādaśī (falling) in the bright half of Śrāvaṇa ? O Madhusūdana , please favour me and tell it to me.

Śrīkṛṣṇa said :

2-9. O king, listen attentively to this great sin-removing account, by hearing which the fruit would be that of a Vājapeya . At the beginning of Dvāpara age formerly in the city of Māhiṣmatī a king named Mahījit ruled over his kingdom. The kingdom did not give happiness to him who was sonless. A sonless man does not have happiness in this world or in the next. He passed a long time in the thought of (i.e. expecting) a son. But the king did not have son giving all happiness to men. Noticing himself to be advanced in age the king became anxious. Then being in the assembly among his subjects he said these words: "O people, in this (my) life I have not committed a sin. I have not put into my treasury money that is unjustly earned. I have never taken away a brāhmaṇa 's wealth, nor the wealth of a deity. I have never taken away another's deposit, which (act) causes great sin; I have looked after the people like my own sons, and I have conquered the land righteously. I have inflicted punishment on the wicked, even though they were like my brother or son. The eminent persons were always honoured by me and I have not hated people.

10-17. O best brāhmaṇas , think over as to why a son is not born in the house of me who am thus talking about a righteous path.

Hearing these words the brāhmaṇas along with the subjects and the family-priest held consultation and went to a dense forest. Here and there they saw hermitages resorted to by sages. Desiring the well-being of the king, they saw the best sage Lomaśa who was guileless, who was (all) alone practising a severe penance, who was ancient, who did not eat food, who had conquered his soul, and who had controlled his anger, who knew the truth about righteousness, who was proficient in all sacred texts, who had (lived) a long life, who was magnanimous, who had hair, and who resembled Brahmā . As each kalpa passed, one of his hair withered. Therefore, this great sage who was omniscient, was named Lomaśa. Seeing him all were glad and came near him. They saluted him according to decorum, as he deserved and as laid down (in the sacred texts). Bowing with modesty, they said to one another: "Due to our good fortune only we have come across this best sage." Seeing them bowing like that, the best sage said:

Lomaśa said :

18-19. Why have you come here? Tell it to me with the reason. Why were you delighted on seeing me and why are you praising me? I shall certainly do what would be beneficial to you. There is no doubt that the existence of (people) like me is for obliging others.

The people said :

20-25. Listen. We shall tell the reason of our arrival. We have come to you to get our doubt removed. There is none greater than Brahmā except you. Therefore, for some work we have approached you. This king Mahījit by name is at present sonless. O brāhmaṇa, we are his subjects, looked after by him

like his own sons. Seeing him sonless, and distressed by his grief, we have, entertaining a firm thought, come here to practise penance. O sage, give instruction as to how the king would have a son.

Hearing these words of them, he remained in meditation for some time. Knowing his former birth, the sage replied:

Lomaśa said :

26-30. In the previous existence he was a poor vaiśya , and doing evil deeds and engaged in trade he roamed from village to village. On the tenth day in the bright half of Jyeṣṭha , when the Sun had reached the centre of the sky (he saw) a pond on the border of a village. Seeing the well (pond?) containing water he decided to drink water. At once there came a cow with her calf. Being oppressed by thirst and by heat, she drank water. Preventing her who was drinking water, he himself drank it. Due to that sinful act the king became sonless. Due to the religious merit of some (former) existence he obtained the kingdom free from nuisance.

The people said :

31. It is heard in (i.e. learnt from) the Purāṇa that sin perishes due to religious merit. Advise about the religious merit due to which the sin would perish, and by your grace the king would have a son.

Lomaśa said :

32-44. O men, observe the Ekādaśī which (falls in) the bright half of Śrāvaṇa, is called Putradā , and gives desired objects.

Hearing this, and saluting the sage, they went (back) to the city and observed that vow duly, justly and by keeping awake. The people gave its very pure religious merit to the king. When the religious merit was given, the queen had conception. When the time of delivery arrived, she gave birth to a bright son. A pavitraka (a ring) was fashioned in honour of Vāsudeva on the twelfth day of the bright half of Śrāvaṇa when the Sun was in Cancer. (The pavitraka was fashioned with) gold, silver, copper, silken threads or silken cloth and lotuses, kuśa , kāśa , or with cotton cut by a brāhmaṇa woman. Having bathed he should purify the thread of three strands. On the previous day, at the time separated by the times of milking the cow, preliminary consecration (should be done). Having saluted the brāhmaṇas and the feet of the preceptor, he should keep awake with the auspicious sounds of songs. Brāhmaṇas, kṣatriyas , vaiśyas , bhillas , so also śūdras ,—all following their own practices, should devoutly fashion the pavitraka. Then he should duly give it to his preceptor. He should also honour the brāhmaṇas—Viṣṇu 's devotees—with sandal and flowers. A brāhmaṇa should offer it to Viṣṇu with the hymn: Ato devā . A śūdra should do so with the root-hymns to Śiva as to Viṣṇu. Every year men should fashion pavitrakas . So also those who desire pleasures and salvation in the mundane existence which is an ocean of grief. He who does not fashion the pavitraka according to the rule, has his worship—i.e. the worship of Viṣṇu's devotee-(rendered) fruitless. Hearing the importance of this (vow) a man is free from sins. Having obtained in this world the pleasure from his son, he would go to heaven after death.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 56

Ajā Ekādaśī

Chapter 468 of 693 · 24 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
भाद्रस्य कृष्णपक्षे तु किंनामैकादशीभवेत् ।
एतदिच्छाम्यहं श्रोतुं कथयस्व जनार्दन १।
श्रीकृष्ण उवाच-
शृणुष्वैकमना राजन्कथयिष्यामि विस्तरात् ।
अजेति नामतः प्रोक्ता सर्वपापप्रणाशिनी २।
पूजयित्वा हृषीकेशं व्रतमस्यां करोति यः ।
पापानि तस्य नश्यंति व्रतस्य श्रवणादपि ३।
नातः परतरा राजन्लोकद्वयहिताय वै ।
सत्यमुक्तं मया ह्येतन्नासत्यं मम भाषितम् ४।
हरिश्चन्द्र इति ख्यातो बभूव नृपतिः पुरा ।
चक्रवर्ती सत्यसंधः समस्ताया भुवः पतिः ५।
कस्यापि कर्मणः प्राप्तौ राज्यभ्रष्टो बभूव सः ।
विक्रीतौ वनितापुत्रौ स चकारात्मविक्रयम् ६।
पुल्कसस्य च दासत्वं गतो राजा स पुण्यकृत् ।

सत्यमालंब्य राजेंद्र मृतचैलापहारकः ७।
सोऽभवन्नृपतिश्रेष्ठो न सत्याच्चलितस्तथा ।
एवं च तस्य नृपतेर्बहवो वत्सरा गताः ८।
ततश्चिंतापरो राजा स बभूवातिदुःखितः ।
किं करोमि क्व गच्छामि निष्कृतिर्मे कथं भवेत् ९।
इति चिंतयतस्तस्य मग्नस्य वृजिनार्णवे ।
आजगाम मुनिः कश्चिज्ज्ञात्वा राजानमातुरम् १०।
परोपकारणार्थाय निर्मिता ब्रह्मणा द्विजाः ।
स तं दृष्ट्वा द्विजवरं ननाम नृपसत्तमः ११।
कृतांजलिपुटो भूत्वा गौतमस्याग्रतः स्थितः ।
कथयामास वृत्तांतमात्मनो दुःखसंयुतम् १२।
श्रुत्वा नृपतिवाक्यानि गौतमो विस्मयान्वितः ।
उपदेशं नृपतये व्रतस्यास्य ददौ मुनिः १३।
मासि भाद्रपदे राजन्कृष्णपक्षेति शोभना ।
एकादशी समायाता अजा नामेति पुण्यदा १४।

अस्याः कुरु व्रतं राजन्पापस्यांतो भविष्यति ।
तव भाग्यवशादेषा सप्तमेऽह्नि समागता १५।
उपवासपरो भूत्वा रात्रौ जागरणं कुरु ।
एवमस्या व्रते चीर्णे तव पापक्षयो ध्रुवम् १६।
तव पुण्यप्रभावेण चागतोऽहं नृपोत्तम ।
इत्येवं कथयित्वा च मुनिरंतरधीयत १७।
मुनिवाक्यं नृपः श्रुत्वा चकार व्रतमुत्तमम् ।
कृते तस्मिन्व्रते राज्ञः पापस्यांतोऽभवत्क्षणात् १८।
श्रूयतां राजशार्दूल प्रभावोऽस्य व्रतस्य च ।
यद्दुःखंबहुभिर्वर्षैर्भोक्तव्यंतत्क्षयोभवेत् १९।
निस्तीर्णदुःखो राजासीद्व्रतस्यास्य प्रभावतः ।
पत्न्या सह समायोगं पुत्रजीवनमाप सः २०।
दिवि दुंदुभयो नेदुः पुष्पवर्षमभूद्दिवः ।
एकादश्याः प्रभावेन प्राप्यराज्यमकंटकम् २१।
स्वर्गं लेभे हरिश्चंद्रः सपुरः सपरिच्छदः ।

ईदृग्विधं व्रतंराजन्ये कुर्वंति च मानवाः २२।
सर्वपापविनिर्मुक्तास्त्रिदिवं यांति ते नृप ।
पठनाच्छ्रवणाद्वापि अश्वमेधफलं लभेत् २३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे भाद्रपदकृष्णाजैकादशीनाम षट्पंचाशत्तमोऽध्यायः५६।

Roman transliteration

yudhiṣṭhira uvāca-
bhādrasya kṛṣṇapakṣe tu kiṃnāmaikādaśībhavet |
etadicchāmyahaṃ śrotuṃ kathayasva janārdana 1|
śrīkṛṣṇa uvāca-
śṛṇuṣvaikamanā rājankathayiṣyāmi vistarāt |
ajeti nāmataḥ proktā sarvapāpapraṇāśinī 2|
pūjayitvā hṛṣīkeśaṃ vratamasyāṃ karoti yaḥ |
pāpāni tasya naśyaṃti vratasya śravaṇādapi 3|
nātaḥ paratarā rājanlokadvayahitāya vai |
satyamuktaṃ mayā hyetannāsatyaṃ mama bhāṣitam 4|
hariścandra iti khyāto babhūva nṛpatiḥ purā |
cakravartī satyasaṃdhaḥ samastāyā bhuvaḥ patiḥ 5|
kasyāpi karmaṇaḥ prāptau rājyabhraṣṭo babhūva saḥ |
vikrītau vanitāputrau sa cakārātmavikrayam 6|
pulkasasya ca dāsatvaṃ gato rājā sa puṇyakṛt |

satyamālaṃbya rājeṃdra mṛtacailāpahārakaḥ 7|
so'bhavannṛpatiśreṣṭho na satyāccalitastathā |
evaṃ ca tasya nṛpaterbahavo vatsarā gatāḥ 8|
tataściṃtāparo rājā sa babhūvātiduḥkhitaḥ |
kiṃ karomi kva gacchāmi niṣkṛtirme kathaṃ bhavet 9|
iti ciṃtayatastasya magnasya vṛjinārṇave |
ājagāma muniḥ kaścijjñātvā rājānamāturam 10|

paropakāraṇārthāya nirmitā brahmaṇā dvijāḥ |
sa taṃ dṛṣṭvā dvijavaraṃ nanāma nṛpasattamaḥ 11|
kṛtāṃjalipuṭo bhūtvā gautamasyāgrataḥ sthitaḥ |
kathayāmāsa vṛttāṃtamātmano duḥkhasaṃyutam 12|
śrutvā nṛpativākyāni gautamo vismayānvitaḥ |
upadeśaṃ nṛpataye vratasyāsya dadau muniḥ 13|
māsi bhādrapade rājankṛṣṇapakṣeti śobhanā |
ekādaśī samāyātā ajā nāmeti puṇyadā 14|

asyāḥ kuru vrataṃ rājanpāpasyāṃto bhaviṣyati |
tava bhāgyavaśādeṣā saptame'hni samāgatā 15|
upavāsaparo bhūtvā rātrau jāgaraṇaṃ kuru |
evamasyā vrate cīrṇe tava pāpakṣayo dhruvam 16|
tava puṇyaprabhāveṇa cāgato'haṃ nṛpottama |
ityevaṃ kathayitvā ca muniraṃtaradhīyata 17|
munivākyaṃ nṛpaḥ śrutvā cakāra vratamuttamam |
kṛte tasminvrate rājñaḥ pāpasyāṃto'bhavatkṣaṇāt 18|
śrūyatāṃ rājaśārdūla prabhāvo'sya vratasya ca |
yadduḥkhaṃbahubhirvarṣairbhoktavyaṃtatkṣayobhavet 19|
nistīrṇaduḥkho rājāsīdvratasyāsya prabhāvataḥ |
patnyā saha samāyogaṃ putrajīvanamāpa saḥ 20|
divi duṃdubhayo neduḥ puṣpavarṣamabhūddivaḥ |
ekādaśyāḥ prabhāvena prāpyarājyamakaṃṭakam 21|
svargaṃ lebhe hariścaṃdraḥ sapuraḥ saparicchadaḥ |

īdṛgvidhaṃ vrataṃrājanye kurvaṃti ca mānavāḥ 22|
sarvapāpavinirmuktāstridivaṃ yāṃti te nṛpa |
paṭhanācchravaṇādvāpi aśvamedhaphalaṃ labhet 23|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde bhādrapadakṛṣṇājaikādaśīnāma ṣaṭpaṃcāśattamo'dhyāyaḥ56|

English translation

Yudhiṣṭhira said :

1. O Janārdana , I desire to hear what would be (i.e. is) the name of the Ekādaśī falling in the dark half of Bhādrapada . (Please) tell it.

Śrīkṛṣṇa said :

2-11. O king, listen attentively. I shall tell (you) in detail. This Ekādaśī is called Ajā and it destroys all sins. The sins of him who on this day observes this vow after worshipping Viṣṇu , perish; (so also they perish) even by listening to the vow. O king, there is nothing greater than this, beneficial for both the worlds. I have told you the truth. My words are not false. Formerly there was a king known as Hariścandra . He was an emperor, true to his word, and the lord of the whole earth. Due to the acquisition of (the fruit of) some act he was deprived of his kingdom. He sold his wife and son and also himself. The righteous king became the slave of a cāṇḍāla . O lord of kings resorting to truth he removed the garments of the dead; (but) that best king never swerved from truth. In this way the king passed many years. Then the king, full of anxiety, became very much distressed. “What should I do? Where should I go? How shall I escape (this)?” When he who was plunged into the ocean of sin, was

thinking like this, a certain sage knowing that the king was distressed came (there). Brahma has created brāhmaṇas to oblige others. The best king, seeing the excellent sage, bowed (to him).

12-23. Joining the palms of his hands, he stood before Gautama . He told (him) his account accompanied by (i.e. full of) grief. Hearing the king's words, Gautama was amazed. The sage instructed the king in this vow. The sage instructed the king (in the observance of) the vow. "O king, the very auspicious Ekādaśī falling in the dark half of Bhādrapada called Ajā and giving great merit has come. O king, observe its vow. Your sin will come to an end. Due to your good fortune it will fall on the seventh day (from today). Engaging yourself in a fast; keep awake at night. When thus this vow is observed, your sin will certainly perish. O best king, due to the efficacy of your religious merit, I have come (here)." Telling like this, the sage disappeared. Hearing the sage's words, the king observed the excellent vow. When the vow was observed, the king's sin perished in a moment. O best king, listen to the efficacy of this vow. There would be the end of the misery which (otherwise) would be had for many years. Due to the efficacy of the vow the king overcame his misery. He was united with his wife and lived with his son. Drums sounded in the sky and shower of flowers fell from the sky. By the efficacy of the Ekādaśī he got the kingdom free from (any) nuisance. Along with (the residents of) his city and his paraphernalia, Hariścandra obtained heaven. O king, those men who observe the vow of this kind, get free from all sins and go to heaven. By reciting (about this) vow or even by listening to (a man) would obtain the fruit of a horse-sacrifice.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 57

Padmā Ekādaśī

Chapter 469 of 693 · 42 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच -
नभस्यस्य सिते पक्षे किंनामैकादशी भवेत् ।
को देवः को विधिस्तस्य एतदाख्याहि केशव १।
श्रीकृष्ण उवाच-
कथयामि महीपाल कथामाश्चर्यकारिणीम् ।
कथयामास यां ब्रह्मा नारदाय महात्मने २।
नारद उवाच-
कथयस्व प्रसादेन चतुर्मुख नमोऽस्तु ते ।
नभस्य शुक्लपक्षे तु किं नामैकादशी भवेत् ।
एतदिच्छाम्यहं श्रोतुं विष्णोराराधनाय वै ३।
ब्रह्मोवाच-
वैष्णवोऽसि मुनिश्रेष्ठ साधुपृष्टं किल त्वया ।
नातः परतरा लोके पवित्रा हरिवासरात् ४।
पद्मा नामेति विख्याता नभस्यैकादशी सिता ।
हृषीकेशः पूज्यतेऽस्यां कर्त्तव्यं व्रतमुत्तमम् ५।

कथयामि तवाग्रेऽहं कथां पौराणिकीं शुभाम् ।
यस्याः श्रवणमात्रेण महापापं प्रणश्यति ६।
मांधाता नाम राजर्षिर्विवस्वद्वंशसंभवः ।
बभूव चक्रवर्ती स सत्यसंधः प्रतापवान् ७।
धर्मतः पालयामास प्रजाः पुत्रानिवौरसान् ।
न तस्य राज्ये दुर्भिक्षं नाधयो व्याधयस्तथा ८।
निरातंकाः प्रजास्तस्य धनधान्यसमेधिताः ।
न्यायेनोपार्जितं वित्तं तस्य कोशे महीपते ९।
स्वस्वधर्मे प्रवर्त्तंते सर्वे वर्णाश्रमास्तथा ।
कामधेनुसमाभूमिस्तस्य राज्ये महीपतेः १०।
तस्यैवं कुर्वतो राज्यं बहुवर्षगणा गताः ।
अथैकस्मिंश्च संप्राप्ते विपाकः कर्मणः खलु ११।
वर्षत्रयं तद्विषये न ववर्ष बलाहकः ।
तेन भग्नाः प्रजास्तस्य बभूवुः क्षुधयार्दिताः १२।
स्वाहा स्वधा वषट्कार वेदाध्ययनवर्जिताः ।

बभूव विषयस्तस्या भाग्येन दैवपीडितः ।
अथ प्रजाः समागम्य राजानमिदमब्रुवन् १३।
प्रजा ऊचुः -
श्रोतव्यं नृपशार्दूल प्रजानां वचनं त्वया ।
आपो नारा इति प्रोक्ताः पुराणेषु मनीषिभिः १४।
अयनं भगवतस्तस्मान्नारायण इति स्मृतः ।
पर्जन्यरूपो भगवान्विष्णुः सर्वगतः स्थितः १५।
स एवं कुरुते वृष्टिं वृष्टेरन्नं ततः प्रजाः ।
तदभावे नृपश्रेष्ठ क्षयं गच्छंति वै प्रजाः ।
तथा कुरु नृपश्रेष्ठ योगः क्षेमो यथा भवेत् १६।
राजोवाच-।
सत्यमुक्तं भवद्भिश्च न मिथ्याभिहितं क्वचित् ।
अन्नं ब्रह्म यतः प्रोक्तमन्ने सर्वं प्रतिष्ठितम् १७।
अन्नाद्भवंति भूतानि जगदन्नेन वर्तते ।
इत्येवं श्रूयते लोके पुराणे बहुविस्तरे १८।

नृपाणामपचारेण प्रजानां पीडनं भवेत् ।
नाहं पश्याम्यात्मकृतमेवं बुद्ध्या विचारयन् १९।
तथापि प्रयतिष्यामि प्रजानां हितकाम्यया ।
इति कृत्वा मतिं राजा परिमेयपरिच्छदः २०।
नमस्कृत्य विधातारं जगाम गहनं वनम् ।
चचार मुनिमुख्यांश्च आश्रमान्तापसैः श्रितान् २१।
ददर्शाथ ब्रह्मसुतमृषिमांगिरसं नृपः ।
तेजसा द्योततदिशं द्वितीयमिव पद्मजम् २२।
तं दृष्ट्वा हर्षितो राजा अवतीर्य स्ववाहनात् ।
नमश्चक्रेऽस्य चरणौ कृतांजलिपुटो वशी २३।
मुनिस्तमभिनंद्याथ स्वस्तिवाचनपूर्वकम् ।
पप्रच्छ कुशलं राज्ये सप्तस्वंगेषु भूपतेः २४।
निवेदयित्वा कुशलं पप्रच्छानामयं नृपः ।
दत्तासनो गृहीतार्घ्य उपविष्टोऽस्य संनिधौ २५।
प्रत्युवाच मुनिं राजा पृष्टो ह्यागमकारणम् २६।

राजोवाच-
भगवन्धर्मविधिना मम पालयतो महीम् ।
अनावृष्टिश्च संवृत्ता नाहं वेद्म्यत्र कारणम् २७।
संशयच्छेदनायात्र आगतोऽहं तवांतिके ।
योगक्षेमविधानेन प्रजानां कुरु निर्वृतिम् २८।
ऋषिरुवाच-
एतत्कृतयुगं राजन्युगानामुत्तमं मतम् ।
अत्र ब्रह्मपरा लोका धर्मश्चात्र चतुष्पदः २९।
अस्मिन्युगे तपोयुक्ता ब्राह्मणा नेतरा जनाः ।

विषये तव राजेंद्र वृषलोऽयं तपस्यति ३०।
एतस्मात्कारणाच्चैव न वर्षति बलाहकः ।
कुरु तस्य वधे यत्नं येन दोषः प्रशाम्यति ३१।
राजोवाच-
नाहमेनं वधिष्यामि तपस्यंतमनागसम् ।
धर्मोपदेशं कथय उपसर्गविनाशनम् ३२।

ऋषिरुवाच-
यद्येवं तर्हि नृपते कुरुष्वैकादशीव्रतम् ।
नभस्यस्य सिते पक्षे पद्मा नामेति विश्रुता ३३।
तस्या व्रतप्रभावेन सुवृष्टिर्भविता ध्रुवम् ।
सर्वसिद्धिप्रदा ह्येषा सर्वोपद्रवनाशिनी ३४।
अस्या व्रतं कुरु नृप सप्रजः सपरिच्छदः ।
इति वाक्यमृषेः श्रुत्वा राजा स्वगृहमागतः ३५।
भाद्रमासे सिते पक्षे पद्माव्रतमथाकरोत् ।
प्रजाभिः सह सर्वाभिश्चातुर्वर्ण्यसमन्वितः ३६।
एवं व्रते कृते राजन्प्रववर्ष बलाहकः ।
जलेन प्लाविता भूमिरभवत्सस्यशालिनी ३७।
ऋषीश्वरप्रभावेन लोकाः सौख्यं प्रपेदिरे ।
एतस्मात्कारणादेवं कर्त्तव्यं व्रतमुत्तमम् ३८।
दध्योदनयुतं तस्यां जलपूर्णं घटं द्विजे ।
वस्त्रसंवेष्टितं दत्त्वा छत्रोपानहमेव च ३९।

नमो नमस्ते गोविंद बुधश्रवणसंज्ञक ।
अघौघसंक्षयं कृत्वा सर्वसौख्यप्रदो भव ४०।
भुक्तिमुक्तिप्रदश्चैव लोकानां सुखदायकः ।
पठनाच्छ्रवणाद्वाजन्सर्वपापैः प्रमुच्यते ४१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे भाद्रपदशुक्ला पद्मैकादशीनाम सप्तपंचाशत्तमोऽध्यायः५७।

Roman transliteration

yudhiṣṭhira uvāca -
nabhasyasya site pakṣe kiṃnāmaikādaśī bhavet |
ko devaḥ ko vidhistasya etadākhyāhi keśava 1|
śrīkṛṣṇa uvāca-
kathayāmi mahīpāla kathāmāścaryakāriṇīm |
kathayāmāsa yāṃ brahmā nāradāya mahātmane 2|
nārada uvāca-
kathayasva prasādena caturmukha namo'stu te |
nabhasya śuklapakṣe tu kiṃ nāmaikādaśī bhavet |
etadicchāmyahaṃ śrotuṃ viṣṇorārādhanāya vai 3|
brahmovāca-

vaiṣṇavo'si muniśreṣṭha sādhuprṣṭaṃ kila tvayā |
nātaḥ paratarā loke pavitrā harivāsarāt 4|
padmā nāmeti vikhyātā nabhasyaikādaśī sitā |
hṛṣīkeśaḥ pūjyate'syāṃ karttavyaṃ vratamuttamam 5|

kathayāmi tavāgre'haṃ kathāṃ paurāṇikīṃ śubhām |
yasyāḥ śravaṇamātreṇa mahāpāpaṃ praṇaśyati 6|
māṃdhātā nāma rājarṣirvivasvadvaṃśasaṃbhavaḥ |
babhūva cakravartī sa satyasaṃdhaḥ pratāpavān 7|
dharmataḥ pālayāmāsa prajāḥ putrānivaurasān |
na tasya rājye durbhikṣaṃ nādhayo vyādhayastathā 8|
nirātaṃkāḥ prajāstasya dhanadhānyasamedhitāḥ |
nyāyenopārjitaṃ vittaṃ tasya kośe mahīpate 9|
svasvadharme pravarttaṃte sarve varṇāśramāstathā |
kāmadhenusamābhūmistasya rājye mahīpateḥ 10|
tasyaivaṃ kurvato rājyaṃ bahuvarṣagaṇā gatāḥ |
athaikasmiṃśca saṃprāpte vipākaḥ karmaṇaḥ khalu 11|
varṣatrayaṃ tadviṣaye na vavarṣa balāhakaḥ |
tena bhagnāḥ prajāstasya babhūvuḥ kṣudhayārditāḥ 12|
svāhā svadhā vaṣaṭkāra vedādhyayanavarjitāḥ |

babhūva viṣayastasyā bhāgyena daivapīḍitaḥ |
atha prajāḥ samāgamya rājānamidamabruvan 13|
prajā ūcuḥ -
śrotavyaṃ nṛpaśārdūla prajānāṃ vacanaṃ tvayā |
āpo nārā iti proktāḥ purāṇeṣu manīṣibhiḥ 14|
ayanaṃ bhagavatastasmānnārāyaṇa iti smṛtaḥ |
parjanyarūpo bhagavānviṣṇuḥ sarvagataḥ sthitaḥ 15|
sa evaṃ kurute vṛṣṭiṃ vṛṣṭerannaṃ tataḥ prajāḥ |
tadabhāve nṛpaśreṣṭha kṣayaṃ gacchaṃti vai prajāḥ |
tathā kuru nṛpaśreṣṭha yogaḥ kṣemo yathā bhavet 16|
rājovāca-|
satyamuktaṃ bhavadbhiśca na mithyābhihitaṃ kvacit |
annaṃ brahma yataḥ proktamanne sarvaṃ pratiṣṭhitam 17|
annādbhavaṃti bhūtāni jagadannena vartate |
ityevaṃ śrūyate loke purāṇe bahuvistare 18|

nṛpāṇāmapacāreṇa prajānāṃ pīḍanaṃ bhavet |
nāhaṃ paśyāmyātmakṛtamevaṃ buddhyā vicārayan 19|
tathāpi prayatiṣyāmi prajānāṃ hitakāmyayā |
iti kṛtvā matiṃ rājā parimeyaparicchadaḥ 20|
namaskṛtya vidhātāraṃ jagāma gahanaṃ vanam |
cacāra munimukhyāṃśca āśramāntāpasaiḥ śritān 21|
dadarśātha brahmasutamṛṣimāṃgirasaṃ nṛpaḥ |
tejasā dyotitadiśaṃ dvitīyamiva padmajam 22|
taṃ dṛṣṭvā harṣito rājā avatīrya svavāhanāt |
namaścakre'sya caraṇau kṛtāṃjalipuṭo vaśī 23|
munistamabhinaṃdyātha svastivācanapūrvakam |
papraccha kuśalaṃ rājye saptasvaṃgeṣu bhūpateḥ 24|
nivedayitvā kuśalaṃ papracchānāmayaṃ nṛpaḥ |
dattāsano gṛhītārghya upaviṣṭo'sya saṃnidhau 25|
pratyuvāca muniṃ rājā pṛṣṭo hyāgamakāraṇam 26|

rājovāca-
bhagavandharmavidhinā mama pālayato mahīm |
anāvṛṣṭiśca saṃvṛttā nāhaṃ vedmyatra kāraṇam 27|
saṃśayacchedanāyātra āgato'haṃ tavāṃtike |
yogakṣemavidhānena prajānāṃ kuru nirvṛtim 28|
ṛṣiruvāca-
etatkṛtayugaṃ rājanyugānāmuttamaṃ matam |
atra brahmaparā lokā dharmaścātra catuṣpadaḥ 29|
asminyuge tapoyuktā brāhmaṇā netarā janāḥ |
viṣaye tava rājeṃdra vṛṣalo'yaṃ tapasyati 30|
etasmātkāraṇāccaiva na varṣati balāhakaḥ |
kuru tasya vadhe yatnaṃ yena doṣaḥ praśāmyati 31|
rājovāca-
nāhamenaṃ vadhiṣyāmi tapasyaṃtamanāgasam |
dharmopadeśaṃ kathaya upasargavināśanam 32|

ṛṣiruvāca-
yadyevaṃ tarhi nṛpate kuruṣvaikādaśīvratam |
nabhasyasya site pakṣe padmā nāmeti viśrutā 33|
tasyā vrataprabhāvena suvṛṣṭirbhavitā dhruvam |
sarvasiddhipradā hyeṣā sarvopadravanāśinī 34|
asyā vrataṃ kuru nṛpa saprajaḥ saparicchadaḥ |
iti vākyamṛṣeḥ śrutvā rājā svagṛhamāgataḥ 35|
bhādramāse site pakṣe padmāvratamathākarot |
prajābhiḥ saha sarvābhiścāturvarṇyasamanvitaḥ 36|
evaṃ vrate kṛte rājanpravavarṣa balāhakaḥ |
jalena plāvitā bhūmirabhavatsasyaśālinī 37|
ṛṣīśvaraprabhāvena lokāḥ saukhyaṃ prapedire |
etasmātkāraṇādevaṃ karttavyaṃ vratamuttamam 38|
dadhyodanayutaṃ tasyāṃ jalapūrṇaṃ ghaṭaṃ dvije |
vastrasaṃveṣṭitaṃ dattvā chatropānahameva ca 39|

namo namaste goviṃda budhaśravaṇasaṃjñaka |
aghaughasaṃkṣayaṃ kṛtvā sarvasaukhyaprado bhava 40|
bhuktimuktipradaścaiva lokānāṃ sukhadāyakaḥ |
paṭhanācchravaṇādrājansarvapāpaiḥ pramucyate 41|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde bhādrapadaśuklā padmaikādaśīnāma saptapaṃcāśattamo'dhyāyaḥ57|

English translation

Yudhiṣṭhira said :

1. What would be (i.e. is) the name of the Ekādaśī in the bright half of Bhādrapada ? O Keśava , tell about its deity and manner (in which it is observed).

Śrīkṛṣṇa said :

2. O king, I shall tell you the wonderful account which Brahmā narrated to the magnanimous Nārada .

Nārada said :

3. O Brahman , salutation to you. Tell me of what name would be the Ekādaśī in the bright half of Bhādrapada? I desire to hear this for propitiating Viṣṇu .

Brahmā said :

4-13. O best sage, you are Viṣṇu's devotee. You have indeed asked well. In this world there is nothing superior to this day of Viṣṇu. This Ekādaśī in the bright half of Bhādrapada is known as Padmā . On it Viṣṇu is worshipped. (This) excellent vow should be observed. I shall tell you an auspicious old account by just hearing which (even) a great sin perishes. A royal sage, Māndhātṛ by name, born in the family of Vivasvat , was a valorous emperor who was true to his word. He righteously looked after his subjects like his own sons. In his kingdom there was no famine. There were no agonies or diseases. His subjects were healthy and prospered with wealth and grains. The wealth in the treasury of the king was earned justly. All castes and stages of life abided by their duties. In the kingdom of that king the land resembled the desire-yielding cow. When he was ruling like this, many groups of years passed. And one year there was indeed the maturity of his acts. The cloud(s) did not shower (water) in his country for three years. By that his subjects, oppressed by hunger, were frustrated. They were without Svāhā (i.e. offerings to gods), Svadhā (i.e. oblations to dead ancestors), Vaṣaṭkāra (i.e. oblations to deities) and Vedic study. Due to his misfortune, his country was troubled by (ill) luck. Then the subjects gathered and said these words to the king:

The subjects said :

14-16. O best king, listen to the words of your subjects. In the Purāṇa (s) the wise have called āpa (water) nārā (water). That is the lord's abode. Therefore, he is called Nārāyaṇa . Viṣṇu, the lord in the form of rain, is present everywhere. He alone causes rain, from rain comes up food and from that subjects (spring up). O best king, without it the subjects perish. O king, do that by which security of possession would take place.

The king said :

17-26. You have told the truth. You have told no lie. Since food is called Brahman, everything is placed in food. Beings spring up from food. The world exists due to food. This is heard in (i.e. from) the very extensive Purāṇa (literature). Due to the bad behaviour of the kings the subjects would be oppressed. (Even) thinking with my intellect I do not see anything like this done by me. Yet with a desire for the well-being of the subjects I shall strive. The king having innumerable attendants thought like this, (and) saluting the Creator went into a dense forest. He went to principal sages and to hermitages resorted to by ascetics. Then the king saw the sage Aṅgiras , Brahmā's son, who had brightened the quarters with his lustre and who was, as it were, another Brahmā. Seeing him, the delighted king got down from his vehicle, and the restrained one, with the palms of his hands joined, saluted his feet. Having greeted him with blessings (like 'May it be well with you'), he asked about the well-being of the king in the seven constituents (of the kingdom). The king told it and asked him about his health. He who was offered a seat and had received a respectful offering, sat near him. The king, asked by the sage about the reason of his arrival, replied:

The king said :

27-28. O revered one, when I was righteously looking after the earth, there was a drought. I do not see the reason for this. I have come to you to get my doubt removed. Give delight to my subjects by

(securing) their welfare.

The sage said :

29-31. O king, this is the Kṛta age, best among the ages. In this (age) people are devoted to Brahman, and Dharma has four feet. In this age (only) brāhmaṇas practice penance, not other people. O king, in your country a cāṇḍāla is practising penance. For this reason the cloud does not shower. Make an effort to kill him, by which (your) sin will come to an end.

The king said :

32. I shall not kill that innocent one practising penance. Instruct me in righteousness which will destroy the trouble.

The sage said :

33-41. If this is so, then, O king, observe the Ekādaśī-vow. In the bright half of Bhādrapada (falls the Ekādaśī) well-known as Padmā. By its power there will certainly be good rainfall. This one gives all prosperity and destroys all calamities. O king, observe its vow along with your subjects and attendants.

Having heard these words of the sage, the king came home. In the bright half of the month of Bhādrapada he along with all his subjects and the four castes observed the vow of Padmā. O king, when thus the vow was observed, the cloud showered. Land was inundated with water and was resplendent with corn. By the power of the best sage people got happiness. For this reason this excellent vow should be thus observed. On this (day) a man should give a pitcher full of water along with curd and rice and well covered, so also an umbrella and (a pair of) sandals to a brāhmaṇa . (He should pray:) “Salutations to you, O wise Govinda , called Śravaṇa . Destroying the streams of (my) sins, give me all pleasures. Give pleasures and salvation and happiness to people.” By reciting or listening to (this account a man) is free from all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 58

Indirā Ekādaśí

Chapter 470 of 693 · 37 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कथयस्व प्रसादेन ममाग्रे मधुसूदन ।
इषस्य कृष्णपक्षे तु किंनामैकादशीभवेत् १।
श्रीकृष्ण उवाच-
आश्विने कृष्णपक्षे तु इंदिरा नाम नामतः ।
तस्या व्रतप्रभावेन महापापं प्रणश्यति २।
अधोयोनि गतानां च पितृणां गतिदायिनी ।
शृणुष्वावहितो राजन्कथां पापहरां पराम् ३।
यस्याः श्रवणमात्रेण वाजपेयफलं लभेत् ।
पुरा कृतयुगे राजन्बभूव नृपनंदनः ४।
इंद्रसेन इति ख्यातः पुरा माहिष्मतीपतिः ।
स राजा पालयामास धर्मेण यशसान्वितः ५।
पुत्रपौत्रसमायुक्तो धनधान्यसमन्वितः ।
माहिष्मत्यधिपो राजा विष्णुभक्तिपरायणः ६।
जपन्गोविंदनामानि मुक्तिदानि नराधिपः ।

कालं नयति विधिवदध्यात्मध्यानचिंतकः ७।
एकस्मिन्दिवसे राज्ञि सुखासीने सदो गते ।
अवतीर्यागमत्तत्र ह्यंबरान्नारदो मुनिः ८।
तमागतमभिप्रेक्ष्य प्रत्युत्थाय कृतांजलि ।
पूजयित्वाथ विधिना वासने संन्यवेशयत् ९।
सुखोपविष्टं स मुनिं प्रत्युवाच नृपोत्तमः ।
राजोवाच-।
त्वत्प्रसादान्मुनिश्रेष्ठ सर्वं च कुशलं मम १०।
अद्य क्रतुक्रियाः सर्वाः सफलास्तव दर्शनात् ।
प्रसादं कुरु देवर्षे ब्रूह्यागमनकारणम् ११।
नारद उवाच-
श्रूयतां नृपशार्दूल महद्यो विस्मयप्रदम् ।
ब्रह्मलोकादहं प्राप्तो यमलोकं नृपोत्तम १२।
शमनेनार्चितो भक्त्या उपविष्टो वरासने ।
धर्मशीलः सत्यवांस्तु भास्करिं समुपासते १३।

बहुपुण्यप्रकर्त्ता च व्रतवैकल्यदोषतः ।
सभायां श्राद्धदेवस्य मया दृष्टः पिता तव १४।
कथितस्तेन संदेशस्तं निबोध जनेश्वर ।
इंद्रसेन इति ख्यातो राजा माहिष्मतीपतिः १५।
तस्याग्रे कथयब्रह्मन्स्थितं मां यमसंनिधौ ।
केनापि चांतरायेण पूर्वजन्मोद्भवेन च १६।
स्वर्गं प्रेषय मां पुत्र इंदिरा पुण्य दानतः ।
इत्युक्तोऽहं समायातः समीपं तव पार्थिव १७।
पितुः स्वर्गकृते राजन्निंदिरा व्रतमाचर ।
तेन व्रतप्रभावेन स्वर्गं यास्यति ते पिता १८।
राजोवाच-
कथयस्व प्रसादेन भगवन्निंदिरा व्रतम् ।
विधिना केन कर्त्तव्यं कस्मिन्पक्षे तिथौ तथा १९।
नारदउवाच-
शृणु राजेंद्र ते वच्मि व्रतस्यास्य विधिं शुभम् ।

आश्विनस्यासिते पक्षे दशमी दिवसे शुभे २०।
प्रातःस्नानं प्रकुर्वीत श्रद्धायुक्तेन चेतसा ।
ततो मध्याह्नसमये स्नानं कृत्वा समाहितः २१।
पितृणां प्रीतये श्राद्धं कुर्याच्छ्रद्धा समन्वितः ।
एकभक्तं ततः कृत्वा रात्रौ भूमौ शयीत च ।
प्रभाते विमले जाते प्राप्ते चैकादशी दिने २२।
मुख प्रक्षालनं कुर्याद्दंतधावन वर्जितम् ।
उपवासस्य नियमं गृह्णीयाद्भक्तिभावतः २३।
अद्यस्थित्वा निराहारः सर्वभोग विवर्जितः ।
श्वो भोक्ष्ये पुंडरीकाक्ष शरणं मे भवाच्युत २४।
इत्येवं नियमं कृत्वा मध्याह्न समये तथा ।
शालग्राम शिलाग्रे तु स्नानं कुर्याद्यथाविधि २५।
पूजयित्वा हृषीकेशं धूप गंधादिभिस्तथा ।
रात्रौ जागरणं कुर्यात्केशवस्य समीपतः २६।
ततः प्रभातसमये प्राप्ते वै द्वादशी दिने ।

अर्चयित्वा हरिं भक्त्या श्राद्धं कुर्याद्यथाविधि २७।
पितृणां प्रीतये श्राद्धं कुर्याच्छ्रद्धा समन्वितः ।
गोधूम चूर्णैर्यच्छ्राद्धं कृतं मेध्यकृतं भवेत् २८।
यवैर्व्रीहितिलैर्माषैर्गोधूमैश्चणकैस्तथा ।
ब्राह्मणान्भोजयेद्राजन् दक्षिणाभिः प्रपूजितान् २९।
बंधु दौहित्र पुत्राद्यैः स्वयं भुंजीत वाग्यतः ।
अनेन विधिना राजन्कुरुव्रतमतंद्रितः ३०।
विष्णुलोकं प्रयास्यंति पितरस्तव भूपते ।
इत्युक्त्वा नृपतिं राजन्मुनिरंतरधीयत ३१।

यथोक्त विधिना राजा चकार व्रतमुत्तमम् ।
अंतःपुरेण सहितः पुत्रभृत्य समन्वितः ३२।
कृते व्रते तु कौंतेय पुष्पवृष्टिरभूद्दिवः ।
तत्पिता गरुडारूढो जगाम हरिमंदिरम् ३३।
इंद्रसेनोऽपिराजर्षिः कृत्वा राज्यमकंटकम् ।
राज्ये निवेश्य तनयं जगाम त्रिदिवं स्वयम् ३४।

इंदिरा व्रत माहात्म्यं तवाग्रे कथितं मया ।
पठनाच्छ्रवणाद्वाजन् सर्वपापैः प्रमुच्यते ३५।
भुक्त्वेह निखिलान्भोगान् विष्णुलोके वसेच्चिरम् ३६।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यांसंहितायाम् उत्तरखंडे ।
उमापतिनारदसंवादे आश्विनकृष्णेंदिरैकादशीनामाष्टपंचाशत्तमोऽध्यायः ५८।

Roman transliteration

yudhiṣṭhira uvāca-
kathayasva prasādena mamāgre madhusūdana |
iṣasya kṛṣṇapakṣe tu kiṃnāmaikādaśībhavet 1|
śrīkṛṣṇa uvāca-
āśvine kṛṣṇapakṣe tu iṃdirā nāma nāmataḥ |
tasyā vrataprabhāvena mahāpāpaṃ praṇaśyati 2|
adhoyoni gatānāṃ ca pitṝṇāṃ gatidāyinī |
śṛṇuṣvāvahito rājankathāṃ pāpaharāṃ parām 3|
yasyāḥ śravaṇamātreṇa vājapeyaphalaṃ labhet |
purā kṛtayuge rājanbabhūva nṛpanaṃdanaḥ 4|
iṃdrasena iti khyātaḥ purā māhiṣmatīpatiḥ |
sa rājā pālayāmāsa dharmeṇa yaśasānvitaḥ 5|
putrapautrasamāyukto dhanadhānyasamanvitaḥ |
māhiṣmatyadhipo rājā viṣṇubhaktiparāyaṇaḥ 6|
japangoviṃdanāmāni muktidāni narādhipaḥ |

kālaṃ nayati vidhivadadhyātmadhyānaciṃtakaḥ 7|
ekasmindivase rājñi sukhāsīne sado gate |
avatīryāgamattatra hyaṃbarānnārado muniḥ 8|
tamāgatamabhiprekṣya pratyutthāya kṛtāṃjali |
pūjayitvātha vidhinā cāsane saṃnyaveśayat 9|
sukhopaviṣṭaṃ sa muniṃ pratyuvāca nṛpottamaḥ |
rājovāca-|
tvatprasādānmuniśreṣṭha sarvaṃ ca kuśalaṃ mama 10|
adya kratukriyāḥ sarvāḥ saphalāstava darśanāt |
prasādaṃ kuru devarṣe brūhyāgamanakāraṇam 11|
nārada uvāca-
śrūyatāṃ nṛpaśārdūla madvaco vismayapradam |
brahmalokādahaṃ prāpto yamalokaṃ nṛpottama 12|
śamanenārcito bhaktyā upaviṣṭo varāsane |
dharmaśīlaḥ satyavāṃstu bhāskariṃ samupāsate 13|

bahupuṇyaprakarttā ca vratavaikalyadoṣataḥ |
sabhāyāṃ śrāddhadevasya mayā dṛṣṭaḥ pitā tava 14|

kathitastena saṃdeśastaṃ nibodha janeśvara |
iṃdrasena iti khyāto rājā māhiṣmatīpatiḥ 15|
tasyāgre kathayabrahmansthitaṃ māṃ yamasaṃnidhau |
kenāpi cāṃtarāyeṇa pūrvajanmodbhavena ca 16|
svargaṃ preṣaya māṃ putra iṃdirā puṇya dānataḥ |
ityukto'haṃ samāyātaḥ samīpaṃ tava pārthiva 17|
pituḥ svargakṛte rājanniṃdirā vratamācara |
tena vrataprabhāvena svargaṃ yāsyati te pitā 18|
rājovāca-
kathayasva prasādena bhagavanniṃdirā vratam |
vidhinā kena karttavyaṃ kasminpakṣe tithau tathā 19|
nāradauvāca-
śṛṇu rājeṃdra te vacmi vratasyāsya vidhiṃ śubham |

āśvinasyāsite pakṣe daśamī divase śubhe 20|
prātaḥsnānaṃ prakurvīta śraddhāyuktena cetasā |
tato madhyāhnasamaye snānaṃ kṛtvā samāhitaḥ 21|
piṭṝṇāṃ prītaye śrāddhaṃ kuryācchraddhā samanvitaḥ |
ekabhaktaṃ tataḥ kṛtvā rātrau bhūmau śayīta ca |
prabhāte vimale jāte prāpte caikādaśī dine 22|
mukha prakṣālanaṃ kuryāddaṃtadhāvana varjitam |
upavāsasya niyamaṃ gṛhṇīyādbhaktibhāvataḥ 23|
adyasthitvā nirāhāraḥ sarvabhoga vivarjitaḥ |
śvo bhokṣye puṃḍarīkākṣa śaraṇaṃ me bhavācyuta 24|
ityevaṃ niyamaṃ kṛtvā madhyāhna samaye tathā |
śālagrāma śilāgre tu snānaṃ kuryādyathāvidhi 25|
pūjayitvā hṛṣīkeśaṃ dhūpa gaṃdhādibhistathā |
rātrau jāgaraṇaṃ kuryātkeśavasya samīpataḥ 26|
tataḥ prabhātasamaye prāpte vai dvādaśī dine |

arcayitvā hariṃ bhaktyā śrāddhaṃ kuryādyathāvidhi 27|
piṭṝṇāṃ prītaye śrāddhaṃ kuryācchraddhā samanvitaḥ |
godhūma cūrṇairyachrāddhaṃ kṛtaṃ medhyakṛtaṃ bhavet 28|
yavairvrīhitilairmāṣairgodhūmaiścaṇakaistathā |
brāhmaṇānbhojayedrājan dakṣiṇābhiḥ prapūjitān 29|
baṃdhu dauhitra putrādyaiḥ svayaṃ bhuṃjīta vāgyataḥ |
anena vidhinā rājankuruvratamataṃdritaḥ 30|
viṣṇulokaṃ prayāsyaṃti pitarastava bhūpate |
ityuktvā nṛpatiṃ rājanmuniraṃtaradhīyata 31|
yathokta vidhinā rājā cakāra vratamuttamam |
aṃtaḥpureṇa sahitaḥ putrabhṛtya samanvitaḥ 32|
kṛte vrate tu kauṃteya puṣpavṛṣṭirabhūddivaḥ |
tatpitā garuḍārūḍho jagāma harimaṃdiram 33|
iṃdraseno'pirājarṣiḥ kṛtvā rājyamakaṃṭakam |
rājye niveśya tanayaṃ jagāma tridivaṃ svayam 34|

iṃdirā vrata māhātmyaṃ tavāgre kathitaṃ mayā |
paṭhanācchravaṇādrājan sarvapāpaiḥ pramucyate 35|
bhuktveha nikhilānbhogān viṣṇuloke vasecciram 36|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃsaṃhitāyām uttarakhaṃḍe |
umāpatināradasaṃvāde āśvinakṛṣṇeṃdiraikādaśīnāmāṣṭapaṃcāśattamo'dhyāyaḥ 58|

English translation

Yudhiṣṭhira said :

1. (Please) favour me and tell me, O Viṣṇu , as to what would be (i.e. is) the name of the Ekādaśī in the dark half of Āśvina .

Śrīkṛṣṇa said :

2-10a. The name (of the Ekādaśī falling) in the dark half of Āśvina is Indirā . By its power (even) a great sin perishes. It gives a (good) cause to the dead ancestors that have gone to (i.e. born in) a low stock. O king, listen attentively to the sin-removing great story. By hearing it a man would obtain the fruit of a Vājapeya sacrifice. Formerly, O king, in Kṛtayuga there was a prince named Indrasena . He was the lord of Māhiṣmatī . That king, endowed with glory, righteously looked after (his kingdom). He possessed sons and grandsons and had wealth and grains. The king, the lord of Māhiṣmatī, was solely devoted to Viṣṇu. The king repeating internally Viṣṇu's names giving salvation, duly passed his time and meditated upon the Supreme Spirit. When the king, one day, was comfortably seated in his assembly, there came down from the sky the sage Nārada . Seeing him to have arrived, he, getting up with the palms of his hands folded, duly honoured him and seated him on a seat. The best king said to the sage seated comfortably:

The king said :

10b-11. O best sage, by your grace everything of me is prosperous. By seeing you all my sacrifices and rites have become fruitful. O divine sage, favour me and tell me the reason of your arrival.

Nārada said :

12-18. O best king, listen to my wonderful words. O best king, from Brahmā 's world I had gone to the world of Yama . Devoutly honoured by Yama, I sat on an excellent seat. The religious, truthful son of the Sun (i.e. Yama) waited upon me. In the assembly of the deity of Śrāddhas (i.e. of Yama), I saw your father, doer of many righteous acts, there as a result of a fault in a vow. He has told (i.e. given) a message (for you). Listen to it, O lord of people. "A king known as Indrasena is the lord of Māhiṣmatī. Tell him, O brāhmaṇa , that I am staying with Yama due to some hindrance, due to my former existence. O son, giving me the religious merit of the Indirā(-vow) send me to heaven." Thus addressed, I have come to you, O king. O king, for (the attainment of) heaven by your father, observe the Indirā(-vow). By the power of that vow your father will go to heaven.

The king said :

19. O revered one, favour me and tell me about the Indirā-vow. In what manner is it to be done? In which fortnight, and on which date?

Nārada said :

20-31a. O lord of kings, listen. I (shall) tell you the manner of this auspicious vow (i.e. in which way it is to be observed). On the auspicious tenth day in the dark half of the month of Āśvina, a man, with a

devout mind, should bathe in the morning. Then, bathing in the mid-day he should be composed; and with faith he should perform the Śrāddha to gratify his manes. Then eating once only, he should sleep on the ground at night. When on the Ekādaśī day the bright morning has dawned, he should wash his face without cleaning his teeth; and should devoutly take up the vow of fasting. “Remaining without food and without all pleasures to-day, I shall eat tomorrow, O lotus-eyed one. O Viṣṇu, be my refuge.” Having imposed such a restriction (upon him) he should at mid-day duly bath the tip of the Śālagrāma stone. Having worshipped Viṣṇu with incense, sandal etc., he should at night keep awake in the vicinity of Viṣṇu. Then, when the morning of the twelfth day comes, he should after worshipping Viṣṇu duly perform the Śrāddha. Endowed with faith, he should perform the Śrāddha to gratify his manes. That Śrāddha which is offered with the flour of wheat would be done (in a) pure (way). So also would be the Śrāddha offered with barley, rice, sesamum-seeds, beans, wheat and grams. O king, having honoured brāhmaṇas with gifts, he should worship them. (Then) controlled in speech, he himself should eat with his kinsmen, daughter’s son and sons etc. O king, being careful observe the vow in this manner. O king, your dead ancestors will go to Viṣṇu’s world.

31b-36. Speaking thus to the king, the sage disappeared, O king. The king, along with (the inmates of) his harem, and with sons and servants, observed the excellent vow in accordance with the manner told (by the sage). O son of Kuntī , when the vow was observed, a shower of flowers fell from the sky. His father, mounted on Garuḍa , went to Viṣṇu’s abode. The royal sage Indrasena too, having ruled his kingdom free from nuisance and having installed his son on the throne, himself went to heaven. I have told you the importance of the Indirā-vow. A man, on reciting or listening to it is free from all sins. After enjoying all pleasures here (i.e. in this world) he would live for a long time in Viṣṇu’s world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 59

Pāpāṅkuśā Ekādaśī

Chapter 471 of 693 · 29 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कथयस्व प्रसादेन ममाग्रे मधुसूदन ।
इषस्य शुक्लपक्षे तु किं नामैकादशीभवेत् १।
श्रीकृष्ण उवाच-
शृणुराजेंद्र वक्ष्यामि माहात्म्यं पाप नाशनम् ।
शुक्लपक्षे चाश्विनस्य भवेदेकादशी तु या २।
पापांकुशेति विख्याता सर्वपापहरा परा ।
पद्मनाभाभिधानं मां पूजयेत्तत्र मानवः ३।
सर्वाभीष्ट फलं प्राप्तौ स्वर्गमोक्षप्रदं नृणाम् ।
तपस्तप्त्वा पुनस्तीव्रं चिरं सुनियतेन्द्रियः ४।
यत्फलं समवाप्नोति तन्न त्वा गरुडध्वजम् ।
कृत्वापि बहुशःपापं नरो मोह समन्वितः ५।
न याति नरकं नत्वा सर्वपापहरं हरिम् ।
पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ६।
तानि सर्वाण्यवाप्नोति विष्णोर्नामानुकीर्तनात् ।

देवं शार्ङ्गधरं विष्णुं ये प्रपन्ना जनार्दनम् ७।
न तेषां यमलोकस्य यातना जायते क्वचित् ।
उपोष्यैकादशीमेकां प्रसंगेनापि मानवः ।
न याति यातनां यामीं पापं कृत्वापि दारुणम् ८।
वैष्णवः पुरुषो भूत्वा शिवनिंदां करोति यः ।
न विंदेद्वैष्णवं लोकं स याति नरकं ध्रुवम् ९।
शैवः पाशुपतो भूत्वा विष्णुनिंदां करोति चेत् ।
रौरवे पच्यते घोरे यावदिन्द्राश्चतुर्दश १०।
नेदृशं पावनं किंचित्त्रिषु लोकेषु विद्यते ।
यादृशं पद्मनाभस्य व्रतं पातकनाशनम् ११।
तावत्पापानि देहेऽस्मिन्तिष्ठंति मनुजाधिपम् ।
यावन्नोपवसेज्जंतुः पद्मनाभदिनं शुभम् १२।
अश्वमेधसहस्राणि राजसूयशतानि च ।
एकादश्युपवासस्य कलां नार्हंति षोडशीम् १३।
एकादशीसमं किंचिद्व्रतं लोके न विद्यते ।

व्याजेनापि कृता यैश्च न ते यांति हि भास्करिम् १४।
स्वर्गमोक्षप्रदा ह्येषा शरीरारोग्यदायिनी।
कलत्रसुतदा ह्येषा धनमित्रप्रदायिनी १५।
न गंगा न गया राजन्न च काशी च पुष्करम्।
न चापि कौरवं क्षेत्रं पुण्यं भूप हरेर्दिनात् १६।
रात्रौ जागरणं कृत्वा समुपोष्य हरेर्दिनम्।
अनायासेन भूपाल प्राप्यते वैष्णवं पदम् १७।
दशैव मातृके पक्षे राजेंद्र दश पैतृके।
प्रियाया दशपक्षे तु पुरुषानुद्धरेन्नरः १८।
चतुर्भुजा दिव्यरूपा नागारिकृतकेतनाः।
स्रग्विणः पीतवस्त्राश्च प्रयांति हरिमंदिरम् १९।
बालत्वे यौवनत्वे च वृद्धत्वे च नृपोत्तम।
उपोष्यैकादशीं नूनं नैव प्राप्नोति दुर्गतिम् २०।
पापांकुशामुपोष्यैव आश्विनस्य सिते नरः।
सर्वपापविनिर्मुक्तो हरिलोकं स गच्छति २१।

दत्त्वा हेमतिलान्भूमिं गामन्नमुदकं तथा।
उपानच्छत्रवस्त्रादीन्न पश्यति यमं नरः २२।
यस्य पुण्यविहीनानि दिनान्यायांति यांति च।
स लोहकारभस्त्रेव श्वसन्नपि न जीवति २३।
अवंध्यं दिवसं कुर्याद्धरिद्भोऽपि नृपोत्तम।
सदाचरन्यथाशक्ति स्नानदानादिकाः क्रियाः २४।
होमस्नानजपध्यानसत्रादिपुण्यकर्मणाम्।
कर्त्तारो नैव पश्यंति घोरां तां यमयातनाम् २५।
दीर्घायुषो धनाढ्याश्च कुलीना रोगवर्जिताः।
दृश्यंते मानवा लोके पुण्यकर्त्तार ईदृशाः २६।
किमत्र बहुनोक्तेन यांत्यधर्मेण दुर्गतिम्।
आरोहंति दिवं धर्मैर्नात्रकार्या विचारणा २७।
इति ते कथितं राजन्यत्पृष्टोऽहं त्वयानघ।
पापांकुशाया माहात्म्यं किमन्यच्छ्रोतुमिच्छसि २८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे आश्विनशुक्लपापांकुशैकादशीमाहात्म्यनामैकोनषष्टितमोऽध्यायः५९।

Roman transliteration

yudhiṣṭhira uvāca-
kathayasva prasādena mamāgre madhusūdana |
iṣasya śuklapakṣe tu kiṃ nāmaikādaśībhavet 1|
śrīkṛṣṇa uvāca-
śṛṇurājeṃdra vakṣyāmi māhātmyaṃ pāpa nāśanam |
śuklapakṣe cāśvinasya bhavedekādaśī tu yā 2|
pāpāṃkuśeti vikhyātā sarvapāpaharā parā |
padmanābhābhidhānaṃ māṃ pūjayettatra mānavaḥ 3|

sarvābhīṣṭa phalaṃ prāptau svargamokṣapradaṃ nṛṇām |
tapastaptvā punastīvraṃ ciraṃ suniyatendriyaḥ 4|
yatphalaṃ samavāpnoti tanna tvā garuḍadhvajam |
kṛtvāpi bahuśaḥpāpaṃ naro moha samanvitaḥ 5|
na yāti narakaṃ natvā sarvapāpaharaṃ harim |
pṛthivyāṃ yāni tīrthāni puṇyāyatanāni ca 6|
tāni sarvāṇyavāpnoti viṣṇornāmānukīrttanāt |

devaṃ śārṅgadharaṃ viṣṇuṃ ye prapannā janārdanam 7|
na teṣāṃ yamalokasya yātanā jāyate kvacit |
upoṣyaikādaśīmekāṃ prasaṃgenāpi mānavaḥ |
na yāti yātanāṃ yāmīṃ pāpaṃ kṛtvāpi dāruṇam 8|
vaiṣṇavaḥ puruṣo bhūtvā śivaniṃdāṃ karoti yaḥ |
na viṃdedvaiṣṇavaṃ lokaṃ sa yāti narakaṃ dhruvam 9|
śaivaḥ pāśupato bhūtvā viṣṇuniṃdāṃ karoti cet |
raurave pacyate ghore yāvadindrāścaturdaśa 10|
nedṛśaṃ pāvanaṃ kiṃcittriṣu lokeṣu vidyate |
yādṛśaṃ padmanābhasya vrataṃ pātakanāśanam 11|
tāvatpāpāni dehe'smintiṣṭhaṃti manujādhipam |
yāvannopavasejjaṃtuḥ padmanābhadinaṃ śubham 12|
aśvamedhasahasrāṇi rājasūyaśatāni ca |
ekādaśyupavāsasya kalāṃ nārhaṃti ṣoḍaśīm 13|
ekādaśīsamaṃ kiṃcidvrataṃ loke na vidyate |

vyājenāpi kṛtā yaiśca na te yāṃti hi bhāskarim 14|
svargamokṣapradā hyeṣā śarīrārogyadāyinī |
kalatrasutadā hyeṣā dhanamitrapradāyinī 15|
na gaṃgā na gayā rājanna ca kāśī ca puṣkaram |
na cāpi kauravaṃ kṣetraṃ puṇyaṃ bhūpa harerdināt 16|
rātrau jāgaraṇaṃ kṛtvā samupoṣya harerdinam |
anāyāsena bhūpāla prāpyate vaiṣṇavaṃ padam 17|
daśaiva mātṛke pakṣe rājeṃdra daśa paitṛke |
priyāyā daśapakṣe tu puruṣānuddharennaraḥ 18|
caturbhujā divyarūpā nāgārikṛtaketanāḥ |
sragviṇaḥ pītavastrāśca prayāṃti harimaṃdiram 19|
bālatve yauvanatve ca vṛddhatve ca nṛpottama |
upoṣyaikādaśīṃ nūnaṃ naiva prāpnoti durgatim 20|
pāpāṃkuśāmupoṣyaiva āśvinasya site naraḥ |
sarvapāpavinirmukto harilokaṃ sa gacchati 21|

dattvā hematilānbhūmiṃ gāmannamudakaṃ tathā |
upānacchatravastrādīnna paśyati yamaṃ naraḥ 22|
yasya puṇyavihīnāni dināṇyāṃti yāṃti ca |
sa lohakārabhastreva śvasannapi na jīvati 23|
avaṃdhyaṃ divasaṃ kuryāddaridro'pi nṛpottama |
sadācaranyathāśakti snānadānādikāḥ kriyāḥ 24|
homasnānajapadhyānasatrādipuṇyakarmaṇām |
karttāro naiva paśyaṃti ghorāṃ tāṃ yamayātanām 25|
dīrghāyuṣo dhanāḍhyāśca kulīnā rogavarjitāḥ |
dṛśyaṃte mānavā loke puṇyakarttāra īdṛśāḥ 26|
kimatra bahunoktena yāṃtyadharmeṇa durgatim |
ārohaṃti divaṃ dharmairnātrakāryā vicāraṇā 27|
iti te kathitaṃ rājanyatpṛṣṭo'haṃ tvayānagha |

pāpāṃkuśāyā māhātmyaṃ kimanyacchrotumicchasi 28|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde āśvinaśuklapāpāṃkuśaikādaśīmāhātmyanāmaikonaṣaṣṭitamo'dhyāyaḥ59|

English translation

Yudhiṣṭhira said :

1. O Madhusūdana , be pleased and tell as to what would be (i.e. is) the name of the Ekādaśī falling in the bright half of Āśvina .

Śrīkṛṣṇa said :

2-10. O lord of kings, listen. I shall tell you about the importance of the Ekādaśī which would fall in the bright half of Āśvina—the importance which destroys sins. The great (Ekādaśī) is known as Pāpāṅkuśā and removes all sins. On that day a man should worship me named Padmanābha . That fruit which a man with his senses well-controlled for a long time gets, and which leads to the acquisition of all desired objects, and which gives men heaven and salvation, is obtained by saluting the eagle-bannered god (Viṣṇu). A man, full of delusions, having committed many sins, does not go to hell after having saluted Viṣṇu, the remover of all sins. All those sacred places and holy abodes that are there on the earth, all of them are reached (by a man) by means of reciting Viṣṇu's appellations. Those men who have submitted themselves to god Śārṅgadhara Viṣṇu, never suffer from the torments of the world of Yama . A man, after having accidentally fasted on an Ekādaśī day, does not suffer from the torments of Yama even after having committed a fearful sin. A man who being a devotee of Viṣṇu, censures Śiva , does not go to Viṣṇu's world. He certainly goes to hell. A Pāśupata who being a devotee of Śiva, censures Viṣṇu, is roasted in Raurava (hell) till the (periods of the) fourteen Indras are over.

11-22. Like the vow of Viṣṇu which destroys sins, there is no other (vow) in the three worlds that purifies (men). O king, as long as a living being would not fast on the auspicious day of Viṣṇu, sins would remain in his body. Thousands of horse sacrifices and hundreds of Rājasūya sacrifices do not equal to the sixteenth portion of the Ekādaśī-fast. There is no (other) vow like the Ekādaśī-vow. Even those who observe it under some pretext, do not go to Yama. This (vow) gives heaven and salvation. It gives good health of the body. This gives a wife sons; this gives wealth and friends. O king, Gaṅgā , or Gayā , or Kāśī , or Puṣkara , or Kurukṣetra is not more auspicious than the day sacred to Viṣṇu. O king, having fasted at night and fasted on the day sacred to Viṣṇu the position of Viṣṇu is obtained without trouble. A man would emancipate ten members on his mother's side, ten on his father's side, and ten on his wife's side, O lord of kings. Men (observing this) have four arms, divine forms, have banners of (Garuḍa) the enemy of serpents, and white garments, and go to Viṣṇu's abode. A man having fasted on an Ekādaśī (day) in his childhood, youth, or old age does not face a calamity, O best king. A man observing a fast on the Pāpankuśā (Ekādaśī) in the bright half of Āśvina is freed from all sins and goes to Viṣṇu's world. A man having given gold, sesamum-seeds, land, a cow, food and water, so also (a pair of sandals), an umbrella (to a brāhmaṇa) does not see Yama.

23-28. He whose days come and go without meritorious acts, does not, though breathing, live, like the bellows of a blacksmith. O best king, even a poor man should make his day fruitful by always, and according to his capacity, doing acts like a bath and (giving) gifts. The doers of meritorious acts like a sacrifice, a bath, muttering (of hymns etc.), meditation, sacrificial sessions do not see (i.e. suffer from) the torments of Yama. Persons doing such meritorious acts are seen to be living a long life, possessing

wealth, born in a noble family and free from diseases. What is the use of talking much in this matter. People go to (i.e. suffer from) calamities by means of unrighteousness. By means of righteous acts they go up to heaven. No doubt should be raised in this case. O sinless king, I have thus told you about the importance of Pāpāṅkuśā, about which you had asked me. What else do you want to hear?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 60

Ramā Ekādaśī

Chapter 472 of 693 · 55 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
कथयस्व प्रसादेन मयि स्नेहाज्जनार्दन ।
कार्तिकस्यासिते पक्षे किंनामैकादशी भवेत् १।
श्रीकृष्ण उवाच-
श्रूयतां राजशार्दूल कथयामि तवाग्रतः ।
कार्तिके कृष्णपक्षे तु रमा नाम सुशोभना २।
एकादशी समाख्याता महापापहरा परा ।
अस्याः प्रसंगतो राजन्माहात्म्यं प्रवदामि ते ३।
मुचुकुंद इति ख्यातो बभूव नृपतिः पुरा ।
देवेंद्रेण समं तस्य मित्रत्वमभवन्नृप ४।
यमेन वरुणेनैव कुबेरेणापि सर्वथा ।
विभीषणेन यस्यैव सखित्वमभवन्नृप ५।
विष्णुभक्तः सत्यसंधो बभूव नृपतिः परः ।
तस्यैवं शासतो राजन्राज्यं निहतकंटकम् ६।
बभूव दुहिता गेहे चंद्रभागा सरिद्वरा ।

शोभनाय च सा दत्ता चंद्रसेनसुताय वै ७।
स कदाचित्समायातः श्वशुरस्य गृहे नृप ।
एकादशीव्रतदिनं समायातं सुपुण्यदम् ८।
समागते व्रतदिने चंद्रभागा त्वचिंतयत् ।
किं भविष्यति देवेश मम भर्त्रातिदुर्बलः ९।
क्षुधां न क्षमते सोढुं पिता चैवोग्रशासनः ।
पटहस्ताड्यते यस्य संप्राप्ते दशमीदिने १०।
न भोक्तव्यं न भोक्तव्यं न भोक्तव्यं हरेर्दिने ।
श्रुत्वा पटहनिर्घोषं शोभनस्त्वब्रवीत्प्रियाम् ११।
किं कर्त्तव्यं मया कांते देहि शिक्षां वरानने ।
चंद्रभागोवाच -
मत्पितुर्वेश्मनि प्रभो भोक्तव्यं नाद्य केनचित् १२।
गजैरश्वैश्च कलभैरन्यैः पशुभिरेव च ।
तृणमन्नं तथा वारि न भोक्तव्यं हरेर्दिने १३।
मानवैश्च कुतः कांत भुज्यते हरिवासरे ।

यदि त्वं भोक्ष्यसे कांत ततो गर्हां प्रयास्यसि १४।
एवं विचार्य मनसा सुदृढं मानसं कुरु ।
शोभन उवाच-
सत्यमेतत्प्रिये वाक्यं करिष्येऽहमुपोषणम् १५।
दैवेन विहितं यद्धि तत्तथैव भविष्यति ।
इति दृढां मतिं कृत्वा चकार नियमं व्रते १६।
क्षुधया पीडिततनुः स बभूवातिदुःखितः ।
इति चिंतयतस्तस्य आदित्योऽस्तमगाद्गिरिम् १७।
वैष्णवानां नराणां सा निशा हर्षविवर्द्धनी ।
हरिपूजारतानां च जागरासक्तचेतसाम् १८।
बभूव नृपशार्दूल शोभनस्यातिदुःखदा ।
रवेरुदयवेलायां शोभनः पंचतां गतः १९।
दाहयामास राजा तं राजयोग्यैश्च दारुभिः ।
चंद्रभागा नात्मदेहं ददाह पतिना सह २०।
कृत्वौर्द्ध्वदैहिकं तस्य तस्थौ जनकवेश्मनि ।

शोभनश्च नृपश्रेष्ठ रमाव्रतप्रभावतः २१।
प्राप्तो देवपुरं रम्यं मंदराचलसानुनि ।
अनुत्तममनाधृष्यमसंख्येयगुणान्वितम् २२।
हेमस्तंभमयैसौधै रत्नवैडूर्यमंडितैः ।
स्फाटिकैर्विविधाकारैर्विचित्रैरुपशोभितैः २३।
सिंहासनसमारूढः सुश्वेतच्छत्रचामरः ।
किरीटकुंडलयुतो हारकेयूरभूषितः ।
स्तूयमानश्च गंधर्वैरप्सरोगणसेवितः २४।
शोभनः शोभते यत्र राजराजोपरो यथा ।
सोमशर्मेति विख्यातो मुचुकुंदपुरेऽभवत् २५।
तीर्थयात्राप्रसंगेन भ्रमन्विप्रो ददर्श तम् ।
नृपजामातरं ज्ञात्वा तत्समीपं जगाम सः २६।
शोभनोऽपि तदा ज्ञात्वा सोमशर्माणमागतम् ।
आसनादुत्थितः शीघ्रं नमश्चक्रे द्विजोत्तमम् २७।
चकार कुशलप्रश्नं श्वशुरस्य नृपस्य च ।

कांतायाश्चंद्रभागायास्तथैव नगरस्य च २८।
सोमशर्मोवाच-
कुशलं वर्त्तते राजन्श्वशुरस्य गृहे तव ।
चंद्रभागा कुशलिनी सर्वतः कुशलं पुरे २९।
स्ववृत्तं कथ्यतां राजन्नाश्चर्यं विद्यतेऽद्भुतम् ।
पुरं विचित्रं रुचिरं न दृष्टं केनचित्क्वचित् ३०।
एतदाचक्ष्व नृपते कुतः प्राप्तमिदं त्वया ।
शोभन उवाच-
कार्तिकस्यासिते पक्षे या नामैकादशी रमा ३१।

तामुपोष्य मया प्राप्तं द्विजेंद्र पुरमध्रुवम् ।
ध्रुवं भवति येनैव तत्कुरुष्व द्विजोत्तमः ३२।
द्विज उवाच-
कथमध्रुवमेतद्धि कथं हि भवति ध्रुवम् ।
तत्त्वं कथय राजेंद्र तत्करिष्यामि नान्यथा ३३।
शोभन उवाच-

मयैतद्विहितं विप्र श्रद्धाहीनं व्रतोत्तमम् ।
तेनाहमध्रुवं मन्ये ध्रुवं भवति तच्छृणु ३४।
मुचुकुंदस्य दुहिता चंद्रभागा सुशोभना ।
तस्यै कथय वृत्तांतं ध्रुवमेतद्भविष्यति ३५।
कृष्ण उवाच-
स श्रुत्वा वचनं तस्य मुचुकुंदपुरं गतः ।
उवाच सर्वं वृत्तांतं चंद्रभागाग्रतो द्विजः ३६।
सोमशर्मोवाच -
प्रत्यक्षं दयितः कांतस्तव दृष्टो मया शुभे ।
इंद्रतुल्यमनाधृष्यं दृष्टं तस्य पुरं मया ।
अध्रुवं तेन तत्प्रोक्तं ध्रुवं भवति तत्कुरु ३७।
चंद्रभागोवाच-
तत्र मां नय विप्रर्षे पतिदर्शनलालसाम् ।
आत्मनो व्रतपुण्येन करिष्यामि पुरं ध्रुवम् ३८।
आवयोर्द्विजसंयोगो यथा भवति तत्कुरु ।

प्राप्यते हि महत्पुण्यं कृत्वा योगं वियुक्तयोः ३९।
इति श्रुत्वा सह तया सोमशर्मा जगाम ह ।
आश्रमं वामदेवस्य मंदराचलसंनिधौ ४०।
वामदेवोऽशृणोत्सर्वं वृत्तांतं कथितं तयोः ।
अभ्यषिञ्चच्चन्द्रभागां वेदमंत्रैरथोज्ज्वलाम् ४१।
ऋषिमंत्रप्रभावेन विष्णुवासरसेवनात् ।
दिव्यदेहा बभूवासौ दिव्यां गतिमवाप ह ४२।
पत्युः समीपमगमत्प्रहर्षोत्फुल्ललोचना ।
जहर्ष शोभनोऽतीव दृष्ट्वा कांतां समागताम् ४३।
समाहुय स्वके वामे पार्श्वेतां संन्यवेशयत् ।
अथोवाच प्रियं हर्षाच्चंद्रभागा प्रियं वचः ४४।
शृणु कांत हितं वाक्यं यत्पुण्यं विद्यते मयि ।
अष्टवर्षाधिका जाता यदाहं पितृवेश्मनि ४५।
ततः प्रभृति यच्चीर्णं मया चैकादशीव्रतम् ।
यथोक्तविधिसंयुक्तं श्रद्धायुक्तेन चेतसा ।

तेन पुण्यप्रभावेन भविष्यति पुरं ध्रुवम् ४६।
सर्वकामसमृद्धं च यावदाभूतसंप्लवम् ।

एवं सा नृपशार्दूल रमते पतिना सह ४७।
दिव्यभोगा दिव्यरूपा दिव्याभरणभूषिता ।
शोभनोऽपि तया सार्द्धं रमते दिव्यविग्रहः ४८।
रमाव्रतप्रभावेन मंदराचलसानुनि ।
चिंतामणिसमा ह्येषा कामधेनुसमाथ वा ४९।
रमाभिधाना नृपते तवाग्रे कथिता मया ।
तस्या माहात्म्यमनघ श्रुतं सर्वं त्वया नृप 6.60.५०।
मया तवाग्रे कथितं माहात्म्यं पापनाशनम् ।
एकादशीव्रतानां च पक्षयोरुभयोरपि ५१।
यथा कृष्णा तथा शुक्ला विभेदं नैव कारयेत् ।
सेवितैकादशी नृणां भुक्तिमुक्तिप्रदायिनी ५२।
धेनुः श्वेता यथा कृष्णा उभयोः सदृशं पयः ।
तथैव तुल्यफलदं स्मृतमेकादशीद्वयम् ५३।

एकादशीव्रतानां यो माहात्म्यं शृणुते नरः ।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ५४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे कार्तिक कृष्णा रमैकादशीनाम षष्टितमोऽध्यायः ६०।

Roman transliteration

yudhiṣṭhira uvāca-
kathayasva prasādena mayi snehājjanārdana |
kārttikasyāsite pakṣe kiṃnāmaikādaśī bhavet 1|
śrīkṛṣṇa uvāca-
śrūyatāṃ rājaśārdūla kathayāmi tavāgrataḥ |
kārttike kṛṣṇapakṣe tu ramā nāma suśobhanā 2|
ekādaśī samākhyātā mahāpāpaharā parā |
asyāḥ prasaṃgato rājanmāhātmyaṃ pravadāmi te 3|
mucukuṃda iti khyāto babhūva nṛpatiḥ purā |
deveṃdreṇa samaṃ tasya mitratvamabhavannṛpa 4|
yamena varuṇenaiva kubereṇāpi sarvathā |
vibhīṣaṇena yasyaiva sakhitvamabhavannṛpa 5|
viṣṇubhaktaḥ satyasaṃdho babhūva nṛpatiḥ paraḥ |
tasyaivaṃ śāsato rājanrājyaṃ nihatakaṃṭakam 6|
babhūva duhitā gehe caṃdrabhāgā saridvarā |

śobhanāya ca sā dattā caṃdrasenasutāya vai 7|
sa kadācitsamāyātaḥ śvaśurasya gṛhe nṛpa |
ekādaśīvratadinaṃ samāyātaṃ supuṇyadam 8|
samāgate vratadine caṃdrabhāgā tvaciṃtayat |
kiṃ bhaviṣyati deveśa mama bharttātidurbalaḥ 9|
kṣudhāṃ na kṣamate soḍhuṃ pitā caivograśāsanaḥ |
paṭahastāḍyate yasya saṃprāpte daśamīdine 10|
na bhoktavyaṃ na bhoktavyaṃ na bhoktavyaṃ harerdine |
śrutvā paṭahanirghoṣaṃ śobhanastvabravītpriyām 11|
kiṃ karttavyaṃ mayā kāṃte dehi śikṣāṃ varānane |

caṃdrabhāgovāca -
matpiturveśmani prabho bhoktavyaṃ nādya kenacit 12|
gajairaśvaiśca kalabhairanyaiḥ paśubhireva ca |
tṛṇamannaṃ tathā vāri na bhoktavyaṃ harerdine 13|
mānavaiśca kutaḥ kāṃta bhujyate harivāsare |

yadi tvaṃ bhokṣyase kāṃta tato garhāṃ prayāsyasi 14|
evaṃ vicārya manasā sudṛḍhaṃ mānasaṃ kuru |
śobhana uvāca-
satyametatpriye vākyaṃ kariṣye'hamupoṣaṇam 15|
daivena vihitaṃ yaddhi tattathaiva bhaviṣyati |
iti dṛḍhāṃ matiṃ kṛtvā cakāra niyamaṃ vrate 16|
kṣudhayā pīḍitatanuḥ sa babhūvātiduḥkhitaḥ |
iti ciṃtayatastasya ādityo'stamagādgirim 17|
vaiṣṇavānāṃ narāṇāṃ sā niśā harṣavivarddhanī |
haripūjāratānāṃ ca jāgarāsaktacetasām 18|
babhūva nṛpaśārdūla śobhanasyātiduḥkhadā |
raverudayavelāyāṃ śobhanaḥ paṃcatāṃ gataḥ 19|
dāhayāmāsa rājā taṃ rājayogyaiśca dārubhiḥ |
caṃdrabhāgā nātmadehaṃ dadāha patinā saha 20|
kṛtvaurddhvadaihikaṃ tasya tasthau janakaveśmani |

śobhanaśca nṛpaśreṣṭha ramāvrataprabhāvataḥ 21|
prāpto devapuraṃ ramyaṃ maṃdarācalasānuni |
anuttamamanādhṛṣyamasaṃkhyeyaguṇānvitam 22|
hemastaṃbhamayaisaudhai ratnavaiḍūryamaṃḍitaiḥ |
sphāṭikairvividhākārairvicitrairupaśobhitaiḥ 23|
siṃhāsanasamārūḍhaḥ suśvetacchatracāmaraḥ |
kirīṭakuṃḍalayuto hārakeyūrabhūṣitaḥ |
stūyamānaśca gaṃdharvairapsarogaṇasevitaḥ 24|
śobhanaḥ śobhate yatra rājarājoparo yathā |
somaśarmeti vikhyāto mucukuṃdapure'bhavat 25|
tīrthayātrāprasaṃgena bhramanvipro dadarśa tam |
nṛpajāmātaraṃ jñātvā tatsamīpaṃ jagāma saḥ 26|
śobhano'pi tadā jñātvā somaśarmāṇamāgatam |
āsanādutthitaḥ śīghraṃ namaścakre dvijottamam 27|
cakāra kuśalapraśnaṃ śvaśurasya nṛpasya ca |

kāṃtāyāścaṃdrabhāgāyāstathaiva nagarasya ca 28|
somaśarmovāca-
kuśalaṃ varttate rājanśvaśurasya gṛhe tava |
caṃdrabhāgā kuśalinī sarvataḥ kuśalaṃ pure 29|
svavṛttaṃ kathyatāṃ rājannāścaryaṃ vidyate'dbhutam |
puraṃ vicitraṃ ruciraṃ na dṛṣṭaṃ kenacitkvacit 30|
etadācakṣva nṛpate kutaḥ prāptamidaṃ tvayā |
śobhana uvāca-
kārtikasyāsite pakṣe yā nāmaikādaśī ramā 31|
tāmupoṣya mayā prāptaṃ dvijeṃdra puramadhruvam |
dhruvaṃ bhavati yenaiva tatkuruṣva dvijottamaḥ 32|
dvija uvāca-
kathamadhruvametaddhi kathaṃ hi bhavati dhruvam |
tattvaṃ kathaya rājeṃdra tatkariṣyāmi nānyathā 33|
śobhana uvāca-

mayaitadvihitaṃ vipra śraddhāhīnaṃ vratottamam |
tenāhamadhruvaṃ manye dhruvaṃ bhavati tacchṛṇu 34|
mucukuṃdasya duhitā caṃdrabhāgā suśobhanā |
tasyai kathaya vṛttāṃntaṃ dhruvametadbhaviṣyati 35|
kṛṣṇa uvāca-
sa śrutvā vacanaṃ tasya mucukuṃdapuraṃ gataḥ |
uvāca sarvaṃ vṛttāṃttaṃ caṃdrabhāgāgrato dvijaḥ 36|
somaśarmovāca -
pratyakṣaṃ dayitaḥ kāṃtastava dṛṣṭo mayā śubhe |
iṃdratulyamanādhṛṣyaṃ dṛṣṭaṃ tasya puraṃ mayā |
adhruvaṃ tena tatproktaṃ dhruvaṃ bhavati tatkuru 37|
caṃdrabhāgovāca-
tatra māṃ naya viprarṣe patidarśanalālasām |
ātmano vratapuṇyena kariṣyāmi puraṃ dhruvam 38|
āvayordvijasaṃyogo yathā bhavati tatkuru |

prāpyate hi mahatpuṇyaṃ kṛtvā yogaṃ viyuktayoḥ 39|
iti śrutvā saha tayā somaśarmā jagāma ha |
āśramaṃ vāmadevasya maṃdarācalasaṃnidhau 40|
vāmadevo'śṛṇotsarvaṃ vṛttāṃntaṃ kathitaṃ tayoḥ |
abhyaṣiñcaccandrabhāgāṃ vedamaṃtrairathojjvalām 41|
ṛṣimaṃtraprabhāvena viṣṇuvāsarasevanāt |
divyadehā babhūvāsau divyāṃ gatimavāpa ha 42|
patyuḥ samīpamagamatpraharṣotphullalocanā |
jaharṣa śobhano'tīva dṛṣṭvā kāṃtāṃ samāgatām 43|
samāhūya svake vāme pārśvetāṃ saṃnyaveśayat |
athovāca priyaṃ harṣāccaṃdrabhāgā priyaṃ vacaḥ 44|
śṛṇu kāṃta hitaṃ vākyaṃ yatpuṇyaṃ vidyate mayi |
aṣṭavarṣādhikā jātā yadāhaṃ pitṛveśmani 45|
tataḥ prabhṛti yaccīrṇaṃ mayā caikādaśīvratam |
yathoktavidhisaṃyuktaṃ śraddhāyuktena cetasā |

tena puṇyaprabhāvena bhaviṣyati puraṃ dhruvam 46|
sarvakāmasamṛddhaṃ ca yāvadābhūtasaṃplavam |
evaṃ sā nṛpaśārdūla ramate patinā saha 47|
divyabhogā divyarūpā divyābharaṇabhūṣitā |
śobhano'pi tayā sārddhaṃ ramate divyavigrahaḥ 48|
ramāvrataprabhāvena maṃdarācalasānuni |
ciṃtāmaṇisamā hyeṣā kāmadhenusamātha vā 49|
ramābhidhānā nṛpate tavāgre kathitā mayā |
tasyā māhātmyamanagha śrutaṃ sarvaṃ tvayā nṛpa 6.60.50|
mayā tavāgre kathitaṃ māhātmyaṃ pāpanāśanam |
ekādaśīvratānāṃ ca pakṣayorubhayorapi 51|
yathā kṛṣṇā tathā śuklā vibhedaṃ naiva kārayet |
sevitaikādaśī nṝṇāṃ bhuktimuktipradāyinī 52|
dhenuḥ śvetā yathā kṛṣṇā ubhayoḥ sadṛśaṃ payaḥ |
tathaiva tulyaphaladaṃ smṛtamekādaśīdvayam 53|

ekādaśīvratānāṃ yo māhātmyaṃ śṛṇute naraḥ |
sarvapāpavinirmukto viṣṇuloke mahīyate 54|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde kārtika kṛṣṇā ramaikādaśīnāma ṣaṣṭitamo'dhyāyaḥ 60|

English translation

Yudhiṣṭhira said :

1. O Janārdana , through favour and love for me, tell me what would be (i.e. is) the name of the Ekādaśī falling in the dark half of Kārtika .

Srīkṛṣṇa said :

2-12a. O lord of kings, listen. I shall tell you. In the dark half of Kārtika falls the very auspicious Ekādaśī. It is called Ramā . It is great and removes great sins. O king, as the occasion has come, I shall tell you its importance. O king, formerly there was a king, Mucukunda by name. He had formed friendship with (Indra) the lord of gods. He also was fully friendly with Yama , Varuṇa , Kubera , and Bibhīṣaṇa , O king. That king was a great devotee of Viṣṇu and was true to his word. When he was ruling over his kingdom from which troublesome persons were removed, a daughter Candrabhāgā , (resembling) the excellent river (Candrabhāgā) was (born) in his house. She was given (in marriage) to Śobhana , the son of Candrasena . Once he came to his father-in-law's house, O king. The very meritorious day of the Ekādaśī-vow (also) came. When the day of the vow came, Candrabhāgā thought: 'O lord of gods, what will happen? My husband is very weak. He is not able to put up with hunger, and my father's rule is strict.' When the tenth day comes, his drum is beaten: 'Do not eat, do not eat on the day of (i.e. sacred to) Viṣṇu.' Hearing the sound of the drum, Śobhana said to his wife: "O dear one, what should I do? Advise me, O beautiful one."

Candrabhāgā said :

12b-15a. O lord, today nobody in my father's house is to eat (anything). On the day of (i.e. sacred to) Viṣṇu elephants, horses, (their) young ones, so also other beasts are not to eat grass or (drink) water. Then, O dear one, how would human beings eat on the day of (i.e. sacred to) Viṣṇu? O dear one, if you eat (anything today) then you will be censured. Thinking like this to yourself, make your mind strong.

Śobhana said :

15b-23. O dear one, these words are true. I shall fast (today). Whatever is laid down by destiny will just take place in the same way.

Thus resolving, he observed the vow. With his body oppressed with hunger, he became extremely distressed. While he was thinking like this, the sun went to the western mountain. That night enhanced the joy of Viṣṇu's devotees engaged in worshipping Viṣṇu, and with their minds attached to keeping awake. (But) it became very painful to Śobhana. At the time of sunrise, Śobhana expired. The king got him cremated with (pieces of) wood fit for a king. Candrabhāgā did not abandon her body with her husband. Having performed his funeral rites, she remained in her father's house. (And) O greatest king, due to the power of the Ramā-vow, Śobhana reached the divine charming city on the peak of the Mandara mountain, which (city) was excellent with innumerable qualities. It was adorned with large houses with golden pillars, and gems and lapis lazuli, and with beautiful crystals of different shapes.

24-28. Being praised by gandharvas , and waited upon by celestial nymphs, Śobhana mounted upon the throne. He had very white umbrella (held over his head) and chowries (were waved). He had (put

on) a crown and ear-rings. He was adorned with necklaces and bracelets. There Śobhana shone like a great king of kings. In the city of Mucukunda there was (a brāhmaṇa) known as Somaśarman . The brāhmaṇa, wandering for pilgrimage, saw him. Recognising him to be the king's son-in-law he approached him. Śobhana too, knowing that Somaśarman had come, quickly got up from his seat and saluted the best brāhmaṇa. He asked him about the well-being of his father-inlaw, the king, and about his wife Candrabhāgā, and about the city.

Somaśarman said :

29-31a. O king, there is well-being in your father's house. Candrabhāgā is all right and in the city everywhere there is wellbeing. O king, tell me your own account. It is a great wonder. Such a wonderful and beautiful city has not been seen by anyone. O king, tell me this: How did you obtain this?

Śobhana said :

31b-32. In the dark half of Kārtika falls the Ekādaśī called Ramā. Having fasted on that day, I have secured this unstable city. O best brāhmaṇa, do that by which it will be stable.

The brāhmaṇa said :

33. O lord of kings, how (i.e. why) is it unstable? How will it be stable? Tell me the truth. Then I shall do it, not otherwise.

Śobana said :

34-35. O brāhmaṇa, I observed this best vow without faith. Therefore, I think, it is unstable. Listen (by which) it will be stable. The very beautiful Candrabhāgā is Mucukunda's daughter. Tell her this account. (Then) it will be stable.

Kṛṣṇa said :

36. Hearing his words, he went to the city of Mucukunda; (and) the brāhmaṇa narrated the entire account to Candrabhāgā.

Somaśarman said :

37. O auspicious one, I actually saw your beloved husband I (also) saw his unconquerable city resembling (that of) Indra. He described it to be unstable. Do that by which it will be stable.

Candrabhāgā said :

38-45. O brāhmaṇa-sage, take me, desiring to see my husband, there. By means of the merit of my vow I shall make the city stable. O brāhmaṇa, do that by which we two shall be united. Great religious merit is obtained by bringing together the separated ones.

Hearing this, Somaśarman went with her to Vāmadeva 's hermitage near the Mandara mountain. Vāmadeva listened to the full account told by them. He sprinkled (water over) the bright Candrabhāgā with Vedic hymns. By the power of the. hymn recited by the sage, and due to observing the vow on the

day of (i.e. sacred to) Viṣṇu her body became divine and she obtained a divine condition. With her eyes dilated due to great joy she approached her husband. Seeing his wife to have come, Śobhana was very much delighted. Calling her he made her sit on his left side. Then Candrabhāgā said (these) dear words to her husband: “O dear one, listen to the beneficial words: I have religious merit. When I crossed the eighth year (while living) in my father’s house.

46-54. I have since then, observed the Ekādaśī vow in the manner as it was told and with my mind full of faith. By the power of that (religious merit) the city will be stable. It will be rich in all desired objects till the final deluge.” O best king, in this way she, enjoying divine pleasures, of a divine form, and adorned with divine ornaments, rejoiced with her husband. Śobhana, of a divine body, also rejoiced with her on the peak of Mandara mountain by the power of the Ramā-vow. This vow is like the desire-yielding gem or like the desire-yielding cow. O king, I have told you about the (Ekādaśī) called Ramā. O sinless one, you have heard its full importance. I have told you the sin-destroying importance of the vows of the Ekādaśīs of both the fortnights. As is the (one of the) dark (fortnight), so is the (one of the) bright fortnight. No discrimination should be done between the two. Ekādaśī, when observed, gives pleasures and salvation to men. As a white cow is like a black one—as their milk is similar, similarly the two Ekādaśīs are said to give a similar fruit. A man who listens to the importance of the Ekādaśī-vows is freed from all sins.and is honoured in Viṣṇu’s world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 61

Prabodhinī Ekādaśī

Chapter 473 of 693 · 69 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
श्रुतं रमाया माहात्म्यं त्वत्तः कृष्ण यथातथम् ।
कार्तिके शुक्लपक्षे या तां मे कथय मानद १।
श्रीकृष्ण उवाच-।
शृणु राजन्प्रवक्ष्यामि शुक्ले चोर्जदले तु या ।
सा यथा नारदे प्रोक्ता ब्रह्मणा लोककारिणा २।
नारद उवाच -
प्रबोधिन्याश्च माहात्म्यं वद विस्तरतो मम ।
यस्यां जागर्ति गोविंदो धर्मकर्मप्रवर्त्तकः ३।
ब्रह्मोवाच-
प्रबोधिन्याश्च माहात्म्यं पापघ्नं पुण्यवर्द्धनम् ।
मुक्तिप्रदं सुबुद्धीनां शृणुष्व मुनिसत्तम ४।
तावद्वर्जति तीर्थानि आसमुद्रसरांसि च ।
यावत्प्रबोधिनी विष्णोस्तिथिर्नायाति कार्तिके ५।
तावद्वर्जति विप्रेंद्र गंगाभागीरथी क्षितौ ।

यावन्नायाति पापघ्नी कार्तिके हरिबोधिनी ६।
अश्वमेधसहस्राणि राजसूयशतानि च ।
एकेनैवोपवासेन प्रबोधिन्या लभेन्नरः ७।
यद्दुर्ल्लभं यदप्राप्यं त्रैलोक्यस्य न गोचरम् ।
तदप्यप्रार्थितं पुत्रं ददाति हरिबोधिनी ८।
ऐश्वर्यं संपदं प्रज्ञां राज्यं च सुखसंपदः ।
ददात्युपोषिता भक्त्या जनेभ्यो हरिबोधिनी ९।
मेरुमन्दरमात्राणि पापान्युक्तानि यानि च ।
एकेनैवोपवासेन दहते पापनाशिनी १०।
पूर्वजन्मसहस्रेषु यत्पापं समुपार्जितम् ।
निशि जागरणं चास्या दहते तूलराशिवत् ११।
उपवासं प्रबोधिन्यां यः करोति स्वभावतः ।
विधिवन्मुनिशार्दूल यथोक्तं लभते फलम् १२।
यथोक्तं कुरुते यस्तु विधिवत्सुकृतं नरः ।
स्वल्पं मुनिवरश्रेष्ठ मेरुतुल्यं भवेत्फलम् १३।

विधिहीनं तु यः कुर्यात्सुकृतं मेरुमात्रकम् ।
अणुमात्रं तदाप्नोति फलं धर्मस्य नारद १४।
ये ध्यायंति मनोवृत्या ये करिष्यंति बोधिनीम् ।
वसंति पितरो हृष्टा विष्णुलोके च तस्य वै १५।
विमुक्ता नारकैर्दुःखैर्याति विष्णोः परं पदम् ।
कृत्वा तु पातकं घोरं ब्रह्महत्यादिकं नरः १६।
कृत्वा तु जागरं विष्णोर्द्धौतपापो भवेन्नरः ।
दुष्प्राप्यं यत्फलं विप्र अश्वमेधादिकैर्मखैः १७।
प्राप्यते तत्सुखेनैव प्रबोधिन्यास्तु जागरे ।
आप्लुत्य सर्वतीर्थेषु प्रदत्त्वा कांचनं महीम् १८।
तत्फलं समवाप्नोति यत्कृत्वा जागरं हरेः ।
जातः स एव सुकृती कुलं तेनैव पावितम् १९।
कार्तिके मुनिशार्दूल कृता येन प्रबोधिनी ।
यथा ध्रुवं नृणां मृत्युर्धनं गात्रं तथाध्रुवम् २०।
इति ज्ञात्वा मुनिश्रेष्ठ कर्तव्यं वैष्णवं दिनम् ।

यानि कानि च तीर्थानि त्रैलोक्ये संभवंति च २१।
तानि तस्य गृहे सम्यग्यः करोति प्रबोधिनीम् ।
किं तस्य बहुभिः पुण्यैः कृता येन प्रबोधिनी २२।
पुत्रपौत्रप्रदा ह्येषा कार्तिके हरिबोधिनी ।
स ज्ञानी च स योगी च स तपस्वी जितेंद्रियः २३।
भोगो मोक्षश्च तस्यास्ति उपास्ते हरिबोधिनीम् ।
विष्णोः प्रियतरा ह्येषा धर्मसारसहायिनी २४।
यः करोति नरो भक्त्या भुक्तिभाक्स भवेन्नरः ।
प्रबोधिनीमुपोषित्वा गर्भे न विशते नरः २५।
सर्वधर्मान्परित्यज्य तस्मात्कुर्वीत नारद ।
कर्मणा मनसा वाचा पापं यत्समुपार्जितम् २६।
तत्क्षालयति गोविंदः प्रबोधिन्यां तु जागरे ।
स्नानं दानं जपः पूजां समुद्दिश्य जनार्दनम् २७।
नरो यत्कुरुते वत्स प्रबोधिन्यां तदक्षयम् ।
येर्चयंति नरास्तस्यां भक्त्या देवं च माधवम् २८।

समुपोष्य प्रमुच्यंते पापैस्तैः शतजन्मजैः ।
महाव्रतमिदं पुत्र महापापौघनाशनम् २९।
प्रबोधवासरं विष्णोर्विधिवत्समुपोषयेत् ।
व्रतेनानेन देवेशं परितोष्य जनार्दनम् ३०।
विराजयन्दिशः सर्वाः प्रयाति हरिमंदिरम् ।
कर्तव्यैषा प्रयत्नेन नरैः कांतिधनार्थिभिः ३१।
बाल्ये यत्संचितं पापं यौवने वार्द्धके तथा ।
शतजन्मकृतं पापं स्वल्पं वा यदि वा बहु ३२।
तत्क्षालयति गोविंदश्चास्यामभ्यर्चितो नृणाम् ।

धनधान्यवहा पुण्या सर्वपापहरा परा ३३।
तामुपोष्य हरेर्भक्त्या दुर्ल्लभं न भवेत्क्वचित् ।
चंद्रसूर्योपरागे च यत्फलं परिकीर्तितम् ३४।
तत्सहस्रगुणं प्रोक्तं प्रबोधिन्यां प्रजागरे ।
स्नानं दानं जपो होमः स्वाध्यायोऽभ्यर्चनं हरेः ३५।
तत्सर्वं कोटिगुणितं प्रबोधिन्यां कृतं तु यत् ।

जन्मप्रभृतियत्पुण्यं नरेणोपार्जितं भवेत् ३६।
वृथा भवति तत्सर्वमकृत्वा कार्तिके व्रतम् ।
अकृत्वा नियमं विष्णोः कार्तिकं यः क्षिपेन्नरः ३७।
न जन्मार्जितपुण्यस्य फलं प्राप्नोति नारद ।
तस्मात्सर्वप्रयत्नेन देवदेवं जनार्दनम् ३८।
उपसेवेत विप्रेंद्र सर्वकामफलप्रदम् ।
परान्नं वर्जयेद्यस्तु कार्तिके विष्णुतत्परः ३९।
परान्नवर्जनाद्वत्स चांद्रायणफलं लभेत् ।
नित्यं शास्त्रविनोदेन कार्तिके मधुसूदनः ४०।
स दहेत्सर्वपापानि यज्ञायुतफलं लभेत् ।
न तथा तुष्यते यज्ञैर्न दानैर्वाजपादिभिः ४१।
यथा शास्त्रकथालापैः कार्तिके मधुसूदनः ।
ये कुर्वंति कथां विष्णोर्ये शृण्वंति शुभान्विताः ४२।
श्लोकार्द्धं श्लोकपादं वा कार्तिके गोशतं फलम् ।
सर्वधर्मान्परित्यज्य कार्तिके केशवाग्रतः ४३।

शास्त्रावधारणं कार्यं श्रोतव्यं च महामुने ।
श्रेयसा लोभबुद्धया च यः करोति हरेः कथाम् ४४।
कार्तिके मुनिशार्दूल कुलानां तारयेच्छतम् ।
नियमेन नरो यस्तु शृणुते वैष्णवीं कथाम् ४५।
कार्तिके तु विशेषेण गोसहस्रफलं लभेत् ।
प्रबोधवासरे विष्णोः शृणुते यो हरेः कथाम् ४६।
सप्तद्वीपवती दाने तत्फलं लभते मुने ।
श्रुत्वा विष्णुकथां दिव्यां येऽर्चयंति कथाविदम् ४७।
स्वशक्त्या मुनिशार्दूल तेषां लोकोऽक्षयः स्मृतः ।
गीतशास्त्रविनोदेन कार्तिकं यो नयेन्नरः ४८।
न तस्य पुनरावृत्तिर्मया दृष्टा कलिप्रिय ।
गीतं नृत्यं च वाद्यं च भव्यां विष्णुकथां मुने ४९।
यः करोति स पुण्यात्मा त्रैलोक्योपरि संस्थितः ।
बहुपुष्पैर्बहुफलैः कर्पूरागुरुकुंकुमैः 6.61.५०।
हरेः पूजा विधातव्या कार्तिके बोधवासरे ।

यस्मात्पुण्यमसंख्यातं प्राप्यते मुनिसत्तम ५१।
फलैर्नानाविधैर्द्रव्यैः प्रबोधिन्यां तु जागरे ।

शंखे तोयं समादाय अर्घो देयो जनार्दने ५२।
यत्फलं सर्वतीर्थेषु सर्वदानेषु यत्फलम् ।
तत्फलं कोटिगुणितं दत्त्वार्घं बोधवासरे ५३।
गुरुपूजा ततः कार्या भोजनाच्छादनादिभिः ।
दक्षिणाभिश्च देवर्षे तुष्ट्यर्थं चक्रपाणिनः ५४।
भागवतं शृणुते यस्तु पुराणं च पठेन्नरः ।
प्रत्यक्षरं भवेत्तस्य कपिलादानजं फलम् ५५।
कार्त्तिके मुनिशार्दूल स्वशक्त्या वैष्णवं व्रतम् ।
यः करोति यथोक्तं तु मुक्तिस्तस्य सुनिश्चला ५६।
केतक्या एकपत्रेण पूजितो गरुडध्वजः ।
समाः सहस्रं सुप्रीतो भवति मधुसूदनः ५७।
अगस्तिकुसुमैर्देवं पूजयेद्यो जनार्दनम् ।
दर्शनात्तस्य देवर्षे नरकाग्निः प्रणश्यति ५८।

मुनिपुष्पार्चितो विष्णुः कार्तिके पुरुषोत्तमः ।
ददात्यभिमतान्कामान्शशिसूर्यग्रहे यथा ५९।
विहाय सर्वपुष्पाणि मुनिपुष्पेण केशवम् ।
कार्तिके योऽर्चयेद्भक्त्या वाजिमेधफलं लभेत् ६०।
तुलसीदलानि पुष्पाणि ये यच्छंति जनार्दने ।
कार्तिके सकलं वत्स पापं जन्मायुतं दहेत् ६१।
दृष्टा स्पृष्टाथ वा ध्याता कीर्तिता नामतस्तु ता ।
रोपिता सिंचिता नित्यं पूजिता तुलसी शुभा ६२।
नवधा तुलसीभक्तिं ये कुर्वंति दिनेदिने ।
युगकोटिसहस्राणि तन्वंति सुकृतं मुने ६३।
यावच्छाखाप्रशाखाभिर्बीजपुष्पदलैर्मुने ।
रोपिता तुलसी पुंभिर्वर्द्धते वसुधातले ६४।
तेषां वंशे तु ये जाता ये भविष्यंति ये गताः ।
आकल्पवर्षसाहस्रं तेषां वासो हरेर्गृहे ६५।
यत्फलं सर्वपुष्पेषु सर्वपत्रेषु नारद ।

तुलसीदलेन चैकेन कार्तिके प्राप्यते तु तत् ६६।
संप्राप्तं कार्तिकं दृष्ट्वा नियमेन जनार्दनः ।
पूजनीयो महाविष्णुः कोमलैस्तुलसीदलैः ६७।
इष्ट्वा क्रतुशतैर्देवान्दत्त्वा दानान्यनेकशः ।
तुलसीदलैस्तु तत्पुण्यं कार्तिके केशवार्चने ६८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे कार्तिके शुक्लैकादशीमाहात्म्यंनामैकषष्टितमोऽध्यायः ६१।

Roman transliteration

yudhiṣṭhira uvāca-
śrutaṃ ramāyā māhātmyaṃ tvattaḥ kṛṣṇa yathātatham |
kārtike śuklapakṣe yā tāṃ me kathaya mānada 1|
śrīkṛṣṇa uvāca-|
śṛṇu rājanpravakṣyāmi śukle corjadale tu yā |
sā yathā nārade proktā brahmaṇā lokakāriṇā 2|
nārada uvāca -
prabodhinyāśca māhātmyaṃ vada vistarato mama |
yasyāṃ jāgarti goviṃdo dharmakarmapravarttakaḥ 3|
brahmovāca-
prabodhinyāśca māhātmyaṃ pāpaghnaṃ puṇyavarddhanam |
muktipradaṃ subuddhīnāṃ śṛṇuṣva munisattama 4|
tāvadgarjaṃti tīrthāni āsamudrasarāṃsi ca |
yāvatprabodhinī viṣṇostithirnāyāti kārtike 5|
tāvadgarjaṃti vipreṃdra gaṃgābhāgīrathī kṣitau |

yāvannāyāti pāpaghnī kārtike haribodhinī 6|
aśvamedhasahasrāṇi rājasūyaśatāni ca |
ekenaivopavāsena prabodhinyā labhennaraḥ 7|
yaddurllabhaṃ yadaprārpyaṃ trailokyasya na gocaram |
tadapyaprārthitaṃ putraṃ dadāti haribodhinī 8|
aiśvaryaṃ saṃpadaṃ prajñāṃ rājyaṃ ca sukhasaṃpadaḥ |
dadātyupoṣitā bhaktyā janebhyo haribodhinī 9|
merumandaramātrāṇi pāpānyuktāni yāni ca |
ekenaivopavāsena dahate pāpanāśinī 10|
pūrvajanmasahasreṣu yatpāpaṃ samupārjitam |
niśi jāgaraṇaṃ cāsyā dahate tūlarāśivat 11|
upavāsaṃ prabodhinyāṃ yaḥ karoti svabhāvataḥ |
vidhivanmuniśārdūla yathoktaṃ labhate phalam 12|
yathoktaṃ kurute yastu vidhivatsukṛtaṃ naraḥ |
svalpaṃ munivaraśreṣṭha merutulyaṃ bhavetphalam 13|

vidhihīnaṃ tu yaḥ kuryātsukṛtaṃ merumātrakam |
aṇumātraṃ tadāpnoti phalaṃ dharmasya nārada 14|
ye dhyāyaṃti manovṛtyā ye kariṣyaṃti bodhinīm |
vasaṃti pitaro hṛṣṭā viṣṇuloke ca tasya vai 15|
vimuktā nārakairduḥkhairyāti viṣṇoḥ paraṃ padam |
kṛtvā tu pātakaṃ ghoraṃ brahmahatyādikaṃ naraḥ 16|
kṛtvā tu jāgaraṃ viṣṇorddhautapāpo bhavennaraḥ |
duṣprāpyaṃ yatphalaṃ vipra aśvamedhādikairmakhaiḥ 17|
prāpyate tatsukhenaiva prabodhinyāstu jāgare |
āplutya sarvatīrtheṣu pradattvā kāṃcanaṃ mahīm 18|
tatphalaṃ samavāpnoti yatkṛtvā jāgaraṃ hareḥ |
jātaḥ sa eva sukṛtī kulaṃ tenaiva pāvitam 19|
kārtike muniśārdūla kṛtā yena prabodhinī |
yathā dhruvaṃ nṛṇāṃ mṛtyurdhanaṃ gātraṃ tathādhruvam 20|
iti jñātvā muniśreṣṭha kartavyaṃ vaiṣṇavaṃ dinam |

yāni kāni ca tīrthāni trailokye saṃbhavaṃti ca 21|
tāni tasya gṛhe samyagyaḥ karoti prabodhinīm |
kiṃ tasya bahubhiḥ puṇyaiḥ kṛtā yena prabodhinī 22|
putrapautrapradā hyeṣā kārtike haribodhinī |
sa jñānī ca sa yogī ca sa tapasvī jiteṃdriyaḥ 23|
bhogo mokṣaśca tasyāsti upāste haribodhinīm |

viṣṇoḥ priyatarā hyeṣā dharmasārasahāyinī 24|
yaḥ karoti naro bhaktyā bhuktibhāksa bhavennaraḥ |
prabodhinīmupoṣitvā garbhe na viśate naraḥ 25|
sarvadharmānparityajya tasmātkurvīta nārada |
karmaṇā manasā vācā pāpaṃ yatsamupārjitam 26|
tatkṣālayati goviṃdaḥ prabodhinyāṃ tu jāgare |
snānaṃ dānaṃ japaḥ pūjāṃ samuddiśya janārdanam 27|
naro yatkurute vatsa prabodhinyāṃ tadakṣayam |
yercayaṃti narāstasyāṃ bhaktyā devaṃ ca mādhavam 28|

samupoṣya pramucyaṃte pāpaistaiḥ śatajanmajaiḥ |
mahāvratamidaṃ putra mahāpāpaughanāśanam 29|
prabodhavāsaraṃ viṣṇorvidhivatsamupoṣayet |
vratenānena deveśaṃ paritoṣya janārdanam 30|
virājayandiśaḥ sarvāḥ prayāti harimaṃdiram |
kartavyaiṣā prayatnena naraiḥ kāṃtidhanārthibhiḥ 31|
bālye yatsaṃcitaṃ pāpaṃ yauvane vārddhake tathā |
śatajanmakṛtaṃ pāpaṃ svalpaṃ vā yadi vā bahu 32|
tatkṣālayati goviṃdaścāsyāmabhyarcito nṛṇām |
dhanadhānyavahā puṇyā sarvapāpaharā parā 33|
tāmupoṣya harerbhaktyā durllabhaṃ na bhavetkvacit |
caṃdrasūryoparāge ca yatphalaṃ parikīrtitam 34|
tatsahasraguṇaṃ proktaṃ prabodhinyāṃ prajāgare |
snānaṃ dānaṃ japo homaḥ svādhyāyo'bhyarcanaṃ hareḥ 35|
tatsarvaṃ koṭiguṇitaṃ prabodhinyāṃ kṛtaṃ tu yat |

janmaprabhṛtiyatpuṇyaṃ nareṇopārjitaṃ bhavet 36|
vṛthā bhavati tatsarvamakṛtvā kārtike vratam |
akṛtvā niyamaṃ viṣṇoḥ kārtikaṃ yaḥ kṣipennaraḥ 37|
na janmārjitapuṇyasya phalaṃ prāpnoti nārada |
tasmātsarvaprayatnena devadevaṃ janārdanam 38|
upaseveta vipreṃdra sarvakāmaphalapradam |
parānnaṃ varjayedyastu kārtike viṣṇutatparaḥ 39|
parānnavarjanādvatsa cāṃdrāyaṇaphalaṃ labhet |
nityaṃ śāstravinodena kārtike madhusūdanaḥ 40|
sa dahetsarvapāpāni yajñāyutaphalaṃ labhet |
na tathā tuṣyate yajñairna dānairvājapādibhiḥ 41|
yathā śāstrakathālāpaiḥ kārtike madhusūdanaḥ |
ye kurvaṃti kathāṃ viṣṇorye śṛṇvaṃti śubhānvitāḥ 42|
ślokārddhaṃ ślokapādaṃ vā kārtike gośataṃ phalam |
sarvadharmānparityajya kārtike keśavāgrataḥ 43|

śāstrāvadhāraṇaṃ kāryaṃ śrotavyaṃ ca mahāmune |
śreyasā lobhabuddhyā ca yaḥ karoti hareḥ kathām 44|
kārtike muniśārdūla kulānāṃ tārayecchatam |
niyamena naro yastu śṛṇute vaiṣṇavīṃ kathām 45|
kārtike tu viśeṣeṇa gosahasraphalaṃ labhet |
prabodhavāsare viṣṇoḥ śṛṇute yo hareḥ kathām 46|
saptadvīpavatī dāne tatphalaṃ labhate mune |
śrutvā viṣṇukathāṃ divyāṃ ye'rcayaṃti kathāvidam 47|
svaśaktyā muniśārdūla teṣāṃ loko'kṣayaḥ smṛtaḥ |
gītaśāstravinodena kārtikaṃ yo nayennaraḥ 48|
na tasya punarāvṛttirmayā dṛṣṭā kalipriya |

gītaṃ nṛtyaṃ ca vādyaṃ ca bhavyāṃ viṣṇukathāṃ mune 49|
yaḥ karoti sa puṇyātmā trailokyopari saṃsthitaḥ |
bahupuṣpairbahuphalaiḥ karpūrāgurukuṃkumaiḥ 6.61.50|
hareḥ pūjā vidhātavyā kārtike bodhavāsare |

yasmātpuṇyamasaṃkhyātaṃ prāpyate munisattama 51|
phalairnānāvidhairdravyaiḥ prabodhinyāṃ tu jāgare |
śaṃkhe toyaṃ samādāya argho deyo janārdane 52|
yatphalaṃ sarvatīrtheṣu sarvadāneṣu yatphalam |
tatphalaṃ koṭiguṇitaṃ dattvārghaṃ bodhavāsare 53|
gurupūjā tataḥ kāryā bhojanācchādanādibhiḥ |
dakṣiṇābhiśca devarṣe tuṣṭyarthaṃ cakrapāṇinaḥ 54|
bhāgavataṃ śṛṇute yastu purāṇaṃ ca paṭhennaraḥ |
pratyakṣaraṃ bhavettasya kapilādānajaṃ phalam 55|
kārttike muniśārdūla svaśaktyā vaiṣṇavaṃ vratam |
yaḥ karoti yathoktaṃ tu muktistasya suniścalā 56|
ketakyā ekapatreṇa pūjito garuḍadhvajaḥ |
samāḥ sahasraṃ suprīto bhavati madhusūdanaḥ 57|
agastikusumairdevaṃ pūjayedyo janārdanam |
darśanāttasya devarṣe narakāgniḥ praṇaśyati 58|

munipuṣpārcito viṣṇuḥ kārtike puruṣottamaḥ |
dadātyabhimatānkāmānśaśisūryagrahe yathā 59|
vihāya sarvapuṣpāṇi munipuṣpeṇa keśavam |
kārtike yo'rcayedbhaktyā vājimedhaphalaṃ labhet 60|
tulasīdalāni puṣpāṇi ye yacchaṃti janārdane |
kārtike sakalaṃ vatsa pāpaṃ janmāyutaṃ dahet 61|
dṛṣṭā spṛṣṭātha vā dhyātā kīrtitā nāmatastu tā |
ropitā siṃcitā nityaṃ pūjitā tulasī śubhā 62|
navadhā tulasībhaktiṃ ye kurvaṃti dinedine |
yugakoṭisahasrāṇi tanvaṃti sukṛtaṃ mune 63|
yāvacchākhāpraśākhābhirbījapuṣpadalairmune |
ropitā tulasī puṃbhirvarddhate vasudhātale 64|
teṣāṃ vaṃśe tu ye jātā ye bhaviṣyaṃti ye gatāḥ |
ākalpavarṣasāhasraṃ teṣāṃ vāso harergṛhe 65|
yatphalaṃ sarvapuṣpeṣu sarvapatreṣu nārada |

tulasīdalena caikena kārtike prāpyate tu tat 66|
saṃprāptaṃ kārttikaṃ dṛṣṭvā niyamena janārdanaḥ |
pūjanīyo mahāviṣṇuḥ komalaistulasīdalaiḥ 67|
iṣṭvā kratuśatairdevāndattvā dānānyanekaśaḥ |
tulasīdalaistu tatpuṇyaṃ kārtike keśavārcane 68|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde kārttike śuklaikādaśīmāhātmyaṃnāmaikaṣaṣṭitamo'dhyāyaḥ 61|

English translation

Yudhiṣṭhira said :

1. O Kṛṣṇa , I have duly heard from you the importance of Ramā (Ekādaśī). O you who respect (others, now) tell me about the Ekādaśī falling in the bright half of Kārtika .

Śrīkṛṣṇa said :

2. O king, I shall tell you about (the Ekādaśī) falling in the bright half of Kārtika, as it was told by Brahmā , the creator of the worlds, to Nārada .

Nārada said :

3. Tell me in detail the importance of the Prabodhinī (Ekādaśī) on which Viṣṇu , the propounder of righteousness, keeps awake.

Brahmā said :

4-11. O best sage, listen to the greatness of Prabodhinī which destroys sins, which increases religious merit, and which gives salvation to men of good minds. Till the Prabodhinī of (i.e. sacred to) Viṣṇu (falling) in Kārtika does not arrive, all the holy places including the oceans and the lakes roar. O best brāhmaṇa , Gaṅgā - Bhāgīrathī roars on the earth till the Ekādaśī awakening Viṣṇu (and falling) in Kārtika and destroying sins has not come. A man would obtain even through one fast on the Prabodhinī (day) (that which is obtained by means of) thousands of horse-sacrifices, and hundreds of Rājasūya sacrifices. The Haribodhinī (i.e. Prabodhinī Ekādaśī) gives, O son, even that which is difficult to obtain, which is difficult to reach, and which is not within the range of the three worlds, even though it is not asked for. The Haribodhinī, when fasted on, gives people splendour, wealth, intellect, kingdom, happiness and riches. This (Ekādaśī) that destroys sins, burns even when it is fasted on once the sins that are declared and have the size of Meru and Mandara . Keeping awake at night on this (Ekādaśī) burns like a heap of cotton the sin committed in thousands of former existences.

12-20. O best sage, he who, according to his nature, duly observes a fast on Prabodhinī, gets the fruit as declared(in sacred texts). O best among the excellent sages, a man who duly does the good act as enjoined, gets the fruit (as large) as Meru. He who without the proper manner does a good act as much (i.e. as big) as Meru, obtains its fruit just of the measure of an atom, O Nārada. The dead ancestors of those who will devoutly observe (the vow of Prabodhinī, are delighted and live in Viṣṇu's world. A man, even after having committed a terrible sin like the murder of a brāhmaṇa, is freed from the hellish misery and goes to the highest place of Viṣṇu (on observing the Prabodhinī-vow). Having kept awake (in honour) of Viṣṇu, the sins of a man are washed. O brāhmaṇa, that fruit difficult to obtain by means of the sacrifices like the horse-sacrifice, is easily obtained by means of keeping awake on Prabodhinī. A man obtains that fruit by keeping awake (in honour) of Viṣṇu, which he would get by bathing in all holy places and by giving gold or land. He who has observed the Prabodhinī in Kārtika, is alone born fortunate and has himself only purified his family. Though death is certain for men, wealth and body are uncertain.

21-25. Realising this, O best sage, the day of (i.e. sacred to) Viṣṇu should be observed (as a fast-day). All the holy places that are there in the three worlds, are (present) in the house of the one who properly observes the (fast on) the Prabodhinī. What is the use of many (other) acts of religious merit for him who has observed (a fast on) the Prabodhinī (Ekādaśī)? This Haribodhinī (falling) in Kārtika gives sons and grandsons. He (alone) is wise, is a meditating saint, an ascetic, and has controlled his senses (who fasts on Prabodhinī). He (who) fasts on Haribodhinī, gets pleasures and salvation. This one, helping the essence of righteousness, is very dear to Viṣṇu. A man who devoutly observes (this vow) would enjoy pleasures. By fasting on Prabodhinī a man does not enter a womb (i.e. he is not reborn).

26-33. Therefore, giving up all other meritorious acts, a man should observe (this vow). All the sin committed through deeds, mind and speech is washed by Viṣṇu on a man's keeping awake on

Prabodhinī. All that a man does like a bath, (giving) a gift, muttering (hymns), worship in honour of Viṣṇu on Prabodhinī is inexhaustible. Those men who devoutly worship god Viṣṇu on that day and observe a fast on that day, are free from sins incurred during hundreds of existences. O son, this is a great vow which destroys a stream of great sins. A man should duly fast on the day of Viṣṇu's being awake and should please Viṣṇu with this vow. Illuminating all quarters he goes to Viṣṇu's abode. Men desiring brilliance and wealth should carefully observe this. Viṣṇu worshipped on this day, washes men's sin which is accumulated (by them) in their childhood, in their youth, and in their old age, so also the sin committed during hundreds of existences, even if it is small or great. This one brings wealth and grains, is auspicious, is great and removes all sins.

34-41a. By fasting on it through devotion for Viṣṇu, there would be nothing difficult to obtain. The fruit which is obtained (on bathing) at the lunar or the solar eclipse, is said to be thousandfold by keeping awake on the Prabodhinī. All that—bath, (giving) gifts, muttering (hymns), sacrifice, self-study, Viṣṇu's worship, done on Prabodhinī becomes crorefold. All the religious merit that would be earned by a man from his birth, becomes fruitless if the vow in Kārtika is not observed. O Nārada, a man who would spend Kārtika without observing the vow of Viṣṇu, does not obtain the fruit of the religious merit earned during his existence. Therefore, O best brāhmaṇa, with all efforts he should serve Viṣṇu, the god of gods. It gives all desired objects. A man devoted to Viṣṇu, should avoid others' food in Kārtika. By avoiding others' food, he would obtain the fruit of the Cāndrāyaṇa -vow. A man who would spend every day of Kārtika in (pursuing) sacred texts would burn all (his) sins, and would obtain the fruit of a myriad sacrifices.

41b-48a. Viṣṇu is not so much pleased with sacrifices, gifts, and Vājapeya etc. as he is pleased with the narration of stories from the sacred texts in Kārtika. Those who narrate Viṣṇu's account or listen to (his) auspicious accounts, or to half a verse or a quarter of a verse in Kārtika obtain the fruit of (having given) a hundred cows. Giving up all other righteous acts, sacred texts should be discussed and grasped in Kārtika before (the image of) Viṣṇu, O great sage. O best sage, he who, with (a desire for) the highest good and any (other) desire, narrates (or listens to) Viṣṇu's accounts in Kārtika, would emancipate a hundred (members) of his family. A man who regularly listens to Viṣṇu's account, especially in Kārtika, obtains the fruit of (having given) a thousand cows. O sage, he who listens to Viṣṇu's account on the day of his awakening (i.e. on the Prabodhinī Ekādaśī) obtains that fruit (which is obtained) by giving (the earth) with the seven islands. O best sage, eternal world (of gods) is said to be reached by them who, after hearing the divine account of Viṣṇu, honour according to their own capacity the knower (i.e. the reader) of the account.

48b-54. O Nārada, that man who would pass Kārtika in singing and in pursuing sacred texts, is not seen by me to be reborn. O sage, the man, a meritorious soul, who does (i.e. engages himself in) singing, dancing, (playing on) musical instruments, and (listens to) the auspicious account of Viṣṇu, remains above the three worlds. With many flowers, with many fruits and camphor, agaru and saffron, Viṣṇu's worship should be done on the Prabodhinī day in Kārtika, from which immeasurable religious merit is obtained, O best sage. At the time of keeping awake on the Prabodhinī (night) respectful offering with various kinds of fruits should be made after taking water in a conch. A crore-fold of fruit which (is obtained by bathing) at all holy places, that fruit which (is had) by means of all gifts, is got by giving a respectful offering on the Prabodhinī day. After that the preceptor should be honoured with a meal, a covering etc., so also with gifts in order to please the Disc-holder (i.e. Viṣṇu), O divine sage.

55-68. A man who listens to Bhāgavata , and a man who would listen to a Purāṇa , would obtain for every letter (of the text) the fruit due to the gift of a tawny cow. O best sage, for him who observes, according to his capacity, the vow (in honour) of Viṣṇu, as has been laid down, salvation is certainly secured. Madhusūdana , the eagle-bannered god, worshipped with one ketakī -leaf, becomes very

much pleased for a thousand years. The fire of hell is put out by seeing him who would worship Viṣṇu with agasti -leaves, O divine sage. Viṣṇu, the greatest person, when worshipped with mango-leaves in Kārtika, gives desired objects, as at the lunar or the solar eclipse. He who, leaving all (other) flowers, devoutly worships Viṣṇu with mango-blossoms, would obtain the fruit of a horse-sacrifice. O child, all the sin of those, (even) of a myriad existences, who offer Tulasī -leaves and flowers to Viṣṇu in Kārtika, would burn. Tulasī is auspicious if it is always seen, touched, meditated upon, described, praised, planted, sprinkled and worshipped. O sage, those who everyday are devoted to Tulasī in (these) nine ways, produce religious merit lasting for thousands of crores of yugas . O sage, as long as Tulasī planted by men on the earth grows with branches, twigs, seeds, flowers and leaves, (the persons) that are born or will be born in their families, live in Viṣṇu's house for (many) thousand years till universal deluge. That fruit which exists in all flowers and leaves, is obtained by (offering) a Tulasī-leaf (to Viṣṇu) in Kārtika. Seeing that Kārtika has arrived, great Viṣṇu should be regularly worshipped with tender Tulasī-leaves. The religious merit obtained by the performance of hundreds of sacrifices and giving many gifts is obtained by worshipping Viṣṇu with Tulasī-leaves in Kārtika.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 62

Kamalā Ekādaśī

Chapter 474 of 693 · 44 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच -
भगवञ्छ्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
सर्वपापहरं विष्णोः फलदं व्रतिनां च यत् १।
पुरुषोत्तममासस्य कथां ब्रूहि जनार्दन ।
को विधिः किं फलं तस्य को देवस्तत्र पूज्यते २।
अधिमासे च संप्राप्ते व्रतं ब्रूहि जनार्दन ।
कस्य दानस्य किं पुण्यं किं कर्त्तव्यं नृभिः प्रभो ३।
कथं स्नानं च किं जाप्यं कथं पूजाविधिः स्मृतः ।
किं भोज्यमुत्तमं चान्नं मासेऽस्मिन्पुरुषोत्तमे ४।
श्रीकृष्ण उवाच-
कथयिष्यामि राजेंद्र भवतः स्नेहकारणात् ।
पुरुषोत्तममासस्य माहात्म्यं पापनाशनम् ५।
अधिमासे तु संप्राप्ते भवेदेकादशी तु या ।
कमला नाम सा नाम्ना तिथीनामुत्तमा तिथिः ६।
तस्या व्रतप्रभावेन कमलाभिमुखी भवेत् ।

ब्राह्मे मुहुर्त्ते चोत्थाय संस्मृत्य पुरुषोत्तमम् ७।
स्नात्वा चैव विधानेन नियमं कारयेद्व्रती ।
गृहे त्वेकगुणं जाप्यं नद्यां तु द्विगुणं स्मृतम् ८।
गवां गोष्ठे सहस्रोर्ध्वमग्र्यागारे शतान्वितम् ।
शिवक्षेत्रेषु तीर्थेषु देवतानां च सन्निधौ ९।
लक्षं तुलस्याः सांनिध्ये ह्यनंतं विष्णुसन्निधौ ।
अवंत्यामभवत्कश्चिच्छिवशर्मा द्विजोत्तमः १०।
तस्यात्मजास्तु पंचासन्कनिष्ठो दोषवानभूत् ।
तदा पित्रा परित्यक्तस्त्यक्तः स्वजनबांधवैः ११।
कुकर्मणः प्रभावेन गतो दूरतरं वनम् ।
एकदा दैवयोगेन तीर्थराजं समागतः १२।
क्षुत्क्षामो दीनवदनस्त्रिवेण्यां स्नानमाचरत् ।
मुनीनामाश्रमांस्तत्र विचिन्वन्क्षुधयार्दितः१३।
हरिमित्रमुनेस्तत्र ददर्शाश्रममुत्तमम् ।
पुरुषोत्तममासे वै जनानां च समागमे १४।

तत्राश्रमे कथयतां कथां कल्मषनाशिनीम् ।
ब्राह्मणानां मुखात्तेन श्रद्धया कमला श्रुता १५।
एकादशी पुण्यतमा भुक्तिमुक्तिप्रदायिनी ।
जयशर्मा विधानेन श्रुत्वेमां कमला तिथिम् १६।
एकादशीपुण्यतमा भुक्तिमुक्तिप्रदायिनी ।
व्रतं कृतं च तैः सार्द्धं स्थित्वा शून्यालये तदा १७।
निशीथे समनुप्राप्ते लक्ष्मीस्तत्र समागता ।
वरं ददामि भो विप्र कमलायाः प्रभावतः १८।
जयशर्मोवाच -
का त्वं कस्यासि रंभोरु प्रसन्ना च कथं मम ।
इंद्राणी सुरनाथस्य भवानी शंकरस्य वा १९।
गंधर्वी किन्नरी वाथ वधूर्वा चंद्रसूर्ययोः ।
त्वत्सदृक्षा न दृष्टा च न श्रुता च शुभानने २०।
लक्ष्मीरुवाच-
प्रसन्ना सांप्रतं जाता वैकुंठादहमागता ।

प्रेरिता देवदेवेन कमलायाः प्रभावतः २१।
पुरुषोत्तममासस्य या पक्षे प्रथमे भवेत् ।
तस्या व्रतं त्वया चीर्णं प्रयागे मुनिसंनिधौ २२।
व्रतस्यास्य प्रभावेन वशगाहं न संशयः ।
तववंशे भविष्यंति मानवा द्विजसत्तम २३।
मत्प्रसादादवाप्स्यंति सत्यं ते व्याहृतं मया ।
ब्राह्मण उवाच-
प्रसन्ना यदि मे पद्मे व्रतं विस्तरतो वद २४।
यत्कथासु प्रवर्तंते साधवो ये जना द्विजाः ।
लक्ष्मीरुवाच-
श्रोतृणां परमं श्राव्यं पवित्राणामनुत्तमम् २५।
दुःस्वप्ननाशनं पुण्यं श्रोतव्यं यत्नतस्ततः ।
उत्तमः श्रद्धया युक्तः श्लोकं श्लोकार्द्धमेव वा २६।
पठित्वा मुच्यते सद्यो महापातककोटिभिः ।
मासानां परमो मासः पक्षिणां गरुडो यथा २७।

नदीनां च यथा गंगा तिथीनां द्वादशी तिथिः ।
अद्यापि निर्जराः सर्वे भारते जन्मलिप्सवः २८।
तमर्चयंति विविधा नारायणमनामयम् ।
ये यजंति सदा भक्त्या देवं नारायणं प्रभुम् २९।
तानर्चयंति सततं ब्रह्माद्या देवतागणाः ।
येऽपि नामपरा ये च हरिकीर्त्तनतत्पराः ३०।
हरिपूजापरा ये च ते कृतार्थाः कलौ युगेः ।
शुक्ले वा यदि वा कृष्णे भवेदेकादशी द्वयम् ३१।
गृहस्थानां भवेत्पूर्वा यतीनामुत्तरा स्मृता ।

एकादशी द्वादशी च रात्रिशेषे त्रयोदशी ।
तत्र क्रतुशतं पुण्यं त्रयोदश्यां तु पारणे ३२।
एकादश्यां निराहारः स्थित्वाहमपरेऽहंनि ।
भोक्ष्यामि पुंडरीकाक्ष शरणं मे भवाच्युत ३३।
अमुं मंत्रं समुच्चार्य देवदेवस्य चक्रिणः ।
भक्तिभावेन तुष्टात्मा उपवासं समाचरेत् ३४।

कुर्याद्देवस्य पुरतो जागरं नियतो व्रती ।
गीतैर्वाद्यैश्च नृत्यैश्च पुराणपठनादिभिः ३५।
ततः प्रातः समुत्थाय द्वादशीदिवसे व्रती ।
स्नात्वा विष्णुं समभ्यर्च्य विधिवत्प्रयतेंद्रियः ३६।
पंचामृतेन संस्नाप्य एकादश्यां जनार्दनः ।
द्वादश्यां च पयःस्नानाद्धरेः सारूप्यमश्नुते ३७।
अज्ञानतिमिरांधस्य व्रतेनानेन केशव ।
प्रसीद सन्मुखो भूत्वा ज्ञानदृष्टिप्रदो भव ३८।
एवं विज्ञाप्य देवेशं देवदेवं गदाधरम् ।
ब्राह्मणान्भोजयेद्भक्त्या तेभ्यो दद्याच्च दक्षिणाम् ३९।
ततः स्वबंधुभिः सार्द्धं नारायणपरायणः ।
कृत्वा पंचमहायज्ञान्स्वयं भुंजीत वाग्यतः ४०।
एवं यः प्रयतः कुर्यात्पुण्यमेकादशीव्रतम् ।
स याति विष्णुभवनं पुनरावृत्तिदुर्ल्लभम् ४१।
इत्युक्त्वा कमला तस्मै वरं दत्त्वा तिरोदधे ।

सोऽपि विप्रो धनी भूत्वा पितुर्गेहं समागतः ४२।
श्रीकृष्ण उवाच-
एवं यः कुरुते राजन्कमलाव्रतमुत्तमम् ।
शृणुयाद्वासरे विष्णोः सर्वपापैः प्रमुच्यते ४३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे पुरुषोत्तममासस्य कृष्णा कमलानामैकादशीनाम द्विषष्टिमोऽध्यायः ६२।

Roman transliteration

yudhiṣṭhira uvāca -
bhagavañchrotumicchāmi vratānāmuttamaṃ vratam |
sarvapāpaharaṃ viṣṇoḥ phaladaṃ vratināṃ ca yat 1|
puruṣottamamāsasya kathāṃ brūhi janārdana |
ko vidhiḥ kiṃ phalaṃ tasya ko devastatra pūjyate 2|
adhimāse ca saṃprāpte vrataṃ brūhi janārdana |
kasya dānasya kiṃ puṇyaṃ kiṃ karttavyaṃ nṛbhiḥ prabho 3|
kathaṃ snānaṃ ca kiṃ jāpyaṃ kathaṃ pūjāvidhiḥ smṛtaḥ |
kiṃ bhojyamuttamaṃ cānnaṃ māse'sminpuruṣottame 4|
śrīkṛṣṇa uvāca-
kathayiṣyāmi rājeṃdra bhavataḥ snehakāraṇāt |

puruṣottamamāsasya māhātmyaṃ pāpanāśanam 5|
adhimāse tu saṃprāpte bhavedekādaśī tu yā |
kamalā nāma sā nāmnā tithīnāmuttamā tithiḥ 6|
tasyā vrataprabhāvena kamalābhimukhī bhavet |

brāhme muhūrtte cotthāya saṃsmṛtya puruṣottamam 7|
snātvā caiva vidhānena niyamaṃ kārayedvratī |
gṛhe tvekaguṇaṃ jāpyaṃ nadyāṃ tu dviguṇaṃ smṛtam 8|
gavāṃ goṣṭhe sahasrordhvamagnyāgāre śatānvitam |
śivakṣetreṣu tīrtheṣu devatānāṃ ca sannidhau 9|
lakṣaṃ tulasyāḥ sāṃnidhye hyanaṃtaṃ viṣṇusannidhau |
avaṃtyāmabhavatkaścicchivaśarmā dvijottamaḥ 10|
tasyātmajāstu paṃcāsankaniṣṭho doṣavānabhūt |
tadā pitrā parityaktastyaktaḥ svajanabāṃdhavaiḥ 11|
kukarmaṇaḥ prabhāvena gato dūrataraṃ vanam |
ekadā daivayogena tīrtharājaṃ samāgataḥ 12|
kṣutkṣāmo dīnavadanastriveṇyāṃ snānamācarat |
munīnāmāśramāṃstatra vicinvankṣudhayārditaḥ13|
harimitramunestatra dadarśāśramamuttamam |
puruṣottamamāse vai janānāṃ ca samāgame 14|

tatrāśrame kathayatāṃ kathāṃ kalmaṣanāśinīm |
brāhmaṇānāṃ mukhāttena śraddhayā kamalā śrutā 15|
ekādaśī puṇyatamā bhuktimuktipradāyinī |
jayaśarmā vidhānena śrutvemāṃ kamalā tithim 16|
ekādaśīpuṇyatamā bhuktimuktipradāyinī |
vrataṃ kṛtaṃ ca taiḥ sārddhaṃ sthitvā śūnyālaye tadā 17|
niśīthe samanuprāpte lakṣmīstatra samāgatā |
varaṃ dadāmi bho vipra kamalāyāḥ prabhāvataḥ 18|
jayaśarmovāca -
kā tvaṃ kasyāsi raṃbhoru prasannā ca kathaṃ mama |
iṃdrāṇī suranāthasya bhavānī śaṃkarasya vā 19|
gaṃdharvī kinnarī vātha vadhūrvā caṃdrasūryayoḥ |
tvatsadṛkṣā na dṛṣṭā ca na śrutā ca śubhānane 20|
lakṣmīruvāca-
prasannā sāṃprataṃ jātā vaikuṃṭhādahamāgatā |

preritā devadevena kamalāyāḥ prabhāvataḥ 21|
puruṣottamamāsasya yā pakṣe prathame bhavet |
tasyā vrataṃ tvayā cīrṇaṃ prayāge munisaṃnidhau 22|
vratasyāsya prabhāvena vaśagāhaṃ na saṃśayaḥ |
tavavaṃśe bhaviṣyaṃti mānavā dvijasattama 23|
matprasādādavāpsyaṃti satyaṃ te vyāhṛtaṃ mayā |
brāhmaṇa uvāca-
prasannā yadi me padme vrataṃ vistarato vada 24|
yatkathāsu pravartaṃte sādhavo ye janā dvijāḥ |
lakṣmīruvāca-
śrotṝṇāṃ paramaṃ śrāvyaṃ pavitrāṇāmanuttamam 25|
duḥsvapnanāśanaṃ puṇyaṃ śrotavyaṃ yatnatastataḥ |
uttamaḥ śraddhayā yuktaḥ ślokaṃ ślokārddhameva vā 26|
paṭhitvā mucyate sadyo mahāpātakakoṭibhiḥ |
māsānāṃ paramo māsaḥ pakṣiṇāṃ garuḍo yathā 27|

nadīnāṃ ca yathā gaṃgā tithīnāṃ dvādaśī tithiḥ |
adyāpi nirjarāḥ sarve bhārate janmalipsavaḥ 28|
tamarcayaṃti vividhā nārāyaṇamanāmayam |
ye yajaṃti sadā bhaktyā devaṃ nārāyaṇaṃ prabhum 29|
tānarcayaṃti satataṃ brahmādyā devatāgaṇāḥ |
ye'pi nāmaparā ye ca harikīrttanatatparāḥ 30|
haripūjāparā ye ca te kṛtārthāḥ kalau yugeḥ |
śukle vā yadi vā kṛṣṇe bhavedekādaśī dvayam 31|
gṛhasthānāṃ bhavetpūrvā yatīnāmuttarā smṛtā |
ekādaśī dvādaśī ca rātriśeṣe trayodaśī |
tatra kratuśataṃ puṇyaṃ trayodaśyāṃ tu pāraṇe 32|
ekādaśyāṃ nirāhāraḥ sthitvāhamapare'haṃni |
bhokṣyāmi puṃḍarīkākṣa śaraṇaṃ me bhavācyuta 33|
amuṃ maṃtraṃ samuccārya devadevasya cakriṇaḥ |
bhaktibhāvena tuṣṭātmā upavāsaṃ samācaret 34|

kuryāddevasya purato jāgaraṃ niyato vratī |
gītairvādyaiśca nṛtyaiśca purāṇapaṭhanādibhiḥ 35|
tataḥ prātaḥ samutthāya dvādaśīdivase vratī |
snātvā viṣṇuṃ samabhyarcya vidhivatprayateṃdriyaḥ 36|
paṃcāmṛtena saṃsnāpya ekādaśyāṃ janārdanaḥ |
dvādaśyāṃ ca payaḥsnānāddhareḥ sārūpyamaśnute 37|
ajñānatimirāṃdhasya vratenānena keśava |
prasīda sanmukho bhūtvā jñānadṛṣṭiprado bhava 38|
evaṃ viṭñāpya deveśaṃ devadevaṃ gadādharam |
brāhmaṇānbhojayedbhaktyā tebhyo dadyācca dakṣiṇām 39|
tataḥ svabaṃdhubhiḥ sārddhaṃ nārāyaṇaparāyaṇaḥ |
kṛtvā paṃcamahāyajñānsvayaṃ bhuṃjīta vāgyataḥ 40|
evaṃ yaḥ prayataḥ kuryātpuṇyamekādaśīvratam |
sa yāti viṣṇubhavanaṃ punarāvṛttidurllabham 41|
ityuktvā kamalā tasmai varaṃ dattvā tirodadhe |

so'pi vipro dhanī bhūtvā piturgehaṃ samāgataḥ 42|
śrīkṛṣṇa uvāca-
evaṃ yaḥ kurute rājankamalāvratamuttamam |
śṛṇuyādvāsare viṣṇoḥ sarvapāpaiḥ pramucyate 43|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde puruṣottamamāsasya kṛṣṇā kamalānāmaikādaśīnāma dviṣaṣṭimo'dhyāyaḥ 62|

English translation

Yudhiṣṭhira said :

1-4. O revered one, I desire to listen to the best of the vows (in honour) of Viṣṇu , which removes all sins and gives (its) fruit to those who observe it. O Janārdana , tell me the account of Viṣṇu's month; what is the manner in which it is observed? What is its fruit? Which deity is worshipped during it? O Janārdana, tell me about the vow that is observed when the intercalary month arrives. What is the fruit of what gift? What should be done by men, O lord? In what a bath (should be taken)? What (hymns) should be muttered? What is said to be the manner of the worship? Which best food should be eaten in this Puruṣottama -month?

Śrīkṛṣṇa said :

5-18. Through love for you, I shall, O best king, narrate the sin-destroying greatness of the Puruṣottama-month. That Ekādaśī day which would come when the intercalary month has arrived, is called Kamalā , and is the best of days. By the power of that vow Lakṣmī would be favourable. One who observes (this) vow, should get up in the early part of the day, and having remembered Viṣṇu, he should duly bathe and should observe the vow. Muttering (of his names) in the house has onefold effect, while that of doing it in a river has double that effect. (The effect) is more than a thousand-fold (if the muttering is done) in a cow-pen; and is a hundred-fold (if it is done) at auspicious, holy places and in the proximity of deities. (The effect) is a lakh (-fold if the muttering) is done near Tulasī and is infinite (if it is done) near (the image of) Viṣṇu. In Avantī there was an excellent brāhmaṇa , Śivaśarman (by name). He had five sons. The youngest one was hurtful. Then (i.e. so) he was abandoned by his father and forsaken by kinsmen and relatives. Due to the power of his bad deeds he went to a very distant forest. Once fortunately he went to the best holy place. Emaciated with hunger, having a melancholy face, he bathed in Triveṇī . Oppressed by hunger, there he looked for sages' hermitages. In the Puruṣottama month and the gathering of people, there he saw the excellent hermitage of the sage Harimitra . From the mouth of the brāhmaṇas , telling a sin-destroying tale, he devoutly listened to the account of Kamalā in the hermitage. The Ekādaśī is most auspicious, and gives pleasures and salvation. Having duly heard about this Kamalā day—that the Ekādaśī is most auspicious and gives pleasures and salvation, Jayaśarman at that time observed the vow with them in the lonely temple. When it was night, Lakṣmī came there. (She said:) "O brāhmaṇa, due to the power of Kamalā I (shall) grant you a boon."

Jayaśarman said :

19-20. O beautiful one, who are you? To whom do you belong? How are you pleased with me? Are you Indrāṇī (the wife) of the lord of gods, or Bhavānī (the wife) of Śaṅkara ? Or (are you) a female gandharva , a female kinnara or the spouse of either the Moon or the Sun? O you of a beautiful face, I have neither seen nor heard about the like of you.

Lakṣmī said :

21-24a. Now I am pleased. Being urged by the god of gods due to the efficacy of (the vow of) Kamalā, I have come from Vaikuṇṭha . At Prayāga , near the sages, you have observed the vow of that (Ekādaśī) which would fall in the bright half of the Puruṣottama month. O best brāhmaṇa, there is no doubt that by the power of this vow in your family will be born (those) men (who) will, through my favour, obtain (good position). I have told the truth.

The brāhmaṇa said :

24b-25a. O Lakṣmī, if you are pleased, then explain the vow in detail, which those brāhmaṇas that are good introduce in tales.

Lakṣmī said :

25b-30a. This is the best (account) for the listeners to listen. It is the most holy. It is auspicious and removes bad dreams. Therefore, it should be carefully heard. The best man who reads devotedly a verse or half a verse, is instantly freed from crores of great sins. As Garuḍa is among the birds, this is

the best among months. This Dvādaśī day is among the days as the Gaṅgā is among the rivers. Even now all the gods desiring to be born in Bharata , duly worship that Nārāyaṇa Anāmaya. The groups of deities like Brahmā always worship those who devoutly worship the lord, god Viṣṇu.

30b-43. Those who are engrossed in (muttering Viṣṇu's) names, so also those who are engaged in the narration (of the virtues of Viṣṇu), so also those who are intent upon worshipping Viṣṇu are fortunate in the Kali age. There would be the couple of Ekādaśīs : (the one) in the bright half, (the other) in the dark half. The householders should observe (a fast on) the former, and for the ascetics the latter is prescribed. (The three days—) Ekādaśī, Dvādaśī and Trayodaśī partly in the night (after Dvādaśī, are auspicious). If the fast is broken on Trayodaśī, the religious merit is that of a hundred sacrifices. "O Puṇḍarīka , fasting on the Ekādaśī day, I shall eat on the next day. O Acyuta , be my refuge." Uttering this hymn of (i.e. sacred to) the god of gods, the Disc-holder, he, with his mind pleased, should devoutly observe a fast. The restrained observer of the vow should keep awake in front of the deity with songs, musical instruments, dances and Purāṇa -recitals. Then the observer of the vow, having got up (early) in the morning, having bathed and with his senses controlled should duly worship Viṣṇu. By bathing (the image of) Viṣṇu with pañcāmṛta [1] on Ekādaśī, and with water on Dvādaśī, a man gets assimilation into Viṣṇu. O Keśava , favour me, and be (well-)disposed through this vow to me who am blinded by the darkness of ignorance, and give me the sight of knowledge. Having thus prayed to the lord of the god of gods, the Mace-holder, he should devoutly feed brāhmaṇas and give them gifts. Then, controlled in speech and solely devoted to Viṣṇu, he should offer the five great sacrifices [2] and eat along with his relatives. He who, being controlled, observes in this way the auspicious Ekādaśī-vow goes to Viṣṇu's abode, return from which is difficult.

Speaking thus, and granting him a boon, Lakṣmī disappeared. The brāhmaṇa too, being rich came to his father's house.

Śrīkṛṣṇa said :

O king, he who would in this way observe the excellent vow of the Kamalā (Ekādaśī), and would listen to (Viṣṇu's account) on the day of (i.e. sacred to) Viṣṇu is freed from all sins.

[1]: [1] : Pañcāmṛta: A collection of five sweet things, viz., milk, sugar, ghī, curd and honey used in worshipping a deity.

[2]: [2] : Mahāyajña: See Manu. 69.71. They are: the sacrifices offered to Brahma, deities, manes, human beings and beings.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 63

Kāmadā Ekādaśī

Chapter 475 of 693 · 23 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच -
श्रुतानि बहुधर्माणि व्रतानि च जगत्प्रभो ।
एकादशीसमं किंजिच्छ्रुतं नैव जनार्दन १।
पुनस्त्वेकादशीं ब्रूहि पापघ्नीं पुण्यदायिनीम् ।
यां कृत्वा मनुजो लोके प्राप्नुयात्परमं पदम् २।
श्रीकृष्ण उवाच-
शुक्ले वा यदि वा कृष्णे यदा चैकादशी भवेत् ।
न त्याज्या जगतीपाल मोक्षसौख्यविवर्द्धनी ३।
एकादशी कलौ राजन्भवबंधविमोचनी ।
कामदा सर्वकामानां पापानां पापहा भुवि ४।
रविवारेऽथ मांगल्ये संक्रमे वा नृपोत्तम ।
एकादशी सदोपोष्या पुत्रपौत्रविवर्द्धनी ५।
एकादशीव्रतं क्वापि न त्याज्यं विष्णुवल्लभैः ।
आयुः कीर्तिप्रदं नित्यं संतानारोग्यवित्तदम् ६।
मोक्षदं रूपदं राज्यं नित्यमेकादशीव्रतम् ।

ये कुर्वंति महीपाल श्रद्धया परया युताः ७।
यथोक्तविधिना लोके ते नरा विष्णुरूपिणः ।
जीवन्मुक्तास्तु भूपाल दृश्यंते नात्र संशयः ८।
युधिष्ठिर उवाच-
जीवन्मुक्ताः कथं कृष्ण विष्णुरूपाः कथं पुनः ।
पापरूपाश्च दृश्यंते परं कौतूहलं हि मे ९।
श्रीकृष्ण उवाच-
ये च राजन्कलौ भक्त्या निर्जलं व्रतमुत्तमम् ।
एकादश्याः प्रकुर्वंति विधिदृष्टेन कर्मणा १०।
न कथं विष्णुरूपास्ते जीवन्मुक्ताः कथं नहि ।
सर्वपापहरं पुण्यं व्रतमेकादशीसमम् ११।
न किंचिद्विद्यते राजन्सर्वकामप्रदं नृणाम् ।
एकाशनं दशम्यां च नंदायां निर्जलं व्रतम् १२।
पारणं चैव भद्रायां कृत्वा विष्णुसमा नराः ।
श्रद्धावान्यस्तु कुरुते कामदाया व्रतं शुभम् १३।

वांछितं लभते सोऽपि इहलोके परत्र च ।
पवित्रा पावनी ह्येषा महापातकनाशिनी १४।
भुक्तिमुक्तिप्रदा चैव कर्तृणां नृपसत्तम ।
कामदायां विधानेन पूजयेत्पुरुषोत्तमम् १५।
पुष्पधूपादिभिश्चैव नैवेद्यैर्विविधैस्तथा ।
कांस्य मांसमसूरांश्च चणकान्कोद्रवांस्तथा १६।
शाकं मधु परान्नं च पुनर्भोजन मैथुनम् ।
वैष्णवो व्रतकर्त्ता च दशम्यां दश वर्जयेत् १७।
द्यूतं क्रीडां तथा निद्रा तांबूलं दंतधावनम् ।
परापवादं पैशुन्यं स्तेयं हिंसां तथा रतिम् १८।
क्रोधं च वितथं वाक्यमेकादश्यां विवर्जयेत् ।
कांस्यं मांसंमसूरांश्च तैलं वितथभाषणम् १९।
व्यायामं च प्रवासं च पुनर्भोजनमैथुनम् ।
वृषपृष्ठं परान्नं च शाकं च द्वादशीदिने २०।
अनेन विधिना राजन्विहिता यैश्च कामदा ।

रात्रौ जागरणं कृत्वा पूजितः पुरुषोत्तमः २१।
सर्वपापविनिर्मुक्तास्ते यांति परमां गतिम् ।
पठनाच्छ्रवणाद्राजन्गोसहस्रफलं लभेत् २२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखण्डे उमापतिनारदसंवादे पुरुषोत्तममासस्य शुक्ला कामदानामैकादशीनाम त्रिषष्टितमोऽध्यायः ६३।

Roman transliteration

yudhiṣṭhira uvāca -
śrutāni bahudharmāṇi vratāni ca jagatprabho |
ekādaśīsamaṃ kiṃjicchrutaṃ naiva janārdana 1|
punastvekādaśīṃ brūhi pāpaghnīṃ puṇyadāyinīm |
yāṃ kṛtvā manujo loke prāpnuyātparamaṃ padam 2|
śrīkṛṣṇa uvāca-
śukle vā yadi vā kṛṣṇe yadā caikādaśī bhavet |
na tyājyā jagatīpāla mokṣasaukhyavivarddhanī 3|
ekādaśī kalau rājanbhavabaṃdhavimocanī |
kāmadā sarvakāmānāṃ pāpānāṃ pāpahā bhuvi 4|
ravivāre'tha māṃgalye saṃkrame vā nṛpottama |
ekādaśī sadopoṣyā putrapautravivarddhanī 5|
ekādaśīvrataṃ kvāpi na tyājyaṃ viṣṇuvallabhaiḥ |
āyuḥ kīrtipradaṃ nityaṃ saṃtānārogyavittadam 6|
mokṣadaṃ rūpadaṃ rājyaṃ nityamekādaśīvratam |

ye kurvaṃti mahīpāla śraddhayā parayā yutāḥ 7|
yathoktavidhinā loke te narā viṣṇurūpiṇaḥ |
jīvanmuktāstu bhūpāla dṛśyaṃte nātra saṃśayaḥ 8|
yudhiṣṭhira uvāca-
jīvanmuktāḥ kathaṃ kṛṣṇa viṣṇurūpāḥ kathaṃ punaḥ |
pāparūpāśca dṛśyaṃte paraṃ kautūhalaṃ hi me 9|
śrīkṛṣṇa uvāca-

ye ca rājankalau bhaktyā nirjalaṃ vratamuttamam |
ekādaśyāḥ prakurvaṃti vidhidṛṣṭena karmaṇā 10|
na kathaṃ viṣṇurūpāste jīvanmuktāḥ kathaṃ nahi |
sarvapāpaharaṃ puṇyaṃ vratamekādaśīsamam 11|
na kiṃcidvidyate rājansarvakāmapradaṃ nṛṇām |
ekāśanaṃ daśamyāṃ ca naṃdāyāṃ nirjalaṃ vratam 12|
pāraṇaṃ caiva bhadrāyāṃ kṛtvā viṣṇusamā narāḥ |
śraddhāvānyastu kurute kāmadāyā vrataṃ śubham 13|

vāṃchitaṃ labhate so'pi ihaloke paratra ca |
pavitrā pāvanī hyeṣā mahāpātakanāśinī 14|
bhuktimuktipradā caiva kartṝṇāṃ nṛpasattama |
kāmadāyāṃ vidhānena pūjayetpuruṣottamam 15|
puṣpadhūpādibhiścaiva naivedyairvividhaistathā |
kāṃsya māṃsamasūrāṃśca caṇakānkodravāṃstathā 16|
śākaṃ madhu parānnaṃ ca punarbhojana maithunam |
vaiṣṇavo vratakarttā ca daśamyāṃ daśa varjayet 17|
dyūtaṃ krīḍāṃ tathā nidrā tāṃbūlaṃ daṃtadhāvanam |
parāpavādaṃ paiśunyaṃ steyaṃ hiṃsāṃ tathā ratim 18|
krodhaṃ ca vitathaṃ vākyamekādaśyāṃ vivarjayet |
kāṃsyaṃ māṃsaṃmasūrāṃśca tailaṃ vitathabhāṣaṇam 19|
vyāyāmaṃ ca pravāsaṃ ca punarbhojanamaithunam |
vṛṣapṛṣṭhaṃ parānnaṃ ca śākaṃ ca dvādaśīdine 20|
anena vidhinā rājanvihitā yaiśca kāmadā |

rātrau jāgaraṇaṃ kṛtvā pūjitaḥ puruṣottamaḥ 21|
sarvapāpavinirmuktāste yāṃti paramāṃ gatim |
paṭhanācchravaṇādrājangosahasraphalaṃ labhet 22|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṇḍe umāpatināradasaṃvāde puruṣottamamāsasya śuklā kāmadānāmaikādaśīnāma triṣaṣṭitamo'dhyāyaḥ 63|

English translation

Yudhiṣṭhira said :

1-9. O lord of the world, I have heard about vows having many virtues. But, O Janārdana , I have heard nothing like the Ekādaśī (-vow). Again tell about the Ekādaśī(-vow) which destroys sins and gives religious merit and observing which a man would obtain the highest position in the world.

Śrīkṛṣṇa said :

O lord of the world, whether the Ekādaśī would be in the bright or the dark fortnight, it is not to be omitted, as it (gives) salvation and enhances happiness. O king, in the Kali -age, Ekādaśī frees a man from the bonds of the mundane existence, gives all desired objects, and destroys all sins on the earth. O best king, the Ekādaśī (falling) on a Sunday or a Tuesday or on the day of the passage of the Sun or a Planet through a Zodiacal sign should always be fasted on. It increases (the number of) sons and grandsons. Those to whom Viṣṇu is dear, should never give up the Ekadāśī-vow. It always gives a (long) life, fame, progeny and health. The Ekādaśī-vow always gives salvation, (handsome) form, kingdom. O king, those men who, endowed with great faith, observe it in the manner as is laid down, are of the form of Viṣṇu. O king, undoubtedly they are seen to be liberated while living.

Yudhiṣṭhira said :

O Kṛṣṇa , how is it that those who are seen to be of the form of sin (i.e. who are sinners), are liberated while living, and are of the nature of Viṣṇu? I have a great curiosity.

Śrīkṛṣṇa said :

10-22. O king, how are they who in the Kali-age observe devoutly and according to the acts as are laid down in the sacred texts, the excellent Ekādaśī-vow without (drinking) water, not of the form of Viṣṇu or not liberated while living? There is no other auspicious vow like that of Ekādaśī which removes all sins and gives all desired objects to men. Having eaten once only on the Daśamī day, and observed the vow without drinking water on the Nandā (Ekādaśī day) and having broken the fast on the Bhadrā (day), men become similar to Viṣṇu. A faithful man who observes the auspicious vow of the Kāmadā (Ekādaśī) obtains his desired (objects) in this and in the next world. This (vow) is pure, purifying, and destroys great sins. O best king, this one gives pleasures and salvation to those who observe it. A man should duly worship Viṣṇu on Kāmadā with flowers, incense etc., so also with offerings of food. A devotee of Viṣṇu, who observes the vow, should avoid these ten (articles) on Daśamī: bell-metal, flesh, beans, grams, kodrava , vegetables, honey, food offered by others, eating food and sexual union. On the Ekādaśī day he should avoid gambling, sport, sleep, tāmbūla , brushing his teeth, censuring others, wickedness, harming (others) and sex, (so also he should avoid) anger, false words on the Ekādaśī day. On the Dvādaśī day he should avoid bell-metal, flesh, beans, oil, false speech, exertion, journey, food and sexual union, (mounting upon) a bull's back, others' food, and vegetables. O king, those who have observed the Kāmadā (Ekādaśī) in this manner, and having after keeping awake at night, worshipped Viṣṇu, are freed from all sins and go to the best position. O king, by reciting (about) or listening to this vow (a man) would obtain the fruit of (having given) a thousand cows.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 64

The Importance of Cāturmāsya

Chapter 476 of 693 · 122 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
चातुर्मास्यां तु नियमा ये केचिद्भुवि विश्रुताः ।
तानहं श्रोतुमिच्छामि कथयस्व महेश्वर १।
चातुर्मास्ये हरौ सुप्ते कर्त्तव्यं किं जनार्दने ।
षड्रसानां परित्यागे नखकेशविधारणे ।
अन्यैश्च नियमैः स्वामिन्यत्फलं तद् ब्रवीहि मे २।
सूत उवाच-
एतच्छ्रुत्वा त्वसौ देवः प्रहस्योत्फुल्ललोचनः ।
प्रोवाच तं द्विजवरं नारदं तपसान्निधिम् ३।
महादेव उवाच-
शृणु त्वमिह देवर्षे कथयामि सविस्तरम् ।
आषाढस्य सिते पक्षे एकादश्यामुपोषितः ४।
चातुर्मास्यव्रतानीह गृह्णीयाद्भक्तिपूर्वकम् ।
भूमिशय्यासमारूढो योगनिद्रां गते हरौ ५।
नयेत चतुरो मासान्यावद्भवति कार्तिकी ।

प्रतिष्ठा न प्रवर्त्तते तथा यज्ञादिकाः क्रियाः ६।
विवाहव्रतसंबंध अन्यन्माङ्गल्यकर्म च ।
भूपयानं तथा यात्रा अन्याश्च विविधाः क्रियाः ७।
प्रसुप्ते च जगन्नाथे अच्युते गरुडध्वजे ।
व्रतक्रियां चरेद्यस्तु तस्य व्रतफलं शृणु ८।
अश्वमेधसहस्रैस्तु यत्फलं प्राप्नुयान्नरः ।
चातुर्मास्यव्रतैश्चीर्णैस्तत्फलं समवाप्नुयात् ९।
मिथुनस्थे सहस्रांशौ स्वापयेन्मधुसूदनम् ।
तुलाराशौ गते सूर्ये पुनरुत्थापयेद्धरिम् १०।
अधिमासे तु पतिते तदा चैष विधिक्रमः ।
स्थापयेत्प्रतिमां विष्णोः शंखचक्रगदाधरीम् ११।
पीतांबरधरां सौम्यां पर्यंके स्थापयेच्छुचौ ।
श्वेतवस्त्रसमाच्छन्ने सोपधाने तु नारद १२।
इतिहासपुराणज्ञो विष्णुभक्तोऽथवा पुनः ।
स्नापयित्वा दधिक्षीरमधुलाजघृतस्तथा १३।

समालभ्य शुभैर्गंधैर्धूपैः पुष्पैर्मनोरमैः ।
पूजितां कुसुमैः शुभ्रैर्मंत्रेणानेन वाडव १४।
सुप्ते त्वयि जगन्नाथे जगत्सुप्तं भवेदिदम् ।
विबुद्धे त्वयि बुध्येत जगत्सर्वं चराचरम् १५।
एवं तां प्रतिमां विष्णोः स्थापयित्वा तु नारद ।
तस्यैवाग्रे स्वयं वाचा गृह्णीयान्नियमं ततः १६।
स्त्री वा नरो वा तद्भक्तो धर्माधर्मविभागतः ।
चतुरो वार्षिकान्मासान्देवस्योत्थापनावधि १७।
गृह्णीयान्नियमानेतान्दंतधावनपूर्वकम् ।
उपवासं ततः कृत्वा प्रभाते विमले सति १८।
नित्यं कर्म चरित्वा तु विष्णोरग्रे जितात्मवान् ।
तेषां फलानि वक्ष्यामि तत्कर्तृणां पृथक्पृथक् १९।
मधुरत्वं लभेद्विद्वान्पुरुषो गुडवर्जनात् ।
तथैव संततिं दीर्घां तैलस्य वर्जनाद्यतः २०।
घृतस्य वर्जनाद्विप्र सुंदरांगः प्रजायते ।

कटुतैलपरित्यागी शत्रुनाशमवाप्नुयात् २१।
सुगंधतैलत्यागेन सौभाग्यमतुलं लभेत् ।
पुष्पभोगपरित्यागी स्वर्गे विद्याधरो भवेत् २२।
योगाभ्यासी नरो यस्तु स ब्रह्मपदमाप्नुयात् ।
कट्वम्लमधुरक्षारतीक्ष्णकाषाय षड्रसान् २३।
वर्जयेद्यस्तु वैरूप्यं दौर्गंध्यं नाप्नुयान्नरः ।
तांबूलवर्जनाद्भोगी रक्तकंठस्तु जायते २४।
घृतत्यागाच्च लावण्यं सदा स्निग्धतनुर्भवेत् ।
फलत्यागाच्च विपेंद्र बहुपुत्रश्च जायते २५।
पलाशपत्राशनकृद्धूपवान्भोगवान्भवेत् ।
दीप्तिमान्दीप्तिकरणः साक्षाद्द्रव्यपतिर्भवेत् २६।
दधिदुग्धपरित्यागी गोलोकं लभते नरः ।
मौनव्रती भवेद्यस्तु तस्याज्ञाऽस्खलिता भवेत् २७।
इंद्रासनमवाप्नोति स्थालीपाकस्य वर्जनात् ।
एवमादि परित्यागाद्धर्मस्थो धर्मनंदनः २८।

नमोनारायणायेति जप्त्वा शतगुणं फलम् ।
एक एव स वै स्वर्गे विद्याधरपतिर्भवेत् २९।
पुष्करस्नानमात्रेण गंगायाः स्नानजं फलम् ३०।
भूमौ भुंक्ते सदा यस्तु स पृथिव्यधिपो भवेत् ।
विष्णोश्चैव गृहे कुर्यादुपलेपनमार्जनम् ३१।
कल्पस्थायी भवेद्विद्वन्वैकुंठे नात्र संशयः ।
प्रदक्षिणं च यः कुर्याच्छतमष्टोत्तरं नरः ३२।
हंसयुक्तविमानेन दिव्येन सह गच्छति ।
गीतवाद्यकरो विष्णोर्गांधर्वं लोकमाप्नुयात् ३३।

पंचगव्याशनो विद्वन्चांद्रायणफलं लभेत् ।
नित्यं शास्त्रविनोदेन लोकान्यस्तु प्रबोधयेत् ३४।
स व्यासरूपी विष्णवग्रे ततो विष्णुपदं लभेत् ।
तुलसीदलपूजां तु कृत्वा विष्णुपुरं व्रजेत् ३५।
कृत्वा प्रोक्षणकं दिव्यं स्थानमप्सरसां लभेत् ।
शीतांबुना गृहे स्नानान्निर्मलं देहमाप्नुयात् ३६।

उष्णोदकं परित्यज्य स्नानं वै पौष्करं लभेत् ।
पत्रेषु यो नरो भुंक्ते कुरुक्षेत्रफलं लभेत् ३७।
भुंक्ते शिलायां यो नित्यं तस्य पुण्यं प्रयागजम् ।
धर्मोदयजलत्यागी न रोगैः परिभूयते ३८।
ताम्रपात्रेषु भुंजानो नैमिषं फलमाप्नुयात् ।
कांस्यपात्रं परित्यज्य शेषपात्रमुपाचरेत् ३९।
अलाभे सर्वपात्राणां मृन्मयं पात्रमुत्तमम् ।
स्वगृहीतैः कृतैर्वापि पात्रैः पालाशसंभवैः ४०।
यस्तु संवत्सरं पूर्ण अग्निहोत्रमुपासते ।
पात्रैर्वा भोजनं विद्वान्सेवते तत्समं स्मृतम् ४१।
चांद्रायणसमं प्रोक्तं ब्रह्मपात्रेषु भोजने ।
एकैकं भोजनं विद्वन्ब्रह्मपत्रेषु भुंजतः ४२।
त्रिरात्रेण समं प्रोक्तं महापातकनाशनम् ।
एकादश्युपवासेन यत्पुण्यं परिकीर्तितम् ४३।
सर्वदानफलं चैव सर्वतीर्थफलं लभेत् ।

न चापि नरकं पश्येत्पद्मपत्रेषु भोजनात् ४४।
ब्राह्मणो याति वैकुंठेऽन्यो जनः स्वर्गमाप्नुयात् ।
एष ब्रह्म महावृक्षः पापहा सर्वकामदः ४५।
मध्यमं वर्जितं पत्रं शूद्रजातेर्नृपोत्तम ।
भुंजन्नरकमाप्नोति यावदिंद्राश्चतुर्दश ४६।
वर्जयेन्मध्यमं पत्रं शेषपत्रेषु भोजनम् ।
मध्यपत्रे च यः शूद्रो भोजनं कुरुते द्विज ४७।
कपिलां ब्रह्मणे दत्त्वा शुद्धिर्भवति नान्यथा ।
कपिलां दोहयेद्यस्तु शूद्रो भुंक्ते निजे गृहे ४८।
दशवर्षसहस्राणि विष्ठायां जायते कृमिः ।
कृमियोनिविनिर्मुक्तः पशुयोनिमवाप्नुयात् ४९।
कपिलं योह्यनड्वाहं शूद्रो भूत्वात्र वाहयेत् ।
यावंति तस्य रोमाणि तावद्वर्षाणि नारद 6.64.५०।
कुंभीपाकेषु पच्येत स नरो नात्र संशयः ।
अजा चैव गृहे तस्य शूद्रस्य च विशेषतः ५१।

तस्या वै दुग्धपानेन शूद्रो यातीह रौरवम् ।
ब्राह्मणैः सह व्यापारो यस्य शूद्रस्य दृश्यते ५२।

स विप्रो वेदबाह्यः स्याच्छूद्रः कौलिक उच्यते ।
व्यापारे प्रेरितो विप्रः शूद्राज्ञां च करोति यः ५३।
यावत्पदानि चलते तावद्भवति नारकी ।
उदकार्थं तु यो विप्रः शूद्रेण प्रेषितो गृहे ५४।
तदुदकं मद्यतुल्यं पीत्वा वै नरकं व्रजेत् ।
शूद्रेण सर्वदा नित्यं दानं देयं द्विजन्मने ५५।
तेषां चैव तु वै भक्तिः कर्त्तव्या च विशेषतः ।
इहलोके सुखं भुक्त्वा परलोकं च गच्छति ५६।
पांचभौतिकमेतद्धि अनर्थकमुदाहृतम् ।
अतो देयं हि गुरवे यतोऽनंतफलं लभेत् ५७।
अस्मिन्कलियुगे घोरे पापाचारे दुरात्मनः ।
निंदां कुर्वंति विप्रेंद्र जनानां पुण्यकर्मणाम् ५८।
निंदया लभते दुःखं यावदाभूतसंप्लवम् ।

नानाधर्माः प्रवर्त्तते कलौ चैव महामते ५९।
धर्मोऽयं दुर्ल्लभो लोके धर्मकामार्थमोक्षदः ।
भूमिशायी भवेद्यस्तु नरः कोऽपि महीतले ६०।
दशवर्षसहस्राणि न रोगैः परिपीड्यते ।
बहुपुत्रो धनैर्युक्तो ह्यकुष्ठी जायते नरः ६१।
नक्तभोजी नरो यस्तु तीर्थयात्राफलं लभेत् ।
अयाचितेन चाप्नोति वापीकूपक्रिंया फलम् ६२।
वर्जयेद्यस्तु वै द्रोहं प्राणहिंसापराङ्मुखः ।
अहिंसा परमो धर्म इति वेदेषु गीयते ६३।
दानं दया दम इति सर्वत्र हि श्रुतं मया ।
तस्मात्सर्वप्रयत्नेन कार्यं वै महतामपि ६४।
गुरवे ये प्रयच्छंति शरीरं पुत्रपौत्रकम् ।
तत्र दानप्रभावेन विष्णोर्वल्लभतामियात् ६५।
शूद्रेण दीक्षितो यस्तु शूद्रः शूद्रेण दीक्षितः ।
उभौ तौ पापिनौ प्रोक्तौ यावदाभूतसंप्लवम् ६६।

हिंसामतिं यदादत्ते शूद्रो वै पापसत्तमः ।
एकविंशतिकुलं तेन नरकं प्रतिपात्यते ६७।
कलौ पाखंडिनः शूद्रा दृश्यंते बहवो भुवि ।
तेषां संभाषणादेव नरको भवति द्विज ६८।
ब्रह्मज्ञानरता ये च गायत्रीजापिनो द्विज ।
तेषां दर्शनमात्रेण ब्रह्महत्या दिने दिने ६९।
शंखचक्रधरा विप्रा विष्णुधर्मेषु संमताः ।
वेदधर्मरता नित्यं पंक्तिपावनपावनाः ७०।
चातुर्मास्यमिदं कर्म कर्त्तव्यं तैः सदा नरैः ।
किमन्यद्बहुनोक्तेन भूयोभूयश्च वाडव ७१।

ते धन्याः पृथिवी मध्ये नरा ये वैष्णवा भुवि ।
तेषां कुलं धन्यतमं जातिर्धन्यतमा स्मृता ७२।
मधु भक्षयते यस्तु सुप्ते देवे जनार्दने ।
महत्पापं भवेत्तस्य वर्जने यच्छृणुष्व तत् ७३।
सर्वयज्ञैश्च विविधैर्यत्फलं तदवाप्नुयात् ।

दाडिमं मातुलिगं च नालिकेरं च वर्जयेत् ७४।
देवो वैमानिको भूत्वा ह्यंते विष्णुपदं व्रजेत् ।
वित्तवान्सुभगश्चैव कुले श्रीमति जायते ७५।
यः क्षिपेदेकभक्तेन नरो मासचतुष्टयम् ।
यावंति च मुहुर्तानि उदितोदितभास्करे ७६।
ताद्वर्षसहस्राणि विष्णुलोके महीयते ।
व्रीहींश्च यवगोधूमान्वर्जयेद्यस्तु मानवः ७७।
अश्वमेधादिके कृते विधिवद्वै सदक्षिणे ।
यत्फलं मुनिभिः प्रोक्तं तत्फलं लभते नरः ७८।
धनधान्यसमायुक्तो बहुपुत्रश्च जायते ।
तुलसीतिलदर्भैश्च ये कुर्वंति च तर्पणम् ७९।
तत्फलं कोटिगुणितं चातुर्मास्ये विशेषतः ।
यदा सुप्ते हृषीकेशे कुर्याच्चैतत्त्रयान्वितम् ८०।
तेऽपि युगसहस्राणि मोदंते विष्णुसंनिधौ ।
पदं वा पदमर्द्धं वा ऋचां चार्द्धऋचां तथा ८१।

विष्णवग्रे ये प्रगायंति मुक्तास्ते वै न संशयः ।
मैथुनं वर्जयेद्यस्तु सुप्ते देवे जनार्दने ८२।
एकमन्वंतरं सोऽपि विष्णुलोके महीयते ।
दधिदुग्धं तथा तक्रं गुडं शाकं तथैव च ८३।
वर्जनादेव भो विप्र मुक्तिभागी न संशयः ।
स्नानमामलकेनैव ये कुर्वंति च मानवाः ८४।
दिनेदिने महत्पुण्यं प्राप्नुवंति च ते मुने ।
धात्रीफलं पापहरं प्रवदंति मनीषिणः ८५।
त्रैलोक्यतारणार्थाय निर्मिता ब्राह्मणा पुरा ।
संध्यामौनं चरेद्यस्तु भुंक्ते मासचतुष्टयम् ८६।
मन्वंतराणि चत्वारि वैकुंठे मोदते पुनः ।
स्वयंपाकी नरो यस्तु भुंक्ते मासचतुष्टयम् ८७।
दशवर्षसहस्राणि इंद्रलोके महीयते ।
चतुरो वार्षिकान्मासान्मौनं चैव समाचरेत् ८८।
स च विष्णुपुरं गच्छेद्ब्राह्मं च तदनंतरम् ।

मौनभोजी नरो यस्तु कदाचिन्नावसीदति ८९।
मौनेन भुंजमानास्तु राक्षसास्त्रिदिवं गताः ।
कृमिकीटसमायुक्तं पक्वान्नमशुची भवेत् ९०।

गवां मांससमं ज्ञेयमन्नं चापि द्विजोत्तम ।
तदन्नमशुचि ज्ञेयं ग्रसते मानुषो यदि ९१।
एतद्वै भोजनं प्रोक्तं राक्षसानां प्रियं सदा ।
तोषितो हि पुरा ब्रह्मा तेन दत्तं महात्मना ९२।
मौनेन भोजयित्वा तु स्वर्गं प्राप्ता न संशयः ।
संजल्पन्भुंजते यस्तु तेनान्नमशुची भवेत् ९३।
पापं स केवलं भुंक्ते तस्मान्मौनं समाचरेत् ।
उपवाससमं भोज्यं ज्ञेयं मौनेन नारद ९४।
पंचप्राणाहुतीर्यस्तु मौनभोजी नरोत्तमः ।
पंच वै पातकान्यस्य नश्यंति नात्र संशयः ९५।
न कुर्यात्संधितं वस्त्रं पितृकर्मणि वाडव ।
अशुच्यंगे स्थितं चैव वस्त्रं तदशुची भवेत् ९६।

कटिपृष्ठस्थिते वस्त्रे पुरीषं कुरुते तु यः ।
मूत्रं वा मैथुनं वापि तद्वस्त्रं परिवर्जयेत् ९७।
पितृकर्मविशेषेण वर्जनीयं च वाडव ।
सर्वदा च मुने प्राज्ञैर्देवार्चा चक्रपाणिनः ९८।
कर्त्तव्या च विशेषेण शुचिभिर्विजितेंद्रियैः ।
संप्रसुप्ते हृषीकेशे तृणशाककुसुंभिकाः ९९।
संधितानि च वस्त्राणि वर्जितानि प्रयत्नतः ।
चातुर्मास्ये हरौ सुप्ते यस्तु एतानि वर्जयेत् 6.64.१००।
नरकं न तु संगच्छेत्यावदाभूतसंप्लवम् ।
मद्यं मांसं न भक्षेत शाशकं सौकरं तथा १०१।
चातुर्मास्ये विशेषेण सुप्ते देवे जनार्दने ।
सोऽपि देवत्वमाप्नोति अहिंसानिरतो नरः १०२।
मिथ्याक्रोधं तथा रौक्ष्यं तथा पर्वसु मैथुनम् ।
वर्जितं येन विप्रेंद्र सोऽश्वमेधफलं लभेत् १०३।
ब्रह्मचर्ये प्रजावृद्धिरायुर्वृद्धिस्तथैव च ।

पुष्पं पत्रं फलं शय्या अभ्यंगं च विलेपनम् १०४।
वृथादुग्धानि मांसं च मद्यं च परिवर्जयेत् ।
चातुर्मास्ये हरौ सुप्ते नियतं यद्विवर्जितम् १०५।
प्रथमं तत्तु दातव्यं ब्राह्मणाय न संशयः ।
तद्धनं चाक्षयं विद्वन्प्रदत्तं यद्विजातये १०६।
कोटिकोटिगुणं विप्र लभते नात्र संशयः ।
येनकेनापि विप्रेंद्र नियमेनार्चितो हरिः १०७।
ददाति विष्णुभवनं नात्र कार्या विचारणा ।
चातुर्मास्ये हरौ सुप्ते नियमं यो न कारयेत् १०८।
सोऽपि नरकमाप्नोति तस्य जन्म वृथागतम् ।
यत्पुमान्कारयेन्नित्यं द्विजोक्तं विधिमुत्तमम् १०९।

तथोक्तान्नियमांश्चैव स याति परमं पदम् ।
त्रिवर्गरहितं दानं दत्तं भवति निष्फलम् ११०।
तस्मात्सर्वप्रयत्नेन देवदेवं जनार्दनम् ।
तोषयेन्नियमैर्दानैर्यथाशक्त्या नरोत्तमः १११।

अकृतस्नानदानं च ब्राह्मणानां च पूजनम् ।
वृथागतं तु तत्सर्वं यावदिंद्राश्चतुर्दश ११२।
नारद उवाच-
कीदृशं ब्रह्मचर्यं च वद विश्वेश्वर प्रभो ।
येन चीर्णेन गोविंदः परितुष्टो भवेन्नृणाम् ११३।
महादेव उवाच-
स्वदारनिरतश्चैव ब्रह्मचारी स्मृतो बुधैः ।
चांडालादधिको विद्वन्यः स्वभार्यां परित्यजेत् ११४।
ऋतावभिगमं कृत्वा ब्रह्मचर्यं विधीयते ।
परित्यजति यो भार्यां भक्तां दोषविवर्जिताम् ११५।
पापकर्मा नरो लोके भ्रूणहत्यामवाप्नुयात् ।
अश्वमेधसहस्राणि वाजपेयशतानि च ११६।
एकादश्युपवासस्य कलां नार्हंति षोडशीम् ।
स्नानं दानं जपो होमः स्वाध्यायं देवतार्चनम् ११७।
चातुर्मास्यकृतं यच्च सर्वं हि चाक्षयं भवेत् ।

एककालं द्विकालं वा पुराणं शृणुते तु यः ११८।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ।
हरौ सुप्ते विशेषेण हरेर्नामपठन्जपन् ११९।
तत्फलं कोटिगुणितं लभते द्विजसत्तम ।
वैष्णवो ब्राह्मणो यस्तु पूजनं यः करोति हि १२०।
स एव सर्वधर्मात्मा पूज्य एव न संशयः ।
चातुर्मास्यमिदं पुण्यं पवित्रं पापनाशनम् ।
श्रुत्वा तु लभते पुण्यं गंगास्नानफलं लभेत् १२१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्र्यां संहितायामुमापतिनारदसंवादे उत्तरखंडे चातुर्मास्यमहिमानाम चतुःषष्टितमोऽध्यायः ६४।

Roman transliteration

nārada uvāca-
cāturmāsyāṃ tu niyamā ye kecidbhuvi viśrutāḥ |
tānahaṃ śrotumicchāmi kathayasva maheśvara 1|
cāturmāsye harau supte karttavyaṃ kiṃ janārdane |
ṣaḍrasānāṃ parityāge nakhakeśavidhāraṇe |
anyaiśca niyamaiḥ svāminyatphalaṃ tad bravīhi me 2|
sūta uvāca-
etacchrutvā tvasau devaḥ prahasyotphullalocanaḥ |
provāca taṃ dvijavaraṃ nāradaṃ tapasānnidhim 3|

mahādeva uvāca-
śṛṇu tvamiha devarṣe kathayāmi savistaram |
āṣāḍhasya site pakṣe ekādaśyāmupoṣitaḥ 4|
cāturmāsyavratānīha gṛhṇīyādbhaktipūrvakam |
bhūmiśayyāsamārūḍho yoganidrāṃ gate harau 5|
nayeta caturo māsānyāvadbhavati kārtikī |

pratiṣṭhā na pravarttaṃte tathā yajñādikāḥ kriyāḥ 6|
vivāhavratasaṃbaṃdha anyanmāṅgalyakarma ca |
bhūpayānaṃ tathā yātrā anyāśca vividhāḥ kriyāḥ 7|
prasupte ca jagannāthe acyute garuḍadhvaje |
vratakriyāṃ caredyastu tasya vrataphalaṃ śṛṇu 8|
aśvamedhasahasraistu yatphalaṃ prāpnuyānnaraḥ |
cāturmāsyavrataiścīrṇaistatphalaṃ samavāpnuyāt 9|
mithunasthe sahasrāṃśau svāpayenmadhusūdanam |
tulārāśau gate sūrye punarutthāpayeddharim 10|
adhimāse tu patite tadā caiṣa vidhikramaḥ |
sthāpayetpratimāṃ viṣṇoḥ śaṃkhacakragadādharīm 11|
pītāṃbaradharāṃ saumyāṃ paryaṃke sthāpayetśucau |
śvetavastrasamācchanne sopadhāne tu nārada 12|
itihāsapurāṇajño viṣṇubhakto'thavā punaḥ |
snāpayitvā dadhikṣīramadhulājaghṛtastathā 13|

samālabhya śubhairgaṃdhairdhūpaiḥ puṣpairmanoramaiḥ |
pūjitāṃ kusumaiḥ śubhrairmaṃtreṇānena vāḍava 14|
supte tvayi jagannāthe jagatsuptaṃ bhavedidam |
vibuddhe tvayi budhyeta jagatsarvaṃ carācaram 15|
evaṃ tāṃ pratimāṃ viṣṇoḥ sthāpayitvā tu nārada |
tasyaivāgre svayaṃ vācā gṛhṇīyānniyamaṃ tataḥ 16|
strī vā naro vā tadbhakto dharmādharmavibhāgataḥ |
caturo vārṣikānmāsāndevasyotthāpanāvadhi 17|
gṛhṇīyānniyamānetāndaṃtadhāvanapūrvakam |
upavāsaṃ tataḥ kṛtvā prabhāte vimale sati 18|
nityaṃ karma caritvā tu viṣṇoragre jitātmavān |
teṣāṃ phalāni vakṣyāmi tatkartṝṇāṃ pṛthakpṛthak 19|
madhuratvaṃ labhedvidvānpuruṣo guḍavarjanāt |
tathaiva saṃtatiṃ dīrghāṃ tailasya varjanādyataḥ 20|
ghṛtasya varjanādvipra suṃdarāṃgaḥ prajāyate |

kaṭutailaparityāgī śatrunāśamavāpnuyāt 21|
sugaṃdhatailatyāgena saubhāgyamatulaṃ labhet |
puṣpabhogaparityāgī svarge vidyādharo bhavet 22|
yogābhyāsī naro yastu sa brahmapadamāpnuyāt |
kaṭvamlamadhurakṣāratīkṣṇakāṣāya ṣaḍrasān 23|
varjayedyastu vairūpyaṃ daurgaṃdhyaṃ nāpnuyānnaraḥ |
tāṃbūlavarjanādbhogī raktakaṃṭhastu jāyate 24|
ghṛtatyāgācca lāvaṇyaṃ sadā snigdhatanurbhavet |
phalatyāgācca vipeṃdra bahuputraśca jāyate 25|
palāśapatrāśanakṛdrūpavānbhogavānbhavet |
dīptimāndīptikaraṇaḥ sākṣāddravyapatirbhavet 26|
dadhidugdhaparityāgī golokaṃ labhate naraḥ |
maunavratī bhavedyastu tasyājñā'skhalitā bhavet 27|
iṃdrāsanamavāpnoti sthālīpākasya varjanāt |

evamādi parityāgāddharmastho dharmanaṃdanaḥ 28|

namonārāyaṇāyeti japtvā śataguṇaṃ phalam |
eka eva sa vai svarge vidyādharapatirbhavet 29|
puṣkarasnānamātreṇa gaṃgāyāḥ snānajaṃ phalam 30|
bhūmau bhuṃkte sadā yastu sa pṛthivyadhipo bhavet |
viṣṇoścaiva gṛhe kuryādupalepanamārjanam 31|
kalpasthāyī bhavedvidvanvaikuṃṭhe nātra saṃśayaḥ |
pradakṣiṇaṃ ca yaḥ kuryācchatamaṣṭottaraṃ naraḥ 32|
haṃsayuktavimānena divyena saha gacchati |
gītavādyakaro viṣṇorgāṃdharvaṃ lokamāpnuyāt 33|
paṃcagavyāśano vidvancāṃdrāyaṇaphalaṃ labhet |
nityaṃ śāstravinodena lokānyastu prabodhayet 34|
sa vyāsarūpī viṣṇvagre tato viṣṇupadaṃ labhet |
tulasīdalapūjāṃ tu kṛtvā viṣṇupuraṃ vrajet 35|
kṛtvā prokṣaṇakaṃ divyaṃ sthānamapsarasāṃ labhet |
śītāṃbunā gṛhe snānātnirmalaṃ dehamāpnuyāt 36|

uṣṇodakaṃ parityajya snānaṃ vai pauṣkaraṃ labhet |
patreṣu yo naro bhuṃkte kurukṣetraphalaṃ labhet 37|
bhuṃkte śilāyāṃ yo nityaṃ tasya puṇyaṃ prayāgajam |
dharmodayajalatyāgī na rogaiḥ paribhūyate 38|
tāmrapātreṣu bhuṃjāno naimiṣaṃ phalamāpruyāt |
kāṃsyapātraṃ parityajya śeṣapātramupācaret 39|
alābhe sarvapātrāṇāṃ mṛnmayaṃ pātramuttamam |
svagṛhītaiḥ kṛtairvāpi pātraiḥ pālāśasaṃbhavaiḥ 40|
yastu saṃvatsaraṃ pūrṇa agnihotramupāsate |
pātrairvā bhojanaṃ vidvānsevate tatsamaṃ smṛtam 41|
cāṃdrāyaṇasamaṃ proktaṃ brahmapātreṣu bhojane |
ekaikaṃ bhojanaṃ vidvanbrahmapatreṣu bhuṃjataḥ 42|
trirātreṇa samaṃ proktaṃ mahāpātakanāśanam |
ekādaśyupavāsena yatpuṇyaṃ parikīrtitam 43|
sarvadānaphalaṃ caiva sarvatīrthaphalaṃ labhet |

na cāpi narakaṃ paśyetpadmapatreṣu bhojanāt 44|
brāhmaṇo yāti vaikuṃṭhe'nyo janaḥ svargamāpnuyāt |
eṣa brahma mahāvṛkṣaḥ pāpahā sarvakāmadaḥ 45|
madhyamaṃ varjitaṃ patraṃ śūdrajāternṛpottama |
bhuṃjannarakamāpnoti yāvadiṃdrāścaturdaśa 46|
varjayenmadhyamaṃ patraṃ śeṣapatreṣu bhojanam |
madhyapatre ca yaḥ śūdro bhojanaṃ kurute dvija 47|
kapilāṃ brahmaṇe dattvā śuddhirbhavati nānyathā |
kapilāṃ dohayedyastu śūdro bhuṃkte nije gṛhe 48|
daśavarṣasahasrāṇi viṣṭhāyāṃ jāyate kṛmiḥ |
kṛmiyonivinirmuktaḥ paśuyonimavāpnuyāt 49|
kapilaṃ yohyanaḍvāhaṃ śūdro bhūtvātra vāhayet |
yāvaṃti tasya romāṇi tāvadvarṣāṇi nārada 6.64.50|
kuṃbhīpākeṣu pacyeta sa naro nātra saṃśayaḥ |
ajā caiva gṛhe tasya śūdrasya ca viśeṣataḥ 51|

tasyā vai dugdhapānena śūdro yātīha rauravam |
brāhmaṇaiḥ saha vyāpāro yasya śūdrasya dṛśyate 52|
sa vipro vedabāhyaḥ syācchūdraḥ kaulika ucyate |

vyāpāre prerito vipraḥ śūdrājñāṃ ca karoti yaḥ 53|
yāvatpadāni calate tāvadbhavati nārakī |
udakārthaṃ tu yo vipraḥ śūdreṇa preṣito gṛhe 54|
tadudakaṃ madyatulyaṃ pītvā vai narakaṃ vrajet |
śūdreṇa sarvadā nityaṃ dānaṃ deyaṃ dvijanmane 55|
teṣāṃ caiva tu vai bhaktiḥ karttavyā ca viśeṣataḥ |
ihaloke sukhaṃ bhuktvā paralokaṃ ca gacchati 56|
pāṃcabhautikametaddhi anarthakamudāhṛtam |
ato deyaṃ hi gurave yato'naṃtaphalaṃ labhet 57|
asminkaliyuge ghore pāpācāre durātmanaḥ |
niṃdāṃ kurvaṃti vipreṃdra janānāṃ puṇyakarmaṇām 58|
niṃdayā labhate duḥkhaṃ yāvadābhūtasaṃplavam |

nānādharmāḥ pravarttaṃte kalau caiva mahāmate 59|
dharmo'yaṃ durllabho loke dharmakāmārthamokṣadaḥ |
bhūmiśāyī bhavedyastu naraḥ ko'pi mahītale 60|
daśavarṣasahasrāṇi na rogaiḥ paripīḍyate |
bahuputro dhanairyukto hyakuṣṭhī jāyate naraḥ 61|
naktabhojī naro yastu tīrthayātrāphalaṃ labhet |
ayācitena cāpnoti vāpīkūpakriṃyā phalam 62|
varjayedyastu vai drohaṃ prāṇahiṃsāparāṅmukhaḥ |
ahiṃsā paramo dharma iti vedeṣu gīyate 63|
dānaṃ dayā dama iti sarvatra hi śrutaṃ mayā |
tasmātsarvaprayatnena kāryaṃ vai mahatāmapi 64|
gurave ye prayacchaṃti śarīraṃ putrapautrakam |
tatra dānaprabhāvena viṣṇorvallabhatāmiyāt 65|
śūdreṇa dīkṣito yastu śūdraḥ śūdreṇa dīkṣitaḥ |
ubhau tau pāpinau proktau yāvadābhūtasaṃplavam 66|

hiṃsāmatiṃ yadādatte śūdro vai pāpasattamaḥ |
ekaviṃśatikulaṃ tena narakaṃ pratipātyate 67|
kalau pākhaṃḍinaḥ śūdrā dṛśyaṃte bahavo bhuvi |
teṣāṃ saṃbhāṣaṇādeva narako bhavati dvija 68|
brahmajñānaratā ye ca gāyatrījāpino dvija |
teṣāṃ darśanamātreṇa brahmahatyā dine dine 69|
śaṃkhacakradharā viprā viṣṇudharmeṣu saṃmatāḥ |
vedadharmaratā nityaṃ paṃktipāvanapāvanāḥ 70|
cāturmāsyamidaṃ karma karttavyaṃ taiḥ sadā naraiḥ |
kimanyadbahunoktena bhūyobhūyaśca vāḍava 71|
te dhanyāḥ pṛthivī madhye narā ye vaiṣṇavā bhuvi |
teṣāṃ kulaṃ dhanyatamaṃ jātirdhanyatamā smṛtā 72|
madhu bhakṣayate yastu supte deve janārdane |
mahatpāpaṃ bhavettasya varjane yacchṛṇuṣva tat 73|
sarvayajñaiśca vividhairyatphalaṃ tadavāpnuyāt |

dāḍimaṃ mātuligaṃ ca nālikeraṃ ca varjayet 74|
devo vaimāniko bhūtvā hyaṃte viṣṇupadaṃ vrajet |
vittavānsubhagaścaiva kule śrīmati jāyate 75|
yaḥ kṣipedekabhaktena naro māsacatuṣṭayam |
yāvaṃti ca muhūrtāni uditoditabhāskare 76|
tādvarṣasahasrāṇi viṣṇuloke mahīyate |
vrīhīṃśca yavagodhūmānvarjayedyastu mānavaḥ 77|
aśvamedhādike kṛte vidhivadvai sadakṣiṇe |

yatphalaṃ munibhiḥ proktaṃ tatphalaṃ labhate naraḥ 78|
dhanadhānyasamāyukto bahuputraśca jāyate |
tulasītiladarbhaiśca ye kurvaṃti ca tarpaṇam 79|
tatphalaṃ koṭiguṇitaṃ cāturmāsye viśeṣataḥ |
yadā supte hṛṣīkeśe kuryāccaitattrayānvitam 80|
te'pi yugasahasrāṇi modaṃte viṣṇusaṃnidhau |
padaṃ vā padamarddhaṃ vā ṛcāṃ cārddhaṛcāṃ tathā 81|

viṣṇvagre ye pragāyaṃti muktāste vai na saṃśayaḥ |
maithunaṃ varjayedyastu supte deve janārdane 82|
ekamanvaṃtaraṃ so'pi viṣṇuloke mahīyate |
dadhidugdhaṃ tathā takraṃ guḍaṃ śākaṃ tathaiva ca 83|
varjanādeva bho vipra muktibhāgī na saṃśayaḥ |
snānamāmalakenaiva ye kurvaṃti ca mānavāḥ 84|
dinedine mahatpuṇyaṃ prāpnuvaṃti ca te mune |
dhātrīphalaṃ pāpaharaṃ pravadaṃti manīṣiṇaḥ 85|
trailokyatāraṇārthāya nirmitā brāhmaṇā purā |
saṃdhyāmaunaṃ caredyastu bhuṃkte māsacatuṣṭayam 86|
manvaṃtarāṇi catvāri vaikuṃṭhe modate punaḥ |
svayaṃpākī naro yastu bhuṃkte māsacatuṣṭayam 87|
daśavarṣasahasrāṇi iṃdraloke mahīyate |
caturo vārṣikānmāsānmaunaṃ caiva samācaret 88|
sa ca viṣṇupuraṃ gacchedbrāhmaṃ ca tadanaṃtaram |

maunabhojī naro yastu kadācinnāvasīdati 89|
maunena bhuṃjamānāstu rākṣasāstridivaṃ gatāḥ |
kṛmikīṭasamāyuktaṃ pakvānnamaśucī bhavet 90|
gavāṃ māṃsasamaṃ jñeyamannaṃ cāpi dvijottama |
tadannamaśuci jñeyaṃ grasate mānuṣo yadi 91|
etadvai bhojanaṃ proktaṃ rākṣasānāṃ priyaṃ sadā |
toṣito hi purā brahmā tena dattaṃ mahātmanā 92|
maunena bhojayitvā tu svargaṃ prāptā na saṃśayaḥ |
saṃjalpanbhuṃjate yastu tenānnamaśucī bhavet 93|
pāpaṃ sa kevalaṃ bhuṃkte tasmānmaunaṃ samācaret |
upavāsasamaṃ bhojyaṃ jñeyaṃ maunena nārada 94|
paṃcaprāṇāhutīryastu maunabhojī narottamaḥ |
paṃca vai pātakānyasya naśyaṃti nātra saṃśayaḥ 95|
na kuryātsaṃdhitaṃ vastraṃ pitṛkarmaṇi vāḍava |
aśucyaṃge sthitaṃ caiva vastraṃ tadaśucī bhavet 96|

kaṭiprṣṭhasthite vastre purīṣaṃ kurute tu yaḥ |
mūtraṃ vā maithunaṃ vāpi tadvastraṃ parivarjayet 97|
pitṛkarmaviśeṣeṇa varjanīyaṃ ca vāḍava |
sarvadā ca mune prājñairdevārcā cakrapāṇinaḥ 98|
karttavyā ca viśeṣeṇa śucibhirvijiteṃdriyaiḥ |
saṃprasupte hṛṣīkeśe tṛṇaśākakusuṃbhikāḥ 99|
saṃdhitāni ca vastrāṇi varjitāni prayatnataḥ |
cāturmāsye harau supte yastu etāni varjayet 6.64.100|
narakaṃ na tu saṃgacchetyāvadābhūtasaṃplavam |
madyaṃ māṃsaṃ na bhakṣeta śāśakaṃ saukaraṃ tathā 101|
cāturmāsye viśeṣeṇa supte deve janārdane |
so'pi devatvamāpnoti ahiṃsānirato naraḥ 102|
mithyākrodhaṃ tathā raukṣyaṃ tathā parvasu maithunam |

varjitaṃ yena vipreṃdra so'śvamedhaphalaṃ labhet 103|
brahmacarye prajāvṛddhirāyurvṛddhistathaiva ca |

puṣpaṃ patraṃ phalaṃ śayyā abhyaṃgaṃ ca vilepanam 104|
vṛthādugdhāni māṃsaṃ ca madyaṃ ca parivarjayet |
cāturmāsye harau supte niyataṃ yadvivarjitam 105|
prathamaṃ tattu dātavyaṃ brāhmaṇāya na saṃśayaḥ |
taddhanaṃ cākṣayaṃ vidvanpradattaṃ yaddivajātaye 106|
koṭikoṭiguṇaṃ vipra labhate nātra saṃśayaḥ |
yenakenāpi vipreṃdra niyamenārcito hariḥ 107|
dadāti viṣṇubhavanaṃ nātra kāryā vicāraṇā |
cāturmāsye harau supte niyamaṃ yo na kārayet 108|
so'pi narakamāpnoti tasya janma vṛthāgatam |
yatpumānkārayennityaṃ dvijoktaṃ vidhimuttamam 109|
tathoktānniyamāṃścaiva sa yāti paramaṃ padam |
trivargarahitaṃ dānaṃ dattaṃ bhavati niṣphalam 110|
tasmātsarvaprayatnena devadevaṃ janārdanam |
toṣayenniyamairdānairyathāśaktyā narottamaḥ 111|

akṛtasnānadānaṃ ca brāhmaṇānāṃ ca pūjanam |
vṛthāgataṃ tu tatsarvaṃ yāvadiṃdrāścaturdaśa 112|
nārada uvāca-
kīdṛśaṃ brahmacaryaṃ ca vada viśveśvara prabho |
yena cīrṇena goviṃdaḥ parituṣṭo bhavennṛṇām 113|
mahādeva uvāca-
svadāraniratāścaiva brahmacārī smṛto budhaiḥ |
cāṃḍālādadhiko vidvanyaḥ svabhāryāṃ parityajet 114|
ṛtāvabhigamaṃ kṛtvā brahmacaryaṃ vidhīyate |
parityajati yo bhāryāṃ bhaktāṃ doṣavivarjitām 115|
pāpakarmā naro loke bhrūṇahatyāmavāpnuyāt |
aśvamedhasahasrāṇi vājapeyaśatāni ca 116|
ekādaśyupavāsasya kalāṃ nārhaṃti ṣoḍaśīm |
snānaṃ dānaṃ japo homaḥ svādhyāyaṃ devatārcanam 117|
cāturmāsyakṛtaṃ yacca sarvaṃ hi cākṣayaṃ bhavet |

ekakālaṃ dvikālaṃ vā purāṇaṃ śṛṇute tu yaḥ 118|
sarvapāpavinirmukto viṣṇulokaṃ sa gacchati |
harau supte viśeṣeṇa harernāmapaṭhanjapan 119|
tatphalaṃ koṭiguṇitaṃ labhate dvijasattama |
vaiṣṇavo brāhmaṇo yastu pūjanaṃ yaḥ karoti hi 120|
sa eva sarvadharmātmā pūjya eva na saṃśayaḥ |
cāturmāsyamidaṃ puṇyaṃ pavitraṃ pāpanāśanam |
śrutvā tu labhate puṇyaṃ gaṃgāsnānaphalaṃ labhet 121|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasryāṃ saṃhitāyāmumāpatināradasaṃvāde uttarakhaṃḍe
cāturmāsyamahimānāma catuḥṣaṣṭitamo'dhyāyaḥ 64|

English translation

Nārada said :

1-2. O great god, I desire to hear about the restraints to be observed during the four months that are well-known on the earth. (Please) tell them. O lord, tell me what should be done during the four

months (from the Ekādaśī in the bright half of Āṣāḍha to the Ekādaśī in the bright half of Kārtika) when Viṣṇu , Janārdana has gone to sleep? (Tell me) the fruit (obtained) on giving up the six flavours and keeping (i.e. not cutting) hair and nails, and (the fruit obtained) through other restraints.

Sūta said :

3-7. Hearing these words, the god with his eyes dilated, laughed, and said to Nārada , the best brāhmaṇa and treasure of penance:

Mahādeva said :

Now, O divine sage, listen. I am telling in detail. A man should observe a fast on the Ekādaśī in the bright half of Āṣāḍha. He should devoutly observe the Cāturmāsya -vows. When Viṣṇu is asleep, the wan should lie on the bare ground and should pass the four months till Kārtikī (Ekādaśī) would come. No installation (of an image) or rites like sacrifices take place. So also marriages, thread ceremonies, other auspicious ceremonies, royal journeys and processions do not take place (in Cātumāsya).

8-15. Listen to the fruit of the vow of him (i.e. that he gets) who would observe vows (and practise) rites when the Garuḍa -bannered, Acyuta , Jagannātha is asleep. A man would obtain that fruit by observing the vows in Cāturmāsya which he would obtain by means of thousands of horse-sacrifices. He should make Viṣṇu sleep when the Sun is in Gemini; and should awaken Viṣṇu, when the Sun is in Libra. When the intercalary month comes, the order of the rite is like this: He should install Viṣṇu's image holding a conch, a disc, and a mace. O Nārada, he should place the auspicious (image) wearing a yellow garment on a bed covered with a white (piece of) cloth and a pillow. And the Viṣṇu devotee, knowing (accounts in) history and Purāṇas , should bathe it with curd, milk, honey, fried grains and ghee . O brāhmaṇa, he should smear it with auspicious sandal, incense and lovely flowers, and should worship it with white flowers with (the accompaniment of) this sacred prayer: "O Jagannātha, when you are asleep, this world would be asleep. When you are awake, the world with the mobile and the immobile would be awake."

16-29. Thus (i.e. with this prayer), O Nārada, having installed that image of Viṣṇu, he should, in front of it, take up the vow: The person (taking up the vow) may be a male or a female devotee of him, according to the division between righteousness and unrighteousness. For four months, till the awakening of the god, he should take up these restraints preceded by brushing the teeth. Then he should observe a fast. When it is the bright morning, he, having conquered his self, should do his daily acts. I shall separately tell the fruits of the doers of the acts: A man, by avoiding jaggery, would secure sweetness. A man would obtain a long(-lived) progeny by avoiding oil. O brāhmaṇa, a man becomes handsome-bodied by avoiding ghee. He would secure his enemy's destruction by avoiding bitter oil. He would secure matchless good fortune by avoiding fragrant oil. He who avoids enjoying flowers, would be a vidyādhara in heaven. A man who practises abstract meditation, would obtain Brahma 's position. He who would avoid the six flavours, viz. acrid, sour, sweet, saline, pungent, and astringent, would avoid deformity and a bad smell. By avoiding tāmbūla he becomes an enjoyer and has his throat red. By avoiding ghee he (secures) handsomeness and his body would always be glossy. O best brāhmaṇa, by giving up fruits he gets many sons. By eating from a palāśa -leaf he would be handsome and would get pleasures. One who illuminates would become bright and actually the lord of wealth. He who avoids curd and milk, obtains Goloka . [1] The order of him who observes the vow of silence, is never futile.

By avoiding a dish of barley or rice boiled in milk he secures Indra 's seat. He, abiding in religious practices and taking delight in them, would, after muttering the hundred-fold fruitful (prayer)

‘Salutation to Nārāyaṇa ’, be the only lord of vidyādharas in heaven.

30-41. He who always enjoys the fruit of a bath in Gaṅgā by merely bathing at Puṣkara would be the lord of the earth. O wise one, he who would anoint and bathe Viṣṇu in his house would live for a kalpa in Vaikuṇṭha . There is no doubt about this. That man who goes round (the image) keeping it to his right, goes with (i.e. in) a divine aeroplane to which swans are yoked. He who sings and plays upon musical instruments would go to the world of gandharvas . O wise one, one who eats the five products of a cow, would obtain the fruit of the Cāndrāyaṇa (-vow). He who would amuse people every day with recitations from sacred texts, gets the form of Vyāsa before Viṣṇu, and then would obtain Viṣṇu’s position. By worshipping (him with) the Tulasī -leaf he would go to Viṣṇu’s city. Having done sprinkling, he would obtain the divine place of the celestial nymphs. By bathing with cold water in his house he would obtain a spotless, body. By avoiding a bath with hot water he would get the fruit of a bath at Puṣkara. A man who eats from leaves would obtain the fruit (of a bath) at Kurukṣetra . He who everyday sleeps on a slab of stone gets the merit due to (a bath at) Prayāga . By avoiding (drinking) water for three days he is not overcome by diseases. He who eats from copper vessels would obtain the fruit of (a bath at) Naimiṣa . Avoiding bell-metal he should use the remaining vessels. If no (other) vessels are available, he should use an earthen pot or vessels made by him of palāśa leaves or taken from others. The wise man who for one year keeps the sacred fire and the wise one who eats from the vessels—both these are said to be equal.

42-49. The eating from the vessels made of lotus-leaves is said to be equal to the Cāndrāyaṇa-vow. O brāhmaṇa, each of the meals taken from the lotus-leaves is said to to equal to (the vow of) three nights. The fruit which is said (to accrue) from the Ekādaśī-fast is (the same as) the fruit of giving everything. He would get the fruit of (visiting) all holy places. He would not see hell on eating from lotus-leaves. A brāhmaṇa goes to Vaikuṇṭha. The others would obtain heaven. This great divine tree is sin-destroying and gives all desired objects. O best king, a śūdra should avoid the (use of) the middle leaf. If he eats from that he would get (i.e. live in) hell for a period of fourteen Indras . He should avoid the middle leaf and eat from others. O brāhmaṇa, that śūdra who eats his meal from the middle leaf, would be purified by giving a tawny cow to a brāhmaṇa, not otherwise. A śūdra who would get a cow milked in his house, and would drink (that milk), would be born as an insect in the feces (and remain like that) for ten thousand years. And being freed from the insect-stock, he would get the beast-stock (i.e. will be born as a beast).

50-63. That man (belonging to the) śūdra (caste), who would drive a tawny bull, is, O Nārada, roasted in the Kumbhīpāka (hell) for as many years as are the hair (on his body). There is no doubt about it. If especially the śūdra has a she-goat in his house, he, drinking her milk goes to Raurava (hell). That śūdra who deals with a brāhmaṇa, is said to be belonging to a noble family, and the brāhmaṇa would be cast out (of the fold of) the Vedas . A brāhmaṇa who, prompted to doing trade, obeys a śūdra, becomes the resident of hell for as many years as he walks the steps. If a brāhmaṇa is sent by a śūdra for getting water to his house, he would go to hell by drinking that water which is like liquor. A śūdra should always give gifts to a brāhmaṇa. He should especially be devoted to him (i.e. a brāhmaṇa). Enjoying pleasures here, he goes to the next world. This (world) fashioned with the five elements is said to be useless. Therefore, he should give (gifts) to his preceptor. By that he would obtain inexhaustible fruit. O best brāhmaṇa, in this fearful Kali -age, full of sinful conduct, the wicked ones censure men of meritorious deeds. Due to censure (of others) a man becomes unhappy till the universal deluge. O wise one, there are many practices in the Kali-age. The religious practice giving merit, fulfilling desires and giving salvation is rare. A man who sleeps on the bare ground on the earth, is not troubled by diseases for ten thousand years. The man endowed with many sons and wealth, becomes free from leprosy. A man who eats (only) at night, would obtain the fruit of a pilgrimage. Without asking he gets the fruit of constructing wells and tanks . So also he who, averse to taking

(someone's) life, would avoid treachery. It is told in the Vedas that non-violence is a great virtue.

64-80. I have heard that everywhere giving gifts, kindness and restraint (are great virtues). Therefore, even by the great these should be done with a great effort. He who gives his body, sons and grandsons to his preceptor, would by the efficacy of the gift, become dear to Viṣṇu. He who is initiated by a śūdra, and the śūdra who initiates him—both are said to be sinners till the universal deluge. That most sinful śūdra who would advise harm, drops twenty-one (members of) his family into hell. O brāhmaṇa, in the Kali-age many śūdras who are heretics are seen. Even for conversing with them hell is (visited by a man). By merely seeing the śūdras who are engaged in (getting) sacred knowledge and who mutter the Gāyatrī (hymn), (the sin of) the murder of a brāhmaṇa comes (to him who sees them). The brāhmaṇas having (marks of) conches and discs and accepted in the Vaiṣṇava sects, and always engaged in duties enjoined by the Vedas, purify (even) the respectable brāhmaṇas. This should always be done in the Cāturmāsya. What is the use of telling others things again and again, O brāhmaṇa? Those men who are Viṣṇu's devotees are blessed on the earth. Their family is most blessed, and their caste is said to be most blessed. The sin of him who would eat honey when Viṣṇu is asleep, would be great. Listen to what happens on avoiding it. He would obtain that fruit which he would get by all various sacrifices. He should avoid pomegranates, citrons and coconuts. Becoming a deity and moving in an aeroplane, he would go to Viṣṇu's position. The fortunate one, being rich, is born in an affluent family. That man who would pass the four months by eating once only, is honoured in Viṣṇu's world for as many thousand years as the muhūrtas after the sun have passed. That man who would avoid rice, barley and wheat (in the Cāturmāsya), would get that fruit which is declared by the sages to be the fruit of a horse-sacrifice duly performed with gifts. He possesses wealth and grains and has many sons. The fruit of offering with Tulasī(-leaves), sesamum-seeds and darbhas , is especially crore-fold in Cāturmāsya, when he would do it with the three articles (like Tulasī-leaves) when Viṣṇu is asleep.

81-94. They too rejoice near Viṣṇu for crores of yugas . Those who sing a line or half a line, half a ṛk or ṛks in front of Viṣṇu, are undoubtedly released. He who avoids sexual union when god (Viṣṇu is asleep, i.e. during the Cāturmāsya) is honoured in Viṣṇu's world for the period of a Manu . By avoiding curd, milk, so also butter milk, jaggery and vegetables, a man gets release. There is no doubt about it. O sage, those men who, day after day, bathe (with water mixed) with āmalaka , obtain great religious merit, (for) the wise say that the dhātrī (i.e. āmalaka)-fruit destroys sins. (Dhātrī) was formerly created by Brahma for the emancipation of the three worlds. He who practises sandhyā and silence for the four months, rejoices in Vaikuṇṭha for the periods of four Manus . A man who cooks for himself and eats the food (cooked by himself) for four months is honoured in Indra's world for ten thousand years. A man should resort to silence during the four months of the rainy season. He would go to Viṣṇu's world, and after that to Brahma's (world). A man who observes silence while eating, never perishes. The demons observing silence while eating, went to heaven. A man would be impure (due to) food with (i.e containing) worms and insects. Such food should be known as equal to cow-flesh, O best brāhmaṇa. That food should be known to be impure. If a man eats that, that is said to be the food which is always dear to the demons. Formerly Brahmā was pleased. That magnanimous one gave it. (Men) having eaten silently, have undoubtedly gone to heaven. If a man eats food while talking, then by that it would become impure. He just eats sin. Therefore, he should observe silence. O Nārada, eating silently should be known to be like (observing) a fast.

95-110. There is no doubt that the five (great) sins of him who, the best man, eats after giving the five oblations to the five breaths [2] , are destroyed. O brāhmaṇa, a garment that has joints should be worn at the time of a rite (in honour of) the manes. That garment remaining on an impure body would be impure. A man who, with a garment put around his waist on his back, passes excrement or urinates, or has sexual union, should avoid that garment (while doing holy rites). O brāhmaṇa, the rite especially in honour of the manes should be avoided (when such a garment is put on). O sage, at all times the

worship of god (Viṣṇu), the disc-holder, should especially be done by those who have controlled their senses. When Viṣṇu is asleep, grassy vegetables and safflower (should be avoided). So also garments having joints should be carefully avoided. He who avoids these in Cāturmāsya, when Viṣṇu is asleep, would not go to hell till the universal deluge. One should not (drink) liquor, should not eat flesh of a rabbit or a pig. That man also, on being engaged in harmlessness, when, especially in Cāturmāsya, god Viṣṇu is asleep, obtains godhead. O best brāhmaṇa, he who has given up uselessly getting angry or harsh, so also sexual union on the parvan days, would obtain the fruit of a horse-sacrifice. On celibacy (being observed) the progeny grows, so also life. He should avoid flowers, leaves, fruits, a couch, rubbing his body with unctuous substances and anointing (it), so also (taking) milk for no reason, flesh and liquor. Whatever is given up in Cāturmāsya when Viṣṇu is asleep, should first be given to a brāhmaṇa. There is no doubt about this. That wealth which is given to a brāhmaṇa, is, O wise one, inexhaustible. O brāhmaṇa, thereby he gets crore-fold merit. There is no doubt about this. O best brāhmaṇa, with whatever vow Viṣṇu is worshipped, he gives Viṣṇu's abode. No doubt should be raised in this matter. He who, in the Cāturmāsya when Viṣṇu is asleep, does not have a vow, goes to hell, (and) his life has passed in vain. That man who everyday observes the excellent vow as told by a brāhmaṇa, so also the restraints that have been told, goes to the highest position. The gift given without the three things (viz. Tulasī, sesamum-seeds and darbhas) becomes useless.

111-112. Therefore, the best man, should according to his capacity and with all efforts please with vows and gifts Viṣṇu, the god of gods. All that gift (that is given) and that honouring of the brāhmaṇas done without bathing are useless till the regimes of fourteen Indras last.

Nārada said :

113. O lord, O master of the universe, tell me what kind of celibacy is that, having practised which human beings would pleased Viṣṇu.

Mahādeva said :

114-121. He who is devoted to his wife is said to be a celibate by the wise. O wise one, he who would forsake his wife, is inferior to a cāṇḍāla . Approaching the wife during her menses is said to be celibacy. The man who abandons his devoted, faultless wife, is a sinner in the world, and would obtain the (sin of) causing an abortion. Thousands of horse-sacrifices and hundreds of Vājapeya sacrifices are not equal even to a sixteenth part of the Ekādaśī-fast. All (such things as) bathing, (giving) gifts, muttering (hymns), sacrifices, self-study and worship of deities done in the Cāturmāsya are inexhaustible. He who listens to the Purāṇa one time or two times, gets free from all sins and goes to Viṣṇu's world. O best brāhmaṇa, he who, when Viṣṇu is asleep, recites or mutters his name, gets a crore-fold fruit of it. A brāhmaṇa devoted to Viṣṇu, who worships (Viṣṇu), he alone, the soul of the entire religion, is worthy of respect. There is no doubt. On hearing this auspicious, pure, sin-destroying (account of) Cāturmāsya, a man obtains religious merit, and would obtain the fruit of a bath in Gaṅgā.

[1]: [1] : Goloka: 'Cow-world', a part of heaven, or (in later mythology) Kṛṣṇa's heaven.

[2]: [2] : Prāṇāhuti: Oblations offered to the five vital breaths, viz. Prāṇa, Apāna, Vyāna, Udāna and Samāna.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 65

Cāturmāsya Vow to be Concluded Properly

Chapter 477 of 693 · 21 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
चातुर्मास्यव्रतानां च प्रब्रूह्युद्यापनं विभो ।
उद्यापने कृते सर्वं संपूर्णं भवति ध्रुवम् १।
महादेव उवाच-
व्रतं कृत्वा महाभाग यदि नोद्यापनं चरेत् ।
यस्तु कर्त्ता कर्मणां स न सम्यक्फलभाक्भवेत् २।
व्रतवैकल्यमासाद्य कुष्ठी चांधः प्रजायते ।
एतस्मात्कारणाच्चैव कुर्यादुद्यापनं द्विज ३।
गृहीत्वा नियमानेतान्पालयित्वा यथाविधि ।
सुप्तोत्थिते जगन्नाथे गत्वा ब्राह्मणसंनिधौ ४।
क्षमापयेद्देवदेवं यथाविधि च विस्तरात् ।
तैलत्यागे घृतं दद्याद्घृतत्यागे पयः स्मृतम् ५।
मौने पिंडास्तिला देयाः सहिरण्या द्विजातये ।
भोजने भोजनं दद्याद्दध्योदनसमन्वितम् ६।
अन्नं दद्याद्विशेषेण हिरण्येन समन्वितम् ।

अन्नदानान्मुनिश्रेष्ठ विष्णुलोके महीयते ७।
पालाशपात्रे यो भुंक्ते नरो मासचतुष्टयम् ।
भाजनं घृतपूर्णं तु दद्यादुद्यापने द्विज ८।
षड्रसं भोजनं दद्याद्ब्राह्मणे नक्तभोजने ।
अयाचिते ह्यनड्वाहं सहिरण्यं प्रदापयेत् ९।
माषं त्यजन्मुनिश्रेष्ठ गां च दद्यात्सवत्सकाम् ।
धात्रीस्नाने नरो दद्यात्स्वर्णं माषिकमेवच १०।
फलानां नियमे चैव फलानि च प्रदापयेत् ।
धान्यानां नियमे धान्यमथवा शालयः स्मृताः ११।
तद्वद्भूशयने शय्यां सतूलां गेंदुकान्विताम् ।
ब्रह्मचर्यं कृतं येन चातुर्मास्ये द्विजोत्तम १२।
दंपत्योर्भोजनं देयमुभयोर्भक्तिपूर्वकम् ।
सभोगं दक्षिणोपेतं सशाकं लवणं तथा १३।
नित्यस्नाने नरो दद्यान्निस्नेहे सर्पिः सक्तवः ।
नखकेशव्रते चैव प्रादेशं परिकल्पयेत् १४।

उपानहौ प्रदातव्यौ उपानहविवर्जनात् ।
आमिषस्य परित्यागात्सवत्सा कपिला स्मृता १५।
नित्यं दीपप्रदो यस्तु सौवर्णं दीपमावहेत् ।
तं दीपं घृतसंयुक्तं दद्याच्चैव द्विजन्मने १६।
विष्णुभक्ताय विप्राय परिपूर्णव्रतेप्सया ।
शाकस्य नियमे शाकं माषे सौवर्णमाषकम् १७।
मैथुनानां तु नियमे रौप्यं दद्याद्विजातये ।
नागवल्ल्यास्तु नियमे कर्पूरं सहरिण्यकम् १८।
कालेकाले द्विजश्रेष्ठ यत्कृतं नियमेन तु ।
तत्तद्देयं विशेषेण परलोकगतीप्सया १९।
आदौ स्नानादिकं कृत्वा विष्णोरग्रे प्रकाशयेत् ।
अनादिनिधनो देवः शंखचक्रगदाधरः ।
तस्याग्रे के न कुर्वंति यतो विष्णुस्तु पापहा २०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे चातुर्मास्योद्यापनंनाम पंचषष्टितमोऽध्यायः ६५।

Roman transliteration

nārada uvāca-
cāturmāsyavratānāṃ ca prabrūhyudyāpanaṃ vibho |
udyāpane kṛte sarvaṃ saṃpūrṇaṃ bhavati dhruvam 1|
mahādeva uvāca-
vrataṃ kṛtvā mahābhāga yadi nodyāpanaṃ caret |
yastu karttā karmaṇāṃ sa na samyakphalabhākbhavet 2|
vratavaikalyamāsādya kuṣṭhī cāṃdhaḥ prajāyate |
etasmātkāraṇāccaiva kuryādudyāpanaṃ dvija 3|
gṛhītvā niyamānetānpālayitvā yathāvidhi |
suptotthite jagannāthe gatvā brāhmaṇasaṃnidhau 4|
kṣamāpayeddevadevaṃ yathāvidhi ca vistarāt |
tailatyāge ghṛtaṃ dadyādghṛtatyāge payaḥ smṛtam 5|
maune piṃḍāstilā deyāḥ sahiraṇyā dvijātaye |
bhojane bhojanaṃ dadyāddadhyodanasamanvitam 6|
annaṃ dadyādviśeṣeṇa hiraṇyena samanvitam |

annadānānmuniśreṣṭha viṣṇuloke mahīyate 7|
pālāśapātre yo bhuṃkte naro māsacatuṣṭayam |
bhājanaṃ ghṛtapūrṇaṃ tu dadyādudyāpane dvija 8|
ṣaḍrasaṃ bhojanaṃ dadyādbrāhmaṇe naktabhojane |
ayācite hyanaḍvāhaṃ sahiraṇyaṃ pradāpayet 9|
māṣaṃ tyajanmuniśreṣṭha gāṃ ca dadyātsavatsakām |
dhātrīsnāne naro dadyātsvarṇaṃ māṣikamevaca 10|
phalānāṃ niyame caiva phalāni ca pradāpayet |
dhānyānāṃ niyame dhānyamathavā śālayaḥ smṛtāḥ 11|
tadvadbhūśayane śayyāṃ satūlāṃ geṃdukānvitām |
brahmacaryaṃ kṛtaṃ yena cāturmāsye dvijottama 12|
daṃpatyorbhojanaṃ deyamubhayorbhaktipūrvakam |
sabhogaṃ dakṣiṇopetaṃ saśākaṃ lavaṇaṃ tathā 13|
nityasnāne naro dadyānnisnehe sarpiḥ saktavaḥ |

nakhakeśavrate caiva prādeśaṃ parikalpayet 14|

upānahau pradātavyau upānahavivarjanāt |
āmiṣasya parityāgātsavatsā kapilā smṛtā 15|
nityaṃ dīpaprado yastu sauvarṇaṃ dīpamāvahet |
taṃ dīpaṃ ghṛtasaṃyuktaṃ dadyāccaiva dvijanmane 16|
viṣṇubhaktāya viprāya paripūrṇavratepsayā |
śākasya niyame śākaṃ māṣe sauvarṇamāṣakam 17|
maithunānāṃ tu niyame raupyaṃ dadyāddivajātaye |
nāgavallyāstu niyame karpūraṃ sahariṇyakam 18|
kālekāle dvijaśreṣṭha yatkṛtaṃ niyamena tu |
tattaddeyaṃ viśeṣeṇa paralokagatīpsayā 19|
ādau snānādikaṃ kṛtvā viṣṇoragre prakāśayet |
anādinidhano devaḥ śaṃkhacakragadādharaḥ |
tasyāgre ke na kurvaṃti yato viṣṇustu pāpahā 20|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde cāturmāsyodyāpanaṃnāma paṃcaṣaṣṭitamo'dhyāyaḥ 65|

English translation

Nārada said :

1. O lord, tell me about bringing to the conclusion the vows in the Cāturmāsya . (For) when the vows are (properly) concluded, everything certainly becomes complete.

Mahādeva said :

2-20. If, O magnanimous one, he who observes a vow, does not bring it to the (proper) conclusion, then he would not get the proper fruit. He, having had a deficiency in the vow becomes a leper or blind. For this reason, (a man) should bring the vow to (proper) conclusion. Having accepted these vows and observed them duly, he should go to a brāhmaṇa after Viṣṇu who had slept, gets up. He should, duly and in detail, apologise to the god of gods. If he had avoided (the use of) oil during the Cāturmāsya, he should give ghee (to a brāhmaṇa); and if he had avoided (using) ghee (during the Cāturmāsya) he should offer milk (to a brāhmaṇa). After observing silence he should give sesamum-seeds to a brāhmaṇa. If (he had avoided) meal (in the Cāturmāsya) he should offer a meal rich in curd and rice to a brāhmaṇa. He should especially give food along with gold. O best sage, by giving food (to a brāhmaṇa) he is honoured in the world of Viṣṇu. The man who eats from the pot (i.e. plate) made from palāśa (-leaves) for the four months, should give (to a brāhmaṇa) a pot full of ghee, O brāhmaṇa. When he has eaten only at night (during the four months), he should give a meal with the six flavours to a brāhmaṇa. He should give a bull with gold to a brāhmaṇa who does not ask for it. He who had abandoned beans should give (a brāhmaṇa) a cow with her calf, O best sage. On having bathed (with water mixed) with dhātrī , he should give gold of the weight of a māṣa . If he had observed the vow of (not eating) fruits, he should give fruits. For the vow of (not eating) grains, he should give grains. Or rice is said (to be given). Similarly for (his vow of) sleeping on the ground, he should give a cotton -bed with a pillow. O best brāhmaṇa, he who had observed celibacy during the Cāturmāsya, should devoutly give food to a brāhmaṇa couple with objects of pleasure, dakṣiṇā , with vegetables and salt. If a man has bathed every day without (having applied) oil (to his body), he should give ghee and barley. If he had observed the vow of (growing) his nails and hair, he should give a place. If he had avoided (the use of) sandals, he should give sandals. On having avoided flesh, a cow with a calf is said to be given. He

who has offered a lamp every day, should offer a golden lamp. And he should give that lamp with ghee to a brāhmaṇa. For the vow of (avoiding) vegetables, and for that of (avoiding) beans, he should (respectively) give vegetables and gold weighing a māṣa to a brāhmaṇa, Viṣṇu's devotee, if he desires fulfilment of his vow. For the vow of (avoiding) sexual unions he should give silver to a brāhmaṇa; and for that of nāgavallī (i.e. a tāmbūla), (he should give) camphor along with gold. O best brāhmaṇa, that which is from time to time done for the vow should especially be given with a desire to go to heaven to a brāhmaṇa. Having first bathed, he should observe the vows before Viṣṇu. The god, holding a conch, a disc and a mace is without a beginning and an end. Who do not observe (a vow) before him, since Viṣṇu destroys sins?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 66

Propitiation of Yama

Chapter 478 of 693 · 86 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
यमस्याराधनं ब्रूहि मद्धितार्थं सुरोत्तम ।
कथं न गम्यते देव नरेण नरकांतरे १।
श्रूयते यमलोके तु सदा वैतरणी नदी ।
अनाधृष्यात्वपारा च दुस्तरा बहुशोणिता २।
दुस्तरा सर्वभूतानां सा कथं सुतरा भवेत् ।
भयमेतन्महादेव यमलोकं प्रति प्रभो ३।
तस्य निर्मोचनार्थाय ब्रूहि कृत्यमशेषतः ।
भगवन्देवदेवेश कृपां कृत्वा ममोपरि ४।
महादेव उवाच-
द्वारवत्यां पुरा विप्र स्नातोऽहं लवणांभसि ।
ददृशे मुनिमायांतं मुद्गलं नाम वाडव ५।
ज्वलंतमिवचादित्यं तपसा द्योततांगकम् ।
मां प्रणम्य मुनिः प्राह मुद्गलो विस्मयान्वितः ६।
मुद्गल उवाच-

अकस्मान्मूर्च्छितो देव पतितोऽस्मि धरातले ।
प्रज्वलंति ममांगानि गृहीतो यमकिंकरैः ७।
बलादाकृष्यमाणोऽहं पुरुषॐगुष्ठमात्रकः ।
बद्धो यमभटैर्गाढं नीतोऽस्मि शमनांतिकम् ८।
क्षणात्सभायां पश्यामि यमं पिंगललोचनम् ।
कृष्णमुखं महारौद्रं मृत्युव्याधिशतान्वितम् ९।
वातपित्त श्लेष्मदोषैर्मूर्तिमद्भिस्तु सेवितम् ।
कायशोषज्वरातंक स्फोटिका लूतकादिभिः १०।
ज्वालांगमर्दशीर्षार्ति भगंदर बलक्षयैः ।
कंठमालाक्षिरोगैश्च मूत्रकृच्छ्रज्वरव्रणैः ११।
विमूर्च्छिका गलग्राह हृद्रोगैर्भूततस्करैः ।
इत्थं बहुविधै रौद्रैर्नानारूपैर्भयंकरैः १२।
कपालशिरोहस्तैश्च संग्रामे नरके तथा ।
राक्षसैर्दानवैर्घोरैरुपविष्टैः पुरः स्थितैः १३।
धर्माधिकारिभिश्चात्र चित्रगुप्तादि लेखकैः ।

व्याघ्र सिंह वराहैश्च शिखासर्पैः सुदुर्द्धरैः १४।
वृश्चिकैर्दंष्ट्रिभिर्भूतैः कीटकैर्मत्कुणादिभिः ।
वृक चित्रादि शुनकैः कंकैर्गृध्रैश्च जंबुकैः १५।
तस्करैर्भूतदारिद्रैर्मारिभिर्डाकिनीग्रहैः ।
मुक्तकेशैः श्वासकासैर्भ्रुकुटी कुटिलाननैः १६।
बृहत्प्रतापैर्नोभीतैः शासकैः पापकर्मणाम् ।
यमः सभायां शुशुभे सेव्यमानः परिग्रहैः १७।
भीमाटविकजीवैश्च यथा व्यालांजनो गिरिः ।
ततो विश्वेश्वरः प्राह समयः किंकरान्प्रति १८।
नामभ्रांतैर्भवद्भिश्च समानीतः कथं मुनिः ।
भीमकस्यात्मजो ग्रामे कौंडिन्ये मुद्गलाभिधः १९।
क्षीणायुः क्षत्रियः सोऽस्ति आनेयो मुच्यतामसौ ।
श्रुत्वैतत्ते गतास्तस्मादायाताः पुनरेव ते २०।
धर्मराजं पुनः प्राहुः सर्वे ते यमकिंकराः ।
तत्रास्माभिर्गतैर्देही क्षीणायुर्नोपलक्षितः २१।

यम उवाच-
किं कारणमदृश्यास्ते प्रायेण भवतां नराः ।
सुकृता द्वादशीयैस्तु ख्याता वैतरणी नदी २२।
उज्जयिन्यां प्रयागे वा यमुनायां च ये मृताः ।
तिलहस्तिहिरण्यादि दत्तं यैस्तु गवाह्निकम् २३।
दूता ऊचुः -
तद्व्रतं कीदृशं ब्रह्मन्ब्रूहि सर्वमशेषतः ।
किं तत्र देव कर्त्तव्यं पुरुषैस्तवतोषदम् २४।
येन कृता नरश्रेष्ठ द्वादशी कृष्णपक्षजा ।
उपवासे च तेनैव कथं पापात्प्रमुच्यते २५।
तद्व्रतं केन विधिना कर्त्तव्यं च यथा वद ।
सुप्रसन्नेन वक्तव्यं दयां कृत्वा दयानिधे २६।
श्रीमुद्गल उवाच-
दूतानां वचनं श्रुत्वा उवाच मधुरं तदा ।
सर्वं वदामि भो दूता यथादृष्टं यथाश्रुतम् २७।

यम उवाच-
मार्गशीर्षादि मासे तु या इमाः कृष्णपक्षजाः ।
तासु पूर्वासु विधिवद्दूता वैतरणीव्रतम् २८।
प्रतिमासं च कर्त्तव्यं यावद्वर्षं भवेद्ध्रुवम् ।
यां तु कृत्वा तु भो दूता मुच्यते नात्र संशयः २९।
उपवासस्य नियमः कर्त्तव्यो विष्णु तुष्टिदः ।
अद्य मे देवदेवेश उपवासो भविष्यति ३०।
द्वादश्यां पूज्य गोविंदं भक्तिभावसमन्वितम् ।
स्वप्नेंद्रियस्य वैकल्याद्भोजनं यच्च मैथुनम् ३१।

तत्सर्वं क्षम मे देव कृपां कृत्वा ममोपरि ।
एवं वै नियमं कृत्वा मध्याह्ने तीर्थमाव्रजेत् ३२।
मृद्गोमय तिलान्नीत्वा गंतव्यं विधिपूर्वकम् ।
स्नानं तत्र प्रकर्तव्यं व्रतसंपूर्णहेतवे ३३।
अश्वक्रांतेति मंत्रेण स्नानं कुर्याद्विशेषतः ।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुंधरे ३४।

मृत्तिके हर मे पापं यन्मया पूर्वसंचितम् ।
तया हतेन पापेन सर्वपापैः प्रमुच्यते ३५।
काश्यां चैव तु संभूतास्तिला वै विष्णुरूपिणः ।
तिलस्नानेन गोविंदः सर्वं पापं व्यपोहति ३६।
विष्णुदेहोद्भवा देवि महापापापहारिणी ।
सर्वं पापं हर त्वं वै सर्वेषां हि नमोऽस्तु ते ३७।
तुलसीपत्रकं धृत्वा नामोच्चारणपूर्वकम् ।
स्नानं सुकृतिभिः प्रोक्तं कर्तव्यं विधिपूर्वकम् ३८।
एवं स्नात्वा समुत्तीर्य परिधाय सुवाससी ।
तर्पयित्वा पितॄन्देवांस्ततो विष्णोस्तु पूजनम् ३९।
संस्थाप्य चाग्रणं कुंभं पंचपल्लवसंयुतम् ।
पंचरत्नसमोपेतं दिव्यस्रग्गंधवासितम् ४०।
जलपूर्णं सद्रव्यंच ताम्रपात्रसमन्वितम् ।
तत्रस्थं श्रीधरं देवं देवदेवं तपोनिधिम् ४१।
पूर्णेन विधिना राजन्कुर्यात्पूजां गरीयसीम् ।

मृद्गोमयादिरचितं मंडलं कारयेच्छुभम् ४२।
तंडुलैः शुक्लधौतैश्च अश्मपिष्टैश्च कारयेत् ।
धर्मराजः प्रकर्त्तव्यो हस्ताद्यव यवान्वितः ४३।
नदीं वैतरणीं ताम्रां स्थापयित्वा तदग्रतः ।
पूजयेच्च पृथक्सम्यक्समावाहनपूर्वकम् ४४।
आवाहयामि देवेशं यमं वै विश्वरूपिणम् ।
इहाभ्येहि महाभाग सान्निध्यं कुरु केशव ४५।
इदं पाद्यं श्रियः कांत सोपविष्टं हरे प्रभो ।
विश्वोद्यानरतो नित्यं कृपां कुरु ममोपरि ४६।
भूतिदाय नमः पादावशोकाय च जानुनी ।
उरू नमः शिवायेति विश्वमूर्ते नमः कटिम् ४७।
कंदर्पाय नमो मेढ्रमादित्याय फलं तथा ।
दामोदराय जठरं वासुदेवाय वै स्तनौ ४८।
श्रीधराय मुखं केशान्केशवायेति वै नमः ।
पृष्ठं शार्ङ्गधरायेति चरणौ वरदाय च ४९।

स्वनाम्ना शंखचक्रासिगदापरशुपाणये ।
सर्वात्मने नमस्तुभ्यं शिर इत्यभिधीयते 6.66.५०।

मत्स्यं कूर्मं च वाराहं नारसिंहं च वामनम् ।
रामं रामं च कृष्णं च बुधं कल्किं नमोऽस्तु ते५१।
सर्वपापौघनाशार्थं पूजयामि नमो नमः ।
एभिश्च सर्वशो मंत्रैर्विष्णुं ध्यात्वा प्रपूजयेत् ५२।
धर्मराज नमस्तेऽस्तु धर्मराज नमोऽस्तु ते ।
दक्षिणाशापते तुभ्यं नमो महिषवाहन ५३।
चित्रगुप्त नमस्तुभ्यं विचित्राय नमोनमः ।
नरकार्तिप्रशांत्यर्थं कामान्यच्छ ममेप्सितान् ५४।
यमाय धर्मराजाय मृत्यवे चांतकाय च ।
वैवस्वताय कालाय सर्वभूतक्षयाय च ५५।
वृकोदराय चित्राय चित्रगुप्ताय वै नमः ।
नीलाय चैव दध्नाय नित्यं कुर्यान्नमो नमः ५६।
एवं द्वादशभिः पूज्यो नामभिर्धर्मराट्प्रभुः।

वैतरणी सुदुःपारे पापघ्नि सर्वकामदे ५७।
इहाभ्येहि महाभागे गृहाणार्घं मया कृतम् ।
यमद्वारपथे घोरे ख्याता वैतरणी नदी ५८।
तस्यामुद्धरणार्थाय जन्ममृत्युजरातिगा ।
या दुस्तरा दुष्कृतिभिः सर्वप्राणिभयापहा ५९।
यस्यां भयात्प्रमज्जंति प्राणिनो यातनापराः ।
तर्तुकामस्तु तां घोरं जया देवि नमोनमः ६०।
तस्यां देवाधितिष्ठंति या सा वैतरणी नदी ।
सा चापि पूजिता भक्त्या प्रीत्यर्थं केशवस्य च ६१।
यस्यास्तटे प्रविशंति ऋषयः पितरस्तथा ।
सा चापि सिंधुरूपेण पूजिता पापहारिका ६२।
तरीतुं तां प्रदास्यामि सर्वपापविमुक्तये ।
पुण्यार्थं संप्रवक्ष्यामि तुभ्यं वैतरणी नदीम् ६३।
मयासि पूजिता भक्त्या प्रीत्यर्थं केशवस्य च ।
कृष्णकृष्णजगन्नाथ संसारादुद्धरस्व माम् ६४।

नामग्रहणमात्रेण सर्वं पापं हरस्व मे ।
यज्ञोपवीतं परमं कारितं नवतंतुभिः ६५।
प्रतिगृह्णीष्व देवेश प्रीतो यच्छ ममेप्सितम् ।
इदं तव च तांबूलं यथाशक्त्या सुशोभनम् ६६।
प्रतिगृह्णीष्व देवेश मामुद्धर भवार्णवात् ।
पंचवर्ती प्रदीपोऽयं देवेशारार्तिकं तव ६७।
मोहांधकारद्युमणे भक्तियुक्तो भवार्तिहृत् ।
परमान्नं सुपक्वान्नं समस्तरससंयुतम् ६८।
निवेदितं मया भक्त्या भगवन्प्रतिगृह्यताम् ।
द्वादशाक्षरमंत्रेण यथासंख्य जपेन च ६९।

प्रीयतां मे श्रियःकांतः प्रीतो यच्छतु वांछितम् ।
पंच गावः समुत्पन्ना मथ्यमाने महोदधौ ७०।
तासां मध्ये तु या नंदा तस्यै धेन्वै नमोनमः ।
गां संपूज्य विधानेन अर्घ्यं दद्यात्समाहितः ७१।
सर्वकामदुघे देवि सर्वांतकनिवारिणी ।

आरोग्यं संततिं दीर्घां देहि नंदिनि मे सदा ७२।
पूजिता च वसिष्ठेन विश्वामित्रेण धीमता ।
कपिले हर मे पापं यन्मया पूर्वसंचितम् ७३।
गावो ममाग्रतः संतु गावो मे संतु पृष्ठतः ।
नाके मामुपतिष्ठंतु हेमशृंगी पयोमुचः ७४।
सुरभ्यः सौरभेयाश्च सरितः सागरा यथा ।
सर्वदेवमये देवि सुभद्रे भक्तवत्सले ७५।
एवं संपूज्य विधिवद्दद्याद्गोषु गवाह्निकम् ।
सौरभेयः सर्वहिताः पवित्राः पापनाशनाः ७६।
प्रतिगृह्णंतु मे ग्रासं गावस्त्रैलोक्यमातरः ।
गंगदायै नमो भूत्यै सर्वपापप्रहाणये ७७।
अनेनैव तु मंत्रेण गदां वैधारयेद्बुधः ।
पं नमः पद्मनाभाय पद्मं वै धारयेत्सुधीः ७८।
चं चक्ररूपिणे विष्णो धारणं चक्रजं स्मृतम् ।
शं शंखरूपिणे तुभ्यं नमोऽस्तु सुखकारिणे ७९।

मंत्रेणानेन वै दूता धारणं शंखजं स्मृतम् ।
चतुर्णामायुधानां तु धारणं मुनिभिः स्मृतम् ८०।
अग्निहोत्रं यथा नित्यं वेदस्याध्ययनं तथा ।
ब्राह्मणस्य तथैवेदं तप्तमुद्रादि धारणम् ८१।
चंदनेन सुगंधेन गोपिकाचंदनेन तु ।
धारणं च विशेषेण ब्राह्मणैर्वेदपारगैः ८२।
चांडालोऽपि भवेच्छुद्धो धारणाच्च न संशयः ।
ऊर्ध्वं पुंड्रमृजुं सौम्यं सचिह्नं धारयेद्यदि ८३।
स चांडालोऽपि शुद्धात्मा पूज्य एव सदा द्विजैः ।
चांडालानां गृहे दूतास्तुलसी यत्र दृश्यते ८४।
तत्रत्या तुलसी ग्राह्या भक्तिभावेन चेतसा ८५।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्साहस्र्यांसंहितायामुमापतिनारदसंवादे यमाराधनं नाम षट्षष्टितमोऽध्यायः ६६।

Roman transliteration

nārada uvāca-
yamasyārādhanaṃ brūhi maddhitārthaṃ surottama |
kathaṃ na gamyate deva nareṇa narakāṃtare 1|

śrūyate yamaloke tu sadā vaitaraṇī nadī |
anādhṛṣyātvapārā ca dustarā bahuśoṇitā 2|
dustarā sarvabhūtānāṃ sā kathaṃ sutarā bhavet |
bhayametanmahādeva yamalokaṃ prati prabho 3|
tasya nirmocanārthāya brūhi kṛtyamaśeṣataḥ |
bhagavandevadeveśa kṛpāṃ kṛtvā mamopari 4|
mahādeva uvāca-
dvāravatyāṃ purā vipra snāto'haṃ lavaṇāṃbhasi |
dadṛśe munimāyāṃtaṃ mudgalaṃ nāma vāḍava 5|
jvalaṃtamivacādityaṃ tapasā dyotatāṃgakam |
māṃ praṇamya muniḥ prāha mudgalo vismayānvitaḥ 6|
mudgala uvāca-

akasmānmūrcchito deva patito'smi dharātale |
prajvalaṃti mamāṃgāni gṛhīto yamakiṃkaraiḥ 7|
balādākṛṣyamāṇo'haṃ puruṣaoṃguṣṭhamātrakaḥ |
baddho yamabhaṭairgāḍhaṃ nīto'smi śamanāṃtikam 8|
kṣaṇātsabhāyāṃ paśyāmi yamaṃ piṃgalalocanam |
kṛṣṇamukhaṃ mahāraudraṃ mṛtyuvyādhiśatānvitam 9|
vātapitta śleṣmadoṣairmūrtimadbhistu sevitam |
kāyaśoṣajvarātaṃka sphoṭikā lūtakādibhiḥ 10|
jvālāṃgamardaśīrṣārti bhagaṃdara balakṣayaiḥ |
kaṃṭhamālākṣirogaiśca mūtrakṛcchrajvaravraṇaiḥ 11|
vimūrcchikā galagrāha hṛdrogairbhūtataskaraiḥ |
itthaṃ bahuvidhai raudrairnānārūpairbhayaṃkaraiḥ 12|
kapālaśirohastaiśca saṃgrāme narake tathā |
rākṣasairdānavairghorairupaviṣṭaiḥ puraḥ sthitaiḥ 13|
dharmādhikāribhiścātra citraguptādi lekhakaiḥ |

vyāghra siṃha varāhaiśca śikhāsarpaiḥ sudurddharaiḥ 14|
vṛścikairdaṃṣṭribhirbhūtaiḥ kīṭakairmatkuṇādibhiḥ |
vṛka citrādi śunakaiḥ kaṃkairgṛdhraiśca jaṃbukaiḥ 15|
taskarairbhūtadāridrairmāribhirḍākinīgrahaiḥ |
muktakeśaiḥ śvāsakāsairbhrukuṭī kuṭilānanaiḥ 16|
bṛhatpratāpairnobhītaiḥ śāsakaiḥ pāpakarmaṇām |
yamaḥ sabhāyāṃ śuśubhe sevyamānaḥ parigrahaiḥ 17|
bhīmāṭavikajīvaiśca yathā vyālāṃjano giriḥ |
tato viśveśvaraḥ prāha samayaḥ kiṃkarānprati 18|
nāmabhrāṃtairbhavadbhiśca samānītaḥ kathaṃ muniḥ |
bhīmakasyātmajo grāme kauṃḍinye mudgalābhidhaḥ 19|
kṣīṇāyuḥ kṣatriyaḥ so'sti āneyo mucyatāmasau |
śrutvaitatte gatāstasmādāyātāḥ punareva te 20|
dharmarājaṃ punaḥ prāhuḥ sarve te yamakiṃkarāḥ |
tatrāsmābhirgatairdehī kṣīṇāyurnopalakṣitaḥ 21|

yama uvāca-
kiṃ kāraṇamadṛśyāste prāyeṇa bhavatāṃ narāḥ |
sukṛtā dvādaśīyaistu khyātā vaitaraṇī nadī 22|
ujjayinyāṃ prayāge vā yamunāyāṃ ca ye mṛtāḥ |
tilahastihiraṇyādi dattaṃ yaistu gavāhnikam 23|
dūtā ūcuḥ -
tadvrataṃ kīdṛśaṃ brahmanbrūhi sarvamaśeṣataḥ |
kiṃ tatra deva karttavyaṃ puruṣaistavatoṣadam 24|

yena kṛtā naraśreṣṭha dvādaśī kṛṣṇapakṣajā |
upavāse ca tenaiva kathaṃ pāpātpramucyate 25|
tadvrataṃ kena vidhinā karttavyaṃ ca yathā vada |
suprasannena vaktavyaṃ dayāṃ kṛtvā dayānidhe 26|
śrīmudgala uvāca-
dūtānāṃ vacanaṃ śrutvā uvāca madhuraṃ tadā |
sarvaṃ vadāmi bho dūtā yathādṛṣṭaṃ yathāśrutam 27|

yama uvāca-
mārgaśīrṣādi māse tu yā imāḥ kṛṣṇapakṣajāḥ |
tāsu pūrvāsu vidhivaddūtā vaitaraṇīvratam 28|
pratimāsaṃ ca karttavyaṃ yāvadvarṣaṃ bhaveddhruvam |
yāṃ tu kṛtvā tu bho dūtā mucyate nātra saṃśayaḥ 29|
upavāsasya niyamaḥ karttavyo viṣṇu tuṣṭidaḥ |
adya me devadeveśa upavāso bhaviṣyati 30|
dvādaśyāṃ pūjya goviṃdaṃ bhaktibhāvasamanvitam |
svapneṃdriyasya vaikalyādbhojanaṃ yacca maithunam 31|
tatsarvaṃ kṣama me deva kṛpāṃ kṛtvā mamopari |
evaṃ vai niyamaṃ kṛtvā madhyāhne tīrthamāvrajet 32|
mṛdgomaya tilānnītvā gaṃtavyaṃ vidhipūrvakam |
snānaṃ tatra prakartavyaṃ vratasaṃpūrṇahetave 33|
aśvakrāṃteti maṃtreṇa snānaṃ kuryādviśeṣataḥ |
aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasuṃdhare 34|

mṛttike hara me pāpaṃ yanmayā pūrvasaṃcitam |
tayā hatena pāpena sarvapāpaiḥ pramucyate 35|
kāśyāṃ caiva tu saṃbhūtāstilā vai viṣṇurūpiṇaḥ |
tilasnānena goviṃdaḥ sarvaṃ pāpaṃ vyapohati 36|
viṣṇudehodbhavā devi mahāpāpāpahāriṇī |
sarvaṃ pāpaṃ hara tvaṃ vai sarveṣāṃ hi namo'stu te 37|
tulasīpatrakaṃ dhṛtvā nāmoccāraṇapūrvakam |
snānaṃ sukṛtibhiḥ proktaṃ kartavyaṃ vidhipūrvakam 38|
evaṃ snātvā samuttīrya paridhāya suvāsasī |
tarpayitvā pitṝndevāṃstato viṣṇostu pūjanam 39|
saṃsthāpya cāvraṇaṃ kuṃbhaṃ paṃcapallavasaṃyutam |
paṃcaratnasamopetaṃ divyasraggaṃdhavāsitam 40|
jalapūrṇaṃ sadravyaṃca tāmrapātrasamanvitam |
tatrasthaṃ śrīdharaṃ devaṃ devadevaṃ taponidhim 41|
pūrṇena vidhinā rājankuryātpūjāṃ garīyasīm |

mṛdgomayādiracitaṃ maṃḍalaṃ kārayecchubham 42|
taṃḍulaiḥ śukladhautaiśca aśmapiṣṭaiśca kārayet |
dharmarājaḥ prakarttavyo hastādyava yavānvitaḥ 43|
nadīṃ vaitaraṇīṃ tāmrāṃ sthāpayitvā tadagrataḥ |
pūjayecca pṛthaksamyaksamāvāhanapūrvakam 44|
āvāhayāmi deveśaṃ yamaṃ vai viśvarūpiṇam |
ihābhyehi mahābhāga sānnidhyaṃ kuru keśava 45|
idaṃ pādyaṃ śriyaḥ kāṃta sopaviṣṭaṃ hare prabho |
viśvodyānarato nityaṃ kṛpāṃ kuru mamopari 46|
bhūtidāya namaḥ pādāvaśokāya ca jānunī |
urū namaḥ śivāyeti viśvamūrte namaḥ kaṭim 47|
kaṃdarpāya namo meḍhramādityāya phalaṃ tathā |
dāmodarāya jaṭharaṃ vāsudevāya vai stanau 48|

śrīdharāya mukhaṃ keśānkeśavāyeti vai namaḥ |
prṣṭhaṃ śārṅgadharāyeti caraṇau varadāya ca 49|

svanāmnā śaṃkhacakrāsigadāparaśupāṇaye |
sarvātmane namastubhyaṃ śira ityabhidhīyate 6.66.50|
matsyaṃ kūrmaṃ ca vārāhaṃ nārasiṃhaṃ ca vāmanam |
rāmaṃ rāmaṃ ca kṛṣṇaṃ ca budhaṃ kalkiṃ namo'stu te51|
sarvapāpaughanāśārthaṃ pūjayāmi namo namaḥ |
ebhiśca sarvaśo maṃtrairviṣṇuṃ dhyātvā prapūjayet 52|
dharmarāja namaste'stu dharmarāja namo'stu te |
dakṣiṇāśāpate tubhyaṃ namo mahiṣavāhana 53|
citragupta namastubhyaṃ vicitrāya namonamaḥ |
narakārtipraśāṃtyarthaṃ kāmānyaccha mamepsitān 54|
yamāya dharmarājāya mṛtyave cāṃtakāya ca |
vaivasvatāya kālāya sarvabhūtakṣayāya ca 55|
vṛkodarāya citrāya citraguptāya vai namaḥ |
nīlāya caiva dadhnāya nityaṃ kuryānnamo namaḥ 56|
evaṃ dvādaśabhiḥ pūjyo nāmabhirdharmarāṭprabhuḥ|

vaitaraṇī suduḥpāre pāpaghni sarvakāmade 57|
ihābhyehi mahābhāge gṛhāṇārghaṃ mayā kṛtam |
yamadvārapathe ghore khyātā vaitaraṇī nadī 58|
tasyāmuddharaṇārthāya janmamṛtyujarātigā |
yā dustarā duṣkṛtibhiḥ sarvaprāṇibhayāpahā 59|
yasyāṃ bhayātpramajjaṃti prāṇino yātanāparāḥ |
tartukāmastu tāṃ ghoraṃ jayā devi namonamaḥ 60|
tasyāṃ devādhitiṣṭhaṃti yā sā vaitaraṇī nadī |
sā cāpi pūjitā bhaktyā prītyarthaṃ keśavasya ca 61|
yasyāstaṭe praviśaṃti ṛṣayaḥ pitarastathā |
sā cāpi siṃdhurūpeṇa pūjitā pāpahārikā 62|
tarītuṃ tāṃ pradāsyāmi sarvapāpavimuktaye |
puṇyārthaṃ saṃpravakṣyāmi tubhyaṃ vaitaraṇī nadīm 63|
mayāsi pūjitā bhaktyā prītyarthaṃ keśavasya ca |
kṛṣṇakṛṣṇajagannātha saṃsārāduddharasva mām 64|

nāmagrahaṇamātreṇa sarvaṃ pāpaṃ harasva me |
yajñopavītaṃ paramaṃ kāritaṃ navataṃtubhiḥ 65|
pratigṛhṇīṣva deveśa prīto yaccha mamepsitam |
idaṃ tava ca tāṃbūlaṃ yathāśaktyā suśobhanam 66|
pratigṛhṇīṣva deveśa māmuddhara bhavārṇavāt |
paṃcavartī pradīpo'yaṃ deveśārārtikaṃ tava 67|
mohāṃdhakāradyumaṇe bhaktiyukto bhavārtihṛt |
paramānnaṃ supakvānnaṃ samastarasasaṃyutam 68|
niveditaṃ mayā bhaktyā bhagavanpratigṛhyatām |
dvādaśākṣaramaṃtreṇa yathāsaṃkhya japena ca 69|
prīyatāṃ me śriyaḥkāṃtaḥ prīto yacchatu vāṃchitam |
paṃca gāvaḥ samutpannā mathyamāne mahodadhau 70|
tāsāṃ madhye tu yā naṃdā tasyai dhenvai namonamaḥ |
gāṃ saṃpūjya vidhānena arghyaṃ dadyātsamāhitaḥ 71|
sarvakāmadughe devi sarvāṃtakanivāriṇī |

ārogyaṃ saṃtatiṃ dīrghāṃ dehi naṃdini me sadā 72|
pūjitā ca vasiṣṭhena viśvāmitreṇa dhīmatā |

kapile hara me pāpaṃ yanmayā pūrvasaṃcitam 73|
gāvo mamāgrataḥ saṃtu gāvo me saṃtu pṛṣṭhataḥ |
nāke māmupatiṣṭhaṃtu hemaśṛṃgī payomucaḥ 74|
surabhyaḥ saurabheyāśca saritaḥ sāgarā yathā |
sarvadevamaye devi subhadre bhaktavatsale 75|
evaṃ saṃpūjya vidhivaddadyādgoṣu gavāhnikam |
saurabheyaḥ sarvahitāḥ pavitrāḥ pāpanāśanāḥ 76|
pratigṛhṇaṃtu me grāsaṃ gāvastrailokyamātaraḥ |
gaṃgadāyai namo bhūtyai sarvapāpaprahāṇaye 77|
anenaiva tu maṃtreṇa gadāṃ vaidhārayedbudhaḥ |
paṃ namaḥ padmanābhāya padmaṃ vai dhārayetsudhīḥ 78|
caṃ cakrarūpiṇe viṣṇo dhāraṇaṃ cakrajaṃ smṛtam |
śaṃ śaṃkharūpiṇe tubhyaṃ namo'stu sukhakāriṇe 79|

maṃtreṇānena vai dūtā dhāraṇaṃ śaṃkhajaṃ smṛtam |
caturṇāmāyudhānāṃ tu dhāraṇaṃ munibhiḥ smṛtam 80|
agnihotraṃ yathā nityaṃ vedasyādhyayanaṃ tathā |
brāhmaṇasya tathaivedaṃ taptamudrādi dhāraṇam 81|
caṃdanena sugaṃdhena gopikācaṃdanena tu |
dhāraṇaṃ ca viśeṣeṇa brāhmaṇairvedapāragaiḥ 82|
cāṃḍālo'pi bhavecchuddho dhāraṇācca na saṃśayaḥ |
ūrdhvaṃ puṃḍraṃjuṃ saumyaṃ sacihnaṃ dhārayedyadi 83|
sa cāṃḍālo'pi śuddhātmā pūjya eva sadā dvijaiḥ |
cāṃḍālānāṃ gṛhe dūtāstulasī yatra dṛśyate 84|
tatratyā tulasī grāhyā bhaktibhāvena cetasā 85|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatsāhasryāṃsaṃhitāyāmumāpatināradasaṃvāde yamārādhanaṃ nāma ṣaṭṣaṣṭitamo'dhyāyaḥ 66|

English translation

Nārada said :

1-4. O best god, for my well-being, tell me about the propitiation of Yama . O god, how (i.e. by doing what) a man does not go to hell? It is heard that in Yama's world there is the river Vaitaraṇī . She is unapproachable, boundless, difficult to be crossed, and contains much blood. How can she, difficult to be crossed by all beings, be easily crossed? O lord, this is just the great fear about Yama's world? O revered one, having favoured me, tell me the entire act to be free from that (fear).

Mahādeva said :

5-6. O brāhmaṇa , formerly I had bathed in the salty ocean at Dvārāvatī . O brāhmaṇa, I (there) saw a sage named Mudgala who came there. He was blazing like the sun. His body was shining with penance. Having saluted me, the sage Mudgala, being amazed, said:

Mudgala said :

7-21. O god, suddenly I fainted and fell on the ground. My limbs are burning. I am seized by Yama's servants. I, this soul of the size of the thumb, was dragged forcibly, was bound tightly by Yama's soldiers and taken near Yama. In a moment I saw in the assembly Yama of tawny eyes, of a dark face,

very fierce, and possessing hundreds of fatal diseases, and waited upon in person by (the three humours in the human body viz.) wind, bile , phlegm—the (three) deficiencies—so also by diseases like fever parching up the body, by boils and cuts etc. (He was also served by) crushing of the body with burning (sensation), head-ache, by fistula in the anus, (all) destroying the strength; by inflammation of the glands of the neck, eye-diseases, strangury, fever and sores. (He was also waited upon) by (diseases like) swooning, throat-disease, heat-disease, by goblins and thieves. Thus he was (served) by many that were fierce, terrible and of various forms. (He was served) by fiends, demons having skulls and heads in their hands in the battle as well as in hell, who were fierce and who were seated and who stood before him. (He was waited upon) by superintendents of religious affairs, so also by scribes like Citragupta , by tigers, lions and pigs, so also by serpents with locks of hair on their hoods and very difficult to catch. (He was waited upon by) scorpions, fanged beings, insects like bugs, wolves and dogs like (i.e. in the form of) spotted leprosy, herons, vultures and jackals. (So also he was waited upon) by thieves, poor beings, plagues, by female and male imps with their hair loose, and by asthmas with knitted eye-brows and crooked faces. They were of a mighty valour, were not timid, and punished the sinners. Yama, being waited upon by his attendants, shone in the assembly, as the Vyālāñjana mountain shines with fearful wild animals. Then Yama, the lord of all, said to his servants: “How have you, being confused about the name, brought this sage insted [instead?] of Bhīmaka’s son named Mudgala, (living) in the village of Kauṇḍinya ? The life of that kṣatriya has come to an end. He should be brought. Free this one.” Hearing this they went from him and again came (back to him). All those servants of Yama again said to Dharmarāja (i.e. Yama). “We who had gone there, did not see a man whose life had come to an end. O Sun’s son, we, with our minds somehow confused, do not know (what to do).”

Yama said :

22-23. Generally those men who have observed the auspicious Dvādaśī and are told about the Vaitaraṇā river, are invisible to you, (my) servants. So also they who die at Ujjayinī , Prayāga , or in Yamunā , or who have offered sesamum-seeds, an elephant or gold, or cows, and (have performed) daily rites.

The messengers (i.e. the servants) said :

24-26. O brāhmaṇa, tell us fully what kind of vow it is. O god, what should be done in that vow which would please you? O best man, how is he who has observed the Dvādaśī(-vow) of the dark half and observed a fast, freed from a sin? Tell (us), in what manner the vow is to be observed. O treasure of pity, be pleased, show compassion, and tell (about it).

Śrī Mudgala said :

27. Hearing the words of the messengers, he spoke sweetly: “O messengers, I (shall) tell (you) as I have observed and seen (it).”

Yama said :

28-43. On these foremost (Dvādaśīs) falling in the dark half of the month of Mārgaśīrṣa , the Vaitaraṇī-vow should be duly observed, O messengers. Till the year ends, this should be certainly duly observed. Having done it, O messengers, (a man) is undoubtedly freed. The vow of a fast, pleasing Viṣṇu , should be observed. ‘O great god of gods, today will be my fast.’ He should, on the Dvādaśī day,

devoutly worship Viṣṇu; and should pray to him, 'All that (sin) of mine, committed due to the defect of my indolent senses should be pardoned by favouring me.' Having made such a restraint, he should go to a holy place in the mid-day. Taking with him clay, cow-dung, sesamum-seeds, he should duly go there. For the fulfilment of the vow he should bathe there. He should bath particularly with (the accompaniment of) the hymn Aśvakrānte . 'O earth, you who are trampled by horses and chariots and by Viṣṇu, remove my sin accumulated by me formerly.' When she removes the sin, he is freed from all sins. The sesamum-seeds, of the form of Viṣṇu, have sprung up in Kāśī . By means of the bath with sesamum, Viṣṇu removes all sins. 'O goddess, you are born from Viṣṇu's body. You remove great sins. You remove all sins of all. Salutation to you.' All the meritorious ones have said that bath, with the utterance of Viṣṇu's names, and by holding Tulasī -leaf, should be duly taken. Having bathed like this, and having come out, and having put on good garments, he should gratify his manes, and then worship Viṣṇu. Then he should put a jar which is scratchless, which contains leaves, which has five gems in it, and which is perfumed with divine fragrances, which is full of water, which contains coins, and which is accompanied by a copper-vessel. O king, a man should offer a great worship to god Viṣṇu, god of gods, treasure of penance residing in it, with the full rite. He should also get fashioned an auspicious circle with clay, cow-dung, etc. Or he should get it fashioned with white, washed rice, and powders of stone. He should (also) get fashioned (an image of) Dharmarāja (i.e. Yama) having limbs like hands etc.

44-54. Then having placed before it, (the representation of) the reddish river Vaitaraṇī, he should separately but duly worship it with invocation. 'I am invoking Yama, lord of gods and of a universal form. O noble Viṣṇu, come here and give your proximity. O lord, Lakṣmī 's dear husband, this is water for washing your feet. You who always are engaged in going out into the universe, show me favour.' (He should touch) the feet (of the image saying) 'Salutation to Bhutidā'. (He should touch) the knees (saying 'Salutation) to Aśoka .' (He should touch) the thighs (saying) 'Salutation to Śiva .' (He should touch) the waist (saying) 'O Viśvamūrti, salutation (to you).' (He should touch) the penis (saying) 'Salutation to Kandarpa .' (He should) in the same way (touch) the testicle (saying) 'Salutation to Āditya .' (He should touch) the belly (saying) 'Salutation to Dāmodara .' (He should touch) the breasts (saying) 'Salutation to Vāsudeva .' (He should touch) the face (saying) 'Salutation to Śrīdhara .' (He should touch) the hair (saying) 'Salutation to Keśava .' (He should touch) the back (saying) 'Salutation to Śārṅgadhara '. (He should touch) the feet (saying) 'Salutation to Varada '. (He should touch) the head, (uttering) his own name (and saying) 'Salutation to you, the soul of all, and having in your hands a conch, a disc, a sword, a mace and an axe.' Thus it is told. 'Salutation to you, Matsya , Kūrma , and Varāha , Narasiṃha and Vāmana , (Paraśu -) rāma , Rāma, Kṛṣṇa , Buddha and Kalki . For the destruction of the streams of all sins, I am worshipping you. My repeated salutations to you.' Having by all means meditated upon Viṣṇu with these hymns, he should worship him. 'O Dharmarāja, I salute you. Salutation to you, O Dharmarāja. Salutation to you, O lord of the Southern direction, O you, whose vehicle is a buffalo. O Citragupta, salutation to you. Salutation to Vicitra (i.e. the lovely one) for the cessation of suffering in hell. Give me my desired objects.'

55-77. He should always salute Yama, Dharmarāja, Mṛtyu , Antaka , Vaivasvata , Kāla , and Sarvabhūtakṣaya (destroyer of all beings). (He should always salute) Vṛkodara , Citra , Vicitra, Citragupta, Nīla , and Dadhna. Thus with these twelve names the lord Dharmarāṭ should be worshipped. 'O Vaitaraṇī, very difficult to be crossed, sin-destroyer, granting all desired objects, come here, O noble one. Accept the respectful offering made by me.' The well-known river Vaitaraṇī (flows) by the fierce gates of Yama. Beings going beyond birth, death and old age (bathe) in her for emancipation. She is difficult to cross for the sinners and removes the fears of all beings. In her, beings suffering from great pangs bathe through fear. 'O Jayādevī, desiring to cross that fierce one, I repeatedly salute you.' That is the Vaitaraṇī river in which the gods live. She too is devoutly

worshipped for pleasing Viṣṇu. She, to whose bank sages and men come, and who removes sins, is also worshipped in the form of a river. I shall give you (a vow) to cross her in order to be free from all sins. For religious merit I shall tell you (about) the river Vaitaraṇā. 'You are devoutly worshipped by me and also for pleasing Viṣṇu. O Kṛṣṇa, Kṛṣṇa, Jagannātha , emancipate me from the mundane existence. Merely by means of my uttering your name, remove all my sin. I have made a great sacred thread with nine strands. Accept it, O lord of gods, and being pleased, grant my desired (objects). This is the very charming tāmbūla for you, prepared according to my capacity. O lord of gods, accept it (and) emancipate me from the ocean of the worldly existence. This is the lamp with five wicks (offered to you) for being waved before you. O you the sun (removing) the darkness of illusion, be attached (to us) and remove (our) misery. I have offered you with devotion good food, well cooked food having all the (six) flavours. O lord, accept it. By means of the hymn of twelve letters (viz, Om namo Bhagavate Vāsudevāya), and the muttering done according to the number, may the lord of Śrī be pleased with me, and grant me my desired (object). When the great ocean was churned, five cows sprang up. Repeated salutations to the cow Nandā which is among them.' Having duly worshipped the cow, and being composed, one should offer the respectful offering. 'O Nandinī , O you granter of all desires, O you goddess, removing all destructive (elements), always give me good health and a long (line of) progeny. O Kapilā , worshipped by the intelligent Vasiṣṭha and Viśvāmitra , remove my sin accumulated in former (existences). May golden-horned milch-cows, like Surabhi , and those born from her, always remain, like rivers and oceans, in front of me, behind me. May they stand by me in heaven, O goddess, full of all gods, very auspicious, and loving your devotees.' Having thus worshipped he should offer the daily rite to the cow. 'May the daughters of Surabhi, pure, sin-destroying and beneficial to all, may the mothers of the three worlds accept the food offered by me. Salutation to Gaṅgadā, the auspicious one, for the destruction of all sins.'

78-85. With this hymn only the wise one should hold the mace. (Saying) 'Paṃ, salutation to Padmanābha ', the very intelligent one should have the lotus. (He should say) 'Caṃ, salutation to the Cakrarūpin Viṣṇu'. Its having said to be due to the disc. 'Śaṃ, salutation to him of the form of the conch. Salutation to you, who bring about happiness.' O messengers, the having (the mark of) the conch said to be done with this hymn. The putting on (of the marks) of the four weapons is declared by the sages. This having the marks burnt (on the skin with red-hot iron on the body) for a brāhmaṇa is as obligatory as the maintenance of the sacred fire and the study of the Vedas . The brāhmaṇas who have mastered the Vedas should especially have (the marks made) by fragrant sandal or gopīcandana . By having (the marks) even a cāṇḍāla would be purified. Even if a cāṇḍāla, one who would have the vertical, soft, pleasing (sectarian) mark, would be purified, and is always respected by brāhmaṇas. When, in a house of cāṇḍālas a Tulasī(-plant) is seen, the Tulasī from there should be taken with a devoted heart.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 67

The Importance of Gopikācandana

Chapter 479 of 693 · 14 detected Sanskrit verse markers

Sanskrit

महेश्वर उवाच-
इति श्रुतं धर्ममुखान्मुद्गलो द्विजसत्तमः ।
कथयित्वा ममाग्रे वै गतो यादृच्छिको मुने १।
गोपिकाचंदनं यत्र तिष्ठते वै द्विजोत्तम ।
तद्गृहं तीर्थरूपं च विष्णुना भाषितं किल २।
शोकमोहौ न तत्रास्तां न भवत्यशुभं क्वचित् ।
गोपिकाचंदनं यस्य तिष्ठति द्विजसद्मनि ३।
सुखिनः पूर्वजास्तेषां संततिर्वर्द्धते सदा ।
गोपिकाचंदनं यस्य वर्त्ततेऽहर्निशं गृहे ४।
गोपीपुष्करजा मृत्स्ना पवित्रा कायशोधिनी ।
उद्वर्त्तनाद्विनश्यंति व्याधयो ह्याधयश्च ये ५।
अतो देहे धृतं पुंभिर्मुक्तिदं सर्वकामिकम् ।
तावद्भ्रमंति तीर्थानि तावत्क्षेत्राणि सर्वदा ६।
गोपिकाचंदनं यावन्न दृष्टं न श्रुतं द्विज ।
इदं ध्येयमिदं पूज्यं मलदोषविनाशनम् ७।

यस्य संस्पर्शनादेव पूतो भवति मानवः ।
अंतकाले तु मर्त्यानां मुक्तिदं पावनं परम् ८।
किं वदामि द्विजश्रेष्ठ मुक्तिदं गोपिचंदनम् ।
विष्णोस्तु तुलसीकाष्ठं तथा वै मूलमृत्तिका ९।
गोपिकाचंदनं चैव तथा वै हरिचंदनम् ।
चत्वारि ह्येतानि संमील्य अंगमुद्वर्तयेत्सुधीः १०।
तेन तीर्थं कृतं सर्वं जंबूद्वीपेषु सर्वदा ।
तिलकं कुरुते यस्तु गोपिकाचंदनद्रवैः ११।
सर्वपापविनिर्मुक्तो याति विष्णोः परं पदम् ।
पितुः श्राद्धादिकं तेन गयां गत्वा तु वै कृतम् १२।
येन वा पुरुषेणापि विधृतं गोपिचंदनम् ।
मद्यपो ब्रह्महा चैव गोघ्नो वा बालहा तथा ।
मुच्यते तत्क्षणादेव गोपीचंदनधारणात् १३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुमापतिनारदसंवादे गोपीचंदनमाहात्म्ये सप्तषष्टितमोऽध्यायः ६७।

Roman transliteration

maheśvara uvāca-
iti śrutaṃ dharmamukhānmudgalo dvijasattamaḥ |
kathayitvā mamāgre vai gato yādṛcchiko mune 1|
gopikācaṃdanaṃ yatra tiṣṭhate vai dvijottama |
tadgṛhaṃ tīrtharūpaṃ ca viṣṇunā bhāṣitaṃ kila 2|
śokamohau na tatrāstāṃ na bhavatyaśubhaṃ kvacit |
gopikācaṃdanaṃ yasya tiṣṭhati dvijasadmani 3|
sukhinaḥ pūrvajāsteṣāṃ saṃtatirvarddhate sadā |
gopikācaṃdanaṃ yasya varttate'harniśaṃ gṛhe 4|
gopīpuṣkarajā mṛtsnā pavitrā kāyaśodhinī |
udvarttanādvinaśyaṃti vyādhayo hyādhayaśca ye 5|
ato dehe dhṛtaṃ puṃbhirmuktidaṃ sarvakāmikam |
tāvadgarjaṃti tīrthāni tāvatkṣetrāṇi sarvadā 6|
gopikācaṃdanaṃ yāvanna dṛṣṭaṃ na śrutaṃ dvija |
idaṃ dhyeyamidaṃ pūjyaṃ maladoṣavināśanam 7|

yasya saṃsparśanādeva pūto bhavati mānavaḥ |
aṃtakāle tu martyānāṃ muktidaṃ pāvanaṃ param 8|
kiṃ vadāmi dvijaśreṣṭha muktidaṃ gopicaṃdanam |
viṣṇostu tulasīkāṣṭhaṃ tathā vai mūlamṛttikā 9|
gopikācaṃdanaṃ caiva tathā vai haricaṃdanam |
catvāri hyetāni saṃmīlya aṃgamudvartayetsudhīḥ 10|
tena tīrthaṃ kṛtaṃ sarvaṃ jaṃbūdvīpeṣu sarvadā |
tilakaṃ kurute yastu gopikācaṃdanadravaiḥ 11|
sarvapāpavinirmukto yāti viṣṇoḥ paraṃ padam |
pituḥ śrāddhādikaṃ tena gayāṃ gatvā tu vai kṛtam 12|
yena vā puruṣeṇāpi vidhṛtaṃ gopicaṃdanam |
madyapo brahmahā caiva goghno vā bālahā tathā |
mucyate tatkṣaṇādeva gopīcaṃdanadhāraṇāt 13|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmumāpatināradasaṃvāde
gopīcaṃdanamāhātmye saptaṣaṣṭitamo'dhyāyaḥ 67|

English translation

Maheśvara said :

1-13. That best brāhmaṇa , having heard like this from the mouth of Yama told it to me and the independent sage went (his way). O best brāhmaṇa, that house where there is gopīkācandana is of the nature of a holy place. This has indeed been told by Viṣṇu . In the house of that brāhmaṇa where there is gopikācandana, grief and delusion do not stay. Nor is there any inauspicious (event). The ancestors of him (or them) are happy and his (or their) progeny grows in whose house gopikācandana is present day and night. The clay from Gopīpuṣkara is pure and purifies the body. By rubbing (one's body with it) physical and mental diseases that are there, perish. Therefore, it giving salvation and fulfilling desires is put on their bodies by men. The holy places and sacred places roar till that time, O brāhmaṇa, as long as gopikācandana is not seen or heard about. It should be meditated upon, it should be worshipped; it destroys dirt and sins. Merely with its touch a man becomes as pure as a god. It gives salvation and is highly purifying at the time of (one's) death. O best brāhmaṇa, what should I say? Gopīcandana gives salvation. A wise man should rub his body with the mixture of Tulaśī[Tulasī ?]-wood of (i.e. sacred to) Viṣṇu, so also the clay at the root (of the tree) and gopikācandana and haricandana also. He who puts on a mark with the fluids (i.e. pastes) of gopikācandana has always visited all holy places in Jambū Dvīpa . Freed from all sins he goes to the highest position of Viṣṇu. He

has also performed the Śrāddha after having gone to Gayā . So also the man who has put on (the mark with) gopīcandana, (even though) he is a drunkard, or has murdered a brāhmaṇa or a cow or a child, is freed that moment only due to having (the mark of) gopīcandana.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 68

The Greatness of Viṣṇu's Devotees

Chapter 480 of 693 · 21 detected Sanskrit verse markers

Sanskrit

महेश्वर उवाच-
शृणु नारद! वक्ष्यामि वैष्णवानां च लक्षणम्।
यच्छ्रुत्वा मुच्यते लोको ब्रहत्यादिपातकात्।१।
तेषां वै लक्षणं यादृक्स्वरूपं यादृशं भवेत्।
तादृशं मुनिशार्दूल शृणु त्वं वच्मि साम्प्रतम्।२।
विष्णोरयं यतो ह्यासीत्तस्माद्वैष्णव उच्यते।
सर्वेषां चैव वर्णानां वैष्णवः श्रेष्ठ उच्यते।३।
येषां पुण्यतमाहारस्तेषां वंशे तु वैष्णवः।
क्षमा दया तपः सत्यं येषां वै तिष्ठति द्विज।४।
तेषां दर्शनमात्रेण पापं नश्यति तूलवत्।
हिंसाधर्माद्विनिर्मुक्ता यस्य विष्णौ स्थितामतिः।५।
शंखचक्रगदापद्मं नित्यं वै धारयेत्तु यः।
तुलसीकाष्ठजां मालां कंठे वै धारयेद्यतः।६।
तिलकानि द्वादशधा नित्यं वै धारयेद्बुधः।
धर्माधर्मं तु जानाति यः स वैष्णव उच्यते।७।

वेदशास्त्ररतो नित्यं नित्यं वै यज्ञयाजकः।
उत्सवांश्च चतुर्विंशत्कुर्वंति च पुनः पुनः।८।
तेषां कुलं धन्यतमं तेषां वै यश उच्यते।
ते वै लोके धन्यतमा जाता भागवता नराः।९।
एक एव कुले यस्य जातो भागवतो नरः।
तत्कुलं तारितं तेन भूयोभूयश्च वाडव ।१०।
अण्डजा उद्भिजाश्चैव ये जरायुज योनयः।
ते तु सर्वेऽपि विज्ञेयाः शंखचक्रगदाधराः।११।
येषां दर्शनमात्रेण ब्रह्महा शुद्ध्यते सदा।
किन्तु वक्ष्यामि देवर्षे तेभ्यो धन्यतमा भुवि।१२।
वैष्णवा ये तु दृश्यन्ते भुवनेऽस्मिन्महामुने।
ते वै विष्णुसमाश्चैव ज्ञातव्यास्तत्वकोविदैः।१३।
कलौ धन्यतमा लोके श्रुता मे नात्र संशयः।
विष्णोः पूजा कृता तेन सर्वेषां पूजनं कृतम्।१४।
महादानं कृतं तेन पूजिता येन वैष्णवाः।

फलं पत्रं तथा शाकमन्नं वा वस्त्रमेव च।१५।
वैष्णवेभ्यः प्रयच्छन्ति ते धन्या भुवि सर्वदा।
अर्चितो वैष्णवो यैस्तु सर्वेषां चैव पूजनम्।१६।
कृतं यैरर्चितो विष्णुस्ते वै धन्यतमा मताः।
तेषां दर्शनमात्रेण शुद्ध्यते पातकान्नरः।१७।
किमन्यद्बहुनोक्तेन भूयोभूयश्च वाडव।
अतो वै दर्शनं तेषां स्पर्शने सुखदायकम्।१८।
यथा विष्णुस्तथा चायं नान्तरं वर्तते क्वचित्।
इति ज्ञात्वा तु भो वत्स सर्वदा पूजयेद्बुधः।१९।
एक एव तु यैर्विप्रो वैष्णवो भुवि भोज्यते।
सहस्रं भोजितं तेन द्विजानां नात्र संशयः।२०।
इति श्रीपाद्मे महापुराणे पञ्चपञ्चाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे वैष्णवमाहात्म्यंनाम अष्टषष्टितमोऽध्यायः।६८।

Roman transliteration

maheśvara uvāca-
śṛṇu nārada! vakṣyāmi vaiṣṇavānāṃ ca lakṣaṇam|
yacchrutvā mucyate loko brahatyādipātakāt|1|
teṣāṃ vai lakṣaṇaṃ yādṛksvarūpaṃ yādṛśaṃ bhavet|
tādṛśaṃ muniśārdūla śṛṇu tvaṃ vacmi sāmpratam|2|
viṣṇorayaṃ yato hyāsīttasmādvaiṣṇava ucyate|
sarveṣāṃ caiva varṇānāṃ vaiṣṇavaḥ śreṣṭha ucyate|3|
yeṣāṃ puṇyatamāhārasteṣāṃ vaṃśe tu vaiṣṇavaḥ|
kṣamā dayā tapaḥ satyaṃ yeṣāṃ vai tiṣṭhati dvija|4|
teṣāṃ darśanamātreṇa pāpaṃ naśyati tūlavat|
hiṃsādharmādvinirmuktā yasya viṣṇau sthitāmatiḥ|5|
śaṃkhacakragadāpadmaṃ nityaṃ vai dhārayettu yaḥ|
tulasīkāṣṭhajāṃ mālāṃ kaṃṭhe vai dhārayedyataḥ|6|
tilakāni dvādaśadhā nityaṃ vai dhārayedbudhaḥ|
dharmādharmaṃ tu jānāti yaḥ sa vaiṣṇava ucyate|7|

vedaśāstrarato nityaṃ nityaṃ vai yajñayājakaḥ|
utsavāṃśca caturviṃśatkurvaṃti ca punaḥ punaḥ|8|
teṣāṃ kulaṃ dhanyatamaṃ teṣāṃ vai yaśa ucyate|
te vai loke dhanyatamā jātā bhāgavatā narāḥ|9|
eka eva kule yasya jāto bhāgavato naraḥ|
tatkulaṃ tāritaṃ tena bhūyobhūyaśca vāḍava |10|
aṇḍajā udbhijāścaiva ye jarāyuja yonayaḥ|
te tu sarve'pi vijñeyāḥ śaṃkhacakragadādharāḥ|11|
yeṣāṃ darśanamātreṇa brahmahā śuddhyate sadā|
kintu vakṣyāmi devarṣe tebhyo dhanyatamā bhuvi|12|
vaiṣṇavā ye tu dṛśyante bhuvane'sminmahāmune|
te vai viṣṇusamāścaiva jñātavyāstatvakovidaiḥ|13|
kalau dhanyatamā loke śrutā me nātra saṃśayaḥ|
viṣṇoḥ pūjā kṛtā tena sarveṣāṃ pūjanaṃ kṛtam|14|
mahādānaṃ kṛtaṃ tena pūjitā yena vaiṣṇavāḥ|

phalaṃ patraṃ tathā śākamannaṃ vā vastrameva ca|15|
vaiṣṇavebhyaḥ prayacchanti te dhanyā bhuvi sarvadā|
arcito vaiṣṇavo yaistu sarveṣāṃ caiva pūjanam|16|
kṛtaṃ yairarcito viṣṇuste vai dhanyatamā matāḥ|
teṣāṃ darśanamātreṇa śuddhyate pātakānnaraḥ|17|
kimanyadbahunoktena bhūyobhūyaśca vāḍava|
ato vai darśanaṃ teṣāṃ sparśane sukhadāyakam|18|
yathā viṣṇustathā cāyaṃ nāntaraṃ vartate kvacit|
iti jñātvā tu bho vatsa sarvadā pūjayedbudhaḥ|19|
eka eva tu yairvipro vaiṣṇavo bhuvi bhojyate|
sahasraṃ bhojitaṃ tena dvijānāṃ nātra saṃśayaḥ|20|
iti śrīpādme mahāpurāṇe pañcapañcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde vaiṣṇavamāhātmyanāma aṣṭaṣaṣṭitamo'dhyāyaḥ|68|

English translation

Maheśvara said :

1-9. O Nārada , listen, I shall tell (you) the characteristic(s) of the devotees of Viṣṇu , hearing which people are freed from such sins as the murder of a brāhmaṇa . O best sage, listen. Now I shall tell you of what kind their characteristics are and what their nature is. O best sage, listen. I shall describe to you a man of that kind. Since he belongs to Viṣṇu, he is called Vaiṣṇava . Of all the castes Vaiṣṇava is said to be the greatest. A Vaiṣṇava is (born) in the family of those whose food is excellent (i.e. who eat excellent food). O brāhmaṇa, by merely seeing them, in whom forgiveness, kindness, austerities and truth reside, sin perish es like cotton . He whose mind, free from doing harm, has settled upon Viṣṇu, (so also) he who would always put on (the marks of) a conch, a disc, a mace, a lotus, so also he who would put round his neck the rosary of Tulaśī[Tulasī ?]-wood, and would always put on the marks of twelve kinds, so also he who knows (the difference between) righteousness and unrighteousness is called a Vaiṣṇava. He is always engaged in (reciting) the Vedas and sacred texts and always performs sacrifices. So also the family of them is blessed, and glory is said to belong to them who repeatedly celebrate the twentyfour festivals.

10-20. In the world those devotees of Viṣṇu in whose family only (i.e. at least) one devotee of Viṣṇu is born, are most blessed. He has repeatedly emancipated that family, O brāhmaṇa. All the stocks like the oviparous, sprouting, viviparous beings should be known as having conches, discs and maces. By merely seeing him the killer of a brāhmaṇa is always purified. But, O divine sage, I shall tell you that more blessed than those are the Vaiṣṇavas seen on the earth, O great sage. Those knowing the truth should look upon them as equal to Viṣṇu. I have heard that they are undoubtedly most blessed in the world in the Kali age. He who has worshipped Viṣṇu, has worshipped all. He who has honoured Viṣṇu's devotees has given a large gift. Those who give fruits, leaves, vegetables, food or garments to Viṣṇu's devotees, are always blessed on the earth. Those who have worshipped Viṣṇu's devotee, have worshipped all. Those who have worshipped Viṣṇu, are said to be most blessed. Merely by seeing them a man is absolved of sins. O brāhmaṇa, what is the use of telling other things repeatedly? Therefore, seeing and touching them gives joy. As is Viṣṇu so is this devotee (of him). There is no difference between them. O child, realising this, a wise man should always honour (a devotee of Viṣṇu). There is no doubt that he who feeds but one brāhmaṇa devotee of Viṣṇu, has fed a thousand brāhmaṇas .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 69

The Vow of Śravaṇa Dvādaśī

Chapter 481 of 693 · 76 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
उपवासासमर्थानां सदैवामरसत्तम ।
एका या द्वादशी पुण्या तां वदस्व ममानघ १।
शिव उवाच-
मासि भाद्रपदे शुक्ले द्वादशी श्रवणान्विता ।
सा वै सर्वप्रदा पुण्या ह्युपवासे महाफला २।
संगमे सरितः स्नात्वा द्वादशीं तामुपोषितः ।
अयत्नात्समवाप्नोति द्वादश द्वादशीफलम् ३।
बुधश्रवणसंयुक्ता या च वै द्वादशी भवेत् ।
अतीव महती तस्यां कृतं सर्वमथाक्षयम् ४।
द्वादशी श्रवणोपेता यदा भवति नारद ।
संगमे सरितां स्नात्वा लभेद्गोदानजं फलम् ५।
जलपूर्णं तदा कुंभं स्थापयित्वा विचक्षणः ।
तस्योपरि न्यसेत्पात्रं स्थापयित्वा जनार्दनम् ६।
ततस्तस्याग्रतो देयं नैवेद्यं घृतपाचितम् ।

सोदकांश्च नवान्कुंभान्दद्याच्छक्त्या विचक्षणः ७।
एवं संपूज्य गोविंदं जागरं तत्र कारयेत् ।
प्रभाते विमले स्नात्वा संपूज्य गरुडध्वजम् ८।
पुष्पधूपादि नैवेद्यैः फलैर्वस्त्रैः सुशोभनैः ।
पुष्पांजलिं ततो दद्यान्मंत्रमेनमुदीरयेत् ९।
नमो नमस्ते गोविंद बुधश्रवणसंयुत ।
अघौघसंक्षयं कृत्वा सर्वसौख्यप्रदो भव १०।
अन्नं तु ब्राह्मणे पूतं वेदवेदांगपारगे ।
पुराणज्ञे विशेषेण विधिवत्संप्रदापयेत् ११।
अनेन विधिना चैव नद्यास्तीरे नरोत्तमः ।
सर्वं निर्वर्त्तयेत्सम्यगेकचित्तरतोऽपि सन् १२।
अत्राप्युदाहरंतीममितिहासं पुरातनम् ।
महत्यरण्ये यद्वृत्तं भूमिदेव शृणुष्व तत् १३।
यं श्रुत्वा मानवो लोके महादुःखात्प्रमुच्यते ।
देशो दासरको नाम तस्य भागे च पश्चिमे १४।

तत्र विद्वन्मरुर्देशः सर्वसत्वभयंकरः ।
सुतप्तसिकता भूमिर्यत्र दुष्टा महोरगाः १५।
अल्पच्छायाद्रुमाकीर्णा मृतप्राणिसमाकुला ।
शमीखदिरपालाशकरीरैः पीलुभिः सह १६।
तत्र भीमा द्रुमगणाः कंटकैरचिता दृढैः ।
जग्धप्राणजनाकीर्णा यत्र भूर्दृश्यते क्वचित् १७।
तथापि जीवा जीवंति सर्वे कर्मनिबंधनात् ।
नोदकं नोदकाधारा विद्वंस्तत्र बलाहकाः १८।
पक्षांतरगतैः कैश्चिच्छिशुभिस्तृषितैः समम् ।
उत्क्रांतजीविनो विप्र दृश्यंते नु खगोत्तमाः १९।
तस्मिंस्तथाविधे देशे कश्चिद्दैववशाद्वणिक् ।
निजसार्थपरिभ्रष्टः प्रविष्टो मरुजांगले २०।
बभ्रामोद्भ्रांतहृदयः क्षुत्तृट्भ्यां श्रमपीडितः ।
क्व ग्रामः क्व जलं क्वाहं यास्यामि न बुबोध ह २१।
अथ प्रेतान्ददर्शासौ क्षुत्तृषाव्याकुलेंद्रियान् ।

उत्कटान्खलिनो भीमान्निर्मांसान्रौद्रदर्शनान् २२।
प्रेतस्कंधसमारूढमेकं विकृतदर्शनम् ।
ददर्श बहुभिः प्रेतैः समंतात्परिवारितम् २३।
अगच्छमानमत्युग्रं प्रेतशब्दपुरःसरम् ।
प्रेतोऽपि दृष्ट्वा तां घोरामटवीमागतं नरम् २४।
प्रेतस्कंधान्महीं गत्वा तस्यांतिकमुपागमत् ।
प्रणिपत्य वणिक्श्रेष्ठमिदं वचनमब्रवीत् २५।
अस्मिन्घोरतरे देशे प्रवेशो भवतः कथम् ।
तमुवाच वणिक्धीमान्सार्थभ्रष्टस्य मे वने २६।
प्रवेशो दैवयोगेन पूर्वकर्मकृतेन च ।
तृषा मे बाधतेऽत्यर्थं क्षुधा चैव भृशं तथा २७।
प्राणांतिकमनुप्राप्तं वचनं भ्रमतीव मे ।
अत्रोपायं न पश्यामि जीवेयं येन केनचित् २८।
इत्येवमुक्ते प्रेतस्तं वणिजं वाक्यमब्रवीत् ।
फुल्लां शमीं समाश्रित्य प्रतीक्ष त्वं मुहुर्त्तकम् २९।

कृतातिथ्यो मया पश्चाद्गमिष्यसि यथासुखम् ।
एवमुक्तस्तथा चक्रे स वणिक्तृष्णयार्दितः ३०।
मध्याह्नसमये प्राप्ते प्रेतस्तं देशमागतः ।
फुल्लां सवृक्षां शीतोदां वारिधानीं मनोरमाम् ३१।
दध्योदनसमायुक्तां वर्द्धमानेन संयुताम् ।
अवतीर्य ततः स्वन्नं प्रादादतिथये तदा ३२।
स तत्राशनमात्रेण परं तृप्तित्वमागतः ।
वितृष्णो विज्वरश्चैव क्षणेन समपद्यत ३३।
ततश्च प्रेताः संप्राप्ताः सोऽस्माद्भागं क्रमाद्दौ ।

दध्योदनात्सपानीयात्प्रेतास्तृप्तिं परां गताः ३४।
अतिथिं तर्पयित्वा तु प्रेतलोकं च सर्वतः ।
ततः स्वयं स बुभुजे भुक्तशेषं यथासुखम् ३५।
तस्य भुक्तवतः स्वन्नं पानीयं च क्षयं ययौ ।
प्रेताधिपं ततस्तं वै वणिग्वचनमब्रवीत् ३६।
आश्चर्यमेतत्परमं वनेऽस्मिन्प्रतिभाति मे ।

अन्नं पानं च परमं संप्राप्तं च कुतस्तव ३७।
स्वल्पेनैव तथान्नेन त्वमेतांस्तु बहुनपि ।
अतर्पयः कथं त्वेते निर्मांसा भिन्नकुक्षयः ३८।
कथमस्यां सुघोरायामटव्यां च कृतालयाः ।
तदेतत्संशयं छिंधि परं कौतूहलं मम ३९।
एवमुक्तः स वणिजा प्रेतो वचनमब्रवीत् ।
वाणिज्यसक्तस्य पुरा जन्मातीते ममानघ ४०।
सकले नगरे नास्ति ममान्यो हि दुरात्मकः ।
धनलोभान्न कस्यापि दत्ता भिक्षा मया तदा ४१।
सखा चैव ततश्चासीद्ब्राह्मणो गुणवान्मम ।
श्रावणद्वादशीयोगे मासि भाद्रपदे ततः ४२।
स कदाचिन्मया सार्द्धं तापीं नाम नदीं ययौ ।
तस्याश्च संगमः पुण्यो यत्रासीच्चंद्रभागया ४३।
चंद्रभागा चंद्रसुता तापी चैवार्कनंदिनी ।
तयोः शीतोष्णसलिले प्रविवेश स ह द्विजः ४४।

श्रवणद्वादशीयोगे नराश्च समुपोषिताः ।
चंद्रभागा सुतो येन वारिधानीं ददुर्द्विजे ४५।
दध्योदनयुतां सार्द्धं संपूर्णैर्वर्द्धमानकैः ।
छत्रोपानच्युगं वस्त्रं प्रतिमां च तथा हरेः ४६।
प्रददौ विप्रमुख्येभ्यो हरस्याग्रे महामते ।
वित्तसंरक्षणार्थाय तस्यास्तीरे व्रते मया ४७।
सोपवासेन दत्तैका वारिधानी मनोरमा ।
तत्कृत्वाहं गृहं प्राप्तः ततः कालेन केनचित् ४८।
पंचत्त्वमहमासाद्य नास्तिक्यात्प्रेततां गतः ।
अस्यामटव्यां घोरायां यथा ह्यहिकुलं तथा ४९।
श्रवणद्वादशीयोगे वारिधान्यर्पिता मया ।
सेयं मध्याह्नसमये लभ्यते च दिनेदिने 6.69.५०।
ब्रह्मस्वरूपिणः सर्वे पापाः प्रेतत्वमागताः ।
परदारगताः केचित्स्वामिद्रोहरताश्च ये ५१।
भूतप्रेतजरूपेण ते जाता ह्यत्र मानवाः ।

देशे मरुस्थले त्वस्मिन्ममैते मित्रतां गताः ५२।
अक्षयो भगवान्विष्णुः परमात्मा सनातनः ।

दीयते यत्समुद्दिश्य ह्यक्षयं तत्प्रकीर्तनम् ५३।
अक्षयेनापि चान्नेन तृप्ता एते पुनः पुनः।
प्रेतत्वभावं दौर्बल्यं न विमुंचति कर्हिचित् ५४।
पूजयित्वाहमन्नैस्त्वामतिथिं समुपस्थितम्।
प्रेतभावाद्विनिर्मुक्तो यास्यामि परमां गतिम् ५५।
मया विहीनाः किंत्वेते वनेऽस्मिन्भृशदारुणे।
पीडामनुभविष्यंति दारुणां कर्मयोनिजाम् ५६।
एतेषां तु महाभाग ममानुग्रहकाम्यया।
प्रत्येकं नामगोत्राणि गृह्णीष्व लिखितानि च ५७।
अस्ति कक्षागता चैव तव संपुटिका शुभा।
हिमवंतमथासाद्य तत्र त्वं लप्स्यसे निधिम् ५८।
गयाशीर्षं ततो गत्वा श्राद्धं कुरु महामते।
इत्याज्ञाप्य स वै प्रेतो वणिजं च यथासुखम् ५९।

विसर्जयामास तदा स वै प्रायात्समुत्सुकः।
समासाद्य गृहं तत्र पश्चात्प्रायाद्धिमालयम् ६०।
ततो दृष्टं निधिं तत्र गृहीत्वा स समागतः।
षष्ठांशं प्रतिगृह्याथ गयाशीर्षं ततोऽभ्यगात् ६१।
तत्र गत्वा गयायां स श्राद्धं कृत्वा महामतिः।
प्रेतानां तु यथोद्दिष्टं श्राद्धं सम्यग्विधानतः ६२।
प्रत्येकं नामगोत्राणि गृहीत्वा पिंडमुत्सृजत्।
यस्य यस्य भवेच्छ्राद्धं स करोति दिने वणिक् ६३।
स स तस्य तदा स्वप्ने दर्शयत्यात्मनस्तनुम्।
ब्रवीति च महाभाग प्रसादाद्भवतोऽनघ ६४।
प्रेतभावं मया त्यक्तं प्राप्तोऽस्मि परमां गतिम्।
एवं कृत्वा विधानेन गयाशीर्षं महामनाः ६५।
पश्चाज्जगाम स्वगृहं विष्णुं ध्यायन्पुनः पुनः।
मासि भाद्रपदे प्राप्ते शुक्लपक्षे तथा सुधीः ६६।
श्रवणद्वादशीयोगे संगमे सरितां पुनः।

जगाम स महाबुद्धिः सर्वोपस्करसंयुतः ६७।
संगमे सरितां स्नात्वा द्वादशीं तामुपोषितः।
तत्र स्नात्वापि दत्त्वा तु पूजयित्वा जनार्दनम् ६८।
अनंतरं ब्राह्मणस्य ह्युपहारांस्तदा ददौ।
शास्त्रोक्तेनापि विधिना ह्येकचित्तरतोऽपि सः ६९।
निवर्त्तयामास तदा वणिजो बुद्धिमान्स वै।
वर्षेवर्षे तु संप्राप्ते मासि भाद्रपदे तथा ७०।
श्रवणद्वादशीयोगे संगमे सरितां पुनः।
एवं वै कृतवान्सर्वं विष्णुमुद्दिश्य सत्वरम् ७१।
कालेन चातिमहता पंचत्वं समुपागतः।

अवाप परमं स्थानं दुर्लभं सर्वमानवैः ७२।
क्रीडतेऽद्यापि वैकुंठे विष्णुद्भूतैः स सेवितः ।
एवं कुरु त्वं भो ब्रह्मन्श्रवणद्वादशीव्रतम् ७३।
सर्वसौभाग्यदं चैव इह लोके परत्र च ।
सुबुद्धिजननं चैव सर्वपापहरं परम् ७४।

श्रवणद्वादशीयोगे यः कुर्याद्व्रतमीदृशम् ।
व्रतस्यास्य प्रभावेन विष्णुलोकं च गच्छति ७५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे श्रवणद्वादशीव्रतनामैकोनसप्ततितमोऽध्यायः ६९।

Roman transliteration

nārada uvāca-
upavāsāsamarthānāṃ sadaivāmarasattama |
ekā yā dvādaśī puṇyā tāṃ vadasva mamānagha 1|
śiva uvāca-
māsi bhādrapade śukle dvādaśī śravaṇānvitā |
sā vai sarvapradā puṇyā hyupavāse mahāphalā 2|
saṃgame saritaḥ snātvā dvādaśīṃ tāmupoṣitaḥ |
ayatnātsamavāpnoti dvādaśa dvādaśīphalam 3|
budhaśravaṇasaṃyuktā yā ca vai dvādaśī bhavet |
atīva mahatī tasyāṃ kṛtaṃ sarvamathākṣayam 4|
dvādaśī śravaṇopetā yadā bhavati nārada |
saṃgame saritāṃ snātvā labhedgodānajaṃ phalam 5|
jalapūrṇaṃ tadā kuṃbhaṃ sthāpayitvā vicakṣaṇaḥ |
tasyopari nyasetpātraṃ sthāpayitvā janārdanam 6|
tatastasyāgrato deyaṃ naivedyaṃ ghṛtapācitam |

sodakāṃśca navānkuṃbhāndadyācchaktyā vicakṣaṇaḥ 7|
evaṃ saṃpūjya goviṃdaṃ jāgaraṃ tatra kārayet |
prabhāte vimale snātvā saṃpūjya garuḍadhvajam 8|
puṣpadhūpādi naivedyaiḥ phalairvastraiḥ suśobhanaiḥ |
puṣpāṃjaliṃ tato dadyānmaṃtramenamudīrayet 9|
namo namaste goviṃda budhaśravaṇasaṃyuta |
aghaughasaṃkṣayaṃ kṛtvā sarvasaukhyaprado bhava 10|
annaṃ tu brāhmaṇe pūtaṃ vedavedāṃgapārage |
purāṇajñe viśeṣeṇa vidhivatsaṃpradāpayet 11|
anena vidhinā caiva nadyāstīre narottamaḥ |
sarvaṃ nirvarttayetsamyagekacittarato'pi san 12|
atrāpyudāharaṃtīmamitihāsaṃ purātanam |
mahatyaraṇye yadvṛtaṃ bhūmideva śṛṇuṣva tat 13|
yaṃ śrutvā mānavo loke mahāduḥkhātpramucyate |
deśo dāsarako nāma tasya bhāge ca paścime 14|

tatra vidvanmarurdeśaḥ sarvasatvabhayaṃkaraḥ |
sutaptasikatā bhūmiryatra duṣṭā mahoragāḥ 15|
alpacchāyādrumākīrṇā mṛtaprāṇisamākulā |
śamīkhadirapālāśakarīraiḥ pīlubhiḥ saha 16|

tatra bhīmā drumagaṇāḥ kaṃṭakairacitā dṛḍhaiḥ |
jagdhaprāṇajanākīrṇā yatra bhūrdṛśyate kvacit 17|
tathāpi jīvā jīvaṃti sarve karmanibaṃdhanāt |
nodakaṃ nodakādhārā vidvaṃstatra balāhakāḥ 18|
pakṣāṃtaragataiḥ kaiścicchiśubhistṛṣitaiḥ samam |
utkrāṃtajīvino vipra dṛśyaṃte nu khagottamāḥ 19|
tasmiṃstathāvidhe deśe kaściddaivavaśādvaṇik |
nijasārthaparibhraṣṭaḥ praviṣṭo marujāṃgale 20|
babhrāmodbhrāṃtahṛdayaḥ kṣuttṛṭbhyāṃ śramapīḍitaḥ |
kva grāmaḥ kva jalaṃ kvāhaṃ yāsyāmi na bubodha ha 21|
atha pretāndadarśāsau kṣuttṛṣāvyākuleṃdriyān |

utkaṭāṅkhalino bhīmānnirmāṃsānraudradarśanān 22|
pretaskaṃdhasamārūḍhamekaṃ vikṛtadarśanam |
dadarśa bahubhiḥ pretaiḥ samaṃtātparivāritam 23|
agacchamānamatyugraṃ pretaśabdapuraḥsaram |
preto'pi dṛṣṭvā tāṃ ghorāmaṭavīmāgataṃ naram 24|
pretaskaṃdhānmahīṃ gatvā tasyāṃtikamupāgamat |
praṇipatya vaṇikśreṣṭhamidaṃ vacanamabravīt 25|
asminghoratare deśe praveśo bhavataḥ katham |
tamuvāca vaṇikdhīmānsārthabhraṣṭasya me vane 26|
praveśo daivayogena pūrvakarmakṛtena ca |
tṛṣā me bādhate'tyarthaṃ kṣudhā caiva bhṛśaṃ tathā 27|
prāṇāṃtikamanuprāptaṃ vacanaṃ bhramatīva me |
atropāyaṃ na paśyāmi jīveyaṃ yena kenacit 28|
ityevamukte pretastaṃ vaṇijaṃ vākyamabravīt |
phullāṃ śamīṃ samāśritya pratīkṣa tvaṃ muhūrttakam 29|

kṛtātithyo mayā paścādgamiṣyasi yathāsukham |
evamuktastathā cakre sa vaṇiktṛṣṇayārditaḥ 30|
madhyāhnasamaye prāpte pretastaṃ deśamāgataḥ |
phullāṃ savṛkṣāṃ śītodāṃ vāridhānīṃ manoramām 31|
dadhyodanasamāyuktāṃ varddhamānena saṃyutām |
avatīrya tataḥ svannaṃ prādādatithaye tadā 32|
sa tatrāśanamātreṇa paraṃ tṛptitvamāgataḥ |
vitṛṣṇo vijvaraścaiva kṣaṇena samapadyata 33|
tataśca pretāḥ saṃprāptāḥ so'smādbhāgaṃ kramāddadau |
dadhyodanātsapānīyātpretāstṛptiṃ parāṃ gatāḥ 34|
atithiṃ tarpayitvā tu pretalokaṃ ca sarvataḥ |
tataḥ svayaṃ sa bubhuje bhuktaśeṣaṃ yathāsukham 35|
tasya bhuktavataḥ svannaṃ pānīyaṃ ca kṣayaṃ yayau |
pretādhipaṃ tatastaṃ vai vaṇigvacanamabravīt 36|
āścaryametatparamaṃ vane'sminpratibhāti me |

annaṃ pānaṃ ca paramaṃ saṃprāptaṃ ca kutastava 37|
svalpenaiva tathānnena tvametāṃstu bahūnapi |
atarpayaḥ kathaṃ tvete nirmāṃsā bhinnakukṣayaḥ 38|
kathamasyāṃ sughorāyāmaṭavyāṃ ca kṛtālayāḥ |
tadetatsaṃśayaṃ chiṃdhi paraṃ kautūhalaṃ mama 39|
evamuktaḥ sa vaṇijā preto vacanamabravīt |
vāṇijyasaktasya purā janmātīte mamānagha 40|
sakale nagare nāsti mamānyo hi durātmakaḥ |
dhanalobhānna kasyāpi dattā bhikṣā mayā tadā 41|

sakhā caiva tataścāsīdbrāhmaṇo guṇavānmama |
śrāvaṇadvādaśīyoge māsi bhādrapade tataḥ 42|
sa kadācinmayā sārddhaṃ tāpīṃ nāma nadīṃ yayau |
tasyāśca saṃgamaḥ puṇyo yatrāsīccaṃdrabhāgayā 43|
caṃdrabhāgā caṃdrasutā tāpī caivārkanaṃdinī |
tayoḥ śītoṣṇasalile praviveśa sa ha dvijaḥ 44|

śravaṇadvādaśīyoge narāśca samupoṣitāḥ |
caṃdrabhāgā suto yena vāridhānīṃ dadurdvije 45|
dadhyodanayutāṃ sārddhaṃ saṃpūrṇairvarddhamānakaiḥ |
chatropānadyugaṃ vastraṃ pratimāṃ ca tathā hareḥ 46|
pradadau vipramukhyebhyo harasyāgre mahāmate |
vittasaṃrakṣaṇārthāya tasyāstīre vrate mayā 47|
sopavāsena dattaikā vāridhānī manoramā |
tatkṛtvāhaṃ gṛhaṃ prāptaḥ tataḥ kālena kenacit 48|
paṃcattvamahamāsādya nāstikyātpretatāṃ gataḥ |
asyāmaṭavyāṃ ghorāyāṃ yathā hyahikulaṃ tathā 49|
śravaṇadvādaśīyoge vāridhānyarpitā mayā |
seyaṃ madhyāhnasamaye labhyate ca dinedine 6.69.50|
brahmasvarūpiṇaḥ sarve pāpāḥ pretatvamāgatāḥ |
paradāragatāḥ kecitsvāmidroharatāśca ye 51|
bhūtapretajarūpeṇa te jātā hyatra mānavāḥ |

deśe marusthale tvasminmamaite mitratāṃ gatāḥ 52|
akṣayo bhagavānviṣṇuḥ paramātmā sanātanaḥ |
dīyate yatsamuddiśya hyakṣayaṃ tatprakīrtanam 53|
akṣayenāpi cānnena tṛptā ete punaḥ punaḥ |
pretatvabhāvaṃ daurbalyaṃ na vimuṃcati karhicit 54|
pūjayitvāhamannaistvāmatithiṃ samupasthitam |
pretabhāvādvinirmukto yāsyāmi paramāṃ gatim 55|
mayā vihīnāḥ kiṃtvete vane'sminbhṛśadāruṇe |
pīḍāmanubhaviṣyaṃti dāruṇāṃ karmayonijām 56|
eteṣāṃ tu mahābhāga mamānugrahakāmyayā |
pratyekaṃ nāmagotrāṇi gṛhṇīṣva likhitāni ca 57|
asti kakṣāgatā caiva tava saṃpuṭikā śubhā |
himavaṃtamathāsādya tatra tvaṃ lapsyase nidhim 58|
gayāśīrṣaṃ tato gatvā śrāddhaṃ kuru mahāmate |
ityājñāpya sa vai preto vaṇijaṃ ca yathāsukham 59|

visarjayāmāsa tadā sa vai prāyātsamutsukaḥ |
samāsādya gṛhaṃ tatra paścātprāyāddhimālayam 60|
tato dṛṣṭaṃ nidhiṃ tatra gṛhītvā sa samāgataḥ |
ṣaṣṭhāṃśaṃ pratigṛhyātha gayāśīrṣaṃ tato'bhyagāt 61|
tatra gatvā gayāyāṃ sa śrāddhaṃ kṛtvā mahāmatiḥ |
pretānāṃ tu yathoddiṣṭaṃ śrāddhaṃ samyagvidhānataḥ 62|
pratyekaṃ nāmagotrāṇi gṛhītvā piṃḍamutsṛjat |
yasya yasya bhavecchrāddhaṃ sa karoti dine vaṇik 63|
sa sa tasya tadā svapne darśayatyātmanastanum |
bravīti ca mahābhāga prasādādbhavato'nagha 64|
pretabhāvaṃ mayā tyaktaṃ prāpto'smi paramāṃ gatim |
evaṃ kṛtvā vidhānena gayāśīrṣaṃ mahāmanāḥ 65|
paścājjagāma svagṛhaṃ viṣṇuṃ dhyāyanpunaḥ punaḥ |
māsi bhādrapade prāpte śuklapakṣe tathā sudhīḥ 66|

śravaṇadvādaśīyoge saṃgame saritāṃ punaḥ |

jagāma sa mahābuddhiḥ sarvopaskarasaṃyutaḥ 67|
saṃgame saritāṃ snātvā dvādaśīṃ tāmupoṣitaḥ |
tatra snātvāpi dattvā tu pūjayitvā janārdanam 68|
anaṃtaraṃ brāhmaṇasya hyupahārāṃstadā dadau |
śāstroktenāpi vidhinā hyekacittarato'pi saḥ 69|
nivarttayāmāsa tadā vaṇijo buddhimānsa vai |
varṣevarṣe tu saṃprāpte māsi bhādrapade tathā 70|
śravaṇadvādaśīyoge saṃgame saritāṃ punaḥ |
evaṃ vai kṛtavānsarvaṃ viṣṇumuddiśya satvaram 71|
kālena cātimahatā paṃcatvaṃ samupāgataḥ |
avāpa paramaṃ sthānaṃ durlabhaṃ sarvamānavaiḥ 72|
krīḍate'dyāpi vaikuṃṭhe viṣṇudūtaiḥ sa sevitaḥ |
evaṃ kuru tvaṃ bho brahmanśravaṇadvādaśīvratam 73|
sarvasaubhāgyadaṃ caiva iha loke paratra ca |
subuddhijananaṃ caiva sarvapāpaharaṃ param 74|

śravaṇadvādaśīyoge yaḥ kuryādvratamīdṛśam |
vratasyāsya prabhāvena viṣṇulokaṃ ca gacchati 75|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde śravaṇadvādaśīvratanāmaikonasaptatitamo'dhyāyaḥ 69|

English translation

Nārada said :

1. O best god, the able ones always have fasts. O sinless one, tell me about one Dvādaśī (only) which is auspicious.

Śiva said :

2-10. The Dvādaśī in the bright half of Bhādrapada , along with the Śravaṇa (lunar mansion) gives everything, is auspicious, and (if) a fast (is observed on that day), it gives great fruit. Having bathed at the confluence of river(s) and fasted on Dvādaśī, a man obtains the fruit of Dvādaśī(-vow) without any effort. That Dvādaśī which is connected with (the rise of) Mercury and Śravaṇa (lunar mansion) is very great. Everything that is done on that (day) becomes inexhaustible. O Nārada , a man having bathed at the confluence of rivers when Dvādaśī is conjoined with Śravaṇa, would obtain the fruit of the gift of a cow. A wise man having placed a pitcher full of water, should put upon it a vessel, having installed (the image of) Viṣṇu in it. Then before it the wise one should offer eatables cooked in ghee . He should also devoutly give, according to his capacity, nine pitchers full of water. Having thus worshipped Viṣṇu, he should keep awake there. (Then) having got up in the spotless morning, and having worshipped Viṣṇu with flowers, incense, offerings of eatables, fruits and very beautiful garments, he should offer him a handful of flowers and recite this hymn: ‘Repeated salutations to you, O Viṣṇu, conjoined with Mercury and Śravaṇa. Destroying the stream of our sins, give us all pleasures.’

11-19. He should duly give pure food to a brāhmaṇa who has mastered the Vedas and the Vedāṅgas , and especially to him who knows the Purāṇas . With his mind concentrated, the best man should accomplish all this in this manner on the bank of a river. In this case also they narrate an old account which took place in this great forest. O brāhmaṇa, listen to it. Hearing it a man is freed from great

grief. There was a country named Daśāraka, and to its west, O wise one, there was the Maru country, fierce due to all (kinds of) beings. The land there had the sand very much heated. There were also great serpents. (The land there) was full of trees with scanty shadow, and crowded with dead animals. (It was crowded with trees) like śamī , khadira , palāśa , karīra , and pīlu . There were fearful groups of trees full of strong thorns. It was full of men whose vitality was exhausted (i.e. who were very weak). Such region was at places seen there. Yet all beings bounded by karma lived (there). O wise one, there was neither water nor were there clouds, the receptacles of water. O brāhmaṇa, (there) best birds were seen dead, along with their thirsty young ones remaining between their wings.

20-34. Into that country—Marujāṅgala—like that, a merchant missing his caravan through (ill,) luck, entered. With his mind confused and oppressed with hunger, thirst and exhaustion, he did not know as to where a village was, where water was, or where he (himself) stood. Then he saw evil spirits with their senses overcome with hunger and thirst. They were large, wicked, fierce; were fleshless (i.e. very weak) and they were fearful to look at. He saw one (of them) looking ugly and mounted upon the shoulders of an evil spirit and surrounded by many evil spirits. It was not moving, was very fierce, and was accompanied by the sounds of evil spirits. The evil spirit also, having seen the man who had come to that fierce forest, got down from the evil spirit's shoulder and approached him. Having saluted the best merchant, it said these words: "How did you enter this very fearful region?" To it the intelligent merchant said: "I who missed my caravan, (un-)fortunately entered this forest due to my former deeds. Thirst oppresses me, so also hunger oppresses me very much. My end has come. My words are faltering. I now do not see any remedy by means of which I would live." When this was said by him, the evil spirit said these words to the merchant: "Wait for a while after resorting to a blossomed śamī. Then being offered a hospitable reception by me you will go at will." Thus addressed, the merchant, oppressed by thirst, did like that. When it was the mid-day the evil spirit came to that region of the blossomed tree and brought down a beautiful pitcher of water, full of cold water, along with curd and rice and he himself offered it to the guest. Then merely by eating it, he was very much satisfied. And in a moment he became free from thirst and torment. Then the evil spirits came there. He gave a portion from the curd and rice (to all) one by one. The evil spirits were highly satisfied with the curd and rice along with water.

35-42a. Having gratified the guest and all the evil spirits, he himself ate at will, whatever was left of (what they had) eaten. When he was eating the good food and water were exhausted. Then the merchant said these words to the chief of the evil spirits: "This strikes me as a great wonder in this forest. Wherefrom did you secure the excellent food and drink? So also, how did you satisfy with just little food so many of these who are flesh less (i.e. weak) and have their sides broken? How is it that you have made your abode in this very fierce forest? Remove this doubt of me. I have a great curiosity (to know it)." Thus addressed by the merchant, the evil spirit spoke these words: "O sinless one, in my former birth, like me who was devoted to trade, there was no other wicked man in the entire city. Due to greed for wealth, I never gave alms to any one then. Then there was a virtuous brāhmaṇa friend of mine.

42b-54. On the twelfth day of Bhādrapada, when the Śravaṇa (a Zodiacal sign) appeared, he some time went with me to the Tāpī river to bathe. Her confluence with Candrabhāgā was holy. Candrabhāgā is the Moon's daughter, and Tāpī is the Sun's daughter. With the brāhmaṇa I got into the lukewarm water of them. Men fasted on the occasion of the Śrāvaṇa -dvādaśī, and gave pitcher of water full of the good Candrabhāgā water to Brāhmaṇas . I also gave Viṣṇu's image, with curd and rice, with lids, with an umbrella, a pair of sandals, and a garment to principal brāhmaṇas, O very intelligent one. Then for the preservation of my wealth, I, on her bank, and in (keeping with my) vow, gave, after fasting, a charming pitcher of water. Having done that, I came home, and after some time, I expired, and due to my heresy I was reduced to the state of an evil spirit in this terrible forest like the family of snakes. On

the occasion of Śravaṇa-dvādaśī, I gave a pitcher of water. The same is received by me at mid-day every day. All other brāhmaṇas who were sinful, who had sexual union with other's wives, and who had plotted against their masters, became evil spirits. Here, in this Maru region, the men were born as goblins and evil spirits; and they have become my friends here. The eternal highest soul, revered Viṣṇu is imperishable. That which is offered with reverence to him is said to be inexhaustible. Though they are repeatedly satisfied with inexhaustible food, they do not at all give up their state of evil spirits and weakness.

55-61. I, after having honoured with food a guest (like) you who have come (here), have become free from the state of an evil spirit, and will obtain the highest position (viz. salvation). But these, abandoned by me, will experience terrible suffering due to their acts in this very fearful forest. O noble one, with a desire to favour me, take down the names and their lineage which are (given by me). There is an auspicious box in your upper garment. Then reaching the Himālaya mountain, you will then obtain a treasure there. O very intelligent one, then go to Gayāśīrṣa , and perform a śrāddha ." Having thus instructed the merchant as he liked, he dismissed him. He (too) being eager went away. Having reached his house first, he (then) later went to the Himālaya mountain. Then taking the treasure seen there he came (to Gayāśīrṣa). Taking one-sixth portion of it he went to Gayāśīrṣa.

62-75. The very intelligent one went to Gayā , performed a śrāddha, (so also) a śrāddha offered to the evil spirits duly and as indicated. Taking (i.e. uttering) the names and (mentioning) the families, he offered a piṇḍa to everyone. He whose śrāddha the merchant would perform by day, showed him his body in his dream and said: "O noble one, O sinless one, by your favour I have abandoned the state of an evil spirit, and have reached the highest condition." In this way the noble-minded one having duly performed (the śrāddhas) at Gayāśīrṣa, later went, repeatedly meditating upon Viṣṇu, to his own house. The very intelligent one, in the bright fortnight of Bhādrapada when it was the occasion of Śravaṇa-dvādaśī, with all necessary things went to the confluence of the rivers. Having bathed at the confluence of the rivers, he observed the Dvādaśī fast. Then he bathed there, gave (gifts to brāhmaṇas) and worshipped Viṣṇu. Then he with a concentrated mind gave presents to a brāhmaṇa according to the manner specified in the sacred texts. Then the intelligent merchant returned. When every year the month of Bhādrapada arrived, on the occasion of Śravaṇa-dvādaśī (he bathed) at the confluence of rivers. Thus dedicating everything to Viṣṇu, he performed all (the rites). After a long time he died. He obtained a great position which is difficult to be obtained by men. Even now he being waited upon by Viṣṇu's servants, plays in Vaikuṇṭha . O brāhmaṇa, thus you observe the Dvādaśī-vow. It gives all good fortune in this world and the next. It produces good ideas, it is great, and removes all sins. He who, on the occasion of the Śravaṇa-dvādaśī observes such a vow, goes to Viṣṇu's world due to the efficacy of this vow.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 70

The Vow of Nadī-trirātra

Chapter 482 of 693 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
देवदेव जगन्नाथ भुक्तिमुक्तिप्रदायक ।
कथयस्व सुरश्रेष्ठ येन दुःखं न पश्यति १।
महेश उवाच-
शृणु वाडव वक्ष्यामि त्रिरात्रं सरितः शुभम् ।
येन चीर्णेन नरको मानवानां न जायते २।
आयुरारोग्यमतुलं सौभाग्यं सुखसंपदम् ।
संतानं चाक्षयं प्राप्य स्वर्गलोके महीयते ३।
आषाढमासि संप्राप्ते नदीपूरेण संयुता ।
सततं तोयसंस्थाने पुराणे सा च विश्रुता ४।
वर्षर्तौ घनसंपूर्णे कर्तव्या सा व्रतेन वा ।
तोयोघैः परिपूर्णा सा सकलैः स्यान्नदी यदा ५।
व्रतं त्रिरात्रमुद्दिश्य तदा कार्यं प्रयत्नतः ।
कृतं प्रतिपदा छंदः दर्शनं तु दिनत्रयम् ६।
यथाप्राप्तं नदीपूरं स्त्रीभिस्तीरजलस्य तु ।

अथवा तज्जलं कुंभे कृष्णे कृत्वा गृहं नयेत् ७।
प्रातःस्नायी तथा नद्यां गत्वा अभ्यर्चयेत्सुधीः ।
त्रिरात्रस्योपवासस्य यथाशक्तो भवेद्विज ८।
अशक्तश्चैकभक्तेन कुर्याच्चैवाप्युपोषणम् ।
दीपं दद्यादविछिन्नं प्रातःसायं च पूजनम् ९।
महानदीं समुच्चार्य नाम्ना च वरुणं तथा ।
जलमूले तु संस्थाप्य केशवं जलशायिनम् १०।
नमो देव्यै च गंगेति गौतमीति नदीति च ।
सिंधो चैव च कावेरि सरस्वति नमोऽस्तु ते ११।
तापी पयोष्णी पूर्णेति महेंद्रसुखदेति च ।
काश्यपी गंडकी चैव सिंधुनद्यै नमोनमः १२।
वरुणाय नमस्तेऽस्तु जलवासहरिप्रिय ।
यादोनाथ रसेशान कल्याणं देहि मे सदा १३।
गृहाणार्घं मया दत्तं देहि मे वांछितं फलम् ।
कूष्मांडैर्नालिकेरैश्च फलैः कालोद्भवैः शुभैः १४।

नैवेद्यं घृतपक्वं तु सरितः संप्रकल्पयेत् ।
नमस्ते केशवानंत जलशायिन्नमोऽस्तु ते १५।
परिपालय मामीश गोविंदवरदो भव ।
एवं पूजा प्रकर्तव्या यथाकालं क्रमेण तु १६।
प्रार्थना चोपचारैस्तु त्रिरात्रनियमः शुचिः ।
पारणेन तु संपूज्य जलपात्रं समाचरेत् १७।
फलपुष्पैस्तथा विद्वन्स्त्रीभिर्बालैर्नरैरपि ।
गीतवादित्रसहितैर्नदी कुंभ परिप्लुतैः १८।
जलेजले समास्थाप्य फलपुष्पैः प्रपूजयेत् ।
धान्यैर्नानाविधैश्चैव जलप्रक्षेपणैरपि १९।
हास्यैर्गीतैश्च नृत्यैश्च गृहमागत्य यत्नतः ।
सप्तधान्यैः पूरितानि वंशपात्राणि पूजयेत् २०।
सप्त वा पंच वा त्रीणि यथाशक्त्या प्रपूरयेत् ।
त्रिरात्रं च नदीतोयं न पिबेद्धितमुल्लसन् २१।
पारणे तु हविष्यान्नं हतं वा ह्यन्यथा भवेत् ।

कृते स्नानार्चने चैव नोपयोज्यं नदीजलम् २२।
शुच्यन्नानि च भोज्यानि दापयत्त्रितयं तथा ।
सप्तैव वंशपात्राणि सप्त वै मणिकास्तथा २३।
हविष्यान्नं च भुंजीत कट्वम्लमधुवर्जितम् ।
माषान्नं च शिलापिष्टं यत्नेन परिवर्जयेत् २४।
एवं वर्षत्रयं कुर्याद्व्रतमेतद्विजोत्तम ।
वर्षत्रये समाप्यैवं तस्योद्यापनमाचरेत् २५।
कृष्णां गां कृष्णवस्त्रां च तिलान्दद्याच्च नारद ।
दंपती परिदाप्यैवं सुवर्णं चापि शक्तितः २६।
हैमं च वरुणं कुर्यान्नदीरूपेण नारद ।
मंडलं वारुणं चैव सर्वतोभद्रमेव च २७।
कुंभं तत्र प्रतिष्ठाप्य सोपहारं प्रतिष्ठितम् ।
संपूज्य विधिवद्भक्त्या ततो विप्राय दापयेत् २८।
ब्राह्मणान्भोजयेच्छक्त्या यथावित्तानुसारतः ।
गुरवेर्चितशीलाय सर्वशास्त्ररताय च २९।

एवं कृते तदा विद्वन्परिपूर्णं व्रतं भवेत् ।
सौभाग्यसुखसंपत्तिः संततिश्चाक्षया भवेत् ३०।
न दुर्गतिमवाप्नोति चिरं स्वर्गे महीयते ।
देवपत्नीभिराचीर्णमृषिपत्नीभिरेव च ३१।
नागसिद्धांगनाभिश्च व्रतमेतत्पुरा कृतम् ।
नदीत्रिरात्रमतुलं किमन्यच्छ्रोतुमिच्छसि ।
सौभाग्यं संततिं चैव निश्चयं प्राप्नुते सदा ३२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे नदीत्रिरात्रव्रतं नाम सप्ततितमोऽध्यायः ७०।

Roman transliteration

nārada uvāca-
devadeva jagannātha bhuktimuktipradāyaka |
kathayasva suraśreṣṭha yena duḥkhaṃ na paśyati 1|
maheśa uvāca-
śṛṇu vāḍava vakṣyāmi trirātraṃ saritaḥ śubham |
yena cīrṇena narako mānavānāṃ na jāyate 2|
āyurārogyamatulaṃ saubhāgyaṃ sukhasaṃpadam |
saṃtānaṃ cākṣayaṃ prāpya svargaloke mahīyate 3|
āṣāḍhamāsi saṃprāpte nadīpūreṇa saṃyutā |
satataṃ toyasaṃsthāne purāṇe sā ca viśrutā 4|
varṣartau ghanasaṃpūrṇe kartavyā sā vratena vā |
toyoghaiḥ paripūrṇā sā sakalaiḥ syānnadī yadā 5|
vrataṃ trirātramuddiśya tadā kāryaṃ prayatnataḥ |
kṛtaṃ pratipadā chaṃdaḥ darśanaṃ tu dinatrayam 6|
yathāprāptaṃ nadīpūraṃ strībhistīrajalasya tu |

athavā tajjalaṃ kuṃbhe kṛṣṇe kṛtvā gṛhaṃ nayet 7|
prātaḥsnāyī tathā nadyāṃ gatvā abhyarcayetsudhīḥ |
trirātrasyopavāsasya yathāśakto bhaveddivaja 8|
aśaktaścaikabhaktena kuryāccaivāpyupoṣaṇam |
dīpaṃ dadyādavichinnaṃ prātaḥsāyaṃ ca pūjanam 9|
mahānadīṃ samuccārya nāmnā ca varuṇaṃ tathā |
jalamūle tu saṃsthāpya keśavaṃ jalaśāyinam 10|
namo devyai ca gaṃgeti gautamīti nadīti ca |
siṃdho caiva ca kāveri sarasvati namo'stu te 11|
tāpī payoṣṇī pūrṇeti maheṃdrasukhadeti ca |
kāśyapī gaṃḍakī caiva siṃdhunadyai namonamaḥ 12|
varuṇāya namaste'stu jalavāsaharipriya |
yādonātha raseśāna kalyāṇaṃ dehi me sadā 13|
gṛhāṇārghaṃ mayā dattaṃ dehi me vāṃchitaṃ phalam |
kūṣmāṃḍairnālikeraiśca phalaiḥ kālodbhavaiḥ śubhaiḥ 14|

naivedyaṃ ghṛtapakvaṃ tu saritaḥ saṃprakalpayet |
namaste keśavānaṃta jalaśāyinnamo'stu te 15|
paripālaya māmīśa goviṃdavarado bhava |
evaṃ pūjā prakartavyā yathākālaṃ krameṇa tu 16|
prārthanā copacāraistu trirātraniyamaḥ śuciḥ |
pāraṇena tu saṃpūjya jalapātraṃ samācaret 17|
phalapuṣpaistathā vidvanstrībhirbālairnarairapi |
gītavāditrasahitairnadī kuṃbha pariplutaiḥ 18|
jalejale samāsthāpya phalapuṣpaiḥ prapūjayet |
dhānyairnānāvidhaiścaiva jalaprakṣepaṇairapi 19|
hāsyairgītaiśca nṛtyaiśca gṛhamāgatya yatnataḥ |
saptadhānyaiḥ pūritāni vaṃśapātrāṇi pūjayet 20|
sapta vā paṃca vā trīṇi yathāśaktyā prapūrayet |
trirātraṃ ca nadītoyaṃ na pibeddhitamullasan 21|
pāraṇe tu haviṣyāṃnaṃ hṛtaṃ vā hyanyathā bhavet |

kṛte snānārcane caiva nopayojyaṃ nadījalam 22|
śucyannāni ca bhojyāni dāpayattritayaṃ tathā |
saptaiva vaṃśapātrāṇi sapta vai maṇikāstathā 23|
haviṣyāṃnaṃ ca bhuṃjīta kaṭvamlamadhuvarjitam |

māṣānnaṃ ca śilāpiṣṭaṃ yatnena parivarjayet 24|
evaṃ varṣatrayaṃ kuryādvratametaddivajottama |
varṣatraye samāpyaivaṃ tasyodyāpanamācaret 25|
kṛṣṇāṃ gāṃ kṛṣṇavastrāṃ ca tilāndadyācca nārada |
daṃpatī paridāpyaivaṃ suvarṇaṃ cāpi śaktitaḥ 26|
haimaṃ ca varuṇaṃ kuryānnadīrūpeṇa nārada |
maṃḍalaṃ vāruṇaṃ caiva sarvatobhadrameva ca 27|
kuṃbhaṃ tatra pratiṣṭhāpya sopahāraṃ pratiṣṭhitam |
saṃpūjya vidhivadbhaktyā tato viprāya dāpayet 28|
brāhmaṇānbhojayecchaktyā yathāvittānusārataḥ |
guravercitaśīlāya sarvaśāstraratāya ca 29|

evaṃ kṛte tadā vidvanparipūrṇaṃ vrataṃ bhavet |
saubhāgyasukhasaṃpattiḥ saṃtatiścākṣayā bhavet 30|
na durgatimavāpnoti ciraṃ svarge mahīyate |
devapatnībhirācīrṇamṛṣipatnībhireva ca 31|
nāgasiddhāṃganābhiśca vratametatpurā kṛtam |
nadītrirātramatulaṃ kimanyacchrotumicchasi |
saubhāgyaṃ saṃtatiṃ caiva niścayaṃ prāpnute sadā 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde nadītrirātravrataṃ nāma saptatitamo'dhyāyaḥ 70|

English translation

Nārada said :

1. O lord of gods, O lord of the Universe, O you who give pleasures and salvation, O you greatest god, tell me (that) due to which (a man) does not experience grief.

Maheśa said :

2-10. Listen, O brāhmaṇa , I shall tell you the vow of the river observed for three nights, having observed which, men do not go to hell. A man, having obtained (long) life, (good) health, matchless good fortune, happiness and wealth, so also inexhaustible (i.e. continuous) progeny, is honoured in heaven. When the month of Āṣāḍha comes the river is full of water. She is well-known in the Purāṇa to be constantly full of water. In the rainy season, when (the sky) is full of clouds, she should be (served) with a vow. When the river is full with all (kinds of) water, the vow intended for three nights should be carefully observed. As is liked by one 1 , one should see her for three days. On the bank of a water place, when the river is flooded (he should bathe); or should carry home that water in a black pitcher. O brāhmaṇa, a wise man, having gone to the river in the morning, should bathe there, if he is able to fast for three nights. If he is unable (to fast), he should fast by eating once a day. He should offer lamp regularly, and worship (Viṣṇu) in the morning and evening. Uttering the name of the great river and ofVaruṇa, and placing (mentally) Viṣṇu, lying in water,

11-25. (he should say:) “Salutation to the deity, O Gaṅgā , O Gautamī ; O river, O Sindhu , Kāverī , Sarasvatī , Salutation to you. Repeated salutations to Tāpī , Payoṣṇī , Pūrṇā , Mehendrasukhadā [Māhendrasukhadā?] (delighting Indra), Kāśyapī , Gaṇḍakī and to river Sindhu. Salutation to (you), O Varuṇa , living in water and dear to Viṣṇu. O lord of the aquatic animals, O lord of water, always grant me well-being. Accept the respectful offering made by me. Give me the desired fruit.” He should also

make offering of food with pumpkin gourds, coconuts, and other auspicious fruits produced in the season. (He should say:) “Salutation to you, O Keśava , O Ananta . Salutation to you lying in water. O lord, protect me. O Govinda , grant me a boon.” Thus he should, in proper order, and at proper time, worship (the deity). He being pure, and having observed the three-night vow, should break the fast after worshipping the deity and should use a vessel full of water, with fruits, flowers. O learned one, he should, along with women, children and men, with songs, musical instruments and pitchers full of river (water) and placing it at every watery place worship it with fruits and flowers. [1] So also with various kinds of grains and sprinklings of water. Having carefully come home laughing, singing and dancing, he should worship bamboo-baskets filled with seven (kinds of) grains. According to his capacity he should fill seven, five or three (baskets). Desiring his well-being, he should not drink river water for three nights. At the time of breaking the fast food to be eaten during certain holidays or days of fast should be procured. After bath is taken or worship is done the water of the river should not be used. Give pure food and eatables in three groups. So also (give) seven bamboo-baskets and seven water-pitchers also. He should eat food eaten on days of fast and without acrid or sweet taste. He should carefully avoid food with beans and ground with stone. O best brāhmaṇa, thus the vow should be observed for three years. When the three years are over, he should conclude it in this way:

26-32. O Nārada , he should give a (brāhmaṇa) couple a black cow, with a black (piece of) cloth and sesamum-seeds. Having thus given (these) to a (brāhmaṇa) couple he should also give gold (to the couple) according to his capacity. O Nārada, he should fashion golden image of Varuṇa, as the form of a river, and a fully auspicious circle (in honour) of Varuṇa. He should place there a pitcher along with presents. Having worshipped it that is placed there, he should duly and devoutly worship it and then give it to a brāhmaṇa. He should in accordance with his wealth and capacity feed the brāhmaṇas , so also his preceptor who is of respectable character and who is engaged in (the study of) all sacred texts. When this is done, the vow would be complete, O learned one. He would have unending good fortune, happiness, wealth and children. He never meets with a calamity, and is, for a long time, honoured in heaven. This (vow) was observed by wives of gods and of sages also. Formerly, the nāga -women and siddha -women had observed this vow. This vow of the Nadī -trirātra is matchless. What else do you wish to hear? He certainly always obtains good fortune and children.

[1]: [1] : The reading is obscure.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 71

Viṣṇu's One Thousand Names (Viṣṇusahasranāma)

Chapter 483 of 693 · 332 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः -
सूत जीव चिरं साधो त्वयातिकरुणात्मना ।
संवादो ह्यद्भुतः प्रोक्तो यश्चासीन्नारदेशयोः १।
भगवन्नाममहिमा नारदेन महात्मना ।
कीदृक्श्रुतः समाख्याहि श्रद्धया शृण्वतां गुरो २।
सूत उवाच-
शृणुध्वं मुनयः सर्वे पुरावृत्तं वदाम्यहम् ।
यस्मिञ्छ्रुते द्विजश्रेष्ठाः कृष्णे भक्तिर्विवर्द्धते ३।
एकदा नारदो द्रष्टुं पितरं सुसमाहितः ।
जगाम मेरुशिखरं सिद्धचारणसेवितम् ४।
तत्र देवं समासीनं ब्रह्माणं जगतां पतिम् ।
नमस्कृत्याब्रवीद्विप्रा नारदो मुनिसत्तमः ५।
नारद उवाच-
नाम्नोऽस्य यावतीशक्तिर्वद विश्वेश्वर प्रभो ।
कीदृक्तु नाममहिमा अव्ययस्य महात्मनः ६।

योऽयं विश्वेश्वरः साक्षादयं नारायणो हरिः ।
परमात्मा हृषीकेशः सर्वजीवेषु संगतः ७।
मायाविमोहिताः सर्वे भगवंतमधोक्षजम् ।
नैव जानंत्यसारेऽस्मिन्नरा मूढाः कलौ युगे ८।
ब्रह्मोवाच-
अस्मिन्कलौ विशेषेण नामोच्चारणपूर्वकम् ।
भक्तिः कार्या यथा वत्स तथा त्वं श्रोतुमर्हसि ९।
दृष्टं परेषां पापानामनुक्तानां विशोधनम् ।
विष्णोर्जिष्णोः प्रयत्नेन स्मरणं पापनाशनम् १०।
मिथ्या ज्ञात्वा ततः सर्वं हरेर्नामपठन्जपन् ।
सर्वपापविनिर्मुक्तो याति विष्णोः परंपदम् ११।
ये वदंति नरा नित्यं हरिरित्यक्षरद्वयम् ।
तस्योच्चारणमात्रेण विमुक्तास्ते न संशयः १२।
प्रायश्चित्तानि सर्वाणि कृष्णानुस्मरणं परम् ।
प्रातर्निशि तथा सायं मध्याह्नादिषु संस्मरन् १३।

नारायणमवाप्नोति सद्यः पापक्षयं नरः ।
विष्णुसंस्मरता देव समस्तक्लेशसंक्षये १४।
मुक्तिं प्रयाति स्वर्गाप्तिस्तस्य विष्णोस्तु कीर्तनात् ।
वासुदेवे मनो यस्य जपहोमार्चनादिषु १५।
तदक्षयं विजानीयाद्यावदिंद्राश्चतुर्दश ।
क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् १६।
क्व जपो वासुदेवस्य मुक्तिबीजमनुत्तमम् ।
तन्मुखं परमं तीर्थं यत्रावर्त्तं वितन्वती १७।
नमो नारायणायेति भाति प्राची सरस्वती ।
तस्मादहर्निशं विष्णुस्मरणात्पुरुषोत्तमः १८।
न याति नरकं पुत्र संक्षीणकलिकल्मषः ।
सत्यं सत्यं पुनः सत्यं भाषितं मम सुव्रत १९।
नामोच्चारणमात्रेण महापापात्प्रमुच्यते ।
रामरामेति रामेति रामेति च पुनर्जपन् २०।
स चांडालोऽपि पूतात्मा जायते नात्र संशयः ।

कुरुक्षेत्रं तथा काशी गया वै द्वारिका तथा २१।
सर्वं तीर्थं कृतं तेन नामोच्चारणमात्रतः ।
कृष्णकृष्णेति कृष्णेति इति वायो जपन्पठन् २२।
इहलोकं परित्यज्य मोदते विष्णुसंनिधौ ।
नृसिंहेति मुदा विप्र सततं प्रजपन्पठन् २३।
महापापात्प्रमुच्येत कलौ भागवतो नरः ।
ध्यायन्कृते यजन्यज्ञैस्त्रेतायां द्वापरेऽर्चयन् २४।
यदाप्नोति तदाप्नोति कलौ संकीर्त्य केशवम् ।
एतज्ज्ञात्वा निमग्नाश्च जगदात्मनि केशवे २५।
सर्वपापपरिक्षीणा यांति विष्णोः परं पदम् ।
मत्स्यः कूर्मो वराहश्च नृसिंहो वामनस्तथा २६।
रामो रामश्च कृष्णश्च बुद्धः कल्की ततः स्मृतः ।
एते दशावताराश्च पृथिव्यां परिकीर्तिताः २७।
एतेषां नाममात्रेण ब्रह्महा शुध्यते सदा ।
प्रातः पठन्जपन्ध्यायन्विष्णोर्नाम यथा तथा २८।

मुच्यते नात्र संदेहः स वै नारायणो भवेत् ।
सूत उवाच-
श्रुत्वा वै नारदो ह्येतद्विस्मयं परमं गतः २९।
उवाच पितरं तत्र किमुक्तं देवसत्तम ।
देवाः सहस्रशः संति रुद्राः संति सहस्रशः ३०।
पितरः संति शतशः यक्षाश्च किन्नरास्तथा ।
भूताः प्रेताः पिशाचाश्च ये केचिद्वेवयोनयः ३१।
तेषां नाम्ना च माहात्म्यं श्रुतं दृष्टं तथा न च ।
श्रीविष्णोर्नाममाहात्म्यं यादृशं च श्रुतं मया ३२।

यस्य वै नाममात्रेण मुच्यते नात्र संशयः ।
किं वै तीर्थकृते देव पृथिव्यामटने कृते ३३।
यस्य वै नाममहिमा श्रुत्वा मोक्षमवाप्नुयात् ।
तन्मुखं तु महत्तीर्थं तन्मुखं क्षेत्रमेव च ३४।
यन्मुखे रामरामेति तन्मुखं सर्वकामिकम् ।
कानि वै तस्य नामानि कति वीर्याणि सुव्रत ३५।

तत्सर्वं च विशेषेण मम ब्रूहि पितामह ।
ब्रह्मोवाच-
व्यापकोऽयं सदा विष्णुः परमात्मा सनातनः ३६।
अनादिनिधनः श्रीमान्भूतात्मा भूतभावनः ।
यस्मादहं हि संजातो सोऽयं विष्णुः सदावतु ३७।
सोऽयं कालस्य कालो वै सोऽयं मम तु पूर्वजः ।
अक्षयः पुंडरीकाक्षो मतिमानव्ययः पुमान् ३८।
शेषशायी सदा विष्णुः सहस्रशीर्षा महत्प्रभुः ।
सर्वभूतमयः साक्षाद्विश्वरूपो जनार्दनः ३९।
कैटभारिरयं विष्णुर्धाता देवो जगत्पतिः ।
तस्याहं नामगोत्रं च न वेद्मि पुरुषर्षभ ४०।
वेदवाद्यप्यहं तात नाहं ज्ञाता कदाचन ।
अतस्त्वं गच्छ देवर्षे यत्रास्ति किल विश्वराट् ४१।
स च तत्त्वं मुनिश्रेष्ठ सर्वं ते कथयिष्यति ।
स एव पुरुषः श्रीमान्कैलासाधिपतिः सदा ४२।

सर्वेषां विष्णुभक्तानामयं श्रेष्ठः परात्परः ।
पंचवक्त्रो ह्युमाकांतः सर्वदुःखनिबर्हणः ४३।
विश्वेश्वरो विश्वनाथः सर्वदा भक्तवत्सलः ।
तत्र गच्छ सुरश्रेष्ठ तत्सर्वं कथयिष्यति ४४।
पितुर्वचनमाकर्ण्य तत्र गंतुं प्रचक्रमे ।
विज्ञातुं नाममाहात्म्यं कैलासभवनं प्रति ४५।
यत्र विश्वेश्वरो देवो नित्यं तिष्ठति भूतिदः ।
ददर्श नारदस्तत्र देवं तं सुरपूजितम् ४६।
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।
पंचवक्त्रं दशभुजं त्रिनेत्रं शूलपाणिनम् ४७।
कपालिनं सखट्वांगं तीक्ष्णं शूलासिधारिणम् ।
पिनाकधारिणं भीमं वरदं वृषवाहनम् ४८।
भस्मांगं व्यालशोभाढ्यं शशांककृतशेखरम् ।
नीलजीमूतसंकाशं सूर्यकोटिसमप्रभम् ४९।
क्रीडंतं तत्र देवेशं साष्टांगं दंडवत्पुनः ।

तं दृष्ट्वा तु महादेवो विस्मयोत्फुल्ललोचनः 6.71.५०।
वैष्णवानां परः श्रेष्ठः प्राह वाडवसत्तमम् ।

कस्मादिह समायातो वद देवर्षिसत्तम ५१।
नारद उवाच-
एकस्मिन्नेव काले तु गतोऽहं ब्रह्मणोंतिकम् ।
श्रुतं तत्र मया देव विष्णोर्माहात्म्यमुत्तमम् ५२।
ब्रह्मणा कथितं तत्र ममाग्रे देवसत्तम ।
नाम्नोऽस्य यावती शक्तिः सा श्रुता ब्रह्मणो मुखात् ५३।
तत्र पृष्टं मया पूर्वं विष्णोर्नामसहस्रकम् ।
तदाहं ब्रह्मणा चोक्तं नाहं जानामि नारद ५४।
जानात्ययं महारुद्रस्तत्सर्वं कथयिष्यति ।
महाश्चर्यं तु संप्राप्य ह्यागतस्तव सन्निधौ ५५।
अस्मिन्कलियुगे घोरेऽल्पायुषश्चैव मानवाः ।
विधर्मेषु रता नित्यं नामनिष्ठा न वै पुनः ५६।
पाखंडिनस्तथा विप्रा धर्मेषु विरताः सदा ।

संध्याहीन व्रतभ्रष्टा दुष्टा मलिनरूपिणः ५७।
यथा विप्रास्तथा क्षत्रा वैश्याश्चैव पुनः पुनः ।
एवं शूद्रास्तथान्ये च न वै भागवता नराः ५८।
शूद्रा द्विजातिबाह्याश्च कलौ विश्वेश्वर प्रभो ।
धर्माधर्मौ न जानंति हितं वाऽहितमेव वा ५९।
एवं ज्ञात्वा ह्यहं स्वामिन्नागतः संनिधौ तव ।
पुनश्च नाममाहात्म्यं श्रुतं वै ब्रह्मणो मुखात् ६०।
त्वं देवः सर्वदेवानां त्वं नाथो मम सर्वदा ।
त्रिपुरारिश्च विश्वात्मा धाता त्वं च पुनः पुनः ६१।
कथयस्व प्रसादेन विष्णोर्नामसहस्रकम् ।
सौभाग्यजननं पुंसां परं भक्तिकरं सदा ६२।
ब्राह्मणानां ब्रह्मदं च क्षत्रियाणां जयप्रदम् ।
वैश्यानां धनदं नित्यं शूद्राणां सुखदायकम् ६३।
तदहं श्रोतुमिच्छामि त्वत्सकाशान्महेश्वर ।
त्वं समर्थोऽसि भक्तानां सर्वदा केशवं प्रति ६४।

कथयस्व प्रसादेन यदि गोप्यं न सुव्रत ।
इदं पवित्रं परमं सर्वतीर्थमयं सदा ६५।
अतो वै श्रोतुमिच्छामि वद विश्वेश्वर प्रभो ।
श्रुत्वा नारदवाक्यानि विस्मयोत्फुल्ललोचनः ६६।
रोमांचितस्ततो जातो विष्णोर्नामानि संस्मरन् ।
ईश्वर उवाच-
एतद्गोप्यं परं ब्रह्मन्विष्णोर्नामसहस्रकम् ६७।
एतच्छ्रुत्वा नरो वत्स न लभेद्दुर्गतिं क्वचित् ।
कदाचिच्च गते काले पार्वती मामुवाच ह ६८।
पार्वत्युवाच -

कैलासाधिपते मह्यं कथयस्व यथातथम् ।
त्वं किं जपसि देवेश परैश्वर्यसमाहितः ६९।
सदा त्वं भस्मलिप्तांगः कृत्तिवासाः सदा कथम् ।
जटाधरः कथं जातो वद विश्वेश्वर प्रभो ७०।
त्वं देवः सर्वदेवानां त्वं गुरुः सर्वकर्मणाम् ।

त्वं पतिर्मम विश्वेश विश्वनाथ जगत्प्रभो ७१।
महादेव उवाच-
इति पृष्टं मम ब्रह्मन्पार्वत्या च पुनः पुनः ।
तदा सर्वं मया ख्यातं तस्याश्चाग्रे विशेषतः ७२।
शृणु नारद वक्ष्यामि यदुक्तं पार्वतीं प्रति ।
येन प्रसन्नो भगवान्मुक्तिदाता न संशयः ७३।
ममायं तु पिता साक्षाद्बन्धुश्चैव तु सर्वदा ।
तस्याहं सर्वदा भक्तो ह्ययं मम पतिः सदा ७४।
तदहं संप्रवक्ष्यामि शृणुष्व गदतो मम ।
सूत उवाच-
एवमुक्त्वा नारदाय कथयामास वै द्विजाः ७५।
उमायै यत्पुरा प्रोक्तं विष्णोर्नामसहस्रकम् ।
महेशाच्चैव तत्प्राप्तं कैलासे नारदेन वै ७६।
कदाचिद्दैवयोगेन कैलासात्स समागतः ।
नैमिषारण्यसंज्ञं तु तीर्थं वै परमाद्भुतम् ७७।

तत्रस्था ऋषयः सर्वे दृष्ट्वा तं ऋषिसत्तमम् ।
पूजां चक्रुर्विशेषेण नारदाय महात्मने ७८।
आगतं नारदं ज्ञात्वा विस्मयोत्फुल्ललोचनाः ।
पुष्पवृष्टिं प्रचक्रुस्ते वैष्णवा द्विजसत्तमाः ७९।
पाद्यमर्घ्यं ततः कृत्वा कृत्वा चारार्तिकं ततः ।
निवेद्य फलमूलानि दंडवत्पतिता भुवि ८०।
ऊचुश्च कृतकृत्याः स्म देशे ह्यस्मिन्महामुने ।
भवतो दर्शनं जातं पवित्रं पापनाशनम् ८१।
त्वत्प्रसादाच्च देवेश पुराणानि श्रुतानि च ।
ब्रह्मन्केन प्रकारेण सर्वपापक्षयो भवेत् ८२।
विना दानेन तपसा विना तीर्थ तपो मखैः ।
विना दानैर्विना ध्यानैर्विना चेंद्रियनिग्रहैः ।
विना शास्त्रसमूहैश्च कथं मुक्तिरवाप्यते ८३।
नारद उवाच-
कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।

प्रणिपत्य महादेवं पर्यपृच्छदुमाप्रियम् ८४।
पार्वत्युवाच-
भगवंस्त्वं परो देवः सर्वज्ञः सर्वपूजितः ।

स त्वमत्त्यर्च्यते देवैरिंद्रसूर्यादिकैरपि ८५।
लभंतेऽभिमतां सिद्धिं सर्वेऽभ्यर्च्य वरप्रदम्।
त्वं जन्ममृत्युरहितः स्वयंभूः सर्वशक्तिमान् ८६।
सदा ध्यायसि किं स्वामिन्दिग्वासा मदनांतकः।
तपश्चरसि कस्मात्त्वं जटिलो भस्मधूसरः ८७।
किं वा जपसि देवेश परं कौतूहलं हि मे।
अनुग्राह्या यदा तेऽस्मि तत्त्वं कथय सुव्रतम् ८८।
महादेव उवाच-
नेदं कस्यापि कथितं गोपनीयमिदं मम।
किंतु वक्ष्यामि ते भद्रे त्वं भक्तासि प्रियासि मे ८९।
पुरा सत्ययुगे देवि विशुद्धमतयोऽखिलाः।
यजंति विष्णुमेवैकं ज्ञात्वा सर्वेश्वरेश्वरम् ९०।

प्रयांति परमामृद्धिमैहिकामुष्मिकीं प्रिये।
यां न प्राप्ताः सुराः सर्वे ऋषयः क्लेशसंयुताः ९१।
ते तां गतिं प्रपद्यंते ये नामकृतनिश्चयाः।
मन्मुखादपि संश्रुत्य देवा विष्णुबहिर्मुखाः ९२।
वेदैः पुराणैः सिद्धांतैर्भिन्नैर्विभ्रांतचेतसः।
निश्चयं नाधिगच्छंति किं तत्वं किं परं पदम् ९३।
तुलापुरुषदानाद्यैरश्वमेधादिभिर्मखैः।
वाराणसीप्रयागादि तीर्थस्नानादिभिः प्रिये ९४।
गयाश्राद्धादिभिः पित्र्यैर्वेदपाठादिभिर्जपैः।
तपोभिरुग्रैर्नियमैर्यमैर्भूतदयादिभिः ९५।
गुरुशुश्रूषणैः सेव्यैर्धर्मैर्वर्णाश्रमान्वितैः।
ज्ञानध्यानादिभिः सम्यक्चरितैर्जन्मकोटिभिः ९६।
न यांति तत्परं श्रेयो विष्णुं सर्वेश्वरेश्वरम्।
सर्वभावैः समाश्रित्य पुराणपुरुषोत्तमम् ९७।
अनन्यगतयो मर्त्या भोगिनोऽपि परंतपे।

ज्ञानवैराग्यरहिता ब्रह्मचर्यादिवर्जिताः ९८।
सर्वधर्मोज्झिता विष्णोर्नाममात्रैकजल्पिनः।
सुखेन यां गतिं यांति न तां सर्वेऽपि धार्मिकाः ९९।
स्मर्तव्यः सततं विष्णुर्विस्मर्तव्यो न जातुचित्।
सर्वे विधिनिषेधाः स्युरेतस्यैव विधिं कराः 6.71.१००।
किंतु ब्रह्मादयो देवा ऋषयश्च निरंहसः।
निर्भयं विष्णुनाम्नैव यथेष्टं पदमागताः १०१।
अलब्ध्वा चात्मनः पूजां सम्यगाराधितो हरिः।
मयास्मादपि च श्रेष्ठं वांच्छताहं कृतात्मना १०२।
ततः साक्षाज्जगन्नाथ प्रसन्नो भक्तवत्सलः।
अंशांशेनात्मनैवैतान्पूजयामास केशवः १०३।

देवान्पितॄन्द्विजान्हव्यकव्याद्यैः करुणामयः ।
ततः प्रभृति पूज्यंते त्रैलोक्ये सचराचरे १०४।
ब्रह्मादयः सुराः सर्वे प्रसादाच्छार्ङ्गधन्वनः ।
मां चोवाच यथा मत्तः पूज्यः श्रेष्ठो भविष्यसि १०५।

त्वामाराध्य तथा शंभो गृहीष्यामि वरं सदा ।
द्वापरादौ युगे भूत्वा कलया मानुषादिषु १०६।
स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान्कुरु ।
मां च गोपय येन स्यात्सृष्टिरेषोत्तरोत्तरा १०७।
एष मोहं सृजाम्याशु योजनान्मोहयिष्यति ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय १०८।
अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
प्रकाशं कुरु चात्मानमप्रकाशं च मां कुरु १०९।
ततस्तं प्रणिपत्याहमवोचं परमेश्वरम् ।
ब्रह्महत्या सहस्रस्य पापं शाम्येत्कथंचन ११०।
न पुनस्त्वदविज्ञानं कल्पकोटिशतैरपि ।
तस्मान्मया कृता स्पर्द्धा पवित्रः स्यां कथं हरे १११।
तन्मे कथय गोविंद पायश्चित्तं यदिच्छसि ।
ततः प्रसन्नो भगवानवोचत्तत्त्वमात्मनः ११२।
येनाहमधिकस्तस्मादभवं नगनंदिनि ।

तमेव तपसा नित्यं भजामि स्तौमि चिंतये ११३।
परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनम् ।
शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय च ११४।
दानं विना च या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ११५।
अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
इत्यादि सर्वमोहाय कथ्यते सति नान्यथा ।
तेनाद्वितीय महिमो जगत्पूज्योऽस्मि पार्वति ११६।
पार्वत्युवाच -
तन्मे कथय देवेश यथाहमपि शंकर ।
सर्वेश्वरी निरुपमा तव स्यां सदृशी प्रभो ११७।
महादेव उवाच-
साधुसाधु त्वया पृष्टं विष्णोर्भगवतः प्रिये ।
नाम्नां सहस्रं वक्ष्यामि मुख्यं त्रैलोक्यमुक्तिदम् ११८।
अस्य श्रीविष्णोर्नामसहस्रस्तोत्रस्य श्रीमहादेव ऋषिरनुष्टुपच्छंदः ।

ह्रीं बीजं श्रीं शक्तिः क्लीं कीलकं चतुर्वर्गधर्मकामार्थमोक्षार्थे जपे विनियोगः ।
ॐवासुदेवाय विद्महे महाहंसाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् अंगन्यासकरन्यासौ विधिपूर्वं यदा पठेत् ।
तत्फलं कोटिगुणितं भवत्येव न संशयः ११९।

श्रीवासुदेवः परंब्रह्म इति हृदये ।
मूलप्रकृतिरिति शिरः ।
महावराह इति शिखा ।
सूर्यवंशध्वज इति कवचम् ।
ब्रह्मादिकाम्यललित जगदाश्चर्य शैशव इति नेत्रम् ।
यथार्थखंडिताशेष इत्यस्त्रम् ।
नमोनारायणायेति न्यासं सर्वत्र कारयेत् ।
ॐनमोनारायणाय पुरुषाय महात्मने ।
विशुद्धसत्वधिष्ण्याय महाहंसाय धीमहि ।
ॐह्रां ह्रीं ह्रूं ह्रैं ह्रौं ह्रः ।
क्लीं कृष्णाय विष्णवे ह्रीं रामाय धीमहि तन्नो देवः प्रचोदयात् ।

क्ष्रौं नृसिंहाय विद्महे श्रीं श्रीकंठाय धीमहि तन्नो विष्णुः प्रचोदयात् ।
ॐवासुदेवाय विद्महे देवकीसुताय धीमहि तन्नः कृष्णः प्रचोदयात् ।
ॐ ह्रां ह्रीं ह्रूं ह्रैं ह्रौं ह्रः।
क्लीं कृष्णाय गोविंदाय गोपीजनवल्लभाय स्वाहा ।
इति मंत्रम् समुच्चार्य जपेद्वा विष्णुमव्ययम् ।
श्रीनिवासं जगन्नाथं तस्य स्तोत्रं पठेत्सुधीः १२०।
ॐवासुदेवः परं ब्रह्म परमात्मा परात्परः ।
परंधाम परंज्योतिः परंतत्वं परं पदम् १२१।
परः शिवः परोध्येयः परं ज्ञानं परागतिः ।
परमार्थः परंश्रेयः परानंदः परोदयः १२२।
परो व्यक्तात्परं व्योम परमर्द्धिः परेश्वरः ।
निरामयो निर्विकारो निर्विकल्पो निराश्रयः १२३।
निरंजनो निरातंको निर्लेपो निरवग्रहः ।
निर्गुणो निष्कलोऽनंतोऽभयोऽचिंत्योऽबलोचितः १२४।
अतीन्द्रियो मितो पारोऽनीशोऽनीहोऽव्ययोऽक्षयः ।

सर्वज्ञः सर्वगः सर्वः सर्वदः सर्वभावनः १२५।
सर्वशास्ता सर्वसाक्षी पूज्यः सर्वस्य सर्वदृक्? ।
सर्वशक्तिः सर्वसारः सर्वात्मा सर्वतोमुखः १२६।
सर्वावासः सर्वरूपः सर्वादिः सर्वदुःखहा ।
सर्वार्थः सर्वतोभद्रः सर्वकारणकारणम् १२७।
सर्वातिशयितः सर्वाध्यक्षः सर्वसुरेश्वरः ।
षड्विंशको महाविष्णुर्महागुह्यो महाविभुः १२८।
नित्योदितो नित्ययुक्तो नित्यानंदः सनातनः ।
मायापतिर्योगपतिः कैवल्यपतिरात्मभूः १२९।
जन्ममृत्युजरातीतः कालातीतो भवातिगः ।
पूर्णः सत्यः शुद्धबुद्धस्वरूपो नित्यचिन्मयः १३०।
योगप्रियो योगगम्यो भवबंधैकमोचकः ।

पुराणपुरुषः प्रत्यक्चैतन्यः पुरुषोत्तमः १३१।
वेदांतवेद्यो दुर्ज्ञेयस्तपत्रयविवर्जितः ।
ब्रह्मविद्याश्रयो नाद्यः स्वप्रकाशः स्वयंप्रभुः १३२।

सर्वोपेय उदासीनः प्रणवः सर्वतः समः ।
सर्वानवद्यो दुष्प्राप्यस्तुरीयस्तमसः परः १३३।
कूटस्थः सर्वसंश्लिष्टो वाङ्मनोगोचरातिगः ।
संकर्षणः सर्वहरः कालः सर्वभयंकरः १३४।
अनुल्लंघ्यश्चित्रगतिर्महारुद्रो दुरासदः ।
मूलप्रकृतिरानंदः प्रद्युम्नो विश्वमोहनः १३५।
महामायो विश्वबीजं परशक्तिः सुखैकभूः ।
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अनंतकीर्तिर्निःसीम पौरुषः सर्वमंगलः 6.71.१५०।
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ब्रह्मविद्याकोटिरूपः शिपिविष्टः शुचिश्रवाः १५५।
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सर्वलक्षणलक्षण्यः सर्वदैत्येंद्रदर्पहा ।
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समस्तदेवतादुर्गः प्रपन्नाशनिपंजरः १६४।
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सहस्रनामा त्रियुगश्चतुर्मूर्तिश्चतुर्भुजः १६९।
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नारायणो मुंजकेशः सर्वयोगविनिःसृतः १७०।
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सर्वज्ञदो जगज्जाड्यनाशको मधुसूदनः १७५।
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आदिविद्वान्वेदकर्त्ता वेदात्मा श्रुतिसागरः १७६।
ब्रह्मार्थवेदहरणः सर्वविज्ञानजन्मभूः ।
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मत्स्यदेवो महाशृंगो जगद्बीजबहित्रदृक् ।
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महावराहो यज्ञघ्नध्वंसको यज्ञिकाश्रयः १८२।
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कृतांतवाहनासह्यः समस्तभयनाशनः १८६।
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समस्तपातकध्वंसी सिद्धमंत्राधिकाह्वयः १८७।
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उग्रशोंबरमार्जारः कालमूषकभक्षकः ।
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रुद्रो नारायणो मेषरूप शंकरवाहनः १९५।
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अचिंत्याद्भुतविस्तारो विश्ववृक्षो महाबलः ।
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पापत्रस्तः सदापुण्यो दैत्याशानित्यखंडनः ।
पूरिताखिलदेवाशो विश्वार्थैकावतारकृत् २०३।
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पराशक्तिसदाश्लिष्टो योगानंदः सदोन्मदः २०५।
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मातृहत्यादिनिर्लेपः स्कंदजिद्विप्रराज्यदः २०७।
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सप्तद्वीपावतीदाता शिवार्चक यशप्रदः २०८।
भीमः परशुरामश्च शिवाचार्यैकविश्वभुक् ।
शिवाखिलज्ञानकोशो भीष्माचार्योऽग्निदैवतः २०९।
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अद्वितीयतपोमूर्त्तिर्ब्रह्मचर्यैकदक्षिणः २१०।
मनुःश्रेष्ठः सतांसेतुर्महीयान्वृषभो विराट् ।
आदिराजः क्षितिपिता सर्वरत्नैकदोहकृत् २११।
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जगद्वृत्तिप्रदश्चक्रवर्त्तिश्रेष्ठोद्वयास्त्रधृक् २१२।
सनकादिमुनिप्राप्य भगवद्भक्तिवर्द्धनः ।
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बुद्धो ध्यानजिताशेष देवदेवो जगत्प्रियः २७५।
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कल्की विष्णुयशःपुत्रः कलिकालविलोपकः।
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अश्ववारादि रेवंतः पृथ्वीदुर्गतिनाशनः २८०।
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देवर्षिराट्पांडवाग्र्योऽर्जुनोवादः प्रवादराट् २८६।
पवनः पवनेशानो वरुणो यादसां पतिः।
गंगातीर्थोत्तमोद्भूतं छलकाग्र्यं वरौषधम् २८७।
अन्नं सुदर्शनोऽस्त्राग्र्यं वज्रं प्रहरणोत्तमम्।
उच्चैःश्रवावाजिराज ऐरावतइभेश्वरः २८८।

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दातृश्रेष्ठः कामधेनुरार्तिघ्नाग्र्य सुहृत्तमः २९१।
चिंतामणिर्गुरुश्रेष्ठो माता हिततमः पिता।
सिंहो मृगेंद्रो नागेंद्रो वासुकिर्नृवरो नृप २९२।
वर्णेशो ब्राह्मणश्चेतः करुणाग्र्यं नमोनमः।
इत्येतद्वासुदेवस्य विष्णोर्नामसहस्रकम् २९३।
सर्वापराधशमनं परं भक्तिविवर्द्धनम्।
अक्षयं ब्रह्मलोकादि सर्वस्वर्गैकसाधनम् २९४।
विष्णुलोकैकसोपानं सर्वदुःखविनाशनम्।
समस्तसुखदं सद्यः परं निर्वाणदायकम् २९५।
कामक्रोधादिनिःशेषमनोमलविशोधनम्।

शांतिदं पावनं नृणां महापातकिनामपि २९६।
सर्वेषां प्राणिनामाशु सर्वाभीष्टफलप्रदम्।
समस्तविघ्नशमनं सर्वारिष्टविनाशनम् २९७।
घोरदुःखप्रशमनं तीव्रदारिद्र्यनाशनम्।
ऋणत्रयापहं गुह्यं धनधान्ययशस्करम् २९८।
सर्वैश्वर्यप्रदं सर्वसिद्धिदं सर्वधर्मदम्।
तीर्थयज्ञतपोदानव्रतकोटिफलप्रदम् २९९।
जगज्जाड्यप्रशमनं सर्वविद्यापवर्त्तकम्।
राज्यदं भ्रष्टराज्यानां रोगिणां सर्वरोगहृत् 6.71.३००।
वंध्यानां सुतदं चायुःक्षीणानां जीवितप्रदम्।

भूतग्रहविषध्वंसि ग्रहपीडाविनाशनम् ३०१।
मांगल्यं पुण्यमायुष्यं श्रवणात्पठनाज्जपात् ।
सकृदस्याखिलावेदाः सांगा मंत्राश्च कोटिशः ३०२।
पुराणशास्त्रस्मृतयः श्रुता स्युः पठितास्तथा ।
जप्त्वा चैकाक्षरं श्लोकं पादं वा पठति प्रिये ३०३।

नित्यं सिध्यति सर्वेष्टमचिरात्किमुताखिलम् ।
नानेन सदृशं सद्यः प्रत्ययं सर्वकर्मसु ३०४।
इदं भद्रे त्वया गोप्यं पाठ्यं स्वार्थैकसिद्धये ।
नावैष्णवाय दातव्यं विकल्पोपहतात्मने ३०५।
भक्तिश्रद्धाविहीनाय विष्णुसामान्यदर्शिने ।
देयं पुत्राय शिष्याय सुहृदे हितकाम्यया ३०६।
मत्प्रसादादृतेनेदं ग्रहीष्यंत्यल्पमेधसः ।
कलौ सद्यः फलं कल्पग्रामं नेष्यति नारदः ३०७।
लोकानां भाग्यहीनानां येन दुःखं विनश्यति ।
द्वित्रेषु वैष्णवेष्वेतदार्यावर्ते भविष्यति ३०८।
नास्ति विष्णोः परं धाम नास्ति विष्णोः परं तपः ।
नास्ति विष्णोः परो धर्मो नास्ति मंत्रो ह्यवैष्णवः ३०९।
नास्ति विष्णोः परं सत्यं नास्ति विष्णोः परो मखः ।
नास्ति विष्णोः परं ध्यानं नास्ति विष्णोः परा गतिः ३१०।
किं तस्य बहुभिर्मंत्रैः शास्त्रैर्वा र्बहुविस्तरैः ।

वाजपेयसहस्रैर्वा भक्तिर्यस्य जनार्दने ३११।
सर्वतीर्थमयो विष्णुः सर्वशास्त्रमयः प्रभुः ।
सर्वक्रतुमयो विष्णुः सत्यं सत्यं वदाम्यहम् ।
आब्रह्मसारसर्वस्वं सर्वमेतन्मयोदितम् ३१२।
पार्वत्युवाच-
धन्यास्म्यनुगृहीतास्मि कृतार्थास्मि जगत्पते ।
यन्मयेदं श्रुतं स्तोत्रं त्वद्वहस्यं सुदुर्लभम् ३१३।
अहो बत महत्कष्टं समस्तदुःखहे हरौ ।
विद्यमानेऽपि देवेशे मूढाः क्लिश्यंति संसृतौ ३१४।
यमुद्दिश्य सदा नाथं महेशोऽपि दिगंबरः ।
जटिलो भस्मलिप्तांगो तपस्वी वीक्ष्यते जनैः ३१५।
ततोऽधिकोऽस्ति देवः को लक्ष्मीकांतान्मधुद्विषः ।
यत्तत्त्वं चिंत्यते नित्यं त्वया योगेश्वरेण हि ३१६।
ततः परं किमधिकं पदं श्रीपुरुषोत्तमात् ।
तमविज्ञाय कं मूढाः यजंते ज्ञानमानिनः ३१७।

मुषितास्मि त्वया नाथ चिरं यदयमीश्वरः ।
प्रकाशितो न मे यस्मात्त्वदाद्या दिव्यशक्तयः ३१८।
अहो सर्वेश्वरो विष्णुः सर्वदेवोत्तमोत्तमः ।

भवदादिगुरुर्मूढैः सामान्य इव वीक्ष्यते ३१९।
महीयसां हि माहात्म्यं भजमानान्भजंति ते ।
द्विषतोऽपि वृथा पापानुपेक्ष्यंते क्षमान्विताः ३२०।
मयापि बाल्ये स्वपितुः प्रजा दृष्टा बुभुक्षिताः ।
दुःखादशक्तया पोष्टुं श्रियमाराध्य वै भृताः ३२१।
तया संनिहिताभ्यश्च प्रजाभ्यो भवदादयः ।
विलसंति स शक्राद्याः ससुहृन्मित्रबांधवाः ३२२।
तया विना क्व देवत्वं क्वैश्वर्यं क्व परिग्रहः ।
सर्वे भवंति जीवंतो यातनास्वेव संस्थिताः ३२३।
तामृतेनैव धर्मोऽथ कामो मोक्षोऽपि दूरतः ।
क्षुधितानां दुर्गतानां कुतो योगसमाधयः ३२४।
स च संसारसारैकः सर्वलोकैकनायकः ।

वशगा कमला यस्य त्यक्त्वा तामपि शंकरः ३२५।
अनौद्धत्येन शौचेन रूपेणार्जवसंपदा ।
सर्वातिशयवीर्येण संपूर्णस्य महात्मनः ३२६।
कस्तेन तुल्यतामेति देवदेवेन विष्णुना ।
यस्यांशांशावतारेण विना सर्वं विलीयते ३२७।
जगदेतत्तथाप्याहुर्दोषायैतद्विमोहिताः ।
नास्य जन्म न वा मृत्युर्नाप्राप्यं स्वार्थमेव च ३२८।
कामाद्यासक्तचित्तत्वात्किं तु सर्वेश्वरप्रभो ।
त्वन्मयत्वात्प्रमादाद्वा शक्नोमि पठितुं न चेत् ३२९।
विष्णोः सहस्रनामैतत्प्रत्यहं वृषभध्वज ।
नाम्नैकेन तु येन स्यात्तत्फलं ब्रूहि मे प्रभो ३३०।
महादेव उवाच-
रामरामेति रामेति रमे रामे मनोरमे ।
सहस्रनामततुल्यं रामनाम वरानने ३३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे विष्णोर्नामसहस्रं संपूर्णं नामैकसप्ततितमोऽध्यायः ७१।

Roman transliteration

ṛṣaya ūcuḥ -
sūta jīva ciraṃ sādho tvayātikaruṇātmanā |
saṃvādo hyadbhutaḥ prokto yaścāsīnnāradeśayoḥ 1|
bhagavannāmamahimā nāradena mahātmanā |
kīdṛkśrutaḥ samākhyāhi śraddhayā śṛṇvatāṃ guro 2|
sūta uvāca-
śṛṇudhvaṃ munayaḥ sarve purāvṛttaṃ vadāmyaham |
yasmiñchrute dvijaśreṣṭhāḥ kṛṣṇe bhaktirvivarddhate 3|
ekadā nārado draṣṭuṃ pitaraṃ susamāhitaḥ |
jagāma meruśikharaṃ siddhacāraṇasevitam 4|
tatra devaṃ samāsīnaṃ brahmāṇaṃ jagatāṃ patim |

namaskṛtyābravīdviprā nārado munisattamaḥ 5|
nārada uvāca-
nāmno'sya yāvatīśaktirvada viśveśvara prabho |
kīdṛktu nāmamahimā avyayasya mahātmanaḥ 6|

yo'yaṃ viśveśvaraḥ sākṣādayaṃ nārāyaṇo hariḥ |
paramātmā hṛṣīkeśaḥ sarvajīveṣu saṃgataḥ 7|
māyāvimohitāḥ sarve bhagavaṃtamadhokṣajam |
naiva jānaṃtyasāre'sminnarā mūḍhāḥ kalau yuge 8|
brahmovāca-
asminkalau viśeṣeṇa nāmoccāraṇapūrvakam |
bhaktiḥ kāryā yathā vatsa tathā tvaṃ śrotumarhasi 9|
dṛṣṭaṃ pareṣāṃ pāpānāmanuktānāṃ viśodhanam |
viṣṇorjiṣṇoḥ prayatnena smaraṇaṃ pāpanāśanam 10|
mithyā jñātvā tataḥ sarvaṃ harernāmapaṭhanjapan |
sarvapāpavinirmukto yāti viṣṇoḥ paraṃpadam 11|
ye vadaṃti narā nityaṃ hariritykṣaradvayam |
tasyoccāraṇamātreṇa vimuktāste na saṃśayaḥ 12|
prāyaścittāni sarvāṇi kṛṣṇānusmaraṇaṃ param |
prātarniśi tathā sāyaṃ madhyāhnādiṣu saṃsmaran 13|

nārāyaṇamavāpnoti sadyaḥ pāpakṣayaṃ naraḥ |
viṣṇusaṃsmaratā deva samastakleśasaṃkṣaye 14|
muktiṃ prayāti svargāptistasya viṣṇostu kīrttanāt |
vāsudeve mano yasya japahomārcanādiṣu 15|
tadakṣayaṃ vijānīyādyāvadiṃdrāścaturdaśa |
kva nākaprṣṭhagamanaṃ punarāvṛttilakṣaṇam 16|
kva japo vāsudevasya muktibījamanuttamam |
tanmukhaṃ paramaṃ tīrthaṃ yatrāvarttaṃ vitanvatī 17|
namo nārāyaṇāyeti bhāti prācī sarasvatī |
tasmādaharniśaṃ viṣṇusmaraṇātpuruṣottamaḥ 18|
na yāti narakaṃ putra saṃkṣīṇakalikalmaṣaḥ |
satyaṃ satyaṃ punaḥ satyaṃ bhāṣitaṃ mama suvrata 19|
nāmoccāraṇamātreṇa mahāpāpātpramucyate |
rāmarāmeti rāmeti rāmeti ca punarjapan 20|
sa cāṃḍālo'pi pūtātmā jāyate nātra saṃśayaḥ |

kurukṣetraṃ tathā kāśī gayā vai dvārikā tathā 21|
sarvaṃ tīrthaṃ kṛtaṃ tena nāmoccāraṇamātrataḥ |
kṛṣṇakṛṣṇeti kṛṣṇeti iti vāyo japanpaṭhan 22|
ihalokaṃ parityajya modate viṣṇusaṃnidhau |
nṛsiṃheti mudā vipra satataṃ prajapanpaṭhan 23|
mahāpāpātpramucyeta kalau bhāgavato naraḥ |
dhyāyankṛte yajanyajñaistretāyāṃ dvāpare'rcayan 24|
yadāpnoti tadāpnoti kalau saṃkīrtya keśavam |
etajjñātvā nimagnāśca jagadātmani keśave 25|
sarvapāpaparikṣīṇā yāṃti viṣṇoḥ paraṃ padam |
matsyaḥ kūrmo varāhaśca nṛsiṃho vāmanastathā 26|
rāmo rāmaśca kṛṣṇaśca buddhaḥ kalkī tataḥ smṛtaḥ |
ete daśāvatārāśca pṛthivyāṃ parikīrtitāḥ 27|
eteṣāṃ nāmamātreṇa brahmahā śudhyate sadā |
prātaḥ paṭhanjapandhyāyanviṣṇornāma yathā tathā 28|

mucyate nātra saṃdehaḥ sa vai nārāyaṇo bhavet |
sūta uvāca-
śrutvā vai nārado hyetadvismayaṃ paramaṃ gataḥ 29|
uvāca pitaraṃ tatra kimuktaṃ devasattama |
devāḥ sahasraśaḥ saṃti rudrāḥ saṃti sahasraśaḥ 30|
pitaraḥ saṃti śataśaḥ yakṣāśca kinnarāstathā |
bhūtāḥ pretāḥ piśācāśca ye keciddevayonayaḥ 31|
teṣāṃ nāmnā ca māhātmyaṃ śrutaṃ dṛṣṭaṃ tathā na ca |
śrīviṣṇornāmamāhātmyaṃ yādṛśaṃ ca śrutaṃ mayā 32|
yasya vai nāmamātreṇa mucyate nātra saṃśayaḥ |
kiṃ vai tīrthakṛte deva pṛthivyāmaṭane kṛte 33|
yasya vai nāmamahimā śrutvā mokṣamavāpnuyāt |
tanmukhaṃ tu mahattīrthaṃ tanmukhaṃ kṣetrameva ca 34|
yanmukhe rāmarāmeti tanmukhaṃ sarvakāmikam |
kāni vai tasya nāmāni kati vīryāṇi suvrata 35|

tatsarvaṃ ca viśeṣeṇa mama brūhi pitāmaha |
brahmovāca-
vyāpako'yaṃ sadā viṣṇuḥ paramātmā sanātanaḥ 36|
anādinidhanaḥ śrīmānbhūtātmā bhūtabhāvanaḥ |
yasmādahaṃ hi saṃjāto so'yaṃ viṣṇuḥ sadāvatu 37|
so'yaṃ kālasya kālo vai so'yaṃ mama tu pūrvajaḥ |
akṣayaḥ puṃḍarīkākṣo matimānavyayaḥ pumān 38|
śeṣaśāyī sadā viṣṇuḥ sahasraśīrṣā mahatprabhuḥ |
sarvabhūtamayaḥ sākṣādviśvarūpo janārdanaḥ 39|
kaiṭabhārirayaṃ viṣṇurdhātā devo jagatpatiḥ |
tasyāhaṃ nāmagotraṃ ca na vedmi puruṣarṣabha 40|
vedavādyapyahaṃ tāta nāhaṃ jñātā kadācana |
atastvaṃ gaccha devarṣe yatrāsti kila viśvarāṭ 41|
sa ca tattvaṃ muniśreṣṭha sarvaṃ te kathayiṣyati |
sa eva puruṣaḥ śrīmānkailāsādhipatiḥ sadā 42|

sarveṣāṃ viṣṇubhaktānāmayaṃ śreṣṭhaḥ parātparaḥ |
paṃcavaktro hyumākāṃtaḥ sarvaduḥkhanibarhaṇaḥ 43|
viśveśvaro viśvanāthaḥ sarvadā bhaktavatsalaḥ |
tatra gaccha suraśreṣṭha tatsarvaṃ kathayiṣyati 44|
piturvacanamākarṇya tatra gaṃtuṃ pracakrame |
vijñātuṃ nāmamāhātmyaṃ kailāsabhavanaṃ prati 45|
yatra viśveśvaro devo nityaṃ tiṣṭhati bhūtidaḥ |
dadarśa nāradastatra devaṃ taṃ surapūjitam 46|
kailāsaśikharāsīnaṃ devadevaṃ jagadgurum |
paṃcavaktraṃ daśabhujaṃ trinetraṃ śūlapāṇinam 47|
kapālinaṃ sakhaṭvāṃgaṃ tīkṣṇaṃ śūlāsidhāriṇam |
pināKadhāriṇaṃ bhīmaṃ varadaṃ vṛṣavāhanam 48|
bhasmāṃgaṃ vyālaśobhāḍhyaṃ śaśāṃkakṛtaśekharam |
nīlajīmūtasaṃkāśaṃ sūryakoṭisamaprabham 49|
krīḍaṃtaṃ tatra deveśaṃ sāṣṭāṃgaṃ daṃḍavatpunaḥ |

taṃ dṛṣṭvā tu mahādevo vismayotphullalocanaḥ 6.71.50|
vaiṣṇavānāṃ paraḥ śreṣṭhaḥ prāha vāḍavasattamam |
kasmādiha samāyāto vada devarṣisattama 51|
nārada uvāca-
ekasminneva kāle tu gato'haṃ brahmaṇoṃtikam |
śrutaṃ tatra mayā deva viṣṇormāhātmyamuttamam 52|

brahmaṇā kathitaṃ tatra mamāgre devasattama |
nāmno'sya yāvatī śaktiḥ sā śrutā brahmaṇo mukhāt 53|
tatra pṛṣṭaṃ mayā pūrvaṃ viṣṇornāmasahasrakam |
tadāhaṃ brahmaṇā coktaṃ nāhaṃ jānāmi nārada 54|
jānātyayaṃ mahārudrastatsarvaṃ kathayiṣyati |
mahāścaryaṃ tu saṃprāpya hyāgatastava sannidhau 55|
asminkaliyuge ghore'lpāyuṣaścaiva mānavāḥ |
vidharmeṣu ratā nityaṃ nāmaniṣṭhā na vai punaḥ 56|
pākhaṃḍinastathā viprā dharmeṣu viratāḥ sadā |

saṃdhyāhīna vratabhraṣṭā duṣṭā malinarūpiṇaḥ 57|
yathā viprāstathā kṣatrā vaiśyāścaiva punaḥ punaḥ |
evaṃ śūdrāstathānye ca na vai bhāgavatā narāḥ 58|
śūdrā dvijātibāhyāśca kalau viśveśvara prabho |
dharmādharmau na jānaṃti hitaṃ vā'hitameva vā 59|
evaṃ jñātvā hyahaṃ svāminnāgataḥ saṃnidhau tava |
punaśca nāmamāhātmyaṃ śrutaṃ vai brahmaṇo mukhāt 60|
tvaṃ devaḥ sarvadevānāṃ tvaṃ nātho mama sarvadā |
tripurāriśca viśvātmā dhātā tvaṃ ca punaḥ punaḥ 61|
kathayasva prasādena viṣṇornāmasahasrakam |
saubhāgyajananaṃ puṃsāṃ paraṃ bhaktikaraṃ sadā 62|
brāhmaṇānāṃ brahmadaṃ ca kṣatriyāṇāṃ jayapradam |
vaiśyānāṃ dhanadaṃ nityaṃ śūdrāṇāṃ sukhadāyakam 63|
tadahaṃ śrotumicchāmi tvatsakāśānmaheśvara |
tvaṃ samartho'si bhaktānāṃ sarvadā keśavaṃ prati 64|

kathayasva prasādena yadi gopyaṃ na suvrata |
idaṃ pavitraṃ paramaṃ sarvatīrthamayaṃ sadā 65|
ato vai śrotumicchāmi vada viśveśvara prabho |
śrutvā nāradavākyāni vismayotphullalocanaḥ 66|
romāṃcitastato jāto viṣṇornāmāni saṃsmaran |
īśvara uvāca-
etadgopyaṃ paraṃ brahmanviṣṇornāmasahasrakam 67|
etacchrutvā naro vatsa na labheddurgatiṃ kvacit |
kadācicca gate kāle pārvatī māmuvāca ha 68|
pārvatyuvāca -
kailāsādhipate mahyaṃ kathayasva yathātatham |
tvaṃ kiṃ japasi deveśa paraiśvaryasamāhitaḥ 69|
sadā tvaṃ bhasmaliptāṃgaḥ kṛttivāsāḥ sadā katham |
jaṭādharaḥ kathaṃ jāto vada viśveśvara prabho 70|
tvaṃ devaḥ sarvadevānāṃ tvaṃ guruḥ sarvakarmaṇām |

tvaṃ patirmama viśveśa viśvanātha jagatprabho 71|
mahādeva uvāca-
iti pṛṣṭaṃ mama brahmanpārvatyā ca punaḥ punaḥ |
tadā sarvaṃ mayā khyātaṃ tasyāścāgre viśeṣataḥ 72|
śṛṇu nārada vakṣyāmi yaduktaṃ pārvatīṃ prati |
yena prasanno bhagavānmuktidātā na saṃśayaḥ 73|
mamāyaṃ tu pitā sākṣādbandhuścaiva tu sarvadā |
tasyāhaṃ sarvadā bhakto hyayaṃ mama patiḥ sadā 74|
tadahaṃ saṃpravakṣyāmi śṛṇuṣva gadato mama |
sūta uvāca-
evamuktvā nāradāya kathayāmāsa vai dvijāḥ 75|

umāyai yatpurā proktaṃ viṣṇornāmasahasrakam |
maheśāccaiva tatprāptaṃ kailāse nāradena vai 76|
kadāciddaivayogena kailāsātsa samāgataḥ |
naimiṣāraṇyasaṃjñaṃ tu tīrthaṃ vai paramādbhutam 77|

tatrasthā ṛṣayaḥ sarve dṛṣṭvā taṃ ṛṣisattamam |
pūjāṃ cakruviśeṣeṇa nāradāya mahātmane 78|
āgataṃ nāradaṃ jñātvā vismayotphullalocanāḥ |
puṣpavṛṣṭiṃ pracakruste vaiṣṇavā dvijasattamāḥ 79|
pādyamarghyaṃ tataḥ kṛtvā kṛtvā cārārtikaṃ tataḥ |
nivedya phalamūlāni daṃḍavatpatitā bhuvi 80|
ūcuśca kṛtakṛtyāḥ sma deśe hyasminmahāmune |
bhavato darśanaṃ jātaṃ pavitraṃ pāpanāśanam 81|
tvatprasādācca deveśa purāṇāni śrutāni ca |
brahmankena prakāreṇa sarvapāpakṣayo bhavet 82|
vinā dānena tapasā vinā tīrtha tapo makhaiḥ |
vinā dānairvinā dhyānairvinā ceṃdriyanigrahaiḥ |
vinā śāstrasamūhaiśca kathaṃ muktiravāpyate 83|
nārada uvāca-
kailāsaśikharāsīnaṃ devadevaṃ jagadgurum |

praṇipatya mahādevaṃ paryapṛcchadumāpriyam 84|
pārvatyuvāca-
bhagavaṃstvaṃ paro devaḥ sarvajñaḥ sarvapūjitaḥ |
sa tvamattyarcyate devairiṃdrasūryādikairapi 85|
labhaṃte'bhimatāṃ siddhiṃ sarve'bhyarcya varapradam |
tvaṃ janmamṛtyurahitaḥ svayaṃbhūḥ sarvaśaktimān 86|
sadā dhyāyasi kiṃ svāmindigvāsā madanāṃtakaḥ |
tapaścarasi kasmāttvaṃ jaṭilo bhasmadhūsaraḥ 87|
kiṃ vā japasi deveśa paraṃ kautūhalaṃ hi me |
anugrāhyā yadā te'smi tattvaṃ kathaya suvratam 88|
mahādeva uvāca-
nedaṃ kasyāpi kathitaṃ gopanīyamidaṃ mama |
kiṃtu vakṣyāmi te bhadre tvaṃ bhaktāsi priyāsi me 89|
purā satyayuge devi viśuddhamatayo'khilāḥ |
yajaṃti viṣṇumevaikaṃ jñātvā sarveśvareśvaram 90|

prayāṃti paramāmṛddhimaihikāmuṣmikīṃ priye |
yāṃ na prāptāḥ surāḥ sarve ṛṣayaḥ kleśasaṃyutāḥ 91|
te tāṃ gatiṃ prapadyaṃte ye nāmakṛtaniścayāḥ |
manmukhādapi saṃśrutya devā viṣṇubahirmukhāḥ 92|
vedaiḥ purāṇaiḥ siddhāṃtairbhinnairvibhrāṃtacetasaḥ |
niścayaṃ nādhigacchaṃti kiṃ tatvaṃ kiṃ paraṃ padam 93|
tulāpuruṣadānādyairaśvamedhādibhirmakhaiḥ |
vārāṇasīprayāgādi tīrthasnānādibhiḥ priye 94|
gayāśrāddhādibhiḥ pitryairvedapāṭhādibhirjapaiḥ |
tapobhirugrairniyamairyamairbhūtadayādibhiḥ 95|
guruśuśrūṣaṇaiḥ sevyairdharmairvarṇāśramānvitaiḥ |
jñānadhyānādibhiḥ samyakcaritairjanmakoṭibhiḥ 96|
na yāṃti tatparaṃ śreyo viṣṇuṃ sarveśvareśvaram |
sarvabhāvaiḥ samāśritya purāṇapuruṣottamam 97|
ananyagatayo martyā bhogino'pi paraṃtape |

jñānavairāgyarahitā brahmacaryādivarjitāḥ 98|
sarvadharmojjhitā viṣṇornāmamātraikajalpinaḥ |
sukhena yāṃ gatiṃ yāṃti na tāṃ sarve'pi dhārmikāḥ 99|
smarttavyaḥ satataṃ viṣṇurvismartavyo na jātucit |
sarve vidhiniṣedhāḥ syuretasyaiva vidhiṃ karāḥ 6.71.100|
kiṃtu brahmādayo devā ṛṣayaśca niraṃhasaḥ |
nirbhayaṃ viṣṇunāmnaiva yatheṣṭaṃ padamāgatāḥ 101|
alabdhvā cātmanaḥ pūjāṃ samyagārādhito hariḥ |
mayāsmādapi ca śreṣṭhaṃ vāṃcchatāhaṃ kṛtātmanā 102|
tataḥ sākṣājjagannātha prasanno bhaktavatsalaḥ |
aṃśāṃśenātmanaivaitānpūjayāmāsa keśavaḥ 103|
devānpitṝndvijānhavyakavyādyaiḥ karuṇāmayaḥ |
tataḥ prabhṛti pūjyaṃte trailokye sacarācare 104|
brahmādayaḥ surāḥ sarve prasādācchārṅgadhanvanaḥ |
māṃ covāca yathā mattaḥ pūjyaḥ śreṣṭho bhaviṣyasi 105|

tvāmārādhya tathā śaṃbho grhīṣyāmi varaṃ sadā |
dvāparādau yuge bhūtvā kalayā mānuṣādiṣu 106|
svāgamaiḥ kalpitaistvaṃ ca janānmadvimukhānkuru |
māṃ ca gopaya yena syātsṛṣṭireṣottarottarā 107|
eṣa mohaṃ sṛjāmyāśu yojanānmohayiṣyati |
tvaṃ ca rudra mahābāho mohaśāstrāṇi kāraya 108|
atathyāni vitathyāni darśayasva mahābhuja |
prakāśaṃ kuru cātmānamaprakāśaṃ ca māṃ kuru 109|
tatastaṃ praṇipatyāhamavocaṃ parameśvaram |
brahmahatyā sahasrasya pāpaṃ śāmyetkathaṃcana 110|
na punastvadavijñānaṃ kalpakoṭiśatairapi |
tasmānmayā kṛtā sparddhā pavitraḥ syāṃ kathaṃ hare 111|
tanme kathaya goviṃda pāyaścittaṃ yadicchasi |
tataḥ prasanno bhagavānavocattattvamātmanaḥ 112|
yenāhamadhikastasmādabhavaṃ naganaṃdini |

tameva tapasā nityaṃ bhajāmi staumi ciṃtaye 113|
paramo viṣṇurevaikastajjñānaṃ muktisādhanam |
śāstrāṇāṃ nirṇayastveṣastadanyanmohanāya ca 114|
dānaṃ vinā ca yā muktiḥ sāmyaṃ ca mama viṣṇunā |
tīrthādimātrato jñānaṃ mamādhikyaṃ ca viṣṇutaḥ 115|
abhedaścāsmadādīnāṃ muktānāṃ hariṇā tathā |
ityādi sarvamohāya kathyate sati nānyathā |
tenādvitīya mahimo jagatpūjyo'smi pārvati 116|
pārvatyuvāca -
tanme kathaya deveśa yathāhamapi śaṃkara |
sarveśvarī nirupamā tava syāṃ sadṛśī prabho 117|
mahādeva uvāca-
sādhusādhu tvayā pṛṣṭaṃ viṣṇorbhagavataḥ priye |
nāmnāṃ sahasraṃ vakṣyāmi mukhyaṃ trailokyamuktidam 118|
asya śrīviṣṇornāmasahasrastotrasya śrīmahādeva ṛṣiranuṣṭupacchaṃdaḥ |

hrīṃ bījaṃ śrīṃ śaktiḥ klīṃ kīlakaṃ caturvargadharmakāmārthamokṣārthe jape viniyogaḥ |
oṃvāsudevāya vidmahe mahāhaṃsāya dhīmahi |
tanno viṣṇuḥ pracodayāt aṃganyāsakaranyāsau vidhipūrvaṃ yadā paṭhet |
tatphalaṃ koṭiguṇitaṃ bhavatyeva na saṃśayaḥ 119|
śrīvāsudevaḥ paraṃbrahma iti hṛdaye |
mūlaprakṛtiriti śiraḥ |

mahāvarāha iti śikhā |
sūryavaṃśadhvaja iti kavacam |
brahmādikāmyalalita jagadāścarya śaiśava iti netram |
yathārthakhaṃḍitāśeṣa ityastram |
namonārāyaṇāyeti nyāsaṃ sarvatra kārayet |
oṃnamonārāyaṇāya puruṣāya mahātmane |
viśuddhasatvadhiṣṇyāya mahāhaṃsāya dhīmahi |
oṃhrāṃ hrīṃ hrūṃ hraiṃ hrauṃ hraḥ |
klīṃ kṛṣṇāya viṣṇave hrīṃ rāmāya dhīmahi tanno devaḥ pracodayāt |

kṣrauṃ nṛsiṃhāya vidmahe śrīṃ śrīkaṃṭhāya dhīmahi tanno viṣṇuḥ pracodayāt |
oṃvāsudevāya vidmahe devakīsutāya dhīmahi tannaḥ kṛṣṇaḥ pracodayāt |
oṃ hrāṃ hrīṃ hrūṃ hraiṃ hrauṃ hraḥ|
klīṃ kṛṣṇāya goviṃdāya gopījanavallabhāya svāhā |
iti maṃtram samuccārya japedvā viṣṇumavyayam |
śrīnivāsaṃ jagannāthaṃ tasya stotraṃ paṭhetsudhīḥ 120|
oṃvāsudevaḥ paraṃ brahma paramātmā parātparaḥ |
paraṃdhāma paraṃjyotiḥ paraṃtatvaṃ paraṃ padam 121|
paraḥ śivaḥ parodhyeyaḥ paraṃ jñānaṃ parāgatiḥ |
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paro vyaktātparaṃ vyoma paramarddhiḥ pareśvaraḥ |
nirāmayo nirvikāro nirvikalpo nirāśrayaḥ 123|
niraṃjano nirātaṃko nirlepo niravagrahaḥ |
nirguṇo niṣkalo'naṃto'bhayo'ciṃtyo'balocitaḥ 124|
atīndriyo mito pāro'nīśo'nīho'vyayo'kṣayaḥ |

sarvajñaḥ sarvagaḥ sarvaḥ sarvadaḥ sarvabhāvanaḥ 125|
sarvaśāstā sarvasākṣī pūjyaḥ sarvasya sarvadṛk? |
sarvaśaktiḥ sarvasāraḥ sarvātmā sarvatomukhaḥ 126|
sarvāvāsaḥ sarvarūpaḥ sarvādiḥ sarvaduḥkhahā |
sarvārthaḥ sarvatobhadraḥ sarvakāraṇakāraṇam 127|
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mahāmāyo viśvabījaṃ paraśaktiḥ sukhaikabhūḥ |
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sarvatīrthamayo viṣṇuḥ sarvaśāstramayaḥ prabhuḥ |
sarvakratumayo viṣṇuḥ satyaṃ satyaṃ vadāmyaham |
ābrahmasārasarvasvaṃ sarvametanmayoditam 312|
pārvatyuvāca-
dhanyāsmyanugṛhītāsmi kṛtārthāsmi jagatpate |
yanmayedaṃ śrutaṃ stotraṃ tvadrahasyaṃ sudurlabham 313|
aho bata mahatkaṣṭaṃ samastaduḥkhahe harau |
vidyamāne'pi deveśe mūḍhāḥ kliśyaṃti saṃsṛtau 314|
yamuddiśya sadā nāthaṃ maheśo'pi digaṃbaraḥ |
jaṭilo bhasmaliptāṃgo tapasvī vīkṣyate janaiḥ 315|
tato'dhiko'sti devaḥ ko lakṣmīkāṃtānmadhudviṣaḥ |
yattattvaṃ ciṃtyate nityaṃ tvayā yogeśvareṇa hi 316|
tataḥ paraṃ kimadhikaṃ padaṃ śrīpuruṣottamāt |
tamavijñāya kaṃ mūḍhāḥ yajaṃte jñānamāninaḥ 317|

muṣitāsmi tvayā nātha ciraṃ yadayamīśvaraḥ |
prakāśito na me yasmāttvadādyā divyaśaktayaḥ 318|
aho sarveśvaro viṣṇuḥ sarvadevottamottamaḥ |
bhavadādigururmūḍhaiḥ sāmānya iva vīkṣyate 319|
mahīyasāṃ hi māhātmyaṃ bhajamānānbhajaṃti te |
dviṣato'pi vṛthā pāpānupekṣyaṃte kṣamānvitāḥ 320|
mayāpi bālye svapituḥ prajā dṛṣṭā bubhukṣitāḥ |
duḥkhādaśaktayā poṣṭuṃ śriyamārādhya vai bhṛtāḥ 321|
tayā saṃnihitābhyaśca prajābhyo bhavadādayaḥ |
vilasaṃti sa śakrādyāḥ sasuhṛnmitrabāṃdhavāḥ 322|
tayā vinā kva devatvaṃ kvaiśvaryaṃ kva parigrahaḥ |
sarve bhavaṃti jīvaṃto yātanāsveva saṃsthitāḥ 323|
tāmṛtenaiva dharmo'tha kāmo mokṣo'pi dūrataḥ |
kṣudhitānāṃ durgatānāṃ kuto yogasamādhayaḥ 324|
sa ca saṃsārasāraikaḥ sarvalokaikanāyakaḥ |

vaśagā kamalā yasya tyaktvā tāmapi śaṃkaraḥ 325|
anauddhatyena śaucena rūpeṇārjavasaṃpadā |
sarvātiśayavīryeṇa saṃpūrṇasya mahātmanaḥ 326|
kastena tulyatāmeti devadevena viṣṇunā |
yasyāṃśāṃśāvatāreṇa vinā sarvaṃ vilīyate 327|
jagadetattathāpyāhurdoṣāyaitadvimohitāḥ |
nāsya janma na vā mṛtyurnāprāpyaṃ svārthameva ca 328|
kāmādyāsaktacittatvātkiṃ tu sarveśvaraprabho |
tvanmayatvātpramādādvā śaknomi paṭhituṃ na cet 329|
viṣṇoḥ sahasranāmaitatpratyahaṃ vṛṣabhadhvaja |
nāmnaikena tu yena syāttatphalaṃ brūhi me prabho 330|
mahādeva uvāca-
rāmarāmeti rāmeti rame rāme manorame |
sahasranāmatattulyaṃ rāmanāma varānane 331|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde viṣṇornāmasahasraṃ saṃpūrṇaṃ nāmaikasaptatitamo'dhyāyaḥ 71|

English translation

The sages said :

1-2. O Sūta , O good one, live long. You, of a kind heart, have told us the wonderful dialogue which took place between Nārada and Śiva .O preceptor, tell us who are listening devoutly, how the noble Nārada heard the importance of the lord's names.

Sūta said :

3-5. O best brāhmaṇas , all you sages, listen. I am telling an old account, having heard which devotion to Kṛṣṇa enhances. Once Nārada, quite calm, went to see his father to the peak of (the mountain) Meru which was resorted to by siddhas and cāraṇas . O brāhmaṇas, Nārada, the best sage, having saluted Brahmā , the lord of the worlds, who was seated there, said to him:

Nārada said :

6-8. O lord of the universe, O master, tell me how much power there is in the name of him, and of what kind is the greatness of the name of the noble one, who, the lord of the universe, is actually Nārayaṇa Hari , the highest soul, Hṛṣīkeśa , united with all beings. All foolish men, being deluded by illusion, do not at all know lord Viṣṇu in this Kali age which is worthless.

Brahmā said :

9-22. O child, please listen, how in this Kali age worship is especially to be done by reciting (his) names. The recollection of Viṣṇu, the conqueror, with an effort, is seen to purify untold sins, and it destroys sins. Knowing everything (else) to be false, a man who recites and mutters Viṣṇu's names, is freed from all sins, and goes to Viṣṇu's highest position. There is no doubt that those men who always utter the two letters Ha-ri become free just by uttering them. All expiations consist in remembering Kṛṣṇa repeatedly. A man who remembers Kṛṣṇa in the morning, at night and at mid-day, etc. instantly reaches Nārāyaṇa , the destroyer of sins. When just by remembering Viṣṇu all the suffering perishes, he attains salvation; he obtains heaven due to his reciting Viṣṇu's name. A man should know that it is an eternal (state for him) whose mind is (engaged) in muttering his names, sacrifices and (his) worship, and the state continues for (the periods of) fourteen Indras . What a great disparity is there between going to heaven which is characterised by returning (i.e. by rebirth), and muttering the names of Viṣṇu, the excellent seed (i.e. source) of salvation? That mouth is a great holy place where Prācī Sarasvatī filling the eddy (as it were) with the words Namo Nārāyaṇāya (salutation to Nārāyaṇa) appears. Therefore, the best man, by remembering Viṣṇu day and night, and with his sins in the Kali age destroyed, does not go to hell. O you of the best vow, I have told (you) the truth and the truth (only). Merely by uttering (Viṣṇu's) name a man is free from a great sin. There is no doubt that even that cāṇḍāla who mutters ' Rāma , Rāma, Rāma' has his mind purified. Or he who mutters and recites 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa', has merely by the utterance of that name, visited all holy places like Kurukṣetra , Kāśī , Gayā and Dvārikā.

23-29a. O brāhmaṇa , he who always mutters or recites ' Nṛsiṃha ' with joy, abandons this world and rejoices near Viṣṇu. A devotee of Viṣṇu is freed from a great sin in the Kali age. A man obtains by repeating the names of Viṣṇu in the Kali age, what he obtains by meditation in the Kṛta age, by performing sacrifices in the Tretā age, and by worshipping Viṣṇu in the Dvāpara age. Realising this men are plunged into Viṣṇu, the soul of the world. With all their sins destroyed they go to the highest position of Viṣṇu. Matsya , Kūrma , Varāha , Nṛsiṃha, Vāmana , so also (Paraśu -)rāma, Rāma, Kṛṣṇa, Buddha , and after him is said to be (the incarnation of) Kalki . These ten are said to be (Viṣṇu's) ten incarnations on the earth. Merely by (uttering) their names, (even) the killer of a brāhmaṇa is always purified. He, by reciting, muttering, meditating upon Viṣṇu's name in any manner, is freed. There is

no doubt that he would be Viṣṇu himself.

Sūta said :

29b-36a. Hearing this Nārada was greatly amazed. He then said to his father: "O best god, why is it said: 'There are thousands of gods; there are thousands of Rudras . There are hundreds of manes, so also yakṣas and kinnaras . So also goblins, evil spirits, fiends, and those that belong to the species of deities. The greatness of their name is not heard or seen, as I have heard about the greatness of Viṣṇu's name. There is no doubt that merely by uttering his name, one is freed.' O god, what is the use of visiting the holy places or wandering over the earth? By (merely) hearing the greatness of his names, one would obtain salvation. That mouth is a great holy place, that mouth is a sacred place, in which the words 'Rāma Rāma' are (found). That mouth fulfils all desires. O you of a good vow, which are the names of him (i.e. of Viṣṇu) that should be recited? O grandsire, tell me all that in detail."

Brahmā said :

36b-44. This Viṣṇu always pervades (everything), is the ancient, highest soul. He has no beginning or end. He is glorious, the soul of beings, the creator of beings. May this Viṣṇu, from whom I am born, always protect (you). This one is the death of death. He is my ancestor. He is imperishable, has lotus-like eyes, and is an intelligent, immutable (great) person. Viṣṇu always lies on Śeṣa . He has a thousand heads. He is a great lord. He occupies all beings and he, Viṣṇu, is actually of the form of the universe. This Viṣṇu is the enemy of Kaiṭabha , is the creator; (this) god is the lord of the world. O best man, I do not know his name, and (about) his family (also). O dear one, though I am the propounder of the Vedas , I never know (this). Therefore, O divine sage, go there where the lord of the universe is. O best sage, he will tell you the entire truth. He, the lord of Kailāsa , is alone the ever-prosperous person. He is the best among all the devotees of Viṣṇu. He is greater than the great. (This) lord of Umā has five faces, and he destroys all miseries. He is the lord of the universe; he is the master of everything; he always loves his devotees. O best among the gods, go there; (that best god) will tell you everything.

45-55. Hearing the words of his father, Nārada proceeded to go there, to the abode (of Śiva) on Kailāṣa, where that god, the granter of well-being, always stays, to learn the importance of Viṣṇu's names. There Nārada saw the god honoured by deities, seated on the peak of Kailāsa, the god of gods, the preceptor of the world, having five faces, ten arms, and having the trident in his hand, having a skull, having a staff with a skull at the top, [1] holding a sharp spear and a sword, holding the trident, fearful, granting boons, and having the bull (i.e. Nandin) as his vehicle, with his body (smeared) with ash, having charm due to serpents, and having the (crescent-)moon on his head, resembling a dark cloud, and having the lustre of a crore of suns, and sporting there. (Prostrating himself) like a staff he (i.e. Nārada) saluted the lord of gods. Seeing him, the great god, the best among the devotees of Viṣṇu, and with his eyes dilated due to amazement, said to the best brāhmaṇa (i.e. Nārada): "O best among divine sages, why have you come here?"

Nārada said :

O god, some time I had approached Brahmā. There I heard about the excellent greatness of Viṣṇu. It was told there to me by Brahmā, O best of gods. I heard from Brahmā's mouth how much the power of the names of him (i.e. Viṣṇu) is. Then I first asked about the thousand names of Viṣṇu [viz., Viṣṇusahasranāma]. Then Brahmā said to me: "O Nārada, I do not know (them). This great Rudra knows (them). He will tell you all." Being very much amazed, I have come to you.

56-67a. In this terrible Kali age men are short-lived. They are engaged in impious acts. And they do not have faith in (Viṣṇu's) name. Similarly brāhmaṇas are heretics and always engrossed in impious acts. They are void of (i.e. do not perform) the Sandhyā (prayer), have fallen from vows, are wicked, and of dirty figures. As are the brāhmaṇas, so are also the kṣatriyas and so also vaiśyas . So also are śūdras and others, but not Viṣṇu's devotees. O lord, the śūdras are out of the fold of the twice-born in the Kali age. They do not know what is righteous, what is unrighteous, and what is beneficial and what is not. Realising this, O master, I have approached you. And I have also heard the importance of (Viṣṇu's) names from Brahmā's mouth. You are the god of all gods, and are always my lord. You are the enemy of Tripura , the universal soul and the creator, again and again. Favour me, and narrate the thousand names of Viṣṇu, which produces good fortune of men, and always produces great devotion in them. It gives Brahman (the Supreme Spirit or the Vedas) to the brāhmaṇas. It gives victory to the kṣatriyas. It gives wealth to vaiśyas and always gives happiness to śūdras. O Maheśvara , I desire to hear it from you. Among all the devotees of Keśava (i.e. Viṣṇu) you are the (most) capable. O you of a good vow, favour me, and tell it to me if it is not a secret. It is very pure. It is always full of all holy places. Therefore, I desire to hear it. O lord, O master of the universe, (please) tell it.

Hearing the words of Nārada, (Śiva) had his eyes dilated with wonder. He was horripilated while recollecting Viṣṇu's names.

The lord said :

67b-68. These thousand names of Viṣṇu [viz., Viṣṇusahasranāma] are to be kept secret. Hearing these, O child, a man would never have a miserable position. Sometime in the past Pārvatī said to me:

Pārvatī said :

69-71. O lord of Kailāsa, O lord of gods, O you who are endowed with great prosperity, tell me truly what you are muttering. How is it that your body is always smeared with ash, you wear the hide (of an antelope)? How are you having matted hair? O master of the universe, O lord, tell it (to me). You are the god of all gods; you are the superintendent of all rites. You are the lord, O master of the universe, O lord of the universe, O lord of the world.

Mahādeva said :

72-75a. Thus, O brāhmaṇa, I was repeatedly asked by Pārvatī. Then I told everything especially to her. O Nārada, listen. I shall tell (you) what I told Pārvatī, and by which the lord, giving salvation, will be undoubtedly pleased. He is actually my father, and always my brother. I am always his devotee; and he is always my lord. Therefore, I shall tell (it) to you. Listen to me who am telling (it).

Sūta said :

75b-83. O brāhmaṇas, having thus spoken to Nārada, he told him the thousand names of Viṣṇu, which he had formerly told to Pārvatī. (Thus) they are received by Nārada on the Kailāsa (mountain). Sometime, by chance, he came from Kailāsa to the very wonderful holy place called Naimiṣāraṇya . All the sages residing there, seeing Nārada, the best sage, honoured the noble Nārada. Those best brāhmaṇas, Viṣṇu's devotees, seeing Nārada to have come, had their eyes dilated due to amazement. They showered flowers on him. They offered him water for (washing) his feet, offered him respectful offering, so also waved light before him, offered him fruits and roots and prostrated on the ground like

a staff. And they said: “O great sage, we are blessed, since in this region we have had your presence which is pure and which destroys sins. O lord of gods, by your favour we have heard the Purāṇas . O brāhmaṇa, in what way would all (one’s) sins perish? How is salvation obtained without giving (gifts), without austerities, without (visiting) holy places, without penance and sacrifices, without (giving) gifts, without meditations, and without curbing the senses, and without (studying) the groups of sacred texts?”

Nārada said :

84. Umā, having saluted (her) dear (lord), the god of gods, the preceptor of the world, i.e. Mahādeva , seated on the peak of Kailāsa (mountain) asked him:

Pārvatī said :

85-88. O highest god, you are the omniscient great lord, revered by all. Even gods like Indra and Sūrya very much adore you. All, having worshipped you, the giver of boons, obtain desired success. You are without birth and death. You are self-born, and are all-powerful. O lord, you, having the quarters as your garment (i.e. naked), the destroyer of Madana , what do you always meditate upon? Why do you having matted hair and dusty with ash, practise penance? O lord of gods, what are you muttering? I have a great curiosity (to know it). If I deserve your favour, then tell me (about) that good vow.

Mahādeva said :

89-109. I have not told this to anyone. It is to be kept secret by me. But O good one, I shall tell (to you since) you are devoted (to me) and dear to me. O goddess, formerly, in the Satya-yuga all had pure minds; and knowing Viṣṇu alone to be the lord of all gods, they worshipped him (alone). O dear one, they got great prosperity in this world and in the next. They who were indeed determined, secured that position which all gods and sages suffering pain, did not obtain. Even after having heard from my mouth, gods led by Viṣṇu, did not, through Vedas and various Purāṇic doctrines, understand for certain what the truth is, or which the highest position is, as their minds were confused. O dear one, by means of gold, jewels etc. equal to their weight (given to a brāhmaṇa as a gift), by means of sacrifices like the horse-sacrifice, and by means of bathing at holy places like Vārāṇaśī or Prayāga , so also by means of offering śrāddhas to their dead ancestors at Gayā etc., by means of Vedic recitals and mutterings, severe austeritiets, restraints and checks, by means of kindness etc., by means of serving the preceptors (and elders), by means of duties of the castes and stages of life that are to be observed, so also by means of knowledge, meditation etc. duly practised during crores of existences, they do not reach Viṣṇu, the god of all gods, the supreme bliss. Even all religious men do not reach that position which those mortals who with all their thoughts and having no other course resort to that ancient ‘best person’ Viṣṇu, who even enjoy themselves, who do not have knowledge or detachment, who are without celibacy etc., who have given up all (other) religious acts, but who mutter only Viṣṇu’s names, happily reach, O you who subdue your enemies. That Viṣṇu should always be remembered. He should never be forgotten. All sacred injunctions and prohibitions are his commandments. Nevertheless all gods like Brahmā and all innocent sages have, by means of (uttering fearlessly) Viṣṇu’s names, reached the position that was desired by them. I desiring greater than this, and being blessed, did not accept worship offered to me, but properly propitiated Viṣṇu. Then the lord of the world, to whom his devotees are dear, was actually pleased, and he, Keśava, worshipped these as his portions. He, full of pity (worshipped) deities, manes, brāhmaṇas with oblations offered to gods and dead ancestors. Since then in the three worlds with the mobile and the immobile all gods like Brahmā are worshipped by the

favour of the holder of the Śārṅga bow. He also said to me: “You would be superior to and more venerable than me. O Śambhu , I shall also propitiate you and will always receive a boon from you. Being born in the ages like Dvāpara and among men in the Kali age make the people averse to me with the sacred texts prepared by you. So also censure me so that the world become better and better. I shall produce this delusion which will delude people. You too, O mighty-armed Rudra, produce sacred texts that would delude people. O you of great arms, produce (the texts) that are false and spurious. Manifest thyself and keep me hidden.”

110-116. Then having saluted the highest lord, I said: “How would the sin of the murder of thousand brāhmaṇas perish? Even after hundreds of crores of kalpas you cannot be forgotten. So I vied (with you). O Viṣṇu, how would I be pure? Therefore, O Govinda , tell me the expiation you desire.” Then the lord, being pleased, told the truth about himself, by which, O daughter of the (Himālaya) mountain, I became superior to him. Everyday I adore him with penance, I eulogise him and think of him. Viṣṇu alone is the highest one. Knowledge about him is the means of salvation. This is the verdict of the sacred texts. Anything other than that causes delusion. All that is said like: ‘salvation is attained without knowledge’, ‘my equivalence with Viṣṇu’, ‘knowledge is obtained by visiting holy places’, ‘my superiority over Viṣṇu’, or ‘identity of devotees like me with Viṣṇu’, leads to delusion (only and) to nothing else, O chaste lady. Due to that my greatness has become matchless, and I am honoured by the world, O Pārvatī.

Pārvatī said :

117. Then O Śaṅkara , O master, O lord of gods, tell me how I would be the ruler of all and matchless like you.

Mahādeva said :

118-139. O dear one, you have asked well. I shall tell you the principal names of lord Viṣṇu, which would bring about salvation from the three worlds. Of this hymn called Viṣṇusahasranāma (‘the thousand names of Viṣṇu’) Śrī Mahādeva is the poet; the metre is anuṣṭubh ; the seed (the cause) is Hrīṃ ; the power is Śrīṃ ; the pin is Klīṃ . Its application is in the muttering of the names for the attainment of the four goals, viz. moral merit, sensual enjoyments, worldly prosperity and salvation: ‘Om, we know Vāsudeva . We think of (that) supreme Brahman; so that Viṣṇu should urge us (on).’ When the various assignments of (the parts of) the body, hands would be recited duly, the fruit of that is crore-fold. There is no doubt about it. He (should touch his) heart (saying), ‘Śrī Vāsudeva is the highest Brahman’. He (should touch his) head (saying), ‘(He) is the original source’. He (should touch) the tuft of hair on his head (saying), ‘(He) is Mahāvarāha ’. He (should utter) the mystical syllable ‘Hūm-Hūm’ (saying), ‘He is the banner (i.e. the scion) of the solar dynasty’. He (should touch) his eyes (saying), ‘Infancy causing wonder to the world by means of the desired sports of Brahmā etc.’ He (should touch) the astra , (saying), ‘Yathārtha- khaṇḍita -aśeṣa.’ Saying, “Salutation to Nārāyaṇa the noble ‘man’,” he should have the nyāsa everywhere. ‘We think of the supreme Brahman, of a pure, good, abode. Om, hrāṃ, hrīṃ, hruṃ, hraiṃ, hroṃ, hraḥ; Klīṃ to Kṛṣṇa, to Viṣṇu. Hrīṃ to Rāma. We think of him, so that the god will urge us on. Kṣrauṃ, we know Nṛsiṃha. Śrīṃ, we think of Śrīkaṇṭha , so that Viṣṇu should prompt us. Om, we think of Devakī ’s son, Vāsudeva, so that that Kṛṣṇa should urge us on. Om, hrāṃ, hrīṃ, hrūṃ, hraiṃ, hrauṃ, hraḥ. Kliṃ, svāhā (i.e. offering) to Kṛṣṇa, Govinda, dear to the cowherdesses.’ Reciting this hymn he should mutter (prayers in honour of) the immutable Viṣṇu, Śrīnivāsa and the lord of the world. The wise one should recite the hymn (in honour) of him. Om, Vāsudeva is the highest Brahman, he is the highest soul, he is greater than the great. He is a great lustre, a great light, the great first principle, the highest position. He (is) great Śiva, the great (object)

to be pondered over. He is the highest knowledge and the best recourse. He is the highest truth, the highest bliss, the highest joy and rise. He is greater than the Invisible; he is the highest sky; he is the highest prosperity, the highest lord; he is full, immutable, admitting no alternative, and without a prop. He is unstained, free from fear, unsmeared, unrestrained. He is qualityless; he is whole; has no end; is fearless; is inconceivable; and is fit for the weak. He is beyond the scope of the senses; he is immeasurable; unlimited; he has no lord; has no desire; is immutable and indestructible. He is omniscient; omnipresent; he is everything; he gives everything; and creates everything. He is the ruler of all; he sees everything; he is adorable to all; and observes all things. He is all-powerful; has all the vigour; is the soul of all; and has faces on all sides. He stays everywhere; has all forms; is the source of all; and removes the misery of all. He has all the wealth; he is auspicious on all sides; he is the cause of all causes. He excels all; he is the head of all, is the lord of all gods. He is Ṣaḍviṃśaka (the twenty-sixth principle?); is Mahā Viṣṇu; a great secret; and a great ruler. He is always lofty; always diligent; he is always joy; he is ancient. He is the lord of illusion; the lord of abstract meditation; lord of beatitude; and self-born. He is beyond birth, death and old age. He is beyond time and has gone beyond the worldly existence. He is full. He is truth; he is of a pure and enlightened nature. He is always full of intelligence. Abstract meditation is dear to him. He can be known by abstract meditation. He alone frees (the beings) from the bonds of the worldly existence. He is the ancient soul, he is inwardly the spirit. He is Puruṣottama (highest person). He is to be known from the Upaniṣads . He is difficult to be known. He is free from the three kinds of miseries. [2] Knowledge of the Vedas is his resort. He is without a beginning. He is self-illumined and the master of himself. He can be approached by all. He is neutral. He is Oṃkāra . He is equal on all sides. He is the fourth state of the soul (i.e. Brahman). He is beyond darkness. He is the supreme soul. He has touched everything. He is beyond the scope of speech or mind. He is Saṃkarṣaṇa . He drags everything (unto him); he is death. He is fearful to all. He cannot be overcome. He has a wonderful gait. He is Mahā Rudra ; he is unconquerable. He is the root cause (of the world). He is joy. He is Pradyumna . He deludes everyone. His divine power is great. He is the only place of happiness. He is desired by all. His pastimes are unending. He subjugates all beings. He is Aniruddha . He is the life of all. He is Hṛṣīkeśa. He is the lord of the mind. The guileless are dear to him. He is Brahman. He directs everything. He is the lord of the life of Brahmā. He supports all beings. He is the lord of the body. He is the soul. He is the origin. He is the lord. He is the Supreme Being. He holds all the threads (of the conduct of the universe). He is the internal soul. He has three abodes. He is the internal witness (i.e. the soul). He has three constituents (viz. sattva , rajas and tamas). He is the lord. He is known by meditating saints. He is Padmanābha (having a lotus arising from his navel). He lies on Śeṣa. He is the lord of Lakśmī [Lakṣmī ?].

140-155. His lotus-like feet are always served by Lakṣmī. He always has Śrī (i.e. Lakṣmī or affluence). He is the abode of Śrī. Śrī (i.e. Lakṣmī) always rests on his chest. He is the treasure of Śrī. He is Śrīdhara (i.e. possesses Śrī). He is Hari (i.e. Viṣṇu). He controls Śrī. He is steady. He gives wealth. He is Viṣṇu (literally, one who enters). He has his abode in the Milky Ocean. His chest shines with the Kaustubha (gem). He is Mādhava (the husband of Mā, i.e. Lakṣmī). He removes the affiictions of the world. On his chest is the (mark of) Śrīvatsa . He is the abode of unbounded auspicious qualities. He wears a yellow garment. He is the lord of the world. He is the father of the world. He is the kinsman of the world. He is the supporter of the world. He is the treasure of the world. He is the only one of a sparkling vigour in the world. He is not an egotist. He is full of all wonders. He has accomplished all objects. He is entertained by all. His exertion is never unfailing. Brahmā, Śiva are his excellent consciousness. He is Śiva's grand-father. He is Brahmā's father. He is the superior lord of Indra and others. He is dear to all gods. He is the image of all gods. He is excellent. He is the only resort of all gods. He is the only deity of all gods. He enjoys the sacrifice. He is the creator of the sacrifice. He is the protector of the sacrifice. He is the (chief) man (i.e. deity) of the sacrifice. He wears the garland of wood-flowers. He is dear to brāhmaṇas. He alone honours brāhmaṇas. He is the family-deity of

brāhmaṇas. He is the destroyer of the demons. He destroys all the wicked. He is the only protector of all good men. He is the only belly of the seven worlds. He is the only ornament of the seven worlds. He is the creator, the sustainer and the destroyer (of the world). He holds the disc. His bow is Śārṅga. He holds a mace. He holds a conch. He has the Nandaka (sword). He has a lotus in his hand. Garuḍa is his vehicle. His body cannot be pointed out. He is adored by all. He purifies the three worlds. His fame is endless. His virility is boundless. He is all-auspicious. He resembles crores of suns. He is unconquerable like crores of Yamas . He is the creator of the world like crores of Mayas . He is very powerful like crores of winds. He deligḥts the world like crores of moons. He is a great god like crores of Śambhus . His loveliness is like that of crores of Cupids. He is inaccessible and a destroyer of crores of enemies. He is deep like crores of oceans. He has the appellations of crores of holy places. He is richḥ like crores of Kuberas . He has amorous pleasures like those of crores of Indras. He is steady like crores of Himalayas . His body contains crores of universes. He destroys sins like crores of horse-sacrifices. He is adorable like crores of sacrifices. He is the cause of satisfaction like crores of (i.e. very large quantity of) nectar. He grants desired objects like crores of desire-yielding cows. His form is of crores of Vedic lores. He is Śipiviṣṭa (i.e. is pervaded by rays). He is Śuciśravas (literally, of pure ears or hearing).

156-168. He supports the universe. His feet are like a holy place. Hearing and talking about him is meritorious. He is the first god. He is the conqueror of the world. He is the killer of Kālanemi . He is Vaikuṇṭha . His greatness is infinite. He is the great joy of the masters of abstract meditation. He is always content. He is of brigḥt thougḥts. He is fearless. He is the destroyer of Naraka . He is the only refuge of the poor and the helpless. He alone removes all calamities. He is always capable of favouring the world. He is kind. He is the resort of the good. He is the master of abstract meditation. He is ever grown. He is free from increase and decrease. He has controlled his senses. He is Viśvaretas (i.e. Brahmā). He is the lord of hundreds of the lords of created beings. His feet are worshipped by Indra and Brahmā. His lustre surpasses that of Śiva and Brahmā. The Sun and the Moon are his eyes. He enjoys everything. He has mastered everything. He has controlled illusion. He has controlled the universe. He is Viśvaksena (i.e. he, on seeing whom even the mighty army of gods retreats and scatters away). He is the best of gods. He is the lord of all bliss. He is adorned with divine, invaluable ornaments. He is characterised by all (good) characteristics. He has destroyed the pride of all demons. He is the all-in-all of all gods, and the leader of all deities. He is the armour of all gods. He is the crest-jewel of all gods. He is the fortress of all gods. He is the adamantine (protective) cage of all that have resorted to him. He is called 'the remover of the fear of all'. He is Viṣṭaraśravas (i.e. of beautiful and efficient ears). He is the supreme ruler. He is the end of the good of all. He has killed (his) enemies. He gives (one) a position in heaven. He is the lord of the life of all deities. He appoints the brāhmaṇas etc. His life is longer by a parārdha than that of Brahmā and Śiva. He is older than Brahmā. He is a child. He is the supreme Being. He is Virāṭ (i.e. the first progeny of Brahmā). He is dependent on his devotees. He is fit to be praised. He accomplishes the object of (i.e. to be had by means of) a hymn. He obliges others. He knows what is fit to be done. He has always given up acts for his self-interest. He is always glad. He is always auspicious. He is always calm. He is always propitious. He is always dear. He is always content. He is always nourished. He is always adored.

169-188. He is always pure. He is the best among those that purify. He is (to be) concealed by the Vedas. He is Vṛṣākapi . He has a thousand names. He is the three yugas . He has four forms. He has four arms. He is the lord of the past, future and present. He is the ancestor of great men. He is Nārāyaṇa (i.e. having the water as his abode). His hair is like the muñja grass. He has spread out by means of all abstract meditation. He is the essence of the Vedas. He is the essence of sacrifices. He is the essence of Sāmans . He is the treasure of penance. He is a Sādhya (i.e. a celestial being). He is the highest. He is an ancient sage. He is solely devoted to steadiness and calmness. He is the destroyer of

Śiva's trident. He is the only giver of boons to Śiva. He is the 'man'. He is Kṛṣṇa. He is Hari. He is delighted in righteousness. Righteousness is his life. He is the first agent. He is all-truth. He removes the pride of all women-gems. He has conquered Madana for all the three times. He is the chief of the sages who produced Urvaśī . He is the first poet. He is Hayagrīva . He is the lord of all the masters of speech. He is full of all gods, Brahmā, and Guru , and the lord of the goddess of speech. He is the source of endless lores. He is the destroyer of the root-ignorance. He knows and gives everything. He destroys the dullness of the world. He is the killer of (the demon) Madhu . He is the master of many crores of hymns. He alone has mastered the Vedas. He is the first learned (being). He is the author of the Vedas. He is the soul of the Vedas. He is the ocean of the holy texts. He has snatched the Vedas (from the demons) for Brahmā. He is the land of birth (i.e. the source) of all worldly knowledge. He is the king of lores. He is the form of knowledge. He is the ocean of knowledge. His intelligence is uninterrupted. He is the fish-god (i.e. the Matsyāvatāra). He has large horns. Being the seed of the world, he looks out. He has easily occupied the entire ocean. He is the propounder of the four Vedas. He is the first tortoise (i.e. the Kūrmāvatāra). He is the prop of everything. He has made the burden of the world (as light) as grass. He has made a stream of gods immortal. He is the cause of the production of ambrosia. He is the support of the soul. He is the support of the earth. He is not a portion of the sacrifice. He holds the earth. He destroyed Hiraṇyākṣa . He is the lord of the earth. He has fashioned śrāddha etc. He removes the fear of all dead ancestors. He is the life of all the dead ancestors. He alone enjoys the oblations offered to gods and dead ancestors; and he alone gives the fruit of the oblations offered to gods and to dead ancestors. The ocean is concealed in his bristles. He has agitated the entire ocean. He is the great Boar (incarnation). He is the destroyer of those who (try to) destroy the sacrifices. He is the refuge of those who perform sacrifices. He is Śrī Nṛsiṃha (incarnation). He is a divine lion. He destroys all undesired things and miseries. He is the only hero of a wonderful might. He alone destroys (evil) forces and charms. His lustre is unbearable (even) to Brahmā etc. He, the foremost in ending a yuga , is extremely fearful. His nails are (sharper) than crores of thunderbolts. He has a form which is unbearable for the world to see. He is the lord of the group of the great(divine) mothers. He is endowed with inconceivable and unfailing power. He is the destroyer of all demons. He is the destroyer of Hiraṇyakaśipu . He is Death. He is the lord of Saṃkarṣaṇī. He is unbearable even for Yama 's vehicle. He destroys all fears. He puts an end to all obstacles. He is the giver (of all kinds) of prosperity. He fulfils all (desires). He is the destroyer of all sins. He is called Siddhimantrādhika (i.e. superior to a hymn giving prosperity). He is the lord of Bhairava (i.e. Śiva). He removes the affliction of Śiva. He is inaccessible to crores of Deaths. He is called Daityagarbhasrāvin (i.e. one tearing asunder the demon-embryos). He roars like the bursting universe.

189-198. He protects everyone that just remembers him. He has a wonderful form. He is great Viṣṇu. He has a body with celibacy as the head. He is the ornament of the upper part of the bodies of the regents of the quarters. He has a string of twelve suns on his head. His anklet is just one head of Rudra. He is the protector of Pārvatī possessed by the Yoginīs (her attendants). He threatens Bhairava. He is the lord of the host of heroes. He is very fierce. He is the enemy of the ecliptic [3] . He is the death of Śambara . He is lord of anger. He is the devourer of the wicked (troubling) the retinue of Rudra and Caṇḍī . He is not (at all) agitated by any one. He is the death of death. He keeps off Kāla , the Death. He destroys all incurable diseases. He softens all evil Planets. He destroys the pride of crores of the chiefs of (Śiva's) attendants. He is unbearable to every Indra. He is difficult to be looked at by gods and demons. He is terrible, causing fear to the world. He protects (beings) from all miseries. He devours the devourer of the world. He is Śiva. He is the cat in the form of the sky, the devourer of the rat in the form of Kāla (Time or Death). His staff-like arms hold endless weapons. He is Nṛsiṃha. He is the conqueror of Vīrabhadra . He is the lord of the secret bevy of witches. He is the eater of the flesh of Indra's enemy. He is Rudra. He is Nārāyaṇa. He is the vechicle of Śaṅkara in the form of a goat. He is the protector of Śiva in the form of a goat. He enjoys a thousand wicked powers. He is dear

to Tulasī (or Tulasī is dear to him). He is a hero. He is the giver of all desired objects to the Vāmācāra (devotees of Śiva). He is Mahāśiva. He has Śivā (i.e. Pārvatī) mounted upon him. He is having a bird. He is the master of the disc. He gives a divine and attractive form to Indra. He gives good fortune to Pārvatī. He is the treasure of illusion. He removes the fear due to illusion. He is full of the lustre of Brahman (or of Vedas). He is full of the glory of Brahman (or of Vedas). He is full of triad (of the Vedas).

199-212. He is Subrahmaṇya . He is Vāmana, the destroyer of Bali . He is Upendra , the remover of Diti 's grief. He is the King. He is Viṣṇu. He is the ornament of Kaśyapa 's family. He is the giver of his kingdom to Bali. He is the giver of food to all gods and brāhmaṇas. He is Acyuta (i.e. Imperishable). His strides are wide. The holy places are at his feet. He stays at Tripada (i.e. in heaven). He is Trivikrama (i.e. Viṣṇu in his dwarf incarnation). His feet are in the sky. He has purified the three worlds with the water (flowing) from his feet. His feet are fit to be saluted by Brahmā, Śiva etc. He runs quickly with the feet of Dharma . His expanse is inconceivable and wonderful. He is a very strong universal tree. He has cut the upper part of Rāhu 's head. He took off the head of Bhṛgu 's wife. He is afraid of sins. He is always meritorious. He always cuts off the hope of the demons. He has fulfilled the desires of all gods. He has descended (i.e. has had his incarnations) only for the (good of) the universe. He has always concealed his soul by means of his illusion. He is always the desire-yielding gem for his devotees. He, the sinless one and the giver of boons, has given kingdoms to kings like Kārtavīrya . His unlimited acts are fit to be praised by all. He is Dattātreya . He is the lord of sages. He is always in close contact with the highest power. He delights in abstract meditation. He is always furious. He has removed the lustre of all the enemies of Indra. He drinks the best nectar. He is the gem of an embryo of Anasūyā . He gives enjoyments and salvation. He is the sun to the family of Jamadagni . He produced wonderful power in Reṇukā . He is unstained by (the sin of) matricide. He is the conqueror of Skanda . He gives a kingdom (even) to a brāhmaṇa. He puts an end to all bodies. He destroys the pride of heroes. He is the conqueror of Kārtavīrya. He is the giver of (the earth consisting) of seven islands. He gives glory to Śiva's worshipper. He is Bhīma . He is Paraśurāma . He is a good preceptor and the enjoyer of everything. He is the encyclopedia of all auspicious knowledge. He is Bhīṣmācārya. He is Agni 's deity. He is the preceptor of Droṇācārya . He has a bow that conquers the universe. He is the conqueror of Yama. He is a matchless form of penance. The present of (i.e. received by) him is celibacy only. He is the greatest Manu . He is a bridge for the good (to cross the mundane existence). He is great. He is a bull. He is Virāṭ. He is the first King. He is the father of the earth. He is the only one who has milked (i.e. taken) out all gems. He is great. He is exceptionally diligent from the beginning of his existence. He is Speech. He is Wealth. He is Fame. He is self-chosen. He gives courage to the world. He is the greatest among the sovereign emperors. He holds a unique weapon.

213-218. He is to be secured by sages like Sanaka and increases devotion for the lord. He is the author of the duties of the castes and the stages of life. He is a speaker. He is a propounder. He is the banner (i.e. the scion) of the solar dynasty i.e. Rāma, a descendant of Raghu , and the ocean of virtues, (so also) the descendant of Kakutstha , the king of heroes (or the heroic king), the king, and the leader in the kingly duties. He always has an independent abode. He accepts all auspicious things. He sees only auspicious things. He is a gem among men. He is the sea. He is the superintendent of Dharma. He is a great treasure. He is the abode of all the greatest. He has the vitality of the host of the truths of all sacred texts. The world is under his control. He is Daśaratha 's son. He is a king, the resort of all gems. He has produced all modes of conduct. He observes all ways of conduct. He destroys all sins. He is superior to Indra. He is beyond metaphysical and profane knowledge. He is the ocean of forgiveness. He is liked by all excellent, eminent people. He is not perturbed by joy or sorrow. He gave up his empire at the behest of his father. He is not afraid of the rise of his rivals. He gave wealth to the country of Guha . He wears matted hair in emulation of Śiva. He got the mountain of gems from

Citrakūṭa . He is the lord of the world. He moves in the forest.

219-228. He performs a sacrifice as he likes. All his missiles are infallible. He destroyed the eyes of the son of the lord of gods. He is the lunar month of Pauṣa [4] having the days like Brahmā and Indra. He is the killer of Mārīca , and the destroyer of Virādha . He purified the entire Daṇḍakāraṇya that was harmed by the curse of Brahmā. He alone is the holder of the only arrow that killed fourteen thousand fierce demons. He is the enemy of Khara . He is the killer of Triśiras . He is the killer of Dūṣaṇa . He is Janārdana . He performed the last ceremonies of Jaṭāyus , and helped him obtain heaven. He is the king of the hymn which is the all-in-all of Agastya . He scattered away the great heap of the bones of Dundubhi with the end of his sportive bow. He destroyed the demon in the nether world dragging and striking him with a saptatāla (tree). He is the giver of the kingdom to Sugrīva . He grants fearlessness with a large mind. He takes up the form of all the monkeys with Hanūmat and Rudra as the chief lords. He agitated the ocean with one arrow, along with the serpents and the demons. He dried and parched the ocean with the tip of just one arrow along with mlecchas . Formerly he built a wonderful bridge over the sea. He is the treasure of glory. He accomplishes what is impossible to be accomplished. He is dexterous in pulling upwards Lankā along with its root. He cut off the family of Rāvaṇa , haughty due to a curse, and a cause of poignant grief to the world. He killed Rāvaṇa's son. He cut off (i.e. killed) Prahasta . He pierced (i.e. killed) Kumbhakarṇa . He is the killer of the pierced ones. He is the only one to cut off Rāvaṇa's head. He has given a kingdom free from fear to Indra. He cuts off (the difference between) what is heavenly and unheavenly. He removes the non-Indra-hood of Indra. He removes the godhead of the demons. He destroys unrighteousness. He is praised by many. He, the enemy of Rāvaṇa, gave the kingdom (of Lankā) to Bibhīṣaṇa by means of just being saluted.

229-243. He brought back to life his entire army that was dead by the shower of nectar. He is the only supporter, just by (means of) his name (being uttered), of gods and brāhmaṇas. He is honoured by all gods. He loves Satī offered by the host of Brahmā, Sūrya, Indra, Rudra etc. He is the all-ruler of the kingdom of Ayodhyā . He is charming to all the beings. He favours and punishes like a master. He loves only the good whether low or high. He shows (ways of) justice to those who belong to his side and others. He accomplishes more with a small object. He is the protector of him who behaved improperly under the pretext of a hunter. He does all equal (i.e. impartial) things. He is a free soul due to the superiority of Pārvatī. He is not abandoned by his dear ones. He is the conqueror of Madana's enemy. He is actually the father of Indra etc. in the guise of Kuśa and Lava . He is never conquered. He is the lord of Kośala . His arms are like those of a hero. He abandoned his brothers for truth. He shook the bright globe of the earth by taking an aim with his arrow. He made the deities possessed of a guardian by his proximity desired by Brahmā and others. He has the host of all beings like the cāṇḍālas , who have reached Brahmā's world. He himself led donkeys and horses. For a long time he protected Ayodhyā. He is Sumitrā 's son, Lakṣmaṇa , who was accompanied by Rāma and who killed Indrajit . He (i.e. Bharata) a devotee of Viṣṇu, was delighted with the kingdom on getting the sandals of Rāma's feet. He is Bharata who killed a crore of the unbearable gandharvas . He is Śatrughna , the destroyer of Lavaṇa . He is the lord of physicians. He is the master of the herbs (mentioned) in Āyurveda . He always has the rays of nectar (or he always produces nectar). He is Dhanvantari . He is sacrifice. He uplifts the world. He kills Sūrya's enemy. He supports the gods. He is the lord of Dakṣiṇā (south, or the fee given to a brāhmaṇa). He is dear to brāhmaṇas. With his head cut, he is the sun, the lord of those who give good fortune. He gives everything. His form is unhurt, though with the head cut off with a missile(?). He is the fire of the name of Vājapeya etc. He is intent upon following the practices laid down in the Veda . He is the lord of the Śveta Dvīpa . He is the propounder of the Sāṃkhya (system). He is the lord of all accomplishments. He has destroyed the darkness of delusion by the knowledge manifested in the universe. He is the son of Devahūtī . He is Siddha . He is Kapila and the son of Kardama . He is the master of abstract meditation. He reduced to ash Sagara 's sons, due to his

meditation being disturbed (by them). He is Dharma. He is the lord of virtue. He is the lord of Surabhi . He is meditated upon by a pure soul. He is Śiva. He obtained stability only after burning Tripura, and carries the chariot of the universe. He is won over by his devotee Śambhu. He is like a well of nectar to the demons. He is penance.

244-264. He is the universe with the great deluge, and the second king of all serpents. He is god Śeṣa. He has a thousand eyes. He has a thousand mouths, heads and arms. He has joined with the drop-like gems of his hood the ocean, the clouds and the earth. He produces death like fire and Rudra. He has a pestle as his missile. He has a plough as his weapon. He has put on dark-blue garments. He looks charming with the spirituous liquor. He removes the blemishes of the speech and the body. He is discontent. He knocked down Rāvaṇa by merely casting a glance at him. He restrained Bali. He is fierce. He is Balarāma . He is the killer of Pralamba . He is the killer of Muṣṭika . He is the killer of Dvivida . He is Bala (-rāma) who dragged Yamunā . He is the husband of Revatī . Due to the lassitude in former devotion he is the elder brother of Acyuta (i.e. Viṣṇu). He is the son of Kaśyapa and Aditi , called Devakī and Vasudeva . He is (Kṛṣṇa) the descendant of Vṛṣṇi . He is the greatest among the Sātvatas . He is Śauri . He is the perpetuator of the Yadu family. He is of the form of a man. He is the Supreme Brahman. He is Savyasācin (i.e. Arjuna). He is the giver of boons. His grace is desired by Brahmā, etc. and his childhood is a wonder to the world. He killed Pūtanā . He broke Śakaṭa , Yamala and Arjuna. He is the enemy of Vātāsura. He is the killer of Keśin . He is the enemy of Dhenuka . He is the lord of cows. He is Dāmodara . He is the god of the cowherds. He is the giver of joy to Yaśodā . He crushed Kāliya . He is dear to all the cowherds and cowherdesses. He easily held the Govardhana (mountain). He is Govinda. He is a joy to Gokula . He is the destroyer of Ariṣṭa . He is the giver of salvation to the cowherdesses mad with lust. He instantly kills him who hurts the earth. He crushed Cāṇūra . He is Kaṃsa 's enemy. He is the great one who put Ugrasena on the throne. He made the earth characterised by auspiciousness. He put an end to Jarāsandha 's power (or army). He threw and broke Jarāsandha. He gave glory to Bhīmasena . He gave (back making it alive) Sāndīpani 's child. He is the conqueror of Kālāntaka and others. He is the emancipator of all hellish beings. He is the conqueror of crores of all kings. He is the husband of Rukmiṇī . He punished Rukmi . He killed Naraka. He is loved by all beautiful women. He is the enemy of Mura . He is Garuḍa-bannered. He, the lord of all, all alone conquered Rudra, Arka (the Sun), Maruts and others. He removed the pride of the lord of gods. He has adorned the earth with the desire-yielding trees. He is the conqueror of the crores of attendants (of Śiva) like Nandin, pierced along with Bāṇa 's arms. He easily conquered Śiva. He is worshipped by Śiva only. He is the giver of victory of Arjuna from a total fall, for Indra. He has cut off the head of Kāśirāja . He is the only one who crushed Rudra's power. He, the lord of the universe, casts a favourable glance. He troubled the son of Kāśirāja. He broke the pledge of Śambhu. He is the leader who totally burnt Kāśirāja. He is the killer of the crores of the attendants of the lord of Kāśī. He honours brāhmaṇas instructing the world. He is subjugated by bevies of young women. Formerly he granted a boon to Śiva. He is the only giver of stability to Śaṅkara. He worships Śiva, his portion. He is the lord of the vow of lucky maidens. He, in the form of Kṛṣṇa, is the killer of Śiva's enemies. He has the body of Mahālakṣmī . He is the protector of Gaurī . He is the killer of Vaidala Vṛtra . His lustre alone is Mucukunda . He did a desired thing for Kālayavana . He is the lord of Yamunā. He is a brāhmaṇa's son led near and devoted.

265-278. He brought down to the earth Indra's splendour for his poor devotee Śrīdāman . He is the only one giving salvation to the wicked Śiśupāla . He is the lord of Dvārakā . He fashioned the crores of treasures at Dvārakā to be reached by (everyone up to) a cāṇḍāla. He alone gave, as he willed, salvation to his principal devotees Akrūra and Uddhava . He turned the ocean into a well of nectar while sporting (there) with children and women. He gave life to Parīkṣit who while in the womb was burnt by Brahmā's missile. He led the daughter of the brāhmaṇa devoted to him. He removed Arjuna's pride.

He seized all Kauravas like Bhīṣma with a mysterious figure. He duly cut off all the divine missiles and removed Arjuna's delusion. He removed the fear of the gods and the earth under the guise of a curse to be conceived. He is the enemy of old age and physical diseases, and gives a good condition (to his devotee). He gives everything that is desired merely when he is remembered. He is god Madana, the lord of Rati . He is Manmatha , and the destroyer of Śambara. He is bodyless (i.e. Madana). He conquered Gaurī's lord (i.e. Śiva). He is the husband of Rati, and is always desired. His arrows are made of flowers. He is Smara (i.e. Madana) who vanquishes everyone. He is dear to Kāmeśvarī (i.e. Rati). He is Uṣā's lord. He is Viśvaketu (i.e. Aniruddha). He is proud everywhere. He is a superior 'man'. He has four souls. He has four modes. He is the author of the four ages. He is the only universal soul of all the four Vedas. He is in crores the portion of everything that is excellent. He is the ancient sage Vyāsa , the author of a thousand branches (Vedic knowledge). He is the creator (i.e. the author) of the Mahābhārata . He is the lord ofpoets. He is Bādarāyaṇa . He is Kṛṣṇa Dvaipāyana (i.e. Vyāsa) who is the only teacher of all the (four) goals (of human life). He is the author of the Vedānta . He alone has manifested Brahman. He is the cause of the Puru race. He is Buddha (literally, enlightened). He has won over through meditation the god of all gods. He is without a weapon. He has conquered the world. He is Śrīdhara. He deludes the wicked. He has outcast the demons from the Vedic (fold). He has preserved the meaning of the Vedas and the sacred texts. He is the son of Śuddhodana (i.e. he is Buddha). He is seen and shown. He gives happiness. He is the lord of the assembly. He shows favour to all as they deserve it. He is all void. He gives all that is desired. He has four crores of various principles. He is the lord who has gone beyond intelligence. He is the lord showing the path of the Veda to the heretics. He is the preserver of the texts sacred to the heretics.

279-293. He is Kalki. He is the child of Viṣṇu's glory. He ends the Kali age. He kills all the wicked mlecchas. He has fashioned all the distinguished brāhmaṇas. He propounds the truth. He removes the prolonged hunger of gods and brāhmaṇas. He is Aśvavārādirevanta(?). He destroys the bad condition of the earth. He instantly gives unending glory to the earth. He knows all the ways of life that have perished. Due to his contact with unending gold he is the only brāhmaṇa with entire gold. He is the only ruler of the world that cannot be controlled. He is adorable to the world. He is the banner of victory. He is the lord of the principle of soul. He is the best doer. He is Brahmā. He is (Śiva) the lord of Umā. He is the best lord. He is the first among the lords of beings. He is Marīci . He is a leader like Janaka . He is Kaśyapa. He is the chief lord of gods. He is Prahlāda , the king of demons. He is the Moon, the lord of stars. He is the Sun, best in lustre. He is Śukra , the lord of the wise. He is the chief of great sages, i.e. Bhṛgu. He is Viṣṇu, the chief among the Suns. He is Bali, and the Supreme Being. He is Vāyu . He is pure fire. He is the greatest. He is Śaṅkara, the chief of the Rudras, and the preceptor. He is the wisest one. He is the chief gandharva , Citraratha . He is the excellent Indestructible (one). He is the first caste. By means of power she is Gaurī, the first lady. He is the best blessing. He is Nārada, the chief divine sage. He is the chief Pāṇḍava , Arjuna. He is the chief discussion and discourse. He is Pavana (Wind). He is the lord of Pavana. He is Varuṇa , the lord of the aquatic animals. He is the best of the sacred places on the Gaṅgā . He plays with dice, the principal among tricks. He is food, the excellent medicine. He is Sudarśana , the best among the missiles. He is the thunderbolt, the best weapon. He is Uccaiḥśravas , the lord of horses; Airāvata , the lord of elephants. He is the lord of those having a wife like Arundhatī . He is Aśvattha , the chief among trees. He is metaphysical knowledge, the chief among the lores. He is Om, the best of the sacred texts of the Vedic hymns. He is Meru, the chief of the mountains. He is the month of Mārgaśīrṣa , the first among the months. He is the best of times. He is the soul, accomplished in ancient times, of a day etc. He is Kapila. He is the master of Sāma Veda. He is Garuḍa, the first among the birds. He is the desire-yielding cow. He is the best friend, removing affliction. He is the desire-yielding gem. He is the best preceptor. He is the mother. He is the most kind father. He is the lion, the lord of beasts. He is Vāsuki , the lord of serpents, and the king, best among men. He is brāhmaṇa, the chief of the castes. He is the mind, best due to compassion.

Repeated salutation (to him). These are the thousand names of Vāsudeva, Viṣṇu. It (i.e. Viṣṇusahasranāma) puts an end to all faults.

294-312. It very much enhances devotion. It is an inexhaustible means of the worlds like those of Brahmā, and the only means to heaven. It is the only staircase to Viṣṇu world. It destroys all griefs. It gives all pleasures. It instantly gives the highest salvation. It fully purifies the dirt of the mind like lust and anger. It gives peace. It purifies even men with great sins. It gives all the desired fruits to all beings. It removes all obstacles. It destroys all evils. It destroys terrible pain. It destroys acute poverty. It removes the three debts. It is a secret. It gives wealth, grains and glory. It gives all affluence. It gives all (kinds of) success. It gives all kinds of auspiciousness. It gives the fruit of a crore of (visits to) holy places, sacrifices, austerities, gifts and vows. It puts an end to the dullness of the world. It is the promoter of all lores. It gives a kingdom to those who are deprived of their kingdom. It removes all the diseases of the sick persons. It gives a son to the barren women. It gives life to those whose (span of) life is diminished. It destroys the (ill effect of) being possessed by ghosts and of poison. It destroys the oppression caused by a Planet. It is auspicious. It is meritorious. It enhances (the span of) life by means of being listened to, being recited and being muttered. The religious merit of him (is as much) as all the Vedas with the Vedāṅgas , crores of hymns, the Purāṇas, sacred texts, Smṛtis (would give) when heard and recited. O dear one, if a man mutters or recites a letter, a verse or a line every day, then all one's desired objects are soon achieved. Then (what would be obtained by listening to or reciting) the entire (text)? Such certainty is not seen in all (other) acts. O good one, this is to be secretly preserved by you and is to be recited only for your own interest. It is not to be given to a non-devotee of Viṣṇu, whose mind is overcome with doubts, who lacks devotion and faith and who looks upon Viṣṇu as an ordinary (deity). It should be given to the son, to a disciple, to a friend with a desire of their good. Those of a dull intellect will not grasp it without my favour. It gives instant fruit in the Kali age. Nārada will take it to the community in (the various) kalpas, by which the misery of unfortunate persons will come to an end. In the Āryāvarta it will live with two or three devotees of Viṣṇu. There is no better abode than Viṣṇu. There is no greater penance than Viṣṇu. There is no greater religious merit than Viṣṇu. There is no hymn that does not pertain to Viṣṇu. There is no greater truth than Viṣṇu. There is no greater sacrifice than Viṣṇu. There is no greater meditation than Viṣṇu. There is no better recourse than Viṣṇu. For him who has devotion to Viṣṇu, what is the use of many hymns, and very extensive sacred texts and thousands of Vājapeya sacrifices? Viṣṇu is full of all sacred places. The lord is full of all sacred texts. Viṣṇu is full of all sacrifices. I am telling the truth and the truth (only). I have told (you) this which is the full essence of everything up to Brahman.

Pārvatī said :

313-330. I am lucky. I am favoured. I am blessed, O lord of the world, since I heard from you this hymn, this secret which is very difficult to be secured. Oh! how very painful it is that the fools suffer in the mundane existence, when Viṣṇu, the destroyer of all miseries and the lord of gods is present (everywhere), and due to dedication to whom Śiva is seen by people to be naked, having matted hair, with his body smeared with ash and an ascetic. Which (other) god is there who is superior to (Viṣṇu) the lord of Lakṣmi and the enemy of Madhu? Which better position is there than that Viṣṇu, that principle which is every day thought of by you the lord of abstract meditation? Whom, ignoring him, do the fools, proud of their knowledge, worship? O lord, you have for a long time deprived me, that you have not manifested to me this lord, having the divine powers like you. Oh, Viṣṇu, the lord of all, the best among all excellent gods, the first preceptor of you, is looked upon as an ordinary god! The greatness of the great is that they worship those who deserve worship. Those having forgiveness ignore even those who have become their enemies without any cause. I too, in my childhood saw my father's starving subjects. Unable to nourish them due to difficulty they were supported after having

propitiated Lakṣmī. Gods like you, Indra and others with kind-hearted friends and kinsmen shine, due to the subjects in whose proximity she stays. Without her where can godhead remain? Where can glory and possessions remain? All living beings live in anguish. Without her there can be no righteousness, no worldly desires, no (satisfaction of) lust. (Then) salvation too is (far) away. How can the hungry and the unfortunate ones have concentration through abstract meditation? He who controls Lakṣmī is alone the essence of the worldly existence, and the only leader of the entire world. Śaṅkara even abandoned her. He, the magnanimous one, is full with humility, purity, handsomeness, wealth, of uprightness and valour surpassing that of all (others). Who can equal that Viṣṇu, god of gods, without whose partial incarnation all this world gets dissolved? But the deluded ones call this to be a fault. He has no birth, no death. Nor has he any desired object to be obtained. But, O lord due to my mind attached to lust etc., due to my having been one with you, due to an error, if I am unable to recite every day these thousand names of Viṣṇu [viz., Viṣṇusahasranāma], then tell me, O bull-bannered god, that name, by which I shall get that fruit (obtained by the recital of Viṣṇu's thousand names).

Mahādeva said :

331. O you beautiful one, O you charming one, (recite) 'Rāma, Rāma, Rāma'. The thousand names are equal to that. [5]

[1]: [1] : Khaṭvāṅga—A club or staff with a skull at the top considered as the weapon of Śiva and carried by ascetics and yogins.

[2]: [2] : Tāpatraya—The three kinds of torments: caused by the mind (Ādhyātmika), caused by fate (Ādhidaivika), and caused by animals (Ādhibhautika).

[3]: [3] : Apama—ecliptic (the sun's apparent orbit).

[4]: [4] : Taiṣī—The lunar month of Pauṣa.

[5]: [5] : Verses like 219b, 239, 260, 261a, 264 are not sufficiently clear.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 72

Merit of Reciting the Viṣṇusahasranāma

Chapter 484 of 693 · 18 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच-
ब्राह्मणा वा क्षत्रिया वा वैश्या वा गिरिकन्यके ।
शूद्रा वाथ विशेषेण पठंत्यनुदिनं यदि १।
धनधान्यसमायुक्ता यांति विष्णोः परं पदम् ।
श्लोकं वा श्लोकमर्द्धं वा पादं पादार्द्धमेव वा २।
पठनान्मोक्षमाप्नोति यावदाभूतसंप्लवम् ।
विन्यासेन युतं देवि विष्णोर्नामसहस्रकम् ३।
ये पठंति नरश्रेष्ठास्ते यांति पदमव्ययम् ।
एककालं द्विकालं वा त्रिकालं वाथ यः पठेत् ४।
धनायुर्वर्धते तस्य यावदिंद्राश्चतुर्दश ।
पुत्रान्पौत्रांस्तथालक्ष्मी संपदं विपुलां लभेत् ५।
किमन्यद्बहुनोक्तेन भूयो भूयो वरानने ।
विष्णोर्नामसहस्रं तु परं निर्वाणदायकम् ६।
पूजनं प्रथमं तस्य कृतं येन नरेण तु ।
संपूर्णं पूजिते विष्णौ तस्य पूजा च वार्षिकी ७।

व्यग्रत्वं च न कर्त्तव्यं पठने तु विशेषतः ।
यदि चेत्क्रियते पाठे ह्यायुर्वित्तं च नश्यति ८।
यावंति भुवि तीर्थानि जंबुद्वीपेषु सर्वदा ।
तानि तीर्थानि तत्रैव विष्णोर्नामसहस्रकम् ९।
तत्रैव गंगा यमुना च वेणी गोदावरी तत्र सरस्वती च ।
सर्वाणि तीर्थानि वसंति तत्र यत्र स्थितं नामसहस्रकं तत् १०।
इदं पवित्रं परमं भक्तानां वल्लभं सदा ।
ध्येयं हि दासभावेन भक्तिभावेन चेतसा ११।
परं सहस्रनामाख्यं ये पठंति मनीषिणः ।
सर्वपापविनिर्मुक्तास्ते यांति हरिसंनिधौ १२।
अरुणोदयकाले तु ये पठंति जपंति च ।
आयुर्बलं च तेषां श्रीर्वर्द्धते च दिनेदिने १३।
रात्रौ जागरणे प्राप्ते कलौ भागवतो नरः ।
पठनान्मुक्तिमाप्नोति यावदिंद्राश्चतुर्दश १४।
एकैकेन तु नाम्ना वै हरौ तुलसिकारणात् ।

पूजा सा चैव विज्ञेया कोटियज्ञफलाधिका १५।
मार्गे च गच्छमानास्तु ये पठंति द्विजातयः ।
न दोषा मार्गजास्तेषां भवंति किल पार्वति १६।
शृणु देवि प्रवक्ष्यामि माहात्म्यं केशवस्य तु ।
ये शृण्वंति नरश्रेष्ठास्ते पुण्याः पुण्यरूपिणः १७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे सहस्रनाममहिमानाम द्विसप्ततितमोऽध्यायः ७२।

Roman transliteration

śrīmahādeva uvāca-
brāhmaṇā vā kṣatriyā vā vaiśyā vā girikanyake |
śūdrā vātha viśeṣeṇa paṭhaṃtyanudinaṃ yadi 1|
dhanadhānyasamāyuktā yāṃti viṣṇoḥ paraṃ padam |
ślokaṃ vā ślokamarddhaṃ vā pādaṃ pādārddhameva vā 2|
paṭhanānmokṣamāpnoti yāvadābhūtasaṃplavam |
vinyāsena yutaṃ devi viṣṇornāmasahasrakam 3|
ye paṭhaṃti naraśreṣṭhāste yāṃti padamavyayam |
ekakālaṃ dvikālaṃ vā trikālaṃ vātha yaḥ paṭhet 4|
dhanāyurvardhate tasya yāvadiṃdrāścaturdaśa |
putrānpautrāṃstathālakṣmī saṃpadaṃ vipulāṃ labhet 5|
kimanyadbahunoktena bhūyo bhūyo varānane |
viṣṇornāmasahasraṃ tu paraṃ nirvāṇadāyakam 6|
pūjanaṃ prathamaṃ tasya kṛtaṃ yena nareṇa tu |
saṃpūrṇaṃ pūjite viṣṇau tasya pūjā ca vārṣikī 7|

vyagratvaṃ ca na karttavyaṃ paṭhane tu viśeṣataḥ |
yadi cetkriyate pāṭhe hyāyurvittaṃ ca naśyati 8|
yāvaṃti bhuvi tīrthāni jaṃbudvīpeṣu sarvadā |
tāni tīrthāni tatraiva viṣṇornāmasahasrakam 9|
tatraiva gaṃgā yamunā ca veṇī godāvarī tatra sarasvatī ca |
sarvāṇi tīrthāni vasaṃti tatra yatra sthitaṃ nāmasahasrakaṃ tat 10|
idaṃ pavitraṃ paramaṃ bhaktānāṃ vallabhaṃ sadā |
dhyeyaṃ hi dāsabhāvena bhaktibhāvena cetasā 11|
paraṃ sahasranāmākhyaṃ ye paṭhaṃti manīṣiṇaḥ |
sarvapāpavinirmuktāste yāṃti harisaṃnidhau 12|
aruṇodayakāle tu ye paṭhaṃti japaṃti ca |
āyurbalaṃ ca teṣāṃ śrīrvarddhate ca dinedine 13|
rātrau jāgaraṇe prāpte kalau bhāgavato naraḥ |
paṭhanānmuktimāpnoti yāvadiṃdrāścaturdaśa 14|
ekaikena tu nāmnā vai harau tulasikāraṇāt |

pūjā sā caiva vijñeyā koṭiyajñaphalādhikā 15|
mārge ca gacchamānāstu ye paṭhaṃti dvijātayaḥ |
na doṣā mārgajāsteṣāṃ bhavaṃti kila pārvati 16|
śṛṇu devi pravakṣyāmi māhātmyaṃ keśavasya tu |
ye śṛṇvaṃti naraśreṣṭhāste puṇyāḥ puṇyarūpiṇaḥ 17|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde sahasranāmamahimānāma dvisaptatitamo'dhyāyaḥ 72|

English translation

Śrī Mahādeva said :

1-8. O daughter of the Himālaya mountain, if brāhmaṇas , kṣatriyas , vaiśyas or śūdras recite this especially every day, they, having wealth and grains go to the highest position of Viṣṇu . By reciting a verse, half a verse, a line, or half a line a man goes to salvation (and stays there) till the universal deluge. O goddess, those best men who recite the thousand names of Viṣṇu with a special commitment, go to the imperishable position (of Viṣṇu). The wealth and the (span of) life of him who recites it once, twice or thrice (a day), increase till the (end of the regime of) fourteen Indras . He would obtain sons, grandsons, and large wealth and affluence. O you beautiful one, what is the use of repeatedly saying other things? The thousand names of Viṣṇu give the highest bliss. A man who has first offered him worship fully, has offered him worship (every day) for a year, when Viṣṇu is worshipped(?). There should be no distraction especially while reciting (the hymn). If a distraction is had while reciting it, (the span of) the life and wealth (of the reciter) decrease.

9-17. As many sacred places as there always are on the Jambū Dvīpa , (all) those are (present) just there (where) the thousand names of Viṣṇu (are recited). Just there is Gaṅgā . There is Yamunā . There is Veṇī ; there is Godāvarī ; there is Sarasvatī . (Thus) all sacred places exist there where are (recited) the thousand names of Viṣṇu. This (hymn) is very pure; it is always dear to the devotees. With the mind full of the feeling of (being Viṣṇu's) servant and with devotion it should always be called to mind. Those wise ones who recite (this hymn) called Viṣṇusahasranāma ('the thousand names of Viṣṇu'), reach, after being free from all sins, Viṣṇu's proximity. The (span of the) life, strength and wealth of those who every day recite it at dawn, increase. A devotee of Viṣṇu, keeping awake during the night in the Kali age, obtains salvation as long as fourteen Indras (rule). That worship offered to Viṣṇu, for Tulasī , with (the utterance of) each name of Viṣṇu, should be known to be the worship superior to a crore of sacrifices. O Pārvatī , those brāhmaṇas who recite it while going along the way, have indeed no sins of the journey. O goddess, listen, I shall tell (you) the greatness of Viṣṇu. Those best men who listen to it are meritorious and are of the form of merit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 73

Rāmarakṣā Stotra

Chapter 485 of 693 · 13 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
ॐरामरक्षास्तोत्रस्य श्रीमहर्षिर्विश्वामित्रऋषिः ।
श्रीरामो देवता अनुष्टुप्छंदः ।
विष्णुप्रीत्यर्थे जपे विनियोगः १।
अतसीपुष्पसंकाशं पीतवाससमच्युतम् ।
ध्यात्वा वै पुंडरीकाक्षं श्रीरामं विष्णुमव्ययम् २।
पातु वो हृदयं रामः श्रीकंठः कंठमेव च ।
नाभिं पातु मखत्राता कटिं मे विश्वरक्षकः ३।
करौ पातु दाशरथिः पादौ मे विश्वरूपधृक् ।
चक्षुषी पातु वै देव सीतापतिरनुत्तमः ४।
शिखां मे पातु विश्वात्मा कर्णौ मे पातु कामदः ।
पार्श्वयोस्तु सुरत्राता कालकोटिदुरासदः ५।
अनंतः सर्वदा पातु शरीरं विश्वनायकः ।
जिह्वां मे पातु पापघ्नो लोकशिक्षाप्रवर्तकः ६।
राघवः पातु मे दंतान्केशान्रक्षतु केशवः ।

सक्थिनी पातु मे दत्त विजयो नाम विश्वसृक् ७।
एतां रामबलोपेतां रक्षां यो वै पुमान्पठेत् ।
स चिरायुः सुखी विद्वान्लभते दिव्यसंपदम् ८।
रक्षां करोति भूतेभ्यः सदा रक्षा तु वैष्णवी ।
रामेति रामभद्रेति रामचंद्रेति यः स्मरेत् ९।
विमुक्तः स नरः पापान्मुक्तिं प्राप्नोति शाश्वतीम् ।
वसिष्ठेन इदं प्रोक्तं गुरवे विष्णुरूपिणे १०।
ततो मे ब्रह्मणः प्राप्तं मयोक्तं नारदं प्रति ।
नारदेन तु भूर्लोके प्रापितं सुजनेष्विह ११।
सुप्त्वावाथ गृहे वापि मार्गे गच्छंत एव वा ।
ये पठंति नरश्रेष्ठास्ते नराः पुण्यभागिनः १२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे रामरक्षास्तोत्रंनाम त्रिसप्ततितमोऽध्यायः ७३।

Roman transliteration

mahādeva uvāca-
oṃrāmarakṣāstotrasya śrīmaharṣirviśvāmitraṛṣiḥ |
śrīrāmo devatā anuṣṭupchaṃdaḥ |
viṣṇuprītyarthe jape viniyogaḥ 1|
atasīpuṣpasaṃkāśaṃ pītavāsasamacyutam |
dhyātvā vai puṃḍarīkākṣaṃ śrīrāmaṃ viṣṇumavyayam 2|
pātu vo hṛdayaṃ rāmaḥ śrīkaṃṭhaḥ kaṃṭhameva ca |
nābhiṃ pātu makhatrātā kaṭiṃ me viśvarakṣakaḥ 3|
karau pātu dāśarathiḥ pādau me viśvarūpadhṛk |
cakṣuṣī pātu vai deva sītāpatiranuttamaḥ 4|
śikhāṃ me pātu viśvātmā karṇau me pātu kāmadaḥ |
pārśvayostu suratrātā kālakoṭidurāsadaḥ 5|
anaṃtaḥ sarvadā pātu śarīraṃ viśvanāyakaḥ |
jihvāṃ me pātu pāpaghno lokaśikṣāpravarttakaḥ 6|
rāghavaḥ pātu me daṃtānkeśānrakṣatu keśavaḥ |

sakthinī pātu me datta vijayo nāma viśvasṛk 7|
etāṃ rāmabalopetāṃ rakṣāṃ yo vai pumānpaṭhet |
sa cirāyuḥ sukhī vidvānlabhate divyasaṃpadam 8|
rakṣāṃ karoti bhūtebhyaḥ sadā rakṣā tu vaiṣṇavī |
rāmeti rāmabhadreti rāmacaṃdreti yaḥ smaret 9|
vimuktaḥ sa naraḥ pāpānmuktiṃ prāpnoti śāśvatīm |
vasiṣṭhena idaṃ proktaṃ gurave viṣṇurūpiṇe 10|
tato me brahmaṇaḥ prāptaṃ mayoktaṃ nāradaṃ prati |
nāradena tu bhūrloke prāpitaṃ sujaneṣviha 11|
suptvāvātha gṛhe vāpi mārge gacchaṃta eva vā |
ye paṭhaṃti naraśreṣṭhāste narāḥ puṇyabhāginaḥ 12|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde rāmakṣāstotraṃnāma trisaptatitamo'dhyāyaḥ 73|

English translation

Mahādeva said :

1-12. Om, the great sage Viśvāmitra is the seer of the hymn called Rāmarakṣā . Śrī Rāma is the deity. The metre is anuṣṭup . Application of the muttering of this hymn (is) for pleasing Viṣṇu . I meditate upon the imperishable Viṣṇu, Śrī Rāma , having lotus-like eyes, resembling atasī flower, wearing a yellow garment and infallible. May Rāma protect (my) heart. May Śrīkaṇṭha protect my throat. May the protector of the sacrifice protect my navel. May the protector of the universe protect my waist. May Daśaratha 's son protect my hands. May he, of a universal form, protect my feet. May the excellent god, the lord of Sītā protect my eyes. May the universal soul protect the tuft of hair on (my) head. May he who gives desired objects, protect (my) ears. May the protector of gods protect (my) sides. May he, inaccessible to a crore of deaths, and eternal lord of the universe always protect (my) body. May he who destroys sins and propagates instruction in the world, protect (my) tongue. May Rāghava protect this. May Keśava protect (my) hair. May he, the creator of the universe and called Dattavijaya, protect (my) thighs. A man who would recite this (hymn called Rāma-) rakṣā , endowed with Rāma's power, would have a long life; would be happy, learned, and get divine wealth. (This hymn) the Rakṣā, sacred to Viṣṇu, always protects all beings. A man who would remember 'Rāma, Rāmabhadra , Rāmacandra ' is free from sins and obtains eternal salvation. This (hymn) was told by Vasiṣṭha to his preceptor of the form of Viṣṇu. Then from Brahmā it came to me; and I told it to Nārada . Nārada brought it down among the good people on the earth. Those best men who, while resting at home or going along the

way, recite this, enjoy religious merit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 74

Merit Earned through Gifts

Chapter 486 of 693 · 27 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
शृणु देवि प्रवक्ष्यामि धर्ममाहात्म्यमुत्तमम् ।
यच्छ्रुत्वा न पुनर्जन्म जायते भुवि कर्हिचित् १।
धर्मादर्थं च कामं च मोक्षं चैतत्त्रयं लभेत् ।
तस्माद्धर्मं समीहेत विद्वान्यः स बुधः स्मृतः २।
तपसा चैव दानेन व्रतेन नियमेन च ।
तपसा प्राप्यते स्वर्गः सात्विकेन तथैव च ३।
इहायातो लभेद्राज्यं क्रोधलोभविवर्जितः ।
जन्मांतरेण मुक्तिः स्यात्पदं विंदति वैष्णवम् ४।
तपसा राजसेनेह राजसश्चैव जायते ।
तप्त्वा तामसभावेन क्रूरकर्मा हि निष्ठुरः ५।
तपस्तद्वक्षसां चोक्तं भुक्तिदं तामसात्मनाम् ।
यत्तप्तं सात्विकं चैव तत्तपो भवति ध्रुवम् ६।
रजस्तमोभ्यां नियतं तपस्यां वने सतां वायुभुजां सुनिर्जने ।
तपस्विनां चैव धनादिवांच्छतां वनेऽपि दोषाः प्रभवंति रागिणाम् ७।

गृहेऽपि पंचेंद्रियनिग्रहस्तपस्त्वकुत्सिते कर्मणि यः प्रवर्त्तते ।
निवृत्तरागस्य तपोवनं गृहं गृहाश्रमोऽतो गदितः स्वधर्मः ८।
सुदुस्तरः सत्वजितेंद्रियाणां संहन्यते श्रेष्ठतमः शुभाश्रमः ।
गृहस्तु धर्मः प्रवरो मनीषिणां ब्रह्मादिभिश्चाभिहितो नगात्मजे ९।
तप्त्वा तपस्वी विपिने क्षुधार्तो गृहं समायाति सदान्नदातुः ।
भक्त्या स चान्नं प्रददाति तस्मै तपोविभागं भजते हि तस्य १०।
गृहाश्रमं ज्येष्ठमिहाश्रमाणां सम्यक्च यः पालयते मनुष्यः ।
इहैव भुंजन्समनुष्यभोगान्स्वर्गं प्रयातीति न संशयोऽत्र ।
गृहं सदा पालयतां नराणां पापं समायाति कथं हि देवि ११।
गृहाश्रमः पुण्यतमः सर्वदा तीर्थवद्गृहम् ।
अस्मिन्गृहाश्रमे पुण्ये दानं देयं विशेषतः १२।
देवानां पूजनं यत्र अतिथीनां च भोजनम् ।
पथिकानां च शरणं अतो धन्यतमो मतः १३।
तद्गृहं तु समाश्रित्य येऽर्चयंति द्विजान्नराः ।
आयुर्लक्ष्मीस्तथा पुत्रा न हीयंते कदाचन १४।

शृणु सुंदरि वक्ष्यामि महापापविशोधनम् ।
सर्वसंपत्करं दानं इहामुत्रफलप्रदम् १५।
शुभेकाले समायाते समभ्यर्च्य स्वदैवतम् ।
नित्यं नैमित्तकं कृत्वा दद्याद्दानं स्वशक्तितः १६।
गृहीत्वा परद्रव्यं च द्विजदेवेभ्य एव हि ।
दद्यात्स निरयं दृष्ट्वा पश्चाद्याति परां गतिम् १७।
शतानीको यथा दानात्सपुत्रश्चैव तारितः ।
दत्त्वान्ये च द्विजेभ्यश्च स गंता धर्मतो दिवम् १८।
धर्मस्थानेषु यैर्दत्तं तेषां धर्ममुदाहृतम् ।
शृणु देवि प्रवक्ष्यामि वित्तदानं समासतः १९।
देहशुद्धिकरं दानं न भूतं न भविष्यति ।
पापहीनो येन पुमान्जायते नात्र संशयः २०।
भोगान्भुक्त्वा ततश्चायं याति विष्णुं सनातनम् ।
पुरा वै ब्रह्मणा प्रोक्तं भार्गवाय महात्मने २१।
पापयुक्ताय रामाय तुलावृषभमेव च ।

पापकर्मरतश्चैव भवबंधक्रियो नृपः २२।
अभक्षभक्षणरता भ्रूणहा गुरुतल्पगः ।
एतेष्यनृतवादी च प्रसूयंते वियोनिषु २३।
अयाज्ययाजनं कृत्वा याचयित्वा तु निंदितान् ।
सदा कोपसमायुक्ताः साधूनां पीडने रताः २४।
विश्वासोपहताश्चैषामसुभिर्धर्मनिंदकाः ।
पापैरेभिः समायुक्ता ज्ञात्वात्मानं गतायुषम् २५।
इति ज्ञात्वा तु तैर्देवि दानं देयं विशेषतः ।
बहवो धर्मकर्त्तारो वैष्णवा भुवि विश्रुताः २६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे दानधर्मोनाम चतुःसप्ततितमोऽध्यायः ७४।

Roman transliteration

mahādeva uvāca-
śṛṇu devi pravakṣyāmi dharmamāhātmyamuttamam |
yacchrutvā na punarjanma jāyate bhuvi karhicit 1|
dharmādarthaṃ ca kāmaṃ ca mokṣaṃ caitattrayaṃ labhet |
tasmāddharmaṃ samīheta vidvānyaḥ sa budhaḥ smṛtaḥ 2|
tapasā caiva dānena vratena niyamena ca |
tapasā prāpyate svargaḥ sātvikena tathaiva ca 3|
ihāyāto labhedrājyaṃ krodhalobhavivarjitaḥ |
janmāṃtareṇa muktiḥ syātpadaṃ viṃdati vaiṣṇavam 4|
tapasā rājaseneha rājasaścaiva jāyate |
taptvā tāmasabhāvena krūrakarmā hi niṣṭhuraḥ 5|
tapastadrakṣasāṃ coktaṃ bhuktidaṃ tāmasātmanām |
yattaptaṃ sātvikaṃ caiva tattapo bhavati dhruvam 6|
rajastamobhyāṃ niyataṃ tapasyāṃ vane satāṃ vāyubhujāṃ sunirjane |
tapasvināṃ caiva dhanādivāṃcchatāṃ vane'pi doṣāḥ prabhavaṃti rāgiṇām 7|

gṛhe'pi paṃceṃdriyanigrahastapastvakutsite karmaṇi yaḥ pravarttate |
nivṛttarāgasya tapovanaṃ gṛhaṃ gṛhāśramo'to gaditaḥ svadharmaḥ 8|
sudustaraḥ satvajiteṃdriyāṇāṃ saṃhanyate śreṣṭhatamaḥ śubhāśramaḥ |
gṛhastu dharmaḥ pravaro manīṣiṇāṃ brahmādibhiścābhihito nagātmaje 9|
taptvā tapasvī vipine kṣudhārto gṛhaṃ samāyāti sadānnadātuḥ |
bhaktyā sa cānnaṃ pradadāti tasmai tapovibhāgaṃ bhajate hi tasya 10|
gṛhāśramaṃ jyeṣṭhamihāśramāṇāṃ samyakca yaḥ pālayate manuṣyaḥ |
ihaiva bhuṃjansamanuṣyabhogānsvargaṃ prayātīti na saṃśayo'tra |
gṛhaṃ sadā pālayatāṃ narāṇāṃ pāpaṃ samāyāti kathaṃ hi devi 11|
gṛhāśramaḥ puṇyatamaḥ sarvadā tīrthavadgṛham |
asmiṃgṛhāśrame puṇye dānaṃ deyaṃ viśeṣataḥ 12|
devānāṃ pūjanaṃ yatra atithīnāṃ ca bhojanam |
pathikānāṃ ca śaraṇaṃ ato dhanyatamo mataḥ 13|
tadgṛhaṃ tu samāśritya ye'rcayaṃti dvijānnarāḥ |
āyurlakṣmīstathā putrā na hīyaṃte kadācana 14|

śṛṇu suṃdari vakṣyāmi mahāpāpaviśoḍhanam |
sarvasaṃpatkaraṃ dānaṃ ihāmutraphalapradam 15|
śubhekāle samāyāte samabhyarcya svadaivatam |
nityaṃ naimittakaṃ kṛtvā dadyāddānaṃ svaśaktitaḥ 16|
gṛhītvā paradravyaṃ ca dvijadevebhya eva hi |
dadyātsa nirayaṃ dṛṣṭvā paścādyāti parāṃ gatim 17|
śatānīko yathā dānātsaputraścaiva tāritaḥ |
dattvānye ca dvijebhyaśca sa gaṃtā dharmato divam 18|
dharmasthāneṣu yairdattaṃ teṣāṃ dharmamudāhṛtam |
śṛṇu devi pravakṣyāmi vittadānaṃ samāsataḥ 19|
dehaśuddhikaraṃ dānaṃ na bhūtaṃ na bhaviṣyati |
pāpahīno yena pumānjāyate nātra saṃśayaḥ 20|
bhogānbhuktvā tataścāyaṃ yāti viṣṇuṃ sanātanam |
purā vai brahmaṇā proktaṃ bhārgavāya mahātmane 21|
pāpayuktāya rāmāya tulāvṛṣabhameva ca |

pāpakarmarataścaiva bhavabaṃdhakriyo nṛpaḥ 22|
abhakṣabhakṣaṇaratā bhrūṇahā gurutalpagaḥ |
etepyanṛtavādī ca prasūyaṃte viyoniṣu 23|
ayājyayājanaṃ kṛtvā yācayitvā tu niṃditān |
sadā kopasamāyuktāḥ sādhūnāṃ pīḍane ratāḥ 24|
viśvāsopahatāścaiṣāmasubhirdharmaniṃdakāḥ |
pāpairebhiḥ samāyuktā jñātvātmānaṃ gatāyuṣam 25|
iti jñātvā tu tairdevi dānaṃ deyaṃ viśeṣataḥ |
bahavo dharmakarttāro vaiṣṇavā bhuvi viśrutāḥ 26|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde dānadharmonāma catuḥsaptatitamo'dhyāyaḥ 74|

English translation

Mahādeva said :

1-9a. O goddess, listen. I shall explain to you righteousness (dharma) (the excellent way of life), hearing which a man is never born on the earth. From righteousness a man would get the triad of material welfare (artha), satisfaction of desires (kāma) and salvation (mokṣa). Therefore, that learned man who would desire righteousness through penance, gifts, vows and restraints, is said to be

wise. Similarly by means of sincere penance heaven is obtained. He who has come here (i.e. is born on the earth) and is free from anger and greed, would have salvation after an existence and obtains Viṣṇu 's position. He becomes passionate (rājasa) by means of penance practised through passion (rajas). By means of vicious (tāmasa) (or ignorant) penance he becomes hard-hearted (tāmasa) and does cruel deeds. That is said to be the penance of the demons, giving salvation to those who are of a vicious nature. That penance which is righteous (sāttvika) is permanent. Even in a forest blemishes do occur in the case of the passionate one, desiring wealth etc., being controlled by (rajas) and ignorance (tamas), living in a solitary forest, and subsisting on air. Control over the five senses (practised) even at home is (also) a penance. For him who is not engaged in condemned acts and who is detached from passions, his house is a penance-grove. The householder's stage is said to be (a man's) own duty. It is very difficult to be overcome by (even) those who have restrained their senses. That, best auspicious stage (of life) is affected.

9b-15. O you daughter of the (Himālaya) mountain, the householder's stage of life is said to be excellent for the wise ones by Brahmā and others. An ascetic after practising penance in a forest and being oppressed by hunger, comes to the house of a food-giver. With devotion he (i.e. the food-giver) gives him food and gets a portion (of the fruit) of his penance. There is no doubt that the man who properly follows the householder's stage, the best on the earth, enjoys human pleasures here (i.e. in this world) and goes to heaven. O goddess, how can sin come to them who always practise (the duties of) a (householder)? The householder's stage is most meritorious. A house is always like a sacred place. In this meritorious stage of a householder gifts should be especially given. In it worship of deities is practised, food is given to guests; it is the refuge of guests. Therefore, it is said to be most blessed. Those men who having resorted to a house(-holder's stage) honour brāhmaṇas , never lack in (long) life, wealth, so also sons. O beautiful lady, listen. I shall tell (you about) a gift which cleanses all great sins, which brings about every (kind of) wealth, and which gives fruit in this world and in the next.

16-26. When an auspicious time has come, a man, after having duly worshipped his deity, and having performed his obligatory and occasional (duties), should give a gift according to his own capacity. He who having snatched another's wealth would give it to brāhmaṇas and deities, would after seeing (i.e. having gone to) hell, go to the highest position, as Śatānīka was emancipated along with his sons due to having given gifts. So also after having given (gifts) to brāhmaṇas, he will go to heaven as a result of his righteousness. The religious merit of those who have given (gifts) at holy places, has been told. O goddess, listen. I shall tell (you) in bnef about the gift of wealth. (Such) a gift purifying the body was never there, nor will be there. Due to it a man becomes free from sins. There is no doubt about it. Having enjoyed pleasures, he then goes to the ancient Viṣṇu. Formerly it was narrated by Brahmā to the magnanimous Bhārgava Rāma , full of sin. During the Sun's passing through Libra and Taurus, the king was engaged in a sinful act. He indulged in killing and binding (men). He was engaged in eating what ought not to be eaten. He caused abortions and violated his preceptor's wife. These and a liar are born in bad stocks. They perform sacrifices for those for whom they should not be performed; they ask for (gifts) from the censurable ones; they are always angry; and are always engaged in troubling the good. They are destroyed through faith, and with their life condemn righteousness. They are full of sins and know that they are dead (i.e. they would soon die). Knowing this, O goddess, they should especially give gifts. On the earth many devotees of Viṣṇu practising righteousness are well-known on the earth.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 75

The Greatness of Gaṇḍikā

Chapter 487 of 693 · 27 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
गंडिकायास्तु माहात्म्यं वक्ष्ये देवि विधानतः ।
यथा गंगा तथा सा च कथिता नगनंदिनि १।
शालग्रामशिला यत्र जायते बहुधा तथा ।
माहात्म्यं चैव तस्याश्च कथितं मुनिसत्तमैः २।
अंडजा उद्भिजा यत्र स्वेदजाश्च जरायुजाः ।
यस्या दर्शनमात्रेण पुण्यरूपास्तु पार्वति ३।
उत्तरे सा तु संभूता गंडिका तु महानदी ।
संस्मृता संस्मृता नूनं पापं हंत्यगनंदिनि ४।
यत्र नारायणो देवो नित्यं तिष्ठति भूतिदः ।
शंखचक्रधरास्तस्य समीपे निवसंति ये ५।
ते मृत्युं समनुप्राप्य दिव्यरूपाश्चतुर्भुजाः ।
ऋषयस्तत्र तिष्ठंति देवाश्चैवं विशेषतः ६।
रुद्रा नागास्तथा यक्षा नात्र कार्या विचारणा ।
तस्याः समीपे ह्येकोऽयं स्थलो वै विष्णुरूपधृक् ७।

स्थलेऽस्मिन्वर्तते मूर्तिर्बहुरूपातिमुक्तिदा ।
चतुर्विंशतिभूतानां जातयः संति तत्र वै ८।
एका वै मत्स्यरूपा च कृष्णरूपातिमुक्तिदा ।
अन्या च या बुधैः प्रोक्ता स्थले वै विष्णुसंज्ञके ९।
कल्किनाम्नी तथा पुण्या कपिला या मयोदिता ।
अन्यास्तु विविधाकारा दृश्यंते बहुधा अपि १०।
तिष्ठंति मूर्तयः सर्वा नानारूपा ह्यनेकशः ।
सा गंगा महती पुण्या धर्मकामार्थमुक्तिदा ११।
यस्यां भूमौ हृषीकेशो नियमेन समन्वितः ।
वर्त्ततेऽद्यापि तत्रैव मया सह न संशयः १२।
भ्रूणहत्या बालहत्या गोहत्या च विशेषतः ।
यस्याः स्पर्शनमात्रेण मुच्यते सर्वकिल्बिषात् १३।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैवान्यजातयः ।
सर्वे ते वै विमुच्यंते दर्शनाद्गंडिकांबुनः १४।
इयं वेणी समा पुण्या पापिनां तु विशेषतः ।

मुच्यते ब्रह्महा यत्र इतरेषां तु का कथा १५।
सर्वदा सर्वकाले तु अहं गच्छामि पार्वति ।
तीर्थानां तीर्थराजोऽयं ब्रह्मणा भाषितः किल १६।
तत्र स्नानं च दानं च मुनिभिः परिकल्पितम् ।
आषाढे पुण्यकाले तु तत्र गच्छामि सुंदरि १७।
मासैकविधिना चैव स्नानं तत्र करोम्यहम् ।
तारकं तत्र विशदं जपामि तु निरंतरम् १८।
अतोऽहं वैष्णवो जातो विष्णुक्षेत्रे यतोगतः ।
विष्णुना निर्मितं पूर्वं क्षेत्रं ततु महत्तरम् १९।
वैष्णवानां च गतिदं पावनं परमं स्मृतम् ।
भवेऽस्मिन्मानुषे जन्म दुर्लभं देवि सर्वदा २०।
दुर्लभं गण्डिकातीर्थं विष्णुक्षेत्रं तु दुर्लभम् ।
अतो ह्याषाढमासे तु गंतव्यं द्विजसत्तमैः २१।
तत्र गत्वा विशेषेण शंखचक्रादिधारणम् ।
कर्त्तव्यं तु द्विजश्रेष्ठैः पवित्रं परमं स्मृतम् २२।

शंखतीर्थं तु वामे वै दक्षिणे चक्रचिह्नितम् ।
द्विजानां मुक्तिदं प्रोक्तं धारितव्यं प्रयत्नतः २३।
ब्राह्मणैश्च विशेषेण शंखचक्रादिधारणं ।
धृते सति महादेवि वैष्णवास्ते हि मानवाः २४।
न गण्डिका समं तीर्थं न व्रतं द्वादशीसमम् ।
न देवः केशवादन्यो भूयोभूयो वरानने २५।
गंडिकायास्तु माहात्म्यं ये शृण्वंति नरोत्तमाः ।
इहलोके सुखं भुक्त्वा विष्णुलोके हि यांति ते २६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे गंडिकातीर्थमाहात्म्यंनाम पंचसप्ततितमोऽध्यायः ७५।

Roman transliteration

mahādeva uvāca-
gaṃḍikāyāstu māhātmyaṃ vakṣye devi vidhānataḥ |
yathā gaṃgā tathā sā ca kathitā naganaṃdini 1|
śālagrāmaśilā yatra jāyate bahudhā tathā |
māhātmyaṃ caiva tasyāśca kathitaṃ munisattamaiḥ 2|
aṃḍajā udbhijā yatra svedajāśca jarāyujāḥ |
yasyā darśanamātreṇa puṇyarūpāstu pārvati 3|
uttare sā tu saṃbhūtā gaṃḍikā tu mahānadī |
saṃsmṛtā saṃsmṛtā nūnaṃ pāpaṃ haṃtyaganaṃdini 4|
yatra nārāyaṇo devo nityaṃ tiṣṭhati bhūtidaḥ |
śaṃkhacakradharāstasya samīpe nivasaṃti ye 5|
te mṛtyuṃ samanuprāpya divyarūpāścaturbhujāḥ |
ṛṣayastatra tiṣṭhaṃti devāścaivaṃ viśeṣataḥ 6|
rudrā nāgāstathā yakṣā nātra kāryā vicāraṇā |
tasyāḥ samīpe hyeko'yaṃ sthalo vai viṣṇurūpadhṛk 7|

sthale'sminvartate mūrtirbahurūpātimuktidā |
caturviṃśatibhūtānāṃ jātayaḥ saṃti tatra vai 8|
ekā vai matsyarūpā ca kṛṣṇarūpātimuktidā |
anyā ca yā budhaiḥ proktā sthale vai viṣṇusaṃjñake 9|
kalkināmnī tathā puṇyā kapilā yā mayoditā |
anyāstu vividhākārā dṛśyaṃte bahudhā api 10|
tiṣṭhaṃti mūrttayaḥ sarvā nānārūpā hyanekaśaḥ |
sā gaṃgā mahatī puṇyā dharmakāmārthamuktidā 11|
yasyāṃ bhūmau hṛṣīkeśo niyamena samanvitaḥ |
varttate'dyāpi tatraiva mayā saha na saṃśayaḥ 12|
bhrūṇahatyā bālahatyā gohatyā ca viśeṣataḥ |
yasyāḥ sparśanamātreṇa mucyate sarvakilbiṣāt 13|
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāścaivānyajātayaḥ |
sarve te vai vimucyaṃte darśanādgaṃḍikāṃbunaḥ 14|
iyaṃ veṇī samā puṇyā pāpināṃ tu viśeṣataḥ |

mucyate brahmahā yatra itareṣāṃ tu kā kathā 15|
sarvadā sarvakāle tu ahaṃ gacchāmi pārvati |
tīrthānāṃ tīrtharājo'yaṃ brahmaṇā bhāṣitaḥ kila 16|
tatra snānaṃ ca dānaṃ ca munibhiḥ parikalpitam |
āṣāḍhe puṇyakāle tu tatra gacchāmi suṃdari 17|
māsaikavidhinā caiva snānaṃ tatra karomyaham |
tārakaṃ tatra viśadaṃ japāmi tu niraṃtaram 18|
ato'haṃ vaiṣṇavo jāto viṣṇukṣetre yatogataḥ |
viṣṇunā nirmitaṃ pūrvaṃ kṣetraṃ tattu mahattaram 19|
vaiṣṇavānāṃ ca gatidaṃ pāvanaṃ paramaṃ smṛtam |
bhave'sminmānuṣe janma durlabhaṃ devi sarvadā 20|
durlabhaṃ gaṇḍikātīrthaṃ viṣṇukṣetraṃ tu durlabham |
ato hyāṣāḍhamāse tu gaṃtavyaṃ dvijasattamaiḥ 21|
tatra gatvā viśeṣeṇa śaṃkhacakrādidhāraṇam |
karttavyaṃ tu dvijaśreṣṭhaiḥ pavitraṃ paramaṃ smṛtam 22|

śaṃkhatīrthaṃ tu vāme vai dakṣiṇe cakracihnitam |
dvijānāṃ muktidaṃ proktaṃ dhāritavyaṃ prayatnataḥ 23|
brāhmaṇaiśca viśeṣeṇa śaṃkhacakrādidhāraṇaṃ |
dhṛte sati mahādevi vaiṣṇavāste hi mānavāḥ 24|
na gaṇḍikā samaṃ tīrthaṃ na vrataṃ dvādaśīsamam |
na devaḥ keśavādanyo bhūyobhūyo varānane 25|
gaṃḍikāyāstu māhātmyaṃ ye śṛṇvaṃti narottamāḥ |
ihaloke sukhaṃ bhuktvā viṣṇuloke hi yāṃti te 26|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde gaṃḍikātīrthamāhātmyaṃnāma paṃcasaptatitamo'dhyāyaḥ 75|

English translation

Mahādeva said :

1-11. O goddess, I shall properly tell you the greatness of Gaṇḍikā . O daughter of the (Himālaya) mountain, as Gaṅgā is, so she is. Similarly many Śālagrāma stones are found there. So also her greatness is told by the best sages. There are birds, plants, insects and viviparous beings that are meritorious just on account of seeing her, O Pārvatī . That great river Gaṇḍikā rises in the north. O daughter of the (Himālaya) mountain, she, being remembered again and again destroys sins. There

god Nārāyaṇa , causing welfare, always exists. Those, holders of conches and discs, who live near him, have, after reaching Death, had four arms and divine forms. Sages stay there, and especially gods, Rudras , serpents, so also yakṣas . No doubt should be raised in this matter. Near it is a place of raised ground, having the form of Viṣṇu . At this place, there is an image of many forms, giving salvation. There are twenty-four species of beings there. One is of the form of a fish and another, a black figure, the giver of salvation, is said to be there at the place called Viṣṇu by the wise. There is (another figure) called Kalki and tawny (in colour), (as is) told by me. Many other figures of various shapes are also seen there. All these various figures, of different forms stand there. She is Gaṅgā. She is great. She is auspicious. She gives merit, desired objects and salvation.

12-26. In that land, Viṣṇu, accompanied by me, definitely stays even now. There is no doubt about this. A man is free merely by her touch from all sins like causing an abortion, killing a child, and especially killing a cow. Brāhmaṇas , kṣatriyas , vaiśyas , śūdras , so also (men of) other castes—all of them are freed on seeing the water of Gaṇḍikā. This (river) is holy like (the river) Veṇī —especially so for the sinners. (Even) the killer of a brāhmaṇa is freed there, what, to say about others! O Pārvatī, always, at all times I go (there). Brahmā has indeed said that this is the king of holy places. Sages have bathed and given gifts there. O beautiful lady, in Āṣāḍha , on an auspicious occasion,Igo there. For a month I duly bathe there; I also continuously mutter (the hymn) which emancipates (a being). Therefore, since I had gone to the place holy to Viṣṇu, I became a devotee of Viṣṇu. This very great holy place was formerly fashioned by Viṣṇu. It gives a good position to Viṣṇu's devotees. It is said to be very purifying. O goddess, it is always very difficult to be born as a human being in this mundane existence. The holy place on (the bank of) Gaṇḍikā is not easily accessible. To reach the place holy to Viṣṇu is (still) more difficult. Therefore, the best brāhmaṇas should go (there) in the month of Āṣāḍha. Having gone there, the best brāhmaṇas should especially put on the marks of conches, discs etc. That is said to be (a) very pure (act). The holy mark of a conch should be (put) on the left (arm), the mark of a disc should be (put) on the right arm. This is said to give salvation to brāhmaṇas. (The marks) should be carefully put on. Especially the brāhmaṇas should put on the marks of conches and discs. When the mark is put on, those men belong to Viṣṇu. O you beautiful lady, there is no other holy place like Gaṇḍakī . There is no other vow like Dvādaśī. There is no other god like Viṣṇu. (I am) repeatedly (telling this). Those best men who listen to the greatness of Gaṇḍikā, enjoy happiness in this world, and (after death) go to Viṣṇu's world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 76

The Hymn Causing Prosperity

Chapter 488 of 693 · 43 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
शृणु सुंदरि वक्ष्यामि स्तोत्रं चाभ्युदयं ततः ।
यच्छ्रुत्वा मुच्यते पापी ब्रह्महा नात्र संशयः १।
धाता वै नारदं प्राह तदहं तु ब्रवीमि ते ।
तमुवाच ततो देवः स्वयंभूरमितद्युतिः २।
प्रगृह्य रुचिरं बाहुं स्मारयेच्चौर्ध्वदेहिकम् ।
भगवान्नारायणः श्रीमान्देवश्चक्रायुधोहरिः ३।
शार्ङ्गधारी हृषीकेशः पुराणपुरुषोत्तमः ।
अजितः खड्गभृज्जिष्णुः कृष्णश्चैव सनातनः ४।
एकशृंगो वराहस्त्वं भूतभव्यभवात्मकः ।
अक्षरं ब्रह्म सत्यं तु आदौ चांते च राघवः ५।
लोकानां तु परो धर्मो विष्वक्सेनश्चतुर्भुजः ।
सेनानी रक्षणस्त्वं च वैकुंठस्त्वं जगत्प्रभुः ६।
प्रभवश्चाव्ययस्त्वं च उपेंद्रो मधुसूदनः ।
पृश्निगर्भो धृतार्चिस्त्वं पद्मनाभो रणांतकृत् ७।

शरण्यं शरणं च त्वामाहुः सेन्द्रा महर्षयः ।
ऋक्सामश्रेष्ठो वेदात्मा शतजिह्वो महर्षयः ८।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारः परंतपः ।
शतधन्वा वसुः पूर्वं वसूनां त्वं प्रजापतिः ९।
त्रयाणामपि लोकानां आदिकर्ता स्वयंप्रभुः ।
रुद्राणामष्टमो रुद्रः साध्यानामपि पंचमः १०।
आश्विनौ चापि कर्णौ ते सूर्यचंद्रौ च चक्षुषी ।
अंते चादौ च मध्ये च दृश्यसे त्वं परंतपः ११।
प्रभवो निधनं चास्य न विदुः को भवानिति ।
दृश्यसे सर्वलोकेषु गोषु च ब्रह्मणेषु च १२।
दिक्षु सर्वासु गगने पर्वतेषु गुहासु च ।
सहस्रनयनः श्रीमाञ्छतशीर्षः सहस्रपात् १३।
त्वं धारयसि भूतानि वसुधां च सपर्वताम् ।
अंतःपृथिव्यां सलिले सर्वसत्वमहोरगः १४।
त्रींल्लोकान्धारयन्नास्ते देवगंधर्वदानवान् ।

अहं ते हृदयं राम जिह्वा देवी सरस्वती १५।
देवा रोमाणि गात्रेषु निर्मितास्ते स्वमायया।
निमिषस्ते स्मृता रात्रिरुन्मेषो दिवसस्तथा १६।
संस्कारस्ते भवेद्देहो न तदस्ति विना त्वया।
जगत्सर्वं शरीरे तत्स्थैर्यं च वसुधातलम् १७।
अग्निः कोपः प्रसादस्ते शेषः श्रीमांश्च लक्ष्मणः।
त्वया लोकास्त्रयः क्रांताः पुराणैर्विक्रमैस्त्रिभिः १८।
त्वयेंद्रश्च कृतो राजा बलिर्बद्धो महासुरः।
लोकान्संहृत्य कालस्त्वं निवेश्यात्मनि केवलम् १९।
करोष्येकार्णवं घोरं दृश्यादृश्ये च नान्यथा।
त्वया सिंहवपुः कृत्वा परमं दिव्यमुत्तमम् २०।
भयदः सर्वभूतानां हिरण्यकशिपुर्हतः।
त्वमश्ववदनो भूत्वा पातालतलमाश्रितः २१।
संहृतं परमं हव्यं रहस्यं वै पुनः पुनः।
यत्परं श्रूयते ज्योतिर्यत्परं श्रूयते परः २२।

यत्परं परतश्चैव वपरमात्मेति कथ्यते।
परो मंत्रः परं तेजस्तमेव हि निगद्यसे २३।
हव्यं कव्यं पवित्रं च प्राप्तिः स्वर्गापवर्गयोः।
स्थित्युत्पत्तिविनाशांस्ते त्वामाहुः प्रकृतेः परम् २४।
यज्ञश्च यजमानश्च होता चाध्वर्युरेव च।
भोक्ता यज्ञफलानां च त्वं वै वेदैश्च गीयसे २५।
सीतालक्ष्मीर्भवान्विष्णुर्देवः कृष्णः प्रजापतिः।
वधार्थं रावणस्य त्वं प्रविष्टो मानुषीं तनुम् २६।
तदिदं च त्वया कार्यं कृतं धर्मभृतां वर।
निहतो रावणो राम प्रहृष्टा देवताः कृताः २७।
अमोघं देववीर्यं ते न ते मोघः पराक्रमः।
अमोघदर्शनं राम न च मोघस्तव स्तवः २८।
अमोघास्ते भविष्यंति भक्तिमंतो नरा भुवि।
ये च त्वां देव संभक्ताःपुराणं पुरुषोत्तमम् २९।
इममार्षस्तवं पुण्यमितिहासं पुरातनम्।

ये नराः कीर्तयिष्यंति नास्ति तेषां पराभवः ३०।
कथमिह हि पराभवं व्रजेयुः पुरुषवराः पुरुषोत्तमे हि भक्ताः।
नहि जगति चतुर्भुजप्रियाणां त्रिदश इहास्ति वरप्रदो विशिष्टः ३१।
स्तोत्राणां प्रवरं स्तोत्रं राघवस्य महात्मनः।
त्रिकाले यः पठेन्नित्यं महापातकवानपि ३२।
संध्याकाले द्विजश्रेष्ठैः श्राद्धकाले विशेषतः।
पठनीयं प्रयत्नेन भक्तिभावेन चेतसा ३३।
इदं गोप्यं हि परमं नाख्येयं कर्हिचित्क्वचित्।
पठनान्मुक्तिमाप्नोति सात्वतः स भवेद्ध्रुवम् ३४।

प्रथमं पिंडपूजांते ब्राह्मणैर्द्विजसत्तमैः ।
पठितव्यमिदं स्तोत्रं श्राद्धमक्षयमाप्नुयात् ३५।
इदं पवित्रं परमं जनानां मुक्तिदायकम् ।
लिखित्वा वै गृहे यस्तु धारयेत्सुसमाधिना ३६।
आयुः श्रीश्च बलं तस्य वृद्धिं याति दिनेदिने ।
लिखित्वा ब्राह्मणे दद्याद्धीमान्यो वै कदाचन ३७।

विमुक्ताः पूर्वजास्तस्य यांति विष्णोः परं पदम् ।
चतुर्णां चैव वेदानां पाठे चैव तु यत्फलम् ३८।
समवाप्नोति जापेन नरः स्तोत्रं पठन्जपन् ।
धृत्वा वै शंखचक्रादि ब्राह्मणैर्वेदतत्परैः ३९।
श्राद्धकाले महादेवि अक्षयं तद्भवेद्ध्रुवम् ।
कंठे पद्माक्षमालां च शंखचक्रादिधारणम् ४०।
ततः श्राद्धं प्रकुर्वीत इदं स्तोत्रं पठन्जपन् ।
विधिना भक्तिभावेन पूर्णं भवति नान्यथा ४१।
अतो भक्तिमता पुंसा पठनीयं प्रयत्नतः ।
पठनात्सर्वमाप्नोति स नरः सुखमेधते ४२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे आभ्युदयिकमूर्ध्वदैहिकस्तोत्रं नाम षट्सप्ततितमोऽध्यायः ७६ ।

Roman transliteration

mahādeva uvāca-
śṛṇu suṃdari vakṣyāmi stotraṃ cābhyudayaṃ tataḥ |
yacchrutvā mucyate pāpī brahmahā nātra saṃśayaḥ 1|
dhātā vai nāradaṃ prāha tadahaṃ tu bravīmi te |
tamuvāca tato devaḥ svayaṃbhūramitadyutiḥ 2|
pragṛhya ruciraṃ bāhuṃ smārayeccaurdhvadehikam |
bhagavānnārāyaṇaḥ śrīmāndevaścakrāyudhohariḥ 3|
śārṅgadhārī hṛṣīkeśaḥ purāṇapuruṣottamaḥ |
ajitaḥ khaḍgabhṛjjiṣṇuḥ kṛṣṇaścaiva sanātanaḥ 4|
ekaśṛṃgo varāhastvaṃ bhūtabhavyabhavātmakaḥ |
akṣaraṃ brahma satyaṃ tu ādau cāṃte ca rāghavaḥ 5|
lokānāṃ tu paro dharmo viṣvaksenaścaturbhujaḥ |
senānī rakṣaṇastvaṃ ca vaikuṃṭhastvaṃ jagatprabhuḥ 6|
prabhavaścāvyayastvaṃ ca upeṃdro madhusūdanaḥ |
pṛśnigarbho dhṛtārcistvaṃ padmanābho raṇāṃtakṛt 7|

śaraṇyaṃ śaraṇaṃ ca tvāmāhuḥ sendrā maharṣayaḥ |
ṛksāmaśreṣṭho vedātmā śatajihvo maharṣayaḥ 8|
tvaṃ yajñastvaṃ vaṣaṭkārastvamoṃkāraḥ paraṃtapaḥ |
śatadhanvā vasuḥ pūrvaṃ vasūnāṃ tvaṃ prajāpatiḥ 9|
trayāṇāmapi lokānāṃ ādikartā svayaṃprabhuḥ |
rudrāṇāmaṣṭamo rudraḥ sādhyānāmapi paṃcamaḥ 10|
āśvinau cāpi karṇau te sūryacaṃdrau ca cakṣuṣī |
aṃte cādau ca madhye ca dṛśyase tvaṃ paraṃtapaḥ 11|

prabhavo nidhanaṃ cāsya na viduḥ ko bhavāniti |
dṛśyase sarvalokeṣu goṣu ca brahmaṇeṣu ca 12|
dikṣu sarvāsu gagane parvateṣu guhāsu ca |
sahasranayanaḥ śrīmāñchataśīrṣaḥ sahasrapāt 13|
tvaṃ dhārayasi bhūtāni vasudhāṃ ca saparvatām |
aṃtaḥpṛthivyāṃ salile sarvasatvamahoragaḥ 14|
trīṃllokāndhārayannāste devagaṃdharvadānavān |

ahaṃ te hṛdayaṃ rāma jihvā devī sarasvatī 15|
devā romāṇi gātreṣu nirmitāste svamāyayā |
nimiṣaste smṛtā rātrirunmeṣo divasastathā 16|
saṃskāraste bhaveddeho na tadasti vinā tvayā |
jagatsarvaṃ śarīre tatsthairyaṃ ca vasudhātalam 17|
agniḥ kopaḥ prasādaste śeṣaḥ śrīmāṃśca lakṣmaṇaḥ |
tvayā lokāstrayaḥ krāṃtāḥ purāṇairvikramaistribhiḥ 18|
tvayeṃdraśca kṛto rājā balirbaddho mahāsuraḥ |
lokānsaṃhṛtya kālastvaṃ niveśyātmani kevalam 19|
karoṣyekārṇavaṃ ghoraṃ dṛśyādṛśye ca nānyathā |
tvayā siṃhavapuḥ kṛtvā paramaṃ divyamuttamam 20|
bhayadaḥ sarvabhūtānāṃ hiraṇyakaśipurhataḥ |
tvamaśvavadano bhūtvā pātālatalamāśritaḥ 21|
saṃhṛtaṃ paramaṃ havyaṃ rahasyaṃ vai punaḥ punaḥ |
yatparaṃ śrūyate jyotiryatparaṃ śrūyate paraḥ 22|

yatparaṃ paratáścai vaparamātmeti kathyate |
paro maṃtraḥ paraṃ tejastameva hi nigadyase 23|
havyaṃ kavyaṃ pavitraṃ ca prāptiḥ svargāpavargayoḥ |
sthityutpattivināśāṃste tvāmāhuḥ prakṛteḥ param 24|
yajñaśca yajamānaśca hotā cādhvaryureva ca |
bhoktā yajñaphalānāṃ ca tvaṃ vai vedaiśca gīyase 25|
sītālakṣmīrbhavānviṣṇurdevaḥ kṛṣṇaḥ prajāpatiḥ |
vadhārthaṃ rāvaṇasya tvaṃ praviṣṭo mānuṣīṃ tanum 26|
tadidaṃ ca tvayā kāryaṃ kṛtaṃ dharmabhṛtāṃ vara |
nihato rāvaṇo rāma prahṛṣṭā devatāḥ kṛtāḥ 27|
amoghaṃ devavīryaṃ te na te moghaḥ parākramaḥ |
amoghadarśanaṃ rāma na ca moghastava stavaḥ 28|
amoghāste bhaviṣyaṃti bhaktimaṃto narā bhuvi |
ye ca tvāṃ deva saṃbhaktāḥpurāṇaṃ puruṣottamam 29|
imamārṣastavaṃ puṇyamitihāsaṃ purātanam |

ye narāḥ kīrtayiṣyaṃti nāsti teṣāṃ parābhavaḥ 30|
kathamiha hi parābhavaṃ vrajeyuḥ puruṣavarāḥ puruṣottame hi bhaktāḥ |
nahi jagati caturbhujapriyāṇāṃ tridaśa ihāsti varaprado viśiṣṭaḥ 31|
stotrāṇāṃ pravaraṃ stotraṃ rāghavasya mahātmanaḥ |
trikāle yaḥ paṭhennityaṃ mahāpātakavānapi 32|
saṃdhyākāle dvijaśreṣṭhaiḥ śrāddhakāle viśeṣataḥ |
paṭhanīyaṃ prayatnena bhaktibhāvena cetasā 33|
idaṃ gopyaṃ hi paramaṃ nākhyeyaṃ karhicitkvacit |
paṭhanānmuktimāpnoti sāttvataḥ sa bhaveddhruvam 34|
prathamaṃ piṃḍapūjāṃte brāhmaṇairdvijasattamaiḥ |
paṭhitavyamidaṃ stotraṃ śrāddhamakṣayamāpnuyāt 35|
idaṃ pavitraṃ paramaṃ janānāṃ muktidāyakam |
likhitvā vai gṛhe yastu dhārayetsusamādhinā 36|

āyuḥ śrīśca balaṃ tasya vṛddhiṃ yāti dinedine |
likhitvā brāhmaṇe dadyāddhīmānyo vai kadācana 37|

vimuktāḥ pūrvajāstasya yāṃti viṣṇoḥ paraṃ padam |
caturṇāṃ caiva vedānāṃ pāṭhe caiva tu yatphalam 38|
samavāpnoti jāpena naraḥ stotraṃ paṭhanjapan |
dhṛtvā vai śaṃkhacakrādi brāhmaṇairvedatatparaiḥ 39|
śrāddhakāle mahādevi akṣayaṃ tadbhaveddhruvam |
kaṃṭhe padmākṣamālāṃ ca śaṃkhacakrādidhāraṇam 40|
tataḥ śrāddhaṃ prakurvīta idaṃ stotraṃ paṭhanjapan |
vidhinā bhaktibhāvena pūrṇaṃ bhavati nānyathā 41|
ato bhaktimatā puṃsā paṭhanīyaṃ prayatnataḥ |
paṭhanātsarvamāpnoti sa naraḥ sukhamedhate 42|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde ābhyudayikamūrdhvadaihikastotraṃ nāma ṣaṭsaptatitamo'dhyāyaḥ 76 |

English translation

Mahādeva said :

1-6a. O beautiful lady, listen. I shall tell you the hymn and the rise due to that. There is no doubt that on hearing it a sinner—killer of a brāhmaṇa , is freed. The Creator told it to Nārada . I am (now) telling it to you. The self-born god of unlimited lustre had told it to him after holding his charming arm. (At the time of) obsequies one should cause (Viṣṇu) to be remembered. (He is:) the revered Nārāyaṇa , with Śrī. The god Viṣṇu has the disc as his weapon. He holds the Śārṅga (bow). He is Hṛṣīkeśa . He is the ancient Puruṣottama . He is Ajita (i.e. unconquered). He holds a sword. He is Jiṣṇu (i.e. one desiring to conquer). He is Kṛṣṇa ; he is eternal. He is the Boar having one horn. You (O god) are of the nature of the past, the future and the present. Rāghava is the immutable Brahman ; is the truth and is there in the beginning and at the end. He is the great Dharma of the people. He is Viśvaksena. He has four arms.

6b-19. He is the general of the army. You (O god), are the protection. You are Viṣṇu, the lord of the world. You are the source. You are immutable. You are Upendra ; you are Madhusūdana . You are Pṛṣnigarbha. You are Dhṛtarcis. You are Padmanābha . You destroy (your enemies) in a battle. Indra and great sages call you to be the refuge of those who seek your shelter. The great sages (also describe you) as the soul of the Vedas , the greatest of Ṛk and Sāman . You are the sacrifice. You are the Vaṣaṭkāra (exclamation). You are Oṃkāra . You torment your enemies. You are Śatadhanvan (literally, having a hundred bows). You are Vasu . You are the predecessor of Vasus . You are the lord of beings. You are the first creator of the three worlds. You are the self(-born) master. You are the eighth of the Rudras and the fifth of the Sādhyas . Aśvins are your ears. The Sun and the Moon are your eyes. O you who torment (your) enemies, you are seen at the end, in the beginning, and in the middle. They do not know the beginning or the end of him (i.e. of you). (They do not know) who you are. You are seen in all worlds, so also among cows and brāhmaṇas . (You are seen) in all directions, in the sky, on the mountains and in the cages. You have a thousand eyes. You possess Śrī, you have a hundred heads, you have a thousand feet. You support the beings and the earth with the mountains. You are in the (interior of) earth, in water, a great serpent with all beings. You remain supporting the three worlds, the gods, the gandharvas and the demons. O Rāma , I am your heart. Goddess Sarasvatī is your tongue. Gods are the small hair on your limbs. You have created them with your divine power. The night is said to be the closing of your eyes; and the day to be the opening of your eyes. Your body would be (i.e. is)

perfection. The entire world is not without you. There is that stability in your body. You are the earth. Fire is your anger. Śeṣa , the glorious Lakṣmaṇa , is your favour. With your ancient strides you have crossed over the three worlds. You made Indra the king (of gods). You bound (down) the great demon Bali . Having withdrawn all the worlds unto you, you the Death, have just put them in yourself.

20-28. You turn the visible and the invisible into one fierce ocean, and in no other way. You took up an excellent, great, divine body. You killed Hiraṇyakaśipu who created fear among all beings. Being of the form of one having the face of a horse you resorted to the bottom of the nether world. The great oblation was brought together, so also repeatedly the secret (obscure). That which is heard to be the greatest one, which is greater than the great, is said to be the highest soul. You alone are said to be the highest hymn, and the highest lustre. You are the pure oblation offered to the gods and to the manes. You are the attainment of heaven and salvation. They describe you who are beyond Prakṛti as the maintenance, the creation, and the destruction (of the world). You are sung by the Vedas to be the sacrifice, the sacrifices, the sacrificial priest reciting the prayers of Ṛgveda at a sacrifice, and the officiating priest, and to be the enjoyer of the fruits of sacrifices. Sītā is Lakṣmī You are Viṣṇu, god Kṛṣṇa and the lord of the created beings. To kill Rāvaṇa you entered a human body. O you, best among those who uphold righteousness (dharma), this should be (i.e. was) done by you. O Rāma, you killed Rāvaṇa, and delighted the deities. O god, your power is infallible. Your valour is never fruitless. Rāma, seeing you is fruitful. Your praise is never fruitless.

29-42. O god, those men who on the earth are attached to you, the ancient, best ‘man’, will be successful and devout. Those men who will narrate this holy hymn of praise—the old account—are never defeated. How would the best men, devoted to Puruṣottama, be defeated here? O god, (except you) there is none in the world who is a distinguished giver of boons. Even he who is a great sinner should recite thrice (a day) this hymn of praise of the magnanimous Rāghava, which is the best of hymns. At the time of the sandhyā (prayer), and especially at the time of a śrāddha , this hymn should be carefully and with a devout heart, recited by the best brāhmaṇas. This is a great secret; it should never and at no place be told (to anyone). By reciting it he would obtain salvation, and he would certainly be Viṣṇu. The best brāhmaṇas should recite this hymn first at the end of the worship of the piṇḍas . (A man doing so) would obtain the eternal (fruit of the) śrāddha. It is very pure, and gives salvation to men. He who, after having written it, would preserve it with profound meditation, has his life, wealth, and power increased day by day. The ancestors of an intelligent man who after writing it, would sometime give it to a brāhmaṇa, are free and go to the highest position of Viṣṇu. A man who mutters or recites this hymn obtains the fruit which is obtained by the recital of the four Vedas. O great goddess, the holding of a conch, disc etc. at the time of a śrāddha by brāhmaṇas proficient in the Vedas, would surely be inexhaustible. He should put round his neck a garland sacred to Viṣṇu and should have the marks of a conch, a disc etc. (on his body). Then, muttering and reciting this hymn, he should duly and devoutly perform the śrāddha. Then it becomes perfect, not otherwise. Therefore, a devout man should carefully recite it. A man obtains everything by reciting it, and gets happiness.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 77

The Vow of Ṛṣipañcamī

Chapter 489 of 693 · 63 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
पप्रच्छाहं जगन्नाथं व्रतानामुत्तमं व्रतम् ।
पुत्रपौत्रविवृद्ध्यर्थं सुखसौभाग्यदायकम् १।
तवाग्रे संप्रवक्ष्यामि शृणु सुंदरि सांप्रतम् ।
इदं कथानकं दिव्यमृषीणां व्रतमुत्तमम् २।
रजस्वला तु या नारी सहसा पापरूपिणी ।
कृतेन च व्रतेनैव महापापैः प्रमुच्यते ।
पितृणामक्षयं देयं धर्मकामार्थसाधनम् ३।
श्रीविष्णुरुवाच-
पूर्वमासीन्महाबाहुर्ब्राह्मणो वेदपारगः ।
सदाध्ययनशीलस्तु देवशर्मा इति द्विजः ४।
अग्निहोत्रक्रियायुक्तः षट्कर्मनिरतः सदा ।
सर्ववर्णेषु संपूज्यः सपुत्रपशुबांधवः ५।
तस्य ब्राह्मणमुख्यस्य भगना च गृहवाहिनी ।
प्राप्ते भाद्रपदे मासे शुक्लपक्षे तु पंचमी ६।

पितुःक्षयाहं कुरुते यतात्मा च जितेंद्रियः ।
रात्रौ निमंत्रयेद्विप्रान्सुखसौभाग्यदायकान् ७।
प्रभाते विमले प्राप्ते भांडान्यन्यानि कारयेत् ।
पाकं सर्वेषु पात्रेषु स कारयति जायया ८।
अष्टादशरसोपेतं पितृणां प्रीतिदायकम् ।
आकारणं ततो दत्त्वा विप्राणां च पृथक्पृथक् ९।
सर्वे विप्रास्तु संप्राप्ता मध्याह्ने वेदपाठकाः ।
अर्घपाद्यादि विधिवत्कृतवान्द्विजसत्तमः १०।
रजसा दूषितः श्राद्धे प्रक्षाल्य विधिवत्तदा ।
गृहमध्ये गताः सर्वे आसने ते निरूपिताः ११।
प्रदत्तं भोजनं तेन मिष्टान्नेन विशेषतः ।
विधिना च कृतं श्राद्धं पिंडदानप्रपूर्वकम् १२।
तांबूलं दक्षिणां चैव वस्त्राणि विविधानि च ।
सर्वं ददौ द्विजेभ्यो वै पितृध्यानपरायणः १३।
विप्रा विसर्जिताः सर्वे आशीर्वादपरायणाः ।

गोत्रिणां बांधवानां च अन्येषां च बुभुक्षताम् १४।
दत्तमन्नं तदा तेन भोजने विधिपूर्वकम् ।
निशायां तु कुटीद्वारे उपविष्टो यदा तदा १५।
ब्राह्मण्या वारि संगृह्य पादप्रक्षालनं कृतम् ।
तदा शुनी बलीवर्दौ परस्परमभाषताम् १६।
शृणु कांत वचो मह्यं यादृक्कृतवती वधूः ।
तादृशं संप्रवक्ष्यामि नान्यथा प्रब्रवीम्यहम् १७।
कदाचिद्दैवयोगेन गताहं पुत्रसद्मनि ।
तत्रस्थितं पयः पातुं वध्वा दृष्टं न तत्पुनः १८।
पीतं पयस्तु सर्पेण तद्दृष्टं तु मया पुनः ।
पश्चात्पीतं मया सम्यक्दृष्टं वध्वा तदा पुनः १९।
तेन संपर्कदोषेणकटिर्भग्ना च मे सदा ।
तेन दुःखेन भो स्वामिन्जाताहं दुःखभागिनी ।
भग्ना कटिश्च संजाता ह्याहारो नैव रोचते २०।
बलीवर्द्द उवाच-

शृणु त्वं शुनि वक्ष्यामि मम दुःखस्य कारणम् ।
अस्मिन्वै दिवसे प्राप्ते ब्राह्मणानां तु भोजनम् २१।
कारितं मम पुत्रेण मम चिंता तु नो कृता ।
नोदकं न तृणं चैव न दत्तं केनचित्क्वचित् २२।
अनाहारोह्यहं पापी बद्धोऽस्मिन्पापभावितः ।
पूर्वपापविशेषेण जातं शुनि न संशयः २३।
तद्वाक्यं तु तदा देवि श्रुतं पुत्रेण धीमता ।
ममायं तु पिता साक्षाज्जातो मम गृहे पशुः २४।
इयं तु जननी साक्षान्मम चैव न संशयः ।
दैवयोगाच्छुनी जाता किं करोमि सुनिश्चयम् २५।
एवं विचार्यासौ विप्रो नैव निद्रामवाप सः ।
रात्रौ चिंतापरो भूत्वा स्मरन्विश्वेश्वरं परम् २६।
नानाधर्मपरोऽहं च ममैवं च कथं शुभम् ।
विचारयित्वा च ततो रात्रौ सुप्तस्तदा पुनः २७।
प्रभाते विमले प्राप्ते ऋषीणां पुरतो गतः ।

तेषां मध्ये वसिष्ठेन तस्य सुस्वागतं कृतम् २८।
ब्रूहि त्वं ब्राह्मणश्रेष्ठ तवागमनकारणम् ।
इति पृष्टस्तदा विप्रः प्रणाममकरोत्तदा २९।
अद्य मे सफलं जन्म अद्य मे सफला क्रिया ।
अद्य मे पितरस्तृप्ता दुर्लभात्तव दर्शनात् ३०।
यथोक्तं च कृतं श्राद्धं द्विजाश्चैव सुभोजिताः ।
कुटुंबिनां तु सर्वेषां भोजनं कारितं तथा ३१।
भोजनानंतरं प्राप्ता शुनी तत्र उवाच ह ।
अस्माकं तु गृहे ह्येको बलीवर्दस्तु वर्तते ३२।

तं पतिं प्रतिवाक्यं यद्विवज मत्तः शृणुष्व तत् ।
गृहेस्थितं दुग्धभांडमहिना दूषितं मया ३३।
दृष्टं मे महती चिंता तदा जाता न संशयः ।
अनेन पयसा चैव पक्वमन्नं यदा भवेत् ३४।
तदात्र सर्वे विप्राश्च म्रियंते भोजनात्ततः ।
एवं विचार्य तत्स्वामिन्दुग्धं पीतं तदा मया ३५।

तदा दृष्टं तु वध्वा वै तया मे ताडनं कृतम् ।
चरामि तेन संभग्ना किं करोमि सुदुःखिता ३६।
तस्या दुःखं तु संस्मृत्य वृषः प्राह शुनीं प्रति ।
शृणु शुनि प्रवक्ष्यामि मम दुःखस्य कारणम् ३७।
अस्याहं तु पिता साक्षात्पूर्वजन्मनि वै शुनि ।
अद्य वै भोजिता विप्रा दत्तमन्नं तु भूरिशः ३८।
न तृणं नोदकं चैव ममाग्रे संनिवेदितम् ।
तेन दुःखेन मे दुःखं जातं बहुतरं तदा ३९।
एतत्कथानकं श्रुत्वा रात्रौ निद्रामवाप न ।
मम चिंता तु तत्रैव जाता वै ऋषिसत्तम ४०।
वेदाध्ययनशीलोऽहं कुशलो वेदकर्मणि ।
अनयोश्च महद्दुःखं किं करोमीति चिंतयन् ।
आगतस्त्वत्समीपे तु ममकष्टं निवारय ४१।
ऋषिरुवाच-
उग्रजन्मन्शृणुष्व त्वं पूर्वजन्मनि यत्कृतम् ।

अयं वै तु द्विजश्रेष्ठो कुंडने नगरे शुभे ४२।
मासे भाद्रपदे चैव पंचमी या समागता ।
तद्व्रतं तेन नाज्ञातं पितुः श्राद्धादिकारणात् ४३।
स्त्रीधर्मेण तु संप्राप्ता क्षयहेतु तदानघ ।
तया चैव कृतं सर्वं ब्राह्मणानां च भोजनम् ४४।
न ज्ञातं च कृतं तेन पापिष्ठेन दुरात्मना ।
प्रथमेऽहनि चांडाली द्वितीये ब्रह्मघातिनी ४५।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ।
तेन पापेन सा जाता शुनी स्वगृहचारिणी ।
बलीवर्दस्त्वयं जातः कर्मणानेन सुव्रत ४६।
उग्रजन्मोवाच-
व्रतं दानं तथा यज्ञं तीर्थं वाममसुव्रत ।
ब्रूहि येन विशेषेण मुक्तिः पित्रोर्भवेन्मम ४७।
ऋषिरुवाच-
मासे भाद्रपदे शुक्ले जायते ऋषिपंचमी ।

रजसा विकृतं पापं नश्यते करणाद्यतः ४८।
पुत्रपौत्रप्रदात्री च पितृणां मुक्तिदायिनी ।

नद्या कूपे तडागे वा ब्राह्मणस्य गृहे तथा ४९।
गोमयं मंडलं कुर्यात्कुंभं तत्रैव विन्यसेत् ।
तस्योपरि न्यसेत्पात्रमृषिधान्येन पूरितम् 6.77.५०।
यज्ञोपवीतसूत्रं च सहिरण्यं फलं तथा ।
स्थाप्याश्च ऋषयः सप्त सुखसौभाग्यदायकाः ५१।
आवाहयित्वा ते सर्वे पूजनीया व्रतस्थितैः ।
नैवेद्यमृषिधान्यं च ऋषिधान्यं तु भोजनम् ५२।
एकभक्तेन कर्तव्यमृषीणामर्चनं तदा ।
पूजयेत्परया भक्त्या मंत्रेण विधिपूर्वकम् ५३।
निर्वापं सघृतं देयं दक्षिणासंयुतं तदा ।
देयं विप्राय विधिवद्दृषीणां प्रीयतां प्रति ५४।
कथां श्रुत्वा विधानेन कृत्वा चैव प्रदक्षिणाम् ।
धूपं दीपं च नैवेद्यमर्घ्यं दद्यात्पृथक्पृथक् ५५।

ऋषयः संतु मे नित्यं व्रतसंपूर्णकारिणः ।
पूजां गृह्णंतु मद्दत्तां ऋषिभ्योऽस्तु नमोनमः ५६।
पुलस्त्यः पुलहश्चैव क्रतुः प्राचेतसस्तथा ।
वसिष्ठमरिचात्रेया अर्घं गृह्णंतु वो नमः ५७।
एवं पूजा प्रकर्त्तव्या धूपैर्दीपैर्मनोरमैः ।
पितॄणां जायते मुक्तिः कृतस्यास्य प्रभावतः ५८।
पूर्वकर्मविपाकेन रजसा दोषभावतः ।
कृतं ह्येवं तु भो वत्स मुक्तिस्तस्य न संशयः ५९।
तद्व्रतं च कृतं तेन मुक्त्यर्थं पितृहेतवे ।
ते गता मुक्तिमार्गेण आशीर्वादपरायणाः ६०।
ऋषिपंचमीव्रतं पुण्यं विप्राय परिकीर्तितम् ।
ये कुर्वंति नरश्रेष्ठास्ते ज्ञेयाः पुण्यभागिनः ६१।
ये कुर्वंति नरश्रेष्ठ ऋषिव्रतमनुत्तमम् ।
भुक्त्वात्र भोगान्विपुलान्यांति विष्णोः पदं तु ते ६२।
इतिश्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारद।

संवादे ऋषिपंचमीव्रतंनाम सप्तसप्ततितमोऽध्यायः ७७।

Roman transliteration

mahādeva uvāca-
papracchāhaṃ jagannāthaṃ vratānāmuttamaṃ vratam |
putrapautravivṛddhyarthaṃ sukhasaubhāgyadāyakam 1|
tavāgre saṃpravakṣyāmi śṛṇu suṃdari sāṃpratam |
idaṃ kathānakaṃ divyamṛṣīṇāṃ vratamuttamam 2|
rajasvalā tu yā nārī sahasā pāparūpiṇī |
kṛtena ca vratenaiva mahāpāpaiḥ pramucyate |
pitṝṇāmakṣayaṃ deyaṃ dharmakāmārthasādhanam 3|
śrīviṣṇuruvāca-

pūrvamāsīnmahābāhurbrāhmaṇo vedapāragaḥ |
sadādhyayanaśīlastu devaśarmā iti dvijaḥ 4|
agnihotrakriyāyuktaḥ ṣaṭkarmaniratāḥ sadā |
sarvavarṇeṣu saṃpūjyaḥ saputrapaśubāṃdhavaḥ 5|
tasya brāhmaṇamukhyasya bhagnā ca gṛhavāhinī |
prāpte bhādrapade māse śuklapakṣe tu paṃcamī 6|

pituḥkṣayāhaṃ kurute yatātmā ca jiteṃdriyaḥ |
rātrau nimaṃtrayedviprānsukhasaubhāgyadāyakān 7|
prabhāte vimale prāpte bhāṃḍānyanyāni kārayet |
pākaṃ sarveṣu pātreṣu sa kārayati jāyayā 8|
aṣṭādaśarasopetaṃ pitṝṇāṃ prītidāyakam |
ākāraṇaṃ tato dattvā viprāṇāṃ ca pṛthakpṛthak 9|
sarve viprāstu saṃprāptā madhyāhne vedapāṭhakāḥ |
arghapādyādi vidhivatkṛtavāndvijasattamaḥ 10|
rajasā dūṣitaḥ śrāddhe prakṣālya vidhivattadā |
gṛhamadhye gatāḥ sarve āsane te nirūpitāḥ 11|
pradattaṃ bhojanaṃ tena miṣṭānnena viśeṣataḥ |
vidhinā ca kṛtaṃ śrāddhaṃ piṃḍadānaprapūrvakam 12|
tāṃbūlaṃ dakṣiṇāṃ caiva vastrāṇi vividhāni ca |
sarvaṃ dadau dvijebhyo vai pitṛdhyānaparāyaṇaḥ 13|
viprā visarjitāḥ sarve āśīrvādaparāyaṇāḥ |

gotriṇāṃ bāṃdhavānāṃ ca anyeṣāṃ ca bubhukṣatām 14|
dattamannaṃ tadā tena bhojane vidhipūrvakam |
niśāyāṃ tu kuṭīdvāre upaviṣṭo yadā tadā 15|
brāhmaṇyā vāri saṃgṛhya pādaprakṣālanaṃ kṛtam |
tadā śunī balīvardau parasparamabhāṣatām 16|
śṛṇu kāṃta vaco mahyaṃ yādṛkkṛtavatī vadhūḥ |
tādṛśaṃ saṃpravakṣyāmi nānyathā prabravīmyaham 17|
kadāciddaivayogena gatāhaṃ putrasadmani |
tatrasthitaṃ payaḥ pātuṃ vadhvā dṛṣṭaṃ na tatpunaḥ 18|
pītaṃ payastu sarpeṇa taddṛṣṭaṃ tu mayā punaḥ |
paścātpītaṃ mayā samyakdṛṣṭaṃ vadhvā tadā punaḥ 19|
tena saṃparkadoṣeṇakaṭirbhagnā ca me sadā |
tena duḥkhena bho svāminjātāhaṃ duḥkhabhāginī |
bhagnā kaṭiśca saṃjātā hyāhāro naiva rocate 20|
balīvardda uvāca-

śṛṇu tvaṃ śuni vakṣyāmi mama duḥkhasya kāraṇam |
asminvai divase prāpte brāhmaṇānāṃ tu bhojanam 21|
kāritaṃ mama putreṇa mama ciṃtā tu no kṛtā |
nodakaṃ na tṛṇaṃ caiva na dattaṃ kenacitkvacit 22|
anāhārohyahaṃ pāpī baddho'sminpāpabhāvitaḥ |
pūrvapāpaviśeṣeṇa jātaṃ śuni na saṃśayaḥ 23|
tadvākyaṃ tu tadā devi śrutaṃ putreṇa dhīmatā |
mamāyaṃ tu pitā sākṣājjāto mama gṛhe paśuḥ 24|
iyaṃ tu jananī sākṣānmama caiva na saṃśayaḥ |
daivayogācchunī jātā kiṃ karomi suniścayam 25|
evaṃ vicāryāsau vipro naiva nidrāmavāpa saḥ |
rātrau ciṃtāparo bhūtvā smaranviśveśvaraṃ param 26|
nānādharmaparo'haṃ ca mamaivaṃ ca kathaṃ śubham |
vicārayitvā ca tato rātrau suptastadā punaḥ 27|

prabhāte vimale prāpte ṛṣīṇāṃ purato gataḥ |

teṣāṃ madhye vasiṣṭhena tasya susvāgataṃ kṛtam 28|
brūhi tvaṃ brāhmaṇaśreṣṭha tavāgamanakāraṇam |
iti pṛṣṭastadā vipraḥ praṇāmamakarottadā 29|
adya me saphalaṃ janma adya me saphalā kriyā |
adya me pitarastṛptā durlabhāttava darśanāt 30|
yathoktaṃ ca kṛtaṃ śrāddhaṃ dvijāścaiva subhojitāḥ |
kuṭumbināṃ tu sarveṣāṃ bhojanaṃ kāritaṃ tathā 31|
bhojanānaṃtaraṃ prāptā śunī tatra uvāca ha |
asmākaṃ tu gṛhe hyeko balīvardastu varttate 32|
taṃ patiṃ prativākyaṃ yaddivaja mattaḥ śṛṇuṣva tat |
gṛhesthitaṃ dugdhabhāṃḍamahinā dūṣitaṃ mayā 33|
dṛṣṭaṃ me mahatī ciṃtā tadā jātā na saṃśayaḥ |
anena payasā caiva pakvamannaṃ yadā bhavet 34|
tadātra sarve viprāśca mriyaṃte bhojanāttataḥ |
evaṃ vicārya tatsvāmindugdhaṃ pītaṃ tadā mayā 35|

tadā dṛṣṭaṃ tu vadhvā vai tayā me tāḍanaṃ kṛtam |
carāmi tena saṃbhagnā kiṃ karomi suduḥkhitā 36|
tasyā duḥkhaṃ tu saṃsmṛtya vṛṣaḥ prāha śunīṃ prati |
śṛṇu śuni pravakṣyāmi mama duḥkhasya kāraṇam 37|
asyāhaṃ tu pitā sākṣātpūrvajanmani vai śuni |
adya vai bhojitā viprā dattamannaṃ tu bhūriśaḥ 38|
na tṛṇaṃ nodakaṃ caiva mamāgre saṃniveditam |
tena duḥkhena me duḥkhaṃ jātaṃ bahutaraṃ tadā 39|
etatkathānakaṃ śrutvā rātrau nidrāmavāpa na |
mama ciṃtā tu tatraiva jātā vai ṛṣisattama 40|
vedādhyayanaśīlo'haṃ kuśalo vedakarmaṇi |
anayośca mahadduḥkhaṃ kiṃ karomīti ciṃtayan |
āgatastvatsamīpe tu mamakaṣṭaṃ nivāraya 41|
ṛṣiruvāca-
ugrajanmanśṛṇuṣva tvaṃ pūrvajanmani yatkṛtam |

ayaṃ vai tu dvijaśreṣṭho kuṃḍane nagare śubhe 42|
māse bhādrapade caiva paṃcamī yā samāgatā |
tadvrataṃ tena nājñātaṃ pituḥ śrāddhādikāraṇāt 43|
strīdharmeṇa tu saṃprāptā kṣayahetu tadānagha |
tayā caiva kṛtaṃ sarvaṃ brāhmaṇānāṃ ca bhojanam 44|
na jñātaṃ ca kṛtaṃ tena pāpiṣṭhena durātmanā |
prathame'hani cāṃḍālī dvitīye brahmaghātinī 45|
tṛtīye rajakī proktā caturthe'hani śudhyati |
tena pāpena sā jātā śunī svagṛhacāriṇī |
balīvardastvayaṃ jātaḥ karmaṇānena suvrata 46|
ugrajanmovāca-
vrataṃ dānaṃ tathā yajñaṃ tīrthaṃ vāmamasuvrata |
brūhi yena viśeṣeṇa muktiḥ pitrorbhavenmama 47|
ṛṣiruvāca-
māse bhādrapade śukle jāyate ṛṣipaṃcamī |

rajasā vikṛtaṃ pāpaṃ naśyate karaṇādyataḥ 48|
putrapautrapradātrī ca pitṝṇāṃ muktidāyinī |
nadyā kūpe taḍāge vā brāhmaṇasya gṛhe tathā 49|

gomayaṃ maṃḍalaṃ kuryātkuṃbhaṃ tatraiva vinyaset |
tasyopari nyasetpātramṛṣidhānyena pūritam 6.77.50|
yajñopavītasūtraṃ ca sahiraṇyaṃ phalaṃ tathā |
sthāpyāśca ṛṣayaḥ sapta sukhasaubhāgyadāyakāḥ 51|
āvāhayitvā te sarve pūjanīyā vratasthitaiḥ |
naivedyamṛṣidhānyaṃ ca ṛṣidhānyaṃ tu bhojanam 52|
ekabhaktena kartavyamṛṣīṇāmarcanaṃ tadā |
pūjayetparayā bhaktyā maṃtreṇa vidhipūrvakam 53|
nirvāpaṃ saghṛtaṃ deyaṃ dakṣiṇāsaṃyutaṃ tadā |
deyaṃ viprāya vidhivadṛṣīṇāṃ prīyatāṃ prati 54|
kathāṃ śrutvā vidhānena kṛtvā caiva pradakṣiṇām |
dhūpaṃ dīpaṃ ca naivedyamarghyaṃ dadyātpṛthakpṛthak 55|

ṛṣayaḥ saṃtu me nityaṃ vratasaṃpūrṇakāriṇaḥ |
pūjāṃ gṛhṇaṃtu maddattāṃ ṛṣibhyo'stu namonamaḥ 56|
pulastyaḥ pulahaścaiva kratuḥ prācetasastathā |
vasiṣṭhamaricātreyā arghaṃ gṛhṇaṃtu vo namaḥ 57|
evaṃ pūjā prakarttavyā dhūpairdīpairmanoramaiḥ |
pitṝṇāṃ jāyate muktiḥ kṛtasyāsya prabhāvataḥ 58|
pūrvakarmavipākena rajasā doṣabhāvataḥ |
kṛtaṃ hyevaṃ tu bho vatsa muktistasya na saṃśayaḥ 59|
tadvrataṃ ca kṛtaṃ tena muktyarthaṃ pitṛhetave |
te gatā muktimārgeṇa āśīrvādaparāyaṇāḥ 60|
ṛṣipaṃcamīvrataṃ puṇyaṃ viprāya parikīrtitam |
ye kurvaṃti naraśreṣṭhāste jñeyāḥ puṇyabhāginaḥ 61|
ye kurvaṃti naraśreṣṭha ṛṣivratamanuttamam |
bhuktvātra bhogānvipulānyāṃti viṣṇoḥ padaṃ tu te 62|
itiśrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatinārada|

saṃvāde ṛṣipaṃcamīvrataṃnāma saptasaptatitamo'dhyāyaḥ 77|

English translation

Mahādeva said:

1-11. I asked the lord of the world about the vow best among the vows, leading to the prosperity of sons and grandsons, and giving pleasure and good fortune. Now, O beautiful lady, I shall tell it to you. Listen. This account of the excellent vow of the sages is divine. A woman in her menses, a great sinner, is necessarily freed from great sins after observing this vow. O goddess, it becomes inexhaustible to the dead ancestors, and is the means of righteousness, worldly welfare and satisfaction of sexual desires.

Śrī Viṣṇu said :

Formerly there was a brāhmaṇa named Devaśarman , of great arms, master of the Vedas , and always devoted to study. He maintained the sacred fire; he was always engaged in the six [1] duties (of a brāhmaṇa). He was well honoured by all castes; and had sons, animals and kinsmen. The wife of that chief brāhmaṇa was in her menses when the month of Bhādrapada came, and it was the fifth of the bright half. He, with his mind controlled and senses restrained, performed śrāddha of his father. At night he would invite (i.e. he invited) brāhmaṇas , giving happiness and good fortune. When it was the bright morning, he would make (ready) other vessels. He made his wife cook food in all the vessels. It

had eighteen flavours, and gave delight to the manes. Then he separately gave invitations to brāhmaṇas. All the brāhmaṇas, the reciters of the Vedas came at mid-day. The best brāhmaṇa gave them respectful offering and water for washing their feet etc. Polluted by the menstrual flow he duly washed (their feet etc.) at that time. All they went into the house, and (sat) upon the seats indicated to them.

12-20. He specially offered them food with sweets. He performed the śrāddha duly and after offering the piṇḍas . He, engrossed in meditating upon his dead ancestors, gave everything to the brāhmaṇas like tāmbūla , gifts and various garments. (Then) he dismissed all the brāhmaṇas, intent on (giving) blessing. Then to his hungry relatives and kinsmen, he duly gave food at the time of the meal. When he had sat at the door of his hut at night, the brāhmaṇa's wife brought water and washed his feet; then the bitch and the bull talked to each other. (The bitch said:) "O dear one, listen to my words—as to how the daughter-in-law acted towards me. I shall tell (just) like that. I shall not tell otherwise (i.e. in a different way). Some time by chance I went into (our) son's house to protect the milk that was there. It was not seen by the daughter-in-law. The milk was drunk by a serpent; and it was seen by me. Then I drank it all. The daughter-in-law saw it. Due to that fault (of me) of touching the milk, my waist was broken for good. O lord, due to that grief, I have been miserable, My waist is broken. I do not relish food."

The bull said :

21-30. O bitch, listen. I shall tell you the cause of my misery. When this day came, my son gave food to brāhmaṇas, but did not care for me. He did not at all, at any time, give me water and grass. I, a sinner, conceived to be so, have been tied without food. O bitch, this has undoubtedly happened due to my former sin.

O goddess, at that time the words were heard by the wise son. "This is actually my father who has been an animal in my house. And undoubtedly this is actually my mother. Due to (ill) luck she became a bitch. What should I definitely do?" Thinking like this, the brāhmaṇa did not get sleep. At night he became very thoughtful and remembered the highest lord. "I have sincerely practised many righteous acts. How shall I have auspicious (things)?" Thinking like this, he again slept at night. When it was the bright morning, he went to the sages. Among them Vasiṣṭha offered him a good welcome. (Vasiṣṭha said to him:) "O best brāhmaṇa, tell the reason of your arrival." The brāhmaṇa who was thus asked, then saluted (Vasiṣṭha). "Today my existence is fruitful. My acts are fruitful today; my dead ancestors are pleased on (my) having had your sight which is difficult to be had.

31-41. I performed the śrāddha as told (in the sacred texts). I well fed the brāhmaṇas. I gave food to all members of my family. After the meals, the bitch came there and spoke (to the bull, as) we have a bull in our house. O brāhmaṇa, hear from me the words which she spoke to him. "The milk-pot in the house was polluted by a serpent. I saw it, and was undoubtedly very anxious: 'When with this milk itself, food would be cooked, then due to that food, all brāhmaṇas will die'. O lord, having thought like this, I drank (all) the milk. The daughter-in-law saw it and beat me. Due to that I becoming lame am moving. Being very grieved what do I do?" Knowing her grief, the bull said to the bitch: 'O bitch, listen. I shall tell (you) the cause of my misery. O bitch, I am actually his father in the former existence. Today he fed brāhmaṇas, and gave them much food. But he did not place grass or water before me. Due to that grief at that time, I have become miserable.' On hearing this account, I did not get sleep during the night. O best sage, my anxiety started just then only. I am given to Vedic studies. I am proficient in Vedic rites. The two are very miserable. So thinking 'What shall I do?' I have come to you. Remove my grief."

The sage said :

42-47. O Ugrajanman, listen to what you did in the former existence. This one was the best brāhmaṇa in the auspicious city of Kuṇḍanagara. In the month of Bhādrapada, the vow of Pañcamī that fell then, was neglected by him due to the śrāddha of his father etc. On that śrāddha day, O innocent one, his wife had menstruation. She did all like giving food to the brāhmaṇas. The most sinful and wicked one did not know it and performed (the śrāddha). On the first day she is a cāṇḍāla woman; on the second the killer of a brāhmaṇa. On the third she is said to be a washerwoman, and is purified on the fourth day. Due to that sin his wife became a bitch; and O you of good vow, this one was born as a bull due to that act.

Ugrajanman said :

O you of a good vow, tell me especially that vow, gift, sacrifice or (visit to a) holy place, due to which my parents would have salvation.

The sage said :

48-62. In the bright half of Bhādrapada, there is Ṛṣipañcamī . By doing (the vow of) it the sin of the menstrual flow, perishes. It gives sons and grandsons and gives salvation to the dead ancestors. In a river (i.e. on the bank of river), or a well, a tank , or in a brāhmaṇa's house, a circle with cow-dung should be fashioned. He should put a pitcher there. On it he should put a vessel which is full of grains used by the sages. So also (he should put) a sacred thread, a fruit with gold. He should also install seven (images) of sages, causing happiness and good fortune. Those who have kept the vow, should invoke all of them and worship them. He (who observes the vow) should, eating once a day, offer eatables made from the corn used by the sages, and should eat that food (after) worshipping the sages. He should properly, very devoutly and with hymns, worship them. Then with ghee and gifts he should offer the libation. He should duly give (these) to a brāhmaṇa, (saying), 'May this please the sages'. Having listened to the account properly, having gone round (the images), he should separately offer incense, ghee, eatables of five kinds, and a respectful offering. "May the sages always abide by me. May they complete my vow. May they accept the worship offered by me. Repeated salutations to sages. May Pulastya , Pulaha , Kratu , so also Prācetasa , Vasiṣṭha, Marica , Ātreya accept my worship. Salutation to you." With incenses and charming lamps he should thus offer the worship. By the power of this being done the dead ancestors are at once released. O child, due to the ripening of the former acts and the power of the blemish of menstruation this was done. There is no doubt that he will get release.

For the salvation of his dead ancestors he observed the vow. They, intent upon giving him blessings, went along the path of salvation. Those best men who observe the vow of Ṛṣipañcamī, as told to the brāhmaṇa, should be known as meritorious. Those best men who observe this excellent vow of the sages, enjoy many pleasures in this world, and go to Viṣṇu 's position.

[1]: [1] : Ṣaṭkarma—The six duties of a brāhmaṇa are: studying, teaching, sacrificing, acting as a priest at a sacrifice, giving gifts, and accepting gifts.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 78

The Hymn Called ‘Apamārjana’

Chapter 490 of 693 · 92 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अथातः संप्रवक्ष्यामि अपामार्जनमुत्तमम् ।
पुलस्त्येन यथोक्तं तु दालभ्याय महात्मने १।
सर्वेषां रोगदोषाणां नाशनं मंगलप्रदम् ।
तत्तेऽहं तु प्रवक्ष्यामि शृणु त्वं नगनंदिनि २।
श्रीदालभ्य उवाच-
भगवन्प्राणिनः सर्वे विषरोगाद्युपद्रवैः ।
कुष्ठग्रहाभिभूताश्च सर्वकाले ह्युपद्रुताः ३।
आभिचारिककृत्याद्या बहुरोगाश्च दारुणाः ।
न भवंति मुनिश्रेष्ठ तन्मे त्वं वक्तुमर्हसि ४।
पुलस्त्य उवाच-
व्रतोपवासनियमैर्विष्णुर्वै तोषितस्तु यैः ।
ते नरा नैव रोगार्त्ता जायंते मुनिसत्तम ५।
यैर्न कृतं व्रतं पुण्यं न दानं न तपस्तदा ।
न तीर्थं देवपूजा च नान्नं दत्तं तु भूरिशः ६।

ते वै लोकास्तदा ज्ञेया रोगदोषैः प्रपीडिताः ।
आरोग्यं परमामृद्धिं मनसा यद्यदिच्छति ७।
तत्तदाप्नोत्यसंदिग्धं विष्णोः सेवी विशेषतः ।
नाधिं प्राप्नोति न व्याधिं न विषग्रहबंधनम् ८।
कृत्यास्पर्शभयं नापि तोषिते मधुसूदने ।
समस्तदोषनाशश्च सर्वदा च शुभा ग्रहाः ९।
देवानामप्यधृष्योऽसौ तोषिते च जनार्दने ।
यः सर्वेषु च भूतेषु यथात्मनि तथापरे १०।
उपवासादिना तेन तोषितो मधुसूदनः ।
तोषिते तत्र जायंते नराः पूर्णमनोरथाः ११।
अरोगाः सुखिनो भोगभोक्तारो मुनिसत्तम ।
तेषां च शत्रवो नैव न च रोगाभिचारिकम् १२।
ग्रहरोगादिकं चैव पापकार्यं न जायते ।
अव्याहतानि कृष्णस्य चक्रादीन्यायुधानि वै ।
रक्षंति सकलापद्भ्यो येन विष्णुरुपासितः १३।

श्रीदालभ्य उवाच-
अनाराधितगोविंदा ये नरा दुःखभागिनः ।
तेषां दुःखाभिभूतानां यत्कर्त्तव्यं दयालुभिः १४।
पश्यद्भिः सर्वभूतस्थं वासुदेवं सनातनम् ।
समदृष्टिभिरप्यत्र तन्मे ब्रूहि विशेषतः १५।
श्रीपुलस्त्य उवाच-।
तद्वक्ष्यामि मुनिश्रेष्ठ समाहितमनाः शृणु ।
रोगदोषाशुभहरं विज्वरादि विनाशनम् १६।
शिखायां श्रीधरं न्यस्य शिखाधः श्रीकरं तथा ।
हृषीकेशं तु केशेषु मूर्ध्नि नारायणं परम् १७।
ऊर्ध्वश्रोत्रे न्यसेद्विष्णुं ललाटे जलशायिनम् ।
विभुं वै भ्रूयुगे न्यस्य भ्रूमध्ये हरिमेव च १८।
नरसिंहं नासिकाग्रे कर्णयोरर्णवेशयम् ।
चक्षुषोः पुंडरीकाक्षं तदधो भूधरं न्यसेत् १९।
कपोलयोः कल्किनाथं वामनं कर्णमूलयोः ।

शंखिनं शंखयोर्न्यस्य गोविंदं वदने तथा २०।
मुकुंदं दंतपंक्तौ तु जिह्वायां वाक्पतिं तथा ।
रामं हनौ तु विन्यस्य कंठे वैकुंठमेव च २१।
बलघ्नं बाहुमूलाधश्चांसयोः कंसघातिनम् ।
अजं भुजद्वये न्यस्य शार्ङ्गपाणिं करद्वये २२।
संकर्षणं करांगुष्ठे गोपमंगुलिपंक्तिषु ।
वक्षस्यधोक्षजं न्यस्य श्रीवत्सं तस्य मध्यतः २३।
स्तनयोस्त्वनिरुद्धं च दामोदरमथोदरे ।
पद्मनाभं तथा नाभौ नाभ्यधश्चापि केशवम् २४।
मेढ्रे धराधरं देवं गुदे चैव गदाग्रजम् ।
पीतांबरधरं कट्यामूरुयुग्मे मधोर्द्विषम् २५।
मुरद्विषं पिंडकयोर्जानुयुग्मे जनार्दनम् ।
फणीशं गुल्फयोर्न्यस्य क्रमयोश्च त्रिविक्रमम् २६।
पादांगुष्ठे श्रीपतिं च पादाधो धरणीधरम् ।
रोमकूपेषु सर्वेषु विष्वक्सेनं न्यसेद्बुधः २७।

मत्स्यं मांसे तु विन्यस्य कूर्मं मेदसि विन्यसेत् ।
वाराहं तु वसामध्ये सर्वास्थिषु तथाच्युतम् २८।
द्विजप्रियं तु मज्जायां शुक्रे श्वेतपतिं तथा ।
सर्वांगे यज्ञपुरुषं परमात्मानमात्मनि २९।
एवं न्यासविधिं कृत्वा साक्षान्नारायणो भवेत् ।
यावन्न व्याहरेत्किंचित्तावद्विष्णुमयः स्थितः ३०।
गृहीत्वा तु समूलाग्रान्कुशान्शुद्धान्समाहितः ।
मार्जयेत्सर्वगात्राणि कुशाग्रैरिह शांतिकृत् ३१।
विष्णुभक्तो विशेषेण रोगग्रहविषार्दिते ।

विषार्त्तानां रोगिणां च कुर्याच्छांतिमिमां शुभाम् ३२।
जायते तेन भो विप्र सर्वरोगप्रणाशनम् ।
ॐनमः श्रीपरमार्थाय पुरुषाय महात्मने ३३।
अरूपबहुरूपाय व्यापिने परमात्मने ।
वाराहं नारसिंहं च वामनं च सुखप्रदम् ३४।
ध्यात्वा कृत्वा नमो विष्णोर्नामान्यंगेषु विन्यसेत् ।

निष्कल्मषाय शुद्धाय व्याधिपापहराय वै ३५।
गोविंदपद्मनाभाय वासुदेवाय भूभृते ।
नमस्कृत्वा प्रवक्ष्यामि यत्तत्सिध्यतु मे वचः ३६।
त्रिविक्रमाय रामाय वैकुंठाय नराय च ।
श्रीवाराहनृसिंहाय वामनाय महात्मने ३७।
हयग्रीवाय शुभ्राय हृषीकेश हराशुभम् ।
परोपतापमहितं प्रमुक्तं चाभिचारिकम् ३८।
गरस्पर्शमहारोगप्रयोगं जरयाजर ।
नमोऽस्तु वासुदेवाय नमः कृष्णाय खड्गिने ३९।
नमः पुष्करनेत्राय केशवायादिचक्रिणे ।
नमः किंजल्कवर्णाग्र्य पीतनिर्मलवाससे ४०।
महादेव वपुष्कंध धृतचक्राय चक्रिणे ।
दंष्ट्रोद्धृतक्षितितलत्रिमूर्तिपतये नमः ४१।
महायज्ञवराहाय श्रीवल्लभ नमोस्तु ते ।
तप्तहाटककेशांत ज्वलत्पावकलोचनः ४२।

वज्राधिकनखस्पर्श दिव्यसिंह नमोऽस्तु ते ।
कश्यपायातिहस्वाय ऋग्यजुः सामलक्षण ४३।
तुभ्यं वामनरूपाय क्रमते गां नमोनमः ।
वाराहाशेषदुःखानि सर्वपापफलानि च ४४।
मर्दमर्द महादंष्ट्र मर्दमर्द च तत्फलम् ।
नृसिंहकुलिशस्पर्श दंतप्रांत नखोज्वल ४५।
भंजभंज निनादेन दुःखान्यस्यार्त्तिनाशन ।
ऋग्यजुःसामभिर्वाग्भिः कामरूपधरादिधृक् ४६।
प्रशमं सर्वदुःखानि नयत्वस्य जनार्दनः ।
एकाहिकं द्व्याहिकं च तथा त्रिदिवसज्वरम् ४७।
चातुर्थिकं तथात्युग्रं तथा वै सततज्वरम् ।
दोषोत्थं सन्निपातोत्थं तथैवागंतुकज्वरम् ४८।
शमं नयतु गोविंदो भित्वा छित्वास्य वेदनाम् ।
नेत्रदुःखं शिरोदुःखं दुःखं तूदरसंभवम् ४९।
अनुच्छ्वासं महाश्वासं परितापं सवेपथुम् ।

गुदघ्राणांघ्रिरोगांश्च कुष्ठरोगं तथाक्षयम् 6.78.५०।
कामलादींस्तथारोगान्प्रमेहादींश्च दारुणान् ।

ये वातप्रभवा रोगा लूताविस्फोटकादयः ५१।
ते सर्वे विलयं यांतु वासुदेवापमार्जिताः ।
विलयं यांति ते सर्वे विष्णोरुच्चारणेन वा ५२।
क्षयं गच्छंतु चाशेषास्ते चक्राभिहता हरेः ।
अच्युतानंतगोविंद नामोच्चारणभेषजात् ५३।
नश्यंति सकला रोगाः सत्यं सत्यं वदाम्यहम् ।
स्थावरं जंगमं यच्च कृत्रिमं चापि यद्विषम् ५४।
दंतोद्भवं नखोद्भूतमाकाशप्रभवं च यत् ।
भूतादिप्रभवं यच्च विषमत्यंतदुःसहम् ५५।
शमं नयतु तत्सर्वं कीर्तितोऽस्य जनार्दनः ।
ग्रहान्प्रेतग्रहांश्चैव तथान्याञ्छाकिनीग्रहान् ५६।
मुखमंडलिकान्क्रूरात्रेवतीं वृद्धिरेवतीम् ।
वृद्धिकाख्यान्ग्रहांश्चोग्रांस्तथा मातृग्रहानपि ५७।

बालस्य विष्णोश्चरितं हंतु बालग्रहानपि ।
वृद्धानां ये ग्रहाः केचिद्बालानां चापि ये ग्रहाः ५८।
नृसिंहदर्शनादेव नश्यंते तत्क्षणादपि ।
दंष्ट्राकरालवदनो नृसिंहो दैत्यभीषणः ५९।
तं दृष्ट्वा ते ग्रहाः सर्वे दूरं यांति विशेषतः ।
श्रीनृसिंहमहासिंहज्वालामालोज्ज्वलानन ६०।
ग्रहानशेषान्सर्वेश नुदस्वास्य विलोचन ।
ये रोगा ये महोत्पाता ये द्विषो ये महाग्रहाः ६१।
यानि च क्रूरभूतानि ग्रहपीडाश्च दारुणाः ।
शस्त्रक्षतेषु ये रोगा ज्वालगर्दभिकादयः ६२।
विस्फोटकादयो ये च ग्रहा गात्रेषु संस्थिताः ।
त्रैलोक्यरक्षाकर्त्तस्त्वं दुष्टदानववारण ६३।
सुदर्शनमहातेजश्छिंधि छिंधि महाज्वरम् ।
छिंधि वातं च लूतां च छिंधि घोरं महाविषम् ६४।
उद्दंडामरशूलं च विषज्वालासगर्दभम् ।

ॐ हांहांहुंहुं प्रधारेण कुठारेण हनद्विषः ६५।
ॐ नमो भगवते सुदर्शनाय दुःखदारणविग्रह ।
यानि चान्यानि दुष्टानि प्राणिपीडाकराणि वै ६६।
तानि सर्वाणि सर्वात्मा परमात्मा जनार्दनः ।
किंचिद्रूपं समास्थाय वासुदेव नमोस्तु ते ६७।
क्षिप्त्वा सुदर्शनं चक्रं ज्वालमालाविभीषणम् ।
सर्वदुष्टोपशमनं कुरु देव वराच्युत ६८।
सुदर्शनमहाचक्र गोविंदस्य वरायुध ।
तीक्ष्णधार महावेग सूर्यकोटिसमद्युते ६९।
सुदर्शनमहाज्वाल छिंधि छिंधि महारव ।

सर्वदुःखानि रक्षांसि पापानि च विभीषण ७०।
दुरितं हन चारोग्यं कुरु त्वं भो सुदर्शन ।
प्राच्यां चैव प्रतीच्यां च दक्षिणोत्तरतस्तथा ७१।
रक्षां करोतु विश्वात्मा नरसिंहः स्वगर्जितैः ।
भूम्यांतरिक्षे च तथा पृष्ठतः पार्श्वतोऽग्रतः ।

रक्षां करोतु भगवान्बहुरूपी जनार्दनः ७२।
यथा विष्णुमयं सर्वं सदेवासुरमानुषम् ।
तेन सत्येन सकलं दुःखमस्य प्रणश्यतु ७३।
यथा योगेश्वरो विष्णुः सर्वदेवेषु गीयते ।
तेन सत्येन सकलं दुःखमस्य प्रणश्यतु ७४।
परमात्मा यथा विष्णुर्वेदांगेषु च गीयते ।
तेन सत्येन विश्वात्मा सुखदोऽस्त्वस्य केशवः ७५।
शांतिरस्तु शिवं चास्तु प्रणाशं यातु चासुखम् ।
वासुदेवशरीरोत्थैः कुशैः संमार्जितं मया ७६।
अपामार्जितगोविंद नमो नारायणस्तथा ।
तथापि सर्वदुःखानां प्रशमो वचनाद्धरेः ७७।
शांताः समस्तदोषास्ते ग्रहाः सर्वे विषाणि च ।
भूतानि च प्रशाम्यंति संस्मृते मधुसूदने ७८।
एते कुशा विष्णुशरीरसंभवा जनार्दनोऽहं स्वयमेव चाग्रतः ।
हतं मया दुःखमशेषमस्य वै स्वस्थो भवत्वेष वचो यथा हरेः ७९।

शांतिरस्तु शिवं चास्तु प्रणश्यतु सुखं च यत् ।
यदस्य दुरितं किंचित्क्षिप्तं तल्लवणांभसि ८०।
स्वास्थ्यमस्य सदैवास्तु हृषीकेशस्य कीर्तनात् ।
यद्यतोऽत्रागतं पापं ततु तत्र प्रगच्छतु ८१।
एतद्भोगेषु पीडासु जंतूनां हितमिच्छुभिः ।
विष्णुभक्तैश्च कर्त्तव्यमपामार्जनकं परम् ८२।
अनेन सर्वदुःखानि विलयं यांत्यशेषतः ।
सर्वपापविशुध्यर्थं विष्णोश्चैवापमार्जनम् ८३।
आर्द्रं शुष्कं लघुस्थूलं ब्रह्महत्यादिकं तु यत् ।
तत्सर्वं नश्यते तूर्णं तमोवद्भविदर्शनात् ८४।
नश्यंति रोगा दोषाश्च सिंहात्क्षुद्रमृगा यथा ।
ग्रहभूतपिशाचादि श्रवणादेव नश्यतु ८५।
द्रव्यार्थं लोभपरमैर्न कर्त्तव्यं कदाचन ।
कृतेपामार्जने किंचिन्न ग्राह्यं हितकाम्यया ८६।
निरपेक्षैः प्रकर्तव्यमादिमध्यांतबोधकैः ।

विष्णुभक्तैः सदा शांतैरन्यथा सिद्धिदं भवेत् ८७।
अतुलेयं नृणां सिद्धिरियं रक्षा परा नृणाम् ।
भेषजं परमं ह्येतद्विष्णोर्यदपमार्जनम् ८८।

उक्तं हि ब्रह्मणा पूर्वं पुलस्त्याय सुताय वै ।
एतत्पुलस्त्यमुनिदालभ्यायोतं स्वयम् ८९।
सर्वभूतहितार्थाय दालभ्येन प्रकाशितम् ।
त्रैलोक्ये तदिदं विष्णोः समाप्तं चापमार्जनम् ९०।
तवाग्रे कथितं देवि यतो भक्तासि मे सदा ।
श्रुत्वा तु सर्वं भक्त्या च रोगान्दोषान्व्यपोहति ९१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे अपामार्जनस्तोत्रंनाम अष्टसप्ततितमोऽध्यायः ७८।

Roman transliteration

mahādeva uvāca-
athātaḥ saṃpravakṣyāmi apāmārjanamuttamam |
pulastyena yathoktaṃ tu dālabhyāya mahātmane 1|
sarveṣāṃ rogadoṣāṇāṃ nāśanaṃ maṃgalapradam |
tatte'haṃ tu pravakṣyāmi śṛṇu tvaṃ naganaṃdini 2|
śrīdālabhya uvāca-
bhagavanprāṇinaḥ sarve viṣarogādyupadravaiḥ |
kuṣṭhagrahābhibhūtāśca sarvakāle hyupadrutāḥ 3|
ābhicārikakṛtyādyā bahurogāśca dāruṇāḥ |
na bhavaṃti muniśreṣṭha tanme tvaṃ vaktumarhasi 4|
pulastya uvāca-
vratopavāsaniyamairviṣṇurvai toṣitastu yaiḥ |
te narā naiva rogārttā jāyaṃte munisattama 5|
yairna kṛtaṃ vrataṃ puṇyaṃ na dānaṃ na tapastadā |
na tīrthaṃ devapūjā ca nānnaṃ dattaṃ tu bhūriśaḥ 6|

te vai lokāstadā jñeyā rogadoṣaiḥ prapīḍitāḥ |
ārogyaṃ paramāṃrddhiṃ manasā yadyadicchati 7|
tattadāpnotyasaṃdigdhaṃ viṣṇoḥ sevī viśeṣataḥ |
nādhiṃ prāpnoti na vyādhiṃ na viṣagrahabaṃdhanam 8|
kṛtyāsparśabhayaṃ nāpi toṣite madhusūdane |
samastadoṣanāśaśca sarvadā ca śubhā grahāḥ 9|
devānāmapyadhṛṣyo'sau toṣite ca janārdane |
yaḥ sarveṣu ca bhūteṣu yathātmani tathāpare 10|
upavāsādinā tena toṣito madhusūdanaḥ |
toṣite tatra jāyaṃte narāḥ pūrṇamanorathāḥ 11|
arogāḥ sukhino bhogabhoktāro munisattama |
teṣāṃ ca śatravo naiva na ca rogābhicārikam 12|
graharogādikaṃ caiva pāpakāryaṃ na jāyate |
avyāhatāni kṛṣṇasya cakrādīnyāyudhāni vai |
rakṣaṃti sakalāpadbhyo yena viṣṇurupāsitaḥ 13|

śrīdālabhya uvāca-
anārādhitagoviṃdā ye narā duḥkhabhāginaḥ |
teṣāṃ duḥkhābhibhūtānāṃ yatkarttavyaṃ dayālubhiḥ 14|
paśyadbhiḥ sarvabhūtasthaṃ vāsudevaṃ sanātanam |
samadṛṣṭibhirapyatra tanme brūhi viśeṣataḥ 15|
śrīpulastya uvāca-|

tadvakṣyāmi muniśreṣṭha samāhitamanāḥ śṛṇu |
rogadoṣāśubhaharaṃ vijvarādi vināśanam 16|
śikhāyāṃ śrīdharaṃ nyasya śikhādhaḥ śrīkaraṃ tathā |
hṛṣīkeśaṃ tu keśeṣu mūrdhni nārāyaṇaṃ param 17|
ūrdhvaśrotre nyasedviṣṇuṃ lalāṭe jalaśāyinam |
vibhuṃ vai bhrūyuge nyasya bhrūmadhye harimeva ca 18|
narasiṃhaṃ nāsikāgre karṇayorarṇaveśayam |
cakṣuṣoḥ puṃḍarīkākṣaṃ tadadho bhūdharaṃ nyaset 19|
kapolayoḥ kalkināthaṃ vāmanaṃ karṇamūlayoḥ |

śaṃkhinaṃ śaṃkhayornyasya goviṃdaṃ vadane tathā 20|
mukuṃdaṃ daṃtapaṃktau tu jihvāyāṃ vākpatiṃ tathā |
rāmaṃ hanau tu vinyasya kaṃṭhe vaikuṃṭhameva ca 21|
balaghnaṃ bāhumūlādhaścāṃsayoḥ kaṃsaghātinam |
ajaṃ bhujadvaye nyasya śārṅgapāṇiṃ karadvaye 22|
saṃkarṣaṇaṃ karāṃgusṭhe gopamaṃgulipaṃktiṣu |
vakṣasyadhokṣajaṃ nyasya śrīvatsaṃ tasya madhyataḥ 23|
stanayostvaniruddhaṃ ca dāmodaramathodare |
padmanābhaṃ tathā nābhau nābhyadhaścāpi keśavam 24|
meḍhre dharādharaṃ devaṃ gude caiva gadāgrajam |
pītāṃbaradharaṃ kaṭyāmūruyugme madhordviṣam 25|
muradviṣaṃ piṃḍakayorjānuyugme janārdanam |
phaṇīśaṃ gulphayornyasya kramayośca trivikramam 26|
pādāṃguṣṭhe śrīpatiṃ ca pādādho dharaṇīdharam |
romakūpeṣu sarveṣu viṣvaksenaṃ nyasedbudhaḥ 27|

matsyaṃ māṃse tu vinyasya kūrmaṃ medasi vinyaset |
vārāhaṃ tu vasāmadhye sarvāsthiṣu tathācyutam 28|
dvijapriyaṃ tu majjāyāṃ śukre śvetapatiṃ tathā |
sarvāṃge yajñapuruṣaṃ paramātmānamātmani 29|
evaṃ nyāsavidhiṃ kṛtvā sākṣānnārāyaṇo bhavet |
yāvanna vyāharetkiṃcittāvadviṣṇumayaḥ sthitaḥ 30|
gṛhītvā tu samūlāgrāṅkuśāṅśuddhānsamāhitaḥ |
mārjayetsarvagātrāṇi kuśāgrairiha śāṃtikṛt 31|
viṣṇubhakto viśeṣeṇa rogagrahaviṣārdite |
viṣārttānāṃ rogiṇāṃ ca kuryācchāṃtimimāṃ śubhām 32|
jāyate tena bho vipra sarvarogapraṇāśanam |
oṃnamaḥ śrīparamārthāya puruṣāya mahātmane 33|
arūpabahurūpāya vyāpine paramātmane |
vārāhaṃ nārasiṃhaṃ ca vāmanaṃ ca sukhapradam 34|
dhyātvā kṛtvā namo viṣṇornāmānyaṃgeṣu vinyaset |

niṣkalmaṣāya śuddhāya vyādhipāpaharāya vai 35|
goviṃdapadmanābhāya vāsudevāya bhūbhṛte |
namaskṛtvā pravakṣyāmi yattatsidhyatu me vacaḥ 36|
trivikramāya rāmāya vaikuṃṭhāya narāya ca |
śrīvārāhanṛsiṃhāya vāmanāya mahātmane 37|
hayagrīvāya śubhrāya hṛṣīkeśa harāśubham |
paropatāpamahitaṃ pramuktaṃ cābhicārikam 38|
garasparśamahārogaprayogaṃ jarayājara |
namo'stu vāsudevāya namaḥ kṛṣṇāya khaḍgine 39|
namaḥ puṣkaranetrāya keśavāyādicakriṇe |
namaḥ kiṃjalkavarṇāgrya pītanirmalavāsase 40|

mahādeva vapuṣkaṃdha dhṛtacakrāya cakriṇe |
daṃṣṭroddhṛtakṣititalatrimūrtipataye namaḥ 41|
mahāyajñavarāhāya śrīvallabha namostu te |
taptahāṭakakeśāṃta jvalatpāvakalocanaḥ 42|

vajrādhikanakhasparśa divyasiṃha namo'stu te |
kaśyapāyātihsvāya ṛgyajuḥ sāmalakṣaṇa 43|
tubhyaṃ vāmanarūpāya kramate gāṃ namonamaḥ |
vārāhāśeṣaduḥkhāni sarvapāpaphalāni ca 44|
mardamarda mahādaṃṣṭra mardamarda ca tatphalam |
nṛsiṃhakuliśasparśa daṃtaprāṃta nakhojvala 45|
bhaṃjabhaṃja ninādena duḥkhānyasyārttināśana |
ṛgyajuḥsāmabhirvāgbhiḥ kāmarūpadharādidhṛk 46|
praśamaṃ sarvaduḥkhāni nayatvasya janārdanaḥ |
ekāhikaṃ dvyāhikaṃ ca tathā tridivasajvaram 47|
cāturthikaṃ tathātyugraṃ tathā vai satatajvaram |
doṣotthaṃ sannipātotthaṃ tathaivāgaṃtukajvaram 48|
śamaṃ nayatu goviṃdo bhitvā chitvāsya vedanām |
netraduḥkhaṃ śiroduḥkhaṃ duḥkhaṃ tūdarasaṃbhavam 49|
anucchvāsaṃ mahāśvāsaṃ paritāpaṃ savepathum |

gudaghrāṇāṃghrirogāṃśca kuṣṭharogaṃ tathākṣayam 6.78.50|
kāmalādīṃstathārogānpramehādīṃśca dāruṇān |
ye vātaprabhavā rogā lūtāvisphoṭakādayaḥ 51|
te sarve vilayaṃ yāṃtu vāsudevāpamārjitāḥ |
vilayaṃ yāṃti te sarve viṣṇoruccāraṇena vā 52|
kṣayaṃ gacchaṃtu cāśeṣāste cakrābhihatā hareḥ |
acyutānaṃtagoviṃda nāmoccāraṇabheṣajāt 53|
naśyaṃti sakalā rogāḥ satyaṃ satyaṃ vadāmyaham |
sthāvaraṃ jaṃgamaṃ yacca kṛtrimaṃ cāpi yadviṣam 54|
daṃtodbhavaṃ nakhodbhūtamākāśaprabhavaṃ ca yat |
bhūtādiprabhavaṃ yacca viṣamatyaṃtaduḥsaham 55|
śamaṃ nayatu tatsarvaṃ kīrtito'sya janārdanaḥ |
grahānpretagrahāṃścaiva tathānyāñchākinīgrahān 56|
mukhamaṃḍalikānkrūrānrevatīṃ vṛddhirevatīm |
vṛddhikākhyāngrahāṃścograṃstathā mātṛgrahānapi 57|

bālasya viṣṇoścaritaṃ haṃtu bālagrahānapi |
vṛddhānāṃ ye grahāḥ kecidbālānāṃ cāpi ye grahāḥ 58|
nṛsiṃhadarśanādeva naśyaṃte tatkṣaṇādapi |
daṃṣṭrākarālavadano nṛsiṃho daityabhīṣaṇaḥ 59|
taṃ dṛṣṭvā te grahāḥ sarve dūraṃ yāṃti viśeṣataḥ |
śrīnṛsiṃhamahāsiṃhajvālāmālojjvalānana 60|
grahānaśeṣānsarveśa nudasvāsya vilocana |
ye rogā ye mahotpātā ye dviṣo ye mahāgrahāḥ 61|
yāni ca krūrabhūtāni grahapīḍāśca dāruṇāḥ |
śastrakṣateṣu ye rogā jvālagardabhikādayaḥ 62|
visphoṭakādayo ye ca grahā gātreṣu saṃsthitāḥ |
trailokyarakṣākarttastvaṃ duṣṭadānavavāraṇa 63|
sudarśanamahātejaścchiṃdhi chiṃdhi mahājvaram |
chiṃdhi vātaṃ ca lūtāṃ ca chiṃdhi ghoraṃ mahāviṣam 64|
uddaṃḍāmaraśūlaṃ ca viṣajvālāsagardabham |

oṃ hāṃhāṃhūṃhūṃ pradhāreṇa kuṭhāreṇa hanaddivaṣaḥ 65|
oṃ namo bhagavate sudarśanāya duḥkhadāraṇavigraha |
yāni cānyāni duṣṭāni prāṇipīḍākarāṇi vai 66|
tāni sarvāṇi sarvātmā paramātmā janārdanaḥ |
kiṃcidrūpaṃ samāsthāya vāsudeva namostu te 67|
kṣiptvā sudarśanaṃ cakraṃ jvālamālāvibhīṣaṇam |
sarvaduṣṭopaśamanaṃ kuru deva varācyuta 68|
sudarśanamahācakra goviṃdasya varāyudha |
tīkṣṇadhāra mahāvega sūryakoṭisamadyute 69|
sudarśanamahājvāla chiṃdhi chiṃdhi mahārava |
sarvaduḥkhāni rakṣāṃsi pāpāni ca vibhīṣaṇa 70|
duritaṃ hana cārogyaṃ kuru tvaṃ bho sudarśana |
prācyāṃ caiva pratīcyāṃ ca dakṣiṇottaratastathā 71|
rakṣāṃ karotu viśvātmā narasiṃhaḥ svagarjitaiḥ |
bhūmyāṃtarikṣe ca tathā pṛṣṭhataḥ pārśvato'grataḥ |

rakṣāṃ karotu bhagavānbahurūpī janārdanaḥ 72|
yathā viṣṇumayaṃ sarvaṃ sadevāsuramānuṣam |
tena satyena sakalaṃ duḥkhamasya praṇaśyatu 73|
yathā yogeśvaro viṣṇuḥ sarvadeveṣu gīyate |
tena satyena sakalaṃ duḥkhamasya praṇaśyatu 74|
paramātmā yathā viṣṇurvedāṃgeṣu ca gīyate |
tena satyena viśvātmā sukhado'stvasya keśavaḥ 75|
śāṃtirastu śivaṃ cāstu praṇāśaṃ yātu cāsukham |
vāsudevaśarīrotthaiḥ kuśaiḥ saṃmārjitaṃ mayā 76|
apāmārjitagoviṃda namo nārāyaṇastathā |
tathāpi sarvaduḥkhānāṃ praśamo vacanāddhareḥ 77|
śāṃtāḥ samastadoṣāste grahāḥ sarve viṣāṇi ca |
bhūtāni ca praśāmyaṃti saṃsmṛte madhusūdane 78|
ete kuśā viṣṇuśarīrasaṃbhavā janārdano'haṃ svayameva cāgrataḥ |
hataṃ mayā duḥkhamaśeṣamasya vai svastho bhavatveṣa vaco yathā hareḥ 79|

śāṃtirastu śivaṃ cāstu praṇaśyatu sukhaṃ ca yat |
yadasya duritaṃ kiṃcitkṣiptaṃ tallavaṇāṃbhasi 80|
svāsthyamasya sadaivāstu hṛṣīkeśasya kīrtanāt |
yadyato'trāgataṃ pāpaṃ tattu tatra pragacchatu 81|
etadrogeṣu pīḍāsu jaṃtūnāṃ hitamicchubhiḥ |
viṣṇubhaktaiśca karttavyamapāmārjanakaṃ param 82|
anena sarvaduḥkhāni vilayaṃ yāṃtyaśeṣataḥ |
sarvapāpaviśudhyarthaṃ viṣṇoścaivāpamārjanam 83|
ārdraṃ śuṣkaṃ laghusthūlaṃ brahmahatyādikaṃ tu yat |
tatsarvaṃ naśyate tūrṇaṃ tamovadravidarśanāt 84|
naśyaṃti rogā doṣāśca siṃhātkṣudramṛgā yathā |
grahabhūtapiśācādi śravaṇādeva naśyatu 85|
dravyārthaṃ lobhaparamairna karttavyaṃ kadācana |
kṛtepāmārjane kiṃcinna grāhyaṃ hitakāmyayā 86|
nirapekṣaiḥ prakartavyamādimadhyāṃtabodhakaiḥ |

viṣṇubhaktaiḥ sadā śāṃtairanyathā siddhidaṃ bhavet 87|
atuleyaṃ nṛṇāṃ siddhiriyaṃ rakṣā parā nṛṇām |
bheṣajaṃ paramaṃ hyetadviṣṇoryadapamārjanam 88|
uktaṃ hi brahmaṇā pūrvaṃ pulastyāya sutāya vai |
etatpulastyamunidālabhyāyotaṃ svayam 89|
sarvabhūtahitārthāya dālabhyena prakāśitam |

trailokye tadidaṃ viṣṇoḥ samāptaṃ cāpamārjanam 90|
tavāgre kathitaṃ devi yato bhaktāsi me sadā |
śrutvā tu sarvaṃ bhaktyā ca rogāndoṣānvyapohati 91|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde apāmārjanastotraṃnāma aṣṭasaptatitamo'dhyāyaḥ 78|

English translation

Mahādeva said :

1-2. I shall hereafter tell you about the excellent vow of the sprinkling with water, as told by Pulastya to the magnanimous Dālabhya. It destroys all faults caused by diseases. It gives auspiciousness. I shall tell it to you. Listen, O daughter of the (Himālaya) Mountain.

Śrī Dālabhya said :

3-4. O revered one, please tell me that by which all beings can avoid suffering from the troubles caused by poison, diseases etc; they are overcome with leprosy and (evil) Planets, and are always troubled. There are many severe diseases brought about by magic or by female deities [1] having destructive powers.

Pulastya said :

5-13. O best sage, those men who have pleased Viṣṇu with vows, fasts and restraints, will not be afflicted by diseases. Those men who have not observed an auspicious vow, have not given gifts, have not practised penance, have not visited a sacred place, have not worshipped a deity, have not given food in large-quantities, are known to be afflicted by diseases and (similar) faults. He who attends upon Viṣṇu, especially obtains undoubtedly whatever he mentally desires like good health or great wealth. He does not suffer from physical or mental disease and is not afflicted by poison or a Planet. He does not have the fear of the contact of the deities having destructive powers. All his sins perish; and the Planets are always auspicious (i.e. favourable) to him. He who has pleased Viṣṇu and looks upon all beings as himself, is invincible even to gods. He has pleased Viṣṇu with a fast etc. When he (i.e. Viṣṇu) is pleased, desires of men are fully satisfied. O best sage, they are free from diseases, are happy. They enjoy pleasures. They have no enemies. Nor do they suffer from diseases and effects of magical forces. No evil act like (the evil influence of) a Planet or a disease takes place in their case. The weapons of Kṛṣṇa , like the disc etc. which are unobstructed, protect him who has waited upon Viṣṇu from all calamities.

Śrī Dālabhya said :

14-15. Tell me especially what the kind persons who see the ancient Vāsudeva in all beings, who look equally upon all, should do for the miserable persons who have not propitiated Govinda and are overcome with grief.

Śrī Pulastya said :

16-29. O best sage, I shall tell it. Listen with an attentive mind. It removes the evils like diseases and blemishes and destroys fever etc. Having assigned (i.e. supposing that) Śrīdhara (is) in the tuft of hair on the crest of the head, and Śrīkara below it, Hṛṣīkeśa in the hair, and the highest Nārāyaṇa on the head, one should assign Viṣṇu above the ears and him who lies in the water on (i.e. to) the forehead. Having assigned the lord to the two eyebrows, and Hari between them, (having assigned) Narasiṃha to the tip of the nose, and Arṇaveśaya (i.e. he who lies in the ocean) to the ears, and the lotus-eyed one to the eyes, he should assign Bhūdhara below them. He should assign Kalkinātha to the cheeks and Vāmana to the roots of the ears. Having assigned the conch-holder to the bones on the forehead, and Govinda to the mouth, and Mukunda to the row of teeth, Vākpati to the tongue, Rāma to the chin and Vaikuṇṭha to the neck, Balaghna to the root of the arms, the destroyer of Kaṃsa to the shoulders, Aja to the two arms, and Śārṅgapāṇi to the two hands, Saṅkarṣaṇa to the thumb of the hand, Gopa to the rows of fingers, Adhokṣaja to the chest, Śrīvatsa in its middle, (he should assign) Aniruddha to the breasts, and Dāmodara to the belly, Padmanābha to the navel, and Keśava below it. (He should assign) god Dharādhara to the penis, and Gadāgraja to the anus, the wearer of yellow garments to the waist and (should assign) Madhu 's enemy to the pair of thighs, the enemy of Mura to the calves of the legs, Janārdana to the pair of knees, Phaṇīśa to the ankles, and (he should assign) Trivikrama to the two feet. The wise man should assign Śrīpati to the toe, Dharaṇīdhara below it, and Viśvaksena to all the pores of the hair. Having assigned Matsya to the flesh, he should assign Kūrma to the marrow, Varāha in the fat and (should assign) Acyuta to all his bones. (He should assign) Dvijapriya (i.e. dear to the brāhmaṇas , or to whom brāhmaṇas are dear) to the marrow of the bones and flesh, Śvetapati to the semen, the sacrificial Puruṣa to the entire body and the highest soul to his soul.

30-43. Having thus made the rite of assignment, he would actually be Viṣṇu. As long as he would not talk anything, he would remain merged in Viṣṇu. He, being calm and creator of tranquillity here, should take pure darbhas with their roots and tips, and should sprinkle all his limbs with the tips of the darbhas. A devotee of Viṣṇu especially brings about this auspicious tranquillity to a person afflicted by a disease, a Planet or poison. O brāhmaṇa , due to that all diseases are destroyed. (He should pray:) "Om, salutation to Śrī Paramārtha (i.e. the highest truth), to the magnanimous Puruṣa. (Salutation to the) formless one, and to him of many forms, to the pervader, to the Supreme Soul, to Varāha, to Narasiṃha, to Vāmana who gives happiness." Having meditated and saluted Viṣṇu, he should assign Viṣṇu's names to the parts of his body. "Having saluted the spotless one, the pure one, the one who removes bodily diseases and sins, Govinda, Padmanābha, Vāsudeva, Bhūbhṛt (i.e. the supporter of the earth), I shall utter words. Let them be successful. (Salutation to) Trivikrama, Rāma, Vaikuṇṭha, Nara , Śrī Varāha, Nṛsiṃha , (and) to the magnanimous Vāmana; to Hayagrīva , to Śubhra ; O Hṛṣīkeśa, remove the inauspicious, that which torments others, that which is not beneficial, that magic which is discharged (at me). O ageless one, destroy the employment of the poisonous touch of a great disease. Salutation to Vāsudeva. Salutation to Kṛṣṇa, the holder of the sword. Salutation to Puṣkaranetra, Keśava, Ādicakrin, to you having a yellow spotless garment, O Kiñjalkavarṇāgrya. Salutation to you who has held Mahādeva on his body, so also a disc, and to cakrin . Salutation to the Trimūrtipati who held the earth on his fang. O Śrīvallabha (i.e. dear to Lakṣmī , or to whom Lakṣmī is dear), salutation to you, to the great sacrifice and (great) Varāha, O you whose ends of hair are like heated gold, and whose eyes are like burning fire. Salutation to you, O divine lion, the touch of whose nails is more (sharp) than that of the thunderbolt. O you having the characteristics of Ṛg, Yajus and Sāman , salutation to Kaśyapa , to Atihrasva.

44-65. Salutation to you, of the form of Vāmana, and going over the earth. O Varāha, destroy all miseries, the fruits of sins. O you of large fangs, destroy that fruit (of sins) O you, Nṛsiṃha, having a thunderbolt-like touch and bright tips of the teeth and nails. With your sound remove his miseries, O you destroyer of affliction, and taking up any desired form through the utterances of the Ṛg (Veda),

Yajus (Veda) and Sāma (Veda). May Janārdana pacify all his sorrows. May Govinda, having broken and cut off his agony (remove) his fever lasting for a day, two days, three days, so lasting for four days, very severe, constant fever, so also fever arising from the vitiated state of the three humours of the body, and accidental fever. (May he remove) the pain in the eyes, headache and stomachache. (May he remove) lack of breath, severe asthma, all round heat (i.e. fever), shivering, diseases of anus, nose, feet, so also leprosy and consumption. (May be remove) diseases like jaundice, so also severe urinary diseases, so also those diseases due to (the humour of) wind (in the body), cuts, boils etc. May they, wiped off by Vāsudeva, perish. (Even) by uttering the name of Viṣṇu, (may) all of them perish. May all of them, struck with Viṣṇu's disc, perish. By means of the medicine of the utterance of the names, viz. Acyuta, Ananta , Govinda, all the diseases vanish. I am telling the truth, (and) the truth (only). May Viṣṇu, when (his names are) uttered, destroy the poison which is immobile, mobile, artificial, so also that which is due to teeth, nails or from the sky (i.e. air), which is due to beings, and which is extremely unbearable. (May he destroy) the imps, the deadly demons, so also demonesses [2] attending upon Durgā , severe (disease of) white round spots [3] on the face, (divine mothers like) Revatī and Vṛddhirevatī, the imps called Vṛddhika and Mātṛ also. May the account of Viṣṇṇ in his childhood remove (the influence of) young imps. All the seizures (by imps etc.) of the old and of children perish that moment only when Viṣṇu is seen. Viṣṇu has his mouth fierce due to the fangs, and is fearful to the demons. Seeing him those imps especially go away. O Śrī Nṛsiṃha, O great lion, O you having a row of flames, O you of a bright face, O you bright one, destroy all the imps (etc. affecting) him. (Remove also) those diseases, great portents, enemies, great imps, and those cruel beings, severe afflictions due to Planets, the diseases in the wounds caused by weapons like diseases of the skin, so also the boils etc. and the imps etc. settled on the limbs, O you, who are the protector of the three worlds, and who ward off wicked demons. O Sudarśana of great lustre, cut off (i.e. destroy) the severe fever. Remove the (effect of) wind, cuts, and severe, great poison. (Remove) the very severe, undoing pain, and the flame of poison with the skin disease Om, Hāṃ, Hāṃ, Hūṃ, Hūṃ; kill the enemies with your very sharp axe.

66-84. Salutation to the revered Sudarśana, you having the body destroying miseries. (May) Viṣṇu, the Supreme Soul (remove) all those other wicked (forces) which give pain to beings; salutation to you, O Vāsudeva (who has) taken up some form. O god, O excellent Acyuta, having thrown the Sudarśana disc, fearful due to rows of flames, destroy all the wicked. O you Sudarśana, great disc, O you excellent weapon of Viṣṇu, O you of a sharp edge, O you of a great speed, O you having the brilliance of a crore suns, O you Sudarśana, having great flames, and of a great sound, cut off all calamities, demons, and sins, O you fearful one. O Sudarśana, destroy sins, make (us men of) good health; in the east, in the west, south and north, may Narasiṃha, the universal soul, protect (us) with his roars. On the earth, in the atmosphere, behind (us), by (our) sides, in front of us, may Viṣṇu, of many forms, protect (us). Since it is a fact that everything consisting of gods, demons and human beings is full of (i.e. pervaded by) him, may the entire misery of this one perish. Since it is a fact that Viṣṇu, the lord of abstract meditation is sung (i.e. praised) among gods, may the entire misery of this one perish. Since it is a fact that the highest soul Viṣṇu is sung (i.e. praised) in the Vedāṅgas , may Viṣṇu, the universal soul give him happiness. May there be peace. May there be auspiciousness; may unhappiness perish, (since) I have sprinkled with darbhas springing from the body of Vāsudeva. O Govind, O you who have cleaned (everything by sending) away (the evil forces), salutation (to you). You are Viṣṇu like that. Yet all miseries perish due to utterance of Hari's (names). When Viṣṇu is remembered, all blemishes, imps (or Planets) and all poisons and ghosts are destroyed. These darbhas have sprung from Viṣṇu's body. I am Viṣṇu myself remaining in front. I have destroyed all his misery. He should be comfortable, since such are Viṣṇu's words. May there be peace, auspiciousness and happiness. Whatever [4] is his misery is thrown into the salty ocean. Let it perish. May he always have comfort due to the recital of (the names of) Viṣṇu. Let the sin go wherefrom it has come." A devotee of Viṣṇu, desiring the good of beings, should do this great sprinkling of(i.e. sacred to) Viṣṇu at the time of diseases. Due to this all

miseries completely vanish. For the purification of (i.e. from) all sins, the sprinkling of Viṣṇu is effective. Whatever (blemish), wet, dry, small or big, like the murder of a brāhmaṇa etc. (there is) all that quickly perishes like darkness at the appearance of the sun.

85-91. As small animals perish from the lion ('s attack), so diseases and blemishes flee away. May imps, fiends, goblins etc. perish on merely hearing the name of Viṣṇu. Those who are very greedy for money should never do it. Having done the sprinkling a man, desiring his good, should not accept (any money etc.). Those who are desireless, and who know the beginning, the middle and the end, and who are always calm, should do it. Otherwise it would not give success.

This sprinkling (in honour) of Viṣṇu is a matchless success of men, a great protection of men; it is a great weapon. It was formerly told by Brahmā to his son Pulastya. Pulastya himself told it to Dālabhya. It is publicised by Dālabhya for the good of all beings in the three worlds. The (narration of) Viṣṇu's sprinkling is over. O goddess, I have told it to you, since you are always devoted to me. A person listening to this devoutly destroys all blemishes and diseases.

[1]: [1] : Kṛtyā—A female deity to whom sacrifices are offered for destructive and magical purposes.

[2]: [2] : Sākinī—A kind of female being attendant on Durgā, and supposed to be a demon or fairy.

[3]: [3] : Maṇḍalaka—White leprosy with round spots.

[4]: [4] : Praṇaśyatu sukham etc. seems quite incongruous.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 79

The Importance of Apamārjana

Chapter 491 of 693 · 17 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अपामार्जनकं दिव्यं परमाद्भुतमेव च ।
पठितव्यं विशेषेण पुत्रकामार्थसिद्धये १।
एतत्स्तोत्रं पठेत्प्राज्ञः सर्वकामार्थसिद्धये ।
एककालं द्विकालं वा ये पठंति द्विजातयः २।
आयुश्च श्रीर्बलं तस्य वर्द्धयंति दिने दिने ।
ब्राह्मणो लभते विद्यां क्षत्रियो राज्यमेव वा ३।
वैश्यो धनसमृद्धिं च शूद्रो भक्तिं च विंदति ।
अन्यैश्च लभते भक्तिं पठनाच्छ्रवणाज्जपात् ४।
सामवेदफलं तस्य जायते नगनन्दिनि ।
अखिलं पापसंघातं तत्क्षणादेव नश्यति ५।
इति ज्ञात्वा तु भो देवि पठितव्यं समाहितैः ।
पुत्राश्चैव तथा लक्ष्मीः संपूर्णा भवति ध्रुवम् ६।
लिखित्वा भूर्जपत्रे तु यो धारयति वैष्णवः ।
इहलोके सुखं भुक्त्वा याति विष्णोः परं पदम् ७।

पठित्वा श्लोकमेकं तु तुलसीं यः समर्पयेत् ।
सर्वं तीर्थं कृतं तेन तुलस्याः पूजने कृते ८।
एतत्स्तोत्रं तु परमं वैष्णवं मुक्तिदायकम् ।
पृथ्वीदानसमं पाठाद्विष्णुलोकं तु गच्छति ९।
जपेत्स्तोत्रं विशेषेण विष्णुलोकस्य वांछया ।
बालानां जीवनार्थाय पठितव्यं समाहितैः १०।
रोगग्रहाभिभूतानां बालानां शांतिकारकम् ।
भूत ग्रह विषं चैव पठनादेव नश्यति ११।
कंठे तुलसिजां मालां धृत्वा विप्रो हि यः पठेत् ।
स च वै वैष्णवो ज्ञेयो विष्णुलोकं स गच्छति १२।
कंठे माला धृता येन शंखचक्रादिचिह्नितः ।
वैष्णवः प्रोच्यते विप्रः स्तोत्रं चैतत्पठन्सदा १३।
इहलोकं परित्यज्य विष्णुलोकं स गच्छति ।
मोहमायापरित्यक्तो दंभतृष्णाविवर्जितः १४।
एतत्स्तोत्रं पठेद्दिव्यं परं निर्वाणमाप्नुयात् ।

ते धन्याः संति भूर्लोके ये विप्रा वैष्णवाः स्मृताः १५।
स्वात्मा वै तारितस्तैस्तु सकुलं नात्र संशयः ।
ते वै धन्यतमा लोके नारायणपरायणाः ।
तैर्भक्तिश्च सदा कार्या ते वै भागवता नराः १६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुमापतिनारदसंवादे अपामार्जनमहिमानामैकोनाशीतितमोऽध्यायः ७९।

Roman transliteration

mahādeva uvāca-
apāmārjanakaṃ divyaṃ paramādbhutameva ca |
paṭhitavyaṃ viśeṣeṇa putrakāmārthasiddhaye 1|
etatstotraṃ paṭhetprājñaḥ sarvakāmārthasiddhaye |
ekakālaṃ dvikālaṃ vā ye paṭhaṃti dvijātayaḥ 2|
āyuśca śrīrbalaṃ tasya varddhayaṃti dine dine |
brāhmaṇo labhate vidyāṃ kṣatriyo rājyameva vā 3|
vaiśyo dhanasamṛddhiṃ ca śūdro bhaktiṃ ca viṃdati |
anyaiśca labhate bhaktiṃ paṭhanācchravaṇājjapāt 4|
sāmavedaphalaṃ tasya jāyate naganandini |
akhilaṃ pāpasaṃghātaṃ tatkṣaṇādeva naśyati 5|
iti jñātvā tu bho devi paṭhitavyaṃ samāhitaiḥ |
putrāścaiva tathā lakṣmīḥ saṃpūrṇā bhavati dhruvam 6|
likhitvā bhūrjapatre tu yo dhārayati vaiṣṇavaḥ |
ihaloke sukhaṃ bhuktvā yāti viṣṇoḥ paraṃ padam 7|

paṭhitvā ślokamekaṃ tu tulasīṃ yaḥ samarpayet |
sarvaṃ tīrthaṃ kṛtaṃ tena tulasyāḥ pūjane kṛte 8|
etatstotraṃ tu paramaṃ vaiṣṇavaṃ muktidāyakam |
pṛthvīdānasamaṃ pāṭhādviṣṇulokaṃ tu gacchati 9|
japetstotraṃ viśeṣeṇa viṣṇulokasya vāṃchayā |
bālānāṃ jīvanārthāya paṭhitavyaṃ samāhitaiḥ 10|
rogagrahābhibhūtānāṃ bālānāṃ śāṃtikārakam |
bhūta graha viṣaṃ caiva paṭhanādeva naśyati 11|
kaṃṭhe tulasīyāṃ mālāṃ dhṛtvā vipro hi yaḥ paṭhet |
sa ca vai vaiṣṇavo jñeyo viṣṇulokaṃ sa gacchati 12|
kaṃṭhe mālā dhṛtā yena śaṃkhacakrādicihnitaḥ |
vaiṣṇavaḥ procyate vipraḥ stotraṃ caitatpaṭhansadā 13|
ihalokaṃ parityajya viṣṇulokaṃ sa gacchati |
mohamāyāparityakto daṃbhatṛṣṇāvivarjitaḥ 14|
etatstotraṃ paṭheddivyaṃ paraṃ nirvāṇamāpnuyāt |

te dhanyāḥ saṃti bhūrloke ye viprā vaiṣṇavāḥ smṛtāḥ 15|
svātmā vai tāritastaistu sakulaṃ nātra saṃśayaḥ |
te vai dhanyatamā loke nārāyaṇaparāyaṇāḥ |
tairbhaktiśca sadā kāryā te vai bhāgavatā narāḥ 16|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmumāpatināradasaṃvāde
apāmārjanamahimānāmaikonāśītitamo'dhyāyaḥ 79|

English translation

Mahādeva said :

1-16. The sprinkling (called Apamārjana) is divine and very wonderful. It (i.e. the hymn) should be recited especially for fulfilling the desire of having a son. A wise man should recite this hymn for fulfilling all his desires. The life, wealth and strength of those twice-borns who recite it once, twice or thrice a day, increase. A brāhmaṇa obtains knowledge; and a kṣatriya gets a kingdom. A vaiśya obtains wealth and prosperity, and a śūdra gets devotion—others also get devotion by reciting, listening to, and muttering it. O daughter of the (Himālaya) Mountain, he gets the fruit (of the recital) of Sāmadeva. Just at that moment only the entire multitude of his sins perishes. O goddess, knowing this, people, being calm, should recite it. Certainly they have sons and full wealth. That devotee of Viṣṇu who, writing it on a birch-leaf, has it (on his person), goes to Viṣṇu's highest position after having enjoyed happiness in this world. He who, having recited one verse, would offer it to Tulasī , has visited all holy places on his having worshipped Tulasī. This great hymn belongs to Viṣṇu and gives salvation. Being recited it resembles the gift of land, and the person (who recites it) goes to the world of Viṣṇu. He should especially recite the hymn with a desire to go to Viṣṇu's world. Men, being composed, should recite it for the (long) life of the children. It brings about peace to the children who are overcome by diseases and imps (or Planets). Being possessed by a ghost, so also (the influence of) poison, perishes just on its recital. That brāhmaṇa who, having put a Tulasī-garlaad round his neck, would recite it, should be known as a devotee of Viṣṇu, and he goes to the world of Viṣṇu. That brāhmaṇa who has (on his body) the marks of a conch, a disc etc., who has the (Tulasī) garland round his neck, and who always recites this hymn, is said to be a devotee of Viṣṇu. On leaving this world he goes to Viṣṇu's world. He is free from delusion, illusion, hypocrisy and thirst (i.e. desires). A man should recite this divine hymn. He would obtain the highest bliss. Those brāhmaṇas who are known to be the devotees of Viṣṇu are blessed on the earth. There is no doubt that they have emancipated themselves with their family. They, highly devoted to Viṣṇu, are most fortunate in the world. They should always be devoted (to Viṣṇu). They are the followers of the lord (i.e. Viṣṇu).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 80

The Greatness of Viṣṇu

Chapter 492 of 693 · 170 detected Sanskrit verse markers

Sanskrit

श्रीपार्वत्युवाच-
अहो विष्णोश्च माहात्म्यं वद विश्वेश्वर प्रभोः ।
यन्माहात्म्यं पुनः श्रुत्वा न भवे जायते क्वचित् १।
महादेव उवाच-
शृणु सुन्दरि वक्ष्यामि विष्णोर्माहात्म्यमुत्तमम् ।
श्रुत्वा तु लभते पुण्यं ह्यंते मोक्षमवाप्नुयात् २।
देवव्रतं महाप्राज्ञं ध्यानयोगपरायणम् ।
आश्रयं सर्वशास्त्राणां यतेंद्रियमकल्मषम् ३।
अप्रधृष्यं महाभागं देवैरपि सवासवैः ।
सत्यसंधं जितक्रोधं समत्वे परिनिष्ठितम् ४।
नारायणे जगन्नाथे शरण्ये भक्तवत्सले ।
परां निष्ठामनुप्राप्तं वाङ्मनः काय कर्मभिः ५।
गुणनामाश्रयं शांतं भीष्मं कुरु पितामहम् ।
प्रणम्य शिरसा भूमौ पप्रच्छेदं युधिष्ठिरः ६।
युधिष्ठिर उवाच-

केचिदाहुः परं धर्मं केचिदाहुः परं धनम् ।
केचिद्दानं प्रशंसंति समुदायं तथापरे ७।
सांख्यं केचित्प्रशंसंति योगमन्ये तथा परम् ।
केचिज्ज्ञानं प्रशंसंति केचिदाहुः परं श्रुतम् ।
सम्यक्ध्यानं परं केचित्केचिद्वैराग्यमुत्तमम् ८।
अग्निष्टोमादिकं कर्म तथा केचित्परं विदुः ।
आत्मज्ञानं परं केचित्समलोष्टाश्मकांचनाः ९।
यमांश्च नियमांश्चैव केचिद्वैराग्यमुत्तमम् ।
कारुण्यं च परे केचिदहिंसां च तपस्विनः १०।
शौचं केचित्परं प्राहुः केचिद्वेवार्चनं नराः ।
व्यामोहं चात्र गच्छंति व्यामुग्धाः पापकर्मभिः ११।
यदेतेषु परं कृत्यमनुष्ठेयं महात्मभिः ।
वक्तुमर्हसि धर्मज्ञ सर्वशास्त्रभृतां वर १२।
महादेव उवाच-
भूर्लोके या कथा जाता भैष्मी यौधिष्ठिरी सति ।

तामहं संप्रवक्ष्यामि लोकानां च हिताय वै ।
एतान्प्रश्नांस्तदा श्रुत्वा प्राह भीष्मो युधिष्ठिरम् १३।
भीष्म उवाच-
श्रूयतामिदमत्यंतं गूढं संसारमोचनम् ।
श्रोतव्यं यत्त्वया सम्यग्ज्ञातव्यं धर्मनंदन १४।
अत्रैवोदाहरंतीमं पुण्यं चैव पुरातनम् ।
पुंडरीकस्य संवादं महर्षेर्नारदस्य च १५।
ब्राह्मणः श्रुतिसंपन्नः पुंडरीको महामतिः ।
आश्रमे प्रथमे तिष्ठन्गुरूणां वशगः सदा १६।
जितेंद्रियो जितक्रोधः संध्योपासनतत्परः ।
वेदवेदांगनिपुणः शास्त्रेषु च विचक्षणः १७।
समिद्भिः साधुहव्येन सायंप्रातर्हुतानलः ।
ध्यात्वा जगत्पतिं विष्णुं सम्यगाराधयद्विभुम् १८।
तपः स्वाध्यायनिरतः साक्षाद्ब्रह्मसुतो यथा ।
उदकेंधनपुष्पाद्यैरसकृत्पूजयन्गुरुम् १९।

मातापित्रोश्च शुश्रूषुर्भिक्षाहारी विमत्सरः ।
ब्रह्मविद्यामधीयानः प्राणायामपरायणः २०।
तस्य सर्वात्मभूतस्य संसारे निस्पृहस्य च ।
महात्मनो बुद्धिरासीत्संसारार्णवतारिणी २१।
मातरं पितरं चैव भातृनथ सुहृज्जनान् ।
मित्राणि मातुलांश्चैव सखीन्संबंधिबांधवान् २२।
धनधान्यसमृद्धं च ग्रहं वा शक्रसंनिभम् ।
क्षेत्राणि सुमहार्हाणि सर्वसस्योद्भवानि च २३।
परित्यज्य महासत्वस्तृणानीव महासुखी ।
विचचार महीं रम्यां शाकमूलफलाशनः २४।
गंगां च यमुनां चैव गोमतीमथ गंडिकाम् ।
शतद्रुं च पयोष्णीं च सरयूं च सरस्वतीम् २५।
प्रयागं नर्मदां चैव शोणं चैव महानदम् ।
प्रभासं विंध्यतीर्थानि हिमवत्प्रभवानि च २६।
आश्रमेषु च यानि स्युर्नैमिषे पुष्करादिषु ।

कुरुक्षेत्रे च यानि स्युस्तथा गोवर्द्धनादिषु २७।
अन्यानि सुमहातेजास्तीर्थानि सुसमाहितः ।
विचचार महायोगी यथाकाले यथाविधि २८।
कदाचिदात्मवान्धीरः शालग्रामं तपोधनः ।
पुंडरीको महाभागः पूर्वकर्मवशानुगः २९।
संसेव्यमानं मुनिभिस्तत्वविद्भिस्तपोधनैः ।
मुनीनामास्पदं रम्यं पुराणेष्वपि विश्रुतम् ३०।
भूषितं चैव चक्राद्यैश्चक्रांकितशिलातलम् ।
रम्यं विविक्तविस्तीर्णं सदा विष्णुप्रसादकम् ३१।

किंच चक्रांकितास्तत्र प्राणिनः पुण्यदर्शनाः ।
विचिरंति यथाकामं पूण्यतीर्थप्रदर्शिनः ३२।
तस्मिन्क्षेत्रे महापुण्ये शालिग्रामे महामतिः ।
स्नात्वा देवह्रदे तीर्थे सरस्वत्यां च सुव्रतः ३३।
जातिस्मर्यां चक्रकुंडे चक्रनद्याश्रितेषु च ।
तथान्यान्यपि तीर्थानि तस्मिन्नेव चचार सः ३४।

ततः क्षेत्रप्रभावेन तीर्थानां चैव तेजसा ।
मनःप्रसादमभजत्तस्मिन्नेव महामनाः ३५।
सोऽपि तीर्थविशुद्धात्मा पुंडरीकस्तपोधनः ।
तत्रैव वसतिं चक्रे ध्यानयोगपरायणः ३६।
तत्रैव सिद्धिमाकांक्षन्नाराध्य गरुडध्वजम् ।
शास्त्रोक्तेन विधानेन भक्त्या परमया पुनः ३७।
उवास चिरमेकाकी निर्द्वंद्वः सजितेंद्रियः ।
शाकमूलफलाहारः संतुष्टः समदर्शनः ३८।
यमैश्चनियमैश्चैव तथैवासनबंधनैः ।
प्राणायामैश्च तीर्थैश्च प्रत्याहारैश्च संततैः ३९।
धारणाभिस्तथा ध्यानैः समाधिभिरतंद्रितः ।
योगाभ्यासं सदा सम्यक्चक्रे विगतकिल्बिषः ४०।
वैदिकैश्चांगिकैश्चैव तथा पौराणिकैरपि ।
आराधयति सर्वेशं ततः शुद्धिमवाप सः ४१।
रागद्वेषविनिर्मुक्तः स्वधर्मइव रूपवान् ।

आराधयामास देवं तद्भतेनांतरात्मना ४२।
तुतोष भगवान्विष्णुः पुंडरीकायतेक्षणः ।
भगवान्नारदमिति प्रसन्नोऽस्यस्य धीमतः ४३।
ततः कदाचित्तं देशं नारदः परमार्थवित् ।
जगाम सुमहातेजाः साक्षादादित्यसन्निभः ४४।
तं द्रष्टुकामो भगवान्पुंडरीकं तपोनिधिम् ।
विष्णुभक्तिपरीतात्मा वैष्णवानां हिते रतः ४५।
स दृष्ट्वा नारदं प्राप्तं तेजोमंडलमंडितम् ।
महामतिर्महोदारः सर्ववेदैकभाजनम् ४६।
प्रांजलिः प्रणतो भूत्वा प्रहृष्टेनांतरात्मना ।
अर्घं दत्त्वा विधानेन प्रणाममकरोत्पुनः ४७।
कोऽयमत्यद्भुताकारस्तेजस्वी ह्यवेषधृक् ।
आतोद्यहस्तः सुमुखो जयमंडलमंडितः ४८।
विवस्वानथवा वह्निरिंद्रो वरुण एव वा ।
इति संचिंतयन्स्थित्वा जगाद परमद्युतिम् ४९।

पुंडरीक उवाच-
को भवानिह संप्राप्तः कुतो वा परमद्युतिः ।

त्वद्दर्शनं हि भगवन्प्रायेण भुवि दुर्लभम् 6.80.५०।
नैव दृष्टः पुमान्वापि मया तव समः प्रभो ।
वक्तुमर्हस्यशेषेण यत्प्रदिष्टं मयानघ ५१।
नारद उवाच-
नारदोऽहंमनुप्राप्तस्त्वद्दर्शनकुतूहलात् ।
प्रभावं भगवद्भक्तं त्वादृशं सततं द्विज ५२।
स्मृतः संतोषितो वापि पूजितो वा द्विजोत्तमः ।
पुनाति भगवद्भक्तश्चांडालोऽपि यदृच्छया ५३।
दासोऽहं वासुदेवस्य देवदेवस्य शार्ङ्गिणः ।
शंखचक्रगदापाणेस्त्रैलोक्यस्यैकचक्षुषः ५४।
इत्युक्तो नारदेनासौ भक्तिपर्याकुलात्मना ।
प्रोवाच मधुरं विप्रं तद्दर्शनसुविस्मितः ५५।
पुंडरीक उवाच-

धन्योऽहं देहिनां मध्ये सुपूज्योऽहं सुरैरपि ।
कृतार्थाः पितरो मेऽद्य संप्राप्तं जन्मनः फलम् ५६।
अनुगृह्णीष्व देवर्षे त्वद्भक्तस्य विशेषतः ।
तं करिष्याम्यहं विद्वन्भ्राम्यमाणः स्वकर्मभिः ५७।
कर्तव्यं परमं गुह्यं उपदेष्टुं त्वमर्हसि ।
त्वं गतिः सर्वभूतानां वैष्णवानां विशेषतः ५८।
नारद उवाच-
अनेकानीह शास्त्राणि कर्माणि च तथा द्विज ।
धर्मवर्गं बहुविधं तथैव भुवि मानसम् ५९।
वैलक्षण्यं च जगतस्तस्मादेव द्विजोत्तम ।
अन्यथा सर्वसत्वानां सुखं वा दुःखमेव च ६०।
विज्ञानमात्रं क्षणिकं निरात्मकमिदं जगत् ।
इति कैश्चित्परिज्ञातं बाह्यार्थनिरपेक्षकम् ६१।
अव्यक्ताज्जायते नित्यं नित्यान्नित्यमिदं जगत् ।
इत्येवं प्राहुरपरे तत्रैव लयमेति च ६२।

आत्मनो बहवः प्रोक्ता नित्याः सर्वगतास्तथा ।
अन्ये मतिमतां श्रेष्ठास्तत्वालोकनतत्पराः ६३।
यावच्छरीरमात्मानं प्रतिपन्नास्तथापरे ।
हस्तिकीटादिदेहेऽपि महांतमंडमेव च ६४।
यथाऽद्यजगतोवृत्तिस्तथा कालांतरेष्वपि ।
प्रवाहो नित्यमेवैष कः कर्त्तेति च केचन ६५।
यद्यत्प्रत्यक्षविषयं तत्तदत्र न विद्यते ।
कुतः स्वर्गादयः संतीत्यन्ये विजितमानसाः ६६।
निरीश्वरमिदं प्राहुः सेश्वरं च तथापरे ।
अत्यंतभिन्नमतयः परमार्थपराङ्मुखाः ६७।

एवं मन्येऽपि कुहका यथामति यथाश्रुतम् ।
वदंति विविधैर्भेदैः स्वयुक्ति स्थितिकारकाः ६८।
तर्केष्ववहितो भूत्वा कथयामि तपोधन ।
परमार्थमिमं पुण्यं घोरं संसारनाशनम् ६९।
तन्मूलमनुजानंति ततो देवादयो नराः ।

प्रमाणेनोपलभ्यंते न प्रमाणं विमोहितैः ७०।
अनागतमतीतं च विप्रकृष्टमतीव यत् ।
न गृहीतं यथाशक्त्या वर्त्तमानार्थनिष्ठितम् ७१।
आगमो मुनिभिः प्रोक्तो पूर्वरूपक्रमागतः ।
प्रमाणं स तु विज्ञेयः परमार्थप्रसाधकः ७२।
यदभ्यासबलाज्ज्ञानं रागद्वेषमलापहम् ।
उत्पद्यते द्विजश्रेष्ठ सोऽयमागमसंज्ञकः ७३।
फलं कर्म च यत्तत्वं विज्ञानं दर्शनं विभुम् ।
जात्यादिकल्पनाहीनं द्वितीयागमलक्षणम् ७४।
आत्मसंवेदनं नित्यं सनातनमतींद्रियम् ।
चिन्मात्रममृतं ज्ञेयमनंतमजमव्ययम् ७५।
व्यक्ताव्यक्तस्वरूपेण व्यक्तस्थितमनंजनम् ।
व्याप्ता विष्णुरिति ख्यातं ख्यातभिन्नमवस्थितम् ७६।
योगिध्येयमविज्ञेयं परमार्थपराङ्मुखैः ।
लक्ष्यते बुद्धिभिर्भिन्नमभिभिन्नं न चात्मनि ७७।

शृणुष्वावहितस्तात कथयामि तवानघ ।
यत्प्रोक्तं ब्रह्मणा पूर्वं पृच्छतो मम सुव्रत ७८।
कदाचिद्ब्रह्मलोकस्थं ब्रह्माणं च पितामहम् ।
प्रणिपत्य यथान्यायमपृच्छमजमव्ययम् ७९।
किमु ज्ञानं परं प्रोक्तं कश्च योगः परो मतः ।
एतन्मे तत्त्वतो ब्रह्मन्समाचक्ष्व पितामह ८०।
ब्रह्मोवाच-
शृणुष्वावहितस्तात ज्ञानयोगमनुत्तमम् ।
अल्पग्रंथं प्रभूतार्थमदुःखोपासनक्रियम् ८१।
यः परं परया प्रोक्तः पुरुषः पंचविंशकः ।
स एव सर्वभूतात्मा तेन इत्यभिधीयते ८२।
नारायणो जगद्धाम परमात्मा सनातनः ।
जगतः सृष्टिसंहार परिपालनतत्परः ८३।
त्रयाणामात्मनां चैको देवदेवः सनातनः ।
आराध्यः सर्वदा ब्रह्मन्ते पश्यंति जगत्पतिम् ८४।

यथा जगदवस्थानं यथा कालांतरे पुनः ।
भूतं भव्यं भविष्यं च विप्रकृष्टं तथैव च ८५।
स्थूलं सूक्ष्मं तथा चान्यत्पश्यंति ज्ञानचक्षुषा ।

तच्चित्तास्तद्गतप्राणा नारायणपरायणाः ८६।
अन्यथा मंदबुद्धीनां प्रतिभाति दुरात्मनाम् ।
कुतर्कज्ञानदुष्टानां विभक्तेंद्रियवादिनाम् ८७।
नारद उवाच-
श्रूयतामन्यदपि वै कथ्यमानं मयानघ ।
ब्रह्मणैव पुरा प्रोक्तं जगतः कारणात्मना ८८।
देवानामिंद्रमुख्यानामृषीणां चैव सुव्रत ।
हितानि कथयामास पृच्छतां कमलासनः ८९।
ब्रह्मोवाच-
नारायणपरो धर्मस्तथालोकाश्च शाश्वताः ।
नारायणपरा यज्ञाः शास्त्राणि विविधानि च ९०।
वेदाः सांगास्तथा चान्ये विष्णुर्विश्वेश्वरो हरिः ।

पृथिव्यादीनि विबुधाः पंचभूतानि सोऽव्ययः ९१।
सर्वं विष्णुमयं ज्ञेयं विबुधैः सकलं जगत् ।
तथापि मानुषाः पाप न जानंति विमोहिताः ९२।
तस्यैव मायया व्याप्तं चराचरमिदं जगत् ।
तन्मनास्तद्गतप्राणो जानाति परमार्थवित् ९३।
ईश्वरः सर्वभूतानां विष्णुस्त्रैलोक्यपालकः ।
तस्मिन्नेतज्जगत्सर्वं तिष्ठति प्रभवत्यपि ९४।
जगत्संहरते रुद्रः पालने विष्णुरुच्यते ।
उत्पत्तौ चाहमेवात्र तथान्ये लोकपालकाः ९५।
सर्वाधारो निराधारः सकलो निष्कलस्तथा ।
अणुर्महांस्तथाप्यन्यत्तस्माच्च परतः परः ९६।
तमेव शरणं यात सर्वसंहारकर्मगम् ।
स पिता जनितास्माकं कीर्तितो मधुसूदनः ९७।
एवमुक्ताः सुराः सर्वे ब्रह्मणा पद्मयोनिना ।
प्रणेमुः सर्वलोकेशं देवं विष्णुं जनार्दनम् ९८।

तस्मात्त्वमपि विप्रर्षे नारायणपरो भव ।
तदन्यः को महोदारः प्रार्थितं दातुर्महति ९९।
पितरं मातरं चैव तमेव पुरुषोत्तमम् ।
परिगृह्णीष्व लोकेशं देवदेवं जगत्पतिम् 6.80.१००।
अग्निकार्येण वै तेन तपसाध्ययनेन वै ।
तोषयेद्देवदेवेशं गुरुं नित्यमतंद्रितः १०१।
स्वर्गे क्षयं तथा भोगमनुष्ठेयं तथैव च ।
परिगृह्णीष्व विप्रर्षे तमेव पुरुषोत्तमम् १०२।
किं तेन मंत्रैर्बहुभिः किं तेन बहुभिर्व्रतैः ।
ॐ नमोनारायणायेति मंत्रः सर्वार्थसाधकः १०३।
चीरवासा जटी विप्र दंडीमुंडित एव वा ।

विभूषितो वा विप्रेंद्र न लिंगं धर्मकारणम् १०४।
ये नृशंसा दुरात्मानः पापाचारपराः सदा।
तेपि यांति परं स्थानं नारायणपरायणाः १०५।
लिप्यंते न च पापौघैर्वैष्णवं वीतकिल्बिषाः १०६।

पुनंति सकलं लोकं अहिंसाजितमानसाः १०७।
क्षत्रबंधुरिति ख्यातो राजा प्राणिविहिंसकः।
प्राप्तवान्परमं धाम वैष्णवं केशवालयात् १०८।
अंबरीषो महासत्वो राजा परमतत्ववित्।
हृषीकेशं समाराध्य वैष्णवं पदमाप्तवान् १०९।
अन्ये ब्रह्मर्षयः शांता बहवः संशितव्रताः।
ध्यात्वा च परमात्मानं संसिद्धिं परमां गताः ११०।
प्रह्लादः परमाह्लादः पुरा नारायणं हरिम्।
सेवितोऽभ्यर्चितो ध्यातस्तेनैव परिरक्षितः १११।
भरतो नाम तेजस्वी राजा परमधार्मिकः।
उपास्यैनं चिरं कालं परां मुक्तिमवाप्तवान् ११२।
ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽथ भिक्षुकः।
केशवाराधनं हित्वा नैव यांति परां गतिम् ११३।
जन्मांतरसहस्रेषु यस्य स्यान्मतिरीदृशी।
दासोऽहं विष्णुभक्तानामिति सर्वार्थसाधकः ११४।

स याति विष्णुसालोक्यं पुरुषो नात्र संशयः।
किं पुनस्तद्गतप्राणाः पुरुषाः संशितव्रताः ११५।
अनन्यमानसैर्नित्यं ध्यातव्यस्तत्वचिंतकैः।
नारायणो जगद्व्यापी परमात्मा सनातनः ११६।
भीष्म उवाच-
इत्येवमुक्त्वा देवर्षिस्तत्रैवांतरधीयत।
परोपकारनिरतो नारदः परमार्थवित् ११७।
पुंडरीकोऽपि धर्मात्मा नारायणपरायणः।
ॐ नमो नारायणायेति मंत्रमष्टाक्षरं जपन् ११८।
प्रसीद मम विश्वात्मन्निति वाचं वदन्सदा।
हृत्पुंडरीके गोविंदं प्रतिष्ठाप्यामृतात्मकम् ११९।
तपस्वी विमले सौम्ये शालग्रामे तपोधनः।
उवास चिरमेकाकी निर्द्वंद्वो निष्परिग्रहः १२०।
स्वप्नेऽपि केशवान्नान्यत्पश्यतीति महामतिः।
निद्रापि नैव तस्यासीत्पुरुषार्थविरोधिनी १२१।

तपसा ब्रह्मचर्येण शौचेन च विशेषतः।
जन्मजन्मांतरारूढे संस्कारे च यथा तथा १२२।
प्रसादाद्देवदेवस्य सर्वलोकस्य साक्षिणः।
अवाप परमां सिद्धिं वैष्णवीं वीतकिल्बिषः १२३।

शंखचक्रगदापाणिं पीतवाससमच्युतम् ।
श्यामलं पुंडरीकाक्षं स ददर्श सदाकृतिम् १२४।
सिंहा व्याघ्रास्तथा चान्ये मृगाः प्राणिविहिंसकाः ।
विरोधं सहजं हित्वा समेतास्तस्य संनिधौ १२५।
विचरंति यथाकामं प्रसन्नेंद्रियवृत्तयः ।
परस्परहितं रम्यं संप्राप्तं पांडुनंदन १२६।
तथा प्रसन्नं सलिलं सरसां सरितामपि ।
ऋतवः सुप्रन्नाश्च विमलेंद्रियसंयुताः १२७।
मारुताश्च सुखस्पर्शा वृक्षाः पुष्पफलान्विताः ।
आनुकूल्यं ययुः सर्वे पदार्थास्तस्य धीमतः १२८।
प्रसन्नमभवत्तस्मै प्रसन्नं सचराचरम् ।

प्रसन्ने देवदेवेशे गोविंदे भक्तवत्सले १२९।
ततः कदाचिद्भगवान्पुंडरीकस्य धीमतः ।
आविरासीज्जगन्नाथः पुंडरीकायतेक्षणः १३०।
शंखचक्रगदापाणिः पीतवासाः समुज्ज्वलः ।
पुंडरीकविशालाक्षश्चंद्रबिंबनिभाननः १३१।
किंकिणीकुंडली हारी केयूरी कटिसूत्रवान् ।
श्रीवत्सांकः पीतवासाः कौस्तुभेन विभूषितः १३२।
वनमालापरीतांगः स्फुरन्मुकुटकुंडलः ।
स्फुरता ब्रह्मसूत्रेण मुक्तादामविलंबिना १३३।
विराजमानो देवेशश्चामरव्यजनादिभिः ।
देवैः सिद्धैः सदेवेंद्रैर्गंधर्वैर्मुनिभिर्वरैः १३४।
यक्षैर्नागवरैश्चैवसेव्यमानोऽप्सरोगणैः ।
तं दृष्ट्वा देवदेवेशं पुंडरीकोऽनघः स्वयम् १३५।
ततो बुद्ध्या महात्मानं तुष्टाव च जनार्दनम् ।
प्रांजलिः प्रणतो भूत्वा प्रहृष्टेनांतरात्मना १३६।

पुंडरीक उवाच-
नमोऽस्तु विष्णवे तुभ्यं सर्वलोकैकचक्षुषे ।
निरंजनाय नित्याय निर्गुणाय महात्मने १३७।
त्वमीशः सर्वभूतानां तथैव च निरीश्वरः ।
तथाभयार्तिनाशायगोविंदोगरुडध्वजः १३८।
अनुग्रहेणभूतानांअनेकाकारधारिणे ।
त्वयि सर्वमिदं प्राहुस्त्वन्मयं चैव केवलम् १३९।
त्वमस्माज्जगतो भिन्नो निर्मितं च जगत्त्वया ।
नमोस्तु नाभिप्रसवनलिनाय नमो नमः १४०।
नमः समस्तवेदांतविश्रुतात्मविभूतये ।
त्वमेव सर्वदेवेश कारणं कैटभार्दन १४१।
प्रसीद हृदयावास शंखचक्रगदाधर ।

नमः समस्तभूतानामादिभूताय भूभृते १४२।
अनेकरूपरूपाय विष्णवे प्रभविष्णवे।
यस्य ब्रह्मादयो देवा न विदंति सुरेश्वराः १४३।

महिमानं तपोमेयं तस्मै तुभ्यं नमाम्यहम्।
वाचामगोचरो यस्य महिमा तव नाप्यते १४४।
जात्यादिभिरसंस्पृष्टः सदा ध्येयोऽसि तत्त्वतः।
तथा विभेदरूपेण भक्तानामनुकंपया १४५।
मत्स्यकूर्मादिरूपेण दृश्यसे पुरुषोत्तम।
भीष्म उवाच-
पुंडरीको जगन्नाथं संस्तुवन्पुरुषोत्तमम् १४६।
तमेवालोकयद्वीर चिरप्रार्थितदर्शनम्।
तमाह भगवान्विष्णुः पद्मनाभस्त्रिविक्रमः १४७।
पुंडरीकं महाभागं तथा गंभीरया गिरा १४८।
श्रीभगवानुवाच-
प्रीतोऽस्मि वत्स भद्रं ते पुंडरीक महामते।
वरं वृष्णीष्व दास्यामि यत्ते मनसि वर्त्तते १४९।
एतच्छ्रुत्वा तु वचनं देवदेवस्य भाषितम्।
एवं विज्ञापयामास पुंडरीको महामतिः 6.80.१५०।

पुंडरीक उवाच-
क्वाहमत्यंत दुर्बुद्धिः क्व भवंतो हितैषिणः।
यद्धितं मम देवेश तदाज्ञापय माधव १५१।
एवमुक्तः स भगवान्सुप्रीतश्च ततोऽब्रवीत्।
पुंडरीकं महाभागं कृतांजलिमुपस्थितम् १५२।
आगच्छ कुशलं तेऽस्तु मयैव सह सुव्रत।
उपकारी च नित्यात्मा मया त्वं सर्वदा सह १५३।
भीष्म उवाच-
एवमुक्तवति प्रीत्या श्रीधरे भक्तवत्सले।
दिवि दुंदुभयो नेदुः पुष्पवर्षं पपात ह १५४।
ब्रह्मादयस्तथा देवाः साधुसाध्विति चाब्रुवन्।
जगुः सिद्धाश्च गंधर्वाः किन्नराश्च विशेषतः १५५।
तत्रैव तमुपादाय देवदेवो जगत्पतिः।
जगाम गरुडारूढः सर्वलोकनमस्कृतः १५६।
तस्मात्त्वमपि राजेंद्र विष्णुभक्तिसमन्वितः।

तच्चित्तस्तद्गतप्राणस्तद्भक्तानां हिते रतः १५७।
अर्चयित्वा यथायोग्यं भजस्व पुरुषोत्तमम्।
शृणुष्व तत्कथां पुण्यां सर्वपापप्रणाशिनीम् १५८।
येनोपायेन राजेंद्र विष्णुभक्तिसमन्वितः।
प्रीतो भवति विश्वात्मा तत्कुरुष्व सुविस्तरम् १५९।

अश्वमेधशतैरिष्ट्वा वाजपेयशतैरपि ।
प्राप्नुवंति नरा नैव नारायणपराङ्मुखाः १६०।
सकृदुच्चरितं येन हरिरित्यक्षरद्वयम् ।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति १६१।
लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः ।
येषामिंदीवरश्यामो हृदयस्थो जनार्दनः १६२।
य इदं शृणुयान्नित्यं पठेद्वापि समाहितः ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति १६३।
ईश्वर उवाच-
एतद्वै नाममाहात्म्यं श्रुत्वा वै नगनंदिनि ।

धर्मार्थकाममोक्षास्तु भवंति च न संशयः १६४।
शुक्ले कुलेऽवतीर्णो यो ब्राह्मणो वेदतत्परः ।
वैष्णवो विष्णुरूपोऽसौ नान्यो विप्रस्तु कर्हिचित् १६५।
मुखे नामोच्चरन्विष्णोर्हृदये ध्यानतत्परः ।
शंखचक्रधरो विद्वन्मालां तुलसिजां दधत् १६६।
जीवन्मुक्तः स विज्ञेयो भुक्त्वा भोगांस्त्वनेकशः ।
एकविंशतिकुलैः सार्द्धं विष्णुलोके स मोदते १६७।
पुंडरीको यथा शक्त्या मुक्तो ह्यत्र न संशयः ।
भक्तिभावेन गोविंदस्तुष्टिं प्राप्नोति शाश्वतीम् १६८।
कलौ वै हरिगीतं तु स्वगृहे वा विशेषतः ।
सामगानसमं प्रोक्तं देवार्चनसमाधिषु १६९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे उमामहेश्वरसंवादे विष्णुमहिमानामाशीतितमोऽध्यायः ८०।

Roman transliteration

śrīpārvatyuvāca-
aho viṣṇośca māhātmyaṃ vada viśveśvara prabhoḥ |
yanmāhātmyaṃ punaḥ śrutvā na bhave jāyate kvacit 1|
mahādeva uvāca-
śṛṇu sundari vakṣyāmi viṣṇormāhātmyamuttamam |
śrutvā tu labhate puṇyaṃ hyaṃte mokṣamavāpnuyāt 2|
devavrataṃ mahāprājñaṃ dhyānayogaparāyaṇam |
āśrayaṃ sarvaśāstrāṇāṃ yateṃdriyamakalmaṣam 3|
apradhṛṣyaṃ mahābhāgaṃ devairapi savāsavaiḥ |
satyasaṃdhaṃ jitakrodhaṃ samatve pariniṣṭhitam 4|
nārāyaṇe jagannāthe śaraṇye bhaktavatsale |
parāṃ niṣṭhāmanuprāptaṃ vāṅmanaḥ kāya karmabhiḥ 5|
guṇanāmāśrayaṃ śāṃtaṃ bhīṣmaṃ kuru pitāmaham |
praṇamya śirasā bhūmau papracchedaṃ yudhiṣṭhiraḥ 6|
yudhiṣṭhira uvāca-

kecidāhuḥ paraṃ dharmaṃ kecidāhuḥ paraṃ dhanam |
keciddānaṃ praśaṃsaṃti samudāyaṃ tathāpare 7|
sāṃkhyaṃ kecitpraśaṃsaṃti yogamanye tathā param |

kecijjñānaṃ praśaṃsaṃti kecidāhuḥ paraṃ śrutam |
samyakdhyānaṃ paraṃ kecitkecidvairāgyamuttamam 8|
agniṣṭomādikaṃ karma tathā kecitparaṃ viduḥ |
ātmajñānaṃ paraṃ kecitsamaloṣṭāśmakāṃcanāḥ 9|
yamāṃśca niyamāṃścaiva kecidvairāgyamuttamam |
kāruṇyaṃ ca pare kecidahiṃsāṃ ca tapasvinaḥ 10|
śaucaṃ kecitparaṃ prāhuḥ keciddevārcanaṃ narāḥ |
vyāmohaṃ cātra gacchaṃti vyāmugdhāḥ pāpakarmabhiḥ 11|
yadeteṣu paraṃ kṛtyamanuṣṭheyaṃ mahātmabhiḥ |
vaktumarhasi dharmajña sarvaśāstrabhṛtāṃ vara 12|
mahādeva uvāca-
bhūrloke yā kathā jātā bhaiṣmī yaudhiṣṭhirī sati |

tāmahaṃ saṃpravakṣyāmi lokānāṃ ca hitāya vai |
etānpraśnāṃstadā śrutvā prāha bhīṣmo yudhiṣṭhiram 13|
bhīṣma uvāca-
śrūyatāmidamatyaṃtaṃ gūḍhaṃ saṃsāramocanam |
śrotavyaṃ yattvayā samyagjñātavyaṃ dharmanaṃdana 14|
atraivodāharaṃtīmaṃ puṇyaṃ caiva purātanam |
puṃḍarīkasya saṃvādaṃ maharṣernāradasya ca 15|
brāhmaṇaḥ śrutisaṃpannaḥ puṃḍarīko mahāmatiḥ |
āśrame prathame tiṣṭhangurūṇāṃ vaśagaḥ sadā 16|
jiteṃdriyo jitakrodhaḥ saṃdhyopāsanatatparaḥ |
vedavedāṃganipuṇaḥ śāstreṣu ca vicakṣaṇaḥ 17|
samidbhiḥ sādhuhavyena sāyaṃprātarhutānalaḥ |
dhyātvā jagatpatiṃ viṣṇuṃ samyagārādhayadvibhum 18|
tapaḥ svādhyāyanirataḥ sākṣādbrahmasuto yathā |
udakeṃdhanapuṣpādyairasakṛtpūjayangurum 19|

mātāpitrośca śuśrūṣurbhikṣāhārī vimatsaraḥ |
brahmavidyāmadhīyānaḥ prāṇāyāmaparāyaṇaḥ 20|
tasya sarvātmabhūtasya saṃsāre nispṛhasya ca |
mahātmano buddhirāsītsaṃsārārṇavatāriṇī 21|
māturaṃ pituraṃ caiva bhātṝnatha suhṛjjanān |
mitrāṇi mātulāṃścaiva sakhīnsaṃbaṃdhibāṃdhavān 22|
dhanadhānyasamṛddhaṃ ca grahaṃ vā śakrasaṃnibham |
kṣetrāṇi sumahārhāṇi sarvasasyodbhavāni ca 23|
parityajya mahāsatvastṛṇānīva mahāsukhī |
vicacāra mahīṃ ramyāṃ śākamūlaphalāśanaḥ 24|
gaṃgāṃ ca yamunāṃ caiva gomatīmatha gaṃḍikām |
śatadruṃ ca payoṣṇīṃ ca sarayūṃ ca sarasvatīm 25|
prayāgaṃ narmadāṃ caiva śoṇaṃ caiva mahānadam |
prabhāsaṃ viṃdhyatīrthāni himavatprabhavāni ca 26|
āśrameṣu ca yāni syurnaimiṣe puṣkarādiṣu |

kurukṣetre ca yāni syustathā govarddhanādiṣu 27|
anyāni sumahātejāstīrthāni susamāhitaḥ |
vicacāra mahāyogī yathākāle yathāvidhi 28|
kadācidātmavāndhīraḥ śālagrāmaṃ tapodhanaḥ |
puṃḍarīko mahābhāgaḥ pūrvakarmavaśānugaḥ 29|
saṃsevyamānaṃ munibhistatvavidbhistapodhanaiḥ |
munīnāmāspadaṃ ramyaṃ purāṇeṣvapi viśrutam 30|
bhūṣitaṃ caiva cakrādyaiścakrāṃkitaśilātalam |

ramyaṃ viviktavistīrṇaṃ sadā viṣṇuprasādakam 31|
kiṃca cakrāṃkitāstatra prāṇinaḥ puṇyadarśanāḥ |
vicaraṃti yathākāmaṃ pūṇyatīrthapradarśinaḥ 32|
tasminkṣetre mahāpuṇye śāligrāme mahāmatiḥ |
snātvā devahde tīrthe sarasvatyāṃ ca suvrataḥ 33|
jātismaryāṃ cakrakuṃḍe cakranadyāśriteṣu ca |
tathānyānyapi tīrthāni tasminneva cacāra saḥ 34|

tataḥ kṣetraprabhāvena tīrthānāṃ caiva tejasā |
manaḥprasādamabhajattasminneva mahāmanāḥ 35|
so'pi tīrthaviśuddhātmā puṃḍarīkastapodhanaḥ |
tatraiva vasatiṃ cakre dhyānayogaparāyaṇaḥ 36|
tatraiva siddhimākāṃkṣannārādhya garuḍadhvajam |
śāstroktena vidhānena bhaktyā paramayā punaḥ 37|
uvāsa ciramekākī nirdvaṃdvaḥ sajiteṃdriyaḥ |
śākamūlaphalāhāraḥ saṃtuṣṭaḥ samadarśanaḥ 38|
yamaiścaniyamaiścaiva tathaivāsanabaṃdhanaiḥ |
prāṇāyāmaiśca tīrthaiśca pratyāhāraiśca saṃtataiḥ 39|
dhāraṇābhistathā dhyānaiḥ samādhibhirataṃdritaḥ |
yogābhyāsaṃ sadā samyakcakre vigatakilbiṣaḥ 40|
vaidikaiścāṃgikaiścaiva tathā paurāṇikairapi |
ārādhayati sarveśaṃ tataḥ śuddhimavāpa saḥ 41|
rāgadveṣavinirmuktaḥ svadharmaiva rūpavān |

ārādhayāmāsa devaṃ tadgatenāṃtarātmanā 42|
tutoṣa bhagavānviṣṇuḥ puṃḍarīkāyatekṣaṇaḥ |
bhagavānnāradamiti prasanno'smyasya dhīmataḥ 43|
tataḥ kadācittaṃ deśaṃ nāradaḥ paramārthavit |
jagāma sumahātejāḥ sākṣādādityasannibhaḥ 44|
taṃ draṣṭukāmo bhagavānpuṃḍarīkaṃ taponidhim |
viṣṇubhaktiparītātmā vaiṣṇavānāṃ hite rataḥ 45|
sa dṛṣṭvā nāradaṃ prāptaṃ tejomaṃḍalamaṃḍitam |
mahāmatirmahodāraḥ sarvavedaikabhājanam 46|
prāṃjaliḥ praṇato bhūtvā prahṛṣṭenāṃtarātmanā |
arghaṃ dattvā vidhānena praṇāmamakarotpunaḥ 47|
ko'yamatyadbhutākārastejasvī hṛdyaveṣadhṛk |
ātodyahastaḥ sumukho jayamaṃḍalamaṃḍitaḥ 48|
vivasvānathavā vahniriṃdro varuṇa eva vā |
iti saṃciṃtayansthitvā jagāda paramadyutim 49|

puṃḍarīka uvāca-
ko bhavāniha saṃprāptaḥ kuto vā paramadyutiḥ |
tvaddarśanaṃ hi bhagavanprāyeṇa bhuvi durlabham 6.80.50|
naiva dṛṣṭaḥ pumānvāpi mayā tava samaḥ prabho |
vaktumarhasyaśeṣeṇa yatpradiṣṭaṃ mayānagha 51|
nārada uvāca-
nārado'haṃmanuprāptastvaddarśanakutūhalāt |
prabhāvaṃ bhagavadbhaktaṃ tvādṛśaṃ satataṃ dvija 52|
smṛtaḥ saṃtoṣito vāpi pūjito vā dvijottamaḥ |
punāti bhagavadbhaktaścāṃḍālo'pi yadṛcchayā 53|
dāso'haṃ vāsudevasya devadevasya śārṅgiṇaḥ |
śaṃkhacakragadāpāṇestrailokyasyaikacakṣuṣaḥ 54|
ityukto nāradenāsau bhaktiparyākulātmanā |

provāca madhuraṃ vipraṃ taddarśanasuvismitaḥ 55|
puṃḍarīka uvāca-

dhanyo'haṃ dehināṃ madhye supūjyo'haṃ surairapi |
kṛtārthāḥ pitaro me'dya saṃprāptaṃ janmanaḥ phalam 56|
anugṛhṇīṣva devarṣe tvadbhaktasya viśeṣataḥ |
taṃ kariṣyāmyahaṃ vidvanbhrāmyamāṇaḥ svakarmabhiḥ 57|
kartavyaṃ paramaṃ guhyaṃ upadeṣṭuṃ tvamarhasi |
tvaṃ gatiḥ sarvabhūtānāṃ vaiṣṇavānāṃ viśeṣataḥ 58|
nārada uvāca-
anekānīha śāstrāṇi karmāṇi ca tathā dvija |
dharmavargaṃ bahuvidhaṃ tathaiva bhuvi mānasam 59|
vailakṣaṇyaṃ ca jagatastasmādeva dvijottama |
anyathā sarvasatvānāṃ sukhaṃ vā duḥkhameva ca 60|
vijñānamātraṃ kṣaṇikaṃ nirātmakamidaṃ jagat |
iti kaiścitparijñātaṃ bāhyārthanirapekṣakam 61|
avyaktājjāyate nityaṃ nityānnityamidaṃ jagat |
ityevaṃ prāhurapare tatraiva layameti ca 62|

ātmano bahavaḥ proktā nityāḥ sarvagatāstathā |
anye matimatāṃ śreṣṭhāstatvālokanatatparāḥ 63|
yāvaccharīramātmānaṃ pratipannāstathāpare |
hastikīṭādidehe'pi mahāṃtamaṃḍameva ca 64|
yathā'dyajagatovṛttistathā kālāṃtareṣvapi |
pravāho nityamevaiṣa kaḥ kartteti ca kecana 65|
yadyatpratyakṣaviṣayaṃ tattadatra na vidyate |
kutaḥ svargādayaḥ saṃtītyanye vijitamānasāḥ 66|
nirīśvaramidaṃ prāhuḥ seśvaraṃ ca tathāpare |
atyaṃtabhinnamatayaḥ paramārthaparāṅmukhāḥ 67|
evaṃ manye'pi kuhakā yathāmati yathāśrutam |
vadaṃti vividhairbhedaiḥ svayukti sthitikārakāḥ 68|
tarkeṣvavahito bhūtvā kathayāmi tapodhana |
paramārthamimaṃ puṇyaṃ ghoraṃ saṃsāranāśanam 69|
tanmūlamanujānaṃti tato devādayo narāḥ |

pramāṇenopalabhyaṃte na pramāṇaṃ vimohitaiḥ 70|
anāgatamatītaṃ ca viprakṛṣṭamatīva yat |
na gṛhītaṃ yathāśaktyā varttamānārthaniṣṭhitam 71|
āgamo munibhiḥ prokto pūrvarūpakramāgataḥ |
pramāṇaṃ sa tu vijñeyaḥ paramārthaprasādhakaḥ 72|
yadabhyāsabalājjñānaṃ rāgadveṣamalāpaham |
utpadyate dvijaśreṣṭha so'yamāgamasaṃjñakaḥ 73|
phalaṃ karma ca yattatvaṃ vijñānaṃ darśanaṃ vibhum |
jātyādikalpanāhīnaṃ dvitīyāgamalakṣaṇam 74|
ātmasaṃvedanaṃ nityaṃ sanātanamatīṃdriyam |
cinmātramamṛtaṃ jñeyamanaṃtamajamavyayam 75|
vyaktāvyaktasvarūpeṇa vyaktasthitamanaṃjanam |
vyāptā viṣṇuriti khyātaṃ khyātabhinnamavasthitam 76|
yogidhyeyamavijñeyaṃ paramārthaparāṅmukhaiḥ |
lakṣyate buddhibhirbhinnamabhibhinnaṃ na cātmani 77|

śṛṇuṣvāvahitastāta kathayāmi tavānagha |
yatproktaṃ brahmaṇā pūrvaṃ pṛcchato mama suvrata 78|

kadācidbrahmalokasthaṃ brahmāṇaṃ ca pitāmaham |
praṇipatya yathānyāyamapṛcchamajamavyayam 79|
kimu jñānaṃ paraṃ proktaṃ kaśca yogaḥ paro mataḥ |
etanme tattvato brahmansamācakṣva pitāmaha 80|
brahmovāca-
śṛṇuṣvāvahitastāta jñānayogamanuttamam |
alpagraṃthaṃ prabhūtārthamaduḥkhopāsanakriyam 81|
yaḥ paraṃ parayā proktaḥ puruṣaḥ paṃcaviṃśakaḥ |
sa eva sarvabhūtātmā tena ityabhidhīyate 82|
nārāyaṇo jagaddhāma paramātmā sanātanaḥ |
jagataḥ sṛṣṭisaṃhāra paripālanatatparaḥ 83|
trayāṇāmātmanāṃ caiko devadevaḥ sanātanaḥ |
ārādhyaḥ sarvadā brahmante paśyaṃti jagatpatim 84|

yathā jagadavasthānaṃ yathā kālāṃtare punaḥ |
bhūtaṃ bhavyaṃ bhaviṣyaṃ ca viprakṛṣṭaṃ tathaiva ca 85|
sthūlaṃ sūkṣmaṃ tathā cānyatpaśyaṃti jñānacakṣuṣā |
taccittāstadgataprāṇā nārāyaṇaparāyaṇāḥ 86|
anyathā maṃdabuddhīnāṃ pratibhāti durātmanām |
kutarkajñānaduṣṭānāṃ vibhakteṃdriyavādinām 87|
nārada uvāca-
śrūyatāmanyadapi vai kathyamānaṃ mayānagha |
brahmaṇaiva purā proktaṃ jagataḥ kāraṇātmanā 88|
devānāmiṃdramukhyānāmṛṣīṇāṃ caiva suvrata |
hitāni kathayāmāsa pṛcchatāṃ kamalāsanaḥ 89|
brahmovāca-
nārāyaṇaparo dharmastathālokāśca śāśvatāḥ |
nārāyaṇaparā yajñāḥ śāstrāṇi vividhāni ca 90|
vedāḥ sāṃgāstathā cānye viṣṇurviśveśvaro hariḥ |

pṛthivyādīni vibudhāḥ paṃcabhūtāni so'vyayaḥ 91|
sarvaṃ viṣṇumayaṃ jñeyaṃ vibudhaiḥ sakalaṃ jagat |
tathāpi mānuṣāḥ pāpa na jānaṃti vimohitāḥ 92|
tasyaiva māyayā vyāptaṃ carācaramidaṃ jagat |
tanmanāstadgataprāṇo jānāti paramārthavit 93|
īśvaraḥ sarvabhūtānāṃ viṣṇustrailokyapālakaḥ |
tasminnetajjagatsarvaṃ tiṣṭhati prabhavatyapi 94|
jagatsaṃharate rudraḥ pālane viṣṇurucyate |
utpattau cāhamevātra tathānye lokapālakāḥ 95|
sarvādhāro nirādhāraḥ sakalo niṣkalastathā |
aṇurmahāṃstathāpyanyattasmācca parataḥ paraḥ 96|
tameva śaraṇaṃ yāta sarvasaṃhārakarmagam |
sa pitā janitāsmākaṃ kīrtito madhusūdanaḥ 97|
evamuktāḥ surāḥ sarve brahmaṇā padmayoninā |
praṇemuḥ sarvalokeśaṃ devaṃ viṣṇuṃ janārdanam 98|

tasmāttvamapi viprarṣe nārāyaṇaparo bhava |
tadanyaḥ ko mahodāraḥ prārthitaṃ dāturmahati 99|
pitaraṃ mātaraṃ caiva tameva puruṣottamam |
parigṛhṇīṣva lokeśaṃ devadevaṃ jagatpatim 6.80.100|
agnikāryeṇa vai tena tapasādhyayanena vai |
toṣayeddevadeveśaṃ guruṃ nityamataṃdritaḥ 101|
svarge kṣayaṃ tathā bhogamanuṣṭheyaṃ tathaiva ca |

parigṛhṇīṣva viprarṣe tameva puruṣottamam 102|
kiṃ tena maṃtrairbahubhiḥ kiṃ tena bahubhirvrataiḥ |
oṃ namonārāyaṇāyeti maṃtraḥ sarvārthasādhakaḥ 103|
cīravāsā jaṭī vipra daṃḍīmuṃḍita eva vā |
vibhūṣito vā vipreṃdra na liṃgaṃ dharmakāraṇam 104|
ye nṛśaṃsā durātmānaḥ pāpācāraparāḥ sadā |
tepi yāṃti paraṃ sthānaṃ nārāyaṇaparāyaṇāḥ 105|
lipyaṃte na ca pāpaughairvaiṣṇavaṃ vītakilbiṣāḥ 106|

punaṃti sakalaṃ lokaṃ ahiṃsājitamānasāḥ 107|
kṣatrabaṃdhuriti khyāto rājā prāṇivihiṃsakaḥ |
prāptavānparamaṃ dhāma vaiṣṇavaṃ keśavālayāt 108|
aṃbarīṣo mahāsatvo rājā paramatatvavit |
hṛṣīkeśaṃ samārādhya vaiṣṇavaṃ padamāptavān 109|
anye brahmarṣayaḥ śāṃtā bahavaḥ saṃśitavratāḥ |
dhyātvā ca paramātmānaṃ saṃsiddhiṃ paramāṃ gatāḥ 110|
prahlādaḥ paramāhlādaḥ purā nārāyaṇaṃ harim |
sevito'bhyarcito dhyātastenaiva parirakṣitaḥ 111|
bharato nāma tejasvī rājā paramadhārmikaḥ |
upāsyainaṃ ciraṃ kālaṃ parāṃ muktimavāptavān 112|
brahmacārī gṛhastho vā vānaprastho'tha bhikṣukaḥ |
keśavārādhanaṃ hitvā naiva yāṃti parāṃ gatim 113|
janmāṃtarasahasreṣu yasya syānmatirīdṛśī |
dāso'haṃ viṣṇubhaktānāmiti sarvārthasādhakaḥ 114|

sa yāti viṣṇusālokyaṃ puruṣo nātra saṃśayaḥ |
kiṃ punastadgataprāṇāḥ puruṣāḥ saṃśitavratāḥ 115|
ananyamānasairnityaṃ dhyātavyastatvaciṃtakaiḥ |
nārāyaṇo jagadvyāpī paramātmā sanātanaḥ 116|
bhīṣma uvāca-
ityevamuktvā devarṣistatraivāṃtaradhīyata |
paropakāranirato nāradaḥ paramārthavit 117|
puṃḍarīko'pi dharmātmā nārāyaṇaparāyaṇaḥ |
oṃ namo nārāyaṇāyeti maṃtramaṣṭākṣaraṃ japan 118|
prasīda mama viśvātmanniti vācaṃ vadansadā |
hṛtpuṃḍarīke goviṃdaṃ pratiṣṭhāpyāmṛtātmakam 119|
tapasvī vimale saumye śālagrāme tapodhanaḥ |
uvāsa ciramekākī nirdvaṃdvo niṣparigrahaḥ 120|
svapne'pi keśavānnānyatpaśyatīti mahāmatiḥ |
nidrāpi naiva tasyāsītpuruṣārthavirodhinī 121|

tapasā brahmacaryeṇa śaucena ca viśeṣataḥ |
janmajanmāṃtarārūḍhe saṃskāre ca yathā tathā 122|
prasādāddevadevasya sarvalokasya sākṣiṇaḥ |
avāpa paramāṃ siddhiṃ vaiṣṇavīṃ vītakilbiṣaḥ 123|
śaṃkhacakragadāpāṇiṃ pītavāsasamacyutam |
śyāmalaṃ puṃḍarīkākṣaṃ sa dadarśa sadākṛtim 124|
siṃhā vyāghrāstathā cānye mṛgāḥ prāṇivihiṃsakāḥ |
virodhaṃ sahajaṃ hitvā sametāstasya saṃnidhau 125|
vicaraṃti yathākāmaṃ prasanneṃdriyavṛttayaḥ |
parasparahitaṃ ramyaṃ saṃprāptaṃ pāṃḍunaṃdana 126|
tathā prasannaṃ salilaṃ sarasāṃ saritāmapi |
ṛtavaḥ suprannāśca vimaleṃdriyasaṃyutāḥ 127|

mārutāśca sukhasparśā vṛkṣāḥ puṣpaphalānvitāḥ |
ānukūlyaṃ yayuḥ sarve padārthāstasya dhīmataḥ 128|
prasannamabhavattasmai prasannaṃ sacarācaram |

prasanne devadeveśe goviṃde bhaktavatsale 129|
tataḥ kadācidbhagavānpuṃḍarīkasya dhīmataḥ |
āvirāsījjagannāthaḥ puṃḍarīkāyatekṣaṇaḥ 130|
śaṃkhacakragadāpāṇiḥ pītavāsāḥ samujjvalaḥ |
puṃḍarīkaviśālākṣaścaṃdrabiṃbanibhānanaḥ 131|
kiṃkiṇīkuṃḍalī hārī keyūrī kaṭisūtravān |
śrīvatsāṃkaḥ pītavāsāḥ kaustubhena vibhūṣitaḥ 132|
vanamālāparītāṃgaḥ sphuranmukuṭakuṃḍalaḥ |
sphuratā brahmasūtreṇa muktādāmavilaṃbinā 133|
virājamāno deveśaścāmaravyajanādibhiḥ |
devaiḥ siddhaiḥ sadeveṃdrairgaṃdharvairmunibhirvaraiḥ 134|
yakṣairnāgavaraiścaivasevyamāno'psarogaṇaiḥ |
taṃ dṛṣṭvā devadeveśaṃ puṃḍarīko'naghaḥ svayam 135|
tato buddhyā mahātmānaṃ tuṣṭāva ca janārdanam |
prāṃjaliḥ praṇato bhūtvā prahṛṣṭenāṃtarātmanā 136|

puṃḍarīka uvāca-
namo'stu viṣṇave tubhyaṃ sarvalokaikacakṣuṣe |
niramjanāya nityāya nirguṇāya mahātmane 137|
tvamīśaḥ sarvabhūtānāṃ tathaiva ca nirīśvaraḥ |
tathābhayārtināśāyagoviṃdogaruḍadhvajaḥ 138|
anugraheṇabhūtānāṃanekākāradhāriṇe |
tvayi sarvamidaṃ prāhustvanmayaṃ caiva kevalam 139|
tvamasmājjagato bhinno nirmitaṃ ca jagattvayā |
namostu nābhiprasavanalināya namo namaḥ 140|
namaḥ samastavedāṃtaviśrutātmavibhūtaye |
tvameva sarvadeveśa kāraṇaṃ kaiṭabhārdana 141|
prasīda hṛdayāvāsa śaṃkhacakragadādhara |
namaḥ samastabhūtānāmādibhūtāya bhūbhṛte 142|
anekarūparūpāya viṣṇave prabhaviṣṇave |
yasya brahmādayo devā na vidaṃti sureśvarāḥ 143|

mahimānaṃ tapomeyaṃ tasmai tubhyaṃ namāmyaham |
vācāmagocaro yasya mahimā tava nāpyate 144|
jātyādibhirasaṃspṛṣṭaḥ sadā dhyeyo'si tattvataḥ |
tathā vibhedarūpeṇa bhaktānāmanukaṃpayā 145|
matsyakūrmādirūpeṇa dṛśyase puruṣottama |
bhīṣma uvāca-
puṃḍarīko jagannāthaṃ saṃstuvanpuruṣottamam 146|
tamevālokayadvīra ciraprārthitadarśanam |
tamāha bhagavānviṣṇuḥ padmanābhastrivikramaḥ 147|
puṃḍarīkaṃ mahābhāgaṃ tathā gaṃbhīrayā girā 148|
śrībhagavānuvāca-
prīto'smi vatsa bhadraṃ te puṃḍarīka mahāmate |
varaṃ vṛṇīṣva dāsyāmi yatte manasi varttate 149|
etacchrutvā tu vacanaṃ devadevasya bhāṣitam |
evaṃ vijñāpayāmāsa puṃḍarīko mahāmatiḥ 6.80.150|

puṃḍarīka uvāca-
kvāhamatyaṃta durbuddhiḥ kva bhavaṃto hitaiṣiṇaḥ |
yaddhitaṃ mama deveśa tadājñāpaya mādhava 151|
evamuktaḥ sa bhagavānsuprītaśca tato'bravīt |
puṃḍarīkaṃ mahābhāgaṃ kṛtāṃjalimupasthitam 152|
āgaccha kuśalaṃ te'stu mayaiva saha suvrata |
upakārī ca nityātmā mayā tvaṃ sarvadā saha 153|
bhīṣma uvāca-
evamuktavati prītyā śrīdhare bhaktavatsale |
divi duṃdubhayo neduḥ puṣpavarṣaṃ papāta ha 154|
brahmādayastathā devāḥ sādhusādhviti cābruvan |
jaguḥ siddhāśca gaṃdharvāḥ kinnarāśca viśeṣataḥ 155|
tatraiva tamupādāya devadevo jagatpatiḥ |
jagāma garuḍārūḍhaḥ sarvalokanamaskṛtaḥ 156|
tasmāttvamapi rājeṃdra viṣṇubhaktisamanvitaḥ |

taccittastadgataprāṇastadbhaktānāṃ hite rataḥ 157|
arcayitvā yathāyogyaṃ bhajasva puruṣottamam |
śṛṇuṣva tatkathāṃ puṇyāṃ sarvapāpapraṇāśinīm 158|
yenopāyena rājeṃdra viṣṇubhaktisamanvitaḥ |
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English translation

Śrī Pārvatī said :

1. O lord of the universe, tell me the greatness of lord Viṣṇu , on hearing which greatness a man is never born again.

Mahādeva said :

2-6. O beautiful lady, I shall narrate the excellent importance of Viṣṇu. By hearing it one would obtain salvation in the end. Yudhiṣṭhira , having saluted with his head put on the ground Bhīṣma , Devavrata who was very wise, who was greatly devoted to acquiring spiritual knowledge, who was the resort of all sacred books, who had conquered his senses, and who was sinless, who, the noble one, was invincible even to gods along with Indra , who was true to his word, who had conquered anger, who was firmly settled in equanimity, who had great faith in Nārāyaṇa , the lord of the world, the refuge, to whom his devotees were dear, by means of his acts of speech, mind, and body, who was the abode of virtues, who was calm, and who was the grandsire of the Kurus , asked him this:

Yudhiṣṭhira said :

7-13. Some speak about Dharma (i.e. righteousness) to be great. Some say wealth is great. Some speak approvingly of gifts. Others (recommend) exertion. Some approve of Sāṃkhya , others of the great Yoga . Some speak approvingly of knowledge; some describe the sacred texts to be great; some say detachment is excellent. Some look upon the rites like Agniṣṭoma (sacrifice) as great. Some to whom clods, stones and gold are alike, look upon the knowledge of the self as supreme. Some wise men say that curbs and restraints are great (i.e. important). Some others (say that) kindness is great. Some ascetics look upon harmlessness as supreme. Some say purity is supreme, some men say worship of deities is great. Men who are stupefied by sinful acts, are perplexed in this matter. O you who know the way of life, O you the best among those who wield weapons, please tell me which of these is the supreme act that should be done by the noble.

Mahādeva said :

O chaste lady, for the good of the people I shall tell you that account which took place between Bhīṣma and Yudhiṣṭhira on the earth. Hearing these questions, Bhīṣma then said to Yudhiṣṭhira:

Bhīṣma said

14. O you son of Dharma, listen to this great secret which releases (a human being) from the worldly existence. You should listen to it properly and understand it well.

15-28. In this matter only they narrate this old, auspicious dialogue that took place between Puṇḍarīka and Nārada , the great sage. Puṇḍarīka was a very intelligent brāhmaṇa endowed with (the knowledge of) scriptures. He was in the first stage of life, and was always under the control of his preceptors. He had conquered his senses, controlled his anger. He was greatly devoted to performing the sandhyā (prayers). He was proficient in the Vedas , Vedāṅgas and expert in all sacred texts. With good oblations and sacred fuel he offered oblations to fire in the evening and morning. Having properly meditated upon lord Viṣṇu, he worshipped the lord of the world. He was engaged in penance and studies actually like Brahmā 's sons. With water, sacred fuel and flowers etc. he again and again worshipped his preceptor. He served his mother and father. He lived on alms. He was free from jealousy. He studied the Vedic lore. He was greatly attached to prāṇāyāma (suspension of the breath). He who was the soul of all, who had no desire for the mundane existence, who was noble, had a thought to cross over the ocean of worldly existence. Having abandoned like (blades of) grass his mother, father, brothers, friends, friendly persons, maternal uncles, relatives and kinsmen, his possession like that of Indra, rich with wealth and grains, very costly fields where crops of all kinds grew, the very wise, very happy one, eating only vegetables, roots and fruits roamed over the beautiful earth. He went to Gaṅgā ,

Yamunā , Gomatī , Gaṇḍikā , Śatadru , Payoṣṇī , Sarasvatī , Prayāga , Narmadā , and the great river Śoṇa ; so also to Prabhāsa , sacred places on the Vindhya and the Himālaya . He went to those hermitages that are situated in the Naimiṣa (forest) or (holy places) like Puṣkara , so also those (situated) in Kurukṣetra , and on Govardhana etc. The great contemplative saint went (to these) properly and at a proper time.

29-41. Once that noble, self-possessed, wise Puṇḍarika, led by former acts, went to Śālagrāma . It was resorted to by sages knowing the truth and having penance as their wealth. It was a charming abode of sages, and was well-known even in the Purāṇas . It is adorned with discs etc. and the stone slab is marked with a disc. It is charming, solitary, extensive; and always pleases Viṣṇu. Moreover, the beings there are marked with discs and are meritorious-looking. Exhibiting the auspicious, holy places, they move there. That (Puṇḍarīka) of a good vow bathed in the Devahrada holy place on (the bank of) Sarasvatī in that very meritorious place viz. Śālagrāma. (He also bathed) in the Jātismaryā, Cakrakuṇḍa , and places situated on Cakranadī . There were other holy places in that village only. There also he wandered. Then the mind of that noble-minded one, due to the power of the holy place and the lustre of the holy places was delighted. That Puṇḍarīka too, with his mind purified by the holy place, devoted to the path of abstract meditation and having penance as his wealth stayed there only. He, all alone, indifferent in regard to opposite pairs of feelings (pleasure or pain), with his senses curbed, eating (i.e. subsisting on) vegetables, roots and fruits, content, viewing everything equally, desiring success, worshipping Garuḍa -bannered god (i.e. Viṣṇu) with great devotion and according to the precepts as told in the sacred texts, lived there only for a long time. By means of restraints and checks, so also (various) postures, suspension of the breath, (visiting) holy places, and constantly restraining his organs, steady abstraction of his mind, contemplation, profound meditation, he, free from blemishes, always properly studied Yoga. He propitiated the lord of all with (rites told in) the Vedas, Vedāṅgas and Purāṇas, and then he obtained purity.

42-51. Free from anger and hatred, as it were being Dharma incarnate, he propitiated the lord of gods with his mind fixed on him. The lord Viṣṇu with his eyes long (i.e. broad) like lotuses was pleased. The lord (said to) Nārada: “I am pleased with this intelligent one.” Then, sometime, Nārada, resembling actually the Sun, and knowing the truth, and very lustrous, went to the lord of gods. The revered one, with his mind full of devotion for Viṣṇu, engaged in the good of Viṣṇu’s devotees, desired to see Puṇḍarīka, the treasure of penance. The very intelligent and very generous one saw Nārada adorned with an orb of lustre and the only repository of all Vedas, to have come to him. With his palms joined, he, with his mind pleased, bowed down, and duly offering materials of worship, again saluted (him). ‘Who is this of a wonderful form, bright, having put on a charming dress having a musical instrument in his hand, and decorated with an orb (indicating) victory? Is he the Sun, or Fire, or Indra, or Varuṇa ?’ Remaining thinking like this he spoke to him of great lustre.

Puṇḍarīka said :

Who are you, of a great lustre? Where from have you come? O revered sir, seeing you on the earth is generally very difficult. O Lord, I have never seen a man like you. O sinless one, please tell fully (about) what I have indicated.

Nārada said :

52-55. I am Nārada. Always curious to see a powerful devotee of Viṣṇu like you I have come (here), O brāhmaṇa. The lord’s devotee, an excellent brāhmaṇa, oreven a cāṇḍāla , purifies (one) if he is remembered, gratified or worshipped by chance. I am the servant of Vāsudeva , the god of gods, the

holder of the Śārṅga (bow), having in his hands a conch, a disc, a mace, and the only eye of the three worlds.

Thus addressed by Nārada, with his mind full of devotion, he, very much amazed at his sight, spoke sweetly to the brāhmaṇa.

Puṇḍarīka said :

56-62. I am (most) fortunate among the human beings; I am fit to be very much honoured even by gods. My dead ancestors are happy. Today I have got the fruit of my existence. O divine sage, especially favour me, your devotee. O learned one, wandering (everywhere), I shall, with my acts, do (what you tell me). Please advise me about the great secret (act) fit to be done by me. You are the asylum of all the beings—especially of Viṣṇu's followers.

Nārada said :

O brāhmaṇa, here (i.e. in this world) there are many sacred texts and many acts. There are many kinds of duties (of men), so also are many minds. O best brāhmaṇa, the diversity in the world is due to that only. Otherwise all beings have either pleasure or pain. Some have understood the world to be just of the nature of intelligence, momentary, having no soul, and not depending upon external objects. Others say that this world springs from the Unmanifest, the eternal one; is eternal and merges into him only.

63-71. The souls are said to be many, eternal and omnipresent. (So say) others, the best among the intelligent, and always greatly devoted to observing it. Others think that the soul lasts as long as the body (lasts). Even in the body of an elephant or an insect the great primordial Brahman exists. Some say, the world will exist at other times as it exists today. This is an eternal stream. Who is the Creator? Others who have conquered their minds say: "That which is perceived by the senses does not exist. Whence can there be heaven etc.?" Some say this (world) has no controller. Others say it has. (Thus) averse to the truth there are extremely varied opinions. In the same way, other cheats, presenting their own logic, according to their intelligence and knowledge, speak with (i.e. about) many differences. O you treasure of penance, being attentive to logic, I shall tell you the meritorious truth, destroying the fierce mundane existence. The gods and men know its source. They are known through a proof. The deluded ones do not (know) the proof. They have not, in accordance with their capacity, understood the future, the past, the very remote, and that which is settled (i.e. dependent) upon the present objects.

72-77. The sages have explained the sacred texts, as they have come down in order in the former form. Those (texts) accomplishing the highest truth should be known as an authority. O best brāhmaṇa, that knowledge which, removing blemishes like anger and hatred, springs from the power of study is called Sacred Scripture . Fruit, action and truth are knowledge, vision and the soul. The characteristic of other sacred texts is that it is without the concept of origin etc. It is the eternal ancient feeling of the self and is beyond the cognizance (i.e. reach) of the senses. It is just intelligence, and should be known as immortal, unending, unborn and immutable, spotless, that has manifested itself and has remained in a manifest and an unmanifest form. It is known to be pervaded by Viṣṇu, and is (also) known to remain separate from him. It is reflected upon by the meditating saints, is not known by those averse to the truth; it is noticed to be different from the minds, separate and so not existing in the soul. O child, O you innocent one and of a good vow, listen. I shall tell you who have asked me what Brahmā formerly said.

78-80. O child, O you innocent one and of a good vow, listen. I shall tell you who have asked me what Brahmā formerly said. Once having duly saluted Brahmā, the grandsire, staying in his world I asked the unborn and the immutable one: “O grandsire Brahman, tell me properly what is said to be the highest knowledge, and what is thought to be the highest Yoga.”

Brahmā said :

81-87. O dear one, listen attentively to the acquisition of true knowledge, ample significance of which has sprung up from a few treatises, and the act of adoration of which involves no trouble. It is told by him that the twenty-fifth (principle) traditionally described as Puruṣa is the soul of all beings. He is Viṣṇu, the resort of the world, the highest, ancient soul. He is engaged in the creation, destruction and maintenance of the world. The ancient one is the supreme god of the three souls. O brāhmaṇa, he should always be propitiated. They (who propitiate) the lord of the world (alone) see him as the support of the world, and after some time as the past, the future, the great and so also separated (from the world). With the eye of knowledge they see him to be gross, subtle, and different. Their mind is fixed on him. Their life has gone to him, and they are highly devoted to Viṣṇu. To those who are dull of intellect, who are wicked, who are vicious due to their knowledge (based on) wrong logic, who say he is separated from the senses, he appears differently.

Nārada said :

88-89. O sinless one, listen also to something else being told by me. It was formerly told by Brahmā, the lord of the world, himself. Brahmā told about their welfare to gods led by Indra, and to sages who had asked him, O you of a good vow.

Brahmā said :

90-98. Dharma is solely devoted to Viṣṇu. The eternal worlds, sacrifices, so also the various sacred texts are solely devoted to him. So also the Vedas with the Vedāṅgas and other (texts). O wise ones, Viṣṇu, Hari is the lord of the universe. There are the five elements like the earth, and he is immutable. The wise should know the entire world to be full of Viṣṇu. Yet sinful men who are deluded, do not realise that the entire mobile and immobile world is full of his illusion only. (But) he who has his mind fixed on him, his life gone to him, and knowing the truth, realises (this). Viṣṇu, the guardian of the three worlds, is the lord of all beings. In him all this world dwells and (from) him it springs up also. Rudra destroys the world. While maintaining the world he is called Viṣṇu. I am in (i.e. look after) the creation. So also there are other regents of the worlds. He is the support of all. He has no (i.e. he does not require any) support. He is full and without parts. He is subtle and gross. He is higher than the highest—the other one. Submit only to him, doing all the work of annihilation. That Viṣṇu is delared to be our father and procreator.

All gods, thus addressed by Brahmā having the lotus as his source, saluted god Viṣṇu, Janārdana , the lord of all worlds.

99-116. Therefore, O you brāhmaṇa sage, you too become greatly devoted to Viṣṇu. Who else but he, very generous one, would, when solicited, give (to him who solicits)? Accept that Viṣṇu, the lord of the world, the god of gods, only as the father and the mother. One should everyday carefully please the preceptor, the lord of gods with a sacrifice, or with austerities or with study. Inexhaustible pleasures should be had in heaven. (For that) O brāhmaṇa sage, accept that Puruṣottama only. For him what is the use of many hymns? What is the use of many vows for him? The hymn Om Namo Narāyaṇāya

('Om, salutation to Nārāyaṇa') accomplishes all (desired) objects. A man may put on rags. He may have matted hair. He may have a staff. He may be clean-shaved, O brāhmaṇa. Or O best brāhmaṇa, he may be adorned. No distinguishing mark is the cause of (i.e. represents particular) way of life. Even those who are always cruel, wicked or given to sinful acts, go, on being greatly devoted to Viṣṇu, to the highest position. And Viṣṇu's devotees, free from sins, are not smeared with streams of sins. They, with their minds conquered with harmlessness, purify the entire world. A king known as Kṣatrabandhu, who harmed beings, reached, from Keśava 's abode the highest place of Viṣṇu. A very energetic king, Ambarīṣa , knower of the highest truth, obtained Viṣṇu's position after propitiating Viṣṇu. Many other brāhmaṇic sages, calm, and with their vows fulfilled, obtain great success after meditating upon the highest soul. Prahlāda , the great joy, formerly waited upon, worshipped and meditated upon Nārāyaṇa Hari, and was protected by him only. A bright and very religious king named Bharata , having waited upon him for a long time, obtained highest salvation. A celibate, a householder, a recluse or a mendicant, does not at all reach the highest position without propitiating Viṣṇu. He who has, during many existences, a thought like this: 'I am the servant of Viṣṇu's devotees', has all his desired objects obtained, and such a man obtains residence in Viṣṇu's heaven. There is no doubt about this. Then what about those whose life is devoted to him, and who have fulfilled their vows? Those who reflect upon the (highest) principle and have their mind concentrated should meditate upon that ancient Nārāyaṇa, the highest soul, who has pervaded the world.

Bhīṣma said :

117-136. Speaking like this, Nārada, the divine sage, knowing the highest truth, and engaged in obliging others, vanished there only. Puṇḍarīka too, who was religious-minded, who had devoted himself to Viṣṇu, muttering the eight-syllabled hymn Om namo Narāyaṇāya , always uttering the words, 'O universal soul, be pleased with me', establishing Govinda of the nature of nectar in the lotus of his heart, the ascetic free from the pairs (of pleasure, pain etc.), having no possessions, lived all alone for a long time in the pure and pleasing Śālagrāma (village). The very intelligent one does not see anything except Viṣṇu even in a dream. He too did not have sleep obstructing the goals of human life. By means of penance, celibacy, and especially purity, and when the impression of many existences had taken a root in one way or the other, he whose sins had gone away by the grace of the god of gods, and the witness in all the worlds, obtained great success as a devotee of Viṣṇu (would get). He saw Viṣṇu, dark, lotus-eyed, having a conch, a disc and a mace in his hands, wearing a yellow garment and of a good form. Lions, tigers and other beasts harming beings, gave up their natural enmity, and gathered near him; and O son of Pāṇḍu , with the functions of their senses kindly disposed, moved as they liked; and they pleasingly secured one another's welfare. Like that the water of the lakes and rivers was clear; and the seasons also were full of pure force and very pleasing. The breezes had a pleasing touch, the trees were full of flowers and fruits. All objects became favourable to the intelligent one. When Viṣṇu, the lord of the god of gods, who loved his devotees, was pleased with him, the mobile and immobile world was pleased with him. Then, at some time, the lord, the master of the world, having long eyes like lotuses manifested himself before the intelligent Puṇḍarīka. He had a conch, a disc and a mace in his hands. He wore a yellow garment. He was very bright. His eyes were large like lotuses. His face was like the orb of the moon. He had (on his person) bells, ear-rings, necklaces, armlets, and had a thread round his waist. He had the mark of Śrīvatsa , wore a yellow garment, and was adorned with Kaustubha . His body was surrounded with (i.e. he had put on) a garland of wood-flowers; his crown and ear-rings were shining. He shone with a bright sacred thread and with a hanging necklace of pearls. The god of gods was waited upon with chowries and fans by gods with Indra, siddhas , gandharvas , excellent sages, yakṣas , best nāgas and groups of celestial nymphs. The sinless Puṇḍarīka having seen the lord of gods recognized the noble Viṣṇu; and bowing with folded palms, and with his mind pleased praised him.

Puṇḍarīka said :

137-146a. Salutation to you, O Viṣṇu, (to you) who are unstrained, eternal, qualityless and noble, and the only eye of the world. You are the lord of all beings, and you have no lord (who controls you). You are Govinda, you are Garuḍa-bannered, and destroy fear and affliction by favouring the beings. They say that all this rests in you who take up many forms. Everything is full of you. You are different from this world. You have created the world. O you having produced a lotus from your navel, salutation to you. Salutation to the mighty soul known from all the Upaniṣads . O destroyer of Kaiṭabha , O lord of all gods, you alone are the cause (of everything). Be pleased, O you living in my heart and holding a conch, a disc and a mace. Salutation to him who was the origin of all beings and who supports the earth. (Salutation to him) who takes up many forms, (to him) the strong Viṣṇu whose greatness gods, lords of gods, like Brahma etc. do not realise, and which can be measured (only) with penance. I salute you, the greatness of whom, not being within the scope of words, is not had (i.e. known). You are not touched by birth etc. You are always to be truly reflected upon; in the same way, due to compassion for your devotees, you, O Puruṣottama, are seen in forms like Matsya (the Fish), Kūrma (the Tortoise) etc.

Bhīṣma said :

146b-148. O hero, Puṇḍarīka praised that Puruṣottama, the lord of the world, whom he desired to see for a long time— Padmanabha , Trivikrama , Viṣṇu. Trivikrama Viṣṇu spoke to Puṇḍarīka, the noble one, in a serious voice:

The lord said :

149-150. O child, O very intelligent Puṇḍarīka, I am pleased with you. Well-being to you. Ask for a boon. I shall give you whatever you have in your mind.

Hearing these words spoken by the lord of gods, the very intelligent Puṇḍarīka requested him like this:

Puṇḍarīka said :

151-153. What a great disparity between you (always) wishing the good (of all) and me of a wicked intellect? O Mādhava , O lord of gods, order that which is beneficial to me.

Thus addressed, the lord, being much pleased, spoke to the noble Puṇḍarīka standing by him with folded palms. “May you be happy. O you of a good vow, come along with me. You, helping (others), and an eternal soul, will always be with me.”

Bhīṣma said :

154-169. When Viṣṇu, loving his devotees, spoke like this, drums sounded in heaven, and a shower of flowers fell down. Similarly gods like Brahmā said, ‘Good, good’. Siddhas, gandharvas and especially kinnaras sang. There only the lord of gods, the lord of world took him, and mounting on Garuḍa, and being saluted by all people went. Therefore, O best king, you too, full of devotion to Viṣṇu, setting your heart and soul on him, engaged in doing good to his devotees, resort to him, after having duly worshipped him. Listen to his account which destroys all sins. O best king, adopt that means in great detail, being full of devotion to Viṣṇu, by which the universal soul will be pleased. Men averse to Viṣṇu do not reach him even after having performed hundreds of horse-sacrifices and Vājapeya sacrifices. He who has (but) once uttered the two letters Ha-ri has girt up his loins (i.e. is ready) for going to

salvation. They in whose heart Viṣṇu, dark-blue like a lotus, abides, profit and succeed. Whence would they be defeated? He who, being composed, would listen to or recite this everyday, is free from all sins, and goes to Viṣṇu's world.

O you daughter of the (Himālaya) Mountain, having heard this greatness of the names (of Viṣṇu), religious merit, worldly prosperity and salvation undoubtedly accrue (to him). A brāhmaṇa who is born in a pure family and who is greatly devoted to the Vedas, who is Viṣṇu's devotee is of the nature of Viṣṇu and never any other brāhmaṇa. That man who utters the name (of Viṣṇu) in (i.e. with) his mouth, who is intent upon meditating upon Viṣṇu in his heart, who has (the marks of) a conch and a disc, wearing Tulasī -garland, should be known, O learned one, to be liberated while living. Having enjoyed many pleasures, he delights, along with twenty-one (members of) his family, in Viṣṇu's world. Undoubtedly Puṇḍarīka, according to his capacity, got salvation. Due to devotion Viṣṇu is permanently pleased. At the time of the worship of a deity and penance, the singing of (the praise of) Viṣṇu, especially in one's own house in the Kali age, is said to be equivalent to the chanting of Sāmans .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 81

The Importance of Gaṅgā

Chapter 493 of 693 · 43 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
गंगायाश्चैव माहात्म्यं पुनर्वद महामते ।
यच्छ्रुत्वा मुनयः सर्वे वीतरागाः पुनः पुनः १।
माहात्म्यं कीदृशं चैव तस्याः सर्वेश्वर प्रभो ।
उत्पत्तिश्च श्रुता पूर्वं महिमा न श्रुतो मया ।
त्वमाद्यः सर्वभूतानां त्वं देवश्च सनातनः २।
महादेव उवाच-
बृहस्पतिसमं बुद्ध्या शक्रतुल्यपराक्रमम् ।
शरतल्पगतं भीष्मं ऋषयो द्रष्टुमाययुः ३।
अत्रिर्वसिष्ठश्च भृगुः पुलस्त्यः पुलहः क्रतुः ।
अंगिरावगौतमोऽगस्त्यः सुमतिस्त्वापुरात्मवान् ४।
विश्वामित्रः स्थूलशिराः सर्वज्ञः प्रमथाधिपः ।
रैभ्यो बृहस्पतिर्व्यासः पावनः कश्यपो ध्रुवः ५।
दुर्वासा जमदग्निश्च मार्कंडेयोऽथ गालवः ।
उशनाथ भरद्वाजः क्रतुरास्तीक एव च ६।

स्थूलाक्षः सर्वलोकाक्षः कण्वो मेधातिथिः कुशः ।
नारदः पर्वतश्चैव सुधन्वा च्यवनो द्विजः ७।
मतिर्भूर्भुवनो धौम्यः शतानंदोकृतव्रणः ।
जामदग्न्योऽथ रामश्च ऋचीकश्चैवमादयः ८।
तान्प्रणम्य यथान्यायं धर्मपुत्रः सहानुजः ।
पूजयामास विधिवज्जगत्पूज्यांस्तु तेजसः ९।
ते पूजिता महात्मानः सुखासीनास्तपोधनाः ।
भीष्माश्रिताः कथाश्चक्रुर्दिव्यधर्माश्रितास्तथा १०।
कथांते तु ततस्तेषां ऋषीणां भावितात्मनाम् ।
प्रणम्य शिरसा भीष्मं पप्रच्छेदं युधिष्ठिरः ११।
युधिष्ठिर उवाच-
के देशास्तु महापुण्याः के शैलाः केऽपिचाश्रमाः ।
सेव्या धर्मार्थिभिर्नित्यं तन्मे ब्रूहि पितामह १२।
भीष्म उवाच-
अत्रैवोदाहरंतीममितिहासं नरोत्तम ।

शिलोंछवृत्तेः संवादं सिद्धस्य च युधिष्ठिर १३।
कश्चित्सिद्धः परिक्रम्य समस्तां पृथिवीमिमाम्।
उंछवृत्तेः शिबेराजन्गृहं प्राप्तो महात्मनः १४।
आत्मविद्यासु तत्वज्ञः सर्वदा स जितेंद्रियः।
रागद्वेषपरित्यक्तः कुशली ज्ञानकर्मसु १५।
वैष्णवेषु सदा श्रेष्ठो विष्णुधर्मपरायणः।
अनिंदको वैष्णवानां सदा धर्मपरायणः १६।
योगाभ्यासरतो नित्यं शंखचक्रविधारकः।
त्रिकालपूजा तत्वज्ञः श्रीकंठेऽनुरतः सदा १७।
वेदविद्यासु विदुषो धर्माधर्मविचारकः।
वेदपाठव्रतो नित्यं नित्यं चातिथिपूजकः १८।
सतीर्थमतियुक्तस्तु शिलोंछेषु स्थितः सदा।
चतुर्वेदेषु यद्ध्यानं गीतं यद्यत्स्वयंभुवा १९।
तत्सर्वं स च जानाति द्विजो विष्णुस्वरूपधृक्।
नानाधर्मार्थविशदो ह्यव्ययेष्टमतिः सदा २०।

एकस्मिन्नेव काले तु गतोऽसौ वै शिबेर्गृहम्।
तं दृष्ट्वा विधिवच्चैव कृत्वातिथ्यं महामनाः २१।
शिबिः संपृच्छयामास देशानां हितकारणम् २२।
उंछवृत्तिरुवाच-
के देशाः के जनपदाः के शैलाः केऽपि चाश्रमाः।
पुण्या द्विजवर प्रीत्या मह्यं निर्देष्टुमर्हसि २३।
सिद्ध उवाच-
ते देशास्ते जनपदास्ते शैलास्तेऽपि चाश्रमाः।
पुण्यास्त्रिपथगा येषां मध्ये नित्यं सरिद्वरा २४।
तपसा ब्रह्मचर्येण यज्ञैस्त्यागेन वा पुनः।
गतिं तां न लभेज्जंतुर्गंगां संसेव्य यां लभेत् २५।
स्नातानां तत्र पयसि गांगेये नियतात्मनाम्।
तुष्टिर्भवति या पुंसां न सा क्रतुशतैरपि २६।
अपहृत्य तमस्तीव्रं यथा भात्युदये रविः।
तथापहृत्य पाप्मानं भाति गंगाजलाप्लुतः २७।

अग्निं प्राप्य यथा विप्र तूलराशिर्विनश्यति।
तथा गंगावगाहश्च सर्वं पापं व्यपोहति २८।
यस्तु सूर्यांशुसंतप्तं गांगेयं सलिलं पिबेत्।
स गोनीहारनिर्मुक्तः पावकाद्धि विशिष्यते २९।
चांद्रायणसहस्रं तु पादेनैकेन यः पुमान्।
संप्लुतश्चापि गंगायां यो नरः स विशिष्यते ३०।
लंबेदधःशिरा यस्तु वर्षाणामयुतं नरः।
मासमेकं तु गंगांभः सेवते यो नरोत्तमः ३१।
ब्रह्महत्याविनिर्मुक्तो याति विष्णोरनामयम्।

इयं वेणीसमा पुण्या पवित्रा पापनाशिनी ३२।
यस्याः स्मरणमात्रेण बालहा मुच्यते क्षणात् ।
स प्रयागस्तीर्थराजो वैष्णवानां हि दुर्ल्लभः ३३।
स्नात्वा यत्र नरश्रेष्ठ वैकुंठे सत्वरं व्रजेत् ।
प्रियाप्रिये न जानाति धर्माधर्मौ न विंदति ३४।
स्नात्वा चैव तु गंगायां महापापात्प्रमुच्यते ३५।

गंगागंगेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ३६।
ब्रह्महा चैव गोघ्नो वा सुरापी बालघातकः ।
मुच्यते सर्वपापेभ्यो दिवं याति च सत्वरम् ३७।
दर्शनं माधवस्याथ वरस्य दर्शनं तथा ।
वेण्यां स्नानं प्रकुर्वाणो वैकुंठं प्रति गच्छति ३८।
उदिते च यथा सूर्ये विलयं याति वै तमः ।
तथैव तस्यां पापानि नश्यंति स्नानमात्रतः ३९।
गंगाद्वारे कुशावर्ते गल्लिके(बिल्वके?) नीलपर्वते ।
स्नात्वा कनखले तीर्थे पुनर्जन्म न विद्यते ४०।
एवं ज्ञात्वा नरश्रेष्ठो गंगास्नायी पुनःपुनः ।
स्नानमात्रेण भो राजन्मुच्यते किल्बिषादतः ४१।
देवानां प्रवरो विष्णुर्यज्ञानां चाश्वमेधकः ।
अश्वत्थः सर्ववृक्षाणां नदी भागीरथी सदा ४२।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमापतिनारदसंवादे गंगामाहात्म्यंनामैकाशीतितमोऽध्यायः ८१।

Roman transliteration

pārvatyuvāca-
gaṃgāyāścaiva māhātmyaṃ punarvada mahāmate |
yacchrutvā munayaḥ sarve vītarāgāḥ punaḥ punaḥ 1|
māhātmyaṃ kīdṛśaṃ caiva tasyāḥ sarveśvara prabho |
utpattiśca śrutā pūrvaṃ mahimā na śruto mayā |
tvamādyaḥ sarvabhūtānāṃ tvaṃ devaśca sanātanaḥ 2|
mahādeva uvāca-
bṛhaspatisamaṃ buddhyā śakratulyaparākramam |
śaratalpagataṃ bhīṣmaṃ ṛṣayo draṣṭumāyayuḥ 3|
atrirvasiṣṭhaśca bhṛguḥ pulastyaḥ pulahaḥ kratuḥ |
aṃgirāvagautamo'gastyaḥ sumatistvāpurātmavān 4|
viśvāmitraḥ sthūlaśirāḥ sarvajñaḥ pramathādhipaḥ |
raibhyo bṛhaspatirvyāsaḥ pāvanaḥ kaśyapo dhruvaḥ 5|
durvāsā jamadagniśca mārkaṃḍeyo'tha gālavaḥ |
uśanātha bharadvājaḥ kraturāstīka eva ca 6|

sthūlākṣaḥ sarvalokākṣaḥ kaṇvo medhātithiḥ kuśaḥ |
nāradaḥ parvataścaiva sudhanvā cyavano dvijaḥ 7|
matibhūrbhuvano dhaumyaḥ śatānaṃdokṛtavraṇaḥ |

jāmadagnyo'tha rāmaśca ṛcīkaścaivamādayaḥ 8|
tānpraṇamya yathānyāyaṃ dharmaputraḥ sahānujaḥ |
pūjayāmāsa vidhivajjagatpūjyāṃstu tejasaḥ 9|
te pūjitā mahātmānaḥ sukhāsīnāstapodhanāḥ |
bhīṣmāśritāḥ kathāścakrurdivyadharmāśritāstathā 10|
kathāṃte tu tatasteṣāṃ ṛṣīṇāṃ bhāvitātmanām |
praṇamya śirasā bhīṣmaṃ papracchedaṃ yudhiṣṭhiraḥ 11|
yudhiṣṭhira uvāca-
ke deśāstu mahāpuṇyāḥ ke śailāḥ ke'picāśramāḥ |
sevyā dharmārthibhirnityaṃ tanme brūhi pitāmaha 12|
bhīṣma uvāca-
atraivodāharaṃtīmamitihāsaṃ narottama |

śiloṃchavṛtteḥ saṃvādaṃ siddhasya ca yudhiṣṭhira 13|
kaścitsiddhaḥ parikramya samastāṃ pṛthivīmimām |
uṃchavṛtteḥ śiberājangṛhaṃ prāpto mahātmanaḥ 14|
ātmavidyāsu tatvajñaḥ sarvadā sa jiteṃdriyaḥ |
rāgadveṣaparityaktaḥ kuśalī jñānakarmasu 15|
vaiṣṇaveṣu sadā śreṣṭho viṣṇudharmaparāyaṇaḥ |
aniṃdako vaiṣṇavānāṃ sadā dharmaparāyaṇaḥ 16|
yogābhyāsarato nityaṃ śaṃkhacakravidhārakaḥ |
trikālapūjā tatvajñaḥ śrīkaṃṭhe'nurataḥ sadā 17|
vedavidyāsu viduṣo dharmādharmavicārakaḥ |
vedapāṭhavrato nityaṃ nityaṃ cātithipūjakaḥ 18|
satīrthamatiyuktastu śiloṃcheṣu sthitaḥ sadā |
caturvedeṣu yaddhyānaṃ gītaṃ yadyatsvayaṃbhuvā 19|
tatsarvaṃ sa ca jānāti dvijo viṣṇusvarūpadhṛk |
nānādharmārthaviśado hyavyayeṣṭamatiḥ sadā 20|

ekasminneva kāle tu gato'sau vai śibergṛham |
taṃ dṛṣṭvā vidhivaccaiva kṛtvātithyaṃ mahāmanāḥ 21|
śibiḥ saṃpṛcchayāmāsa deśānāṃ hitakāraṇam 22|
uṃchavṛttiruvāca-
ke deśāḥ ke janapadāḥ ke śailāḥ ke'pi cāśramāḥ |
puṇyā dvijavara prītyā mahyaṃ nirdeṣṭumarhasi 23|
siddha uvāca-
te deśāste janapadāste śailāste'pi cāśramāḥ |
puṇyāstripathagā yeṣāṃ madhye nityaṃ saridvarā 24|
tapasā brahmacaryeṇa yajñaistyāgena vā punaḥ |
gatiṃ tāṃ na labhejjaṃturgaṃgāṃ saṃsevya yāṃ labhet 25|
snātānāṃ tatra payasi gāṃgeye niyatātmanām |
tuṣṭirbhavati yā puṃsāṃ na sā kratuśatairapi 26|
apahṛtya tamastīvraṃ yathā bhātyudaye raviḥ |
tathāpahṛtya pāpmānaṃ bhāti gaṃgājalāplutaḥ 27|

agniṃ prāpya yathā vipra tūlarāśirvinaśyati |
tathā gaṃgāvagāhaśca sarvaṃ pāpaṃ vyapohati 28|
yastu sūryāṃśusaṃtaptaṃ gāṃgeyaṃ salilaṃ pibet |
sa gonīhāranirmuktaḥ pāvakāddhi viśiṣyate 29|
cāṃdrāyaṇasahasraṃ tu pādenaikena yaḥ pumān |
saṃplutaścāpi gaṃgāyāṃ yo naraḥ sa viśiṣyate 30|
laṃbedadhaḥśirā yastu varṣāṇāmayutaṃ naraḥ |
māsamekaṃ tu gaṃgāṃbhaḥ sevate yo narottamaḥ 31|

brahmahatyāvinirmukto yāti viṣṇoranāmayam |
iyaṃ veṇīsamā puṇyā pavitrā pāpanāśinī 32|
yasyāḥ smaraṇamātreṇa bālahā mucyate kṣaṇāt |
sa prayāgastīrtharājo vaiṣṇavānāṃ hi durllabhaḥ 33|
snātvā yatra naraśreṣṭha vaikuṃṭhe satvaraṃ vrajet |
priyāpriye na jānāti dharmādharmau na viṃdati 34|
snātvā caiva tu gaṃgāyāṃ mahāpāpātpramucyate 35|

gaṃgāgaṃgeti yo brūyādyojanānāṃ śatairapi |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 36|
brahmahā caiva goghno vā surāpī bālaghātakaḥ |
mucyate sarvapāpebhyo divaṃ yāti ca satvaram 37|
darśanaṃ mādhavasyātha varasya darśanaṃ tathā |
veṇyāṃ snānaṃ prakurvāṇo vaikuṃṭhaṃ prati gacchati 38|
udite ca yathā sūrye vilayaṃ yāti vai tamaḥ |
tathaiva tasyāṃ pāpāni naśyaṃti snānamātrataḥ 39|
gaṃgādvāre kuśāvarte gallike(bilvake?) nīlaparvate |
snātvā kanakhale tīrthe punarjanma na vidyate 40|
evaṃ jñātvā naraśreṣṭho gaṃgāsnāyī punaḥpunaḥ |
snānamātreṇa bho rājanmucyate kilbiṣādataḥ 41|
devānāṃ pravaro viṣṇuryajñānāṃ cāśvamedhakaḥ |
aśvatthaḥ sarvavṛkṣāṇāṃ nadī bhāgīrathī sadā 42|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāpatināradasaṃvāde gaṃgāmāhātmyaṃnāmaikāśītitamo'dhyāyaḥ 81|

English translation

Pārvatī said :

1-2. O you very intelligent one, tell (me) again the importance of Gaṅgā , having repeatedly heard which, all the sages are free from attachment. O lord, O master of all, what kind of greatness is of her? I have formerly learnt about her origin. I have (however) not heard about her greatness. You are the first among all beings and the ancient god.

Mahādeva said :

3-11. The sages came to see Bhīṣma , resembling Bṛhaspati in intelligence, Indra in valour, and lying on the bed of arrows. (The sages were:) Atri , Vasiṣṭha , Bhṛgu , Pulastya , Pulaha , Kratu , Aṅgiras , Gautama , Agastya , and Sumati , the wise one; Viśvāmitra , the omniscient Sthūlaśiras , the chief of the Pramathas , Raibhya , Bṛhaspati, Vyāsa , Pavana , Kaśyapa , Dhruva , Durvāsas , Jamadagni , Mārkaṇḍeya , Gālava , Uśanas , Bhāradvāja , Kratu and Āstīka also, Sthūlākṣa , Sarvalokākṣa, Kaṇva , Medhātithi , Kuśa , Nārada , Parvata , Sudhanvā and the brāhmaṇa , Cyavana , Matibhū, Bhuvana , Dhaumya , Śatānanda , Kṛtavraṇa , Jāmadagnya Rāma , Ṛcīka and others. Dharma 's son, along with his younger brothers duly saluted him, and duly honoured them, venerable to the world. The noble ones, with penance as their treasure, when honoured, were seated comfortably, and had talks about Bhīṣma and divine way of life. At the end of the talks of the sages of purified souls, Yudhiṣṭhira , having saluted Bhīṣma by (bowing) his head, asked this:

Yudhiṣṭhira said :

12. O grandsire, tell me which countries are very holy, which mountains and hermitages should always be resorted to by those who seek religious merit.

Bhīṣma said :

13-23. In this matter only they relate the history—the dialogue between (Śibi) gleaning ears of corn and a siddha , O king Yudhiṣṭhira. A siddha having walked about this entire earth, reached the house of the noble Śibi, (living by) gleaning ears of corn. He knew the essence of metaphysics; he had always curbed his senses. He had given up attachment and hatred, and was proficient in wise acts. He was always the best among the devotees of Viṣṇu . He was very much devoted to holy acts about Viṣṇu. He did not censure Viṣṇu's devotees. He was always devoted to righteousness. He was always engaged in yogic practices. He wore (the marks of) a conch and a disc. He knew the truth of worshipping the deity three times a day, and he was always devoted to Viṣṇu. He deliberated about what is right and what is wrong with those learned in Vedic lores. He always recited the Vedas ; and always honoured (his) guests. Thinking of (visiting) a holy place, he always subsisted on gleaned corn. That brāhmaṇa having the form of Viṣṇu, knew all that was reflected upon and sung by the self-born one. He was proficient in the significance of various ways of life, and was always inclined to the Immutable. Once he went to Śibi's house. The noble-minded (Śibi) seeing him, offered him due hospitality. (Then) Sibi asked him the cause of the auspiciousness of the regions. (Śibi) who gleaned ears of com, said: "O best brāhmaṇa, please tell me affectionately (i.e. due to your affection for me), which countries, regions, mountains, and hermitages are auspicious."

The siddha said :

24-42. Those countries, regions, mountains, and hermitages in which the best river Gaṅgā is always present, are auspicious. That good position (i.e. obtaining heaven) which one would get by resorting to Gaṅgā is not obtained by penance, celibacy, sacrifice and gifts. That pleasure which is had by those self-governed people bathing in Gaṅgā, is not had by means of hundreds of sacrifices. A man swimming (i.e. bathing) in the water of Gaṅgā shines after removing his sins, as the sun shines at his rise by dispelling darkness. O brāhmaṇa, as a heap of cotton having reached (i.e. come in contact with) fire perishes, similarly a dip in Gaṅgā removes all sins. He who would drink the Gaṅgā-water heated by the sun's rays, is equivalent to one free from mist and is superior to fire. The man who has bathed in Gaṅgā is superior to the man who has observed the Cāndrāyaṇa vow standing on one foot. The best man who uses the Gaṅgā-water for a month (is superior to) the man who stands with his head down for a myriad years. Being free from (the sin of) a brāhmaṇa's murder he goes to Viṣṇu's (position). This Gaṅgā destroys sins like the confluence of Gaṅgā, Yamunā and Sarasvatī . By merely remembering her, the killer of an infant is freed in a moment. That Prayāga , the lord ofthe holy places, is difficult to be secured by the devotees of Viṣṇu. Having bathed there a man would quickly go to Vaikuṇṭha . He does not know (i.e. care for) what is dear and what is not dear. He does not obtain religious merit or sin. Having bathed in Gaṅgā, one is freed from a great sin. He who would say 'Gaṅgā, Gaṅgā' even from hundreds of yojanas (away from Gaṅgā), is free from all sins and goes to Viṣṇu's world. A killer of a brāhmaṇa, of a cow, a drunkard, a killer of an infant is free from all sins and quickly goes to heaven. He also sees excellent Viṣṇu. He who bathes at the confluence of Gaṅgā, Yamunā and Sarasvatī goes to Vaikuṇṭha. As darkness vanishes when the sun rises, in the same way sins perish just by bathing in her. By bathing at Gaṅgāvarta, Kuśāvarta , Gallika, Nīlaparvata , at the holy place of Kanakhala , there is no birth. O king, the best man, knowing like this, and repeatedly bathing in Gaṅgā, is freed from sin. Viṣṇu is always the best among gods, horse-sacrifice among sacrifices, Aśvattha among all trees, similarly Gaṅgā is always (the best among rivers).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 82

The Greatness of Viṣṇu's Devotees

Chapter 494 of 693 · 40 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
वैष्णवानां लक्षणं च कीदृशं प्रतिपादितम् ।
महिमा कीदृशश्चैव वद विश्वेश्वर प्रभो १।
महादेव उवाच -
विष्णोरयं यतः प्रोक्तो ह्यतो वै वैष्णवो मतः ।
सर्वस्यादिस्तु विज्ञेयो ब्रह्मारूपधरस्ततः २।
यतः सकाशात्संजाता ब्राह्मणा वेदपारगाः ।
ते वैष्णवास्तु विज्ञेया नैवान्ये तु कदाचन ३।
शौचसत्यक्षांतियुक्तो रागद्वेषविवर्जितः ।
वेदविद्याविचारज्ञो यः स वैष्णव उच्यते ४।
अग्निहोत्ररतो नित्यं नित्यं चातिथिपूजकः ।
पितृभक्तो मातृभक्तः स वै वैष्णव उच्यते ५।
दयाधर्मेण संयुक्तस्तथा पापपराङ्मुखः ।
शंखचक्रांकितोयो वै स वै वैष्णव उच्यते ६।
कंठे मालाधरो यस्तु मुखे रामं सदोच्चरेत् ।

गानं कुर्यात्सदा भक्त्या स नरो वैष्णवः स्मृतः ७।
पुराणेषु रता नित्यं यज्ञेषु चरताः सदा ।
ते नरा वैष्णवा ज्ञेयाः सर्वधर्मेषु संमताः ८।
तेषां निंदां प्रकुर्वंति ये नराः पापकारिणः ।
ते मृतास्तु कुयोनिं वै गच्छंति च पुनः पुनः ९।
गोपालनाम्नीं मूर्तिं च येऽर्चयंति द्विजाः सदा ।
धातुमात्रमयीं कृत्वा चतुर्हस्तां सुशोभिताम् १०।
पूजां कुर्वंति ये विप्रास्ते ज्ञेयाः पुण्यभाजिनः ।
कृत्वा पाषाणजां मूर्तिं कृष्णाख्यां रूपसुंदरीम् ११।
पूजां कुर्वंति ये विप्रास्ते ज्ञेयाः पुण्यमूर्त्तयः ।
शालग्रामशिला यत्र यत्र द्वारवती शिला १२।
उभयोः संगमो यत्र मुक्तिस्तत्र न संशयः ।
मूर्तिं मंत्रेण संस्थाप्य पूजनं क्रियते यदि १३।
तदर्चनं कोटिगुणं धर्मकामार्थमोक्षदम् ।
नवधा तत्र वै भक्तिः कर्तव्या च जनार्दने ।

अतः पाषाणजा मूर्तिस्तथा धातुमयी त्वया १४।
तस्यां भक्तैः प्रकर्त्तव्यं ध्यानं पूजनमेव च ।
राजोपचारकीं पूजां मूर्तौ तत्र प्रकल्पयेत् १५।
सर्वात्मानं स्मरेन्नित्यं भगवंतमधोक्षजम् ।
दीनानाथैकशरणं लोकानां वृत्तिकारणम् १६।
मूर्त्तौ तत्र स्मरेन्नित्यं महापातकनाशनम् ।
गोपालोऽयं तथा कृष्णो रामोऽयमिति च ब्रुवन् १७।
पूजां करोति यः सम्यक्स वै भागवतो नरः ।
गोकुले तु यथा रूपं धृतं वै केशवेन तु १८।
तादृग्रूपं प्रकर्त्तव्यं वैष्णवैर्नरसत्तमैः ।
आत्मसंतोषणार्थाय स्वरूपं कारयेद्बुधः १९।
यतो भक्तिस्तु बहुला जायते नात्र संशयः ।
शंखचक्रगदादीनि विष्णोश्चैवायुधानि च २०।
तस्यां मूर्तौ विशेषेण कर्त्तव्यानि प्रमाणतः ।
चतुर्भुजां द्विनेत्रां च शंखचक्रगदाधराम् २१।

पीतवासः परीधानां शोभमानां गरीयसीम् ।
वनमालां दधानां तां लसद्वैडूर्यकुंडलाम् २२।
मुकुटे मणिसंयुक्तां कौस्तुभोद्भासितां सदा ।
सौवर्णीं चाथ रौप्यां वा ताम्रजां चाथ पैत्तलीम् २३।
कारयेत्परया भक्त्या वैष्णवैर्द्विजसत्तमैः ।
आगमोक्तैर्वेदमंत्रैः प्रतिष्ठाप्य विशेषतः २४।
पश्चाद्वै अर्चनं कार्यं यथाशास्त्रानुसारतः ।
षोडशोपचारैर्मंत्रैः पूजनं विधिपूर्वकम् २५।
पूजिते तु जगन्नाथे सर्वे देवाश्च पूजिताः ।
अतो येन प्रकारेण पूजनीयो महाप्रभुः २६।
अनादिनिधनो देवः शंखचक्रगदाधरः ।
सर्वं ददाति सर्वेशो वैष्णवान्पुण्यरूपिणः २७।
यथा विष्णुस्तथा शर्वो नांतरं वर्त्तते क्वचित् ।
एवं ज्ञात्वा तु भो देवि ह्युभयोर्मूर्तिकल्पनम् २८।
शिवपूजां प्रकुर्वाणो विष्णुनिंदासु तत्परः ।

रौरवेषु नरकेषु वसते नात्र संशयः २९।
अहं विष्णुरहं रुद्रो ह्यहं ब्रह्मा पितामहः ।
सर्वभूतेषु सततं संवसामि पुनः पुनः ३०।
पार्वत्युवाच-
के दासा वैष्णवाः के तु के भक्ता भुवि कीर्तिताः ।
तेषां वै लक्षणं ब्रूहि यथार्थं वै महेश्वर ३१।
महादेव उवाच-
शूद्रा भवंति वै दासा वैष्णवा नारदादयः ।
प्रह्लादश्चांबरीषाद्या भक्तास्ते नगनंदिनि ३२।

ब्रह्मक्रियारतो नित्यं वेदवेदांगपाठकः ।
शंखचक्रांकितो यस्तु स वै वैष्णव उच्यते ३३।
द्विजसेवारतो नित्यं नित्यं विष्णुप्रपूजकः ।
शृणोति बहुधा चैव पुराणं वेदसंमितम् ३४।
स शूद्रो हरिदासस्तु इत्युक्तो नगनंदिनि ।
पंचवर्षत्वमाश्रित्य कृता भक्तिरनेकधा ३५।

स वै भक्त इति प्रोक्तः सर्वसाधुषु संमतः ।
ध्रुवादयस्ते विज्ञेया अंबरीषादयश्च ये ३६।
भक्ताश्च मुनिभिः प्रोक्ताः सर्वकालेषु भामिनि ।
कलौ धन्यतमाः शूद्रा विष्णुध्यानपरायणाः ३७।
इहलोके सुखं भुक्त्वा यांति विष्णोः सनातनम् ।
शंखचक्रांकितो यस्तु विष्णुभक्तिप्रकारकः ३८।
चतुर्विधमहोत्साहकर्त्ता चैव विशेषतः ।
स शूद्रो विष्णुदासस्तु यथादृष्टं यथाश्रुतम् ३९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे दासवैष्णवानां महिमानाम द्व्यशीतिमोऽध्यायः ८२।

Roman transliteration

pārvatyuvāca-
vaiṣṇavānāṃ lakṣaṇaṃ ca kīdṛśaṃ pratipāditam |
mahimā kīdṛśaścaiva vada viśveśvara prabho 1|
mahādeva uvāca -
viṣṇorayaṃ yataḥ prokto hyato vai vaiṣṇavo mataḥ |
sarvasyādistu vijñeyo brahmārūpadharastataḥ 2|
yataḥ sakāśātsaṃjātā brāhmaṇā vedapāragāḥ |
te vaiṣṇavāstu vijñeyā naivānye tu kadācana 3|
śaucasatyakṣāṃtiyukto rāgadveṣavivarjitaḥ |
vedavidyāvicārajño yaḥ sa vaiṣṇava ucyate 4|
agnihotrarato nityaṃ nityaṃ cātithipūjakaḥ |
pitṛbhakto mātṛbhaktaḥ sa vai vaiṣṇava ucyate 5|
dayādharmeṇa saṃyuktastathā pāpaparāṅmukhaḥ |
śaṃkhacakrāṃkitoyo vai sa vai vaiṣṇava ucyate 6|
kaṃṭhe mālādharo yastu mukhe rāmaṃ sadoccaret |

gānaṃ kuryātsadā bhaktyā sa naro vaiṣṇavaḥ smṛtaḥ 7|
purāṇeṣu ratā nityaṃ yajñeṣu caratāḥ sadā |
te narā vaiṣṇavā jñeyāḥ sarvadharmeṣu saṃmatāḥ 8|
teṣāṃ niṃdāṃ prakurvaṃti ye narāḥ pāpakāriṇaḥ |
te mṛtāstu kuyoniṃ vai gacchaṃti ca punaḥ punaḥ 9|
gopālanāmnīṃ mūrtiṃ ca ye'rcayaṃti dvijāḥ sadā |
dhātumātramayīṃ kṛtvā caturhastāṃ suśobhitām 10|
pūjāṃ kurvaṃti ye viprāste jñeyāḥ puṇyabhājinaḥ |
kṛtvā pāṣāṇajāṃ mūrtiṃ kṛṣṇākhyāṃ rūpasuṃdarīm 11|
pūjāṃ kurvaṃti ye viprāste jñeyāḥ puṇyamūrttayaḥ |
śālagrāmaśilā yatra yatra dvāravatī śilā 12|

ubhayoḥ saṃgamo yatra muktistatra na saṃśayaḥ |
mūrtiṃ maṃtreṇa saṃsthāpya pūjanaṃ kriyate yadi 13|
tadarcanaṃ koṭiguṇaṃ dharmakāmārthamokṣadam |
navadhā tatra vai bhaktiḥ kartavyā ca janārdane |

ataḥ pāṣāṇajā mūrtistathā dhātumayī tvayā 14|
tasyāṃ bhaktaiḥ prakarttavyaṃ dhyānaṃ pūjanameva ca |
rājopacārakīṃ pūjāṃ mūrtau tatra prakalpayet 15|
sarvātmānaṃ smarennityaṃ bhagavaṃtamadhokṣajam |
dīnānāthaikaśaraṇaṃ lokānāṃ vṛttikāraṇam 16|
mūrttau tatra smarennityaṃ mahāpātakanāśanam |
gopālo'yaṃ tathā kṛṣṇo rāmo'yamiti ca bruvan 17|
pūjāṃ karoti yaḥ samyaksa vai bhāgavato naraḥ |
gokule tu yathā rūpaṃ dhṛtaṃ vai keśavena tu 18|
tādṛgrūpaṃ prakarttavyaṃ vaiṣṇavairnarasattamaiḥ |
ātmasaṃtoṣaṇārthāya svarūpaṃ kārayedbudhaḥ 19|
yato bhaktistu bahulā jāyate nātra saṃśayaḥ |
śaṃkhacakragadādīni viṣṇoścaivāyudhāni ca 20|
tasyāṃ mūrtau viśeṣeṇa karttavyāni pramāṇataḥ |
caturbhujāṃ dvinetrāṃ ca śaṃkhacakragadādharām 21|

pītavāsaḥ parīdhānāṃ śobhamānāṃ garīyasīm |
vanamālāṃ dadhānāṃ tāṃ lasadvaiḍūryakuṃḍalām 22|
mukuṭe maṇisaṃyuktāṃ kaustubhodbhāsitāṃ sadā |
sauvarṇīṃ cātha raupyāṃ vā tāmrajāṃ cātha paittalīm 23|
kārayetparayā bhaktyā vaiṣṇavairdvijasattamaiḥ |
āgamoktairvedamaṃtraiḥ pratiṣṭhāpya viśeṣataḥ 24|
paścādvai arcanaṃ kāryaṃ yathāśāstrānusārataḥ |
ṣoḍaśopacārairmaṃtraiḥ pūjanaṃ vidhipūrvakam 25|
pūjite tu jagannāthe sarve devāśca pūjitāḥ |
ato yena prakāreṇa pūjanīyo mahāprabhuḥ 26|
anādinidhano devaḥ śaṃkhacakragadādharaḥ |
sarvaṃ dadāti sarveśo vaiṣṇavānpuṇyarūpiṇaḥ 27|
yathā viṣṇustathā śarvo nāṃtaraṃ varttate kvacit |
evaṃ jñātvā tu bho devi hyubhayormūrtikalpanam 28|
śivapūjāṃ prakurvāṇo viṣṇuniṃdāsu tatparaḥ |

rauraveṣu narakeṣu vasate nātra saṃśayaḥ 29|
ahaṃ viṣṇurahaṃ rudro hyahaṃ brahmā pitāmahaḥ |
sarvabhūteṣu satataṃ saṃvasāmi punaḥ punaḥ 30|
pārvatyuvāca-
ke dāsā vaiṣṇavāḥ ke tu ke bhaktā bhuvi kīrtitāḥ |
teṣāṃ vai lakṣaṇaṃ brūhi yathārthaṃ vai maheśvara 31|
mahādeva uvāca-
śūdrā bhavaṃti vai dāsā vaiṣṇavā nāradādayaḥ |
prahlādaścāṃbarīṣādyā bhaktāste naganaṃdini 32|
brahmakriyārato nityaṃ vedavedāṃgapāṭhakaḥ |
śaṃkhacakrāṃkito yastu sa vai vaiṣṇava ucyate 33|
dvijasevārato nityaṃ nityaṃ viṣṇuprapūjakaḥ |
śṛṇoti bahudhā caiva purāṇaṃ vedasaṃmitam 34|
sa śūdro haridāsastu ityukto naganaṃdini |
paṃcavarṣatvamāśritya kṛtā bhaktiranekadhā 35|

sa vai bhakta iti proktaḥ sarvasādhuṣu saṃmataḥ |
dhruvādayaste vijñeyā aṃbarīṣādayaśca ye 36|
bhaktāśca munibhiḥ proktāḥ sarvakāleṣu bhāmini |
kalau dhanyatamāḥ śūdrā viṣṇudhyānaparāyaṇāḥ 37|
ihaloke sukhaṃ bhuktvā yāṃti viṣṇoḥ sanātanam |
śaṃkhacakrāṃkito yastu viṣṇubhaktiprakārakaḥ 38|
caturvidhamahotsāhakarttā caiva viśeṣataḥ |
sa śūdro viṣṇudāsastu yathādṛṣṭaṃ yathāśrutam 39|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde dāsavaiṣṇavānāṃ mahimānāma dvyaśītitamo'dhyāyaḥ 82|

English translation

Pārvatī said :

1. O lord of the universe, O master, tell what are said to be the characteristics of Viṣṇu 's devotees, and what is their importance.

Mahādeva said :

2-9. Since he belongs to Viṣṇu, he is looked upon as a follower (or devotee) of Viṣṇu. Brahmā should be known as the source of all and as one who has taken up a form. From him brāhmaṇas , masters of the Vedas , are born. They should be known as Viṣṇu's devotees and never the others. He who possesses purity, truth, forgiveness, who is free from attachment and hatred, who knows the ideas contained in the Vedic lore, is known as a devotee of Viṣṇu. He who is always engaged in keeping the sacred fire, who always honours his guests, who is devoted to his father and mother, is called a devotee of Viṣṇu. He who is having the virtue of compassion, who is averse to sins, who is marked with a conch and a disc, is called Viṣṇu's devotee. He who wears a garland round his neck, who always utters (the name of) Rāma with his mouth, who would always devotedly sing (Viṣṇu's praise), is said to be Viṣṇu's devotee. Those men who are always devoted to the Purāṇas , who are always engaged in (performing) sacrifices, should be known to be Viṣṇu's devotees, and are dear to all sects. Those sinful men who censure them, repeatedly go to (i.e. are born in) bad stocks after their death.

10-17. Those brāhmaṇas who always honour the image named Gopāla , fashioning it from a metal only with four hands, and well decorated, worship it, are known to enjoy religious merit. Those brāhmaṇas who after having fashioned an image (of Viṣṇu) from stone and called Kṛṣṇa and beautiful in form, worship it, should be known to be of meritorious forms. Where there is the Śālagrāma stone, where there is the stone from Dvārakā , or where there is the combination of these two, there is salvation. There is no doubt about this. If after installing the image with (i.e. to the accompaniment of) a hymn, one worships it, then that worship gives a crore-fold merit. It leads to religious merit, acquisition of worldly prosperity, satisfaction of sensual desires and salvation. Devotion of nine kinds [1] should be shown for Viṣṇu. Therefore, you should make the image of stone or metal. Devotees should meditate upon it and worship it. A devotee should offer to the image worship with kingly attendance. One should always remember lord Viṣṇu, the soul of all, the only refuge of the helpless and the poor, and the cause of the existence of the worlds. One should always remember (Viṣṇu), destroyer of great sins, (as present) in that image and say 'This is Gopāla, so also Kṛṣṇa, and Rāma.'

18-30. He who worships (the lord) properly, is a man of the lord. The best men, the followers of Viṣṇu, should fashion the form (of the image) like that as was taken up by Keśava (i.e. Kṛṣṇa or Viṣṇu) in

Gokula . A wise man should fashion his form for self-gratification. By (doing) this, ample devotion is produced. There is no doubt about this. In that image should be fashioned especially a conch, a disc, a mace and (other) weapons of Viṣṇu according to (proper) measure. One should get fashioned an image having four arms, two eyes, holding a conch, a disc and a mace, wearing a yellow garment, beautiful, very large, wearing a garland of wood-flowers, and with bright ear-rings of lapis lazuli, having gems on the crown, and always shining with Kaustubha . (It should be) of gold, silver, copper or brass. (He should) get it installed especially by best brāhmaṇas with Vedic hymns as given in the sacred texts. After that it should be worshipped according to the (injunctions in) holy texts. The worship should be duly offered with hymns and in sixteen ways [2] of doing homage. When Viṣṇu is worshipped, all deities are worshipped. Therefore, the great lord should be worshipped in this way. The god without beginning and end, holding a conch, a disc, a mace, and the lord of all gives everything to his followers, of the nature of merit. As is Viṣṇu, so is Śiva . There is absolutely no difference between the two. O goddess, knowing like this, the fashioning of the images of both should be done. There is no doubt that he who worships Śiva and is given to censuring Viṣṇu, lives in the Raurava hell. I am Viṣṇu, I am Rudra , I am Brahmā, the grandsire. I repeatedly and constantly live in all beings.

Pārvatī said :

31. O Maheśvara , tell me properly about the characteristics of those who are said to be the servants and followers and devotees of Viṣṇu?

Mahādeva said :

32-39. Śūdras are his servants, Nārada and others are his followers, and O daughter of the (Himālaya) Mountain, Prahlāda , Ambarīṣa and others are his devotees. He who is always engaged in a rite in honour of the Supreme Being, who recites the Vedas and the Vedāṅgas , and has the marks of a conch and a disc is said to be a Vaiṣṇava . That śūdra who is always engaged in serving brāhmaṇas, who always worships Viṣṇu, and listens generally to the Purāṇas that are acceptable to the Vedas, is said to be Viṣṇu's servant, O daughter of the (Himālaya) Mountain. He who resorts to (i.e. looks upon himself as a child of) five years and is devoted in many ways, is called Viṣṇu's devotee, and is approved of among (i.e. by) all good men. O you beautiful young lady, Dhruva and others, so also Ambarīṣa and others are said to be devotees of all times by the sages. In the Kali age śūdras very much devoted to meditation on Viṣṇu, are most blessed. They enjoy happiness in this world, and go to the eternal (position) of Viṣṇu. That śūdra who has the marks of a conch and a disc, and who is devoted to Viṣṇu, and who celebrates especially the four festivals, is the servant of Viṣṇu, as it is seen and heard.

[1]: [1] : Navadhā Bhakti—Listening to the praise of Viṣṇu, narration of his virtues, remembering him, serving his feet, worshipping him, saluting him, servitude to him, his friendship, and offering oneself to him.

[2]: [2] : Ṣoḍaśopacāra—Sixteen ways of doing homage to a deity etc: Offering a seat, reception, offering water for washing feet, for rinsing the month, respectful offering, giving water for sipping, madhuparka, bath, garments, ornaments, sandal, flowers, incense, lamp, eatables, salutation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 83

The Swing Festival

Chapter 495 of 693 · 35 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
सर्वेषां चैव मासानां विधिं ब्रूहि महेश्वर ।
महोत्सवः प्रकर्त्तव्यः को विधिस्तत्र संमतः १।
को देवः पूजनं कस्य महिमा कीदृशो भवेत् ।
कस्यां तिथौ प्रकर्त्तव्यं तन्मे वद सुरेश्वर २।
मासं प्रति किमुक्तं च वैष्णवान्पुण्यकर्मणः ।
धन्याहं कृतकृत्याहं सुभगाहं धरातले ।
विष्णोः कथां शृणोमीति दर्शनात्स्पर्शनात्तव ३।
शिव उवाच-
उत्सवानां विधिं ब्रूमो मासं प्रति तवानघे ।
यानाकर्ण्य पुनर्देवि गीतवादित्र हर्षिता ४।
तत्रादौ च सिते पक्षे चैत्रमासे सुशोभने ।
एकादश्यां विशेषेण दोलारूढं प्रपूजयेत् ५।
कुर्याद्भक्त्या सदा देवि उत्सवं विधिपूर्वकम् ।
दोलारूढं प्रपश्यंति कृष्णं कलिमलापहम् ६।

अपराधसहस्रैस्तु मुक्तास्ते नगनंदिनि ।
तावत्तिष्ठंति पापानि कोटिजन्मकृतान्यपि ७।
यावन्नांदोलयेद्देवं विश्वेशं विश्वनायकम् ।
कलौ वै ये प्रपश्यंति दोलारूढं जनार्दनम् ८।
गोघ्नादिकाः प्रमुच्यंते का कथा इतरेष्वपि ।
दोलोत्सवे प्रहृष्टास्तु रुद्रेण सहिताः सुराः ९।
कुर्वंति प्रांगणे नृत्यं गीतवाद्यं च हर्षिताः ।
ऋषयो गणगंधर्वा रंभाद्यप्सरसां गणाः १०।
वासुकिप्रमुखा नागास्तथा देवाः सुरेश्वराः ।
दोलायां च समायांति विष्णुदर्शनलालसाः ११।
दोलायात्रानिमित्तं तु दोलाह्वे मधुमाधवे ।
भूतानि संति भूपृष्ठे ये केचिद्देवयोनयः १२।
समायांति महादेवि कृष्णे दोलास्थिते ध्रुवम् ।
विष्णुं दोलास्थितं दृष्ट्वा त्रैलोक्यस्योत्सवो भवेत् १३।
तस्मात्कार्यशतं त्यक्त्वा दोलाह्वे उत्सवं कुरु ।

प्रह्लादस्तु समायाति विष्णुर्दोलाधिरोहणम् १४।
कुरुते च महादेवि वरदं तमनुस्मरन्।
दोलास्थितस्य कृष्णस्य ये कुर्वंति प्रजागरम् १५।
सर्वपुण्यफलप्राप्तिर्निमेषैकेन जायते।
दोलायां संस्थितं विष्णुं पश्यंति मधुमाधवे १६।
क्रीडंति विष्णुना सार्द्धं देवदेवेन वंदिताः।
दक्षिणाभिमुखं देवं दोलारूढं सुरेश्वरि १७।
सकृद्दृष्ट्वा तु गोविंदं मुच्यते ब्रह्महत्यया।
ॐ दोलारूढाय विद्महे माधवाय च धीमहि।
तन्नो देवः प्रचोदयात् १८ इदं गायत्र्या पूजनम्।
माधवाय गोविंदाय श्रीकंठाय नमोनमः।
पूजनं मंत्रपूर्वं च कर्तव्यं विधिपूर्वकम् १९।
गुरवे दक्षिणां दद्याद्यथाशक्त्या समाहितः।
गायन्विष्णोः सदा भक्त्या परिपूर्णं ततो भवेत् २०।
किमन्यद्बहुनोक्तेन भूयो भूयो वरानने।

दोलायां संस्थितो विष्णुः सर्वपापापहारकः २१।
पूजितो यैर्नरैः सम्यक्सदा सर्वं ददाति च।
यत्र देवाः सगंधर्वाः किन्नरा ऋषयस्तथा २२।
आयांति बहुधा तत्र दोलारूढे न संशयः २३।
ॐ नमो भगवते वासुदेवायेति मंत्रेण पूजनं तत्र कारयेत्।
षोडशोपचारैः पूजा च कर्तव्या विधिपूर्वकम्।
धर्मार्थमुख्या ये कामास्ते सर्वे प्राप्नुयुर्ध्रुवम् २४।
अंगन्यासं करन्यासं न्यासं शारीरकं च यत्।
तत्सर्वं तु प्रकर्त्तव्यं मंत्रेणानेन सुव्रत २५।
आगमोक्तेन मंत्रेण कर्त्तव्यो हि महोत्सवः।
श्रीलक्ष्म्यासहितं देवं दोलायां च प्रकल्पयेत् २६।
देवाग्रे वैष्णवाः स्थाप्या नारदाद्याः सुरर्षयः।
विष्वक्सेनादिका भक्ता स्थाप्यास्ते ह्यग्रतः सदा २७।
पंचवादित्रनिर्घोषैः कुर्यादारार्तिकं बुधः।
यामे यामे तथा देवि पूजनीयः प्रयत्नतः २८।

नालिकेरैस्तथा शुभ्रैः कदलैर्वा तथा पुनः।
अर्घं दद्यात्ततो देवि पूजनीयः प्रयत्नतः २९।
देवदेव जगन्नाथ शंखचक्रगदाधर।
अर्घं गृहाण मे देव कृपां कुरु ममोपरि ३०।
तच्छेषं वैष्णवानां तु दद्यात्प्राच्छादिकं पुनः।
वादनं नर्त्तनं तत्र कर्त्तव्यं वैष्णवैर्नरैः ३१।
आंदोलनं ततः सर्वैः कर्त्तव्यं च विशेषतः।
पृथिव्यां यानि तीर्थानि क्षेत्राणि च सुरेश्वरि ३२।
सर्वान्येतानि वै तत्र द्रष्टुमायांति तद्दिने।

एवं ज्ञात्वा सदा देवि कर्त्तव्यः सोत्सवो महान् ३३।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा याश्चान्यजातयः ।
शंखचक्रगदाधारा ज्ञातव्या नगनंदिनि ३४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वर-संवादे दोलामहोत्सवोनाम त्र्यशीतितमोऽध्यायः ८३।

Roman transliteration

pārvatyuvāca-
sarveṣāṃ caiva māsānāṃ vidhiṃ brūhi maheśvara |
mahotsavaḥ prakarttavyaḥ ko vidhistatra saṃmataḥ 1|
ko devaḥ pūjanaṃ kasya mahimā kīdṛśo bhavet |
kasyāṃ tithau prakarttavyaṃ tanme vada sureśvara 2|
māsaṃ prati kimuktaṃ ca vaiṣṇavānpuṇyakarmaṇaḥ |
dhanyāhaṃ kṛtakṛtyāhaṃ subhagāhaṃ dharātale |
viṣṇoḥ kathāṃ śṛṇomīti darśanātsparśanāttava 3|
śiva uvāca-
utsavānāṃ vidhiṃ brūmo māsaṃ prati tavānaghe |
yānākarṇya punardevi gītavāditra harṣitā 4|
tatrādau ca site pakṣe caitramāse suśobhane |
ekādaśyāṃ viśeṣeṇa dolārūḍhaṃ prapūjayet 5|
kuryādbhaktyā sadā devi utsavaṃ vidhipūrvakam |
dolārūḍhaṃ prapaśyaṃti kṛṣṇaṃ kalimalāpaham 6|

aparādhasahasraistu muktāste naganaṃdini |
tāvattiṣṭhaṃti pāpāni koṭijanmakṛtānyapi 7|
yāvannāṃdolayeddevaṃ viśveśaṃ viśvanāyakam |
kalau vai ye prapaśyaṃti dolārūḍhaṃ janārdanam 8|
goghnādikāḥ pramucyaṃte kā kathā itareṣvapi |
dolotsave prahṛṣṭāstu rudreṇa sahitāḥ surāḥ 9|
kurvaṃti prāṃganе nṛtyaṃ gītavādyaṃ ca harṣitāḥ |
ṛṣayo gaṇagaṃdharvā raṃbhādyapsarasāṃ gaṇāḥ 10|
vāsukipramukhā nāgāstathā devāḥ sureśvarāḥ |
dolāyāṃ ca samāyāṃti viṣṇudarśanalālasāḥ 11|
dolāyātrānimittaṃ tu dolāhne madhumādhave |
bhūtāni saṃti bhūprṣṭhe ye keciddevayonayaḥ 12|
samāyāṃti mahādevi kṛṣṇe dolāsthite dhruvam |
viṣṇuṃ dolāsthitaṃ dṛṣṭvā trailokyasyotsavo bhavet 13|
tasmātkāryaśataṃ tyaktvā dolāhne utsavaṃ kuru |

prahlādastu samāyāti viṣṇurdolādhirohaṇam 14|
kurute ca mahādevi varadaṃ tamanusmaran |
dolāsthitasya kṛṣṇasya ye kurvaṃti prajāgaram 15|
sarvapuṇyaphalaprāptirnimeṣaikena jāyate |
dolāyāṃ saṃsthitaṃ viṣṇuṃ paśyaṃti madhumādhave 16|
krīḍaṃti viṣṇunā sārddhaṃ devadevena vaṃditāḥ |
dakṣiṇābhimukhaṃ devaṃ dolārūḍhaṃ sureśvari 17|
sakṛddṛṣṭvā tu goviṃdaṃ mucyate brahmahatyayā |
oṃ dolārūḍhāya vidmahe mādhavāya ca dhīmahi |
tanno devaḥ pracodayāt 18 idaṃ gāyatryā pūjanam |

mādhavāya goviṃdāya śrīkaṃṭhāya namonamaḥ |
pūjanaṃ maṃtrapūrvaṃ ca kartavyaṃ vidhipūrvakam 19|
gurave dakṣiṇāṃ dadyādyathāśaktyā samāhitaḥ |
gāyanviṣṇoḥ sadā bhaktyā paripūrṇaṃ tato bhavet 20|
kimanyadbahunoktena bhūyo bhūyo varānane |

dolāyāṃ saṃsthito viṣṇuḥ sarvapāpāpahārakaḥ 21|
pūjito yairnaraiḥ samyaksadā sarvaṃ dadāti ca |
yatra devāḥ sagaṃdharvāḥ kinnarā ṛṣayastathā 22|
āyāṃti bahudhā tatra dolārūḍhe na saṃśayaḥ 23|
oṃ namo bhagavate vāsudevāyeti maṃtreṇa pūjanaṃ tatra kārayet |
ṣoḍaśopacāraiḥ pūjā ca kartavyā vidhipūrvakam |
dharmārthamukhyā ye kāmāste sarve prāpnuyurdhruvam 24|
aṃganyāsaṃ karanyāsaṃ nyāsaṃ śārīrakaṃ ca yat |
tatsarvaṃ tu prakarttavyaṃ maṃtreṇānena suvrata 25|
āgamoktena maṃtreṇa karttavyo hi mahotsavaḥ |
śrīlakṣmyāsahitaṃ devaṃ dolāyāṃ ca prakalpayet 26|
devāgre vaiṣṇavāḥ sthāpyā nāradādyāḥ surarṣayaḥ |
viṣvaksenādikā bhaktā sthāpyāste hyagrataḥ sadā 27|
paṃcavāditranirghoṣaiḥ kuryādārārtikaṃ budhaḥ |
yāme yāme tathā devi pūjanīyaḥ prayatnataḥ 28|

nālikeraistathā śubhraiḥ kadalairvā tathā punaḥ |
arghaṃ dadyāttato devi pūjanīyaḥ prayatnataḥ 29|
devadeva jagannātha śaṃkhacakragadādhara |
arghaṃ gṛhāṇa me deva kṛpāṃ kuru mamopari 30|
taccheṣaṃ vaiṣṇavānāṃ tu dadyātprācchādikaṃ punaḥ |
vādanaṃ narttanaṃ tatra karttavyaṃ vaiṣṇavairnaraiḥ 31|
āṃdolanaṃ tataḥ sarvaiḥ karttavyaṃ ca viśeṣataḥ |
prthivyāṃ yāni tīrthāni kṣetrāṇi ca sureśvari 32|
sarvānyetāni vai tatra draṣṭumāyāṃti taddine |
evaṃ jñātvā sadā devi karttavyaḥ sotsavo mahān 33|
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrā yāścānyajātayaḥ |
śaṃkhacakragadādhārā jñātavyā naganaṃdini 34|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvara-saṃvāde dolāmahotsavonāma tryaśītitamo'dhyāyaḥ 83|

English translation

Pārvatī said :

1-3. O Maheśvara , tell me about the rites (performed) in all months. A great festival is to be celebrated (in these months). Which is the accepted manner (in which the festival is to be celebrated)? O lord of gods, tell me which the deity is who is to be worshipped, what his greatness would be, and on which day (of the month) it is to be performed. What is told to the devotees of Viṣṇu of meritorious deeds about the month? I am blessed, I am fortunate, I am lucky on the earth, that I (shall) hear the story of Viṣṇu (from you) by seeing you and coming in your contact.

Śiva said :

4-18. I shall, O sinless one, tell you the mode of the festivals, hearing which you will be delighted as by songs and musical instruments. First, especially on the Ekādaśī of the bright fortnight of the very auspicious month of Caitra one should worship (Viṣṇu) mounted on a swing. O goddess, one should always devoutly celebrate the festival according to the rule. They (who) see Kṛṣṇa , remover of the blemishes of the Kali age, mounted upon the swing, are, O daughter of the (Himālaya) Mountain, free from thousands of offences. The sins committed during crores of existences remain as long as one would not swing god (Viṣṇu), the lord of the universe, the master of the universe. Those who in the Kali age see Janārdana mounted upon the swing, are freed even though (they have committed) the sin of killing a cow. What then can be said about others? Gods, along with Rudra , being delighted at the swing festival, jubilantly dance, sing, and play upon musical instruments in the courtyard. Sages, the attendants of Śiva , gandharvas , the groups of the celestial nymphs like Rambhā , so also the serpents led by Vāsuki , so also deities and chief gods, desiring to see Viṣṇu come to the swing (festival). On the swing (festival) day in the vernal season beings are present for (i.e. at the time of) the swing festival, and O great goddess, those belonging to a heavenly stock also certainly go (there) when (the image of) Kṛṣṇa is (placed) on the swing. Seeing Viṣṇu on the swing, there is a festival for the three worlds. Therefore, giving up a hundred other occupations celebrate a festival on the swing (festival) day. Prahlāda comes there. Viṣṇu mounts on the swing, O great goddess. Remembering him who grants a boon (one should celebrate the festival). Those who keep awake (on that night) remembering Kṛṣṇa on the swing, receive the fruit of all their religious merit in a moment. Those who see Viṣṇu on the swing in the spring, being saluted by the god of gods, play with Viṣṇu. One seeing (the image of) the god facing the south and mounted on the swing, O goddess, is free from (the sin of) the murder of a brāhmaṇa on seeing Viṣṇu (just) once. ‘Om, we know the god mounted on the swing. We think of Mādhava . May that god urge us on’. This is the worship with the Gāyatrī (hymn).

19-34. ‘Repeated salutations to Mādhava, Govinda , Śrīkaṇṭha ’. The worship should be done to the accompaniment of the hymn and according to the rule. Being composed he should give a gift to his preceptor according to his capacity. He should devoutly sing (the praise) of Viṣṇu; then the (worship) will be complete. O you beautiful lady, what is the use of repeatedly saying other things? Viṣṇu remaining on the swing removes all sins. He, worshipped properly by men, always gives everything. Where (Viṣṇu) remains on the swing, gods, and kinnaras with gandharvas come there. There is no doubt about this. There he should worship Viṣṇu with the hymn, Om, Namo Bhagavate Vāsudevāya (‘Om, Salutation to the lord Vāsudeva ’). With this hymn he should worship (Viṣṇu). He should do the worship according to. the rale and in sixteen ways of doing homage (to Viṣṇu). All his desires for virtue, material welfare etc. would certainly get fulfilled. O you of a good vow, all that like the assignment of (the various parts of) the body, hand etc., should be done with (i.e. to the accompaniment) of this hymn. The festival should be celebrated with the hymn as told in the holy text. He should keep (the image of) the deity (Viṣṇu) along with Lakṣmī on the swing. In front of (the image of) the deity he should install (the images of) Nārada etc.—the divine sages. So also the devotees like Viśvaksena should always be installed in the front. The wise one should wave the light with the sound of five musical instruments. O goddess, in every watch he should be carefully worshipped. He should offer him respectful offering with coconuts and white banana plants. He should be carefully worshipped, O goddess. ‘O god of gods, O lord of the world, O holder of a conch, a disc and a mace, accept the worship. Favour me.’ The remnants of the offering should be given to Viṣṇu’s devotees. The devotees of Viṣṇu should play upon musical instruments and dance there. Then especially the swinging (of the swing) should be done. O goddess, all the holy and sacred places that are there on the earth, come there to witness (the festival) on that day. Knowing like this, O goddess, the great festival should be celebrated. O you daughter of the (Himalaya) Mountain, brāhmaṇas , kṣatriyas , vaiśyas , śūdras and all other castes should be looked upon to be holding a conch, a disc, a mace.

Uttara-khaṇḍa · Chapter 84

The Damanaka Festival

Chapter 496 of 693 · 32 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
अस्मिन्वै चैत्रमासे तु कार्यो दमनकोत्सवः ।
द्वादश्यां तु तथा सम्यग्विधिः कार्यो विशेषतः १।
वैष्णवैः श्रद्धया पुण्यो जनतानंदवर्द्धनः ।
देवानंदसमुद्भूता दिव्या दमनमंजरी २।
निवेद्या वैष्णवैर्भक्तैः सर्वपूजाफलेप्सुभिः ।
चैत्रे तु शुक्लपक्षे तु द्वादश्यां नगनंदिनि ३।
कारयेत्परया भक्त्या महोत्सवमनास्तथा ।
तत्रादौ च स्वयं गत्वा आरामं प्रति चानघे ४।
गुर्वाज्ञया प्रकर्त्तव्यं पूजनं रतिना सह ।
कामदेव नमस्तेऽस्तु विश्वमोहनकारक ५।
विष्णोरर्थे विचेष्यामि कृपां कुरु ममोपरि ।
गीतवादित्रनिर्घोषैरानेतव्यो गृहं प्रति ६।
एकादश्यां सुरश्रेष्ठि ह्यधिवासनपूर्वकम् ।
कर्त्तव्यं पूजनं तत्र रात्रौ भक्त्या तु वैष्णवैः ७।

कर्त्तव्यमग्रतस्तस्य सर्वतोभद्र मंडलम् ।
स्थापयित्वा तु देवेशं रतिना सह तत्र वै ८।
आच्छाद्य श्वेतवस्त्रेण दमनं स्थापयेद्बुधः ।
तत्र वै पूजनं कार्यं वैष्णवैर्द्विजसत्तमैः ९।
क्लीं कामदेवाय नमो ह्रीं रत्यै च तथा नमः ।
एंद्र्यादि दिशि संस्थाप्य कंदर्प्पं पूजयेद्बुधः १०।
गंधं पुष्पं तथा धूपं दीपमारार्तिकं तथा ।
रात्रौ भक्त्या प्रकर्त्तव्यं विधिनात्र सुरेश्वरि ११।
मदनाय नम इति प्राच्याम् ।
मन्मथाय नम इति आग्नेय्याम् ।
कंदर्पाय नम इति याम्ये ।
अनंगाय नम इति रक्षोदिशि ।
भस्मशरीराय नमः इति वारुण्याम् ।
स्मराय नम इति वायव्याम् ।
ईश्वराय नमः इति कौबेर्याम् ।

पुष्पबाणाय नमः इति ईशान्याम् ।
चतुर्दिक्षु च सर्वासु पूजनं तत्र कारयेत् ।
पूजिते केशवे चात्र सर्वे देवाः सुपूजिताः १२।
अक्षतगंध धूपदीपैर्नैवेद्यैस्तांबूलैश्च दमनकं पूजयित्वा तु ।
तत्पुरुषाय विद्महे कामदेवाय धीमहि ।
तन्नोऽनंगः प्रचोदयात् ।
इति वै कामगायत्र्या अष्टोत्तरशतवारं तं दमनकं अभिमंत्र्य नमस्कुर्यात् ।
नमोस्तु पुष्पबाणाय जगदाह्लादकारिणे ।
मन्मथाय जगन्नेत्रे रतिप्रीतिकराय च १३।
देवदेव नमस्तेऽस्तु श्रीविश्वेश नमोस्तु ते ।
रतिपते नमस्तेस्तु नमस्ते विश्वमंडन १४।
नमस्तेस्तु जगन्नाथ सर्वबीज नमोस्तु ते ।
एतैर्नानाविधैर्मंत्रैरागमोक्तैर्विशेषतः १५।
पूजनीयः प्रयत्नेन लक्ष्म्या सह जनार्दनः ।
ततो निवेद्य तत्कर्म जागरं कारयेद्बुधः १६।

देवदेव जगन्नाथ वांच्छितार्थप्रदायक ।
हृत्स्थान्पूरय मे विष्णो कामान्कामेश्वरीप्रिय १७।
इत्येतैर्बहुभिर्मंत्रैः पूजनीयः प्रयत्नतः ।
श्रीनिवासो जगन्नाथो भक्तानां शमभीप्सकः १८।
ततो दमनकमुष्टिं गृहीत्वा तत्र मूलमंत्रेण ।
श्रीश्रीविष्ण्वादिदेवेभ्यो दमनकं निवेदयेत् ।
ततो गंधादिभिर्महतीपूजागीतवाद्यनृत्यैश्च महोत्सवः कार्यः ।
देवाग्रेस्थापितः कलशोदकं देवस्य पादयोर्निक्षिप्य जलक्रीडा तस्मिन्दिने कर्त्तव्या ।
ततः स्वगुरुं वस्त्रालंकारद्रविणैः श्रद्धया प्रपूजयेत् ।
ततः स्वयं वैष्णवैर्बंधुभिः सह अश्नीयात् १९।
महादेव उवाच-
ततो दमनकमंजर्या यो वै विष्णुं प्रपूजयेत् ।
पूजिते वै जगन्नाथे ह्यहं वै पूजितः सदा २०।
ब्रह्महा हेमहारी च मद्यपो मांसभक्षकः ।
मुच्यते पातकाद्देवि दृष्ट्वा दमनकोत्सवम् २१।

एवं दमनको देवि पूजितो यैः सुवैष्णवैः ।
सर्वं तीर्थं कृतं तैस्तु मंजर्या पूजनं कृतम् २२।
वेदाध्ययनं कृतं तेन शास्त्राध्ययनमेव च ।
अग्निहोत्रं कृतं तेन मंजर्या पूजितो हरिः २३।
तत्कुलं तु महज्ज्ञेयं ब्राह्मं वा चाथ क्षात्रियम् ।
शौद्रं वैश्यं च यच्चान्यद्धन्यं धन्यतरं स्मृतम् २४।
यस्मिन्कुलेऽवतीर्याथोत्सवो दमनकः कृतः ।
स च धन्यस्तु धन्यो वै येन विष्णुः प्रपूजितः २५।
दमनकेन तु तथा संप्राप्ते मधुमाधवे ।

संपूज्य गोसहस्रस्य देवि संलभते फलम् २६।
मल्लिकाकुसुमैर्देवं वसंते गरुडध्वजम् ।
योऽर्चयेत्परया भक्त्या मुक्तिभागी भवेत्तु सः २७।
मरुकोदमनकश्चैव सद्यस्तुष्टिकरो हरेः ।
अतः पूजा प्रकर्त्तव्या वैष्णवैर्नरसत्तमैः २८।
गोसहस्रं कृतं तेन कन्यादानं तथैव च ।

पृथ्वीदानं कृतं तेन विष्णोर्वै पूजने कृते २९।
एकामेकां गृहीत्वा तु मंजरीं दमनस्य तु ।
यः पूजयति देवेशं संप्राप्ते मधुमाधवे ३०।
पुण्यसंख्यां न जाने वै तस्याहं नगनंदिनि ।
स वै चतुर्भुजो भूत्वा इह लोके परत्र च ।
धर्मानर्थांश्च कामांश्च प्रभुंक्ते वैष्णवं पदम् ३१।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे दमनकमहोत्सवो नाम चतुरशीतितमोऽध्यायः ८४।

Roman transliteration

mahādeva uvāca-
asminvai caitramāse tu kāryo damanakotsavaḥ |
dvādaśyāṃ tu tathā samyagvidhiḥ kāryo viśeṣataḥ 1|
vaiṣṇavaiḥ śraddhayā puṇyo janatānaṃdavarddhanaḥ |
devānaṃdasamudbhūtā divyā damanamaṃjarī 2|
nivedyā vaiṣṇavairbhaktaiḥ sarvapūjāphalepsubhiḥ |
caitre tu śuklapakṣe tu dvādaśyāṃ naganaṃdini 3|
kārayetparayā bhaktyā mahotsavamanāstathā |
tatrādau ca svayaṃ gatvā ārāmaṃ prati cānaghe 4|
gurvājñayā prakarttavyaṃ pūjanaṃ ratinā saha |
kāmadeva namaste'stu viśvamohanakāraka 5|
viṣṇorarthe viceṣyāmi kṛpāṃ kuru mamopari |
gītavāditranirghoṣairānetavyo gṛhaṃ prati 6|
ekādaśyāṃ suraśreṣṭhi hyadhivāsanapūrvakam |
karttavyaṃ pūjanaṃ tatra rātrau bhaktyā tu vaiṣṇavaiḥ 7|

karttavyamagratastasya sarvatobhadra maṃḍalam |
sthāpayitvā tu deveśaṃ ratinā saha tatra vai 8|
ācchādya śvetavastreṇa damanaṃ sthāpayedbudhaḥ |
tatra vai pūjanaṃ kāryaṃ vaiṣṇavairdvijasattamaiḥ 9|
klīṃ kāmadevāya namo hrīṃ ratyai ca tathā namaḥ |
eṃdryādi diśi saṃsthāpya kaṃdarppaṃ pūjayedbudhaḥ 10|
gaṃdhaṃ puṣpaṃ tathā dhūpaṃ dīpamārārtikaṃ tathā |
rātrau bhaktyā prakarttavyaṃ vidhinātra sureśvari 11|
madanāya nama iti prācyām |
manmathāya nama iti āgnyeyyām |
kaṃdarpāya nama iti yāmye |
anaṃgāya nama iti rakṣodiśi |
bhasmaśarīrāya namaḥ iti vāruṇyām |
smarāya nama iti vāyavyām |
īśvarāya namaḥ iti kauberyām |

puṣpabāṇāya namaḥ iti īśānyām |
caturdikṣu ca sarvāsu pūjanaṃ tatra kārayet |
pūjite keśave cātra sarve devāḥ supūjitāḥ 12|
akṣatagaṃdha dhūpadīpairnaivedyaistāṃbūlaiśca damanakaṃ pūjayitvā tu |
tatpuruṣāya vidmahe kāmadevāya dhīmahi |
tanno'naṃgaḥ pracodayāt |
iti vai kāmagāyatryā aṣṭottaraśatavāraṃ taṃ damanakaṃ abhimaṃtrya namaskuryāt |
namostu puṣpabāṇāya jagadāhlādakāriṇe |
manmathāya jagannetre ratiprītikarāya ca 13|
devadeva namaste'stu śrīviśveśa namostu te |
ratipate namastestu namaste viśvamaṃḍana 14|
namastestu jagannātha sarvabīja namostu te |
etairnānāvidhairmaṃtrairāgamoktairviśeṣataḥ 15|
pūjanīyaḥ prayatnena lakṣmyā saha janārdanaḥ |
tato nivedya tatkarma jāgaraṃ kārayedbudhaḥ 16|

devadeva jagannātha vāṃcchitārthapradāyaka |
hṛtsthānpūraya me viṣṇo kāmānkāmeśvarīpriya 17|
ityetairbahubhirmaṃtraiḥ pūjanīyaḥ prayatnataḥ |
śrīnivāso jagannātho bhaktānāṃ śamabhīpsakaḥ 18|
tato damanakamuṣṭiṃ gṛhītvā tatra mūlamaṃtreṇa |
śrīśrīviṣṇvādidevebhyo damanakaṃ nivedayet |
tato gaṃdhādibhirmahatīpūjāgītavādyanṛtyaiśca mahotsavaḥ kāryaḥ |
devāgresthāpitaḥ kalaśodakaṃ devasya pādayornikṣipya jalakrīḍā tasmindine karttavyā |
tataḥ svaguruṃ vastrālaṃkāradraviṇaiḥ śraddhayā prapūjayet |
tataḥ svayaṃ vaiṣṇavairbaṃdhubhiḥ saha aśnīyāt 19|
mahādeva uvāca-
tato damanakamaṃjaryā yo vai viṣṇuṃ prapūjayet |
pūjite vai jagannāthe hyahaṃ vai pūjitaḥ sadā 20|
brahmahā hemahārī ca madyapo māṃsabhakṣakaḥ |
mucyate pātakāddevi dṛṣṭvā damanakotsavam 21|

evaṃ damanako devi pūjito yaiḥ suvaiṣṇavaiḥ |
sarvaṃ tīrthaṃ kṛtaṃ taistu maṃjaryā pūjanaṃ kṛtam 22|
vedādhyayanaṃ kṛtaṃ tena śāstrādhyayanameva ca |
agnihotraṃ kṛtaṃ tena maṃjaryā pūjito hariḥ 23|
tatkulaṃ tu mahajjñeyaṃ brāhmaṃ vā cātha kṣātriyam |
śaudraṃ vaiśyaṃ ca yaccānyaddhanyaṃ dhanyataraṃ smṛtam 24|
yasminkule'vatīryāthotsavo damanakaḥ kṛtaḥ |
sa ca dhanyastu dhanyo vai yena viṣṇuḥ prapūjitaḥ 25|
damanakena tu tathā saṃprāpte madhumādhave |
saṃpūjya gosahasrasya devi saṃlabhate phalam 26|
mallikākusumairdevaṃ vasaṃte garuḍadhvajam |
yo'rcayetparayā bhaktyā muktibhāgī bhavettu saḥ 27|
marukodamanakaścaiva sadyastuṣṭikaro hareḥ |
ataḥ pūjā prakarttavyā vaiṣṇavairnarasattamaiḥ 28|
gosahasraṃ kṛtaṃ tena kanyādānaṃ tathaiva ca |

pṛthvīdānaṃ kṛtaṃ tena viṣṇorvai pūjane kṛte 29|
ekāmekāṃ gṛhītvā tu maṃjarīṃ damanasya tu |
yaḥ pūjayati deveśaṃ saṃprāpte madhumādhave 30|
puṇyasaṃkhyāṃ na jāne vai tasyāhaṃ naganaṃdini |
sa vai caturbhujo bhūtvā iha loke paratra ca |
dharmānarthāṃśca kāmāṃśca prabhuṃkte vaiṣṇavaṃ padam 31|

iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe damanakamahotsavo nāma caturaśītitamo'dhyāyaḥ 84|

English translation

Mahādeva said :

1-19. In this month of Caitra itself, the Damanaka festival should be celebrated; and especially on the twelfth day the rite should be properly performed. (This festival) meritorious and enhancing the joy of the people, should be devoutly celebrated by the devotees of Viṣṇu . The blossom of Damanaka that has originated from the joy of gods should be offered by the devotees, the followers of Viṣṇu, desiring the fruit of the entire worship on the twelfth day of the bright half of Caitra, O daughter of the (Himālaya) Mountain. With the mind fixed on the great festival a man should celebrate it with great devotion. O you sinless one, having first gone to a grove, (a man) should worship (the deity) with Rati , according to the preceptor's order (saying), 'Salutation to you, O Kāmadeva , deluding all. I shall look out (for you) for Viṣṇu. (Please) favour me.' He (i.e. his image) should be brought home to the accompaniment of the sounds of singing and musical instruments. O best among the gods, Viṣṇu's devotees should devoutly worship him at night after preliminary consecration of his image at night. Then before him (i.e. his image) an auspicious circle should be drawn all round. Then he should install him there with Rati. The wise one should (then) cover the image with a white (piece of) cloth; and should place damanaka. The best brāhmaṇas , the devotees of Viṣṇu, should perform the worship there only. ' Klīṃ , salutation to Kāmadeva. Hrīṃ , salutation to Rati also.' A wise man, -after installing (the image of) Kandarpa in the quarter of Indra (i.e. the east), should worship (the image). O chief among gods, at nightoffering of sandal, flowers, so also incense, lamp, waving of lights should be devoutly and in the proper manner done. (Saying) 'Salutation to Madana ' (he should) worship in the east. (Saying) 'Salutation to Manmatha ' (he should) worship in the south-east. (Saying) 'Salutation to Kandarpa' (he should worship) in the south. (Saying) 'Salutation to Anaṅga ' (he should worship) in the rakṣa (i.e. the south-west) direction. (Saying) 'Salutation to him whose body was reduced to ash' (he should worship) in the west. (Saying) 'Salutation to Smara ' (he should worship) in the north-east. (Saying) 'Salutation to Īśvara ' (he should worship) in the north. (Saying) 'Salutation to Puṣpa-bāṇa ' (i.e. having arrows of flowers) (he should worship) in the north-east. In all the four directions he should worship (the image of) him. Then worshipping damanaka with sacred rice grains, incense, lamps, offerings of eatables, tāmbūlas , he should salute damanaka after consecrating it with the recitation done one hundred and eight times of the Kāma - Gāyatrī (hymn): 'We know that Puruṣa . Kāmadeva. We reflect on him. May that Anaṅga urge us on'. (Then he should say:) 'Salutation to Puṣpabāṇa giving joy to the world; (salutation) to Manmatha, the eye of the world, and to him who delights Rati. Salutation to you, O god of gods. O Śrī Viśveśa (i.e. the lord of the universe), salutation to you. Salutation to you, O lord of Rati; salutation to you, O ornament of the universe. O lord of the world, salutation to you. Salutation to you, O origin of everything.' With such various types of hymns, especially with those that are told in the sacred texts, Janārdana , along with Lakṣmī , should be carefully worshipped. Then the wise (man) should report the act (to the lord), and keep awake. (He should say), 'O god of gods, O lord of the world, O you who give the desired objects, O you dear to Kāmeśvarī , O Viṣṇu, fulfil the desire in my heart'. Śrīnivāsa , Jagannātha (i.e. Viṣṇu) who desires the good of his devotees, should be carefully worshipped with many such hymns. He should offer damanaka to deities like Lakṣmī and Viṣṇu. Then (he should offer) a great worship with incense etc. And a great festival should be celebrated with songs, musical instruments, dancing etc. A pitcher is placed before the deity. Having poured water from the pitcher on the feet of the deity, he should have

water-sport on that day. Then he should devoutly worship his preceptor with garments, ornaments and money. Then he should eat along with his kinsmen—the devotees of Viṣṇu.

Mahādeva said :

20-31. Then he should worship Viṣṇu with damanaka-sprouts. When Viṣṇu is worshipped, I am always worshipped. O goddess, on seeing the damanaka festival, he who has killed a brāhmaṇa , or snatched away gold, or is a drunkard, or eats flesh, is freed from the sin. O goddess, those good devotees of Viṣṇu who have worshipped the deity with damanaka, with damanaka-sprout, have visited all the sacred places. He who has worshipped Viṣṇu with a (damanaka-)sprout, has studied the Vedas , all holy texts, and maintained the sacred fire. His family—whether of a brāhmaṇa, kṣatriya , vaiśya , śūdra or (of) any other (caste)—is lucky, is said to be very lucky. Being born in a family in which the damanaka festival is celebrated, is blessed. So also he who has worshipped Viṣṇu. O goddess, having worshipped (Viṣṇu) with damanaka when spring has arrived, he gets the fruit of the gift of a thousand cows. He who would with great devotion worship Viṣṇu with jasmine flowers in the spring, would obtain salvation. Maruka and damanaka instantly pleased Viṣṇu. Therefore, the best men, Viṣṇu's devotees, should worship (Viṣṇu with these). When he has worshipped Viṣṇu, he has made (a gift of) a thousand cows, has given his daughter (in marriage to a worthy groom), has given the gift of the earth. Of him who, having taken but one damanaka-sprout, worships the lord of gods when spring has come, O daughter Of the (Himālaya) Mountain, I do not know the measure of his religious merit. He having four arms enjoys the fruits of merit, worldly objects, sensual desires here (i.e. in this world) and in the next world, and enjoys Viṣṇu's position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 85

The Śayana Festival of Viṣṇu

Chapter 497 of 693 · 31 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
वैशाख्यां पूर्णमास्यां वै जलस्थं जगदीश्वरम् ।
पूजयेद्विष्णवो भक्त्या कृतोत्साहो मुदान्वितः १।
गीतं वाद्यं तथा नृत्यं कृत्वा पुण्यं महोत्सवम् ।
एकादश्यां सुरश्रेष्ठं पश्येद्वाथ प्रहर्षितः २।
गीतं गायन्हरेर्भक्त्या कर्त्तव्यः सोत्सवः शुभः ।
शयनं कुरु देवेश जलेऽस्मिन्वै सुरेश्वर ३।
त्वयि सुप्ते जगत्सुप्तं भवत्येव न संशयः ।
घनागमे प्रकुर्वंति जलस्थ वै जनार्दनम् ४।
ये नरास्तु सुरश्रेष्ठे न दाहो नरके भवेत् ।
स्वर्णपात्रे तथा रौप्ये ताम्रे वा च सुरेश्वरि ५।
मृन्मये वाथ कर्त्तव्यं शयनं विष्णुसंज्ञकम् ।
तत्र तोयं च संस्थाप्य शीतलं गंधवासितम् ६।
तस्मिंस्तोये ततो विष्णोः स्थापनं कारयेद्बुधः ।
गोपालनाम्नी मूर्त्तिश्च रामनाम्नी तथापि वा ७।

शालग्राम शिला वापि स्थापनीया विशेषतः ।
प्रतिमां वा महाभाग तस्य पुण्यमनंतकम् ८।
यावद्धराधरालोका यावच्चंद्र दिवाकरौ ।
तावत्तस्य कुले कश्चिन्न भवेद्देवि नारकी ९।
तस्माज्ज्येष्ठे महादेवि तोयस्थं पूजयेद्धरिम् ।
वीततापो नरस्तिष्ठेद्यावदाभूतसंप्लवम् १०।
सुशीतले तथा तोये तुलसीदलवासितम् ।
शुचिशुक्रगते काले पूजयेद्धरणीधरम् ११।
शुचिशुक्रगते काले येऽर्चयिष्यंति केशवम् ।
जलस्थं विविधैः पुष्पैर्मुच्यंते यमपीडनात् १२।
जलप्रेष्ठो यतो विष्णुर्जलशायी जलप्रियः ।
तस्माद्ग्रीष्मे विशेषेण जलस्थं पूजयेद्धरिम् १३।
नीरमध्ये स्थितं कृत्वा शालग्रामसमुद्भवम् ।
येनार्चितो महाभक्त्या स भवेत्कुलपावनः १४।
कर्कराशि गते सूर्ये मिथुनस्थे विशेषतः ।

येनार्चितो हरिर्भक्त्या जलमध्ये तु सुंदरि १५।
द्वादश्यां तु विशेषेण जलस्थ जलशायिनः।
येनार्चनं कृतं तेन कोटियज्ञशतं कृतम् १६।
निक्षिप्य जलपात्रे तु मासे माधवसंज्ञके।
माधवं येऽर्चयिष्यंति देवास्ते तु नरा भुवि १७।
पात्रे गंधोदकं कृत्वा यः क्षिपेद्गरुडध्वजम्।
द्वादश्यां पूजयेद्रात्रौ मुक्तिभागी भवेत्तु सः १८।
अश्रद्दधानः पापात्मा नास्तिकोऽच्छिन्नसंशयः।
हेतुनिष्ठश्च पंचैते न पूजाफल भागिनः १९।
तथा महादेवि प्रभुं जलस्थं जगदीश्वरम्।
पूजयेद्यो नरो नित्यं महापापैः प्रमुच्यते २०।
ॐह्रीं ह्रीं रामाय नमः।
इति मंत्रेण देवेशि पूजनं तत्र वै स्मृतम्।
ॐ क्लीं कृष्णाय गोविंदाय गोपीजनवल्लभाय नमः।
इति मंत्रेण गिरिजे उदकं चाभिमंत्रयेत्।

देवदेव महाभाग श्रीवत्सकृत लांछन २१।
महादेव नमस्तेऽस्तु नमस्ते विश्वभावन।
अर्घं गृहाण भो देव मुक्तिं मे देहि सर्वदा २२।
नानाविधैः सुपुष्पैश्च पूजयेद्गरुडासनम्।
सर्वबाधाविनिर्मुक्तो विष्णोः सायुज्यतामियात् २३।
रात्रौ जागरणं तत्र द्वादश्यां सुसमाहितः।
भक्तिपूर्वं भजेद्देवं विष्णुमव्ययमक्षयम् २४।
एवं वैशाख संबंधी भक्तिभावेन तत्परैः।
उत्सवो विष्णुसंज्ञस्तु कर्त्तव्यो भक्तिमिच्छुभिः २५।
आगमोक्तेन मंत्रेण विधिं तत्र प्रकारयेत्।
कृते सति महादेवि कोटियज्ञसमं फलम् २६।
रागद्वेषविनिर्मुक्तो महामोहनिवर्त्तकः।
इहलोके सुखं भुक्त्वा याति विष्णोः सनातनम् २७।
ब्राह्मणो भक्तिभावेन यः करोत्युत्सवं भुवि।
सर्वपापविनिर्मुक्तो वैकुंठं गच्छते ध्रुवम् २८।

वेदाध्ययनहीनोऽपि शास्त्राध्ययनवर्जितः।
हरिभक्तिं तु संप्राप्य लभते वैष्णवं पदम् २९।
आत्मारामः सदा मुक्तो विजितात्मा भवेत्तु सः।
स वै विष्णुपदं याति यावच्चंद्र दिवाकरौ ३०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे शयनमहोत्सवोनाम पञ्चाशीतितमोऽध्यायः ८५।

Roman transliteration

mahādeva uvāca-
vaiśākhyāṃ pūrṇamāsyāṃ vai jalasthaṃ jagadīśvaram |
pūjayedvaiṣṇavo bhaktyā kṛtotsāho mudānvitaḥ 1|
gītaṃ vādyaṃ tathā nṛtyaṃ kṛtvā puṇyaṃ mahotsavam |
ekādaśyāṃ suraśreṣṭhaṃ paśyedvātha praharṣitaḥ 2|
gītaṃ gāyanhararbhaktyā karttavyaḥ sotsavaḥ śubhaḥ |
śayanaṃ kuru deveśa jale'sminvai sureśvara 3|
tvayi supte jagatsuptaṃ bhavatyeva na saṃśayaḥ |
ghanāgame prakurvaṃti jalastha vai janārdanam 4|
ye narāstu suraśreṣṭhe na dāho narake bhavet |
svarṇapātre tathā raupye tāmre vā ca sureśvari 5|
mṛnmaye vātha karttavyaṃ śayanaṃ viṣṇusaṃjñakam |
tatra toyaṃ ca saṃsthāpya śītalaṃ gaṃdhavāsitam 6|
tasmiṃstoye tato viṣṇoḥ sthāpanaṃ kārayedbudhaḥ |
gopālanāmnī mūrttiśca rāmanāmnī tathāpi vā 7|

śālagrāma śilā vāpi sthāpanīyā viśeṣataḥ |
pratimāṃ vā mahābhāga tasya puṇyamanaṃtakam 8|
yāvaddharādharālokā yāvaccaṃdra divākarau |
tāvattasya kule kaścinna bhaveddevi nārakī 9|
tasmājjyeṣṭhe mahādevi toyasthaṃ pūjayeddharim |
vītatāpo narastiṣṭhedyāvadābhūtasaṃplavam 10|
suśītale tathā toye tulasīdalavāsitam |
śuciśukragate kāle pūjayeddharaṇīdharam 11|
śuciśukragate kāle ye'rcayiṣyaṃti keśavam |
jalasthaṃ vividhaiḥ puṣpairmucyaṃte yamapīḍanāt 12|
jalapreṣṭho yato viṣṇurjalaśāyī jalapriyaḥ |
tasmādgrīṣme viśeṣeṇa jalasthaṃ pūjayeddharim 13|
nīramadhye sthitaṃ kṛtvā śālagrāmasamudbhavam |
yenārcito mahābhaktyā sa bhavetkulapāvanaḥ 14|
karkarāśi gate sūrye mithunasthe viśeṣataḥ |

yenārcito haribhaktyā jalamadhye tu suṃdari 15|
dvādaśyāṃ tu viśeṣeṇa jalastha jalaśāyinaḥ |
yenārcanaṃ kṛtaṃ tena koṭiyajñaśataṃ kṛtam 16|
nikṣipya jalapātre tu māse mādhavasaṃjñake |
mādhavaṃ ye'rcayiṣyaṃti devāste tu narā bhuvi 17|
pātre gaṃdhodakaṃ kṛtvā yaḥ kṣipedgaruḍadhvajam |
dvādaśyāṃ pūjayedrātrau muktibhāgī bhavettu saḥ 18|
aśraddadhānaḥ pāpātmā nāstiko'cchinnasaṃśayaḥ |
hetuniṣṭhaśca paṃcaite na pūjāphala bhāginaḥ 19|
tathā mahādevi prabhuṃ jalasthaṃ jagadīśvaram |
pūjayedyo naro nityaṃ mahāpāpaiḥ pramucyate 20|
oṃhrī hrīṃ rāmāya namaḥ |
iti maṃtreṇa deveśi pūjanaṃ tatra vai smṛtam |
oṃ klīṃ kṛṣṇāya goviṃdāya gopījanavallabhāya namaḥ |
iti maṃtreṇa girije udakaṃ cābhimaṃtrayet |

devadeva mahābhāga śrīvatsakṛta lāṃchana 21|
mahādeva namaste'stu namaste viśvabhāvana |
arghaṃ gṛhāṇa bho deva muktiṃ me dehi sarvadā 22|
nānāvidhaiḥ supuṣpaiśca pūjayedgaruḍāsanam |
sarvabādhāvinirmukto viṣṇoḥ sāyujyatāmiyāt 23|
rātrau jāgaraṇaṃ tatra dvādaśyāṃ susamāhitaḥ |

bhaktipūrvaṃ bhajeddevaṃ viṣṇumavyayamakṣayam 24|
evaṃ vaiśākha saṃbaṃdhī bhaktibhāvena tatparaiḥ |
utsavo viṣṇusaṃjñastu karttavyo bhaktimicchubhiḥ 25|
āgamoktena maṃtreṇa vidhiṃ tatra prakārayet |
kṛte sati mahādevi koṭiyajñasamaṃ phalam 26|
rāgadveṣavinirmukto mahāmohanivarttakaḥ |
ihaloke sukhaṃ bhuktvā yāti viṣṇoḥ sanātanam 27|
brāhmaṇo bhaktibhāvena yaḥ karotyutsavaṃ bhuvi |
sarvapāpavinirmukto vaikuṃṭhaṃ gacchate dhruvam 28|

vedādhyayanahīno'pi śāstrādhyayanavarjitaḥ |
haribhaktiṃ tu saṃprāpya labhate vaiṣṇavaṃ padam 29|
ātmārāmaḥ sadā mukto vijitātmā bhavettu saḥ |
sa vai viṣṇupadaṃ yāti yāvaccaṃdra divākarau 30|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde śayanamahotsavonāma pañcāśītitamo'dhyāyaḥ 85|

English translation

Mahādeva said :

1-11. A devotee of Viṣṇu should devoutly and with joy worship and celebrate the festival of the lord of the world lying in water on the full-moon day of Vaiśākha . Having had songs, (having played upon) musical instruments, having danced and celebrated the auspicious great festival, he should, being delighted, see the best god on the Ekādaśī (day). Devoutly singing a song in praise of Viṣṇu, he should celebrate the auspicious festival. 'O lord of gods, lie in this water. When, O lord of gods, you are asleep, the world also is asleep.' On the advent of the rainy season, those men who put Viṣṇu in water, have no torment in hell, O best goddess. The bed called Viṣṇu, should be made in a golden vessel, or a silver vessel, or a copper vessel, O best goddess. Or it should be made in an earthen vessel. Having put there cold water made fragrant, the wise man should install in that water (the image of) Viṣṇu. The image should have the name of Gopāla or of Rāma . Or especially a Śālagrāma stone should be installed. Or an image of that stone (should be put). Its merit is unending. As long as the earth, the people on it, the moon and the sun are there, no one in his family would be a hellish being. Therefore, O great goddess, he should worship Viṣṇu in water. The man, free from torment, would exist till the final deluge. During the time of Jyeṣṭha and Āṣāḍha he should worship Viṣṇu covered with a Tulasī leaf in very cold water.

12-20. Those who worship Viṣṇu remaining in water with various flowers during the time of Jyeṣṭha and Āṣāḍha, are free from Yama 's torment. As water is most dear to Viṣṇu, as he lies in water, as he likes water, so, especially in summer, (a man) should worship Viṣṇu remaining in water. He who, after making the image of Śālagrāma stone of the deity lie in water, has worshipped it, would emancipate his family. He, O beautiful one, who has devoutly worshipped Viṣṇu in water when the Sun is in Cancer (the fourth sign of the Zodiac), or especially when he is in Gemini (the third sign of the Zodiac), and he who has offered worship to the lord remaining and lying in water, has performed crores of hundreds of sacrifices. Those men who in the month called Mādhava (i.e. Vaiśākha) worship (the image of) Viṣṇu after putting it in water are gods on the earth. He who having prepared (the mixture of) sandal and water in a pot, would put (into it the image of) Viṣṇu, and worship it at night on Dvādaśī, would get salvation. These five—one who has no faith, one of a sinful mind, an atheist, one whose doubt has not been removed, and one who acts from a (selfish) motive—do not enjoy the fruit of the worship. In the same way, O great goddess, a man who everyday worships the lord of the world

while he is in water, is freed from great sins.

21-30. O chief goddess, the worship to him is said to be offered with (i.e. to the accompaniment of) the hymn, 'Om, Hrīṃ , Hrīṃ, salutation to Rāma. Om, Klīṃ , salutation to Kṛṣṇa , Govinda , dear to the cowherdesses'. With this hymn, O daughter of the (Himālaya) Mountain, he should consecrate the water. (He should say:) 'O god of gods, O noble one, O you having the mark of Śrīvatsa , O great god, salutation to you. O cause of the world, salutation to you. O god, accept the respectful offering and always give me salvation'. With flowers of various kinds he should worship Viṣṇu. Free from all troubles he would be absorbed into Viṣṇu. Being very much concentrated he should keep awake on Dvādaśī. He should devoutly worship the immutable and inexhaustible god, Viṣṇu. Those who are intent on devotion and desire devotion should celebrate the festival called Viṣṇu(-festival) in the month of Vaiśākha. He should perform the rites in it as told in the holy texts. When this is done, O great goddess, it is equal to the fruit of a crore of sacrifices. He being free from attachment and hatred and turning away great delusion, goes to the eternal (position) of Viṣṇu after having enjoyed happiness in the world. A brāhmaṇa who on the earth devoutly celebrates (this) festival, gets free from sins, and certainly goes to Vaikuṇṭha . A man deprived of Vedic studies and without the study of holy texts gets Viṣṇu's position on having devotion for Viṣṇu. He would be delighted in self, would always be free, and would have conquered his self. He goes to Viṣṇu's position (and remains there) as long as the Moon and the Sun (exist).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 86

The Investiture of the Sacred Thread

Chapter 498 of 693 · 42 detected Sanskrit verse markers

Sanskrit

महादेव उवाच-
श्रावणे मासि संप्राप्ते पवित्रारोपणो विधिः ।
यस्मिन्कृते तु देवेशि दिव्यभक्तिः प्रजायते १।
पवित्रारोपणं विष्णोः कर्तव्यं श्रद्धया बुधैः ।
संपूर्णा जायते तस्य पूजा पार्वति वार्षिकी २।
पवित्रारोपणे विष्णोर्जायते सुखमात्मनः ।
संपूजिते सदा विष्णौ नानासुखमवाप्नुयात् ३।
सूत्रं वाससमानीय ब्राह्मण्या कर्तितं तथा ।
स्वेनैव कर्तितं सूत्रं तेनैव च प्रकारयेत् ४।
सच्छूद्र्या कर्तितं सूत्रं तद्ग्राह्यं वा तथैव च ।
अन्यथा विक्रयेणापि ग्राह्यं चापि यथातथम् ५।
क्षौमेनैव प्रकर्तव्यः पवित्रारोपणो विधिः ।
रूप्येण वा तथा कार्यं पवित्रं विष्णुदैवतम् ६।
सौवर्णेनापि देवेशि कर्तव्यं विधिपूर्वकम् ।
अभावे सर्वधातूनां ग्राह्यं सूत्रं तथा बुधैः ७।

कृत्वा तु त्रिवृतं सूत्रं प्रक्षाल्यमुदकेन तु ।
लिंगे लिंगप्रमाणं च प्रतिमायां यथाविधिः ८।
पादौ वै जानुपर्यंतं तथा नाभिसमं स्मृतम् ।
ज्येष्ठं मध्यं कनिष्ठं च पवित्रं कारयेद्बुधः ९।
संवत्सरदिनैस्तद्वत्तदर्द्धार्द्धेन संख्यया ।
सूत्रेणैव प्रकर्त्तव्यं ग्रंथिनाष्टोत्तरं शतम् १०।
तदर्द्धसंख्यकेनापि युक्तं वा तत्र पार्वति ।
लिंगे वै लिंगसंज्ञं तु गंगानागैश्च संयुतम् ११।
प्रतिमायां तथा देवि पवित्रं वनमालकम् ।
यथाशोभा तथा कार्यं येन विष्णुः प्रसीदति १२।
एकं वै सुपवित्रं तु गंधाख्यं कारयेत्सदा ।
तंतुना यच्च संयुक्तं कर्त्तव्यं वैष्णवैर्नरैः १३।
देवानां च तथा प्रोक्तं पवित्रं विष्णुदैवतम् ।
अंबरीषाद्या भक्ताश्च अन्येऽपि च ध्रुवादयः १४।
पवित्राणि ततः पश्चाद्दातव्यानीह पार्वति ।

प्रतिपद्धनदस्योक्ता पवित्रारोपणे तिथिः १५।
लक्ष्म्या देव्या द्वितीया तु तिथीनामुत्तमा तिथिः ।
तृतीया तु तव प्रोक्ता चतुर्थी गणपस्य च १६।
पंचमी चंद्रमसश्चैव षष्ठी वै कार्त्तिकस्य च ।
सप्तमी च रवेः प्रोक्ता दुर्गायाश्चाष्टमी स्मृता १७।
नवमी चैव मातृणां यमस्य दशमी तथा ।
एकादशी तु सर्वेषां द्वादशी माधवस्य च १८।
त्रयोदशी तु कामस्य शर्वस्योक्ता चतुर्दशी ।
तद्वत्पंचदशी ख्याता धातुर्वै ह्यर्चने पुनः १९।
एता वै तिथयः प्रोक्ताः पवित्रारोपणोचिताः ।
कनिष्ठे द्वादश प्रोक्ता मध्यमे द्विगुणा स्मृताः २०।
त्रिगुणाश्चोत्तमे चैव ग्रंथयश्च पवित्रके ।
कर्पूरकेसराभ्यां वा चंदनेन हरिद्रया २१।
रंजयित्वा तु तत्सर्वं स्थाप्यं नवकरंडके ।
देवस्य यजनं यत्र स्थाप्यानि देववत्तदा २२।

आदौ देवार्चनं कृत्वा वासनं सपवित्रकम् ।
अधिवासिते पवित्रे तु ततो वै पूजनं स्मृतम् २३।
पवित्रेषु च यद्देवास्तेषां निकटमाचरेत् ।
ब्रह्माविष्णुस्तथा रुद्रस्त्रयो वै सूत्रदेवताः २४।
क्रिया च पौरुषी वीरा चतुर्थी चापराजिता ।
जया च विजया चैव मुक्तिदा च सदाशिवा २५।
मनोन्मनी तु नवमी दशमी सर्वतोमुखी ।
ग्रंथीनां देवताश्चैव सूत्रेषु विनिवेशयेत् २६।
आवाहनमुद्रया वै शास्त्रोक्तविधिना ततः ।
आवाह्य तत्र ताः सम्यक्संनिधीकरणं स्मृतम् २७।
संनिधीकरणमुद्रया संनिधीकरणम् ।
रक्ष्यामुद्रया संरक्ष्य धेनुमुद्रया अमृतीकृत्य ।
आनीय देवस्याग्रे कलशोदकं गृहीत्वा ।
आगमोक्तेन मंत्रेण प्रोक्षणं विधाय क्लीं कृष्णाय इति मंत्रेण प्रोक्षणं गंधधूपदीप।
नैवेद्यादिकं दत्त्वा तांबूलादिकं दत्त्वा षोडशोपचारादिना पवित्रदेवता।

अभ्यर्च्य गंधपवित्रं धूपितं कृत्वा देवाभिमुखः सन् ।
नमस्कारमुद्रया देवं अभिमंत्रयीत ।
आमंत्रितो महादेव सार्द्धं देव्या गणादिभिः ।
मंत्रैर्वा लोकपालैश्च सहितः परिवारकैः २८।
आगच्छ भगवन्विष्णो विधिसंपूर्णहेतवे ।
प्रातस्त्वत्पूजनं कुर्मः सान्निध्यं नियतं कुरु २९।
तद्भंधं च पवित्रं च देवस्य राघवस्य च ।
श्रीविष्णोश्चरणे तन्नि क्षिप्य प्रातः ।
स्वक्रियां विधाय पुण्याहस्वस्तिवाचन जयजय शब्दैर्घंटादि वादित्र।

निर्घोषतूर्यादिशब्दैः पवित्रैः पूजां कुर्यात् ।
ततः प्रथमं ज्येष्ठं ततो मध्यमं कनिष्ठं च ।
एभिः सर्वैर्यथाक्रमेण पूजां कुर्यात् ।
ॐवासुदेवाय विद्महे विष्णुदेवाय धीमहि ।
तन्नो देवः प्रचोदयात् ।
इति पवित्रदानं अथवा स्वमंत्रैः ।

ततो वै महतीं पूजां विष्णोः कुर्यात्प्रसादिनीम् ।
यया वै कृतया देवि विष्णुरात्मा प्रसीदति ३०।
समंताद्दीपमाला च कर्त्तव्या च विधानतः ।
चतुर्विधं तथा चान्नं नैवेद्यं कारयेद्बुधः ३१।
पवित्राणि ततो दद्यात्पूजितानि तु शोभने ।
भक्त्या चैव विशेषेण श्रीगुरुं पूजयेत्ततः ३२।
वस्त्रालंकारविधिना पूजनीयो गुरुर्महान् ।
पूजयित्वा गुरुं तत्र पवित्रं धारयेत्ततः ३३।
अथ ये वैष्णवाः संति तेभ्यस्तांबूलादिकं दत्त्वा पूर्णाहुतिमग्नये दत्त्वा श्रीनिवासाय श्रीकृष्णाय कर्म निवेदयेत् ।
मंत्रहीनं क्रियाहीनं भक्तिहीनं तु केशव ।
यत्पूजितो मया सम्यक्संपूर्णं यातु मे ध्रुवम् ३४।
तत उद्वास्य इष्टबंधुभिस्तथा वैष्णवैर्विप्रैर्वा सहितः सन्मृष्टमन्नं स्वयं भुंजीत ।
एतत्पूजनकं दिव्यं ये शृण्वंति द्विजोत्तमाः ।
सर्वपापविनिर्मुक्ता यांति विष्णोः परं पदम् ३५।
यावत्तपति वै चंद्रो यावत्तपति वै रविः ।

पवित्रारोपकस्तद्वत्तप्यते नात्र संशयः ३६।
पृथिव्यां यानि दानानि नियमाश्च तथा पुनः ।
सर्वे वै पूर्णतां यांति पवित्रारोपणे कृते ३७।
उत्सवानां च राजायं पवित्रारोपणो विधिः ।
ब्रह्महा शुध्यते तत्र नात्र कार्या विचारणा ३८।
सत्यं सत्यं पुनः सत्यं यदुक्तं नगनंदिनि ।
पवित्रारोपणे पुण्यं दर्शने तु तथा स्मृतम् ३९।
शूद्रैर्वाथ महाभागे पवित्रारोपणो विधिः ।
कृतो यैर्भक्तिभावेन ते वै धन्यतमाः स्मृताः ४०।
धन्योऽहं कृतकृत्योऽहं सौभाग्यो धरणीतले ।
मया तु या कृता भक्तिर्वैष्णवी मुक्तिदायिनी ४१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे उमामहेश्वरसंवादे पवित्रारोपणंनाम षडशीतितमोऽध्यायः ८६।

Roman transliteration

mahādeva uvāca-
śrāvaṇe māsi saṃprāpte pavitrāropaṇo vidhiḥ |

yasminkṛte tu deveśi divyabhaktiḥ prajāyate 1|
pavitrāropaṇaṃ viṣṇoḥ kartavyaṃ śraddhayā budhaiḥ |
saṃpūrṇā jāyate tasya pūjā pārvati vārṣikī 2|
pavitrāropaṇe viṣṇorjāyate sukhamātmanaḥ |
saṃpūjite sadā viṣṇau nānāsukhamavāpnuyāt 3|
sūtraṃ vāsasamānīya brāhmaṇyā kartitaṃ tathā |
svenaiva kartitaṃ sūtraṃ tenaiva ca prakārayet 4|
sacchūdryā kartitaṃ sūtraṃ tadgrāhyaṃ vā tathaiva ca |
anyathā vikrayeṇāpi grāhyaṃ cāpi yathātatham 5|
kṣaumenaiva prakartavyaḥ pavitrāropaṇo vidhiḥ |
rūpyeṇa vā tathā kāryaṃ pavitraṃ viṣṇudaivatam 6|
sauvarṇenāpi deveśi kartavyaṃ vidhipūrvakam |
abhāve sarvadhātūnāṃ grāhyaṃ sūtraṃ tathā budhaiḥ 7|

kṛtvā tu trivṛtaṃ sūtraṃ prakṣālyamudakena tu |
liṃge liṃgapramāṇaṃ ca pratimāyāṃ yathāvidhiḥ 8|
pādau vai jānuparyaṃtaṃ tathā nābhisamaṃ smṛtam |
jyeṣṭhaṃ madhyaṃ kaniṣṭhaṃ ca pavitraṃ kārayedbudhaḥ 9|
saṃvatsaradinaistadvattadarddhārddhena saṃkhyayā |
sūtreṇaiva prakarttavyaṃ graṃthināṣṭottaraṃ śatam 10|
tadarddhasaṃkhyakenāpi yuktaṃ vā tatra pārvati |
liṃge vai liṃgasaṃjñaṃ tu gaṃgānāgaiśca saṃyutam 11|
pratimāyāṃ tathā devi pavitraṃ vanamālakam |
yathāśobhā tathā kāryaṃ yena viṣṇuḥ prasīdati 12|
ekaṃ vai supavitraṃ tu gaṃdhākhyaṃ kārayetsadā |
taṃtunā yacca saṃyuktaṃ karttavyaṃ vaiṣṇavairnaraiḥ 13|
devānāṃ ca tathā proktaṃ pavitraṃ viṣṇudaivatam |
aṃbarīṣādyā bhaktāśca anye'pi ca dhruvādayaḥ 14|
pavitrāṇi tataḥ paścāddātavyānīha pārvati |

pratipaddhanadasyoktā pavitrāropaṇe tithiḥ 15|
lakṣmyā devyā dvitīyā tu tithīnāmuttamā tithiḥ |
tṛtīyā tu tava proktā caturthī gaṇapasya ca 16|
paṃcamī caṃdramasaścaiva ṣaṣṭhī vai kārttikasya ca |
saptamī ca raveḥ proktā durgāyāścāṣṭamī smṛtā 17|
navamī caiva mātṝṇāṃ yamasya daśamī tathā |
ekādaśī tu sarveṣāṃ dvādaśī mādhavasya ca 18|
trayodaśī tu kāmasya śarvasyoktā caturdaśī |
tadvatpaṃcadaśī khyātā dhāturvai hyarcane punaḥ 19|
etā vai tithayaḥ proktāḥ pavitrāropaṇocitāḥ |
kaniṣṭhe dvādaśa proktā madhyame dviguṇā smṛtāḥ 20|
triguṇāścottame caiva graṃthayaśca pavitrake |
karpūrakesarābhyāṃ vā caṃdanena haridrayā 21|
raṃjayitvā tu tatsarvaṃ sthāpyaṃ navakaraṃḍake |
devasya yajanaṃ yatra sthāpyāni devavattadā 22|

ādau devārcanaṃ kṛtvā vāsanaṃ sapavitrakam |
adhivāsite pavitre tu tato vai pūjanaṃ smṛtam 23|
pavitreṣu ca yaddevāsteṣāṃ nikaṭamācaret |
brahmāviṣṇustathā rudrastrayo vai sūtradevatāḥ 24|
kriyā ca pauruṣī vīrā caturthī cāparājitā |
jayā ca vijayā caiva muktidā ca sadāśivā 25|
manonmanī tu navamī daśamī sarvatomukhī |

graṃthīnāṃ devatāścaiva sūtreṣu viniveśayet 26|
āvāhanamudrayā vai śāstroktavidhinā tataḥ |
āvāhya tatra tāḥ samyaksaṃnidhīkaraṇaṃ smṛtam 27|
saṃnidhīkaraṇamudrayā saṃnidhīkaraṇam |
rakṣyāmudrayā saṃrakṣya dhenumudrayā amṛtīkṛtya |
ānīya devasyāgre kalaśodakaṃ gṛhītvā |
āgamoktena maṃtreṇa prokṣaṇaṃ vidhāya klīṃ kṛṣṇāya iti maṃtreṇa prokṣaṇaṃ gaṃdhadhūpadīpa|
naivedyādikaṃ dattvā tāṃbūlādikaṃ dattvā ṣoḍaśopacārādinā pavitradevatā|

abhyarcya gaṃdhapavitraṃ dhūpitaṃ kṛtvā devābhimukhaḥ san |
namaskāramudrayā devaṃ abhimaṃtrayīta |
āmaṃtrito mahādeva sārddhaṃ devyā gaṇādibhiḥ |
maṃtrairvā lokapālaiśca sahitaḥ parivārakaiḥ 28|
āgaccha bhagavanviṣṇo vidhisaṃpūrṇahetave |
prātastvatpūjanaṃ kurmaḥ sānnidhyaṃ niyataṃ kuru 29|
tadgaṃdhaṃ ca pavitraṃ ca devasya rāghavasya ca |
śrīviṣṇoścaraṇe tatni kṣipya prātaḥ |
svakriyāṃ vidhāya puṇyāhasvastivācana jayajaya śabdairghaṃṭādi vāditra|
nirghoṣatūryādiśabdaiḥ pavitraiḥ pūjāṃ kuryāt |
tataḥ prathamaṃ jyeṣṭhaṃ tato madhyamaṃ kaniṣṭhaṃ ca |
ebhiḥ sarvairyathākrameṇa pūjāṃ kuryāt |
oṃvāsudevāya vidmahe viṣṇudevāya dhīmahi |
tanno devaḥ pracodayāt |
iti pavitradānaṃ athavā svamaṃtraiḥ |

tato vai mahatīṃ pūjāṃ viṣṇoḥ kuryātprasādinīm |
yayā vai kṛtayā devi viṣṇurātmā prasīdati 30|
samaṃtāddīpamālā ca kattarvyā ca vidhānataḥ |
caturvidhaṃ tathā cānnaṃ naivedyaṃ kārayedbudhaḥ 31|
pavitrāṇi tato dadyātpūjitāni tu śobhane |
bhaktyā caiva viśeṣeṇa śrīguruṃ pūjayettataḥ 32|
vastrālaṃkāravidhinā pūjanīyo gururmahān |
pūjayitvā guruṃ tatra pavitraṃ dhārayettataḥ 33|
atha ye vaiṣṇavāḥ saṃti tebhyastāṃbūlādikaṃ dattvā pūrṇāhutimagnaye dattvā śrīnivāsāya śrīkṛṣṇāya karma nivedayet |
maṃtrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ tu keśava |
yatpūjito mayā samyaksaṃpūrṇaṃ yātu me dhruvam 34|
tata udvāsya iṣṭabaṃdhubhistathā vaiṣṇavairviprairvā sahitaḥ sanmṛṣṭamannaṃ svayaṃ bhuṃjīta |
etatpūjanakaṃ divyaṃ ye śṛṇvaṃti dvijottamāḥ |
sarvapāpavinirmuktā yāṃti viṣṇoḥ paraṃ padam 35|
yāvattapati vai caṃdro yāvattapati vai raviḥ |

pavitrāropakastadvattapyate nātra saṃśayaḥ 36|
pṛthivyāṃ yāni dānāni niyamāśca tathā punaḥ |
sarve vai pūrṇatāṃ yāṃti pavitrāropaṇe kṛte 37|
utsavānāṃ ca rājāyaṃ pavitrāropaṇo vidhiḥ |
brahmahā śudhyate tatra nātra kāryā vicāraṇā 38|
satyaṃ satyaṃ punaḥ satyaṃ yaduktaṃ naganaṃdini |
pavitrāropaṇe puṇyaṃ darśane tu tathā smṛtam 39|
śūdrairvātha mahābhāge pavitrāropaṇo vidhiḥ |
kṛto yairbhaktibhāvena te vai dhanyatamāḥ smṛtāḥ 40|
dhanyo'haṃ kṛtakṛtyo'haṃ saubhāgyo dharaṇītale |
mayā tu yā kṛtā bhaktirvaiṣṇavī muktidāyinī 41|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe umāmaheśvarasaṃvāde pavitrāropaṇaṃnāma ṣaḍaśītitamo'dhyāyaḥ 86|

English translation

Mahādeva said :

1-19. When the month of Śrāvaṇa comes the rite of the investiture of the sacred thread should be performed, having done which divine devotion is produced. O Pārvatī , the wise ones should perform, with faith, Viṣṇu 's investiture of the sacred thread. (By doing that) his worship in the rainy season becomes complete. On Viṣṇu's investiture of the sacred thread one gets pleasure. One would get various pleasures on having always properly worshipped Viṣṇu. Having brought a thread, a garment spun by a brāhmaṇa woman (he should do the rite). Or he should use there (i.e. for this rite) thread spun by himself. Or similarly he should get a thread spun by a good śūdra woman. Or he should properly have one through sale. The rite of the investiture (of the thread) should be done with silken cloth only. So also (the sacred thread for) god Viṣṇu should be made of silver. Or, O chief goddess, it should be especially made of gold according to the rule. In the absence of all metals the wise ones should take (a cotton) thread. The thread reaching the feet is said to be the best. The one up to the knees (is said to be) middling. The one reaching the navel (is said to be) inferior. A wise one should have the investiture (of any one of these threads). The thread should have the knots numbering the days of the year, or half the number, or one hundred and eight. O Pārvatī, it is also proper (to have one) having half the number. On the phallus it is known as liṅga , and should be accompanied by Gaṅgā and the serpents. O goddess, on the image the sacred thread should be of wood flowers. It should be prepared beautifully, by which Viṣṇu is pleased. One good sacred thread called gandha should always be prepared by men, Viṣṇu's devotees, and it should have only one strand. In the same way the thread sacred to the deity Viṣṇu is also said to be (so) for the gods. So also (for) the devotees like Ambarīṣa and Dhruva . Then, O Pārvatī, sacred threads should be offered here (i.e. in this rite). The first day is recommended for investiture with the sacred thread of Kubera . The second is said to be the best of days for goddess Lakṣmī . The third for you, and the fourth for Gajānana . The fifth is for the Moon, and the sixth for Kārtikeya . The seventh is said (i.e. recommended) for the Sun; for Durgā the eighth is told, the ninth for the divine mothers and similarly the tenth is (recommended) for Yama . The eleventh is (recommended) for all (deities), and the twelfth for Viṣṇu. The thirteenth is for Madana , and the fourteenth is said to be for Śarva . Similarly the fifteenth (day of the fortnight) is recommended for Brahma 's worship.

20-27. These are said to be the proper days of investiture with the sacred thread. Twelve is said to be inferior. Double (the number) is said to be middling; and thrice the number (i.e. thirty-six) is said to be the number of knots on the sacred thread. Have it dyed with camphor and saffron, sandal and turmeric. Having dyed all this, and having put it in a new casket, all those should be placed like a deity (at the place) where the worship of the deity (is to be performed). First, worship of the deity should be done. (Then) garment with the thread (should be put on). After the sacred thread is put on, the worship is said to be done. In the sacred threads the deities would be in proximity. Brahmā , Viṣṇu, and Rudra are the three deities of the sacred thread. Kriyā , Pauruṣī , Vīrā , the fourth (being) Aparājitā , Jayā and Vijayā , Muktidā, so also Sadāśivā, the ninth (is) Manonmanī , and the tenth Sarvatomukhī—these are the deities of the knots. He should install them on the threads. Then with (appropriate) finger position according to the rule of the holy texts, he should invoke them. This is said to be properly placing them in proximity.

28-35. The placing in proximity is done by the finger position (called) sannidhi-mudrā . Then having protected them with (the finger position called) rakṣā (i.e. protection)- mudrā and having immortalised them with (the finger position called) dhenu -mudrā he should bring them before the deity. Taking water from the pitcher he should sprinkle them with hymns from the sacred texts. The sprinkling (should be done) with the hymn: ‘ Klīṃ , to Kṛṣṇa ’. Then having offered sandal, incense, eatables, having given tāmbūla etc., having worshipped the deities of the sacred thread in the sixteen ways of doing homage, having incensed the fragrant sacred thread, and facing the deity he should consecrate it with (the finger position) called namaskāra-mudrā (i.e. mudrā of salutation): ‘O Mahādeva , with the goddess and attendants etc. you are invited by means of these hymns. O lord Viṣṇu, come along with the regents of quarters and attendants for the fulfilment of the rite. In the morning we shall worship you. Be constantly in the proximity.’ Having put in the morning that sandal and sacred thread at the feet of god Rāghava , Viṣṇu, and having performed his rite(s) and with the repetition three times of the words, ‘This is an auspicious day’ and with the preliminary religious rite and with words of victory and with the auspicious sounds of bells, musical instruments and of drums he should offer the worship. He should worship in the proper order: first the seniormost, then the middling and (lastly) the inferior. With the hymn ‘We know Vāsudeva , we think of god Viṣṇu; may the god urge us on’, or with his own hymns he should offer the great delightful worship, having offered which Viṣṇu, the soul, is pleased. All round illumination should be done according to the rule. The wise man should also get prepared four kinds of food. O beautiful one, then the sacred threads that are worshipped should be given (to brāhmaṇas). Then he should especially worship his teacher with devotion. The great preceptor should be worshipped with the rite (of offering) garments and ornaments. After having worshipped his preceptor he should wear the sacred thread. Then having given tāmbūlas to those who are Viṣṇu’s devotees and a full oblation to Agni , he should report the act to Śrīnivāsa , Śrī Kṛṣṇa. (He should say:) ‘O Viṣṇu, may that (act of having) worshipped you without the (proper) hymns, the (proper) acts, and without devotion, be certainly well completed’. Then having called (his relatives) he should eat the cooked food with his dear relatives, Viṣṇu’s devotees, and brāhmaṇas. Those best brāhmaṇas who listen to this divine worship are free from all sins and go to the highest position of Viṣṇu.

36-41. There is no doubt that as long as the Moon shines, the Sun shines, he who has investiture of the sacred thread shines like them. On having the investiture with the sacred thread all the gifts and restraints that there are on the earth, become perfect. This rite of the investiture of the sacred thread is the king of festivals. A killer of a brāhmaṇa is purified by it. No doubt should be raised about this. O daughter of the (Himālaya) Mountain, what is said is the truth, the (absolute) truth. The religious merit that is said (to result) from the investiture of the sacred thread is also said (to be had) from seeing it. O noble one, the śūdras who have devoutly performed this rite of the investiture of the sacred thread, are said to be most fortunate. I am lucky, I am blessed, I am fortunate, (as) the devotion I had for Viṣṇu, gives salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 87

Monthly Offering of Flowers to Viṣṇu

Chapter 499 of 693 · 28 detected Sanskrit verse markers

Sanskrit

महेश्वर उवाच-
चैत्रे तु चंपकेनैव जातीपुष्पेण वा पुनः ।
पूजनीयः प्रयत्नेन केशवः क्लेशनाशनः १।
दमनकैर्मरुकैश्चैव बिल्वपुष्पैरथापि वा ।
पूजयेज्जगतामीशं विष्णुं सर्वेश्वरेश्वरम् २।
शतपत्रैस्तथादिव्यै रक्तैर्वा सुसमाहितः ।
पूजयंति नरा विष्णुं चैत्रमासे सुरेश्वरि ३।
वैशाखे तु सदा देवि ह्यर्चनीयो महत्प्रभुः ।
केतकीपत्रमादाय वृषस्थे च दिवाकरे ४।
येनार्चितो हरिर्भक्त्या प्रीतो मन्वंतरं शतम् ।
ज्येष्ठे मासे तु संप्राप्ते नानापुष्पैः प्रपूजयेत् ५।
पूजिते देवदेवेशे सर्वे देवाः सुपूजिताः ।
कृत्वा पापसहस्राणि महापापशतानि च ६।
तेपि यास्यंति भो देवि यत्र विष्णुः श्रिया सह ।
आषाढे मासि संप्राप्ते पूजां कुर्याद्विशेषतः ७।

करवीरैरक्तपुष्पैस्तथाब्जैर्वा सदा नराः ।
पूजां कुर्वंति ये विष्णोस्ते ज्ञेयाः पुण्यभागिनः ८।
जातरूपनिभैर्विष्णुं कदंबकुसुमैस्तथा ।
येऽर्चयिष्यंति गोविंदं न तेषां सौरिजं भयम् ९।
घनागमे घनश्यामः कदंबकुसुमार्चितः ।
ददाति वांछितान्कामान्यावदिंद्राश्चतुर्दश १०।
यथा पद्मालयां प्राप्य प्रीतो भवति माधवः ।
कदंबकुसुमं लब्ध्वा प्रीतो भवति लोककृत् ११।
तुलसी कृष्णतुलसी वंजुलैर्वा सुरेश्वरि ।
सर्वदा पूजितो विष्णुः कष्टं हरति नित्यशः १२।
श्रावणे मासि संप्राप्ते येऽर्चयंति जनार्दनम् ।
अतसीपुष्पमादाय तथा दूर्वादलेन तु १३।
नानापुष्पैर्विशेषेण पूजनीयः प्रयत्नतः ।
ददाति विपुलान्कामान्यावदाभूतसंप्लवम् १४।
भाद्र मासे तु संप्राप्ते शृणु त्वं नगनंदिनि ।

चंपकैर्वा श्वेतपुष्पैरक्तसिंदूरकैस्तथा १५।
कह्लारैर्वा महादेवि सर्वकामफलं लभेत् ।
आश्विने वै शुभेमासे कर्त्तव्यं विष्णुपूजनम् १६।
यूथिकानवजातीभिस्तथा नानाविधैः शुभैः ।
पूजनीयः प्रयत्नेन भक्तिपूर्वं सदा जनैः १७।
पद्मान्येव समानीय येऽर्चयंति जनार्दनम् ।
धर्मार्थकाममोक्षांस्ते लभंते मानवा भुवि १८।
कार्तिकेमासि संप्राप्ते पूजनीयो महेश्वरः ।
यावंति ऋतुपुष्पाणि देयानि माधवस्य च १९।
तिलानि तिलपुष्पाणि तैर्वा ह्यर्चनकं चरेत् ।
पूजिते सति देवेशि अनंतफलमश्नुते २०।
बकुलपुष्पैः पुन्नागैश्चंपकैर्वा जनार्दनम् ।
कार्तिके पूजयिष्यंति ते देवा न हि मानवाः २१।
मार्गशीर्षे प्रयत्नेन पूजनीयः सदा प्रभुः ।
नानापुष्पैः सनैवेद्यैर्धूपैर्नीराजनैस्तथा २२।

मार्गशीर्षे विशेषेण दिव्यैः पुष्पैः प्रपूजयेत् ।
पौषमासे महादेवि स्वर्चनं शुभदं स्मृतम् २३।
नानातुलसिपत्रैश्च मृगनाभिजलैस्तथा ।
माघमासे तु संप्राप्ते नानापुष्पैः प्रपूजयेत् २४।
पूजिते देवदेवेशे वांछितं लभते ध्रुवम् ।
कर्पूरजा तथा पूजा नानानैवेद्यमोदकैः २५।
फाल्गुने चैव संप्राप्ते ह्यर्चनं माधवस्य च ।
कृत्वा वासंतिकीं पूजां पुष्पाण्यादाय सर्वशः २६।
नवीनैर्वाथ देवेशि सर्वैर्वा पूजयेत्ततः ।
पूजिते तु जगन्नाथे वैकुंठपदमव्ययम् ।
प्राप्नोति पुरुषो नित्यं श्रीविष्णोश्च प्रसादतः २७।
इति श्रीपाद्मे महापुराणेपंचपंचाशत्सहस्रसंहितायामुत्तरखंडे उमामहेश्वरसंवादे मासिकपुष्पोनाम सप्ताशीतितमोऽध्यायः ८७।

Roman transliteration

maheśvara uvāca-
caitre tu caṃpakenaiva jātīpuṣpeṇa vā punaḥ |
pūjanīyaḥ prayatnena keśavaḥ kleśanāśanaḥ 1|
damanakairmarukaiścaiva bilvapuṣpairathāpi vā |
pūjayejjagatāmīśaṃ viṣṇuṃ sarveśvareśvaram 2|
śatapatraistathādivyai raktairvā susamāhitaḥ |
pūjayaṃti narā viṣṇuṃ caitramāse sureśvari 3|
vaiśākhe tu sadā devi hyarcanīyo mahatprabhuḥ |
ketakīpatramādāya vṛsasthe ca divākare 4|
yenārcito harirbhaktyā prīto manvaṃtaraṃ śatam |
jyeṣṭhe māse tu saṃprāpte nānāpuṣpaiḥ prapūjayet 5|
pūjite devadeveśe sarve devāḥ supūjitāḥ |
kṛtvā pāpasahasrāṇi mahāpāpaśatāni ca 6|

tepi yāsyaṃti bho devi yatra viṣṇuḥ śriyā saha |
āṣāḍhe māsi saṃprāpte pūjāṃ kuryādviśeṣataḥ 7|

karavīrairaktapuṣpaistathābjairvā sadā narāḥ |
pūjāṃ kurvaṃti ye viṣṇoste jñeyāḥ puṇyabhāginaḥ 8|
jātarūpanibhairviṣṇuṃ kadaṃbakusumaistathā |
ye'rcayiṣyaṃti goviṃdaṃ na teṣāṃ saurijaṃ bhayam 9|
ghanāgame ghanaśyāmaḥ kadaṃbakusumārcitaḥ |
dadāti vāṃchitānkāmānyāvadiṃdrāścaturdaśa 10|
yathā padmālayāṃ prāpya prīto bhavati mādhavaḥ |
kadaṃbakusumaṃ labdhvā prīto bhavati lokakṛt 11|
tulasī kṛṣṇatulasī vaṃjulairvā sureśvari |
sarvadā pūjito viṣṇuḥ kaṣṭaṃ harati nityaśaḥ 12|
śrāvaṇe māsi saṃprāpte ye'rcayaṃti janārdanam |
atasīpuṣpamādāya tathā dūrvādalena tu 13|
nānāpuṣpairviśeṣeṇa pūjanīyaḥ prayatnataḥ |
dadāti vipulānkāmānyāvadābhūtasaṃplavam 14|
bhādra māse tu saṃprāpte śṛṇu tvaṃ naganaṃdini |

caṃpakairvā śvetapuṣpairaktasiṃdūrakaistathā 15|
kahlārairvā mahādevi sarvakāmaphalaṃ labhet |
āśvine vai śubhemāse karttavyaṃ viṣṇupūjanam 16|
yūthikānavajātībhistathā nānāvidhaiḥ śubhaiḥ |
pūjanīyaḥ prayatnena bhaktipūrvaṃ sadā janaiḥ 17|
padmānyeva samānīya ye'rcayaṃti janārdanam |
dharmārthakāmamokṣāṃste labhaṃte mānavā bhuvi 18|
kārtikemāsi saṃprāpte pūjanīyo maheśvaraḥ |
yāvaṃti ṛtupuṣpāṇi deyāni mādhavasya ca 19|
tilāni tilapuṣpāṇi tairvā hyarcanakaṃ caret |
pūjite sati deveśi anaṃtaphalamaśnute 20|
bakulapuṣpaiḥ punnāgaiścaṃpakairvā janārdanam |
kārtike pūjayiṣyaṃti te devā na hi mānavāḥ 21|
mārgaśīrṣe prayatnena pūjanīyaḥ sadā prabhuḥ |
nānāpuṣpaiḥ sanaivedyairdhūpairnīrājanaistathā 22|

mārgaśīrṣe viśeṣeṇa divyaiḥ puṣpaiḥ prapūjayet |
pauṣamāse mahādevi svarcanaṃ śubhadaṃ smṛtam 23|
nānātulasipatraiśca mṛganābhijalaistathā |
māghamāse tu saṃprāpte nānāpuṣpaiḥ prapūjayet 24|
pūjite devadeveśe vāṃchitaṃ labhate dhruvam |
karpūrajā tathā pūjā nānānaivedyamodakaiḥ 25|
phālgune caiva saṃprāpte hyarcanaṃ mādhavasya ca |
kṛtvā vāsaṃtikīṃ pūjāṃ puṣpāṇyādāya sarvaśaḥ 26|
navīnairvātha deveśi sarvairvā pūjayettataḥ |
pūjite tu jagannāthe vaikuṃṭhapadamavyayam |
prāpnoti puruṣo nityaṃ śrīviṣṇośca prasādataḥ 27|
iti śrīpādme mahāpurāṇepaṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde
māsikapuṣponāma saptāśītitamo'dhyāyaḥ 87|

English translation

Maheśvara said :

1-13. In Caitra Viṣṇu who removes sufferings should be carefully worshipped with campaka or jasmine flowers. One should worship the lord of the worlds, the lord of the lords of all, viz. Viṣṇu, with damanaka , maruka, and bilva flowers. Or (one) being very calm, should (worship him) with divine, red lotuses. O chief goddess, men worship Viṣṇu in the month of Caitra. O goddess, and in Vaiśākha the great lord should always be worshipped. He who has devoutly worshipped Viṣṇu, taking (i.e. with) a ketakī -leaf, when the Sun is in the sign Taurus of the Zodiac , is pleased for a hundred ages of Manu . When the month of Jyeṣṭha comes, he should worship (Viṣṇu) with various flowers. When the lord of gods is worshipped, all gods are worshipped well. They too, (even) after having committed thousands of (minor) sins and hundreds of major sins, will go there where Viṣṇu dwells with Lakṣmī . When the month of Āṣāḍha comes, they should especially worship (Viṣṇu). Those men who always worship Viṣṇu with (flowers of) karavīra , red flowers and lotuses, are meritorious. Those who will worship Viṣṇu with gold-like flowers and kadamba flowers, have no fear from (Śani) the Sun's son. Viṣṇu worshipped with kadamba flowers at the advent of the rainy season, gives desired objects as long as the fourteen Indras (last). Viṣṇu, the creator of the world, becomes as pleased on having kadamba flower(s) as by obtaining Lakṣmī. O best goddess, Viṣṇu worshipped with Tulasī , black Tulasī and aśoka flowers, always removes (the devotee's) affliction. (Viṣṇu is pleased with them) who worship him when the month of Śrāvaṇa comes with hemp -flower or dūrvā -blade.

14-27. He should especially be carefully worshipped with various flowers. He gives many desired objects till the final deluge. O daughter of the (Himālaya) Mountain, listen. When the month of Bhādrapada comes, he who worships Viṣṇu with campaka flowers, white flowers and red sindūra flowers, with white lotuses, O great goddess, would obtain the fruit of all his desires. In the auspicious month of Āśvina worship to Viṣṇu should be offered with jasmine flowers, so also with various kinds of flowers. (Viṣṇu) should be carefully and devoutly worshipped by all people. Those men who by bringing lotuses only worship Viṣṇu, obtain on the earth religious merit, worldly prosperity, sensual enjoyments and salvation. When the month of Kārtika comes, the great lord should be worshipped. As many seasonal flowers as are there should be offered to Viṣṇu. With sesamum and sesamum flowers he should offer worship. When the lord of gods is pleased, the man obtains unending fruit. Those who worship Viṣṇu in Kārtika with bakula flowers, punnāga and campaka flowers are gods, and not men. In Mārgaśīrṣa the lord should always be worshipped with various flowers, offerings of eatables, incense and waving lights. In Mārgaśīrṣa he should worship Viṣṇu especially with divine flowers. O great goddess, in the month of Pauṣa good worship with various Tulasī leaves and water mixed with musk should be done, and when the month ofMāgha has come, he should worship Viṣṇu with various flowers. When the supreme lord of the gods is worshipped, a man certainly gets his desired object. The worship should be done with camphor or various eatables like sweetmeats. When Phālguna comes, Viṣṇu's worship should be done. He should fully perform the vernal worship after bringing flowers, or, O chief goddess, he should worship him with new flowers. When the lord of the world is worshipped, a man gets the eternal position of Viṣṇu by Viṣṇu's favour.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 88

Dialogue Between Satyabhāmā and Kṛṣṇa

Chapter 500 of 693 · 46 detected Sanskrit verse markers

Sanskrit

सूतउवाच-
अतःपरं कार्तिकमाहात्म्यं प्रस्तूयते ।
सूत उवाच-
एकदा द्वारकामागादृषिः कृष्णदिदृक्षया ।
पुष्पाण्यादाय दिव्यानि कल्पवृक्षोत्थितानि च १।
नारदं स्वागतेनासौ कृष्णः सत्कारमाचरत् ।
इदमर्घ्यमिदं पाद्यमित्युवाचासनंददत् २।
नारदस्तानि पुष्पाणि कृष्णायोपाजहार च ।
कृष्णः षोडशसाहस्रस्त्रीभ्यस्तानि व्यभज्यत ३।
विस्मृत्य सत्यभामां तु सर्वाभ्यस्तान्यदात्प्रभुः ।
सत्यभामा ततः क्रुद्धा क्रोधागारं समाविशत् ४।
समाज्ञाय ततः कृष्णस्तत्र गत्वा समाहितः ।
सत्यभामां मानयित्वा गरुडं मनसा स्मरन् ५।
स्मृतमात्रस्तु गरुडस्तदागत्याग्रतः स्थितः ।
आरुह्य वेगात्पत्रं तमित्युवाच प्रियां प्रभुः ६।

सत्ये त्वं माकृथाः क्रोधं त्वत्कृते देवतैः सह ।
विरुध्य देवराजानं रोपयिष्ये तवांगणे ७।
कल्पद्रुमं महाभागेऽपराधं मे क्षमां कुरु ।
इति कृत्वा प्रतिज्ञां तु कृष्णः स सत्यभामया ८।
देवलोकमगात्तूर्णं यत्र देवः स वृत्रहा ।
याचितः कल्पवृक्षार्थमुत्तरं दत्तवान्प्रभुम् ९।
नायं देवद्रुमो भूम्यां प्राप्तुं योग्यस्त्वया प्रभो ।
तदा क्रुद्धो महाबाहुर्वृक्षमुत्पाट्य मूलतः १०।
वाहमारोपयामास वेगेन बलवत्तरः ।
तदा वज्रधरो वेगाद्वज्रमुद्यम्य वीर्यवान् ११।
गरुडं ताडयामास कल्पवृक्षं त्यजेरिति ।
तदा पत्ररथः पत्रं कुलिशस्यापि गौरवात् १२।
एकं विसर्जयामास त्वरया प्रजगाम च ।
तेन वज्रप्रहारेण त्रयोभूव पतत्रिणः १३।
मयूरो नकुलश्चाषः कृष्णो द्वारावतीमगात् ।

आगत्य सत्यभामाया गृहे चैनमरोपयत् ।
तदैव नारदोऽभ्यागात्सत्यया मानितो बहु १४।
सत्यभामोवाच-
ईदृशः कल्पवृक्षोऽयं पतिरेतादृशः प्रभुः ।
भवेभवे कथं प्राप्यस्तदाख्यातु भवान्मम १५।
इति पृष्टस्तदा प्राह नारदो मुनिसत्तमः ।
प्राप्यते सत्यभामेऽयं तुलापुरुष दानतः १६।
सत्यभामा तदा कृष्णं कल्पवृक्षसमन्वितम् ।
नारदायैव सा प्रादात्तोलयित्वा विधानतः ।
सर्वोपस्करमाकृष्य नारदस्त्रिदिवं ययौ १७।
सूत उवाच-
श्रियःपतिमथामंत्र्य गते देवर्षिसत्तमे ।
हर्षोत्फुल्लानना सत्या वासुदेवमथाब्रवीत् १८।
सत्यभामोवाच-
धन्यास्मि कृतकृत्यास्मि सफलं जीवितं च मे ।

मज्जन्मनि निदाने च धन्यौ तौ पितरौ मम १९।
यौ मां त्रैलोकसुभगां जनयामासतुर्ध्रुवम् ।
षोडशस्त्रीसहस्राणां वल्लभाहं यतस्तव २०।
यस्मान्मयादिपुरुषः कल्पवृक्षसमन्वितः ।
यथोक्तविधिना सम्यङ्नारदाय समर्पितः २१।
यद्वार्तामपि जानंति भूमिसंस्थान जंतवः ।
सोऽयं कल्पद्रुमो गेहे मम तिष्ठति सांप्रतम् २२।
त्रैलोक्याधिपतेश्चाहं श्रीपतेरतिवल्लभा ।
अतोऽहं प्रष्टुमिच्छामि किंचित्त्वां मधुसूदन २३।
यदि त्वं मत्प्रियकरः कथयस्वात्र विस्तरात् ।
श्रुत्वा तच्च पुनश्चाहं करोमि हितमात्मनः २४।
यथाकल्पं त्वया देव वियुक्ता स्यां न कर्हिचित् ।
सूत उवाच-
इति प्रियावचः श्रुत्वा स्मेरास्योऽयं गदाग्रजः २५।
सत्या करे करं कृत्वागमत्कल्पतरोस्तलम् ।

निषिद्धानुचरं लोकं सविलासं प्रियान्वितः २६।
प्रहस्य सत्यामामंत्र्य प्रोवाच जगतांपतिः ।
तत्प्रीति परितोषार्थं लसत्पुलकितांगजः २७।
कृष्ण उवाच-।
न मे त्वत्तः प्रियतमा काचिदन्या नितंबिनी ।
षोडशस्त्रीसहस्राणां प्रिये प्राणसमा ह्यसि २८।
त्वदर्थं देवराजेन विरोधो दैवतैः सह ।
त्वया यत्प्रार्थितं कांते शृणु यच्च महद्भवेत् २९।
अदेयमथवाकार्यमकथ्यमपि यत्पुनः ।

त्वत्कृतं तु कथं प्रश्नं कथयामि न तु प्रिये ।
पृच्छस्व सर्वं कथये यत्ते मनसि वर्तते ३०।
सत्योवाच-
दानं व्रतं तपो वापि किं तु पूर्वं मयाकृतम् ।
येनाहं मर्त्यजा मर्त्ये भवानीवाऽभवं किल ३१।
तवांगार्द्धहरा नित्यं गरुडोपरिगामिनी ।

इंद्रादिदेवतावासमगमं च त्वया सह ३२।
अतस्त्वां प्रष्टुमिच्छामि किं कृतं तु मया शुभम् ।
जन्मांतरे च किं शीला का चाहं कस्य कन्यका ३३।
श्रीकृष्ण उवाच-
शृणुष्वैकमनाः कांते यत्त्वं वै पूर्वजन्मनि ।
पुण्यं व्रतं कृतवती तत्सर्वं कथयामि ते ३४।
आसीत्कृतयुगस्यांते मायापुर्यां द्विजोत्तमः ।
आत्रेयो देवशर्मेति वेदवेदांगपारगः ३५।
आतिथेयोऽग्निशुश्रूषुः सौरव्रत परायणः ।
सूर्यमाराधयन्नित्यं साक्षात्सूर्य्य इवापरः ३६।
तस्यातिवयसश्चासीन्नाम्ना गुणवती सुता ।
अपुत्रः स स्वशिष्याय चंद्र नाम्ने ददौ सुताम् ३७।
तमेव पुत्रवन्मेने स च तं पितृवद्वशी ।
तौ कदाचिद्वनं यातौ कुशेध्महरणार्थिनौ ३८।
हिमाद्रिपादजवने चेरतुस्तौ यतस्ततः ।

तौ ततो राक्षसं घोरमायांतं समपश्यताम् ३९।
भयविह्वलसर्वांगावसमर्थौ पलायितुम् ।
निहतौ रक्षसा तेन कृतांतसमरूपिणा ४०।
तौ तु क्षेत्रप्रभावेण धर्मशीलतया पुनः ।
वैकुंठभवनं नीतौ मद्भणैर्मत्समीपगैः ४१।
यावज्जीवंतु यत्ताभ्यां सूर्यपूजादिकं कृतम् ।
तेन वै कर्मणा ताभ्यां सुप्रीतोऽहं किलाभवम् ४२।
शैवाः सौराश्च गाणेशा वैष्णवाः शक्तिपूजकाः ।
मामेव प्राप्नुवंतीह वर्षाभः सागरं यथा ४३।
एकोऽहं पंचधा जातः क्रीडयन्नामभिः किल ।
देवदत्तो यथा कश्चित्पुत्राद्याह्याननामभिः ४४।
ततश्च तौ मद्भवनाधिवासिनौ विमानयानौ रविवर्चसावुभौ ।
मत्तुल्यरूपौ मम सन्निधानगौ दिव्यांगना चंदनभोगभोगिनौ ४५।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां श्रीकृष्णसत्यभामा संवादे अष्टाशीतितमोऽध्यायः ८८।

Roman transliteration

sūtauvāca-
ataḥparaṃ kārtikamāhātmyaṃ prastūyate |
sūta uvāca-
ekadā dvārakāmāgādṛṣiḥ kṛṣṇadidṛkṣayā |
puṣpāṇyādāya divyāni kalpavṛkṣotthitāni ca 1|
nāradaṃ svāgatenāsau kṛṣṇaḥ satkāramācarat |
idamarghyamidaṃ pādyamityuvācāsanaṃdadat 2|
nāradastāni puṣpāṇi kṛṣṇāyopājahāra ca |
kṛṣṇaḥ ṣoḍaśasāhasrastrībhyastāni vyabhajyata 3|
vismṛtya satyabhāmāṃ tu sarvābhyastānyadātprabhuḥ |
satyabhāmā tataḥ kruddhā krodhāgāraṃ samāviśat 4|
samājñāya tataḥ kṛṣṇastatra gatvā samāhitaḥ |
satyabhāmāṃ mānayitvā garuḍaṃ manasā smaran 5|
smṛtamātrastu garuḍastadāgatyāgrataḥ sthitaḥ |
āruhya vegātpatraṃ tamityuvāca priyāṃ prabhuḥ 6|

satye tvaṃ mākṛthāḥ krodhaṃ tvatkṛte devataiḥ saha |
virudhya devarājānaṃ ropayiṣye tavāṃgaṇe 7|
kalpadrumaṃ mahābhāge'parādhaṃ me kṣamāṃ kuru |
iti kṛtvā pratijñāṃ tu kṛṣṇaḥ sa satyabhāmayā 8|
devalokamagāttūrṇaṃ yatra devaḥ sa vṛtrahā |
yācitaḥ kalpavṛkṣārthamuttaraṃ dattavānprabhum 9|
nāyaṃ devadrumo bhūmyāṃ prāptuṃ yogyastvayā prabho |
tadā kruddho mahābāhurvṛkṣamutpāṭya mūlataḥ 10|
vāhamāropayāmāsa vegena balavattaraḥ |
tadā vajradharo vegādvajramudyamya vīryavān 11|
garuḍaṃ tāḍayāmāsa kalpavṛkṣaṃ tyajeriti |
tadā patrarathaḥ patraṃ kuliśasyāpi gauravāt 12|
ekaṃ visarjayāmāsa tvarayā prajagāma ca |
tena vajraprahāreṇa trayobhūva patatriṇaḥ 13|
mayūro nakulaścāṣaḥ kṛṣṇo dvārāvatīmagāt |

āgatya satyabhāmāyā gṛhe cainamaropayat |
tadaiva nārado'bhyāgātsatyayā mānito bahu 14|
satyabhāmovāca-
īdṛśaḥ kalpavṛkṣo'yaṃ patiretādṛśaḥ prabhuḥ |
bhavebhave kathaṃ prāpyastadākhyātu bhavānmama 15|
iti pṛṣṭastadā prāha nārado munisattamaḥ |
prāpyate satyabhāme'yaṃ tulāpuruṣa dānataḥ 16|
satyabhāmā tadā kṛṣṇaṃ kalpavṛkṣasamanvitam |
nāradāyaiva sā prādāttolayitvā vidhānataḥ |
sarvopaskaramākṛṣya nāradastridivaṃ yayau 17|
sūta uvāca-
śriyaḥpatimathāmaṃtrya gate devarṣisattame |
harṣotphullānanā satyā vāsudevamathābravīt 18|
satyabhāmovāca-
dhanyāsmi kṛtakṛtyāsmi saphalaṃ jīvitaṃ ca me |

majjanmani nidāne ca dhanyau tau pitarau mama 19|
yau māṃ trailokasubhagāṃ janayāmāsaturdhruvam |
ṣoḍaśastrīsahasrāṇāṃ vallabhāhaṃ yatastava 20|
yasmānmayādipuruṣaḥ kalpavṛkṣasamanvitaḥ |
yathoktavidhinā samyaṅnāradāya samarpitaḥ 21|
yadvārtāmapi jānaṃti bhūmisaṃsthāna jaṃtavaḥ |

so'yaṃ kalpadrumo gehe mama tiṣṭhati sāṃpratam 22|
trailokyādhipateścāhaṃ śrīpaterativallabhā |
ato'haṃ praṣṭumicchāmi kiṃcittvāṃ madhusūdana 23|
yadi tvaṃ matpriyakaraḥ kathayasvātra vistarāt |
śrutvā tacca punaścāhaṃ karomi hitamātmanaḥ 24|
yathākalpaṃ tvayā deva viyuktā syāṃ na karhicit |
sūta uvāca-
iti priyāvacaḥ śrutvā smerāsyo'yaṃ gadāgrajaḥ 25|
satyā kare karaṃ kṛtvāgamatkalpatarostalam |

niṣiddhyānucaraṃ lokaṃ savilāsaṃ priyānvitaḥ 26|
prahasya satyāmāmaṃtrya provāca jagatāṃpatiḥ |
tatprīti paritoṣārthaṃ lasatpulakitāṃgajaḥ 27|
kṛṣṇa uvāca-|
na me tvattaḥ priyatamā kācidanyā nitaṃbinī |
ṣoḍaśastrīsahasrāṇāṃ priye prāṇasamā hyasi 28|
tvadarthaṃ devarājena virodho daivataiḥ saha |
tvayā yatprārthitaṃ kāṃte śṛṇu yacca mahadbhavet 29|
adeyamathavākāryamakathyamapi yatpunaḥ |
tvatkṛtaṃ tu kathaṃ praśnaṃ kathayāmi na tu priye |
pṛcchasva sarvaṃ kathaye yatte manasi vartate 30|
satyovāca-
dānaṃ vrataṃ tapo vāpi kiṃ tu pūrvaṃ mayākṛtam |
yenāhaṃ martyajā martye bhavānīvā'bhavaṃ kila 31|
tavāṃgārddhaharā nityaṃ garuḍoparigāminī |

iṃdrādidevatāvāsamagamaṃ ca tvayā saha 32|
atastvāṃ praṣṭumicchāmi kiṃ kṛtaṃ tu mayā śubham |
janmāṃtare ca kiṃ śīlā kā cāhaṃ kasya kanyakā 33|
śrīkṛṣṇa uvāca-
śṛṇuṣvaikamanāḥ kāṃte yattvaṃ vai pūrvajanmani |
puṇyaṃ vrataṃ kṛtavatī tatsarvaṃ kathayāmi te 34|
āsītkṛtayugasyāṃte māyāpuryāṃ dvijottamaḥ |
ātreyo devaśarmeti vedavedāṃgapāragaḥ 35|
ātitheyo'gniśuśrūṣuḥ sauravrata parāyaṇaḥ |
sūryamārādhayannityaṃ sākṣātsūryya ivāparaḥ 36|
tasyātivayasaścāsīnnāmnā guṇavatī sutā |
aputraḥ sa svaśiṣyāya caṃdra nāmne dadau sutām 37|
tameva putravanmene sa ca taṃ pitṛvadvaśī |
tau kadācidvanaṃ yātau kuśedhmaharaṇārthinau 38|
himādripādajavane ceratustau yatastataḥ |

tau tato rākṣasaṃ ghoramāyāṃtaṃ samapaśyatām 39|
bhayavihvalasarvāṃgāvasamarthau palāyitum |
nihatau rakṣasā tena kṛtāṃtasamarūpiṇā 40|
tau tu kṣetraprabhāveṇa dharmaśīlatayā punaḥ |
vaikuṃṭhabhavanaṃ nītau madgaṇairmatsamīpagaiḥ 41|
yāvajjīvaṃtu yattābhyāṃ sūryapūjādikaṃ kṛtam |
tena vai karmaṇā tābhyāṃ suprīto'haṃ kilābhavam 42|
śaivāḥ saurāśca gāṇeśā vaiṣṇavāḥ śaktipūjakāḥ |
māmeva prāpnuvaṃtīha varṣāṃbhaḥ sāgaraṃ yathā 43|
eko'haṃ paṃcadhā jātaḥ krīḍayannāmabhiḥ kila |
devadatto yathā kaścitputrādyāhvānanāmabhiḥ 44|

tataśca tau madbhavanādhivāsinau vimānayānau ravivarcasāvubhau |
mattulyarūpau mama sannidhānagau divyāṃganā caṃdanabhogabhoginau 45|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ śrīkṛṣṇasatyabhāmā saṃvāde aṣṭāśītitamo'dhyāyaḥ 88|

English translation

Hereafter (the narration of) the importance of the month of Kārtika is commenced.

Sūta said :

1-17. Once the sage (Nārada) came taking with him divine flowers and (those) of the desire-yielding tree to Dvārakā to see Kṛṣṇa . Kṛṣṇa welcomed and honoured Nārada. Offering him a seat, he said: “This is a respectful offering; this is water for washing your feet.” And Nārada offered those flowers to Kṛṣṇa. Kṛṣṇa distributed them among (his) sixteen thousand wives. The lord, forgetting Satyabhāmā , gave them to all (other wives). Then getting angry Satyabhāmā entered the anger-chamber. Calm Kṛṣṇa knowing that went there and bringing Satyabhāmā, he mentally recollected Garuḍa . By merely being remembered, Garuḍa, coming there, stood before him. Having quickly mounted on the bird, the lord said to his dear (wife Satyabhāmā): “O Satyā , do not be angry; for you, opposing the lord of gods with the deities, I shall plant the desire-yielding tree in your courtyard. O noble one, pardon my fault.” Making a pledge like this with Satyabhāmā, he quickly went to the world of deities (i.e. heaven) where that god (Indra), the killer of Vṛtra , was. Being solicited for the desire-yielding tree, (Indra) replied to the lord: “O god, O lord, it is not proper for you to take this tree to the earth.” Then the large-armed (Kṛṣṇa) took out the tree from (i.e. with) the root, and the very strong one put it on his vehicle (i.e. Garuḍa). Then the wielder of the thunderbolt (i.e. Indra), the strong (god), speedily raised the thunderbolt and struck Garuḍa (with it saying:) “Leave the desire-yielding tree”. Then Garuḍa, to honour the thunderhold, dropped one feather. Due to that stroke of the thunderbolt, three birds (animals?) sprang up: the peacock, the mongoose and the blue jay. Kṛṣṇa went to Dvārakā. Having come, he planted it in Satyabhāmā’s house. Then only Nārada came and was very much honoured by Satyā.

Satyabhāmā said :

(Please) tell me how I should get such a desire-yielding tree and such a husband as the lord in every existence.

Thus asked, Nārada, the best sage, then said: “O Satyabhāmā, he is obtained by means of the gift of tulāpuruṣa .” Then Satyabhāmā having weighed Kṛṣṇa according to the precept in the holy text, gave (the articles equal to his weight) along with the desiring-yielding tree to Nārada. Taking all the articles, Nārada went to heaven.

Sūta said :

18. When Nārada had gone after bidding farewell to Kṛṣṇa, Satyā with her face blooming with joy said to Kṛṣṇa:

Satyabhāmā said :

19-25a. I am blessed; I am fortunate. My existence is fruitful. My parents who certainly produced me as the (most) favourite wife in the three worlds, are lucky in being the cause of my birth, as I am (most) dear to you among (your) sixteen thousand wives. (I am lucky) since I duly gave, according to the rite as told (in the holy text), (the articles equal to the weight of) the lord of creation with the desire-yielding tree to Nārada. That desire-yielding tree whose account the beings on the earth perhaps know, now stands in my house(?). I am also very dear to Kṛṣṇa, the lord of the three worlds. Therefore, O Madhusūdana , I desire to ask you something. If you are my benefactor, then tell this in detail. Hearing that I shall again do what is beneficial to me, so that, O god, I shall never be separated from you till (the end of) the kalpa .

Sūta said :

25b-27. Hearing these words of his dear (wife), Kṛṣṇa, with a smile on his face, put his hand into that of Satyā, and went with pleasure to the foot of the desiring-yielding tree with his beloved after having forbidden his attendants (to follow them). Having laughed and called Satyā, the lord of the worlds with the hair on his body bristling and with horripilation spoke (to her) to please and delight her.

Kṛṣṇa said :

28-30. O dear one, out of my sixteen thousand wives no beautiful lady other than you is dear to me. You are (just) like my life. For you I had a quarrel with (Indra) the lord of gods along with the (other) deities. Listen, O dear one; (I shall give you) whatever is solicited by you, whether it is small or big, even if it cannot be (easily) given, done, or expressed. Then, O dear one, how shall I not tell (i.e. give the answer to) the question put by you? Ask everything that is in your mind. I shall tell (i.e. answer) it.

Satyā said :

31-33. Formerly (i.e. in my previous existence) which gift (did I give), which vow (did I observe), or which penance did I practise, that I, a mortal, have become like Pārvatī in this mortal (world), and that I always occupy half (the portion) of your body, always ride Garuḍa, and went with you to the abode of deities like Indra? Therefore, I desire to ask you, what auspicious (act) I did in the other (i.e. previous) existence, what (kind of) character I had, and whose daughter I was.

Śrīkṛṣṇa said :

34-45. O dear one, listen attentively. I shall tell you all about the auspicious vow you observed in your former existence. At the end of the Kṛta age in Māyāpurī there was an excellent brāhmaṇa of Atri 's family, Devaśarman by name, who had mastered the Vedas and the Vedāṅgas . He was hospitable. He attended (sacred) fire. He was greatly devoted to the vow (in honour) of the Sun. Actually being like another Sun, he everyday propitiated the Sun. The old man had a daughter, Guṇavatī by name. Being sonless, he gave his daughter to his disciple named Candra (śarman). He (i.e. Devaśarman) looked upon him as his (own) son, and he who had controlled his passions, looked upon him as his father. The two, desiring to collect kuśas and fuel, once went to a forest. The two then roamed in the forest at the foot of the Himālaya mountain. Then they saw a fierce demon coming (to them). With their entire body overcome by fear, and unable to run (away), they were killed by the demon with Death-like form. My attendants, moving with me, took them to Vaikuṇṭha -abode due to the efficacy of the region and their religiousness. I was indeed very much pleased with them by virtue of just that act of them, viz. they, as long as they were alive, worshipped the Sun etc. As the rainwater goes to the ocean, the

followers of Śiva , the Sun, Gaṇeśa , Viṣṇu , so also the worshippers of Śakti come |to me only. I am one, born in five ways, and play with names—as one Devadatta calls his sons etc. with (various) names. Then the two lived in my house; moved in an aeroplane; had the brilliance of the Sun; resembled me in form; were near me; enjoyed divine beautiful women and pleasures like (being smeared with) sandal.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 89

An Account of Satyabhāmā's Former Birth

Chapter 501 of 693 · 31 detected Sanskrit verse markers

Sanskrit

श्रीकृष्ण उवाच-
ततो गुणवती श्रुत्वा रक्षसा निहतावुभौ ।
पितृभर्तजदुःखार्त्ता करुणं पर्यदेवयत् १।
गुणवत्युवाच-
हा नाथ हा पितस्त्यक्त्वा गच्छतं क्व मया विना ।
बालाहं किं करोम्यद्य ह्यनाथा भवता विना २।
को नु मामास्थितां गेहे भोजनाच्छादनादिभिः ।
अकिंचित्कुशलां स्नेहात्पालयिष्यति दुःखिताम् ३।
हतभाग्या गतसुखा हतेशा हतजीविता ।
शरणं कं व्रजाम्यद्य त्वन्नाथा बतबालिशा ४।
श्रीकृष्ण उवाच-
एवं बहुविलप्याथ कुररीव भृशातुरा ।
पपात भूमौ विकला रंभा वातहता यथा ५।
चिरादाश्वस्य सा भूमौ विलप्य करुणं बहु ।
निमग्ना दुःखजलधौ शोकार्त्ता समवर्त्तत ६।

साग्रहोपस्करान्सर्वान्विक्रीय शुभकर्मकृत् ।
तयोश्चक्रे यथाशक्ति पारलौकिक सत्क्रियाम् ७।
तस्मिन्नेव पुरे वासं चक्रे प्रभृतिजीवितम् ।
विष्णुभक्तिपरा शांता सत्यशौचा जितेंद्रिया ८।
व्रतद्वयं तया सम्यगाजन्म मरणात्कृतम् ।
एकादशीव्रतं सम्यक्सेवनं कार्त्तिकस्य च ९।
एतद्व्रतद्वयं कांते ममातीव प्रियंकरम् ।
भुक्तिमुक्तिकरं सम्यक्पुत्रसंपत्तिकारकम् १०।
कार्तिके मासि ये नित्यं तुलासंस्थे दिवाकरे ।
प्रातः स्नास्यंति ते मुक्ता महापातकिनोऽपि च ११।
संमार्जनं गृहे विष्णोः स्वस्तिकादि निवेदनम् ।
विष्णुपूजां प्रकुर्वंति जीवन्मुक्ताश्च ते नराः १२।
स्नानं जागरणं दीपं तुलसीवनसेवनम् ।
कार्त्तिके ये प्रकुर्वंति ते नरा विष्णुमूर्त्तयः १३।
इत्थं दिनत्रयमपि कार्तिके ये प्रकुर्वते ।

देवानामपि ते वंद्याः किं यैराजन्मतः कृतम् १४।
इत्थं गुणवती सम्यक्प्रत्यब्दं प्रतिनीयते ।
नित्यं विष्णोः परिकरे भक्ता तत्परमानसा १५।
कदाचिज्जरसा साथ कृशांगी ज्वरपीडिता ।
स्नातुं गंगां गता कांते कथंचिच्छनकैस्तथा १६।
यावज्जलांतरगता कंपिता शीतपीडिता ।
तावत्सा विह्वला पश्यद्विमानं प्राप्तमंबरात् १७।
शंखचक्रगदापद्महस्तैरासन्नमंबरात् ।
विष्णुरूपधरैः सम्यग्वैनतेयध्वजांकितैः १८।
आरोहयन्विमानं तमप्सरोगणसेवितम् ।
चामरैर्वीज्यमानां तां वैकुंठमनयन्गणाः १९।
अथ सा तद्विमानस्था ज्वलदग्निशिखोपमा ।
कार्त्तिकव्रतपुण्येन मत्सान्निध्यगताभवत् २०।
अथ ब्रह्मादिदेवानां यथा प्रार्थनया भुवम् ।
आगच्छता गणाः सर्वे यातास्तेऽपि मया सह २१।

एतेपि यादवाः सर्वे मद्गणा एव भामिनि ।
पिता ते देवशर्माभूत्सत्राजिदधिपो ह्ययम् २२।
यश्चंद्रशर्मा सोऽक्रूरस्त्वं सा गुणवती शुभे ।
कार्त्तिकव्रतपुण्येन बहुमत्प्रीतिवर्द्धनी २३।
मम द्वारे त्वया पूर्वं तुलसीवाटिका कृता ।
तस्मादयं कल्पवृक्षस्तवांगणतः शुभे २४।
कार्तिके दीपमानं च यत्त्वया तु कृतं पुरा ।
त्वद्देहगेहसंस्थेयं तस्माल्लक्ष्मी स्थिराभवत् २५।
यच्च व्रतादिकं सर्वं विष्णवे भर्तृरूपिणे ।
निवेदितवती तस्मान्मम भार्यात्वमागता २६।
आजन्ममरणात्पूर्वं कार्त्तिके यद्व्रतं कृतम् ।
कदाचिदपि तेनैव मद्वियोगं न पश्यसि २७।
एवं ये कार्त्तिके मासि नरा व्रतपरायणाः ।
मत्सान्निध्यं गतास्तेऽपि प्रीतिदा त्वं यथा मम २८।
यज्ञदानव्रततपः कारिणो मानवाः खलु ।

कार्त्तिकव्रतपुण्यस्य नाप्नुवंति कलामपि २९।
इत्थं निशम्य भुवनाधिपतेस्तदानीं प्राक्पुण्यजन्मभव वैभव जातहर्षा ।
विश्वेश्वरं त्रिभुवनैकनिदानभूतं कृष्णंप्रणम्य वचनं निजगाद सत्या ३०।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायां कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे सत्यापूर्वजन्मवर्णनंनामैकोननवतितमोऽध्यायः ८९।

Roman transliteration

śrīkṛṣṇa uvāca-
tato guṇavatī śrutvā rakṣasā nihatāvubhau |

pitṛbhartajaduḥkhārttā karuṇaṃ paryadevayat 1|
guṇavatyuvāca-
hā nātha hā pitastyaktvā gacchataṃ kva mayā vinā |
bālāhaṃ kiṃ karomyadya hyanāthā bhavatā vinā 2|
ko nu māmāsthitāṃ gehe bhojanācchādanādibhiḥ |
akiṃcitkuśalāṃ snehātpālayiṣyati duḥkhitām 3|
hatabhāgyā gatasukhā hateśā hatajīvitā |
śaraṇaṃ kaṃ vrajāmyadya tvannāthā batabāliśā 4|
śrīkṛṣṇa uvāca-
evaṃ bahuvilapyātha kurarīva bhṛśāturā |
papāta bhūmau vikalā raṃbhā vātahatā yathā 5|
cirādāśvasya sā bhūmau vilapya karuṇaṃ bahu |
nimagnā duḥkhajaladhau śokārttā samavarttata 6|

sāgrahopaskarānsarvānvikrīya śubhakarmakṛt |
tayoścakre yathāśakti pāralaukika satkriyām 7|
tasminneva pure vāsaṃ cakre prabhṛtijīvitam |
viṣṇubhaktiparā śāṃtā satyaśaucā jiteṃdriyā 8|
vratadvayaṃ tayā samyagājanma maraṇātkṛtam |
ekādaśīvrataṃ samyaksevanaṃ kārttikasya ca 9|
etadvratadvayaṃ kāṃte mamātīva priyaṃkaram |
bhuktimuktikaraṃ samyakputrasaṃpattikārakam 10|
kārtike māsi ye nityaṃ tulāsaṃsthe divākare |
prātaḥ snāsyaṃti te muktā mahāpātakino'pi ca 11|
saṃmārjanaṃ gṛhe viṣṇoḥ svastikādi nivedanam |
viṣṇupūjāṃ prakurvaṃti jīvanmuktāśca te narāḥ 12|
snānaṃ jāgaraṇaṃ dīpaṃ tulasīvanasevanam |
kārttike ye prakurvaṃti te narā viṣṇumūrttayaḥ 13|
itthaṃ dinatrayamapi kārtike ye prakurvate |

devānāmapi te vaṃdyāḥ kiṃ yairājanmataḥ kṛtam 14|
itthaṃ guṇavatī samyakpratyabdaṃ pratinīyate |
nityaṃ viṣṇoḥ parikare bhaktā tatparamānasā 15|
kadācijjarasā sātha kṛśāṃgī jvarapīḍitā |
snātuṃ gaṃgāṃ gatā kāṃte kathaṃcicchanakaistathā 16|
yāvajjalāṃtaragatā kaṃpitā śītapīḍitā |
tāvatsā vihvalā paśyadvimānaṃ prāptamaṃbarāt 17|
śaṃkhacakragadāpadmahastairāsannamaṃbarāt |
viṣṇurūpadharaiḥ samyagvainateyadhvajāṃkitaiḥ 18|
ārohayanvimānaṃ tamapsarogaṇasevitam |
cāmarairvījyamānāṃ tāṃ vaikuṃṭhamanayanganāḥ 19|
atha sā tadvimānasthā jvaladagniśikhopamā |
kārttikavratapuṇyena matsānnidhyagatābhavat 20|
atha brahmādidevānāṃ yathā prārthanayā bhuvam |
āgacchatā gaṇāḥ sarve yātāste'pi mayā saha 21|

etepi yādavāḥ sarve madgaṇā eva bhāmini |
pitā te devaśarmābhūtsatrājidadhipo hyayam 22|
yaścaṃdraśarmā so'krūrastvaṃ sā guṇavatī śubhe |
kārttikavratapuṇyena bahumatprītivarddhanī 23|
mama dvāre tvayā pūrvaṃ tulasīvāṭikā kṛtā |
tasmādayaṃ kalpavṛkṣastavāṃgaṇataḥ śubhe 24|
kārtike dīpamānaṃ ca yattvayā tu kṛtaṃ purā |

tvaddehagehasaṃstheyaṃ tasmāllakṣmī sthirābhavat 25|
yacca vratādikaṃ sarvaṃ viṣṇave bhartṛrūpiṇe |
niveditavatī tasmānmama bhāryātvamāgatā 26|
ājanmamaraṇātpūrvaṃ kārttike yadvrataṃ kṛtam |
kadācidapi tenaiva madviyogaṃ na paśyasi 27|
evaṃ ye kārttike māsi narā vrataparāyaṇāḥ |
matsānnidhyaṃ gatāste'pi prītidā tvaṃ yathā mama 28|
yajñadānavratatapaḥ kāriṇo mānavāḥ khalu |

kārttikavratapuṇyasya nāpnuvaṃti kalāmapi 29|
itthaṃ niśamya bhuvanādhipatestadānīṃ prākpuṇyajanmabhava vaibhava jātaharṣā |
viśveśvaraṃ tribhuvanaikanidānabhūtaṃ kṛṣṇaṃpraṇamya vacanaṃ nijagāda satyā 30|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ kārttikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde satyāpūrvajanmavarṇanaṃnāmaikonanavatitamo'dhyāyaḥ 89|

English translation

Śrīkṛṣṇa said :

1-4. Then Guṇavatī , after hearing that the two were killed by a demon, being overcome by grief for her father and husband, lamented piteously: “O lord, O father, where have you gone leaving me (and) without me? Today without you what should I, a young helpless girl, do? Who will affectionately look after me who am adept in nothing, who am grieved, who am living in the house with food, covering etc.? I am unlucky; my happiness is destroyed; my lord is killed; my life is doomed. To whom should I, a helpless young (woman), resort to today?”

Srīkṛṣṇā said :

5-14. Thus having very much lamented like a much afflicted osprey she, being dispirited, fell on the ground like a plantain tree struck by (stormy) wind. Having revived after a long time and lamenting on the ground very piteously, she plunged into the ocean of grief and was overcome by it. She, doing auspicious acts, sold all domestic articles and performed the rites beneficial to the two in the next world. She, highly devoted to Viṣṇu , calm, truthful, pure and with her senses controlled, lived in that city only and sustained her life. From birth till death she properly observed two vows: the vow of Ekādaśī and the vow of (i.e. relating to) Kārtika . O dear one, this couple of vows is very dear to me. It properly brings about pleasures and salvation, and sons and wealth. Those, even being great sinners, who, in the month of Kārtika, when the Sun is in Libra, bathe everyday in the morning, are released. Those men who sweep their house and present (the auspicious sign of) svastika etc. to Viṣṇu and worship Viṣṇu, are liberated while alive. Those men who bathe, keep awake, offer lights, resort to the Tulasī -grove,in Kārtika are the forms of Viṣṇu. Those who do like this even for three days in Kārtika, are venerable even to gods. What to say of them who have done it from birth!

15-30. In this way Guṇavatī, always devoted to Viṣṇu’s followers, and having fixed her mind on him, passed every year. O dear one, once she who was emaciated due to old age and was tormented by fever, slowly, somehow, went to Gaṅgā to bathe. When, after she got into the water, she trembled and was oppressed by cold and frightened, she saw an aeroplane that came from the sky. From the sky it approached with (beings) having Viṣṇu’s form, having conches, discs and maces in their hands, and properly marked with banners having (the pictures of) eagles. She got into the aeroplane served by a bevy of celestial nymphs. The attendants took her being fanned by chowries, to Vaikuṇṭha . Then she,

like the flame of a blazing fire, who was in the aeroplane, obtained my proximity due to the religious merit of the Kārtika vow. Then all the attendants went with me coming to the earth by the request of the deities like Brahmā . O beautiful young lady, all these Yādavas are my attendants only. Your father became (i.e. was born as) this king Satrājit . He who was Candraśarman (became) Akrūra , and you are that Guṇavatī, O auspicious one. Due to the merit of the Kārtika vow, you very much enhance my love. At my door you had formerly made this Tulasī grove. From that this desire-yielding tree has come up in your courtyard, O auspicious one. Since formerly in Kārtika you made illumination, therefore, this Lakṣmī living in your house, has become steady. Since you offered all that vow etc. to Viṣṇu of the from of your husband, therefore, you have become my wife. Due to that vow only which you formerly (i.e. in the former existence) observed in Kārtika, from birth till death, you will never be separated from me. Thus, those men who are highly engrossed in the Kārtika vow, also come near me, as you, causing delight to me (have come). Men performing sacrifices, giving gifts, observing vows, practising penance do not indeed get even a portion of the merit which one gets by the Kārtika vow.

Having thus, at that time, heard (the words) of the lord of the world, Satyā , delighted due to the grandeur produced in the former meritorious existence, saluted the lord of the universe, Kṛṣṇa , who was the only cause of the three worlds, and spoke (those) words.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 90

Kārtika Best among Months and Ekādaśī among Days

Chapter 502 of 693 · 32 detected Sanskrit verse markers

Sanskrit

सत्योवाच-
सर्वेऽपि कालावयवास्तवकालस्वरूपिणः ।
समानास्तु कथं नाथ मासानां कार्तिको वरः १।
एकादशी तिथीनां च मासानां कार्त्तिकः प्रियः ।
कथं ते देवदेवेश कारणं किं च कथ्यताम् २।
श्रीकृष्ण उवाच-
साधु पृष्टं त्वया सत्ये शृणुष्वैकाग्रमानसा ।
पृथोर्वैन्यस्य संवादं देवर्षेर्नारदस्य च ३।
एवमेव पुरा पृष्टो नारदः पृथुना प्रिये ।
उवाच कार्तिकाधिक्ये कारणं सर्वविन्मुनिः ४।
नारद उवाच-
शंखनामाभवत्पूर्वमसुरः सागरात्मजः ।
त्रिलोकीमथने शक्तो महाबलपराक्रमः ५।
जित्वा देवान्निराकृत्य स्वर्गलोकान्महासुरः ।
इंद्रादिलोकपालानामधिकारांस्तथाहरत् ६।

तद्भयादथ ते देवाः सुवर्णाद्रिगुहां गताः ।
न्यवसन्बहुवर्षाणि सावरोधाः सवासवाः ७।
सुवर्णाद्रि गुहादुर्गसंस्थितास्त्रिदशा यदा ।
तद्वश्या न बभूवुस्ते तदा दैत्यो व्यचारयत् ८।
हृताधिकारास्त्रिदशा मया यद्यपि निर्जिताः ।
भवंति बलयुक्तास्ते करणीयं ममात्र किम् ९।
अद्य ज्ञातं मया देवा वेदमंत्रबलान्विताः ।
तान्हरिष्ये ततः सर्वे बलहीना भवंति हि १०।
इति मत्वा ततो दैत्यो विष्णुमालक्ष्य निद्रितम् ।
सत्यलोकाज्जहाराशु वेदानां च गणं प्रभुः ११।
नीतास्तु तेन ते वेदास्तद्भयात्ते निराक्रमन् ।
तोये निविविशुस्तेऽत्र यज्ञमंत्रसमन्विताः १२।
तान्मार्गमाणः शंखोऽपि समुद्रांतर्गतो भ्रमन् ।
न ददर्श ततो दैत्यः क्वचिदेकत्र संस्थितान् १३।
अथ ब्रह्मा सुरैः सार्द्धं विष्णुं शरणमन्वयात् ।

पूजोपकरणं गृह्य वैकुंठभवनं गतः १४।
तत्र तस्य प्रबोधाय गीतवाद्यादिकाः क्रियाः।
चक्रुर्देवा गंधपुष्पधूपदीपान्मुहुर्मुहुः १५।
अथ प्रबुद्धो भगवांस्तद्भक्तिपरितोषितः।
ददृशे तैः सुरैस्तत्र सहस्रार्कसमद्युतिः १६।
उपचारैः षोडशभिः संपूज्य त्रिदशास्तदा।
दंडवत्पतिता भूमौ तानुवाचाथ केशवः १७।
विष्णुरुवाच-
वरदोऽहं सुरगणा गीतवाद्यादि मंगलैः।
मनोऽभिलषितान्कामान्सर्वानेव ददामि वः १८।
इषस्य शुक्लैकादश्या यावद्बुद्धोधिनी भवेत्।
निशातुर्यांशशेषेण गीतवाद्यादि मंगलैः १९।
कुर्वंति मनुजा नित्यं भवद्भिर्यद्यथाकृतम्।
ते मत्प्रियकरा नित्यं मत्सांनिध्यं व्रजंति हि २०।
पाद्यार्घाचमनीयाद्यैर्भवद्भिर्यद्यथाकृतम्।

तदद्भुतगुणं यस्माज्जातंवः सुखकारणम् २१।
वेदाः शंखह्रताः सर्वे तिष्ठंत्युदकसंस्थिताः।
तानानयाम्यहं देवा हत्वा सागरनंदनम् २२।
अद्यप्रभृति वेदास्तु मंत्रबीजमखान्विताः।
प्रत्यब्दं कार्तिके मासि विश्रमंत्वप्सु सर्वदा २३।
अद्यप्रभृत्यहमपि भवामि जलमध्यगः।
भवंतोऽपि मया सार्द्धमायांतु समुनीश्वराः २४।
कालेऽस्मिन्नेव कुर्वंति प्रातःस्नानं द्विजोत्तमाः।
ते सर्वयज्ञावभृथैः सुस्नाताः स्युर्न संशयः २५।
ये कार्तिके व्रतं सम्यङ्नित्यं कुर्वंति मानवाः।
ते देहांते त्वया शक्र प्राप्या मद्भवनं सदा २६।
विघ्नेभ्यो रक्षणं तेषां यया कार्यं ममाज्ञया।
देया त्वया च वरुण पुत्रपौत्रादि संततिः २७।
धनवृद्धिर्धनाध्यक्ष त्वया कार्या ममाज्ञया।
ममरूपधराः साक्षाज्जीवन्मुक्ताश्च ते नराः २८।

आजन्ममरणाद्यैश्च कृतमेतद्व्रतोत्तमम्।
यथोक्तविधिना सम्यक्ते मान्या भवतामपि २९।
एकादश्यां यतश्चाहं भवद्भिः प्रतिबोधितः।
अतश्चैषा तिथिर्मान्या सदैव प्रीतिदा मम ३०।
व्रतद्वयं सम्यगिदं नरैः कृतं कृष्णस्य सान्निध्यदमस्ति नान्यत्।
दानानि तीर्थानि तपांसि यज्ञाः स्वर्लोकदानेन सदा सुरोत्तमाः ३१।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्र संहितायां कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे शंखासुरवधउद्यमोनाम नवतितमोऽध्यायः ९०।

Roman transliteration

satyovāca-
sarve'pi kālāvayavāstavakālasvarūpiṇaḥ |
samānāstu kathaṃ nātha māsānāṃ kārtiko varaḥ 1|
ekādaśī tithīnāṃ ca māsānāṃ kārttikaḥ priyaḥ |
kathaṃ te devadeveśa kāraṇaṃ kiṃ ca kathyatām 2|
śrīkṛṣṇa uvāca-
sādhu pṛṣṭaṃ tvayā satye śṛṇuṣvaikāgramānasā |
pṛthorvainyasya saṃvādaṃ devarṣernāradasya ca 3|
evameva purā pṛṣṭo nāradaḥ pṛthunā priye |
uvāca kārttikādhikye kāraṇaṃ sarvavinmuniḥ 4|
nārada uvāca-
śaṃkhanāmābhavatpūrvamasuraḥ sāgarātmajaḥ |
trilokīmathane śakto mahābalaparākramaḥ 5|
jitvā devānnirākṛtya svargalokānmahāsuraḥ |
iṃdrādilokapālānāmadhikārāṃstathāharat 6|

tadbhayādatha te devāḥ suvarṇādriguhāṃ gatāḥ |
nyavasanbahuvarṣāṇi sāvarodhāḥ savāsavāḥ 7|
suvarṇādri guhādurgasaṃsthitāstridaśā yadā |
tadvaśyā na babhūvuste tadā daityo vyacārayat 8|
hṛtādhikārāstridaśā mayā yadyapi nirjitāḥ |
bhavaṃti balayuktāste karaṇīyaṃ mamātra kim 9|
adya jñātaṃ mayā devā vedamaṃtrabalānvitāḥ |
tānhariṣye tataḥ sarve balahīnā bhavaṃti hi 10|
iti matvā tato daityo viṣṇumālakṣya nidritam |
satyalokājjahārāśu vedānāṃ ca gaṇaṃ prabhuḥ 11|
nītāstu tena te vedāstadbhayātte nirākraman |
toye niviviśuste'tra yajñamaṃtrasamanvitāḥ 12|
tānmārgamāṇaḥ śaṃkho'pi samudrāṃtargato bhraman |
na dadarśa tato daityaḥ kvacidekatra saṃsthitān 13|
atha brahmā suraiḥ sārddhaṃ viṣṇuṃ śaraṇamanvayāt |

pūjopakaraṇaṃ gṛhya vaikuṃṭhabhavanaṃ gataḥ 14|
tatra tasya prabodhāya gītavādyādikāḥ kriyāḥ |
cakrurdevā gaṃdhapuṣpadhūpadīpānmuhurmuhuḥ 15|
atha prabuddho bhagavāṃstadbhaktiparitoṣitaḥ |
dadṛśe taiḥ suraistatra sahasrārkasamadyutiḥ 16|
upacāraiḥ ṣoḍaśabhiḥ saṃpūjya tridaśāstadā |
daṃḍavatpatitā bhūmau tānuvācātha keśavaḥ 17|
viṣṇuruvāca-
varado'haṃ suragaṇā gītavādyādi maṃgalaiḥ |
mano'bhilaṣitānkāmānsarvāneva dadāmi vaḥ 18|
iṣasya śuklaikādaśyā yāvadudbodhinī bhavet |
niśāturyāṃśaśeṣeṇa gītavādyādi maṃgalaiḥ 19|
kurvaṃti manujā nityaṃ bhavadbhiryadyathākṛtam |
te matpriyakarā nityaṃ matsāṃnidhyaṃ vrajaṃti hi 20|
pādyārghācamanīyādyairbhavadbhiryadyathākṛtam |

tadadbhutaguṇaṃ yasmājjātaṃvaḥ sukhakāraṇam 21|
vedāḥ śaṃkhahṛtāḥ sarve tiṣṭhaṃtyudakasaṃsthitāḥ |
tānānayāmyahaṃ devā hatvā sāgaranaṃdanam 22|
adyaprabhṛti vedāstu maṃtrabījamakhānvitāḥ |

pratyabdaṃ kārtike māsi viśramaṃtvapsu sarvadā 23|
adyaprabhṛtyahamapi bhavāmi jalamadhyagaḥ |
bhavaṃto'pi mayā sārddhamāyāṃtu samunīśvarāḥ 24|
kāle'sminneva kurvaṃti prātaḥsnānaṃ dvijottamāḥ |
te sarvayajñāvabhṛthaiḥ susnātāḥ syurna saṃśayaḥ 25|
ye kārtike vrataṃ samyaṅnityaṃ kurvaṃti mānavāḥ |
te dehāṃte tvayā śakra prāpyā madbhavanaṃ sadā 26|
vighnebhyo rakṣaṇaṃ teṣāṃ yayā kāryaṃ mamājñayā |
deyā tvayā ca varuṇa putrapautrādi saṃtatiḥ 27|
dhanavṛddhirdhanādhyakṣa tvayā kāryā mamājñayā |
mamarūpadharāḥ sākṣājjīvanmuktāśca te narāḥ 28|

ājanmamaraṇādyaiśca kṛtametadvratottamam |
yathoktavidhinā samyakte mānyā bhavatāmapi 29|
ekādaśyāṃ yataścāhaṃ bhavadbhiḥ pratibodhitaḥ |
ataścaiṣā tithirmānyā sadaiva prītidā mama 30|
vratadvayaṃ samyagidaṃ naraiḥ kṛtaṃ kṛṣṇasya sānnidhyadamasti nānyat |
dānāni tīrthāni tapāṃsi yajñāḥ svarlokadānena sadā surottamāḥ 31|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasra saṃhitāyāṃ kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde śaṃkhāsuravadhaudyamonāma navatitamo'dhyāyaḥ 90|

English translation

Satyā said :

1-2. To him of the nature of time, all the parts of time are equal. Then how is Kārtika the best among the months? O lord of the god of gods, how is it that to you Ekādaśī among days and Kārtika among months are dear? Tell (me) the reason for this.

Śrīkṛṣṇa said :

3-4. O Satyā , you have asked well. Listen with a concentrated mind a dialogue between Vena 's son Pṛthu and the divine sage Nārada . What you have asked, O dear one, formerly Nārada was also asked by Pṛthu. The omniscient sage told the reason for the superiority of Kārtika.

Nārada said :

5-17. Formerly there was a demon, the son of the Ocean, named Śaṅkha . He was able to destroy the three worlds and had great power and valour. The great demon, having vanquished the gods, drove them out of heaven. He also snatched the powers of the regents like Indra . Due to his fear gods along with the ladies in their harems and with Indra went to the cave of the Meru mountain and lived there for many years. When the gods who lived in the cave of the Meru mountain, could not be subjugated by the demon, he thought: 'Even though the gods have been vanquished and their powers snatched by me, yet they are full of power. What should I do now? Today it is known (i.e. realised) by me that the gods are endowed with the power of the Vedic hymns. I shall snatch them. Then all of them will be powerless.' Then the mighty demon thinking like this and noticing Viṣṇu to be asleep, quickly snatched from the Satya world the group of the Vedas . He took the Vedas. Due to his fear they moved out, and with the sacrifice and hymns they entered the water (of the ocean). Śaṅkha also, looking for them and wandering in the interior of the ocean, did not notice them anywhere seated at one place.

Then Brahmā with the gods sought the shelter of Viṣṇu. Taking the materials of worship he went to Viṣṇu's house. There the gods performed acts like singing, playing upon musical instruments, and repeatedly (offered him) sandal, flowers, incense and lights. Then the lord devoutly pleased by them, got up. He, having the lustre of a thousand suns was seen there by all the gods. The gods then having worshipped him in sixteen ways fell (i.e. prostrated themselves) on the earth like a staff. Then Viṣṇu said to them:

Viṣṇu said :

18-31. O groups of gods, by means of the auspicious (acts) like singing and (playing upon) the musical instruments, I (am pleased and) will grant you boons. I shall give you all objects desired by your mind. From the Ekādaśī in the bright half of Āśvina till the Udbodhinī Ekādaśī men will daily do as you did with the auspicious (acts) like singing, (playing upon) musical instruments etc. They (will) do what is dear to me, and will ever remain in my vicinity. Since what you did—(offering) water for washing the feet, respectful oblation, and (offering) water for sipping,—has had wonderful effect, it has become the cause of your happiness. O gods, all the Vedas snatched by Śaṅkha remain in water. Having killed the Ocean's son, I shall bring them (back). May the Vedas with the basic hymns and sacrifice always rest in water from today in the month of Kārtika every year. From today I (shall) also remain in water. Along with the chief sages you may also come with me. There is no doubt that those best brāhmaṇas who during this period bathe (daily) in the morning, have well performed the ablution at the end of a sacrifice. O Indra, those men who everyday properly observe the vow in Kārtika, should be always brought by you to my house on their death. And by my order they are always to be protected from dangers. O Varuṇa , you should give them progeny—sons and grandsons etc. O Kubera , you have to increase their wealth by my order. Those men, liberated while alive, actually have my form. Those (men) who have from birth to death observed this best vow according to the rule laid down (in the holy texts), should also be honoured by you. Since you awoke me on the day of Ekādaśī, therefore, this day is always venerable and gives me joy. This couple of vows, properly observed by men, always gives Kṛṣṇa 's proximity. No other vow (does it). O best gods, gifts, (visits to) holy places, austerities, sacrifices, do not always give (i.e. lead to) heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 91

The Greatness of Prayāga

Chapter 503 of 693 · 31 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
इत्युक्त्वा भगवान्विष्णुः शफरीतुल्यरूपधृक् ।
स पपातांजलौ विंध्ये निवासे कश्यपस्य च १।
स तं कमंडलौ क्षिप्रं कृपया क्षिप्तवान्मुनिः ।
तावत्स न ममौ तत्र ततः कूपे न्यवेशयत् २।
तत्रापि न ममौ तावत्कासारे प्राक्षिपत्सताम् ।
एवं स सागरे क्षिप्तस्तत्र सोऽप्यन्ववर्द्धत ३।
ततोऽवधीत्स तं शंखं विष्णुर्वै मत्स्यरूपधृक् ।
अथ तं स्वकरे धृत्वा बदरीवनमागतः ४।
तत्राहुय ऋषीन्सर्वानिदमाज्ञापयद्विभुः ।
श्रीकृष्ण उवाच-
जलांतरे विशीर्णांस्तु यूयं वेदान्प्रमार्जथ ५।
आनयध्वं च त्वरिताः सरहस्यं जलांतरात् ।
तावत्प्रयागे तिष्ठामि देवतागणसंयुतः ६।
नारद उवाच-

ततस्तैः सर्वमुनिभिस्तपोबलसमन्वितैः ।
उद्धारिताः षडंगास्ते वेदा यज्ञसमन्विताः ७।
तेषु यावन्मितं येन लब्धं तावन्मितस्य हि ।
स स एव ऋषिर्जातस्तदाप्रभृति पार्थिव ८।
अथ सर्वेऽपि संगम्य प्रयागं मुनयो ययुः ।
विष्णवे सविधात्रे ते लब्धान्वेदान्न्यवेदयन् ९।
लब्ध्वा वेदान्सयज्ञांस्तु ब्रह्माहर्षसमन्वितः ।
अयजच्चाश्वमेधेन देवर्षिगणसंवृतः १०।
यज्ञा ते देवदेवेश सिद्धपन्नगगुह्यकाः ।
निपत्य दंडवद्भूमौ विज्ञप्तिं तत्र चक्रिरे ११।
देवा ऊचुः।
देवदेवजगन्नाथ विज्ञप्तिं शृणु नः प्रभो ।
हर्षकालोऽयमस्माकं तस्मात्त्वं वरदो भव १२।
स्थानेऽस्मिन्नृषयो वेदान्नष्टान्प्रापुः पुनः स्वयम् ।
यज्ञभागान्वयं प्राप्तास्त्वत्प्रसादाद्रमापते १३।

स्थानमेतदपि श्रेष्ठं पृथिव्यां पुण्यवर्द्धनम् ।
भुक्तिमुक्तिप्रदं चास्तु प्रसादाद्भवतः सदा १४।
कालोऽप्ययं महापुण्यो ब्रह्मघ्नादिविशुद्धिकृत् ।
दत्ताक्षयकरश्चास्तु वरमेतद्वदस्व नः १५।
श्रीविष्णुरुवाच।
ममाप्येतन्मतं देवा यद्भवद्भिरुदाहृतम् ।
तत्तथास्तु लभत्वेतद्ब्रह्मक्षेत्रमिति प्रथाम् १६।
सूर्यवंशोद्भवो राजा गंगामत्रानयिष्यति ।
सा सूर्यकन्यया चात्र कालिंद्या संगमिष्यति १७।
यूयं च सर्वे ब्रह्माद्या निवसध्वं मया सह ।
तीर्थराजेऽति विख्यातं तीर्थमेतद्भविष्यति १८।
दानं तपो व्रतं होमो जपपूजादिकाः क्रियाः ।
अनंतफलदाः संतु मत्सांनिध्यप्रदाः सदा १९।
ब्रह्महत्यादि पापानि बहुजन्मकृतान्यपि ।
दर्शनादस्य तीर्थस्य विनाशं यांतु तत्क्षणात् २०।

देहत्यागं तथा धीराः कुर्वंति मम सन्निधौ ।
मत्तनुं प्रविशंत्येव पुनर्जन्मनि नो नराः २१।
पितॄन्निर्दिश्य ये श्राद्धं कुर्वंत्यत्र समागताः ।
तेषां पितृगणाः सर्वे यांतु ते मत्सलोकताम् २२।
कालोऽप्येष महापुण्यफलदोऽस्तु सदा नृणाम् ।
सूर्य्ये मकरगे प्रातः स्नायिनां पापनाशनम् २३।
मकरस्थरवौ माघे प्रातः स्नानं प्रकुर्वताम् ।
दर्शनादेव पापानि यांति सूर्याद्यथा तमः २४।
सलोकत्वं सरूपत्वं समीपत्वं त्रयं क्रमात् ।
नृणां ददाम्यहं स्नानान्माघे मकरगे रवौ २५।
यूयं मुनीश्वराः सर्वे शृणुध्वं वरदोऽस्मि वः ।
बदरीवनमध्येऽहं सदा तिष्ठामि सर्वगः २६।
अन्यत्र दशभिर्वर्षैस्तपसावाप्यते फलम् ।
तदत्र दिवसैकेन भवद्भिः प्राप्यते सदा २७।
स्थानस्य दर्शनं तस्य ये कुर्वंति नरोत्तमाः ।

जीवन्मुक्तास्तदा तेषु पापं नैवावतिष्ठते २८।
सूत उवाच-
एवं देवान्देवदेवस्तदुक्त्वा तत्रैवांतर्द्धानमागात्स वेधाः ।
देवाः सर्वेऽप्यंशकैस्तत्र तस्थुश्चांतर्द्धानं प्रापुरिंद्रादयस्ते २९।
इमां च गाथां शृणुयान्नरोत्तमो यः श्रावयेद्वापि विशुद्धचित्तः ।
स तीर्थराजं बदरीवनं यत्कृत्वा फलं मां समवाप्नुयाच्च ३०।
इति श्रीपाद्मे महापुराणे उत्तरखंडे पंचपंचाशत्सहस्रसंहितायां कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे शंखासुरवधो वेदागमे प्रयागमाहात्म्यं नामैकनवति-तमोऽध्यायः ९१।

Roman transliteration

nārada uvāca-
ityuktvā bhagavānviṣṇuḥ śapharītulyarūpadhṛk |
sa papātāṃjalau viṃdhye nivāse kaśyapasya ca 1|
sa taṃ kamaṃḍalau kṣipraṃ kṛpayā kṣiptavānmuniḥ |
tāvatsa na mamau tatra tataḥ kūpe nyaveśayat 2|
tatrāpi na mamau tāvatkāsāre prākṣipatsatām |
evaṃ sa sāgare kṣiptastatra so'pyanvavarddhata 3|
tato'vadhītsa taṃ śaṃkhaṃ viṣṇurvai matsyarūpadhṛk |
atha taṃ svakare dhṛtvā badarīvanamāgataḥ 4|
tatrāhūya ṛṣīnsarvānidamājñāpayadvibhuḥ |
śrīkṛṣṇa uvāca-
jalāṃtare viśīrṇāṃstu yūyaṃ vedānpramārjatha 5|
ānayadhvaṃ ca tvaritāḥ sarahasyaṃ jalāṃtarāt |
tāvatprayāge tiṣṭhāmi devatāgaṇasaṃyutaḥ 6|
nārada uvāca-

tatastaiḥ sarvamunibhistapobalasamanvitaiḥ |
uddhāritāḥ ṣaḍaṃgāste vedā yajñasamanvitāḥ 7|
teṣu yāvanmitaṃ yena labdhaṃ tāvanmitasya hi |
sa sa eva ṛṣirjātastadāprabhṛti pārthiva 8|
atha sarve'pi saṃgamya prayāgaṃ munayo yayuḥ |
viṣṇave savidhātre te labdhānvedānnyavedayan 9|
labdhvā vedānsayajñāṃstu brahmāharṣasamanvitaḥ |
ayajaccāśvamedhena devarṣigaṇasaṃvṛtaḥ 10|
yajñā te devadeveśa siddhapannagaguhyakāḥ |
nipatya daṃḍavadbhūmau vijñaptiṃ tatra cakrire 11|
devā ūcuḥ|
devadevajagannātha vijñaptiṃ śṛṇu naḥ prabho |
harṣakālo'yamasmākaṃ tasmāttvaṃ varado bhava 12|
sthāne'sminnṛṣayo vedānnaṣṭānprāpuḥ punaḥ svayam |
yajñabhāgānvayaṃ prāptāstvatprasādādramāpate 13|

sthānametadapi śreṣṭhaṃ pṛthivyāṃ puṇyavarddhanam |
bhuktimuktipradaṃ cāstu prasādādbhavataḥ sadā 14|
kālo'pyayaṃ mahāpuṇyo brahmaghnādiviśuddhikṛt |
dattākṣayakaraścāstu varametadvadasva naḥ 15|
śrīviṣṇuruvāca|
mamāpyetanmataṃ devā yadbhavadbhirudāhṛtam |
tattathāstu labhatvetadbrahmakṣetramiti prathām 16|
sūryavaṃśodbhavo rājā gaṃgāmatrānayiṣyati |
sā sūryakanyayā cātra kāliṃdyā saṃgamiṣyati 17|
yūyaṃ ca sarve brahmādyā nivasadhvaṃ mayā saha |
tīrtharāje'ti vikhyātaṃ tīrthametadbhaviṣyati 18|
dānaṃ tapo vrataṃ homo japapūjādikāḥ kriyāḥ |
anaṃtaphaladāḥ saṃtu matsāṃnidhyapradāḥ sadā 19|
brahmahatyādi pāpāni bahujanmakṛtānyapi |
darśanādasya tīrthasya vināśaṃ yāṃtu tatkṣaṇāt 20|

dehatyāgaṃ tathā dhīrāḥ kurvaṃti mama sannidhau |
mattanuṃ praviśaṃtyeva punarjanmani no narāḥ 21|
pitṝnnirdiśya ye śrāddhaṃ kurvaṃtyatra samāgatāḥ |
teṣāṃ pitṛgaṇāḥ sarve yāṃtu te matsalokatām 22|

kālo'pyeṣa mahāpuṇyaphalado'stu sadā nṛṇām |
sūryye makarage prātaḥ snāyināṃ pāpanāśanam 23|
makarastharavau māghe prātaḥ snānaṃ prakurvatām |
darśanādeva pāpāni yāṃti sūryādyathā tamaḥ 24|
salokatvaṃ sarūpatvaṃ samīpatvaṃ trayaṃ kramāt |
nṛṇāṃ dadāmyahaṃ snānānmāghe makarage ravau 25|
yūyaṃ munīśvarāḥ sarve śṛṇudhvaṃ varado'smi vaḥ |
badarīvanamadhye'haṃ sadā tiṣṭhāmi sarvagaḥ 26|
anyatra daśabhirvarṣaistapasāvāpyate phalam |
tadatra divasaikena bhavadbhiḥ prāpyate sadā 27|
sthānasya darśanaṃ tasya ye kurvaṃti narottamāḥ |

jīvanmuktāstadā teṣu pāpaṃ naivāvatiṣṭhate 28|
sūta uvāca-
evaṃ devāndevadevastaduktvā tatraivāṃtarddhānamāgātsa vedhāḥ |
devāḥ sarve'pyaṃśakaistatra tasthuścāṃtarddhānaṃ prāpuriṃdrādayaste 29|
imāṃ ca gāthāṃ śṛṇuyānnarottamo yaḥ śrāvayedvāpi viśuddhacittaḥ |
sa tītharājaṃ badarīvanaṃ yatkṛtvā phalaṃ māṃ samavāpnuyācca 30|
iti śrīpādme mahāpurāṇe uttarakhaṃḍe paṃcapaṃcāśatsahasrasaṃhitāyāṃ kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde śaṃkhāsuravadho vedāgame prayāgamāhātmyaṃ nāmaikanavati-tamo'dhyāyaḥ 91|

English translation

Nārada said :

1-4a. Saying so, Viṣṇu taking up a form resembling a small glittering fish fell into the hollow of the hands of Kaśyapa at his residence on the Vindhya (mountain). The sage kindly and quickly put him into (his) water-pot. When it could not contain itself there, he put it into a well. When it could not contain itself there, he put it into a lake. In this way it was (in the end) put into the sea. It grew there also. Then Viṣṇu, having the form of the fish, killed Śaṅkha . Then taking him in his hand he came to the Badarī -forest. Calling all the sages there, he ordered them (like) this.

Śrīkṛṣṇa said :

4b-6. Remove the Vedas dropped into the water. Quickly bring them with the Upaniṣads from the interior of the water. Till then I, with the group of deities, shall live at Prayāga .

Nārada said :

7-11. Then all the sages, endowed with the power of penance, lifted the Vedas with the six Vedāṅgas and with sacrifices. Since then that sage who got a portion of them (i.e. the Vedas) became the seer of that (much portion), O king. Then all the sages together went to Prayāga. They presented the Vedas obtained by them to Viṣṇu with the Creator. Brahmā , obtaining the Vedas with the sacrifices was delighted; and with the group of deities and sages he performed the horse-sacrifice. At the end of the sacrifice lords of gods, siddhas , serpents, yakṣas fell (i.e. prostrated themselves) like a staff, and requested (Viṣṇu).

Gods said :

12-15. O god of gods, O lord of the world, O master, listen to our request. This is time for our joy. Therefore, be a giver of a boon. O Ramā 's lord, the sages themselves have brought to this place the lost Vedas. Due to your favour we have received shares in the sacrifice. May this place always be, by your grace, the best one on the earth. It should increase religious merit and give pleasures and salvation. May this time also be highly meritorious, and may it purify the killers etc. of brāhmaṇas . May it give inexhaustible (objects). Grant us this boon.

Śrīkṛṣṇa said :

16-28. O gods, I think in the same way as you have said. Let it be so. May this (place) be famous as Brahmakṣetra . A king born in the solar dynasty will bring Gaṅgā here. She will be here united with Yamunā , the daughter of the Sun. All of you, Brahmā and others, (should) live here with me. This holy place will be well-known as Tīrtha-rāja ('king of holy places'). May acts like (giving) gifts, (practising) penance, (observing) vows, (offering) a sacrifice, muttering (hymns), and worship give inexhaustible fruits. May they always give proximity with me. May sins like the murder of a brāhmaṇa committed during many existences perish the very moment at the sight of this holy place. Similarly the wise cast their bodies in my vicinity. Those men enter my body only and not a new existence. May the groups of the dead ancestors of those who come here and offer a śrāddha intended for the dead ancestors, have the same world as mine. May this very auspicious period also be always fruitful to men. The sin of those who bathe (here) when the Sun has entered Capricornus, perishes. Merely on seeing those who bathe (daily) in the morning in Māgha when the Sun is in Capricornus, sins go away, as darkness on (the appearance of) the Sun. As a result of the (daily) bath in Māgha when the Sun is in Capricornus, I grant men the triad, viz. the same world, the same form (as mine), and proximity (with me) in this order. O best sages, listen all of you. I am the giver of boons to you. I, the omniscient one, always live in Badarīvana . That fruit which you get after ten years by (practising) penance at other place, is always got here by you within a day. Those best men who see that place, are liberated while alive. Then no sin resides in them.

Sūta said :

29-30. Having spoken like this to the gods, the god of gods vanished there only with Brahma . All gods also lived there in portions. And those (gods), Indra and others, vanished. That best man of a pure heart who would listen to this religious verse or make others listen to it (i.e. tell it to others), would obtain the fruit which is obtained in the lord of holy places, Badarīvana, and (would) also (obtain) me [1] .

[1]: [1] : 'Me' here standing for Sūta obviously has no relevance.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 92

Rules for the Vow of Kārtika

Chapter 504 of 693 · 31 detected Sanskrit verse markers

Sanskrit

पृथुरुवाच-
महाफलं त्वया प्रोक्तं मुने कार्त्तिकमाघयोः ।
तयोः स्नानविधिं सम्यङ्नियमानपि नारद ।
उद्यापनविधिं चैवं यथावद्वक्तुमर्हसि १।
नारद उवाच-
त्वं विष्णोरंशसंजातो नाज्ञातं विद्यते तव ।
तथापि वदतः सम्यङ्माहात्म्यं शृणु वेनज २।
आश्विनस्य तु मासस्य या शुक्लैकादशी भवेत् ।
कार्तिकव्रतनियमं तस्यां कुर्यादतंद्रितः ३।
रात्र्यां तुर्यांशशेषायां मुदो तिष्ठत्सदा व्रती ।
नैरृत्यां संव्रजेद्बासाद्बहिः सोदकभाजनः ४।
दिवासंध्या सुकर्णस्थ ब्रह्मसूत्र उदङ्मुखः ।
अंतर्धाय तृणं भूमौ शिरः प्रावृत्य वाससा ५।
वक्त्रं नियम्य यत्नेन ष्ठीवनश्वासवर्जितः ।
कुर्यान्मूत्रपुरीषे च रात्रौ चेद्दक्षिणामुखः ६।

गृहीतशिश्नश्चोत्थाय गृहीत्वा शुचिमृत्तिकाम् ।
गंधलेपक्षयकरं शौचं कुर्यादतंद्रितः ७।
एका लिंगे गुदे पंच तथा वामकरे दश ।
उभयोः सप्त दातव्यास्तथा तिस्रस्तु पादयोः ८।
एतद्द्वि त्रिगुणं प्रोक्तं ब्रह्मचारि वनस्थयोः ।
यतेश्चतुर्गुणं रात्रौ तदर्द्धं शौचमाचरेत् ९।
तदर्द्धमपि मार्गस्थः स्त्रीशूद्राणां तदर्द्धकम् ।
शौचकर्मविहीनस्य सकला निष्फलाः क्रियाः १०।
मुखशुद्धिविहीनस्य नो मंत्राः फलदाः स्मृताः ।
दंत जिह्वा विशुद्धिं च ततः कुर्यात्प्रयत्नतः ११।
आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ।
ब्रह्म प्रज्ञां च मेधां च त्वन्नो देहि वनस्पते १२।
इति मंत्रं समुच्चार्य द्वादशांगुलकं सदा ।
समिधा क्षीरवृक्षास्य क्षयाहोपोषणं विना १३।
प्रतिपद्दर्श नवमी षष्ठीश्चार्कदिनं विना ।

चंद्रसूर्योपरागे च न कुर्याद्दंतधावनम् १४।
कंटकीवृक्षकार्पास निर्गुंडी ब्रह्मवृक्षजम्।
बिल्वैरंडविगंधाढ्यं वर्जयेद्दंतधावनम् १५।
ततो विष्णोः शिवस्यापि गृहं गच्छेत्प्रसन्नधीः।
गंधपुष्पसुतांबूलान्गृहीत्वा भक्तितत्परः १६।
तत्र देवस्य पाद्यार्घाद्युपचारान्पृथक्पृथक्।
कृत्वा स्तुत्वा पुनर्नत्वा कुर्याद्गीतादिमंगलम् १७।
तालवेणुमृदंगादि ध्वनियुक्तान्सनृत्तकान्।
पुष्पैर्गंधैः सतांबूलैर्गायनानपि चार्चयेत् १८।
देवालये गानपरा यतस्ते विष्णुमूर्त्तयः।
तपांसि यज्ञदानानि कृतानि च जगद्गुरोः १९।
तुष्टिदानि कलौ नित्यं भक्त्या देवस्य सत्पतेः।
क्व त्वं वससि देवेश मया पृष्टस्तु पार्थिव २०।
विष्णुरेवं तदा प्राह मद्भक्तिपरितोषितः।
नाहं वसामि वैकुंठे योगिनां हृदये न च २१।

मद्भक्ता यत्र गायंति तत्र तिष्ठामि नारद।
सत्पुराणकथां श्रुत्वा मद्भक्तानां च गायनम् २२।
नेच्छंति ये नरा मूढा मद्द्वेष्यास्ते भवंति हि।
तेषां पूजादिकं गंधपुष्पादि क्रयते नरैः२३।
तेन प्रीतिं तथा यामि न तथा मत्प्रपूजनात्।
शिरीषोन्मत्तगिरिजा मल्लिका शाल्मलीभवैः २४।
अर्कजैः कर्णिकारैश्च विष्णुर्नार्च्यस्तथाक्षतैः।
जपा कुंद शिरीषैश्च यूथिका मालती भवैः २५।
केतकीभव पुष्पैश्च नैवार्च्यः शंकरस्तथा।
गणेशं तुलसीपत्रैर्दुर्गां नैव च दूर्वया २६।
मुनिपुष्पैस्तथा सूर्यं लक्ष्मीकामो न चार्चयेत्।
सुगंधीनि प्रशस्तानि पूजायां सर्वदैव तु २७।
एवं पूजाविधिं कृत्वा देवदेवं क्षमापयेत्।
मंत्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर २८।
यत्पूजितं मया देव परिपूर्णं तदस्तु मे।

ततःप्रदक्षिणंकृत्वादंडवत्प्रणिपत्यच २९।
पुनःक्षमापयेद्देवंगायनाद्यंक्षमापयेत्।
विष्णोः शिवस्यापि च पूजनादिकं कुर्वंति सम्यङ्निशि कार्तिके ये।
निर्धूतपापाः सह पूर्वजैस्ते प्रयांति विष्णोर्भवनं मनुष्याः ३०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे नियमवर्णनं नाम द्विनवतितमोऽध्यायः ९२।

Roman transliteration

pṛthuruvāca-
mahāphalaṃ tvayā proktaṃ mune kārttikamāghayoḥ |
tayoḥ snānavidhiṃ samyaṅniyamānapi nārada |
udyāpanavidhiṃ caivaṃ yathāvadvaktumarhasi 1|
nārada uvāca-
tvaṃ viṣṇoraṃśasaṃjāto nājñātaṃ vidyate tava |
tathāpi vadataḥ samyaṅmāhātmyaṃ śṛṇu venaja 2|
āśvinasya tu māsasya yā śuklaikādaśī bhavet |
kārtikavrataniyamaṃ tasyāṃ kuryādataṃdritaḥ 3|
rātryāṃ turyāṃśaśeṣāyāṃ mudo tiṣṭhatsadā vratī |
nairṛtyāṃ saṃvrajedvāsādbahiḥ sodakabhājanaḥ 4|
divāsaṃdhyā sukarṇastha brahmasūtra udaṅmukhaḥ |
aṃtardhāya tṛṇaṃ bhūmau śiraḥ prāvṛtya vāsasā 5|
vaktraṃ niyamya yatnena ṣṭhīvanaśvāsavarjitaḥ |
kuryānmūtrapurīṣe ca rātrau ceddakṣiṇāmukhaḥ 6|

gṛhītaśiśnaścotthāya gṛhītvā śucimṛttikām |
gaṃdhalepakṣayakaraṃ śaucaṃ kuryādataṃdritaḥ 7|
ekā liṃge gude paṃca tathā vāmakare daśa |
ubhayoḥ sapta dātavyāstathā tisrastu pādayoḥ 8|
etaddvi triguṇaṃ proktaṃ brahmacāri vanasthayoḥ |
yateścaturguṇaṃ rātrau tadarddhaṃ śaucamācaret 9|
tadarddhamapi mārgasthaḥ strīśūdrāṇāṃ tadarddhakam |
śaucakarmavihīnasya sakalā niṣphalāḥ kriyāḥ 10|
mukhaśuddhivihīnasya no maṃtrāḥ phaladāḥ smṛtāḥ |
daṃta jihvā viśuddhiṃ ca tataḥ kuryātprayatnataḥ 11|
āyurbalaṃ yaśo varcaḥ prajāḥ paśuvasūni ca |
brahma prajñāṃ ca medhāṃ ca tvanno dehi vanaspate 12|
iti maṃtraṃ samuccārya dvādaśāṃgulakaṃ sadā |
samidhā kṣīravṛkṣāsya kṣayāhopoṣaṇaṃ vinā 13|
pratipaddarśa navamī ṣaṣṭhīścārkadinaṃ vinā |

caṃdrasūryoparāge ca na kuryāddaṃtadhāvanam 14|
kaṃṭakīvṛkṣakārpāsa nirguṃḍī brahmavṛkṣajam |
bilvairaṃḍavigaṃdhāḍhyaṃ varjayeddaṃtadhāvanam 15|
tato viṣṇoḥ śivasyāpi gṛhaṃ gacchetprasannadhīḥ |
gaṃdhapuṣpasutāṃbūlāngṛhītvā bhaktitatparaḥ 16|
tatra devasya pādyārghādyupacārānpṛthakpṛthak |
kṛtvā stutvā punarnatvā kuryādgītādimaṃgalam 17|
tālaveṇumṛdaṃgādi dhvaniyuktānsanṛttakān |
puṣpairgaṃdhaiḥ satāṃbūlairgāyanānapi cārcayet 18|
devālaye gānaparā yataste viṣṇumūrttayaḥ |
tapāṃsi yajñadānāni kṛtāni ca jagadguroḥ 19|
tuṣṭidāni kalau nityaṃ bhaktyā devasya satpateḥ |
kva tvaṃ vasasi deveśa mayā pṛṣṭastu pārthiva 20|
viṣṇurevaṃ tadā prāha madbhaktiparitoṣitaḥ |
nāhaṃ vasāmi vaikuṃṭhe yogināṃ hṛdaye na ca 21|

madbhaktā yatra gāyaṃti tatra tiṣṭhāmi nārada |
satpurāṇakathāṃ śrutvā madbhaktānāṃ ca gāyanam 22|
necchaṃti ye narā mūḍhā maddveṣyāste bhavaṃti hi |
teṣāṃ pūjādikaṃ gaṃdhapuṣpādi krayate naraiḥ23|
tena prītiṃ tathā yāmi na tathā matprapūjanāt |
śirīṣonmattagirijā mallikā śālmalībhavaiḥ 24|

arkajaiḥ karṇikāraiśca viṣṇurnārcyastathākṣataiḥ |
japā kuṃda śirīṣaiśca yūthikā mālatī bhavaiḥ 25|
ketakībhava puṣpaiśca naivārcyaḥ śaṃkarastathā |
gaṇeśaṃ tulasīpatrairdurgāṃ naiva ca dūrvayā 26|
munipuṣpaistathā sūryaṃ lakṣmīkāmo na cārcayet |
sugaṃdhīni praśastāni pūjāyāṃ sarvadaiva tu 27|
evaṃ pūjāvidhiṃ kṛtvā devadevaṃ kṣamāpayet |
maṃtrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ sureśvara 28|
yatpūjitaṃ mayā deva paripūrṇaṃ tadastu me |

tataḥpradakṣiṇaṃkṛtvādaṃḍavatpraṇipatyaca 29|
punaḥkṣamāpayeddevaṃgāyanādyaṃkṣamāpayet |
viṣṇoḥ śivasyāpi ca pūjanādikaṃ kurvaṃti samyaṅniśi kārtike ye |
nirdhūtapāpāḥ saha pūrvajaiste prayāṃti viṣṇorbhavanaṃ manuṣyāḥ 30|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde niyamavarṇanaṃ nāma dvinavatitamo'dhyāyaḥ 92|

English translation

Pṛthu said :

1. O sage, you told me the great fruit of the vows of Kārtika and Māgha . O Nārada , you also (told me) properly about the rite of bathing and about the restraints. (Now) please tell me in due order the bringing to completion (of that rite).

Nārada said :

2-15. You are born from a portion of Viṣṇu . (Therefore) nothing is unknown to you. Yet, O son of Vena , listen properly to the importance from me who am telling it. A man, being careful, should observe the rule about the vow of Kārtika, when it would be the Ekādaśī of the bright half of the month of Āśvina . When a quarter of the night is left, he, the observer of the vow, with a vessel containing water should go out of his house in the south-west direction. By the day and in the evening after having placed his sacred thread on his ear, after having covered the ground with grass, after having covered his head with a garment, having carefully controlled his mouth, without spitting or panting, he should pass urine or feces after facing the north. If it is night he should face the south. Having held his organ of generation he should get up. Taking pure clay, he should carefully make purification (i.e. wash) by which the smearing and odour will vanish. He should apply (clay) to his organ of generation once, to the anus five times, to the left hand ten times, to both the hands seven times, and to the feet thrice (and then wash them with water). Twice this (number) is told for a celibate, and thrice for a hermit, four times for an ascetic. Half (the number should be used for) purification at night. Half ofit (should be employed when he is) travelling. Half of it is (recommended) for women and śūdras . All the acts of him who does not go through the act of purification, are useless. The hymns of one not having his mouth pure, are said not to give the (desired) fruit. After that he should carefully cleanse his teeth and tongue, ‘O tree, give us (long) life, power, success, vigour, progeny, animals and wealth.’ Uttering this hymn, (he should take a piece of) wood of the length of twelve fingers of the kṣīra tree [1] without fasting on the diminutive day (obscure) (and he should cleansehisteeth). He should not cleanse his teeth onthe first day, the new-moon day, the ninth day, the sixth day, a Sunday and at the time of the lunar or solar eclipse. He should avoid cleansing his teeth with (a stick of) the kaṇṭakī tree, cotton tree,

nirguṇḍa tree, palāśa tree, bilva tree, castor oil plant, and iṅgudī tree.

16-30. Then he, with a pleased mind and devoted, should go, taking with him sandal, flowers, good tāmbūlas to the temple of Viṣṇu and Śiva . Then having separately offered articles (and modes) of worship like water for washing the feet, respectful oblation etc., and bowed again, he should do auspicious things like singing. He should also honour the good dancers having musical instruments made of bell-metal, lutes, tabors etc., so also he should honour the singers with fragrant flowers and tāmbūlas, since they are the forms of Viṣṇu. In the Kali age penance, sacrifice, gifts made with devotion to the good lord of the world, always give delight. O king, I asked, “O lord of gods, where do you live?” Viṣṇu, pleased with my devotion then spoke to me thus: “I do not live in Vaikuṇṭha , nor in the heart of the yogins . O Nārada, I stay there where my devotees sing (my praise). Those foolish men who, after hearing a good narrative from a Purāṇa or the singing of my devotees, do not long for me, are hated by me. Men (should) worship them (devotees) with sandal, flowers etc. By that I am so much pleased as I am not pleased with my worship,” Viṣṇu should not be worshipped with the flowers of śirīṣa , dhattura , hill-plantain, jasmine, śālmali , sun-plant, karṇikāra and with sacred rice grains. So also Śiva should not be worshipped with the flowers of japā , kunda , śirīṣa, jasmine, white jasmine, ketakī . One should not worship Gaṇeśa with Tulasī -leaves and Pārvatī with dūrvās . A man desiring wealth should not, in the same way, worship the Sun with damanaka flowers. Always he should use fragrant and best flowers for worship. Having thus offered the worship, he should apologise to the god of gods: ‘O lord of gods, may whatever I have offered as worship without hymns, rites and without devotion, be complete. Then having gone round (the deity by keeping the deity) to his right, he should salute (i.e. prostrate himself) like a staff. He should again apologise to the deity and the singers etc. Those men who, on a night in Kārtika, properly worship Viṣṇu or Śiva, have their sins completely destroyed, and their ancestors go to Viṣṇu’s abode.

[1]: [1] : Kṣīravṛkṣa—Name of the four trees, viz. Nyagrodha, Udumbara, Aśvattha and Madhūka.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 93

The Bath Rite

Chapter 505 of 693 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
नाडीद्वयावशिष्टायां रात्रौ गच्छेज्जलाशयम् ।
तिलगंधाक्षतैः पुष्पैर्दीपाद्यैः सहितः शुचिः १।
मानुषे देवखाते च नद्यां नद्योश्च संगमे ।
क्रमाद्दशगुणं स्नानं तीर्थेऽनंतफलं स्मृतम् २।
विष्णुं स्मृत्वा ततः कुर्यात्संकल्पं सवनस्य तु ।
तीर्थादिदेवतादिभ्यः क्रमादर्घादि दापयेत् ३।
ॐनमः कमलनाभाय नमस्ते जलशायिने ।
नमस्तेऽस्तु हृषीकेश गृहाणार्घं नमोऽस्तु ते ४।
वैकुंठे च प्रयागे च तथा बदरिकाश्रमे ।
यतो विष्णुर्विचक्रमे त्रेधा स निदधे पदम् ५।
अतो देवा मामवंतु यतो विष्णुर्विचक्रमे ।
तैरेव सहितैः सर्वैर्मुनिदेवसमन्वितैः ६।
कार्तिकेऽहं करिष्यामि प्रातःस्नानं सुरोत्तम ।
प्रीत्यर्थं देवदेवेश दामोदर मया सह ७।

ध्यात्वाहं त्वां च देवेश जलेऽस्मिन्स्नातुमुद्यतः ।
तव प्रसादात्पापं मे दामोदर विनश्यतु ८।
नित्यनैमित्तिके कृष्णे कार्तिके पापनाशने ।
गृहाणार्घ्यं मया दत्तं राधया सहितो हरे ९।
व्रतिना कार्तिके मासि स्नातस्य विधिवन्मम ।
गृहाणार्घ्यं मया दत्तं राधया सहितो हरे १०।
स्मृत्वा भागीरथीं विष्णुं शिवं सूर्यं जले विशेत् ।
नाभिमात्रे जले तिष्ठन्व्रती स्नायाद्यथाविधि ११।
तिलामलकचूर्णेन गृही स्नानं समाचरेत् ।
वनस्थानां यतीनां च तुलसीमूलमृत्तिका १२।
सप्तमी दर्श नवमी द्वितीया दशमीषु च ।
त्रयोदश्यां च न स्नायाद्धात्रीफल तिलैः सह १३।
आदौ कुर्यान्मलस्नानं मंत्रस्नानं ततः परम् ।
स्त्री शूद्राणां न वेदोक्तैर्मंत्रैस्तेषां पुराणजैः १४।
स्नान मन्त्राः ।

त्रिधाभूद्देवकार्याय यः पुरा भक्तिभावतः ।
स विष्णुः सर्वपापघ्नः पुनातु कृपयात्र माम् १५।
विष्णोराज्ञामनुप्राप्य कार्तिकव्रतकारणात् ।
रक्षंतु देवास्ते सर्वे मां पुनंतु सदैव ते १६।
वेदमंत्राः सबीजास्तु सरहस्याः सवीर्यकाः ।
कश्यपाद्याश्च मुनयो मां पुनंतु सदैव ते १७।
गंगाद्याः सरितः सर्वास्तीर्थानि जलदा नदाः ।
ससप्तसागराः सर्वे मां पुनंतु जलाशयाः १८।
पतिव्रतास्त्वदित्याद्या यक्षाः सिद्धाः सपन्नगाः ।
ओषध्यः पर्वताश्चाशु मां पुनंतु त्रिलोकजाः १९।
एभिः स्नात्वा व्रती मंत्रैर्हस्तन्यस्तपवित्रकः ।
देवर्षीन्मानवपितॄंस्तर्पयेच्च यथाविधि २०।
यावंतः कार्तिके मासि वर्तंते पितृतर्पणे ।
तिलास्तत्संख्यकाब्दानि पितरः स्वर्गवासिनः २१।
ततो जलाद्विनिष्क्रम्य शुचिवस्त्रावृतो व्रती ।

प्रातःकालोदितं कर्म समाप्यार्चेद्धरिं पुनः २२।
तीर्थादिदेवान्संस्मृत्य पुनरर्चां प्रदापयेत् ।
गंधपुष्पफलैर्युक्तो भक्तितत्परमानसः २३।
अर्घमंत्रः ।
व्रतिनः कार्तिके मासि स्नातस्य विधिवन्मम ।
गृहाणार्घ्यं मया दत्तं दनुजेंद्र निषूदन २४।
ततश्च ब्राह्मणान्भक्त्या भोजयेद्वेदपारगान् ।
गंधपुष्पैः सतांबूलैः प्रणमेच्च पुनः पुनः २५।
तीर्थानि दक्षिणे पादे वेदाश्च मुखमाश्रिताः ।
सर्वांगे संस्थिता देवाः पूजिताः स्युर्द्विजार्चनात् २६।
अव्यक्तरूपिणो विष्णोः स्वरूपं ब्राह्मणा भुवि ।
नावमान्या नो विरोध्याः कदाचिच्छुभमिच्छता २७।
तां वै हरिप्रियां देवि तुलसीमर्चयेद्व्रती ।
प्रदक्षिणनमस्कारान्कुर्यादेकाग्रमानसः २८।
देवैस्त्वं निर्मिता पूर्वमर्चितासि मुनीश्वरैः ।

नमो नमस्ते तुलसि पापं हर हरिप्रिये २९।
ततो विष्णुकथां श्रुत्वा पौराणीं स्निग्धमानसः ।
तं ब्राह्मणं मुनिं विप्रं पूजयेद्भक्तिमान्व्रती ३०।
एवं पूर्णविधिं सम्यक्पूर्वोक्तं भक्तिमान्नरः ।
करोति यः स लभते नारायणसलोकताम् ३१।
रोगापहं पापविनाशकृत्परं सद्बुद्धिदं पुत्रधनादिसाधनम् ।
मुक्तेर्निदानं न हि कार्तिकव्रताद्विष्णुप्रियादन्यतमं हि भूतले ३२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे स्नानविधिवर्णनोनाम त्रिनवतितमोऽध्यायः ९३।

Roman transliteration

nārada uvāca-
nāḍīdvayāvaśiṣṭāyāṃ rātrau gacchejjalāśayam |
tilagaṃdhākṣataiḥ puṣpairdīpādyaiḥ sahitaḥ śuciḥ 1|
mānuṣe devakhāte ca nadyāṃ nadyośca saṃgame |
kramāddaśaguṇaṃ snānaṃ tīrthe'naṃtaphalaṃ smṛtam 2|
viṣṇuṃ smṛtvā tataḥ kuryātsaṃkalpaṃ savanasya tu |
tīrthādidevatādibhyaḥ kramādarghādi dāpayet 3|
oṃnamaḥ kamalanābhāya namaste jalaśāyine |
namaste'stu hṛṣīkeśa gṛhāṇārghaṃ namo'stu te 4|
vaikuṃṭhe ca prayāge ca tathā badarikāśrame |
yato viṣṇurvicakrame tredhā sa nidadhe padam 5|
ato devā māmavaṃtu yato viṣṇurvicakrame |
taireva sahitaiḥ sarvairmunidevasamanvitaiḥ 6|
kārtike'haṃ kariṣyāmi prātaḥsnānaṃ surottama |
prītyarthaṃ devadeveśa dāmodara mayā saha 7|

dhyātvāhaṃ tvāṃ ca deveśa jale'sminsnātumudyataḥ |
tava prasādātpāpaṃ me dāmodara vinaśyatu 8|
nityanaimittike kṛṣṇe kārtike pāpanāśane |
gṛhāṇārghyaṃ mayā dattaṃ rādhayā sahito hare 9|
vratinā kārtike māsi snātasya vidhivanmama |
gṛhāṇārghyaṃ mayā dattaṃ rādhayā sahito hare 10|
smṛtvā bhāgīrathīṃ viṣṇuṃ śivaṃ sūryaṃ jale viśet |
nābhimātre jale tiṣṭhanvratī snāyādyathāvidhi 11|
tilāmalakacūrṇena gṛhī snānaṃ samācaret |
vanasthānāṃ yatīnāṃ ca tulasīmūlamṛttikā 12|
saptamī darśa navamī dvitīyā daśamīṣu ca |
trayodaśyāṃ ca na snāyāddhātrīphala tilaiḥ saha 13|
ādau kuryānmalasnānaṃ maṃtrasnānaṃ tataḥ param |
strī śūdrāṇāṃ na vedoktairmaṃtraisteṣāṃ purāṇajaiḥ 14|
snāna mantrāḥ |

tridhābhūddevakāryāya yaḥ purā bhaktibhāvataḥ |
sa viṣṇuḥ sarvapāpaghnaḥ punātu kṛpayātra mām 15|
viṣṇorājñāmanuprāpya kārtikavratakāraṇāt |
rakṣaṃtu devāste sarve māṃ punaṃtu sadaiva te 16|
vedamaṃtrāḥ sabījāstu sarahasyāḥ savīryakāḥ |
kaśyapādyāśca munayo māṃ punaṃtu sadaiva te 17|
gaṃgādyāḥ saritaḥ sarvāstīrthāni jaladā nadāḥ |
sasaptasāgarāḥ sarve māṃ punaṃtu jalāśayāḥ 18|
pativratāstvadityādyā yakṣāḥ siddhāḥ sapannagāḥ |
oṣadhyaḥ parvatāścāśu māṃ punaṃtu trilokajāḥ 19|
ebhiḥ snātvā vratī maṃtrairhastanyastapavitrakaḥ |
devarṣīnmānavapitṝṃstarpayecca yathāvidhi 20|
yāvaṃtaḥ kārtike māsi vartaṃte pitṛtarpaṇe |
tilāstatsaṃkhyakābdāni pitaraḥ svargavāsinaḥ 21|
tato jalādviniṣkramya śucivastrāvṛto vratī |

prātaḥkāloditaṃ karma samāpyārceddhariṃ punaḥ 22|
tīrthādidevānsaṃsmṛtya punararcāṃ pradāpayet |
gaṃdhapuṣpaphalairyukto bhaktitatparamānasaḥ 23|
arghamaṃtraḥ |

vratinaḥ kārtike māsi snātasya vidhivanmama |
gṛhāṇārghyaṃ mayā dattaṃ danujeṃdra niṣūdana 24|
tataśca brāhmaṇānbhaktyā bhojayedvedapāragān |
gaṃdhapuṣpaiḥ satāṃbūlaiḥ praṇamecca punaḥ punaḥ 25|
tīrthāni dakṣiṇe pāde vedāśca mukhamāśritāḥ |
sarvāṃge saṃsthitā devāḥ pūjitāḥ syurdvijārcanāt 26|
avyaktarūpiṇo viṣṇoḥ svarūpaṃ brāhmaṇā bhuvi |
nāvamānyā no virodhyāḥ kadācicchubhamicchatā 27|
tāṃ vai haripriyāṃ devi tulasīmarcayedvratī |
pradakṣiṇanamaskārānkuryādekāgramānasaḥ 28|
devaistvaṃ nirmitā pūrvamarcitāsi munīśvaraiḥ |

namo namaste tulasi pāpaṃ hara haripriye 29|
tato viṣṇukathāṃ śrutvā paurāṇīṃ snigdhamānasaḥ |
taṃ brāhmaṇaṃ muniṃ vipraṃ pūjayedbhaktimānvratī 30|
evaṃ pūrṇavidhiṃ samyakpūrvoktaṃ bhaktimānnaraḥ |
karoti yaḥ sa labhate nārāyaṇasalokatām 31|
rogāpahaṃ pāpavināśakṛtparaṃ sadbuddhidaṃ putradhanādisādhanam |
mukternidānaṃ na hi kārtikavratādviṣṇupriyādanyatamaṃ hi bhūtale 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde snānavidhivarṇanonāma trinavatitamo'dhyāyaḥ 93|

English translation

Nārada said :

1-10. When the night is left as much as two nāḍikās (i.e. forty-eight minutes), he, being pure (i.e. having purified himself), should (taking) with (him) sesamum-seeds, sandal, sacred rice grains, flowers, lights etc., go to a pond. The bath in an artificial pond, a natural pond, in a river or at a confluence of two rivers, is said to be giving tenfold merit in (the succeeding) order. (A bath taken) at a holy place is said to give unending fruit. Having remembered Viṣṇu , he should take the solemn vow of bathing. He should offer respectful oblations to the holy places, deities etc. in (proper) order. (He should say): “Om, salutation to Kamalanābha. Salutation to him lying in water. Accept (this) respectful offering. Salutation to you. Since Viṣṇu moved in Vaikuṇṭha , Prayāga and Badarikāśrama , he planted his foot in three ways. With all those sages and deities, may gods protect me for this reason that from here Viṣṇu moved on. In Kārtika , to please (you), O best god, Dāmodara , lord of the god of gods, I shall bathe in the morning (everyday). (Be) with me. O lord of gods, O Dāmodara, I am eager to bathe in this water after having reflected on you. May my sin perish due to your grace. O Hari , with Rādhā accept the respectful offering made by me at (the time of) an obligatory or occasional (rite) in the sin-destroying Kārtika in the Kali age. O Hari, with Rādhā accept the respectful offering given by me who observe a vow in the month of Kārtika, of me who have bathed duly.”

11-19. After having remembered Gaṅgā , Viṣṇu, Śiva , the Sun, he should enter the water. He who observes the vow, should, standing in water deep up to the navel, bathe duly. A householder should bathe with (i.e. after applying) the powder of sesamum-seeds and āmalaka . For the hermits and ascetics the clay at the root of Tulasī (is recommended). He should not bathe with (i.e. after applying) āmalaka fruits and sesamum-seeds on the seventh, the new-moon day, the ninth of both (fortnights) and on the tenth day. First he should bathe with dust (i.e. applying clay etc.). Then he should bathe with the (recital of) hymns. For women and śūdras (the bath is) not (recommended) with (the recital

of) Vedic hymns, (but only) with the Purāṇic ones. (Now follow) the hymns at the time of bathing: "May Viṣṇu, the destroyer of all sins, who formerly for the mission of the gods divided himself into three due to devotion for them, now protect me compassionately. For this Kārtika vow may all gods having received Viṣṇu's order, always protect and purify me. May all the Vedic hymns along with their seeds, secrets and power, so also sages like Kaśyapa , always purify me. May all rivers like Gaṅgā, the big rivers giving water, all tanks with the seven seas, purify me. May chaste women like Aditi , yakṣas , siddhas with serpents, herbs, mountains, beings in the three worlds quickly purify me."

20-32. Having bathed with (the recital ot) these hymns, the observer of the vow, putting a ring of kuśa grass on (the fourth finger of) his hand, should properly offer libations of water to gods, sages, human beings and (his) dead ancestors. Then the observer of the vow, having come out of the water and having covered himself with a pure garment, should, after having finished rites proper for the morning, again worship Viṣṇu. Being diligent and with his mind fixed on him (i.e. Viṣṇu), he should, after remembering the holy places etc. and deities, again offer worship with sandal, flowers and fruits. The prayer at (the time of making) the respectful offering is: "O destroyer of the lord of demons, accept the respectful oblation given by me—(oblation) of me who have properly bathed (in the morning) in the month of Kārtika." Then devoutly (honouring) the brāh- maṇas who have mastered the Vedas with sandal, flowers and fruits, he should feed them and salute them again and again. By worshipping the brāhmaṇas , the holy places residing in the right foot, the Vedas residing in the mouth, and the deities residing in the entire body, would be worshipped. The brāhmaṇas are the forms of the unmanifest Viṣṇu on the earth. By one desiring (one's) good they should never be humiliated; they should never be opposed. The observer of the vow should worship Tulasī, dear to Viṣṇu. With a concentrated mind he should go round and salute Tulasī. "O Tulasī, you have been formerly created by gods. You have been worshipped by the best sages. Salutation, obeisance to you, O Tulasī. O you dear to Viṣṇu, remove my sin." Then the devout observer of the vow, of an affectionate mind, should listen to Viṣṇu's account (as told) in the Purāṇa , and should honour that brāhmaṇa , the brāhmaṇa sage (who reads or tells the account). A devout man who properly performs the complete rite which is told before, obtains the same world as of Viṣṇu. On the earth there is no vow other than that of Kārtika and dear to Viṣṇu, which removes diseases, which destroys sins, which is great, which gives good thoughts, which is the means of sons, wealth etc., and which is the cause of salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 94

Restraints during the Kārtika Vow

Chapter 506 of 693 · 29 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
कार्तिकव्रतिनां पुंसां नियमा ये प्रकीर्तिताः ।
ताञ्छृणुष्व मया राजन्कथ्यमानान्समंततः १।
सर्वामिषाणि मांसानि क्षौद्रं सौवीरकं तथा ।
राजमाषादिकं चापि नैवाद्यात्कार्तिकव्रती २।
द्विदलं तिलतैलं च तथान्नमश्रुदूषितम् ।
भावदुष्टं शब्ददुष्टं वर्जयेत्कार्तिकव्रती ३।
परान्नं च परद्रोहं परदारागमं तथा ।
तीर्थे प्रतिगृहं नापि गृह्णीयात्कार्तिकव्रती ४।
देवदेवद्विजानां च गुरोश्च व्रतिनस्तथा ।
स्त्रीराजमहतां निंदां वर्जयेत्कार्तिके व्रती ५।
प्राण्यंगमामिषं चूर्णं फले जंबीरमामिषम् ।
धान्ये मसूरिका प्रोक्ता चान्नं पर्युषितं तथा ६।
अजागोमहिषीक्षीरादन्यदुग्धादि चामिषम् ।
द्विजक्रीता रसाः सर्वे लवणं भूमिजं तथा ७।

ताम्रपात्रस्थितं गव्यं जलं पल्वलसंस्थितम् ।
आत्मार्थं पाचितं चान्नमामिषं तत्स्मृतं बुधैः ८।
ब्रह्मचर्यमधः सुप्तिः पत्रावल्यां च भोजनम् ।
चतुर्थकाले भुंजीत कुर्यादेवं सदा व्रती ९।
नरकस्य चतुर्दश्यां तैलाभ्यंगं च कारयेत् ।
अन्यत्र कार्तिकस्नायि तैलाभ्यंगं न कारयेत् १०।
पलांडुं लशुनं शिग्रु छत्राकं गृंजनं तथा ।
नालिकां मूलकं हिंगुं वर्जयेत्कार्तिकव्रती ११।
अलाबुं चापि वृंताकं कूष्मांडं बृहतीफलम् ।
श्लेष्मातकं कपित्थं च वर्जयेद्वैष्णवव्रती १२।
रजस्वलांत्यज म्लेच्छ पतितव्रात्यकैः सह ।
द्विजातिवेदबाह्यैश्च न वदेत्कार्तिकव्रती १३।
श्वभिर्दृष्टं च काकैश्च सूतकान्नं च वर्जयेत् ।
द्विःपाचितं च दग्धान्नं वर्जयेत्कार्तिकव्रती १४।
तिलाभ्यंगं तथा शय्यां परान्नं कांस्यभोजनम् ।

कार्तिके वर्जयेद्यस्तु परिपूर्णव्रती भवेत् ।
एतानि वर्जयेन्नित्यं व्रती सर्वव्रतेष्वपि ।
कृच्छ्राद्यं चापि कुर्वीत स्वशक्त्या विष्णुतुष्टये १५।
क्रमात्कूष्मांड वृंताकं बृहती मूलकं तथा ।
श्रीफलं च कलिंगं च फलं धात्रीभवं तथा १६।
नारिकेरं महालाबुं पटोलं बदरीफलम् ।
चर्म वैकतकं चापि बिसं वै कट्फलं तथा १७।
शाकान्येतानि वर्ज्यानि क्रमात्प्रतिपदादिषु ।
धात्रीफलं रवौ तद्वद्वर्जयेत्सर्वदा गृही १८।
एभ्योऽपि वर्जयेत्किंचिद्यद्विष्णुप्रीतये नरः ।
तत्पुनर्ब्राह्मणे दत्त्वा भक्षयेत्सर्वदैव हि १९।
एवमेव हि माघेऽपि कुर्याद्वै नियमान्व्रती ।
हरिजागरणं तत्र विधिप्रोक्तं च कारयेत् २०।
यथोक्तकारिणं दृष्ट्वा कार्तिकव्रतिनं नरम् ।
यमदूताः पलायंते गजाः सिंहार्दिता यथा २१।

वरं विष्णुव्रतं ह्येतदथ यज्ञशताधिकम् ।
यज्ञकृत्प्राप्नुयात्स्वर्गं वैकुंठं कार्तिकव्रती २२।
भुक्तिमुक्तिप्रदानीह यानि क्षेत्राणि भूतले ।
वसंति तानि तद्गेहे कार्तिक्रव्रतकारिणः २३।
दुःस्वप्न्नं दुष्कृतं किंचिन्मनोवाक्कायकर्मजम् ।
कार्तिकव्रतिनं दृष्ट्वा विलयं यांति तत्क्षणात् २४।
कार्तिकव्रतिनः पुंसो विष्णुवाक्यप्रणोदिताः ।
रक्षां कुर्वंति शक्राद्या राज्ञो वै किंकरा यथा २५।
विष्णुव्रतकरा नित्यं यत्र तिष्ठंति पूजिताः ।
ग्रहभूतपिशाचाद्या नैव तिष्ठंति तत्र वै २६।
कार्त्तिकव्रतिनः पुण्यं यथोक्तव्रतकारिणः ।
न समर्थो भवेद्वक्तुं ब्रह्मापीह चतुर्मुखः २७।
विष्णुप्रियं सकलकल्मषनाशनं च सर्वत्र पुत्रधनधान्यसमृद्धिकारि ।
ऊर्जे व्रतं सनियमं कुरुते मनुष्यः किं तस्य तीर्थपरिशीलन सेवया च २८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे नियमवर्णनोनाम चतुर्नवतितमोऽध्यायः ९४।

Roman transliteration

nārada uvāca-
kārtikavratināṃ puṃsāṃ niyamā ye prakīrtitāḥ |
tāñchṛṇuṣva mayā rājankathyamānānsamaṃtataḥ 1|
sarvāmiṣāṇi māṃsāni kṣaudraṃ sauvīrakaṃ tathā |
rājamāṣādikaṃ cāpi naivādyātkārtikavratī 2|
dvidalaṃ tilatailaṃ ca tathānnamaśrudūṣitam |
bhāvaduṣṭaṃ śabdaduṣṭaṃ varjayetkārtikavratī 3|
parānnaṃ ca paradrohaṃ paradārāgamaṃ tathā |

tīrthe pratigṛhaṃ nāpi gṛhṇīyātkārtikavratī 4|
devadevadvijānāṃ ca gurośca vratinastathā |
strīrājamahatāṃ niṃdāṃ varjayetkārtike vratī 5|
prāṇyaṃgamāmiṣaṃ cūrṇaṃ phale jaṃbīramāmiṣam |
dhānye masūrikā proktā cānnaṃ paryuṣitaṃ tathā 6|
ajāgomahiṣīkṣīrādanyadugdhādi cāmiṣam |
dvijakrītā rasāḥ sarve lavaṇaṃ bhūmijaṃ tathā 7|

tāmrapātrasthitaṃ gavyaṃ jalaṃ palvalasaṃsthitam |
ātmārthaṃ pācitaṃ cānnamāmiṣaṃ tatsmṛtaṃ budhaiḥ 8|
brahmacaryamadhaḥ suptiḥ patrāvalyāṃ ca bhojanam |
caturthakāle bhuṃjīta kuryādevaṃ sadā vratī 9|
narakasya caturdaśyāṃ tailābhyaṃgaṃ ca kārayet |
anyatra kārtikasnāyi tailābhyaṃgaṃ na kārayet 10|
palāṃḍuṃ laśunaṃ śigru chatrākaṃ gṛṃjanaṃ tathā |
nālikāṃ mūlakaṃ hiṃguṃ varjayetkārtikavratī 11|
alābuṃ cāpi vṛṃtākaṃ kūṣmāṃḍaṃ bṛhatīphalam |
śleṣmātakaṃ kapitthaṃ ca varjayedvaiṣṇavavratī 12|
rajasvalāṃtyaja mleccha patitavrātyakaiḥ saha |
dvijātivedabāhyaiśca na vadetkārtikavratī 13|
śvabhirdṛṣṭaṃ ca kākaiśca sūtakānnaṃ ca varjayet |
dviḥpācitaṃ ca dagdhānnaṃ varjayetkārtikavratī 14|
tilābhyaṃgaṃ tathā śayyāṃ parānnaṃ kāṃsyabhojanam |

kārtike varjayedyastu paripūrṇavratī bhavet |
etāni varjayennityaṃ vratī sarvavrateṣvapi |
kṛcchrādyaṃ cāpi kurvīta svaśaktyā viṣṇutuṣṭaye 15|
kramātkūṣmāṃḍa vṛṃtākaṃ bṛhatī mūlakaṃ tathā |
śrīphalaṃ ca kaliṃgaṃ ca phalaṃ dhātrībhavaṃ tathā 16|
nārikeraṃ mahālābuṃ paṭolaṃ badarīphalam |
carma vaikatakaṃ cāpi bisaṃ vai kaṭphalaṃ tathā 17|
śākānyetāni varjyāni kramātpratipadādiṣu |
dhātrīphalaṃ ravau tadvadvarjayetsarvadā gṛhī 18|
ebhyo'pi varjayetkiṃcidyadviṣṇuprītaye naraḥ |
tatpunarbrāhmaṇe dattvā bhakṣayetsarvadaiva hi 19|
evameva hi māghe'pi kuryādvai niyamānvratī |
harijāgaraṇaṃ tatra vidhiproktaṃ ca kārayet 20|
yathoktakāriṇaṃ dṛṣṭvā kārtikavratinaṃ naram |
yamadūtāḥ palāyaṃte gajāḥ siṃhārditā yathā 21|

varaṃ viṣṇuvrataṃ hyetadatha yajñaśatādhikam |
yajñakṛtprāpnuyātsvargaṃ vaikuṃṭhaṃ kārtikavratī 22|
bhuktimuktipradānīha yāni kṣetrāṇi bhūtale |
vasaṃti tāni tadgehe kārtikravratakāriṇaḥ 23|
duḥsvapnnaṃ duṣkṛtaṃ kiṃcinmanovākkāyakarmajam |
kārttikavratinaṃ dṛṣṭvā vilayaṃ yāṃti tatkṣaṇāt 24|
kārttikavratinaḥ puṃso viṣṇuvākyapraṇoditāḥ |
rakṣāṃ kurvaṃti śakrādyā rājño vai kiṃkarā yathā 25|
viṣṇuvratakarā nityaṃ yatra tiṣṭhaṃti pūjitāḥ |
grahabhūtapiśācādyā naiva tiṣṭhaṃti tatra vai 26|
kārttikavratinaḥ puṇyaṃ yathoktavratakāriṇaḥ |
na samartho bhavedvaktuṃ brahmāpīha caturmukhaḥ 27|
viṣṇupriyaṃ sakalakalmaṣanāśanaṃ ca sarvatra putradhanadhānyasamṛddhikāri |

ūrje vrataṃ saniyamaṃ kurute manuṣyaḥ kiṃ tasya tīrthapariśīlana sevayā ca 28|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde niyamavarṇanonāma caturnavatitamo'dhyāyaḥ 94|

English translation

Nārada said :

1-17. O king, listen fully to the restraints told for men observing the Kārtika vow, which (will) be told by me. The observer of the Kārtika vow should not at all eat any kind of flesh and meat, honey, jujube fruit and beans etc. The observer of the Kārtika vow should avoid corn (whose seeds have) two portions, sesamum oil, so also food polluted by tears, polluted by (bad) thoughts, polluted by (bad) words. The observer of the Kārtika vow should not accept others' food, should not hate others, should not be an adulterer, should not accept gifts at a holy place. He who observes the vow in Kārtika should avoid the censure of the god of gods, brāhmaṇas , (his) preceptor, (another man) observing the vow, of women, kings, and great (men). The limb of an animal, meat, powder, jambīra among the fruits, flesh, masūrikā (a kind of pulse) among corns, and stale food, are said to be avoided. So also milk etc. other than that of a goat, a cow, a buffalo, āmiṣa, all liquids purchased by a brāhmaṇa , and rock salt. Gavya (i.e. milk, curds etc.) kept in a copper-vessel, water collected in a small pool, and food cooked for oneself is said to be 'āmiṣa' by the wise. The observer of the (Kārtika) vow should observe celibacy, should sleep on the ground, should eat from a plate made of leaves. He should eat during the fourth part of the day. He should always do this. On the Naraka Caturdaśī day the observer of the Kārtika vow should smear his body with oil. He should not smear his body with oil on any other day (than the Naraka Caturdaśī day). The observer of the Kārtika vow should avoid onions, garlic, pot-herb, mushroom, small red variety of garlic, lotus-stalk, radish, so also asafoetida. The observer of the vow (in honour) of Viṣṇu should avoid bottle-gourd, eggplant, pumpkin-gourd, and the fruit (of the plant) of bṛhatī , so also śleṣmātaka fruit and wood-apple. The observer of the Kārtika vow should not talk with a woman in her menses, a man of the lowest caste, a non-Aryan, a fallen person, an outcast, and those out of the fold of the Vedas and the (three) twice-born castes. The observer of the Kārtika vow should avoid the food seen by dogs and crows, food prepared by a woman who has recently delivered, and food cooked twice, and burnt food. He who avoids smearing his body with oil, (sleeping on) a bed, others' food, eating from a bell-metal vessel in Kārtika, would be one who fully observes the vow. The observer of the vow should also observe the Kṛcchra vow etc. according to his capacity. (From the first day) he should avoid in order pumpkin gourd, egg-plant, root of bṛhatī, bilva -fruit, kaliṅga fruit, dhātrī , coconut, large-sized bottle-gourd, (species of cucumber called) paṭola , badarī fruit, bhūrja -fruit, vikataka-fruit, lotus-stalk and vikaṭa -fruit.

18-28. From the first day (onwards) these vegetables are to be avoided in the order (given here). Similarly, a householder should always avoid (eating) dhātri -fruit on Sunday. From among these also the man should avoid what pleases Viṣṇu. Having given that to a brāhmaṇa, the man should always eat. In the same way the observer of the vow should have restraints in Māgha also. He should keep awake and observe the rite as is told. Seeing the man observing the Kārtika vow as told (in the holy texts), Yama 's messengers run away like elephants tormented by a lion. This vow (in honour) of Viṣṇu is superior to a hundred sacrifices. The performer of a sacrifice goes to heaven; the observer of the Kārtika vow goes to Vaikuṇṭha . All the holy places giving enjoyments and salvation, that are there on the earth, remain in the house of the observer of the Kārtika-vow. A bad dream, or whatever bad deed is done through mind, speech and body, goes away that moment only on seeing the observer of the Kārtika vow. Like the servants of a king, Indra and others urged by Viṣṇu's words protect the man who

observes the Kārtika vow. Imps, ghosts, goblins etc. do not remain there where the observers of the Viṣṇu vow are always honoured. Even Brahmā , with his four mouths, would not be able to describe the religious merit of him who observes the Kārtika vow as told (in the holy texts). (If) a man observes, along with restraints, the vow in Kārtika, which is dear to Viṣṇu, which destroys all sins, which gives sons, wealth, grains and prosperity everywhere, (then) what is the use of visiting and paying homage to sacred places for him?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 95

Bringing the Vow to Conclusion

Chapter 507 of 693 · 32 detected Sanskrit verse markers

Sanskrit

नारद उवाच।
अथोर्जव्रतिनः सम्यगुद्यापनविधिं नृप ।
तच्छृणुष्व मयाख्यातं किं विधानं समासतः १।
ऊर्ज्जशुक्लचतुर्दश्यां कुर्यादुद्यापनं व्रती ।
व्रतसंपूर्णतार्थाय विष्णुप्रीत्यर्थमेव च २।
तुलस्या उपरिष्टात्तु कुर्यान्मंडपिकां शुभाम् ।
सुतोरणां चतुर्द्वारां पुष्पचामरशोभिताम् ३।
द्वारेषु द्वारपालांश्च पूजयेन्मृन्मयान्पृथक् ।
पुण्यशीलं सुशीलं च जयं विजयमेव च ४।
तुलसीमूलदेशे च सर्वतोभद्रमालिखेत् ।
चतुर्भिर्वर्णकैः सम्यक्शोभाढ्यं समलंकृतम् ५।
तस्योपरिष्टात्सपिधानं पंचरत्नसमन्वितम् ।
महाफलेन संयुक्तं कुंभं तत्र निधाय च ६।
पूजयेत्तत्र देवेशं शंखचक्रगदाधरम् ।
कौशेयपीतवसनं युक्तं जलधिकन्यया ७।

इंद्रादिलोकपालांश्च पूजयेन्मंडले व्रती ।
द्वादश्यां प्रतिबुद्धः स त्रयोदश्यां यतः सुरैः ८।
दृष्टोऽर्चितश्चतुर्दश्यां तस्मात्पूज्यस्तथाधिकम् ।
तस्यामुपवसेद्भक्त्या शांतः प्रयतमानसः ९।
पूजयेद्देवदेवेशं सौवर्णं गुर्वनुज्ञया ।
उपचारैः षोडशभिर्नानाभक्ष्यसमन्वितैः १०।
रात्रौ जागरणं कुर्याद्गीतवाद्यादि मंगलैः ।
गीतं कुर्वंति ये भक्त्या जागरे चक्रपाणिनः ११।
जन्मांतरशतोद्भूतैस्ते मुक्ताः पापसंचयैः ।
जागरे वासरे विष्णोर्गीतं नृत्यं च कुर्वताम् १२।
गोसहस्रं च ददतां तत्फलं समुदाहृतम् ।
गीतनृत्यादिकं कुर्वन्दर्शयेत्कौतुकानि च १३।
पुरतो वासुदेवस्य रात्रौ यो हरिजागरे ।
पठन्विष्णुचरित्राणि यो रंजयति वैष्णवान् १४।
मुखेन कुरुते वाद्यं स्वेच्छालापांश्च दर्शयन् ।

भावैरेतैर्नरो यस्तु कुरुते हरिजागरम् १५।
दिनेदिने तस्य पुण्यं तीर्थकोटिसमं स्मृतम्।
ततस्तु पौर्णिमास्यां वै सपत्नीकान्द्विजोत्तमान् १६।
त्रिंशन्मितानने कान्वा स्वशक्त्या वा निमंत्रयेत्।
वरान्दत्त्वा यतो विष्णुर्मत्स्यरूपी अभूतदा १७।
तस्यां दत्तं हुतं जप्तं तदक्षयफलं स्मृतम्।
अतस्तान्भोजयेद्विप्रान्पायसान्नादिना व्रती १८।
अतो देवा इति द्वाभ्यां जुहुयात्तिलपायसम्।
प्रीत्यर्थं देवदेवस्य देवानां च पृथक्पृथक् १९।
दक्षिणां च यथाशक्ति प्रदद्यात्प्रणमेच्च तान्।
पुनर्देवं समभ्यर्च्य देवांश्च तुलसीं तथा २०।
ततो गां कपिलां तत्र पूजयेद्विधिवद्व्रती।
गुरुं व्रतोपदेष्टारं वस्त्रालंकरणादिभिः २१।
सपत्नीकं समभ्यर्च्य गां च तस्मै प्रदापयेत्।
युष्मत्प्रसादाद्देवेशः प्रसन्नो मे भवेत्तदा २२।

व्रतादस्माच्च यत्पापं सप्तजन्मकृतं मया।
तत्सर्वं नाशमायातु स्थिरा मे चास्तु संततिः २३।
मनोरथाश्च सफलाः संतु नित्यं ममार्चनात्।
देहांते वैष्णवं स्थानं प्राप्नुयामतिदुर्लभम् २४।
इति क्षमाप्यतान्विप्रान्प्रसाद्य च विसर्जयेत्।
तामर्चां गुरवे दद्याद्रत्नयुक्तां तदा व्रती २५।
तदा सुहृद्बुरुयुतः स्वयं भुंजति भक्तिमान्।
कार्त्तिके वाथ तपसि विधिरेवंविधः स्मृतः २६।
एवं यः कुरुते सम्यक्कार्तिकस्य व्रतं नरः।
विपाप्मा स विनिर्मुक्तो विष्णुसान्निध्यगो भवेत् २७।
सर्वव्रतैः सर्वतीर्थैःस र्वदानैश्च यत्फलम्।
तत्कोटिगुणितं ज्ञेयं सम्यगस्य विधानतः २८।
ते धन्यास्ते महापुण्यास्तेषां सर्वफलोदयः।
विष्णुभक्तिरता ये स्युः कार्तिके व्रतकारिणः २९।
देहस्थितानि पापानि वितर्कं यांति तद्भयात्।

क्व यास्यामो वदंत्येवं यद्ययं व्रतकृन्नरः ३०।
इत्यूर्जव्रतनियमान्शृणोति भक्ता ये चैतत्कथयंति चैव वैष्णवाग्रे।
ते सम्यग्व्रतकरणात्फलं लभेरन्तत्सर्वं कलुषविनाशनं लभंते ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे उद्यापनवर्णनोनाम पंचनवतितमोऽध्यायः ९५।

Roman transliteration

nārada uvāca|
athorjavratinaḥ samyagudyāpanavidhiṃ nṛpa |

tacchṛṇuṣva mayākhyātaṃ kiṃ vidhānaṃ samāsataḥ 1|
ūrjjaśuklacaturdaśyāṃ kuryādudyāpanaṃ vratī |
vratasaṃpūrṇatārthāya viṣṇuprītyarthameva ca 2|
tulasyā upariṣṭāttu kuryānmaṃḍapikāṃ śubhām |
sutoraṇāṃ caturdvārāṃ puṣpacāmaraśobhitām 3|
dvāreṣu dvārapālāṃśca pūjayenmṛnmayānpṛthak |
puṇyaśīlaṃ suśīlaṃ ca jayaṃ vijayameva ca 4|
tulasīmūladeśe ca sarvatobhadramālikhet |
caturbhirvarṇakaiḥ samyakśobhāḍhyaṃ samalaṃkṛtam 5|
tasyoparisṭātsapidhānaṃ paṃcaratnasamanvitam |
mahāphalena saṃyuktaṃ kuṃbhaṃ tatra nidhāya ca 6|
pūjayettatra deveśaṃ śaṃkhacakragadādharam |
kauśeyapītavasanaṃ yuktaṃ jaladhikanyayā 7|

iṃdrādilokapālāṃśca pūjayenmaṃḍale vratī |
dvādaśyāṃ pratibuddhaḥ sa trayodaśyāṃ yataḥ suraiḥ 8|
dṛṣṭo'rcitaścaturdaśyāṃ tasmātpūjyastathādhikam |
tasyāmupavasedbhaktyā śāṃtaḥ prayatamānasaḥ 9|
pūjayeddevadeveśaṃ sauvarṇaṃ gurvanujñayā |
upacāraiḥ ṣoḍaśabhirnānābhakṣyasamanvitaiḥ 10|
rātrau jāgaraṇaṃ kuryādgītavādyādi maṃgalaiḥ |
gītaṃ kurvaṃti ye bhaktyā jāgare cakrapāṇinaḥ 11|
janmāṃtaraśatodbhūtaiste muktāḥ pāpasaṃcayaiḥ |
jāgare vāsare viṣṇorgītaṃ nṛtyaṃ ca kurvatām 12|
gosahasraṃ ca dadatāṃ tatphalaṃ samudāhṛtam |
gītanṛtyādikaṃ kurvandarśayetkautukāni ca 13|
purato vāsudevasya rātrau yo harijāgare |
paṭhanviṣṇucaritrāṇi yo raṃjayati vaiṣṇavān 14|
mukhena kurute vādyaṃ svecchālāpāṃśca darśayan |

bhāvairetairnaro yastu kurute harijāgaram 15|
dinedine tasya puṇyaṃ tīrthakoṭisamaṃ smṛtam |
tatastu paurṇimāsyāṃ vai sapatnīkāndvijottamān 16|
triṃśanmitānanekānvā svaśaktyā vā nimaṃtrayet |
varāndattvā yato viṣṇurmatsyarūpī abhūttadā 17|
tasyāṃ dattaṃ hutaṃ japtaṃ tadakṣayaphalaṃ smṛtam |
atastānbhojayedviprānpāyasānnādinā vratī 18|
ato devā iti dvābhyāṃ juhuyāttilapāyasam |
prītyarthaṃ devadevasya devānāṃ ca pṛthakpṛthak 19|
dakṣiṇāṃ ca yathāśakti pradadyātpraṇamecca tān |
punardevaṃ samabhyarcya devāṃśca tulasīṃ tathā 20|
tato gāṃ kapilāṃ tatra pūjayedvidhivadvratī |
guruṃ vratopadeṣṭāraṃ vastrālaṃkaraṇādibhiḥ 21|
sapatnīkaṃ samabhyarcya gāṃ ca tasmai pradāpayet |
yuṣmatprasādāddeveśaḥ prasanno me bhavettadā 22|

vratādasmācca yatpāpaṃ saptajanmakṛtaṃ mayā |
tatsarvaṃ nāśamāyātu sthirā me cāstu saṃtatiḥ 23|
manorathāśca saphalāḥ saṃtu nityaṃ mamārcanāt |
dehāṃte vaiṣṇavaṃ sthānaṃ prāpnuyāmatidurlabham 24|
iti kṣamāpyatānviprānprasādya ca visarjayet |
tāmarcāṃ gurave dadyādratnayuktāṃ tadā vratī 25|
tadā suhṛdguruyutaḥ svayaṃ bhuṃjati bhaktimān |

kārttike vātha tapasi vidhirevaṃvidhaḥ smṛtaḥ 26|
evaṃ yaḥ kurute samyakkārtikasya vrataṃ naraḥ |
vipāpmā sa vinirmukto viṣṇusānnidhyago bhavet 27|
sarvavrataiḥ sarvatīrthaiḥsa rvadānaiśca yatphalam |
tatkoṭiguṇitaṃ jñeyaṃ samyagasya vidhānataḥ 28|
te dhanyāste mahāpuṇyāsteṣāṃ sarvaphalodayaḥ |
viṣṇubhaktiratā ye syuḥ kārtike vratakāriṇaḥ 29|
dehasthitāni pāpāni vitarkaṃ yāṃti tadbhayāt |

kva yāsyāmo vadaṃtyevaṃ yadyayaṃ vratakṛnnaraḥ 30|
ityūrjavrataniyamānśṛṇoti bhaktā ye caitatkathayaṃti caiva vaiṣṇavāgre |
te samyagvratakaraṇātphalaṃ labherantatsarvaṃ kaluṣavināśanaṃ labhaṃte 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde udyāpanavarṇanonāma paṃcanavatitamo'dhyāyaḥ 95|

English translation

Nārada said :

1-9. O king, now listen properly to the rite of bringing to conclusion—what the rite is—being told by me in brief. The observer of the vow should bring to conclusion the vow on the fourteenth of Kārtika for pleasing Viṣṇu . Above the Tulasī he should put upan [upon?] auspicious pavilion with a good arched doorway and beautified with flowers and chowries. At the doors he should separately honour the door-keepers. He (should have) Jaya and Vijaya , meritorious and of good character. At the root of the Tulasī he should draw (an) auspicious (circle) all around. It should be properly beautified and ornamented with four colours. Above it should be a covering (decked) with five jewels. Having placed there a pitcher with a big fruit, he should worship there the god of gods holding a conch, a disc, a mace, having put on a silken yellow garment and with Lakṣmī . The observer of the vow should also honour in the circle the regents of quarters like Indra , since he was awakened by the gods on Dvādaśī along with Trayodaśī . He was seen to be honoured on the fourteenth. Therefore, he is more venerable. A man, calm and of a restrained mind, should devoutly fast on that day.

10-24. With his preceptor's consent he should worship the golden (image of) the lord of the god of gods in sixteen ways of worship with several eatables. By means of auspicious (acts like) singing and (playing upon) musical instruments, he should keep awake at night. Those who on (the night of) keeping awake in honour of the Disc-holder (i.e. Viṣṇu), sing devoutly, are free from heaps of sins due to hundreds of existences. That fruit (which is obtained) by those keeping awake on the day of Viṣṇu, and singing and dancing, is said to be the fruit of those who give a thousand cows. He should sing, dance etc. and should present spectacles. Of him who keeps awake on the night of keeping awake for Viṣṇu, in front of Viṣṇu, he who amuses Viṣṇu's devotees by reciting Viṣṇu's accounts, who produces the sounds of musical instruments with his mouth, and who presents free talks, who with these dispositions keeps awake in honour of Viṣṇu, his religious merit everyday is said to be equal to (a visit to) crores of holy places. Then on the full-moon day he should invite thirty or more brāhmaṇas with their wives according to his capacity. Since having given boons Viṣṇu took up the form of fish, therefore, whatever is given, offered into fire or muttered is said to be of an inexhaustible fruit. Therefore, the observerer of the vow should feed those brāhmaṇas with sweetened milk etc. He should (saying) Ato deva , offer sesamum-seeds and sweetened milk to two separately for pleasing the god of gods and deities. Having then worshipped the god (Viṣṇu), Tulasī and (other) deities, he should give them presents according to his capacity and salute them. Then the observer of the vow should duly

worship there a tawny cow. Having honoured his preceptor instructing him in the vow with garments, ornaments etc. and having honoured him with his wife, he should give the cow to him. ‘Due to your grace may the lord of gods be always pleased with me. May all that sin committed by me during seven existences, perish due to this vow, and may my progeny be stable. Due to the worship may my desires be always fruitful. On death may I obtain Viṣṇu’s position very difficult to be secured.’

25-31 Having thus apologised to and pleased the brāhmaṇas, he should dismiss them. Then the observer of the vow should give (the materials of) the worship with the jewels to his preceptor. Then the devoted one should eat with his friends and elders. The rite is said to be like this in Kārtika or Māgha . A man who thus duly observes the Kārtika vow, is free from sins, and getting release he would go into Viṣṇu’s proximity. The fruit due to the proper observance of this vow should be known to be a crore times more than that of all vows, (visits to) all holy places and all gifts. Those who are engrossed in devotion to Viṣṇu and who observe the Kārtika vow are lucky and very meritorious, and get all the fruits. Sins remaining in his body have deliberation through fear of him. They say, ‘If this man observes this vow, where shall we go?’ Those devotees who in this way listen to the restraints, and those who narrate them before Viṣṇu’s devotees, would obtain the fruit due to their having properly observed the vow, and have all their sins destroyed.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 96

The Birth of Jalandhara

Chapter 508 of 693 · 34 detected Sanskrit verse markers

Sanskrit

पृथुरुवाच-
यत्त्वया कथितं ब्रह्मन्व्रतमूर्जस्य विस्तरात् ।
तत्र या तुलसीमूले विष्णोः पूजा त्वयोदिता १।
तेनाहं प्रष्टुमिच्छामि माहात्म्यं तुलसीभवम् ।
कथं सातिप्रिया विष्णोर्देवदेवस्य शार्ङ्गिणः २।
कथमेषा समुत्पन्ना कस्मिंस्थाने च नारद ।
एतद्ब्रूहि समासेन सर्वज्ञोऽसि मतो हि मे ३।
नारदउवाच-
पुरा रुद्रेण दैत्येंद्रे सिंधुसूनौ निपातिते ।
प्रणम्य शिरसा रुद्रं देवा ब्रह्मादयोऽब्रुवन् ।
शृणु राजन्प्रवक्ष्यामि माहात्म्यं तुलसीभवम् ४।
सेतिहासं पुरावृत्तं तत्सर्वं कथयामि ते ।
पुरा शक्रः शिवं द्रष्टुमगात्कैलासपर्वतम् ।
सर्वदेवैः परिवृतस्त्वप्सरोगणसेवितः ५।
यावद्गतः शिवगृहं तावत्तत्राशु दृष्टवान् ।

पुरुषं भीमकर्माणं दंष्ट्रानयनभीषणम् ६।
स पृष्टस्तेन कस्त्वं भो क्व गतो जगदीश्वरः ।
एवं पुनः पुनः पृष्टः स यदा नोचिवान्नृप ७।
ततः क्रुद्धो वज्रपाणिस्तन्निर्भर्त्स्य वचोऽब्रवीत् ।
रे मया पृच्छमानोऽपि नोत्तरं दत्तवानसि ८।
अतस्त्वां हन्मि वज्रेण कस्ते त्रातास्ति दुर्मते ।
इत्युदीर्य ततो वज्री वज्रेण चाहनद्दृढम् ९।
तेनास्य कंठे नीलत्वमगाद्वज्रं च भस्मतां ।
ततो रुद्र प्रजज्वाल तेजसा प्रदहन्निव १०।
दृष्ट्वा बृहस्पतिस्तूर्णं कृतांजलिपुटोऽभवत् ।
इंद्रश्चदंडवद्भूमौ कृत्वा स्तोतुं प्रचक्रमे ११।
बृहस्पतिरुवाच-
नमो देवाधिदेवाय त्र्यंबकाय कपर्दिने ।
त्रिपुरघ्नाय शर्वाय नमोंधकनिषूदिने १२।
विरूपायातिरूपाय बहुरूपाय शंभवे ।

यज्ञविध्वंसकर्त्रे च यज्ञानां फलदायिने १३।
कालांतकाय कालाय कालभोगधराय च ।
नमो ब्रह्मशिरोहंत्रे ब्राह्मणाय नमो नमः १४।
नारद उवाच-
एवं स्तुतस्तदा शंभुः द्विजर्षभं जगाद ह ।
संहरन्नयनज्वालं त्रिलोकीदहनक्षमाम् १५।
वरं वरय भो ब्रह्मन्प्रीतः स्तुत्यानया तव ।
इंद्रस्यजीवदानेन जीवति त्वं प्रथां व्रज १६।
बृहस्पतिरुवाच-
यदि तुष्टोऽसि देव त्वं याहींद्रं शरणागतम् ।
अग्निरेष शमं यातु भालनेत्रसमुद्भवः १७।
ईश्वर उवाच-
पुनः प्रवेशमायाति भालनेत्रे कथं त्वयम् ।
एनं त्यक्ष्याम्यहं दूरे यथेंद्रं नैव पीडयेत् १८।
नारद उवाच-

इत्युक्त्वा तं करे धृत्वा प्राक्षिपल्लवणांभसि ।
सोऽपतत्सिंधुगंगायाः सागरस्य च संगमे १९।
तदा स बालरूपत्वमगात्तत्र रुरोद च ।
रुदतस्तस्य शब्देन प्राकंपद्धरणी मुहुः २०।
स्वर्गश्च सत्यलोकश्च तत्स्वनाद्बधिरीकृतौ ।
श्रुत्वा ब्रह्मा ययौ तत्र किमेतदिति विस्मितः २१।
तावत्समुद्रस्योत्संगे तं बालं स ददर्श ह ।
दृष्ट्वा ब्राह्मणमायांतं समुद्रोऽपि कृतांजलि २२।
प्रणम्य शिरसा बालं तस्योत्संगे न्यवेशयेत् ।
ततो ब्रह्माब्रवीद्वाक्यं कस्यायं शिशुरद्भुतः २३।
निशम्येति वचो धातुर्वाक्यं तु सागरोऽब्रवीत् ।
ब्रह्मा उवाच-
सरित्पते कुतो लब्धो बालो ह्येष महाबलः २४।
यस्य नादेन संत्रस्ता देवासुरमहोरगाः ।
समुद्र उवाच-

भो ब्रह्मन्सिंधुगंगायां जातोऽयं मम पुत्रकः २५।
जातकर्मादि संस्कारान्कुरुष्वास्य जगद्गुरो ।
नारद उवाच-
इत्थं वदति पाथोधौ स बालः सागरात्मजः २६।
ब्रह्माणमग्रहीत्कूर्चे विधुन्वंतं मुहुर्मुहुः ।
धुन्वतस्तस्य कूर्चं तु नेत्राभ्यामागमज्जलम् ।
कथंचिन्मुक्तकूर्चोऽथ ब्रह्मा प्रोवाच सागरम् २७।
ब्रह्मोवाच-
नेत्राभ्यां विधृतं यस्मादनेनैतज्जलं मम ।

तस्माज्जलंधर इति ख्यातो नाम्ना भवत्यसौ २८।
अधुनैवैष तरुणः सर्वशस्त्रास्त्रपारगः ।
अवध्यः सर्वभूतानां विना रुद्रं भविष्यति २९।
याति यत्र समुद्भूतस्तत्रेदानीं गमिष्यति ३०।
नारद उवाच-
इत्युक्त्वा शुक्रमाहुय राज्ये तं चाभ्यषेचयत् ।

आमंत्र्य सरितां नाथं ब्रह्मांतर्द्धानमन्वगात् ३१।
अथ तद्दर्शनोत्फुल्लनयनः सागरस्तदा ।
कालनेमिसुतां वृंदां तद्भार्यार्थमयाचत ३२।
ते कालनेमिप्रमुखास्ततोऽसुरास्तस्मै सुतां तां प्रददुः प्रहर्षिताः ।
स चापि तान्प्राप्यसुहृद्वरान्वशी शशास गां शुक्रसहायवान्बली ३३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे
जालंधरोत्पत्तिवर्णनंनाम षण्णवतितमोऽध्यायः ९६।

Roman transliteration

pṛthuruvāca-
yattvayā kathitaṃ brahmanvratamūrjasya vistarāt |
tatra yā tulasīmūle viṣṇoḥ pūjā tvayoditā 1|
tenāhaṃ praṣṭumicchāmi māhātmyaṃ tulasībhavam |
kathaṃ sātipriyā viṣṇordevadevasya śārṅgiṇaḥ 2|
kathameṣā samutpannā kasmiṃsthāne ca nārada |
etadbrūhi samāsena sarvajño'si mato hi me 3|
nāradauvāca-
purā rudreṇa daityeṃdre siṃdhusūnau nipātite |
praṇamya śirasā rudraṃ devā brahmādayo'bruvan |
śṛṇu rājanpravakṣyāmi māhātmyaṃ tulasībhavam 4|
setihāsaṃ purāvṛttaṃ tatsarvaṃ kathayāmi te |
purā śakraḥ śivaṃ draṣṭumagātkailāsaparvatam |
sarvadevaiḥ parivṛtastvapsarogaṇasevitaḥ 5|
yāvadgataḥ śivagṛhaṃ tāvattatrāśu dṛṣṭavān |

puruṣaṃ bhīmakarmāṇaṃ daṃṣṭrānayanabhīṣaṇam 6|
sa pṛṣṭastena kastvaṃ bho kva gato jagadīśvaraḥ |
evaṃ punaḥ punaḥ pṛṣṭaḥ sa yadā nocivānnṛpa 7|
tataḥ kruddho vajrapāṇistannirbhartsya vaco'bravīt |
re mayā pṛcchamāno'pi nottaraṃ dattavānasi 8|
atastvāṃ hanmi vajreṇa kaste trātāsti durmate |
ityudīrya tato vajrī vajreṇa cāhanaddṛḍham 9|
tenāsya kaṃṭhe nīlatvamagādvajraṃ ca bhasmatāṃ |
tato rudra prajajvāla tejasā pradahanniva 10|
dṛṣṭvā bṛhaspatistūrṇaṃ kṛtāṃjaliputo'bhavat |
iṃdraścadaṃḍavadbhūmau kṛtvā stotuṃ pracakrame 11|
bṛhaspatiruvāca-
namo devādhidevāya tryaṃbakāya kapardine |
tripuraghnāya śarvāya namoṃdhakaniṣūdine 12|
virūpāyātirūpāya bahurūpāya śaṃbhave |

yajñavidhvaṃsakartre ca yajñānāṃ phaladāyine 13|
kālāṃtakāya kālāya kālabhogadharāya ca |
namo brahmaśirohaṃtre brāhmaṇāya namo namaḥ 14|
nārada uvāca-
evaṃ stutastadā śaṃbhuḥ dvijarṣabhaṃ jagāda ha |
saṃharannayanajvālaṃ trilokīdahanakṣamām 15|
varaṃ varaya bho brahmanprītaḥ stutyānayā tava |
iṃdrasyajīvadānena jīvati tvaṃ prathāṃ vraja 16|
bṛhaspatiruvāca-
yadi tuṣṭo'si deva tvaṃ yāhīṃdraṃ śaraṇāgatam |
agnireṣa śamaṃ yātu bhālanetrasamudbhavaḥ 17|
īśvara uvāca-
punaḥ praveśamāyāti bhālanetre kathaṃ tvayam |
enaṃ tyakṣyāmyahaṃ dūre yatheṃdraṃ naiva pīḍayet 18|
nārada uvāca-

ityuktvā taṃ kare dhṛtvā prākṣipallavaṇāṃbhasi |
so'patatsiṃdhugaṃgāyāḥ sāgarasya ca saṃgame 19|
tadā sa bālarūpatvamagāttatra ruroda ca |
rudatastasya śabdena prākaṃpaddharaṇī muhuḥ 20|
svargaśca satyalokaśca tatsvanādbadhirīkṛtau |
śrutvā brahmā yayau tatra kimetaditi vismitaḥ 21|
tāvatsamudrasyotsaṃge taṃ bālaṃ sa dadarśa ha |
dṛṣṭvā brāhmaṇamāyāṃtaṃ samudro'pi kṛtāṃjali 22|
praṇamya śirasā bālaṃ tasyotsaṃge nyaveśayet |
tato brahmābravīdvākyaṃ kasyāyaṃ śiśuradbhutaḥ 23|
niśamyeti vaco dhāturvākyaṃ tu sāgaro'bravīt |
brahmā uvāca-
saritpate kuto labdho bālo hyeṣa mahābalaḥ 24|
yasya nādena saṃtrastā devāsuramahoragāḥ |
samudra uvāca-

bho brahmansidhugaṃgāyāṃ jāto'yaṃ mama putrakaḥ 25|
jātakarmādi saṃskārānkuruṣvāsya jagadguro |
nārada uvāca-
itthaṃ vadati pāthodhau sa bālaḥ sāgarātmajaḥ 26|
brahmāṇamagrahītkūrce vidhunvaṃtaṃ muhurmuhuḥ |
dhunvatastasya kūrcaṃ tu netrābhyāmāgamajjalam |
kathaṃcinmuktakūrco'tha brahmā provāca sāgaram 27|
brahmovāca-
netrābhyāṃ vidhṛtaṃ yasmādanenaitajjalaṃ mama |
tasmājjalaṃdhara iti khyāto nāmnā bhavatyasau 28|
adhunaivaiṣa taruṇaḥ sarvaśastrāstrapāragaḥ |
avadhyaḥ sarvabhūtānāṃ vinā rudraṃ bhaviṣyati 29|
yāti yatra samudbhūtastatredānīṃ gamiṣyati 30|
nārada uvāca-
ityuktvā śukramāhūya rājye taṃ cābhyaṣecayat |

āmaṃtrya saritāṃ nāthaṃ brahmāṃtarddhānamanvagāt 31|
atha taddarśanotphullanayanaḥ sāgarastadā |
kālanemisutāṃ vṛṃdāṃ tadbhāryārthamayācata 32|
te kālanemipramukhāstato'surāstasmai sutāṃ tāṃ pradaduḥ praharṣitāḥ |
sa cāpi tānprāpyasuhṛdvarānvaśī śaśāsa gāṃ śukrasahāyavānbalī 33|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye

śrīkṛṣṇasatyabhāmāsaṃvāde jālaṃdharotpattivarṇanaṃnāma ṣaṇṇavatitamo'dhyāyaḥ 96|

English translation

Pṛthu said :

1-3. O brāhmaṇa , (after listening to) the vow of Kārtika that you told in detail, and the worship of Viṣṇu at the Tulasī root that you told, I desire to ask about the greatness of Tulasī. How is she so very dear to the god of gods, Viṣṇu, Śārṅgin ? How and at what place has she sprung up, O Nārada ? (Please) tell this in brief. I look upon you as omniscient.

Nārada said :

4-11. Formerly when Rudra hurled down the Ocean's son, the lord of demons, gods like Brahmā bowed to Rudra with their heads (bent). O king, listen. I shall tell you the greatness of Tulasī. I shall tell you all the old account with its history. Formerly, Indra surrounded by all deities and waited upon by celestial nymphs, went to Kailāsa mountain, to see Śiva . When he went to Śiva's house, he quickly saw there a man of fearful deeds and fierce due to his fangs and eyes. He asked him: "O, who are you? Where has the lord of the world gone?" When asked repeatedly like this, he did not speak. O king, Indra got angry, reproached him, and said (these) words, "O, though asked by me you have not given a reply. Therefore, I shall kill you with the thunderbolt. O you wicked one, who is your protector here?" Speaking like this, then Indra struck him hard with his thunderbolt. Due to that (stroke) his throat became dark blue and the thunderbolt was reduced to ash. Then Rudra blazed, as it were burning with lustre. Seeing (this), Bṛahaspati quickly joined the palms of his hands. And Indra prostrating like a staff on the ground started praising (him).

Bṛhaspati said :

12-14. Obeisance to Devādhideva (i.e. god of gods), to Tryambaka (i.e. having three eyes), to Kapardin (i.e. having braided and matted hair), to Tripuraghna (i.e. the destroyer of Tripura), to Śarva ; salutation to the killer of Andhaka . Salutation to Virūpa (i.e. the deformed one), to Atirūpa (i.e. having a superior form), to Bahurūpa (i.e. the multi-formed one), to Śambhu , to the destroyer, and the giver of the fruit of the sacrifices. (Salutation) to the destroyer of Death, to Kāla (i.e. Death), to him, having a deadly snake; salutation to him who destroyed Brahmā's head; repeated salutations to the brāhmaṇa.

Nārada said :

15-16. Thus praised, Śiva, withdrawing the flame capable of burning the three worlds, said to the best brāhmaṇa (i.e. Bṛhaspati): "O brāhmaṇa, ask for a boon. I am pleased with this praise of (i.e. done by) you. Be famous as (i.e. by the name) ' Jīva ' as you gave back (i.e. saved) Indra's life."

Bṛhaspati said :

17. If, O god, you are pleased, (then) go to Indra who has sought your refuge. May this fire, risen from the (third) eye on your forhead [forehead?] be quelled.

The lord said :

18. How can this (fire) enter the eye on the forehead? I shall cast it (far) away so that it would not trouble Indra.

Nārada said :

19-24a. Saying so, and holding it in his hand, he threw it into the salt Ocean. It fell at the confluence of the river Gaṅgā and the Ocean. Then it got a child's form and wept. Due to the sound of its weeping the earth repeatedly trembled. Heaven and Satyaloka became deafened due to that sound. Hearing it, and being very much wonderstruck, Brahmā went there (saying): 'What is this?' Just then he saw the child on the lap of the Ocean. Seeing Brahmā coming, the Ocean too, joined the palms of his hands, and bowing to him with his head (bent) put the boy on his lap. Then Brahmā said (these) words: "Whose wonderful child is this?" Hearing (these) words of Brahmā, the Ocean said (these) words.

Brahmā said :

24b-25a. O you lord of the rivers, wherefrom did you get this very strong boy, by whose sound gods, demons and great serpents are frightened?

The Ocean said :

25b-27. O Brahman , this is my boy born on the river Gaṅgā. O lord of the world, perform for him the ceremonies (performed) at the birth of a child etc.

Ocean's son seized Brahmā's beard, and repeatedly shook it. From the eyes of him whose beard was (thus being) shaken, tears came (out). Somehow getting his beard freed, Brahmā said to the Ocean.

Brahmā said :

28-30. Since he held these tears from my eyes, therefore, he will be famous by the name ' Jalandhara '. Now only he will be a youth, master of all weapons and sacred books and will not be killed by any being except Rudra; and he will go where a born one goes.

Nārada said :

31-33. Speaking like this and calling Śukra he consecrated him on the throne. Taking leave of the lord of rivers, Brahmā vanished (from there). Then, the Ocean, with his eyes blooming with joy on seeing him, solicited Kālanemi 's daughter Vṛndā for (being) his wife. Those demons, led by Kālanemi, were glad and gave that daughter to him (i.e. to Jalandhara). He, the mighty and powerful one, aided by Śukra, getting them as best friends, ruled over the earth.

Uttara-khaṇḍa · Chapter 97

The Conquest of Amarāvatī by Jālandhara

Chapter 509 of 693 · 34 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ये देवैर्निर्जिताः पूर्वं दैत्याः पातालसंस्थिताः १।
ते हि भूमंडलं जाता निर्भयास्तमुपासितुम् ।
कदाचिच्छिन्नशिरसं राहुं दृष्ट्वा स दैत्यराट् ।
पप्रच्छ भार्गवं विप्रं केनेदं विहितं प्रभो २।
भार्गवस्तस्य शिरसश्छेदं राहोः शशंस ह ।
अमृतार्थं समुद्रस्य मथनं देवकारितम् ३।
रत्नापहरणं चैव दैत्यानां च पराभवम् ।
तच्छ्रुत्वा क्रोधरक्ताक्षः स्वपितुर्मथनं तदा ४।
स दूतं प्रेषयामास घस्मरं शक्रसंनिधौ ।
दूतस्त्रिविष्टपं गत्वा सुधर्मां प्राप्य सत्वरम् ५।
गर्वादखर्वमौलिस्तु देवेंद्रं वाक्यमब्रवीत् ।
दूत उवाच-
जलंधरोऽब्धितनयः सर्वदैत्यजनेश्वरः ६।
दूतोऽहं प्रेषितस्तेन स यदाह शृणुष्व तत् ।

कस्मात्त्वया मम पिता मथितः सागरोऽद्रिणा ७।
नीतानि सर्वरत्नानि तानि शीघ्रं प्रयच्छ मे ।
इति दूतवचः श्रुत्वा विस्मितस्त्रिदशाधिपः ।
उवाच घस्मरं घोरं भयरोषसमन्वितः ८।
ईश्वर उवाच-
शृणु दूत मया पूर्वं मथितः सागरो यथा ।
अद्रयो मद्भयाद्भीताः स्वकुक्षिस्थास्तथा कृताः ९।
अन्येऽपि मद्विषस्तेन रक्षिता दितिजास्तथा ।
तस्मात्तद्रत्नजातं तु मयाप्यपहतं किल १०।
शंखोऽप्येवं पुरा देवानद्विषत्सागरात्मजः ।
ममानुजेन निहतः प्रविष्टः सागरोदरम् ११।
तद्गच्छ कथयस्वास्यसर्वं मथनकारणम् १२।
नारद उवाच-
इत्थं विसर्जितो दूतस्तदेंद्रेणागमद्गृहम् ।
तदिंद्रवचनं दैत्यराजायाकथयत्तदा १३।

तन्निशम्य तदा दैत्यो रोषात्प्रस्फुरिताधरः ।
उद्योगमकरोत्तूर्णं सर्वदेवजिगीषया १४।
तदोद्योगे सुरेंद्रस्य दिग्भ्यः पातालतस्तथा ।
दितिजाः प्रत्यपद्यंत शतशः कोटिशस्तथा १५।
अथ शुंभनिशुंभाद्यैर्बलाधिपतिकोटिभिः ।
गत्वा त्रिविष्टपं दैत्यो युद्धायाधिष्ठितोऽभवत् १६।
निर्ययुस्त्वमरावत्या देवा युद्धाय दंशिताः ।
पुरमावृत्य तिष्ठंति दृष्ट्वा दैत्यबलं महत् १७।
ततः समभवद्युद्धं देवदानवसेनयोः ।
मुशलैः परिघैर्बाणैर्गदापरशुशक्तिभिः १८।
तेऽन्योन्यं समधावेतां जघ्नतुश्च परस्परम् ।
क्षणेनाभवतां सेने रुधिरौघ परिप्लुते १९।
पतितैः पात्यमानैश्च गजाश्वरथपत्तिभिः ।
व्यराजत रणे भूमिः संध्याभ्रपटलैरिव २०।
तत्र युद्धे हतान्दैत्यान्भार्गवस्तूदतिष्ठयत् ।

विद्ययाऽमृतजीविन्या मंत्रितैस्तोयबिंदुभिः २१।
देवास्तत्र तथा युद्धे जीवयेदंगिरस्सुतः ।
दिव्यौषधीः समानीय द्रोणदेश्याः पुनः पुनः २२।
दृष्ट्वा देवांस्तथा युद्धे पुनरेव समुत्थितान् ।
जलंधरः क्रोधवशो भार्गवं वाक्यमब्रवीत् २३।
जलंधर उवाच-
मया देवा हता युद्धे उत्तिष्ठंति कथं पुनः ।
तव संजीवनीविद्या नैवान्यत्रेति विश्रुतम् २४।
भृगुरुवाच-
दिव्यौषधीः समानीय द्रोणाद्रेरंगिराः सुरान् ।
जीवयत्येष वै शीघ्रं द्रोणाद्रिं समपाहर २५।
नारद उवाच-
इत्युक्तः स तु दैत्येंद्रो नीत्वा द्रोणाचलं तदा ।
प्राक्षिपत्सागरे तूर्णं पुनरागान्महाहवम् २६।
अथ देवान्हतान्दृष्ट्वा द्रोणाद्रिमगमद्गुरुः ।

तावत्तत्र गिरींद्रं तं न ददर्श सुरार्चितः २७।
ज्ञात्वा दैत्यहतं द्रोणं विषण्णो भयविह्वलः ।
आगत्य दूराद्व्याजह्रे श्वासाकुलितविग्रहः २८।
पलायध्वं पलायध्वं नायं जेतुं हि शक्यते ।
रुद्रांशसंभवो ह्येष स्मरध्वं शक्रचेष्टितम् २९।
श्रुत्वा तद्वचनं देवा भयविह्वलितास्तदा ।
दैत्यैस्तैर्वध्यमानास्ते पलायंत दिशो दश ३०।
देवान्विदारितान्दृष्ट्वा दैत्यः सागरनंदनः ।
शंखभेरीजयरवैः प्रविवेशामरावतीम् ३१।

प्रविष्टे नगरं दैत्ये देवाःशक्रपुरोगमाः ।
सुवर्णाद्रिगुहां प्राप्य न्यवसन्दैत्यतापिताः ३२।
ततश्च सर्वेष्वसुराधिकारेष्विंद्रादिकानां विनिवेशयत्तदा ।
शुंभादिकान्दैत्यवरान्पृथक्पृथक्स्वयं सुवर्णाद्रिगुहामगात्पुनः ३३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये अमरावतीविजयोनाम सप्तनवतितमोऽध्यायः ९७।

Roman transliteration

nārada uvāca-
ye devairnirjitāḥ pūrvaṃ daityāḥ pātālasaṃsthitāḥ 1|
te hi bhūmaṃḍalaṃ jātā nirbhayāstamupāsitum |
kadācicchinnaśirasaṃ rāhuṃ dṛṣṭvā sa daityarāṭ |
papraccha bhārgavaṃ vipraṃ kenedaṃ vihitaṃ prabho 2|
bhārgavastasya śirasaśchedaṃ rāhoḥ śaśaṃsa ha |
amṛtārthaṃ samudrasya mathanaṃ devakāritam 3|
ratnāpaharaṇaṃ caiva daityānāṃ ca parābhavam |
tacchrutvā krodharaktākṣaḥ svapiturmathanaṃ tadā 4|
sa dūtaṃ preṣayāmāsa ghasmaraṃ śakrasaṃnidhau |
dūtastriviṣṭapaṃ gatvā sudharmāṃ prāpya satvaram 5|
garvādakharvamaulistu deveṃdraṃ vākyamabravīt |
dūta uvāca-
jalaṃdharo'bdhitanayaḥ sarvadaityajaneśvaraḥ 6|
dūto'haṃ preṣitastena sa yadāha śṛṇuṣva tat |

kasmāttvayā mama pitā mathitaḥ sāgaro'driṇā 7|
nītāni sarvaratnāni tāni śīghraṃ prayaccha me |
iti dūtavacaḥ śrutvā vismitastridaśādhipaḥ |
uvāca ghasmaraṃ ghoraṃ bhayaroṣasamanvitaḥ 8|
īśvara uvāca-
śṛṇu dūta mayā pūrvaṃ mathitaḥ sāgaro yathā |
adrayo madbhayādbhītāḥ svakukṣisthāstathā kṛtāḥ 9|
anye'pi maddviṣastena rakṣitā ditijāstathā |
tasmāttadratnajātaṃ tu mayāpyapahṛtaṃ kila 10|
śaṃkho'pyevaṃ purā devānadviṣatsāgarātmajaḥ |
mamānujena nihataḥ praviṣṭaḥ sāgarodaram 11|
tadgaccha kathayasvāsyasarvaṃ mathanakāraṇam 12|
nārada uvāca-
itthaṃ visarjito dūtastadeṃdreṇāgamadgṛham |
tadiṃdravacanaṃ daityarājāyākathayattadā 13|

tanniśamya tadā daityo roṣātprasphuritādharaḥ |
udyogamakarottūrṇaṃ sarvadevajigīṣayā 14|
tadodyoge sureṃdrasya digbhyaḥ pātālatastathā |
ditijāḥ pratyapadyaṃta śataśaḥ koṭiśastathā 15|
atha śuṃbhaniśuṃbhādyairbalādhipatikoṭibhiḥ |
gatvā triviṣṭapaṃ daityo yuddhāyādhiṣṭhito'bhavat 16|
niryayustvamarāvatyā devā yuddhāya daṃśitāḥ |
puramāvṛtya tiṣṭhaṃti dṛṣṭvā daityabalaṃ mahat 17|
tataḥ samabhavadyuddhaṃ devadānavasenayoḥ |

muśalaiḥ parighairbāṇairgadāparaśuśaktibhiḥ 18|
te'nyonyaṃ samadhāvetāṃ jaghnatuśca parasparam |
kṣaṇenābhavatāṃ sene rudhiraugha pariplute 19|
patitaiḥ pātyamānaiśca gajāśvarathapattibhiḥ |
vyarājata raṇe bhūmiḥ saṃdhyābhrapaṭalairiva 20|
tatra yuddhe hatāndaityānbhārgavastūdatiṣṭhayat |

vidyayā'mṛtajīvinyā maṃtritaistoyabiṃdubhiḥ 21|
devāstatra tathā yuddhe jīvayedaṃgirassutaḥ |
divyauṣadhīḥ samānīya droṇadeśyāḥ punaḥ punaḥ 22|
dṛṣṭvā devāṃstathā yuddhe punareva samutthitān |
jalaṃdharaḥ krodhavaśo bhārgavaṃ vākyamabravīt 23|
jalaṃdhara uvāca-
mayā devā hatā yuddhe uttiṣṭhaṃti kathaṃ punaḥ |
tava saṃjīvanīvidyā naivānyatreti viśrutam 24|
bhṛguruvāca-
divyauṣadhīḥ samānīya droṇādreraṃgirāḥ surān |
jīvayatyeṣa vai śīghraṃ droṇādriṃ samapāhara 25|
nārada uvāca-
ityuktaḥ sa tu daityeṃdro nītvā droṇācalaṃ tadā |
prākṣipatsāgare tūrṇaṃ punarāgānmahāhavam 26|
atha devānhatāndṛṣṭvā droṇādrimagamadguruḥ |

tāvattatra girīṃdraṃ taṃ na dadarśa surārcitaḥ 27|
jñātvā daityahṛtaṃ droṇaṃ viṣaṇṇo bhayavihvalaḥ |
āgatya dūrādvyājahre śvāsākulitavigrahaḥ 28|
palāyadhvaṃ palāyadhvaṃ nāyaṃ jetuṃ hi śakyate |
rudrāṃśasaṃbhavo hyeṣa smaradhvaṃ śakraceṣṭitam 29|
śrutvā tadvacanaṃ devā bhayavihvalitāstadā |
daityaistairvadhyamānāste palāyaṃta diśo daśa 30|
devānvidāritāndṛṣṭvā daityaḥ sāgaranaṃdanaḥ |
śaṃkhabherījayaravaiḥ praviveśāmarāvatīm 31|
praviṣṭe nagaraṃ daitye devāḥśakrapurogamāḥ |
suvarṇādriguhāṃ prāpya nyavasandaityatāpitāḥ 32|
tataśca sarveṣvasurādhikāreṣviṃdrādikānāṃ viniveśayattadā |
śuṃbhādikāndaityavarānpṛthakpṛthaksvayaṃ suvarṇādriguhāmagātpunaḥ 33|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye amarāvatīvijayonāma saptanavatitamo'dhyāyaḥ 97|

English translation

Nārada said :

1-6a. Those demons living in the nether world and formerly vanquished by gods, became fearless and came to the earth to serve him. Some time seeing Rāhu with his head cut off, the lord of the demons asked the brāhmaṇa , viz. Śukra : “O lord, who has done this?” Bhārgava told him (the account of) the cutting off of Rāhu’s head and the churning of the ocean for nectar done by gods. So also the snatching of the jewels and the defeat of the demons. Hearing about that churning of his father, his eyes were red with anger. He sent a gluttonous messenger to Indra . The messenger, going to heaven, quickly reached the assembly of gods, (and) with his head not bent due to pride, said to the lord of gods.

The messenger said :

6b-8. The Ocean's son Jalandhara is the lord of all demons. I. am the messenger sent by him. Listen to what he has said: "Why did you churn my father with a mountain? Give back quickly to me all those jewels taken (by you)."

Hearing these words of the messenger, the lord of the gods was amazed. And with fear and anger he spoke to the fearful, voracious (messenger):

The lord said :

9-12. Listen, O messenger, since the mountains afraid of me were put by him to his side, I formerly churned the Ocean. He also protected my other enemies, the sons of Diti . Therefore, I took away all that collection of the jewels. Formerly Śaṅkha , the Ocean's son, hated gods. He too, struck by my younger brother (i.e. Viṣṇu), entered the interior of the Ocean. So go and tell him fully the reason of the churning (of the Ocean).

Nārada said :

13-23. The messenger, thus dismissed by Indra, came home. He then told the words (i.e. the message) of Indra to his king. Hearing it, the demon, with his lips quivering with anger, quickly exerted (himself) with a desire to conquer the gods. In that exertion of (conquering) Indra, the sons of Diti came in hundreds and crores from the directions and the nether world. The demon (Jalandhara) with crores of generals of the army like Śumbha and Niśumbha , went to heaven and stood for the war. Gods, furnished with armours for the war, went out of Amarāvatī . Seeing the demon-army, they stood surrounding the city. Then the war between the armies of gods and demons took place with (the use of) pestles, iron clubs, arrows, maces, axes and (the weapons called) śakti . Rushing to one another, they struck one another. In a moment the two armies were wet with the stream of blood. The battlefield appeared like the evening with the cover of clouds, due to the elephants, horses, chariots and foot-soldiers that had fallen and that were being knocked down. Bhārgava brought back to life the demons killed in that war with drops of water consecrated with the magic formulas bringing back the dead to life. In the same way Bṛhaspati also brought the gods back to life in that war after repeatedly bringing the herbs from the region of Droṇa (mountain). Seeing gods again coming back to life in that war Jalandhara, being angry, said (these) words to Bhārgava:

Jalandhara said :

24. How is it that the gods killed by me in the war again come back to life? It is well-known that your science of bringing back (the dead) to life does not reside anywhere else (i.e. is not known to anyone else).

Bhṛgu said :

25. Bṛhaspati, bringing herbs from the Droṇa mountain, brings back the gods to life. Quickly snatch away the Droṇa mountain.

Nārada said :

26-33. The lord of the demons, thus told, quickly took the Droṇa mountain and threw it into the ocean and again came back to the great battle(field). Then seeing the gods killed, Guru went to the Droṇa mountain. He, honoured by the gods, did not see the lordly mountain there. Knowing that Droṇa was snatched by the demon, he was sad and overcome by fear. He with his body overcome by breathlessness (i.e. panting), spoke from a distance: “Flee, flee; he cannot be conquered. He is born of the portion of Rudra . Remember Indra’s act.” Hearing his words, gods, overpowered by fear and being killed by the demons, ran in the ten directions. Seeing the gods rent, the demon, the Ocean’s son, entered Amarāvatī with the sounds of conches, drums and shouts of victory. When the demon entered the city, gods led by Indra and tormented by the demons, reached a cave in Meru and lived there. Then having separately made the excellent demons like Śumbha in-charge of Indra etc. he (i.e. Jalandhara) again went to the cave on the golden mountain (i.e. Meru).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 98

Viṣṇu Promises not to Kill Jalandhara

Chapter 510 of 693 · 30 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
पुनर्दैत्यं समायांतं दृष्ट्वा देवाः सवासवाः ।
भयप्रकंपिताः सर्वे विष्णुं स्तोतुं प्रचक्रमुः १।
देवा ऊचुः।
नमो मत्स्यकूर्मादि नानास्वरूपैः सदाभक्तकार्योद्यतायार्तिहंत्रे ।
विधात्रादिसर्गस्थितिध्वंसकर्त्रे गदाशंखपद्मारिहस्तायतेऽस्तु २।
रमावल्लभायासुराणां निहंत्रे भुजंगादिनाथाय पीतांबराय ।
मखादिक्रियापाककर्त्रे विकर्त्रे शरण्याय तस्मै नताः स्मो नताः स्मः ३।
नमो दैत्यसंतापिता मर्त्यदुःखाचलध्वंस दंभोलये विष्णवेते ।
भुजंगेशतल्पेशयायार्कचंद्र द्विनेत्राय तस्मै नतास्मो नताः स्मः ४।
नारद उवाच-
संकष्टनाशनं स्तोत्रं नित्यं यस्तु पठेन्नरः ।
स कदाचिन्नसंकष्टै पीड्यते कृपया हरेः ५।
इति देवाः स्तुतिं यावत्कुर्वंति दनुजद्विषः ।
तावत्सुराणामापत्तिर्विज्ञाता विष्णुना तदा ६।

सहसोत्थाय दैत्यारिः कृपया खिन्नमानसः ।
आरुह्य गरुडं वेगाल्लक्ष्मीं वचनमब्रवीत् ७।
विष्णुरुवाच-
जलंधरेण ते भ्रात्रा देवानां कदनं कृतम् ।
तैराहुतो गमिष्यामि युद्धायाद्य त्वरान्वितः ८।
लक्ष्मीरुवाच-
अहं ते वल्लभा नाथ भक्ता च यदि सर्वदा ।
तत्कथं ते मम भ्राता युद्धे वध्यः कृपानिधे ९।
श्रीभगवानुवाच-
रुद्रांशसंभवत्वाच्य ब्रह्मणो वचनादपि ।
प्रीत्या च तव नैवायं मम वध्यो जलंधरः १०।
नारद उवाच-
इत्युक्त्वा गरुडारूढः शंखचक्रगदासिभृत् ।
विष्णुर्वेगाद्ययौ योद्धुं यत्र देवाः स्तुवंति ते ११।
अथारुणानुजात्युग्रपक्षवातप्रपीडिताः ।

वात्याविवर्तिता दैत्या बभ्रमुः खे यथा घनाः १२।
ततो जलंधरो दृष्ट्वा दैत्यान्वात्या प्रपीडितान्।
नोवाच वचनं क्रोधात्ततो विष्णुं समभ्ययात् १३।
ततः समभवद्युद्धं विष्णुदैत्येंद्रयोर्महत्।
आकाशं कुर्वतोर्बाणैरंते निरवकाशवत् १४।
विष्णुर्दैत्यस्य बाणौघैर्ध्वजं च्छत्रं धनुर्हयान्।
चिच्छेद तं च हृदये बाणेनैकेनताडयन् १५।
ततो दैत्यं समुत्पत्य गदापाणिस्त्वरान्वितः।
आगत्य गरुडं मूर्ध्नि पातयामास भूतले १६।
विष्णुर्गदां च खड्गेन चिच्छेद प्रहसन्निव।
तावत्स सुहृदे विष्णुं जघान दृढमुष्टिना १७।
ततस्तौ बाहुयुद्धेन युयुधाते महाबलौ।
बाहुभिर्मुष्टिभिश्चैव जानुभिर्नादयन्महीम् १८।
एवं सुरुचिरं युद्धं कृत्वा विष्णुः प्रतापवान्।
उवाच दैत्यराजानं मेघगंभीरया गिरा १९।

विष्णुरुवाच-
वरं वरय दैत्येंद्र प्रीतोऽस्मि तव विक्रमात्।
अदेयमपि ते दद्मि यत्ते मनसि वर्तते २०।
जलंधर उवाच-
यदि भावुकतुष्टोऽसि वरमेतं ददस्व मे।
मद्भगिन्या सह तया मद्गृहे सगणो वस २१।
नारद उवाच-
तथेत्युक्त्वा स भगवान्सर्वदेवगणैः सह।
जलंधरं नाम पुरमगमद्रमया सह २२।
जलंधरश्च देवानामधिकारेषु दानवान्।
स्थापयित्वा सहर्षः सन्पुनरागान्महीतले २३।
देवगंधर्वसिद्धेषु यत्किंचिद्रत्नसंज्ञितम्।
तदात्मवशगं कृत्वा तिष्ठत्सागरनंदनः २४।
पातालभवने दैत्यं निशुंभं च महाबलम्।
स्थापयित्वा स शेषादीननयद्भूतलं बली २५।

देवगंधर्वसिद्धौघान्यक्षरासमानुषान्।
स्वपुरे नागरान्कृत्वा शशास भुवनत्रयम् २६।
एवं जलंधरः कृत्वा देवांश्च वशवर्त्तिनः।
धर्मेण पालयामास प्रजाः पुत्रानिवौरसान् २७।
न कश्चित्व्याधितो नैव दुःखितो न कृशस्तथा।
न दीनो दृश्यते तस्मिन्धर्माद्राज्यं प्रशासति २८।
एवं महीं शासति दानवेंद्रे धर्मेण सम्यक्च यदृच्छयाहम्।
कदाचिदागामथ तस्य लक्ष्मीं विलोकितुं श्रीरमणं च सेवितुम् २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे जलंधरप्रवेशोनाम

अष्टनवतितमोऽध्यायः ९८।

Roman transliteration

nārada uvāca-
punardaityaṃ samāyāṃtaṃ dṛṣṭvā devāḥ savāsavāḥ |
bhayaprakaṃpitāḥ sarve viṣṇuṃ stotuṃ pracakramuḥ 1|
devā ūcuḥ|
namo matsyakūrmādi nānāsvarūpaiḥ sadābhaktakāryodyatāyārtihaṃtre |
vidhātrādisargasthitidhvaṃsakartre gadāśaṃkhapadmārihastāyate'stu 2|
ramāvallabhāyāsurāṇāṃ nihaṃtre bhujaṃgādināthāya pītāṃbarāya |
makhādikriyāpākakartre vikartre śaraṇyāya tasmai natāḥ smo natāḥ smaḥ 3|
namo daityasaṃtāpitā martyaduḥkhācaladhvaṃsa daṃbholaye viṣṇavete |
bhujaṃgeśatalpeśayāyārkacaṃdra dvinetrāya tasmai natāsmo natāḥ smaḥ 4|
nārada uvāca-
saṃkaṣṭanāśanaṃ stotraṃ nityaṃ yastu paṭhennaraḥ |
sa kadācinnasaṃkaṣṭai pīḍyate kṛpayā hareḥ 5|
iti devāḥ stutiṃ yāvatkurvaṃti danujadviṣaḥ |
tāvatsurāṇāmāpattirvijñātā viṣṇunā tadā 6|

sahasotthāya daityāriḥ kṛpayā khinnamānasaḥ |
āruhya garuḍaṃ vegāllakṣmīṃ vacanamabravīt 7|
viṣṇuruvāca-
jalaṃdhareṇa te bhrātrā devānāṃ kadanaṃ kṛtam |
tairāhūto gamiṣyāmi yuddhāyādya tvarānvitaḥ 8|
lakṣmīruvāca-
ahaṃ te vallabhā nātha bhaktā ca yadi sarvadā |
tatkathaṃ te mama bhrātā yuddhe vadhyaḥ kṛpānidhe 9|
śrībhagavānuvāca-
rudrāṃśasaṃbhavatvācca brahmaṇo vacanādapi |
prītyā ca tava naivāyaṃ mama vadhyo jalaṃdharaḥ 10|
nārada uvāca-
ityuktvā garuḍārūḍhaḥ śaṃkhacakragadāsibhṛt |
viṣṇurvegādyayau yoddhuṃ yatra devāḥ stuvaṃti te 11|
athāruṇānujātyugrapakṣavātaprapīḍitāḥ |

vātyāvivartitā daityā babhramuḥ khe yathā ghanāḥ 12|
tato jalaṃdharo dṛṣṭvā daityānvātyā prapīḍitān |
novāca vacanaṃ krodhāttato viṣṇuṃ samabhyayāt 13|
tataḥ samabhavadyuddhaṃ viṣṇudaityeṃdrayormahat |
ākāśaṃ kurvatorbāṇairaṃte niravakāśavat 14|
viṣṇurdaityasya bāṇaughairdhvajaṃ cchatraṃ dhanurhayān |
ciccheda taṃ ca hṛdaye bāṇenaikenatāḍayan 15|
tato daityaṃ samutpatya gadāpāṇistvarānvitaḥ |
āgatya garuḍaṃ mūrdhni pātayāmāsa bhūtale 16|
viṣṇurgadāṃ ca khaḍgena ciccheda prahasanniva |
tāvatsa suhṛde viṣṇuṃ jaghāna dṛḍhamuṣṭinā 17|
tatastau bāhuyuddhena yuyudhāte mahābalau |
bāhubhirmuṣṭibhiścaiva jānubhirnādayanmahīm 18|
evaṃ suruciraṃ yuddhaṃ kṛtvā viṣṇuḥ pratāpavān |
uvāca daityarājānaṃ meghagaṃbhīrayā girā 19|

viṣṇuruvāca-
varaṃ varaya daityeṃdra prīto'smi tava vikramāt |
adeyamapi te dadmi yatte manasi vartate 20|
jalaṃdhara uvāca-
yadi bhāvukatuṣṭo'si varametaṃ dadasva me |
madbhaginyā saha tayā madgṛhe sagaṇo vasa 21|
nārada uvāca-
tathetyuktvā sa bhagavānsarvadevagaṇaiḥ saha |
jalaṃdharaṃ nāma puramagamadramayā saha 22|
jalaṃdharaśca devānāmadhikāreṣu dānavān |
sthāpayitvā saharṣaḥ sanpunarāgānmahītale 23|
devagaṃdharvasiddheṣu yatkiṃcidratnasaṃjñitam |
tadātmavaśagaṃ kṛtvā tiṣṭhatsāgaranaṃdanaḥ 24|
pātālabhavane daityaṃ niśuṃbhaṃ ca mahābalam |
sthāpayitvā sa śeṣādīnanayadbhūtalaṃ balī 25|

devagaṃdharvasiddhaughānyakṣarāsamānuṣān |
svapure nāgarānkṛtvā śaśāsa bhuvanatrayam 26|
evaṃ jalaṃdharaḥ kṛtvā devāṃśca vaśavarttinaḥ |
dharmeṇa pālayāmāsa prajāḥ putrānivaurasān 27|
na kaścitvyādhito naiva duḥkhito na kṛśastathā |
na dīno dṛśyate tasmindharmādrājyaṃ praśāsati 28|
evaṃ mahīṃ śāsati dānaveṃdre dharmeṇa samyakca yadṛcchayāham |
kadācidāgāmatha tasya lakṣmīṃ vilokituṃ śrīramaṇaṃ ca sevitum 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde jalaṃdharapraveśonāma aṣṭanavatitamo'dhyāyaḥ 98|

English translation

Nārada said :

1. Seeing the demon to have come again, gods with Indra trembled with fear and started praising Viṣṇu .

Gods said :

2-4. Obeisance to you who are always ready for (serving) the purpose of the devotee by (taking) many forms like that of the Fish or the Tortoise; (to you) who remove affliction, who are the author of the Creator etc., the creation, maintenance and destruction (of the world); who have in your hands a mace, a conch, a lotus etc. We bow to you, lord of Ramā (i.e. Lakṣmī), the killer of the demons, the lord of the first among the serpents (i.e. Śeṣa), (to you) wearing a yellow garment, maturing the rites like a sacrifice etc., the great author (of everything), fit to be resorted to. Salutation to that Viṣṇu, the thunderbolt of Indra for destroying the mountain of the grief of the gods tormented by the demons, (to Viṣṇu) lying on the bed of the lord of serpents, having two eyes in the form of the Sun and the Moon. We salute him.

Nārada said :

5-7. He who would everyday recite (this) hymn, destroying calamities, is never troubled by calamities due to Viṣṇu's grace. When the gods thus praised (Viṣṇu) the enemy of the demons, Viṣṇu came to

know about the calamity of the gods. The enemy of the demons, getting up quickly with his mind dejected through pity, quickly mounted upon Garuḍa , and said (these) words to Lakṣmī.

Viṣṇu said :

8. Your brother Jalandhara has played havoc among the gods. Invited by them, I shall quickly go to fight.

Lakṣmī said :

9. O you treasure of compassion, O my lord, if I am always dear to you and your devotee, then how should my brother be killed by you in a battle?

The lord said :

10. Due to his being born from a portion of Rudra , due to Brahmā 's statement (about him), and due to your love (for him), Jalandhara shall never be killed by me.

Nārada said :

11-19. Speaking like this, Viṣṇu holding a conch, a disc, a mace and a sword, mounted upon Garuḍa, and went there where the gods were praising him. The demons tormented by the wind (produced) by the very strong wings of (Garuḍa) whose younger brother is Aruṇa wandered like the clouds in the sky turned round by a storm. Then Jalandhara, seeing the demons tormented, did not utter a word, (but) angrily came to Viṣṇu. Then a great fight took place between Viṣṇu and the lord of demons, making the sky having no room in it with their arrows. With volleys of arrows Viṣṇu cut off the demon's banner, umbrella, bow and horses and struck him on his chest with one arrow. Then the demon having a mace in his hand, jumped quickly, struck Garuḍa on his head and knocked him down on the ground. Viṣṇu laughed and cut off the mace with his sword. (Just) then he struck on Viṣṇu's strong heart (chest) with his strong fist. Then the two very strong ones had a hand-to-hand fight, resounding the earth with their arms, fists, and knees. Having thus fought for a very long time, the brave Viṣṇu spoke with a deep-sounding voice to the king of the demons.

Viṣṇu said :

20. O lord of demons, ask for a boon. Due to your valour I am pleased with you. I shall even give you what cannot be given—(ask for) whatever is in your mind.

Jalandhara said :

21. O brother-in-law, if you are pleased with me, then grant me this boon—with that my sister (Lakṣmī) and with your attendants, you stay in my house.

Nārada said :

22-29. Saying "Let it be so", the lord with all his divine attendants went with Lakṣmī to the city named Jalandhara. Jalandhara also putting the gods in the custody of the demons, gladly again came back to the earth. The Ocean's son brought under his control whatever jewels belonged to the gods,

gandharvas and siddhas . The strong one having placed the very strong Niśumbha in the Pātāla -abode took Śeṣa and others to the earth. Making the multitudes of gods, gandharvas, siddhas, yakṣas , demons and human beings the residents of his city, he ruled over the three worlds. Having thus subjugated the gods he righteously looked after his subjects like his own sons. When he was (thus) ruling righteously, no one was sick, no one was afflicted; similarly no one was weak, no one appeared helpless. When thus the lord of demons was righteously and properly ruling over the earth, some time, by chance, I went (to that city) to see his prosperity and to serve (Viṣṇu), Lakṣmī's husband.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 99

Rāhu Acts as Messenger of Jalandhara

Chapter 511 of 693 · 34 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
स मां संपूज्य विधिवद्दानवेंद्रो ऽतिभक्तितः ।
संप्रहस्य तदा वाक्यं जगाद नृपसत्तम १।
जलंधर उवाच-
कुतस्त्वागम्यते ब्रह्मन्किं च दृष्टं त्वया क्वचित् ।
यदर्थमिह चायातस्तदा ज्ञापय मां मुने २।
नारद उवाच-
गतः कैलासशिखरं दैत्येंद्राहं यदृच्छया ।
तत्रोमया सहासीनं दृष्टवानस्मि शंकरम् ३।
योजनायुतविस्तीर्णे कल्पद्रुम महावने ।
कामधेनुशताकीर्णे चिंतामणि सुदीपिते ४।
तं दृष्ट्वा महदाश्चर्यं वितर्को मेऽभवत्तदा ।
क्वापीदृशी भवेद्ऋद्धिस्त्रिलोक्यां वा न वेति च ५।
तावत्तवापि दैत्येंद्र समृद्धिः सम्भृता मया ।
तद्विलोकनकामोऽहं त्वत्सान्निध्यमिहागतः ६।

त्वत्समृद्धिमिमां पश्यन्स्त्रीरत्नरहितां ध्रुवम् ।
तर्कयामि शिवादन्यत्त्रिलोक्यां न समृद्धिमान् ७।
अप्सरो नागकन्याश्च यद्यपि त्वद्वशे स्थिताः ।
तथापि ता न पार्वत्या रूपेण सदृशा ध्रुवम् ८।
यस्या लावण्यजलधौ निमग्नश्चतुराननः ।
स्वधैर्यममुचत्पूर्वं तया कान्योपमीयते ९।
वीतरागोऽपि हि यथा मदनारिः स्वलीलया ।
विश्वतंत्रोऽपि तपसा स चात्मवशगः कृतः १०।
सौंदर्यगहने भ्रामन्शबरीरूपया पुरा ।
यस्याः पुनः पुनः पश्यन्नूपं धाता विसर्जने ११।
ससर्जाप्सरसस्तास्तास्तत्समैकापि नाभवत् ।
अतः स्त्रीरत्नसंभोक्तुः समृद्धिस्तस्य सा वरा १२।
तथा न तव दैत्येंद्र सर्वरत्नाधिपस्य च ।
एवमुक्त्वा तमामंत्र्य गते मयि स दैत्यराट् १३।
तद्रूपश्रवणादासीदनंगज्वरपीडितः ।

अथ संप्रेषयामास दूतं च सिंहिकासुतम् १४।
त्र्यंबकाय तदा किंचिद्विष्णुमायाविमोहितः।
कैलासमगमद्राहुः सर्वशुक्लेंदुवर्चसम् १५।
कात्स्न्र्येन कृष्णपक्षेंदुवर्चसं स्वांगजेन तु।
निवेदितस्तदादेशान्नंदिना च प्रवेशितः।
त्र्यंबकाभ्रूलतासंज्ञा प्रेरितो वाक्यमब्रवीत् १६।
राहुरुवाच-
देवपन्नगसेव्यस्य त्रैलोक्याधिपतेः प्रभोः।
सर्वरत्नेश्वरस्य त्वमाज्ञां शृणु वृषध्वज १७।
श्मशानवासिनो नित्यं मुंडमालाधरस्य च।
दिगंबरस्य ते भार्या कथं हैमवती शुभा १८।
अहं रत्नाधिनाथोऽस्मि सा च स्त्री रत्नसंज्ञका।
तस्मान्ममैव सा योग्या नैव भिक्षाशिनस्तव १९।
नारद उवाच-
वदत्येवं तदा राहौ भ्रूमध्याच्छूलपाणिनः।

अभवत्पुरुषो रौद्रस्तीव्राशनिसमस्वनः २०।
सिंहास्यः प्रचलज्जिह्वः सज्वलन्नयनो महान्।
ऊर्ध्वकेशः शुष्कतनुर्नृसिंह इव चापरः २१।
स तं खादितुमारेभे दृष्ट्वा राहुर्भयातुरः।
अधावदतिवेगेन बहिः स च दधार तम् २२।
स च राहुर्महाबाहुर्मेघगंभीरया गिरा।
उवाच देवदेवेशं पाहि मां शरणागतम् २३।
ब्राह्मणं मां महादेव खादितुं समुपागतः।
एतस्माद्रक्ष देवेश शरणागतवत्सल २४।
महादेवो वचः श्रुत्वा ब्राह्मणस्य तदाब्रवीत्।
नैवासौ वध्यतामेति दूतोऽयं परवान्यतः २५।
मुंचेति पुरुषः श्रुत्वा राहुं तत्याज सोंबरे।
राहुं त्यक्त्वा स षुरुषो महादेवं व्यजिज्ञपत् २६।
पुरुष उवाच-
क्षुधा मां बाधते स्वामिन्क्षुत्क्षामश्चास्मि सर्वथा।

किं भक्ष्यं मम देवेश तदाज्ञापय मां प्रभो २७।
ईश्वर उवाच-
संभक्षयात्मनः शीघ्रं मांसं त्वं हस्तपादयोः २८।
नारद उवाच-
सशिवेनैवमाज्ञप्तश्चखाद पुरुषः स्वयम्।
हस्तपादोद्भवं मांसं शिरःशेषो यदाभवत् २९।
दृष्ट्वा शिरोऽवशेषं तु सुप्रसन्नः सदाशिवः।
पुरुषं भीमकर्माणं तमुवाच सविस्मयः ३०।
ईश्वर उवाच-

त्वं कीर्तिमुखसंज्ञो हि भव मद्द्वारगः सदा ।
त्वदर्चां नैव कुर्वंति नैव ते मत्प्रियंकराः ३१*।
नारद उवाच-
तदाप्रभृति देवस्य द्वारे कीर्तिमुखः स्थितः ।
नार्चयंतीह ये पूर्वं तेषामर्चा वृथा भवेत् ३२।
राहुर्विमुक्तो यस्तेन सोऽपतद्बर्बरस्थले ।

अतः स बर्बरोद्भूत इति भूमौ पृथां गतः ३३।
ततश्च राहुः पुनरेव जातमात्मानमस्मिन्निति मन्यमानः ।
समेत्य सर्वं कथयां बभूव जलंधरायेशविचेष्टितं तत् ३४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकामाहात्म्ये श्रीकृष्णसत्यभामासंवादे दूतसंवादो जालंधरोपाख्यानंनाम नवनवतितमोऽध्यायः ९९।

Roman transliteration

nārada uvāca-
sa māṃ saṃpūjya vidhivaddānaveṃdro 'tibhaktitaḥ |
saṃprahasya tadā vākyaṃ jagāda nṛpasattama 1|
jalaṃdhara uvāca-
kutastvāgamyate brahmankiṃ ca dṛṣṭaṃ tvayā kvacit |
yadarthamiha cāyātastadā jñāpaya māṃ mune 2|
nārada uvāca-
gataḥ kailāsaśikharaṃ daityeṃdrāhaṃ yadṛcchayā |
tatromayā sahāsīnaṃ dṛṣṭavānasmi śaṃkaram 3|
yojanāyutavistīrṇe kalpadruma mahāvane |
kāmadhenuśatākīrṇe ciṃtāmaṇi sudīpite 4|
taṃ dṛṣṭvā mahadāścaryaṃ vitarko me'bhavattadā |
kvāpīdṛśī bhavedvṛddhistrilokyāṃ vā na veti ca 5|
tāvattavāpi daityeṃdra samṛddhiḥ sambhṛtā mayā |
tadvilokanakāmo'haṃ tvatsānnidhyamihāgataḥ 6|

tvatsamṛddhimimāṃ paśyanstrīratnarahitāṃ dhruvam |
tarkayāmi śivādanyattrilokyāṃ na samṛddhimān 7|
apsaro nāgakanyāśca yadyapi tvadvaśe sthitāḥ |
tathāpi tā na pārvatyā rūpeṇa sadṛśā dhruvam 8|
yasyā lāvaṇyajaladhau nimagnaścaturānanaḥ |
svadhairyamamucatpūrvaṃ tayā kānyopamīyate 9|
vītarāgo'pi hi yathā madanāriḥ svalīlayā |
viśvataṃtro'pi tapasā sa cātmavaśagaḥ kṛtaḥ 10|
sauṃdaryagahane bhrāmanśabarīrūpayā purā |
yasyāḥ punaḥ punaḥ paśyanrūpaṃ dhātā visarjane 11|
sasarjāpsarasastāstāstatsamaikāpi nābhavat |
ataḥ strīratnasaṃbhoktuḥ samṛddhistasya sā varā 12|
tathā na tava daityeṃdra sarvaratnādhipasya ca |
evamuktvā tamāmaṃtrya gate mayi sa daityarāṭ 13|
tadrūpaśravaṇādāsīdanaṃgajvarapīḍitaḥ |

atha saṃpreṣayāmāsa dūtaṃ ca siṃhikāsutam 14|
tryaṃbakāya tadā kiṃcidviṣṇumāyāvimohitaḥ |

kailāsamagamadrāhuḥ sarvaśukleṃduvarcasam 15|
kārtsnyena kṛṣṇapakṣeṃduvarcasaṃ svāṃgajena tu |
niveditastadādeśānnaṃdinā ca praveśitaḥ |
tryaṃbakābhrūlatāsaṃjñā prerito vākyamabravīt 16|
rāhuruvāca-
devapannagasevyasya trailokyādhipateḥ prabhoḥ |
sarvaratneśvarasya tvamājñāṃ śṛṇu vṛṣadhvaja 17|
śmaśānavāsino nityaṃ muṃḍamālādharasya ca |
digaṃbarasya te bhāryā kathaṃ haimavatī śubhā 18|
ahaṃ ratnādhinātho'smi sā ca strī ratnasaṃjñakā |
tasmānmamaiva sā yogyā naiva bhikṣāśinastava 19|
nārada uvāca-
vadatyevaṃ tadā rāhau bhrūmadhyācchūlapāṇinaḥ |

abhavatpuruṣo raudrastīvrāśanisamasvanaḥ 20|
siṃhāsyaḥ pracalajjihvaḥ sajvalannayano mahān |
ūrdhvakeśaḥ śuṣkatanurnṛsiṃha iva cāparaḥ 21|
sa taṃ khāditumārebhe dṛṣṭvā rāhurbhayāturaḥ |
adhāvadativegena bahiḥ sa ca dadhāra tam 22|
sa ca rāhurmahābāhurmeghagaṃbhīrayā girā |
uvāca devadeveśaṃ pāhi māṃ śaraṇāgatam 23|
brāhmaṇaṃ māṃ mahādeva khādituṃ samupāgataḥ |
etasmādrakṣa deveśa śaraṇāgatavatsala 24|
mahādevo vacaḥ śrutvā brāhmaṇasya tadābravīt |
naivāsau vadhyatāmeti dūto'yaṃ paravānyataḥ 25|
muṃceti puruṣaḥ śrutvā rāhuṃ tatyāja soṃbare |
rāhuṃ tyaktvā sa ṣuruṣo mahādevaṃ vyajijñapat 26|
puruṣa uvāca-
kṣudhā māṃ bādhate svāminkṣutkṣāmaścāsmi sarvathā |

kiṃ bhakṣyaṃ mama deveśa tadājñāpaya māṃ prabho 27|
īśvara uvāca-
saṃbhakṣayātmanaḥ śīghraṃ māṃsaṃ tvaṃ hastapādayoḥ 28|
nārada uvāca-
saśivenaivamājñaptaścakhāda puruṣaḥ svayam |
hastapādodbhavaṃ māṃsaṃ śiraḥśeṣo yadābhavat 29|
dṛṣṭvā śiro'vaśeṣaṃ tu suprasannaḥ sadāśivaḥ |
puruṣaṃ bhīmakarmāṇaṃ tamuvāca savismayaḥ 30|
īśvara uvāca-
tvaṃ kīrtimukhasaṃjño hi bhava maddvāragaḥ sadā |
tvadarcāṃ naiva kurvaṃti naiva te matpriyaṃkarāḥ 31*|
nārada uvāca-
tadāprabhṛti devasya dvāre kīrtimukhaḥ sthitaḥ |
nārcayaṃtīha ye pūrvaṃ teṣāmarcā vṛthā bhavet 32|
rāhurvimukto yastena so'patadbarbarasthale |

ataḥ sa barbarodbhūta iti bhūmau pṛthāṃ gataḥ 33|
tataśca rāhuḥ punareva jātamātmānamasminniti manyamānaḥ |
sametya sarvaṃ kathayāṃ babhūva jalaṃdharāyeśaviceṣṭitaṃ tat 34|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikāmāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde dūtasaṃvādo jālaṃdharopākhyānaṃnāma navanavatitamo'dhyāyaḥ 99|

English translation

Nārada said :

1. O best king, that lord of demons having duly and very devoutly honoured me, laughed and said (these) words.

Jalandhara said :

2. O sage, tell me why have you come here, O brāhmaṇa ; so also what you have seen and where, and why you have come here.

Nārada said :

3-16. O lord of demons, I had, by chance, gone to the peak of Kailāsa (mountain). There I met Śiva seated with Umā in the great forest of desire-yielding trees extended over a myriad of yojanas , crowded with hundreds of desire-yielding cows, and well-lit with the desire-yielding gem. Seeing the great wonder a thought then arose in my mind. Such abundance may or may not be anywhere in the three worlds. O lord of demons, great opulence is collected by you. With a desire to see that I have come here to you. Seeing this prosperity, except the jewels in the form of women of you, I certainly think that there is none else (as) rich as Śiva. Though celestial damsels and nāga damsels are under your control, yet they are not certainly like Pārvatī in beauty, in whose ocean of beauty formerly Brahmā got murged [?] and lost his fortitude. Who else can be compared with her? Formerly by her in the form of a bhilla woman was subjugated by means of penance (Śiva) who was without any attachment, who was Madana 's enemy, on whom the universe depends at his pleasure, (but) who wandered in the forest of her beauty. On repeatedly seeing her form at the time of creation, the Creator created the celestial nymphs. (But) no one resembled her. Therefore, she, the best one, is the prosperity of him, the enjoyer of the gems of women. O you lord of demons, you, the lord of all gems, (do) not (have a gem) like that.

When, having talked like this, I took his leave and left, the lord of the demons had his body tormented with the 'fever' of love on hearing about her beauty. Then he sent Siṃhikā 's son (Rāhu) as his messenger to Śiva. Then being deluded a little by Viṣṇu 's Māyā (illusory power) Rāhu went to Kailāsa, having the lustre of the moon in the bright half. But he obtained the lustre of the moon in the dark half through the totality of (the lustre) from his body (i.e. he fully resembled the moon in the dark half of the month). Śiva was informed (of his arrival), and by his order he was taken in by Nandin . Urged by the indication of the creeper-like brow (of Śiva), he said (these) words.

Rāhu said :

17-19. O bull-bannered god, listen to the command of the lord served by serpents, master of the three worlds, master of all gems. "How can you, the naked one living in the cremation ground, wearing a string of heads, have this charming wife, the daughter of the Himālaya Mountain? I am the lord ofjewels; and she is called a gem among women. Therefore, she is proper for me and not for you eating (i.e. subsisting on) alms."

Nārada said .

20-26. When, at that time Rāhu was speaking like this, a fierce man, with a voice like that of the violent thunderbolt was produced from the space between the eye-brows of Śiva. His face was like that of a lion; his tongue was moving; his eyes were fiery; he was great; his hair was erect; his body was dry; he was, as it were, another Nṛsiṃha . He set about to eat him. Seeing him Rāhu overcome by fear, speedily ran out; but he seized him (i.e. Rāhu). Then that Rāhu of big arms said to the lord of the god of gods with a grave voice like (the sound of) the clouds: “Protect me who have sought your refuge. He has come to eat me, a brāṃkaṇa, O Mahādeva . O you, who love those that seek your refuge, protect me from him.” Hearing the words of that brāhmaṇa, Mahādeva then said: “He should not be killed, since, being a messenger, he is dependent upon another. Leave him” The man hearing these words, left Rāhu in the sky. Leaving Rahu the man respectfully said to Mahādeva.

The man said :

27. O master, hunger oppresses me. I am fully emaciated with hunger. O lord, order what I should eat.

The lord said :

28a. Quickly eat the flesh of your hands and feet.

Nārada said :

28b-30. When the man thus ordered by Śiva ate up the flesh of his hands and feet, and when he remained with the head only, Śiva, seeing him with the head left, was very much pleased, and with amazement said to that man of fierce acts:

The lord said :

31. Having the name of ‘ Kīrtimukha ’ always remain at my door. Those who do not honour you, do not do what is dear to me.

Nārada said :

32-34. Since then Kīrtimukha remains at the door of the lord. The worship of those who do not honour him would be in vain. That Rāhu who was left by him fell on the Barbara region. Therefore, on the earth he is known as Barbarodbhūta Then Rāhu, thinking that he was reborn here, told all this done by Śiva to Jalandhara after approaching him.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 100

Śiva's Attendants Fight the Demons off

Chapter 512 of 693 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
जालंधरस्तु तच्छ्रुत्वा कोपाकुलितविग्रहः ।
निर्जगामाशु दैत्यानां कोटिभिः परिवारितः १।
गतस्तस्याग्रतः शुक्रो राहुर्दृष्टिस्थितोऽभवत् ।
मुकुटश्चापतद्भूमौ वेगात्प्रस्खलितस्तदा २।
दैत्यसैन्यवृतैस्तत्र विमानानां शतैस्तदा ।
व्यराजत नभः पूर्णं प्रावृषीव बलाहकैः ३।
तस्योद्योगं तदा दृष्ट्वा देवाः शक्रपुरोगमाः ।
अलक्षितत्वराजग्मुः शूलिनं ते व्यजिज्ञपन् ४।
देवा ऊचुः ।
न जानासि कथं स्वामिन्देवा विज्ञापयंति भो ।
तदस्मद्रक्षणार्थाय जहि सागरनंदनम् ५।
नारद उवाच-
इति देववचः श्रुत्वा प्रहस्य वृषभध्वजः ।
महाविष्णुं समाहुय वचनं चेदमब्रवीत् ६।

ईश्वर उवाच-
जालंधरः कथं विष्णो न हतः संगरे त्वया ।
तद्भ्रयाच्चापयातोऽसि त्यक्त्वा वैकुंठमात्मनः ७।
भगवानुवाच-
तवांशसंभवत्वाच्च भ्रातृत्वाच्च तथा श्रियः ।
न मया निहतः संख्ये त्वमेनं जहि दानवम् ८।
ईश्वर उवाच-
नायमेभिर्महातेजाः शस्त्रास्त्रैर्वध्यते मया ।
देवैः सर्वैः स्वतेजोंशः शस्त्रार्थे दीयतां मम ९।
नारद उवाच-
अथ विष्णुमुखा देवाः स्वतेजांसि ददुस्तदा ।
तान्येकत्वं गतानीशो दृष्ट्वा तेजो महांस्तदा १०।
तेनाकरोन्महादेवः सहसा शस्त्रमुत्तमम् ।
चक्रं सुदर्शनं नाम ज्वालामालातिभीषणम् ११।
तेजःशेषेण च तदा वज्रं च कृतवान्हरः ।

तावज्जलंधरो दृष्टः कैलासतलभूमिषु १२।
हस्त्यश्वरथपत्तीनां कोटीभिः परिवारितः।
तं दृष्ट्वा हर्षिताः सर्वे देवा जग्मुर्यथागतम् १३।
गणाश्च समनह्यंत युद्धायातित्वरान्विताः।
नंदीभवक्त्रसेनानीमुखाः सर्वे शिवाज्ञया १४।
अवतेरुर्गणाः सर्वे कैलासाद्युद्धदुर्मदाः।
ततः समभवद्युद्धं कैलासोपत्यका भुवि १५।
प्रमथाधिपदैत्यानां घोरं शस्त्रास्त्रसंकुलम्।
भेरीमृदंगशंखौघनिस्वनैर्वीरहर्षणैः १६।
गजाश्वरथशब्दैश्च नादिता भूर्व्यकंपत।
शक्तितोमरबाणौघैर्मुशलप्रासपट्टिशैः १७।
व्यराजत नभः पूर्णमुल्काभिरिव संवृतम्।
निहतैरथ नागाश्वैः सर्वा भूमिर्व्यराजत १८।
वज्राहताश्चलशिरः शकलैरिव संवृता।
प्रमथाहतदैत्यौघैर्दैत्याहतगणैस्तथा १९।

वसासृङ्मांस पंकाद्यैर्भूरगम्याभवत्तदा।
प्रमथाहतदैत्यौघान्भार्गवः समजीवयत् २०।
युद्धे पुनः पुनश्चैव मृतसंजीवनी बलात्।
तं दृष्ट्वा व्याकुलीभूत्वा गणाः सर्वे भयार्दिताः २१।
शशंसुर्देवदेवेशं तत्सर्वं शुक्रचेष्टितम्।
अथ रुद्रमुखात्कृत्या बभूवातीव भीषणा २२।
तालजंघोदरी वक्रा स्तनापीडितभूरुहा।
सा युद्धभूमिमासाद्य भक्षयंती महासुरान् २३।
भार्गवं स्वकरे धृत्वा जगामांतर्हिताभवत्।
विधृतं भार्गवं दृष्ट्वा दैत्यसैन्यगणास्तदा २४।
प्रम्लानवदना दर्पान्निजघ्नुर्युद्धदुर्मदाः।
अथाभज्यत दैत्यानां सेना गणभयार्दिता २५।
वायुवेगहता यद्वत्प्रकीर्णतृणसंहतिः।
भग्नां गतभयात्सेनां दृष्ट्वा हर्षं गणा ययुः २६।
निशुंभशुंभसेनान्यौ कालनेमिश्च वीर्यवान्।

त्रयस्ते वारयामासुर्गणसेनां महाबलाः २७।
मुंचतः शरवर्षाणि प्रावृषीव बलाहकाः।
ततो दैत्यशरौघास्ते शलभानामिव व्रजाः २८।
रुरुधुः खं दिशः सर्वा गणसेनामकंपयन्।
गणाः शरशतैर्भिन्ना रुधिरासारवर्षिणः २९।
वसंते किंशुकाभासा न प्राज्ञायत किंचन।
पतिताः पात्यमानाश्च छिन्नाभिन्नास्तदा गणाः ३०।
त्यक्त्वा संग्रामभूमिं ते सर्वेऽपि विमुखाभवन् ३१।
ततः प्रभग्नं स्वबलं विलोक्य गजास्यनंदीश्वरकार्तिकेयाः।

चिरान्विता दैत्यवरान्प्रसह्य निवारयामासुरमर्षणास्ते ३२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे दैत्यसेनावधोनाम शततमोऽध्यायः १००।

Roman transliteration

nārada uvāca-
jālaṃdharastu tacchrutvā kopākulitavigrahaḥ |
nirjagāmāśu daityānāṃ koṭibhiḥ parivāritaḥ 1|
gatastasyāgrataḥ śukro rāhurdṛṣṭisthito'bhavat |
mukuṭaścāpatadbhūmau vegātpraskhalitastadā 2|
daityasainyavṛtaistatra vimānānāṃ śataistadā |
vyarājata nabhaḥ pūrṇaṃ prāvṛṣīva balāhakaiḥ 3|
tasyodyogaṃ tadā dṛṣṭvā devāḥ śakrapurogamāḥ |
alakṣitatvarājagmuḥ śūlinaṃ te vyajijñapan 4|
devā ūcuḥ |
na jānāsi kathaṃ svāmindevā vijñāpayaṃti bho |
tadasmadrakṣaṇārthāya jahi sāgaranaṃdanam 5|
nārada uvāca-
iti devavacaḥ śrutvā prahasya vṛṣabhadhvajaḥ |
mahāviṣṇuṃ samāhūya vacanaṃ cedamabravīt 6|

īśvara uvāca-
jālaṃdharaḥ kathaṃ viṣṇo na hataḥ saṃgare tvayā |
tadbhayāccāpayāto'si tyaktvā vaikuṃṭhamātmanaḥ 7|
bhagavānuvāca-
tavāṃśasaṃbhavatvācca bhrātṛtvācca tathā śriyaḥ |
na mayā nihataḥ saṃkhye tvamenaṃ jahi dānavam 8|
īśvara uvāca-
nāyamebhirmahātejāḥ śastrāstrairvadhyate mayā |
devaiḥ sarvaiḥ svatejoṃśaḥ śastrārthe dīyatāṃ mama 9|
nārada uvāca-
atha viṣṇumukhā devāḥ svatejāṃsi dadustadā |
tānyekatvaṃ gatānīśo dṛṣṭvā tejo mahāṃstadā 10|
tenākaronmahādevaḥ sahasā śastramuttamam |
cakraṃ sudarśanaṃ nāma jvālāmālātibhīṣaṇam 11|
tejaḥśeṣeṇa ca tadā vajraṃ ca kṛtavānharaḥ |

tāvajjalaṃdharo dṛṣṭaḥ kailāsatalabhūmiṣu 12|
hastyaśvarathapattīnāṃ koṭībhiḥ parivāritaḥ |
taṃ dṛṣṭvā harṣitāḥ sarve devā jagmuryathāgatam 13|
gaṇāśca samanahyaṃta yuddhāyātitvarānvitāḥ |
naṃdībhavaktrasenānīmukhāḥ sarve śivājñayā 14|
avaterurgaṇāḥ sarve kailāsādyuddhadurmadāḥ |
tataḥ samabhavadyuddhaṃ kailāsopatyakā bhuvi 15|
pramathādhipadaityānāṃ ghoraṃ śastrāstrasaṃkulam |
bherīmṛdaṃgaśaṃkhaughanisvanairvīraharṣaṇaiḥ 16|
gajāśvarathaśabdaiśca nāditā bhūrvyakaṃpata |
śaktitomarabāṇaughairmuśalaprāsapaṭṭiśaiḥ 17|
vyarājata nabhaḥ pūrṇamulkābhiriva saṃvṛtam |
nihatairatha nāgāśvaiḥ sarvā bhūmirvyarājata 18|

vajrāhatāścalaśiraḥ śakalairiva saṃvṛtā |
pramathāhatadaityaughairdaityāhataganaistathā 19|

vasāsṛṅmāṃsa paṃkādyairbhūragamyābhavattadā |
pramathāhatadaityaughānbhārgavaḥ samajīvayat 20|
yuddhe punaḥ punaścaiva mṛtasaṃjīvanī balāt |
taṃ dṛṣṭvā vyākulībhūtvā gaṇāḥ sarve bhayārditāḥ 21|
śaśaṃsurdevadeveśaṃ tatsarvaṃ śukraceṣṭitam |
atha rudramukhātkṛtyā babhūvātīva bhīṣaṇā 22|
tālajaṃghodarī vakrā stanāpīḍitabhūruhā |
sā yuddhabhūmimāsādya bhakṣayaṃtī mahāsurān 23|
bhārgavaṃ svakare dhṛtvā jagāmāṃtarhitābhavat |
vidhṛtaṃ bhārgavaṃ dṛṣṭvā daityasainyagaṇāstadā 24|
pramlānavadanā darpānnijaghnuryuddhadurmadāḥ |
athābhajyata daityānāṃ senā gaṇabhayārditā 25|
vāyuvegahatā yadvatprakīrṇatṛṇasaṃhatiḥ |
bhagnāṃ gatabhayātsenāṃ dṛṣṭvā harṣaṃ gaṇā yayuḥ 26|
niśuṃbhaśuṃbhasenānyau kālanemiśca vīryavān |

trayaste vārayāmāsurgaṇasenāṃ mahābalāḥ 27|
muṃcataḥ śaravarṣāṇi prāvṛṣīva balāhakāḥ |
tato daityaśaraughāste śalabhānāmiva vrajāḥ 28|
rurudhuḥ khaṃ diśaḥ sarvā gaṇasenāmakaṃpayan |
gaṇāḥ śaraśatairbhinnā rudhirāsāravarṣiṇaḥ 29|
vasaṃte kiṃśukābhāsā na prājñāyata kiṃcana |
patitāḥ pātyamānāśca chinnābhinnāstadā gaṇāḥ 30|
tyaktvā saṃgrāmabhūmiṃ te sarve'pi vimukhābhavan 31|
tataḥ prabhagnaṃ svabalaṃ vilokya gajāsyanaṃdīśvarakārtikeyāḥ |
cirānvitā daityavarānprasahya nivārayāmāsuramarṣaṇāste 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde daityasenāvadhonāma śatatamo'dhyāyaḥ 100|

English translation

Nārada said :

1-4. Hearing that Jalandhara with his body overcome by anger went out surrounded by crores of (soldiers in the) army of the demons. Śukra went before him. Rāhu remained within (the range of) his sight. His crown quickly slipped and fell on the ground. The entire sky shone with hundreds of aeroplanes occupied by the army of the demons as with clouds in the rainy season. Then seeing his exertion, gods led by Indra and with their hurry unnoticed, respectfully said to Śiva :

The gods said :

5. O master, how do you not know that the gods are respectfully speaking to you. For our protection kill the Ocean's son.

Nārada said :

6. Hearing these words of the gods Śiva laughed and calling the great Viṣṇu said these words to him:

The lord said :

7. O Viṣṇu, how (i.e. why) did you not kill Jalandhara in the battle? Afraid of him, you left your Vaikuṇṭha and went away.

Lord (Viṣṇu) said :

8. In the battle I did not kill the demon, since he was born from your portion, and since he is also Lakṣmī 's brother. (Now) you (please) kill that demon.

The lord said :

9. He, of a great lustre, cannot be killed by me with these weapons and missiles. All the gods should give me a portion of their lustre.

Nārada said :

10-17a. Then gods, led by Viṣṇu, gave their own lustres. The lord saw a great lustre (formed) by their coming together suddenly. Mahādeva fashioned an excellent weapon, the disc (called) Sudarśana , very fierce(-looking) because of a series of flames (issuing forth). Then Śiva fashioned the thunderbolt with the remaining lustre. (Just) then Jalandhara was seen at the region at the footof Kailāsa (mountain).

He was surrounded by crores of elephants, horses, chariots and foot-soldiers. Seeing him as he came there, the gods being delighted went (to fight). (Śiva's) attendants hurriedly got ready to fight. All the attendants led by Nandin , Gajānana , Kārtikeya , and maddened to fight, got down from Kailāsa by Śiva's order. Then on the land at the foot of Kailāsa a war between the lordly Pramathas (Śiva's attendants) and the demons took place. It was fierce, and full of weapons and missiles. The earth that resounded with the sounds of multitudes of drums, tabors, conches, giving joy to the heroes, so also with the sounds of elephants, horses and chariots, trembled.

17b-26. With the multitudes of śaktis , iron clubs and arrows, with pestles, barbed missiles and sharp-edged spears, the entire sky shone, as if it was covered with meteors. The entire land shone with the chariots, elephants and horses that were struck down. (The ground) was as it were covered with the tops of mountains struck by thunderbolt. The ground was inaccessible due to the multitudes of demons killed by Pramathas (attendants), and with marrow, blood, mire of flesh etc. Bhārgava brought back to life the multitudes of demons killed by Pramathas. Seeing (Bhārgava) bringing repeatedly back to life by the power of the Sañjīvanī - vidyā those that died in the battle, all the attendants (of Śiva) were perplexed and struck by fear. They told the lord of the god of gods all that Śukra had done. Then from Rudra 's mouth a destructive, very fearful deity was produced. Having shanks like tāla (trees), fat, crooked, and pressing the trees with her breasts, she reached the battlefield, and ate the great demons. Seizing Bhārgava in her hand she went and vanished. Seeing Bhārgava seized the divisions of the demon-army had their faces dejected; (but) maddened for fighting, they struck through pride. Struck by the fear of (Śiva's) attendants, the demon army was dispersed like the scattered heap of grass struck by the speed of wind. (Śiva's) attendants seeing the demon army broken, rejoiced.

27-32. The three very powerful ones—the two generals viz. Niśumbha and Śumbha and the brave Kālanemi —warded off the army of the attendants. They discharged arrows as clouds (discharge water)

in the rainy season. Then the volleys of arrows of (i.e. discharged by) the demons, like swarms of locusts, blocked the sky and all directions, and they made the entire army of (Śiva's) attendants tremble. The attendants pierced by hundreds of arrows and shedding showers of blood appeared like kiṃśuka (trees) in spring season. Nothing could be clearly seen. Then (Śiva's) attendants fell, were knocked down, cut off and pierced. Leaving the battlefield, they all turned back. Then Gajānana, lordly Nandin and Kārtikeya, overpowered for long, seeing their army broken and unable to stand (the demon-force) forcibly warded off the excellent demons.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 101

The Fight Goes On

Chapter 513 of 693 · 32 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ते गणाधिपतीन्दृष्ट्वा नंदीभमुखषण्मुखान् ।
अमर्षादभ्यधावंत द्वंद्वयुद्धाय दानवाः १।
नंदिनं कालनेमिश्च शुंभो लंबोदरं तथा ।
निशुंभः षण्मुखं वेगादभ्यधावत दंशितः २।
निशुंभः कार्तिकेयस्य मयूरं पंचभिः शरैः ।
हृदि विव्याध वेगेन मूर्छितः स पपात च ३।
ततः शक्तिधरः शक्तिं यावज्जग्राह रोषितः ।
तावन्निशुंभो वेगेन स्वशक्त्या तमपातयत् ४।
ततो नंदीश्वरो बाणैः कालनेमिमविध्यत ।
सप्तभिश्च हयान्केतूंस्त्रिभिः सारथिमच्छिनत् ५।
कालनेमिस्तु संक्रुद्धो धनुश्चिच्छेद नंदिनः ।
तदपास्य सशूलेन तं वक्षस्य हनद्बृढम् ६।
सशूलभिन्नहृदयो हताश्वो हतसारथिः ।
अद्रेः शिखरमामुच्य शैलाद्रिं सोऽप्यपातयत् ७।

अथ शुंभो गणेशश्च रथमूषकवाहनौ ।
युध्यमानौ शरव्रातैः परस्परमविध्यताम् ८।
अथ शुंभं गणाध्यक्षो हृदि विव्याध पत्त्रिणा ।
सारथिं पंचभिर्बाणैः पातयामास भूतले ९।
ततः शुंभोऽतिक्रुद्धोऽपि बाणषष्ट्या गणाधिपम् ।
मूषकं च त्रिभिर्विद्ध्वा ननाद जलदस्वनः १०।
मूषकः शरभिन्नांगश्चचाल कृतवेदनः ।
लंबोदरः समुत्तीर्य पदातिरभवन्नृप ११।
ततो लंबोदरः शुंभं हत्वा परशुना हृदि ।
अपातयत्तदा भूमौ मूषकं चारुहत्पुनः १२।
कालनेमिर्निशुंभश्च उभौ लंबोदरं शरैः ।
युगपज्जघ्नतुः कोपात्तोत्रेणेव महाद्विपम् १३।
तं पीड्यमानमालोक्य वीरभद्रो महाबलः ।
अभ्यधावत वेगेन भूतकोटियुतस्तदा १४।
कूष्मांडा भैरवाश्चापि वेताला योगिनीगणाः ।

पिशाचा योगिनीसंघा गणाश्चापि तमन्वयुः १५।
ततः किलकिलाशब्दैः सिंहनादैः सघुर्घुरैः ।
विनादिता डमरुकैः पृथिवी समकंपत १६।
ततो भूतानि धावंति भक्षयंति स्म दानवान् ।
उत्पतंति पतंति स्म ननृतुश्चरणांगणे १७।
नंदी च कार्तिकेयश्च समायातौ त्वरान्वितौ ।
निजघ्नतू रणे दैत्यान्निरंतर शरव्रजैः १८।
छिन्नभिन्नाह तैर्दैत्यैः पातितैर्भर्त्सितैस्तथा ।
व्याकुला सा भवत्सेना विषण्णवदना तदा १९।
प्रविध्वस्तां ततः सेनां दृष्ट्वा सागरनंदनः ।
रथेनातिपताकेन गणानभियथौ बली २०।
हस्त्यश्वरथसंह्रादः शंखभेरीरवस्तदा ।
अभवत्सिंहनादश्च सेनयोरुभयोस्तदा २१।
जालंधरशरव्रातैर्नीहारपटलैरिव ।
द्यावापृथिव्योराच्छन्नमंतरं समपद्यत २२।

गणेशं पंचभिर्विध्वा शैलाद्रिमपि पंचभिः ।
वीरभद्रं च विंशत्या ननाद जलदस्वनः २३।
कार्तिकेयस्ततो दैत्यं शक्त्या विव्याध सत्वरः ।
व्याघूर्णः शक्तिनिर्भिन्नः किंचिद्व्याकुलमानसः २४।
ततः क्रोधपरीताक्षः कार्तिकेयं जलंधरः ।
गदया ताडयामास स च भूमितलेऽपतत् २५।
तथैव नंदिनं वेगादपातयत भूतले ।
ततो गणेश्वरः क्रुद्धो गदां परशुनाच्छिनत् २६।
वीरभद्रस्त्रिभिर्बाणैर्हृदि विव्याध दानवम् ।
सप्तभिश्च हयान्केतून्धनुश्छन्नं च चिच्छिदे २७।
ततोऽतिक्रुद्धो दैत्येंद्रः शक्तिमुद्यम्य दारुणाम् ।
गणेशं पातयामास रथमन्यं समारुहत् २८।
अभ्ययादथ वेगेन वीरभद्रं रुषान्वितः ।
ततस्तौ सूर्यसंकाशौ युयुधाते परस्परम् २९।
वीरभद्रस्तस्य हयांस्तथा बाणैरपातयत् ।

धनुश्चिच्छेद दैत्येंद्रो युयुधे परिघायुधः ३०।
स वीरभद्रं त्वरयाभिगम्य जघान दैत्यः परिघेन मूर्ध्नि ।
स चापि दैत्यः प्रविभिन्नमूर्द्धा पपात भूमौ रुधिरं समुद्गिरन् ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे दैत्यसेनापराभवोनाम एकाधिकशततमोऽध्यायः १०१।

Roman transliteration

nārada uvāca-
te gaṇādhipatīndṛṣṭvā naṃdībhamukhaṣaṇmukhān |

amarṣādabhyadhāvaṃta dvaṃdvayuddhāya dānavāḥ 1|
naṃdinaṃ kālanemiśca śuṃbho laṃbodaraṃ tathā |
niśuṃbhaḥ ṣaṇmukhaṃ vegādabhyadhāvata daṃśitaḥ 2|
niśuṃbhaḥ kārtikeyasya mayūraṃ paṃcabhiḥ śaraiḥ |
hṛdi vivyādha vegena mūrchitaḥ sa papāta ca 3|
tataḥ śaktidharaḥ śaktiṃ yāvajjagrāha roṣitaḥ |
tāvanniśuṃbho vegena svaśaktyā tamapātayat 4|
tato naṃdīśvaro bāṇaiḥ kālanemimavidhyata |
saptabhiśca hayānketūṃstribhiḥ sārathimacchinat 5|
kālanemistu saṃkruddho dhanuścicccheda naṃdinaḥ |
tadapāsya saśūlena taṃ vakṣasya hanaddṛḍham 6|
saśūlabhinnahṛdayo hatāśvo hatasārathiḥ |
adreḥ śikharamāmucya śailādriṃ so'pyapātayat 7|

atha śuṃbho gaṇeśaśca rathamūṣakavāhanau |
yudhyamānau śaravrātaiḥ parasparamavidhyatām 8|
atha śuṃbhaṃ gaṇādhyakṣo hṛdi vivyādha patriṇā |
sārathiṃ paṃcabhirbāṇaiḥ pātayāmāsa bhūtale 9|
tataḥ śuṃbho'tikruddho'pi bāṇaṣaṣṭyā gaṇādhipam |
mūṣakaṃ ca tribhirviddhvā nanāda jaladasvanaḥ 10|
mūṣakaḥ śarabhinnāṃgaścacāla kṛtavedanaḥ |
laṃbodaraḥ samuttīrya padātirabhavannṛpa 11|
tato laṃbodaraḥ śuṃbhaṃ hatvā paraśunā hṛdi |
apātayattadā bhūmau mūṣakaṃ cāruhatpunaḥ 12|
kālanemirniśuṃbhaśca ubhau laṃbodaraṃ śaraiḥ |
yugapajjaghnatuḥ kopāttotreṇeva mahādvipam 13|
taṃ pīḍyamānamālokya vīrabhadro mahābalaḥ |
abhyadhāvata vegena bhūtakoṭiyutastadā 14|
kūṣmāṃḍā bhairavāścāpi vetālā yoginīgaṇāḥ |

piśācā yoginīsaṃghā gaṇāścāpi tamanvayuḥ 15|
tataḥ kilakilāśabdaiḥ siṃhanādaiḥ saghurghuraiḥ |
vināditā ḍamarukaiḥ pṛthivī samakaṃpata 16|
tato bhūtāni dhāvaṃti bhakṣayaṃti sma dānavān |
utpataṃti pataṃti sma nanṛtuścaraṇāṃgaṇe 17|
naṃdī ca kārtikeyaśca samāyātau tvarānvitau |
nijaghnatū raṇe daityānniraṃtara śaravrajaiḥ 18|
chinnabhinnāha tairdaityaiḥ pātitairbhartsitaistathā |
vyākulā sā bhavatsenā viṣaṇṇavadanā tadā 19|
pravidhvastāṃ tataḥ senāṃ dṛṣṭvā sāgaranaṃdanaḥ |
rathenātipatākena gaṇānabhiyayau balī 20|
hastyaśvarathasaṃhrādaḥ śaṃkhabheriravastadā |
abhavatsiṃhanādaśca senayorubhayostadā 21|
jālaṃdharaśaravrātairnīhārapaṭalairiva |
dyāvāpṛthivyorācchannamaṃtaraṃ samapadyata 22|

gaṇeśaṃ paṃcabhirvidhvā śailādrimapi paṃcabhiḥ |
vīrabhadraṃ ca viṃśatyā nanāda jaladasvanaḥ 23|
kārtikeyastato daityaṃ śaktyā vivyādha satvaraḥ |
vyāghūrṇaḥ śaktinirbhinnaḥ kiṃcidvyākulamānasaḥ 24|
tataḥ krodhaparītākṣaḥ kārtikeyaṃ jalaṃdharaḥ |
gadayā tāḍayāmāsa sa ca bhūmitale'patat 25|
tathaiva naṃdinaṃ vegādapātayata bhūtale |

tato gaṇeśvaraḥ kruddho gadāṃ paraśunācchinat 26|
vīrabhadrastribhirbāṇairhṛdi vivyādha dānavam |
saptabhiśca hayānketūndhanuścchannaṃ ca cicchide 27|
tato'tikruddho daityeṃdraḥ śaktimudyamya dāruṇām |
gaṇeśaṃ pātayāmāsa rathamanyaṃ samāruhat 28|
abhyayādatha vegena vīrabhadraṃ ruṣānvitaḥ |
tatastau sūryasaṃkāśau yuyudhāte parasparam 29|
vīrabhadrastasya hayāṃstathā bāṇairapātayat |

dhanuściccheda daityeṃdro yuyudhe parighāyudhaḥ 30|
sa vīrabhadraṃ tvarayābhigamya jaghāna daityaḥ parighena mūrdhni |
sa cāpi daityaḥ pravibhinnamūrddhā papāta bhūmau rudhiraṃ samudgiran 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde daityasenāparābhavonāma ekādhikaśatatamo'dhyāyaḥ 101|

English translation

Nārada said

1-19. Those demons on seeing the chiefs of the attendants like Nandin , Gajānana and Kārtikeya , impatiently ran (to them) for duels. Kālanemi , Śumbha and Niśumbha , (each) equipped with an armor, speedily ran (respectively) to Nandin, Gajānana and Kārtikeya. With five arrows Niśumbha pierced Kārtikeya's peacock on his chest with speed and he fell down unconscious. Then, when the angry Kārtikeya took his (missile called) śakti , Niśumbha forcibly knocked him down with śakti. Then Nandīśvara pierced Kālanemi with arrows. With seven he pierced his horses and banners, and with three his charioteer. Kālanemi who was angry, cut off Nandin's bow. Throwing it off, he firmly struck him on his chest with a spear. He, with his chest pierced by a spear and with his horses and charioteer killed, took off the mountain's peak and threw it at Nandin. Then Śumbha and Gajānana, having a chariot and a rat as their vehicles, fighting with each other, pierced each other with volleys of arrows. The lord of the attendants (i.e. Gajānana) struck Śumbha in his heart with an arrow and knocked on the ground his charioteer with five arrows. Then Śumbha, being extremely angry, pierced Gajānana with sixty arrows, (his) rat with three, and thundered like a cloud. The rat, with his limbs pierced with arrows, walked painfully. Gajānana got down (from the rat) and became a foot soldier, O king. Then Gajānana, having struck Śumbha on his chest with a spear, knocked him down on the ground, and again mounted the rat. Kālanemi and Niśumbha both simultaneously struck Gajānana through anger with arrows, like a great elephant with a goad. Seeing him being troubled, the very strong Vīrabhadra , along with a crore of imps, speedily ran (to him). Kuṣmāṇḍas , Bhairavas , vampires, goblins, bevies of witches and (other) attendants followed him. Then the earth, resounding with kilakila sound (expressing joy), roars like those of lions, growlings, (beatings of) drums, trembled. Then the imps ran and devoured the demons. They jumped and fell and danced on the battlefield. Nandin and Kārtikeya hurriedly came (there) and struck the demons with continuous volleys of arrows in the battle. The army, cut off and broken with the demons killed, knocked down and threatened (by the attendants) was perplexed, and had a dejected face at that time.

20-31. Seeing (his) army destroyed, the strong son of the Ocean, in a chariot with a superior banner, marched against the attendants. Then in both the armies there were loud noise, sound of conches and drums, and roars like those of lions. Then with volleys of arrows, as with covers of mist, Jalandhara blocked the space between heaven and earth. Piercing Gajānana with five (arrows), Nandin too with five, and Vīrabhadra with twenty, he thundered like a cloud. Then Kārtikeya quickly pierced the

demon with his (missile called) śakti. Pierced with the śakti he, with his mind a little agitated, rolled about. Then, with his eyes full of anger Jalandhara struck Kārtikeya with a mace. He too fell on the ground. In the same way he speedily knocked down Nandin on the ground. Then the angry Gajānana cut off his mace with his axe. Vīrabhadra pierced the demon on his chest with three arrows, and cut off with seven (arrows) his horses, banners and concealed bow. Then the very angry lord of demons raising a fierce śakti, knocked down Gajānana and got into another chariot. Then, full of anger, he speedily marched against Vīrabhadra. Then the two, resembling the sun, fought with each other. Vīrabhadra knocked down his horses with arrows. The lord of demons cut off (his) bow, and with an iron bar as his weapon, fought. That demon, quickly attacking Vīrabhadra, struck him on his head with an iron club. The demon too, with his head pierced, and ejecting blood, fell on the ground.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 102

Jalandhara Plays a Trick

Chapter 514 of 693 · 33 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
पतितं वीरभद्रं तु दृष्ट्वा रुद्रगणा भयात् ।
आगतास्ते रणं हित्वा क्रोशमाना महेश्वरम् १।
अथ कोलाहलं श्रुत्वा गणानां चंद्रशेखरः २।
अभ्ययाद्वृषमारूढः संग्रामं प्रहसन्निव ।
रुद्रमायां तमालोक्य सिंहनादैर्गणाः पुनः ३।
निवृत्ताः संगरे दैत्यान्निजघ्नुः शरवृष्टिभिः ।
दैत्याश्च भीषणं रुद्रं दृष्ट्वा सर्वे विदुद्रुवुः ४।
कार्त्तिकव्रतिनं दृष्ट्वा पातकानीव तद्भयात् ।
अथ जालंधरो दैत्यान्विद्रुतान्प्रेक्ष्य संगरे ५।
रोषादधावच्चंडीशं मुंचन्बाणान्सहस्रशः ।
शुंभो निशुंभोऽश्वमुखः कालनेमिर्बलाहकः ६।
खड्गरोमा प्रचंडश्च घस्मरश्च शिवं ययुः ।
बाणांधकारसंच्छन्नं दृष्ट्वा गणबलं शिवः ७।
तद्बाणजालं विच्छिद्य स्वबाणैरावृणोन्नभः ।

दैत्यांश्च बाणवात्याभिः पीडितानकरोत्तदा ८।
प्रचंडजालबाणौघैरपातयत भूतले ।
खड्गरोम्णः शिरः कोपात्तथा परशुनाच्छिनत् ९।
बलाहकस्य च शिरः खंट्वांगेनाकरोद्द्विधा ।
बद्ध्वा च घस्मरं दैत्यं पाशेनाभ्यहनाद्भुवि १०।
वृषभेण हताः केचित्केचिद्बाणैर्निराकृताः ।
न शेकुरसुराः स्थातुं गजाः सिंहार्दिता यथा ११।
ततः कोपपरीतात्मा वेगाद्रुद्रं जलंधरः ।
आह्वयामास समरे तीव्राशनिसमस्वनः १२।
जलंधर उवाच-
युध्यस्वाद्य मया सार्द्धं किमेभिर्निहितैस्तव ।
यच्च किंचिद्बलं तेऽस्ति तद्दर्शय जटाधर १३।
नारद उवाच।
इत्युक्त्वा बाणसप्तत्या जघान वृषभध्वजम् ।
तानप्राप्तान्शितैर्बाणैश्चिच्छेद प्रहसन्निव १४।

ततो हयान्ध्वजं छत्रं धनुश्चैच्छेद सप्तभिः ।
सच्छिन्नधन्वा विरथो गदामादाय वीर्यवान् १५।
अभ्यधावच्छिवस्तावद्गदाबाणैर्द्विधाकरोत् ।
तथापि मुष्टिमुद्यम्य ययौ रुद्रजिघांसया १६।
तावच्छिवेन बाणौघैः क्रोशमात्रमपाकृतः ।
ततो जालंधरो दैत्यो मत्वा रुद्रं बलाधिकम् १७।
ससर्ज मायां गांधर्वीमद्भुतां रुद्रमोहिनीम् ।
ततो जगुश्च ननृतुर्गंधर्वाप्सरसांगणाः १८।
तालवेणुमृदंगांश्च वादयंतः परस्परम् ।
तं दृष्ट्वा महदाश्चर्यं रुद्रो नादविमोहितः १९।
पतितान्यपि शस्त्राणि करेभ्यो न विवेद सः ।
एकाग्रभूतमालोक्यरुद्रं दैत्यो जलंधरः २०।
कामार्त्तः सञ्जगामाशु यत्र गौरी स्थिताभवत् ।
युद्धे शुंभनिशुंभाख्यौ स्थापयित्वा महाबलौ २१।
दशदोर्दंडपंचास्यस्त्रिनेत्रश्च जटाधरः ।

महावृषभमारूढः स बभूव जलंधरः २२।
अथ रुद्रं समायांतमालोक्य भववल्लभा ।
अभ्याययौ सखीमध्यात्तद्दर्शनपथेऽभवत् २३।
यावद्ददर्श चार्वगीं पार्वतीं दनुजेश्वरः ।
तावत्स वीर्यं मुमुचे जडांगश्चाभवत्तदा २४।
अथ ज्ञात्वा तदा गौरी दानवं भयविह्वला ।
जगामांतर्हिता तावत्सा तदोत्तरमानसम् २५।
तामदृष्ट्वा तदा दैत्यः क्षणाद्विद्युल्लतामिव ।
जवेनायात्पुनर्युद्धं यत्र देवो वृषध्वजः २६।
पार्वत्यपि महाविष्णुं सस्मार मनसा तदा ।
तावद्ददर्श तं देवी सोपविष्टं समीपगम् २७।
पार्वत्युवाच।
विष्णो जलंधरो दैत्यः कृतवान्परमाद्भुतम् ।
तत्किं न विदितं तेऽस्ति चेष्टितं तस्य दुर्मतेः २८।
श्रीभगवानुवाच-

तेनैव दर्शितः पंथा वयमप्यन्वयामहे ।
नान्यथा स भवेद्वध्यः पातिव्रत्यात्सुरक्षितः २९।
नारद उवाच-
जगाम विष्णुरित्युक्त्वा पुनर्जालंधरं पुरम् ।
अथ रुद्रश्च गंधर्वानुगतः संगरे स्थितः ३०।
अंतर्द्धानगतां मायां दृष्ट्वा तु बुबुधे तदा ।
ततः शिवो विस्मितमानसः पुनर्जगाम युद्धाय जलंधरं रुषा ३१।
स चापि दैत्यः पुनरागतं शिवं दृष्ट्वा शरौघैः समवाकिरद्रणे ३२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे दैत्यकपटवर्णनोनाम

द्व्यधिकशततमोऽध्यायः १०२।

Roman transliteration

nārada uvāca-
patitaṃ vīrabhadraṃ tu dṛṃṣṭvā rudragaṇā bhayāt |
āgatāste raṇaṃ hitvā krośamānā maheśvaram 1|
atha kolāhalaṃ śrutvā gaṇānāṃ caṃdraśekharaḥ 2|
abhyayādvṛṣamārūḍhaḥ saṃgrāmaṃ prahasanniva |
rudramāyāṃ tamālokya siṃhanādairgaṇāḥ punaḥ 3|
nivṛttāḥ saṃgare daityānnijaghnuḥ śaravṛṣṭibhiḥ |
daityāśca bhīṣaṇaṃ rudraṃ dṛṣṭvā sarve vidudruvuḥ 4|
kārttikavratinaṃ dṛṣṭvā pātakānīva tadbhayāt |
atha jālaṃdharo daityānvidrutānprekṣya saṃgare 5|
roṣādadhāvaccaṃḍīśaṃ muṃcanbāṇānsahasraśaḥ |
śuṃbho niśuṃbho'śvamukhaḥ kālanemirbalāhakaḥ 6|
khaḍgaromā pracaṃḍaśca ghasmaraśca śivaṃ yayuḥ |
bāṇāṃdhakārasaṃcchannaṃ dṛṣṭvā gaṇabalaṃ śivaḥ 7|
tadbāṇajālaṃ vicchidya svabāṇairāvṛṇonnabhaḥ |

daityāṃśca bāṇavātyābhiḥ pīḍitānakarottadā 8|
pracaṃḍajālabāṇaughairapātayata bhūtale |
khaḍgaromṇaḥ śiraḥ kopāttathā paraśunācchinat 9|
balāhakasya ca śiraḥ khaṃṭvāgenākaroddvidhā |
baddhvā ca ghasmaraṃ daityaṃ pāśenābhyahanādbhuvi 10|
vṛṣabheṇa hatāḥ kecitkecidbāṇairnirākṛtāḥ |
na śekurasurāḥ sthātuṃ gajāḥ siṃhārditā yathā 11|
tataḥ kopaparītātmā vegādrudraṃ jalaṃdharaḥ |
āhvayāmāsa samare tīvrāśanisamasvanaḥ 12|
jalaṃdhara uvāca-
yudhyasvādya mayā sārddhaṃ kimebhirnihitaistava |
yacca kiṃcidbalaṃ te'sti taddarśaya jaṭādhara 13|
nārada uvāca|
ityuktvā bāṇasaptatyā jaghāna vṛṣabhadhvajam |
tānaprāptānśitairbāṇaiścicceda prahasanniva 14|

tato hayāndhvajaṃ chatraṃ dhanuścicceda saptabhiḥ |
sacchinnadhanvā viratho gadāmādāya vīryavān 15|
abhyadhāvacchivastāvadgadābāṇairdvidhākarot |
tathāpi muṣṭimudyamya yayau rudrajighāṃsayā 16|
tāvacchivena bāṇaughaiḥ krośamātramapākṛtaḥ |
tato jālaṃdharo daityo matvā rudraṃ balādhikam 17|
sasarja māyāṃ gāṃdharvīmadbhutāṃ rudramohinīm |
tato jaguśca nanṛturgaṃdharvāpsarasāṃgaṇāḥ 18|
tālaveṇumṛdaṃgāṃśca vādayaṃtaḥ parasparam |
taṃ dṛṣṭvā mahadāścaryaṃ rudro nādavimohitaḥ 19|
patitānyapi śastrāṇi karebhyo na viveda saḥ |
ekāgrabhūtamālokyarudraṃ daityo jalaṃdharaḥ 20|
kāmārttaḥ sañjagāmāśu yatra gaurī sthitābhavat |
yuddhe śuṃbhaniśuṃbhākhyau sthāpayitvā mahābalau 21|
daśadordaṃḍapaṃcāsyastrinetraśca jaṭādharaḥ |

mahāvṛṣabhamārūḍhaḥ sa babhūva jalaṃdharaḥ 22|
atha rudraṃ samāyāṃtamālokya bhavavallabhā |
abhyāyayau sakhīmadhyāttaddarśanapathe'bhavat 23|
yāvaddadarśa cārvagīṃ pārvatīṃ danujeśvaraḥ |
tāvatsa vīryaṃ mumuce jaḍāṃgaścābhavattadā 24|
atha jñātvā tadā gaurī dānavaṃ bhayavihvalā |
jagāmāṃtarhitā tāvatsā tadottaramānasam 25|
tāmadṛṣṭvā tadā daityaḥ kṣaṇādvidyullatāmiva |
javenāyātpunaryuddhaṃ yatra devo vṛṣadhvajaḥ 26|
pārvatyapi mahāviṣṇuṃ sasmāra manasā tadā |
tāvaddadarśa taṃ devī sopaviṣṭaṃ samīpagam 27|
pārvatyuvāca|
viṣṇo jalaṃdharo daityaḥ kṛtavānparamādbhutam |
tatkiṃ na viditaṃ te'sti ceṣṭitaṃ tasya durmateḥ 28|
śrībhagavānuvāca-

tenaiva darśitaḥ paṃthā vayamapyanvayāmahe |
nānyathā sa bhavedvadhyaḥ pātivratyātsurakṣitaḥ 29|
nārada uvāca-
jagāma viṣṇurityuktvā punarjālaṃdharaṃ puram |
atha rudraśca gaṃdharvānugataḥ saṃgare sthitaḥ 30|
aṃtarddhānagatāṃ māyāṃ dṛṣṭvā tu bubudhe tadā |
tataḥ śivo vismitamānasaḥ punarjagāma yuddhāya jalaṃdharaṃ ruṣā 31|
sa cāpi daityaḥ punarāgataṃ śivaṃ dṛṣṭvā śaraughaiḥ samavākiradraṇe 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde daityakapaṭavarṇanonāma dvyadhikaśatatamo'dhyāyaḥ 102|

English translation

Nārada said :

1-12. Seeing that Vīrabhadra fallen, Rudra 's attendants leaving the battle through fear and crying came to Śiva . Then hearing the uproar of his attendants, Śiva having mounted on his bull and laughing a little, came to the battle. Seeing Śiva coming, the attendants roaring like lions, again returned (to the battlefield). In the battle they struck the demons with showers of arrows. All the demons, seeing the fierce Śiva, ran away as sins run away through fear on seeing him who observes the vow of Kārtika . Then Jalandhara , seeing the demons fleeing on the battlefield, angrily ran to Śiva and discharged thousands of arrows. Śumbha , Niśumbha , Aśvamukha , Kālanemi , Balāhaka , Khadgaroman, Pracaṇḍa and Ghasmara went (i.e. rushed) to Śiva. Śiva, seeing the army of his attendants covered with the darkness caused by the arrows (of the demons), cut off the volley of arrows and with his own arrows covered the sky. He then troubled the demons with the hurricanes of his arrows. With fierce and continuous volleys of arrows he knocked (them) on the ground. Similarly he angrily cut off the head of Khaḍgaroman with a battle-axe. With a club having a skull at the top he also cut into two Balāhaka's head; and binding the demon Ghasmara with a noose, he knocked him down on the ground. Some were struck by the bull; some were driven away by the arrows. The demons, like elephants tormented by lions, could not stand (before Śiva). Then Jalandhara with his mind full of anger and a voice sharp like (the sound of) thunderbolt, quickly challenged (Śiva) in the battle.

Jalandhara said :

13. Fight with me today. What is the use of striking these? O you having matted hair, show me whatever might you have.

Nārada said :

14-27. Speaking like this he struck Śiva with seventy arrows. He, laughing a little, cut them off before they reached (him) with sharp arrows. Then with seven (arrows) he cut off his horses, banners, umbrella and bow. He the powerful one, with his bow cut off and without his chariot, took a mace. Śiva ran (to him) and cut into two his mace with arrows. Yet, raising his fist he went to kill Śiva. (Just) then Śiva drove him away up to a krośa with the volleys of arrows. Then the demon Jalandhara, thinking Śiva to be stronger, created a gāndharvī illusion which was wonderful, and deluded Śiva. Then gandharvas and bevies of celestial nymphs sang and danced. They sounded musical instruments made of bell-metal, lutes and tabors with one another. Seeing that great wonder Rudra was deluded by the sound, and he did not even notice weapons dropped from his hands. The demon seeing Rudra concentrated, was overpowered by sexual desire, quickly went where Pārvatī was seated, after putting the very strong Śumbha and Niśumbha in (charge of) the battle. That Jalandhara became one having ten staff-like arms, five faces, three eyes, matted hair, and mounted upon a mighty bull. Then seeing Rudra coming, his beloved came from among her friends, and remained within the range of his sight. When the lord of demons saw Pārvatī of a charming body, he ejected his semen and his body became dull. Then Pārvatī, recognising him to be the demon, was overcome by fear, and vanished and went to Uttaramānasa . Not seeing her in a moment like a streak of lighting, he again quickly went to the battle(-field) where god Śiva stood. Then Pārvatī also mentally recollected the great Viṣṇu . Then the goddess saw him seated by her.

Pārvatī said :

28. O Viṣṇu, the demon Jalandhara has done a great wonder. Do you not know the act of that wicked-minded (demon)?

The lord said :

29. We are following the path shown by him only. Otherwise, he well-protected by (his wife's) chastity would not be fit to be killed.

Nārada said :

30-32. Speaking like this, Viṣṇu again went to Jalandhara city. And Śiva, followed by gandharvas remained in the battle. Seeing the illusion to have disappeared, he awoke. Then Śiva, with his mind amazed, again angrily went to fight Jalandhara. The demon too seeing Śiva to have come back again, covered him with volleys of arrows in the battle.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 103

Vṛndā Curses Viṣṇu

Chapter 515 of 693 · 32 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
विष्णुर्जालंधरं गत्वा तद्दैत्यपुटभेदनम् ।
पातिव्रत्यस्य भंगाय वृंदायाश्चाकरोन्मतिम् १।
अथ वृंदारका देवी स्वप्नमध्ये ददर्श ह ।
भर्त्तारं महिषारूढं तैलाभ्यक्तं दिगंबरम् २।
कृष्णप्रसूनभूषाढ्यं क्रव्यादगणसेवितम् ।
दक्षिणाशां गतं मुंडं तमसा व्यावृतं तदा ३।
स्वपुरं सागरे मग्नं सहसैवात्मना सह ।
ततः प्रबुद्धा सा बाला स्वस्वप्नं प्रविचिन्वती ४।
ददर्शोदितमादित्यं सच्छिद्रं निश्चलं मुहुः ।
तदनिष्टमिति ज्ञात्वा रुदती भयविह्वला ५।
कुत्रचिन्नालभच्छर्म गोपुराट्टालभूमिषु ।
ततः सखीद्वययुता नगरोद्यानमागमत् ६।
तत्रापि सागता बाला नालभत्कुत्रचित्सुखम् ।
वनाद्वनांतरं याता नैव वेदात्मनस्तदा ७।

ततो भ्रमंते सा बाला ददर्शातिविभीषणौ ।
राक्षसौ सिंहवदनौ दंष्ट्रानयनभीषणौ ८।
तौ दृष्ट्वा विह्वलातीव पलायनपरा तदा ।
ददर्श तापसंशांतं सशिष्यं मौनमास्थितम् ९।
ततस्तत्कंठ आसज्य निजां बाहुलतां भयात् ।
मुने मां रक्ष शरणमागतामित्यभाषत १०।
मुनिस्तां विह्वलां दृष्ट्वा राक्षसानुगतां तदा ।
हुंकारेणैव तौ घोरौ चकार विमुखौ रुषा ११।
यद्धुंकारभयत्रस्तौ दृष्ट्वा तौ गगनं गतौ ।
प्रणम्य दंडवद्भूमौ वृंदा वचनमब्रवीत् १२।
वृंदोवाच।
रक्षिताहं त्वया घोराद्भयात्तस्मात्कृपानिधे ।
किंचिद्विज्ञप्तुमिच्छामि कृपया तन्निशामय १३।
जलंधरो हि मे भर्त्ता रुद्रं योद्धुं गतः प्रभो ।
स तत्रास्ति कथं युद्धे तन्मे कथय सुव्रत १४।

नारद उवाच-।
मुनिस्तद्वाक्यमाकर्ण्य कृपयोर्ध्वमवैक्षत ।
तावत्कपीशावायातौ तं प्रणम्याग्रतः स्थितौ १५।
ततस्तद्भ्रूलतासंज्ञा नियुक्तौ गगनं गतौ ।
गत्वा क्षणार्द्धादागत्य वानरावग्रतः स्थितौ १६।
शिरः कबंधहस्तौ तौ दृष्ट्वाब्धितनयस्य सा ।
पपात मूर्छिता भूमौ भर्तृव्यसनदुःखिता १७।
कमंडलुजलैः सिक्ता मुनिनाश्वासिता तदा ।
स्वभर्तृभाले सा भालं कृत्वा खिन्ना रुरोद ह १८।
वृंदोवाच-।
यः पुरा सुखसंवादैर्विनोदयसि मां विभो ।
स कथं न वदस्यद्य वल्लभां मामनागसम् १९।
येन देवाः सगंधर्वा निर्जिता हरिणा सह ।
स कथं तापसेन त्वं त्रैलोक्यविजयी हतः २०।
नारद उवाच-।

रुदित्वेति तदा वृंदा तं मुनिं वाक्यमब्रवीत् ।
वृंदोवाच ।
कृपानिधे मुनिश्रेष्ठ जीवनं मेऽस्य सुप्रियम् २१।
त्वमेवास्य पुनः शक्तो जीवनाय मतो मम ।
अथ तद्वाक्यमाकर्ण्य प्रहस्य मुनिरब्रवीत् २२।
मुनिरुवाच।
नायं जीवयितुं शक्यो रुद्रेण निहतो युधि ।
तथापि त्वत्कृपाविष्ट एवं संजीवयाम्यहम् २३।
नारद उवाच।
इत्युक्त्वांतर्दधे यावत्तावत्सागरनंदनः ।
वृंदामालिंग्य तद्वक्त्रं चुचुंबे प्रीतमानसः २४।
अथ वृंदापि भर्त्तारं दृष्ट्वा हर्षितमानसा ।
रेमे तद्वनमध्यस्था तद्युक्ता बहुवासरम् २५।
कदाचित्सुरतस्यांते दृष्ट्वा विष्णुं तमेव हि ।
निर्भर्त्स्य क्रोधसंयुक्ता वृंदा वचनमब्रवीत् २६।

वृंदोवाच।
धिक्त वेदं हरे शीलं परदाराभिगामिनः ।
ज्ञातोऽसि त्वं मया सम्यङ्माया प्रत्यक्ष तापसः २७।
यौ त्वया मायया द्वास्थौ स्वकीयौ दर्शितौ मम ।
तावेव राक्षसौ भूत्वा भार्यां तव हरिष्यथ २८।
त्वं चापि भार्यादुःखार्तो वने कपिसहायवान् ।
भ्रम सर्वेश्वरेणायं यस्ते शिष्यत्वमागतः २९।
इत्युक्त्वा सा तदा वृंदा प्राविशद्धव्यवाहनम् ।
विष्णुना वार्यमाणापि तस्मिन्नासक्तमानसा ३०।

ततो हरिस्तामनुसंस्मरन्मुहुर्वृंदाचिताभस्मरजोवगुंठितः ।
तत्रैव तस्थौ मुनिसिद्धसंघैः प्रबोध्यमानोपि ययौ न शांतिम् ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे वृंदाचिताग्निप्रवेशोनाम त्र्यधिकशततमोऽध्यायः १०३।

Roman transliteration

nārada uvāca-
viṣṇurjālaṃdharaṃ gatvā taddaityapuṭabhedanam |
pātivratyasya bhaṃgāya vṛṃdāyāścākaronmatim 1|
atha vṛṃdārakā devī svapnamadhye dadarśa ha |
bharttāraṃ mahiṣārūḍhaṃ tailābhyaktaṃ digaṃbaram 2|
kṛṣṇaprasūnabhūṣāḍhyaṃ kravyādagaṇasevitam |
dakṣiṇāśāṃ gataṃ muṃḍaṃ tamasā vyāvṛtaṃ tadā 3|
svapuraṃ sāgare magnaṃ sahasaivātmanā saha |
tataḥ prabuddhā sā bālā svasvapnaṃ pravicinvatī 4|
dadarśoditamādityaṃ sacchidraṃ niścalaṃ muhuḥ |
tadaniṣṭamiti jñātvā rudatī bhayavihvalā 5|
kutracinnālabhaccharma gopurāṭṭālabhūmiṣu |
tataḥ sakhīdvayayutā nagarodyānamāgamat 6|
tatrāpi sāgatā bālā nālabhatkutracitsukham |
vanādvanāṃtaraṃ yātā naiva vedātmanastadā 7|

tato bhramaṃte sā bālā dadarśātivibhīṣaṇau |
rākṣasau siṃhavadanau daṃṣṭrānayanabhīṣaṇau 8|
tau dṛṣṭvā vihvalātīva palāyanaparā tadā |
dadarśa tāpasaṃśāṃtaṃ saśiṣyaṃ maunamāsthitam 9|
tatastatkaṃṭha āsajya nijāṃ bāhulatāṃ bhayāt |
mune māṃ rakṣa śaraṇamāgatāmityabhāṣata 10|
munistāṃ vihvalāṃ dṛṣṭvā rākṣasānugatāṃ tadā |
huṃkāreṇaiva tau ghorau cakāra vimukhau ruṣā 11|
yaddhuṃkārabhayatrastau dṛṣṭvā tau gaganaṃ gatau |
praṇamya daṃḍavadbhūmau vṛṃdā vacanamabravīt 12|
vṛṃdovāca|
rakṣitāhaṃ tvayā ghorādbhayāttasmātkṛpānidhe |
kiṃcidvijñaptumicchāmi kṛpayā tanniśāmaya 13|
jalaṃdharo hi me bharttā rudraṃ yoddhuṃ gataḥ prabho |
sa tatrāsti kathaṃ yuddhe tanme kathaya suvrata 14|

nārada uvāca-|
munistadvākyamākarṇya kṛpayordhvamavaikṣata |
tāvatkapīśāvāyātau taṃ praṇamyāgrataḥ sthitau 15|
tatastadbhrūlatāsaṃjñā niyuktau gaganaṃ gatau |
gatvā kṣaṇārddhādāgatya vānarāvagrataḥ sthitau 16|
śiraḥ kabaṃdhahastau tau dṛṣṭvābdhitanayasya sā |
papāta mūrchitā bhūmau bhartṛvyasanaduḥkhitā 17|
kamaṃḍalujalaiḥ siktā munināśvāsitā tadā |
svabhartṛbhāle sā bhālaṃ kṛtvā khinnā ruroda ha 18|
vṛṃdovāca-|
yaḥ purā sukhasaṃvādairvinodayasi māṃ vibho |
sa kathaṃ na vadasyadya vallabhāṃ māmanāgasam 19|

yena devāḥ sagaṃdharvā nirjitā hariṇā saha |
sa kathaṃ tāpasena tvaṃ trailokyavijayī hataḥ 20|
nārada uvāca-|

ruditveti tadā vṛṃdā taṃ muniṃ vākyamabravīt |
vṛṃdovāca |
kṛpānidhe muniśreṣṭha jīvanaṃ me'sya supriyam 21|
tvamevāsya punaḥ śakto jīvanāya mato mama |
atha tadvākyamākarṇya prahasya munirabravīt 22|
muniruvāca|
nāyaṃ jīvayituṃ śakyo rudreṇa nihato yudhi |
tathāpi tvatkṛpāviṣṭa evaṃ saṃjīvayāmyaham 23|
nārada uvāca|
ityuktvāṃtardadhe yāvattāvatsāgaranaṃdanaḥ |
vṛṃdāmāliṃgya tadvaktraṃ cucuṃbe prītamānasaḥ 24|
atha vṛṃdāpi bharttāraṃ dṛṣṭvā harṣitamānasā |
reme tadvanamadhyasthā tadyuktā bahuvāsaram 25|
kadācitsuratasyāṃte dṛṣṭvā viṣṇuṃ tameva hi |
nirbhartsya krodhasaṃyuktā vṛṃdā vacanamabravīt 26|

vṛṃdovāca|
dhikta vedaṃ hare śīlaṃ paradārābhigāminaḥ |
jñāto'si tvaṃ mayā samyaṅmāyā pratyakṣa tāpasaḥ 27|
yau tvayā māyayā dvāsthau svakīyau darśitau mama |
tāveva rākṣasau bhūtvā bhāryāṃ tava hariṣyatha 28|
tvaṃ cāpi bhāryāduḥkhārto vane kapisahāyavān |
bhrama sarveśvareṇāyaṃ yaste śiṣyatvamāgataḥ 29|
ityuktvā sā tadā vṛṃdā prāviśaddhavyavāhanam |
viṣṇunā vāryamāṇāpi tasminnāsaktamānasā 30|
tato haristāmanusaṃsmaranmuhurvṛṃdācitābhasmarajovaguṃṭhitaḥ |
tatraiva tasthau munisiddhasaṃghaiḥ prabodhyamānopi yayau na śāṃtiṃm 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde vṛṃdācitāgnipraveśonāma tryadhikaśatatamo'dhyāyaḥ 103|

English translation

Nārada said :

1-12. Viṣṇu having gone to Jalandhara broke through his cover and decided to break (i.e. spoil) the vow of chastity of Vṛndā . Respectable Vṛndārakā saw in her dream her husband mounted upon a buffalo, smeared with oil, naked, adorned with black flowers, and waited upon by groups of eaters of raw flesh, (saw him as) having gone to the southern direction clean-shaved and covered with darkness. (She saw) her city plunged into the ocean with herself. Then the young lady, (trying to) ascertain (the meaning of) her dream, awoke. She repeatedly saw the sun that had risen, as having holes and steady. Knowing it to be undesirable, she, overcome by fear and weeping did not find pleasure at the principal gate and upper story. Then with two (of her) friends she went to the city-garden. The young lady, even after having gone there, did not get pleasure anywhere. Going from forest to forest, she was not at all aware of herself. Then the young lady who was wandering, saw two demons very fierce, having lion-like faces, and fierce fangs and eyes. Seeing them, she being extremely alarmed, became wholly engaged in running. She saw a calm ascetic observing silence with his disciples. Then putting, through fear, her

creeper-like arm round his neck she said: “O sage, protect me who have sought your shelter.” The sage, seeing her alarmed and followed by the demons, angrily turned away the fierce demons just with a hum sound. Vṛndā, seeing them to have gone to the sky due to his hum sound, fell (i.e. prostrated herself) on the ground like a staff and spoke (these) words:

Vṛndā said :

13-14. O you treasure of compassion, you have protected me from a terrible fear. So I desire to say something respectfully. Kindly listen to it. O lord, O you of a good vow, my husband Jalandhara has gone to fight with Rudra . Tell me how he is (faring) in the battle.

Nārada said :

15-18. The sage having heard the words looked about with compassion. Just then two lordly monkeys came and saluting him stood before him. Then ordered by the indication of his creeper-like brows, they went to the sky. Having gone, the monkeys returned within half a moment and stood before him. Seeing them having in their hands the head and trunk of the Ocean’s son, she, afflicted by the grief for her husband, fell unconscious on the ground. She was sprinkled over with the water from the pitcher and was brought back to consciousness by the sage. Putting her forehead on that of her husband, she, being dejected, wept.

Vṛndā said :

19-20. O lord, how is it that you who formerly amused me with pleasing news, are not talking to me, your innocent beloved. How is it that you, the conqueror of the three worlds, who vanquished gods with gandharvas and Indra , were killed by an ascetic (i.e. Śiva)?

Nārada said :

21a. Thus weeping, Vṛndā said (these) words to the sage.

Vṛndā said :

21b-22. O you treasure of penance, O best sage, his life is very dear to me. I think you alone are capable of bringing him back to life.

Hearing her words the sage laughed and said:

The sage said :

23. It is not possible to bring back to life him who is killed by Śiva in a battle. Yet full of pity for you, I shall revive him.

Nārada said :

24-26. Speaking like this, when he just vanished, just then the Ocean’s son, with his mind pleased, embraced and kissed Vṛndā. Then Vṛndā too seeing her husband, delighted in mind; she lived in the forest with him, and enjoyed with him for many days. Once, at the end of the coitus seeing him to be

Viṣṇu only, Vṛndā getting angry censured him and spoke (these) words:

Vṛndā said :

27-31. O Viṣṇu, fie upon the conduct of you, molesting another's wife! I have recognized you to be actually an illusory ascetic. The two door-keepers of you whom you showed me through your Māyā (illusion), shall become demons and kidnap your wife. You too, afflicted with the grief due to your wife and assisted by the monkeys wander in the forest with him, the lord of all who has become your disciple.

Speaking like this, Vṛndā, though prohibited by Viṣṇu, not having any mental attachment for him, entered fire. Then Viṣṇu, repeatedly remembering her, and having covered himself with the ash of Vṛndā's funeral pyre, remained there only; and though advised by the groups of sages and siddhas , did not obtain peace.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 104

The End of Jalandhara

Chapter 516 of 693 · 30 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
ततो जलंधरो दृष्ट्वा रुद्रमद्भुतविक्रमम् ।
चकार मायया गौरीं त्र्यबकं मोहयंस्तदा १।
रथोपरिगतां दृष्ट्वा रुदंतीं च तदा शिवः ।
शुंभनिशुंभदैत्यैश्च वध्यमानां ददर्श सः २।
गौरीं तथाविधां दृष्ट्वा शिवोऽप्युद्विग्नमानसः ।
अवाङ्मुखः स्थितस्तूष्णीं विस्मृत्य स्वपराक्रमम् ३।
ततो जलंधरो वेगात्त्रिभिर्विव्याध सायकैः ।
आपुंखमग्नैस्तं रुद्रं शिरस्युरसि चोदरे ४।
ततो जज्ञे स तां मायां विष्णुना संप्रबोधितः ।
रौद्ररूपधरो जातो ज्वालामालातिभीषणः ५।
तस्यातीवमहारौद्रं रूपं दृष्ट्वा महासुराः ।
न शेकुः प्रमुखे स्थातुं भेजिरे च दिशो दश ६।
ततः शापं ददौ देवस्तयोः शुंभनिशुंभयोः ।
मम युद्धादपक्रांतौ गौर्यावध्यौ भविष्यथः ७।

पुनर्जलंधरो वेगाद्ववर्ष निशितैः शरैः ।
बांणांधकारसंच्छन्नं यथा भूमितलं महत् ८।
यावद्रुद्रः प्रचिच्छेद तस्यबाणांस्त्वरान्वितः ।
तावत्स परिघेणाशु जघान वृषभं बली ९।
वृषस्तेन प्रहारेण परावृत्तो रणांगणात् ।
रुद्रेणाकृष्यमाणोऽपि न तस्थौ रणभूमिषु १०।
ततः परमसंक्रुद्धो रुद्रो रौद्रवपुर्द्धरः ।
चक्रं सुदर्शनं वेगाच्चिक्षेपादित्यवर्चसम् ११।
प्रदहद्भोदसी वेगात्तदासाद्य जलंधरम् ।
जहार तच्छिरः कायान्महदायतलोचनम् १२।
रथात्कायः पपातोर्व्यां नादयन्वसुधातलम् ।
तेजश्च निर्गतं देहात्तद्रुद्रे लयमागमत् १३।
दृष्ट्वा देहोद्भवं तेजस्तद्गौरीशे लयं गतम् ।
अथ चेंद्रादयो देवा हर्षादुत्फुल्ललोचनाः १४।
प्रणम्य शिरसा रुद्रं शशंसुर्विष्णुचेष्टितम् ।

देवा ऊचुः।
महादेव त्वया देवा रक्षिताः शत्रुजाद्भयात् १५।
किंचिदन्यत्समुद्भूतं तत्र किं करवामहै ।
वृंदालावण्यसंभ्रांतो विष्णुस्तिष्ठति मोहितः १६।
ईश्वर उवाच।
गच्छध्वं शरणं देवा विष्णोर्मोहापनुत्तये ।
शरण्यां मोहिनीं मायां सा वः कार्यं करिष्यति १७।
नारद उवाच।
इत्युक्त्वांतर्दधे देवः सहभूतगणैस्तथा ।
देवाश्च तुष्टुवुर्मूलप्रकृतिं भक्तवत्सलाम् १८।
देवा ऊचुः ।
यदुद्भवाः सत्वरजस्तमोगुणाः सर्गस्थितिध्वंसनिदानकारणम् ।
यदिच्छया विश्वमिदं भवाभवौ तनोति शुद्धां प्रकृतिं नताः स्म ताम् १९।
ये हि त्रयोविंशतिभेदिसंज्ञिता जगत्यशेषे समधिष्ठिता पुरा ।
यद्रूपकर्माणि जडास्त्रयोऽपि ते देवा विदुर्न प्रकृतिं नताः स्म ताम् २०।

यद्भक्तियुक्ताः पुरुषास्तु नित्यं दारिद्र्यव्यामोहपराभवादिकम् ।
न प्राप्नुवंत्येव हि भक्तवत्सलां सदैव विष्णोः प्रकृतिं नताः स्म ताम् २१।
नारद उवाच।
स्तोत्रमेतत्त्रिसंध्यं यः पठेदेकाग्रमानसः ।
दारिद्र मोहदुःखानि न कदाचित्स्पृशंति तम् २२।
इति स्तुवंतस्ते देवास्तेजोमंडलमास्थिताम् ।
ददृशुर्गगने तत्र ज्वालाव्याप्तदिगंतराम् २३।
तन्मध्याद्भारतीं सर्वे ददृशुर्व्योमचारिणीम् ।
अहमेव त्रिधा भिन्ना तिष्ठामि त्रिविधैर्गुणैः २४।
गौरीलक्ष्मीस्वरा चेति रजःसत्त्वतमोगुणैः ।
तत्र गच्छत तं कार्यं विधास्यंति च वः सुराः २५।
नारद उवाच-
शृण्वतामिति देवानामंतर्द्धानमगान्महः ।
देवानां विस्मयोत्फुल्लनेत्राणां तत्तदा नृप २६।
ततः सर्वेऽपि ते देवा गत्वा तद्वाक्यनोदिताः ।

गौरीं लक्ष्मीं स्वरां चैव प्रणेमुर्भक्तितत्पराः २७।
ततस्तास्तान्सुरान्दृष्ट्वा प्रणतान्भक्तवत्सलाः ।
बीजानि प्रददुस्तेभ्यो वाक्यान्यूचुश्च भूमिप २८।
देव्य ऊचुः।
इमानि क्षेत्रबीजानि विष्णुर्यत्रावतिष्ठति ।
निर्वपध्वं ततः कार्यं भवतां सिद्धिमेष्यति २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे जालंधरवधोनाम चतुरधिकशततमोऽध्यायः १०४।

Roman transliteration

nārada uvāca-
tato jalaṃdharo dṛṣṭvā rudramadbhutavikramam |
cakāra māyayā gaurīṃ tryabakaṃ mohayaṃstadā 1|
rathoparigatāṃ dṛṣṭvā rudaṃtīṃ ca tadā śivaḥ |
śuṃbhaniśuṃbhadaityaiśca vadhyamānāṃ dadarśa saḥ 2|
gaurīṃ tathāvidhāṃ dṛṣṭvā śivo'pyudvignamānasaḥ |
avāṅmukhaḥ sthitastūṣṇīṃ vismṛtya svaparākramam 3|
tato jalaṃdharo vegāttribhirvivyādha sāyakaiḥ |
āpuṃkhamagnaistaṃ rudraṃ śirasyurasi codare 4|
tato jajñe sa tāṃ māyāṃ viṣṇunā saṃprabodhitaḥ |
raudrarūpadharo jāto jvālāmālātibhīṣaṇaḥ 5|
tasyātīvamahāraudraṃ rūpaṃ dṛṣṭvā mahāsurāḥ |
na śekuḥ pramukhe sthātuṃ bhejire ca diśo daśa 6|
tataḥ śāpaṃ dadau devastayoḥ śuṃbhaniśuṃbhayoḥ |
mama yuddhādapakrāṃtau gauryāvadhyau bhaviṣyathaḥ 7|

punarjalaṃdharo vegādvavarṣa niśitaiḥ śaraiḥ |
bāṃṇāṃdhakārasaṃcchannaṃ yathā bhūmitalaṃ mahat 8|
yāvadrudraḥ pracicccheda tasyabāṇāṃstvarānvitaḥ |
tāvatsa parigheṇāśu jaghāna vṛṣabhaṃ balī 9|
vṛṣastena prahāreṇa parāvṛtto raṇāṃgaṇāt |
rudreṇākṛṣyamāṇo'pi na tasthau raṇabhūmiṣu 10|
tataḥ paramasaṃkruddho rudro raudravapurddharaḥ |
cakraṃ sudarśanaṃ vegāccikṣepādityavarcasam 11|
pradahadrodasī vegāttadāsādya jalaṃdharam |
jahāra tacchiraḥ kāyānmahadāyatalocanam 12|
rathātkāyaḥ papātorvyāṃ nādayanvasudhātalam |
tejaśca nirgataṃ dehāttadrudre layamāgamat 13|
dṛṣṭvā dehodbhavaṃ tejastadgauriśe layaṃ gatam |
atha ceṃdrādayo devā harṣādutphullalocanāḥ 14|
praṇamya śirasā rudraṃ śaśaṃsurviṣṇuceṣṭitam |

devā ūcuḥ|
mahādeva tvayā devā rakṣitāḥ śatrujādbhayāt 15|
kiṃcidanyatsamudbhūtaṃ tatra kiṃ karavāmahai |
vṛṃdālāvaṇyasaṃbhrāṃto viṣṇustiṣṭhati mohitaḥ 16|
īśvara uvāca|
gacchadhvaṃ śaraṇaṃ devā viṣṇormohāpanuttaye |
śaraṇyāṃ mohinīṃ māyāṃ sā vaḥ kāryaṃ kariṣyati 17|
nārada uvāca|
ityuktvāṃtardadhe devaḥ sahabhūtagaṇaistathā |
devāśca tuṣṭuvurmūlaprakṛtiṃ bhaktavatsalām 18|
devā ūcuḥ |
yadudbhavāḥ satvarajastamoguṇāḥ sargasthitidhvaṃsanidānakāraṇam |
yadicchayā viśvamidaṃ bhavābhavau tanoti śuddhāṃ prakṛtiṃ natāḥ sma tām 19|
ye hi trayoviṃśatibhedisaṃjñitā jagatyaśeṣe samadhiṣṭhitā purā |
yadrūpakarmāṇi jaḍāstrayo'pi te devā vidurna prakṛtiṃ natāḥ sma tām 20|

yadbhaktiyuktāḥ puruṣāstu nityaṃ dāridryavyāmohaparābhavādikam |
na prāpnuvaṃtyeva hi bhaktavatsalāṃ sadaiva viṣṇoḥ prakṛtiṃ natāḥ sma tām 21|
nārada uvāca|
stotrametattrisaṃdhyaṃ yaḥ paṭhedekāgramānasaḥ |

dāridra mohaduḥkhāni na kadācitspṛśaṃti tam 22|
iti stuvaṃtaste devāstejomaṃḍalamāsthitām |
dadṛśurgagane tatra jvālāvyāptadigaṃtarām 23|
tanmadhyādbhāratīṃ sarve dadṛśurvyomacāriṇīm |
ahameva tridhā bhinnā tiṣṭhāmi trividhairguṇaiḥ 24|
gaurīlakṣmīsvarā ceti rajaḥsattvatamoguṇaiḥ |
tatra gacchata taṃ kāryaṃ vidhāsyaṃti ca vaḥ surāḥ 25|
nārada uvāca-
śṛṇvatāmiti devānāmaṃtarddhānamagānmahaḥ |
devānāṃ vismayotphullanetrāṇāṃ tattadā nṛpa 26|
tataḥ sarve'pi te devā gatvā tadvākyanoditāḥ |

gaurīṃ lakṣmīṃ svarāṃ caiva praṇemurbhaktitatparāḥ 27|
tatastāstānsurāndṛṣṭvā praṇatānbhaktavatsalāḥ |
bījāni pradadustebhyo vākyānyūcuśca bhūmipa 28|
devya ūcuḥ|
imāni kṣetrabījāni viṣṇuryatrāvatiṣṭhati |
nirvapadhvaṃ tataḥ kāryaṃ bhavatāṃ siddhimeṣyati 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde jālaṃdharavadhonāma caturadhikaśatatamo'dhyāyaḥ 104|

English translation

Nārada said :

1-15a. Then Jalandhara seeing Śiva having wonderful valour, fashioned (an) illusory (form of) Pārvatī to delude Śiva. At that time Śiva saw her mounted upon the chariot, weeping, and being killed by Śumbha , Niśumbha and other demons. Seeing Pārvatī like that, Śiva too, with his mind dejected, remained silent with his face hung down and forgetting his valour. Then Jalandhara speedily pierced Śiva in his head, chest and belly with arrows plunging up to their feathered ends. Then being instructed by Viṣṇu , he realised the illusion. He became one having a fierce form, very fierce due to a series of flames. Seeing his extremely fierce form, the demons could not stand before him and took to the ten directions. Then the god gave a curse to Śumbha and Niśumbha: “After having gone away from the battle with me, you will be killed by Pārvatī.” Again Jalandhara speedily showered (Śiva) with sharp arrows, so that a great surface of the earth was covered with darkness due to the arrows. While Rudra quickly cut off his arrows, the mighty one quickly struck the bull (Nandin) with an iron bar. Due to that stroke, the bull turned away from the battlefield. Though dragged by Śiva, he did not remain on the battlefield. Then Śiva having a fierce form, and very angry, speedily discharged the Sudarśana disc, bright like the sun. Reaching Jalandhara speedily, it burnt heaven and earth. It took (i.e. cut) off his head with big, long eyes from his body. Resounding the earth his body fell from the chariot; and from his body a lustre came out and merged into Śiva’s body. Seeing the lustre coming out from his body and merging into (the body of) Śiva, gods like Indra with their eyes blooming with joy, saluted Śiva with their heads (bent down) and told him about Viṣṇu’s act.

The gods said :

15b-16. O Śiva, you have protected the gods from fear of the enemy. Something else has come up. What should we do there? Deluded by Vṛndā ’s beauty, Viṣṇu is stupefied.

The lord said :

17. O gods, to remove Viṣṇu's delusion resort to the fascinating Māyā , fit to be resorted to. She will do your work.

Nārada said :

18. Saying so, the god along with the imps and attendants vanished; and gods praised the Mūlā Prakṛti (literally, the original source) to whom the devotees were dear.

The gods said :

19-21. We bow to that pure (cause called) Prakṛti, from which the constituents, sattva (goodness), rajas (activity) and tamas (darkness or ignorance) have come up, which is the primary cause of creation, maintenance and destruction (of the world), by whose desire all this existence and non-existence is spread. O lady with benumbing missiles, the twenty-three divisions (principles), that formerly remained in the entire world, are the forms and acts of that (i.e. of you). We bow to her. We bow to that nature of Viṣṇu, which always loves the devotees, and men devoted to whom never meet with poverty, delusion, defeat etc.

Nārada said :

22-29. To him, who, with a concentrated mind, recites this hymn thrice a day, poverty, delusion, difficulties never touch (i.e. come). Those gods who were praising like this, saw in the sky, (Māyā) abiding in an orb of lustre and pervading the atmosphere with a series of flames. They all saw Bhāratī moving in the sky from its midst: "I alone, divided in three ways, remain with the three constituents. (My three forms are) Gaurī , Lakṣmī and Svarā (respectively endowed) with sattva, rajas and tamas. Go there, O gods; they will do your work."

Nārada said :

O king, when the gods with their eyes blooming with joy due to amazement, were hearing like this, the lustre disappeared. Then all the gods prompted by those words went and, greatly devoted, saluted Gaurī, Lakṣmī and Svarā. O king, then they, loving their devotees, saw the gods bowing down (to them), gave them seeds and said (these) words:

The goddesses said :

Sow these seeds in that place where Viṣṇu remains. Then your undertaking will succeed.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 105

The Greatness of Dhātrī and Tulasī

Chapter 517 of 693 · 30 detected Sanskrit verse markers

Sanskrit

नारद उवाच।
क्षिप्तेभ्यस्तत्रबीजेभ्यो वनस्पत्यस्त्रयोभवन् ।
धात्री च मालती चैव तुलसी च नृपोत्तम १।
धात्र्युद्भवा स्मृता धात्री माभवा मालती स्मृता ।
गौरीभवा च तुलसी तमः सत्त्व रजोगुणाः २।
स्त्रीरूपिण्यौ वनस्पत्यौ दृष्ट्वा विष्णुस्तदा नृप ।
उत्तस्थौ संभ्रमाद्वृंदारूपातिशयमोहितः ३।
ददर्श तास्तदा मोहात्कामासक्तेन चेतसा ।
तं चापि तुलसीधात्र्यौ रागेणैवावलोकताम् ४।
यच्चलक्ष्म्यापुराबीजंमाययैवसमर्पितम् ।
तस्मात्तदुद्भवानारीतस्मिन्नीर्ष्यायुताभवत् ५।
अतःसाबर्बरीत्याख्यामाधवस्यातिगर्हिता ।
धात्रीतुलस्यैतद्वा गात्तस्यप्रीतिप्रदेसदा ६।
ततो विस्मृतदुःखोऽसौ विष्णुस्ताभ्यां सहैव तु ।
वैकुंठमगमद्धृष्टः सर्वदेवनमस्कृतः ७।

कार्तिकोद्यापने विष्णोस्तस्मात्पूजा विधीयते ।
तुलसीमूलदेशे तु प्रीतिदा सा यतः स्मृता ८।
तुलसीकाननं राजन्गृहे यस्यावतिष्ठते ।
तद्गृहं तीर्थरूपं तु नायांति यमकिंकराः ९।
सर्वपापहरं पुण्यं कामदं तुलसीवनम् ।
रोपयंति नरश्रेष्ठा न तेपश्यंति भास्करिम् १०।
दर्शनं नर्मदायास्तु गंगास्नानं तथैव च ।
तुलसीवनसंसर्गः सममेतत्त्रयं स्मृतम् ११।
रोपणात्पालनात्सेकाद्दर्शनात्स्पर्शनान्नृणाम् ।
तुलसी दहते पापं वाङ्मनःकाय संचितम् १२।
तुलसीमंजरीभिर्यः कुर्याद्धरिहरार्चनम् ।
न स गर्भगृहं याति मुक्तिभागी न संशयः १३।
पुष्करादीनि तीर्थानि गंगाद्याः सरितस्तथा ।
वासुदेवादयो देवास्तिष्ठंति तुलसीदले १४।
तुलसीमंजरीयुक्तो यदि प्राणान्विमुंचति ।

विष्णोः सायुज्यमाप्नोति सत्यं सत्यं नृपोत्तम १५।
तुलसीमृत्तिकालिप्तो यस्तु प्राणान्विमुचंति ।
यमोऽपि नेक्षितुं शक्तो युक्तं पापशतैरपि १६।
तुलसीकाष्ठजं यस्तु चंदनं धारयेन्नरः ।
तद्देहं नस्पृशेत्पापं क्रियमाणमपीह यत् १७।
तुलसीविपिनच्छाया यत्र यत्र भवेन्नृप ।
तत्र श्राद्धं प्रकर्त्तव्यं पितृणां दत्तमक्षयम् १८।
धात्रीछायासु यः कुर्यात्पिंडदानं नृपोत्तम ।
तृप्तिं च यांति पितरस्तस्य ये नरके स्थिताः १९।
मूर्ध्नि पाणौ मुखे चैव देहे च नृपसत्तम ।
धत्ते धात्रीफलं यस्तु स विज्ञेयो हरिः स्वयम् २०।
धात्रीफलं च तुलसीमृत्तिका द्वारकोद्भवा ।
यस्य देहे स्थिता नित्यं स जीवन्मुक्त उच्यते २१।
धात्रीफलविमिश्रैस्तु तुलसीदलमिश्रितैः ।
जलैः स्नाति नरस्तस्य गंगास्नानफलं स्मृतम् २२।

देवार्चनं नरः कुर्याद्धात्रीपत्रैः फलैरपि ।
सुवर्णपुष्पैर्विविधैरर्चनस्याप्नुयात्फलम् २३।
तीर्थानि मुनयो देवा यज्ञाः सर्वेऽपि कार्तिके ।
नित्यं धात्रीं समाश्रित्य तिष्ठंत्यर्के तुलाश्रिते २४।
द्वादश्यां तुलसीपत्रं धात्रीपत्रं तु कार्तिके ।
लुनाति स नरो गच्छेन्निरयानतिगर्हितान् २५।
धात्रीछायां समाश्रित्य कार्तिकेऽन्नं भुनक्ति यः ।
अन्नसंसर्गजं पापमावर्षं तस्य नश्यति २६।
धात्रीमूले तु यो विष्णुं कार्तिकेऽर्चयते नरः ।
विष्णुक्षेत्रेषु सर्वेषु पूजितस्तेन सर्वदा २७।
धात्रीतुलस्योर्माहात्म्यमपिदेवश्चतुर्मुखः ।
न समर्थो भवेद्वक्तुं यथा देवस्यशार्ङ्गिणः २८।
धात्री तुलस्युद्भवकारणं च शृणोति यः श्रावयते च भक्त्या ।
विधूतपाप्मा सह पूर्वजैश्च स्वर्गं व्रजत्यग्र्यविमानसंस्थः २९।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे
धात्रीतुलस्योर्माहात्म्यंनाम पंचाधिकशततमोऽध्यायः१०५।

Roman transliteration

nārada uvāca|
kṣiptebhyastatrabījebhyo vanaspatyastrayobhavan |
dhātrī ca mālatī caiva tulasī ca nṛpottama 1|
dhātryudbhavā smṛtā dhātrī mābhavā mālatī smṛtā |
gaurībhavā ca tulasī tamaḥ sattva rajoguṇāḥ 2|
strīrūpiṇyau vanaspatyau dṛṣṭvā viṣṇustadā nṛpa |
uttasthau saṃbhramādvṛṃdārūpātiśayamohitaḥ 3|
dadarśa tāstadā mohātkāmāsaktena cetasā |

taṃ cāpi tulasīdhātryau rāgeṇaivāvalokatām 4|
yaccalakṣmyāpurābhyaṃmāyayaivasamarpitam |
tasmāttadudbhavānārītasminnīrṣyāyutābhavat 5|
ataḥsābarbarītyākhyāmādhavasyātigarhitā |
dhātrītulasyaitadrā gāttasyaprītipradesadā 6|
tato vismṛtaduḥkho'sau viṣṇustābhyāṃ sahaiva tu |
vaikuṃṭhamagamaddhṛṣṭaḥ sarvadevanamaskṛtaḥ 7|

kārtikodyāpane viṣṇostasmātpūjā vidhīyate |
tulasīmūladeśe tu prītidā sā yataḥ smṛtā 8|
tulasīkānanaṃ rājangrhe yasyāvatiṣṭhate |
tadgṛhaṃ tīrtharūpaṃ tu nāyāṃti yamakiṃkarāḥ 9|
sarvapāpaharaṃ puṇyaṃ kāmadaṃ tulasīvanam |
ropayaṃti naraśreṣṭhā na tepaśyaṃti bhāskarim 10|
darśanaṃ narmadāyāstu gaṃgāsnānaṃ tathaiva ca |
tulasīvanasaṃsargaḥ samametattrayaṃ smṛtam 11|
ropaṇātpālanātsekāddarśanātsparśanānnṛṇām |
tulasī dahate pāpaṃ vāṅmanaḥkāya saṃcitam 12|
tulasīmaṃjarībhiryaḥ kuryāddhariharārcanam |
na sa garbhagṛhaṃ yāti muktibhāgī na saṃśayaḥ 13|
puṣkarādīni tīrthāni gaṃgādyāḥ saritastathā |
vāsudevādayo devāstiṣṭhaṃti tulasīdale 14|
tulasīmaṃjarīyukto yadi prāṇānvimuṃcati |

viṣṇoḥ sāyujyamāpnoti satyaṃ satyaṃ nṛpottama 15|
tulasīmṛttikālipto yastu prāṇānvimucaṃti |
yamo'pi nekṣituṃ śakto yuktaṃ pāpaśatairapi 16|
tulasīkāṣṭhajaṃ yastu caṃdanaṃ dhārayennaraḥ |
taddehaṃ nasprśetpāpaṃ kriyamāṇamapīha yat 17|
tulasīvipinacchāyā yatra yatra bhavennṛpa |
tatra śrāddhaṃ prakarttavyaṃ pitṝṇāṃ dattamakṣayam 18|
dhātrīchāyāsu yaḥ kuryātpiṃḍadānaṃ nṛpottama |
tṛptiṃ ca yāṃti pitarastasya ye narake sthitāḥ 19|
mūrdhni pāṇau mukhe caiva dehe ca nṛpasattama |
dhatte dhātrīphalaṃ yastu sa vijñeyo hariḥ svayam 20|
dhātrīphalaṃ ca tulasīmṛttikā dvārakodbhavā |
yasya dehe sthitā nityaṃ sa jīvanmukta ucyate 21|
dhātrīphalavimiśraistu tulasīdalamiśritaiḥ |
jalaiḥ snāti narastasya gaṃgāsnānaphalaṃ smṛtam 22|

devārcanaṃ naraḥ kuryāddhātrīpatraiḥ phalairapi |
suvarṇapuṣpairvividhairarcanasyāpnuyātphalam 23|
tīrthāni munayo devā yajñāḥ sarve'pi kārtike |
nityaṃ dhātrīṃ samāśritya tiṣṭhaṃtyarke tulāśrite 24|
dvādaśyāṃ tulasīpatraṃ dhātrīpatraṃ tu kārtike |
lunāti sa naro gacchennirayānatigarhitān 25|
dhātrīchāyāṃ samāśritya kārtike'nnaṃ bhunakti yaḥ |
annasaṃsargajaṃ pāpamāvarṣaṃ tasya naśyati 26|
dhātrīmūle tu yo viṣṇuṃ kārtike'rcayate naraḥ |
viṣṇukṣetreṣu sarveṣu pūjitastena sarvadā 27|
dhātrītulasyormāhātmyamapidevaścaturmukhaḥ |
na samartho bhavedvaktuṃ yathā devasyaśārṅgiṇaḥ 28|
dhātrī tulasyudbhavakāraṇaṃ ca śṛṇoti yaḥ śrāvayate ca bhaktyā |

vidhūtapāpmā saha pūrvajaiśca svargaṃ vrajatyagryavimānasaṃsthaḥ 29|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde dhātrītulasyormāhātmyaṃnāma paṃcādhikaśatatamo'dhyāyaḥ105|

English translation

Nārada said :

1-15. O best king, from the seeds that were thrown (i.e. sown) there, three plants came up: Dhātrī , Mālatī and Tulasī . Dhātri is said to have come up from Dhātrī (the earth), Mālatī from Lakṣmī , and Tulasī from Gaurī (having) the qualities (constituents viz.) sattva (goodness), rajas (activity) and tamas (darkness, ignorance). O king, Viṣṇu , deluded by the excellence of Vṛndā 's beauty, seeing the herbs in the form of women got up in confusion. Then, with his mind attached to (i.e. full of) passion, he saw them. Tulasī and Dhātrī also looked at him with love only. Since formerly Lakṣmī gave the seed deceptively, therefore, the woman who came up from it, became jealous of him. Therefore, she is called Barbarī (i.e. low), and is very much condemned by Viṣṇu. Due to his love for them Dhātrī and Tulasī have always delighted him. Then Viṣṇu, forgetting his grief, went to Vaikuṇṭha with them. He was delighted and was saluted by all gods. Therefore, Viṣṇu's worship is ordained at the time of the conclusion of the Kārtika (vow), since it is said always to cause delight (when done) at the root of Tulasī. O king, the house of him in whose house stands a Tulasī-grove, is of the nature of a holy place. Yama 's servants do not come (there). Those best men who plant a Tulasī-grove which destroys all sins, which is auspicious, which satisfies desires, never see (Yama) the Sun's son. The three, viz. seeing (i.e. visiting) Narmadā , bathing in Gaṅgā , and contact with Tulasī-grove, are said to be equivalent. Due to men's planting, protecting, sprinkling, seeing and touching Tulasī, Tulasī removes their sin committed through speech, mind and body. He who would worship Viṣṇu with Tulasī-blossoms, does not go to the abode of embryo (i.e. is not reborn), and gets salvation. There is no doubt about this. In the Tulasī-leaf live holy places like Puṣkara , so also rivers like Gaṅgā and gods like Viṣṇu. O best king, if a man dies with a Tulasī-leaf (on his person), he obtains absorption with Viṣṇu. This is the truth (and the only) truth.

16-29. Even Yama cannot look at him, even though he is full of hundreds of sins, who dies with Tulasī-clay smeared (on his body). He who would put on the sandal from Tulasī-wood, great sin, though committed by him, does not touch his body. O king, a man should offer śrāddha wherever there would be the shade of a Tulasī-grove. (Śrāddha) offered there becomes inexhaustible for the manes of the dead ancestors. The dead ancestors in hell, of him who offers piṇḍas under the shade of a Tulasī-plant, are gratified, O best king. He who keeps the Dhātrī-fruit on his head, in his hand, in his mouth, on his body, should be known to be Viṣṇu himself, O best king. He on whose body the Dhātrī-fruit or clay (from the root) of Tulasī from Dvārakā always remains, is called 'liberated while alive.' The fruit for that man who bathes with water mixed with Dhātrī-fruits or with Tulasī-leaves, is said to be like that of a bath in Gaṅgā. The man who would worship the deities with Dhātrī-leaves or Dhātrī-fruits, would obtain the fruit of worshipping them with various flowers (made) of gold. In Kārtika when the Sun has resorted to the Libra sign of the Zodiac , holy places, sages, deities, sacrifices always remain resorted to the Dhātrī. One who plucks a Tulasī-leaf on the twelfth day, and a Dhātrī-fruit in Kārtika, would go to very condemned hells. The sin due to contact with (prohibited) food, of the man who eats under the shade of a Dhātrī plant in Kārtika, perishes for the (whole) year. One who worships Viṣṇu (while sitting) at the root of a Dhātrī plant in Kārtika, has always worshipped at all places sacred to Viṣṇu. Even the god (Brahmā) having four mouths would not be able to narrate the greatness of Dhātrī and Tulasī as of god Viṣṇu. One who devoutly listens to or causes (others) to

listen to the cause of the origin of Dhātrī and Tulasī, has his sins shaken off, and he, seated in an excellent aeroplane with his ancestors, goes to heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 106

The Kalahā Episode

Chapter 518 of 693 · 32 detected Sanskrit verse markers

Sanskrit

पृथुरुवाच।
सेतिहासमिमं ब्रह्मन्माहात्म्यं कथितं त्वया ।
अत्याश्चर्यकरं सम्यक्तुलस्यास्तु श्रुतं महत् १।
यद्दूर्जव्रतिनः पुंसः फलं महदुदाहृतम् ।
तत्पुनर्ब्रूहि माहात्म्यं केन चीर्णमिदं कथम् २।
नारद उवाच।
आसीत्सह्याद्रिविषये करवीरपुरे पुरा ।
ब्राह्मणो धर्मवित्कश्चिद्धर्मदत्तोऽतिविश्रुतः ३।
विष्णुव्रतकरः शश्वद्विष्णुपूजारतः सदा ।
द्वादशाक्षरविद्यायां जपनिष्ठोऽतिथिप्रियः ४।
कदाचित्कार्तिके मासि हरिजागरणाय सः ।
रात्र्या तुर्यांशशेषायां जगाम हरिमंदिरम् ५।
हरिपूजोपकरणान्प्रगृह्य व्रजता तदा ।
तेन दृष्टा समायाता राक्षसी भीमनिःस्वना ६।
वक्रदंष्ट्राऽनना जिह्वा निमग्ना रक्तलोचना ।

दिगंबरा शुष्कमांसा लंबोष्ठी घर्घरस्वना ७।
तां दृष्ट्वा भयवित्रस्तः कंपितावयवस्तदा ।
पूजोपकरणैर्वेगात्पयोभिश्चाहनद्भयात् ८।
संस्मृत्य च हरेर्नाम तुलसीयुतवारिणा ।
सा हता पातकं तस्मात्तस्याः सर्वमगात्क्षयम् ९।
अथ संस्मृत्य सा पूर्वजन्मकर्मविपाकजम् ।
स्वां दशामब्रवीत्सर्वां दंडवत्तं प्रणम्य सा १०।
कलहोवाच ।
पूर्वकर्मविपाकेन दशामेतां गता ह्यहम् ।
तत्कथं तु पुनर्विप्र याम्युत्तमगतिं शुभाम् ११।
नारद उवाच।
तां दृष्ट्वा प्रणतामग्रे वदमानां स्वकर्म तत् ।
अतीव विस्मितो विप्रस्तदा वचनमब्रवीत् १२।
धर्मदत्त उवाच।
केन कर्मविपाकेन त्वं दशामीदृशीं गता ।

कुतस्त्वं का च किं शीला तत्सर्वं कथयस्व मे १३।
कलहोवाच।
सौराष्ट्रनगरे ब्रह्मन्भिक्षुनामाभवद्द्विजः।
तस्याऽहं गृहिणी पूर्वं कलहाख्याति निष्ठुरा १४।
न कदाचिन्मया भर्तुर्वचसापि शुभं कृतम्।
नार्पितं तस्य मिष्टान्नं भर्तुर्वचनभंगया १५।
कलहप्रियया नित्यं भयोद्विग्नस्तदा द्विजः।
परिणेतुं तदाऽन्या स मतिं चक्रे पतिर्मम १६।
ततो गरं समादाय प्राणास्त्यक्ता मया द्विज।
अथ बध्वा बध्यमानां मां विनिन्युर्यमानुगाः १७।
यमश्च मां तदा दृष्ट्वा चित्रगुप्तमपृच्छत।
यम उवाच।
अनया किं कृतं कर्म चित्रगुप्त विलोकय १८।
प्राप्नोत्वेषा कर्मफलं शुभं वाशुभमेव च।
चित्रगुप्तस्ततो वाक्यं भर्त्सयन्समुवाच ह १९।

चित्रगुप्त उवाच।
अनया तु शुभं कर्म कृतं किंचिन्न विद्यते।
मिष्टान्नं भुक्तमनया न भर्तरि तदर्पितम् २०।
अतश्च वल्गुली योन्यां स्वविष्ठादावतिष्ठतु।
भर्तुर्द्वेषकरी त्वेषा नित्यं कलहकारिणी २१।
विष्ठादा शूकरी योन्यां ततस्तिष्ठत्वियं हरे।
पाकभांडे सदा भुक्तं नित्यं चैवानया यतः २२।
तस्माद्दोषाद्विडाली तु स्वजातापत्यभक्षिणी।
भर्तारमनयोद्दिश्य ह्यात्मघातः कृतो यतः २३।
तस्मात्प्रेतपिशाचेषु तिष्ठत्वेषातिनिंदिता।
ततश्चैव मरुं देशं प्रापितव्या भटैः सह २४।
तत्र प्रेतशरीराख्या चिरं तिष्ठत्वियं ततः।
इत्थं योनित्रयं त्वेषा भुनक्त्वा शुभकारिणी २५।
कलहोवाच-
साहं पंचशताब्दानि प्रेतदेहे स्थिता किल।

क्षुतृड्भ्यां पीडिता नित्यं दुःखिता स्वेन कर्मणा २६।
ततः क्षुत्पीडिता नित्यं शरीरं वणिजस्त्वहम्।
आयाता दक्षिणं देशं कृष्णावेण्यास्तु संगमे २७।
तत्तीरसंश्रिता यावत्तावत्तस्य शरीरतः।
शिवविष्णुगणैर्दूरमपाकृष्टा बलादहम् २८।
ततः क्षुत्क्षामया दृष्टो भ्रमंत्या त्वं मया द्विज।
प्रक्षिप्ततुलसीवारिसंसर्गगतपापया २९।
तत्कृपां कुरु विप्रेंद्र कथं मुक्तिमियाम्यहम्।
योनित्रयादति भयादस्माच्च प्रेतदेहतः ३०।

इत्थं निशम्य कलहा वचनं द्विजश्च तत्कर्मपाकभवविस्मयदुःखयुक्तः ।
तद्ग्लानिदर्शनकृपाचलचित्तवृत्तिर्ध्यात्वा चिरं स वचनं निजगाद दुःखात् ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये कलहोपाख्यानंनाम षडधिकशततमोऽध्यायः १०६।

Roman transliteration

pṛthuruvāca|
setihāsamimaṃ brahmanmāhātmyaṃ kathitaṃ tvayā |
atyāścaryakaraṃ samyaktulasyāstu śrutaṃ mahat 1|
yadūrjavratinaḥ puṃsaḥ phalaṃ mahadudāhṛtam |
tatpunarbrūhi māhātmyaṃ kena cīrṇamidaṃ katham 2|
nārada uvāca|
āsītsahyādriviṣaye karavīrapure purā |
brāhmaṇo dharmavitkaściddharmadatto'tiviśrutaḥ 3|
viṣṇuvratakaraḥ śaśvadviṣṇupūjārataḥ sadā |
dvādaśākṣaravidyāyāṃ japaniṣṭho'tithipriyaḥ 4|
kadācitkārtike māsi harijāgaraṇāya saḥ |
rātryā turyāṃśaśeṣāyāṃ jagāma harimaṃdiram 5|
haripūjopakaraṇānpragṛhya vrajatā tadā |
tena dṛṣṭā samāyātā rākṣasī bhīmaniḥsvanā 6|
vakradaṃṣṭrānanā jihvā nimagnā raktalocanā |

digaṃbarā śuṣkamāṃsā laṃboṣṭhī ghargharasvanā 7|
tāṃ dṛṣṭvā bhayavitrastaḥ kaṃpitāvayavastadā |
pūjopakaraṇairvegātpayobhiścāhanadbhayāt 8|
saṃsmṛtya ca harernāma tulasīyutavāriṇā |
sā hatā pātakaṃ tasmāttasyāḥ sarvamagātkṣayam 9|
atha saṃsmṛtya sā pūrvajanmakarmavipākajam |
svāṃ daśāmabravītsarvāṃ daṃḍavattaṃ praṇamya sā 10|
kalahovāca |
pūrvakarmavipākena daśāmetāṃ gatā hyaham |
tatkathaṃ tu punarvipra yāmyuttamagatiṃ śubhām 11|
nārada uvāca|
tāṃ dṛṣṭvā praṇatāmagre vadamānāṃ svakarma tat |
atīva vismito viprastadā vacanamabravīt 12|
dharmadatta uvāca|
kena karmavipākena tvaṃ daśāmīdṛśīṃ gatā |

kutastvaṃ kā ca kiṃ śīlā tatsarvaṃ kathayasva me 13|
kalahovāca|
saurāṣṭranagare brahmanbhikṣunāmābhavaddvijaḥ |
tasyā'haṃ gṛhiṇī pūrvaṃ kalahākhyāti niṣṭhurā 14|
na kadācinmayā bharturvacasāpi śubhaṃ kṛtam |
nārpitaṃ tasya miṣṭānnaṃ bharturvacanabhaṃgayā 15|
kalahapriyayā nityaṃ bhayodvignastadā dvijaḥ |
pariṇetuṃ tadā'nyā sa matiṃ cakre patirmama 16|
tato garaṃ samādāya prāṇāstyaktā mayā dvija |
atha badhvā badhyamānāṃ māṃ vininyuryamānugāḥ 17|
yamaśca māṃ tadā dṛṣṭvā citraguptamapṛcchata |
yama uvāca|

anayā kiṃ kṛtaṃ karma citragupta vilokaya 18|
prāpnotveṣā karmaphalaṃ śubhaṃ vāśubhameva ca |
citraguptastato vākyaṃ bhartsayansamuvāca ha 19|

citragupta uvāca|
anayā tu śubhaṃ karma kṛtaṃ kiṃcinna vidyate |
miṣṭānnaṃ bhuktamanayā na bhartari tadarpitam 20|
ataśca valgulī yonyāṃ svaviṣṭhādāvatiṣṭhatu |
bharturdveṣakarī tveṣā nityaṃ kalahakāriṇī 21|
viṣṭhādā śūkarī yonyāṃ tatastiṣṭhatviyaṃ hare |
pākabhāṃḍe sadā bhuktaṃ nityaṃ caivānayā yataḥ 22|
tasmāddoṣādbiḍālī tu svajātāpatyabhakṣiṇī |
bhartāramanayoddiśya hyātmaghātaḥ kṛto yataḥ 23|
tasmātpretapiśāceṣu tiṣṭhatveṣātiniṃditā |
tataścaiva maruṃ deśaṃ prāpitavyā bhaṭaiḥ saha 24|
tatra pretaśarīrākhyā ciraṃ tiṣṭhatviyaṃ tataḥ |
itthaṃ yonitrayaṃ tveṣā bhunaktvā śubhakāriṇī 25|
kalahovāca-
sāhaṃ paṃcaśatābdāni pretadehe sthitā kila |

kṣutpīḍbhyāṃ pīḍitā nityaṃ duḥkhitā svena karmaṇā 26|
tataḥ kṣutpīḍitā nityaṃ śarīraṃ vaṇijastvaham |
āyātā dakṣiṇaṃ deśaṃ kṛṣṇāveṇyāstu saṃgame 27|
tattīrasaṃśritā yāvattāvattasya śarīrataḥ |
śivaviṣṇugaṇairdūramapākṛṣṭā balādaham 28|
tataḥ kṣutkṣāmayā dṛṣṭo bhramaṃtyā tvaṃ mayā dvija |
prakṣiptatulasīvārisaṃsargagatapāpayā 29|
tatkṛpāṃ kuru vipreṃdra kathaṃ muktimiyāmyaham |
yonitrayādati bhayādasmācca pretadehataḥ 30|
itthaṃ niśamya kalahā vacanaṃ dvijaśca tatkarmapākabhavavismayaduḥkhayuktaḥ |
tadglānidarśanakṛpācalacittavṛttirdhyātvā ciraṃ sa vacanaṃ nijagāda duḥkhāt 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye kalahopākhyānaṃnāma ṣaḍadhikaśatatamo'dhyāyaḥ 106|

English translation

Pṛthu said :

1-2. O brāhmaṇa , you told me properly the greatness of Tulasī along with its history. I have listened to this great, very wonderful (account). Tell (me) what great fruit a man gets, who observes the Kārtika vow; (tell) its greatness again. (Tell) also who observed it? and in what manner (did he observe it)?

Nārada said :

3-10. Formerly in the region of Sahyādri in the city of Karavīra there lived a brāhmaṇa known as Dharmadatta , a knower of Dharma . He always observed Viṣṇu 's vow and was always engaged in worshipping Viṣṇu. He was fond of muttering the hymn of the twelve syllables and guests were dear to him. Once in the month of Kārtika he went to Viṣṇu's temple for keeping awake (in honour) of Viṣṇu, when the fourth part of the night had remained. When he was taking the materials for Viṣṇu's worship, he saw a demoness of a terrible voice, that had come there. Her fangs and face were crooked; her

tongue had gone down; her eyes were red; she was naked; the flesh (in her body) was dry (i.e. she was emaciated); her lips were long (i.e. protruding); her voice was purring. Seeing her, he, afflicted with fear and with limbs trembling, quickly struck her with the materials of worship and water. She was (thus) struck (by him) after remembering Viṣṇu's name and with Tulasī-water. Therefore, all her sin perished. Then she, remembering her former existence due to the maturity of her acts, told him her entire condition, after saluting him (by prostrating before him) like a staff.

Kalahā said :

11. I have been reduced to this condition as a result of my deeds in the former (existence). O brāhmaṇa, how shall I again attain excellent and auspicious condition?

Nārada said :

12. Seeing her bowing down before (him) and narrating those acts of her, the brāhmaṇa, extremely amazed, then said (these) words:

Dharmadatta said :

13. As a result of which act are you reduced to such a condition? Wherefrom (do you come)? Who are you? What is your disposition? Tell all that to me.

Kalahā said :

14-18a. O brāhmaṇa, in a city in Saurāṣṭra there was a brāhmaṇa named Bhikṣu . I was first his very cruel wife named Kalahā . I never did good to him even by words; I who broke his command and who always liked to quarrel, never gave sweet food to my husband. Then the brāhmaṇa was dejected through grief; that my husband thought of marrying another woman. Then, O brāhmaṇa, taking poison, I cast off my life. Then Yama 's followers bound me and took me away. And Yama seeing me then, asked Citragupta .

Yama said :

18b-19. O Citragupta, see what act she has done. Let her obtain good or bad fruit of her act.

Then Citragupta, censuring her, said (these) words:

Citragupta said :

20-25. She has not done any good act at all. She (herself) ate savoury food, (but) did not give it to her husband. Therefore, let her be (born) in her own feces in the stock of a cockroach. Then, O Hari , she, who hated her husband and always quarrelled, will be (born) in the stock of a female pig eating feces. Since she always ate from the pot in which the food is cooked, (let her be born) among female-cats eating her own young ones. Since she killed herself with reference to her husband, therefore, let this extremely censured one live among ghosts and goblins. Then with the demons she should be taken to the Maru country. Let her, having a ghosts' body, stay there for a longtime. Thus having undergone (i.e. passed through) three stocks (i.e. existences) (she will be) doing auspicious acts.

Kalahā said :

26-31. That I (i.e. like that I) remained for five hundred years in a ghost's body. Everyday I was oppressed by hunger and thirst and was afflicted due to my own act(s). Then I, oppressed by hunger everyday, (resorted to) a merchant's body and came to the confluence of Kṛṣṇā and Veṇī in the southern country. When I resorted to that bank, I was forcibly thrown away from that body(?) by the attendants of Śiva and Viṣṇu. Then, O brāhmaṇa, I who was emaciated with hunger, who was wandering, and whose sin had gone away due to the contact of the Tulasī-water thrown (by you), saw you. Therefore, O best brāhmaṇa, have pity on me. How shall I be free from the three very fearful existences, and from this ghost's body?

Hearing like this the words of Kalahā, the brāhmaṇa, full of affliction and amazement due to the maturity of her acts, and with his mind restless due to having seen her misery thought for a long time, and sorrowfully spoke (these) words:

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 107

Kalahā Is Emancipated

Chapter 519 of 693 · 27 detected Sanskrit verse markers

Sanskrit

धर्मदत्त उवाच।
विलयं यांति पापानि तीर्थदानव्रतादिभिः ।
प्रेतदेहस्थितायास्ते तेषु नैवाधिकारिता १।
त्वद्ग्लानिदर्शनादस्मात्खिन्नं च मम मानसम् ।
नैव निर्वृतिमायाति त्वामनुद्धृत्य दुःखिताम् २।
पातकं च तवात्युग्रं योनित्रयविपाकदम् ।
नैवान्यैः क्षीयते पुण्यैः प्रेतत्वं चातिगर्हितम् ३।
तस्मादाजन्मजनितं यन्मया कार्तिकव्रतम् ।
तत्पुण्यस्यार्द्धभागेन सद्गतिं त्वमवाप्नुहि ४।
कार्तिकव्रतपुण्येन न साम्यं यांति सर्वथा ।
यज्ञदानानि तीर्थानि व्रतान्यपि यतो ध्रुवम् ५।
नारद उवाच।
इत्युक्त्वा धर्मदत्तोऽसौ यावत्तामभ्यषेचयत् ।
तुलसीमिश्रतोयेन श्रावयन्द्वादशाक्षरम् ६।
तावत्प्रेतत्वनिर्मुक्ता ज्वलदग्निशिखोपमा ।

दिव्यवपुर्धरा जाता लावण्याद्भासिता दिशः ७।
ततः सा दंडवद्भूमौ प्रणनामाथ तं द्विजम् ।
उवाच च तदा वाक्यं हर्षगद्गदभाषिणी ८।
कलहोवाच।
त्वत्प्रसादाद्विजश्रेष्ठ विमुक्ता निरयादहम् ।
पापाब्धौ मज्जमानायास्त्वं नो भूतोऽसि मे ध्रुवम् ९।
नारद उवाच।
इत्थं सा वदती विप्रं ददर्शायातमंबरात् ।
विमानं भास्वरं युक्तं विष्णुरूपधरैर्गणैः १०।
अथ सा तद्विमानाग्र्यद्वास्थाभ्यामधिरोहिता ।
पुण्यशीलसुशीलाभ्यामप्सरोगणसेवितम् ११।
तद्विमानं तदापश्यद्धर्मदत्तः सविस्मयः ।
पपात दंडवद्भूमौ दृष्ट्वा तौ पुण्यरूपिणौ १२।
पुण्यशीलसुशीलौ तमुत्थाप्य प्रणतं द्विजम् ।
अभ्यनंदयतां वाक्यमूचतुर्द्धर्मशालिनौ १३।

गणा ऊचतुः ।
साधुसाधु द्विजश्रेष्ठ यस्त्वं विष्णुरतः सदा ।
दीनानुकंपी धर्मज्ञो विष्णुव्रतपरायणः १४।
आजन्मसच्छुभं ह्येतद्यत्त्वया कार्तिकव्रतम् ।
कृतं तस्यार्द्धदानेन यदस्याः पूर्वसंचितम् १५।
जन्मांतरशतोद्भूतं पापं तद्विलयं गतम् ।
हरिजागरणाच्चैश्च विमानमिदमागमत् १६।
वैकुण्ठभवनं विष्णोः सान्निध्यं च स्वरूपता ।
ते धन्याः कृतकृत्यास्ते तेषां च सफलो भवः १७।
यैर्भक्त्याराधितो विष्णुर्धर्मदत्तत्वया यथा ।
सम्यगाराधितो विष्णुः किं न यच्छति देहिनाम् १८।
औत्तानचरणिर्येन ध्रुवत्वे स्थापितः पुरा ।
यन्नामस्मरणादेव देहिनो यांति सद्गतिम् १९।
ग्राहगृहीतो नागेंद्रो यन्नामस्मरणात्पुरा ।
विमुक्तः सन्निधिं प्राप्तो जातो यो जयसंज्ञकः २०।

अतस्त्वयार्चितो विष्णुः स्वसान्निध्यं प्रदास्यति ।
बहुन्यब्दसहस्राणि भार्याद्वययुतस्य ते २१।
ततः पुण्यक्षये जाते यदा यास्यसि भूतले ।
सूर्यवंशोद्भवो राजा विख्यातस्त्वं भविष्यसि २२।
नाम्ना दशरथस्तत्र भार्याद्वययुतः पुनः ।
तृतीयं यानया चापि याते पुण्यार्द्धभागिनी २३।
तत्रापि तव सान्निध्यं विष्णुर्यास्यति भूतले ।
आत्मानं तव पुत्रत्वे प्रकल्प्यामरकार्यकृत् २४।
तवाजन्मव्रतादस्माद्विष्णुसंतुष्टिकारकात् ।
न यज्ञा न च दानानि न तीर्थान्यधिकानि ते २५।
धन्योऽसि विप्रप्रयतस्त्वयैतद्व्रतं कृतं तुष्टिकरं जगद्गुरोः ।
यदर्धभागाच्च फलान्मुरारेः प्रणीयतेस्माभिरियं सलोकताम् २६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे कलहोपाख्यानोनाम सप्ताधिकशततमोऽध्यायः १०७।

Roman transliteration

dharmadatta uvāca|
vilayaṃ yāṃti pāpāni tīrthadānavratādibhiḥ |
pretadehasthitāyāste teṣu naivādhikāritā 1|
tvadglānidarśanādasmātkhinnaṃ ca mama mānasam |
naiva nirvṛtimāyāti tvāmanuddhṛtya duḥkhitām 2|
pātakaṃ ca tavātyugraṃ yonitrayavipākadam |
naivānyaiḥ kṣīyate puṇyaiḥ pretatvaṃ cātigarhitam 3|
tasmādājanmajanitaṃ yanmayā kārtikavratam |
tatpuṇyasyārddhabhāgena sadgatiṃ tvamavāpnuhi 4|
kārtikavratapuṇyena na sāmyaṃ yāṃti sarvathā |
yajñadānāni tīrthāni vratānyapi yato dhruvam 5|

nārada uvāca|
ityuktvā dharmadatto'sau yāvattāmabhyaṣecayat |
tulasīmiśratoyena śrāvayandvādaśākṣaram 6|
tāvatpretatvanirmuktā jvaladagniśikhopamā |

divyavapurdharā jātā lāvaṇyādbhāsitā diśaḥ 7|
tataḥ sā daṃḍavadbhūmau praṇanāmātha taṃ dvijam |
uvāca ca tadā vākyaṃ harṣagadgadabhāṣiṇī 8|
kalahovāca|
tvatprasādāddivajaśreṣṭha vimuktā nirayādaham |
pāpābdhau mañjamānāyāstvaṃ no bhūto'si me dhruvam 9|
nārada uvāca|
itthaṃ sā vadatī vipraṃ dadarśāyātamaṃbarāt |
vimānaṃ bhāsvaraṃ yuktaṃ viṣṇurūpadharairgaṇaiḥ 10|
atha sā tadvimānāgryadvāsthābhyāmadhirohitā |
puṇyaśīlasuśīlābhyāmapsarogaṇasevitam 11|
tadvimānaṃ tadāpaśyaddharmadattaḥ savismayaḥ |
papāta daṃḍavadbhūmau dṛṣṭvā tau puṇyarūpiṇau 12|
puṇyaśīlasuśīlau tamutthāpya praṇataṃ dvijam |
abhyanaṃdayatāṃ vākyamūcaturddharmaśālinau 13|

gaṇā ūcatuḥ |
sādhusādhu dvijaśreṣṭha yastvaṃ viṣṇurataḥ sadā |
dīnānukaṃpī dharmajño viṣṇuvrataparāyaṇaḥ 14|
ājanmasacchubhaṃ hyetadyattvayā kārttikavratam |
kṛtaṃ tasyārddhadānena yadasyāḥ pūrvasaṃcitam 15|
janmāṃtaraśatodbhūtaṃ pāpaṃ tadvilayaṃ gatam |
harijāgaraṇādyaiśca vimānamidamāgamat 16|
vaikuṇṭhabhavanaṃ viṣṇoḥ sānnidhyaṃ ca svarūpatā |
te dhanyāḥ kṛtakṛtyāste teṣāṃ ca saphalo bhavaḥ 17|
yairbhaktyārādhito viṣṇurdharmadattatvayā yathā |
samyagārādhito viṣṇuḥ kiṃ na yacchati dehinām 18|
auttānacaraṇiryena dhruvatve sthāpitaḥ purā |
yannāmasmaraṇādeva dehino yāṃti sadgatim 19|
grāhagṛhīto nāgeṃdro yannāmasmaraṇātpurā |
vimuktaḥ sannidhiṃ prāpto jāto yo jayasaṃjñakaḥ 20|

atastvayārcito viṣṇuḥ svasānnidhyaṃ pradāsyati |
bahūnyabdasahasrāṇi bhāryādvayayutasya te 21|
tataḥ puṇyakṣaye jāte yadā yāsyasi bhūtale |
sūryavaṃśodbhavo rājā vikhyātastvaṃ bhaviṣyasi 22|
nāmnā daśarathastatra bhāryādvayayutaḥ punaḥ |
tṛtīyaṃ yānayā cāpi yāte puṇyārddhabhāginī 23|
tatrāpi tava sānnidhyaṃ viṣṇuryāsyati bhūtale |
ātmānaṃ tava putratve prakalpyāmarakāryakṛt 24|
tavājanmavratādasmādviṣṇusaṃtuṣṭikārakāt |
na yajñā na ca dānāni na tīrthānyadhikāni te 25|
dhanyo'si vipraprayatastvayaitadvrataṃ kṛtaṃ tuṣṭikaraṃ jagadguroḥ |
yadardhabhāgācca phalānmurāreḥ praṇīyatesmābhiriyaṃ salokatām 26|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde kalahopākhyānonāma saptādhikaśatatamo'dhyāyaḥ 107|

English translation

Dharmadatta said :

1-5. By means of (visits to) holy places, gifts and vows etc. sins perish. But you, remaining in an imp's body are not entitled to them. My mind dejected at seeing this misery of you will not be pleased without emancipating you who are unhappy. Your sin, giving you the three existences as a result of its maturity, is very grave. It cannot be exhausted by other meritorious acts. The state of an imp is very censurable. Therefore, obtain a good condition by means of half the merit of the Kārtika vow observed by me from my birth. Sacrifices, gifts, (visits to) holy places and vows certainly do not at all have the equivalence to the merit due to the Kārtika vow.

Nārada said :

6-8. Speaking like this, when Dharmadatta sprinkled her with water mixed with Tulasī , repeating the twelve-syllabled (hymn), (just) then she was free from imphood, resembled the flame of a blazing fire, had a divine form, and brightened up the directions with her beauty. Then she saluted the brāhmaṇa (by prostrating herself) like a staff on the ground, and in a voice stammering with joy, said (these) words:

Kalahā said :

9. O you best brāhmaṇa, due to your favour I have been free from hell. Certainly you have been (the emancipator) of me who was drowning in the ocean of sin.

Nārada said :

10-13. She who was talking like this to the brāhmaṇa saw a bright aeroplane with attendants having Viṣṇu 's form coming from the sky. Then two righteous door-keepers of good conduct put her into that excellent aeroplane attended upon by a band of celestial nymphs. Dharmadatta saw that aeroplane and was amazed. Seeing the two meritorious ones he fell on the ground like a staff. The two righteous ones of good conduct, raised the brāhmaṇa who had bowed down, and praising him spoke (these) words:

The two attendants said :

14-26. It's good, O best brāhmaṇa, that you are always devoted to Viṣṇu, you are kind to the helpless, you know Dharma and are very much engrossed in Viṣṇu's vow. From your birth you observed this Kārtika vow. By giving half of (the religious merit due to) it her sins collected formerly in hundreds of existences, have perished. Due to your keeping awake in honour of Viṣṇu etc. this aeroplane has come; so also (have come) the residence in Vaikuṇṭha , proximity of Viṣṇu, and absorption into him. Those who have devoutly propitiated Viṣṇu as you have done, O Dharmadatta, are lucky and contented. Their existence is fruitful. What will Viṣṇu who formerly put Uttāna's son (Dhruva) at a fixed place, and by merely remembering whose name human beings get good position, not give to human beings, when he is properly propitiated? Formerly the lordly elephant seized by a crocodile became free by (merely) remembering his name, obtained his proximity and became one called ' Jaya ' (i.e. came to be called Jaya). Therefore, Viṣṇu worshipped by you will give you with your two wives his proximity for many thousand years. Then, after your religious merit is exhausted, when you will go to the earth, you will be

a famous king born in the solar dynasty named Daśaratha with your two wives and with this one as the third (wife) sharing half of your religious merit. There on the earth also Viṣṇu doing the work of the gods, will give you his proximity after having made himself (i.e. born as) your son. For you sacrifices, gifts, visits to holy places are not superior to this your vow (taken) from your birth and pleasing Viṣṇu. O brāhmaṇa, you are lucky that you have observed this vow pleasing the lord of the world, due to the fruit of the half portion of which this one is being taken by us to the same world as of Viṣṇu.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 108

King Cola and Brāhmaṇa Viṣṇudāsa

Chapter 520 of 693 · 31 detected Sanskrit verse markers

Sanskrit

नारद उवाच।
इत्थं तद्वचनं श्रुत्वा धर्मदत्तः सविस्मयः।
प्रणम्य दंडवद्भूमौ वाक्यमेतदुवाच ह १।
धर्मदत्त उवाच।
आराधयंति सर्वेऽपि विष्णुं भक्तार्तिनाशिनम्।
यज्ञैर्दानैर्व्रतैस्तीर्थैस्तपोभिश्च यथाविधि २।
विष्णुप्रीतिकरं तेषां विष्णुसान्निध्यकारकम्।
यत्कृत्वा तानि चीर्णानि सर्वाण्यपि भवंति हि ३।
गणावूचतुः।
साधु पृष्टं त्वया विप्र शृणुष्वैकाग्रमानसः।
सेतिहासां कथां विप्र कथ्यमानां पुराभवाम् ४।
कांतिपुर्यां पुरा चोल चक्रवर्त्ती नृपोऽभवत्।
यस्य नाम्ना च ते देशाश्चोलाख्या अभवन्किल ५।
यस्मिन्शासति भूचक्रं दरिद्रो नैव दुःखितः।
पापबुद्धिः सरुग्वापि नैव कश्चिदभून्नरः ६।

यस्याप्यत्यंतयज्ञस्य ताम्रपर्णी तटावुभौ।
सुवर्णयूपैः शोभाढ्यावास्तां चैत्ररथोपमौ ७।
स कदाचिदगाद्राजा ह्यनंतशयनं द्विज।
यत्रासौ जगतां नाथो योगनिद्रामुपासते ८।
तत्र श्रीरमणं देवं संपूज्य विधिवन्नृपः।
मणिमुक्ताफलैर्दिव्यैः स्वर्णपुष्पैश्च शोभनैः ९।
प्रणम्य दंडवच्चावदुपविष्टः स तत्र वै।
तावद्ब्राह्मणमायां तमपश्यद्देवसन्निधौ १०।
देवार्चनार्थमायांतं तुलस्युदकपाणिनम्।
स्वपुरीवासिनं तत्र विष्णुदासाह्वयंविष्णुदासा वयं इति पाठः द्विजम् ११।
तत्राभ्येत्य स विप्रर्षिर्देवदेवमपूजयत्।
विष्णुसूक्तेन संस्नाप्य तुलसीमंजरीदलैः १२।
तुलसीपूजया तस्य रत्नपूजां तथा कृताम्।
आच्छादितां समालोक्य राजा क्रुद्धोऽब्रवीद्वचः १३।
राजोवाच।

माणिक्यस्वर्णपूजात्र शोभाढ्या या मया कृता ।
विष्णुदास कथं सेयमाच्छन्ना तुलसीदलैः १४।
विष्णुभक्तिं न जानासि वराकोऽसि मतो मम ।
यस्त्विमामतिशोभाढ्यां पूजामाच्छादयस्यहो १५।
इति तद्वचनं श्रुत्वा सक्रोधः स द्विजोत्तमः ।
राज्ञो गौरवमुल्लंघ्य जगाद वचनं तदा १६।
विष्णुदास उवाच।
राजन्मुक्तिं न जानासि गर्वितोऽसि नृपश्रिया ।
किंस्विद्विष्णुव्रतं पूर्वं त्वया चीर्णं वदस्व तत् १७।
गणावूचतुः ।
तद्ब्राह्मणवचः श्रुत्वा प्रहस्य स नृपोत्तमः ।
विष्णुदासं तदा गर्वादुवाच वचनं द्विज १८।
इत्थं चेत्कथ्यसे विप्र विष्णुभक्त्यातिगर्वितः ।
भक्तिस्ते कियतीविष्णोर्दरिद्रस्याधनस्य च १९।
यज्ञदानादिकं चैव विष्णुतुष्टिकरं कृतम् ।

नापि देवालयं पूर्वं त्वया विप्र क्वचित्कृतम् २०।
ईदृशस्यापि ते गर्व एष तिष्ठति भक्तितः ।
तच्छृण्वंतु वचो मेऽद्य सर्वेप्येते द्विजोत्तमाः २१।
साक्षात्कारमहं विष्णोरेष वादो गमिष्यति ।
यथा तु सर्वेऽपि ततो भक्तिं ज्ञास्यथ चावयोः २२।
गणावूचतुः ।
इत्युक्त्वा स नृपो गच्छन्निजं राजगृहं द्विजः ।
आरेभे वैष्णवं सत्रं कृत्वाचार्यं तु मुद्गलम् २३।
ऋषिसंघसमाजुष्टं बभूव बहुदक्षिणम् ।
यद्वद्ब्रह्मकृतं पूर्वं गयाक्षेत्रे समृद्धिमत् २४।
विष्णुदासोऽपि तत्रैव तस्थौ देवालये व्रती ।
पंचैतान्नियमान्कृत्वा विष्णुतुष्टिकरान्सदा २५।
माघोर्जयोर्व्रतं सम्यक्तुलसीवनपालनम् ।
एकादशीव्रतं जाप्यं द्वादशाक्षरविद्यया २६।
उपचारैः षोडशभिर्गीतनृत्यादिमंगलैः ।

नित्यं विष्णोस्तथा पूजां व्रतान्येतानि सोऽकरोत् २७।
नित्यं संस्मरणं विष्णोर्गच्छन्भुंजन्स्वपन्नपि ।
सर्वभूतस्थितं विष्णुमपश्यत्समदर्शनः २८।
माघकार्तिकयोर्नित्यं विशेषनियमानपि ।
अकरोद्विष्णुतुष्ट्यर्थं सोद्यापनविधिं तथा २९।
एवं समाराधयतोः श्रियः पतिं तयोस्तु चोलेश्वरविष्णुदासयोः ।
अगादनेहा बहु तद्व्रतस्थयोस्तन्निष्ठकर्मेन्द्रियकर्मणोस्तयोः ३०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे कलहोपाख्याने अष्टाधिकशततमोऽध्यायः १०८।

Roman transliteration

nārada uvāca|
itthaṃ tadvacanaṃ śrutvā dharmadattaḥ savismayaḥ |
praṇamya daṃḍavadbhūmau vākyametaduvāca ha 1|
dharmadatta uvāca|
ārādhayaṃti sarve'pi viṣṇuṃ bhaktārttināśinam |
yajñairdānairvrataistīrthaistapobhiśca yathāvidhi 2|
viṣṇuprītikaraṃ teṣāṃ viṣṇusānnidhyakārakam |
yatkṛtvā tāni cīrṇāni sarvāṇyapi bhavaṃti hi 3|
gaṇāvūcatuḥ |
sādhu pṛṣṭaṃ tvayā vipra śṛṇuṣvaikāgramānasaḥ |
setihāsāṃ kathāṃ vipra kathyamānāṃ purābhavām 4|
kāṃtipuryāṃ purā cola cakravarttī nṛpo'bhavat |
yasya nāmnā ca te deśāścolākhyā abhavankila 5|
yasminśāsati bhūcakraṃ daridro naiva duḥkhitaḥ |
pāpabuddhiḥ sarugvāpi naiva kaścidabhūnnaraḥ 6|

yasyāpyatyaṃtayajñasya tāmraparṇī taṭāvubhau |
suvarṇayūpaiḥ śobhāḍhyāvāstāṃ caitrarathopamau 7|
sa kadācidagādrājā hyanaṃtaśayanaṃ dvija |
yatrāsau jagatāṃ nātho yoganidrāmupāsate 8|
tatra śrīramaṇaṃ devaṃ saṃpūjya vidhivannṛpaḥ |
maṇimuktāphalairdivyaiḥ svarṇapuṣpaiśca śobhanaiḥ 9|
praṇamya daṃḍavadyāvadupaviṣṭaḥ sa tatra vai |
tāvadbrāhmaṇamāyāṃ tamapaśyaddevasannidhau 10|
devārcanārthamāyāṃtaṃ tulasyudakapāṇinam |
svapurīvāsinaṃ tatra viṣṇudāsāhvayaṃviṣṇudāsā vayaṃ iti pāṭhaḥ dvijam 11|
tatrābhyetya sa viprarṣirdevadevamapūjayat |
viṣṇusūktena saṃsnāpya tulasīmaṃjarīdalaiḥ 12|
tulasīpūjayā tasya ratnapūjāṃ tathā kṛtām |
ācchāditāṃ samālokya rājā kruddho'bravīdvacaḥ 13|
rājovāca|

māṇikyasvarṇapūjātra śobhāḍhyā yā mayā kṛtā |
viṣṇudāsa kathaṃ seyamācchannā tulasīdalaiḥ 14|
viṣṇubhaktiṃ na jānāsi varāko'si mato mama |
yastvimāmatiśobhāḍhyāṃ pūjāmācchādayasyaho 15|
iti tadvacanaṃ śrutvā sakroḍhaḥ sa dvijottamaḥ |
rājño gauravamullaṃghya jagāda vacanaṃ tadā 16|
viṣṇudāsa uvāca|
rājanmuktiṃ na jānāsi garvito'si nṛpaśriyā |
kiṃsvidviṣṇuvrataṃ pūrvaṃ tvayā cīrṇaṃ vadasva tat 17|
gaṇāvūcatuḥ |
tadbrāhmaṇavacaḥ śrutvā prahasya sa nṛpottamaḥ |
viṣṇudāsaṃ tadā garvāduvāca vacanaṃ dvija 18|
itthaṃ cetkathyase vipra viṣṇubhaktyātigarvitaḥ |
bhaktiste kiyatīviṣṇordaridrasyādhanasya ca 19|
yajñadānādikaṃ caiva viṣṇutuṣṭikaraṃ kṛtam |

nāpi devālayaṃ pūrvaṃ tvayā vipra kvacitkṛtam 20|
īdṛśasyāpi te garva eṣa tiṣṭhati bhaktitaḥ |
tacchṛṇvaṃtu vaco me'dya sarvepyete dvijottamāḥ 21|
sākṣātkāramahaṃ viṣṇoreṣa vādo gamiṣyati |

yathā tu sarve'pi tato bhaktiṃ jñāsyatha cāvayoḥ 22|
gaṇāvūcatuḥ |
ityuktvā sa nṛpo gacchannijaṃ rājagṛhaṃ dvijaḥ |
ārebhe vaiṣṇavaṃ satraṃ kṛtvācāryaṃ tu mudgalam 23|
ṛṣisaṃghasamājuṣṭaṃ babhūva bahudakṣiṇam |
yadvadbrahmakṛtaṃ pūrvaṃ gayākṣetre samṛddhimat 24|
viṣṇudāso'pi tatraiva tasthau devālaye vratī |
paṃcaitānniyamānkṛtvā viṣṇutuṣṭikarānsadā 25|
māghorjayorvrataṃ samyaktulasīvanapālanam |
ekādaśīvrataṃ jāpyaṃ dvādaśākṣaravidyayā 26|
upacāraiḥ ṣoḍaśabhirgītanṛtyādimaṃgalaiḥ |

nityaṃ viṣṇostathā pūjāṃ vratānyetāni so'karot 27|
nityaṃ saṃsmaraṇaṃ viṣṇorgacchanbhuṃjansvapannapi |
sarvabhūtasthitaṃ viṣṇumapaśyatsamadarśanaḥ 28|
māghakārtikayornityaṃ viśeṣaniyamānapi |
akarodviṣṇutuṣṭyarthaṃ sodyāpanavidhiṃ tathā 29|
evaṃ samārādhayatoḥ śriyaḥ patiṃ tayostu coleśvaraviṣṇudāsayoḥ |
agādanehā bahu tadvratasthayostanniṣṭhakarmendriyakarmaṇostayoḥ 30|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde kalahopākhyāne aṣṭādhikaśatatamo'dhyāyaḥ 108|

English translation

Nārada said :

1. Hearing her words like this, Dharmadatta , being amazed, bowed on the ground (i.e. prostrated himself) like a staff and said these words:

Dharmadatta said :

2-3. By means of sacrifices, gifts, vows, (visits to) holy places, austerities, all devotees properly propitiate Viṣṇu who removes affliction. (Tell me) that which pleases Viṣṇu and which brings about proximity of Viṣṇu and having done which all those are done.

The two attendants said :

4-13. O brāhmaṇa , you have asked well. Listen with a concentrated mind to a story, with its history, which took place in olden times and which is being told (by us). Formerly in Kāntipura there lived an emperor Cola after whom, it is said, the country was called Cola. While he was ruling over the globe, no man was poor, unhappy, of a sinful design or diseased. Of him, performing many sacrifices (i.e. while he was performing many sacrifices), both the banks of the Tāmraparṇī (river) were full of beauty with golden sacrificial posts resembling Caitraratha (Kubera 's garden). Once, O brāhmaṇa, that king went to Anantaśayana where this lord of the three worlds resorts to sleep. There the king having duly worshipped god Viṣṇu with divine gems, pearls, and beautiful golden flowers, saluted him (prostrating before him) like a staff and sat (there). When he was seated he saw a brāhmaṇa called Viṣṇudāsa , who had come with Tulasī -water in his hand for worshipping the god and living in his own city. Having come there, the brāhmaṇa-sage worshipped the god of gods after having bathed him with Tulasī blossoms and leaves and with (the recital of) the Viṣṇu-hymn. Seeing that the worship done (by him)

with jewels (etc.), was covered with Tulasī (-leaves) etc. the got angry and spoke (these) words:

The king said :

14-16. O Viṣṇudāsa, how is it that the beautiful worship done by me with rubies and gold is covered with Tulasī-leaves by you? Since you cover this very beautiful worship offered by me, I think you do not know devotion to Viṣṇu and you are wretched.

Hearing these words, the best brāhmaṇa got angry, and transgressing (i.e. not caring for) the greatness of the king, said (these) words then:

Viṣṇudāsa said :

17. O king, you do not know salvation; you are proud of your wealth. Tell me which Viṣṇu-vow you have observed before.

The two attendants said :

18-22. O brāhmaṇa, hearing those words of the brāhmaṇa the best king laughed and proudly said these words to Viṣṇudāsa: "O brāhmaṇa, if, being very proud, you are telling like this, (tell me) how much devotion to Viṣṇu you poor and indigent one have. O brāhmaṇa, you have not offered sacrifices or gifts. Nor anywhere have you put up a temple before. If the pride of you who are like this persists due to your devotion, then may these best brāhmaṇas today hear my words. This dispute will go (i.e. cease). I shall have actual perception of Viṣṇu so that all these and you will realise our devotion."

The two attendants said :

23-30. Speaking like this, O brāhmaṇa, the king went to his palace; and making Mudgala the preceptor he commenced a sacrificial session (in honour) of Viṣṇu, at which hosts of sages had come and many presents were given, which was rich like the one offered formerly by Brahmā at Prayāga . Viṣṇudāsa, observing the vow, remained just there in the temple, always observing these five restraints pleasing Viṣṇu: observing properly the vow in Māgha and Kārtika , maintaining a Tulasī-grove, observing the Ekādaśī -vow, and muttering the twelve-syllabled hymn. So also everyday he worshipped 'Viṣṇu in the sixteen ways with auspicious (acts) like dancing and singing. (Thus) he observed these vows. He, viewing all equally, always remembered Viṣṇu while walking, eating and even while sleeping, and saw Viṣṇu remaining (i.e. as present) in every being. He daily observed the special restraints in Māgha and Kārtika for pleasing Viṣṇu, so also their proper conclusion. When king Cola and Viṣṇudāsa, who were observing that vow, who had devoted their senses and acts to deeds for him (i.e. Viṣṇu), were thus propitiating (Viṣṇu) the lord of Lakṣmī , much time passed.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 109

King Cola and Viṣṇudāsa Become Attendants of Viṣṇu

Chapter 521 of 693 · 34 detected Sanskrit verse markers

Sanskrit

गणावूचतुः ।
कदाचिद्विष्णुदासोऽथ कृत्वा नित्यविधिं द्विजः ।
पाककर्माकरोद्यावदहरत्कोप्यलक्षितः १।
तमदृष्ट्वाप्यसौ पाकं पुनर्नैवाकरोत्तदा ।
सायंकालार्चनस्यासौ व्रतभंगभयाद्द्विजः २।
द्वितीयेऽह्नि ततः पाकं कृत्वा यावत्स विष्णवे ।
उपहारार्पणं कर्तुं तावत्कोप्यहरत्पुनः ३।
एवं सप्तदिनं तस्य पाकं कोप्यहरद्द्विज ।
जातः सविस्मयः सोऽथ मनस्येव व्यचारयत् ४।
अहो नित्यं समभ्येत्य कः पाकं हरते मम ।
क्षेत्रसंन्यासिनां स्थानमत्याज्यं सर्वथा मया ५।
पुनः पाकं विधायात्र भुज्यते यदि चेन्मया ।
सायंकालार्चनं चैतत्परित्याज्यं कथं मया ६।
किंचित्पाकं विधायैतद्भोक्तव्यं तु मया नहि ।
अनिर्वेद्य हरौ सर्वं वैष्णवैर्नैव भुज्यते ७।

उपोषितोऽहं च कथं तिष्ठाम्यत्र व्रतस्थितः ।
अद्य संरक्षणं सम्यक्पाकस्यात्र करोम्यहम् ८।
इति पाकं विधायासौ तत्रैवालक्षितः स्थितः ।
तावद्ददर्श चांडालं पाकान्हरणे स्थितम् ९।
क्षुत्क्षामं दीनवदनमस्थिचर्मावशेषितम् ।
तमालोक्य द्विजाग्र्योभूत्कृपयापन्नमानसः १०।
विलोक्यान्नहरं विप्रस्तिष्ठतिष्ठेत्यभाषत ।
कथमत्ति भवान्रूक्षं घृतमेतद्गृहाण भोः ११।
इत्थं ब्रुवंतं विप्राग्र्यं आयांतं च विलोक्य सः ।
वेगादधावत्तद्भीत्या मूर्च्छितश्च पपात ह १२।
भीतं तं मूर्च्छितं दृष्ट्वा चांडालं स द्विजोत्तमः ।
वेगादभ्येत्य कृपया स्ववस्त्रांतैरवीजयत् १३।
अथोत्थितं तमेवासौ विष्णुदासो व्यलोकयत् ।
साक्षान्नारायणं देवं शंखचक्रगदाधरम् १४।
पीतांबरं चतुर्बाहुं श्रीवत्सांकं किरीटिनम् ।

अतसीपुष्पसंकाशं कौस्तुभोरःस्थलं विभुम् १५।
तं दृष्ट्वा सात्विकैर्भावैरावृतो द्विजसत्तमः ।
स्तोतुं चापि नमस्कर्तुं तदानालं बभूव सः १६।
अथ शक्रादयो देवास्तत्रैवाभ्याययुस्तदा ।
गंधर्वाप्सरसश्चापि जगुश्च ननृतुर्मुदा १७।
विमानशतसंकीर्णं देवर्षिगणसंकुलम् ।
गीतवादित्रनिर्घोषं स्थानं तदभवत्तदा १८।
ततो विष्णुः समालिंग्य स्वभक्तं सात्विकं तथा ।
सायुज्यमात्मनो दत्त्वानयद्वैकुंठमंदिरम् १९।
विमानवरसंस्थानमास्थितं विष्णुसन्निधौ ।
दीक्षितश्चोलनृपतिर्विष्णुदासं ददर्श ह २०।
वैकुंठभवनं यांतं विष्णुदासं विलोक्य सः ।
स्वगुरुं मुद्गलं वेगादाह्वयेत्थं वचोऽब्रवीत् २१।
चोल उवाच।
यत्स्पर्धया मया चैतद्यज्ञदानादिकं कृतम् ।

स विष्णुरूपधृग्विप्रो याति वैकुंठमंदिरम् २२।
दीक्षितेन मया सम्यक्सत्रेऽस्मिन्विष्णवे त्वया ।
हुतमग्नौ कृता विप्रा दानाद्यैः पूर्णमानसाः २३।
नैवाद्यापि समे देवः प्रसन्नो जायते ध्रुवम् ।
भक्त्यैव तस्य विप्रस्य साक्षात्कारं ददौ हरिः २४।
तस्माद्दानैश्च यज्ञैश्च नैव विष्णुः प्रसीदति ।
भक्तिरेव परं तस्य निदानं दर्शने विभोः २५।
गणावूचतुः ।
इत्युक्त्वा भागिनेयं स्वमभिषिच्य नृपासने ।
आबाल्याद्दीक्षितो यज्ञे सा पुत्रत्वमगाद्यतः २६।
तस्मादद्यापि तद्देशे सदा राज्यांशभागिनः ।
स्वस्रेया एव जायंते तत्कृताचारवर्तिनः २७।
यज्ञवाटं ततोऽभ्येत्य वह्निकुंडाग्रतः स्थितः ।
त्रिरुच्चैर्व्याजहाराशु विष्णुं संबोधयंस्तदा २८।
विष्णो भक्तिं स्थिरां देहि मनोवाक्कायकर्मभिः ।

इत्युक्त्वा सोऽपतद्वह्नौ सर्वेषामेव पश्यताम् २९।
मुद्गलस्तु तदा क्रोधाच्छिखामुत्पाटयत्स्वकाम् ।
ततस्त्वद्यापि तद्गोत्रे मुद्गला विशिखाभवन् ३०।
तावदाविरभूद्विष्णुः कुंडाग्नौ भक्तवत्सलः ।
तमालिंग्य विमानाग्र्यं समारोहयदच्युतः ३१।
तमालिंग्यात्मसारूप्यं दत्त्वा वैकुंठमंदिरम् ।
तेनैव सह देवेशो जगाम त्रिदशैर्वृतः ३२।
नारद उवाच।
यो विष्णुदासः स तु पुण्यशीलो यश्चोलभूपः स सुशील नामा ।

एतावुभौ तत्समरूपभाजौ द्वाःस्थौ कृतौ तेन रमाप्रियेण ३३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे कलहोपाख्यानंनाम नवाधिकशततमोऽध्यायः १०९।

Roman transliteration

gaṇāvūcatuḥ |
kadācidviṣṇudāso'tha kṛtvā nityavidhiṃ dvijaḥ |
pākakarmākarodyāvadaharatkopyalakṣitaḥ 1|
tamadṛṣṭvāpyasau pākaṃ punarnaivākarottadā |
sāyaṃkālārcanasyāsau vratabhaṃgabhayāddvijaḥ 2|
dvitīye'hni tataḥ pākaṃ kṛtvā yāvatsa viṣṇave |
upahārārpaṇaṃ kartuṃ tāvatkopyaharatpunaḥ 3|
evaṃ saptadinaṃ tasya pākaṃ kopyaharaddvija |
jātaḥ savismayaḥ so'tha manasyeva vyacārayat 4|
aho nityaṃ samabhyetya kaḥ pākaṃ harate mama |
kṣetrasaṃnyāsināṃ sthānamatyājyaṃ sarvathā mayā 5|
punaḥ pākaṃ vidhāyātra bhujyate yadi cenmayā |
sāyaṃkālārcanaṃ caitatparityājyaṃ kathaṃ mayā 6|
kiṃcitpākaṃ vidhāyaitadbhoktavyaṃ tu mayā nahi |
anirvedya harau sarvaṃ vaiṣṇavairnaiva bhujyate 7|

upoṣito'haṃ ca kathaṃ tiṣṭhāmyatra vratasthitaḥ |
adya saṃrakṣaṇaṃ samyakpākasyātra karomyaham 8|
iti pākaṃ vidhāyāsau tatraivālakṣitaḥ sthitaḥ |
tāvaddadarśa cāṃḍālaṃ pākānnaharaṇe sthitam 9|
kṣutkṣāmaṃ dīnavadanamasthicarmāvaśeṣitam |
tamālokya dvijāgryobhūtkṛpayāpannamānasaḥ 10|
vilokyānnaharaṃ viprastiṣṭhatiṣṭhetyabhāṣata |
kathamatti bhavānrūkṣaṃ ghṛtametadgṛhāṇa bhoḥ 11|
itthaṃ bruvaṃtaṃ viprāgryaṃ āyāṃtaṃ ca vilokya saḥ |
vegādadhāvattadbhītyā mūrcchitaśca papāta ha 12|
bhītaṃ taṃ mūrcchitaṃ dṛṣṭvā cāṃḍālaṃ sa dvijottamaḥ |
vegādabhyetya kṛpayā svavastrāṃtairavījayat 13|
athotthitaṃ tamevāsau viṣṇudāso vyalokayat |
sākṣānnārāyaṇaṃ devaṃ śaṃkhacakragadādharam 14|
pītāṃbaraṃ caturbāhuṃ śrīvatsāṃkaṃ kirīṭinam |

atasīpuṣpasaṃkāśaṃ kaustubhorahsthalaṃ vibhum 15|
taṃ dṛṣṭvā sātvikairbhāvairāvṛto dvijasattamaḥ |
stotuṃ cāpi namaskartuṃ tadānīlaṃ babhūva saḥ 16|
atha śakrādayo devāstatraivābhyāyayustadā |
gaṃdharvāpsarasaścāpi jaguśca nanṛturmudā 17|
vimānaśatasaṃkīrṇaṃ devarṣigaṇasaṃkulam |
gītavāditranirghoṣaṃ sthānaṃ tadabhavattadā 18|
tato viṣṇuḥ samāliṃgya svabhaktaṃ sātvikaṃ tathā |
sāyujyamātmano dattvānayadvaikuṃṭhamaṃdiram 19|
vimānavarasaṃsthānamāsthitaṃ viṣṇusannidhau |
dīkṣitaścolanṛpatirviṣṇudāsaṃ dadarśa ha 20|
vaikuṃṭhabhavanaṃ yāṃtaṃ viṣṇudāsaṃ vilokya saḥ |
svaguruṃ mudgalaṃ vegādāhvayetthaṃ vaco'bravīt 21|

cola uvāca|
yatspardhayā mayā caitadyajñadānādikaṃ kṛtam |

sa viṣṇurūpadhṛgvipro yāti vaikuṃṭhamaṃdiram 22|
dīkṣitena mayā samyaksatre'sminviṣṇave tvayā |
hutamagnau kṛtā viprā dānādyaiḥ pūrṇamānasāḥ 23|
naivādyāpi same devaḥ prasanno jāyate dhruvam |
bhaktyaiva tasya viprasya sākṣātkāraṃ dadau hariḥ 24|
tasmāddānaiśca yajñaiśca naiva viṣṇuḥ prasīdati |
bhaktireva paraṃ tasya nidānaṃ darśane vibhoḥ 25|
gaṇāvūcatuḥ |
ityuktvā bhāgineyaṃ svamabhiṣicya nṛpāsane |
ābālyāddīkṣito yajñe sā putratvamagādyataḥ 26|
tasmādadyāpi taddeśe sadā rājyāṃśabhāginaḥ |
svasreyā eva jāyaṃte tatkṛtācāravartinaḥ 27|
yajñavāṭaṃ tato'bhyetya vahnikuṃḍāgrataḥ sthitaḥ |
triruccairvyājahārāśu viṣṇuṃ saṃbodhayaṃstadā 28|
viṣṇo bhaktiṃ sthirāṃ dehi manovākkāyakarmabhiḥ |

ityuktvā so'patadvahnau sarveṣāmeva paśyatām 29|
mudgalastu tadā krodhācchikhāmutpāṭayatsvakām |
tatastvadyāpi tadgotre mudgalā viśikhābhavan 30|
tāvadāvirabhūdviṣṇuḥ kuṃḍāgnau bhaktavatsalaḥ |
tamāliṃgya vimānāgryaṃ samārohayadacyutaḥ 31|
tamāliṃgyātmasārūpyaṃ dattvā vaikuṃṭhamaṃdiram |
tenaiva saha deveśo jagāma tridaśairvṛtaḥ 32|
nārada uvāca|
yo viṣṇudāsaḥ sa tu puṇyaśīlo yaścolabhūpaḥ sa suśīla nāmā |
etāvubhau tatsamarūpabhājau dvāḥsthau kṛtau tena ramāpriyeṇa 33|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde kalahopākhyānaṃnāma navādhikaśatatamo'dhyāyaḥ 109|

English translation

The two attendants said :

1-13. When once the brāhmaṇa Viṣṇudāsa cooked (food) after having duly performed his daily rite, someone unnoticed took away (the food). The brāhmaṇa, not (being able to) see him, did not at all cook again through fear of violating the vow of his evening worship. On the next day, when he, after having cooked, was about to offer it to Viṣṇu , somebody again took it away. In this way, for seven days somebody (daily) took away the food, O brāhmaṇa. He was amazed and thought in his mind thus: 'Oh, who comes daily and takes away my food? This place of the holy ascetics is not at all to be abandoned by me. If, having cooked again, I eat (the food), then how can I give up the evening worship (of the deity)? I shall not eat after cooking some food. A devotee of Viṣṇu does not eat without offering everything to Viṣṇu. How can I again remain in (i.e. observe) this vow by fasting? Today I shall properly guard the food.' Thinking thus he cooked the food and remained there unnoticed. Just then he saw a cāṇḍāla ready to take away the cooked food. He was emaciated with hunger, his face was melancholy, and only bones and skin were left (in his body). Seeing him, the best brāhmaṇa had his mind distressed with pity. Seeing the (cāṇḍāla) stealing the food, the brāhmaṇa said, "Wait, wait. How do you eat the dry food? Have this ghee ." Seeing the best brāhmaṇa speaking like this and coming

(near him), he, through fear, ran fast, and dropped down unconscious. That best brāhmaṇa, seeing the cāṇḍāla frightened and unconscious, speedily approached him and fanned him with the ends of his garment through compassion (for him).

14-21. Viṣṇudāsa saw him who got up, to be actually god Viṣṇu holding a conch, a disc, and a mace, (and) wearing a yellow garment, having four arms, having the mark of Śrīvatsa , wearing a crown, and having his chest marked with Kaustubha resembling atasī flower. Seeing him, the best brāhmaṇa was full of good thoughts. At that time he was unable to praise and salute him. Then gods like Indra came there at that time; and gandharvas and celestial nymphs gladly sang and danced. At that time the place was crowded with hundreds of aeroplanes and it resounded with the sounds of songs and musical instruments. Then Viṣṇu, having embraced his virtuous devotee, gave him absorption into himself and took him to Vaikuṇṭha . King Cola who was initiated (for a sacrifice) saw Viṣṇudāsa seated in the excellent aeroplane in the vicinity of Viṣṇu. Seeing Viṣṇudāsa going to Viṣṇu's abode, he quickly called his preceptor Mudgala and thus spoke to him:

Cola said :

22-25. That brāhmaṇa vying with whom I performed that sacrifice etc., is, after taking up Viṣṇu's form, going to Viṣṇu's abode. I who was initiated for this sacrificial session, offered oblations into fire through you and made the brāhmaṇas completely (happy) in their minds through gifts etc. That god yet does not certainly become pleased. (But) that Viṣṇu actually presented himself (before the brāhmaṇa) by his devotion. Therefore, Viṣṇu is not at all pleased by means of gifts and sacrifices. Devotion alone is the means of seeing that lord.

The two attendants said :

26-32. Saying so he consecrated his sister's son on the throne. Since from his childhood he was initiated for the sacrifice, he was sonless. Therefore, even now in his kingdom sisters' sons only, continuing the convention followed (previously) become heir to the kingdom. Then going to the place of the sacrifice, and standing before the hole made for receiving the sacrificial fire, addressing Viṣṇu, he loudly spoke (these words) three times: "O Viṣṇu, give me a stable devotion through acts of mind, speech and body." Saying like this he fell into the fire, when all were watching. Then Mudgala angrily extracted the tuft of hair on the crown of his head. Since then, even up to this day the Mudgalas are without the tuft of hair on the crowns on their heads. Just then Viṣṇu, loving his devotees, appeared in the fire in the hole made for receiving the sacrificial fire. Viṣṇu embraced him and put him into an excellent aeroplane. Having embraced him and assimilated him into himself, the lord of gods, surrounded by gods, went to his abode in Vaikuṇṭha with him.

Nārada said :

33. That Viṣṇu dear to Lakṣmī , made the two having similar forms, his doorkeepers. He who was Viṣṇudāsa became Puṇyaśīla (by name), and he who was king Cola became Suśīla by name.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 110

The Story of Jaya and Vijaya

Chapter 522 of 693 · 33 detected Sanskrit verse markers

Sanskrit

धर्मदत्त उवाच।
जयश्च विजयश्चैव विष्णोर्द्वास्थौ मया श्रुतौ ।
किंतु ताभ्यां पुरा चीर्णं यस्मात्तद्रूपधारिणौ १।
गणावूचतुः।
तृणबिंदोस्तु कन्यायां देवहुत्यां पुरा द्विज ।
कर्दमस्य तु दृष्ट्यैव पुत्रौ द्वौ संबभूवतुः २।
ज्येष्ठो जयः कनिष्ठोऽभूद्विजयश्चेति नामतः ।
अन्यस्यामभवत्पश्चात्कपिलो योगधर्मवित् ३।
जयश्च विजयश्चैव विष्णुभक्तिरतौ सदा ।
संनियम्येंद्रियग्रामं धर्मशीलौ बभूवतुः ४।
नित्यमष्टाक्षरी जाप्यौ विष्णुव्रतकरावुभौ ।
साक्षात्कारं ददौ विष्णुस्तयोर्नित्यार्चने सदा ५।
मरुत्तेन कदाचित्तावाहुतौ यज्ञकर्मणि ।
जग्मतुर्यज्ञकुशलौ देवर्षिगणसेवितौ ६।
जयस्तत्राभवद्ब्रह्मा याजको विजयोऽभवत् ।

ततो यज्ञविधिं कृत्स्नं परिपूर्णं च चक्रतुः ७।
मरुतोऽवभृथस्नातस्ताभ्यां वित्तं ददौ बहु ।
तत्समादाय तौ वित्तं जग्मतुः स्वाश्रमं प्रति ८।
यजनाय तदा विष्णोस्तुष्ट्यर्थं तौ तदा मुने ।
तद्धनं विभजंतो वै पस्पर्द्धाते परस्परम् ९।
जयोऽब्रवीत्समो भागः क्रियतामिति तत्र सः ।
विजयश्चाब्रवीत्तत्र यल्लब्धं येन तस्य तत् १०।
ततो जयोऽशपत्क्रोधाद्विजयं क्षुब्धमानसः ।
गृहीत्वा न ददास्येतत्तस्माद्ग्राहो भवेति तम् ११।
विजयस्तस्य तं शापं श्रुत्वा सोऽप्यशपच्च तम् ।
मदभ्रांतोशपद्यस्मात्तस्मान्मातंगतां व्रज १२।
तौ तथा चख्यतुर्विष्णुं दृष्ट्वा नित्यार्चने विभुम् ।
शापयोस्तुनिवृत्तिं तौ ययाचाते रमापतिम् १३।
भक्तावावां कथं देव ग्राहमांतगयोनिगौ ।
भविष्यावः कृपासिंधो तच्छापो विनिवर्त्यताम् १४।

श्रीभगवानुवाच।
मद्भक्तयोर्वचोऽसत्यं न कदाचिद्भविष्यति ।
मयापि नान्यथा कर्तुं शक्यते तत्कदाचन १५।
प्रह्लादवचनात्स्तंभऽप्याविर्भूतो ह्यहं पुरा ।
तथांबरीषवाक्येन जातो मार्गे स्वयं किल १६।
तस्माद्ध्रुवमिमौ शापावनुभूय स्वयंकृतौ ।
लभेतां मत्पदं नित्यमित्युक्त्वांतर्दधे हरिः १७।
गणावूचतुः ।
ततस्तौ ग्राहमातंगा बभूतां गंडकी तटे ।
जातिस्मरौ च तद्योन्यामपि विष्णुव्रते स्थितौ १८।
कदाचित्स गजः स्नातुं कार्तिके गंडकीं गतः ।
तावज्जग्राह च ग्राहः संस्मरञ्छापकारणम् १९।
ग्राहगृहीतोऽसौ नागः संस्मार श्रीपतिं तदा ।
तावदाविरभूद्विष्णुः शंखचक्रगदाधरः २०।
तृतस्तौ ग्राहमातंगौ चक्रं क्षिप्त्वा समुद्धृतौ ।

दत्त्वा च निजसारूप्यं वैकुंठमनयद्विभुः २१।
तदाप्रभृति तत्स्थानं हरिक्षेत्रमिति श्रुतम् ।
चक्रसंघर्षणाद्यस्मिन्पाषाणोऽपि हि लांछितः २२।
ताविमौ विश्रुतौ लोके जयश्च विजयश्च ह ।
नित्यं विष्णुप्रियौ द्वाःस्थौ पृष्टौ यौ हि त्वया द्विज २३।
अतस्त्वमपि धर्मज्ञ नित्यं विष्णुव्रते स्थितः ।
त्यक्तमात्सर्यदंभो हि भव स्वसमदर्शनः २४।
तुलामकरमेषेषु प्रातःस्नायी सदा भव ।
एकादशीव्रते तिष्ठ तुलसीवनपालकः २५।
ब्राह्मणानपि गाश्चापि वैष्णवांश्च सदा भज ।
मसूराश्चारनालाश्च वृंताकानपि खाद मा २६।
एवं त्वमपि देहांते तद्विष्णोः परमं पदम् ।
प्राप्नोषि धर्मदत्त त्वं तद्भक्त्यैव यथा वयम् २७।
तवाजन्मव्रतात्तस्माद्विष्णुसंतुष्टिकारकात् ।
न यज्ञा न च दानानि न तीर्थान्यधिकानि वै २८।

धन्योऽसि विप्राग्र्य यतस्त्वयैतद्व्रतं कृतं तुष्टिकरं जगद्गुरोः ।
यत्पुण्यभागाप्तफलं मुरारेः प्रणीयतेस्माभिरियं सलोकताम् २९।
नारद उवाच।
इत्थं तौ धर्मदत्तं तमुपदिश्य विमानगौ ।
तया कलहया सार्द्धं वैकुंठभवनं गतौ ३०।
धर्मदत्तोप्यसौ जातप्रत्ययस्तद्व्रते स्थितः ।
देहांते तद्विभोः स्थानं भार्याभ्यामन्वितोऽभ्यगात् ३१।
इतिहासमिमं पुराभवं शृणुते यश्च पुमान्यथाविधि ।
हरिसंनिधिकारिणीं मतिं लभतेऽसौ कृपया जगद्गुरोः ३२।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तर।
खण्डे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे कलहोपाख्याने गणपूर्वपुण्यवर्णनोनाम दशाधिशततमोऽध्यायः११०।

Roman transliteration

dharmadatta uvāca|
jayaśca vijayaścaiva viṣṇordvāsthau mayā śrutau |
kiṃtu tābhyāṃ purā cīrṇaṃ yasmāttadrūpadhāriṇau 1|
gaṇāvūcatuḥ|
tṛṇabiṃdostu kanyāyāṃ devahūtyāṃ purā dvija |
kardamasya tu dṛṣṭyaiva putrau dvau saṃbabhūvatuḥ 2|
jyeṣṭho jayaḥ kaniṣṭho'bhūdvijayaśceti nāmataḥ |
anyasyāmabhavatpaścātkapilo yogadharmavit 3|
jayaśca vijayaścaiva viṣṇubhaktiratau sadā |
saṃniyamyeṃdriyagrāmaṃ dharmaśīlau babhūvatuḥ 4|
nityamaṣṭākṣarī jāpyau viṣṇuvratakarāvubhau |
sākṣātkāraṃ dadau viṣṇustayornityārcane sadā 5|
maruttena kadācittāvāhūtau yajñakarmaṇi |
jagmaturyajñakuśalau devarṣigaṇasevitau 6|
jayastatrābhavadbrahmā yājako vijayo'bhavat |

tato yajñavidhiṃ kṛtsnaṃ paripūrṇaṃ ca cakratuḥ 7|
maruto'vabhṛthasnātastābhyāṃ vittaṃ dadau bahu |
tatsamādāya tau vittaṃ jagmatuḥ svāśramaṃ prati 8|
yajanāya tadā viṣṇostuṣṭyarthaṃ tau tadā mune |
taddhanaṃ vibhajaṃto vai pasparddhāte parasparam 9|
jayo'bravītsamo bhāgaḥ kriyatāmiti tatra saḥ |
vijayaścābravīttatra yallabdhaṃ yena tasya tat 10|
tato jayo'śapatkrodhādvijayaṃ kṣubdhamānasaḥ |
gṛhītvā na dadāsyetattasmādgrāho bhaveti tam 11|
vijayastasya taṃ śāpaṃ śrutvā so'pyaśapacca tam |
madabhrāṃtośapadyasmāttasmānmātaṃgatāṃ vraja 12|
tau tathā cakhyaturviṣṇuṃ dṛṣṭvā nityārcane vibhum |
śāpayostunivṛttiṃ tau yayācāte ramāpatim 13|
bhaktāvāvāṃ kathaṃ deva grāhamāṃtagayonigau |
bhaviṣyāvaḥ kṛpāsiṃdho tacchāpo vinivartyatām 14|

śrībhagavānuvāca|
madbhaktayorvaco'satyaṃ na kadācidbhaviṣyati |
mayāpi nānyathā kartuṃ śakyate tatkadācana 15|
prahlādavacanātstaṃbha'pyāvirbhūto hyahaṃ purā |
tathāṃbarīṣavākyena jāto mārge svayaṃ kila 16|
tasmāddhruvamimau śāpāvanubhūya svayaṃkṛtau |
labhetāṃ matpadaṃ nityamityuktvāṃtardadhe hariḥ 17|
gaṇāvūcatuḥ |
tatastau grāhamātaṃgā babhūtāṃ gaṃḍakī taṭe |
jātismarau ca tadyonyāmapi viṣṇuvrate sthitau 18|
kadācitsa gajaḥ snātuṃ kārtike gaṃḍakīṃ gataḥ |
tāvajjagrāha ca grāhaḥ saṃsmarañchāpakāraṇam 19|
grāhagṛhīto'sau nāgaḥ saṃsmāra śrīpatiṃ tadā |
tāvadāvirabhūdviṣṇuḥ śaṃkhacakragadādharaḥ 20|

tṛtastau grāhamātaṃgau cakraṃ kṣiptvā samuddhṛtau |

dattvā ca nijasārūpyaṃ vaikuṃṭhamanayadvibhuḥ 21|
tadāprabhṛti tatsthānaṃ harikṣetramiti śrutam |
cakrasaṃgharṣaṇādyasminpāṣāṇo'pi hi lāṃchitaḥ 22|
tāvimau viśrutau loke jayaśca vijayaśca ha |
nityaṃ viṣṇupriyau dvāḥsthau pṛṣṭau yau hi tvayā dvija 23|
atastvamapi dharmajña nityaṃ viṣṇuvrate sthitaḥ |
tyaktamātsaryadaṃbho hi bhava svasamadarśanaḥ 24|
tulāmakarameṣeṣu prātaḥsnāyī sadā bhava |
ekādaśīvrate tiṣṭha tulasīvanapālakaḥ 25|
brāhmaṇānapi gāścāpi vaiṣṇavāṃśca sadā bhaja |
masūrāścāranālāśca vṛṃtākānapi khāda mā 26|
evaṃ tvamapi dehāṃte tadviṣṇoḥ paramaṃ padam |
prāpnoṣi dharmadatta tvaṃ tadbhaktyaiva yathā vayam 27|
tavājanmavratāttasmādviṣṇusaṃtuṣṭikārakāt |
na yajñā na ca dānāni na tīrthānyadhikāni vai 28|

dhanyo'si viprāgrya yatastvayaitadvrataṃ kṛtaṃ tuṣṭikaraṃ jagadguroḥ |
yatpuṇyabhāgāptaphalaṃ murāreḥ praṇīyatesmābhiriyaṃ salokatām 29|
nārada uvāca|
itthaṃ tau dharmadattaṃ tamupadiśya vimānagau |
tayā kalahayā sārddhaṃ vaikuṃṭhabhavanaṃ gatau 30|
dharmadattopyasau jātapratyayastadvrate sthitaḥ |
dehāṃte tadvibhoḥ sthānaṃ bhāryābhyāmanvito'bhyagāt 31|
itihāsamimaṃ purābhavaṃ śṛṇute yaśca pumānyathāvidhi |
harisaṃnidhikāriṇīṃ matiṃ labhate'sau kṛpayā jagadguroḥ 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttara|
khaṇḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde kalahopākhyāne gaṇapūrvapuṇyavarṇanonāma
daśādhiśatatamo'dhyāyaḥ110|

English translation

Dharmadatta said :

1. I have heard that Jaya and Vijaya are Viṣṇu 's doorkeepers. (But I do not know) what they did due to which they had these forms.

The two attendants said :

2-14. Due to just being seen by Kardama , Devahūtī , Tṛṇabindu 's daughter, formerly gave birth to two sons, O brāhmaṇa . The elder one was Jaya byname, and the younger Vijaya. On (i.e. from) the other wife was born Kapila , a knower of yoga , and Dharma . Jaya and Vijaya were always engrossed in devotion to Viṣṇu. Controlling their senses, they were disposed to virtue. Everyday they both recited the eight-syllabled hymn and observed the Viṣṇu-vow. Viṣṇu always presented himself at their worship (of him). Sometime Marutta invited them for a sacrifice. They, skilled in performing a sacrifice, went there, being waited upon by divine sages. Jaya became the Brahmā priest and Vijaya the sacrificing priest. Then they fully accomplished the sacrificial rite. Marutta, after having bathed at the end of the sacrifice, gave them much wealth. Taking that wealth they went to their hermitage. O sage, then for worshipping and gratifying Viṣṇu they vied with each other and they divided the wealth. Jaya

said: “Let it be divided into equal parts.” Vijaya said: “Whatever is received by one is one’s (share).” Then Jaya angrily and with his mind agitated, cursed Vijaya; “Since having received (the wealth) you are not giving it, therefore, be a crocodile.” Vijaya too, having heard that curse of (i.e. pronounced by) him, cursed him: “Be an elephant”, since he, erring due to arrogance had cursed him. Seeing lord Viṣṇu at the time of the daily worship, they told him like that. They solicited Lakṣmī ’s lord for rendering the curse ineffective. “O god, how shall we, your devotees, go to the stock of a crocodile and an elephant? O ocean of kindness, turn away that curse.”

The lord said :

15-29. The words of my devotees shall never be untrue. I too can never change it. Formerly due to Prahlāda ’s words I appeared in a pillar. In the same way due to Ambarīṣa ’s words I arose on the way(?). Therefore, having certainly undergone these two curses pronounced by yourselves, obtain my eternal position.

Speaking like this, Viṣṇu vanished.

The two attendants said :

Then the crocodile and the elephant were (born) on the bank of Gaṇḍakī . Even in that state they remembered their (former) birth, and observed Viṣṇu-vow. Some time in Kārtika the elephant went to Gaṇḍakī to bathe. Just then, the crocodile remembering the cause of the curse seized him. The elephant seized by the crocodile remembered Viṣṇu. Just then Viṣṇu, holding a conch, a disc, a mace appeared (there). Then the lord, throwing his disc, emancipated the crocodile and the elephant, and absorbing them into himself, took them to Vaikuṇṭha . Since then the place is known as Harikṣetra, where even (now) the stones bear the mark of the disc. Those two, O brāhmaṇa, known as Jaya and Vijaya, and dear to Viṣṇu, are his doorkeepers. Therefore, you too, O you who know piety, always observing Viṣṇu’s vow and having given up jealousy and hypocrisy, view all equally. Always bathe in the morning (when the Sun is) in (the signs of) Libra, Capricornus and Aries, and maintaining a Tulasī -grove observe the Ekādaśī -vow. Always worship brāhmaṇas , cows, and Viṣṇu’s devotees. Do not eat masūra (pulse), gruel made from fermentation of boiled rice and egg-plants. O Dharmadatta , by devotion to him (i.e. Viṣṇu) you too, on your death obtain that highest position of Viṣṇu, as we (have obtained). Sacrifices, gifts and (visits to holy places) are not superior to your vow (commenced) from birth and pleasing Viṣṇu. O best brāhmaṇa, you are lucky that you have observed this vow which gratifies the lord of the world, having got the fruit of which this meritorious one is taken by us to the world of Viṣṇu.

Nārada said :

30-32. Having thus instructed that Dharmadatta, the two, getting into the aeroplane, went with Kalahā . to Viṣṇu’s abode. Dharmadatta also, being convinced, observed the vow and on his death went, accompanied by his two wives, to that place of the lord. One who duly listens to his account which took place in ancient times, his mind, by the favour of the lord of the world, becomes disposed to reach Viṣṇu’s proximity.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 111

The Greatness of Kṛṣṇā and Veṇī

Chapter 523 of 693 · 32 detected Sanskrit verse markers

Sanskrit

पृथुरुवाच।
कृष्णवेण्यातटाद्यस्मात्शिवविष्णुगणैः पुरा ।
वणिक्शरीरात्कलहा निर्मिता कथिता त्वया १।
प्रभावोऽयं तयोर्नद्योः किंवा क्षेत्रस्य तस्य वा ।
तन्मे कथय धर्मज्ञ विस्मयोऽत्र महान्मम २।
नारद उवाच।
कृष्णा कृष्णतनुः साक्षाद्वेण्या देवो महेश्वरः ।
तत्संगमप्रभावं तु नालं वक्तुं चतुर्मुखः ३।
तथापि तत्समुत्पत्तिं कीर्तयिष्यामि तच्छृणु ।
चाक्षुषस्यांतरे पूर्वं मनोर्देवः पितामहः ४।
सह्याद्रिशिखरे रम्ये यजनायोद्यतोऽभवत् ।
स कृत्वा यज्ञसंभारान्सर्वदेवगणैर्वृतः ५।
युक्तो हरिहराभ्यां च तद्गिरेः शिखरं ययौ ।
भृग्वादयो मुनिगणा मुहुर्ते ब्रह्मदैवते ६।
तस्य दीक्षाविधानाय समाजं तत्र चक्रिरे ।

अथ ज्येष्ठां स्वरां पत्नीं विष्णुराह्वयत द्विजैः ७।
साश्रनैराययौ तावद्भृगुर्विष्णुमुवाच ह ।
भृगुरुवाच।
विष्णो स्वरा त्वयाहुता आयाति न हि सत्वरा ८।
मुहुर्तातिक्रमश्चायं कार्यो दीक्षाविधिः कथम् ।
विष्णुरुवाच।
नायाति चेत्स्वरा शीघ्रं गायत्र्यत्र विधीयताम् ९।
एषापि न भवत्यस्य भार्या किं पुण्यकर्मणि ।
नारद उवाच।
एवमेव हि रुद्रोऽपि विष्णोर्वाक्यममोदत १०।
तच्छ्रुत्वा स भृगुर्वाक्यं गायत्रीं ब्रह्मणस्तदा ।
निवेश्य दक्षिणे भागे दीक्षाविधिमथाकरोत् ११।
यावद्दीक्षाविधिं तस्य विधेश्चक्रुर्विधानतः ।
तावदभ्याययौ तत्र स्वरा यज्ञस्थले नृप १२।
ततस्तां दीक्षितां दृष्ट्वा गायत्रीं ब्रह्मणा सह ।

सपत्नीर्षापरा क्रोधात्स्वरा वचनमब्रवीत् १३।
स्वरोवाच।
अपूज्या यत्र पूज्यन्ते पूज्यानां च व्यतिक्रमः ।
त्रीणि तत्र भविष्यंति दुर्भिक्षं मरणं भयम् १४।
ममासने कनिष्ठेयं भवद्भिः सन्निवेशिता ।
तस्मात्सर्वे जडीभूता नानारूपा भविष्यथ १५।
इदं च दक्षिणेभागे ह्युपविष्टा मदासने ।
तस्माल्लोकैः सदाऽदृश्या तनुर्वहतु निम्नगा १६।
नारद उवाच।
ततस्तच्छापमाकर्ण्य गायत्री कंपिता तदा ।
समुत्थायाशपद्देवैर्वार्यमाणापि तां स्वराम् १७।
तव भर्त्ता यथा ब्रह्मा ममाप्येष तथा खलु ।
वृथाशपस्त्वं यस्मान्मां भव त्वमपि निम्नगा १८।
नारद उवाच।
ततो हाहाकृताः सर्वे शिवविष्णुमुखाः सुराः ।

तदा लोकत्रयं ह्येतद्विनाशं यास्यति ध्रुवम् १९।
देवा ऊचुः ।
देवि सर्वे वयं शप्ता ब्रह्माद्या यत्त्वयाधुना ।
यदि सर्वे जडीभूता भविष्यामोऽत्र निम्नगाः २०।
तदा लोकत्रयं ह्येतद्विनाशं यास्यति ध्रुवम् ।
अविवेकः कृतस्तस्माच्छापोऽयं विनिवर्त्यताम् २१।
स्वरोवाच।
नार्चितो हि गणाध्यक्षो यज्ञादौ यत्सुरोत्तमाः ।
तस्माद्विघ्नं समुत्पन्नं मत्क्रोधजमिदं खलु २२।
नापि मद्वचनं ह्येतदसत्यं जायते खलु ।
तस्मात्स्वांशैर्जडीभूता यूयं भवत निम्नगाः २३।
आवामपि सपत्न्यौ च स्वांशाभ्यामपि निम्नगे ।
भविष्यावोऽत्र वै देवाः पश्चिमाभिमुखावहे २४।
नारद उवाच।
इति तद्वचनं श्रुत्वा ब्रह्मविष्णुमहेश्वराः ।

जडीभूताभवन्नद्यः स्वांशैरेव तदा नृप २५।
तत्र विष्णुरभूत्कृष्णा वेण्या देवो महेश्वरः ।
ब्रह्मा ककुद्मिनीगंगा पृथगेवाभवत्तदा २६।
देवा स्वानपितानंशान्जडीकृत्वा विचक्षणाः ।
सह्याद्रिशिखरेभ्यस्ताः पृथगासन्सुनिम्नगाः २७।
देवांशैः पूर्ववाहिन्यो बभूवुः सरितां वराः ।
गायत्री च स्वरा चैव पश्चिमाभिमुखे तदा २८।
योगेनाभवतां नद्यौ सावित्रीति प्रथां गते ।
ब्रह्मणा स्थापितौ तत्र यज्ञे हरिहरावुभौ २९।

महाबलातिबलिनौ नाम्ना देवौ बभूवतुः ।
तयोर्नद्योस्तु माहात्म्यं नाहं वक्तुं क्षमो नृप ।
ययुर्ब्रह्मादयो देवाः स्वांशैस्तिष्ठंति चापगाः ३०।
कृष्णोद्भवं पापहरं परं यः शृणोति यः श्रावयते च भक्त्या ।
स्यात्तस्य पुण्या सकलाक्रियापि तद्दर्शनस्नानसमुद्भवं फलम् ३१।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये सत्य भामासंवादेकृष्णावेण्यामाहात्म्यवर्णनोनाम एकादशाधिकशततमोऽध्यायः १११।

Roman transliteration

pṛthuruvāca|
kṛṣṇaveṇyātaṭādyasmātśivaviṣṇugaṇaiḥ purā |
vaṇikśarīrātkalahā nirmitā kathitā tvayā 1|
prabhāvo'yaṃ tayornadyoḥ kiṃvā kṣetrasya tasya vā |
tanme kathaya dharmajña vismayo'tra mahānmama 2|
nārada uvāca|
kṛṣṇā kṛṣṇatanuḥ sākṣādveṇyā devo maheśvaraḥ |
tatsaṃgamaprabhāvaṃ tu nālaṃ vaktuṃ caturmukhaḥ 3|
tathāpi tatsamutpattiṃ kīrtayiṣyāmi tacchṛṇu |
cākṣuṣasyāṃtare pūrvaṃ manordevaḥ pitāmahaḥ 4|
sahyādriśikhare ramye yajanāyodyato'bhavat |
sa kṛtvā yajñasaṃbhārānsarvadevagaṇairvṛtaḥ 5|
yukto hariharābhyāṃ ca tadgireḥ śikharaṃ yayau |
bhṛgvādayo munigaṇā muhūrte brahmadaivate 6|
tasya dīkṣāvidhānāya samājaṃ tatra cakrire |

atha jyeṣṭhāṃ svarāṃ patnīṃ viṣṇurāhvayata dvijaiḥ 7|
sāśanairāyayau tāvadbhṛgurviṣṇumuvāca ha |
bhṛguruvāca|
viṣṇo svarā tvayāhūtā āyāti na hi satvarā 8|
muhūrttātikramaścāyaṃ kāryo dīkṣāvidhiḥ katham |
viṣṇuruvāca|
nāyāti cetsvarā śīghraṃ gāyatryatra vidhīyatām 9|
eṣāpi na bhavatyasya bhāryā kiṃ puṇyakarmaṇi |
nārada uvāca|
evameva hi rudro'pi viṣṇorvākyamamodata 10|
tacchrutvā sa bhṛgurvākyaṃ gāyatrīṃ brahmaṇastadā |
niveśya dakṣiṇe bhāge dīkṣāvidhimathākarot 11|
yāvaddīkṣāvidhiṃ tasya vidheścakrurvidhānataḥ |
tāvadabhyāyayau tatra svarā yajñasthale nṛpa 12|
tatastāṃ dīkṣitāṃ dṛṣṭvā gāyatrīṃ brahmaṇā saha |

sapatnīrṣāparā krodhātsvarā vacanamabravīt 13|
svarovāca|
apūjyā yatra pūjyante pūjyānāṃ ca vyatikramaḥ |
trīṇi tatra bhaviṣyaṃti durbhikṣaṃ maraṇaṃ bhayam 14|
mamāsane kaniṣṭheyaṃ bhavadbhiḥ sanniveśitā |
tasmātsarve jaḍībhūtā nānārūpā bhaviṣyatha 15|
idaṃ ca dakṣiṇebhāge hyupaviṣṭā madāsane |
tasmāllokaiḥ sadā'dṛśyā tanurvahatu nimnagā 16|

nārada uvāca|
tatastacchāpamākarṇya gāyatrī kaṃpitā tadā |
samutthāyāśapaddevairvāryamāṇāpi tāṃ svarām 17|
tava bharttā yathā brahmā mamāpyeṣa tathā khalu |
vṛthāśapastvaṃ yasmānmāṃ bhava tvamapi nimnagā 18|
nārada uvāca|
tato hāhākṛtāḥ sarve śivaviṣṇumukhāḥ surāḥ |

tadā lokatrayaṃ hyetadvināśaṃ yāsyati dhruvam 19|
devā ūcuḥ |
devi sarve vayaṃ śaptā brahmādyā yattvayādhunā |
yadi sarve jaḍībhūtā bhaviṣyāmo'tra nimnagāḥ 20|
tadā lokatrayaṃ hyetadvināśaṃ yāsyati dhruvam |
avivekaḥ kṛtastasmācchāpo'yaṃ vinivartyatām 21|
svarovāca|
nārcito hi gaṇādhyakṣo yajñādau yatsurottamāḥ |
tasmādvighnaṃ samutpannaṃ matkrodhajamidaṃ khalu 22|
nāpi madvacanaṃ hyetadasatyaṃ jāyate khalu |
tasmātsvāṃśairjaḍībhūtā yūyaṃ bhavata nimnagāḥ 23|
āvāmapi sapatnyau ca svāṃśābhyāmapi nimnage |
bhaviṣyāvo'tra vai devāḥ paścimābhimukhāvahe 24|
nārada uvāca|
iti tadvacanaṃ śrutvā brahmaviṣṇumaheśvarāḥ |

jaḍībhūtābhavannadyaḥ svāṃśaireva tadā nṛpa 25|
tatra viṣṇurabhūtkṛṣṇa veṇyā devo maheśvaraḥ |
brahmā kakudminīgaṃgā pṛthagevābhavattadā 26|
devā svānapitānaṃśāṃjaḍīkṛtvā vicakṣaṇāḥ |
sahyādriśikharebhyastāḥ pṛthagāsansunimnagāḥ 27|
devāṃśaiḥ pūrvavāhinyo babhūvuḥ saritāṃ varāḥ |
gāyatrī ca svarā caiva paścimābhimukhe tadā 28|
yogenābhavatāṃ nadyau sāvitrīti prathāṃ gate |
brahmaṇā sthāpitau tatra yajñe hariharāvubhau 29|
mahābalātibalinau nāmnā devau babhūvatuḥ |
tayornadyostu māhātmyaṃ nāhaṃ vaktuṃ kṣamo nṛpa |
yayurbrahmādayo devāḥ svāṃśaistiṣṭhaṃti cāpagāḥ 30|
kṛṣṇodbhavaṃ pāpaharaṃ paraṃ yaḥ śṛṇoti yaḥ śrāvayate ca bhaktyā |
syāttasya puṇyā sakalākriyāpi taddarśanasnānasamudbhavaṃ phalam 31|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye satya bhāmāsaṃvādekṛṣṇāveṇyāmāhātmyavarṇanonāma ekādaśādhikaśatatamo'dhyāyaḥ 111|

English translation

Pṛthu said :

1-2. You told (me) that formerly Kalahā came out of the body of the merchant on the bank (of the confluence) of Kṛṣṇā and Veṇī (and went) with the attendants of Śiva and Viṣṇu . (Now) O you who know Dharma , tell me about the greatness of the two rivers and that place. I have a curiosity about it.

Nārada said :

3-8a. Kṛṣṇā is actually the dark-bodied one, and Veṇī is god Śiva. (Even) the Four-faced (Brahmā) is notable to describe the greatness of their confluence. Yet, I shall tell you about their origin. Listen to it. Formerly in the age of Cākṣuṣa Manu , Manu 's grandfather (i.e. Brahma) was ready to perform a sacrifice on the charming peak of the Sahya mountain. Surrounded by hosts of all gods, and with Viṣṇu and Śiva, he after making the preparation for the sacrifice, went to the peak of that mountain. At the time (sacred to) god Brahmā (i.e. the early part of the day) the hosts of sages like Bhṛgu gathered there to initiate him. Then, through the brāhmaṇas Viṣṇu called the elder wife Svarā . When she was coming slowly, Bhṛgu said to Viṣṇu:

Bhṛgu said :

8b-9a. O Viṣṇu, you called Svarā; but she is not coming quickly. This is the transgression of the auspicious moment. How can the rite of initiation be done?

Viṣṇu said :

9b-10a. If Svarā is not coming quickly, then put Gāyatrī here (i.e. in her place). Can this wife of him also not join him in the meritorious deed?

Nārada said :

10b-13. Rudra also, in the same way, approved of Viṣṇu's words. That Bhṛgu, hearing those words, seated Gāyatrī to the right of Brahmā, and performed the rite of initiation. O king, while they were duly performing the rite of initiation of Brahmā, Svarā came to the place of the sacrifice. Seeing Gāyatrī initiated with Brahmā, Svarā due to jealousy for her co-wife, angrily said (these) words:

Svarā said :

14-16. (When) those that do not deserve to be honoured, are honoured, and those that deserve to be honoured are ignored, three (inauspicious things) take place there: famine, death, fear. You have seated this younger one on my seat. Therefore, all of you, being devoid of consciousness will have various forms. Since she has sat on my seat, on the right (of Brahmā), therefore let her have a body of a river invisible to the people.

Nārada said :

17-18. Then hearing that curse, Gāyatrī trembled; and getting up, she, though restrained by gods, cursed that Svarā. "As Brahmā is your husband, so he is also mine. You have in vain cursed me. You too (will) become a river."

Nārada said :

19. Then all gods led by Śiva and Viṣṇu felt grief; saluting (by prostrating) like a staff on the ground, they requested Svarā:

The gods said :

20-21. O goddess, since you have cursed all of us like Brahmā, if we all become devoid of consciousness and turn into rivers, then these three worlds will certainly perish. You have acted imprudently. Therefore, withdraw this curse.

Svarā said :

22-24. O best gods, since at the commencement of the sacrifice you did not worship the lord of the attendants (i.e. Gaṇeśa), therefore this obstacle, due to my anger, has indeed come up. Nor again, these words of me will be untrue. Therefore, with your portions dulled, turn into rivers. We, the two co-wives, shall become two rivers, flowing into the west, by means of our portions, O gods.

Nārada said:

25-31. O king, then hearing her words Brahmā, Viṣṇu and Śiva became dulled and turned into rivers just by means of their portions. Viṣṇu became Kṛṣṇā, and god Śiva Veṇī. Brahma then separately became Gaṅgā having humps (of waves). The wise gods also, having dulled their portions, became good rivers separately (flowing) from the peaks of Sahya mountain. The best rivers, (formed) with the portions of gods, flowed into the east. Gāyatrī and Svarā joined together, flowing westward, came to be called Sāvitrī . Both Viṣṇu and Śiva appointed at that sacrifice, became (known) by the names Mahābala and Atibala . O king, I am not able to describe the greatness of the two rivers. Gods like Brahmā went (from the place) and remain, through their portions, as rivers. Every act of him who listens with devotion to this great (account of) Kṛṣṇā, removing sins or causes (others) to hear it, would become meritorious, and gets the fruit due to seeing her and bathing in her (water).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 112

Portions of Merit and Demerit That Go to Others

Chapter 524 of 693 · 31 detected Sanskrit verse markers

Sanskrit

श्रीकृष्ण उवाच।
इति तद्वचनं श्रुत्वा पृथुर्विस्मितमानसः ।
संपूज्य नारदं भक्त्या विससर्ज तदा प्रिये १।
तस्माद्व्रतत्रयं ह्येतन्ममातीवप्रियंकरम् ।
माघकार्तिकयोस्तद्वत्तथैवैकादशीव्रतम् २।
वनस्पतीनां तुलसी मासानां कार्तिकः प्रियः ।
एकादशी तिथीनां च क्षेत्राणां द्वारका मम ३।
एतेषां सेवनं यस्तु करोति च जितेंद्रियः ।
स मे वल्लभतां याति न तथा यजनादिभिः ४।
पापेभ्यो न भयं तेन कर्त्तव्यं नियमादपि ।
एतेषां सेवनं कांते कुर्वता मत्प्रसादतः ५।
सत्यभामोवाच।
विस्मापनीयं तन्नाथ यत्त्वया कथितं मम ।
परदत्तेन पुण्येन कलहा मुक्तिमागता ६।
इत्थं प्रभावो मासोऽयं कार्त्तिकस्ते प्रियंकरः ।

स्वामिद्रोहादिपापानि स्नानदानैर्गतानि यत् ७।
दत्तं च लभते पुण्यं यत्परेण कृतं विभो ।
अदत्तं केन मार्गेण लभते चापि मानवः ८।
श्रीकृष्ण उवाच।
अदत्तान्यपि पुण्यानि पापानि च यथा नरैः ।
प्राप्यंते कर्मणा येन तद्यथावन्निशामय ९।
देशग्रामकुलानि स्युर्भागभांजि कृतादिषु ।
कलौ तु केवलं कर्त्ता फलभुक्पुण्यपापयोः १०।
अकृतेऽपि हि संसर्गे व्यवस्थेयमुदाहृता ।
संसर्गात्पुण्यपापानि यथा यांति निबोध तत् ११।
एकत्रमैथुनाद्यानादेकपात्रस्थभोजनात् ।
फलार्द्धं प्राप्नुयान्मर्त्यो यथावत्पुण्यपापयोः १२।
अध्यापनाद्याजनाद्वाप्येकपंक्त्यशनादपि ।
तुर्यांशं पुण्यपापानां नित्यं प्राप्नोति मानवः १३।
एकासनादेकयानान्निःश्वासस्यांगसंगतः ।

षडंशं फलभागी स्यान्नयतं पुण्यपापयोः १४।
स्पर्शनाद्भाषणाद्वापि परस्य स्तवनादपि ।
दशांशं पुण्यपापानां नित्यं प्राप्नोति मानवः १५।
दर्शनश्रवणाभ्यां च मनोध्यानात्तथैव च ।
परस्य पुण्यपापानां शतांशं प्राप्नुयान्नरः १६।
परस्य निंदां पैशुन्यं धिक्कारं च करोति यः ।
तत्कृतं पातकं प्राप्य स्वपुण्यं प्रददाति सः १७।
कुर्वतः पुण्यकर्माणि सेवां यः कुरुते नरः ।
पत्नीभृतकशिष्येभ्यो यदन्यः कोऽपि मानवः १८।
तस्य सेवानुरूपेण द्रव्यं किंचिन्न दीयते ।
सोऽपि सेवानुरूपेण तत्पुण्यफलभाग्भवेत् ।
एकपंक्त्यश्नतां यस्तु लंघयेत्परिवेषणम् १९।
तस्य पापषडंशं तु लभेद्वै परिवेषकः ।
स्नानसंध्यादिकं कुर्वन्यः स्पृशेद्वा प्रभाषते २०।
स पुण्यकर्मषष्ठांशं दद्यात्तस्मै सुनिश्चितम् ।

धर्मोद्देशेन यो द्रव्यमपरं याचते नरः २१।
तत्पुण्यकर्मजं तस्य धनदस्त्वाप्नुयात्फलम् ।
अपहृत्य परद्रव्यं पुण्यकर्म करोति यः २२।
कर्मकृत्पापभाक्तत्र धनिनस्तद्भवं फलम् ।
नापनुद्य ऋणं यस्तु परस्य म्रियते नरः २३।
धनी तत्पुण्यमाधत्ते स्वधनस्यानुरूपतः ।
बुद्धिदस्त्वनुमंता च यश्चोपकरणप्रदः २४।
बलकृच्चापि षष्ठांशं प्राप्नुयात्पुण्यपापयोः ।
प्रजाभ्यः पुण्यपापानां राजा षष्ठांशमुद्धरेत् २५।
शिष्याद्गुरुः स्त्रियो भर्त्ता पितापुत्रात्तथैव च ।
स्वपतेरपि पुण्यस्य योषिदर्द्धमवाप्नुयात् २६।
चित्तस्यानुव्रता शश्वद्वर्तते तुष्टिकारिणी ।
परहस्तेन दानादि कुर्वतः पुण्यकर्मणि २७।
विना भृतकपुत्राभ्यां कर्त्ता षष्ठांशमुद्धरेत् ।
वृत्तिदो वृत्तिसंभोक्तुः पुण्यमष्टांशमुद्धरेत् २८।

आत्मनो वा परस्यापि यदि सेवां न कारयेत् २९।
श्रीकृष्ण उवाच।
इत्थं ह्यदत्तान्यपि पुण्यपापान्या यांति नित्यं परसंचितानि ।
शृणुष्व चेमं इतिहासमग्र्यं पुराभवं पुण्यमतिप्रदं च ३०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे पुण्यपापांशकथनंनाम द्वादशाधिकशततमोऽध्यायः ११२।

Roman transliteration

śrīkṛṣṇa uvāca|
iti tadvacanaṃ śrutvā pṛthurvismitamānasaḥ |
saṃpūjya nāradaṃ bhaktyā visasarja tadā priye 1|
tasmādvratatrayaṃ hyetanmamātīvapriyaṃkaram |
māghakārtikayostadvattathaivaikādaśīvratam 2|
vanaspatīnāṃ tulasī māsānāṃ kārtikaḥ priyaḥ |
ekādaśī tithīnāṃ ca kṣetrāṇāṃ dvārakā mama 3|
eteṣāṃ sevanaṃ yastu karoti ca jiteṃdriyaḥ |
sa me vallabhatāṃ yāti na tathā yajanādibhiḥ 4|
pāpebhyo na bhayaṃ tena karttavyaṃ niyamādapi |
eteṣāṃ sevanaṃ kāṃte kurvatā matprasādataḥ 5|
satyabhāmovāca|
vismāpanīyaṃ tannātha yattvayā kathitaṃ mama |
paradattena puṇyena kalahā muktimāgatā 6|
itthaṃ prabhāvo māso'yaṃ kārttikaste priyaṃkaraḥ |

svāmidrohādipāpāni snānadānairgatāni yat 7|
dattaṃ ca labhate puṇyaṃ yatpareṇa kṛtaṃ vibho |
adattaṃ kena mārgeṇa labhate cāpi mānavaḥ 8|
śrīkṛṣṇa uvāca|
adattānyapi puṇyāni pāpāni ca yathā naraiḥ |
prāpyaṃte karmaṇā yena tadyathāvanniśāmaya 9|
deśagrāmakulāni syurbhāgabhāṃji kṛtādiṣu |
kalau tu kevalaṃ karttā phalabhukpuṇyapāpayoḥ 10|
akṛte'pi hi saṃsarge vyavastheyamudāhṛtā |
saṃsargātpuṇyapāpāni yathā yāṃti nibodha tat 11|
ekatramaithunādyānādekapātrasthabhojanāt |
phalārddhaṃ prāpnuyānmartyo yathāvatpuṇyapāpayoḥ 12|
adhyāpanādyājanādvāpyekapaṃktyaśanādapi |
turyāṃśaṃ puṇyapāpānāṃ nityaṃ prāpnoti mānavaḥ 13|
ekāsanādekayānānniḥśvāsasyāṃgasaṃgataḥ |

ṣaḍaṃśaṃ phalabhāgī syānnayataṃ puṇyapāpayoḥ 14|
sparśanādbhāṣaṇādvāpi parasya stavanādapi |
daśāṃśaṃ puṇyapāpānāṃ nityaṃ prāpnoti mānavaḥ 15|
darśanaśravaṇābhyāṃ ca manodhyānāttathaiva ca |
parasya puṇyapāpānāṃ śatāṃśaṃ prāpnuyānnaraḥ 16|
parasya niṃdāṃ paiśunyaṃ dhikkāraṃ ca karoti yaḥ |
tatkṛtaṃ pātakaṃ prāpya svapuṇyaṃ pradadāti saḥ 17|
kurvataḥ puṇyakarmāṇi sevāṃ yaḥ kurute naraḥ |
patnībhṛtakaśiṣyebhyo yadanyaḥ ko'pi mānavaḥ 18|
tasya sevānurūpeṇa dravyaṃ kiṃcinna dīyate |
so'pi sevānurūpeṇa tatpuṇyaphalabhāgbhavet |
ekapaṃktyaśnatāṃ yastu laṃghayetpariveṣaṇam 19|
tasya pāpaṣaḍaṃśaṃ tu labhedvai pariveṣakaḥ |
snānasaṃdhyādikaṃ kurvanyaḥ spṛśedvā prabhāṣate 20|
sa puṇyakarmaṣaṣṭhāṃśaṃ dadyāttasmai suniścitam |

dharmoddeśena yo dravyamaparaṃ yācate naraḥ 21|
tatpuṇyakarmajaṃ tasya dhanadastvāpnuyātphalam |
apahṛtya paradravyaṃ puṇyakarma karoti yaḥ 22|
karmakṛtpāpabhāktatra dhaninastadbhavaṃ phalam |
nāpanudya ṛṇaṃ yastu parasya mriyate naraḥ 23|
dhanī tatpuṇyamādhatte svadhanasyānurūpataḥ |

buddhidastvanumaṃtā ca yaścopakaraṇapradaḥ 24|
balakṛccāpi ṣaṣṭhāṃśaṃ prāpnuyātpuṇyapāpayoḥ |
prajābhyaḥ puṇyapāpānāṃ rājā ṣaṣṭhāṃśamuddharet 25|
śiṣyādguruḥ striyo bharttā pitāputrāttathaiva ca |
svapaterapi puṇyasya yoṣidarddhamavāpnuyāt 26|
cittasyānuvratā śaśvadvartate tuṣṭikāriṇī |
parahastena dānādi kurvataḥ puṇyakarmaṇi 27|
vinā bhṛtakaputrābhyāṃ karttā ṣaṣṭhāṃśamuddharet |
vṛttido vṛttisaṃbhoktuḥ puṇyamaṣṭāṃśamuddharet 28|

ātmano vā parasyāpi yadi sevāṃ na kārayet 29|
śrīkṛṣṇa uvāca|
itthaṃ hyadattānyapi puṇyapāpānyā yāṃti nityaṃ parasaṃcitāni |
śṛṇuṣva cemaṃ itihāsamagryaṃ purābhavaṃ puṇyamatipradaṃ ca 30|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kārttikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde puṇyapāpāṃśakathanaṃnāma dvādaśādhikaśatatamo'dhyāyaḥ 112|

English translation

Śrī Kṛṣṇa said :

1-5. Hearing these words of him, Pṛthu , with his mind amazed, devoutly honoured Nārada and allowed him to go, O dear one. Therefore, this triad of vows—the two in Māgha and Kārtika , and the one of Ekādaśī —is very dear to me. To me Tulasī among plants is dear, Kārtika among months is dear, Ekādaśī among days is dear, and Dvārakā among the holy places is dear. He who with his senses conquered resorts to these, becomes dear to me; not like that (i.e. so dear) with sacrifices etc. He who is devoted to these, should not, due to my grace, he afraid of sins as a rule.

Satyabhāmā said :

6-8. O lord what you told me, viz. that Kalahā was emancipated by the religious merit given by others, causes wonder. This month of Kārtika having such efficacy, is dear to you, since due to bath and (giving) gifts (in that month) sins like cheating one's master have gone (i.e. go). O lord, if one gets the religious merit given by another person, then in what way does a man get the religious merit not given to him?

Śrī Kṛṣṇa said :

9-29. Listen properly with which act men receive religious merit and sins not given to them. The region, the village and the families should have the portion of (the fruit of) acts etc. But in Kali -age only the doer gets the fruit of the religious merit or the sin. This arrangement is said (to obtain) even when no contact takes place. Know as to how religious merit and sins pass (to another person) through contact. Due to being paired together, going together, eating from the same pot, a man would duly get half the portion of religious merit or sin. A man always gets one-fourth portion of the religious merit or sin (of another person) through teaching, acting as a priest at a sacrifice, or eating (after sitting) in the same line. A man gets one-sixth portion of the religious merit or sin (of another) through (sitting on) the same seat, same vehicle, and due to the contact of (another man's) breath with his body. A man always gets one-tenth portion of the religious merit and sins (of another person) through touching

(him), talking (to him) or praising (that) other person. A man would obtain one-hundredth portion of the religious merit or sin of another person by seeing, listening to, or thinking in his mind about him. He who censures another person, acts wickedly towards him or disregards him, gets (the fruit of) the sin committed by him, and gives him his own religious merit. A person, except the wife, a hired servant and a disciple of the man who does meritorious acts, serving him, and not getting the money in accordance with his service would also share the religious merit of him (who is served) in lieu of his service. A waiter at meals who ignores serving a man taking food after sitting in the same line as others, would share one-sixth of his sin. He who, while bathing or performing sandhyā prayer etc., would touch or speak (with another person), would very certainly give one-sixth of his religious merit to that person. Another person who gives money to a person who asks for it for a religious purpose would get the fruit due to his (i.e. latter's) religious merit. He who performs a religious act after snatching another's wealth, incurs sin, and the fruit due to that (religious act) goes to the person having money (and giving it for the religious purpose). A rich man shares in proportion with his wealth the religious merit of the man who dies without repaying the money (borrowed from the rich man for the religious act). One who gives an idea, one who approves of it, one who gives the implement, one who compels, would obtain one-sixth portion of the religious merit or sin. A king would take out from his subjects one-sixth portion of their religious merit or sin. A preceptor would obtain half the portion of the religious merit from (i.e. of) his disciple; a husband (would obtain half the portion of the religious merit) of his wife, a father of his son, and a wife also (would obtain half the portion of the religious merit) of her husband. She, pleasing him, always behaves according to his mind (i.e. desire). The giver of a gift for the man who gives gifts with the hand of (i.e. through) another person, except a hired servant or his son, would extract one-sixth portion (of the religious merit of the donor). He who gives subsistence would extract one-sixth of the portion of him to whom the subsistence is given, provided he does not make him serve himself or any other (person).

Śrī Kṛṣṇa said :

30. In this way, the religious merit and sins earned by others, always go, though not given (to others). Listen to this excellent account, which is old, and which gives great religious merit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 113

Dhaneśvara's Story

Chapter 525 of 693 · 35 detected Sanskrit verse markers

Sanskrit

श्रीकृष्ण उवाच।
पुरावंतीपुरे वासी विप्र आसीद्धनेश्वरः ।
ब्रह्मकर्मपरिभ्रष्टः पापनिष्ठः सुदुर्मतिः १।
रसकंबलचर्मादि विक्रयानृतवर्त्तनः ।
स्तेयवेश्यासुरापानद्यूतसंसक्तमानसः २।
देशाद्देशांतरं गच्छन्क्रयविक्रयकारणात् ।
माहिष्मतीं पुरीं यातः कदाचित्स धनेश्वरः ३।
महिषेण कृता पूर्वं तस्मान्माहिष्मतीभवत् ।
यस्यां वप्रतटाभाति नर्मदा पापनाशिनी ४।
कार्तिकव्रतिनस्तत्र नानाग्रामागतान्नरान् ।
स दृष्ट्वा विक्रयं कुर्वन्मासमेकमुवास ह ५।
स नित्यं नर्मदातीरे भ्रमन्विक्रयकारणात् ।
ददर्श ब्राह्मणान्स्नातान्जपदेवार्चनेरतान् ६।
कांश्चित्पुराणं पठतः कांश्चित्तच्छ्रवणे रतान् ।
नृत्यगायनवादित्रविष्णुस्तवनतत्परान् ७।

विष्णुमुद्भांकितान्कांश्चिन्मालातुलसिधारिणः ।
ददर्श कौतुकाविष्टस्तत्र तत्र धनेश्वरः ८।
नित्यं परिभ्रमंस्तत्र दर्शनस्पर्शभाषणात् ।
वैष्णवानां तथा विष्णोर्नामश्रावादि सोऽलभत् ९।
एवं मासं स्थितःसोऽथ कार्तिकोद्यापने विधौ ।
क्रियमाणे ददर्शासौ भक्तैर्जागरणं हरेः १०।
पौर्णमास्यां ततोऽपश्यद्विविधं पूजनादिकम् ।
दक्षिणा भोजनाद्यं च दीपदानं व्रतस्थितैः ११।
ततोऽर्कास्तमये चैवं दीपोत्सवविधिं तदा ।
क्रियमाणं ददर्शासौ प्रीत्यर्थं त्रिपुरद्विषः १२।
त्रिपुराणां कृतो दाहो यतस्तस्यां शिवेन तु ।
अतस्तु क्रियते तस्यां तिथौ भक्तैर्महोत्सवः ।
मम रुद्रस्य यः कश्चिदंतरं परिकल्पयेत् १३।
तस्य पुण्यक्रियाः सर्वा निष्फलाः स्युर्न संशयः ।
तत्र नृत्यादिकं पश्यन्बभ्राम स धनेश्वरः ।

तावत्कृष्णाहिना दष्टो विकलः स पपात ह ।
जनास्तंपति तं वीक्ष्य परिवव्रुः कृपान्विताः १४।
तुलसीमिश्रितैस्तोयैस्तन्मुखं सिषिचुस्तदा ।
अथ देहे परित्यक्ते तं बद्ध्वा यमकिंकराः १५।
बाध्यमानं कशाघातैर्निन्युः संयमिनीं रुषा ।
चित्रगुप्तस्तु तं दृष्ट्वा निर्भत्स्यावेदयत्तदा १६।
यमायतेन बाल्यात्तु कर्म यद्दुष्कृतं कृतम् ।
चित्रगुप्त उवाच।
नैवास्य दृश्यते किंचिदाबाल्यात्सुकृतं क्वचित् १७।
दुष्कृतं शक्यते वक्तुं शतवर्षैर्न भास्करे ।
पापमूर्तिरयं दुष्टः केवलं दृश्यते विभो १८।
तस्मादाकल्पमर्यादं निरये परिपाच्यताम् ।
श्रीकृष्ण उवाच।
निशम्येत्थं वचः क्रोधाद्यमः प्राह स्वकिंकरान् १९।
दर्शयन्नात्मनोरूपं कालाग्निसदृशप्रभम् ।

यम उवाच।
भो प्रेतापनयस्वैनं बध्यमानं स्वमुद्गरैः २०।
कुंभीपाके क्षिपस्वाशु तैलक्वथनशब्दिते ।
यावत्क्षिप्तस्तु तत्रासौ तावच्छीतलतां ययौ २१।
कुंभीपाको यथा वह्निः प्रह्लादक्षेपणात्पुरा ।
तद्दृष्ट्वा महदाश्चर्यं प्रेतपो विस्मयान्वितः २२।
वेगादागत्य तत्सर्वं यमायाकथयत्तदा ।
यमस्तु कौतुकं श्रुत्वा प्रेतपेन निवेदितम् २३।
आः किमेतदिति प्रोच्य सम्यगेतद्विचारयत् ।
तावदभ्यागतस्तत्र नारदः प्रहसंस्त्वरन् २४।
यमेन पूजितः सम्यक्तं दृष्ट्वा वाक्यमब्रवीत् ।
नारद उवाच।
नैवायं निरयान्भोक्तुं क्षमः सवितृनंदन २५।
यस्मादेतस्य संजातं कर्म यन्निरयापहम् ।
यः पुण्यकर्मणां कुर्याद्दर्शनस्पर्शभाषणम् २६।

तत्षडंशमवाप्नोति पुण्यस्य नियतं नरः ।
असंख्यातैस्तुसंसर्गैः कृतवानेष यद्धरेः २७।
कार्तिकव्रतिभिर्मासं तस्मात्पुण्यांशभागयम् ।
परिचर्याकरस्तेषां संपूर्णव्रतपुण्यभाक् २८।
अतोऽस्योर्जव्रतोद्भूतपुण्यसंख्या न विद्यते ।
कार्त्तिकव्रतिनां पुंसां पातकानि महांत्यपि २९।
नाशयत्येव सर्वाणि विष्णुः सद्भक्तवत्सलः ।
अंते तन्नामभिस्तोयैस्तुलसीमिश्रितैस्त्वयम् ३०।
वैष्णवानुग्रही यस्मान्नरके नैव पच्यते ।

तस्मान्निहतपापोऽयं सद्गतिं यातुमर्हति ३१।
आर्द्रैः शुष्कैर्यथापापैर्निरये भोगसंनिधिः ।
प्राप्यते सुकृतैस्तद्वत्स्वर्गभोगस्य संनिधिः ३२।
तस्मादकामपुण्यो हि यक्षयोनिस्थितस्त्वसौ ।
विलोक्य नरकान्सर्वान्पापभोगमवाप्नुयात् ३३।
श्रीकृष्ण उवाच।

इत्युक्त्वा गतवति नारदेऽथ सौरिस्तद्वाक्यश्रवणविबुद्ध तत्सुकर्मा ।
विप्रं तं पुनरनयत्स्वकिंकरेण तान्सर्वान्निरयगणान्प्रदर्शयिष्यन् ३४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्त्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे धनेश्वरोपाख्याने त्रयोदशाधिकशततमोऽध्यायः ११३।
।

Roman transliteration

śrīkṛṣṇa uvāca|
purāvaṃtīpure vāsī vipra āsīddhaneśvaraḥ |
brahmakarmaparibhraṣṭaḥ pāpaniṣṭhaḥ sudurmatiḥ 1|
rasakaṃbalacarmādi vikrayānṛtavarttanaḥ |
steyaveśyāsurāpānadyūtasaṃsaktamānasaḥ 2|
deśāddeśāṃtaraṃ gacchankrayavikrayakāraṇāt |
māhiṣmatīṃ purīṃ yātaḥ kadācitsa dhaneśvaraḥ 3|
mahiṣeṇa kṛtā pūrvaṃ tasmānmāhiṣmatībhavat |
yasyāṃ vaprataṭābhāti narmadā pāpanāśinī 4|
kārtikavratinastatra nānāgrāmāgatānnarān |
sa dṛṣṭvā vikrayaṃ kurvanmāsamekamuvāsa ha 5|
sa nityaṃ narmadātīre bhramanvikrayakāraṇāt |
dadarśa brāhmaṇānsnātānjapadevārcaneratān 6|
kāṃścitpurāṇaṃ paṭhataḥ kāṃścittacchravaṇe ratān |
nṛtyagāyanavāditraviṣṇustavanatatparān 7|

viṣṇumudrāṃkitāṅkāṃścinmālātulasidhāriṇaḥ |
dadarśa kautukāviṣṭastatra tatra dhaneśvaraḥ 8|
nityaṃ paribhramaṃstatra darśanasparśabhāṣaṇāt |
vaiṣṇavānāṃ tathā viṣṇornāmaśrāvādi so'labhat 9|
evaṃ māsaṃ sthitaḥso'tha kārtikodyāpane vidhau |
kriyamāṇe dadarśāsau bhaktairjāgaraṇaṃ hareḥ 10|
paurṇamāsyāṃ tato'paśyadvividhaṃ pūjanādikam |
dakṣiṇā bhojanādyaṃ ca dīpadānaṃ vratasthitaiḥ 11|
tato'rkāstamaye caivaṃ dīpotsavavidhiṃ tadā |
kriyamāṇaṃ dadarśāsau prītyarthaṃ tripuradviṣaḥ 12|
tripurāṇāṃ kṛto dāho yatastasyāṃ śivena tu |
atastu kriyate tasyāṃ tithau bhaktairmahotsavaḥ |
mama rudrasya yaḥ kaścidaṃtaraṃ parikalpayet 13|
tasya puṇyakriyāḥ sarvā niṣphalāḥ syurna saṃśayaḥ |
tatra nṛtyādikaṃ paśyanbabhrāma sa dhaneśvaraḥ |

tāvatkṛṣṇāhinā daṣṭo vikalaḥ sa papāta ha |
janāstaṃpati taṃ vīkṣya parivavruḥ kṛpānvitāḥ 14|

tulasīmiśritaistoyaistanmukhaṃ siṣicustadā |
atha dehe parityakte taṃ baddhvā yamakiṃkarāḥ 15|
bādhyamānaṃ kaśāghātairninyuḥ saṃyaminīṃ ruṣā |
citraguptastu taṃ dṛṣṭvā nirbhartsyāvedayattadā 16|
yamāyatena bālyāttu karma yadduṣkṛtaṃ kṛtam |
citragupta uvāca|
naivāsya dṛśyate kiṃcidābālyātsukṛtaṃ kvacit 17|
duṣkṛtaṃ śakyate vaktuṃ śatavarṣairna bhāskare |
pāpamūrtirayaṃ duṣṭaḥ kevalaṃ dṛśyate vibho 18|
tasmādākalpamaryādaṃ niraye paripācyatām |
śrīkṛṣṇa uvāca|
niśamyetthaṃ vacaḥ krodhādyamaḥ prāha svakiṃkarān 19|
darśayannātmanorūpaṃ kālāgnisadṛśaprabham |

yama uvāca|
bho pretāpanayasvainaṃ badhyamānaṃ svamudgaraiḥ 20|
kuṃbhīpāke kṣipasvāśu tailakvathanaśabdite |
yāvatkṣiptastu tatrāsau tāvacchītalatāṃ yayau 21|
kuṃbhīpāko yathā vahniḥ prahlādakṣepaṇātpurā |
taddṛṣṭvā mahadādaścaryaṃ pretapo vismayānvitaḥ 22|
vegādāgatya tatsarvaṃ yamāyākathayattadā |
yamastu kautukaṃ śrutvā pretapena niveditam 23|
āḥ kimetaditi procya samyagetadvicārayat |
tāvadabhyāgatastatra nāradaḥ prahasaṃstvaran 24|
yamena pūjitaḥ samyaktaṃ dṛṣṭvā vākyamabravīt |
nārada uvāca|
naivāyaṃ nirayānbhoktuṃ kṣamaḥ savitṛnaṃdana 25|
yasmādetasya saṃjātaṃ karma yannirayāpaham |
yaḥ puṇyakarmaṇāṃ kuryāddarśanasparśabhāṣaṇam 26|

tatsaḍaṃśamavāpnoti puṇyasya niyataṃ naraḥ |
asaṃkhyātaistusaṃsargaiḥ kṛtavāneṣa yaddhareḥ 27|
kārtikavratibhirmāsaṃ tasmātpuṇyāṃśabhāgayam |
paricaryākarasteṣāṃ saṃpūrṇavratapuṇyabhāk 28|
ato'syorjavratodbhūtapuṇyasaṃkhyā na vidyate |
kārttikavratināṃ puṃsāṃ pātakāni mahāṃtyapi 29|
nāśayatyeva sarvāṇi viṣṇuḥ sadbhaktavatsalaḥ |
aṃte tannāmabhistoyaistulasīmiśritaistvayam 30|
vaiṣṇavānugrahī yasmānnarake naiva pacyate |
tasmānnihatapāpo'yaṃ sadgatiṃ yātumarhati 31|
ārdraiḥ śuṣkairyathāpāpairniraye bhogasaṃnidhiḥ |
prāpyate sukṛtaistadvatsvargabhogasya saṃnidhiḥ 32|
tasmādakāmapuṇyo hi yakṣayonisthitastvasau |
vilokya narakānsarvānpāpabhogamavāpnuyāt 33|
śrīkṛṣṇa uvāca|

ityuktvā gatavati nārade'tha sauristadvākyaśravaṇavibuddha tatsukarmā |
vipraṃ taṃ punaranayatsvakiṃkareṇa tānsarvānnirayagaṇānpradarśayiṣyan 34|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhastrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye
śrīkṛṣṇasatyabhāmāsaṃvāde dhaneśvaropākhyāne trayodaśādhikaśatatamo'dhyāyaḥ 113|
|

English translation

Śrī Kṛṣṇa said :

1-12. Formerly there was a brāhmaṇa named Dhaneśvara who lived in the city of Avantī . He had fallen from the status of a brāhmaṇa, was addicted to sins, and was very wicked. He sold liquor, blankets, hide, and behaved falsely. His mind was addicted to stealing, prostitutes, drinking and gambling. That Dhaneśvara, going from one region to another for selling (these articles), sometime went to Māhiṣmatī city. It was fashioned formerly by Mahiṣa . By its rampart shone Narmadā that destroyed sins. Seeing there men observing Kārtika -vow and coming from different directions, he, selling (his articles) stayed there for a month. He, everyday wandering on the bank of Narmadā for selling (his articles), saw brāhmaṇas who bathed (in the river) and were engaged in muttering hymns and worshipping deities. Everywhere Dhaneśvara, full of curiosity saw some men reciting a Purāṇa , some engaged in listening to it, some engaged in eulogising Viṣṇu with dancing, singing and musical instruments, some having marks (like a conch etc. in honour) of Viṣṇu, and some having on their persons garlands and Tulasī . He, wandering there everyday, due to seeing and coming in contact with Viṣṇu's devotees, heard the name of Viṣṇu etc. On his way he who resided there for a month, saw (people) keeping awake (in honour) of Viṣṇu at the time of the concluding rite of Kārtika-vow. On the full-moon day he saw the worship of two kinds, so also presents and meals and offering of lights done by the observers of the vow. Then at the time of the sunset he saw the ceremony of illumination done for pleasing the enemy of Tripura (i.e. Śiva).

13-17a. Since on that day Śiva burnt the three cities (of Tripura), therefore, a great festival is celebrated by the devotees on that day. All the religious rites of him who would discriminate between me and Śiva, would undoubtedly be fruitless. That Dhaneśvara, seeing dance etc. there, wandered. Just then he was bitten by a black serpent and deprived of strength he dropped. Men seeing him fallen, and full of pity, surrounded him. Then they sprinkled his face with water mixed with Tulasī. Then, when his body dropped (i.e. he died), Yama 's servants bound him, and angrily tormented him with strokes of whips, and took him to Saṃyaminī (Yama's city). Seeing him Citragupta chided him and told Yama the bad deeds done by him from his childhood.

Citragupta said :

17b-19a. No good deed of (i.e. done by) him since his childhood is noticed. O Sun's son, his bad deeds cannot be described even in many years. O lord, this one appears to be just sin incarnate. Therefore, till the time of the final deluge he should be roasted in hell.

Śrī Kṛṣṇa said :

19b-20a. Hearing these words, Yama showing his form resembling the fatal fire, angrily said to his servants:

Yama said :

20b-21a. O you who look after ths dead, take him tormenting him with your iron clubs. Quickly put him into Kumbhīpāka (hell) having the sound of the boiling of oil.

21b-25a. When he was thrown there, Kumbhīpāka became cool, as when in olden times Prahlāda was thrown into it. Seeing that great wonder, the official looking after the dead was amazed. He speedily came and told it to Yama. Yama heard the curious thing told by the official looking after the dead. Saying, “Oh, what is it?” he thought (over it) properly. Just then Nārada , smiling, came there quickly. He was properly honoured by Yama after seeing him. He said these words:

Nārada said :

25b-34. O Sun’s son, he is not fit to suffer in hells, since his acts are those that keep away hell. That man who would see, touch or talk to those who do meritorious acts, obtains one-sixth of the merit of those doing meritorious deeds. Since he had innumerable contacts with the observers of the Viṣṇu vow in Kārtika for a month, therefore he shares a portion of their religious merit. Since he served them, he enjoys the entire religious merit of the vow. Therefore, his religious merit due to the Kārtika-vow cannot be measured, (since) Viṣṇu, to whom good devotees are dear, does destroy even the major sins of those who observe the Kārtika-vow. Since in the end (i.e. at the time of his death) he was favoured by Viṣṇu’s devotees by repeating the names (of Viṣṇu) and by sprinkling water mixed with Tulasī (-leaves), therefore he is not be roasted in a hell. Therefore, with his sins destroyed, he deserves to get a good position. due to deliberate or non-deliberate sins one has to suffer from torment in hell, in the same way one has to enjoy pleasures in heaven. Therefore, he who unintentionally got the religious merit, would, living in the stock of yakṣa , see all hells and would undergo the fruit of his sins.

When Nārada, after speaking like this left, Yama, realising his religious merit on hearing his (i.e. Nārada’s) words, again took the brāhmaṇa through his servant showing him all groups of hell.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 114

The Seven Hells Shown to Dhaneśvara

Chapter 526 of 693 · 30 detected Sanskrit verse markers

Sanskrit

श्रीकृष्णोवाच।
ततो धनेश्वरं नीत्वा निरयान्प्रेतपोऽब्रवीत् ।
प्रदर्शयिष्यंस्तान्सर्वान्यमस्यानुचरस्तदा १।
प्रेतप उवाच।
पश्येमान्निरयान्घोरान्धनेश्वर महाभयान् ।
येषु पापकरा नित्यं पच्यंते यमकिंकरैः २।
तप्तवालुकनामायं निरयो घोरदर्शनः ।
यस्मिन्नेते दग्धदेहाः क्रंदंते पापकारिणः ३।
अतिथीन्वैश्वदेवान्ते क्षुत्क्षामानागतान्गृहे ।
ये नार्चंति नरास्ते हि पच्यंते स्वेन कर्मणा ४।
गुर्वग्निब्राह्मणान्देवांस्तथा मूर्द्धाभिषिक्तकान् ।
ताडयंति पदा ये वै ते निर्दग्धांघ्रयस्त्विमे ५।
षड्भेदस्त्वेषनिरयो नानापापैः प्रपद्यते ।
तथैव चांधतामिस्रो द्वितीयो निरयो महान् ६।
पश्य सूचीमुखैर्देहो भिद्यते पापकर्मणा ।

क्रिमिभिर्घोरवक्त्रैश्च तत्संपर्कागमैर्द्विज ७।
असावपि स्थितः षोढा श्वकाकमृगपक्षिभिः ।
परमर्मभिदो मर्त्याः पच्यंते तेषु पापिनः ८।
तृतीयः क्रकचो ह्येष निरयो घोरदर्शनः ।
यत्रेमे क्रकचैर्मर्त्याः पाट्यंते पापकारिणः ९।
असिपत्रवनाद्यैस्तु षट्प्रकारो व्यवस्थितः ।
पत्नीपुत्रादिभिर्ये वै वियोगं कारयंति हि १०।
इष्टैरन्यैरपि परान्पच्यंते त इमे नराः ।
असिपत्रैश्छिद्यमाना छेदभीत्या पलायिताः ११।
पच्यंते पापिनः पश्य क्रंदमाना इतस्ततः ।
अर्गलाख्यो महाघोरश्चतुर्थो निरयो ह्ययम् १२।
पश्य नानाविधैः पाशैराबध्य यमकिंकरैः ।
मुद्गराद्यैर्वध्यमानाः क्रंदंते ते च पापिनः १३।
सज्जनान्ब्राह्मणाद्यांश्च विरुंधंतीह ये नराः ।
कंठग्रहाद्यैस्ते पापाः पच्यंते यमकिंकरैः १४।

असावपि हि षड्भेदो वधभेदादिभिः स्थितः ।
कूटशाल्मलिनामानं निरयं पश्य पंचमम् १५।
यत्रांगारनिभा एते शाल्मल्याद्याः स्थिता द्विज ।
यत्र षोढा विपच्यंते यातनाभिरिमे नराः १६।
परदारा परद्रव्य परद्रोह रताः सदा ।
रक्तपूयमिमं पश्य षष्ठं निरयमद्भुतम् १७।
अधोमुखा विपच्यंते यत्र पापकृतो नराः ।
अभक्ष्यभक्षका निंदा पैशुन्यादि रता इमे १८।
भज्यमाना वध्यमानाः क्रंदंते भैरवान्स्वरान् ।
षट्प्रकारैर्विगंधाढ्यैरसावपि च संस्थितः १९।
कुंभीपाकः सप्तमोऽयं निरयो घोरदर्शनः ।
षोढास्तैलादिभिर्द्रव्यैर्धनेश्वर विलोकय २०।
महापातकिनो यत्र क्वथ्यंते यमकिंकरैः ।
बहुन्यब्दसहस्राणि सोन्मज्जननिमज्जनैः २१।
चत्वारिंशन्मितानेतान्द्व्यधिकान्पश्य रौरवान् ।

अकामात्पातकं शुष्कं कामादार्द्रमुदाहृतम् २२।
आर्द्रशुष्कादिभिः पापैर्द्विप्रकारानवस्थितान् ।
चतुरशीतिसंख्याकैः पृथग्भेदैरवस्थितान् २३।
यत्प्रकीर्णमपांक्तेयं मलिनीकरणं तथा ।
ज्ञातिभ्रंशकरं तद्वदुपपातकसंज्ञकम् २४।
अतिपापं महापापं सप्तधा पातकं स्मृतम् ।
एभिः सप्तसु पच्यंते निरयेषु यथाक्रमम् २५।
कार्तिकव्रतिभिर्यस्मात्संसर्गो ह्यभवत्तव ।
तत्पुण्योपचयादेते निर्हता निरयाः खलु २६।
श्रीकृष्ण उवाच।
दर्शयित्वेति निरयान्प्रेतपस्तमथाहरत् ।
धनेश्वरं यक्षलोकं पश्चादासीत्स तत्र हि २७।
धनदस्यानुगः सोऽयं धनयक्षेति स स्मृतः ।
यदाख्यायाकरोत्तीर्थमयोध्यायां तु गाधिजः २८।
एवं प्रभावः खलु कार्तिकोऽयं मुक्तिप्रदो मुक्तिकरश्च यस्मात् ।

प्रयात्यनेकार्जितपातकोऽपि व्रतस्थसंदर्शनतोऽपि मुक्तिम् २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये धनेश्वरोपाख्याने
चतुर्दशाधिकशततमोऽध्यायः ११४।
।

Roman transliteration

śrīkṛṣṇovāca|
tato dhaneśvaraṃ nītvā nirayānpretapo'bravīt |
pradarśayiṣyaṃstānsarvānyamasyānucarastadā 1|

pretapa uvāca|
paśyemānnirayāṅghorāndhaneśvara mahābhayān |
yeṣu pāpakarā nityaṃ pacyaṃte yamakiṃkaraiḥ 2|
taptavālukanāmāyaṃ nirayo ghoradarśanaḥ |
yasminnete dagdhadehāḥ kraṃdaṃte pāpakāriṇaḥ 3|
atithīnvaiśvadevānte kṣutkṣāmānāgatāṅgrhe |
ye nārcaṃti narāste hi pacyaṃte svena karmaṇā 4|
gurvagnibrāhmaṇāndevāṃstathā mūrddhābhiṣiktakān |
tāḍayaṃti padā ye vai te nirdagdhāṃghrayastvime 5|
ṣaḍbhedastveṣanirayo nānāpāpaiḥ prapadyate |
tathaiva cāṃdhatāmisro dvitīyo nirayo mahān 6|
paśya sūcīmukhairdeho bhidyate pāpakarmaṇā |

krimibhirghoravaktraiśca tatsaṃparkāgamairdvija 7|
asāvapi sthitaḥ ṣoḍhā śvakākamṛgapakṣibhiḥ |
paramarmabhido martyāḥ pacyaṃte teṣu pāpinaḥ 8|
tṛtīyaḥ krakaco hyeṣa nirayo ghoradarśanaḥ |
yatreme krakacairmartyāḥ pāṭyaṃte pāpakāriṇaḥ 9|
asipatravanādyaistu ṣaṭprakāro vyavasthitaḥ |
patnīputrādibhirye vai viyogaṃ kārayaṃti hi 10|
iṣṭairanyairapi parānpacyaṃte ta ime narāḥ |
asipatraiśchidyamānā chedabhītyā palāyitāḥ 11|
pacyaṃte pāpinaḥ paśya kraṃdamānā itastataḥ |
argalākhyo mahāghoraścaurtho nirayo hyayam 12|
paśya nānāvidhaiḥ pāśairābadhya yamakiṃkaraiḥ |
mudgarādyairvadhyamānāḥ kraṃdaṃte te ca pāpinaḥ 13|
sajjanānbrāhmaṇādyāṃśca viruṃdhaṃtīha ye narāḥ |
kaṃṭhagrahādyaiste pāpāḥ pacyaṃte yamakiṃkaraiḥ 14|

asāvapi hi ṣaḍbhedo vadhabhedādibhiḥ sthitaḥ |
kūṭaśālmalināmānaṃ nirayaṃ paśya paṃcamam 15|
yatrāṃgāranibhā ete śālmalyādyāḥ sthitā dvija |
yatra ṣoḍhā vipacyaṃte yātanābhirime narāḥ 16|
paradārā paradravya paradroha ratāḥ sadā |
raktapūyamimaṃ paśya ṣaṣṭhaṃ nirayamadbhutam 17|
adhomukhā vipacyaṃte yatra pāpakṛto narāḥ |
abhakṣyabhakṣakā niṃdā paiśunyādi ratā ime 18|
bhajyamānā vadhyamānāḥ kraṃdaṃte bhairavānsvarān |
ṣaṭprakārairvigaṃdhāḍhyairasāvapi ca saṃsthitaḥ 19|
kuṃbhīpākaḥ saptamo'yaṃ nirayo ghoradarśanaḥ |
ṣoḍhāstailādibhirdravyairdhaneśvara vilokaya 20|
mahāpātakino yatra kvathyaṃte yamakiṃkaraiḥ |
bahūnyabdasahasrāṇi sonmajjananimajjanaiḥ 21|
catvāriṃśanmitānetāndvyadhikānpaśya rauravān |

akāmātpātakaṃ śuṣkaṃ kāmādārdramudāhṛtam 22|
ārdraśuṣkādibhiḥ pāpairdviprakārānavasthitān |
caturaśītisaṃkhyākaiḥ pṛthagbhedairavasthitān 23|
yatprakīrṇamapāṃkteyaṃ malinīkaraṇaṃ tathā |
jñātibhraṃśakaraṃ tadvadupapātakasaṃjñakam 24|
atipāpaṃ mahāpāpaṃ saptadhā pātakaṃ smṛtam |
ebhiḥ saptasu pacyaṃte nirayeṣu yathākramam 25|
kārtikavratibhiryasmātsaṃsargo hyabhavattava |

tatpuṇyopacayādete nirhṛtā nirayāḥ khalu 26|
śrīkṛṣṇa uvāca|
darśayitveti nirayānpretapastamathāharat |
dhaneśvaraṃ yakṣalokaṃ paścādāsītsa tatra hi 27|
dhanadasyānugaḥ so'yaṃ dhanayakṣeti sa smṛtaḥ |
yadākhyāyākarottīrthamayodhyāyāṃ tu gādhijaḥ 28|
evaṃ prabhāvaḥ khalu kārtiko'yaṃ muktiprado muktikaraśca yasmāt |

prayātyanekārjitapātako'pi vratasthasaṃdarśanato'pi muktim 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye dhaneśvaropākhyāne caturdaśādhikaśatatamo'dhyāyaḥ 114|
|

English translation

Śrī Kṛṣṇa said :

1. Then Yama 's servant, the official looking after the dead, took Dhaneśvara and showed him all hells.

The official looking after the dead said :

2-24. O Dhaneśvara, see all these very fearful hells into which sinners are always roasted by Yama's servants. This hell, appearing fearful, is called Taptavāluka in which those sinners whose bodies are burnt, cry. Those men who do not honour the guests emaciated with hunger, who have come to theirhouse after having made an offering to all deities, are roasted here due to their acts. Those who have kicked the preceptor, fire, brāhmaṇas , deities, those that are crowned, have their feet burnt. This hell has six divisions, and is reached by those who have committed various sins. Similarly this is the great hell (called) Andhatāmisra . O brāhmaṇa , see the body (of a man) due to his sinful act, is being pierced by insects of fierce mouths that have come in contact with him. This also has six divisions. In them sinful human beings are roasted with their vitals pierced by horses, crows, beasts and birds. The third hell is Krakaca , appearing fierce, where the sinful human beings are cut with swords. It has six divisions like (the one having) the Asipatra-grove. Those men who separate (others) from their wives, sons etc., so also with other beloved persons, are roasted here. The sinners, crying and running here and there through fear of being cut with blades of swords, are roasted here. See (them). This fourth hell is called Argala . See. Those sinners, being bound by Yama's servants with various kinds of nooses, and being killed with iron clubs, are crying here. Those sinful men who oppose good men and brāhmaṇas in this world are roasted here after their necks etc. are seized by Yama's servants. This also is a hell having six divisions like Vadha , etc. See this fifth hell called Kūṭaśālmalī, where, O brāhmaṇa, there are śālmalī and other trees resembling charcoal, where those men who are always engaged in adultery, snatching others' wealth and treachery, are roasted cruelly in six ways. See this sixth wonderful hell (called) Raktapūya where men committing sins are roasted with their faces turned down. These have eaten prohibited articles, and were engaged in censuring others and wickedness. Being pierced and killed, they are crying in fearful tones. This also is having bad smells of six kinds. O Dhaneśvara, see this seventh hell appearing fierce and called Kumbhīpāka . It is divided into six by means of articles like oil. Here great sinners are, for many thousand years, boiled by plunging them and taking them out (of the oil) by Yama's servants. These Raurava hells are said to be forty plus two. See them. A non-deliberate sin is called śuṣka , and a deliberate one ārdra . The hells are of two kinds depending upon the two varieties, ārdra and śuṣka. They have eighty-four separate divisions. That

which is of a non-specific or general nature, resulting in a person's not being allowed to dine in the same line, and arising from pollution, and resulting in one's exclusion from his caste is said to be a minor sin.

25-26. A very heinous sin [1] is a major sin said to be divided into seven divisions. One by one they are roasted in these seven (hells). Due to your collection of religious merit as you had contact with the observers of the Kārtika -vow, you were taken out of them.

Śrī Kṛṣṇa said :

27-29. Thus showing him the hells, the official looking after the dead, took Dhaneśvara to the Yakṣa -world; then he lived there. He is the follower of Kubera , and is known as Dhanayakṣa, and after him Viśvāmitra has fashioned a holy place at Ayodhyā . This Kārtika-vow is having such an efficacy, gives pleasures and salvation. By seeing an observer of this vow even he who has committed many sins, gets salvation.

[1]: [1] : Mahāpāpa—a great, or heinous sin. Murder of a brāhmaṇa, drinking liquor, stealing, violating the preceptor's bed (i.e. his wife), and company of those who commit these sins are great sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 115

Aśvattha and Vaṭa Praised as Gods in Disguise

Chapter 527 of 693 · 30 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
इत्युक्त्वा वासुदेवोऽसौ सत्यभामामतिप्रियाम् ।
सायंसंध्यादिकं कर्तुं जगाम जननीगृहम् १।
एवं प्रभावः प्रोक्तोयं कार्तिकः पापनाशनः ।
विष्णुप्रियकरो नित्यं भुक्तिमुक्तिप्रदः सदा २।
हरिजागरणं प्रातः स्नानं तुलसिसेवनम् ।
उद्यापनं दीपदानं व्रतान्येतानि कार्तिके ३।
पंचकैर्व्रतकैरेभिः संपूर्णं कार्तिकव्रतम् ।
फलं प्राप्नोति तत्प्रोक्तं भुक्तिमुक्तिफलप्रदम् ४।
ऋषय ऊचुः।
विष्णोः प्रियोऽतिफलदः प्रोक्तोऽयं रोमहर्षणे ।
कार्तिकस्य विधिः सम्यक्पावनः पापनाशनः ५।
अवश्यमेव कर्त्तव्यः प्राप्य दुःखनिवारणः ।
मोक्षार्थिभिर्नरः सम्यग्भोगकामैरथापिवा ६।
एवं स्थिते यथाकश्चिद्व्रतस्थः संकटे स्थितः ।

दुर्गारण्यस्थितो वापि व्याधिभिः परिपीडितः ।
कथं तेन प्रकर्तव्यं कार्तिकव्रतकं शुभम् ७।
सूत उवाच।
यस्मादत्यंतफलदं कर्तव्यं तु यथा नरैः ।
तत्सर्वं कथयिष्येऽहं शृणुध्वं मुनिपुंगवाः ८।
विष्णोः शिवस्य वा कुर्यादालये हरिजागरम् ।
शिवविष्णुग्रहाभावे सर्वदेवालयेष्वपि ९।
दुर्गारण्यस्थितो यश्च यदि वा यद्वतो भवेत् ।
कुर्यात्तदाश्वत्थमूले तुलसीनां वनेष्वपि १०।
विष्णुनामप्रधानानां गायनाद्विष्णुसन्निधौ ।
गोसहस्रप्रदानस्य फलं प्राप्नोति मानवः ११।
वाद्यकृत्पुरुषश्चापि वाजपेयफलं लभेत् ।
सर्वतीर्थावगाहोत्थं नर्तकः फलमाप्नुयात् १२।
सर्वमेतल्लभेत्पुण्यं तेषां तु द्रव्यदः पुमान् ।
प्रशंसादर्शनाभ्यां हि तत्षडंशमवाप्नुयात् १३।

आपद्गतो यदाप्यंभो न लभेत्स्नपनाय सः ।
व्याधितो वा पुनः कुर्याद्विष्णोर्नामापमार्जनम् १४।
उद्यापनविधिं कर्तुं न शक्तो यो व्रते स्थितः ।
ब्राह्मणान्भोजयेच्छक्त्या व्रतसंपूर्णहेतवे १५।
यस्मादत्यंतफलदो न त्याज्यः सर्वदा नरैः ।
अव्यक्तरूपिणो विष्णोः स्वरूपं ब्राह्मणा भुवि १६।
तत्संतुष्ट्या सुसंतुष्टः सर्वदा स्यां न संशयः ।
अशक्तो दीपदाने तु परदीपं प्रबोधयेत् १७।
तेषां वा रक्षणं कुर्याद्वातादिभ्यः प्रयत्नतः ।
अभावे तुलसीनां तु पूजयेद्वैष्णवं द्विजम् १८।
यस्मात्संनिहितो विष्णुः स्वभक्तेष्वेव सर्वदा ।
सर्वाभावे व्रती कुर्याद्ब्राह्मणानां गवामपि १९।
सेवां वाऽश्वत्थवटयोर्व्रतसंपूर्णहेतवे २०।
ऋषय ऊचुः ।
कथं त्वयाऽश्वत्थवटौ गोब्राह्मणसमौ कृतौ ।

सर्वेभ्योऽपि तरुभ्यस्तौ कस्मात्पूज्यतरौ कृतौ २१।
सूत उवाच।
अश्वत्थरूपी भगवान्विष्णुरेव न संशयः ।
रुद्ररूपी वटस्तद्वत्पालाशो ब्रह्मरूपधृक् २२।
दर्शनं पूजनं सेवा तेषां पापहरा स्मृता ।
दुःखापद्व्याधिदुष्टानां विनाशकरणी ध्रुवम् २३।
ऋषय ऊचुः।
कथं वृक्षत्वमापन्ना ब्रह्मविष्णुमहेश्वराः ।
एतत्कथय सर्वज्ञ संशयोऽत्र महान्हि नः २४।
सूत उवाच।
पार्वतीशिवयोर्देवैः सुरतं कुर्वतोः किल ।
अग्निर्ब्राह्मणरूपेण प्रेषितो विघ्नकृत्पुरा २५।
ततः सा पार्वती क्रुद्धा शशाप त्रिदिवौकसः ।
रतोत्सवसुखभ्रंशात्कंपमाना रुषा तदा २६।
पार्वत्युवाच।

कृमिकीटादयोप्येते जानंति सुरतं सुखम् ।
तद्विघ्नकरणाद्देवा ह्युद्भिज्जत्वमवाप्स्यथ २७।
सूत उवाच।
एवं सा पार्वती देवानशपत्क्रुद्धमानसा ।
तस्माद्वृक्षत्वमापन्नाः सर्वे देवगणाः किल २८।
तस्मादिमौ विष्णुमहेश्वरावुभौ बभूवतुर्बोधिवटौ मुनीश्वराः ।
बोधिस्त्वगादार्किदिने स्पृशत्वमस्पृश्यतामर्कजविष्टियोगात् २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये अश्वत्थवटप्रशंसनंनाम पंचदशाधिकशततमोऽध्यायः ११५।

Roman transliteration

sūta uvāca|
ityuktvā vāsudevo'sau satyabhāmāmatipriyām |
sāyaṃsaṃdhyādikaṃ kartuṃ jagāma jananīgrham 1|
evaṃ prabhāvaḥ proktoyaṃ kārtikaḥ pāpanāśanaḥ |
viṣṇupriyakaro nityaṃ bhuktimuktipradaḥ sadā 2|
harijāgaraṇaṃ prātaḥ snānaṃ tulasisevanam |
udyāpanaṃ dīpadānaṃ vratānyetāni kārtike 3|
paṃcakairvratakairebhiḥ saṃpūrṇaṃ kārtikavratam |
phalaṃ prāpnoti tatproktaṃ bhuktimuktiphalapradam 4|
ṛṣaya ūcuḥ|
viṣṇoḥ priyo'tiphaladaḥ prokto'yaṃ romaharṣaṇe |
kārtikasya vidhiḥ samyakpāvanaḥ pāpanāśanaḥ 5|
avaśyameva karttavyaḥ prāpya duḥkhanivāraṇaḥ |
mokṣārthibhirnaraḥ samyagbhogakāmairathāpivā 6|
evaṃ sthite yathākaścidvratasthaḥ saṃkaṭe sthitaḥ |

durgāraṇyasthito vāpi vyādhibhiḥ paripīḍitaḥ |
kathaṃ tena prakartavyaṃ kārtikavratakaṃ śubham 7|
sūta uvāca|
yasmādatyaṃtaphaladaṃ kartavyaṃ tu yathā naraiḥ |
tatsarvaṃ kathayiṣye'haṃ śṛṇudhvaṃ munipuṃgavāḥ 8|
viṣṇoḥ śivasya vā kuryādālaye harijāgaram |
śivaviṣṇugrahābhāve sarvadevālayeṣvapi 9|
durgāraṇyasthito yaśca yadi vā yadgato bhavet |
kuryāttadāśvatthamūle tulasīnāṃ vaneṣvapi 10|
viṣṇunāmapradhānānāṃ gāyanādviṣṇusannidhau |
gosahasrapradānasya phalaṃ prāpnoti mānavaḥ 11|
vādyakṛtpuruṣaścāpi vājapeyaphalaṃ labhet |
sarvatīrthāvagāhotthaṃ nartakaḥ phalamāpnuyāt 12|
sarvametallabhetpuṇyaṃ teṣāṃ tu dravyadaḥ pumān |
praśaṃsādarśanābhyāṃ hi tatṣaḍaṃśamavāpnuyāt 13|

āpadgato yadāpyaṃbho na labhetsnapanāya saḥ |
vyādhito vā punaḥ kuryādviṣṇornāmāpamārjanam 14|
udyāpanavidhiṃ kartuṃ na śakto yo vrate sthitaḥ |
brāhmaṇānbhojayecchaktyā vratasaṃpūrṇahetave 15|
yasmādatyaṃtaphalado na tyājyaḥ sarvadā naraiḥ |
avyaktarūpiṇo viṣṇoḥ svarūpaṃ brāhmaṇā bhuvi 16|
tatsaṃtuṣṭyā susaṃtuṣṭaḥ sarvadā syāṃ na saṃśayaḥ |
aśakto dīpadāne tu paradīpaṃ prabodhayet 17|
teṣāṃ vā rakṣaṇaṃ kuryādvātādibhyaḥ prayatnataḥ |
abhāve tulasīnāṃ tu pūjayedvaiṣṇavaṃ dvijam 18|
yasmātsaṃnihito viṣṇuḥ svabhakteṣveva sarvadā |
sarvābhāve vratī kuryādbrāhmaṇānāṃ gavāmapi 19|
sevāṃ vāśvatthavaṭayorvratasaṃpūrṇahetave 20|
ṛṣaya ūcuḥ |
kathaṃ tvayāśvatthavaṭau gobrāhmaṇasamau kṛtau |

sarvebhyo'pi tarubhyastau kasmātpūjyatarau kṛtau 21|
sūta uvāca|
aśvattharūpī bhagavānviṣṇureva na saṃśayaḥ |
rudrarūpī vaṭastadvatpālāśo brahmarūpadhṛk 22|

darśanaṃ pūjanaṃ sevā teṣāṃ pāpaharā smṛtā |
duḥkhāpadvyādhiduṣṭānāṃ vināśakaraṇī dhruvam 23|
ṛṣaya ūcuḥ|
kathaṃ vṛkṣatvamāpannā brahmaviṣṇumaheśvarāḥ |
etatkathaya sarvajña saṃśayo'tra mahānhi naḥ 24|
sūta uvāca|
pārvatīśivayordevaiḥ surataṃ kurvatoḥ kila |
agnirbrāhmaṇarūpeṇa preṣito vighnakṛtpurā 25|
tataḥ sā pārvatī kruddhā śaśāpa tridivaukasaḥ |
ratotsavasukhabhraṃśātkaṃpamānā ruṣā tadā 26|
pārvatyuvāca|

kṛmikīṭādayopyete jānaṃti surataṃ sukham |
tadvighnakaraṇāddevā hyudbhijjatvamavāpsyatha 27|
sūta uvāca|
evaṃ sā pārvatī devānaśapatkruddhamānasā |
tasmādvṛkṣatvamāpannāḥ sarve devagaṇāḥ kila 28|
tasmādimau viṣṇumaheśvarāvubhau babhūvaturbodhivaṭau munīśvarāḥ |
bodhistvagādārkidine spṛśatvamasprśyatāmarkajaviṣṭiyogāt 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye aśvatthavaṭapraśaṃsanaṃnāma paṃcadaśādhikaśatatamo'dhyāyaḥ 115|

English translation

Sūta said

1-4. Speaking like this to Satyabhāmā , very dear to him, Vāsudeva went to his mother's house to offer evening prayer, etc. This Kārtika is said to be powerful like this, destroying sins, always making one dear to Viṣṇu and always giving pleasures and salvation. Keeping awake (in honour) of Viṣṇu, bathing in the morning, using Tulasī (leaves etc.), concluding the vow, and offering light—these are the vows (to be observed) in Kārtika. The Kārtika-vow is complete with these five vows. The fruit that one gets is said to be pleasures and salvation.

The sages said :

5-7. O Raumaharṣaṇa, this religious act of Kārtika is said to be dear to Viṣṇu, giving great fruit, properly purifying and destroying sins. When it comes, it should be necessarily observed duly by men desiring salvation, or desiring enjoyments. If this is so, how should a man observing a vow, who is in a difficulty, who is in an impervious forest, or is suffering from diseases, observe the auspicious Kārtika vow?

Sūta said :

8-20. O best sages, listen. I shall tell all about it as to how it should be observed, since it is extremely fruitful. In a temple of Viṣṇu or Śiva , or in any other temple in the absence of a temple of Viṣṇu or Śiva, a man should keep awake (in honour) of Viṣṇu. If a man is in an impervious forest to which he might have gone by day, he should observe it under the root of an Aśvattha tree or even in Tulasī-groves. A man, by singing (songs) mainly containing Viṣṇu's names, near Viṣṇu, obtains the fruit of presenting a thousand cows. A man playing upon a musical instrument will obtain the fruit of a

Vājapeya (sacrifice), and a dancer that of bathing at all holy places. A man who gives wealth will obtain all this religious merit of them. He would get one-sixth portion by praising and seeing (the deity). O (sages), if one who is in a calamity, does not get a watery (place) for bathing, or one is diseased, he should purify himself with (the recital of) the names of Viṣṇu. He who after observing the vow is unable to conclude it (duly), should, according to his capacity, feed brāhmaṇas for the (proper) completion of the vow. Since it gives great fruit, it should never be abandoned by men. Brāhmaṇas are the form of Viṣṇu whose form is not manifest on the earth. By their being pleased he is well pleased on the earth. If he is not able to present a lamp, he should light others' lamps. Or he should carefully protect them from wind etc. In the absence of Tulasī he should worship a brāhmaṇa , Viṣṇu's devotee, since Viṣṇu is always present in his devotees. In the absence of all (this) the observer of the vow should serve brāhmaṇas, cows and worship Aśvattha and Vaṭa trees for the completion of the vow.

The sages said :

21. How do you equate Aśvattha and Vaṭa trees with a cow and a brāhmaṇa? How do you take them to be more venerable than all (other) trees?

Sūta said :

22-23. There is no doubt that lord Viṣṇu is of the form of Aśvattha, Vaṭa is Rudra 's form, and Palāśa has taken up Brahmā 's form. Seeing, worshipping and serving them is said to remove sins. These certainly destroy grief, diseases and the wicked.

The sages said :

24. O you omniscient one, tell (us) how Brahmā, Viṣṇu and Śiva became trees. We have a great doubt about it.

Sūta said :

25-26. Formerly, it is said, gods sent Agni in a brāhmaṇa's form to create an obstacle when Śiva and Pārvatī were cohabiting. Then that Pārvatī, trembling and angry due to being deprived of the sexual pleasure, angrily cursed the gods.

Pārvatī said :

27-29. Even these worms and insects know the sexual pleasure. O gods, you will obtain the condition of plants due to having obstructed it.

Thus that Pārvatī of an angry mind, cursed the gods. Therefore, all hosts of gods have become trees. Therefore, O chief sages, both these Viṣṇu and Śiva have become Aśvattha and Vaṭa (trees). Aśvattha has become fit to be touched on a Saturday and not fit to be touched (on other days) due to contact of Śani with Viṣṇu.

Uttara-khaṇḍa · Chapter 116

Alakṣmī's Episode

Chapter 528 of 693 · 29 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः।
अस्पृश्यत्वे कथं जातः सूत बोधितरुस्त्वयम्।
स्पृश्यत्वं च कथं प्राप्तस्तथा च शनिवासरे।
एतद्विस्तरतः सर्वं वक्तुमर्हति नो भवान् १।
सूत उवाच।
समुद्रमथनाद्यानि रत्नान्यापुः सुरेश्वराः।
श्रियं च कौस्तुभं तेषां विष्णवे प्रददुः सुराः २।
यावदंगीचकारासौ लक्ष्मीं भार्यार्थमात्मनः।
तावद्विज्ञापयामास लक्ष्मीस्तं चक्रपाणिनम् ३।
लक्ष्मीरुवाच।
असंस्कृत्य कथं ज्येष्ठां त्वं कनिष्ठां प्रणीयसे।
तस्मान्ममाग्रजामेतामलक्ष्मीं मधुसूदन ४।
विवाह्य नय मां पश्चादेष धर्मः सनातनः ५।
सूत उवाच।
इति तद्वचनं श्रुत्वा स विष्णुर्लोकभावनः।

उद्दालकाय मुनये सुदीर्घतपसे तदा ६।
आत्मवाक्यानुरोधेन तामलक्ष्मीं ददौ किल।
स्थूलास्यां शुभ्रदशनां राजतीं बिभ्रतीं तनुम् ७।
विततां रक्तनयनां रूक्षपिंगशिरोरुहाम्।
समुनिर्विष्णुवाक्यात्तामंगीकृत्य स्वमाश्रमम् ८।
वेदध्वनिसमायुक्तमानयामास धर्मवित्।
होमधूमसुगंधाढ्यं विद्याघोषविनादितम् ९।
आश्रमं तं समालोक्य व्यथिता साब्रवीदिदम्।
ज्येष्ठोवाच।
न हि वासोऽनुरूपोऽयं वेदध्वनियुतो मम।
नात्रागमिष्ये भो ब्रह्मन्नयस्वान्यत्र मा चिरम् १०।
उद्दालक उवाच।
कथं नायासि किंवात्र वर्त्तते संमतं तव।
तव योग्या च वसतिः का भवेच्च वदस्व तत् ११।
ज्येष्ठोवाच।

वेदध्वनिर्भवेद्यस्मिन्नतिथीनां च पूजनम् ।
यज्ञदानादिकं वापि नैव तत्र वसाम्यहम् १२।
परस्परानुरागेण दांपत्यं यत्र वर्तते ।
पितृदेवार्चनं यत्र नैव तत्र वसाम्यहम् १३।
दुरोदररता यत्र परद्रव्यापहारिणः ।
परदाररताश्चापि तत्र स्थाने रतिर्मम १४।
गोवधो मद्यपानं च यत्र संजायतेनिशम् ।
ब्रह्महत्यादिपापानि तस्मिन्स्थाने रतिर्मम ।
वृद्धसज्जनविप्राणां यत्र स्यादपमाननम् ।
निष्ठुरं भाषणं यत्र तत्र नित्यं वसाम्यहम् १५।
सूत उवाच।
इति तद्वचनं श्रुत्वा विषण्णवदनोऽभवत् ।
उद्दालकमुनिर्विष्णोर्वाक्यं स्मृत्वा न चोचिवान् १६।
सोऽगच्छद्यत्र तत्रास्य पूजामालोक्य साब्रवीत् ।
नायामीति ततः सोऽपि भ्रमादत्यातुरोऽभवत् ।

उद्दालकस्ततो वाक्यं तामलक्ष्मीमुवाच ह १७।
उद्दालक उवाच।
अश्वत्थवृक्षमूलेऽस्मिन्नलक्ष्मि स्थीयतां क्षणम् ।
आवासस्थानमालोक्य यावदायाम्यहं पुनः १८।
सूत उवाच।
इति तत्र स संस्थाप्य जगामोद्दालकस्तदा ।
प्रतीक्षंती चिरं तत्र यदा तन्न ददर्श सा १९।
तदा रुरोद करुणं भर्तृत्यागेन दुःखिता ।
तत्रस्थां रुदतीलक्ष्मीर्वैकुंठभुवनेऽशृणोत् २०।
तदा विज्ञापयामास विष्णुमुद्विग्नमानसा २१।
लक्ष्मीरुवाच।
स्वामिन्मद्भगिनी ज्येष्ठा भर्तृत्यागेन दुःखिता ।
तामाश्वासयितुं याहि कृपालो यद्यहं प्रिया २२।
सूत उवाच।
लक्ष्म्या सह ततो विष्णुस्तत्रागच्छत्कृपान्वितः ।

आश्वासयदलक्ष्मीं तामिदं वचनमब्रवीत् २३।
श्रीविष्णुरुवाच।
अश्वत्थवृक्षमासाद्य सदाऽलक्ष्मि स्थिरा भव ।
ममांशसंभवो ह्येष आवासस्ते मया कृतः २४।
प्रत्यहं येऽर्चयिष्यंति त्वां ज्येष्ठां गृहधर्मिणः ।
तेष्वियं श्रीः कनिष्ठा ते भगिनी निश्चलास्तु वै २५।
सूत उवाच।
इत्यूर्जस्य च माहात्म्यं ये शृण्वंति पठंति च ।
तेषां विष्णुपुरे वासो भवेदाभूतसंप्लवम् २६।

रोगापहं पातकनाशकृत्परं सुबुद्धिदं पुत्रधनादिसाधनम् ।
मुक्तेर्निदानं न हि कार्तिकाद्वै विष्णुप्रियादन्यदिहास्ति भूतले २७।
विष्णुप्रियं सकलकल्मषनाशनं च सत्पुत्रपौत्रधनधान्यसमृद्धिकारि ।
ऊर्जव्रतं सनियमं कुरुते मनुष्यः किं तस्य तीर्थपरिशीलनसेवया च २८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे अलक्ष्म्युपाख्यानंनाम षोडशाधिकशततमोऽध्यायः११६।
।

Roman transliteration

ṛṣaya ūcuḥ|
aspṛśyatve kathaṃ jātaḥ sūta bodhitarustvayam |
spṛśyatvaṃ ca kathaṃ prāptastathā ca śanivāsare |
etadvistarataḥ sarvaṃ vaktumarhati no bhavān 1|
sūta uvāca|
samudramathanādyāni ratnānyāpuḥ sureśvarāḥ |
śriyaṃ ca kaustubhaṃ teṣāṃ viṣṇave pradaduḥ surāḥ 2|
yāvadaṃgīcakārāsau lakṣmīṃ bhāryārthamātmanaḥ |
tāvadvijñāpayāmāsa lakṣmīstaṃ cakrapāṇinam 3|
lakṣmīruvāca|
asaṃskṛtya kathaṃ jyeṣṭhāṃ tvaṃ kaniṣṭhāṃ praṇīyase |
tasmānmamāgrajāmetāmalakṣmīṃ madhusūdana 4|
vivāhya naya māṃ paścādeṣa dharmaḥ sanātanaḥ 5|
sūta uvāca|
iti tadvacanaṃ śrutvā sa viṣṇurlokabhāvanaḥ |

uddālakāya munaye sudīrghatapase tadā 6|
ātmavākyānurodhena tāmalakṣmīṃ dadau kila |
sthūlāsyāṃ śubhradaśanāṃ rājatīṃ bibhratīṃ tanum 7|
vitatāṃ raktanayanāṃ rūkṣapiṃgaśiroruhām |
samunirviṣṇuvākyāttāmaṃgīkṛtya svamāśramam 8|
vedadhvanisamāyuktamānayāmāsa dharmavit |
homadhūmasugaṃdhāḍhyaṃ vidyāghoṣavināditam 9|
āśramaṃ taṃ samālokya vyathitā sābravīdidam |
jyeṣṭhovāca|
na hi vāso'nurūpo'yaṃ vedadhvaniyuto mama |
nātrāgamiṣye bho brahmannayasvānyatra mā ciram 10|
uddālaka uvāca|
kathaṃ nāyāsi kiṃvātra varttate saṃmataṃ tava |
tava yogyā ca vasatiḥ kā bhavecca vadasva tat 11|
jyeṣṭhovāca|

vedadhvanirbhavedyasminnatithīnāṃ ca pūjanam |
yajñadānādikaṃ vāpi naiva tatra vasāmyaham 12|
parasparānurāgeṇa dāṃpatyaṃ yatra vartate |
pitṛdevārcanaṃ yatra naiva tatra vasāmyaham 13|
durodararatā yatra paradravyāpahāriṇaḥ |
paradāraratāścāpi tatra sthāne ratirmama 14|
govadho madyapānaṃ ca yatra saṃjāyateniśam |
brahmahatyādipāpāni tasminsthāne ratirmama |

vṛddhasajjanaviprāṇāṃ yatra syādapamānanam |
niṣṭhuraṃ bhāṣaṇaṃ yatra tatra nityaṃ vasāmyaham 15|
sūta uvāca|
iti tadvacanaṃ śrutvā viṣaṇṇavadano'bhavat |
uddālakamunirviṣṇorvākyaṃ smṛtvā na cocivān 16|
so'gacchadyatra tatrāsya pūjāmālokya sābravīt |
nāyāmīti tataḥ so'pi bhramādatyāturo'bhavat |

uddālakastato vākyaṃ tāmalakṣmīmuvāca ha 17|
uddālaka uvāca|
aśvatthavṛkṣamūle'sminnalakṣmi sthīyatāṃ kṣaṇam |
āvāsasthānamālokya yāvadāyāmyahaṃ punaḥ 18|
sūta uvāca|
iti tatra sa saṃsthāpya jagāmoddālakastadā |
pratīkṣaṃtī ciraṃ tatra yadā tanna dadarśa sā 19|
tadā ruroda karuṇaṃ bhartṛtyāgena duḥkhitā |
tatrasthāṃ rudatīlakṣmīrvaikuṃṭhabhuvane'śṛṇot 20|
tadā vijñāpayāmāsa viṣṇumudvignamānasā 21|
lakṣmīruvāca|
svāminmadbhaginī jyeṣṭhā bhartṛtyāgena duḥkhitā |
tāmāśvāsayituṃ yāhi kṛpālo yadyahaṃ priyā 22|
sūta uvāca|
lakṣmyā saha tato viṣṇustatrāgacchatkṛpānvitaḥ |

āśvāsayadalakṣmīṃ tāmidaṃ vacanamabravīt 23|
śrīviṣṇuruvāca|
aśvatthavṛkṣamāsādya sadā'lakṣmi sthirā bhava |
mamāṃśasaṃbhavo hyeṣa āvāsaste mayā kṛtaḥ 24|
pratyahaṃ ye'rcayiṣyaṃti tvāṃ jyeṣṭhāṃ gṛhadharmiṇaḥ |
teṣviyaṃ śrīḥ kaniṣṭhā te bhaginī niścalāstu vai 25|
sūta uvāca|
ityūrjasya ca māhātmyaṃ ye śṛṇvaṃti paṭhaṃti ca |
teṣāṃ viṣṇupure vāso bhavedābhūtasaṃplavam 26|
rogāpahaṃ pātakanāśakṛtparaṃ subuddhidaṃ putradhanādisādhanam |
mukternidānaṃ na hi kārtikādvai viṣṇupriyādanyadihāsti bhūtale 27|
viṣṇupriyaṃ sakalakalmaṣanāśanaṃ ca satputrapautradhanadhānyasamṛddhikāri |
ūrjavrataṃ saniyamaṃ kurute manuṣyaḥ kiṃ tasya tīrthapariśīlanasevayā ca 28|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde alakṣmyupākhyānaṃnāma ṣoḍaśādhikaśatatamo'dhyāyaḥ116|
|

English translation

The sages said :

1. O Sūta , how has this Aśvattha tree become untouchable, and similarly how has it become fit to be touched on a Saturday? Please tell us all this in detail.

Sūta said :

2-3. Out of the gems that the lordly gods obtained after churning the ocean, the gods gave Lakṣmī and Kaustubha to Viṣṇu . When he accepted Lakṣmī as his wife, she respectfully said to him having the disc in his hand.

Lakṣmī said :

4-5. How will you marry me, the younger one, without getting this elder one married? Therefore, O Viṣṇu, having first married this Alakṣmī , my elder sister, take me. This is an old practice.

Sūta said :

6-10a. Hearing these words of her, Viṣṇu, the creator of the world, gave according to his own words, to sage Uddālaka who had practised penance for a very long time, that Alakṣmī, of a big face, white teeth, having a bright body, tall, having red eyes, and having rough and tawny hair. That sage, in accordance with Viṣṇu's words, accepted her and he, knowing Dharma , brought her to his hermitage full of sounds of (the recital of) the Vedas , rich with the fragrance of sacrificial fire, and resounding with the sounds of (the recitals of) lores. Seeing that hermitage, she who was afflicted, said these words:

Jyeṣṭhā said :

10b. This abode full of Vedic sounds is not proper for me. O brāhmaṇa , I shall not come here. Take me somewhere else. Do not delay.

Uddālaka said :

11. Why do you not come? What is here that you don't like? Tell me at which place an abode proper for you would be (found).

Jyeṣṭhā said :

12-15. I shall not stay there where the sound of (the recital of) the Vedas is heard, guests are honoured, and sacrifices etc. are (performed). So also I shall not stay there where a pair of lovers live, and where the dead ancestors are honoured. I love a place where there are men engaged in gambling and taking away others' wealth, and where there live adulterers. I am interested in that place where cow slaughter takes place, drinking is indulged in, so also where sins like the killing of a brāhmaṇa take place.

Sūta said :

16-17. Hearing these words of her, sage Uddālaka's face was dejected; and recollecting Viṣṇu's words, he did not say (anything). He went here and there. Seeing his worship she said, "I will not come". Then through confusion, he too became very much afflicted. Then Uddālaka spoke these words to that Alakṣmī:

Uddālaka said :

18. O Alakṣmī, stay for a moment at the root of this Aśvattha tree till I return after finding a place for (our) stay.

Sūta said :

19-21. Thus keeping her there, Uddālaka went (away). When she who was waiting for him for a long time did not see him, she, afflicted due to being forsaken by her husband, wept piteously. Lakṣmī, in her abode in Vaikuṇṭha heard her weeping there. Then with her mind dejected, she respectfully said to Viṣṇu:

Lakṣmī said :

22. O lord, O kind one, my elder sister is afflicted due to being forsaken by her husband. If I am dear to you, then go to console her.

Sūta said :

23. Then Viṣṇu, full of compassion, came there with Lakṣmī, consoled that Alakṣmī, and said these words to her:

Śrī Viṣṇu said :

24-25. O Alakṣmī, being in possession of this Aśvattha tree, be stable. I have made from my portion this abode for you. May this younger sister of you be stable with those householders who everyday worship you, the elder one.

Sūta said :

26-28. Those who listen to and recite this (account of) the greatness of Kārtika , would live in Viṣṇu's city till the final deluge. There is on the earth no other (vow) than that of Kārtika, dear to Viṣṇu, which removes diseases, which destroys sins, which is a great giver of intelligence, which is a means of getting sons, wealth etc., which is the cause of salvation. What is the use (the need) for going to and resorting to holy places for the man who, with restraints, observes the Kārtika vow which is dear to Viṣṇu, which destroys all sins, which brings about prosperity in the form of good sons and grandsons, wealth and grains?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 117

The Importance of Bathing in Kārtika

Chapter 529 of 693 · 33 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
इति सर्वं समाकर्ण्य सत्राजितसुता तदा ।
हरेर्वाक्यं महाभागा सत्या वचनमब्रवीत् १।
सत्योवाच।
कार्तिकस्य च माहात्म्यं न श्रुतं विस्तरात्प्रभो ।
सर्वेषामेव मासानां कार्तिकः प्रवरः कथम् २।
श्रीकृष्ण उवाच।
साधु पृष्टं त्वया सत्ये कार्तिकव्रतमादरात् ।
शौनकाय पुरा प्रोक्तं सूतेन सुमहात्मना ३।
सूत उवाच।
श्रूयतां तत्प्रवक्ष्यामि एतत्प्रश्नोत्तरं शुभम् ।
ईश्वरेण पुरा प्रोक्तं पृच्छते षण्मुखाय वै ४।
कार्तिकेय उवाच।
बहुनि पद्मनाभस्य रहस्यानि श्रुतानि च ।
यथा हि प्रोच्यमानानि वैष्णवेन त्वया प्रभो ५।

संसारसागरे प्राप्ता दुःखोरुलहरीवृते ।
तेषामुत्तारणार्थाय कथयस्व प्रयत्नतः ६।
कार्तिकस्य विधिश्चैव स्नानस्य वदतां वर ।
येन दुःखांबुधिं तात संतरिष्यंति मानवाः ७।
फलं वैष्णवधर्मस्य कथयस्व सुविस्तरम् ।
येन धर्मप्रभावेन पदं गच्छति वैष्णवम् ८।
दीपदानस्य माहात्म्यं मुनिपुष्पस्य सुव्रत ।
गोपीचंदनमाहात्म्यं तुलस्यास्तु तथा विभो ९।
मालतीपुष्पमाहात्म्यं वारिजानां तथा वद ।
धात्रीफलानां माहात्म्यं तथा दमनकस्य च १०।
केतकीपुष्पमाहात्म्यं नैवेद्यस्य परंतप ।
तीर्थोदकस्य माहात्म्यं माघस्नानफलं विभो ११।
फलं ब्रूहि सुरश्रेष्ठ ब्रह्मपत्रेषु भोजनात् ।
नीराजनफलं स्थाणो परदीपप्रवेधनात् १२।
पुष्करक्षेत्रमाहात्म्यं शूकरस्य तथा विभो ।

शालग्रामस्य माहात्म्यं स्वस्तिकस्य विधानकम् १३।
दानानां च फलं ब्रूहि परान्नस्य च वर्जनात् ।
मासोपवासस्य फलं खट्वाया मोक्षणाद्विभो १४।
दीपावल्याश्च माहात्म्यं प्रबोधिन्याश्च सुव्रत ।
पंचभीष्मस्यमाहात्म्यं कथयस्व सुविस्तरात् १५।
ईश्वर उवाच।
साधु पृष्टं त्वया वत्स लोकोद्धरणहेतवे ।
कथयामि न संदेहस्त्वत्समो नास्ति वैष्णवः १६।
सत्पुत्रेण त्वया वत्स तारितोऽहं न संशयः ।
निश्चला केशवे भक्तिस्त्वयि तिष्ठति सर्वदा १७।
नरेभ्यो वैष्णवं धर्मं यो ददाति द्विजोत्तमः ।
ससागरमही दाने तत्पुण्यं लभते हि सः १८।
कार्तिकस्य च मासस्य कोट्यंशेनापि नार्हति ।
एकतः सर्वतीर्थानि सर्वदानानि चैकतः १९।
एकतो गोप्रदानानि सर्वे यज्ञाः सदक्षिणाः ।

एकतः पुष्करे वासं कुरुक्षेत्रे हिमालये २०।
एकतो मथुरातीर्थे वाराणस्यां च शूकरे ।
एकतः कार्तिको वत्स सर्वदा केशवप्रियः २१।
सूत उवाच।
इत्युक्त्वा मुनिशार्दूल पुनर्वाक्यं जगौ हरः ।
कार्तिकस्नानमाहात्म्यं कथयिष्ये सुविस्तरात् २२।
ईश्वर उवाच।
ब्राह्मं कृतयुगं प्रोक्तं त्रेता तु क्षत्रियं स्वयम् ।
द्वापरं वैश्यमित्याहुः शूद्रं कलियुगं स्मृतम् २३।
कलौ वत्स मनुष्याणां शैथिल्यं स्नानकर्मणि ।
तथापि कथयिष्यामि स्नानं कार्तिकमाघयोः २४।
यस्य हस्तौ च पादौ न वाङ्मनश्च सुसंयतम् ।
विद्या तपश्च कीर्तिश्च स तीर्थफलभाङ्नरः २५।
अश्रद्दधानः पापात्मा नास्तिकश्छिन्नमानसः ।
हेतुवादी च पंचैते न तीर्थफलभागिनः २६।

प्रातरुत्थाय यो विप्रस्तीर्थस्नायी सदा भवेत् ।
सर्वपापविनिर्मुक्तः परं ब्रह्माधिगच्छति २७।
स्नानं चतुर्विधं प्रोक्तं स्नानविद्भिः षडानन ।
वायव्यं वारुणं दिव्यं ब्राह्मं चेति तथा स्मृतम् २८।
वायव्यं गोरजः स्नानं वारुणं सागरादिषु ।
ब्राह्म्य ब्राह्मणमंत्रोक्तं दिव्यं मेघांबु भास्करम् २९।
स्नानानां चैव सर्वेषां विशिष्टं तत्र वारुणम् ।
ब्राह्मणः क्षत्रियो वैश्यो मंत्रवत्स्नानमाचरेत् ३०।
तूष्णीमेव हि शूद्रस्य स्त्रीणां चैव षडानन ।

बाला च तरुणी वृद्धा नरनारीनपुंसकाः ३१।
पापैः सर्वैः प्रमुच्यंते स्नानात्कार्तिकमाघयोः।
स्नाता वै कार्तिके लोकाः प्राप्नुवंतीप्सितं फलम् ३२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीशिवषडाननसंवादे सप्तदशाधिकशततमोऽध्यायः ११७।

Roman transliteration

sūta uvāca|
iti sarvaṃ samākarṇya satrājitasutā tadā |
harervākyaṃ mahābhāgā satyā vacanamabravīt 1|
satyovāca|
kārtikasya ca māhātmyaṃ na śrutaṃ vistarātprabho |
sarveṣāmeva māsānāṃ kārtikaḥ pravaraḥ katham 2|
śrīkṛṣṇa uvāca|
sādhu pṛṣṭaṃ tvayā satye kārtikavratamādarāt |
śaunakāya purā proktaṃ sūtena sumahātmanā 3|
sūta uvāca|
śrūyatāṃ tatpravakṣyāmi etatpraśnottaraṃ śubham |
īśvareṇa purā proktaṃ pṛcchate ṣaṇmukhāya vai 4|
kārtikeya uvāca|
bahūni padmanābhasya rahasyāni śrutāni ca |
yathā hi procyamānāni vaiṣṇavena tvayā prabho 5|

saṃsārasāgare prāptā duḥkhorulaharīvṛte |
teṣāmuttāraṇārthāya kathayasva prayatnataḥ 6|
kārtikasya vidhiścaiva snānasya vadatāṃ vara |
yena duḥkhāṃbudhiṃ tāta saṃtariṣyaṃti mānavāḥ 7|
phalaṃ vaiṣṇavadharmasya kathayasva suvistaram |
yena dharmaprabhāvena padaṃ gacchati vaiṣṇavam 8|
dīpadānasya māhātmyaṃ munipuṣpasya suvrata |
gopīcaṃdanamāhātmyaṃ tulasyāstu tathā vibho 9|
mālatīpuṣpamāhātmyaṃ vārijānāṃ tathā vada |
dhātrīphalānāṃ māhātmyaṃ tathā damanakasya ca 10|
ketakīpuṣpamāhātmyaṃ naivedyasya paraṃtapa |
tīrthodakasya māhātmyaṃ māghasnānaphalaṃ vibho 11|
phalaṃ brūhi suraśreṣṭha brahmapatreṣu bhojanāt |
nīrājanaphalaṃ sthāṇo paradīpapravedhanāt 12|
puṣkarakṣetramāhātmyaṃ śūkarasya tathā vibho |

śālagrāmasya māhātmyaṃ svastikasya vidhānakam 13|
dānānāṃ ca phalaṃ brūhi parānnasya ca varjanāt |
māsopavāsasya phalaṃ khaṭvāyā mokṣaṇādvibho 14|
dīpāvalyāśca māhātmyaṃ prabodhinyāśca suvrata |
paṃcabhīṣmasyamāhātmyaṃ kathayasva suvistarāt 15|
īśvara uvāca|
sādhu pṛṣṭaṃ tvayā vatsa lokoddharaṇahetave |
kathayāmi na saṃdehastvatsamo nāsti vaiṣṇavaḥ 16|
satputreṇa tvayā vatsa tārito'haṃ na saṃśayaḥ |
niścalā keśave bhaktistvayi tiṣṭhati sarvadā 17|

narebhyo vaiṣṇavaṃ dharmaṃ yo dadāti dvijottamaḥ |
sasāgaramahī dāne tatpuṇyaṃ labhate hi saḥ 18|
kārtikasya ca māsasya koṭyaṃśenāpi nārhati |
ekataḥ sarvatīrthāni sarvadānāni caikataḥ 19|
ekato gopradānāni sarve yajñāḥ sadakṣiṇāḥ |

ekataḥ puṣkare vāsaṃ kurukṣetre himālaye 20|
ekato mathurātīrthe vārāṇasyāṃ ca śūkare |
ekataḥ kārtiko vatsa sarvadā keśavapriyaḥ 21|
sūta uvāca|
ityuktvā muniśārdūla punarvākyaṃ jagau haraḥ |
kārtikasnānamāhātmyaṃ kathayiṣye suvistarāt 22|
īśvara uvāca|
brāhmaṃ kṛtayugaṃ proktaṃ tretā tu kṣatriyaṃ svayam |
dvāparaṃ vaiśyamityāhuḥ śūdraṃ kaliyugaṃ smṛtam 23|
kalau vatsa manuṣyāṇāṃ śaithilyaṃ snānakarmaṇi |
tathāpi kathayiṣyāmi snānaṃ kārtikamāghayoḥ 24|
yasya hastau ca pādau na vāṅmanaśca susaṃyatam |
vidyā tapaśca kīrtiśca sa tīrthaphalabhāṅnaraḥ 25|
aśraddadhānaḥ pāpātmā nāstikaśchinnamānasaḥ |
hetuvādī ca paṃcaite na tīrthaphalabhāginaḥ 26|

prātarutthāya yo viprastīrthasnāyī sadā bhavet |
sarvapāpavinirmuktaḥ paraṃ brahmādhigacchati 27|
snānaṃ caturvidhaṃ proktaṃ snānavidbhiḥ ṣaḍānana |
vāyavyaṃ vāruṇaṃ divyaṃ brāhmaṃ ceti tathā smṛtam 28|
vāyavyaṃ gorajaḥ snānaṃ vāruṇaṃ sāgarādiṣu |
brāhmya brāhmaṇamaṃtroktaṃ divyaṃ meghāṃbu bhāskaram 29|
snānānāṃ caiva sarveṣāṃ viśiṣṭaṃ tatra vāruṇam |
brāhmaṇaḥ kṣatriyo vaiśyo maṃtravatsnānamācaret 30|
tūṣṇīmeva hi śūdrasya strīṇāṃ caiva ṣaḍānana |
bālā ca taruṇī vṛddhā naranārīnapuṃsakāḥ 31|
pāpaiḥ sarvaiḥ pramucyaṃte snānātkārtikamāghayoḥ |
snātā vai kārtike lokāḥ prāpnuvaṃtīpsitaṃ phalam 32|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīśivaṣaḍānanasaṃvāde saptadaśādhikaśatatamo'dhyāyaḥ 117|

English translation

Sūta said :

1. Hearing all these words of Śrī Kṛṣṇa , that noble Satyā , daughter of Satrājit , then said:

Satyā said :

2. O lord, I have not heard the greatness of Kārtika in detail. How is Kārtika (said to be) the best of all months?

Śrī Kṛṣṇa said :

3. You have well asked with respect about the vow of Kārtika. It was formerly told to Śaunaka by very noble Sūta .

Sūta said :

4. Listen, I shall give the auspicious answer to this question. Formerly the lord told it to Kārtikeya who had asked about it.

Kārtikeya said :

5-15. O lord, I, a devotee of Viṣṇu , have heard many secrets of Viṣṇu told by you. Men have come to the ocean of mundane existence, covered with large waves of unhappiness. Carefully tell (some story) for their emancipation. So also, O you best among speakers, tell about the rite of Kārtika and the bath (in it), by which men will cross over the ocean of unhappiness, O father. Tell me about the greatness of illumination, of offering mango-sprouts, O you of a good vow, and the greatness of gopīcandana and Tulasī , O lord. Tell me also about the greatness of jasmine flowers; so also of lotuses; so also tell about the greatness of dhātrī -fruits and damanaka . O lord, tell about the greatness of ketakī -flowers; so also of the offering of eatables, the greatness of a holy place, and the fruit of the bath in Māgha . O best god, tell about the fruit of eating from palāśa -leaves, the fruit of waving the light by setting right the wick of another's lamp, O Śiva . (Tell me about) the greatness of the holy place (called) Puṣkara , so also of Śūkara , O lord; so also the greatnecs of Śālagrāma , and the arrangement of the Svastika (symbol). Tell me also about the fruit of gifts, avoiding others' food, the fruit of the fast for a month, and of giving away a couch. O you of a good vow, (tell me) about the greatness of Dīpāvalī , and of the Prabodhinī (Ekādaśī); so also tell me in detail the importance of the five days from the eleventh to the fifteenth of the bright half of the month of Kārtika.

The lord said :

16-21. O child, you have asked well for emancipating the people. I shall undoubtedly tell it. There is no other Viṣṇu devotee like you. O child, there is no doubt that I am emancipated by a good son (like) you. You always have a firm devotion to Viṣṇu. The best brāhmaṇa who gives (i.e. tells) the Vaiṣṇava practice to people gets the religious merit obtained by giving the earth with the ocean. That is not equal even to a croreth part of (the merit got from the vow of) Kārtika. On one side are all gifts, gifts of cows, all sacrifices with presents, the residence at Puṣkara, Kurukṣetra , Himālaya , the residence at the holy place of Mathurā , at Vārāṇasī , at Śūkara, and on the other side is Kārtika always dear to Viṣṇu, O child.

Sūta said :

22. Speaking like this, O best sage, Śiva again spoke these words: "I shall tell you in great detail the importance of bathing (daily) in (the month of) Kārtika".

The lord said :

23-32. The Kṛta age is said to be of brāhmaṇas , the Tretā age is said to be that of kṣatriyas , Dvāpara is said to be of vaiśyas and Kali is said to be of Śūdras . O child, people show slackness in taking a bath in the Kali age. Yet I shall tell you about the bath in Kārtika and Māgha. A man whose hands, feet, speech, mind are controlled, and who has knowledge, penance and fame (to his credit) enjoys the fruit of(the

visits to) a holy place. These five—one having no faith, a sinful person, an atheist, one with a split mind, and a disputant—do not enjoy the fruit of (the visit to) a holy place. That brāhmaṇa who, getting up in the morning, would always bathe in a holy place, is free from all sins, and obtains (i.e. goes to) the highest Brahman . O Kārtikeya, those who know about a bath, have said that a bath is of four kinds: Vāyavya , Vāruṇa , Divya and Brāhmya . A bath in the evening is Vāyavya; a bath in a sea etc. is Vāruṇa; a bath with hymns recited by brāhmaṇas is Brāhmya; and a divine bath is the one bright with the water (directly falling) from the clouds. Of all the baths Vāruṇa is the best. A brāhmaṇa, a kṣatriya , a vaiśya should take a bath with the (recital of) hymns. O Kārtikeya, a śūdra , so also women, should bathe silently. A girl, a young women, an old woman, a man, a woman, a eunuch are free from all sins due to a bath (everyday) in Kārtika and Māgha. Having bathed in Kārtika, they obtain the desired fruit.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 118

Śiva Answers Kārtikeya's Queries

Chapter 530 of 693 · 61 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
पुनः प्रोवाच भगवान्महादेवो वृषध्वजः ।
श्रोतारमुपसंगम्य भक्तियुक्तं षडाननम् १।
ईश्वर उवाच।
कार्तिको वैष्णवो मासः सर्वमासेषु चोत्तमः ।
अस्मिन्मासे त्रयस्त्रिंशद्देवाः संनिहिताः कलौ २।
ऊर्जे मासि महाभागौ भोजनानि द्विजातये ।
तिलधेनुं हिरण्यं च रजतं भूमिवाससी ३।
गोप्रदानानि दास्यंति सर्वभावेन सुव्रत ।
सर्वेषामेव दानानां कन्यादानं विशिष्यते ४।
ब्राह्मणायात्र ये कन्यां दास्यंति विधिवन्नराः ।
वैकुंठे वसतिस्तेषां यावदिंद्राश्चतुर्दश ५।
रोमकाले तु संप्राप्ते सोमो भुंक्ते तु कन्यकाम् ।
ऋतुकाले तु गंधर्वा वह्निस्तु कुचदर्शने ६।
तावद्विवाहयेत्कन्यां यावन्नर्तुमती भवेत् ।

विवाहस्त्वष्टवर्षायाः कन्यायाः शस्यते बुधैः ७।
दातव्या श्रोत्रियायैव ब्राह्मणाय तपस्विने ।
साक्षादधीतवेदाय विधिना ब्रह्मचारिणे ८।
कन्यावरप्रमाणाया एष एव विधिः स्मृतः ।
यावंति चैव रोमाणि कन्यायाश्च तनौ सुत ९।
तावद्वर्षसहस्राणि रुद्रलोके महीयते ।
सहस्रमेव धेनूनां शतं चानुड्डहां समम् १०।
दशानुड्डत्समं यानं दशयानसमो हयः ।
हयदानसहस्रेभ्यो गजदानं विशिष्यते ११।
गजदानसहस्राणां स्वर्णदानं च तत्समम् ।
स्वर्णभारसहस्राणां विद्यादानं च तत्समम् १२।
विद्यादानात्कोटिगुणं भूमिदानं विशिष्यते ।
भूमिदानसहस्रेभ्यो गोप्रदानं विशिष्यते १३।
गोप्रदानसहस्रेभ्यो ह्यन्नदानं विशिष्यते ।
अन्नाधारमिदं सर्वं जगत्स्थावरजंगमम् १४।

तस्माद्देयं प्रयत्नेन कार्तिके शिखिवाहन ।
त्रीणि तुल्यप्रदानानि त्रीणि तुल्यफलानि च १५।
कार्तिकेय उवाच।
अन्यानपि महादेव धर्मान्मे वक्तुमर्हसि ।
यान्कृत्वा सर्वपापानि प्रक्षाल्य त्रिदशो भवेत् १६।
सूत उवाच।
इतिपृष्टस्तदा शंभुः पुनर्वक्तुं प्रचक्रमे ।
यावत्किं बहुधा स्तुत्वात्तच्छृणुध्वं तपोधनाः १७।
ईश्वर उवाच।
परान्नं वर्जयेद्यस्तु कार्तिके नियमे कृते ।
परान्नवर्जनादेव लभेच्चांद्रायणं फलम् १८।
तं प्राप्तं कार्तिकं दृष्ट्वा परान्नं यस्तु वर्जयेत् ।
दिनेदिने तु कृच्छ्रस्य फलंप्राप्नोति मानवः १९।
कार्तिके वर्जयेत्तैलं कार्तिके वर्जयेन्मधु ।
कार्तिके वर्जयेत्कांस्यं संघान्नं च विशेषतः २०।

राक्षसीं योनिमाप्नोति सकृन्मांसस्य भक्षणात् ।
षष्टिवर्षसहस्राणि विष्ठायां परिपच्यते २१।
तन्मुक्तो जायते पापो विष्ठाशी ग्रामसूकरः ।
प्रवृत्तानां तु भक्षाणां कार्तिके नियमे कृते २२।
अवश्यं विष्णुरूपत्वं प्राप्यते मोक्षदं पदम् ।
न कार्तिकसमो मासो न दैवं केशवात्परम् २३।
न वेदसदृशं शास्त्रं न तीर्थं गंगया समम् ।
न सत्यं न समं वृत्तं न कृतेन समं युगम् २४।
न तृप्ती रसना तुल्या न दानसदृशं सुखम् ।
न धर्मसदृशं मित्रं न ज्योतिश्चक्षुषा समम् २५।
अव्रतेन क्षिपेद्यस्तु मासं दामोदरप्रियम् ।
कर्मभ्रष्टः स विज्ञेयो हीनयोनिषु जायते २६।
कार्तिकः प्रवरो मासो वैष्णवानां सदा प्रियः ।
समुद्रगा नदी पुण्या दुर्लभा स्नानशालिनाम् २७।
कुलशीलवतीकन्या दुर्लभा दंपती नृणाम् ।

दुर्लभा जननी लोके पिता चैव विशेषतः २८।
दुर्लभं साधुसन्मानं दुर्लभो धार्मिकः सुतः ।
दुर्लभो द्वारिकावासो दुर्लभं कृष्णदर्शनम् २९।
दुर्लभं गोमतीस्नानं दुर्लभं कार्तिकव्रतम् ।
ब्राह्मणेभ्यो महीं दत्त्वा ग्रहणे चंद्रसूर्ययोः ३०।
यत्फलं लभते वत्स तत्फलं भूमिशायिनः ।
भोजनं द्विजदंपत्योः पूजयेच्च विलेपनैः ३१।
कंबलानि च रत्नानि वासांसि विविधानि च ।
तूलिकाश्च प्रदातव्याः प्रच्छादनपटैः सह ३२।

उपानहा वातपत्रं कार्तिके देहि पावके ।
यः करोति नरो नित्यं कार्तिके पत्रभोजनम् ३३।
न दुर्गतिमवाप्नोति यावदिंद्राश्चतुर्दश ।
सर्वकामफलं तस्य सर्वतीर्थफलं लभेत् ३४।
न चापि नरकं पश्येद्ब्रह्मपत्रेषु भोजनात् ।
ब्रह्मा एष स्मृतः साक्षात्पालाशः सर्वकामदः ३५।

मध्यमं वर्जयेत्पत्रं कार्तिके शिखिवाहन ।
ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवास्त्रिपत्रके ३६।
ऐश्वरं वर्जयेत्पत्रं ब्रह्माविष्णुरनुत्तमः ।
सर्वपुण्यमवाप्नोति शेषपत्रेषु भोजनात् ३७।
भोजनान्मध्यपत्रे तु कपिलापयसस्तथा ।
प्राशनान्मुनिशार्दूल नरो नरकमाप्नुयात् ३८।
अज्ञानाद्भुंजते यस्तु शूद्रो वा कपिलापयः ।
कपिलां ब्राह्मणे दत्त्वा शुद्धो भवति कार्तिके ३९।
तिलदानं नदीस्नानं सर्वदा साधुदर्शनम् ।
भोजनं ब्रह्मपत्रेषु कार्तिके मुक्तिदायकम् ४०।
मौनी पालाशभोजी च जलस्नायी सदा क्षमी ।
कार्तिके क्षितिशायी च हन्यात्पापं युगार्जितम् ४१।
जागरं कार्तिके मासि यः करोत्यरुणोदये ।
दामोदराग्रे सेनानीर्गोसहस्रफलं लभेत् ४२।
पितृपक्षेऽन्नदानेन ज्येष्ठाषाढे च वारिणा ।

कार्तिके तत्फलं पुंसां परदीपप्रबोधनात् ४३।
बोधनात्परदीपस्य वैष्णवानां च सेवनात् ।
कार्तिके फलमाप्नोति राजसूयाश्वमेधयोः ४४।
नदीस्नानं कथाविष्णोर्वैष्णवानां च दर्शनम् ।
न भवेत्कार्तिके यस्य हरेत्पुण्यं दशाब्दिकम् ४५।
पुष्करं यः स्मरेत्प्राज्ञः कर्मणा मनसा गिरा ।
कार्तिके मुनिशार्दूल लक्षकोटिगुणं भवेत् ४६।
प्रयागो माघमासे तु पुष्करं कार्तिके तथा ।
अवंती माधवे मासि हन्यात्पापं युगार्जितम् ४७।
धन्यास्ते मानवा लोके कलिकाले विशेषतः ।
कुर्वंति स्कंद नित्यं ये सर्वथा हरिसेवनम् ४८।
किं दत्तैर्बहुभिः पिंडैर्गयाश्राद्धादिभिर्मुने ।
तारितास्तेन पितरो नरकाच्च न संशयः ४९।
क्षीरादिस्नपनं विष्णोः क्रियते पितृकारणात् ।
कल्पकोटिं दिवं प्राप्य वसंति त्रिदशैः सह 6.118.५०।

कार्तिके नार्चितो यैस्तु कृष्णस्तु कमलेक्षणः ।
जन्मकोटिषु विप्रेंद्र न तेषां कमला गृहे ५१।

दष्टा मुष्टा विनष्टास्ते पतिताः कलिकंदरे ।
यैर्नार्चितो हरिर्भक्त्या कमलैरसितैः सितैः ५२।
पद्मेनैकेन देवेशं योऽर्चयेत्कमलापतिम् ।
वर्षायुतसहस्रस्य पापस्य कुरुते क्षयम् ५३।
अपराधसहस्राणि तथा सप्तशतानि च ।
पद्मेनैकेन देवेशः क्षमेत प्रणतोऽर्चितः ५४।
तुलसीपत्रलक्षेण कार्तिके योऽर्चयेद्धरिम् ।
पत्रेपत्रे मुनिश्रेष्ठ मौक्तिकं लभते फलम् ५५।
तुलसीगंधमिश्रं तु यत्किंचित्क्रियते सुत ।
कल्पकोटिसहस्राणि प्रीतो भवति केशवः ५६।
मुखे शिरसि देहे तु कृष्णोत्तीर्णां तु यो वहेत् ।
तुलसीं षण्मुखप्रीत्या न तस्य स्पृशते कलिः ५७।
कृष्णोत्तीर्णैस्तु निर्माल्यैर्यो गात्रं परिमार्जयेत् ।

सर्वरोगैस्तथा पापैर्मुक्तो भवति षण्मुख ५८।
विष्णोरंगारशेषेण यस्यांगं स्पृशते सुत ।
दुरितानि विनश्यंति व्याधयो यांति संक्षयम् ५९।
शंखोदकं हरेर्भक्तिर्निर्माल्यं पादयोर्जलम् ।
चंदनं धूपशेषं तु ब्रह्महत्यापहारकम् ६०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीशिवकार्तिकेयसंवादे प्रश्नोत्तरोनाम अष्टादशाधिकशततमोऽध्यायः ११८।

Roman transliteration

sūta uvāca|
punaḥ provāca bhagavānmahādevo vṛṣadhvajaḥ |
śrotāramupasaṃgamya bhaktiyuktaṃ ṣaḍānanam 1|
īśvara uvāca|
kārtiko vaiṣṇavo māsaḥ sarvamāseṣu cottamaḥ |
asminmāse trayastriṃśaddevāḥ saṃnihitāḥ kalau 2|
ūrje māsi mahābhāgau bhojanāni dvijātaye |
tiladhenuṃ hiraṇyaṃ ca rajataṃ bhūmivāsasī 3|
gopradānāni dāsyaṃti sarvabhāvena suvrata |
sarveṣāmeva dānānāṃ kanyādānaṃ viśiṣyate 4|
brāhmaṇāyātra ye kanyāṃ dāsyaṃti vidhivannarāḥ |
vaikuṃṭhe vasatisteṣāṃ yāvadiṃdrāścaturdaśa 5|
romakāle tu saṃprāpte somo bhuṃkte tu kanyakām |
ṛtukāle tu gaṃdharvā vahnistu kucadarśane 6|
tāvadvivāhayetkanyāṃ yāvannartumatī bhavet |

vivāhastvaṣṭavarṣāyāḥ kanyāyāḥ śasyate budhaiḥ 7|
dātavyā śrotriyāyaiva brāhmaṇāya tapasvine |
sākṣādadhītavedāya vidhinā brahmacāriṇe 8|
kanyāvarapramāṇāyā eṣa eva vidhiḥ smṛtaḥ |
yāvaṃti caiva romāṇi kanyāyāśca tanau suta 9|
tāvadvarṣasahasrāṇi rudraloke mahīyate |

sahasrameva dhenūnāṃ śataṃ cānuḍuhāṃ samam 10|
daśānuḍutsamaṃ yānaṃ daśayānasamo hayaḥ |
hayadānasahasrebhyo gajadānaṃ viśiṣyate 11|
gajadānasahasrāṇāṃ svarṇadānaṃ ca tatsamam |
svarṇabhārasahasrāṇāṃ vidyādānaṃ ca tatsamam 12|
vidyādānātkoṭiguṇaṃ bhūmidānaṃ viśiṣyate |
bhūmidānasahasrebhyo gopradānaṃ viśiṣyate 13|
gopradānasahasrebhyo hyannadānaṃ viśiṣyate |
annādhāramidaṃ sarvaṃ jagatsthāvarajaṃgamam 14|

tasmāddeyaṃ prayatnena kārtike śikhivāhana |
trīṇi tulyapradānāni trīṇi tulyaphalāni ca 15|
kārtikeya uvāca|
anyānapi mahādeva dharmānme vaktumarhasi |
yānkṛtvā sarvapāpāni prakṣālya tridaśo bhavet 16|
sūta uvāca|
itiprṣṭastadā śaṃbhuḥ punarvaktuṃ pracakrame |
yāvatkiṃ bahudhā stutvāttacchṛṇudhvaṃ tapodhanāḥ 17|
īśvara uvāca|
parānnaṃ varjayedyastu kārtike niyame kṛte |
parānnavarjanādeva labheccāṃdrāyaṇaṃ phalam 18|
taṃ prāptaṃ kārtikaṃ dṛṣṭvā parānnaṃ yastu varjayet |
dinedine tu kṛcchrasya phalaṃprāpnoti mānavaḥ 19|
kārtike varjayettailaṃ kārtike varjayenmadhu |
kārtike varjayetkāṃsyaṃ saṃghānnaṃ ca viśeṣataḥ 20|

rākṣasīṃ yonimāpnoti sakṛnmāṃsasya bhakṣaṇāt |
ṣaṣṭivarṣasahasrāṇi viṣṭhāyāṃ paripacyate 21|
tanmukto jāyate pāpo viṣṭhāśī grāmasūkaraḥ |
pravṛttānāṃ tu bhakṣāṇāṃ kārtike niyame kṛte 22|
avaśyaṃ viṣṇurūpatvaṃ prāpyate mokṣadaṃ padam |
na kārtikasamo māso na daivaṃ keśavātparam 23|
na vedasadṛśaṃ śāstraṃ na tīrthaṃ gaṃgayā samam |
na satyaṃ na samaṃ vṛttaṃ na kṛtena samaṃ yugam 24|
na tṛptī rasanā tulyā na dānasadṛśaṃ sukham |
na dharmasadṛśaṃ mitraṃ na jyotiścakṣuṣā samam 25|
avratena kṣipedyastu māsaṃ dāmodarapriyam |
karmabhraṣṭaḥ sa vijñeyo hīnayoniṣu jāyate 26|
kārtikaḥ pravaro māso vaiṣṇavānāṃ sadā priyaḥ |
samudragā nadī puṇyā durlabhā snānaśālinām 27|
kulaśīlavatīkanyā durlabhā daṃpatī nṛṇām |

durlabhā jananī loke pitā caiva viśeṣataḥ 28|
durlabhaṃ sādhusanmānaṃ durlabho dhārmikaḥ sutaḥ |
durlabho dvārikāvāso durlabhaṃ kṛṣṇadarśanam 29|
durlabhaṃ gomatīsnānaṃ durlabhaṃ kārtikavratam |
brāhmaṇebhyo mahīṃ dattvā grahaṇe caṃdrasūryayoḥ 30|
yatphalaṃ labhate vatsa tatphalaṃ bhūmiśāyinaḥ |
bhojanaṃ dvijadaṃpatyoḥ pūjayecca vilepanaiḥ 31|
kaṃbalāni ca ratnāni vāsāṃsi vividhāni ca |
tūlikāśca pradātavyāḥ pracchādanapaṭaiḥ saha 32|
upānahā vātapatraṃ kārtike dehi pāvake |
yaḥ karoti naro nityaṃ kārtike patrabhojanam 33|

na durgatimavāpnoti yāvadiṃdrāścaturdaśa |
sarvakāmaphalaṃ tasya sarvatīrthaphalaṃ labhet 34|
na cāpi narakaṃ paśyedbrahmapatreṣu bhojanāt |
brahmā eṣa smṛtaḥ sākṣātpālāśaḥ sarvakāmadaḥ 35|

madhyamaṃ varjayetpatraṃ kārtike śikhivāhana |
brahmā viṣṇuśca rudraśca trayo devāstripatrake 36|
aiśvaraṃ varjayetpatraṃ brahmāviṣṇuranuttamaḥ |
sarvapuṇyamavāpnoti śeṣapatreṣu bhojanāt 37|
bhojanānmadhyapatre tu kapilāpayasastathā |
prāśanānmuniśārdūla naro narakamāpnuyāt 38|
ajñānādbhuṃjate yastu śūdro vā kapilāpayaḥ |
kapilāṃ brāhmaṇe dattvā śuddho bhavati kārtike 39|
tiladānaṃ nadīsnānaṃ sarvadā sādhudarśanam |
bhojanaṃ brahmapatreṣu kārtike muktidāyakam 40|
maunī pālāśabhojī ca jalasnāyī sadā kṣamī |
kārtike kṣitiśāyī ca hanyātpāpaṃ yugārjitam 41|
jāgaraṃ kārtike māsi yaḥ karotyaruṇodaye |
dāmodarāgre senānīrgosahasraphalaṃ labhet 42|
pitṛpakṣe'nnadānena jyeṣṭhāṣāḍhe ca vāriṇā |

kārtike tatphalaṃ puṃsāṃ paradīpaprabodhanāt 43|
bodhanātparadīpasya vaiṣṇavānāṃ ca sevanāt |
kārtike phalamāpnoti rājasūyāśvamedhayoḥ 44|
nadīsnānaṃ kathāviṣṇorvaiṣṇavānāṃ ca darśanam |
na bhavetkārtike yasya haretpuṇyaṃ daśābdikam 45|
puṣkaraṃ yaḥ smaretprājñaḥ karmaṇā manasā girā |
kārtike muniśārdūla lakṣakoṭiguṇaṃ bhavet 46|
prayāgo māghamāse tu puṣkaraṃ kārtike tathā |
avaṃtī mādhave māsi hanyātpāpaṃ yugārjitam 47|
dhanyāste mānavā loke kalikāle viśeṣataḥ |
kurvaṃti skaṃda nityaṃ ye sarvathā harisevanam 48|
kiṃ dattairbahubhiḥ piṃḍairgayāśrāddhādibhirmune |
tāritāstena pitaro narakācca na saṃśayaḥ 49|
kṣīrādisnapanaṃ viṣṇoḥ kriyate pitṛkāraṇāt |
kalpakoṭiṃ divaṃ prāpya vasaṃti tridaśaiḥ saha 6.118.50|

kārtike nārcito yaistu kṛṣṇastu kamalekṣaṇaḥ |
janmakoṭiṣu vipreṃdra na teṣāṃ kamalā gṛhe 51|
daṣṭā muṣṭā vinaṣṭāste patitāḥ kalikaṃdare |
yairnārcito harirbhaktyā kamalairasitaiḥ sitaiḥ 52|
padmenaikena deveśaṃ yo'rcayetkamalāpatim |
varṣāyutasahasrasya pāpasya kurute kṣayam 53|
aparādhasahasrāṇi tathā saptaśatāni ca |
padmenaikena deveśaḥ kṣameta praṇato'rcitaḥ 54|
tulasīpatralakṣeṇa kārtike yo'rcayeddharim |
patrepatre muniśreṣṭha mauktikaṃ labhate phalam 55|
tulasīgaṃdhamiśraṃ tu yatkiṃcitkriyate suta |
kalpakoṭisahasrāṇi prīto bhavati keśavaḥ 56|
mukhe śirasi dehe tu kṛṣṇottīrṇāṃ tu yo vahet |
tulasīṃ śaṃmukhaprītyā na tasya spṛśate kaliḥ 57|
kṛṣṇottīrṇaistu nirmālyairyo gātraṃ parimārjayet |

sarvarogaistathā pāpairmukto bhavati ṣaṇmukha 58|
viṣṇoraṃgāraśeṣeṇa yasyāṃgaṃ spṛśate suta |
duritāni vinaśyaṃti vyādhayo yāṃti saṃkṣayam 59|
śaṃkhodakaṃ harerbhaktirnirmālyaṃ pādayorjalam |
caṃdanaṃ dhūpaśeṣaṃ tu brahmahatyāpahārakam 60|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīśivakārtikeyasaṃvāde praśnottaronāma aṣṭādaśādhikaśatatamo'dhyāyaḥ 118|

English translation

Sūta said :

1. Having approached the listener, viz. Kārtikeya , full of devotion, the bull-bannered lord Śiva spoke again.

The lord said :

2-15. Kārtika is Viṣṇu 's month and the best of all months. In the Kali age all the thirty-three gods come together in this month. In the very prosperous month of Kārtika men will give to a brāhmaṇa a cow, gold, silver, land, residence, cows with full devotion, O you of a good vow. Of all gifts the gift of a daughter is the best. Men will duly give their daughter to a brāhmaṇa of the Atri -family. They (will) live in Vaikuṇṭha as long as the fourteen Indras (rule). When small hair appears (on the private parts), Soma enjoys a daughter. When she attains puberty, gandharvas (enjoy her); and when the breasts appear (prominent), Fire (enjoys her). A man should marry his daughter as long as she has not attained puberty. Wise men recommend a girl's marriage when she is eight years old. She should be duly given to a brāhmaṇa who is well-versed in sacred learning, possesses moral virtue, has actually studied the Vedas , and has observed celibacy. This is said to be the rule regarding a daughter to be given (in marriage). He is honoured in Rudra 's heaven for as many thousand years as the number of hair on the daughter's body. (The gift of) a thousand cows is equal to that of ten bulls. (The gift of) a vehicle is equal to that of ten bulls. (The gift of) a horse is equal to that of ten vehicles. The gift of an elephant is superior to the gift of thousands of horses. The gift of gold is equal to the gift of thousands of elephants. Giving knowledge is equal to the gift of thousands of bhāras of gold. The gift of (a piece of) land is a crore-fold superior to giving knowledge. The gift of cows is superior to thousands of gifts of land. Giving food is superior to thousands of gifts of cows. All this immobile and mobile world has food as its support. Therefore, O Kārtikeya, one should with an effort (i.e. should make an effort to) give (gifts) in Kārtika. (These) three are equal gifts, and have equal fruits—a cow fulfilling all desires, earth (i.e. land) and Sarasvatī (i.e. knowledge).

Kārtikeya said :

16. O great god, please tell me other (religious) practices doing which one having got rid of all (one's) sins, would be a god.

Sūta said :

17. O you treasures of penance, what is the use of praising it in many ways? Thus asked Śiva again commenced speaking:

The lord said :

18-46. He who, observing restraints, avoids others' food in Kārtika, gets the fruit of the Cāndrāyaṇa (vow). The man who, noticing that Kārtika has arrived, would avoid others' food day by day, obtains the fruit of the Kṛcchra vow. A man should avoid oil in Kārtika; a man should avoid honey in Kārtika; one should avoid (the use of) bell-metal in Kārtika; and one should especially avoid food prepared for a group. By eating flesh (but) once (in Kārtika) he obtains (i.e. goes to) a demonish stock and is cooked in feces for sixty thousand years. Freed from that the sinner is born as a village-pig eating feces. When foods (generally) indulged in are restricted in Kārtika (by a man), he surely obtains Viṣṇu's form and a position giving salvation. There is no (other) month like Kārtika and no deity superior to Viṣṇu. There is no (other) sacred knowledge like the Vedas; there is no (other) holy place like Gaṅgā ; there is no (other) practice like (that of) truth; there is no (other) age like the Kṛta (age). There is no (other) satisfaction like that of the tongue; there is no (other) pleasure like that due to giving gifts. There is no (other) friend like righteousness; there is no (other) luminary like the eyes. He who would spend (Kārtika), the month dear to Viṣṇu, without (observing) a vow, should be known to have fallen from duty and he is born in low stocks. Kārtika is the best month, always dear to Viṣṇu's devotees. A holy river flowing into the sea is difficult to be had for a bath by those given to bathing (everyday). An unmarried girl belonging to a noble family and of good character is difficult to be found. A couple of human beings (of an amiable nature) is difficult to be found. In the world a (good) mother and especially a (good) father are difficult to be found. Honour to the good is rare. A virtuous son is rare. Residence at Dvārakā is difficult to be accomplished. Kṛṣṇa 's sight is difficult to be had. A bath in Gomatī is had with difficulty. The Kārtika vow is difficult to be had. O child, the fruit that a man gets by giving (pieces of) land to brāhmaṇas at (the time of) lunar and solar eclipses is had by one who sleeps on the (bare) ground. He should feed a brāhmaṇa couple and should honour them with unguents. Blankets, gems, various garments, mattresses filled with cotton should be given along with bed-sheets. Give a pair of sandals or an umbrella in the purifying (month of) Kārtika. He who everyday eats from leaves in Kārtika, does not meet with a calamity as long as the fourteen Indras are ruling. He gets the fruit of all his desires, and would get the fruit of (visiting) all holy places. By eating from palāśa leaves a man does not see (i.e. have) a residence in hell, since this palāśa is actually known to be Brahmā granting all desired objects. O Kārtikeya, in Kārtika (a man) should avoid the middle (palāśa) leaf. In the three leaves (of palāśa), Brahmā, Viṣṇu and Śiva (reside). He should avoid the divine leaf, (since) Brahmā is excellent Viṣṇu (obscure). By eating from the remaining leaves he obtains all religious merit. O best sage, by eating from the middle leaf (of palāśa) and by drinking the milk of a tawny cow a man would go to hell. A śūdra who ignorantly drinks the milk of a tawny cow, is purified by giving a cow to a brāhmaṇa in Kārtika. Giving sesamum, bathing in a river, always seeing the good, eating from palāśa leaves in Kārtika give salvation. He who observes silence, eats from palāśa leaves, bathes with (river-) water, always forgives, sleeps on the (bare) ground in Kārtika would destroy sin earned during (many) ages, O Kārtikeya, one who keeps awake before Viṣṇu at dawn in Kārtika, would obtain the fruit of (giving) a thousand cows. The fruit which men get by offering food in pitṛpakṣa (i.e. dark half of Bhādrapada), and by offering water in Jyeṣṭha and Āṣāḍha , is obtained by them in lighting others' lamps. By lighting another's lamp and by serving Viṣṇu's devotees in Kārtika a man gets the fruit of Rājasūya and horse sacrifices. He who does not bathe in a river, does not (tell) tale(s) of Viṣṇu, does not see Viṣṇu's devotees in Kārtika would lose the religious merit (collected during) ten years. O best sage, (the religious merit of) that wise man who would remember Puṣkara through (physical) act, mentally, or through speech, would be a lakh of crore times more.

47-60. Prayāga in the month of Māgha , Puṣkara in Kārtika, so also Avantī in Vaiśākha -month would destroy sin earned during ages. O Kārtikeya, those men are blessed especially in the Kali age, who by all means serve Viṣṇu everyday. (For him,) O sage, what is the use of having offered many piṇḍas by

means of (offering) srāddhas [śrāddhas ?] etc.? There is no doubt that he has emancipated his dead ancestors from hell. Those who for (i.e. in honour of) their dead ancestors give a bath with milk etc. to Viṣṇu, go to heaven and live there with gods for a crore of kalpas . O best brāhmaṇa, Lakṣmī does not stay for crores of existences in the houses of them who have not worshipped the lotus-eyed Kṛṣṇa (i.e. Viṣṇu) in Kārtika. Those who have not worshipped Viṣṇu with black or white lotuses are stung, snatched, have perished and have fallen into the cave of Kali. He who (even) with one lotus worships the. chief of gods, the lord of Lakṣmī, destroys sins (collected during) a myriad thousands of years. The lord of gods, saluted and worshipped with (just) one lotus would forgive seven hundred thousands of sins. O best sage, he who would worship Viṣṇu in Kārtika with a lakh of Tulasī -leaves would obtain a pearl on (i.e. for) every leaf as the fruit. Viṣṇu, O (my) son, is pleased for crores of thousands of kalpas with whatever is done (i.e. offered) after being mixed with (i.e. having) the fragrance of Tulasī. O Kārtikeya, Kali does not touch him who carries in his mouth, on his head or body a Tulasī (leaf) taken down from (the image of) Viṣṇu (after it was offered to him). O Kārtikeya, he who would sprinkle his body with the offerings like flowers after taking them down from (the image of) Kṛṣṇa, becomes free from all diseases and sins also. O (my) son, undoubtedly the sins of him perish, and diseases of him come to an end, whose body touches (i.e. is smeared) with the remaining of the (burnt) charcoal etc. (offered) to Viṣṇu. The water in a conch, devotion to Viṣṇu, the remains of offerings like flowers, water (flowing from) the feet (of the image of Viṣṇu), sandal, the remains of incense remove (the sin of) the murder of a brāhmaṇa.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 119

In Praise of a Fast for a Month

Chapter 531 of 693 · 54 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच।
माघस्नानस्य माहात्म्यं शृणु भागवतोत्तम ।
त्वत्समो नास्ति लोकेऽस्मिन्विष्णुभक्तो महामते १।
चक्रतीर्थे हरिं दृष्ट्वा मथुरायां च केशवम् ।
यत्फलं लभते मर्त्यो माघस्नानेन तत्फलम् २।
जितेंद्रियः शांतमनाः सदाचारेण संयुतः ।
स्नानं करोति यो माघे संसारी न भवेत्पुनः ३।
श्रीकृष्ण उवाच।
शूकरस्य च माहात्म्यं कथयिष्ये तवाग्रतः ।
यस्य विज्ञानमात्रेण सान्निध्यं मम सर्वदा ४।
सूत उवाच।
इत्युक्त्वा भगवान्कृष्णः सत्यायै बहुधा जगौ ।
तदहं संप्रवक्ष्यामि तच्छृणुध्वं तपोधनाः ५।
श्रीकृष्ण उवाच।
पंचयोजनविस्तीर्णे शूकरे हरिमंदिरे ।

यस्मिन्वसति यो जीवो गर्दभोऽपि चतुर्भुजः ६।
त्रीणि हस्तसहस्राणि त्रीणि हस्तशतानि च ।
त्रयो हस्ता शूकरस्य परिमाणं विधीयते ७।
षष्टिवर्षसहस्राणि योऽन्यत्र कुरुते तपः ।
तत्फलं लभते देवि प्रहरार्द्धेन शूकरे ८।
सन्निहत्यां कुरुक्षेत्रे राहुग्रस्ते दिवाकरे ।
तुलापुरुषदानेन तत्फलं परिकीर्त्तितम् ९।
काश्यां दशगुणं प्रोक्तं वेण्यां शतगुणं भवेत् ।
सहस्रगुणितं प्रोक्तं गंगासागरसंगमे १०।
अनंतं चैव विज्ञेयं शूकरे हरिमंदिरे ।
अन्यत्र ददते लक्षं संविधानेन कार्तिक ११।
इहैवैकेन दत्तेन शूकरे तत्समं भवेत् ।
शूकरे च तथा वेण्यां गंगासागरसंगमे १२।
सकृदेव नरः स्नात्वा ब्रह्महत्यां व्यपोहति ।
अलर्केण पुरा प्राप्ता सप्तद्वीपा वसुंधरा ।

शूकरक्षेत्रमाहात्म्यं श्रुत्वा चैव षडानन १३।
मार्गशीर्षस्य द्वादश्यां शुक्लायां व्रज पुत्रक ।
कार्त्तिकेय उवाच ।
भगवन्श्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
विधिं मासोपवासस्य फलं चास्य यथोचितम् १४।
यथाविधि नरैः कार्या व्रतचर्या यथा भवेत् ।
आरभ्यते यथापूर्वं समाप्यं हि यथाविधि १५।
यावत्संख्यं तु कर्त्तव्यं तत्प्रब्रूहि महेश्वर ।
व्रतमेतत्सुखश्रीदं विस्तरेण ममानघ १६।
श्रीरुद्र उवाच।
पावके साधु सर्वं ते यत्पृष्टं प्रब्रुवेऽनघ ।
भक्त्या मतिमतां श्रेष्ठ शृणुष्व गदतो मम १७।
सुराणां च यथा विष्णुस्तपतां च यथा रविः ।
मेरुःशिखरिणां यद्वद्वैनतेयश्च पक्षिणाम् १८।
तीर्थानां तु यथा गंगा प्रजानां तु यथा वणिक् ।

श्रेष्ठं सर्वव्रतानां तु तद्वन्मासोपवासनम् १९।
सर्वव्रतेषु यत्पुण्यं सर्वतीर्थेषु चैव हि ।
सर्वदानोद्भवं चैव लभेन्मासोपवासकृत् २०।
अग्निष्टोमादिभिर्यज्ञैर्विविधैर्भूरिदक्षिणैः ।
न तत्पुण्यमवाप्नोति यन्मासपरिलंघनात् २१।
तेन जप्तं हुतं दत्तं तपस्तप्तं कृतं स्वधा ।
यः करोति विधानेन नरो मासमुपोषणम् २२।
उद्दिश्य वैष्णवं यज्ञं मामभ्यर्च्य जनार्दनम् ।
गुरोराज्ञां ततो लब्ध्वा कुर्यान्मासोपवासनम् २३।
वैष्णवानि यथोक्तानि कृत्वा सर्वव्रतानि तु ।
द्वादश्यादीनि पुण्यानि ततो मासमुपावसेत् २४।
अतिकृच्छ्रं च पाराकं कृत्वा चांद्रायणं ततः ।
मासोपवासं कुर्वीत गुरोर्विप्राज्ञया ततः २५।
आश्विनस्यामले पक्षे एकादश्यामुपोषितः ।
व्रतमेनं तु गृह्णीयाद्यावत्त्रिंशद्दिनानि तु २६।

वासुदेवं समभ्यर्च्य कार्तिकं सकलं नरः ।
मासं चोपवसेद्यस्तु स मुक्तिफलभाग्भवेत् २७।
अच्युतस्यालये भक्त्या त्रिकालं कुमुदैः शुभैः ।
मालतींदीवरैर्बुध्नैः कमलैश्च सुगंधिभिः २८।
कुसुमोशीरकर्पूरैर्विलिप्य वरचंदनैः ।
नैवेद्यापूपदीपाद्यैरर्चयेच्च जनार्दनम् २९।
मनसा कर्मणा वाचा पूजयेद्गरुडध्वजम् ।
कुर्वन्नरः स्त्री विधवा बृहद्भक्तिर्जितेंद्रियः ३०।
नाम्नामेव तथालापं विष्णोः कुर्यादहर्निशम् ।

भक्त्या विष्णोः स्तुतिर्वाच्या मिथ्यालापविवर्जिता ३१।
सर्वसत्वदयायुक्तः शांतवृत्तिरहिंसकः।
सुप्तो बाह्यासनस्थो वा वासुदेवं प्रकीर्तयेत् ३२।
स्मृत्यालोकनगंधादि स्वादनं परिकीर्तनम्।
अन्नस्य वर्जयेद्ग्रासं ग्रासानां संप्रमोक्षणम् ३३।
गात्राभ्यंगं शिरोभ्यंगं तांबूलं सविलेपनम्।

व्रतस्थो वर्जयेत्सर्वं यच्चान्यच्च निराकृतम् ३४।
न व्रतस्थः स्पृशेत्किंचिद्विकर्मस्थं न चालयेत्।
देवतायतने तिष्ठन्न गृहस्थश्चरेत्ध्रुवम् ३५।
कृत्वा मासोपवासं तु यथोक्तविधिना नरः।
नारी वा विधवा साध्वी वासुदेवं समर्चयेत् ३६।
अन्यूनाधिकमेवं तु व्रतं त्रिंशद्दिनैरिदम्।
कृत्वा मासोपवासं तु संयतात्मा जितेंद्रियः ३७।
ततोऽर्चयेदेव पुण्यं द्वादश्यां गरुडध्वजम्।
पूजयेत्पुष्पमालाभिर्गंधधूपविलेपनैः ३८।
वस्त्रालंकारवाद्यैश्च तोषयेदच्युतं नरः।
संस्नापयेद्धरिं भक्त्या तीर्थचंदनवारिभिः ३९।
चंदनेनानुलिप्तांगं धूपपुष्पैरलंकृतम्।
वस्त्रदानादिभिश्चैव भोजयित्वा द्विजोत्तमान् ४०।
दद्याच्च दक्षिणां तेभ्यः प्रणिपत्य क्षमापयेत्।
एवं मासोपवासाद्धि कृत्वाभ्यर्च्य जनार्दनम् ४१।

भोजयित्वा द्विजांश्चैव विष्णुलोके महीयते।
एवं मासोपवासांते कृत्वा विप्रान्त्रयोदश ४२।
निर्यापयेत्ततस्तान्वै विधिना येन तच्छृणु।
कारयेद्वैष्णवं यज्ञमेकादश्यामुपोषितः ४३।
पूजयित्वा तु देवेशमाचार्यानुज्ञया हरिम्।
अर्चयित्वा यथाशक्त्या ह्यभिवाद्य गुरुं तथा ४४।
ततोनुभोजयेद्विप्रान्नमस्कारपुरःसरम्।
विशुद्धकुलचारित्र विष्णुपूजनतत्परान् ४५।
पूजयित्वा तथा सर्वान्भोजयित्वा त्रयोदश।
तांबूलवस्त्रयुग्मानि भोजनाच्छादनानि च ४६।
योगपट्टानि सूत्राणि ब्रह्मसूत्राणि चैव हि।
दद्याच्चैव द्विजाग्र्येभ्यः पूजयित्वा प्रणम्य च ४७।
ततोनुपूजयेच्छक्त्या शय्यां स्तरणसंस्कृताम्।
साच्छादनां शुभां श्रेष्ठां सोपधानामलंकृताम् ४८।
कारयित्वात्मनोमूर्तिं कांचनीं तु स्वशक्तितः।

न्यसेत्तस्यां तु शय्यायामर्चयित्वा सगादिभिः ४९।
आसनं पादुकां छत्रं वस्त्रयुग्ममुपानहौ।

पवित्राणि च पुष्पाणि शय्याय्यामुपकल्पयेत् 6.119.५०।
एवं शय्यां तु संकल्प्य प्रणिपत्य च तान्द्विजान् ।
प्रार्थयेच्चानुमोदार्थं विष्णुलोकं व्रजाम्यहम् ५१।
ततो व्रजेन्नरश्रेष्ठो विष्णोः स्थानमनामयम् ।
मंडपस्थां स्तुतान्विप्रानिति वाच्यं मुहुर्मुहुः ५२।
मंत्रहीनं क्रियाहीनं सर्वहीनं द्विजोत्तमाः ।
सर्वसंपूर्णतां यातु भवद्वाक्यप्रसादतः ।
विधिर्मासोपवासस्य यथावत्परिकीर्तितः ५३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहिताया।
मुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे मासो।
पवासकथनंनामैकोनविंशत्यधिकशततमोऽध्यायः११९।

Roman transliteration

īśvara uvāca|
māghasnānasya māhātmyaṃ śṛṇu bhāgavatottama |
tvatsamo nāsti loke'sminviṣṇubhakto mahāmate 1|
cakratīrthe hariṃ dṛṣṭvā mathurāyāṃ ca keśavam |
yatphalaṃ labhate martyo māghasnānena tatphalam 2|
jiteṃdriyaḥ śāṃtamanāḥ sadācāreṇa saṃyutaḥ |
snānaṃ karoti yo māghe saṃsārī na bhavetpunaḥ 3|
śrīkṛṣṇa uvāca|
śūkarasya ca māhātmyaṃ kathayiṣye tavāgrataḥ |
yasya vijñānamātreṇa sānnidhyaṃ mama sarvadā 4|
sūta uvāca|
ityuktvā bhagavānkṛṣṇaḥ satyāyai bahudhā jagau |
tadahaṃ saṃpravakṣyāmi tacchṛṇudhvaṃ tapodhanāḥ 5|
śrīkṛṣṇa uvāca|
paṃcayojanavistīrṇe śūkare harimaṃdire |

yasminvasati yo jīvo gardabho'pi caturbhujaḥ 6|
trīṇi hastasahasrāṇi trīṇi hastaśatāni ca |
trayo hastā śūkarasya parimāṇaṃ vidhīyate 7|
ṣaṣṭivarṣasahasrāṇi yo'nyatra kurute tapaḥ |
tatphalaṃ labhate devi praharārddhena śūkare 8|
sannihatyāṃ kurukṣetre rāhugraste divākare |
tulāpuruṣadānena tatphalaṃ parikīrttitam 9|
kāśyāṃ daśaguṇaṃ proktaṃ veṇyāṃ śataguṇaṃ bhavet |
sahasraguṇitaṃ proktaṃ gaṃgāsāgarasaṃgame 10|
anaṃtaṃ caiva vijñeyaṃ śūkare harimaṃdire |
anyatra dadate lakṣaṃ saṃvidhānena kārtika 11|
ihaivaikena dattena śūkare tatsamaṃ bhavet |
śūkare ca tathā veṇyāṃ gaṃgāsāgarasaṃgame 12|
sakṛdeva naraḥ snātvā brahmahatyāṃ vyapohati |
alarkeṇa purā prāptā saptadvīpā vasuṃdharā |

śūkarakṣetramāhātmyaṃ śrutvā caiva ṣaḍānana 13|
mārgaśīrṣasya dvādaśyāṃ śuklāyāṃ vraja putraka |

kārttikeya uvāca |
bhagavanśrotumicchāmi vratānāmuttamaṃ vratam |
vidhiṃ māsopavāsasya phalaṃ cāsya yathocitam 14|
yathāvidhi naraiḥ kāryā vratacaryā yathā bhavet |
ārabhyate yathāpūrvaṃ samāpyaṃ hi yathāvidhi 15|
yāvatsaṃkhyaṃ tu karttavyaṃ tatprabrūhi maheśvara |
vratametatsukhaśrīdaṃ vistareṇa mamānagha 16|
śrīrudra uvāca|
pāvake sādhu sarvaṃ te yatpṛṣṭaṃ prabruve'nagha |
bhaktyā matimatāṃ śreṣṭha śṛṇuṣva gadato mama 17|
surāṇāṃ ca yathā viṣṇustapatāṃ ca yathā raviḥ |
meruḥśikhariṇāṃ yadvadvainateyaśca pakṣiṇām 18|
tīrthānāṃ tu yathā gaṃgā prajānāṃ tu yathā vaṇik |

śreṣṭhaṃ sarvavratānāṃ tu tadvanmāsopavāsanam 19|
sarvavrateṣu yatpuṇyaṃ sarvatīrtheṣu caiva hi |
sarvadānodbhavaṃ caiva labhenmāsopavāsakṛt 20|
agniṣṭomādibhiryajñairvividhairbhūridakṣiṇaiḥ |
na tatpuṇyamavāpnoti yanmāsaparilaṃghanāt 21|
tena japtaṃ hutaṃ dattaṃ tapastaptaṃ kṛtaṃ svadhā |
yaḥ karoti vidhānena naro māsamupoṣaṇam 22|
uddiśya vaiṣṇavaṃ yajñaṃ māmabhyarcya janārdanam |
gurorājñāṃ tato labdhvā kuryānmāsopavāsanam 23|
vaiṣṇavāni yathoktāni kṛtvā sarvavratāni tu |
dvādaśyādīni puṇyāni tato māsamupāvaset 24|
atikṛcchraṃ ca pārākaṃ kṛtvā cāṃdrāyaṇaṃ tataḥ |
māsopavāsaṃ kurvīta gurorviprājñayā tataḥ 25|
āśvinasyāmale pakṣe ekādaśyāmupoṣitaḥ |
vratamenaṃ tu gṛhṇīyādyāvattriṃśaddināni tu 26|

vāsudevaṃ samabhyarcya kārtikaṃ sakalaṃ naraḥ |
māsaṃ copavasedyastu sa muktiphalabhāgbhavet 27|
acyutasyālaye bhaktyā trikālaṃ kumudaiḥ śubhaiḥ |
mālatīṃdīvarraibudhnaiḥ kamalaiśca sugaṃdhibhiḥ 28|
kusumośīrakarpūrairvilipya varacaṃdanaiḥ |
naivedyāpūpadīpādyairarcayecca janārdanam 29|
manasā karmaṇā vācā pūjayedgaruḍadhvajam |
kurvannaraḥ strī vidhavā bṛhadbhaktirjiteṃdriyaḥ 30|
nāmnāmeva tathālāpaṃ viṣṇoḥ kuryādaharniśam |
bhaktyā viṣṇoḥ stutirvācyā mithyālāpavivarjitā 31|
sarvasatvadayāyuktaḥ śāṃtavṛttirahiṃsakaḥ |
supto bāhyāsanastho vā vāsudevaṃ prakīrtayet 32|
smṛtyālokanagaṃdhādi svādanaṃ parikīrttanam |
annasya varjayedvāsaṃ grāsānāṃ saṃpramokṣaṇam 33|
gātrābhyaṃgaṃ śirobhyaṃgaṃ tāṃbūlaṃ savilepanam |

vratastho varjayetsarvaṃ yaccānyacca nirākṛtam 34|
na vratasthaḥ spṛśetkiṃcidvikarmasthaṃ na cālayet |
devatāyatane tiṣṭhanna gṛhasthaścaretdhruvam 35|
kṛtvā māsopavāsaṃ tu yathoktavidhinā naraḥ |
nārī vā vidhavā sādhvī vāsudevaṃ samarcayet 36|
anyūnādhikamevaṃ tu vrataṃ triṃśaddinairidam |
kṛtvā māsopavāsaṃ tu saṃyatātmā jiteṃdriyaḥ 37|

tato'rcayedeva puṇyaṃ dvādaśyāṃ garuḍadhvajam |
pūjayetpuṣpamālābhirgaṃdhadhūpavilepanaiḥ 38|
vastrālaṃkāravādyaiśca toṣayedacyutaṃ naraḥ |
saṃsnāpayeddhariṃ bhaktyā tīrthacaṃdanavāribhiḥ 39|
caṃdanenānuliptāṃgaṃ dhūpapuṣpairalaṃkṛtam |
vastradānādibhiścaiva bhojayitvā dvijottamān 40|
dadyācca dakṣiṇāṃ tebhyaḥ praṇipatya kṣamāpayet |
evaṃ māsopavāsāddhi kṛtvābhyarcya janārdanam 41|

bhojayitvā dvijāṃścaiva viṣṇuloke mahīyate |
evaṃ māsopavāsāṃte kṛtvā viprāntrayodaśa 42|
niryāpayettatastānvai vidhinā yena tacchṛṇu |
kārayedvaiṣṇavaṃ yajñamekādaśyāmupoṣitaḥ 43|
pūjayitvā tu deveśamācāryānujñayā hariṃ |
arcayitvā yathāśaktyā hyabhivādya guruṃ tathā 44|
tatonubhojayedviprānnamaskārapuraḥsaram |
viśuddhakulacāritra viṣṇupūjanatatparān 45|
pūjayitvā tathā sarvānbhojayitvā trayodaśa |
tāṃbūlavastrayugmāni bhojanācchādanāni ca 46|
yogapaṭṭāni sūtrāṇi brahmasūtrāṇi caiva hi |
dadyāccaiva dvijāgryebhyaḥ pūjayitvā praṇamya ca 47|
tatonupūjayecchaktyā śayyāṃ staraṇasaṃskṛtām |
sācchādanāṃ śubhāṃ śreṣṭhāṃ sopadhānāmalaṃkṛtām 48|
kārayitvātmanomūrtiṃ kāṃcanīṃ tu svaśaktitaḥ |

nyasettasyāṃ tu śayyāyāmarcayitvā sragādibhiḥ 49|
āsanaṃ pādukāṃ chatraṃ vastrayugmamupānahau |
pavitrāṇi ca puṣpāṇi śayāyyāmupakalpayet 6.119.50|
evaṃ śayyāṃ tu saṃkalpya praṇipatya ca tāndvijān |
prārthayeccānumodārthaṃ viṣṇulokaṃ vrajāmyaham 51|
tato vrajennaraśreṣṭho viṣṇoḥ sthānamanāmayam |
maṃḍapasthāṃ stutānviprāniti vācyaṃ muhurmuhuḥ 52|
maṃtrahīnaṃ kriyāhīnaṃ sarvahīnaṃ dvijottamāḥ |
sarvaṃsaṃpūrṇatāṃ yātu bhavadvākyaprasādataḥ |
vidhirmāsopavāsasya yathāvatparikīrtitaḥ 53|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyā|
muttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde māso|
pavāsakathanaṃnāmaikonaviṃśatyadhikaśatatamo'dhyāyaḥ119|

English translation

The lord said :

1-3. O best of Viṣṇu 's devotees, listen to the importance of the (daily) bath in Māgha . O you very intelligent one, there is no (other) devotee of Viṣṇu like you in this world. A man gets that fruit by a (daily) bath in Māgha, which he gets on seeing Viṣṇu at Cakratīrtha or Mathura . He who, with his senses conquered, with his mind tranquil, and endowed with moral conduct, bathes (everyday) in Māgha, does not again come to this mundane existence.

Śrī Kṛṣṇa said :

4. To you I shall tell about the greatness of (the holy place called) Śūkara , by merely knowing which (a man would) always have my proximity.

Sūta said :

5. Saying so, lord Kṛṣṇa spoke to Satyā in many ways. I shall tell it (to you). O you (sages) having penance as your treasure; listen to it.

Śrī Kṛṣṇa said :

6-13. A being, even a donkey, that lives in Viṣṇu's temple at Śūkara extended over five yojanas , becomes the Four-armed (Viṣṇu). The measure of Śūkara is laid down to be three thousand cubits, three hundred cubits and three. O goddess, a man gets that fruit in half a watch (i.e. three hours), (which he would get when) he practises penance for sixty thousand years at another place. The (same) fruit is said (to be obtained) by tulāpuruṣa dāna [1] in Kurukṣetra when the Sun is seized by Rāhu . It is said to be tenfold in Kāśī , and would be hundredfold in Veṇī , and said to be thousandfold at the confluence of Gaṅgā and the ocean. It is said to be endless in Viṣṇu's temple at Śūkara. A man gives duly a lakh (of gifts) at another place. (The fruit) would be similar by giving one only at Śūkara. By bathing but once at Śūkara, in Veṇī, and at the confluence of Gaṅgā and the ocean, a man removes (the sin of) the murder of a brāhmaṇa . Alarka formerly got (the kingdom of) the earth with the seven islands after hearing the greatness of Śūkara, O Kārtikeya . (O son, go there on the Dvādaśī of the bright half of Mārgaśīrṣa .)

Kārtikeya said :

14-16. O lord, I desire to listen to (the description of) the best of vows; so also the proper manner and the fruit of a fast for a month. (So also I desire to hear) how it should be observed by men, what would be (the way of) observing the vow, (how) it is duly commenced and duly completed. O Maheśvara , tell me in detail how many times this vow, giving happiness and wealth, is to be observed, O sinless one.

Śrī Rudra said :

17-29. O Kārtikeya, since you have asked all this with devotion, listen to me explaining it, O best among the intelligent. As Viṣṇu is the greatest of the gods, as the Sun is the greatest of the luminaries, as Meru is (the greatest) of the mountains, as Garuḍa is the greatest among the birds, as Gaṅgā is (the greatest) of the holy places, as vaiśya is (the greatest) of the subjects, similarly observing the fast for a month is the greatest among the vows. He who observes the fast for a month would obtain the religious merit due to all vows, all holy places and gifts. A man does not get that religious merit by means of various sacrifices like Agniṣṭoma in which many presents are given as he gets by observing the fast for a month. That man who observes the fast for a month according to the rule has (indeed) muttered (hymns), has offered oblations (into fire), has given (gifts), has observed penance, has made oblations to his dead ancestors. Dedicating a sacrifice to me, Viṣṇu, and worshipping me, and then receiving an order from his preceptor he should observe the fast for a month. Having observed all vows(in honour) of Viṣṇu and observed the auspicious (vow)ofDvādaśī etc. he should observe the fast for a month. O brāhmaṇa, after having observed the vows like Atikṛcchra, Pārāka, [2] and Cāndrāyaṇa he should fast for a month by the order of his preceptor. Having observed a fast on the Ekādaśī of the bright half of Āśvina , he should take up this vow for thirty days. A man who worships Viṣṇu and fasts for the entire month of Kārtika would enjoy the fruit in the form of salvation. In the temple of Viṣṇu he

should three times a day devoutly worship Viṣṇu with the fragrant flowers of mālatī (jasmine), blue lotuses, arka flowers, lotuses, (other) flowers, uśīra -roots, camphor etc. and with the offerings of eatables, cakes, lights etc. after smearing (the lord's image) with excellent sandal.

30-43. A man, a woman or a widow, having great devotion and with his/her senses conquered, should worship the Garuḍa-bannered god (Viṣṇu) with mind, deeds and words and should day and night utter the names of Viṣṇu. He should devoutly and without false words utter Viṣṇu's praise. Full of compassion for all beings, of a tranquil temperament, harmless, sleeping and sitting on a seat outside he should narrate (the praise of) Viṣṇu. He should avoid recollection, sight, enjoying fragrant articles and talking of food, and should give up (taking) morsels. He should avoid smearing his body with oil, smearing his head with oil, (chewing) tāmbūla , smearing his body when he is observing the vow, and should avoid everything that is prohibited. While observing the vow he should not touch anything and should not disturb anyone doing a deed. A householder, remaining in a temple, should certainly observe the vow. A man, a good woman or a widow, having duly observed the fast for a month, should worship Viṣṇu properly. With his mind controlled and senses conquered, he should observe this vow without anything wanting or adding for thirty days and should observe the fast for a month, and then on the Dvādaśī (day) he should worship the auspicious Garuḍa-bannered (god). He should worship him with garlands of flowers, sandal, incense, and by besmearing (his image). A man should please Viṣṇu with clothes, ornaments and (by playing upon) musical instruments. With water (from) holy (places mixed) with sandal he should devoutly bathe (the image of) Viṣṇu. He should (worship) the image besmeared with sandal and adorned with incense and flowers. Having fed best brāhmaṇas (and pleased them) with gifts of garments etc. he should give them dakṣiṇā (i.e. presents), and saluting them he should apologise to them. Having thus fasted for a month, and having worshipped Viṣṇu, and having fed the brāhmaṇas, he is honoured in Viṣṇu's heaven. Thus he should engage thirteen brāhmaṇas. Listen to the manner in which he should dismiss them at the end of the fast for a month. Fasting on the Ekādaśī day he should perform a sacrifice (in honour) of Viṣṇu.

44-53. Having with the permission of his preceptor worshipped the lord of gods, he should, according to his capacity, worship the preceptor. Then saluting the brāhmaṇas of a pure family and character and devoted to Viṣṇu's worship, he should feed them. Then he should honour them all. Having fed thirteen brāhmaṇas, he should salute and honour the best brāhmaṇas with tāmbūla, pairs of garments, food coverings, yogapaṭṭas , threads, sacred threads, and then he should get fashioned a bed furnished with a cover, well-covered, beautiful, excellent, with pillows and decorated. Then, having according to his capacity got fashioned his golden image, he should put it on the bed after worshipping it with garlands etc. On the bed he should put a seat, wooden sandals, an umbrella, a pair of garments and shoes, and pure flowers. Having thus made the bed, and having saluted those brāhmaṇas, he should request the brāhmaṇas for their consent and say: "I am going to Viṣṇu's world." Then the best man would go to Viṣṇu's healthy abode. He should repeatedly say to the brāhmaṇas seated in the pavilion: "O best brāhmaṇas, may all that is without the (proper) hymns and (proper) acts, be fully accomplished due to the favour of your words." I have (thus) properly told (you) the manner of (observing) the vow of the fast for a month.

[1]: [1] : Tulāpuruṣa—Gift to a brāhmaṇa of as much gold or silver as equals the weight of one's body.

[2]: [2] : Pārāka—Name of a vow of religious penance said to consist in fasting for twelve days and nights, keeping the mind attentive and organs subdued.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 120

The Greatness of Śālagrāma

Chapter 532 of 693 · 93 detected Sanskrit verse markers

Sanskrit

सूत उवाच।
इति वाक्यं समाकर्ण्य पुनः पप्रच्छ पावकिः ।
शालग्रामार्चनं भूयस्तच्छृणुध्वं तपोधनाः १।
कार्तिकेय उवाच।
भगवन्योगिनां श्रेष्ठ सर्वेधर्माः श्रुता मया ।
शालग्रामार्चनं ब्रूहि विस्तरेण मम प्रभो २।
ईश्वर उवाच।
साधुसाधु महाप्राज्ञ यन्मां हि परिपृच्छसि ।
तदहं संप्रवक्ष्यामि श्रूयतां मम वत्सल ३।
शालग्रामशिलायां तु त्रैलोक्यं सचराचरम् ।
महाशय महासेन नित्यं तिष्ठति संहितम् ४।
दृष्टं प्रणमितं येन स्नापितं पूजितं तथा ।
यज्ञकोटिगुणं पुण्यं गवां कोटिफलं लभेत् ५।
छिन्नस्तेन तथा वत्स गर्भवासः सुदारुणः ।
पीतं येन सदा विष्णोः शालग्रामशिलाजलम् ६।

कामासक्तोऽपि यो नित्यं भक्तिभावविवर्जितः ।
शालग्रामशिला पुत्र पूजयित्वाच्युतो भवेत् ७।
शालग्रामशिला बिंबं हत्वा कोटिविनाशनम् ।
स्मृतं संकीर्तितं ध्यातं पूजितं च नमस्कृतम् ८।
शालग्रामशिलां दृष्ट्वा यांति पापान्यनेकशः ।
सिंहं दृष्ट्वा यथा यांति वने मृगगणा भयात् ९।
नमस्कारं तु मनुजः शालग्रामशिलार्चने ।
भक्त्या वा यदि वाऽभक्त्या कृत्वा मुक्तिमवाप्नुयात् १०।
वैवस्वतभयं नास्ति तथा मरणजन्मनोः ।
यः करोति नरो नित्यं शालग्रामशिलार्चनम् ११।
गंधपाद्यार्घनैवेद्यैर्दीपैर्धूपैर्विलेपनैः ।
गीतैर्वाद्यैस्तथा स्तोत्रैः शालग्रामशिलार्चनम् १२।
कुरुते मानवो यस्तु कलौ भक्तिपरायणः ।
कल्पकोटिसहस्राणि रमते विष्णुसद्मनि १३।
शालग्रामनमस्कारो भावेनापि नरैः कृतः ।

मानुषत्वं कथं तेषां मद्भक्ता ये नरा भुवि १४।
मद्भक्तास्तीव्रपापिष्ठा मत्प्रभुं न नमंति ये ।
वासुदेवं न ते ज्ञेया मद्भक्ताः पापमोहिताः १५।
मद्भक्तोऽपि च यो भूत्वा भुंक्ते त्वेकादशीदिने ।
स याति ह्यंधतामिस्रे निरयं मम घातकः १६।
मल्लिंगस्पर्शनं कार्यं नान्या शुद्धिर्विधीयते ।
या तिथिर्दयिता विष्णोः सा तिथिर्मम वल्लभा १७।
यस्तां नोपवसेन्मर्त्यः स पापी श्वपचाधिकः ।
शालग्रामशिलायां तु सदा पुत्र वसाम्यहम् १८।
दत्तं देवेन तुष्टेन स्वस्थानं मम भक्तितः ।
पद्मकोटिसहस्रैस्तु पूजिते मयि यत्फलम् १९।
तत्फलं कोटिगुणितं शालग्रामशिलार्चनात् ।
पूजितोऽहं न तैर्मर्त्यैर्नमितोऽहं न तैर्नरैः २०।
न कृतं मर्त्यलोके यैः शालग्रामशिलार्चनम् ।
शालग्रामशिलाग्रे तु यः करोति ममार्चनम् २१।

तेनार्चितोऽहं सेनानीर्युगानामेकविंशतिम् ।
किमर्चितैर्लिंगशतैर्विष्णुभक्तिविवर्जितैः २२।
शालग्रामशिलाबिंबं नार्चितं यदि पुत्रक ।
अनर्हं मम नैवेद्यं पत्रं पुष्पं फलं जलम् २३।
शालग्रामशिलाग्रे तु सर्वं याति पवित्रताम् ।
भुक्त्वान्यदेवनैवेद्यं द्विजश्चांद्रायणं चरेत् २४।
भुक्त्वा केशवनैवेद्यं यज्ञकोटिफलं लभेत् ।
पादोदकेन देवस्य हत्याकोटिसमन्विताः २५।
शुद्धंति नात्र संदेहस्तथा शंखोदकेन हि ।
यो हि माहेश्वरो भूत्वा वैष्णवं च न पूजयेत् २६।
द्वेष्टा च याति नरकं यावदिंद्राश्चतुर्दश ।
ज्येष्ठाश्रमी गृहे यस्य मुहुर्त्तमपि विश्रमेत् २७।
पितामहा युगान्यष्टौ भवत्यमृतभोजिनः ।
संसारे दुःखकांतारे निमज्ज्यंते नराधमाः २८।
वर्षकोटिसहस्राणि कृष्णाराधनवर्जिताः ।

स्नेहादभ्यर्चितैर्लिंगैः शालग्रामसमुद्भवैः २९।
मुक्तिं प्रयांति मनुजा योगसांख्येन वर्जिताः ।
मल्लिंगकोटिभिर्दृष्टैर्यत्फलं पूजितैः स्तुतैः ३०।
शालग्रामशिलायां तु एकस्यामिह तद्भवेत् ।
द्वादशैव शिला यो वै शालग्रामसमुद्भवाः ३१।
अर्चयेद्वैष्णवो नित्यं तस्य पुण्यं न बोध मे ।
कोटिलिंगसहस्रैस्तु पूजितैर्जाह्नवी तटे ३२।
काशीवासे युगान्यष्टौ दिनेनैकेन तद्भवेत् ।
किं पुनर्बहुना यस्तु पूजयेद्वैष्णवो नरः ३३।

नाहं ब्रह्मादयो देवाः संख्यां कर्तुं समीहते ।
तस्माद्भक्त्या च मद्भक्तैः प्रीत्यर्थं मम पुत्रक ३४।
कर्त्तव्यं मम तद्भक्त्या शालग्रामशिलार्च्चनम् ।
शालग्रामशिलारूपी यत्र तिष्ठति केशवः ३५ ।
तत्र देवासुरा यक्षा भुवनानि चतुर्दश ३६।
सुराणां कीर्तनैः सर्वैः कोटिभिश्च फलं लभेत् ।

तत्फलं कीर्त्तनादेव केशवे सुकृतं कलौ ३७।
शालग्रामशिलाग्रे तु सकृत्पिंडेन तर्पिताः ।
वसंति पितरस्तस्य न संख्या तत्र विद्यते ३८।
ये पिबंति नरा भक्त्या शालग्रामशिलाजलम् ।
पंचगव्यसहस्रैस्तु प्राशितैः किं प्रयोजनम् ३९।
प्रायश्चित्ते समुत्पन्ने किं दानैः किमुपोषणैः ।
चांद्रायणैः सुचीर्णैश्च पीत्वा पादोदकं हरेः ४०।
यः करोति तडागे तु प्रतिमां जलशायिनीम् ।
कोटिभिश्चापि किं कार्यमन्यदेवैश्च पूजितैः ४१।
विष्णुमुख्यास्तु वै देवास्तत्र जल्पंति वै सह ।
प्रमाणमस्ति सर्वस्य सुकृतस्य हि पुत्रक ४२।
फलप्रमाणं नैवास्तिशालग्रामशिलार्चन ।
यो ददाति शिलां विष्णोः शालग्रामसमुद्भवाम् ४३।
विप्राय विष्णुभक्ताय तेनेष्टं क्रतुभिः शतैः ।
गृहेऽपि वसतस्तस्य गंगास्नानं दिनेदिने ४४।

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
शालग्रामशिलातोयैरभिषेकं समाचरेत् ४५।
स्वर्गे मर्त्ये च पाताले पाषाणाः संति वै गुह ।
शालग्रामशिला ग्राव्णा नास्ति नास्ति समा पुनः ४६।
मानुषे दुर्ल्लभे लोके सफलं तस्य जीवितम् ।
तिलप्रस्थशतं भक्त्या यो ददाति दिनेदिने ४७।
तत्फलं समवाप्नोति शालग्रामशिलार्चनात् ।
पत्रं पुष्पं फलं तोयं मूलं दूर्वादलं तथा ४८।
जायते मेरुणा तुल्यं शालग्रामे समर्पितम् ।
विधिहीनोऽपि यः कश्चित्क्रियामंत्रविवर्जितः ४९।
चक्रांकभुज आप्नोति सम्यक्शास्त्रोदितं फलम् ।
यत्तु पूर्वं मया दृष्टं केशवे क्लेशनाशनम् 6.120.५०।
तत्सर्वं कथयिष्यामि तव स्नेहेन पुत्रक ।
क्व त्वं वससि हे विष्णो किमाधारः किमाश्रयः ५१।
कथं वा प्रीयसे देव तत्सर्वं कथयस्व मे ।

श्रीकृष्ण उवाच।
निवसामि सदा शंभो शालग्रामोद्भवेऽश्मनि ५२।

तत्रैव रथचक्रांके यानि नामानि मे शृणु ।
द्वारदेशे समे चक्रे दृश्येते नांतरं यदि ।
वासुदेवः स विज्ञेयः शुक्लश्चैवातिशोभनः ५३।
प्रद्युम्नः सूर्यवक्त्रस्तु नीलदीप्तिस्तथैव च ।
सुषिरं च्छिद्रबहुलं दीर्घाकारं तु तद्भवेत् ५४।
अनिरुद्धस्तु पीताभो वर्तुलश्चातिशोभनः ।
रेखात्रयांकितो द्वारि दृष्टपद्मेन चिह्नवत् ५५।
श्यामो नारायणो देवो नाभिचक्रे तथोन्नते ।
दीर्घ रेषा समोपेतो दक्षिणे सुषिरान्वितः ५६।
ऊर्ध्वंमुखं च जानीयात्सुंदरं हरिरूपिणम् ।
कामदं मोक्षदं चैव अर्थदं च विशेषतः ५७।
परमेष्ठी च शुक्लाभः पद्मचक्रसमन्वितः ।
बिंबाकृतिस्तथा पृष्ठे सुषिरं चातिपुष्कलम् ५८।

कृष्णवर्णस्तथा विष्णुर्मूले चक्रे सुशोभने ।
द्वारोपरि तथा रेखा लक्ष्यते मध्यदेशतः ५९।
कपिलो नरसिंहश्च पृथुचक्रः सुशोभितः ।
ब्रह्मचर्येण पूज्योसावन्यथा विघ्नदो भवेत् ६०।
वाराहः शक्तिलिंगस्तु चक्रे च विषमे स्मृते ।
इंद्र नीलनिभः स्थूलस्त्रिरेखो नाभितः शुभः ६१।
दीर्घाकांचनवर्णाया बिंदुत्रयविभूषिता ।
मत्स्याख्या सा शिला ज्ञेया भुक्तिमुक्तिफलप्रदा ६२।
कूर्मस्तथोन्नतः पृष्ठे वर्तुलश्चक्रपूरितः ।
हरितं वर्णमाधत्ते कौस्तुभेन तु चिह्नितः ६३।
हयग्रीवो हयाकारो रेखापंचकभूषितः ।
बहुबिंदुसमाकीर्णः पृष्ठे नीलं च रूपकम् ६४।
वैकुंठमविभिन्नांगं चक्रमेकं तथा ध्वजम् ।
द्वारोपरि तथा रेखा गुंजाकारा सुशोभना ६५।
श्रीधरस्तु तथा देवश्चिह्नितो वनमालया ।

कदंबकुसुमाकारो रेखापंचकभूषितः ६६।
वर्तुलश्चापि ह्रस्वश्च वामनः परिकीर्तितः ।
अतसीकुसुमप्रख्यो बिंदुना परिशोभितः ६७।
सुदर्शनस्ततो देवः श्यामवर्णो महाद्युतिः ।
वामपार्श्वे गदाचक्रे रेखा चैव तु दक्षिणे ६८।
दामोदरस्तथा स्थूलो मध्ये चक्रं प्रतिष्ठितम् ।
दूर्वाभं द्वारसंकीर्णं पीतरेखं तथैव च ६९।
नानावर्णो ह्यनंतस्तु नानाभोगेन चिह्नितः ।
अनेकमूर्तिकोभिन्नः सर्वकामफलप्रदः ७०।
विदिक्षुदिक्षुसर्वासु यस्योर्ध्वं दृश्यते मुखम् ।

पुरुषोत्तमः स विज्ञेयो भुक्तिमुक्तिफलप्रदः ७१।
दृश्यते शिखरे लिंगं शालग्रामशिलोद्भवम्।
यस्य योगेश्वरो देवो ब्रह्महत्यां व्यपोहति ७२।
आरक्तः पद्मनाभस्तु पंकजं वक्त्रसंयुतम्।
तस्याभ्यर्चनतो नित्यं द्ररिद्रस्त्वीश्वरो भवेत् ७३।

चक्रांकितं हिरण्यांगं रश्मिजालं विनिर्दिशेत्।
सुवर्णरेखाबहुलं स्फाटिकद्युतिशोभितम् ७४।
अतिस्निग्धा सिद्धिकरी कृष्णा कीर्तिं ददाति च।
पांडुरा पापदहनी पितापुत्रफलप्रदा ७५।
नीला प्रयच्छती लक्ष्मीं रक्ता रोगप्रदायिनी।
रूक्षा उद्वेगजननी वक्रा दारिद्र्यभागिनी ७६।
एकं सुदर्शनं ज्ञेयं लक्ष्मीनारायणं द्वयम्।
तृतीयं चाच्युतं विद्याच्चतुर्थं तु जनार्दनम् ७७।
पंचमं वासुदेवं च षष्ठं प्रद्युम्नमेव च।
संकर्षणं सप्तमं च अष्टमं पुरुषोत्तमम् ७८।
नवमं च नवव्यूहं दशमं तु तदात्मकम्।
एकादशं चानिरुद्धं द्वादशं द्वादशात्मकम् ७९।
अत ऊर्ध्वं तु चक्राणि दृश्यंतेऽनंतसंज्ञके।
खंडिते त्रुटिते भग्ने सालग्रामे न दोषभाक् ८०।
इष्टा च यस्य या मूर्तिः स तां यत्नेन पूजयेत्।

स्कंधे कृत्वा तु योऽध्वानं वहते शैलनायकम् ८१।
तस्य वश्यं भवेत्सर्वं त्रैलोक्यं सचराचरम्।
शालग्रामशिला यत्र तत्र संनिहितो हरिः ८२।
तत्र दानं जपः स्नानं वाराणस्याः शताधिकम्।
कुरुक्षेत्रे प्रयागे च नैमिषे पुष्करे तथा ८३।
तत्र कोटिगुणं पुण्यं वाराणस्यां महाफलम्।
ब्रह्महत्यादिकं पापं यत्किंचित्कुरुते नरः ८४।
तत्सर्वं निर्दहत्याशु शालग्रामशिलार्चनम्।
शालग्रामोद्भवो देवो यत्र द्वारावतीभवः ८५।
उभयोः संगमो यत्र मुक्तिस्तत्र न संशयः।
ब्रह्मचारि गृहस्थैश्च वानप्रस्थैश्च भिक्षुभिः ८६।
भोक्तव्यं विष्णुनैवेद्यं नात्र कार्या विचारणा।
तत्पूजनेन मंत्राश्च न जपो न च भावना ८७।
न स्तुतिर्नापि चाचारः शालग्रामशिलार्चने।
शालग्रामशिलाग्रे तु कृत्वा स्वस्तिकमादरात् ८८।

कार्तिके तु विशेषेण पुनात्यासप्तमं कुलम्।
अणुमात्रं तु यः कुर्यान्मंडलं केशवाग्रतः ८९।
मृदाधातुविकारैश्च कल्पकोटिं दिवं वसेत्।

यस्तु संवत्सरं पूर्णमग्निहोत्रमुपासते ९०।
कार्तिके स्वस्तिकं कृत्वा सममेतन्न संशयः ।
अगम्यागमने चैव ह्यभक्षस्य तु भक्षणे ९१।
तत्पापं नाशमायाति मंडयित्वा हरेर्गृहम् ।
मंडलं कुरुते नित्यं या नारी केशवाग्रतः ।
सप्तजन्मानि वैधव्यं न प्राप्नोति कदाचन ९२।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे शालिग्राममाहात्म्यंनाम विंशत्यधिकशततमोऽध्यायः १२०।

Roman transliteration

sūta uvāca|
iti vākyaṃ samākarṇya punaḥ papraccha pāvakiḥ |
śālagrāmārcanaṃ bhūyastacchṛṇudhvaṃ tapodhanāḥ 1|
kārtikeya uvāca|
bhagavanyogināṃ śreṣṭha sarvedharmāḥ śrutā mayā |
śālagrāmārcanaṃ brūhi vistareṇa mama prabho 2|
īśvara uvāca|
sādhusādhu mahāprājña yanmāṃ hi paripṛcchasi |
tadahaṃ saṃpravakṣyāmi śrūyatāṃ mama vatsala 3|
śālagrāmaśilāyāṃ tu trailokyaṃ sacarācaram |
mahāśaya mahāsena nityaṃ tiṣṭhati saṃhitam 4|
dṛṣṭaṃ praṇamitaṃ yena snāpitaṃ pūjitaṃ tathā |
yajñakoṭiguṇaṃ puṇyaṃ gavāṃ koṭiphalaṃ labhet 5|
chinnastena tathā vatsa garbhavāsaḥ sudāruṇaḥ |
pītaṃ yena sadā viṣṇoḥ śālagrāmaśilājalam 6|

kāmāsakto'pi yo nityaṃ bhaktibhāvavivarjitaḥ |
śālagrāmaśilā putra pūjayitvācyuto bhavet 7|
śālagrāmaśilā biṃbaṃ hatvā koṭivināśanam |
smṛtaṃ saṃkīrtitaṃ dhyātaṃ pūjitaṃ ca namaskṛtam 8|
śālagrāmaśilāṃ dṛṣṭvā yāṃti pāpānyanekaśaḥ |
siṃhaṃ dṛṣṭvā yathā yāṃti vane mṛgagaṇā bhayāt 9|
namaskāraṃ tu manujaḥ śālagrāmaśilārcane |
bhaktyā vā yadi vā'bhaktyā kṛtvā muktimavāpnuyāt 10|
vaivasvatabhayaṃ nāsti tathā maraṇajanmanoḥ |
yaḥ karoti naro nityaṃ śālagrāmaśilārcanam 11|
gaṃdhapādyārghanaivedyairdīpairdhūpairvilepanaiḥ |
gītairvādyaistathā stotraiḥ śālagrāmaśilārcanam 12|
kurute mānavo yastu kalau bhaktiparāyaṇaḥ |
kalpakoṭisahasrāṇi ramate viṣṇusadmani 13|
śālagrāmanamaskāro bhāvenāpi naraiḥ kṛtaḥ |

mānuṣatvaṃ kathaṃ teṣāṃ madbhaktā ye narā bhuvi 14|
madbhaktāstīvrapāpiṣṭhā matprabhuṃ na namaṃti ye |
vāsudevaṃ na te jñeyā madbhaktāḥ pāpamohitāḥ 15|
madbhakto'pi ca yo bhūtvā bhuṃkte tvekādaśīdine |
sa yāti hyaṃdhatāmisre nirayaṃ mama ghātakaḥ 16|
malliṃgasparśanaṃ kāryaṃ nānyā śuddhirvidhīyate |

yā tithirdayitā viṣṇoḥ sā tithirmama vallabhā 17|
yastāṃ nopavasenmartyaḥ sa pāpī śvapacādhikaḥ |
śālagrāmaśilāyāṃ tu sadā putra vasāmyaham 18|
dattaṃ devena tuṣṭena svasthānaṃ mama bhaktitaḥ |
padmakoṭisahasraistu pūjite mayi yatphalam 19|
tatphalaṃ koṭiguṇitaṃ śālagrāmaśilārcanāt |
pūjito'haṃ na tairmartyairnamito'haṃ na tairnaraiḥ 20|
na kṛtaṃ martyaloke yaiḥ śālagrāmaśilārcanam |
śālagrāmaśilāgre tu yaḥ karoti mamārcanam 21|

tenārcito'haṃ senānīryugānāmekaviṃśatim |
kimarcitairliṃgaśatairviṣṇubhaktivivarjitaiḥ 22|
śālagrāmaśilābiṃbaṃ nārcitaṃ yadi putraka |
anarhaṃ mama naivedyaṃ patraṃ puṣpaṃ phalaṃ jalam 23|
śālagrāmaśilāgre tu sarvaṃ yāti pavitratām |
bhuktvānyadevanaivedyaṃ dvijaścāṃdrāyaṇaṃ caret 24|
bhuktvā keśavanaivedyaṃ yajñakoṭiphalaṃ labhet |
pādodakena devasya hatyākoṭisamanvitāḥ 25|
śuddhyaṃti nātra saṃdehastathā śaṃkhodakena hi |
yo hi māheśvaro bhūtvā vaiṣṇavaṃ ca na pūjayet 26|
dveṣṭā ca yāti narakaṃ yāvadiṃdrāścaturdaśa |
jyeṣṭhāśramī gṛhe yasya muhūrttamapi viśramet 27|
pitāmahā yugānyaṣṭau bhavatyamṛtabhojinaḥ |
saṃsāre duḥkhakāṃtāre nimajjyaṃte narādhamāḥ 28|
varṣakoṭisahasrāṇi kṛṣṇārādhanavarjitāḥ |

snehādabhyarcitairliṃgaiḥ śālagrāmasamudbhavaiḥ 29|
muktiṃ prayāṃti manujā yogasāṃkhyena varjitāḥ |
malliṃgakoṭibhirdṛṣṭairyatphalaṃ pūjitaiḥ stutaiḥ 30|
śālagrāmaśilāyāṃ tu ekasyāmiha tadbhavet |
dvādaśaiva śilā yo vai śālagrāmasamudbhavāḥ 31|
arcayedvaiṣṇavo nityaṃ tasya puṇyaṃ na bodha me |
koṭiliṃgasahasraistu pūjitairjāhnavī taṭe 32|
kāśīvāse yugānyaṣṭau dinenaikena tadbhavet |
kiṃ punarbahunā yastu pūjayedvaiṣṇavo naraḥ 33|
nāhaṃ brahmādayo devāḥ saṃkhyāṃ kartuṃ samīhate |
tasmādbhaktyā ca madbhaktaiḥ prītyarthaṃ mama putraka 34|
karttavyaṃ mama tadbhaktyā śālagrāmaśilārccanam |
śālagrāmaśilārūpī yatra tiṣṭhati keśavaḥ 35 |
tatra devāsurā yakṣā bhuvanāni caturdaśa 36|
surāṇāṃ kīrtanaiḥ sarvaiḥ koṭibhiśca phalaṃ labhet |

tatphalaṃ kīrttanādeva keśave sukṛtaṃ kalau 37|
śālagrāmaśilāgre tu sakṛtpiṃḍena tarpitāḥ |
vasaṃti pitarastasya na saṃkhyā tatra vidyate 38|
ye pibaṃti narā bhaktyā śālagrāmaśilājalam |
paṃcagavyasahasraistu prāśitaiḥ kiṃ prayojanam 39|
prāyaścitte samutpanne kiṃ dānaiḥ kimupoṣaṇaiḥ |
cāṃdrāyaṇaiḥ sucīrṇaiśca pītvā pādodakaṃ hareḥ 40|
yaḥ karoti taḍāge tu pratimāṃ jalaśāyinīm |
koṭibhiścāpi kiṃ kāryamanyadevaiśca pūjitaiḥ 41|
viṣṇumukhyāstu vai devāstatra jalpaṃti vai saha |
pramāṇamasti sarvasya sukṛtasya hi putraka 42|

phalapramāṇaṃ naivāstiśālagrāmaśilārcana |
yo dadāti śilāṃ viṣṇoḥ śālagrāmasamudbhavām 43|
viprāya viṣṇubhaktāya teneṣṭaṃ kratubhiḥ śataiḥ |
gṛhe'pi vasatastasya gaṃgāsnānaṃ dinedine 44|

sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
śālagrāmaśilātoyairabhiṣekaṃ samācaret 45|
svarge martye ca pātāle pāṣāṇāḥ saṃti vai guha |
śālagrāmaśilā grāvṇā nāsti nāsti samā punaḥ 46|
mānuṣe durllabhe loke saphalaṃ tasya jīvitam |
tilaprasthaśataṃ bhaktyā yo dadāti dinedine 47|
tatphalaṃ samavāpnoti śālagrāmaśilārcanāt |
patraṃ puṣpaṃ phalaṃ toyaṃ mūlaṃ dūrvādalaṃ tathā 48|
jāyate meruṇā tulyaṃ śālagrāme samarpitam |
vidhihīno'pi yaḥ kaścitkriyāmaṃtravivarjitaḥ 49|
cakrāṃkabhuja āpnoti samyakśāstroditaṃ phalam |
yattu pūrvaṃ mayā dṛṣṭaṃ keśave kleśanāśanam 6.120.50|
tatsarvaṃ kathayiṣyāmi tava snehena putraka |
kva tvaṃ vasasi he viṣṇo kimādhāraḥ kimāśrayaḥ 51|
kathaṃ vā prīyase deva tatsarvaṃ kathayasva me |

śrīkṛṣṇa uvāca|
nivasāmi sadā śaṃbho śālagrāmodbhave'śmani 52|
tatraiva rathacakrāṃke yāni nāmāni me śṛṇu |
dvāradeśe same cakre dṛśyete nāṃtaraṃ yadi |
vāsudevaḥ sa vijñeyaḥ śuklaścaivātiśobhanaḥ 53|
pradyumnaḥ sūryavaktrastu nīladīptistathaiva ca |
suṣiraṃ cchidrabahulaṃ dīrghākāraṃ tu tadbhavet 54|
aniruddhastu pītābho varttulaścātiśobhanaḥ |
rekhātrayāṃkito dvāri dṛṣṭapadmena cihnavat 55|
śyāmo nārāyaṇo devo nābhicakre tathonnate |
dīrgha reṣā samopeto dakṣiṇe suṣirānvitaḥ 56|
ūrdhvaṃmukhaṃ ca jānīyātsuṃdaraṃ harirūpiṇam |
kāmadaṃ mokṣadaṃ caiva arthadaṃ ca viśeṣataḥ 57|
parameṣṭhī ca śuklābhaḥ padmacakrasamanvitaḥ |
biṃbākṛtistathā pṛṣṭhe suṣiraṃ cātipuṣkalam 58|

kṛṣṇavarṇastathā viṣṇurmūle cakre suśobhane |
dvāropari tathā rekhā lakṣyate madhyadeśataḥ 59|
kapilo narasiṃhaśca pṛthucakraḥ suśobhitaḥ |
brahmacaryeṇa pūjyosāvanyathā vighnado bhavet 60|
vārāhaḥ śaktiliṃgastu cakre ca viṣame smṛte |
iṃdra nīlanibhaḥ sthūlastrirekho nābhitaḥ śubhaḥ 61|
dīrghākāṃcanavarṇāyā biṃdutrayavibhūṣitā |
matsyākhyā sā śilā jñeyā bhuktimuktiphalapradā 62|
kūrmastathonnataḥ pṛṣṭhe vartulaścakrapūritaḥ |
haritaṃ varṇamādhatte kaustubhena tu cihnitaḥ 63|
hayagrīvo hayākāro rekhāpaṃcakabhūṣitaḥ |
bahubiṃdusamākīrṇaḥ pṛṣṭhe nīlaṃ ca rūpakam 64|
vaikuṃṭhamavibhinnāṃgaṃ cakramekaṃ tathā dhvajam |
dvāropari tathā rekhā guṃjākārā suśobhanā 65|
śrīdharastu tathā devaścihnito vanamālayā |

kadaṃbakusumākāro rekhāpaṃcakabhūṣitaḥ 66|
vartulaścāpi hṛsvaśca vāmanaḥ parikīrtitaḥ |
atasīkusumaprakhyo biṃdunā pariśobhitaḥ 67|
sudarśanastato devaḥ śyāmavarṇo mahādyutiḥ |
vāmapārśve gadācakre rekhā caiva tu dakṣiṇe 68|
dāmodarastathā sthūlo madhye cakraṃ pratiṣṭhitam |
dūrvābhaṃ dvārasaṃkīrṇaṃ pītarekhaṃ tathaiva ca 69|
nānāvarṇo hyanaṃtastu nānābhogena cihnitaḥ |
anekamūrtikobhinnaḥ sarvakāmaphalapradaḥ 70|
vidikṣudikṣusarvāsu yasyordhvaṃ dṛśyate mukham |
puruṣottamaḥ sa vijñeyo bhuktimuktiphalapradaḥ 71|
dṛśyate śikhare liṃgaṃ śālagrāmaśilodbhavam |
yasya yogeśvaro devo brahmahatyāṃ vyapohati 72|
āraktaḥ padmanābhastu paṃkajaṃ vaktrasaṃyutam |
tasyābhyarcanato nityaṃ draridrastvīśvaro bhavet 73|

cakrāṃkitaṃ hiraṇyāṃgaṃ raśmijālaṃ vinirdiśet |
suvarṇarekhābahulaṃ sphāṭikadyutiśobhitam 74|
atisnigdhā siddhikarī kṛṣṇā kīrtiṃ dadāti ca |
pāṃḍurā pāpadahanī pitāputraphalapradā 75|
nīlā prayacchatī lakṣmīṃ raktā rogapradāyinī |
rūkṣā udvegajananī vakrā dāridryabhāginī 76|
ekaṃ sudarśanaṃ jñeyaṃ lakṣmīnārāyaṇaṃ dvayam |
tṛtīyaṃ cācyutaṃ vidyāccaturthaṃ tu janārdanam 77|
paṃcamaṃ vāsudevaṃ ca ṣaṣṭhaṃ pradyumnameva ca |
saṃkarṣaṇaṃ saptamaṃ ca aṣṭamaṃ puruṣottamam 78|
navamaṃ ca navavyūhaṃ daśamaṃ tu tadātmakam |
ekādaśaṃ cāniruddhaṃ dvādaśaṃ dvādaśātmakam 79|
ata ūrdhvaṃ tu cakrāṇi dṛśyaṃte'naṃtasaṃjñake |
khaṃḍite truṭite bhagne sālagrāme na doṣabhāk 80|
iṣṭā ca yasya yā mūrtiḥ sa tāṃ yatnena pūjayet |

skaṃdhe kṛtvā tu yo'dhvānaṃ vahate śailanāyakam 81|
tasya vaśyaṃ bhavetsarvaṃ trailokyaṃ sacarācaram |
śālagrāmaśilā yatra tatra saṃnihito hariḥ 82|
tatra dānaṃ japaḥ snānaṃ vārāṇasyāḥ śatādhikam |
kurukṣetre prayāge ca naimiṣe puṣkare tathā 83|
tatra koṭiguṇaṃ puṇyaṃ vārāṇasyāṃ mahāphalam |
brahmahatyādikaṃ pāpaṃ yatkiṃcitkurute naraḥ 84|
tatsarvaṃ nirdahatyāśu śālagrāmaśilārcanam |
śālagrāmodbhavo devo yatra dvārāvatībhavaḥ 85|
ubhayoḥ saṃgamo yatra muktistatra na saṃśayaḥ |
brahmacārī gṛhasthaiśca vānaprasthaiśca bhikṣubhiḥ 86|
bhoktavyaṃ viṣṇunaivedyaṃ nātra kāryā vicāraṇā |
tatpūjanena maṃtrāśca na japo na ca bhāvanā 87|
na stutirnāpi cācāraḥ śālagrāmaśilārcane |
śālagrāmaśilāgre tu kṛtvā svastikamādarāt 88|

kārtike tu viśeṣeṇa punātyāsaptamaṃ kulam |
aṇumātraṃ tu yaḥ kuryānmaṃḍalaṃ keśavāgrataḥ 89|
mṛdādhātuvikāraiśca kalpakoṭiṃ divaṃ vaset |
yastu saṃvatsaraṃ pūrṇamagnihotramupāsate 90|
kārtike svastikaṃ kṛtvā samametanna saṃśayaḥ |
agamyāgamane caiva hyabhakṣasya tu bhakṣaṇe 91|

tatpāpaṃ nāśamāyāti maṃḍayitvā harergṛham |
maṃḍalaṃ kurute nityaṃ yā nārī keśavāgrataḥ |
saptajanmāni vaidhavyaṃ na prāpnoti kadācana 92|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde śāligrāmamāhātmyaṃnāma viṃśatyadhikaśatatamo'dhyāyaḥ 120|

English translation

Sūta said :

1. Hearing these words, Kārtikeya again asked about the worship of Śālagrāma . O you having penance as your wealth, listen to it again.

Kārtikeya said :

2. O lord, O greatest among the meditating saints, I have heard about all religious practices. O lord, tell me in detail about the worship of Śālagrāma.

The lord said :

3-23. Well, well, I shall tell you what you ask, O you very intelligent one; O dear to me, listen to it. O you noble-hearted Kārtikeya, on a Śālagrāma stone the three worlds with the mobile and immobile always stay together. He who has seen, saluted, bathed and worshipped it, would get religious merit as the fruit, a crorefold more, of sacrifices, and that of the gift of a crore of cows. O child, he who has always drunk the water (flowing) from Viṣṇu 's Śālagrāma, has cutoff the very tormenting stay in the embryo. O son, even he, always attached to passion and without devotion, would become Viṣṇu after worshipping a Śālagrāma stone. The round Śālagrāma stone, when remembered, glorified, meditated upon, worshipped and saluted, destroys a crore (of sins). As the herds of beasts in a forest go (away) through fear on seeing a lion, so sins in large numbers go (away) on seeing a Śālagrāma stone. A man saluting with or without devotion a Śālagrāma stone at the time of its worship would obtain salvation. A man who everyday worships the Śālagrāma stone, has no fear of Yama , so also of death and birth. A man who, in the Kali age greatly devoted, everyday worships the Śālagrāma stone with sandal, water for washing the feet, respectful offerings, offerings of eatables, lights, incenses, unguents, songs, musical instruments and hymns, enjoys for thousands of crores of kalpas in the abode of Viṣṇu. How can those men, my devotees on the earth, have manhood (i.e. birth as a human being) who have devoutly saluted Śālagrāma? Those of my devotees, the most sinful ones, who do not salute my lord, Viṣṇu, are not my devotees, being deluded by sins. Even he, being my devotee, who eats on the Ekādaśī day, harms me, and goes to the Andhatāmisra hell. One should touch my (symbol, the) Phallus. No other purification is told for him. That day which is dear to Viṣṇu, is dear to me. That mortal who would not fast on that day, is a sinner and worse than a cāṇḍāla . O son, I always live in the Śālagrāma stone. The god, being pleased, has given me that place. That fruit which is obtained by worshipping me with thousands of lotuses is obtained, a crore times more, by worshipping a Śālagrāma stone. Those men who have not worshipped a Śālagrāma stone in the mortal world, have not worshipped and saluted me. O Kārtikeya, he who worships me before a Śālagrāma stone, has worshipped me for twenty-one yugas . What is the use of worshipping hundreds of Liṅgas (i.e. my symbols) without devotion to Viṣṇu? If the round Śālagrāma stone is not worshipped, then, O son, offerings of eatables, leaves, flowers, fruits, water, offered to me, is not fit.

24-51 a. Everything in front of a Śālagrāma stone is purified. A man eating the eatables offered to another deity would observe the Cāndrāyaṇa (-vow, i.e. would get its fruit). (But) by eating the eatables offered to Viṣṇu, he would obtain the fruit of a crore of sacrifices. There is no doubt that by means of the water flowing from the feet of god (Viṣṇu), so also by means of the water in a conch, (men) having committed a crore of murders are purified. He who being a devotee of Śiva , would not honour a devotee of Viṣṇu, so also his hater, goes to (and lives in) hell as long as the fourteen Indras (rule). He in whose house a householder rests for a while, drinks nectar for eight ages of Brahmā . Mean men, avoiding Kṛṣṇa 's worship, perish in the painful forest of the mundane existence for thousands of crores of years. By means of worshipping the Liṅgas coming up from Śālagrāma stones, through love, men devoid of Sāṃkhya or Yoga , obtain salvation. That fruit which would be got by seeing crores of my Liṅgas, worshipping or eulogising them, would be (obtained) (just) on (worshipping) the Śālagrāma stone. There are twelve stones coming up (i.e. formed) from the Śālagrāma. Listen to the religious merit of him who worships them daily. The religious merit (obtained by) worshipping thousands of crores of Liṅgas on the bank of Jāhnavī , by living for eight yugas at Kāśī , would be had in one day (by worshipping the Śālagrāma). Then (what would be the religious merit) of a man who would worship it for many (days)? I or deities like Brahmā do not endeavour to measure it. Therefore, O son, my devotees should do devoutly, to please me, the worship of a Śālagrāma stone. At that place where Viṣṇu in the form of a Śālagrāma stone lives, live gods, demons, yakṣas , and the fourteen worlds. That fruit which a man would get by means of all the crores of recitals (of the names) of deities, would be got by the good deed, viz. recital (of the names) of Viṣṇu, in the Kali age. His dead ancestors once gratified with a piṇḍa in front of the Śālagrāma stone live (in Vaikuṇṭha). They cannot be counted. For those men who devoutly drink the water dropping from the Śālagrāma stone, what is the use of drinking thousands of the pañcagavyas (i.e. the five products obtained from a cow)? When an expiation has succeeded after having drunk the water (flowing) from Viṣṇu's feet, what is the use of (giving) gifts, observing fasts, and properly practising Cāndrāyaṇa vows? What is the use of worshipping crores of other deities for him who fashions an image of Viṣṇu lying in water in a tank ? They say 'Gods have Viṣṇu as their chief'. O son, for the fruit of every religious act, there is a limit. (But) there is absolutely no measure of the fruit of the worship of the Śālagrāma stone. He who gives a stone of (i.e. sacred to) Viṣṇu originating from Śālagrāma to a brāhmaṇa , a devotee of Viṣṇu, has performed hundreds of sacrifices. Even though he stays at home, he has everyday bathed in Gaṅgā . He has bathed at all holy places, and is initiated for all sacrifices. One should do sprinkling with water flowing from a Śālagrāma stone. O Kārtikeya, there are stones in heaven, in the mortal world, and in the nether world. But there is no (other) stone like the Śālagrāma stone. The life of him in the world of human beings, difficult to obtain, who everyday gives a prastha of sesamum is fruitful. He gets that fruit by worshipping a Śālagrāma stone. A leaf, a flower, a fruit, water, a root or so also a blade of dūrvā offered to the Śālagrāma become equal to Meru . A man may be without a rite or having no (religious) act or hymns; but if he has a mark of the disc on his arm, he gets the proper fruit as is told in the sacred texts. All that I have seen in Viṣṇu as destroying affliction, I shall tell you, O son. "O Viṣṇu, where do you stay? What is your prop? What is your resort? O god, how are (can) you (be) pleased? Tell me all that."

Śrī Kṛṣṇa said :

51b-73. O Śiva, I always stay in the stone produced in Śālagrāma. Listen to my names which are there on the chariot-wheel mark. If on the wheel resembling an opening, there is no hole, then that should be known as Viṣṇu, pure and very handsome. That which has a long size, a cavity and many holes, is Pradyumna , having the Sun's face and of bright lustre. Aniruddha has a yellow lustre, is round and very beautiful, is marked with three lines at the opening, and has a mark of a lotus. God Nārāyaṇa is dark, has a raised wheel of the navel, has long lines, and has a cavity on the right side. One should

know that a stone having an opening above, and beautiful, is of the form of Viṣṇu, giving desired objects, salvation, and especially wealth. The highest lord has a white lustre and is endowed with a lotus and a disc. On its surface are a round figure and very many holes. Similarly Viṣṇu is of a dark complexion on the basic, very beautiful disc (like figure). Similarly on the opening, in the middle part, a line is noticed. Kapila , Narasiṃha has a large disc and is very beautiful. He should be worshipped with celibacy; otherwise he creates difficulties. Varāha has strength as his symbol, the two discs are said to be uneven. He resembles a sapphire, has three lines, and is beautiful from (i.e. due to) the navel. That stone which is long, has a golden complexion, and adorned with three lines, is known as ' Matsya ', and gives the fruit like enjoyments and salvation. Similarly Kūrma is raised, round on the surface, and is filled with a disc (like figure). Marked with Kaustubha , it has a green colour. Hayagrīva has the shape of a horse, and is adorned with five lines, is full of many marks, and on the surface has a blue sign. Vaikuṇṭha has an undivided body, and has mark of a disc and a banner. Similarly on the hole there is a very beautiful line, of the shape of a guñja -fruit. Similarly god Śrīdhara is marked with a garland of wood-flowers; has the form of a kadamba flower, and is adorned with a group of five lines. The round and small one is called Vāmana . It is like the atasī flower, and is adorned with a mark. Similarly the handsome god is dark-complexioned and very lustrous. On its left side there are a mace and a disc, and on the right side of it there is a line. Similarly Dāmodara is big; in its centre is a disc. It resembles dūrvā, is crowded with openings, and has yellow lines. Ananta has many colours, and is marked with various circuits. It is of various forms, and grants all desired objects. He whose face is seen in all quarters and intermediate quarters and above, should be known as Puruṣottama who grants the fruit in the form of pleasures and salvation. That whose Liṅga is seen on the top of a stone coming up from Śālagrāma, is god Yogeśvara (i.e. the lord of abstract meditation), and removes (the sin of) a brāhmaṇa's murder. Padmanābha is reddish. A lotus is in contact with his face. Due to worshipping him daily a poor man would become rich.

74-83. One should point out one that is marked with a disc, having a golden body, and a collection of rays, full of many golden lines, and adorned with crystal-lustre. A very glossy (stone) gives success; a black one gives fame; a white one burns sins, and gives a father long life and sons. A dark blue one gives wealth; a red one diseases; a rough one gives dejection; and a crooked one causes poverty. One (disc on a stone) should be known to be the Sudarśana ; the second (i.e. having two discs) the couple Lakṣmī and Nārāyaṇa. One should know the third one (i.e. having three discs) to be Acyuta ; the fourth one (i.e. having four discs) to be Janārdana ; the fifth one (having five discs) to be Vāsudeva ; and the sixth one (having six discs) to be Pradyumna; the seventh (having seven discs) to be Saṃkarṣaṇa ; the eighth one (having eight discs) to be Puruṣottama; the ninth one (having nine discs) to be the nine modes; the tenth one (having ten discs) of his own nature; the eleventh (having eleven discs) to be Aniruddha; and the twelfth one (having twelve discs) is of the twelve forms. Discs more than these are seen on the stone called Ananta. A broken, cut or broken Śālagrāma does not have a flaw. He should carefully worship that image which is liked by him. He who carries the lord of stones after placing him on his shoulder, would subjugate the three worlds with the mobile and the immobile. Viṣṇu resides there where there is the Śālagrāma stone. The gift (given) there or the muttering of hymn or bathing done there is hundred times superior to that at Vārāṇasī , Kurukṣetra , Prayāga , Naimiṣa and Puṣkara .

84-92. The religious merit there is a crore times more. It gives great fruit at Vārāṇasī. All (such) sins like the murder of a brāhmaṇa that a man commits, are quickly burnt by the worship of Śālagrāma stone. Where there is the deity coming from Śālagrāma stone, and where there is the (deity) from Dvārāvatī , and where there is the union of the two, there is salvation. There is no doubt about this. Celibates, householders, recluses and mendicants should eat the eatables offered to Viṣṇu. No doubt should be raised about it. For its worship no hymns, no muttering, no faith are (necessary). For the

worship of a Śālagrāma stone, no eulogy, no formality is needed. The auspicious circle drawn before a Śālagrāma stone, especially (the one drawn) in Kārtika purifies the family up to the seventh (descendant). He who would draw an auspicious circle even of a size of an atom before (the image of) Viṣṇu, with clay or metal-products, and he who observes the worship of the sacred fire for a full year, (the latter) being equivalent to drawing an auspicious circle in Kārtika, come to me. The sin due to cohabiting with a woman not fit to be approached, due to eating what is prohibited, perishes by means of decorating Viṣṇu's temple. That woman who draws an auspicious circle before (the image of) Viṣṇu everyday, never obtains widowhood for seven existences.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 121

The Importance of Offering Lights etc.

Chapter 533 of 693 · 38 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच।
धात्रीच्छायां समाश्रित्य कुर्यात्पिंडं तु यो गृह ।
मुक्तिं प्रयांति पितरः प्रसादान्माधवस्य तु १।
मूर्ध्नि पाणौ मुखे चैव देहे चैव तु यो नरः ।
धत्ते धात्रीफलं वत्स धात्रीफलविभूषितः २।
धात्रीफलकृताहारो नरो नारायणो भवेत् ।
यः कश्चिद्वैष्णवो लोके धत्ते धात्रीफलं गृह ३।
प्रियो भवति देवानां मनुष्याणं च का कथा ।
न जह्यात्तुलसीमालां धात्रीमालां विशेषतः ४।
यावत्तिष्ठति कंठस्था धात्रीमाला नरस्य हि ।
तावत्तस्य शरीरे तु प्रतिष्ठति च केशवः ५।
धात्रीं फलं तु तुलसीमृत्तिका द्वारकोद्भवा ।
सफलं जीवितं तस्य त्रितयं यस्य वेश्मनि ६।
यावद्दिनानि वहते धात्रीमालां कलौ नरः ।
तावद्युगसहस्राणि वैकुंठे वसतिर्भवेत् ७।

मालायुग्मं वहेद्यस्तु धात्रीतुलसिसंभवम् ।
वहते कंठदेशे तु कल्पकोटिं दिवं वसेत् ८।
संनियम्येंद्रियग्रामं शालग्रामशिलार्चनम् ।
यः कुर्यान्मानवो भक्त्या पुष्पेपुष्पेऽश्वमेधजम् ९।
सुराणां च यथा विष्णुः पुष्पाणां तुलसी तथा ।
तुलस्यानुदिनं देवं योऽर्चयेद्गरुडध्वजम् १०।
जन्मदुःखजरारोगैर्मुक्तोऽसौ मुक्तिमाप्नुयात् ।
तुलसीमालया विष्णुः पूजितो येन कार्तिके ११।
यमाक्षरकृतां मालां स्फुटं शौरिः प्रमार्जति ।
श्रीचंदनं सकर्पूरमगुरुं च सकुंकुमम् १२।
केतकी दीपदानं च सर्वदा केशवप्रियम् ।
कार्तिके केतकीपुष्पं दत्तं येन कलौ युगे १३।
दीपदानं महासेन कुलानां तारयेच्छतम् ।
सरोरुहाणि तुलसी केतकी मुनिपुष्पकम् १४।
कार्तिके च दिनान्येव दीपदानं तु पंचमम् ।

केतकीमालया येन कार्तिके पुष्पमंडपम् १५।
केशवस्य कृतं वत्स वसतिर्दिवि तस्य च ।
केतकीपुष्पकेनैव पूजितो गरुडध्वजः १६।
समाः सहस्रं सुप्रीतो जायते मधुसूदनः ।
अर्चयित्वा हृषीकेशं कुसुमैः केतकीभवैः १७।
पुण्यं तद्भवनं याति केशवस्य शिवं गुह ।
दमनकेनापि देवेशं संप्राप्ते मधुमाधवे १८।
समभ्यर्च्य मुनिश्रेष्ठ अर्चनाल्लभते फलम् ।
अगस्तिकुसुमैर्देवं योऽर्चयेत जनार्दनम् १९।
दर्शनात्तस्य भो विप्र नरकाग्निः प्रणश्यति ।
न तत्करोति विप्रर्षे तपसा तोषितो हरिः २०।
यत्करोति महासेन मुनिपुष्पैरलंकृतः ।
विहाय सर्वपुष्पाणि मुनिपुष्पेण केशवम् २१।
कार्तिके योऽर्चयेद्भक्त्या वाजिमेधफलं लभेत् ।
मुनिपुष्पकृतां मालां यो ददाति जनार्दने २२।

देवेंद्रोऽपि मुनिश्रेष्ठ कुरुते तस्य सत्कथाम् ।
गवामयुतदानेन यत्फलं प्राप्यते गुह २३।
मुनिपुष्पेण चैकेन कार्तिके लभते फलम् ।
कौस्तुभेन यथा प्रीतो यथा च वनमालया २४।
तुलसीदलेन संप्रीतः कार्तिके च तथा हरिः ।
सिऊत उवाच।
प्रश्रयावनतं दृष्ट्वा कुमारं भक्तितत्परम् २५।
पुनः प्रोवाच भगवान्महादेवो वृषध्वजः ।
ईश्वर उवाच।
शृणु दीपस्य माहात्म्यं कार्तिके शिखिवाहन २६।
पितरश्चैव वांच्छंति सदा पितृगणैर्वृताः ।
भविष्यति कुलेऽस्माकं पितृभक्तः सुपुत्रकः २७।
कार्तिके दीपदानेन यस्तोषयति केशवम् ।
घृतेन दीपको यस्य तिलतैलेन वा पुनः २८।
ज्वलते यस्य सेनानीरश्वमेधेन तस्य किम् ।

तेनेष्टं क्रतुभिः सर्वैः कृतं तीर्थावगाहनम् २९।
दीपदानं कृतं येन कार्तिके केशवाग्रतः ।
कृष्णपक्षे विशेषेण पुत्र पंचदिनानि च ३०।
पुण्यानि तेषु यो दत्ते दीपं सोऽक्षयमाप्नुयात् ।
एकादश्यां परैर्दत्तं दीपं प्रज्वाल्य मूषिका ३१।
मानुष्यं दुर्ल्लभं प्राप्य परां गतिमवाप सा ।
लुब्धकोऽपि चतुर्दश्यां पूजयित्वा महेश्वरम् ३२।
निर्भक्षः परमं प्राप्य विष्णुलोकं जगाम सः ।
श्वपाकस्याश्रयाद्वैश्या दीपं कृत्वा परैः कृतम् ३३।

शुद्धा लीलावती भूत्वा जगाम स्वर्गमक्षयम् ।
गोपः कश्चिदमावस्यां पूजां दृष्ट्वा तु शार्ङ्गिणः ३४।
मुहुर्मुहुर्जयेत्युक्त्वा राजराजेश्वरोऽभवत् ।
तस्माद्दीपाः प्रदातव्या रात्रावस्तमते रवौ ३५।
गृहेषु सर्वगोष्ठेषु सर्वेष्वायतनेषु च ।
देवालयेषु देवानां श्मशानेषु सरस्सु च ३६।

घृतादिना शुभार्थाय यावत्पंचदिनानि च ।
पापिनः पितरो ये च लुप्तपिंडोदकक्रियाः ।
तेपि यांति परां मुक्तिं दीपदानस्य पुण्यतः ३७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्त्तिकमाहात्म्ये दीप गंध धात्री माहात्म्यवर्णनो नाम एकविंशत्यधिकशततमोऽध्यायः १२१।

Roman transliteration

īśvara uvāca|
dhātrīcchāyāṃ samāśritya kuryātpiṃḍaṃ tu yo guha |
muktiṃ prayāṃti pitaraḥ prasādānmādhavasya tu 1|
mūrdhni pāṇau mukhe caiva dehe caiva tu yo naraḥ |
dhatte dhātrīphalaṃ vatsa dhātrīphalavibhūṣitaḥ 2|
dhātrīphalakṛtāhāro naro nārāyaṇo bhavet |
yaḥ kaścidvaiṣṇavo loke dhatte dhātrīphalaṃ guha 3|
priyo bhavati devānāṃ manuṣyāṇaṃ ca kā kathā |
na jahyāttulasīmālāṃ dhātrīmālāṃ viśeṣataḥ 4|
yāvattiṣṭhati kaṃṭhasthā dhātrīmālā narasya hi |
tāvattasya śarīre tu pratiṣṭhati ca keśavaḥ 5|
dhātrīṃ phalaṃ tu tulasīmṛttikā dvārakodbhavā |
saphalaṃ jīvitaṃ tasya tritayaṃ yasya veśmani 6|
yāvaddhānni vahate dhātrīmālāṃ kalau naraḥ |
tāvadyugasahasrāṇi vaikuṃṭhe vasatirbhavet 7|

mālāyugmaṃ vahedyastu dhātrītulasisaṃbhavam |
vahate kaṃṭhadeśe tu kalpakoṭiṃ divaṃ vaset 8|
saṃniyamyeṃdriyagrāmaṃ śālagrāmaśilārcanam |
yaḥ kuryānmānavo bhaktyā puṣpepuṣpe'śvamedhajam 9|
surāṇāṃ ca yathā viṣṇuḥ puṣpāṇāṃ tulasī tathā |
tulasyānudinaṃ devaṃ yo'rcayedgaruḍadhvajam 10|
janmaduḥkhajarārogairmukto'sau muktimāpnuyāt |
tulasīmālayā viṣṇuḥ pūjito yena kārtike 11|
yamākṣarakṛtāṃ mālāṃ sphuṭaṃ śauriḥ pramārjati |
śrīcaṃdanaṃ sakarpūramaguruṃ ca sakuṃkumam 12|
ketakī dīpadānaṃ ca sarvadā keśavapriyam |
kārtike ketakīpuṣpaṃ dattaṃ yena kalau yuge 13|
dīpadānaṃ mahāsena kulānāṃ tārayecchatam |
saroruhāṇi tulasī ketakī munipuṣpakam 14|
kārtike ca dinānyeva dīpadānaṃ tu paṃcamam |

ketakīmālayā yena kārtike puṣpamaṃḍapam 15|
keśavasya kṛtaṃ vatsa vasatirdivi tasya ca |

ketakīpuṣpakenaiva pūjito garuḍadhvajaḥ 16|
samāḥ sahasraṃ suprīto jāyate madhusūdanaḥ |
arcayitvā hṛṣīkeśaṃ kusumaiḥ ketakībhavaiḥ 17|
puṇyaṃ tadbhavanaṃ yāti keśavasya śivaṃ guha |
damanakenāpi deveśaṃ saṃprāpte madhumādhave 18|
samabhyarcya muniśreṣṭha arcanāllabhate phalam |
agastikusumairdevaṃ yo'rcayeta janārdanam 19|
darśanāttasya bho vipra narakāgniḥ praṇaśyati |
na tatkaroti viprarṣe tapasā toṣito hariḥ 20|
yatkaroti mahāsena munipuṣpairalaṃkṛtaḥ |
vihāya sarvapuṣpāṇi munipuṣpeṇa keśavam 21|
kārtike yo'rcayedbhaktyā vājimedhaphalaṃ labhet |
munipuṣpakṛtāṃ mālāṃ yo dadāti janārdane 22|

deveṃdro'pi muniśreṣṭha kurute tasya satkathām |
gavāmayutadānena yatphalaṃ prāpyate guha 23|
munipuṣpeṇa caikena kārtike labhate phalam |
kaustubhena yathā prīto yathā ca vanamālayā 24|
tulasīdalena saṃprītaḥ kārtike ca tathā hariḥ |
sūta!ta uvāca|
praśrayāvanataṃ dṛṣṭvā kumāraṃ bhaktitatparam 25|
punaḥ provāca bhagavānmahādevo vṛṣadhvajaḥ |
īśvara uvāca|
śṛṇu dīpasya māhātmyaṃ kārtike śikhivāhana 26|
pitaraścaiva vāṃcchaṃti sadā pitṛgaṇairvṛtāḥ |
bhaviṣyati kule'smākaṃ pitṛbhaktaḥ suputrakaḥ 27|
kārtike dīpadānena yastoṣayati keśavam |
ghṛtena dīpako yasya tilatailena vā punaḥ 28|
jvalate yasya senānīraśvamedhena tasya kim |

teneṣṭaṃ kratubhiḥ sarvaiḥ kṛtaṃ tīrthāvagāhanam 29|
dīpadānaṃ kṛtaṃ yena kārtike keśavāgrataḥ |
kṛṣṇapakṣe viśeṣeṇa putra paṃcadināni ca 30|
puṇyāni teṣu yo datte dīpaṃ so'kṣayamāpnuyāt |
ekādaśyāṃ parairdattaṃ dīpaṃ prajvālya mūṣikā 31|
mānuṣyaṃ durllabhaṃ prāpya parāṃ gatimavāpa sā |
lubdhako'pi caturdaśyāṃ pūjayitvā maheśvaram 32|
nirbhakṣaḥ paramaṃ prāpya viṣṇulokaṃ jagāma saḥ |
śvapākasyāśrayādvaiśyā dīpaṃ kṛtvā paraiḥ kṛtam 33|
śuddhā līlāvatī bhūtvā jagāma svargamakṣayam |
gopaḥ kaścidamāvasyāṃ pūjāṃ dṛṣṭvā tu śārṅgiṇaḥ 34|
muhurmuhurjayetyuktvā rājarājeśvaro'bhavat |
tasmāddīpāḥ pradātavyā rātrāvastamate ravau 35|
gṛheṣu sarvagoṣṭheṣu sarveṣvāyataneṣu ca |
devālayeṣu devānāṃ śmaśāneṣu sarassu ca 36|

ghṛtādinā śubhārthāya yāvatpaṃcadināni ca |
pāpinaḥ pitaro ye ca luptapiṃḍodakakriyāḥ |
tepi yāṃti parāṃ muktiṃ dīpadānasya puṇyataḥ 37|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kārttikamāhātmye dīpa gaṃdha dhātrī māhātmyavarṇano nāma ekaviṃśatyadhikaśatatamo'dhyāyaḥ 121|

English translation

The Lord said :

1-25a. O Kārtikeya , of him who, resorting to the shade of dhātrī , offers piṇḍas , the dead ancestors obtain salvation through Viṣṇu 's grace. O child, a man who, being adorned with dhātrī-fruits, holds a dhātrī fruit on his head, in his hand, mouth, on his body, and who eats dhātrī-fruits becomes Viṣṇu. O Kārtikeya, he, the devotee of Viṣṇu, who has a dhātrī-fruit, becomes dear to gods; then what to say of human beings? A man should not abandon a Tulasī -garland and especially a dhātri -garland. As long as the dhātrī-garland remains round the neck of a man, Viṣṇu, till that time, remains in his body. The life of him in whose house these three, viz. dhātrī-fruit, Tulasī, and clay from Dvārakā are (found), is fruitful. A man would live in Vaikuṇṭha for as many thousands of yugas as the days he wears a dhātrī-garland in the Kali age. He who would wear a pair of garlands of dhātrī and Tulasī round his neck would live in heaven for a crore of kalpas . A man who, having controlled the group of his senses, devoutly worships Śālagrāma stone, has the religious merit of a horse sacrifice in (i.e. from) each flower. As is Viṣṇu among gods, so is Tulasī among flowers. He who everyday would worship the Garuḍa -bannered god with Tulasī, becomes free from birth, grief, old age and diseases, and would obtain salvation. In case of him who has worshipped Viṣṇu in Kārtika , Viṣṇu rubs off the row of letters written by Yama . Śrīcandana with camphor, agaru sandal with saffron, so also offering ketakī flowers and lights is always dear to Viṣṇu. He who has offered ketakī flower or light in Kārtika in the Kali-age would emancipate a hundred (members) of his family, O Kārtikeya. On the days of Kārtika, offering of lotuses, Tulasī, ketakī-flowers and mango-blossoms, and lights as the fifth (should be done). O child, he who has made in Kārtika a bower with ketakī-garlands for Viṣṇu, obtains residence in heaven. Viṣṇu, the Garuḍa-bannered god, worshipped with a ketakī-flower only, is much pleased for a thousand years. O Kārtikeya, by worshipping Viṣṇu with ketakī-flowers, one goes to Visnu 's auspicious and happy abode. So also having worshipped the lord of gods when Vaiśākha has come with damanaka , he obtains a fruit due to that worship, O best of sages. O brāhmaṇa , by the sight of him who worships Viṣṇu with agasti -flowers, the fire of hell perishes. O brāhmaṇa sage, Viṣṇu, pleased by penance, does not do that which, O Mahāsena , he does, when he is adorned with mango-flowers. He who, abandoning all (other) flowers, devoutly worships Viṣṇu in Kārtika with mango flowers, would obtain the fruit of a horse-sacrifice. About him who offers Viṣṇu a garland made of mango-flowers, even the lord of gods speaks good words. O Kārtikeya, the fruit which is obtained by the gift of a myriad cows, is obtained by offering (just) one mango-flower in Kārtika. As Viṣṇu is pleased with the Kaustubha gem, or with the garland of wood-flowers, so is he pleased with a Tulasī-leaf in Kārtika.

Sūta said :

25b. Seeing Kārtikeya bowing with politeness and full of devotion, Śiva , the Bull-bannered god spoke again.

The lord said :

26-37. O Kārtikeya, listen to the importance of lights in Kārtika. The dead ancestors, always surrounded by hosts of (other) dead ancestors, desire: 'A good son, devoted to his dead ancestors, will be born in our family, who will please Viṣṇu by offering lights in Kārtika'. O Kārtikeya, to him, whose lamp burns with ghee or oil, what is the use of a horse-sacrifice? He who has offered lights in Kārtika before Viṣṇu, for five days especially in the dark half, has performed all sacrifices, and has plunged into the water at a holy place. He who offers a light on these days, would eternally obtain religious

merit. A female rat, having brightened the lamp offered by others, obtained the existence of human beings difficult to obtain, and got the best position. A hunter also who, going without food, worshipped the great lord on the fourteenth day, got the highest (place) and went to Viṣṇu's world. A prostitute Lilāvatī who, due to her resorting to a cāṇḍāla , caused (to burn more) a lamp lighted by others, became pure and went to the eternal heaven. A certain cowherd who, seeing on the new-moon day the worship of Viṣṇu again and again said, "Victory (to Viṣṇu)," became the great lord of kings. Therefore, at night, after sunset, lamps should be offered in houses, all cow-pens and all abodes, temples of gods and cremation grounds and lakes. Due to its religious merit the offering of lights with ghee for a good purpose should be done for five days. The dead ancestors who were sinful and who had missed the rites (of the offering) of piṇḍas and water, get the highest salvation due to the religious merit of offering lights.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 122

The Celebration of Dīpāvalī

Chapter 534 of 693 · 104 detected Sanskrit verse markers

Sanskrit

कार्तिकेय उवाच।
दीपावलिफलं नाथ विशेषाद्ब्रूहि सांप्रतम् ।
किमर्थं क्रियते सा तु तस्याः का देवता भवेत् १।
किं च तत्र भवेद्देयं किं न देयं वद प्रभो ।
प्रहर्षः कोऽत्र निर्दिष्टः क्रीडा कात्र प्रकीर्तिता २।
सूत उवाच।
इति स्कंदवचः श्रुत्वा भगवान्कामशोषणः ।
साधूक्त्वा कार्तिकं विप्राः प्रहसन्निदमब्रवीत् ३।
श्रीशिव उवाच।
कार्तिकस्यासिते पक्षे त्रयोदश्यां तु पावके ।
यमदीपं बहिर्दद्यादपमृत्युर्विनश्यति ४।
मृत्युना पाशहस्तेन कालेन भार्यया सह ।
त्रयोदशीदीपदानात्सूर्यजः प्रीयतामिति ५।
कार्तिके कृष्णपक्षे च चतुर्दश्यां विधूदये ।
अवश्यमेव कर्त्तव्यं स्नानं च पापभीरुभिः ६।

पूर्वविद्धा चतुर्दश्या कार्तिकस्य सितेतरे ।
पक्षे प्रत्यूषसमये स्नानं कुर्यादतंद्रितः ७।
तैले लक्ष्मीर्जले गंगा दीपावल्यां चतुर्दशीम् ।
प्राप्तः स्नानं हि यः कुर्याद्यमलोकं न पश्यति ८।
अपामार्गस्तथा तुंबी प्रपुन्नाटं च वाह्लम् ।
भ्रामयेत्स्नानमध्ये तु नरकस्य क्षयाय वै ९।
सीतालोष्टसमायुक्त सकंटक दलान्वित ।
हर पापमपामार्ग भ्राम्यमाणः पुनः पुनः १०।
अपामार्गं प्रपुन्नाटं भ्रामयेच्छिरसोपरि ।
ततश्च तर्पणं कार्यं यमराजस्य नामभिः ११।
यमाय धर्मराजाय मृत्यवे चांतकाय च ।
वैवस्ताय कालाय सर्वभूतक्षयाय च १२।
औदुंबराय दध्नाय नीलाय परमेष्ठिने ।
वृकोदराय चित्राय चित्रगुप्ताय वै नमः १३।
नरकाय प्रदातव्यो दीपः संपूज्य देवताः ।

ततः प्रदोषसमये दीपान्दद्यान्मनोहरान् १४।
ब्रह्मविष्णुशिवादीनां भवनेषु विशेषतः।
कूटागारेषु चैत्येषु सभासु च नदीषु च १५।
प्राकारोद्यानवापीषु प्रतोली निष्कुटेषु च।
मंदुरासु विविक्तासु हस्तिशालासु चैव हि १६।
एवं प्रभातसमये ह्यमावास्यां तु पावकं।
स्नात्वा देवान्पितॄन्भक्त्या संपूज्याथ प्रणम्य च १७।
कृत्वा तु पार्वणं श्राद्धं दधिक्षीरघृतादिभिः।
भोज्यैर्नानाविधैर्विप्रान्भोजयित्वा क्षमापयेत् १८।
ततोपराह्णसमये पोषयेन्नागरान्प्रिय।
तेषां गोष्ठीं च मानं च कृत्वा संभाषणं नृपः १९।
वक्तॄणां वत्सरं यावत्प्रीतिरुत्पद्यते गृह।
अप्रबुद्धे हरौ पूर्वं स्त्रीभिर्लक्ष्मीः प्रबोधयेत् २०।
प्रबोधसमये लक्ष्मीं बोधयित्वा तु सुस्त्रिया।
पुमान्वै वत्सरं यावल्लक्ष्मीस्तं नैव मुंचति २१।

अभयं प्राप्य विप्रेभ्यो विष्णुभीता सुरद्विषः।
सुप्तं क्षीरोदधौ ज्ञात्वा लक्ष्मीं पद्माश्रितां तथा २२।
त्वं ज्योतिः श्री रविश्चंद्रो विद्युत्सौवर्णतारकः।
सर्वेषां ज्योतिषां ज्योतिर्दीपज्योतिः स्थिता तु या २३।
या लक्ष्मीर्दिवसे पुण्ये दीपावल्यां च भूतले।
गवां गोष्ठे तु कार्तिक्यां सा लक्ष्मीर्वरदा मम २४।
शंकरश्च भवानी च क्रीडया द्यूतमास्थितौ।
भवान्याभ्यर्चिता लक्ष्मीर्धेनुरूपेण संस्थिता २५।
गौर्या जित्वा पुरा शंभुर्नग्नो द्यूते विसर्जितः।
अतोऽयं शंकरो दुःखी गौरी नित्यं सुखेस्थिता २६।
प्रथमं विजयो यस्य तस्य संवत्सरं सुखम्।
एवं गते निशीथे तु जने निद्रार्धलोचने २७।
तावन्नगरनारीभिस्तूर्य डिंडिमवादनैः।
निष्कास्यते प्रहृष्टाभिरलक्ष्मीश्च गृहांगणात् २८।
पराजये विरुद्धं स्यात्प्रतिपद्युदिते रवौ।

प्रातर्गोवर्द्धनः पूज्यो द्यूतं रात्रौ समाचरेत् २९।
भूषणीयास्तथा गावो वर्ज्या वहनदोहनात्।
गोवर्द्धनधराधार गोकुलत्राणकारक ३०।
विष्णुबाहुकृतोच्छ्राय गवां कोटिप्रदो भव।
या लक्ष्मीर्लोकपालानां धेनुरूपेण संस्थिता ३१।
घृतं वहति यज्ञार्थे मम पापं व्यपोहतु।
अग्रतः संतु मे गावो गावो मे संतु पृष्ठतः।
गावो मे हृदये संतु गवां मध्ये वसाम्यहम् ३२।
इतिगोवर्द्धनपूजा।

सद्भावेनैव संतोष्य देवान्सत्पुरुषान्नरान् ।
इतरेषामन्नपानैर्वाक्यदानेन पंडितान् ३३।
वस्त्रैस्तांबूलदीपैश्च पुष्पकर्पूरकुंकुमैः ।
भक्ष्यैरुच्चावचैर्भोज्यैरंतःपुर निवासिनः ३४।
ग्रामर्षभं च दानैश्च सामंतान्नृपतिर्धनैः ।
पदातिजनसंघांश्च ग्रैवेयैः कटकैः शुभैः ३५।

स्वानमात्यांश्च तान्राजा तोषयेत्स्वजनान्पृथक् ।
यथार्थं तोषयित्वा तु ततो मल्लान्नटांस्तथा ३६।
वृषभांश्च महोक्षांश्च युद्ध्यमानान्परैः सह ।
राजान्यांश्चापि योधांश्च पदातीन्स समलंकृतान् ३७।
मंचारूढः स्वयं पश्येन्नटनर्तकचारणान् ।
योधयेद्वासयेच्चैव गोमहिष्यादिकं च यत् ३८।
वत्सानाकर्षयेद्गोभिरुक्तिप्रत्युक्ति वादनात् ।
ततोपराह्णसमये पूर्वस्यां दिशि पावके ३९।
मार्गपालघं प्रबध्नीयाद्दुर्गास्तंभेऽथ पादपे ।
कुशकाशमयीं दिव्यां लंबकैर्बहुभिर्गुह ४०।
वीक्षयित्वा गजानश्वान्मार्गपाल्यास्तले नयेत् ।
गावैर्वृषांश्चमहिषान्महिषीर्घंटिकोत्कटाः ४१।
कृतहोमैर्द्विजेंद्रैस्तु बध्नीयान्मार्गपालिकाम् ।
नमस्कारं ततः कुर्यान्मंत्रेणानेन सुव्रतः ४२।
मार्गपालि नमस्तुभ्यं सर्वलोकसुखप्रदे ।

मार्गपालीतले स्कंद यांति गावो महावृषाः ४३।
राजानो राजपुत्राश्च ब्राह्मणाश्च विशेषतः ।
मार्गपालघं समुल्लंघ्य निरुजः सुखिनो हि ते ४४।
कृत्वैतत्सर्वमेवेह रात्रौ दैत्यपतेर्बलेः ।
पूजां कुर्याततः साक्षाद्भूमौ मंडलके कृते ४५।
बलिमालिख्य दैत्येंद्रं वर्णकैः पंचरंगकैः ।
सर्वाभरणसंपूर्णं विंध्यावलिसमन्वितम् ४६।
कूष्मांडमय जंभोरु मधुदानवसंवृतम् ।
संपूर्णं हृष्टवदनं किरीटोत्कटकुंडलम् ४७।
द्विभुजं दैत्यराजानं कारयित्वा स्वके पुनः ।
गृहस्य मध्ये शालायां विशालायां ततोऽर्चयेत् ४८।
मातृभ्रातृजनैः सार्द्धं संतुष्टो बंधुभिः सह ।
कमलैः कुमुदैः पुष्पैः कल्हारै रक्तकोत्पलैः ४९।
गंधपुष्पान्ननैवेद्यैः सक्षीरैर्गुडपायसैः ।
मद्यमांससुरालेह्य चोष्य भक्ष्योपहारकैः 6.122.५०।

मंत्रेणानेन राजेंद्र सः मंत्री सपुरोहितः ।
पूजां करिष्यते यो वै सौख्यं स्यात्तस्य वत्सरम् ५१।

बलिराज नमस्तुभ्यं विरोचनसुत प्रभो ।
भविष्येंद्र सुराराते पूजेयं प्रतिगृह्यताम् ५२।
एवं पूजाविधिं कृत्वा रात्रौ जागरणं ततः ।
कारयेद्वै क्षणं रात्रौ नटनर्तकगायकैः ५३।
लोकैश्चापि गृहस्यांते सपर्यां शुक्लतंडुलैः ।
संस्थाप्य बलिराजानं फलैः पुष्पैश्च पूजयेत् ५४।
बलिमुद्दिश्य वै तत्र कार्यं सर्वं च पावके ।
यानि यान्यक्षयान्याहु ऋषयस्तत्वदर्शिनः ५५।
यदत्र दीयते दानं स्वल्पं वा यदि वा बहु ।
तदक्षयं भवेत्सर्वं विष्णोः प्रीतिकरं शुभम् ५६।
रात्रौ ये न करिष्यंति तव पूजां बलेर्नराः ।
तेषामश्रोत्रियं धर्मं सर्वं त्वामुपतिष्ठतु ५७।
विष्णुना च स्वयं वत्स तुष्टेन बलये पुनः ।

उपकारकरं दत्तमसुराणां महोत्सवम् ५८।
तदा प्रभृति सेनाने प्रवृत्ता कौमुदी सदा ।
सर्वोपद्रवविद्रावा सर्वविघ्नविनाशिनी ५९।
लोकशोकहरा काम्या धनपुष्टिसुखावहा ।
कुशब्देन मही ज्ञेया मुद हर्षे ततो द्वयम् ६०।
धातुत्वे निगमैश्चैव तेनैषा कौमुदी स्मृता ।
कौमोदं ते जना यस्मान्नानाभावैः परस्परम् ६१।
हृष्टतुष्टाः सुखापन्नास्तेनैषा कौमुदी स्मृता ।
कुमुदानि बलेर्यस्यां दीयंते तेन षण्मुख ६२।
अघार्थं पार्थिवैः पुत्र तेनैषा कौमुदी स्मृता ।
एकमेवमहोरात्रं वर्षेवर्षे च कार्तिके ६३।
दत्तं दानवराजस्य आदर्शमिव भूतल ।
यः करोति नृपो राज्ये तस्य व्याधिभयं कुतः ६४।
सुभिक्षं क्षेममारोग्यं तस्य संपदनुत्तमा ।
नीरुजश्च जनाः सर्वे सर्वोपद्रववर्जिताः ६५।

कौमुदी क्रियते तस्माद्भावं कर्तुं महीतले ।
यो यादृशेन भावेन तिष्ठत्यस्यां च षण्मुख ६६।
हर्षदुःखादिभावेन तस्य वर्षं प्रयाति हि ।
रुदिते रोदते वर्षं हृष्टे वर्षं प्रहर्षितम् ६७।
भुक्ते भोक्ता भवेद्वर्षं स्वस्थे स्वस्थं भविष्यति ।
तस्मात्प्रहृष्टैः कर्त्तव्या कौमुदी च शुभैर्नरैः ६८।
वैष्णवी दानवी चेयं तिथिः प्रोक्ता च कार्तिके ६९।
दीपोत्सवंजनित सर्वजनप्रसादं कुर्वंति ये शुभतया बलिराजपूजाम् ।
दानोपभोगसुखबुद्धिमतां कुलानां हर्षं प्रयाति सकलं प्रभुदं च वर्षम् ७०।
स्कंदैतास्तिथयो नूनं द्वितीयाद्याश्च विश्रुताः ।

मासैश्चतुर्भिश्च ततःप्रावृट्काले शुभावहाः ७१।
प्रथमा श्रावणे मासि तथा भाद्रपदे परा।
तृतीयाश्वयुजेमासि चतुर्थी कार्तिके भवेत् ७२।
कलुषा श्रावणे मासि तथा भाद्रपदेमला।
आश्विने प्रेतसंचारा कार्तिके याम्यकामता ७३।

गुह उवाच।
कस्मात्सा कलुषा प्रोक्ता कस्मात्सा निर्मला मता।
कस्मात्सा प्रेतसंचारा कस्माद्याम्या प्रकीर्तिता ७४।
सूत उवाच।
इति स्कंदवचः श्रुत्वा भगवान्भूतभावनः।
उवाच वचनं श्लक्ष्णं प्रहसन्वृषभध्वजः ७५।
महेश उवाच।
पुरा वृत्रवधे वृत्ते प्राप्ते राज्ये पुरंदरे।
ब्रह्महत्यापनोदार्थमश्वमेधः प्रवर्तितः ७६।
क्रोधादिंद्रेण वज्रेण ब्रह्महत्या निषूदिता।
षड्विधा सा क्षितौ क्षिप्ता वृक्षतोयमहीतले ७७।
नार्यां भ्रूणहणिवह्नौ संविभज्य यथाक्रमम्।
तत्पापश्रवणात्पूर्वं द्वितीयाया दिनेन च ७८।
नारीवृक्षनदीभूमिवह्निभ्रूणहनस्तथा।
कलुषीभवनं जातो ह्यतोर्थं कलुषा स्मृता ७९।

मधुकैटभयो रक्ते पुरा मग्नानु मेदिनी।
अष्टांगुला पवित्रा सा नारीणां तु रजोमलम् ८०।
नद्यः प्रावृण्मला सर्वा वह्निरूर्ध्वं मषीमलः।
निर्यासमलिना वृक्षाः संगाद्भ्रूणहनो मलाः ८१।
कलुषानि चरंत्यस्यां तेनैषा कलुषा मता।
देवर्षिपितृधर्माणां निंदका नास्तिकाः शठाः ८२।
तेषां सा वाङ्मलात्पूता द्वितीया तेन निर्मला।
अनध्यायेषु शास्त्राणि पाठयंति पठंति च ८३।
सांख्यकास्तार्किकाः श्रौतास्तेषां शब्दापशब्दजात्।
मलात्पूता द्वितीयायां ततोर्थे निर्मला च सा ८४।
कृष्णस्य जन्मना वत्स त्रैलोक्यं पावितं भवेत्।
नभस्येते विनिर्दिष्टा निर्मला सा तिथिर्बुधैः ८५।
अग्निष्वात्ता बर्हिषद आज्यपाः सोमपास्तथा।
पितृन्पितामहान्प्रेतसंचारात्प्रेतसंचरा ८६।
प्रेतास्तु पितरः प्रोक्तास्तेषां तस्यां तु संचरः।

पुत्रपौत्रेस्तुदौहित्रैः स्वधामंत्रैस्तु पूजिताः ८७।
श्राद्धदानमखैस्तृप्ता यांत्यतः प्रेतसंचरा।
महालये तु प्रेतानां संचारो भुवि दृश्यते ८८।

तेनैषा प्रेतसंचारा कीर्तिता शिखिवाहन ।
यमस्य क्रियते पूजा यतोऽस्या पावके नरैः ८९।
तेनैषा याम्यका प्रोक्ता सत्यं सत्यं मयोदितम् ।
एतत्कार्तिकमाहात्म्यं ये शृण्वंति नरोत्तमाः ९०।
कार्तिकस्नानजं पुण्यं तेषां भवति निश्चितम् ९१।
कार्तिके च द्वितीयायां पूर्वाह्णे यममर्चयेत् ।
भानुजायां नरः स्नात्वा यमलोकं न पश्यति ९२।
कार्तिके शुक्लपक्षे तु द्वितीयायां तु शौनक ।
यमो यमुनया पूर्वं भोजितः स्वगृहेऽचितः ९३।
द्वितीयायां महोत्सर्गो नारकीयाश्च तर्पिताः ।
पापेभ्यो विप्रयुक्तास्ते मुक्ताः सर्वनिबंधनात् ९४।
आशंसिताश्च संतुष्टाः स्थिताः सर्वे यदृच्छया ।

तेषां महोत्सवो वृत्तो यमराष्ट्रसुखावहः ९५।
अतो यमद्वितीयेयं त्रिषुलोकेषु विश्रुता ।
तस्मान्निजगृहे विप्र न भोक्तव्यं ततो बुधैः ९६।
स्नेहेन भगिनीहस्ताद्भोक्तव्यं पुष्टिवर्द्धनं ।
दानानि च प्रदेयानि भगिनीभ्यो विधानतः ९७।
स्वर्णालंकारवस्त्राणि पूजासत्कारसंयुतम् ।
भोक्तव्यं सह जायाश्च भगिन्याहस्ततः परम् ९८।
सर्वासु भगिनीहस्ताद्भोक्तव्यं बलवर्द्धनम् ।
ऊर्जे शुक्लद्वितीयायां पूजितस्तर्पितो यमः ९९।
महिषासनमारूढो दंडमुद्भरभृत्प्रभुः ।
वेष्टितः किंकरैहृष्टैस्तस्मै याम्यात्मने नमः 6.122.१००।
यैर्भगिन्यः सुवासिन्यो वस्त्रदानादि तोषिताः ।
न तेषां वत्सरं यावत्कलहो न रिपोर्भयम् १०१।
धन्यं यशस्यमायुष्यं धर्मकामार्थसाधनम् ।
व्याख्यातं सकलं पुत्र सरहस्यं मयानघ १०२।

यस्यां तिथौ यमुनया यमराजदेवः संभोजितः प्रतितिथौ स्वसृसौहृदेन ।
तस्मात्स्वसुः करतलादिह यो भुनक्ति प्राप्नोति वित्तशुभसंपदमुत्तमां सः १०३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये।
द्वाविंशत्यधिकशततमोऽध्यायः १२२।

Roman transliteration

kārtikeya uvāca|
dīpāvaliphalaṃ nātha viśeṣādbrūhi sāṃpratam |
kimarthaṃ kriyate sā tu tasyāḥ kā devatā bhavet 1|
kiṃ ca tatra bhaveddeyaṃ kiṃ na deyaṃ vada prabho |
praharṣaḥ ko'tra nirdiṣṭaḥ krīḍā kātra prakīrtitā 2|
sūta uvāca|

iti skaṃdavacaḥ śrutvā bhagavānkāmaśoṣaṇaḥ |
sādhūktvā kārtikaṃ viprāḥ prahasannidamabravīt 3|
śrīśiva uvāca|
kārtikasyāsite pakṣe trayodaśyāṃ tu pāvake |
yamadīpaṃ bahirdadyādapamṛtyurvinaśyati 4|
mṛtyunā pāśahastena kālena bhāryayā saha |
trayodaśīdīpadānātsūryajaḥ prīyatāmiti 5|
kārtike kṛṣṇapakṣe ca caturdaśyāṃ vidhūdaye |
avaśyameva karttavyaṃ snānaṃ ca pāpabhīrubhiḥ 6|

pūrvaviddhā caturdaśyā kārtikasya sitetare |
pakṣe pratyūṣasamaye snānaṃ kuryādataṃdritaḥ 7|
taile lakṣmīrjale gaṃgā dīpāvalyāṃ caturdaśīm |
prāptaḥ snānaṃ hi yaḥ kuryādyamalokaṃ na paśyati 8|
apāmārgastathā tuṃbī prapunnāṭaṃ ca vāhvalam |
bhrāmayetsnānamadhye tu narakasya kṣayāya vai 9|
sītāloṣṭasamāyukta sakaṃṭaka dalānvita |
hara pāpamapāmārga bhrāmyamāṇaḥ punaḥ punaḥ 10|
apāmārgaṃ prapunnāṭaṃ bhrāmayecchirasopari |
tataśca tarpaṇaṃ kāryaṃ yamarājasya nāmabhiḥ 11|
yamāya dharmarājāya mṛtyave cāṃtakāya ca |
vaivastāya kālāya sarvabhūtakṣayāya ca 12|
auduṃbarāya dadhnāya nīlāya parameṣṭhine |
vṛkodarāya citrāya citraguptāya vai namaḥ 13|
narakāya pradātavyo dīpaḥ saṃpūjya devatāḥ |

tataḥ pradoṣasamaye dīpāndadyānmanoharān 14|
brahmaviṣṇuśivādīnāṃ bhavaneṣu viśeṣataḥ |
kūṭāgāreṣu caityeṣu sabhāsu ca nadīṣu ca 15|
prākārodyānavāpīṣu pratolī niṣkuṭeṣu ca |
maṃdurāsu viviktāsu hastiśālāsu caiva hi 16|
evaṃ prabhātasamaye hyamāvāsyāṃ tu pāvakaṃ |
snātvā devānpitṝnbhaktyā saṃpūjyātha praṇamya ca 17|
kṛtvā tu pārvaṇaṃ śrāddhaṃ dadhikṣīraghṛtādibhiḥ |
bhojyairnānāvidhairviprānbhojayitvā kṣamāpayet 18|
tatoparāhṇasamaye poṣayennāgarānpriya |
teṣāṃ goṣṭhīṃ ca mānaṃ ca kṛtvā saṃbhāṣaṇaṃ nṛpaḥ 19|
vaktṛṇāṃ vatsaraṃ yāvatprītirutpadyate guha |
aprabuddhe harau pūrvaṃ strībhirlakṣmīḥ prabodhayet 20|
prabodhasamaye lakṣmīṃ bodhayitvā tu sustriyā |
pumānvai vatsaraṃ yāvallakṣmīstaṃ naiva muṃcati 21|

abhayaṃ prāpya viprebhyo viṣṇubhītā suradviṣaḥ |
suptaṃ kṣīrodadhau jñātvā lakṣmīṃ padmāśritāṃ tathā 22|
tvaṃ jyotiḥ śrī raviścaṃdro vidyutsauvarṇatārakaḥ |
sarveṣāṃ jyotiṣāṃ jyotirdīpajyotiḥ sthitā tu yā 23|
yā lakṣmīrdivase puṇye dīpāvalyāṃ ca bhūtale |
gavāṃ goṣṭhe tu kārtikyāṃ sā lakṣmīrvaradā mama 24|
śaṃkaraśca bhavānī ca krīḍayā dyūtamāsthitau |
bhavānyābhyarcitā lakṣmīrdhenurūpeṇa saṃsthitā 25|
gauryā jitvā purā śaṃbhurnagno dyūte visarjitaḥ |
ato'yaṃ śaṃkaro duḥkhī gaurī nityaṃ sukhesthitā 26|
prathamaṃ vijayo yasya tasya saṃvatsaraṃ sukham |

evaṃ gate niśīthe tu jane nidrārdhalocane 27|
tāvannagaranārībhistūrya ḍiṃḍimavādanaiḥ |
niṣkāsyate prahṛṣṭābhiralakṣmīśca gṛhāṃgaṇāt 28|
parājaye viruddhaṃ syātpratipadyudite ravau |

prātargovarddhanaḥ pūjyo dyūtaṃ rātrau samācaret 29|
bhūṣaṇīyāstathā gāvo varjyā vahanadohanāt |
govarddhanadharādhāra gokulatrāṇakāraka 30|
viṣṇubāhukṛtocchrāya gavāṃ koṭiprado bhava |
yā lakṣmīrlokapālānāṃ dhenurūpeṇa saṃsthitā 31|
ghṛtaṃ vahati yajñārthe mama pāpaṃ vyapohatu |
agrataḥ saṃtu me gāvo gāvo me saṃtu pṛṣṭhataḥ |
gāvo me hṛdaye saṃtu gavāṃ madhye vasāmyaham 32|
itigovarddhanapūjā |
sadbhāvenaiva saṃtoṣya devānsatpuruṣānnarān |
itareṣāmannapānairvākyadānena paṃḍitān 33|
vastraistāṃbūladīpaiśca puṣpakarpūrakuṃkumaiḥ |
bhakṣyairuccāvacairbhojyairaṃtaḥpura nivāsinaḥ 34|
grāmarṣabhaṃ ca dānaiśca sāmaṃtānnṛpatirdhanaiḥ |
padātijanasaṃghāṃśca graiveyaiḥ kaṭakaiḥ śubhaiḥ 35|

svānamātyāṃśca tānrājā toṣayetsvajanānpṛthak |
yathārthaṃ toṣayitvā tu tato mallānnaṭāṃstathā 36|
vṛṣabhāṃśca mahokṣāṃśca yuddhymānānparaiḥ saha |
rājānyāṃścāpi yodhāṃśca padātīnsa samalaṃkṛtān 37|
maṃcārūḍhaḥ svayaṃ paśyennaṭanartakacāraṇān |
yodhayedvāsayeccaiva gomahiṣyādikaṃ ca yat 38|
vatsānākarṣayedgobhiruktipratyukti vādanāt |
tatoparāhṇasamaye pūrvasyāṃ diśi pāvake 39|
mārgapāladyaṃ prabadhnīyāddurgastaṃbhe'tha pādape |
kuśakāśamayīṃ divyāṃ laṃbakairbahubhirguha 40|
vīkṣayitvā gajānaśvānmārgapālyāstale nayet |
gāvairvṛṣāṃścamahiṣānmahiṣīrghaṃṭikotkaṭāḥ 41|
kṛtahomairdvijeṃdraistu badhnīyānmārgapālikām |
namaskāraṃ tataḥ kuryānmaṃtreṇānena suvrataḥ 42|
mārgapāli namastubhyaṃ sarvalokasukhaprade |

mārgapālītale skaṃda yāṃti gāvo mahāvṛṣāḥ 43|
rājāno rājaputraśca brāhmaṇāśca viśeṣataḥ |
mārgapāladyaṃ samullaṃghya nirujaḥ sukhino hi te 44|
kṛtvaitatsarvameveha rātrau daityapaterbaleḥ |
pūjāṃ kuryāttataḥ sākṣādbhūmau maṃḍalake kṛte 45|
balimālikhya daityeṃdraṃ varṇakaiḥ paṃcaraṃgakaiḥ |
sarvābharaṇasaṃpūrṇaṃ viṃdhyāvalisamanvitam 46|
kūṣmāṃḍamaya jaṃbhoru madhudānavasaṃvṛtam |
saṃpūrṇaṃ hṛṣṭavadanaṃ kirīṭotkaṭakuṃḍalam 47|
dvibhujaṃ daityarājānaṃ kārayitvā svake punaḥ |
gṛhasya madhye śālāyāṃ viśālāyāṃ tato'rcayet 48|
mātṛbhrātṛjanaiḥ sārddhaṃ saṃtuṣṭo baṃdhubhiḥ saha |
kamalaiḥ kumudaiḥ puṣpaiḥ kalhārai raktakotpalaiḥ 49|
gaṃdhapuṣpānnanaivedyaiḥ sakṣīrairguḍapāyasaiḥ |
madyamāṃsasurālehya coṣya bhakṣyopahārakaiḥ 6.122.50|

maṃtreṇānena rājeṃdra saḥ maṃtrī sapurohitaḥ |
pūjāṃ kariṣyate yo vai saukhyaṃ syāttasya vatsaram 51|
balirāja namastubhyaṃ virocanasuta prabho |
bhaviṣyeṃdra surārāte pūjeyaṃ pratigṛhyatām 52|
evaṃ pūjāvidhiṃ kṛtvā rātrau jāgaraṇaṃ tataḥ |
kārayedvai kṣaṇaṃ rātrau naṭanartakagāyakaiḥ 53|
lokaiścāpi gṛhasyāṃte saparyāṃ śuklataṃḍulaiḥ |
saṃsthāpya balirājānaṃ phalaiḥ puṣpaiśca pūjayet 54|
balimuddiśya vai tatra kāryaṃ sarvaṃ ca pāvake |
yāni yānyakṣayānyāhu ṛṣayastatvadarśinaḥ 55|
yadatra dīyate dānaṃ svalpaṃ vā yadi vā bahu |
tadakṣayaṃ bhavetsarvaṃ viṣṇoḥ prītikaraṃ śubham 56|
rātrau ye na kariṣyaṃti tava pūjāṃ balernarāḥ |
teṣāmaśrotriyaṃ dharmaṃ sarvaṃ tvāmupatiṣṭhatu 57|
viṣṇunā ca svayaṃ vatsa tuṣṭena balaye punaḥ |

upakārakaraṃ dattamasurāṇāṃ mahotsavam 58|
tadā prabhṛti senāne pravṛttā kaumudī sadā |
sarvopadravavidrāvā sarvavighnavināśinī 59|
lokaśokaharā kāmyā dhanapuṣṭisukhāvahā |
kuśabdena mahī jñeyā muda harṣe tato dvayam 60|
dhātutve nigamaiścaiva tenaiṣā kaumudī smṛtā |
kaumodaṃ te janā yasmānnānābhāvaiḥ parasparam 61|
hṛṣṭatuṣṭāḥ sukhāpannāstenaiṣā kaumudī smṛtā |
kumudāni baleryasyāṃ dīyaṃte tena ṣaṇmukha 62|
aghārthaṃ pārthivaiḥ putra tenaiṣā kaumudī smṛtā |
ekamevamahorātraṃ varṣevarṣe ca kārtike 63|
dattaṃ dānavarājasya ādarśamiva bhūtala |
yaḥ karoti nṛpo rājye tasya vyādhibhayaṃ kutaḥ 64|
subhikṣaṃ kṣemamārogyaṃ tasya saṃpadanuttamā |
nīrujaśca janāḥ sarve sarvopadravavarjitāḥ 65|

kaumudī kriyate tasmādbhāvaṃ kartuṃ mahītale |
yo yādṛśena bhāvena tiṣṭhatyasyāṃ ca ṣaṇmukha 66|
harṣaduḥkhādibhāvena tasya varṣaṃ prayāti hi |
rudite rodate varṣaṃ hṛṣṭe varṣaṃ praharṣitam 67|
bhukte bhoktā bhavedvarṣaṃ svasthe svasthaṃ bhaviṣyati |
tasmātprahṛṣṭaiḥ karttavyā kaumudī ca śubhairnaraiḥ 68|
vaiṣṇavī dānavī ceyaṃ tithiḥ proktā ca kārtike 69|
dīpotsavaṃjanita sarvajanaprasādaṃ kurvaṃti ye śubhatayā balirājapūjām |
dānopabhogasukhabuddhimatāṃ kulānāṃ harṣaṃ prayāti sakalaṃ prabhudaṃ ca varṣam 70|
skaṃdaitāstithayo nūnaṃ dvitīyādyāśca viśrutāḥ |
māsaiścaturbhiśca tataḥprāvṛtkāle śubhāvahāḥ 71|
prathamā śrāvaṇe māsi tathā bhādrapade parā |
tṛtīyāśvayujemāsi caturthī kārtike bhavet 72|
kaluṣā śrāvaṇe māsi tathā bhādrapademalā |
āśvine pretasaṃcārā kārtike yāmyakāmatā 73|

guha uvāca|
kasmātsā kaluṣā proktā kasmātsā nirmalā matā |
kasmātsā pretasaṃcārā kasmādyāmyā prakīrtitā 74|
sūta uvāca|
iti skaṃdavacaḥ śrutvā bhagavānbhūtabhāvanaḥ |
uvāca vacanaṃ ślakṣṇaṃ prahasanvṛṣabhadhvajaḥ 75|

maheśa uvāca|
purā vṛtravadhe vṛtte prāpte rājye puraṃdare |
brahmahatyāpanodārthamaśvamedhaḥ pravartitaḥ 76|
krodhādiṃdreṇa vajreṇa brahmahatyā niṣūditā |
ṣaḍvidhā sā kṣitau kṣiptā vṛkṣatoyamahītale 77|
nāryāṃ bhrūṇahaṇivahnau saṃvibhajya yathākramam |
tatpāpaśravaṇātpūrvaṃ dvitīyāyā dinena ca 78|
nārīvṛkṣanadībhūmivahnibhrūṇahanastathā |
kaluṣībhavanaṃ jāto hyatorthaṃ kaluṣā smṛtā 79|

madhukaiṭabhayo rakte purā magnānu medinī |
aṣṭāṃgulā pavitrā sā nārīṇāṃ tu rajomalam 80|
nadyaḥ prāvṛṇmalā sarvā vahnirūrdhvaṃ maṣīmalaḥ |
niryāsamalinā vṛkṣāḥ saṃgādbhrūṇahano malāḥ 81|
kaluṣāni caraṃtyasyāṃ tenaiṣā kaluṣā matā |
devarṣipitṛdharmāṇāṃ niṃdakā nāstikāḥ śaṭhāḥ 82|
teṣāṃ sā vāṅmalātpūtā dvitīyā tena nirmalā |
anadhyāyeṣu śāstrāṇi pāṭhayaṃti paṭhaṃti ca 83|
sāṃkhyakāstārkikāḥ śrautāsteṣāṃ śabdāpaśabdajāt |
malātpūtā dvitīyāyāṃ tatorthe nirmalā ca sā 84|
kṛṣṇasya janmanā vatsa trailokyaṃ pāvitaṃ bhavet |
nabhasyete vinirdiṣṭā nirmalā sā tithirbudhaiḥ 85|
agniṣvāttā barhiṣada ājyapāḥ somapāstathā |
pitṝnpitāmahānpretasaṃcārātpretasaṃcarā 86|
pretāstu pitaraḥ proktāsteṣāṃ tasyāṃ tu saṃcaraḥ |

putrapautrestudauhitraiḥ svadhāmaṃtraistu pūjitāḥ 87|
śrāddhadānamakhaistṛptā yāṃtyataḥ pretasaṃcarā |
mahālaye tu pretānāṃ saṃcāro bhuvi dṛśyate 88|
tenaiṣā pretasaṃcārā kīrtitā śikhivāhana |
yamasya kriyate pūjā yato'syā pāvake naraiḥ 89|
tenaiṣā yāmyakā proktā satyaṃ satyaṃ mayoditam |
etatkārtikamāhātmyaṃ ye śṛṇvaṃti narottamāḥ 90|
kārtikasnānajaṃ puṇyaṃ teṣāṃ bhavati niścitam 91|
kārtike ca dvitīyāyāṃ pūrvāhṇe yamamarcayet |
bhānujāyāṃ naraḥ snātvā yamalokaṃ na paśyati 92|
kārtike śuklapakṣe tu dvitīyāyāṃ tu śaunaka |
yamo yamunayā pūrvaṃ bhojitaḥ svagṛhe'citaḥ 93|
dvitīyāyāṃ mahotsargo nārakīyāśca tarpitāḥ |
pāpebhyo viprayuktāste muktāḥ sarvanibaṃdhanāt 94|
āśaṃsitāśca saṃtuṣṭāḥ sthitāḥ sarve yadṛcchayā |

teṣāṃ mahotsavo vṛtto yamarāṣṭrasukhāvahaḥ 95|
ato yamadvitīyeyaṃ triṣulokeṣu viśrutā |
tasmānnijagṛhe vipra na bhoktavyaṃ tato budhaiḥ 96|
snehena bhaginīhastādbhoktavyaṃ puṣṭivarddhanaṃ |
dānāni ca pradeyāni bhaginībhyo vidhānataḥ 97|
svarṇālaṃkāravastrāṇi pūjāsatkārasaṃyutam |
bhoktavyaṃ saha jāyāśca bhaginyāhastataḥ param 98|
sarvāsu bhaginīhastādbhoktavyaṃ balavarddhanam |
ūrje śukladvitīyāyāṃ pūjitastarpito yamaḥ 99|
mahiṣāsanamārūḍho daṃḍamudgarabhṛtprabhuḥ |
veṣṭitaḥ kiṃkaraihṛṣṭaistasmai yāmyātmane namaḥ 6.122.100|

yairbhaginyaḥ suvāsinyo vastradānādi toṣitāḥ |
na teṣāṃ vatsaraṃ yāvatkalaho na riporbhayam 101|
dhanyaṃ yaśasyamāyuṣyaṃ dharmakāmārthasādhanam |
vyākhyātaṃ sakalaṃ putra sarahasyaṃ mayānagha 102|

yasyāṃ tithau yamunayā yamarājadevaḥ saṃbhojitaḥ pratitithau svasṛsauhṛdena |
tasmātsvasuḥ karatalādiha yo bhunakti prāpnoti vittaśubhasaṃpadamuttamāṃ saḥ 103|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsasahasrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye|
dvāviṃśatyadhikaśatatamo'dhyāyaḥ 122|

English translation

Kārtikeya said :

1-2. O lord, now tell me in particular the fruit of Dīpāvalī . Why is it celebrated? What would be its deity? O lord, tell me what should be and should not be given during the festival. What (kind of) exultation is indicated during it? What sport is mentioned?

Sūta said :

3. Hearing these words of Kārtikeya , the lord who had burnt up Cupid, said, 'Well' and laughed and said these words, O Brāhmaṇas .

Śrī Śiva said :

4-20. O Kārtikeya, on the thirteenth day of the dark half of Kārtika , a man should offer a light to Yama outside (his house). Thereby untimely death is avoided. "May the Sun's son, with Death having a noose in his hand and with his wife, be pleased due to this offering of the light" Those who are scared of sins, should necessarily bathe at moon-rise on the fourteenth day of the dark half of Kārtika. He, being careful, should bathe early in the morning on the fourteenth day pierced (i.e. mixed) with the previous day of the dark half of Kārtika. Lakṣmī (resides) in oil and Gaṅgā in water. He who would bathe in the morning on Caturdaśī in Dīpāvalī does not see Yama's world. To destroy (i.e. to avoid) hell, he should whirl (round himself) apāmārga , tumbī , prapunnāṭa , vāhvala (twigs) while bathing. "O Apāmārga, being with a clod of furrowed land and with thorn and leaf, remove my sin, when repeatedly whirled." He should whirl over his head apāmārga and prapunnāṭa. Then with (i.e. by reciting) Yama's names, he should offer libations of water. "Salutation to Yama, Dharmarāja , Mṛtyu , Antaka , Vaivasvata , Kāla and Sarvabhūtakṣaya (Destroyer of all beings), Audumbara , Dadhna, Nīla , Parameṣṭhin, Vṛkodara , Citra , Citragupta ." Having worshipped the deities, he (i.e. the king) should offer a light to Naraka . Then at the break of night he should offer pleasing lights at the temples of Brahmā , Viṣṇu , Śiva etc., and especially at apartments on the tops of the houses, sanctuaries, assembly halls, rivers. ramparts, gardens, wells, streets, pleasure-groves near houses, stables and abodes of elephants also. O Kārtikeya, having, like this, bathed in the morning on the new-moon day, and having devoutly worshipped and saluted deities and dead ancestors, and having offered the pārvaṇa śrāddha with curd, ghee , milk etc., he should feed brāhmaṇas with various kinds of food, and apologise to them. Then, O dear one, in the afternoon the king should gratify the citizens. Having chitchatted with them, honoured them he should converse with them. O Kārtikeya, for one year love is generated among those who talk. Before Viṣṇu has got up, he should awaken Lakṣmī through the women.

21-32. When a man has awakened Lakṣmī at the time of her getting up through a good woman, for one year Lakṣmī does not leave him. The haters of gods (i.e. the demons) scared of Viṣṇu obtained fearlessness from the brāhmaṇas, after knowing (that Viṣṇu) was asleep in the Milky Ocean, and Lakṣmī had resorted to the lotus. “You are the lustre, Śrī Ravi (i.e. the Sun), the Moon, the Lightning, the Golden Star; the lustre occurring in the lustre of the lamp is the lustre of all the lustres. That Lakṣmī that lives on the earth, in the cowpen on the auspicious day of Dīpāvalī in Kārtika, may grant me a boon.” Śiva and Bhavānī took to playing with dice as a sport. Lakṣmī, propitiated by Bhavānī remained in the form of a cow. Formerly Pārvatī vanquished Śiva in the game of dice, and sent him away naked. So this Śiva is unhappy. Gaurī always remains happy. He who gets victory first (passes) the year happily. When the night passes like this, and people have their eyes half-closed, Alakṣmī is driven out of the courtyard of the house by the joyful city-women by means of sounding the musical instruments and drums. In the case of a defeat (in the game of dice) opposite will be the case. On the first day, when the sun has risen, Govardhana should be worshipped in the morning and one should play the game of dice at night. Then cows should be decorated; and they should not be used to carry (loads etc.) or should not be milked. “O Govardhana, O support of the earth, O protector of Gokula , O you who were lifted by the hand of Viṣṇu, give (us) crores of cows. That Lakṣmī who remains in the form of the cow of the regents of the quarter, and that carries ghee for the sacrifice, may remove my sin. May cows stand before me. May cows be behind me. May cows be in my heart. I live among cows.” Thus worship of Govardhana (should be done).

33-42. Having pleased with sincere devotion deities and good men, he should please others by giving food and (should please) the learned men by offering (i.e. speaking gentle) words. (He should please) the inmates of the harem by (giving them) garments, tāmbūlas , lights, flowers, camphor, saffron, food and eatables of superior and inferior quality. The king should please the chief of the village with gifts and vassals with wealth, and the hosts of foot soldiers good neck-ornaments and bracelets. The king should also please his ministers and his own people separately. Then having properly gratified wrestlers and actors, so also the bulls and large oxen fighting with one another and other soldiers and foot soldiers who are well-adorned being seated on a raised seat, he should see the actors, dancers and bards, and should cause to fight and roar the cows and buffaloes etc. which (he possesses). By means of sounding words (of calls) and responses he makes the cows attract their calves. Then, O Kārtikeya, he should put up a divine arch over the path in the eastern direction in the afternoon, tied to a pillar of the fort or a tree; (it should be made) of kuśa (grass) and should have many hanging strings of flowers. Observing many horses and elephants, he should take them and bulls with cows, so also he-buffaloes and she-buffaloes furious with bells to the base of the arch. Through the best brāhmaṇas who have offered a sacrifice, he should put up the arch. Then, he, of a good vow, should make obeisance by (reciting) this hymn:

43-57. “O mārgapāli, salutation to you who give happiness to all the world.” O Kārtikeya, at the base of the mārgapāli cows and great bulls go. Kings, princes and especially brāhmaṇas on crossing the mārgapāli, become free from disease and happy. Having done all this, at night he should actually worship Bali , the lord of demons, in a circle made on the ground. Having drawn, with five colours, (the picture of) Bali, the lord of demons, complete with all ornaments, accompanied by Vindhyāvali , surrounded by the demons Kūṣmāṇḍa , Maya , Jambhāru, Madhu , and with his entire face delighted, and with a crown and bright earrings, and again (drawing the picture of) the lord of demons with two arms in a small or big chamber in his own house, he should then worship it. The lord of kings, who, being pleased and with his ministers and priests, and with his mother, brothers, and kinsmen, worships (the demon-lord) with lotuses, red lotuses, flowers, white lotuses and blue lotuses, with sandal, flowers, offerings of eatables with milk, jaggery and sweetened milk, with liquor, flesh, wine, things eaten by licking or by sucking, (other) eatables and offerings, and by (reciting) this hymn, gets

happiness during that year: “O king Bali, O lord, O son of Virocana , salutation to you. O future Indra , O enemy of gods, accept this worship.” Having thus offered the worship and keeping awake at night, he should make (others) keep awake at night with actors, dancers, singers, and make people place (the image of) king Bali with white rice inside the house on a couch, and should worship him with fruits and flowers. O Kārtikeya, everything there should be done with reference to Bali. The sages, the seers of truth say that all those (objects) that are inexhaustible (come to him). Whatever small or big gift is made here, all that would be inexhaustible, auspicious, and would please Viṣṇu. May all the untractable practices of those men who do not worship you, Bali, at night, come to you.

58-69. O child, Viṣṇu himself, being pleased, has granted this great festival to Bali who had obliged the demons. O Kārtikeya, since then (this festival of) Kaumudī has commenced (for) ever. It melts all troubles and destroys all difficulties. It removes the grief of people, it fulfils desires, and brings about wealth, nourishment and happiness. The word ‘ku’ stands for the earth, the word ‘ muda ’ stands for joy. Due to the root (meaning) of the two (words coming together) the festival is said to be (i.e. called) Kaumudī, since the people mutually rejoice (during it) on the earth. They are glad and pleased, are happy, so it is called Kaumudī. O son, since during it red lotuses are offered to Bali by kings for (removing) their sins, therefore it is called Kaumudī. To the king who every year gives the earth, (clean) like a mirror, for a day and night to the king of demons, how can there be fear from diseases? He has plenty of corn, happiness, health, excellent wealth. All people are free from diseases and free from all calamities. So, to spread devotion on the earth, the Kaumudī (festival) is celebrated. O Kārtikeya, he who lives with a (particular) feeling during it (i.e. the festival) passes the year with that feeling of joy, sorrow etc. If he weaps, the year makes him weep; if he is delighted, the year is delightful. If he enjoys (the festival) he enjoys the year; if he is happy, the year will be happy. Therefore, good men should joyfully celebrate Kaumudī. This day in Kārtika is said to be sacred to Viṣṇu and demons.

70-73. Of the families of the intelligent ones, having happiness due to (giving) gifts and enjoyments, who celebrate the light festival pleasing all, and who worship Bali, the entire year giving the lord(?), passes happily. O Skanda , these dates beginning with the second are well known. For four months and then in the rainy season they cause well-being. The first is in the month of Śrāvaṇa ; the second is in the month of Bhādrapada ; the third is in Āśvina ; the fourth would be (i.e. fall) in Kārtika. Kaluṣā falls in the month of Śrāvaṇa, Amalā in Bhādrapada, Pretasaṃcārā in Āśvina, and Yāmyakāmyatā in Kārtika.

Kārtikeya said :

74. Why is the one (in Śrāvaṇa) called Kaluṣā? Why is the one (in Bhādrapada) said to be Nirmalā? Why is the one (in Āśvina called Pretasaṃcārā? And why is the fourth called Yāmyā ?

Sūta said :

75. Hearing these words of Kārtikeya, the Bull-bannered lord, the cause of the beings, laughed, and spoke (these) gentle words.

Maheśa said :

76-88. Formerly when Vṛtra was killed and Indra obtained the kingdom, a horse sacrifice was commenced to remove the sin of the brāhmaṇa ’s murder. Indra angrily killed the brāhmaṇa (Vṛtra) with his thunderbolt. The (sin of the) killing was thrown down on the earth in six ways: in a tree, in

water, on the land, in a woman, in one who causes abortion, and in fire after dividing it in due order. Due to hearing about that sin, with the day previous to the second, a woman, a tree, a river, the land, fire, and one who procures an abortion are polluted. For this reason it is called Kaluṣā. Formerly the earth merged into the blood of Madhu and Kaiṭabha . Therefore (to the measure of) eight fingers she is impure. The menstrual flow of women is impure. All the rivers in the rainy season are impure. Fire (going) up is impure due to soot. Trees are impure due to exudation. Those that cause an abortion are impure due to contact. Filth moves on this day. Therefore, she is said to be Kaluṣā. There are the wicked atheists who censure the good practices of gods and sages. The second one is pure from the filth of their words. Therefore, it is Nirmalā. The Sāṃkhyas , Tārkikas (i.e. logicians) teach and study the sacred texts on days forbidden for study. On the second (i.e. Amalā) day the Śruti -followers are purified from the filth of their words and bad words. Therefore it (is called) Nirmalā. O child, the three worlds would be purified due to the birth of Kṛṣṇa in Śrāvaṇa. The wise ones have indicated it as Nirmalā. The Pretasaṃcārā is (so called) because of movements of the dead ancestors, grandsires like the Agniṣvāttas , the Barhiṣads , the Ājyapas , and the Somapas also. The dead ancestors are called departed spirits. They move on that (day). They are worshipped with Svadhā hymns by their sons, and the sons of their sons and daughters. They, moving departed spirits, leave after being gratified by means of śrāddhas , gifts and sacrifices. The spirits are seen to move on the earth on the Mahālaya .

89-103. Therefore, O Kārtikeya, it is called Pretasaṃcārā, Since, O Kārtikeya, on this day worship is offered to Yama by men, therefore, it is called Yāmyakā. I have told the truth and the truth (only). Those best men who listen to the importance of Kārtika, certainly get the religious merit due to the (daily) bath in Kārtika. A man, having bathed on the Bhānujā on the second day of Kārtika, should worship Yama in the morning. (Thereby) he does not see Yama. O Śaunka, formerly, on the second day of the bright half of Kārtika, Yama was fed and honoured by Yamunā in her house. On the second day a great gift (is given). Denizens of hell are gratified. They, separated (i.e. freed) from sins, are free from all bondage. They all, being praised, remain pleased as they like. This great festival, giving pleasure to Yama's region, takes place for them. Therefore, this Yamadvitīyā is well known in the three worlds, and so the wise should not eat at home (on this day). They should affectionately take a nourishing meal at their sister's hand; gifts should duly be given to sisters. Then along with the gift of golden ornaments and garments and honouring (their sister) they should eat from the hand of their sister of whole blood. The meal from the sister's hand should be taken on all (these days). It is nourishing. Yama is gratified on the second day of bright half of Kārtika. Yama is mounted upon the seat (i.e. back) of a he-buffalo. The lord holds a staff and a mallet. He is surrounded by his jubilant servants. Obeisance to him of the nature of Yāmyā. For those who have pleased their sisters whose husbands are alive, with gifts of garments etc. there is no quarrel (with anyone), nor any fear from their enemy during the year. O sinless one, O my son, I have told you the entire account along with its secret. It is blessed, gives success, increases the (span of) life, and is the means of righteous acts and enjoyments. Since on this day god Yamarāja was well-fed by Yamunā with a sister's affection (for her brother), therefore he who, on this day, eats from the hand of his sister, gets wealth and excellent riches.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 123

Instructions Concerning the Fast

Chapter 535 of 693 · 43 detected Sanskrit verse markers

Sanskrit

कार्तिकेय उवाच।
भगवञ्च्छ्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।
विधिं मासोपवासस्य फलं चास्य यथोदितम् १।
यथाविधि नरैः कार्या व्रतचर्या यथा भवेत् ।
आरभ्यते यथापूर्वं समाप्यं हि यथाविधि २।
यावत्संख्यं तु कर्तव्यं तत्प्रब्रूहि महेश्वर ।
व्रतमेतत्सुरश्रेष्ठ विस्तरेण ममानघ ३।
श्रीरुद्र उवाच।
साधु पावकि सर्वं ते यत्पृष्टं प्रब्रुवेऽनघ ।
भक्त्या मतिमतां श्रेष्ठ शृणुष्व गदतो मम ४।
सुराणां च यथा विष्णुस्तपतां च यथा रविः ।
मेरुः शिखरिणां यद्वद्वैनतेयश्च पक्षिणाम् ५।
तीर्थानां तु यथा गंगा प्रजानां तु यथा वणिक् ।
श्रेष्ठं सर्वव्रतानां तु तद्वन्मासोपवासनम् ६।
सर्वव्रतेषु यत्पुण्यं सर्वतीर्थेषु चैव हि ।

सर्वदानोद्भवं चैव लभेन्मासोपवासकृत् ७।
अग्निष्टोमादिभिर्यज्ञैर्विविधैर्भूरिदक्षिणैः ।
न तत्पुण्यमवाप्नोति यन्मासपरिलंघनात् ८।
तेन जप्तं हुतं दत्तं तपस्तप्तं कृता स्वधा ।
यः करोति विधानेन नरो मासमुपोषणम् ९।
उद्दिश्य वैष्णवं यज्ञं समभ्यर्च्य जनार्दनम् ।
गुरोराज्ञां ततो लब्ध्वा कुर्यान्मासोपवासनम् १०।
वैष्णवानि यथोक्तानि कृत्वा सर्वव्रतानि तु ।
द्वादश्यादीनि पुण्यानि ततो मासमुपावसेत् ११।
अतिकृच्छ्रं च पाराकं कृत्वा चांद्रायणं ततः ।
मासोपवासं कुर्वीत ज्ञात्वा देह बलाबलम् १२।
वानप्रस्थो यतिर्वापि नारी वा विधवा मुने ।
मासोपवासं कुर्वीतगुरोर्विप्राज्ञया ततः १३।
आश्विनस्यामले पक्षे एकादश्यामुपोषितः ।
व्रतमेतत्तु गृह्णीयाद्यावत्त्रिंशद्दिनानि तु १४।

वासुदेवं समभ्यर्च्य कार्तिकं सकलं नरः ।
मासं चोपवसेद्यस्तु स मुक्तिफलभाग्भवेत् १५।
अच्युतस्यालये भक्त्या त्रिकालं कुमुदैः शुभैः ।
मालतींदीवरैः पद्मैः कमलैस्तु सुगंधिभिः १६।
कुंकुमोशीरकर्पूरैर्विलिप्य वरचंदनैः ।
नैवेद्यधूपदीपाद्यैरर्चयेच्च जनार्दनम् १७।
मनसा कर्मणा वाचा पूजयेद्गरुडध्वजम् ।
कुर्वन्नरस्त्रीविधवा बृहद्भक्तिर्जितेंद्रियः १८।
नाम्नामेव तथालापं विष्णोः कुर्यादहर्निशम् ।
भक्त्या विष्णोस्तुतिर्वाच्या मिथ्यालापविवर्जिता १९।
सर्वसत्वदयायुक्तः शांतवृत्तिरहिंसकः ।
सुप्तो बाह्यासनस्थो वा वासुदेवं प्रकीर्तयेत् २०।
स्मृत्वालोकनगंधादि स्वादितं परिकीर्तितम् ।
अन्नस्य वर्जयेद्ग्रासं ग्रासानां सम्प्रमोक्षणम् २१।
गात्राभ्यंगं शिरोभ्यंगं तांबूलं सविलेपनम् ।

व्रतस्थो वर्जयेत्सर्वं यच्चान्यच्च निराकृतम् २२।
न व्रतस्थः स्पृशेत्किंचिद्विकर्मस्थं न चालयेत् ।
देवतायतने तिष्ठन्गृहस्थश्चाचरेद् व्रतम् २३।
कृत्वा मासोपवासं तु यथोक्तविधिना नरः ।
नारी वा विधवा साध्वी वासुदेवं समर्चयेत् २४।
अन्यूनाधिकमेवं तु व्रतं त्रिंशद्दिनैरिति ।
कृत्वा मासोपवासं तु संयतात्मा जितेंद्रियः २५।
ततोऽर्चयेदेव पुण्यं द्वादश्यां गरुडध्वजम् ।
पूजयेत्पुष्पमालाभिर्गंधधूपविलेपनैः २६।
वस्त्रालंकारवाद्यैश्च तोषयेदच्युतं नरः ।
संस्नापयेद्धरिं भक्त्या तीर्थचंदनवारिभिः २७।
चंदनेनानुलिप्तांगं धूपपुष्पैरलंकृतम् ।
वस्त्रदानादिभिश्चैव भोजयित्वा द्विजोत्तमान् २८।
दद्याच्च दक्षिणां तेभ्यः प्रणिपत्य क्षमापयेत् ।
विप्रान्क्षमापयित्वा तु विसृज्याभ्यर्च्य पूज्य च २९।

एवं वित्तानुसारेण भक्तियुक्तेन शक्तितः ।
एवं मासोपवासान्हि कृत्वाभ्यर्च्य जनार्दनम् ३०।
भोजयित्वा द्विजांश्चैव विष्णुलोके महीयते ।
एवं मासोपवासांते वृत्वा विप्रांस्त्रयोदश ३१।
निर्यापयेत्ततस्तान्वै विधिना येन तच्छृणु ।
कारयेद्वैष्णवं यज्ञमेकादश्यामुपोषितः ३२।
पूजयित्वा तु देवेशमाचार्यानुज्ञया हरिम् ।
अर्चयित्वा यथाशक्त्या ह्यभिवाद्य गुरुं तथा ३३।
ततोनुभोजयेद्विप्रान्नमस्कारपुरःसरम् ।

विशुद्धकुलचारित्रान्विष्णुपूजनतत्परान् ३४।
पूजयित्वा तथा सर्वान्भोजयित्वा त्रयोदश।
तांबूलवस्त्रयुग्मानि भोजनाच्छादनानि च ३५।
योगपट्टानि सूत्राणि ब्रह्मसूत्राणि चैव हि।
दत्त्वा चैव द्विजाग्र्येभ्यः पूजयित्वा प्रणम्य च ३६।
ततोनुपूजयेद्भक्त्या शय्यास्तरणसंस्कृताम्।

साच्छादनां शुभां श्रेष्ठां सोपधानामलंकृताम् ३७।
कारयित्वात्मनोमूर्तिं कांचनीं तु स्वशक्तितः।
न्यसेत्तस्यां तु शय्यायामर्चयित्वा स्रगादिभिः ३८।
आसनं पादुका छत्रं वस्त्रयुग्ममुपानहौ।
पवित्राणि च पुष्पाणि शय्यायामुपकल्पयेत् ३९।
एवं शय्यां तु संकल्प्य प्रणिपत्य च तान्द्विजान्।
प्रार्थयेच्चानुमोदार्थं विष्णुलोकं व्रजाम्यहम् ४०।
ततो व्रजेन्नरः प्रेष्ठं विष्णोः स्थानमनामयम्।
मंडपस्थांस्तु तान्विप्रानिति वाच्यं मुहुर्मुहुः ४१।
मंत्रहीनं भक्तिहीनं क्रियाहीनं द्विजोत्तमाः।
सर्वं संपूर्णतां यातु भवद्वाक्यप्रसादतः।
विधिर्मासोपवासस्य यथावत्परिकीर्तितः ४२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे श्रीकृष्णसत्यभामासंवादे मासोपवासकथनंनाम त्रयोविंशत्यधिकशततमोऽध्यायः १२३।

Roman transliteration

kārtikeya uvāca|
bhagavañcchrotumicchāmi vratānāmuttamaṃ vratam |
vidhiṃ māsopavāsasya phalaṃ cāsya yathoditam 1|
yathāvidhi naraiḥ kāryā vratacaryā yathā bhavet |
ārabhyate yathāpūrvaṃ samāpyaṃ hi yathāvidhi 2|
yāvatsaṃkhyaṃ tu kartavyaṃ tatprabrūhi maheśvara |
vratametatsuraśreṣṭha vistareṇa mamānagha 3|
śrīrudra uvāca|
sādhu pāvaki sarvaṃ te yatpṛṣṭaṃ prabruve'nagha |
bhaktyā matimatāṃ śreṣṭha śṛṇuṣva gadato mama 4|
surāṇāṃ ca yathā viṣṇustapatāṃ ca yathā raviḥ |
meruḥ śikhariṇāṃ yadvadvainateyaśca pakṣiṇām 5|
tīrthānāṃ tu yathā gaṃgā prajānāṃ tu yathā vaṇik |
śreṣṭhaṃ sarvavratānāṃ tu tadvanmāsopavāsanam 6|
sarvavrateṣu yatpuṇyaṃ sarvatīrtheṣu caiva hi |

sarvadānodbhavaṃ caiva labhenmāsopavāsakṛt 7|
agniṣṭomādibhiryajñairvividhairbhūridakṣiṇaiḥ |
na tatpuṇyamavāpnoti yanmāsaparilaṃghanāt 8|
tena japtaṃ hutaṃ dattaṃ tapastaptaṃ kṛtā svadhā |
yaḥ karoti vidhānena naro māsamupoṣaṇam 9|
uddiśya vaiṣṇavaṃ yajñaṃ samabhyarcya janārdanam |

gurorājñāṃ tato labdhvā kuryānmāsopavāsanam 10|
vaiṣṇavāni yathoktāni kṛtvā sarvavratāni tu |
dvādaśyādīni puṇyāni tato māsamupāvaset 11|
atikṛcchṝṃ ca pārākaṃ kṛtvā cāṃdrāyaṇaṃ tataḥ |
māsopavāsaṃ kurvīta jñātvā deha balābalam 12|
vānaprastho yatirvāpi nārī vā vidhavā mune |
māsopavāsaṃ kurvītagurorviprājñayā tataḥ 13|
āśvinasyāmale pakṣe ekādaśyāmupoṣitaḥ |
vratametattu gṛhṇīyādyāvattriṃśaddināni tu 14|

vāsudevaṃ samabhyarcya kārtikaṃ sakalaṃ naraḥ |
māsaṃ copavasedyastu sa muktiphalabhāgbhavet 15|
acyutasyālaye bhaktyā trikālaṃ kumudaiḥ śubhaiḥ |
mālatīṃdīvaraiḥ padmaiḥ kamalaistu sugaṃdhibhiḥ 16|
kuṃkumośīrakarpūrairvilipya varacaṃdanaiḥ |
naivedyadhūpadīpādyairarcayecca janārdanam 17|
manasā karmaṇā vācā pūjayedgaruḍadhvajam |
kurvannarastrīvidhavā bṛhadbhaktirjiteṃdriyaḥ 18|
nāmnāmeva tathālāpaṃ viṣṇoḥ kuryādaharniśam |
bhaktyā viṣṇostutirvācyā mithyālāpavivarjitā 19|
sarvasatvadayāyuktaḥ śāṃtavṛttirahiṃsakaḥ |
supto bāhyāsanastho vā vāsudevaṃ prakīrtayet 20|
smṛtvālokanagaṃdhādi svāditaṃ parikīrtitam |
annasya varjayedgrāsaṃ grāsānāṃ sampramokṣaṇam 21|
gātrābhyaṃgaṃ śirobhyaṃgaṃ tāṃbūlaṃ savilepanam |

vratastho varjayetsarvaṃ yaccānyacca nirākṛtam 22|
na vratasthaḥ spṛśetkiṃcidvikarmasthaṃ na cālayet |
devatāyatane tiṣṭhangṛhasthaścācared vratam 23|
kṛtvā māsopavāsaṃ tu yathoktavidhinā naraḥ |
nārī vā vidhavā sādhvī vāsudevaṃ samarcayet 24|
anyūnādhikamevaṃ tu vrataṃ triṃśaddinairiti |
kṛtvā māsopavāsaṃ tu saṃyatātmā jiteṃdriyaḥ 25|
tato'rcayedeva puṇyaṃ dvādaśyāṃ garuḍadhvajam |
pūjayetpuṣpamālābhirgaṃdhadhūpavilepanaiḥ 26|
vastrālaṃkāravādyaiśca toṣayedacyutaṃ naraḥ |
saṃsnāpayeddhariṃ bhaktyā tīrthacaṃdanavāribhiḥ 27|
caṃdanenānuliptāṃgaṃ dhūpapuṣpairalaṃkṛtam |
vastradānādibhiścaiva bhojayitvā dvijottamān 28|
dadyācca dakṣiṇāṃ tebhyaḥ praṇipatya kṣamāpayet |
viprānkṣamāpayitvā tu visṛjyābhyarcya pūjya ca 29|

evaṃ vittānusāreṇa bhaktiyuktena śaktitaḥ |
evaṃ māsopavāsānhi kṛtvābhyarca janārdanam 30|
bhojayitvā dvijāṃścaiva viṣṇuloke mahīyate |
evaṃ māsopavāsāṃte vṛtvā viprāṃstrayodaśa 31|
niryāpayettatastānvai vidhinā yena tacchṛṇu |
kārayedvaiṣṇavaṃ yajñamekādaśyāmupoṣitaḥ 32|
pūjayitvā tu deveśamācāryānujñayā harim |
arcayitvā yathāśaktyā hyabhivādya guruṃ tathā 33|
tatonubhojayedviprānnamaskārapuraḥsaram |
viśuddhakulacāritrānviṣṇupūjanatatparān 34|
pūjayitvā tathā sarvānbhojayitvā trayodaśa |

tāṃbūlavastrayugmāni bhojanācchādanāni ca 35|
yogapaṭṭāni sūtrāṇi brahmasūtrāṇi caiva hi |
dattvā caiva dvijāgryebhyaḥ pūjayitvā praṇamya ca 36|
tatonupūjayedbhaktyā śayyāstaraṇasaṃskṛtām |

sācchādanāṃ śubhāṃ śreṣṭhāṃ sopadhānāmalaṃkṛtām 37|
kārayitvātmanomūrtiṃ kāṃcanīṃ tu svaśaktitaḥ |
nyasettasyāṃ tu śayyāyāmarcayitvā sragādibhiḥ 38|
āsanaṃ pādukā chatraṃ vastrayugmamupānahau |
pavitrāṇi ca puṣpāṇi śayyāyāmupakalpayet 39|
evaṃ śayyāṃ tu saṃkalpya praṇipatya ca tāndvijān |
prārthayeccānumodārthaṃ viṣṇulokaṃ vrajāmyaham 40|
tato vrajennaraḥ preṣṭhaṃ viṣṇoḥ sthānamanāmayam |
maṃḍapasthāṃstu tānviprāniti vācyaṃ muhurmuhuḥ 41|
maṃtrahīnaṃ bhaktihīnaṃ kriyāhīnaṃ dvijottamāḥ |
sarvaṃ saṃpūrṇatāṃ yātu bhavadvākyaprasādataḥ |
vidhirmāsopavāsasya yathāvatparikīrtitaḥ 42|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe śrīkṛṣṇasatyabhāmāsaṃvāde māsopavāsakathanaṃnāma trayoviṃśatyadhikaśatatamo'dhyāyaḥ 123|

English translation

Kārtikeya said :

1-3. O lord, I wish to listen to the vow which is best among the vows; so also the mode of observing the fast for a month and the fruit of it as is told; and also how the vow is to be commenced, and how it is to be duly completed. O lord, tell me in detail the number (of days) for which this vow is to be observed, O best of the gods.

Śrī Rudra said :

4-17. Well, O kārtikeya , hear from me who am telling you, all that you have devoutly asked, O best among the intelligent. As Viṣṇu is among gods, as the Sun is among the shining ones, as Meru is among mountains, and Garuḍa among birds, as Gaṅgā is among holy places, as the trader is among the subjects, so is this fast for a month the best of all vows. He who observes the fast for a month would obtain the merit of all vows, and all holy places, and the fruit due to all gifts. A man does obtain that merit by means of sacrifices like Agniṣṭoma (performed) with profuse gifts, which he obtains by fasting for a month. A man who duly observes the fast for a month, has (indeed) muttered (hymns), has offered oblations into fire, has given (gifts), has practised penance, and performed svadhā (i.e. pleased his dead ancestors by offering them oblations). Dedicating a sacrifice to Viṣṇu, and having worshipped him, and having secured his preceptor's order, he should fast for a month. Having observed all the auspicious vows as prescribed for the devotee of Viṣṇu, such as Dvādaśī, he should then observe the fast for a month. Having observed Atikṛcchra, Pārāka and Cāndrāyaṇa (vows) he, considering his physical strength and weakness, should observe the fast for a month. An anchorite or an ascetic or a widow should observe the fast for a month with the preceptor's— brāhmaṇa 's—order. Having bathed and fasted on the eleventh of Āśvina , he should take up this vow for thirty days. That man who, worshipping Viṣṇu, would fast for the entire month of Kārtika , would enjoy the fruit of salvation. In the temple of Viṣṇu he should devoutly worship Viṣṇu three times (a day) with jasmine flowers, blue lotuses, lilies and lotuses, camphor and besmearing (the image) with saffron, sandal, and excellent

sandal, (should worship him) with offerings of eatables, incense and lights.

18-29. A man, a woman or a widow, having great devotion and with his senses conquered, should worship the Garuḍa-bannered (god Viṣṇu) with mind, deeds and words, and should day and night utter the names of Viṣṇu. He should devoutly and without false words utter Viṣṇu's praise. Full of compassion for all beings, of a tranquil temperament, harmless, sleeping and sitting on a seat outside, he should narrate (the praise of) Viṣṇu. He should avoid thinking, seeing, enjoying fragrant articles, and talking of food, and should give up (taking) morsels. He should avoid smearing his body with oil, smearing his head with oil, (chewing) tāmbūla , smearing his body when he is observing the vow, and should avoid everything that is prohibited. While observing the vow he should not touch anything and should not disturb anyone doing a deed. A householder, remaining in a temple, should certainly observe the vow. A man, a good woman or a widow, having duly observed the fast for a month, should worship Viṣṇu properly. With his mind controlled and senses conquerred, he should observe this vow without anything wanting or additional for thirty days, and should observe the fast for a month, and then on the Dvādaśī (day) he should worship the auspicious Garuḍa-bannered (god). He should worship him with garlands of flowers, sandal, incense, and by besmearing (his image). A man should please Viṣṇu with clothes, ornaments, and (by playing upon) musical instruments. With water from holy places and mixed with sandal he should devoutly bath the image of Viṣṇu. He should (worship) the image besmeared with sandal, and adorneed with incense and flowers. Having fed best brāhmaṇas and pleased them with dakṣiṇā (i.e. presents), and saluting them he should apologise to them. Having apologised to the brāhmaṇas, he should dismiss them after having honoured and worshipped them.

30-42. In this way having observed the fast for a month and worshipped Viṣṇu according to his monetary capacity, with devotion, and having fed the brāhmaṇas according to his capacity he is honoured in the heaven of Viṣṇu. Now listen to the manner in which at the end of the fast for a month, having chosen thirteen brāhmaṇas, he should dismiss them. Observing a fast on the Ekādaśī day, he should perform a sacrifice (in honour) of Viṣṇu. Having, with the consent of his preceptor, worshipped the lord of gods, and having, according to his capacity, honoured his preceptor, he should salute his preceptor. Then he should feed after saluting the brāhmaṇas of a pure character and family and greatly devoted to worshipping Viṣṇu. Then having worshipped and fed all the brāhmaṇas and having given the best brāhmaṇas tāmbūlas , pairs of garments, food and coverings, so also yogapaṭṭas (i.e. cloths thrown over the back and knees of ascetics during abstract meditation), threads and sacred threads and then having saluted them, he should devoutly honour them. He should prepare a bed furnished with a cover, well-covered, beautiful, excellent, with pillows and decorated. Then, having according to his capacity, got fashioned his (i.e. Viṣṇu's) golden image, he should put it on the bed after worshipping it with garlands etc. On the bed he should put a seat, wooden sandals, an umbrella, a pair of garments and shoes, and pure flowers. Having thus made the bed, and having saluted those brāhmaṇas, he should request the brāhmaṇas for their consent and say: "I am going to Viṣṇu's world." Then the best man would go to Viṣṇu's healthy abode. He should repeatedly say to the brāhmaṇas seated in the pavilion: "O best brāhmaṇas, may all that is without the (proper) hymns and (proper) acts, be fully accomplished due to the favour of your words." I have (thus) properly told (you) the manner of (observing) the vow of the fast for a month.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 124

Haribodhinī, Bhīṣmapañcaka etc.

Chapter 536 of 693 · 97 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच।
प्रबोधिन्याश्च माहात्म्यं पापघ्नं पुण्यवर्द्धनम् ।
मुक्तिदं तत्वबुद्धीनां शृणुष्व सुरसत्तम १।
तावद्वर्जति सेनानि गंगा भागीरथी क्षितौ ।
यावन्नायाति पापघ्नी कार्तिके हरिबोधिनी २।
तावद्वच्छंति तीर्थानि आसमुद्र सरांसि च ।
यावत्प्रबोधिनी विष्णोस्तिथिर्नायाति कार्तिके ३।
अश्वमेधसहस्राणि राजसूयशतानि च ।
एकेनैवोपवासेन प्रबोधिन्यां यथाऽभवत् ४।
दुर्लभं चैव दुष्प्राप्यं त्रैलोक्ये सचराचरे ।
तदपि प्रार्थितं विप्र ददाति प्रतिबोधिनी ५।
ऐश्वर्यं संसृतिं ज्ञानं राज्यं च सुखसंपदम् ।
ददात्युपोषिता विप्र हेलया हरिबोधिनी ६।
मेरुमंदरतुल्यानि पापान्युपार्जितानि च ।
एकेनैवोपवासेन दहते हरिबोधिनी ७।

उपवासं प्रबोधिन्यां यः करोति स्वभावतः ।
विधिना नरशार्दूल यथोक्तं लभते फलम् ८।
पूर्वजन्मसहस्रेषु पापं यत्समुपार्जितम् ।
जागरेण प्रबोधिन्यां दह्यते तूलराशिवत् ९।
शृणु षण्मुख वक्ष्यामि जागरस्य च लक्षणम् ।
यस्य विज्ञानमात्रेण दुर्लभो न जनार्दनः १०।
गीतं वाद्यं च नृत्यं च पुराणपठनं तथा ।
धूपं दीपं च नैवेद्यं पुष्पं गंधानुलेपनम् ११।
फलमर्घ्यं च श्रद्धा च दानमिंद्रियसंयमम् ।
सत्यान्वितं विनिद्रं च मुदायुक्तं क्रियान्वितम् १२।
साश्चर्यं चैव सोत्साहमालस्यादिविवर्जितम् ।
प्रदक्षिणादिसंयुक्तं नमस्कारपुरःसरम् १३।
नीराजनसमायुक्तमनिर्विण्णेन चेतसा ।
यामे यामे महाभाग कुर्वन्नीराजनं हरेः १४।
एतैर्गुणैः समायुक्तं कुर्याज्जागरणं विभोः ।

एकाग्रमानसो यस्तु न पुनर्जायते भुवि १५।
य एवं कुरुते भक्त्या वित्तशाठ्यविवर्जितैः ।
जागरं वासरे विष्णोर्नीयते परमां गतिम् १६।
पुरुषसूक्तेन यो नित्यं कार्तिके अर्चयेद्धरिम् ।
वर्षकोटिसहस्राणि पूजितस्तेन केशवः १७।
यथोक्तेन विधानेन पंचरात्रोदितेन वै ।
कार्तिके त्वर्चयेन्नित्यं मुक्तिभागी भवेन्नरः १८।
नमोनारायणायेति कार्तिके योऽर्चयेद्धरिम् ।
स मुक्तो नारकैर्दुःखैः पदं गच्छत्यनामयम् १९।
हरेर्नामसहस्रं च गजराजस्य मोक्षणम् ।
कार्तिके पठते यस्तु पुनर्जन्म न विंदति २०।
युगकोटिसहस्राणि मन्वंतरशतानि च ।
द्वादश्यां कार्तिके मासि जागरी वसते दिवि २१।
कुले तस्य च संजाताः शतशोऽथ सहस्रशः ।
प्राप्नुवंति पदं विष्णोस्तस्मात्कुर्वीत जागरम् २२।

कार्तिके पश्चिमे यामे स्तवं गानं करोति यः ।
श्वेतद्वीपे तु वसते पितृभिः सह भामिनि २३।
नैवेद्यदानं हरये कार्तिके दिनसंक्षये ।
युगानि वसते स्वर्गे तावंति मुनिसत्तमाः २४।
अक्षयं मुनिशार्दूल मालतीकमलार्चनम् ।
अर्चयेद्देवदेवेशं स याति परमं पदम् २५।
कार्तिके शुक्लपक्षे तु कृत्वा ह्येकादशीं नरः ।
प्रातर्दत्त्वा शुभान्कुंभान्स याति मम मंदिरम् २६।
कार्त्तिकेय उवाच।
भगवन्नुच्यतां पुण्यं व्रतानां परमं व्रतम् ।
कर्तव्यं कार्तिके मासि भवता भीष्मपंचकम् २७।
विधानं तस्य च फलं तथैव सुरसत्तम ।
कथयस्व प्रसादान्मे मुनीनां च पितामह २८।
ईश्वर उवाच।
प्रवक्ष्यामि महापुण्यं व्रतं विधिमतां वरः ।

भीष्मेणैतद्यतः प्राप्तं व्रतं पंचदिनात्मकम् २९।
सकाशाद्व्रासुदेवस्य तेनोक्तं भीष्मपंचकम् ।
व्रतस्यास्य गुणान्वक्तुं कः शक्तः केशवादृते ३०।
कार्तिके शुक्लपक्षे तु शृणु धर्मं पुरातनम् ।
वसिष्ठभृगुगर्गाद्यैश्चीर्णं कृतयुगादिषु ३१।
अंबरीषेण भोगाद्यैश्चीर्णं त्रेतायुगादिषु ।
ब्राह्मणैर्ब्रह्मचर्येण जपहोमक्रियादिभिः ३२।
क्षत्रियैश्च तथा वैश्यैः सत्यशौचपरायणैः ।
दुष्करं सत्यहीनानामशक्यं बालचेतसाम् ३३।

दुष्करं भीष्ममित्याहुर्न शक्यं प्राकृतैर्नरैः ।
यस्तत्करोति विप्रेंद्र तेन सर्वं कृतं भवेत् ३४।
व्रतं चैतन्महापुण्यं महापातकनाशनम् ।
अतो नरैः प्रयत्नेन कर्त्तव्यं भीष्मपंचकम् ३५।
कार्तिकस्यामलेपक्षे स्नात्वा सम्यग्विधानतः ।
एकादश्यां तु गृह्णीयाद्व्रतं पंचदिनात्मकम् ३६।

प्रातः स्नात्वा विशेषेण मध्याह्ने च तथा व्रती ।
नद्यां निर्झरगर्ते वा समालभ्य च गोमयम् ३७।
यवव्रीहितिलैः सम्यक्पितॄन्संतर्पयेत्क्रमात् ।
स्नात्वा मौनं नरः कृत्वा धौतवासा दृढव्रतः ३८।
भीष्मायोदकदानं च अर्घ्यं चैव प्रयत्नतः ।
पूजा भीष्मस्य कर्त्तव्या दानं दद्यात्प्रयत्नतः ३९।
पंचरत्नं विशेषेण दत्त्वा विप्राय यत्नतः ।
वासुदेवोऽपि संपूज्यो लक्ष्मीयुक्तः सदा प्रभुः ४०।
पंचके पूजयित्वा तु कोटिकल्पानि तुष्यति ।
यत्किंचित्क्रियते सर्वं पंचधातुप्रकल्पयेत् ४१।
संवत्सरव्रतानां च लभते सकलं फलम् ।
कृत्वा तूदकदानं तु तथार्घ्यस्य च दापनम् ४२।
मंत्रेणानेन यः कुर्यान्मुक्तिभागी भवेन्नरः ४३।
वैयाघ्रपादगोत्राय सांकृते प्रवराय च ।
अपुत्राय ददाम्येतदुदकं भीष्मवर्मणे ४४।

वसूनामवताराय शंतनोरात्मजाय च ।
अर्घ्यं ददामि भीष्माय आजन्मब्रह्मचारिणे ४५ इति अर्घ्यमंत्रः ।
अनेन विधिना यस्तु पंचकं तु समापयेत् ।
अश्वमेधसमं पुण्यं प्राप्नोत्यत्र न संशयः ४६।
पंचाहमपि कर्तव्यं नियमं च प्रयत्नतः ।
नियमेन विना पुत्र न भाव्यं व्रतकर्मणा ४७।
उत्तरायणहीनाय भीष्माय प्रददौ हरिः ।
उत्तरायणहीनोऽपि शुद्धिं लग्नं विना शुभाः ४८।
ततः संपूजयेद्देवं सर्वपापहरं हरिम् ।
अनंतरं प्रयत्नेन कर्तव्यं भीष्मपंचकम् ४९।
स्नापयेत जलैर्भक्त्या मधुक्षीरघृतेन च ।
तथैव पंचगव्येन गंधचंदनवारिणा 6.124.५०।
चंदनेन सुगंधेन कुंकुमेनाथ केशवम् ।
कर्पूरोशीरमिश्रेण लेपयेद्गरुडध्वजम् ५१।
अर्चयेद्दुचिरैः पुष्पैर्गंधधूपसमन्वितैः ।

गुग्गुलुं घृतसंयुक्तं दहेत्कृष्णाय भक्तिमान् ५२।
दीपकं तु दिवारात्रौ दद्यात्पंचदिनादिषु ।

नैवेद्यं देवदेवस्य परमान्नं निवेदयेत् ५३।
एवमभ्यर्चयेद्देवं संस्मृत्य च प्रणम्य च ।
ॐ नमो वासुदेवाय जपेदष्टोत्तरं शतम् ५४।
जुहुयाच्च घृताभ्यक्तैस्तिलव्रीहियवादिभिः ।
षडक्षरेण मंत्रेण स्वाहाकारान्वितेन च ५५।
उपास्य पश्चिमां संध्यां प्रणम्य गरुडध्वजम् ।
जपित्वा पूर्ववन्मंत्रं क्षितिशायी भवेद्व्रती ५६।
सर्वमेतद्विधानं तु कार्यं पंचदिनानि तु ।
विशेषोऽत्र व्रते ह्यस्मिन्यदन्यूनं शृणुष्व तत् ५७।
प्रथमेऽह्नि हरेः पादौ पूजयेत्कमलैर्व्रती ।
द्वितीये बिल्वपत्रेण जानुदेशं समर्चयेत् ५८।
ततोनुपूजयेच्छीर्षं मालत्या चक्रपाणिनः ।
कार्तिक्यां देवदेवस्य भक्त्या तद्गतमानसः ५९।

अर्चित्वा तं हृषीकेशमेकादश्यां समासतः ।
निष्प्राश्य गोमयं सम्यगेकादश्यामुपावसेत् ६०।
गोमूत्रं मंत्रवद्भूमौ द्वादश्यां प्राशयेद्व्रती ।
क्षीरं चैव त्रयोदश्यां चतुर्दश्यां तथा दधि ६१।
संप्राश्य कायशुद्ध्यर्थं लंघयित्वा चतुर्दिनम् ।
पंचमे दिवसे स्नात्वा विधिवत्पूज्य केशवम् ६२।
भोजयेद्ब्राह्मणान्भक्त्या तेभ्यो दद्याच्च दक्षिणाम् ।
पापबुद्धिं परित्यज्य ब्रह्मचर्येण धीमता ६३।
मद्यं मांसं परित्यज्य मैथुनं पापकारिणम् ।
शाकाहारेण मुन्यन्नैः कृष्णार्चनपरो नरः ६४।
ततो नक्तं समाश्नीयात्पंचगव्यपुरः सरम् ।
एवं सम्यक्समाप्तस्य यथोक्तं फलमाप्नुयात् ६५।
मद्यपो यत्पिबेन्मद्यं जन्मनो मरणांतिकम् ।
एतद्भीष्मव्रतं कृत्वा प्राप्नोति परमं पदम् ६६।
स्त्रीभिर्ब्राह्मणवाक्येन कर्तव्यं धर्मवर्द्धनम् ।

विधवाभिश्च कर्तव्यं मोक्षसौख्याभिवृद्धये ६७।
सर्वकामसमृद्ध्यर्थं पुण्यार्थमपि पावके ।
नित्यस्नाने तथा दाने ये कार्तिकमुपासते ६८।
वैश्वदेवश्च कर्तव्यो विष्णुध्यानपरायणैः ।
आरोग्य पुत्रदो वत्स महापातकनाशनः ६९।
तीर्थेषु कार्तिकं कुर्यात्सर्वयत्नेन षण्मुख ।
संवत्सरव्रतानां तु समाप्तिः कार्तिके मता ७०।
पापस्य प्रतिमा कार्या रौद्रवस्त्राति भीषणा ।
खड्गहस्ता विनिष्क्रांता लोहदंष्ट्राकरालिनी ७१।
तिलप्रस्थोपरि स्थाप्या कृष्णवस्त्राभिवेष्टिता ।

रक्तपुष्पकृतापीडा ज्वलत्कांचनकुंडला ७२।
संपूज्य परया भक्त्या धर्मराजस्य नामभिः ।
इममुच्चारयेन्मंत्रं गृहीतकुसुमांजलिः ७३।
यदन्यजन्मनि कृतमिह जन्मनि वा पुनः ।
पापं प्रशममायातु तव पादप्रसादतः ७४।

एवं संपूज्य विधिवत्प्रतिमां तां च कांचनीम् ।
कृत्वा पूजां यथाशक्त्या विप्राणां वेदवादिनाम् ७५।
प्रीतये देवदेवस्य कृष्णस्याक्लिष्टकर्मणः ।
ब्राह्मणाय प्रदातव्यं धर्मो मे प्रीयतामिति ७६।
वाचकाय प्रदातव्या यथाशक्त्या च दक्षिणा ।
दद्याद्धिरण्यं गाश्चैव कृष्णो मे प्रीयतामिति ७७।
कृतकृत्य स्थितो भूत्वा विरक्तः संयतो भवेत् ।
अन्येषामपि दातव्यं स्वशक्त्या दानमुत्तमम् ७८।
शांतचित्तो निरपराधः परं पदमवाप्नुयात् ।
नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः ७९।
अष्टपादैकनयनः शंकुकर्णः खरस्वनः ।
जडी द्विजिह्वस्ताम्राक्षो मृगराजतनुच्छदः ८०।
चिंतनीयो महादेवो यस्य रूपं न विद्यते ।
इदं भीष्मेण कथितं शरतल्पगतेन मे ८१।
तदेतत्ते मयाख्यातं दुष्करं भीष्मपंचकं ।

धन्यं पुण्यं पापहरं युधिष्ठिर महाव्रतम् ।
यत्कृत्वा ब्रह्महा गोघ्नः सर्वपापैः प्रमुच्यते ८२।
यद्भीष्मपंचकमिति प्रथितं पृथिव्यामेकादशीप्रभृतिपंचदशी निरुद्धम् ।
उक्तं न भोजनपरस्य तदा निषेधस्तस्मिन्व्रते शुभफलं प्रददाति विष्णुः ८३।
सूत उवाच।
एतत्सर्वाधिकं पुण्यं दुर्लभं भुवने कृतम् ।
इदं गुह्यं मयाख्यातं शास्त्रसारसमुच्चयम् ८४।
सुराणां गोपितं सर्वमतिगुह्यं च मोक्षदम् ।
श्रुत्वा चैकपदे देवि अगम्यागमने रताः ८५।
कन्याविक्री स्वसाविक्री ह्युभयं तु विमोचयेत् ।
मोक्षदं च इदं शास्त्रं प्रकाशं नेतरे जने ८६।
श्रुत्वा चैकपदे यस्तु मोक्षं गच्छति मानवः ।
गोपनीयं प्रयत्नेन ये चापि त्यागिनो नराः ८७।
न तेषां कथ्यते पुण्यं सत्यं सत्यं च षण्मुख ।
इत्येतत्सर्वमाख्यातं कार्तिकस्य तु यत्फलम् ८८।

श्रीविष्णुरुवाच।
कथितं देवदेवेन पुत्राय हितकाम्यया ।
पितुस्तद्वाक्यमाकर्ण्य षण्मुखो हर्षनिर्भरः ८९।

ऊचुः प्रांजलयः सर्वे तं देवं जगदायुषम् ।
कृतकृत्या वयं जाताः श्रुत्वा कार्तिकजं फलम् ९०।
अपरं नास्ति श्रोतव्यं प्राप्तं मे जन्मनः फलम् ।
माहात्म्यमेतदाकर्ण्य पूजयेद्यस्तु पाठकम् ९१।
गोभूहिरण्यवस्त्रैश्च विष्णुतुल्यो यतो हि सः ।
वाचके पूजिते यस्माद्विष्णुर्भवति पूजितः ९२।
तथा तं पूजयेन्नित्यं यदीच्छेत्सफलं शुभम् ।
धर्मशास्त्रं पुराणं च वेदविद्यादिकं च यत् ९३।
पुस्तकं वाचकायैव दातव्यं धर्ममिच्छता ।
पुराणविद्या दातारो ह्यनंतफलभोजिनः ९४।
यः पठेत इदं भक्त्या श्रुत्वा चैवावधारयेत् ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ९५।

धनं धान्यं यशः पुत्रानायुरारोग्यमेव च ।
माहात्म्यश्रवणादेव लभ्यते च न संशयः ९६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्त्रसंहितायामुत्तरखंडे कार्तिकमाहात्म्ये श्रीकृष्णसत्यभामासंवादे चतुर्विंशत्यधिकशततमोध्यायः १२४।

Roman transliteration

īśvara uvāca|
prabodhinyāśca māhātmyaṃ pāpaghnaṃ puṇyavarddhanam |
muktidaṃ tatvabuddhīnāṃ śṛṇuṣva surasattama 1|
tāvadgarjati senāni gaṃgā bhāgīrathī kṣitau |
yāvannāyāti pāpaghnī kārtike haribodhinī 2|
tāvadgacchaṃti tīrthāni āsamudra sarāṃsi ca |
yāvatprabodhinī viṣṇostithirnāyāti kārtike 3|
aśvamedhasahasrāṇi rājasūyaśatāni ca |
ekenaivopavāsena prabodhinyāṃ yathā'bhavat 4|
durlabhaṃ caiva duṣprāpyaṃ trailokye sacarācare |
tadapi prārthitaṃ vipra dadāti pratibodhinī 5|
aiśvaryaṃ saṃsṛtiṃ jñānaṃ rājyaṃ ca sukhasaṃpadam |
dadātyupoṣitā vipra helayā haribodhinī 6|
merumaṃdaratulyāni pāpānyupārjitāni ca |
ekenaivopavāsena dahate haribodhinī 7|

upavāsaṃ prabodhinyāṃ yaḥ karoti svabhāvataḥ |
vidhinā naraśārdūla yathoktaṃ labhate phalam 8|
pūrvajanmasahasreṣu pāpaṃ yatsamupārjitam |
jāgareṇa prabodhinyāṃ dahyate tūlarāśivat 9|
śṛṇu ṣaṇmukha vakṣyāmi jāgarasya ca lakṣaṇam |
yasya vijñānamātreṇa durlabho na janārdanaḥ 10|
gītaṃ vādyaṃ ca nṛtyaṃ ca purāṇapaṭhanaṃ tathā |
dhūpaṃ dīpaṃ ca naivedyaṃ puṣpaṃ gaṃdhānulepanam 11|
phalamarghyaṃ ca śraddhā ca dānamiṃdriyasaṃyamam |
satyānvitaṃ vinidraṃ ca mudāyuktaṃ kriyānvitam 12|
sāścarcaṃ caiva sotsāhamālasyādivivarjitam |

pradakṣiṇādisaṃyuktaṃ namaskārapuraḥsaram 13|
nīrājanasamāyuktamanirviṇṇena cetasā |
yāme yāme mahābhāga kurvannīrājanaṃ hareḥ 14|
etairguṇaiḥ samāyuktaṃ kuryājjāgaraṇaṃ vibhoḥ |

ekāgramānaso yastu na punarjāyate bhuvi 15|
ya evaṃ kurute bhaktyā vittaśāṭhyavivarjitaiḥ |
jāgaraṃ vāsare viṣṇornīyate paramāṃ gatim 16|
puruṣasūktena yo nityaṃ kārtike arcayeddharim |
varṣakoṭisahasrāṇi pūjitastena keśavaḥ 17|
yathoktena vidhānena paṃcarātroditena vai |
kārtike tvarcayennityaṃ muktibhāgī bhavennaraḥ 18|
namonārāyaṇāyeti kārtike yo'rcayeddharim |
sa mukto nārakairduḥkhaiḥ padaṃ gacchatyanāmayam 19|
harernāmasahasraṃ ca gajarājasya mokṣaṇam |
kārtike paṭhate yastu punarjanma na viṃdati 20|
yugakoṭisahasrāṇi manvaṃtaraśatāni ca |
dvādaśyāṃ kārtike māsi jāgarī vasate divi 21|
kule tasya ca saṃjātāḥ śataśo'tha sahasraśaḥ |
prāpnuvaṃti padaṃ viṣṇostasmātkurvīta jāgaram 22|

kārtike paścime yāme stavaṃ gānaṃ karoti yaḥ |
śvetadvīpe tu vasate pitṛbhiḥ saha bhāmini 23|
naivedyadānaṃ haraye kārtike dinasaṃkṣaye |
yugāni vasate svarge tāvaṃti munisattamāḥ 24|
akṣayaṃ muniśārdūla mālatīkamalārcanam |
arcayeddevadeveśaṃ sa yāti paramaṃ padam 25|
kārtike śuklapakṣe tu kṛtvā hyekādaśīṃ naraḥ |
prātardattvā śubhāṅkuṃbhānsa yāti mama maṃdiram 26|
kārttikeya uvāca|
bhagavannucyatāṃ puṇyaṃ vratānāṃ paramaṃ vratam |
kartavyaṃ kārtike māsi bhavatā bhīṣmapaṃcakam 27|
vidhānaṃ tasya ca phalaṃ tathaiva surasattama |
kathayasva prasādānme munīnāṃ ca pitāmaha 28|
īśvara uvāca|
pravakṣyāmi mahāpuṇyaṃ vrataṃ vidhimatāṃ varaḥ |

bhīṣmeṇaitadyataḥ prāptaṃ vrataṃ paṃcadinātmakam 29|
sakāśādvāsudevasya tenoktaṃ bhīṣmapaṃcakam |
vratasyāsya guṇānvaktuṃ kaḥ śaktaḥ keśavādṛte 30|
kārttike śuklapakṣe tu śṛṇu dharmaṃ purātanam |
vasiṣṭhabhṛgugargādyaiścīrṇaṃ kṛtayugādiṣu 31|
aṃbarīṣeṇa bhogādyaiścīrṇaṃ tretāyugādiṣu |
brāhmaṇairbrahmacaryeṇa japahomakriyādibhiḥ 32|
kṣatriyaiśca tathā vaiśyaiḥ satyaśaucaparāyaṇaiḥ |
duṣkaraṃ satyahīnānāmaśakyaṃ bālacetasām 33|
duṣkaraṃ bhīṣmamityāhurna śakyaṃ prākṛtairnaraiḥ |
yastatkaroti vipreṃdra tena sarvaṃ kṛtaṃ bhavet 34|
vrataṃ caitanmahāpuṇyaṃ mahāpātakanāśanam |
ato naraiḥ prayatnena karttavyaṃ bhīṣmapaṃcakam 35|
kārtikasyāmalepakṣe snātvā samyagvidhānataḥ |
ekādaśyāṃ tu gṛhṇīyādvrataṃ paṃcadinātmakam 36|

prātaḥ snātvā viśeṣeṇa madhyāhne ca tathā vratī |
nadyāṃ nirjharagarte vā samālabhya ca gomayam 37|
yavavrīhitilaiḥ samyakpitṝnsaṃtarpayetkramāt |
snātvā maunaṃ naraḥ kṛtvā dhautavāsā dṛḍhavrataḥ 38|
bhīṣmāyodakadānaṃ ca arghyaṃ caiva prayatnataḥ |
pūjā bhīṣmasya karttavyā dānaṃ dadyātprayatnataḥ 39|
paṃcaratnaṃ viśeṣeṇa dattvā viprāya yatnataḥ |
vāsudevo'pi saṃpūjyo lakṣmīyuktaḥ sadā prabhuḥ 40|
paṃcake pūjayitvā tu koṭikalpāni tuṣyati |
yatkiṃcitkriyate sarvaṃ paṃcadhātuprakalpayet 41|
saṃvatsaravratānāṃ ca labhate sakalaṃ phalam |
kṛtvā tūdakadānaṃ tu tathārghyasya ca dāpanam 42|
maṃtreṇānena yaḥ kuryānmuktibhāgī bhavennaraḥ 43|
vaiyāghrapādagotrāya sāṃkṛte pravarāya ca |
aputrāya dadāmyetadudakaṃ bhīṣmavarmaṇe 44|

vasūnāmavatārāya śaṃtanorātmajāya ca |
arghyaṃ dadāmi bhīṣmāya ājanmabrahmacāriṇe 45 iti arghyamaṃtraḥ |
anena vidhinā yastu paṃcakaṃ tu samāpayet |
aśvamedhasamaṃ puṇyaṃ prāpnotyatra na saṃśayaḥ 46|
paṃcāhamapi kartavyaṃ niyamaṃ ca prayatnataḥ |
niyamena vinā putra na bhāvyaṃ vratakarmaṇā 47|
uttarāyaṇahīnāya bhīṣmāya pradadau hariḥ |
uttarāyaṇahīno'pi śuddhiṃ lagnaṃ vinā śubhāḥ 48|
tataḥ saṃpūjayeddevaṃ sarvapāpaharaṃ harim |
anaṃtaraṃ prayatnena kartavyaṃ bhīṣmapaṃcakam 49|
snāpayeta jalairbhaktyā madhukṣīraghṛtena ca |
tathaiva paṃcagavyena gaṃdhacaṃdanavāriṇā 6.124.50|
caṃdanena sugaṃdhena kuṃkumenātha keśavam |
karpūrośīramiśreṇa lepayedgaruḍadhvajam 51|
arcayedruciraiḥ puṣpairgaṃdhadhūpasamanvitaiḥ |

gugguluṃ ghṛtaṃsaṃyuktaṃ dahetkṛṣṇāya bhaktimān 52|
dīpakaṃ tu divārātrau dadyātpaṃcadinādiṣu |
naivedyaṃ devadevasya paramānnaṃ nivedayet 53|
evamabhyarcayeddevaṃ saṃsmṛtya ca praṇamya ca |
oṃ namo vāsudevāya japedaṣṭottaraṃ śatam 54|
juhuyācca ghṛtābhyaktaistilavrīhiyavādibhiḥ |
ṣaḍakṣareṇa maṃtreṇa svāhākārānvitena ca 55|
upāsya paścimāṃ saṃdhyāṃ praṇamya garuḍadhvajam |
japitvā pūrvavanmaṃtraṃ kṣitiśāyī bhavedvratī 56|
sarvametadvidhānaṃ tu kāryaṃ paṃcadināni tu |
viśeṣo'tra vrate hyasminyadanyūnaṃ śṛṇuṣva tat 57|
prathame'hni hareḥ pādau pūjayetkamalairvratī |
dvitīye bilvapatreṇa jānudeśaṃ samarcayet 58|
tatonupūjayecchīrṣaṃ mālatyā cakrapāṇinaḥ |
kārtikyāṃ devadevasya bhaktyā tadgatamānasaḥ 59|

arcitvā taṃ hṛṣīkeśamekādaśyāṃ samāsataḥ |
niṣprāśya gomayaṃ samyagekādaśyāmupāvaset 60|
gomūtraṃ maṃtravadbhūmau dvādaśyāṃ prāśayedvratī |
kṣīraṃ caiva trayodaśyāṃ caturdaśyāṃ tathā dadhi 61|
saṃprāśya kāyaśuddhyarthaṃ laṃghayitvā caturdinam |
paṃcame divase snātvā vidhivatpūjya keśavam 62|

bhojayedbrāhmaṇānbhaktyā tebhyo dadyācca dakṣiṇām |
pāpabuddhiṃ parityajya brahmacaryeṇa dhīmatā 63|
madyaṃ māṃsaṃ parityajya maithunaṃ pāpakāriṇam |
śākāhāreṇa munyannaiḥ kṛṣṇārcanaparo naraḥ 64|
tato naktaṃ samāśnīyātpaṃcagavyapuraḥ saram |
evaṃ samyaksamāptasya yathoktaṃ phalamāpnuyāt 65|
madyapo yatpibenmadyaṃ janmano maraṇāṃtikam |
etadbhīṣmavrataṃ kṛtvā prāpnoti paramaṃ padam 66|
strībhirbrāhmaṇavākyena kartavyaṃ dharmavarddhanam |

vidhavābhiśca kartavyaṃ mokṣasaukhyābhivṛddhaye 67|
sarvakāmasamṛddhyarthaṃ puṇyārthamapi pāvake |
nityasnāne tathā dāne ye kārtikamupāsate 68|
vaiśvadevaśca kartavyo viṣṇudhyānaparāyaṇaiḥ |
ārogya putrado vatsa mahāpātakanāśanaḥ 69|
tīrtheṣu kārtikaṃ kuryātsarvayatnena ṣaṇmukha |
saṃvatsaravratānāṃ tu samāptiḥ kārtike matā 70|
pāpasya pratimā kāryā raudravastrāti bhīṣaṇā |
khaḍgahastā viniṣkrāṃtā lohadaṃṣṭrākarālinī 71|
tilaprasthopari sthāpyā kṛṣṇavastrābhiveṣṭitā |
raktapuṣpakṛtāpīḍā jvalatkāṃcanakuṃḍalā 72|
saṃpūjya parayā bhaktyā dharmarājasya nāmabhiḥ |
imamuccārayenmaṃtraṃ gṛhītakusumāṃjaliḥ 73|
yadanyajanmani kṛtamiha janmani vā punaḥ |
pāpaṃ praśamamāyātu tava pādaprasādataḥ 74|

evaṃ saṃpūjya vidhivatpratimāṃ tāṃ ca kāṃcanīm |
kṛtvā pūjāṃ yathāśaktyā viprāṇāṃ vedavādinām 75|
prītaye devadevasya kṛṣṇasyākliṣṭakarmaṇaḥ |
brāhmaṇāya pradātavyaṃ dharmo me prīyatāmiti 76|
vācakāya pradātavyā yathāśaktyā ca dakṣiṇā |
dadyāddhiraṇyaṃ gāścaiva kṛṣṇo me prīyatāmiti 77|
kṛtakṛtya sthito bhūtvā viraktaḥ saṃyato bhavet |
anyeṣāmapi dātavyaṃ svaśaktyā dānamuttamam 78|
śāṃtacitto niraparādhaḥ paraṃ padamavāpnuyāt |
nīlotpaladalaśyāmaścaturdaṃṣṭraścaturbhujaḥ 79|
aṣṭapādaikanayanaḥ śaṃkukarṇaḥ kharasvanaḥ |
jaḍī dvijihvastāmrākṣo mṛgarājatanucchadaḥ 80|
ciṃtanīyo mahādevo yasya rūpaṃ na vidyate |
idaṃ bhīṣmeṇa kathitaṃ śaratalpagatena me 81|
tadetatte mayākhyātaṃ duṣkaraṃ bhīṣmapaṃcakaṃ |

dhanyaṃ puṇyaṃ pāpaharaṃ yudhiṣṭhira mahāvratam |
yatkṛtvā brahmahā goghnaḥ sarvapāpaiḥ pramucyate 82|
yadbhīṣmapaṃcakamiti prathitaṃ pṛthivyāmekādaśīprabhṛtipaṃcadaśī niruddham |
uktaṃ na bhojanaparasya tadā niṣedhastasminvrate śubhaphalaṃ pradadāti viṣṇuḥ 83|
sūta uvāca|
etatsarvādhikaṃ puṇyaṃ durlabhaṃ bhuvane kṛtam |
idaṃ guhyaṃ mayākhyātaṃ śāstrasārasamuccayam 84|
surāṇāṃ gopitaṃ sarvamatiguhyaṃ ca mokṣadam |
śrutvā caikapade devi agamyāgamane ratāḥ 85|
kanyāvikrī svasāvikrī hyubhayaṃ tu vimocayet |
mokṣadaṃ ca idaṃ śāstraṃ prakāśaṃ netare jane 86|

śrutvā caikapade yastu mokṣaṃ gacchati mānavaḥ |
gopanīyaṃ prayatnena ye cāpi tyāgino narāḥ 87|
na teṣāṃ kathyate puṇyaṃ satyaṃ satyaṃ ca ṣaṇmukha |
ityetatsarvamākhyātaṃ kārtikasya tu yatphalam 88|

śrīviṣṇuruvāca|
kathitaṃ devadevena putrāya hitakāmyayā |
pitustadvākyamākarṇya ṣaṇmukho harṣanirbharaḥ 89|
ūcuḥ prāṃjalayaḥ sarve taṃ devaṃ jagadāyuṣam |
kṛtakṛtyā vayaṃ jātāḥ śrutvā kārtikajaṃ phalam 90|
aparaṃ nāsti śrotavyaṃ prāptaṃ me janmanaḥ phalam |
māhātmyametadākarṇya pūjayedyastu pāṭhakam 91|
gobhūhiraṇyavastraiśca viṣṇutulyo yato hi saḥ |
vācake pūjite yasmādviṣṇurbhavati pūjitaḥ 92|
tathā taṃ pūjayennityaṃ yadīcchetsaphalaṃ śubham |
dharmaśāstraṃ purāṇaṃ ca vedavidyādikaṃ ca yat 93|
pustakaṃ vācakāyaiva dātavyaṃ dharmamicchatā |
purāṇavidyā dātāro hyanaṃtaphalabhojinaḥ 94|
yaḥ paṭheta idaṃ bhaktyā śrutvā caivāvadhārayet |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 95|

dhanaṃ dhānyaṃ yaśaḥ putrānāyurārogyameva ca |
māhātmyaśravaṇādeva labhyate ca na saṃśayaḥ 96|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahastrasaṃhitāyāmuttarakhaṃḍe kārtikamāhātmye śrīkṛṣṇasatyabhāmāsaṃvāde caturviṃśatyadhikaśatatamodhyāyaḥ 124|

English translation

The lord said :

1-15. O best god, also listen to the greatness of Prabodhinī which destroys sins, enhances merit, and gives salvation to those who comprehend the truth. O Kārtikeya , Gaṅgā Bhāgīrathī roars on the earth till the time the Haribodhinī (Ekādaśī) in Kārtika has not come. The holy places and the lakes up to the ocean roar till the time the Prabodhinī (Ekādaśī) in Kārtika has not arrived. Thousands of horse sacrifices and hundreds of Rājasūya sacrifices are equal to one fast on the Prabodhinī (Ekādaśī). O brāhmaṇa , Prabodhinī gives even that which is desired but which is difficult to be got or reached in the three worlds with the mobile and the immobile. O brāhmaṇa, Haribodhinī when fasted on, easily gives affluence, union, knowledge, kingdom, happiness and wealth. Just by means of one fast Haribodhinī burns the sins resembling Meru and Mandara committed (by a man). O best among men, he who naturally observes a fast on the Prabodhinī (day), according to the rule, gets the fruit as is told (in the sacred texts). The sin committed during thousands of former existences is burnt like a heap of cotton by keeping awake on the Prabodhinī (day). O Kārtikeya, listen; I shall tell you the characteristic(s) of the vigil, by merely knowing which Viṣṇu is not difficult to be secured. O noble one, a man should sing, play upon musical instruments, recite the Purāṇas , offer incense, light, eatables, flowers, besmear (the image) with sandal, offer fruits, respectful offerings, have faith, give gifts, control his senses, be truthful, without sleep, full of joy and (religious) acts, (offer worship) with energy and without laziness etc. by going round (the image), and preceded by obeisance, so also accompanied by waving of lights. With a mind free from dejection he should wave lights before Viṣṇu in every watch. He who, with a concentrated mind, keeps vigil accompanied with these characteristics, and without dishonesty regarding money, for the lord, is not reborn on the earth.

16-26. He who thus devoutly and without deceitfulness keeps awake on the day of (i.e. sacred to) Viṣṇu, is taken to the highest position. He who, everyday in Kārtika, worships Viṣṇu with the recital of the Puruṣa-sūkta (hymn) has worshipped Viṣṇu for thousands of crores of years. The man who would everyday worship Viṣṇu in Kārtika according to the prescribed manner for five days, would enjoy salvation. He who would worship Viṣṇu (saying) 'Salutation to Nārāyaṇa ', is free from torments in hell and goes to an auspicious position. He who recites in Kārtika (the hymn containing) the thousand names of Viṣṇu, and (the account of) the release of the lord of elephants, does not have rebirth. He who keeps awake on the Dvādaśī in the month of Kārtika lives in heaven for thousands of crores of yugas and hundreds of Manu 's periods. And hundreds and thousands (persons) born in his family obtain Viṣṇu's position. Therefore, one should keep awake. O beautiful lady, he who eulogises and sings (songs about Viṣṇu) in the last watch (of a day) in Kārtika, lives in Śvetadvīpa with his dead ancestors. He who offers eatables to Viṣṇu at the end of a day in Kārtika lives for so many yugas in heaven, O best sages. O best sage, he who would continuously worship the lord of gods with jasmine flowers and lotus, goes to the highest position. A man who observes (fast on) the Ekādaśī of the bright half of Kārtika, and gives auspicious pitchers (to brāhmaṇas) in the morning, goes to my abode.

Kārtikeya said :

27-28. O lord, tell me about the virtuous vow, best among the vows, viz. Bhīṣmapañcaka to be observed in the month of Kārtika. Through favour to me and the sages, tell me, O grand-sire, about the manner in which it is observed, and its fruit, O best god.

The lord said :

29-45. O you best among the believers in vows, I shall explain to you the very meritorious vow which lasts for five days. Since Bhīṣma got it from Viṣṇu, it is called Bhīṣmapañcaka. Who, except Viṣṇu, is able to tell the merits of this vow? Listen to the ancient practice. In the bright half of Kārtika it was observed by Vasiṣṭha , Bhṛgu , Garga etc. in the ages like Kṛta . In the yugas like Tretā it was observed by Ambarīṣa with (offerings of) food etc. and by brāhmaṇas observing celibacy, muttering hymns and performing rites like sacrifices. So also (it was observed) by kṣatriyas and vaiśyas highly devoted to truth and purity. It is difficult to be observed by those who are void of truth (i.e. are not truthful) and cannot be observed by those of foolish hearts. They say it is difficult to be observed, (that is, it is) 'Bhīṣma'. It cannot be observed by ordinary men. O best brāhmaṇa, he who observes it, has (indeed) observed every (vow). This Bhīṣmapañcaka vow gives great merit, destroys great sins. Therefore, men should carefully observe it. Having properly and according to the precept bathed on the Ekādaśī in the bright half of Kārtika one should take up this vow lasting for five days. The observer of the vow should especially bathe in the morning and at mid-day in a river or a spring, and having obtained cowdung with rice and barley he should in due course gratify his dead ancestors. One of a strong vow, having bathed and observed silence, and having put on washed garments, should carefully offer water and make respectful offering to Bhīṣma. He should carefully worship Bhīṣma and give gifts. He should carefully and especially give five jewels to a brāhmaṇa. Lord Viṣṇu with Lakṣmī should also be always worshipped. By means of worshipping (Viṣṇu) during the group of five (days) Viṣṇu is pleased for crores of kalpas . Whatever (image etc.) is made, he should fashion it with five metals. By giving water and making a respectful offering, a man gets the entire fruit of vows (lasting) for a year. One who makes (the offering) with (the recital of) this hymn: 'I am offering this water to Bhīṣma who has Vaiyā-ghrapāda gotra and Sāṃkṛta pravara ' would enjoy salvation. 'I make the respectful offering to Bhīṣma, the incarnation of the Vasus , the son of Śantanu , and a life-long celibate.' This is the hymn of the respectful offering.

46-56. He, who, in this way, finishes the group of five (days), undoubtedly gets religious merit equal to that of a horse sacrifice. For five days he should carefully observe restraint. O son, the practice of a vow is not possible without restraint. Viṣṇu gave (the highest position) to Bhīṣma who departed in the Uttarāyaṇa ; he became [1] .... Then he should get Viṣṇu, the destroyer of all sins. Then he should devoutly bathe (the image) with water, honey, milk and ghee ; so also with the five products of a cow and water mixed with sandal. Then he should besmear (the image of) Viṣṇu, the Garuḍa -bannered (god) with fragrant sandal, with saffron, and with camphor mixed with uśīra (sandal). He should worship (the image) with charming flowers along with black aloewood and incense. He, with devotion, should burn guggulu (a fragrant gum resin) with ghee before (the image of) Kṛṣṇa . During the five days he should offer light day and night. He should offer excellent food as offering of eatables. Having thus worshipped, remembered and saluted the god, he should mutter one hundred and eight times the hymn Namo Vāsudevāya . He should make an offering with sesamum, rice and barley smeared with ghee, with the utterance of the hymn of six syllables, along with the utterance of the exclamation svāhā . The observer of the vow, having offered the evening sandhyā prayer, having saluted Viṣṇu, having muttered the hymn as before, should sleep on the (bare) ground.

57-69. All this should be done for five days. Listen to the speciality of and that which is superior in this vow. On the first day the observer of the vow should worship Viṣṇu's feet with lotuses. On the second (day) he should worship his knees with bilva -leaves. Then, with his mind directed to him, he should devoutly worship the head of the Disc-holder, the god of gods, with jasmine flowers on the full-moon day of Kārtika. Having succinctly worshipped Viṣṇu on the Ekādaśī, he, after having eaten cowdung, should duly observe fast on the Ekādaśī day. The observer of the vow should drink cow's urine on the Dvādaśī, milk on the Trayodaśī and curd on the Caturdaśī with (the recital of) the hymn. Having eaten (and drunk these) for the purification of his body and having fasted for four days, he should, after bathing, worship Viṣṇu according to the sacred precept. Giving up sinful thoughts the intelligent one, observing celibacy, should devoutly feed brāhmaṇas, and give presents to them. The man, avoiding liquor and flesh, so also sinful coitus, subsisting on vegetables and sages' foods, should be deeply engaged in worshipping Kṛṣṇā . Then having first (sipped) the five products of the cow, he should eat at night. He would obtain the fruit of the vow thus duly concluded. (Even) a drunkard who would drink liquor from birth to death obtains the highest position by observing this Bhīṣma-vow. By the words (i.e. order) of a brāhmaṇa, women should observe it, which enchances religious merit. Widows also should observe it for salvation, and an increase in their happiness. O Kārtikeya, men observe the Kārtika(vow) by bathing everyday and (giving) gifts for abundance of (the fulfilment of) all desires and for (obtaining) religious merit. O child, greatly engrossed in meditation upon Viṣṇu, they should also perform the Vaiśvadeva sacrifice (in honour of all deities), which gives health and sons and destroys great sins.

70-78. O Kārtikeya, with all efforts he should observe the Kārtika (vow) at holy places. The conclusion of all the vows (observed) during the year is observed in Kārtika. An image of Sin should be fashioned. It should have fearful clothes and should be very fierce. It should have a sword in its hand; it should have come out(i.e. should be prominent); it should have iron fangs and be dreadful. Covered with a black piece of cloth it should be put on a prastha (i.e. a particular measure) of sesamum seeds. Its wreath should be made ofred flowers; its golden earrings should be bright. Having, with great devotion, worshipped it with (the utterance of) the names of Dharmarāja , he taking a handful of flowers, should recite this hymn: 'Due to the grace of your feet may the sin committed in another (i.e. previous) existence or in this, perish.' Having duly worshipped that golden image, and having, according to his capacity honoured the brāhmaṇas, expounders of the Vedas , he should, to please Kṛṣṇa, god of gods, of unimpaired acts, give it to a brāhmaṇa (saying) 'May Dharma be pleased with me.' According to his capacity he should give presents to the reader (of the next). Saying, 'May Kṛṣṇa

be pleased with me', he should give gold and cows also. Having done his deeds, and being detached, he should be controlled. According to his capacity he should give excellente gifts to others also.

79-83. (Such) a man, of a tranquil mind, and guiltless, would obtain the highest position. He should reflect upon Mahādeva who is dark green like the petal of a blue lotus, who has four fangs and four arms, who has eight feet, and one eye, who is spike-eared and has a rough voice, who is cold, who has two tongues, whose eyes are red, who has a lion-like thin cover. He has no form. Bhīṣma, being on the bed of arrows told this to me. This vow known as Bhīṣmapañcaka on the earth, is confined to five days beginning with Ekādaśī. There is no prohibition for him who is intent on taking food. Due to that vow Viṣṇu gives an auspicious fruit.

Sūta said :

84-88. This has more religious merit than all (other) vows. It is difficult to be done on the earth. This secret, the collection of the essences of the sacred texts, is told by me. It is a secret of the gods. It is a great secret. It at once gives salvation even to those who are engaged in illicit intercourse. It would free one from both the sins of selling one's daughter or one's sister. This sacred text leading to salvation should not be revealed to other people. A man hearing it at once goes to salvation. It should be carefully preserved. This auspicious (vow) is not to be told to them who give it up. This is the truth and the (only) truth, O Kārtikeya. Thus all the fruit that Kārtika has is told.

Śrī Viṣṇu said :

89-96. The god of gods told it to his son for his welfare. Hearing those words of his father, Kārtikeya was full of joy. All those, with the palms of their hands joined, said to the god, the life of the world: "We are blessed by hearing the fruit due to Kārtika. Nothing else is to be heard. I have obtained the fruit of my existence." That man who, having heard (this description of) the greatness (of the vow), would honour the reader (of it) with (the grant of a piece of) land, gold, garments, is equal to Viṣṇu, since when the reader is honoured, Viṣṇu is worshipped. Like that he should always give to the reader if he desires the auspicious religious texts, Purāṇa , or Vedic texts, etc. to be fruitful. One who desires religious merit should give the book to the reader only. Those who give the Purāṇic texts, enjoy inexhaustible fruits. He who would devoutly read this, or would retain it after having heard it, is freed from all sins, and goes to Viṣṇu's heaven. There is no doubt that merely by listening to the (account of this) importance, he gets wealth, grains, fame. sons, (long) life, and good health.

[1]: [1] : This part is unintelligible (Tr.)

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 125

The Importance of Māgha As Told by Bhṛgu

Chapter 537 of 693 · 172 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः।
सूतसूत महाभाग त्वया लोकहितैषिणा ।
कथितं कार्तिकाख्यानं भुक्तिमुक्तिप्रदायकम् १।
अधुना माघमाहात्म्यं वद नो लोमहर्षणे ।
श्रुतेन येन लोकानां संशयः क्षीयते महान् २।
पुरा केन महाभाग लोकेऽस्मिन्संप्रकाशितम् ।
माघस्नानस्य माहात्म्यं सेतिहासं तदादिश ३।
सूत उवाच।
साधुसाधु मुनिश्रेष्ठा यूयं कृष्णपरायणः ।
यत्पृच्छथ मुदायुक्ता भक्त्या कृष्णकथा मुहुः ४।
कथयिष्यामि माघस्य माहात्म्यं पुण्यवर्धनम् ।
पापघ्नं शृण्वतां पुंसां स्नातानां चारुणोदये ५।
एकदापार्वती विप्राः शंकरं लोकशंकरम् ।
पप्रच्छ विनयोपेता स्पृष्ट्वा तच्चरणांबुजम् ६।
पार्वत्युवाच।

देवदेव महादेव भक्तानामभयप्रद ।
प्रसीद नाथ विश्वेश यत्पृच्छे तद्वदाधुना ७।
श्रुता नानाविधा धर्मास्त्वत्तः पूर्वं मया विभो ।
अधुना श्रोतुमिच्छामि माहात्म्यं माघजं वद ८।
तत्तु केन पुरा चीर्णं को विधिः का च देवता ।
तत्सर्वं विस्तराद्ब्रूहि यतस्त्वं भक्तवत्सलः ९।
महेश उवाच।
अध्वराऽवभृथस्नात ऋषिभिः कृतमंगलः ।
पूजितो नागरैः सर्वैः स्वपुरान्निर्गतो बहिः १०।
दिलीपो भूभृतां श्रेष्ठो मृगयारसिको नृपः ।
कौतूहलसमाविष्ट आखेटव्यूहसंवृतः ११।
उपानद्गूढपादस्तु नीलोष्णीष उरच्छदी ।
बद्धगोधांगुलित्राणो धनुष्पाणिः सरीसृपः १२।
बद्धक्षुद्रासिधानुष्कैस्तथाभूतैश्च पत्तिभिः ।
गांधारेषु सुरम्येषु वनेषु विपुलेषु च १३।

उल्लंघितमहास्रोता युवा पंचास्यविक्रमः ।
मुदा क्रीडति तैः सार्द्धं कुंजेषु मृगयन्मृगान् १४।
हन्यतां हन्यतामेष मृगो वैष पलायते ।
इति जल्पन्स्वभृत्येषु स्वयमुत्पत्य हंति च १५।
इतस्ततः पुनर्याति क्वचित्पश्यन्वनस्थलीम् ।
विटपोड्डीनसंत्रस्त लीन केकिकुलाकुलाम् १६।
हरिणीगणवित्रस्तां धावच्छावकदिङ्मुखाम् ।
क्वचित्केरवफेत्कारतारावविभीषणाम् १७।
खड्गयूथैः क्वचिल्लक्ष्मीं दधानामिव दंतिनाम् ।
क्वचित्कोटरसंदष्टोलूकनादविनादिनीम् १८।
मृगारिपदमुद्राभिर्मुद्रितां च क्वचित्क्वचित् ।
शार्दूलनखनिर्भिन्न रोहिद्रक्तारुणां क्वचित् १९।
पीवरस्तनभारार्त सुस्निग्धमहिषीगणैः ।
अवरोधाजिरक्षोणीं सूचयंती मनः क्वचित् २०।
क्वचिद्वृक्षघनच्छन्नां वन्यपुष्पसुगंधिनीम् ।

क्वचिल्लतागृहद्वारां भृंगशब्दसुशोभनाम् २१।
अर्धनिःसृतनिर्मोक नागभीमबृहद्बिलाम् ।
बिलेषु लीनाजगरैर्भीमां निर्मोकसर्पिणीम् २२।
क्वचिद्दावानलज्वालां शिलाज्योतिः सुशोभनाम् ।
फूत्कारशब्दसंपूर्णां मृगव्याघ्रसमाकुलाम् २३।
प्रविमुंचच्छुनां यूथं शशकेषु क्वचित्क्वचित् ।
पल्वलेषु च विश्रम्य पुनर्याति वनान्तरम् २४।
एवं व्रजति राजेन्द्रे व्याधवर्गे च वल्गति ।
कुर्वन्कोलाहलं तत्र सारंगो निर्गतो वनात् २५।
स्फालवेगक्रमाक्रांत दुर्गमार्गमहीतलः ।
कदाचिद्भगनारूढः कदाचिद्भूमिगोचरः २६।
वक्रस्रोतोऽतिगंभीरं कण्टकद्रुमसंकुलम् ।
प्रविष्टो विषमारण्यं राजाऽसौ तत्पदानुगः २७।
दूराद्दूरतरं गत्वा देशाद्देशं च निर्जनम् ।
मृगादर्शनसंरम्भ संशुष्कगलकन्धरः २८।

ताम्रतालुमुखः स्विन्नः श्रांतपत्तिः स्खलद्ध्वनिः ।
अतीत्य दीर्घमार्गान्स तृषार्तो मध्यगे रवौ २९।
ददर्शाग्रे तु कासारं स्पर्धयंतमपांपतिम् ।
घनपादपतीरस्थं सुतीर्थं विमलं शुभम् ३०।
विशालं विकचांभोजं मधुमत्तमधुव्रतम् ।
पद्मिनीपत्रपालाशच्छन्नं मरकतैरिव ३१।
स्वच्छंदमुच्छलन्मत्स्यं स्वच्छं साधुमनो यथा ।
चलज्जलचरैर्मिश्रं वीचिराजिविराजितम् ३२।
अंतर्ग्राहगणक्रूरं खलानामिव मानसम् ।

क्वचिच्छैवालदुर्गम्यं कृपणस्यैव मंदिरम् ।
नानाविहङ्गसर्वार्तिं शमयंतं दिवानिशम् ३३।
दातारमिव सर्वस्वैरापन्नार्तिप्रणाशनम् ।
तर्पयंतं निजांभोभिः श्वापदान्स्वपितृनिव ३४।
हरंतं सर्वसंतापं हिमांशुरिव चाह्निकम् ।
तं दृष्ट्वाभूद्भृतग्लानिश्चातको जलदं यथा ३५।

तत्र पीतजलो राजा कृतमाध्याह्निकक्रियः ।
भुक्त्वा खेटकमांसानि सहायैः सहितो नृपः ३६।
उवास सरसस्तीरे सुरम्यां कथयन्कथाम् ।
ततः शरासने बाणं कृत्वा रात्रौ स्थितस्तरौ ३७।
व्याधाः संधानमास्थाय रुरुधुः ककुभां पथः ।
एवं स्थितेषु वीरेषु वने विस्तार्य वागुराम् ३८।
निशार्धे निर्गतं यूथं सूकराणां तटे तटे ।
चरित्वा सरसीकंदान्पपात व्याधसंकुले ३९।
राज्ञा विद्धाश्च ते क्रोडा व्याधैश्च बहवो हताः ।
क्षणेनैव वराहास्ते विद्धाः पेतुर्महीतले ४०।
तान्दृष्ट्वा तुमुलं नादं व्याधाश्चक्रुः सुदर्पिताः ।
धावंतः प्रमुदायुक्ता मिलिता यत्र भूपतिः ४१।
तानादाय भटैर्भूयो निःसृतः सरसीतटात् ।
स्वपुरं गंतुकामोऽसौ दृष्टवान्पथि तापसम् ४२।
ब्राह्मणं वृद्धहारीतं शंखचक्रसुशोभितम् ।

नियमैर्दुष्करैरुग्रैः परिक्षीणकलेवरम् ४३।
अस्थिशेषं महद्गांतं विस्फुरत्कर्कशत्वचम् ।
दधानं हारिणं चर्म वसानं मृदुवल्कलम् ४४।
कुर्वाणं नैगमं जाप्यं नखलोमजटाधरम् ।
तं वनाश्रमिणं दृष्ट्वा मार्गं दत्त्वा ससंभ्रमः ४५।
प्रणम्य शिरसा राजा कृतपद्मांजलिस्थितः ।
अथ चैनमलंकारैर्द्विजो निश्चित्य भूमिपम् ४६।
उवाच श्रेयसे हेतोः परोपकृतिवांच्छया ।
किमर्थं गम्यते राजन्काले पुण्यतमे शुभे ४७।
माघमासे विहायैव प्रातःस्नानं सरोवरे ।
प्रत्युवाच ततो राजा नाहं जाने द्विजोत्तम ४८।
माघस्नानफलं कीदृक्तन्मे कथय विस्तरात् ।
इति भूपवचः श्रुत्वा प्राह वैखानसो मुनिः ४९।
भगवान्द्युमणिः शीघ्रमभ्युदेति तमोपहा ।
स्नानकालोऽयमस्माकं न कथाऽवसरो नृप 6.125.५०।

स्नात्वा गच्छ वसिष्ठं तं पृच्छस्व स्वकुलप्रभुम् ।
इत्युक्त्वा तापसो मौनी प्रातःस्नानाय निर्गतः ५१।

प्रत्यावृत्य दिलीपोऽपि तत्र स्नात्वा यथाविधि ।
पुनः स्वनगरीं वीरो गतोऽसौ हर्षपूरितः ५२।
अन्तःपुरे निवेद्याथ वानप्रस्थकथां पुनः ।
श्वेताश्वरथमारुह्य सुश्वेतच्छत्रचामरः ५३।
सालंकारः सुवासाश्च संवृत्तो मंत्रिभिः सह ।
जयशब्दान्पुनः शृण्वन्स्तुतो मागधबंदिभिः ५४।
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तत्रैव नत्वा ब्रह्मर्षिं विनयाचारपूर्वकम् ५५।
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चतुर्णामपि वर्णानामाश्रमाणां च याः क्रियाः ।
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विधेयं यद्विधानेन तन्मे ब्रह्मन्मुने वद ६०।
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अधित्यकासु संगीतैः किन्नरीणां सकीचकैः ।
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ध्यायंत्यहर्निशं ब्रह्म रम्यसानुगुहासु च १०५।
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सेव्यमानः सदा देवैर्गुह्यकैरप्सरोगणैः ११०।
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ब्रह्माश्चर्यमयः शैलः सर्वसिद्धिसमाश्रयः ।
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आयामविस्ताराभ्यां स मूले षोडशयोजनः ११२।
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चिरकालं तपस्तेपे तपःसु निरतो भृगुः ।
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शीलौदार्यगुणग्रामरूपयौवनसंपदा १२७।
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इति ब्रह्मन्सदाचिंत्य दह्यामि हृदि सर्वदा ।

इति विद्याधरप्रोक्तं श्रुत्वा चेक्ष्वाकुनंदनः १२९।
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शृणु विद्याधरश्रेष्ठ विचित्रं कर्मणां फलम् १३०।
प्राप्य प्राज्ञा न मुह्यंति मुह्यंत्यज्ञानचेतसः ।
मक्षिकापदमात्रं तु यथा हि विषमं विषम् १३१।
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द्वादश्यां प्राग्भवे देहे तेन व्याघ्रमुखोभवान् ।
उपोष्यैकादशीं पुण्यां द्वादश्यां तैलसेवनात् १३३।
कुरूपं प्राप्तवान्देहं पुराह्येवं पुरूरवाः ।
दृष्ट्वात्मनः कुकायं स तेन दुःखेन दुःखितः १३४।
गिरिराजं समागम्य देवतासरसस्तटे ।
स्थित्वा च परमप्रीत्या शुचिः स्नातः कुशासने १३५।
नवनीलघनश्यामं नलिनायतलोचनम् ।
शंखचक्रगदापद्मधरं पीतांबरावृतम् १३६।

कौस्तुभेन विराजंतं वनमालाधरं हरिम् ।
चिंतयन्हृदये राजा निग्रहीताखिलेंद्रियः १३७।
मासत्रयं निराहारस्तपस्तेपे सुदारुणम् ।
अल्पेन तपसा तुष्टः सप्तजन्मकृतार्चनः १३८।
संस्मरंस्तस्य भूपस्य तदा प्रादुरभूत्स्वयम् ।
माघस्य शुक्लपक्षे तु द्वादश्यां मकरे रवौ १३९।
शंखाद्भिरभिषिच्याशु मुदा तं चक्रवर्तिनम् ।
वासुदेवो ददौ तस्मै स्मारयंस्तैलचेष्टितम् १४०।
अतीव सुंदरं रूपं कमनीयं मनोहरम् ।
येन तं चकमे देवी उर्वशी देवनायिका १४१।
इत्थं लब्धवरो राजा कृतकृत्यः पुरं गतः ।
इति कर्मगतिं ज्ञात्वा किं विद्याधर खिद्यते १४२।

भवान्परिजिहीर्षुश्चेद्दानवस्य विरूपताम् ।
शीघ्रं मद्वचनादेव प्राचीनाघविनाशनम् १४३।
माघमासे कुरु स्नानं मणिकूटनदीजले ।

मुनिसिद्धसुरैर्जुष्टे कथयिष्यामि तद्विधिम् १४४।
तवभाग्यवशान्माघो निकटः पंचमेऽहनि ।
पौषस्यैकादशीं शुक्लामारभ्य स्थंडिलेशयः १४५।
मासमेकं निराहारस्त्रिकालं स्नानमाचर ।
त्रिकालमर्चयन्विष्णुं त्यक्तभोगो जितेंद्रियः १४६।
माघस्यैकादशीशुक्ला यावद्विद्याधरोत्तम ।
ततो निर्दग्धपापं त्वां द्वादश्यां पुण्यवासरे १४७।
अभिषिच्य शिवैस्तोयैर्मंत्रपूतैरहं सुर ।
कामवक्त्रोपमं वक्त्रं करिष्यामि तवानघ १४८।
देवतावदनोभूत्वा त्वं विद्याधरसत्तम ।
अनया वरवर्णिन्या सार्द्धं क्रीड यथासुखम् १४९।
ज्ञातमाघप्रभावस्त्वं माघस्नानं सदा कुरु ।
यथामनोरथावाप्तिर्जायते तव सर्वदा 6.125.१५०।
इत्युक्तं भृगुणा तस्मै सर्वज्ञेन महात्मना ।
विद्याधराय राजेंद्र पुनर्गाथा उदाहृता १५१।

माघस्नानैर्विपन्नाश माघस्नानैरघक्षयः ।
सर्वयज्ञाधिको माघः सर्वदानफलप्रदः १५२।
माघो गर्जति यज्ञेभ्यो माघो योगाच्च गर्जति ।
तीव्राच्च तपसो माघो भो विद्याधर गर्जति १५३।
पुष्करे च कुरुक्षेत्रे ब्रह्मावर्ते पृथूदके ।
अविमुक्ते प्रयागे च गंगासागरसंगमे १५४।
यत्फलं दशभिर्वर्षैः प्राप्यते नियमैर्नरैः ।
तत्फलं प्राप्यते माघे त्र्यहस्नानान्न संशयः १५५।
स्वर्गलोके चिरं रागो येषां मनसि वर्तते ।
यत्र क्वापि जले तैस्तु स्नातव्यं मकरे रवौ १५६।
आयुरारोग्यसंपत्तिरूपसौभाग्यता गुणाः ।
येषां मनोरथस्तैस्तु न त्याज्यं माघमज्जनम् १५७।
ये च बिभ्यंति नरकाद्ये दरिद्राच्च संचितात् ।
सर्वथा तैः प्रयत्नेन माघे कार्यं निमज्जनम् १५८।
दारिद्र्य पापदौर्भाग्य पंकप्रक्षालनाय च ।

माघस्नानान्न चान्योऽस्ति उपायो राजसत्तम १५९।
श्रद्धाहीनानि कर्माणि तथात्यल्पफलानि वै ।
फलं ददाति संपूर्णं माघस्नानं यथा तथा १६०।
अकामो वा सकामो वा यत्र क्वापि बहिर्जले ।
इहामुत्र च दुःखानि माघस्नायी न विंदति १६१।

पक्षद्वये यथा चंद्रो वर्द्धते क्षीयते तथा ।
पातकं क्षीयते माघे पुण्यराशिश्च वर्धते १६२।
यथा च खन्या जायंते रत्नानि विविधानि च ।
स्नानात्पुण्यानि जायंते नराणां माघतस्तथा १६३।
कामधेनुर्यथा कामं चिंतामणिस्तु चिंतितम् ।
माघस्नानं ददातीह तद्वत्सर्वान्मनोरथान् १६४।
कृते तपः परं ज्ञानं त्रेतायां यजनं तथा ।
द्वापरे तु कलौ ज्ञानं माघः सर्वयुगेषु च १६५।
सर्वेषामेव वर्णानामाश्रमाणां च भूपते ।
माघस्नानं तु धर्मस्य धाराभिरभिवर्षति १६६।

वसिष्ठ उवाच।
इति वाक्यं भृगोः श्रुत्वा तस्मिन्नेवाश्रमे सुरः ।
सहैव भृगुणा माघे गिरौ निर्झरिणी तटे १६७।
यथोक्तविधिना स्नानमकरोद्भार्यया सह ।
भृगोरनुग्रहात्सोऽथ संप्राप्य मनसेप्सितम् १६८।
देवतावदनो भूत्वा मुमुदे मणिपर्वते ।
आजगाम भृगुर्विध्यं तमनुग्राह्य हर्षितः १६९।
मणिमयगिरिराजे स्नानमात्रेण माघे मदनवदनरूपस्तत्र विद्याधरोऽभूत् ।
क्षपितनियमदेहो विंध्यपादावतीर्णो भृगुरपि सहशिष्यैराजगामाथ रेवाम् १७०।
अखिलभुवनसारं माघमाहात्म्यमेतद्द्विजवरभृगुणोक्तं भूपविद्याधराय ।
विविधफलविचित्रं यः शृणोतीह नित्यं रुचिरसकलकामान्देववत्प्राप्नुयात्सः १७१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे माघमाहात्म्ये वसिष्ठदिलीपसंवादे
पंचविंशत्यधिकशततमोऽध्यायः १२५।

Roman transliteration

ṛṣaya ūcuḥ|
sūtasūta mahābhāga tvayā lokahitaiṣiṇā |
kathitaṃ kārtikākhyānaṃ bhuktimuktipradāyakam 1|
adhunā māghamāhātmyaṃ vada no lomaharṣaṇe |
śrutena yena lokānāṃ saṃśayaḥ kṣīyate mahān 2|
purā kena mahābhāga loke'sminsaṃprakāśitam |
māghasnānasya māhātmyaṃ setihāsaṃ tadādiśa 3|
sūta uvāca|
sādhusādhu muniśreṣṭhā yūyaṃ kṛṣṇaparāyaṇaḥ |
yatpṛcchatha mudāyuktā bhaktyā kṛṣṇakathā muhuḥ 4|
kathayiṣyāmi māghasya māhātmyaṃ puṇyavardhanam |
pāpaghnaṃ śṛṇvatāṃ puṃsāṃ snātānāṃ cāruṇodaye 5|
ekadāpārvatī viprāḥ śaṃkaraṃ lokaśaṃkaram |
papraccha vinayopetā spṛṣṭvā taccaraṇāṃbujam 6|
pārvatyuvāca|

devadeva mahādeva bhaktānāmabhayaprada |
prasīda nātha viśveśa yatpṛcche tadvadādhunā 7|

śrutā nānāvidhā dharmāstvattaḥ pūrvaṃ mayā vibho |
adhunā śrotumicchāmi māhātmyaṃ māghajaṃ vada 8|
tattu kena purā cīrṇaṃ ko vidhiḥ kā ca devatā |
tatsarvaṃ vistarādbrūhi yatastvaṃ bhaktavatsalaḥ 9|
maheśa uvāca|
adhvarā'vabhṛthasnāta ṛṣibhiḥ kṛtamaṃgalaḥ |
pūjito nāgaraiḥ sarvaiḥ svapurānnirgato bahiḥ 10|
dilīpo bhūbhṛtāṃ śreṣṭho mṛgayārasiko nṛpaḥ |
kautūhalasamāviṣṭa ākheṭavyūhasaṃvṛtaḥ 11|
upānadrūḍhapādastu nīloṣṇīṣa uracchadī |
baddhagodhāṃgulitrāṇo dhanuṣpāṇiḥ sarīsṛpaḥ 12|
baddhakṣudrāsidhānuṣkaistathābhūtaiśca pattibhiḥ |
gāṃdhāreṣu suramyeṣu vaneṣu vipuleṣu ca 13|

ullaṃghitamahāsrotā yuvā paṃcāsyavikramaḥ |
mudā krīḍati taiḥ sārddhaṃ kuṃjeṣu mṛgayanmṛgān 14|
hanyatāṃ hanyatāmeṣa mṛgo vaiṣa palāyate |
iti jalpansvabhṛtyeṣu svayamutpattya haṃti ca 15|
itastataḥ punaryāti kvacitpaśyanvanasthalīm |
viṭapoḍḍīnasaṃtrasta līna kekikulākulām 16|
hariṇīgaṇavitrastāṃ dhāvacchāvakadiṅmukhām |
kvacitpheravaphetkāratārārāvavibhīṣaṇām 17|
khaḍgayūthaiḥ kvacillakṣmīṃ dadhānāmiva daṃtinām |
kvacitkoṭarasaṃdaṣṭolūkanādavinādinīm 18|
mṛgāripadamudrābhirmudritāṃ ca kvacitkvacit |
śārdūlanakhanirbhinna rohidraktāruṇāṃ kvacit 19|
pīvarastanabhārārta susnigdhamahiṣīgaṇaiḥ |
avarodhājirakṣoṇīṃ sūcayaṃtī manaḥ kvacit 20|
kvacidvṛkṣaghanacchannāṃ vanyapuṣpasugaṃdhinīm |

kvacillatāgṛhadvārāṃ bhṛṃgaśabdasuśobhanām 21|
ardhaniḥsṛtanirmoka nāgabhīmabṛhadvilām |
bileṣu līnājagarairbhīmāṃ nirmokasarpiṇīm 22|
kvaciddāvānalajvālāṃ śilājyotiḥ suśobhanām |
phūtkāraśabdasaṃpūrṇāṃ mṛgavyāghrasamākulām 23|
pravimuṃcañchunāṃ yūthaṃ śaśakeṣu kvacitkvacit |
palvaleṣu ca viśramya punaryāti vanāntaram 24|
evaṃ vrajati rājendre vyādhavarge ca valgati |
kurvankolāhalaṃ tatra sāraṃgo nirgato vanāt 25|
sphālavegakramākrāṃta durgamārgamahītalaḥ |
kadācidgaganārūḍhaḥ kadācidbhūmigocaraḥ 26|
vakrasroto'tigaṃbhīraṃ kaṇṭakadrumasaṃkulam |
praviṣṭo viṣamāraṇyaṃ rājā'sau tatpadānugaḥ 27|
dūrāddūrataraṃ gatvā deśāddeśaṃ ca nirjanam |
mṛgādarśanasaṃrambha saṃśuṣkagalakandharaḥ 28|

tāmratālumukhaḥ svinnaḥ śrāṃtapattiḥ skhaladdhvaniḥ |
atītya dīrghamārgānsa tṛṣārto madhyage ravau 29|
dadarśāgre tu kāsāraṃ spardhayaṃtamapāṃpatim |
ghanapādapatīrasthaṃ sutīrthaṃ vimalaṃ śubham 30|
viśālaṃ vikacāṃbhojaṃ madhumattamadhuvratam |
padminīpatrapālāśacchannaṃ marakatairiva 31|
svacchaṃdamucchalanmatsyaṃ svacchaṃ sādhumano yathā |

calajjalacarairmiśraṃ vīcirājivirājitam 32|
aṃtargrāhagaṇakrūraṃ khalānāmiva mānasam |
kvacicchaivāladurgamyaṃ kṛpaṇasyaiva maṃdiram |
nānāvihaṅgasarvārtiṃ śamayaṃtaṃ divāniśam 33|
dātāramiva sarvasvairāpannārtipraṇāśanam |
tarpayaṃtaṃ nijāṃbhobhiḥ śvāpadānsvapitṝniva 34|
haraṃtaṃ sarvasaṃtāpaṃ himāṃśuriva cāhnikam |
taṃ dṛṣṭvābhūdgataglāniścātako jaladaṃ yathā 35|

tatra pītajalo rājā kṛtamādhyāhnikakriyaḥ |
bhuktvā kheṭakamāṃsāni sahāyaiḥ sahito nṛpaḥ 36|
uvāsa sarasastīre suramyāṃ kathayankathām |
tataḥ śarāsane bāṇaṃ kṛtvā rātrau sthitastarau 37|
vyādhāḥ saṃdhānamāsthāya rurudhuḥ kakubhāṃ pathaḥ |
evaṃ sthiteṣu vīreṣu vane vistārya vāgurām 38|
niśārdhe nirgataṃ yūthaṃ sūkarāṇāṃ taṭe taṭe |
caritvā sarasīkaṃdānpapāta vyādhasaṃkule 39|
rājñā viddhāśca te kroḍā vyādhaiśca bahavo hatāḥ |
kṣaṇenaiva varāhāste viddhāḥ peturmahītale 40|
tāndṛṣṭvā tumulaṃ nādaṃ vyādhāścakruḥ sudarpitāḥ |
dhāvaṃtaḥ pramudāyuktā militā yatra bhūpatiḥ 41|
tānādāya bhaṭairbhūyo niḥsṛtaḥ sarasītaṭāt |
svapuraṃ gaṃtukāmo'sau dṛṣṭavānpathi tāpasam 42|
brāhmaṇaṃ vṛddhahārītaṃ śaṃkhacakrasuśobhitam |

niyamairduṣkarairugraiḥ parikṣīṇakalevaram 43|
asthiśeṣaṃ mahaddāṃtaṃ visphuratkarkaśatvacam |
dadhānaṃ hāriṇaṃ carma vasānaṃ mṛduvalkalam 44|
kurvāṇaṃ naigamaṃ jāpyaṃ nakhalomajaṭādharam |
taṃ vanāśramiṇaṃ dṛṣṭvā mārgaṃ dattvā sasaṃbhramaḥ 45|
praṇamya śirasā rājā kṛtapadmāṃjalisthitaḥ |
atha cainamalaṃkārairdvijo niścitya bhūmipam 46|
uvāca śreyase hetoḥ paropakṛtivāṃcchayā |
kimarthaṃ gamyate rājankāle puṇyatame śubhe 47|
māghamāse vihāyaiva prātaḥsnānaṃ sarovare |
pratyuvāca tato rājā nāhaṃ jāne dvijottama 48|
māghasnānaphalaṃ kīdṛktanme kathaya vistarāt |
iti bhūpavacaḥ śrutvā prāha vaikhānaso muniḥ 49|
bhagavāndyumaṇiḥ śīghramabhyudeti tamopahā |
snānakālo'yamasmākaṃ na kathā'vasaro nṛpa 6.125.50|

snātvā gaccha vasiṣṭhaṃ taṃ pṛcchasva svakulaprabhum |
ityuktvā tāpaso maunī prātaḥsnānāya nirgataḥ 51|
pratyāvṛtya dilīpo'pi tatra snātvā yathāvidhi |
punaḥ svanagarīṃ vīro gato'sau harṣapūritaḥ 52|
antaḥpure nivedyātha vānaprasthakathāṃ punaḥ |
śvetāśvarathamāruhya suśvetacchatracāmaraḥ 53|
sālaṃkāraḥ suvāsāśca saṃvṛtto maṃtribhiḥ saha |
jayaśabdānpunaḥ śṛṇvanstuto māgadhabaṃdibhiḥ 54|
vasiṣṭhasyāśramaṃ yāta ṛṣivākyamanusmaran |
tatraiva natvā brahmarṣiṃ vinayācārapūrvakam 55|
dattāsano gṛhītārghya āśīrbhiḥ samalaṃkṛtaḥ |
sānaṃdaṃ muninā pṛṣṭaḥ kuśalaṃ bhūpatiryadā 56|

tadābravīdvaco rājā harṣayanmunimānasam |
so'pi vaikhānasenoktaṃ papraccha madhurākṛtiḥ 57|
dilīpa uvāca|

bhagavaṃstvatprasādena śrutā vistarato mayā |
ācāro daṃḍanītiśca rājadharmāśca ye pare 58|
caturṇāmapi varṇānāmāśramāṇāṃ ca yāḥ kriyāḥ |
dānāni tadvidhānāni yajñāśca vidhayastathā 59|
vratāni tatpradiṣṭāni viṣṇorārādhanaṃ tathā |
adhunā śrotumicchāmi māghasnāne ca yatphalam |
vidheyaṃ yadvidhānena tanme brahmanmune vada 60|
vasiṣṭha uvāca|
samyaguktaṃ paraṃ śreyo lokatrayahitāvaham |
nirmalīkaraṇaṃ tena muninā vanavāsinā 61|
kaṭākṣaiḥ kāminīnāṃ te pratyāsannamakhaṃḍitāḥ |
kāmayaṃte mṛgārke te srotasi snātumeva ca 62|
vinā vahniṃ vinā yajñamiṣṭāpūrtaṃ vinā priye |
vāṃcchaṃti sadgatiṃ snātuṃ prātarmāghe bahirjale 63|
gobhūhiraṇyamāṇikya svarṇa dhenvādikāni ye |

adattvecchaṃti caikārṇe māghaṃ snātā narādhipa 64|
triḥsaptāhavrataiḥ kṛcchraiḥ parākaiśca nijāṃ tanum |
aśoṣyecchaṃti ye svargaṃ tapasi snāṃtu te sadā 65|
hareḥ pūjā ca vaiśākhe tapaḥ pūjā ca kārtike |
tapohomastathā dānaṃ trayaṃ māghe viśiṣyate 66|
sānubaṃdho'tiparyāso dharādhīśo bhaveddhruvam |
kaivalyotpādakā buddhi yayā vā na bhavetpunaḥ 67|
padadhryā varivasyā sā vihitā divyalocanaiḥ |
tadanannaṃ tapo dānaṃ māghemāsi nṛpottama 68|
sakāmo vā prajā ye vā haraye tadvināpi vā |
kāyaśuddhivratī bhūtvā caturddhāsnānajaṃ phalam 69|
nirannā aditiḥ sasnau māghe dvādaśavatsare |
putrāṃśca dvādaśādityānlabhe trailokyadīpakān 70|
subhagā rohiṇī māghā dānaśīlātvaruṃdhatī |
śacī ca rūpasaṃpannā prāsāde saptabhūmike 71|

vimalīkṛtaśobhāḍhyo nartakī lalitājire |
dvīpavarṇasamucchinne rūpavatstrījanākule 72|
gītavāditranirghoṣe maṃgalācāraśobhite |
vedadhvanipavitre ca vidvadviprairalaṃkṛte 73|
surārcanarate ramye sadātithiniṣevite |
muditāṃste vasaṃtīha yaiḥ snānaṃ makare ravau 74|
yairdattaṃ bahu māghe ca murāriścārcitaḥ stutaḥ |
iṣṭavastuparityāgānniyamasya tu pālanāt 75|
dharmasūtiḥ sadā māghaḥ pāpamūlaṃ nikṛṃtati |
kāmamūlaḥ phaladvārā niṣkāmo jñānadaḥ sadā 76|
ye lokā jñānaśīlānāṃ ye lokā vipinaukasām |
ye lokā viṣṇubhaktānāṃ te māghasnāyināṃ sadā 77|
devalokānnivartaṃte puṇyairanyaiḥ paraṃtapa |
kadācinna nivartaṃte māghasnānaratā narāḥ 78|
māghe snātvā tu yo dhenuṃ dadyānmartyaḥ payasvinīm |

tasyā yāvaṃti romāṇi sarvāṃge ca nṛpottama 79|
tāvadvarṣasahasrāṇi svargaloke mahīyate |
māghasnānaṃ prakurvāṇo yo dadyātsaguḍāṃstilān 80|
pātakaṃ tasya prakṣālya nirmalo bhāti vai naraḥ |
sarveṣāṃ dhānyarāśīnāṃ tilāḥ pāpapraṇāśanāḥ 81|
tasmānmāghe prayatnena tilā deyā nṛpottama |
māghasnānaṃ prakurvāṇo dadyādbrāhmaṇabhojanam 82|
pitṝnsaṃtarpya śuddhātmā yāti viṣṇoḥ paraṃpadam |
tasmātsarvaprayatnena māgho dānena nīyate 83|
adānaṃ na kṣipenmāghaṃ sarvadā nṛpasattama |
vittānusāraṃ jñātvā vai māghe dānaṃ sadā dadet 84|
māghasnānaṃ tu yaḥ kuryādupānahakamaṃḍalūn |
dadāti brāhmaṇebhyaśca sa svarge tiṣṭhati dhruvam 85|
māghasnānamayaṃ rājankurvāṇastapa uttamam |
dānaṃ vinā kṣipennaiva dānātsvargamavāpyate 86|

dānena prāpyate svargo dānena prāpyate sukham |
dānena hīyate pāpaṃ mahāpātakajaṃ nṛpa 87|
adānaṃ na tapo bhāti hyasūryaṃ gaganaṃ yathā |
asaṃtatikulaṃ yadvādācāreṇa vinā gṛham 88|
nātaḥ parataraṃ kiṃcitpavitraṃ pāpanāśanam |
vidyādharāya saṃgītaṃ bhṛguṇā maṇiparvate 89|
rājovāca|
brahmankadā bhṛgurvipro nijagāda mahīdhare |
tasmai dharmopadeśaṃ ca kathyatāṃ me kutūhalāt 90|
vasiṣṭha uvāca|
dvādaśābdaṃ purā rājanna vavarṣa balāhakaḥ |
tenodvignāḥ prajāḥ kṣīṇā gatāḥ sarvā diśo daśa 91|
khilībhūte tadā madhye himavadviṃdhyayornṛpa |
svāhāsvadhāvaṣaṭkāravedādhyayanavarjite 92|
sopaplave tadā loke luptadharme ca niṣprabhe |

phalamūlānnapānīya śūnye vai bhūmimaṃḍale 93|
viṃdhyapādatarucchanna ramyarevātaṭāśramāt |
sahaśiṣyaiśca nirgamya himādriṃ sa gato bhṛguḥ 94|
tatra tiṣṭhati kailāsagireḥ paścimato giriḥ |
maṇikūṭa iti khyāto hemaratnaśiloccayaḥ 95|
adho'dhasphaṭikaśveto madhye nīlaśilo giriḥ |
bhūtibhiḥ sarvataḥ śuklo nīlakaṃṭha ivābabhau 96|
sarvatrāsau nīlaśilo hemarekhāṃtarāṃtaraḥ |
sphuradvidyullataḥ kṛṣṇo jīmūtaiva rājate 97|
mūrdhni nīlaśilaḥ śaila adhaḥ kāṃcanamekhalaḥ |
nārāyaṇa ivābhāti parivīta ivāṃbaraḥ 98|
amekhalā sunīlābho madhye madhye sitopalaḥ |
satārakamiva vyoma śuśubhe sa mahīdharaḥ 99|
labdhvātmanastanuṃ śubhrāṃ dīptadivyauṣadhīdharaḥ |
bahudyotakaro bhāti dvitīya iva caṃdramāḥ 6.125.100|

adhityakāsu saṃgītaiḥ kinnarīṇāṃ sakīcakaiḥ |
raṃbhāpatrapatākābhiḥ śobhate sa sadā'calaḥ 101|
haritopalavaidūrya padmarāgaśitāśmanām |
rugraśmimaṃḍalaiḥ so'ga iṃdracāpairivāvṛtaḥ 102|
sarvadhātumayairhemairnānāratnaiḥ praśobhitaḥ |
so'gnijvālairivātyuccaiḥ śṛṃgaiḥ sarvatra veṣṭitaḥ 103|

tasyāgatya nitaṃbeṣu satṛṇā suśilāsu ca |
vidyādharyaḥ pradevaṃte svapatīnkāmaviklavāḥ 104|
niruddhāṃtarmarunmārgā jitakleśā virāgiṇaḥ |
dhyāyaṃtyaharniśaṃ brahma ramyasānuguhāsu ca 105|
sākṣasūtrakarāḥ siddhā ardhonmīlitalocanāḥ |
ārādhayaṃti bhūteśaṃ suṃdarīṣu darīṣu ca 106|
maṃdārakusumāmoda surabhīkṛtadiṅmukhaḥ |
eṣa nirjhariṇī vāri jhaṃkāramukharaḥ sadā 107|
upatyakāsu kheladbhirvanasthaiḥ kalabhairgajaiḥ |

kastūrīmṛgayūthaiśca cārucitramṛgaistathā 108|
vilasaccāmarīvṛṃdairvicitraiḥ śvāpadaistathā |
nadatpārāvataiścaiva cakoraiścāpi kokilaiḥ 109|
rājahaṃsamayūraiśca sadā ramyaḥ sa parvataḥ |
sevyamānaḥ sadā devairguhyakairapsarogaṇaiḥ 110|
rājovāca|
bahvāścaryamayaḥ śailaḥ sarvasiddhisamāśrayaḥ |
bhagavankiyaducchrāyaḥ kiyadāyāmavistaraḥ 111|
ṛṣiruvāca|
ṣaṭtriṃśadyojanocchrāyo mastake daśayojanaḥ |
āyāmavistarābhyāṃ sa mūle ṣoḍaśayojanaḥ 112|
haricaṃdanamaṃdāracūtarājivirājitaḥ |
devadārudrumākīrṇaḥ saralārjunaśobhitaḥ 113|
kālāgarulavaṃgaiśca nikuṃjaiśca latāgṛhaiḥ |
virājate giriśreṣṭhaḥ sadā puṣpaphalapradaḥ 114|

taṃ dṛṣṭvā parvataṃ ramyaṃ tadā durbhikṣapīḍitaḥ |
bhṛguścakāra tatraiva vasatiṃ hṛṣṭamānasaḥ 115|
tasminmanohare śaile kaṃdareṣu vaneṣu ca|
cirakālaṃ tapastepe tapaḥsu nirato bhṛguḥ |
evaṃ tiṣṭhati rājeṃdra dvije svāśramavāsini 116|
avatīryāgatau śailāddvau vidyādharadaṃpatī |
samāgamya muniṃ natvā sthitau tāvatiduḥkhitau 117|
tathāvidhau ca tau dṛṣṭvā maṃjuvākyaṃ dvijo'bravīt |
vada vidyādhara prītyā yuvāṃ kimatiduḥkhitau 118|
śrutvā tasya munervākyaṃ prāha vidyādharo dvijam |
śrūyatāṃ tāpasaśreṣṭha mama duḥkhasya kāraṇam 119|
sukṛtasya phalaṃ prāpya prāpto'smi tridaśālayam |
labdhvā'pi devatādehaṃ mukhaṃ vyāghrasya me'bhavat 120|
na jāne karmaṇaḥ kasya vipāko'yamupasthitaḥ |
iti saṃsmṛtya saṃsmṛtya na lebhe śarma me manaḥ 121|

anyacca śrūyatāṃ vipra yena me hyākulaṃ manaḥ |
jāyeyaṃ mama kalyāṇī madhuvāṇī surūpiṇī 122|
nṛtyagītakalābhijñā sarvasadguṇaśālinī |
yasminkāle kumārīyaṃ tadā cā'malayānayā 123|
vipaṃcīṃ parivādinyā taṃtrībhiḥ saptabhirbhṛśam |
vīṇāvādarasābhijñastoṣito nārado muniḥ 124|
mugdhabhāvepi gāyaṃtyā tvanayā raktakaṃṭhayā |
vicitrasvaranādajño devarājo'pi toṣitaḥ 125|
asyāḥ kautukabhinnāṃgyā vādayaṃtyā vipaṃcikām |
nānāvakragatisnigdhaṃ śrutvā taṃ paṃcamadhvanim 126|
tutoṣodbhinnaromāṃco dhunvanmauli maheśvaraḥ |

śīlaudāryaguṇagrāmarūpayauvanasaṃpadā 127|
nānayā sadṛśī nāke kācidasti nitaṃbinī |
kveyaṃ devamukhī rāmā kvāhaṃ vyāghramukhaḥ pumān 128|
iti brahmansadāciṃtya dahyāmi hṛdi sarvadā |

iti vidyādharaproktaṃ śrutvā cekṣvākunaṃdanaḥ 129|
trikālajño bhṛguḥ prāha prahasandivyalocanaḥ |
śṛṇu vidyādharaśreṣṭha vicitraṃ karmaṇāṃ phalam 130|
prāpya prājñā na muhyaṃti muhyaṃtyajñānacetasaḥ |
makṣikāpadamātraṃ tu yathā hi viṣamaṃ viṣam 131|
kriyātvavihitālpāpi vipāke dāruṇā tathā |
upoṣyaikādaśīṃ māghe tailābhyaṃgaḥ kṛtastvayā 132|
dvādaśyāṃ prāgbhave dehe tena vyāghramukhobhavān |
upoṣyaikādaśīṃ puṇyāṃ dvādaśyāṃ tailasevanāt 133|
kurūpaṃ prāptavāndehaṃ purāhyevaṃ purūravāḥ |
dṛṣṭvātmanaḥ kukāyaṃ sa tena duḥkhena duḥkhitaḥ 134|
girirājaṃ samāgamya devatāsarasastaṭe |
sthitvā ca paramaprītyā śuciḥ snātaḥ kuśāsane 135|
navanīlaghanaśyāmaṃ nalināyatalocanam |
śaṃkhacakragadāpadmadharaṃ pītāṃbarāvṛtam 136|

kaustubhena virājaṃtaṃ vanamālādharaṃ harim |
ciṃtayanhṛdaye rājā nigrahītākhileṃdriyaḥ 137|
māsatrayaṃ nirāhārastapastepe sudāruṇam |
alpena tapasā tuṣṭaḥ saptajanmakṛtārcanaḥ 138|
saṃsmaraṃstasya bhūpasya tadā prādurabhūtsvayam |
māghasya śuklapakṣe tu dvādaśyāṃ makare ravau 139|
śaṃkhādbhirabhiṣicyāśu mudā taṃ cakravartinam |
vāsudevo dadau tasmai smārayaṃstailaceṣṭitam 140|
atīva suṃdaraṃ rūpaṃ kamanīyaṃ manoharam |
yena taṃ cakame devī urvaśī devanāyikā 141|
itthaṃ labdhavaro rājā kṛtakṛtyaḥ puraṃ gataḥ |
iti karmagatiṃ jñātvā kiṃ vidyādhara khidyate 142|
bhavānparijihīrṣuśceddānavasya virūpatām |
śīghraṃ madvacanādeva prācīnāghavināśanam 143|
māghamāse kuru snānaṃ maṇikūṭanadījale |

munisiddhasurairjuṣṭe kathayiṣyāmi tadvidhim 144|
tavabhāgyavaśānmāgho nikaṭaḥ paṃcame'hani |
pauṣasyaikādaśīṃ śuklāmārabhya sthaṃḍileśayaḥ 145|
māsamekaṃ nirāhārastrikālaṃ snānamācara |
trikālamarcayanviṣṇuṃ tyaktabhogo jiteṃdriyaḥ 146|
māghasyaikādaśiśuklā yāvadvidyādharottama |
tato nirdagdhapāpaṃ tvāṃ dvādaśyāṃ puṇyavāsare 147|
abhiṣicya śivaistoyairmaṃtrapūtairahaṃ sura |
kāmavaktropamaṃ vaktraṃ kariṣyāmi tavānagha 148|
devatāvadanobhūtvā tvaṃ vidyādharasattama |
anayā varavarṇinyā sārddhaṃ krīḍa yathāsukham 149|
jñātamāghaprabhāvastvaṃ māghasnānaṃ sadā kuru |
yathāmanorathāvāptirjāyate tava sarvadā 6.125.150|
ityuktaṃ bhṛguṇā tasmai sarvajñena mahātmanā |
vidyādharāya rājeṃdra punargāthā udāhṛtā 151|

māghasnānairvipannāśa māghasnānairaghakṣayaḥ |
sarvayajñādhiko māghaḥ sarvadānaphalapradaḥ 152|
māgho garjati yajñebhyo māgho yogācca garjati |
tīvrācca tapaso māgho bho vidyādhara garjati 153|
puṣkare ca kurukṣetre brahmāvarte pṛthūdake |
avimukte prayāge ca gaṃgāsāgarasaṃgame 154|
yatphalaṃ daśabhirvarṣaiḥ prāpyate niyamairnaraiḥ |
tatphalaṃ prāpyate māghe tryahasnānānna saṃśayaḥ 155|
svargaloke ciraṃ rāgo yeṣāṃ manasi vartate |
yatra kvāpi jale taistu snātavyaṃ makare ravau 156|
āyurārogyasaṃpattirūpasaubhāgyatā guṇāḥ |
yeṣāṃ manorathastaistu na tyājyaṃ māghamajjanam 157|
ye ca bibhyaṃti narakādye daridrācca saṃcitāt |
sarvathā taiḥ prayatnena māghe kāryaṃ nimajjanam 158|
dāridrya pāpadaurbhāgya paṃkaprakṣālanāya ca |

māghasnānānna cānyo'sti upāyo rājasattama 159|
śraddhāhīnāni karmāṇi tathātyalpaphalāni vai |
phalaṃ dadāti saṃpūrṇaṃ māghasnānaṃ yathā tathā 160|
akāmo vā sakāmo vā yatra kvāpi bahirjale |
ihāmutra ca duḥkhāni māghasnāyī na viṃdati 161|
pakṣadvaye yathā caṃdro varddhate kṣīyate tathā |
pātakaṃ kṣīyate māghe puṇyarāśiśca vardhate 162|
yathā ca khanyā jāyaṃte ratnāni vividhāni ca |
snānātpuṇyāni jāyaṃte narāṇāṃ māghatastathā 163|
kāmadhenuryathā kāmaṃ ciṃtāmaṇistu ciṃtitam |
māghasnānaṃ dadātīha tadvatsarvānmanorathān 164|
kṛte tapaḥ paraṃ jñānaṃ tretāyāṃ yajanaṃ tathā |
dvāpare tu kalau jñānaṃ māghaḥ sarvayugeṣu ca 165|
sarveṣāmeva varṇānāmāśramāṇāṃ ca bhūpate |
māghasnānaṃ tu dharmasya dhārābhirabhivarṣati 166|

vasiṣṭha uvāca|
iti vākyaṃ bhṛgoḥ śrutvā tasminnevāśrame suraḥ |
sahaiva bhṛguṇā māghe girau nirjhariṇī taṭe 167|
yathoktavidhinā snānamakarodbhāryayā saha |
bhṛgoranugrahātso'tha saṃprāpya manasepsitam 168|
devatāvadano bhūtvā mumude maṇiparvate |
ājagāma bhṛgurvidhyaṃ tamanugrāhya harṣitaḥ 169|
maṇimayagirirāje snānamātreṇa māghe madanavadanarūpastatra vidyādharo'bhūt |
kṣapitaniyamadeho viṃdhyapādāvatīrṇo bhṛgurapi sahaśiṣyairājagāmātha revām 170|
akhilabhuvanasāraṃ māghamāhātmyametaddvijavarabhṛguṇoktaṃ bhūpavidyādharāya |
vividhaphalavicitraṃ yaḥ śṛṇotīha nityaṃ rucirasakalakāmāndevavatprāpnuyātsaḥ 171|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe māghamāhātmye vasiṣṭhadilīpasaṃvāde paṃcaviṃśatyadhikaśatatamo'dhyāyaḥ 125|

English translation

The sages said :

1-3. O Sūta , O noble Sūta, you, desiring the well-being of the world have narrated the account of Kārtika giving pleasures and salvation . O Lomaharṣaṇi, now tell us about the importance of Māgha ,

hearing which the great doubt of people diminishes. Tell us who formerly revealed the greatness of the bath in Māgha along with its history, O noble one.

Sūta said :

4-9. Good! good! O best sages , you are greatly devoted to Kṛṣṇa . Since you with joy and devotion repeatedly ask Kṛṣṇa's story, I shall tell you the greatness of Māgha that increases the religious merit and destroys the sin of those who have bathed at dawn . O brāhmaṇas , once Pārvatī , touching the lotus -like feet of Śaṅkara with modesty, asked him, the benefactor of the world:

Pārvatī said :

O god of gods , O great god, O you who grant fearlessness to your devotees, be pleased, O lord of the universe . Tell me what I ask you now. O master, formerly I heard from you many kinds of religious practices. Now I desire to hear the greatness of Māgha. Tell it. Since you love your devotees, tell me who observed it formerly, what is the mode (of observing it), which is the deity . Tell (me) all that in detail.

Śiva said :

10-24. King Dilīpa , best among kings , whose auspicious rites were performed by the sages after the ablution after a sacrifice , who was honoured by all citizens , went out of his city . The king was interested in hunting . He was full of curiosity, and was surrounded by an assemblage for hunting. He had put on his shoes, a blue turban and had covered his chest. He had a leathern fence fastened round his left arm to prevent injury from the bow string, had a finger -protector, and a bow in his hand and a sword . (He was accompanied) by archers with small swords , so also foot soldiers like that. The young (king), brave like a lion , gladly sported with them in the bowers, looking for game in very charming large thickets in Gandhāra . He crossed great streams . 'Kill him, kill him; this deer is fleeing.' Speaking like this to his servants , he himself jumped and killed it. Again he moved here and there observing at places the forest -ground which was crowded with groups of frightened peacocks, that flew to the trees and hid themselves. It was full of fear of the herds of (frightened) female deer. In its various directions young ones of deer were running. It was fierce due to the sharp howls of jackals at places. The forest at places bore the beauty of elephants due to the groups of young rhinoceroses (obscure). At places it was resounding with the hooting of owls resorting to the hollows of trees. At places it was marked with the impressions of the paws of lions . At places it was red due to the blood of the rohita deer, torn apart by the nails of tigers . At places it suggested to the mind (that it was) the ground in the courtyard of the harem due to the groups of the Mahiṣīs (buffaloes / queens) troubled by the burden of their stout (udders) breasts . At places it was covered with dense trees, and was fragrant with wild flowers . It at places had doors in the form of creepers , and was very charming with the humming of bees. It had large holes fearful due to serpents whose sloughs had partly come out. It was fearful due to the large serpents hiding in it, and spreading sloughs. It at places had the flames of wild fire , and very beautiful due to lustre from stones ; it was full of the hissing sounds ; it was crowded with deer and tigers. At places he let loose the group of his dogs against rabbits. Having rested at the (banks of) ponds he went to another forest.

25-39. When the lord of kings was going like this, and the group of hunters was swaggering, he saw a deer making a loud noise and moving out of a thicket. With hasty strides it crossed the ground having inaccessible paths. At times it jumped into the air, and at times it was seen on the ground. The king, following its footsteps, entered an impassable forest very imperious due to crooked streams and full of

thorny trees . The king, going further and further away and from one solitary region to another, had his neck and throat dry due to the excitement caused by (his) not (being able) to see the deer. His palate and face had become red. He was perspiring. His footmen were tired; his voice was wavering. After having passed over long ways, he, oppressed with thirst , saw, when the sun had gone to the middle (of the sky, i.e. at noon), before him a lake that vied with the ocean , on the bank of which there were dense trees, which was a holy place, was clean and auspicious. It was large; the lotuses in it had bloomed; the bees were intoxicated with honey . It was covered with green lotus-leaves like emeralds . The fish in it was leaping at will like the clean mind of a good man. It was full of moving aquatic animals . It was adorned with the rows of waves. Like the mind of the wicked, it was. rough inside due to the groups of crocodiles ; at places, it was, due to moss, inaccessible like a miser's house . Day and night it pacified all the afflictions of various birds . Like donors with all their belongings it destroyed the afflictions of those that resorted to it. With its water it gratified the wild beasts like its own dead ancestors. Like the moon it removed all the heat of the day. Seeing it, he was free from languor like a cātaka on seeing a cloud . Having drunk water there, and having performed the mid-day rites, the king ate, with his companions, the flesh of the game. He, telling charming stories, stayed on its bank, and keeping his arrow fixed to the bow (string), he rested on the bank at night. The hunters, fixing their arrows to the bow strings, blocked the paths of the directions. When the warriors remained like this, having spread the nets, at night on every bank a herd of hogs moved out, and having eaten the bulbs in the lake, jumped (before) the crowd of the hunters.

40-48. The king pierced the hogs; and many were killed by the hunters. In a moment, the hogs that were pierced, fell on the ground. Seeing them, the very proud hunters made an uproar, and running with great joy, gathered where the king stayed. Bringing them through his soldiers , he left the bank of the lake. Desiring to go (back) to his city he saw an ascetic on the way. (He saw) the brāhmaṇa , old Hārīta , well adorned with a conch and disc , with his body emaciated due to restraints difficult to observe and intense. He remained only in bones (i.e. had become skeleton-like), he was highly restrained, and his skin , had become rough. He wore a deer-skin , and put on a soft-bark- garment . He was muttering hymns from the Vedas . He had long nails and hair and matted hair . Seeing that hermit, and giving him passage, the king, with respect saluted him with his head (bent) and the hollows of his hands resembling a lotus joined. The brāhmaṇa (i.e. Hārīta), taking him to be a king from his ornaments, and with a desire for obliging others, and for bringing about his welfare said (to him): "At this meritorious and auspicious time, for what purpose are you going, O king, avoiding (i.e. not taking) a morning bath in the month of Māgha?" Then the king replied, "O best brāhmaṇa, I do not know.

49-57. Tell me in detail what kind of fruit the Māgha bath has." Hearing these words of the king, the ascetic said: "O king, the glorious sun, removing the darkness , is quickly rising. This is the time for our bath and not the time for a talk. After bathing, go to Vasiṣṭha , and ask him, the master of your family ." Saying so the anchorite, observing silence, went for his morning bath. The hero Dilīpa too, turning back, and bathing there with the proper rite, and full of joy went to his own city. In his harem he again told the account of the anchorite. Having got into a chariot having white horses , and with a white umbrella and white chowries (he went to Vasiṣṭha's hermitage). Being adorned, having put on good garments and surrounded by his ministers , and repeatedly hearing the cries of victory made by the panegyrists and bards, he remembering the words of the sage , went to Vasiṣṭha's hermitage. There only he saluted the brāhmaṇa sage with politeness. Being given a seat, he accepted the respectful offering, and was adorned with blessings; and when the sage asked the king about his well-being, the king, delighting the sage's mind spoke the words. He of a sweet form asked (Vasiṣṭha) about what the anchorite had told him.

Dilīpa said :

58-60. O glorious one, by your grace I have, in detail, heard (from you) about the practices, administration of justice, and the great duties of a king, so also the duties of the four castes and stages of human life ; so also gifts, and the manners in which they are given; so also sacrifices and rites; so also the vows told by him, and about Viṣṇu 's worship . Now I desire to know the fruit to be had from Māgha bath along with the manner in which it is done. O brāhmaṇa, O sage, tell it to me.

Vasiṣṭha said :

61-7la. That sage, living in the forest, has properly told the highest bliss, bringing about the good of the three worlds , and removing the sin. Those not defeated by the glances of beautiful women (though) in proximity, desire to bathe in the stream when the Sun is in Capricornus. O dear one, those who desire beatitude without (offerings into) fire, sacrifices, without performing sacrifices and digging wells and doing other acts of charity , go out to bathe every morning in Māgha. O king, those who desire (salvation) without giving (a piece of) land, a cow, gold , rubies, cows fashioned with gold etc. bathe in Māgha. Those who desire (to go to) heaven without parching their bodies with the vows lasting for three weeks, the Kṛcchra and Pārāka, always bathe in Māgha. Viṣṇu's worship in Vaiśākha , penance and worship in Kārtika, and the three, viz. penance, sacrifice and gifts, excel (everything else). A man having a planned conclusion (of these) would certainly become the lord of the earth , due to which there would again be no idea leading to salvation (obscure). That worship (including) fasting, penance and (giving) gifts in the month of Māgha, O best king, was laid down by those having divine eyes . For (fulfilling) a desire, or for progeny , or for Viṣṇu or (even) without (any of these) one observing the vow of purifying his body (has) four kinds of fruit obtained by bathing. For twelve years Aditi without taking food bathed (daily) in Māgha and obtained twelve sons illuminating the three worlds. Rohiṇī became a favourite wife ; Arundhatī became exceedingly liberal; Śacī was endowed with beauty.

71b-86. Those who bathe when the Sun is in the Capricornus sign of the Zodiac , happily live in a palace which has seven storeys , is endowed with beauty due to being cleaned, the courtyard of which is charming with dancers, crowded with beautiful women , which is resounding with singing and musical instruments , which is charming with auspicious practices, which is pure due to the sounds of (the recital of) the Vedas, which is adorned by learned brāhmaṇas, which is constantly used in worshipping deities , which is charming, which is always resorted to by guests. For those who have given much in Māgha, have worshipped and praised Viṣṇu, Māgha always produces religious merit due to their abandoning dear objects and observing restraints. Māgha cuts off the root of their sins; it is the root of desired objects through giving fruits ; it without a desire and always gives knowledge . Those worlds which are secured by those disposed to (securing) knowledge, by those living in forests (i.e. anchorites), by devotees of Viṣṇu, are always secured by those who bathe in Māgha. O hero, due to having (exhausted) religious merit, other men return from heaven; but men given to bathing in Māgha never return. A man who, having bathed in Māgha, gives a milch cow (to a brāhmaṇa), is honoured in heaven for as many thousand years as are the small hair on her entire body, O best king. A man who bathes in Māgha and would give sesamum seeds with jaggery , shines spotless, having washed his sin. Of all the heaps of grains sesamum seeds destroy the sins. Therefore, O best king, sesamum seeds should be given with (every) effort. A man bathing in Māgha should feed brāhmaṇas. He, of a pure soul , after gratifying his dead ancestors, goes to the highest position of Viṣṇu. Therefore, with all efforts Māgha is passed in giving gifts (by men). O best king, a man should not pass Māgha without (giving) a gift. Knowing his (i.e. according to his) wealth he should always give gifts in Māgha. He who would bathe in Māgha and who gives sandals and pitchers to brāhmaṇas, certainly lives in heaven. A

man practising the excellent penance of bathing in Māgha, should never pass it without (giving) a gift. Heaven is obtained through charity.

87-89. O king, heaven is obtained through giving (gifts). Happiness is obtained through giving (gifts). Blemish due to great sin perishes due to giving (gifts). Penance without giving (gifts) does not shine like the sky without the sun, or a family without progeny, or a house without good practices. There is nothing superior to this, that is pure and that destroys sins. (This) was related to a vidyādhara by Bhṛgu on Maṇi mountain .

The king said :

90. O brāhmaṇa, when did that brāhmaṇa Bhṛgu give him the instruction in the religious practice on the mountain. Tell it to me, (as I am asking it) through curiosity.

Vasiṣṭha said :

91-94. O king, formerly the clouds did not shower (water) for twelve years. People being afflicted and emaciated, went into all the ten directions. When, O king, at that time the region between Himālaya and Vindhya had become barren, was devoid of the utterances of svāhā , svahdā and vaṣaṭ , and the study of the Vedas, when the world was in distress, when piety had disappeared , and when the world had become lustreless, when the globe was void of fruits, roots, food and water, Bhṛgu, along with his disciples, moved out of his hermitage on the charming bank of Revā covered with trees of Vindhya mountain, and went to the Himālaya mountain.

95-110. There, to the west of Kailāsa mountain, stands a mountain, known as Maṇikūṭa —a heap of gold, gems and red arsenic. The mountain is crystal-like white in the lower parts, has dark blue slabs in the middle; and surrounded by grandeur on all sides, and white, it shone like Śiva . It is dark-blue everywhere, and has golden lines in between. It shines like a cloud with the streak of lightning flashing. At the top the mountain has dark blue rocks . Below (it) it has a golden girdle. It shines like Viṣṇu wearing a yellow garment. Appearing very dark green without the girdle, it has white rocks (at places) in the middle. The mountain shone like the sky with stars . It shone like another moon that had secured his own white body, that bore divine herbs, and that diffused great light . The mountain always shone with the music of kinnarīs on its table-lands, with bamboos, and with the banners in the form of the leaves of plantain trees . The mountain was as it were covered with rainbows due to the circles of the rays of lustre of the sharp rocks of green stones, lapis lazuli, and rubies. It was well adorned with gold, full of all minerals , various gems; it was covered everywhere with lofty peaks like flames of fire. Vidyādhara women overcome with sexual desire come to its slopes having grass and big rocks and serve their husbands. The detached ones, having restrained their breath , and having overcome anger , day and night meditate upon Brahman in its caves . Siddhas , with rosaries and (sacred) threads in their hands, with their eyes half-open , propitiate Śiva in the beautiful caves. This (mountain), having rendered fragrant the quarters with the fragrance of the mandāra flowers, is always noisy with the murmuring sound of the water of the mountain torrents. The mountain is always charming due to the young ones of the elephants and the elephants in the forest playing in the lands at its foot , due to herds of musk-deer and charming spotted antelopes, so also due to the sporting flocks of camaras and strange wild beasts, cooing pigeons , cakoras and cuckoos also, so also due to royal swans and peacocks. It is always resorted to by gods, guhyakas and bevies of celestial damsels .

The king said :

111-117. The mountain is full of many wonders ; it is the resort of all (kinds of) prosperity . O revered one, what is its height? What is its length? How extensive is it?

The sage said :

At (i.e. up to) its top it is thirty-six yojanas in height. Its length and expanse are ten yojanas. At the foot it is sixteen yojanas. It is adorned with the rows of yellow sandal (trees), mandāra (trees) and mango (trees). It is crowded with devadāru trees, and is adorned with sarala and arjuna (trees). The best mountain, always giving flowers and fruits, shines with kālāgaru trees, clove trees, so also with arbours and bowers. On seeing that beautiful mountain, Bhṛgu who was oppressed with famine , was mentally delighted and lived there only. (On the charming mountain, in its caves and thickets) Bhṛgu well-engrossed in penance, practised penance for a long time. Getting down from the mountain a vidhyādhara couple came (there). Approaching the sage, saluting him, it very much grieved, and stayed there.

118-130a. Seeing them like that the brāhmaṇa spoke sweet words: “O vidyādhara, tell me in a friendly way why you are so much unhappy.” Hearing the sage’s words, the vidyādhara said to the brāhmaṇa: “O best among the ascetics, listen to the cause of my unhappiness. Having obtained the fruit of my religious merit, I reached heaven. Though I got a deity’s (i.e. a divine) body, my face was like a tiger ’s. I do not know of which deed (of mine) this effect came up. Again and again thinking like this, I did not obtain pleasure . O brāhmaṇa, listen to this another (thing) due to which my mind is afflicted. This my wife is auspicious, of a sweet voice and beautiful. She is proficient in the arts of dancing and singing; she possesses all good qualities. When she was a maiden , she, the spotless one, playing upon the lute , very much delighted, with the seven strings, sage Nārada skilled in playing upon the lute. This one, having a lovely voice, pleased, even in her childlike state, the lord of gods, conversant with charming tunes. Hearing the fifth note, sweet due to many winding modes (of singing) of her with her body horripilating due to eagerness while playing upon the lute, Śiva nodding his head, and horripilated, was delighted. No other beautiful woman having the grace of good character, generosity, (other) hosts of virtues, beauty and youth, like her, is (to be found) in heaven. ‘What a great disparity is there between this divine- faced female and a tiger-faced male like me?’ O brāhmaṇa, always thinking like this in my mind, I am burning.” Hearing these words, Bhṛgu, Ikṣvāku ’s son, having a divine eye, and knowing the three times, laughed and said:

130b-138a. “O best vidyādhara, listen to the strange fruit of (one’s) deeds. Having obtained it, the wise are not deluded , but the ignorant are deluded. As poison , just of the measure of the wing of a bee is dangerous, similarly even a small act, not enjoined, is dangerous in its effect. Having fasted on Ekādaśī , you smeared your body with oil. Due to that you have become tiger-faced in the body of the previous existence on Dvādaśī . Formerly Purūravas , having fasted on the auspicious Ekādaśī but having used oil on the Dvādaśī obtained, like you, an ugly body. Seeing his ugly body, he was pained by that affliction. He went to the lord of mountains on the lake of the deities, and staying there with great joy, he bathed, and being pure, (sat on) a darbha -seat. The king, fasting, and, having controlled all his senses, and reflecting in his mind on Viṣṇu, dark green like a fresh cloud, having large lotus-like eyes, holding a conch, a disc, a mace and a lotus, covered with a yellow garment, shining with Kaustubha , wearing a garland of wood-flowers, practised a very severe penance for three months.

138b-151. Pleased with the small penance, Viṣṇu, remembering his being worshipped by the king during the (previous) seven existences , himself appeared before him on the Dvādaśī of the bright half of Māgha when the Sun was in Capricornus. Having quickly sprinkled that emperor with water from his conch, Viṣṇu, reminding him of his having used the oil, gave him an extremely handsome, lovely, charming form, due to (i.e. seeing) which goddess Urvaśī , the divine lady, loved him. The king who

had obtained the boon, being blessed, went to his city. “Knowing the way of one’s acts to be like this, why are you afflicted, O vidyādhara? If you too desire to give up this ugliness of a demon , then, on my words only, quickly take bath in the water of the river Maṇikūṭa which removes old sins, and which is resorted to by sages, siddhas and gods in the month of Māgha. I shall tell you its manner. Due to your (good) luck, Māgha is near, (commencing) on the fifth day (from today). Beginning with the Ekādaśī of Pauṣa , and sleeping on a bare ground, and going without food, bathe three times (a day) for a month and worship Viṣṇu three times (a day), giving up pleasures and restraining your senses till the Ekādaśī in the bright half of Māgha, O best vidyādhara. Then, O god, O sinless one, having sprinkled you with auspicious water purified with hymns, I shall make the face of you who will have completely burnt your sins, resembling the face of Cupid on the holy day of Dvādaśī. O best vidyādhara, then having the face like that of a god, sport as you like, with this (lady) of an excellent complexion. You who have known the prowess of Māgha, always bathe in Māgha, so that your desires will be always fulfilled.” That noble and omniscient Bhṛgu, having thus spoken to him, recited to him the (following) verse:

152-164. “By means of baths in Māgha, calamities perish. By means of baths in Māgha sins perish. Māgha is superior to all sacrifices, and gives the fruit of (all kinds of) charity. Māgha roars (louder) than sacrifices. Māgha roars (louder) than abstract meditation . And O vidyādhara, Māgha roars (louder) than severe penance. The fruit which men obtain by (observing) restraints for ten years at Puṣkara , Kurukṣetra , Brahmāvarta having profuse water, at Avimukta , Prayāga , confluence of Gaṅgā and the ocean, is obtained by bathing for three days in Māgha. There is no doubt. Those, in whose mind there is, for a long time, interest in heaven, should bathe in water anywhere when the Sun is in Capricornus. Those who desire to have qualities like (long) life, (good) health , wealth, handsomeness, good fortune , should not give up bathing in Māgha. So also those who are afraid of hell , of poverty that is heaped, should by all means bathe in the month of Māgha. O best king, for washing off the mud of poverty, sins and bad luck, there is no other remedy than a bath in Māgha. Acts done without faith give small fruits. (But) a bath in Māgha gives the entire fruit. He who, with or without a desire, bathes anywhere outside (his house) in water, does not have sorrows in this or in the next world. As in the two fortnights the Moon waxes and wanes, in the same way in Māgha sins decrease and the heap of religious merit increases. As various gems come up from a mine, so religious merit of men springs up due to a bath in Māgha. As the desire-yielding cow fulfils the desire, or the desire-yielding gem gives the desired object, so a bath in Māgha fulfils all desires in the world.

165-166. Penance is the best in Kṛtayuga , knowledge in Tretā-yuga , sacrifice in Dvāpara , knowledge (devotion?) in Kaliyuga , and Māgha in all the ages. The bath in Māgha, O king, showers with the streams of merit all the castes and the stages of life.”

Vasiṣṭha said :

167-171. Having heard these words of Bhṛgu, that divine being along with Bhṛgu only bathed according to the manner told (in sacred texts) with his wife in that hermitage on the mountain on the bank of a river in Māgha. Then having secured, through the grace of Bhṛgu, what was desired by his mind, he having a divine face, rejoiced on the Maṇi-mountain. Bhṛgu, having favoured him (and so) delighted came (back) to Vindhya. The vidyādhara, merely by bathing on the lord of mountains full of gems in Māgha, had his face and form like those of Cupid. Bhṛgu too, having his body emaciated due to restraints, got down at the foot of Vindhya and came to Revā along with his disciples. O king, this importance of Māgha, the essence in the world, was told by the excellent brāhmaṇa Bhṛgu to the vidyādhara. He who listens to it, wonderful due to various fruits, would always secure all his charming desired objects like a deity.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 126

The Importance of Māgha As Told by Dattātreya

Chapter 538 of 693 · 80 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच।
अधुना माघमाहात्म्यं प्रवक्ष्यामि नृपोत्तम ।
पृच्छते कार्तवीर्याय दत्तात्रेयेण भाषितम् १।
दत्तात्रेयं हरिं साक्षाद्वसंतं सह्य पर्वते ।
पप्रच्छ तं द्विजं गत्वा राजा माहिष्मतीपतिः २।
सहस्रार्जुन उवाच।
भगवन्योगिनां श्रेष्ठ सर्वे धर्माः श्रुता मया ।
माघस्नानफलं ब्रूहि कृपया मम सुव्रत ३।
दत्तात्रेय उवाच।
श्रूयतां नृपशार्दूल एतत्प्रश्नोत्तरं शुभम् ।
ब्रह्मणोक्तं पुरा ह्येतन्नारदाय महात्मने ४।
तत्सर्वं कथयिष्यामि माघस्नानफलं महत् ।
यथादेशं यथातीर्थं यथाविधि यथाक्रियम् ५।
अस्मिन्वै भारते वर्षे कर्मभूमौ विशेषतः ।
अमाघस्नायिनां नृणां निष्फलं जन्मकीर्तितम् ६।

असूर्यं गगनं यद्वदचन्द्रमुडुमंडलम् ।
तद्वन्नाभाति सत्कर्म माघस्नानं विना नृप ७।
व्रतैर्दानैस्तपोभिश्च न तथा प्रीयते हरिः ।
माघमज्जनमात्रेण यथा प्रीणाति केशवः ८।
न समं विद्यते किंचित्तेजः सौरेण तेजसा ।
तद्वत्स्नानेन माघस्य न समाः क्रतुजाः क्रियाः ९।
प्रीतये वासुदेवस्य सर्वपापापनुत्तये ।
माघस्नानं प्रकुर्वीत स्वर्गलाभाय मानवः १०।
किं रक्षितेन देहेन सुपुष्टेन बलीयसा ।
अध्रुवेणाप्यशुचिना माघस्नानं विना भवेत् ११।
अस्थिस्तंभं स्नायुबद्धं मांसक्षतज लेपनम् ।
चर्मावनद्धं दुर्गंधं पात्रं मूत्रपुरीषयोः १२।
जराशोकविपद्व्याप्तं रोगमंदिरमातुरम् ।
रजस्वलमनित्यं च सर्वदोषसमाश्रयम् १३।
परोपतापितापार्तं परद्रोहि परं विषम् ।

लोलुपं पिशुनं क्रूरं कृतघ्नं क्षणिकं तथा १४।
दुष्पूरं दुर्धरं दुष्टं दोषत्रयसमन्वितम्।
अशुचिस्रावि सच्छिद्रं तापत्रयविमोहितम् १५।
निसर्गतोऽधर्मरतं तृष्णाशत समाकुलम्।
कामक्रोध महालोभ नरकद्वार संस्थितम् १६।
क्रिमिविड्भस्मभवति परिणामे शुनां हविः।
ईदृक्शरीरं व्यर्थं हि माघस्नानविवर्जितम् १७।
बुद्बुदाइव तोयेषु पूतिका इव जंतुषु।
जायंते मरणायैव माघस्नानविवर्जिताः १८।
अवैष्णवो हतो विप्रो हतं श्राद्धमयोगि च।
अब्रह्मण्यं हतं क्षेत्रमनाचारं हतं कुलम् १९।
सदंभश्च हतो धर्मः क्रोधेनैव हतं तपः।
अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् २०।
गुर्वभक्ता हता नारी ब्रह्मचारी तया हतः।
अदीप्तेऽग्नौ हतो होमो हता भुंक्तिरसाक्षिका २१।

उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता।
शूद्रभिक्षो हतो यागः कृपणस्य हतं धनम् २२।
अनभ्यासा हता विद्या हतो राजा विरोधकृत्।
जीवनार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् २३।
असत्या च हता वाणी तथा पैशुन्यवादिनी।
संदिग्धश्च हतो मंत्रो व्यग्रचित्तो हतो जपः २४।
हतमश्रोत्रिये दानं हतो लोकश्च नास्तिकः।
अश्रद्धया हतं सर्वं कृतं यत्पारलौकिकम् २५।
इहलोको हतो नृणां दरिद्राणां यथा नृप।
मनुष्याणां तथा जन्म माघस्नानं विना हतम् २६।
मकरस्थे रवौ यो हि न स्नात्यनुदिते रवौ।
कथं पापैः प्रमुच्येत कथं स त्रिदिवं व्रजेत् २७।
ब्रह्महा हेमहारी च सुरापो गुरुतल्पगः।
माघस्नायी विपापः स्यात्तत्संसर्गी च पंचमः २८।
माघमासे रटंत्यापः किंचिदभ्युदिते रवौ।

ब्रह्मघ्नं वा सुरापं वा कंपंतं तं पुनीमहे २९।
उपपापानि सर्वाणि पातकानि महांत्यपि।
भस्मीभवंति सर्वाणि माघस्नानोद्यतं नरम् ३०।
कंपंति सर्वपापानि माघस्नानसमागमे।
नाशकालोऽयमस्माकं यदि स्नास्यति वारिणि ३१।
एवं क्रोशंति पापानि दृष्ट्वा स्नानोद्यतं नरम्।
पावका इव दीप्यंते माघस्नानैर्नरोत्तमाः ३२।
विमुक्ताः सर्वपापेभ्यो मेघेभ्य इव चंद्रमाः।
आर्द्रशुष्कं लघुस्थूलं वाङ्मनः कर्मभिः कृतम् ३३।

माघस्नानं दहेत्पापं पावकः समिधो यथा ।
प्रामादिकं च यत्पापं ज्ञानाज्ञानकृतं च यत् ३४।
स्नानमात्रेण तन्नश्येन्मकरस्थे दिवाकरे ।
निष्पापास्त्रिदिवं यांति पापिष्ठा यांति शुद्धताम् ३५।
संदेहो नात्र कर्तव्यो माघस्नाने नराधिप ।
सर्वेऽधिकारिणो माघे विष्णुभक्तौ यथा नृप ३६।

सर्वेषां स्वर्गदो माघः सर्वेषां पापनाशनः ।
एष एव परो मंत्रो ह्येतदेव परं तपः ३७।
प्रायश्चित्तं परं चैतन्माघस्नानमनुत्तमम् ।
नृणां जन्मांतराभ्यासान्माघस्नाने मतिर्भवेत् ३८।
अध्यात्मज्ञानकौशल्यं जन्माभ्यासाद्यथा नृप ।
संसारकर्दमालेप प्रक्षालन विशारदम् ३९।
पावनं पावनानां च माघस्नानपरं नृप ।
स्नांति माघे न ये राजन्सर्वकामफलप्रदे ४०।
कथं ते भुंजते भोगांश्चंद्रसूर्यग्रहोपमान् ।
शृणु राजन्महाश्चर्यं माघस्नानप्रभावजम् ४१।
कुब्जिका नाम कल्याणी ब्राह्मणी भृगुवंशजा ।
बालवैधव्यदुःखार्ता तपस्तेपे सुदुस्तरम् ४२।
विंध्यपादे महाक्षेत्रे रेवाकपिलसंगमे ।
तत्र सा व्रतिनी भूत्वा नारायणपरायणा ४३।
सदाचारवती नित्यं नित्यं संगविवर्जिता ।

जितेंद्रिया जितक्रोधा सत्यवागल्पभाषिणी ४४।
सुशीला दानशीला च देहशोषणशालिनी ।
पितृदेवद्विजेभ्यश्च दत्वा हुत्वा तथानले ४५।
षष्ठे काले च सा भुङ्क्ते ह्युंछवृत्तिः सदा नृप ।
कृच्छ्रातिकृच्छ्र पाराक तप्तकृच्छ्रादिभिर्व्रतैः ४६।
पुण्यान्नयति सा मासान्नर्मदायाश्च रोधसि ।
एवं तया तपस्विन्या वल्कलिन्या सुशीलया ४७।
सुमहासत्त्वशालिन्या धृति संतोषयुक्तया ।
षष्टिर्माघास्तया स्नाता रेवाकपिलसंगमे ४८।
ततः सा तपसा क्षीणा तस्मिंस्तीर्थे मृता नृप ।
माघस्नानजपुण्येन तेन सा वैष्णवे पुरे ४९।
उवास प्रमुदा युक्ता चतुर्युगसहस्रकम् ।
सुंदोपसुंदनाशाय पश्चात्पद्मभवात्पुनः 6.126.५०।
तिलोत्तमेति नाम्ना सा ब्रह्मलोकेऽवतारिता ।
तेन पुण्यस्यशेषेण रूपस्यैकायनं ययौ ५१।

अयोनिजाबलारत्नं देवानामपि मोहिनी ।
लावण्यहदनी तन्वी साभूदप्सरसां वरा ५२।

निपुणस्य विधेः स्रष्टुर्नूनमाश्चर्यकारिणी ।
तामुत्पाद्य विधाता वै तुष्टोऽनुज्ञां तदा ददौ ५३।
एणशावाक्षि गच्छ त्वं दैत्यनाशाय सत्वरम् ।
ततः सा ब्रह्मणो लोकाद्वीणामादाय भामिनी ५४।
गता पुष्करमार्गेण यत्र तौ देववैरिणौ ।
तत्र स्नात्वा तु रेवायाः पवित्रे निर्मले जले ५५।
परिधायांबरं रक्तं बंधूककुसुमप्रभम् ।
रणद्वलयिनीचारु सिंजन्मेखलनूपुरा ५६।
लोलमुक्तावलीकंठी चलत्कुंडलशोभना ।
माधवी कुसुमापीडा कंकेली विटपे स्थिता ५७।
गायंती सुस्वरं सापि पीडयंती तु वल्लकीम् ।
मूर्च्छयंती स्वरषट्कं सुस्निग्धं कोमलं कलम् ५८।
इत्थं तिलोत्तमा बाला तिष्ठंत्यशोकका नने ।

दृष्ट्वा दैत्यभटैरिंदोः कलेव सुखदा हृदि ५९पु।
तां दृष्ट्वा विस्मितै राजन्सानंदैः सैनिकैर्भृशम् ।
त्वरमाणैरदृष्ट्वैव गत्वा सुंदोपसुंदयोः ६०।
कथिता संभ्रमेणैव वर्णयित्वा पुनः पुनः ।
हे दैत्यौ न विजानीमो देवी वा दानवी नु किम् ६१।
नागांगनाथ वा यक्षी स्त्रीरत्नं सर्वथा तु सा ।
युवां रत्नभुजौ लोके रत्नभूता हि साबला ६२।
वर्तते नाति दूरेऽग्रे अशोके शोकहारिणी ।
गत्वा तां पश्यतं शीघ्रं मन्मथस्यापि मोहिनीम् ६३।
इति सेनापतीनां तौ श्रुत्वा वाचं मनोहराम् ।
चषकं सीधुनस्त्यक्त्वा विहाय जलसेचनम् ६४।
उत्तमस्त्रीसहस्राणि त्यक्त्वा तस्माज्जलाशयात् ।
शतभारायसीं क्रूरां कालदंडोपमां गदाम् ६५।
भिन्नाभिन्नां गृहीत्वा तु जवेनाभिप्लुतं गतौ ।
यत्र शृंगारसज्जा सा हंतुं चंडीव संस्थिता ६६।

राजन्संधुक्षयंतीव दैत्ययोर्मन्मथानलम् ।
स्थित्वा तस्याः पुरो जाल्मौ तद्रूपेणविमोहितौ ६७।
विशेषान्मधुनामत्तावूचतुस्तौपरस्परम् ।
भ्रातर्विरम भार्येयं ममास्तु वरवर्णिनी ६८।
त्वमेवार्य त्यजैतां मे भार्यां तु मदिरेक्षणाम् ।
इत्याग्रहेण संरब्धौ मातंगाविव सोन्मदौ ६९।
अन्योन्यं कालनिर्दिष्टौ गदया जघ्नतुस्तदा ।
परस्परप्रहारेण गतासू पतितौ भुवि ७०।
तौ मृतौ सैनिकैर्दृष्ट्वा कृतः कोलाहलो महान् ।
कालरात्रिसमा केयं हा किमेतदुपस्थितम् ७१।

एवं वदत्सु सैन्येषु दैत्यौ सुंदोपसुंदकौ ।
पातयित्वा गिरेः शृंगे ह्रादिनीव त्तिलोत्तमा ७२।
प्रस्थिता गगनं शीघ्रं द्योतयंती दिशो दश ।
देवकार्यं ततः कृत्वा आगता ब्रह्मणः पुरः ७३।
ततस्तुष्टेन देवेन विधिना सानुमोदिता ।

स्थानं सूर्यरथे दत्तं तव चंद्रानने मया ७४।
भुंक्ष्व भोगाननेकांस्त्वं यावत्सूर्योंबरे स्थितः ।
इत्थं सा ब्राह्मणी राजन्भूत्वा चाप्सरसां वरा ७५।
भुंक्तेद्यापि रवेर्लोके माघस्नानफलं महत् ।
तस्मात्प्रयत्नतो राजन्श्रद्दधानैः सदा नरैः ७६।
स्नातव्यं मकरादित्ये वांच्छद्भिः परमां गतिम् ।
नानवाप्तोऽत्र तस्यास्ति पुरुषार्थो हि कश्चन ७७।
नाक्षीणं पातकं कंचिन्माघे मज्जति यो नरः ।
तुलयंति न तेनात्र यज्ञाः सर्वे सदक्षिणाः ७८।
माघस्नानेन राजेंद्र तीर्थे चैव विशेषतः ।
न चान्यत्स्वर्गदं कर्म न चान्यत्पापनाशनम् ७९।
न चान्यन्मोक्षदं यस्मान्माघस्नानसमं भुवि ८०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे माघमाहात्म्ये वसिष्ठदिलीपसंवादे माघस्नानप्रशंसायां सुंदोपसुंददैत्यवधोनाम षड्विंशत्यधिकशततमोध्यायः १२६।

Roman transliteration

vasiṣṭha uvāca|
adhunā māghamāhātmyaṃ pravakṣyāmi nṛpottama |
pṛcchate kārtavīryāya dattātreyeṇa bhāṣitam 1|
dattātreyaṃ hariṃ sākṣādvasaṃtaṃ sahya parvate |
papraccha taṃ dvijaṃ gatvā rājā māhiṣmatīpatiḥ 2|
sahasrārjuna uvāca|
bhagavanyogināṃ śreṣṭha sarve dharmāḥ śrutā mayā |
māghasnānaphalaṃ brūhi kṛpayā mama suvrata 3|
dattātreya uvāca|
śrūyatāṃ nṛpaśārdūla etatpraśnottaraṃ śubham |
brahmaṇoktaṃ purā hyetannāradāya mahātmane 4|
tatsarvaṃ kathayiṣyāmi māghasnānaphalaṃ mahat |
yathādeśaṃ yathātīrthaṃ yathāvidhi yathākriyam 5|
asminvai bhārate varṣe karmabhūmau viśeṣataḥ |
amāghasnāyināṃ nṝṇāṃ niṣphalaṃ janmakīrtitam 6|

asūryaṃ gaganaṃ yadvadacandramuḍumaṃḍalam |
tadvannābhāti satkarma māghasnānaṃ vinā nṛpa 7|
vratairdānaistapobhiśca na tathā prīyate hariḥ |
māghamajjanamātreṇa yathā prīṇāti keśavaḥ 8|
na samaṃ vidyate kiṃcittejaḥ saureṇa tejasā |
tadvatsnānena māghasya na samāḥ kratujāḥ kriyāḥ 9|
prītaye vāsudevasya sarvapāpāpanuttaye |

māghasnānaṃ prakurvīta svargalābhāya mānavaḥ 10|
kiṃ rakṣitena dehena supuṣṭena balīyasā |
adhruveṇāpyaśucinā māghasnānaṃ vinā bhavet 11|
asthistaṃbhaṃ snāyubaddhaṃ māṃsakṣataja lepanam |
carmāvanaddhaṃ durgaṃdhaṃ pātraṃ mūtrapurīṣayoḥ 12|
jarāśokavipadvyāptaṃ rogamaṃdiramāturam |
rajasvalamanityaṃ ca sarvadoṣasamāśrayam 13|
paropatāpitāpārtaṃ paradrohi paraṃ viṣam |

lolupaṃ piśunaṃ krūraṃ kṛtaghnaṃ kṣaṇikaṃ tathā 14|
duṣpūraṃ durdharaṃ duṣṭaṃ doṣatrayasamanvitam |
aśucisrāvi sacchidraṃ tāpatrayavimohitam 15|
nisargato'dharmarataṃ tṛṣṇāśata samākulam |
kāmakrodha mahālobha narakadvāra saṃsthitam 16|
krimiviḍbhasmabhavati pariṇāme śunāṃ haviḥ |
īdṛkśarīraṃ vyarthaṃ hi māghasnānavivarjitam 17|
budbudāiva toyeṣu pūtikā iva jaṃtuṣu |
jāyaṃte maraṇāyaiva māghasnānavivarjitāḥ 18|
avaiṣṇavo hato vipro hataṃ śrāddhamayogi ca |
abrahmaṇyaṃ hataṃ kṣetramanācāraṃ hataṃ kulam 19|
sadaṃbhaśca hato dharmaḥ krodhenaiva hataṃ tapaḥ |
adṛḍhaṃ ca hataṃ jñānaṃ pramādena hataṃ śrutam 20|
gurvabhaktā hatā nārī brahmacārī tayā hataḥ |
adīpte'gnau hato homo hatā bhuṃktirasākṣikā 21|

upajīvyā hatā kanyā svārthe pākakriyā hatā |
śūdrabhikṣo hato yāgaḥ kṛpaṇasya hataṃ dhanam 22|
anabhyāsā hatā vidyā hato rājā virodhakṛt |
jīvanārthaṃ hataṃ tīrthaṃ jīvanārthaṃ hataṃ vratam 23|
asatyā ca hatā vāṇī tathā paiśunyavādinī |
saṃdigdhaśca hato maṃtro vyagracitto hato japaḥ 24|
hatamaśrotriye dānaṃ hato lokaśca nāstikaḥ |
aśraddhayā hataṃ sarvaṃ kṛtaṃ yatpāralaukikam 25|
ihaloko hato nṝṇāṃ daridrāṇāṃ yathā nṛpa |
manuṣyāṇāṃ tathā janma māghasnānaṃ vinā hatam 26|
makarasthe ravau yo hi na snātyanudite ravau |
kathaṃ pāpaiḥ pramucyeta kathaṃ sa tridivaṃ vrajet 27|
brahmahā hemahārī ca surāpo gurutalpagaḥ |
māghasnāyī vipāpaḥ syāttatsaṃsargī ca paṃcamaḥ 28|
māghamāse raṭaṃtyāpaḥ kiṃcidabhyudite ravau |

brahmaghnaṃ vā surāpaṃ vā kaṃpaṃtaṃ taṃ punīmahe 29|
upapāpāni sarvāṇi pātakāni mahāṃtyapi |
bhasmībhavaṃti sarvāṇi māghasnānodyataṃ naram 30|
kaṃpaṃti sarvapāpāni māghasnānasamāgame |
nāśakālo'yamasmākaṃ yadi snāsyati vāriṇi 31|
evaṃ krośaṃti pāpāni dṛṣṭvā snānodyataṃ naram |
pāvakā iva dīpyaṃte māghasnānairnarottamāḥ 32|
vimuktāḥ sarvapāpebhyo meghebhya iva caṃdramāḥ |
ārdraśuṣkaṃ laghusthūlaṃ vāṅmanaḥ karmabhiḥ kṛtam 33|
māghasnānaṃ dahetpāpaṃ pāvakaḥ samidho yathā |
prāmādikaṃ ca yatpāpaṃ jñānājñānakṛtaṃ ca yat 34|
snānamātreṇa tannaśyenmakarasthe divākare |

niṣpāpāstridivaṃ yāṃti pāpiṣṭhā yāṃti śuddhatām 35|
saṃdeho nātra kartavyo māghasnāne narādhipa |
sarve'dhikāriṇo māghe viṣṇubhaktau yathā nṛpa 36|

sarveṣāṃ svargado māghaḥ sarveṣāṃ pāpanāśanaḥ |
eṣa eva paro maṃtro hyetadeva paraṃ tapaḥ 37|
prāyaścittaṃ paraṃ caitanmāghasnānamanuttamam |
nṛṇāṃ janmāṃtarābhyāsānmāghasnāne matirbhavet 38|
adhyātmajñānakauśalyaṃ janmābhyāsādyathā nṛpa |
saṃsārakardamālepa prakṣālana viśāradam 39|
pāvanaṃ pāvanānāṃ ca māghasnānaparaṃ nṛpa |
snāṃti māghe na ye rājansarvakāmaphalaprade 40|
kathaṃ te bhuṃjate bhogāṃścaṃdrasūryagrahopamān |
śṛṇu rājanmahāścaryaṃ māghasnānaprabhāvajam 41|
kubjikā nāma kalyāṇī brāhmaṇī bhṛguvaṃśajā |
bālavaidhavyaduḥkhārtā tapastepe sudustaram 42|
viṃdhyapāde mahākṣetre revākapilasaṃgame |
tatra sā vratinī bhūtvā nārāyaṇaparāyaṇā 43|
sadācāravatī nityaṃ nityaṃ saṃgavivarjitā |

jiteṃdriyā jitakrodhā satyavāgalpabhāṣiṇī 44|
suśīlā dānaśīlā ca dehaśoṣaṇaśālinī |
pitṛdevadvijebhyaśca datvā huttvā tathānale 45|
ṣaṣṭhe kāle ca sā bhuṅkte hyuṃcchavṛttiḥ sadā nṛpa |
kṛcchrātikṛcchra pārāka taptakṛcchrādibhirvrataiḥ 46|
puṇyānnayati sā māsānnarmadāyāśca rodhasi |
evaṃ tayā tapasvinyā valkalinyā suśīlayā 47|
sumahāsattvaśālinyā dhṛti saṃtoṣayuktayā |
ṣaṣṭirmāghāstayā snātā revākapilasaṃgame 48|
tataḥ sā tapasā kṣīṇā tasmiṃstīrthe mṛtā nṛpa |
māghasnānajapuṇyena tena sā vaiṣṇave pure 49|
uvāsa pramudā yuktā caturyugasahasrakam |
suṃdopasuṃdanāśāya paścātpadmabhavātpunaḥ 6.126.50|
tilottameti nāmnā sā brahmaloke'vatāritā |
tena puṇyasyaśeṣeṇa rūpasyaikāyanaṃ yayau 51|

ayonijābalāratnaṃ devānāmapi mohinī |
lāvaṇyahṛdanī tanvī sābhūdapsarasāṃ varā 52|
nipuṇasya vidheḥ sraṣṭurnūnamāścaryakāriṇī |
tāmutpādya vidhātā vai tuṣṭo'nujñāṃ tadā dadau 53|
eṇaśāvākṣi gaccha tvaṃ daityanāśāya satvaram |
tataḥ sā brahmaṇo lokādvīṇāmādāya bhāminī 54|
gatā puṣkaramārgeṇa yatra tau devavairiṇau |
tatra snātvā tu revāyāḥ pavitre nirmale jale 55|
paridhāyāṃbaraṃ raktaṃ baṃdhūkakusumaprabham |
raṇadvalayinīcāru siṃjanmekhalanūpurā 56|
lolamuktāvalīkaṃṭhī calatkuṃḍalaśobhanā |
mādhavī kusumāpīḍā kaṃkelī viṭape sthitā 57|
gāyaṃtī susvaraṃ sāpi pīḍayaṃtī tu vallakīm |
mūrcchayaṃtī svaraṣaṭkaṃ susnigdhaṃ komalaṃ kalam 58|
itthaṃ tilottamā bālā tiṣṭhaṃtyaśokakānane |

dṛṣṭvā daityabhaṭairiṃdoḥ kaleva sukhadā hṛdi 59pu|
tāṃ dṛṣṭvā vismitai rājansānaṃdaiḥ sainikairbhṛśam |
tvaramāṇairadṛṣṭvaiva gatvā suṃdopasuṃdayoḥ 60|
kathitā saṃbhrameṇaiva varṇayitvā punaḥ punaḥ |
he daityau na vijānīmo devī vā dānavī nu kim 61|
nāgāṃganātha vā yakṣī strīratnaṃ sarvathā tu sā |
yuvāṃ ratnabhujau loke ratnabhūtā hi sābalā 62|
vartate nāti dūre'gre aśoke śokahāriṇī |
gatvā tāṃ paśyataṃ śīghraṃ manmathasyāpi mohinīm 63|
iti senāpatīnāṃ tau śrutvā vācaṃ manoharām |
caṣakaṃ sīdhunastyaktvā vihāya jalasecanam 64|
uttamastrīsahasrāṇi tyaktvā tasmājjalāśayāt |
śatabhārāyasīṃ krūrāṃ kāladaṃḍopamāṃ gadām 65|
bhinnābhinnāṃ gṛhītvā tu javenābhiplutaṃ gatau |
yatra śṛṃgārasajjā sā haṃtuṃ caṃḍīva saṃsthitā 66|

rājansaṃdhukṣayaṃtīva daityayormanmathānalam |
sthitvā tasyāḥ puro jālmau tadrūpeṇavimohitau 67|
viśeṣānmadhunāmattāvūcatustauparasparam |
bhrātarvirama bhāryeyaṃ mamāstu varavarṇinī 68|
tvamevārya tyajaitāṃ me bhāryāṃ tu madirekṣaṇām |
ityāgraheṇa saṃrabdhau mātaṃgāviva sonmadau 69|
anyonyaṃ kālanirdiṣṭau gadayā jaghnatustadā |
parasparaprahāreṇa gatāsū patitau bhuvi 70|
tau mṛtau sainikairdṛṣṭvā kṛtaḥ kolāhalo mahān |
kālarātrisamā keyaṃ hā kimetadupasthitam 71|
evaṃ vadatsu sainyeṣu daityau suṃdopasuṃdakau |
pātayitvā gireḥ śṛṃge hrādinīva ttilottamā 72|
prasthitā gaganaṃ śīghraṃ dyotayaṃtī diśo daśa |
devakāryaṃ tataḥ kṛtvā āgatā brahmaṇaḥ puraḥ 73|
tatastuṣṭena devena vidhinā sānumoditā |

sthānaṃ sūryarathe dattaṃ tava caṃdrānane mayā 74|
bhuṃkṣva bhogānanekāṃstvaṃ yāvatsūryoṃbare sthitaḥ |
itthaṃ sā brāhmaṇī rājanbhūtvā cāpsarasāṃ varā 75|
bhuṃktedyāpi raverloke māghasnānaphalaṃ mahat |
tasmātprayatnato rājanśraddadhānaiḥ sadā naraiḥ 76|
snātavyaṃ makarāditye vāṃcchadbhiḥ paramāṃ gatim |
nānavāpto'tra tasyāsti puruṣārtho hi kaścana 77|
nākṣīṇaṃ pātakaṃ kaṃcinmāghe majjati yo naraḥ |
tulayaṃti na tenātra yajñāḥ sarve sadakṣiṇāḥ 78|
māghasnānena rājeṃdra tīrthe caiva viśeṣataḥ |
na cānyatsvargadaṃ karma na cānyatpāpanāśanam 79|
na cānyanmokṣadaṃ yasmānmāghasnānasamaṃ bhuvi 80|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe māghamāhātmye
vasiṣṭhadilīpasaṃvāde māghasnānapraśaṃsāyāṃ suṃdopasuṃdadaityavadhonāma
ṣaḍviṃśatyadhikaśatatamodhyāyaḥ 126|

English translation

Vasiṣṭha said :

1-2. O best king, now I shall tell you the importance of Māgha told by Dattātreya to Kārtavīrya who had asked (him about it). The king, the lord of Māhiṣmatī , went to that brāhmaṇa Dattātreya (who was) actually Viṣṇu , who lived on the Sahya mountain, and asked him (about the bath in Māgha).

Sahasrārjuna said :

3. O revered one, O best among the meditating saints, I have heard (about) all practices. O you of a good vow, favour me and tell me about the fruit of the bath in Māgha.

Dattātreya said :

4-18. O best king, listen to the auspicious answer to this question. This was formerly told by Brahmā to the illustrious Nārada . I shall tell you the great, entire fruit of the bath in Māgha according to the region, holy place, manner and rites. In this Bhāratavarṣa , especially in the land of religious rites the existence of those who do not have the bath in Māgha is said to be fruitless. A good act does not shine without the bath in Māgha, as the sky without the Sun or the cluster of stars without the Moon, O king. Viṣṇu is not so much pleased with vows, gifts, austerities as he is pleased just with a bath in Māgha. No (other) lustre resembles the Sun's lustre. Similarly the sacrificial rites do not resemble the bath in Māgha. A man should (daily) take a bath in Māgha to please Viṣṇu, to remove all sins, and for obtaining heaven. What is the use of preserving the well-nourished, strong, uncertain, and impure body, if it would be without a bath in Māgha? The body is supported by bones, bound by sinews, besmeared with flesh and blood, covered with skin, has a bad smell and is a receptacle of urine and feces. It is pervaded by old age, affliction and calamities. It is an abode of diseases; it is sick; it is covered with dust. It is perishable. It is the abode of all blemishes. It torments others and is afflicted by torment. It deceives others. It is a great (i.e. strong) poison. It is greedy; it is wicked, cruel; it is ungrateful and momentary also. It is difficult to be filled, difficult to be borne, wicked, and is attended by the vitiation of the three humours. It is impure, exuding; it has cavities, and is deluded by the three humours. It is naturally engaged in impious acts. It is full of hundreds of desires. It stands at the gates of hell due to sexual desire, anger and great greed. It is full of worms and feces. It is reduced to ashes. It is, in effect, an oblation to dogs. Such a body is useless without (i.e. if it does not have) the bath in Māgha. Those who go without the bath in Māgha are born to die only like bubbles in water or pus in beings.

19-25. A brāhmaṇa not devoted to Viṣṇu is doomed. A śrāddha without a meditating saint is worthless. A place which is unholy is worthless. A family without (good) practices is accursed. Religious practices accompanied by hypocrisy are worthless. Penance is doomed just by anger. Unstable knowledge is worthless. Learning is doomed by errors. A woman not devoted to the elders is wretched. A celibate is spoilt by her. Sacrifice into a fire that is not blazing is worthless. Enjoyment without a witness (i.e. companion) is worthless. A daughter affording a livelihood is condemned. Cooking for oneself is condemned. A sacrifice depending upon (articles) begged from a śūdra is worthless. Knowledge without practice is worthless. One opposing the king is doomed. A holy place (resorted to) for livelihood is worthless. A vow (undertaken) for livelihood is condemned. Speech void of truth is worthless; so also is calumny. An ambiguous hymn is worthless. Muttering prayers with a distracted mind is worthless. A gift (given) to a brāhmaṇa who is not learned, is worthless. Atheists are condemned. All that is done without faith for being useful in the next world is accursed.

26-39. O king, as this world is of no use for the poor, so the existence of men without the Māgha bath is accursed. How would he who does not bathe before sunrise when the Sun is in the sign of Capricornus, be freed from sins, or would go to heaven? A killer of a brāhmaṇa, he who would steal gold, a

drunkard, he who violates his teacher's bed (i.e. wife) and the fifth one—their companion (i.e. abettor), become free from sin by bathing in Māgha. In the month of Māgha the waters shout somewhat (like this): We shall purify the killer of a brāhmaṇa, so also a drunkard who is trembling. When a man takes the Māgha bath, all his minor sins, so also all his major sins are reduced to ash. At the (time of) the union with the Māgha bath all sins tremble: 'This is the time of our destruction if he will bathe in the water.' Seeing a man ready to bathe (in Māgha) the sins cry like this. The best men shine like fires due to Māgha baths. They are free from all sins like the Moon from the clouds. The Māgha bath would burn sins—deliberate, non-deliberate, minor, major, and committed through speech, mind or (physical) act. The Māgha bath would burn sins as the fire (burns) the sacred fuel; so also a sin due to error committed knowingly or unknowingly. That would perish just by a bath when the Sun is in the (sign of) Capricornus. The sinless ones go to heaven; the most sinful are purified. O king, no doubt should be entertained about this Māgha bath. O king, all are entitled to (a bath) in Māgha as they are to the devotion to Viṣṇu. Māgha (bath) gives heaven to all; removes the sins of all. It is in itself a great hymn. It is in itself a great penance. That excellent bath in Māgha is a great expiation. Men have an inclination for Māgha bath after a practice for many existences, as, O king, proficiency in metaphysical knowledge (comes) after practice for many existences. O king, the Māgha bath is efficacious in washing off the smearing by mud in the form of the worldly existence.

40-41a. O king, the Māgha bath is the most purifying of all the purifying (objects). O king, how can those (men) who don't bath in Māgha which gives the fruits of all desires, enjoy pleasures like the planets Sun and Moon?

41b-52. O king, listen to the great wonder due to the Māgha bath. A good brāhmaṇa lady, Kubjikā by name, belonging to the Bḥṛgu family, was afflicted by widowhood since her childhood; she practised a very difficult penance. At a great holy place, at the confluence of the Revā and Kapilā at the foot of Vindhya , observing a vow, and being highly devoted to Viṣṇu, she was always engaged in good practices, and always (living) without any company, had subdued her senses, her anger, spoke the truth, and talked little. She was of a good character, was given to charity and to parching up her body. Having offered oblations into the fire to her dead ancestors, deities and brāhmaṇas , she took food at the sixth time (i.e. once in three days), and always lived by gleaning grains; and by means of such vows as Kṛcchra , Atikṛcchra, Pārāka, Taptakṛcchra and others, she passed the auspicious months on the bank of Narmadā . In this way the lady, practising penance, wearing bark-garments, of a good character, of an extremely good disposition, and endowed with courage and contentment, bathed for sixty Māgha months at the confluence of Revā and Kapilā. O king, then she, emaciated due to the penance, died at that holy place. (And) due to that religious merit from the Māgha bath she lived in joy for four thousand yugas in Viṣṇu's city. Then, for the destruction of Sunda and Upasunda , she was again born from Brahma 's heaven, as Tilottamā . Due to the religious merit that was left, she was the sole object of beauty (i.e. was most beautiful). She, not born from the womb, the gem of a lady, deluding even the gods, the pool of beauty, slim, was the best among the celestial nymphs.

53-67a. She indeed caused wonder to the skilful creator Brahmā. The creator, having created her, was delighted; and then ordered her: "O you having (bewitching) eyes like those of a young one of a deer, quickly go for the destruction of the demons." Then that beautiful lady took a lute, went from Brahmā's heaven along the path by Puṣkara , to the place where the enemies of the gods (stood). Having bathed there in pure, clean water of Revā, she put on a red garment bright like the Badhūka flowers; her bracelets were jingling, and her girdle and anklets were sweetly tinkling. The necklace of pearls round her neck was moving; she was beautiful due to the unsteady earrings; she had worn the wreath of spring flowers; she stood by an aśoka tree. She sang with sweet tunes; she struck (the strings of) her lute; she passed from one key to another of the six (keys of gamut), with smoothness, delicacy and with low and inarticulate tones. Thus that young Tilottamā stood in the Aśoka-grove. She, giving pleasure

like a digit of the Moon, was seen by the demon-soldiers. Seeing her, the soldiers being delighted and without (properly) observing her, very quickly went to Sunda and Upasunda. Describing her again and again, they told about her in confusion: “O demons, we do not know whether she is a goddess or a demoness, or whether she is a nāga lady or a yakṣa lady, but she is by all means a gem of a lady. You two enjoy gems in the world, and that lady is a gem. She who removes sorrow, is under the aśoka tree, not far (from here). Go and quickly see her, deluding even Cupid.” Hearing these charming words of their generals, the two abandoned their glass of liquor, gave up sprinkling with water, left thousands of excellent ladies, and from that lake they went, each one taking a separate mace that weighed a hundred bhāras , that was made of iron, that was hard, that resembled the staff of Death, speedily by jumping to that place where the passionate lady ready with a dress suited to amorous interviews had stood, as it were inflaming the fire of the passion of love of the two demons, O king.

67b-80. The two villains, infatuated by her beauty stood in front of her (and) especially being intoxicated due to liquor, said to each other: “O brother, wait, let me have this lady of an excellent complexion as my wife.” “O good one, leave her—my wife—of bewitching eyes.” Thus inflamed with strong attachment, and furious like elephants they, ordered by Death, struck each other with a mace, and by the strokes of each other fell down dead on the earth. Seeing them dead, the soldiers made a great noise: “Who is this, resembling the night of Death? What is this that has come up?” When (the soldiers in) the armies were speaking like this, Tilottamā, dropped Sunda and Upasunda on the peak of the mountain, and illumining the ten quarters she quickly proceeded to the sky. Having done the mission of the gods, she came to Brahmā. Then the delighted god approved of her (mission). “O you moon-faced one, I have allotted you a place on the Sun’s chariot. Enjoy many pleasures as long as the Sun remains in the sky.” O king, that brāhmaṇa lady having thus become an excellent celestial nymph, even now enjoys the great fruit of the Māgha bath in the other world. Therefore, O king, men having faith (and desiring) to go to the best position, should always through effort bathe when the Sun is in Capricornus. There is no goal of human life not attained, there is no sin that is not destroyed of the man who bathes in Māgha. All sacrifices with presents are not equal to the Māgha bath, and especially at a holy place, O king, since, on the earth there is no other act giving heaven, or destroying sins, or giving salvation like the Māgha bath.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 127

The Release of a Demon

Chapter 539 of 693 · 178 detected Sanskrit verse markers

Sanskrit

कार्तवीर्य उवाच।
हेतुना केन विप्रर्षे माघस्नाने महाद्भुतः ।
प्रभावो वर्ण्यते नूनं तन्मे कथय सुव्रत १।
गतपापो यदेकेन द्वितीयेन दिवं गतः ।
वैश्योऽसौ माघपुण्येन ब्रूहि मे तत्कुतूहलम् २।
दत्तात्रेय उवाच।
निसर्गात्सलिलं मेध्यं निर्मलं शुचिपांडुरम् ।
मलहं पुरुषव्याघ्र द्रावकं दाहनाशनम् ।
तारकं सर्वभूतानां पोषणं जीवनं च यत् ३।
आपो नारायणोदेवः सर्ववेदेषु पठ्यते ।
ग्रहाणां च यथा सूर्यो नक्षत्राणां यथा शशी ।
मासानां च तथा माघः श्रेष्ठः सर्वेषु कर्मसु ४।
मकरस्थे रवौ माघे प्रातः काले तथाऽमले ।
गोष्पदेऽपि जले स्नानं स्वर्गदं पापिनामपि ५।
योगोऽयं दुर्लभो राजंस्त्रैलोक्ये सचराचरे ।

अस्मिन्योगे त्वशक्तोऽपि स्नायाद्यदि दिनत्रयम् ६।
दद्यात्किंचिदशक्तोऽपि दरिद्राभाववांच्छया ।
त्रिस्नानेनापि माघस्य धनिनो दीर्घजीविनः ७।
पंच वा सप्त वाहानि चंद्रवद्वर्धते फलम् ।
संप्राप्ते मकरादित्ये पुण्ये पुण्यप्रदे नृणाम् ८।
सत्कार्यास्तिथयः सर्वा स्नानदानादि कर्मसु ।
कर्तारं दापयंतीह ह्यक्षयं शाश्वतं पदम् ९।
तस्मान्माघे बहिः स्नायादात्मनो हितकाम्यया ।
अथातः संप्रवक्ष्यामि माघस्नानविधिं परम् १०।
कर्तव्यो नियमः कश्चिद्व्रतरूपी नरोत्तमैः ।
फलातिशयहेतोर्वै किंचिद्भोज्यं त्यजेद्बुधः ११।
भूमौ शयीत होतव्यमाज्यं तिलविमिश्रितम् ।
त्रिकालं चार्चयेद्विष्णुं वासुदेवं सनातनम् १२।
दातव्यो दीपकोऽखंडो देवमुद्दिश्य माधवम् ।
इंधनं कंबलं वस्त्रमुपानत्कुंकुमं घृतम् १३।

तैलं कार्पासकोष्ठं च तूलीं तूलवटीं पटीम् ।
अन्नं चैव यथाशक्ति देयं माघे नराधिप १४।
सुवर्णं रत्तिकामात्रं दद्याद्वेदविदे तथा ।
तद्दानमक्षयं राजन्समुद्र इव सर्वदा १५।
परस्याग्निं न सेवेत त्यजेच्चैव प्रतिग्रहम् ।
माघांते भोजयेद्विप्रान्यथाशक्ति नराधिप १६।
देया च दक्षिणा तेभ्य आत्मनः श्रेय इच्छता ।
एकादशीविधानेन माघस्योद्यापनं तथा १७।
कर्तव्यं श्रद्दधानेन ह्यक्षय्य स्वर्गवांछया ।
अनंतपुण्यावाप्त्यर्थं विष्णुसंप्रीतिहेतवे १८।
मकरस्थे रवौ माघे गोविंदाच्युतमाधव ।
स्नानेनानेन भो देव यथोक्तफलदो भव १९।
इति मंत्रं समुच्चार्य स्नायान्मौनी समाहितः ।
वासुदेवं हरिं कृष्णं माधवं च स्मरेत्पुनः २०।
गृहेऽपि सजलं कुंभं वायुना निशिपीडितम् ।

तत्स्नानं तीर्थसदृशं सर्वकामफलप्रदम् २१।
तत्र व्रतेन दातव्यं सान्नं चोपस्करान्वितम् ।
तत्स्नानस्य प्रभावेण नरो न निरयं व्रजेत् २२।
तप्तेन वारिणा स्नानं यद्गृहे क्रियते नरैः ।
षडब्दफलदं तद्धि मकरस्थे दिवाकरे २३।
बहिः स्नानं तु वाप्यादौ द्वादशाब्दफलं स्मृतम् ।
तडागे द्विगुणं राजन्नद्यां चैव चतुर्गुणम् २४।
शतधा देवखातेषु शतधा तु महानदे ।
शतं चतुर्गुणं राजन्महानद्याश्च संगमे २५।
सहस्रगुणितं सर्वं तत्फलं मकरे रवौ ।
गंगायां स्नानमात्रेण लभते मानवो नृप २६।
गंगायां येऽवगाहंति माघमासे नृपोत्तम ।
चतुर्युगसहस्रं तु न पतंति सुरालयात् २७।
दिनेदिने सहस्रं तु सुवर्णानां विशांपते ।
तेन दत्तं तु गंगायां यो माघे स्नाति मानवः२८।

शतेन गुणितं माघे सहस्रं राजसत्तम ।
निर्दिष्टमृषिभिः स्नानं गंगायामुनसंगमे २९।
पापौघभूरिभारस्य दाहार्थे च प्रजापतिः ।
प्रयागं विदधे भूप प्रजानां च हिते स्थितः ३०।
शृणु स्थानमिदं सम्यक्सितासित जलं किल ।
पापरूप पशूनां च ब्रह्मणा विहितं पुरा ३१।
सितासितजले मज्जेदपि पापशतान्वितः ।
मकरस्थे रवौ माघे नैव गर्भेषु मज्जति ३२।
सूनारतोऽपि यो मर्त्यः प्रयागे स्नानमाचरेत् ।

माघेमासि नरव्याघ्र स याति परमंपदम् ३३।
सितासिता तु या धारा सरस्वत्याविगर्भिता ।
तन्मार्गं विष्णुलोकस्य सृष्टिकर्ता ससर्ज वै ३४।
दुस्तरा वैष्णवी माया देवैरपि सुदुर्जया ।
प्रयागे दह्यते सा तु माघे मासि नराधिप ३५।
तेजोमयेषु लोकेषु भुक्त्वा भोगाननेकशः ।

पश्चाच्चक्रिणि लीयंते प्रयागे माघ मज्जनात् ३६।
उपस्पृशति यो माघे मकरार्के सितासिते ।
न तत्पुण्यं च संख्यातुं चित्रगुप्तोऽपि वेत्यलम् ३७।
सन्निमज्जति यो माघे मकरस्थ सितासिते ।
तस्य पुण्यस्य माहात्म्यं वक्तुं ब्रह्मापि न क्षमः ३८।
संवत्सरशतं साग्रं निराहारस्य यत्फलम् ।
प्रयागे माघमासे तु त्र्यहस्नानस्य तत्फलम् ३९।
स्वर्णभारसहस्रेण कुरुक्षेत्ररविग्रहे ।
यत्फलं लभते माघे वेण्याः स्नानाद्दिने दिने ४०।
राजसूयसहस्रस्य राजन्नविकलं फलम् ।
सितासिते तु माघे च स्नानानां भवति ध्रुवम् ४१।
पृथिव्यां यानि तीर्थानि पुर्यः सप्त च याः पुनः ।
वेण्यां स्नातुं समायांति माघेमासि नृपोत्तम ४२।
सर्वतीर्थानि कृष्णानि पापिनां संगदोषतः ।
भवंति शुक्लवर्णानि प्रयागे माघमज्जनात् ४३।

आकल्पसंचितं पापं जन्मभिर्यन्नरैर्नृप ।
तद्धवेद्धस्मसान्माघे स्नातानां च सितासिते ४४।
वाङ्मनःकायजं पापं नरस्य विलयं व्रजेत् ।
प्रयागे माघमासे तु त्र्यहस्नातस्य निश्चितम् ४५।
प्रयागे माघमासे यस्त्र्यहं स्नाति च मानवः ।
पापं त्यक्त्वा दिवं याति जीर्णां त्वचमिवोरगः ४६।
कुरुक्षेत्रसमा गंगा यत्रकुत्रावगाहिता ।
तस्माद्दशगुणा पुण्या यत्र विंध्येन संगता ४७।
तस्माच्छतगुणा गंगा काश्यामुत्तरवाहिनी ।
काश्याः शतगुणाः प्रोक्ता गंगायामुनसंगमे ४८।
सा सहस्रगुणा तासां भवेत्पश्चिमवाहिनी ।
या राजन्दर्शनादेव ब्रह्महत्यापहारिणी ४९।
या पश्याद्वाहिनी गंगा कालिंद्या सह संगता ।
हंति कोटिकृतं पापं सा माघे नृप दुर्लभा 6.127.५०।
यत्कथ्यतेऽमृतं राजन्सा वेणी भुवि कीर्तिता ।

तस्यां माघे मुहुर्तं तु देवानामपि दुर्लभम् ५१।
ब्रह्माविष्णुर्महादेवो रुद्रादित्यमरुद्गणाः ।

गंधर्वा लोकपालाश्च यक्षकिन्नरपन्नगाः ५२।
अणिमादिगुणैः सिद्धा ये चान्ये तत्त्ववादिनः ।
ब्रह्माणी पार्वती लक्ष्मीः शची मेनादितिर्दितिः ५३।
सर्वास्ता देवपत्न्यश्च तथा नागांगना नृप ।
घृताची मेनका रंभा उर्वशी च तिलोत्तमा ५४।
गणा ह्यप्सरसां सर्वे पितृणां च गणास्तथा ।
स्नातुमायांति ते सर्वे माघे वेण्यां नराधिप ५५।
कृते युगे स्वरूपेण कलौ प्रच्छन्नरूपिणः ।
प्रयागे माघमासे तु त्र्यहस्नानस्य यत्फलम् ५६।
नाश्वमेधसहस्रेण तत्फलं लभते भुवि ।
त्र्यहस्नानफलं माघे पुरा कांचनमालिनी ५७।
राक्षसाय ददौ भूप तेन मुक्तः स पापकृत् ।
कार्तवीर्य उवाच ।

भगवन्राक्षसः कोऽसौ सा का कांचनमालिनी ५८।
कथं दत्तवती धर्मं कथं वा तस्य सङ्गतिः ।
एतत्कथय योगींद्र अत्रिसंतानभास्कर ।
यदि त्वं मन्यसे श्राव्यं परं कौतूहलं हि मे ५९।
दत्तात्रेय उवाच।
शृणु राजन्विचित्रं त्वमितिहासं पुरातनम् ।
यस्य स्मरणमात्रेण वाजपेयफलं लभेत् ६०।
अप्सरारूपसंपन्ना नाम्ना कांचनमालिनी ।
प्रयागे माघमासे सा स्नात्वा याति हरालयम् ६१।
निकुंजे गिरिराजस्य तिष्ठता गिरिरूपिणा ।
दृष्टा गगनमारूढा तेन वृद्धेन रक्षसा ६२।
तेजस्विनी सुहेमाभा सुश्रोणी दीर्घलोचना ।
चंद्रानना सुकेशी च पीनोन्नतपयोधरा ६३।
तां दृष्ट्वा रूपसंपन्नामुवाच राक्षसस्तदा ।
का त्वं कमलपत्राक्षि कुत आगम्यते त्वया ६४।

आर्द्रं च वसनं कस्मात्सार्द्रा ते कबरी कुतः ।
कुत्र आगम्यते भीरु कुतस्ते खेचरी गतिः ६५।
केन पुण्येन वा भद्रे तव तेजोमयं वपुः ।
अतीवरूपसंपन्नं संभूतं च मनोहरम् ६६।
त्वद्वस्त्रबिंदुपातेन मम मूर्ध्नि सुलोचने ।
क्षणेन ह्यगमच्छांतिं क्रूरं मे मानसं सदा ६७।
नीरस्य महिमा कोऽयमेतद्व्याख्यातुमर्हसि ।
त्वं मे शीलवती भासि नाकृतिर्निर्गुणा भवेत् ६८।
अप्सरा उवाच।
श्रूयतामप्सराश्चाहं भो रक्षः कामरूपिणी ।

प्रयागतश्चागताऽहं नाम्ना कांचनमालिनी ६९।
आर्द्रः परिकरो मेऽतः सुस्नाताऽहं सितासिते ।
गंतव्यं तु मया रक्षः कैलासे तु नगोत्तमे ७०।
तत्रास्ते पार्वतीनाथः सुरासुरसुपूजितः ।
वेणीवारिप्रभावेण रक्षस्ते क्रूरता गता ७१।

जाताहं येन पुण्येन गंधर्वस्य सुमेधसः ।
कन्यका दिव्यरूपा तु तत्सर्वं कथयामि ते ७२।
कलिंगाधिपते राज्ञस्त्वहमासीच्च वेश्यका ।
रूपलावण्यसंपन्ना सौभाग्यमदगर्विता ७३।
अन्यासां युवतीनां च तत्पुरेऽहं शिरोमणिः ।
तज्जन्मनि मया रक्षो भुक्त्वा भोगान्यथेच्छया ७४।
मोहितं तत्पुरं सर्वं मया यौवनसंपदा ।
रत्नानि च विचित्राणि भूषणानि धनानि च ७५।
वासांसि चित्ररूपाणि कर्पूरागुरुचंदनम् ।
एतच्चोपार्जितं सर्वं मया मोहनरूपया ७६।
नाहं जानामि हेम्नोंतं स्वनिवासे निशाचर ।
संसेवंते युवानो मे चरणौ कामपीडिताः ७७।
मया ते वंचिताः सर्वे सर्वस्वेन तु मायया ।
अन्योन्यस्पर्धाभावेन मृताः केचित्तु कामिनः ७८।
इत्थं तन्नगरे रम्ये सकले मे गतिस्तदा ।

प्राप्ते तु वार्द्धके काले शुशोच हृदयं मम ।
न दत्तं न हुतं जप्तं न व्रतं चरितं मया ७९।
नाराधितो मया देवश्चतुर्वर्गफलप्रदः।
न मया पूजिता देवी दुर्गा दुर्गतिनाशिनी ।
सर्वपापहरो विष्णुर्न स्मृतो भोगलुब्धया ८०।
न च संतर्पिता विप्रा न कृतं प्राणिनां हितम् ।
अणुमात्रमिदं पुण्यं न कृतं च प्रमादतः ८१।
पातकं तु कृतं भद्र तेन मे दह्यते मनः ।
बहुधैवं विलप्याहं ब्राह्मणं शरणं गता ८२।
ब्रह्मण्यं वेदविद्वांसं तस्य राज्ञः पुरोहितम् ।
स हि पृष्टो मया रक्षः कथं मे निष्कृतिर्भवेत् ८३।
पापस्यास्य द्विजश्रेष्ठ कथं यास्यामि सद्गतिम् ।
स्वेनैव कर्मणा तप्तां वराकीं दीनमानसाम् ८४।
पापपंकनिमग्नां त्वं मामुद्धर कचग्रहैः ।
मयि कारुण्यंजं वारि वर्षहर्षदृशा द्विज ८५।

सज्जने साधवः सर्वे साधुः साधुरसज्जने ।
इत्यसौ मद्वचः श्रुत्वा चकारानुग्रहं मयि ८६।
द्विज उवाच।

निषिद्धाचरणं जाने सर्वं तेऽहं वरानने ।
कुरु मे सत्वरं वाक्यं याहि क्षेत्रं प्रजापते ८७।
तत्र गत्वा कुरु स्नानं तेन पापक्षयस्तव ।
सर्वं मनोगतं भद्रे त्वदीयं शोचितं मया ८८।
नाहमन्यत्प्रपश्यामि यत्ते पापप्रणाशनम् ।
प्रायश्चित्तं परं तीर्थे स्नानं च ऋषिभिः स्मृतम् ८९।
किंतु तीर्थे त्यजेद्भीरु मनसाप्यशुभं कृतम् ।
प्रयागस्नानशुद्धा त्वं स्वर्गं यास्यसि निश्चितम् ९०।
प्रयागस्नानमात्रेण नृणां स्वर्गो न संशयः ।
अन्यदेशकृतं पापं तत्क्षणादेव भामिनि ९१।
प्रयागे विलयं याति पापं तीर्थकृतं विना ।
शृणु भीरु पुरा शक्रो गौतमस्य मुनेर्वधूम् ९२।

दृष्ट्वा कामवशं प्राप्तस्तां गतो गुप्तकामुकः ।
उग्रेण तेन पापेन तदैव जनितं फलम् ९३।
ऋषिस्त्रीगंतुरिंद्रस्य तस्याश्च पुरतस्तदा ।
कुत्सितं गर्हितं जातमिति लज्जाकरं वपुः ९४।
तद्भर्तुः शापमाहात्म्यात्सहस्रभगचिह्नितम् ।
अधोमुखस्ततो भूत्वा देवराजो विनिर्गतः ९५।
निनिंद स्वकृतं कर्म सोऽभिभूतः सलज्जितः ।
मेरोः शिरसि तोयाढ्ये शतयोजनविस्तृते ९६।
तत्र गत्वा प्रविष्टस्तु हेमांभोरुहकोरके ।
तत्रस्थो गर्हयन्नित्यमात्मानं मन्मथं तथा ९७।
धिक्तां कामात्मतां लोके सद्यः पातकदायिनीम् ।
यया हि नरकं याति सर्वलोकविगर्हितः ९८।
आयुः कीर्तिर्यशोधर्म धैर्य ध्वंसकरी तथा ।
धिङ्मन्मथं दुराचारमापदां नियतं पदम् ९९।
देहस्थं दुर्दमं शत्रुमसंतुष्टं सदावशम् ।

इत्थंवादिनि प्रच्छन्ने वासवे पद्मसद्मनि 6.127.१००।
आखंडलं विना भीरु देवलोको न शोभते ।
ततो देवाः सगंधर्वा लोकपालाः सकिन्नराः १०१।
शच्या सह समागम्य पप्रच्छुस्ते बृहस्पतिम् ।
भगवन्बलभिद्देवं नैव जानीमहे वयम् १०२।
क्व तिष्ठति गतः कुत्र कुत्र वा मृगयामहे ।
न नाकः शोभते तेन विना देवगणैः सह १०३।
सुपुत्रेण विना यद्वत्कुलं श्रीमद्गुणान्वितम् ।
उपायश्चिंत्यतां सद्यः स्वर्लोके येन शोभते १०४।
सनाथः सुश्रियायुक्तो न विलंबोऽत्र युज्यते ।
इति तेषां वचः श्रुत्वा गुरुर्वचनमब्रवीत् १०५।

जानेऽहं स्वापराधेन लज्जया यत्र तिष्ठति ।
रभसा लब्धकार्यस्य भुंक्ते स मघवा फलम् १०६।
नृणां नीतिपरित्यागाद्विपाकाः स्युर्भयंकराः ।
अहो राज्यमदैर्मत्तः कृत्याकृत्यमचिंतयन् १०७।

कृतवान्निंद्यमानं हि दृष्टादृष्टक्षयंकरम् ।
कुर्वंति बालिशा यत्र दैवोपहतबुद्धयः १०८।
अपराधाद्यथाजन्म स्यादिहामुत्र निष्फलम् ।
अधुना तत्र गच्छामो यत्र शक्रः स तिष्ठति १०९।
इत्युक्त्वा निर्गताः सर्वे बृहस्पतिपुरोगमाः ।
दृष्ट्वा सरसि विस्तीर्णे स्वर्णपंकजकाननम् ११०।
तुष्टुवुर्देवराजानं प्रबोधो येन जायते ।
ततो गुरोः प्रबोधेन निर्गतः पद्मकुड्मलात् १११।
दीनाननो विरूपस्तु व्रीडाकुंचितलोचनः ।
जग्राह चरणाविंद्रो गुरोस्तस्याग्रजन्मनः ११२।
त्राहि मां निष्कृतिं ब्रूहि पापस्यास्य बृहस्पते ।
देवराजवचः श्रुत्वा जगौ विप्रो बृहस्पतिः ११३।
शृणु देवेंद्र वक्ष्येऽहमुपायं पापनाशनम् ।
प्रयागस्नानमात्रेण तत्क्षणादेव पातकात् ११४।
मुच्यसे देवराजत्वं तत्र यामः सहैव ते ।

अथ पुरोधसा सार्धमागत्य बलमर्दनः ११५।
सस्नौ सितासिते तीर्थे सद्यो मुक्तो ह्यघैस्ततः ।
अथ देवगुरुस्तस्मै प्रसन्नस्तु वरं ददौ ११६।
प्रयागस्नानमात्रेण क्षीणं पापं त्वयानघ ।
क्षीणपापस्य ते शक्र मत्प्रसादेन सत्वरम् ११७।
सहस्रमेतद्योनीनां सहस्रं स्याद्दृशां तव ।
तदैव द्विजवाक्येन शुशुभे च शचीपतिः ११८।
लोचनानां सहस्रेण पंकजैरिव मानसम् ।
अथ वृंदारकैः सर्वैर्ऋषिभिश्चाभिपूजितः ११९।
गंधर्वैः स्तूयमानस्तु गतः शक्रोऽमरावतीम् ।
इत्थं सद्यो विपापोऽभूत्प्रयागे पाकशासनः १२०।
याहि त्वमपि कल्याणि प्रयागं देवसेवितम् ।
सद्यः पापविनाशाय तथा स्वर्गतये दृढम् १२१।
इति तस्य वचः श्रुत्वा सेतिहासं समंगलम् ।
तदैव संभ्रमापन्ना नत्वा पादौ द्विजस्य तु १२२।

त्यक्त्वा बंधुजनं सर्वं दासदासीगृहं तथा ।
सकलान्विषयान्रक्षो विषग्रासानिव स्फुटम् १२३।
वपुश्च क्षणविध्वंसि पश्यंती निर्गता ह्यहम् ।
नरकार्णवसंपात दारुणांतर वह्निना १२४।

हृदये कुणपव्याघ्र तदा तप्यमानया ।
मया गत्वा कृतं स्नानं माघे मासि सितासिते १२५।
तस्य स्नानस्य माहात्म्यं शृणु वृद्धनिशाचर ।
त्र्यहात्पापक्षयो जातः सप्तविंशतिभिर्दिनैः १२६।
शेषैर्मे यदभूत्पुण्यं तेन देवत्वमागता ।
रममाणा तु कैलासे गिरिजायाः प्रिया सखी १२७।
जातिस्मरा तथा जाता प्रयागस्य प्रभावतः ।
स्मृत्वा प्रयागमाहात्म्यं माघे माघे व्रजाम्यहम् १२८।
इति राक्षस यत्पृष्टं त्वया विस्मितचेतसा ।
तन्मया कथितं सर्वं चरितं प्रीतये तव १२९।
मत्प्रीतये चरित्रं स्वं त्वं ब्रूहि मम राक्षस ।

कर्मणा केनजातोऽसि विरूपोऽतिभयंकरः १३०।
श्मश्रुलो दीर्घदंष्ट्रश्च क्रव्यादो गिरिगह्वरे ।
राक्षस उवाच।
इष्टं ददाति गृह्णाति गुह्यं वदति पृच्छति १३१।
प्रीत्या हि सज्जनो भद्रे तच्च सर्वं त्वयि स्थितम् ।
त्वया संभावितो नूनं मन्येऽहं वामलोचने १३२।
भाविनी निष्कृतिः सद्यस्त्वयास्य क्रूरकर्मणः ।
अतो वक्ष्यामि ते भद्रे दुष्कृतं यत्स्वयंकृतम् १३३।
निवेद्य सज्जने दुःखं ततः सर्वसुखी भवेत् ।
शृणु सुश्रोण्यहं काश्यां बह्वृचो वेदपारगः १३४।
जातः पुरा द्विजः श्रेष्ठः कुले महति निर्मले ।
राज्ञां दुष्कृतिनां भीरु शूद्राणां च तथा विशाम् १३५।
वाराणस्यां कृतो घोरो मया दुष्टप्रतिग्रहः ।
बहुधा बहुधा वारं निषिद्धः कुत्सितो बहु १३६।
चांडालस्यापि न त्यक्तो मया दुष्टप्रतिग्रहः ।

अन्यच्च पातकं तत्र ममाभून्मूढचेतसः ।
तन्नास्ति दुष्कृतं कर्म मया यत्र न यत्कृतम् १३७।
अन्यच्च श्रूयतां दोषः क्षेत्रस्य वरवर्णिनि ।
अविमुक्तेऽणुमात्रं यत्तदघं मेरुतां व्रजेत् ।
न धर्मस्तु मया कश्चित्संचितस्तत्र जन्मनि १३८।
ततो बहुतिथे काले मृतस्तत्रैव शोभने ।
अविमुक्तप्रभावेण न चाहं नरकं गतः १३९।
अविमुक्ते मृतः कश्चिन्नरकं नेति किल्बिषी ।
अविमुक्ते कृतं किंचित्पापं वज्री भवेद्दृढम् १४०।
वज्रलेपेन पापेन तेन मे जन्म राक्षसम् ।
रौद्रं क्रूरतरं पापं संभूतं हिमपर्वते १४१।
द्विर्जातो गृध्रयोनौ प्राक्त्रिर्व्याघ्रो द्विः सरीसृपः ।

एकवारमुलूकस्तु विद्वराहस्ततः परम् १४२।
इदं तु दशमं जन्म राक्षसं मम भामिनी ।
अतीतानि सहस्राणि वर्षाणि मम जन्मनः १४३।

नास्ति मे निष्कृतिर्भद्रे एतस्माद्दुःखसागरात् ।
अत्र त्रियोजनं सुभ्रूर्निर्जंतु हि मया कृतम् १४४।
अनागसां च भूतानां बहुनां च कृतः क्षयः ।
कर्मणा तेन मे सुभ्रूर्दह्यते सततं मनः १४५।
त्वद्दर्शनसुधासिक्तं गतं शैत्यं मनो मम ।
तीर्थं फलति कालेन सद्यः साधुसमागमः १४६।
अतः सत्संगतिं सुभ्रूः प्रशंसंति मनीषिणः ।
एतत्ते कथितं सर्वं स्वदुःखं हद्गतं मया १४७।
विरलः सज्जनः सुभ्रूः स्वात्मा यस्य न खिद्यते ।
जानास्यत्रोचितं त्वं हि किंचिन्नो वच्म्यतः परम् १४८।
अस्य दुःखोदधेः पारं कथं यामीति चिंतयन् ।
सज्जनानां समा भूतिः सर्वेषामुपजीवनम् १४९।
क्षीरार्णवः पयो दत्ते हंसाय न बकाय किम् ।
दत्तात्रेय उवाच।
इति तस्य वचः श्रुत्वा दयार्द्रीकृतमानसा 6.127.१५०।

धर्मदाने मतिं कृत्वा जगौ कांचनमालिनी ।
करिष्ये निष्कृतिं रक्ष इदानीं खलु मा शुचः १५१।
प्रतिज्ञां तु दृढां कृत्वा यतिष्ये तव मुक्तये ।
बहवो हि कृता माघा वर्षे वर्षे यथाविधि १५२।
श्रद्धापूर्वं मया भद्र ब्रह्मक्षेत्रे सितासिते ।
तां वदामि तु संख्यातिं तस्य धर्मस्य राक्षस १५३।
गूढो धर्मो हि कर्तव्य इत्यूचुर्विबुधा जनाः ।
आर्ते दानं प्रशंसंति मुनयो वेदवादिनः १५४।
सागरे वर्षतो भद्र किं मेघस्य फलं भवेत् ।
अनुभूतं मया रक्षः स्वयं तत्पुण्यजं फलम् १५५।
तत्तु दास्यामि ते मित्र सद्यः पापविनाशनम् ।
निष्पीड्याथ ततो वस्त्रं जलं कृत्वा करांबुजे १५६।
ददौ सा माघजं पुण्यं तस्मै वृद्धाय रक्षसे ।
शृणु राजन्विचित्रं हि प्रभावं माघधर्मजम् १५७।
तदैवं प्राप्य तत्पुण्यं विमुक्ता राक्षसी तनुः ।

संभूतो देवताकारस्तेजो भास्करविग्रहः १५८।
देवयानं समारूढः सहर्षोत्फुल्ललोचनः ।
द्योतमानस्तदा व्योम्नि भासयन्प्रभया दिशः १५९।
दिव्यरूपधरो रेजे द्वितीय इव भास्करः ।
ततोऽभिनंदयामास सतां कांचनमालिनीम् १६०।

भद्रे वेत्तीश्वरो देवः कर्मणां यः फलप्रदः ।
तत्त्वयोपकृतं सर्वं यत्र मे नास्ति निष्कृतिः १६१।
इदानीमपि कारुण्यात्प्रसीदानुग्रहं कुरु ।
शिक्षां विधेहि मे देवि सर्वनीतिमयीं शुभाम् १६२।
सर्वधर्मकरीं नूनं न कुर्वे पातकं यथा ।
तां श्रुत्वा त्वदनुज्ञातः पश्चाद्यामि सुरालयम् १६३।
दत्तात्रेय उवाच।
एतन्निशम्य तेनोक्तं प्रियं धर्ममयं वचः ।
अतिप्रीत्याब्रवीद्धर्मं राजन्कांचनमालिनी १६४।
धर्मं भजस्व सततं त्यज भूतहिंसां सेवस्व साधुपुरुषान्जहि कामशत्रुम् ।

अन्यस्य दोषगुणकीर्तनमाशु हित्वा सत्यं वदार्चय हरिं व्रज देवलोकम् १६५।
देहेऽस्थिमांसरुधिरे स्वमतिं त्यज त्वं जायासुतादिषु सदा ममतां विमुंच ।
पश्यानिशं जगदिदं क्षणभंगुरं हि वैराग्यभावरसिको भव योगनिष्ठः १६६।
प्रीत्या मया निगदितं तव धर्ममार्गं चित्तो निधेहि सकलं भवशीलयुक्तः ।
संत्यज्य राक्षसतनुं धृतदेवदेहो ज्योतिर्मयो व्रज यथासुखमाशु नाकम् १६७।
श्रुत्वाधर्मं ततो हृष्टः संतुष्टो राक्षसोऽब्रवीत् ।
भवप्रमुदिता नित्यं सर्वदा शिवमस्तु ते १६८।
आचन्द्रार्कं रमस्व त्वं कैलासे शिवसन्निधौ ।
उमयाऽखंडितं प्रेम तवास्तु वरवर्णिनि १६९।
धर्मनिष्ठा तपोनिष्ठा मातस्त्वं भव सर्वदा ।
मास्तु लोभः शरीरे ते आपन्नार्ति सदा हर १७०।
इत्युक्त्वा तु प्रणम्याथ सतां कांचनमालिनीम् ।
जगाम राक्षसः स्वर्गं गंधर्वैर्बहुभिः स्तुतः १७१।
देवकन्यास्तदागत्य ववर्षुः पुष्पवृष्टिभिः ।
तस्याः कांचनमालिन्या मूर्ध्नि हर्षसमाकुलाः १७२।

तामालिंग्य ततः प्रोचुः कन्यकास्तु प्रियं वचः ।
कृतं भद्रे त्वया चित्रं राक्षसस्य विमोक्षणम् १७३।
दुष्टस्यास्य भयात्कश्चिद्विशत्यस्मिन्न कानने ।
अधुना निर्भया ह्यत्र विचरामो यथासुखम् १७४।
श्रुत्वा तद्वचनं राजंस्तासां कांचनमालिनी ।
हृष्टा तेनैव दानेन कृतकृत्या तदा सती १७५।
तं राक्षसं कांचनमालिनीवरा गन्धर्वकन्या परिमोच्य सत्वरम् ।
क्रीडंत्यमूभिः प्रययौ हरालयं प्रीत्या सपूर्णा च परोपकारया १७६।
संवादमेनं वरकन्यकेरितं भक्त्या परं यः शृणुयाच्च मानवः ।
न बाध्यते जातु सदा स राक्षसैर्धर्मे मतिस्तस्य भृशं हि जायते १७७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहिताया।
मुत्तरखण्डे माघमासमाहात्म्ये दिलीपवसिष्ठसंवादे राक्षसमोक्षोनाम सप्तविंशत्यधिकशततमोऽध्यायः१२७।

Roman transliteration

kārtavīrya uvāca|
hetunā kena viprarṣe māghasnāne mahādbhutaḥ |
prabhāvo varṇyate nūnaṃ tanme kathaya suvrata 1|
gatapāpo yadekena dvitīyena divaṃ gataḥ |
vaiśyo'sau māghapuṇyena brūhi me tatkutūhalam 2|
dattātreya uvāca|
nisargātsalilaṃ medhyaṃ nirmalaṃ śucipāṃḍuram |
malahaṃ puruṣavyāghra drāvakaṃ dāhanāśanam |
tārakaṃ sarvabhūtānāṃ poṣaṇaṃ jīvanaṃ ca yat 3|
āpo nārāyaṇodevaḥ sarvavedeṣu paṭhyate |
grahāṇāṃ ca yathā sūryo nakṣatrāṇāṃ yathā śaśī |
māsānāṃ ca tathā māghaḥ śreṣthaḥ sarveṣu karmasu 4|
makarasthe ravau māghe prātaḥ kāle tathā'male |
goṣpade'pi jale snānaṃ svargadaṃ pāpināmapi 5|
yogo'yaṃ durlabho rājaṃstrailokye sacarācare |

asminyoge tvaśakto'pi snāyādyadi dinatrayam 6|
dadyātkiṃcidaśakto'pi daridrābhāvavāṃcchayā |
trisnānenāpi māghasya dhanino dīrghajīvinaḥ 7|
paṃca vā sapta vāhāni caṃdravadvardhate phalam |
saṃprāpte makarāditye puṇye puṇyaprade nṛṇām 8|
satkāryāstithayaḥ sarvā snānadānādi karmasu |
kartāraṃ dāpayaṃtīha hyakṣayaṃ śāśvataṃ padam 9|
tasmānmāghe bahiḥ snāyādātmano hitakāmyayā |
athātaḥ saṃpravakṣyāmi māghasnānavidhiṃ param 10|
kartavyo niyamaḥ kaścidvratarūpī narottamaiḥ |
phalātiśayahetorvai kiṃcidbhojyaṃ tyajedbudhaḥ 11|
bhūmau śayīta hotavyamājyaṃ tilavimiśritam |
trikālaṃ cārcayedviṣṇuṃ vāsudevaṃ sanātanam 12|
dātavyo dīpako'khaṃḍo devamuddiśya mādhavam |
iṃdhanaṃ kaṃbalaṃ vastramupānatkuṃkumaṃ ghṛtam 13|

tailaṃ kārpāsakoṣthaṃ ca tūlīṃ tūlavaṭīṃ paṭīm |
annaṃ caiva yathāśakti deyaṃ māghe narādhipa 14|
suvarṇaṃ rattikāmātraṃ dadyādvedavide tathā |
taddānamakṣayaṃ rājansamudra iva sarvadā 15|
parasyāgniṃ na seveta tyajeccaiva pratigraham |
māghāṃte bhojayedviprānyathāśakti narādhipa 16|
deyā ca dakṣiṇā tebhya ātmanaḥ śreya icchatā |
ekādaśīvidhānena māghasyodyāpanaṃ tathā 17|
kartavyaṃ śraddadhānena hyakṣayya svargavāṃchayā |
anaṃtapuṇyāvāptyarthaṃ viṣṇusaṃprītihetave 18|
makarasthe ravau māghe goviṃdācyutamādhava |
snānenānena bho deva yathoktaphalado bhava 19|
iti maṃtraṃ samuccārya snāyānmaunī samāhitaḥ |
vāsudevaṃ hariṃ kṛṣṇaṃ mādhavaṃ ca smaretpunaḥ 20|
gṛhe'pi sajalaṃ kuṃbhaṃ vāyunā niśipīḍitam |

tatsnānaṃ tīrthasadṛśaṃ sarvakāmaphalapradam 21|
tatra vratena dātavyaṃ sānnaṃ copaskarānvitam |
tatsnānasya prabhāveṇa naro na nirayaṃ vrajet 22|
taptena vāriṇā snānaṃ yadgṛhe kriyate naraiḥ |

ṣaḍabdaphaladaṃ taddhi makarasthe divākare 23|
bahiḥ snānaṃ tu vāpyādau dvādaśābdaphalaṃ smṛtam |
taḍāge dviguṇaṃ rājannadyāṃ caiva caturguṇam 24|
śatadhā devakhāteṣu śatadhā tu mahānade |
śataṃ caturguṇaṃ rājanmahānadyāśca saṃgame 25|
sahasraguṇitaṃ sarvaṃ tatphalaṃ makare ravau |
gaṃgāyāṃ snānamātreṇa labhate mānavo nṛpa 26|
gaṃgāyāṃ ye'vagāhaṃti māghamāse nṛpottama |
caturyugasahasraṃ tu na pataṃti surālayāt 27|
dinedine sahasraṃ tu suvarṇānāṃ viśāṃpate |
tena dattaṃ tu gaṃgāyāṃ yo māghe snāti mānavaḥ28|

śatena guṇitaṃ māghe sahasraṃ rājasattama |
nirdiṣṭamṛṣibhiḥ snānaṃ gaṃgāyāmunasaṃgame 29|
pāpaughabhūribhārasya dāhārthe ca prajāpatiḥ |
prayāgaṃ vidadhe bhūpa prajānāṃ ca hite sthitaḥ 30|
śṛṇu sthānamidaṃ samyaksitāsita jalaṃ kila |
pāparūpa paśūnāṃ ca brahmaṇā vihitaṃ purā 31|
sitāsitajale majjedapi pāpaśatānvitaḥ |
makarasthe ravau māghe naiva garbheṣu majjati 32|
sūnārato'pi yo martyaḥ prayāge snānamācaret |
māghemāsi naravyāghra sa yāti paramaṃpadam 33|
sitāsitā tu yā dhārā sarasvatyāvigarbhitā |
tanmārgaṃ viṣṇulokasya sṛṣṭikartā sasarja vai 34|
dustarā vaiṣṇavī māyā devairapi sudurjayā |
prayāge dahyate sā tu māghe māsi narādhipa 35|
tejomayeṣu lokeṣu bhuktvā bhogānanekaśaḥ |

paścāccakriṇi līyaṃte prayāge māgha majjanāt 36|
upaspṛśati yo māghe makarārke sitāsite |
na tatpuṇyaṃ ca saṃkhyātuṃ citragupto'pi vetyalam 37|
sannimajjati yo māghe makarastha sitāsite |
tasya puṇyasya māhātmyaṃ vaktuṃ brahmāpi na kṣamaḥ 38|
saṃvatsaraśataṃ sāgraṃ nirāhārasya yatphalam |
prayāge māghamāse tu tryahasnānasya tatphalam 39|
svarṇabhārasahasreṇa kurukṣetraravigrahe |
yatphalaṃ labhate māghe veṇyāḥ snānāddine dine 40|
rājasūyasahasrasya rājannavikalaṃ phalam |
sitāsite tu māghe ca snānānāṃ bhavati dhruvam 41|
pṛthivyāṃ yāni tīrthāni puryaḥ sapta ca yāḥ punaḥ |
veṇyāṃ snātuṃ samāyāṃti māghemāsi nṛpottama 42|
sarvatīrthāni kṛṣṇāni pāpināṃ saṃgadoṣataḥ |
bhavaṃti śuklavarṇāni prayāge māghamajjanāt 43|

ākalpasaṃcitaṃ pāpaṃ janmabhiryannarairnṛpa |
tadbhavedbhasmasānmāghe snātānāṃ ca sitāsite 44|
vāṅmanaḥkāyajaṃ pāpaṃ narasya vilayaṃ vrajet |
prayāge māghamāse tu tryahasnātasya niścitam 45|
prayāge māghamāse yastryahaṃ snāti ca mānavaḥ |
pāpaṃ tyaktvā divaṃ yāti jīrṇāṃ tvacamivoragaḥ 46|
kurukṣetrasamā gaṃgā yatrakutrāvagāhitā |
tasmāddaśaguṇā puṇyā yatra viṃdhyena saṃgatā 47|
tasmācchataguṇā gaṃgā kāśyāmuttaravāhinī |

kāśyāḥ śataguṇāḥ proktā gaṃgāyāmunasaṃgame 48|
sā sahasraguṇā tāsāṃ bhavetpaścimavāhinī |
yā rājandarśanādeva brahmahatyāpahāriṇī 49|
yā paścādvāhinī gaṃgā kāliṃdyā saha saṃgatā |
haṃti koṭikṛtaṃ pāpaṃ sā māghe nṛpa durlabhā 6.127.50|
yatkathyate'mṛtaṃ rājansā veṇī bhuvi kīrtitā |

tasyāṃ māghe muhūrtaṃ tu devānāmapi durlabham 51|
brahmāviṣṇurmahādevo rudrādityamarudgaṇāḥ |
gaṃdharvā lokapālāśca yakṣakinnarapannagāḥ 52|
aṇimādiguṇaiḥ siddhā ye cānye tattvavādinaḥ |
brahmāṇī pārvatī lakṣmīḥ śacī menāditirditiḥ 53|
sarvāstā devapatnyaśca tathā nāgāṃganā nṛpa |
ghṛtācī menakā raṃbhā urvaśī ca tilottamā 54|
gaṇā hyapsarasāṃ sarve pitṝṇāṃ ca gaṇāstathā |
snātumāyāṃti te sarve māghe veṇyāṃ narādhipa 55|
kṛte yuge svarūpeṇa kalau pracchannarūpiṇaḥ |
prayāge māghamāse tu tryahasnānasya yatphalam 56|
nāśvamedhasahasreṇa tatphalaṃ labhate bhuvi |
tryahasnānaphalaṃ māghe purā kāṃcanamālinī 57|
rākṣasāya dadau bhūpa tena muktaḥ sa pāpakṛt |
kārtavīrya uvāca |

bhagavanrākṣasaḥ ko'sau sā kā kāṃcanamālinī 58|
kathaṃ dattavatī dharmaṃ kathaṃ vā tasya sadgatiḥ |
etatkathaya yogīṃdra atrisaṃtānabhāskara |
yadi tvaṃ manyase śrāvyaṃ paraṃ kautūhalaṃ hi me 59|
dattātreya uvāca|
śṛṇu rājanvicitraṃ tvamitihāsaṃ purātanam |
yasya smaraṇamātreṇa vājapeyaphalaṃ labhet 60|
apsarārūpasaṃpannā nāmnā kāṃcanamālinī |
prayāge māghamāse sā snātvā yāti harālayam 61|
nikuṃje girirājasya tiṣṭhatā girirūpiṇā |
dṛṣṭā gaganamārūḍhā tena vṛddhena rakṣasā 62|
tejasvinī suhemābhā suśroṇī dīrghalocanā |
caṃdrānanā sukeśī ca pīnonnatapayodharā 63|
tāṃ dṛṣṭvā rūpasaṃpannāmuvāca rākṣasastadā |
kā tvaṃ kamalapatrākṣi kuta āgamyate tvayā 64|

ārdraṃ ca vasanaṃ kasmātsārdrā te kabarī kutaḥ |
kutra āgamyate bhīru kutaste khecarī gatiḥ 65|
kena puṇyena vā bhadre tava tejomayaṃ vapuḥ |
atīvarūpasaṃpannaṃ saṃbhūtaṃ ca manoharam 66|
tvadvastrabiṃdupātena mama mūrdhni sulocane |
kṣaṇena hyagamacchāṃtiṃ krūraṃ me mānasaṃ sadā 67|
nīrasya mahimā ko'yametadvyākhyātumarhasi |
tvaṃ me śīlavatī bhāsi nākṛtirnirguṇā bhavet 68|
apsarā uvāca|
śrūyatāmapsarāścāhaṃ bho rakṣaḥ kāmarūpiṇī |
prayāgataścāgatā'haṃ nāmnā kāṃcanamālinī 69|
ārdraḥ parikaro me'taḥ susnātā'haṃ sitāsite |
gaṃtavyaṃ tu mayā rakṣaḥ kailāse tu nagottame 70|
tatrāste pārvatīnāthaḥ surāsurasupūjitaḥ |

veṇīvāriprabhāveṇa rakṣaste krūratā gatā 71|

jātāhaṃ yena puṇyena gaṃdharvasya sumedhasaḥ |
kanyakā divyarūpā tu tatsarvaṃ kathayāmi te 72|
kaliṃgādhipate rājñastvahamāsīcca veśyakā |
rūpalāvaṇyasaṃpannā saubhāgyamadagarvitā 73|
anyāsāṃ yuvatīnāṃ ca tatpure'haṃ śiromaṇiḥ |
tajjanmani mayā rakṣo bhuktvā bhogānyathecchayā 74|
mohitaṃ tatpuraṃ sarvaṃ mayā yauvanasaṃpadā |
ratnāni ca vicitrāṇi bhūṣaṇāni dhanāni ca 75|
vāsāṃsi citrarūpāṇi karpūrāgurucaṃdanam |
etaccopārjitaṃ sarvaṃ mayā mohanarūpayā 76|
nāhaṃ jānāmi hemnoṃtaṃ svanivāse niśācara |
saṃsevaṃte yuvāno me caraṇau kāmapīḍitāḥ 77|
mayā te vaṃcitāḥ sarve sarvasvena tu māyayā |
anyonyaspardhābhāvena mṛtāḥ kecittu kāminaḥ 78|
itthaṃ tannagare ramye sakale me gatistadā |

prāpte tu vārddhake kāle śuśoca hṛdayaṃ mama |
na dattaṃ na hutaṃ japtaṃ na vrataṃ caritaṃ mayā 79|
nārādhito mayā devaścaturvargaphalapradaḥ|
na mayā pūjitā devī durgā durgatināśinī |
sarvapāpaharo viṣṇurna smṛto bhogalubdhayā 80|
na ca saṃtarpitā viprā na kṛtaṃ prāṇināṃ hitam |
aṇumātramidaṃ puṇyaṃ na kṛtaṃ ca pramādataḥ 81|
pātakaṃ tu kṛtaṃ bhadra tena me dahyate manaḥ |
bahudhaivaṃ vilapyāhaṃ brāhmaṇaṃ śaraṇaṃ gatā 82|
brahmaṇyaṃ vedavidvāṃsaṃ tasya rājñaḥ purohitam |
sa hi pṛṣṭo mayā rakṣaḥ kathaṃ me niṣkṛtirbhavet 83|
pāpasyāsya dvijaśreṣṭha kathaṃ yāsyāmi sadgatim |
svenaiva karmaṇā taptāṃ varākīṃ dīnamānasām 84|
pāpapaṃkanimagnāṃ tvaṃ māmuddhara kacagrahaiḥ |
mayi kāruṇyaṃjaṃ vāri varṣaharṣadṛśā dvija 85|

sajjane sādhavaḥ sarve sādhuḥ sādhurasajjane |
ityasau madvacaḥ śrutvā cakārānugrahaṃ mayi 86|
dvija uvāca|
niṣiddhācaraṇaṃ jāne sarvaṃ te'haṃ varānane |
kuru me satvaraṃ vākyaṃ yāhi kṣetraṃ prajāpate 87|
tatra gatvā kuru snānaṃ tena pāpakṣayastava |
sarvaṃ manogataṃ bhadre tvadīyaṃ śocitaṃ mayā 88|
nāhamanyatprapaśyāmi yatte pāpapraṇāśanam |
prāyaścittaṃ paraṃ tīrthe snānaṃ ca ṛṣibhiḥ smṛtam 89|
kiṃtu tīrthe tyajedbhīru manasāpyaśubhaṃ kṛtam |
prayāgasnānaśuddhā tvaṃ svargaṃ yāsyasi niścitam 90|
prayāgasnānamātreṇa nṛṇāṃ svargo na saṃśayaḥ |
anyadeśakṛtaṃ pāpaṃ tatkṣaṇādeva bhāmini 91|
prayāge vilayaṃ yāti pāpaṃ tīrthakṛtaṃ vinā |
śṛṇu bhīru purā śakro gautamasya munervadhūm 92|

dṛṣṭvā kāmavaśaṃ prāptastāṃ gato guptakāmukaḥ |
ugreṇa tena pāpena tadaiva janitaṃ phalam 93|
ṛṣistrīgaṃturiṃdrasya tasyāśca puratastadā |

kutsitaṃ garhitaṃ jātamiti lajjākaraṃ vapuḥ 94|
tadbhartuḥ śāpamāhātmyātsahasrabhagacihnitam |
adhomukhastato bhūtvā devarājo vinirgataḥ 95|
niniṃda svakṛtaṃ karma so'bhibhūtaḥ salajjitaḥ |
meroḥ śirasi toyāḍhye śatayojanavistṛte 96|
tatra gatvā praviṣṭastu hemāṃbhoruhakorake |
tatrastho garhayannityamātmānaṃ manmathaṃ tathā 97|
dhiktāṃ kāmātmatāṃ loke sadyaḥ pātakadāyinīm |
yayā hi narakaṃ yāti sarvalokavigarhitaḥ 98|
āyuḥ kīrtiryaśodharma dhairya dhvaṃsakarī tathā |
dhiṅmanmathaṃ durācāramāpadāṃ niyataṃ padam 99|
dehasthaṃ durdamaṃ śatrumasaṃtuṣṭaṃ sadāvaśam |

itthaṃvādini pracchanne vāsave padmasadmani 6.127.100|
ākhaṃḍalaṃ vinā bhīru devaloko na śobhate |
tato devāḥ sagaṃdharvā lokapālāḥ sakinnarāḥ 101|
śacyā saha samāgamya papracchuste bṛhaspatim |
bhagavanbalabhiddevaṃ naiva jānīmahe vayam 102|
kva tiṣṭhati gataḥ kutra kutra vā mṛgayāmahe |
na nākaḥ śobhate tena vinā devagaṇaiḥ saha 103|
suputreṇa vinā yadvatkulaṃ śrīmadguṇānvitam |
upāyaściṃtyatāṃ sadyaḥ svarloke yena śobhate 104|
sanāthaḥ suśriyāyukto na vilaṃbo'tra yujyate |
iti teṣāṃ vacaḥ śrutvā gururvacanamabravīt 105|
jāne'haṃ svāparādhena lajjayā yatra tiṣṭhati |
rabhasā labdhakāryasya bhuṃkte sa maghavā phalam 106|
nṛṇāṃ nītiparityāgādvipākāḥ syurbhayaṃkarāḥ |
aho rājyamadairmattaḥ kṛtyākṛtyamaciṃtayan 107|

kṛtavānniṃdyamānaṃ hi dṛṣṭādṛṣṭakṣayaṃkaram |
kurvaṃti bāliśā yatra daivopahatabuddhayaḥ 108|
aparādhādyathājanma syādihāmutra niṣphalam |
adhunā tatra gacchāmo yatra śakraḥ sa tiṣṭhati 109|
ityuktvā nirgatāḥ sarve bṛhaspatipurogamāḥ |
dṛṣṭvā sarasi vistīrṇe svarṇapaṃkajakānanam 110|
tuṣṭuvurdevarājānaṃ prabodho yena jāyate |
tato guroḥ prabodhena nirgataḥ padmakuḍmalāt 111|
dīnānano virūpastu vrīḍākuṃcitalocanaḥ |
jagrāha caraṇāviṃdro gurostasyāgrajanmanaḥ 112|
trāhi māṃ niṣkṛtiṃ brūhi pāpasyāsya bṛhaspate |
devarājavacaḥ śrutvā jagau vipro bṛhaspatiḥ 113|
śṛṇu deveṃdra vakṣye'hamupāyaṃ pāpanāśanam |
prayāgasnānamātreṇa tatkṣaṇādeva pātakāt 114|
mucyase devarājatvaṃ tatra yāmaḥ sahaiva te |

atha purodhasā sārdhamāgatya balamardanaḥ 115|
sasnau sitāsite tīrthe sadyo mukto hyaghaistataḥ |
atha devagurustasmai prasannastu varaṃ dadau 116|
prayāgasnānamātreṇa kṣīṇaṃ pāpaṃ tvayānagha |
kṣīṇapāpasya te śakra matprasādena satvaram 117|
sahasrametadyonīnāṃ sahasraṃ syāddṛśāṃ tava |
tadaiva dvijavākyena śuśubhe ca śacīpatiḥ 118|
locanānāṃ sahasreṇa paṃkajairiva mānasam |

atha vṛṃdārakaiḥ sarvairṛṣibhiścābhipūjitaḥ 119|
gaṃdharvaiḥ stūyamānastu gataḥ śakro'marāvatīm |
itthaṃ sadyo vipāpo'bhūtprayāge pākaśāsanaḥ 120|
yāhi tvamapi kalyāṇi prayāgaṃ devasevitam |
sadyaḥ pāpavināśāya tathā svargataye dṛḍham 121|
iti tasya vacaḥ śrutvā setihāsaṃ samaṃgalam |
tadaiva saṃbhramāpannā natvā pādau dvijasya tu 122|

tyaktvā baṃdhujanaṃ sarvaṃ dāsadāsīgṛhaṃ tathā |
sakalānviṣayānrakṣo viṣagrāsāniva sphuṭam 123|
vapuśca kṣaṇavidhvaṃsi paśyaṃtī nirgatā hyaham |
narakārṇavasaṃpāta dāruṇāṃtara vahninā 124|
hṛdaye kuṇapavyāghra tadā tattapyamānayā |
mayā gatvā kṛtaṃ snānaṃ māghe māsi sitāsite 125|
tasya snānasya māhātmyaṃ śṛṇu vṛddhaniśācara |
tryahātpāpakṣayo jātaḥ saptaviṃśatibhirdinaiḥ 126|
śeṣairme yadabhūtpuṇyaṃ tena devatvamāgatā |
ramamāṇā tu kailāse girijāyāḥ priyā sakhī 127|
jātismarā tathā jātā prayāgasya prabhāvataḥ |
smṛtvā prayāgamāhātmyaṃ māghe māghe vrajāmyaham 128|
iti rākṣasa yatpṛṣṭaṃ tvayā vismitacetasā |
tanmayā kathitaṃ sarvaṃ caritaṃ prītaye tava 129|
matprītaye caritraṃ svaṃ tvaṃ brūhi mama rākṣasa |

karmaṇā kenajāto'si virūpo'tibhayaṃkaraḥ 130|
śmaśrulo dīrghadaṃṣṭraṃśca kravyādo girigahvare |
rākṣasa uvāca|
iṣṭaṃ dadāti gṛhṇāti guhyaṃ vadati pṛcchati 131|
prītyā hi sajjano bhadre tacca sarvaṃ tvayi sthitam |
tvayā saṃbhāvito nūnaṃ manye'haṃ vāmalocane 132|
bhāvinī niṣkṛtiḥ sadyastvayāsya krūrakarmaṇaḥ |
ato vakṣyāmi te bhadre duṣkṛtaṃ yatsvayaṃkṛtam 133|
nivedya sajjane duḥkhaṃ tataḥ sarvasukhī bhavet |
śṛṇu suśroṇyahaṃ kāśyāṃ bahvṛco vedapāragaḥ 134|
jātaḥ purā dvijaḥ śreṣṭhaḥ kule mahati nirmale |
rājñāṃ duṣkṛtināṃ bhīru śūdrāṇāṃ ca tathā viśām 135|
vārāṇasyāṃ kṛto ghoro mayā duṣṭapratigrahaḥ |
bahudhā bahudhā vāraṃ niṣiddhaḥ kutsito bahu 136|
cāṃḍālasyāpi na tyakto mayā duṣṭapratigrahaḥ |

anyacca pātakaṃ tatra mamābhūnmūḍhacetasaḥ |
tannāsti duṣkṛtaṃ karma mayā yatra na yatkṛtam 137|
anyacca śrūyatāṃ doṣaḥ kṣetrasya varavarṇini |
avimukte'ṇumātraṃ yattadaghaṃ merutāṃ vrajet |
na dharmastu mayā kaścitsaṃcitastatra janmani 138|
tato bahutithe kāle mṛtastatraiva śobhane |
avimuktaprabhāveṇa na cāhaṃ narakaṃ gataḥ 139|
avimukte mṛtaḥ kaścinnarakaṃ neti kilbiṣī |
avimukte kṛtaṃ kiṃcitpāpaṃ vajrī bhaveddṛḍham 140|
vajralepena pāpena tena me janma rākṣasam |
raudraṃ krūrataraṃ pāpaṃ saṃbhūtaṃ himaparvate 141|
dvirjāto gṛdhrayonau prāktrirvyāghro dviḥ sarīsṛpaḥ |
ekavāramulūkastu viḍvarāhastataḥ param 142|

idaṃ tu daśamaṃ janma rākṣasaṃ mama bhāminī |
atītāni sahasrāṇi varṣāṇi mama janmanaḥ 143|

nāsti me niṣkṛtirbhadre etasmādduḥkhasāgarāt |
atra triyojanaṃ subhrūrnirjaṃtu hi mayā kṛtam 144|
anāgasāṃ ca bhūtānāṃ bahūnāṃ ca kṛtaḥ kṣayaḥ |
karmaṇā tena me subhrūrdahyate satataṃ manaḥ 145|
tvaddarśanasudhāsiktaṃ gataṃ śaityaṃ mano mama |
tīrthaṃ phalati kālena sadyaḥ sādhusamāgamaḥ 146|
ataḥ satsaṃgatiṃ subhrūḥ praśaṃsaṃti manīṣiṇaḥ |
etatte kathitaṃ sarvaṃ svaduḥkhaṃ hṛdgataṃ mayā 147|
viralaḥ sajjanaḥ subhrūḥ svātmā yasya na khidyate |
jānāsyatrocitaṃ tvaṃ hi kiṃcinno vacmyataḥ param 148|
asya duḥkhodadheḥ pāraṃ kathaṃ yāmīti ciṃtayan |
sajjanānāṃ samā bhūtiḥ sarveṣāmupajīvanam 149|
kṣīrārṇavaḥ payo datte haṃsāya na bakāya kim |
dattātreya uvāca|
iti tasya vacaḥ śrutvā dayārdrīkṛtamānasā 6.127.150|

dharmadāne matiṃ kṛtvā jagau kāṃcanamālinī |
kariṣye niṣkṛtiṃ rakṣa idānīṃ khalu mā śucaḥ 151|
pratijñāṃ tu dṛḍhāṃ kṛtvā yatiṣye tava muktaye |
bahavo hi kṛtā māghā varṣe varṣe yathāvidhi 152|
śraddhāpūrvaṃ mayā bhadra brahmakṣetre sitāsite |
tāṃ vadāmi tu saṃkhyātiṃ tasya dharmasya rākṣasa 153|
gūḍho dharmo hi kartavya ityūcurvibudhā janāḥ |
ārte dānaṃ praśaṃsaṃti munayo vedavādinaḥ 154|
sāgare varṣato bhadra kiṃ meghasya phalaṃ bhavet |
anubhūtaṃ mayā rakṣaḥ svayaṃ tatpuṇyajaṃ phalam 155|
tattu dāsyāmi te mitra sadyaḥ pāpavināśanam |
niṣpīḍyātha tato vastraṃ jalaṃ kṛtvā karāṃbuje 156|
dadau sā māghajaṃ puṇyaṃ tasmai vṛddhāya rakṣase |
śṛṇu rājanvicitraṃ hi prabhāvaṃ māghadharmajam 157|
tadaivaṃ prāpya tatpuṇyaṃ vimuktā rākṣasī tanuḥ |

saṃbhūto devatākārastejo bhāskaravigrahaḥ 158|
devayānaṃ samārūḍhaḥ saharṣotphullalocanaḥ |
dyotamānastadā vyomni bhāsayanprabhayā diśaḥ 159|
divyarūpadharo reje dvitīya iva bhāskaraḥ |
tato'bhinaṃdayāmāsa satāṃ kāṃcanamālinīm 160|
bhadre vettīśvaro devaḥ karmaṇāṃ yaḥ phalapradaḥ |
tattvayopakṛtaṃ sarvaṃ yatra me nāsti niṣkṛtiḥ 161|
idānīmapi kāruṇyātprasīdānugrahaṃ kuru |
śikṣāṃ vidhehi me devi sarvanītimayīṃ śubhām 162|
sarvadharmakarīṃ nūnaṃ na kurve pātakaṃ yathā |
tāṃ śrutvā tvadanujñātaḥ paścādyāmi surālayam 163|
dattātreya uvāca|
etanniśamya tenoktaṃ priyaṃ dharmamayaṃ vacaḥ |
atiprītyābravīddharmaṃ rājankāṃcanamālinī 164|
dharmaṃ bhajasva satataṃ tyaja bhūtahiṃsāṃ sevasva sādhupuruṣānjahi kāmaśatrum |

anyasya doṣaguṇakīrtanamāśu hitvā satyaṃ vadārcaya hariṃ vraja devalokam 165|
dehe'sthimāṃsarudhire svamatiṃ tyaja tvaṃ jāyāsutādiṣu sadā mamatāṃ vimuṃca |

paśyāniśaṃ jagadidaṃ kṣaṇabhaṃguraṃ hi vairāgyabhāvarasiko bhava yoganiṣṭhaḥ 166|
prītyā mayā nigaditaṃ tava dharmamārgaṃ citto nidhehi sakalaṃ bhavaśīlayuktaḥ |
saṃtyajya rākṣasatanuṃ dhṛtadevadeho jyotirmayo vraja yathāsukhamāśu nākam 167|
śrutvādharmaṃ tato hṛṣṭaḥ saṃtuṣṭo rākṣaso'bravīt |
bhavapramuditā nityaṃ sarvadā śivamastu te 168|
ācandrārkaṃ ramasva tvaṃ kailāse śivasannidhau |
umayā'khaṃḍitaṃ prema tavāstu varavarṇini 169|
dharmaniṣṭhā taponiṣṭhā mātastvaṃ bhava sarvadā |
māstu lobhaḥ śarīre te āpannārti sadā hara 170|
ityuktvā tu praṇamyātha satāṃ kāṃcanamālinīm |
jagāma rākṣasaḥ svargaṃ gaṃdharvairbahubhiḥ stutaḥ 171|
devakanyāstadāgatya vavarṣuḥ puṣpavṛṣṭibhiḥ |
tasyāḥ kāṃcanamālinyā mūrdhni harṣasamākulāḥ 172|

tāmāliṃgya tataḥ procuḥ kanyakāstu priyaṃ vacaḥ |
kṛtaṃ bhadre tvayā citraṃ rākṣasasya vimokṣaṇam 173|
duṣṭasyāsya bhayātkaścidviśatyasminna kānane |
adhunā nirbhayā hyatra vicarāmo yathāsukham 174|
śrutvā tadvacanaṃ rājaṃstāsāṃ kāṃcanamālinī |
hṛṣṭā tenaiva dānena kṛtakṛtyā tadā satī 175|
taṃ rākṣasaṃ kāṃcanamālinīvarā gandharvakanyā parimocya satvaram |
krīḍaṃtyamūbhiḥ prayayau harālayaṃ prītyā sapūrṇā ca paropakārayā 176|
saṃvādamenaṃ varakanyakeritaṃ bhaktyā paraṃ yaḥ śṛṇuyācca mānavaḥ |
na bādhyate jātu sadā sa rākṣasairdharme matistasya bhṛśaṃ hi jāyate 177|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyā|
muttarakhaṇḍe māghamāsamāhātmye dilīpavasiṣṭhasaṃvāde rākṣasamokṣonāma
saptaviṃśatyadhikaśatatamo'dhyāyaḥ127|

English translation

Kārtavīrya said :

1-2. O brāhmaṇa of a good vow, tell me for which reason great efficacy is said (to exist) in Māgha . Also I wish to know the religious merit (collected) of a bath in Māgha by one of which the merchant was free from his sins and by another he went to heaven.

Dattātreya said :

3-26a. O best among men, water is naturally holy, clear, undefiled, whitish, removing dirt, causing (things) to melt, removing heat; it preserves all beings, nourishes them and is their (very) life. In all Vedas water is spoken of as the god Nārāyaṇa . As among the planets the Sun is the greatest, as among the stars the Moon is the best, so is Māgha among (all) months for all rites. In Māgha, when the Sun is in Capricornus, a morning bath in clear water even in a small puddle gives heaven even to sinners. In Māgha, O king, this combination is rare in the three worlds with the mobile and the immobile. During this combination even a weak person should bathe (in the morning) for three days and, even if incapable, should, with a desire for freedom from poverty, give something (to a brāhmaṇa). Rich men live long by bathing thrice in Māgha. Or (they should bathe) for five or seven days. The fruit increases like (the waxing of) the Moon. When, the auspicious time of the Sun being in Capricornus, which gives religious merit to men, has come, all the days should be equally valued for acts like a bath or giving

(gifts). To the doer (of the acts) they cause to give an eternal, inexhaustible position. Therefore, for the desire of his own good, a man should bathe outside (his house) in Māgha. Hereafter, I shall tell (you) about the great rite of bathing in Māgha. The best men should take up some religious observance of the nature of a vow. A wise man should give up some eatable for getting excellence in the fruit. He should sleep on the bare ground. He should offer into fire ghee mixed with sesamum. He should worship the ancient Vāsudeva , Viṣṇu , three times (everyday). He should offer a lamp (burning) continuously, dedicating it to Viṣṇu. (He) should (also) give fuel, a blanket, a garment, sandals, saffron and ghee. (So also) oil, heap of cotton , cotton bed, cotton wicks, cloth, so also food, according to his capacity in Māgha, O king. Similarly he should give gold weighing a rati to (a brāhmaṇa) proficient in the Vedas. Like the ocean the gift is always inexhaustible. He should not eat others' food (i.e. food offered by others). He should give up receiving gifts; at the end of Māgha he should feed brāhmaṇas according to his capacity, O king. Desiring his own good, he should offer them presents. He, having faith, should, by observing the Ekādaśī rite, conclude (the vow) of Māgha with a desire (to live) eternally in heaven, to get unending religious merit, and to please Viṣṇu. In Māgha, when the Sun is in Capricornus, he, having uttered the prayer, 'O god Govinda , Acyuta , Mādhava , give me the fruit as is told (in the holy texts) as a result of this bath', should silently and being calm bathe and should again remember Vāsudeva, Hari , Kṛṣṇa , Mādhava (i.e. Viṣṇu). Even in his house he should keep a pitcher full of water touched by air (i.e. kept in the open) at night. A bath with that (water) is like one at a holy place, giving all desired objects. With (i.e. by taking) a vow he should give (articles) with food and condiments. Due to the efficacy of that bath a man would not go to hell. That bath which men take with hot water at home when the Sun is in Capricornus, gives fruit for six years. But a bath outside (the house), in a well etc. is said to give fruit for twelve years. A bath in a lake gives double the fruit, (while a bath) in a river gives four times the fruit. (A bath) in a natural pond gives hundred times the fruit, (so also) a hundred times in a great river; and a bath at the confluence of a great river has four hundred times the fruit.

26b-40. O king, a man merely by bathing in Gaṅgā gets a thousandfold fruit of this, when the Sun is in Capricornus. O best king, those who bathe in Gaṅgā in the month of Māgha, do not fall from heaven for (a period of) a thousand aggregates of the four ages. O king, a man who bathes in Gaṅgā in Māgha, has given a thousand (coins) of gold everyday. O best king, the sages have ordained that the bath in Māgha at the confluence of Gaṅgā and Yamunā is a hundred thousand times (fruitful). O king, the lord of beings, engaged in the welfare of the worlds, fashioned Prayāga for burning the great burden of heaps of sins. Listen properly. This place having black and white water is formerly made for the beings in the form of sins (i.e. sinful). He, though full of hundreds of sins, who would bathe at (Prayāga having) black and white water in Māgha when the Sun is in Capricornus, does not sink in a womb (i.e. is not reborn). Even that man engaged in killing at a slaughter house, who would bathe at Prayāga, goes to the highest position, O best among men. The creator created that, viz. the black and white stream, filled with Sarasvatī , as a path to Viṣṇu's world. Viṣṇu's illusion is difficult to cross. It is not easily overcome even by gods. But, O king, it is burnt at Prayāga in Māgha. By bathing at Prayāga in Māgha men, after having many pleasures in lustrous worlds, merge into the Disc-holder (i.e. Viṣṇu). Even Citragupta is not able to measure the religious merit of him who bathes in the black and white water at Prayāga in Māgha when the Sun is in the Capricornus. Even Brahmā is not able to describe the greatness of the religious merit of him who bathes at Prayāga in the black and white water in Māgha when the Sun is in Capricornus. That fruit which is had by fasting for a hundred years is had by bathing for three days at Prayāga in Māgha. That fruit which is obtained by the gift of gold weighing a thousand bhāras at Kurukṣetra is had by bathing daily at the place where Gaṅgā joins Yamunā and receives underground Sarasvatī in Māgha when the Sun is (in Capricornus).

41-51. O king, the fruit of a thousand Rājasūya sacrifices is not so complete as that of the baths in Māgha at Prayāga (where the water) is black and white. O best king, all the holy places that there are on the earth, so also the seven (holy) cities, come to bathe at the confluence of the three rivers (Gaṅgā, Yamunā and Sarasvatī) in Māgha. Due to the blemish of the contact with the sinners all holy places are darkened. Due to bathing in Māgha at Prayāga they get a white complexion (i.e. are purified). The sin collected from the beginning of the kalpa , and during (many) existences of those bathing at Prayāga is reduced to ash, O king. The sin of a man due to speech, mind and body, who has bathed for three days at Prayāga in Māgha would certainly perish. A man who bathes for three days at Prayāga in Māgha, sheds off his sin as a serpent does his slough, and goes to heaven. Gaṅgā bathed in anywhere is like Kurukṣetra. When it is united with Vindhya it is ten times more meritorious. Gaṅgā flowing northwards in (i.e. by) Kāśī is hundred times superior. Gaṅgā in confluence with Yamunā is hundred times superior to Kāśī (i.e. to what she is at Kāśī). She flowing westwards would be a thousand times superior to those, which, O king, merely by her sight removes the sin of the murder of a brāhmaṇa. O king, that (stream of) Gaṅgā flowing westward and joining Yamunā destroys sins committed in crores. It is difficult to have (a bath in) her in Māgha. That which is called nectar is said to be the confluence of the three rivers on the earth. (To bathe) in it even for a short time in Māgha is difficult even for gods.

52-58a. Brahmā, Viṣṇu, Śiva , Rudras , Ādityas , the host of Maruts , Gandharvas , Regents of Quarters, Yakṣas , Kinnaras , Pannagas (i.e. serpents), so also those who are endowed with the supernatural powers like aṇimā (i.e. reducing the body to an atomic size), those who are the expounders of the true nature (of things), so also Brahmāṇī , Pārvatī , Lakṣmī , Śacī , Menā , Aditi and Diti —all these wives of gods, so also the Nāga females, similarly the hosts of the celestial damsels like Ghṛtācī , Menakā , Rambhā , Urvaśī and Tilottamā , and the hosts of the dead ancestors—all these come to bathe at the confluence of the three rivers in Māgha, O king. (They come to bathe) in their own forms in Kṛtayuga , and with their forms concealed in Kaliyuga . That fruit which is obtained by a man by means of bathing in Māgha at Prayāga for three days, is not obtained by (performing) a thousand horse-sacrifices on the earth. Formerly Kāñcanamālinī gave the fruit of bathing in Māgha for three days to a demon, O king. The sinner got free (from sins) due to that.

Kārtavīrya said :

58b-59. O revered one, who is that demon? Who is that Kāñcanamālinī? How did she give him her religious merit? What good position did he have? If you think it is fit to be heard by me—for I have a great curiosity (to hear it)—then, O best of the meditating saints, O sun to the progeny of Atri , tell it (to me).

Dattātreya said :

60-68. O king, listen to this wonderful, ancient account by merely recollecting which a man would get the fruit of a Vājapeya . Kāñcanamālinī, a celestial nymph endowed with beauty, (used to) bathe at Prayāga in the month of Māgha and go to Śiva's temple. That old demon, standing in the form of a huge rock in a bower on the lordly mountain, saw her to have gone up into the sky. She was bright, resembled bright gold (in complexion); her buttocks were round; her eyes were long (i.e. large); her face resembled the moon; her hair was good; her breasts were raised and plump. Seeing her endowed with beauty, the demon said to her: "O you having eyes like lotus-petals, wherefrom do you come? Why is your garment wet? Due to what is your braid wet? O timid one, whence do you come? Due to what can you move in the sky? O good one, due to what religious merit is your body lustrous, endowed with great beauty, and charming? O you of fine eyes, due to the drops (of water) having fallen from your garment on my head my mind which is always cruel has become tranquil (just) in a moment.

Please tell me, what great efficacy the water has. You appear to me of a good character. A (fine) figure is never without virtues."

The celestial nymph said :

69-86. O demon, listen. I am a celestial nymph taking any form I like. I have come from Prayāga. My name in Kāñcanamālinī. The cloth worn round my loins is wet, since I have well-bathed at Prayāga. O demon, I have to go to Kailāsa , the best mountain. There lives Pārvatī's lord, well-worshipped by gods and demons. O demon, your cruelty has gone due to the efficacy of the water at the confluence of the three rivers. I shall tell you all that religious merit by means of which I was born as the daughter of a divine form to the gandharva , Sumedhas . I was a courtesan of the king—the lord of Kaliṅga . I was endowed with a good form and beauty; I was madly proud of my good fortune. In his city I was the crest-jewel (i.e. best) of other young ladies. O demon, in that existence, I enjoyed pleasures as I liked. Due to the excellence of my beauty I deluded the entire city. I, having a bewitching form, obtained all this—gems, beautiful ornaments, and wealth; so also garments of various kinds, camphor and agaru sandal. O demon, in my house I did not know end (i.e. limit) to gold. Youths, oppressed by passion of love, shampooed my feet. All those were fraudulently duped by me (and deprived) of their wealth. Some lustful ones died as a result of vying with one another. In this way I moved in that entire beautiful city. But when old age came, my heart grieved. I had not given (gifts). I had not offered oblations into fire. I had not observed any vow. I had not propitiated any god giving the four goals (of human life). I had not worshipped Durgā who destroyed misery. I, greedy of enjoyments, had not remembered Viṣṇu who destroyed all sins. I had not gratified brāhmaṇas. I had done no good to beings. Through carelessness I did not practise merit even of the size of an atom. But, O good one, I had committed sins. Therefore, my mind burnt. Having moaned like this in many ways, I sought the refuge of a brāhmaṇa, the priest of the king, who was pious and was proficient in the Vedas. O demon, I asked him: "How would I atone for this sin? O best brāhmaṇa, how would I go to (i.e. obtain) the best position (i.e. salvation). You, seizing the hair of me who am tormented by my own acts, who am helpless, whose mind is afflicted, who am sunk into the mud of sins, lift me up. Oh! shower on me a pleasing look, the water of pity. All are good to a good man. But a good man is good (even) to a bad man." Hearing these words of (i.e. uttered by) me, he favoured me. The brāhmaṇa spoke pleasing words, full of all piety.

The brāhmaṇa said :

87-97. O you beautiful lady, I have understood all your behaviour which was (really) prohibited. Do quickly what I say. Go to the holy place of Brahmā. Having gone there, have a bath. Thereby your sin will perish. O good lady, all your thoughts have pained me. I do not see any other expiation, destroying sins (than) a bath at a holy place which is said to be excellent by the sages. One should give up at a holy place even an impious act done mentally. Purified by a bath at Prayāga you will surely go to heaven. There is no doubt that men obtain. (i.e. go to) heaven merely by means of a bath at Prayāga. O beautiful young lady, the sin committed at any other place than a holy place perishes at Prayāga. O timid one, listen. Formerly Indra had approached the wife of (the sage) Gautama . Seeing her he was overcome with passion; the libidinous one approached her secretly. Due to that severe sin the same fruit was produced. The body of Indra, going to (i.e. cohabiting with) the sage's wife, became, in her presence, censurable, condemnable and shameful. Due to the efficacy of her husband's curse it was marked with pudenda muliebre. Then, with his face hung down (in shame), the king of gods went from that place. He, subdued and ashamed, condemned his act. Having gone to Meru 's peak, full of water and extending over a hundred yojanas , he entered the bud of a golden lotus. Remaining there he

censured himself and Cupid.

98-113a. Fie upon that lust, which at once gives (i.e. produces) sin, and due to which, a man condemned by the entire world, goes to hell! So also it destroys (a man's) life, fame, glory, piety and courage. Fie upon Cupid, of a bad conduct, and the sure place of calamities, living in the body, an enemy difficult to be vanquished, not contented, and always uncontrollable! Thus Indra, concealed in the lotus-abode, talked. O timid one, heaven did not look charming without Indra. Therefore, gods with Gandharvas, regents of quarters with Kinnaras, came with Śacī to Bṛhaspati and asked him: "Revered sir, we do not know (where) god Indra (has gone). Where does he stay, where has he gone, where shall we look for him? With the gods (but) without him, heaven does not look charming, as a virtuous family without a good son. Immediately think about a remedy by which heaven will look charming. He, the lord, is endowed with great glory. Delay is not proper here." Hearing these words of them Bṛhaspati said (these) words: "I know where he stays as a result of his own guilt. That Indra undergoes the fruit of his act done rashly. Terrible effects would take place due to men's giving up the right course. Oh, being mad with pride of (possessing) a kingdom, he, not thinking what ought not to be done, did (this) censurable act, destroying the (effects of) visible and invisible (acts). The childish ones, with their minds impaired do (acts) due to which fault the existence in this world and in the next would be fruitless. We shall now go to the place where Indra is." On his speaking like this, all led by Bṛhaspati set out. Seeing the grove (i.e. bed) of golden lotuses in a vast lake, they praised the king of gods in such a way that he would awake, Then due to the awakening done by Bṛhaspati, he came out of the lotus-bud. With a melancholy face, and deformed, with his eyes contracted due to shame, he seized the feet of Bṛhaspati who was elder (brother). "O Bṛhaspati, protect me; tell me the atonement for this sin."

113b-13la. Hearing the words of the king of gods, the brāhmaṇa, Bṛhaspati, spoke: "O lord of gods, listen, I shall tell you a remedy destroying your sin. By taking a bath only in Prayāga you will be instantly free from the sin. O lord of gods, with you only we shall go there." Then coming with the priest, Indra bathed at the holy place, Prayāga, and was instantly freed from sins. The preceptor of gods, being pleased, gave him a boon: "O sinless one, merely by a bath at Prayāga, your sin has vanished. O Śakra , due to my grace, you whose sin has perished, will have a thousand eyes in place of these thousand vulvas." Just then, by the words of Bṛhaspati the lord of Śacī shone (there) with the thousand eyes like the Mānasa lake with lotuses. Then all the deities and sages worshipped him. And being praised by Gandharvas, Indra went to Amarāvatī . Thus Indra became free from sins at Prāyāga. O auspicious one, you too go to Prayāga, resorted to by gods for instant destruction of sins and certainly going to heaven.

Hearing these words of (i.e. uttered by) him along with the account and auspiciousness, then only I was confused, and saluting the feet of the brāhmaṇa, and leaving all my kinsmen and male and female servants and the house, so also all objects of senses like poisonous morsels, and, O demon, clearly noticing that the body is perishable after a moment, I went out. O best demon, being tormented in the heart with a terrible fire of falling into the ocean of hell, I went to (Prayāga) where the water is white and black, and bathed there. O old demon, listen to the greatness of that bath. Within three days the sins perished, and after the remaining twenty-one days the religious merit had been (formed) due to which I obtained godhead. I enjoyed on Kailāsa as Pārvatī's dear friend. Due to the prowess, I remembered my birth also. Remembering the greatness of Prayāga, I go there in every Māgha. O demon, I have told you the entire account, which you with an amazed mind had asked, to please you. O demon, to please me (now) tell me your account. Due to which act have you become deformed and terrible, having moustache, long fangs, and eating raw flesh in the mountain-cave?

The demon said :

131b-137. A good person affectionately gives a desired thing or takes it, tells or asks a secret. O good lady, all that exists (i.e. is found) in you. O you lady of beautiful eyes, honoured by you I think the atonement (of the sins) of me, doer of cruel acts, will instantly take place. Therefore, O good lady, I shall tell you the bad act which I myself did. A man would be completely happy after reporting his grief to a good man. O beautiful lady, listen. I was formerly born in Kāśī as an excellent brāhmaṇa having (studied) many ṛks, and proficient in the Vedas, in a great and very pure family. O timid one, I received gifts, from the wicked—which act was fearful—from sinful kings, śūdras and vaiśyas also. I was prevented in many ways and many times, and was very much censured. Wicked gifts were not refused by me even from a cāṇḍāla . There was another sin of (i.e. committed by) me of a foolish mind. There was no sinful act which I did not do.

138-150a. O you of an excellent complexion, listen to another drawback of that holy place. The sin of the size of an atom (committed) in Avimukta would attain (the size of) Meru. During that existence, I did not collect any (kind of) religious merit. Then, O beautiful lady, I died after a period of many days. Due to the power of Avimukta I did not go to hell. No sinner dying at Avimukta goes to hell. Any sin committed at Avimukta certainly becomes adamantine. Due to that adamantine sin I was born as a demon—fearful, very cruel, and sinful—on the snow mountain. Formerly I was twice born in the stock of vulture, thrice as a tiger, twice as a serpent, once as an owl, and after that as a hog. O you beautiful lady, this my birth as a demon is tenth. Of (this) my birth thousands of years have passed. O good one, I am not escaping from this ocean of misery. Here I have made (the region up to) three yojanas devoid of beings. I have destroyed many sinless beings, O you of beautiful eye-brows, due to that act my mind is constantly burning. My mind, sprinkled with the nectar of your sight, has become cool. A holy place gives its fruit after (some) time; (but) contact with the good (gives fruit) instantly. Therefore, O beautiful lady, the wise recommend the company of the good. I have told you all this affliction lurking in my mind. O you beautiful lady, a good man whose mind is not afflicted, is rare. You know what is proper here. What more should I say? I am thinking as to how I can cross over this ocean of misery. The prosperity of the good is the source of livelihood to all; does the Milky Ocean give milk to a swan (only) and not to a crane also?

Dattātreya said :

150b-163. Hearing these words of (i.e. uttered by) him, Kāñcanamālinī having her mind melted with compassion, and deciding to give (him) her religious merit, said: “O demon, I shall make atonement (for your sin). Do not be grieved. Making a firm vow, I shall try to release you. Year after year I have duly taken (bath) in the month of Māgha. O good one, (I have bathed) with faith in the holy place of Prayāga. I am unable to tell the amount of that religious merit, O demon. The wise men have said that piety should be secretly praised. The sages, proficient in the Vedas praise giving (gifts) to the afflicted. O good one, what fruit would there be for cloud showering (water) into the ocean. O demon, I have myself experienced the fruit due to that religious merit. O friend, I shall give you that (merit) which instantly destroys sin.” Then she squeezed her (wet) garment, and took the water in her lotuslike hand. She gave the old demon (her) religious merit due to (the bath in) Māgha. O king, listen, strange is the prowess due to the religious merit (of bathing) in Māgha. Having thus received her religious merit, he was free from (i.e. he got rid of) the demonish body. He became one having the body of a deity, lustrous like the sun’s form. With his eyes blooming with joy, he got into a divine vehicle. He then shone in the sky, illuminating the quarters with his lustre. He, having a divine form, shone like another sun. Then he congratulated that Kāñcanamālinī: “O good one, the powerful god who gives the fruit of acts, knows that obligation done by you to me, where no acquittal was possible. Even now, kindly be

pleased and favour me. O respectable lady, give me auspicious instruction, full of morals, and causing all religious acts, so that I shall not commit a sin. Hearing that I, permitted by you, shall later go to the abode of gods."

Dattātreya said :

164-177. Having heard these words full of righteousness, uttered by him, Kāñcanamālinī told him very affectionately about the religious practice, O king: "Always practise a good course. Give up harming beings. Serve good men. Kill the enemy (in the form) of passion. Quickly giving up praising and censuring the virtues and vices of others, speak the truth. Worship Viṣṇu. Go to the world of gods (i.e. heaven). Give up your longing after the body full of bones, flesh and blood. Give up the sense of mineness for your wife, sons etc. Mark ceaselessly that this world is perishable. Being firm in abstract meditation, be interested in detachment. Through love for you, I have told you the path of piety. Bear all (this) in mind. Be one of a good character. Giving up your demonish body, taking up a divine body full of lustre, quickly and happily go to heaven." Hearing about the religious practices, the demon, being pleased, said: "Be always joyful. May you always have well-being. As long as the Moon and the Sun last, enjoy at Kailāsa in Śiva's proximity. O you of an excellent complexion, may you have Pārvatī's constant love. O mother, always be devoted to piety and penance. May you not have longing after your body. Always remove the misery of the afflicted." Speaking like this to and saluting Kāñcanamālinī, that demon, praised by many gandharvas went to heaven. Then daughters of gods, full of joy, came and showered flowers on the head of that Kāñcanamālā . The girls embraced her and spoke sweet words: "O good one, you have done a wonder freeing the demon. Due to the fear of this (demon) no one entered the forest. Now, we, being fearless, shall move here as we like." O king, hearing their words, that Kāñcanamālinī, pleased with the gift (she gave) became (i.e. regarded herself as) blessed. Kāñcanamālinī, the best daughter of a gandharva, having quickly freed him, and full of obligations, went, playing with them, to Śiva's abode.

A man who would devoutly listen to the dialogue of that excellent girl (and the demon) is never troubled by demons, and has a great liking for piety.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 128

The Hymn Yogasāra in Praise of Viṣṇu

Chapter 540 of 693 · 299 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच।
कथितं माघमाहात्म्यं दत्तात्रेयेण भाषितम्।
अधुनाऽहं प्रवक्ष्यामि माघस्नानस्य यत्फलम् १।
सर्वक्रतुवरिष्ठं तु सर्वदानफलप्रदम्।
सर्वव्रततपस्तुल्यं माघस्नानं परंतप २।
स्नानेन माघस्य विशुद्धमानसा पितॄन्दिवि स्थाप्य कुलद्वयस्य वै।
स्वर्गं प्रयांति स्वयमुज्ज्वलानना वरैर्विमानै रुचिरैश्च कामगैः ३।
ये मानवाः पापकृतोऽपि सर्वदा सदा दुराचाररता विमार्गगाः।
स्नात्वा हि माघे हरिमर्चयंति ये मुंचंति तेपीह महाघसंचयम् ४।
सत्येन हीनाः पितृमातृदुःखदा ह्यनाश्रमस्थाः कुलधर्मवर्जिताः।
ये दांभिकास्तेऽपि नराः सतां गतिं स्नानैः प्रयांत्यत्र हि माघसंभवैः ५।
पुण्येषु तीर्थेषु च माघमासे स्नानं नराणामतिदुर्लभं भुवि।
तस्माद्यतो ब्रह्मविदां पदं नरैः संप्राप्यते नात्र विचारणा मम ६।
माघे तपो दान जप प्रसेवनं स्थानं हरेः पूजनमक्षयं नृप।
तस्माद्यथाशक्ति नरैः प्रयत्नतः स्नात्वा प्रदेयं वसनान्नकांचनम् ७।

माघेऽन्नदाताऽमृतपः सुरालये हेम्नश्च दाता बलभित्समीपगः।
दीपाग्निवासांसि ददन्नरः सदा सूर्यस्यलोके वसति प्रभामयः ८।
यज्ञैः सुदानैः सुतपोभिरुज्ज्वलैः सुब्रह्मचर्यार्चनयोगसेवया।
शुद्धा भवंतीह तथा न पापिनः स्नानैर्यथा पुण्यभवैस्तु माघजैः ९।
दुःखौघसंतप्तिमसह्ययातनां याम्यां न ते यांत्यपि पापकारिणः।
ये माघमासे वरतीर्थमज्जनं कुर्वंति चार्धोदितसूर्यमंडले १०।
स्नात्वा च माघे हरिमर्चयंति ये स्वर्गच्युता भूपतयो भवंति।
भव्याः सुरूपाः सुभगाः प्रियंवदा धर्मान्विता भूरिधनाः शतायुषः ११।
दीप्तानले काष्ठचयो यथाहुतो भस्मावशेषो भवतीह तत्क्षणात्।
स्नानेन माघस्य तथा विलीयते क्षुद्रोऽपि पापौघ महाघसंचयः १२।
कायेन वाचा मनसापि पातकं ज्ञातं यदज्ञातमलंकृतं नरैः।
स्नानं च माघे वरतीर्थसंभवं सर्वं दहद्विष्णुरिवाशु हव्हृतः १३।
संभुज्यमानाघफलं हि पार्थिव प्रमादतोपीह नृणां कदाचन।
स्नानं हि माघस्य यतः प्रसज्यते तदैव तत्संक्षयमेति निश्चितम् १४।
गंधर्वं कन्याः पृथिवी शशापजं संभुज्यमानाघफलं दुरत्ययम्।

स्नानाद्विमुक्ताः खलु माघमासजाद्वाक्यात्पुरा लोमशजातमद्भुतम् १५।
सूत उवाच।
श्रुत्वैतत्पार्थिवः प्रीत्या नत्वा तत्पादपंकजम्।
श्रद्धया परया नम्रस्तं पप्रच्छ पुरोधसम् १६।
भगवन्ब्रूहि कन्याभिः शापो ह्यभिगतः कुतः।
कस्यापत्यानि तास्तासां नाम किं कीदृशं वयः १७।
कथं लोमशवाक्येन विपाकाच्छापसंभवात्।
विमुक्ताः कुत्र ताः सस्नुर्मासं ताः कतिसंख्यया १८।
वसिष्ठ उवाच।
श्रूयतां राजशार्दूल धर्मगर्भां कथां पराम्।
यथाऽरणिर्वह्निगर्भा धर्मसूर्वह्निसूरिव १९।
गंधर्वः सुखसंगीतिस्तस्य कन्या प्रमोदिनी।
सुशीलस्य सुशीला च सुस्वरा स्वरवेदिनः २०।
सुतारा चंद्रकांतस्य चंद्रिका सुप्रभस्य च।
इमानि वरनामानि तासामप्सरसां नृप २१।

कुमार्यः पंच सर्वास्ता वयसा सुसमाः पुनः।
चंद्रादिवविनिष्क्रांताश्चंद्रिकेव समुज्ज्वलाः २२।
चंद्राननाः सुकेशिन्यश्चंद्रामृतरसाधराः।
नेत्रेष्वानंदकारिण्यः कौमुदी कुमुदेष्विव २३।
लावण्यपिंडसंभूताश्चारुरूपामनोहराः।
उद्भिन्नकुचकुंभिन्यः पद्मिन्य इव माधवे २४।
उन्मील्य यौवनं कांतं वल्लीव नवपल्लवैः।
हेमगौराश्च हेमाभा हेमालंकारभूषिताः २५।
हेमचंपकमालिन्यो हेमच्छविसुवाससः।
स्वरग्रामावलीहासु विविधा मूर्च्छनासु च २६।
तालदानविनोदेषु वेणुवीणाप्रवादने।
मृदंगनादसंभिन्नं लास्यमार्गलवेषु च २७।
चित्रादिषु विनोदेषु कलासु च विशारदाः।
एवंभूतास्तु ताः कन्या मुमुहुः क्रीडने वने २८।
पितृभिर्लालिताः सत्यश्चेरुश्च धनदालये।

कौतुकादेकदा पंच मिलित्वा मासि माधवे।
कन्या मंदारपुष्पाणि विचिन्वंत्यो वनाद्वनम् २९।
गौरीं समाराधयितुं वरांगनाः कदाचिदच्छोदसरोवरं ययुः।
हेमांबुजानि प्रवराणि ताः पुनस्तस्मादुपादाय वरोत्पलैः सह ३०।
वैडूर्यशुद्धस्फटिकाच्छविद्रुमे स्नात्वा तडागे परिधाय चांबरम्।
मौनेन च स्थंडिलपिंडिकामयी स्वर्णस्य सिक्ताभिरुमां विनिर्ममुः ३१।
समर्चितां चंदनचंद्रकुंकुमैरभ्यर्च्य गौरीं वरपंकजादिभिः।
नानोपचारैश्च सुभक्तिभावितास्तालप्रयोगैर्ननृतुः कुमारिकाः ३२।
गांधारमाश्रित्य वरं स्वरं ततो गेयं सुतारध्वनिभिः सुमूर्च्छितम्।

एणीदृशस्ताः प्रजगुः कलाक्षरं चारुप्रबंधं गतिभिस्तु सुस्वरम् ३३।
तस्मिन्सुनादे रसवर्षहर्षदे कन्यास्वलं निर्भरनृत्यवृत्तिषु ।
अच्छोदतीर्थप्रवरे तदा गतः स्नातुं मुनेर्वेदनिधेः सुताग्निपः ३४।
रूपेण निःसीमतरो वराननः सरोजपत्रायतलोचनो युवा ।
विशालवक्षाः सुभुजोऽतिसुंदरः श्यामच्छविः कामइवापरो हि सः ३५।
स ब्रह्मचारी सशिखो विराजते दंडेनयुक्तो धनुषैव मन्मथः ।

एणाजिनप्रावरणः सुसूत्रधृग्घेमाभमौंजी कटिसूत्रमेखलः ३६।
तं दृष्ट्वा ब्राह्मणं बालास्तास्तत्र सरसस्तटे ।
जहर्षुः कौतुकाविष्टाः कोऽयं नो नयनातिथिः ३७।
संत्यक्तनृत्यगीतास्तास्तस्यालोकनतत्पराः ।
हरिण्यो लुब्धकेनेव विद्धाः कामेन सायकैः ३८।
पश्यपश्येति जल्पंत्यो मुग्धाः पंचसु संभ्रमम् ।
तस्मिन्विप्रवरे यूनि कामदेवभ्रमं ययुः ३९।
पुनः पुनस्तमभ्यर्च्य नयनैः पंकजैरिव ।
पश्चाद्विचारमायासुस्ताश्च कन्याः परस्परम् ४०।
यद्ययं कामदेवो हि रतिहीनः कथं व्रजेत् ।
अथायमश्विनौ देवौ तौ नूनं युग्मचारिणौ ४१।
गंधर्वः किन्नरो वाथ सिद्धो वा कामरूपधृक् ।
ऋषिपुत्रोथवा कश्चित्कश्चिद्वा मानुषोत्तमः ४२।
अस्तु वा कश्चिदेवायं धात्रासृष्टो हि नः कृते ।
यथाभाग्यवतामर्थे निधानं पूर्वकर्मभिः ४३।

तथास्माकं कुमारीणां गौर्या नीतो वरोत्तमः ।
करुणाजलकल्लोल प्लवार्द्रीकृतचित्तया ४४।
मया वृतस्त्वया चायं त्वया वृतस्तथा मया ।
एवं पंचसु कन्यासु वदंतीषु नृपोत्तम ४५।
श्रुत्वा तद्वचनं तत्र कृत्वा माध्याह्निकीः क्रियाः ।
आलोच्य हृदये सोऽपि विघ्नमेतदुपस्थितम् ४६।
ब्रह्मविष्णुगिरिशादयः सुरा ये च सिद्धमुनयः पुरातनाः ।
तेऽपि योगबलिनो विमोहिता लीलया तदबलाभिरद्भुतम् ४७।
योषितां नयनतीक्ष्णसायकैर्भ्रूलतासुदृढचापनिर्गतैः ।
धन्विनामकरकेतुना हतः कस्य नो पतति हा मनोमृगः ४८।
तावदेव नयधीर्विराजते तावदेव जनता भयं भजेत् ।
तावदेव दृढचित्तता भृशं तावदेव गणना कुलस्य च ४९।
तावदेव तपसः प्रगल्भता तावदेव यमधारणं नृणाम् ।
यावदेव वनितेक्षणबाणैर्मोहयंत्युरुमदैर्न मानुषाः 6.128.५०।
मोहयंतु मदयंतु रागिणां योषितः सुललितैर्मनोहरैः ।

मोहयंति मदयंति मामिमं धर्मरक्षणपरं हि कैर्गुणैः ५१।
मांसशुक्रमलमूत्रनिर्मिते योषितां वपुषि निर्घृणेऽशुचौ ।

कामिनश्च परिकल्प्य चारुतां मा रमंतु सुविमूढचेतसः ५२।
दारुणो हि परिकीर्तितोंगना सन्निधिर्विमलबुद्धिभिर्बुधैः ।
यावदत्र न समीपगा इमास्तावदेव हि गृहं व्रजाम्यहम् ५३।
समीपं तस्य यावद्धि नागच्छंति वरांगनाः ।
वैष्णवेन प्रभावेण तावदंतर्दधे द्विजः ५४।
तस्य योगबलाद्भूप गतस्यादर्शनं तदा ।
दृष्ट्वा तदद्भुतं कर्म ऋषिपुत्रस्य धीमतः ५५।
वित्रस्तनयना बालाः कुरंग्य इव कातराः ।
संभ्रांत नयनाः शून्या ददृशुस्ता दिशो दश ५६।
इंद्रजालं स्फुटं वेत्ति मायां जानाति वा पुनः ।
दृष्टोऽप्यदृष्टरूपोऽभूदित्यूचुश्च परस्परम् ५७।
व्याप्तं तु हृदयं तासां सदैव विरहाग्निना ।
ज्वलद्दावानलेनेव सुस्निग्धं सांद्र काननम् ५८।

त्यक्त्वैंद्रजालिकीं विद्यां कांत दर्शय सत्वरम् ।
स्वात्मानं नो मनोयुक्तं प्राग्ग्रासे मक्षिकोपमम् ५९।
हा कष्टं दर्शितः कस्माद्धात्रा त्वं घटितः पुनः ।
ज्ञातं महानुसंतापहेतोर्नस्त्वं विनिर्मितः ६०।
कच्चित्ते निर्दयं चेतः कच्चिदस्मासु नो मनः ।
कच्चिद्भूर्तोऽसि हे कांत कच्चिन्मुष्णासि नो मनः ६१।
कच्चिन्न प्रत्ययोस्मासु कच्चिदऽस्मान्परीक्षसे ।
कच्चिन्नर्मकलाशीलः कच्चिन्मायाविशारदः ६२।
कच्चिच्चित्ते प्रवेष्टुं च वेत्सि विज्ञानलाघवम् ।
कच्चिन्निष्क्रमणोपायं न जानासि कुतः पुनः ६३।
कच्चिद्विनापराधं तु त्वमस्मासु प्रकुप्यसे ।
कच्चिद्दुःखं विजानासि परेषां विप्रलंभजम् ६४।
त्वद्दर्शनं विना नूनं हृदयेश्वर सांप्रतम् ।
न जीवामोऽथ जीवामः पुनस्त्वद्दर्शनाशया ६५।
अस्मांश्च नीयतां तत्र यत्र शीघ्रं गतो भवान् ।

त्वद्दर्शनहरो धाता व्यदधादंकुरच्छिदम् ६६।
सर्वथा दर्शनं देहि कारुण्यं भज सर्वथा ।
पर्यंतं न प्रपश्यंति सर्वथा सज्जना जनाः ६७।
इत्थं विलप्य ताः कन्याः प्रतीक्ष्य च बहुक्षणम् ।
पितृर्भिया गृहं गंतुं शीघ्रमारेभिरे गतिम् ६८।
तत्प्रेमनिगडैर्बद्धा भृशं विरह विक्लवाः ।
कथंचिद्धैर्यमालंब्य ताः स्वं स्वं गृहमागताः ६९।
आगत्य पतिताः सर्वा जलयंत्रसमीपतः ।
किमेतन्मातृभिः पृष्टाः कुतः कालात्ययोऽभवत् ७०।
कन्या ऊचुः।

क्रीडंत्यः किन्नरीभिस्तु सार्धं संगीतकं मुदा ।
संस्थितास्तेन न ज्ञातं दिवसादि सरोवरे ७१।
पथिश्रांता वयं मातः संतापस्तेन नस्तनौ ।
मोहेन महता वक्तुं न केनाप्युत्सहामहे ७२।
इत्युक्त्वा लुलुठुस्तत्र मणिभूमौ कुमारिकाः ।

आकारं गोपयंत्यस्ता मुग्धा जल्पंति मातृभिः ७३।
काचिन्नर्तयति क्रीडामयूरं न मुदा तदा ।
न पाठयति तं कीरं पंजरेऽन्या कुतूहलात् ७४।
लालयेन्नकुलं नान्या नोल्लासयति सारिकाम् ।
अपरातीव संमुग्धा नैव क्रीडति सारसैः ७५।
भेजिरे न विनोदांस्ता रेमिरे नैव मंदिरे ।
ऊचिरे बांधवैर्नालं वीणावाद्यं न चक्रिरे ७६।
कल्पद्रुमप्रसूनं यद्रसवत्तु सुधोपमम् ।
मंदारकुसुमामोदि न पपुर्मधुरं मधु ७७।
योगिन्य इव ताः कन्या नासाग्रन्यस्तलोचनाः ।
अलक्ष्यध्यानसंतानाः पुरुषोत्तममानसाः ७८।
चंद्रकांतमणिच्छन्ने स्रवद्वारिकणद्रवे ।
क्षणं वातायने स्थित्वा जलयंत्रेक्षणं क्षणात् ७९।
रचयंति क्षणं शय्यां दीर्घिकां भोजिनीदलैः ।
वीज्यमाना सखीभिस्ताः शीतलैः कदलीदलैः ८०।

इत्थं युगसमां रात्रिं मन्वानास्ता वरस्त्रियः ।
कथंचिद्धीरतां कृत्वा विह्वलाः सज्वरा इव ८१।
प्रातर्व्योममणिं दृष्ट्वा मन्यमानाः स्वजीवितम् ।
विज्ञाप्य मातरं स्वां स्वां गौरीं पूजयितुं गताः ८२।
स्नात्वा तेन विधानेन पुष्पैर्धूपैर्यथा तथा ।
विधाय पूजनं देव्या गायंत्यस्तत्र ताः स्थिताः ८३।
एतस्मिन्नंतरे विप्रः स्नातुं सोऽपि समागतः ।
पित्राश्रमपदात्तस्मादच्छोदे च सरोवरे ८४।
मित्रं दृष्ट्वैव रात्र्यंते नलिन्य इव कन्यकाः ।
उत्फुल्लनयना जातास्तं दृष्ट्वा ब्रह्मचारिणम् ८५।
गत्वा तदैव ताः कन्याः समीपं ब्रह्मचारिणः ।
सव्यापसव्यबंधेन भुजपाशं च चक्रिरे ८६।
गतोऽसि धूर्त पूर्वेद्युर्गंतुमद्य न शक्यसे ।
वृतस्त्वं नूनमस्माभिर्नात्र तेऽस्तु विचारणा ८७।
इत्युक्तो ब्राह्मणः प्राह प्रसन्बाहुपाशगः ।

युष्माभिरुच्यते भद्रमनुकूलं प्रियं वचः ८८।
प्रथमाश्रमनिष्ठस्य किंतु नाद्यापि मे व्रतम् ।
वेदाभ्यसनशीलस्य पारं याति गुरोः कुले ८९।

आश्रमे यत्र यो धर्मो रक्षणीयः स पंडितैः ।
विवाहोऽयमतो मन्ये न धर्म इति कन्यकाः ९०।
आकर्ण्य तस्य वाक्यानि तमूचुस्ता वचस्ततः ।
सकलध्वनिसोत्कंठाः कोकिला इव माधवे ९१।
धर्मादर्थोर्थतः कामः कामाद्धर्मफलोदयः ।
इत्येव निश्चितं शास्त्रं वर्णयंति विपश्चितः ९२।
सकामो धर्मबाहुल्यात्पुरस्ते समुपागतः ।
सेव्यतां विविधैर्भोगैः स्वर्गभूमिरियं ततः ९३।
श्रुत्वा तद्वचनं तासां प्राह गंभीरया गिरा ।
तथ्यं वो वचनं किंतु समाप्येह स्वकं व्रतम् ९४।
प्राप्यनुज्ञां गुरोः सर्वं वैवाहं कर्म नान्यथा ।
इत्युक्त्वा पुनरूचुस्ताः स्फुटं मूढोऽसि सुन्दरः ९५।

दिव्यौषधं ब्रह्मरसायनं च सिद्धिर्निधेः साधुकला वरांगनाः ।
मंत्रस्तथा सिद्धिरसश्च धर्मतो नेमा निषेध्याः सुधिया समागताः ९६।
कार्यं हि दैवाद्यदि सिद्धमागतं तस्मिन्नुपेक्षां न च याति नीतिगः ।
यस्मादुपेक्षा न पुनः फलप्रदा तस्मान्न दीर्घीकरणं प्रशस्यते ९७।
सांद्रानुरागाः कुलजन्मनिर्मलाः स्नेहार्द्रचित्ताः सुगिरः स्वयंवराः ।
कन्याः सुरूपाः खलु चारुयौवना धन्या लभंतेऽत्र नरास्तु नेतरे ९८।
क्व वयं वरसुन्दर्यः क्व चाऽयं तापसो बटुः ।
दुर्घटस्य विधाने हि मन्ये धातातिपंडितः ९९।
तस्मादस्मानिदानीं तु स्वीकुर्यान्मंगलं भवान् ।
गांधर्वेण विवाहेन ह्यन्यथा नो न जीवितम् 6.128.१००।
श्रुतवाक्यस्ततः प्राह ब्राह्मणो धर्मवित्तमः ।
भो मृगाक्ष्यः कथं त्याज्यो धर्मो धर्मधनैर्नरैः १०१।
धर्मश्चार्थश्च कामश्च मोक्षश्चैतच्चतुष्टयम् ।
यथोक्तं सफलं ज्ञेयं विपरीतं तु निष्फलम् १०२।
नाकालेहं व्रती कुर्यामतो दारपरिग्रहम् ।

न क्रियाफलमाप्नोति क्रियाकालं न वेत्ति यः १०३।
यतो धर्मविचारेऽस्मिन्प्रसक्तं मम मानसम् ।
तस्माच्छृणुत हे कन्या न समीहे स्वयंवरम् १०४।
एवं ज्ञात्वाशयं तस्य समीक्ष्यैताः परस्परम् ।
करात्करं विमुच्याथ जग्राहांघ्री प्रमोदिनी १०५।
भुजौ जग्रहतुस्तस्य सुशीला सस्वरा तथा ।
आलिलिंग सुतारा च चुचुंबे चंद्रिकामुखम् १०६।
तथापि निर्विकारोऽसौ प्रलयानलसन्निभः ।
शशाप ब्रह्मचारी ताः क्रोधेनात्यंतमूर्च्छितः १०७।
पिशाच्य इव मां लग्नास्तत्पिशाच्यो भविष्यथ ।
एवं तेनाशु शप्तास्तास्तं संत्यज्य पुरास्थिताः १०८।

किमेतच्चेष्टितं पाप ह्यनागसि जने त्वया ।
प्रिये कृत्येऽप्रियं कृत्वा धिक्ता धर्मज्ञतां तव १०९।
अनुरक्तेषु भक्तेषु मित्रेषु द्रोहकारिणः ।
पुंसो लोकद्वये सौख्यं नाशं यातीति नः श्रुतम् ११०।

तस्मात्त्वमपि नः शापात्पिशाचो भव सत्वरम् ।
इत्युक्त्वोपरता बाला निःश्वसंत्यः क्षुधाकुलाः १११।
तदा चान्योन्यसंरंभात्तस्मिन्सरसि पार्थिव ।
ताः कन्या ब्रह्मचारी सः सर्वे पैशाचमागताः ११२।
पिशाच्याः स पिशाचश्च क्रंदमानाः सुदारुणम ।
क्षपयंति विपाकं तं पूर्वोपात्तस्य कर्मणः ११३।
स्वकाले तु फलत्येव पूर्वोपात्तं शुभाशुभम् ।
स्वच्छाया इव दुर्वारं देवानामपि पार्थिव ११४।
क्रंदंति पितरस्तासां मातरस्तत्र तस्य च ।
अप्रमादश्च बालानां दैवं हि दुरतिक्रमम् ११५।
तत ऊर्ध्वं पिशाचास्ते आहारार्थे सुदुःखिताः ।
इतस्ततश्च धावंतो वसंति सरसस्तटे ११६।
एवं बहुतिथे काले लोमशो मुनिसत्तमः ।
पौषे मासि चतुर्दश्यामच्छोदे स्नातुमागतः ११७।
दृष्ट्वा तं ब्राह्मणं सर्वे पिशाचाः क्षुत्समाकुलाः ।

धावंतो हंतुकामास्ते मिलित्वा यूथवर्तिनः ११८।
दह्यमानासु तीव्रेण तेजसा लोमशस्य च ।
असमर्थाः पुरःस्थातुं सर्वे ते दूरतः स्थिताः ११९।
तत्र वेदनिधिर्विप्रस्तदैव हि समागतः ।
समीक्ष्य लोमशं राजन्साष्टांगं प्रणिपत्य सः १२०।
उवाच सूनृतां वाचं बद्ध्वा शिरसि चांजलिम् ।
महाभाग्योदये विप्र साधूनां संगतिर्भवेत् १२१।
गंगादिसर्वतीर्थेषु यो नरः स्नाति सर्वदा ।
यः करोति सतां संगं तयोः सत्संगतिर्वरा १२२।
गुरूणां संगमो विप्र दृष्टादृष्टफलो भुवि ।
स्वर्गदो रोगहारी च किंतु सोपद्रवो मतः १२३।
इत्युक्त्वा कथयामास पूर्ववृत्तांतमद्भुतम् ।
इमा गंधर्वकन्यास्ता बटुः सोऽयं ममात्मजः १२४।
सर्वे पिशाचरूपेण मिथः शापविमोहिताः ।
दीनाननास्तु तिष्ठंति तवाग्रे मुनिसत्तम १२५।

त्वद्दर्शनेन बालानां निस्तारोऽद्य भविष्यति ।
सूर्योदये तमः स्तोमः किं न लीयेत गह्वरे १२६।
श्रुत्वा तल्लोमशो राजन्कृपार्द्रीकृतमानसः ।
प्रत्युवाच महातेजास्तं मुनिं पुत्रदुःखितम् १२७।

मत्प्रसादाच्च बालानां स्मृतिः सपदि जायताम् ।
धर्मं च वच्मि तं येन मिथः शापो लयं व्रजेत् १२८।
वेदनिधिरुवाच।
महर्षे कथ्यतां धर्मो मुच्यंते येन बालकाः ।
नायं कालो विलंबस्य शापाग्निर्दारुणो यतः १२९।
लोमश उवाच।
मया सार्धं प्रकुर्वंतु माघस्नानं विधानतः ।
शापान्मुच्यंति माघांते नान्यथा निष्कृतिर्भवेत् १३०।
शापः पापफलं विप्र पापनाशो भवेन्नृणाम् ।
माघस्नानेन तीर्थे च इति मे निश्चिता मतिः १३१।
सप्तजन्मकृतं पापं वर्तमानं च पातकम् ।

माघस्नानं दहेत्सर्वं पुण्यतीर्थे विशेषतः १३२।
प्रायश्चित्तं न पश्यंति यस्मिन्पापे मुनीश्वराः ।
पातकं पुण्यतीर्थेषु नश्येत्तदपि माघतः १३३।
ज्ञानकृन्मानसे माघस्तस्मान्मोक्षफलप्रदः ।
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इंद्रलोकप्रदोच्छोदे निर्दिष्टो वेदवादिभिः ।
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यामुनः सूर्यलोकाय भवेत्कल्मषनाशनः ।
सारस्वतोऽघविध्वंसी ब्रह्मलोकफलप्रदः १३७।
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पातकेंधनदावाग्निर्गर्भहेतु क्रियापहः १३८।
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शरयू गंडकी सिंधुश्चंद्रभागा च कौशिकी १३९।

तापी गोदावरी भीमा पयोष्णी कृष्णवेणिका ।
कावेरी तुंगभद्रा च अन्या याश्च समुद्रगाः १४०।
आशु माघी नरो याति स्वर्गलोकं विकल्मषः ।
नैमिषे विष्णुसायुज्यं पुष्करे ब्रह्मणोंतिकम् १४१।
आखंडलस्य लोको हि कुरुक्षेत्रे तु माघतः ।
माघो देवह्रदे विप्र योगसिद्धिफलप्रदः १४२।
प्रभासे मकरादित्ये स्नानाद्रुद्रगणो भवेत् ।
देवक्यां देवतादेहो नरो भवति माघतः १४३।
माघस्नानेन भो विप्र गोमत्यां न पुनर्भवः ।
हेमकूटे महाकाले ॐकारे अमरेश्वरे १४४।
नीलकंठेर्बुदे माघाद्रुद्रलोके महीयते ।
सर्वासां सरितां विप्र संगमे मकरे रवौ १४५।

स्नानेन सर्वकामानामवाप्तिर्जायते नृणाम् ।
माघस्तु प्राप्यते धन्यैः प्रयागे द्विजसत्तम ।
अपुनर्भवदं तत्र सितासितजलं यतः १४६।

गायंति देवाः सततं दिविस्था माघः प्रयागे किल नो भविष्यति ।
स्नानान्नरा यत्र न गर्भवेदनां पश्यंति तिष्ठंति च विष्णुसन्निधौ १४७।
मज्जंति येऽपित्र्यहमत्र मानवास्तीर्थे प्रयागे बहुपापकंचुकाः ।
व्रजंति ते नो निरयेषु धर्मिणः स्वर्गे शुभे चारु चरंति देववत् १४८।
तीर्थैर्व्रतैर्दानतपोभिरध्वरैः सार्धं विधात्रा तुलया धृतं पुरः ।
माघे प्रयागस्य तयोर्द्वयोरभून्माघो गरीयानत एव सोऽधिकः १४९।
वातांबुपर्णाशनदेहशोषणैस्तपोभिरुग्रैश्चिरकालसंचितैः ।
योगैश्च संयांति नरा नतां गतिं स्नानेन माघस्य हि यांति यां गतिम् 6.128.१५०।
स्नाताश्च ये मकरभास्करोदये तीर्थे प्रयागे सुरसिंधुसंगमे ।
तेषां गृहद्वारमलंकरोति किं भृंगावलि कुंजरकर्णताडिता १५१।
यो राजसूयाद्धयमेधयज्ञतः स्नानात्फलं संप्रददाति चाधिकम् ।
पापानि सर्वाणि विलोप्य लीलया नूनं प्रयागः स कथं न सेव्यते १५२।
अवंतिविषये राजा वीरसेनोऽभवत्पुरा ।
नर्मदातीरमागत्य राजसूयं चकार सः १५३।
षोडशैरश्वमेधैश्च स्वर्णवाटविराजितैः ।

स्वर्णभूषणयूपाढ्यैरीजे सोऽपि यथाविधि १५४।
प्रददौ धान्यराशींश्च द्विजेभ्यः पर्वतोपमान् ।
वदान्यो देवताभक्तो गोप्रदः स सुवर्णदः १५५।
ब्राह्मणो भद्रको नाम मूर्खो हीनकुलस्तथा ।
कृषीवलो दुराचारः सर्वधर्मबहिष्कृतः १५६।
कृषिकर्मसमुद्विग्नो बंधुभिश्चाप्यसंस्कृतः ।
इतस्ततः परिभ्रम्य निर्गतः क्षुत्प्रपीडितः १५७।
दैवतः सार्थमाविश्य प्रयागं स समागतः ।
महामाघीं पुरस्कृत्य सस्नौ तत्र दिनत्रयम् १५८।
अनघः स्नानमात्रेण भूत्वेह स द्विजोत्तमः ।
प्रयागाच्चलितस्तत्र पुनर्यस्मात्समागतः १५९।
स राजा सोऽपि विप्रश्च विपन्नावेकदा तदा ।
तयोर्गतिः समादृष्टा मया शक्रस्य सन्निधौ १६०।
तेजो रूपं बलं स्त्रैणं देवयानं विभूषणम् ।
पारिजातमयीमाला नृत्यं गीतं तयोः समम् १६१।

इति दृष्टं हि माहात्म्यं क्षेत्रस्य कथमुच्यते ।
माघः सितासिते विप्र राजसूयैः समो मतः १६२।
धनुस्त्रिशतविस्तीर्णे सितनीलांबुसंगमे ।
अपुनरावृत्तिर्माघी राजसूयी पुनर्भवेत् १६३।
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अधर्म्यं न स्पृशेन्नूनं महापातकहा हि सः १६४।
किमत्र बहुनोक्तेन श्रूयतां द्विज निश्चितम्।
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अत्र ते कथयिष्यामि सावधानमतिः शृणु।
पिशाचमोचनं नाम इतिहासं पुरातनम्।
शृण्वंत्यप्सरसो बालाः शृणोतु त्वत्सुतस्तथा।
मत्प्रसादात्स्मृतिर्लब्ध्वा पैशाच्यान्मुक्तिकामिनः १।
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दिलीप उवाच।

कुत्र स्थितः कस्य पुत्रो नियमः कोऽस्य वा जपः।
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एतद्विस्तरतः सर्वं कीर्तयस्व महामुने।
कौतूहलं महापुण्यं शृणुमस्त्वत्प्रसादतः १६९।
वसिष्ठ उवाच।
प्लक्षप्रस्रवणे पुण्ये सरस्वत्यास्तटे शुभे।
तत्राश्रमपदं तस्य शैलमाश्रित्य शोभनम् १७०।
शालैस्तालैस्तमालैश्च बिल्वैर्बकुलपाटलैः।
तिंतिडीचिरिबिल्वैश्च चूतचंपककांचनैः १७१।
करंजैः कोविदारैश्च केसरैः कुंजराशनैः।
तिलकैः कर्णिकारैश्च कुंभैः खादिरतिंदुकैः १७२।
वानीरैः साल्वजंबीरैः पीलूदुंबरवेतसैः।
शाकोटैरटरूषैश्च करहाटैर्वटद्रुमैः १७३।
घोंटाकुटजपालाशैरशोकैः शोकहारिभिः।
जंबूनिंबकदंबैश्च क्षीरिकाकरमर्दकैः १७४।

बीजपूरैः सनारिंगै रंभाराजिविराजितैः।
पनसै रसवद्भिश्च नारिकेलैः सदाफलैः १७५।
सप्तच्छदैस्त्रिपत्रैश्च शिरीषामलकैः शुभैः।
कर्कंधू लकुचैरक्षैः पारिभद्रैर्वचादिभिः १७६।
केतकैः सिंदुवारैश्च तगरैः कुन्दमल्लिकैः।
पद्मेन्दीवरकह्लार मालती यूथिकादिभिः १७७।
मालती मोगरैश्चैव जातीफलविराजितैः।
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आश्रमो रमणीयः स द्रुमैर्नानाविधैर्नृप।
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चरंति श्वापदास्तत्र विविधाः काननोत्तमे १८१।
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आच्छन्नं काननं सर्वं मधुवृक्षैः समंततः १८२।
नवपल्लवसंजातमंजरीभरवल्लिभिः ।
आश्लिष्टमभितोरम्यं प्रियाभिरिव वल्लभः १८३।
तस्य शापभयात्त्रस्तो वातो वाति समंततः ।
न वर्षंत्यश्मभिर्मेघा न शोषयति भास्करः १८४।
वनं नोपद्रवं तद्धि सदा सिद्धनिषेवितम् ।
आह्लादजनकं नित्यं वनं चैत्ररथं यथा १८५।
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पुत्रः सुमित्रो विप्रस्य लब्धो लक्ष्मीपतेर्वरात् १८६।
नियमः श्रूयतां तस्य सर्वदा नियतात्मनः ।
ग्रीष्मे पंचतपा नित्यं सूर्यन्यस्तविलोचनः १८७।
वर्षत्कादंबिनी यावद्वर्षास्वभ्रावकाशगः ।
वाते प्रवाते निष्कंपो दुःसहो हिमवानिव १८८।
वसत्यप्सु स हेमंते ह्रदे सारस्वते द्विज ।
उपस्पृशति काले स त्रिवारं वारिनिर्मलम् १८९।

पितृन्देवानृषीन्नित्यं संतर्पयति श्रद्धया ।
ब्रह्मयज्ञपरो नित्यं सत्यवादी जितेंद्रियः १९०।
भूमौ विश्राम्य विश्रांतः प्रदध्यौ प्रार्थयन्हरिम् ।
वन्यैर्जुहोत्यग्निहोत्रं श्रद्धयातिथिपूजकः १९१।
चांद्रायणविधानेन कालं नयति सर्वदा ।
स्वयं विगलितैः पत्रैः फलैर्वृत्तिं समीहते १९२।
अनुद्विग्नस्तपोनिष्ठो वेदवेदांगपारगः ।
धमनी विकरालोसावस्थिमात्रकलेवरः १९३।
इत्थं जगाम वर्षाणां सहस्रं तस्य कानने ।
तदा जज्वाल शैलोऽसौ तपसस्तस्य तेजसा १९४।
सोढुं न शक्यते भूतैस्तेजस्तस्य महात्मनः ।
वैश्वानर इवाभाति प्रज्वलंस्तपसा द्विज १९५।
गतवैराणि भूतानि समजायंत तद्वने ।
मृगव्याघ्राखुमार्जारा मिथः क्रीडंति निर्भयाः १९६।
अन्योऽपि नियमस्तस्य श्रूयतामतिदुर्लभः ।

नारायणं त्रिकालं स संपूजयति नित्यशः १९७।
पुष्पाणां तु सहस्रेण विकचेन सुगंधिना ।
वेदसूक्तविधानेन विष्णुध्यानपरायणः १९८।
विष्णोः संप्रीतये विप्रः कुरुते कर्म चाखिलम् ।
दधीचेर्वरदानात्स संजातो वरवैष्णवः १९९।
एकदा मासि वैशाखे एकादश्यां महामुनिः ।

पूजां कृत्वा हरे रम्यां विचित्रामकरोत्स्तुतिम् 6.128.२००।
तदैव खगमारुह्य देवो देवो हरिः स्वयम् ।
आजगाम पुरस्तस्य तया स्तुत्यातिहर्षितः २०१।
तं दृष्ट्वा गरुडारूढं प्रत्यक्षं जलदच्छविम् ।
चतुर्बाहुं विशालाक्षं सर्वालंकारभूषितम् २०२।
उद्भूतपुलको विप्रः सानंद जललोचनः ।
जगाम शिरसा भूमौ कृतकृत्यमनास्तदा २०३।
न ममौ तेन हर्षेण स ब्रह्मांडोदरेऽपि हि ।
न सस्मार निजं देहं ब्रह्मभूत इवाभवत् २०४।

ततः संभाषितः प्रीत्या हरिणा वैष्णवो मुनिः ।
देवद्युते विजानामि मद्भक्तस्त्वं मदाश्रयः २०५।
संन्यस्ताखिलकर्मासि मद्भावो मन्मनाः सदा ।
वरं ब्रूहि प्रसन्नोऽस्मि स्तोत्रेणानेन चानघ २०६।
इति श्रुत्वा हरेर्वाक्यं प्रत्युवाच स तापसः ।
देवदेवारविंदाक्ष स्वमायाधृतविग्रह २०७।
त्वद्दर्शनात्सदा देव दुर्लभो नापरो वरः ।
ब्रह्मादयः सुराः सर्वे योगिनः सनकादयः २०८।
त्वां साक्षात्कर्तुमिच्छंति सिद्धाश्च कपिलादयः ।
अहं ममेति पाशा ये मोह लोभाः शुभाशुभाः २०९।
सहेतुकाश्च दह्यंते दृष्टे त्वयि परावरे ।
जन्मनः कर्मणो बुद्धेराविर्भूतं फलं मम २१०।
यद्दृष्टोऽसि जगन्नाथ प्रार्थये किमतः परम् ।
न वरार्थं हि देवेश त्वत्पादपंकजं हृदि २११।
चिंतयामि सदा भक्त्या त्वद्गतेनांतरात्मना ।

इममेव वरं याचे त्वद्भक्तिरचला मम २१२।
अस्तु वै कमलानाथ प्रार्थये नापरं वरम् ।
इति श्रुत्वा वचस्तस्य प्रसन्नवदनो हरिः २१३।
प्रत्युवाच प्रसन्नात्मा एवमस्तु द्विजोत्तम ।
अन्यस्ते तपसः कश्चित्प्रत्यूहो न भविष्यति २१४।
एतच्च त्वत्कृतं स्तोत्रं ये पठिष्यंति मानवाः ।
तेषां मद्विषया भक्तिर्निश्चला च भविष्यति २१५।
धर्मकार्यं च यत्किंचित्सांगं सर्वं भविष्यति ।
ज्ञाने च परमा निष्ठा तेषां स्थास्यति निश्चला २१६।
इत्युक्त्वांतर्हितस्तत्र देवदेवो जनार्दनः ।
देवद्युतिस्तदारभ्य नारायणपरोऽभवत् २१७।
दिलीप उवाच।
महर्षेऽनुगृहीतोऽस्मि कथया पावनीकृतः ।
अनया विष्णुसंगत्या गंगयेवाहमद्य वै २१८।

किं तत्स्तोत्रं समाख्याहि प्रसन्नो येन माधवः ।

तस्यानघस्य विप्रस्य महत्कौतूहलं मम २१९।
त्वत्प्रसादादहं विप्र मन्ये प्राप्तं मनोरथम् ।
महतां संगतिः कस्य महत्त्वाय न कल्पते २२०।
कथयस्व प्रसादेन विष्णोः स्तोत्रमनुत्तमम् ।
येन तुष्टः स भगवान्ददौ तस्य च दर्शनम् २२१।
वसिष्ठ उवाच।
कथयामि रहस्यं ते यज्जप्तं स्तोत्रमुत्तमम् ।
प्राग्गृहीतं सुपर्णेन गरुडान्मयि चागतम् २२२।
अध्यात्मगर्भसारं तन्महोदयकरं शुभम् ।
सर्वपापहरं भूप स्वात्मज्ञानकरं परम् २२३।
ॐ नमो वासुदेवाय नमो विश्वाय चक्रिणे ।
भक्तप्रियाय कृष्णाय जगन्नाथाय शार्ङ्गिणे २२४।
स्तोता स्तुत्यः स्तुतिः सर्वं जगद्विष्णुमयं यदा ।
तदा संस्तूयते केन भक्तिर्मोदकरी नृणाम् २२५।
यस्य देवस्य निःश्वासो वेदाः सांगाः ससूत्रकाः ।

का स्तुतिः प्रमुदे तस्य भक्त्याऽहं मुखरोऽभवम् २२६।
चक्रवद्भ्रमते सर्वं त्रैलोक्यं सचराचरम् ।
अतस्त्वं गीयते देव चक्रपाणि वरायुध २२७।
वेदो न वक्ति यं साक्षान्न च वाग्वेत्ति नो मनः ।
मद्विधस्तं कथं स्तौति भक्तिमान्वा कथं भवेत् २२८।
ब्रह्मादिब्रह्मविष्णुस्त्वं त्वमेव सकलाश्रयः ।
स्रष्टा ब्रह्मनिदानं च शुद्धं ब्रह्मत्वमेव च २२९।
(कोऽयं कायस्तव विभो भित्त्वा स्पृशति कायिनम् ।
कायदोषैर्न चाघ्रातस्तस्मै नमोस्तु योगिने १)।
देवभावेन जागर्ति न निद्राति निजात्मनि ।
सुखसंदोहबुद्धिर्या सा त्वं विष्णो न संशयः २३०।
महदादयो महाभावास्तथा वैकारिका गुणाः ।
त्वमेव नाथ तत्सर्वं नानात्वं मूढकल्पना २३१।
केशकेशवरूपाभिः कल्पना तिसृभिस्तथा ।
त्वमेव कल्पसे ब्रह्म पुमानिव सुतादिभिः २३२।

विदोषं विगुणं चैकं चिन्मूर्तिरखिलं जगत् ।
कवीनां भाति यत्तत्त्वं तं विष्णुं नौमि निर्मलम् २३३।
यस्य ज्ञानेन कुर्वंति कर्मापि श्रुतिभाषितम् ।
निरीषणा जगन्मित्राः शुद्धं ब्रह्म नमामि तत् २३४।
ध्वस्तेतरच्च्य सन्मात्रं यत्प्रबोधादुपासते ।
योगिनः सर्वभूतेषु सद्रूपं नौमि तं हरिम् २३५।
ब्रह्माहमिति गायंति यं ज्ञात्वैकं वरा द्विजाः ।

पश्यंतो हि त्वया तुल्यं देव तं नौमि माधवम् २३६।
मायया मोहवैचित्र्यं तथाहं ममतां नृणाम् ।
यो नाशयति पापौघान्नमस्तस्मै चिदात्मने २३७।
प्रयाणे वा प्रयाणे च यन्नामस्मरतां नृणाम् ।
सद्यो नश्यंति पापौघा नमस्तस्मै चिदात्मने २३८।
मोहानललसज्ज्वाला ज्वलल्लोकेषु सर्वदा ।
यत्पादांभोरुहच्छायां प्रविष्टश्च न दह्यते २३९।
यस्य स्मरणमात्रेण न मोहो नैव दुर्गतिः ।

न रोगा नैव दुःखानि तमनंतं नमाम्यहम् २४०।
कामयंते प्रजा नैव धिषणाभ्यः समुत्थिताः ।
लोकमात्मैव पश्यंति यं बुद्ध्वैकचरा जनाः २४१।
शब्दार्थः संविदर्थश्च विष्णोर्नामपरो यदि ।
सत्येन तेन संसारो मा संस्पृशतु माधव २४२।
नारायणो जगद्व्यापी यदि वेदादिसंमतः ।
सत्येन तेन निर्विघ्ना विष्णुभक्तिर्ममास्तु वै २४३।
यो न बीजं विना बीजं बीजे यो बीजभावितः ।
स विष्णुर्भव बीजं मे सितविद्यासि नाद्य तु २४४।
त्रितनुर्नटवद्यस्तु सृष्टि स्थिति लयेषु च ।
गुणैर्भवति कार्येषु स प्रसीदतु मे हरिः २४५।
दशधेहाऽवतीर्णो यो धर्मत्राणाय केवलम् ।
अभ्यर्थितः सुरैः सर्वैः स प्रसीदतु मे हरिः २४६।
ब्रह्मादिस्तंबपर्यंतं प्राणिहृन्मंदिरेऽमलः ।
एको वसति यो देवः स प्रसीदतु मे हरिः २४७।

इच्छां चक्रे स देवाग्रे एकश्चैव बहुस्तथा ।
प्रविष्टो देवताः स्रष्टा स प्रसीदतु मे हरिः २४८।
हृत्खगः खसमः खादिः खातीतः खक्रियः खगः ।
खं ब्रह्मा खादिभुक्चांते खमूर्तिस्त्वं मखाशनः २४९।
यद्भासायन्मुदा यस्य मायया सज्यते जगत् ।
जाड्यं दुःखमसत्यं च स भवानेव तन्मयः 6.128.२५०।
त्वत्सृष्टं मोदते विश्वं त्वत्यक्तमशुचिर्भवेत् ।
तत्संगतोऽप्यसंगस्त्वं विकारस्तेन तेन हि २५१।
भूतयोगजचैतन्यं चार्वाकायमुपासते ।
सौगता ब्रवते तर्कैस्त्वां बुद्धिं क्षणभंगुराम् २५२।
शरीरपरिमाणं त्वां मन्यंते जिनदेवताः ।
ध्यायंति पुरुषं सांख्यास्त्वामेव प्रकृतेः परम् २५३।
जन्मादिरहितः पूर्वं यः स्यादानंदलक्षणम् ।
त्वामेवोपनिषद्ब्रह्म चिंतयंति परस्परम् २५४।
खादिभूतानि देहश्च मनो बुद्धींद्रियाणि च ।

विद्याविद्ये त्वमेवात्र नान्यत्त्वत्तोऽस्ति किंचन २५५।
त्वं धाता सर्वभूतानां त्वमेव शरणं मम ।
त्वमग्निस्त्वं हविः शक्रो होता मंत्रः क्रियाफलम् २५६।
त्वमस्ति नास्ति वैकुंठ त्वामहं शरणं गतः ।
त्वं कर्मफलदाता च दीक्षितानां क्रियाफलम् २५७।
त्वं हेतुः सर्वभूतानां त्वमेव शरणं मम ।
युवतीनां यथा यूनि यूनां च युवतौ यथा २५८।
मनोऽभिरमते तद्वत्प्रीतिर्मे रमतां त्वयि ।
अपि पापं दुराचारं नरं त्वत्प्रणतं हरे २५९।
नेक्षंते किंकरा याम्या उलूकास्तपनं यथा ।
तापत्रयमघौघश्च तावत्पीडयते जनम् २६०।
यावत्स्मरति नो नाथ भक्त्या त्वत्पादपंकजम् २६१।
यं नस्पृशंति गुणजातिशरीरधर्मा यं न स्पृशंति गतयस्त्वखिलेंद्रियाणाम् ।
यं च स्पृशंति मुनयो गतसंगमोहास्तस्मै नमो भगवते हरये करोमि २६२।
स्थूलं विलाप्यकरणे करणं निदाने तत्कारणं करणकारणवर्जिते च ।

इत्थं विलाप्य मुनयः प्रविशंति तत्र तस्मै नमोस्तु हरये मुनिसेविताय २६३।
यद्ध्यानसंवहनघूर्णवशीकृतांतामैश्वर्यचारुगुणिनीं सुखमोक्षलक्ष्मीम् ।
आलिंग्य शेरत इहात्मसुखैकभाजस्तस्मैनमोऽस्तु हरये मुनिसेविताय २६४।
जन्मादिभावविकृतेर्विरहस्वभावे यस्मिन्नयं परिधुनोति षडूर्मिवर्गः ।
यं तापयंति न सदा मदनादिदोषास्तं वासुदेवममलं प्रणतोऽस्मि हार्दम् २६५।
यद्ध्यानसंगतमलं विजहात्यविद्यां यद्ध्यानवह्निपतितं जगदेति नाशम् ।
यज्ज्ञानमुल्लसदसिद्यति संशयारिं तं त्वां हरिं विशदिबोधघनं नमामि २६६।
चराचराणि भूतानि सर्वाणि च हरेर्वशे ।
यथात्र तेन सत्येन पुरस्तिष्ठतु मे हरिः २६७।
यथा नारायणः सर्वं जगत्स्थावरजंगमम् ।
तेन सत्येन मे रूपं प्रदर्शयतु केशवः २६८।
भक्तिर्यथा हरौ मेऽस्ति तद्वरिष्ठा गुरौ यदि ।
ममास्ति तेन सत्येन स्वं दर्शयतु केशवः २६९।
तस्यैवं शपथैः सत्यैर्भक्तिं तस्यानुचिंतयन् ।
दर्शयामास चात्मानं स प्रीतः पुरुषोत्तमः २७०।

ततो दत्त्वा वरं तस्य पूरयित्वा मनोरथम् ।
जगाम कमलाकांतः स्तुत्या विप्रेण तोषितः २७१।
कृतकृत्यो द्विजः सोऽपि वासुदेवपरायणः ।
शिष्यैः सार्धं जपन्स्तोत्रं तस्मिन्नास्ते तपोवने २७२।
कीर्तयेद्यनइदंनस्तोत्रंनशृणुयाद्योऽपिनमानवः ।
अश्वमेधस्यनयज्ञस्यनप्राप्नोतिनविपुलंनफलम् २७३।
आत्मविद्याप्रबोधं च लभते ब्राह्मणः सदा ।
न पापे जायते बुद्धिर्नैव पश्यत्यमंगलम् २७४।
बुद्धिस्वास्थ्यं मनःस्वास्थ्यं स्वास्थ्यमैंद्रियकं तथा ।

नृणां भवति सर्वेषामस्य स्तोत्रस्य कीर्तनात् २७५।
विचार्यार्थं जपेद्यस्तु श्रद्धया तत्परो नरः ।
स विधूयेह पापानि लभते वैष्णवं पदम् २७६।
लभते वांच्छितान्कामान्पुत्रपौत्रान्पशूंस्तथा ।
दीर्घमायुर्बलं वीर्यं लभते स सदा पठन् २७७।
तिलपात्रसहस्रेण गोसहस्रेण यत्फलम् ।

तत्फलं समवाप्नोति य इमां कीर्तयेत्स्तुतिम् २७८।
धर्मार्थकाममोक्षाणां यं यं कामयते सदा ।
अचिरात्तमवाप्नोति स्तोत्रेणानेन मानवः २७९।
आचारे विनये धर्मे ज्ञाने तपसि सन्नये ।
नृणां भवति नित्यं धीरिमां संशृण्वतां स्तुतिम् २८०।
महापातकयुक्तो वा युक्तो वा ह्युपपातकैः ।
सद्यो भवति शुद्धात्मा स्तोत्रस्य पठनात्सकृत् २८१।
प्रज्ञा लक्ष्मीर्यशः कीर्तिज्ञानधर्मविवर्धनम् ।
दुष्टग्रहोपशमनं सर्वाशुभविनाशनम् २८२।
सर्वव्याधिहरं पथ्यं सर्वारिष्टनिषूदनम् ।
दुर्गतेस्तरणं स्तोत्रं पठितव्यं द्विजातिभिः २८३।
नक्षत्रग्रहापीडासु राजचोरभयेषु च ।
अग्निचोरनिपातेषु सद्यः संकीर्तयेदिदम् २८४।
सिंहव्याघ्रभयं नास्ति नाभिचारभयं तथा ।
भूतप्रेतपिशाचेभ्यो राक्षसेभ्यस्तथैव च २८५।

पूतना जृंभकेभ्यश्च विघ्नेभ्यश्चैव सर्वदा ।
नृणां क्वचिद्भयं नास्ति स्तवे ह्यस्मिन्प्रकीर्तिते २८६।
वासुदेवस्य पूजां यः कृत्वा स्तोत्रमुदीरयेत् ।
लिप्यते पातकैर्नासौ पद्मपत्रमिवांभसा २८७।
गंगादिपुण्यतीर्थेषु या स्नानैर्नाप्यते गतिः ।
तां गतिं समवाप्नोति पठन्पुण्यामिमां स्तुतिम् २८८।
एककालं द्विकालं वा त्रिकालं वापि यः पठेत् ।
सर्वदा सर्वकालेषु सोऽक्षयं सुखमश्नुते २८९।
चतुर्णामपि वेदानां त्रिरावृत्त्या च यत्फलम् ।
तत्फलं लभते स्तोत्रमधीयानः सकृन्नरः २९०।
अक्षय्यं धनमाप्नोति स्त्रीणां भवति वल्लभः ।
पूजां विंदति लोकेऽस्मिच्छ्रद्धया संस्मरन्हरिम् २९१।
सर्वदा संपदायुक्तो विपदं नैव गच्छति ।
गोभिर्न ह्रियते स्तोत्रं नित्यं यः कीर्तयेद्धि यत् २९२।
अलक्ष्मी कालकर्णी च दुःस्वप्नं दुर्विचिंतितम् ।

सद्यो नश्यंति भक्तानामेतं संशृण्वतां स्तवम् २९३।
प्रातरुत्थाय योऽधीते शुचिर्विष्णुपरायणः ।

अक्षय्यं लभते सौख्यमिह लोके परत्र च २९४।
देवद्युतिप्रणीतं वै विष्णुप्रीतिकरं शुभम्।
विष्णुप्रसादजननं विष्णुदर्शनकारकम् २९५।
योगसारमिदं नाम स्तोत्रं परमपावनम्।
यः पठेत्सततं भक्त्या विष्णुलोकं स गच्छति २९६।
इति ते कथितं स्तोत्रं गुह्यं पापप्रणाशनम्।
अत ऊर्ध्वं प्रवक्ष्यामि पिशाचस्य विमोचनम् २९७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे माघमाहात्म्ये वसिष्ठदिलीपसंवादे।
योगसारस्तोत्रकथनंनाम अष्टाविंशत्यधिकशततमोऽध्यायः १२८।

Roman transliteration

vasiṣṭha uvāca|
kathitaṃ māghamāhātmyaṃ dattātreyeṇa bhāṣitam |
adhunā'haṃ pravakṣyāmi māghasnānasya yatphalam 1|
sarvakratuvariṣṭhaṃ tu sarvadānaphalapradam |
sarvavratatapastulyaṃ māghasnānaṃ paraṃtapa 2|
snānena māghasya viśuddhamānasā pitṝndivi sthāpya kuladvayasya vai |
svargaṃ prayāṃti svayamujjvalānanā varairvimānai ruciraiśca kāmagaiḥ 3|
ye mānavāḥ pāpakṛto'pi sarvadā sadā durācāraratā vimārgagāḥ |
snātvā hi māghe harimarcayaṃti ye muṃcaṃti tepīha mahāghasaṃcayam 4|
satyena hīnāḥ pitṛmātṛduḥkhadā hyanāśramasthāḥ kuladharmavarjitāḥ |
ye dāṃbhikāste'pi narāḥ satāṃ gatiṃ snānaiḥ prayāṃtyatra hi māghasaṃbhavaiḥ 5|
puṇyeṣu tīrtheṣu ca māghamāse snānaṃ narāṇāmatidurlabhaṃ bhuvi |
tasmādyato brahmavidāṃ padaṃ naraiḥ saṃprāpyate nātra vicāraṇā mama 6|
māghe tapo dāna japa prasevanaṃ sthānaṃ hareḥ pūjanamakṣayaṃ nṛpa |
tasmādyathāśakti naraiḥ prayatnataḥ snātvā pradeyaṃ vasanānnakāṃcanam 7|

māghe'nnadātā'mṛtapaḥ surālaye hemnaśca dātā balabhitsamīpagaḥ |
dīpāgnivāsāṃsi dadannaraḥ sadā sūryasyaloke vasati prabhāmayaḥ 8|
yajñaiḥ sudānaiḥ sutapobhirujjvalaiḥ subrahmacaryārcanayogasevayā |
śuddhā bhavaṃtīha tathā na pāpinaḥ snānairyathā puṇyabhavaistu māghajaiḥ 9|
duḥkhaughasaṃtaptimasahyayātanāṃ yāmyāṃ na te yāṃtyapi pāpakāriṇaḥ |
ye māghamāse varatīrthamajjanaṃ kurvaṃti cārdhoditasūryamaṃḍale 10|
snātvā ca māghe harimarcayaṃti ye svargacyutā bhūpatayo bhavaṃti |
bhavyāḥ surūpāḥ subhagāḥ priyaṃvadā dharmānvitā bhūridhanāḥ śatāyuṣaḥ 11|
dīptānale kāṣṭhacayo yathāhuto bhasmāvaśeṣo bhavatīha tatkṣaṇāt |
snānena māghasya tathā vilīyate kṣudro'pi pāpaugha mahāghasaṃcayaḥ 12|
kāyena vācā manasāpi pātakaṃ jñātaṃ yadajñātamalaṃkṛtaṃ naraiḥ |
snānaṃ ca māghe varatīrthasaṃbhavaṃ sarvaṃ dahadviṣṇurivāśu hṛdgataḥ 13|
saṃbhujyamānāghaphalaṃ hi pārthiva pramādatopīha nṛṇāṃ kadācana |
snānaṃ hi māghasya yataḥ prasajyate tadaiva tatsaṃkṣayameti niścitam 14|
gaṃdharvaṃ kanyāḥ pṛthivī śaśāpajaṃ saṃbhujyamānāghaphalaṃ duratyayam |

snānādvimuktāḥ khalu māghamāsajādvākyātpurā lomaśajātamadbhutam 15|
sūta uvāca|
śrutvaitatpārthivaḥ prītyā natvā tatpādapaṃkajam |
śraddhayā parayā namrastaṃ papraccha purodhasam 16|
bhagavanbrūhi kanyābhiḥ śāpo hyabhigataḥ kutaḥ |

kasyāpatyāni tāstāsāṃ nāma kiṃ kīdṛśaṃ vayaḥ 17|
kathaṃ lomaśavākyena vipākācchāpasaṃbhavāt |
vimuktāḥ kutra tāḥ sasnurmāsaṃ tāḥ katisaṃkhyayā 18|
vasiṣṭha uvāca|
śrūyatāṃ rājaśārdūla dharmagarbhāṃ kathāṃ parām |
yathā'raṇirvahnigarbhā dharmasūrvahnisūriva 19|
gaṃdharvaḥ sukhasaṃgītistasya kanyā pramodinī |
suśīlasya suśīlā ca susvarā svaravedinaḥ 20|
sutārā caṃdrakāṃtasya caṃdrikā suprabhasya ca |
imāni varanāmāni tāsāmapsarasāṃ nṛpa 21|

kumāryaḥ paṃca sarvāstā vayasā susamāḥ punaḥ |
caṃdrādivaviniṣkrāṃtāścaṃdrikeva samujjvalāḥ 22|
caṃdrānanāḥ sukeśinyaścaṃdrāmṛtarasādharāḥ |
netreṣvānaṃdakāriṇyaḥ kaumudī kumudeṣviva 23|
lāvaṇyapiṃḍasaṃbhūtāścārurūpāmanoharāḥ |
udbhinnakucakuṃbhinyaḥ padminya iva mādhave 24|
unmīlya yauvanaṃ kāṃtaṃ vallīva navapallavaiḥ |
hemagaurāśca hemābhā hemālaṃkārabhūṣitāḥ 25|
hemacaṃpakamālinyo hemacchavisuvāsasaḥ |
svaragrāmāvalīhāsu vividhā mūrcchanāsu ca 26|
tāladānavinodeṣu veṇuvīṇāpravādane |
mṛdaṃganādasaṃbhinnaṃ lāsyamārgalaveṣu ca 27|
citrādiṣu vinodeṣu kalāsu ca viśāradāḥ |
evaṃbhūtāstu tāḥ kanyā mumuhuḥ krīḍane vane 28|
pitṛbhirlālitāḥ satyaścerusca dhanadālaye |

kautukādekadā paṃca militvā māsi mādhave |
kanyā maṃdārapuṣpāṇi vicinvaṃtyo vanādvanam 29|
gaurīṃ samārādhayituṃ varāṃganāḥ kadācidacchodasarovaraṃ yayuḥ |
hemāṃbujāni pravarāṇi tāḥ punastasmādupādāya varotpalaiḥ saha 30|
vaiḍūryaśuddhasphaṭikācchavidrume snātvā taḍāge paridhāya cāṃbaram |
maunena ca sthaṃḍilapiṃḍikāmayīṃ svarṇasya siktābhirumāṃ vinirmamuḥ 31|
samarcitāṃ caṃdanacaṃdrakuṃkumairabhyarcya gaurīṃ varapaṃkajādibhiḥ |
nānopacāraiśca subhaktibhāvitāstālaprayogairnanṛtuḥ kumārikāḥ 32|
gāṃdhāramāśritya varaṃ svaraṃ tato geyaṃ sutāradhvanibhiḥ sumūrcchitam |
eṇīdṛśastāḥ prajaguḥ kalākṣaraṃ cāruprabaṃdhaṃ gatibhistu susvaram 33|
tasminsunāde rasavarṣaharṣade kanyāsvalaṃ nirbharanṛtyavṛttiṣu |
acchodatīrthapravare tadā gataḥ snātuṃ munervedanidheḥ sutāgnipaḥ 34|
rūpeṇa niḥsīmataro varānanaḥ sarojapatrāyatalocano yuvā |
viśālavakṣāḥ subhujo'tisuṃdaraḥ śyāmacchaviḥ kāmaivāparo hi saḥ 35|
sa brahmacārī saśikho virājate daṃḍenayukto dhanuṣaiva manmathaḥ |

eṇājinaprāvaraṇaḥ susūtradhṛgghemābhamauṃjī kaṭisūtramekhalaḥ 36|
taṃ dṛṣṭvā brāhmaṇaṃ bālāstāstatra sarasastaṭe |
jaharṣuḥ kautukāviṣṭāḥ ko'yaṃ no nayanātithiḥ 37|
saṃtyaktanṛtyagītāstāstasyālokanatatparāḥ |
hariṇyo lubdhakeneva viddhāḥ kāmena sāyakaiḥ 38|
paśyapaśyeti jalpaṃtyo mugdhāḥ paṃcasu saṃbhramam |
tasminvipravare yūni kāmadevabhramaṃ yayuḥ 39|
punaḥ punastamabhyarcya nayanaiḥ paṃkajairiva |
paścādvicāramāyāsustāśca kanyāḥ parasparam 40|
yadyayaṃ kāmadevo hi ratihīnaḥ kathaṃ vrajet |

athāyamaśvinau devau tau nūnaṃ yugmacāriṇau 41|
gaṃdharvaḥ kinnaro vātha siddho vā kāmarūpadhṛk |
ṛṣiputrothavā kaścitkaścidvā mānuṣottamaḥ 42|
astu vā kaścidevāyaṃ dhātrāsṛṣṭo hi naḥ kṛte |
yathābhāgyavatāmarthe nidhānaṃ pūrvakarmabhiḥ 43|

tathāsmākaṃ kumārīṇāṃ gauryā nīto varottamaḥ |
karuṇājalakallola plavārdrīkṛtacittayā 44|
mayā vṛtastvayā cāyaṃ tvayā vṛtastathā mayā |
evaṃ paṃcasu kanyāsu vadaṃtīṣu nṛpottama 45|
śrutvā tadvacanaṃ tatra kṛtvā mādhyāhnikīḥ kriyāḥ |
ālocya hṛdaye so'pi vighnametadupasthitam 46|
brahmaviṣṇugiriśādayaḥ surā ye ca siddhamunayaḥ purātanāḥ |
te'pi yogabalino vimohitā līlayā tadabalābhiradbhutam 47|
yoṣitāṃ nayanatīkṣṇasāyakairbhrūlatāsudṛḍhacāpanirgataiḥ |
dhanvināmakaraketunā hataḥ kasya no patati hā manomṛgaḥ 48|
tāvadeva nayadhīrvirājate tāvadeva janatā bhayaṃ bhajet |
tāvadeva dṛḍhacittatā bhṛśaṃ tāvadeva gaṇanā kulasya ca 49|
tāvadeva tapasaḥ pragalbhatā tāvadeva yamadhāraṇaṃ nṛṇāṃ |
yāvadeva vanitekṣaṇabāṇairmohayaṃtyurumadairna mānuṣāḥ 6.128.50|
mohayaṃtu madayaṃtu rāgiṇāṃ yoṣitaḥ sulalitairmanoharaiḥ |

mohayaṃti madayaṃti māmimaṃ dharmarakṣaṇaparaṃ hi kairguṇaiḥ 51|
māṃsaśukramalamūtranirmite yoṣitāṃ vapuṣi nirghṛṇe'śucau |
kāminaśca parikalpya cārutāṃ mā ramaṃtu suvimūḍhacetasaḥ 52|
dāruṇo hi parikīrtitoṃganā sannidhirvimalabuddhibhirbudhaiḥ |
yāvadatra na samīpagā imāstāvadeva hi gṛhaṃ vrajāmyaham 53|
samīpaṃ tasya yāvaddhi nāgacchaṃti varāṃganāḥ |
vaiṣṇavena prabhāveṇa tāvadaṃtardadhe dvijaḥ 54|
tasya yogabalādbhūpa gatasyādarśanaṃ tadā |
dṛṣṭvā tadadbhutaṃ karma ṛṣiputrasya dhīmataḥ 55|
vitrastanayanā bālāḥ kuraṃgya iva kātarāḥ |
saṃbhrāṃta nayanāḥ śūnyā dadṛśustā diśo daśa 56|
iṃdrajālaṃ sphuṭaṃ vetti māyāṃ jānāti vā punaḥ |
dṛṣṭo'pyadṛṣṭarūpo'bhūdityūcuśca parasparam 57|
vyāptaṃ tu hṛdayaṃ tāsāṃ sadaiva virahāgninā |
jvaladdāvānaleneva susnigdhaṃ sāṃdra kānanam 58|

tyaktvaiṃdrajālikīṃ vidyāṃ kāṃta darśaya satvaram |
svātmānaṃ no manoyuktaṃ prāggrāse makṣikopamam 59|
hā kaṣṭaṃ darśitaḥ kasmāddhātrā tvaṃ ghaṭitaḥ punaḥ |
jñātaṃ mahānusaṃtāpahetornastvaṃ vinirmitaḥ 60|
kaccitte nirdayaṃ cetaḥ kaccidasmāsu no manaḥ |
kacciddhūrto'si he kāṃta kaccinmuṣṇāsi no manaḥ 61|
kaccinna pratyayosmāsu kaccida'smānparīkṣase |
kaccinnarmakalāśīlaḥ kaccinmāyāviśāradaḥ 62|
kacciccitte praveṣṭuṃ ca vetsi vijñānalāghavam |
kaccinniṣkramaṇopāyaṃ na jānāsi kutaḥ punaḥ 63|
kaccidvināparādhaṃ tu tvamasmāsu prakupyase |
kaccidduḥkhaṃ vijānāsi pareṣāṃ vipralaṃbhajam 64|
tvaddarśanaṃ vinā nūnaṃ hṛdayeśvara sāṃpratam |
na jīvāmo'tha jīvāmaḥ punastvaddarśanāśayā 65|
asmāṃśca nīyatāṃ tatra yatra śīghraṃ gato bhavān |

tvaddarśanaharo dhātā vyadadhādaṃkuracchidam 66|
sarvathā darśanaṃ dehi kāruṇyaṃ bhaja sarvathā |
paryaṃtaṃ na prapaśyaṃti sarvathā sajjanā janāḥ 67|
itthaṃ vilapya tāḥ kanyāḥ pratīkṣya ca bahukṣaṇam |
pitṛrbhiyā gṛhaṃ gaṃtuṃ śīghramārebhire gatim 68|
tatpremanigaḍairbaddhā bhṛśaṃ viraha viklavāḥ |
kathaṃciddhairyamālaṃbya tāḥ svaṃ svaṃ gṛhamāgatāḥ 69|
āgatya patitāḥ sarvā jalayaṃtrasamīpataḥ |
kimetanmātṛbhiḥ pṛṣṭāḥ kutaḥ kālātyayo'bhavat 70|
kanyā ūcuḥ|
krīḍaṃtyaḥ kinnarībhistu sārdhaṃ saṃgītakaṃ mudā |
saṃsthitāstena na jñātaṃ divasādi sarovare 71|
pathiśrāṃtā vayaṃ mātaḥ saṃtāpastena nastanau |
mohena mahatā vaktuṃ na kenāpyutsahāmahe 72|
ityuktvā luluṭhustatra maṇibhūmau kumārikāḥ |

ākāraṃ gopayaṃtyastā mugdhā jalpaṃti mātṛbhiḥ 73|
kācinnartayati krīḍāmayūraṃ na mudā tadā |
na pāṭhayati taṃ kīraṃ paṃjare'nyā kutūhalāt 74|
lālayennakulaṃ nānyā nollāsayati sārikām |
aparātīva saṃmugdhā naiva krīḍati sārasaiḥ 75|
bhejire na vinodāṃstā remire naiva maṃdire |
ūcire bāṃdhavairnālaṃ vīṇāvādyaṃ na cakrire 76|
kalpadrumaprasūnaṃ yadrasavattu sudhopamam |
maṃdārakusumāmodi na papurmadhuraṃ madhu 77|
yoginya iva tāḥ kanyā nāsāgranyastalocanāḥ |
alakṣyadhyānasaṃtānāḥ puruṣottamamānasāḥ 78|
caṃdrakāṃtamaṇicchanne sravadvārikaṇadrave |
kṣaṇaṃ vātāyane sthitvā jalayaṃtrekṣaṇaṃ kṣaṇāt 79|
racayaṃti kṣaṇaṃ śayyāṃ dīrghikāṃ bhojinīdalaiḥ |
vījyamānā sakhībhistāḥ śītalaiḥ kadalīdalaiḥ 80|

itthaṃ yugasamāṃ rātriṃ manvānāstā varastriyaḥ |
kathaṃciddhīratāṃ kṛtvā vihvalāḥ sajvarā iva 81|
prātarvyomamaṇiṃ dṛṣṭvā manyamānāḥ svajīvitam |
vijñāpya mātaraṃ svāṃ svāṃ gaurīṃ pūjayituṃ gatāḥ 82|
snātvā tena vidhānena puṣpairdhūpairyathā tathā |
vidhāya pūjanaṃ devyā gāyaṃtyastatra tāḥ sthitāḥ 83|
etasminnaṃtare viprāḥ snātuṃ so'pi samāgataḥ |
pitṛāśramapadāttasmādacchode ca sarovare 84|
mitraṃ dṛṣṭvaiva rātryaṃte nalinya iva kanyakāḥ |
utphullanayanā jātāstaṃ dṛṣṭvā brahmacāriṇam 85|
gatvā tadaiva tāḥ kanyāḥ samīpaṃ brahmacāriṇaḥ |
savyāpasavyabaṃdhena bhujapāśaṃ ca cakrire 86|
gato'si dhūrta pūrvedyurgaṃtumadya na śakyase |
vṛtastvaṃ nūnamasmābhirnātra te'stu vicāraṇā 87|
ityukto brāhmaṇaḥ prāha prasanbāhupāśagaḥ |

yuṣmābhirucyate bhadramanukūlaṃ priyaṃ vacaḥ 88|
prathamāśramaniṣṭhasya kiṃtu nādyāpi me vratam |
vedābhyasanaśīlasya pāraṃ yāti guroḥ kule 89|
āśrame yatra yo dharmo rakṣaṇīyaḥ sa paṃḍitaiḥ |
vivāho'yamato manye na dharma iti kanyakāḥ 90|
ākarṇya tasya vākyāni tamūcustā vacastataḥ |

sakaladhvanisotkaṃṭhāḥ kokilā iva mādhave 91|
dharmādarthorthataḥ kāmaḥ kāmāddharmaphalodayaḥ |
ityeva niścitaṃ śāstraṃ varṇayaṃti vipaścitaḥ 92|
sakāmo dharmabāhulyātpuraste samupāgataḥ |
sevyatāṃ vividhairbhogaiḥ svargabhūmiriyaṃ tataḥ 93|
śrutvā tadvacanaṃ tāsāṃ prāha gaṃbhīrayā girā |
tathyaṃ vo vacanaṃ kiṃtu samāpyeha svakaṃ vratam 94|
prāpyanujñāṃ guroḥ sarvaṃ vaivāhaṃ karma nānyathā |
ityuktvā punarūcustāḥ sphuṭaṃ mūḍho'si sundaraḥ 95|

divyauṣadhaṃ brahmarasāyanaṃ ca siddhirnidheḥ sādhukalā varāṃganāḥ |
maṃtrastathā siddhirasaśca dharmato nemā niṣedhyāḥ sudhiyā samāgatāḥ 96|
kāryaṃ hi daivādyadi siddhamāgataṃ tasminnupekṣāṃ na ca yāti nītigaḥ |
yasmādupekṣā na punaḥ phalapradā tasmānna dīrghīkaraṇaṃ praśasyate 97|
sāṃdrānurāgāḥ kulajanmanirmalāḥ snehārdracittāḥ sugiraḥ svayaṃvarāḥ |
kanyāḥ surūpāḥ khalu cāruyauvanā dhanyā labhaṃte'tra narāstu netare 98|
kva vayaṃ varasundaryaḥ kva cā'yaṃ tāpaso baṭuḥ |
durghaṭasya vidhāne hi manye dhātātipaṃḍitaḥ 99|
tasmādasmānidānīṃ tu svīkuryānmaṃgalaṃ bhavān |
gāṃdharveṇa vivāhena hyanyathā no na jīvitam 6.128.100|
śrutavākyastataḥ prāha brāhmaṇo dharmavittamaḥ |
bho mṛgākṣyaḥ kathaṃ tyājyo dharmo dharmadhanairnaraiḥ 101|
dharmaścārthaśca kāmaśca mokṣaścaitaccatuṣṭayam |
yathoktaṃ saphalaṃ jñeyaṃ viparītaṃ tu niṣphalam 102|
nākālehaṃ vratī kuryāmato dāraparigraham |

na kriyāphalamāpnoti kriyākālaṃ na vetti yaḥ 103|
yato dharmavicāre'sminprasaktaṃ mama mānasam |
tasmācchṛṇuta he kanyā na samīhe svayaṃvaram 104|
evaṃ jñātvāśayaṃ tasya samīkṣyaitāḥ parasparam |
karātkaraṃ vimucyātha jagrāhāṃghrī pramodinī 105|
bhujau jagrahatustasya suśīlā sasvarā tathā |
āliliṃga sutārā ca cucuṃbe caṃdrikāmukham 106|
tathāpi nirvikāro'sau pralayānalasannibhaḥ |
śaśāpa brahmacārī tāḥ krodhenātyaṃtamūrcchitaḥ 107|
piśācya iva māṃ lagnāstatpiśācyo bhaviṣyatha |
evaṃ tenāśu śaptāstāstaṃ saṃtyajya purāsthitāḥ 108|
kimetacceṣṭitaṃ pāpa hyanāgasi jane tvayā |
priye kṛtye'priyaṃ kṛtvā dhiktā dharmajñatāṃ tava 109|
anuraktеṣu bhakteṣu mitreṣu drohakāriṇaḥ |
puṃso lokadvaye saukhyaṃ nāśaṃ yātīti naḥ śrutam 110|

tasmāttvamapi naḥ śāpātpiśāco bhava satvaram |
ityuktvoparatā bālā niḥśvasaṃtyaḥ kṣudhākulāḥ 111|
tadā cānyonyasaṃraṃbhāttasminsarasi pārthiva |
tāḥ kanyā brahmacārī saḥ sarve paiśācamāgatāḥ 112|
piśācyāḥ sa piśācaśca kraṃdamānāḥ sudāruṇama |
kṣapayaṃti vipākaṃ taṃ pūrvopāttasya karmaṇaḥ 113|
svakāle tu phalatyeva pūrvopāttaṃ śubhāśubham |
svacchāyā iva durvāraṃ devānāmapi pārthiva 114|
kraṃdaṃti pitarastāsāṃ mātarastatra tasya ca |
apramādaśca bālānāṃ daivaṃ hi duratikramam 115|
tata ūrdhvaṃ piśācāste āhārārthe suduḥkhitāḥ |

itastataśca dhāvaṃto vasaṃti sarasastaṭe 116|
evaṃ bahutithe kāle lomaśo munisattamaḥ |
pauṣe māsi caturdaśyāmacchode snātumāgataḥ 117|
dṛṣṭvā taṃ brāhmaṇaṃ sarve piśācāḥ kṣutsamākulāḥ |

dhāvaṃto haṃtukāmāste militvā yūthavartinaḥ 118|
dahyamānāsu tīvreṇa tejasā lomaśasya ca |
asamarthāḥ puraḥsthātuṃ sarve te dūrataḥ sthitāḥ 119|
tatra vedanidhirviprastadaiva hi samāgataḥ |
samīkṣya lomaśaṃ rājansāṣṭāṃgaṃ praṇipatya saḥ 120|
uvāca sūnṛtāṃ vācaṃ baddhvā śirasi cāṃjalim |
mahābhāgyodaye vipra sādhūnāṃ saṃgatirbhavet 121|
gaṃgādisarvatīrtheṣu yo naraḥ snāti sarvadā |
yaḥ karoti satāṃ saṃgaṃ tayoḥ satsaṃgatirvarā 122|
gurūṇāṃ saṃgamo vipra dṛṣṭādṛṣṭaphalo bhuvi |
svargado rogahārī ca kiṃtu sopadravo mataḥ 123|
ityuktvā kathayāmāsa pūrvavṛttāṃtamadbhutam |
imā gaṃdharvakanyāstā baṭuḥ so'yaṃ mamātmajaḥ 124|
sarve piśācarūpeṇa mithaḥ śāpavimohitāḥ |
dīnānanāstu tiṣṭhaṃti tavāgre munisattama 125|

tvaddarśanena bālānāṃ nistāro'dya bhaviṣyati |
sūryodaye tamaḥ stomaḥ kiṃ na līyeta gahvare 126|
śrutvā tallomaśo rājankṛpārdrīkṛtamānasaḥ |
pratyuvāca mahātejāstaṃ muniṃ putraduḥkhitam 127|
matprasādācca bālānāṃ smṛtiḥ sapadi jāyatām |
dharmaṃ ca vacmi taṃ yena mithaḥ śāpo layaṃ vrajet 128|
vedanidhiruvāca|
maharṣe kathyatāṃ dharmo mucyaṃte yena bālakāḥ |
nāyaṃ kālo vilaṃbasya śāpāgnirdāruṇo yataḥ 129|
lomaśa uvāca|
mayā sārdhaṃ prakurvaṃtu māghasnānaṃ vidhānataḥ |
śāpānmucyaṃti māghāṃte nānyathā niṣkṛtirbhavet 130|
śāpaḥ pāpaphalaṃ vipra pāpanāśo bhavennṛṇām |
māghasnānena tīrthe ca iti me niścitā matiḥ 131|
saptajanmakṛtaṃ pāpaṃ vartamānaṃ ca pātakam |

māghasnānaṃ dahetsarvaṃ puṇyatīrthe viśeṣataḥ 132|
prāyaścittaṃ na paśyaṃti yasminpāpe munīśvarāḥ |
pātakaṃ puṇyatīrtheṣu naśyettadapi māghataḥ 133|
jñānakṛnmānase māghastasmānmokṣaphalapradaḥ |
himavatpṛṣṭhatīrtheṣu sarvapāpapraṇāśanaḥ 134|
iṃdralokapradocchode nirdiṣṭo vedavādibhiḥ |
sarvapāpaharo māgho mokṣado badarīvane 135|
pāpahā duḥkhahārī ca sarvakāmaphalapradaḥ |
rudralokaprado māgho nārmade pāpanāśanaḥ 136|
yāmunaḥ sūryalokāya bhavetkalmaṣanāśanaḥ |
sārasvato'ghavidhvaṃsī brahmalokaphalapradaḥ 137|
viśālaphalado māgho viśālāyāṃ dvijottama |
pātakeṃdhanadāvāgnirgarbhahetu kriyāpahaḥ 138|
viṣṇulokāya mokṣāya jāhnavaḥ parikīrtitaḥ |
śarayū gaṃḍakī siṃdhuścaṃdrabhāgā ca kauśikī 139|

tāpī godāvarī bhīmā payoṣṇī kṛṣṇaveṇikā |
kāverī tuṃgabhadrā ca anyā yāśca samudragāḥ 140|
āśu māghī naro yāti svargalokaṃ vikalmaṣaḥ |
naimiṣe viṣṇusāyujyaṃ puṣkare brahmaṇoṃtikam 141|
ākhaṃḍalasya loko hi kurukṣetre tu māghataḥ |
māgho devahrade vipra yogasiddhiphalapradaḥ 142|
prabhāse makarāditye snānādrudragaṇo bhavet |
devakyāṃ devatādeho naro bhavati māghataḥ 143|
māghasnānena bho vipra gomatyāṃ na punarbhavaḥ |
hemakūṭe mahākāle oṃkāre amareśvare 144|
nīlakaṃṭherbude māghādrudraloke mahīyate |
sarvāsāṃ saritāṃ vipra saṃgame makare ravau 145|
snānena sarvakāmānāmavāptirjāyate nṛṇām |
māghastu prāpyate dhanyaiḥ prayāge dvijasattama |
apunarbhavadaṃ tatra sitāsitajalaṃ yataḥ 146|

gāyaṃti devāḥ satataṃ divisthā māghaḥ prayāge kila no bhaviṣyati |
snānānnarā yatra na garbhavedanāṃ paśyaṃti tiṣṭhaṃti ca viṣṇusannidhau 147|
majjaṃti ye'pitryahamatra mānavāstīrthe prayāge bahupāpakaṃcukāḥ |
vrajaṃti te no nirayeṣu dharmiṇaḥ svarge śubhe cāru caraṃti devavat 148|
tīrthairvratairdānatapobhiradhvaraiḥ sārdhaṃ vidhātrā tulayā dhṛtaṃ puraḥ |
māghe prayāgasya tayordvayorabhūnmāgho garīyānata eva so'dhikaḥ 149|
vātāṃbuparṇāśanadehaśoṣaṇaistapobhirugraiścirakālasaṃcitaiḥ |
yogaiśca saṃyāṃti narā natāṃ gatiṃ snānena māghasya hi yāṃti yāṃ gatim 6.128.150|
snātāśca ye makarabhāskarodaye tīrthe prayāge surasiṃdhusaṃgame |
teṣāṃ gṛhadvāramalaṃkaroti kiṃ bhṛṃgāvali kuṃjarakarṇatāḍitā 151|
yo rājasūyāddhayamedhayajñataḥ snānātphalaṃ saṃpradadāti cādhikam |
pāpāni sarvāṇi vilopya līlayā nūnaṃ prayāgaḥ sa kathaṃ na sevyate 152|
avaṃtiviṣaye rājā vīraseno'bhavatpurā |
narmadātīramāgatya rājasūyaṃ cakāra saḥ 153|
ṣoḍaśairaśvamedhaiśca svarṇavāṭavirājitaiḥ |

svarṇabhūṣaṇayūpāḍhyairīje so'pi yathāvidhi 154|
pradadau dhānyarāśīṃśca dvijebhyaḥ parvatopamān |
vadānyo devatābhakto gopradaḥ sa suvarṇadaḥ 155|
brāhmaṇo bhadrako nāma mūrkho hīnakulastathā |
kṛṣīvalo durācāraḥ sarvadharmabahiṣkṛtaḥ 156|
kṛṣikarmasamudvigno baṃdhubhiścāpyasaṃskṛtaḥ |
itastataḥ paribhramya nirgataḥ kṣutprapīḍitaḥ 157|
daivataḥ sārthamāviśya prayāgaṃ sa samāgataḥ |
mahāmāghīṃ puraskṛtya sasnau tatra dinatrayam 158|
anaghaḥ snānamātreṇa bhūtveha sa dvijottamaḥ |
prayāgāccalitastatra punaryasmātsamāgataḥ 159|
sa rājā so'pi viprasca vipannāvekadā tadā |
tayorgatiḥ samādṛṣṭā mayā śakrasya sannidhau 160|
tejo rūpaṃ balaṃ straiṇaṃ devayānaṃ vibhūṣaṇam |
pārijātamayīmālā nṛtyaṃ gītaṃ tayoḥ samam 161|

iti dṛṣṭaṃ hi māhātmyaṃ kṣetrasya kathamucyate |
māghaḥ sitāsite vipra rājasūyaiḥ samo mataḥ 162|
dhanustriśatavistīrṇe sitanīlāṃbusaṃgame |
apunarāvṛttirmāghī rājasūyī punarbhavet 163|
māghamāsīya vāto'pi sitāsitajalaṃ spṛśet |
adharmyaṃ na spṛśennūnaṃ mahāpātakahā hi saḥ 164|

kimatra bahunoktena śrūyatāṃ dvija niścitam |
samudbhūtaphalaṃ pāpaṃ tīrthe māghaḥ praṇāśayet 165|
atra te kathayiṣyāmi sāvadhānamatiḥ śṛṇu |
piśācamocanaṃ nāma itihāsaṃ purātanam |
śṛṇvaṃtyapsaraso bālāḥ śṛṇotu tvatsutastathā |
matprasādātsmṛtirlabdhvā paiśācyānmuktikāminaḥ 1|
purā devadyutirvipro vaiṣṇavo vedapāragaḥ 166|
piśācānmocayāmāsa karuṇāplutamānasaḥ 167|
dilīpa uvāca|

kutra sthitaḥ kasya putro niyamaḥ ko'sya vā japaḥ |
kena vā vaiṣṇavo vṛttaḥ ke piśācāśca mocitāḥ 168|
etadvistarataḥ sarvaṃ kīrtayasva mahāmune |
kautūhalaṃ mahāpuṇyaṃ śṛṇumastvatprasādataḥ 169|
vasiṣṭha uvāca|
plakṣaprasravaṇe puṇye sarasvatyāstaṭe śubhe |
tatrāśramapadaṃ tasya śailamāśritya śobhanam 170|
śālaistālaistamālaiśca bilvairbakulapāṭalaiḥ |
tiṃtiḍīciribilvaiśca cūtacaṃpakakāṃcanaiḥ 171|
karaṃjaiḥ kovidāraiśca kesaraiḥ kuṃjarāśanaiḥ |
tilakaiḥ karṇikāraiśca kuṃbhaiḥ khādiratiṃdukaiḥ 172|
vānīraiḥ sālvajaṃbīraiḥ pīlūduṃbaravetasaiḥ |
śākoṭairaṭarūṣaiśca karahāṭairvaṭadrumaiḥ 173|
ghoṃṭākuṭajapālāśairaśokaiḥ śokahāribhiḥ |
jaṃbūniṃbakadaṃbaiśca kṣīrikākaramardakaiḥ 174|

bījapūraiḥ sanāriṃgai raṃbhārājivirājitaiḥ |
panasai rasavadbhiśca nārikelaiḥ sadāphalaiḥ 175|
saptacchadaistripatraiśca śirīṣāmalakaiḥ śubhaiḥ |
karkaṃdhū lakucairakṣaiḥ pāribhadrairvacādibhiḥ 176|
ketakaiḥ siṃduvāraiśca tagaraiḥ kundamallikaiḥ |
padmendīvarakahlāra mālatī yūthikādibhiḥ 177|
mālatī mogaraiścaiva jātīphalavirājitaiḥ |
punnāgaiḥ kiṃśukaiścaiva barbarītulasīdrumaiḥ 178|
āśramo ramaṇīyaḥ sa drumairnānāvidhairnṛpa |
vanamadhye nadī yāti puṇyatoyā sarasvatī 179|
kūjaṃti sārasāstatra madasnigdhakalaṃ sadā |
nadaṃti kokilāḥ śabdaṃ guṃjaṃti ca madhuvratāḥ 180|
bahukolāhalaṃ bhūpa tadvanaṃ śukasāribhiḥ |
caraṃti śvāpadāstatra vividhāḥ kānanottame 181|
sadāphalaṃ sadāpuṣpaṃ parāgakaṇadhūsaram |

ācchannaṃ kānanaṃ sarvaṃ madhuvṛkṣaiḥ samaṃtataḥ 182|
navapallavasaṃjātamaṃjarībharavallibhiḥ |
āśliṣṭamabhitoramyaṃ priyābhiriva vallabhaḥ 183|
tasya śāpabhayāttrasto vāto vāti samaṃtataḥ |
na varṣaṃtyaśmabhirmeghā na śoṣayati bhāskaraḥ 184|
vanaṃ nopadravaṃ taddhi sadā siddhaniṣevitam |
āhlādajanakaṃ nityaṃ vanaṃ caitrarathaṃ yathā 185|
tasminvasati dharmātmā devadyutirdvijottamaḥ |
putraḥ sumitro viprasya labdho lakṣmīpatervarāt 186|
niyamaḥ śrūyatāṃ tasya sarvadā niyatātmanaḥ |
grīṣme paṃcatapā nityaṃ sūryanyastavilocanaḥ 187|

varṣatkādaṃbinī yāvadvarṣāsvabhrāvakāśagaḥ |
vāte pravāte niṣkaṃpo duḥsaho himavāniva 188|
vasatyapsu sa hemaṃte hrade sārasvate dvija |
upaspṛśati kāle sa trivāraṃ vārinirmalam 189|

pitṝndevānṛṣīnnityaṃ saṃtarpayati śraddhayā |
brahmayajñaparo nityaṃ satyavādī jiteṃdriyaḥ 190|
bhūmau viśrāmya viśrāṃtaḥ pradadhyau prārthayanharim |
vanyairjuhotyagnihotraṃ śraddhayātithipūjakaḥ 191|
cāṃdrāyaṇavidhānena kālaṃ nayati sarvadā |
svayaṃ vigalitaiḥ patraiḥ phalairvṛttiṃ samīhate 192|
anudvignastaponiṣṭho vedavedāṃgapāragaḥ |
dhamanī vikarālosāvasthimātrakalevaraḥ 193|
itthaṃ jagāma varṣāṇāṃ sahasraṃ tasya kānane |
tadā jajvāla śailo'sau tapasastasya tejasā 194|
soḍhuṃ na śakyate bhūtaistejastasya mahātmanaḥ |
vaiśvānara ivābhāti prajvalaṃstapasā dvija 195|
gatavairāṇi bhūtāni samajāyaṃta tadvane |
mṛgavyāghrākhumārjārā mithaḥ krīḍaṃti nirbhayāḥ 196|
anyo'pi niyamastasya śrūyatāmatidurlabhaḥ |

nārāyaṇaṃ trikālaṃ sa saṃpūjayati nityaśaḥ 197|
puṣpāṇāṃ tu sahasreṇa vikacena sugaṃdhinā |
vedasūktavidhānena viṣṇudhyānaparāyaṇaḥ 198|
viṣṇoḥ saṃprītaye vipraḥ kurute karma cākhilam |
dadhīcervaradānātsa saṃjāto varavaiṣṇavaḥ 199|
ekadā māsi vaiśākhe ekādaśyāṃ mahāmuniḥ |
pūjāṃ kṛtvā hare ramyāṃ vicitrāmakarotstutim 6.128.200|
tadaiva khagamāruhya devo devo hariḥ svayam |
ājagāma purastasya tayā stutyātiharṣitaḥ 201|
taṃ dṛṣṭvā garuḍārūḍhaṃ pratyakṣaṃ jaladacchavim |
caturbāhuṃ viśālākṣaṃ sarvālaṃkārabhūṣitam 202|
udbhūtapulako vipraḥ sānaṃda jalalocanaḥ |
jagāma śirasā bhūmau kṛtakṛtyamanāstadā 203|
na mamau tena harṣeṇa sa brahmāṃḍodare'pi hi |
na sasmāra nijaṃ dehaṃ brahmabhūta ivābhavat 204|

tataḥ saṃbhāṣitaḥ prītyā hariṇā vaiṣṇavo muniḥ |
devadyute vijānāmi madbhaktastvaṃ madāśrayaḥ 205|
saṃnyastākhilakarmāsi madbhāvo manmanāḥ sadā |
varaṃ brūhi prasanno'smi stotreṇānena cānagha 206|
iti śrutvā harervākyaṃ pratyuvāca sa tāpasaḥ |
devadevāraviṃdākṣa svamāyādhṛtavigraha 207|
tvaddarśanātsadā deva durlabho nāparo varaḥ |
brahmādayaḥ surāḥ sarve yoginaḥ sanakādayaḥ 208|
tvāṃ sākṣātkartumicchaṃti siddhāśca kapilādayaḥ |
ahaṃ mameti pāśā ye moha lobhāḥ śubhāśubhāḥ 209|
sahetukāśca dahyaṃte dṛṣṭe tvayi parāvare |
janmanaḥ karmaṇo buddherāvirbhūtaṃ phalaṃ mama 210|
yaddṛṣṭo'si jagannātha prārthaye kimataḥ param |
na varārthaṃ hi deveśa tvatpādapaṃkajaṃ hṛdi 211|
ciṃtayāmi sadā bhaktyā tvadgatenāṃtarātmanā |

imameva varaṃ yāce tvadbhaktiracalā mama 212|
astu vai kamalānātha prārthaye nāparaṃ varam |
iti śrutvā vacastasya prasannavadano hariḥ 213|
pratyuvāca prasannātmā evamastu dvijottama |
anyaste tapasaḥ kaścitpratyūho na bhaviṣyati 214|
etacca tvatkṛtaṃ stotraṃ ye paṭhiṣyaṃti mānavāḥ |
teṣāṃ madviṣayā bhaktirniścalā ca bhaviṣyati 215|
dharmakāryaṃ ca yatkiṃcitsāṃgaṃ sarvaṃ bhaviṣyati |
jñāne ca paramā niṣṭhā teṣāṃ sthāsyati niścalā 216|
ityuktvāṃtarhitastatra devadevo janārdanaḥ |
devadyutistadārabhya nārāyaṇaparo'bhavat 217|
dilīpa uvāca|
maharṣe'nugṛhīto'smi kathayā pāvanīkṛtaḥ |
anayā viṣṇusaṃgatyā gaṃgayevāhamadya vai 218|
kiṃ tatstotraṃ samākhyāhi prasanno yena mādhavaḥ |

tasyānaghasya viprasya mahatkautūhalaṃ mama 219|
tvatprasādādahaṃ vipra manye prāptaṃ manoratham |
mahatāṃ saṃgatiḥ kasya mahattvāya na kalpate 220|
kathayasva prasādena viṣṇoḥ stotramanuttamam |
yena tuṣṭaḥ sa bhagavāndadau tasya ca darśanam 221|
vasiṣṭha uvāca|
kathayāmi rahasyaṃ te yajjaptaṃ stotramuttamam |
prāggṛhītaṃ suparṇena garuḍānmayi cāgatam 222|
adhyātmagarbhasāraṃ tanmahodayakaraṃ śubham |
sarvapāpaharaṃ bhūpa svātmajñānakaraṃ param 223|
oṃ namo vāsudevāya namo viśvāya cakriṇe |
bhaktapriyāya kṛṣṇāya jagannāthāya śārṅgiṇe 224|
stotā stutyaḥ stutiḥ sarvaṃ jagadviṣṇumayaṃ yadā |
tadā saṃstūyate kena bhaktirmodakarī nṛṇāṃ 225|
yasya devasya niḥśvāso vedāḥ sāṃgāḥ sasūtrakāḥ |

kā stutiḥ pramude tasya bhaktyā'haṃ mukharo'bhavam 226|
cakravadbhramate sarvaṃ trailokyaṃ sacarācaram |
atastvaṃ gīyate deva cakrapāṇi varāyudha 227|
vedo na vakti yaṃ sākṣānna ca vāgvetti no manaḥ |
madvidhastaṃ kathaṃ stauti bhaktimānvā kathaṃ bhavet 228|
brahmādibrahmaviṣṇustvaṃ tvameva sakalāśrayaḥ |
sraṣṭā brahmanidānaṃ ca śuddhaṃ brahmatvameva ca 229|
(ko'yaṃ kāyastava vibho bhittvā spṛśati kāyinam |
kāyadoṣairna cāghrātastasmai namostu yogine 1)|
devabhāvena jāgarti na nidrāti nijātmani |
sukhasaṃdohabuddhiryā sā tvaṃ viṣṇo na saṃśayaḥ 230|
mahadādayo mahābhāvāstathā vaikārikā guṇāḥ |
tvameva nātha tatsarvaṃ nānātvaṃ mūḍhakalpanā 231|
keśakeśavarūpābhiḥ kalpanā tisṛbhistathā |
tvameva kalpase brahma pumāniva sutādibhiḥ 232|

vidoṣaṃ viguṇaṃ caikaṃ cinmūrtirakhilaṃ jagat |
kavīnāṃ bhāti yattattvaṃ taṃ viṣṇuṃ naumi nirmalam 233|
yasya jñānena kurvaṃti karmāpi śrutibhāṣitam |
nirīṣaṇā jaganmitrāḥ śuddhaṃ brahma namāmi tat 234|
dhvastetaracca sanmātraṃ yatprabodhādupāsate |
yoginaḥ sarvabhūteṣu sadrūpaṃ naumi taṃ harim 235|

brahmāhamiti gāyaṃti yaṃ jñātvaikaṃ varā dvijāḥ |
paśyaṃto hi tvayā tulyaṃ deva taṃ naumi mādhavam 236|
māyayā mohavaicitryaṃ tathāhaṃ mamatāṃ nṛṇām |
yo nāśayati pāpaughānnamastasmai cidātmane 237|
prayāṇe vā prayāṇe ca yannāmasmaratāṃ nṛṇām |
sadyo naśyaṃti pāpaughā namastasmai cidātmane 238|
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yatpādāṃbhoruhacchāyāṃ praviṣṭaśca na dahyate 239|
yasya smaraṇamātreṇa na moho naiva durgatiḥ |

na rogā naiva duḥkhāni tamanaṃtaṃ namāmyaham 240|
kāmayaṃte prajā naiva dhiṣaṇābhyaḥ samutthitāḥ |
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sa viṣṇurbhava bījaṃ me sitavidyāsi nādya tu 244|
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guṇairbhavati kāryeṣu sa prasīdatu me hariḥ 245|
daśadhehā'vatīrṇo yo dharmatrāṇāya kevalam |
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tvāmevopaniṣadbrahma ciṃtayaṃti parasparam 254|
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tvamagnistvaṃ haviḥ śakro hotā maṃtraḥ kriyāphalam 256|
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api pāpaṃ durācāraṃ naraṃ tvatpraṇataṃ hare 259|
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darśayāmāsa cātmānaṃ sa prītaḥ puruṣottamaḥ 270|

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jagāma kamalākāṃtaḥ stutyā vipreṇa toṣitaḥ 271|
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acirāttamavāpnoti stotreṇānena mānavaḥ 279|
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nṛṇāṃ bhavati nityaṃ dhīrimāṃ saṃśṛṇvatāṃ stutim 280|
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akṣayyaṃ dhanamāpnoti strīṇāṃ bhavati vallabhaḥ |
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gobhirna hriyate stotraṃ nityaṃ yaḥ kīrtayeddhi yat 292|
alakṣmī kālakarṇī ca duḥsvapnaṃ durviciṃtitam |

sadyo naśyaṃti bhaktānāmetaṃ saṃśṛṇvatāṃ stavam 293|
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yaḥ paṭhetsatataṃ bhaktyā viṣṇulokaṃ sa gacchati 296|
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ata ūrdhvaṃ pravakṣyāmi piśācasya vimocanam 297|
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English translation

Vasiṣṭha said :

1-15. I have told you the importance of Māgha as narrated by Dattātreya . I shall now tell (you) which fruit Māgha bath has. O hero, Māgha bath is the best of all sacrifices; it gives the fruit of all gifts; it is equal to all vows and austerities. Men, due to Māgha bath (taken) with a pure mind, put the dead ancestors of both (the mother's and the father's) families in heaven, and themselves go to heaven in aeroplanes going according to the desire (of the occupants) along with ladies of bright faces. Even those men who always commit sins, who are always engaged in bad practices, who go astray, but who bathe in Māgha and worship Viṣṇu , abandon a collection of great sins (committed) in this world. Even those men who are void of truth, who make their father and mother unhappy, who do not remain within (the limits) of the stages of life, who avoid the family practices, who are hypocrites, also get the position of the good due to the Māgha baths in this world. It is very difficult for men to get (an opportunity to have) a bath in the month of Māgha at holy places, since by that men obtain the position of the knowers of Brahman . No doubt should be raised about this. O king, in Māgha (practising) penance, (giving) gifts, muttering (hymns) and continuous worship of Viṣṇu and his temple is inexhaustible (in giving fruit). Therefore, men should strive to bathe and give garments, food and gold according to their capacity. A giver of food in Māgha drinks nectar in heaven. A giver of gold goes near Indra . A man who offers a lamp-fire, garments, is full of lustre, and always lives in the world of the Sun. Sinners are not so much purified in this world by sacrifices, good gifts, severe and bright austerities, following proper celibacy, worshipping (deities) and resorting to abstract meditation as by

Māgha baths causing religious merit. Those sinners who bathe at holy places when the orb of the Sun has half come up in the month of Māgha, do not suffer from the torment of a series of miseries and the unbearable torment inflicted by Yama . Those who, after having bathed in Māgha, worship Viṣṇu, become, after falling from heaven, kings who are excellent, handsome, fortunate, sweet-speaking, righteous, very wealthy, and living for a hundred years. As a heap of pieces of wood offered into fire is reduced to ash just that moment, in the same way, due to Māgha bath the heap of great sins and a series of sins, though vile, melt away. The bath in Māgha would, like Viṣṇu existing in the heart, burn all that sin committed by men through body, speech or mind, so also the sin that is known (i.e. deliberate) or unknown. O king, when the Māgha bath is taken, the fruit of the sin (committed) inadvertently, which is being undergone, certainly perishes just at that moment. Formerly, O king, the gandharva -maidens undergoing suffering due to the sin, were freed from that as a result of Māgha bath (taken) at the words of Lomaśa . It was wonderful.

Sūta said :

16-33. Hearing these words, the king joyfully saluted his lotus-like feet, and polite due to great faith, asked that priest: “O revered sir, tell me whence the maidens got the curse, whose children they were, what their names and ages were, how they were freed from the suffering due to the curse by Lomaśa’s words, where did they bathe, and in what number?

Vasiṣṭha said :

O best king, listen to the great story full of religious merit, which is like the araṇi (i.e. the piece of wood used for kindling sacred fire) pregnant with fire and producing religious merit and fire. There was a gandharva (named) Sukhasaṅgīti. His daughter was Pramodinī. Suśīlā was Suśīla ’s (daughter); Susvarā that of Svaravedin; Sutārā of Candrakānta and Candrikā of Suprabha . O king, these were the excellent names of those celestial nymphs. All the five maidens were of the same age; they had, as it were, come out from the Moon, and were bright like moonlight. Their faces were (lovely) like the Moon. They had good (i.e. long) hair; their lips contained the ambrosia from the Moon. They gave delight to the eyes as moonlight to the water-lily. They were born with profuse beauty; they had charming forms; they were attractive; their pitcher-like breasts had come up (i.e. were raised) like the lotus-plants in spring. Like a creeper with fresh foliage they had charming youth spreading out. They were yellowish like gold; had golden lustre; were adorned with golden ornaments. They had put on garlands of campaka flowers; they had golden complexion; had put on good garments; they were skilled in notes of the musical scale, and scales in music, in various melodies, in beating time and amusements, in playing upon the flute and the lute which accompanied the sound of the drums, in dances, in hobbies like drawing pictures and (other) arts. The maidens who were like this loved sporting in a grove. Fondled by their parents they moved in Kubera ’s abode. Once (all) the five coming together through curiosity in the month of Vaiśākha , collected mandāra flowers from one grove and another and to propitiate Pārvatī some time went to the Acchoda lake. They took from that (lake) excellent golden lotuses along with excellent blue lotuses. Having bathed in the lake which was bright with lapis lazuli, clear like crystal and having corals, and having put on garments, they with the golden sand fashioned, observing silence, a solid image of Pārvatī with an altar. The maidens, full of devotion, honouring Pārvatī with sandal, camphor and saffron, and worshipping her (image) with excellent lotuses etc. and with various modes of worships, danced by beating time. Having resorted to the excellent note of gandhāra (i.e. the third note) with sweet sounds of strings and with good modulations, the deer-eyed sang a song, having sweet letters, charming theme, and sweet tunes due to turns.

34-50. To that excellent holy place of Acchoda which had sweet-sounds (of music), which gave sprinkling of delight and joy, Agnipa , the son of a sage, the treasure of Vedas , came to bathe when the maidens were dancing very freely. He was matchless in form; had an excellent face: his eyes were long like lotus-leaves; he was young; his chest was broad; his arms were good; he was very handsome; he had a darkish complexion. He was as it were another Cupid. That celibate, with a tuft of hair on the crown of his head, shone with his staff like Cupid with his bow. He had covered himself with deer-hide, had worn a good sacred thread, and had his girdle of muñja grass resembling gold. Seeing that brāhmaṇa , the maidens, full of curiosity, were delighted (asking themselves): 'who is this (welcome) guest to our eyes on the bank of the lake?' Leaving dancing and singing, they, pierced by Cupid with his arrows like female deer pierced with arrows by a hunter, were engrossed in looking at him. The five innocent ones, saying, with great excitement (to one another), 'See (him), see (him)' mistook that youth, the excellent brāhmaṇa, for the god of love. Again and again propitiating him (i.e. gazing on him) with their eyes like lotuses, the maidens then debated with one another: 'If he is the god of love, how would he go without Rati ? Is he the (twin) deities Aśvins ? But they indeed move as twins. Is he a gandharva, or a kinnara , or a siddha , taking any form at will? Or is he a son of a sage or some excellent man? Whosoever he may be, he has been created for us by the Creator. As for the lucky ones a treasure is fashioned by (means of) their former deeds, in the same way this excellent bridegroom is brought for us—the maidens, by Pārvatī whose mind is moistened due to the flood of the large waves of the water of compassion. 'I have chosen him; you have also chosen him. As you have chosen him, so have I.' O best king, when the maidens were talking thus, he, having heard their words, performed the mid-day rites, and thought in his mind (i.e. to himself): 'This obstacle has come up. It is a wonder that gods like Brahmā , Viṣṇu and Śiva , so also the ancient sages and siddhas , powerful in abstract meditation, were easily deluded by women. Whose deer in the form of his mind, struck by the archer Cupid with the sharp arrows in the form of the eyes (i.e. glances) of women and going out from the very strong bow in the form of their creeper-like brows, does not fall? Men's morality shines, men would be afraid of people, the great strength of the mind would persist, the consideration of (their) family would be done, the maturity due to penance would persist, the maintaining of the vows of men would be done till men are not deluded by the arrows of the glances of women, with ardent passion.

51-53. Let women delude and madden the passionate ones with their charming amorous gestures. (But) by means of which qualities do these women delude and madden me, highly devoted to piety? May the passionate ones, with their hearts very much deluded, not take delight in the immodest, impure bodies of women, produced from flesh, semen, feces and urine, imagining them (to have) charm? The wise ones of pure minds have declared the contact of women to be fearful. Till they do not approach me, I will go home?'

54-67. Till the excellent maidens did not come (i.e. before they came) near him, the brāhmaṇa disappeared by means of his prowess due to Viṣṇu. Seeing that amazing act of the intelligent son of a sage, who had disappeared due to his magical power, the maidens with their eyes frightened, and afraid like female deer, and with their eyes confused and vacant, looked into the ten directions. To one another they said: "He clearly knows magic, or knows māyā , (since) though seen, he again disappeared." Just then their hearts were pervaded with the fire of separation, like a very glossy, dense forest with blazing wild fire. 'O dear, giving up your practice of magic, quickly present yourself, united with our minds, and like a fly (falling) into a morsel before (it is put into the mouth), to us. Alas! why did the Creator show you to us? Why did he fashion you? Oh! we have understood it: You have been created to give (us) great torment. Is your heart cruel? Have you no mind (i.e. interest) in us? O dear, are you cunning? Are you stealing our mind? Do you have no faith in us? Are you testing us? Are you given to the art of joking? Are you proficient in trickery? Do you know the skill to enter into (other's) hearts? And do you not again know to get out of it? Are you angry with us without (our) fault? Do you

know the affliction caused to others due to deception? O lord of (our) hearts, we won't now live without seeing you. And if we live, it is through the hope of seeing you again. Take us there where you have quickly gone. The Creator, depriving us of your sight has cut (our desire) just when it was a sprout. By all means appear (before us). By all means resort to pity. Good men do not at all see (i.e. do not go to) the extreme.'

68-70. Having wailed like this, and having waited for him for a long time, they quickly started moving towards home through the fear of their fathers. Bound by the chains of his love, very much afflicted due to separation from him, they somehow mustered courage and came home. All they came (home) and dropped (themselves) near fountains. They were asked by (their) mothers: "What is this? Why were you late?"

The maidens said :

71-80. As we were gladly sporting and singing with the kinnara-maidens at the lake, we were not conscious of (the particular time of) the day etc. O mothers, we were tired on the path, therefore, there is torment in our bodies. Due to great insensibility we are not able to speak.

Speaking like this the maidens rolled there on the jewelled floor. The perplexed ones concealing the expression of the face as giving a clue to their inward thoughts spoke with thei rmothers. Some one did not make the pet peacock dance with joy. Some other did not teach the parrot in the cage through curiosity. Another one would not fondle the mongoose, or did not delight the sārikā . Another one, very much perplexed, did not play with cranes. They did not resort to amusements; they were not delighted at home. They did not much talk to their kinsmen. They did not play on the lute. They did not drink the juice of the flowers of desire-yielding trees, which was tasty like nectar, which was sweet, and fragrant with mandāra flowers. The maidens with their eyes fixed on the tips of their noses, remained like female devotees continuously concentrating on the Unknown and having Viṣṇu in their minds. For a moment they remained at the window, covered with the moon-stones and oozing drops of water, and at (another) moment they remained at the fountain. For a moment they arranged their beds with the petals of lotuses from the lakes. They were fanned by their friends with cold leaves of plantain trees.

81-91. Thus those excellent maidens thought one night to be equal to a yuga . Somehow they showed courage, (but) they were afflicted as if suffering from fever. Seeing the sun in the sky they thought of their life. Each one informing her own mother, they went to worship Pārvatī. Having bathed according to the rite, and having worshipped (Pārvatī) with flowers and incense as was proper, they remained there singing. In the meanwhile that brāhmaṇa also came from his hermitage to the Acchoda lake to bathe. The maidens seeing the celibate had their eyes bloomed, as the lotus plants (have the lotuses bloomed) on seeing the sun at night's end. Just then the maidens went near the celibate and bound him with the bonds of their left and right hands. "O cunning one, yesterday you had gone (i.e. you could go). You cannot go today. We have surrounded you. About this you should have no doubt." Thus addressed, the brāhmaṇa who was (caught) in the noose of their arms, laughed and said: "You are talking good, favourable, sweet words. But the vow of me staying in the first stage of life and devoted to Vedic studies in my preceptor's house, has not been completed. The wise should stick to the practice which (is prescribed) for a particular stage of life. Therefore, O maidens, I do not think that marriage would be a (proper) way (for me)." Hearing his words, they, with a sweet but indistinct voice, like the cuckoos. in spring, and with curiosity, spoke to him (these) words:

92-106: "The wise ones say that the sacred rule is fixed like this: Worldly prosperity (Artha) is born of righteousness (Dharma). From Artha springs Kāma . And the fruits of righteousness (Dharma) spring from sensual enjoyments (Kāma): That sensual enjoyment has stood before you due to the

abundance of your righteousness. Enjoy it through various pleasures. This will then be heaven (only).” Hearing these words of them he spoke in a serious voice. “Your words are true; but having finished my vow in this (stage of life) and having obtained (my) preceptor’s consent, I shall go through the complete rite of marriage. Not otherwise.” They thus addressed, again said, “O handsome one, you are certainly ignorant. Excellent women are a divine medicine, are Brahmā’s elixir, accomplishment of a treasure, excellent arts. They are a hymn, they (produce) a liking for success, and when they have approached, an intelligent man should not keep them off according to law. If an act is succeeding through (good) luck, the virtuous one does not ignore it. Since ignoring it is not fruitful, so, procrastination also is not recommended. (Only) fortunate men, and not others obtain maidens who have intense love, who are spotless due to being born in a (noble) family, whose hearts are soft with affection, who speak sweetly, who choose their grooms, who are beautiful, and whose youth is charming. What a great disparity there is between us—beautiful maidens—and this chap? I think the Creator is very clever in doing a difficult job. Therefore, do an auspicious thing now by accepting us in the gāndharva form of marriage. Otherwise we will not live.” Hearing these words, the brāhmaṇa who knew well the customary observance said: “O you deer-eyed ones, how should men whose wealth is religious merit, abandon the customary observances? Righteousness, worldly prosperity, sensual enjoyment and salvation—these four (when practised) in (due) order are said to give (their) fruit. Opposite of this is fruitless. Therefore, I who have taken up a vow, would not marry at a wrong time. He who does not know the time of an act (i.e. the time when the act should be done) does. not obtain its fruit. Since, O maidens, my mind is attached to religious thought, therefore, listen—I do not long after a self-choice marriage.” Having thus known his intention, and looking at one another, they left one another’s hands, (and) Pramodinī seized his feet. Suśīlā and Susvarā seized his arms; Sutārā embraced him, and Candrikā kissed his face.

107-117. Yet the celibate remained uninterested; and resembling the fire at the time of the final deluge, and filled with great anger, he cursed them. “You clung to me like female imps. Therefore, you will be (i.e. turn into) female imps.” Thus, they, quickly cursed by him, left him and stood (as) before. “O sinful one, what have you done this to innocent persons? Fie upon your righteousness, since you did an undesirable act when a desirable act should have been done. We have heard that the happiness of the man who bears malice against adorers that are attached and his friends, perishes in both worlds. Therefore, by our curse you too quickly become an imp.” Speaking like this, those maidens, heaving sighs, smit with hunger, ceased (speaking). Then due to the anger towards one another all the maidens and that celibate became imps in that lake, O king. The female imps and the male imp, waiting ruthlessly, put an end to the fruit of the acts they had obtained formerly. O king, auspicious or inauspicious acts done before do give their fruit unavoidably even to gods, like one’s (unavoidable) shadow. Their fathers and mothers, so also his (father and mother) wept there, (saying): “The children have not erred; destiny is difficult to be overcome.” After that (i.e. since then), the imps, greatly pained in securing food, and running here and there, lived on the bank of the lake. When many days passed like this, Lomaśa, the best sage, came to the Acchoda lake to bathe on the fourteenth of Pauṣa .

118-128. Seeing that brāhmaṇa (i.e. Lomaśa), all the imps coming together and (thus) being in a group, and overcome with hunger, and desiring to kill him, ran (to him). Being burnt by his very bright lustre, they were unable to stand before him; and all of them remained away (from him). Just then there came the brāhmaṇa Vedanidhi . Having seen Lomaśa, O king, he saluted him touching the ground with the eight limbs of his body. Having put his folded palms on his head he spoke true and pleasant words: “O brāhmaṇa, (one) would have the company of the good, when there is (a possibility of) the dawn of good fortune. Between the two, viz. a man who always bathes in holy places like Gaṅgā and who always keeps the company of the good the company of the good is better. O brāhmaṇa, the company of the venerable gives unseen and seen fruit on the earth. It gives (i.e. leads to) heaven; it

removes diseases; but is said to be troublesome." Speaking like this, he told him the former, wonderful account. "These are gandharva-maidens. This chap is my son. O best sage, all deluded by cursing one another, stand in the form of imps with melancholy faces in front of you. By seeing you the children will be freed; does not the mass of darkness hide in a cave on sunrise?" O king, Lomaśa of great lustre, having heard it, had his mind moistened with pity and spoke to the sage, grieved for his son: "Due to my grace may the children's memory be revived at once. I am talking (words full of) virtue. The mutual curse would end."

Vedanidhi said :

129. O great sage, describe the virtuous practice due to which the children will be free. This is not time for delay, since the fire of the curse is fearful.

Lomaśa said :

130-145. Let them duly have Māgha bath with me. At the end of Māgha they will be free from the curse. Otherwise there would be no atonement. O brahmaṇa , the fruit of the curse is sinful. The destruction of men's sin would take place by Māgha bath at a holy place. Thus I certainly think. Māgha bath, especially at a holy place, would bum all the sin committed during the seven previous existences and the present sin also. Even that sin for which the best sages do not see an expiation, would perish by the Māgha (bath) at holy places. Māgha (bath) at Mānasa produces knowledge. Due to that it gives salvation. It destroys all sins at the holy places on the Himālaya . The teachers of the Vedas have mentioned (Māgha bath) as giving (i.e. taking one to) Indra's heaven. Māgha (bath) at Badarīvana destroys all sins and gives salvation. (At a holy place on the bank) of Narmadā Māgha (bath) destroys sins and misery, fulfils all desires, gives (i.e. takes one) to Rudra 's heaven and destroys sins. A Māgha bath in Yamunā would lead to the Sun's world and destroy sins. One in Sarasvatī destroys sins and gives the fruit in the form of Brahma 's world. O best brāhmaṇa, the Māgha (bath) in the Viśālā (river) gives a large fruit. It is a wild fire to the fuel of sins, (and) destroys the effect of the cause of being conceived. A Māgha bath in Gaṅgā is said to lead to Viṣṇu's world and to salvation. Rivers like Śarayū , Gaṇḍakī , Sindhu , Candrabhāgā , Kauśikī , Tāpī , Godāvarī , Bhīmā , Payoṣṇī , Kṛṣṇaveṇikā, Kāverī , Tuṅgabhadrā and other rivers are there. A man bathing in any of them in Māgha quickly goes to heaven, after being free from sins. Māgha bath in Naimiṣa gives absorption into Viṣṇu, (and one) at Puṣkara takes a man near Brahmā. Due to (a bath) in Māgha at Kurukṣetra a man goes to Indra's world. A Māgha bath at Devahrada gives the fruit in the form of the divine powers obtained through abstract meditation. A man would be an attendant of Rudra by bathing at Prabhāsa when the Sun is in Capricorn. A man gets a divine body by bathing at Devakī in Māgha. O brāhmaṇa, by a bath in Gomatī , at Hemakūṭa , Mahākāla , Oṃkāra , Amareśvara there is no rebirth (for a man). A man is honoured in Rudra's heaven due to a bath in Māgha at Nīlakaṇṭha and at the confluence of all rivers when the Sun is in Capricorn.

146-155. By means of (such) a bath all the desires of human beings are fulfilled. O best brāhmaṇa, only the fortunate get an opportunity to bathe in Māgha at Prayāga , since the white and black water there gives freedom from rebirth. Gods dwelling in heaven always sing: 'We shall have a bath in Māgha at Prayāga, by having a bath at which place, men to do not see (i.e. experience) the pangs of (being conceived in) a womb and remain near Viṣṇu.' Those men, clothed in (i.e. full of) many sins, who bathe on a new-moon day at the holy place of Prayāga, are meritorious, do not go to hell, but gladly move like gods in an auspicious heaven. Formerly the Creator weighed the bath in Māgha at Prayāga with holy places, religious vows, gifts, austerities, and Māgha proved to be greater and therefore superior. That (highest) position which men get by bathing in Māgha, is not obtained by means of parching up their

bodies through eating (i.e. subsisting on) air, water, or leaves, or through severe austerities collected over a long period, or by means of abstract meditations. Does not a row of bees, struck by (the flappings of) the ears of elephants, adorn the doors of the houses of those who have bathed at the holy place of Prayāga at the confluence of the divine rivers (i.e. Gaṅga with Yamunā) when the Sun rises (after entering) Capricorn? How is that Prayāga which after having easily destroyed the sins, gives greater fruit after a bath there, than the Rājasūya sacrifice or the horse-sacrifice, not resorted to by (men)? In the country of Avantī formerly there was a king (named) Vīrasena . Having come to the bank of Narmada he performed a Rājasūya sacrifice. He duly performed sixteen horse-sacrifices adorned with golden courts, and rich in golden ornaments and tying posts. He gave heaps of grains resembling mountains to brāhmaṇas . He was liberal, a devotee of deities, a giver of cows and of gold.

156-167. There was a foolish brāhmaṇa of a mean family named Bhadraka . He was a farmer of wicked acts, and was excluded from all religious rites. He was fed up with agriculture; and his brothers had not performed any purificatory rites for him. Wandering here and there, he, being oppressed by hunger, went out (of the city). Luckily he got into (i.e. joined) a caravan, and came to Prayāga. He bathed there for three days in Māgha. Once both the king and the brāhmaṇa died. I saw that their condition was similar in the proximity of Indra. They had similar power of the form of lustre, similar group of ladies (attending upon them), similar divine vehicles, similar ornaments, a garland of pārijāta flowers, similar dance, and similar music. Such is the greatness of the holy place. How can it be described? The Māgha bath at Prayāga is said to be equal to (many) Rājasūya sacrifices, O brāhmaṇa. A man bathing in Māgha at (Prayāga), at the confluence of (Gaṅgā and Yamunā having) white and dark green water, is not reborn, (but) the performer of Rājasūyas would be reborn. Even the breezes in Māgha would touch the white and dark green water. They would not touch inauspicious things, for they indeed destroy great sins. O brāhmaṇa, what is the use of talking much in this case? O brāhmaṇa, listen for certain. Māgha would destroy the sin, the fruit of which has sprung up. In this (context) I shall tell you. Listen attentively. (Let the young celestial damsels listen to the ancient account of the liberation of the imps. Let your son also listen to it. The imps, desiring salvation have obtained recollection through my grace.) Formerly, the brāhmaṇa Devadyuti , a devotee of Viṣṇu and master of the Vedas, with his mind flooded with kindness, liberated the imps.

Dilīpa said :

168-169. Where did he stay? Whose son was he? What was his vow? What prayers did he mutter? Due to what did he become a devotee of Viṣṇu? Which imps were liberated? O great sage, tell all this in detail; due to your grace we are hearing an interesting and very auspicious (account).

Vasiṣṭha said :

170-185. On the auspicious bank of Sarasvatī there is a holy pool called Plakṣa . His hermitage resorted to (i.e. was by) a charming mountain. (O king, the hermitage was beautiful due to) groves of good trees like śāla , tāla , tamāla , bilva , bakula , pāṭala , tintidī, ciri, bilva, mango, campaka, karañja , kovidāra , kesara eaten by elephants, tilaka , karṇikāra , kumbha , khadira , tinduka , vānīra, sālva , jambīra , pīlu , udumbara , reeds, śakota, atarupa, kārahāta and fig trees, ghoṇṭa , kūṭaja , palāśa , aśoka (trees) that removed sorrow, jambu , nimba , kadamba , kṣīrika , karamardaka, and bījapūra , nāriṅga, and adorned with rows of plantain trees, so also jack-fruit trees, and coconut trees always having tasty fruits; saptacchada , tripatra, śirīṣa , and auspicious āmalaka (trees), karkandhu , lakuca , akṣa , pāribhadra and others: ketaka, sinduvara , tagara , kunda , mallikā , white, red, blue lotus (creepers), (creepers of) mālatī and yūthikā (jasmine) mālati , mogara, jāti fruit, punnāga , kiṃśuka , barvari and tulasī -trees. O king, the hermitage was always charming due to trees of various kinds. Through the

forest flows the river Sarasvatī of auspicious water. Cranes always warble there softly, sweatly and indistinctly due to ardent passion. Cuckoos coo there, and bees hum (there). O king, the forest is very noisy due to parrots and sārikās . Many wild beasts move in that best forest. The forest always has fruits and flowers, and has a dusty colour due to pollen, and is covered all round with aśoka trees. The charming forest is embraced on all sides by creepers with new foliage and sprouts that have sprung up like a lover by his beloveds. Wind afraid of his curse blows on all sides. Clouds do not shower hail stones; the Sun does not dry up (the water). That forest is free from harm; it is inhabited by siddhas and non-siddhas; it always gave delight like the forest Caitraratha .

186-203. In that (forest) lived the pious, best brāhmaṇa, Devadyuti. The brāhmaṇa's son was Sumitra , obtained through the boon of Lakṣmī 's husband. Listen to the vow of him who was always controlled. In summer he observed the vow called Pañca (- agni), and fixed his eyes on the Sun. He remained in the open space in the rainy season when the row of clouds showered; and when there was stormy wind blowing, he remained steady like the Himalaya (mountain). O brāhmaṇa, in winter he lived in a pool of Sarasvatī—in water; and during the season he sipped the pure water thrice a day. He everyday gratified his dead ancestors, deities and sages with faith. He always taught the Vedas, spoke the truth, and had curbed his senses. Resting on the (bare) ground, he, appealing to Viṣṇu, meditated on him. He offered oblations to fire with sylvan articles, and honoured guests with reverence. He always spent his time by practising Cāndrāyaṇa vow. He desired to subsist on leaves and fruits fallen on their own. He was not dejected; he was devoted to penance; he had mastered the Vedas and the Vedāṅgas . He was frightful due to his veins (very much strained), and his body had just bones (left in it). In this way he passed a thousand years in the forest. Then the mountain was blazing due to the lustre of his penance. The beings could not bear the lustre of the noble one. O brāhmaṇa, blazing with penance he shone like fire. In that forest beings.were free from enmity. Deer, tigers, mice and cats, free from fear, played with one another. Listen also to another vow of him difficult to be secured. Everyday he worshipped Viṣṇu three times with a thousand fragrant flowers that had bloomed. He was very much engrossed in meditating upon Viṣṇu according to the Vedic hymns. The brāhmaṇa performed every act to please Viṣṇu. Due to a boon given to him by Dadhīci he became an excellent devotee of Viṣṇu. Once on the Ekādaśī in the month of Vaiṣākha the great sage after worshipping Viṣṇu offered a charming and lovely (hymn of) praise to him. Then only Viṣṇu mounted the bird (i.e. Garuḍa), and being very much pleased by the praise, himself came before him. Seeing him mounted on Garuḍa, with the colour of his skin like the cloud, having four arms, large eyes, decorated with all ornaments, actually standing before him, the brāhmaṇa, with horripilation appearing (on his body) and with tears of joy, with his mind satisfied, (saluted him) with his head going down to (i.e. touching) the ground.

204-216. Due to that joy he could not contain himself even in the interior of the universe. He did not remember (i.e. was not conscious of) his body. He felt, as it were, he was one with Brahman. Then Viṣṇu affectionately spoke to the sage, Viṣṇu's devotee: "O Devadyuti, I know you are my devotee. You have sought my shelter. You have given up all acts. You are devoted to me. You always have me in your mind. I am pleased with this praise. Ask for a boon." Hearing these words of Viṣṇu, the ascetic replied: "O god of gods, O you lotus-eyed one, O you who have taken up a body through your divine power, there is no more difficult boon than (being able) to see you. All gods like Brahmā, and meditating saints like Sanaka , so also siddhas like Kapila , desire to see you in person. All bonds like ego, sense of mineness, so also delusion and greed—auspicious and inauspicious, entertained with a purpose, are burnt on seeing you, the highest one. I have obtained the fruit of my existence and deeds, and the fruit of my intellect has become manifest in that, O you lord of the world, you are seen by me. What other than this should I ask for? O lord of gods, I do not have your lotus-like feet in my heart for (securing) a boon. With my mind gone (i.e. devoted) to you, I always think of you with devotion. I ask for this boon only that my devotion to you should be steady. Let it be so, O lord of Lakṣmī. I do not ask for any other

boon." Hearing these words of him, Viṣṇu, with his face bright, and with his mind pleased replied: "Let it be so, O best brāhmaṇa. The other (boon is): There will be no impediment to your austerities. Those men who will recite this hymn composed by you will have a firm devotion to me. Whatever religious act they (perform) will be complete. They will have a great unswerving faith in knowledge."

217. Speaking like this, Viṣṇu, the god of gods, vanished there only. Since then Devadyuti became extremely devoted to Viṣṇu.

Dilīpa said :

218-221. O great sage, I am favoured by you. I am purified by this account like Gaṅgā in company with Viṣṇu. Tell me that hymn of (i.e. composed by) the sinless brāhmaṇa, with which Viṣṇu was pleased. I have a great curiosity (to know it). O brāhmaṇa, I think, by your favour I have obtained my desired object. To whose greatness does the company of the great not lead? Favour me and tell me the excellent hymn of Viṣṇu, due to which the lord was pleased and obliged him by his appearance.

Vasiṣṭha said :

222-261. I shall tell you the secret, excellent hymn that is muttered. It was formerly received by Garuḍa and from him it came to me. It contains the essence of metaphysics; it causes great prosperity; is auspicious. It removes all sins, and is the great cause of the knowledge about the self, O king. (The hymn is as follows:) "Oṃ, obeisance to Vāsudeva ; salutation to Viśva , to Cakrin (i.e. the Disc-holder), to Kṛṣṇa to whom his devotees are dear, to Jagannātha and to Śārṅgin . One who praises, the one that is praised, the praise—when all this is Viṣṇu himself, by whom is he praised? The devotion of men pleases (him). Which praise would delight that god whose breath are the Vedas with the Vedāṅgas and the Sūtras ? Due to my devotion I have become talkative. All the three worlds with the mobile and the immobile, revolve like a wheel. Therefore, O god having a disc in your hand and best weapons, are sung (your praises). (When) actually the Veda cannot describe him, or speech or mind does not know him, then how can one like me praise him, or would be his devotee? You are the first Brahman; you are Brahmā-Viṣṇu. You are the refuge of all. You are the Creator, the cause of Brahman. You yourself are pure Brahman. (O lord, which is this body of you that touches the one having a body after breaking it. Salutation to you who are not touched by blemishes of the body.) O Viṣṇu, there is no doubt that you are that thought—the mass of happiness—which keeps awake as god, and does not sleep in one's soul. The Great Principles like Mahat , so also the guṇas that give rise to modifications (of Prakṛti)—all that is you, O lord; diversity is a foolish idea. Through the three concepts like Keśa , Keśava , you are conceived, O brahman, as a man by sons etc. The entire world having some form without faults and with particular qualities appears to the poets. That truth, that pure Viṣṇu, I praise. I salute that Brahman, knowing which, the friends of the world having no desire, perform acts prescribed by the scriptures. I praise that Viṣṇu who is just existence, free from destruction, whom the meditating saints resort to after awakening, and who exists in all beings. I praise that Viṣṇu, seeing whom equal to you the best brāhmaṇas sing (i.e. praise) 'I am Brahma', after knowing him. Salutation to him, of the nature of pure intelligence, who destroys the variety of delusions through his divine power, so also the ego and sense of mineness of men and heaps of sins. Salutation to him, of the nature of pure intelligence, by remembering whose name the heaps of men's sins instantly perish at the time of setting or not setting out, always getting into the shadow of whose lotus-like feet a man is not burnt in the worlds burning with the blazing flames of the fire of delusion. I salute that Ananta , by remembering whom there is no delusion, no misery, no diseases and griefs. The beings that sprang up from the intellect do not at all desire (any thing). People moving in one (way), knowing him see him as their soul. If the meaning of a word or of a sign has Viṣṇu as its objects, then due to that fact may not

the worldly existence touch (me). If Viṣṇu, pervading the world, is highly honoured by the Vedas etc., then due to that fact may I have uninterrupted devotion to Viṣṇu. May that Viṣṇu who is not a seedless seed, who is caused by a seed, cut off with the sword of bright knowledge the seed of the worldly existence. May that Viṣṇu who becomes one having three bodies like an actor, due to the (three) constituents in acts like creation, maintenance and destruction, favour me. May that Viṣṇu who, merely for protecting righteousness, descended on the earth in ten ways, and who was requested by all gods, favour me. May that god Viṣṇu who, the pure one, lives all alone in the abode of the heart (of objects) beginning from Brahma up to a clump of grass, favour me. In front of the gods, that god who was one and many entered the deities. May that Viṣṇu, the Creator, favour me. He is a bird in the sky in the form of the heart. He is like the sky. He is the origin of the sky. He is beyond the sky. His acts are (infinite) like the sky. He goes to the sky. The sky is Brahmā. He enjoys the sky etc. In the end he is of the form of the sky. You enjoy the sacrifice. Due to your lustre, your joy, your illusion (Māyā) the world becomes united. You are of the form of lethargy, misery and truth also. The universe created by you delights. Forsaken by you, it would be impure. Though in contact with it, you are detached; and due to that you become changed. You are the consciousness born of combination of physical elements, whom the Cārvākas worship. The Saugatas (i.e. the Buddhists) call you a transitory idea with their logic. Those who look upon the Jina as their deity (i.e. the Jainas) look upon you as having the size of the body. The Sāṃkhyas meditate upon you, beyond the Prakṛti, as the Puruṣa . The Upaniṣads think between themselves that you alone are Brahman, free from birth etc., the ancient one, and having bliss as its characteristic. You are the (five) elements like the sky, the body, the mind, the intellect, the senses, knowledge and ignorance. There is nothing else but you. You are the Creator of all beings; you alone are my refuge. You are the fire, the oblation; you are Indra; you are the hotṛ priest; you are the hymn: you are the act and the fruit. O Viṣṇu, you are existence and non-existence; I have sought your refuge. You are the giver of the fruit of (one's) act. You are the fruit of the rite of the initiated. You are the cause of all the beings. You are my refuge. May my love take delight in you as that of the young women in the young men, and as of the young men in a young woman. The servants of Yama do not see even a sinner who has bowed to you, as the owl does not see the sun. The three torments trouble a man through masses of sins as long as he does not, with devotion, remember your lotus-like feet.

262-269. I offer obeisance to that revered Viṣṇu whom the qualities, birth, bodily characters, so also the movements of the sense do not touch; (but) whom, the sages free from the delusion of attachment, touch. Wailing like—he is gross as a means, a (gross) means in a cause, is their cause, is without means and cause, the sages enter him. Salutation to that Viṣṇu waited upon by sages. Salutation to that Viṣṇu who is waited upon by sages and who having embraced Lakṣmī in the form of happiness and salvation, that is having the charming quality like affluence, and that is subjugated by his meditation, shampooing and shaking, sleeps here in self-pleasure. I bow to Viṣṇu in my heart, in whom of a detached nature due to the modification like being born etc., the group of the six waves (of passions) shakes, and whom the faults like Cupid (i.e. love) etc. do not torment. I salute that Viṣṇu whose pure company of his meditation removes ignorance, the world in having fallen into the fire of whose knowledge perishes, the bright sword of whose knowledge cuts off the enemy of doubt, and who is the mass of pure knowledge. Since all the mobile and immobile beings are under the control of Viṣṇu, may he due to this fact remain before me. Since Viṣṇu is the entire immobile and mobile world, may he, due to this fact, manifest his form to me. If I have the same best devotion for my preceptor as for Viṣṇu, may he, due to this fact, manifest himself (to me).

270-293. Thus thinking about (my) devotion for him, due to true oaths, Viṣṇu who was pleased, showed himself to me." Then having given him a boon, and having fulfilled his desire, Lakṣmī's lord (i.e. Viṣṇu), pleased by the brāhmaṇa with the hymn, left. The brāhmaṇa also being satisfied and highly devoted to Viṣṇu, and muttering the hymn remained in the penance grove with his disciples. A

man who narrates this hymn or he who listens to it, obtains the abundant fruit of a horse-sacrifice. A brāhmaṇa always gets awakening due to his knowledge. He has no mind for (committing) a sin; he does not see anything inauspicious. By narrating this hymn all men have peace of intellect, tranquility of mind, and peace of senses also. A man who, after having pondered over the meaning, devoutly mutters this hymn, shakes off his sins in this world and gets Viṣṇu's position. He who always recites it, gets his desired objects, so also sons, grandsons, beasts, long life, strength, power. He who narrates this hymn gets that fruit which is obtained by giving a thousand pots full of sesamum, or a thousand cows. A man soon obtains, by means of this hymn, whatever he desires from among righteousness, worldly prosperity, sensual enjoyment and salvation. Men who hear this hymn have always a mind for (good) conduct, modesty, piety, knowledge, penance and morality. By reciting it (just) once a man having (committed) major or minor sins, has his mind purified instantly. It increases intellect, wealth, glory, fame, knowledge, righteousness. It pacifies evil Planets; it destroys all that is inauspicious. Brāhmaṇas should recite this hymn removing all diseases, wholesome, destroying all dangers, helping to cross misery. It should at once be recited at the time of trouble from Planets and Stars, and fear from the king and thieves, calamities from fire and thieves. (Due to the recital of this) there is no fear from lions, tigers, so also from magic, spirits, imps and so also from demons. When this hymn is recited men have no fear at all from demonesses, big miseries, and dangers. He who worshipping Viṣṇu would recite this hymn, is not contaminated by sins like a lotus-leaf by water. A man gets the same position by reciting this auspicious hymn as is obtained by baths at holy places like Gaṅgā etc. He, who recites it once, twice or thrice a day, always and in all seasons obtains inexhaustible happiness. A man reciting this hymn (just) once obtains the same fruit as is obtained by reciting thrice even the four Vedas. He who remembers Viṣṇu with devotion, obtains inexhaustible wealth, becomes dear to women and is honoured in the world. He who daily recites this hymn, is always endowed with wealth, never meets with a calamity, and is not deprived of cows. Poverty, misfortune, bad dreams, bad thoughts of the devotees who listen to this hymn, at once perish.

294-297. He who, getting up in the morning, and being pure and greatly devoted to Viṣṇu, recites this, obtains inexhaustible happiness in this and the next world. This hymn called Yogasāra is accompanied by divine lustre, gives delight to Viṣṇu, is auspicious, produces Viṣṇu's favour, and gives his direct vision. It is highly purifying. He who always recites it goes to the heaven of Viṣṇu. Thus I have told you the secret hymn, destroying sins. Hereafter I shall tell you about the release of the imps.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 129

The Deliverance of the Five Gandharva Maidens

Chapter 541 of 693 · 299 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच।
श्रूयतां ये पिशाचाश्च मोचितास्तेन तद्वने ।
आसीद्राजा चित्रनामा द्राविडे विषये पुरा १।
सोमान्वये महावीरः शूरः शस्त्रास्त्रपारगः ।
गजवाजिरथौघैश्च संपन्नो विक्रमी सदा २।
स्वर्णैर्नानाविधै रत्नैः पूर्णकोशो महाधनः ।
मध्ये नारीसहस्रस्य सदा क्रीडति तत्परः ३।
स्त्रैणः कामी सदा लुब्धश्चंडकोपः स पार्थिवः ।
न करोति वचो धर्म्यं सचिवैः समुदीरितम् ४।
विष्णुं निंदति सोऽत्यर्थं वैष्णवान्द्वेष्टि सर्वदा ।
कोऽसौ विष्णुः क्व दृष्टोऽसौ क्व चास्ते केन कीर्त्यते ५।
इत्थं न सहते विष्णुं स राजा दैवमोहितः ।
नारायणं भजंते ये तान्पीडयति कोपितः ६।
न ब्राह्मणान्न वेदांश्च वैदिकं कर्म न व्रतम् ।
न दानं मन्यते दातुं पाखंडस्थितिसंस्थितः ७।

अनीत्या चंडदंडैश्च प्रजापीडां करोति सः ।
निष्ठुरो निर्दयः क्रूरः पुण्यकार्यपराङ्मुखः ८।
च्युताचारोऽच्युतद्वेष्टा च्युताग्निश्च च्युतक्रियः ।
सोऽनुशास्ति जनं भूपः कालरूप इवापरः ९।
ततो बहुतिथे काले स राजा पंचतां गतः ।
वैदिकेन विधानेन लेभे नैवोर्ध्व दैहिकम् १०।
अथ किंकरयूथेन पीड्यमानो भृशं तदा ।
अयःकीलमये मार्गे तप्तसिक्ता प्रपूरिते ११।
चंडार्करश्मिसंतप्ते वृक्षच्छायाविवर्जिते ।
तप्तांगारप्रकीर्णे च वह्निज्वालासमाकुले १२।
लोहतुंडैश्च काकोलैर्हन्यमानः सुदारुणैः ।
वृकैर्दंष्ट्राकरालैश्च श्वभिर्घोरैश्च भक्षितः १३।
शृण्वन्क्रंदितमन्येषां नृणां किल्बिषकारिणाम् ।
जगाम पार्थिवो लोकमंतकस्य भयावहम् १४।
शृणु भूपगतिं तस्य तस्मिंल्लोके सुदुःसहाम् ।

निरयान्निरयं यातः पर्यायेण स भूपतिः १५।
आदौ प्रयातस्तामिस्रे दारुणे भूरिदुःखदे।
पुनश्चैवांधतामिस्रे यत्र दुःखं निरंतरम् १६।
गतोऽनंतरमत्युग्रं महारौरवरौरवम्।
नरकं कालसूत्रं च महानरकमेव च १७।
पश्चान्मग्नः स भूपालो दुस्तरे दुःखमूर्छितः।
संजीवने महावीचौ तापने संप्रतापने १८।
प्रतापनरकं राजा दुःखाग्निप्लुष्टमानसः।
संपातं च स काकोलं कुड्मलं पूतिमृत्तिकम् १९।
लोहशंकुं मृगीयंत्रं पंथानं शाल्मलिनदीम्।
प्रविष्टोऽथ महाभीमं दुर्दर्शं दुर्गमं पुनः २०।
असिपत्रवनं चैव लोहचारकमेव च।
एवमेतेषु सर्वेषु पतित्वा पापकृन्नृपः २१।
अविंदन्नरके घोरे संतापं यातनामयम्।
विष्णुप्रद्वेषघोषेण युगानामेकविंशतिः २२।

भुक्त्वा च यातनां याम्यां निस्तीर्णनरको नृपः।
समयाद्गिरिराजे तु पिशाचोऽभूत्तदा महान् २३।
स भ्राम्यति दिशः सर्वा वने तस्मिन्बुभुक्षितः।
न पश्यत्यशनं तोयं मेरावपि सदा गिरौ २४।
कदाचित्पर्यटन्सोऽथ पिशाचः शोकपीडितः।
प्लक्षप्रस्रवणारण्यं प्रविष्टो भाविसत्फलम् २५।
बिभीतकतरुच्छायां समाश्रित्य सुदुःखितः।
हा हतोऽस्मीति चाक्रंदद्घोरमुच्चैः पुनः पुनः २६।
क्षुत्तृड्भ्यां मुह्यमानस्य सर्वभूतद्रुहो मम।
जन्मनोस्य दुरंतस्य कथमंतो भविष्यति २७।
आदौ पापसमुद्रेऽस्मिन्दुःखकल्लोलमालिनी।
करावलंबनं कोद्य निमग्नस्य प्रदास्यति २८।
इत्थं तस्य पिशाचस्य रोदनं दीनचेतसः।
देवद्युतिरधीयानः शुश्राव करुणामयम् २९।
समागम्य ततस्तत्र तं पिशाचं ददर्श सः।

विकरालमुखं भीमं पिशंगनयनं कृशम् ३०।
ऊर्ध्वमूर्धजकृष्णांगं यमदूतमिवापरम्।
ललज्जिह्वं च लंबोष्ठदीर्घजंघं शिराकुलम् ३१।
दीर्घांघ्रिं शुष्कतुंडं च गर्ताक्षं शुष्कपंजरम्।
अथामुं कौतुकाविष्टः पप्रच्छ मुनिपुंगवः ३२।
देवद्युतिरुवाच।
कोऽसि त्वं भीषणाकारः कुतो रोदिषि दारुणम्।
अवस्थेयं कुतो ब्रूहि किंचाहं करवाणि ते ३३।
ममाश्रमप्रविष्टा हि दुःखभाजो न जंतवः।

मोदंते केवलं सर्वे वैष्णवे भवने यथा ३४।
वद त्वं सत्वरं भद्र दुःखस्यैतस्य कारणम्।
कालक्षेपं न कुर्वंति प्राप्तेऽर्थे हि मनीषिणः ३५।
वसिष्ठ उवाच।
श्रुत्वैतद्वचनं प्रीतः पिशाचस्त्यक्तरोदनः।
उवाच दीनया वाचा प्रश्रयावनतस्तदा ३६।

पिशाच उवाच।
सर्वांगव्यापि संतापं जहार त्वद्वचो मयि।
ग्रीष्मे दावानलोद्भूतं वर्षन्मेघ इवाचले ३७।
यन्मेऽस्ति सुकृतं किंचित्तेन दृष्टोऽसि मे द्विज।
न ह्यसंचितपुण्यानां सद्भिरेकत्रसंगमः ३८।
इत्युक्त्वा कथयामास पूर्ववृत्तांतमात्मनः।
विष्णुद्वेषप्रदोषेण दशामेतामहं गतः ३९।
यन्नामप्राणान्मुक्तो हि स्मृत्वा विष्णुपदं व्रजेत्।
पापिष्ठो हि हरौ तस्मिन्ममद्वेषोऽभवद्द्विज ४०।
यः पालयति भूतानि धर्मं याति जगत्त्रये।
योंऽतरात्मा च भूतानां तस्मिन्द्वेषो ममाभवत् ४१।
कर्मणां फलदो योऽत्र सर्ववेदेषु गीयते।
तपोभिरिज्यते विप्रैः समद्वेषवशंगतः ४२।
त्यक्तक्रियैः प्रियारण्यैर्निःसंगैकचरैश्च यः।
वेदांते यतिभिश्चिंत्यः स मे द्वेषी हरिर्द्विज ४३।

ब्रह्मादयः सुराः सर्वे योगिनः सनकादयः।
मुक्त्यर्थमर्चयंतीह स विष्णुर्द्वेषितो मया ४४।
आदौ मध्येऽवसाने यो विश्वधाता सनातनः।
यस्य नैवादिमध्यांताः समे द्वेषपदं ययौ ४५।
यन्मया सुकृतं कर्म कृतं प्राक्तनजन्मनि।
विष्णुद्वेषाग्निना दग्धं तत्सर्वं भस्मसादभूत् ४६।
कथंचिदस्य पापस्य सीमां द्रक्ष्यामि चेदहम्।
मुक्त्वा नारायणं नान्यमर्चयिष्यामि देवताम् ४७।
विष्णुद्वेषाच्चिरं भुक्त्वा मया नरकयातनाम्।
निरयान्निसृतः सोऽहं पैशाचीं योनिमागतः ४८।
अधुना कर्ममंत्रैः कैरथानीतस्त्वदाश्रमम्।
यत्र त्वद्दर्शनार्कान्मे नष्टं दुःखमयं तमः ४९।
प्राप्यते मरणं यत्र बंधनं श्रीः सुखं वधूः।
स तत्र नीयते स्वेन कर्मणा गलहस्तिना 6.129.५०।
इदानीमुचितं कर्म ब्रूहि पैशाच्यनाशनम्।

परोपकारकार्ये हि न धन्या मंदगामिनः ५१।
देवद्युतिरुवाच।

अहो मुष्णाति मायेयं देवासुरनृणां स्मृतिम् ।
यया देवेष्वपि द्वेषो जायते धर्मनाशनः ५२।
स्रष्टा पालयिता हंता जगतां यो महेश्वरः ।
आत्मा च सर्वभूतानां तं मूढो द्वेष्टि कः कथम् ५३।
भवंति सर्वकर्माणि सफलानि यदर्पणात् ।
तद्भक्तिविमुखो मर्त्यः को न यातीह दुर्गतिम् ५४।
श्रुतिस्मृतिसदाचारविहितं कर्म केवलम् ।
सेवितव्यं चतुर्वर्णैर्भजन्नारायणं सदा ५५।
अन्यथा निरयं यांति विना ह्यागमसेवनात् ।
अतो वेदविरुद्धार्थं शास्त्रोक्तं कर्म संत्यजेत् ५६।
स्वबुद्धिरचितैः शास्त्रैः प्रतार्येह तु बालिशान् ।
विघ्नंति श्रेयसो मार्गं लोकनाशाय केवलम् ५७।
विष्णुं निंदंति वेदांश्च तपो निंदंति सद्द्विजान् ।

तेन ते नरकं यांति ह्यसच्छास्त्रनिषेवणात् ५८।
अयमेव यथा राजा द्रविडो निरयं गतः ।
द्विषन्नारायणं देवं देवदेवं जगत्प्रभुम् ५९।
तस्माद्वेषं हि देवेषु ब्राह्मणेषु विशेषतः ।
संत्यजेत्पुण्यकामोऽत्र वेदबाह्यां क्रियां त्यजेत् ६०।
इत्युक्त्वा कथयामास पिशाचाय हि तं मुनिः ।
प्रयागं गच्छ भो भद्र माघमासं विचारय ६१।
यत्र ते निश्चिता मुक्तिः पैशाच्यान्नात्र संशयः ।
तत्राप्लुता दिवं यांति श्रुतिरेषा सनातनी ६२।
विजहाति नरस्तत्र प्राक्तनं कर्म दुष्कृतम् ।
प्रयागस्नानतो नास्ति क्वाप्यन्यदधिकं परम् ६३।
प्रायश्चित्तं तपोरूपं दानरूपं क्रियात्मकम् ।
यागयोगाधिकं विद्धि प्रयागं पापिनामपि ६४।
स्वर्गापवर्गयोर्द्वारं तत्पृथिव्यामपावृतम् ।
सितासितोद वेणी या तां हित्वा भुवि नापरा ६५।

पापनैगडबद्धस्य छेदनैककुठारिका ।
क्व विष्णुः सूर्यतेजोऽग्निर्गंगायामुनसंगमः ६६।
क्व वराकी नृणां तुच्छा पापराशि तृणाहुतिः ।
मलीमसघनध्वंसे यथा शरदि चंद्रमाः ६७।
भाति पापक्षयाद्ऊर्ध्वं नरो वेणीजलाप्लुतः ।
सितासितस्य माहात्म्यमहं वक्तुं न ते क्षमः ६८।
यत्तोयकणसंस्पृष्टो मुक्तः केरलको द्विजः ।
इति वाक्यमृषेः श्रुत्वा पिशाचस्तुष्टमानसः ६९।
मुक्तदुःखइव प्रीतः पप्रच्छ प्रणयान्मुनिम् ।
कथं केरलदेशीयो द्विजो मुक्तो महामुने ७०।

एतं कथय वृत्तांतं संश्रित्य करुणां मयि ७१।
देवद्युतिरुवाच।
पिशाच शृणु पुण्यां मे कथां कथयतः शुभाम्।
केरले वसुनामात्र ब्राह्मणो वेदपारगः ७२।
दायादैर्हृतवित्तस्तु निर्धनो बंधुवर्जितः।

जन्मभूमिं परित्यज्य महादुःखेन दुःखितः ७३।
देशाद्देशं परिभ्राम्य कालेन महता पुनः।
प्रविश्य स महारण्यमीषद्व्याधिप्रपीडितः ७४।
गच्छंस्तीर्थांतरं श्रांतः क्षुत्क्षामो विंध्यपर्वते।
दुर्भिक्षेण मृतिं लेभे न दाहं चौर्ध्वदेहिकम् ७५।
तेन कर्मविपाकेन तत्रैव गिरिगह्वरे।
प्रेतीभूतश्चिरं कालमुवास निर्जने वने ७६।
शीतातपपरिक्लिष्टो निराहारो निरूदकः।
दिगंबरो व्युपानत्को गिरा हाहेति निःश्वसन् ७७।
इतस्ततः परिभ्राम्य वायुभूतः स केरलः।
द्विजो न शरणं लेभे न सुखं कुत्रचित्तदा ७८।
संशोचति स्म दुःखार्ते नैव पश्यति सद्गतिम्।
सर्वदा दत्तदानं स भुंक्ते स्वं कर्मणः फलम् ७९।
हविर्जुह्वति नाग्नौ ये गोविंदं नार्चयंति ये।
भजंते नात्मविद्यां ये सुतीर्थविमुखाश्च ये ८०।

सुवर्णवस्त्रतांबूलं मणिमन्नं फलं जलम्।
आर्तेभ्यो न प्रयच्छंति सर्वे ते कृतहीनकाः ८१।
ब्रह्मस्वं च परस्वं च स्त्रीधनानि हरंति ये।
बलेन छद्मना वापि धूर्ताश्च परवंचकाः ८२।
दांभिकः कुहकाश्चौरा ये च पावकवृत्तयः।
बालवृद्धातुरस्त्रीषु निर्दयाः सत्यवर्जिताः ८३।
अग्निदा गरदा ये च ये चान्ये कूटसाक्षिणः।
अगम्यागामिनः सर्वे ये चान्ये ग्रामयाजिनः ८४।
पितृमातृस्नुषापत्यस्वदारत्यागिनश्च ये।
ये कदर्याश्च लुब्धाश्च नास्तिका धर्मदूषकाः ८५।
त्यजंति स्वामिनं युद्धे त्यजंति शरणागतम्।
गवांभूमेश्च हंतारो ये चान्ये रत्नदूषकाः ८६।
परापवादिनः पापा देवतागुरुनिंदकाः।
महाक्षेत्रेषु सर्वेषु प्रतिग्रहरताश्च ये ८७।
परद्रोहरता ये च यथा च प्राणिहिंसकाः।

कुप्रतिग्राहिणः सर्वे ते भवंति पुनः पुनः ८८।
प्रेतराक्षसपैशाच तिर्यग्वृक्षकुयोनिषु।
न तेषां सुखलेशोऽस्ति इह लोके परत्र च ८९।

तस्मात्त्यक्त्वा निषिद्धार्थं विहितं कर्म चाचरेत् ।
यज्ञं दानं तपस्तीर्थं मंत्रं देवं गुरुं भजेत् ९०।
विपाकं कर्मणां दृष्ट्वा योनिकोटिषु दुस्तरम् ।
चतुर्भिरपि वर्णैश्च सेव्यो धर्मो निरंतरम् ९१।
इति प्रेतगतिं दृष्ट्वा पापबीजोत्थितां हि सः ।
कृत्वा धर्मोपदेशं च पुनस्तस्मै द्विजोऽब्रवीत् ९२।
इत्थं स केरलः प्रेतो वर्तमानो गिरौ तदा ।
अतिवाह्य चिरं कालमपश्यत्पथिकं पथि ९३।
वहंतं द्वौ करंडौ च वेणी जलयुतौ तथा ।
गायंतं प्रमुखा देवं पुण्यश्लोकं जनार्दनम् ९४।
तं दृष्ट्वा सहसा प्रेतो मार्गरोधं चकार सः ।
दर्शयामास चात्मानं मा भैषीरित्युवाच सः ९५।

पानीयं पातुमिच्छामि त्वत्तः कार्पाटिकोत्तम ।
न पास्यसि जलं चेन्मां प्राणा यास्यंति मे दृढम् ९६।
इति प्रेतवचः श्रुत्वा पांथः प्रत्याह कौतुकात् ।
कार्पटीक उवाच।
कस्त्वं दुःखाभिभूतस्तु कृशो म्लानो दिगंबरः ९७।
जीवशेषो मुमूर्षुश्च विकृतो भयवर्धनः ।
नवधूममयाकारश्चंडश्चंचललोचनः ९८।
पद्भ्यामस्पृष्टभूमिस्त्वं निर्मांसोदरबाहुकः ।
इति तद्वचनं श्रुत्वा प्रेतो वाक्यमथाब्रवीत् ९९।
प्रेत उवाच।
शृणु धर्मिष्ठ ते वच्मि येनाहमीदृशोऽभवम् ।
ब्राह्मणोऽदत्तदानोऽहं लोभी च मलिनक्रियः 6.129.१००।
परान्नं च सदा भुक्तमेकाकी मिष्टभोजनः ।
मया दत्ता न भिक्षापि हंतकारो न पुष्कलः १०१।
न कृतो वैश्वदेवस्तु प्रक्षिप्तो न बहिर्बलि ।

भूतानां तु तृषार्तानां न हता पयसा च तृट् १०२।
कदाचित्पितरो नैव तर्पिता अटता महीम् ।
न च श्राद्धं कृतं क्वापि पूजिता नैव देवताः १०३।
वर्षातपपरित्राणं न दत्तं पादरक्षणम् ।
जलपात्रं न दत्तं च तांबूलं नौषधं मया १०४।
न गृहे वसतिर्दत्ता नातिथ्यं कस्यचित्कृतम् ।
अंधवृद्धाधनानाथ दीनाः पानान्नतोषिताः १०५।
गवां ग्रासो न दत्तो वै न रोगी परिमोचितः ।
न दत्ता न हुता विप्र पवित्राश्च तिला मया १०६।
पृथिव्यां तिलदातारो न भवंति तु मद्विधाः ।
व्यतीपाते न दत्तं हि किंचित्स्वर्णं महाफलम् १०७।

संक्रांतावुपरागे च न दत्तं सूर्यचन्द्रयोः ।
पर्वाण्यन्यानि सर्वाणि जग्मुः शून्यानि मे द्विज १०८।
तिथयः कार्तिके मुख्या जाता वंध्याः सदा मम ।
पितृभ्यो नैव दत्तं वा अष्टकासु मघासु च १०९।

द्विजानां न कृता प्रीतिर्मन्वादिषु युगादिषु ।
न दत्तस्तिलतैलेन प्रदीपः कार्तिके मया ११०।
न स्नातो माघमासेऽहं रूपसौभाग्यकामदे ।
द्विजाय वेदविदुषे गौतम्यां सिंहगे गुरौ १११।
मया संकल्पितं द्रव्यं न दत्तं पूर्वजन्मनि ।
न स्नातोऽहं कृष्णवेण्यां तथा कन्यागते गुरौ ११२।
अग्निं प्रज्वाल्य काष्ठौघैः स्नातानां पौषमाघयोः ।
शीतार्तानां च विप्राणां न कृतो जाड्यनिग्रहः ११३।
माधवादिषु मासेषु न दत्तं शीतलं जलम् ।
मया नारोऽपितोऽश्वत्थो न्यग्रोधो नैव वर्धितः ११४।
बंदीगृहान्मया मुक्तिर्न कृता प्राणिनां क्वचित् ।
न प्राणिभयसंत्रस्तो रक्षितः शरणागतः ११५।
नोपोष्यात्र त्रिरात्राणि तोषितो मधुसूदनः ।
कृच्छ्रातिकृच्छ्रपाराकं तथा चांद्रायणं द्विज ११६।
अथान्यत्तप्तकृच्छ्रं च तथा सांतपनानि च ।

व्रतान्येतानि पुण्यानि जुष्टानींद्रादिभिः सुरैः ११७।
चरित्वा न मया तानि देहः संशोषितः पुरा ।
इत्थं पूर्वभवो वंध्यो मम जातो द्विजोत्तम ११८।
पश्य द्विज महाक्रूरामद्भुतामत्र जन्मनि ।
गतिं दूरप्रबोधां तु मम पूर्वस्य कर्मणः ११९।
संति मांसानि मार्गेषु वृकव्याघ्रहतानि वै ।
फलान्यन्यानि शैलेस्मिन्शुकैस्त्यक्तानि सर्वतः १२०।
पुण्यानि च सुगंधीनि फलानि रसवंति च ।
मूलानि तु सुभक्ष्याणि मृदूनि मधुराणि च १२१।
नानाविधानि तिष्ठंति मधूनि सुबहुन्यपि ।
स्रोतसां निर्झराणां च संति वारीणि सर्वशः १२२।
सुलभेषु पदार्थेषु सर्वेष्वेतेषु पर्वते ।
नेक्षेहमशनं क्वापि दैवेनापि हतं सदा १२३।
वाताहारेण जीवामि यथा जीवंति पन्नगाः ।
पुनर्जीवामि भो विप्र देवयोनिप्रभावतः १२४।

बलेन प्रज्ञया नित्यं मंत्रपौरुषविक्रमैः ।
सहायैश्चैव मित्रैश्च नालभ्यं लभते नरः १२५।
लाभालाभे सुखे दुःखे विवाहे मृत्युजीवने ।
भोगे रोगे वियोगे च दैवमेव हि कारणम् १२६।

कुरूपाः कुकुला मूर्खाः कुत्सिताचारनिंदिताः ।
शौर्यविक्रमहीनाश्च दैवाद्राज्यानि भुंजते १२७।
काणाः खंजा अभव्याश्च नीतिहीनाश्च दुर्गुणाः ।
नपुंसकाश्च दृश्यंते दैवाद्राज्ये प्रतिष्ठिताः १२८।
यैर्दत्ताश्च तिला गावो हिरण्यं वसनानि च ।
गौरी कन्या च यैर्दत्ता यैर्दत्ता च वसुंधरा १२९।
शय्यासनानि तांबूलं मंदिराणि धनानि च ।
भक्ष्यभोज्यानि दत्तानि चंदनान्यगरूणि च १३०।
अटव्यां पर्वताग्रे च ग्रामे वा नगरेऽपि वा ।
पुरः पुरःश्च तिष्ठंति तेषां भोगाः प्रयत्नतः १३१।
संत्यत्र पर्वतेऽन्येऽपि राक्षसा बलवत्तराः ।

राक्षसाश्च पिशाचाश्च पिशाच्यश्चातिदारुणाः १३२।
कदाचिच्च कथंचिच्च क्वापि यत्र स्वकर्मणा ।
लभंते चान्नपानानि पर्यटंतो वनेवने १३३।
इति श्रुत्वाऽत्र तेभ्यश्च मा भयं भवतां भवेत् ।
शुचिं गोविंदभक्तं त्वां न ते द्रष्टुमपि क्षमाः१३४।
विष्णुभक्तितनुत्राणं नारायणपरायणम् ।
न स्पृशंति न पश्यंति राक्षसाः प्रेतपूतनाः १३५।
भूतवेतालगंधर्वाः शाकिन्यश्चार्यका ग्रहाः।
रेवत्यो वृद्धरेवत्यो मुखमंड्यस्तथा ग्रहाः १३६।
यक्षा बालग्रहाः क्रूरा दुष्टा वृद्धग्रहाश्च ये ।
तथा मातृग्रहा भीमा ग्रहाश्चान्ये विनायकाः १३७।
कृत्याः सर्पाश्च कूष्मांडा ये चान्ये दुष्टजंतवः ।
न पश्यंति परं विप्र वैष्णवं ब्राह्मणं शुचिम् १३८।
शुचिं रक्षंति भूतानि धर्मिष्ठं पीडयंति न ।
रक्षंति च शुचिं नित्यं ग्रहनक्षत्रदेवताः १३९।

गोविंदनाम जिह्वाग्रे हृदि वेदस्तु संस्थितः ।
शुचिश्च दानशीलश्च त्वं सर्वत्राकुतोभयः १४०।
एवं ब्राह्मण तिष्ठामि भुंजानः कर्मणः फलम् ।
न शोचामीति मत्वाऽहं विमृश्य च पुनः पुनः १४१।
न दुनोमि तथा तावद्यावज्जंबालिनी तटे ।
सारसोदीरितं वाक्ये श्रुतं पर्यटता मया १४२।
ब्राह्मण उवाच।
सारसोदीरितं वाक्यं कीदृशं हि श्रुतं त्वया ।
तदहं श्रोतुमिच्छामि ब्रूहि त्वं प्रेत सत्वरम् १४३।
प्रेत उवाच।
ब्रवीमि सारसं वाक्यं शृणु कार्पाटिकोत्तम ।
धूसरा नाम कक्षेऽस्मिन्नदीगिरिसमुद्भवा १४४।

सदा जलशयोत्ताला मत्तदंतिकुलाकुला ।
महाककुभशोभाढ्या स्निग्धजंबूमनोहरा १४५।
तस्यास्तीरमहं प्राप्तो गाहमानो वनं घनम् ।

मयि तिष्ठति वै तत्र फलभोजनकाम्यया १४६।
वनांतरात्समुड्डीय सारसो लक्ष्मणा युतः ।
आगत्य पुलिनं नद्याः सेवितुं बहुपक्षिभिः १४७।
पीत्वा तत्रैव पानीयं रमित्वा भार्यया सह ।
सुप्तः पक्षपुटे वामे प्रवेश्य च शिरोमुखम् १४८।
एतस्मिन्नंतरे दृष्टः पादपादवतीर्य च ।
रक्ताननः सुरक्ताक्षो दंडी दृढनखावलि १४९।
लोमशो ढीर्घलांगूलश्चलचेष्टो हि वानरः ।
यत्रासौ सारसः सुप्तस्तत्र वेगेन चागतः 6.129.१५०।
समागत्य च जग्राह सारसं चरणे दृढम् ।
कराभ्यां क्रूरया बुद्ध्या पश्यतां बहुपक्षिणाम् १५१।
उड्डीयोड्डीय ते सर्वे गताश्चान्यत्र खेचराः ।
सारसी भीतभीता च विरावान्कुर्वती स्थिता १५२।
सारसो भग्ननिद्रस्तु त्रासाच्चलितलोचनः ।
अवलोकितवाञ्छीघ्रं तदोत्ताम्य शिरोधराम् १५३।

विलोक्य वानरं दुष्टं हंतुकामं सुदारुणम् ।
तदा संभाषयामास गिरा मधुरया खगः १५४।
अपराधं विना मां त्वं किं शाखामृग बाधसे ।
सापराधा जना लोके वध्यंते भूमिपैरपि १५५।
न पीडयितुमर्हंति त्वादृशा उत्तमा जनाः ।
अस्मानहिंसकान्साधून्परवृत्तिपराङ्मुखान् १५६।
जलशैवालभक्षांश्च खेचरान्वनवासिनः ।
स्वदाररतिशीलांश्च परदाराभिवर्जितान् १५७।
न पीडयितुमर्हंति त्वद्विधा वानरोत्तम ।
परापवादपैशुन्यान्द्विजान्परमसेवकान् १५८।
शाखामृग विमुंचाशु सर्वथा मामनागसम् ।
जानामि तव जन्माहं न त्वं वेत्सि तु मामकम् १५९।
इत्याकर्ण्य वचस्तस्य मुमोच सारसं तदा ।
चपलो वानरः शीघ्रमाह दूरे व्यवस्थितः १६०।
वानर उवाच।

ब्रूहि रे त्वं कथं वेत्सि मम जन्म पुरातनम् ।
त्वं पक्षी ज्ञानहीनश्च तिर्यक्चाहं वनेचरः १६१।
सारस उवाच।
जानेऽहं तावकं जन्म जातिस्मरमिति स्फुटम् ।
त्वं हि विंध्याधिपो राजा प्राग्भवे पर्वतेश्वरः १६२।

अहं पूज्यतमो विप्रस्तव वंशे पुरोहितः ।
तेन प्रत्यभिजानामि त्वां सम्यग्वानरोत्तम १६३।
इमां पालयता भूमिं प्रजाः सर्वाः प्रपीडिताः ।
त्वया विवेकहीनेन भृशं संचयता धनम् १६४।
प्रजापीडानतापोत्थ वह्निज्वालैस्तु वानर ।
प्राक्त्वं दग्धः पुनः क्षिप्तः कुंभीपाकेऽति दारुणे १६५।
पुनः पुनःश्च दग्धेन जातेन च पुनः पुनः ।
नारकेण शरीरेण समास्त्रिंशद्धृतं त्वया १६६।
कुर्वता दारुणाञ्छब्दान्रुदता च पुनः पुनः ।
कुंभीपाकानले तीव्रा ह्यनुभूताश्च यातनाः १६७।

निस्तीर्णनरको भूयः पापशेषेण सांप्रतम् ।
प्राप्तोऽसि वानरं जन्म येन मां हंतुमिच्छसि १६८।
विप्रस्योपवनात्पूर्वं पक्वरंभाफलानि वै ।
अननुज्ञाप्य भुक्तानि त्वयापहृत्य पौरुषात् १६९।
विपाकः कर्मणस्तस्य फलते पश्य दारुणः ।
वानरस्त्वं वने वासो ह्यधुना तेन वर्तसे १७०।
अशुभस्य शुभस्यापि पुराविहितकर्मणः ।
भोगः क्रीडति भूतेषु नोल्लंघ्यस्त्रिदशैरपि १७१।
इत्थं त्वज्जन्म जानामि यथावत्तु सहेतुकम् ।
प्राप्तः सारसदेहोऽपि ज्ञानेनापरिमोहितः १७२।
प्रेत उवाच।
इति श्रुत्वा कथां विप्र वानरोप्याह सारसम् ।
सम्यग्वेत्ति भवान्नूनं कथं त्वं पक्षितां गतः १७३।
सारस उवाच।
कथयिष्यामि तत्कर्म येनाहं दुर्गतिं गतः ।

पक्षियोनिं गतो येन तत्सर्वं श्रोतुमर्हसि १७४।
धान्यं खारिशतं साग्रमुत्सृष्टं हि त्वया पुरा ।
बहुभ्यो ब्राह्मणेभ्यश्च चर्मदायां रविग्रहे १७५।
पौरोहित्यमदाल्लोभाद्वंचयित्वा द्विजांस्तथा ।
किंचिद्दत्त्वा तु तेभ्यश्च गृहीतमखिलं मया १७६।
विप्रसाधारणद्रव्यग्रहणोत्पन्नपातकात् ।
पतितः कालसूत्रेऽहं नरके रक्तकर्दमे १७७।
चलत्क्रिमिसुसंपूर्णे दुर्गंधे पूयफेनिले ।
आनाभेस्तत्र मग्नोस्मि लिहन्पूयमधोमुखः १७८।
तथोपरि महागृध्रैर्भक्ष्यमाणस्तु वायसैः ।
क्रिमिभिस्तुद्यमानस्तु मम देहो निरंतरम् १७९।
तस्मिञ्छोणितपंकेऽहं निरुच्छ्वासोऽभवं तदा ।
मुहुर्तोऽपि महाकल्पसमो जातो ममात्र वै १८०।

यातनाश्चानुभूताश्च समास्त्रिरयुतं मया ।
वक्तुं च तन्न शक्नोमि दुःखं वानर नारकम् १८१।

पौरोहित्यं महाघोरं पापदं च स्वभावतः ।
देवोपजीवनं यत्र ब्राह्मणस्योपजीवनम् १८२।
राज्ञः प्रतिग्रहो घोरस्तेन दग्धा द्विजातयः ।
तेषामपि हरेद्द्रव्यं पुरोधास्तेन नारकी १८३।
राजा यत्कुरुते पापं पुरा देहेन धीयते ।
तस्य तेन पुरोधाश्च गीयते तत्वदर्शिभिः १८४।
दैवात्कथमपि प्राप्त उत्तारो नरकांबुधेः ।
मयादौ दैवयोगेन शकुनित्वमुपस्थितम् १८५।
अपहृत्य पुरा कांस्यभाजनं भगिनीगृहात् ।
आक्षिकाय मया दत्तं तेन मे सारसी गतिः १८६।
इयं च ब्राह्मणी पूर्वं कांस्यचोरी सुदारुणा ।
तेनेयं सारसी जाता मम भार्या सधर्मिणी १८७।
इत्थं वानर ते सर्वं कथितं कर्मणः फलम् ।
वृत्तं च वर्तमानं च भविष्यं शृणु सांप्रतम् १८८।
अहं हंसो भविष्यामि त्वं च हंसो भविष्यसि ।

हंसीयमपि मद्भार्या सारसी च भविष्यति १८९।
देशे च कामरूपे वै स्थास्यामो वै यथासुखम् ।
योगिनीं भाविकल्याणीं यास्यामस्तदनंतरम् १९०।
ततश्च मानुषं जन्म प्राप्यामो दुर्लभं पुनः ।
श्रेयस्तद्विपरीतं च प्राणिभिर्यत्र साध्यते १९१।
एवं सर्वाञ्छिवो जंतून्मोहयित्वा स्वमायया ।
सुखैर्भुनक्ति दुःखैश्च नास्मानेव तु केवलम् १९२।
अयं लोके प्रवृत्तश्च मार्गो विविधनिर्मितः ।
धर्माधर्ममयोऽत्यर्थे सुखदुःखफलात्मकः १९३।
सेवितः प्राणिभिः सर्वैः सर्वदा वा पुनः पुनः ।
देवासुरनरव्याघ्र क्रिमिकीटजलेचरैः १९४।
नातिक्रांतो हि केनापि पंथाऽयं दुःखकंटकः ।
विरक्तान्योगिनोध्यायं विनावेदांतपारगान् १९५।
अणोर्वापि गुरोर्वापि पुण्यापुण्यस्य कर्मणः ।
ददातीह फलं ज्ञात्वा देशं कालं महेश्वरः १९६।

इत्थं विधिविधानज्ञां मायां ज्ञात्वेश्वरस्य च ।
न शोचंति न तप्यंति न व्यथंति महाधियः १९७।
नान्यथा शक्यते कर्तुं विपाकः पूर्वकर्मणाम् ।
उपायैः प्रज्ञया वापि शाखामृगसुरैरपि १९८।
पुरा त्वं भूपतिर्जातः पश्चाज्जातोऽसि नारकी ।
अधुना वानरो भूयो जन्म प्राप्स्यसि तादृशम् १९९।

इति मत्वा विशोकस्त्वं शाखामृग यथासुखम् ।
प्रतीक्षां कुरु कालस्य रममाणोऽत्र कानने 6.129.२००।
अहमप्येवमीशान मायाबद्धो वने वने ।
क्षपयिष्यामि वै जन्म धैर्यमास्थाय सारसम् २०१।
वानर उवाच।
मया त्वं पूजितः पूर्वं नौमि त्वामधुनाप्यहम् ।
जातिस्मरोऽसि जानामि सर्वं मत्पूर्वदैहिकम् २०२।
तिष्ठ सारस सारस्या शिवमस्तु सदा तव ।
त्वद्वाक्याद्भृतमोहोऽहं विचरिष्यामि सर्वदा २०३।

प्रेत उवाच।
इमं रम्यं विचित्रं च पावनं परमं द्विज ।
पक्षिवानरसंवादं श्रुतं यावन्नदीतटे २०४।
तावन्ममापि बोधोऽभूत्तेन शोकः क्षयं गतः ।
इदानीं जाह्नवीतोयमाहात्म्यं परमाद्भुतम् २०५।
दृष्ट्वात्र ब्राह्मणश्रेष्ठ त्वां याचे जाह्नवीजलम् ।
प्रेतत्वात्तर्तुकामोऽहं तीव्रा तृष्णा प्रपीडितः २०६।
अस्मिन्नेवाचले दृष्टं मयाश्चर्यं च वै द्विज ।
गंगातोयस्य तावद्धि पातुमिच्छामि तज्जलम् २०७।
पारियात्रोद्भवः कोऽपि ब्राह्मणो ग्रामयाजकः ।
अयाज्ययाजनाद्विंध्ये संभूतो ब्रह्मराक्षसः २०८।
अस्मत्संगस्य लोभे स्थितोऽसौ हायनाष्टकम् ।
तस्यास्थीनि सुपुत्रेण संचितानि द्विजोत्तम २०९।
क्षिप्तान्यानीय गंगायां तीर्थे कनखलेऽमले ।
तत्क्षणादेव मुक्तोऽसौ राक्षसत्वात्सुदारुणात् २१०।

इति गंगाजलस्नान महिमा महदद्भुतम् ।
साक्षाद्दृष्टो मया तेन गांगेयं प्रार्थितं जलम् २११।
पुरस्ताद्यत्कृतस्तीर्थे मया भूरिपरिग्रहः ।
न कृतस्तु प्रतीकारस्तस्य जाप्यादिलक्षणः २१२।
तेन मे प्रेतरूपस्य दुर्लभोदकभोजनम् ।
सहस्रं यत्र वर्षाणामतीतं विंध्यपर्वते २१३।
इति ते कथितं सर्वं हित्वा लज्जां गरीयसीम् ।
इदानीं धार्मिकश्रेष्ठ जलदानेन सत्वरम् २१४।
संतर्पय मम प्राणान्कंठमात्रावलंबितान् ।
दुर्लभं प्रेतभावेऽपि जीवितं प्राणिनामिह २१५।
शरीरं रक्षणीयं हि सर्वथा सर्वदा नरैः ।
नहीच्छंति तनुत्यागमपि कुष्ठादि रोगिणः २१६।
देवद्युतिरुवाच।
इति तद्वचनं श्रुत्वा विस्मयं परमं गतः ।

पथिकश्चिंतयामास कृपां प्रेते समुद्वहन् २१७।

पापपुण्यफलं लोके प्रत्यक्षं दृश्यते खलु ।
देवदानवमानुष्यं तिर्यक्त्वं क्रिमिकीटकम् २१८।
नानायोनिषु जन्मानि नानाव्याधिप्रपीडनम् ।
मरणं बालवृद्धानामंधत्वं कुब्जता तथा २१९।
ऐश्वर्यं च दरिद्रत्वं पांडित्यं मूर्खता तथा ।
एताश्च रचना लोके भवंति कथमन्यथा २२०।
ते धन्याः कर्मभूमौ ये न्यायमार्गार्जितं धनम् ।
सत्पात्रेभ्यः प्रयच्छंति कुर्वंति चात्मनो हितम् २२१।
भूमिरत्नहिरण्यानि गावो धान्यं गृहं गजाः ।
रथाश्ववसनग्रामाः सिद्धमन्नं फलं जलम् २२२।
कन्या दिव्यौषधमन्नं छत्रोपानद्वरासनम् ।
शय्या तांबूल माल्यानि तालवृंतं वरासनम् २२३।
सर्वमेतत्प्रदातव्यं लोकत्रयजिगीषुभिः ।
दत्तं हि प्राप्यते स्वर्गे दत्तमेव हि भुज्यते २२४।
छत्रचामरयानानि वराश्ववरवारणाः ।

हर्म्याणि वरशय्याश्च गोमहिष्यो वरस्त्रियः २२५।
अन्नभूषणमुक्ताश्च पुत्रा दास्यो महाकुलम् ।
आयुरारोग्यमैश्वर्यं कला विद्यासु कौशलम् २२६।
दानस्यैव फलं सर्वं प्राप्यते भुवि मानवैः ।
तस्माद्देयं प्रयत्नेन नादत्तमुपतिष्ठति २२७।
धर्मिष्ठेन तु पांथेन गाथेयं समगायत ।
इति श्रुत्वा पुनः प्रेतः प्रोवाच ह्यार्तमानसः २२८।
मन्ये धर्मज्ञकल्पोऽसि पांथ त्वं नात्र संशयः ।
देहि मे जीवनं वारि चातकाय घनो यथा २२९।
एतस्मिन्प्राणदाने हि मा विलंबं कृथा बहु ।
ततः प्रत्याह पांथस्तु वचनं न्यायगर्भितम् २३०।
भृगुक्षेत्रे शृणु प्रेत पितरौ मम तिष्ठतः ।
तदर्थं तीर्थराजस्य मया वारि समाहृतम् २३१।
तत्सितासितपानीयं मध्ये च प्रार्थितं त्वया ।
न जाने धर्मसंदेहः किमत्र मम युज्यते २३२।

बलाबलं विचारार्थं करिष्ये प्रबलं विधिम् ।
वेदेभ्यो धर्मशास्त्रेभ्यो नाहं मानेन केवलम् २३३।
हयमेधादि यज्ञेभ्यः सर्वेभ्योप्यधिकं मतम् ।
ऋषिभिर्देवताभिश्च प्राणिनां प्राणरक्षणम् २३४।
इति दत्त्वा वरं वारि कृत्त्वा प्रेतस्य रक्षणम् ।
पित्रर्थं पुनरादाय जलं नेष्यामि पावनम् २३५।
एष मे प्रबलो भाति शुद्धधर्मप्रदो विधिः ।

परोपकरणादन्यत्सर्वमल्पं स्मृतं बुधैः २३६।
परोपकारिभिर्दत्ता अपि प्राणा नृभिर्मुदा ।
अद्भिः परोपकारः स्यात्किं न लब्धं मया पुनः २३७।
दधीचिना पुरा गीतः श्लोकोऽयं श्रूयते भुवि ।
सर्वधर्ममयः सारः सर्वधर्मज्ञसंमतः २३८।
परोपकारः कर्तव्यः प्राणैरपि धनैरपि ।
परोपकारजं पुण्यं तुल्यं क्रतुशतैरपि २३९।
इत्युक्त्वा प्रददौ तोयं गंगायामुनसंभवम् ।

प्रेताय प्राणरक्षार्थं स धर्मिष्ठो वरो द्विजः २४०।
प्रेतः प्रीतो जलं पीत्वा ह्यभिषिच्य शिरस्तथा ।
प्रजहौ प्रेतदेहं तं दिव्यदेहोऽभवत्क्षणात् २४१।
तदाश्चर्यं महद्दृष्ट्वा निजगाद स केरलः ।
अहो विमुक्तः प्रेतत्वाद्वेणीपानीयबिंदुभिः २४२।
ब्रह्मापि नैव शक्नोति मन्ये वक्तुमपां गुणम् ।
गङ्गातोयं महादेवो धत्ते के कथमन्यथा २४३।
अचिंत्यशक्तिगंगांभस्तिलमात्रं तु यः पिबेत् ।
देवो भवेत्स सिद्धो वा गर्भे नैव च संविशेत् २४४।
न गंगा सदृशी सिद्धिर्न गंगा सदृशी मतिः ।
न गंगासदृशी मुक्तिर्गंगा सर्वाधिका यतः २४५।
तस्मात्सर्वप्रयत्नेन महाभक्त्या च धार्मिक ।
करस्थं तस्य कैवल्यं योगं गां सेवते सदा २४६।
आयुष्मान्भव पांथत्वं मा धर्मविरतो भव ।
त्वयाऽहं तारितः सद्यो गंगांबुकणदानतः २४७।

इत्युक्त्वा प्रस्थितो नाकं पिशाचस्तु स केरलः ।
आशीर्भिरभिनंद्याथ पांथं बंधुवरं नरम् २४८।
प्रेतं विमोक्ष्य पांथोऽपि पुनरादाय तज्जलम् ।
गतस्तेनैव मार्गेण स्मरंस्तीर्थोदकौतुकम् २४९।
वसिष्ठ उवाच।
इत्थं प्रयागमाहात्म्यं श्रुत्वा नत्वा च तं मुनिम् ।
प्रयागं सहसा माघे पिशाचः सत्वरं गतः 6.129.२५०।
स्नात्वा सितासिते सोऽपि माघमासे द्विजोत्तम ।
पिशाचः क्षीणपापस्तु पैशाचीं विजहौ तनुम् २५१।
दिव्यदेहस्ततो भूत्वा द्राविडो भूपतिस्तदा ।
स्तुवन्नारायणं देवं भक्त्या दोषविवर्जितः २५२।
गंधर्वैः स्तूयमानस्तु नाकनारीसुपूजितः ।
उत्तमेन विमानेन पुरंदरपुरं ययौ २५३।
इति ते कथितं विप्र पूर्ववृत्तं सकौतुकम् ।
इतिहासं द्विजश्रेष्ठ सद्यः पातकनाशनम् २५४।

ज्ञानदं मोक्षदं विप्र श्रुतं दुर्गतिनाशनम् ।
इति ते कथितं सर्वं पुरावृत्तं सकौतुकम् २५५।
इतिहासं द्विजश्रेष्ठ श्रुतं दुर्गतिनाशनम् ।
अधुना तु मया सार्धमिमाः कन्याः सुतश्च ते २५६।
त्वं चायातु प्रयागं वै सर्वे सङ्गतिमीप्सवः ।
माघस्नानं प्रकुर्मोऽत्र देवानामपि दुर्लभम् २५७।
तत्र मोक्ष्यंति पैशाच्यं सद्यः पापसमुद्भवम् २५८।
महेश उवाच।
एवं वसिष्ठवक्त्राब्जकथामधुरसंमुदा ।
पीत्वा प्रमुदिताः सर्वे निस्तीर्णा नरकार्णवात् २५९।
प्रस्थितास्तेन सार्धं ते सत्वरं व्योम्नि हर्षिताः ।
दिलीप शृणु तत्सर्वं ततीर्थं तु सितासितम् २६०।
सत्वरं व्योममार्गेण काममासाद्य दुःसहाः ।
समागम्य तदा तत्र संहृष्टहृदयाश्च ते २६१।
अथोचे लोमशस्तत्र सदयं गगनांगणे ।

पश्यंतु श्रद्धया सर्वे तीर्थराजमिमं भुवि २६२।
विना ज्ञानं प्रयागेऽस्मिन्मुच्यंते सर्वजंतवः ।
इष्ट्वात्रैव महायज्ञं स्रष्टुकामः प्रजापतिः २६३।
अवाप सृष्टिसामर्थ्यं ततः सृष्टिं चकार सः ।
अत्र नारायणः सस्नौ पत्नीकामः सितासिते २६४।
अतः स लब्धवान्लक्ष्मीं भार्याममृतमंथने ।
उषित्वा चात्र षण्मासं स्नात्वा वेण्यां यथेच्छया २६५।
त्रिपुरं घातयामास त्रिबाणेन त्रिशूलभृत् ।
इमानि त्रीणि कुंडानि दीप्तान्यजस्रवह्निभिः २६६।
एष तृप्तिं गतो वह्निर्यः केनापि च पुष्यति ।
अत्र देवास्त्रयस्त्रिंशत्तृप्ता मुमुदिरे भृशम् २६७।
आविर्भूतो महेशोऽत्र नीलकंठः कपालभृत् ।
अनिशंस सुरैः सेव्य आयातोंजलये बटुः २६८।
मृकंडसूनुना कल्पे प्रविश्य यन्मुखे स्थितम् ।
लोके ज्वालाकुले सोऽयं योगरूपी जनार्दनः २६९।

सेयं भागीरथी शंभोः सर्वदुःखापहारिणी ।
सिद्ध्यर्थं सेव्यते सिद्धैर्भुक्तिमुक्तिफलप्रदा २७०।
अनिशं भूतिदा या च स्वर्गमार्गे ह्यनुत्तमा ।
स्वर्गहेतुश्च या देवी सेयं भागीरथी नदी २७१।
यदंभः स्नानमात्रेण विकर्तन सलोकताम् ।
लभंते प्राणिनः सर्वे नदी सा यमुना स्वयम् २७२।
अनयोः पुण्यनद्योश्च संगमः सुखदो मुने ।
अत्र स्नाता न पच्यंते नरके ज्ञानभाविताः २७३।
विना ज्ञानं प्रयागेऽस्मिन्मुच्यंते सर्वजंतवः ।

अन्यच्च श्रूयतां विप्र इतिहासं पुरातनम् २७४।
शृण्वतां सर्वपापघ्नं सर्वरोगविनाशनम्।
ऋचीकेन पुरा शप्तो गंधर्वो वायसोऽभवत् २७५।
शापं मुमोच सोऽत्रैव स्नातः सद्यः सितासिते।
वासवस्य तु शापेन स्वर्गाद्भ्रष्टाप्सरोर्वशी २७६।
स्वर्गकामा च सा सस्नौ लेभे स्वर्गं ततोचिरात्।

पुत्रं च शंकरं लेभे ययातिर्नाहुषो मुने २७७।
पुत्रकामः प्रयागे हि स्नात्वा पुण्ये सितासिते।
धनकामः पुरा शक्रः सुस्नातोऽत्र द्विजोत्तम २७८।
धनदस्य निधीन्सर्वाञ्जहार स च मायया।
कश्यपोऽत्र तपस्तेपे शिवाराधनतत्परः २७९।
अस्मिंस्तीर्थे भरद्वाजो योगसिद्धिमवाप्तवान्।
अस्मिंस्तीर्थे पुरा विप्र योगेशाः शांतमानसाः २८०।
योगस्य फलभूमिं तु लेभिरे सनकादयः।
अस्मिन्माघे तु ये स्नाता गंगायामुनसंगमे २८१।
तारारूपाश्च ते सर्वे तैर्व्याप्तं सकलं जगत्।
विंदंति कामिनः कामान्मुक्तिं यांति मुमुक्षवः २८२।
विंदंति साधकाः सिद्धिं प्रयागे हि द्विजोत्तम।
सांप्रतं मुक्तिकामास्तु कन्याश्चापि सुतश्च ते २८३।
मद्वाक्यादत्र मज्जंतु सर्वे त्वं च सितासिते।
प्राक्कालीनाघविध्वंसि वेणीजलबलेन तु २८४।

लभंतामखिलं लक्ष्मीं प्राप्तशापमहाफलाम्।
एवमार्षवचः सत्यमतींद्रियमलंघनम् २८५।
श्रुत्वा चोत्कंठचितास्तेसर्वे स्नानाय चोद्यताः।
प्रयागं प्राप्य दुष्प्राप्यं पैशाच्यं विजहुः क्षणात् २८६।
विमुक्ताः शापदुःखेन तनुं स्वां स्वां च लेभिरे।
दृष्ट्वा वेदनिधिः पुत्रं ताः कन्या दिव्यरूपिणीः २८७।
तुष्टाव लोमशं प्रीत्या प्रसन्नेनांतरात्मना।
त्वदनुग्रहमात्रेणोत्तीर्णः पापमहार्णवः २८८।
इदानीमुचितं ब्रूहि बालानामृषिसत्तम।
लोमश उवाच।
कुमारोधीतवेदोऽयं समाप्तनियमो युवा २८९।
आसां तु सानुरागाणां गृह्णातु करपंकजम्।
ततो लोमशवाक्येन स्वपितुर्वचनात्तदा २९०।
विवाहविधिना चाशु ब्रह्मचारी स धार्मिकः।
शुभद्रव्यैश्च मंत्रैश्च ऋषिभिः कृतमंगलः २९१।

पंचानामपि कन्यानां पाणिं जग्राह धर्मतः।
आनंदिन्यस्तदा सर्वाः कन्याः पूर्णमनोरथाः २९२।

बभूवुः स कुमारश्च संतुष्टश्च बभूव ह ।
दत्त्वानुज्ञां मुनिः सोऽथ लोमशस्तैर्नमस्कृतः २९३।
जगाम स्वाश्रमं मेरुं पर्वतं सुरसेवितम् ।
ततो वेदनिधी राजन्स्नुषाः पंचसुतं तथा ।
पुरस्कृत्य मुदायुक्तो धनदस्य पुरं ययौ २९४।
इति नृपवरमाघे स्नानसंजातपुण्यान्मुनिवरवचसा द्राक्तीर्थराजप्रयागे ।
सकलकलुषमुक्ताः पंच गंधर्वकन्या अलमभिगतलाभात्प्राप्य तर्षं च जग्मुः २९५।
परमिममितिहासं पावनं तीर्थभूतं वृजिनविलयहेतुं यः शृणोतीह नित्यम् ।
स भवति खलु पूर्णः सर्वकामैरभीष्टैर्व्रजति च सुरलोके दुर्लभो धर्मयुक्तः २९६।
इतिहासमिमं श्रुत्वा पूजयेद्यस्तु पाठकम् ।
गोभिर्हिरण्यवस्त्रैश्च ब्रह्मतुल्यो यतो हि सः २९७।
वाचके पूजिते यस्माद्विष्णुर्भवति पूजितः ।
तस्मात्प्रपूजयेन्नित्यं यदीच्छेत्सफलं भवम् २९८।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे माघमाहात्म्ये वसिष्ठदिलीपसंवादे गंधर्वकन्यापरिणयोनामैकोनत्रिंशाधिकशततमोऽध्यायः।
१२९।

Roman transliteration

vasiṣṭha uvāca|
śrūyatāṃ ye piśācāśca mocitāstena tadvane |
āsīdrājā citranāmā drāviḍe viṣaye purā 1|
somānvaye mahāvīraḥ śūraḥ śastrāstrapāragaḥ |
gajavājirathaughaiśca saṃpanno vikramī sadā 2|
svarṇairnānāvidhai ratnaiḥ pūrṇakośo mahādhanaḥ |
madhye nārīsahasrasya sadā krīḍati tatparaḥ 3|
straiṇaḥ kāmī sadā lubdhaścaṃḍakopaḥ sa pārthivaḥ |
na karoti vaco dharmyaṃ sacivaiḥ samudīritam 4|
viṣṇuṃ niṃdati so'tyarthaṃ vaiṣṇavāndveṣṭi sarvadā |
ko'sau viṣṇuḥ kva dṛṣṭo'sau kva cāste kena kīrtyate 5|
itthaṃ na sahate viṣṇuṃ sa rājā daivamohitaḥ |
nārāyaṇaṃ bhajaṃte ye tānpīḍayati kopitaḥ 6|
na brāhmaṇānna vedāṃśca vaidikaṃ karma na vratam |
na dānaṃ manyate dātuṃ pākhaṃḍasthitisaṃsthitaḥ 7|

anītyā caṃḍadaṃḍaiśca prajāpīḍāṃ karoti saḥ |
niṣṭhuro nirdayaḥ krūraḥ puṇyakāryaparāṅmukhaḥ 8|
cyutācāro'cyutadveṣṭā cyutāgniśca cyutakriyaḥ |
so'nuśāsti janaṃ bhūpaḥ kālarūpa ivāparaḥ 9|
tato bahutithe kāle sa rājā paṃcatāṃ gataḥ |
vaidikena vidhānena lebhe naivordhva daihikam 10|
atha kiṃkarayūthena pīḍyamāno bhṛśaṃ tadā |
ayaḥkīlamaye mārge taptasiktā prapūrite 11|
caṃḍārkaraśmisaṃtapte vṛkṣacchāyāvivarjite |
taptāṃgāraprakīrṇe ca vahnijvālāsamākule 12|
lohatuṃḍaiśca kākolairhanyamānaḥ sudāruṇaiḥ |

vṛkairdaṃṣṭrākarālaiśca śvabhirghoraiśca bhakṣitaḥ 13|
śṛṇvankraṃditamanyeṣāṃ nṛṇāṃ kilbiṣakāriṇām |
jagāma pārthivo lokamaṃtakasya bhayāvaham 14|
śṛṇu bhūpagatiṃ tasya tasmi~lloke suduḥsahām |

nirayānnirayaṃ yātaḥ paryāyeṇa sa bhūpatiḥ 15|
ādau prayātastāmisre dāruṇe bhūriduḥkhade |
punaścaivāṃdhatāmisre yatra duḥkhaṃ niraṃtaram 16|
gato'naṃtaramatyugraṃ mahārauravarauravam |
narakaṃ kālasūtraṃ ca mahānarakameva ca 17|
paścānmagnaḥ sa bhūpālo dustare duḥkhamūrchitaḥ |
saṃjīvane mahāvīcau tāpane saṃpratāpane 18|
pratāpanarakaṃ rājā duḥkhāgnipluṣṭamānasaḥ |
saṃpātaṃ ca sa kākolaṃ kuḍmalaṃ pūtimṛttikam 19|
lohaśaṃkuṃ mṛgīyaṃtraṃ paṃthānaṃ śālmalinadīm |
praviṣṭo'tha mahābhīmaṃ durdarśaṃ durgamaṃ punaḥ 20|
asipatravanaṃ caiva lohacārakameva ca |
evameteṣu sarveṣu patitvā pāpakṛnnṛpaḥ 21|
aviṃdannarake ghore saṃtāpaṃ yātanāmayam |
viṣṇupradveṣaghoṣeṇa yugānāmekaviṃśatiḥ 22|

bhuktvā ca yātanāṃ yāmyāṃ nistīrṇanarako nṛpaḥ |
samayādgirirāje tu piśāco'bhūttadā mahān 23|
sa bhrāmyati diśaḥ sarvā vane tasminbubhukṣitaḥ |
na paśyatyaśanaṃ toyaṃ merāvapi sadā girau 24|
kadācitparyaṭanso'tha piśācaḥ śokapīḍitaḥ |
plakṣaprasravaṇāraṇyaṃ praviṣṭo bhāvisatphalam 25|
bibhītakatarucchāyāṃ samāśritya suduḥkhitaḥ |
hā hato'smīti cākraṃdadghoramuccaiḥ punaḥ punaḥ 26|
kṣruttṛḍbhyāṃ muhyamānasya sarvabhūtadruho mama |
janmanosya duraṃtasya kathamaṃto bhaviṣyati 27|
ādau pāpasamudre'sminduḥkhakallolamālinī |
karāvalaṃbanaṃ kodya nimagnasya pradāsyati 28|
itthaṃ tasya piśācasya rodanaṃ dīnacetasaḥ |
devadyutiradhīyānaḥ śuśrāva karuṇāmayam 29|
samāgamya tatastatra taṃ piśācaṃ dadarśa saḥ |

vikarālamukhaṃ bhīmaṃ piśaṃganayanaṃ kṛśam 30|
ūrdhvamūrdhajakṛṣṇāṃgaṃ yamadūtamivāparam |
lalajjihvaṃ ca laṃboṣṭhadīrghajaṃghaṃ śirākulam 31|
dīrghāṃghriṃ śuṣkatuṃḍaṃ ca gartākṣaṃ śuṣkapaṃjaram |
athāmuṃ kautukāviṣṭaḥ papraccha munipuṃgavaḥ 32|
devadyutiruvāca|
ko'si tvaṃ bhīṣaṇākāraḥ kuto rodiṣi dāruṇam |
avastheyaṃ kuto brūhi kiṃcāhaṃ karavāṇi te 33|
mamāśramapraviṣṭā hi duḥkhabhājo na jaṃtavaḥ |
modaṃte kevalaṃ sarve vaiṣṇave bhavane yathā 34|
vada tvaṃ satvaraṃ bhadra duḥkhasyaitasya kāraṇam |
kālakṣepaṃ na kurvaṃti prāpte'the hi manīṣiṇaḥ 35|
vasiṣṭha uvāca|
śrutvaitadvacanaṃ prītaḥ piśācastyaktarodanaḥ |
uvāca dīnayā vācā praśrayāvanatastadā 36|

piśāca uvāca|
sarvāṃgavyāpi saṃtāpaṃ jahāra tvadvaco mayi |
grīṣme dāvānalodbhūtaṃ varṣanmegha ivācale 37|
yanme'sti sukṛtaṃ kiṃcittena dṛṣṭo'si me dvija |
na hyasaṃcitapuṇyānāṃ sadbhirekatrasaṃgamaḥ 38|
ityuktvā kathayāmāsa pūrvavṛttāṃtamātmanaḥ |
viṣṇudveṣapradoṣeṇa daśāmetāmahaṃ gataḥ 39|
yannāmaprāṇānmukto hi smṛtvā viṣṇupadaṃ vrajet |
pāpiṣṭho hi harau tasminmamadveṣo'bhavaddvija 40|
yaḥ pālayati bhūtāni dharmaṃ yāti jagattraye |
yoṃ'tarātmā ca bhūtānāṃ tasmindveṣo mamābhavat 41|
karmaṇāṃ phalado yo'tra sarvavedeṣu gīyate |
tapobhirijyate vipraiḥ samadveṣavaśaṃgataḥ 42|
tyaktakriyaiḥ priyāraṇyairniḥsaṃgaikacaraiśca yaḥ |
vedāṃte yatibhiściṃtyaḥ sa me dveṣī harirdvija 43|

brahmādayaḥ surāḥ sarve yoginaḥ sanakādayaḥ |
muktyarthamarcayaṃtīha sa viṣṇurdveṣito mayā 44|
ādau madhye'vasāne yo viśvadhātā sanātanaḥ |
yasya naivādimadhyāṃtāḥ same dveṣapadaṃ yayau 45|
yanmayā sukṛtaṃ karma kṛtaṃ prāktanajanmani |
viṣṇudveṣāgninā dagdhaṃ tatsarvaṃ bhasmasādabhūt 46|
kathaṃcidasya pāpasya sīmāṃ drakṣyāmi cedaham |
muktvā nārāyaṇaṃ nānyamarcayiṣyāmi devatām 47|
viṣṇudveṣācciraṃ bhuktvā mayā narakayātanām |
nirayānnisṛtaḥ so'haṃ paiśācīṃ yonimāgataḥ 48|
adhunā karmamaṃtraiḥ kairathānītastvadāśramam |
yatra tvaddarśanārkānme naṣṭaṃ duḥkhamayaṃ tamaḥ 49|
prāpyate maraṇaṃ yatra baṃdhanaṃ śrīḥ sukhaṃ vadhūḥ |
sa tatra nīyate svena karmaṇā galahastinā 6.129.50|
idānīmucitaṃ karma brūhi paiśācyanāśanam |

paropakārakārye hi na dhanyā maṃdagāminaḥ 51|
devadyutiruvāca|
aho muṣṇāti māyeyaṃ devāsuranṛṇāṃ smṛtim |
yayā deveṣvapi dveṣo jāyate dharmanāśanaḥ 52|
sraṣṭā pālayitā haṃtā jagatāṃ yo maheśvaraḥ |
ātmā ca sarvabhūtānāṃ taṃ mūḍho dveṣṭi kaḥ katham 53|
bhavaṃti sarvakarmāṇi saphalāni yadarpaṇāt |
tadbhaktivimukho martyaḥ ko na yātīha durgatim 54|
śrutismṛtisadācāravihitaṃ karma kevalam |
sevitavyaṃ caturvarṇairbhajannārāyaṇaṃ sadā 55|
anyathā nirayaṃ yāṃti vinā hyāgamasevanāt |
ato vedaviruddhārthaṃ śāstroktaṃ karma saṃtyajet 56|
svabuddhiracitaiḥ śāstraiḥ pratāryeha tu bāliśān |
vighnaṃti śreyaso mārgaṃ lokanāśāya kevalam 57|
viṣṇuṃ niṃdaṃti vedāṃśca tapo niṃdaṃti saddvijān |

tena te narakaṃ yāṃti hyasacchāstraniṣevaṇāt 58|
ayameva yathā rājā draviḍo nirayaṃ gataḥ |
dviṣannārāyaṇaṃ devaṃ devadevaṃ jagatprabhum 59|
tasmāddveṣaṃ hi deveṣu brāhmaṇeṣu viśeṣataḥ |
saṃtyajetpuṇyakāmo'tra vedabāhyāṃ kriyāṃ tyajet 60|
ityuktvā kathayāmāsa piśācāya hi taṃ muniḥ |

prayāgaṃ gaccha bho bhadra māghamāsaṃ vicāraya 61|
yatra te niścitā muktiḥ paiśācyānnātra saṃśayaḥ |
tatrāplutā divaṃ yāṃti śrutireṣā sanātanī 62|
vijahāti narastatra prāktanaṃ karma duṣkṛtam |
prayāgasnānato nāsti kvāpyanyadadhikaṃ param 63|
prāyaścittaṃ taporūpaṃ dānarūpaṃ kriyātmakam |
yāgayogādhikaṃ viddhi prayāgaṃ pāpināmapi 64|
svargāpavargayordvāraṃ tatpṛthivyāmapāvṛtam |
sitāsitoda veṇī yā tāṃ hitvā bhuvi nāparā 65|

pāpanaigaḍabaddhasya chedanaikakuṭhārikā |
kva viṣṇuḥ sūryatejo'gnirgaṃgāyāmunasaṃgamaḥ 66|
kva varākī nṛṇāṃ tucchā pāparāśi tṛṇāhutiḥ |
malīmasaghanadhvaṃse yathā śaradi caṃdramāḥ 67|
bhāti pāpakṣayādūrdhvaṃ naro veṇījalāplutaḥ |
sitāsitasya māhātmyamahaṃ vaktuṃ na te kṣamaḥ 68|
yattoyakaṇasaṃsparśto muktaḥ keralako dvijaḥ |
iti vākyamṛṣeḥ śrutvā piśācastuṣṭamānasaḥ 69|
muktaduḥkhaiva prītaḥ papraccha praṇayānmunim |
kathaṃ keraladeśīyo dvijo mukto mahāmune 70|
etaṃ kathaya vṛttāṃtaṃ saṃśritya karuṇāṃ mayi 71|
devadyutiruvāca|
piśāca śṛṇu puṇyāṃ me kathāṃ kathayataḥ śubhām |
kerale vasunāmātra brāhmaṇo vedapāragaḥ 72|
dāyādairhṛtavittastu nirdhano baṃdhuvarjitaḥ |

janmabhūmiṃ parityajya mahāduḥkhena duḥkhitaḥ 73|
deśāddeśaṃ paribhrāmya kālena mahatā punaḥ |
praviśya sa mahāraṇyamīṣadvyādhiprapīḍitaḥ 74|
gacchaṃstīrthāṃtaraṃ śrāṃtaḥ kṣutkṣāmo viṃdhyaparvate |
durbhikṣeṇa mṛtiṃ lebhe na dāhaṃ caurdhvadehikam 75|
tena karmavipākena tatraiva girigahvare |
pretībhūtaściraṃ kālamuvāsa nirjane vane 76|
śītātapaparikliṣṭo nirāhāro nirūdakaḥ |
digaṃbaro vyupānatko girā hāheti niḥśvasan 77|
itastataḥ paribhrāmya vāyubhūtaḥ sa keralaḥ |
dvijo na śaraṇaṃ lebhe na sukhaṃ kutracittadā 78|
saṃśocati sma duḥkhārte naiva paśyati sadgatim |
sarvadā dattadānaṃ sa bhuṃkte svaṃ karmaṇaḥ phalam 79|
havirjuhvati nāgnau ye goviṃdaṃ nārcayaṃti ye |
bhajaṃte nātmavidyāṃ ye sutīrthavimukhāśca ye 80|

suvarṇavastratāṃbūlaṃ maṇimannaṃ phalaṃ jalam |
ārtebhyo na prayacchaṃti sarve te kṛtahīnakāḥ 81|
brahmasvaṃ ca parasvaṃ ca strīdhanāni haraṃti ye |
balena chadmanā vāpi dhūrtāśca paravaṃcakāḥ 82|
dāṃbhikaḥ kuhakāścaurā ye ca pāvakavṛttayaḥ |
bālavṛddhāturastrīṣu nirdayāḥ satyavarjitāḥ 83|
agnidā garadā ye ca ye cānye kūṭasākṣiṇaḥ |
agamyāgāminaḥ sarve ye cānye grāmayājinaḥ 84|
pitṛmātṛsnuṣāpatyasvadāratyāginaśca ye |
ye kadaryāśca lubdhāśca nāstikā dharmadūṣakāḥ 85|
tyajaṃti svāminaṃ yuddhe tyajaṃti śaraṇāgatam |

gavāṃbhūmeśca haṃtāro ye cānye ratnadūṣakāḥ 86|
parāpavādinaḥ pāpā devatāguruniṃdakāḥ |
mahākṣetreṣu sarveṣu pratigraharatāśca ye 87|
paradroharatā ye ca yathā ca prāṇihiṃsakāḥ |

kupratigrāhiṇaḥ sarve te bhavaṃti punaḥ punaḥ 88|
pretarākṣasapaiśāca tiryagvṛkṣakuyoniṣu |
na teṣāṃ sukhaleśo'sti iha loke paratra ca 89|
tasmāttyaktvā niṣiddhārthaṃ vihitaṃ karma cācaret |
yajñaṃ dānaṃ tapastīrthaṃ maṃtraṃ devaṃ guruṃ bhajet 90|
vipākaṃ karmaṇāṃ dṛṣṭvā yonikoṭiṣu dustaram |
caturbhirapi varṇaiśca sevyo dharmo niraṃtaram 91|
iti pretagatiṃ dṛṣṭvā pāpabījotthitāṃ hi saḥ |
kṛtvā dharmopadeśaṃ ca punastasmai dvijo'bravīt 92|
itthaṃ sa keralaḥ preto vartamāno girau tadā |
ativāhya ciraṃ kālamapaśyatpathikaṃ pathi 93|
vahaṃtaṃ dvau karaṃḍau ca veṇī jalayutau tathā |
gāyaṃtaṃ pramukhā devaṃ puṇyaślokaṃ janārdanam 94|
taṃ dṛṣṭvā sahasā preto mārgarodhaṃ cakāra saḥ |
darśayāmāsa cātmānaṃ mā bhaiṣīrityuvāca saḥ 95|

pānīyaṃ pātumicchāmi tvattaḥ kārpāṭikottama |
na pāsyasi jalaṃ cenmāṃ prāṇā yāsyaṃti me dṛḍham 96|
iti pretavacaḥ śrutvā pāṃthaḥ pratyāha kautukāt |
kārpaṭika uvāca|
kastvaṃ duḥkhābhibhūtastu kṛśo mlāno digaṃbaraḥ 97|
jīvaśeṣo mumūrṣuśca vikṛto bhayavardhanaḥ |
navadhūmamayākāraścaṃḍaścaṃcalalocanaḥ 98|
padbhyāmaspṛṣṭabhūmistvaṃ nirmāṃsodarabāhukaḥ |
iti tadvacanaṃ śrutvā preto vākyamathābravīt 99|
preta uvāca|
śṛṇu dharmiṣṭha te vacmi yenāhamīdṛśo'bhavam |
brāhmaṇo'dattadāno'haṃ lobhī ca malinakriyaḥ 6.129.100|
parānnaṃ ca sadā bhuktamekākī miṣṭabhojanaḥ |
mayā dattā na bhikṣāpi haṃtakāro na puṣkalaḥ 101|
na kṛto vaiśvadevastu prakṣipto na bahirbali |

bhūtānāṃ tu tṛṣārtānāṃ na hatā payasā ca tṛṭ 102|
kadācitpitaro naiva tarpitā aṭatā mahīm |
na ca śrāddhaṃ kṛtaṃ kvāpi pūjitā naiva devatāḥ 103|
varṣātapaparitrāṇaṃ na dattaṃ pādarakṣaṇam |
jalapātraṃ na dattaṃ ca tāṃbūlaṃ nauṣadhaṃ mayā 104|
na gṛhe vasatirdattā nātithyaṃ kasyacitkṛtam |
aṃdhavṛddhādhanānātha dīnāḥ pānānnatoṣitāḥ 105|
gavāṃ grāso na datto vai na rogī parimocitaḥ |
na dattā na hutā vipra pavitrāśca tilā mayā 106|
pṛthivyāṃ tiladātāro na bhavaṃti tu madvidhāḥ |
vyatīpāte na dattaṃ hi kiṃcitsvarṇaṃ mahāphalam 107|
saṃkrāṃtāvuparāge ca na dattaṃ sūryacandrayoḥ |
parvāṇyanyāni sarvāṇi jagmuḥ śūnyāni me dvija 108|
tithayaḥ kārtike mukhyā jātā vaṃdhyāḥ sadā mama |
pitṛbhyo naiva dattaṃ vā aṣṭakāsu maghāsu ca 109|

dvijānāṃ na kṛtā prītirmanvādiṣu yugādiṣu |
na dattastilatailena pradīpaḥ kārtike mayā 110|
na snāto māghamāse'haṃ rūpasaubhāgyakāmade |
dvijāya vedaviduṣe gautamyāṃ siṃhage gurau 111|
mayā saṃkalpitaṃ dravyaṃ na dattaṃ pūrvajanmani |
na snāto'haṃ kṛṣṇaveṇyāṃ tathā kanyāgate gurau 112|
agniṃ prajvālya kāṣṭhaughaiḥ snātānāṃ pauṣamāghayoḥ |
śītārtānāṃ ca viprāṇāṃ na kṛto jāḍyanigrahaḥ 113|
mādhavādiṣu māseṣu na dattaṃ śītalaṃ jalam |
mayā nāro'pito'śvattho nyagrodho naiva vardhitaḥ 114|
baṃdīgṛhānmayā muktirna kṛtā prāṇināṃ kvacit |
na prāṇibhayasaṃtrasto rakṣitaḥ śaraṇāgataḥ 115|
nopoṣyātra trirātrāṇi toṣito madhusūdanaḥ |
kṛcchrātikṛcchrapārākaṃ tathā cāṃdrāyaṇaṃ dvija 116|
athānyattaptakṛcchraṃ ca tathā sāṃtapanāni ca |

vratānyetāni puṇyāni juṣṭānīṃdrādibhiḥ suraiḥ 117|
caritvā na mayā tāni dehaḥ saṃśoṣitaḥ purā |
itthaṃ pūrvabhavo vaṃdhyo mama jāto dvijottama 118|
paśya dvija mahākrūrāmadbhutāmatra janmani |
gatiṃ dūraprabodhāṃ tu mama pūrvasya karmaṇaḥ 119|
saṃti māṃsāni mārgeṣu vṛkavyāghrahatāni vai |
phalānyanyāni śailesminśukaistyaktāni sarvataḥ 120|
puṇyāni ca sugaṃdhīni phalāni rasavaṃti ca |
mūlāni tu subhakṣyāṇi mṛdūni madhurāṇi ca 121|
nānāvidhāni tiṣṭhaṃti madhūni subahūnyapi |
srotasāṃ nirjharāṇāṃ ca saṃti vārīṇi sarvaśaḥ 122|
sulabheṣu padārtheṣu sarveṣveteṣu parvate |
nekṣehamaśanaṃ kvāpi daivenāpi hataṃ sadā 123|
vātāhāreṇa jīvāmi yathā jīvaṃti pannagāḥ |
punarjīvāmi bho vipra devayoniprabhāvataḥ 124|

balena prajñayā nityaṃ maṃtrapauruṣavikramaiḥ |
sahāyaiścaiva mitraiśca nālabhyaṃ labhate naraḥ 125|
lābhālābhe sukhe duḥkhe vivāhe mṛtyujīvane |
bhoge roge viyoge ca daivameva hi kāraṇam 126|
kurūpāḥ kukulā mūrkhāḥ kutsitācāraniṃditāḥ |
śauryavikramahīnāśca daivādrājyāni bhuṃjate 127|
kāṇāḥ khaṃjā abhavyāśca nītihīnāśca durguṇāḥ |
napuṃsakāśca dṛśyaṃte daivādrājye pratiṣṭhitāḥ 128|
yairdattāśca tilā gāvo hiraṇyaṃ vasanāni ca |
gaurī kanyā ca yairdattā yairdattā ca vasuṃdharā 129|
śayyāsanāni tāṃbūlaṃ maṃdirāṇi dhanāni ca |
bhakṣyabhojyāni dattāni caṃdanānyagarūṇi ca 130|
aṭavyāṃ parvatāgre ca grāme vā nagare'pi vā |
puraḥ puraḥśca tiṣṭhaṃti teṣāṃ bhogāḥ prayatnataḥ 131|
saṃtyatra parvate'nye'pi rākṣasā balavattarāḥ |

rākṣasāśca piśācāśca piśācyaścātidāruṇāḥ 132|
kadācicca kathaṃcicca kvāpi yatra svakarmaṇā |
labhaṃte cānnapānāni paryaṭaṃto vanevane 133|
iti śrutvā'tra tebhyaśca mā bhayaṃ bhavatāṃ bhavet |
śuciṃ goviṃdabhaktaṃ tvāṃ na te draṣṭumapi kṣamāḥ134|
viṣṇubhaktitanutrāṇaṃ nārāyaṇaparāyaṇam |

na spṛśaṃti na paśyaṃti rākṣasāḥ pretapūtanāḥ 135|
bhūtavetālagaṃdharvāḥ śākinyaścāryakā grahāḥ|
revatyo vṛddharevatyo mukhamaṃḍyastathā grahāḥ 136|
yakṣā bālagrahāḥ krūrā duṣṭā vṛddhagrahāśca ye |
tathā mātṛgrahā bhīmā grahāścānye vināyakāḥ 137|
kṛtyāḥ sarpāśca kūṣmāṃḍā ye cānye duṣṭajaṃtavaḥ |
na paśyaṃti paraṃ vipra vaiṣṇavaṃ brāhmaṇaṃ śucim 138|
śuciṃ rakṣaṃti bhūtāni dharmiṣṭhaṃ pīḍayaṃti na |
rakṣaṃti ca śuciṃ nityaṃ grahanakṣatradevatāḥ 139|

govíṃdanāma jihvāgre hṛdi vedastu saṃsthitaḥ |
śuciśca dānaśīlaśca tvaṃ sarvatrākutobhayaḥ 140|
evaṃ brāhmaṇa tiṣṭhāmi bhuṃjānaḥ karmaṇaḥ phalam |
na śocāmīti matvā'haṃ vimṛśya ca punaḥ punaḥ 141|
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English translation

Summary : The Deliverance of the Five Gandharva Maidens and Vedanidhi ’s Son from Imphood.

Vasiṣṭha said :

1-9. Hear as to how many imps were liberated by him in the forest. Formerly in the Drāviḍa country there was a king named Citra . (He was born) in the Soma family, was a great hero, brave and had mastered the science of weapons and missiles. He, the brave one, was always possessed of streams of elephants, horses and chariots. His treasury was full of gold and many kinds of gems. He was very rich. He, with fondness, always sported in the midst of a thousand women. Being excessively fond of women, passionate, always greedy, quick-tempered, the king did not do (i.e. obey) the pious words uttered by his ministers. He very much censured Viṣṇu , and always hated Viṣṇu's devotees: (He said:) "Who is that Viṣṇu? Where is he seen? Where does he stay? Who tells about him?" In this way, the king, deluded by destiny did not put up with Viṣṇu. He, being angry, troubled those who worshipped Viṣṇu. Remaining in the condition of the heretics he did not honour brāhmaṇas , the Vedas , Vedic rites or a vow, and did not think of giving a gift. He harassed his subjects by inflicting severe punishment immorally. He was cruel, pitiless, wicked, and averse to auspicious acts. He was fallen from (good) conduct; he hated Viṣṇu; he had fallen from (maintaining sacred) fire and from (religious) acts. The king, as it were, of the form of another Yama , ruled over his subjects.

10-14. Then after a long time the king died. But he did not receive obsequies as enjoined in the Vedic texts. The king, then, being very much troubled by the hosts of (Yama's) servants, went to Yama's world along the path full of iron nails, covered with heated sand, heated by the rays of the hot sun, having no shadow of a tree, spread over with burning charcoals, and full of flames of fire, (and was) being struck by very ferocious serpents with iron-faces and being eaten (i.e. gnawed) by wolves with fierce fangs and fierce dogs while hearing the wailing of other men who had committed sins.

15-32. O king, hear about his unbearable condition in that world. The king went in succession from one hell to another. First he went to the (hell called) Tāmisra , fearful and giving great agony. Then (he went to) Andhatāmisra , where there was constant misery. Then he went to the very fierce Mahāraurava , then to Kālasūtra , Mahānaraka. Then the king, insensible due to grief, sank into Sañjīvana, Mahāvīci, Tapana , Sampratāpana, difficult to cross. (Then) the king, with his mind burnt by pain, went to Sampāta , Kākola, Kuḍmala , Pūtimṛttika, Lohaśa, Mṛgīyantra, and Panthāna, and to the river Śālmali . Then he entered a hell, very fierce, difficult to see, and inaccessible. (Then to) Asipatravana , Lohacāraka. In this way the sinful king, having fallen into all these (hells), met with terrible torment full of pangs. Then the king, due to his proclamation of great hatred of Viṣṇu, having experienced the torment inflicted by Yama for twenty-one yugas , crossed the hells, and after (proper) time, he became a great evil spirit. Being hungry, he wanders in all directions in this forest. Even on the Meru mountain he does not come across food or water. The evil spirit oppressed by grief, while wandering, entered Plakṣaprasravaṇa forest (as a result) of the future good fruit. Extremely grieved he resorted to the shade of a bibhītaka tree. He loudly and fiercely cried again and again: "Oh! I am lost. How will this unhappy existence of me who am being carried by hunger and thirst, who have sought to hurt all beings, come to an end? Who will today first give a hand to me who am plunged into this ocean of sins, having a series of billows of miseries?" Devadyuti who was studying, heard this piteous wailing of the goblin of a helpless mind. Having then come there, he saw the imp, of a fierce face, fearful, of tawny eyes and weak, with his hair raised up, of a dark body, and as it were another messenger of Yama, with his tongue lolling, with long (i.e. protruded) lips, with long shanks, and full of veins, having long toes, with his mouth parched up, with his eyes like cavities, and with his skeleton (i.e. body) dry. Then the best sage, full of curiosity, asked him:

Devadyuti said :

33-35. Who are you of a fierce form? Why do you weep fiercely? Due to what are you reduced to this condition? Tell me what can I do for you? Beings who have entered my hermitage never experience

grief. All just rejoice as in the abode of Viṣṇu. O good man, quickly tell me the cause of this misery. The wise do not delay when the (desired) object has come (near).

Vasiṣṭha said :

36. Hearing these words, the evil spirit giving up (i.e. ceasing) weaping, bowing with politeness, spoke in a melancholy voice:

The evil spirit said :

37-46. Your words have removed the torment covering my entire body, as the showering cloud removes (the heat) due to a wild fire on a mountain. O brāhmaṇa , you are seen by me due to the religious merit that I have. Those who have not collected merit, do not meet the good.

Speaking like this, he told him his former account. “I have been reduced to this condition due to great hatred for Viṣṇu. O brāhmaṇa, I entertained the most sinful hatred for that Viṣṇu, remembering whose name a dead person would go to his position. I hated him who protects the beings, who maintains piety in the three worlds, and who is the innermost soul of beings. He who gives here the fruits of acts, who is sung (i. e. praised) in all Vedas, who is worshipped with penance, was hated by me. O brāhmaṇa, that Viṣṇu who is fit to be meditated upon in the Upaniṣads by ascetics who have given up (ordinary) acts, to whom forests are dear, and who move all alone without company, was hated by rne. That Viṣṇu, whom all gods like Brahmā , (all) meditating saints like Sanaka worship for salvation, was hated by me. The ancient supporter of the universe in the beginning, middle and end, who has no beginning, middle or end, was hated by me. All those good acts done by me in my former existence, were burnt by my hatred for Viṣṇu, and were reduced to ash.

47-51. If somehow I see the limit (i.e. the end) of this sin, I shall not worship any other deity except Viṣṇu Having, due to my hatred of Viṣṇu, experienced for a long time the torment (inflicted) by Yama, I have come out of the hell, and have come to (i.e. am born in) the stock of an evil spirit. Now due to which active charms am I brought to your hermitage where due to the sun of your sight the darkness in the form of (my) misery has perished? A man is taken by his own compulsive actto that place where he obtains death, bondage, happiness, wealth or a bride. Now tell me the proper act destroying my imphood. The blessed ones do not move slowly in the act of obliging others.”

Devadyuti said :

52-60. Oh, this Maya steals the memory of gods, demons and men. Due to it a hatred, destroying piety, is produced even among gods. Which fool hates, and in what way, the great lord, the creator, protector and destroyer of the worlds, and the soul of all beings? Which man, averse to devotion for him, due to offering whom all acts are fruitful, would not meet with misery? All the four castes, always worshipping Nārāyaṇa , should practise the acts laid down by holy texts, codes of laws and practices of the good. Otherwise, without resorting to the holy texts men go to hell. Therefore, a man should abandon a deed laid down in religious texts which is opposed to the import of the Vedas. Those, deceiving childish people in this world by means of self-composed religious texts, mar the path to, bliss, thus harming the world. They censure Viṣṇu, the Vedas, austerities, good brāhmaṇas; therefore, due to their following wrong religious texts, they go to hell, as this very king of the Draviḍa country, hating god Viṣṇu, the lord of gods, and the master of the world, went to hell. Therefore, one desiring religious merit, should give up hatred for especially deities and brāhmaṇas, and should abandon an act outside (i.e. not enjoined by) the Vedas.

61-71. Speaking like this, the sage told the goblin (what was) good (for him): “O good one, go to Prayāga . Think of the month of Māgha . There you will undoubtedly be free from (this) imphood. This is (what) the ancient holy text (says): ‘Those bathing there go to heaven.’ A man casts off there (the fruit of) his former bad acts. There is nowhere any greater expiation in the form of penance, in the form of gifts, in the form of rites than a bath at Prayāga. Know that there is no sacrifice or abstract meditation superior (to that). It is a gate to heaven and salvation that is (kept) open on the earth. There is no other axe barring Prayāga having white and black water (of Gaṅgā and Yamunā) on the earth, which cuts off (the fetters of him) who is bound by the fetters of sin. What a great disparity there is between the confluence of Gaṅgā and Yamunā, Viṣṇu, Sun’s lustre and fire, and the poor, despicable, oblation of the grass (i.e. hay) in the form of a heap of sins of men! A man who has bathed at the confluence shines, after his sin is destroyed, like the moon in the autumn, after the mass of impurity is destroyed. I am not able to tell you the importance of Prayāga, by touching a drop of which a brāhmaṇa from Kerala got released.” Hearing these words of the sage, the evil spirit was delighted at heart. Free from grief, he affectionately asked the sage: “O great sage, how was the inhabitant of the Kerala country released? Being kind to me, tell the account to me.

Devadyuti said :

72-77. O evil spirit, listen to the meritorious, auspicious tale from me who am telling it. In Kerala lived a brāhmaṇa named Vasu , a master of the Vedas. He was robbed of his wealth by his relatives; he was poor; he was abandoned by his kinsmen. Grieved due to great agony, he left his motherland. He, suffering slightly from a disease, moved from one country to another, and after a long time entered a great forest. While going to another holy place, he, being tired, and emaciated due to hunger, died due to scarcity of provisions on the Vindhya mountain and did not have (proper) funeral and obsequies. Due to that ripening of his acts he became a spirit in the cave of that mountain only and lived in the solitary forest for a long time. He was troubled by cold and heat, was without food and water, was naked, was bare-footed, and sighed and uttered (the words) ‘Oh, Oh!’

78-96a. Wandering here and there that Keralite brāhmaṇa, turned into a spirit, obtained happiness nowhere. Afflicted by grief he wailed and did not find a happy state. He experienced the fruit of his act of having never given a gift. All those who do not make offerings into fire, who do not worship Viṣṇu, who do not resort to knowledge of the self, who turn away from holy places, who do not give gold, garments, tāmbūla , gems, food, fruits, water to the distressed, are without any aim (in life). All those who snatch away the wealth of a brāhmaṇa or another person, or of women, through force or fraud—all such rogues who deceive others, hypocrites, cheats, thieves, who subsist on fire, who are cruel to children, old persons, patients, women, and are without truthfulness, who set fire (to others’ property), who administer poison, who stand as false witnesses, who practise illicit intercourse, who act as priest at vulgar sacrifices, who abandon their fathers, mothers, daughters-in-law, children, wives, who are miserly, greedy, atheists, and censurers of religious practices, who forsake their master, and abandon those who have surrendered to them in a battle, who snatch away cows and land, and who defile others’ gems, who censure others, who are sinful, who reproach deities and preceptors (or elders), who are always engaged in accepting gifts at great holy places, who are engaged in deceiving others, so also those who harm beings, who accept bad gifts, are born again and again in the vile stocks of spirits, demons, imps, birds and beasts and trees. They do not get the slightest happiness in this world or in the next. Therefore, one should give up a prohibited act and perform one that is laid down (in sacred texts). One should resort to sacrifices, (giving) gifts, penance, holy places, hymns, deities, preceptors. Even all the four castes, having realised the effect of their acts in crores of stocks, difficult to cross, should constantly practise piety. The brāhmaṇa, having thus seen his condition as an evil spirit due to his sins, advised him about piety and again spoke to him. That evil spirit of the Keralite,

thus living on the mountain, passed a long time, and saw a traveller on the path. He was carrying two bamboo-boxes (containing pitchers) with water, and was singing (the glory of) the chief god Viṣṇu of good fame. Seeing him the evil spirit suddenly obstructed his way. He presented himself (to him), and said: “Do not get frightened. O best pilgrim, I desire to drink water from you. If you do not give me water to drink, my life will certainly depart.” Hearing these words of the evil spirit the traveller spoke through curiosity to him:

The pilgrim said :

96b-99. Who are you overcome with grief, emaciated, melancholy, naked, (remaining) with just your life left, about to die, deformed, increasing (others') fear, having the form of a fresh smoke, fierce, of fickle eyes. You have not touched the ground with your feet. You are not having (much) flesh (in your) belly and arms.

Hearing these words of him, the evil spirit said (these) words:

The evil spirit said :

100-118. O most pious one, listen, I (shall) tell you the reason why I have become like this. I am a brāhmaṇa who never gave gifts, who am greedy, and whose acts are dirty. I always ate others' food. I ate all alone, and ate sweets. I did not give alms. I did not make any offering to guests. I did not perform the Vaiśvadeva (i.e. an offering to all gods); I never threw (i.e. kept) an oblation outside. I never quenched with water the thirst of beings that were oppressed with thirst. I, wandering over the earth, never gratified my dead ancestors. I never offered a śrāddha and did not at all worship deities. I never gave (anyone, an umbrella) a protection against rain or heat; nor any (sandals) to protect the feet. I never gave a water-vessel, or a tāmbūla, or a medicine (to anyone). I never offered a residence in my house (to anyone), nor did I show hospitality to anyone. I did not satisfy the blind, the old, the poor, the forlorn, the helpless with drink or food. I never gave a mouthful (of grass) to cows; I never gave relief to a patient. I never offered, or gave into fire (the oblation of) pure sesamum-seeds, O brāhmaṇa. On the earth, there are not givers of sesamum-seeds like me(?). At the time of a portentous calamity I did not give any gold having great fruit. I did not give (any gift) on a Saṃkrānti day and on the days of the solar or lunar eclipse. O brāhmaṇa, I passed the parvan days also void (of any gift). All the important days in Kārtika were always fruitless for me. On the Aṣṭakā [1] days or Maghā [2] days I did not offer anything to the dead ancestors. I did not bathe (at a holy place) in Māgha which gives (good) form, fortune and desired objects. When Jupiter enters Leo, I did not give anything to a brāhmaṇa learned in the Vedas on the bank of Gautamī , in my former existence. Similarly I did not bathe in Kṛṣṇaveṇī , when the Jupiter entered Virgo. I never controlled the cold of brāhmaṇas afflicted by cold, who had bathed after kindling fire with heaps of wood in Pauṣa and Māgha. I did not give cold water (to people) in months like Vaiśākha . I did not plant an aśvattha tree, nor did I rear a fig-tree. I never released beings from a prison. I never protected one who was afflicted through fear of (other) beings and who had sought my shelter. I have not gratified Viṣṇu by fasting for three nights. O brāhmaṇa, vows like Kṛcchra , Atikṛcchra, Pārāka, and so also Cāndrāyaṇa , another vow like Taptakṛcchra, so also Sāntapana vows—all these auspicious vows were observed by gods like Indra . I did not observe them and parch up my body formerly. O best brāhmaṇa, my former existence was fruitless in this way.

119-133. O brāhmaṇa, mark the very cruel and wonderful fruits, very difficult to understand, of my former acts, (which I am having) in this existence. On this mountain there are (pieces of) flesh (of animals) killed by wolves and tigers, so also of fruits abandoned everywhere by parrots. There are

good, fragrant and juicy fruits, so also soft, and roots very fit to be eaten. There are honeys of very many kinds. Everywhere there is water of streams and springs. Even though all these things are easily available on the mountain, I do not find any food (as it is) destroyed by destiny. I subsist on air, as do the serpents. O brāhmaṇa, I am alive due to the prowess of the divine stock. (Even) with power, intellect, hymns, valour, brave acts, companions and friends, a man cannot obtain the unobtainable. In this world destiny alone is the cause of acquisition or non-acquisition, pleasure or pain, marriage, death, life, enjoyment, disease or separation. The ugly, those coming from bad families, fools, those of abhorred conduct, the censured ones, those that are without bravery or valour, enjoy kingdom due to (good) fortune. The squint-eyed ones, the lame, the unworthy, the immoral, the vicious, eunuchs, are seen to be enthroned due to (good) fortune. In front of those who have given sesamum-seeds, cows, gold and garments, af air girl (in marriage), who have given (a piece of) land, a bed, seats, tāmbūla, houses, wealth, eatables, food, sandal and agaru (sandal), stand enjoyments in a forest, at the top of a mountain, in a village, or even in a city, with great care. On this mountain also stay more powerful demons, so also very fierce demons, goblins and female goblins. At some time, somehow, somewhere, they, wandering in the forest, get food and drink in every forest.

134-142. Having heard this you should not be afraid of them. They are not capable of even looking at you, a pure devotee of Viṣṇu. Demons, evil spirits and demonesses neither touch nor see him whose body is protected by devotion for Viṣṇu and who depends upon Viṣṇu. Ghosts, goblins, gandharvas , female attendants of Durgā , respectable Planets, Revatīs , Vṛddharevatīs, Mukhamaṇḍīs, so also (other) Planets, Yakṣas , young Planets, cruel, wicked, old Planets, so also Mātṛgrahas, fierce Planets, other Vināyakas also, Kṛtyās , serpents, Kūṣmāṇḍa , so also other wicked beings, do not look at a pure great brāhmaṇa, Viṣṇu's devotee, O brāhmaṇa. Imps protect a pure and the most religious person, and do not trouble him. The Planets, Stars and deities always protect a pure person. On the tip of your tongue is Viṣṇu's name. In your heart remains the Veda . You are pure and devoted to giving gifts. You have fear from nowhere. O brāhmaṇa, thus I remain undergoing the fruits of my acts. Thinking and deliberating like this again and again, I do not wail. Similarly I am not pained as long as I remember the words of the crane, which I, when I was wandering, heard on the bank of the Jambālinī.

The brāhmaṇa said :

143. What kind of(i.e. which) words uttered by the crane did you hear? I desire to hear them. O evil spirit, tell them quickly.

The evil spirit said :

144-153. I shall tell you the words of the crane. O best pilgrim, listen to them. In the interior of this forest there is a river Dhūsarā by name, rising from a mountain. She is always violent due to fiṣḥ, and full of intoxicated elephants, rich with the beauty of great arjuna trees, and charming with glossy jambū fruits. Roaming in the dense forest, I reached her bank. When I remained there with a desire to eat fruits, a crane, along with a female crane, flew from another forest and came there to resort to the sand-bank with many birds. Having drunk water and sported just there with his mate, and putting the top of his head (i.e. his beak) into the cavity in his left wing, he slept. In the meanwhile was seen a monkey, getting down from the tree. His face was red. His eyes were very red. He was proud, and had strong rows of nails. He had (profuse) hair on his body, had a long tail, was quick in his movements. He speedily came there where the crane had slept. Coming (to the crane), he, with both his hands cruelly seized tightly the leg of the crane even as many birds were watching. All the birds, flew and flew and went elsewhere. The female crane remained (there) frightened and crying. The crane, with his sleep disturbed, with his eyes trembling due to fear, raised his neck quickly and saw (the monkey).

154-160. Seeing the wicked and very fierce monkey, desiring to kill him, the bird spoke to him in a sweet voice: “O monkey, why do you trouble me without any fault (of mine)? In the world, even the kings punish guilty persons. Good persons (i.e. beings) like you do not trouble harmless good birds averse to other (means of) subsistence, eating the moss in water, living in a forest, always bent upon sporting with their own mates, and avoiding others’ mates. O best monkey, (beings) like you do not trouble birds free from censuring others and from wickedness, and the best servants. O monkey, quickly leave me who am fully innocent. I remember your (former) existence. But you do not know mine.” Having heard these words of (i.e. uttered by) him, the quick monkey left him and remaining away quickly said to him:

The monkey said :

161. Tell me how you know my former existence. You are a bird having no knowledge, and I am an animal moving in the forest.

The crane said :

162-172. I know your (former) existence (due to my) clearly remembering your condition in your former life. In the former life you were Parvateśvara , the king of the Vindhya region. I was the most respected priest in your family. Therefore, O best monkey, I know (the former life of) you. While protecting this land, you, without discrimination, and collecting much wealth, harassed all (your) subjects. O monkey, you were first burnt by the flames of fire due to the torment inflicted on the subjects, and then were thrown into the very fierce Kumbhīpāka . Being repeatedly burnt and being born, you, uttering fierce words, and weeping again and again, and experiencing, with your hellish body, a terrible agony due to the fire in the Kumbhīpāka passed thirty years. After you again crossed (i.e. went out of) the hell, you have obtained this existence of the monkey due to the remaining sin, due to which you now desire to kill me. Formerly through your valour you took away bananas from the grove of a brāhmaṇa without being permitted by him. Note that the ripening of that act is giving its fruit. Therefore, due to it you are still a monkey, and are now living in the forest. The undergoing (of the fruit) of a good or bad act done previously plays among (i.e. is effective on) beings. Even gods cannot pass over it. Thus I know your (former) life properly and with its cause. Not being deluded by my knowledge, I too obtained this crane’s body.

The evil spirit said :

173. O brāhmaṇa, hearing this account the monkey too said to the crane: “You know (everything) properly, (then) how were you born as a bird?”

The crane said :

174-187. I shall tell you about that act due to which I met with misery and due to which I went to (i.e. was born in) the stock of a bird. Please listen to all that. To give it to many brāhmaṇas on Carmadā at the time of a solar eclipse you had laid aside (stock of) grains measuring a hundred khāris . Through my arrogance of (being your) priest and through greed, I, deceiving the brāhmaṇas, gave them a little and all (the remaining) I look (for myself). Due to the sin springing from taking the wealth (to be given) in common to the brāhmaṇas, I fell into the Kālasūtra hell, full of mire of blood, which was quite full of moving insects, having a bad odour, foamy with pus; with my face down and licking the pus, I was plunged into it up to my navel. Similarly from above my body was being constantly eaten up

by great vultures and crows, and was being cut off by insects. In that mire of blood I became breathless; and even a short time there was as much as a kalpa for me. For three myriad years I experienced the agony. O monkey, I am not able to describe that misery (I had) in the hell. Priesthood is very fearful and naturally causes sin. In it the living of a brāhmaṇa is like that of a god. Acceptance of gifts from a king is fearful. Due to it brāhmaṇas were burnt. The priest would snatch away even their wealth. Due to that he becomes a hellish (being). The wise declare that the sin which a king first physically commits, is fixed on the priest. Luckily somehow I crossed the ocean of hell. Due to luck I first reached the stock of a bird. I got this condition (i.e. existence) of a crane, as, formerly, after taking a brass-metal pot from my sister, I gave it to a gambler. And this was a very fearful brāhmaṇī , who stole brass-metal. Due to that she has become my lawful wife, the female crane.

188-201. O monkey, I have thus told you the entire fruit of (my acts). Now listen to the past, the present and the future. I shall be (born as) a swan; and you will also be (born as) a swan. This my wife, the female crane, will be (born as) a female swan. We shall live happily in the Kāmarūpa country. After that we shall go to a female devotee, (who will be) good (to us) in future. Then we shall obtain existence as humans, difficult to get, where virtue and its opposite are secured by beings. Śiva , having thus deluded all beings with his Mayā , rejoices by giving pleasures and pains not only to us but to all beings. This is the way created variously in the world, which is full of virtue and vice and the nature of its fruit is pleasure and pain. It is always or repeatedly followed by all beings, gods, demons, human beings, tigers, worms, insects and aquatic animals. Without thinking about detached meditating saints who have mastered the Upaniṣads, no one has crossed this path having thorns of misery. Maheśvara , considering the place and time gives in this world the fruit of virtuous or vicious deed of the size of an atom or a big one. Very intelligent persons, knowing the Māyā of the lord, knowing what is to be done according to the sacred laws, do not grieve, nor are they tormented, nor are they troubled. O monkey, the effect of the former deeds cannot be changed with means or intelligence even by gods. Formerly you were born as a king, then were born as a hellish being. Now being born as a monkey, you will get an existence like that (i.e. according to your former deeds). Thinking like this, O monkey, being free from grief, and enjoying in this forest, wait for your death. I, too, bound by the Māyā of the Lord, and mustering courage, will pass my existence as a crane in forest after forest.

The monkey said :

202-203. I honoured you before. Even now I praise you. You remember (our) former existence. (Now) I know everything about our former life. O crane, live with the female crane. May you always have well-being. I whose illusion has gone due to your words, will (now) always move.

The evil spirit said :

204-216. O brāhmaṇa, when, on the bank of the river I heard this charming, wonderful, highly purifying dialogue between the bird (i.e. the crane) and the monkey, I too was enlightened, and due to that my grief disappeared. Seeing the very wonderful greatness of the water of Gaṅgā, I, O best brāhmaṇa, now ask you for the water of Gaṅgā. I desire to be emancipated from this state of the evil spirit. I am oppressed with severe thirst. O brāhmaṇa, on this mountain only I saw a great wonder of the water of Gaṅgā. (Therefore,) I desire to drink that water. A brāhmaṇa, born on Pāriyātra , acted as priest at the village-sacrifices. Due to acting as a priest at the sacrifices of those who were incompetent to offer sacrifices, he was born as a brahmarākṣasa on Vindhya. Due to his desire for my company, he stayed there for eight years. O best brāhmaṇa, his good son collected his bones (after burning his corpse). Bringing them to the pure holy place of Kanakhala , he cast them into Gaṅgā. That moment only he became free from the very fierce demonhood. Thus, I actually saw the wonderful greatness of a

bath in Gaṅgā. Therefore, I asked (you) for this water of Gaṅgā. Since, formerly I procured many possessions at the holy place, and did not counteract (the effect of) them in the form of muttering (of hymns) etc., therefore, I, of the form of an evil spirit am not getting water and food easily. On this Vindhya mountain a thousand years have thus passed. Giving up great shame (i.e. being very shameless), I have told you everything. O most religious one, now quickly gratify my life being in the throat (i.e. about to depart), by giving me water. In this world life even in the condition of an evil spirit is difficult to be obtained by beings. By all means men should always protect their body. Even those suffering from leprosy etc. do not desire to abandon their bodies.

Devadyuti said :

217-227. Hearing these words of (i.e. uttered by) him, the pilgrim was much amazed, and feeling compassion for the evil spirit, thought: 'In the world the fruit of sin or religious merit is actually seen as birth as a god, a demon, a man, a lower animal, an insect or a worm—thus birth in many stocks and being troubled by many diseases. So also death of children or old persons, blindness and hunch-backedness. So also affluence, poverty, wisdom, folly. These affects take place. How can they be otherwise? Those who in their place of work give to worthy recipients money earned through just ways, and (thus) accomplish their own well-being, are blessed. Land, gems, gold, cows, grains, a house, elephants, chariots, horses, garments, villages, ready food, fruits, water, so also one's daughter, a divine medicine, food, umbrella, sandals, an excellent seat, a bed, a tāmbūla, flowers, a fan, excellent seat—all this should be given by those desiring to win the three worlds. What is given is received in heaven; what is given is alone enjoyed. Umbrellas, chowries, vehicles, excellent horses, excellent elephants, mansions, excellent beds, cows, buffaloes, and excellent women, food, ornaments, pearls, sons, maid-servants, a noble family, (long) life, (good) health, affluence, skill in arts and lores—all this is obtained by men on the earth as the fruit of giving (gifts) only. Therefore give carefully. That which is not given does not stand by one.'

228-239. This verse was sung by the most religious traveller. Hearing thus, the evil spirit, with his mind afflicted, spoke again: "O traveller, I think you are almost like one coversant with Dharma . There is no doubt about it. Give me jīvana (life/water) as the cloud (gives) water to a cātaka . Do not much delay in giving me the gift of my life." Then the traveller replied in words pregnant with justice. "O evil spirit, listen. My parents stay at Bhṛgukṣetra . For them I have brought the water from (Prayāga) the lord of holy places. (But now) in the middle (i.e. on my way) you have asked for that white and black water (i.e. from Prayāga). I do not know whether any doubt on my part for a religious act is proper now. For the strength or weakness (of this act) I shall do (i.e. follow) the great order from the Vedas and the religious texts. (I will) not (do anything) through pride only. The sages and deities have looked upon the protection of the life of beings as superior to all the sacrifices like the horse-sacrifice. Thus giving you that excellent water and protecting you, the evil spirit, I shall again bring the purifying water and take it (to my parents). This appears to me to be a powerful act giving me religious merit. The wise have said that all else except obliging others is inferior. Men, obliging others, have gladly offered even their (own) life. By giving water there would be an obligation. Then what is not gained by me? This verse, formerly sung by Dadhīci is heard (i.e. well-known) on the earth: 'Benevolence even with (i.e. at the cost of one's) life or wealth, which is full of all piety and is its essence, is approved by all those who are conversant with Dharma. The religious merit due to obliging others is equivalent to hundreds of sacrifices'."

240-249. Speaking like this, that excellent, most religious brāhmaṇa gave to the evil spirit, the water (from the confluence of) Gaṅgā and Yamunā for the protection of his life. The evil spirit drank the water and sprinkled his head with it. That moment only he abandoned his body of evil spirit, and

became one with a divine body. Seeing that great wonder, the Keralite said: “Oh, due to the drops of the water from Veṇī (i.e. Trivenī), I am freed from the condition of an evil spirit. I think even Brahmā cannot describe the merit of the water. Otherwise, why does Śiva have the water of Gaṅgā on his head? He who would drink the water of Gaṅgā as much as the size of a sesamum (i.e. even a small drop), whose power is inconceivable, would be a god or a siddha . He would not enter the womb (i.e. would not be born again). There is no accomplishment like Gaṅgā, no knowledge like Gaṅgā, no salvation like Gaṅgā, since Gaṅgā is superior to all. Therefore, O religious one, final beatitude is in the hand of him who, with all efforts and great devotion, always resorts to Gaṅgā. O traveller, live long, do not desist from piety. By giving me a drop of the water of Gaṅgā, you have instantly emancipated me.” Saying so, that evil spirit from Kerala, after having congratulated that excellent brother, the traveller, with blessings, proceeded to hevaen. That traveller also again brought the water, and bringing to his mind the wonder (caused by) the water from the holy place, went the same way (as he had come).

Vasiṣṭha said :

250-258. Thus hearing the greatness of Prayāga and saluting the sage, the evil spirit at once and quickly went to Prayāga in Māgha. O best brāhmaṇa, that evil spirit too, having bathed at Prayāga in the month of Māgha, and with his sins destroyed, gave up that body of the evil spirit. Then that Draviḍa king, being one with a divine body, devoutly praising god Viṣṇu, and free from blemishes, being praised by gandharvas, being honoured by divine ladies, went in an excellent aeroplane, to the city of Indra. O brāhmaṇa, I have thus told you, the former, wonderful historical account which instantly destroys sins. You have thus heard (the account) giving knowledge, giving salvation, and destroying misery. I have thus told you the wonderful old account; O best brāhmaṇa, you have heard the old account destroying misery. Now, with me these girls, this your son, and you—all desiring felicity, should come to Prayāga. There we shall have the Māgha bath difficult to be had even by gods. There they will instantly give up their goblinhood caused by sin.

Śiva said :

259-286. Having thus gladly drunk the sweet juice of the story from the lotus-like mouth of Vasiṣṭha , all were much delighted, and they crossed the ocean of hell. Being delighted they proceeded with him in the sky. O Dilīpa , hear all (about) that holy place Sitāsita (i.e. Prayāga). They who were irresistible, having secured their desired object, quickly came there, and that time they were happy in their heart. Then Lomaśa kindly said in the courtyard of the sky: “Let all see this lord of holy places on the earth. All beings are freed at this Prayāga, (even) without knowledge. The Creator, desiring to create, performed a sacrifice here only. (Then) he obtained the power to create and then created (the universe). Viṣṇu, desiring a wife, bathed here atPrayāga. Therefore, he obtained Lakṣmī as his wife at the time of churning (out) the nectar here (only). Having lived here for six months, and having bathed at Veṇī at will, the Trident-holder killed with three arrows Tripura . These three ponds are blazing with perpetual fires. This fire is satisfied, and is nourished with even water. Here the thirty-three gods, being contented, were much delighted. Śiva, Nīlakaṇtha, Kapālabhṛt (literally, holder of a skull), the chap served constantly by gods, came here (to offer) a handful (of water). This is that Viṣṇu, of the form of abstract meditation, in whose fit mouth, the son of Mṛkaṇḍa , having entered when the world was full of flames, stayed. This is that Śiva’s Bhāgīrathī which removes all misery, For perfection she is served by siddhas , and gives enjoyment and salvation. She who always gives bliss, is excellent on the path to heaven. This is that river Bhāgīrathī, the goddess, that is the cause of (i.e. that leads one to) heaven. This is that river Yamunā herself, by merely bathing in whose water, beings obtain the same world as that of the Sun. O sage, the confluence of these two auspicious rivers gives happiness. Those

who have bathed here, being sanctified by knowledge, are not roasted in hell. All beings, (even) without (having) knowledge, are liberated at this Prayāga. O brāhmaṇa, listen to another old historical account which destroys all sins and diseases of the listeners. Formerly a gandharva, cursed by Ṛcīka , became a crow. He at once got rid of the curse when he bathed here, that is at Prayāga only. Due to Indra's curse the celestial nymph Urvaśī dropped from heaven. She, desiring (to go to) heaven, bathed (here) and soon obtained heaven. O sage, Nahuṣa 's son Yayāti obtained a propitious son after he, longing for a son, bathed at Prayāga having the holy white and black water (of Gaṅgā and Yamunā). O best brāhmaṇa, formerly Indra, longing for wealth bathed well here. Through deceit he snatched all the treasures of Kubera . Kaśyapa intent on propitiating Śiva, practised penance here. At this holy place Bharadvāja obtained perfection in abstract meditation. O brāhmaṇa, formerly at this holy place, Sanaka and others, masters of abstract meditation and of tranquil minds, obtained the fruit—the object of their abstract meditation. Those who have bathed here at the confluence of Gaṅgā and Yamunā in (the month of) Māgha, have become of the form of Stars and have pervaded the entire world. Those desiring (some objects) obtain their desired objects, and those desiring salvation obtain salvation. Those desiring perfection obtain it at Prayāga, O best brāhmaṇa. Now these maidens and your son long for salvation. On my word let all of them bathe here at Prayāga. Due to the efficacy of the water of the Veṇī (i.e. the confluence of Gaṅgā, Yamunā and Sarasvatī), may they obtain the entire wealth, the great fruit of the curse received by them [3] ." Hearing these super-sensible [4] , true and unsurpassable words of the sage all they, with eager minds, were ready to bathe. Having reached Prayāga, difficult to get, they, in a moment, gave up their goblinhood.

287-289a. Freed from the agony of the curse, they obtained their respective bodies. Vedanidhi, seeing his son and those girls of divine forms, and with his mind pleased, affectionately praised Lomaśa. "Due to your favour only, this great ocean of sin has been crossed. O best sage, now speak what is proper for (these) children."

Lomaśa said :

289b-298. This young boy has studied the Vedas and has completed his vow. Let him accept the lotus-like hand of these, full of love (for him).

Then by Lomaśa's words and those of his father, that pious celibate had the auspicious rite performed by the sages with auspicious articles and hymns. According to the religious rule he accepted the hand of all the five girls. All the girls were then delighted and had their desires satisfied. The boy also was pleased. That sage Lomaśa, having granted them permission, and being saluted by them, went to his hermitage, the Meru mountain, resorted to by gods. Then, O king, Vedanidhi, taking with him his five daughters-in-law and his son, and being delighted, went to Kubera's city. O best king, due to the religious merit arising from the bath in Māgha at the lord of holy places, Prayāga, and due to the words of the excellent sage, the five gandharva girls got free from all sins, and due to having got the desired object had their desires fulfilled. He who everyday listens to this great historical account, which is purifying, which has become an object of veneration, which is the cause of the destruction of sins, becomes complete with all desired objects, and being rare and endowed with religious merit goes to the world of gods. He who, having heard this historical account, would honour the reader with cows, gold, garments,—since the reader is like Brahmā—(obtains religious merit). Since the reader is honoured, Viṣṇu is worshipped; therefore, a man who would desire his worldly existence to be fruitful, should everyday honour him.

[1]: [1] : Aṣṭakā—A group of three days (7th, 8th and 9th) beginning from the seventh day after the full moon.

[2]: [2] : Maghā—Name of the tenth lunar mansion containing five stars.

[3]: [3] : prāptaśāpamahāphalāṃ [?]

[4]: [4] : atindrīya [?]

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 130

Kinds of Devotion to Viṣṇu

Chapter 542 of 693 · 20 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
श्रुतं कार्तिकमाहात्म्यं माघस्य च मया विभो।
अधुना श्रोतुमिच्छामि मुक्तिदं कर्म चोत्तमम् १।
श्रेष्ठा भक्तिस्तु का प्रोक्ता वद विश्वेश्वर प्रभो।
येन विज्ञानमात्रेण नराः सुखमवाप्नुयुः २।
महादेव उवाच।
तल्लीनचित्तः स पुमान्सा भक्तिः परमा मता।
दयाधर्मपरो नित्यं विष्णुधर्मेषु तत्परः ३।
फलमूलजलाहारी शंखचक्रप्रधारकः।
त्रिकालं पूजयेद्विष्णुं सा भक्तिः सात्विकी मता ४।
उत्तमा सात्विकी प्रोक्ता राजसी चैव मध्यमा।
कनिष्ठा तामसी चैव त्रिविधा भक्तिरुच्यते ५।
श्रीधरे तु प्रकर्त्तव्या मुक्तिकामफलेप्सुभिः।
अहंकारेण रूपेण दंभमात्सर्यमायया ६।
ये कुर्वंति जना भक्तिं तामसी सा उदाहृता।

परस्योत्सादनार्थं वा दंभमुद्दिश्यवाऽथवा ७।
या भक्तिः क्रियते देवे तामसी सा प्रकीर्तिता।
विषयान्प्रतिसंधाय यश ऐश्वर्यमेव वा ८।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः।
कर्मक्षयार्थे कर्त्तव्या ब्राह्मणैर्ज्ञानतत्परैः ९।
विष्णौ ह्यात्मार्पणीं बुद्धिं सा भक्तिः सात्विकी मता।
अतो वै सर्वथा देवि संसेव्यः सर्वदा हरिः १०।
तामसेन तु भावेन तामसत्वं हि लभ्यते।
राजसो राजसेनैव सात्विकेन तु सात्विकः ११।
वेदाध्यायरतः श्रीमान्रागद्वेषविवर्जितः।
शंखचक्रधरो विप्रः सर्वदा शुचिरुच्यते १२।
कर्मकांडे प्रवृत्तो यः सर्वदा विष्णुनिंदकः।
निंदकस्तज्जनानां च महाचंडाल उच्यते १३।
वेदाध्यायरता नित्यं नित्यं वै यज्ञयाजकाः।
अग्निहोत्ररता नित्यं विष्णुधर्मपराङ्मुखाः।

निंदंति विष्णुधर्मांश्च वेदबाह्याः सुरेश्वरि १४।
कुर्वंति शांतिं विबुधाः प्रहृष्टाः क्षेमं प्रकुर्वंति पितामहाद्याः ।
स्वस्ति प्रयच्छंति मुनींद्रमुख्या गोविंदभक्तिं वहतां नराणाम् १५।
शुभा ग्रहा भूतपिशाचयुक्ता ब्रह्मादयो देवगणाः प्रसन्नाः ।
लक्ष्मी स्थिरा तिष्ठति मंदिरे च गोविंदभक्तिं वहतां नराणाम् १६।
गंगा गया नैमिषपुष्कराणि काशी प्रयागं कुरुजांगलानि ।
तिष्ठंति देहे कृतभक्तिपूर्वं गोविंदभक्तिं वहतां नराणाम् १७।
एवमाराधयेद्विद्वान्भगवंतं श्रिया सह ।
कृतकृत्यो भवेन्नित्यं स विप्रो नात्र संशयः १८।
क्षत्रियो वाथ वैश्यो वा शूद्रो वासुरसत्तमे ।
भक्तिं कुर्वन्विशेषेण मुक्तिं याति स वै नरः १९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे विष्णु।
भक्तिमहिमावर्णनंनाम त्रिंशाधिकशततमोऽध्यायः १३०।

Roman transliteration

pārvatyuvāca|
śrutaṃ kārtikamāhātmyaṃ māghasya ca mayā vibho |
adhunā śrotumicchāmi muktidaṃ karma cottamam 1|
śreṣṭhā bhaktistu kā proktā vada viśveśvara prabho |
yena vijñānamātreṇa narāḥ sukhamavāpnuyuḥ 2|
mahādeva uvāca|
tallīnacittaḥ sa pumānsā bhaktiḥ paramā matā |
dayādharmaparo nityaṃ viṣṇudharmeṣu tatparaḥ 3|
phalamūlajalāhārī śaṃkhacakrapradhārakaḥ |
trikālaṃ pūjayedviṣṇuṃ sā bhaktiḥ sātvikī matā 4|
uttamā sātvikī proktā rājasī caiva madhyamā |
kaniṣṭhā tāmasī caiva trividhā bhaktirucyate 5|
śrīdhare tu prakarttavyā muktikāmaphalepsubhiḥ |
ahaṃkāreṇa rūpeṇa daṃbhamātsaryamāyayā 6|
ye kurvaṃti janā bhaktiṃ tāmasī sā udāhṛtā |

parasyotsādanārthaṃ vā daṃbhamuddiśyavā'thavā 7|
yā bhaktiḥ kriyate deve tāmasī sā prakīrtitā |
viṣayānpratisaṃdhāya yaśa aiśvaryameva vā 8|
arcādāvarcayedyo māṃ pṛthagbhāvaḥ sa rājasaḥ |
karmakṣayārthe karttavyā brāhmaṇairjñānatatparaiḥ 9|
viṣṇau hyātmārpaṇīṃ buddhiṃ sā bhaktiḥ sātvikī matā |
ato vai sarvathā devi saṃsevyaḥ sarvadā hariḥ 10|
tāmasena tu bhāvena tāmasatvaṃ hi labhyate |
rājaso rājasenaiva sātvikena tu sātvikaḥ 11|
vedādhyāyaratāḥ śrīmānrāgadveṣavivarjitaḥ |
śaṃkhacakradharo vipraḥ sarvadā śucirucyate 12|
karmakāṃḍe pravṛtto yaḥ sarvadā viṣṇuniṃdakaḥ |
niṃdakastajjanānāṃ ca mahācaṃḍāla ucyate 13|
vedādhyāyaratā nityaṃ nityaṃ vai yajñayājakāḥ |
agnihotraratā nityaṃ viṣṇudharmaparāṅmukhāḥ |

niṃdaṃti viṣṇudharmāṃśca vedabāhyāḥ sureśvari 14|
kurvaṃti śāṃtiṃ vibudhāḥ prahṛṣṭāḥ kṣemaṃ prakurvaṃti pitāmahādyāḥ |
svasti prayacchaṃti munīṃdramukhyā goviṃdabhaktiṃ vahatāṃ narāṇām 15|
śubhā grahā bhūtapiśācayuktā brahmādayo devagaṇāḥ prasannāḥ |
lakṣmī sthirā tiṣṭhati maṃdire ca goviṃdabhaktiṃ vahatāṃ narāṇām 16|
gaṃgā gayā naimiṣapuṣkarāṇi kāśī prayāgaṃ kurujāṃgalāni |
tiṣṭhaṃti dehe kṛtabhaktipūrvaṃ goviṃdabhaktiṃ vahatāṃ narāṇām 17|
evamārādhayedvidvānbhagavaṃtaṃ śriyā saha |
kṛtakṛtyo bhavennityaṃ sa vipro nātra saṃśayaḥ 18|
kṣatriyo vātha vaiśyo vā śūdro vāsurasattame |
bhaktiṃ kurvanviśeṣeṇa muktiṃ yāti sa vai naraḥ 19|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe viṣṇu|
bhaktimahimāvarṇanaṃnāma triṃśādhikaśatatamo'dhyāyaḥ 130|

English translation

Pārvatī said :

1-2. O lord, I have heard about the greatness of Kārtika , so also of Māgha . Now I desire to hear about the best act, giving salvation. O mighty lord of the universe, tell me what is called the best devotion, by merely knowing which men would obtain happiness.

Mahādeva said :

3-19. A man should have his heart merged in Him. That devotion is said to be the greatest. He should also be given to practising compassion. He should always be intent upon duties sacred to Viṣṇu . He should subsist on fruits, roots and water. He should have the marks of a conch, a disc (on his body). He should worship Viṣṇu three times a said. That is supposed to be virtuous devotion. Virtuous (sāttvikī) devotion is said to be the best. The passionate (rājasī) one is said to be intermediate. The vicious (tāmasī) one is said to be the lowest. (Thus) devotion is said to be of three kinds. Those who desire the fruit of salvation should have (devotion) for Viṣṇu. That devotion which people have through egotism, hypocrisy or deceit is declared to be vicious. So also that devotion for the god which is had for the destruction of another (person), or with hypocrisy in mind, is declared to be vicious. That separate (i.e. another type of) devotion in which a man would worship me at the beginning of an act of worship with the aim of (getting) objects of senses, glory or affluence is passionate. Brāhmaṇas intent on knowledge should practise virtuous devotion which is said to consist in the sense of dedicating oneself to Viṣṇu. Therefore, O goddess, Viṣṇu is always to be served. Vice is earned through vicious devotion, passion through passionate (devotion), and through virtuous (devotion) virtue is secured. A brāhmaṇa engaged in Vedic studies, wealthy, free from attachment and hatred, having (the marks of) a conch and a disc (on his person) is always said to be pure. He who is engaged in ceremonial acts and sacrificial rites, who always censures Viṣṇu and his devotees is said to be a great cāṇḍāla . O chief goddess, those who are always engaged in Vedic studies, who are always acting as priests at sacrifices, who are always engaged in maintaining the holy fire, who are averse to Vaiṣṇava religion, are out of (the fold of) the Vedas . The wise, being pleased cause tranquillity in those men, the grandsire etc. bring, about happiness, and the best sages give well-being to those men who have devotion for Viṣṇu. Auspicious Planets and evil spirits and goblins, hosts of gods like Brahmā are pleased, and Lakṣmī is steady in the houses of those men who have devotion for Viṣṇu. Holy places like Gaṅgā , Gayā , Naimiṣa , Puṣkara , Kāśī , Prayāga , Kuru , Jāṅgala , live devoutly in the bodies of those men who have devotion for Viṣṇu. Thus a wise man should everyday worship the lord with Lakṣmī; and should thus be blessed everyday.

He is undoubtedly a brāhmaṇa. The man—a kṣatriya , a vaiśya or a śūdra —devoted especially to the best god, goes to (i.e. secures) salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 131

Worship of the Śālagrāma Stone

Chapter 543 of 693 · 30 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
शालग्रामशिला शुद्धा मूर्तयः संति भूतले ।
तासां चैव तु मूर्तीनां पूजनं कतिधा स्मृतम् १।
ब्राह्मणैः कति पूज्यास्ताः क्षत्रियैर्वा सुरेश्वर ।
वैश्यैर्वापि कथं शूद्रैः स्त्रीभिर्वापि समादिश २।
महादेव उवाच।
शालग्रामशिला पुण्या पवित्रा धर्मकारिणी ।
यस्या दर्शनमात्रेण ब्रह्महा शुध्यते नरः ३।
तद्गृहं सर्वतीर्थानां प्रवरं श्रुतिनोदितम् ।
यत्रेयं सर्वदा मूर्तिः शालग्रामशिला शुभा ४।
ब्राह्मणैः पंचपूज्या स्युश्चतस्रः क्षत्रियैस्तथा ।
वैश्यैस्तिस्रस्तथापूज्याएकापूज्याप्रयत्नतः ५।
तस्यादर्शनमात्रेणशूद्रो मुक्तिमवाप्नुयात् ।
अनेन विधिना देवि ये नराः पूजयंति वै ६।
भोगान्सर्वांस्तत्र भुक्त्वा यांति विष्णोः सनातनम् ।

इयं सा महती मूर्तिः सर्वदा पापहारिणी ७।
कैलासाद्यं फलं देवि जायते पूजनाद्यतः ।
तत्र गंगा च यमुना गोदावरी सरस्वती ८।
तिष्ठते च शिला यत्र सर्वं तत्र न संशयः ।
किमत्र बहुनोक्तेन भूयोभूयो वरानने ९।
पूजनं मनुजैः सम्यक्कर्त्तव्यं मुक्तिमिच्छुभिः ।
भक्तिभावेन देवेशि येऽर्चयंति जनार्दनम् १०।
तेषां दर्शनमात्रेण ब्रह्महा शुध्यते जनः ।
दासभावेन ये शूद्राः स्वर्चनं कुर्वते सदा ११।
तेषां पुण्यं न जानंति ब्रह्माद्याश्च सुरेश्वरि ।
भक्तिभावेन ये विप्रा हरिमभ्यर्चयंति वै १२।
एकविंशतिकुलं तैस्तु तारितं तेषु जन्मसु ।
शंखचक्रांकितो यस्तु विप्रः पूजनमाचरेत् १३।
पूजितं तु जगत्सर्वं तेन विष्णुप्रपूजनात् ।
पितरः संवदंत्यस्मत्कुले जाताश्च वैष्णवाः १४।

तत्कुलं तारितं तैस्तु यावदाभूतसंप्लवम् ।
ते तु चास्मान्समुद्धृत्य नयंते विष्णुमंदिरम् १५।
स एव दिवसो धन्यो धन्या माताऽथ बांधवाः ।
पिता तस्य च वै धन्यो धन्या वै सुहृदस्तथा १६।
सर्वे धन्यतमा ज्ञेया विष्णुभक्तिपरायणाः ।
तेषां दर्शनमात्रेण महापापात्प्रमुच्यते १७।
उपपातकानि सर्वाणि महांति पातकानि च ।
तानि सर्वाणि नश्यंति वैष्णवानां च दर्शनात् १८।
पावका इव दीप्यंते ये नरा वैष्णवा भुवि ।
विमुक्ताः सर्वपापेभ्यो मेघेभ्य इव चंद्रमाः १९।
आर्द्रशुष्कं लघुस्थूलं वाङ्मनः कर्मभिः कृतम् ।
तत्सर्वं नाशमायाति वैष्णवानां च दर्शनात् २०।
हिंसादिकं च यत्पापं ज्ञानाज्ञानं कृतं च यत् ।
तत्सर्वं नाशमायाति दर्शनाद्वैष्णवस्य च २१।
निःपापास्त्रिदिवं यांति पापिष्ठा यांति शुद्धिताम् ।

दर्शनादेव साधूनां सत्यं तुभ्यं मयोदितम् २२।
संसारकर्दमालेपप्रक्षालनविशारदः ।
पावनः पावनानां च विष्णुभक्तो न संशयः २३।
प्रत्यहं विष्णुभक्ता ये स्मरंति मधुसूदनम् ।
ते तु विष्णुमया ज्ञेया विष्णुस्तत्र न संशयः २४।
नवनीलघनश्यामं नलिनायतलोचनम् ।
शंखचक्रगदापद्मधरं पीतांबरावृतम् २५।
कौस्तुभेन विराजंतं वनमालाधरं हरिम् ।
उल्लसत्कुंडलज्योतिः कपोलवदनश्रिया २६।
विराजितं किरीटेन वलयांगदनूपुरैः ।
प्रसन्नवदनांभोजं चतुर्बाहुं श्रियान्वितम् २७।
एवं ध्यायंति ये विप्रा विष्णुं चैव तु पार्वति ।
ते विप्रा विष्णुरूपाश्च वैष्णवास्ते न संशयः २८।
तेषां दर्शनमात्रेण भक्त्या वा भोजनेन वा ।
पूजनेन च देवेशि वैकुंठं लभते ध्रुवम् २९।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे शालग्रामशिलापूजनमाहात्म्यंनामैकत्रिंशाधिकशततमोऽध्यायः १३१।

Roman transliteration

pārvatyuvāca|
śālagrāmaśilā śuddhā mūrttayaḥ saṃti bhūtale |
tāsāṃ caiva tu mūrtīnāṃ pūjanaṃ katidhā smṛtam 1|
brāhmaṇaiḥ kati pūjyāstāḥ kṣatriyairvā sureśvara |
vaiśyairvāpi kathaṃ śūdraiḥ strībhirvāpi samādiśa 2|
mahādeva uvāca|

śālagrāmaśilā puṇyā pavitrā dharmakāriṇī |
yasyā darśanamātreṇa brahmahā śudhyate naraḥ 3|
tadgṛhaṃ sarvatīrthānāṃ pravaraṃ śrutinoditam |
yatreyaṃ sarvadā mūrtiḥ śālagrāmaśilā śubhā 4|
brāhmaṇaiḥ paṃcapūjyā syuścatasraḥ kṣatriyaistathā |
vaiśyaistisrastathāpūjyāekāpūjyāprayatnataḥ 5|
tasyādarśanamātreṇaśūdro muktimavāpnuyāt |
anena vidhinā devi ye narāḥ pūjayaṃti vai 6|
bhogānsarvāṃstatra bhuktvā yāṃti viṣṇoḥ sanātanam |

iyaṃ sā mahatī mūrtiḥ sarvadā pāpahāriṇī 7|
kailāsādyaṃ phalaṃ devi jāyate pūjanādyataḥ |
tatra gaṃgā ca yamunā godāvarī sarasvatī 8|
tiṣṭhate ca śilā yatra sarvaṃ tatra na saṃśayaḥ |
kimatra bahunoktena bhūyobhūyo varānane 9|
pūjanaṃ manujaiḥ samyakkarttavyaṃ muktimicchubhiḥ |
bhaktibhāvena deveśi ye'rcayaṃti janārdanam 10|
teṣāṃ darśanamātreṇa brahmahā śudhyate janaḥ |
dāsabhāvena ye śūdrāḥ svarcanaṃ kurvate sadā 11|
teṣāṃ puṇyaṃ na jānaṃti brahmādyāśca sureśvari |
bhaktibhāvena ye viprā harimabhyarcayaṃti vai 12|
ekaviṃśatikulaṃ taistu tāritaṃ teṣu janmasu |
śaṃkhacakrāṃkito yastu viprāḥ pūjanamācaret 13|
pūjitaṃ tu jagatsarvaṃ tena viṣṇuprapūjanāt |
pitaraḥ saṃvadaṃtyasmatkule jātāśca vaiṣṇavāḥ 14|

tatkulaṃ tāritaṃ taistu yāvadābhūtasaṃplavam |
te tu cāsmānsamuddhṛtya nayaṃte viṣṇumaṃdiram 15|
sa eva divaso dhanyo dhanyā mātā'tha bāṃdhavāḥ |
pitā tasya ca vai dhanyo dhanyā vai suhṛdastathā 16|
sarve dhanyatamā jñeyā viṣṇubhaktiparāyaṇāḥ |
teṣāṃ darśanamātreṇa mahāpāpātpramucyate 17|
upapātakāni sarvāṇi mahāṃti pātakāni ca |
tāni sarvāṇi naśyaṃti vaiṣṇavānāṃ ca darśanāt 18|
pāvakā iva dīpyaṃte ye narā vaiṣṇavā bhuvi |
vimuktāḥ sarvapāpebhyo meghebhya iva caṃdramāḥ 19|
ārdraśuṣkaṃ laghusthūlaṃ vāṅmanaḥ karmabhiḥ kṛtam |
tatsarvaṃ nāśamāyāti vaiṣṇavānāṃ ca darśanāt 20|
hiṃsādikaṃ ca yatpāpaṃ jñānājñānaṃ kṛtaṃ ca yat |
tatsarvaṃ nāśamāyāti darśanādvaiṣṇavasya ca 21|
niḥpāpāstridivaṃ yāṃti pāpiṣṭhā yāṃti śuddhitām |

darśanādeva sādhūnāṃ satyaṃ tubhyaṃ mayoditam 22|
saṃsārakardamālepaprakṣālanaviśāradaḥ |
pāvanaḥ pāvanānāṃ ca viṣṇubhakto na saṃśayaḥ 23|
pratyahaṃ viṣṇubhaktā ye smaraṃti madhusūdanam |
te tu viṣṇumayā jñeyā viṣṇustatra na saṃśayaḥ 24|
navanīlaghanaśyāmaṃ nalināyatalocanam |
śaṃkhacakragadāpadmadharaṃ pītāṃbarāvṛtam 25|
kaustubhena virājaṃtaṃ vanamālādharaṃ harim |
ullasatkuṃḍalajyotiḥ kapolavadanaśriyā 26|
virājitaṃ kirīṭena valayāṃgadanūpuraiḥ |
prasannavadanāṃbhojaṃ caturbāhuṃ śriyānvitam 27|

evaṃ dhyāyaṃti ye viprā viṣṇuṃ caiva tu pārvati |
te viprā viṣṇurūpāśca vaiṣṇavāste na saṃśayaḥ 28|
teṣāṃ darśanamātreṇa bhaktyā vā bhojanena vā |
pūjanena ca deveśi vaikuṃṭhaṃ labhate dhruvam 29|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe
śālagrāmaśilāpūjanamāhātmyaṃnāmaikatriṃśādhikaśatatamo'dhyāyaḥ 131|

English translation

Pārvatī said :

1-2. There are the pure images of the Śālagrāma stone on the earth. In how many ways is the worship of those image said to be done? Tell (me), O lord of gods, how many (images) are to be worshipped by brāhmaṇas ? (How many) by kṣatriyas ? How are they to be worshipped by vaiśyas , śūdras and women?

Mahādeva said :

3-18. The Śālagrama stone is auspicious, pure and leads to religious merit; even by seeing it a man, (even if he is a) killer of a brāhmaṇa , is purified. That house where this auspicious image of the Śālagrāma stone exists, is said to be the best of all by all holy texts. Brāhmaṇas should worship five, kṣatriyas four, similarly vaiśyas should worship three, or one with care. A śūdra would obtain salvation just by seeing it. O goddess, those men who worship the (Śālagrāma) according to this rite, enjoy all pleasures and go to the eternal (position) of Viṣṇu . This is the great image which always removes sins. For, O goddess, the fruit beginning with Kailāsa is produced by worshipping (it). Gaṅgā , Yamunā , Godāvarī , Sarasvatī are there where the stone is. There is no doubt about this. O beautiful lady, what is the use of repeatedly saying much? Men, desiring salvation, should properly worship it. A man is purified by seeing them who, O chief goddess, worship Viṣṇu devoutly. O chief goddess, Brahmā and others are not aware of the religious merit of the śūdras who as their servants, worship them well. Twenty-one (generations of) the family of those brāhmaṇas who devoutly worship Viṣṇu are emancipated in those existences. The brāhmaṇa having marks of a conch and a disc (on his person), who would worship (Viṣṇu), has, by means of having worshipped Viṣṇu, worshipped the entire world. The dead ancestors speak with one another: 'Viṣṇu's devotees are born in our family. Till the final deluge they have emancipated that family. They will, after emancipating us, take us to Viṣṇu's abode. That day alone is lucky. The mother is blessed. The relatives are blessed. So also his father is blessed, and his relatives also.' All intent upon Viṣṇu's devotion should be known to be most lucky. Merely by seeing them one gets freed from a major sin. By seeing Viṣṇu's devotees, all minor sins, so also all major sins perish.

19-29. Those men who are Viṣṇu's devotees, shine on the earth like fires and are freed from all sins like the moon from clouds. All the sins, deliberate, non-deliberate, small, big, committed through speech, mind, (physical) act, perish on seeing Viṣṇu's devotees. On seeing a devotee of Viṣṇu all the sin due to having done harm (to others) knowingly or unknowingly, perishes. On just seeing the good the sinless go to heaven; the most sinful become purified. I have told you the truth. A devotee of Viṣṇu, skilled in washing the smearing of the mud of the mundane existence, is undoubtedly the purifier of the purifiers. Those devotees of Viṣṇu who everyday remember Viṣṇu, should be known to be full of Viṣṇu. Viṣṇu is undoubtedly there (i.e. in them). Those brāhmaṇas who meditate upon Viṣṇu as dark like a

fresh cloud, having long(i.e. big) lotus-like eyes, holding a conch, a disc, a mace, a lotus, covered with a yellow garment, shining with the Kaustubha , wearing a garland of wood-flowers, with the lustre of his ear-ring being brightened up by the grace of the face, adorned with a crown and bracelets, armlets and anklets, with his lotus-like face pleased, endowed with the grace of four arms (i.e. with four graceful arms), are of the form of Viṣṇu. There is no doubt about it, O Pārvatī . One certainly obtains Vaikuṇṭha by just seeing them, being devoted to them, feeding them or honouring them, O chief goddess.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 132

Remembering Viṣṇu

Chapter 544 of 693 · 154 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
अनंतवासुदेवस्य कीदृशं स्मरणं स्मृतम् ।
यच्छ्रुत्वा न पुनर्मोहो मानुषाणां प्रजायते १।
महादेव उवाच।
दृष्टतत्त्वेन देवेशि स्मरंति विष्णुं नित्यशः ।
तृषातुरो यथा वारि तद्वद्विष्णुं स्मराम्यहम् २।
हिमेनाकुलितं विश्वं स्मरत्यग्निं यथा तथा ।
तद्वदेव तु वै विष्णुं स्मरंति विबुधादयः ३।
पतिव्रता यथा नारी पतिं स्मरति नित्यशः ।
तथा स्मरंति लोकेशं विष्णुं विश्वेश्वरेश्वरम् ४।
भयार्त्तः शरणं यद्वदर्थलोभी यथा धनम् ।
पुत्रकामो यथा पुत्रं तथा विष्णुं स्मराम्यहम् ५।
दूरस्थोऽपि यथा गेहं चातको माधवं यथा ।
ब्रह्मविद्यां ब्रह्मविदस्तथा विष्णुं स्मराम्यहम् ६।
हंसा मानसमिच्छंति ऋषयः स्मरणं हरेः ।

भक्ताश्च भक्तिमिच्छंति तथा विष्णुं स्मराम्यहम् ७।
प्राणिनां वल्लभो देहो यत्र आत्माऽवतिष्ठति ।
आयुर्वांच्छंति ये जीवास्तथा विष्णुं स्मराम्यहम् ८।
भ्रमराश्च यथा पुष्पं चक्रवाका दिवाकरम् ।
यथात्मवल्लभा भक्तिस्तथा विष्णुं स्मराम्यहम् ९।
अंधेनाकुलिता लोका दीपं वांच्छंति वै यथा ।
तथा वै पुरुषा लोके स्मरणं केशवस्य च १०।
यथा श्रमार्त्ता विश्रामं निद्रा व्यसनिनो यथा ।
गतालस्या यथा विद्यां तथा विष्णुं स्मराम्यहम् ११।
मातंगाः पार्वतीं भूमिं सिंहा वनगजादिकम् ।
तथैव स्मरणं विष्णोः कर्तव्यं पापभीरुभिः १२।
सूर्यकांते रवेर्योगाद्वह्निस्तत्र प्रजायते ।
एवं वै साधुसंयोगाद्धरौ भक्तिः प्रजायते १३।
शीतरश्मेर्यथा कांतश्चंद्रयोगादपः श्रयेत् ।
एवं वैष्णवसंयोगान्मुक्तिर्भवति शाश्वती १४।

कुमुद्वती यथा सोमं दृष्ट्वा पुष्पं विकासते ।
तद्वद्देवे कृता भक्तिर्मुक्तिदा सर्वदा नृणाम् १५।
यथानलायाः संत्रस्ता भ्रमरी स्मरणं चरेत् ।
तेन स्मरणयोगेन नलासारूप्यतामियात् १६।
गोपीभिर्जारबुद्ध्या च विष्णोश्च स्मरणं कृतम् ।
ताश्च सायुज्यतां नीतास्तथा विष्णुं स्मराम्यहम् १७।
केऽपि वै दुष्टभावेन च्छद्मभावेन केचन ।
के चापि लोभभावेन चिंतयंति जनार्दनम् १८।
भक्त्या वा स्नेहभावेन द्वेषभावेन वा पुनः ।
केऽपि स्वामित्वभावेन बुद्धया वा बुद्धिपूर्वकम् १९।
येनकेनापि भावेन चिंतयंति जनार्दनम् ।
इहलोके सुखं भुक्त्वा यांति विष्णोः सनातनम् २०।
अहो विष्णोश्च माहात्म्यमद्भुतं लोमहर्षणम् ।
यदृच्छयापि स्मरणं त्रिधामुक्तिप्रदायकम् २१।
न धनेन समृद्धेन विपुलाविद्यया तथा ।

एकेन भक्तियोगेन समीपे दृश्यते क्षणात् २२।
सांनिध्येऽपि स्थितो दूरे नेत्रयोरंजनं यथा ।
भक्तियोगेन दृश्येन भक्तैश्चैव सनातनः २३।
इदं तत्वमिदं तत्वं मोहितो देवमायया ।
भक्तितत्वं यदा प्राप्तं तदा विष्णुमयं जगत् २४।
इंद्राद्यैरमृतं प्राप्तं सुखार्थे शृणु सुंदरि ।
तथापि दुःखितास्ते वै भक्त्या विष्णोर्यथा विना २५।
भक्तिमेवामृतं प्राप्य पुनर्दुःखं न जायते ।
वैकुंठाख्यं पदं प्राप्य मोदते विष्णुसन्निधौ २६।
वारि त्यक्त्वा यथा हंसः पयः पिबति नित्यशः ।
एवं धर्मान्परित्यज्य विष्णोर्भक्तिं समाश्रयेत् २७।
अन्यभक्तिं परित्यज्य विष्णुभक्तिं समाश्रयेत् ।
तोयं बद्ध्वा तु वस्त्रेण कृतं कार्यं कथं भवेत् २८।
प्राप्य देहं विना भक्तिं क्रियते स वृथाश्रमः ।
विष्णुभक्तिं विना धर्मानुपदिशंति ये जनाः ।

ते पतंति सदा घोरे नरके नात्र संशयः २९।
बाहुभ्यां सागरं तर्तुं यद्वन्मूर्खोऽभिवांछति ।
संसारसागरं तद्वद्विष्णुभक्तिं विना नरः ३०।
विष्णुभक्तिं च रक्षंति कर्मणा पात्यते यदि ।
अकिंचनः स्पृहायुक्तो मेरौ धत्ते यथा स्पृहाम् ३१।
तव भक्तौ तथा देव मया हि क्रियते स्पृहा ।
जन्मांतरे हि सा भक्तिर्मामकी यत्करोति हि ३२।
वह्निर्यथेह स्वल्पोऽपि दहते विविधं वनम् ।
तद्वदेव तु सा भक्तिरणुमात्रा कृता मया ३३।

शतैश्च श्रूयते भक्तिः सहस्रैरपि बुध्यते ।
तेषां मध्ये तु देवेशि भक्तोह्येकः प्रजायते ३४।
बुद्धिं परेषां दास्यंति लोके बहुविधा जनाः ।
स्वयमाचरते सोऽपि नरः कोटिषु दृश्यते ३५।
पूजया हस्यते भक्तिर्जयेन परिहस्यते ।
एवं भावो हि देवेशे भक्तिस्तेनैव गृह्यते ३६।

सागरे च यथा पातः कूपे त्राणोपवेशनम् ।
यस्य भावो हि तद्वच्च भक्तिः सा तेन गृह्यते ३७।
मूले सिक्तस्य वृक्षस्य पत्रं शाखासु दृश्यते ।
भजनादेव भो देवि फलमग्रे प्रतिष्ठितम् ३८।
पानीयहारिणा यद्वत्घटे चित्तं प्रधीयते ।
तद्वद्देवे हरौ चित्तं धृत्वा मोक्षमवाप्नुयात् ३९।
शैशवे च यथा माता गुडं स्तोकं ददाति वै ।
पुनर्याचति वै बालो गुडं वै लोभकारणात् ४०।
नीरे नीरं यथाक्षिप्तं दुग्धे दुग्धं घृते घृतम् ।
तद्वद्भेदं न पश्यंति विष्णुभक्तिप्रसादतः ४१।
भानुः सर्वगतो यद्वद्वह्निः सर्वगतो यथा ।
भक्तिः स्थितस्तथा भक्तः कर्मभिर्नैव बाध्यते ४२।
अजामिलः स्वधर्मं च त्यक्त्वा पापं समाचरन् ।
पुत्रं नारायणं स्मृत्वा मुक्तिं वै प्राप्तवान्ध्रुवम् ४३।
दिवारात्रौ च ये भक्ता नाममात्रोपजीविनः ।

वैकुंठवासिनस्ते वै तत्र वेदा हि साक्षिणः ४४।
अश्वमेधादियज्ञानां फलं स्वर्गेऽपि दृश्यते ।
तत्फलं तु समग्रं वै भुक्त्वा वै संपतंति च ४५।
विष्णुभक्तिस्तथा देवि भुक्त्वा भोगाननेकशः ।
वैकुंठं प्राप्य वा तेषां पुनरागमनं कदा ४६।
विष्णुभक्तिः कृता येन विष्णुलोके वसत्यसौ ।
दृष्टांतं पश्य देवेशि विष्णुभक्तिप्रसादतः ४७।
ग्रावाणो जलमध्यस्थाः शतशस्तेन तारिताः ।
विना जलं सोमकांतो विष्णुभक्तस्य मानसम् ४८।
दर्दुरो वसते नीरे षट्पदो हि वनांतरे ।
गंधं वेत्ति कुमुद्वत्या भक्तो भक्तौ तथा हरेः ४९।
गंगातटे वसंत्येके एके वै शतयोजनम् ।
कश्चिद्गंगाफलं वेत्ति विष्णुभक्तिं परस्तथा 6.132.५०।
कर्पूरागुरुभारं हि उष्ट्रो वहति नित्यशः ।
मध्यगंधं न जानाति तथा विष्णुं बहिर्मुखाः ५१।

मृगाः शालं हि जिघ्रंति कस्तूरीगंधमिच्छवः ।
स्वनाभिस्थं न जानंति तथा विष्णुं बहिर्मुखाः ५२।

उपदेशो हि मूर्खाणां वृथा वै नगनंदिनि ।
तथैव विष्णुभक्तेर्हि उपदेशो बहिर्मुखे ५३।
अहिना च पयः पीतं तत्पयो हि विषायते ।
तथा वै चान्यभक्तानां विष्णुभक्तिर्विषायते ५४।
चक्षुर्विना यथा दीपं दृष्ट्वा दर्पणमेव च ।
समीपस्था न पश्यंति तथा विष्णुं बहिर्मुखाः ५५।
पावको हि यथा धूमैरादर्शोपि मलेन च ।
यथोल्बेनावृतो गर्भो देहे कृष्णस्तथावृतः ५६।
दुग्धे सर्पिः स्थितं यद्वत्तिले तैलं तु सर्वदा ।
चराचरे तथा विष्णुर्दृश्यते नगनंदिनि ५७।
एकसूत्रे मणिगणा धार्यंते बहवो यथा ।
एवं ब्रह्मादिभिर्विश्वं संप्रोतं ब्रह्मचिन्मये ५८।
यथा काष्ठे स्थितो वह्निर्मंथनादेव दृश्यते ।

एवं सर्वगतो विष्णुर्ध्यानादेव प्रदृश्यते ५९।
आदिरेको भवेद्वीपस्तस्माज्जाताः सहस्रशः ।
एवमेकः स्थितो विष्णुः सर्वव्याप्य प्रतिष्ठति ६०।
यथा सूर्योदये ज्योतिः पुष्करे तिष्ठते सदा ।
दृश्यते बहुधा नीरे लोके विष्णुस्तथा हि सः ६१।
मारुतः प्रकृतिस्थोऽपि नानागंधवहः सदा ।
ईश्वरः सर्वजीवस्थो भुंक्ते प्रकृतिजान्गुणान् ६२।
शर्करा विषसंयोगान्नीरं भवति यादृशम् ।
संभूत्वा तादृशो ह्यात्मा कर्मणः फलमश्नुते ६३।
उर्वी च नीरसंयोगान्नानावृक्षा प्रजायते ।
प्रकृतेर्गुणसंयोगान्नानायोनिषु जायते ६४।
गजे वै मशके चैव देवे वा मानुषेऽपि वा ।
नाधिको न च न्यूनो वै निष्ठो देहे स निश्चलः ६५।
ब्रह्मादिस्तंबपर्यंता ये चात्र भुवि मानवाः ।
देवा यज्ञास्तथा नागा गंधर्वाः किन्नरादयः ६६।

तेषु सर्वेषु दृश्यंते जले चंद्रमसो यथा ।
स सच्चिदानंदशिवः स महेशो हि दृश्यते ६७।
स वै विष्णुस्तथा प्रोक्तः सोऽयं सर्वगतो हरिः ।
वेदांतवेद्यः सर्वेशः कालातीतो ह्यनामयः ६८।
एवं तं वेत्ति यो देवि स भक्तो नात्र संशयः ।
एको हि बहुधा ज्ञेयो बहुधाप्येक एव सः ६९।
नामरूपविभेदेन जल्प्यते बहुधा भुवि ।
चक्षुषा न रवेर्ज्योतिर्भानुना चक्षुरेधते ७०।
परमात्मा तथा चात्मा प्रतिदेहे तु सर्वदा ।
घटे घटे यथाकाशस्तस्मिन्भग्ने यथा स्थितः ७१।

रूपे रूपे तथा त्वं हि भग्ने तस्मिन्सुनिश्चलः ।
यथा काष्ठमयं रूपं पतते प्रभुणा विना ७२।
क्रिमिभेदमयो देहो पतते चात्मना विना ।
हेम्नो भवंति वर्णाश्च वह्निना यांति पूर्ववत् ७३।
तद्वज्जीवाः प्रपद्यंते भक्ता वै पूर्वरूपताम् ।

स्वघनेनावृतं सूर्यं मूढाः पश्यंति निष्प्रभम् ७४।
तथाऽज्ञानधियो मूढा न जानंति तमीश्वरम् ।
निर्विकल्पं निराकारं वेदां तैः परिपाठ्यते ७५।
निराकाराच्च साकारं स्वेच्छया च प्रकाशते ।
तस्मात्संजातमाकाशं निःशब्दं गुणवर्जितम् ७६।
आकाशान्मारुतो जातः सशब्दं च तदाऽभवत् ।
वाताद्जायत ज्योतिर्ज्योतिषश्चाभवज्जलम् ७७।
तज्जले रुक्मगर्भश्च विराड्वै विश्वरूपधृक् ।
तस्य नाभिसरोजे च ब्रह्मांडानां च कोटयः ७८।
प्रकृतिः पुरुषस्तस्मान्निर्मितं तु त्रिधा जगत् ।
तयोर्द्वयोश्च संयोगात्तत्त्वयोगो ऽभ्यजायत ७९।
सात्विकी विष्णुसंभूतिर्ब्रह्मा वै राजसः स्मृतः ।
शिवस्तु तामसः प्रोक्त एभिः सर्वं प्रवर्तितम् ८०।
एका ब्राह्मी स्थितिर्लोके कर्मबीजानुसारतः ।
तया संहरते विष्णुः सर्वलोकानुशेषतः ८१।

तिष्ठत्यसौ तदा तत्र भगवान्विष्णुरव्ययः ।
एवं सर्वगतो विष्णुरादिमध्यांत एव च ८२।
अविद्यया न जानंति लोका वै कर्मनिश्चिताः ।
वर्णोचितानि कर्माणि यः कालेषु प्रकारयेत् ८३।
यत्कर्मविष्णुदैवत्यं न हि गर्भस्य कारणम् ।
वेदांतशास्त्रे मुनिभिः सर्वदैव विचार्यते ८४।
ब्रह्मज्ञानमिदं देहे तदहं परिकीर्त्तये ।
शुभाशुभस्य कार्यं च कारणं मन एव हि ८५।
मनसा शुध्यते सर्वं तदा ब्रह्म सनातनम् ।
मन एव सदा बंधुर्मन एव सदा रिपुः ८६।
मनसा तारिताः केचिन्मनसा यातिताश्च के ।
मध्ये सर्वपरित्यागः बाह्ये कर्म तथाचरन् ८७।
एवमेव कृतं कर्म कुर्वन्नपि न लिप्यते ।
पद्मपत्रं यथा नीर लेशैरपि न लिप्यते ८८।
अग्निरग्नौ यथा क्षिप्तो भक्त्या च किं प्रयोजनम् ।

यदा भक्तिरसो ज्ञातो न मुक्ती रोचते तदा ८९।
योगैरष्टविधैर्विष्णुर्न प्राप्यश्चेह जन्मनि ।
भक्त्या वा प्राप्यते विष्णुः सर्वदा सुलभो भवेत् ९०।

वेदांतैः प्राप्यते ज्ञानं ज्ञानेन ज्ञेयमेव च ।
ततु ज्ञेयं यदा प्राप्तं तदा शून्यमिदं जगत् ९१।
बलेन प्राप्यते विष्णुर्योगैरष्टविधैश्च किम् ।
सर्वेषामेव भावानां भावशुद्धिः प्रशस्यते ९२।
आलिंग्यते यथा कांता यथा भावस्तथा फलम् ।
उपानद्युक्तपादो हि वेत्ति चर्ममयीं महीम् ९३।
बुद्धिर्यथाविधा यस्य तद्वत्स मन्यते जगत् ।
दुग्धेन सिक्तो निंबोऽपि कटुभावं न तु त्यजेत् ९४।
प्रकृतिं यांति भूतानि उपदेशो निरर्थकः ।
छित्वा वै सहकारं च फलं पत्रं कथं लभेत् ९५।
इंद्रियाणां सुखार्थेन वृथा जन्म कथं नयेत् ।
स्थाल्यां वैडूर्यमय्यां हि पच्यते चौषधं यथा ९६।

दह्यते चागदस्तद्वद्वृथाजन्म कथं भवेत् ।
निधानं च गृहे क्षिप्त्वा शुभः सेवां कथं चरेत् ९७।
त्यक्त्वा वैकुंठनाथं तमन्यमार्गे कथं रमेत् ।
भक्तिहीनैश्चतुर्वेदैः पठितैः किं प्रयोजनम् ९८।
श्वापचो भक्तियुक्तस्तु त्रिदशैरपि पूज्यते ।
स्वकरे कंकणं बद्ध्वा दर्पणैः किं प्रयोजनम् ९९।
ब्रह्मरुद्रादिभिर्देवैर्दत्तैश्चर्याश्च सेवकाः ।
अर्पितं नैव गृह्णंति प्रभोश्चैव तु किंचन 6.132.१००।
अकिंचनाय भक्ताय दातुं नालं गतो वरम् ।
निःशरीरस्य कृष्णस्य तत्र ध्यानं कथं भवेत् १०१।
साकारं बहवो दृष्ट्वा गता भक्त्या च तत्पदम् ।
पूजा भक्तिः कथं शून्ये साकारे कथ्यते बुधैः १०२।
शून्यमार्गे कथं याति आधारेण विना नरः ।
साकारो यः स्वयं स्वामी निराकारः स वै प्रभुः १०३।
साकारो हि सुखेनैव निराकारो न दृश्यते ।

सेवारसश्च साकारे निराकारेण वैरसः १०४।
साकारेण निराकारो ज्ञायते स्वयमेव हि ।
हरिस्मृतिप्रसादेन रोमांचित तनुर्यदा १०५।
नयनानंदसलिलं मुक्तिर्दासी भवेत्तदा ।
बाल्ये च यत्कृतं पापं तत्कथं न विनश्यति १०६।
पूजादानव्रतैस्तीर्थैर्जपहोमैस्त्वदर्पितैः ।
निजधर्मं परित्यज्य तपो घोरं कथं चरेत् १०७।
स्वधर्मे निधनं श्रेयः परमधर्मो भयावहः ।
विधिं संत्यज्य शास्त्रीयं तपो घोरं कथं चरेत् १०८।
आश्रमेण विना मूढो नैव सिद्धिमवाप्नुयात् ।
ब्रह्मणा निर्मिता वर्णाः स्वे स्वे धर्मे नियोजिताः १०९।

स्वधर्मेणागतं द्रव्यं शुक्लद्रव्यं तदुच्यते ।
शुक्लद्रव्येण यद्दानं दीयते श्रद्धयान्वितम् ११०।
स्वल्पेनापि महत्पुण्यं तस्य संख्या न विद्यते ।
नीचसंगेन यद्द्रव्यमानीतं गृहकर्मसु १११।

तेन द्रव्येण यद्दानं कृतं वै मनुजादिभिः ।
तत्फलं न भवेत्ते वै नैव तत्फलभागिनः ११२।
यादृशं कुरुते कर्म इंद्रियाणां सुखेच्छया ।
तादृशीं योनिमाप्नोति मूढो हि ज्ञानदुर्बलः ११३।
इह यत्कुरुते कर्म तत्परत्रोपभुज्यते ।
पुण्यमाचरतः पुंसो यदि दुःखं प्रजायते ११४।
तदा तापो न कर्त्तव्यस्तत्कर्म पूर्वदेहजम् ।
पापमाचरतः पुंसो जायते दुःखमेव च ११५।
न कर्त्तव्यस्तदा हर्षः सुखे तत्र सुरेश्वरि ।
रज्जुबद्धाश्च पशवः प्रभुणा स्वेच्छया यथा ११६।
नीयंते कर्मबंधेन मनुजा अपि भूतले ।
शाखामृगो वनचरो नृत्यते च गृहे गृहे ११७।
एवं च कर्मणा जीवा नीयंते सर्वयोनिषु ।
क्रीडता कंदुको यद्वत्प्रेर्यते प्रभुणेच्छया ११८।
कर्मणा वा तथा जंतुर्नीयते सुखदुःखयोः ।

प्राणी स्वकर्मभिर्बद्धो न शक्तो बंधनिग्रहे ११९।
देवा वै कर्मभिर्बद्धा ऋषयश्च तथापरे ।
कैलासे रुद्रदेहस्था भुजंगा विषभोजिनः १२०।
असमर्थाः सुधा भोक्तुं कर्मयोनिर्बलीयसी ।
नीरोगदेहदाता यो बुधैः सूर्यो हि कथ्यते १२१।
तद्रथे सारथिः पंगुः कर्मयोनिर्बलीयसी ।
इंद्रद्युम्नो हि राजर्षिर्गजत्वं कर्मणा गतः १२२।
समर्थस्वामिना तस्मिन्कर्मयोनिर्वृथा कृता ।
रुद्रब्रह्मादयो देवा मानवाश्चासुराश्च ये १२३।
ते सर्वे कर्मबद्धाश्च विचरंति महीतले ।
कर्माधीनं जगत्सर्वं विष्णुना निर्मितं पुरा १२४।
तत्कर्मकेशवाधीनं रामनाम्ना विनश्यति ।
सर्वत्रापि स्थितं तोयं मुक्तिदं तु सितासिते १२५।
एवमाचरतां कर्म मुक्तिदं केशवार्चनम् ।
इंद्रियाणां सुखार्थाय यः कर्म मनसाचरेत् १२६।

अहं कृतेन मन्येत केवलं देहमेव हि ।
मनसा संस्मरन्जंतुः प्रायश्चित्तं समाचरेत् १२७।
स पूर्वकर्मभोक्ता च अग्रे कर्म न वर्द्धते ।
प्रशंसंति ग्रहान्केचित्केचित्प्रेतपिशाचकान् १२८।

केचिद्देवान्प्रशंसंति ह्योषधीः केचिदूचिरे ।
केचिन्मंत्रं च सिद्धिं च केचिद्बुद्धिपराक्रमम् १२९।
उद्यमं साहसं धैर्यं केचिन्नीतिं बलं तथा ।
अहंकर्मप्रशंसाभिः सर्वे कामानुवर्तिनः १३०।
इति मे निश्चिता बुद्धिः कथ्यते पूर्वसूरिभिः ।
यदा पुण्यमयो जंतुः पापं किंचिन्नः विद्यते १३१।
ज्ञानं हि द्विविधं चैव तदा पुण्यं सुखं भवेत् ।
पापं पुण्यं समं यस्य तदा कर्मसु विद्यते १३२।
समं योगं यदा द्वंद्वं तदानंदपदं व्रजेत् ।
बाह्ये सर्वपरित्यागी मनसा संस्पृही भवेत् १३३।
तद्वृथाचरितं तस्य तेन तत्पापभोगिनः ।

बाह्ये करोति कर्माणि मनसा निःस्पृहो भवेत् १३४।
त्यागोऽसौ मध्यमो ज्ञेयो न तु पूर्णफलं लभेत् ।
बाह्यमध्ये परित्यज्य बुद्ध्या शून्यावलंबनम् १३५।
त्यागः स उत्तमो ज्ञेयो योगिनामपि दुर्ल्लभः ।
क्रोधात्सर्वं त्यजंत्येके केचिद्बादप्रभावतः १३६।
कष्टात्सर्वं त्यजंत्येके त्यागाः सर्वेनुमध्यमाः ।
सुबुद्ध्या श्रद्धया युक्तो न क्रोधादिवशंगतः १३७।
कर्मणां ह्यवलिप्तोऽपि सुगतिं याति मानवः ।
शुचीनां श्रीमतां गेहे धीमतां योगिनामपि १३८।
योगाद्भ्रष्टस्तु जायेत कुले वै द्विजपूर्वके ।
स्वल्पेनैव तु कालेन पूर्णं योगं च विंदति १३९।
चिदानंदपदं गच्छेद्योगभक्तिप्रसादतः ।
पंकेनैव यथा पंकं रुधिरं रुधिरेण वै १४०।
हिंसया कर्मणा कर्म कथं क्षालयितुं क्षमः ।
हिंसाकर्ममयोयज्ञः कथं कर्मक्षये क्षमः १४१।

स्वर्गकामकृता यज्ञा स्वर्गे ते चाल्पसौख्यदाः ।
अनित्यानि तु सौख्यानि भवंति च बहुन्यपि १४२।
नित्यं सौख्यं न तेष्वस्ति विना भक्त्या हरेः क्वचित् ।
सार्वभौमसुखं राज्यं स्वर्गे चापि तथा सुखम् १४३।
अन्यत्किंचिन्न वांछामि गर्भवासाद्बिभेम्यहम् ।
ग्रावा वै भिद्यते लोहैर्माणिक्यं नैव भिद्यते १४४।
नानाकाममयी बुद्ध्या विष्णुभक्तिर्न भिद्यते ।
बको जलचरान्भुंक्ते मंडूकादींश्च वर्जयेत् १४५।
तथा यमः सर्वहंता वर्जयेत्कृष्णसेवकान् ।
यो रक्षति स हर्ता च स वै पालक उच्यते १४६।
अपराधशतैर्युक्तं स्वं स्थाने यत्र वासिता ।
यथा कृतापराधस्य कृष्णस्तस्य कृपाकरः १४७।

फलं च लभते वाद्य रक्षकः किं करोति चेत् ।
एवमात्मा च देहेस्मिन्परवश्यकृपाकरः १४८।
प्राप्तो न पारः शनकैर्मल्लैर्युक्ता न वापि ता ।

व्याधस्य मुक्तिदाता च कुब्जका तारिता स्वयम् १४९।
ब्रह्माद्यैर्दुर्लभः स्वप्ने सुलभो गोपमंदिरे ।
गोपोच्छिष्टं यदा भुक्तं तदा ते तारिताः स्वयम् 6.132.१५०।
योगिभिर्गीयते नित्यं परमात्मा जनार्दनः ।
अव्ययः पुरुषः श्रीमान्दृष्ट्वा तैर्देवि विस्मये १५१।
एतत्स्मरणकं दिव्यं ये पठंति दिने दिने ।
सर्वपापविनिर्मुक्ता यांति विष्णोः सनातनम् १५२।
अनया भावबुद्ध्या च पठनं विष्णुसन्निधौ ।
इहलोके सुखं भुक्त्वा परं पदमवाप्नुयात् १५३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखण्डे विष्णुस्मरणंनाम द्वात्रिंशाधिकशततमोऽध्यायः १३२।

Roman transliteration

pārvatyuvāca|
anaṃtavāsudevasya kīdṛśaṃ smaraṇaṃ smṛtam |
yacchrutvā na punarmoho mānuṣāṇāṃ prajāyate 1|
mahādeva uvāca|
dṛṣṭatatvena deveśi smaraṃti viṣṇuṃ nityaśaḥ |
tṛṣāturo yathā vāri tadvadviṣṇuṃ smarāmyaham 2|
himenākulitaṃ viśvaṃ smaratyagniṃ yathā tathā |
tadvadeva tu vai viṣṇuṃ smaraṃti vibudhādayaḥ 3|
pativratā yathā nārī patiṃ smarati nityaśaḥ |
tathā smaraṃti lokeśaṃ viṣṇuṃ viśveśvareśvaram 4|
bhayārttaḥ śaraṇaṃ yadvadarthalobhī yathā dhanam |
putrakāmo yathā putraṃ tathā viṣṇuṃ smarāmyaham 5|
dūrastho'pi yathā gehaṃ cātako mādhavaṃ yathā |
brahmavidyāṃ brahmavidastathā viṣṇuṃ smarāmyaham 6|
haṃsā mānasamicchaṃti ṛṣayaḥ smaraṇaṃ hareḥ |

bhaktāśca bhaktimicchaṃti tathā viṣṇuṃ smarāmyaham 7|
prāṇināṃ vallabho deho yatra ātmā'vatiṣṭhati |
āyurvāṃcchaṃti ye jīvāstathā viṣṇuṃ smarāmyaham 8|
bhramarāśca yathā puṣpaṃ cakravākā divākaram |
yathātmavallabhā bhaktistathā viṣṇuṃ smarāmyaham 9|
aṃdhenākulitā lokā dīpaṃ vāṃcchaṃti vai yathā |
tathā vai puruṣā loke smaraṇaṃ keśavasya ca 10|
yathā śramārttā viśrāmaṃ nidrā vyasanino yathā |
gatālasyā yathā vidyāṃ tathā viṣṇuṃ smarāmyaham 11|
mātaṃgāḥ pārvatīṃ bhūmiṃ siṃhā vanagajādikam |
tathaiva smaraṇaṃ viṣṇoḥ kartavyaṃ pāpabhīrubhiḥ 12|
sūryakāṃte raveryogādvahnistatra prajāyate |
evaṃ vai sādhusaṃyogāddharau bhaktiḥ prajāyate 13|
śītaraśmeryathā kāṃtaścaṃdrayogādapaḥ śrayet |
evaṃ vaiṣṇavasaṃyogānmuktirbhavati śāśvatī 14|

kumudvatī yathā somaṃ dṛṣṭvā puṣpaṃ vikāsate |
tadvaddeve kṛtā bhaktirmuktidā sarvadā nṛṇām 15|
yathānalāyāḥ saṃtrastā bhramarī smaraṇaṃ caret |
tena smaraṇayogena nalāsārūpyatāmiyāt 16|
gopībhirjārabuddhyā ca viṣṇośca smaraṇaṃ kṛtam |
tāśca sāyujyatāṃ nītāstathā viṣṇuṃ smarāmyaham 17|
ke'pi vai duṣṭabhāvena cchadmabhāvena kecana |
ke cāpi lobhabhāvena ciṃtayaṃti janārdanam 18|
bhaktyā vā snehabhāvena dveṣabhāvena vā punaḥ |
ke'pi svāmittvabhāvena buddhayā vā buddhipūrvakam 19|
yenakenāpi bhāvena ciṃtayaṃti janārdanam |
ihaloke sukhaṃ bhuktvā yāṃti viṣṇoḥ sanātanam 20|
aho viṣṇośca māhātmyamadbhutaṃ lomaharṣaṇam |
yadṛcchayāpi smaraṇaṃ tridhāmuktipradāyakam 21|
na dhanena samṛddhena vipulāvidyayā tathā |

ekena bhaktiyogena samīpe dṛśyate kṣaṇāt 22|
sāṃnidhye'pi sthito dūre netrayoraṃjanaṃ yathā |
bhaktiyogena dṛśyena bhaktaiścaiva sanātanaḥ 23|
idaṃ tatvamidaṃ tatvaṃ mohito devamāyayā |
bhaktitatvaṃ yadā prāptaṃ tadā viṣṇumayaṃ jagat 24|
iṃdrādyairamṛtaṃ prāptaṃ sukhārthe śṛṇu suṃdari |
tathāpi duḥkhitāste vai bhaktyā viṣṇoryathā vinā 25|
bhaktimevāmṛtaṃ prāpya punarduḥkhaṃ na jāyate |
vaikuṃṭhākhyaṃ padaṃ prāpya modate viṣṇusannidhau 26|
vāri tyaktvā yathā haṃsaḥ payaḥ pibati nityaśaḥ |
evaṃ dharmānparityajya viṣṇorbhaktiṃ samāśrayet 27|
anyabhaktiṃ parityajya viṣṇubhaktiṃ samāśrayet |
toyaṃ baddhvā tu vastreṇa kṛtaṃ kāryaṃ kathaṃ bhavet 28|
prāpya dehaṃ vinā bhaktiṃ kriyate sa vṛthāśramaḥ |
viṣṇubhaktiṃ vinā dharmānupadiśaṃti ye janāḥ |

te pataṃti sadā ghore narake nātra saṃśayaḥ 29|
bāhubhyāṃ sāgaraṃ tartuṃ yadvanmūrkho'bhivāṃchati |
saṃsārasāgaraṃ tadvadviṣṇubhaktiṃ vinā naraḥ 30|
viṣṇubhaktiṃ ca rakṣaṃti karmaṇā pātyate yadi |
akiṃcanaḥ spṛhāyukto merau dhatte yathā spṛhām 31|
tava bhaktau tathā deva mayā hi kriyate spṛhā |
janmāṃtare hi sā bhaktirmāmakī yatkaroti hi 32|
vahniryatheha svalpo'pi dahate vividhaṃ vanam |
tadvadeva tu sā bhaktiraṇumātrā kṛtā mayā 33|
śataiśca śrūyate bhaktiḥ sahasrairapi budhyate |
teṣāṃ madhye tu deveśi bhaktohyekaḥ prajāyate 34|
buddhiṃ pareṣāṃ dāsyaṃti loke bahuvidhā janāḥ |
svayamācarate so'pi naraḥ koṭiṣu dṛśyate 35|
pūjayā hasyate bhaktirjayena parihasyate |
evaṃ bhāvo hi deveśe bhaktistenaiva gṛhyate 36|

sāgare ca yathā pātaḥ kūpe trāṇopaveśanam |
yasya bhāvo hi tadvacca bhaktiḥ sā tena gṛhyate 37|
mūle siktasya vṛkṣasya patraṃ śākhāsu dṛśyate |
bhajanādeva bho devi phalamagre pratiṣṭhitam 38|
pānīyahāriṇā yadvatghaṭe cittaṃ pradhīyate |
tadvaddeve harau cittaṃ dhṛtvā mokṣamavāpnuyāt 39|

śaiśave ca yathā mātā guḍaṃ stokaṃ dadāti vai |
punaryācati vai bālo guḍaṃ vai lobhakāraṇāt 40|
nīre nīraṃ yathākṣiptaṃ dugdhe dugdhaṃ ghṛte ghṛtam |
tadvadbhedaṃ na paśyaṃti viṣṇubhaktiprasādataḥ 41|
bhānuḥ sarvagato yadvadvahniḥ sarvagato yathā |
bhaktiḥ sthitastathā bhaktaḥ karmabhirnaiva bādhyate 42|
ajāmilaḥ svadharmaṃ ca tyaktvā pāpaṃ samācaran |
putraṃ nārāyaṇaṃ smṛtvā muktiṃ vai prāptavāndhruvam 43|
divārātrau ca ye bhaktā nāmamātropajīvinaḥ |

vaikuṃṭhavāsinaste vai tatra vedā hi sākṣiṇaḥ 44|
aśvamedhādiyajñānāṃ phalaṃ svarge'pi dṛśyate |
tatphalaṃ tu samagraṃ vai bhuktvā vai saṃpataṃti ca 45|
viṣṇubhaktistathā devi bhuktvā bhogānanekaśaḥ |
vaikuṃṭhaṃ prāpya vā teṣāṃ punarāgamanaṃ kadā 46|
viṣṇubhaktiḥ kṛtā yena viṣṇuloke vasatyasau |
dṛṣṭāṃtaṃ paśya deveśi viṣṇubhaktiprasādataḥ 47|
grāvāṇo jalamadhyasthāḥ śataśastena tāritāḥ |
vinā jalaṃ somakāṃto viṣṇubhaktasya mānasam 48|
darduro vasate nīre ṣatpado hi vanāṃtare |
gaṃdhaṃ vetti kumudvatyā bhakto bhaktau tathā hareḥ 49|
gaṃgātaṭe vasaṃtyeke eke vai śatayojanam |
kaścidgaṃgāphalaṃ vetti viṣṇubhaktiṃ parastathā 6.132.50|
karpūrāgurubhāraṃ hi uṣṭro vahati nityaśaḥ |
madhyagaṃdhaṃ na jānāti tathā viṣṇuṃ bahirmukhāḥ 51|

mṛgāḥ śālaṃ hi jighraṃti kastūrīgaṃdhamicchavaḥ |
svanābhisthaṃ na jānaṃti tathā viṣṇuṃ bahirmukhāḥ 52|
upadeśo hi mūrkhāṇāṃ vṛthā vai naganaṃdini |
tathaiva viṣṇubhakterhi upadeśo bahirmukhe 53|
ahinā ca payaḥ pītaṃ tatpayo hi viṣāyate |
tathā vai cānyabhaktānāṃ viṣṇubhaktirviṣāyate 54|
cakṣurvinā yathā dīpaṃ dṛṣṭvā darpaṇameva ca |
samīpasthā na paśyaṃti tathā viṣṇuṃ bahirmukhāḥ 55|
pāvako hi yathā dhūmairādarśopi malena ca |
yatholbenāvṛto garbho dehe kṛṣṇastathāvṛtaḥ 56|
dugdhe sarpiḥ sthitaṃ yadvattile tailaṃ tu sarvadā |
carācare tathā viṣṇurdṛśyate naganaṃdini 57|
ekasūtre maṇigaṇā dhāryaṃte bahavo yathā |
evaṃ brahmādibhirviśvaṃ saṃprotaṃ brahmacinmaye 58|
yathā kāṣṭhe sthito vahnirmaṃthanādeva dṛśyate |

evaṃ sarvagato viṣṇurdhyānādeva pradṛśyate 59|
ādireko bhaveddīpastasmājjātāḥ sahasraśaḥ |
evamekaḥ sthito viṣṇuḥ sarvavyāpya pratiṣṭhati 60|
yathā sūryodaye jyotiḥ puṣkare tiṣṭhate sadā |
dṛśyate bahudhā nīre loke viṣṇustathā hi saḥ 61|
mārutaḥ prakṛtistho'pi nānāgaṃdhavahaḥ sadā |
īśvaraḥ sarvajīvastho bhuṃkte prakṛtijānguṇān 62|
śarkarā viṣasaṃyogānnīraṃ bhavati yādṛśam |
saṃbhūttvā tādṛśo hyātmā karmaṇaḥ phalamaśnute 63|
urvī ca nīrasaṃyogānnānāvṛkṣā prajāyate |
prakṛterguṇasaṃyogānnānāyoniṣu jāyate 64|

gaje vai maśake caiva deve vā mānuṣe'pi vā |
nādhiko na ca nyūno vai niṣṭho dehe sa niścalaḥ 65|
brahmādistaṃbaparyaṃtā ye cātra bhuvi mānavāḥ |
devā yajñāstathā nāgā gaṃdharvāḥ kinnarādayaḥ 66|

teṣu sarveṣu dṛśyaṃte jale caṃdramaso yathā |
sa saccidānaṃdaśivaḥ sa maheśo hi dṛśyate 67|
sa vai viṣṇustathā proktaḥ so'yaṃ sarvagato hariḥ |
vedāṃtavedyaḥ sarveśaḥ kālātīto hyanāmayaḥ 68|
evaṃ taṃ vetti yo devi sa bhakto nātra saṃśayaḥ |
eko hi bahudhā jñeyo bahudhāpyeka eva saḥ 69|
nāmarūpavibhedena jalpyate bahudhā bhuvi |
cakṣuṣā na raverjyotirbhānunā cakṣuredhate 70|
paramātmā tathā cātmā pratidehe tu sarvadā |
ghaṭe ghaṭe yathākāśastasminbhagne yathā sthitaḥ 71|
rūpe rūpe tathā tvaṃ hi bhagne tasminsuniścalaḥ |
yathā kāṣṭhamayaṃ rūpaṃ patate prabhuṇā vinā 72|
krimibhedamayo deho patate cātmanā vinā |
hemno bhavaṃti varṇāśca vahninā yāṃti pūrvavat 73|
tadvajjīvāḥ prapadyaṃte bhaktā vai pūrvarūpatām |

svaghanenāvṛtaṃ sūryaṃ mūḍhāḥ paśyaṃti niṣprabham 74|
tathā'jñānadhiyo mūḍhā na jānaṃti tamīśvaram |
nirvikalpaṃ nirākāraṃ vedāṃ taiḥ paripāṭhyate 75|
nirākārācca sākāraṃ svecchayā ca prakāśate |
tasmātsaṃjātamākāśaṃ niḥśabdaṃ guṇavarjitam 76|
ākāśānmāruto jātaḥ saśabdaṃ ca tadā'bhavat |
vātādajāyata jyotirjyotiṣaścābhavajjalam 77|
tajjale rukmagarbhaśca virāḍvai viśvarūpadhṛk |
tasya nābhisaroje ca brahmāṃḍānāṃ ca koṭayaḥ 78|
prakṛtiḥ puruṣastasmānnirmitaṃ tu tridhā jagat |
tayordvayośca saṃyogāttattvayogo 'bhyajāyata 79|
sātvikī viṣṇusaṃbhūtirbrahmā vai rājasaḥ smṛtaḥ |
śivastu tāmasaḥ prokta ebhiḥ sarvaṃ pravartitam 80|
ekā brāhmī sthitirloke karmabījānusārataḥ |
tayā saṃharate viṣṇuḥ sarvalokānuśeṣataḥ 81|

tiṣṭhatyasau tadā tatra bhagavānviṣṇuravyayaḥ |
evaṃ sarvagato viṣṇurādimadhyāṃta eva ca 82|
avidyayā na jānaṃti lokā vai karmaniścitāḥ |
varṇocitāni karmāṇi yaḥ kāleṣu prakārayet 83|
yatkarmaviṣṇudaivatyaṃ na hi garbhasya kāraṇam |
vedāṃtaśāstre munibhiḥ sarvadaiva vicāryate 84|
brahmajñānamidaṃ dehe tadahaṃ parikīrttaye |
śubhāśubhasya kāryaṃ ca kāraṇaṃ mana eva hi 85|
manasā śudhyate sarvaṃ tadā brahma sanātanam |
mana eva sadā baṃdhurmana eva sadā ripuḥ 86|
manasā tāritāḥ kecinmanasā yātitāśca ke |
madhye sarvaparityāgaḥ bāhye karma tathācaran 87|
evameva kṛtaṃ karma kurvannapi na lipyate |
padmapatraṃ yathā nīra leśairapi na lipyate 88|
agniragnau yathā kṣipto bhaktyā ca kiṃ prayojanam |

yadā bhaktiraso jñāto na muktī rocate tadā 89|
yogairaṣṭavidhairviṣṇurna prāpyaśceha janmani |
bhaktyā vā prāpyate viṣṇuḥ sarvadā sulabho bhavet 90|
vedāṃtaiḥ prāpyate jñānaṃ jñānena jñeyameva ca |
tattu jñeyaṃ yadā prāptaṃ tadā śūnyamidaṃ jagat 91|
balena prāpyate viṣṇuryogairaṣṭavidhaiśca kim |
sarveṣāmeva bhāvānāṃ bhāvaśuddhiḥ praśasyate 92|
āliṃgyate yathā kāṃtā yathā bhāvastathā phalam |
upānadyuktapādo hi vetti carmamayīṃ mahīm 93|
buddhiryathāvidhā yasya tadvatsa manyate jagat |
dugdhena sikto niṃbo'pi kaṭubhāvaṃ na tu tyajet 94|
prakṛtiṃ yāṃti bhūtāni upadeśo nirarthakaḥ |
chitvā vai sahakāraṃ ca phalaṃ patraṃ kathaṃ labhet 95|
iṃdriyāṇāṃ sukhārthena vṛthā janma kathaṃ nayet |
sthālyāṃ vaiḍūryamayyāṃ hi pacyate cauṣadhaṃ yathā 96|

dahyate cāgadastadvadvṛthājanma kathaṃ bhavet |
nidhānaṃ ca gṛhe kṣiptvā śubhaḥ sevāṃ kathaṃ caret 97|
tyaktvā vaikuṃṭhanāthaṃ tamanyamārge kathaṃ ramet |
bhaktihīnaiścaturvedaiḥ paṭhitaiḥ kiṃ prayojanam 98|
śvāpaco bhaktiyuktastu tridaśairapi pūjyate |
svakare kaṃkaṇaṃ baddhvā darpaṇaiḥ kiṃ prayojanam 99|
brahmarudrādibhirdevairdattaiśvaryāśca sevakāḥ |
arpitaṃ naiva gṛhṇaṃti prabhoścaiva tu kiṃcana 6.132.100|
akiṃcanāya bhaktāya dātuṃ nālaṃ gato varam |
niḥśarīrasya kṛṣṇasya tatra dhyānaṃ kathaṃ bhavet 101|
sākāraṃ bahavo dṛṣṭvā gatā bhaktyā ca tatpadam |
pūjā bhaktiḥ kathaṃ śūnye sākāre kathyate budhaiḥ 102|
śūnyamārge kathaṃ yāti ādhāreṇa vinā naraḥ |
sākāro yaḥ svayaṃ svāmī nirākāraḥ sa vai prabhuḥ 103|
sākāro hi sukhenaiva nirākāro na dṛśyate |

sevārasaśca sākāre nirākāreṇa vairasaḥ 104|
sākāreṇa nirākāro jñāyate svayameva hi |
harismṛtiprasādena romāṃcita tanuryadā 105|
nayanānaṃdasalilaṃ muktirdāsī bhavettadā |
bālye ca yatkṛtaṃ pāpaṃ tatkathaṃ na vinaśyati 106|
pūjādānavrataistīrthairjapahomaistvadarpitaiḥ |
nijadharmaṃ parityajya tapo ghoraṃ kathaṃ caret 107|
svadharme nidhanaṃ śreyaḥ paramadharmo bhayāvahaḥ |
vidhiṃ saṃtyajya śāstrīyaṃ tapo ghoraṃ kathaṃ caret 108|
āśrameṇa vinā mūḍho naiva siddhimavāpnuyāt |
brahmaṇā nirmitā varṇāḥ sve sve dharme niyojitāḥ 109|
svadharmeṇāgataṃ dravyaṃ śukladravyaṃ taducyate |
śukladravyeṇa yaddānaṃ dīyate śraddhayānvitam 110|
svalpenāpi mahatpuṇyaṃ tasya saṃkhyā na vidyate |
nīcasaṃgena yaddravyamānītaṃ gṛhakarmasu 111|

tena dravyeṇa yaddānaṃ kṛtaṃ vai manujādibhiḥ |
tatphalaṃ na bhavette vai naiva tatphalabhāginaḥ 112|
yādṛśaṃ kurute karma iṃdriyāṇāṃ sukhecchayā |
tādṛśīṃ yonimāpnoti mūḍho hi jñānadurbalaḥ 113|
iha yatkurute karma tatparatropabhujyate |
puṇyamācarataḥ puṃso yadi duḥkhaṃ prajāyate 114|

tadā tāpo na karttavyastatkarma pūrvadehajam |
pāpamācarataḥ puṃso jāyate duḥkhameva ca 115|
na karttavyastadā harṣaḥ sukhe tatra sureśvari |
rajjubaddhāśca paśavaḥ prabhuṇā svecchayā yathā 116|
nīyaṃte karmabaṃdhena manujā api bhūtale |
śākhāmṛgo vanacaro nṛtyate ca gṛhe gṛhe 117|
evaṃ ca karmaṇā jīvā nīyaṃte sarvayoniṣu |
krīḍatā kaṃduko yadvatpreryate prabhuṇecchayā 118|
karmaṇā vā tathā jaṃturnīyate sukhaduḥkhayoḥ |

prāṇī svakarmabhirbaddho na śakto baṃdhanigrahe 119|
devā vai karmabhirbaddhā ṛṣayaśca tathāpare |
kailāse rudradehasthā bhujaṃgā viṣabhojinaḥ 120|
asamarthāḥ sudhā bhoktuṃ karmayonirbalīyasī |
nīrogadehadātā yo budhaiḥ sūryo hi kathyate 121|
tadrathe sārathiḥ paṃguḥ karmayonirbalīyasī |
iṃdradyumno hi rājarṣirgajatvaṃ karmaṇā gataḥ 122|
samarthasvāminā tasminkarmayonirvṛthā kṛtā |
rudrabrahmādayo devā mānavāścāsurāśca ye 123|
te sarve karmabaddhāśca vicaraṃti mahītale |
karmādhīnaṃ jagatsarvaṃ viṣṇunā nirmitaṃ purā 124|
tatkarmakeśavādhīnaṃ rāmanāmnā vinaśyati |
sarvatrāpi sthitaṃ toyaṃ muktidaṃ tu sitāsite 125|
evamācaratāṃ karma muktidaṃ keśavārcanam |
iṃdriyāṇāṃ sukhārthāya yaḥ karma manasācaret 126|

ahaṃ kṛtena manyeta kevalaṃ dehameva hi |
manasā saṃsmaranjaṃtuḥ prāyaścittaṃ samācaret 127|
sa pūrvakarmabhoktā ca agre karma na varddhate |
praśaṃsaṃti grahāṅkecitkecitpretapiśācakān 128|
keciddevānpraśaṃsaṃti hyoṣadhīḥ kecidūcire |
kecinmaṃtraṃ ca siddhiṃ ca kecidbuddhiparākramam 129|
udyamaṃ sāhasaṃ dhairyaṃ kecinnītiṃ balaṃ tathā |
ahaṃkarmapraśaṃsābhiḥ sarve kāmānuvartinaḥ 130|
iti me niścitā buddhiḥ kathyate pūrvasūribhiḥ |
yadā puṇyamayo jaṃtuḥ pāpaṃ kiṃcinnaḥ vidyate 131|
jñānaṃ hi dvividhaṃ caiva tadā puṇyaṃ sukhaṃ bhavet |
pāpaṃ puṇyaṃ samaṃ yasya tadā karmasu vidyate 132|
samaṃ yogaṃ yadā dvaṃdvaṃ tadānaṃdapadaṃ vrajet |
bāhye sarvaparityāgī manasā saṃspṛhī bhavet 133|
tadvṛthācaritaṃ tasya tena tatpāpabhoginaḥ |

bāhye karoti karmāṇi manasā niḥspṛho bhavet 134|
tyāgo'sau madhyamo jñeyo na tu pūrṇaphalaṃ labhet |
bāhyamadhye parityajya buddhyā śūnyāvalaṃbanam 135|
tyāgaḥ sa uttamo jñeyo yoginmāmapi durllabhaḥ |
krodhātsarvaṃ tyajaṃtyeke kecidvādaprabhāvataḥ 136|
kaṣṭātsarvaṃ tyajaṃtyeke tyāgāḥ sarvenumadhyamāḥ |
subuddhyā śraddhayā yukto na krodhādivaśaṃgataḥ 137|
karmaṇāṃ hyavalipto'pi sugatiṃ yāti mānavaḥ |
śucīnāṃ śrīmatāṃ gehe dhīmatāṃ yoginmāmapi 138|
yogādbhraṣṭastu jāyeta kule vai dvijapūrvake |
svalpenaiva tu kālena pūrṇaṃ yogaṃ ca viṃdati 139|

cidānaṃdapadaṃ gacchedyogabhaktiprasādataḥ |
paṃkenaiva yathā paṃkaṃ rudhiraṃ rudhireṇa vai 140|
hiṃsayā karmaṇā karma kathaṃ kṣālayituṃ kṣamaḥ |
hiṃsākarmamayoyajñaḥ kathaṃ karmakṣaye kṣamaḥ 141|

svargakāmakṛtā yajñā svarge te cālpasaukhyadāḥ |
anityāni tu saukhyāni bhavaṃti ca bahūnyapi 142|
nityaṃ saukhyaṃ na teṣvasti vinā bhaktyā hareḥ kvacit |
sārvabhaumasukhaṃ rājyaṃ svarge cāpi tathā sukham 143|
anyatkiṃcinna vāṃchāmi garbhavāsādbibhemyaham |
grāvā vai bhidyate lohairmāṇikyaṃ naiva bhidyate 144|
nānākāmamayī buddhyā viṣṇubhaktirna bhidyate |
bako jalacarānbhuṃkte maṃḍūkādīṃśca varjayet 145|
tathā yamaḥ sarvahaṃtā varjayetkṛṣṇasevakān |
yo rakṣati sa hartā ca sa vai pālaka ucyate 146|
aparādhaśatairyuktaṃ svaṃ sthāne yatra vāsitā |
yathā kṛtāparādhasya kṛṣṇastasya kṛpākaraḥ 147|
phalaṃ ca labhate vādya rakṣakaḥ kiṃ karoti cet |
evamātmā ca dehesminparavaśyakṛpākaraḥ 148|
prāpto na pāraḥ śanakairmallairyuktā na vāpi tā |

vyādhasya muktidātā ca kubjakā tāritā svayam 149|
brahmādyairdurlabhaḥ svapne sulabho gopamaṃdire |
gopocchiṣṭaṃ yadā bhuktaṃ tadā te tāritāḥ svayam 6.132.150|
yogibhirgīyate nityaṃ paramātmā janārdanaḥ |
avyayaḥ puruṣaḥ śrīmāndṛṣṭvā tairdevi vismaye 151|
etatsmaraṇakaṃ divyaṃ ye paṭhaṃti dine dine |
sarvapāpavinirmuktā yāṃti viṣṇoḥ sanātanam 152|
anayā bhāvabuddhyā ca paṭhanaṃ viṣṇusannidhau |
ihaloke sukhaṃ bhuktvā paraṃ padamavāpnuyāt 153|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṇḍe viṣṇusmaraṇaṃnāma dvātriṃśādhikaśatatamo'dhyāyaḥ 132|

English translation

Pārvatī said :

1. (Tell me) how is Ananta Vāsudeva (i.e. Viṣṇu) remembered, hearing which there would be no delusion produced in human beings?

Mahādeva said :

2-23. O chief goddess, human beings always remember Viṣṇu on realising the truth. I remember Viṣṇu, as one oppressed with thirst (thinks of) water. Gods and others remember Viṣṇu in the same way as the world distressed with cold remembers (i.e. thinks of) fire. They remember Viṣṇu, the lord of the world, the lord of the master of the universe, as a loyal wife always remembers her husband. I remember Viṣṇu, as one afflicted with fear remembers a refuge, a greedy person thinks of wealth, or one longing for a son thinks of a son. I remember Viṣṇu, as one away (from one's house) remembers one's house, as cātaka thinks of spring, as theologians think of the knowledge of the supreme spirit. Swans long for the Mānasa (lake), sages for the recollection of Viṣṇu, devotees for devotion. In the

same way I remember Viṣṇu. The body where the soul exists is dear to the beings. Those that live long for a (long) life. In the same way I remember Viṣṇu. As bees remember a flower, cakravākas the sun, those loving the soul think of devotion, so I remember Viṣṇu. As people distressed with darkness long for a lamp, in the same way men long for the recollection of Viṣṇu. As those afflicted with exertion think of rest, as the addicted ones think of sleep, as those free from laziness think of knowledge, so I remember Viṣṇu. Those who are afraid of sins should remember Viṣṇu, as the elephants think of a mountainous region, or the lions of a forest or elephants. As fire is produced in the sun-stone due to contact with (the rays of) the sun, in the same way devotion is produced (in the minds of men) for Viṣṇu by the contact of good people. As the moon-stone would resort to (i.e. give out) water by the contact (of the rays) of the moon, in the same way eternal release takes place by the contact of a devotee of Viṣṇu. As the lotus-plant on seeing the moon has its flowers bloomed, similarly, devotion entertained for the good always gives salvation to men. As a frightened bee would remember a lotus, and would, due to that recollection, have identity of form with it, as the cowherdesses remembered Viṣṇu (i.e. Kṛṣṇa) as their paramour and they were absorbed (by him), so I remember Viṣṇu. Those who think of Viṣṇu with a wicked mind, with a deceitful mind, with greedy thoughts, without any desire, with devotion, affection or hatred, those who remember him as their lord, those who remember him deliberately or non-deliberately with whatever feeling enjoy happiness in this world and go to the eternal (position) of Viṣṇu. Oh, the greatness of Viṣṇu is wonderful and thrilling. Even his recollection by chance gives salvation in three ways (i.e. sālokya etc.). Not by abundant wealth, nor by great knowledge, is he seen as he is seen through devotion alone in a moment. Though near he stands away as collyrium in the eyes. The ancient one would be seen by his devotees through devotion (alone).

24-44. A man deluded by the lord's Māyā thinks as: 'This is the truth, this is the truth'. When the truth of devotion is obtained, then the (entire) world becomes full of Viṣṇu. O beautiful one, for getting happiness Indra and others secured nectar; but without devotion for Viṣṇu, they were unhappy. Having obtained the nectar in the form of devotion, no unhappiness comes again. Obtaining the position called Vaikuṇtha he rejoices there in the vicinity of Viṣṇu. As the swan abandons water and always drinks milk (only), in the same way one should, abandoning (other) practices, resort to devotion for Viṣṇu. Giving up devotion for (any) other (deity) one should resort to devotion for Viṣṇu. How would one succeed in binding (i.e. putting) water with (i.e. in) a (piece of) cloth? That stage of life passed without devotion after having obtained the (human) body is in vain. Those men who advise (people) about religious practices without devotion for Viṣṇu, always fall into a fearful hell. There is no doubt about it. As a fool desires to cross (i.e. swim over) the ocean with his arms, so a (foolish) man desires to cross the ocean of the mundane existence without devotion for Viṣṇu. Even if they (i.e. Viṣṇu's devotees) are thrown down due to (the effect of) their deeds, they preserve devotion for Viṣṇu. As a penniless person, full of longing, desires (to get) the Meru (mountain), in the same way, O god, I long for devotion for you, since that devotion of me in the other (i.e. previous) existence, causes it. As in this world even a small fire burns various forests, so the devotion of the size of an atom which I have (i.e. resorted to will destroy my sins). Hundreds hear about devotion. Thousands understand it. But, O goddess, among them, only one becomes a devotee. Various people will give (i.e. instruct) people (in) devotion. But a man himself practising it is seen to be one among crores. Worship laughs at devotion; success ridicules devotion. He who has such a (strong) feeling for the lord of gods alone takes (to) devotion. As from a fall into the ocean and entering into a tank there is a protection, similarly one takes to devotion according to his thoughts. The leaves of a tree sprinkled at its root are seen on the branches. O goddess, the fruit later proceeds by resorting to (Viṣṇu) only. As one who carries water fixes his mind (i.e. attention) on the pot (containing the water), similarly one should fix his mind on Viṣṇu and get salvation. In his childhood his mother gives (a child) a little jaggery. But the child, through greed, again asks for (more) jaggery. Due to Viṣṇu's grace they do not notice the difference as when water is put into water, milk into milk, or ghee into ghee. As the sun is everywhere, or the fire is

everywhere, similarly one remaining in devotion, is never troubled by (fruits of his) acts(?). Ajāmila , giving up his duty and practising sin, certainly got salvation on remembering his son (called) Nārāyaṇa . All those devotees who, day and night, subsist on (Viṣṇu's) name only, live in Vaikuṇṭha . In this case, the Vedas are the anthority.

45-64. The fruit of the sacrifices like the horse-sacrifice is seen in heaven. Enjoying all that fruit they fall (from heaven). Similarly the devotees of Viṣṇu enjoy many pleasures. Having reached Vaikuṇṭha when will they return (to the earth)? He who is devoted to Viṣṇu, lives in Viṣṇu's heaven. See the example, O goddess. Due to devotion to Viṣṇu, he made hundreds of stones float on the water. The mind of Viṣṇu's devotee is the moonstone without water. A frog lives in water; a bee lives in a grove and perceives the fragrance of a lotus-plant. In the same way Viṣṇu's devotee lives in his devotion. Some live on the bank of Gaṅgā . Some (at a distance of) a hundred yojanas . One gets the fruit due to Gaṅgā; the other devotion for Viṣṇu. Those that have turned away their faces from Viṣṇu are like the camel that always carries the camphor and agaru (sandal) but does not know their fragrance. Those that are averse to Viṣṇu are like the deer that smell a tree, when they desire a fragrance, but do not notice the musk in their navels. O daughter of the (Himālaya) Mountain, as (giving) advices to fools is useless, similarly advice to one averse to Viṣṇu-devotion is in vain. Water drunk by a serpent becomes poison. Similarly devotion to Viṣṇu for devotees of other deities is poison. Those who are near a lamp or a mirror do not see it without sight, similarly those averse to Viṣṇu (do not see him). As fire is covered by smoke, a mirror by dirt, an embryo by amnion, similarly Kṛṣṇa is covered in (i.e. by) the body. O daughter of the (Himālaya) Mountain, as ghee always remains in milk, oil in a sesamum-seed, similarly Viṣṇu exists in the mobile and the immobile (objects). As many gems are held (together) by a thread, similarly the universe including Brahmā and others is woven in Brahman of the form of intelligence. As fire existing in wood is seen after friction only, similarly omnipresent Viṣṇu is seen by means of meditation only. At first there is one lamp. Then thousands are produced (i.e. lighted) from it. Similarly one Viṣṇu alone exists after having pervaded everything. A flash always remains in water at sunrise, and is seen in various ways in the pond. That Viṣṇu is like that in the world. Wind even in its natural state always carries various fragrances. Similarly the god, dwelling in all beings, enjoys the constituents of Prakṛti . As sugar due to its contact with water, turns into water, similarly the soul, being like them (i.e. the acts) enjoys the fruits of his acts. The earth, due to its contact with water, has many trees. Similarly (the soul) due to the contact with Prakṛti's constituents, is born in many stocks.

65-75. He, the steady one, lives in (the body of) an elephant or a gnat, a deity or a human being and is neither superior (in one) nor inferior (in another). As the moon is noticed in water, in the same way he is seen in all those beginning with Brahmā to a clump of grass, men, gods, sacrifices, and serpents that are there on the earth. He that is seen is existence, intelligence, bliss and Śiva (auspicious). He is the great lord. He is also said to be Viṣṇu. He is omnipresent Hari (i.e. Viṣṇu). He is known from the Upaniṣads ; he is the master of all; he is beyond time; and is sound. O goddess, he who knows him to be like this is undoubtedly (his) devotee. Though one, he should be known to be many; and though many, to be one. Due to his various names and forms he is said to be many on the earth. The sun's lustre does not grow due to the eyes, but the sight grows due to the sun. The supreme soul (as the individual soul) is always present in every body, as in every jar there is space. (And even) when the jar is broken, it (still) exists. In every form he is like that (i.e. has that form); and when it (i.e. the form) is broken, he remains very stable. As a form made of wood drops (down) without a master, in the same way the body, having differences like an insect, falls without the soul. The various kinds (of forms) of gold, become as before (i.e. gold) due to (being heated by) fire. In the same way the devotees attain the former form. Fools see (i.e. think) the sun to be lustreless due to being screened by a cloud. In the same way fools of ignorant minds do not know that lord who is described by the Upaniṣads as not admitting an alternative and as formless.

76-90. In accordance with his will he becomes one having a form, from his (condition of being) formless. From him ether without sound and quality is produced. Air was produced from ether. Then it had a sound. From air sprang up light, and from light water was produced. In that water was Virāṭ , having a universal form and of a bright interior. In the lotus of his navel there were crores of universes. From it (arose) Prakṛti (and) Puruṣa and then the world of three kinds was produced. From the union of the two arose the combination of the elements. The product of Viṣṇu in sāttvika . Brahmā is said to be endowed with the quality of rajas . Śiva is said to be endowed with the quality of tamas . They have urged all this. In the world there is one condition called Brāhmī (i.e. of Brahmā) due to the seed of the act (of a being). Viṣṇu completely withdraws the world due to it. This immutable lord Viṣṇu then remains there. Thus Viṣṇu is present everywhere—in the beginning, middle and end. People determined by (the effects of) their acts do not know (the truth) due to ignorance. He would cause (people) to do the acts that are proper for the castes at (different) times. That act which is intended for god Viṣṇu is not the cause of (i.e. does not lead to) conception (i.e. birth). This is always thought over by all the sages in the Upaniṣads and holy texts. This knowledge of Brahman is in the body. I shall tell it. Mind alone is the cause and effect of good and bad (acts). Everything is purified by mind. Then it is the ancient Brahman. Mind alone is always the kinsman and the foe (also). Some are emancipated by mind; some are troubled by mind. Everything is renounced in it, but they have done acts outwardly. Acts when done in this fashion alone, do not taint (the doer), as a lotus-leaf is not tainted by even drops of water, (or) as fire when put into (another) fire. What is the use of devotion? When the flavour of devotion is known, then salvation is not liked. By means of the Yoga of eight kinds [1] Viṣṇu is not reached in this existence. Viṣṇu is reached by devotion and would always be easily accessible.

91-100. Knowledge is obtained through the Upaniṣads. That which is to be known is obtained by means of knowledge. When that which is to be known is obtained, then the world is a void. Viṣṇu is reached through (mental) power. What is the use of the eightfold Yoga? Of all dispositions purity of disposition is commended. When the beloved is embraced by one, one gets the effect as is one's disposition. One having sandals on one's feet feels the earth to be full of hide. One looks upon the world as one's mind is. The nimba tree, though sprinkled with milk, would not give up its bitterness. Beings go to (i.e. behave in conformity with) their nature. Advice is useless. How would one obtain the fruits and the leaves of the (mango) tree after having cut it off? Why should one pass one's life with a desire for the pleasures of senses? As medicine is cooked in a pan of lapis lazuli and then the drug is burnt, in the same way, how would the existence be in vain? How would a good man, after putting the treasure in his house, do service? How would one rejoice on another path (by) leaving the lord of Vaikuṇṭha (i.e. Viṣṇu)? What is the use of the recital of the Vedas by those who are without devotion? A cāṇḍāla having devotion is worshipped even by gods. What is the use of mirrors for him who has put on a bracelet on his hand? The servants (i.e. the devotees) to whom affluence is given by gods like Brahmā, Rudra , do not take anything that is offered to the lord.

101-109. It is better to give to a devotee who is poor. How can there be meditation on Kṛṣṇa having no body? Many (devotees) seeing him of a form, have, through devotion, gone to his position. How can worship or devotion be possible in the case of one that is non-existent? The wise ones recommend (worship and devotion) in the case of one that has a form. How can a man go along a vacant path without a support? This master has a form. That lord is formless. The one having a form is easily seen. The formless one is not seen. There is pleasure of service of the one having a form; no (such) pleasure in the case of serving a formless one. The formless one himself is known through him who has a form. When the body is horripilated by the grace of the recollection of Viṣṇu, when tears of joy are in the eyes, then salvation becomes a slave. How does the sin committed in childhood, perish? (It perishes) by means of worship, gifts, vows, (visits to) holy places, mutterings (of hymns), sacrifices dedicated to you. How should one, giving up one's duty, practise severe penance? It is better to die in (i.e. while

doing) one's duty. Another's duty is fraught with fear. How should one, giving up the practice laid down by holy texts, practise severe penance? A fool without (remaining in) the stage of human life, would not obtain success. The castes are made by Brahmā, and they have been assigned their respective duties.

110-124. Wealth that comes through the performance of the duty of one's own caste is said to be white. That little gift, given with devotion, made with white wealth, gives great religious merit and it cannot be reckoned. The gift given by men with the wealth brought for domestic rites through contact with mean people, would not be fruitful. They would not share its fruit. A fool, weak in knowledge, obtains that kind of stock which (is in conformity with the) kind of acts he performs with a desire for pleasure. The (fruit of the) act done in this world is had in the other-world. If in the case of a man doing righteous acts, pain is produced, then he should not be distressed. That is (the result of) the deeds of the former body (i.e. existence). Grief alone is produced in the case of the man committing sins. O chief goddess, at that time one should not be delighted. As the master leads the beasts tied with a rope, men also are similarly led by the bond of their deeds on the earth. A monkey dwelling in forest dances in every house; in the same way the beings are taken through all stocks by (their) deeds. As the master while playing sends forth a ball according to his desire, similarly a being is taken to happiness or unhappiness by his deeds. The being bound by (the effects of) his deeds, is unable to remove the bond. Gods and other sages also are bound by (the effects of) their deeds. Even the serpents remaining on Rudra's body consume poison on Kailāsa . They are unable to enjoy nectar. The effect of deeds (Karmayoni?) prevail. The charioteer or the Sun, who is said by the wise to give a sound body is a cripple. The effects of deeds (Karmayoni?) pravail. A royal sage Iadradyumna [Indradyumna ?] became an elephant due to his deeds. The result of deeds in that case was made ineffective by the powerful lord (?) All gods like Rudra, Brahma , men and demons, being bound by (the effects of) acts, move on the earth. Viṣṇu formerly created the entire world, (and is) influenced by acts.

125-139. Those acts, dependent on Viṣṇu, perish by means of (repeating) the name of Rama . Water is present everywhere; but that one at Prayāga gives salvation. To those who do the acts like this, worship of Keśava gives salvation. The being who does an act for the pleasure of senses, and would, through egotism think of the body, should go through an expiation, remembering (Viṣṇu). He undergoes the fruits of his past acts (only). The (fruit of) his acts does not grow later. Some praise the Planets; some evil spirits and goblins. Some praise deities; some have talked about the herbs. Some talk about a hymn, about a super-human power, about intellect or valour. So also about exertion, boldness, courage and prudence. All follow their desires talking about acts resulting from egotism. This is my definite idea. This is what is told by the former wise men. When a being is full of religious merit and there is no sin (in him), and when he has the two-fold knowledge, then his merit would be pleasant. When his sin and religious merit are equal, he remains in (i.e. doing) acts. When he has attained the equanimity of mind, he would reach the place of joy. Of him, who has discarded everything outwardly, but would long for (everything) mentally, such a behaviour is useless and he will have to undergo (fruits of) his sins. A man does acts outwardly; but mentally he is desireless. Such a sacrifice is mediocre. He would not obtain its complete fruit. Discarding acts outwardly, and mentally depending upon (i.e. looking upon everything as) void-such a sacrifice is said to be the best—difficult to be had even by the meditating sages. Some abandon everything through anger; some through the power of discussion. Some discard everything with difficulty. All (such) sacrifices are mediocre. A man endowed with devotion through good mind, and not influenced by anger etc., obtains a good position, though smeared with (the effects of) acts. He who is dropped from abstract meditation, would be born in the house of the pure and the rich or in the family—chief being that of a brāhmaṇa —of the intelligent meditating sages. In a short time he acquires complete abstract meditation.

140-153. Due to abstract meditation, devotion (to) and grace (of the lord), he would reach the position of Brahman of the nature of) intelligence and joy. How can one wash off (the effect of) one's act with a harmful act as mud with mud or blood with blood? How can a sacrifice full of a harmful act be capable of destroying (the effect of one's) acts? Sacrifices performed with a desire for (going to) heaven give little happiness in heaven. Even though many, the pleasures there are transitory. Without devotion for Viṣṇu, there is no eternal happiness in (i.e. from) them. (Except) a sovereign empire giving pleasure and happiness in heaven, I do not desire anything else. I am afraid of living in a womb (i.e. of rebirth). With (hammers of) iron a stone alone is broken, and not a ruby. A crane eats aquatic beings, (but) would avoid frogs etc. Similarly, Yama , the destroyer of everything, would avoid Viṣṇu's servants. He who protects is the one that removes difficulties, and is said to be the guardian. He lodges at his place him who has (committed) hundreds of faults; since Kṛṣṇa favours him who has committed an offence. He gets the fruit today. What does the protector do? In the same way, the soul in this body, shows favour to them depending upon others. [2] Along with the strong, he does not slowly go to the other end. [2] He gave salvation to the hunter, and himself emancipated Kubjā . He is difficult to be had (i.e. seen even) in a dream by Brahma and others, but is easily accessible in a cowherd's house. When he ate what was left over by the cowherds, he himself emancipated them. O goddess, the highest soul, Viṣṇu, is always praised by the meditating sages. The immutable Puruṣa, along with Lakṣmī , is amazing. Those who everyday recite this narration, are freed from all sins, and go to the eternal position of Viṣṇu. One who recites it with this devotion near (the image of) Viṣṇu, would obtain the highest position after enjoying happiness in this world.

[1]: [1] : Aṣṭavidha Yoga—The eightfold means of Yoga consists of the disciplines of: (1) restraint (yama); (2) culture or cultivating good habits like purification of the body, contentment etc; (3) posture (āsana); (4) breath-control (prāṇāyāma); (5) withdrawal of the senses (pratyāhara); (6) attention (dhāraṇā); (7) meditation (dhyāna); and (8) concentration (samādhi).

[2]: [2] : verses 148, 149 etc. and many others in this chapter are not clear.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 133

The Holy Places in Jambūdvipa

Chapter 545 of 693 · 41 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
द्वीपेऽस्मिन्यानि तीर्थानि तानि मे वद सुव्रत ।
द्वीपानां द्वीपराजोऽयं सर्वदा भुवि निर्मितः ।
संख्यया त्वं वद स्वामिन्कृपां कृत्वा ममोपरि १।
महादेव उवाच।
सर्वगः सर्वभूतेषु द्रष्टव्यः सर्वतो भुवि ।
सप्तलोकेषु यत्किंचिद्दृश्यते सचराचरम् २।
तत्वं तेन विना देवि न दृष्टं न श्रुतं मया ।
अतो विष्णुर्महादेवः केशवः क्लेशनाशनः ।
तीर्थरूपेण वर्तेत द्वीपे ह्यस्मिन्सुरेश्वरि ३।
तानि तीर्थानि वक्ष्यामि सांप्रतं नात्र संशयः ।
प्रथमं पुष्करं क्षेत्रं तीर्थानां प्रवरं शुभम् ।
वाराणसी द्वितीयं तु क्षेत्रं मुक्तिप्रदायकम् ४।
तृतीयं नैमिषं क्षेत्रमृषीणां पावनं स्मृतम् ।
प्रयागं वै चतुर्थं तु तीर्थानामुत्तमं स्मृतम् ५।

कार्मुकं पंचमं प्रोक्तं उत्पन्नं गंधमादने ।
एकादशं कान्यकुब्जं यत्र तिष्ठति वामनः ६।
सप्तमं विश्वकायं तु अवरे पर्वते शुभे ।
अष्टमं गौतमाख्यं च मंदरे निर्मितं पुरा ७।
मदोत्कटं तु नवमं दशमं रथचैत्रकम् ।
एकादशं कान्यकुब्जं यत्र तिष्ठति वामनः ८।
द्वादशं मलयं चैव कुब्जाम्रकमतः परम् ।
विश्वेश्वरं गिरिकर्णं केदारं गतिदायकम् ९।
बाह्यं हिमवतः पृष्ठे गोकर्णे गोपकं तथा ।
स्थानेश्वरं हिमाद्रौ च बिल्वके बिल्वपत्रिकम् १०।
श्रीशैले माधवं तीर्थं भद्रं भद्रेश्वरे तथा ।
वाराहे विजयं प्रोक्तं वैष्णवं वैष्णवे गिरौ ११।
रौद्रं तु रुद्रकोटे तु पैत्र्यं कालिजरे गिरौ ।
कंपिले कापिलं तीर्थं मुकुटे कर्कोटकं तथा १२।
शालग्रामोद्भवं तीर्थं गल्लिकायां सुरेश्वरि ।

नर्मदायां शिवाख्यं तु मायायां विश्वरूपकम् १३।
उत्पलाक्षं सहस्राक्षं जातं वै रैवते गिरौ ।
गंगायां पितृतीर्थं च विष्णुपादोद्भवं तथा १४।
विपाशायां विपापा च पाटले पुंड्रवर्द्धनम् ।
नारायणं सुपार्श्वे तु त्रिकूटे विष्णुमंदिरम् १५।
विपुले विपुलं नाम कल्याणं मलयाचले ।
कौरवं कोटितीर्थे च सुगंधं गंधमादने १६।
कुब्जाम्रके त्रिसंध्यं तु गंगाद्वारे हरिप्रियम् ।
शैलं विंध्यप्रदेशे तु बदर्यां सारस्वतं स्मृतम् १७।
कालिंद्यां कालरूपं च सह्ये वै सायकं स्मृतम् ।
चांद्रं चंद्रप्रदेशे तु रमणं तीर्थनायकम् १८।
यमुनायां मृगाख्यं तु करवीरे कुरूद्भवम् ।
विनायके पर्वते वै उमाख्यं तीर्थमेव च १९।
आरोग्यं भास्करे देशे महाकाले महेश्वरम् ।
तीर्थं अभयदं नामामृताख्यं विंध्यकंधरे २०।

मंडपे विश्वरूपं च स्वाहाख्यं ईश्वरे पुरे ।
वैगलेयं प्रचंडायां चांडिकंमरकंटके २१।
सोमेश्वरं तथा तीर्थे प्रभासे पुष्करं तथा ।
देवमात्रं सरस्वत्यां पारावततटे स्थितम् २२।
महालयं महापद्मे पयोष्ण्यां पिंगलेश्वरम् ।
सिंहिकायां तथा तीर्थं सौरवेरविसंज्ञकम् २३।
कार्तिकं कृत्तिकाक्षेत्रे शांकरं शंकरे गिरौ ।
उत्पलाख्यं ततो दिव्यं सुभद्रा सिंधुसंगमे २४।
गाणपत्यं ततश्चैव पर्वतो विष्णुसंज्ञके ।
जालंधरे ततः प्रोक्तं तीर्थं विष्णुमुखं च यत् २५।
तारे वै तारकं प्रोक्तं पर्वते विष्णुसंज्ञके ।
देवदारुवने पौंड्रं पौष्कं काश्मीरमंडले २६।
भौमं हिमं हिमाद्रौ च तुष्टिकं पौष्टिकं पुनः ।
कपालमोचनं तीर्थं जातं मायापुरे तथा २७।
शंखोद्धारं ततश्चैव देवं वै शंखधारकम् ।

पिंडे वै पिंडनामानं सिद्धे वैखानसं भवेत् २८।
अच्छोदे विष्णुकामं तु धर्मकामार्थमोक्षदम् ।
औषध्यं चोत्तरेकूले कुशद्वीपे कुशोदकम् २९।
मन्मथं हेमकूटे तु कुमुदे सत्यवादनम् ।
वदंत्यावाश्वकं तीर्थं विंध्ये वै मातृकं स्मृतम् ३०।
चित्ते ब्रह्ममयं तीर्थं तीर्थानां पावनं स्मृतम् ।
एतेषां सर्वतीर्थानामुत्तमं शृणु सुंदरि ३१।
विष्णोर्नाममयं तीर्थं न भूतं न भविष्यति ।
ब्रह्महा हेमहारी वा बालहा गोघ्न एव च ३२।

मुच्यते नाममात्रेण प्रसादात्केशवस्य तु ।
कलौ द्वारवती रम्या धन्यो देवो जनार्दनः ३३।
ये पश्यंति नरा देवं मुक्तिस्तेषां सुनिश्चला ।
एवं धन्यतमं देवं विष्णुं सर्वेश्वरं प्रभुम् ३४।
चिंतयामि महादेवि विद्वत्संस्थो जनार्दनम् ।
अष्टोत्तरं तु तीर्थानां शतमेतदुदाहृतम् ३५।

यो जपेच्छृणुयाद्वापि सर्वपापैः प्रमुच्यते ।
एषु तीर्थेषु यः स्नात्वा पश्येन्नारायणं हरिम् ३६।
सर्वपापविनिर्मुक्तो याति विष्णोः सनातनम् ।
जगन्नाथं महातीर्थं लोकानां पावनं स्मृतम् ३७।
ये गच्छंति नरश्रेष्ठास्तेपि यांति परां गतिम् ।
शताष्टकं महापुण्यं श्रावयेत्पितृकर्मणि ३८।
इहलोके सुखं भुक्त्वा याति विष्णोः सनातनम् ।
गोदाने श्राद्धदाने वा अहन्यहनि वा पुनः ३९।
देवार्चनविधौ विद्वान्परं ब्रह्माधिगच्छति ४०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे जंबूद्वीपतीर्थवर्णनंनाम त्रयस्त्रिंशाधिकशततमोऽध्यायः १३३।

Roman transliteration

pārvatyuvāca|
dvīpe'sminyāni tīrthāni tāni me vada suvrata |
dvīpānāṃ dvīparājo'yaṃ sarvadā bhuvi nirmitaḥ |
saṃkhyayā tvaṃ vada svāminkṛpāṃ kṛtvā mamopari 1|
mahādeva uvāca|
sarvagaḥ sarvabhūteṣu draṣṭavyaḥ sarvato bhuvi |
saptalokeṣu yatkiṃciddṛśyate sacarācaram 2|
tatvaṃ tena vinā devi na dṛṣṭaṃ na śrutaṃ mayā |
ato viṣṇurmahādevaḥ keśavaḥ kleśanāśanaḥ |
tīrtharūpeṇa varteta dvīpe hyasminsureśvari 3|
tāni tīrthāni vakṣyāmi sāṃprataṃ nātra saṃśayaḥ |
prathamaṃ puṣkaraṃ kṣetraṃ tīrthānāṃ pravaraṃ śubham |
vārāṇasī dvitīyaṃ tu kṣetraṃ muktipradāyakam 4|
tṛtīyaṃ naimiṣaṃ kṣetramṛṣīṇāṃ pāvanaṃ smṛtam |
prayāgaṃ vai caturthaṃ tu tīrthānāmuttamaṃ smṛtam 5|

kārmukaṃ paṃcamaṃ proktaṃ utpannaṃ gaṃdhamādane |
ekādaśaṃ kānyakubjaṃ yatra tiṣṭhati vāmanaḥ 6|
saptamaṃ viśvakāyaṃ tu avare parvate śubhe |
aṣṭamaṃ gautamākhyaṃ ca maṃdare nirmitaṃ purā 7|
madotkaṭaṃ tu navamaṃ daśamaṃ rathacaitrakam |
ekādaśaṃ kānyakubjaṃ yatra tiṣṭhati vāmanaḥ 8|
dvādaśaṃ malayaṃ caiva kubjāmrakamataḥ param |
viśveśvaraṃ girikarṇaṃ kedāraṃ gatidāyakam 9|
bāhyaṃ himavataḥ pṛṣṭhe gokarṇe gopakaṃ tathā |
sthāneśvaraṃ himādrau ca bilvake bilvapatrikam 10|

śrīśaile mādhavaṃ tīrthaṃ bhadraṃ bhadreśvare tathā |
vārāhe vijayaṃ proktaṃ vaiṣṇavaṃ vaiṣṇave girau 11|
raudraṃ tu rudrakoṭe tu paitryaṃ kālijare girau |
kaṃpile kāpilaṃ tīrthaṃ mukuṭe karkoṭakaṃ tathā 12|
śālagrāmodbhavaṃ tīrthaṃ gallikāyāṃ sureśvari |

narmadāyāṃ śivākhyaṃ tu māyāyāṃ viśvarūpakam 13|
utpalākṣaṃ sahasrākṣaṃ jātaṃ vai raivate girau |
gaṃgāyāṃ pitṛtīrthaṃ ca viṣṇupādodbhavaṃ tathā 14|
vipāśāyāṃ vipāpā ca pāṭale puṃḍravarddhanam |
nārāyaṇaṃ supārśve tu trikūṭe viṣṇumaṃdiram 15|
vipule vipulaṃ nāma kalyāṇaṃ malayācale |
kauravaṃ koṭitīrthe ca sugaṃdhaṃ gaṃdhamādane 16|
kubjāmrake trisaṃdhyaṃ tu gaṃgāṃdvāre haripriyam |
śailaṃ viṃdhyapradeśe tu badaryāṃ sārasvataṃ smṛtam 17|
kālidyāṃ kālarūpaṃ ca sahye vai sāyakaṃ smṛtam |
cāṃdraṃ caṃdrapradeśe tu ramaṇaṃ tīrthanāyakam 18|
yamunāyāṃ mṛgākhyaṃ tu karavīre kurūdbhavam |
vināyake parvate vai umākhyaṃ tīrthameva ca 19|
ārogyaṃ bhāskare deśe mahākāle maheśvaram |
tīrthaṃ abhayadaṃ nāmāmṛtākhyaṃ viṃdhyakaṃdhare 20|

maṃḍape viśvarūpaṃ ca svāhākhyaṃ īśvare pure |
vaigaleyaṃ pracaṃḍāyāṃ cāṃḍikaṃmarakaṃṭake 21|
someśvaraṃ tathā tīrthe prabhāse puṣkaraṃ tathā |
devamātraṃ sarasvatyāṃ pārāvatataṭe sthitam 22|
mahālayaṃ mahāpadme payoṣṇyāṃ piṃgaleśvaram |
siṃhikāyāṃ tathā tīrthaṃ sauraveravisaṃjñakam 23|
kārtikaṃ kṛttikākṣetre śāṃkaraṃ śaṃkare girau |
utpalākhyaṃ tato divyaṃ subhadrā siṃdhusaṃgame 24|
gāṇapatyaṃ tataścaiva parvato viṣṇusaṃjñake |
jālaṃdhare tataḥ proktaṃ tīrthaṃ viṣṇumukhaṃ ca yat 25|
tāre vai tārakaṃ proktaṃ parvate viṣṇusaṃjñake |
devadāruvane pauṃḍraṃ pauṣkaṃ kāśmīramaṃḍale 26|
bhaumaṃ himaṃ himādrau ca tuṣṭikaṃ pauṣṭikaṃ punaḥ |
kapālamocanaṃ tīrthaṃ jātaṃ māyāpure tathā 27|
śaṃkhoddhāraṃ tataścaiva devaṃ vai śaṃkhadhārakam |

piṃḍe vai piṃḍanāmānaṃ siddhe vaikhānasaṃ bhavet 28|
acchode viṣṇukāmaṃ tu dharmakāmārthamokṣadam |
auṣadhyaṃ cottarekūle kuśadvīpe kuśodakam 29|
manmathaṃ hemakūṭe tu kumude satyavādanam |
vadaṃtyāvāśvakaṃ tīrthaṃ viṃdhye vai mātṛkaṃ smṛtam 30|
citte brahmamayaṃ tīrthaṃ tīrthānāṃ pāvanaṃ smṛtam |
eteṣāṃ sarvatīrthānāmuttamaṃ śṛṇu suṃdari 31|
viṣṇornāmamayaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati |
brahmahā hemahārī vā bālahā goghna eva ca 32|
mucyate nāmamātreṇa prasādātkeśavasya tu |
kalau dvāravatī ramyā dhanyo devo janārdanaḥ 33|
ye paśyaṃti narā devaṃ muktisteṣāṃ suniścalā |
evaṃ dhanyatamaṃ devaṃ viṣṇuṃ sarveśvaraṃ prabhum 34|
ciṃtayāmi mahādevi vidvatsaṃstho janārdanam |
aṣṭottaraṃ tu tīrthānāṃ śatametadudāhṛtam 35|

yo japecchṛṇuyādvāpi sarvapāpaiḥ pramucyate |
eṣu tīrtheṣu yaḥ snātvā paśyennārāyaṇaṃ harim 36|
sarvapāpavinirmukto yāti viṣṇoḥ sanātanam |
jagannāthaṃ mahātīrthaṃ lokānāṃ pāvanaṃ smṛtam 37|
ye gacchaṃti naraśreṣṭhāstepi yāṃti parāṃ gatim |
śatāṣṭakaṃ mahāpuṇyaṃ śrāvayetpitṛkarmaṇi 38|
ihaloke sukhaṃ bhuktvā yāti viṣṇoḥ sanātanam |
godāne śrāddhadāne vā ahanyahani vā punaḥ 39|
devārcanavidhau vidvānparaṃ brahmādhigacchati 40|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe
jaṃbūdvīpatīrthavarṇanaṃnāma trayastriṃśādhikaśatatamo'dhyāyaḥ 133|

English translation

Pārvatī said :

1. O you of a good vow, tell me about the holy places that exist on this island. This island is fashioned by the lord as the king of all islands. O lord, favouring me, tell me about them with (i.e. counting) their number.

Mahādeva said :

2-12. The Omnipresent (lord) should be seen in all beings on the earth. Whatever primary substance, with the mobile and the immobile, is seen in the seven worlds, is not seen or heard by me to be without him. Therefore, the great god Viṣṇu , Keśava , who removes affliction, would live in the form of a holy place on this island, O chief goddess. I shall certainly tell you about all the holy places. First is the holy place (called) Puṣkara , auspicious and best among the holy places. Second holy place is Vārāṇasī , giving salvation. Third sacred spot is Naimiṣa , said to be purifying by the sages. Fourth is Prayāga , said to be the best among the holy places. Fifth is said to be Kārmuka that has sprung up on Gandhamādana . Sixth is the holy place called Mānasa , pleasing to the gods. Seventh is Viśvakāya on the auspicious Avara mountain. Eighth is called Gautama , formerly fashioned on Mandara . Ninth is Madotkata ; tenth is Caitrarathaka. Eleventh is Kānyakubja where Vāmana (i.e. Viṣṇu) dwells. Twelfth is Malaya ; then there is Kubjāmraka . (Then there are) Viśveśvara , Girikarṇa, Kedāra , giving a good position (i.e. leading to salvation). Bāhya is on the surface of Himālaya ; similariy there is Gopaka on Gokarṇa . On the Himālaya is Sthāneśvara ; and Bilvapatrika on Bilvaka . The holy place Mādhava is on Śrīśaila ; and Bhadra is on Bhadreśvara . Vijaya is said to be on Vārāha , and Vaiṣṇava on Vaiṣṇava mountain. On Rudrakoṭa is Raudra ; and on the Kāliñjara mountain is Paitrya. The holy place Kampila is on Kampila. and Karkoṭaka on Mukuṭa .

13-30. O Chief goddess, the place holy due to Śālagrāma is on the bank of the Gallikā. On (the bank of) Narmadā is one called Śiva , and on (the bank of) Māyā is Viśvarūpaka. On the Raivata mountain have come up (the holy places, namely) Utpalākṣa, Sahasrākṣa . On (the bank of) Gaṅgā is Pitṛtīrtha , so also is Viṣṇupādodbhava. On (the bank of) Vipāśā is Vipāpā , and Puṇḍravardhana is at Pāṭala . Nārāyaṇa is on Supārśva , and Viṣṇu temple on Trikūṭa . On Vipula is one named Vipula, and Kalyāṇa is on Malaya mountain. At Koṭitīrtha is Kaurava , and Sugandha is on Gandhamādana. Trisandhyā is at Kubjāmraka, and Haripriya at Gaṅgādvāra . In the region of Vindhya is Śaila , and Sārasvata is said to be on Badari . On (the bank of) the Kālindī is Kalparūpa, and Sāyaka is said to be on Sahya . Cāndra is in Candra region, and Ramaṇa is the chief among the holy places. On (the bank of) Yamunā is (the one) called Mṛga ; and Kurūdbhava is on Karavīra . The holy place called Umā is on the Vināyaka

mountain. Ārogya is in the Bhāskara country. Maheśvara is at Mahākāla . A holy place is named Abhayada . On Vindhya is one called Amṛta . Viśvarūpa is in Maṇḍapa . In Īśvara city is one called Svāhā . On (the bank of) Pracaṇḍā is Vaigaleya, and Cāṇḍika in Amarakaṇṭaka . At the holy place of Prabhāsa is Someśvara , and there is also Puṣkara. Devamātra is situated on the bank of Pārāvata on Sarasvatī . At Mahāpadma is Mahālaya , and Piṅgaleśvara on (the bank of) Payoṣṇī . So also is a holy place on (the bank of) Siṃhikā , and at Saurava one called Ravi . In the Kṛttikā -region is the holy place Kārtika ; and Śaṅkara on mountain Śaṅkara. Similarly at the confluence of Subhadrā and Sindhu is a divine holy place called Utpala . Then there is Gāṇapatya on the mountain called Viṣṇu. Then on Jālandhara is the holy place which is called Viṣṇumukha. At Tāra is one called Tāraka on the mountain called Viṣṇu. Pauṇḍra is in the Devadāruvana , and Pauśka [Pauṣka?] in the Kāśmīra region. The snowy Bhauma is on Himālaya, so also are Catuṣṭika and Pauṣṭika . Similarly the holy place Kapālamocana has come up at Māyāpura. Then is the holy place Śaṅkhoddhāra (of) the god holding the conch. At Piṇḍa is one named Piṇḍa, and Vaikhānasa at Siddha . On (the bank of) Acchoda is Viṣṇukāma, giving religious merit, sensuous enjoyment, worldly prosperity and salvation. On the northern bank is Auṣadhya, and Kuśodaka is at Kuśadvīpa . Manmatha is on Hemakūṭa , and Satyavādana on Kumuda . At the bank of Vadantī is the holy place called Āśvaka, and Mātṛka is said to exist on Vindhya.

31-40. On Citta is the holy place (called) Brahmamaya which is said to be (the most) purifying of all holy places. O beautiful lady, listen to the description of the holy place best of all these. A holy place (like) Viṣṇumaya never existed (before) nor will be there. Merely by uttering (its) name, one who has killed a brāhmaṇa , or snatched gold, or has killed a child or a cow, is freed (from the sin) due to Viṣṇu's grace. In the Kali age Dvāravatī is charming, and god Viṣṇu is excellent. The salvation of those men who see (the image of) the lord, is certain. O great goddess, I, remaining among the wise, thus think of that blessed lord Viṣṇu, the master of all. These hundred and eight holy places are told here. He who mutters their names or hears them is free from all sins. He who, after bathing in these holy places, sees (the image of) Nārāyaṇa Hari (i.e. Viṣṇu), is freed from all sins and goes to the ancient Viṣṇu, the lord of the world, said to be the holy place purifying the worlds. Those best men who go to (these holy places) go to the highest position (i.e. salvation). One should get this to be heard (i.e. recited) at (the time of) a rite in honour of the dead ancestors. Enjoying pleasures in this world, one goes to the eternal (position) of Viṣṇu. (By reciting these names) at the time of the gift of a cow, or the gift at the time of a śrāddha , or (by reciting it) everyday, or at the rite of worshipping a deity, one attains the highest Brahman .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 134

The Greatness of Vetravatī

Chapter 546 of 693 · 32 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
वेत्रवत्यास्तु माहात्म्यं वक्ष्यामि शृणु सुंदरि ।
यत्र स्नात्वा विमुच्यंते यावदाभूतसंप्लवम् १।
वृत्रेण च कृतः कूपो महागंभीरसंज्ञकः ।
कूपात्सा निःसृता देवी महापापौघनाशिनी २।
यथा गंगा तथेयं च सरिच्छ्रेष्ठा सुरोत्तमे ।
अस्या दर्शनमात्रेण पापौघाः शमयंति च ३।
शृणु देवि प्रवक्ष्यामि इतिहासं पुरातनम् ।
यच्छ्रुत्वा पापिनो दोषैर्विमुक्ताः कर्मबंधनात् ४।
चंपके नगरे चैव राजा राज्यं करोति सः ।
सदा दुष्टो दुष्टरूपो जनानां स प्रपीडकः ५।
अधर्मो धर्मरूपश्च विष्णुनिंदापरायणः ।
देव द्विज निहंता च आश्रमाणां विदूषकः ६।
वेदनिंदापरः श्रीमान्मूर्खो वा निर्घृणः शठः ।
असच्छास्त्रेषु निरतः परदाराभिमर्शकः ७।

विदारुणेति नामा च संजातो मूर्ख एव च ।
कदाचिद्दैवयोगेन आगतस्तां नदीं प्रति ८।
आखेटकसमायुक्तः स्वयं कुष्ठी सुरेश्वरि ।
महापापादयं जातो ब्राह्मणानां च निंदनात् ९।
वृथावादी दुरात्मा च शठो वै निर्घृणः पशुः ।
वेदनिंदारतो नित्यं गोशास्त्राणां प्रदूषकः १०।
एवंविधो वने भ्राम्यंस्तृषार्तः स सुहृद्वृतः ।
अश्वादुत्तीर्य राजाऽसौ जलं पीत्वा गृहं गतः ११।
तेनैवोदकपानेन गतं कुष्ठं न संशयः ।
बुद्धिस्तु निर्मला जाता तस्य राज्ञो विशेषतः १२।
विष्णौ भक्तिः समुत्पन्ना तदा तस्य सुरेश्वरि ।
ततः प्रभृति कालेन स्नानं वै कृतवान्सदा १३।
निर्मलो बहुरूपाढ्यो जातस्तत्र सुरेश्वरि ।
इहलोके सुखं भुक्त्वा कृत्वा यज्ञाननेकशः १४।
विप्रेभ्यो दक्षिणां दत्वा स गतो वैष्णवं पदम् ।

इति ज्ञात्वा तु भो देवि वेत्रवत्यां विशेषतः १५।
स्नानं कुर्वंति ये विप्रास्ते मुक्ता नगनंदिनि ।
राजन्यो वाथ वैश्यो वा शूद्रो वा सुरसत्तमे १६।
यत्र स्नानं प्रकुर्वंति ते मुक्ताः पापबंधनात् ।
कार्तिके वाऽथ माघे वा बाह्यो वा वेदनिंदकः १७।
सरितां संगमे स्नात्वा मुच्यते देवि किल्बिषात् ।
साभ्रमत्याः समं यत्र तस्याः संगः प्रदृश्यते १८।
तत्र स्नात्वा विशेषेण मुच्यते ब्रह्महा सदा ।
खेटकं नगरं दिव्यं स्वर्गरूपं तु वाऽनघे १९।
ब्रह्मणा तत्र वै देवि योगाश्च बहवः कृताः ।
तत्र स्नात्वा च भुक्त्वा च पुनर्जन्म न विद्यते २०।
सा द्वितीया स्मृता गंगा कलौ देवि विशेषतः ।
ये नराः सुखमिच्छंति धनमिच्छंति ये नराः २१।
स्वर्गमिच्छंति ये लोकास्ते वै स्नात्वा पुनःपुनः ।
इहलोके सुखं भुक्त्वा यांति विष्णोः सनातनम् २२।

सूर्यवंशे च ये जाताः सोमवंशे तथैव च ।
आगता वेत्रवत्यां तु स्नात्वा निर्वृतिमागताः २३।
दर्शनाद्धरते दुःखं स्पर्शनान्मानसं ह्यघम् ।
स्नात्वा भुक्त्वा तथा देवि मुक्तिभागी न संशयः २४।
स्नानाज्जपात्तथाहोमादनंतं फलमश्नुते ।
गत्वा वाराणसीतीर्थं भक्त्या चांद्रायणं चरेत् २५।
तत्र गत्वा महत्पुण्यं तत्पुण्यं सुरसत्तमे ।
वेत्रवत्यां विशेषेण पंचत्वं यदि गच्छति २६।
स वै चतुर्भुजो भूत्वा याति विष्णोः परं पदम् ।
पृथिव्यां यानि तीर्थानि ये देवाः पितरस्तथा २७।
ते सर्वे च वसंतीह वेत्रवत्यां सुरेश्वरि ।
किमन्यद्बहुनोक्तेन भूयो भूयो वरानने २८।
वेत्रवत्याः समं तीर्थं पृथिव्यां न सनातनि ।
अहं विष्णुस्तथा ब्रह्मा देवाश्च परमर्षयः २९।
तिष्ठंति देवताः सर्वे वेत्रवत्यां महेश्वरि ।

एककालं द्विकालं वा त्रिकालं च विशेषतः ३०।
स्नानं कुर्वंति ये तत्र ते वै मुक्ता न संशयः ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे वेत्रवती माहात्म्ये चतुस्त्रिंशाधिकशततमोऽध्यायः १३४।

Roman transliteration

mahādeva uvāca|
vetravatyāstu māhātmyaṃ vakṣyāmi śṛṇu suṃdari |
yatra snātvā vimucyaṃte yāvadābhūtasaṃplavam 1|
vṛtreṇa ca kṛtaḥ kūpo mahāgaṃbhīrasaṃjñakaḥ |
kūpātsā niḥsṛtā devī mahāpāpaughanāśinī 2|

yathā gaṃgā tatheyaṃ ca saricchreṣṭhā surottame |
asyā darśanamātreṇa pāpaughāḥ śamayaṃti ca 3|
śṛṇu devi pravakṣyāmi itihāsaṃ purātanam |
yacchrutvā pāpino doṣairvimuktāḥ karmabaṃdhanāt 4|
caṃpake nagare caiva rājā rājyaṃ karoti saḥ |
sadā duṣṭo duṣṭarūpo janānāṃ sa prapīḍakaḥ 5|
adharmo dharmarūpaśca viṣṇuniṃdāparāyaṇaḥ |
deva dvija nihaṃtā ca āśramāṇāṃ vidūṣakaḥ 6|
vedaniṃdāparaḥ śrīmānmūrkho vā nirghṛṇaḥ śaṭhaḥ |
asacchāstreṣu nirataḥ paradārābhimarśakaḥ 7|

vidāruṇeti nāmā ca saṃjāto mūrkha eva ca |
kadāciddaivayogena āgatastāṃ nadīṃ prati 8|
ākheṭakasamāyuktaḥ svayaṃ kuṣṭhī sureśvari |
mahāpāpādayaṃ jāto brāhmaṇānāṃ ca niṃdanāt 9|
vṛthāvādī durātmā ca śaṭho vai nirghṛṇaḥ paśuḥ |
vedaniṃdārato nityaṃ gośāstrāṇāṃ pradūṣakaḥ 10|
evaṃvidho vane bhrāmyaṃstṛṣārtaḥ sa suhṛdvṛtaḥ |
aśvāduttīrya rājā'sau jalaṃ pītvā gṛhaṃ gataḥ 11|
tenaivodakapānena gataṃ kuṣṭhaṃ na saṃśayaḥ |
buddhistu nirmalā jātā tasya rājño viśeṣataḥ 12|
viṣṇau bhaktiḥ samutpannā tadā tasya sureśvari |
tataḥ prabhṛti kālena snānaṃ vai kṛtavānsadā 13|
nirmalo bahurūpāḍhyo jātastatra sureśvari |
ihaloke sukhaṃ bhuktvā kṛtvā yajñānanekaśaḥ 14|
viprebhyo dakṣiṇāṃ datvā sa gato vaiṣṇavaṃ padam |

iti jñātvā tu bho devi vetravatyāṃ viśeṣataḥ 15|
snānaṃ kurvaṃti ye viprāste muktā naganaṃdini |
rājanyo vātha vaiśyo vā śūdro vā surasattame 16|
yatra snānaṃ prakurvaṃti te muktāḥ pāpabaṃdhanāt |
kārtike vā'tha māghe vā bāhyo vā vedaniṃdakaḥ 17|
saritāṃ saṃgame snātvā mucyate devi kilbiṣāt |
sābhramatyāḥ samaṃ yatra tasyāḥ saṃgaḥ pradṛśyate 18|
tatra snātvā viśeṣeṇa mucyate brahmahā sadā |
kheṭakaṃ nagaraṃ divyaṃ svargarūpaṃ tu vā'naghe 19|
brahmaṇā tatra vai devi yogāśca bahavaḥ kṛtāḥ |
tatra snātvā ca bhuktvā ca punarjanma na vidyate 20|
sā dvitīyā smṛtā gaṃgā kalau devi viśeṣataḥ |
ye narāḥ sukhamicchaṃti dhanamicchaṃti ye narāḥ 21|
svargamicchaṃti ye lokāste vai snātvā punaḥpunaḥ |
ihaloke sukhaṃ bhuktvā yāṃti viṣṇoḥ sanātanam 22|

sūryavaṃśe ca ye jātāḥ somavaṃśe tathaiva ca |
āgatā vetravatyāṃ tu snātvā nirvṛtimāgatāḥ 23|
darśanāddharate duḥkhaṃ sparśanānmānasaṃ hyagham |
snātvā bhuktvā tathā devi muktibhāgī na saṃśayaḥ 24|
snānājjapāttathāhomādanaṃtaṃ phalamaśnute |
gatvā vārāṇasītīrthaṃ bhaktyā cāṃdrāyaṇaṃ caret 25|
tatra gatvā mahatpuṇyaṃ tatpuṇyaṃ surasattame |
vetravatyāṃ viśeṣeṇa paṃcatvaṃ yadi gacchati 26|
sa vai caturbhujo bhūtvā yāti viṣṇoḥ paraṃ padam |
pṛthivyāṃ yāni tīrthāni ye devāḥ pitarastathā 27|

te sarve ca vasaṃtīha vetravatyāṃ sureśvari |
kimanyadbahunoktena bhūyo bhūyo varānane 28|
vetravatyāḥ samaṃ tīrthaṃ pṛthivyāṃ na sanātani |
ahaṃ viṣṇustathā brahmā devāśca paramarṣayaḥ 29|
tiṣṭhaṃti devatāḥ sarve vetravatyāṃ maheśvari |

ekakālaṃ dvikālaṃ vā trikālaṃ ca viśeṣataḥ 30|
snānaṃ kurvaṃti ye tatra te vai muktā na saṃśayaḥ 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe vetravatī māhātmye catustriṃśādhikaśatatamo'dhyāyaḥ 134|

English translation

Mahādeva said :

1-10. I shall tell (you) the greatness of Vetravatī . Listen, O beautiful lady. By bathing there (i.e. in the river) men are free till deluge. Vṛtra made a tank called Mahāgambhīra. That divine one, destroyer of heaps of great sins, came out from that tank. O best goddess, like Gaṅgā this is the best river. Merely on looking at her heaps of sins come to an end. O goddess, I shall tell you an old account, hearing which sinners are freed from faults and bondage of (their) acts. A king (named Vidāruṇa) ruled in the city of Campaka . He was always wicked, of a wicked form, and he very much harassed people. He was impious, the (very) form of impiety, and given to censuring Viṣṇu . He disregarded deities and brāhmaṇas , and was a great hater of the (four) stages of human life. He was rich, and was given to condemning the Vedas ; he was foolish and cruel. He was a rogue, was interested in heterodox doctrines and outraged others' wives. His name was Vidāruṇa, and he was a fool. Once, by chance, he came to that river (Vetravatī). O chief goddess, he, intent on hunting, himself became a leper due to his censuring brāhmaṇas. He talked nonsense, was wicked-hearted, a rogue and a cruel beast. He was always engaged in censuring the Vedas and polluted cows and holy texts.

11-31. The king, surrounded by his friends, who was like this, was wandering in a forest; being oppressed by thirst, he got down from (his) horse, drank water and went home. Due to the drinking of the water, his leprosy certainly disappeared. Especially the mind of the king became clear. O chief goddess, at that time in (the mind of) him devotion for Viṣṇu sprang up. From that time he always bathed (in Vetravatī). O chief goddess, he became spotless and endowed with handsomeness. Having enjoyed pleasure in this world and having performed many sacrifices, he gave gifts to brāhmaṇas and went to the position of Viṣṇu. Knowing this, O goddess, those brāhmaṇas who bathe especially in Vetravatī, are freed, O daughter of the (Himālaya) Mountain. The brāhmaṇas—or a kṣatriya , or a vaiśya or a śūdra —who bathe here are freed, O best goddess. O goddess, an outcast or a censurer of the Vedas, who, in the month of Kārtika or Māgha , bathes at the confluence of rivers, is free from sins. Especially a killer of a brāhmaṇa who bathes there where her confluence with Sābhramatī is seen, is always freed. O sinless one, the village there is a divine city, of the form of heaven. O goddess, Brahmā practised many abstract meditations there. No rebirth is (had by one) who has bathed and eaten there. O goddess, she is said to be another Gaṅgā, especially in the Kali age. Those men who desire happiness and wealth, who desire heaven, bathe there repeatedly, enjoy happiness in this world, and go to the eternal (position) of Viṣṇu. Those born in the solar race and the lunar race, who came here and bathed in Vetravatī obtained bliss. She removes misery when seen, and mental sin when touched. O goddess, one who bathes in and drinks (her) water undoubtedly enjoys salvation. By bathing (in her), muttering hymns and performing sacrifices (on her bank) one gets infinite fruit. One should go to the holy place of Vārāṇasī , and practise Cāndrāyaṇa -vow. O best goddess, the religious merit on having gone there

is great. If a man dies especially on (the bank of) Vetravatī, he becomes four-armed, and goes to the highest (position) of Viṣṇu. O best goddess, all the holy places, deities, dead ancestors that are there on the earth, live here in Vetravatī. O you beautiful lady, what is the use of talking much about other things repeatedly? O you ancient one, there is no other holy place like Vetravatī on the earth. O great goddess, I, Viṣṇu, so also Brahmā, gods and great sages, deities all stay in Vetravatī. Those who bathe in Vetravatī, once, or twice or especially three times (a day) are-freed. There is no doubt about it.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 135

The Greatness of Sābhramatī

Chapter 547 of 693 · 101 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच।
साभ्रमत्यास्तु माहात्म्यं वक्ष्ये देवि यथातथम् ।
कश्यपो वै मुनिश्रेष्ठस्तपो वै तप्तवान्महत् १।
अनेकवर्षपर्यंतं तेन तप्तं महत्तपः ।
अर्बुदे पर्वते रम्ये नानाद्रुमसमाकुले २।
तत्र गत्वा तपस्तप्तं ऋषिणा कश्यपेन वै ।
सरस्वती यत्र रम्या पवित्रा पापनाशिनी ३।
एकस्मिन्दिवसे देवि गतोऽसौ नैमिषं प्रति ।
तदा ते ऋषयः सर्वे कथां चक्रुरनेकशः ४।
तदा तैस्तु द्विजैः सम्यक्पृष्टोऽसौ कश्यपो मुनिः ।
अहो कश्यप नः प्रीत्यै गंगेहानीयतां प्रभो ५।
भवन्नाम्ना तु सा गंगा भविष्यति सरिद्वरा ।
तेषां वाक्यमुपाकर्ण्य नमस्कृत्य द्विजांश्च तान् ६।
आगतो ह्यर्बुदारण्ये सरस्वतीतीरसंनिधौ ।
तत्र तप्तं तदा तेन तपः परमदुष्करम् ७।

आराधितो ह्यहं तेन कश्यपेन द्विजेन वै ।
प्रत्यक्षोऽहं तदा जातस्तस्य द्विजवरस्य च ८।
वरं वरय भद्रं ते यत्ते मनसि वर्त्तते ९।
कश्यप उवाच।
वरं दातुं समर्थोऽसि देवदेव जगत्पते ।
शिरःस्थिता या गंगेयं पवित्रा पापहारिणी १०।
मम देया विशेषेण महादेव नमोस्तुते ।
तदा देवि मयोक्तं च गृह्णीष्व त्वं द्विजोत्तम ११।
जटामेकां परित्यज्य दत्ता गंगा तदा मया ।
तां गृहीत्वा द्विजश्रेष्ठः स्वस्थानं हर्षतो ययौ १२।
केशरन्ध्रं नाम तीर्थं वासो वै कश्यपस्य च ।
गतस्तत्र तु देवेशि मुनिभिः परिवारितः १३।
कश्यपेन समानीता काश्यपी सा सरिद्वरा ।
यस्या दर्शनमात्रेण ब्रह्महा मुच्यते किल १४।
पार्वत्युवाच।

स्नानमात्रेण किं पुण्यं तत्र तीर्थे वदस्व मे ।
विश्वनाथ कृपालुस्त्वं दयां कुरु ममोपरि १५।
दर्शने किं भवेत्पुण्यं स्नाने किं वद देवराट् ।
महिमा कीदृशो ब्रह्मन्सर्वं त्वं वक्तुमर्हसि १६।
महादेव उवाच।
मया श्रुतान्यनेकानि तीर्थान्यायतनानि च ।
श्रीविष्णोश्च प्रसादाच्च नद्यः सागरगाः प्रभोः १७।
गंगा च यमुना रेवा तापी चैव महानदी ।
गोदावरी तुंगभद्रा कौशिकी गल्लिका तथा १८।
कावेरी वेदिका भद्रा सरयूः पापहारिणी ।
अन्याश्च विविधा नद्यः सर्वपापहरा भुवि १९।
प्रयागस्तीर्थराजश्च काशी पुष्कर एव च ।
नैमिषारण्यसंज्ञं तु तीर्थं चामरकंटकम् २०।
उत्तमं द्वारकाक्षेत्रमर्बुदारण्यमुत्तमम् ।
एवंविधानि दिव्यानि क्षेत्राणि विविधानि च २१।

श्रुतानि तत्र देवेशि माया विष्णोः प्रसादतः ।
पूर्वं भगीरथेनैव याचितोऽहं तु पार्वति २२।
तदा दत्ता इयं गंगा विष्णोर्लोकमभीप्सुना ।
कश्यपाय पुनर्दत्ता ऋषीणां वचनान्मया २३।
इयं वै काश्यपी गंगा रोगदोषहरा सदा ।
इयं या कथ्यते लोके युगे वै नामपूर्वकम् २४।
तदहं कथयिष्यामि शृणु सुंदरि तत्वतः ।
कृते कृतवती नाम त्रेतायां गिरिकर्णिका २५।
द्वापरे चंदना नाम कलौ साभ्रमती स्मृता ।
दिनेदिने विशेषेण स्नानार्थं तु नराश्च ये २६।
सर्वपापविनिर्मुक्ता यांति विष्णोः सनातनम् ।
प्लक्षावतरणे तीर्थे सरस्वत्यां तथेश्वरि २७।
केदारे च कुरुक्षेत्रे यत्फलं स्नानतो भवेत् ।
तत्फलं तु नृणां नूनं साभ्रमत्या दिने दिने २८।
भवतीति न संदेहो व्यासस्य वचनं यथा ।

नभस्येपरपक्षे तु प्रत्यहं वा सुरेश्वरि २९।
अमावास्यादिने सम्यक्श्राद्धदाने च यत्फलम् ।
नरस्तत्फलमाप्नोति साभ्रमत्यावगाहनात् ३०।
कार्तिक्यां कृत्तिकायोगे श्रीस्थले माधवाग्रतः ।
तत्फलं लभते मर्त्यो साभ्रमत्यावगाहनात् ३१।
एषा श्रेष्ठतमा देवि सर्वलोकेषु पावनी ।
इयं धन्यतमा देवि पवित्रा ह्यघनाशिनी ३२।
यस्यां वै साभ्रमत्यां च एते तिष्ठंति नित्यशः ।
पूर्वं संबंधिनो ये च उत्तरे ये तथा पुनः ३३।

पाश्चात्या दाक्षिणात्याश्च सर्वे यांति च नित्यशः ।
तीर्थयात्रामिषेणैव खेटके ब्रह्मसन्निधौ ३४।
आयांति सर्वदा देवि कार्तिक्यां च न संशयः ।
तत्र श्राद्धं प्रकुर्वंति तथा वै विप्रभोजनम् ३५।
नाना धर्मान्प्रकुर्वंति नानायज्ञांश्च नित्यशः ।
विविधानि च दानानि प्रकुर्वंति जनाः सदा ३६।

चतुर्युगेषु सर्वेषु नात्र कार्या विचारणा ।
यवक्रीतोऽथ रैभ्यश्च काक्षीवानुशिजस्तथा ३७।
भृग्वंगिरास्तथा कण्वो मेधावी च पुनर्वसुः ।
बंदी च गुणसंपन्नः प्राच्यां दिशि उपश्रिताः ३८।
उदीच्यां ये महाभागा मधुमत्प्रमुखास्तथा ।
सुबंधुश्च महाभागो दत्तात्रेयश्च वीर्यवान् ३९।
शिखी दीर्घतमाश्चैव गौतमः कश्यपस्तथा ।
श्वेतकेतुः कहोडश्च पुलहो देवलस्तथा ४०।
विश्वामित्र भरद्वाजौ जमदग्निश्च वीर्यवान् ।
ऋचीकपुत्रो गर्गश्च ऋषिरुद्दालकस्तथा ४१।
देवशर्माऽथ धौम्यश्च आस्तीकः कश्यपस्तथा ।
लोमशो नाभिकेतुश्च लोमहर्षण एव च ४२।
ऋषिरुग्रश्रवाश्चैव भार्गवश्च्यवनस्तथा ।
वालखिल्यादयो ये च सर्वे गच्छंति तत्र वै ४३।
कृतस्नाना निराहाराः सदा विष्णुपरायणाः ।

शंखचक्रगदाधरास्तटे तिष्ठंति नित्यशः ४४।
पितृतीर्थं गयानाम सर्वतीर्थवरं शुभम् ।
यत्रास्ते देवदेवेशः स्वयमेव पितामहः ४५।
गीतायाः पितृभिर्गाथा श्राद्धभागमपीप्सुभिः ।
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ४६।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ।
तथा वाराणसी पुण्या पितृणां वल्लभा सदा ४७।
या चैव मम सांनिध्याद्भुक्तिमुक्तिफलप्रदा ।
ममाज्ञया तु देवेशो बिंदुमाधवसंज्ञकः ४८।
नित्यं तिष्ठति देवेशि वाराणस्यां विशेषतः ।
अतो धन्यतमा श्रेष्ठा पुरीयं मम सर्वदा ४९।
पितृणां वल्लभं तीर्थं पुण्यं वै विमलेश्वरम् ।
पितृतीर्थं प्रयागं च सर्वतीर्थसमन्वितम् 6.135.५०।
साभ्रमत्युदके देवि आयांति वचनान्मम ।
वटेश्वरश्च भगवान्माधवेन समन्वितः ५१।

दशाश्वमेधकं पुण्यं गंगाद्वारं तथैव च ।
मन्नियोगाच्च देवेशि साभ्रमत्यां वसंति हि ५२।

नदाथ ललितादेवी तीर्थं यत्सप्तधारकम् ।
तथा मित्रपदं नाम केदारं शंकरालयम् ५३।
गंगासागरमित्याहुः सर्वतीर्थमयं शुभम् ।
तीर्थं ब्रह्मसरस्तद्वच्छतद्रु सलिले ह्रदे ५४।
तीर्थं तु नैमिषं नाम आज्ञया मम सर्वदा ।
साभ्रमत्युदके देवि निवसंति न संशयः ५५।
श्वेता वल्कलिनी पुण्या ततः श्वेता हिरण्मयी ।
हस्तिमत्यथवार्त्तघ्नी नदी सागरगामिनी ५६।
पितृणां वल्लभा ह्येताः श्राद्धकोटिफलप्रदः ।
तत्र श्राद्धानि देयानि पुत्रैः पितृहिताय वै ५७।
पाटलं वाडवाख्यं च नगरं तत्र सुंदरि ।
साभ्रमत्यां सदा एताः प्राप्ता नद्यो विशेषतः ५८।
तत्र स्नानं च दानं च ये कुर्वंति नरा भुवि ।

इहलोके सुखं भुक्त्वा यांति विष्णोः सनातनम् ५९।
जंबूद्वीपं महापुण्यं यत्र पुण्यं विवर्द्धते ।
तत्रार्याख्यं महापुण्यं सर्वकामफलप्रदम् ६०।
नीलकंठमिति ख्यातं तीर्थं नंदह्रदस्तथा ।
तथा रुद्रह्रदस्तीर्थं पुण्यं रुद्र महालयम् ६१।
मंदाकिनी महापुण्या तथाच्छोदा महानदी ।
साभ्रमत्यां वहंत्येते स्वात्मना दर्शनीकृते ६२।
धूम्रा मित्रपदं तद्वद्वैजनाथं दृषद्वरम् ।
क्षिप्रा नदी महाकालं तथा कालिंजरो गिरिः ६३।
गंगोद्भूतं हरोद्भेदं नर्मदाकारमेव च ।
गंगापिंडप्रदानेन समान्याहुर्मनीषिणः ६४।
एतानि ब्रह्मतीर्थानि साभ्रमत्युत्तरे तटे ।
गुप्तीकृतानि देवेशि देवैर्ब्रह्मपुरोगमैः ६५।
स्मरणादपि लोकानां पापघ्नानि महेश्वरि ।
किं पुनः श्राद्धदातृणां मानवानां सुरेश्वरि ६६।

ॐकारं पितृतीर्थं च कावेरी कपिलोदकम् ।
संभेदश्चंडवेगायास्तथैवामरकंटकम् ६७।
कुरुक्षेत्राच्छतगुणमस्मिन्स्नानादिकं भवेत् ।
वार्तघ्नीसंगमे देवि गणेश्वरपुरःसरम् ६८।
साभ्रमत्यां पुरा नीतं गणैस्तीर्थकदंकबम् ।
एष तूद्देशतः प्रोक्तस्तीर्थानां संगमो मया ६९।
वागीशापि न शक्नोति तीर्थानां तत्वविस्तरम् ।
सत्यं तीर्थं दयातीर्थं तीर्थमिंद्रियविग्रहः ७०।
तस्यास्तीर्थे प्रयत्नेन स्नानं कुर्यान्न संशयः ।
प्रातःकालो मुहुर्तांस्त्रीन्संगवस्तावदेव तु ७१।

तदा स्नानादिकं तीर्थे देवानां प्रीतिदायकम् ।
मध्याह्नस्त्रिमुहुर्तः स्यादपराह्णस्ततः परम् ७२।
पितृणां प्रीतिजननं स्नानपिंडादि तर्पणम् ।
सायाह्नस्त्रिमुहुर्तः स्याच्छ्राद्धं तत्र न कारयेत् ७३।
राक्षसी नाम सा वेला गर्हिता सर्वकर्मसु ।

अह्नो मुहुर्ता विख्याता दशपंच च सर्वदा ७४।
तत्राष्टमो मुहुर्तो यः स कालः कुतुपः स्मृतः ।
मध्याह्ने सर्वदा यस्मान्मंदी भवति भास्करः ७५।
तस्मादनंतफलदः पितृणां पिंडदानतः ।
मध्याह्नः खड्गपात्रं च तथा नेपालकंबलः ७६।
रूप्यं दर्भास्तथा गावो दौहित्रं कुतपास्तिलाः ।
पापं कुत्सितमित्याहुस्तस्य संतापकारकाः ७७।
अष्टावेते यतस्तस्मात्कुतपा इति विश्रुताः ।
ऊर्द्ध्वं मुहुर्तात्कुतुपात्यन्मुहुर्त चतुष्टयम् ७८।
महुर्तपंचकं चैतच्छ्राद्धकाले समिष्यते ।
विष्णोर्देहात्समुद्भूताः कुशाः कृष्णातिलाः स्मृताः ७९।
श्राद्धस्य रक्षणार्थाय एवमाहुर्दिवौकसः ।
तिलोदकांजलिर्देयो जलस्थैस्तीर्थवासिभिः ८०।
सदर्भहस्तैरेकेन श्राद्धमेवं न हिंस्यते ।
साभ्रमत्यां नामधेयैरिति तीर्थप्रवेशनम् ८१।

कारयित्वा मया देवि दत्ता वै कश्यपाय च ।
मम भक्तः कश्यपोसौ वल्लभो मम सर्वदा ८२।
दत्ता तस्मादियं गंगा पवित्रा पापनाशिनी ।
साभ्रमत्यां महाभागे तीर्थे वै ब्रह्मचारिके ८३।
आत्मानं च प्रतिष्ठाप्य तन्नाम्ना शंकरो ह्यहम् ।
स्थितो लोकहितार्थाय ब्रह्मचारीश संज्ञकः ८४।
साभ्रमत्यामुपकंठे ब्रह्मचारीश संज्ञके ।
कलौ भक्तो विशेषेण पूजनं कुरुते यदा ८५।
इहलोके सुखं भुक्त्वा याति शैवं पदं महत् ।
महद्भिर्व्याधिभिश्चैव पीडितो यदि गच्छति ८६।
यस्याशु नश्यति व्याधिर्दर्शनाच्च महेश्वरि ।
गत्वा वै तस्य संस्थाने उपवासी जितेंद्रियः ८७।
पूजनं कुरुते भक्त्या रात्रौ तिष्ठन्सुनिश्चलः ।
तदाहं योगिरूपेण दर्शनं तस्य यामि हि ८८।
ददामि वांच्छितान्कामान्सत्यं सत्यं वरानने ।

ममस्थाने विशेषेण समायांति च ये जनाः ८९।
तेषां व्याधिप्रशमनं करोमि सुचिरादहम् ।
चतुरशीतिसंज्ञेयो व्याधिः संकथितो मया ९०।

स स व्याधिर्विनश्येत दर्शनादेव सुंदरि ।
न लिंगं वर्तते तत्र मामकं नगनंदिनि ९१।
स्नानमात्रं तु तत्रैव मामकं नात्र संशयः ।
एकस्मिन्नेव काले तु अस्यां भूमौ महातपाः ९२।
राजा वै सूर्यवंशीयो ब्रह्मदत्तस्तु वीर्यवान् ।
तेन राज्ञा तपस्तप्तं बहुकालं सुरेश्वरि ९३।
पंचाग्निसाधनं तेन कृतं च बहुधा ततः ।
मासोपवासकादीनि तपस्तप्तान्यनेकशः ९४।
एवं बहुतरं कालं राज्ञा तप्तं तपो महत् ।
प्रत्यक्षोऽहं तदा जातो वरार्थं वरवर्णिनि ९५।
ब्रह्मदत्त शृणुष्व त्वं महद्वाक्यं नरेश्वर ।
यं यं वांछयसे नित्यं तं तं दद्मि न संशयः ९६।

तेनोक्तं मम देवेश वांच्छितं यदि दीयते ।
एक एव वरो देव दीयतां मम सर्वदा ९७।
मम नाम्ना हि देवेश ईश्वरो भुवि जायताम् ।
तेन वाक्येन संतुष्टो वरो दत्तो मयाऽनघे ९८।
तदाहं तेन वै सार्द्धं निवसामि सुरेश्वरि ।
अत्र स्थित्वा निराहारो भक्तिं कुर्यादशेषतः ९९।
ददामि वांछितान्कामान्यावदिंद्राश्चतुर्दश ।
अत्रागत्य तु ये विप्रा रुद्रजाप्यादिकं च यत् 6.135.१००।
प्रकुर्वंति विशेषेण तेषां दद्मि शृणुष्व तत् ।
स्त्रीसौख्यं पुत्रसौख्यं च लक्ष्मीवृद्धिकरं पुनः १०१।

Roman transliteration

śrīmahādeva uvāca|
sābhramatyāstu māhātmyaṃ vakṣye devi yathātatham |
kaśyapo vai muniśreṣṭhastapo vai taptavānmahat 1|
anekavarṣaparyaṃtaṃ tena taptaṃ mahattapaḥ |
arbude parvate ramye nānādrumasamākule 2|
tatra gatvā tapastaptaṃ ṛṣiṇā kaśyapena vai |
sarasvatī yatra ramyā pavitrā pāpanāśinī 3|
ekasmindivase devi gato'sau naimiṣaṃ prati |
tadā te ṛṣayaḥ sarve kathāṃ cakruranekaśaḥ 4|
tadā taistu dvijaiḥ samyakpṛṣṭo'sau kaśyapo muniḥ |
aho kaśyapa naḥ prītyai gaṃgehānīyatāṃ prabho 5|
bhavannāmnā tu sā gaṃgā bhaviṣyati saridvarā |
teṣāṃ vākyamupākarṇya namaskṛtya dvijāṃśca tān 6|
āgato hyarbudāraṇye sarasvatītīrasaṃnidhau |
tatra taptaṃ tadā tena tapaḥ paramaduṣkaram 7|

ārādhito hyahaṃ tena kaśyapena dvijena vai |
pratyakṣo'haṃ tadā jātastasya dvijavarasya ca 8|
varaṃ varaya bhadraṃ te yatte manasi varttate 9|

kaśyapa uvāca|
varaṃ dātuṃ samartho'si devadeva jagatpate |
śiraḥsthitā yā gaṃgeyaṃ pavitrā pāpahāriṇī 10|
mama deyā viśeṣeṇa mahādeva namostute |
tadā devi mayoktaṃ ca gṛhṇīṣva tvaṃ dvijottama 11|
jaṭāmekāṃ parityajya dattā gaṃgā tadā mayā |
tāṃ gṛhītvā dvijaśreṣṭhaḥ svasthānaṃ harṣato yayau 12|
keśarandhraṃ nāma tīrthaṃ vāso vai kaśyapasya ca |
gatastatra tu deveśi munibhiḥ parivāritaḥ 13|
kaśyapena samānītā kāśyapī sā saridvarā |
yasyā darśanamātreṇa brahmahā mucyate kila 14|
pārvatyuvāca|

snānamātreṇa kiṃ puṇyaṃ tatra tīrthe vadasva me |
viśvanātha kṛpālustvaṃ dayāṃ kuru mamopari 15|
darśane kiṃ bhavetpuṇyaṃ snāne kiṃ vada devarāṭ |
mahimā kīdṛśo brahmansarvaṃ tvaṃ vaktumarhasi 16|
mahādeva uvāca|
mayā śrutānyanekāni tīrthānyāyatanāni ca |
śrīviṣṇośca prasādācca nadyaḥ sāgaragāḥ prabhoḥ 17|
gaṃgā ca yamunā revā tāpī caiva mahānadī |
godāvarī tuṃgabhadrā kauśikī gallikā tathā 18|
kāverī vedikā bhadrā sarayūḥ pāpahāriṇī |
anyāśca vividhā nadyaḥ sarvapāpaharā bhuvi 19|
prayāgastīrtharājaśca kāśī puṣkara eva ca |
naimiṣāraṇyasaṃjñaṃ tu tīrthaṃ cāmarakaṃṭakam 20|
uttamaṃ dvārakākṣetramarbudāraṇyamuttamam |
evaṃvidhāni divyāni kṣetrāṇi vividhāni ca 21|

śrutāni tatra deveśi māyā viṣṇoḥ prasādataḥ |
pūrvaṃ bhagīrathenaiva yācito'haṃ tu pārvati 22|
tadā dattā iyaṃ gaṃgā viṣṇorlokamabhīpsunā |
kaśyapāya punardattā ṛṣīṇāṃ vacanānmayā 23|
iyaṃ vai kāśyapī gaṃgā rogadoṣaharā sadā |
iyaṃ yā kathyate loke yuge vai nāmapūrvakam 24|
tadahaṃ kathayiṣyāmi śṛṇu suṃdari tatvataḥ |
kṛte kṛtavatī nāma tretāyāṃ girikarṇikā 25|
dvāpare caṃdanā nāma kalau sābhramatī smṛtā |
dinedine viśeṣeṇa snānārthaṃ tu narāśca ye 26|
sarvapāpavinirmuktā yāṃti viṣṇoḥ sanātanam |
plakṣāvataraṇe tīrthe sarasvatyāṃ tatheśvari 27|
kedāre ca kurukṣetre yatphalaṃ snānato bhavet |
tatphalaṃ tu nṛṇāṃ nūnaṃ sābhramatyā dine dine 28|
bhavatīti na saṃdeho vyāsasya vacanaṃ yathā |

nabhasyeparapakṣe tu pratyahaṃ vā sureśvari 29|
amāvāsyādine samyakśrāddhadāne ca yatphalam |
narastatphalamāpnoti sābhramatyāvagāhanāt 30|
kārtikyāṃ kṛttikāyoge śrīsthale mādhavāgrataḥ |
tatphalaṃ labhate martyo sābhramatyāvagāhanāt 31|
eṣā śreṣṭhatamā devi sarvalokeṣu pāvanī |
iyaṃ dhanyatamā devi pavitrā hyaghanāśinī 32|
yasyāṃ vai sābhramatyāṃ ca ete tiṣṭhaṃti nityaśaḥ |

pūrvaṃ saṃbaṃdhino ye ca uttare ye tathā punaḥ 33|
pāścātyā dākṣiṇātyāśca sarve yāṃti ca nityaśaḥ |
tīrthayātrāmiṣeṇaiva kheṭake brahmasannidhau 34|
āyāṃti sarvadā devi kārtikyāṃ ca na saṃśayaḥ |
tatra śrāddhaṃ prakurvaṃti tathā vai viprabhojanam 35|
nānā dharmānprakurvaṃti nānāyajñāṃśca nityaśaḥ |
vividhāni ca dānāni prakurvaṃti janāḥ sadā 36|

caturyugeṣu sarveṣu nātra kāryā vicāraṇā |
yavakrīto'tha raibhyaśca kākṣīvānuśijastathā 37|
bhṛgvaṃgirāstathā kaṇvo medhāvī ca punarvasuḥ |
baṃdī ca guṇasaṃpannaḥ prācyāṃ diśi upaśritāḥ 38|
udīcyāṃ ye mahābhāgā madhumatpramukhāstathā |
subaṃdhuśca mahābhāgo dattātreyaśca vīryavān 39|
śikhī dīrghatamāścaiva gautamaḥ kaśyapastathā |
śvetaketuḥ kahoḍaśca pulaho devalastathā 40|
viśvāmitra bharadvājau jamadagniśca vīryavān |
ṛcīkaputro gargaśca ṛṣiruddālakastathā 41|
devaśarmā'tha dhaumyaśca āstīkaḥ kaśyapastathā |
lomaśo nābhiketuśca lomaharṣaṇa eva ca 42|
ṛṣirugraśravāścaiva bhārgavaścyavanastathā |
vālakhilyādayo ye ca sarve gacchaṃti tatra vai 43|
kṛtasnānā nirāhārāḥ sadā viṣṇuparāyaṇāḥ |

śaṃkhacakragadādharāstaṭe tiṣṭhaṃti nityaśaḥ 44|
pitṛtīrthaṃ gayānāma sarvatīrthavaraṃ śubham |
yatrāste devadeveśaḥ svayameva pitāmahaḥ 45|
gītāyāḥ pitṛbhirgāthā śrāddhabhāgamapīpsubhiḥ |
eṣṭavyā bahavaḥ putrā yadyeko'pi gayāṃ vrajet 46|
yajeta vāśvamedhena nīlaṃ vā vṛṣamutsṛjet |
tathā vārāṇasī puṇyā pitṝṇāṃ vallabhā sadā 47|
yā caiva mama sāṃnidhyādbhuktimuktiphalapradā |
mamājñayā tu deveśo biṃdumādhavasaṃjñakaḥ 48|
nityaṃ tiṣṭhati deveśi vārāṇasyāṃ viśeṣataḥ |
ato dhanyatamā śreṣṭhā purīyaṃ mama sarvadā 49|
pitṝṇāṃ vallabhaṃ tīrthaṃ puṇyaṃ vai vimaleśvaram |
pitṛtīrthaṃ prayāgaṃ ca sarvatīrthasamanvitam 6.135.50|
sābhramatyudake devi āyāṃti vacanānmama |
vaṭeśvaraśca bhagavānmādhavena samanvitaḥ 51|

daśāśvamedhakaṃ puṇyaṃ gaṃgādvāraṃ tathaiva ca |
manniyogācca deveśi sābhramatyāṃ vasaṃti hi 52|
nadātha lalitādevī tīrthaṃ yatsaptadhārakam |
tathā mitrapadaṃ nāma kedāraṃ śaṃkarālayam 53|
gaṃgāsāgaramityāhuḥ sarvatīrthamayaṃ śubham |
tīrthaṃ brahmasarastadvacchatadru salile hrade 54|
tīrthaṃ tu naimiṣaṃ nāma ājñayā mama sarvadā |
sābhramatyudake devi nivasaṃti na saṃśayaḥ 55|
śvetā valkalinī puṇyā tataḥ śvetā hiraṇmayī |
hastimatyathavārttaghnī nadī sāgaragāminī 56|
pitṝṇāṃ vallabhā hyetāḥ śrāddhakoṭiphalapradaḥ |
tatra śrāddhāni deyāni putraiḥ pitṛhitāya vai 57|
pāṭalaṃ vāḍavākhyaṃ ca nagaraṃ tatra suṃdari |

sābhramatyāṃ sadā etāḥ prāptā nadyo viśeṣataḥ 58|
tatra snānaṃ ca dānaṃ ca ye kurvaṃti narā bhuvi |

ihaloke sukhaṃ bhuktvā yāṃti viṣṇoḥ sanātanam 59|
jaṃbūdvīpaṃ mahāpuṇyaṃ yatra puṇyaṃ vivarddhate |
tatrāryākhyaṃ mahāpuṇyaṃ sarvakāmaphalapradam 60|
nīlakaṃṭhamiti khyātaṃ tīrthaṃ naṃdahradastathā |
tathā rudrahradastīrthaṃ puṇyaṃ rudra mahālayam 61|
maṃdākinī mahāpuṇyā tathācchodā mahānadī |
sābhramatyāṃ vahaṃtyete svātmanā darśanīkṛte 62|
dhūmrā mitrapadaṃ tadvadvaijanāthaṃ dṛṣadvaram |
kṣiprā nadī mahākālaṃ tathā kāliṃjaro giriḥ 63|
gaṃgodbhūtaṃ harodbhedaṃ narmadākārameva ca |
gaṃgāpiṃḍapradānena samānyāhurmanīṣiṇaḥ 64|
etāni brahmatīrthāni sābhramatyuttare taṭe |
guptīkṛtāni deveśi devairbrahmapurogamaiḥ 65|
smaraṇādapi lokānāṃ pāpaghnāni maheśvari |
kiṃ punaḥ śrāddhadātṝṇāṃ mānavānāṃ sureśvari 66|

oṃkāraṃ pitṛtīrthaṃ ca kāverī kapilodakam |
saṃbhedaścaṃḍavegāyāstathaivāmarakaṃṭakam 67|
kurukṣetrācchataguṇamasminsnānādikaṃ bhavet |
vārtaghnīsaṃgame devi gaṇeśvarapuraḥsaram 68|
sābhramatyāṃ purā nītaṃ gaṇaistīrthakadaṃkabam |
eṣa tūddeśataḥ proktastīrthānāṃ saṃgamo mayā 69|
vāgīśāpi na śaknoti tīrthānāṃ tatvavistaram |
satyaṃ tīrthaṃ dayātīrthaṃ tīrthamiṃdriyavigrahaḥ 70|
tasyāstīrthe prayatnena snānaṃ kuryānna saṃśayaḥ |
prātaḥkālo muhūrtāṃstrīnsaṃgavastāvadeva tu 71|
tadā snānādikaṃ tīrthe devānāṃ prītidāyakam |
madhyāhnastrimuhūrtaḥ syādaparāhṇastataḥ param 72|
pitṝṇāṃ prītijananaṃ snānapiṃḍādi tarpaṇam |
sāyāhnastrimuhūrtaḥ syācchrāddhaṃ tatra na kārayet 73|
rākṣasī nāma sā velā garhitā sarvakarmasu |

ahno muhūrtā vikhyātā daśapaṃca ca sarvadā 74|
tatrāṣṭamo muhūrto yaḥ sa kālaḥ kutupaḥ smṛtaḥ |
madhyāhne sarvadā yasmānmaṃdī bhavati bhāskaraḥ 75|
tasmādanaṃtaphaladaḥ pitṝṇāṃ piṃḍadānataḥ |
madhyāhnaḥ khaṅgapātraṃ ca tathā nepālakaṃbalaḥ 76|
rūpyaṃ darbhāstathā gāvo dauhitraṃ kutapāstilāḥ |
pāpaṃ kutsitamityāhustasya saṃtāpakārakāḥ 77|
aṣṭāvete yatastasmātkutapā iti viśrutāḥ |
ūrddhvaṃ muhūrtātkutupātyanmuhūrta catuṣṭayam 78|
mahūrtapaṃcakaṃ caitacchrāddhakāle samiṣyate |
viṣṇordehātsamudbhūtāḥ kuśāḥ kṛṣṇatilāḥ smṛtāḥ 79|
śrāddhasya rakṣaṇārthāya evamāhurdivaukasaḥ |
tilodakāṃjalirdeyo jalasthaistīrthavāsibhiḥ 80|
sadarbhahastairekena śrāddhamevaṃ na hiṃsyate |
sābhramatyāṃ nāmadheyairiti tīrthapraveśanam 81|

kārayitvā mayā devi dattā vai kaśyapāya ca |
mama bhaktaḥ kaśyaposau vallabho mama sarvadā 82|

dattā tasmādiyaṃ gaṃgā pavitrā pāpanāśinī |
sābhramatyāṃ mahābhāge tīrthe vai brahmacārike 83|
ātmānaṃ ca pratiṣṭhāpya tannāmnā śaṃkaro hyaham |
sthito lokahitārthāya brahmacāriśa saṃjñakaḥ 84|
sābhramatyāmupakaṃṭhe brahmacāriśa saṃjñake |
kalau bhakto viśeṣeṇa pūjanaṃ kurute yadā 85|
ihaloke sukhaṃ bhuktvā yāti śaivaṃ padaṃ mahat |
mahadbhirvyādhibhiścaiva pīḍito yadi gacchati 86|
yasyāśu naśyati vyādhirdarśanācca maheśvari |
gatvā vai tasya saṃsthāne upavāsī jiteṃdriyaḥ 87|
pūjanaṃ kurute bhaktyā rātrau tiṣṭhansuniścalaḥ |
tadāhaṃ yogirūpeṇa darśanaṃ tasya yāmi hi 88|
dadāmi vāṃcchitānkāmānsatyaṃ satyaṃ varānane |

mamasthāne viśeṣeṇa samāyāṃti ca ye janāḥ 89|
teṣāṃ vyādhipraśamanaṃ karomi sucirādaham |
caturaśītisaṃjñeyo vyādhiḥ saṃkathito mayā 90|
sa sa vyādhirvinaśyeta darśanādeva suṃdari |
na liṃgaṃ vartate tatra māmakaṃ naganaṃdini 91|
snānamātraṃ tu tatraiva māmakaṃ nātra saṃśayaḥ |
ekasminneva kāle tu asyāṃ bhūmau mahātapāḥ 92|
rājā vai sūryavaṃśīyo brahmadattastu vīryavān |
tena rājñā tapastaptaṃ bahukālaṃ sureśvari 93|
paṃcāgnisādhanaṃ tena kṛtaṃ ca bahudhā tataḥ |
māsopavāsakādīni tapastaptānyanekaśaḥ 94|
evaṃ bahutaraṃ kālaṃ rājñā taptaṃ tapo mahat |
pratyakṣo'haṃ tadā jāto varārthaṃ varavarṇini 95|
brahmadatta śṛṇuṣva tvaṃ mahadvākyaṃ nareśvara |
yaṃ yaṃ vāṃchayase nityaṃ taṃ taṃ dadmi na saṃśayaḥ 96|

tenoktaṃ mama deveśa vāṃcchitaṃ yadi dīyate |
eka eva varo deva dīyatāṃ mama sarvadā 97|
mama nāmnā hi deveśa īśvaro bhuvi jāyatām |
tena vākyena saṃtuṣṭo varo datto mayā'naghe 98|
tadāhaṃ tena vai sārddhaṃ nivasāmi sureśvari |
atra sthitvā nirāhāro bhaktiṃ kuryādaśeṣataḥ 99|
dadāmi vāṃchitānkāmānyāvadiṃdrāścaturdaśa |
atrāgatya tu ye viprā rudrajāpyādikaṃ ca yat 6.135.100|
prakurvaṃti viśeṣeṇa teṣāṃ dadmi śṛṇuṣva tat |
strīsaukhyaṃ putrasaukhyaṃ ca lakṣmīvṛddhikaraṃ punaḥ 101|

English translation

Śrī Mahādeva said :

1-9. O goddess, I shall aptly describe the greatness of Sābhramatī. The best sage Kaśyapa practised severe penance. For many years he practised severe penance on the charming Arbuda mountain full of various trees. Having gone there where the charming, sin-destroying Sarasvatī flows, the sage Kaśyapa practised penance. O goddess, one day he went to the Naimiṣa (forest where) all the sages were narrating stories in many ways. Then the sages properly asked that sage Kaśyapa: “O Kaśyapa, for our pleasure, bring Gaṅgā here, O lord. That best river will pass by your name.” Having heard their words,

and having saluted those brāhmaṇas , he came to the Arbuda forest, near the bank of Sarasvatī. He practised there very severe penance. That brāhmaṇa Kaśyapa propitiated me. I then appeared in person in front of that excellent brāhmaṇa. “Well-being to you; ask for a boon that is in your mind.”

Kaśyapa said :

10-14. O lord of the world, you are capable of granting a boon. Give me specially that Gaṅgā which is on your head and which is pure and destroys sins. O great god, I salute you.

Then, O goddess, I said: “O best brāhmaṇa, take (her).” Then taking off a hair from my matted hair, I gave him the Gaṅgā. Taking her, the best brāhmaṇa gladly went to his place. The holy place named Keśarandhra is the abode of Kaśyapa. Surrounded by sages, O chief goddess, he went there. That excellent river Kāśyapī was brought by Kaśyapa, on merely seeing which, (even) a killer of a brāhmaṇa was freed.

Pārvatī said :

15-16. Tell me about the religious merit acquired by just a bath, O lord of the world. You are kind. Show compassion to me. What would be the religious merit due to seeing her, and what due to the bath? Tell me (that), O lord of gods. O Brahman , please tell me what kind of greatness (she has).

Mahādeva said :

17-35. I have heard about many holy places and sanctuaries. Due to the grace of lord Viṣṇu many rivers flowing into the ocean (like) Gaṅgā, Yamunā , Revā , Tāpī , so also Mahānadī , Godāvarī , Tuṅgabhadrā , Kauśikī , so also Gallikā, (and) Kāverī , Vedikā , Bhadrā , Śarayū , Pāpahāriṇī (destroyer of sins), so also other various rivers, all instant sin-destroyers (are heard about by me). The king of holy places—Prayāga , Kāśī , and Puṣkara , so also the one called Naimiṣāraṇya , so also the holy place Amarakaṇṭaka , the excellent holy place of Dvārakā , the excellent Arbudāraṇya—such divine and other various holy places, I have heard about due to Viṣṇu’s grace. Formerly, Bhagīratha , desiring (to go to) Viṣṇu’s heaven, had solicited me. Then, O Pārvatī , I gave him this Gaṅgā. On the words of the sages I again gave her to Kaśyapa. This Kāśyapī Gaṅgā always removes diseases and blemishes. O beautiful lady, I shall tell you. Listen, what she is called in each age. In Kṛta (age) she was called Kṛtavatī and Girikarṇikā in Tretā . She is named Candanā in Dvāpara , and she is known as Sābhramatī in Kali (age). Those men who everyday (go to her for bathing) are freed from all sins and go to Viṣṇu’s (eternal position). O goddess, that fruit which men get by bathing at the holy place Plakṣa , and in Sarasvatī, is got by a daily bath in Sābhramatī everyday. There is no doubt about it, since Vyāsa ’s statement is to that effect. A man gets that fruit by bathing in Sābhramatī which he gets by bathing in the later half of Śrāvaṇa or everyday, or by properly offering a śrāddha on the new-moon day. A man gets that fruit by bathing in Sābhramatī which he gets in Kārtika when (the Sun) is joined with the Kṛttikā (constellation) at Śrīsthala in front of (the image of) Mādhava . O goddess, this is the greatest (river). It is purifying in all worlds. She is most blessed, is pure, and destroys sins, O goddess. On (the bank of) Sābhramatī always live those connected with the east (i.e. the Easterners), the Northerners. The Westerners and the Southerners all go to Kheṭaka everyday near Brahmā , under the pretext of a pilgrimage only. O goddess, there is no doubt that they come there on the full-moon day of Kārtika. There they offer a śrāddha and feed brāhmaṇas.

36-50. (There) men perform various religious rites daily, so also various sacrifices. They make various gifts everyday in all the four ages. No doubt should be entertained in this matter. Yavakrīta , and

Raibhya , Kakṣīvat , so also Uśija , Bhṛgu , Aṅgiras , so also Kaṇva , and the intelligent Punarvasu , Bandin, endowed with virtues, (all) have resorted to the Eastern direction. So also the magnanimous ones (living) in the north—like Madhumat, so also the noble Subandhu , and the powerful Dattātreya , similarly Śikhin , Dīrghatamas , so also Gautama and Kaśyapa, in the same way Śvetaketu , Kahoḍa , Pulaha and Devala , and Viśvāmitra and Bharadvāja , and powerful Jamadagni , Ṛcīca's son Garga , so also the sage Uddālaka , and Devaśarman , Dhaumya , Āstika , so also Kaśyapa, and Lomaśa , Nābhiketu, and. Lomaharṣaṇa , so also the sage Ugraśravas , Bhārgava Cyavana , Vālakhilya and others, all go there. Bathing (there), fasting and very highly devoted to Viṣṇu holding conches, discs and maces, they always stay on the bank. Pitṛtīrtha , named Gayā , is auspicious and best among all holy places. There the grandsire, the lord of the gods, himself lives. The dead ancestors, desiring a portion (of the offerings) of a śrāddha, have sung a verse: Many sons should be desired; even one of them would go to Gaya , or would perform a horse-sacrifice, or would let loose a black bull. In the same way Vārāṇasī is auspicious, and is always dear to the dead ancestors, which due to my proximity, gives enjoyments and salvation. By my order the lord of gods called Bindumādhava , always especially dwells at Vārāṇasī, O chief goddess. Therefore, this my city is always the most blessed and the greatest. Vimaleśvara is auspicious, and is a holy place dear to the dead ancestors. Pitṛtīrtha—Prayāga—is endowed with all holy places.

51-60. They come into the water of Sābhramatī on my words. The noble Vateśvara is endowed with Viṣṇu. O chief goddess, Daśāśvamedha and the auspicious Gaṅgādvāra always live in Sābhramatī by my order. Nandā , Lalitādevī and the holy place with seven streams; so also the (holy place) called Mitrapada and Śaṅkara 's abode Kedāra ; and Gaṅgāsāgara as they call it; all this, being full of holy places, is auspicious. Like this there is the holy place called Brahmasaras in the pool of Śatadru . So also the holy place called Naimiṣa. All these, O goddess, undoubtedly live in the water of Sābhramatī. The auspicious river Śvetavalkalinī, (the river) Śvetahiraṇmayī, (the river) Hastimatī, or Arthaghnī, flowing towards the ocean—all these are dear to the dead ancestors, and give the fruit of a crore of śrāddhas . Śrāddhas should be offered there by sons for the good of their dead ancestors. There is a city named Pāṭala or Vāḍava , O beautiful lady. All these rivers have always especially reached (i.e. flowed into) Sābhramatī. Those men on the earth who bathe there and offer gifts, enjoy happiness in this world and go to the eternal (place) of Viṣṇu. Jambūdvīpa is very meritorious, where religious merit grows. There is a very meritorious (region), called Ārya , fulfilling all desires.

61-81a. (Then) there is a holy place called Nīlakaṇṭha ; (then there is) Nandahrada; so also the holy place Rudrahrada, and the auspicious Rudra - mahālaya . Presenting themselves, the very auspicious Mandākinī , so also the great river Acchodā —these two flow into Sābhramatī. Due to offering piṇḍas (i.e. oblations to dead ancestors) into Gaṅgā, the wise say that these— Dhūmrā , Mitrapada, similarly Vaijanātha, Dṛśadvara, river Kṣiprā , Mahākāla , so also the mountain Kāliñjara , Gaṅgodbhūta, Harodbheda, Narmadākāra—are equal (in religious merit). O chief goddess, these places sacred to Brahma are on the northern bank of Sābhramatī, are protected by gods led by Brahma. O great goddess, they destroy people's sins merely by their being remembered. Then what to say of those men offering śrāddhas, O chief goddess? Oṃkāra , a holy place of the dead ancestors, the water of Kāverī, Kapilā , the union of Caṇḍavegā .—bathing in this would be a hundredfold more meritorious than (at) Kurukṣetra . O goddess, formerly (Śiva 's) attendants took the holy place Kadamba , along with the chief of the attendants, to the confluence of Vātaghnī . This congregation of the holy places is narrated by me by way of illustration. Even the lord of speech cannot correctly (describe) the expanse of the holy places. Truth, pity and control of senses are holy places. One should certainly bathe in her holy place with effort. The morning is of the three muhūrtas (i.e. periods) up to saṅgava [1] —a bath at this time is dear to the gods. Mid-day consists of three muhūrtas (i.e. period); after that is afternoon. Bathing, offering piṇḍas causes delight to the dead ancestors. Evening has three muhūrtas. One should

not perform a śrāddha etc. at that time. That time is called demonish, and is censured for all (religious) acts. Always the fifteen muhūrtas of the day are well-known. Among them the eighth one is said to be kutapa . Since at mid-day the sun becomes dull (in lustre), therefore, it gives infinite fruit by offering piṇḍas to the dead ancestors. Mid-day, a vessel made of buffalo's horns, so also a Nepāla -blanket, silver, darbhas , so also cows, daughter's son, and sesamum-seeds are kutapa . Sin is said to be mean. Since all these eight cause remorse for it, they are known as kutapa . That group of four muhūrtas subsequent to kutapa , and the group of five is desired as the time for a śrāddha. Darbhas and sesamum-seeds are said to have sprung from the body of Viṣṇu for the protection of śrāddha. Thus the residents of heaven say. Those living at the holy places should offer water with sesamum-seeds to the dead by standing in water and with darbhas in their hands. Thus the śrāddha is not harmed.

81b-94. Giving the holy places these names and putting them into Sābhramatī, O goddess, I gave (the river) to Kaśyapa. This Kaśyapa is my devotee, and he is always dear to me. Therefore, I gave (him) this pure Gaṅgā destroying sins. O noble one, having placed myself—I am having Śaṅkara as my name there—at the holy place, viz. Brahmacārika, I, called Īśa, remain there for the good of the world, and am named Brahmacārīśa. When in the vicinity of Sābhramatī, one devoutly worships especially Brahmacārīśa in the Kali-age, one enjoys pleasure in this world and goes to the great position of Śiva. Even if a man suffering from severe diseases goes there, his disease quickly vanishes on merely seeing the deity, O great goddess. When the man with his senses controlled, and fasting, and being very steady, devoutly worships (the lord), then I appear before him in the form of a meditating sage. I give him the desired objects. O you beautiful lady, I am telling the truth and the truth only. I quickly remove the disease of those persons who especially come to my place. I have described diseases to be of eighty-four names. Each one of the diseases would perish merely on seeing (the image). O daughter of the (Himalaya) Mountain, my phallus would not be there. My place is only there. There is no doubt about it. On one occasion the powerful king Brahmadatta of the solar race, of a severe penance, once practised penance there for a long time, O chief goddess. There he practised in many ways the (vow called) Pañcāgnisādhana. [2] He practised many austerities like fasting for a month etc.

95-113. In this way the king practised a severe penance for a long time. Then I appeared before him in person for (granting him) a boon, O beautiful lady. "O Brahmadatta, listen to (these) great (i.e. important) words. I shall undoubtedly grant you everyday whatever you desire." He said: "O lord of gods, if whatever I desire is (to be) given, then always grant me one boon. May the lord be born by my name on the earth, O lord of gods." O sinless one, being pleased with those words, I granted him the boon. (Since) then, O chief goddess, I stay with him. (To him) who remaining here, fasts and is fully devoted, I grant the desired objects as long as the fourteen Indras rule. Listen to what I give to the brāhmaṇas who, having come here, especially mutter the Rudra hymn etc. A man obtains quickly all that is desired in the Kali-age, like pleasure from his wife, pleasure from his son; it increases wealth. It gives glory and affluence, and destroys diseases etc. O Pārvatī, my devotees on the earth come here and perform rites like bathing, giving gifts in this terrible Kali-age. O chief goddess, I give the desired objects. This is the truth and the truth only. The king, having posted there another celibate named Gaṅgādhara , and having lived there for five days, then went to his own kingdom. The very great Brahmadatta, famous in the world, who knew piety, ruled for five myriad years. Then the king, having enjoyed the kingdom for some time, went to āiva's world, (and) to the excellent position called Brahmā. The two gods having my name stay there—one is Brahmācāriśa, and the other one is said to be Gaṅgādhara. To those men who worship especially at my place, I certainly give everything wanted by them in the world. The place itself is always the Phallus. Men should always go there. That wise man who offers there flowers, incense, eatables of various kinds, certainly obtains everything. I give all to them who worship at my place with bilva -leaves, flowers and sandal etc. He who everyday listens to the account of Brahmacārin , obtains happiness in this world, and goes to the vicinity of Śiva, where

god Gaṅgādhara, Bhūtida (i.e. giver of happiness) always dwells.

114-135. The other one called Brahmacārīśa always lives (there). From them one certainly obtains the position of Śiva by means of meditation. A disease perishes on seeing him. By worshipping (him) a man would obtain (long) life. O chief goddess, there is no doubt that by bathing there a man would enjoy salvation. O beautiful lady, listen. I shall describe a very wonderful holy place, known as Rājakhaḍga, especially on the Sābhramatī. King Vaikartana , born in the solar race, was of a bad conduct, sinful, and censured brāhmaṇas. He bore malice against his preceptors; was always angry; censured all (religious) acts; he was always interested in others' wives; and he always harmed Viṣṇu. He always harassed his subjects in many ways. Such a wicked one, as he was, lived on the earth always. O beautiful lady, listen properly. When some time passed, leprosy was produced in (i.e. overcame) him due to his sin (and) his (ill) luck. Observing his body, and thinking repeatedly as to what to do, he was full of anxiety. Once, by chance, he went into a forest for sport. Having reached the bank of Sābhramatī there, he remained there. He bathed there, and drank excellent water. Due to the bath there, his body instantly was seen to be divine. His figure was seen to be of good gold, O daughter of the (Himālaya) Mountain. Just then the king certainly became (like that). Having got the divine form, the king enjoyed the kingdom there for some time, and then went to the highest position of Śiva, O chief goddess. Then this holy place, called Rājakhaḍga, came up. He who bathes here and gives gifts, enjoys happiness in this world, and goes to the eternal (place) of Viṣṇu. They have no disease and never have grief. A man who everyday bathes in this (holy place) called Rājakhaḍga, would obtain heaven, and is honoured by Brahmā and others. O daughter of the (Himālaya) Mountain, he was called Satyeśvara in the Kṛta age, Bhuvaneśvara in the Tretā age, and Rājeśvara in the Dvāpara age. In this Kali age, the lord of the universe has vanished. Therefore this holy place, called Rājakhaḍga, has come up. Those men who devoutly offer oblations to their dead ancestors here, are declared to be of religious acts on the earth. The killers of brāhmaṇas or of children, who bathe here, get free from blemishes, and go to the vicinty of Śiva. The dead ancestors of them who offer a dark (cow) on (the bank of) Sābhramatī, are pleased till the deluge. O goddess, there is no fear for those men who listen to this divine account called Rājakhaḍga. In the same way diseases and blemishes vanish by listening to and reciting it.

[1]: [1] : Saṅgava—Name of a particular part of day, said to be three muhūrtas after Prātastana or early dawn and to form the second of the five divisions of day.

[2]: [2] : Pañcāgnisādhana—A kind of penance in which one has to bear five-fires: one in front, one at the back, one on the left, and one on the right, and the fifth fire is the sun.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 136

The Greatness of Nanditīrtha

Chapter 548 of 693 · 20 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
साभ्रमत्यपि यान्देशान्नंदिकुंडाद्विनिःसृता ।
गच्छंती पावयामास कान्कान्देशान्वदस्व मे ।
चकार कानि तीर्थानि विलंघ्यार्बुदपर्वतम् १।
सूत उवाच।
इति तत्रोदिते देव्या महादेवः स विश्वराट् ।
उवाच वचनं तां वै पार्वतीं विश्वमोहिनीम् २।
महादेव उवाच।
नंदिकुंडात्प्रथमतः तीर्थात्परमपावनात् ।
कपालमोचनं तीर्थं मुनिभिः संप्रकारितम् ३।
सर्वतेजोधिकं तीर्थं पावनात्पावनं परम् ।
अत्र मया परित्यक्तं कपालं ब्रह्मसंज्ञकम् ४।
कपालमोचनं तीर्थमतो जातं हि पार्वति ।
पावनं सर्वभूतानां प्रकटं लोकविश्रुतम् ५।
कपालकुंडमाख्यातं तत्तीर्थं तीर्थराजकम् ।

यत्र देवास्तथा नागा गंधर्वाः किंनरादयः ६।
निवसंति महात्मानस्तीर्थे वै निर्मले शुभे ।
त्रैलोक्ये विश्रुतं तीर्थं दानदं मुक्तिदायकम् ७।
तत्र स्नात्वा शुचिर्भूत्वा कपालेशं प्रपूजयेत् ।
उपोष्य रजनीमेकां कृत्वा ब्राह्मणभोजनम् ८।
तत्रापि वस्त्रदानेन अग्निहोत्रफलं लभेत् ।
तस्मिंस्तीर्थे तु यः कश्चिद्दर्शनव्रतमास्थितः ९।
संत्यज्य देहमात्मानं शिवलोकं व्रजेद्ध्रुवम् ।
अस्मिंस्तीर्थे पुरा स्नानात्सौदासो ब्रह्महत्यया १०।
मोचितो विमलं ज्ञानं प्राप्तवान्वै सुरेश्वरि ।
भागीरथ्यान्वये जातः सुदासाख्यो महाबली ११।
तस्य पुत्रो मित्रसहः सौदासेति च विश्रुतः ।
वसिष्ठशापतः प्राप्तः सौदासो राक्षसीं तनुम् १२।
साभ्रमत्यां कृतस्नानो विमुक्तः शापजादघात् ।
अत्र गंगा च यमुना गोदावरी सरस्वती १३।

नंदितीर्थे वसंत्येताः पवित्राः पुण्यदाः सदा ।
गोदानं भूमिदानं च शय्यादानं तथैव च १४।
कन्यादानं विशेषेण कर्तव्यं ज्ञानिभिर्नरैः ।
एतद्दानसमं प्रोक्तं साभ्रमत्यावगाहनम् १५।
यत्र वै सकलान्येव पतितानीह भूतले ।
वारिणा स्पर्शमात्रेण शुद्धत्वं यांति तान्यपि १६।
अत्र श्राद्धं प्रकुर्वाणो नरो वै भक्तितत्परः ।
पितरस्तस्य संतुष्टा गच्छंति परमं पदम् १७।
एतदाख्यानकं दिव्यं ये शृण्वंति नराः सदा ।
सर्वपापविनिर्मुक्ता विष्णोः सायुज्यमाप्नुयुः १८।
कर्मणा मनसा वाचा ये स्तुवंति महेश्वरम् ।
न तेषां विद्यते दुःखं यावदाभूतसंप्लवम् १९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमा।
महेश्वरसंवादे नंदितीर्थमहिमानाम षट्त्रिंशाधिकशततमोऽध्यायः १३६।

Roman transliteration

pārvatyuvāca|
sābhramatyapi yāndeśānnaṃdikuṃḍādviniḥsṛtā |
gacchaṃtī pāvayāmāsa kānkāndeśānvadasva me |
cakāra kāni tīrthāni vilaṃghyārbudaparvatam 1|
sūta uvāca|
iti tatrodite devyā mahādevaḥ sa viśvarāṭ |
uvāca vacanaṃ tāṃ vai pārvatīṃ viśvamohinīm 2|
mahādeva uvāca|
naṃdikuṃḍātprathamataḥ tīrthātparamapāvanāt |
kapālamocanaṃ tīrthaṃ munibhiḥ saṃprakāritam 3|
sarvatejodhikaṃ tīrthaṃ pāvanātpāvanaṃ param |
atra mayā parityaktaṃ kapālaṃ brahmasaṃjñakam 4|
kapālamocanaṃ tīrthamato jātaṃ hi pārvati |
pāvanaṃ sarvabhūtānāṃ prakaṭaṃ lokaviśrutam 5|
kapālakuṃḍamākhyātaṃ tattīrthaṃ tīrtharājakam |

yatra devāstathā nāgā gaṃdharvāḥ kiṃnarādayaḥ 6|
nivasaṃti mahātmānastīrthe vai nirmale śubhe |
trailokye viśrutaṃ tīrthaṃ dānadaṃ muktidāyakam 7|
tatra snātvā śucirbhūtvā kapāleśaṃ prapūjayet |
upoṣya rajanīmekāṃ kṛtvā brāhmaṇabhojanam 8|
tatrāpi vastradānena agnihotraphalaṃ labhet |
tasmiṃstīrthe tu yaḥ kaściddarśanavratamāsthitaḥ 9|
saṃtyajya dehamātmānaṃ śivalokaṃ vrajeddhruvam |
asmiṃstīrthe purā snānātsaudāso brahmahatyayā 10|
mocito vimalaṃ jñānaṃ prāptavānvai sureśvari |
bhāgīrathyānvaye jātaḥ sudāsākhyo mahābalī 11|
tasya putro mitrasahaḥ saudāseti ca viśrutaḥ |
vasiṣṭhaśāpataḥ prāptaḥ saudāso rākṣasīṃ tanum 12|
sābhramatyāṃ kṛtasnāno vimuktaḥ śāpajādaghāt |
atra gaṃgā ca yamunā godāvarī sarasvatī 13|

naṃditīrthe vasaṃtyetāḥ pavitrāḥ puṇyadāḥ sadā |
godānaṃ bhūmidānaṃ ca śayyādānaṃ tathaiva ca 14|
kanyādānaṃ viśeṣeṇa kartavyaṃ jñānibhirnaraiḥ |
etaddānasamaṃ proktaṃ sābhramatyāvagāhanam 15|
yatra vai sakalānyeva patitānīha bhūtale |
vāriṇā sparśamātreṇa śuddhatvaṃ yāṃti tānyapi 16|
atra śrāddhaṃ prakurvāṇo naro vai bhaktitatparaḥ |
pitarastasya saṃtuṣṭā gacchaṃti paramaṃ padam 17|
etadākhyānakaṃ divyaṃ ye śṛṇvaṃti narāḥ sadā |
sarvapāpavinirmuktā viṣṇoḥ sāyujyamāpnuyuḥ 18|
karmaṇā manasā vācā ye stuvaṃti maheśvaram |
na teṣāṃ vidyate duḥkhaṃ yāvadābhūtasaṃplavam 19|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umā|
maheśvarasaṃvāde naṃditīrthamahimānāma ṣaṭtriṃśādhikaśatatamo'dhyāyaḥ 136|

English translation

Pārvatī said :

1. Tell me which regions that Sābhramatī, having flowed out from Nandikuṇḍa , purified, and which holy places she, crossing the Arbuda mountain, brought about.

Sūta said :

2. When the goddess spoke this, Śiva , the lord of the universe, spoke (these) words to Pārvatī who fascinated the world.

Mahādeva said :

3-19. The sages first got fashioned the holy place called Kapālamocana , after the very purifying holy place Nandikuṇḍa. The holy place is more lustrous than all (others), and is extremely purifying. Here I had dropped the skull called Kapāla . Therefore, O Pārvatī, it became the holy place (called) Kapālamocana . It clearly purifies all the beings, and is well-known in the world. That holy place, the lord of holy places, is called Kapālakuṇḍa, at which pure and auspicious holy place the noble ones (like) gods, so also nāgas , gandharvas , and kinnaras etc. live. The holy place is known in the three worlds and gives knowledge and salvation. Having bathed there and having purified oneself, one should fast for a night, worship Kapāleśa and feed brāhmaṇas . Even by giving (a piece of) cloth (to a brāhmaṇa) there, one would get the fruit of an Agnihotra . One who, at that holy place, has resorted to the vow of seeing (the lord), would certainly go to Śiva's heaven after having cast one's body. O chief goddess, formerly Saudāsa , on bathing at this holy place, was freed from (the sin of) a brāhmaṇa's murder, and obtained knowledge. The very powerful Sudāsa was born in the family of Bhagīratha . His son Mitrasaha was also known as Saudāsa. Due to the curse of Vasiṣṭha Saudāsa obtained the body of a demon. After having bathed in Sābhramatī, he became free from the sin due to the curse. Here, at this holy place called Nandi , are always present the pure rivers giving religious merit like Gaṅgā , Yamunā , Godāvarī and Sarasvatī . Learned men should especially make the gift of a cow, land, bed, daughter. A bath in Sābhramatī is said to be like this gift. Here even all the fallen are purified merely by means of the touch of the water. The dead ancestors of the man who, being greatly devoted, performs a śrāddha here, are pleased, and go to the highest position.

Those men who always listen to this divine account, are freed from all sins and would obtain absorption into Viṣṇu . For them who praise Maheśvara by means of their acts, mentally and by words, there is no grief till deluge.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 137

Vikīrṇatīrtha and Śvetodbhava

Chapter 549 of 693 · 24 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
अथ नंदिप्रदेशात्तु यथा साभ्रमती नदी ।
समायाता विकीर्णं च वनं विप्रर्षिसेवितम् १।
बहुधा जलवेगेन पर्वतानां च रोधसः ।
सप्तधा प्रविभक्ता च दक्षिणोदधिगामिनी २।
आद्या साभ्रमती पुण्या द्वितीया सेटिका तथा ।
तृतीया वल्किनी पुण्या चतुर्थी च हिरण्मयी ३।
सर्वपापहरा प्रोक्ता हस्तिमत्यथ पंचमी ।
वेत्रवती सा च षष्ठी वृत्रेण निर्मिता पुरा ४।
इयं सा परमा देवी वृत्रकूपाद्विनिःसृता ।
वेत्रवती ततो जाता महापापप्रणाशिनी ५।
भद्रामुखी शुभप्राया सप्तमी लोकपावनी ।
एतैस्तु सप्तभिर्देवि तांस्तान्जनपदांस्तथा ६।
पवित्रीकृत्य चैकेन सप्तस्रोता प्रतिष्ठिता ।
विकीर्णतीर्थे यः श्राद्धं पितॄनुद्दिश्य दास्यति ७।

गयापिंडप्रदानस्य फलं यत्तद्भविष्यति ।
अवकीर्णा च्युता ये च लुप्तपिंडोदकक्रियाः ८।
ते विकीर्णे प्रमुच्यंते दत्तपिंडोदकक्रियाः ।
तत्र श्राद्धं तु यः कुर्याद्गाणपत्यं भवेद्ध्रुवम् ९।
तस्मात्त्रयीविधानेन श्रद्धया श्राद्धमाचरेत् ।
अस्मिंस्तीर्थे विशेषेण सप्तनद्युदये द्विजाः १०।
स्नानं कुरुत विप्रेंद्रा ऋषिलोकमभीप्सवः ।
इत्युक्तं कश्यपेनाथ द्विजान्प्रति विशेषतः ११।
यदि चेत्क्रियते स्नानं सर्वदुःखापहं सदा ।
तीर्थानां प्रवरं तीर्थं क्षेत्राणामुत्तमोत्तमम् १२।
तीर्थमेतद्विकीर्णं च शुभदं रोगदोषहृत् ।
कुर्वंत्यत्र विशेषेण ये स्नानं सर्वदा कलौ १३।
ते नराः पुण्यभाजो हि जायंते नात्र संशयः ।
गयातीर्थसमं तीर्थं विकीर्णं पावनं परम् ।
पितॄणां पुण्यदं नित्यं लोकानां दुःखनाशनम् १४।

इति विकीर्णतीर्थम् ।
तीर्थादस्मात्परं तीर्थं श्वेतोद्भवमनुत्तमम् ।
यत्र श्वेता नदी जाता मत्पृष्ठोदरभस्मना १५।
विश्रुता त्रिषु लोकेषु सर्वपापप्रणाशिनी ।
हरांगभस्मसंयोगात्जाता देवैस्तु मानिता १६।
तस्यां स्नातः शुचिर्दांतस्त्रिरात्रमुषितः पुमान् ।
महाकालेश्वरं दृष्ट्वा रुद्रलोके महीयते १७।
पिंडं पितृभ्यो यो दद्यात्तस्यास्तीरे कुशैस्तिलैः ।
सुतृप्ताः पितरस्तस्य भवंतीति न संशयः १८।
श्वेतगंगामहापुण्या दुःखदारिद्र्यमोचनी ।
यत्र स्नानेन भो देवि परं सुखमवाप्यते १९।
तस्या वै संगमे पुण्ये नित्यं तिष्ठामि पार्वति ।
येऽत्र दानं प्रकुर्वंति स्नानं च तत्र सुंदरि २०।
तदनंतफलं तस्य भवेद्वै नात्र संशयः ।
तत्र भूतेश्वरो देवः संगमे वसते ध्रुवम् २१।

तत्र धूपं च दीपं च पुष्पमारार्तिकं तथा ।
ये कुर्वंति नरश्रेष्ठास्ते नराः पुण्यरूपिणः २२।
बिल्वदलं समादाय यो ददाति शिवोपरि ।
वांच्छितं लभते नित्यं श्वेतायां शिवसंनिधौ २३।
इति श्रीपाद्मे महापुराणे पंचपंचात्साहस्र्यां संहितायामुत्तरखंडे।
उमामहेश्वरसंवादे श्वेतातीर्थंनाम सप्तत्रिंशाधिकशततमोऽध्यायः १३७।

Roman transliteration

mahādeva uvāca|
atha naṃdipradeśāttu yathā sābhramatī nadī |
samāyātā vikīrṇaṃ ca vanaṃ viprarṣisevitam 1|
bahudhā jalavegena parvatānāṃ ca rodhasaḥ |
saptadhā pravibhaktā ca dakṣiṇodadhigāminī 2|
ādyā sābhramatī puṇyā dvitīyā seṭikā tadhā |
ṭṛtīyā valkinī puṇyā caturthī ca hiraṇmayī 3|
sarvapāpaharā proktā hastimatyatha paṃcamī |
vetravatī sā ca ṣaṣṭhī vṛtreṇa nirmitā purā 4|
iyaṃ sā paramā devī vṛtrakūpādviniḥsṛtā |
vetravatī tato jātā mahāpāpapraṇāśinī 5|
bhadrāmukhī śubhaprāyā saptamī lokapāvanī |
etaistu saptabhirdevi tāṃstānjanapadāṃstathā 6|
pavitrīkṛtya caikena saptasrotā pratiṣṭhitā |
vikīrṇatīrthe yaḥ śrāddhaṃ pitṝnuddiśya dāsyati 7|

gayāpiṃḍapradānasya phalaṃ yattadbhaviṣyati |
avakīrṇā cyutā ye ca luptapiṃḍodakakriyāḥ 8|
te vikīrṇe pramucyaṃte dattapiṃḍodakakriyāḥ |
tatra śrāddhaṃ tu yaḥ kuryādgāṇapatyaṃ bhaveddhruvam 9|
tasmāttrayīvidhānena śraddhayā śrāddhamācaret |
asmiṃstīrthe viśeṣeṇa saptanadyudaye dvijāḥ 10|

snānaṃ kuruta vipreṃdrā ṛṣilokamabhīpsavaḥ |
ityuktaṃ kaśyapenātha dvijānprati viśeṣataḥ 11|
yadi cetkriyate snānaṃ sarvaduḥkhāpahaṃ sadā |
tīrthānāṃ pravaraṃ tīrthaṃ kṣetrāṇāmuttamottamam 12|
tīrthametadvikīrṇaṃ ca śubhadaṃ rogadoṣahṛt |
kurvaṃtyatra viśeṣeṇa ye snānaṃ sarvadā kalau 13|
te narāḥ puṇyabhājo hi jāyaṃte nātra saṃśayaḥ |
gayātīrthasamaṃ tīrthaṃ vikīrṇaṃ pāvanaṃ param |
pitṝṇāṃ puṇyadaṃ nityaṃ lokānāṃ duḥkhanāśanam 14|

iti vikīrṇatīrtham |
tīrthādasmātparaṃ tīrthaṃ śvetodbhavamanuttamam |
yatra śvetā nadī jātā matprṣṭhodarabhasmanā 15|
viśrutā triṣu lokeṣu sarvapāpapraṇāśinī |
harāṃgabhasmasaṃyogātjātā devaistu mānitā 16|
tasyāṃ snātaḥ śucirdāṃtastrirātramuṣitaḥ pumān |
mahākāleśvaraṃ dṛṣṭvā rudraloke mahīyate 17|
piṃḍaṃ pitṛbhyo yo dadyāttasyāstīre kuśaistilaiḥ |
sutṛptāḥ pitarastasya bhavaṃtīti na saṃśayaḥ 18|
śvetagaṃgāmahāpuṇyā duḥkhadāridryamocanī |
yatra snānena bho devi paraṃ sukhamavāpyate 19|
tasyā vai saṃgame puṇye nityaṃ tiṣṭhāmi pārvati |
ye'tra dānaṃ prakurvaṃti snānaṃ ca tatra suṃdari 20|
tadanaṃtaphalaṃ tasya bhavedvai nātra saṃśayaḥ |
tatra bhūteśvaro devaḥ saṃgame vasate dhruvam 21|

tatra dhūpaṃ ca dīpaṃ ca puṣpamārārtikaṃ tathā |
ye kurvaṃti naraśreṣṭhāste narāḥ puṇyarūpiṇaḥ 22|
bilvadalaṃ samādāya yo dadāti śivopari |
vāṃcchitaṃ labhate nityaṃ śvetāyāṃ śivasaṃnidhau 23|
iti śrīpādme mahāpurāṇe paṃcapaṃcātsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|
umāmaheśvarasaṃvāde śvetātīrthaṃnāma saptatriṃśādhikaśatatamo'dhyāyaḥ 137|

English translation

Mahādeva said :

1-14. The river Sābhramatī, (flowing) from the region of Nandi (tīrtha), came to the Vikīrṇa forest resorted to by brāhmaṇas and sages. Due to the great speed of her water and the resistance of the mountains she was divided into seven (streams) and flowed toward the southern sea. The first (stream) is the auspicious Sābhramatī. The second one is Setikā . The third auspicious one is Valkinī, and the fourth Hiraṇmayī. The fifth one, Hastimatī, is said to remove all sins. The sixth one, Vetravatī , was formerly fashioned by Vṛtra . This highly divine one moved (i.e. flowed) out from the pool of Vṛtra. So she became (i.e. came to be known as) Vetravatī, destroying great sins. The seventh one, Bhadramukhī purifying the world, is rich in auspiciousness. She, purifying those regions with these seven streams, has proceeded with the seven streams. He who offers a śrāddha at Vikīrṇa-tīrtha to the dead ancestors, gets that fruit which will be (i.e. is) the fruit of a bath at Gayā . Those who have violated their vows, who are fallen, who missed the piṇḍas with oblations of water, get freed when piṇḍas and water are offered to them at Vikīrṇa. He who would offer a śrāddha there, would certainly be one of Śiva 's attendants. Therefore, one should devoutly offer a śrāddha there as is laid down in the

three Vedas . “O brāhmaṇas, especially take a bath at this (place of) rise of the seven rivers, O best brāhmaṇas, longing for the world of sages.” Kaśyapa especially spoke thus to brāhmaṇas. If a bath is taken here, it always removes all griefs. This holy place (Vikīrṇa) is best among holy places, is best among the best. This holy place Vikīrṇa gives auspiciousness and removes diseases and blemishes. Those men who especially always bathe here in the Kali age, become meritorious. There is no doubt about it. Vikīrṇatīrtha is very purifying like Gayā-tīrtha . It always gives religious merit to the dead ancestors, and destroys people’s misery. Thus Vikīrṇa-tīrtha is described.

15-23. A holy place superior to this, and an excellent one, is called Śvetodbhava, wherefrom the river Śvetā has sprung up due to the ash (applied) to my back and belly. She, the destroyer of all sins, is well-known in the three worlds. She has been produced due to the contact with the ash applied to Śiva’s body; and is honoured by gods. A man who has bathed in it, has become pure and controlled, has lived there for three nights, is honoured in Rudra ’s world after seeing Mahākāleśvara. There is no doubt that the dead ancestors of him who offers (them) a piṇḍa with darbhas and sesamum-seeds on her bank, are very much gratified. Śvetagaṅgā is very auspicious, and frees one from misery and poverty by bathing in which, O goddess, great happiness is obtained. O Pārvatī I always stay at its confluence. The bath which men take here, and the gifts they give, would undoubtedly be for them infinitely fruitful. On the confluence at that place god Bhūteśvara certainly lives. Those best men who offer incense, lamp, flowers and wave lights are meritorious. He who, getting a bilva -leaf, offers it on (the Phallus of) Śiva, always obtains the desired object in the vicinity of Śiva on (the bank of) Śvetā.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 138

The Greatness of Gaṇatīrtha

Chapter 550 of 693 · 16 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
गणतीर्थं ततो गच्छेत्तीर्थयात्रापरायणः ।
त्रिविष्टपमिति प्रोक्तं गणैस्तु चंदना तटे १।
त्रिविष्टपे नरः स्नात्वा पूर्णमास्यां समाहितः ।
संशयो नात्र कर्त्तव्यो मुच्यते ब्रह्महत्यया २।
चतुरो वार्षिकान्मासान्स्थितिर्यस्य त्रिविष्टपे ।
सोऽपि पुण्यो महाभागे रुद्रलोके महीयते ३।
गणतीर्थे नरः स्नात्वा कृष्णाष्टम्यामुपोषितः ।
बकुलासंगमे स्नात्वा स्वर्गं गच्छति मानवः ४।
तस्मिंस्तीर्थे नरः स्नात्वा बकुलेशं विलोक्य च ।
गणेश्वरप्रसादेन गाणपत्यमवाप्नुयात् ५।
इदं पवित्रं परमं पुण्यायुष्यविवर्द्धनम् ।
श्रुत्वा तु लभते पुण्यं गंगास्नानसमं नरः ६।
अत्र स्थित्वा निराहारो जितेंद्रिय समाहितः ।
जपत्येवं परं देवं गणेश्वरं मनोरमम् ७।

संप्राप्नोत्यखिलान्भोगान्सत्यं सत्यं वरानने ।
अत्र राजा सोमवंशी विश्वदत्तः स वीर्यवान् ८।
तेन तपो महत्तप्तं बहुकालं सुरेश्वरि ।
गाणपत्यं तदा प्राप्तं श्रीगणेशप्रसादतः ९।
वसिष्ठो वामदेवश्च होडः कौशीतको मुनिः ।
भरद्वाजोंगिराश्चैव विश्वामित्रोऽथ वामनः १०।
एते वै मुनयः सर्वे पुण्यरूपा महेश्वरि ।
नित्यं सेवां प्रकुर्वंति श्रीगणेशप्रसादतः ११।
अपुत्रो लभते पुत्रान्निर्द्धनो लभते धनम् ।
अविद्यो लभते विद्यां मोक्षार्थी मोक्षमाप्नुयात् १२।
किमन्यद्बहुनोक्तेन भूयोभूयो वरानने ।
योऽत्र स्नानं प्रकुर्वीत पूजनं वा करोति च १३।
सर्वपापविनिर्मुक्तो याति विष्णोः परं पदम् ।
शिवाय विष्णुरूपाय विष्णवे शिवरूपिणे १४।
नांतरं देवि पश्यामि श्रीविष्णोश्च प्रसादतः १५।

इति श्रीपाद्मे महापुराणे पंचपंचात्साहस्र्यां संहितायामुत्तरखण्डे उमामहेश्वरसंवादे बकुलासंगमे गणतीर्थं नामाष्टत्रिंशाधिकशततमोऽध्यायः१३८।

Roman transliteration

mahādeva uvāca|
gaṇatīrthaṃ tato gacchettīrthayātrāparāyaṇaḥ |
triviṣṭapamiti proktaṃ gaṇaistu caṃdanā taṭe 1|
triviṣṭape naraḥ snātvā pūrṇamāsyāṃ samāhitaḥ |
saṃśayo nātra karttavyo mucyate brahmahatyayā 2|
caturo vārṣikānmāsānsthitiryasya triviṣṭape |
so'pi puṇyo mahābhāge rudraloke mahīyate 3|
gaṇatīrthe naraḥ snātvā kṛṣṇāṣṭamyāmupoṣitaḥ |
bakulāsaṃgame snātvā svargaṃ gacchati mānavaḥ 4|
tasmiṃstīrthe naraḥ snātvā bakuleśaṃ vilokya ca |
gaṇeśvaraprasādena gāṇapatyamavāpnuyāt 5|
idaṃ pavitraṃ paramaṃ puṇyāyuṣyavivarddhanam |
śrutvā tu labhate puṇyaṃ gaṃgāsnānasamaṃ naraḥ 6|
atra sthitvā nirāhāro jiteṃdriya samāhitaḥ |
japatyevaṃ paraṃ devaṃ gaṇeśvaraṃ manoramam 7|

saṃprāpnotyakhilānbhogānsatyaṃ satyaṃ varānane |
atra rājā somavaṃśī viśvadattaḥ sa vīryavān 8|
tena tapo mahattaptaṃ bahukālaṃ sureśvari |
gāṇapatyaṃ tadā prāptaṃ śrīgaṇeśaprasādataḥ 9|
vasiṣṭho vāmadevaśca hoḍaḥ kauśītako muniḥ |
bharadvājoṃgirāścaiva viśvāmitro'tha vāmanaḥ 10|
ete vai munayaḥ sarve puṇyarūpā maheśvari |
nityaṃ sevāṃ prakurvaṃti śrīgaṇeśaprasādataḥ 11|
aputro labhate putrānnirddhano labhate dhanam |
avidyo labhate vidyāṃ mokṣārthī mokṣamāpnuyāt 12|
kimanyadbahunoktena bhūyobhūyo varānane |
yo'tra snānaṃ prakurvīta pūjanaṃ vā karoti ca 13|
sarvapāpavinirmukto yāti viṣṇoḥ paraṃ padam |
śivāya viṣṇurūpāya viṣṇave śivarūpiṇe 14|
nāṃtaraṃ devi paśyāmi śrīviṣṇośca prasādataḥ 15|

iti śrīpādme mahāpurāṇe paṃcapaṃcātsāhasryāṃ saṃhitāyāmuttarakhaṇḍe umāmaheśvarasaṃvāde bakulāsaṃgame gaṇatīrthaṃ nāmāṣṭatriṃśādhikaśatatamo'dhyāyaḥ138|

English translation

Mahādeva said :

1-15. One intent on a pilgrimage to holy places, should then go to Gaṇatīrtha . It is called Triviṣṭapa by Śiva 's attendants and is on the bank of Candanā . A man bathing on the full-moon day at Triviṣṭapa, and being composed, is freed from (the sin of) the murder of a brāhmaṇa . No doubt should be entertained about this. He too, the noble and meritorious one, who stays at Triviṣṭapa during the four months of the rainy season, is also honoured in Rudra 's world. A man, having bathed at Gaṇatīrtha and fasted on the Aṣṭamī (day), and having bathed at the confluence of Bakulā, goes to heaven. A man, having bathed at that holy place and having seen Bakuleśa, would obtain the position of the chief of

Śiva's attendants due to the grace of the lord of Śiva's attendants. A man hearing (about) this which is pure, very meritorious, increasing religious merit and (span of) life, obtains religious merit equal to (that obtained from) a bath in Gaṅgā . Having stayed here, a man, observing a fast, with his senses controlled and composed, who thus mutters the names of the charming lord of Śiva's attendants, obtains all pleasures. This is the truth and the (only) truth, O you of a beautiful face. (There was) the powerful king, Viśvadatta , of the lunar dynasty. He practised penance here for a long time, O chief goddess. Then due to Śrī Gaṇeśa 's grace he obtained the position of the chief of Śiva's attendants. All the meritorious sages like Vasiṣṭha , Vāmadeva , Hoḍa, Kauśītaka, Bharadvāja . Aṅgiras , Viśvāmitra and Vāmana , everyday serve (the lord) due to Gaṇeśa's grace, O great goddess. A sonless man obtains sons, a poor man gets wealth, an ignorant man obtains knowledge, and a man desiring salvation would obtain salvation. O you beautiful lady, what is the use of repeatedly talking profusely about any other thing? He who would bathe here and offer worship, is freed from all sins, and goes to the highest position of Viṣṇu , (and reaches) Śiva of the form of Viṣṇu, and Viṣṇu of the form of Śiva. Due to Viṣṇu's grace, O goddess, I do not see any difference (between the two of us).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 139

The Greatness of Agnipāleśvara

Chapter 551 of 693 · 47 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
साभ्रमत्युत्तरे कूले अग्नितीर्थमिति श्रुतम् ।
तस्याश्चोत्तरपूर्वेण नातिदूरे कृतास्पदम् १।
तीर्थं पालेश्वरं नाम चंडी यत्र प्रतिष्ठिता ।
पीठं तद्योगमातॄणां सर्वसिद्धिविधायकम् २।
यत्र ताः सर्वदेवानां कार्यार्थे मातरः स्थिताः ।
परमं यत्नमास्थाय लोकानुग्रहकारणात् ३।
त्रिरात्रमुषितो भूत्वा तस्मिंस्तीर्थे दृढव्रतः ।
अभिगच्छेत्तमीशानं देवेशं चंडिकेश्वरम् ४।
साभ्रमत्यां कृतस्नानो मातृतीर्थस्य संनिधौ ।
समाधिविधिना युक्तो गच्छेद्वै मातृमंडलम् ५।
गोसहस्रप्रदानस्य फलं प्राप्नोति मानवः ।
अग्नितीर्थे नरः स्नात्वा चामुंडादर्शने कृते ६।
न भयं जायते तस्य रक्षोभूतपिशाचजम् ।
गोखुरा च नदी यत्र साभ्रमत्यां तु संगता ७।

तत्र तीर्थसहस्राणि तिष्ठंतीति सुरेश्वरि ।
श्राद्धं तत्र प्रकर्त्तव्यं तिलचूर्णेन पार्वति ८।
पिंडान्दत्त्वा द्विजान्भोज्य अक्षयं पदमाप्नुयात् ।
यत्र कुकर्दमो राजा पापिष्ठो दुर्द्धरः खलः ९।
मूढोऽहंकारसंयुक्तो द्विजानां परिनिंदकः ।
गोघ्नोऽपि बलहा चैव पापिष्ठो दुर्दमः सदा १०।
राज्यं च कुर्वतस्तस्य पुरे पिंडारसंज्ञके ।
तदा मृत्तिः समापन्ना धर्मे योगे सुरेश्वरि ११।
मृतोऽसौ तत्र संजातः प्रेतरूपो महेश्वरि ।
पीतास्यः शुष्कतुंडश्च पीतरोमाऽथ कर्कशः १२।
उच्चस्तरो बहुरोमा क्षुत्पिपासाप्रपीडितः ।
वायुभक्षं प्रकुर्वाणः प्रगच्छति इतस्ततः १३।
बहुप्रेतैः समायुक्तो हाहेति करुणो रुदन् ।
किं कर्तव्यमिति प्राहुः प्रेतास्ते वै समीपगाः १४।
तेऽपि तदा रोदमानाः क्षुत्पिपासादि पीडिताः ।

अन्ये प्रेता दुरात्मानो राज्ञः संगतिमाययुः १५।
राज्ञा सार्द्धं च गच्छंति लोकान्विजनकान्बहुन् ।
नोदकमथवा चान्नं न मार्गे दृश्यते कदा १६।
ते प्रेता दुष्टरूपाश्च विचरंति महीतले ।
भक्षंति शवमांसानि पिबंति रुधिरं सदा १७।
एवं कुकर्दमो राजा सदा तैः परिवारितः ।
कदाचिद्दैवयोगेन गुरोराश्रममन्वगात् १८।
पूर्वजन्मकृतं पुण्यं तेन योगेन संगतः ।
पार्वत्युवाच।
किं कृतं तेन वै पुण्यं वद विश्वेश्वर प्रभो १९।
अयं पापी दुरात्मा च ब्राह्मणानां च दुःखदः ।
सत्संगतिः कथं जाता तन्मे दुस्तरतो वद २०।
महादेव उवाच।
एतेन नरदेवेन पूर्वजन्मनि यत्कृतम् ।
तत्सर्वं कथयिष्यामि शृणु त्वं नगनंदिनि २१।

पूर्वजन्मन्ययं देवि ब्राह्मणो वेदपाठकः ।
संपूज्य च महादेवं कृत्वा चातिथिपूजनम् २२।
भोजनं कुरुते नित्यमसौ वाडवसत्तमः ।
तेन पुण्यप्रभावेन पुरो पिंडारसंज्ञके २३।
राजा वै तत्र संजातः कुकर्दम इति श्रुतः ।
कर्मणा मनसा चैव न कृतं पुण्यमेव च २४।
तेन देवाभियोगेन मृतो वै प्रेतराडभूत् ।
शुष्कास्यः शुष्करूपश्च पीतवर्णः करालकः २५।
पूर्वजन्मकृतं पुण्यं न नश्यति सुरेश्वरि ।
तेन पुण्याभियोगेन संगतो गुरुणाश्रमे २६।
कहोडो वर्तते तत्र तेन दृष्टोऽथ प्रेतराट् ।
शुष्कास्यः शुष्करूपश्च पीतवर्णः करालकः २७।
गंभीराक्षो महापापी दुष्टैः प्रेतैश्च संयुतः ।
ऊर्द्ध्वरोमा जटायुक्तः कालरूपो भयंकरः २८।
एवं दृष्ट्वा तदा देवि विह्वलो वाडवोऽभवत् ।

कहोड उवाच।
अस्मिन्मनोरमे चाहं स्थाने वै परमाद्भुते २९।
अग्निपालेश्वरे तीर्थे नित्यं तिष्ठामि भूमिप ।
यजमानस्त्वमस्माकं कथं जातोऽसि प्रेतराट् ३०।
दुरात्मा दुष्टरूपश्च कालरूपो भयंकरः ।
केन कर्मविपाकेन जातो वै भूतले शुभे ३१।
प्रेत उवाच।
शृणु वाडव मे पापं पूर्वजन्मनि यत्कृतम् ।
अहं कुकर्दमो राजा पुरे पिंडारसंज्ञके ३२।

तत्रस्थेन मया देव यत्कृतं तच्छृणुष्व हि ।
ब्रह्मणां हिंसनं चैव पुराऽसत्यादिभाषणम् ३३।
प्रजानां पीडनं चैव जीवानां हिंसनं सदा ।
गवां वै दुःखकर्ताऽहं ब्राह्मणव्रतलोपनः ३४।
अस्नातः सर्वदा विप्र सज्जनानां विदूषकः ।
विष्णुनिंदापरो नित्यं वैष्णवानां च निंदकः ३५।

दुराचारो दुरात्मा च वृषलीसंयुतः सदा ।
तत्र तत्र प्रभुंजानो नाऽहं शौचपरायणः ३६।
तेन कर्माभियोगेन मृतो वै द्विजराट्ततः ।
प्रेतयोनिं प्रपन्नोऽस्मि दुःखी जातो ह्यनेकधा ३७।
यस्य माता पिता नास्ति यस्य स्वजनबांधवाः ।
तस्य बंधुर्गुरुर्माता पितापि गुरुरेव च ३८।
इति ज्ञात्वा तु भो ब्रह्मन्मुक्तिं दातुं त्वमर्हसि ३९।
कहोड उवाच।
शृणु त्वं नृपतिश्रेष्ठ करिष्ये वचनं तव ।
मुक्तिं यास्यति वै सद्यो भवांस्त्विह न संशयः ४०।
एकादश पुरोगाश्च प्रेता ये तव संगताः ।
ते चापि मुक्तिमायांति सुतीर्थेऽस्मिन्विशेषतः ४१।
तदा वै तेन विप्रेण तीर्थे गत्वा सुरेश्वरि ।
सर्वैश्चकारयामास तिलपिंडोदकक्रियाः ४२।
न मासो न तिथिर्देवी तीर्थे गत्वा पुनः पुनः ।

कर्त्तव्यं श्राद्धकर्मादि ब्रह्मणोक्तं पुरा मम ४३।
कृते कर्मणि देवेशि मुक्तास्ते तीर्थराजके ।
विमानवरमारूढास्ते गता मामकीं पुरीम् ४४।
संगता गोखुरा यत्र साभ्रमत्या सुरेश्वरि ।
तत्र स्नानं च दानं च कोटियज्ञफलं लभेत् ४५।
यत्राग्नितीर्थं वर्तेत कपालेश्वरसंज्ञकम् ।
तत्र मुक्तिस्तु संप्रोक्ता सत्यं सत्यं भवेद्ध्रुवम् ४६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे
अग्निपालेश्वरमहिमानामैकोनचत्वारिंशत्यधिकशततमोऽध्यायः १३९।

Roman transliteration

mahādeva uvāca|
sābhramatyuttare kūle agnitīrthamiti śrutam |
tasyāścottarapūrveṇa nātidūre kṛtāspadam 1|
tīrthaṃ pāleśvaraṃ nāma caṃḍī yatra pratiṣṭhitā |
pīṭhaṃ tadyogamātṝṇāṃ sarvasiddhividhāyakam 2|
yatra tāḥ sarvadevānāṃ kāryārthe mātaraḥ sthitāḥ |
paramaṃ yatnamāsthāya lokānugrahakāraṇāt 3|

trirātramuṣito bhūtvā tasmiṃstīrthe dṛḍhavrataḥ |
abhigacchettamīśānaṃ deveśaṃ caṃḍikeśvaram 4|
sābhramatyāṃ kṛtasnāno mātṛtīrthasya saṃnidhau |
samādhividhinā yukto gacchedvai mātṛmaṃḍalam 5|
gosahasrapradānasya phalaṃ prāpnoti mānavaḥ |
agnitīrthe naraḥ snātvā cāmuṃḍādarśane kṛte 6|
na bhayaṃ jāyate tasya rakṣobhūtapiśācajam |
gokhurā ca nadī yatra sābhramatyāṃ tu saṃgatā 7|

tatra tīrthasahasrāṇi tiṣṭhaṃtīti sureśvari |
śrāddhaṃ tatra prakarttavyaṃ tilacūrṇena pārvati 8|
piṃḍāndattvā dvijānbhojya akṣayaṃ padamāpnuyāt |
yatra kukardamo rājā pāpiṣṭho durddharaḥ khalaḥ 9|
mūḍho'haṃkārasaṃyukto dvijānāṃ pariniṃdakaḥ |
goghno'pi balahā caiva pāpiṣṭho durdamaḥ sadā 10|
rājyaṃ ca kurvatastasya pure piṃḍārasaṃjñake |
tadā mṛttiḥ samāpannā dharme yoge sureśvari 11|
mṛto'sau tatra saṃjātaḥ pretarūpo maheśvari |
pītāsyaḥ śuṣkatuṃḍaśca pītaromā'tha karkaśaḥ 12|
uccastaro bahuromā kṣutpipāsāprapīḍitaḥ |
vāyubhakṣaṃ prakurvāṇaḥ pragacchati itastataḥ 13|
bahupretaiḥ samāyukto hāheti karuṇo rudan |
kiṃ kartavyamiti prāhuḥ pretāste vai samīpagāḥ 14|
te'pi tadā rodamānāḥ kṣutpipāsādi pīḍitāḥ |

anye pretā durātmāno rājñaḥ saṃgatimāyayuḥ 15|
rājñā sārddhaṃ ca gacchaṃti lokānvijanakānbahūn |
nodakamathavā cānnaṃ na mārge dṛśyate kadā 16|
te pretā duṣtarūpāśca vicaraṃti mahītale |
bhakṣaṃti śavamāṃsāni pibaṃti rudhiraṃ sadā 17|
evaṃ kukardamo rājā sadā taiḥ parivāritaḥ |
kadāciddaivayogena gurorāśramamanvagāt 18|
pūrvajanmakṛtaṃ puṇyaṃ tena yogena saṃgataḥ |
pārvatyuvāca|
kiṃ kṛtaṃ tena vai puṇyaṃ vada viśveśvara prabho 19|
ayaṃ pāpī durātmā ca brāhmaṇānāṃ ca duḥkhadaḥ |
satsaṃgatiḥ kathaṃ jātā tanme dustarato vada 20|
mahādeva uvāca|
etena naradevena pūrvajanmani yatkṛtam |
tatsarvaṃ kathayiṣyāmi śṛṇu tvaṃ naganaṃdini 21|

pūrvajanmanyayaṃ devi brāhmaṇo vedapāṭhakaḥ |
saṃpūjya ca mahādevaṃ kṛtvā cātithipūjanam 22|
bhojanaṃ kurute nityamasau vāḍavasattamaḥ |
tena puṇyaprabhāvena puro piṃḍārasaṃjñake 23|
rājā vai tatra saṃjātaḥ kukardama iti śrutaḥ |
karmaṇā manasā caiva na kṛtaṃ puṇyameva ca 24|
tena devābhiyogena mṛto vai pretarāḍabhūt |
śuṣkāsyaḥ śuṣkarūpaśca pītavarṇaḥ karālakaḥ 25|
pūrvajanmakṛtaṃ puṇyaṃ na naśyati sureśvari |
tena puṇyābhiyogena saṃgato guruṇāśrame 26|
kahoḍo vartate tatra tena dṛṣṭo'tha pretarāṭ |
śuṣkāsyaḥ śuṣkarūpaśca pītavarṇaḥ karālakaḥ 27|

gaṃbhīrākṣo mahāpāpī duṣṭaiḥ pretaiśca saṃyutaḥ |
ūrddhvaromā jaṭāyuktaḥ kālarūpo bhayaṃkaraḥ 28|
evaṃ dṛṣṭvā tadā devi vihvalo vāḍavo'bhavat |

kahoḍa uvāca|
asminmanorame cāhaṃ sthāne vai paramādbhute 29|
agnipāleśvare tīrthe nityaṃ tiṣṭhāmi bhūmipa |
yajamānastvamasmākaṃ kathaṃ jāto'si pretarāṭ 30|
durātmā duṣṭarūpaśca kālarūpo bhayaṃkaraḥ |
kena karmavipākena jāto vai bhūtale śubhe 31|
preta uvāca|
śṛṇu vāḍava me pāpaṃ pūrvajanmani yatkṛtam |
ahaṃ kukardamo rājā pure piṃḍārasaṃjñake 32|
tatrasthena mayā deva yatkṛtaṃ tacchṛṇuṣva hi |
brahmaṇāṃ hiṃsanaṃ caiva purā'satyādibhāṣaṇam 33|
prajānāṃ pīḍanaṃ caiva jīvānāṃ hiṃsanaṃ sadā |
gavāṃ vai duḥkhakartā'haṃ brāhmaṇavratalopanaḥ 34|
asnātaḥ sarvadā vipra sajjanānāṃ vidūṣakaḥ |
viṣṇuniṃdāparo nityaṃ vaiṣṇavānāṃ ca niṃdakaḥ 35|

durācāro durātmā ca vṛṣalīsaṃyutaḥ sadā |
tatra tatra prabhuṃjāno nā'haṃ śaucaparāyaṇaḥ 36|
tena karmābhiyogena mṛto vai dvijarāṭtataḥ |
pretayoniṃ prapanno'smi duḥkhī jāto hyanekadhā 37|
yasya mātā pitā nāsti yasya svajanabāṃdhavāḥ |
tasya baṃdhurgururmātā pitāpi gurureva ca 38|
iti jñātvā tu bho brahmanmuktiṃ dātuṃ tvamarhasi 39|
kahoḍa uvāca|
śṛṇu tvaṃ nṛpatiśreṣṭha kariṣye vacanaṃ tava |
muktiṃ yāsyati vai sadyo bhavāṃstviha na saṃśayaḥ 40|
ekādaśa purogāśca pretā ye tava saṃgatāḥ |
te cāpi muktimāyāṃti sutīrthe'sminviśeṣataḥ 41|
tadā vai tena vipreṇa tīrthe gatvā sureśvari |
sarvaiścakārayāmāsa tilapiṃḍodakakriyāḥ 42|
na māso na tithirdevī tīrthe gatvā punaḥ punaḥ |

karttavyaṃ śrāddhakarmādi brahmaṇoktaṃ purā mama 43|
kṛte karmaṇi deveśi muktāste tīrtharājake |
vimānavaramārūḍhāste gatā māmakīṃ purīm 44|
saṃgatā gokhurā yatra sābhramatyā sureśvari |
tatra snānaṃ ca dānaṃ ca koṭiyajñaphalaṃ labhet 45|
yatrāgnitīrthaṃ varteta kapāleśvarasaṃjñakam |
tatra muktistu saṃproktā satyaṃ satyaṃ bhaveddhruvam 46|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde agnipāleśvaramahimānāmaikonacatvāriṃśatyadhikaśatatamo'dhyāyaḥ 139|

English translation

Mahādeva said :

1-19a. On the northern bank of Sābhramatī (the holy place called) Agnitīrtha is known. The holy place Tīrthapāleśvara is situated not far away in the north-eastern direction from her, where Caṇḍi has

settled. That seat of the Yogamātṛs brings in complete welfare. There the great mothers have stayed with great effort and for favouring the world. A man of a firm vow, having stayed there for three nights, should go to that god Caṇḍikeśvara , the lord of gods. Having bathed in Sābhramatī near Mātṛtīrtha , he being fully concentrated, should go to Mātṛmaṇḍala. A man obtains the fruit of the gift of a thousand cows after having bathed at Agnitīrtha and seen Cāmuṇḍā . For him there is no fear from demons, evil spirits and goblins. O chief goddess, at the place where river Gokhurā has joined Sābhramatī, there are thousands of holy places. O Pārvatī , there a śrāddha should be offered with sesamum powder. (A man) having offered piṇḍas and fed brāhmaṇas , would obtain an undecaying position. There was a king Kukardama , who was most sinful, irresistible, wicked, foolish, who possessed ego, who censured brāhmaṇas, killed cows and children, who was most sinful and always indomitable. O chief goddess, when he was ruling in the city called Piṇḍāra , he died at an auspicious time. He who was dead, was born here as an evil spirit, O great goddess. He, of a yellow face, with his mouth parched up, having yellow hair, and harsh, very tall, having profuse hair, oppressed by hunger and thirst, subsisting on air, moved here and there. Accompanied by many evil spirits he wailed 'Hā, Hā'. The evil spirits near him also said: "What should be done?" Those other wicked evil spirits also crying and oppressed by hunger, thirst etc., came in contact with the king. With the king they moved to many uninhabited countries. On the way neither water nor food was ever seen (by them). Those evil spirits of wicked forms moved on the earth. They ate the flesh of corpses and always drank blood. King Kukardama was thus always surrounded by them. Some time by chance he went to the hermitage of (his) preceptor. He had done religious acts in the former existence. Due to that he came in contact (with the preceptor).

Pārvatī said :

19b-20. O master, O lord of the universe, tell (me).what religious deeds he did. This was a sinner, a wicked one, and troubled brāhmaṇas. How did he have good company. Tell it to me (though) difficult.

Mahādeva said :

21-29a. I shall tell (you) all that this king had done in the previous existence. Listen (to it), O daughter of the (Himālaya) Mountain. O goddess, in his previous existence, he was a brāhmaṇa who recited the Vedas . Having everyday worshipped Mahādeva , and honoured guests, this best brāhmaṇa took his food. Due to the prowess of that religious merit, he became a king in the city of Piṇḍāra, and was known as Kukardama. Through his body and mind, he did not perform religious acts. Due to that (ill) luck, he died and became the king of the evil spirits. His face was dry, his figure was dry, his complexion was yellow, and he was fearful. O chief goddess, (the effect of) the religious deeds done in a former existence does not perish. Due to that religious merit he came in the company of the preceptor in the (latter's) hermitage. Kahoḍa lived there. He saw the king of the evil spirits, whose face was dry, figure was dry, complexion was yellow, and who was fearful. His eyes were deep, he was a great sinner, and was accompanied by wicked evil spirits. His hair was raised, he had matted hair, he was of the nature of death, and was fierce. Seeing him like that at that time, the brāhmaṇa (Kahoḍa) was afflicted.

Kahoḍa said :

29b-31. At this charming, very wonderful place, viz. at the holy place of Agnipāleśvara, I always live. O king, you are our patron. How have your become the king of the evil spirits? On this auspicious earth, due to the result of which deeds have you become a wicked one, of a wicked form, of the nature of

death, and fierce?

The evil spirit said :

32-39. O brāhmaṇa, listen to the sin I committed in the previous existence. I was king Kukardama in the city called Piṇḍāraka O divine one, listen to what I, living there, did. Formerly, (I indulged in) killing brāhmaṇas, telling lies etc. I harassed my subjects, always killed beings. I harmed the cows, and destroyed brāhmaṇas' vows. O brāhmaṇa, I always remained without a bath. I hurt the good. I was always given to censuring Viṣṇu , and blamed the devotees of Viṣṇu. My conduct was bad, I was wicked, and was always accompanied by śūdra females. I ate anywhere, and was never intent on being pure. Due to that (evil) deed, O lord of brāhmaṇas, I died and reached the stock of an evil spirit and have become unhappy in many ways. The preceptor alone is the kinsman, the preceptor, the mother, the father of him who does not have a mother, a father, relatives and kinsmen. Realising this, O brāhmaṇa, please relieve me.

Kahoḍa said :

40-46. Listen, O best king. I shall do as you tell me. You will instantly attain salvation. There is no doubt about it. Even the pre-eminent evil spirits who are in your company, will also get release, especially at this excellent holy place.

Then, O chief goddess, that brāhmaṇa, having gone to the holy place, made them perform rites like offering water with sesamum-seeds. There is no (restriction as to) month or date. Repeatedly going to a holy place, one should perform rites like a śrāddha as formerly told by Brahmā to me. O goddess, when the (śrāddha-)rite was performed at the chief holy place, they were released and seated in an aeroplane they went to my city. O chief goddess, bathing and giving gifts at the place where Gokhurā has joined Sābhramatī, would secure the fruit of a crore of sacrifices. Salvation is said to be obtained there, where there would be (i.e. is) the holy place Agnitīrtha called Kapāleś- vara . It would certainly be true (and) true (only).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 140

Hiraṇyāsaṅgama-tīrtha

Chapter 552 of 693 · 17 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच।
भो देव्यन्यत्प्रवक्ष्यामि हिरण्यासंगमं महत् ।
यदा साभ्रमती गंगा सप्तस्रोता पुराभवत् १।
तदा सा ब्रह्मतनया सप्तस्रोतेति विश्रुता ।
सप्तमं तद्धिरण्याख्यं स्रोत इत्यभिधीयते २।
तस्मिंस्तीर्थे नरः स्नात्वा पापी गतिमवाप्नुयात् ।
ऋक्षुमंजुमयोर्मध्ये सत्यवान्नाम पर्वतः ३।
तस्य प्राक्सुमहत्तीर्थं हिरण्यासंगमं शुभम् ।
तत्र स्नात्वा च पीत्वा च शुभां गतिमवाप्नुयात् ४।
वनस्थल्यां ततो गच्छेद्दृष्ट्वा नारायणं हरिम् ।
तीर्थमप्सरसां पुण्यं हिरण्यासंगमेश्वरम् ५।
यत्रोर्वशी पुरा जाता समस्ताप्सरसां शुभा ।
नरनारायणौ तत्र तपस्तेपतुरुत्तमम् ६।
हिरण्यासंगमे रम्ये महापापहरे शुभे ।
यत्र वै ऋषयः सर्वे मज्जंति वीतकल्मषाः ७।

वसिष्ठाद्याश्च ये विप्रा वालखिल्यादयश्च ये ।
यत्र मज्जंति देवेशि हिरण्या सह संगमे ८।
यत्र हिरण्मयं रूपं स्नानाद्वै भवति ध्रुवम् ।
कपिलागोसहस्रस्य दानेनैव तु यत्फलम् ९।
तत्फलं समवाप्नोति हिरण्यासंगमे सदा ।
दशाश्वमेधे यत्पुण्यं ग्रहणे चंद्रसूर्ययोः १०।
तदनंतगुणं प्रोक्तं हिरण्यासंगमे पुनः ।
तुलापुरुषदाने च यत्फलं समवाप्नुयात् ११।
तत्फलं समवाप्नोति हिरण्यासंगमे सदा ।
हिरण्याक्षो महादैत्यस्तेन तप्तं महत्तपः १२।
हिरण्यसदृशं तत्र शरीरमभवत्पुरा ।
जनमेजये तथा राज्ञि यत्र स्नानं प्रकुर्वति १३।
ब्रह्महत्या गता देवि हिरण्यासंगमे तदा ।
विश्वामित्रोऽथ राजर्षिः स्नानार्थं वै समागतः १४।
स्नानं कृत्वा विशेषेण गतोऽसौ मामकीं पुरीम् १५।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चाथ सुरेश्वरि ।
स्नानं येऽत्र प्रकुर्वंति ते गच्छंति शिवालयम् १६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे हिरण्यासंगमं तीर्थं नाम चत्वारिंशदधिकशततमोऽध्यायः १४०।

Roman transliteration

śrīmahādeva uvāca|
bho devyanyatpravakṣyāmi hiraṇyāsaṃgamaṃ mahat |
yadā sābhramatī gaṃgā saptasrotā purābhavat 1|
tadā sā brahmatanayā saptasroteti viśrutā |
saptamaṃ taddhiraṇyākhyaṃ srota ityabhidhīyate 2|
tasmiṃstīrthe naraḥ snātvā pāpī gatimavāpnuyāt |
ṛkṣumaṃjumayormadhye satyavānnāma parvataḥ 3|
tasya prāksumahattīrthaṃ hiraṇyāsaṃgamaṃ śubham |
tatra snātvā ca pītvā ca śubhāṃ gatimavāpnuyāt 4|
vanasthalyāṃ tato gaccheddṛṣṭvā nārāyaṇaṃ harim |
tīrthamapsarasāṃ puṇyaṃ hiraṇyāsaṃgameśvaram 5|
yatrorvaśī purā jātā samastāpsarasāṃ śubhā |
naranārāyaṇau tatra tapastepaturuttamam 6|
hiraṇyāsaṃgame ramye mahāpāpahare śubhe |
yatra vai ṛṣayaḥ sarve majjaṃti vītakalmaṣāḥ 7|

vasiṣṭhādyāśca ye viprā vālakhilyādayaśca ye |
yatra majjaṃti deveśi hiraṇyā saha saṃgame 8|
yatra hiraṇmayaṃ rūpaṃ snānādvai bhavati dhruvam |
kapilāgosahasrasya dānenaiva tu yatphalam 9|
tatphalaṃ samavāpnoti hiraṇyāsaṃgame sadā |
daśāśvamedhe yatpuṇyaṃ grahaṇe caṃdrasūryayoḥ 10|
tadanaṃtaguṇaṃ proktaṃ hiraṇyāsaṃgame punaḥ |
tulāpuruṣadāne ca yatphalaṃ samavāpnuyāt 11|
tatphalaṃ samavāpnoti hiraṇyāsaṃgame sadā |
hiraṇyākṣo mahādaityastena taptaṃ mahattapaḥ 12|
hiraṇyasadṛśaṃ tatra śarīramabhavatpurā |
janamejaye tathā rājñi yatra snānaṃ prakurvati 13|
brahmahatyā gatā devi hiraṇyāsaṃgame tadā |
viśvāmitro'tha rājarṣiḥ snānārthaṃ vai samāgataḥ 14|
snānaṃ kṛtvā viśeṣeṇa gato'sau māmakīṃ purīm 15|

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāścātha sureśvari |
snānaṃ ye'tra prakurvaṃti te gacchaṃti śivālayam 16|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde hiraṇyāsaṃgamaṃ tīrthaṃ nāma catvāriṃśadadhikaśatatamo'dhyāyaḥ 140|

English translation

Śrī Mahādeva said :

1-16. O goddess, I shall tell you about the great confluence of Hiraṇyā (with Sābhramatī). When that Sābhramatī Gaṅgā formerly had seven streams, then she—the daughter of Brahmā —was known as

Saptasrotā. The seventh stream is known as Hiraṇyā. A sinful man having bathed at that holy place would obtain heaven. The mountain Satyavān is between Ṛkṣu and Mañjuma. To its east is the auspicious confluence of Hiraṇyā (with Sābhramatī). Having bathed there and drunk (water) one would obtain an auspicious course. Having seen Nārāyaṇa Hari at Vanasthalī , one should then go to Hiraṇyāsaṅgameśvara, a holy place, auspicious for celestial nymphs, where Urvaśī , (the most) beautiful among the celestial nymphs, was formerly born. There Nara and Nārāyaṇa practised excellent penance. At the charming and auspicious confluence of Hiraṇyā (with Sābhramatī), which removes great sins, all sages, with their sins gone, bathe. O goddess, the brāhmaṇas like Vasiṣtha and like Vālakhilya , bathe there at the confluence of Hiraṇyā (with Sābhramatī). By bathing there one's form certainly becomes golden. A mortal always obtains that fruit (by bathing) at the confluence of Hiraṇyā (with Sābhramatī) which is equal to the fruit of the gift of a thousand cows. And at Hiraṇyāsaṅgama the fruit is said to be infinite times more than the one obtained at the time of lunar or solar eclipse at Daśāśvamedha . Hiraṇyākṣa was a great demon. He practised severe penance (here). His body formerly became like gold there. When king Janamejaya bathed at that place, his (sin due to the) murder of a brāhmaṇa vanished. The royal sage Viśvāmitra came here for a bath. Having especially bathed here he. went to my city. O chief goddess, brāhmaṇas, kṣatriyas , vaiśyas and śūdras , who bathe here, go to Śiva 's abode.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 141

Madhurāditya

Chapter 553 of 693 · 46 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
ततो देवि प्रवक्ष्यामि हिरण्यासंगमादनु ।
धर्मावती नदी यत्र संगता सह गंगया १।
तत्र स्नात्वा नरो धन्यस्त्रिदिवं यात्यसंशयम् ।
यत्र धर्मकृतं तीर्थं यः पश्यति स पुण्यभाक् २।
श्राद्धं तत्रैव ये कुर्युर्मुच्यंते पितृजादृणात् ।
ततश्च मधुरातीर्थं सर्वपापप्रणाशनम् ३।
स्नातव्यं मधुरातीर्थे द्रष्टव्यो मधुहा हरिः ।
यत्र विश्रांतवान्कृष्णो जरासंधभयाकुलः ४।
कंसासुरवधे वृत्ते गंतुकामः कुशस्थलीम् ।
उषित्वा सप्तरात्रं तु स देवश्चंदनातटे ५।
भोजवृष्ण्यंधकवृतो वीरैर्यादवपुंगवैः ।
मधुरातीर्थमासाद्य स्नानं कृत्वा विधानतः ६।
मधुरादित्यनामानं यत्र स्थापितवान्हरिः ।
अष्टादशसहस्राणि विप्राणां यज्ञशालिनाम् ७।

स्थापयित्वा ययौ दत्त्वा यानानि विविधानि च ।
तत्र तीर्थसहस्राणि तिष्ठंति च सुरेश्वरि ८।
श्राद्धं तत्र प्रकर्तव्यं पितृणां हितकाम्यया ।
न भेतव्यं जरासंधान्मतीर्थे वसतां सदा ९।
इत्युक्त्वा तान्द्विजान्कृष्णः प्रययौ द्वारकां प्रति ।
तस्मिंस्तीर्थे नरः स्नात्वा मधुरार्कं प्रपूजयेत् १०।
माघस्य शुक्लसप्तम्यां कपिला गो प्रदानतः ।
चिरं सौख्यानि भुंक्त्वेह पदमादित्यमा व्रजेत् ११।
शृणु सुन्दरि वक्ष्यामि इतिहासं पुरातनम् ।
यं श्रुत्वा मुच्यते लोको ब्रह्महत्यादि पातकात् १२।
एकस्मिन्समये देवि मांडव्यो ऋषिसत्तमः ।
गङ्गाद्वारे महापुण्यं तप्तवांस्तु महत्तपः १३।
पत्राशी च फलाशी च वायुभक्षकरः सदा ।
अहोरात्रं सदा देवि विष्णुध्यानपरायणः १४।
योगाभ्यासरतो नित्यं नित्यं धर्मपरायणः ।

तस्मिन्देशे तु वै देवि राजा वै विश्वमोहनः १५।
गजाश्वरथपत्तीनां संपदो बहुला भुवि ।
सोमचंद्रेति विख्यातः पुत्रस्तस्य सुलक्षणः १६।
एकदा तु तदा देवि गतो ह्याखेटके वने ।
तत्र गत्वा तदा तेन कृत्वा ह्याखेटकक्रियाः १७।
स्वात्मानं रमयामास स्वलोकैः परिवारितः ।
क्रीडारते तदा राज्ञि रात्रिर्जाता सुरेश्वरि १८।
तस्यां रात्रौ तदा राजा उवासाखेटके वने ।
तस्यां रात्र्यां व्यतीतायां मुहुर्ते ब्रह्मसंज्ञके १९।
हृतोऽश्वोऽथ विशेषेण चौरेणात्र दुरात्मना ।
तदा हाहेति शब्दोऽभूत्क्व गतः क्व गतो हरिः २०।
तदा राज्ञो भयात्सर्वे गंतुकामाः समुत्सुकाः ।
चौरेणापहृताश्चाश्व इत्येवं संवदंति हि २१।
निरीक्ष्यमाणास्ते सर्वे हरिद्वारं समागताः ।
ऋषिस्तत्र तु मांडव्यस्तपस्तपति नित्यशः २२।

ध्यानेन च समायुक्तो दृष्टोऽसौ तैर्भटैस्तदा ।
अयं चौरः सदा पापी ध्यानं कृत्वा प्रतिष्ठति २३।
बद्ध्वाश्वं तु समायातो ज्ञात्वा राजभटैस्तदा ।
एवं विचार्य ते सर्वे गृहीत्वा तं महामुनिम् २४।
राज्ञे निवेदयामासुस्तं चौरं मुनिसत्तमम् ।
अश्वापहारी ह्यानीतश्चौरोऽयं नृप सर्वदा २५।
आज्ञा दत्ता तदा तेन शूलिकारोपणे पुनः ।
तदा तैस्तुभटैः सर्वैर्मिलित्वा बंधनं कृतम् २६।
पश्चाद्वै शूलिकाप्रोतस्तत्क्षणात्तु कृतस्तदा ।
न ज्ञातं तेन तत्कर्म शूलिकायाः प्रतोदनम् २७।
यतो योगसमारूढो विष्णुध्यानपरायणः ।
शूलिकाप्रोतनं ज्ञातं कतिचित्कालयोगतः २८।
मांडव्योऽहंमृषिश्रेष्ठः केन कर्म इदं कृतम् ।
त्रिकालज्ञानी सर्वज्ञो भगवांस्तद्व्यचिंतयत् २९।
धर्मस्य च इदं कर्म न चान्यस्य कदाचन ।

योगारूढः स धर्मात्मा गतोऽसौ धर्मसंनिधौ ३०।
तत्र गत्वा उवाचेदं शृणु त्वं धर्म सांप्रतम् ।
त्वं वै धर्म इति ख्यातो लोके वेदे च सर्वदा ३१।
शूलिकाप्रोतनं कर्म कथं चैव त्वया कृतम् ।
तत्सर्वं श्रोतुमिच्छामि त्वत्तो देव न संशयः ३२।
धर्म उवाच।
शृणुष्व त्वं द्विजश्रेष्ठ पूर्वजन्मनि पातकम् ।
तदहं कथयिष्यामि कृपां कुरु ममोपरि ३३।
बालत्वे तु इदं कर्म पूर्वजन्मजपातकम् ।

तच्छृणुष्व महाप्राज्ञ भवेऽस्मिन्पातनं कृतम् ३४।
एकस्मिन्समये विप्र त्वं गतो विजने वने ।
तत्र गत्वा त्वया विप्र जीवः शलभसंज्ञकः ३५।
आरोऽपितः स वै शूल्यां कर्मणा तेन दुःखितः ।
राज्ञा शूलेऽर्पितस्त्वं वै कर्मणानेन सुव्रत ३६।
सर्वथैव प्रभोक्तव्यं कृतं कर्म शुभाशुभम् ।

अल्पमात्रमिदं कर्म त्वया भुक्तं न संशयः ३७।
सुखी भवतु विप्रेंद्र गच्छ त्वं हि यथेच्छया ।
एतद्वाक्यं ततः श्रुत्वा मांडव्यो द्विजसत्तमः ३८।
उवाच वचनं तत्र सकोपादारुणेक्षणः ।
मांडव्य उवाच।
रे पापिष्ठ दुराचार किं कृतं बहुपातकम् ३९।
येन कृत्वा इदं कर्म शूलिकायाः प्रतोदनम् ।
ममवाक्यप्रकोपेन शूद्रस्त्वं भव सर्वथा ४०।
कियता कालयोगेन वंशे वै चंद्रसंज्ञके ।
जातो विदुरनामाख्यो विष्णुभक्तिपरायणः ४१।
तीर्थयात्रामिषेणैव गतः साभ्रमतीं नदीम् ।
यत्र धर्मावती संगो वर्त्तते च सुरेश्वरि ४२।
तत्र वै कृतवान्स्नानं विदुरो धर्मरूपवान् ।
त्यक्तं तत्र हि शूद्रत्वं धर्मावत्यां न संशयः ४३।
एतस्मात्कारणाद्देवि यत्र स्नानं प्रकुर्वते ।

ते नराः पुण्यकर्माणो गच्छंति परमं पदम् ४४।
अत्र श्राद्धं च दानं च ये कुर्वंति नरा भुवि ।
इहलोके परामृद्धिं प्राप्य तैर्दिविमुद्यते ४५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे साभ्रमतीमाहात्म्ये मधुरादित्यमाहात्म्यंनामैकचत्वारिंशदधिक शततमोऽध्यायः १४१।

Roman transliteration

mahādeva uvāca|
tato devi pravakṣyāmi hiraṇyāsaṃgamādanu |
dharmāvatī nadī yatra saṃgatā saha gaṃgayā 1|
tatra snātvā naro dhanyastridivaṃ yātyasaṃśayam |
yatra dharmakṛtaṃ tīrthaṃ yaḥ paśyati sa puṇyabhāk 2|
śrāddhaṃ tatraiva ye kuryurmucyaṃte pitṛjādṛṇāt |
tataśca madhurātīrthaṃ sarvapāpapraṇāśanam 3|
snātavyaṃ madhurātīrthe draṣṭavyo madhuhā hariḥ |
yatra viśrāṃtavānkṛṣṇo jarāsaṃdhabhayākulaḥ 4|
kaṃsāsuravadhe vṛtte gaṃtukāmaḥ kuśasthalīm |
uṣitvā saptarātraṃ tu sa devaścaṃdanātaṭe 5|
bhojavṛṣṇyaṃdhakavṛto vīrairyādavapuṃgavaiḥ |
madhurātīrthamāsādya snānaṃ kṛtvā vidhānataḥ 6|

madhurādityanāmānaṃ yatra sthāpitavānhariḥ |
aṣṭādaśasahasrāṇi viprāṇāṃ yajñaśālinām 7|

sthāpayitvā yayau dattvā yānāni vividhāni ca |
tatra tīrthasahasrāṇi tiṣṭhaṃti ca sureśvari 8|
śrāddhaṃ tatra prakartavyaṃ pitṝṇāṃ hitakāmyayā |
na bhetavyaṃ jarāsaṃdhānmattīrthe vasatāṃ sadā 9|
ityuktvā tāndvijānkṛṣṇaḥ prayayau dvārakāṃ prati |
tasmiṃstīrthe naraḥ snātvā madhurārkaṃ prapūjayet 10|
māghasya śuklasaptamyāṃ kapilā go pradānataḥ |
ciraṃ saukhyāni bhuṃktveha padamādityamā vrajet 11|
śṛṇu sundari vakṣyāmi itihāsaṃ purātanam |
yaṃ śrutvā mucyate loko brahmahatyādi pātakāt 12|
ekasminsamaye devi māṃḍavyo ṛṣisattamaḥ |
gaṅgādvāre mahāpuṇyaṃ taptavāṃstu mahattapaḥ 13|
patrāśī ca phalāśī ca vāyubhakṣakaraḥ sadā |
ahorātraṃ sadā devi viṣṇudhyānaparāyaṇaḥ 14|
yogābhyāsarato nityaṃ nityaṃ dharmaparāyaṇaḥ |

tasmindeśe tu vai devi rājā vai viśvamohanaḥ 15|
gajāśvarathapattīnāṃ saṃpado bahulā bhuvi |
somacaṃdreti vikhyātaḥ putrastasya sulakṣaṇaḥ 16|
ekadā tu tadā devi gato hyākheṭake vane |
tatra gatvā tadā tena kṛtvā hyākheṭakakriyāḥ 17|
svātmānaṃ ramayāmāsa svalokaiḥ parivāritaḥ |
krīḍārate tadā rājñi rātrirjātā sureśvari 18|
tasyāṃ rātrau tadā rājā uvāsākheṭake vane |
tasyāṃ rātryāṃ vyatītāyāṃ muhūrte brahmasaṃjñake 19|
hṛto'śvo'tha viśeṣeṇa caureṇātra durātmanā |
tadā hāheti śabdo'bhūtkva gataḥ kva gato hariḥ 20|
tadā rājño bhayātsarve gaṃtukāmāḥ samutsukāḥ |
caureṇāpahṛtaścāśva ityevaṃ saṃvadaṃti hi 21|
nirīkṣyamāṇāste sarve haridvāraṃ samāgatāḥ |
ṛṣistatra tu māṃḍavyastapastapati nityaśaḥ 22|

dhyānena ca samāyukto dṛṣṭo'sau tairbhaṭaistadā |
ayaṃ cauraḥ sadā pāpī dhyānaṃ kṛtvā pratiṣṭhati 23|
baddhvāśvaṃ tu samāyāto jñātvā rājabhaṭaistadā |
evaṃ vicārya te sarve gṛhītvā taṃ mahāmunim 24|
rājñe nivedayāmāsustaṃ cauraṃ munisattamam |
aśvāpahārī hyānītaścauro'yaṃ nṛpa sarvadā 25|
ājñā dattā tadā tena śūlikāropaṇe punaḥ |
tadā taistubhaṭaiḥ sarvairmilitvā baṃdhanaṃ kṛtam 26|
paścādvai śūlikāprotastatkṣaṇāttu kṛtastadā |
na jñātaṃ tena tatkarma śūlikāyāḥ pratodanam 27|
yato yogasamārūḍho viṣṇudhyānaparāyaṇaḥ |
śūlikāprotanaṃ jñātaṃ katicitkālayogataḥ 28|
māṃḍavyo'haṃmṛṣiśreṣṭhaḥ kena karma idaṃ kṛtam |
trikālajñānī sarvajño bhagavāṃstadvyaciṃtayat 29|
dharmasya ca idaṃ karma na cānyasya kadācana |

yogārūḍhaḥ sa dharmātmā gato'sau dharmasaṃnidhau 30|
tatra gatvā uvācedaṃ śṛṇu tvaṃ dharma sāṃpratam |

tvaṃ vai dharma iti khyāto loke vede ca sarvadā 31|
śūlikāprotanaṃ karma kathaṃ caiva tvayā kṛtam |
tatsarvaṃ śrotumicchāmi tvatto deva na saṃśayaḥ 32|
dharma uvāca|
śṛṇuṣva tvaṃ dvijaśreṣṭha pūrvajanmani pātakam |
tadahaṃ kathayiṣyāmi kṛpāṃ kuru mamopari 33|
bālatve tu idaṃ karma pūrvajanmajapātakam |
tacchṛṇuṣva mahāprājña bhave'sminpātanaṃ kṛtam 34|
ekasminsamaye vipra tvaṃ gato vijane vane |
tatra gatvā tvayā vipra jīvaḥ śalabhasaṃjñakaḥ 35|
āro'pitaḥ sa vai śūlyāṃ karmaṇā tena duḥkhitaḥ |
rājñā śūle'rpitastvaṃ vai karmaṇānena suvrata 36|
sarvathaiva prabhoktavyaṃ kṛtaṃ karma śubhāśubham |

alpamātramidaṃ karma tvayā bhuktaṃ na saṃśayaḥ 37|
sukhī bhavatu vipreṃdra gaccha tvaṃ hi yathecchayā |
etadvākyaṃ tataḥ śrutvā māṃḍavyo dvijasattamaḥ 38|
uvāca vacanaṃ tatra sakopādāruṇekṣaṇaḥ |
māṃḍavya uvāca|
re pāpiṣṭha durācāra kiṃ kṛtaṃ bahupātakam 39|
yena kṛtvā idaṃ karma śūlikāyāḥ pratodanam |
mamavākyaprakopena śūdrastvaṃ bhava sarvathā 40|
kiyatā kālayogena vaṃśe vai caṃdrasaṃjñake |
jāto viduranāmākhyo viṣṇubhaktiparāyaṇaḥ 41|
tīrthayātrāmiṣeṇaiva gataḥ sābhramatīṃ nadīm |
yatra dharmāvatī saṃgo varttate ca sureśvari 42|
tatra vai kṛtavānsnānaṃ viduro dharmarūpavān |
tyaktaṃ tatra hi śūdratvaṃ dharmāvatyāṃ na saṃśayaḥ 43|
etasmātkāraṇāddevi yatra snānaṃ prakurvate |

te narāḥ puṇyakarmāṇo gacchaṃti paramaṃ padam 44|
atra śrāddhaṃ ca dānaṃ ca ye kurvaṃti narā bhuvi |
ihaloke parāmṛddhiṃ prāpya tairdivimudyate 45|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde sābhramatīmāhātmye madhurādityamāhātmyaṃnāmaikacatvāriṃśadadhika śatatamo'dhyāyaḥ 141|

English translation

Mahādeva said :

1-11. O goddess, then I shall, after the description of Hiraṇyāsaṅgama, describe the holy place where the river Dharmavatī joins (Sābhramatī). There is no doubt that a fortunate man bathing there goes to heaven. He who sees there the holy place-fashioned by Yama is meritorious. Those who perform a śrāddha there are free from the debt of their dead ancestors. Then there is the Madhurā - tīrtha , which destroys all sins. One should bathe at Madhurā-tīrtha, and see Viṣṇu , the killer of Madhu . Here, Kṛṣṇa , full of the fear of Jarāsandha , had rested. After the murder of Kaṃsa demon had taken place, he, desirous of going to Kuśasthalī , lived for seven nights on the bank of Candanā , surrounded by Bhoja , Vṛṣṇi , Andhaka and Yādava heroes. He reached Madhurātīrtha and bathed as per rules. There Viṣṇu established (the image) by name Madhurāditya. He settled (there) eighteen thousand brāhmaṇas performing sacrifices, and left after giving them various vehicles. O chief goddess, there

are thousands of holy places. One desiring the good of the dead ancestors, should perform a śrāddha there."You who are staying in my holy place, should never be afraid of Jarasandha ." Having thus told those brāhmaṇas Kṛṣṇa went to Dvārakā . A man having bathed in that holy place, should worship Madhurārka. Due to the gift of a tawny cow on the seventh of the bright fortnight of Māgha , a man after enjoying pleasures here for a long time, would go to the position of the Sun.

12-23. O beautiful lady, listen, I shall tell you an ancient account, hearing which people are free from such sins as the murder of a brāhmaṇa . O goddess, on one occasion, the best sage Māṇḍavya practised very auspicious and severe penance at Gaṅgādvāra . He ate leaves and fruits and always ate (i.e. subsisted on) air. O goddess, day and night he was always greatly devoted to meditating on Viṣṇu. He was engaged in the practice of abstract meditation, and was always given to religious practices. O goddess, king Viśvamohana lived in that country. He had abundant wealth (consisting) of elephants, horses, chariots and foot-soldiers on the earth. His son, of auspicious marks, was Somacandra by name. O goddess, once he went for hunting in the forest. Having gone there, and having had the sports of hunting, he, surrended by his own people, amused himself. When he was engaged in sports, it was night, O goddess. During the night the king stayed in the forest for hunting. When the night passed, and when it was the period (of the day) called Brahma , his horse was stolen by a wicked thief. Then there was a cry, 'Hā, hā' 'Where has the horse gone?' Then all of them desirous of going away and eager, through the fear of the king, said to one another: "The horse is specially stolen by a thief." Looking for (it), they all came to Haridvāra . There the sage Māṇḍavya always practised penance. At that time the soldiers saw him lost in meditation: 'This thief, always a sinner, remains in meditation'.

24-32. Suspecting that he had come (there) after having tied the horse, the king's soldiers thought like that and seized the great sage They reported to the king about the thief, viz. the best sage. "O king, this snatcher of the horse is brought. O king, he is always a thief." Then he gave an order to transfix him on a stake. Then all the soldiers came together, and tied him. Then in a moment he was transfixed on a stake. He did not notice that act of being transfixed on a stake. Since he was engaged in abstract meditation and highly devoted to meditation on Viṣṇu, he noticed being transfixed on a stake after some time. "I am Māṇḍavya, the best of sages. Who has done this act?" The revered, omniscient one, who knew (the events of) the three times, thought: 'This must be the act of Dharma , and of none else'. Engaged in abstract meditation, the pious one went to Dharma. Having gone there, he spoke these (words): "O Dharma, listen now. You are always known as Dharma in the world and the Veda . How did you do the act of transfixing (me) on the stake? O sir, I certainly desire to know all that from you."

Dharma said :

33-39a. O best brāhmaṇa, listen to the cause of your fall in the previous existence. I shall tell (you) that. Please favour me. In your childhood you did this act—the sin-in your previous existence. O very wise one, listen to the cause of your fall in this existence. O brāhmaṇa, once you had gone to a solitary forest. O brāhmaṇa, having gone there, you put a living moth on a stake. Due to that act it was pained. O you of a good vow, due to that act, you were transfixed on a stake by the king. By all means (the effect of) an auspicious or inauspicious act done by one has to be undergone. You have undoubtedly suffered (the fruit of that) very small act. O best brāhmaṇa, be happy. Go at your will." Having heard these words, that best brāhmaṇa, Māṇḍavya, with his eyes reddish due to anger then spoke (these words):

Māṇḍavya said :

39b-45. O most sinful one, O you of a bad conduct, what great sin had I committed, having done which, I was (thus) transfixed on a stake? Due to the wrath (contained) in my words, be a śūdra by all means.

After some time, he was born in the family called Candra , was known as Vidura , and was highly devoted to Viṣṇu. O chief goddess, for a pilgrimage he went to the river Sābhramatī, where there is (her) confluence with Dharmavatī. Vidura, of the form of Dharma, bathed there only. He certainly cast his śūdrahood in Dharmavatī. Therefore, O goddess, those meritorious men who bathe here, go to the highest position. Those men who offer a śrāddha and gifts here on the earth, get great prosperity in this world, and rejoice in heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 142

Kambutīrtha and Kapitīrtha

Chapter 554 of 693 · 14 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच।
कंबुतीर्थे नरः स्नात्वा कृत्वा वा पितृतर्पणम् ।
अर्चयेद्देवदेवेशं नारायणमनामयम् १।
दत्त्वा दानानि विधिवद् ब्रह्मणेभ्यो विधानतः ।
विष्णुलोकमवाप्नोति तीर्थस्यास्य प्रभावतः २।
अत्र राजर्षिणा पूर्वं विश्वामित्रेण धीमता ।
तपस्तप्तं विशेषेण प्रजाकामेन सुंदरि ३।
वायुभक्षो निराहारो यत्रासीदनिलाशनः ।
विष्णुपूजापरो नित्यं विष्णुध्यानपरायणः ४।
तपसानेन संजातः प्रजाकाममवाप्तवान् ।
प्रजाकामो नरो यश्च कंबुतीर्थं हि गच्छति ५।
स प्रजां लभते नित्यं सत्यं सत्यं वरानने ६।
इति कंबुतीर्थमाहात्म्यम् ।
ततो गच्छेत्सुरश्रेष्ठे तीर्थं नाम कपीश्वरम् ।
संनिधौ रक्तसिंहस्य महापातकनाशनम् ७।

बध्यमाने पुरा सेतौ रामरावणविग्रहे ।
गृहीत्वा पर्वतश्रेष्ठं विशेषात्कपिभिः कृतम् ८।
नाम्ना कपीश्वरादित्यं चक्रुस्तीर्थमनुत्तमम् ।
यत्र तीर्थे नरः स्नात्वा कृत्वा वा पितृतर्पणम् ९।
दृष्ट्वा कपीश्वरादित्यं मुच्यते ब्रह्महत्यया ।
तत्र स्नानं प्रकर्तव्यं चैत्राष्टम्यां विशेषतः १०।
हनुमत्प्रमुखैस्तत्र स्नातं यत्र दिनत्रयम् ।
कपितीर्थप्रभावोऽयं भवत्यै समुदीरितः ११।
अस्मिंस्तीर्थे नरः स्नात्वा पूजयित्वा कपीश्वरम् ।
रूपवान्बहुभोगश्च जायते नात्र संशयः १२।
बलं वांछति यो लोको धर्मं वा पुत्रमेव च ।
सर्वं स तु लभेन्नित्यं कपितीर्थप्रभावतः १३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वर।
संवादे कपितीर्थमाहात्म्यं नाम द्विचत्वारिंशदधिकशततमोऽध्यायः १४२।

Roman transliteration

śrīmahādeva uvāca|
kaṃbutīrthe naraḥ snātvā kṛtvā vā pitṛtarpaṇam |
arcayeddevadeveśaṃ nārāyaṇamanāmayam 1|
dattvā dānāni vidhivad brahmaṇebhyo vidhānataḥ |
viṣṇulokamavāpnoti tīrthasyāsya prabhāvataḥ 2|
atra rājarṣiṇā pūrvaṃ viśvāmitreṇa dhīmatā |
tapastaptaṃ viśeṣeṇa prajākāmena suṃdari 3|
vāyubhakṣo nirāhāro yatrāsīdanilāśanaḥ |
viṣṇupūjāparo nityaṃ viṣṇudhyānaparāyaṇaḥ 4|
tapasānena saṃjātaḥ prajākāmamavāptavān |
prajākāmo naro yaśca kaṃbutīrthaṃ hi gacchati 5|
sa prajāṃ labhate nityaṃ satyaṃ satyaṃ varānane 6|
iti kaṃbutīrthamāhātmyam |
tato gacchetsuraśreṣṭhe tīrthaṃ nāma kapīśvaram |
saṃnidhau raktasiṃhasya mahāpātakanāśanam 7|

badhyamāne purā setau rāmarāvaṇavigrahe |
gṛhītvā parvataśreṣṭhaṃ viśeṣātkapibhiḥ kṛtam 8|
nāmnā kapīśvarādityaṃ cakrustīrthamanuttamam |
yatra tīrthe naraḥ snātvā kṛtvā vā pitṛtarpaṇam 9|
dṛṣṭvā kapīśvarādityaṃ mucyate brahmahatyayā |
tatra snānaṃ prakartavyaṃ caitrāṣṭamyāṃ viśeṣataḥ 10|
hanumatpramukhaistatra snātaṃ yatra dinatrayam |
kapitīrthaprabhāvo'yaṃ bhavatyai samudīritaḥ 11|
asmiṃstīrthe naraḥ snātvā pūjayitvā kapīśvaram |
rūpavānbahubhogaśca jāyate nātra saṃśayaḥ 12|
balaṃ vāṃchati yo loko dharmaṃ vā putrameva ca |
sarvaṃ sa tu labhennityaṃ kapitīrthaprabhāvataḥ 13|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvara|
saṃvāde kapitīrthamāhātmyaṃ nāma dvicatvāriṃśadadhikaśatatamo'dhyāyaḥ 142|

English translation

Śrī Mahādeva said :

1-6. A man having bathed at Kambu- tīrtha , and having offered oblations to his dead ancestors, should worship Anāmaya Viṣṇu . By giving various gifts to brāhmaṇas according to the precepts he obtains Viṣṇu's heaven due to the efficacy of this holy place. O beautiful lady, formerly the intelligent royal sage Viśvāmitra , desiring progeny, especially practised penance here. He ate (i.e. subsisted on) air, fasted, and had air as his food. He was always intent on Viṣṇu's worship and engrossed in meditation on Viṣṇu. Due to this penance he obtained progeny. A man who desiring progeny, goes to Kambutīrtha, always obtains progeny, O you of a beautiful face. This is the truth and the (only) truth.

This is the greatness of Kambutīrtha.

7-13. Then, O best goddess, a man should go to the holy place Kapīśvara by name, which, the destroyer of great sins, is near Raktasiṃha. Formerly, during the war between Rāma and Rāvaṇa , when the bridge was being built, the monkeys took the best mountain and particularly fashioned the excellent holy place, Kapīśvarāditya by name. Here a man, after bathing and offering oblations to his dead ancestors and seeing Kapīśvarāditya is freed from (the sin of) killing a brāhmaṇa . Especially on Aṣṭamī a man should bathe there. Hanūmat and others bathed there on three days. I have told you this

efficacy of Kapitīrtha. There is no doubt that a man, having bathed here and having worshipped Kapīśvara, becomes handsome and very fortunate. A man who desires strength or piety or a son in the world, would obtain all (that) due to the efficacy of Kapitīrtha.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 143

Ekadhāra and Saptadhāra-tīrtha

Chapter 555 of 693 · 27 detected Sanskrit verse markers

Sanskrit

एकधारं ततो गच्छेत्तीर्थं परमपावनम् ।
एकधारे नरः स्नात्वा एकरात्रमुपोषितः १।
अर्चयन्स्वामिदेवेशं कुलानां तारयेच्छतम् ।
स्वामितीर्थसमं ज्ञेयं यत्र तीर्थेऽवगाहनम् २।
रुद्रलोके नरो गच्छेत्तीर्थस्यास्य प्रभावतः ।
यत्र स्नात्वा च पीत्वा च ब्रह्मलोके च गच्छति ३।
त्रैलोक्ये पुण्यकर्माणस्तटेऽस्मिन्संवसंति हि ४।
न भयं विद्यते तेषां खड्गधारादिकं च यत् ।
सत्सर्वमाशु नश्येत तीर्थे ह्येकप्रधारके ५।
इति एकधारतीर्थवर्णनम् ।
सप्तधारं ततो गच्छेत्तीर्थानां तीर्थमुत्तमम् ।
सप्तसारस्वतं नाम यत्कृते मुनिभिः कृतम् ६।
त्रेतायुगे मंकितीर्थं कृतं मंकि महर्षिणा ।
द्वापरे पांडुपुत्रैस्तु सप्तधारं प्रवर्तितम् ७।
सप्तधारकतां प्राप्तं तीर्थं हरजटा च्युतम् ।

सप्तरूपाणि गंगाया यामि लोकेषु सप्तसु ८।
वहंति तानि पुण्यानि तीर्थेऽस्मिन्सप्तधारके ।
सप्तधारे कृतं श्राद्धं पितृणां तृप्तिदायकम् ९।
शृणु देवि प्रवक्ष्यामि इतिहासं पुरातनम् ।
यच्छ्रुत्वा देवदेवेशि ब्रह्मलोकं व्रजेद्ध्रुवम् १०।
कौषीतकस्य पुत्रो वै मंकि नामेति विश्रुतः ।
विष्णुध्यानरतो नित्यं विष्णुलोकप्रपूजकः ११।
वेदाध्ययनकर्ता च अग्निहोत्रपरायणः ।
सुरूपा विश्वरूपेति स्त्रियौ द्वेस्तस्तु तद्गृहे १२।
ताभ्यां पुत्रविहीनाभ्यां दृष्ट्वा देविविशंकितः ।
किंकर्तव्यमिति ध्यायन्नति चिंतापरोऽभवत् १३।
स्थिरो वंशस्तु पुत्रेण ह्यन्यथा नरकं व्रजेत् ।
एवं चिंतां प्रकुर्वाणो न सुखं लभते क्वचित् १४।
तदा स्वगृहमुत्सृज्य गतो वै गुरुसन्निधौ ।
नमो वै गुरुवे तुभ्यं देवानामुपकारिणे १५।

त्वं नाथः सर्वलोकानां ब्राह्मणानां च रक्षकः ।
यज्ञानां त्वं प्रकर्त्ता च द्विजराज नमोस्तु ते १६।
अपुत्रोऽहं तु विप्रर्षे किं कर्त्तव्यमिति प्रभो ।
वद त्वं तु यथा सर्वं पुत्रो भवति निश्चितम् १७।
अपुत्रस्य गतिर्नास्ति स्वर्गे नैव च नैव च ।
येनकेनाप्युपायेन पुत्रस्य जननं चरेत् १८।
इति वाक्यं तु संस्मर्य्य ह्यागतस्तव सन्निधौ १९।
गुरुरुवाच।
गच्छ त्वं मुनिशार्दूल यत्र साभ्रमती नदी ।
तत्र गत्वा मुनिश्रेष्ठ पुत्रान्वै प्राप्स्यसे ध्रुवम् २०।
तद्वाक्यं तु समाकर्ण्य नमस्कृत्वा तु दंडवत् ।
स गतो विप्रराजस्तु नदीं साभ्रमतीं प्रति २१।
मंकिनामा तु विप्रर्षिस्तत्र गत्वा तपो महत् ।
अतप्यत तदा देवि यावद्वर्षचतुष्टयम् २२।
यत्र तीर्थं कृतं तेन मंकिना ब्रह्मवादिना ।

त्रेतायुगे तदा देवि तदा तीर्थं महाद्भुतम् २३।
जातं तत्र न संदेहः पुत्रदं सार्वकामिकम् ।
अद्यापि मंकितीर्थाभं न भूतं न भविष्यति २४।
स वै द्विजवरो मंकिः पुत्रान्प्राप्य यथासुखम् ।
भोगान्नानाविधान्भुक्त्वा स गतो मंदिरं मम २५।
एतदाख्यानकं दिव्यं पवित्रं परमं महत् ।
पुत्रसौख्यादिकं सर्वं लभते श्रवणादतः २६।
इति श्रीपाद्मे महापुराणे पंचापंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे सप्तधारतीर्थमहिमानाम त्रिचत्वारिंशदधिकशततमोऽध्यायः १४३।

Roman transliteration

ekadhāraṃ tato gacchettīrthaṃ paramapāvanam |
ekadhāre naraḥ snātvā ekarātramupoṣitaḥ 1|
arcayansvāmideveśaṃ kulānāṃ tārayecchatam |
svāmitīrthasamaṃ jñeyaṃ yatra tīrthe'vagāhanam 2|
rudraloke naro gacchettīrthasyāsya prabhāvataḥ |
yatra snātvā ca pītvā ca brahmaloke ca gacchati 3|
trailokye puṇyakarmāṇastaṭe'sminsaṃvasaṃti hi 4|
na bhayaṃ vidyate teṣāṃ khaḍgadhārādikaṃ ca yat |
satsarvamāśu naśyeta tīrthe hyekapradhārake 5|
iti ekadhāratīrthavarṇanam |
saptadhāraṃ tato gacchettīrthānāṃ tīrthamuttamam |
saptasārasvataṃ nāma yatkṛte munibhiḥ kṛtam 6|
tretāyuge maṃkitīrthaṃ kṛtaṃ maṃki maharṣiṇā |
dvāpare pāṃḍuputraistu saptadhāraṃ pravartitam 7|
saptadhārakatāṃ prāptaṃ tīrthaṃ harajaṭā cyutam |

saptarūpāṇi gaṃgāyā yāmi lokeṣu saptasu 8|
vahaṃti tāni puṇyāni tīrthe'sminsaptadhārake |

saptadhāre kṛtaṃ śrāddhaṃ pitṝṇāṃ tṛptidāyakam 9|
śṛṇu devi pravakṣyāmi itihāsaṃ purātanam |
yacchrutvā devadeveśi brahmalokaṃ vrajeddhruvam 10|
kauṣītakasya putro vai maṃki nāmeti viśrutaḥ |
viṣṇudhyānarato nityaṃ viṣṇulokaprapūjakaḥ 11|
vedādhyayanakartā ca agnihotraparāyaṇaḥ |
surūpā viśvarūpeti striyau dvestastu tadgṛhe 12|
tābhyāṃ putravihīnābhyāṃ dṛṣṭvā deviviśaṃkitaḥ |
kiṃkartavyamiti dhyāyannati ciṃtāparo'bhavat 13|
sthiro vaṃśastu putreṇa hyanyathā narakaṃ vrajet |
evaṃ ciṃtāṃ prakurvāṇo na sukhaṃ labhate kvacit 14|
tadā svagṛhamutsṛjya gato vai gurusannidhau |
namo vai guruve tubhyaṃ devānāmupakāriṇe 15|

tvaṃ nāthaḥ sarvalokānāṃ brāhmaṇānāṃ ca rakṣakaḥ |
yajñānāṃ tvaṃ prakarttā ca dvijarāja namostu te 16|
aputro'haṃ tu viprarṣe kiṃ karttavyamiti prabho |
vada tvaṃ tu yathā sarvaṃ putro bhavati niścitam 17|
aputrasya gatirnāsti svarge naiva ca naiva ca |
yenakenāpyupāyena putrasya jananaṃ caret 18|
iti vākyaṃ tu saṃsmaryya hyāgatastava sannidhau 19|
gururuvāca|
gaccha tvaṃ muniśārdūla yatra sābhramatī nadī |
tatra gatvā muniśreṣṭha putrānvai prāpsyase dhruvam 20|
tadvākyaṃ tu samākarṇya namaskṛtvā tu daṃḍavat |
sa gato viprarājastu nadīṃ sābhramatīṃ prati 21|
maṃkināmā tu viprarṣistatra gatvā tapo mahat |
atapyata tadā devi yāvadvarṣacatuṣṭayam 22|
yatra tīrthaṃ kṛtaṃ tena maṃkinā brahmavādinā |

tretāyuge tadā devi tadā tīrthaṃ mahādbhutam 23|
jātaṃ tatra na saṃdehaḥ putradaṃ sārvakāmikam |
adyāpi maṃkitīrthābhaṃ na bhūtaṃ na bhaviṣyati 24|
sa vai dvijavaro maṃkiḥ putrānprāpya yathāsukham |
bhogānnānāvidhānbhuktvā sa gato maṃdiraṃ mama 25|
etadākhyānakaṃ divyaṃ pavitraṃ paramaṃ mahat |
putrasaukhyādikaṃ sarvaṃ labhate śravaṇādataḥ 26|
iti śrīpādme mahāpurāṇe paṃcāpaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde saptadhāratīrthamahimānāma tricatvāriṃśadadhikaśatatamo'dhyāyaḥ 143|

English translation

Mahādeva said :

1-5. Then a man should go to the very purifying holy place (called) Ekadhāra. A man, having bathed at Ekadhāra and fasted for a night, and worshipping the master, the lord of gods, would emancipate a hundred (members) of his family. The bath here should be regarded as equal to (a bath in) Svāmitīrtha . Due to the efficacy of this holy place a man would go to Rudra 's heaven. By bathing and drinking (water) here he goes to Brahma 's heaven. Those doing meritorious deeds in the three worlds, live on this bank. They do not have a fear that is due to the sword's edge etc. All that would quickly perish at this holy place Ekapradhāraka.

Thus is the description of the holy place Ekadhāra.

6-19. Then he should go to Saptadhāra, the best among sacred places, to which the sages have given the name Sapta-sārasvata . The great sage Maṅki made the Maṅkitīrtha in the Tretā age. In the Dvāpara age the sons of Pāṇḍu set up the Saptadhāra. The holy water that dropped from Śiva 's matted hair had seven streams. All those seven auspicious forms of Gaṅgā which flow in the seven worlds are here in Saptadhāraka. The śrāddha offered at Saptadhāra gives satisfaction to the dead ancestors. O goddess, listen to an ancient account I shall tell, hearing which, O chief goddess, a man would certainly go to Brahmā 's world. The son of Kaupītaka was well-known by the name Maṅki. He was always engaged in meditating upon Viṣṇu , and honoured Viṣṇu's men. He studied the Vedas , and was interested in maintaining sacred fire. In his house he had two wives: Sarūpā and Viśvarūpā . Seeing them childless he feared; worried as to what to do, he was very much thoughtful. 'Due to a son the family is stable. Otherwise the man would go to hell'. Thinking like this he never obtained pleasure. Then leaving his house, he went to the vicinity of his preceptor. "Salutation to you, O preceptor, who obliged gods. You are the lord of all the worlds, and protector of brāhmaṇas . You are the performer of sacrifices. O lord of brāhmaṇas, I salute you. O brāhmaṇa sage, I am sonless. O lord, what should I do? Tell me everything by which I shall certainly have a son. 'A sonless man does not at all get a good position in heaven. He should, by this or that means, beget a son'. Having remembered this statement I have come to you."

The preceptor said :

20-26. O best sage go there where the river Sābhramatī is. O best sage, having bathed there you will certainly obtain sons.

Having heard his words, and having saluted him (by prostrating himself) like a staff, the lord of brāhmaṇas went to Sābhramatī. The brāhmaṇa sage Maṅki, having gone there, then practised severe penance for fourteen years. There Maṅki, the teacher of Vedas, made in the Tretā age, a very wonderful holy place, O goddess. All that proved to be the giver of a son and as fulfilling his desires. Even till today there was or there will not be a holy place like Maṅkitīrtha. That best brāhmaṇa Maṅki, having obtained sons comfortably, and having enjoyed pleasures of various kinds, went to my abode. This is a divine, pure, and very great account. By listening to it a man gets everything like sons and grandsons.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 144

Brahmavallī and Khaṇḍatīrtha

Chapter 556 of 693 · 30 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
ब्रह्मवल्ली महत्तीर्थं ततो गच्छेत्सुरेश्वरि ।
तस्य तीर्थस्य स्वरूपं साक्षाच्छृणु सुरोत्तम १।
यत्र साभ्रमती तोयं ब्रह्मवल्ल्यंभसा सह ।
युज्यते ब्रह्मतीर्थं तत्प्रयागेन समं स्मृतम् २।
तत्र पिंडप्रदानेन तृप्तिर्द्वादशवार्षिकी ।
पितृणां जायते नूनं ब्रह्मणो वचनं यथा ३।
गयाश्राद्धसमंपुण्यंब्रह्मवल्ल्यांविशेषतः ।
यत्रज्ञात्वाप्रकुर्वंतिपितरस्तृप्तिमाप्नुयुः ४।
गोदानंभूमिदानंचअन्नदानंतथैवच ।
एतद्दानसमं पुण्यं ब्रह्मवल्ल्यां विशेषतः ५।
अत्रैव सनकाद्यास्तु स्नात्वा च विधिपूर्वकम् ।
परंब्रह्मपदध्यानाद्विष्णुलोकमवाप्नुयुः ६।
पुष्करे चैव गंगायां क्षेत्रे चामरकंटके ।
तत्र गत्वा तु देवेशि यत्फलं लभते नरः ७।

तत्फलं समवाप्नोति ब्रह्मवल्ल्यां विशेषतः ।
चंद्र सूर्योपरागे च दानं ये ददते नराः ८।
तत्फलं समवाप्नोति ब्रह्मावल्ल्यां सुरेश्वरि ।
दिव्यरूपधरास्ते च शंखचक्रगदाधराः ९।
तेऽपि स्वर्गे हि गच्छंति स्नानं कृत्वा सुरेश्वरि ।
धृत्वा तुलसिजां मालां नारायणमनुस्मरन् ।
वैकुंठं दिव्यमानंदं याति वै पदमव्ययम् १०।
इति ब्रह्मवल्लीतीर्थमाहात्म्यम् ।
वृषतीर्थं ततो गच्छेत्खंडतीर्थेऽतिविश्रुतम् ।
तत्र स्नात्वा दिवं गावो गोलोकं च पुराश्रिताः ११।
खंडरूपेण धर्मेण या गावो लोकमातरः ।
शापाद्भ्रष्टाविातास्तेन खंडतीर्थमथोच्यते १२।
पार्वत्युवाच।
शापो हि लोकमातृणां गवां कस्य पुराऽभवत् ।
कथं लोकात्परिभ्रष्टाः कथं धर्मेण रक्षिताः १३।

महादेव उवाच।
पुरा वृषेण गोलोके क्रीडता सह मातृभिः ।
मुक्तं तथा शकृन्मूत्रं पतितं हरमूर्द्धनि १४।
ततस्तासां ददौ शापं तेन दोषेण वै हरः ।
नष्टसंज्ञा स्वलोकाच्च गावो यास्यथ मेदिनीम् १५।
गावः शप्ता भगवता संप्रसाद्य पुनर्हरम् ।
प्राप्स्यामहे पुनर्लोकं इति देवं ययाचिरे १६।
यदा साभ्रमती तीर्थे ब्रह्मवल्ली समीपतः ।
खंडसंज्ञह्रदे स्नात्वा स्वर्गं वै प्राप्स्यथ ध्रुवम् १७।
ततस्तस्मिन्ह्रदे स्नात्वा गावो गोपतिना सह ।
स्वर्गं गता शुद्धतमा महादेवसमीपतः १८।
गोह्रदे तु नरः स्नात्वा कृत्वा वै पितृतर्पणम् ।
गवां लोकमवाप्नोति दाहप्रलयवर्जितम् १९।
तत्र स्थित्वा निराहारो गोपिंडं च ददाति वै ।
स नरः सुखमेधेत यावदिंद्राश्चतुर्दश २०।

गवांकोटिप्रदानेन यत्फलं प्राप्यते ध्रुवम् ।
तत्फलं समवाप्नोति खंडतीर्थे न संशयः २१।
गृहीत्वा वृषमूत्रं च तीर्थं यः पिबते नरः ।
तत्क्षणादेव शुद्धिः स्यात्खंडतीर्थे न संशयः २२।
खंडतीर्थात्परं तीर्थं न भूतं न भविष्यति ।
ये गच्छंति सुरश्रेष्ठ ते नराः पुण्यभागिनः २३।
तत्र गत्वा सुरश्रेष्ठे गवां पूजनमाचरेत् ।
वृषभं च ततः पूज्य स्नानं कृत्वा समाहितः २४।
पूजनाद्वै न संदेहो गोलोके तु वसेच्चिरम् ।
तत्र गत्वा विशेषेण सौवर्णी गां ददंति ये २५।
ते नरा भुंजते सौख्यं यावदिंद्राश्चतुर्दश ।
दशधेनुं ततः कृत्वा यो ददाति द्विजातये २६।
खंडतीर्थे सुरश्रेष्ठे तदनंतफलं स्मृतम् ।
तत्र गत्वा तु कर्त्तव्यं पिप्पलारोपणं बुधैः २७।
तत्कृते सति देवेशि पितृलोकं स गच्छति ।

पंच वामलकीर्दिव्या ये कुर्वंति प्ररोपणम् २८।
इहलोके सुखं भुक्त्वा हरिलोकं व्रजंति ते २९।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे खंडतीर्थनाम
चतुश्चत्वारिंशदधिकशततमोऽध्यायः १४४।

Roman transliteration

mahādeva uvāca|
brahmavallī mahattīrthaṃ tato gacchetsureśvari |
tasya tīrthasya svarūpaṃ sākṣācchṛṇu surottama 1|

yatra sābhramatī toyaṃ brahmavallyaṃbhasā saha |
yujyate brahmatīrthaṃ tatprayāgena samaṃ smṛtam 2|
tatra piṃḍapradānena tṛptirdvādaśavārṣikī |
pitṝṇāṃ jāyate nūnaṃ brahmaṇo vacanaṃ yathā 3|
gayāśrāddhasamaṃpuṇyaṃbrahmavallyāṃviśeṣataḥ |
yatrajñātvāprakurvaṃtipitarastṛptimāpnuyuḥ 4|
godānaṃbhūmidānaṃcaannadānaṃtathaivaca |
etaddānasamaṃ puṇyaṃ brahmavallyāṃ viśeṣataḥ 5|
atraiva sanakādyāstu snātvā ca vidhipūrvakam |
paraṃbrahmapadadhyānādviṣṇulokamavāpnuyuḥ 6|
puṣkare caiva gaṃgāyāṃ kṣetre cāmarakaṃṭake |
tatra gatvā tu deveśi yatphalaṃ labhate naraḥ 7|

tatphalaṃ samavāpnoti brahmavallyāṃ viśeṣataḥ |
caṃdra sūryoparāge ca dānaṃ ye dadate narāḥ 8|
tatphalaṃ samavāpnoti brahmāvallyāṃ sureśvari |
divyarūpadharāste ca śaṃkhacakragadādharāḥ 9|
te'pi svarge hi gacchaṃti snānaṃ kṛtvā sureśvari |
dhṛtvā tulasijāṃ mālāṃ nārāyaṇamanusmaran |
vaikuṃṭhaṃ divyamānaṃdaṃ yāti vai padamavyayam 10|
iti brahmavallītīrthamāhātmyam |
vṛṣatīrthaṃ tato gacchetkhaṃḍatīrthe'tiviśrutam |
tatra snātvā divaṃ gāvo golokaṃ ca purāśritāḥ 11|
khaṃḍarūpeṇa dharmeṇa yā gāvo lokamātaraḥ |
śāpādbhraṣṭāvitāstena khaṃḍatīrthamathocyate 12|
pārvatyuvāca|
śāpo hi lokamātṝṇāṃ gavāṃ kasya purā'bhavat |
kathaṃ lokātparibhraṣṭāḥ kathaṃ dharmeṇa rakṣitāḥ 13|

mahādeva uvāca|
purā vṛṣeṇa goloke krīḍatā saha mātṛbhiḥ |
muktaṃ tathā śakṛnmūtraṃ patitaṃ haramūrddhani 14|
tatastāsāṃ dadau śāpaṃ tena doṣeṇa vai haraḥ |
naṣṭasaṃjñā svalokācca gāvo yāsyatha medinīm 15|
gāvaḥ śaptā bhagavatā saṃprasādya punarharam |
prāpsyāmahe punarlokaṃ iti devaṃ yayācire 16|
yadā sābhramatī tīrthe brahmavallī samīpataḥ |
khaṃḍasaṃjñahrade snātvā svargaṃ vai prāpsyatha dhruvam 17|
tatastasminhrade snātvā gāvo gopatinā saha |
svargaṃ gatā śuddhatamā mahādevasamīpataḥ 18|
gohrade tu naraḥ snātvā kṛtvā vai pitṛtarpaṇam |
gavāṃ lokamavāpnoti dāhapralayavarjitam 19|
tatra sthitvā nirāhāro gopiṃḍaṃ ca dadāti vai |
sa naraḥ sukhamedheta yāvadiṃdrāścaturdaśa 20|

gavāṃkoṭipradānena yatphalaṃ prāpyate dhruvam |
tatphalaṃ samavāpnoti khaṃḍatīrthe na saṃśayaḥ 21|
gṛhītvā vṛṣamūtraṃ ca tīrthaṃ yaḥ pibate naraḥ |
tatkṣaṇādeva śuddhiḥ syātkhaṃḍatīrthe na saṃśayaḥ 22|
khaṃḍatīrthātparaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati |
ye gacchaṃti suraśreṣṭha te narāḥ puṇyabhāginaḥ 23|
tatra gatvā suraśreṣṭhe gavāṃ pūjanamācaret |
vṛṣabhaṃ ca tataḥ pūjya snānaṃ kṛtvā samāhitaḥ 24|

pūjanādvai na saṃdeho goloke tu vasecciram |
tatra gatvā viśeṣeṇa sauvarṇī gāṃ dadaṃti ye 25|
te narā bhuṃjate saukhyaṃ yāvadiṃdrāścaturdaśa |
daśadhenuṃ tataḥ kṛtvā yo dadāti dvijātaye 26|
khaṃḍatīrthe suraśreṣṭhe tadanaṃtaphalaṃ smṛtam |
tatra gatvā tu karttavyaṃ pippalāropaṇaṃ budhaiḥ 27|
tatkṛte sati deveśi pitṛlokaṃ sa gacchati |

paṃca vāmalakīrdivyā ye kurvaṃti praropaṇam 28|
ihaloke sukhaṃ bhuktvā harilokaṃ vrajaṃti te 29|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde
khaṃḍatīrthaṃnāma catuścatvāriṃśadadhikaśatatamo'dhyāyaḥ 144|

English translation

Mahādeva said :

1-10. O chief goddess, a man should then go to the great holy place (called) Brahmavallī. O best goddess, listen to the actual nature of that holy place. That Brahmatīrtha where the water of Sābhramatī joins the water of Brahmavallī, is said to be equal to Prayāga . By offering piṇḍas there the dead ancestors are gratified for twelve years—as this is the statement of Brahmā . Knowing that the religious merit due to a śrāddha offered there is equal to that of a śrāddha at Gayā , men offer it, and the dead ancestors would (thereby) be pleased. A gift particularly at Brahmavallī has religious merit equal to that due to the gift of a cow, of land or of food also. Here only Sanaka and others having bathed according to the precept, obtained Viṣṇu 's world by meditating upon the position of the highest Brahman . O chief goddess, a man obtains particularly that fruit at Brahmavallī which he obtains by going to Puṣkara , (bank of) Gaṅgā , and the holy place Amarakaṇṭaka . Men obtain that fruit at Brahmavallī which (they get when) they give gifts at the lunar or solar eclipse, O chief goddess. Those who have divine forms and hold conches, discs and maces, also go to heaven on bathing (here), O chief goddess. A man, holding a rosary made of Tulasī (-wood), and remembering Viṣṇu, goes to the divine Vaikuṇṭha , the highest position (full of) bliss.

Thus is the greatness of Brahmavallī- tīrtha .

11-12. From there a man should go to Vṛṣatīrtha well-known as Khaṇḍatīrtha. Having formerly bathed there the cows went to Goloka . The cows, the mothers of the world, that had fallen due to a curse were protected by Dharma in the form of Khaṇḍa ; therefore it is called Khaṇḍatīrtha.

Pārvatī said :

13. Who formerly gave a curse to the cows, the mothers of the world? How did they fall from (their) world? How were they protected by Dharma?

Mahādeva said :

14-29. Formerly Vṛṣa , playing with the mothers in Goloka, discharged feces and urine. That fell on the head of Hara . So, due to their fault Hara gave a curse: “O cows, losing your intellect, you will go to the earth.” The cows cursed by the lord, again went to Hara, and requested the god: “May we obtain (i.e. go back to) our world.” “When you will bathe in the pool called Khaṇḍa near Brahmavallī at the holy

place on (the bank of) Sābhramatī, you will certainly obtain heaven." Then the cows having bathed with the lord of cows in the pool, (became) most pure (and) went to heaven near Mahādeva . A man having bathed in Gohrada, and having offered oblations to his dead ancestors, obtains Goloka free from heat and destruction The man, who, living there without food, offers piṇḍas to cows, would obtain happiness as long as the fourteen Indras (rule). There is no doubt that a man obtains that fruit at Khaṇḍatīrtha which he certainly gets by the gift of a crore of cows. Taking a bull's urine, one who drinks the holy water gets purified at that moment only. There is no doubt about it. There was not and there will not be a holy place superior to Khaṇḍatīrtha. Those men, O best goddess, who go there, are meritorious. Having gone there, a man should worship cows, O best goddess. Then having bathed and being composed he should worship Vṛṣabha . Undoubtedly by worshipping him he would live in Goloka for a long time. Those men who, having gone there, particularly offer a golden (image of a) cow enjoy happiness as long as the fourteen Indras (rule). A man, who having fashioned (golden images of) ten cows gives them to a brāhmaṇa at Khaṇḍatīrtha—that is said (to give) infinite fruit, O best goddess. Having gone there the wise should plant a pippala tree. Having done so, O chief goddess, he goes to the world of the dead ancestors. Those who plant five āmalakī trees, enjoy happiness in this world and go to Viṣṇu's world.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 145

Saṅgameśvara

Chapter 557 of 693 · 16 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच।
ततो गच्छेः महत्तीर्थे संगमेश्वरमुत्तमम् ।
यत्र हस्तिमती पुण्या साभ्रमत्या हि संगता १।
शापं कौडिन्यमुनितः प्राप्य शुष्काभवन्नदी ।
बहिश्चर्येति नाम्ना वै लोके ख्यातिमुपागता २।
तत्तीर्थं संप्रवक्ष्यामि पुण्यं त्रैलोक्यविश्रुतम् ।
सर्वपापहरं पुण्यं त्रैलोक्ये चापि विश्रुतम् ३।
यत्र तीर्थे नरः स्नात्वा दृष्ट्वा देवं महेश्वरम् ।
मुच्यते सर्वपापेभ्यो रुद्रलोकं प्रगच्छति ४।
शृणु देवि प्रवक्ष्यामि एतच्छापस्य कारणम् ।
यथैह शुष्करूपा हि जाता शापस्य कारणात् ५।
यत्र साभ्रमती पुण्या गंगा नाम महानदी ।
तत्र हस्तिमती नाम गंगया सह संगता ६।
तत्रारब्धं च मुनिना तपो वै परमं महत् ।
एवं बहुगते काले ऋषिणा परमात्मना ७।

आराधितो हृषीकेशो नारायणनिरंजनः ।
तस्यास्तटे तु देवेशि वर्षाणि च बहुन्यपि ८।
गतानि च विशेषेण मुनेस्तस्य तु पार्वति ।
कदाचिद्दैवयोगाच्च वर्षाकालः समागतः ९।
नदी तत्र तु संपूर्णा कालयोगेन सुव्रते ।
तत्कौडिन्येन ऋषिणा स्थानं त्यक्तं तदा निशि १०।
रात्रौ दुःखं महज्जातं हाहेति करुणो रुदन् ।
किं कर्तव्यमिति ध्यायन्नतिचिंतापरोऽभवत् ११।
आश्रमो हि महादिव्यो ऋषिणैव समायुतः ।
स गतो वारियोगेन हस्तिमत्यां सुरोत्तमे १२।
फलानि चैव मूलानि पुस्तकानि बहुन्यपि ।
तानि तस्यां गतान्येव वारियोगेन सुंदरि १३।
स कौडिन्यो ऋषिश्रेष्ठः शशाप तां नदीं किल ।
उदकेन विना त्वं च भविष्यसि कलौ युगे १४।
एवं स दत्त्वा वै शापं हस्तिमत्या महेश्वरि ।

गतोऽसौ विप्रप्रवरो विष्णुलोकं सनातनम् १५।
अद्यापि वर्तते तीर्थं संगमेश्वरसंज्ञकम् ।
यं दृष्ट्वा मुच्यते पापी ब्रह्महत्यादि पातकात् १६।

Roman transliteration

śrīmahādeva uvāca|
tato gaccheḥ mahattīrthe saṃgameśvaramuttamam |
yatra hastimatī puṇyā sābhramatyā hi saṃgatā 1|
śāpaṃ kauḍinyamunitaḥ prāpya śuṣkābhavannadī |
bahiścaryeti nāmnā vai loke khyātimupāgatā 2|
tattīrthaṃ saṃpravakṣyāmi puṇyaṃ trailokyaviśrutam |
sarvapāpaharaṃ puṇyaṃ trailokye cāpi viśrutam 3|
yatra tīrthe naraḥ snātvā dṛṣṭvā devaṃ maheśvaram |
mucyate sarvapāpebhyo rudralokaṃ pragacchati 4|
śṛṇu devi pravakṣyāmi etacchāpasya kāraṇam |
yathaiha śuṣkarūpā hi jātā śāpasya kāraṇāt 5|
yatra sābhramatī puṇyā gaṃgā nāma mahānadī |
tatra hastimatī nāma gaṃgayā saha saṃgatā 6|
tatrārabdhaṃ ca muninā tapo vai paramaṃ mahat |
evaṃ bahugate kāle ṛṣiṇā paramātmanā 7|

ārādhito hṛṣīkeśo nārāyaṇaniraṃjanaḥ |
tasyāstaṭe tu deveśi varṣāṇi ca bahūnyapi 8|
gatāni ca viśeṣeṇa munestasya tu pārvati |
kadāciddaivayogācca varṣākālaḥ samāgataḥ 9|
nadī tatra tu saṃpūrṇā kālayogena suvrate |
tatkauṃḍinyena ṛṣiṇā sthānaṃ tyaktaṃ tadā niśi 10|
rātrau duḥkhaṃ mahajjātaṃ hāheti karuṇo rudan |
kiṃ kartavyamiti dhyāyannaticiṃtāparo'bhavat 11|
āśramo hi mahādivyo ṛṣiṇaiva samāyutaḥ |
sa gato vāriyogena hastimatyāṃ surottame 12|
phalāni caiva mūlāni pustakāni bahūnyapi |
tāni tasyāṃ gatānyeva vāriyogena suṃdari 13|
sa kauṃḍinyo ṛṣiśreṣṭhaḥ śaśāpa tāṃ nadīṃ kila |
udakena vinā tvaṃ ca bhaviṣyasi kalau yuge 14|
evaṃ sa dattvā vai śāpaṃ hastimatyā maheśvari |

gato'sau viprapravaro viṣṇulokaṃ sanātanam 15|
adyāpi vartate tīrthaṃ saṃgameśvarasaṃjñakam |
yaṃ dṛṣṭvā mucyate pāpī brahmahatyādi pātakāt 16|

English translation

Śrī Mahādeva said :

1-16. Then (a man) should go to the great, excellent holy place called Saṅgameśvara , where the auspicious Hastimatī has joined Sābhramatī. Having received a curse from the sage Kauṇḍinya , the river became dry and came to be known in the world as Bahiścaryā. I shall describe to you that auspicious holy place, well-known in the world. It is auspicious, removes all sins, and is well-known in the three worlds. Having bathed at that holy place, and having seen Maheśvara , a man being free from

all sins, goes to Rudra 's heaven. O goddess, listen. I shall tell you the reason for this curse, due to which curse she became dry. At that place where that auspicious, great river Sābhramatī, named Gaṅgā (also) is, Hastimatī joined Gaṅgā. There the sage commenced a very severe penance. When so much time passed like this, the noble sage worshipped Nārāyaṇa Nirañjana (i.e. Viṣṇu). On her bank, O chief goddess, the sage particularly passed many years. O Pārvatī , sometime by chance the rainy season arrived. In course of time, O you of a good vow, the river was full (of water). Then at night the sage Kauṇḍinya abandoned that place. At night, he was very unhappy, and crying 'Hā, Hā', he wept piteously. Thinking what to do, he was very much anxious. The very divine hermitage with (i.e. occupied by) the sage, went (i.e. collapsed) into Sābhramatī, due to the flood, O best goddess. O beautiful lady, many fruits, roots, and even books, went (i.e. fell) into the river, due to the flood. That best sage Kauṇḍinya cursed the river: "In the Kali -age you will be without water." Having thus given a curse to Hastimatī, O great goddess, the best brāhmaṇa went to the ancient heaven of Viṣṇu. Even today that holy place called Saṅgameśvara exists. Seeing that a sinner is freed from such sins as the murder of a brāhmaṇa.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 146

Rudramahālaya-tīrtha

Chapter 558 of 693 · 8 detected Sanskrit verse markers

Sanskrit

महादेव उवाच ।
ततो गच्छेत देवेशि तीर्थं रुद्र महालयम् ।
केदारानुपमं साक्षाद्रुद्रेण परिनिर्मितम् १।
श्राद्धं तत्रैव कर्तव्यं पितृणां तृप्तिकारणम् ।
तत्र श्राद्धप्रदानेन पितरः सपितामहाः २।
तृप्ताः समभिगच्छंति रुद्रस्य परमं पदम् ।
वृषमुत्सृजते यस्तु तत्र रुद्र महालये ३।
कार्तिक्यामथ वैशाख्यां रुद्रेण सह मोदते ।
केदारे उदकं पीत्वा पुनर्जन्म न विद्यते ४।
अत्र तु स्नानमात्रेण मुक्तिभागी न संशयः ।
एकस्मिन्समये देवि त्यक्त्वा कैलासमागतः ५।
साभ्रमतीं महागंगां ज्ञात्वा लोकहिताय वै ।
तत्र स्नात्वा च पीत्वा च कृत्वा तीर्थमनुत्तमम् ६।
ततोहं च स्वकं स्थानं कैलासं प्रति भामिनि ।
तदनंतरं महापुण्यं तीर्थं जातं महालयम् ७।

रुद्र महालयमिति लोके ख्यातिं गमिष्यति ।
कार्तिक्यामथ वैशाख्यां ये गच्छंति सुरोत्तमे ।
न तेषां विद्यते दुःखं सर्वसंसारजं पुनः ८।

Roman transliteration

mahādeva uvāca |
tato gaccheta deveśi tīrthaṃ rudra mahālayam |
kedārānupamaṃ sākṣādrudreṇa parinirmitam 1|
śrāddhaṃ tatraiva kartavyaṃ pitṝṇāṃ tṛptikāraṇam |
tatra śrāddhapradānena pitaraḥ sapitāmahāḥ 2|
tṛptāḥ samabhigacchaṃti rudrasya paramaṃ padam |
vṛṣamutsṛjate yastu tatra rudra mahālaye 3|
kārtikyāmatha vaiśākhyāṃ rudreṇa saha modate |
kedāre udakaṃ pītvā punarjanma na vidyate 4|
atra tu snānamātreṇa muktibhāgī na saṃśayaḥ |
ekasminsamaye devi tyaktvā kailāsamāgataḥ 5|
sābhramatīṃ mahāgaṃgāṃ jñātvā lokahitāya vai |
tatra snātvā ca pītvā ca kṛtvā tīrthamanuttamam 6|
tatohaṃ ca svakaṃ sthānaṃ kailāsaṃ prati bhāmini |

tadanaṃtaraṃ mahāpuṇyaṃ tīrthaṃ jātaṃ mahālayam 7|

rudra mahālayamiti loke khyātiṃ gamiṣyati |
kārtikyāmatha vaiśākhyāṃ ye gacchaṃti surottame |
na teṣāṃ vidyate duḥkhaṃ sarvasaṃsārajaṃ punaḥ 8|

English translation

Mahādeva said :

1-8. O chief goddess, then a man should go to the holy place Rudramahālaya resembling Kedāra , and actually fashioned by Rudra . There he should offer a śrāddha causing delight to the dead ancestors. By offering a śrāddha there, the dead ancestors, along with the grandsires are gratified and go to the highest position of Rudra. He who lets loose a bull there in the great abode of Rudra on the full-moon day of Kārtika or Vaiśākha rejoices with Rudra. On drinking water at Kedāra, there is no rebirth. Having bathed here, a man undoubtedly enjoys liberation. O goddess, on one occasion, having left Kailāsa , I came to Sābhramatī, knowing her to be Gaṅgā for the well-being of the world. Having bathed there, and drunk (her water) and having made (the place) an excellent holy place, I then went to Kailāsa, my abode, O beautiful lady. Then the Mahālaya (the great abode) became a great holy place, and will be known in the world as Rudra-Mahālaya. Those who go to (i.e. visit) it on the full-moon day of Kārtika or Vaiśākha, do not have the misery due to the entire mundane existence.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 147

Khaḍgatīrtha

Chapter 559 of 693 · 7 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
देवि वै श्रूयतां तीर्थं देवानामपि दुर्ल्लभम् ।
खड्गतीर्थमिति ख्यातं सर्वपापप्रणाशनम् १।
खड्गतीर्थे नरः स्नात्वा दृष्ट्वा खड्गेश्वरं शिवम् ।
न नरो दुर्गतिं गच्छेत्स्वर्गलोकं प्रगच्छति २।
खड्गधारेश्वरं देवं यः पश्यति सुरोत्तमे ।
कार्तिक्यां तु विशेषेण पूजनं तत्र कारयेत् ३।
अयं विश्वेश्वरो देवः सर्वदा भुवि वल्लभे ।
सर्वं ददाति सर्वेशो वांच्छितार्थप्रदायकः ४।
वैशाखे राज्यकामार्थी यः पश्यति तमीश्वरम् ।
तमर्थं लभते क्षिप्रं विश्वनाथप्रसादतः ५।
पुष्पैर्धूपैश्च नैवेद्यैर्दीपैर्वा नगनंदिनि ।
फलप्रदानैर्बिल्वैश्च विश्वेशं पूजयेत्ततः ६।
धनधान्यप्रदं चाशु पुत्रपौत्रादिसंपदः ।
प्राप्यंते नात्र संदेहः श्रीविश्वेश्वरपूजनात् ७।

Roman transliteration

mahādeva uvāca|
devi vai śrūyatāṃ tīrthaṃ devānāmapi durllabham |
khaḍgatīrthamiti khyātaṃ sarvapāpapraṇāśanam 1|
khaḍgatīrthe naraḥ snātvā dṛṣṭvā khaṅgeśvaraṃ śivam |
na naro durgatiṃ gacchetsvargalokaṃ pragacchati 2|
khaḍgadhāreśvaraṃ devaṃ yaḥ paśyati surottame |
kārtikyāṃ tu viśeṣeṇa pūjanaṃ tatra kārayet 3|
ayaṃ viśveśvaro devaḥ sarvadā bhuvi vallabhe |
sarvaṃ dadāti sarveśo vāṃcchitārthapradāyakaḥ 4|
vaiśākhe rājyakāmārthī yaḥ paśyati tamīśvaram |
tamarthaṃ labhate kṣipraṃ viśvanāthaprasādataḥ 5|
puṣpairdhūpaiśca naivedyairdīpairvā naganaṃdini |
phalapradānairbilvaiśca viśveśaṃ pūjayettataḥ 6|
dhanadhānyapradaṃ cāśu putrapautrādisaṃpadaḥ |
prāpyaṃte nātra saṃdehaḥ śrīviśveśvarapūjanāt 7|

English translation

Mahādeva said :

1-7. O goddess, listen to (the description) of the holy place, difficult to be reached even by gods. It is called Khaḍgatīrtha, and it desrtoys all sins. A man, having bathed at Khaḍgatīrtha, and having seen Khaḍgeśvara Śiva , would not meet with misery, (but) goes to heaven; (so also he) who sees the god Khaḍgdhāreśvara [Khaḍgadhāreśvara?]. One should especially worship (the god) there on the full-moon day of Kārtika . O dear one, this god, the lord of the universe, the lord of all, always gives everything in the world. He gives the desired objects. A man who, desiring a kingdom, sees the lord in Vaiśākha , gets that object quickly due to the grace of Viśvanātha . He should especially worship him with flowers, incense, eatables, or lamps, O daughter of the (Himālaya) Mountain. So also with the offerings of fruits and bilva (-leaves). There is no doubt that wealth, grains, sons, grandsons, riches are obtained due to the worship of Śrī Viśveśvara .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 148

Mālārka-tīrtha

Chapter 560 of 693 · 9 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
साभ्रमत्यास्तटे तीर्थं गयातीर्थमनुत्तमम् ।
चित्रांगवदनं नाम मालार्काधिष्ठितं शुभम् १।
कल्पपादपसंतानैर्मंदारैश्चोपशोभितम् ।
चूतनिंबकदंबैश्च काश्मर्यश्वत्थतिंदुकैः २।
तस्मादपहरेत्कुष्ठं योजनस्मृतिविभ्रमात् ।
यस्य संजायते कुष्ठं तस्य मालार्कको हरेत् ३।
या तु वेदोक्तविधिना नारी तत्राभिषिंचति ।
मृतवत्साऽथवा वंध्या पुत्रं प्राप्नोति साचिरात् ४।
संध्यास्नानं जपो होमः स्वाध्यायो देवतार्चनम् ।
कृतं भास्करभक्तेन मालार्के ह्यक्षयं भवेत् ५।
अत्र गत्वा तु देवेशि श्रीरवेर्व्रतमाचरेत् ।
इहलोके सुखं भुक्त्वा रवेर्लोकं हि याति वै ६।
मृतवत्सो हि राजर्षिस्तत्र गत्वाऽकरोत्तपः ।
स राजा प्राप्तवान्पुत्रं श्रीमालार्कप्रसादतः ७।

अत्र गत्वा विशेषण उपवासी जितेंद्रियः ।
मालार्कं पूजयेद्यो वै मुक्तिभागी भवेद्ध्रुवम् ८।
वसिष्ठप्रमुखाविप्रा देवा इंद्रादयः सदा ।
निवसंति सुरश्रेष्ठे मालार्के रविसन्निधौ ९।

Roman transliteration

mahādeva uvāca|
sābhramatyāstaṭe tīrthaṃ gayātīrthamanuttamam |
citrāṃgavadanaṃ nāma mālārkādhiṣṭhitaṃ śubham 1|
kalpapādapasaṃtānairmaṃdāraiścopaśobhitam |
cūtaniṃbakadaṃbaiśca kāśmaryaśvatthatiṃdukaiḥ 2|
tasmādapaharetkuṣṭhaṃ yojanasmṛtivibhramāt |
yasya saṃjāyate kuṣṭhaṃ tasya mālārkako haret 3|
yā tu vedoktavidhinā nārī tatrābhiṣiṃcati |
mṛtavatsā'thavā vaṃdhyā putraṃ prāpnoti sācirāt 4|
saṃdhyāsnānaṃ japo homaḥ svādhyāyo devatārcanam |
kṛtaṃ bhāskarabhaktena mālārke hyakṣayaṃ bhavet 5|
atra gatvā tu deveśi śrīravervratamācaret |
ihaloke sukhaṃ bhuktvā raverlokaṃ hi yāti vai 6|

mṛtavatso hi rājarṣistatra gatvā'karottapaḥ |
sa rājā prāptavānputraṃ śrīmālārkaprasādataḥ 7|

atra gatvā viśeṣaṇa upavāsī jiteṃdriyaḥ |
mālārkaṃ pūjayedyo vai muktibhāgī bhaveddhruvam 8|
vasiṣṭhapramukhāviprā devā iṃdrādayaḥ sadā |
nivasaṃti suraśreṣṭhe mālārke ravisannidhau 9|

English translation

Mahādeva said :

1-9. On the bank of Sābhramatī is the excellent Gayā-tīrtha , called Citrāṅgavadana, auspicious and occupied by Mālārka. It is adorned with kalpa trees, santāna trees, and mandāra trees, and with mango, nimba , kadamba , kāśmarī , aśvattha and tinduka trees. Even by remembering it from a yojana leprosy would be cured. Mālārka would remove the leprosy of him who suffers from it. That woman whose child is dead, or who is barren, who bathes there according to the Vedic precept, soon obtains a son. The muttering (of a hymn), a sacrifice, self-study, worship of a deity done (there) by the Sun's devotee would be inexhaustible. O chief goddess, having gone to this place a man should observe the vow of Śrī Ravi . Having enjoyed pleasures here, he goes to the Sun's world. A royal sage whose child was dead, went there and practised penance. The king obtained a son due to the grace of Śrī Mālārka. He who, particularly observing a fast, and with his senses controlled, would worship Mālārka, would certainly enjoy salvation. O best goddess, brāhmaṇas led by Vasiṣṭha and gods like Indra always stay at Mālārka near the Sun.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 149

Candaneśvara

Chapter 561 of 693 · 11 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
तीर्थादस्मात्परं तीर्थं मालार्कांतरतः स्थितम् ।
चंदनेश्वरमागच्छेदामोदस्थानमुत्तमम् १।
दुःशासनस्य रुधिरं पीत्वा भीमो महाबलः ।
प्रतिज्ञामात्मनः सर्वां पूरयित्वा सुदारुणाम् २।
कराभ्यां रुधिराक्ताभ्यां द्रौपद्याः केशबंधनम् ।
कृत्वा दत्त्वा द्विजातिभ्यो तीर्थयात्रां ततोऽगमत् ३।
साभ्रमत्यास्तटे रम्ये गतो वै भ्रातृभिः सह ।
आनीतः साभ्रमत्यां यः स्वर्गाच्चंदनपादपः ४।
स तु लिंगतया जातः पुण्यतीर्थप्रभावतः ।
तत्र स्नात्वा च पीत्वा च कृत्वा वै पितृतर्पणम् ५।
न नरो निरयं गच्छेद्ध्रुवलोकमवाप्नुयात् ।
चंदनेशं ततो दृष्ट्वा विश्वेशं लोकशंकरम् ६।
पूजयेच्च यथाशक्त्या यत्र गत्वा न शोचति ।
यत्र कैवर्तको राजा पूजां कृत्वा ह्यनेकशः ७।

स गतः शिवलोकं तं यत्र गत्वा न शोचति ।
मज्जंति ऋषयो यत्र यत्र देवः सनातनः ८।
साक्षाद्विष्णुः परमात्मा नित्यं तिष्ठति भूतिदः ।
इयं साभ्रमती धन्या धन्यो विश्वेश्वरः प्रभुः ९।
यत्र तीर्थान्यनेकानि जातानि भुवि पार्वति ।
अत्र चामर्दकीपुण्यैः फलैर्नानाविधैः शुभैः १०।
कर्त्तव्यमर्घदानं च विधिना तत्र सुंदरि ११।

Roman transliteration

mahādeva uvāca|
tīrthādasmātparaṃ tīrthaṃ mālārkāṃtarataḥ sthitam |
caṃdaneśvaramāgacchedāmodasthānamuttamam 1|
duḥśāsanasya rudhiraṃ pītvā bhīmo mahābalaḥ |
pratijñāmātmanaḥ sarvāṃ pūrayitvā sudāruṇām 2|
karābhyāṃ rudhirāktābhyāṃ draupadyāḥ keśabaṃdhanam |
kṛtvā dattvā dvijātibhyo tīrthayātrāṃ tato'gamat 3|
sābhramatyāstaṭe ramye gato vai bhrātṛbhiḥ saha |
ānītaḥ sābhramatyāṃ yaḥ svargāccaṃdanapādapaḥ 4|

sa tu liṃgatayā jātaḥ puṇyatīrthaprabhāvataḥ |
tatra snātvā ca pītvā ca kṛtvā vai pitṛtarpaṇam 5|
na naro nirayaṃ gacchedrudralokamavāpnuyāt |
caṃdaneśaṃ tato dṛṣṭvā viśveśaṃ lokaśaṃkaram 6|
pūjayecca yathāśaktyā yatra gatvā na śocati |
yatra kaivartako rājā pūjāṃ kṛtvā hyanekaśaḥ 7|

sa gataḥ śivalokaṃ taṃ yatra gatvā na śocati |
majjaṃti ṛṣayo yatra yatra devaḥ sanātanaḥ 8|
sākṣādviṣṇuḥ paramātmā nityaṃ tiṣṭhati bhūtidaḥ |
iyaṃ sābhramatī dhanyā dhanyo viśveśvaraḥ prabhuḥ 9|
yatra tīrthānyanekāni jātāni bhuvi pārvati |
atra cāmardakīpuṇyaiḥ phalairnānāvidhaiḥ śubhaiḥ 10|
karttavyamarghadānaṃ ca vidhinā tatra suṃdari 11|

English translation

Mahādeva said :

1-11. From this holy place Mālārka a man should come to Candaneśvara, an excellent place of joy near Mālārka. Having drunk the blood of Duśśasana, the very mighty Bhīma , fulfilled his very fierce pledge fully, and he tied Draupadī 's hair with his hands smeared with blood, and having given (gifts to) brāhmaṇas , he went on a pilgrimage. With his brothers he went to the charming bank of Sābhramatī. That candana tree which was brought to Sābhramatī from heaven, had become a Phallus due to the power of the auspicious holy place. A man, by bathing there and drinking (water there) and gratifying his dead ancestors would not go to hell (but) would obtain Rudra 's heaven. Then having seen Candaneśa, the lord of the universe and the cause of the well-being of the worlds, he should worship him according to his capacity; having gone there he does not repent. King Kaivartaka, having many times worshipped (the lord) here, went to that Śiva 's world having gone where one does not regret. The sages bathe here; the ancient god, the highest soul Viṣṇu , causing welfare, always actually stays here. This Sābhramatī is blessed. Blessed is the lord, the ruler of the universe. O Pārvatī , here many holy places have come up on the earth. Here is. Āmardakī with auspicious fruits of many kinds. O beautiful lady, respectful offering should be made there.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 150

Jambūtīrtha

Chapter 562 of 693 · 15 detected Sanskrit verse markers

Sanskrit

महादेवउवाच।
जंबूतीर्थं ततो गच्छेत्स्नानार्थं पापनाशनम् ।
कलिकाले च यत्पुंसां स्वर्गसोपानवत्स्थितम् १।
यत्र जांबवता पूर्वं दशांगे पर्वतोत्तमे ।
स्थापितं ऋक्षराजेशं लिगं सुरगणार्चितम् २।
रामेण हि यदा पूर्वं हतो वै रावणोऽसुरः ।
तदा जांबवता दिक्षु भेरीघोषैः प्रघोषितम् ३।
जितं वै रामचंद्रेण रावणो निहतो रणे ।
लब्ध्वा सीतेति संघुष्य स्नातं तीर्थवरे शुभे ४।
स्थापितं तत्र लिंगं तु स्वनाम्ना तु सुरेश्वरि ।
तत्र स्नात्वा नरः सद्यः स्मृत्वा रामं सहानुजम् ५।
जाबवंतेश्वरं स्नात्वा रुद्रलोके महीयते ।
यत्रयत्र हि भो देवि श्रीरामस्मरणं कृतम् ।
भवबंधविमोक्षो हि दृश्यते स चराचरे ६।
अहं रामस्तु विज्ञेयो रामो वै रुद्र एव च ।

एवं ज्ञात्वा तु ते देवि न भेदो वर्तते क्वचित् ७।
रामरामेति रामेति मनसा ये जपंति च ।
तेषां सर्वार्थसिद्धिश्च भविष्यति युगेयुगे ८।
अहं हि सर्वदा देवि श्रीरामस्मरणं चरे ।
यं श्रुत्वा तु पुनर्देवि न भवो जायते क्वचित् ९।
काश्यां हि निवसन्नित्यं श्रीरामं कमलेक्षणम् ।
स्मरामि सततं देवि भक्त्या च विधिपूर्वकम् १०।
जांबवता तदा पूर्वं स्मृत्वा रामं सुशोभनम् ।
जांबवंतमिति ख्यातं प्रस्थाप्य जगतां गुरुम् ११।
तत्र स्नात्वा च भुक्त्वा च कृत्वा देवस्य पूजनम् ।
शिवलोकमवाप्नोति यावदिंद्राश्चतुर्दश १२।
अत्र हि स्नानमात्रेण यथा जांबवतो बलम् ।
तथा वै बलमाप्नोति श्रीविश्वेशप्रसादतः १३।
अत्र गत्वा तु भूदानं पुमान्यश्च करोति वै ।
फलं सहस्रगुणितं जांबवंतेश दर्शनात् १४।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे जांबवततीर्थमाहात्म्यंनाम पंचाशदधिकशततमोऽध्यायः १५०।

Roman transliteration

mahādevauvāca|
jaṃbūtīrthaṃ tato gacchetsnānārthaṃ pāpanāśanam |
kalikāle ca yatpuṃsāṃ svargasopānavatsthitam 1|
yatra jāṃbavatā pūrvaṃ daśāṃge parvatottame |
sthāpitaṃ ṛkṣarājeśaṃ ligaṃ suragaṇārcitam 2|
rāmeṇa hi yadā pūrvaṃ hato vai rāvaṇo'suraḥ |
tadā jāṃbavatā dikṣu bherīghoṣaiḥ praghoṣitam 3|
jitaṃ vai rāmacaṃdreṇa rāvaṇo nihato raṇe |
labdhvā sīteti saṃghuṣya snātaṃ tīrthavare śubhe 4|
sthāpitaṃ tatra liṃgaṃ tu svanāmnā tu sureśvari |
tatra snātvā naraḥ sadyaḥ smṛtvā rāmaṃ sahānujam 5|
jābavaṃteśvaraṃ snātvā rudraloke mahīyate |
yatrayatra hi bho devi śrīrāmasmaraṇaṃ kṛtam |
bhavabaṃdhavimokṣo hi dṛśyate sa carācare 6|
ahaṃ rāmastu viṅñeyo rāmo vai rudra eva ca |

evaṃ jñātvā tu te devi na bhedo vartate kvacit 7|
rāmarāmeti rāmeti manasā ye japaṃti ca |
teṣāṃ sarvārthasiddhiśca bhaviṣyati yugeyuge 8|
ahaṃ hi sarvadā devi śrīrāmasmaraṇaṃ care |
yaṃ śrutvā tu punardevi na bhavo jāyate kvacit 9|
kāśyāṃ hi nivasannityaṃ śrīrāmaṃ kamalekṣaṇam |
smarāmi satataṃ devi bhaktyā ca vidhipūrvakam 10|
jāṃbavatā tadā pūrvaṃ smṛtvā rāmaṃ suśobhanam |
jāṃbavaṃtamiti khyātaṃ prasthāpya jagatāṃ gurum 11|
tatra snātvā ca bhuktvā ca kṛtvā devasya pūjanam |
śivalokamavāpnoti yāvadiṃdrāścaturdaśa 12|
atra hi snānamātreṇa yathā jāṃbavato balam |
tathā vai balamāpnoti śrīviśveśaprasādataḥ 13|
atra gatvā tu bhūdānaṃ pumānyaśca karoti vai |
phalaṃ sahasraguṇitaṃ jāṃbavaṃteśa darśanāt 14|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde jāṃbavatatīrthamāhātmyaṃnāma paṃcāśadadhikaśatatamo'dhyāyaḥ 150|

English translation

Mahādeva said :

1-14. From there a man should go to Jambūtīrtha, the destroyer of sins, for a bath, which has become like a staircase in the Kali -age. Here formerly Jāmbavat established on Daśāṅga —the best mountain—Phallus Ṛkṣarājeśa, worshipped by hosts of gods. When formerly Rāma killed the demon Rāvaṇa . Jāmbavat proclaimed with the sounds of drums ‘ Rāmacandra has won; Rāvaṇa is killed in the war. Sītā is (re-)secured.’ Having proclaimed like this, he bathed in the auspicious holy place. O chief goddess, with his own name he installed a Phallus there. A man having bathed there and instantly remembering Rāma with his younger brother is honoured in Rudra ’s heaven. O goddess,

wherever Rāma is remembered, there freedom from the bondage of the worldly existence is noticed in the mobile and immobile (world). I should be known to be Rāma, and Rāma as Rudra only. Having realised like this, O goddess, no difference exists between (Rāma and me). In every age they who mentally mutter 'Rāma, Rāma, Rāma', obtain all objects. O goddess, I always remember Rāma, having heard (the name of) whom, there would never be rebirth. O goddess, living in Kāśī , I always remember the lotus-eyed Rāma with devotion and according to the sacred precept. Formerly Jāmbavat remembered that very handsome Rāma, and installed the lord of the worlds known as Jāmbavat. Having bathed, eaten and worshipped the deity there, a man obtains (and lives in) Śiva 's heaven till the fourteen Indras (rule). Merely by bathing here a man obtains strength like that of Jāmbavat due to the grace of Śrī Viśveśvara . A man who having gone here, makes a gift of land, gets a thousandfold fruit on seeing Jāmbavateśa.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 151

Dhavaleśvara

Chapter 563 of 693 · 101 detected Sanskrit verse markers

Sanskrit

महादेव उवाच ।
अस्मात्तीर्थात्परं तीर्थं इंद्रग्राममिति स्मृतम् ।
यत्र स्नात्वा पुरा शक्रो विमुक्तो घोरकिल्बिषात् १।
पार्वत्युवाच।
केनेह कर्मणा शक्रः प्राप्तवान्घोरकिल्बिषम् ।
विपाप्मा च कथं सोऽभूदिति विस्तरतो वद २।
महादेव उवाच।
इंद्रः सुरेश्वरः पूर्वं नमुचिश्चासुरेश्वरः ।
अशस्त्रवधमन्योऽन्य समयं तौ प्रचक्रतुः ३।
अथेंद्रस्तु नभोवाणीनिर्देशान्नमुचिं तदा ।
जघान फेनमादाय ब्रह्महत्या तदाऽभवत् ४।
पप्रच्छ च गुरुं शक्रः पापनिर्नाशकारणम् ।
बृहस्पतेरथादेशात्साभ्रामत्युत्तरे तटे ५।
अस्मिन्स्थाने समागत्य स्थानं चक्रे सुरेश्वरः ।
तस्येह स्नानमात्रेण गतपापस्य तत्क्षणात् ६।

पूर्णेंदुधवलाकांतिः शरीरे समजायत ।
धवलेश्वरमीशानं स्थापयामास वृत्रहा ७।
इंद्र नाम्ना च तल्लिंगं विश्रुतं पृथिवीतले ।
पूर्णिमास्यां तथा दर्शे संक्रांतौ ग्रहणे तथा ८।
श्राद्धे कृते पितृणां तु तृप्तिर्द्वादशवार्षिकी ।
धवलेश्वरमासाद्य यः कुर्याद्विप्रभोजनम् ९।
एकस्मिन्भोजिते विप्रे सहस्रं भोजितं भवेत् ।
हिरण्यभूमिवासांसि दातव्यानि स्वशक्तितः १०।
शुक्ला गौ ब्राह्मणे देया सवत्सा च पयस्विनी ।
अत्रागत्य तु यो विप्रो रुद्रजाप्यादिकं चरेत् ११।
तत्कृतं कोटिगुणितं श्रीमहेशप्रसादतः ।
अत्र तीर्थे नरो यस्तु उपवासादिकं चरेत् १२।
स एव सर्वकामाढ्यो भवत्येव न संशयः ।
बिल्वपत्रं समानीय यः पूजयति तं प्रभुम् १३।
धर्ममर्थं च कामं च लभते मानवो भुवि ।

सोमवारे विशेषेण ये गच्छंति नरोत्तमाः १४।
तेषां रोगं तथा दोषं शमयेद्धवलेश्वरः ।
रवौ वाऽथ विशेषेण अर्चनं कुरुते यदा १५।
तेषां महिमा तु भो देवि न ज्ञातः कर्हिचिन्मया ।
दूर्वया चार्कपुष्पैर्वा कल्हारैः कमलैर्दलैः १६।
पूजनं कुर्वते येऽत्र ते नराः पुण्यभागिनः ।
श्वेतार्कपुष्पमानीय धवलेशं प्रपूज्य तु १७।
वांच्छितं लभते नित्यं धवलेशप्रसादतः ।
कृते वै नीलकंठस्तु सर्वेषां शंकरः सदा १८।
त्रेतायुगे स विख्यातो हरो वै भगवान्प्रभुः ।
द्वापरे शर्वसंज्ञस्तु कलौ वै धवलेश्वरः १९।
अत्रार्थे यत्पुरावृत्तं तच्छृणुष्व सुरेश्वरि ।
नंदिर्नाम पुरा वैश्य इंद्रग्रामे समावसत् २०।
शिवध्यानपरो भूत्वा शिवपूजां चकार सः ।
नित्यं तपोवनस्थं हि लिंगं धवलसंज्ञकम् २१।

उषस्युषसि चोत्थाय प्रत्यहं शिववल्लभः ।
नंदी लिंगार्चनरतो बभूवातिशयेन हि २२।
यथाशास्त्रेण विधिना पुष्पार्चनपरोऽभवत् ।
एकदा मृगयालुब्धः किरातो भूतहिंसकः २३।
पापी पापसमाचारश्चरन्साभ्रमती तटे ।
अनेक श्वापदाकीर्णे हन्यमानो मृगान्शरैः २४।
एवं विचरमाणोऽसौ किरातो भूतहिंसकः ।
यदृच्छयागतस्तत्र यत्र लिंगं सुपूजितम् २५।
धवलेश्वरविख्यातं अनेकाश्चर्यमंडितम् ।
दृष्टं सुपूजितं लिंगं नानापुष्पैः फलैस्तथा २६।
एवं लिंगं समालिंग्य गतः साभ्रमतीतटे ।
तत्र पीत्वा पयः सोऽथ मुखं गंडूषपूरितम् २७।
कृत्वा चैकेनहस्तेन मृगमांसं समुद्वहन् ।
करेणैकेन पूजार्थं बिल्वपत्राणि वै दधत् २८।
शीघ्रमागत्य लिंगांते पदा पूजां समाहनत् ।

पुष्पाणि तानि सर्वाणि विधूतानि इतस्ततः २९।
स्नापनं तस्य लिंगस्य कृतं गंडूषवारिणा ।
करेणैकेन पूजार्थं बिल्वपत्राणि सोऽर्पयत् ३०।
द्वितीयेन करेणैव मृगमांसं समर्पयत् ।
दंडप्रणामसंयुक्तः संकल्पं मनसाऽकरोत् ३१।
अद्यप्रभृति पूजां वै करिष्यामि प्रयत्नतः ।
त्वं मे स्वामी च भक्तोऽहं अद्यप्रभृति शंकर ३२।
एवं नियमवान्भूत्वा किरातो गृहमागमत् ।
तथा प्रभातसमये देवायतनमागतः ३३।

नंदी ददर्श तं सर्वं किरातेन च यत्कृतम् ।
अव्यवस्थं च तं दृष्ट्वा अमेध्यं शिवसन्निधौ ३४।
विधूतानि च सर्वाणि हिंसकेन दुरात्मना ।
चिंतायुक्तोभवन्नंदी जातं किं चित्रमद्य मे ३५।
कथितानि च विघ्नानि शिवपूजारतस्य हि ।
उपस्थितानि तान्येव मम भाग्यविपर्ययात् ३६।

एवं विमृश्य सुचिरं प्रक्षाल्य शिवमंदिरम् ।
यथागतेन मार्गेण नंदी स्वगृहमागमत् ३७।
ततो नंदिनमालक्ष्य पुरोधा गतमानसम् ।
अब्रवीद्वचनं तं तु कस्मात्त्वं गतमानसः ३८।
पुरोहितं प्रति तदा नंदी वचनमब्रवीत् ।
अद्य दृष्टं मया विप्र अमेध्यं शिवसन्निधौ ३९।
केनेदं कारितं तत्र न जानामीह किंचन ।
ततः पुरोधा वचनं नंदिनं चाब्रवीत्तथा ४०।
येन विस्खलितं तत्र पुष्पादीनां प्रपूजनम् ।
सोऽपि मूढो न संदेहः कार्याकार्येषु मंदधीः ४१।
तस्माच्चिंता न कर्तव्या त्वया पुनरपि प्रभो ।
प्रभाते च मया सार्द्धं गम्यतां तच्छिवालयम् ४२।
निरीक्षणार्थं दुष्टस्य तस्य दंडंकरोम्यहम् ।
एतच्छ्रुत्वा तु वचनं नंदी तस्य पुरोधसः ४३।
आस्थितः स्वगृहे नक्तं दूयमानेन चेतसा ।

तस्यां रात्र्यां व्यतीतायां आहुय च पुरोधसम् ४४।
गतः शिवालयं नंदी समंतेन महात्मना ।
प्रक्षाल्य पूजनं कृत्वा नानारत्नपरिच्छदम् ४५।
पंचोपचारसंयुक्तं कृत्वा वै ब्राह्मणैः सह ।
एवं यामद्वयं जातं स्तूयमानस्य नंदिनः ४६।
आयातोऽसौ महाकालस्तथारूपो महाबलः ।
कालरूपो महारौद्रो धनुष्पाणिः प्रतापवान् ४७।
तं दृष्ट्वा भयसंत्रस्तो नंदी तत्र न्यलीयत ।
पुरोधाश्चैव सहसा भयभीतस्तदाभवत् ४८।
किरातेन कृतं तत्र यथापूर्वमविस्खलन् ।
तां पूजां स पदाहृत्य बिल्वपत्रं समर्पयत् ४९।
नैवेद्येन पलेनैव किरातः शिवमार्चयत् ।
दंडवत्पतितो भूमौ उत्थाय स्वगृहं गतः 6.151.५०।
तं दृष्ट्वा महदाश्चर्यं चिंतयामास वै चिरम् ।
पुरोधसा तदा नंदी सह व्याकुलचेतसा ५१।

तेन पृष्टास्तदा विप्राः कथ्यतां च यथातथम् ।
संप्रधार्य ततः सर्वे मिलित्वा धर्मशास्त्रतः ५२।

ऊचुः सर्वे तदा विप्रा नंदिनं जातशंकितम् ।
ईशविघ्नं समुत्पन्नं दुर्निवार्यं सुरैरपि ५३।
तस्मादानय लिंगं त्वं स्वगृहे वैश्यसत्तम ।
तथेति मत्वाऽसौ नंदी शिवस्योत्पाटनं महत् ५४।
कृत्वा स्वगृहमानीय प्रतिष्ठाप्य यथाविधि ।
सुवर्णपीठिकां कृत्वा नवरंभासुशोभिताम् ५५।
उपाहारैरनेकैश्च पूजयामास वै तदा ।
अथापरेद्युरायातः किरातः शिवमंदिरम् ५६।
यावद्विलोकयामास लिंगमैशं न दृष्टवान् ।
मौनं विहाय सहसा साक्रोशमिदमब्रवीत् ५७।
हे शंभो क्व गतोऽसि त्वं दर्शयात्मानमद्य वै ।
यदि नो दर्शनं हेयं त्यक्ष्याम्यद्य कलेवरम् ५८।
हे शंभो हे जगन्नाथ त्रिपुरांतक शंकर ।

हेरुद्र हे महादेव दर्शयात्मानमात्मना ५९।
एवं साक्षेपमधुरैर्वाक्यैः क्षिप्त्वा सदाशिवम् ।
किरातोऽसौ क्षुरिकया धीरो वै जठरं स्वकम् ६०।
बिभेद्याशु ततो बाहुमासाद्योच्चै रुषाब्रवीत् ।
हे शंभो दर्शयात्मानं कुतो मां त्यज्य यास्यसि ६१।
इति क्षिप्त्वा ततोंत्राणि मांसमुद्धृत्य सर्वतः ।
तस्मिन्गर्ते करेणैव किरातः सहसाक्षिपत् ६२।
स्वच्छं च हृदयं कृत्वा साभ्रमत्यां निमज्जतु ।
तथैव जलमानीय बिल्वपत्रं त्वरान्वितः ६३।
पूजयित्वा यथान्यायं दंडवत्पतितो भुवि ।
यदा ध्यानस्थितस्तत्र किरातः शिवसन्निधौ ६४।
प्रादुर्भूतस्तदा रुद्रः प्रमथैः परिवारितः ।
कर्पूरगौरो द्युतिमान्कपर्दी चंद्रशेखरः ६५।
तं गृहीत्वा करे रुद्रः उवाच परिसांत्वयन् ।
भो भो वीर महाप्राज्ञ मद्भक्तोऽसि महामते ६६।

वरं वृणीष्व भो भक्त यत्ते मनसि वर्त्तते ।
एवमुक्तः स रुद्रेण महाकालो मुदान्वितः ६७।
पपात दंडवद्भूमौ भक्त्या परमया युतः ।
ततो रुद्रं बभाषेदं न वरं प्रार्थयाम्यहम् ६८।
अहं दासोऽस्मि ते रुद्र त्वं मे स्वामी न संशयः ।
एतत्श्लाघ्यतमं लोके देहि जन्मनि जन्मनि ६९।
त्वं माता च पिता त्वं च त्वं बंधुश्च सखा च मे ।
त्वं गुरुस्त्वं महामंत्रो मंत्रैर्वेद्योऽसि सर्वदा ७०।
निष्कामं वाक्यमाकर्ण्य किरातस्य तदा भवः ।
ददौ पार्षदमुख्यत्वं द्वारपालत्वमेव च ७१।

तदा डमरुनादेन नादितं भुवनत्रयम् ।
भेरीभांकारशब्देन शंखानां निनदेन च ७२।
तदा दुंदुभयो नेदुः पटहाश्च सहस्रशः ।
नंदी तं नादमाकर्ण्य विस्मयात्त्वरितो ययौ ७३।
तपोवनं यत्र शिवः स्थितः प्रमथसंवृतः ।

किरातो हि तथा दृष्टो नंदिना च तदा भृशम् ७४।
उवाच प्रसृतो वाक्यं स नंदी विस्मयान्वितः ।
किरातं स्तोतुकामोऽसौ परमेन समाधिना ७५।
इहानीतस्त्वया शंभुस्त्वं भक्तोऽसि परंतपः ।
त्वद्भक्तोऽहमिह प्राप्तो मां निवेदय शंकरे ७६।
तच्छ्रुत्वा वचनं तस्य किरातस्त्वरयान्वितः ।
नंदिनं च करे गृह्य शंकरं समुपागतः ७७।
प्रहस्य भगवान्रुद्रः किरातं वाक्यमब्रवीत् ।
ब्रूहि कोऽसौ त्वयानीतो गणानामिह सन्निधौ ७८।
किरात उवाच।
त्वद्भक्तोऽसौ तदा देव तव पूजारतो ह्यसौ ।
प्रत्यहं रत्नमाणिक्यपुष्पैश्चौच्चावचैरिह ७९।
जीवितेन धनेनापि पूजितोऽसि न संशयः ।
तस्माच्चानीहि भो स्वामिन्नंदिनं भक्तवत्सल ८०।
महादेव उवाच।

जानाम्यहं महाभाग नंदिनं वैश्यवर्त्तनम् ।
त्वं मे भक्तः सखा चेति महाकाल महामते ८१।
उपाधिरहिता ये च ये निष्कपटमानसाः ।
ते प्रियास्ते च मे भक्तास्ते विशिष्टा नरोत्तमाः ।
तावुभौ स्वीकृतौ तेन पार्षदत्वेन शंभुना ८२।
ततो विमानानि बहुनि तत्र समागतान्येव महाप्रभाणि ।
किरातवर्येण स वैश्यवर्य उद्धारितस्तेन महाप्रभेण ८३।
कैलासलोकमापन्नौ विमानैर्वेगवत्तरैः ।
सारूप्यमेव संप्राप्तो ईश्वरस्य महात्मनः ८४।
नीराजितौ गिरिजया पुत्रवत्तौ गणावुभौ ८५।
उवाचेदं ततो देवी प्रहस्य गजगामिनी ।
यथा त्वं हि महादेव तथा चेतौ न संशयः ८६।
सारूप्येण च गत्या च हास्यभावैः सुपूजितैः ।
देव्यास्तद्वचनं श्रुत्वा किरातो वैश्य एव च ८७।
सद्यः पराङ्मुखौ भूत्वा शंकरस्य च पश्यतः ।

ऊचतुस्त्वरया युक्तौ गणौ रुद्रस्य पश्यतः ८८।
उभावप्यनुकंप्यौ च भवता हि त्रिलोचन ।
तव द्वारिस्थितौ नित्यं भवावस्ते नमो नमः ८९।

तयोर्भावं स भगवान्विदित्वा प्रहसन्भवः ।
उवाच परया भक्त्या भवतोरस्तु वांछितम् ९०।
ततः प्रभृति द्वावेतौ द्वारपालौ बभूवतुः ।
शिवद्वारि स्थितौ देवि मध्याह्ने शिवदर्शिनौ ९१।
एको नंदी महाकालो द्वावेतौ शिववल्लभौ ।
ये पापिनोप्यधर्मिष्ठा अंधा मूकाश्च पंगवाः ९२।
कुलहीना दुरात्मानः श्वपचाद्या हि मानवाः ।
यादृशास्तादृशाश्चान्ये आराध्य धवलेश्वरम् ९३।
गतास्तेऽपि गमिष्यंति नात्र कार्या विचराणा ।
अत्र स्नानं च दानं च सांनिध्यं शंकरस्य च ९४।
साभ्रमत्यां कृतस्नाना धवलेश्वरपूजकाः ।
ते रुद्रलोकं गच्छंति नात्र कार्या विचारणा ९५।

अत्र स्नानं च दानं च ये कुर्वंति नरोत्तमाः ।
धर्मार्थकामभोगाश्च भुक्त्वा यांति हरालयम् ९६।
चंद्र सर्योपरागे च पितुः सांवत्सरे दिने ।
यत्फलं लभते मर्त्यस्तत्फलं प्राप्नुयाद्ध्रुवम् ९७।
स्वर्गात्कामदुघा देवि नित्यमायाति सर्वथा ।
आगत्य तं शिवं देवं समभ्यर्च्य यथा तथा ९८।
सा गच्छति सुरश्रेष्ठे स्वर्गं प्रति न संशयः ।
तेन दुग्धाभियोगेन लिंगं तद्धवलीकृतम् ९९।
धवलेश्वरं नाम ततः संजातं भुवि सर्वदा ।
जंतवोऽत्र सदा देवि म्रियंते कालनोदिताः ।
ते ते शिवपदं यांति यावच्चंद्रदिवाकरौ 6.151.१००।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे उमामहेश्वरसंवादे
धवलेश्वरमाहात्म्यंनामैकपंचाशदधिकशततमोऽध्यायः १५१।

Roman transliteration

mahādeva uvāca |
asmāttīrthātparaṃ tīrthaṃ iṃdragrāmamiti smṛtam |
yatra snātvā purā śakro vimukto ghorakilbiṣāt 1|
pārvatyuvāca|
keneha karmaṇā śakraḥ prāptavānghorakilbiṣam |
vipāpmā ca kathaṃ so'bhūditi vistarato vada 2|
mahādeva uvāca|
iṃdraḥ sureśvaraḥ pūrvaṃ namuciścāsureśvaraḥ |
aśastravadhamanyo'nya samayaṃ tau pracakratuḥ 3|
atheṃdrastu nabhovāṇīnirdeśānnamuciṃ tadā |
jaghāna phenamādāya brahmahatyā tadā'bhavat 4|
papraccha ca guruṃ śakraḥ pāpanirnāśakāraṇam |
bṛhaspaterathādeśātsābhrāmatyuttare taṭe 5|
asminsthāne samāgatya sthānaṃ cakre sureśvaraḥ |
tasyeha snānamātreṇa gatapāpasya tatkṣaṇāt 6|

pūrṇeṃdudhavalākāṃtiḥ śarīre samajāyata |
dhavaleśvaramīśānaṃ sthāpayāmāsa vṛtrahā 7|
iṃdra nāmnā ca talliṃgaṃ viśrutaṃ pṛthivītale |
pūrṇimāsyāṃ tathā darśe saṃkrāṃtau grahaṇe tathā 8|
śrāddhe kṛte pitṝṇāṃ tu tṛptirdvādaśavārṣikī |
dhavaleśvaramāsādya yaḥ kuryādviprabhojanam 9|
ekasminbhojite vipre sahasraṃ bhojitaṃ bhavet |
hiraṇyabhūmivāsāṃsi dātavyāni svaśaktitaḥ 10|
śuklā gau brāhmaṇe deyā savatsā ca payasvinī |
atrāgatya tu yo vipro rudrajāpyādikaṃ caret 11|
tatkṛtaṃ koṭiguṇitaṃ śrīmaheśaprasādataḥ |
atra tīrthe naro yastu upavāsādikaṃ caret 12|
sa eva sarvakāmāḍhyo bhavatyeva na saṃśayaḥ |
bilvapatraṃ samānīya yaḥ pūjayati taṃ prabhum 13|
dharmamarthaṃ ca kāmaṃ ca labhate mānavo bhuvi |

somavāre viśeṣeṇa ye gacchaṃti narottamāḥ 14|
teṣāṃ rogaṃ tathā doṣaṃ śamayeddhavaleśvaraḥ |
ravau vā'tha viśeṣeṇa arcanaṃ kurute yadā 15|
teṣāṃ mahimā tu bho devi na jñātaḥ karhicinmayā |
dūrvayā cārkapuṣpairvā kalhāraiḥ kamalairdalaiḥ 16|
pūjanaṃ kurvate ye'tra te narāḥ puṇyabhāginaḥ |
śvetārkapuṣpamānīya dhavaleśaṃ prapūjya tu 17|
vāṃcchitaṃ labhate nityaṃ dhavaleśaprasādataḥ |
kṛte vai nīlakaṃṭhastu sarveṣāṃ śaṃkaraḥ sadā 18|
tretāyuge sa vikhyāto haro vai bhagavānprabhuḥ |
dvāpare śarvasaṃjñastu kalau vai dhavaleśvaraḥ 19|
atrārthe yatpurāvṛttaṃ tacchṛṇuṣva sureśvari |
naṃdirnāma purā vaiśya iṃdragrāme samāvasat 20|
śivadhyānaparo bhūtvā śivapūjāṃ cakāra saḥ |
nityaṃ tapovanasthaṃ hi liṃgaṃ dhavalasaṃjñakam 21|

uṣasyuṣasi cotthāya pratyahaṃ śivavallabhaḥ |
naṃdī liṃgārcanarato babhūvātiśayena hi 22|
yathāśāstreṇa vidhinā puṣpārcanaparo'bhavat |
ekadā mṛgayālubdhaḥ kirāto bhūtahiṃsakaḥ 23|
pāpī pāpasamācāraścaransābhramatī taṭe |
aneka śvāpadākīrṇe hanyamāno mṛgāṅśaraiḥ 24|
evaṃ vicaramāṇo'sau kirāto bhūtahiṃsakaḥ |
yadṛcchayāgatastatra yatra liṃgaṃ supūjitam 25|
dhavaleśvaravikhyātaṃ anekāścaryamaṃḍitam |
dṛṣṭaṃ supūjitaṃ liṃgaṃ nānāpuṣpaiḥ phalaistathā 26|
evaṃ liṃgaṃ samāliṃgya gataḥ sābhramatītaṭe |
tatra pītvā payaḥ so'tha mukhaṃ gaṃḍūṣapūritam 27|
kṛtvā caikenahastena mṛgamāṃsaṃ samudvahan |
kareṇaikena pūjārthaṃ bilvapatrāṇi vai dadhat 28|
śīghramāgatya liṃgāṃte padā pūjāṃ samāhanat |

puṣpāṇi tāni sarvāṇi vidhūtāni itastataḥ 29|
snāpanaṃ tasya liṃgasya kṛtaṃ gaṃḍūṣavāriṇā |
kareṇaikena pūjārthaṃ bilvapatrāṇi so'rpayat 30|
dvitīyena kareṇaiva mṛgamāṃsaṃ samarpayat |
daṃḍapraṇāmasaṃyuktaḥ saṃkalpaṃ manasā'karot 31|
adyaprabhṛti pūjāṃ vai kariṣyāmi prayatnataḥ |

tvaṃ me svāmī ca bhakto'haṃ adyaprabhṛti śaṃkara 32|
evaṃ niyamavānbhūtvā kirāto gṛhamāgamat |
tathā prabhātasamaye devāyatanamāgataḥ 33|
naṃdī dadarśa taṃ sarvaṃ kirātena ca yatkṛtam |
avyavasthaṃ ca taṃ dṛṃṣṭvā amedhyaṃ śivasannidhau 34|
vidhūtāni ca sarvāṇi hiṃsakena durātmanā |
ciṃtāyuktobhavannaṃdī jātaṃ kiṃ citramadya me 35|
kathitāni ca vighnāni śivapūjāratasya hi |
upasthitāni tānyeva mama bhāgyaviparyayāt 36|

evaṃ vimṛśya suciraṃ prakṣālya śivamaṃdiram |
yathāgatena mārgeṇa naṃdī svagṛhamāgamat 37|
tato naṃdinamālakṣya purodhā gatamānasam |
abravīdvacanaṃ taṃ tu kasmāttvaṃ gatamānasaḥ 38|
purohitaṃ prati tadā naṃdī vacanamabravīt |
adya dṛṣṭaṃ mayā vipra amedhyaṃ śivasannidhau 39|
kenedaṃ kāritaṃ tatra na jānāmīha kiṃcana |
tataḥ purodhā vacanaṃ naṃdinaṃ cābravīttathā 40|
yena viskhalitaṃ tatra puṣpādīnāṃ prapūjanam |
so'pi mūḍho na saṃdehaḥ kāryākāryeṣu maṃdadhīḥ 41|
tasmācciṃtā na kartavyā tvayā punarapi prabho |
prabhāte ca mayā sārddhaṃ gamyatāṃ tacchivālayam 42|
nirīkṣaṇārthaṃ duṣṭasya tasya daṃḍaṃkaromyaham |
etacchrutvā tu vacanaṃ naṃdī tasya purodhasaḥ 43|
āsthitaḥ svagṛhe naktaṃ dūyamānena cetasā |

tasyāṃ rātryāṃ vyatītāyāṃ āhūya ca purodhasam 44|
gataḥ śivālayaṃ naṃdī samaṃtena mahātmanā |
prakṣālya pūjanaṃ kṛtvā nānāratnaparicchadam 45|
paṃcopacārasaṃyuktaṃ kṛtvā vai brāhmaṇaiḥ saha |
evaṃ yāmadvayaṃ jātaṃ stūyamānasya naṃdinaḥ 46|
āyāto'sau mahākālastathārūpo mahābalaḥ |
kālarūpo mahāraudro dhanuṣpāṇiḥ pratāpavān 47|
taṃ dṛṣṭvā bhayasaṃtrasto naṃdī tatra nyalīyata |
purodhāścaiva sahasā bhayabhītastadābhavat 48|
kirātena kṛtaṃ tatra yathāpūrvamaviskhalan |
tāṃ pūjāṃ sa padāhṛtya bilvapatraṃ samarpayat 49|
naivedyena palenaiva kirātaḥ śivamārcayat |
daṃḍavatpatito bhūmau utthāya svagṛhaṃ gataḥ 6.151.50|
taṃ dṛṣṭvā mahadāścaryaṃ ciṃtayāmāsa vai ciram |
purodhasā tadā naṃdī saha vyākulacetasā 51|

tena pṛṣṭāstadā viprāḥ kathyatāṃ ca yathātatham |
saṃpradhārya tataḥ sarve militvā dharmaśāstrataḥ 52|
ūcuḥ sarve tadā viprā naṃdinaṃ jātaśaṃkitam |
īśavighnaṃ samutpannaṃ durnivāryaṃ surairapi 53|
tasmādānaya liṃgaṃ tvaṃ svagṛhe vaiśyasattama |
tatheti matvā'sau naṃdī śivasyotpāṭanaṃ mahat 54|
kṛtvā svagṛhamānīya pratiṣṭhāpya yathāvidhi |
suvarṇapīṭhikāṃ kṛtvā navaraṃbhāsuśobhitām 55|
upāhārairanekaiśca pūjayāmāsa vai tadā |
athāparedyurāyātaḥ kirātaḥ śivamaṃdiram 56|
yāvadvilokayāmāsa liṃgamaiśaṃ na dṛṣṭavān |

maunaṃ vihāya sahasā sākrośamidamabravīt 57|
he śaṃbho kva gato'si tvaṃ darśayātmānamadya vai |
yadi no darśanaṃ heyaṃ tyakṣyāmyadya kalevaram 58|
he śaṃbho he jagannātha tripurāṃtaka śaṃkara |

herudra he mahādeva darśayātmānamātmanā 59|
evaṃ sākṣepamadhurairvākyaiḥ kṣiptvā sadāśivam |
kirāto'sau kṣurikayā dhīro vai jaṭharaṃ svakam 60|
bibhedyāśu tato bāhumāsādyoccai ruṣābravīt |
he śaṃbho darśayātmānaṃ kuto māṃ tyajya yāsyasi 61|
iti kṣiptvā tatoṃtrāṇi māṃsamuddhṛtya sarvataḥ |
tasmingarte kareṇaiva kirātaḥ sahasākṣipat 62|
svacchaṃ ca hṛdayaṃ kṛtvā sābhramatyāṃ nimajjatu |
tathaiva jalamānīya bilvapatraṃ tvarānvitaḥ 63|
pūjayitvā yathānyāyaṃ daṃḍavatpatito bhuvi |
yadā dhyānasthitastatra kirātaḥ śivasannidhau 64|
prādurbhūtastadā rudraḥ pramathaiḥ parivāritaḥ |
karpūragauro dyutimānkapardī caṃdraśekharaḥ 65|
taṃ gṛhītvā kare rudraḥ uvāca parisāṃtvayan |
bho bho vīra mahāprājña madbhakto'si mahāmate 66|

varaṃ vṛṇīṣva bho bhakta yatte manasi varttate |
evamuktaḥ sa rudreṇa mahākālo mudānvitaḥ 67|
papāta daṃḍavadbhūmau bhaktyā paramayā yutaḥ |
tato rudraṃ babhāṣedaṃ na varaṃ prārthayāmyaham 68|
ahaṃ dāso'smi te rudra tvaṃ me svāmī na saṃśayaḥ |
etatślāghyatamaṃ loke dehi janmani janmani 69|
tvaṃ mātā ca pitā tvaṃ ca tvaṃ baṃdhuśca sakhā ca me |
tvaṃ gurustvaṃ mahāmaṃtro maṃtrairvedyo'si sarvadā 70|
niṣkāmaṃ vākyamākarṇya kirātasya tadā bhavaḥ |
dadau pārṣadamukhyatvaṃ dvārapālatvameva ca 71|
tadā ḍamarunādena nāditaṃ bhuvanatrayam |
bherībhāṃkāraśabdena śaṃkhānāṃ ninadena ca 72|
tadā duṃdubhayo neduḥ paṭahāśca sahasraśaḥ |
naṃdī taṃ nādamākarṇya vismayāttvarito yayau 73|
tapovanaṃ yatra śivaḥ sthitaḥ pramathasaṃvṛtaḥ |

kirāto hi tathā dṛṣṭo naṃdinā ca tadā bhṛśam 74|
uvāca prasṛto vākyaṃ sa naṃdī vismayānvitaḥ |
kirātaṃ stotukāmo'sau paramena samādhinā 75|
ihānītastvayā śaṃbhustvaṃ bhakto'si paraṃtapaḥ |
tvadbhakto'hamiha prāpto māṃ nivedaya śaṃkare 76|
tacchrutvā vacanaṃ tasya kirātastvarayānvitaḥ |
naṃdinaṃ ca kare gṛhya śaṃkaraṃ samupāgataḥ 77|
prahasya bhagavānrudraḥ kirātaṃ vākyamabravīt |
brūhi ko'sau tvayānīto gaṇānāmiha sannidhau 78|
kirāta uvāca|
tvadbhakto'sau tadā deva tava pūjārato hyasau |
pratyahaṃ ratnamāṇikyapuṣpaiścauccāvacairiha 79|
jīvitena dhanenāpi pūjito'si na saṃśayaḥ |
tasmāccānīhi bho svāminnaṃdinaṃ bhaktavatsala 80|
mahādeva uvāca|

jānāmyahaṃ mahābhāga naṃdinaṃ vaiśyavarttanam |
tvaṃ me bhaktaḥ sakhā ceti mahākāla mahāmate 81|
upādhirahitā ye ca ye niṣkapaṭamānasāḥ |
te priyāste ca me bhaktāste viśiṣṭā narottamāḥ |
tāvubhau svīkṛtau tena pārṣadatvena śaṃbhunā 82|
tato vimānāni bahuni tatra samāgatānyeva mahāprabhāṇi |
kirātavaryeṇa sa vaiśyavarya uddhāritastena mahāprabheṇa 83|
kailāsalokamāpannau vimānairvegavattaraiḥ |
sārūpyameva saṃprāpto īśvarasya mahātmanaḥ 84|
nīrājitau girijayā putravattau gaṇāvubhau 85|
uvācedaṃ tato devī prahasya gajagāminī |
yathā tvaṃ hi mahādeva tathā cetau na saṃśayaḥ 86|
sārūpyeṇa ca gatyā ca hāsyabhāvaiḥ supūjitaiḥ |
devyāstadvacanaṃ śrutvā kirāto vaiśya eva ca 87|
sadyaḥ parāṅmukhau bhūtvā śaṃkarasya ca paśyataḥ |

ūcatustvarayā yuktau gaṇau rudrasya paśyataḥ 88|
ubhāvapyanukaṃpyau ca bhavatā hi trilocana |
tava dvāristhitau nityaṃ bhavāvaste namo namaḥ 89|
tayorbhāvaṃ sa bhagavānviditvā prahasanbhavaḥ |
uvāca parayā bhaktyā bhavatorastu vāṃchitam 90|
tataḥ prabhṛti dvāvetau dvārapālau babhūvatuḥ |
śivadvāri sthitau devi madhyāhne śivadarśinau 91|
eko naṃdī mahākālo dvāvetau śivavallabhau |
ye pāpinopyadharmiṣṭhā aṃdhā mūkāśca paṃgavāḥ 92|
kulahīnā durātmānaḥ śvapacādyā hi mānavāḥ |
yādṛśāstādṛśāścānye ārādhya dhavaleśvaram 93|
gatāste'pi gamiṣyaṃti nātra kāryā vicāraṇā |
atra snānaṃ ca dānaṃ ca sāṃnidhyaṃ śaṃkarasya ca 94|
sābhramatyāṃ kṛtasnānā dhavaleśvarapūjakāḥ |
te rudralokaṃ gacchaṃti nātra kāryā vicāraṇā 95|

atra snānaṃ ca dānaṃ ca ye kurvaṃti narottamāḥ |
dharmārthakāmabhogāśca bhuktvā yāṃti harālayam 96|
caṃdra saryoparāge ca pituḥ sāṃvatsare dine |
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English translation

Mahādeva said :

1. A holy place superior to this is known as Indragrāma, having bathed where formerly Indra became free from a terrible sin.

Pārvatī said :

2. Due to which act did Indra acquire that terrible sin? How did he become free from that sin? Tell it (to me) in detail.

Mahādeva said :

3-19. Formerly Indra, the lord of gods, and Namuci , the lord of demons, mutually agreed to kill each other without a weapon. Due to being ordered by a divine voice, Indra took foam and killed Namuci. Then it was the murder of a brāhmaṇa . Indra asked Bṛhaspati the means of destroying the sin. And by the order of Bṛhaspati the lord of gods came to this place on the northern bank of Sābhramatī, and fashioned (there) a (holy) place. Due to his having bathed here he became free from the sin instantly. On his body was produced lustre white like the full moon. The killer of Vṛtra (i.e. Indra) installed the (representation of) the god (called) Dhavaleśvara. The Phallus is well-known in the world after Indra. When a śrāddha is offered on a full-moon day, a new-moon day, saṃkrānti (day), at an eclipse, the dead ancestors are satisfied for twelve years. He who, having reached Dhavaleśvara, would feed brāhmaṇas , for him, having fed one brāhmaṇa a thousand brāhmaṇas would be fed. A man should give (to a brāhmaṇa) gold, land, garments according to his capacity. A white milch-cow with a calf should be given to a brāhmaṇa. The muttering (of the names of) Rudra etc.. which a brāhmaṇa would do after coming here, becomes a crore-fold (in merit) due to Śrī Maheśa 's grace. A man who would observe a fast etc. at this holy place, certainly is endowed with all his desired objects. There is no doubt about this. A man who, having brought bilva -leaves, worships the lord, obtains on the earth religious merit, worldly objects and sensual pleasures. Dhavaleśvara will remove the disease and blemish of those best men who go (to this holy place) especially on a Monday. O goddess, I have not at all understood the greatness of those who especially offer worship to the lord on a Sunday. Those men who worship (the lord) here with a dūrvā , arka -flowers, white lotuses, (other) lotuses or petals, are meritorious. A man, having brought a flower of śvetārka and having worshipped Dhavaleśa, always gets his desired (object) by the grace of Dhavaleśa. In Kṛta (age) he was (called) Nīlakaṇṭha who always brought about the well-being (of his devotees). The revered lord was known as Hara in Tretā (age). In Dvāpara he was named Śarva , and Dhavaleśvara in Kali (age).

20-31. O chief goddess, listen to the old account in this regard. Formerly a vaiśya named Nandin lived in Indragrāma. Intent on meditating upon Śiva , he worshipped Śiva. There always stood in the penance grove, the Phallus called Dhavala . He to whom Śiva was dear, having got up everyday at dawn, was very much engrossed in worshipping Śiva. He was engaged in the worship (of the lord) with flowers according to the rite laid down in the holy texts. Once a greedy hunter, a killer of beings, a sinner of sinful acts, wandered on the bank of Sābhramatī, crowded with beasts of prey, and killed the deer with arrows. The hunter, the killer of beings, wandering like this, came, by chance, where the Phallus was well worshipped. He saw the Phallus—the well-known Dhavaleśvara, full of many wonders—well worshipped with many flowers and fruits. Having embraced the Phallus, he went to the bank of Sābhramatī. There he drank water and had his mouth full with water. With one hand he carried the flesh of deer, and in the other hand he carried bilva-leaves for worship. Quickly coming near the Phallus he struck with his foot the worship (offered by Nandin). All the flowers were scattered here and there. With the mouthful of water he bathed the Phallus. With one hand he offered the bilva-leaves for worship. With the other hand he offered the flesh of deer. With a salutation by prostrating himself he made a mental resolve.

32-48. 'From today I shall carefully offer worship. O Śaṅkara , from today you are my master, and I am your devotee.' Taking such a vow, the hunter came home. (When) in the morning Nandin came to the

temple, he saw all that the hunter had done. Seeing those misplaced (i.e. scattered) and impure things near Śiva, (and seeing) all those (things) disturbed by the wicked one, Nandin was anxious (thinking) 'what strange (thing) has today happened to me. Due to my ill-luck the obstacles that are told in the case of one who is engaged in Śiva-worship, have approached.' Having thus thought for a long time and having washed the Śiva-temple Nandin went home along the same way as he had come. Seeing Nandin dispirited, his family-priest said (these) words to him: "Why are you despondent?" Then to the family-priest Nandin said (these) words: "O brāhmaṇa, today I saw impurity near Śiva. I do not know who has done it there". Then the priest said (these) words to Nandin: "He who disturbed the worship of (i.e. offered with) flowers etc. is certainly a fool. He is dull-witted in what to do and what not. Therefore, O lord, you should not worry. In the morning go to the temple with me to catch the wicked one. I shall punish him." Hearing these words of the priest, Nandin remained at home at night with a pained mind. When the night Passed, he called the family-priest, and with the noble one Nandin went to the Śiva-temple. Having washed (the Phallus) he worshipped it with brāhmaṇas, covering it with many jewels and doing the five ways of homage. When Nandin was eulogising like this two watches passed. He (hunter), Great Death of that form and very strong, came there. He was of the form of death, very fierce, brave with a bow in his hand. Seeing him, Nandin being frightened, hid there. The family-priest also then became suddenly scared.

49-61. The hunter did there as before and without making any mistake he disturbed the worship with his foot and offered bilva-leaf. The hunter worshipped with the eatable of meat. Having fallen on the ground like a staff, he got up and went home. Seeing the great wonder, he (Nandin) thought for a long time along with the family-priest. Then he with his mind afflicted, asked the brāhmaṇas: "Tell the truth." All the brāhmaṇas together thought and spoke, according to the holy texts, to Nandin who had a fear: "Danger to the lord has come up. It is difficult to be warded off even by gods. Therefore, O best vaiśya, take the Phallus to your house." Agreeing to do so Nandin uprooted the great (Phallus) of Śiva, brought it to his house and installed it in the proper manner. He fashioned a golden seat, well-adorned with fresh plantain-trees. With many offerings he worshipped (it). The next day the hunter came to the Śiva-temple. When he looked (for the Phallus) he did not. see it. Breaking his silence he suddenly said these words with a wailing: "O Śambhu , where have you gone? Show yourself to me, today. If I do not get your sight I shall cast my despicable body today. O Śambhu, O Jagannātha , O Tripurāntaka , O Śaṅkara, O Rudra, O Mahādeva , show yourself (to me)." Having thus scolded Śiva with taunting (but) sweet words, the courageous hunter pierced, with a knife, his belly. Then having quickly pierced his arm he loudly and angrily said: "O Śambhu, show yourself(to me). Where will you go having abandoned me?"

62-70. With these words the hunter threw his intestines, and took out flesh from everywhere (i.e. every part of his body), and threw it suddenly with his hand into the pit (where the Phallus was). Having purified his heart, he plunged into Sābhramatī. Similarly having brought water and bilva-leaf, he quickly worshipped (the lord) properly, and fell on the ground like a staff. When the hunter remained in meditation near Śiva, then Rudra, surrounded by his attendants appeared there. He was fair like camphor, had braided and matted hair, and had the (crescent-moon) on his crest. Seizing him by his hand, and consoling him, Rudra said: "O brave one, O very wise one, O very intelligent one, you are my devotee. O devotee, ask for a boon which you have in your mind". Thus addressed by Rudra the very fierce (hunter) was full of joy. With great devotion he fell like a staff - on the ground. Then he said to Rudra: "I do not ask for a boon. O Rudra, I am your servant, and you are my master. There is no doubt about this. Give this—the most praiseworthy (condition) in the world, in existence after existence. You are my mother, my father, my brother, my friend. You are my preceptor, a great hymn, always known through hymns."

71-78. Having heard the words of the hunter without (i.e. expressing) any desire, Śiva made him the chief of his attendants and his doorkeeper. Then the three worlds were resonant with the sound of small drums, so also with the sound of kettle-drums and of conches. Large drums then sounded, so also hundreds of tabors sounded. Being amazed at hearing that sound Nandin quickly went to the penance-grove where Śiva was surrounded by his attendants. Then Nandin also saw the hunter, and the modest Nandi , full of amazement, said many words; he desired to praise the hunter with a great concentration: "You have brought here Śambhu; you are a devotee (of Śiva), and a tormentor of enemies. I who am your devotee, have come here. (Please) report me to Śaṅkara." Having heard those words of him, the hunter quickly held his hand and (with him) approached Śaṅkara. Revered Rudra laughed and said (these) words to the hunter: "Tell me who this one is, whom you have brought near the attendants."

The hunter said :

79-80. This is your devotee, so he is engaged in your worship. Everyday with gems, rubies and with diverse flowers, so also with his life and wealth you are undoubtedly worshipped. Therefore, O master, to whom your devotees are dear, know this to be Nandin.

Mahādeva said :

81-89. O you noble one, I know Nandin, living as a vaiśya. O very intelligent Mahākāla , you are my devotee and friend. Those best men who are not deceptive, whose mind is free from fraud—such distinguished devotees are dear to me.

Śambhu accepted the two as his attendants. Then there arrived many very bright aeroplanes. That very lustrous, excellent hunter emancipated the excellent vaiśya. The two reached Kailāsa -world in very speedy aeroplanes, and obtained absorption into the magnanimous god. Girijā (i.e. Pārvatī) waved lights before the two attendants as before her sons, and the goddess with a stately elephant-like gait laughed and spoke: "O Mahādeva, there is no doubt that they are (dear to me) as you are. You are identical, have same gait, similar laughter and well honoured." Hearing those words of the goddess, the hunter and the vaiśya also instantly turned away their faces, and in the presence of Śaṅkara the two attendants quickly spoke: "O Śiva, you should pity both of us. We shall always stand at your door. We repeatedly salute you."

90-100. Lord Śiva, knowing their sincerity, spoke to them with great attachment: "May you get your desired object." Since then the two have become doorkeepers (of Śiva). O goddess, they remain at Śiva's door, and see him at mid-day. One is Nandin, (the other is the hunter) Mahākāla. The two are dear to Śiva. Those sinners, irreligious men, blind men, dumb men, crippled men, who are abandoned by their families, the wicked men, and men like cāṇḍālas , or men of whatever types, who have gone (back) after having worshipped Dhavaleśvara, will also go (to Śiva). No doubt should be raised in this case. A bath (taken) here, and a gift (given) here (lead to the) proximity of Śaṅkara. Those who have bathed in Sābhramatī and have worshipped Dhavaleśvara, go to Rudra's heaven. No doubt should be raised in this case. Those best men who bathe and give gifts here, enjoy moral merit, worldly prosperity and sensual pleasures and go to Śiva's abode. A man certainly obtains that fruit which he gets (by bathing etc.) on the day of the lunar or solar eclipse, and on the (death) anniversary day of his dead ancestor. The desire-yielding cow everyday comes there by all means. And having come (there) she Properly worships god Śiva. O best goddess, she undoubtedly goes to heaven. Due to the contact with that milk (of her), the Phallus is whitened. Since then its name has always come to be Dhavaleśvara. O goddess, the beings that die there being urged by Death, go to the position of Śiva

(and stay there) as long as the moon and the sun (remain in the sky).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 152

Bālāpendra-tīrtha

Chapter 564 of 693 · 46 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
तीर्थानां प्रवरं तीर्थं साभ्रमत्यास्तटे स्थितम् ।
बालाप इति विख्यातं भुक्तिमुक्तिप्रदायकम् १।
तपस्विधारितं तीर्थं विबुधानां समाश्रयम् ।
तत्र कन्या तपस्तेपे परमं सुदृढव्रता २।
कन्या कण्वमुनेः साध्वी रूपेणाप्रतिमा भुवि ।
बाला बालावती नाम कुमारी ब्रह्मचारिणी ३।
व्रतं चचार सावित्र्या नियमैर्बहुभिर्युता ।
भर्ता मे भास्करो भूयादिति निश्चित्य भामिनि ४।
समास्तस्य समाक्रांता दश साभ्रमतीतटे ।
चरंत्या नियमांस्तांस्तान्भक्त्या परमदुश्चरान् ५।
तस्यास्तु तेन व्रतेन तपसा व्रतचर्यया ।
भक्त्या च भगवान्प्रीतः परया भक्तिसंपदा ६।
आजगामाश्रमपदं देवदेवो दिवाकरः ।
आस्थाय रूपं विप्रर्षेः प्रविष्टस्तु महामनाः ७।

सा तं दृष्ट्वोग्रतपसा वरिष्ठं ब्रह्मवित्तमम् ।
वानप्रस्थविधानेन पूजयामास तं द्विजम् ८।
उवाच रविभक्ता सा कल्याणी तं तपोधनम् ।
भगवन्मुनिशार्दूल किमाज्ञापयसि प्रभो ९।
सर्वं तुभ्यं यथाशक्ति दास्यामि स्वतनुं विना ।
सूर्यभक्तास्मि ते पाणिं दास्यामि न कथंचन १०।
व्रतैश्च नियमैश्चापि तपोभिश्च तपोधन ।
सूर्यस्तोषयितव्यो मे देवस्त्रिभुवनेश्वरः ११।
इत्युक्तवत्यां तस्यां तु स्मयन्निव निरीक्ष्य ताम् ।
उवाच नियमस्थां तां सांत्वयन्निव भास्करः १२।
उग्रं चरसि कल्याणि तपः परमदुष्करम् ।
यदर्थं च समारंभस्तव बाले तथैव तत् १३।
तपसा लभ्यते सर्वं सर्वं तपसि तिष्ठति ।
देवत्वं प्राप्यते भद्रे तपसा मोक्ष एव च १४।
इमानि पंच सुभगे बदराणि प्रतीच्छ मे ।

दत्त्वा स बदराण्यस्यै पचेत्युक्त्वा रविर्ययौ १५।
अपृष्ट्वा तां तु कल्याणीं ब्रह्मरूपी विहाय ताम्।
स्थितोऽसौ नातिदूरेण इंद्रग्रामे महायशाः १६।
स्थित्वा जिज्ञासया भावं तस्याश्च ब्राह्मणो रविः।
बदराणामुपवनं कारयामास भास्करः १७।
ततः सा प्रयता बाला प्रांजलिर्विगतश्रमा।
पाकाय बदराणां सा पावकं समधिश्रयत् १८।
अपचत्परमा देवि बदराणि महाप्रभा।
तस्याः पचंत्याः सुमहान्कालोऽगाच्च सुरेश्वरि १९।
भस्मपुंजो महान्जातो दिनं च क्षयमन्वगात्।
हुताशनेन दग्धस्तु महान्वै काष्ठसंचयः २०।
पादौ प्रक्षाल्य सा पश्चात्पावके चारुदर्शने।
ददाह बदरार्थं च ब्राह्मणप्रियकाम्यया २१।
दग्ध्वा दग्ध्वा पुनः पादौ उपर्या धार्यतेऽनघे।
अथास्याः कर्म तद्दृष्ट्वा प्रीतो देवो दिवाकरः २२।

ततः संदर्शयामास कन्यायै रूपमात्मनः।
उवाच परमप्रीतस्तां कन्यां सुदृढव्रताम् २३।
सूर्य उवाच।
प्रीतोऽस्मि बाले भक्त्या ते तपसा व्रतचर्यया।
यस्मादभिमतः कामो बाले संपद्यतां तव २४।
अस्मिंस्तीर्थे तपोयुक्ता मद्गृहे त्वं निवत्स्यसि।
इदं च तीर्थप्रवरं तव नाम्ना च लक्षितम् २५।
बालाप इति विख्यातं साभ्रमत्यास्तटे स्थितम्।
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बालातीर्थे नरः स्नात्वा त्रिरात्रमुषितः शुचिः।
रक्तादित्यमुखं दृष्ट्वा सूर्यस्योदयनं प्रति २७।
सूर्यलोकमवाप्नोति नात्र कार्या विचारणा।
सूर्यवारेऽथ संक्रांतौ सप्तम्यां तु विशेषतः २८।
विषुवत्ययने चापि चंद्रसूर्यग्रहेऽपि च।
स्नात्वा संतर्पयेद्देवान्पितॄनथ पितामहान् २९।

गुडधेनुं ततो दद्याद्ब्राह्मणेभ्यो गुडोदनम्।
करवीरैर्जपापुष्पै रक्तादित्यप्रपूजनम् ३०।
ये कुर्वंति नरास्ते वै सूर्यलोके वसंति वै।
रक्तां धेनुं नरो दद्यादेकं चैव धुरंधरम् ३१।
स यज्ञफलमाप्नोति न नरो निरयं व्रजेत्।
व्याधितो मुच्यते रोगात्बद्धो मुच्येत बंधनात्।
तीर्थेऽस्मिन्पिंडदानेन तृप्तिं यांति पितामहाः ३२।
महादेव उवाच।
तथान्यदपि माहात्म्यं तीर्थस्यास्य तपोधने।

श्रूयतां यत्पुरावृत्तं व्यासेन कथितं महत् ३३।
पुरात्र महिषो वृद्धो जरया जर्जरीकृतः ।
अशक्तो भारमुद्वोढुं सार्थवाहस्तमत्यजत् ३४।
स निदाघे जलं पातुं जगाम च महानदीम् ।
दैवात्पंके निमग्नोऽसौ ततो मृत्युवशं गतः ३५।
प्लवितास्थिर्जले पुण्ये तीर्थस्यास्य प्रभावतः ।

कान्यकुब्जेश्वरसुतो राजा जातिस्मरोऽभवत् ३६।
संस्मृत्य च स्ववृत्तांतं प्रभावं तीर्थजं महत् ।
आगत्य तज्जले स्नात्वा ददौ दानान्यनेकशः ३७।
स तत्र स्थापयामास देवदेवं महेश्वरम् ।
अत्र तीर्थे नरः स्नात्वा संपूज्य महिषेश्वरम् ३८।
रक्तादित्यमुखं दृष्ट्वा सर्वपापैः प्रमुच्यते ।
साभ्रमत्युदकं यत्र पूर्वतः पश्चिमं व्रजेत् ३९।
प्रयागादपि तत्पुण्यं सर्वकामप्रदं महत् ।
दत्तं द्विजेंद्रेषु हुतं यदग्नौ श्राद्धं कृतं जाप्यमिहाक्षयं स्यात् ४०।
गोभूतिलाः कांचनवस्त्रधान्यं शय्यासनं वाहनछत्रदानम् ।
यं यं वांछयते कामं तं तं प्राप्नोति मानवः ४१।
श्रीमहेशप्रसादाच्च तीर्थस्यास्य प्रभावतः ।
बालापेंद्रं इदं तीर्थं पुण्यपापहरं सदा ४२।
यं दृष्ट्वा मुनयः सर्वे वीतरागाः सदैव तु ।
यत्र माहिषनामेति श्वेताख्यं पुण्यदं महत् ४३।

यत्र स्नात्वा तु देवेशि पुनर्जन्म न विद्यते ।
गोदावर्यां कृते स्नाने यत्फलं लभते नरः ४४।
तत्फलं लभते देवि अत्र तीर्थे न संशयः ४५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे बालापेंद्रं तीर्थंनामद्विपंचाशदधिकशततमोऽध्यायः १५२।

Roman transliteration

mahādeva uvāca|
tīrthānāṃ pravaraṃ tīrthaṃ sābhramatyāstaṭe sthitam |
bālāpa iti vikhyātaṃ bhuktimuktipradāyakam 1|
tapasvidhāritaṃ tīrthaṃ vibudhānāṃ samāśrayam |
tatra kanyā tapastepe paramaṃ sudṛḍhavratā 2|
kanyā kaṇvamuneḥ sādhvī rūpeṇāpratimā bhuvi |
bālā bālāvatī nāma kumārī brahmacāriṇī 3|
vrataṃ cacāra sāvitryā niyamairbahubhiryutā |
bhartā me bhāskaro bhūyāditi niścitya bhāmini 4|
samāstasya samākrāṃtā daśa sābhramatītaṭe |
caraṃtyā niyamāṃstāṃstānbhaktyā paramaduścarān 5|
tasyāstu tena vratena tapasā vratacaryayā |
bhaktyā ca bhagavānprītaḥ parayā bhaktisaṃpadā 6|
ājagāmāśramapadaṃ devadevo divākaraḥ |

āsthāya rūpaṃ viprarṣeḥ praviṣṭastu mahāmanāḥ 7|

sā taṃ dṛṣṭvogratapasā variṣṭhaṃ brahmavittamam |
vānaprasthavidhānena pūjayāmāsa taṃ dvijam 8|
uvāca ravibhaktā sā kalyāṇī taṃ tapodhanam |
bhagavanmuniśārdūla kimājñāpayasi prabho 9|
sarvaṃ tubhyaṃ yathāśakti dāsyāmi svatanuṃ vinā |
sūryabhaktāsmi te pāṇiṃ dāsyāmi na kathaṃcana 10|
vrataiśca niyamaiścāpi tapobhiśca tapodhana |
sūryastoṣayitavyo me devastribhuvaneśvaraḥ 11|
ityuktavatyāṃ tasyāṃ tu smayanniva nirīkṣya tām |
uvāca niyamasthāṃ tāṃ sāṃtvayanniva bhāskaraḥ 12|
ugraṃ carasi kalyāṇi tapaḥ paramaduṣkaram |
yadarthaṃ ca samāraṃbhastava bāle tathaiva tat 13|
tapasā labhyate sarvaṃ sarvaṃ tapasi tiṣṭhati |
devatvaṃ prāpyate bhadre tapasā mokṣa eva ca 14|
imāni paṃca subhage badarāṇi pratīccha me |

dattvā sa badarāṇyasyai pacetyuktvā raviryayau 15|
apṛṣṭvā tāṃ tu kalyāṇīṃ brahmarūpī vihāya tām |
sthito'sau nātidūreṇa iṃdragrāme mahāyaśāḥ 16|
sthitvā jijñāsayā bhāvaṃ tasyāśca brāhmaṇo raviḥ |
badarāṇāmupavanaṃ kārayāmāsa bhāskaraḥ 17|
tataḥ sā prayatā bālā prāṃjalirvigataśramā |
pākāya badarāṇāṃ sā pāvakaṃ samadhiśrayat 18|
apacatparamā devi badarāṇi mahāprabhā |
tasyāḥ pacaṃtyāḥ sumahānkālo'gācca sureśvari 19|
bhasmapuṃjo mahānjāto dinaṃ ca kṣayamanvagāt |
hutāśanena dagdhastu mahānvai kāṣṭhasaṃcayaḥ 20|
pādau prakṣālya sā paścātpāvake cārudarśane |
dadāha badarārthaṃ ca brāhmaṇapriyakāmyayā 21|
dagdhvā dagdhvā punaḥ pādau uparyā dhāryate'naghe |
athāsyāḥ karma taddṛṣṭvā prīto devo divākaraḥ 22|

tataḥ saṃdarśayāmāsa kanyāyai rūpamātmanaḥ |
uvāca paramaprītastāṃ kanyāṃ sudṛḍhavratām 23|
sūrya uvāca|
prīto'smi bāle bhaktyā te tapasā vratacaryayā |
yasmādabhimataḥ kāmo bāle saṃpadyatāṃ tava 24|
asmiṃstīrthe tapoyuktā madgrhe tvaṃ nivatsyasi |
idaṃ ca tīrthapravaraṃ tava nāmnā ca lakṣitam 25|
bālāpa iti vikhyātaṃ sābhramatyāstaṭe sthitam |
vikhyātaṃ triṣu lokeṣu brahmarṣibhistu stutaṃ purā 26|
bālātīrthe naraḥ snātvā trirātramuṣitaḥ śuciḥ |
raktādityamukhaṃ dṛṣṭvā sūryasyodayanaṃ prati 27|
sūryalokamavāpnoti nātra kāryā vicāraṇā |
sūryavāre'tha saṃkrāṃtau saptamyāṃ tu viśeṣataḥ 28|
viṣuvatyayane cāpi caṃdrasūryagrahe'pi ca |
snātvā saṃtarpayeddevānpitṝnatha pitāmahān 29|

guḍadhenuṃ tato dadyādbrāhmaṇebhyo guḍodanam |
karavīrairjapāpuṣpai raktādityaprapūjanam 30|
ye kurvaṃti narāste vai sūryaloke vasaṃti vai |

raktāṃ dhenuṃ naro dadyādekaṃ caiva dhuraṃdharam 31|
sa yajñaphalamāpnoti na naro nirayaṃ vrajet|
vyādhito mucyate rogātbaddho mucyeta baṃdhanāt |
tīrthe'sminpiṃḍadānena trptiṃ yāṃti pitāmahāḥ 32|
mahādeva uvāca|
tathānyadapi māhātmyaṃ tīrthasyāsya tapodhane |
śrūyatāṃ yatpurāvṛttaṃ vyāsena kathitaṃ mahat 33|
purātra mahiṣo vṛddho jarayā jarjarīkṛtaḥ |
aśakto bhāramudvoḍhuṃ sārthavāhastamatyajat 34|
sa nidāghe jalaṃ pātuṃ jagāma ca mahānadīm |
daivātpaṃke nimagno'sau tato mṛtyuvaśaṃ gataḥ 35|
plavitāsthirjale puṇye tīrthasyāsya prabhāvataḥ |

kānyakubjeśvarasuto rājā jātismaro'bhavat 36|
saṃsmṛtya ca svavṛttāṃtaṃ prabhāvaṃ tīrthajaṃ mahat |
āgatya tajjale snātvā dadau dānānyanekaśaḥ 37|
sa tatra sthāpayāmāsa devadevaṃ maheśvaram |
atra tīrthe naraḥ snātvā saṃpūjya mahiṣeśvaram 38|
raktādityamukhaṃ dṛṣṭvā sarvapāpaiḥ pramucyate |
sābhramatyudakaṃ yatra pūrvataḥ paścimaṃ vrajet 39|
prayāgādapi tatpuṇyaṃ sarvakāmapradaṃ mahat |
dattaṃ dvijeṃdreṣu hutaṃ yadagnau śrāddhaṃ kṛtaṃ jāpyamihākṣayaṃ syāt 40|
gobhūtilāḥ kāṃcanavastradhānyaṃ śayyāsanaṃ vāhanachatradānam |
yaṃ yaṃ vāṃchayate kāmaṃ taṃ taṃ prāpnoti mānavaḥ 41|
śrīmaheśaprasādācca tīrthasyāsya prabhāvataḥ |
bālāpeṃdraṃ idaṃ tīrthaṃ puṇyapāpaharaṃ sadā 42|
yaṃ dṛṣṭvā munayaḥ sarve vītarāgāḥ sadaiva tu |
yatra māhiṣanāmeti śvetākhyaṃ puṇyadaṃ mahat 43|

yatra snātvā tu deveśi punarjanma na vidyate |
godāvaryāṃ kṛte snāne yatphalaṃ labhate naraḥ 44|
tatphalaṃ labhate devi atra tīrthe na saṃśayaḥ 45|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe bālāpeṃdraṃ
tīrthaṃnāmadvipaṃcāśadadhikaśatatamo'dhyāyaḥ 152|

English translation

Mahādeva said :

1-11. On the bank of Sābhramatī is the holy place, best among the holy places, known as Bālāpa, which gives enjoyment and salvation. The holy place is supported by ascetics and is the resort of the wise. There a maiden, of a very strong vow, practised a severe vow. She, the virtuous one, matchless in beauty on the earth, was the daughter of the sage Kaṇva , was an unmarried religious student named Bālāvatī . With many restraints the beautiful girl observed the vow of Sāvitrī with the resolve: 'The Sun should be my husband'. Devoutly observing those restraints very difficult to practise, she passed ten years on the bank of Sābhramatī. By that vow of her, penance, and devotion, the lord was pleased; and due to that abundance of her devotion, god Divākara (i.e. the Sun) came to the hermitage. The large-hearted one entered (the hermitage) after taking the form of a brāhmaṇa sage. Seeing the brāhmaṇa, the best due to his penance, the best among those who knew the Vedas , she honoured him in the manner of an anchorite. She, the auspicious devotee of the Sun, said to the ascetic: "o revered

best sage, O lord, what is your order? I shall give you everything according to my capacity except my body. I am the Sun's devotee. I shall never give you my hand. O ascetic, by means of vows, restraints and austerities I have to propitiate the Sun, the lord of the three worlds."

12-23. When she spoke like this, Bhāskara , smiling and observing her who remained in the vow, spoke to her as it were consoling her: "O auspicious one, you are practising a severe vow, very difficult to practise. O maiden, your undertaking is as it should be. Everything is obtained by penance. Everything subsists in penance. O good one, by means of penance godhead, so also salvation, is obtained. O fortunate one, take these five badara -fruits from me." Giving her the badara-fruits, and telling her "Cook (these)" the Sun left. He, of a great glory, taking the form of a brāhmaṇa, left that auspicious one, and waited not far away at Indragrāma without being seen by her. The Sun desiring to know her devotion remained as a brāhmaṇa. Bhāskara (i.e. the Sun) fashioned a grove of badara trees. Then the restrained girl, with the palms of her hands joined, and free from fatigue, resorted to (i.e. took) fire to cook the badara fruits. O goddess, the great one, very lustrous, cooked the badara fruits. O chief goddess, very long time passed when she was cooking (them). A great heap of ash formed there, and the day came to a close. A great heap of wood was burnt by the fire. With a desire to please the brāhmaṇa, she, after washing her feet, put them into the fire, looking charming, and burnt them for the badara(-fruits). O sinless one, again and again burning her feet, she held them up. Seeing that act of her, the Sun was pleased. Then he manifested his form to the maiden; and being very much pleased, he spoke to the girl of a severe vow:

The Sun said :

24-32. O girl, I am pleased with your devotion, penance and observance of the vow. Therefore, O girl, may your desired object be accomplished. Endowed with penance, you will stay in my abode at this holy place. This excellent holy place will be known by your name.

It is known as Bālāpa. It stands on the bank of Sābhramatī. It is well-known in the three worlds, and was formerly praised by brāhmaṇa sages. A pure man who stays at Bālātīrtha for three nights and having bathed at sunrise looks at the reddish Sun, goes to the Sun's heaven. No doubt should be raised in this matter. On a Sunday, or on a Saṅkrānti day, especially on the seventh, during the Sun's equinoctial passage, so also on the lunar and solar eclipse day, he should bathe and gratify gods, dead ancestors and grandsires. Then he should give a cow made of jaggery to brāhmaṇas , and rice mixed with jaggery. Those men who worship the reddish Sun with karavīra and japā flowers, live in the Sun's world. A man should give a red cow and a bull also. That man obtains the fruit of a sacrifice, and would not go to hell. A sick man is free from his disease, and a man that is bound becomes free from bondage. By offering piṇḍas at this holy place, grandsires are pleased.

Mahādeva said :

33-45. O ascetic lady, like this there is another greatness of this holy place. Listen to an old, great account, narrated by Vyāsa . Formerly there was an old buffalo disabled due to old age. He was unable to carry loads. (So) the trader abandoned him. In the summer he went to the great river to drink water. Due to (ill) luck, he plunged into the mud and died. Due to the glory of this holy place his bones were washed away into the holy water. He became (after rebirth) the son of the king of Kānyakubja , and remembered his former birth. Remembering his own account, and the great glory of the holy place, he came (there), and after bathing (there), gave many gifts. He installed there (the representation of) Maheśvara , the god of gods. A man having bathed at this holy place, having worshipped Mahiṣeśvara, and having seen the red Sun, is freed from all sins. The water of Sābhramatī, which flows there from

the east to the west, is holier than even that at Prayāga , is great, and fulfils all desires. The gifts given here to best brāhmaṇas, the oblations offered into fire here, the śrāddha offered here, and the muttering (of a hymn done) here would be inexhaustible. (By giving) the gift of a cow, land, sesamum seeds, gold, garments, grains, a bed, a seat, a vehicle, an umbrella, a man obtains whatever object he desires. Due to the grace of Śrī Maheśa and the glory of this holy place, this holy place Bālāpendra is auspicious, and always removes sins. Seeing it the sages are always free from attachment. There the holy place named Mahiṣa (and) Śveta gives great religious merit. O chief goddess, having bathed there a man is not reborn. O goddess, there is no doubt that a man gets that fruit (by bathing) at this holy place, which a man gets by bathing in Godāvarī .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 153

Durdharṣeśvara (Durdharṣa-īśśvara)

Chapter 565 of 693 · 24 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
अन्यत्तीर्थं प्रवक्ष्यामि दुर्द्धर्षेश्वरमुत्तमम् ।
यस्य स्मरणमात्रेण पापोऽपि पुण्यवान्भवेत् १।
वृत्ते देवासुरे युद्धे दैत्ये च निधनं गते ।
दुर्धर्षं च व्रतं कृत्वा यत्र भार्गवनंदनः २।
समाराध्य महादेवं दुर्द्धर्षं लोककारणम् ।
मृतसंजीवनीमाप यत्र विद्यां हि त्र्यंबकात् ३।
दैत्यार्थमुशनस्तीर्थं विख्यातं जगतीतले ।
काव्यतीर्थे कृतस्नानः पूज्य देवं महेश्वरम् ४।
दुर्द्धर्षेश्वरसंज्ञं वै सर्वपापैः प्रमुच्यते ।
अत्र वृत्तं तु श्रोतव्यं त्वया च नगनंदिनि ५।
पुरा यदाभवद्युद्धं वृत्रवासवयोरिह ।
तदासुरैर्जिता देवा मघवान्वै सुरेश्वरः ।
किं कर्त्तव्यमिति ध्यात्वा गतोऽसौ तं गुरुं प्रति ६।
इंद्र उवाच।

अस्माकं त्वं गुरुः साक्षाद्देवानां पालकः सदा ।
ऋषीणां त्वं वरः श्रीमान्कृपां कुरु दयानिधे ७।
वृत्रेण निर्जितोऽहं च क्व गच्छामि च सुव्रत ८।
बृहस्पतिरुवाच।
शृणु देवेंद्र वक्ष्यामि येन त्वं हि सदा सुखी ।
मम वाक्यं कुरुष्वैव यदीच्छेच्छुभमात्मनः ९।
साभ्रमत्यां तदा गच्छ तत्र गत्वा सुखी भव ।
दुर्द्धराख्यो यत्र देवो नित्यं तिष्ठति भूतिदः १०।
ददाति वांछितान्कामान्सत्यं सत्यं सुरेश्वर ।
गुरोर्वचनमाकर्ण्य स गतस्तां नदीं प्रति ११।
तत्र स्नात्वा तु देवेशो महेशं तमपूजयत् ।
स्नानाच्च पूजनादेव संतुष्टः श्रीमहेश्वरः १२।
महादेव उवाच।
यं यं प्रार्थयसे नित्यं तत्सर्वं हि ददाम्यहम् ।
श्रुत्वा वाक्यं तु देवेशो ह्युवाच परमं वचः १३।

इंद्र उवाच।
त्वं नाथः सर्वलोकानां त्वमेव कारणं पदम् ।
त्वं हि विश्वेश्वरो देवो सर्वदा लक्ष्यसे मया १४।
यदि त्वं मे प्रसन्नोऽसि विश्वेश्वर सुरेश्वर ।
वृत्रं हन महादेव एष कामो महान्मम १५।
महादेव उवाच।
तव वाक्यात्तु देवेश वृत्रोऽसौ निहतो मया ।
मया यद्दीयते शस्त्रं तद्भृह्णीष्व सुरेश्वर १६।
तेनैव चासुयोगेन हनिष्यसि न संशयः १७।
इंद्र उवाच।
किमस्त्रं वद विश्वेश येन वृत्रं हि हन्म्यहम् ।
वज्रादप्यधिकं किं त्तन्निर्मितं तु त्वया कदा १८।
महादेव उवाच।
इदं पाशुपतं ह्यस्त्रं निर्मितं तु मया पुरा ।
न दत्तं कस्यचिच्छक्र तवार्थे रक्षितं मया १९।

अत्र स्नातं त्वया देव पूजनं वै त्वया कृतम् ।
अतस्त्वं गृह्ण मे शस्त्रं येन वृत्रं हनिष्यसि २०।
श्रीमहेशप्रसादाच्च प्राप्तं मघवता ततः ।
तेन पाशुपतास्त्रेण हतो वृत्रो महाबलः २१।
तत्सर्वमत्र संजातं दुर्द्धर्षेश प्रसादतः ।
स्नानमात्रात्तु देवेशि पूजनादेव सांप्रतम् २२।
तीर्थप्रभावात्संप्राप्तं सत्यं सत्यं वरानने ।
एवं ज्ञात्वा तु देवेशि तत्र वै स्नानमाचरेत् ।
दर्शनं तु महेशस्य सर्वपापप्रणाशनम् २३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे दुर्द्धर्षेश्वरमाहात्म्यंनाम त्रिपंचाशदधिकशततमोऽध्यायः १५३।

Roman transliteration

mahādeva uvāca|
anyattīrthaṃ pravakṣyāmi durddharṣeśvaramuttamam |
yasya smaraṇamātreṇa pāpo'pi puṇyavānbhavet 1|
vṛtte devāsure yuddhe daitye ca nidhanaṃ gate |
durdharṣaṃ ca vrataṃ kṛtvā yatra bhārgavanaṃdanaḥ 2|
samārādhya mahādevaṃ durddharṣaṃ lokakāraṇam |
mṛtasaṃjīvanīmāpa yatra vidyāṃ hi tryaṃbakāt 3|
daityārthamuśanastīrthaṃ vikhyātaṃ jagatītale |
kāvyatīrthe kṛtasnānaḥ pūjya devaṃ maheśvaram 4|
durddharṣeśvarasaṃjñaṃ vai sarvapāpaiḥ pramucyate |
atra vṛttaṃ tu śrotavyaṃ tvayā ca naganaṃdini 5|
purā yadābhavadyuddhaṃ vṛtravāsavayoriha |
tadāsurairjitā devā maghavānvai sureśvaraḥ |
kiṃ karttavyamiti dhyātvā gato'sau taṃ guruṃ prati 6|
iṃdra uvāca|

asmākaṃ tvaṃ guruḥ sākṣāddevānāṃ pālakaḥ sadā |
ṛṣīṇāṃ tvaṃ varaḥ śrīmānkṛpāṃ kuru dayānidhe 7|
vṛtreṇa nirjito'haṃ ca kva gacchāmi ca suvrata 8|
bṛhaspatiruvāca|
śṛṇu deveṃdra vakṣyāmi yena tvaṃ hi sadā sukhī |
mama vākyaṃ kuruṣvaiva yadīcchecchubhamātmanaḥ 9|
sābhramatyāṃ tadā gaccha tatra gatvā sukhī bhava |
durddharākhyo yatra devo nityaṃ tiṣṭhati bhūtidaḥ 10|
dadāti vāṃchitānkāmānsatyaṃ satyaṃ sureśvara |
gurorvacanamākarṇya sa gatastāṃ nadīṃ prati 11|
tatra snātvā tu deveśo maheśaṃ tamapūjayat |
snānācca pūjanādeva saṃtuṣṭaḥ śrīmaheśvaraḥ 12|
mahādeva uvāca|
yaṃ yaṃ prārthayase nityaṃ tatsarvaṃ hi dadāmyaham |
śrutvā vākyaṃ tu deveśo hyuvāca paramaṃ vacaḥ 13|

iṃdra uvāca|
tvaṃ nāthaḥ sarvalokānāṃ tvameva kāraṇaṃ padam |
tvaṃ hi viśveśvaro devo sarvadā lakṣyase mayā 14|
yadi tvaṃ me prasanno'si viśveśvara sureśvara |
vṛtraṃ hana mahādeva eṣa kāmo mahānmama 15|
mahādeva uvāca|
tava vākyāttu deveśa vṛtro'sau nihato mayā |
mayā yaddīyate śastraṃ tadgṛhṇīṣva sureśvara 16|
tenaiva cāsuyogena haniṣyasi na saṃśayaḥ 17|
iṃdra uvāca|
kimastraṃ vada viśveśa yena vṛtraṃ hi hanmyaham |
vajrādapyadhikaṃ kiṃ ttannirmitaṃ tu tvayā kadā 18|
mahādeva uvāca|
idaṃ pāśupataṃ hyastraṃ nirmitaṃ tu mayā purā |
na dattaṃ kasyacicchakra tavārthe rakṣitaṃ mayā 19|

atra snātaṃ tvayā deva pūjanaṃ vai tvayā kṛtam |
atastvaṃ gṛhṇa me śastraṃ yena vṛtraṃ haniṣyasi 20|
śrīmaheśaprasādācca prāptaṃ maghavatā tataḥ |
tena pāśupatāstreṇa hato vṛtro mahābalaḥ 21|
tatsarvamatra saṃjātaṃ durddharṣeśa prasādataḥ |
snānamātrāttu deveśi pūjanādeva sāṃpratam 22|
tīrthaprabhāvātsaṃprāptaṃ satyaṃ satyaṃ varānane |
evaṃ jñātvā tu deveśi tatra vai snānamācaret |
darśanaṃ tu maheśasya sarvapāpapraṇāśanam 23|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
durddharṣeśvaramāhātmyaṃnāma tripaṃcāśadadhikaśatatamo'dhyāyaḥ 153|

English translation

Mahādeva said :

1-6. I shall (now) describe another excellent holy place Durdharṣeśvara, by merely remembering which even a sinner would become meritorious. When the war between gods and demons had taken place, and when the demon had died, Uśanas (i.e. Śukra), the son of Bhārgava , had observed here a vow difficult to practise, had propitiated Mahādeva , not easily accessible and the cause of the world, and

obtained the formula (called) Mṛtasañjīvanī (bringing the dead back to life) from Śiva , for the demons. It is well-known in the world. A man who has bathed at Kāyatīrtha and worshipped Maheśvara called Durdharṣeśvara, is freed from all sins. O daughter of the (Himālaya) Mountain, in this respect listen to an old account. Formerly when the battle between Vṛtra and Indra took place, the gods were vanquished by the demons. Indra, the lord of gods, thinking what to do, went to Bṛhaspati .

Indra said :

7-8. You are our preceptor. You are always actually the guardian of gods. You are famous, the best of sages. O treasure of kindness, favour me. I am vanquished by Vṛtra, O you of a good vow, where shall I go?

Bṛhaspati said :

9-12. O lord of gods, listen. I shall tell you (that) by which you (will) always (be) happy. If you desire your well-being, then do as I tell you. Go to Sābhramatī, and having gone there be happy. The god called Durdharṣa , causing well-being, always dwells there. O lord of gods, he gives desired objects. This is the truth and the truth only.

Having heard Bṛhaspati's words, he went to that river. Having bathed there, the lord of gods worshipped that Maheśa . Due to the bath and worship Śrī Maheśvara was pleased.

Mahādeva said :

13. I will always give every object that you desire.

Hearing (these) words, the lord of gods said (these) great (i.e. important) words:

Indra said :

14-15. You are the lord of all the worlds. You are the cause and the (highest) position. You are always perceived by me to be god Viśveśvara . O Viśveśvara, O master of gods, if you are pleased, then, O Mahādeva, kill Vṛtra. This is my great desire.

Mahādeva said :

16-17. O lord of gods, at your words, this Vṛtra is (i.e. will be) killed by me. O lord of gods, take the weapon which will be given by me. Due to its contact with (his) life, you will certainly kill him.

Indra said :

18. O lord of the universe, what is that missile with which I shall kill Vṛtra? What is that which you have fashioned as superior to the thunderbolt? When have you fashioned it?

Mahādeva said :

19-23. This is the Pāśupata missile which I have formerly fashioned. It was not given to anyone (else). O Indra, I have preserved it for you. O god, you have bathed here and worshipped (me) here.

Therefore, take this weapon from me, with which you will kill Vṛtra.

Due to Śrī Maheśa's favour, Indra obtained it; and with that he killed the very mighty Vṛtra. All that took place here by the grace of Durdharṣeśa. That was secured merely by a bath and worship, O goddess. It was secured due to the glory of the holy place. O beautiful lady, this is the truth and the (only) truth. Realising this, O chief goddess, a man should bathe there. Seeing Mahādeva destroys all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 154

Khaḍgadhāreśvara (Khaḍgadhāra-īśvara)

Chapter 566 of 693 · 73 detected Sanskrit verse markers

Sanskrit

साभ्रमत्यास्तटे गुप्तं तीर्थं परमपावनम् ।
खड्गधारमिति ख्यातं कलौ गुप्तं भविष्यति १।
यत्र प्रसंगतः स्नात्वा पीत्वा वापो यदृच्छया ।
सर्वपापविनिर्मुक्तो रुद्रलोके महीयते २।
यत्र साभ्रमती पुण्या कश्यपानुगता सती ।
रुद्रेण हि जटाजूटे धृता पातालगामिनः ३।
खड्गधारेति वै नाम्ना रुद्रस्तत्रैव संस्थितः ।
यत्र स्नात्वा दिवं याताः पापिनोऽपि सुरेश्वरि ४।
अत्रैवोदाहरंतीममितिहासं पुरातनम् ।
किरातेन कृतं यच्च व्रतं परमदुष्करम् ५।
पार्वत्युवाच।
किं नाम वै किरातोऽभूत्किं तेन व्रतमाहितम् ।
तत्सर्वं श्रोतुमिच्छामि यथातथ्येन कथ्यताम् ६।
नह्यन्यो विद्यते लोके त्वां विना वदतां वरः ।
तस्मात्कथय भो देव सर्वं शुश्रूषणे हितम् ७।

महादेव उवाच।
आसीत्पुरा महारौद्रश्चंडो नाम दुरात्मवान् ।
क्रूरः शठो नैष्कृतिको भूतानां च भयावहः ८।
जालेन मत्स्यान्दुष्टात्मा घातयत्यनिशं ततः ।
भल्लैर्मृगान्श्वापदांश्च कृष्णसारान्सशल्लकान् ९।
खगान्नानाविधांश्चैव विध्वा कांश्चित्प्रपातयेत् ।
पक्षिणो घातयन्क्रुद्धो बर्हिणश्च विशेषतः १०।
लुब्धको हि महापापो दुष्टो दुष्टजनप्रियः ।
भार्या तथाविधा तस्य पुंश्चली च महामया ११।
एवं विहरतस्तस्य बहुकालो व्यवर्त्तत ।
एकदा निशि पापीयान्श्रीवृक्षोपरि संस्थितः १२।
कोलं हंतुं धनुःपाणिः शरं संयोज्य कार्मुके ।
एवं निशा गता तस्य जाग्रतो निमिषस्य हि ।
माघमासे सितायां वै चतुर्दश्यां नगात्मजे १३।
श्रीवृक्षपत्राणि बहुनि तत्र संच्छेदयामास रुषान्वितोऽपि ।

श्रीवृक्षमूले परिवर्त्तमानं लिगं च तस्योपरितानि पेतुः १४।
श्रीवृक्षपर्णानि च दैवयोगात्जातं च सर्वं शिवपूजनं तत् १५।
गंडूषकारिणा तेन स्नपनं च महत्कृतम् ।
अज्ञानिना च तेनैव पुष्कसेन दुरात्मना १६।
माघमासे सिते पक्षे चतुर्दश्यां विधूदये ।
पुष्कसो हि दुराचारो निष्पन्नो गतकल्मषः १७।
तस्य भार्या प्रचंडा च आगता तस्य सन्निधौ ।
निराशा च निराहारा यत्रासौ पुष्कसः स्थितः १८।
न प्राप्तः शूकरस्तेन मृगोऽपि महिषोऽपि वा ।
अशनार्थं च तस्यैव अन्नमादाय भामिनी १९।
तेन दृष्टा प्रचंडा सा आयांती क्रूरलोचना ।
सा तस्य भार्या नद्यां वै जलमध्ये पपात ह २०।
तावत्तयोक्तश्चंडात्मा एहि शीघ्रं च भक्षय ।
समानीतं त्वदर्थं च मत्स्यमांसं मयाधुना २१।
कृतं किं मूढ पूर्वेद्युर्मांसं पाश्वे न दृश्यते ।

नाशितं च त्वया मूढ कुटुंबं लंघते तव २२।
एतच्छ्रुत्वा तु वचनं चंडायाश्चंडरूपवान् ।
शिवरात्र्युपवासेन रात्रौ जागरणेन च २३।
शुद्धांतःकरणो जातः स्नातुं नद्यां शुचिव्रतः ।
यावत्स्नाति स दुष्टात्मा तावत्श्वा तत्र चागतः २४।
शुना तदा भक्षितं च सर्वं मांसं सुरेश्वरि ।
चंडा प्रकुपिता तं च श्वानं हंतुमुपस्थिता २५।
निवारिता हि चंडेन चंडा प्रकुपिता तदा ।
न हंतव्यस्त्वया चैष किमनेनाशुभं कृतम् २६।
तयोक्तं भक्षितं चान्नं अनेनैव दुरात्मना ।
किं त्वं भक्षयिता मूढ भवितात्र बुभुक्षितः २७।
पुष्कस उवाच।
यच्छुना भक्षितं चान्नं तेनाहं परितोषितः ।
किमनेन शरीरेण नश्वरेण गतायुषा २८।
ये पुष्यंति शरीरं वै सर्वभावेन भामिनि ।

मूढास्ते पापिनो ज्ञेया लोकद्वय बहिष्कृताः २९।
तस्मान्मानं परित्यज्य कामं चापि दुरात्मताम् ।
स्वस्थाभावविमर्शेन तत्वबुध्या स्थिरा भव ३०।
अहमेतच्छरीरं वै खड्गधारव्रतेन च ।
त्यक्ष्याम्यद्य वरारोहे किं चिरंजीवनेन मे ३१।
इत्युक्त्वा खड्गमाकृष्य यावद्धिनत्ति कं स्वकम् ।
आगताश्च गणास्तावद्भहवः शिवनोदिताः ३२।
विमानानि बहुन्यत्र आगतानि तदंतिके ।
दृष्ट्वा स चैव तान्येवं विमानानि गणांस्तथा ३३।

उवाच परया भक्त्या पुष्कसोऽपि च तान्प्रति ।
कस्मात्समागता यूयं सर्वे रुद्राक्षधारिणः ३४।
सर्वे स्फटिकसंकाशाः सर्वे चंद्रार्द्धशेखराः ।
कपर्दिनश्चर्मपरीतवाससो भुजंगभोगैः कृतहारभूषणाः ३५।
श्रियान्विता रुद्रसमानवीर्या यथातथं भो वदतोचितं मम ।
पुष्कसेन तदा पृष्टा ऊचुस्ते रुद्रपार्षदाः ३६।

गणा ऊचुः।
प्रेषितास्मो वयं चंड शिवेन परमेष्ठिना ।
आगच्छ त्वरितो भूत्वा सस्त्रीको यानमारुह ३७।
लिगार्चनं कृतं यच्च त्वया रात्रौ शिवस्य च ।
तेन कर्मविपाकेन प्राप्तोऽसि परमां गतिम् ३८।
तथोक्तो वीरभद्रेण उवाच प्रहसन्निव ।
किं मया सुकृतं चीर्णं पापिना पुष्कसेन हि ३९।
मृगयारसिकेनैव मूढेन च दुरात्मना ।
पापाचारोह्यहं नित्यं कथं स्वर्गे वसाम्यहम् ४०।
कथं लिगार्चनं चाद्या कृतमस्ति तदुच्यताम् ।
परं कौतुकमापन्नः पृच्छामि कृपया वद ४१।
वीरभद्र उवाच।
देवदेवो महादेवो यो गंगाधरसंज्ञकः ।
परितुष्टोऽद्य ते चंड सभार्यस्य उमापतिः ४२।
प्रासंगिकं त्वया चाद्य कृतमर्चनमेव च ।

कोलं निरीक्षमाणेन बिल्वपत्राणि चैव हि ४३।
छेदितानि त्वया चंड पतितानि तदैव हि ।
लिंगस्य मस्तके तानि तेन त्वं सुकृती प्रभो ४४।
तवैवं जागरो जातो महावृक्षोपरि ध्रुवम् ।
तेनैव जागरेणैव तुतोष जगदीश्वरः ४५।
छलेनैव महाभाग कोलसंदर्शनेन हि ।
शिवरात्रिदिनं व्याध प्रसंगेनाप्युपोषितम् ४६।
तेनोपवासेन च जागरेणतुष्टो ह्यसौ देववरो महात्मा ।
तव प्रसादाय महानुभावो ददाति सर्वान्वरदो वरांश्च ४७।
एवमुक्तस्तदा तेन वीरभद्रेण धीमता ।
पुष्कसोऽपि विमानाग्र्यमारुरोह च पश्यताम् ४८।
गणानां देवतानां च सर्वेषां प्राणिनामपि ।
तदा दुंदुभयो नेदुर्भेरीतूर्याण्यनेकशः ४९।
वीणावेणुमृदंगानि लास्यनाट्य युतानि च ।
जगुर्गंधर्वपतयो ननृतुश्चाप्सरोगणाः 6.154.५०।

चामरैर्विज्यमानो हि छत्रैश्च विविधैरपि ।
महोत्सवेन महता ह्यानीतः शिवसन्निधौ ५१।

पुष्कसोऽपि तदा प्राप्तस्तीर्थस्नान शिवार्चनात् ।
किं पुनः श्रद्धया भक्त्या शिवाय परमात्माने ५२।
पुष्पादिकं फलं गंधं तांबूलाक्षतमेव च ।
ये प्रयच्छंति लोकेऽस्मिंस्ते रुद्रा नात्र संशयः ५३।
महादेव उवाच।
तदाप्रभृति तत्तीर्थं खड्गधारेति विश्रुतम् ।
एतत्तीर्थं कलौ गुप्तं भविष्यति सुरेश्वरि ५४।
माघमासेऽथ वैशाखे कार्तिक्यां च विशेषतः ।
स्नानं येन प्रकुर्वंति मुक्तास्ते नगनंदिनि ५५।
वसिष्ठो वामदेवश्च भरद्वाजोऽथ गौतमः ।
स्नानार्थे वै समायांति देवं द्रष्टुं पिनाकिनम् ५६।
त्रियुगे वर्त्तते लिंगं कलौ नैव तु पार्वति ।
विश्वामित्रेण ऋषिणा दत्तशापो ह्यहं तदा ५७।

पार्वत्युवाच।
कथं शापस्तु ऋषिणा दत्तश्चैव सुरेश्वर ।
तदहं श्रोतुमिच्छामि त्वत्तो देव न संशयः ५८।
महादेव उवाच।
एकस्मिन्समये देवि विश्वामित्रो महातपाः ।
आगतः खड्गधारेऽस्मिंस्तीर्थे वै परमाद्भुते ५९।
साभ्रमत्यां कृतस्नानो दर्शनं कृतवान्मम ।
तत्र तिष्ठति नित्यं वै पूजां कुर्वन्ननेकधा ६०।
तत्र कोऽपि महादुष्टः कौलिकः पापरुपधृक् ।
मांसं दत्तं तदा तेन शिवस्योपरि भामिनि ६१।
दृष्ट्वा तदपि मांसं च विश्वामित्रोऽथ वै पुनः ।
अब्रवीच्च तदा तत्र दुष्कृतं पापिना कृतम् ६२।
न दत्तस्तस्य दंडो हि शर्वेण परमात्मना ।
तस्मादहं हि निश्चित्य शापं दास्ये न संशयः ६३।
विचार्यैवं तदा तेन शप्तोऽहं देवि वै तदा ६४।

अस्मिन्कलियुगे घोरे गुप्तस्त्वं भव सर्वथा ।
इति दत्वाथ वै शापं गतवान्मुनिसत्तमः ६५।
तदा प्रभृति भो देवि गुप्तोऽहं ऋषिशापतः ।
ममस्थाने विशेषेण पूजनं कुरुते यदि ६६।
तेषां हि दुरितं यच्च नश्यते तत्क्षणादपि ।
मृन्मयीं मामकीं मूर्तिं कृत्वा ये पूजयंति वै ६७।
अत्र स्थाने विशेषेण मामके तु वसंति हि ।
खड्गधारेश्वर इति नाम्ना ख्यातः कलौयुगे ६८।
कृते वै मंदिरं नाम त्रेतायां गौरवः स्मृतः ।
द्वापरे विश्वविख्यातः कलौ खड्गेश्वरः स्मृतः ६९।

दक्षिणं भागमाश्रित्य मम स्थानं सुरेश्वरि ।
इति ज्ञात्वा तु तत्रैव कृत्वा मूर्तिं सदा बुधः ७०।
पूजनं कुरुते नित्यं वांछितं फलमाप्नुयात् ।
धर्मार्थकाममोक्षांश्च लभते मानवो भुवि ७१।
धूपं दीपं च नैवेद्यं तथा वै चंदनादिकम् ।

येऽर्पयंति हि देवेशि लोकनाथे महेश्वरि ।
न दुःखं तु भवेत्तेषां सत्यं सत्यं वरानने ७२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्रसंहितायामुउत्तरखंडे धारेश्वरमाहात्म्यं नाम चतुष्पंचाशदधिकशततमोऽध्यायः १५४।

Roman transliteration

sābhramatyāstaṭe guptaṃ tīrthaṃ paramapāvanam |
khaṅgadhāramiti khyātaṃ kalau guptaṃ bhaviṣyati 1|
yatra prasaṃgataḥ snātvā pītvā vāpo yadṛcchayā |
sarvapāpavinirmukto rudraloke mahīyate 2|
yatra sābhramatī puṇyā kaśyapānugatā satī |
rudreṇa hi jaṭājūṭe dhṛtā pātālagāminaḥ 3|
khaṅgadhāreti vai nāmnā rudrastatraiva saṃsthitaḥ |
yatra snātvā divaṃ yātāḥ pāpino'pi sureśvari 4|
atraivodāharaṃtīmamitihāsaṃ purātanam |
kirātena kṛtaṃ yacca vrataṃ paramaduṣkaram 5|
pārvatyuvāca|
kiṃ nāma vai kirāto'bhūtkiṃ tena vratamāhitam |
tatsarvaṃ śrotumicchāmi yathātathyena kathyatām 6|
nahyanyo vidyate loke tvāṃ vinā vadatāṃ varaḥ |
tasmātkathaya bho deva sarvaṃ śuśrūṣaṇe hitam 7|

mahādeva uvāca|
āsītpurā mahāraudraścaṃḍo nāma durātmavān |
krūraḥ śaṭho naiṣkṛtiko bhūtānāṃ ca bhayāvahaḥ 8|
jālena matsyānduṣṭātmā ghātayatyaniśaṃ tataḥ |
bhallairmṛgāṅśvāpadāṃśca kṛṣṇasārānsaśallakān 9|
khagānnānāvidhāṃścaiva vidhvā kāṃścitprapātayet |
pakṣiṇo ghātayankruddho barhiṇaśca viśeṣataḥ 10|
lubdhako hi mahāpāpo duṣṭo duṣṭajanapriyaḥ |
bhāryā tathāvidhā tasya puṃścalī ca mahāmayā 11|
evaṃ viharatastasya bahukālo vyavarttata |
ekadā niśi pāpīyāṅśrīvṛkṣopari saṃsthitaḥ 12|
kolaṃ haṃtuṃ dhanuḥpāṇiḥ śaraṃ saṃyojya kārmuke |
evaṃ niśā gatā tasya jāgrato nimiṣasya hi |
māghamāse sitāyāṃ vai caturdaśyāṃ nagātmaje 13|
śrīvṛkṣapatrāṇi bahūni tatra saṃcchedayāmāsa ruṣānvito'pi |

śrīvṛkṣamūle parivarttamānaṃ ligaṃ ca tasyoparitāni petuḥ 14|
śrīvṛkṣaparṇāni ca daivayogātjātaṃ ca sarvaṃ śivapūjanaṃ tat 15|
gaṃḍūṣakāriṇā tena snapanaṃ ca mahatkṛtam |
ajñāninā ca tenaiva puṣkasena durātmanā 16|

māghamāse site pakṣe caturdaśyāṃ vidhūdaye |
puṣkaso hi durācāro niṣpanno gatakalmaṣaḥ 17|
tasya bhāryā pracaṃḍā ca āgatā tasya sannidhau |
nirāśā ca nirāhārā yatrāsau puṣkasaḥ sthitaḥ 18|
na prāptaḥ śūkarastena mṛgo'pi mahiṣo'pi vā |
aśanārthaṃ ca tasyaiva annamādāya bhāminī 19|
tena dṛṣṭā pracaṃḍā sā āyāṃtī krūralocanā |
sā tasya bhāryā nadyāṃ vai jalamadhye papāta ha 20|
tāvattayoktaścaṃḍātmā ehi śīghraṃ ca bhakṣaya |
samānītaṃ tvadarthaṃ ca matsyamāṃsaṃ mayādhunā 21|
kṛtaṃ kiṃ mūḍha pūrvedyurmāṃsaṃ pārśve na dṛśyate |

nāśitaṃ ca tvayā mūḍha kuṭuṃbaṃ laṃghate tava 22|
etacchrutvā tu vacanaṃ caṃḍāyāścaṃḍarūpavān |
śivarātryupavāsena rātrau jāgaraṇena ca 23|
śuddhāṃtaḥkaraṇo jātaḥ snātuṃ nadyāṃ śucivrataḥ |
yāvatsnāti sa duṣṭātmā tāvatśvā tatra cāgataḥ 24|
śunā tadā bhakṣitaṃ ca sarvaṃ māṃsaṃ sureśvari |
caṃḍā prakupitā taṃ ca śvānaṃ haṃtumupasthitā 25|
nivāritā hi caṃḍena caṃḍā prakupitā tadā |
na haṃtavyastvayā caiṣa kimanenāśubhaṃ kṛtam 26|
tayoktaṃ bhakṣitaṃ cānnaṃ anenaiva durātmanā |
kiṃ tvaṃ bhakṣayitā mūḍha bhavitādya bubhukṣitaḥ 27|
puṣkasa uvāca|
yacchunā bhakṣitaṃ cānnaṃ tenāhaṃ paritoṣitaḥ |
kimanena śarīreṇa naśvareṇa gatāyuṣā 28|
ye puṣyaṃti śarīraṃ vai sarvabhāvena bhāmini |

mūḍhāste pāpino jñeyā lokadvaya bahiṣkṛtāḥ 29|
tasmānmānaṃ parityajya kāmaṃ cāpi durātmatām |
svasthābhāvavimarśena tatvabudhyā sthirā bhava 30|
ahametaccharīraṃ vai khaṅgadhāravratena ca |
tyakṣyāmyadya varārohe kiṃ ciraṃjīvanena me 31|
ityuktvā khaṅgamākṛṣya yāvadbhinatti kaṃ svakam |
āgatāśca gaṇāstāvadbahavaḥ śivanoditāḥ 32|
vimānāni bahūnyatra āgatāni tadaṃtike |
dṛṣṭvā sa caiva tānyevaṃ vimānāni gaṇāṃstathā 33|
uvāca parayā bhaktyā puṣkaso'pi ca tānprati |
kasmātsamāgatā yūyaṃ sarve rudrākṣadhāriṇaḥ 34|
sarve sphaṭikasaṃkāśāḥ sarve caṃdrārddhaśekharāḥ |
kapardinaścarmaparītavāsaso bhujaṃgabhogaiḥ kṛtahārabhūṣaṇāḥ 35|
śriyānvitā rudrasamānavīryā yathātathaṃ bho vadatocitaṃ mama |
puṣkasena tadā pṛṣṭā ūcuste rudrapārṣadāḥ 36|

gaṇā ūcuḥ|
preṣitāsmo vayaṃ caṃḍa śivena parameṣṭhinā |
āgaccha tvarito bhūtvā sastrīko yānamāruha 37|
ligārcanaṃ kṛtaṃ yacca tvayā rātrau śivasya ca |
tena karmavipākena prāpto'si paramāṃ gatim 38|
tathokto vīrabhadreṇa uvāca prahasanniva |
kiṃ mayā sukṛtaṃ cīrṇaṃ pāpinā puṣkasena hi 39|
mṛgayārasikenaiva mūḍhena ca durātmanā |
pāpācārohyahaṃ nityaṃ kathaṃ svarge vasāmyaham 40|

kathaṃ ligārcanaṃ cādyā kṛtamasti taducyatām |
paraṃ kautukamāpannaḥ pṛcchāmi kṛpayā vada 41|
vīrabhadra uvāca|
devadevo mahādevo yo gaṃgādharasaṃjñakaḥ |
parituṣṭo'dya te caṃḍa sabhāryasya umāpatiḥ 42|
prāsaṃgikaṃ tvayā cādya kṛtamarcanameva ca |

kolaṃ nirīkṣamāṇena bilvapatrāṇi caiva hi 43|
chedितāni tvayā caṃḍa patitāni tadaiva hi |
liṃgasya mastake tāni tena tvaṃ sukṛtī prabho 44|
tavaivaṃ jāgaro jāto mahāvṛkṣopari dhruvam |
tenaiva jāgareṇaiva tutoṣa jagadīśvaraḥ 45|
chalenaiva mahābhāga kolasaṃdarśanena hi |
śivarātridinaṃ vyādha prasaṃgenāpyupoṣitam 46|
tenopavāsena ca jāgareṇatuṣṭo hyasau devavaro mahātmā |
tava prasādāya mahānubhāvo dadāti sarvānvarado varāṃśca 47|
evamuktastadā tena vīrabhadreṇa dhīmatā |
puṣkaso'pi vimānāgryamāruroha ca paśyatām 48|
gaṇānāṃ devatānāṃ ca sarveṣāṃ prāṇināmapi |
tadā duṃdubhayo nedurbherītūryāṇyanekaśaḥ 49|
vīṇāveṇumṛdaṃgāni lāsyanāṭya yutāni ca |
jagurgaṃdharvapatayo nanṛtuścāpsaroganāḥ 6.154.50|

cāmarairvijyamāno hi chatraiśca vividhairapi |
mahotsavena mahatā hyānītaḥ śivasannidhau 51|
puṣkaso'pi tadā prāptastīrthasnāna śivārcanāt |
kiṃ punaḥ śraddhayā bhaktyā śivāya paramātmāne 52|
puṣpādikaṃ phalaṃ gaṃdhaṃ tāṃbūlākṣatameva ca |
ye prayacchaṃti loke'smiṃste rudrā nātra saṃśayaḥ 53|
mahādeva uvāca|
tadāprabhṛti tattīrthaṃ khaṅgadhāreti viśrutam |
etattīrthaṃ kalau guptaṃ bhaviṣyati sureśvari 54|
māghamāse'tha vaiśākhe kārtikyāṃ ca viśeṣataḥ |
snānaṃ yena prakurvaṃti muktāste naganaṃdini 55|
vasiṣṭho vāmadevaśca bharadvājo'tha gautamaḥ |
snānārthe vai samāyāṃti devaṃ draṣṭuṃ pinākinam 56|
triyuge varttate liṃgaṃ kalau naiva tu pārvati |
viśvāmitreṇa ṛṣiṇā dattaśāpo hyahaṃ tadā 57|

pārvatyuvāca|
kathaṃ śāpastu ṛṣiṇā dattaścaiva sureśvara |
tadahaṃ śrotumicchāmi tvatto deva na saṃśayaḥ 58|
mahādeva uvāca|
ekasminsamaye devi viśvāmitro mahātapāḥ |
āgataḥ khaṅgadhāre'smiṃstīrthe vai paramādbhute 59|
sābhramatyāṃ kṛtasnāno darśanaṃ kṛtavānmama |
tatra tiṣṭhati nityaṃ vai pūjāṃ kurvannanekadhā 60|
tatra ko'pi mahāduṣṭaḥ kaulikaḥ pāparupadhṛk |
māṃsaṃ dattaṃ tadā tena śivasyopari bhāmini 61|
dṛṣṭvā tadapi māṃsaṃ ca viśvāmitro'tha vai punaḥ |
abravīcca tadā tatra duṣkṛtaṃ pāpinā kṛtam 62|
na dattastasya daṃḍo hi śarveṇa paramātmanā |
tasmādahaṃ hi niścitya śāpaṃ dāsye na saṃśayaḥ 63|

vicāryaivaṃ tadā tena śapto'haṃ devi vai tadā 64|

asminkaliyuge ghore guptastvaṃ bhava sarvathā |
iti datvātha vai śāpaṃ gatavānmunisattamaḥ 65|
tadā prabhṛti bho devi gupto'haṃ ṛṣiśāpataḥ |
mamasthāne viśeṣeṇa pūjanaṃ kurute yadi 66|
teṣāṃ hi duritaṃ yacca naśyate tatkṣaṇādapi |
mṛnmayīṃ māmakīṃ mūrtiṃ kṛtvā ye pūjayaṃti vai 67|
atra sthāne viśeṣeṇa māmake tu vasaṃti hi |
khaṅgadhāreśvara iti nāmnā khyātaḥ kalauyuge 68|
kṛte vai maṃdiraṃ nāma tretāyāṃ gauravaḥ smṛtaḥ |
dvāpare viśvavikhyātaḥ kalau khaṅgeśvaraḥ smṛtaḥ 69|
dakṣiṇaṃ bhāgamāśritya mama sthānaṃ sureśvari |
iti jñātvā tu tatraiva kṛtvā mūrtiṃ sadā budhaḥ 70|
pūjanaṃ kurute nityaṃ vāṃchitaṃ phalamāpnuyāt |
dharmārthakāmamokṣāṃśca labhate mānavo bhuvi 71|
dhūpaṃ dīpaṃ ca naivedyaṃ tathā vai caṃdanādikam |

ye'rpayaṃti hi deveśi lokanāthe maheśvari |
na duḥkhaṃ tu bhavetteṣāṃ satyaṃ satyaṃ varānane 72|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasrasaṃhitāyāmuuttarakhaṃḍe dhāreśvaramāhātmyaṃ nāma catuṣpaṃcāśadadhikaśatatamo'dhyāyaḥ 154|

English translation

Mahādeva said :

1-5. On the bank of Sābhramatī is a very great purifying secret holy place. Known as Khaḍgadhāra , it will be concealed in the Kali age. A man who happens to bathe here and drinks water here occasionally, is freed from all sins and is honoured in Rudra 's heaven. Here that meritorious, auspicious Sābhramatī, following Kaśyapa , and going to the nether world, was held in his matted hair by Rudra. Rudra, with the name Khaḍgadhāra, dwells there only. O chief goddess, sinners having bathed here, have gone to heaven. In this case they narrate this old account about the very difficult vow practised by a mountaineer.

Pārvatī said :

6-7. What was the name of the mountaineer? Which vow did he practise? I desire to hear all that. Tell it to me properly. O best among speakers, there is none else but you. Therefore, O god, tell me all that (as) it is beneficial to hear.

Mahādeva said :

8-22. Formerly there was a very fearful, wicked (man) named Caṇḍa . He, the cruel one, was a rogue, was of a bad conduct, and fearful to beings. The wicked one constantly killed the fish with a net. He would cause to fall down deer, beasts, black antelopes and porcupines, so also many kinds of birds and pierce them with spear. The angry one killed birds and especially peacocks. The fowler was very sinful, wicked, and dear to wicked people. His wife was of that sort(only)—unchaste and suffering from severe diseases. When he was amusing himself like this, much time passed. Once the sinful one remained on

a bilva tree at night with a bow in his hand to which an arrow was fixed to kill a boar. Thus he, without winking his eyes, passed the night. Even though he was angry, he cut off (i.e. plucked) many leaves of the bilva tree on the Caturdaśī of the bright half of Māgha , O daughter of the (Himālaya) Mountain. Those (leaves) fell on the Phallus that was at the root of that bilva tree through (his good) luck. All that became the worship of Śiva . By throwing mouthfuls (on the Phallus) the ignorant, wicked fowler gave it a grand bath. That wicked fowler became free from sins at the time of moonrise in the bright half of the month of Māgha. His impetuous wife devoid of hope and without food, also came near him—i.e. at the place where the fowler remained. He had not secured any hog, or deer or buffalo (as his hunt). So that woman had brought (for him) food to eat. He saw his impetuous, cruel-eyed wife coming (to him). That wife of him fell into water—into a river. Just then she said to Caṇḍa: "Come on, eat quickly the flesh of fish that I have now brought for you. O fool, what did you do the previous day? Flesh is not seen by your side. You have ruined your family (as) it (will have to) fast (now)."

23-31. Having heard these words of Caṇḍā , he of a fierce form, had become one of a pure heart due to the Śivarātri -fast and keeping awake at night. He of a pure vow (went) to the river to bathe. When the wicked one was bathing, a dog came there. O chief goddess, the dog ate all that flesh there. Caṇḍā was very angry, and approached the dog to strike him. Then that angry Caṇḍā was warded off by Caṇḍa: "Do not hit him. What evil has he done?" She said: "This wicked one has eaten the food. O fool, what will you who are hungry, eat today?"

The mountaineer said :

I am pleased with (the fact) that the dog has eaten the food. What is the use of this transient and infirm body? O passionate woman, those who with full sincerity nourish their bodies, should be known as sinners, outcast from both the worlds. Therefore, giving up pride, passion and wickedness be composed by considering the truth; and be steady with the knowledge of the truth. O you beautiful lady, with the vow of Khaḍgadhāra I shall today abandon this my body. What is the use of my living long?

32-36. Saying so, when he drew his sword and (was about to) cut off his head, many attendants prompted by Śiva came (there). Many aeroplanes also came near him. The mountaineer having seen those aeroplanes and the attendants also, spoke with great devotion to them: "Why have all of you, wearing (rosaries of) rudrākṣa , come (here)? All of you resemble crystal; all of you have the crescent moon on your crests; all of you have braided and matted hair; you have your garments covered with hide; you have adorned yourselves with the necklaces of serpents' hoods. You are endowed with majesty. Your valour is like that of Rudra. O tell me the proper truth." The attendants of Rudra, asked at that time by the mountaineer, spoke:

The attendants said :

37-41. O Caṇḍa, we are sent by Śiva, the highest lord. Accompanied by your wife, come quickly, and get into the carriage. Due to the effect of the act, viz. your having worshipped the Phallus on Śivarātri, you have obtained the highest position.

Thus addressed by Vīrabhadra , he, laughing a little said: "What meritorious act have I, a sinful, foolish, wicked mountaineer, interested in hunting, done? I am always acting sinfully. How shall I live in heaven? Tell (me) how I have today worshipped the Phallus. I, having a great curiosity, am asking (you). Please tell (it to me)."

Vīrabhadra said :

42-47. O Caṇḍa, Mahādeva , god of gods, called Gaṅgādhara , lord of Umā, is today pleased with you and with your wife. Today you did what was proper for the occasion and worship also. While looking for a boar, O Caṇḍa, you plucked the bilva leaves; they fell on the top of the Phallus at that time. Therefore, O lord, you are meritorious. On the great (bilva-) tree you certainly kept awake. Due to that keeping awake the lord of the universe was pleased. Under the pretext of watching the boar, O glorious hunter, you observed a fast on the Śivarātri day, though by chance. Due to that fast and keeping awake the magnanimous best god was pleased. The very dignified giver of boons gives all boons to favour you.

48-53. Thus addressed by the intelligent Vīrabhadra, the mountaineer also got into an excellent aeroplane, while the attendants, deities and all beings were watching. At that time large drums, kettle drums and musical instruments sounded. There were the sounds of lutes, flutes , tabors, with dancing and acting. Chief gandharvas sang, and bands of celestial nymphs danced. He, being fanned with chowries, and with various umbrellas (held over his head), was taken with great ceremony near Śiva. Even the mountaineer reached (Śiva) due to a bath at a holy place and worshipping Śiva. Then what to say of those men who in this world offer flowers etc., fruits, sandal, tāmbūla and sacred grains with faith and devotion to Śiva, the highest soul? They are Rudras . There is no doubt about this.

Mahādeva said :

54-57. Since then that holy place is well-known as Khaḍgadhāra. O chief goddess, in the Kali age, it will be hidden. O you daughter of the (Himālaya) Mountain, those who bathe (here) in the month of Māgha or Vaiśākha , and especially on the full-moon day of Kārtika , are released. Vasiṣṭha , Vāmadeva , Bharadvāja and Gautama come here to bathe and to see god (Śiva) the Trident-holder. The Phallus remained there in the (first) three ages. O Pārvatī , it does not remain (there) in the Kali age. At that time the sage Viśvāmitra had cursed me.

Pārvatī said :

58. I certainly desire to hear from you, O lord of gods, how that curse was pronounced upon you by the sage.

Mahādeva said :

59-72. O goddess, on one occasion the great ascetic Viśvāmitra came to this very wonderful sacred place, Khaḍgadhāra. Having bathed in the Sābhramatī, he paid me visit. Worshipping (me) in various ways he always remained there. O beautiful lady, there was at that time a very wicked hunter of a sinful form. He put flesh on (the Phallus of) Śiva. Seeing that flesh (there) again, Viśvāmitra then said: “Oh! the sinner has done a wicked deed. The highest soul, Śiva, has not punished him: Therefore, I shall, having determined, certainly curse him.” Having thought like this, he then cursed me, O goddess. “In this terrible Kali age you will remain completely hidden.” Having thus cursed me, that best sage left. Since then, O goddess, due to the sage’s curse, I am hidden. If they especially offer a worship at my place, their sin perishes at that moment only. Those who having fashioned a clay image of me worship it, especially live at this place of (i.e. sacred to) me. In this Kali age it is called Khaḍgadhāreśvara. In Kṛta (age) it was (known as) Mandira ; in Tretā (age) it was known as Gaurava . In Dvāpara (age) it was known as Viśva , and Khaḍgeśvara in Kali (age). O chief goddess, my place lies on the southern side. Knowing this, a wise man, fashioning (my) image there, worships (it) everyday. He would obtain

the desired fruit. The man obtains, on the earth, religious merit, worldly prosperity, sensual pleasures and (ultimately) salvation. O chief goddess, there would come no misery to those who offer incense, light, articles of food, so also sandal etc., to Maheśvara , the lord of the worlds; this is the truth, the (only) truth, O beautiful lady.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 155

Dugdheśvara

Chapter 567 of 693 · 41 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
खड्गधाराद्दक्षिणतस्तीर्थं परमपावनम् ।
दुग्धेश्वरमिति प्रोक्तं सर्वपापप्रणाशनम् १।
यस्मिंस्तीर्थे नरः स्नात्वा दृष्ट्वा दुग्धेश्वरं हरम् ।
पुमान्सद्यो विमुच्येत दुःखात्पापसमुद्भवात् २।
दधीचिना तपस्तप्तं साभ्रमत्यास्तटे शुभे ।
चन्द्रभागा महत्पुण्यं गंगाया संगता यतः ३।
तत्र स्नानं च दानं जपः पूजा तपस्तथा ।
सर्वमक्षयतां याति दुग्धतीर्थप्रभावतः ४।
पार्वत्युवाच।
दुग्धेश्वरसमुत्पत्तिं श्रोतुमिच्छामि वै प्रभो ।
महिमा दुग्धतीर्थस्य कथ्यतां च सुरेश्वर ५।
महादेव उवाच।
पुरा देवासुरे युद्धे दैत्यैर्देवाः पराजिताः ।
पलायनपरा भूत्वा दधीचाश्रममागताः ६।

मुक्त्वा तत्रायुधान्येव गता देवा दिशो दश ।
पश्चात्कोलाहलं श्रुत्वा दधीचो दैत्यसंभवम् ७।
पीतवांस्तानि शस्त्राणि जलेनाप्लाप्य भार्गवः ।
कालेन ते सुराः सर्वे अस्त्राण्यादातुमुत्सुकाः ८।
गुरुणा सहिताः सर्वे परस्परमुदान्विताः ।
नकुलैः सह सर्पाश्च क्रीडंते ते परस्परम् ९।
एवंविधान्यनेकानि साश्चर्याणि तदाश्रमे ।
पश्यंतो विबुधाः सर्वे विस्मयं परमं गताः १०।
ददृशुस्ते मुनिवरं आसनोपरिसंस्थितम् ।
यत्र साभ्रमती पुण्या मिलिता चंद्रभागया ११।
वर्चसा परमेणैव भ्राजमानं यथा रविम् ।
विभावसु द्वितीयं च सुवर्चा भार्यया सह १२।
यथा ब्रह्माहि सावित्र्या तथाऽसौ मुनिसत्तमः ।
दृष्टः सुरवरैः सर्वैः प्रणिपातपुरःसरम् १३।
ऊचिरे तं तदा देवा बृहस्पतिपुरोगमाः ।

त्वं दाता त्रिषु लोकेषु विदितः पूर्वमेव च १४।
याच्ञार्थं च वयं सर्वे त्वत्सकाशं समागताः।
भयभीता वयं सर्वेऽस्त्राणि नोदातु मर्हसि १५।
इत्युक्तो मुनिवर्योऽसौ देवानाह महामतिः।
पीतानि तानि भो देवा जलेनाप्लाव्य मंत्रतः १६।
ततो देवाब्रुवन्विप्रं दैत्यानां निधनाय च।
देह्यस्थीनि त्वरा विप्र दत्तानीति द्विजोऽवदत् १७।
इत्युक्त्वा तान्स्वपत्नीं स प्रेषयामास चाश्रमम्।
तदोवाच द्विजो हृष्टो देवान्स्मित्वा महामतिः १८।
पीतानि तानि भो देवा गृह्णीध्वं च यथातथम्।
इत्युक्त्वा च द्विजो देवि योगमास्थाय योगवित् १९।
ततोब्रुवन्सुरा विप्रं स्मयं तं छलया गिरा।
त्वयि जीवति भो ब्रह्मन्कुतोस्थीनि लभामहे २०।
प्रहस्योवाच विप्रर्षिस्तिष्ठध्वं क्षणमेकतः।
स्वयमेव च भो देवास्त्यक्ष्याम्यद्य कलेवरम् २१।

इत्युक्त्वा स द्विजो देवि योगमास्थाय योगवित्।
ब्रह्मलोकं गतः सद्यो यतो नावर्त्तते पुनः २२।
ततः सर्वे सुरास्तत्र दृष्ट्वा तं विलयं गतम्।
चिंतयंतः सुरगणाः कथं च विशसामहे २३।
सुरभिं चाह्वयामास तामुवाच शचीपतिः।
कलेवरं द्विजेंद्रस्य लिह त्वं वचसा मम २४।
तथेति च वचो मत्वा तत्क्षणादेव लिह्य तत्।
निर्मांसं च कृतं सद्यस्तया धेन्वा कलेवरम् २५।
जगृहुस्तानि चास्थीनि चक्रुः शस्त्राणि वै सुराः।
तस्य वंशोद्भवं त्वस्त्रमासीद्ब्रह्मशिरस्तथा २६।
शस्त्राण्यस्त्राणि कृत्वा ते महाबलपराक्रमाः।
ययुर्देवास्त्वरा युक्ता वृत्रघातनतत्पराः २७।
ततः सुवर्चा तु दधीचपत्नी संप्रेषिता या सुरकार्यसिद्धये।
विलोकयामास समेत्य तत्र मृतं पतिं देहमथो विशस्तम् २८।
ज्ञात्वा तु तत्सर्वमथो सुराणां कृत्यं तदानीं च चुकोप साध्वी।

ददौ तदा शापमतीव रुष्टा तदा सुवर्चा ऋषिवर्यपत्नी २९।
अहो सुरा दुष्टतराश्च सर्वे ह्यनेकशप्ताश्च तथैव लुब्धाः।
तस्मात्तु सर्वे ह्यप्रजा भवंतु सेंद्रा सुराद्यप्रभृतीत्युवाच ३०।
एवं शापं ददौ तेषां सुराणां सा तपस्विनी।
उपविश्याश्वत्थमूले साभ्रमत्यास्तटे स्थिता ३१।
सगर्भा सा सती साध्वी स्वोदरं विददार ह।
निर्गतो जठराद्गर्भो दधीचस्य महात्मनः ३२।
साक्षाद्रुद्रावतारोऽसौ पिप्पलादो महाप्रभुः।
प्रहस्य जननी गर्भं उवाच वचनं महत् ३३।

सुवर्चा तं पिप्पलादं चिरं तिष्ठास्य सन्निधौ ।
अश्वत्थस्य महाभाग सर्वेषां शुभदो भव ३४।
तथैव भाषमाणा सा सुवर्चा तनयं प्रति ।
पतिं प्रत्यगमत्साध्वी परमेन समाधिना ३५।
एवं दधीचपत्नी सा पतिना स्वर्गमास्थिता ।
ते देवाः कृतशस्त्रास्त्र दैत्यान्प्रति समुत्सुकाः ३६।

आजग्मुश्चेंद्रमुख्याश्च महाबलपराक्रमाः ।
कामधेनुः प्रसुस्राव ययौ यत्र द्विजः क्षयम् ३७।
मुनेः प्रभावतो दुग्धं लिंगरूपं व्यजायत ।
दुग्धेश्वरमिति ख्यातं देवि साभ्रमती तटे ३८।
तदा प्रभृति तीर्थं हि तन्नाम्ना प्रथितं भुवि ।
अतुलं यस्य माहात्म्यं श्रवणात्पातकापहम् ३९।
ये शृण्वंति नरा भक्त्या दुग्धेश्वरसमुद्भवम् ।
तेऽपि पापविनिर्मुक्ता यांति रुद्रपदं महत् ४०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे दुग्धेश्वरमाहात्म्यंनाम पंचपंचाशदधिक शततमोऽध्यायः १५५।

Roman transliteration

mahādeva uvāca|
khaḍgadhārāddakṣiṇatastīrthaṃ paramapāvanam |
dugdheśvaramiti proktaṃ sarvapāpapraṇāśanam 1|
yasmiṃstīrthe naraḥ snātvā dṛṣṭvā dugdheśvaraṃ haram |
pumānsadyo vimucyeta duḥkhātpāpasamudbhavāt 2|
dadhīcinā tapastaptaṃ sābhramatyāstaṭe śubhe |
candrabhāgā mahatpuṇyaṃ gaṃgāyā saṃgatā yataḥ 3|
tatra snānaṃ ca dānaṃ japaḥ pūjā tapastathā |
sarvamakṣayatāṃ yāti dugdhatīrthaprabhāvataḥ 4|
pārvatyuvāca|
dugdheśvarasamutpattiṃ śrotumicchāmi vai prabho |
mahimā dugdhatīrthasya kathyatāṃ ca sureśvara 5|
mahādeva uvāca|
purā devāsure yuddhe daityairdevāḥ parājitāḥ |
palāyanaparā bhūtvā dadhīcāśramamāgatāḥ 6|

muktvā tatrāyudhānyeva gatā devā diśo daśa |
paścātkolāhalaṃ śrutvā dadhīco daityasaṃbhavam 7|
pītavāṃstāni śastrāṇi jalenāplāyya bhārgavaḥ |
kālena te surāḥ sarve astrāṇyādātumutsukāḥ 8|
guruṇā sahitāḥ sarve parasparamudānvitāḥ |
nakulaiḥ saha sarpāśca krīḍaṃte te parasparam 9|
evaṃvidhānyanekāni sāścaryāṇi tadāśrame |
paśyaṃto vibudhāḥ sarve vismayaṃ paramaṃ gatāḥ 10|
dadṛśuste munivaraṃ āsanoparisaṃsthitam |
yatra sābhramatī puṇyā militā caṃdrabhāgayā 11|
varcasā parameṇaiva bhrājamānaṃ yathā ravim |

vibhāvasu dvitīyaṃ ca suvarcā bhāryayā saha 12|
yathā brahmāhi sāvitryā tathā'sau munisattamaḥ |
dṛṣṭaḥ suravaraiḥ sarvaiḥ praṇipātapuraḥsaram 13|
ūcire taṃ tadā devā bṛhaspatipurogamāḥ |

tvaṃ dātā triṣu lokeṣu viditaḥ pūrvameva ca 14|
yācñārthaṃ ca vayaṃ sarve tvatsakāśaṃ samāgatāḥ |
bhayabhītā vayaṃ sarve'strāṇi nodātu marhasi 15|
ityukto munivaryo'sau devānāha mahāmatiḥ |
pītāni tāni bho devā jalenāplāvya maṃtrataḥ 16|
tato devābruvanvipraṃ daityānāṃ nidhanāya ca |
dehyasthīni tvarā vipra dattānīti dvijo'vadat 17|
ityuktvā tānsvapatnīṃ sa preṣayāmāsa cāśramam |
tadovāca dvijo hṛṣṭo devānsmitvā mahāmatiḥ 18|
pītāni tāni bho devā gṛhṇīdhvaṃ ca yathātatham |
ityuktvā ca dvijo devi yogamāsthāya yogavit 19|
tatobruvansurā vipraṃ smayaṃ taṃ chalayā girā |
tvayi jīvati bho brahmankutosthīni labhāmahe 20|
prahasyovāca viprarṣistiṣṭhadhvaṃ kṣaṇamekataḥ |
svayameva ca bho devāstyakṣyāmyadya kalevaram 21|

ityuktvā sa dvijo devi yogamāsthāya yogavit |
brahmalokaṃ gataḥ sadyo yato nāvarttate punaḥ 22|
tataḥ sarve surāstatra dṛṣṭvā taṃ vilayaṃ gatam |
ciṃtayaṃtaḥ suragaṇāḥ kathaṃ ca viśasāmahe 23|
surabhiṃ cāhvayāmāsa tāmuvāca śacīpatiḥ |
kalevaraṃ dvijeṃdrasya liha tvaṃ vacasā mama 24|
tatheti ca vaco matvā tatkṣaṇādeva lihya tat |
nirmāṃsaṃ ca kṛtaṃ sadyastayā dhenvā kalevaram 25|
jagṛhustāni cāsthīni cakruḥ śastrāṇi vai surāḥ |
tasya vaṃśodbhavaṃ tvastramāsīdbrahmaśirastathā 26|
śastrāṇyastrāṇi kṛtvā te mahābalaparākramāḥ |
yayurdevāstvarā yuktā vṛtraghātanatatparāḥ 27|
tataḥ suvarcā tu dadhīcapatnī saṃpreṣitā yā surakāryasiddhaye |
vilokayāmāsa sametya tatra mṛtaṃ patiṃ dehamatho viśastam 28|
jñātvā tu tatsarvamatho surāṇāṃ kṛtyaṃ tadānīṃ ca cukopa sādhvī |

dadau tadā śāpamatīva ruṣṭā tadā suvarcā ṛṣivaryapatnī 29|
aho surā dusṭatarāśca sarve hyanekaśaptāśca tathaiva lubdhāḥ |
tasmāttu sarve hyaprajā bhavaṃtu seṃdrā surādyaprabhṛtītyuvāca 30|
evaṃ śāpaṃ dadau teṣāṃ surāṇāṃ sā tapasvinī |
upaviśyāśvatthamūle sābhramatyāstaṭe sthitā 31|
sagarbhā sā satī sādhvī svodaraṃ vidadāra ha |
nirgato jaṭharādgarbho dadhīcasya mahātmanaḥ 32|
sākṣādrudrāvatāro'sau pippalādo mahāprabhuḥ |
prahasya jananī garbhaṃ uvāca vacanaṃ mahat 33|
suvarcā taṃ pippalādaṃ ciraṃ tiṣṭhāsya sannidhau |
aśvatthasya mahābhāga sarveṣāṃ śubhado bhava 34|
tathaiva bhāṣamāṇā sā suvarcā tanayaṃ prati |
patiṃ pratyagamatsādhvī paramena samādhinā 35|
evaṃ dadhīcapatnī sā patinā svargamāsthitā |
te devāḥ kṛtaśastrāstra daityānprati samutsukāḥ 36|

ājagmuśceṃdramukhyāśca mahābalaparākramāḥ |
kāmadhenuḥ prasusrāva yayau yatra dvijaḥ kṣayam 37|
muneḥ prabhāvato dugdhaṃ liṃgarūpaṃ vyajāyata |
dugdheśvaramiti khyātaṃ devi sābhramatī taṭe 38|
tadā prabhṛti tīrthaṃ hi tannāmnā prathitaṃ bhuvi |
atulaṃ yasya māhātmyaṃ śravaṇātpātakāpaham 39|
ye śṛṇvaṃti narā bhaktyā dugdheśvarasamudbhavam |
te'pi pāpavinirmuktā yāṃti rudrapadaṃ mahat 40|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe
dugdheśvaramāhātmyaṃnāma paṃcapaṃcāśadadhika śatatamo'dhyāyaḥ 155|

English translation

Mahādeva said :

1-4. To the south of Khaḍgadhāra is a highly purifying holy place called Dugdheśvara, which destroys all sins. One who bathes and sees Śiva (called) Dugdheśvara at this holy place, gets instantly relieved of the pain due to sin. Dadhīci practised penance at the auspicious bank of Sābhramatī since it is meritorious as Candrabhāgā has joined Gaṅgā there. Everything like a bath, gifts, muttering (of hymns), worship and penance (done) there, becomes inexhaustible by the power of Dugdhatīrtha.

Pārvatī said :

5. O lord, I desire to hear about the origin of Dugheśvara. O lord of gods, tell (me about) the greatness of Dugdhatīrtha.

Mahādeva said :

6-26. Formerly in the war between gods and demons gods were defeated by demons. Intent on fleeing they came to Dadhīci's hermitage. Having abandoned their weapons there only, the gods went to the ten directions. Then having heard the uproar of the demons, Dadhīci Bhārgava , after having submerged the weapons in water, drank them. After (some) time the gods, eager to take the missiles, (came there) with Bṛhaspati . In the hermitage serpents sported with mongooses with pleasure. Seeing many such wonders in that hermitage, all the gods were very much amazed. At the place where the auspicious Sābhramatī has joined Candrabhāgā, they saw the excellent sage seated on a seat shining with great lustre like the sun, accompanied by fire and by his wife Suvarcā . All the excellent gods saw after salutation the best sage like Brahmā with Sāvitrī . Then the gods led by Bṛhaspati said: "It is already known in the three worlds that you are a donor. We have approached you with a request. All of us are full of fear. Please give us our missiles." The best, very intelligent sage, thus addressed, said to the gods: "O gods, submerging them with a hymn, I drank them (up)." Then the gods said to the brāhmaṇa : "To kill the demons quickly give your bones." The brāhmaṇa said, "(Here) they are given." Speaking like this to them he sent his wife to the hermitage. Then the delighted, very intelligent brāhmaṇa smiled and said to the gods: "O gods, I have drank them. Take them (back) properly." Saying so, O goddess, the brāhmaṇa, proficient in abstract meditation resorted to it. Then with deceitful words the gods said to the smiling brāhmaṇa: "O brāhmaṇa, how can we get them as long as you are alive?" The brāhmaṇa sage laughed and said: "Wait for a moment. O gods, I myself shall abandon my body today." Speaking like this, O goddess , that brāhmaṇa, proficient in abstract meditation, resorted to it, and instantly went to heaven, whence he does not return even today. Then

all the hosts of gods, seeing him dead, thought: 'How shall we cut up (his body)?' Then Indra called Surabhi and said to her: "By my words lick up the body of the best brāhmaṇa." Saying "all right" and honouring his words, she licked it at that moment only. The cow instantly made that body fleshless. Gods took those bones, and fashioned weapons (with them). The missile (made) from his backbone was Brahmaśiras .

27-40. Having fashioned weapons and missiles, the very powerful and brave gods, intent on destroying Vṛtra , quickly went (to him). Then Suvarcā, Dadhīca 's wife, who was sent for the accomplishment of the mission of gods, having come (there) saw her dead husband and (his) body cut up. The chaste lady, knowing that entire deed of the gods, was angry. Then Suvarcā, the very angry wife of the excellent sage, pronounced a curse: "O very wicked gods, you were cursed many times, and (yet) you are greedy. Therefore, may all of you with Indra, be childless from today." Thus she spoke. That female ascetic thus cursed the gods. Sitting at the root of the aśvattha tree, she stayed on the bank of Sābhramatī. That pregnant chaste lady cut off her belly. From her womb the child of noble Dadhīca came out. That great lord Pippalāda was actually the incarnation of Rudra . The mother Suvarcā laughed, and said (these) important words to the child Pippalāda: "Live near this aśvattha tree, O illustrious one, and be auspicious to all." Talking just like that to her son, that chaste lady Suvarcā went to her husband through profound meditation. Thus that wife of Dadhīca followed her husband to heaven. Those gods, having fashioned the weapons and missiles, who were very powerful and brave, who were led by Indra, and who were eager (to fight) came to the demons. The desire-yielding cow poured out milk at the place where the brāhmaṇa (Dadhīca) had perished. By the power of the sage the milk became of the form of a Phallus. O goddess, it is known as Dugdheśvara (situated) on the bank of Sābhramatī. Since then the holy place is well-known on the earth by that name. Its greatness is matchless, and destroys sins merely by being heard. Those men too, who devoutly listen to the (greatness of) Dugdheśvara, getting free from sins, go to the great position of Rudra.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 156

Candreśvara

Chapter 568 of 693 · 15 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
दुग्धेश्वरस्य पूर्वे तु तीर्थं परमपावनम् ।
चंद्रभागेति वै नाम्ना नदी यत्र तु संगता १।
तत्र चंद्रेश्वरो देवो नित्यं तिष्ठति पुण्यदः ।
यो हरः सर्वदा व्यापी लोकानां सुखदो महान् २।
अत्र स्नानं प्रकुर्वंति ध्यानं कुर्वंति नित्यशः ।
तत्फलं प्राप्नुयुस्ते वै साभ्रमत्यां शिवार्चनात् ३।
सोमेनात्र तपस्तप्तं कालं बहुतरं किल ।
तस्माच्चन्द्रेश्वरो नाम स्थापितो वै महेश्वरः ४।
शुक्रेणापि तपस्तप्तं चन्द्रभागा समीपतः ।
अतस्तीर्थाधिकं तीर्थं पावनं सर्वदा भुवि ५।
कलौ गुप्तं तु ऋषिणा कारितं वै सुरेश्वरि ।
यत्र हेममयं लिगं दृश्यते नात्र संशयः ६।
अत्र स्नात्वा च पीत्वा च कृत्वा वै शिवपूजनम् ।
ये नराः संगमिष्यंति धर्मानर्थांल्लभंति ते ७।

वृषोत्सर्गादिकं कर्म ये कुर्वंति विशेषतः ।
भुक्त्वा स्वर्गपदं ते वै पश्चाद्यांति हरालयम् ८।
स्नानार्थे प्रत्यहं देवि चंद्रभागा समीपतः ।
आगमिष्यंति ये लोकास्ते ज्ञेयाः पुण्यभागिनः ९।
गत्वा परतटे ये वै ह्यर्चयंति च तं शिवम् ।
चंद्रेश्वरेति नामानं श्रीहरं पापकृंतनम् १०।
अत्र गत्वा विशेषेण रुद्रजाप्यादिकं तथा ।
ये कुर्वंति नरश्रेष्ठास्ते ज्ञेयाः शिवरूपिणः ११।
सर्वदा तु सुरश्रेष्ठ यत्र स्नानं प्रकुर्वते ।
ते नरा विष्णुरूपाणि विज्ञेया नात्र संशयः १२।
येऽत्र श्राद्धं प्रकुर्वंति तिलपिंडेन वा पुनः ।
तेऽपि विष्णुपदं यांति पिंडदानप्रभावतः १३।
अत्र दानं प्रकर्त्तव्यं स्नानं वै विधिपूर्वकम् ।
यत्र स्नात्वा तु मुच्यंते ब्रह्महत्यादिकिल्बिषात् १४।
तटेस्मिन्ये विशेषेण वटं चारोपयंति ते ।

मृताः शिवपदं यांति यावच्चंद्र दिवाकरौ १५।

Roman transliteration

mahādeva uvāca|
dugdheśvarasya pūrve tu tīrthaṃ paramapāvanam |
caṃdrabhāgeti vai nāmnā nadī yatra tu saṃgatā 1|
tatra caṃdreśvaro devo nityaṃ tiṣṭhati puṇyadaḥ |
yo haraḥ sarvadā vyāpī lokānāṃ sukhado mahān 2|
atra snānaṃ prakurvaṃti dhyānaṃ kurvaṃti nityaśaḥ |
tatphalaṃ prāpnuyuste vai sābhramatyāṃ śivārcanāt 3|
somenātra tapastaptaṃ kālaṃ bahutaraṃ kila |
tasmāccandreśvaro nāma sthāpito vai maheśvaraḥ 4|
śukreṇāpi tapastaptaṃ candrabhāgā samīpataḥ |
atastīrthādhikaṃ tīrthaṃ pāvanaṃ sarvadā bhuvi 5|
kalau guptaṃ tu ṛṣiṇā kāritaṃ vai sureśvari |
yatra hemamayaṃ ligaṃ dṛśyate nātra saṃśayaḥ 6|
atra snātvā ca pītvā ca kṛtvā vai śivapūjanam |
ye narāḥ saṃgamiṣyaṃti dharmānarthāṃllabhaṃti te 7|

vṛṣotsargādikaṃ karma ye kurvaṃti viśeṣataḥ |
bhuktvā svargapadaṃ te vai paścādyāṃti harālayam 8|
snānārthe pratyahaṃ devi caṃdrabhāgā samīpataḥ |
āgamiṣyaṃti ye lokāste jñeyāḥ puṇyabhāginaḥ 9|
gatvā paratațe ye vai hyarcayaṃti ca taṃ śivam |
caṃdreśvareti nāmānaṃ śrīharaṃ pāpakṛṃtanam 10|
atra gatvā viśeṣeṇa rudrajāpyādikaṃ tathā |
ye kurvaṃti naraśreṣṭhāste jñeyāḥ śivarūpiṇaḥ 11|
sarvadā tu suraśreṣṭha yatra snānaṃ prakurvate |
te narā viṣṇurūpāṇi vijñeyā nātra saṃśayaḥ 12|
ye'tra śrāddhaṃ prakurvaṃti tilapiṃḍena vā punaḥ |
te'pi viṣṇupadaṃ yāṃti piṃḍadānaprabhāvataḥ 13|
atra dānaṃ prakarttavyaṃ snānaṃ vai vidhipūrvakam |
yatra snātvā tu mucyaṃte brahmahatyādikilbiṣāt 14|
taṭesminye viśeṣeṇa vaṭaṃ cāropayaṃti te |

mṛtāḥ śivapadaṃ yāṃti yāvaccaṃdra divākarau 15|

English translation

Mahādeva said :

1-15. To the east of Dugdheśvara where the river named Candrabhāgā has joined (Sābhramatī), there is a highly purifying holy place. There god Candreśvara, always giving religious merit dwells. He is Śiva who is always all-pervading and who, the great one, gives happiness to people. Those who always bathe and meditate here, would get the fruit of that due to worshipping Śiva on (the bank of) Sābhramatī. Soma (i.e. the Moon) practised penance here for a long time. Therefore, (the Phallus of) Maheśvara called Candreśvara was installed here. Śukra also practised penance near Candrabhāgā. Therefore, the holy place is superior to (other) holy places on the earth. O chief goddess, the Phallus fashioned by the sages is concealed in Kali (-age). Undoubtedly a golden Phallus is seen there. Those men who, coming here, bathe and drink (water) and worship Śīva [Śiva?], obtain religious merit and worldly prosperity. Those who especially do the act of giving a bull etc. enjoy (in) heaven, and then go to Śiva's abode. O goddess, those men who will everyday come for a bath near Candrabhāgā, should be

known as meritorious. Those men who go to the other bank and worship Śiva, Śrī Hara , named Candreśvara who cuts off sins (are meritorious). Those best men who, having come here, especially do the muttering (in honour) of Rudra etc., should be known to be of the form of Śiva. O best goddess, those men who always bathe here, should be known to be Viṣṇu 's forms. There is no doubt about this. Those who again offer here a śrāddha with sesamum- piṇḍa , also go to Viṣṇu's position due to the efficacy of the offering of the piṇḍa. Here gifts should be given and a bath should be taken according to the proper rite. Having bathed here men are absolved of (the sins) like killing a brāhmaṇa . Those who especially plant a fig-tree on this bank, go, after death, to Śiva's position (and stay there) as long as the Moon and the Sun (remain there in the sky).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 157

Pippalāda-tīrtha

Chapter 569 of 693 · 11 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
दुग्धेश्वरसमीपे तु तीर्थं चातीवपावनम् ।
रम्यं तत्पिप्पलादस्य नाम्ना वै प्रथितं भुवि १।
यत्र कृत्वा तपः पूर्वं मातुर्वचनतो मुनिः ।
उत्पादयामास कृत्यां वडवानलसम्मिताम् २।
पितुरानृण्यमन्विच्छन्दधीचस्य महात्मनः ।
तत्र स्नात्वा च पीत्वा च ब्रह्महत्यां व्यपोहति ३।
साभ्रमत्यास्तटे गुप्तं पिप्पलादं सुरेश्वरम् ।
तत्र स्नात्वा तु भो देवि मुक्तिभागी भवेन्नरः ४।
आरोपणं पिप्पलानां कर्त्तव्यं विधिपूर्वकम् ।
कृते सति महादेवि मुच्यते कर्मबंधनात् ५।
पार्वत्युवाच।
किमर्थं सा तु कृत्या वै उत्पन्ना तां निबोधय ।
तया वै कृत्यया पूर्वं किं कृतं वद मे प्रभो ६।
येन पुत्रेण सा नीता पितुरानृण्यकारणात् ७।

महादेव उवाच।
दाधीचो ऋषिवर्योऽसौ ह्यागतस्तपकारणात् ।
अत्र तेन महत्तप्तमृषिणा परमात्मना ८।
तत्र कोलासुरो नाम विघ्नार्थं वै समागतः ।
तेन विघ्नं बहुतरं कृतं वै नात्र संशयः ९।
तद्दृष्टं तु सुपुत्रेण कहोडेन च धीमता ।
कृत्या ह्युत्पादिता तत्र हननार्थं सुरेश्वरि १०।
तया वै निहतो दैत्यः कोलो नाम महासुरः ।
तस्मात्तीर्थं महज्जातं कलौ गुप्तं तु पार्वति ११।

Roman transliteration

mahādeva uvāca|
dugdheśvarasamīpe tu tīrthaṃ cātīvapāvanam |
ramyaṃ tatpippalādasya nāmnā vai prathitaṃ bhuvi 1|
yatra kṛtvā tapaḥ pūrvaṃ māturvacanato muniḥ |
utpādayāmāsa kṛtyāṃ vaḍavānalasammitām 2|
piturānṛṇyamanvicchandadhīcasya mahātmanaḥ |

tatra snātvā ca pītvā ca brahmahatyāṃ vyapohati 3|
sābhramatyāstaṭe guptaṃ pippalādaṃ sureśvaram |
tatra snātvā tu bho devi muktibhāgī bhavennaraḥ 4|
āropaṇaṃ pippalānāṃ karttavyaṃ vidhipūrvakam |
kṛte sati mahādevi mucyate karmabaṃdhanāt 5|
pārvatyuuvāca|
kimarthaṃ sā tu kṛtyā vai utpannā tāṃ nibodhaya |
tayā vai kṛtyayā pūrvaṃ kiṃ kṛtaṃ vada me prabho 6|
yena putreṇa sā nītā piturānṛṇyakāraṇāt 7|

mahādeva uvāca|
dādhīco ṛṣivaryo'sau hyāgatastapakāraṇāt |
atra tena mahattaptamṛṣiṇā paramātmanā 8|
tatra kolāsuro nāma vighnārthaṃ vai samāgataḥ |
tena vighnaṃ bahutaraṃ kṛtaṃ vai nātra saṃśayaḥ 9|
taddṛṣṭaṃ tu suputreṇa kahoḍena ca dhīmatā |
kṛtyā hyutpāditā tatra hananārthaṃ sureśvari 10|
tayā vai nihato daityaḥ kolo nāma mahāsuraḥ |
tasmāttīrthaṃ mahajjātaṃ kalau guptaṃ tu pārvati 11|

English translation

Mahādeva said :

1-5. Near Dugdheśvara there is a charming, highly purifying, holy place, well-known in the world by the name of (i.e. after) Pippalāda . Formerly the sage desiring acquittal from the debt of his father, the noble Dadhīca , practised penance here, and by the words (i.e. the order) of his mother, he produced a Kṛtyā [1] (i.e. a fearful female deity) resembling the submarine fire. A man having bathed and drunk (water) here, destroys (the sin of) the murder of a brāhmaṇa . Pippalāda, the lord of gods, is concealed on the bank of Sābhramatī. O goddess, by bathing there a man would enjoy salvation. The planting of fig trees should be done properly. Having done this, O great goddess, a man is free from the bondage of his deeds.

Pārvatī said :

6-7. Explain to me why that Kṛtyā was produced. O lord, tell me what that Kṛtyā did formerly. Which son brought her for the acquittance of the debt of his father?

Mahādeva said :

8-11. That excellent sage Dādhīca (i.e. Dadhīca's son). came (here) for (practising) penance. The great-souled sage practised a great (i.e. severe) penance here. A demon named Kolāsura came there to create an obstacle. He certainly caused many obstacles. That was noticed by his (i.e. Pippalāda's) good son, the intelligent Kahoḍa . O chief goddess, for the destruction (of the demon) he produced the Kṛtyā there. She killed the great demon named Kola . Therefore, O Pārvatī , the holy place is concealed in Kali (-age).

[1]: [1] : Kṛtyā: A female deity to whom sacrifices are offered for destructive and magical purposes.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 158

Nimbārkadeva-tīrtha (Nimbārka Deva)

Chapter 570 of 693 · 15 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
पिप्पलादाततस्तीर्थे पिचुमंदार्कमुत्तमम् ।
तीर्थं साभ्रमती तीरे व्याधिदौर्गंध्यनाशनम् १।
पुरा कोलाहले युद्धे दानवैर्निर्जिताः सुराः ।
वृक्षेषु विविशुस्तत्र सूक्ष्माः प्राणपरीप्सया २।
तत्र बिल्वे स्थितः शंभुरश्वत्थे हरिरव्ययः ।
शिरीषेऽभूत्सहस्राक्षो निंबे देवः प्रभाकरः ३।
एवमादि यथायोग्यं वृक्षेषु विबुधास्तथा ।
यावत्कोलाहलो दैत्यो विष्णुना प्रभविष्णुना ४।
हतो महाहवे तावत्स्थितास्ते वृक्षमाश्रिताः ।
येनयेन हि यो वृक्षो विबुधेन समाश्रितः ५।
स तु तन्मयतां यातस्तस्मात्तं न विनाशयेत् ।
इति सूर्य्यस्य विश्रामात्पिचुमंदार्कमुत्तमम् ६।
तीर्थंरोगहरं स्नानात्साभ्रमत्यास्तटेऽभवत् ।
अत्र गत्वा विशेषेण तं रविं यदि पूजयेत् ७।

पूजयित्वा सुरश्रेष्ठे लभते वांछितं फलम् ।
अत्र द्वादशनामानि गत्वा ये वै पठंति च ८।
ते नराः पुण्यकर्माणो यावज्जीवं न संशयः ।
आदित्यं भास्करं भानुं रविं विश्वप्रकाशकम् ९।
तीक्ष्णांशुं चैव मार्तंडं सूर्यं चैव प्रभाकरम् ।
विभावसुं सहस्राक्षं तथा पूषणमेव च १०।
एवं द्वादशनामानि यः पठेत्प्रयतः सुधीः ।
धनं वै पुत्रपौत्रांश्च लभते नगनंदिनि ११।
एकैकं नाम आश्रित्य योऽर्चयेत नरो भुवि ।
सप्तजन्मभवेद्विप्रो धनाढ्यो वेदपरागः १२।
क्षत्रियो लभते राज्यं वैश्यो धनमवाप्नुयात् ।
शूद्रो वै लभते भक्तिं तस्मात्सूक्तं परं जपेत् १३।
निंबार्कतः परं तीर्थं न भूतं न भविष्यति ।
अत्र स्नात्वा च पीत्वा च मुक्तिभागी भवेद्ध्रुवम् १४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां उत्तरखंडे उमामहेश्वरसंवादे निंबार्कदेवतीर्थनामाष्टपंचाशदधिक शततमोऽध्यायः १५८।

Roman transliteration

mahādeva uvāca|
pippalādāttatastīrthe picumaṃdārkamuttamam |
tīrthaṃ sābhramatī tīre vyādhidaurgaṃdhyanāśanam 1|
purā kolāhale yuddhe dānavairnirjitāḥ surāḥ |
vṛkṣeṣu viviśustatra sūkṣmāḥ prāṇaparīpsayā 2|
tatra bilve sthitaḥ śaṃbhuraśvatthe hariravyayaḥ |
śirīṣe'bhūtsahasrākṣo niṃbe devaḥ prabhākaraḥ 3|
evamādi yathāyogyaṃ vṛkṣeṣu vibudhāstathā |
yāvatkolāhalo daityo viṣṇunā prabhaviṣṇunā 4|
hato mahāhave tāvatsthitāste vṛkṣamāśritāḥ |
yenayena hi yo vṛkṣo vibudhena samāśritaḥ 5|
sa tu tanmayatāṃ yātastasmāttaṃ na vināśayet |
iti sūryyasya viśrāmātpicumaṃdārkamuttamam 6|
tīrthaṃrogaharaṃ snānātsābhramatyāstaṭe'bhavat |
atra gatvā viśeṣeṇa taṃ raviṃ yadi pūjayet 7|

pūjayitvā suraśreṣṭhe labhate vāṃchitaṃ phalam |
atra dvādaśanāmāni gatvā ye vai paṭhaṃti ca 8|
te narāḥ puṇyakarmāṇo yāvajjīvaṃ na saṃśayaḥ |
ādityaṃ bhāskaraṃ bhānuṃ raviṃ viśvaprakāśakam 9|
tīkṣṇāṃśuṃ caiva mārtaṃḍaṃ sūryaṃ caiva prabhākaram |
vibhāvasuṃ sahasrākṣaṃ tathā pūṣaṇameva ca 10|
evaṃ dvādaśanāmāni yaḥ paṭhetprayataḥ sudhīḥ |
dhanaṃ vai putrapautrāṃśca labhate naganaṃdini 11|
ekaikaṃ nāma āśritya yo'rcayeta naro bhuvi |
saptajanmabhavedvipro dhanāḍhyo vedaparāgaḥ 12|
kṣatriyo labhate rājyaṃ vaiśyo dhanamavāpnuyāt |
śūdro vai labhate bhaktiṃ tasmātsūktaṃ paraṃ japet 13|
niṃbārkataḥ paraṃ tīrthaṃ na bhūtaṃ na bhaviṣyati |
atra snātvā ca pītvā ca muktibhāgī bhaveddhruvam 14|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ uttarakhaṃḍe umāmaheśvarasaṃvāde niṃbārkadevatīrthaṃnāmāṣṭapaṃcāśadadhika śatatamo'dhyāyaḥ 158|

English translation

Mahādeva said :

1-11. Next to Pippalāda is an excellent holy place called Picumandārka on the bank of Sābhramatī, destroying disease and bad odour. Formerly in the war with (the demon) Kolāhala , the demons vanquished gods. (Being) subtle, they entered trees with a desire for (saving) their life. There Śambhu remained in the bilva (tree), the immutable Viṣṇu in aśvattha , Indra in śirīṣa , and god Sun in nimba (tree). Thus the gods properly remained like that in the trees. Till the powerful Viṣṇu killed the demon Kolāhala, they remained resorting to the trees. The god that resorted to a particular tree, became one with it. Therefore, one should not destroy it. Thus due to the Sun's taking rest (here), Picumandārka is an excellent holy place which removes a disease after a man takes bath in it, and which is on the bank of Sābhramatī. After going there, if a man would especially worship the Sun, he gets the desired fruit by worshipping (him). Those men who after having gone there, recite the twelve names, are meritorious till they live. There is no doubt about this. An intelligent man who would recite these twelve names, viz. Āditya , Bhāskara , Bhānu , Ravi , Viśvaprakāśaka, Tīkṣṇāṃśu, Mārtaṇḍa , Sūrya

and Prabhākara , so also Vibhāvasu , Sahasrākṣa and Pūṣan , obtains, O daughter of the (Himālaya) Mountain, wealth, sons and grandsons.

12-14. A brāhmaṇa who, resorting to (i.e. reciting) each name would worship (the Sun) on the earth, would be endowed with wealth and mastery of the Vedas for seven existences. A kṣatriya obtains a kingdom. A vaiśya would get wealth. A śūdra secures devotion. Therefore, a man should recite (this) great hymn. There never was, nor there will be, a holy place superior to Nimbārka [viz., nimbārkadeva-tīrtha]; having bathed and drunk (water) here a man would certainly enjoy salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 159

Koṭaratīrtha

Chapter 571 of 693 · 13 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
तस्माद्दूरतरे देवि सिद्धक्षेत्रमनुत्तमम् ।
अनिरुद्धो वृतः पूर्वं उषार्थे चित्रलेखया १।
नीतो बाणासुरपुरं तिष्ठति स्म गृहे पुरा ।
पाशैर्बाणैश्च संरुद्धः कोटराक्षीमथास्मरत् २।
साक्षाद्या वैष्णवी शक्तिः सदा रक्षण तत्परा ।
सेयं देवी नदीतीरे कृष्णेनात्र प्रतिष्ठिता ३।
जित्वा बाणासुरं संख्ये द्वारकां प्रतिगच्छता ।
अनिरुद्धस्य स्तोत्रेण साक्षात्सांनिध्यमागता ४।
तत्र तीर्थे नरः स्नात्वा वर्षमेकं प्रयत्नतः ।
कोटराक्षीमुखं दृष्ट्वा लक्ष्मीमाप्नोति पुष्कलाम् ५।
सिद्धतीर्थे नरः स्नात्वा दृष्ट्वा कोटरवासिनीम् ।
सिंहयुक्तेन यानेन रुद्रलोके महीयते ६।
यस्यां वै स्मरणादेव मुक्तः सोऽपि वरानने ।
अतोयेऽत्र प्रगच्छंति ते नरा मुक्तिभागिनः ७।

तत्र गत्वा विशेषेण स्नानं कृत्वा तु पार्वति ।
कोटराक्ष्यास्ततः स्तोत्रं पठेद्वै बुद्धिपूर्वकम् ८।
कोटराक्षी विश्वरूपा महामाया बलाधिका ।
त्रिपुरा त्रिपुरघ्नी च शिवा वै शिवरूपिणी ९।
कन्या सारस्वती प्रोक्ता दुर्गा दुर्गतिहारिणी ।
भैरवी भैरवाक्षी च लक्ष्मी देवी जनप्रिया १०।
एतानि बहुधोक्तानि नामानि च सुरेश्वरि ।
ये पठंति नरश्रेष्ठास्ते यांति शिवसन्निधौ ११।
अनिरुद्धकृतं स्तोत्रं ये जपंति मनीषिणः ।
मुच्यंते कष्टबंधात्ते सत्यंसत्यं वरानने १२।
तीर्थानां परमं तीर्थं कोटरानिर्मितं भुवि ।
दर्शनादेव नश्यंति पापानां राशयस्तथा १३।

Roman transliteration

mahādeva uvāca|
tasmāddūratare devi siddhakṣetramanuttamam |

aniruddho vṛtaḥ pūrvaṃ uṣārthe citralekhayā 1|
nīto bāṇāsurapuraṃ tiṣṭhati sma gṛhe purā |
pāśairbāṇaiśca saṃruddhaḥ koṭarākṣīmathāsmarat 2|
sākṣādyā vaiṣṇavī śaktiḥ sadā rakṣaṇa tatparā |
seyaṃ devī nadītīre kṛṣṇenātra pratiṣṭhitā 3|
jitvā bāṇāsuraṃ saṃkhye dvārakāṃ pratigacchatā |
aniruddhasya stotreṇa sākṣātsāṃnidhyamāgatā 4|
tatra tīrthe naraḥ snātvā varṣamekaṃ prayatnataḥ |
koṭarākṣīmukhaṃ dṛṣṭvā lakṣmīmāpnoti puṣkalām 5|
siddhatīrthe naraḥ snātvā dṛṣṭvā koṭaravāsinīm |
siṃhayuktena yānena rudraloke mahīyate 6|
yasyāṃ vai smaraṇādeva muktaḥ so'pi varānane |
atoye'tra pragacchaṃti te narā muktibhāginaḥ 7|

tatra gatvā viśeṣeṇa snānaṃ kṛtvā tu pārvati |
koṭarākṣyāstataḥ stotraṃ paṭhedvai buddhipūrvakam 8|
koṭarākṣī viśvarūpā mahāmāyā balādhikā |
tripurā tripuraghnī ca śivā vai śivarūpiṇī 9|
kanyā sārasvatī proktā durgā durgatihāriṇī |
bhairavī bhairavākṣī ca lakṣmī devī janapriyā 10|
etāni bahudhoktāni nāmāni ca sureśvari |
ye paṭhaṃti naraśreṣṭhāste yāṃti śivasannidhau 11|
aniruddhakṛtaṃ stotraṃ ye japaṃti manīṣiṇaḥ |
mucyaṃte kaṣṭabaṃdhātte satyaṃsatyaṃ varānane 12|
tīrthānāṃ paramaṃ tīrthaṃ koṭarānirmitaṃ bhuvi |
darśanādeva naśyaṃti pāpānāṃ rāśayastathā 13|

English translation

Mahādeva said :

1-13. A little away from it is the excellent Siddhakṣetra , O goddess. Formerly Aniruddha was chosen by Citralekhā for Uṣā. He was taken to Bāṇāsura 's city formerly and he stayed in his (i.e. Bāṇāsura's) house. Checked by nooses and arrows, he then remembered Koṭarākṣī. She is actually the power of Viṣṇu , always engaged in protecting (the devotees). Kṛṣṇa installed (the image of) this goddess here on the bank of the river. Due to the hymn of Aniruddha, returning to Dvārakā , after having vanquished Bāṇāsura in a battle, she actually came near (him). A man having carefully bathed for one year at that holy place, and having seen Koṭarākṣī's face, obtains much wealth. A man bathing at Siddha-tīrtha , and seeing (the goddess) living at Koṭara , is honoured in Rudra 's heaven (after being taken) in a vehicle of (i.e. to which) lions (are yoked). O beautiful lady, even by remembering her, he too is freed. Therefore, those men who go here, enjoy salvation. A man, after having gone there, should especially bathe, and should deliberately recite the hymn of Koṭarākṣī, O Pārvatī . Koṭarākṣī has a universal form. She has great divine power. She is superior in strength. She in Tripurā , is the destroyer of Tripura ; is Śiva and of the form of Śiva. She is said to be the daughter of Sarasvatī . She is Durgā . She removes misery. She is Bhairavī , Bhairavākṣī, and Lakṣmī , to whom the people (i.e. devotees) of the goddess are dear, O Chief goddess. Thus various names (of her) are mentioned. Those who recite them go near Śiva. O beautiful lady, those wise men who mutter the hymn composed by Aniruddha, get freed from troublesome bondage. This is the truth, and the (only) truth. The holy place fashioned by Koṭara on the earth is best among holy places. Merely on seeing it the heaps of sins (of a

man) perish.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 160

Vāmanatīrtha

Chapter 572 of 693 · 5 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
अस्मात्तीर्थात्परं तीर्थं तीर्थराजेति विश्रुतम् ।
सप्तनद्यो वहंत्यत्र चंदनोदकमिश्रितम् १।
अन्यतीर्थाच्छतगुणं स्नानं चात्र विशिष्यते ।
देवानां प्रवरो देवो यत्रास्ते वामनः स्वयम् २।
द्वादश्यां माघमासस्य दद्याद्यस्तिलधेनुकम् ।
विमुक्तः सर्वपापेभ्यः कुलानां तारयेच्छतम् ३।
पानीयमप्यत्र तिलैर्विमिश्रं दद्यात्पितृभ्यः प्रयतो मनुष्यः ।
श्राद्धं कृतं तेन समाः सहस्रं रहस्यमेतत्पितरो वदंति ४।
तीर्थेऽस्मिन्भोजयेद्यो वै ब्राह्मणान्गुडपायसैः ।
एकस्मिन्भोजिते विप्रे सहस्रं भोजितं भवेत् ५।

Roman transliteration

mahādeva uvāca|
asmāttīrthātparaṃ tīrthaṃ tīrtharājeti viśrutam |
saptanadyo vahaṃtyatra caṃdanodakamiśritam 1|
anyatīrthācchataguṇaṃ snānaṃ cātra viśiṣyate |
devānāṃ pravaro devo yatrāste vāmanaḥ svayam 2|
dvādaśyāṃ māghamāsasya dadyādyastiladhenukam |
vimuktaḥ sarvapāpebhyaḥ kulānāṃ tārayecchatam 3|
pānīyamapyatra tilairvimiśraṃ dadyātpitṛbhyaḥ prayato manuṣyaḥ |
śrāddhaṃ kṛtaṃ tena samāḥ sahasraṃ rahasyametatpitaro vadaṃti 4|
tīrthe'sminbhojayedyo vai brāhmaṇānguḍapāyasaiḥ |
ekasminbhojite vipre sahasraṃ bhojitaṃ bhavet 5|

English translation

Mahādeva said :

1-5. A holy place superior to this holy place is well-known as Tīrtharāja . Here seven rivers with their water mixed with sandal flow. A bath here is especially a hundred times superior (i.e. more meritorious) to one at any other holy place. Here, Vāmana (i.e. Viṣṇu), the greatest among gods, himself dwells. He who, on the Dvādaśī of the month of Māgha would give a cow made of sesamum, is free from all sins, and would emancipate a hundred (members) of his family. A devout man, who would give here even water mixed with sesamum-seeds to the dead ancestors, has (indeed) offered

śrāddha for thousand years. The dead ancestors say this. If a man feeds brāhmaṇas at this holy place with jaggery (and) sweetened milk, then, when one brāhmaṇa is fed, a thousand would be fed (by him).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 161

Somatīrtha

Chapter 573 of 693 · 17 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
सोमतीर्थं ततो गच्छेद्भुप्तं साभ्रमतीतटे ।
पातालात्तत्र निर्गत्य कालाग्निरभवद्भवः १।
सोमतीर्थे नरः स्नात्वा दृष्ट्वा सोमेश्वरं शिवम् ।
सोमपानफलं साक्षाद्भवतीति न संशयः २।
रूपवान्सुभगो भोगी सर्वशास्त्रविशारदः ।
नरो भवति लोकेऽस्मिन्परत्र च शिवं व्रजेत् ३।
अत्रेतिहासं वक्ष्यामि शृणु सुंदरि तत्वतः ।
यं श्रुत्वा मुच्यते चात्र ब्रह्महत्यादिपातकात् ४।
कौषीतकेन ऋषिणा तपस्तप्तं विशेषतः ।
निराहारी स वै जातः पर्णाशनरतः परम् ५।
वायुभक्षस्ततः कुर्वन्नात्मध्यानपरायणः ।
एवं बहुयुगं तत्र तप्तं तेन महत्तपः ६।
कदाचिद्दैवयोगेन सुप्रसन्नो महेश्वरः ।
यं यं प्रार्थयसे विप्र तत्सर्वं प्रददाम्यहम् ७।

कौषीतक उवाच।
तव प्रसादाद्देवेश अत्र लिंगं प्रजायताम् ।
अत्र सोमेश्वर इति ख्यातो देवो भवेद्ध्रुवम् ८।
यत्र स्नात्वा च भुक्त्वा च वांछितं फलमाप्नुयात् ।
अत्र स्थाने विशेषेण रुद्रजाप्यादिकं यदि ९।
कारयंति नरश्रेष्ठा धर्मानर्थाल्लँभंति ते ।
अपुत्रो लभते पुत्रं निर्धनो लभते धनम् १०।
राज्यकामी तु तद्राज्यं लभते नात्र संशयः ।
यदि चेत्त्वं प्रसन्नोऽसि तत्सर्वं देहि मे प्रभो ११।
ईश्वर उवाच।
तदा चैव सुरेशेन सर्वं दत्तं द्विजन्मने ।
तदा प्रभृति तत्तीर्थं सोमलिंगेति विश्रुतम् १२।
चंदनैर्वा बिल्वपत्रैर्येऽर्चयंति सदाशिवम् ।
लभंते मानुषे देहे सौख्यं पुत्रादिसंभवम् १३।
सोमवारे तथा प्राप्ते यो गच्छति हरालयम् ।

वाछितं लभते नित्यं सोमलिंग प्रसादतः १४।
अत्र गत्वा तु यो देवि यद्ददाति फलादिकम् ।
यया कामनया चैव तं तं प्राप्नोति निश्चितम् १५।
श्वेतैर्वा करवीरैश्च पारिजातैस्तथा पुनः ।
येऽर्चयंति च तं देवं श्रीमहेशं पिनाकिनम् १६।
ते लभंते सुरश्रेष्ठे शैवं पदमनुत्तमम् १७।

Roman transliteration

mahādeva uvāca|
somatīrthaṃ tato gacchedguptaṃ sābhramatītaṭe |
pātālāttatra nirgatya kālāgnirabhavadbhavaḥ 1|
somatīrthe naraḥ snātvā dṛṣṭvā someśvaraṃ śivam |
somapānaphalaṃ sākṣādbhavatīti na saṃśayaḥ 2|
rūpavānsubhago bhogī sarvaśāstraviśāradaḥ |
naro bhavati loke'sminparatra ca śivaṃ vrajet 3|
atretihāsaṃ vakṣyāmi śṛṇu suṃdari tatvataḥ |
yaṃ śrutvā mucyate cātra brahmahatyādipātakāt 4|
kauṣītakena ṛṣiṇā tapastaptaṃ viśeṣataḥ |
nirāhārī sa vai jātaḥ parṇāśanarataḥ param 5|
vāyubhakṣastataḥ kurvannātmadhyānaparāyaṇaḥ |
evaṃ bahuyugaṃ tatra taptaṃ tena mahattapaḥ 6|
kadāciddaivayogena suprasanno maheśvaraḥ |
yaṃ yaṃ prārthayase vipra tatsarvaṃ pradadāmyaham 7|

kauṣītaka uvāca|
tava prasādāddeveśa atra liṃgaṃ prajāyatām |
atra someśvara iti khyāto devo bhaveddhruvam 8|
yatra snātvā ca bhuktvā ca vāṃchitaṃ phalamāpnuyāt |
atra sthāne viśeṣeṇa rudrajāpyādikaṃ yadi 9|
kārayaṃti naraśreṣṭhā dharmānarthālla~bhaṃti te |
aputro labhate putraṃ nirdhano labhate dhanam 10|
rājyakāmī tu tadrājyaṃ labhate nātra saṃśayaḥ |
yadi cettvaṃ prasanno'si tatsarvaṃ dehi me prabho 11|
īśvara uvāca|
tadā caiva sureśena sarvaṃ dattaṃ dvijanmane |
tadā prabhṛti tattīrthaṃ somaliṃgeti viśrutam 12|
caṃdanairvā bilvapatraiye'rcayaṃti sadāśivam |
labhaṃte mānuṣe dehe saukhyaṃ putrādisaṃbhavam 13|
somavāre tathā prāpte yo gacchati harālayam |

vāchitaṃ labhate nityaṃ somaliṃga prasādataḥ 14|
atra gatvā tu yo devi yaddadāti phalādikam |
yayā kāmanayā caiva taṃ taṃ prāpnoti niścitam 15|
śvetairvā karavīraiśca pārijātaistathā punaḥ |
ye'rcayaṃti ca taṃ devaṃ śrīmaheśaṃ pinākinam 16|
te labhaṃte suraśreṣṭhe śaivaṃ padamanuttamam 17|

English translation

Mahādeva said :

1-7. A man (then) should go from there to Somatīrtha which is hidden on the bank of Sābhramatī. Bhava having come out from the nether world, became Kālāgni there. When a man bathes at Somatīrtha and sees Someśvara Śiva , he undoubtedly obtains the fruit of drinking Soma . The man becomes handsome, fortunate, enjoys (pleasures), is proficient in all sciences in this world, and would go to Śiva after death. O beautiful lady, in this matter I shall tell you an old account; listen to it; hearing it one is free from the sins like that of the murder of a brāhmaṇa . Sage Kauṣītaka especially practised a penance. He gave up food, and was very much engaged in eating leaves (only). Then he subsisted on air and was devoted to meditation on the self. Thus for many ages he practised severe penance there. Some time, fortunately (for him) Maheśvara was very much pleased. “O brāhmaṇa, I shall (give) you all that you ask for.”

Kauṣītaka said :

8-11. O lord of gods, let a Phallus spring up here by your grace. Let there certainly be here the god called Someśvara, Having bathed and eaten here, may a man obtain his desired fruit. If the best men especially mutter hymns of Rudra etc. at this place, they obtain religious virtue and worldly objects. A sonless man gets a son, and a poor man obtains wealth. One desiring a kingdom undoubtedly gets that kingdom. O lord, if you are pleased, give all that to me.

The lord said :

12-17. Then the lord of gods gave everything to the twice-born. Since then the holy place is well-known as Somaliṅga. Those who worship Sadāśiva with sandal or bilva -leaves, obtain happiness due to the birth of a son etc. in the human body (i.e. existence). Similarly, he who, on a Monday, goes to Śiva’s temple, always gets his desired objects due to the grace of Somaliṅga. O goddess, having gone there, with whatever desire a man offers a fruit etc. all that desire is surely fulfilled. Those who worship god Śrī Maheśa , Pināk in with karavīra flowers or pārijāta flowers, obtain, O best goddess, the best position of Śiva.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 162

Kapotatīrtha

Chapter 574 of 693 · 18 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
ततो गच्छेत्तथा देवि तीर्थं कापोतिकं पुनः ।
यत्र साभ्रमती तोयं प्राचीनं संप्रवर्त्तते १।
पिंडं ददाति यस्तत्र पितृतर्पणपूर्वकम् ।
वन्यैः फलैस्तथा पुष्पैः सदा पर्वणि पर्वणि २।
काकादिभ्यश्च श्वादिभ्यो बलिं संददते तु यः ।
यमस्य पंथानं सोऽपि ससुखं निस्तरेन्नरः ३।
तत्र तीर्थे नरः स्नात्वा वैशाख्यां गौरसर्षपैः ।
पूजयेद्देवमीशानं प्राचीनेश्वरमुत्तमम् ४।
आत्मानं तारयेत्सोऽथ पितॄनथ पितामहान् ।
कपोतो यत्र चात्मानं दत्त्वा चातिथये मुदा ५।
स्तुतो देवगणैः सर्वैर्विमानेन दिवं गतैः ।
तदा प्रभृति तत्तीर्थं कापोतमिति विश्रुतम् ६।
तत्र स्नात्वा नरः पीत्वा ब्रह्महत्यां व्यपोहति ।
पार्वत्युवाच।

कपोतेन कथं दत्तं शरीरं च वद प्रभो ।
निमित्तं किं तथा देव नाहं वेद्मि सुरेश्वर ७।
महादेव उवाच।
अत्र तीर्थेति देवेशि वटो वै परमो महान् ।
तस्य शाखा ह्यनंताश्च दृश्यंते विपुला भुवि ८।
तत्र जीवा वसंतीह पक्षिणो बहवस्तथा ।
कपोतेन गृहं तत्र कारितं तु सुरेश्वरि ९।
तत्र तिष्ठति पक्षीशो नित्यं विष्णुपरायणः ।
कुटुंबेन समायुक्तो शाखायां वसति ध्रुवम् १०।
एकस्मिन्वासरे देवि द्वादश्यां विष्णुवासरे ।
श्येनस्तत्र समायातो ह्यतिथित्वेन भामिनि ११।
कपोत भो देहि मांसं तव शारीरकं मम ।
नोचेच्छापं प्रदास्यामि इत्युक्तं नगनंदिनि १२।
अद्य वै वासरे विष्णोः क्षुधार्तोऽहं समागतः ।
तस्माद्देयं हि मांसं तत्क्षुधार्ताय मम प्रभो १३।

श्येनोक्तं तत्तु वै श्रुत्वा कपोतो वैष्णवो महान् ।
तेन दत्तं तदा देवि शरीरं नात्र संशयः १४।
तेन दानप्रभावेन तीर्थं जातं सुरोत्तमे ।
कापोतकं महत्तीर्थं पावनानां च पावनम् १५।
अत्र तीर्थे नरः स्नात्वा कृत्वा वै शिवपूजनम् ।
ददाति चातिथिभ्यश्च मिष्टमन्नं सुरोत्तमे १६।
इहलोके सुखं भुक्त्वा याति विष्णोः सनातनम् ।
दत्त्वा वै स्वशरीरं तु कपोतोऽथ महात्मने १७।
स गतो वैष्णवं तत्र यावच्चंद्र दिवाकरौ ।
अतो गत्वा तु भो देवि अतिथिं पूजयेत्सदा ।
पूजिते चातिथौ तत्र सर्वं च लभते ध्रुवम् १८।

Roman transliteration

mahādeva uvāca|
tato gacchettathā devi tīrthaṃ kāpotikaṃ punaḥ |
yatra sābhramatī toyaṃ prācīnaṃ saṃpravarttate 1|
piṃḍaṃ dadāti yastatra pitṛtarpaṇapūrvakam |
vanyaiḥ phalaistathā puṣpaiḥ sadā parvaṇi parvaṇi 2|
kākādibhyaśca śvādibhyo baliṃ saṃdadate tu yaḥ |
yamasya paṃthānaṃ so'pi sasukhaṃ nistarennaraḥ 3|
tatra tīrthe naraḥ snātvā vaiśākhyāṃ gaurasarṣapaiḥ |
pūjayeddevamīśānaṃ prācīneśvaramuttamam 4|
ātmānaṃ tārayetso'tha pitṝnatha pitāmahān |
kapoto yatra cātmānaṃ dattvā cātithaye mudā 5|
stuto devagaṇaiḥ sarvairvimānena divaṃ gataiḥ |
tadā prabhṛti tattīrthaṃ kāpotamiti viśrutam 6|
tatra snātvā naraḥ pītvā brahmahatyāṃ vyapohati |
pārvatyuvāca|

kapotena kathaṃ dattaṃ śarīraṃ ca vada prabho |
nimittaṃ kiṃ tathā deva nāhaṃ vedmi sureśvara 7|
mahādeva uvāca|
atra tīrtheti deveśi vaṭo vai paramo mahān |
tasya śākhā hyanaṃtāśca dṛśyaṃte vipulā bhuvi 8|
tatra jīvā vasaṃtīha pakṣiṇo bahavastathā |
kapotena gṛhaṃ tatra kāritaṃ tu sureśvari 9|
tatra tiṣṭhati pakṣīśo nityaṃ viṣṇuparāyaṇaḥ |
kuṭuṃbena samāyukto śākhāyāṃ vasati dhruvam 10|
ekasminvāsare devi dvādaśyāṃ viṣṇuvāsare |
śyenastatra samāyāto hyatithitvena bhāmini 11|
kapota bho dehi māṃsaṃ tava śārīrakaṃ mama |
nocecchāpaṃ pradāsyāmi ityuktaṃ naganaṃdini 12|
adya vai vāsare viṣṇoḥ kṣudhārto'haṃ samāgataḥ |
tasmāddeyaṃ hi māṃsaṃ tatkṣudhārtāya mama prabho 13|

śyenoktaṃ tattu vai śrutvā kapoto vaiṣṇavo mahān |
tena dattaṃ tadā devi śarīraṃ nātra saṃśayaḥ 14|
tena dānaprabhāvena tīrthaṃ jātaṃ surottame |
kāpotakaṃ mahattīrthaṃ pāvanānāṃ ca pāvanam 15|

atra tīrthe naraḥ snātvā kṛtvā vai śivapūjanam |
dadāti cātithibhyaśca miṣṭamannaṃ surottame 16|
ihaloke sukhaṃ bhuktvā yāti viṣṇoḥ sanātanam |
dattvā vai svaśarīraṃ tu kapoto'tha mahātmane 17|
sa gato vaiṣṇavaṃ tatra yāvaccaṃdra divākarau |
ato gatvā tu bho devi atithiṃ pūjayetsadā |
pūjite cātithau tatra sarvaṃ ca labhate dhruvam 18|

English translation

Mahādeva said :

1-7a. Thence, O goddess, one should go to Kāpotikatīrtha where the water of Sābhramatī flows to the east. That man who always offers a piṇḍa there, after dedicating it to his dead ancestors, and along with wild fruits and flowers on every parvan day, and who offers portions of food to the crows, dogs, etc., would very happily cross over Yama 's path. A man having bathed at that sacred place with white mustard seeds on the full-moon day of Vaiśākha , should worship the excellent deity Prācīneśvara. He would emancipate himself, his dead ancestors and grandsires. Here a pigeon, having gladly offered himself to a guest, was praised by hosts of gods who had gone to heaven in aeroplanes. Since then the holy place is known as Kāpota . Having bathed and drunk (water) there, a man removes (the sin of) the murder of a brāhmaṇa .

Pārvatī said :

7bc. O lord, tell me, how the pigeon offered his body. What was the cause? O lord of gods, I do not know (all this).

Mahādeva said :

8-18. O chief goddess, at this holy place there is a great fig tree. Its innumerable large branches are seen on the ground. Many beings lived there, so also birds. O chief goddess, a pigeon had built his house (i.e. nest) there. The lord of birds, always greatly devoted to Viṣṇu , verily lived along with his family on its branch. O goddess, once on the Dvādaśī day, the day of (i.e. sacred to) Viṣṇu, a hawk came there as a guest, O beautiful lady. O daughter of the (Himālaya) Mountain, he said: “O pigeon, give me the flesh of your body. Otherwise I shall curse you. Today on the day of (i.e. sacred to) Viṣṇu, I, oppressed with hunger, have come (here). Therefore, O lord give the flesh to me who am afflicted with hunger.” O goddess, the pigeon, a great devotee of Viṣṇu, having heard the words of the falcon, offered his body without hesitation. O best goddess, due to the power of the gift this place became a holy place called Kāpotaka, which is a great holy place and is the (most) purifying among the purifying places. O best goddess, a man who, having bathed here and worshipped Śiva , offers desired food to guests, enjoys happiness in this world and goes to the eternal (place) of Viṣṇu. The pigeon, having offered his body to the noble one went to the heaven of Viṣṇu (and will live there) as long as the Moon and the Sun (are there in the sky). Therefore, O goddess, having gone there, a man should always worship a guest. Having worshipped a guest there, he certainly obtains everything.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 163

Gotīrtha

Chapter 575 of 693 · 5 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
तीर्थानां प्रवरं तीर्थं महापातकनाशनम् ।
गोतीर्थमिति विख्यातं काश्यपह्रदसमीपतः १।
यानि कानि च पापानि ब्रह्महत्या समानि च ।
गोतीर्थे तु ततः स्नात्वा नश्यंते नात्र संशयः २।
गावः कृष्णां तनुं प्राप्य पूर्वपातकयोगतः ।
यत्र तीर्थे ततः स्नात्वा शुक्लत्वं पुनरागताः ३।
तत्र तीर्थे नरः स्नात्त्वा दत्वा गोभ्यो गवाह्निकम् ।
गोमातॄणां प्रसादेन मातॄणामनृणी भवेत् ४।
गोतीर्थे तु नरो गत्वा स्नात्वा गां तु पयस्विनीम् ।
ददाति विप्रमुख्येभ्यः स याति ब्रह्मणः पदम् ५।

Roman transliteration

mahādeva uvāca|
tīrthānāṃ pravaraṃ tīrthaṃ mahāpātakanāśanam |
gotīrthamiti vikhyātaṃ kāśyapahradasamīpataḥ 1|
yāni kāni ca pāpāni brahmahatyā samāni ca |
gotīrthe tu tataḥ snātvā naśyaṃte nātra saṃśayaḥ 2|
gāvaḥ kṛṣṇāṃ tanuṃ prāpya pūrvapātakayogataḥ |
yatra tīrthe tataḥ snātvā śuklatvaṃ punarāgatāḥ 3|
tatra tīrthe naraḥ snāttvā datvā gobhyo gavāhnikam |
gomātṛṇāṃ prasādena mātṛṇāmanṛṇī bhavet 4|
gotīrthe tu naro gatvā snātvā gāṃ tu payasvinīm |
dadāti vipramukhyebhyaḥ sa yāti brahmaṇaḥ padam 5|

English translation

Mahādeva said :

1-5. The best holy place among the holy places is the well-known Gotīrtha , destroying great sins and situated near Kāśyapa -pool. There is no doubt that whatever sins, like the murder of a brāhmaṇa , are there, they perish on bathing at Gotīrtha. Cows that had become dark due to some former sin, again became white on having bathed at that sacred place. Having bathed there, a man on offering grass etc. to cows, is free from the debt of Mātṛs by the grace of the cow-mothers. A man who, having gone to and bathed at Gotīrtha, gives a milch cow to chief brāhmaṇas , goes to the position of Brahmā .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 164

Kaśyapa-tīrtha

Chapter 576 of 693 · 9 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
अत्र तीर्थं महच्चान्यत्कश्यपाख्यं सुरेश्वरि ।
यत्र ह्रदो महानासीन्नगदेव विनिर्मितः १।
तत्र कुशेश्वरो नाम देवो यत्र विराजते ।
यत्र कुंडं तथा रम्यं कश्यपेन विनिर्मितम् २।
तत्र स्नात्वा तु भो देवि न नरो निरयं व्रजेत् ।
अग्निहोत्रकरा विप्रा नित्यं वेदपरायणाः ३।
निवसंति महदेवि काश्यपायां बहुश्रुताः ।
यथा काशी तथा चेयं नगरी ऋषिनिर्मिता ४।
काश्यपेन यतश्चात्र तप्तं बहुतरं तपः ।
गंगा वै तपसा येन आनीतेशजटोद्भवा ५।
सा गंगा काश्यपी देवि महापातकनाशिनी ।
यस्या दर्शनमात्रेण मुच्यंते दुष्टकिल्बिषात् ६।
गोदानं च प्रशंसंति रथदानं तथैव च ।
श्राद्धं कृत्वा तु तत्रैव दानं देयं प्रयत्नतः ७।

कलौ युगे तथा घोरे महापातकनाशनम् ।
कश्यपाख्यं समं तीर्थं न भूतं न भविष्यति ८।
यत्र वै देवताः सर्वा ऋषयो वीतकल्मषाः ।
नित्यं तिष्ठंति देवेशि तीर्थराजप्रसादतः ९।

Roman transliteration

mahādeva uvāca|
atra tīrthaṃ mahaccānyatkaśyapākhyaṃ sureśvari |
yatra hrado mahānāsīnnagadeva vinirmitaḥ 1|
tatra kuśeśvaro nāma devo yatra virājate |
yatra kuṃḍaṃ tathā ramyaṃ kaśyapena vinirmitam 2|
tatra snātvā tu bho devi na naro nirayaṃ vrajet |
agnihotrakarā viprā nityaṃ vedaparāyaṇāḥ 3|
nivasaṃti mahadevi kāśyapāyāṃ bahuśrutāḥ |
yathā kāśī tathā ceyaṃ nagarī ṛṣinirmitā 4|
kāśyapena yataścātra taptaṃ bahutaraṃ tapaḥ |
gaṃgā vai tapasā yena ānīteśajaṭodbhavā 5|
sā gaṃgā kāśyapī devi mahāpātakanāśinī |
yasyā darśanamātreṇa mucyaṃte duṣṭakilbiṣāt 6|

godānaṃ ca praśaṃsaṃnti rathadānaṃ tathaiva ca |
śrāddhaṃ kṛtvā tu tatraiva dānaṃ deyaṃ prayatnataḥ 7|

kalau yuge tathā ghore mahāpātakanāśanam |
kaśyapākhyaṃ samaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati 8|
yatra vai devatāḥ sarvā ṛṣayo vītakalmaṣāḥ |
nityaṃ tiṣṭhaṃti deveśi tīrtharājaprasādataḥ 9|

English translation

Mahādeva said :

1-9. O chief goddess, here there was another holy place called Kaśyapa , where there was a great pool made by Nāgadeva . The god named Kuśeśvara shines there; so also there is a charming pool fashioned by Kaśyapa. O goddess, a man having bathed there would not go to hell. O great goddess, brāhmaṇas maintaining the holy fire and devoted to the daily recital of the Veda and very learned, live on (the bank of) Kāśyapā. As is Kāśī , so is this city built by sages. Kaśyapa practised severe penance here, and brought Gaṅgā springing from the matted hair of the lord. O goddess, that Gaṅgā is (called) Kāśyapī , destroying great sins, merely seeing which men are freed from a wicked sin. They recommend (here) the gift of a cow, so also the gift of a chariot. Having performed a śrāddha a man should, with effort, give a gift there. A holy place destroying a great sin like Kaśyapa was never there, nor will be there, in the fearful Kali age. O chief goddess, all deities and sages with their sins vanished, always remain (here) by the grace of the chief of holy places.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 165

Bhūtālaya (Bhuteśvara), Ghaṭeśvara, and Vaidyanātha (Tīrthas)

Chapter 577 of 693 · 11 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
भूतालयं ततो गच्छेत्तीर्थं पापहरं पदम् ।
भूतालयो वटो यत्र यत्र प्राची तु चंदना १।
भूतालये नरः स्नात्वा कृष्णाष्टम्यामुपोषितः ।
यस्तु कृष्णातिलान्दद्यान्न स प्रेतोऽभिजायते २।
पितॄनुद्दिश्य यो दद्यादुदकुंभं तिलैः सह ।
पूर्वजान्प्रेतभावात्स मोचयेन्नात्र संशयः ३।
यस्य नाम्ना नरः स्नाति प्रेतत्वात्स विमुच्यते ।
चतुर्दश्यामथाष्टम्यां प्रभाते विमलोदके ४।
तीर्थे भूतालये स्नात्वा दृष्ट्वा भूतालयं वटम् ।
भूतेश्वरप्रसादेन भूतेभ्यो न लभेद्भयम् ५।
इति श्रीभूतेश्वरतीर्थम् ।
अतस्तीर्थात्परं तीर्थं घटेश्वरमिति स्मृतम् ।
यत्र स्नात्वा तु तं दृष्ट्वा मुक्तिभागी भवेद्ध्रुवम् ६।
यत्र साभ्रमती तीर्थं घटो वै परमो महान् ।

दृष्ट्वा चैव महादेवं मुच्यते नात्र संशयः ७।
तत्र गत्वा विशेषेण प्लक्षपूजां करोति यः ।
मनसाभीप्सितान्कामाँल्लभते मानवो भुवि ८।
इति घटेश्वरतीर्थम् ।
ततो गच्छेन्नरो भक्त्या वैद्यनाथेति विश्रुतम् ।
तत्र स्नात्वा नरस्तीर्थे शिवपूजनतत्परः ९।
पितॄन्संतर्प्य विधिना सर्वयज्ञफलं लभेत् ।
विजयो देवसंभूतः सर्वपापक्षयंकरः ।
यं दृष्ट्वा विविधान्कामान्प्राप्नुयुस्ते नराः सदा 6.165.१०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे विजयीतीर्थमाहात्म्यंनाम पंचषष्ट्यधिकशततमोऽध्यायः १६५

Roman transliteration

mahādeva uvāca|
bhūtālayaṃ tato gacchettīrthaṃ pāpaharaṃ padam |
bhūtālayo vaṭo yatra yatra prācī tu caṃdanā 1|

bhūtālaye naraḥ snātvā kṛṣṇāṣṭamyāmupoṣitaḥ |
yastu kṛṣṇatilāndadyānna sa preto'bhijāyate 2|
pitṝnuddiśya yo dadyādudakuṃbhaṃ tilaiḥ saha |
pūrvajānpretabhāvātsa mocayennātra saṃśayaḥ 3|
yasya nāmnā naraḥ snāti pretatvātsa vimucyate |
caturdaśyāmathāṣṭamyāṃ prabhāte vimalodake 4|
tīrthe bhūtālaye snātvā dṛṣṭvā bhūtālayaṃ vaṭam |
bhūteśvaraprasādena bhūtebhyo na labhedbhayam 5|
iti śrībhūteśvaratīrtham |
atastīrthātparaṃ tīrthaṃ ghaṭeśvaramiti smṛtam |
yatra snātvā tu taṃ dṛṣṭvā muktibhāgī bhaveddhruvam 6|
yatra sābhramatī tīrthaṃ ghaṭo vai paramo mahān |

dṛṣṭvā caiva mahādevaṃ mucyate nātra saṃśayaḥ 7|
tatra gatvā viśeṣeṇa plakṣapūjāṃ karoti yaḥ |
manasābhīpsitānkāmā~llabhate mānavo bhuvi 8|
iti ghaṭeśvaratīrtham |
tato gacchennaro bhaktyā vaidyanātheti viśrutam |
tatra snātvā narastīrthe śivapūjanatatparaḥ 9|
pitṝnsaṃtarpya vidhinā sarvayajñaphalaṃ labhet |
vijayo devasaṃbhūtaḥ sarvapāpakṣayaṃkaraḥ |
yaṃ dṛṣṭvā vividhānkāmānprāpnuyuste narāḥ sadā 6.165.10|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
vijayītīrthamāhātmyaṃnāma paṃcaṣaṣṭyadhikaśatatamo'dhyāyaḥ 165

English translation

Mahādeva said :

1-5. From there a man should go to the holy place Bhūtālaya which is a place removing sin. A fig tree called Bhūtālaya and (the river) Candanā (flowing) towards the east are there. A man who, having bathed at Bhūtālaya observes a fast on the Kṛṣṇāṣṭamī , and offers black sesamum, is not born as an evil spirit. He who offers a pitcher of water with sesamum, dedicating it to the dead ancestors, frees them from the state of an evil spirit. The man by uttering whose name a man bathes is freed from the state of an evil spirit. A man should bathe in the pure water at the holy place of Bhūtālaya and should see the fig tree called Bhūtālaya. By the grace of Bhūteśvara he would not have fear from evil spirits.

This is (the description of) Bhuteśvara- tīrtha .

6-8. A holy place superior to this is known as Ghaṭeśvara. Having bathed there and seen him, a man would surely enjoy salvation. There is that great holy place on the (bank of) Sābhramatī, (known as) Ghaṭa . Having seen Mahādeva there, a man is liberated. There is no doubt about it. The man who, having gone there, especially worships the fig tree, secures on the earth desires entertained by his mind.

This is (the description of) Ghaṭeśvara-tīrtha.

9-10. Thence a man should devoutly go to the holy place well-known as Vaidyanātha . A man, having bathed at the holy place and engaged in worshipping Śiva , and gratifying his dead ancestors, would obtain the fruit of all sacrifices. Vijaya , born from the god, and destroying all sins (is there), seeing whom a man always gets his desired objects.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 166

Pāṇḍurāryā-tīrtha

Chapter 578 of 693 · 9 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
वैद्यनाथात्परं तीर्थं सर्वसिद्धिप्रदायकम् ।
तीर्थानामुत्तमं तीर्थं देवतीर्थमनुश्रुतम् १।
विभीषणाद्राक्षसेंद्राद्गृहीत्वा करमोजसा ।
प्रारब्धो धर्मपुत्रेण राजसूयो महाक्रतुः २।
दिग्जये दक्षिणे जाते नकुलेन हि पांडुना ।
साभ्रमत्यास्तटे देवि पांडुरार्येति विश्रुता ३।
स्थापिता परया भक्त्या भुक्तिमुक्तिप्रदायिनी ।
स्नातः साभ्रमतीतोये पांडुरार्यां नमस्य च ४।
अणिमाद्या सिद्धयोऽष्टौ तथा मेधां महीयसीम् ।
नरः प्राप्नोति वै नूनं नात्र कार्या विचारणा ५।
पांडुरार्यां नमस्कृत्य शुद्धभावेन मानवः ।
संवत्सरकृता पूजा दातव्या तत्त्वबुद्धिभिः ६।
तत्र तीर्थे तनुं त्यक्त्वा पांडुरार्यासमीपतः ।
कैलासशिखरं प्राप्य चंडेश्वरगणो भवेत् ७।

पुरा हनूमता तत्र तपस्तप्तं सुदुष्करम् ।
समुद्रप्लवने शक्तिर्जाता तीर्थप्रभावतः ८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे पांडुरार्यातीर्थनाम षट्षष्ट्यधिकशततमोऽध्यायः १६६।

Roman transliteration

mahādeva uvāca|
vaidyanāthātparaṃ tīrthaṃ sarvasiddhipradāyakam |
tīrthānāmuttamaṃ tīrthaṃ devatīrthamanuśrutam 1|
vibhīṣaṇādrākṣaseṃdrādgṛhītvā karamojasā |
prārabdho dharmaputreṇa rājasūyo mahākratuḥ 2|
digjaye dakṣiṇe jāte nakulena hi pāṃḍunā |
sābhramatyāstaṭe devi pāṃḍurāryeti viśrutā 3|
sthāpitā parayā bhaktyā bhuktimuktipradāyinī |
snātaḥ sābhramatītoye pāṃḍurāryāṃ namasya ca 4|
aṇimādyā siddhayo'ṣṭau tathā medhāṃ mahīyasīm |
naraḥ prāpnoti vai nūnaṃ nātra kāryā vicāraṇā 5|
pāṃḍurāryāṃ namaskṛtya śuddhabhāvena mānavaḥ |
saṃvatsarakṛtā pūjā dātavyā tattvabuddhibhiḥ 6|
tatra tīrthe tanuṃ tyaktvā pāṃḍurāryāsamīpataḥ |

kailāsaśikharaṃ prāpya caṃḍeśvaragaṇo bhavet 7|

purā hanūmatā tatra tapastaptaṃ suduṣkaram |
samudraplavane śaktirjātā tīrthaprabhāvataḥ 8|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe pāṃḍurāryātīrthaṃnāma ṣaṭsaṣṭyadhikaśatatamo'dhyāyaḥ 166|

English translation

Mahādeva said :

1-8. A greater holy place than Vaidyanātha , giving all kinds of supernormal powers and best of all holy places, is said to be excellent. Dharma 's son, having powerfully taken a tax from Bibhīṣaṇa , the lord of demons, commenced the great sacrifice Rājasūya . When the southern quarter was conquered (i.e. regions of the south were conquered), Nakula , Pāṇḍu 's son installed with great devotion Pāṇḍurāryā, giving enjoyment and salvation. A man, having bathed in the water of the Sābhramatī and having saluted Pāṇḍurāryā, obtains the eight superhuman (yogic) powers like the one of becoming as small as an atom [1] and great intelligence. No doubt should be raised in this case. If a man with a pure mind salutes Pāṇḍurāryā, it should be regarded by those who know the truth, to be a worship offered for a year. A man, having cast his body near Pāṇḍurāryā at that holy place, reaches the peak of Kailāsa and would be an attendant of Caṇḍeśvara . Formerly, Hanūmat practised there a very difficult penance. Due to the prowess of the holy place, the power to jump over the ocean was produced (in Hanūmat).

[1]: [1] : Aṇimā—One of the eight superhuman powers or siddhis. The eight powers are: (1) Aṇimā—The power of becoming as small as an atom. (2) Laghimā—The power of assuming excessive lightness at will. (3) Prāpti—The power of reaching anything e.g. touching the moon with a finger-tip. (4) Prākāmya—Irresistible will. (5) Mahiman—The power of increasing the size at will. (6) Īśitva—Superiority, greatness. (7) Vaśitva—The power of subduing passions. (8) Kāmāvasāyitva—Suppression of desires.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 167

Caṇḍeśa-tīrtha and Gaṇa-tīrtha

Chapter 579 of 693 · 9 detected Sanskrit verse markers

Sanskrit

अत्र तीर्थात्परं तीर्थं चंडेश इति विश्रुतम् ।
यत्र चंडेश्वरो देवो नित्यं तिष्ठति भूतिदः १।
यं दृष्ट्वा मुच्यते पापादज्ञानादथवा कृतात् ।
सर्वाभिर्देवताभिश्च मिलित्वा नगरं कृतम् ।
चंडेश इति विख्यातं नाम्ना चैव महेश्वरि २।
इति चंडेशतीर्थम् ।
अत्र तीर्थात्परं तीर्थं गाणपत्यं ततो भुवि ।
साभ्रमत्यां समीपे तु विख्यातं देवि निर्मितम् ३।
तत्र स्नात्वा नरो देवि मुच्यते नात्र संशयः ।
मन्ये साभ्रमती तीरे जनानां हितकाम्यया ४।
पृथिव्यां यानि तीर्थानि सागरांतानि यानि च ।
तानि सर्वाणि संत्यज्य तीर्थे वै परमाद्भुते ५।
श्राद्धं करोति यस्तत्र रुद्रभक्त्या जितेंद्रियः ।
फलं प्राप्नोति शुद्धात्मा सर्वयज्ञसमुद्भवम् ६।
पितॄनुदिश्य यत्किंचिद्गणतीर्थे प्रदीयते ।

तत्सर्वं जायते क्षिप्रं गणनाथप्रसादतः ७।
तस्मिंस्तीर्थे नरः स्नात्वा वृषं विप्राय दापयेत् ।
सर्वलोकानतिक्रम्य स गच्छेत्परमां गतिम् ८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गणतीर्थनाम सप्तषष्ट्यधिकशततमोऽध्यायः १६७।

Roman transliteration

atra tīrthātparaṃ tīrthaṃ caṃḍeśa iti viśrutam |
yatra caṃḍeśvaro devo nityaṃ tiṣṭhati bhūtidaḥ 1|
yaṃ dṛṣṭvā mucyate pāpādajñānādathavā kṛtāt |
sarvābhirdevatābhiśca militvā nagaraṃ kṛtam |
caṃḍeśa iti vikhyātaṃ nāmnā caiva maheśvari 2|
iti caṃḍeśatīrtham |
atra tīrthātparaṃ tīrthaṃ gāṇapatyaṃ tato bhuvi |
sābhramatyāṃ samīpe tu vikhyātaṃ devi nirmitam 3|
tatra snātvā naro devi mucyate nātra saṃśayaḥ |
manye sābhramatī tīre janānāṃ hitakāmyayā 4|
pṛthivyāṃ yāni tīrthāni sāgarāṃtāni yāni ca |
tāni sarvāṇi saṃtyajya tīrthe vai paramādbhute 5|
śrāddhaṃ karoti yastatra rudrabhaktyā jiteṃdriyaḥ |

phalaṃ prāpnoti śuddhātmā sarvayajñasamudbhavam 6|
pitṝnudiśya yatkiṃcidgaṇatīrthe pradīyate |

tatsarvaṃ jāyate kṣipraṃ gaṇanāthaprasādataḥ 7|
tasmiṃstīrthe naraḥ snātvā vṛṣaṃ viprāya dāpayet |
sarvalokānatikramya sa gacchetparamāṃ gatim 8|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gaṇatīrthaṃnāma saptaṣaṣṭyadhikaśatatamo'dhyāyaḥ 167|

English translation

Mahādeva said :

1-2. The holy place superior to this holy place is known as Caṇḍeśa , where god Caṇḍeśa, giving prosperity, dwells perpetually. Having seen him a man is freed from the sin done through ignorance. All the deities coming together erected a city. O great goddess, it is known by the name Caṇḍeśa.

This (is the description of) Caṇḍeśa- tīrtha .

3-8. A holy place superior to this is Gāṇapatya well-known on the earth; it is fashioned near Sābhramatī (bank), O goddess. Having bathed there, O goddess, a man is released; there is no doubt about it. I think all the holy places on the earth including the ocean, abandoned (their places) and came to this very wonderful holy place for the good of the people. A man of a pure heart who has controlled his senses, performing a śrāddha there, obtains the fruit due to all sacrifices. Whatever is offered after dedicating it to the dead ancestors at the Gaṇa-tīrtha , all that is reqained quickly by the grace of the Lord of Gaṇas . A man, having bathed at the holy place, should give a bull to a brāhmaṇa ; he, going beyond all the worlds, would go to the highest position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 168

Vārtraghnī-saṅgama-tīrtha

Chapter 580 of 693 · 72 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
ततोगच्छेन्महादेवि वार्त्रघ्न्या गिरिकन्यया ।
शक्रश्चैव तया साध्व्या संगमं यत्र लब्धवान् १।
तत्र स्नानं प्रकुर्वंति नरा नियतमानसाः ।
दशानामश्वमेधानां यत्फलं स्नानकृल्लभेत् २।
तत्र यः कुरुते श्राद्धं पिंडान्वै तिलचूर्णजान् ।
पुनाति पुरुषो वंशान्सप्तसप्तपरावरान् ३।
संपूज्य विधिवत्स्नात्वा संगमे गणनायकम् ।
न विघ्नैरभिभूयेत लक्ष्म्या नैव विहीयते ४।
पार्वत्युवाच।
कस्मिन्कार्यसमारंभे समायातः पुरंदरः ।
स्वर्गलोकादिमं लोकमेतदाख्यातुमर्हसि ५।
वार्त्रघ्नी च नदी केन निरुक्तेन निगद्यते ।
पुरंदरपुरं देव ब्रह्मघोषनिनादितम् ।
संभावयति योऽजस्रं मम तत्संगमं वद ६।

महादेव उवाच।
अस्मिंश्चैव तु भूर्लोके प्रश्नोऽयं समभूत्पुरा ।
युधिष्ठिरेति विख्यातो राजा वै धार्मिको महान् ७।
पृष्टवान्स तु भीष्माय धर्मिणे ज्ञानरूपिणे ।
तेनोक्तं यतु तद्देवि प्रवक्ष्यामि तवाग्रतः ८।
दशवर्षसहस्राणि दशवर्षशतानि च ।
वृत्रवासवयोर्युद्धमभवल्लोमहर्षणम् ९।
ततः पराजितः शक्रः कृत्वा वृत्रेण संविधम् ।
अद्रोहे स रणं त्यक्त्वा जगाम शरणं मम १०।
वार्त्रघ्न्या संगमे पुण्ये तोषयामास शंकरम् ।
अथांतरिक्षेऽहं देवि दर्शनं दत्तवांस्तदा ११।
ममगात्रात्तु यद्भस्म पतितं काश्यपी तटे ।
भस्मगात्रेति तत्पुण्यं लिंगं देवि विनिर्मितम् १२।
भूतेश्वरं भस्मगात्रं ब्रह्मणा संप्रतिष्ठितम् ।
तस्य वै दर्शनादेव ब्रह्महत्या लयं व्रजेत् १३।

मुच्यते सर्वपापेभ्यः श्राद्धं कृत्वा युगादिषु ।
तदहं सुप्रसन्नोऽभूदिन्द्राय सुमहात्मने १४।
यद्यत्त्वं वांछसे देव तत्सर्वं हि ददामि ते ।
अनेन वज्रयोगेन शीघ्रं वृत्रं हनिष्यसि १५।
शक्र उवाच।
भगवंस्त्वत्प्रसादेन दितिजं च दुरासदम् ।
वज्रेण निहनिष्यामि पश्यतस्ते सुरोत्तम १६।
एवमुक्त्वा तदा इंद्रो गतवांश्चासुरं प्रति ।
तदा दुंदुभयो नेदुर्देवसैन्ये विशेषतः १७।
मृदंग डिंडिमाश्चैव भेरी तूर्याण्यनेकशः ।
असुराणां च सर्वेषां वृत्तिलोभो महानभूत १८।
बलवान्मघवा चैव क्षणेन समजायत् ।
तमाविष्टं ततो ज्ञात्वा ऋषयः पन्नगास्तथा १९।
स्तुवंति शक्रमीशानं स्तुत्या जयजयेति च ।
गच्छतस्तस्य शक्रस्य युद्धकामस्य सन्निधौ ।

ऋषिभिः स्तूयमानस्य रूपमासीत्सुदुर्भरम् २०।
महादेव उवाच।
वृत्रस्यसहसा देवि तदा संग्राममूर्द्धनि ।
अभवन्यानि लिंगानि शरीरे तानि मे शृणु २१।
ज्वलतास्योभवद्घोरो वैवर्ण्यमभवत्परम् ।
गात्रकंपश्च सुमहान्श्वासः सोष्मा व्यजायत् २२।
रोमहर्षश्च तीव्रोऽभूच्छवासश्चैव महानभूत् ।
निष्पपात महाघोरा उल्काः पार्श्वं प्रपेदिरे २३।
गृध्रा वटाः श्येन कंका वचो मुंचन्सुदारुणाः ।
वृत्रस्योपरि ते सर्वे चक्रवत्परिबभ्रमुः २४।
ततः स गजमास्थाय इंद्रस्तत्र समागतः ।
वज्रोद्यतकरस्तत्र शक्रस्तं दैत्यमासदत् २५।
अमानुषमथो नादं स मुमोच सुरेश्वरः ।
वृत्रासुरस्य यततः शक्रो वज्रमपातयत् २६।
स वज्रः सुमहातेजाः कालाग्निसदृशो महान् ।

समुद्रस्य तटे वृत्रं शक्रो दैत्यमपातयत् २७।
ततो नादः समभवत्पुनरेव समंततः ।
वृत्रं विनिहतं दृष्ट्वा सर्वदेवभयंकरम् २८।
पुष्पवृष्टिस्तु महती इंद्र मूर्ध्नि पपात ह ।
वृत्रं हत्वा स भगवान्दानवेशं भयंकरम् २९।
स्तूयमानोऽमरैः सार्द्धं देवदानीं तमाविशत् ।
अथ वृत्रशरीरातु निर्गतं तेज उत्तमम् ३०।
ब्रह्महत्यामहाघोरा रौद्र लोकभयंकरी ।
करालवदना सा च विकृता कृष्णपिंगला ३१।

कपालमालिनी चैव सुकृशा नगनंदिनि ।
रुधिराक्ता च पापिष्ठा मीनगंधातिभीषणा ३२।
सानिष्क्रम्य महादेवि तादृग्रूपा भयावहा ।
इंद्रमन्वेषयामास तदा वै सुरसत्तमे ३३।
निर्धावती ततः सा तु दृष्ट्वा शक्रं महौजसम् ।
कंठे जग्राह देवेंद्रं सुलग्ना साभवत्तदा ३४।

स च तस्मिन्समुद्भ्रांतो ब्रह्महत्याकृते भये ।
निलिल्य बिसमध्येऽसौ स्थितो वर्षगणान्बहुन् ३५।
तया गृहीतो भो देवि निश्चेष्टः समपद्यत ।
तस्या व्यपोहने शक्रः प्रयत्नं च चकार ह ३६।
न शक्तोऽभून्महादेवि ब्रह्महत्यां व्यपोहितुम् ।
तया गृहीतमात्रस्तु देवेंद्रो निष्ठरूपधृक् ३७।
पितामहमुपागम्य शिरसा प्रत्यपूजयत् ।
ज्ञात्वा गृहीतं शक्रं तु द्विजप्रवरहत्यया ३८।
ब्रह्मा संचिंतयामास तदा वै सुरसत्तमे ।
सा चिंत्यमाना ब्रह्माणमुपगम्याब्रवीद्वचः ३९।
प्राप्तास्मि भगवन्देव त्वत्सकाशं हि मानद ।
यत्कर्त्तव्यं मया देव तद्भवान्वक्तुमर्हति ४०।
तामुवाच महाभागे ब्रह्महत्यां पितामहः ।
स्वरेण मधुरेणाथ संक्षेपेण यथातथम् ४१।
मुच्यतां देवराजोऽयं मत्प्रियं कुरु भामिनि ।

ब्रूहि किं ते करोम्यद्य कामं त्वं किमिहेच्छसि ४२।
हत्योवाच।
शक्रादपगमिष्यामि वचनात्ते नरोत्तम ।
देवदेव नमस्तेस्तु निवासं च ददस्व मे ४३।
महादेव उवाच।
तथेति तां प्रतिज्ञाय हत्यां चापि पितामहः ।
उपायमथ शक्रस्य ब्रह्महत्यापनोदने ४४।
ततो वह्निं समाहुय ब्रह्मा वचनमब्रवीत् ।
शक्रहत्या चतुर्थांशं जातवेदो गृहाण भो ४५।
अग्निरुवाच।
मम मोक्षस्य को हेतुर्ब्रह्महत्याकृते प्रभो ।
एतदिच्छामि विज्ञातुं तत्त्वतो लोकपूजित ४६।
ब्रह्मोवाच।
यस्त्वां ज्वलंतमासाद्य न होष्यति नरः क्वचित् ।
बीजौषधितिलानग्रे फलमूलसमित्कुशान् ४७।

तदैव त्यक्षति त्वां च तत्रैव च निवत्स्यति ।
ब्रह्महत्या हव्यवाह व्येतु ते मनसो ज्वरः ४८।

ततः स परिजग्राह तद्वचो हव्यकव्यभुक् ।
पितामहश्च भगवान्तथा तदलभत्प्रियम् ४९।
ततो वृक्षौषधितृणान्याहुय स पितामहः ।
इममर्थं महाभागे वक्तुं समुपचक्रमे 6.168.५०।
ततो वृक्षौषधितृणैस्तथैवोक्तं यथातथम् ।
व्यथितान्यग्निवद्देवि ब्रह्माणं वाक्यमब्रुवन् ५१।
अस्माकं ब्रह्महत्यायाः कथयंतः पितामह ।
स्वभाव निहिता तस्मान्न पुनर्हंतुमर्हसि ५२।
वयमग्निं तथा शीतं वर्षं च पवनेरितम् ।
सहामः सततं देव तथा छेदनभेदनम् ५३।
ब्रह्मोवाच।
अकारणं नरो यस्तु युष्मच्छेदनभेदनम् ।
करिष्यति महामोहात्तमेषानु प्रयास्यति ५४।

महादेव उवाच।
ततो महौषधितृणैरोमित्युक्तं महात्मभिः ।
ब्रह्माणमपि संपूज्य जग्मुश्चाथ यथागतम् ५५।
आहुयाप्सरसो देवस्ततो लोकपितामहः ।
वाचा मधुरया प्राह सांत्वयन्निव सत्तमे ५६।
इयं वृत्रादनुप्राप्ता ब्रह्महत्या वराङ्गनाः ।
चतुर्थमस्या भागं च मयोक्तं संप्रतीच्छथ ५७।
अप्सरा ऊचुः ।
ग्रहणे कृतबुद्धीनां देवेश तव शासनात् ।
संमोक्षसमयोऽस्माकं चिंतनीयः पितामह ५८।
पितामह उवाच।
रजस्वलासु नारीषु यो वै मैथुनमाचरेत् ।
तमेषा यास्यति क्षिप्रं व्येतु वो मनसो ज्वरः ५९।
महादेव उवाच।
तथेति हृष्टमनसः प्रत्युक्ता ह्यप्सरोगणाः ।

स्वानि स्थानानि संप्राप्य रेमिरे शैलजे तदा ६०।
ततश्च लोककृद्देवः पुनरेव पितामहः ।
आपः संचिंतयामास ततस्ताश्च समागमन् ६१।
ताश्च सर्वाः समागम्य ब्रह्माणममितौजसम् ।
इदमूचुर्वचो देवि प्रणिपत्य पितामहम् ६२।
इमाः स्म देव संप्राप्तास्त्वत्सकाशमरिंदम।
शासनात्तव देवेश समाज्ञापय तत्प्रभो ६३।
ब्रह्मोवाच।
इयं वृत्रादनुप्राप्ता पुरुहुतं भयानका ।
ब्रह्महत्या चतुर्थांशं यूयमस्याः प्रतीच्छथ ६४।

आप ऊचुः।
एवं भवतु लोकेश यत्त्वं वदसि नः प्रभोः ।
मोक्षस्य समयं नस्त्वं संचिंतयितुमर्हसि ६५।
त्वं हि देवेंद्र सर्वस्य जगतः परमा गतिः ।
कोऽन्येभ्यो हि प्रसादोऽपि यः कृच्छ्रान्नः समुद्धरेत् ६६।

ब्रह्मोवाच।
अल्पमेव मतिं कृत्वा यो नरो बुद्धिमोहितः ६७।
श्लेष्ममूत्रपुरीषाणि युष्मासु प्रतिमोक्षति ।
तमेव यास्यति क्षिप्रं तत्रैव च निवत्स्यति ।
ततो वै भविता मोक्ष इति सत्यं ब्रवीमि वः ६८।
महादेव उवाच।
ततो विमुच्य देवेंद्रं ब्रह्महत्या सुरेश्वरि ।
गतातिहृष्टो देवेशो ह्यभवद्देवशासनात् ६९।
एवं शक्रेण संप्राप्ता ब्रह्महत्या पुरा युगे ।
अस्मिंस्तीर्थे तपस्तप्त्वा शुद्धात्मा त्रिदिवं ययौ ७०।
अश्वमेधं ततः कृत्वा विपाप्मा समपद्यत ।
इति साभ्रमती तीर्थे वार्त्रघ्नीयं नगात्मजे ७१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।
वार्त्रघ्नीमाहात्म्यंनामाष्टषष्ट्यधिकशततमोऽध्यायः १६८।

Roman transliteration

mahādeva uvāca|
tatogacchenmahādevi vārtraghnyā girikanyayā |
śakraścaiva tayā sādhvyā saṃgamaṃ yatra labdhavān 1|
tatra snānaṃ prakurvaṃti narā niyatamānasāḥ |
daśānāmaśvamedhānāṃ yatphalaṃ snānakṛllabhet 2|
tatra yaḥ kurute śrāddhaṃ piṃḍānvai tilacūrṇajān |
punāti puruṣo vaṃśānsaptasaptaparāvarān 3|
saṃpūjya vidhivatsnātvā saṃgame gaṇanāyakam |
na vighnairabhibhūyeta lakṣmyā naiva vihīyate 4|
pārvatyuvāca|
kasminkāryasamāraṃbhe samāyātaḥ puraṃdaraḥ |
svargalokādimaṃ lokametadākhyātumarhasi 5|
vārtraghnī ca nadī kena niruktena nigadyate |
puraṃdarapuraṃ deva brahmaghoṣaninādītam |
saṃbhāvayati yo'jasraṃ mama tatsaṃgamaṃ vada 6|

mahādeva uvāca|
asmiṃścaiva tu bhūrloke praśno'yaṃ samabhūtpurā |
yudhiṣṭhireti vikhyāto rājā vai dhārmiko mahān 7|
pṛṣṭavānsa tu bhīṣmāya dharmiṇe jñānarūpiṇe |
tenoktaṃ yattu taddevi pravakṣyāmi tavāgrataḥ 8|
daśavarṣasahasrāṇi daśavarṣaśatāni ca |
vṛtravāsavayoryuddhamabhavallomaharṣaṇam 9|

tataḥ parājitaḥ śakraḥ kṛtvā vṛtreṇa saṃvidham |
adrohe sa raṇaṃ tyaktvā jagāma śaraṇaṃ mama 10|
vārtraghnyā saṃgame puṇye toṣayāmāsa śaṃkaram |
athāṃtarikṣe'haṃ devi darśanaṃ dattavāṃstadā 11|
mamagātrāttu yadbhasma patitaṃ kāśyapī taṭe |
bhasmagātreti tatpuṇyaṃ liṃgaṃ devi vinirmitam 12|
bhūteśvaraṃ bhasmagātraṃ brahmaṇā saṃpratiṣṭhitam |
tasya vai darśanādeva brahmahatyā layaṃ vrajet 13|

mucyate sarvapāpebhyaḥ śrāddhaṃ kṛtvā yugādiṣu |
tadahaṃ suprasanno'bhūdindrāya sumahātmane 14|
yadyattvaṃ vāṃchase deva tatsarvaṃ hi dadāmi te |
anena vajrayogena śīghraṃ vṛtraṃ haniṣyasi 15|
śakra uvāca|
bhagavaṃstvatprasādena ditijaṃ ca durāsadam |
vajreṇa nihaniṣyāmi paśyataste surottama 16|
evamuktvā tadā iṃdro gatavāṃścāsuraṃ prati |
tadā duṃdubhayo nedurdevasainye viśeṣataḥ 17|
mṛdaṃga ḍiṃḍimāścaiva bherī tūryāṇyanekaśaḥ |
asurāṇāṃ ca sarveṣāṃ vṛttilobho mahānabhūta 18|
balavānmaghavā caiva kṣaṇena samajāyat |
tamāviṣṭaṃ tato jñātvā ṛṣayaḥ pannagāstathā 19|
stuvaṃti śakramīśānaṃ stutyā jayajayeti ca |
gacchatastasya śakrasya yuddhakāmasya sannidhau |

ṛṣibhiḥ stūyamānasya rūpamāsītsudurbharam 20|
mahādeva uvāca|
vṛtrasyasahasā devi tadā saṃgrāmamūrddhani |
abhavanyāni liṃgāni śarīre tāni me śṛṇu 21|
jvalatāsyobhavaddhoro vaivarṇyamabhavatparam |
gātrakaṃpaśca sumahāṅśvāsaḥ soṣmā vyajāyat 22|
romaharṣaśca tīvro'bhūcchvāsaścaiva mahānabhūt |
niṣpapāta mahāghorā ulkāḥ pārśvaṃ prapedire 23|
gṛdhrā vaṭāḥ śyena kaṃkā vaco muṃcansudāruṇāḥ |
vṛtrasyopari te sarve cakravatparibabhramuḥ 24|
tataḥ sa gajamāsthāya iṃdrastatra samāgataḥ |
vajrodyatakarastatra śakrastaṃ daityamāsadat 25|
amānuṣamatho nādaṃ sa mumoca sureśvaraḥ |
vṛtrāsurasya yatataḥ śakro vajramapātayat 26|
sa vajraḥ sumahātejāḥ kālāgnisadṛśo mahān |

samudrasya taṭe vṛtraṃ śakro daityamapātayat 27|
tato nādaḥ samabhavatpunareva samaṃtataḥ |
vṛtraṃ vinihataṃ dṛṣṭvā sarvadevabhayaṃkaram 28|
puṣpavṛṣṭistu mahatī iṃdra mūrdhni papāta ha |
vṛtraṃ hatvā sa bhagavāndānaveśaṃ bhayaṃkaram 29|
stūyamāno'maraiḥ sārddhaṃ devadānīṃ tamāviśat |
atha vṛtraśarīrāttu nirgataṃ teja uttamam 30|
brahmahatyāmahāghorā raudra lokabhayaṃkarī |
karālavadanā sā ca vikṛtā kṛṣṇapiṃgalā 31|
kapālamālinī caiva sukṛśā naganaṃdini |
rudhirāktā ca pāpiṣṭhā mīnagaṃdhātibhīṣaṇā 32|
sāniṣkramya mahādevi tādṛgrūpā bhayāvahā |

iṃdramanveṣayāmāsa tadā vai surasattame 33|
nirdhāvatī tataḥ sā tu dṛṣṭvā śakraṃ mahaujasam |
kaṃṭhe jagrāha deveṃdraṃ sulagnā sābhavattadā 34|

sa ca tasminsamudbhrāṃto brahmahatyākṛte bhaye |
nililya bisamadhye'sau sthito varṣaganānbahūn 35|
tayā gṛhīto bho devi niśceṣṭaḥ samapadyata |
tasyā vyapohane śakraḥ prayatnaṃ ca cakāra ha 36|
na śakto'bhūnmahādevi brahmahatyāṃ vyapohitum |
tayā gṛhītamātrastu deveṃdro niṣṭharūpadhṛk 37|
pitāmahamupāgamya śirasā pratyapūjayat |
jñātvā gṛhītaṃ śakraṃ tu dvijapravarahatyayā 38|
brahmā saṃciṃtayāmāsa tadā vai surasattame |
sā ciṃtyamānā brahmāṇamupagamyābravīdvacaḥ 39|
prāptāsmi bhagavandeva tvatsakāśaṃ hi mānada |
yatkarttavyaṃ mayā deva tadbhavānvaktumarhati 40|
tāmuvāca mahābhāge brahmahatyāṃ pitāmahaḥ |
svareṇa madhureṇātha saṃkṣepeṇa yathātatham 41|
mucyatāṃ devarājo'yaṃ matpriyaṃ kuru bhāmini |

brūhi kiṃ te karomyadya kāmaṃ tvaṃ kimihecchasi 42|
hatyovāca|
śakrādapagamiṣyāmi vacanātte narottama |
devadeva namastestu nivāsaṃ ca dadasva me 43|
mahādeva uvāca|
tatheti tāṃ pratijñāya hatyāṃ cāpi pitāmahaḥ |
upāyamatha śakrasya brahmahatyāpanodane 44|
tato vahniṃ samāhūya brahmā vacanamabravīt |
śakrahatyā caturthāṃśaṃ jātavedo gṛhāṇa bho 45|
agniruvāca|
mama mokṣasya ko heturbrahmahatyākṛte prabho |
etadicchāmi vijñātuṃ tattvato lokapūjita 46|
brahmovāca|
yastvāṃ jvalaṃtamāsādya na hoṣyati naraḥ kvacit |
bījauṣadhitilānagre phalamūlasamitkuśān 47|

tadaiva tyakṣati tvāṃ ca tatraiva ca nivatsyati |
brahmahatyā havyavāha vyetu te manaso jvaraḥ 48|
tataḥ sa parijagrāha tadvaco havyakavyabhuk |
pitāmahaśca bhagavāntathā tadalabhatpriyam 49|
tato vṛkṣauṣadhitṛṇānyāhūya sa pitāmahaḥ |
imamarthaṃ mahābhāge vaktuṃ samupacakrame 6.168.50|
tato vṛkṣauṣadhitṛṇaistathaivoktaṃ yathātatham |
vyathitānyagnivaddevi brahmāṇaṃ vākyamabruvan 51|
asmākaṃ brahmahatyāyāḥ kathayaṃtaḥ pitāmaha |
svabhāva nihitā tasmānna punarhaṃtumarhasi 52|
vayamagniṃ tathā śītaṃ varṣaṃ ca pavaneritam |
sahāmaḥ satataṃ deva tathā chedanabhedanam 53|
brahmovāca|
akāraṇaṃ naro yastu yuṣmacchedanabhedanam |
kariṣyati mahāmohāttameṣānu prayāsyati 54|

mahādeva uvāca|
tato mahauṣadhitṛṇairomityuktaṃ mahātmabhiḥ |
brahmāṇamapi saṃpūjya jagmuścātha yathāgatam 55|
āhūyāpsaraso devastato lokapitāmahaḥ |
vācā madhurayā prāha sāṃtvayanniva sattame 56|
iyaṃ vṛtrādanuprāptā brahmahatyā varāṅganāḥ |
caturthamasyā bhāgaṃ ca mayoktaṃ saṃpratīcchatha 57|
apsarā ūcuḥ |
grahaṇe kṛtabuddhīnāṃ deveśa tava śāsanāt |
saṃmokṣasamayo'smākaṃ ciṃtanīyaḥ pitāmaha 58|
pitāmaha uvāca|
rajasvalāsu nārīṣu yo vai maithunamācaret |
tameṣā yāsyati kṣipraṃ vyetu vo manaso jvaraḥ 59|
mahādeva uvāca|
tatheti hṛṣṭamanasaḥ pratyuktā hyapsarogaṇāḥ |

svāni sthānāni saṃprāpya remire śailaje tadā 60|
tataśca lokakṛddevaḥ punareva pitāmahaḥ |
āpaḥ saṃciṃtayāmāsa tatastāśca samāgaman 61|
tāśca sarvāḥ samāgamya brahmāṇamamitaujasam |
idamūcurvaco devi praṇipatya pitāmaham 62|
imāḥ sma deva saṃprāptāstvatsakāśamariṃdama|
śāsanāttava deveśa samājñāpaya tatprabho 63|
brahmovāca|
iyaṃ vṛtrādanuprāptā puruhūtaṃ bhayānakā |
brahmahatyā caturthāṃśaṃ yūyamasyāḥ pratīcchatha 64|
āpa ūcuḥ|
evaṃ bhavatu lokeśa yattvaṃ vadasi naḥ prabhoḥ |
mokṣasya samayaṃ nastvaṃ saṃciṃtayitumarhasi 65|
tvaṃ hi deveṃdra sarvasya jagataḥ paramā gatiḥ |
ko'nyebhyo hi prasādo'pi yaḥ kṛcchrānnaḥ samuddharet 66|

brahmovāca|
alpameva matiṃ kṛtvā yo naro buddhimohitaḥ 67|
śleṣmamūtrapurīṣāṇi yuṣmāsu pratimokṣati |
tameva yāsyati kṣipraṃ tatraiva ca nivatsyati |
tato vai bhavitā mokṣa iti satyaṃ bravīmi vaḥ 68|
mahādeva uvāca|
tato vimucya deveṃdraṃ brahmahatyā sureśvari |
gatātihṛṣṭo deveśo hyabhavaddevaśāsanāt 69|
evaṃ śakreṇa saṃprāptā brahmahatyā purā yuge |
asmiṃstīrthe tapastaptvā śuddhātmā tridivaṃ yayau 70|
aśvamedhaṃ tataḥ kṛtvā vipāpmā samapadyata |
iti sābhramatī tīrthe vārtraghnīyaṃ nagātmaje 71|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|
vārtraghnīmāhātmyaṃnāmāṣṭaṣaṣṭyadhikaśatatamo'dhyāyaḥ 168|

English translation

Śrī Mahādeva said :

1-4. Thence, O great goddess, a man should go where Vārtraghnī has joined Sābhramatī and where Śakra got a contact with that auspicious one. Men with their minds controlled bathe there. A man, bathing there, would obtain that fruit which is that of ten horse-sacrifices. A man who performs a śrāddha there, (and offers) piṇḍas of powdered sesamum, purifies seven preceding and seven succeeding generations. A man after bathing at the confluence and worshipping Gaṇanāyaka, is not overcome by dangers, and is not abandoned by glory.

Pārvatī said :

5-6. Please tell (me), to commence which mission Indra had come to this world from heaven; so also what is the etymological explanation (of the name of) the river Vārtraghnī. Tell me also about the confluence which continuously makes the city of Indra full of the sound (made) by gods and brāhmaṇas .

Mahādeva said :

7-15. In this world, this question had come in old days. There was a great, righteous, well-known king Yudhiṣṭhira . He asked righteous Bhīṣma who was but knowledge incarnate. I shall tell you what he had said, O goddess. The thrilling war between Vṛtra and Indra took place for ten thousand and ten hundred years. Then, Indra who was defeated, entered into an agreement with Vṛtra and abandoned the proceeding, and sought my shelter, O innocent one. On the auspicious confluence of Vārtraghnī (with Sābhramatī), he pleased Śaṅkara (i.e. me), O goddess. I then appeared to him in the sky. From the ash that fell from my body on the bank of Kāśyapī , a Phallus named Bhasmagātra was fashioned. Brahmā has installed Bhūteśvara , Bhasmagātra. Merely by its sight, (the sin of) a brāhmaṇa 's murder would perish. Having performed a śrāddha there (a man) gets freed from all sins in the (various) ages. Then I was very much pleased with the veay noble Indra. (I said to him:) “O god, I shall give you all that you desire. By means of this thunderbolt you will quickly kill Vṛtra.”

Indra said :

16-20. O best god, in your very presence I shall kill the unconquerable son of Diti , by your grace.

Saying so, Indra went to (i.e. marched against) the demon. At that time drums sounded, especially in the army of gods. Tabors, small drums, kettle-drums, musical instruments (were sounded) in many ways. All the demons had a great longing for existence. In a moment Indra became powerful. Seeing him intent (on killing Vṛtra) the sages and serpents praised Indra, the lord, with the praise: “Be victorious, be victorious.” The form of that Indra going near (Vṛtra), desiring to fight, and being praised by the sages, was quite unbearable.

Mahādeva said :

21-37a. O goddess, hear from me the marks that suddenly appeared in Indra's body in the battle. He was fearful with his mouth blazing; there was great paleness; his body was much trembling; his breath became hot. There was severe horripilation; breathing was heavy. Very fearful meteors fell; and vultures, hawks, herons crying fearfully, came near him, and revolved like a wheel round him. Then that Indra, mounted upon an elephant, came there. Indra, with his hand holding the thunderbolt raised, approached the demon. That lord of gods gave out a superhuman cry. Indra dropped the thunderbolt on the demon Vṛtra who was exerting. The thunderbolt was great, very bright and

resembled the destructive fire at the end of the world. Indra knocked down Vṛtra on the shore of the ocean. Then all around there was a great sound; Seeing Vṛtra fearful to all gods killed, a large shower of flowers fell on Indra's head. Then the lord, having killed the fearful lord of demons, being praised and accompanied by gods, entered his capital. Then from Vṛtra's body an excellent lustre came out. It was Brahmahatyā (i.e. the embodied form of the sin due to a brāhmaṇa's murder), that was very fierce, fearful and scaring the worlds. Her face was terribly deformed, black and tawny. She wore a string of skulls, was very emaciated, O daughter of the (Himālaya) Mountain. She was smeared with blood, most sinful, smelling like fish, and very dreadful. O great goddess, O best goddess, having moved out, she having a form like that and fearful, then looked for Indra. Running out, she, on seeing the very lustrous Indra seized him by his neck, and clung to it at that time. Confounded due to the fear caused by that Brahmahatyā he hid in a lotus-fibre, and remained there for many hosts of years. Seized by her, he became motionless, O goddess. Indra tried to destroy her. (But), O great goddess, he was not able to destroy her.

37b-42. Due to being seized by her, Indra, reduced to an undesirable form, went to Brahmā, and worshipped him with his head (bent down). Knowing that Indra was seized due to the sin of the murder of an excellent brāhmaṇa (viz. Vṛtra), Brahmā then thought, O best goddess. She, thinking of Brahmā, approached Brahmā and spoke (these) words to him: "O revered god, O you who cut off the pride (of the arrogant), I have approached you. Please tell me what I should do, O god." "O young lady, release this king of gods. Do what is dear to me. Tell me, what I should do for you today. What desire do you have?"

Hatyā said :

43. O best man, by your words, I shall go away from Indra. O god of gods, salutation to you. Give me an abode. You,desiring the preservation of the worlds, have set this limit.

Mahādeva said :

44-45. Having promised that Hatyā like that, the grandsire thought of a means to remove Indra's sin due to a brāhmaṇa's murder. Then calling Fire, Brahmā spoke (these) words: "O Jātavedas , accept the fourth portion of (the sin due to) a brāhmaṇa's murder."

Agni (Fire) said :

46. O lord, what is the cause of my release, when this murder of a brāhmaṇa is done? I like to know this properly (from you), O you who are worshipped by the worlds.

Brahmā said :

47-53. Brahmahatyā will just then abandon you, and shall live in that man who, finding you blazing, does not offer into you seeds, herbs, sesamum-seeds, roots, sacred fuel and darbhas . O Havyavāha , let your mental torment go away.

Then Fire accepted it, and the revered grandsire obtained what was dear to him. O noble one, then having called trees, herbs, grass the grandsire started speaking (words of) this import: Then the trees, herbs, grass somehow said: "All right." They, afflicted like Fire, spoke (these) words to Brahma : "We being told about Brahmahatyā are naturally killed. Therefore, please do not kill us again. O god, we always suffer fire, cold, rain urged by wind, so also being cut and broken."

Brahmā said :

54. This (Brahmahatyā) will go after the man who will cut or break you without any reason.

Mahādeva said :

55-57. Then the noble, great herbs and grass said, 'Yes', and after worshipping Brahmā also, they went as they had come. O best one, then the grandsire, having called the celestial nymphs, and comforting them with sweet words said (to them): "O you excellent ladies, this Brahmahatyā has come from Vṛtra. Accept her fourth portion as told by me."

The celestial nymphs said :

58. O grandsire, the time of the release of us who, by your order, have decided to take (the fourth portion of Brahmahatyā), should be thought about.

The granndsire said :

59. She will quickly come to the man who copulates with women in their menses. Let your mental torment go away quickly.

Mahādeva said :

60-63. O daughter of the (Himālaya) Mountain, the bevies of the celestial nymphs, with their minds delighted, then said, "All right", went to their respective places, and rejoiced. Then the grandsire, the god—the author of the worlds—thought of waters, and they arrived. O goddess, all of them, having come to Brahmā, of unlimited lustre, and having saluted the grandsire, said (these) words: "O god, O you who curb your enemies, O lord of gods, here we have come by your order. So order us what to do."

Brahmā said :

64. This dreadful Brahmahatyā has come to Indra from Vṛtra. Accept the fourth portion of her.

The waters said :

65-66. O lord of the worlds, let it be as you say. You will please think about the time of our release. O lord of gods, you are the highest recourse of the entire world. Which favour from others can there be, that will emancipate us from peril?

Brahmā said :

67-68. She will quickly go to that man and stay in him only, who having a small mind, and with his intellect deluded, will throw phlegm, urine and feces into you. Then you will be liberated. I am telling you this truth.

Mahādeva said :

69-71 Then, O chief goddess, Brahmahatyā left the lord of gods, and went (away). The lord of gods became very much delighted due to the direction of the god (i.e. Brahmā). In the former age, Indra met (i.e. faced) Bramahatyā. Having practised penance here, and with his mind purified, he went to heaven. Then having performed a horse-sacrifice, he became sinless. O daughter of the (Himālaya) Mountain, such is (the importance of) Vārtraghnī at the holy place (on the bank) of Sābhramatī.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 169

Varāha-tīrtha

Chapter 581 of 693 · 12 detected Sanskrit verse markers

Sanskrit

महेश उवाच।
ततःपरं देवनदी वार्त्रघ्नी संगमात्किल ।
प्रविष्टा भद्रया सार्द्धं सागरं वरुणालयम् १।
समुद्रोऽपि तया तावदागम्य प्रियकाम्यया ।
साभ्रमत्यानुरागेण कृतवान्प्रियमेलनम् २।
भद्रा वापि सुभद्रा या वयस्या सा नदी पुरा ।
सहायमकरोन्मार्गे साक्षात्श्रीरूपधारिणी ३।
तयोस्तुसंगमः पुण्यः सागरस्योत्तरे तटे ।
तत्र तीर्थे नरः स्नात्वा मृष्टं वारि ददाति यः ४।
नमस्कृत्य वराहाय वारुणं स्थानमाप्नुयात् ।
प्रविश्य भगवान्विष्णुस्तेन मार्गेण सागरम् ५।
जित्वा वै दानवान्सर्वान्देवानां परिपंथिनः ।
देवो यज्ञवराहश्च संक्षोभ्य मकरालयम् ।
क्रीडित्वा सुचिरं कालं कर्दमालेन निर्ययौ ६।
पार्वत्युवाच।

देव यज्ञवराहस्य साभ्रमत्यां प्रवेशनम् ।
निर्गमं कर्दमालेन ब्रूहि त्वं मम विस्तरात् ७।
महादेव उवाच।
अंतर्भू क्रीडितमिदं वराहस्य हरेः पुरा ।
तत्सर्वं कथयिष्यामि शृणु त्वं नगनंदिनि ८।
योऽयं वै भगवान्साक्षाद्धृतवान्सूकरं वपुः ।
देवानां कार्यसिद्ध्यर्थं रूपं धृत्वा सुरेश्वरः ९।
धृत्वा वै पृथिवीं देवीं निर्गतः कर्दमालयम् ।
तत्र तीर्थं महज्जातं वराहाख्यं तु सुंदरि १०।
तत्र स्नाति नरो यस्तु मुक्तिभाक्स न संशयः ।
अत्र श्राद्धं प्रकुर्वीत पितॄणां मुक्तिहेतवे ।
विमुक्तस्तैः समं लोकं प्रयाति सुखदं महत् ११।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तर।
खंडे वाराहतीर्थनामैकोनसप्तत्यधिकशततमोऽध्यायः १६९।

Roman transliteration

maheśa uvāca|
tataḥparaṃ devanadī vārtraghnī saṃgamātkila |
praviṣṭā bhadrayā sārddhaṃ sāgaraṃ varuṇālayam 1|
samudro'pi tayā tāvadāgamya priyakāmyayā |
sābhramatyānurāgeṇa kṛtavānpriyamelanam 2|
bhadrā vāpi subhadrā yā vayasyā sā nadī purā |
sahāyamakaronmārge sākṣātśrīrūpadhāriṇī 3|
tayostusaṃgamaḥ puṇyaḥ sāgarasyottare taṭe |
tatra tīrthe naraḥ snātvā mṛṣṭaṃ vāri dadāti yaḥ 4|
namaskṛtya varāhāya vāruṇaṃ sthānamāpnuyāt |
praviśya bhagavānviṣṇustena mārgeṇa sāgaram 5|
jitvā vai dānavānsarvāndevānāṃ paripaṃthinaḥ |
devo yajñavarāhaśca saṃkṣobhya makarālayam |
krīḍitvā suciraṃ kālaṃ kardamālena niryayau 6|
pārvatyuvāca|

deva yajñavarāhasya sābhramatyāṃ praveśanam |
nirgamaṃ kardamālena brūhi tvaṃ mama vistarāt 7|
mahādeva uvāca|
aṃtarbhū krīḍitamidaṃ varāhasya hareḥ purā |
tatsarvaṃ kathayiṣyāmi śṛṇu tvaṃ naganaṃdini 8|
yo'yaṃ vai bhagavānsākṣāddhṛtavānsūkaraṃ vapuḥ |
devānāṃ kāryasiddhyarthaṃ rūpaṃ dhṛtvā sureśvaraḥ 9|
dhṛtvā vai pṛthivīṃ devīṃ nirgataḥ kardamālayam |
tatra tīrthaṃ mahajjātaṃ varāhākhyaṃ tu suṃdari 10|
tatra snāti naro yastu muktibhāksa na saṃśayaḥ |
atra śrāddhaṃ prakurvīta pitṝṇāṃ muktihetave |
vimuktastaiḥ samaṃ lokaṃ prayāti sukhadaṃ mahat 11|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttara|
khaṃḍe vārāhatīrthaṃnāmaikonasaptatyadhikaśatatamo'dhyāyaḥ 169|

English translation

Maheśa said :

1-6. Then the divine river after her confluence with Vārtraghnī, has entered with Bhadrā into the ocean, the abode of Varuṇa . The ocean also, having come there with a desire to do what is dear to her, and due to his affection for Sābhramatī, brought about the pleasing union. Bhadrā who was the friend of Subhadrā formerly, actually taking the form of Śrī, helped her on the way. Their confluence on the northern shore of the ocean is meritorious. A man who, after bathing (there) offers pure water, after saluting Varāha , would obtain Varuṇa's place. Lord Viṣṇu entered the ocean along that path, vanquished all the demons, the enemies of gods, then the god, Yajñavarāha , agitated the ocean, sported there, for a very long time, and came out through Kardamāla .

Pārvatī said :

7. O god, tell me in detail the entry of Yajñavarāha into the Sābhramatī and his exit through Kardamāla.

Mahādeva said :

8-11. I shall tell you about this sport of Viṣṇu (in the incarnation of) Varāha, in the interior of the earth, done formerly. O daughter of the Himālaya Mountain, listen. He who is actually the lord, took up the form of a boar. Having taken up the form for the success of the mission of the gods, the lord of gods, holding the divine earth (on his tusks), came out of the place (called) Kardama . O beautiful lady, a great holy place has come about there. A man who bathes there, enjoys salvation. There is no doubt about this. A man should perform a śrāddha here for the release of his dead ancestors. Freed with them, he goes to the great world giving happiness.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 170

Saṅgama-tīrtha

Chapter 582 of 693 · 6 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
अत्र तीर्थात्परं तीर्थं सङ्गमाख्यमिति श्रुतम् ।
अत्र साभ्रमती गंगा मिलिता सागरेण तु १।
तत्र स्नानं च दानं च कर्तव्यं विधिपूर्वकम् ।
यत्र स्नात्वा तु मुच्यंते महापातकिनोऽपि ये २।
तत्र श्राद्धं प्रकर्तव्यं स्वानां च हितमिच्छता ।
यत्र वै तु कृते श्राद्धे पितृलोके वसेद्ध्रुवम् ३।
यत्र वै सागरो देवो नित्यं मिलति गंगया ।
ब्रह्महा तत्र मुच्येत किमन्यैरितरैरघैः ४।
यत्र तीर्थं न जानंति लोका वै मंदबुद्धयः ।
तदा वै मम नाम्ना च कर्तव्यं तीर्थमुत्तमम् ५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे सङ्गमतीर्थंनाम सप्तत्यधिकशततमोऽध्यायः १७०।

Roman transliteration

mahādeva uvāca|
atra tīrthātparaṃ tīrthaṃ saṅgamākhyamiti śrutam |
atra sābhramatī gaṃgā militā sāgareṇa tu 1|
tatra snānaṃ ca dānaṃ ca kartavyaṃ vidhipūrvakam |
yatra snātvā tu mucyaṃte mahāpātakino'pi ye 2|
tatra śrāddhaṃ prakartavyaṃ svānāṃ ca hitamicchatā |
yatra vai tu kṛte śrāddhe pitṛloke vaseddhruvam 3|
yatra vai sāgaro devo nityaṃ milati gaṃgayā |
brahmahā tatra mucyeta kimanyairitarairaghaiḥ 4|
yatra tīrthaṃ na jānaṃti lokā vai maṃdabuddhayaḥ |
tadā vai mama nāmnā ca kartavyaṃ tīrthamuttamam 5|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe saṅgamatīrthaṃnāma saptatyadhikaśatatamo'dhyāyaḥ 170|

English translation

Mahādeva said :

1-5. A holy place superior to this holy place is called Saṅgama . Here that Sābhramatī Gaṅgā has joined the ocean. A man should bathe and give gifts there. Having bathed here, even those who are great sinners, get salvation. One desiring the good of his kinsmen, should offer a śrāddha there. When a

śrāddha is performed here, the man would certainly live in the world of the dead ancestors. At that place where god Sāgara (i.e. the divine Ocean) always joins Gaṅgā, (even) the murderer of a brāhmaṇa is freed. Then what to say of other sinners? When dull-witted men do not know about the holy place there, then a holy place in my name should be fashioned.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 171

Āditya-tīrtha

Chapter 583 of 693 · 5 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
संगमस्य समीपे तु सत्तीर्थं लोकविश्रुतम् ।
आदित्याख्यं परं तस्मान्न भूतं न भविष्यति १।
यस्य वै दर्शनं कार्यं स्नानं वै पुष्करेण तु ।
पूजनं चार्कपुष्पेण करवीरैस्तथा पुनः २।
तत्र श्राद्धं च दानं च कुर्युर्वै मानवाः सदा ।
इदमादित्यकं तीर्थं पवित्रं पापनाशनम् ३।
दर्शनात्पुण्यदं तीर्थं महापातकिनामपि ४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे सत्तीर्थमाहात्म्यंनामैकसप्तत्यधिकशततमोऽध्यायः १७१।

Roman transliteration

mahādeva uvāca|
saṃgamasya samīpe tu sattīrthaṃ lokaviśrutam |
ādityākhyaṃ paraṃ tasmānna bhūtaṃ na bhaviṣyati 1|
yasya vai darśanaṃ kāryaṃ snānaṃ vai puṣkareṇa tu |
pūjanaṃ cārkapuṣpeṇa karavīraistathā punaḥ 2|
tatra śrāddhaṃ ca dānaṃ ca kuryurvai mānavāḥ sadā |
idamādityakaṃ tīrthaṃ pavitraṃ pāpanāśanam 3|
darśanātpuṇyadaṃ tīrthaṃ mahāpātakināmapi 4|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
sattīrthamāhātmyaṃnāmaikasaptatyadhikaśatatamo'dhyāyaḥ 171|

English translation

Mahādeva said :

1-4. Near the confluence is a good holy place (Sattīrtha) well-known in the world, called Āditya . There was not and there will not be a holy place superior to it. One should visit it, and bathe. Worship should be done with a blue lotus, an arka flower and also with karavīras . Men should always perform a śrāddha and offer gifts there. This Ādityaka- tīrtha is pure and destroys sins. This holy place gives religious merit even to great sinners who visit it.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 172

Nīlakaṇṭha-tīrtha

Chapter 584 of 693 · 5 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
तस्मात्तीर्थात्परं तीर्थं नीलकंठेति विश्रुतम् ।
तस्य वै दर्शनं कार्यं मुक्तिं चैवेच्छता सदा १।
बिल्वपत्रैस्तथा धूपैर्दीपैर्वाथ सुरेश्वरि ।
वांछितं लभते मर्त्यो नीलकंठस्य दर्शनात् २।
उपवासपरो देवि निर्जनेसौ स्थितः सदा ।
यद्यद्वांच्छंति ये लोकास्तेषां तत्तद्ददाति च ३।
कलौ सा तु महादेवि विख्याता काश्यपीति वै ४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तर।
खंडे नीलकंठमाहात्म्यंनाम द्विसप्तत्यधिकशततमोऽध्यायः १७२।

Roman transliteration

mahādeva uvāca|
tasmāttīrthātparaṃ tīrthaṃ nīlakaṃṭheti viśrutam |
tasya vai darśanaṃ kāryaṃ muktiṃ caivecchatā sadā 1|
bilvapatraistathā dhūpairdīpairvātha sureśvari |
vāṃchitaṃ labhate martyo nīlakaṃṭhasya darśanāt 2|
upavāsaparo devi nirjanesau sthitaḥ sadā |
yadyadvāṃcchaṃti ye lokāsteṣāṃ tattaddadāti ca 3|
kalau sā tu mahādevi vikhyātā kāśyapīti vai 4|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttara|
khaṃḍe nīlakaṃṭhamāhātmyaṃnāma dvisaptatyadhikaśatatamo'dhyāyaḥ 172|

English translation

Mahādeva said :

1-4. A holy place superior to that holy place is well known as Nīlakaṇṭha . One desiring salvation should always visit it. By (offering) bilva -leaves, incense, lamps and on seeing Nīlakaṇṭha a man gets the desired object. In a secluded place he (i.e. the deity) highly devoted to fasting, always dwells. He gives to people whatever they long for. O great goddess, that Kāśyapī is well-known in Kali (age).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 173

Durgā-saṅgama-tīrtha

Chapter 585 of 693 · 7 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
दुर्गया संगता यत्र देवि साभ्रमती नदी ।
संगमः सागरेणाथ स्नानं तत्र समाचरेत् १।
वीतदोषा भविष्यंति कलौ वै नात्र संशयः ।
तत्र श्राद्धं प्रकर्त्तव्यं दुर्गया संगमे तथा २।
तत्र गत्वा विशेषेण ब्राह्मणानां च भोजनम् ।
दानं गोमहिषीणां च कर्तव्यं विधिपूर्वकम् ३।
इयं धन्या धन्यतमा पवित्रा पापनाशिनी ।
यां दृष्ट्वा चापि भो देवि मुच्यते पातकैर्नरः ४।
यथा गंगा तथा चेयं ज्ञेया साभ्रमती नदी ।
कलौ देवि विशेषेण बहुकालफलप्रदा ५।
यदि चेच्छतशो जिह्वा मुखे वै मामके सति ।
तस्या अपि न शक्नोमि गुणान्वक्तुं कदाचन ६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे साभ्रमतीमाहात्म्यंनाम त्रिसप्तत्यधिकशततमोऽध्यायः १७३।

Roman transliteration

mahādeva uvāca|
durgayā saṃgatā yatra devi sābhramatī nadī |
saṃgamaḥ sāgareṇātha snānaṃ tatra samācaret 1|
vītadoṣā bhaviṣyaṃti kalau vai nātra saṃśayaḥ |
tatra śrāddhaṃ prakarttavyaṃ durgayā saṃgame tathā 2|
tatra gatvā viśeṣeṇa brāhmaṇānāṃ ca bhojanam |
dānaṃ gomahiṣīṇāṃ ca kartavyaṃ vidhipūrvakam 3|
iyaṃ dhanyā dhanyatamā pavitrā pāpanāśinī |
yāṃ dṛṣṭvā cāpi bho devi mucyate pātakairnaraḥ 4|
yathā gaṃgā tathā ceyaṃ jñeyā sābhramatī nadī |
kalau devi viśeṣeṇa bahukālaphalapradā 5|
yadi cecchataśo jihvā mukhe vai māmake sati |
tasyā api na śaknomi guṇānvaktuṃ kadācana 6|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde sābhramatīmāhātmyaṃnāma trisaptatyadhikaśatatamo'dhyāyaḥ 173|

English translation

Mahādeva said :

1-6. One should bathe there where that river Sābhramatī has joined Durgā and the ocean, O goddess. (Such men) become free from blemishes in this Kali age. There is no doubt about this. A man should perform a śrāddha at the confluence of Durgā. Having gone there, one should especially feed brāhmaṇas and offer (them) cows, buffaloes. This (river) is blessed, most blessed, pure and destroyer of sins, seeing which, O goddess, a man is freed from sins. This river Sābhramatī should be known as Gaṅgā . O goddess, in the Kali age she especially gives fruits for a long time. Even if there were hundreds of tongues in my mouth I shall not be able to describe her merits.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 174

The Rise of Nṛsiṃha

Chapter 586 of 693 · 98 detected Sanskrit verse markers

Sanskrit

महादेव उवाच।
शृणु देवि प्रवक्ष्यामि व्रतं त्रैलोक्यदुर्लभम् ।
यं श्रुत्वा मुच्यते लोको ब्रह्महत्यादिपातकात् १।
उत्पतिः स्वप्रकाशस्य भक्तानां सुखहेतवे ।
तिथिर्वापि समासो वै संजातः पुण्यकारकः २।
यस्य नाम गृणन्देवि मुक्तिं लभति शाश्वतीम् ।
स एव परमात्मा च कारणानां च कारणम् ३।
विश्वात्मा विश्वरूपी च सर्वेषां भगवान्प्रभुः ।
द्वादशार्का धृता येन नृसिंहेन महात्मना ।
स एव प्रकटीजातो भक्तानां शमभीप्सया ४।
पार्वत्युवाच।
अवतारा ह्यसंख्याताः कथिताः सुरसत्तम ।
नृसिंहाख्यं परं धाम वद विश्वेश्वर प्रभो ।
येन विज्ञानमात्रेण सुख लोकमवाप्नुयात् ५।
महादेव उवाच।

हिरण्यकशिपुं हत्वा देवदेवं जगद्गुरुम् ।
सुखासीनं तदुत्संगे स्थितो वचनमब्रवीत् ६।
प्रह्लादो ज्ञानिनां श्रेष्ठः पितृहंतारमुत्तमम् ७।
प्रह्लाद उवाच।
नमस्ते भगवन्विष्णो नृसिंहाद्भुतरूपिणे ।
त्वद्भक्तोहं सुरश्रेष्ठ त्वां पृच्छामि च तत्वतः ८।
स्वामिंस्त्वयि ममाभिन्ना भक्तिर्जाता ह्यनेकधा ।
कथं तेऽहं प्रियो जातः कारणं वद मे प्रभो ९।
नृसिंह उवाच।
कथयामि महाप्राज्ञ शृणुष्वैकाग्रमानसः ।
भक्तेर्यत्कारणं वत्स प्रियत्वस्य च यत्पुनः १०।
पुरा कस्य द्विजस्यापि जातस्त्वं नाप्यधीतवान् ।
नाम्ना तु वसुदेवो हि वेश्यायामति लंपटः ११।
तस्मिन्जन्मनि नैवं च चकार सुकृतं कियत् ।
भुक्त्वा मधु घृतं चैव वेश्यासंगमलालसः १२।

मद्व्रतस्य प्रभावेन भक्तिर्जाता तवानघ ।
प्रह्लादोवाच।
विस्तराद्वद देवेश कस्य पुत्रस्य किं व्रतम् १३।
वेश्यायां वर्तमानेन कथंचिद्धि कृतं मया ।
ममोपरि कृपां कृत्वा सर्वं कथय सांप्रतम् १४।
नृसिंह उवाच।
सृष्ट्यर्थं तु पुरा ब्रह्मा चक्रे ह्येतदनुत्तमम् ।
मद्व्रतस्य प्रभावेन निर्मितं सचराचरम् १५।
ईश्वरेण व्रतं चीर्णं वधार्थं त्रिपुरस्यच ।
व्रतस्यास्यप्रभावेन त्रिपुरस्तु निपातितः १६।
अन्यैश्च बहुभिर्देवैर्ऋषिभिश्च पुरातनैः ।
राजभिश्च महाप्राज्ञैर्विहितं व्रतमुत्तमम् १७।
व्रतस्यास्य प्रभावेन सर्वे सिद्धिमवाप्नुयुः ।
मम ते वै प्रिया जाता दिवि भोगाननेकशः १८।
भुक्त्वा मयि विलीनास्तु प्रह्लाद त्वं विशस्व माम् ।

कार्यार्थमवतारस्ते मच्छरीरत्पृथग्यतः १९।
न तेषां पुनरावृत्तिर्महाकल्पशतैरपि ।
दरिद्रो लभते लक्ष्मीं धनदस्य च यादृशी २०।
ततः कामी लभेत्कामं राज्यार्थी राज्यमुत्तमम् ।
आयुष्कामो लभेदायुर्यादृशं च शिवस्य हि २१।
अवैधव्यकरं स्त्रीणां पुत्रदं भाग्यदं तथा ।
धनधान्यकरं चैव तथाशोकविनाशनम् २२।
स्त्रियो वा पुरुषा वापि कुर्वंति व्रतमुत्तमम् ।
तेभ्यो ददाम्यहं सौख्यं भुक्तिं मुक्तिं फलं तथा २३।
बहुनोक्तेन किं वत्स व्रतस्यास्य फलस्य हि ।
मद्व्रतस्य फलं वक्तुं नाहं शक्तो न शंकरः २४।
प्रह्लाद उवाच।
भगवंस्त्वत्प्रसादेन श्रुतं व्रतमनुत्तमम् ।
व्रतस्यास्य फलं श्रोतुं त्वयि मे भक्तिं कारणम् २५।
अधुना श्रोतुमिच्छामि व्रतस्यास्य विधिं परम् ।

कस्मिन्मासे भवेदेव कस्मिंश्चिद्वासरे प्रभो २६।
एतद्विस्तरतो देव वक्तुमर्हसि सांप्रतम् ।
विधिना येन वै स्वामिन्समग्रफलभाग्भवेत् २७।
नृसिंह उवाच।
प्रह्लाद वत्स भद्रं ते शृणुष्वैकमना व्रतम् ।
वैशाखेसित पक्षे तु चतुर्दश्यां समाचरेत् २८।
ममाविर्भावसंयुक्तं मम संतुष्टिकारणम् ।
शृणु पुत्र ममोत्पत्तिं भक्तानां सुखहेतवे २९।
पश्चिमायां दिशायां च संजातं कारणांतरात् ।

मौलिस्तानमिदं क्षेत्रं पवित्रं पापनाशनम् ३०।
तस्मिन्क्षेत्रे तु विख्यातो ब्राह्मणो वेदपारगः ।
हारीत इति नाम्ना च ज्ञानध्यानपरायणः ३१।
तस्य स्त्री तु महापुण्या सतीरूपा सदा प्रभो ।
लीलावती तु नाम्ना च भर्तुर्वशपरा सदा ३२।
ताभ्यां तपो महत्तप्तं कालं बहुतरं सुत ।

एकविंशयुगाश्चैव यातास्तत्र न संशयः ।
तस्मिन्क्षेत्रे तु वै ताभ्यां प्रत्यक्षो वाभवत्तदा ३३।
नृसिंह उवाच।
यं यं वांछयसे ब्रह्मंस्तं ददामि न संशयः ।
ताभ्यामुक्तं तदा तस्मै दीयते चेद्वरो मम ३४।
त्वादृशो मम पुत्रस्तु ह्यधुनैव भवत्विति ।
मयोक्तं तु तदा वत्स पुत्रोऽहं ते न संशयः ३५।
विश्वकर्मा ह्यहं साक्षात्परमात्मा परात्परः ।
उदरेऽहं न वत्स्यामि यतोऽहं वै सनातनः ३६।
हारीतेन तदा चोक्तं भवत्वेवं न संशयः ।
तदाप्रभृति वै क्षेत्रे स्थितोऽहं भक्तकारणात् ३७।
अत्रागत्य प्रकुर्वीत दर्शनं भक्तसत्तमः ।
तस्याहं सकलां बाधां नाशयामि निरंतरम् ३८।
एतस्मात्कारणाच्चैव व्रतं वै विधिपूर्वकम् ।
ये कुर्वंति नरश्रेष्ठा न तेषां विद्यते भयम् ३९।

बालरूपमयं ध्यात्वा ताभ्यां सह विशेषतः ।
पूजनं कुरुते रात्रौ स वै नारायणो भवेत् ४०।
चतुर्भुजं महादंष्ट्रं कालरूपं दुरासदम् ।
सूर्यकोटिप्रतीकाशं यमकोटिदुरासदम् ।
सिंहवच्च मुखं यस्य नरवच्चांगसंयुतम् ४१।
श्रीनृसिंहं दिव्यसिंहं कालरूपं भजेत्सदा ।
एवं ज्ञात्वा विशेषेण यः स्थानं मामकं व्रजेत् ४२।
व्रतं पवित्रं परमं श्रीकदंब प्रदं महत् ।
अंते मुक्तिप्रदं चैव भक्तानां च न संशयः ४३।
येन वै क्रियमाणेन सहस्रद्वादशी फलम् ।
स्वाती नक्षत्र संयोगे शनिवारे तु मद्व्रतम् ४४।
सिद्धियोगस्य संयोगे वणिजे करणे तथा ।
योगैः सर्वैश्च संयोगं हत्याकोटिं विनाशनम् ४५।
एतदन्यतरैर्योगे मद्दिनं पापनाशनम् ।
विज्ञाय मद्दिनं यस्तु लंघयेत्स तु पापकृत् ४६।

अकर्त्ता नरकं याति यावच्चंद्र दिवाकरौ ।
प्राप्ते मम दिने वत्स दंतधावनपूर्वकम् ४७।

ममाग्रे व्रतसंकल्पं मद्भक्तो विजितेंद्रियः ।
अद्याहं ते विधास्यामि व्रतं निर्विघ्नतां नय ४८।
व्रतस्थेन न कर्त्तव्यं दुष्टसंभाषणादिकम् ।
ततो मध्याह्नसमये नद्यादौ विमले जले ४९।
गृहे वा देवखाते वा तडागे वाथ शोभने ।
वैदिकेन तु मंत्रेण स्नानं कुर्याद्विचक्षणः 6.174.५०।
मृत्तिका गोमयेनैव तथा धात्रीफलेन च ।
तिलैश्च विधिवत्स्नायात्सर्वपापौघ शांतये ५१।
परिधाय शुभे वस्त्रे नित्यकर्म समारभेत् ।
ततो गृहं विलिप्याथ कुर्यादष्टदलं शुभम् ५२।
कलशं तत्र संस्थाप्य ताम्रंत्रसमन्वितम् ।
तस्योपरि न्यसेत्पात्रं तंडुलैः परिपूरितम् ५३।
हैमीं च तत्र मन्मूर्ति स्थाप्य लक्ष्म्या समन्विताम् ।

निर्माय शक्त्या स्वर्णेन स्नाप्य पंचामृतैस्ततः ५४।
ततो ब्राह्मणमाहुय आचार्यं नातिलोलुपम् ।
शास्त्रज्ञमग्रतः कृत्वा ततो देवं समर्चयेत् ५५।
मंडपं कारयेत्तत्र पुष्पस्तबक शोभितम् ।
ऋतुकालोद्भवैः पुष्पैः पूज्योऽहं च यथाविधि ५६।
उपचारैः षोडशभिर्मंत्रैर्नियमैश्च यः ।
ततः पौराणिकैर्मंत्रैः पूजनीयो विशेषतः ५७।
चंदनं च सकर्पूरं घनकुंकुममिश्रितम् ।
कालोद्भवानि पुष्पाणि तथा तुलसीदलानि च ५८।
श्रीनृसिंहाय यो दद्यात्स मुक्तो नात्र संशयः ।
कृष्णागुरुमयं धूपं सर्वदा हरिवल्लभम् ५९।
हरये गुरवे दद्यात्सर्वकामार्थसिद्धये ।
महादीपः प्रकर्त्तव्यो ह्यज्ञानध्वांत नाशनः ।
महानीराजनं कुर्याद्घंटानाद पुरःसरम् ६०।
नैवेद्यं शर्करां चापि भक्ष्यभौज्यसमन्वितम् ।

ददामि ते रमाकांत सर्वपापक्षयं कुरु ६१।
नैवेद्य मंत्र।
नृसिंहाच्युत देवेश तव जन्मदिने शुभे ।
उपवासं करिष्यामि सर्वभोगविवर्जितः ६२।
तेन प्रीतो भव स्वामिन्पापं जन्म निराकुरु ।
रात्रौ जागरणं कार्यं गीतवादित्र निःस्वनैः ६३।
पुराणपठनं नित्यं श्रीनृसिंकथाश्रयम् ।
ततः प्रभातसमये स्नानं कृत्वा ह्यनंतरम् ६४।
पूर्वोक्तेन विधानेन पूजयेन्मां प्रतर्पयन् ।
वैष्णवं कारयेच्छ्राद्धं मदग्रे स्वस्थमानसः ६५।

ततो दानानि देयानि वक्ष्यमाणानि यान्युत ।
पात्रेभ्यः स द्विजेभ्यो हि लोकद्वय जिगीषया ६६।
सहस्वर्णमयो देवो मम संतोषकारकः ।
गोभूतिलहिरण्यादि प्रददाति द्विजातये ६७।
शय्या सतूलिका देया सप्तधान्यसमन्विता ।

अन्यानि च यथाशक्त्या देयानि निजशक्तितः ६८।
वित्तशाठ्यं न कुर्वीत यथोक्तफलकांक्षया ।
ब्राह्मणान्भोजयेत्पश्चात्तेभ्यो दद्यात्सुदक्षिणाम् ६९।
निर्धनैरपि कर्त्तव्यं देयं शक्त्यनुसारतः ।
सर्वेषामेव वर्णानामधिकारोऽस्ति मद्व्रते ।
मद्भक्तैस्तु विशेषेण कर्त्तव्यं मत्परायणैः ७०।
ततः प्रार्थना मंत्रः ।
मद्वंशे येन राजा ता ये भविष्याश्च मानवाः ।
तानुद्धरस्व देवेश दुःखदाद्भवसागरात् ७१।
पातकार्णवमग्नस्य व्याधिभिश्चांबुचारिभिः ।
जीवैस्तु परिभूतस्य महादुःखगतस्य मे ७२।
करावलंबनं देहि शेषशायी जगत्पते ।
व्रतेनानेन देवेश भुक्तिमुक्तिप्रदो भव ७३।
एवं प्रार्थ्य ततो देवं विसृज्य च यथाविधि ।
उपहारादिकं सर्वे आचार्याय निवेदयेत् ७४।

दक्षिणाभिश्च संतोष्या ब्राह्मणांश्च विसर्जयेत् ।
मम ध्यान समायुक्तो भुंजीत सह बंधुभिः ७५।
अकिंचनोपि नियतमुपोष्यति चतुर्दशीम् ।
सप्त जन्म कृतात्पापान्मुच्यते नात्र संशयः ७६।
य इदं शृणुयाद्भक्त्या व्रतं पापप्रणाशनम् ।
तस्य श्रवणमात्रेण ब्रह्महत्यां व्यपोहति ७७।
पवित्रं परमं गुह्यं कीर्तयेद्यस्तु मानवः ।
सर्वकामानवाप्नोति व्रतस्यास्य फलं सदा ७८।
य इदं कुरुते शक्त्या काले मध्याह्न संज्ञके ।
लीलावत्या सह ऋषिं श्रीनृसिंह प्रसादतः ७९।
पूजयेत्परया भक्त्या मुक्तिं प्राप्नोति शाश्वतीम् ।
तस्मिन्क्षेत्रे तु यो गत्वा श्रीनृसिंहं प्रपूजयेत् ८०।
वांच्छितं लभते नित्यं श्रीनृसिंह प्रसादतः ।
श्रीनृसिंह महद्रूप कालकोटिदुरासद ८१।
भैरवेश हरार्तिघ्न बालरूप नमोस्तु ते ।

श्रीनृसिंहाय रूपाय बालाय बालरूपिणे ८२।
व्यापकाय सुनंदाय स्वात्मप्रकट रूपिणे ।
सर्वजीवात्मकायैव विश्वेशाय स्वरात्मने ८३।

मार्तंड मंडलस्थाय दयासिंधो नमोस्तु ते ।
चतुर्विंशस्वरूपाय कालरुद्राग्निरूपिणे ८४।
जगदेकस्वरूपाय नृसिंहाय नमोस्तु ते ।
भाले दधार यो देवो नृसिंहो वीरभद्र जित् ८५।
द्वादशादित्यबिंबानि सुतप्तानि प्रमाणतः ।
तत्र सिंधु महापुण्या नदी रम्या विशेषतः ८६।
तस्याः समीपे नगरं वर्त्ततेऽद्यापि सुंदरि ।
मौलिस्तानेति विख्यातं सर्वदा देवनिर्मितम् ८७।
वसतिर्वर्त्तते तत्र हारीतस्य महात्मनः ।
लीलावती तु तत्रैव तिष्ठते नात्र संशयः ८८।
प्रतिशब्दो भवेत्तत्र सिंधुनद्याः समीपतः ।
कलौ युगे तु संप्राप्ते म्लेच्छा वै पापचारिणः ८९।

निवसंति तु तत्रैव बहवो नात्र संशयः ।
नृसिंहजन्मनि यथा शब्दोऽभूदद्भुतः परः ९०।
नृसिंहेति नृसिंहेति य उच्चैर्नदते नरः ।
तादृशः प्रतिशब्दो वै जायते नगनंदिनि ९१।
ब्रह्महा हेमहारी वा सुरापो गुरुतल्पगः ।
सिंधौ गत्वा विशेषेण स्नानं कुर्वंति ये जनाः ९२।
मुच्यते नात्र संदेहः श्रीनृसिंह प्रसादतः ।
दशारात्रिप्रमाणेन मानवा ये वसंति हि ९३।
ते ज्ञेयाः पुण्यकर्माणो नासत्यं मामकं वचः ।
निवसंति कलौ तत्र वर्णा ये द्विजपूर्वकाः ९४।
म्लेच्छवत्तेऽपि विज्ञेया वेदबाह्याः सुरोत्तमैः ।
मांसं खादंति ते तत्र मद्यपानं पपुः सदा ९५।
अतो ह्यधर्मरूपास्ते पापिष्ठा नात्र संशयः ।
संध्याहीना यथा विप्रा वेदबाह्यास्तथैव च ९६।
निवसंति पुरे तस्मिन्पश्चिमायां सुरेश्वरि ।

एकमेव परं तीर्थं नृसिंहाख्यं सुविस्तरम् ।
यं श्रुत्वा मुच्यते पापान्नरः सद्यो न संशयः ९७।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे नृसिंहोत्पत्तिर्नाम चतुःसप्तत्यधिकशततमोऽध्यायः १७४।

Roman transliteration

mahādeva uvāca|
śṛṇu devi pravakṣyāmi vrataṃ trailokyadurlabham |
yaṃ śrutvā mucyate loko brahmahatyādipātakāt 1|
utpatiḥ svaprakāśasya bhaktānāṃ sukhahetave |
tithirvāpi samāso vai saṃjātaḥ puṇyakārakaḥ 2|
yasya nāma gṛṇandevi muktiṃ labhati śāśvatīm |
sa eva paramātmā ca kāraṇānāṃ ca kāraṇam 3|

viśvātmā viśvarūpī ca sarveṣāṃ bhagavānprabhuḥ |
dvādaśārkā dhṛtā yena nṛsiṃhena mahātmanā |
sa eva prakaṭīyāto bhaktānāṃ śamabhīpsayā 4|
pārvatyuvāca|
avatārā hyasaṃkhyātāḥ kathitāḥ surasattama |
nṛsiṃhākhyaṃ paraṃ dhāma vada viśveśvara prabho |
yena vijñānamātreṇa sukha lokamavāpnuyāt 5|
mahādeva uvāca|

hiraṇyakaśipuṃ hatvā devadevaṃ jagadgurum |
sukhāsīnaṃ tadutsaṃge sthito vacanamabravīt 6|
prahlādo jñānināṃ śreṣṭhaḥ pitṛhaṃtāramuttamam 7|
prahlāda uvāca|
namaste bhagavanviṣṇo nṛsiṃhādbhutarūpiṇe |
tvadbhaktohaṃ suraśreṣṭha tvāṃ pṛcchāmi ca tatvataḥ 8|
svāmiṃstvayi mamābhinnā bhaktirjātā hyanekadhā |
kathaṃ te'haṃ priyo jātaḥ kāraṇaṃ vada me prabho 9|
nṛsiṃha uvāca|
kathayāmi mahāprājña śṛṇuṣvaikāgramānasaḥ |
bhakteryatkāraṇaṃ vatsa priyatvasya ca yatpunaḥ 10|
purā kasya dvijasyāpi jātastvaṃ nāpyadhītavān |
nāmnā tu vasudevo hi veśyāyāmati laṃpaṭaḥ 11|
tasminjanmani naivaṃ ca cakāra sukṛtaṃ kiyat |
bhuktvā madhu ghṛtaṃ caiva veśyāsaṃgamalālasaḥ 12|

madvratasya prabhāvena bhaktirjātā tavānagha |
prahlādovāca|
vistarādvada deveśa kasya putrasya kiṃ vratam 13|
veśyāyāṃ vartamānena kathaṃciddhi kṛtaṃ mayā |
mamopari kṛpāṃ kṛtvā sarvaṃ kathaya sāṃpratam 14|
nṛsiṃha uvāca|
sṛṣṭyarthaṃ tu purā brahmā cakre hyetadanuttamam |
madvratasya prabhāvena nirmitaṃ sacarācaram 15|
īśvareṇa vrataṃ cīrṇaṃ vadhārthaṃ tripurasyaca |
vratasyāsyaprabhāvena tripurastu nipātitaḥ 16|
anyaiśca bahubhirdevairṛṣibhiśca purātanaiḥ |
rājabhiśca mahāprājñairvihitaṃ vratamuttamam 17|
vratasyāsya prabhāvena sarve siddhimavāpnuyuḥ |
mama te vai priyā jātā divi bhogānanekaśaḥ 18|
bhuktvā mayi vilīnāstu prahlāda tvaṃ viśasva mām |

kāryārthamavatāraste maccharīratpṛthagyataḥ 19|
na teṣāṃ punarāvṛttirmahākalpaśatairapi |
daridro labhate lakṣmīṃ dhanadasya ca yādṛśī 20|
tataḥ kāmī labhetkāmaṃ rājyārthī rājyamuttamam |
āyuṣkāmo labhedāyuryādṛśaṃ ca śivasya hi 21|
avaidhavyakaraṃ strīṇāṃ putradaṃ bhāgyadaṃ tathā |
dhanadhānyakaraṃ caiva tathāśokavināśanam 22|
striyo vā puruṣā vāpi kurvaṃti vratamuttamam |
tebhyo dadāmyahaṃ saukhyaṃ bhukti mukti phalaṃ tathā 23|
bahunoktena kiṃ vatsa vratasyāsya phalasya hi |
madvratasya phalaṃ vaktuṃ nāhaṃ śakto na śaṃkaraḥ 24|
prahlāda uvāca|

bhagavaṃstvatprasādena śrutaṃ vratamanuttamam |
vratasyāsya phalaṃ śrotuṃ tvayi me bhakti kāraṇam 25|
adhunā śrotumicchāmi vratasyāsya vidhiṃ param |

kasminmāse bhavedeva kasmiṃścidvāsare prabho 26|
etadvistarato deva vaktumarhasi sāṃpratam |
vidhinā yena vai svāminsamagraphalabhāgbhavet 27|
nṛsiṃha uvāca|
prahlāda vatsa bhadraṃ te śṛṇuṣvaikamanā vratam |
vaiśākhesita pakṣe tu caturdaśyāṃ samācaret 28|
mamāvirbhāvasaṃyuktaṃ mama saṃtuṣṭikāraṇam |
śṛṇu putra mamotpattiṃ bhaktānāṃ sukhahetave 29|
paścimāyāṃ diśāyāṃ ca saṃjātaṃ kāraṇāṃtarāt |
maulistānamidaṃ kṣetraṃ pavitraṃ pāpanāśanam 30|
tasminkṣetre tu vikhyāto brāhmaṇo vedapāragaḥ |
hārīta iti nāmnā ca jñānadhyānaparāyaṇaḥ 31|
tasya strī tu mahāpuṇyā satīrūpā sadā prabho |
līlāvatī tu nāmnā ca bharturvaśaparā sadā 32|
tābhyāṃ tapo mahattaptaṃ kālaṃ bahutaraṃ suta |

ekaviṃśayugāścaiva yātāstatra na saṃśayaḥ |
tasminkṣetre tu vai tābhyāṃ pratyakṣo vābhavattadā 33|
nṛsiṃha uvāca|
yaṃ yaṃ vāṃchayase brahmaṃstaṃ dadāmi na saṃśayaḥ |
tābhyāmuktaṃ tadā tasmai dīyate cedvaro mama 34|
tvādṛśo mama putrastu hyadhunaiva bhavatviti |
mayoktaṃ tu tadā vatsa putro'haṃ te na saṃśayaḥ 35|
viśvakarmā hyahaṃ sākṣātparamātmā parātparaḥ |
udare'haṃ na vatsyāmi yato'haṃ vai sanātanaḥ 36|
hārītena tadā coktaṃ bhavatvevaṃ na saṃśayaḥ |
tadāprabhṛti vai kṣetre sthito'haṃ bhaktakāraṇāt 37|
atrāgatya prakurvīta darśanaṃ bhaktasattamaḥ |
tasyāhaṃ sakalāṃ bādhāṃ nāśayāmi niraṃtaram 38|
etasmātkāraṇāccaiva vrataṃ vai vidhipūrvakam |
ye kurvaṃti naraśreṣṭhā na teṣāṃ vidyate bhayam 39|

bālarūpamayaṃ dhyātvā tābhyāṃ saha viśeṣataḥ |
pūjanaṃ kurute rātrau sa vai nārāyaṇo bhavet 40|
caturbhujaṃ mahādaṃṣṭraṃ kālarūpaṃ durāsadam |
sūryakoṭipratīkāśaṃ yamakoṭidurāsadam |
siṃhavacca mukhaṃ yasya naravaccāṃgasaṃyutam 41|
śrīnṛsiṃhaṃ divyasiṃhaṃ kālarūpaṃ bhajetsadā |
evaṃ jñātvā viśeṣeṇa yaḥ sthānaṃ māmakaṃ vrajet 42|
vrataṃ pavitraṃ paramaṃ śrīkadaṃba pradaṃ mahat |
aṃte muktipradaṃ caiva bhaktānāṃ ca na saṃśayaḥ 43|
yena vai kriyamāṇena sahasradvādaśī phalam |
svātī nakṣatra saṃyoge śanivāre tu madvratam 44|
siddhiyogasya saṃyoge vaṇije karaṇe tathā |
yogaiḥ sarvaiśca saṃyogaṃ hatyākoṭi vināśanam 45|
etadanyatarairyoge maddinaṃ pāpanāśanam |
vijñāya maddinaṃ yastu laṃghayetsa tu pāpakṛt 46|

akarttā narakaṃ yāti yāvaccaṃdra divākarau |
prāpte mama dine vatsa daṃtadhāvanapūrvakam 47|
mamāgre vratasaṃkalpaṃ madbhakto vijiteṃdriyaḥ |
adyāhaṃ te vidhāsyāmi vrataṃ nirvighnatāṃ naya 48|
vratasthena na karttavyaṃ duṣṭasaṃbhāṣaṇādikam |
tato madhyāhnasamaye nadyādau vimale jale 49|
gṛhe vā devakhāte vā taḍāge vātha śobhane |
vaidikena tu maṃtreṇa snānaṃ kuryādvicakṣaṇaḥ 6.174.50|
mṛttikā gomayenaiva tathā dhātrīphalena ca |
tilaiśca vidhivatsnāyātsarvapāpaugha śāṃtaye 51|
paridhāya śubhe vastre nityakarma samārabhet |
tato gṛhaṃ vilipyātha kuryādaṣṭadalaṃ śubham 52|
kalaśaṃ tatra saṃsthāpya tāmraṃtrasamanvitam |
tasyopari nyasetpātraṃ taṃḍulaiḥ paripūritam 53|
haimīṃ ca tatra manmūrti sthāpya lakṣmyā samanvitām |

nirmāya śaktyā svarṇena snāpya paṃcāmṛtaistataḥ 54|
tato brāhmaṇamāhūya ācāryaṃ nātilolupam |
śāstrajñamagrataḥ kṛtvā tato devaṃ samarcayet 55|
maṃḍapaṃ kārayettatra puṣpastabaka śobhitam |
ṛtukālodbhavaiḥ puṣpaiḥ pūjyo'haṃ ca yathāvidhi 56|
upacāraiḥ ṣoḍaśabhirmaṃtrairniyamaiśca yaḥ |
tataḥ paurāṇikairmaṃtraiḥ pūjanīyo viśeṣataḥ 57|
caṃdanaṃ ca sakarpūraṃ ghanakuṃkumamiśritam |
kālodbhavāni puṣpāṇi tathā tulasīdalāni ca 58|
śrīnṛsiṃhāya yo dadyātsa mukto nātra saṃśayaḥ |
kṛṣṇāgurumayaṃ dhūpaṃ sarvadā harivallabham 59|
haraye gurave dadyātsarvakāmārthasiddhaye |
mahādīpaḥ prakarttavyo hyajñānadhvāṃta nāśanaḥ |
mahānīrājanaṃ kuryādghaṃṭānāda puraḥsaram 60|
naivedyaṃ śarkarāṃ cāpi bhakṣyabhaujyasamanvitam |

dadāmi te ramākāṃta sarvapāpakṣayaṃ kuru 61|
naivedya maṃtra|
nṛsiṃhācyuta deveśa tava janmadine śubhe |
upavāsaṃ kariṣyāmi sarvabhogavivarjitaḥ 62|
tena prīto bhava svāminpāpaṃ janma nirākuru |
rātrau jāgaraṇaṃ kāryaṃ gītavāditra niḥsvanaiḥ 63|
purāṇapaṭhanaṃ nityaṃ śrīnṛsiṃkathāśrayam |
tataḥ prabhātasamaye snānaṃ kṛtvā hyanaṃtaram 64|
pūrvoktena vidhānena pūjayenmāṃ pratarpayan |
vaiṣṇavaṃ kārayecchrāddhaṃ madagre svasthamānasaḥ 65|
tato dānāni deyāni vakṣyamāṇāni yānyuta |
pātrebhyaḥ sa dvijebhyo hi lokadvaya jigīṣayā 66|
sahasvarṇamayo devo mama saṃtoṣakārakaḥ |
gobhūtilahiraṇyādi pradadāti dvijātaye 67|
śayyā satūlikā deyā saptadhānyasamanvitā |

anyāni ca yathāśaktyā deyāni nijaśaktitaḥ 68|
vittaśāṭhyaṃ na kurvīta yathoktaphalakāṃkṣayā |
brāhmaṇānbhojayetpaścāttebhyo dadyātsudakṣiṇām 69|
nirdhanairapi karttavyaṃ deyaṃ śaktyanusārataḥ |
sarveṣāmeva varṇānāmadhikāro'sti madvrate |
madbhaktaistu viśeṣeṇa karttavyaṃ matparāyaṇaiḥ 70|

tataḥ prārthanā maṃtraḥ |
madvaṃśe yena rājā tā ye bhaviṣyāśca mānavāḥ |
tānuddharasva deveśa duḥkhadādbhavasāgarāt 71|
pātakārṇavamagnasya vyādhibhiścāṃbucāribhiḥ |
jīvaistu paribhūtasya mahāduḥkhagatasya me 72|
karāvalaṃbanaṃ dehi śeṣaśāyī jagatpate |
vratenānena deveśa bhuktimuktiprado bhava 73|
evaṃ prārthya tato devaṃ visṛjya ca yathāvidhi |
upahārādikaṃ sarve ācāryāya nivedayet 74|

dakṣiṇābhiśca saṃtoṣyā brāhmaṇāṃśca visarjayet |
mama dhyāna samāyukto bhuṃjīta saha baṃdhubhiḥ 75|
akiṃcanopi niyatamupoṣyati caturdaśīm |
sapta janma kṛtātpāpānmucyate nātra saṃśayaḥ 76|
ya idaṃ śṛṇuyādbhaktyā vrataṃ pāpapraṇāśanam |
tasya śravaṇamātreṇa brahmahatyāṃ vyapohati 77|
pavitraṃ paramaṃ guhyaṃ kīrtayedyastu mānavaḥ |
sarvakāmānavāpnoti vratasyāsya phalaṃ sadā 78|
ya idaṃ kurute śaktyā kāle madhyāhna saṃjñake |
līlāvatyā saha ṛṣiṃ śrīnṛsiṃha prasādataḥ 79|
pūjayetparayā bhaktyā muktiṃ prāpnoti śāśvatīm |
tasminkṣetre tu yo gatvā śrīnṛsiṃhaṃ prapūjayet 80|
vāṃcchitaṃ labhate nityaṃ śrīnṛsiṃha prasādataḥ |
śrīnṛsiṃha mahadrūpa kālakoṭidurāsada 81|
bhairaveśa harārtighna bālarūpa namostu te |

śrīnṛsiṃhāya rūpāya bālāya bālarūpiṇe 82|
vyāpakāya sunaṃdāya svātmaprakaṭa rūpiṇe |
sarvajīvātmakāyaiva viśveśāya svarātmane 83|
mārtaṃḍa maṃḍalasthāya dayāsiṃdho namostu te |
caturviṃśasvarūpāya kālarudrāgnirūpiṇe 84|
jagadekasvarūpāya nṛsiṃhāya namostu te |
bhāle dadhāra yo devo nṛsiṃho vīrabhadra jit 85|
dvādaśādityabiṃbāni sutaptāni pramāṇataḥ |
tatra siṃdhu mahāpuṇyā nadī ramyā viśeṣataḥ 86|
tasyāḥ samīpe nagaraṃ varttate'dyāpi suṃdari |
maulistāneti vikhyātaṃ sarvadā devanirmitam 87|
vasatirvarttate tatra hārītasya mahātmanaḥ |
līlāvatī tu tatraiva tiṣṭhate nātra saṃśayaḥ 88|
pratiśabdo bhavettatra siṃdhunadyāḥ samīpataḥ |
kalau yuge tu saṃprāpte mlecchā vai pāpacāriṇaḥ 89|

nivasaṃti tu tatraiva bahavo nātra saṃśayaḥ |
nṛsiṃhajanmani yathā śabdo'bhūdadbhutaḥ paraḥ 90|
nṛsiṃheti nṛsiṃheti ya uccairnadate naraḥ |
tādṛśaḥ pratiśabdo vai jāyate naganaṃdini 91|
brahmahā hemahārī vā surāpo gurutalpagaḥ |
siṃdhau gatvā viśeṣeṇa snānaṃ kurvaṃti ye janāḥ 92|
mucyate nātra saṃdehaḥ śrīnṛsiṃha prasādataḥ |
daśārātripramāṇena mānavā ye vasaṃti hi 93|
te jñeyāḥ puṇyakarmāṇo nāsatyaṃ māmakaṃ vacaḥ |
nivasaṃti kalau tatra varṇā ye dvijapūrvakāḥ 94|
mlecchavatte'pi vijñeyā vedabāhyāḥ surottamaiḥ |

māṃsaṃ khādaṃti te tatra madyapānaṃ papuḥ sadā 95|
ato hyadharmarūpāste pāpiṣṭhā nātra saṃśayaḥ |
saṃdhyāhīnā yathā viprā vedabāhyāstathaiva ca 96|
nivasaṃti pure tasminpaścimāyāṃ sureśvari |

ekameva paraṃ tīrthaṃ nṛsiṃhākhyaṃ suvistaram |
yaṃ śrutvā mucyate pāpānnaraḥ sadyo na saṃśayaḥ 97|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe nṛsiṃhotpattirnāma catuḥsaptatyadhikaśatatamo'dhyāyaḥ 174|

English translation

Mahādeva said :

1-4. O goddess, listen to a vow difficult to be had in the three worlds, having heard about which men are free from sins like the murder of a brāhmaṇa . The becoming visible of the self-manifested one is for the happiness of the devotees. A day or a group of days has become meritorious. O goddess, he, by uttering whose name a man gets eternal salvation, is the highest soul, and the cause of causes. He is the universal soul; has the form of the universe; the revered one is the lord of all. That Nṛsiṃha , the noble one, who has held twelve suns, has become manifest with a desire for the good of (his) devotees.

Pārvatī said :

5. O best god, innumerable incarnations are enumerated. O master, O lord of the universe, tell me about the greatest abode called Nṛsiṃha, by merely knowing which one would obtain a world (full) of happiness.

Mahādeva said :

6-7. Prahlāda , the best among the wise, spoke (these) words to the best one who had killed his father, and who, after killing Hiraṇyakaśipu , was seated comfortably, and on the lap of whom, the god of gods and the lord of world, Prahlāda was seated.

Prahlāda said :

8-9. Salutation to you, O revered Viṣṇuhaving the wonderful form of Nṛsiṃha. O greatest god, I am your devotee; and am really asking you. O lord, in me unbroken devotion is produced in many ways. Tell me, O lord, how (i.e. why) I have become dear to you. (Tell me) its cause.

Nṛsiṃha said :

10-13a. O very wise one, I shall tell it to you. Listen with a concentrated mind, the cause of your devotion and of your being dear (to me). In olden times you were born (as the son) of a brāhmaṇa. You did not study. You, Vasudeva by name, were addicted to prostitutes. Greedy for the company of prostitutes, you enjoyed honey and ghee , and did not do any good deed in that existence. Due to the power of my vow, devotion (for me) in you was produced, O sinless one.

Prahlāda said :

13b-14. O lord of gods, tell me in detail, what was the vow and of whose son? What bad deeds did I, addicted to a prostitute, do? Favouring me, now tell all that (to me).

Nṛsiṃha said :

15-27. Formerly Brahma observed this excellent (vow) for the sake of creation. Due to the power of my vow he created the mobile and the immobile. God (Śiva) observed this vow for killing Tripura . Due to the power of this vow Tripura was knocked down. Many other ancient deities, sages, and very wise kings practised this excellent vow. Due to the efficacy of this vow all got success. They became dear to me. Having enjoyed many pleasures in heaven, they merged in me. O Prahlāda, enter me: since for (some) mission you had a form separate from my body. Even after hundreds of kalpas , they will not be reborn. A poor man obtains wealth like that of a rich man. One desiring an object will get it; one desiring a kingdom will obtain an excellent kingdom; one desiring a (long) life will get it (as long) as that of Śiva. It makes women free from widowhood; gives sons and prosperity. It brings about wealth, grains, and destroys grief. To those women or men who practise this excellent vow I give happiness, and the fruit of enjoyment and salvation. What is the use of talking much about the fruit of this vow? Neither I nor Śaṅkara is able to tell the fruit of my vow.

Prahlāda said :

O revered one, by your favour I have heard (about) this excellent vow; have heard about the fruit of this vow. Now I desire to hear about the cause of my devotion for you, and the excellent manner of this vow. O lord, in which month and on what day would it take place? O god, please tell it in detail, (tell also about) the manner, having performed in which, one would obtain its fruit.

Nṛsiṃha said :

28-33. O child Prahlāda, listen attentively to the vow. One should observe it on the Caturdaśī of the bright half of Vaiśākha . It should be observed with my manifestation, giving me pleasure. O son, listen to my becoming visible for the happiness of my devotees. For (some) other reason, this pure holy place, destroying sins and known as Maulistāna, came up in the Western direction. In that holy place (lived) a well-known brāhmaṇa, master of the Vedas , Hārīta by name, and highly devoted to knowledge and meditation. O lord, his wife was very meritorious and always of virtuous nature. Her name was Lilāvatī and she was always under the control of her husband. O son, for a long time they practised a severe vow. Surely twenty-one yugas passed (while they were practising penance). Then at that holy place the lord appeared in person before the two.

Nṛsiṃha said :

34-46. O brāhmaṇa, I shall undoubtedly give you whatever you desire.

Then the two said to him: “If a boon is to be given to me, then let a son like you be (born) to me now only. “O son”, I had then said, “I am certainly your son. But as I am eternal, I shall not remain in the womb. I am the Creator of all beings; I am actually the Supreme Spirit, and greater than the great; since I am eternal, I shall not stay in the womb.” Then Hārīta said: “Let it certainly be so.” Since then I have stayed at (this) holy place for my devotee. The best devotee, after coming here, should see me. I

shall always destroy his entire suffering. And for this reason to those best men who observe this vow in the proper manner, there is no fear. A man who meditates on and worships him in a child's form especially along with the two, at night, would become Viṣṇu . He should always worship him, having four arms, large fangs, of the nature of Death, and unassailable, resembling a crore of suns, and unconquerable for a crore of Yamas ; (he should always worship him who has a face like that of a lion, and has the body of a man, who is Nṛsiṃha, a divine lion, and of the nature of Death. Knowing this in particular, he would go to my place, and would observe the vow which is very pure, which gives a large mass of wealth, which undoubtedly gives the devotees salvation in the end, and which, being practised gives the fruit of a thousand Dvādaśī (vows). My vow should be observed on a Saturday when the Sun is in conjunction with the Svātī constellation, when there is the siddhiyoga [1] of Planets and in a division of the day [2] (a karaṇa) known as Vaṇija . Knowing that this my day destroys crores of Hatyās, is associated with all auspicious conjunctions of stars, destroys sins (he should observe the vow). He who would pass my day (without the vow) is a sinner.

47-61. He who does not observe it goes to hell (and lives there) as long as the Moon and the Sun are (in the sky). When the day of (i.e. sacred to) me has arrived, O child, my devotee, after brushing his teeth and having subdued his senses, should (declare) before me the intention to observe this vow: "Today I shall practise your vow. Make it free from difficulties." He who observes the vow should not talk wicked words etc. Then at mid-day, with the accompaniment of a Vedic hymn, the wise one should bathe in pure water in a river etc., at home or in a natural pond or an auspicious lake. For the appeasement of all sins, he should bathe in the proper manner (after smearing his body) with clay, cowdung and dhātrī -fruit, so also with sesamum seeds. After putting on two auspicious garments, he should begin the daily rite. Then having smeared his house, he should draw an auspicious octagon. Having placed on it a pitcher with jewels, he should put on it a vessel full of rice. Then having fashioned, according to his (financial) capacity, my golden image along with that of Lakṣmī , he should install them there. Then having bathed them with (the collection of five sweet things called) pañcāmṛta [3] , he should invite a brāhmaṇa preceptor, not very greedy, and knowing the holy texts; keeping him in front (i.e. in his presence) he should worship the deity. He should erect there a pavilion adorned with bunches of flowers. And with flowers of the season, I should be worshipped in the proper manner. Then I should be worshipped in the sixteen ways of doing homage to a deity, with hymns and restraints. Then I should be especially worshipped with the Purāṇic hymns. He who would then offer sandal with camphor, mixed with thick saffron and flowers of the seasons, so also Tulasī -leaves to Nṛsiṃha, becomes free. There is no doubt about this. He should offer incense of kṛṣṇa agaru , always dear to Viṣṇu, to the preceptor and to Viṣṇu for accomplishing all his desired objects. A great lamp, destroying the darkness of ignorance should be offered. Then he should wave the great light with the sound of bells. "O lord of Lakṣmī, I am offering you eatables, sugar along with articles of food and meal. Destroy all (my) sins." This is the hymn for offering of eatables:

62-73. "O Nṛsiṃha, Acyuta , Deveśa, on this auspicious day of your birth, I, giving up all enjoyments, will observe a fast. O lord, be pleased with that. Keep away (from me) a sinful existence." With the sounds of songs and musical instruments, he should keep awake during the night. Everyday a Purāṇa containing stories about Śrī Nṛsiṃha should be read. Then, in the morning after having bathed he should, gratifying me, worship me in the manner told before. With his mind steady, he should make an offering to Viṣṇu before me. Then gifts, to be told hereafter, should be given to worthy brāhmaṇas for winning (i.e. enjoying) both the worlds. The golden (image of) the deity pleases me. He (also) gives a cow, land, sesamum-seeds, gold etc. to a brāhmaṇa. A bed along with a mattress filled with cotton and with seven (kinds of) grains should be given. Other (articles) also should be given to his capacity. He should not indulge in dishonesty with regard to wealth, with the desire for the fruit as mentioned (before). Then he should feed brāhmaṇas, and give them good presents. Even the poor should observe

(this vow) according to their capacity. All the castes are entitled to (observing) my vow. It should be especially observed by my devotees highly devoted to me. Then (follows) the hymn containing the prayer: “O lord of gods, emancipate from the painful ocean of the mundane existence those men who are born in my family and also those men who will be born therein. O you lord of the world lying on Śeṣa , give the support of your hand to me who am plunged in the ocean of sins, overcome by diseases and beings moving in water, and who am in a great misery. O lord of gods, by means of this vow, give me enjoyment and salvation.”

74-97. Having thus appealed to the deity, and having dismissed the deity in the proper manner, he should offer all the presents etc. to the preceptor. Having pleased the brāhmaṇas with presents etc. he should dismiss them. Engaged in meditation upon me, he should eat with his relatives. He who, though poor, certainly fasts (on) the Caturdaśī, certainly gets freed from sin committed during (the previous) seven existences. He who would devoutly listen to (the account of) this vow, would remove the sin (even) of the murder of a brāhmaṇa by merely hearing it. A man who would narrate this pure, great secret, would obtain all his desired objects. That is always the fruit of this vow. He who, according to his capacity, observes this vow at the time called madhyāhna (mid-day) and would, with great devotion, worship Līlāvatī along with the sage (Hārīta) and Śrī Nṛsiṃha also, would obtain eternal salvation. He who, having gone to that holy place, would worship Śrī Nṛsiṃha, obtains his desired fruit due to the grace of Śrī Nṛsiṃha. “O Śrī Nṛsiṃha, O you of a great form, O you unconquerable for a crore of Deaths, O Bhairaveśa, O Hara , O you destroyer of misery, O you of the form of a child, salutation to you. Salutation to Śrī Nṛsiṃha of the form of a child, and to the child, to the all-pervading, to Sunanda , to him manifesting his own form, of the nature of all beings, to the lord of all, of the nature of the heaven. Salutation to you, O ocean of pity, dwelling in the orb of the Sun, of the form of twenty-four, and of terrible fire at the time of the deluge, to Nṛsiṃha, fully of the form of the world. That god Nṛsiṃha, conqueror of Vīrabhadra , held the very much heated orbs of twelve Suns on his forhead.” There is especially very auspicious and charming Sindhu river. O beautiful lady, near her even now there is a city, always known as Maulistāna, and fashioned by gods. There is the residence of the noble Hārīta. Līlāvatī also certainly stays there only. There would be an echo near the river Sindhu. But when Kali age has arrived, many sinful mlecchas certainly live there. If a man loudly utters the word ‘Nṛsiṃha, Nṛsiṃha’, like the word ‘Nṛsiṃha’ which, great and wonderful, came up at the time of the birth of Nṛsiṃha, then, O you daughter of the (Himālaya) Mountain, a similar echo is produced. Those men—a killer of a brāhmaṇa, one who has stolen gold, a drunkard, or one who has violated one’s preceptor’s bed (i.e. his wife)—after having gone to Sindhu, and bathed in her (water), are undoubtedly liberated by the grace of Śrī Nṛsiṃha. Those men who stay there for ten nights, should be known to be of meritorious acts. (These) my words are not false. Those castes, led by brāhmaṇas, that stay there in the Kali age, should be known to be like the mlecchas, cast out of the fold of the Vedas by the best gods. They ate flesh there, and always drank liquor; therefore, they are certainly irreligious and most sinful. O chief goddess, like brāhmaṇas not performing sandhya , they, outside the fold of the Vedas, live there in the West. Only one sacred place called Nṛsiṃha, is very extensive, having heard about which a man is undoubtedly free from sins.

[1]: [1] : Siddhiyoga—A particular auspicious conjunction of Planets.

[2]: [2] : Karaṇa—A division of the day. These Karaṇas are eleven.

[3]: [3] : Pañcāmṛta—A collection of five sweet things used in worshipping deities. They are: milk, sugar, ghee, curd and honey.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 175

The Gītā-māhātmya · The Anecdote of Suśarman

Chapter 587 of 693 · 55 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच।
भगवन्सर्वतत्वज्ञ श्रीविष्णोस्त्वत्प्रसादतः।
श्रुता नानाविधा धर्मा लोकनिस्तारहेतवः १।
अधुना श्रोतुमिच्छमि गीतामाहात्म्यमप्यहम्।
श्रुतेन येन देवेश हरौ भक्तिर्विवर्द्धते।
तद्वदस्वाधुना देव यद्यहं तव वल्लभा २।
ईश्वर उवाच।
अतसीपुष्पसंकाशं खगेंद्रासनमच्युतम्।
शयानं शेषशय्यायां महाविष्णुमुपास्महे ३।
कदाचिदासने रम्ये सुखासीनं मुरद्विषम्।
आनंदयित्री लोकानां लक्ष्मीः पप्रच्छ सादरात् ४।
श्रीरुवाच।
शयालुरसि दुग्धाब्धौ भगवन्केन हेतुना।
उदासीन इवैश्वर्यं जगंति स्थापयन्निव ५।
ईश्वर उवाच।

इति देव्या वचः श्रुत्वा मुरभिज्ज्ञानगर्वितम्।
उवाच श्लक्ष्णया वाचा विस्मयस्मेरलोचनः ६।
श्रीभगवानुवाच।
नाहं सुमुखि निद्रालुर्निजं माहेश्वरं वपुः।
दृशा तत्वानुवर्त्तिन्या पश्याम्यंतर्निमग्नया ७।
कुशाग्रया धिया देवि यदंतर्योगिनो हृदि।
पश्यंति यच्च वेदानां सारं मीमांसते भृशम् ८।
तदेवमक्षरं ज्योतिरात्मरूपमनामयम्।
अखंडानंद संदोह निष्पादि द्वैतवर्जितम् ९।
यदाश्रया जगद्वृत्तिर्यन्मया चानुभूयते।
न येन रहितं किंचिज्जगत्तत्वं चराचरम् १०।
निर्मथ्य बहुधालोक्य वेदशास्त्रांबुधिं सुधीः।
द्वैपायनो यदासाद्य गीताशास्त्रं निसृष्टवान् ११।
यदास्थाय महानंदमानंदीकृतमानसः।
निद्रालुरिव देवेशि दुग्धाब्धौ प्रतिभामि वै १२।

इति तस्य मुरारातेर्मितमानंदवद्वचः।
सा हर्षोत्फुल्ललोलाक्षी लक्ष्मी श्रुत्वा विसिस्मिरे १३।
श्रीरुवाच।
भवानेव हृषीकेश ध्येयोऽसि यमिनां सदा।
तस्मात्त्वतः परं यत्तच्छ्रोतुं कौतूहलं हि मे १४।
चराचराणां लोकानां कर्त्ता हर्त्ता स्वयं प्रभुः।
यथास्थितस्ततोऽन्यत्वं यदि मां बोधयाच्युत १५।
श्रीभगवानुवाच।
मायामयमिदं देवि वपुर्मे न तु तात्विकम्।
सृष्टिस्थित्योपसंहारक्रियाजालोपबृंहितम् १६।
अतोऽन्यदात्मनोरूपं द्वैताद्वैतविवर्जितम्।
भावाभावविनिर्मुक्तमाद्यंतरहितं प्रिये १७।
शुद्धसंवित्प्रभालाभं परानंदैकसुंदरम्।
रूपमैश्वरमात्मैक्यगम्यं गीतासु कीर्तितम् १८।
इत्याकर्ण्य वचो देवि देवस्यामिततेजसः।

शंकमाना ह वाक्येषु परस्परविरोधिषु १९।
स्वयं चेत्परमानंदमवाङ्मनसगोचरम्।
कथं गीता बोधयति इति मे च्छिंधि संशयम् २०।
ईश्वर उवाच।
श्रियः श्रुत्वा वचोयुक्तमितिहासपुरःसरम्।
आत्मानुगामिनीं दृष्टिं गीतां बोधितवान्प्रभुः २०।
अहमात्मा परेशानि परापरविभेदतः।
द्विधा ततः परः साक्षी निर्गुणो निष्कलः शिवः २१।
अपरः पंचवक्त्रोऽहं द्विधा तस्यापि संस्थितिः।
शब्दार्थभेदतो वाच्यो यथात्माहं महेश्वरः २२।
गीतानां वाक्यरूपेण यन्निरुच्छिद्यते दृढः।
मदीयपाशबंधोऽयं संसारविषयात्मकः २३।
यदाभ्यासपराधीनौ पंचवक्त्रमहेश्वरौ।
इति तस्य वचः श्रुत्वा गीतासारमहोदधेः २४।
इदं परविभेदेन बुध्यते भवभीरुभिः।

तमपृच्छदिदं लक्ष्मीरंगप्रत्यंगसंस्थितम् २५।
माहात्म्यं सेतिहासं च सर्वं तस्यै न्यवेदयत्।
श्रीभगवानुवाच।
शृणु सुश्रोणि वक्ष्यामि गीतासु स्थितिमात्मनः २६।
वक्त्राणि पंच जानीहि पंचाध्यायाननुक्रमात्।
दशाध्याया भुजाश्चैक उदरं द्वौ पदांबुजे २७।
एवमष्टादशाध्याया वाङ्मयी मूर्तिरैश्वरी।
विज्ञेया ज्ञानमात्रेण महापातकनाशिनी २८।
अतोध्यायं तदर्धं वा श्लोकमर्द्धं तदर्धकम्।

अभ्यस्यति सुमेधा यः सुशर्मेव समुच्यते २९।
श्रीरुवाच।
सुशर्मा नाम को देव किं जातीयः किमात्मकः।
कुतस्तस्य च वै मुक्तिः केनाजायत हेतुना ३०।
श्रीभगवानुवाच।
सुशर्मा नाम दुर्मेधाः सीमा पापात्मनामभूत्।

जातो नात्मविदां वंशे विप्राणां क्रूरकर्मणाम् ३१।
न ध्यानं न जपो होमो न चैवातिथिपूजनम्।
केवलं विषयेष्वेव बलाढ्येनाभिवर्त्तते ३२।
कृषिकर्मरतो नित्यं पर्णजीवी सुराप्रियः।
मांसोपहारी सुचिरं कालमेवं निनाय सः ३३।
आनेतुकामः पर्णानि पर्यटन्नृषिवाटिकाम्।
ततः स तत्र दष्टोऽभूत्कालसर्पेण मूढधीः ३४।
कालधर्मं समासाद्य गत्वा च निरयान्बहुन्।
पुनरागत्य मर्त्येषु बलीवर्दत्वमीयिवान् ३५।
पंगुना केन विक्रीतः स स्वजीवनहेतवे।
नयन्पृष्ठेन शरदः सप्ताष्टौ कष्टतोनयत्३६।
कदाचित्पंगुनासोऽपि चिरमावर्तितो जवात्।
पपात तरसा भूमौ मूर्च्छां च प्रतिपेदिवान्३७।
विकलांगो विवृत्ताक्षः फेनसंततिमुद्विरन्।
न जीवति न मृत्युं वा प्रतिपेदे स्वकर्मणा ३८।

कौतुकाकृष्टलोकेऽस्मिंस्तस्मिन्जनसमागमे।
श्रेयसे तस्य सुकृती कश्चित्पुण्यं वितीर्णवान् ३९।
कर्माणि स्वान्यनुस्मृत्य ददुरन्ये च केचन।
गणिका कापि तत्रस्था लोकयात्रानुवर्तिनी ४०।
अज्ञात निजपुण्या सा किंचिदुत्सृष्टवत्यभूत्।
परेतनगरीमादौ स नीतः कालकिंकरैः ४१।
गणिकादत्तपुण्येन पुण्यवानिति मोचितः।
पुनरागत्य भूर्लोकं कुलशीलवतां गृहे ४२।
द्विजन्मनामसौ जज्ञे जातिं स्वामनुसंस्मरन्।
काले महति जिज्ञासुः श्रेयः स्वाज्ञाननोदनम् ४३।
उपेत्य गणिकां दत्तं ख्यापयित्वा स पृष्टवान्।
आचष्ट मां शुको नित्यं पंजरस्थः पठत्यसौ ४४।
तेन पूतांतरात्माहं तत्पुण्यं पर्यकल्पयम्।
ताभ्यां शुकस्तु पृष्टोऽसौ व्याख्यातुमुपचक्रमे ४५।
आख्यायिकां पुरावृत्तां स्मृत्वा जातिं निजामपि।

शुक उवाच।
पुरा विद्वानहं भूत्वा वैदुष्य स्मयमोहितः ४६।

रागद्वेषेण विद्वत्सु गुणवत्स्वपि मत्सरी।
कालेनाहं ततः प्रेत्य प्राप्य लोकाञ्जुगुप्सितान् ४७।
सोऽहं कीरकुलेऽभूवं सङ्कुरावतिनिंदकः।
काले धर्मणि दुष्कर्मा पितृभ्यां च वियोजितः ४८।
निदाघेऽध्वनिसंतप्ते आनीतो ऋषिपुंगवैः।
पातितः पंजरस्थोऽहं माश्रमे महदाश्रये ४९।
आवर्तयद्भ्यो गीतानामाद्यमध्यायमादरात्।
श्रुत्वा ऋषिकुमारेभ्यः पाठं चाकरवं मुहुः 6.175.५०।
एतस्मिन्नंतरे कश्चिद्वागुरिश्चौरकर्मकृत्।
मामाहृत्य तदाक्रीणादिति वृत्तमुदाहृतम् ५१।
श्रीभगवानुवाच।
अध्यायोऽयं पुराम्नातो येन पापमनोदयम्।
पूतांतरात्मा येनासौ मोचितश्च द्विजोत्तमः ५२।

एवमन्योन्यमाभाष्य तन्माहात्म्यं प्रशस्य च।
ते जपंतोनिशं धीरा मुक्तिं गेहे प्रपेदिरे५३।
तस्मादध्यायमाद्यं यः पठते शृणुते स्मरेत्।
अभ्यसेत्तस्य न भवेद्भवांभोधिर्दुरुत्तरः५४।

Roman transliteration

pārvatyuvāca|
bhagavansarvatatvajña śrīviṣṇostvatprasādataḥ|
śrutā nānāvidhā dharmā lokanistārahetavaḥ 1|
adhunā śrotumicchami gītāmāhātmyamapyaham|
śrutena yena deveśa harau bhaktirvivarddhate|
tadvadasvādhunā deva yadyahaṃ tava vallabhā 2|
īśvara uvāca|
atasīpuṣpasaṃkāśaṃ khageṃdrāsanamacyutam|
śayānaṃ śeṣaśayyāyāṃ mahāviṣṇumupāsmahe 3|
kadācidāsane ramye sukhāsīnaṃ muradviṣam|
ānaṃdayitrī lokānāṃ lakṣmīḥ papraccha sādarāt 4|
śrīruvāca|
śayālurasi dugdhābdhau bhagavankena hetunā|
udāsīna ivaiśvaryaṃ jagaṃti sthāpayanniva 5|
īśvara uvāca|

iti devyā vacaḥ śrutvā murabhijjñānagarvitam|
uvāca ślakṣṇayā vācā vismayasmeralocanaḥ 6|
śrībhagavānuvāca|
nāhaṃ sumukhi nidrālurnijaṃ māheśvaraṃ vapuḥ|
dṛśā tatvānuvarttinyā paśyāmyaṃtarnimagnayā 7|
kuśāgrayā dhiyā devi yadaṃtaryogino hṛdi|
paśyaṃti yacca vedānāṃ sāraṃ mīmāṃsate bhṛśam 8|
tadevamakṣaraṃ jyotirātmarūpamanāmayam|
akhaṃḍānaṃda saṃdoha niṣpādi dvaitavarjitam 9|
yadāśrayā jagadvṛttiryanmayā cānubhūyate|

na yena rahitaṃ kiṃcijjagattatvaṃ carācaram 10|
nirmathya bahudhālokya vedaśāstrāṃbudhiṃ sudhīḥ|
dvaipāyano yadāsādya gītāśāstraṃ nisṛṣṭavān 11|
yadāsthāya mahānaṃdamānaṃdīkṛtamānasaḥ|
nidrāluriva deveśi dugdhābdhau pratibhāmi vai 12|

iti tasya murārātermitamānaṃdavadvacaḥ|
sā harṣotphullalolākṣī lakṣmī śrutvā visismire 13|
śrīruvāca|
bhavāneva hṛṣīkeśa dhyeyo'si yamināṃ sadā|
tasmāttvattaḥ paraṃ yattacchrotuṃ kautūhalaṃ hi me 14|
carācarāṇāṃ lokānāṃ karttā harttā svayaṃ prabhuḥ|
yathāsthitastato'nyatvaṃ yadi māṃ bodhayācyuta 15|
śrībhagavānuvāca|
māyāmayamidaṃ devi vapurme na tu tātvikam|
sṛṣṭisthityopasaṃhārakriyājālopabṛṃhitam 16|
ato'nyadātmanorūpaṃ dvaitādvaitavivarjitam|
bhāvābhāvavinirmuktamādyaṃtarahitaṃ priye 17|
śuddhasaṃvitprabhālābhaṃ parānaṃdaikasuṃdaram|
rūpamaiśvaramātmaikyagamyaṃ gītāsu kīrtitam 18|
ityākarṇya vaco devi devasyāmitatejasaḥ|

śaṃkamānā ha vākyeṣu parasparavirodhiṣu 19|
svayaṃ cetparamānaṃdamavāṅmanasagocaram|
kathaṃ gītā bodhayati iti me cchiṃdhi saṃśayam 20|
īśvara uvāca|
śriyaḥ śrutvā vacoyuktamitihāsapuraḥsaram|
ātmānugāminīṃ dṛṣṭiṃ gītāṃ bodhitavānprabhuḥ 20|
ahamātmā pareśāni parāparavibhedataḥ|
dvidhā tataḥ paraḥ sākṣī nirguṇo niṣkalaḥ śivaḥ 21|
aparaḥ paṃcavaktro'haṃ dvidhā tasyāpi saṃsthitiḥ|
śabdārthabhedato vācyo yathātmāhaṃ maheśvaraḥ 22|
gītānāṃ vākyarūpeṇa yannirucchidyate dṛḍhaḥ|
madīyapāśabaṃdho'yaṃ saṃsāraviṣayātmakaḥ 23|
yadābhyāsaparādhīnau paṃcavaktramaheśvarau|
iti tasya vacaḥ śrutvā gītāsāramahodadheḥ 24|
idaṃ paravibhedena budhyate bhavabhīrubhiḥ|

tamaprcchadidaṃ lakṣmīraṃgapratyaṃgasaṃsthitam 25|
māhātmyaṃ setihāsaṃ ca sarvaṃ tasyai nyavedayat|
śrībhagavānuvāca|
śṛṇu suśroṇi vakṣyāmi gītāsu sthitimātmanaḥ 26|
vaktrāṇi paṃca jānīhi paṃcādhyāyānanukramāt|
daśādhyāyā bhujāścaika udaraṃ dvau padāṃbuje 27|
evamaṣṭādaśādhyāyā vāṅmayī mūrtiraiśvarī|
vijñeyā jñānamātreṇa mahāpātakanāśinī 28|
atodhyāyaṃ tadardhaṃ vā ślokamarddhaṃ tadardhakam|
abhyasyati sumedhā yaḥ suśarmeva samucyate 29|
śrīruvāca|
suśarmā nāma ko deva kiṃ jātīyaḥ kimātmakaḥ|
kutastasya ca vai muktiḥ kenājāyata hetunā 30|
śrībhagavānuvāca|
suśarmā nāma durmedhāḥ sīmā pāpātmanāmabhūt|

jāto nātmavidāṃ vaṃśe viprāṇāṃ krūrakarmaṇām 31|
na dhyānaṃ na japo homo na caivātithipūjanam|
kevalaṃ viṣayeṣveva balāḍhyenābhivarttate 32|
kṛṣikarmarato nityaṃ parṇajīvī surāpriyaḥ|
māṃsopahārī suciraṃ kālamevaṃ ninmāya saḥ 33|
ānetukāmaḥ parṇāni paryaṭanṛṣivāṭikām|
tataḥ sa tatra daṣṭo'bhūtkālasarpeṇa mūḍhadhīḥ 34|
kāladharmaṃ samāsādya gatvā ca nirayānbahūn|
punarāgatya martyeṣu balīvardatvamīyivān 35|
paṃgunā kena vikrītaḥ sa svajīvanahetave|
nayanpṛṣṭhena śaradaḥ saptāṣṭau kaṣṭatonayat36|
kadācitpaṃgunāso'pi ciramāvartito javāt|
papāta tarasā bhūmau mūrcchāṃ ca pratipedivān37|
vikalāṃgo vivṛttākṣaḥ phenasaṃtatimudgiran|
na jīvati na mṛtyuṃ vā pratipede svakarmaṇā 38|

kautukākṛṣṭaloke'smiṃstasminjanasamāgame|
śreyase tasya sukṛtī kaścitpuṇyaṃ vitīrṇavān 39|
karmāṇi svānyanusmṛtya daduranye ca kecana|
gaṇikā kāpi tatrasthā lokayātrānuvartinī 40|
ajñāta nijapuṇyā sā kiṃcidutsṛṣṭavatyabhūt|
paretanagarīmādau sa nītaḥ kālakiṃkaraiḥ 41|
gaṇikādattapuṇyena puṇyavāniti mocitaḥ|
punarāgatya bhūrlokaṃ kulaśīlavatāṃ gṛhe 42|
dvijanmanāmasau jajñe jātiṃ svāmanusaṃsmaran|
kāle mahati jijñāsuḥ śreyaḥ svājñānanodanam 43|
upetya gaṇikāṃ dattaṃ khyāpayitvā sa prṣṭavān|
ācaṣṭa māṃ śuko nityaṃ paṃjarasthaḥ paṭhatyasau 44|
tena pūtāṃtarātmāhaṃ tatpuṇyaṃ paryakalpayam|
tābhyāṃ śukastu prṣṭo'sau vyākhyātumupacakrame 45|
ākhyāyikāṃ purāvṛttāṃ smṛtvā jātiṃ nijāmapi|

śuka uvāca|
purā vidvānahaṃ bhūtvā vaiduṣya smayamohitaḥ 46|
rāgadveṣeṇa vidvatsu guṇavatsvapi matsarī|
kālenāhaṃ tataḥ pretya prāpya lokāñjugupsitān 47|
so'haṃ kīrakule'bhūvaṃ sadgurāvatiniṃdakaḥ|
kāle dharmaṇi duṣkarmā pitṛbhyāṃ ca viyojitaḥ 48|
nidāghe'dhvanisaṃtapte ānīto ṛṣipuṃgavaiḥ|
pātitaḥ paṃjarastho'haṃ māśrame mahadāśraye 49|
āvartayadbhyo gītānāmādyamadhyāyamādarāt|
śrutvā ṛṣikumārebhyaḥ pāṭhaṃ cākaravaṃ muhuḥ 6.175.50|
etasminnaṃtare kaścidvāguriścaurakarmakṛt|
māmāhṛtya tadākrīṇāditi vṛttamudāhṛtam 51|
śrībhagavānuvāca|
adhyāyo'yaṃ purāmnāto yena pāpamanodayam|
pūtāṃtarātmā yenāsau mocitaśca dvijottamaḥ 52|

evamanyonyamābhāṣya tanmāhātmyaṃ praśasya ca|
te japaṃtoniśaṃ dhīrā muktiṃ gehe prapedire53|
tasmādadhyāyamādyaṃ yaḥ paṭhate śṛṇute smaret|
abhyasettasya na bhavedbhavāṃbhodhirduruttaraḥ54|

English translation

[Note : this page corresponds to chapter 175 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

Pārvatī said :

1-2. O revered one, O you knowing the entire truth, through your grace I have heard various duties about Viṣṇu , which are the causes of complete crossing (of the worldly existence). Now I also desire to hear the greatness of Gītā , having heard which devotion to Viṣṇu enhances. Now tell it, O god, if I am dear to you.

The lord said :

3-4. We worship great Viṣṇu, Acyuta , resembling the hemp -flower, having the lord of birds as his seat, and lying on the bed of Śeṣa . Once Lakṣmī delighting the three worlds, respectfully asked (Viṣṇu) enemy of Mura , comfortably seated on a charming seat.

Lakṣmī said :

5. O revered one, with what purpose are you sleeping in the Milky Oceon—you, like one who is neutral, having instituted glory in the world is it were? (obscure).

The lord said :

6. Hearing these words, proud through knowledge, of Lakṣmī, the destroyer of Mura, with his eyes doubting and smiling, spoke with soft words.

The lord said :

7-13 O you of a beautiful face, I am not sleepy. With my sight turned inside and pursuing the truth, I see my own body of Śiva . O goddess, that which the contemplative saints see within with their sharp intellect, which produces a continuous mass of joy and which is without a second, is the immutable light, of the nature of the self, and unharmed, resorting to which the world subsists, and which is experienced by me, and without which there is no element in the world, mobile or immobile, and having secured which, Dvaipāyana (i.e. Vyāsa) produced the holy text of the Gītā; after having thought in many ways the very intelligent one churned the holy texts of the Vedas . O chief goddess, having resorted to it, a great joy, I, with my mind delighted, appear to be sleepy in the Milky Ocean.

Having heard these limited delightful words of the enemy of Mura, Lakṣmī, with her rolling eyes full of joy, was amazed.

Lakṣmī said :

14-20. O Hṛṣīkeśa , you alone are always to be meditated upon by the self-controlled ones. Therefore, I have a great curiosity to hear from you about that which is greater than you. O Acyuta, tell me if there is someone different from you who are the lord, the creator and the destroyer of the worlds.

The lord said :

O goddess, this my body is illusory and not real, and is augmented with the mass of the acts of creation, maintenance and withdrawal. O dear one, the nature of the soul is different from this. It is without duality and unity. It is free from existence and non-existence; and without beginning or end. It is pure consciousness, has acquired lustre, is beautiful due to great joy, is the form of lord, can be known only through the oneness of the soul, and is told in the Gītā.

Hearing these words of him of an unlimited lustre, she having doubt due to contradictory statement said: "If you are highest joy, and not known through speech and mind, then how does Gītā make you known. Remove this doubt of me."

The lord (Śiva) said :

21-26. Having heard the proper words of Lakṣmī, the lord told her the Gītā, the view leading one to the self, along with an old account. "O greatest goddess, I am the soul (looked at) in two ways as higher and lower. The higher is a (mere) witness, qulityless, partless and auspicious. The lower one, I am Pañcavaktra ; it also remains in two forms. I, Maheśvara , the soul, am to be explained through the difference in words and meanings, as, through the words of the Gītā, my strong bond, of the nature of the objects in the mundane existence, is completely cut off; since (my two forms) Pañcavktra and Maheśvara, are dependent on its study." (obscure). Hearing these words of him, of the great ocean of the essence of Gītā, those afraid of the mundane existence know it through the difference between this and that. Lakṣmī asked this to him. He told her the entire greatness along with its account, remaining in major and minor parts. (obscure).

The lord (Viṣṇu) said :

27-31. O you beautiful lady, I shall tell you about my firm existence in the Gītā. The five faces are the five chapters in order. The (next) ten chapters are the arms; one is the belly. and the (remaining) two are the lotus-like feet. Thus the eighteen chapters are the divine forms of words. It, destroying great sins, should be known through knowledge only. Therefore, he, the very intelligent one, who studies a chapter, or half of it, or a verse or half a verse is liberated like Suśarman .

Lakṣmī said :

O lord. who was he named Suśarman? What caste did be belong to? How was his nature? Whence was he liberated? Due to which cause did his liberation take place?

The lord said :

32-47a. There was a wicked (man) named Suśarman, who was the limit of sinners (i.e. the worst sinner). He was born in the family of brāhmaṇas , who did cruel deeds, and had not realised the self. He did not meditate (upon the god), did not mutter (hymns), did not perform a sacrifice, did not honour his guests; but due to his possessing strength he indulged in sensual objects only. He was always engaged in husbandry, subsisted on leaves, loved liquor, ate flesh; for a very long time he passed his time like this. Desiring to fetch leaves, he moved into a sage's orchard. The dull-witted one was bitten there by a deadly serpent. Having died, and having gone to many hells, he came (i.e. was born) again and was born as a bull. A lame man bartered him for his subsistence. With a great

difficulty, he, carrying him (i.e. the lame man) on his back, passed seven or eight autumns. He was maimed, his eyes rolled, and vomited foam continuously. He neither lived nor died due to his own acts. Some time the lame man made him revolve speedily. He suddenly fell on the ground and fainted. As this world is attracted by curiosity, in the crowd (around him) a meritorious man gave his religious merit to him. Some others also, remembering their own deeds, gave (him their religious merit). There was (in the crowd) a courtezan also, leading the course of the worldly life; and not knowing her religious merit, she gave (him) some religious merit. By the servants of Death he was taken to the city of the dead. He was released due to his being meritorious as a result of the religious merit given by the courtezan. Again he came to the earth and was born in the house of noble persons—brāhmaṇas. He remembered his (former) existence; after a long time he, desiring to know religious merit removing his ignorance, approached the courtezan, and proclaimed himself; he asked her. She told (him): "This parrot, living in the cage daily tells me. My heart was purified due to that, and I divided my religious merit." The parrot, asked by the two, started narrating an account that,had formerly taken place, after remembering his former existence also.

The parrot said :

47b-55. Formerly I was a learned man, deluded by the pride of my learning. Due to my hatred for loveliness I was jealous even of virtuous persons. After (some) time, having departed from life, I then reached abhorred worlds. Then, I who very much censured (my) good preceptor, was born in the stock of a parrot. In the summer season, I, the wicked one, was also separated from my parents. In the summer, in which the roads were heated, I was brought by best sages and was dropped in a cage in the hermitage, the resort of the great. Hearing from the sons of the sages revising with great care the first chapter of the Gītā, I repeatedly recited it. In the meanwhile, a fowler indulging in stealing, snatched and sold me.

Thus the account was told.

The lord said :

This chapter was enunciated before. Due to that he dispelled his sin. With his heart purified by that the best bird was released. Thus talking to one another, and telling its greatness, they, the wise ones, constantly muttering it, obtained salvation in the house. Therefore, for him who recites or listens to the first chapter, or would remember or study it, the ocean of the mundane existence is not difficult to cross.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 176

The Gītā-māhātmya · The Story of Devaśarman and Mitravat

Chapter 588 of 693 · 63 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच ।
आदिमस्यैवमाख्यानमुदीरितमनुत्तमम् ।
शृणु माहात्म्यमन्येषामध्यायानामपींदिरे १।
दक्षिणस्यां दिशि श्रीमानासीदाम्नायवादिनाम् ।
पुरे पुरंदराह्वाने देवशर्मेति विश्रुतः २।
अर्चितातिथिराम्नातो वेदशास्त्रविशारदः ।
आहर्ता क्रतुसंघानां तापसानां प्रियः सदा ३।
देवान्संतर्पयामास हव्यैर्हुतवहं चिरम् ।
न चोपलेभे धर्मात्मा शांतिमेकांतिकीं ततः ४।
निःश्रेयसं स जिज्ञासुस्तापसाननुवासरम् ।
सिषेवे सत्यसंकल्पाननल्पैरेव कल्पकैः ५।
एवमाचरतस्तस्य काले महति गच्छति ।
मुक्तकर्मा ततः कश्चित्प्रादुरासीत्पुरा भुवि ६।
अनुभूतनिराकांक्षी नासाग्रन्यस्तलोचनः ।
शांतचेताः परं ब्रह्म ध्यायन्नानंदनिर्भरः ७।

पादौ तस्योपसंगृह्य प्रणतेनांतरात्मना ।
चकार विधिवत्तस्मै विद्वानतिथिसत्क्रियाम् ८।
तं च शुद्धेन भावेन परितुष्टं तपस्विनम् ।
प्रणतः परिपप्रच्छ निर्वाणस्थितिमात्मनः ९।
स तस्मै कथयामास पुरेऽसौ पुरनामनि ।
मित्रवंतमजापालमुपदेष्टारमात्मवित् १०।
स चाभिवंद्य तत्पादावेत्यसौ पुरमूर्जितम् ।
तस्योत्तरदिशोभागे ददर्श विपुलं वनम् ११।
मारुतांदोलितानेक कुसुमामोदसुंदरम् ।
उन्मत्तभ्रमरोद्गीत नादापूरितदिङ्मुखम् १२।
तस्मिन्वने सरित्तीरे निषीदंतं शिलातले ।
मित्रवंतं ददर्शाथ सानंदस्तिमितेक्षणम् १३।
अपि स्वाभाविकं वैरं हित्वान्योन्यं विरोधिभिः ।
सत्वैरावृतमुद्याने मंदस्यंदनभास्वति १४।
शांतेषु मृगयूथेषु दशानंदमनोज्ञया ।

कृपानुविद्धया भूमिं निषिंचंतमिवामृतम् १५।
उपेत्य विनयेनामुमुन्मनाः प्रीतमानसः ।
किंचिदानम्रशिरसा तेनापि स तु सत्कृतः १६।
उपतस्थे ततो विद्वान्मित्रवंतमनन्यधीः ।
समाप्तध्यानकालं स पर्यपृच्छत्समाहितः १७।
देवशर्मोवाच।
आत्मानं वेत्तुमिच्छामि तदमुष्मिन्मनोरथे ।
लब्धसिद्धिमुपायं मामुपदेष्टुं त्वमर्हसि १८।
श्रीभगवानुवाच।
परामृश्य क्षणं सोऽपि मित्रवानिदमब्रवीत् ।
मित्रवानुवाच।
विद्वन्विद्धि पुरावृत्तमुच्यमानमिदं मया १९।
अस्ति गोदावरीतीरे प्रतिष्ठानाभिधं पुरम् ।
तत्र दुर्दमनामासीदन्वये च मनीषिणाम् २०।
तत्रास्ति विक्रमो नाम सेव्यमानो महीपतिः ।

दानानि प्रत्यहं गृह्णन्वर्त्तते उदरंभरः २१।
कालेन कालपाशेन बद्धानीतो यमालयम् ।
निरयेषु समग्रेषु यातना अनुभूय च २२।
कस्मिंश्चित्स कुले जातो दुर्वृत्तानां द्विजन्मनाम् ।
भवांतरानुवर्तिन्या विद्यया स पुरस्कृतः २३।
उपयेमे दुराधर्षां कन्यकामधमे कुले ।
कालेन सा वयो हित्वा शैशवं यौवनं ययौ २४।
पीनस्तनी च सुश्रोणी मदविह्वललोचना ।
पतिं न सेहे दुर्वृत्तं चकमे स्वपतीन्परान् २५।
वृत्तिमाहर्तुकामस्मिन्निर्गता सा पुराद्बहिः ।
संगता कामुकेनासौ चिरं चांडालजन्मना २६।
दधे गर्भमसौ तस्मात्सा च कन्योपपद्यते ।
सैव भार्यापि तस्यासीत्पूर्वपापप्रसंगतः २७।
सैव वृद्धा ततः काले डाकिनी समजायत ।
कुसंगात्कुमतिर्जाता दुष्टनारीप्रसंगतः २८।

चखाद व्याधितं व्याधमसृगास्वादलालसा ।
भ्रमंती विपिने घोरे जनैर्दृष्ट्वा बहिष्कृता २९।
परेतलोकमासाद्य व्याधौ व्याघ्रोऽभ्यवर्त्तत ।
नरकान्दारुणान्भुक्त्वा जीवहिंसा प्रभावतः ३०।
सापि कालेन दुष्टात्मा मृत्युवेगमुपागता ।
निरयानेत्य दुर्द्धर्षानजायत मद्गृहे ३१।
तामन्या अप्यहं विद्वन्पालयन्काननांतरे ।
अपश्यन्द्वीपिनं घोरं जिघांसंतमिवाखिलम् ३२।
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तत्र सा भयमुत्सृज्य हित्वा वैरमनर्गला ।
अवतस्थे स च द्वीपी तूष्णीमासीदमत्सरः ३५।
तं तथाविधमालोक्य सा वक्तुमुपचक्रमे ।

द्वीपिन्नभीप्सितं भुंक्ष्व मांसमुद्धृत्य सादरः ३६।
नेयं भवति ते बुद्धिः कथं वैरमतिं त्यजः ।
इत्याकर्ण्य तदा वाक्यं प्राह द्वीपी विमत्सरः ३७।
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न प्रार्थयामि तेन त्वां समीपे समुपस्थिताम् ३८।
सैवमुक्ता पुनः प्राह जाताहं निर्भया कथम् ।
किमत्र कारणं वेत्सि यदि मे वक्तुमर्हसि ३९।
एवमुक्तः पुनर्द्वीपी तामाहाजां न वेद्म्यहम् ।
पुरोगतमिमं प्रष्टुं महांतमिति निर्गतौ ४०।
ताभ्यामुभाभ्यामागत्य पृष्टोऽहं बहुविस्मयः ।
अहं च सहितस्ताभ्यामपृच्छं वानरेश्वरम् ४१।
मया पृष्टः स विप्रेंद्रमब्रवीत्सादरं कपिः ।
शृणु वक्ष्याम्यजापाल वृत्तमत्र पुरातनम् ४२।
इदमायतनं पश्य पुरोवनगतं महत् ।
अत्र त्र्यंबकलिंगं हि द्रुहिणेन प्रतिष्ठितम् ४३।

सुकर्मानाम मेधावी पर्युपास्ते तपश्चरन् ।
वनपुष्पाण्यपाहृत्य सुरपूज्यं पुरोभवम् ४४।
संस्नाप्य सरिदंभोभिः केवलं कर्मणा वसन् ।
काले महति तस्यागादतिथिः कश्चिदंतिकम् ४५।
उपाहृत्य फलाहारं स तस्मै पर्यकल्पयत् ।
तेनातिथ्येन संप्रीतः सुकर्माणमभाषत ४६।
किमिदं कर्मणो मूलं फलं भुक्त्वा तु तिष्ठसि ।
गतानुगतया वृत्त्या किं वा केवलमीहसे ४७।
स एवमुक्तः प्रायेण प्रीतेनात्मविदा तदा ।
प्रत्युवाच वचः स्पष्टमात्मनो हितमुत्तमम् ४८।
विद्वन्न वेद्मि तत्वेन फलमेतस्य कर्मणः ।
बुभुत्सया परः शंभुः सेव्यते केवलं यया ४९।
फलमेतस्य सेवायाः परिपाकं कपर्दिनः ।
यन्मांसमनुगृह्णासि संस्पृश्यात्मनोरथम् 6.176.५०।
तस्यैवं सूनृतं वाक्यं श्रुत्वा प्रीतस्तपोधनः ।

द्वितीयमालिलेखाऽसौ गीताध्यायं शिलातले ५१।
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फलिष्यत्यात्मनः स्वैरं परितस्ते मनोरथः ५२।
इत्युक्त्वांतर्दधे धीमान्पुरतस्तस्य पश्यतः ।
विस्मितस्तस्य चादेशात्सोऽन्वतिष्ठदनारतम् ५३।
ततः कालेन महता भावितात्मा प्रसन्नधीः ।
यत्रयत्र चचारासौ शांतं तत्तत्पोवनम् ५४।
न द्वंद्वबाधा नैव क्षुत्पिपासा न च वा भयम् ।
तपसा तस्य जानीहि द्वितीयाध्यायजापिनः ५५।
मित्रवानुवाच।
एवमुक्तश्च तेनाऽहं ख्यापयित्वा परां कथाम् ।
अनुज्ञातप्रसंनेन च्छागीव्याघ्रयुतोगमम् ५६।
गत्वा शिलातले पश्यमध्यायं लिखितं पठेत् ।
तस्यैवावर्त्तनादाप्तं तपसः पारमुत्तमम् ५७।
तेन त्वमपि कल्याण नित्यमाहर्तुमर्हसि ।

अध्यायं तेन ते मुक्तिरदूरस्था भविष्यति ५८।
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अभ्यर्च्य प्रणतो भूत्वा पुरंदरपुरं ययौ ५९।
तत्रात्मविदमासाद्य देवतायतने क्वचित् ।
वृत्तमेतन्निवेद्यादावध्यायमपठत्ततः ६०।
शिक्षितस्तेन पूतात्मा पठन्नध्यायमादरात् ।
द्वितीयमाससादोच्चैर्निरवद्यं परं पदम् ६१।
द्वितीयस्येदमाख्यानं कथितं शृणु सांप्रतम् ।
तृतीयस्याथ वक्ष्यामि माहात्म्यमपि चेंदिरे ६२।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीता।
माहात्म्ये सतीश्वरसंवादे षट्सप्तत्यधिकशततमोऽध्यायः १७६।

Roman transliteration

śrībhagavānuvāca |
ādimasyaivamākhyānamudīritamanuttamam |
śṛṇu māhātmyamanyeṣāmadhyāyānāmapīṃdire 1|
dakṣiṇasyāṃ diśi śrīmānāsīdāmnāyavādinām |
pure puraṃdarāhvāne devaśarmeti viśrutaḥ 2|
arcitātithirāmnāto vedaśāstraviśāradaḥ |
āhartā kratusaṃghānāṃ tāpasānāṃ priyaḥ sadā 3|
devānsaṃtarpayāmāsa havyairhutavahaṃ ciram |
na copalebhe dharmātmā śāṃtimekāṃtikīṃ tataḥ 4|
niḥśreyasaṃ sa jijñāsustāpasānanuvāsaram |
siṣeve satyasaṃkalpānanalpaireva kalpakaiḥ 5|
evamācaratastasya kāle mahati gacchati |
muktakarmā tataḥ kaścitprādurāsītpurā bhuvi 6|
anubhūtanirākāṃkṣī nāsāgranyastalocanaḥ |
śāṃtacetāḥ paraṃ brahma dhyāyannānaṃdanirbharaḥ 7|

pādau tasyopasaṃgṛhya praṇatenāṃtarātmanā |
cakāra vidhivattasmai vidvānatithisatkriyām 8|
taṃ ca śuddhena bhāvena parituṣṭaṃ tapasvinam |
praṇataḥ paripapraccha nirvāṇasthitimātmanaḥ 9|
sa tasmai kathayāmāsa pure'sau purānāmani |
mitravaṃtamajāpālamupadeṣṭāramātmavit 10|
sa cābhivaṃdya tatpādāvetyasau puramūrjitam |
tasyottaradiśobhāge dadarśa vipulaṃ vanam 11|
mārutāṃdolitāneka kusumāmodasuṃdaram |
unmattabhramarodgīta nādāpūritadiṅmukham 12|
tasminvane sarittīre niṣīdaṃtaṃ śilātale |
mitravaṃtaṃ dadarśātha sānaṃdastimitekṣaṇam 13|
api svābhāvikaṃ vairaṃ hitvānyonyaṃ virodhibhiḥ |
satvairāvṛtamudyāne maṃdasyaṃdanabhāsvati 14|
śāṃteṣu mṛgayūtheṣu daśānaṃdamanojñayā |

kṛpānuviddhayā bhūmiṃ niṣiṃcaṃtamivāmṛtam 15|
upetya vinayenāmumunmanāḥ prītamānasaḥ |
kiṃcidānamraśirasā tenāpi sa tu satkṛtaḥ 16|
upatasthe tato vidvānmitravaṃtamananyadhīḥ |
samāptadhyānakālaṃ sa paryapṛcchatsamāhitaḥ 17|
devaśarmovāca|
ātmānaṃ vettumicchāmi tadamuṣminmanorathe |
labdhasiddhimupāyaṃ māmupadeṣṭuṃ tvamarhasi 18|
śrībhagavānuvāca|
parāmṛśya kṣaṇaṃ so'pi mitravānidamabravīt |
mitravānuvāca|
vidvanviddhi purāvṛttamucyamānamidaṃ mayā 19|
asti godāvarītīre pratiṣṭhānābhidhaṃ puram |
tatra durdamanāmāsīdanvaye ca maniṣiṇāṃ 20|
tatrāsti vikramo nāma sevyamāno mahīpatiḥ |

dānāni pratyahaṃ gṛhṇanvarttate udaraṃbharaḥ 21|
kālena kālapāśena baddhānīto yamālayam |
nirayeṣu samagreṣu yātanā anubhūya ca 22|
kasmiṃścitsa kule jāto durvṛttānāṃ dvijanmanām |
bhavāṃtarānuvartinyā vidyayā sa puraskṛtaḥ 23|
upayeme durādharṣāṃ kanyakāmadhame kule |
kālena sā vayo hitvā śaiśavaṃ yauvanaṃ yayau 24|
pīnastanī ca suśroṇī madavihvalalocanā |
patiṃ na sehe durvṛttaṃ cakame svapatīnparān 25|
vṛttimāhartukāmasminnirgatā sā purādbahiḥ |
saṃgatā kāmukenāsau ciraṃ cāṃḍālajanmanā 26|
dadhe garbhamasau tasmātsā ca kanyopapadyate |
saiva bhāryāpi tasyāsītpūrvapāpaprasaṃgataḥ 27|
saiva vṛddhā tataḥ kāle ḍākinī samajāyata |
kusaṃgātkumatirjātā duṣṭanārīprasaṃgataḥ 28|

cakhāda vyādhitaṃ vyādhamasṛgāsvādalālasā |
bhramaṃtī vipine ghore janairdṛṣṭvā bahiṣkṛtā 29|
paretalokamāsādya vyādhau vyāghro'bhyavarttata |
narakāṃdāruṇānbhuktvā jīvahiṃsā prabhāvataḥ 30|
sāpi kālena duṣṭātmā mṛtyuvegamupāgatā |
nirayānetya durddharṣānajājāyata madgṛhe 31|

tāmanyā apyahaṃ vidvanpālayankānanāṃtare |
apaśyandvīpinaṃ ghoraṃ jighāṃsaṃtamivākhilam 32|
samālokya tamāyāṃtaṃ bhayena prapalāyitam |
ajāyūthaṃ parityajya mayā maraṇabhīruṇā 33|
upadudrāva sa dvīpī pūrvavairamanusmaran |
ajā tu tatsamīpe'gātsatvaraṃ saridaṃtike 34|
tatra sā bhayamutsṛjya hitvā vairamanargalā |
avatasthe sa ca dvīpī tūṣṇīmāsīdamatsaraḥ 35|
taṃ tathāvidhamālokya sā vaktumupacakrame |

dvīpinnabhīpsitaṃ bhuṃkṣva māṃsamuddhṛtya sādaraḥ 36|
neyaṃ bhavati te buddhiḥ kathaṃ vairamatiṃ tyajaḥ |
ityākarṇya tadā vākyaṃ prāha dvīpī vimatsaraḥ 37|
sthāne'sminme gato dveṣaḥ kṣutpipāsā ca niryayau |
na prārthayāmi tena tvāṃ samīpe samupasthitām 38|
saivamuktā punaḥ prāha jātāhaṃ nirbhayā katham |
kimatra kāraṇaṃ vetsi yadi me vaktumarhasi 39|
evamuktaḥ punardvīpī tāmāhājāṃ na vedmyaham |
purogatamimaṃ praṣṭuṃ mahāṃtamiti nirgatau 40|
tābhyāmubhābhyāmāgatya pṛṣṭo'haṃ bahuvismayaḥ |
ahaṃ ca sahitastābhyāmaprcchaṃ vānareśvaram 41|
mayā pṛṣṭaḥ sa vipredamabravītsādaraṃ kapiḥ |
śṛṇu vakṣyāmyajāpāla vṛttamatra purātanam 42|
idamāyatanaṃ paśya purovanagataṃ mahat |
atra tryaṃbakaliṃgaṃ hi druhiṇena pratiṣṭhitam 43|

sukarmānāma medhāvī paryupāste tapaścaran |
vanapuṣpāṇyapāhṛtya surapūjyaṃ purobhavam 44|
saṃsnāpya saridaṃbhobhiḥ kevalaṃ karmaṇā vasan |
kāle mahati tasyāgādatithiḥ kaścidaṃtikam 45|
upāhṛtya phalāhāraṃ sa tasmai paryakalpayat |
tenātithyena saṃprītaḥ sukarmāṇamabhāṣata 46|
kimidaṃ karmaṇo mūlaṃ phalaṃ bhuktvā tu tiṣṭhasi |
gatānugatayā vṛttyā kiṃ vā kevalamīhase 47|
sa evamuktaḥ prāyeṇa prītenātmavidā tadā |
pratyuvāca vacaḥ spaṣṭamātmano hitamuttamam 48|
vidvanna vedmi tatvena phalametasya karmaṇaḥ |
bubhutsayā paraḥ śaṃbhuḥ sevyate kevalaṃ yayā 49|
phalametasya sevāyāḥ paripākaṃ kapardinaḥ |
yanmāṃsamanugṛhṇāsi saṃspṛśyātmamanoratham 6.176.50|
tasyaivaṃ sūnṛtaṃ vākyaṃ śrutvā prītastapodhanaḥ |

dvitīyamālilekhā'sau gītādhyāyaṃ śilātale 51|
ādideśāśu taṃ vipraṃ paṭhanābhyasanāya ca |
phaliṣyatyātmanaḥ svairaṃ paritaste manorathaḥ 52|
ityuktvāṃtardadhe dhīmānpuratastasya paśyataḥ |
vismitastasya cādeśātso'nvatiṣṭhadanāratam 53|
tataḥ kālena mahatā bhāvitātmā prasannadhīḥ |
yatrayatra cacārāsau śāṃtaṃ tattattapovanam 54|
na dvaṃdvabādhā naiva kṣutpipāsā na ca vā bhayam |
tapasā tasya jānīhi dvitīyādhyāyajāpinaḥ 55|
mitravānuvāca|
evamuktaśca tenā'haṃ khyāpayitvā parāṃ kathām |

anujñātaprasaṃnena cchāgīvyāghrayutogamam 56|
gatvā śilātale paśyamadhyāyaṃ likhitaṃ paṭhet |
tasyaivāvarttanādāptaṃ tapasaḥ pāramuttamam 57|
tena tvamapi kalyāṇa nityamāhartumarhasi |

adhyāyaṃ tena te muktiradūrasthā bhaviṣyati 58|
devaśarmā samādiṣṭastena mitravatā svayam |
abhyarcya praṇato bhūtvā puraṃdarapuraṃ yayau 59|
tatrātmavidamāsādya devatāyatane kvacit |
vṛttametannivedyādāvadhyāyamapaṭhattataḥ 60|
śikṣitastena pūtātmā paṭhannadhyāyamādarāt |
dvitīyamāsasādoccairniravadyaṃ paraṃ padam 61|
dvitīyasyedamākhyānaṃ kathitaṃ śṛṇu sāṃpratam |
tṛtīyasyātha vakṣyāmi māhātmyamapi ceṃdire 62|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītā|
māhātmye satīśvarasaṃvāde ṣaṭsaptatyadhikaśatatamo'dhyāyaḥ 176|

English translation

[Note : this page corresponds to chapter 176 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-17. The excellent account of the first chapter has been narrated. O Lakṣmī , also listen to the importance of the other chapters. In the southern direction, in the city called Purandara , (a city) of the teachers of sacred texts, there lived a rich man, well-known as Devaśarman . He honoured guests; he was a learned person; he was proficient in the Vedas and (other) sacred texts; he offered hosts of sacrifices and was always dear to the ascetics. Offering oblations into fire, he pleased the gods for a long time. The religious-minded one did not obtain conclusive peace. Desiring beatitude, he everyday waited upon ascetics with truthful intentions, with not a few rites. When he was doing like this, and when a long time had elapsed, some Muktakarman formerly appeared on the earth. He had direct knowledge (of the supreme spirit); had no desire; had fixed his gaze on the tip of his nose; his mind was tranquil; he meditated on the highest Brahman ; and was full of joy. The learned one, having held (i.e. touched) his feet with an humble mind, offered him reception due to a guest in the proper manner. Bowing to the ascetic, pleased with his pure disposition, he asked him about his final beatitude. The sage told him about a teacher, a goatherd, named Mitravat, (living) in the city named Saupura. He, having saluted his feet, went to the prosperous Saupura and saw a large forest in the region to its north. It was charming with the fragrance of many flowers tossed by the wind. It had filled the quarters with the sound of the humming of the intoxicated bees. In that forest on the bank of a river, he saw Mitravat with his eyes fixed and seated on a stone-slab. He was surrounded by animals which, though mutually hostile, had given up their natural hostility, in the garden, resplendent with slow breezes. He was as it were sprinkling nectar on the earth, with (his mind) full of pity and charming with the delight of destiny, when the herds of deer were peaceful. He, excited and with his mind pleased, and with his head slightly bent, politely approached him too and honoured him. Then the learned one, with his mind concentrated, remained by the side of Mitravat. He, being composed, asked him whose time of meditation was over.

Devaśarmann said :

18. I desire to know myself. So, regarding this desire, please teach me the means that has secured success.

The lord said :

19a. Having thought for a while, that Mitravat also spoke like this:

Mitravat said :

19b-38. O learned one, know an old account being narrated by me. On the bank of Godāvarī , there was a city named Pratiṣṭhāna . There was (a man) Durdama by name (born) in the family of the learned. There was king Vikrama , being served (by people); everyday he accepted gifts, and (thus) fed his belly. Binding him with the noose of Death, Death took him to Yama 's abode. Having experienced torments in all hells, he was born in a family of brāhmaṇas of a bad character. He was attended by learning (obtained) in the previous birth. He married a haughty girl from a mean family. In course of time, she abandoned childhood and entered youth. Her breasts were stout, buttocks fine, eyes perturbed with passion; she did not put up with her husband of a bad character; and loved other men as husbands. Desiring to earn her livelihood, she went out of the city. For a long time she was sexually united with a lustful man born as a cāṇḍāla . As a result of union with him she conceived, and a daughter was born. She was his wife only due to a former sinful attachment. The same, (getting) old, was born as a female imp. Due to bad company and attachment to bad women she became wicked-minded. Having an ardent desire for tasting blood she ate a diseased fowler. She roamed in the fearful forest, and was outcast by people, on seeing her. Having reached the world of the dead, the fowler became a tiger, due to the efficacy of the killing, after having stayed in fierce hells. She too, of a wicked mind, died in course of time. Having gone to dreadful hells, she was born as a female goat in my house. O learned one, I, not noticing a fearful tiger, as it were devouring everything, looked after her and others. Seeing him to have come, I, afraid of death, left the flock of the female goats, and ran (away) due to fear. The tiger, remembering former hostility came near. The female goat quickly went near him having plough-like fangs. She giving up her fear and abandoning her hostility, stood there unrestrained. The tiger too, free from hatred, was quiet. Seeing him like that, she started speaking: "O tiger, lift me up carefully and eat me as desired by you. You are not having this intention. How did you give up your hostile intention?" Hearing these words the tiger, free from hatred, then spoke these words: "At this place my hatred has gone (away); my hunger and thirst have passed (away). Therefore, 1 do not long for you who have stood by me."

39-55. Thus addressed, she spoke again: "How did I become fearless? What do you know to be the cause of this? If (you know), please tell (it) to me". The tiger, thus addressed (by her), again spoke to the female goat: "I do not know it". Then they moved out to ask the great one who had gone ahead. The two having come to me, asked me who was much amazed. With the two I asked the lord of monkeys. The monkey, O brāhmaṇa , (on being) asked by me, respectfully said to him these words: "O goatherd, listen; about this I shall tell (you) an old account. See, this great abode was formerly in a forest. Here Druhiṇa had installed Śiva 's Phallus. An itntelligent (person), Sukarman by name, practising penance, worshipped Śiva honoured by gods after having brought wild flowers. Having bathed (the Phallus) with the river-water, he lived there just by that deed (of worshipping Śiva). After a long time a guest came to him. Having fetched fruits, he offered them to him. Being pleased with that hospitality, he said to Sukarman: "What is the root of the act, enjoying the fruit of which you are staying here? Why do you just desire to live in the way of servile imitation?" He, thus addressed by the sage who was mostly

pleased, spoke in reply clear words, most beneficial to himself: “O learned one, I really know the fruit of this act. Śambhu is served merely for the desire of enjoyment. The fruit—the result—of this service of Śiva is that you will favour me, knowing my desire.” Having heard these true and pleasant words of him, the ascetic, being pleased, wrote the second chapter of the Gītā on the stone-slab and ordered the brāhmaṇa to recite and study it quickly: “Your desire will easily bear fruit everywhere.” The intelligent one, speaking like this, disappeared (even) when he was watching. He, being amazed, constantly remained (reciting the Gītā) by his order. Then, after a long time, wherever the devout one, of a pleased mind, went, the penance grove became quiet. There was no antagonism, no hunger, no thirst, no fear due to the penance of him, muttering the second chapter.

Mitravat said :

56-62. Thus addressed by him, and having heard a great story, I, allowed by the pleased one, went with the female goat and the tiger. Having gone to the stono-slab I saw the chapter that is written (there). One should recite it. By its revision only. he reached the excellent, concluding limit of penance. O good one, therefore, you should everyday recite that chapter. Due to. that your salvation will not be a remote occurrence.

Devaśarman was (thus) advised by Mitravat himself. Bowing down and honouring him, he went to the city of Purandara. Having met there in a temple certain wise man, he told him this account, and then recited this chapter. Taught by him, the pure-minded one carefully recited the second chapter and obtained the blameless, highest position. I have thus told you the account of the second chapter. Now listen, O Indirā , I shall tell you the importance of the third chapter.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 177

The Gītā-māhātmya · The Story of Jaḍa

Chapter 589 of 693 · 61 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=2JKoUdPCATw&t=0s हिन्दीरूपान्तरम्]श्रीभगवानुवाच।
जनस्थाने जडो नाम द्विजन्मा कौशिकान्वयी ।
हित्वा जात्युचितं धर्मं वणिग्वृत्त्यां मनो दधे १।
व्यसनी परदारेषु दीव्यन्नक्षैः पिबन्मधु ।
मृगया निरतो नित्यं कालमेवं निनाय सः २।
क्षीणे वित्ते ततो रात्रौ चौर्यामारब्धवांस्ततः ।
प्रतिपेदे धनं तेन यज्वनां यष्टुमर्थिनाम् ३।
स दूरमगमत्तेन वाणिज्यायोत्तरां दिशम् ।
कस्तूरिमगुरुं कृष्णं चामरांश्चंद्रिकोज्ज्वलान् ४।
गृहीत्वा वृत्य चानिन्ये पंचषादध्वयोजनात् ।
अथापरस्मिन्नहनि प्रियादर्शनदोहनि ५।
दूरमध्वानमुल्लंघ्य रवावस्तमिते सति ।
ध्वांते प्रसर्पति स्वैरं दिशो दश तरोस्तले ६।
गतो वशं सदस्यूनां निजघ्ने तैश्च सत्वरम् ।
धर्मलोपादसौ जज्ञे घोरश्चोग्रतरो ग्रहः ७।

पिपासितो बुभुक्षार्तो लेलिहानश्च सृक्किणी ।
उर्ध्वकेशोऽतिजंघालुः पृष्टलग्नोदरो महत् ८।
अस्थिमात्रशरीरोऽभूद्वृत्तनयनो भृशम् ।
अत्रांतरे सुतस्तस्य धर्मात्मा वेदकोविदः ९।
पर्यपालयदत्यर्थं दिदृक्षुस्तं तदागमत् ।
नित्यमन्वेषयन्वार्तां पांथेभ्यो नोपलब्धवान् १०।
ततः कदाचिदायाते सहायिनि च मानवे ।
तस्माद्विदितवृत्तांतः शुशोच पितरं बहु ११।
ततो विमृश्य मेधावी चिकीर्षुः पारलौकिकम् ।
वाराणसीं ससंभारः स गंतुमुपचक्रमे १२।
मार्गे निवासान्सप्ताष्टौ नीत्वा तस्य तरोस्तले ।
संध्यां प्रचक्रमे कर्तुं यत्रास्य निहतः पिता १३।
तत्राध्यायं स गीतानां तृतीयं संजजाप ह ।
ततो घोरस्वरस्तत्र व्योममध्ये परामृशत् १४।
ददर्श घोरमाकाशात्पतंतं पितरं ततः ।

विस्मयेन भयेनापि विकलीकृतचेतनः १५।
तेजसा भूयसा व्याप्तमालुलोके पुरोऽम्बरे ।
किंकिणीकोटिसंकीर्णं तेजसा व्याप्तदिङ्मुखम् १६।
विमानमग्रतोऽपश्यद्दिव्यमध्यग्रचेतनः ।
तत्रापश्यत्समारूढं दिव्याभिः स्त्रीभिरावृतम् १७।
संस्तूयमानं मुनिभिः पितरं पीतवाससम् ।
प्रणतस्तं समालोक्य युयुजे तेन चाशिषा १८।
ततोऽपृच्छदिदं वृत्तं स च तस्मै न्यवेदयत् ।
दुस्त्यजात्कर्मणो वत्स वपुषो पुण्यकारणात् १९।
मोचितोऽस्मि त्वया दैवादध्यायं जपतांतिके ।
तन्निवर्त्तस्व जपतः सांप्रतं त्वामुपस्थितम् २०।
वाराणसीं यदर्थं यत्तदनुष्ठितमात्मनः ।
श्रीभगवानुवाच।
एवमुक्तः स च प्राह पितरं दीप्ततेजसम् २१।
सुत उवाच।

हितं ममानुशाधि त्वं कार्यमन्यन्मयानु किम् ।
श्रीभगवानुवाच।
ततः प्राह पिता पुत्रं कार्यमेतत्त्वयानघ २२।
यन्मयाचरितं कर्म भ्रात्रा मम तु तत्कृतम् ।
स यातो नरकं घोरं तं मोचयितुमर्हसि २३।
अन्ये मदन्वये ये वै निरयं प्रतिपेदिरे ।
ते च मोचयितव्यास्ते इति मेऽस्ति मनोरथः २४।
इत्येवमुक्तः पुत्रस्तं पुनः प्राह कृतांजलि ।
कर्मणा केन तान्सर्वान्मोचयामि तदादिश २५।
एवं निवेदितो वाक्यं पिता सुतमुवाच ह ।
पितोवाच।
येनाहं मोचितो वत्स तदनुष्ठातुमर्हसि २६।
अनुष्ठाय तदुत्पन्नं तेभ्यः पुण्यं समुत्सृज ।
ततोऽहमिव ते सर्वे पूर्वे संत्यज्य यातनाम् २७।
गमिष्यंत्यचिरेणैव तद्विष्णोः परमं पदम् ।

स संदिष्टोवदत्पुत्रो यद्येवं तात नारकान् २८।
सर्वानपि विमोक्ष्यामि यदि ते रोचते वचः ।
एवमस्तु शिवं भूयादुपपन्नं महत्प्रियम् २९।
इत्यादिश्य पिता पुत्रं ययौ विष्णोः परं पदम् ।
सोऽपि तस्मात्परावृत्य जनस्थानं प्रपद्य च ३०।
सुंदरस्य पुरः शौरेश्चालये कालमभ्यगात् ।
स कुर्वाणोःसमादीनि पित्रा च यदुदीरितम् ३१।
उत्ससर्ज कृतं पुण्यं मोचयिष्यन्स नारकान् ।
अत्रांतरे पदे विष्णोर्यातनापदमीयुषः ३२।

नारकान्मोचयिष्यंतः किंकरा यममभ्ययुः ।
तेन ते पूजिताः सर्वे सत्क्रियाभिरनेकधा ३३।
कुशलं परिपृष्टास्ते सर्वतः सुखमूचिरे ।
एमं सत्कृत्य मेधावी पितृलोक महेश्वरः ३४।
हेतुमागमने पृच्छते च तस्मै न्यवेदयन् ।
विद्धि कीनाशनाथ त्वं शेषपर्यंकशायिना ३५।

शौरिणा प्रहितानस्मान्समादेष्टुं त्वदंतिके ।
अस्मन्मुखेन देवस्त्वां कुशलं परिपृच्छति ३६।
नारकान्प्राणिनः सर्वान्विमोक्तुं च नियच्छति ।
इत्याकर्ण्य समादिष्टं विष्णोरमिततेजसः ३७।
न तेन मूर्ध्ना संभाव्य दध्यौ किंचन चेतसा ।
विमुक्तान्निरयात्सर्वांस्तान्विलोक्य मदोत्कटान् ३८।
स तैरनुगतः सर्वैर्विष्णोरायतनं ततः ।
ययौ स वरयानेन यत्रास्ते दुग्धवारिधिः ३९।
तदंत उदितानेकसूर्यकोटिसमप्रभम् ।
इंदीवरदलश्याममालुलोक जगद्गुरुम् ४०।
शय्याफणिफणारत्नमरीच्यामिश्रतेजसम् ।
विलोक्यमानमानंदनिर्भरं प्रीतमानसम् ४१।
भावानुगैर्दृगालीकैः श्रिया प्रेम्णेक्षितं मुहुः ।
योगिभिः परितो जुष्टं ध्याननिष्पंदतारकैः ४२।
स्तूयमानं महेंद्रेण पराजेतुं विरोधिनः।

आम्नायवचसामंते ब्रह्मणो निःसृतैर्मुखात् ४३।
मूर्तिमद्भिर्वचोभिश्च गीयमानं गुणोत्करम् ।
संप्रीतं चाप्युदासीनमपि सर्वासु योनिषु ४४।
योगसंचितपुण्यानां यौगपद्येन जंतुषु ।
विलोकमानमात्मानमखिलं सचराचरम् ४५।
आमोद्यन्नमालोकैरात्मानं दीप्तिपूरितैः ।
आबिभ्राणं वपुर्व्यापि द्योतितं भोगिनस्विषा ४६।
इंदीवरदलश्यामं ज्योत्स्नयेव नभस्तलम् ।
विलोक्य तं स तुष्टाव धिया बहुलयानतः ४७।
यम उवाच।
नमः समस्तनिर्माणनिर्मलीभूतचेतसे ।
वद नोद्गीर्णवेदाय विश्वरूपाय वेधसे ४८।
बलवेगसुदुर्द्धर्ष दानवेंद्र मदद्रुहे ।
नमः स्थितौ च सत्वाय विश्वाधाराय विष्णवे ४९।
नमः पातकसंघात जिष्णवेऽखिलदेहिनाम् ।

ईषदुन्मीलल्लालाटनेत्राग्निप्रभवार्चिषे 6.177.५०।
त्वं हि सर्वस्य लोकस्य गुरुरात्मा महेश्वरः ।

विसृज्य वैष्णवान्सर्वानतस्त्वमनुकंपसे ५१।
व्यापयन्नखिलं लोकं मायया परिबृंहितम् ।
न तया परिभूतोऽसि न च तत्प्रभवैर्गुणैः ५२।
अंतरावर्तमानोऽपि न ताभ्यामभिभूयसे ।
दृशा विषयवर्तिन्या निग्रहीतमना अपि ५३।
तया फलाभिगामिन्या आत्मन्येवाभिलीयसे ।
न तवास्ति महिम्नोंतो यथा निरवधिः स्वयम् ५४।
मौनमेवात्रयुक्तं मे विषयोऽसि कथं गिराम् ।
इति स्तुत्वा ततो वाक्यमिदमाह कृतांजलि ५५।
विनियोगादमी युक्ता देहिनो निर्गुणा मया ।
समादिश यदन्यन्मे कार्यमस्ति जगद्गुरो ५६।
इति विज्ञापितस्तेन तमाह मधुसूदनः ।
मेघगंभीरया वाचा सिंचन्निव सुधारसैः ५७।

पापादुद्धार्य ते लोको मया समयवर्तिना ।
त्वयि विन्यस्तभारोऽहं नानुशोचामि देहिनः ५८।
तदाचर निजं कर्म प्रयाहि स्वं निकेतनम् ।
श्रीभगवानुवाच।
इत्युक्त्वांतर्दधे देवः सोऽपि स्वपुरमाययौ ५९।
सोऽपि स्वजातिजान्सर्वान्निरयस्थाननेकशः ।
उद्धृत्य वरयानेन विष्णुलोकं ययौ स्वयम् ६०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीतामाहात्म्ये सप्तसप्तत्यधिकशततमोऽध्यायः १७७।

Roman transliteration

[https://www.youtube.com/watch?v=2JKoUdPCATw&t=0s hindīrūpāntaram]śrībhagavānuvāca|
janasthāne jaḍo nāma dvijanmā kauśikānvayī |
hitvā jātyucitaṃ dharmaṃ vaṇigvṛttyāṃ mano dadhe 1|
vyasanī paradāreṣu dīvyannakṣaiḥ pibanmadhu |
mṛgayā nirato nityaṃ kālamevaṃ ninmāya saḥ 2|
kṣīṇe vitte tato rātrau cauryāmārabdhavāṃstataḥ |
pratipede dhanaṃ tena yajvanāṃ yaṣṭumarthinām 3|
sa dūramagamattena vāṇijyāyottarāṃ diśam |
kastūrimaguruṃ kṛṣṇaṃ cāmarāṃścaṃdrikojjvalān 4|
gṛhītvā vṛtya cāninye paṃcaṣādadhvayojanāt |
athāparasminnahani priyādarśanadohani 5|
dūramadhvānamullaṃghya ravāvastamite sati |
dhvāṃte prasarpati svairaṃ diśo daśa tarostale 6|
gato vaśaṃ sadasyūnāṃ nijaghne taiśca satvaram |
dharmalopādasau jajñe ghoraścograto grahaḥ 7|

pipāsito bubhukṣārto lelihānaśca sṛkkiṇī |
urdhvakeśo'tijaṃghāluḥ prṣṭalagnodaro mahat 8|
asthimātraśarīro'bhūddurvṛttanayano bhṛśam |
atrāṃtare sutastasya dharmātmā vedakovidaḥ 9|

paryapālayadatyarthaṃ didṛkṣustaṃ tadāgamat |
nityamanveṣayanvārttāṃ pāṃthebhyo nopalabdhavān 10|
tataḥ kadācidāyāte sahāyini ca mānave |
tasmādviditavṛttāṃtaḥ śuśoca pitaraṃ bahu 11|
tato vimṛśya medhāvī cikīrṣuḥ pāralaukikam |
vārāṇasīṃ sasaṃbhāraḥ sa gaṃtumupacakrame 12|
mārge nivāsānsaptāṣṭau nītvā tasya tarostale |
saṃdhyāṃ pracakrame kartuṃ yatrāsya nihataḥ pitā 13|
tatrādhyāyaṃ sa gītānāṃ tṛtīyaṃ saṃjajāpa ha |
tato ghorasvarastatra vyomamadhye parāmṛśat 14|
dadarśa ghoramākāśātpataṃtaṃ pitaraṃ tataḥ |

vismayena bhayenāpi vikalīkṛtacetanaḥ 15|
tejasā bhūyasā vyāptamāluloke puro'mbare |
kiṃkiṇīkoṭisaṃkīrṇaṃ tejasā vyāptadiṅmukham 16|
vimānamagrato'paśyaddivyamadhyagracetanaḥ |
tatrāpaśyatsamārūḍhaṃ divyābhiḥ strībhirāvṛtam 17|
saṃstūyamānaṃ munibhiḥ pitaraṃ pītavāsasam |
praṇatastaṃ samālokya yuyuje tena cāśiṣā 18|
tato'pṛcchadidaṃ vṛttaṃ sa ca tasmai nyavedayat |
dustyajātkarmaṇo vatsa vapuṣo puṇyakāraṇāt 19|
mocito'smi tvayā daivādadhyāyaṃ japatāṃtike |
tannivarttasva japataḥ sāṃprataṃ tvāmupasthitam 20|
vārāṇasīṃ yadarthaṃ yattadanuṣṭhitamātmanaḥ |
śrībhagavānuvāca|
evamuktaḥ sa ca prāha pitaraṃ dīptatejasam 21|
suta uvāca|

hitaṃ mamānuśādhi tvaṃ kāryamanyanmayānu kim |
śrībhagavānuvāca|
tataḥ prāha pitā putraṃ kāryametattvayānagha 22|
yanmayācaritaṃ karma bhrātrā mama tu tatkṛtam |
sa yāto narakaṃ ghoraṃ taṃ mocayitumarhasi 23|
anye madanvaye ye vai nirayaṃ pratipedire |
te ca mocayitavyāste iti me'sti manorathaḥ 24|
ityevamuktaḥ putrastaṃ punaḥ prāha kṛtāṃjali |
karmaṇā kena tānsarvānmocayāmi tadādiśa 25|
evaṃ nivedito vākyaṃ pitā sutamuvāca ha |
pitovāca|
yenāhaṃ mocito vatsa tadanuṣṭhātumarhasi 26|
anuṣṭhāya tadutpannaṃ tebhyaḥ puṇyaṃ samutsṛja |
tato'hamiva te sarve pūrve saṃtyajya yātanām 27|
gamiṣyaṃtyacireṇaiva tadviṣṇoḥ paramaṃ padam |

sa saṃdiṣṭovadatputro yadyevaṃ tāta nārakān 28|
sarvānapi vimokṣyāmi yadi te rocate vacaḥ |
evamastu śivaṃ bhūyādupapannaṃ mahatpriyam 29|
ityādiśya pitā putraṃ yayau viṣṇoḥ paraṃ padam |
so'pi tasmātparāvṛttya janasthānaṃ prapadya ca 30|
suṃdarasya puraḥ śaureścālaye kālamabhyagāt |
sa kurvāṇoḥsamādīni pitrā ca yadudīritam 31|
utsasarja kṛtaṃ puṇyaṃ mocayiṣyansa nārakān |
atrāṃtare pade viṣṇoryātanāpadamīyuṣaḥ 32|

nārakānmocayiṣyaṃtaḥ kiṃkarā yamamabhyayuḥ |
tena te pūjitāḥ sarve satkriyābhiranekadhā 33|
kuśalaṃ paripṛṣṭāste sarvataḥ sukhamūcire |
emaṃ satkṛtya medhāvī pitṛloka maheśvaraḥ 34|
hetumāgamane pṛcchatte ca tasmai nyavedayan |
viddhi kīnāśanātha tvaṃ śeṣaparyaṃkaśāyinā 35|

śauriṇā prahitānasmānsamādeṣṭuṃ tvadaṃtike |
asmanmukhena devastvāṃ kuśalaṃ paripṛcchati 36|
nārakānprāṇinaḥ sarvānvimoktuṃ ca niyacchati |
ityākarṇya samādiṣṭaṃ viṣṇoramitatejasaḥ 37|
na tena mūrdhnā saṃbhāvya dadhyau kiṃcana cetasā |
vimuktānnirayātsarvāṃstānvilokya madotkaṭān 38|
sa tairanugataḥ sarvairviṣṇorāyatanaṃ tataḥ |
yayau sa varayānena yatrāste dugdhavāridhiḥ 39|
tadaṃta uditānekasūryakoṭisamaprabham |
iṃdīvaradalaśyāmamāluloka jagadgurum 40|
śayyāphaṇiphaṇāratnamarīcyāmiśratejasam |
vilokyamānamānaṃdanirbharaṃ prītamānasam 41|
bhāvānugairdṛgālīkaiḥ śriyā premṇekṣitaṃ muhuḥ |
yogibhiḥ parito juṣṭaṃ dhyānaniṣpaṃdatārakaiḥ 42|
stūyamānaṃ maheṃdreṇa parājetuṃ virodhinaḥ|

āmnāyavacasāmaṃte brahmaṇo niḥsṛtairmukhāt 43|
mūrtimadbhirvacobhiśca gīyamānaṃ guṇotkaram |
saṃprītaṃ cāpyudāsīnamapi sarvāsu yoniṣu 44|
yogasaṃcitapuṇyānāṃ yaugapadyena jaṃtuṣu |
vilokamānamātmānamakhilaṃ sacarācaram 45|
āmodyannamālokairātmānaṃ dīptipūritaiḥ |
ābibhrāṇaṃ vapurvyāpi dyotitaṃ bhoginasviṣā 46|
iṃdīvaradalaśyāmaṃ jyotsnayeva nabhastalam |
vilokya taṃ sa tuṣṭāva dhiyā bahulayānataḥ 47|
yama uvāca|
namaḥ samastanirmāṇanirmalībhūtacetase |
vada nodgīrṇavedāya viśvarūpāya vedhase 48|
balavegasudurddharṣa dānaveṃdra madadruhe |
namaḥ sthitau ca satvāya viśvādhārāya viṣṇave 49|
namaḥ pātakasaṃghāta jiṣṇave'khiladehinām |

īṣadunmīlallālāṭanetrāgniprabhavārciṣe 6.177.50|
tvaṃ hi sarvasya lokasya gururātmā maheśvaraḥ |
visṛjya vaiṣṇavānsarvānatastvamanukaṃpase 51|
vyāpayannakhilaṃ lokaṃ māyayā paribṛṃhitam |
na tayā paribhūto'si na ca tatprabhavairguṇaiḥ 52|
aṃtarāvartamāno'pi na tābhyāmabhibhūyase |
dṛśā viṣayavartinyā nigrahītamanā api 53|
tayā phalābhigāminyā ātmanyevābhilīyase |
na tavāsti mahimnoṃto yathā niravadhiḥ svayam 54|
maunamevātrayuktaṃ me viṣayo'si kathaṃ girām |
iti stutvā tato vākyamidamāha kṛtāṃjali 55|
viniyogādamī yuktā dehino nirguṇā mayā |
samādiśa yadanyanme kāryamasti jagadguro 56|
iti vijñāpitastena tamāha madhusūdanaḥ |

meghagaṃbhīrayā vācā siṃcanniva sudhārasaiḥ 57|

pāpāduddhārya te loko mayā samayavartinā |
tvayi vinyastabhāro'haṃ nānuśocāmi dehinaḥ 58|
tadācara nijaṃ karma prayāhi svaṃ niketanam |
śrībhagavānuvāca|
ityuktvāṃtardadhe devaḥ so'pi svapuramāyayau 59|
so'pi svajātijānsarvānnirayasthānanekaśaḥ |
uddhṛtya varayānena viṣṇulokaṃ yayau svayam 60|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītāmāhātmye saptasaptatyadhikaśatatamo'dhyāyaḥ 177|

English translation

[Note : this page corresponds to chapter 177 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-11. A brāhmaṇa , named Jaḍa , of the family of Kauśika (living) in Janasthāna , abandoned the acts proper for his caste, and fixed his mind on living as a merchant. He was addicted to others' wives; he played with dice; he drank liquor; he was always engrossed in hunting. Thus he passed his time. When his wealth was exhausted, he started stealing. He seized the wealth of those who desired to perform sacrifices. For trading he went away and having secured musk, kṛṣṇāgaru (sandal), and chowries bright like the moonlight, brought them from (a place) at a distance of five or six yojanas . The next day he, having crossed a great distance, was overpowered by robbers when the sun was setting and darkness was spreading, and was quickly killed by them. Due to his loss of religious merit he was born as a very fierce goblin. He was thirsty; he was oppressed by hunger; he licked the corners of his mouth; his hair was raised; he had big shanks; his mighty belly had sunk into his back. His body was one in which only bones were left. He very much turned his eyes wickedly. In the meanwhile, his son who was religious-minded and conversant with Vedas , very much guarded (piety) and desiring to see him, went (to look for him). Everyday he sought for news from the travellers, but did not get (any). Then, a man, his companion, arrived. Having learnt the account from him, he very much lamented for his father.

12-21a. Then the wise one, having thought, desiring to perform the obsequies, set out, with necessary materials, to go to Vārāṇasī Having passed seven or eight nights on the way, he began offering the sandhyā prayer at the root of the tree where his father was killed. There he muttered the third chapter of the Gītā . Then a terrible sound was heard in the middle of the sky. He then saw his fierce father falling from the sky. With his mind overcome with wonder and fear, he saw before him in the sky, (his father) full of great lustre. With a concentrated mind he saw in the sky a divine aeroplane which was full of a crore of small bells and which had pervaded the quarters with its lustre. There he saw his father who had got into it and who was surrounded by divine damsels, who was being praised by sages and who had put on a yellow garment. Seeing him, he bowed down, and he (the father) blessed him. Then he asked him this account, and he too told it to him: "O son, due to the religious merit of my body, you, muttering (the third chapter of Gītā) near (me) have fortunately released me from the (effects of) acts, difficult to be abandoned. Then now desist from muttering, since that for which you did (the muttering after going) to Vārāṇasī, has come to you."

The lord said :

21b. Thus addressed, he said to his father, of a blazing lustre:

The son said :

22a. Advise me about my well-being. What else should I do?

22b-26a. Then the father said -to the son: “O innocent one, do this. My brother has done the same act as I have done. He has gone to a terrible hell. Please release him (from there). My desire is: You should release others in my family who have gone to hell.” Thus addressed, the son, with the pālms of his hands joined, said: “Tell me, by (doing) which act I shall release them all.” The father who was thus addressed, said to his son:

The father said :

26b-47. O son do that, by (doing) which I was liberated. Do that and give the religious merit springing from it. Then, they, giving up (i.e. free from) pangs like me, will soon go to that highest position of Viṣṇu .

The son, who was advised, said: “O father, if you like my words, I shall release all those denizens of hell.” “Let it be so; may happiness come to you. A great dear thing has come up.” Having thus directed his son, the father went to the highest position of Viṣṇu. He too, having returned from him, and having gone to Janasthāna, spent his time in the abode of the beautiful city of Śauri . For years he did what his father had told him. He gave the religious merit which he had got, and liberated the denizens of hell. In the meanwhile the servants of Viṣṇu, freeing the denizens. of hell, going to the place of torture came there. He honoured them in various ways with acts of hospitality. Asked about their welfare, they spoke about complete happiness. Having thus honoured them, the wise lord of the world of dead ancestors asked them the reason of their arrival, and they told it to him: “O lord Yama , know that Śauri (i.e. Viṣṇu), lying on the bed of Śeṣa , has sent us to you to direct you. Through our mouth (i.e. through us) the god asks about your well-being. He directs (you) to release all the beings in hell.” Having heard the order of Viṣṇu of unlimited lustre with his head bent down, having honoured it, he thought about something in his mind. Seeing all of them released and proud, he, followed by all of them, then went to Viṣṇu’s abode. By an excellent vehicle he went where the Milky Ocean was. Near it he saw the lord of the world, whose lustre was like many crores of suns that had risen, who was dark-blue like a blue lotus, whose lustre was mixed with that of the rays of the jewels on the hood of the serpent (Śeṣa) that was his bed, who was being seen with his mind full of joy and pleased, who was repeatedly and affectionately seen by Lakṣmī with glances full of devotion, who was served by meditating saints around him with the pupils of their eyes steady due to meditation, who was being praised by Indra in order to vanquish his antagonists, who, the heap of virtues, was being sung by words embodied, issued from the mouth of Brahman at the end of (the utterance of) the Vedic words, who was pleased and also neutral, who saw himself simultaneously with the mobile and the immobile in all beings in all stocks having their merit collected, who delighted himself with glances full of lustre, who had a body, all-pervading, and brightened by the lustre of the serpent (i.e. Śeṣa), who was dark-blue like the petal of a blue lotus or like the sky seen in the moonlight. Seeing him, he extolled him with many prayers.

Yama said :

48-60. O creator of all, salutation to (you) whose mind is pure, from whose mouths the Vedas were emitted, who are of a universal form, who are the creator. O you dreadful one due to the force of your strength, salutation to (you) Viṣṇu who destroyed the pride of the lord of demons; salutation to the excellence in preservation(?), and to the prop of the universe. Salutation to (you) who conquered the multitude of sins of all living beings, from whose eye on the forehead, that is slightly opened, lustre has sprung up. You are the lord, the soul of all the worlds and the great god. Therefore, having sent forth all devotees of Viṣṇu, you pity them. You pervade the entire world nourished by Maya but you are not overcome by it by qualities born of it. Though you are within them, you are not overcome by the two (i.e. Māyā and its qualities). With your mind controlled, you rest within yourself in spite of your eyes turning to the objects of senses and moving towards the fruit. As you are limitless, your greatness also has no end. In this case silence alone is proper for me. How can you be the object of words?

Having praised him like this, he with the palms of his hands folded, said these words: “These vicious beings were fastened by me in pursuance of my duty. O lord of the world, order if I have to do some other piece of work.” Thus respectfully addressed by him, Viṣṇu spoke, as if sprinkling (him) with nectar, with a voice deep like (the thundering of) the clouds: “I, acting as is proper for the occasion, emancipate people from -sins. Having entrusted the responsibility to you, I am not sorry for the embodied beings. So do your duty. Go home.” (Thus) spoke the lord. And speaking like this, the god vanished. He too came to his city. He too, having emancipated all those kinsmen of him living in various hells, himself went to Viṣṇu’s heaven by an excellent vehicle.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 178

The Gītā-māhātmya · The Story of Two Girls

Chapter 590 of 693 · 39 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=VOPUU9M8jGA&t=0s हिन्दी रूपान्तरणम्]श्रीभगवानुवाच।
चतुर्थस्यापि माहात्म्यमाख्यास्याम्यधुना शृणु ।
बदरीत्वं समुत्सृज्य येन कन्ये दिवं गते १।
श्रीरुवाच।
कथं कन्ये दिवं याते बदरीत्वं विसृज्य वै ।
ते कचास्तां पुरा देव कथं प्राप्ते तु मुख्यताम् २।
एतद्वेदितुमिच्छामि नाथ वक्तुं त्वमर्हसि ।
न तु तृप्यामि शृण्वंती परमां च कथामिमाम् ३।
श्रीभगवानुवाच।
अस्ति भागीरथी तीरे नाम्ना वाराणसी पुरी ।
भरतोद्र. [http://puranastudy.000space.com/pur_index20/brahmaudana.htm ब्रह्मौदनोपरि टिप्पणी], [http://puranastudy.ultimatefreehost.in/pur_index21/bharat1.htm भरतोपरि टिप्पणी], [http://puranastudy.ultimatefreehost.in/pur_index21/bharat2.htm भरतस्य आध्यात्मिकस्वरूपम्], [http://puranastudy.ultimatefreehost.in/pur_index21/pva4.htm भरतोपरि पौराणिकसंदर्भाः] नाम युक्तात्मा
तत्र विश्वेश्वरालये ४।
नित्यमात्मरतस्तुर्यं जपत्यध्यायमादरात् ।
तदभ्यासाददुष्टात्मा न द्वंद्वैरभिभूयते ५।
काले कदाचन क्रीडन्ययौ स नगराद्बहिः ।
उपांत्यवर्तिनो देवान्दिदृक्षुः स तपोधनः ६।

विशश्राम तयोर्मूले बदर्योर्न्यपतत्फले ।
उपधाय तयोरेकामन्यामालंब्य चांघ्रिणा ७।
तपस्विनि ततो याते बदर्योश्च तथार्द्धयम् ।
शुष्कं निष्पत्रशाखं च दिवसैः पंचषैरभूत् ८।
गृहे क्वचन विप्राणां जज्ञाते कन्यके ततः ।
वर्द्धमानं तयोर्युग्मं सप्तभिः परिवत्सरैः ९।
विहृत्य दूरदेशेभ्यो यतिमायांत मैक्ष्यत ।
गृहीत्वा चरणौ तस्य वचः सूनृतमब्रवीत् १०।
त्वत्प्रसादादेव मुने मोचितं द्वंद्वमावयोः ।
उत्सृज्य बदरीभावं मानुष्यं प्रतिपद्यते ११।
एवमुक्तो मुनिस्ताभ्यां विस्मृतः प्रत्युवाच सः ।
कदा वत्से युवां केन हेतुना मोचिते मया १२।

युवयोर्बदरीत्वे च हेतुं ब्रूतां न वेद्म्यहम् ।
ऊचतुः कन्यके तस्मै बादर्ये हेतुमात्मनः १३।
आदौ विमोचने तस्माद्धुस्त्यजादपि कारणम् ।

अस्ति गोदावरी तीरे तीर्थं पुण्यप्रदं नृणाम् १४।
च्छिन्नपापमिति ख्यातं परां कोटिमवापयत् ।
तत्र सत्यतपा नाम तपस्तेपे सुदारुणम् १५।
ग्रीष्मे महति दीप्तानां मध्यगो जातवेदसाम् ।
वर्षासु जलधाराभिर्नित्यमासिक्तमूर्द्धजः १६।
शिशिरे च वसन्नप्सु बिभ्रत्कंटकितां तनुम् ।
विशुद्धः सततं काले तपस्तप्त्वा स संयमी १७।
आत्मन्येव मतिं चक्रे परां प्राप्य सुनिर्वृतिम् ।
सदा फलानि बिभ्रत्सु सांद्रच्छायेषु शाखिषु १८।
निर्मत्सरेषु सत्वेषु बध्वा प्रीतिपरामपि ।
तपःफलानुसंधाने वैदुष्येनोपपादितम् १९।
ब्रह्माप्येनं स्वयं पृच्छन्नुपतस्थे तमन्वहम् ।
तेन संकोचहीनत्वाद्ब्रह्मण्यनुगतेन्वहम् २०।
तद्ध्यानानुगतव्यक्ति ववृधे तस्य तत्तपः ।
विमुक्तकल्पं मन्वानः समृद्धादात्मनः पदात् २१।

अंतरायशतं चक्रे ततो भीतः पुरंदरः ।
आहुयाप्सरसां मध्यादावां तुल्यं समादिशत् २२।
कुरुतं तत्तपोविघ्नमनेनाचरितं युवाम् ।
यो मां पदादवष्टभ्य स्वराज्यं भोक्तुमिच्छति २३।
इति संदेशमापन्ने पुरस्ताच्च बिडौजसः ।
गोदावरीमगच्छावः स मुनिर्यत्र वर्तते २४।
मृदंगैर्मंदगंभीरैर्वेणुभिः कलवादिभिः ।
कलं गीतं समारब्धं तन्वंगीभिः समन्वितम् २५।
उद्वहंत्यौ पृथुश्रोणीं घनपीनपयोधरे ।
स्मयस्मेरमुखांभोजे किंचिदाकुंचितालके २६।
मणिकुंडलदृष्टांसे पुंडरीकोज्ज्वलेक्षणे ।
तनुमध्ये सुवृत्तोरु वहंत्यौ च समे पदे २७।
आनर्तां यो वनस्यार्थे स्वरतालयानुगाम् ।
दर्शयंत्यौ स्वतः कृत्स्नां गतिं भावानुगामिनीम् २८।
मृदूपक्रममुत्पन्नं मंदं मंदं विवर्द्धनम् ।

गर्जयामास दिक्चक्रं तत्तयोर्नृत्यमानयोः २९।
ततोंगहारवेगेन वायुर्वासः सुशीतलः ।
ईषदुच्छ्वसिते चैले दर्शयंत्यौ पयोधरौ ३०।
उद्वर्धयंती कंदर्प्पमुल्बणा गतिरावयोः ।
कोपमुत्पादयामासु मुने रविकृतात्मनः ३१।

ततः शापं ददौ कोपाज्जलमुत्सृज्य पाणिना ।
बदरीत्वं प्रपद्येथां जाह्नवी रोधसीति नौ ३२।
आवाभ्यां पारतंत्र्येण यद्दुश्चरितमास्थितम् ।
तत्क्षमस्व विनम्राभ्यां मुनिः पश्चात्प्रसादितः ३३।
ततः शापविमोक्षं नौ कल्पयामास पुण्यधीः ।
भरतागमनांतोयमिति सत्यतया मुनिः ३४।
मर्त्येषु जन्मलाभश्च स्मृतिश्चातीतजन्मनाम् ।
आवयोरंतिकं गत्वा बदरीभूतयोस्ततः ३५।
स्मरता तुर्यमध्यायं भवता निष्कृतिः कृता ।
तत्तावत्प्रणमावस्त्वां शापादेव न केवलात ३६।

घोरादेव तु संसारात्त्वयैतेन विमोचिते ।
श्रीभगवानुवाच।
एवमुक्तो मुनिस्ताभ्यामतिप्रीतमनास्ततः ३७।
पूजितस्ते समामंत्र्य यथागतमसौ ययौ ।
कन्ये चतुर्थमध्यायं जपेतां नित्यमादरात् ३८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीतामाहात्म्ये अष्टसप्तत्यधिकशततमोऽध्यायः १७८।

Roman transliteration

[https://www.youtube.com/watch?v=VOPUU9M8jGA&t=0s hindī rūpāntaraṇam]śrībhagavānuvāca|
caturthasyāpi māhātmyamākhyāsyāmyadhunā śṛṇu |
badarītvaṃ samutsṛjya yena kanye divaṃ gate 1|
śrīruvāca|
kathaṃ kanye divaṃ yāte badarītvaṃ visṛjya vai |
te kacāstāṃ purā deva kathaṃ prāpte tu mukhyatām 2|
etadveditumicchāmi nātha vaktuṃ tvamarhasi |
na tu tṛpyāmi śṛṇvaṃtī paramāṃ ca kathāmimām 3|
śrībhagavānuvāca|
asti bhāgīrathī tīre nāmnā vārāṇasī purī |
bharatodra. [http://puranastudy.000space.com/pur_index20/brahmaudana.htm brahmaudanopari ṭippaṇī], [http://puranastudy.ultimatefreehost.in/pur_index21/bharat1.htm bharatopari ṭippaṇī], [http://puranastudy.ultimatefreehost.in/pur_index21/bharat2.htm bharatasya ādhyātmikasvarūpam], [http://puranastudy.ultimatefreehost.in/pur_index21/pva4.htm bharatopari paurāṇikasaṃdarbhāḥ] nāma yuktātmā tatra viśveśvarālaye 4|
nityamātmaratasturyaṃ japatyadhyāyamādarāt |
tadabhyāsādaduṣṭātmā na dvaṃdvairabhibhūyate 5|
kāle kadācana krīḍanyayau sa nagarādbahiḥ |
upāṃtyavartino devāndidṛkṣuḥ sa tapodhanaḥ 6|

viśaśrāma tayormūle badaryornyapatatphale |
upadhāya tayorekāmanyāmālaṃbya cāṃghriṇā 7|
tapasvini tato yāte badaryośca tathārdvayam |
śuṣkaṃ niṣpatraśākhaṃ ca divasaiḥ paṃcaṣairabhūt 8|
gṛhe kvacana viprāṇāṃ jajñāte kanyake tataḥ |
varddhamānaṃ tayoryugmaṃ saptabhiḥ parivatsaraiḥ 9|
vihṛtya dūradeśebhyo yatimāyāṃta maikṣyata |

gṛhītvā caraṇau tasya vacaḥ sūnṛtamabravīt 10|
tvatprasādādeva mune mocitaṃ dvaṃdvamāvayoḥ |
utsṛjya badarībhāvaṃ mānuṣyaṃ pratipadyate 11|
evamukto munistābhyāṃ vismṛtaḥ pratyuvāca saḥ |
kadā vatse yuvāṃ kena hetunā mocite mayā 12|
yuvayorbadarītve ca hetuṃ brūtāṃ na vedmyaham |
ūcatuḥ kanyake tasmai bādarye hetumātmanaḥ 13|
ādau vimocane tasmāddustyajādapi kāraṇam |

asti godāvarī tīre tīrthaṃ puṇyapradaṃ nṛṇām 14|
cchinnapāpamiti khyātaṃ parāṃ koṭimavāpayat |
tatra satyatapā nāma tapastepe sudāruṇam 15|
grīṣme mahati dīptānāṃ madhyago jātavedasām |
varṣāsu jaladhārābhirnityamāsiktamūrddhajaḥ 16|
śiśire ca vasannapsu bibhratkaṃṭakitāṃ tanum |
viśuddhaḥ satataṃ kāle tapastaptvā sa saṃyamī 17|
ātmanyeva matiṃ cakre parāṃ prāpya sunirvṛtim |
sadā phalāni bibhratsu sāṃdracchāyeṣu śākhiṣu 18|
nirmatsareṣu satveṣu badhvā prītiparāmapi |
tapaḥphalānusaṃdhāne vaiduṣyenopapāditam 19|
brahmāpyenaṃ svayaṃ pṛcchannupatasthe tamanvaham |
tena saṃkocahīnatvādbrahyaṇyanugatenvaham 20|
taddhyānānugatavyakti vavṛdhe tasya tattapaḥ |
vimuktakalpaṃ manvānaḥ samṛddhādātmanaḥ padāt 21|

aṃtarāyaśataṃ cakre tato bhītaḥ puraṃdaraḥ |
āhūyāpsarasāṃ madhyādāvāṃ tulyaṃ samādiśat 22|
kurutaṃ tattapovighnamanenācaritaṃ yuvām |
yo māṃ padādavaṣṭabhya svarājyaṃ bhoktumicchati 23|
iti saṃdeśamāpanne purastācca biḍaujasaḥ |
godāvarīmagacchāvaḥ sa muniryatra vartate 24|
mṛdaṃgairmaṃdagaṃbhīrairveṇubhiḥ kalavādibhiḥ |
kalaṃ gītaṃ samārabdhaṃ tanvaṃgībhiḥ samanvitam 25|
udvahaṃtyau pṛthuśroṇīṃ ghanapīnapayodhare |
smayasmeramukhāṃbhoje kiṃcidākuṃcitālake 26|
maṇikuṃḍaladṛṣṭāṃse puṃḍarīkojjvalekṣaṇe |
tanumadhye suvṛttoru vahaṃtyau ca same pade 27|
ānartāṃ yo vanasyārthe svaratālalayānugām |
darśayaṃtyau svataḥ kṛtsnāṃ gatiṃ bhāvānugāminīm 28|
mṛdūpakramamutpannaṃ maṃdaṃ maṃdaṃ vivarddhanam |

garjayāmāsa dikcakraṃ tattayornṛtyamānayoḥ 29|
tatoṃgahāravegena vāyurvāsaḥ suśītalaḥ |
īṣaducchvasite caile darśayaṃtyau payodharau 30|
udvardhayaṃtī kaṃdarppamulbaṇā gatirāvayoḥ |
kopamutpādayāmāsu mune ravikṛtātmanaḥ 31|
tataḥ śāpaṃ dadau kopājjalamutsṛjya pāṇinā |
badarītvaṃ prapadyethāṃ jāhnavī rodhasīti nau 32|
āvābhyāṃ pārataṃtryeṇa yadduścaritamāsthitam |
tatkṣamasva vinamrābhyāṃ muniḥ paścātprasāditaḥ 33|
tataḥ śāpavimokṣaṃ nau kalpayāmāsa puṇyadhīḥ |
bharatāgamanāṃtoyamiti satyatayā muniḥ 34|
martyeṣu janmalābhaśca smṛtiścātītajanmanām |

āvayoraṃtikaṃ gatvā badarībhūtayostataḥ 35|
smaratā turyamadhyāyaṃ bhavatā niṣkṛtiḥ kṛtā |
tattāvatpraṇamāvastvāṃ śāpādeva na kevalāta 36|

ghorādeva tu saṃsārāttvayaitena vimocite |
śrībhagavānuvāca|
evamukto munistābhyāmatiprītamanāstataḥ 37|
pūjitaste samāmaṃtrya yathāgatamasau yayau |
kanye caturthamadhyāyaṃ japetāṃ nityamādarāt 38|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītāmāhātmye aṣṭasaptatyadhikaśatatamo'dhyāyaḥ 178|

English translation

[Note : this page corresponds to chapter 178 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1. Now I shall tell (you) the greatness of the fourth (chapter) also. Listen (to it), due to which the two girls, giving up their condition as badari trees, went to heaven.

Lakṣmī said :

2-3. How did the two girls, giving up their state of being the badari trees, go to heaven? O god, who were they formerly? How did. they attain prominence? I desire to hear this. O lord, please tell it. Hearing this great story I am not satisfied.

The lord said :

4-22. On the bank of the Bhāgīrathī there was a city (named) Vārāṇasī . A saint named Bharata lived there in the temple of Viśveśvara . Always absorbed in the soul, he muttered the fourth chapter carefully. Due to that study, the good one was not overcome by couples (of opposite qualities). Some time, he, sporting, went out of the city. The ascetic saw gods who were nearby. Using one as a pillow and resting on the other with his foot, he took rest at the root of the two badari trees from which fruits fell. When the ascetic went from there, the couple of the badari trees became dry, leafless and branchless within five or six days. The two (trees) then were born somewhere in the house of brāhmaṇas . The pair, growing for seven years, (while) sporting saw an ascetic who had come from distant regions. Seizing his feet, they spoke words that were true and pleasant. “O sage, due to your favour only we two were liberated. Abandoning our condition as badari trees, we have obtained human birth.” The sage, thus addressed by them, having forgotten (what he had done) replied: “O girls, when, and for what reason, were you liberated by me? I do not know the cause of your being reduced to the condition of badari (trees). (Please) tell it.” The two girls told him the cause of their being the badari trees, and also of their liberation from that condition, difficult to give up. “On the bank of Godāvarī there is a holy place giving religious merit to men. It is known as Chinnapāpa and had reached great excellence. There (a man) named Satyatapas practised a very severe penance. In the severe summer he remained in the midst of blazing fires. In the rainy season his hair was continuously sprinkled with showers; in winter he remained in water having his body horripilated. The restrained one, always pure

and practising penance in (every) season, deriving great joy, fixed his mind on the (highest) soul only. He bore great love for trees always bearing fruit and having thick shadows, and for beings free from jealousy. Even Brahmā himself everyday enquiring of him who was endowed with wisdom while aiming at the fruit of the penance, remained by his side. Due to lack of fear, that penance of him expressed in meditation upon Brahman who everyday approached him, increased. Then Indra , thinking that he was almost unseated from his prosperous position, and being afraid, put in a hundred obstacles. Calling us two, equal (to each other) from among the celestial nymphs, he ordered:

23-37. 'Create an obstacle in the penance practised by this one who, displacing me from my position, desires to enjoy (my) kingdom.' Having received this message, we two went from the presence of Indra to Godāvarī where the sage stayed. Along with slender-bodied women, sweet and indistinct music was commenced there with deep-sounding tabors and sweet-sounding lutes. We had large buttocks, stout and large breasts, lotus-like smiling faces, and a little curly hair, shoulders on which jewelled rings were seen, eyes bright like lotuses. Our waists were slim, we had round thighs, our steps were even. Following tunes, rhythm and time, we danced; we showed our full gait conforming to the emotion. When we two danced the circle of the quarters (i.e. all the quarters) roared after first mildly starting and then increasing (the sound). Then due to the speed of the movement of our bodies there was a fragrant and very cold breeze. With the ends of our upper garments slightly blown, we manifested our breasts. Our excessive movement intensified (the passion of) love. It produced anger in the sage whose mind was unchanged. Then throwing water with his hand, he angrily cursed us: 'On the bank of Gaṅgā turn into badari-trees.' (We), being polite (said to him): 'Due to our being dependent, we acted badly. Pardon us for that behaviour.' (Thus) the sage was later propitiated. Then he, of a pious mind, brought about (our) freedom from the curse. The sage (said): 'It would last till the arrival of Bharata. You will be born among the mortals, and will have the recollection of former existences; on his having come near you, and on his remembering the fourth chapter (of the Gītā), you shall have acquittal.' We salute you, not only because you freed us from the curse but also from this dreadful worldly existence."

The lord said :

38. The sage thus addressed and honoured by them was pleased, and went as he had come. The two girls would always recite the fourth chapter.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 179

The Gītā-māhātmya · The Story of Piṅgala and his wife Aruṇā

Chapter 591 of 693 · 25 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=0Z2Supm-8bw&t=0s हिन्दी रूपान्तरणम्]श्रीभगवानुवाच।
पंचमस्याधुना देवि माहात्म्यं लोकपूजितम् ।
कथयामि समासेन सावधाना शृणु प्रिये १।
[http://puranastudy.000space.com/pur_index17/pva16.htm पिङ्गलोपरि पौराणिक संदर्भाः],
[http://puranastudy.000space.com/pur_index17/pingal.htm पिङ्गलोपरि टिप्पणी] पिंगलो नाम भद्रेषु
पुरुकुत्सपुरे द्विजः ।
अवदाते कुले जातो विश्रुते वेदवादिनाम् २।
कुलोचितानि शास्त्राणि तथा वेदान्विसृज्य सः ।
तौर्यत्रिके मतिं चक्रे वादयन्मुरजादिकम् ३।
कृतश्रमस्ततस्तत्र गीते नृत्ये च वादने ।
परां प्रसिद्धिमासाद्य नृपसद्म विवेश सः ४।
समातस्थे स तेनासौ पुरा भूमिभुजा सह ।
परदारानुपाहृत्य बुभुजे ता अनन्यधीः ५।
तत उत्सिक्तगर्वोऽयं सूचमानो निरंकुशः ।
परच्छिद्राणि चामुष्मै विविक्ते स निरंतरम् ६।
तस्यासीदरुणा नाम भार्या हीनकुलोद्भवा ७।
भ्रमत्यन्वेषयंती सा कामुकेन विहारिणी ।

तमंतरायं मन्वाना निशीथिन्यां निजालये ८।
निजघान शिरश्छित्त्वा निचखान महीतले ।
वियोजितस्तः प्राणैरुपेत्य यमसादनम् ९।
दुर्जयान्नरकान्भुंक्त्वा गृध्रोऽभूद्विजने वने ।
भगंदरेण रोगेण सापि हित्वा वरां तनुम् १०।
उपेत्य नरकान्घोरान्जज्ञे तत्र वने शुकी ।
कणानादातुकामां तां संचरंतीमितस्ततः ११।
विददार नखैस्तीक्ष्णैर्गृध्रो वैरमनुस्मरन् ।
नृकपाले[https://vedastudy.weebly.com/kapaala.html कपालोपरि टिप्पणी] पयः पूर्णे निपतंतीं ततः शुकीम् १२।
अभिदुद्राव गृध्रोऽपि निजघ्ने स च जालिकैः ।
पत्नीवियोजिता प्राणैर्नृकपालजले ततः १३।
तत्रैव निममज्जा सा वेत्यक्रूरतरः खगः ।
पितृलोकं प्रपेदाते नीतौ तौ यमकिंकरैः ।
प्राक्कृतं दुष्कृतं कर्म स्मरंतौ भयभागिनौ १४।

ततो यमः समालोक्य तयोः कर्म जुगुप्सितम् ।

अकस्मादेवतत्स्नानान्मरणे सुकृतं महत् १५।
अनुजज्ञे ततो लोकमीप्सितं गंतुमेतयोः ।
महापातकसंघातैरपि दुर्द्धर्षमानसौ १६।
ततोविस्मयमापन्नौ स्मृत्वा तौ दुष्कृतं निजम् ।
उपेत्य प्रणतौ भूत्वा वैवस्वतमपृच्छताम् १७।
संचितं दुष्कृतं पूर्वमावाभ्यामपि गर्हितम् ।
लोकानामीप्सितानां तु को हेतुस्तद्वदस्व नौ १८।
एवमुक्तस्ततस्ताभ्यामाह वैवस्वतो वचः ।
आसीद्भंगातटे नाम्ना बटुर्ब्रह्मविदुत्तमः॥ १९।
एकाकी निर्ममः शांतो वीतरागो विमत्सरः ।
गीतानां पंचमाध्यायमावर्त्तयति सर्वदा २०।
तेन पुण्येन पूतात्मा बुद्ध्वा ब्रह्म सनातनम् ।
पापीयानपि यं श्रुत्वा तनुमुत्सृष्टवानसौ २१।
निर्मलीकृतदेहस्य गीताभिर्भावितात्मनः ।
तत्कपालजलं प्राप्य युवां यातौ पवित्रताम् २२।

तद्गच्छतं युवां लोकान्मनोरथपथिस्थितान् ।
गीतानां पंचमाध्यायमाहात्म्येन पवित्रितौ २३।
एवं तौ बोधितौ तेन मुदितौ समवर्तिना ।
व्योमयानं समारुह्य जग्मतुर्वैष्णवं पदम् २४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीतामाहात्म्ये एकोनाशीत्यधिकशततमोऽध्यायः १७९।

Roman transliteration

[https://www.youtube.com/watch?v=0Z2Supm-8bw&t=0s hindī rūpāntaraṇam]śrībhagavānuvāca|
paṃcamasyādhunā devi māhātmyaṃ lokapūjitam |
kathayāmi samāsena sāvadhānā śṛṇu priye 1|
[http://puranastudy.000space.com/pur_index17/pva16.htm piṅgalopari paurāṇika saṃdarbhāḥ],
[http://puranastudy.000space.com/pur_index17/pingal.htm piṅgalopari ṭippaṇī] piṃgalo nāma bhadreṣu purukutsapure dvijaḥ |
avadāte kule jāto viśrute vedavādinām 2|
kulocitāni śāstrāṇi tathā vedānvisṛjya saḥ |
tauryatrike matiṃ cakre vādayanmurajādikam 3|
kṛtaśramastatastatra gīte nṛtye ca vādane |
parāṃ prasiddhimāsādya nṛpasadma viveśa saḥ 4|
samātasthe sa tenāsau purā bhūmibhujā saha |
paradārānupāhṛtya bubhuje tā ananyadhīḥ 5|
tata utsiktagarvo'yaṃ sūcamāno niraṃkuśaḥ |
paracchidrāṇi cāmuṣmai vivikte sa niraṃtaram 6|
tasyāsīdaruṇā nāma bhāryā hīnakulodbhavā 7|
bhramatyanveṣayaṃtī sā kāmukena vihāriṇī |

tamaṃtarāyaṃ manvānā niśīthinyāṃ nijālaye 8|
nijaghāna śiraśchittvā nicakhāna mahītale |

viyojitastaḥ prāṇairupetya yamasādanam 9|
durjayānnarakānbhuṃktvā gṛdhro'bhūdvijane vane |
bhagaṃdareṇa rogeṇa sāpi hitvā varāṃ tanum 10|
upetya narakāṅghorānjajñe tatra vane śukī |
kaṇṭhādātukāmāṃ tāṃ saṃcaraṃtīmitastataḥ 11|
vidadāra nakhaistīkṣṇairgṛdhro vairamanusmaran |
nṛkapāle[https://vedastudy.weebly.com/kapaala.html kapālopari ṭippaṇī] payaḥ pūrṇe nipataṃtīṃ tataḥ śukīm 12|
abhidudrāva gṛdhro'pi nijaghne sa ca jālikaiḥ |
patnīviyojitā prāṇairnṛkapālajale tataḥ 13|
tatraiva nimamajjā sā vetyakrūrataraḥ khagaḥ |
pitṛlokaṃ prapedāte nītau tau yamakiṃkaraiḥ |
prākkṛtaṃ duṣkṛtaṃ karma smaraṃtau bhayabhāginau 14|
tato yamaḥ samālokya tayoḥ karma jugupsitam |

akasmādevatatsnānānmaraṇe sukṛtaṃ mahat 15|
anujajñe tato lokamīpsitaṃ gaṃtumetayoḥ |
mahāpātakasaṃghātairapi durddharṣamānasau 16|
tatovismayamāpannau smṛtvā tau duṣkṛtaṃ nijam |
upetya praṇatau bhūtvā vaivasvatamaprcchatām 17|
saṃcitaṃ duṣkṛtaṃ pūrvamāvābhyāmapi garhitam |
lokānāmīpsitānāṃ tu ko hetustadvadasva nau 18|
evamuktastatastābhyāmāha vaivasvato vacaḥ |
āsīdgaṃgātaṭe nāmnā baṭurbrahmaviduttamaḥ|| 19|
ekākī nirmamaḥ śāṃto vītarāgo vimatsaraḥ |
gītānāṃ paṃcamādhyāyamāvarttayati sarvadā 20|
tena puṇyena pūtātmā buddhvā brahma sanātanam |
pāpīyānapi yaṃ śrutvā tanumutsṛṣṭavānasau 21|
nirmalīkṛtadehasya gītābhirbhāvitātmanaḥ |
tatkapālajalaṃ prāpya yuvāṃ yātau pavitratām 22|

tadgacchataṃ yuvāṃ lokānmanorathapathisthitān |
gītānāṃ paṃcamādhyāyamāhātmyena pavitritau 23|
evaṃ tau bodhitau tena muditau samavartinā |
vyomayānaṃ samāruhya jagmaturvaiṣṇavaṃ padam 24|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītāmāhātmye ekonāśītyadhikaśatatamo'dhyāyaḥ 179|

English translation

[Note : this page corresponds to chapter 179 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-17a. O goddess, I shall now narrate in brief the importance of the fifth chapter, respected by the world. O dear one, listen attentively. There was a brāhmaṇa named Piṅgala , born in the city of Purukutsa in the Bhadra country. He was born in a pure family of brāhmaṇas , expounders of the Vedas . Having abandoned (the study of) holy texts proper for his family and the Vedas, he took to instrumental music, song, dance etc. and played upon a tabor etc. Having exerted himself in (mastering) singing, dancing and instrumental music, he obtained great fame and entered the king's

house. (Thus) formerly he stayed with the king. He approached others' wives and enjoyed them with an undivided mind. Then he, puffed up with pride and unrestrained, always told him in private the weak points of others. His wife was Aruṇā by name, who was born in a mean family. She moving with a lover and looking for (paramours), took him to be a hindrance, and in her house at night she killed him by cutting off his head and buried him in the ground. Deprived of his life, he went to Yama 's abode. Having lived in invincible hells, he was born as a vulture in a solitary forest. She too, casting her body due to fistula of the pudendum went to dreadful hells, and was born as a female parrot in that forest. The vulture remembering his former enmity, tore her wandering here and there with a desire to take grains, with his sharp talons. Then the vulture ran after the female parrot falling into a human skull, and he too was killed by bird-catchers. His wife (i.e. the female parrot) died there in the water in the human skull. The very cruel vulture having gone there, got drowned into that only. The two, taken by Yama's servants, went to the world of the manes. The two, entertaining fear, remembered the wicked deeds formerly done by them. Then Yama noticed their censurable deeds, and suddenly also noticed their great auspicious deed in bathing in it (i.e. in the human skull) and dying. Then he permitted the two to go to their desired world; though their minds were unassailable, they were amazed at remembering their own sins.

17b-24. Approaching and bowing they said to Yama: "We have collected censurable sins before. (Then) what is the cause for our (going to the) desired worlds? (Please) tell it to us." Thus addressed by them, Yama then spoke these words to them: "On the bank of Gaṅgā there lived an excellent brāhmaṇa Baṭu by name. He was alone, without the feeling of mineness, tranquil, free from attachment and jealousy. He always repeated the fifth chapter of the Gītā . With his soul purified due to that religious merit, he, though a sinner, realised the eternal Brahman on hearing it after he cast his body. His soul, whose body was purified by the Gītā, was purified. Having reached that water in his skull, you two became pure. Therefore, you go to the worlds desired by you who are purified by the fifth chapter of the Gītā." Thus advised by him, the impartial one, they got into a divine car and went to the position of Viṣṇu .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 180

The Gītā-māhātmya · The Story of Raikya and king Jñānaśruti

Chapter 592 of 693 · 105 detected Sanskrit verse markers

Sanskrit

तु. स्कन्दपुराणम् [https://sa.wikisource.org/s/fsk ३.१.२६]श्रीभगवानुवाच।
षष्ठाध्यायस्य माहात्म्यं प्रवक्ष्यामि वरानने ।
यदाकर्णयतां नृणां मुक्तिः करतले स्थिता १।
अस्ति गोदावरी तीरे प्रतिष्ठानं पुरं महत् ।
पिप्पलेशाभिधानोऽहं यत्रास्मि स्मेरलोचने २।
यत्र गोदावरी तीर शीकरैरवशीतलैः ।
हंसाः पक्षपुटैः कीर्णैर्हरंति यमिनां श्रमम् ३।
स्फुरत्पद्मावलीकोशपरागसुरभीकृतम् ।
श्लाघ्यं गोदावरीतोयं येन ते निर्जरा नराः ४।
धिक्सुधामौषधीशस्य विकृत्क्षयविधायिनीम् ।
महाराष्ट्रवधूकानां मज्जंतीनां मुनीश्वराः ५।
स्पृशंति यत्र वक्त्राणि फुल्लपंकजशंकया ।
यत्रखेलन्महाराष्ट्राः क्वणत्कंकणसुंदराः ६।
हरंति ध्वनयो लीनां मनांस्यपि तपस्विनाम् ।
अत्युच्चसौधशिखरविहारि वनितामुखम् ७।

पश्यन्ननुदिनं यत्र क्षीयते मृगलांच्छनः ।
अत्युच्चसौधवलभी महामणिमरीचिभिः ८।
चुंब्यंते मुनिगंधर्वैर्द्वार्वाचंदनचंचलैः ।
यस्मिन्नाधूयमानानां पताकानां समीरणैः ९।
गतश्रमा रवेर्याने भवंति रथवाजिनः ।
राशीकृतैर्मलयजैरसंख्यातैर्वणिग्गणैः १०।
यस्मिन्नुपलशेषोऽसौ लक्ष्यते मलयाचलः ।
पुंजीकृतानि दृश्यंते यत्र मुक्ताफलान्यपि ११।
नगरीदेवता हास्य स्तबका इव सर्वतः ।
तत्र ज्ञानश्रुतिर्नाम्ना मेदिनीवल्लभोऽभवत् १२।
यस्मिन्नुद्धरति क्षोणीं शेषोऽयं मणिसंनिभां ।
अपि प्रतापमार्तंडमंडली तीव्रतेजसि १३।
नित्यमध्वरधूमेन श्यामलाः कल्पशाखिनः ।
असाधारणदातृत्वं पश्यंत इव लज्जया १४।
यदध्वरपुरोडाश चर्वणास्वादलंपटाः ।

न तत्यजुः सुपर्वाणः प्रतिष्ठानपुरं मनाक् १५।
यस्यदानांबुधाराभिः प्रतापज्योत्स्नयानिशम् ।
मखधूमैश्च संपुष्टा ववृषुः समये घनाः १६।
स्वल्पमात्रमपि क्वापि न पदं प्रापुरीतयः ।
नीतयः प्रसरंति स्म यस्मिन्शासति मेदिनीम् १७।
वापिकूपतडागानां च्छद्मना योऽनुवासरम् ।
हृदयस्थानि मेदिन्या निधानानि व्यलोकयत् १८।
पांडुराभिः पताकाभिः प्रासादो यस्य राजते ।
वियद्गंगातरंगोघैर्हिमाद्रिरिव सानुमान् १९।
दानैस्तपोभिर्यज्ञैश्च प्रजानां पालनेन च ।
तुष्टाः स्वर्गौकसस्तस्मै वरं दातुं समागमन् २०।
ततोंतरिक्षमार्गेण धुन्वानाः पक्षसंहतीः ।
मृणालधवला देवी देवहंसा विनिर्गताः २१।
त्वरया गच्छतां तेषामन्योन्यं तत्र भाषिणाम् ।
भद्राश्वप्रमुखा द्वित्राः पुरस्तान्निर्ययुर्जवात् २२।

सर्वैर्मिलद्भिरूचुस्ते पुरस्ताद्गच्छतो जवात् ।
कथं वेगेन निर्याता भवंतः पुरतः स्थिताः २३।
सर्वैर्मिलित्वा गंतव्यमस्मिन्नध्वनि दुर्गमे ।
प्रकाशमानं पुरतस्तेजःपुंजं न पश्यथ २४।
ज्ञानश्रुतेर्महीभर्तुः पुण्यमूर्तेरतिस्फुटम् ।
निशम्येति वचः सम्यक्पाश्चात्याना पुरः स्थिताः २५।
हंसा हसित्वा सावज्ञमूचुर्वचनमुच्चकैः ।
[https://vedastudy.tripod.com/pur_index25/raikva.htm रैक्योपरि टिप्पणी]रैक्याभिधस्य दुर्द्धर्ष तेजसो ब्रह्मवादिनः २६।
किं नु ज्ञानश्रुतेरस्य राज्ञस्तीव्रतरं महः ।
इति शुश्राव हंसानां गिरो ज्ञानश्रुतिर्नृपः २७।
अत्युच्चसौधभवनमारुह्य च सुखं स्थितः ।
ततः सारथिमाहुय भूपालो विस्मयान्वितः २८।
संदिदेश महात्माऽसौ रैक्य आनीयतामिति ।
ततोऽवधार्य भूपालवचः पीयूषगर्भितम् २९।
निर्जगाममहो नाम्ना सारथिः प्रथयन्मुदम् ।

यत्र वाराणसीनाम नगरी मुक्तिदायिनी ३०।
यत्र विश्वेश्वरो नाम ह्युपदेष्टा जगत्पतिः ।
ततो गयाभिधे क्षेत्रे यत्र देवो गदाधरः ३१।
उद्धर्तुमखिलान्लोकान्वसत्युत्फुल्ललोचनः ।
ततो गौरीगुरोः पार्श्वे सर्वैस्तीर्थैरनेकधा ३२।
पर्यटन्गतवान्यत्र केदारः पापदारणः ।
यमालोक्य सकृन्मर्त्या मुक्ताः स्युर्नात्र संशयः ३३।
महापापविर्निमुक्ता भुक्त्वा भोगान्यथेप्सितान् ।

ततो गौडेषु निर्यातो यत्रास्ते पुरुषोत्तमः ३४।
यस्यावलोकनादेव नराः स्वर्लोकगामिनः ।
ततो द्वारावतीं प्रागान्नगरीं मुक्तिदायिनीम् ३५।
यत्रास्ते गोमती तीरे रुक्मिणीवल्लभो हरिः ।
स्नात्वा च गोमतीतीर्थे पंचकृष्णान्विलोक्य च ३६।
मर्त्यो मुक्तिमवाप्नोति भुक्त्वा भोगान्यथेप्सितान् ।
ततः समुद्रमासाद्य सोमनाथं विलोक्य च ३७।

भुक्तिमुक्तिप्रदं देवं ततो निरगमन्सुधीः ।
अवंतिकां पुरीं प्राप्तो भुक्तिमुक्तिप्रदायिनीम् ३८।
यत्रोमया सुखं क्रीडन्महाकालोस्ति शंकरः ।
अथोंकारं समासाद्य शर्मदं नर्मदातटे ।
भुक्तिमुक्तिप्रदातारं त्वरया निर्गतस्ततः ३९।
अश्वमेधकरं नाम्ना नगरं पर्यटंस्ततः ।
यत्र शार्ङ्गधरः साक्षादास्ते लक्ष्मीपतिः स्वयम् ४०।
ततो विष्णुगयां प्राप्तः कुण्डं लोणारसंज्ञितम् ।
यत्र स्नात्वा च पीत्वा च मुच्यते बन्धनान्नरः ४१।
ततः कोल्हापुरं नाम गतो रुद्रगयां प्रति ।
आस्ते भगवती यत्र लक्ष्मीर्भक्तिप्रदायिनी ४२।
पञ्चनद्यां नरः स्नात्वा महालक्ष्मीं विलोक्य च ।
भुक्त्वा भोगान्यथाकामं भक्तिं च प्रतिपद्यते ४३।
ततोऽमलगिरिं नाम नगरीं प्रतिपद्य च ।
नन्दिकेश्वरमारुह्य सोमनाथोऽस्ति यत्र तु ४४।

दृष्ट्वा चतुर्भुजं देवं वरदानोद्यतं शिवम् ।
सोमनाथं नृणां मुक्तिर्भवत्येव न संशयः ४५।
तुङ्गभद्रानदी तीरे दृष्ट्वा हरिहरं ततः ।
युगेयुगे भुजा यस्य पतन्त्यवनिमण्डले ४६।
यद्विलोक्य नराः सर्वे रम्यं हरिहरं वपुः ।
भुक्त्वा भोगान्यथाकामं मुच्यन्ते बन्धनान्नराः ४७।
स्वर्गे कल्पशतं स्थित्वा मुक्तसंसारबन्धनाः ।
ततः स्वामिनमालोक्य लोकानां स्वामिनं विभुम् ४८।
यमालोक्य न पश्यन्ति निरयं जातुचिन्नराः ।
स्वर्गे कल्पशतं स्थित्वा मुक्तसंसारवासनाः ४९।
मुक्तिं च प्रतिदद्यन्ते नात्र कार्या विचारणा ।
ततः श्रीशैलमासाद्य सिद्धगन्धर्वसेवितम् 6.180.५०।
गिरिजावल्लभो यत्र मल्लिनाथोऽभिधानतः ।
उद्धर्तुमखिलाँल्लोकान्संसाराम्भोधिमध्यतः ५१।
स्वर्गे कल्पशतं स्थित्वा मुक्तसंसारबंधनाः ।

मुक्तिं च प्रतिपद्यंते नात्र कार्या विचारणा ५२।
ततः श्रीशैलमासाद्य सिद्धगंधर्वसेवितम् ।
गिरिजावल्लभो यत्र मल्लिनाथोऽभिधानतः ५३।
उद्धर्तुमखिलाँल्लोकान्संसारांबुधिमध्यतः ।
कालेकाले परं ज्योतिर्यः संदर्शयते स्वयम् ५४।
अवलोकयतां नृणां यमनुस्मरतामपि ।
दूरे तिष्ठंति संत्रस्ता दूरं निरययातनाः ५५।
स्वर्गे लोके सुखं भुक्त्वा मुक्तसंसारबंधनाः ।
मुक्तिं च प्रतिपद्यंते मानवा नात्र संशयः ५६।
रामोस्ति सानुजः सार्द्धं जानक्यापि ततो गतः ।
तत्र स्नात्वा च पीत्वा च मुच्यते नरकाद्ध्रुवम् ५७।
कल्पकोटिशतं भुक्त्वा स्वर्गलोकसुखं नराः ।
मुक्तसंसारवर्त्मानो मुक्तिं यांति न संशयः ५८।
ततो निवृत्य आयातः पश्यन्भीमरथी तटे ।
द्विभुजं विठ्ठलं देवं भुक्तिमुक्तिप्रदायकम् ५९।

यत्र गोदावरीजन्मस्थानं ब्रह्मगिरिर्महान् ।
गौतमालयमासाद्य यत्रास्ते त्र्यंबको हरः ६०।
अरुणावरुणयोर्मध्ये यत्र गोदावरी नदी ।
तत्र स्नात्वा च पीत्वा च ब्रह्महत्या विलीयते ६१।
असंख्यतीर्थसंपन्नं दृष्ट्वा ब्रह्मगिरिं नराः ।
मुक्तिमेव प्रपद्यंते मुक्ताः संसारदुःखतः ६२।
गौतम्युभयतीरस्थ तीर्थान्वेषणकौतुकी ।
ततो जगाम सूतस्तु मथुरां पापनाशिनीम् ६३।
यत्र स्वायंभुवं देवं भजंति सुरमानवाः ।
आद्यं भगवतः स्थानं महन्मुक्तिप्रदायकम् ६४।
त्रैलोक्येश जनिस्थानं विख्यातं वेदशास्त्रयोः ।
नानादेवगणैर्जुष्टं द्विजर्षिगणसेवितम् ६५।
कालिंदीकूलसंशोभि ह्यर्द्धचंद्र प्रभाकृति ।
सर्वतीर्थनिवासैक पूर्णमानंदसुंदरम् ६६।
गोवर्द्धनगिरिप्रख्यं पुण्यद्रुमलतावृतम् ।

द्विषड्वनं महापुण्यं विश्रांति श्रुतिसारभृत् ६७।
ततः काश्मीरनगरमपश्यत्प्रत्यगुत्तरम् ।
दृष्ट्वा धर्मधुरं क्षेत्रं कुरुक्षेत्रं समंततः ६८।
यत्राभ्रंलिहगेहानां पंक्तयः शंखपाण्डुराः ।
ता जाता धूर्जटेः स्पष्ट अट्टहासदशा इव ६९।
भक्तिप्रसादमालानां सुवर्णकलशैर्वृतम् ।
स्वः सिंधोः पतितानीव हेमपद्मानि मारुतैः ७०।
यत्र प्रासादशिखरे नीलपट्टपताकिकाः ।
शैवालवलयाभांति स्वः सिंधोर्लतिका इव ७१।

यत्र काश्मीरमाश्रित्य नित्यं वसति भारती ।
नौचेच्चुगपदेवेदं कथं लिखति वाङ्मयम् ७२।
विश्रामंत्याः सरस्वत्याश्चिरं यत्र मदालसाः ।
मृणालचंचवो हंसा वाहनानि चरंत्यमी ७३।
कलाविशेषं प्रहिता यत्र बोद्धुं विरंचिना ।
तारा इव विराजंते हंसा याताः समंततः ७४।

स्थलपद्मानि दृश्यंते करस्पर्शसुखानि च ।
शयनाय नितंबिन्या यस्मिन्दानववैरिणा ७५।
उपन्यासैर्द्विजातीनां यत्र न श्रूयते स्फुटम् ।
मूकोऽपि निर्जरो वाचा पदकल्लोलडंबरः ७६।
यस्मिन्नध्वरधूमेन व्याप्तं गगनमंडलम् ।
अपि च क्षालितं मेघैः कालिमानं न मुंचति ७७।
गलितायाः सुधायास्तु यत्राध्वरमहार्चिषा ।
लांछितं छद्मनास्थानं दृश्यते तुहिनत्विषि ७८।
जन्माभ्यासवशादेव पठंति बटवः स्वयम् ।
यत्रोपाध्यायसान्निध्यमाश्रित्य सकलाः कलाः ७९।
यत्र ब्राह्मणपत्नीनां कंकणध्वनि हुंकृतिः ।
लुंपत्यनुदिनं भ्राम्यद्भ्रमराणां च गर्जितम् ८०।
यत्र ब्राह्मणपत्नीनां कपोलफलकं मुहुः ।
स्पृशन्समीरणो मंदं वाति शापभयादिव ८१।
माणिक्येश्वरनामासौ यत्र शीतांशुशेखरः ।

वसत्यनुदिनं देवो वरदानाय देहिनाम् ८२।
अर्चितो भूपतीन्जित्वा मणिकेशेन चादृतः ।
माणिक्येश्वर इत्याख्यां तदाप्रभृति यो दधौ ८३।
राज्ञा काश्मीरदेवेश दिग्जयोत्सवकारिणा ।
असौ सुपूजितो यस्मान्माणिक्यैर्भूरिभूतिभिः ८४।
संसेवमानं तद्वारि छायां शकटिकोपरि ।
कंडूयमानमंगानि यंता रैक्यमपश्यत ८५।
राज्ञापि कथितैस्तैस्तैश्चिह्नैः परिचितं जवात् ।
प्रणतः सारथी रैक्यं प्रणम्य तमभाषत ८६।
सारथिरुवाच।
कस्मिन्ब्रह्मन्किन्नामासि स्वछंदोऽसि निरंतरम् ।
किमर्थमत्र विश्रांतः किं च कर्तुं चिकीर्षसि ८७।
इत्याकर्ण्य च तद्वाक्यं परमानंदनिर्भरः ।
स्मृत्वा सारथिमित्यूचे वयं पूर्णमनोरथाः ८८।
परं केनापि बहुना परिचर्याविधायिना ।

भवितव्यं मनोवृत्तिं जानतास्माकमेव हि ८९।
हृदयस्थितमादाय रैक्याभिप्रायमादरात् ।

शनैर्निरगमद्यंता यत्रास्ते वसुधाधिपः ९०।
ततः प्रणम्य भूपालं यथावृत्तं न्यवेदयत्।
बद्धांजलिपुटो हृष्टः सारथिः स्वामिदर्शनात् ९१।
ततो निशम्य तद्वाक्यं विस्मयस्मेरलोचनः।
श्रद्धालुरभवद्भूपो रैक्यसंभावनाविधौ ९२।
आदायाश्वतरीयुग्मयुक्तां शकटिकामगात्।
मुक्ताहारदुकूलानि सहस्रं च गवां नृपः ९३।
गतोऽसौ तत्र यत्रास्ते योगी काश्मीरमंडले।
तन्निवेद्य पुरो राजा दंडवत्पतितो भुवि ९४।
आनम्य परया भक्त्या रैक्यो राज्ञे चुकोप ह।
रे शूद्र मामकं वृत्तं न जानासि दुरीश्वर ९५।
गृहाण शकटीमेतामुत्थाप्याश्वतरी युताम्।
वस्त्राणि मुक्ताहारांश्च गाश्च दोग्ध्रीरपि स्वयम् ९६।

इत्थमाज्ञतवान्भूपो रैक्यस्य भयमादधे।
ततः शापभयाद्राजा तत्पदांभोरुहद्वयम् ९७।
गृह्णन्भक्त्या प्रसीदेति ब्रह्मन्नित्यूचिवान्स्वयम् ९८।
राजोवाच।
भगवंस्तव माहात्म्यमेतदत्युद्भुतं कुतः।
प्रसन्नीभूय भगवन्नाख्याहि मम तत्त्वतः ९९।
रैक्य उवाच।
गीतानां षष्ठमध्यायं जपामि प्रत्यहं नृप।
तेनैव तेजोराशिर्मे सुराणामपि दुःसहः 6.180.१००।
गीतानां षष्ठमध्यायं रैक्यादभ्यस्य यत्नतः।
ज्ञानश्रुतिर्महीपालो मुक्तिमाप ततः सुधीः १०१।
रैक्योऽपि सुखमालेभे माणिक्येश्वरसन्निधौ।
गीतानां षष्ठमध्यायं जपन्मोक्षप्रदायकम् १०२।
मरालवेषमास्थाय वरदानार्थमागताः।
दिवौकसोऽपि निर्जग्मुः स्वैरं विस्मयकारिताः१०३।

इममध्यायमप्येकं यो जपेत्सततं नरः।
सोऽपि तत्पदवीमेति विष्णोरेव न संशयः १०४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीता।
माहात्म्ये अशीत्यधिकशततमोऽध्यायः १८०।

Roman transliteration

tu. skandapurāṇam [https://sa.wikisource.org/s/fsk 3.1.26]śrībhagavānuvāca|
ṣaṣṭhādhyāyasya māhātmyaṃ pravakṣyāmi varānane |
yadākarṇayatāṃ nṝṇāṃ muktiḥ karatale sthitā 1|
asti godāvarī tīre pratiṣṭhānaṃ puraṃ mahat |
pippaleśābhidhāno'haṃ yatrāsmi smeralocane 2|

yatra godāvarī tīra śīkarairavaśītalaiḥ |
haṃsāḥ pakṣapuṭaiḥ kīrṇairharaṃti yamināṃ śramam 3|
sphuratpadmāvalīkośaparāgasurabhīkṛtam |
ślāghyaṃ godāvarītoyaṃ yena te nirjarā narāḥ 4|
dhiksudhāmauṣadhīśasya vikṛtkṣayavidhāyinīm |
mahārāṣṭravadhūkānāṃ majjaṃtīnāṃ munīśvarāḥ 5|
spṛśaṃti yatra vaktrāṇi phullapaṃkajaśaṃkayā |
yatrakhelanmahārāṣṭrāḥ kvaṇatkaṃkaṇasuṃdarāḥ 6|
haraṃti dhvanayo līnāṃ manāṃsyapi tapasvinām |
atyuccasaudhaśikharavihāri vanitāmukham 7|

paśyannanudinaṃ yatra kṣīyate mṛgalāṃcchanaḥ |
atyuccasaudhavalabhī mahāmaṇimarīcibhiḥ 8|
cuṃbyaṃte munigaṃdharvairdūrvācaṃdanacaṃcalaiḥ |
yasminnādhūyamānānāṃ patākānāṃ samīraṇaiḥ 9|
gataśramā raveryāne bhavaṃti rathavājinaḥ |
rāśīkṛtairmalayajairasaṃkhyātairvaṇiggaṇaiḥ 10|
yasminnupalaśeṣo'sau lakṣyate malayācalaḥ |
puṃjīkṛtāni dṛśyaṃte yatra muktāphalānyapi 11|
nagarīdevatā hāsya stabakā iva sarvataḥ |
tatra jñānaśrutirnāmnā medinīvallabho'bhavat 12|
yasminnuddharati kṣoṇīṃ śeṣo'yaṃ maṇisaṃnibhāṃ |
api pratāpamārtaṃḍamaṃḍalī tīvratejasi 13|
nityamadhvaradhūmena śyāmalāḥ kalpaśākhinaḥ |
asādhāraṇadātṛtvaṃ paśyaṃta iva lajjayā 14|
yadadhvarapuroḍāśa carvaṇāsvādalaṃpaṭāḥ |

na tatyajuḥ suparvāṇaḥ pratiṣṭhānapuraṃ manāk 15|
yasyadānāṃbudhārābhiḥ pratāpajyotsnayāniśam |
makhadhūmaiśca saṃpuṣṭā vavṛsuḥ samaye ghanāḥ 16|
svalpamātramapi kvāpi na padaṃ prāpurītayaḥ |
nītayaḥ prasaraṃti sma yasminśāsati medinīm 17|
vāpikūpataḍāgānāṃ cchadmanā yo'nuvāsaram |
hṛdayasthāni medinyā nidhānāni vyalokayat 18|
pāṃḍurābhiḥ patākābhiḥ prāsādo yasya rājate |
viyadgaṃgātaraṃgoghairhimādririva sānumān 19|
dānaistapobhiryajñaiśca prajānāṃ pālanena ca |
tuṣṭāḥ svargaukasastasmai varaṃ dātuṃ samāgaman 20|
tatoṃtarikṣamārgeṇa dhunvānāḥ pakṣasaṃhatīḥ |
mṛṇāladhavalā devī devahaṃsā vinirgatāḥ 21|
tvarayā gacchatāṃ teṣāmanyonyaṃ tatra bhāṣiṇām |
bhadrāśvapramukhā dvitrāḥ purastānniryayurjavāt 22|

sarvairmiladbhirūcuste purastādgacchato javāt |
kathaṃ vegena niryātā bhavaṃtaḥ puratāḥ sthitāḥ 23|
sarvairmilitvā gaṃtavyamasminnadhvani durgame |
prakāśamānaṃ puratastejaḥpuṃjaṃ na paśyatha 24|
jñānaśrutermahībhartuḥ puṇyamūrtteratisphuṭam |
niśamyeti vacaḥ samyakpāścātyānā puraḥ sthitāḥ 25|
haṃsā hasitvā sāvajñamūcurvacanamuccakaiḥ |
[https://vedastudy.tripod.com/pur_index25/raikva.htm raikyopari ṭippaṇī]raikyābhidhasya durddharṣa
tejaso brahmavādinaḥ 26|
kiṃ nu jñānaśruterasya rājñastīvrataraṃ mahaḥ |

iti śuśrāva haṃsānāṃ giro jñānaśrutirnṛpaḥ 27|
atyuccasaudhabhavanamāruhya ca sukhaṃ sthitaḥ |
tataḥ sārathimāhūya bhūpālo vismayānvitaḥ 28|
saṃdideśa mahātmā'sau raikya ānīyatāmiti |
tato'vadhārya bhūpālavacaḥ pīyūṣagarbhitam 29|
nirjagāmamaho nāmnā sārathiḥ prathayanmudam |

yatra vārāṇasīnāma nagarī muktidāyinī 30|
yatra viśveśvaro nāma hyupadeṣṭā jagatpatiḥ |
tato gayābhidhe kṣetre yatra devo gadādharaḥ 31|
uddhartumakhilānlokānvasatyutphullalocanaḥ |
tato gaurīguroḥ pārśve sarvaistīrthairanekadhā 32|
paryaṭangatavānyatra kedāraḥ pāpadāraṇaḥ |
yamālokya sakṛnmartyā muktāḥ syurnātra saṃśayaḥ 33|
mahāpāpavirnimuktā bhuktvā bhogānyathepsitān |
tato gauḍeṣu niryāto yatrāste puruṣottamaḥ 34|
yasyāvalokanādeva narāḥ svarlokagāminaḥ |
tato dvārāvatīṃ prāgānnagarīṃ muktidāyinīm 35|
yatrāste gomatī tīre rukmiṇīvallabho hariḥ |
snātvā ca gomatītīrthe paṃcakṛṣṇānvilokya ca 36|
martyo muktimavāpnoti bhuktvā bhogānyathepsitān |
tataḥ samudramāsādya somanāthaṃ vilokya ca 37|

bhuktimuktipradaṃ devaṃ tato niragamansudhīḥ |
avaṃtikāṃ purīṃ prāpto bhuktimuktipradāyinīm 38|
yatromayā sukhaṃ krīḍanmahākālosti śaṃkaraḥ |
athoṃkāraṃ samāsādya śarmadaṃ narmadātaṭe |
bhuktimuktipradātāraṃ tvarayā nirgatastataḥ 39|
aśvamedhakaraṃ nāmnā nagaraṃ paryaṭaṃstataḥ |
yatra śārṅgadharaḥ sākṣādāste lakṣmīpatiḥ svayam 40|
tato viṣṇugayāṃ prāptaḥ kuṇḍaṃ loṇārasaṃjñitam |
yatra snātvā ca pītvā ca mucyate bandhanānnaraḥ 41|
tataḥ kolhāpuraṃ nāma gato rudragayāṃ prati |
āste bhagavatī yatra lakṣmīrbhaktipradāyinī 42|
pañcanadyāṃ naraḥ snātvā mahālakṣmīṃ vilokya ca |
bhuktvā bhogānyathākāmaṃ bhaktiṃ ca pratipadyate 43|
tato'malagiriṃ nāma nagarīṃ pratipadya ca |
nandikeśvaramāruhya somanātho'sti yatra tu 44|

dṛṣṭvā caturbhujaṃ devaṃ varadānodyataṃ śivam |
somanāthaṃ nṛṇāṃ muktirbhavatyeva na saṃśayaḥ 45|
tuṅgabhadrānadī tīre dṛṣṭvā hariharaṃ tataḥ |
yugeyuge bhujā yasya patantyavanimaṇḍale 46|
yadvilokya narāḥ sarve ramyaṃ hariharaṃ vapuḥ |
bhuktvā bhogānyathākāmaṃ mucyante bandhanānnarāḥ 47|
svarge kalpaśataṃ sthitvā muktasaṃsārabandhanāḥ |
tataḥ svāminamālokya lokānāṃ svāminaṃ vibhum 48|
yamālokya na paśyanti nirayaṃ jātucinnarāḥ |
svarge kalpaśataṃ sthitvā muktasaṃsāravāsanāḥ 49|
muktiṃ ca pratidadyante nātra kāryā vicāraṇā |
tataḥ śrīśailamāsādya siddhagandharvasevitam 6.180.50|
girijāvallabho yatra mallinātho'bhidhānataḥ |
uddhartumakhilā~llokānsaṃsārāmbhodhimadhyataḥ 51|

svarge kalpaśataṃ sthitvā muktasaṃsārabaṃdhanāḥ |

muktiṃ ca pratipadyaṃte nātra kāryā vicāraṇā 52|
tataḥ śrīśailamāsādya siddhagaṃdharvasevitam |
girijāvallabho yatra mallinātho'bhidhānataḥ 53|
uddhartumakhilā~llokānsaṃsārāṃbudhimadhyataḥ |
kālekāle paraṃ jyotiryaḥ saṃdarśayate svayam 54|
avalokayatāṃ nṝṇāṃ yamanusmaratāmapi |
dūre tiṣṭhaṃti saṃtrastā dūraṃ nirayayātanāḥ 55|
svarge loke sukhaṃ bhuktvā muktasaṃsārabaṃdhanāḥ |
muktiṃ ca pratipadyaṃte mānavā nātra saṃśayaḥ 56|
rāmosti sānujaḥ sārddhaṃ jānakyāpi tato gataḥ |
tatra snātvā ca pītvā ca mucyate narakāddhruvam 57|
kalpakoṭiśataṃ bhuktvā svargalokasukhaṃ narāḥ |
muktasaṃsāravartmāno muktiṃ yāṃti na saṃśayaḥ 58|
tato nivṛtya āyātaḥ paśyanbhīmarathī taṭe |
dvibhujaṃ viṭhṭhalaṃ devaṃ bhuktimuktipradāyakam 59|

yatra godāvarījanmasthānaṃ brahmagirirmahān |
gautamālayamāsādya yatrāste tryaṃbako haraḥ 60|
aruṇāvaruṇayormadhye yatra godāvarī nadī |
tatra snātvā ca pītvā ca brahmahatyā vilīyate 61|
asaṃkhyatīrthasaṃpannaṃ dṛṣṭvā brahmagiriṃ narāḥ |
muktimeva prapadyaṃte muktāḥ saṃsāraduḥkhataḥ 62|
gautamyubhayatīrastha tīrthānveṣaṇakautukī |
tato jagāma sūtastu mathurāṃ pāpanāśinīm 63|
yatra svāyaṃbhuvaṃ devaṃ bhajaṃti suramānavāḥ |
ādyaṃ bhagavataḥ sthānaṃ mahanmuktipradāyakam 64|
trailokyeśa janisthānaṃ vikhyātaṃ vedaśāstrayoḥ |
nānādevagaṇairjuṣṭaṃ dvijarṣigaṇasevitam 65|
kāliṃdīkūlasaṃśobhi hyarddhacaṃdra prabhākṛti |
sarvatīrthanivāsaika pūrṇamānaṃdasuṃdaram 66|
govarddhanagiriprakhyaṃ puṇyadrumalatāvṛtam |

dviṣaḍvanaṃ mahāpuṇyaṃ viśrāṃti śrutisārabhṛt 67|
tataḥ kāśmīranagaramapaśyatpratyaguttaram |
dṛṣṭvā dharmadhuraṃ kṣetraṃ kurukṣetraṃ samaṃtataḥ 68|
yatrābhraṃlihagehānāṃ paṃktayaḥ śaṃkhapāṃḍurāḥ |
tā jātā dhūrjaṭeḥ spaṣṭa aṭṭahāsadaśā iva 69|
bhaktiprasādamālānāṃ suvarṇakalaśairvṛtam |
svaḥ siṃdhoḥ patitānīva hemapadmāni mārutaiḥ 70|
yatra prāsādaśikhare nīlapaṭṭapatākikāḥ |
śaivālavalayābhāṃti svaḥ siṃdhorlatikā iva 71|
yatra kāśmīramāśritya nityaṃ vasati bhāratī |
naucedyugapadevedaṃ kathaṃ likhati vāṅmayam 72|
viśrāmaṃtyāḥ sarasvatyāściraṃ yatra madālasāḥ |
mṛṇālacaṃcavo haṃsā vāhanāni caraṃtyamī 73|
kalāviśeṣaṃ prahitā yatra boddhuṃ viraṃcinā |
tārā iva virājaṃte haṃsā yātāḥ samaṃtataḥ 74|

sthalapadmāni dṛśyaṃte karasparśasukhāni ca |
śayanāya nitaṃbinyā yasmindānavavairiṇā 75|
upanyāsairdvijātīnāṃ yatra na śrūyate sphuṭam |

mūko'pi nirjaro vācā padakallolaḍaṃbaraḥ 76|
yasminnadhvaradhūmena vyāptaṃ gaganamaṃḍalam |
api ca kṣālitaṃ meghaiḥ kālimānaṃ na muṃcati 77|
galitāyāḥ sudhāyāstu yatrādhvaramahārciṣā |
lāṃchitaṃ chadmanāsthānaṃ dṛśyate tuhinatviṣi 78|
janmābhyāsavaśādeva paṭhaṃti baṭavaḥ svayam |
yatropādhyāyasānnidhyamāśritya sakalāḥ kalāḥ 79|
yatra brāhmaṇapatnīnāṃ kaṃkaṇadhvani huṃkṛtiḥ |
luṃpatyanudinaṃ bhrāmyadbhramarāṇāṃ ca garjitam 80|
yatra brāhmaṇapatnīnāṃ kapolaphalakaṃ muhuḥ |
spṛśansamīraṇo maṃdaṃ vāti śāpabhayādiva 81|
māṇikyeśvaranāmāsau yatra śītāṃśuśekharaḥ |

vasatyanudinaṃ devo varadānāya dehinām 82|
arcito bhūpatīnjitvā maṇikeśena cādṛtaḥ |
māṇikyeśvara ityākhyāṃ tadāprabhṛti yo dadhau 83|
rājñā kāśmīradeveśa digjayotsavakāriṇā |
asau supūjito yasmānmāṇikyairbhūribhūtibhiḥ 84|
saṃsevamānaṃ tadvāri chāyāṃ śakaṭikopari |
kaṃḍūyamānamaṃgāni yaṃtā raikyamapaśyata 85|
rājñāpi kathitaistaistaiścihnaiḥ paricitaṃ javāt |
praṇataḥ sārathī raikyaṃ praṇamya tamabhāṣata 86|
sārathiruvāca|
kasminbrahmankinnāmāsi svachaṃdo'si niraṃtaram |
kimarthamatra viśrāṃtaḥ kiṃ ca kartuṃ cikīrṣasi 87|
ityākarṇya ca tadvākyaṃ paramānaṃdanirbharaḥ |
smṛtvā sārathimityūce vayaṃ pūrṇamanorathāḥ 88|
paraṃ kenāpi bahunā paricaryāvidhāyinā |

bhavitavyaṃ manovṛttiṃ jānatāsmākameva hi 89|
hṛdayasthitamādāya raikyābhiprāyamādarāt |
śanairniragamadyaṃtā yatrāste vasudhādhipaḥ 90|
tataḥ praṇamya bhūpālaṃ yathāvṛttaṃ nyavedayat |
baddhāṃjalipuṭo hṛṣṭaḥ sārathiḥ svāmidarśanāt 91|
tato niśamya tadvākyaṃ vismayasmeralocanaḥ |
śraddhālurabhavadbhūpo raikyasaṃbhāvanāvidhau 92|
ādāyāśvatarīyugmayuktāṃ śakaṭikāmagāt |
muktāhāradukūlāni sahasraṃ ca gavāṃ nṛpaḥ 93|
gato'sau tatra yatrāste yogī kāśmīramaṃḍale |
tannivedya puro rājā daṃḍavatpatito bhuvi 94|
ānamya parayā bhaktyā raikyo rājñe cukopa ha |
re śūdra māmakaṃ vṛttaṃ na jānāsi durīśvara 95|
gṛhāṇa śakaṭīmetāmutthāpyāśvatarī yutām |
vastrāṇi muktāhārāṃśca gāśca dogdhrīrapi svayam 96|

itthamājñatavānbhūpo raikyasya bhayamādadhe |
tataḥ śāpabhayādrājā tatpadāṃbhoruhadvayam 97|
gṛhṇanbhaktyā prasīdeti brahmannityūcivānsvayam 98|
rājovāca|
bhagavaṃstava māhātmyametadatyudbhutaṃ kutaḥ |
prasannībhūya bhagavannākhyāhi mama tattvataḥ 99|
raikya uvāca|
gītānāṃ ṣaṣṭhamadhyāyaṃ japāmi pratyahaṃ nṛpa |

tenaiva tejorāśirme surāṇāmapi duḥsahaḥ 6.180.100|
gītānāṃ ṣaṣṭhamadhyāyaṃ raikyādabhyasya yatnataḥ |
jñānaśrutirmahīpālo muktimāpa tataḥ sudhīḥ 101|
raikyo'pi sukhamālebhe māṇikyeśvarasannidhau |
gītānāṃ ṣaṣṭhamadhyāyaṃ japanmokṣapradāyakam 102|
marālaveṣamāsthāya varadānārthamāgatāḥ |
divaukaso'pi nirjagmuḥ svairaṃ vismayakāritāḥ103|

imamadhyāyamapyekaṃ yo japetsatataṃ naraḥ |
so'pi tatpadavīmeti viṣṇoreva na saṃśayaḥ 104|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītā|
māhātmye aśītyadhikaśatatamo'dhyāyaḥ 180|

English translation

[Note : this page corresponds to chapter 180 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-20. O you of an excellent face, I shall tell you the importance of the sixth chapter, hearing which men have salvation on hand. On the bank of Godāvarī there is a great city Pratiṣṭhāna where, O you of smiling eyes, I, named Pippaleśa, dwell. There swans remove the fatigue of the self-controlled ones with cold sprays from the cavities in their wings on the bank of Godāvarī. The Godāvarī-water made fragrant with the pollen from the cups of throbbing lotuses is praiseworthy as it makes people free from old age. Fie upon the nectar of the lord of herbs (i.e. the Moon), destroying sins! There the best sages touch the faces of the Mahārāṣṭra women bathing (in Godāvarī), misunderstanding them to be fully bloomed lotuses. There the sporting Mahārāṣṭra beauties snatch (by surpassing) the humming of the bees the ascetics' minds also. There the Moon everyday wanes on seeing the face of a woman sporting on the top of a very high mansion. The sloping roof of a very high mansion is touched by sages and gandharvas with rays of great gems unsteady due to breezes (blowing) over dūrvā and sandal(?). In it the horses of the Sun's chariot when he is going, are free from fatigue due to the breezes from the banners that are tossed. In it the Malaya mountain appears to be left with stones, when the hosts of merchants collected innumerable (pieces of) sandal wood. In it even pearls are seen to be accumulated everywhere like the bunches of the laughter of the city-deity. There lived a king named Jñānaśruti. When he, of a strong lustre, lifted the earth like a gem, even Śeṣa , resembling the Sun in radiance, was (just) a snake in general (obscure). The desire-yielding trees were as it were darkened through shame on seeing his matchless generosity (manifested) by the continual smoke of the sacrifices. Gods greedy of eating the sacrificial oblations did not at all leave the city of Pratiṣṭhāna. Clouds, constantly well-nourished by the streams of water used for gifts and the moonlight of his valour and the smoke of sacrifices offered by him, showered in time. Calamities did not find even the smallest place anywhere. Right courses prevailed when he ruled the earth. He everyday looked upon wells, tanks and lakes as the treasures remaining in the heart of the earth. His palace shone with white banners, like the Himālaya mountain with the multitude of the ripples of Gaṅgā . The residents of heaven (i.e. the gods) pleased with his gifts, austerities, sacrifices, protection of his subjects, came (there) to give him a boon.

21-39. Then, tossing their masses of wings, divine female and male swans, white like lotus-stalks, went out along the path in the atmosphere. Two or three of them, led by Bhadrāśva , going quickly, and talking to one another, speedily moved ahead. All of them said together to them moving ahead

speedily: “Why do you go speedily? Why do you remain ahead? Along this difficult path we should go together. Do you not see very clearly before you a mass of lustre, shining brightly of king Jñānaśruti, of a virtuous form? Hearing these words of those that lagged behind the swans that were ahead laughed and contemptuously uttered (these) words loudly: “Is the lustre of this king Jñānaśruti more severe than the dreadful lustre of Raikya, the teacher of the Vedas ?” King Jñānaśruti, comfortably seated on the top of his very lofty mansion, heard these words of the swans. Then, he, full of amazement, called his charioteer, and the noble one ordered him: “Bring Raikya”. The charioteer, Maha by name, having understood (these) words of the king containing nectar, manifesting joy, went out to the city Vārāṇasī , giving salvation, where god Viśveśvara , the lord of the world and the preceptor dwells. Then to the holy place called Gayā where god Gadādhara , of blooming eyes. lives to emancipate all people. Then near Śiva . Having moved many times to all holy places he went to (the holy place) Kedāra destroying sins, seeing which (even) once mortals undoubtedly are released. Enjoying desired pleasures they are freed from great sins. Then he went to the Gauḍa country where Puruṣottama dwells, by just seeing whom men go to heaven. From there he went to the city of Dvārāvatī , giving salvation, where Kṛṣṇa , dear to Rukmiṇī , lived. A mortal, having bathed at the holy place of Gomatī and having seen the five Kṛṣṇas (there), obtains salvation after having enjoyed pleasures as desired. Then the wise one having reached the sea and seen Somanātha , the god giving enjoyments and salvation, proceeded further. He reached the city of Avantikā giving pleasures and salvation, where Mahākāla Śaṅkara dwells happily sporting with Umā. Then having reached Oṃkāra , giving happiness and granting enjoyment and salvation on the bank of Narmadā , he quickly set out from there.

40-52. Then he travelled to the city named Aśvamedhakara where Lakṣmī ’s lord Viṣṇu , holder of Śārṅga , actually lives. Then he reached in Viṣṇugayā a tank called Loṇāra, having bathed where and drunk (water of which) a man is released from bondage. Then he went to (a city) named Kolhāpura in Rudragayā, where revered Lakṣmī, giving (i.e. causing) devotion, dwells. A man having bathed in Pañcanadī and seen Lakṣmī, enjoys pleasures as desired, and also obtains devotion. Then having visited the city named Amalagiri, and having seen Somanātha who dwells after mounting on (i.e. on the top of) Nandikeśvara , who is auspicious, has four hands, and is ready to give gifts, he would undoubtedly have salvation. Then he saw, on the bank of Tuṅgabhadrā , Harihara , whose arms fall on the globe of the earth in every yuga . All men seeing the charming Harihara-body, enjoy pleasures according to their desire and are freed from bondage. Having remained in heaven for a hundred kalpas and being free from the bondage of the worldly existence, they see the mighty lord of the worlds, seeing whom men never see hell. Having stayed in heaven for a hundred kalpas and being free from the desire for worldly existence, they obtain salvation. No doubt should be raised about this. Then a man should reach Śrīśaila resorted to by siddhas and gandharvas, where Girijā’s lover (i.e. Śiva) called Mallinātha (lives) to draw out all people from the ocean of worldly existence. Having lived in heaven for a hundred kalpas and being free from the bondage of worldly existence, they obtain salvation. No doubt should be raised about this.

53-67. Then he reached Śrīśaila resorted to by siddhas and gandharvas, where Girijā’s lover named Mallinatha (lives) to draw out all people from the ocean of this worldly existence and at every opportune time shows his own lustre. Afflictions and tortures in hell of those men who see or even remember him, keep away. There is no doubt that men free from the bondage of the mundane existence enjoy happiness in heaven and obtain salvation. Here Rāma with his younger brother and accompanied by Sītā (dwells). Having bathed and drunk (water) there a man is certainly free from hell. Men having enjoyed happiness in heaven for crores of kalpas, men freed from the path of worldly existence undoubtedly go to salvation. Then returning from there, he came, seeing on the bank of Bhīmarathī the two-armed god Viṭṭhala , giving enjoyments and salvation, (to the place) where the source of Godāvarī, the great Brahmagiri , is situated. By reaching Gautamālaya where the three-eyed

Śiva dwells and after bathing and drinking (water) there where there is river Godāvarī between Aruṇa and Varuṇa , (sin due to) the murder of a brāhmaṇa perishes. Men, seeing Brahmagiri, rich in many holy places, obtain salvation only (after) being freed from the agony of the worldly existence. Then the charioteer, delighted by seeing holy places on both the banks of Gautamī , went to Mathurā , destroyer of sins. There gods and men worship the self-born god. It is the first great place of the lord, which gives salvation. It is the birth-place of the lord of the three worlds, and is well-known to the Vedas and holy texts. It is resorted to by many hosts of gods and of brāhmaṇa sages. It is charming due to the bank of Kālindī ; has the form and lustre of the crescent moon; being full of the residence of all holy places it is delightfully beautiful. It is known as Govardhanagiri, Dviṣadvana, and is covered by auspicious trees and creepers. It is very holy. It has the essence of the holy texts resting (there).

68-86. Then to the north he saw the city of Kāśmīra , after seeing on all sides the holy place Kururkṣetra, foremost in piety, where the lines of houses white like conches and touching the sky, have become as it were the fringes of the distinct laughter of Śiva. It is covered with golden pitchers of the garlands of devotion and grace which are as it were golden lotuses fallen from the divine river due to wind. There the banners of blue straps like rings of moss on the tops of mansions appear like the strings of pearls of the divine river. There, resorting to Kāśmīra, Sarasvatī always lives. Otherwise, how does she simultaneously write the (entire) Vedic literature? These swans that are dull due to intoxication, that have lotus-stalks in their beaks and that are the vehicles of Sarasvatī, resting there for a long time, are moving. There the swans sent by Brahmā to know a special art, shone like stars and went on all sides. The land-growing lotuses, pleasing to the touch by hand, are seen (to be used) by the enemy of the demons for the bed of the beautiful lady. There due to the statements (upanyāsaiḥ ?) of the brāhmaṇas distinct hearing was not possible. Even a dumb man, fresh in talk, had a mass of joyous words (obscure). There the sky pervaded by the smoke of sacrifices, though washed by clouds, did not give up its darkness. There the place of the nectar dropped due to the great lustre of the sacrifices was seen to be distinguished by its mark. There boys resorting to the vicinity of the preceptor recite all arts by themselves due to the practice right from their birth. There the ‘hum’ sound of the bracelets of the brāhmaṇa wives and the humming of the wandering bees got confused. There the breeze touching again and again the cheeks of the brāhmaṇa wives, blows gently as it were through the fear of a curse. There, this god Śiva called Māṇikyeśvara, lives to give boons to men day by day. Maṇikeśa, having conquered kings, worshipped and honoured him. Since then he took the name Māṇikyeśvara, as he was well worshipped with many majestic rubies by the Kāśmīra-king, desirous of conquest of the world. The charioteer saw at his door Raikya seated on a cart and enjoying shade and scratching his limbs. Having recognised him by the respective marks told by the king, the charioteer quickly bowed down to him and after having bowed down spoke to him.

The charioteer said :

87-98. O brāhmaṇa, in which (family are you born)? What is your name? You are constantly self-willed. Why are you resting here? What do you desire to do?

Hearing these words of him, he, full of great joy, remembered the charioteer, and said: “My desires are fulfilled. But there must be (something) as you, offering great adoration to me, are (trying to) know my mood.” Taking (i.e. understanding) respectfully the intention of Raikya remaining in his mind, the charioteer slowly set out to the place where the king was. Then the charioteer with his arms folded and delighted to see his master, bowed down, and told the king the account as it took place. Then hearing his words, the king with his eyes smiling (i.e. blooming) with wonder, had a strong desire to honour Raikya. Taking a cart to which a pair of female mules was yoked, a necklace, silken garments and a thousand cows, he went to the Kāśmīra country where the meditating saint lived. Offering those

(articles) to him, the king fell (prostrate) like a staff on the ground after bending with great devotion. Raikya was angry with the king. (He said:) “O bad king, O śūdra , do you not know my conduct? Take (back) this cart; lift it to which female mules are yoked; so also (take back) the garments, pearl-necklaces and the milch cows.” The king, thus ordered, was afraid of Raikya. Then the king, afraid of a curse, devoutly seized the pair of his lotus-like feet, and himself said, “O brāhmaṇa, favour me.”

The king said :

99. O revered one, wherefrom is this very wonderful greatness of you? Being pleased, O illustrious one, tell me accurately.

Raikya said :

100-104. O king, everyday I mutter the sixth chapter of the Gītā Therefore, I have a heap of lustre, difficult to be borne even by gods.

Having carefully learnt from Raikya the sixth chapter of the Gita , the wise king Jñānaśruti then suddenly became free. Raikya too, muttering near Māṇikyeśvara the sixth chapter giving salvation, obtained happiness. Gods also, who had come there, after having disguised themselves as swans for (getting) gifts, were amazed, and went out at their free will. There is no doubt that a man who constantly mutters this chapter only goes to Viṣṇu's position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 181

The Gītā-māhātmya · The Story of Śaṅkukarṇa

Chapter 593 of 693 · 35 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=_LqJYBX-iUk&t=0s यूट्यूब उपरि हिन्दीरूपान्तरम्]श्रीभगवानुवाच।
अथ ते वर्णयिष्यामि सप्तमाध्यायगौरवम् ।
यदाकर्ण्य सुधापूर पूर्तिर्भवति कर्णयोः १।
अस्ति पाटलिपुत्राख्यं दुर्गमुत्तुङ्गगोपुरम् ।
तत्राभूद्ब्राह्मणो नाम शंकुकर्णो[https://vipin110012.tripod.com/pur_index28/pva1.htm शङ्कुकर्णोपरि पौराणिक संदर्भाः]। स्कन्दपुराणे [https://sa.wikisource.org/s/g5m ७.१.१०.५] शंकुकर्णतीर्थस्य वर्गीकरणं पृथ्वीतत्वे अस्ति। लक्ष्मीनारायणसंहितायां [https://sa.wikisource.org/s/29rb ३.१८८.१] शंकुधरसंज्ञकः एकः स्तेनः अस्ति यः पूर्वभवे अपजापकसंज्ञकः कोशाध्यक्षः आसीत्। सः स्तेनः पूर्वजन्मार्जितस्य कोशस्य उद्घाटनं करोति। मरणोपरि प्रेतरूपात्मा पृथिव्यादिस्थूलतत्वेषु धारितं ज्ञानं नेतुं न शक्नोति। पूर्वजन्मार्जितपुण्यानां उपयोगं वर्तमानजन्मे केन प्रकारेण कर्तुं शक्यन्ते, अयं सप्तमाध्यायस्य विषयं भवितुं शक्यते। दयार्णवः २।
वैश्यवृत्तिं समासाद्य धनमर्जितवान्बहु ।
पितॄन्न तर्पयामास पूजयामास नो सुरान् ३।
पार्थिवान्भोजयांश्चक्रे धनार्जनपरायणः ।
तुरीयपाणिग्रहणं मंगलार्थं गृहांतरे ४।
तनुजैर्बंधुभिः सार्धं संप्रतस्थे कदाचन ।
रजन्यां धर्मकल्पायां निद्रालोस्तस्य दोस्तले ५।
दशति स्म समागत्य दंदशूकः कुतश्चन ।
स दष्टमात्रोऽसाध्यात्मा मणिमंत्रौषधादिभिः ६।
क्षणैः कतिपयैरेव गतासुरभवत्ततः ।
पिचुमंददलैर्नालैरवगुंठितविग्रहम् ७।

तमारोप्य तरुस्कंधे सूनवो गृहमाययुः ।
ततः कालेन बहुना ततो जातः सरीसृपः ८।
तद्वासनानिबद्धात्मा जन्मपूर्वमनुस्मरन् ।
वंचयित्वा सुतानेतान्पूरयामि गृहाद्बहिः ९।
आत्मनः कोटिसंख्याकं यत्रास्ते स्थापितं वसु ।
ततो नारायणबलिश्रद्धया परयान्विताः १०।
कृतवंतः परे तस्य सूनवो हि द्विजन्मनः ।
एकदा स्वप्नमागत्य पीडितः सर्पजन्मना ११।
अभाषयन्मनोवृत्तं पुत्राणामग्रतः पिता ।
ततस्ते प्रातरुत्थाय परं विस्मयमोहिताः १२।
इतरेतरमाख्याय पर्यंतस्ते निरंकुशाः ।

एकस्तत्र पितृस्नेहादुद्धर्तुमपि वांछति १३।
अन्यो द्रविणलोभेन निहंतुं सर्पमीहते ।
इतरस्तु पितृस्नेहरसमोहितमानसः १४।
किंवा अहिमयो न स्याच्छोचन्नोदिति केवलम् ।

मध्यमस्तु ततः पुत्रो वंचयित्वा सहोदरौ १५।
केनापि छद्मनोत्थाय जगाम निजमालयम् ।
ततः शनैः समाहुय गृहिणीं गुणशालिनीम् १६।
कुद्दालहस्तो निरगाद्यत्रास्ते पन्नगः पिता ।
तेनाविदितवित्तेन चिह्नैर्निश्चित्य तत्वतः १७।
स्थानमागत्य तं हंतुं वल्मीकं लोभबुद्धितः ।
भार्ययोत्सार्य ते मृत्स्ना स्वयं तेन च खन्यते १८।
निखन्यमानादत्युग्रो वल्मीकादहिरुत्थितः ।
ततो गरलगंडूषैर्निर्गतैरतिदुःसहैः १९।
गिरः स कथयांचक्रे फणी फूत्कारमारुतैः २०।
अहिरुवाच।
कस्त्वं किमर्थमायातः कथं वा खन्यते बिलम् ।
केन वा प्रहितो मूढ तदाख्याहि ममाग्रतः २१।
पुत्र उवाच।
पुत्रस्तेऽहं शिवो नाम हेमग्रहणकौतुकी ।

आगतो रात्रलब्धस्य स्वप्नस्य तु सुविस्मितः २२।
शिव उवाच।
इत्थमाकर्ण्य पुत्रस्य गिरं लोकविगर्हिताम् ।
वक्तुमारभत स्पष्टं हसन्नुच्चैः फणी तदा २३।
सर्प उवाच।
यदि पुत्रोऽसि मे तूर्णं मामुन्मोचय बंधनात् ।
निक्षेपार्थाय संजातं पन्नगं पूर्वजन्मनः २४।
पुत्र उवाच।
पितः कथं ते मुक्तिः स्यादित्याचक्ष्व ममाग्रतः ।
परित्यक्त्वाखिलं लोकमागतोस्मि यथा निशि २५।
पितोवाच।
न तीर्थानि न दानानि न तपांसि न चाध्वराः ।
मामुन्मोचयितुं पुत्र प्रभवंति च सर्वथा २६।
गीतानां सप्तमाध्यायमंतरेण सुधामयम् ।
जंतोर्जरामृत्युदुःखनिराकरणकारणम् २७।

सप्तमाध्यायिनं विप्रं मदीये श्राद्धवासरे ।
भोजय श्रद्धया पुत्र तेन मुक्तिर्न संशयः २८।
अन्यानपि द्विजान्वत्स वेदविद्याविशारदान् ।
संभोजय यथाशक्ति परमश्रद्धयान्वितः २९।

इत्याकर्ण्य पितुर्वाक्यमुरगत्वमुपेयुषः ।
ते सर्वे सूनवो कुर्वन्यथादिष्टं ततोऽधिकम् ३०।
शंकुकर्णस्ततः श्रीमानुत्सृज्य तनुमौरगीम् ।
कृत्वा विभागं पुत्राणां दिव्यंदेहमुपाददे ३१।
विभज्य दत्तं पित्राय द्रव्यं तत्कोटिसंख्यया ।
तेन ते सूनवः सर्वे मुमुदुः साधुवृतयः ३२।
वापीकूपसरोयज्ञदेवप्रासादहेतवे ।
अन्नशालां ततः कुर्वन्पुत्रास्ते धर्मबुद्धयः ३३।
सप्तमाध्याय जपतो मुक्तिभाजोभवंस्ततः ।
अष्टमिष्टतमं इति पाठभेदःषष्ठमिष्टतमं ज्ञात्वा निर्वाणार्पितदृष्टयः ३४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे गीतामाहात्म्ये एकाशीत्यधिकशततमोऽध्यायः १८१।

Roman transliteration

[https://www.youtube.com/watch?v=_LqJYBX-iUk&t=0s yūṭyūba upari hindīrūpāntaram]śrībhagavānuvāca|
atha te varṇayiṣyāmi saptamādhyāyagauravam |
yadākarṇya sudhāpūra pūrtirbhavati karṇayoḥ 1|
asti pāṭaliputrākhyaṃ durgamuttuṅgagopuram |
tatrābhūdbrāhmaṇo nāma śaṃkukarṇo[https://vipin110012.tripod.com/pur_index28/pva1.htm śaṅkukarṇopari paurāṇika saṃdarbhāḥ]| skandapurāṇe [https://sa.wikisource.org/s/g5m 7.1.10.5] śaṃkukarṇatīrthasya vargīkaraṇaṃ pṛthvītatve asti| lakṣmīnārāyaṇasaṃhitāyāṃ [https://sa.wikisource.org/s/29rb 3.188.1] śaṃkudharasaṃjñakaḥ ekaḥ stenaḥ asti yaḥ pūrvabhave apajāpakasaṃjñakaḥ kośādhyakṣaḥ āsīt| saḥ stenaḥ pūrvajanmārjitasya kośasya udghāṭanaṃ karoti| maraṇopari pretarūpātmā pṛthivyādisthūlatatveṣu dhāritaṃ jñānaṃ netuṃ na śaknoti| pūrvajanmārjitapuṇyānāṃ upayogaṃ vartamānajanme kena prakāreṇa kartuṃ śakyante, ayaṃ saptamādhyāyasya viṣayaṃ bhavituṃ śakyate| dayārṇavaḥ 2|
vaiśyavṛttiṃ samāsādya dhanamarjitavānbahu |
pitṝnna tarpayāmāsa pūjayāmāsa no surān 3|
pārthivānbhojayāṃścakre dhanārjanaparāyaṇaḥ |
turīyapāṇigrahaṇaṃ maṃgalārthaṃ gṛhāṃtare 4|
tanujairbaṃdhubhiḥ sārdhaṃ saṃpratasthe kadācana |
rajanyāṃ dharmakalpāyāṃ nidrālostasya dostale 5|
daśati sma samāgatya daṃdaśūkaḥ kutaścana |
sa daṣṭamātro'sādhyātmā maṇimaṃtrauṣadhādibhiḥ 6|
kṣaṇaiḥ katipayaireva gatāsurabhavattataḥ |
picumaṃdadalairnālairavaguṃṭhitavigraham 7|

tamāropya taruskaṃdhe sūnavo gṛhamāyayuḥ |
tataḥ kālena bahunā tato jātaḥ sarīsṛpaḥ 8|
tadvāsanānibaddhātmā janmapūrvamanusmaran |
vaṃcayitvā sutānetānpūrayāmi gṛhādbahiḥ 9|
ātmanaḥ koṭisaṃkhyākaṃ yatrāste sthāpitaṃ vasu |
tato nārāyaṇabaliśraddhayā parayānvitāḥ 10|
kṛtavaṃtaḥ pare tasya sūnavo hi dvijanmanaḥ |
ekadā svapnamāgatya pīḍitaḥ sarpajanmanā 11|
abhāṣayanmanovṛttaṃ putrāṇāmagrataḥ pitā |
tataste prātarutthāya paraṃ vismayamohitāḥ 12|

itaretaramākhyāya paryaṃtaste niraṃkuśāḥ |
ekastatra pitṛsnehāduddhartumapi vāṃchati 13|
anyo draviṇalobhena nihaṃtuṃ sarpamīhate |
itarastu pitṛsneharasamohitamānasaḥ 14|
kiṃvā ahimayo na syācchocanroditi kevalam |

madhyamastu tataḥ putro vaṃcayitvā sahodarau 15|
kenāpi chadmanotthāya jagāma nijamālayam |
tataḥ śanaiḥ samāhūya gṛhiṇīṃ guṇaśālinīm 16|
kuddālahasto niragādyatrāste pannagaḥ pitā |
tenāviditavittena cihnairniścitya tatvataḥ 17|
sthānamāgatya taṃ haṃtuṃ valmīkaṃ lobhabuddhitaḥ |
bhāryayotsārya te mṛtsnā svayaṃ tena ca khanyate 18|
nikhanyamānādatyugro valmīkādahirutthitaḥ |
tato garalagaṃḍūṣairnirgatairatiduḥsahaiḥ 19|
giraḥ sa kathayāṃcakre phaṇī phūtkāramārutaiḥ 20|
ahiruvāca|
kastvaṃ kimarthamāyātaḥ kathaṃ vā khanyate bilam |
kena vā prahito mūḍha tadākhyāhi mamāgrataḥ 21|
putra uvāca|
putraste'haṃ śivo nāma hemagrahaṇakautukī |

āgato rātralabdhasya svapnasya tu suvismitaḥ 22|
śiva uvāca|
itthamākarṇya putrasya giraṃ lokavigarhitām |
vaktumārabhata spaṣṭaṃ hasannuccaiḥ phaṇī tadā 23|
sarpa uvāca|
yadi putro'si me tūrṇaṃ māmunmocaya baṃdhanāt |
nikṣepārthāya saṃjātaṃ pannagaṃ pūrvajanmanaḥ 24|
putra uvāca|
pitaḥ kathaṃ te muktiḥ syādityācakṣva mamāgrataḥ |
parityaktvākhilaṃ lokamāgatosmi yathā niśi 25|
pitovāca|
na tīrthāni na dānāni na tapāṃsi na cādhvarāḥ |
māmunmocayituṃ putra prabhavaṃti ca sarvathā 26|
gītānāṃ saptamādhyāyamaṃtareṇa sudhāmayam |
jaṃtorjarāmṛtyuduḥkhanirākaraṇakāraṇam 27|

saptamādhyāyinaṃ vipraṃ madīye śrāddhavāsare |
bhojaya śraddhayā putra tena muktirna saṃśayaḥ 28|
anyānapi dvijānvatsa vedavidyāviśāradān |
saṃbhojaya yathāśakti paramaśraddhayānvitaḥ 29|
ityākarṇya piturvākyamuragatvamupeyuṣaḥ |
te sarve sūnavo kurvanyathādiṣṭaṃ tato'dhikam 30|
śaṃkukarṇastataḥ śrīmānutsṛjya tanumauragīm |
kṛtvā vibhāgaṃ putrāṇāṃ divyaṃdehamupādade 31|
vibhajya dattaṃ pitrāya dravyaṃ tatkoṭisaṃkhyayā |
tena te sūnavaḥ sarve mumuduḥ sādhuvṛtayaḥ 32|
vāpīkūpasaroyajñadevaprāsādahetave |
annaśālāṃ tataḥ kurvanputrāste dharmabuddhayaḥ 33|
saptamādhyāya japato muktibhājobhavaṃstataḥ |
aṣṭamiṣṭatamaṃ iti pāṭhabhedaḥṣaṣṭhamiṣṭatamaṃ jñātvā nirvāṇārpitadṛṣṭayaḥ 34|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītāmāhātmye

ekāśītyadhikaśatatamo'dhyāyaḥ 181|

English translation

[Note : this page corresponds to chapter 181 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-20. I shall tell you the greatness of the seventh chapter, having heard which the ears are filled with a flood of nectar. There was a city Pāṭaliputra by name, difficult of access, having high town-gates. A brāhmaṇa Śaṅkukarṇa Dayārṇava by name lived in it. Resorting to the profession of a vaiśya he earned much wealth. He did not gratify manes, did not worship gods. Intent on earning wealth, he fed kings. Once for auspiciousness, the fourth marriage started in another house along with his sons and kinsmen(?). On a night fit for religious acts a serpent having come from somewhere bit the forearm of him who was asleep. He who was just bitten, could not be cured with gems, spells or herbs, and in a few moments died. Covering his body with nimba leaves and stalks and putting it on a large bough of a tree the sons came home. Then after a long time he was born as a serpent. With his mind fixed on the desires (of the former birth), he remembered his former birth. He had thought: 'Having deceived these sons, I shall cover (i.e. bury) this wealth, a crore in amount, where my (other) wealth is placed.' Then, full of great faith, the sons of the brāhmaṇa made an offering to Nārāyaṇa . Once, the father, troubled by the birth as a serpent, came in the dream of his sons, and told them his intention. Then they, greatly deluded by amazement got up in the morning, and being unrestrained, told each other the account. One of them, due to his love for his father, desired to emancipate him. The other son through greed for the wealth, desired to kill the serpent. The other (i.e. the third) son, with his mind fascinated by the affection for his father, (thought:) 'Maybe he is (turned) into a serpent'. Thinking like this, he simply lamented. But the middle son, deceiving his two brothers, got up under some pretext and went to his own house. Then he gently called his virtuous wife. With a spade in his hand he went where his father (turned into) a serpent was. He who was not told about (the place of) the wealth, decided accurately about it through (certain) marks. Through greed, he came to that place to strike (down) the anthill. He made his wife take out the earth, and he himself dug the ground. From the anthill that was being dug, a very fierce serpent came out. Then the serpent with mouthfuls of poison and hissing, told him (these) words:

The serpent said :

21. Who are you? Why have you come (here)? Why are you digging the hole? O, fool, who has sent you? Tell that tome.

The son said :

22. I am your son, named Śiva . I have a strong desire to take gold. Being very much amazed by the dream I had at night, I have come (here).

Śiva [1] said :

23. Having heard these words of the son, censured by the world, the serpent, laughing loudly, started speaking clearly:

The serpent said :

24. If you are (my) son, quickly free me who am born as a serpent for (the preservation of) the deposit of the former birth, from bondage.

The son said :

25. O father, tell me how you can be freed, since leaving the entire world, I have come (here) at night.

The father said :

26-34. O son, except the seventh chapter of the Gītā , which is full of nectar, and which is the cause of the removal of the old age, death and agony of a living being, the holy places, gifts, austerities, sacrifices are not at all capable of releasing me. O' son, feed devoutly a brāhmaṇa studying the seventh chapter on the day of a śrāddha offered to me. Due to that I shall be undoubtedly released. O son, also feed other brāhmaṇas proficient in the Vedic learning according to your capacity and with great devotion.

Having heard these words of the father turned into a serpent, all the sons did as he had told (them, and even) more than that. Then that wealthy Śaṅkukarṇa, having cast off the serpentine body, divided (the wealth) among his sons, and obtained a divine body. All the sons, of a good behaviour, were delighted at the wealth which their father gave after dividing it and which amounted a crore. They, of pious minds, constructed wells, tanks , lakes, performed sacrifices to please the god, so also-opened free boardings. Then, muttering the seventh chapter, they with their eyes fixed on final bliss, obtained release, knowing the eighth one (also) the most desired one.

[1]: [1] : I.e. Lord Śiva.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 182

The Gītā-māhātmya · Bhāvaśarman's Story

Chapter 594 of 693 · 32 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=uj36L5hnb78&t=0s हिन्दीरूपान्तरणम्]शिव उवाच।
अष्टमाध्यायमाहात्म्यं शृणु वक्ष्यामि पार्वति ।
यस्य श्रवणमात्रेण परां मुदमवाप्स्यसि १।
आमर्दकं पुरं नाम्ना विश्रुतं दक्षिणापथि ।
द्विजन्मा [http://puranastudy.ultimatefreehost.in/pur_index21/bhaava.htm भावउपरि टिप्पणी]भावशर्मेति
तत्रासीद्गणिकापतिः २।
खादन्मांसं पिबन्मद्यं चोरयन्साधुसंपदः ।
रममाणः परस्त्रीभिराखेटक कुतूहली ३।
अत्यवाहयदत्युग्रो गरीयांसं मनोरथम् ।
सुहृदां विटगोष्ठ्यां च तालीफलसुधारसम् ४।
निपीय कंठपर्यंतमजीर्णेनातिपीडितः ।
मृतः कालेन पापात्मा जातस्तालीतरुर्महान् ५।
तस्यच्छायामुपाश्रित्य निबिडामतिशीतलाम् ।
अभूतां दंपती कौचिद्ब्रह्मराक्षसतां गतौ ६।
देव्युवाच।
किं जातीयौ किमात्मानौ किंवृत्तावित्युदीरय ।

कर्मणा केन वा देव ब्रह्मराक्षसता तयोः ७।
शिव उवाच।
वेदवेदांगतत्वज्ञः सर्वशास्त्रार्थकोविदः ।
सदाचारोऽभवत्कश्चिद्द्विजो नाम कुशीवलः ८।
जाया च तस्य कुमति नामधेया दुराशया ।
स सभार्यो महादानान्याददानोऽतिलोभवान् ९।
महिषीं कालपुरुषं हयादीननुवासरम् ।
अप्रयच्छन्द्विजातिभ्यो दानलब्धां वराटिकाम् १०।
कालेन दंपती प्रेतौ ब्रह्मराक्षसरूपिणौ ।
पर्यटंतौ महीमेतां क्षुत्तृषाकुलविग्रहौ ११।
विश्रश्रमतुरागत्य मूलं तालीतरोस्ततः ।
कथमेतन्महादुःखमावयोरपगच्छति १२।
कथं वा जायते मुक्तिर्ब्रह्मराक्षसयोनितः ।
इति पृष्टो गृहिण्याऽसौ ब्राह्मणः समभाषत १३।
ब्रह्मविद्योपदेशेन विनाध्यात्मविचारणात् ।

विनाकर्मविधिज्ञानात्कथं मुच्येत संकटात् १४।
भार्योवाच।
किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
एतावदुक्ते तत्पत्न्या यदाश्चर्यमभूच्छृणु १५।
अष्टमाध्यायश्लोकार्द्धश्रवणात्स तरुस्तदा।
विहाय तालीरूपं तद्बभूव द्विजसत्तमः १६।
सद्योज्ञानविधूतात्मा विमुक्तः पापकंचुकात्।
तन्माहात्म्याद्विनिर्मुक्तौ दंपती तौ बभूवतुः १७।
एतावदेव मुक्तं च दैवान्निर्गत्य तन्मुखात्।
ततोंतरिक्षादायांतं क्वणत्किंकिणिकं शुभम् १८।
दिवि दिव्यांगनावक्त्रचंद्रमंडलमंडितम्।
अप्सरोवदनांभोज भ्राम्यद्भ्रमरसंकुलम् १९।
निर्मथ्यमानदुग्धाब्धि वेलाडिंडिरपांडुरैः।
गंगातरंगसुभगैश्चामरैरुपशोभितम् २०।
गायद्गंधर्वसुभगं नृत्यत्सुरवधूशतम्।

दिव्यं विमानमारूढौ दंपती जग्मतुर्दिवम् २१।
अत्रत्यं वृत्तमखिलमेतद्विस्मयकारकम्।
ततो लिलेख मेधावी श्लोकार्द्धमिदमादरात् २२।
ययौ वाराणसीं नाम नगरीं मुक्तिदायिनीम्।
आराधयितुमन्विच्छन्देवदेवं जनार्दनम् २३।
स तत्र कर्तुमारेभे तपः परमुदारधीः।
अत्रांतरे जगन्नाथो देवदेवो जनार्दनः २४।
पृष्टो दुग्धाब्धिसुतया संयोज्य करसंपुटम्।
निद्रापथं विहायैव स्थीयते कथ्यतामिति २५।
श्रीभगवानुवाच।
काश्यां भागीरथी तीरे तपस्यतितरां द्विजः।
भावशर्माति मेधावी मद्भक्तिरसपूरितः २६।
जपन्गीताष्टमाध्यायश्लोकार्द्धं नियतेंद्रियः।
संतुष्टवानहं देवि तदीयतपसा भृशम् २७।
चिरं विचारयन्नेव तत्तपः सदृशं फलम्।

दातुमुत्कंठितमना वर्तेयं सांप्रतं प्रिये २८।
पार्वत्युवाच।
हरिः प्रसन्नभूतोऽपि चिंतां प्राप यदि प्रभो।
भावशर्मा हरेर्भक्तः प्राप्तः किं तत्फलं पुनः २९।
श्रीमहादेव उवाच।
ततः प्रसादमासाद्य प्रसन्नस्य मुरद्विषः।
सुखमात्यंतिकं प्राप भावशर्मा द्विजोत्तमः।
लेभिरे पदवीं सर्वे तदीया अपि वंशजाः ३०।
तत्कर्मवशतो ये वै संप्राप्ता यातनां पुरा।

एतदेवाष्टमाध्यायमाहात्म्यं किंचिदेव ते ३१।
कथितं मृगशावाक्षि द्रष्टव्यं तु सदैव च ३२।

Roman transliteration

[https://www.youtube.com/watch?v=uj36L5hnb78&t=0s hindīrūpāntaraṇam]śiva uvāca|
aṣṭamādhyāyamāhātmyaṃ śṛṇu vakṣyāmi pārvati |
yasya śravaṇamātreṇa parāṃ mudamavāpsyasi 1|
āmardakaṃ puraṃ nāmnā viśrutaṃ dakṣiṇāpathi |
dvijanmā [http://puranastudy.ultimatefreehost.in/pur_index21/bhaava.htm bhāvaupari ṭippaṇī]bhāvaśarmeti tatrāsīdgaṇikāpatiḥ 2|
khādanmāṃsaṃ pibanmadyaṃ corayansādhusaṃpadaḥ |
ramamāṇaḥ parastrībhirākheṭaka kutūhalī 3|
atyavāhayadatyugro garīyāṃsaṃ manoratham |
suhṛdāṃ viṭagoṣṭhyāṃ ca tālīphalasudhārasam 4|
nipīya kaṃṭhaparyaṃtamajīrṇenātipīḍitaḥ |
mṛtaḥ kālena pāpātmā jātastālītarurmahān 5|
tasyacchāyāmupāśritya nibiḍāmatiśītalām |
abhūtāṃ daṃpatī kaucidbrahmarākṣasatāṃ gatau 6|
devyuvāca|
kiṃ jātīyau kimātmānau kiṃvṛttāvityudīraya |

karmaṇā kena vā deva brahmarākṣasatā tayoḥ 7|
śiva uvāca|
vedavedāṃgatatvajñaḥ sarvaśāstrārthakovidaḥ |
sadācāro'bhavatkaściddivajo nāma kuśīvalaḥ 8|
jāyā ca tasya kumati nāmadheyā durāśayā |
sa sabhāryo mahādānānyādadāno'tilobhavān 9|
mahiṣīṃ kālapuruṣaṃ hayādīnanuvāsaram |
aprayacchandvijātibhyo dānalabdhāṃ varāṭikām 10|
kālena daṃpatī pretau brahmarākṣasarūpiṇau |
paryaṭaṃtau mahīmetāṃ kṣuttṛṣākulavigrahau 11|
viśaśramaturāgatya mūlaṃ tālītarostataḥ |
kathametanmahāduḥkhamāvayorapagacchati 12|
kathaṃ vā jāyate muktirbrahmarākṣasayonitaḥ |
iti pṛṣṭo gṛhiṇyā'sau brāhmaṇaḥ samabhāṣata 13|
brahmavidyopadeśena vinādhyātmavicāraṇāt |

vinākarmavidhijñānātkathaṃ mucyeta saṃkaṭāt 14|
bhāryovāca|
kiṃ tad brahma kimadhyātmaṃ kiṃ karma puruṣottama |
etāvadukte tatpatnyā yadāścaryamabhūcchṛṇu 15|
aṣṭamādhyāyaślokārddhaśravaṇātsa tarustadā |
vihāya tālīrūpaṃ tadbabhūva dvijasattamaḥ 16|
sadyojñānavidhūtātmā vimuktaḥ pāpakaṃcukāt |
tanmāhātmyādvinirmuktau daṃpatī tau babhūvatuḥ 17|
etāvadeva muktaṃ ca daivānnirgatya tanmukhāt |
tatoṃtarikṣādāyāṃtaṃ kvaṇatkiṃkiṇikaṃ śubham 18|
divi divyāṃganāvaktracaṃdramaṃḍalamaṃḍitam |
apsarovadanāṃbhoja bhrāmyadbhramarasaṃkulam 19|
nirmathyamānadugdhābdhi velāḍiṃḍirapāṃḍuraiḥ |

gaṃgātaraṃgasubhagaiścāmarairupaśobhitam 20|
gāyadgaṃdharvasubhagaṃ nṛtyatsuravadhūśatam |

divyaṃ vimānamārūḍhau daṃpatī jagmaturdivam 21|
atratyaṃ vṛttamakhilametadvismayakārakam |
tato lilekha medhāvī ślokārddhamidamādarāt 22|
yayau vārāṇasīṃ nāma nagarīṃ muktidāyinīm |
ārādhayitumanvicchandevadevaṃ janārdanam 23|
sa tatra kartumārebhe tapaḥ paramudāradhīḥ |
atrāṃtare jagannātho devadevo janārdanaḥ 24|
pṛṣṭo dugdhābdhisutayā saṃyojya karasaṃpuṭam |
nidrāpathaṃ vihāyaiva sthīyate kathyatāmiti 25|
śrībhagavānuvāca|
kāśyāṃ bhāgīrathī tīre tapasyatitarāṃ dvijaḥ |
bhāvaśarmāti medhāvī madbhaktirasapūritaḥ 26|
japangītāṣṭamādhyāyaślokārddhaṃ niyateṃdriyaḥ |
saṃtuṣṭavānahaṃ devi tadīyatapasā bhṛśam 27|
ciraṃ vicārayanneva tattapaḥ sadṛśaṃ phalam |

dātumutkaṃṭhitamanā varteyaṃ sāṃprataṃ priye 28|
pārvatyuvāca|
hariḥ prasannabhūto'pi ciṃtāṃ prāpa yadi prabho |
bhāvaśarmā harerbhaktaḥ prāptaḥ kiṃ tatphalaṃ punaḥ 29|
śrīmahādeva uvāca|
tataḥ prasādamāsādya prasannasya muradviṣaḥ |
sukhamātyaṃtikaṃ prāpa bhāvaśarmā dvijottamaḥ |
lebhire padavīṃ sarve tadīyā api vaṃśajāḥ 30|
tatkarmavaśato ye vai saṃprāptā yātanāṃ purā |
etadevāṣṭamādhyāyamāhātmyaṃ kiṃcideva te 31|
kathitaṃ mṛgaśāvākṣi draṣṭavyaṃ tu sadaiva ca 32|

English translation

[Note : this page corresponds to chapter 182 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

Śiva said :

1-6. O Pārvatī , listen. I shall tell you the greatness of the eighth chapter, by merely listening to which you will get great joy. A city named Āmardaka is well-known in the southern country. There was a brāhmaṇa named Bhāvaśarman , the husband of a courtesan. He, very fierce, ate flesh, drank liquor, stole the wealth of the good, dallied with others' wives, had a strong desire for hunting, carried out his strong desire. Drinking the nectar-like juice of tālī -fruitup to his throat (i.e. excessively), he was very much troubled by indigestion. The sinful one died (in due course) of time, and became a great tāla tree. A couple turned into brāhmaṇa-ghosts, lived there resorting to its shadow, dense and very cold.

The goddess said :

7. Tell me, O god, what was their caste? What was their nature? What was their profession? Due to what deed were they turned into brāhmaṇa-ghosts?

Śiva said :

8-17. There was a brāhmaṇa, Kuśīvala by name, who knew the essential nature of the Vedas and Vedāṅgas , who was proficient in all holy texts, and whose conduct was good. His wife, named Kumati, was of a wicked mind. He along with his wife, was very greedy and accepted great gifts like a buffalo, a Kālapuruṣa (?), horses etc., day after day; (but) he did not give (even) a chowrie to brāhmaṇas . As time passed, the two evil spirits, of the form of brāhmaṇa-ghosts, with their bodies oppressed by hunger and thirst, roamed over this earth. They then rested after having come to the root of the palm tree. “How will this great agony of ours go away? When will there be freedom from this stock of brāhmaṇa-ghosts?” Thus asked by the brāhmaṇa female, the brāhmaṇa (male) spoke (to her): “How can we be free from this calamity without instruction in the knowledge of the supreme spirit, metaphysical consideration, and the knowledge of the manner in which a deed is done.”

The wife said :

O best man, what is that Brahman ; what is metaphysics? What is an act? [1]

Listen to the wonder that took place, when his wife spoke this much. That tree listening to half a verse from the eighth chapter gave up its form of the palm-tree and became an excellent brāhmaṇa. With his mind suddenly shaken by knowledge, he was free from the garb of sins. The couple became free due to that greatness (of the Gītā).

18-25. When these words luckily went out of his mouth, then from the atmosphere an aeroplane appeared, which had small bells tinkling, which was auspicious, which was adorned with faces resembling the orb of the moon, of celestial damsels, which was crowded with bees hovering round the lotuses in the form of the faces of the celestial nymphs, which was adorned with chowries white like the foam on the shore of the Milky Ocean being churned, and charming like the ripples of Gaṅga , lovely with the singing gandharvas , and with hundreds of young divine damsels dancing. The couple got into the divine aeroplane and went to heaven. The entire occurrence of this place was amazing. Then the wise one wrote this half verse carefully. He went to the city named Vārāṇasī , giving salvation, seeking to propitiate Viṣṇu , god of gods. The generous-minded one started to practise a great penance there. In the meanwhile, (Lakṣmī) the daughter of the Milky Ocean, after joining her hands, asked Viṣṇu, the lord of the world, and the god of gods: “How is it that you are wakeful after having abandoned sleep? Tell me”.

The lord said :

26-28. An intelligent brāhmaṇa named Bhāvaśarman, full of a flood of devotion, is seriously practising penance on the bank of Gaṅgā at Kāśī . With his senses controlled, he is muttering half the verse from the eighth chapter of the Gītā. O goddess, due to that penance I am very much pleased. Thinking for a long time desiring to give a fruit like (i.e. suitable to) his penance, I am now wakeful (like this).

Pārvatī said :

29. O lord, if Viṣṇu, though pleased, became thoughtful, what fruit did Bhāvaśarman, the devotee of Viṣṇu, get?

Śrī Mahādeva said :

30-32. Then that best brāhmaṇa, Bhāvaśarman, having received the grace of (Viṣṇu) the enemy of Mura , got endless happiness. Those born in his family who had formerly experienced torture, also obtained the (highest) position due to his acts. O you fawn-eyed one, I have told a little about the greatness of the eighth chapter. It should be always noted.

[1]: [1] : CP. BG VIII. 1a: “kiṃ tadbrahma kimadhyātmaṃ kiṃ karmaṃ puruṣottam |”.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 183

The Gītā-māhātmya · A Goat's Story

Chapter 595 of 693 · 61 detected Sanskrit verse markers

Sanskrit

यूट्यूब उपरि हिन्दीरूपान्तरणम्श्रीमहादेव उवाच।
अतः परं प्रवक्ष्यामि नवमाध्यायमादरात् ।
संशृणुष्व स्थिरीभूय तुहिनाचल कन्यके १।
अस्ति महिष उपरि टिप्पणीमाहिष्मतीनाम नगरी नर्मदातटे ।
तत्रासीन्माधवो नाम द्विजन्मा स शिवो द्विजः २।
वेदवेदांगतत्वज्ञः कालेकालेऽतिथिप्रियः ।
अर्जयित्वा बहुधनं विद्ययैव विशुद्धधीः ३।
महांतमध्वरं कर्तुं समारेभे कदाचन ।
आलंभनार्थमानीतश्छागः पूजितविग्रहः ४।
वाचमूचे हसन्नुच्चैर्जगद्विस्मयकारकः ।
किमेतैर्बहुभिर्यागैर्विधिवद्विहितैरपि ५।
विनश्वरफलैर्जन्म जरामरणहेतुभिः ।
एतावत्यपि मे विप्र दर्शेयं दृश्यतामिति ६।
छागस्यैवं वचोतीव कुतूहलपरं जनाः ।
निशम्य विस्मयं याताः कृतमंडपवासिनः ७।

ततो बद्धांजलिपुटो द्विजातिस्तिमितेक्षणः ।
प्रणम्य श्रद्दधानस्तमपृच्छच्छागमादरात् ८।
द्विज उवाच।
किं जातीयः किमात्मा त्वं किं वृत्तमिति मे वद ।
केन वा कर्मणा वासीच्छागत्वमिति कारणम् ९।
छाग उवाच।
आसं पुरा द्विजातीनामन्वये ज्ञातिनिर्मले ।
आहर्ता क्रतुसंघानां वेदविद्याविशारदः १०।
एकदा मम गेहिन्या पुत्ररोगप्रशांतये ।
छागः प्रयाचितो मत्तः चंडिकाभक्तिनम्रया ११।
ततो निहन्यमानस्य चंडिकामंडपस्थले ।
छागस्य जननी मां तु शशाप ब्रह्मवादिनी १२।
अशास्त्रीयाध्वना पाप मत्सुतं यज्जिघांससि ।
द्विजात्यधमतेन त्वमजा योनिमवाप्स्यसि १३।
ततोऽहं प्रेत्यकालेन छागोऽभूवं द्विजोत्तम ।

निस्तीर्य चानेकविधा योनिसंतापयातनाः १४।
विप्र उवाच।
जातिस्मरत्वमप्यस्ति पशुयोनिमुपेयुषः ।
त्वदीयजन्मशुश्रूषा कुतूहलरसोन्मुखम् १५।
छाग उवाच।
मनः सर्वान्द्विजानेतानपि तत्कथयाखिलम् ।
कदाचिन्मर्कटो भूवमाहितुंडिकशिक्षया १६।
क्रीडद्भिर्वीक्षितो डिंभैर्नृत्यन्प्रतिगृहांगणे ।
उदारानात्मनो दारान्विलोक्य तनयानपि १७।
क्रियापराङ्मुखो जातस्त्यक्तनर्तनसंभ्रमः ।
ततो वर्तुलदंडैश्च दुःसहैराहितुंडिकः १८।
मामुच्चैस्ताडयांचक्रे रुषा लोहितलोचनः ।
ततोऽहं मूर्च्छितोऽभूवं क्षरत्क्षतजसंततिः १९।
आजिघ्रन्नन्नमुदकमगमं कालधर्मताम् ।
ततोऽहमासीच्छुनकः परिभ्राम्यन्गृहे गृहे २०।

कुक्षिं भरिरहं मार्गे त्यक्तोच्छिष्टान्नभक्षकः ।
कदाचिदाविशं स्वांतरात्मवेश्ममहानसम् २१।
बुभुक्षितो भक्षयितुं स्थाली स्थापितमोदनम् ।
जिघ्रन्भूमितलं पश्यन्दिशो दश शनैर्भयात् २२।
शंकमानो जनरवात्पार्श्वे च विलिहन्निव ।
ततः कदाचिदागत्य वीक्षितस्तनुजैर्निजैः २३।
जायया च जरत्याहं ताडितो लकुटादिभिः ।
ततो भग्नकटिर्यातो बहुशोणितमुद्वहन् २४।
निर्जगाम बहिर्गेहात्कथंचिन्मूर्च्छयाकुलः ।
अंगेषु पूतिगंधेषु क्रिमिगर्भेषु कालतः २५।
ततः कदश्वतां प्राप्तः शौंडिकस्य च वेश्मनि ।
अश्वोभवमहं विद्वन्मृतः कालक्रमादिह २६।
कदाचिच्च्यत्वरे तेन समानीतो जनाकुले ।
विक्रयाय जरालीढ पतयालुरदावलि २७।
जायया द्वारकायात्रां कर्तुमुद्यतयासकृत् ।

मौल्येनाल्पीयसा क्रेतुं तुरंगं चेष्टमानया २८।
जगृहेहं तया दाम्ना अल्पेन वसुना जरन् ।
गंतुं चारभतद्वित्रैः पुत्रैरारुह्य मां समम् २९।
शनैः शनै सरस्तीरे मग्नोऽहं गाढकर्दमे ।
तत्राहं कुटिलग्रीवश्चापतन्कर्दमान्तरे ३०।
ताड्यमानो मुहुः पुत्रैः लकुटोपलपाणिभिः ।
उत्थाप्यमानो बहुधा प्राणान्मोचितवानहम् ३१।
ततो निश्चित्य मां तत्र मृतं भग्नोद्यमाः सुताः ।
आक्रुश्य मातरं दीनां प्रावृत्य निर्ययुर्गृहम् ३२।

ततः संप्रेत्य बहुना कालेन छागतां गतः ।
निस्तीर्णानेकहीनोच्च योनिसंतापयातनः ३३।
द्विज उवाच।
किमनेन महाछाग दुःखजातेन नित्यशः ।
यथावदंजसा मह्यं सुखमात्यंतिकं भवेत् ३४।
छाग उवाच।

आश्चर्यं कथयिष्यामि पुनरन्यदपि द्विज ।
स्वस्थमापृच्छमानस्य तवास्ति यदि कौतुकम् ३५।
अस्ति नाम्ना कुरु उपरि टिप्पणी, गया चैव कुरुक्षेत्रं तीर्थं कनखलं तथा ॥ विमलं चाट्टहासं च माहेन्द्रं भीमसंज्ञकम् ॥ गुह्याद्गुह्यतरं ह्येतत्प्रोक्तं वाय्वष्टकं तव ॥ - स्कन्दपु. ७.१.१०.१०, तु. यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् । तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥भगवद्गीता ९- ६॥कुरुक्षेत्रं नगरं मोक्षदायकम् ।
सूर्यवंशोऽभवत्तत्र चंद्रशर्मा महीपतिः ३६।
सूर्योपरागसमये श्रद्धया परयान्वितः ।
दानं स कालपुरुषंद्र. काल एवं कालपुरुष उपरि टिप्पणी दातुं समुपचक्रमे ३७।
समाहुय द्विजन्मानं वेदवेदांगपारगम् ।
स्नातुं पुण्योदकैः पुण्यैर्ययौ सार्द्धं पुरोधसा ३८।
अथोच्चैः कालपुरुषो वाचमूचे हसन्निव ।
अन्येनैव प्रगृह्णंति क्षेत्रे चाण्वपि किंचन ३९।
सूर्योपरागसमये कुरुक्षेत्राभिधे स्थले ।
दानं च कालपुरुषं जिघृक्षसि कथं द्विज ४०।
ज्ञात्वापि निश्चितं सर्वमेतत्पातककारकम् ।
प्रवर्तसे कथं कर्तुं धनलोभान्धया धिया ४१।
इत्थमाकर्ण्य तद्वाक्यं जगद्विस्मयकारकम् ।

किमनेन महादानभयेनेत्यवदद्द्विजः ४२।
एवंविध महादान पातकागाधवारिधिम् ।
जानामि तरितुं सम्यगुपायमहमेव हि ४३।
ततः स्नात्वा महीपालः परिधाय च वाससी ।
शुचिः प्रसन्नहृदयः सितमाल्यानुलेपनः ४४।
अवलंब्य करांभोजं पार्श्ववर्तिपुरोधसः ।
समाययौ सेव्यमानः स तत्कालोचितैर्जनैः ४५।
समागत्य च भूपालः संप्रादात्कालपूरुषम् ।
यथोचितेन विधिना तस्मै भक्त्या द्विजन्मने ४६।
निर्भिद्य कालपुरुषहृदयं निर्दयोदयः ।
पापात्मा निर्ययौ कश्चिच्चांडालो रक्तलोचनः ४७।
किंच प्रापितकालस्य परनिंदारसोत्सवे ।
निंदा चांडालिका देहपार्श्वमागाद्द्विजन्मनः ४८।
एतच्चांडालयुगलं निर्गत्यारुणलोचनम् ।
ततः संचरितं चक्रे प्रसह्यांगे द्विजन्मनः ४९।

गीतानां नवमाध्यायं जपन्नेव हृदिस्थितः ।
कंपमानं द्विजं किंचित्तूष्णीं पश्यति भूपतौ 6.183.५०।
अंतर्निद्राणगोविंदं कंपमानमिवांबुधिम् ।
मरुदांदोलनैर्विद्वान्द्विजन्मा पापसंश्रयम् ५१।
ततो गीताक्षरोद्भूतैर्वैष्णवैः परिपीडितम् ।
पलायमानं चांडालयुगलं निष्फलोद्यमम् ५२।
तन्निश्चक्राम वेगेन द्विजातेः पार्श्ववर्ति यत् ।
शरीरे वर्त्तमानं च परनिंदारसोत्सवे ५३।
इत्थं कलितवृत्तांतः प्रत्यक्षं क्षितिवल्लभः ।
पर्यपृच्छद्द्विजन्मानं विस्मयस्मेरलोचनः ५४।
कथमापदियं घोरा निस्तीर्णा महती त्वया ।
कं मंत्रं जपता विप्र कं वासं स्मरतासुरम् ५५।
कः पुमान्का च सा योषित्कथमेतावुपस्थितौ ।
कथं च शांतिमापन्नाविति्युदीरय मे द्विज ५६।
द्विज उवाच।

चांडालमूर्तिमासाद्य मूर्तिकिल्बिषमुल्बणम् ।
योषिन्मूर्त्तिमयीं निंदाद्वयमेतदवैम्यहम् ५७।
गीताया नवमाध्यायमंत्रमाला मया स्मृता ।
तन्माहात्म्यमिदं सर्वं त्वमवेहि महीपते ५८।
गीताया नवमाध्यायं जपामि प्रत्यहं नृप ।
निस्तीर्णाश्चापदस्तेन कुप्रतिग्रहसंभवाः ५९।
अभ्यस्य नवामाध्यायं राजा तस्माद्द्विजन्मनः ।
तावुभावपि लेभाते परां निर्वृतिमुत्तमाम् ६०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये त्र्यशीत्यधिकशततमोऽध्यायः १८३।

Roman transliteration

yūṭyūba upari hindīrūpāntaraṇamśrīmahādeva uvāca|
ataḥ paraṃ pravakṣyāmi navamādhyāyamādarāt |
saṃśṛṇuṣva sthirībhūya tuhinācala kanyake 1|
asti mahiṣa upari ṭippaṇīmāhiṣmatīnāma nagarī narmadātaṭe |
tatrāsīnmādhavo nāma dvijanmā sa śivo dvijaḥ 2|
vedavedāṃgatatvajñaḥ kālekāle'tithipriyaḥ |
arjayitvā bahudhanaṃ vidyayaiva viśuddhadhīḥ 3|
mahāṃtamadhvaraṃ kartuṃ samārebhe kadācana |
ālaṃbhanārthamānītaśchāgaḥ pūjitavigrahaḥ 4|
vācamūce hasannuccairjagadvismayakārakaḥ |
kimetairbahubhiryāgairvidhivadvihitairapi 5|
vinaśvaraphalairjanma jarāmaraṇahetubhiḥ |
etāvatyapi me vipra daśeyaṃ dṛśyatāmiti 6|
chāgasyaivaṃ vacotīva kutūhalaparaṃ janāḥ |
niśamya vismayaṃ yātāḥ kṛtamaṃḍapavāsinaḥ 7|

tato baddhāṃjaliputo dvijātistimitekṣaṇaḥ |
praṇamya śraddadhānastamaprcchacchāgamādarāt 8|

dvija uvāca|
kiṃ jātīyaḥ kimātmā tvaṃ kiṃ vṛttamiti me vada |
kena vā karmaṇā vāsīcchāgatvamiti kāraṇam 9|
chāga uvāca|
āsaṃ purā dvijātīnāmanvaye cātinirmale |
āhartā kratusaṃghānāṃ vedavidyāviśāradaḥ 10|
ekadā mama gehinyā putrarogapraśāṃtaye |
chāgaḥ prayācito mattaḥ caṃḍikābhaktinamrayā 11|
tato nihanyamānasya caṃḍikāmaṃḍapasthale |
chāgasya jananī māṃ tu śaśāpa brahmavādinī 12|
aśāstrīyādhvanā pāpa matsutaṃ yajjighāṃsasi |
dvijātyadhamatena tvamajā yonimavāpsyasi 13|
tato'haṃ pretyakālena chāgo'bhūvaṃ dvijottama |

nistīrya cānekavidhā yonisaṃtāpayātanāḥ 14|
vipra uvāca|
jātismaratvamapyasti paśuyonimupeyuṣaḥ |
tvadīyajanmaśuśrūṣā kutūhalarasonmukham 15|
chāga uvāca|
manaḥ sarvāndvijānetānapi tatkathayākhilam |
kadācinmarkaṭo bhūvamāhituṃḍikaśikṣayā 16|
krīḍadbhirvīkṣito ḍiṃbhairnṛtyanpratigṛhāṃgaṇe |
udārānātmano dārānvilokya tanayānapi 17|
kriyāparāṅmukho jātastyaktanartanasaṃbhramaḥ |
tato vartuladaṃḍaiśca duḥsahairāhituṃḍikaḥ 18|
māmuccaistāḍayāṃcakre ruṣā lohitalocanaḥ |
tato'haṃ mūrcchito'bhūvaṃ kṣaratkṣatajasaṃtatiḥ 19|
ājighrannannamudakamagamaṃ kāladharmatām |
tato'hamāsīcchunakaḥ paribhrāmyangṛhe gṛhe 20|

kukṣiṃ bharirahaṃ mārge tyaktocchiṣṭānnabhakṣakaḥ |
kadācidāviśaṃ svāṃtarātmaveśmamahānasam 21|
bubhukṣito bhakṣayituṃ sthālī sthāpitamodanam |
jighranbhūmitalaṃ paśyandiśo daśa śanairbhayāt 22|
śaṃkamāno janaravātpārśve ca vilihanniva |
tataḥ kadācidāgatya vīkṣitastanujairnijaiḥ 23|
jāyayā ca jaratyāhaṃ tāḍito lakuṭādibhiḥ |
tato bhagnakaṭiryāto bahuśoṇitamudvahan 24|
nirjagāma bahirgehātkathaṃcinmūrcchayākulaḥ |
aṃgeṣu pūtigaṃdheṣu krimigarbheṣu kālataḥ 25|
tataḥ kadaśvatāṃ prāptaḥ śauṃḍikasya ca veśmani |
aśvobhavamahaṃ vidvanmṛtaḥ kālakramādiha 26|
kadāciccatvare tena samānīto janākule |
vikrayāya jarālīḍha patayāluradāvali 27|
jāyayā dvārakāyātrāṃ kartumudyatayāsakṛt |

maulyenālpīyasā kretuṃ turaṃgaṃ ceṣṭamānayā 28|
jagṛhehaṃ tayā dāmnā alpena vasunā jaran |
gaṃtuṃ cārabhatadvitraiḥ putrairāruhya māṃ samam 29|
śanaiḥ śanai sarastīre magno'haṃ gāḍhakardame |
tatrāhaṃ kuṭilagrīvaścāpatankardamāntare 30|
tāḍyamāno muhuḥ putraiḥ lakuṭopalapāṇibhiḥ |
utthāpyamāno bahudhā prāṇānmocitavānaham 31|

tato niścitya māṃ tatra mṛtaṃ bhagnodyamāḥ sutāḥ |
ākruśya mātaraṃ dīnāṃ prāvṛtya niryayurgṛham 32|
tataḥ saṃpretya bahunā kālena chāgatāṃ gataḥ |
nistīrṇānekahīnocca yonisaṃtāpayātanaḥ 33|
dvija uvāca|
kimanena mahāchāga duḥkhajātena nityaśaḥ |
yathāvadaṃjasā mahyaṃ sukhamātyaṃtikaṃ bhavet 34|
chāga uvāca|

āścaryaṃ kathayiṣyāmi punaranyadapi dvija |
svasthamāpṛcchamānasya tavāsti yadi kautukam 35|
asti nāmnā kuru upari ṭippaṇī, gayā caiva kurukṣetraṃ tīrthaṃ kanakhalaṃ tathā || vimalaṃ cāṭṭahāsaṃ ca māhendraṃ bhīmasaṃjñakam || guhyādguhyataraṃ hyetatproktaṃ vāyavasṭakaṃ tava || - skandapu. 7.1.10.10, tu. yathākāśasthito nityaṃ vāyuḥ sarvatrago mahān | tathā sarvāṇi bhūtāni matsthānītyupadhāraya ||bhagavadgītā 9- 6||kurukṣetraṃ nagaraṃ mokṣadāyakam |
sūryavaṃśo'bhavattatra caṃdraśarmā mahīpatiḥ 36|
sūryoparāgasamaye śraddhayā parayānvitaḥ |
dānaṃ sa kālapuruṣaṃdra. kāla evaṃ kālapuruṣa upari ṭippaṇī dātuṃ samupacakrame 37|
samāhūya dvijanmānaṃ vedavedāṃgapāragam |
snātuṃ puṇyodakaiḥ puṇyairyayau sārddhaṃ purodhasā 38|
athoccaiḥ kālapuruṣo vācamūce hasanniva |
anyenaiva pragṛhṇaṃti kṣetre cāṇvapi kiṃcana 39|
sūryoparāgasamaye kurukṣetrābhidhe sthale |
dānaṃ ca kālapuruṣaṃ jighṛkṣasi kathaṃ dvija 40|
jñātvāpi niścitaṃ sarvametatpātakakārakam |
pravartase kathaṃ kartuṃ dhanalobhāndhayā dhiyā 41|
itthamākarṇya tadvākyaṃ jagadvismayakārakam |

kimanena mahādānabhayenetyavadaddvijaḥ 42|
evaṃvidha mahādāna pātakāgādhavāridhim |
jānāmi tarituṃ samyagupāyamahameva hi 43|
tataḥ snātvā mahīpālaḥ paridhāya ca vāsasī |
śuciḥ prasannahṛdayaḥ sitamālyānulepanaḥ 44|
avalaṃbya karāṃbhojaṃ pārśvavartipurodhasaḥ |
samāyayau sevyamānaḥ sa tatkālocitairjanaiḥ 45|
samāgatya ca bhūpālaḥ saṃprādātkālapūruṣam |
yathocitena vidhinā tasmai bhaktyā dvijanmane 46|
nirbhidya kālapuruṣahṛdayaṃ nirdayodayaḥ |
pāpātmā niryayau kaściccāṃḍālo raktalocanaḥ 47|
kiṃca prāpitakālasya paraniṃdārasotsave |
niṃdā cāṃḍālikā dehapārśvamāgāddvijanmanaḥ 48|
etaccāṃḍālayugalaṃ nirgatyāruṇalocanam |
tataḥ saṃcaritaṃ cakre prasahyāṃge dvijanmanaḥ 49|

gītānāṃ navamādhyāyaṃ japanneva hṛdisthitaḥ |
kaṃpamānaṃ dvijaṃ kiṃcittūṣṇīṃ paśyati bhūpatau 6.183.50|
aṃtarnidrāṇagoviṃdaṃ kaṃpamānamivāṃbudhim |
marudāṃdolanairvidvāndvijanmā pāpasaṃśrayam 51|
tato gītākṣarodbhūtairvaiṣṇavaiḥ paripīḍitam |
palāyamānaṃ cāṃḍālayugalaṃ niṣphalodyamam 52|
tanniścakrāma vegena dvijāteḥ pārśvavarti yat |
śarīre varttamānaṃ ca paraniṃdārasotsave 53|
itthaṃ kalitavṛttāṃtaḥ pratyakṣaṃ kṣitivallabhaḥ |

paryapṛcchaddvijanmānaṃ vismayasmeralocanaḥ 54|
kathamāpadiyaṃ ghorā nistīrṇā mahatī tvayā |
kaṃ maṃtraṃ japatā vipra kaṃ vāsaṃ smaratāsuram 55|
kaḥ pumānkā ca sā yoṣitkathametāvupasthitau |
kathaṃ ca śāṃtimāpannāvityudīraya me dvija 56|
dvija uvāca|

cāṃḍālamūrtimāsādya mūrtikilbiṣamulbaṇam |
yoṣinmūrttimayīṃ niṃdādvayametadavaimyaham 57|
gītāyā navamādhyāyamaṃtramālā mayā smṛtā |
tanmāhātmyamidaṃ sarvaṃ tvamavehi mahīpate 58|
gītāyā navamādhyāyaṃ japāmi pratyahaṃ nṛpa |
nistīrṇāścāpadastena kupratigrahasaṃbhavāḥ 59|
abhyasya navāmādhyāyaṃ rājā tasmāddvijanmanaḥ |
tāvubhāvapi lebhāte parāṃ nirvṛtimuttamām 60|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye tryaśītyadhikaśatatamo'dhyāyaḥ 183|

English translation

[Note : this page corresponds to chapter 183 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

Śrī Mahādeva said :

1-8. Hereafter I shall carefully explain (this importance of) the ninth chapter. Being steady (i.e. attentive) listen to it, O daughter of the Himālaya Mountain. On the bank of Narmada , there was a city named Māhiṣmatī . There lived an auspicious brāhmaṇa named Mādhava , who knew the true nature of the Vedas and Vedāṅgas , who every time loved the guests. The pure-minded one, having earned much money by means of his learning only, some time commenced to perform a great sacrifice. He brought a goat, for killing him at the sacrifice after worshipping his body. He (the goat), laughing loudly, uttered (these) words: “What is the use of these many sacrifices, though performed in the proper manner, (but) having perishable fruits, and causing birth, old age and death? O brāhmaṇa, see my condition like this.” Men staying in the pavilion, were amazed at hearing these words of the goat, that greatly excited curiosity. Then the brāhmaṇa, with his eyes motionless, saluting him devoutly and with the palms of his hands joined, respectfully asked the goat:

The brāhmaṇa said :

9. Which caste do you belong to? What is your nature? What is your mode of life? Tell (me that). Due to what act (of yours) you obtained the birth as a goat?

The goat said :

10-24. Formerly I was (born) in a very pure family of brāhmaṇas . I was proficient in the Vedic lore and offered hosts of sacrifices. Once my wife, modest with devotion to Caṇḍikā , asked for a goat from me for appeasing the disease of (our) son. Then when the goatwas being killed in the pavilion of Caṇḍikā, the goat’s mother, expounder of the Vedas, cursed me: “O mean brāhmaṇa, O you who are performing a sacrifice that is not approved by the holy texts, since you are killing my innocent son, you

will get the stock of (i.e. will be born as) a goat." Then, O best brāhmaṇa, I, after dying after (some) time, was born as a goat, after having crossed (i.e. gone through) torment and torture of many kinds of existences. Even though I had gone to the stock of (i.e. was born as) a beast, I had (retained) the recollection of (former) births.

The brāhmaṇa said :

My mind is curious, is intent on hearing about your birth due to curiosity. Tell all (about) that to all these brāhmaṇas.

The goat said :

Some time I was (born as) a monkey. Children saw me dancing in every courtyard due to instruction given to me by a juggler. Seeing the generous sons, and my wife also, I became averse to any act and gave up the going round in dancing. Then the juggler, with his eyes red due to anger, severely beat me with round sticks, difficult to bear. Then I bleeding continuously, fainted. Smelling at food and water, I died. Then I became a dog wandering in every house. I, eating food that was abandoned and that was left after eating, filled my belly on the way. Sometime I entered the kitchen of my own house. Being hungry, I started eating the boiled rice placed in a plate. I smelt the ground, looked into the ten directions slowly and through fear. Being afraid of the sound of people, I licked my side. Then my sons came and saw me at some time. And my old wife beat me with clubs etc. Then, I, with my waist broken and discharging much blood fled.

25-33. Overcome with swoon, I somehow went out of the house. In course of time my limbs were stinking with pus and full of insects. Then I obtained the state of (i.e. was born as) a horse. O learned man, I became a horse in the house of a distiller and died in course of time. Some time he brought me, with my teeth falling due to old age, in a square crowded with people, for sale. My wife intent on going on a pilgrimage to Dvārakā , trying to buy me for a small price, bought me and tied me, the old one, with a rope, and mounting on me along with her two or three sons, started going. Slowly I got plunged into deep mud on the bank of a lake. There I, with my neck turned, and falling into the mud, was again and again being beaten by (my) sons having clubs and stones in their hands. Being repeatedly raised I died. Then having decided that I was dead, the sons who gave up their exertion, wailed, and having surrounded their helpless mother, they went home. Then having died there I went to the stock of (i.e. was born as) a goat. I passed through many stocks, low and high, giving torment and agony.

The brāhmaṇa said :

34. O great goat, what is the use of this collection of miseries everyday? (Tell me) properly and uprightly, by what I would have endless happiness.

The goat said :

35-48. I shall, O brāhmaṇa, tell another wonder comfortably to you who are asking me, if you have curiosity. There was a city named Kurukṣetra , giving salvation. There lived king Candraśarman of the solar dynasty. At the time of the solar eclipse he, endowed with great faith, started giving gift of Kālapuruṣa . Having called a brāhmaṇa, master of the Vedas and Vedāṅgas, he went with his priest to bathe with auspicious holy water. Then Kālapuruṣa, laughing, said: "O brāhmaṇa, at the time of the solar eclipse, at this holy place called Kurukṣetra, others do not accept anything. How do you desire to

receive a gift? Knowing that all this certainly causes sin, how do you proceed to do it with a mind blinded by greed of wealth?" Having heard these words of him, causing wonder to the world the brāhmaṇa said: "What is the use of this fear of great gift? I do know the means properly to cross the unfathomable ocean of the sin due to a great gift like this." Then the king, having bathed, having put on two garments, being pure, pleased in mind, having put on white flowers and having anointed his body, having held the hand of the priest, being served by persons proper for the occasion, came (there). The king, having come there, gave the brāhmaṇa, Kālapuruṣa, according to the proper rite. Having pierced the heart of the Kālapuruṣa, a sinful cāṇḍāla , with red eyes, of a cruel appearance went out. So also, at the joy due to interest in censuring others, a female cāṇḍālikā, viz. Censure, came to the side of the brāhmaṇa whose death was brought near.

49-60. This couple of the cāṇḍālas of ruddy eyes, going out, forcibly moved into the body of the brāhmaṇa. While the king was looking on, the brāhmaṇa stood muttering the ninth chapter of the Gītā in his mind, trembling a little and remaining silent like the ocean with Viṣṇu sleeping inside trembling due to the movements of the wind. Then the cāṇḍāla-couple that was near the brāhmaṇa, was troubled by Viṣṇu's (attendants) appearing due to (the recitation of) the letters of the Gītā, and with its efforts rendered futile, and (deciding to) flee, went away. The king who actually noticed the happening like this, with his eyes smiling (i.e. dilated) due to wonder, asked the brāhmaṇa: "How—by muttering what hymn, or remembering what god—did you go over this calamity? Who was that man? Who was that woman? How did they approach (you)? How were they appeased? O brāhmaṇa tell it to me."

The brāhmaṇa said :

I know the couple: Strong sin had assumed the form of the (male) cāṇḍāla. Censure took the form of the female cāṇḍāla. I remembered the series of the verses of the ninth chapter of the Gītā. O king, know that all this is its virtue. O king, everyday I mutter the ninth chapter of the Gītā. Due to that the calamities caused by my accepting bad gifts were overcome by me. The king learnt the ninth chapter from the brāhmaṇa. Both obtained highest joy.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 184

The Gītā-māhātmya · A Swan's Story

Chapter 596 of 693 · 100 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=feyg2d2t3sM हिन्दी रूपान्तरणम् (यूट्यूब)],
[https://www.youtube.com/watch?v=g57iiUR3q8M हिन्दीरूपान्तरणम् (यूट्यूब)]देव्युवाच।
सर्वज्ञ सर्वचैतन्य सर्वेश्वर गिरां गुरो ।
धन्यास्मि शिवमान्येन दृश्यमानेन यत्त्वया १।
निरूपितमिदं पुण्यं नवमाध्यायवैभवम् ।
अनेकविस्मयस्वादु कथानकमयं मधु २।
शृण्वंत्या मम देवेश न तृप्तिर्जातु जायते ।
अकुंठाश्रवणोत्कंठा वर्द्धते वृषभध्वज ३।
आसीन्ममहिमांभोधे गीतानां श्रुतिजीवितम् ।
तत्रापि दशमाध्यायं प्रधानं मुनयो जगुः ४।
तमुद्दिश्य महाध्यायमभिधेहि कथानकम् ।
शिव उवाच।
शृणु सुश्रोणि निश्रेणीं स्वर्गदुर्गस्य दुर्ल्लभाम् ५।
सीमामिव प्रभावानां पावनीं परमां कथाम् ।
आसीत्काशीपुरे विप्रः पुण्यकीर्त्तिपरायणः ६।
प्रशांतचेता निर्मुक्त हिंसाकार्कश्यसाहसः ।

निवृत्तिनिरतो नित्यं जितेंद्रियतया तथा ७।
धीरधीरिति विख्यातो नंदीव मयि भक्तिमान् ।
निस्तीर्णनिगमांभोधिः सर्वशास्त्रार्थकोविदः ८।
तस्य ध्यानपराधीन चेतसः प्रतिगच्छतः ।
अंतरात्मनि निर्मग्न मनसस्तत्त्वचक्षुषः ९।
करावलंबनं तस्य धावन्प्रीत्या ददाम्यहम् ।
कदाचन चमत्कारकारकं विमना मुनिः १०।
आचांतः किंच नासाग्रपरमानंदमेदुराम् ।
दृशमासाद्य निद्राणकरणोयमिवास्थितः ११।
उपाधास्य विशालाक्षि विशालां द्वारदेहलीम् ।
अशेत निशि निःशंकं तावल्लंबेक्षणः क्षणम् १२।
मामपृच्छद्भृंगिरिटिः प्रणम्यपादपंकजम् ।
अनेन विधिना केन विहितं तव दर्शनम् १३।
तपस्तप्तं हुतं जप्तं किमनेन महात्मना ।
दत्ते प्रतिपदं देवो यस्य हस्तावलंबनम् १४।

अयं न लभते गंतुं कस्मादस्मात्पुराद्बहिः ।
यदृच्छया यदा काशी सीमामुल्लंघ्य गच्छति १५।
न पश्यति तदा सर्वान्पाश्वर्वस्थानपि देहिनः ।
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कदाचिदासं कैलासं पार्श्वे पुन्नागकानने[http://puranastudy.freeoda.com/pur_index18/punnaga.htm
पुन्नागोपरि टिप्पणी] ।
रणत्खेचरसुश्रोणि पूर्णस्तबककानने १८।
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आनीय पद्ममम्लानमसौ मत्पादयोर्व्यधात् ।
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सर्वे ते सप्तमेऽतीते जन्मन्यासन्मुनेः सुताः ।
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गीतानां दशमाध्यायं नलिन्या कथितं ततः ८८।

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Roman transliteration

[https://www.youtube.com/watch?v=feyg2d2t3sM hindī rūpāntaraṇam (yūṭyūba)],
[https://www.youtube.com/watch?v=g57iiUR3q8M hindīrūpāntaraṇam (yūṭyūba)]devyuvāca|
sarvajña sarvacaitanya sarveśvara girāṃ guro |
dhanyāsmi śivamānyena dṛśyamānena yattvayā 1|
nirūpitamidaṃ puṇyaṃ navamādhyāyavaibhavam |
anekavismayasvādu kathānakamayaṃ madhu 2|
śṛṇvaṃtyā mama deveśa na trptirjātu jāyate |
akuṃṭhāśravaṇotkaṃṭhā varddhate vṛṣabhadhvaja 3|
āsīnmamahimāṃbhodhe gītānāṃ śrutijīvitam |
tatrāpi daśamādhyāyaṃ pradhānaṃ munayo jaguḥ 4|
tamuddiśya mahādhyāyamabhidhehi kathānakam |
śiva uvāca|
śṛṇu suśroṇi niśreṇīṃ svargadurgasya durllabhām 5|
sīmāmiva prabhāvānāṃ pāvanīṃ paramāṃ kathām |
āsītkāśīpure viprah puṇyakīrttiparāyaṇaḥ 6|
praśāṃtacetā nirmukta hiṃsākārkaśyasāhasaḥ |

nivrttinirato nityaṃ jiteṃdriyatayā tathā 7|
dhīradhīriti vikhyāto naṃdīva mayi bhaktimān |
nistīrṇanigamāṃbhodhiḥ sarvaśāstrārthakovidaḥ 8|

tasya dhyānaparādhīna cetasaḥ pratigacchataḥ |
aṃtarātmani nirmagna manasastattvacakṣuṣaḥ 9|
karāvalaṃbanaṃ tasya dhāvanprītyā dadāmyaham |
kadācana camatkārakārakaṃ vimanā muniḥ 10|
ācāṃtaḥ kiṃca nāsāgraparamānaṃdamedurām |
dṛśamāsādya nidrāṇakaraṇoyamivāsthitaḥ 11|
upādhāsya viśālākṣi viśālāṃ dvāradehalīm |
aśeta niśi niḥśaṃkaṃ tāvallaṃbekṣaṇaḥ kṣaṇam 12|
māmaprcchadbhṛṃgiriṭiḥ praṇamyapādapaṃkajam |
anena vidhinā kena vihitaṃ tava darśanam 13|
tapastaptaṃ hutaṃ japtaṃ kimanena mahātmanā |
datte pratipadaṃ devo yasya hastāvalaṃbanam 14|

ayaṃ na labhate gaṃtuṃ kasmādasmātpurādbahiḥ |
yadṛcchayā yadā kāśī sīmāmullaṃghya gacchati 15|
na paśyati tadā sarvānpārśvasthānapi dehinaḥ |
atra hetumahaṃ jñātumicchāmi svāmibhāṣitām 16|
anugrāhyosmi cedvaktuṃ yuktaṃ cettadudīraya |
bhṛṃgiriṭerimaṃ praśnaṃ samākarṇyāhamūcivān 17|
kadācidāsaṃ kailāsaṃ pārśve
punnāgakānane[http://puranastudy.freeoda.com/pur_index18/punnaga.htm punnāgopari ṭippaṇī] |
raṇatkhecarasuśroṇi pūrṇastabakakānane 18|
kalakaṃṭhakulālāpa kallolitadigaṃtare |
garutmadādidātyūha samūhasvarasaṃkule 19|
bhramaddārughaṭīyaṃtra prollasadbiṃdudaṃture |
prabuddhasāraṇiprāṃta kadalīkaṃdalālase 20|
kastūrīhariṇopete kiṃnarasvaramohite |
romaṃthamaṃtharāpāṃgairmṛgaiḥ kvāpi niṣevite 21|
haṃsaiḥ kīreṣu pāṃḍityaṃ kurvāṇaiḥ saṃkule śukaiḥ |

nirhṛdikvaṇinīraṃdhra samīraṇaviloḍite 22|
mādhavīpuṣpaniryāsaśīdhukṣībamadhuvrate |
unmīlittrivalīpuṣpagucchasaurabhanirbhare 23|
protphullabakulāmodamadamaṃtharaṣaṭpade |
somādudbhūtapīyūṣakṣālitakṣitimaṃḍale 24|
adhyāsya vedikāmekāmahaṃ kṣaṇamavasthitaḥ |
uddaṃḍaśākhisaṃghaṭṭasphuṭanmaṃthāmukhotkaraiḥ 25|
prakaṃpitā calacchāyo vavau caṃḍasamīraṇaḥ |
paścādabhūnmahāghoṣo nirghoṣita darītaṭaḥ 26|
avātarattataḥ kaścitpakṣī gaganagahvarāt |
śāradānaridacchāyaḥ kajjalānāmivoccayaḥ 27|
tamasāmiva saṃghātaḥ pakṣacchedīva parvataḥ |
avaṣṭabhya kṣitiṃ padmāṃ pakṣī māṃ praṇanāma saḥ28|
ānīya padmamamlānamasau matpādayorvyadhāt |
athāsau spaṣṭayā vācā pakṣī stotramudīrayat 29|

jayadeva cidānaṃda sudhāsiṃdho jagatpate |
sadā sadbhāvanā saṃga kallolānaṃtavigraha 30|
advaitavāsanā matyā malatrayavivarjita |
jiteṃdriya parādhīna samādhiprāpyavigraha 31|
nirupādhivinirmukta nirākāra nirāmaya |
niḥsīma nirahaṃkāra nirāvaraṇanirguṇa 32|
śaraṇāgatasaṃtrāṇa pravīṇa caraṇāṃbuja |

bhīmamāla mahāvyāla jvālādagdhamanobhava 33|
kuṭhārabhinnadaityeṃdra gaṃḍūṣita mahāvibho |
tripurapramadābhāla siṃdūroddhūlimārjana 34|
kātyāyanīkucāṃbhoja varakuṃkumacarcita |
namaḥ pramāṇadūrāya namaḥ pramatirūpiṇe 35|
namaścaitanyanāthāya namastrailokyarūpiṇe |
vaṃde tava padāṃbhojaṃ yogipravaracuṃbitam 36|
apārabhavapātho'dhi pārāvataraṇādbhutam |

vācaspatirapi stotre bhavato na pragalbhate 37|
sahasravadanasyāpi phaṇīṃdrasya na cāturī |
tvadvarṇane mahādeva ko'haṃmalpamatiḥ khagaḥ 38|
stotrametatsamākarṇya kṛtaṃ tena patatriṇā |
tamavocamahaṃ ko'si kutastyosi vihaṃgama 39|
haṃsena sadṛśaḥ kāyo varṇaḥ kākena saṃnibhaḥ |
prayojanaṃ kamuddiśya prāptosīha taducyatām 40|
iti pakṣī mayā pṛṣṭaḥ praśrayānatakaṃdharaḥ |
jagāda ślakṣṇayā vācā pakṣīvākyavidāṃvaraḥ 41|
deveśa dhūrjaṭe viddhi māṃ marālaṃ svayaṃbhuvaḥ |
karmaṇā yena me kārṣṇyaṃ jātamādhunikaṃ vibho 42|
tadākarṇaya sarvajña pṛṣṭaṃ yadi taducyate |
mānasātsarasaḥ pṛthvīṃ yātaḥ prāptosmi saṃkaṭam 43|
saurāṣṭranagarādārātsarasi sphuṭadaṃbuje |
bāleṃdukhaṃḍadhavalānmṛṇālakavalānaham 44|

ādāya balamāśritya niragāṃ gaganaṃ drutam |
vihāyasastatastasmādakasmādapataṃ bhuvi 45|
atha mohaparītātmā sarvathā vikaleṃdriyaḥ |
vepamānavapurmohātspṛṣṭaḥ śītaiḥ samīraṇaiḥ 46|
prabuddhaḥ patane hetumapaśyannātmanastadā |
aho kimetadāpannamadya pātaḥ kathaṃ mama 47|
kālimā yena kāyesminpakvakarpūrapāṃḍure |
ityahaṃ vismayāviṣṭo yāvatkurve vicāraṇam 48|
tāvadaṃburuhādvāṇīmaśrauṣamahamīdṛśīm |
uttiṣṭha haṃsa vakṣyāmi kāraṇaṃ pātakārṣṇyayoḥ 49|
athotthāya samāgatya mayā madhye sarovare |
dṛṣṭarājīvinīramyā rājīvaiḥ paṃcabhiryutā 6.184.50|
kāraṇaṃ praṣṭumārebhe kārṣṇyasya patanasya ca |
atha tatra ghanaśyāmānsvarṇavarṇāṃbarāvṛtān 51|
caturbhujāngadāśaṃkhacakrapaṃkeruhāyudhān |

kirīṭahārakeyūrakuṃḍaladyuticitritān 52|
adrākṣamaṃtarikṣasthānpuruṣānayutāni ṣaṭ |
natvā pradakṣiṇīkṛtya paṃcapadmāṃ sarojinīm 53|
ātmīyaṃ pātamārabhya pṛṣṭaṃ tadakhilaṃ mayā |
padminyuvāca|
kalahaṃsa gato'si tvaṃ māṃ vilaṃghya vihāyasā 54|
tena pātakayogena patito'si mahītale |
tenaiva kālimā kāye pakṣisattama lakṣyate 55|
bhavaṃtaṃ patitaṃ vīkṣya kṛpāpūrṇena cetasā |
madhyamenāmunābjena vadatā jātasaurabham 56|
āghrāya ṣaṭpadāḥ ṣaṣṭisahasrāṇi divaṃ yayuḥ |
ete ye bhavatāṃ dṛṣṭāḥ nīlotpalasamatviṣaḥ 57|

sarve te saptame'tīte janmanyāsanmuneḥ sutāḥ |
asyaiva sarasastīre tepuste paramaṃ tapaḥ 58|
kadācitkāminī kāciccaṃpakastabakastanī |

calāpāṃgakālākāṃtataraṃgita rasālinī 59|
nāsā muktāphalajyotsnā cuṃbitasmita dīdhitiḥ |
vīṇāṃ vinyasya kucayorvane'sminmadhuraṃ jagau 60|
gāyaṃtyā svaramākarṇya brāhmaṇā hariṇā iva |
tāṃ samāgatya te sarve samameva vyalokayan 61|
mayā dṛṣṭā mamaiveyamityūcuste parasparam |
muṣṭāmuṣṭi tatasteṣāṃ bhrātṝṇāmabhavadraṇaḥ 62|
anyonyamuṣṭiniṣpiṣṭa vakṣasastyaktajīvitāḥ |
te bhuktvā nirayānghorānbabhūvuḥ sārasā bhuvi 63|
tadā te śvāpadānjaghnurdagdhāvanyena vahninā |
tato mātaṃgatāmetya pathipāṃthānaghātayan 64|
vane viṣodakaṃ pītvā te yayuryamamaṃdiram |
kharoṣṭrakapimārjāra janmānyāsādya ca kramāt 65|
tato madhuvratā jātā vartaṃte'tra sarovare |
adya me gaṃdhamāghrāya prāpuste vaiṣṇavaṃ padam 66|

śṛṇu pakṣīṃdra vakṣyāmi yena mayyasti vaibhavam |
etasmājjanmanaḥ pūrve tṛtīye janmani kṣitau 67|
sarojavadanānāma dvijāteḥ kanyakā'bhavam |
pātivratyaikaniratā guruśuśrūṣaṇe ratā 68|
kadācitsārikāmekāṃ pāṭhayaṃtyāvilaṃbitam |
sārikā bhava pāpe tvaṃ patyā śaptāsmi kupyatā 69|
pretya sāritvamāsādya pātivratyaprasādataḥ |
munīnāmeva sadane kanyā kācitpuposa mām 70|
gītānāṃ daśamādhyāyaṃ vibhūtiriti viśrutam |
prātaḥ paṭhati viprosāvaśrauṣaṃ tamaghāpaham 71|
kālena sārikādehamahaṃ hitvā vihaṃgama |
daśamādhyāyamāhātmyādapsarāścābhavaṃ divi 72|
padmāvatīti vikhyātā padmāyā dayitā sukhī |
kadācana mayā yāṃtyā vimānena vihāyasā 73|
etatsarovaraṃ ramyaṃ vilokya vimalāṃbujam |

avatīrya jalakrīḍāyāvadārabhyate mayā 74|
durvāsāstāvadāyāto vivastrā tena vīkṣitā |
tadbhayātpadminīrūpaṃ dhṛtametanmayā svayam 75|
padbhyāṃ padmadvayaṃ caiva dvayaṃ hastadvayena ca |
mukhena paṃcamāṃbhojamiti paṃcāṃbujāsmyaham 76|
dṛṣṭā tena munīṃdreṇa kopajvalita cakṣuṣā |
anenaiva svarūpeṇa tiṣṭha pāpe śataṃ samāḥ 77|
iti śāpaṃ samutsṛjya sa caivāṃtardadhe kṣaṇāt |
vibhūtyadhyāyamāhātmyādvāṇī me na vilīyate 78|
madvilaṃghanamātreṇa patitosi mahītale |
adya śāpanivṛttirme tiṣṭhataste khagottama 79|
niśāmaya mayā gīyamānamadhyāyamuttamam |
yasyākarṇanamātreṇa tvamadyaiva vimokṣyase 80|
ityasau daśamādhyāyaṃ papāṭha ślakṣṇayā girā |
tamākarṇya tayā dattamādāya ca saroruham 81|

mayā samarpitaṃ tubhyaṃ padminyā padmamuttamam |
ityuktvā sa jahau dehaṃ tadadbhutamivābhavat 82|
bhṛṃgiriṭiruvāca|
purātane bhave ko'yaṃ brahma haṃso'bhavatkathaṃ |
tavāgrataḥ kuto hetorutsasarja kalevaram 83|
iti bhṛṃgiriṭirvākyamākarṇyāhaṃ tadābruvam |
dvijaveśmani pūrvasminjanmanyayamajāyata 84|
sutapā iti vikhyāto brahmacārī jiteṃdriyaḥ |
vasangurukule kurvanvedādhyayanamanvaham 85|
guruśuśrūṣaṇaṃ samyagvidadhāti ca bhaktitaḥ |
śayānasya guroḥ śayyāṃ nidritaḥ sapadā spṛśat 86|
tena pāpena tiryaktvamayaṃ svarge'pi labdhavān |
padmayonimarālānāṃ madhye jātastato dvijaḥ 87|
asmiñjanmanyamuṣyeha purāsmallokanāvadhi |
gītānāṃ daśamādhyāyaṃ nalinyā kathitaṃ tataḥ 88|

ākarṇya vihago lebhe brahmajñānamanuttamam |
so'yaṃ viprakule jāto daśamādhyāyavaibhavāt 89|
janmābhyāsavaśādasya śiśorapi mukhāṃbujāt |
gītānāṃ daśamādhyāyaḥ samullasati sarvadā 90|
tadarthapariṇāmena sarvabhūteṣvavasthitam |
śaṃkhacakradharaṃ devamayaṃ paśyati sarvadā 91|
yasminyasminyadaivāsya dṛṣṭiḥ snigdhā śarīriṇaḥ |
sa sa mukto bhavetsarvaḥ surāpo brahmahā'pi vā 92|
tadvijñāya mayā vipraḥ paramātmasvarūpiṇā |
idaṃ nagaramānīto muktikṣetraṃ svabhāvataḥ 93|
atrayānāṃ manuṣyāṇāṃ muktiḥ karatale sthitā |
tenāsya dṛṣṭipātena viśeṣo'nyo na jāyate 94|
na dadāmi bahirgaṃtumahamasya purā kṛtam |
daśamādhyāyamahātmyāttatvajñānaṃ sudurlabham 95|
labdhametena muninā jīvanmuktiriyaṃ tathā |

tenāsya calato hastaṃ dadāmi pathi gacchataḥ 96|
daśamādhyāyamahimā bhṛṃgiriṭe mahānayam |
iti bhṛṃgiriṭeragre kathitaṃ yatkathānakam 97|
tavedamatra kathitaṃ sarvapāpapraṇāśanam |
naro vāpyathavā nārī yāpi ko'pi ca vā punaḥ 98|
asya śravaṇamātreṇa sarvāśramaphalaṃ labhet 99|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe gītāmāhātmye caturaśītyadhikaśatatamodhyāyaḥ 184|
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English translation

[Note : this page corresponds to chapter 184 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The goddess said :

1-5a. O you omniscient one, the life of all, the lord of all, the master of speech, O Śiva , I am lucky since you, respectable and visible, have explained this auspicious grandeur of the ninth chapter, the honey, full of many wonderful and sweet accounts. O lord of gods, I, hearing it, was not content. O Śiva, my

desire to hear it is not dulled. (On the contrary) it increases. My life is listening to the Gītā , O you ocean of greatness. Even in that (Gītā) the sages declare the tenth chapter to be the principal. Tell me an account relating to that great chapter.

Śiva said :

5b-17. O beautiful one, listen to this ladder to the inaccessible heaven difficult to get. It is, as it were, the limit of grandeurs, highly purifying account. In the city of Kāśī , there was a brāhmaṇa devoted to pious fame. His mind was tranquil, free from mischief, cruelty and violence. With his senses controlled, he was always engaged in bliss. He was known as Dhīradhī , and was devoted to me like Nandin . He had crossed the ocean of the Vedas , and was proficient in the meaning of all holy texts. Once while he, subservient (i.e. given) to meditation, with his mind plunged in (the thought of) the internal soul, having the eyes of (i.e. perceiving) the Supreme Spirit, was going, I, through affection, ran, and gave support to his hand, causing wonder. The absent-minded one, having sipped water, having fixed his eyes full of great joy on the tip of his nose, remained, with his senses as it were sleepy. When he, of long (broad) eyes, slept for a while, without fear, at night, using as a pillow the large threshold of the door, O broad-eyed one, Bhṛṅgiriṭi, saluting my lotus-like feet, asked me: “Due to which rite has he secured your sight? What (kind of) penance has this noble one practised, what oblations has he made, what (hymns) has he muttered, that the god supports his hand at every step? Why is he not able to go out of this city? If, by chance, he crosses the boundary of Kāśī, he does not see even these people that are by his side. I wish to know the cause of this—(I wish to hear) the words of my master. If I deserve to be favoured then tell me what is proper.” Hearing this question of Bhṛṅgiriṭi, I said:

18-26. Once I was in the Punnāga forest which was near Kailāsa , the forest which was full of the hosts of the beautiful divine women making sounds, in which the quarters were joyful with the multitudes of the cooings of the cuckoos, which was full of the notes of (birds) like the eagle and the cātaka , which was bristling with the drops shining on the rotating, wooden machine for raising water, which was full of the bulbs of the plantain trees (growing) on the sides of the drains, which was full of musk-deer, which was stupefied with the sounds of kinnaras , which was at places resorted to by deer with the outer corners of their eyes dull due to rumination, which was full of parrots, where the swans showed their cleverness among them, which was stirred by the thick wind, with joyful sounds, in which the bees were intoxicated by the rum exuding from the Mādhavī flowers, which was full of the fragrance of the clusters of blooming trivalī flowers, in which the bees were slow due to the intoxication caused by the fragrance of blooming bakula flowers, in which the region of the earth was washed with the nectar oozing from the moon. Having sat on a seat I remained there for a while. The wind, by way of the churning sticks in the form of terrific branches breaking due to friction, blew under the pretext of a trembling mountain. Then there was a great sound which resounded at the sides of the valley.

27-38. Then from the cave of the sky a bird descended. He was like the autumnal cloud, and was as it were the mass of collyrium. He was as it were the mass of darkness, or a mountain with its wings cut off. Having rested on the earth, the bird saluted me. Having brought a fresh flower, he put it at my feet. Then the bird uttered (my) praise with distinct words: “Victory to you, O god, O Brahman , O joy, O ocean of nectar, O lord of the world, O billow of the continuous contact with good feelings, O you having infinite bodies, O you who are free from the three kinds of dirt due to your thought full of the feeling of uniqueness, O you who have conquered your senses, O you who are dependent, O you, whose body can be secured (only) by means of concentration, O you free from adjuncts, O you who are free, O formless one, O pure one, O limitless one, O you free from egotism, O you having no obstruction, O you qualityless one, O you protector of those who have submitted themselves to you, O you with skilful

lotus-like feet, O you of a terrible garland, O you great tiger, O you who burnt Cupid with flames, O you who pierced the lord of demons with an axe, O you great lord, O you who wiped the sindūra on the forehead of the wife of Tripura , O you who applied excellent saffron to the lotus-like breasts of Kātyāyanī , salutation to (you), who are away from proofs, to (you) of the form of great intellect, to (you) the lord of life, to (you) of the form of the three worlds. I salute your lotus-like feet which are touched by the excellent meditating saints and which are wonderful in going to the other end of the unlimited ocean of the worldly existence. Even the lord of speech (i.e. Bṛhaspati) is not able to praise you. Even (Śeṣa), the lord of serpents, does not have the skill in describing you, O great god; then what to say of me, a bird, with a small intelligence?"

39-54a. Having heard this praise made by the bird, I said to him: "O bird, who are you, wherefrom do you come? Your body is like that of a swan, and your colour is like that of a crow. Tell me for what purpose you have come here." The bird, the best among speakers, thus asked by me, with his neck slightly bent in respect spoke with a soft voice: "O lord of gods, O Dhūrjaṭī, know me to be Brahmā 's swan. (Know) due to which this blackness has recently come up, O lord. O you omniscient one, listen to what is said (in reply to) what is asked by you. When I came to the earth from the Mānasa lake, I landed into a danger. Near the Saurāṣṭra city, I, having taken mouthfuls of lotus-stalks, white like the young crescent moon, from a lake where the lotuses were blooming, resorted to my strength and quickly went into the sky. Then from the sky I suddenly fell on the ground. Then with my mind covered with swoon, with my senses fully weakened, with my body trembling, I, being touched by cool breezes, regained consciousness. I did not ascertain the cause of my fall. 'Oh, what has this come? How had I a fall today due to which I have this blackness on my body, white like perfect camphor?' Thus when I, full of wonder, thought (to myself), I heard, from the lotus, words like these: 'O swan, get up; I shall tell you the cause of your fall and blackness.' Then I got up and came to the middle of the lake. I saw a charming lotus-plant, having five lotuses. I commenced asking (it) the cause of (my) blackness and fall. Then I saw, in the sky, six myriad men who were dark like clouds, who had covered themselves with gold-coloured garments, who had four arms (each), the weapons (of each) of whom were a mace, a conch, a disc and a lotus, who were variegated with crowns, necklaces, armlets and ear-rings. Having saluted and gone round, keeping it to my right, the lotus-plant, I asked her everything beginning with my fall".

The lotus plant said :

54b-63a. O swan, you moved in the sky passing over me. Due to that sin you have fallen on the ground. O best bird, due to that only blackness is seen on your body. Sixty thousand bees, smelling the fragrance, produced by the middle lotus that was talking on seeing you falling with its mind full of compassion, went to heaven. Those whom you saw having a lustre like that of a blue lotus, were the sons of a sage in the seventh existence that has passed. On the bank of this very lake, they practised a very severe penance. Sometime, a beautiful lady, having breasts like clusters of campaka -ftowers, with the outer corners of her eyes unsteady and charming due to wavy hair, with the brightness of her smile being kissed by the moonlight released from the pearl of her nose, having put the lute between her breasts, sang in the forest. Hearing the sound of her who was singing, the brāhmaṇas , like deer, went to her, and saw her simultaneously. They said to one another: "I saw her (first), she is mine." Then a pugilistic encounter took place among the brothers. With their chests pounded with one anothers' fists, they died.

63b-82. Having enjoyed various fearful hells, they became cranes on the earth. Then they killed wild beasts and were burnt by wild fire. Then being born as cāṇḍālas they killed travellers on the way. Having drunk poisonous water in the forest, they went to Yama 's abode. One by one they got the stock

of an ass, a camel. a monkey, and a cat. Then they be came bees, and are (now) in the lake. Today having smelt my fragrance they have gone to the position of Viṣṇu . O best bird, listen, I shall tell you (that) by which there is grandeur in me. In the third birth that has passed (from this birth), I was a daughter of a brāhmaṇa named Sarojavadana. I was devoted only to fidelity, and was engaged in serving the elders. Once, while I was teaching a sārikā , there was a delay. My husband, who got angry, cursed me: “O sinful one, be a sārikā.” After death I got sārikāhood (i.e. was born as a sārikā), (but) due to the propitiousness of my fidelity, a girl in the sages’ house nourished me. It is well-known that the tenth chapter (of the Gītā) is power(-ful). The brāhmaṇa recited it in the morning; I listened to it removing sin. O bird, after (some) time, I cast the body of the sārikā, and became, due to the greatness of the tenth chapter, a celestial nymph in heaven. I was known as Padmavatī; and was the dear friend of Lakṣmī . Once when I was going in an aeroplane through the sky, I saw this charming lake containing spotless lotuses. After descending, when I started sporting in its water, Durvāsas came (there) and saw me without clothes. Then I myself took up this form of a lotus plant. I have five lotuses, two lotuses with my two feet (turned into them), two lotuses with my hands (turned into them) and the fifth lotus with my face (turned into that). The lord of sages looked at me with eyes blazing with anger. “O sinful one, with this form only stay for a hundred years.” Giving a curse like this, he vanished in a moment. Due to the greatness of the tenth chapter my (power of) speech has not vanished. By just going over me, you fell on the ground. O best bird, today, when you remain (by me) my curse will cease. Listen to the best chapter recited by me; by just hearning [hearing?] which you will be free from the curse today only.

Saying like this, she recited the tenth chapter in a soft voice. Having heard it, and having taken the lotus given by her, I offered it, the best lotus of the lotus plant, to you.

Speaking like this, he cast his body. It was wonderful.

Bhṛṅgiriṭi said .

83-99. Who was he in his former birth? How did he be come Brahmā’s swan? With what intention did he cast his body i n front of you?

Hearing these words of Bhṛṅgiriṭi, I said to him: “He was born in the former birth in a brāhmaṇa’s house. He was well known as Sutapas , was a celibate and had his senses controlled. Living in his preceptor’s house, he studied the Vedas everyday. He devoutly and properly served his preceptor. (Once) he while asleep touched, with his foot, his preceptor who was asleep. Due to that sin he obtained the state of a lower animal even in heaven. Then the brāhmaṇa was born among the swans of the Lotus-born (Brahmā). In this existence, when I was watching, the tenth chapter of the Gītā was narrated before him. Having heard it, the bird obtained excellent knowledge. Due to the grandeur of the tenth chapter he was born in a brāhmaṇa family. Due to practice from birth, from the lotus-like face of him even when a child the tenth chapter of the Gītā always flashes. As a result of its meaning he always sees the god holding a conch, a disc, living in all beings. He on whomsoever and whenever, he casts his affectionate glance, is released even though he is a drunkard or killer of a brāhmaṇa. Knowing that I, of the form of the Supreme Soul, brought the brāhmaṇa to this city which is naturally a holy place giving salvation. Salvation is (just) on the palm of people living here. Therefore, due to his seeing (them) no other special effect is produced. I do not allow his knowledge very difficult to get, whicḥ he formerly obtained due to the greatness of the tenth chapter, to go out of him. So also this sage obtained salvation while living. Therefore, I give him my hand when he moves and walks along the road. O Bḥṛṅgiriṭi, such is the great importance of the tenth chapter.

Thus I have told the same account destroying sins as was told before (i.e. to) Bḥṛṅgiriṭi. A man or a woman, whosoever (he or she may be) would obtain the fruit of all the stages of an life by merely listening to it.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 185

The Gītā-māhātmya · Sumanda's Story

Chapter 597 of 693 · 111 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=7au-mrmU-k8 यूट्यूबोपरि हिन्दीरूपान्तरणम्]देव्युवाच।
इतिहासोऽयमीशान श्रेयसां साधनं परम् ।
आकर्ण्य करुणापूर्ण ममकांक्षा प्रवर्त्तते १।
एकादशस्य माहात्म्यमध्यायस्य कथाश्रयम् ।
व्यावर्णय विरूपाक्ष वक्तृणां प्रथम प्रभो २।
ईश्वर उवाच-।
आकर्णय कथां कांते गीतावर्णनसंश्रयाम् ।
विश्वरूपाभिधानस्य माहात्म्यमपि पावनम् ३।
अध्यायस्य विशालाक्षि वक्तुं तावन्न शक्यते ।
सहस्राणि कथाः संति तत्रैका कथ्यते मया ४।
प्रणीतायास्तटे नद्या[https://puranastudy.webnode.com/prajaapaala-prabhaa/pranita/ प्रणीता उपरि टिप्पणी] मेघंकरमितितीर्थं मेघकरं नाम स्वयमेव जनार्दनः।। यत्र शार्ङ्गधरो विष्णुर्मेखलायामवस्थितः। - मत्स्यपुराणम् [https://sa.wikisource.org/s/44t २२.४०], तस्य वा एतस्य यज्ञस्य मेघो हविर्धानं विद्युदग्निर्वर्ष हविस्तनयित्नुर्वषट्कारो यदवस्फूर्जति सोऽनुवषट्कारो वायुरात्माऽमावास्या स्विष्टकृत्-, इति । य एवं विद्वान्मेघे वर्षति विद्योतमाने स्तनयत्यवस्फूर्जति पवमाने वायावमावास्यायाम् स्वाध्यायमधीते तप एव तत्तप्यते - तैआ [https://sa.wikisource.org/s/h45 २.१४.१] श्रुतम् ।
नगरं गरिमाधारगिरिमाधारं इति पाठभेदः तुंगप्राकारगोपुरम् ५।
विशालाश्रमशालासु स्वर्णस्तंभविभूषितम् ।
श्रीमद्भिः सुखिभिः शांतैः सदाचारैर्जितेंद्रियैः ६।
अधिष्ठितं जवैश्चारुशृंगाटकमनोहरम् ।

मणिस्तंभस्फुरत्स्वर्णापणचत्वरशोभितम् ७।
पताकाकिंकिणीक्वाण कदंबक कलस्वरम् ।
वेदाध्ययननिर्घोषवाचालित दिगंतरम् ८।
तूर्यसंघोषणाकीर्ण विशालव्योममंडलम् ।
पताकापल्लोद्भूतवातनिर्जितविग्रहम् ९।
राजामार्गवरद्वारनारीमंजीरसिंजितैः ।
वल्लकीवेणुकैर्गीतैर्भाति वाजींद्र हेषितैः १०।
प्रेक्षमाणमिवाभीक्ष्णं दिक्पालानां पुरैः समम् ।
आस्ते जगत्पतिर्यत्र शार्ङ्गपाणिर्विराजितः ११।
मूर्तिमत्परमं ब्रह्म जगल्लोचनजीवितम्लोचनजीविनः इति पाठः ।
लक्ष्मीनयनराजीव पूजिताकारगौरवः १२।

त्रिविक्रमवपुर्मेघश्यामलः कोमलद्युतिः ।
श्रीवत्सवक्षाराजीव वनमालाविभूषितः १३।
अनेकभूषणोपेतः सरत्न इव वारिधिः ।
चलत्सौदामिनीदाम सांद्रमेघसमद्युतिः १४।

तस्यास्ते मुकुटे साक्षात्शार्ङ्गपाणिः परः पुमान् ।
तं दृष्ट्वा मुच्यते जंतुर्जन्मसंसारबंधनात् १५।
यस्मिन्पुरे महातीर्थं विद्यते मेखलाभिधम्अथ मेखलां परिहरते । अङ्गिरसो ह वै
दीक्षितानबल्यमविन्दत्तेनान्यद्व्रतादशनमवाकल्पयंस्त एतामूर्जमपश्यन्त्समाप्तिं तां मध्यत आत्मन ऊर्जमदधत समाप्तिं
तया समाप्नुवंस्तथो एवैष एतां मध्यत आत्मन ऊर्जं धत्ते समाप्तिं तया समाप्नोति - माश
[https://sa.wikisource.org/s/erh ३.२.१.१०],
[https://www.angelfire.com/in4/vedastudy/pur_index23/mekhalaa.htm मेखलाउपरि टिप्पणी] ।
यत्र स्नात्वा नरैर्नित्यं प्राप्यते वैष्णवं पदम् १६।
तत्र वीक्ष्य जगन्नाथं नरसिंहं कृपार्णवम् ।
सप्तजन्मार्जिताद्घोरान्मुच्यते दुष्कृतान्नरः १७।
मेखलायां गणाधीशं विलोकयति यो नरः।
स निस्तरति विघ्नानि दुस्तराण्यपि सर्वदा ।
ब्रह्मचर्यपरो दांतो निर्ममो निरहंकृतिः १८।
तस्मिन्मेघंकरे कश्चिदभूद्ब्राह्मणसत्तमः ।
सुनंद इति विख्यातो वेदशास्त्रविशारदः १९।
वशीकृतेंन्द्रियग्रामो वासुदेवपरायणः ।
देवस्य शार्ङ्गिणः पार्श्वे गीताध्यायमिमं प्रिये २०।
एकादशं पठत्येष विश्वरूपप्रदर्शनम् ।
अध्यायस्य प्रभावेन ब्रह्मज्ञानमवाप सः २१।

परमानंदसंदोह श्लाघ्यसंवित्समाधिना ।
प्रत्यङ्मुखेंद्रियतयानिश्चलां स्थितिमीयुषा २२।
सततं स्थीयते तेन जीवन्मुक्तेन योगिना ।
एकदा स महायोगी सिंहराशिस्थिते गुरौ २३।
गोदावरीतीर्थयात्रांअस्याध्यायस्य प्रारंभं प्रणीतानदीतः, प्रेतिलक्षणतः अभवत्। गोदावरीशब्दतः प्रतीयते यत् अयं
गोधावरीरूपेण एति लक्षणस्य सूचकः अस्ति। सूर्यस्य या ऊर्जा रश्मिरूपेण पृथिवी गृह्णाति, तस्याः सम्यक् धारणम्। द्र.
[https://sa.wikisource.org/s/wr1 सरस्वतीरहस्योपनिषत्] विधातुमुपचक्रमे ।
प्रथमेऽह्नि समागत्य विरजं तीर्थमुत्तमम् २४।
नाभिमारभ्य तीर्थेषु स समभ्यर्च्य देवताम् ।
मज्जन्मज्जन्जगद्धात्रींमज्जन्मार्जन्जगद्धात्रीं इति पाठः कमलां स व्यलोकयत् २५।
तां संपूज्य महामायां सर्वकामफलप्रदाम् ।
तारातीर्थे ततः स्नात्वा कपिलासंगमे ततः २६।
अष्टतीर्थमसौ चक्रे विधाय पितृतर्पणम् ।
कुमारीशं शिवं नत्वा कपिलाद्वारमाययौ २७।
तत्र निर्मज्ज्य निर्धूतप्राग्जन्मांतरदुष्कृतः ।

संपूज्य नत्वा श्रुत्वा च देवं वै मधुसूदनम् २८।
उषित्वा तत्र तां रात्रिं प्रागात्प्रातः सह द्विजैः ।

नरसिंहवने तत्र तीर्थे रामस्य दीर्घिका ।
प्रह्लादपूजितः साक्षादास्ते यत्र नृकेसरी २९।
तं दृष्ट्वा देवदेवेशं पूजयित्वा तु भक्तितः ।
तत्र तं दिवसं नीत्वा स ययावंबिकापुरम् ३०।
अनुग्रहेण भक्तानामंबिका तत्र तिष्ठति ।
पूरयंति मनुष्याणां वांच्छितान्यखिलान्यपि ३१।
पूजयित्वांबिकां भक्त्या पुष्पगंधानुलेपनैः ।
उपहारैश्च विविधैः स्तौत्रैः प्रणमनैरपि ३२।
विप्रस्तस्मात्पुरा प्राप्तः कंठस्थानाभिधं पुरम् ।
यत्रास्ते परमा शक्तिर्महालक्ष्मीर्महाद्युतिः ३३।
तामवेक्ष्य सुधाभानुभास्करद्युतिमंडलाम् ।
संसारतापविच्छेद पद्मपीयूषवाहिनीम् ३४।
योगिराजहृदंभोज राजहंसनिषेविताम् ।
अनाहतमहानादमयीमद्वयरूपिणीम् ३५।
महालक्ष्मीं भगवतीं वांछितार्थप्रदायिनीम् ।

आराध्य भक्तिभावेन चेतसा स मुनीश्वरः ३६।
विवाहमंडपं प्राप पुरं विप्रैः समन्वितः ।
पुरे तत्र प्रतिगृहं वासस्थानमयाचत ३७।
न लेभे वसतिं स्थातुं गेहे कस्मिन्नपि द्विजः ।
दर्शितं ग्रामपालेन विशालं वासमंदिरम् ३८।
प्रविश्य वसतिं चक्रे ब्राह्मणः संगिभिः सह ।
ततः प्रभाते विमले सुनंदोऽसौ द्विजोत्तमः ३९।
बहिरालोकयांचक्रे वासगेहान्निजं वपुः ।
अध्वन्यानखिलान्यत्र जातान्क्वापि यदृच्छया ४०।
गम्यमानः समायांतं ग्रामपालो ददर्श सः ।
तं बभाषे ग्रामपाल आयुष्मानसि सर्वशः ४१।
भागधेयवतां पुंसां पुण्यः पुण्यवतामसि ।
प्रभावो विद्यते वत्स कोपि लोकोत्तरस्त्वयि ४२।
क्व प्रयाताः सहायास्ते कथं तत्सदनाद्बहिः ।
तत्पश्य मुनिशार्दूल कथयामि तवाग्रतः ४३।

किंतु नान्यं त्वया तुल्यं पश्यामीह तपस्विनम् ।
किं जानासि महामंत्रं कां विद्यामवलंबसे ४४।
कस्य देवस्य कारुण्याच्छक्तिर्लोकोत्तरा त्वयि ।
तत्कारुण्यवशात्तिष्ठ ग्रामेऽस्मिन्ब्राह्मणोत्तम ४५।
शुश्रूषामखिलामेव भगवंस्ते करोम्यहम् ।
इति संवासयामास तस्मिन्ग्रामे मुनीश्वरम् ४६।

परिचर्या च तस्यासौ भक्त्या चक्रे दिवानिशम् ।
दिवसेषु प्रयातेषु सप्ताष्टसु समेयिवान् ४७।
प्रातरागत्य तस्याग्रे रुरोद भृशदुःखितः ।
अद्य मे भाग्यहीनस्य गुणवान्भक्तिमान्सुतः ४८।
जाज्वल्यमानदंष्ट्रेण भक्षितो निशि रक्षसा ।
इत्येवं रक्षकेणोक्तं तं पप्रच्छ स संयमी ४९।
क्वास्ते स राक्षसः पुत्रो भक्षितस्ते कथं वद ।
ग्रामपाल उवाच-।
वर्तते नगरे घोरः पुरुषादो निशाचरः 6.185.५०।

स खादति नरानेत्य नित्यं नगरगोचरान् ।
स सर्वैर्नागरैरत्र प्रार्थितः पुरुषैः पुरा ५१।
रक्ष राक्षस नः सर्वान्ग्रासं ते कल्पयामहे ।
पथिका निशि निद्रंति ये च तान्भुंक्ष्व राक्षस ५२।
एतस्मिन्सदने पांथान्ग्रामपालप्रवेशितान् ।
आहारं कल्पयांचक्रुरात्मीयप्राणगुप्तये ५३।
भवान्सुप्तोगृहेऽमुष्मिन्नधन्यैः संयुतः परैः ।
ते ग्रस्ताः किल चानेन न त्वं मुक्तोसि द्विजोत्तम ५४।
प्रभावं भवतो वेत्ति भवानेव द्विजोत्तम ।
मदीय तनयस्याद्य मित्रमेकमुपागतम् ५५।
अजानता मया सोऽपि तनयस्य प्रियः सखा ।
अन्यैः पांथजनैः सार्द्धं तस्मिन्गेहे प्रवेशितः ५६।
श्रुत्वा तत्र प्रविष्टं तं निशीथे तनयो मम ।
तमानेतुं गतः सोऽपि भक्षितस्तेन रक्षसा ५७।
दुःखितेन मया प्रोक्तः प्रातः स पिशिताशनः ।

ममापि पुत्रो दुष्टात्मन्भवता निशि भक्षितः ५८।
भवज्जठरनिर्मग्नः सुतोऽसौ येन जीवति ।
अस्ति चैवमुपायस्ते ब्रूहि मे त्वं निशाचर ५९।
राक्षस उवाच-।
अंतःप्रविष्टा त्वत्पुत्रमज्ञात्वाहमभक्षयम् ।
अजानन्भक्षितः पांथैः सहितोऽसौ सुतस्तव ६०।
यथा जीवति मे कुक्षौ यथा भवति रक्षितः ।
तथा विहितमप्यस्ति दैवेन परमेष्ठिना ६१।
गीतैकादशमध्यायं यः पठत्यनिशं द्विजः ।
तत्प्रभावेन मे मुक्तिर्मृतानां पुनरुद्भवः ६२।
ग्रामपाल उवाच-।
कथमेकादशाध्यायसामर्थ्यमिदमद्भुतम् ६३।
इति पृष्टो मया विप्र स बभाषे निशाचरः ६४।
पुरा गृध्रेण केनापि नभोमार्गेण गच्छता ।

अस्थिखंडं स्वतुंडाग्रात्पातितं क्वापि वारिणि ६५।

तं जलाशयमागत्यकोऽपि ज्ञानीश्वरस्तदा ।
महातीर्थमिति ज्ञात्वा विदधे पितृतर्पणम् ६६।
तमूचिरे जनाः सर्वे तीर्थमेतत्कथं वद ।
जपत्येकादशाध्यायं त्रिसन्ध्यं नियतेंद्रियः ६७।
कृतमौनस्तु विप्रोऽसौ चौरैर्व्यापादितः पथि ।
तस्यास्थिशकलं गृध्रवदनात्पतितं जले ६८।
तेन तीर्थमिदं दिव्यं जातं पातकनाशनम् ।
ततस्ते मानवाः सर्वे सस्नुस्तत्र जलाशये ६९।
निष्कल्मषतया चैवं प्रापुस्ते परमं पदम् ।
एकादशस्य सामर्थ्यादध्यायस्य भविष्यति ७०।
ममापि मुक्तिः पांथानां पुनरुत्थानमेव च ।
यो मया कश्चिदुद्वीर्णो ब्राह्मणोऽत्रैव तिष्ठति ७१।
स च एकादशाध्यायं जपति स्म निरंतरम् ।
स तेनाध्यायमंत्रेण सप्तवाराभिमंत्रितम् ७२।
विधाय वारि विप्रेंद्रः क्षिपेच्चदि ममोपरि ।

ततो मे शापनिर्मुक्तिर्भविष्यति न संशयः ।
इति तेनास्मि संदिष्टः समायातस्त्वदंतिकम् ७३।
विप्र उवाच-।
राक्षसः केन पापेन जातोसौ वद रक्षक ।
यत्क्षपायां गृहे तस्मिन्नरान्खादति निद्रितान् ७४।
ग्रामपाल उवाच।
अस्मिन्ग्रामे पुरा कश्चिदासीद्विप्रः कृषीवलः ।
एकदा शालिकेदाररक्षणे व्याकुलो द्विजः ७५।
नातिदूरे महागृध्रः पांथमेकमभक्षयत् ।
तं विमोचयितुं दूराद्दयांचक्रेऽपि तापसः ७६।
भुक्त्वा पांथं खगस्तावन्निरगादंबराध्वना ।
ततः स तापसः कोपात्तं बभाषे कृषीवलम् ७७।
धिक्त्वां हालिक दुर्बुद्धे कठोरमतिनिर्घृण ।
कुक्षिभरं परत्राण विमुखं हतजीवितम् ७८।
चौरैश्च दंष्ट्रिभिः सर्पैररिवह्निविषांबुभिः ।

गृध्रराक्षसभूतैश्च वेतालादिभिराहतान् ७९।
जनानुपेक्षते शक्तः स तद्वधफलं लभेत् ।
न मोचयति यो विप्रं प्रभुश्चोरादिभिर्धृतम् ८०।
स याति नरकं घोरं स पुनर्जायते वृकः ।
निहन्यमानं विपिने गृध्रव्याघ्रेण पीडितम् ८१।
मुंचमुचेति यो वक्ति स याति परमां गतिम् ।
गवामर्थे हता व्याघ्रैर्व्याधैर्दुष्टैश्च राजभिः ८२।

तेपि यांति पदं विष्णोर्दुष्प्राप्यं योगिनामपि ।
अश्वमेधसहस्राणि वाजपेयशतानि च ८३।
शरणागतसंत्राण कलां नार्हंति षोडशीम् ।
दीनस्योपेक्षणं कृत्वा भीतस्य च शरीरिणः ८४।
पुण्यवानपि कालेन कुंभीपाके स पच्यते ।
पश्यन्नपि भवान् पांथं दुष्टगृध्रेण भक्षितम् ८५।
निवारणसमर्थोपि न चक्रे यन्निवारणम् ।
निष्कृपोसि यतस्तस्माद्भविष्यसि निशाचरः ८६।

इमां शापं मुने श्रुत्वा कंपमानकलेवरः ।
प्रणम्य हालिको विप्रं बभाषे करुणं वचः ८७।
अत्राहं क्षेत्ररक्षायां चिरं क्षिप्तेन चक्षुषा ।
न वेद्मि निकटं गृध्र हन्यमानमिमं नरम् ८८।
तेन मेऽनुग्रहं कर्तुं कृपणस्य त्वमर्हसि ।
विप्र उवाच।
यो वेत्त्येकादशाध्यायं जपत्यनुदिनं च यः ८९।
तेनाभिमंत्रितं वारि यदा शिरसि तावके ।
पतिष्यति तदा शापात्तव मुक्तिर्भविष्यति ९०।
इत्युक्त्वा तापसो यातो हालिको राक्षसोऽभवत् ।
तदागच्छ द्विजश्रेष्ठ तेनाध्यायेन मंत्रय ।
तीर्थोदकं स्वहस्तेन तस्य मूर्द्धनि निक्षिप ९१।
महादेव उवाच।
इति तत्प्रार्थितं तस्य श्रुत्वा च करुणाप्लुतः ।
तथेति सहपालेन मुनी रक्षोंतिकं ययौ ९२।

एकादशेन तेनांबु विश्वरूपेण मंत्रितम् ।
निक्षिप्तं तस्य शिरसि तेन विप्रेण योगिना ९३।
गीताध्यायप्रभावेण शापमोक्षमवाप सः ।
विहाय राक्षसं देहं चतुर्बाहुस्ततोऽभवत् ९४।
निगीर्णा ये जनास्तेन पांथा आसन्सहस्रशः ।
चतुर्भुजा बभूवुस्ते शंखचक्रगदाधराः ९५।
ते विमानान्यारुरुहुस्तावदूचे स राक्षसम् ।
मदीयस्तनयः कस्तं दर्शयस्व निशाचर ९६।
इत्युक्ते ग्रामपालेन दिव्यधीराह राक्षसः ।
एवं चतुर्भुजं विद्धि तमालश्यामलद्युतिम् ९७।
माणिक्यमुकुटं दिव्यमणिकुंडलमंडितम् ।
हारहारिमहास्कंधं स्वर्णकेयूरभूषितम् ९८।
राजीवलोचनं स्निग्धं हस्ते कृतसरोरुहम् ।
दिव्यं विमानमारूढं देवत्वं प्राप्तमात्मजम् ९९।
इति तस्य वचः श्रुत्वा सुतं दृष्ट्वा च तादृशम् ।

स्वगेहं नेतुमारेभे जहास स सुतस्ततः 6.185.१००।
कति वाराणि जातोऽसि त्वं पुत्रो मम रक्षक ।
पूर्वपुत्रस्त्वदीयोऽस्मि अधुना विबुधोऽस्म्यहम् १०१।
यास्यामि वैष्णवं धाम ब्राह्मणस्य प्रसादतः ।
निशाचरोऽपि प्राप्तोऽयं पश्य देहं चतुर्भजम् १०२।
एकादशस्य माहात्म्याद्याति स्वर्गं समं जनैः ।
विप्रादस्मात्तमध्यायमधीष्व त्वं जपानिशम् १०३।
भविष्यति न संदेहस्तवापि गतिरीदृशी ।
तात तस्मात्सतां संगं दुर्लभं सर्वथा जनैः १०४।
सोप्यद्य ते समुत्पन्नो ह्यात्मनः साधयेप्सितम् ।
किं धनैर्भोगदानैर्वा किं यज्ञैस्तपसा नु किम् १०५।
किं पूर्तैर्वापरं श्रेयो विश्वरूपस्य पाठतः ।
तद्विष्णोः परमं रूपमध्यायस्य श्रुतेन च १०६।
यत्पूर्णानंदसंदोह कृष्णब्रह्मास्यनिर्गतम् ।
कुरुक्षेत्रेऽर्जुने मित्रे तत्कैवल्यरसायनम् १०७।

नृणां च भवभीतानामाधिव्याधिभयापहम् ।
अनेकजन्मदुःखघ्नं नान्यत्पश्यामि तत्स्मर ।
शिव उवाच।
इत्युक्त्वा सह तैः सर्वैर्ययौ विष्णोः परं पदम् १०८।
तमध्यायं ततो विप्राद्ग्रामपालः पपाठ सः ।
तावुभौ तस्य माहात्म्याज्जग्मतुर्वैष्णवं पदम् १०९।
इत्येकादशमाहात्म्य कथा तुभ्यं निरूपिता ।
यस्याः श्रवणमात्रेण महापातकसंक्षयः ११०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये सतीश्वरसंवादे पंचाशीत्यधिकशततमोऽध्यायः १८५।

Roman transliteration

[https://www.youtube.com/watch?v=7au-mrmU-k8 yūṭyūbopari hindīrūpāntaraṇam]devyuvāca|
itihāso'yamīśāna śreyasāṃ sādhanaṃ param |
ākarṇya karuṇāpūrṇa mamakāṃkṣā pravarttate 1|
ekādaśasya māhātmyamadhyāyasya kathāśrayam |
vyāvarṇaya virūpākṣa vaktṝṇāṃ prathama prabho 2|
īśvara uvāca-|
ākarṇaya kathāṃ kāṃte gītāvarṇanasaṃśrayām |
viśvarūpābhidhānasya māhātmyamapi pāvanam 3|
adhyāyasya viśālākṣi vaktuṃ tāvanna śakyate |
sahasrāṇi kathāḥ saṃti tatraikā kathyate mayā 4|
praṇītāyāstaṭe nadyā[https://puranastudy.webnode.com/prajaapaala-prabhaa/pranita/ praṇītā upari ṭippaṇī] meghaṃkaramititīrthaṃ meghakaraṃ nāma svayameva janārdanaḥ|| yatra śārṅgadharo viṣṇurmekhalāyāmavasthitaḥ| - matsyapurāṇam [https://sa.wikisource.org/s/44t 22.40], tasya vā etasya yajñasya megho havirdhānaṃ vidyudagnirvarṣam□ havistanayitnurvaṣaṭkāro yadavasphūrjati so'nuvaṣaṭkāro vāyurātmā'māvāsyā sviṣṭakṛt-, iti | ya evaṃ vidvānmeghe varṣati vidyotamāne stanayatyavasphūrjati pavamāne vāyāvamāvāsyāyām□ svādhyāyamadhīte tapa eva tattapyate - taiā

[https://sa.wikisource.org/s/h45 2.14.1] śrutam |
nagaraṃ garimādhāragirimādhāraṃ iti pāṭhabhedaḥ tuṃgaprākāragopuram 5|
viśālāśramaśālāsu svarṇastaṃbhavibhūṣitam |
śrīmadbhiḥ sukhibhiḥ śāṃtaiḥ sadācārairjiteṃdriyaiḥ 6|
adhiṣṭhitaṃ javaiścāruśṛṃgāṭakamanoharam |

maṇistaṃbhasphuratsvarṇāpaṇacatvaraśobhitam 7|
patākākiṃkiṇīkvāṇa kadaṃbaka kalasvaram |
vedādhyayananirghoṣavācālita digaṃtaram 8|
tūryasaṃghoṣaṇākīrṇa viśālavyomamaṃḍalam |
patākāpallodbhūtavātanirjitavigraham 9|
rājāmārgavaradvāranārīmaṃjīrasiṃjitaiḥ |
vallakīveṇukairgīterbhāti vājīṃdra heṣitaiḥ 10|
prekṣamāṇamivābhīkṣṇaṃ dikpālānāṃ puraiḥ samam |
āste jagatpatiryatra śārṅgapāṇirvirājitaḥ 11|
mūrtimatparamaṃ brahma jagallocanajīvitamlocanajīvinaḥ iti pāṭhaḥ |
lakṣmīnayanarājīva pūjitākāragauravaḥ 12|
trivikramavapurmeghaśyāmalaḥ komaladyutiḥ |
śrīvatsavakṣārājīva vanamālāvibhūṣitaḥ 13|
anekabhūṣaṇopetaḥ saratna iva vāridhiḥ |
calatsaudāminīdāma sāṃdrameghasamadyutiḥ 14|

tasyāste mukuṭe sākṣātśārṅgapāṇiḥ paraḥ pumān |
taṃ dṛṣṭvā mucyate jaṃturjanmasaṃsārabaṃdhanāt 15|
yasminpure mahātīrthaṃ vidyate mekhalābhidhamatha mekhalāṃ pariharate | aṅgiraso ha vai dīkṣitānabalyamavindattenānyadvratādaśanamavākalpayaṃsta etāmūrjamapaśyantsamāptiṃ tāṃ madhyata ātmana ūrjamadadhata samāptiṃ tayā samāpnuvaṃstatho evaiṣa etāṃ madhyata ātmana ūrjaṃ dhatte samāptiṃ tayā samāpnoti - māśa [https://sa.wikisource.org/s/erh 3.2.1.10], [https://www.angelfire.com/in4/vedastudy/pur_index23/mekhalaa.htm mekhalāupari ṭippaṇī] |
yatra snātvā narairnityaṃ prāpyate vaiṣṇavaṃ padam 16|
tatra vīkṣya jagannāthaṃ narasiṃhaṃ kṛpārṇavam |
saptajanmārjitāddhorānmucyate duṣkṛtānnaraḥ 17|
mekhalāyāṃ gaṇādhīśaṃ vilokayati yo naraḥ|
sa nistarati vighnāni dustarāṇyapi sarvadā |
brahmacaryaparo dāṃto nirmamo nirahaṃkṛtiḥ 18|
tasminmeghaṃkare kaścidabhūdbrāhmaṇasattamaḥ |
sunaṃda iti vikhyāto vedaśāstraviśāradaḥ 19|
vaśīkṛteṃndriyagrāmo vāsudevaparāyaṇaḥ |
devasya śārṅgiṇaḥ pārśve gītādhyāyamimaṃ priye 20|
ekādaśaṃ paṭhatyeṣa viśvarūpapradarśanam |
adhyāyasya prabhāvena brahmajñānamavāpa saḥ 21|

paramānaṃdasaṃdoha ślāghyasaṃvitsamādhinā |
pratyaṅmukheṃdriyatayāniścalāṃ sthitimīyuṣā 22|
satataṃ sthīyate tena jīvanmuktena yoginā |
ekadā sa mahāyogī siṃharāśisthite gurau 23|
godāvarītīrthayātrāṃasyādhyāyasya prāraṃbhaṃ praṇītānadītaḥ, pretilakṣaṇataḥ abhavat|
godāvariśabdataḥ pratīyate yat ayaṃ godhāvarīrūpeṇa eti lakṣaṇasya sūcakaḥ asti| sūryasya yā ūrjā raśmirūpeṇa pṛthivī gṛhṇāti, tasyāḥ samyak dhāraṇam| dra. [https://sa.wikisource.org/s/wr1 sarasvatīrahasyoopaniṣat] vidhātumupacakrame |
prathame'hni samāgatya virajaṃ tīrthamuttamam 24|
nābhimārabhya tīrtheṣu sa samabhyarcya devatām |
majjanmajjanjagaddhātrīṃmajjanmārjanjagaddhātrīṃ iti pāṭhaḥ kamalāṃ sa vyalokayat 25|
tāṃ saṃpūjya mahāmāyāṃ sarvakāmaphalapradām |

tārātīrthe tataḥ snātvā kapilāsaṃgame tataḥ 26|
aṣṭatīrthamasau cakre vidhāya pitṛtarpaṇam |
kumārīśaṃ śivaṃ natvā kapilādvāramāyayau 27|
tatra nirmajjya nirdhūtaprāgjanmāṃtaraduṣkṛtaḥ |
saṃpūjya natvā śrutvā ca devaṃ vai madhusūdanam 28|
uṣitvā tatra tāṃ rātriṃ prāgātprātaḥ saha dvijaiḥ |

narasiṃhavane tatra tīrthe rāmasya dīrghikā |
prahlādapūjitaḥ sākṣādāste yatra nṛkesarī 29|
taṃ dṛṣṭvā devadeveśaṃ pūjayitvā tu bhaktitaḥ |
tatra taṃ divasaṃ nītvā sa yayāvaṃbikāpuram 30|
anugraheṇa bhaktānāmaṃbikā tatra tiṣṭhati |
pūrayaṃti manuṣyāṇāṃ vāṃcchitānyakhilānyapi 31|
pūjayitvāṃbikāṃ bhaktyā puṣpagaṃdhānulepanaiḥ |
upahāraiśca vividhaiḥ stautraiḥ praṇamanairapi 32|
viprastasmātpurā prāptaḥ kaṃṭhasthānābhidhaṃ puram |
yatrāste paramā śaktirmahālakṣmīrmahādyutiḥ 33|
tāmavekṣya sudhābhānubhāskaradyutimaṃḍalām |
saṃsāratāpaviccheda padmapīyūṣavāhinīm 34|
yogirājahṛdaṃbhoja rājahaṃsaniṣevitām |
anāhatamahānādamayīmadvayarūpiṇīm 35|
mahālakṣmīṃ bhagavatīṃ vāṃchitārthapradāyinīm |

ārādhya bhaktibhāvena cetasā sa munīśvaraḥ 36|
vivāhamaṃḍapaṃ prāpa puraṃ vipraiḥ samanvitaḥ |
pure tatra pratigṛhaṃ vāsasthānamayācata 37|
na lebhe vasatiṃ sthātuṃ gehe kasminnapi dvijaḥ |
darśitaṃ grāmapālena viśālaṃ vāsamaṃdiram 38|
praviśya vasatiṃ cakre brāhmaṇaḥ saṃgibhiḥ saha |
tataḥ prabhāte vimale sunaṃdo'sau dvijottamaḥ 39|
bahirālokayāṃcakre vāsagehānnijaṃ vapuḥ |
adhvanyānakhilānyatra jātānkvāpi yadṛcchayā 40|
gamyamānaḥ samāyāṃtaṃ grāmapālo dadarśa saḥ |
taṃ babhāṣe grāmapāla āyuṣmānasi sarvaśaḥ 41|
bhāgadheyavatāṃ puṃsāṃ puṇyaḥ puṇyavatāmasi |
prabhāvo vidyate vatsa kopi lokottarastvayi 42|
kva prayātāḥ sahāyāste kathaṃ tatsadanādbahiḥ |
tatpaśya muniśārdūla kathayāmi tavāgrataḥ 43|

kiṃtu nānyaṃ tvayā tulyaṃ paśyāmīha tapasvinam |
kiṃ jānāsi mahāmaṃtraṃ kāṃ vidyāmavalaṃbase 44|
kasya devasya kāruṇyācchaktirlokottarā tvayi |
tatkāruṇyavaśāttiṣṭha grāme'sminbrāhmaṇottama 45|
śuśrūṣāmakhilāmeva bhagavaṃste karomyaham |
iti saṃvāsayāmāsa tasmingrāme munīśvaram 46|
paricaryā ca tasyāsau bhaktyā cakre divāniśam |
divaseṣu prayāteṣu saptāṣṭasu sameyivān 47|
prātarāgatya tasyāgre ruroda bhṛśaduḥkhitaḥ |
adya me bhāgyahīnasya guṇavānbhaktimānsutaḥ 48|
jājvalyamānadaṃṣṭreṇa bhakṣito niśi rakṣasā |
ityevaṃ rakṣakeṇoktaṃ taṃ papraccha sa saṃyamī 49|
kvāste sa rākṣasaḥ putro bhakṣitaste kathaṃ vada |
grāmapāla uvāca-|

vartate nagare ghoraḥ puruṣādo niśācaraḥ 6.185.50|

sa khādati narānetya nityaṃ nagaragocarān |
sa sarvairnāgarairatra prārthitaḥ puruṣaiḥ purā 51|
rakṣa rākṣasa naḥ sarvāngrāsaṃ te kalpayāmahe |
pathikā niśi nidraṃti ye ca tānbhuṃkṣva rākṣasa 52|
etasminsadane pāṃthāngrāmapālapraveśitān |
āhāraṃ kalpayāṃcakrurātmīyaprāṇaguptaye 53|
bhavānsuptogṛhe'muṣminnadhanyaiḥ saṃyutaḥ paraiḥ |
te grastāḥ kila cānena na tvaṃ muktosi dvijottama 54|
prabhāvaṃ bhavato vetti bhavāneva dvijottama |
madīya tanayasyādya mitramekamupāgatam 55|
ajānatā mayā so'pi tanayasya priyaḥ sakhā |
anyaiḥ pāṃthajanaiḥ sārddhaṃ tasmingehe praveśitaḥ 56|
śrutvā tatra praviṣṭaṃ taṃ niśīthe tanayo mama |
tamānetuṃ gataḥ so'pi bhakṣitastena rakṣasā 57|
duḥkhitena mayā proktaḥ prātaḥ sa piśitāśanaḥ |

mamāpi putro duṣṭātmanbhavatā niśi bhakṣitaḥ 58|
bhavajjaṭharanirmagnaḥ suto'sau yena jīvati |
asti caivamupāyaste brūhi me tvaṃ niśācara 59|
rākṣasa uvāca-|
aṃtaḥpraviṣṭā tvatputramajñātvāhamabhakṣayam |
ajānanbhakṣitaḥ pāṃthaiḥ sahito'sau sutastava 60|
yathā jīvati me kukṣau yathā bhavati rakṣitaḥ |
tathā vihitamapyasti daivena parameṣṭhinā 61|
gītaikādaśamadhyāyaṃ yaḥ paṭhatyaniśaṃ dvijaḥ |
tatprabhāvena me muktirmṛtānāṃ punarudbhavaḥ 62|
grāmapāla uvāca-|
kathamekādaśādhyāyasāmarthyamidamadbhutam 63|
iti pṛṣṭo mayā vipra sa babhāṣe niśācaraḥ 64|
purā gṛdhreṇa kenāpi nabhomārgeṇa gacchatā |
asthikhaṃḍaṃ svatuṃḍāgrātpātitaṃ kvāpi vāriṇi 65|

taṃ jalāśayamāgatyako'pi jñānīśvarastadā |
mahātīrthamiti jñātvā vidadhe pitṛtarpaṇam 66|
tamūcire janāḥ sarve tīrthametatkathaṃ vada |
japatyekādaśādhyāyaṃ trisandhyaṃ niyateṃdriyaḥ 67|
kṛtamaunastu vipro'sau caurairvyāpāditaḥ pathi |
tasyāsthiśakalaṃ gṛdhravadanātpatitaṃ jale 68|
tena tīrthamidaṃ divyaṃ jātaṃ pātakanāśanam |
tataste mānavāḥ sarve sasnustatra jalāśaye 69|
niṣkalmaṣatayā caivaṃ prāpuste paramaṃ padam |
ekādaśasya sāmarthyādadhyāyasya bhaviṣyati 70|
mamāpi muktiḥ pāṃthānāṃ punarutthānameva ca |
yo mayā kaścidudgīrṇo brāhmaṇo'traiva tiṣṭhati 71|
sa ca ekādaśādhyāyaṃ japati sma niraṃtaram |
sa tenādhyāyamaṃtreṇa saptavārābhimaṃtritam 72|
vidhāya vāri vipreṃdraḥ kṣipedyadi mamopari |

tato me śāpanirmuktirbhaviṣyati na saṃśayaḥ |
iti tenāsmi saṃdiṣṭaḥ samāyātastvadaṃtikam 73|
vipra uvāca-|

rākṣasaḥ kena pāpena jātosau vada rakṣaka |
yatkṣapāyāṃ gṛhe tasminnarānkhādati nidritān 74|
grāmapāla uvāca|
asmingrāme purā kaścidāsīdviproḥ kṛṣīvalaḥ |
ekadā śālikedārarakṣaṇe vyākulo dvijaḥ 75|
nātidūre mahāgṛdhraḥ pāṃthamekamabhakṣayat |
taṃ vimocayituṃ dūrāddayāṃcakre'pi tāpasaḥ 76|
bhuktvā pāṃthaṃ khagastāvanniragādaṃbarādhvanā |
tataḥ sa tāpasaḥ kopāttaṃ babhāṣe kṛṣīvalam 77|
dhiktvāṃ hālika durbuddhe kaṭhoramatinirghṛṇa |
kukṣibharaṃ paratrāṇa vimukhaṃ hatajīvitam 78|
coraiśca daṃṣṭribhiḥ sarppairarivahniviṣāṃbubhiḥ |

gṛdhrarākṣasabhūtaiśca vetālādibhirāhatān 79|
janānupekṣate śaktaḥ sa tadvadhaphalaṃ labhet |
na mocayati yo vipraṃ prabhuścorādibhirdhṛtam 80|
sa yāti narakaṃ ghoraṃ sa punarjāyate vṛkaḥ |
nihanyamānaṃ vipine gṛdhravyāghreṇa pīḍitam 81|
muṃcamuceti yo vakti sa yāti paramāṃ gatim |
gavāmarthe hatā vyāghrairvyādhairduṣṭaiśca rājabhiḥ 82|
tepi yāṃti padaṃ viṣṇorduṣprāpyaṃ yogināmapi |
aśvamedhasahasrāṇi vājapeyaśatāni ca 83|
śaraṇāgatasaṃtrāṇa kalāṃ nārhaṃti ṣoḍaśīm |
dīnasyopekṣaṇaṃ kṛtvā bhītasya ca śarīriṇaḥ 84|
puṇyavānapi kālena kuṃbhīpāke sa pacyate |
paśyannapi bhavān pāṃthaṃ duṣṭagṛdhreṇa bhakṣitam 85|
nivāraṇasamarthopi na cakre yannivāraṇam |
niṣkṛposi yatastasmādbhaviṣyasi niśācaraḥ 86|

imāṃ śāpaṃ mune śrutvā kaṃpamānakalevaraḥ |
praṇamya hāliko vipraṃ babhāṣe karuṇaṃ vacaḥ 87|
atrāhaṃ kṣetrarakṣāyāṃ ciraṃ kṣiptena cakṣuṣā |
na vedmi nikaṭaṃ gṛdhra hanyamānamimaṃ naram 88|
tena me'nugrahaṃ kartuṃ kṛpaṇasya tvamarhasi |
vipra uvāca|
yo vettyekādaśādhyāyaṃ japatyanudinaṃ ca yaḥ 89|
tenābhimaṃtritaṃ vāri yadā śirasi tāvake |
patiṣyati tadā śāpāttava muktirbhaviṣyati 90|
ityuktvā tāpaso yāto hāliko rākṣaso'bhavat |
tadāgaccha dvijaśreṣṭha tenādhyāyena maṃtraya |
tīrthodakaṃ svahastena tasya mūrddhani nikṣipa 91|
mahādeva uvāca|
iti tatprārthitaṃ tasya śrutvā ca karuṇāplutaḥ |
tatheti sahapālena munī rakṣoṃtikaṃ yayau 92|

ekādaśena tenāṃbu viśvarūpeṇa maṃtritam |
nikṣiptaṃ tasya śirasi tena vipreṇa yoginā 93|
gītādhyāyaprabhāveṇa śāpamokṣamavāpa saḥ |
vihāya rākṣasaṃ dehaṃ caturbāhustato'bhavat 94|
nigīrṇā ye janāstena pāṃthā āsansahasraśaḥ |
caturbhujā babhūvuste śaṃkhacakragadādharāḥ 95|
te vimānānyāruruhustāvadūce sa rākṣasam |
madīyastanayaḥ kastaṃ darśayasva niśācara 96|

ityukte grāmapālena divyadhīrāha rākṣasaḥ |
evaṃ caturbhujaṃ viddhi tamālaśyāmaladyutim 97|
māṇikyamukuṭaṃ divyamaṇikuṇḍalamaṃḍitam |
hārahārimahāskaṃdhaṃ svarṇakeyūrabhūṣitam 98|
rājīvalocanaṃ snigdhaṃ haste kṛtasaroruham |
divyaṃ vimānamārūḍhaṃ devatvaṃ prāptamātmajam 99|
iti tasya vacaḥ śrutvā sutaṃ dṛṣṭvā ca tādṛśam |

svagehaṃ netumārebhe jahāsa sa sutastataḥ 6.185.100|
kati vārāṇi jāto'si tvaṃ putro mama rakṣaka |
pūrvaputrastvadīyo'smi adhunā vibudho'smyaham 101|
yāsyāmi vaiṣṇavaṃ dhāma brāhmaṇasya prasādataḥ |
niśācaro'pi prāpto'yaṃ paśya dehaṃ caturbhajam 102|
ekādaśasya māhātmyādyāti svargaṃ samaṃ janaiḥ |
viprādasmāttamadhyāyamadhīṣva tvaṃ japāniśam 103|
bhaviṣyati na saṃdehastavāpi gatirīdṛśī |
tāta tasmātsatāṃ saṃgaṃ durlabhaṃ sarvathā janaiḥ 104|
sopyadya te samutpanno hyātmanaḥ sādhayepsitam |
kiṃ dhanairbhogadānairvā kiṃ yajñaistapasā nu kim 105|
kiṃ pūrtairvāparaṃ śreyo viśvarūpasya pāṭhataḥ |
tadviṣṇoḥ paramaṃ rūpamadhyāyasya śrutena ca 106|
yatpūrṇānaṃdasaṃdoha kṛṣṇabrahmāsyanirgatam |
kurukṣetre'rjune mitre tatkaivalyarasāyanam 107|

nṛṇāṃ ca bhavabhītānāmādhivyādhibhayāpaham |
anekajanmaduḥkhaghnaṃ nānyatpaśyāmi tatsmara |
śiva uvāca|
ityuktvā saha taiḥ sarvairyayau viṣṇoḥ paraṃ padam 108|
tamadhyāyaṃ tato viprādgrāmapālaḥ papāṭha saḥ |
tāvubhau tasya māhātmyāj̃jagmaturvaiṣṇavaṃ padam 109|
ityekādaśamāhātmya kathā tubhyaṃ nirūpitā |
yasyāḥ śravaṇamātreṇa mahāpātakasaṃkṣayaḥ 110|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye
satiśvarasaṃvāde paṃcāśityadhikaśatatamo'dhyāyaḥ 185|

English translation

[Note : this page corresponds to chapter 185 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The goddess said :

1-2. O god, this history is a great means of accomplishing the good. O merciful one, my desire is further aroused on hearing it. O Virūpākṣa , O the first (i.e. greatest) one among speakers, explain to me the importance of the eleventh chapter (of the Gītā) supported by a story.

The lord said :

3-17. O dear one, listen to a story resting on the description of the Gītā. Even the greatness of the chapter (called) Viśvarūpa (- darśana) is purifying. O you of large eyes, (the greatness of) the chapter cannot be told. There are thousands of stories. One of them will be told by me. On the bank of the river

Pragītā there was a city known as Meghaṅkara. It had a heavily laid foundation, lofty ramparts and gates. It had big (sacrificial) halls of hermitages adorned with golden pillars. Rich, happy, calm, well-behaved men with their senses controlled and speedy in their actions lived there. It was charming with the places where four roads met. It was adorned with markets and quadrangulars where gold in the jewelled pillars was shining. In it the sweet and indistinct sound of the multitude of (moving) banners and jingling bells was (heard). The atmosphere was shaken with the loud noise of Vedic recitation. The vast sky was full of the loud sounds of musical instruments. It won battles with the breezes due to flags and foliage (obscure). It appeared splendid with the jingling sounds of the anklets of women on the royal path and at the excellent gates, and with (sounds of) lutes, flutes , songs and the neighings of excellent horses. It constantly appeared to be equal to the cities of the regents of the quarters. There the lord of the world, Śārṅgapāṇi, shone. He was the embodiment of the highest Brahman , and the life of the sight of the world. His great form was worshipped by the lotus-eyes of Lakṣmī (obscure). His body was that of Trivikrama ; he was dark like a cloud. His lustre was mild; he had Śrīvatsa (mark) on his chest; and was adorned with lotuses and garland of wood-flowers. He was having (i.e. had put on) many ornaments and was, as it were, the ocean full of jewels. His lustre was like that of a cloud with the flashing of the streak of lightning. On his (?) crown dwelt the highest soul Śārṅgapāṇi himself. On seeing him a living being is freed from the bondage of the worldly existence. In that city there was a great holy place called Mekhalā . By bathing there men always obtained the position of Viṣṇu . Having seen Narasiṃha , the lord of the world, the ocean of pity there, a man is free from a terrible sin committed during seven existences.

18-27. A man who sees the lord of gaṇas at Mekhalā always overcomes dangers, even though they are difficult to be overcome. In that Meghaṅkara (city) there lived an excellent brāhmaṇa who practised celibacy and self-control, who was free from the feeling of mineness and from egotism. He was well-known as Sunanda , and was proficient in the Vedas and in (other) holy texts. He had subjugated the group of his senses; he was highly devoted to Vāsudeva . O dear one, by the side of god Śārṅgin he recited this eleventh chapter (of the Gītā called) Manifestation of the Cosmic Form. The ascetic obtained knowledge of Brahman due to the power of the chapter. The meditating saint, enjoying liberation (even) while alive, desiring to reach a steady condition, always remained in profound intellectual meditation, praiseworthy due to the mass of great joy. Once that great meditating saint set out on a pilgrimage to Godāvarī when Jupiter was in the Zodiacal sign Leo. Having, on the first day, come to the excellent holy place Viraja , and having begun with the centre among the holy places, he bathed again and again, and saw Kamalā (i.e. Lakṣmī), the prop of the world. Having worshipped her, the great divine power, giving the fruit of all desires and then bathing at Tārātīrtha, then at the confluence of Kapilā , he visited the eight holy places. Then having offered oblations to the dead ancestors, having bowed to the lord of Kumārī , Śiva , he came to Kapilādvāra.

28-40. Having bathed there, and washed off the sins of former existences, having worshipped, saluted and heard (about) god Viṣṇu and having lived there for that night, he went with the brāhmaṇas from it in the morning. In the forest Narasiṃha there is at the holy place a well sacred to Rāma . Narasiṃha worshipped by Prahlāda himself dwells there. Having seen that lord of gods, having devoutly worshipped him, and having passed the day there, he went to the city of Ambikā . Ambikā, showering grace on her devotees, dwells there. She fulfils all the desires of men. Having devoutly worshipped Ambikā with flowers and unguents, with various hymns, and salutations also, the brāhmaṇa then reached the city called Kaṇṭhasthāna in olden times. There the great power, Mahālakṣmī , of great lustre, dwells. Having seen her, having the orb of the brightness of nectar and the sun, the river of the nectar from lotuses cutting off the torment of the worldly existence, and served by royal swans of the lotuses of the hearts of best meditating saints, full of the sound produced without beating, and of the form having no second, having worshipped with a devout heart that revered Mahālakṣī, giving desired

objects, the lord of sages reached along with the brāhmaṇas, the city called Vivāhamaṇḍapa. In every house in the city he. asked for taking shelter. The brāhmaṇa could not get lodging in any house. The head of the village showed to him a big temple to stay in. The brāhmaṇa entering it with his companions stayed there. Then when it was bright morning he saw from his place of lodging his body, where by chance all travellers were produced. When he was going, the village-head saw him coming (to him).

41-50a. The village-head said to him: "You are by all means a long-lived one. You are (the best) among the lucky, and (most) auspicious among the auspicious also. O child, you have some extraordinary power. Where have your companions gone? How did they get out of that house? See that, O best sage, I shall tell you. But I do not see here any other ascetic comparable to you. Do you know a great spell? Which science do you practise? Due to the kindness of which god have you this uncommon power? O best brāhmaṇa, then please stay in this village. O revered one, I shall render you every service." Speaking like this, he made the best sage stay in the village. He devoutly served him day and night. When seven or eight days passed, he came (to him). Having come to him in the morning, he, much grieved, wept before him. "The devout son of me who am luckless today, was eaten at night by a demon having bright fangs." When the protector (of the village) said like this, the restrained one asked him: "Where is the demon? Tell me how your son was devoured."

The village-head said :

50b-59. In the city there is a terrible demon eating human beings. Everyday he comes and eats men frequenting the city. All the citizens formerly requested him: "O demon, protect us all. We shall arrange for your food. O demon, eat those travellers who sleep (here) at night." For protecting his life, he devoured the travellers that were ushered into this house by the village-head. You had slept in this house accompanied by other unlucky persons. They were eaten by him, and you were abandoned, O best brāhmaṇa. O best brāhmaṇa, you know your own power. Today a friend of my son has come. I, being ignorant, (i.e. unknowingly) put that dear (friend) of my son in the (same) house along with other travellers. Hearing that he was put into it, my son went to bring him at night. He too was eaten by the demon. I who was afflicted, said to the demon in the morning: "O wicked-minded one, at night you ate my son also. O demon, tell me if there is a means by which my son gone down into your belly will be revived."

The demon said :

60-63a. Through ignorance I devoured your son that has gone into (my belly). This your son was eaten by me through ignorance along with the travellers. Brahma has also laid down (the way) in which he who has entered my belly, will be revived. By the power of the brāhmaṇa who constantly recites the eleventh chapter, I shall get salvation and the dead will be revived.

The village-head said :

63b-73. "How does the eleventh chapter have such wonderful power?" O brāhmaṇa, thus asked by me, the demon said: "Formerly some vulture going along the aerial path dropped from its beak a piece of bone somewhere in the water. Someone, best among the wise, having come to that lake, and taking it to be a great holy place, had offered oblations to the dead ancestors. All people said to him: 'Tell (us) how this is a holy place'. The restrained one muttered the eleventh chapter thrice a day. The brāhmaṇa who had observed silence, was killed by thieves on the way. A piece of his bone fell from the vulture's beak into water. Due to that this has become a divine holy place destroying sins. Then all those men

bathed there in that lake. Due to their being free from sins, they obtained the highest position. Owing to the power of the eleventh chapter, I too will get salvation, and the travellers will again come back to life. The brāhmaṇa spat out by me, will stay here only. If he constantly muttered the eleventh chapter, and if that best brāhmaṇa throws on me the water that is consecrated by the hymn of the eleventh chapter, then, undoubtedly I shall be free from the curse." Thus told by him, I have come to you.

The brāhmaṇa said :

74-89a. O protector (of the village), tell (me) due to what sin he had become a demon, eating men in the house at night.

The village-head said :

Formerly in this village there was a brāhmaṇa farmer. Once he was busy with the protection of the paddy-field. Not far from him, a great vulture devoured a traveller. An ascetic at a distance took pity on him to free him. Just then the bird ate up the traveller and went by the aerial path. Then the ascetic, through anger, said to the farmer: "O you wicked-minded, harsh-hearted, cruel ploughman, fie upon you who are selfish, averse to protecting others, and of an accursed life. One who though capable, ignores men being struck by thieves, wild boars, serpents, enemies, poisoned water, vultures, demons, evil spirits, goblins etc., would obtain the fruit of their murder. He who being capable, does not free a brāhmaṇa seized by thieves etc. goes to a horrible hell, and is again born as a wolf. He who (seeing one) being killed (or) harassed by a vulture or a tiger in a forest, says 'Leave (him), leave (him)', goes to the highest position. Those also who are killed while (protecting) cows by tigers, hunters or wicked kings, go to Viṣṇu's position, difficult to be obtained even by meditating saints. Thousands of horse-sacrifices and hundreds of Vājapeya sacrifices are not worth even a sixteenth part of the protection of one seeking shelter. Even a meritorious person, by ignoring a helpless and a frightened person, is roasted in the Kumbhīpāka (hell) after (some) time. Since you were unkind, as you on seeing the traveller (being) eaten by the wicked vulture, did not ward off (the vulture) though you were capable of warding it off, you will be (born as) a demon." Having heard this curse of the sage, the ploughman, with his body trembling, saluted the brāhmaṇa and said (these) piteous words: "With my eyes cast on protecting the field here, I did not notice this man being killed by the vulture. Therefore, please favour me who am helpless."

The brāhmaṇa said :

89b-91. When the water consecrated by him who knows the eleventh chapter (of the Gītā) and mutters it everyday, falls on your head, then you will be free from the curse.

Speaking like this the ascetic left, and the ploughman became a demon. Therefore, O brāhmaṇa, come on; consecrate him with (the recitation of) that chapter. Drop with your (own) hand the holy water on his head.

Mahādeva said :

92-108b. Having heard this request of him, the sage, full of pity, saying 'All right' went with the head of the village near the demon. The brāhmaṇa, the meditating saint, dropped on his head the water consecrated with (the recitation of) the eleventh chapter (called) Viśvarūpa (-darśana). By the power of the chapter of the Gītā, he obtained freedom from the curse. Abandoning the body of the demon he

became one having four arms. Those men, the travellers who were ejected, were in thousands. They became four-armed ones holding conches, discs and maces. They got into aeroplanes. At that time he said to the demon: “O demon, which is my son. Show him (to me).” Thus addressed by the village-head, the demon of divine intellect said: “Know your son to be four-armed like these and having dark lustre like the tamāla tree and having a crown of rubies, and adorned with divine, jewelled ear-rings, with great shoulders charming due to a necklace, and adorned with a golden armlet, having lotus-like eyes, affectionate, and holding a lotus in his hand, having got into a divine aeroplane, and having obtained godhead.” Hearing these words of him, and seeing his son like that, he started taking him home. Then the son laughed (and said): “O protector (of the village), for how many times have you become my son? Formerly I was your son, (but) now I am a god. Due to the brāhmaṇa’s favour I shall go to Viṣṇu’s abode. See this demon also has secured a four-armed body. Due to the greatness of the eleventh (chapter) he will go to heaven with (these) people. Learn the chapter from this brāhmaṇa and constantly mutter it. There is no doubt that you wil obtain the same position. Therefore, O father, the company of the good is always difficult to be had by men. That too has come up for you today. Accomplish your desired object. What is the use of wealth, enjoyment, gifts, sacrifices, penance, acts of pious liberality? Final bliss is obtained by the recital of the (chapter called) Viśvarūpa(-darśana). By hearing the chapter (men see) that form of Viṣṇu which is the highest, which came out of the mouth of Kṛṣṇa , the Brahman, the mass of complete joy, which—the nectar of salvation—was spoken by him to his friend Arjuna on Kurukṣetra , which removes maladies, diseases and fears of men afraid of the mundane existence, which destroys the misery of many existences. I do not see any other (hymn) like that. Remember it.”

Śiva said :

108c-110. Speaking like this, he went to Viṣṇu’s highest position with them. The village-head learnt that chapter from the brāhmaṇa. Due to its greatness both of them went to Viṣṇu’s position. Thus I have told you the account of the eleventh chapter, by merely hearing which great sins perish.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 186

The Gītā-māhātmya · Siddhasamādhi's Story

Chapter 598 of 693 · 63 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=l15dNy7Huv8 यूट्यूबोपरि हिन्दी रूपान्तरम्]; मार्कण्डेयपुराणे [https://sa.wikisource.org/s/1adg ८१] दुर्गासप्तशत्यां यः आख्यानः अस्ति, तत्र मुख्यतः त्रयः अभिनेतारः सन्ति - मेधाऋषिः, सुरथराजा एवं समाधिवैश्यः। किन्तु अस्मिन् आख्याने द्वौ अभिनेतारौ स्तः - बृहद्बथः एवं सिद्धसमाधिब्राह्मणः। अयं प्रतीयते यत् अश्वमेधे यः अश्वः ब्रह्माण्डस्य भ्रमणं करोति, तस्मिन् द्वौ गत्यौ निहितौ स्तः - प्रेति एवं एति। यदि अश्वः बहिर्गच्छति किन्तु न पुनरायाति, तर्हि एतिसंज्ञका गतिः दोषपूर्णा अस्ति। प्रेति - समाधिं प्रति गमनम्। एति - समाधितः व्युत्थानम्। समाधितः व्युत्थाने ये दोषाः विद्यमानाः सन्ति, तेषां उपचारः सिद्धसमाधिसंज्ञकः ब्राह्मणः करोति। पुराणेषु उल्लेखाः सन्ति यत् क्षत्रियवीरस्य यः इषुः भवति, तत् शत्रुरुपरि घातं कृत्वा पुनः आवर्तनं कर्तुं शक्यते। महाभारते सौप्तिकपर्वे [https://sa.wikisource.org/s/2o7 १५.७] अश्वत्थामा एवं अर्जुनः परस्परयुद्धे दिव्यास्त्रयोः प्रयोगं कुर्वन्तः। सत्परामर्शोपरि, अर्जुनः स्वअस्त्रस्य आवर्तनं करोति, न अश्वत्थामा। कारणं - यः ब्रह्मचारी अस्ति, सैव आवर्तनकर्तुं शक्यते - ब्रह्मतेजोद्भवं तद्धि विसृष्टमकृतात्मना। न शक्यमावर्तयितुं ब्रह्मचर्यव्रतादृते।।) महादेव उवाच- अस्ति कोल्हापुरंपुराणेषु अन्यत्र कोलापुरः संज्ञा अस्ति - बभूवुः शत्रवो भूपाः कोलाविध्वंसिनस्तथा॥ (मार्कण्डेयपुराणम् [https://sa.wikisource.org/s/aqy ८१.४]), कोलानाम्नीं राजधानीं रुरुधुस्तस्य भूपतेः ।।- शिव [https://sa.wikisource.org/s/zho ५.४५.१७]। अयं कोला कुलः अस्ति, अथवा अन्यत् किंचित् भवति, अन्वेषणीयः। रजनीशमहोदयानुसारेण, हृदयस्य अनाहतचक्रस्य गुणः अयमस्ति यत् चेतनायाः अस्तित्वं पात्रतः बहिरपि अस्ति, अन्तरे अपि। कण्ठोपरि यः विशुद्धिचक्रः अस्ति, तस्मात् चेतनायाः बहिर्गमने - अन्तरागमने कोपि बाधा नास्ति। यः अनाहतचक्रः अस्ति, तत् वायोः महाभूतस्य स्थानमस्ति। अस्य अभिव्यक्तिः षट्कोणेन भवति। अयं षट्कोणः आधुनिकविज्ञाने कोल - कार्बनसंज्ञकस्य तत्त्वस्य आन्तरिकसंरचनायाः परिचायकः अस्ति। नाम नगरं दक्षिणापथे ।

सुखानां सदनं साध्वि साधूनां सिद्धिसंभवम् १।
परशक्तेः परंपीठं सर्वदेवनिषेवितम् ।
पुराणेषु प्रसिद्धं यद्भुक्तिमुक्तिफलप्रदम् २।
कोटिशस्तत्र तीर्थानि शिवलिंगानि कोटिशः ।
आस्ते रुद्रगया यत्र विशालं लोकविश्रुतम् ३।
तुंगाचलमहावप्र गोपुरोल्लासितोरणम् ।
प्रासादशिखरे यत्र तुंगं च कनकध्वजम् ४।
सोमकांतिमहासौधवलभीपंक्तिशोभितम् ।
जालरंध्रोद्गिरद्धूपधूमाऽमोदितदिक्तटम् ५।
चलत्पताकविस्तीर्णच्छायं देवालयान्वितम् ।
चतुरैः सुंदरैः स्निग्धैः श्रीमद्भिः शुचिमानसैः ६।
अधिष्ठितं सदाचारैः पुरुषेर्भूरिभूषणैः ।
कुरंगनयनाश्चंद्रवदनाः कुटिलालकाः ७।

उत्फुल्लचंपकच्छायाः पीनतुंगपयोधराः ।
कृशमध्या निम्ननाभि वलित्रयविराजिताः ८।
विशालजघनाश्चारुजंघा युग्मा वरांघ्रयः ।
वाचालमेखलादामनिक्वणन्मणिनूपुराः ९।
रणत्कंकणहस्ताब्ज स्फुरत्करज रश्मयः ।
वसंति प्रमदा यत्र मादयंत्यो मुनीनपि १०।
समस्तवस्तुसंयुक्तं सर्वभोगसमन्वितम् ।
मंगलैः सकलैर्युक्तं महालक्ष्मीसमन्वितम् ११।
तत्रागच्छत्पुमान्कश्चिद्युवा गौरं सुलोचनः ।
कंबुकंठः पृथुस्कंधो महावक्षा महाभुजः १२।
समस्तलक्षणोपेतो गोचरासक्तमानसः ।
प्रविश्य नगरं पश्यन्शोभां सौधेषु सर्वतः १३।
उत्कंठितमना द्रष्टुं महालक्ष्मीं सुरेश्वरीम् ।
मणिकुंडे कृतः स्नानः संपन्न पितृतर्पणः १४।
महालक्ष्मीं महामायां नत्वा तुष्टाव भक्तितः ।

जयत्यपारकरुणाशरण्या जगदंबिका १५।
कुर्वाणा जगतो जन्म पालनं क्षपणं दृशा ।
यया शक्त्या कृतादिष्टः परमेष्ठी सृजत्यसौ १६।
अवष्टभ्य च तां शक्तिं पालयत्यच्युतो जगत् ।
यया शक्त्या कृतावेशः संहरत्यखिलं हरः १७।
तां भजे परमां शक्तिं सर्गस्थितिलयोर्जिताम् ।
योगिध्येयांघ्रिकमले कमले कमलालये १८।
स्वभावानखिलान्नस्त्वं गृह्णासींद्रियगोचरान् ।
त्वमेव कल्पनाजालं तत्कल्पं कुरुषे मनः १९।
इच्छाज्ञानक्रियारूपा परसंवित्स्वरूपिणी ।
निष्फला निर्मला नित्या निराकारा निरंजना २०।
निरंतरा निरातंका निरालंबा निरामया ।
तवैवं महिमानं हि को वर्णयितुमीशते २१।
वंदे निर्भिन्नषट्चक्रद्वादशांतर्विहारिणीम् ।
अनाहतध्वनिमयीं बिंदुनादकलात्मिकाम् २२ ।

मातस्त्वं पूर्णशीतांशु गलत्पीयूषवाहिनी ।
पुष्णासि वत्सले बालान्सनकादीन्दिगंबरान् २३।
अनुस्यूता शिवा संविज्जाग्रत्स्वप्नसुषुप्तिषु ।
तुरीयायां वर्त्तमानां दयासूनृतसंधिषु २४।
ददासि प्राणिनां सर्वाः सततं ब्रह्मसंपदः ।
संहृत्य तत्वसंघातं तुरीयातीतया त्वया २५।
योगिनां बिंबतादत्म्यं दीयते निर्विकल्पया ।
परां नमामि पश्यंतीं मध्यमां वैखरीमपि २६।
रूपाणि देवि गृह्णासि जगत्संत्राणहेतवे ।

त्वं ब्राह्मी वैष्णवी च त्वं माहेशी च त्वमंबिके २७।
वाराहि त्वं महालक्ष्मीर्नारसिंही त्वमैंद्रिका ।
त्वं कौमारी चंडिका त्वं लक्ष्मीस्त्वं विश्वपावनी २८।
सावित्री त्वं जगन्माता शशिनी त्वं च रोहिणी ।
त्वं स्वाहा त्वं स्वधा त्वं हि त्वं सुधा परमेश्वरी २९।
चंडमुंडभुजादंडखंडदोर्दंडमंडिते ।

रक्तबीजगलद्रक्तपानघूर्णितलोचने ३०।
उन्मत्तमहिषग्रीवोन्मूलनप्रौढ दोर्युगे ।
शुंभासुरमहादैत्यदारणायातविक्रमे ३१।
अनंतचरिते तुभ्यं नमस्त्रैलोक्यमातृके ।
भक्तकल्पलते मह्यं प्रसीद परमेश्वरि ३२।
इति तेन स्तुता देवी महालक्ष्मीस्ततः स्वयम् ।
निजरूपं समास्थाय पुरुषं प्रत्युवाच तम् ३३।
श्रीलक्ष्मीरुवाच-।
राजपुत्र प्रसन्नाऽहं वृणीष्व वरमुत्तमम् ।
राजपुत्र उवाच।
पिता मे धरणीपालो वाजिमेधं महाक्रतुम् ३४।
कुर्वाणो दैवयोगेन रोगाक्रांतो दिवं ययौ ।
तद्वपुस्तप्ततैलेन शोषयित्वा मया ततः ३५।
स्थापितस्तत्र यागोऽसौ यथापूर्वमवर्तत ।
अथ क्रांतमहीचक्रो यूपे यागतुरंगमः ३६।

निशीथे बंधनं हित्वा नीतः केनापि कुत्रचित् ।
अदृष्ट्वा तद्धतं क्वापि निवृत्तेषु जनेष्वहम् ३७।
आमंत्र्य ऋत्विजः सर्वाञ्छरणं त्वामुपागतः ।
प्रसन्ना यदि देवि त्वं तन्मे यागतुरंगमः ३८।
दृष्टो भवतु यागोऽसौ संपूर्णो जायते यथा ।
आनृण्यं मम तातस्य तेन राज्ञो भविष्यति ३९।
तथा कुरु जगद्धात्रि शरणागतवत्सले ।
देव्युवाच।
ममद्वारं द्विजः सिद्धसमाधिरिति विश्रुतः ४०।
ममाज्ञया स ते सर्वं कार्यं निष्पादयिष्यति ।
इत्युक्तः श्रीमहालक्ष्म्या ततो राजकुमारकः ४१।
आजगाम मुनिः सिद्धसमाधिर्यत्र तिष्ठति ।
प्रणम्य तस्यपादाब्जं कृतांजलिरवस्थितः ४२।
तमुवाच ततो विप्रः प्रहितोऽसि त्वमंबया ।
त्वदीप्सितमिदं सर्वं साधयामि विलोकय ४३।

इत्युक्त्वा त्रिदशान्सर्वानाचकर्ष स मांत्रिकः ।
एक्षत क्षितिपालस्य तनयोऽसौ तदा सुरान् ४४।

कृतांजलिपुटान्देवान्वेपमानकलेवरान् ।
अथ तानमरान्सर्वान्संबभाषे द्विजोत्तमः ४५।
अमुष्य राजपुत्रस्य वाजी यज्ञाय कल्पितः ।
नीतोस्ति देवराजेन क्षपायामपहृत्य सः ४६।
गीर्वाणा अश्वमेवास्य समानयत मा चिरम् ।
अथ तस्य मुनेर्वाक्याद्देवैर्यज्ञतुरंगमः ४७।
समर्पितस्ततस्तेन तेऽनुज्ञात्वा दिवौकसः ।
आकृष्टानमरान्दृष्ट्वा गतं लब्ध्वा तुरंगमम् ४८।
महीपतिसुतो नत्वा तं मुनिं वाक्यमब्रवीत् ।
आश्चर्यमिदमेतत्ते सामर्थ्यमृषिसत्तम ४९।
कृतं त्वया चित्रमिदं त्रिदशाकर्षणं क्षणात् ।
हस्तादाकृष्य दत्तो मे यज्ञीयोऽयं तुरंगमः 6.186.५०।
न किंचिदपरं यावद्दुष्करं यत्सुरैरपि ।

प्रभविष्यति तत्कर्तुं भवानेव न चापरः ५१।
शृणु विप्र महीपाल पितासीन्मे बृहद्रथः ।
प्रारब्ध हयमेधोऽसौ दैवेन निधनं गतः ५२।
अद्यापि तस्य देहोस्ति तप्ततैलेन शोषितः ।
तस्य संजीवनं भूयः कर्तुमर्हसि सत्तम ५३।
इत्याकर्ण्य स्मितं कृत्वा स जगाद महामुनिः ।
यामस्तत्र पिता यत्र तावको यागमंडपः ५४।
अथागत्य समं तेन तत्र सिद्धः समाधिना ।
पयोऽभिमंत्र्य विदधे तस्य प्रेतस्य मूर्द्धनि ५५।
ततः प्राप नृपः संज्ञामुत्तस्थे वै ददर्श च ।
स तं पप्रच्छ विप्रेंद्रं कोऽसि धर्मेति भूपतिः ५६।
ततो राजसुतः सर्वं भूपालाय न्यवेदयत् ।
स नत्वा ब्राह्मणं राजा तं पुनर्दत्तजीवितम् ५७।
बभाषे केन पुण्येन त्वयि शक्तिरलौकिकी ।
यया मे जीवितं दत्तमाकृष्टाश्च दिवौकसः ५८।

यागश्चोद्धरितो विप्र येनमेतन्निरूपय ।
इत्युक्तस्तेनविप्रोऽसौ जगाद श्लक्ष्णया गिरा ५९।
गीतानां द्वादशाध्यायं जपाम्यहमतंद्रितः ।
तेन शक्तिरियं राजन्यया प्राप्तोसि जीवितम् ६०।
एतदाकर्ण्य राजाऽसौ द्वादशाध्यायमुत्तमम् ।
पपाठ तस्माद्विप्रर्षेः सकाशात्ब्राह्मणान्वितम् ६१।
तस्याध्यायस्य माहत्म्यात्ते सर्वे सद्गतिं ययुः ।
अन्ये पठित्वा जीवाश्च मुक्तिमापुरहो पराम् ६२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये षडशीत्यधिकशततमोऽध्यायः १८६।

Roman transliteration

[https://www.youtube.com/watch?v=l15dNy7Huv8 yūṭyūbopari hindī rūpāntaram]; mārkaṇḍeyapurāṇe [https://sa.wikisource.org/s/1adg 81] durgāsaptaśatyāṃ yaḥ ākhyānaḥ asti, tatra mukhyataḥ trayaḥ abhinetāraḥ santi - medhāṛṣiḥ, suratharājā evaṃ samādhivaiśyaḥ| kintu asmin ākhyāne dvau abhinetārau staḥ - bṛhadrathaḥ evaṃ siddhasamādhibrāhmaṇaḥ| ayaṃ pratīyate yat aśvamedhe yaḥ aśvaḥ brahmāṇḍasya bhramaṇaṃ karoti, tasmin dvau gatyau nihitau staḥ - preti evaṃ eti| yadi aśvaḥ bahirgacchati kintu na punarāyāti, tarhi etisaṃjñākā gatiḥ doṣapūrṇā asti| preti - samādhiṃ prati gamanam| eti - samādhitaḥ vyutthānam| samādhitaḥ vyutthāne ye doṣāḥ vidyamānāḥ santi, teṣāṃ upacāraḥ siddhasamādhisaṃjñākaḥ brāhmaṇaḥ karoti| purāṇeṣu ullekhāḥ santi yat kṣatriyavīrasya yaḥ iṣuḥ bhavati, tat śatrurupari ghātaṃ kṛtvā punaḥ āvartanaṃ kartuṃ śakyate| mahābhārate sauptikaparve [https://sa.wikisource.org/s/207 15.7] aśvatthāmā evaṃ arjunaḥ parasparayuddhe divyāstrayoḥ prayogaṃ kurvantaḥ| satparāmarśopari, arjunaḥ svaastrasya āvartanaṃ karoti, na aśvatthāmā| kāraṇaṃ - yaḥ brahmacārī asti, saiva āvartanakartuṃ śakyate - brahmatejodbhavaṃ taddhi visṛṣṭamakṛtātmanā| na śakyamāvartayituṃ brahmacaryavratādṛte||) mahādeva uvāca- asti kolhāpuraṃpurāṇeṣu anyatra kolāpuraḥ saṃjñā asti - babhūvuḥ śatravo bhūpāḥ kolāvidhvaṃsinastathā|| (mārkaṇḍeyapurāṇam [https://sa.wikisource.org/s/aqy 81.4]), kolānāmnīṃ rājadhānīṃ rurudhustasya bhūpateḥ ||- śiva [https://sa.wikisource.org/s/zho 5.45.17]| ayaṃ kolā kulaḥ asti, athavā anyat kiṃcit bhavati, anveṣaṇīyaḥ| rajaniśamahodayānusāreṇa, hṛdayasya anāhatacakrasya guṇaḥ ayamasti yat cetanāyāḥ astitvaṃ pātrataḥ bahirapi asti, antare api| kaṇṭhopari yaḥ viśuddhicakraḥ asti, tasmāt cetanāyāḥ bahirgamane - antarāgamane kopi bādhā nāsti| yaḥ anāhatacakraḥ asti, tat vāyoḥ mahābhūtasya sthānamasti| asya abhivyaktiḥ ṣaṭkoṇena bhavati| ayaṃ ṣaṭkoṇaḥ ādhunikavijñāne kola - kārbanasaṃjñakasya tattvasya āntarikasaṃracanāyāḥ paricāyakaḥ asti| nāma nagaraṃ dakṣiṇāpathe |
sukhānāṃ sadanaṃ sādhvi sādhūnāṃ siddhisaṃbhavam 1|
paraśakteḥ paraṃpīṭhaṃ sarvadevaniṣevitam |
purāṇeṣu prasiddhaṃ yadbhuktimuktiphalapradam 2|
koṭiśastatra tīrthāni śivaliṃgāni koṭiśaḥ |
āste rudragayā yatra viśālaṃ lokaviśrutam 3|
tuṃgācalamahāvapra gopurollāsitoraṇam |
prāsādaśikhare yatra tuṃgaṃ ca kanakadhvajam 4|
somakāṃtimahāsaudhavalabhīpaṃktiśobhitam |
jālaraṃdhrodgiraddhūpadhūmā'moditadiktaṭam 5|
calatpatākavistīrṇacchāyaṃ devālayānvitam |
caturaiḥ suṃdaraiḥ snigdhaiḥ śrīmadbhiḥ śucimānasaiḥ 6|
adhiṣṭhitaṃ sadācāraiḥ puruṣerbhūribhūṣaṇaiḥ |
kuraṃganayanāścaṃdravadanāḥ kuṭilālakāḥ 7|

utphullacaṃpakacchāyāḥ pīnatuṃgapayodharāḥ |
kṛśamadhyā nimnanābhi valitrayavirājitāḥ 8|
viśālajaghanāścārujaṃghā yugmā varāṃghrayaḥ |
vācālamekhalādāmanikvaṇanmaṇinūpurāḥ 9|
raṇatkaṃkaṇahastābja sphuratkaraja raśmayaḥ |
vasaṃti pramadā yatra mādayaṃtyo munīnapi 10|
samastavastusaṃyuktaṃ sarvabhogasamanvitam |
maṃgalaiḥ sakalairyuktaṃ mahālakṣmīsamanvitam 11|
tatrāgacchatpumānkaścidyuvā gauraṃ sulocanaḥ |
kaṃbukaṃṭhaḥ pṛthuskaṃdho mahāvakṣā mahābhujaḥ 12|
samastalakṣaṇopeto gocarāsaktamānasaḥ |
praviśya nagaraṃ paśyanśobhāṃ saudheṣu sarvataḥ 13|
utkaṃṭhitamanā draṣṭuṃ mahālakṣmīṃ sureśvarīm |
maṇikuṃḍe kṛtaḥ snānaḥ saṃpanna pitṝtarpaṇaḥ 14|
mahālakṣmīṃ mahāmāyāṃ natvā tuṣṭāva bhaktitaḥ |

jayatyapārakaruṇāśaraṇyā jagadaṃbikā 15|
kurvāṇā jagato janma pālanaṃ kṣapaṇaṃ dṛśā |
yayā śaktyā kṛtādiṣṭaḥ parameṣṭhī srjatyasau 16|
avaṣṭabhya ca tāṃ śaktiṃ pālayatyacyuto jagat |
yayā śaktyā kṛtāveśaḥ saṃharatyakhilaṃ haraḥ 17|
tāṃ bhaje paramāṃ śaktiṃ sargasthitilayorjitām |
yogidhyeyāṃghrikamale kamale kamalālaye 18|
svabhāvānakhilānnastvaṃ gṛhṇāsīṃdriyagocarān |
tvameva kalpanājālaṃ tatkalpaṃ kuruṣe manaḥ 19|
icchājñānakriyārūpā parasaṃvitsvarūpiṇī |
niṣphalā nirmalā nityā nirākārā niraṃjanā 20|
niraṃtarā nirātaṃkā nirālaṃbā nirāmayā |
tavaivaṃ mahimānaṃ hi ko varṇayitumīśate 21|
vaṃde nirbhinnaṣaṭcakradvādaśāṃtarvihāriṇīm |
anāhatadhvanimayīṃ biṃdunādakalātmikām 22 |

mātastvaṃ pūrṇaśītāṃśu galatpīyūṣavāhinī |
puṣṇāsi vatsale bālānsanakādīndigaṃbarān 23|
anusyūtā śivā saṃvijjāgratsvapnasuṣuptiṣu |
turīyāyāṃ varttamānāṃ dayāsūnṛtasaṃdhiṣu 24|
dadāsi prāṇināṃ sarvāḥ satataṃ brahmasaṃpadaḥ |
saṃhṛtya tatvasaṃghātaṃ turīyātītayā tvayā 25|
yogināṃ biṃbatādatmyaṃ dīyate nirvikalpayā |
parāṃ namāmi paśyaṃtīṃ madhyamāṃ vaikharīmapi 26|
rūpāṇi devi gṛhṇāsi jagatsaṃtrāṇahetave |
tvaṃ brāhmī vaiṣṇavī ca tvaṃ māheśī ca tvamaṃbike 27|
vārāhi tvaṃ mahālakṣmīrnārasiṃhī tvamaiṃdrikā |
tvaṃ kaumārī caṃḍikā tvaṃ lakṣmīstvaṃ viśvapāvanī 28|
sāvitrī tvaṃ jaganmātā śaśinī tvaṃ ca rohiṇī |
tvaṃ svāhā tvaṃ svadhā tvaṃ hi tvaṃ sudhā parameśvarī 29|
caṃḍamuṃḍabhujādaṃḍakhaṃḍadordaṃḍamaṃḍite |

raktabījagaladraktapānaghūrṇitalocane 30|
unmattamahiṣagrīvonmūlanaprauḍha doryuge |
śuṃbhāsuramahādaityadāraṇāyātavikrame 31|
anaṃtacarite tubhyaṃ namastrailokyamātṛke |
bhaktakalpalate mahyaṃ prasīda parameśvari 32|
iti tena stutā devī mahālakṣmīstataḥ svayam |
nijarūpaṃ samāsthāya puruṣaṃ pratyuvāca tam 33|
śrīlakṣmīruvāca-|
rājaputra prasannā'haṃ vṛṇīṣva varamuttamam |
rājaputra uvāca|
pitā me dharaṇīpālo vājimedhaṃ mahākratum 34|
kurvāṇo daivayogena rogākrāṃto divaṃ yayau |
tadvapustaptatailena śoṣayitvā mayā tataḥ 35|
sthāpitastatra yāgo'sau yathāpūrvamavartata |
atha krāṃtamahīcakro yūpe yāgaturaṃgamaḥ 36|

niśīthe baṃdhanaṃ hitvā nītaḥ kenāpi kutracit |
adṛṣṭvā tadgataṃ kvāpi nivṛtteṣu janeṣvaham 37|
āmaṃtrya ṛtvijaḥ sarvāñcharaṇaṃ tvāmupāgataḥ |
prasannā yadi devi tvaṃ tanme yāgaturaṃgamaḥ 38|
dṛṣṭo bhavatu yāgo'sau saṃpūrṇo jāyate yathā |
ānṛṇyaṃ mama tātasya tena rājño bhaviṣyati 39|

tathā kuru jagaddhātri śaraṇāgatavatsale |
devyuvāca|
mamadvāraṃ dvijaḥ siddhasamādhiriti viśrutaḥ 40|
mamājñayā sa te sarvaṃ kāryaṃ niṣpādayiṣyati |
ityuktaḥ śrīmahālakṣmyā tato rājakumārakaḥ 41|
ājagāma muniḥ siddhasamādhiryatra tiṣṭhati |
praṇamya tasyapādābjaṃ kṛtāṃjaliravasthitaḥ 42|
tamuvāca tato vipraḥ prahito'si tvamaṃbayā |
tvadīpsitamidaṃ sarvaṃ sādhayāmi vilokaya 43|

ityuktvā tridaśānsarvānācakarṣa sa māṃtrikaḥ |
ekṣata kṣitipālasya tanayo'sau tadā surān 44|
kṛtāṃjaliputāndevānvepamānakalevarān |
atha tānamarānsarvānsaṃbabhāṣe dvijottamaḥ 45|
amuṣya rājaputrasya vājī yajñāya kalpitaḥ |
nītosti devarājena kṣapāyāmapahṛtya saḥ 46|
gīrvāṇā aśvamevāsya samānayata mā ciram |
atha tasya munervākyāddevairyajñaturaṃgamaḥ 47|
samarpitastatastena te'nujñātvā divaukasaḥ |
ākṛṣṭānamarāndṛṣṭvā gataṃ labdhvā turaṃgamam 48|
mahīpatisuto natvā taṃ muniṃ vākyamabravīt |
āścaryamidametatte sāmarthyamṛṣisattama 49|
kṛtaṃ tvayā citramidaṃ tridaśākarṣaṇaṃ kṣaṇāt |
hastādākṛṣya datto me yajñīyo'yaṃ turaṃgamaḥ 6.186.50|
na kiṃcidaparaṃ yāvadduṣkaraṃ yatsurairapi |

prabhaviṣyati tatkartuṃ bhavāneva na cāparaḥ 51|
śṛṇu vipra mahīpāla pitāsīnme bṛhadrathaḥ |
prārabdha hayamedho'sau daivena nidhanaṃ gataḥ 52|
adyāpi tasya dehosti taptatailena śoṣitaḥ |
tasya saṃjīvanaṃ bhūyaḥ karttumarhasi sattama 53|
ityākarṇya smitaṃ kṛtvā sa jagāda mahāmuniḥ |
yāmastatra pitā yatra tāvako yāgamaṃḍapaḥ 54|
athāgatya samaṃ tena tatra siddhaḥ samādhinā |
payo'bhimaṃtrya vidadhe tasya pretasya mūrddhani 55|
tataḥ prāpa nṛpaḥ saṃjñāmuttasthe vai dadarśa ca |
sa taṃ papraccha vipreṃdraṃ ko'si dharmeti bhūpatiḥ 56|
tato rājasutaḥ sarvaṃ bhūpālāya nyavedayat |
sa natvā brāhmaṇaṃ rājā taṃ punardattajīvitam 57|
babhāṣe kena puṇyena tvayi śaktiralaukikī |
yayā me jīvitaṃ dattamākṛṣṭāśca divaukasaḥ 58|

yāgaśceddharito vipra yenametannirūpaya |
ityuktastenavipro'sau jagāda ślakṣṇayā girā 59|
gītānāṃ dvādaśādhyāyaṃ japāmyahamataṃdritaḥ |
tena śaktiriyaṃ rājanyayā prāptosi jīvitam 60|
etadākarṇya rājā'sau dvādaśādhyāyamuttamam |
papāṭha tasmādviprarṣeḥ sakāśātbrāhmaṇānvitam 61|
tasyādhyāyasya māhatmyātte sarve sadgatiṃ yayuḥ |
anye paṭhitvā jīvāśca muktimāpuraho parām 62|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye
ṣaḍaśītyadhikaśatatamo'dhyāyaḥ 186|

English translation

[Note : this page corresponds to chapter 186 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

Mahādeva said :

1-11. In the southern country there is a city named Kolhā-pura . O good one, it is the abode of pleasures, and the source of accomplishment of superhuman powers for the good ones. It is a great seat of the Parāśakti (Supreme Power), and is resorted to by all gods. It is well-known in the Purāṇas as giving enjoyments and salvation. There are crores of holy places there, and crores of phalluses of Śiva . There is Rudragayā It is large and well-known in the world. The ramparts are like high mountains, and the banners on the gates are shining. On the top of the palace there is a high golden banner. The city is adorned with a row of high mansions and topmost of the houses resembling the moon. The quarters were made fragrant with the smoke of the incense coming out of the holes of windows. It has a great shadow due to the moving banners. It is endowed with temples. It is inhabited by clever, handsome, affectionate, rich, pure men, of good conduct and having many ornaments. Women live there, whose eyes are like those of deer, whose faces resemble the moon, whose hair is curly, who resemble the blooming campaka , whose breasts are stout and high, who are adorned with deep navels and three folds (on their bellies), whose hips are large, whose pairs of shanks are charming, whose feet are excellent, whose girdles are making sounds, whose jewelled anklets are jingling, whose lotus-like hands have bracelets that are tinkling, and the rays from whose nails are flashing, and that fascinate even sages. The city is endowed with all objects, and full of all enjoyments. It possesses all auspicious things, and has Mahālakṣmī (living in it).

12-33. There came some young, fair man of charming eyes. His neck was conch-like; his shoulders were broad; his chest was large; his arms were long. He was endowed with all (good) marks; was fair and handsome in all limbs. Entering the city he saw the beauty in all the high mansions. His mind was eager to see Mahālakṣmī, the chief goddess. He bathed in Maṇikuṇḍa and offered oblations to his dead ancestors. Having seen Mahālakṣmī, Mahāmāyā , he devoutly praised her. “The mother of the world, the protector, having infinite pity, brings about by her glance the existence and protection of the world. Lord Brahmā ordered by that Power creates (the world). ViṣṇU depending upon that Power, maintains the world. Śiva being entered by that Power destroys everything. I worship that great Power, mighty due to her creating, maintaining and destroying (the world). O you whose lotus-like feet are meditated upon by meditating ascetics, O Kamalā , O you having a lotus as your abode, You grasp all our innate properties within the range of the senses. You alone are the mass of thoughts. You make the mind fit for that. You are of the form of desires, knowledge and acts. You are of the form of the highest consciousness. You desire no fruit; you are spotless; you are eternal; you are formless; you are unstained. You are constant; you are free from agony; you are independent; you are free from disease. Who is capable of describing your greatness like this? I salute you, moving in the twelve (months) after disclosing the collection of the six (seasons). You are of the nature of anāhata śabda 1 (sound produced without beating); you are of the nature of nāda 1 , bindu 1 and kalā 1 . O mother, you are the river of the nectar oozing from the full moon. O affectionate one, you nourish children like Sanaka etc. who are naked. You are auspicious, consciousness attached to (the states of) waking, dream and deep sleep. You are in the fourth state; you are in the combination of pity and courteous language. To all living beings the entire wealth of Brahman is given by you who are beyond the fourth state after having withdrawn the group of all the reals. By you who are indeterminate, identity with bimba (?) is granted to the yogins . I salute the Parā , Paśyantī , Madhyamā and Vaikharī (the four kinds of vāc—speech) also. O goddess, for the proper protection of the world you take up (various) forms. You are Brāhmī ,

Vaiṣṇavī , Māheśī , O mother. O Vārāhī , you are Mahālakṣmī, Nārasiṃhī and Aindrikā. You are Kaumārī , Caṇḍikā , Lakṣmī , the purifier of everything; you are Sāvitrī , the mother of the world, Śaśinī and Rohiṇī . You are Svāhā , Svadhā ; you are the divine nectar. You are Durgā ; you are adorned with a mass of clubs and staff-like arms. O you with your eyes reeling due to drinking blood dropping from the body of Raktabīja (a demon), O you having the strong pair of arms taken out from the neck of an intoxicated he-buffalo, O you who put in great valour in tearing the great demon called Śumbha , O you having unlimited acts, O you mother of the three worlds, I salute you. O you wish-fulfilling tree to your devotees, O you goddess, favour me." Thus praised by him goddess Mahālakṣmī then took up her own form and spoke to that man.

Śrī Lakṣmī said :

34a. O prince, I am pleased, ask for an excellent boon.

The prince said :

34b-40a. My father, a king, while performing a great horse-sacrifice, was unfortunately overcome by a disease and died. Having dried his body with heated oil, I have kept it. The sacrifice continued as before. The horse that had wandered over the earth, (was tied) to a post. Someone at night cut off the bond and took him somewhere. When (my) men after not finding him, came back, I, addressing all priests, have sought your refuge. O goddess, if you are pleased, then may my horse of the sacrifice be seen, so that the sacrifice will be completed and my father, the king, will be free from debt. O mother of the world, O you who love those who seek your refuge, do like that.

The goddess said :

40b-42. A brāhmaṇa , known as Siddhasamādhi, is at my door. By my order he will accomplish all your work.

Thus addressed by Śrī Mahālakṣmī, the prince then came to the place where the sage Siddhasamādhi was. Having saluted his lotus-like feet, he stood there with his palms joined.

43-60. Then the brāhmaṇa said to him: "You are sent by Ambā . See, I shall accomplish all that is desired by you." Speaking like this, the māntrika (knower of spells) drew (to his presence) all gods. The son of the king then saw the gods having joined their palms and with their bodies trembling. Then the best brāhmaṇa spoke to all the gods: "This prince's horse meant for a sacrifice was snatched and taken away at night by the lord of gods. O gods, bring (back) his horse, do not delay." Having heard the sage's words, the gods gave him (back) the horse. He allowed the gods (to go). Having seen the gods drawn (by him), and having received the lost horse, the king's son bowed to the sage, and said to him: "O best sage, this your power is a wonder. You have done a marvel by drawing on the gods in a moment. Having drawn the horse give me (back) my horse meant for the sacrifice. There is nothing else which is difficult to be done even by gods. You alone, and none else, will be capable of doing it. O brāhmaṇa, listen. My father was king Bṛhadratha . He commenced a horse-sacrifice, but died through (bad) luck. Even now his body lies, dried with heated oil. O best one, please bring him back to life again." "We shall go there where (the body of) your father is, and where your sacrificial hall is." Having come (there) along with that Siddhasamādhi, he consecrated water and threw it on the head of the dead body. Then the king got (back) consciousness, and saw (the people there). The king asked him: "O Dharma (i.e. pious one), who are you?" Then the prince told everything to the king. The king saluted the brāhmaṇa who had given (back) his life again. He said: "Due to which religious merit have you this

uncommon power by means of which you gave (back) my life and called the gods, and also by means of which (power) you rescued the sacrifice? Tell (me) that". Being thus addressed, the brāhmaṇa spoke in soft words. "I carefully mutter the twelfth chapter of the Gītā . Due to that (I have) this power by means of which you (re-)gained life."

61-62. Hearing these words the king learnt the excellent twelfth chapter from that brāhmaṇa sage along with brāhmaṇas . Due to the greatness of that chapter all of them obtained good position. Other living beings also, after having recited it, obtained great salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 187

The Gītā-māhātmya · Durācārā's Story

Chapter 599 of 693 · 62 detected Sanskrit verse markers

Sanskrit

देव्युवाच।
द्वादशाध्यायमाहात्म्यं भवता कथितं मम ।
[https://www.youtube.com/watch?v=k6lwPk4457Y यूट्यूब उपरि त्रयोदशाध्यायस्य माहात्म्यस्य हिन्दी रूपान्तरणम्]ब्रूहि त्रयोदशाध्यायमाहात्म्यमतिसुंदरम् १।
ईश्वर उवाच-
शृणु त्रयोदशाध्यायमहिमांभोनिधिं शिवे ।
यदाकर्णनमात्रेण परां मुदमवाप्स्यसि २।
अस्ति दक्षिणदिङ्मार्गे तुंगभद्रापुराणेषु अन्येषु स्थलेषु यत्र तुङ्गभद्रा नद्याः उल्लेखः अस्ति, पद्मपुराणः [https://sa.wikisource.org/s/ijo ६.१९६.१८] तेषु एकः अस्ति। तत्र आत्मदेवस्य भार्या धुंधली अस्ति या पुत्रप्राप्त्यर्थं सिद्धप्रदत्तस्य फलस्य सेवनं स्वयं न करोति, अपितुं गां ददाति। तदा गौः गोकर्णं पुत्रं जनयति यः भागवतकथावाचनेन प्रेतभूतस्य धुन्धुकारेः उद्धारं करोति। तुङ्गभद्रायाः अन्यः उल्लेखः लक्ष्मीनारायणसंहितां [https://sa.wikisource.org/s/1zxv ३.९.६५] मध्ये अस्ति यत्र रात्रिकाले असुराणां उपद्रवतः मुक्त्यै तुङ्गभद्रा ग्रहाणां गत्याः स्तम्भनं करोति। अयमाख्यानं ध्यानवत्सरे घटितमस्ति। अयं संकेतमस्ति यत् गीतायाः त्रयोदशोध्यायः अष्टांगयोगे ध्यानयोगतः सम्बद्धः अस्ति। त्रयोदशाध्यायः क्षेत्र - क्षेत्रज्ञस्य विवेचनां करोति। वर्तमानाध्याये हरि एवं हरस्य विवेचनमस्ति। महानदी ।
तत्तटे नगरं रम्यं नाम्ना हरिहरं पुरम् ३।
यत्राऽस्ते भगवान्देवि देवो हरिहरः स्वयम् ।
यस्य दर्शनमात्रेण परं कल्याणमाप्यते ४।
तस्मिन्पुरे द्विजन्मासीद्धरिदीक्षितसंज्ञिकः ।
तपः स्वाध्यायनिरतो श्रोत्रियो वेदपारगः ५।
दुराचारेति तस्यासीद्भार्या नाम्ना च कर्मणा ।
न सुष्वाप समं पत्या दुरालापा कदाचन ६।
क्षणमप्यात्मसदने न चास्ते स्वैरचारिणी ।

कंठदघ्नं द्विजद्वारे धयंती वारुणीरसम् ७।
पतिसंबधिनः सर्वान्तर्जयंती पुनः पुनः ।
विटैः सह सदोन्मत्ता रममाणा निरंतरम् ८।
कदचिद्व्याकुलं दृष्ट्वा पुरं पौरैरितस्ततः ।
संकेतगेहमकरोत्कांतारे निर्जने स्वयम् ९।
अथ तत्रैव सा धूर्ता रममाणा विटैः सह ।
निनाय सा बहुन्कालान्निजयौवनगर्विता १०।
अथ तस्मिन्पुरे रम्ये निवसंत्या निरंकुशम् ।

वसंतकालं समभूत्परं चित्ते भुवः सखा ११।
आमूलपल्लवाकीर्णं सहकारविकारिणा।
पिकानां पंचमालापैः पुनः स जीवितः स्मरः १२।
स्फुरच्चंपकसौरभ्यहारकैर्मलयानिलैः।
मंदं मंदं प्रसर्पद्भिरांदोलितवनद्रुमः १३।
उत्फुल्लमल्लिकामोद मदिरापारणावताम्।
अलीनां कलटंकारैः समंताद्भावशोभितः १४।

प्रसन्नचारुभिः स्मेरः सरोवरसुगंधिभिः।
मीलन्मरालनिवहैः सरोभिः प्रकटीकृतः १५।
घनच्छायासुखासीन हरिणार्भकधारिभिः।
नीरंध्रपल्लवैर्नानाशाखिभिः शोभितावनिः १६।
तस्मिन्वसंतसमये मुदिता साभिसारिका।
अपश्यज्जगदानंददायिनीं चंद्रिकां निशि १७।
चंचच्चकोरचंच्वग्रगलत्पीयूषसीकराम्।
द्रवदिंदुशिलानिर्यत्सुधानिर्झरनिर्भराम् १८।
विकाशिकुसुमक्रोडसांद्रीभूतकरोत्कराम्।
उल्लासितपयोराशिकल्लोलालिंगितांबराम् १९।
मनोभवमहासिंहकुलटाकंठकर्तरीम्।
घनांधकारसंदोहविदारणपटीयसीम् २०।
श्वेतीकृतसतीकारपरार्थहिमगर्भिणीम्।
म्लानपंकजसंकोचा द्यूनामानंददायिनीम् २१।
चक्रवाकवधूवक्त्र करुणाक्रोशसाक्षिणीम्।

मुक्ताश्रेणीविशुद्धांशु प्रभासितदिगंतराम् २२।
अथ तस्यां प्रभूतायां पूरयंत्या दिशो दश।
कामांधा कामिनीजाता पथिसौधविहारिणी २३।
अपश्यंती विटान्रात्रौ निर्भिद्य भवनार्गलम्।
ययौ संकेतभवनं निर्गत्य नगराद्बहिः २४।
तत्र प्रियतमं कंचित्काममोहितमानसा।
अन्वेषयंती नाद्राक्षीत्कुंजे कुंजे तरौ तरौ २५।
आकर्णयंती कांतस्य मंदालापान्पदे पदे।
अभियाति ततः क्रीडन्यत्र संहारिनिस्वनः २६।
चक्रवाकरवान्श्रुत्वा कांतालापभ्रमादसौ।
सरोवराणि सर्वाणि पर्यटंती मुहुर्मुहुः २७।
कांतभ्रांत्या तरुतले प्रसुप्तान्हरिणोत्करान्।
प्रबोधयंती सोच्छ्वासमागतास्मीति भाषिणी २८।
आलिंगंती वनस्थाणुं जीवनेश्वरशंकया।
तदाननभ्रमाद्भ्रूयं चुंबंती विकचांबुजम् २९।

तत्रतत्र कृतव्यर्थश्रमादृष्टप्रियास्वयम् ।
विललाप वने तस्मिन्मूर्च्छती विविधोक्तिभिः ।
हा कांत हा गुणाक्रांत मच्चैतन्यस्य नायक ३०।
हे मनोहरसौभाग्य भाग्यलावण्यशेवधे ।
हा पूर्णचंद्रवदन हा सरोजायतेक्षण ३१।
हा कांततत्वसौहित्य विश्रमाय सुरद्रुम ।
यदि कोपेन कुत्रापि गुह्यवेषोऽत्र तिष्ठसि ३२।
प्रसादयामि त्वां कांत दत्त्वा प्राणान्प्रियानपि।
इत्युच्चैः सर्वतो दिक्षु विलपंत्या वियोगतः ३३।
तस्याः श्रुत्वा वचः कोऽपि सुप्तो व्याघ्रः प्रबुद्धवान् ।
कुर्वन्घुरघुरध्वानं पश्यन्प्रतिदिशं रुषा ३४।
आस्फालयन्नखैर्भूमिं गर्जन्नाकाशगह्वरम् ।
पृष्ठनिर्भग्नलांगूल द्रुतमुत्थाय वेगवान् ३५।
गतो व्याघ्रः समुत्पत्य यत्रास्ते साभिसारिका ।
अथ सापि तमायांतमालोक्य पतिशंकया ३६।

निर्जगाम पुरः स्थातुं प्रेममनिर्भरमानसा ।
ततस्तस्यनखक्रीडाक्रूरतांधीकृता सती ३७।
जहौ प्रियवपुः शंकां श्रुत्वा गर्जितमूर्ज्जितम् ।
तथाविधापि सा नारी भ्रांतिमुत्सृज्यसत्वरम् ३८।
व्याघ्रत्वं तु कुतो हेतोर्मां निहंतुमिहागतः ।
इदं सर्वं समाख्याहि यतस्त्वं हंतुमिच्छसि ३९।
इति तस्या वचः श्रुत्वा शार्दूलश्चंडविक्रमः ।
क्षणं विहाय तद्ग्रासमुवाच प्रहसन्निव ४०।
मलापहा नदी नाम्ना देशे तिष्ठति दक्षिणे ।
नगरी मुनिपर्णेति तस्या रोधसि वर्तते ४१।
तत्रास्ते भगवान्साक्षात्पंचलिंगो महेश्वरः ।
तस्यां पुर्यामहं विप्र पुत्रो भूत्वा स्थितस्ततः ४२।
अयाज्यान्याजयन्नश्नन्नेकोद्दिष्टे नदी तटे ।
वेदपाठफलं शश्वद्विक्रीणन्धनकांक्षया ४३।
भिक्षुकानपरान्लोभात्तिरस्कुर्वन्दुरुक्तिभिः ।

अदेयद्रविणं गृह्णन्नदत्तमनिशं दिनम् ४४।
छलयन्सकलांल्लोकान्क्षणग्रहणकौतुकात् ।
ततः कतिपये काले जरठत्वमुपागतः ४५।
वलीपलितवानंधः प्रपतन्प्रस्खलद्गतिः ।
पतद्गंतोभवं भूयः प्रतिग्रहपरायणः ४६।
हस्ते गृहीत दर्भोऽहमगमं तीर्थसन्निधिम् ।
धनग्रहणलोभेन भ्रमन्पर्वसु पर्वसु ४७।
ततोऽहं शिथिलांगः सन्कंचिद्भूनिर्जरालयम् ।
गतवान्याचितं भोक्तुं दष्टो मध्ये पदे शुना ४८।

अपतं मूर्छितो भूत्वा ततः क्षितितले क्षणात् ।
ततोऽहं गलितप्राणो व्याघ्रयोनिमुपागतः ४९।
अत्र तिष्ठामि कांतारे पूर्वपापमनुस्मरन् ।
न भक्षयामि धर्मिष्ठान्मुनीन्साधुजनान्सतीः 6.187.५०।
किंतु पापान्दुराचारनसतीर्भक्षयाम्यहम् ।
अतोऽसतित्वं तत्वेन ममैव कवलायसे ५१।

इत्युक्त्वा स्वैर्नखैः क्रूरैस्तां विभज्यांगखंडशः ।
अथतां भक्षितां तेन पापदेहमुपाश्रिताम् ५२।
यमस्य किंकरा निन्युः सद्यः संयमनीं पुरीम् ।
यमादेशेन तत्रापि पातयामासुराशु ताम् ५३।
विण्मूत्ररक्तपूर्णेषु घोरकुंडेष्वनेकधा ।
कल्पकोटिषु पीतासु तस्मादानीय तां मुहुः ५४।
रौरवे स्थापयामासुर्मन्वंतरशतावधि ।
ततोप्याकृष्य तां दीनां रुदतीं सर्वतोमुखीम् ५५।
मुक्तकेशां भग्नगात्रां चिक्षिपुर्दहनानने ।
एवं पापपरां घोरां भुक्त्वा नरकयातनाम् ५६।
इह जाता महापापात्पुनः श्वपचयोनिषु ।
ततः श्वपचगेहेऽपि वर्द्धमाना दिनेदिने ५७।
पूर्वजन्मवशेनैव तथैवासीच्चथा पुरा ।
ततः कतिपये काले पुनः स्वंभवनंययौ ५८।
यत्रास्ते जृंभकादेवी शिवस्यांतः पुरेश्वरी ।

तत्रापश्यद्द्विजन्मानं वासुदेवाभिधं शुचिम् ५९।
गीतात्रयोदशाध्यायमुद्भिरंतमनारतम् ।
ततस्तच्छ्रवणादेव मुक्ता श्वपचविग्रहात् ६०।
दिव्यं देहं समासाद्य जगाम त्रिदशालयम् ६१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये सप्ताशीत्यधिकशततमोऽध्यायः १८७।

Roman transliteration

devyuvāca|
dvādaśādhyāyamāhātmyaṃ bhavatā kathitaṃ mama |
[https://www.youtube.com/watch?v=k6lwPk4457Y yūṭyūba upari trayodaśādhyāyasya māhātmyasya hindī rūpāntaraṇam]brūhi trayodaśādhyāyamāhātmyamatisuṃdaram 1|
īśvara uvāca-
śṛṇu trayodaśādhyāyamahimāṃbhonidhiṃ śive |
yadākarṇanamātreṇa parāṃ mudamavāpsyasi 2|
asti dakṣiṇadiṅmārge tuṃgabhadrāpurāṇeṣu anyeṣu sthaleṣu yatra tuṅgabhadrā nadyāḥ ullekhaḥ asti, padmapurāṇaḥ [https://sa.wikisource.org/s/ijo 6.196.18] teṣu ekaḥ asti| tatra ātmadevasya bhāryā dhuṃdhalī asti yā putraprāptyarthaṃ siddhapradattasya phalasya sevanaṃ svayaṃ na karoti, apituṃ gāṃ dadāti| tadā gauḥ gokarṇaṃ putraṃ janayati yaḥ bhāgavatakathāvācanena pretabhūtasya dhundhukāreḥ uddhāraṃ karoti| tuṅgabhadrāyāḥ anyaḥ ullekhaḥ lakṣmīnārāyaṇasaṃhitāṃ [https://sa.wikisource.org/s/1zxv 3.9.65] madhye asti yatra rātrikāle asurāṇāṃ upadravataḥ muktyai

tuṅgabhadrā grahāṇāṃ gatyāḥ stambhanaṃ karoti| ayamākhyānaṃ dhyānavatsare ghaṭitamasti| ayaṃ saṃketamasti yat gītāyāḥ trayodaśodhyāyaḥ aṣṭāṃgayoge dhyānayogataḥ sambaddhaḥ asti| trayodaśādhyāyaḥ kṣetra - kṣetrajñasya vivecanāṃ karoti| vartamānādhyāye hari evaṃ harasya vivecanamasti| mahānadī |
tattaṭe nagaraṃ ramyaṃ nāmnā hariharaṃ puram 3|
yatrā'ste bhagavāndevi devo hariharaḥ svayam |
yasya darśanamātreṇa paraṃ kalyāṇamāpyate 4|
tasminpure dvijanmāsīddharidīkṣitasaṃjñikaḥ |
tapaḥ svādhyāyanirato śrotriyo vedapāragaḥ 5|
durācāreti tasyāsīdbhāryā nāmnā ca karmaṇā |
na suṣvāpa samaṃ patyā durālāpā kadācana 6|
kṣaṇamapyātmasadane na cāste svairacāriṇī |

kaṃṭhadaghnaṃ dvijadvāre dhayaṃtī vāruṇīrasam 7|
patisaṃbadhinaḥ sarvāntarjayaṃtī punaḥ punaḥ |
viṭaiḥ saha sadonmattā ramamāṇā niraṃtaram 8|
kadacidvyākulaṃ dṛṣṭvā puraṃ paurairitastataḥ |
saṃketagehamakarotkāṃtāre nirjane svayam 9|
atha tatraiva sā dhūrtā ramamāṇā viṭaiḥ saha |
ninãya sā bahūnkālānnijayauvanagarvitā 10|
atha tasminpure ramye nivasaṃtyā niraṃkuśam |
vasaṃtakālaṃ samabhūtparaṃ citte bhuvaḥ sakhā 11|
āmūlapallavākīrṇaṃ sahakāravikāriṇā |
pikānāṃ paṃcamālāpaiḥ punaḥ sa jīvitaḥ smaraḥ 12|
sphuraccaṃpakasaurabhyahārakairmalayānilaiḥ |
maṃdaṃ maṃdaṃ prasarpadbhirāṃdolitavanadrumaḥ 13|
utphullamallikāmoda madirāpāraṇāvatām |
alīnāṃ kalaṭaṃkāraiḥ samaṃtādrāvaśobhitaḥ 14|

prasannacārubhiḥ smeraḥ sarovarasugaṃdhibhiḥ |
mīlanmarālanivahaiḥ sarobhiḥ prakaṭīkṛtaḥ 15|
ghanacchāyāsukhāsīna hariṇārbhakadhāribhiḥ |
nīraṃdhrapallavairnānāśākhibhiḥ śobhitāvaniḥ 16|
tasminvasaṃtasamaye muditā sābhisārikā |
apaśyajjagadānaṃdadāyinīṃ caṃdrikāṃ niśi 17|
caṃcaccakoracaṃcvagragalatpīyūṣasīkarām |
dravadiṃduśilāniryatsudhānirjharanirbharām 18|
vikāśikusumakroḍasāṃdrībhūtakarotkarām |
ullāsitapayorāśikallolāliṃgitāṃbarām 19|
manobhavamahāsiṃhakulaṭākaṃṭhakartarīm |
ghanāṃdhakārasaṃdohavidāraṇapaṭīyasīm 20|
śvetīkṛtasatīkāraparārthahimagarbhiṇīm |
mlānapaṃkajasaṃkocā dyūnāmānaṃdadāyinīm 21|
cakravākavadhūvaktra karuṇākrośasākṣiṇīm |

muktāśreṇīviśuddhāṃśu prabhāsitadigaṃtarām 22|
atha tasyāṃ prabhūtāyāṃ pūrayaṃtyā diśo daśa |
kāmāṃdhā kāminījātā pathisaudhavihāriṇī 23|
apaśyaṃtī viṭānrātrau nirbhidya bhavanārgalam |
yayau saṃketabhavanaṃ nirgatya nagarādbahiḥ 24|
tatra priyatamaṃ kaṃcitkāmamohitamānasā |
anveṣayaṃtī nādrākṣītkuṃje kuṃje tarau tarau 25|
ākarṇayaṃtī kāṃtasya maṃdālāpānpade pade |
abhiyāti tataḥ krīḍanyatra saṃhārinisvanaḥ 26|

cakravākaravānśrutvā kāṃtālāpabhramādasau |
sarovarāṇi sarvāṇi paryaṭaṃtī muhurmuhuḥ 27|
kāṃtabhrāṃtyā tarutale prasuptānhariṇotkarān |
prabodhayaṃtī socchvāsamāgatāsmīti bhāṣiṇī 28|
āliṃgaṃtī vanasthāṇuṃ jīvaneśvaraśaṃkayā |
tadānanabhramādbhūyaṃ cuṃbaṃtī vikacāṃbujam 29|

tatratatra kṛtavyarthaśramādṛṣṭapriyāsvayam |
vilalāpa vane tasminmūrcchatī vividhoktibhiḥ |
hā kāṃta hā guṇākrāṃta maccaitanyasya nāyaka 30|
he manoharasaubhāgya bhāgyalāvaṇyaśevadhe |
hā pūrṇacaṃdravadana hā sarojāyatekṣaṇa 31|
hā kāṃtatatvasauhitya viśramāya suradruma |
yadi kopena kutrāpi guhyaveṣo'tra tiṣṭhasi 32|
prasādayāmi tvāṃ kāṃta dattvā prāṇānpriyānapi|
ityuccaiḥ sarvato dikṣu vilapaṃtyā viyogataḥ 33|
tasyāḥ śrutvā vacaḥ ko'pi supto vyāghraḥ prabuddhavān |
kurvanghuraghuradhvānaṃ paśyanpratidiśaṃ ruṣā 34|
āsphālayannakhairbhūmiṃ garjannākāśagahvaram |
prṣṭhanirbhagnalāṃgūla drutamutthāya vegavān 35|
gato vyāghraḥ samutpatya yatrāste sābhisārikā |
atha sāpi tamāyāṃtamālokya patiśaṃkayā 36|

nirjagāma puraḥ sthātuṃ premamanirbharamānasā |
tatastasyanakhakrīḍākrūratāṃdhīkṛtā satī 37|
jahau priyavapuḥ śaṃkāṃ śrutvā garjitamūrjjitam |
tathāvidhāpi sā nārī bhrāṃtimutsṛjyasatvaram 38|
vyāghratvaṃ tu kuto hetormāṃ nihaṃtumihāgataḥ |
idaṃ sarvaṃ samākhyāhi yatastvaṃ haṃtumicchasi 39|
iti tasyā vacaḥ śrutvā śārdūlaścaṃḍavikramaḥ |
kṣaṇaṃ vihāya tadgrāsamuvāca prahasanniva 40|
malāpahā nadī nāmnā deśe tiṣṭhati dakṣiṇe |
nagarī muniparṇeti tasyā rodhasi vartate 41|
tatrāste bhagavānsākṣātpaṃcaliṃgo maheśvaraḥ |
tasyāṃ puryāmahaṃ vipra putro bhūtvā sthitastataḥ 42|
ayājyānyājayannaśnannekoddiṣṭe nadī taṭe |
vedapāṭhaphalaṃ śaśvadvikrīṇandhanakāṃkṣayā 43|
bhikṣukānaparānlobhāttiraskurvanduruktibhiḥ |

adeyadraviṇaṃ gṛhṇannadattamaniśaṃ dinam 44|
chalayansakalāṃllokānkṣaṇagrahaṇakautukāt |
tataḥ katipaye kāle jaraṭhatvamupāgataḥ 45|
valīpalitavānaṃdhaḥ prapatanpraskhaladgatiḥ |
pataddaṃtobhavaṃ bhūyaḥ pratigrahaparāyaṇaḥ 46|
haste gṛhīta darbho'hamagamaṃ tīrthasannidhim |
dhanagrahaṇalobhena bhramanparvasu parvasu 47|
tato'haṃ śithilāṃgaḥ sankaṃcidbhūnirjarālayam |
gatavānyācitaṃ bhoktuṃ daṣṭo madhye pade śunā 48|
apataṃ mūrchito bhūtvā tataḥ kṣititale kṣaṇāt |
tato'haṃ galitaprāṇo vyāghrayonimupāgataḥ 49|
atra tiṣṭhāmi kāṃtāre pūrvapāpamanusmaran |
na bhakṣayāmi dharmiṣṭhānmunīnsādhujanānsatīḥ 6.187.50|
kiṃtu pāpāndurācāranasatīrbhakṣayāmyaham |

ato'satitvaṃ tatvena mamaiva kavalāyase 51|

ityuktvā svairnakhaiḥ kūraistāṃ vibhajyāṃgakhaṃḍaśaḥ |
athatāṃ bhakṣitāṃ tena pāpadehamupāśritām 52|
yamasya kiṃkarā ninyuḥ sadyaḥ saṃyamanīṃ purīm |
yamādeśena tatrāpi pātayāmāsurāśu tām 53|
viṇmūtraraktapūrṇeṣu ghorakuṃḍeṣvanekadhā |
kalpakoṭiṣu pītāsu tasmādānīya tāṃ muhuḥ 54|
raurave sthāpayāmāsurmanvaṃtaraśatāvadhi |
tatopyākṛṣya tāṃ dīnāṃ rudatīṃ sarvatomukhīm 55|
muktakeśāṃ bhagnagātrāṃ cikṣipurdahanānane |
evaṃ pāpaparāṃ ghorāṃ bhuktvā narakayātanām 56|
iha jātā mahāpāpātpunaḥ śvapacayoniṣu |
tataḥ śvapacagehe'pi varddhamānā dinedine 57|
pūrvajanmavaśenaiva tathaivāsīdyathā purā |
tataḥ katipaye kāle punaḥ svaṃbhavanaṃyayau 58|
yatrāste jṛṃbhakādevī śivasyāṃtaḥ pureśvarī |

tatrāpaśyaddvijanmānaṃ vāsudevābhidhaṃ śucim 59|
gītātrayodaśādhyāyamudgiraṃtamanāratam |
tatastacchravaṇādeva muktā śvapacavigrahāt 60|
divyaṃ dehaṃ samāsādya jagāma tridaśālayam 61|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye saptāśītyadhikaśatatamo'dhyāyaḥ 187|

English translation

[Note : this page corresponds to chapter 187 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The goddess said :

1. You told me the greatness of the twelfth chapter. Tell me the very beautiful greatness of the thirteenth chapter.

The lord said :

2-22. O Pārvatī , listen to the greatness—a treasure—of the thirteenth chapter, by merely hearing which you will get great joy. In the southern country there is the great river Tuṅgabhadrā . On her bank is a charming city named Harihara , where, O goddess, revered god Harihara himself dwells. By seeing him (a man) gets great happiness. In that city lived a brāhmaṇa named Hari Dīkṣita . He was engrossed in penance and sacred study. He was learned and had mastered the Vedas . His wife was Durācārā (literally 'of bad conduct') both in name and deeds. She who used abusive language, never slept with her husband. She, wandering wantonly, did not remain in her house even for a moment. At the door of the brāhmaṇa she drank liquor (filling her belly up) to her throat (i.e. too much). She repeatedly threatened her husband's relatives. Always intoxicated, she constantly dallied with her paramours. Sometime seeing the city full of citizens here and there, she herself made a rendezvous in a forest. The clever one, proud of her youth, passed a long time there only dallying with her paramours. When she was (thus) living in the city wantonly, the spring season, the friend of Cupid, set in. It was full of foliage from roots (of trees); it had brought back to life Cupid by means of the cooings of the

cuckoos in the fifth note (of the Indian gamut) due to the mango tree liable to change(?). It had tossed the forest-trees with breezes coming from the Malaya (mountain) carrying the fragrance of campaka flowers and blowing very gently. It was beautified all around by sound due to hummings of the swarms of bees breaking their fast with the fragrant spirituous liquor of the blooming jasmine flowers. It was smiling with the pleasing, charming, fragrant lakes. It was manifested by lakes with hosts of swans collected (there). In it the earth was beautified with trees having dense foliage and having (under them) young ones of deer seated comfortably in their dense shade. In that spring season that lady going to meet her lover (Abhisārikā), being delighted, saw, at night the moonlight, giving joy to the world. It had thin drops of nectar dropping from the ends of the beaks of the moving cakoras . It was full of springs of nectar oozing from the melting moon-stone. In it the mass of hail was clustering together in the expanding middle parts of the flowers; the billows of the mass of water that were flashing, embraced the sky. It was a knife cutting the throats of unchaste women of the great lion of Cupid. It was clever in tearing off the mass of dense darkness. It was full of snow (or coolness) for others like the Himalaya mountain that had whitened Satī . It gave joy to the young people, due to the closing of withered lotuses. It was the witness to the piteous wailings of the female cakravākas . It had brightened the atmosphere with pure rays like a row of pearls.

23-33. When the moonlight became profuse and filled the ten quarters, the lustful woman became blind with passion, and she, amusing herself in the high mansion, not seeing her paramours on the way at night, and breaking the bolt of (the door of) the house, went out of the city, to the place of appointment. She, with her mind deluded by passion of love, looking for one of her lovers, did not see any (lover) in any bower or under any tree. At every step she heard the gentle words of her lover. Then she playfully went to that place where there was a destructive sound. Having heard the notes of the cakravākas, she, misunderstanding them for the words of her lover, again and again moved to all lakes. Through error (that it was) her lover, she awakened the flocks of deer asleep at the root of a tree, saying, with encouragement, ‘I have come’. Taking a branchless trunk for the lord of her life she embraced it, and kissed a blooming lotus mistaking it for his face. Everywhere her exertion was futile. She did not see her lover. Swooning, she lamented in the grove with various words. ‘O you of a charming fortune, O you treasure of fortune and handsomeness, O you having a face like the full moon, O you having eyes like lotuses, O dear one, O you full of virtues, O you who are a celestial tree where fulness relaxes, if, through anger, you are remaining somewhere in disguise, I propitiate you, O dear one, even by offering my dear life.’ Thus through separation (from her lover) she lamented in all directions.

34-49. Having heard her words, a tiger, who was asleep, awoke. He growled, and angrily looked in every direction along the path. Striking the ground with his nails and roaring in the sky-cavern, he speedily raised his tail suspended from the back. The tiger jumped and went where the abhisārikā was. She too, mistaking him, who was coming (to her), for her lord (i.e. paramour) went with her mind full of love to stand by him. Then blinded by the cruel sport of his nails, she gave up the idea of his being her lover on hearing his loud roar. Even though the woman was (reduced to a condition) like that, she quickly gave up her wrong notion (and said): “O tiger, for what purpose have you come here to kill me? Tell me all this for which you wish to kill me.” Hearing these words of her, the tiger of violent strides, for a moment left the food (in the form) of her, laughed and said: “In the southern country there is a river named Malāpahā . On her bank is a city called Muniparṇā. There Maheśvara Pañcaliṅga actually dwells. In that city, I, being the son of a brāhmaṇa, lived. I acted as a priest for those not entitled to performing a sacrifice. On the bank of the river I ate (food) at a śrāddha performed for one definite individual. With a desire for (obtaining) wealth, I always sold the fruit of the recital of the Veda . Through greed I condemned other mendicants with bad words. I always accepted wealth not fit to be given and that was not given. Through the desire to seize the opportunity, I deceived all people. Then

after some time I became old. I had wrinkles (on my body), grey hair, and being blind, stumbled and fell. My teeth had fallen, (but) again I was absorbed in accepting gifts. Through greed of getting wealth, I, wandering on the parvan days, and with darbhas in my hands, went near a holy place. Then I, with my limbs having become loose, went to the house of a brāhmaṇa to ask for food, but in the middle (i.e. while on my way) I was bitten on my leg by a dog. Fainting I fell on the ground in a moment. Then losing my life, I went to the stock of a tiger.

50-61. Remembering my former sin I live in this forest. I do not eat religious sages and good men and chaste women. But I devour sinners, wicked ones, and unchaste women. Therefore, I shall really eat you, O unchaste woman." Saying so, he, cutting her limbs into pieces with his cruel nails, devoured her who had resorted to a sinful body. Yama 's servants took her to Yama's city, and there by Yama's order quickly dropped her many times into the fierce yellow pools full of feces, urine and blood for crores of kalpas ; and again and again bringing her from there, they put her into Raurava hell for a period of hundreds of periods of Manu . Even after dragging her from there, they threw her, fully helpless, weeping, with her hair loose, limbs broken, into fire. Thus, having experienced the fierce torment in the hell, wholly sinful, she was again born on the earth in the stock of cāṇḍāla . Then, in the cāṇḍāla-house also, she growing day by day, was as before due to (the effect of) her former deeds. Then after some time she went to her house, where, goddess Jṛmbhakā of Śiva , the goddess of the city, was. There she saw a pure brāhmaṇa, Vāsudeva by name, constantly reciting the thirteenth chapter of the Gītā . Then merely on hearing it, she was free from the body of cāṇḍāla, and getting a divine body, she went to heaven.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 188

The Gītā-māhātmya · Story of a Bitch and a Hare

Chapter 600 of 693 · 46 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=gCsq-35P6Yc यूट्यूब उपरि हिन्दी रूपान्तरणम्]ईश्वर उवाच-
अतः परं प्रवक्ष्यामि भवानि भवमुक्तये ।
गीताचतुर्दशाध्यायमवधारय सुस्मिते १।
मेदिन्यां यत्किलस्थूलमस्ति काश्मीरमंडलम् ।
राजधानी सरस्वत्या आस्ते चैव मनोहरा २।
यामधिष्ठाय वाग्देवी ब्रह्मलोकं प्रयच्छति ।
हंसमारुह्यमानापि सावित्रीप्रहतैरपि ३।
सरस्वतीपदांभोज सेवामाश्रित्य कुंकुमैः ।
यत्र गौरवयंत्याशा हंसपक्षपुटोद्भवैः ४।
निरंतरं तया चैव नृणां संस्कृतभाषिणाम् ।
सुपर्वाणमयी भाषा निमेषेणोपलभ्यते ५।
प्रातर्गृहांगणोद्भूतै र्यत्रकुंकुमपांसुलैः ।
सर्वतोरुणितच्छाय शशांकरविमंडलम् ६।
तत्रासीत्तेजसां राशिः शौर्यवर्मा नरेश्वरः ।
उद्यदुज्ज्वलबाणौघ खंडितारातिमंडलः ७।

अभूच्च सिंहलद्वीपे राजा सिंहपराक्रमः ।
नाम्ना विक्रमवेतालः कलानामपि शेवधिः ८।
उभौ परस्परं मैत्रीं वर्द्धयांचक्रतुः क्रमात् ।
तत्तद्देशसमुत्पन्नैरपूर्वैः प्रचुरोत्करैः ९।
एकदा प्रहितं प्रेम्णा प्रभूतं शौर्यवर्मणा ।
राजा विक्रमवेतालो[http://puranastudy.byethost14.com/pur_index27/vetaala.htm वेताल-विक्रमोपरि टिप्पणी] विलोक्य शुनकीद्वयम् १०।
मत्तमातंगतुरग मणिभूषणचामरम् ।
प्रेषयामास मित्राय प्रभूतं शौर्यवर्मणे ११।
एकदा शिबिकारूढश्चारु चामरवीजितः ।
सुवर्णशृंखलारूढं वाद्यडिंडिमडंबरम् १२।
शुनीयुगलमादाय मृगया कौतुकोत्सुकः ।
राजा जगाम बाह्यालीं समं राजकुमारकैः १३।
पणबंधविधानेन समुपेतं शशामिषम् ।
तत्र राजकुमाराणां महान्कोलाहलोऽभवत् १४।
ततः समानवयसा केनचिद्राजसूनुना ।

बहुमूल्यं पणं कृत्वा राजाचिक्रीडकौतुकी १५।
ततोवतार्य दोलाया विरुदावलिगर्वितम् ।
धावतः शशकस्योच्चैः पृष्ठे मुंचन्नृपं शुनीम् १६।
मुमोच राजपुत्रोऽपि प्रेमपात्रं महाभुजः ।
विरराम शुनीमुच्चैः संकीर्त्य विरुदावलीम् १७।
अलक्ष्यमाणवेगेऽस्मिन्शुनीयुगलकेभृशम् ।
धावत्युत्थितमेवासीत्पश्यतां सर्वभूभृताम् १८।
पपात गर्ते महति शशकोऽतिश्रमादसौ ।
पतितोऽपि शुनी वश्यो नाभवच्छशशावकः १९।
ततः शनैः समुत्थाय धावन्नाक्रम्यरोषतः ।
जगृहे राजशुन्याऽसौ शशकः फेनमुद्वमन् २०।
ततः कथंचिदुप्लुत्य गच्छन्विस्खलयञ्छशः ।
राजपुत्रशुनक्यासौ गृहीतः कंधरातटे २१।
जितमस्माभिरत्यर्थमिति संजल्पतां नृणाम् ।
कोलाहले शंकिताया शुन्या निर्गतवान्मुखात् २२।

ततो दंष्ट्राव्रणश्रेणी क्षरद्रुधिरधारकः ।
क्वापि र्ममरभूभागे निलीयस्थितवाञ्छशः २३।
जिघ्रंत्या राजशुन्याऽसौ भूभागं धनरोषया ।
दृष्टमात्रः परित्रस्तो हस्तमात्रं ततोऽगमत् २४।
यत्र कर्पूरकदली क्रोडव्याघ्रदरीतलः ।
चोली कपोलफलकान्चुबन्वाति समीरणः२५।
उद्भिन्न केतकीकोशरजोमुकुलितेक्षणः ।
विस्रब्धाहरणा यत्रच्छायां तां परितन्वतः २६।
नारिकेलफलैर्यत्र स्वयं निपतितैरधः ।
अपि चूतफलैस्तृप्ताः पक्वैः शाखामृगा अपि २७।
अपि केसरिणो यत्र खेलंति कलभैः समम् ।
फणिनः केकिबर्हेषु निर्विशंकं विशंति च २८।
यत्राश्रमांतरे विप्रो [http://puranastudy.byethost14.com/pur%20index26/vatsa.htm वत्सोपरि टिप्पणी]वत्सनामा जितेंद्रियः ।
शांतश्चतुर्दशाध्यायं जपन्नास्ते निरंतरम् २९।
तत्र तच्छिष्यपादाब्ज प्रक्षालनजलैः कृते ।

कर्दमे न्यपतद्भत्वा जीवशेषो मुहुः श्वसन् ३०।
ततः कर्दमसंस्पर्शमात्रनिस्तीर्ण संसृतिः ।
दिव्यं विमानमारुह्य निर्ययौ शशको दिवम् ३१।
ततः शुन्यपि लिप्तांगीस्तोकैः कर्दमबिंदुभिः ।
क्षुत्पिपासार्तिरहिता शुनीरूपं विहाय सा ३२।
ततो दिव्यांगनारम्यं गंधर्वैरुपशोभितम् ।
दिव्यं विमानमारुह्य शुन्यपि त्रिदिवं ययौ ३३।
ततो जहास मेधावी शिष्यो नाम्ना स्वकंधरः ।

विचार्य विस्मितः पूर्वजन्मवैरस्य कारणम् ३४।
राजापि पर्यपृच्छत्तं विस्मयस्मेरलोचनः ।
प्रणम्य परया भक्त्या विनयैकपयोनिधिः ३५।
कथां कथय मे विप्र हीनयोनि निषेवितौ ।
अज्ञौयौ जग्मतुः स्वर्गे शुनी शशकशावकौ ३६।
शिष्य उवाच।
वत्सनामा द्विजन्मास्ते वनेऽमुष्मिन्जितेंद्रियः ।

चतुर्दशं तु ह्यध्यायं गीतानां सर्वदा जपन् ३७।
शिष्योऽहं तस्य भूपाल ब्रह्मविद्याविशारदः ।
चतुर्दश तु अध्यायं जपामि प्रत्यहं नृप ३८।
मदीयचरणांभोजप्रक्षालनजले लुठन् ।
शशस्त्रिदिवमापन्नः शुनक्या सह भूपते ३९।
राजोवाच।
हेतुना केन कथय हसितं च द्विजोत्तम ।
अतः किमपि साकूतं मन्यमानेन सादरम् ४०।
शिष्य उवाच।
महाराष्ट्रेति नगरं नाम्ना प्रत्युदकं महत् ।
तत्रासीद्ब्राह्मणो नाम्ना [https://vedastudy.yolasite.com/kedaara-keshava.php केशवोपरि पौराणिकसंदर्भाः], [https://vedastudy.yolasite.com/keshava.php केशवोपरि टिप्पणी]केशवः कितवाग्रणीः ४१।
विलोभनाभवत्तस्य जाया स्वैरविहारिणी ।
तेन सा हन्यते क्रोधाद्वैरं संचिंत्य जन्मनः ४२।
ततः स्त्रीवधपापेन शशको जायते द्विजः ।
किल्बिषाच्छुनकी सापि जाता वंचनजन्मनः ४३।

पूर्वेण जन्मनाभ्यस्तं वैरं विस्मरतो नहि ।
आसेदिवद्भ्यां बहुधा योन्यंतरमपि क्वचित् ४४।
इत्याकलय्य सकलं भूपालः श्रद्धयान्वितः ।
गीतामभ्यस्य सकलामवाप परमां गतिम् ४५।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये अष्टाशीत्यधिकशततमोऽध्यायः १८८।

Roman transliteration

[https://www.youtube.com/watch?v=gCsq-35P6Yc yūṭyūba upari hindī rūpāntaraṇam]īśvara uvāca-
ataḥ paraṃ pravakṣyāmi bhavāni bhavamuktaye |
gītācaturdaśādhyāyamavadhāraya susmite 1|
medinyāṃ yatkilasthūlamasti kāśmīramaṃḍalam |
rājadhānī sarasvatyā āste caiva manoharā 2|
yāmadhiṣṭhāya vāgdevī brahmalokaṃ prayacchati |
haṃsamāruhyamānāpi sāvitrīprahatairapi 3|
sarasvatīpadāṃbhoja sevāmāśritya kuṃkumaiḥ |
yatra gauravayaṃtyāśā haṃsapakṣapuṭodbhavaiḥ 4|
niraṃtaraṃ tayā caiva nṛṇāṃ saṃskṛtabhāṣiṇām |

suparvāṇamayī bhāṣā nimeṣeṇopalabhyate 5|
prātargṛhāṃgaṇodbhūtai ryatrakuṃkumapāṃsulaiḥ |
sarvatoruṇitacchāya śaśāṃkaravimaṃḍalam 6|
tatrāsīttejasāṃ rāśiḥ śauryavarmā nareśvaraḥ |
udyadujjvalabāṇaugha khaṃḍitārātimaṃḍalaḥ 7|

abhūcca siṃhaladvīpe rājā siṃhaparākramaḥ |
nāmnā vikramavetālaḥ kalānāmapi śevadhiḥ 8|
ubhau parasparaṃ maitrīṃ varddhayāṃcakratuḥ kramāt |
tattaddeśasamutpannairapūrvaiḥ pracurotkaraiḥ 9|
ekadā prahitaṃ premṇā prabhūtaṃ śauryavarmaṇā |
rājā vikramavetālo[http://puranastudy.byethost14.com/pur_index27/vetaala.htm vetāla-vikramopari ṭippaṇī] vilokya śunakīdvayam 10|
mattamātaṃgaturaga maṇibhūṣaṇacāmaram |
preṣayāmāsa mitrāya prabhūtaṃ śauryavarmaṇe 11|
ekadā śibikārūḍhaścāru cāmaravījitaḥ |
suvarṇaśṛṃkhalārūḍhaṃ vādyaḍiṃḍimaḍaṃbaram 12|
śunīyugalamādāya mṛgayā kautukotsukaḥ |
rājā jagāma bāhyālīṃ samaṃ rājakumārakaiḥ 13|
paṇabaṃdhavidhānena samupetaṃ śaśāmiṣam |
tatra rājakumārāṇāṃ mahānkolāhalo'bhavat 14|
tataḥ samānavayasā kenacidrājasūnunā |

bahumūlyaṃ paṇaṃ kṛtvā rājācikrīḍakautukī 15|
tatovatārya dolāyā virudāvaligarvitām |
dhāvataḥ śaśakasyoccaiḥ prṣṭhe muṃcannṛpaṃ śunīm 16|
mumoca rājaputro'pi premapātraṃ mahābhujaḥ |
virarāma śunīmuccaiḥ saṃkīrtya virudāvalīm 17|
alakṣyamāṇavege'sminśunīyugalakebhṛśam |
dhāvatyutthitamevāsītpaśyatāṃ sarvabhūbhṛtām 18|
papāta garte mahati śaśako'tiśramādasau |
patito'pi śunī vaśyo nābhavacchaśaśāvakaḥ 19|
tataḥ śanaiḥ samutthāya dhāvannākramyaroṣataḥ |
jagṛhe rājaśunyā'sau śaśakaḥ phenamudvaman 20|
tataḥ kathaṃciduplutya gacchanviskhalayañchaśaḥ |
rājaputraśunakyāsau gṛhītaḥ kaṃdharātaṭe 21|
jitamasmābhiratyarthamiti saṃjalpatāṃ nṛṇām |
kolāhale śaṃkitāyā śunyā nirgatavānmukhāt 22|

tato daṃṣṭrāvraṇaśreṇī kṣaradrudhiradhārakaḥ |
kvāpi rmamarabhūbhāge nilīyasthitavāñchaśaḥ 23|
jighraṃtyā rājaśunyā'sau bhūbhāgaṃ dhanaroṣayā |
dṛṣṭamātraḥ paritrasto hastamātraṃ tato'gamat 24|
yatra karpūrakadalī kroḍavyāghradarītalaḥ |
colī kapolaphalakāncubanvāti samīraṇaḥ25|
udbhinna ketakīkośarajomukulitekṣaṇaḥ |
visrabdhāharaṇā yatracchāyāṃ tāṃ paritanvataḥ 26|
nārikelaphalairyatra svayaṃ nipatitairadhaḥ |
api cūtaphalaistṛptāḥ pakvaiḥ śākhāmṛgā api 27|
api kesariṇo yatra khelaṃti kalabhaiḥ samam |
phaṇinaḥ kekibarheṣu nirviśaṃkaṃ viśaṃti ca 28|
yatrāśramāṃtare vipro [http://puranastudy.byethost14.com/pur%20index26/vatsa.htm vatsopari ṭippaṇī]vatsanāmā jiteṃdriyaḥ |

śāṃtaścaturdaśādhyāyaṃ japannāste niraṃtaram 29|
tatra tacchiṣyapādābja prakṣālanajalaiḥ kṛte |

kardame nyapatadgatvā jīvaśeṣo muhuḥ śvasan 30|
tataḥ kardamasaṃsparśamātranistīrṇa saṃsṛtiḥ |
divyaṃ vimānamāruhya niryayau śaśako divam 31|
tataḥ śunyapi liptāṃgīstokaiḥ kardamabiṃdubhiḥ |
kṣutpipāsārtirahitā śunīrūpaṃ vihāya sā 32|
tato divyāṃganāramyaṃ gaṃdharvairupaśobhitam |
divyaṃ vimānamāruhya śunyapi tridivaṃ yayau 33|
tato jahāsa medhāvī śiṣyo nāmnā svakaṃdharaḥ |
vicārya vismitaḥ pūrvajanmavairasya kāraṇam 34|
rājāpi paryaprcchattaṃ vismayasmeralocanaḥ |
praṇamya parayā bhaktyā vinayaikapayonidhiḥ 35|
kathāṃ kathaya me vipra hīnayoni niṣevitau |
ajñauyau jagmatuḥ svarge śunī śaśakaśāvakau 36|
śiṣya uvāca|
vatsanāmā dvijanmāste vane'muṣminjiteṃdriyaḥ |

caturdaśaṃ tu hyadhyāyaṃ gītānāṃ sarvadā japan 37|
śiṣyo'haṃ tasya bhūpāla brahmavidyāviśāradaḥ |
caturdaśa tu adhyāyaṃ japāmi pratyahaṃ nṛpa 38|
madīyacaraṇāṃbhojaprakṣālanajale luṭhan |
śaśastridivamāpannaḥ śunakyā saha bhūpate 39|
rājovāca|
hetunā kena kathaya hasitaṃ ca dvijottama |
ataḥ kimapi sākūtaṃ manyamānena sādaram 40|
śiṣya uvāca|
mahārāṣṭreti nagaraṃ nāmnā pratyudakaṃ mahat |
tatrāsīdbrāhmaṇo nāmnā [https://vedastudy.yolasite.com/kedaara-keshava.php keśavopari paurāṇikasaṃdarbhāḥ], [https://vedastudy.yolasite.com/keshava.php keśavopari ṭippaṇī]keśavaḥ
kitavāgraṇīḥ 41|
vilobhanābhavattasya jāyā svairavihāriṇī |
tena sā hanyate krodhādvairaṃ saṃciṃtya janmanaḥ 42|
tataḥ strīvadhapāpena śaśako jāyate dvijaḥ |
kilbiṣācchunakī sāpi jātā vaṃcanajanmanaḥ 43|

pūrveṇa janmanābhyastaṃ vairaṃ vismarato nahi |
āsedivadbhyāṃ bahudhā yonyaṃtaramapi kvacit 44|
ityākalayya sakalaṃ bhūpālaḥ śraddhayānvitaḥ |
gītāmabhyasya sakalāmavāpa paramāṃ gatim 45|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye aṣṭāśityadhikaśatatamo'dhyāyaḥ 188|

English translation

[Note : this page corresponds to chapter 188 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-9. O Bhavānī , for freedom from the worldly existence, I shall hereafter narrate (the importance of) the fourteenth chapter of the Gītā . O you of a pleasing smile, listen to it. On the earth there is a large region of Kāśmīra ; it is the charming capital of goddess Sarasvatī . After staying there the goddess of speech goes to Brahmā 's world after mounting her swan. There the quarter attains importance after serving Sarasvatī's lotuslike feet with saffron sent by Sāvitrī and rising from the folds of the wings of the swan. Due to having no interruption the language of gods is in a moment got by men who speak Sanskrit . In the morning the orbs of the moon and of the sun have a tawny tinge due to saffron rising from the courtyard of the house. There was king Śauryavarman, a heap of lustre, who had cut off the circle of his enemies with volleys of bright arrows that were ready. In Siṃhaladvīpa there was a king, brave like a lion, named Vikramavetāla, also a treasure of arts. Gradually they increased the friendship of each other by means of heaps (of) excellent (presents) produced in their respective countries.

10-17. Once, king Vikramavetāla saw a perfect pair of bitches sent with love by Śauryavarman. He sent to his friend Śauryavarman intoxicated excellent elephants, horses, jewelled ornaments and chowries. Once, the king, eager for hunting having got into a palanquin, being fanned by charming chowries, taking the pair of the bitches tied with golden chain, and with a collection of musical instruments and small drums went with the princes to a forest. A hare was taken as a prey for the wager. There was a great noise made by the princes. Then the king laying a high-priced wager with a prince of his age sported with eagerness. Then the king, having taken down the bitch from the palanquin, set her after the hare, running fast. The prince, of great arms, also released his object of love. Having loudly repeated the panegyric or laudatory poem he stopped the bitch.

18-28. While all the kings were witnessing, the pair of the bitches was running with a speed that could not be perceived and was jumping. Due to great exertion the hare fell into a great ditch. Though fallen the hare could not be overpowered by the bitch. Then the hare, slowly getting up, vomitting foam, was angrily overpowered and seized by the king's bitch. Then the hare who somehow jumped and was going, tumbled and was seized at the neck by the king's bitch. In the din of the people, talking 'We have won' the hare got out of the mouth of the bitch that was frightened. Then the hare, having blood (on his body) that was dropping and that was caused by the line of the wounds (made) by the teeth (of the bitch), hid in a place rustling (with leaves etc.) and remained (there). He who, being just seen by the king's bitch, smelling that part of the land with great anger, was frightened, and went (from there to a distance) of just a cubit, to a place where the wind coming from the camphor and plantain trees and the bottom of the tiger's caves and kissing the cheeks of the Cola -ladies, blew. There the deer, with their eyes partially closed due to the pollen from the cups of the ketakī flowers that had opened up, confidently resorted to the shade. There the monkeys also, satisfied with the ripe mangoes, fell down along with the coconuts. There even lions played with the young elephants; serpents entered fearlessly into the peacocks' tails.

29-36. There in a hermitage a brāhmaṇa named Vatsa , who had curbed his senses and was tranquil, lived, constantly muttering the fourteenth chapter. (The hare) going here, with his life just sustained and repeatedly panting, fell into the mud caused by the water (poured) by his disciple while washing his lotus-like feet. The hare, having crossed the mundane existence just due to the contact with that mud, got into a divine aeroplane and went to heaven. Then that bitch also, with her body besmeared with a few drops of mud and free from hunger and thirst, abandoned her canine form, got into a celestial aeroplane charming with divine ladies and adorned with gandharvas , went to heaven. Then his intelligent disciple named Svakandhara, amazed after thinking about the cause of the enmity in the former existence, laughed. The king, an ocean of modesty alone, with his eyes smiling, also saluted him with great devotion and asked him, "O brāhmaṇa, tell me the story, how the two ignorant ones, the bitch and the young hare, that had resorted to a mean stock, went to heaven."

The disciple said :

37-39. In this forest there is a brāhmaṇa named Vatsa, with his senses curbed. He always mutters the fourteenth chapter. O king, I am his disciple, proficient in every (branch of) knowledge. Everyday I mutter the fourteenth chapter, O king. O king, the hare along with the bitch, rolling in the water (used) for washing my feet, went to heaven.

The king said :

40. O best brāhmaṇa, with what intention did you, thinking carefully that it has some meaning, laugh?

The disciple said :

41-45. There was a great city named Pratyudaka in Mahārāṣṭra . There was a brāhmaṇa named Keśava , a leader of gamblers. His wife was Vilobhanā, a wanton woman. He through anger, and remembering the enmity of the (former) birth, killed her. Then due to the sin of the murder of a woman, the brāhmaṇa was born as a hare, and she due to her birth (full) of deceit, was born as a bitch. They, taking different births, never forgot the enmity practised in the former birth, and each other also.

The king, full of faith, having understood all this, studied the entire Gītā, and got the highest position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 189

The Gītā-māhātmya · The Story of King Narasiṃha

Chapter 601 of 693 · 47 detected Sanskrit verse markers

Sanskrit

[https://www.youtube.com/watch?v=uetis3ivPZk&t=0s हिन्दी रूपान्तरणम्]ईश्वर उवाच।
प्रवक्ष्यामि विशालाक्षि तुहिनाचलकन्यके ।
गीता पंचदशाध्यायमाहात्म्यमवधारय १।
कृपालुर्नरसिंहोऽभून्नाम्ना गौडेषु भूपतिः ।
यस्यासिधारया संख्ये देवासंघा वधीकृताः २।
यदीय मत्तमातंग दानधाराजलैरिला ।
निदाघेपि च सेहेतां रविसंतापवेदनाम् ३।
संक्रंदनपरित्रस्ता यदीय शरणं गताः ।
रेजिरे करिणो मत्ताश्चलंतः पर्वता इव ४।
मत्तमातंगचीत्कारप्रतिस्वनमिवादरात् ।
यस्य गोपायतः शैला व्याहरंति कृपावतः ५।
यदीय धावत्तुरगक्षुरसंघातजर्जरम् ।
नाभूच्चित्रं कथंकारं गतखंडं धरातलम् ६।
यस्मिन्वृत्रहणो मित्रे समुद्धरति मेदिनीम् 3।
पुनरुज्वलयांचक्रे महाभाष्यं फणीश्वरः ७।

तस्यासीत्सैनिको धीमाञ्छस्त्रशास्त्रकलानिधिः ।
नाम्ना [https://vipin110012.tripod.com/pur_index28/sharabh.htm शरभ उपरि टिप्पणी]सरभभेरुंडः[http://puranastudy.ultimatefreehost.in/pur_index21/bharund.htm भारुण्ड उपरि टिप्पणी] प्रचंडभुजमंडलः ८।
भांडारेण तुरंगैश्च भटैर्वीररसोद्भवैः ।
समान एव भूपालदुर्गैरत्यंतदुर्गमैः ९।
स कदाचित्स्वयं राज्यं कर्तुं पापो दधे मनः ।
निहत्य वसुधापालं बलात्साकं कुमारकैः १०।
कर्तुं व्यवस्य दिवसैः स्वल्पैरित्थं चिकीर्षया ।
विषूचिकामयादाशु परासुः समजायत ११।
कालेनाल्पीयसा प्रेत्य पापात्मा तेन कर्मणा ।
तेजस्वी तुरगो जातः सिंधुदेशे कृशोदरिः १२।
मूलेन बहुना क्रीत्वा हयतत्वविदा ततः ।
बहुयत्नवता नीतः केनचिद्वैश्यसूनुना १३।
राजापि पौत्रनप्त्राद्यैस्तस्यैव मरणात्परम् ।
कालेन वृद्धतां प्राप्तः स्वराज्यं चापि पालयन् १४।

स वैश्यसूनुस्तं चाश्वं राज्ञे दातुं समागतः ।

राज्ञोद्वारिस्थितस्तत्र प्रतीक्षंस्तत्समागमम् १५।
ज्ञातपूर्वोऽपि वैश्योऽसौ प्रतीहारेण दर्शितः ।
किमर्थं ब्रूहि राज्ञेति पृष्टः स्पष्टमभाषत १६।
देव त्रिजगतीरत्नमिति मत्वा तुरंगमः ।
मया नियुतमूल्येन बहुना साधुलक्षणः १७।
ततोऽवलोक्य वक्त्राणि भूपालः पाश्ववर्तिनाम् ।
समादिदेश वणिजमश्वोऽत्र नीयतामिति १८।
शिरांसि धूनयन्नृणामश्वलक्षणवेदिनाम् ।
शूराणामपि चेतांसि मुहुरुत्साहयन्महान् १९।
अखंडमेदिनीवेगबहुसंक्रमणार्जितम् ।
लालाफेनछलेनासौ वमन्शुभ्रतरं यशः २०।
उच्चैःश्रवस्तुलां भेजे गुणसाम्येन तत्त्वतः ।
विवृण्वन्नति तेजस्वी ह्रियेव नतकंधरः २१।
चामरैरिंदुधवलैर्वीज्यमानो निरंतरम् ।
दुग्धांभोनिधिलोलैस्तैः श्वासैरुच्चैःश्रवा इव २२।

नीलातपत्रयुगलं घनच्छायतुलश्रिया ।
बिभ्राणो वारिदालीढ हिमाद्रि शिखरश्रियम् २३।
मेदिनीमंडलस्पर्श संक्रांतमिव पावकम् ।
मुहुरुद्धरयन्धुन्वन्बंधुरं कंधरातटम् २४।
दारयन्वैरिणः सर्वान्व्याहरंश्च जयश्रियम् ।
हेषारवेण गुरुणा दिक्षुप्रख्यापयन्यशः २५।
सत्त्वस्य राशिरत्युच्चैर्गतीनामिव शेवधिः ।
रूपस्य निलयं साक्षाल्लक्षणानां पयोनिधिः २६।
आनीतो वणिजा वाजी राज्ञा च समदृश्यत ।
बहुधा वर्णितोऽमात्यैरश्वलक्षणवेदिभिः २७।
यथेच्छं वणिजोदीर्णं स्वर्णं दत्त्वा महीपतिः ।
जग्राह तुरगं वेगादसीमानंदनिर्भरः २८।
ततोऽश्वपालमाहुय यत्नतस्तं निरूप्य च ।
विसर्जितसभालोको गृहांतरमगान्नृपः २९।
अनेकधा समापृष्टो महीपालं रंणांगणे ।

शस्त्रव्रणकिणश्रेणीभूषणं सत्वसन्निभम् ३०।
एकदा मृगयां खेलन्कुतूहलरसात्मना ।
तमारुह्य महीपालो वनं प्रति विवेश ह ३१।
विसृज्य सैनिकान्पृष्टे धावतः परितोऽखिलान् ।
आकृष्यमाणो हरिणैः पिपासाकुलितोऽभवत् ३२।
तत उत्तीर्य तुरगाज्जलमन्वेषयन् नृपः ।
बध्वाश्वं तरुशाखायामारुरोह शिलां नृपः ३३।

गीतापंचदशाध्यायश्लोकार्द्धलिखितं ततः ।
पातितं मरुता तत्र यत्र खंडे विलोकयत् ३४।
पत्रं वाचयतो राज्ञः श्रुत्वा गीताक्षरावलीम् ।
ततो मुक्तिपदं लेभे तुरगस्त्वरयाऽपतत् ३५।
ततो ग्रंथिं समाच्छिद्य पल्याणवतार्य च ।
उत्थापमानस्तुरगो राज्ञा नोत्थितवान्मृतः ३६।
ततः सरभभेरुंडो नृपमाभाष्य सुस्वरम् ।
दिव्यं विमानमारुह्य जगाम त्रिदशालयम् ३७।

ततो गिरिं समारुह्य ददर्शाश्रममुत्तमम् ।
पुन्नागकदलीचूतनारिकेलसमन्वितम् ३८।
द्राक्षेक्षुवाटिकापूगनागकेसरचंपकम् ।
खेलत्करभसारंगं नृत्यत्केकिकुलं नृपः ३९।
प्रणिपत्य द्विजन्मानमुटजाभ्यंतरस्थितम् ।
पप्रच्छ परया भक्त्या मुक्तसंसारवासनात् ४०।
तुरगो निरगात्स्वर्गं हेतुना केन मे वद ।
इत्याकर्ण्य वचो राज्ञो द्विजन्मा वाचमूचिवान् ४१।
कालेन बहुना प्रेत्य तत्पापात्तुरगोऽभवत् ।
अथ पंचदशाध्यायश्लोकार्द्धं लिखितं क्वचित् ४२।
ततो वाचयतः श्रुत्वा निरगात्तुरगो दिवम् ।
ततः समागतैस्तत्र परिवारजनैर्वृतः ४३।
प्रणिपत्य द्विजन्मानं हृष्टरोमा विनिर्गतः ।
पत्रं तदेव लिखितं गीतापंचदशाक्षरम् ४४।
वाचयन्स महीपालो हर्षसंफुल्ललोचनः ।

अभिषिच्य निजं पुत्रं मंत्रविन्मंत्रिभिः समम् ४५।
सिंहासने सिंहबलं मुक्तिमाप विशुद्धधीः ४६।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये एकोननवत्यधिकशततमोऽध्यायः १८९।

Roman transliteration

[https://www.youtube.com/watch?v=uetis3ivPZk&t=0s hindī rūpāntaraṇamJīśvara uvāca|
pravakṣyāmi viśālākṣi tuhinācalakanyake |
gītā paṃcadaśādhyāyamāhātmyamavadhāraya 1|
kṛpālurnarasiṃho'bhūnnāmnā gauḍeṣu bhūpatiḥ |
yasyāsidhārayā saṃkhye devāsaṃghā vadhīkṛtāḥ 2|
yadīya mattamātaṃga dānadhārājalairilā |
nidāghepi ca sehetāṃ ravisaṃtāpavedanām 3|
saṃkraṃdanaparitrastā yadīya śaraṇaṃ gatāḥ |
rejire kariṇo mattāścalaṃtaḥ parvatā iva 4|
mattamātaṃgacītkārapratisvanamivādarāt |
yasya gopāyataḥ śailā vyāharaṃti kṛpāvataḥ 5|
yadīya dhāvatturagakṣurasaṃghātajarjaram |
nābhūccitraṃ kathaṃkāraṃ gatakhaṃḍaṃ dharātalam 6|

yasminvṛtrahaṇo mitre samuddharati medinīm 3|
punarujvalayāṃcakre mahābhāṣyaṃ phaṇīśvaraḥ 7|

tasyāsītsainiko dhīmāñchastraśāstrakalānidhiḥ |
nāmnā [https://vipin110012.tripod.com/pur_index28/sharabh.htm śarabha upari
ṭippaṇī]sarabhaheruṃḍaḥ[http://puranastudy.ultimatefreehost.in/pur_index21/bharund.htm bhāruṇḍa
upari ṭippaṇī] pracaṃḍabhujamaṃḍalaḥ 8|
bhāṃḍāreṇa turaṃgaiśca bhaṭairvīrarasodbhavaiḥ |
samāna eva bhūpāladurgairatyaṃtadurgamaiḥ 9|
sa kadācitsvayaṃ rājyaṃ kartuṃ pāpo dadhe manaḥ |
nihatya vasudhāpālaṃ balātsākaṃ kumārakaiḥ 10|
kartuṃ vyavasya divasaiḥ svalpairitthaṃ cikīrṣayā |
viṣūcikāmayādāśu parāsuḥ samajāyata 11|
kālenālpīyasā pretya pāpātmā tena karmaṇā |
tejasvī turago jātaḥ siṃdhudeśe kṛśodariḥ 12|
mūlena bahunā krītvā hayatatvavidā tataḥ |
bahuyatnavatā nītaḥ kenacidvaiśyasūnunā 13|
rājāpi pautranapttrādyaistasyaiva maraṇātparam |
kālena vṛddhatāṃ prāptaḥ svarājyaṃ cāpi pālayan 14|
sa vaiśyasūnustaṃ cāśvaṃ rājñe dātuṃ samāgataḥ |

rājñodvāristhitastatra pratīkṣaṃstatsamāgamam 15|
jñātapūrvo'pi vaiśyo'sau pratīhāreṇa darśitaḥ |
kimarthaṃ brūhi rājñeti pṛṣṭaḥ spaṣṭamabhāṣata 16|
deva trijagatīratnamiti matvā turaṃgamaḥ |
mayā niyutamūlyena bahunā sādhulakṣaṇaḥ 17|
tato'valokya vaktrāṇi bhūpālaḥ pārśvavartinām |
samādideśa vaṇijamaśvo'tra nīyatāmiti 18|
śirāṃsi dhūnayannṛṇāmaśvalakṣaṇavedinām |
śūrāṇāmapi cetāṃsi muhurutsāhayanmahān 19|
akhaṃḍamedinīvegabahusaṃkramaṇārjitam |
lālāphenachalenāsau vamanśubhrataraṃ yaśaḥ 20|
uccaiḥśravastulāṃ bheje guṇasāmyena tattvataḥ |
vivṛṇvannati tejasvī hriyeva natakaṃdharaḥ 21|
cāmarairiṃdudhavalairvīyamāno niraṃtaram |
dugdhāṃbhonidhilolaistaiḥ śvāsairuccaiḥśravā iva 22|

nīlātapatrayugalaṃ ghanacchāyatulaśriyā |
bibhrāṇo vāridālīḍha himādri śikharaśriyam 23|
medinīmaṃḍalasparśa saṃkrāṃtamiva pāvakam |
muhuruddharayandhunvanbaṃdhuraṃ kaṃdharātaṭam 24|
dārayanvairiṇaḥ sarvānvyāharaṃśca jayaśriyam |
heṣāraveṇa guruṇā dikṣuprakhyāpayanyaśaḥ 25|
sattvasya rāśiratyuccairgatīnāmiva śevadhiḥ |
rūpasya nilayaṃ sākṣāllakṣaṇānāṃ payonidhiḥ 26|
ānīto vaṇijā vājī rājñā ca samadṛśyata |
bahudhā varṇito'mātyairaśvalakṣaṇavedibhiḥ 27|
yatheccham vaṇijodīrṇaṃ svarṇaṃ dattvā mahīpatiḥ |
jagrāha turagaṃ vegādasīmānaṃdanirbharaḥ 28|
tato'śvapālamāhūya yatnatastaṃ nirūpya ca |
visarjitasabhāloko gṛhāṃtaramagānnṛpaḥ 29|
anekadhā samāpṛṣṭo mahīpālaṃ raṃṇāṃgaṇe |

śastravraṇakiṇaśreṇībhūṣaṇaṃ satvasannibham 30|
ekadā mṛgayāṃ khelankutūhalarasātmanā |
tamāruhya mahīpālo vanaṃ prati viveśa ha 31|
visṛjya sainikānpṛṣṭe dhāvataḥ parito'khilān |
ākṛṣyamāṇo hariṇaiḥ pipāsākulito'bhavat 32|
tata uttīrya turagājjalamanveṣayan nṛpaḥ |
badhvāśvaṃ taruśākhāyāmāruroha śilāṃ nṛpaḥ 33|
gītāpaṃcadaśādhyāyaślokārddhalikhitaṃ tataḥ |
pātitaṃ marutā tatra yatra khaṃḍe vilokayat 34|
patraṃ vācayato rājñaḥ śrutvā gītākṣarāvalīm |
tato muktipadaṃ lebhe turagastvarayā'patat 35|
tato graṃthiṃ samācchidya palyāṇavatārya ca |
utthāpamānasturago rājñā notthitavānmṛtaḥ 36|
tataḥ sarabhabheruṃḍo nṛpamābhāṣya susvaram |
divyaṃ vimānamāruhya jagāma tridaśālayam 37|

tato giriṃ samāruhya dadarśāśramamuttamam |
punnāgakadalīcūtanārikelasamanvitam 38|
drākṣekṣuvāṭikāpūganāgakesaracaṃpakam |
khelatkarabhasāraṃgaṃ nṛtyatkekikulaṃ nṛpaḥ 39|
praṇipatya dvijanmānamuṭajābhyaṃtarasthitam |
papraccha parayā bhaktyā muktasaṃsāravāsanāt 40|
turago niragātsvargaṃ hetunā kena me vada |
ityākarṇya vaco rājño dvijanmā vācamūcivān 41|
kālena bahunā pretya tatpāpātturago'bhavat |
atha paṃcadaśādhyāyaślokārddhaṃ likhitaṃ kvacit 42|
tato vācayataḥ śrutvā niragātturago divam |
tataḥ samāgataistatra parivārajanairvṛtaḥ 43|
praṇipatya dvijanmānaṃ hṛṣṭaromā vinirgataḥ |
patraṃ tadeva likhitaṃ gītāpaṃcadaśākṣaram 44|
vācayansa mahīpālo harṣasaṃphullalocanaḥ |

abhiṣicya nijaṃ putraṃ maṃtravinmaṃtribhiḥ samam 45|
siṃhāsane siṃhabalaṃ muktimāpa viśuddhadhīḥ 46|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye
ekonanavatyadhikaśatatamo'dhyāyaḥ 189|

English translation

[Note : this page corresponds to chapter 189 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-11. O you large-eyed one, O you daughter of the Himalaya mountain, I shall tell (you) the importance of the fifteenth chapter of the Gītā . Listen to it. In the Gauḍa country there was a kind king named Narasiṃha . In the war by the edge of his sword the divine groups were killed. The earth could bear the agony due to the heat of the sun, even in summer, by means of the water of the stream of rut of his intoxicated elephants. Intoxicated elephants, frightened due to being challenged and seeking his refuge, shone like moving mountains. The mountains respectfully echoed the trumpets of the intoxicated elephants of him, the kind protector. It was a wonder how the earth was not reduced to pieces, when it was shattered with the multitudes of (the strokes of) the hoofs of his running horses.

When he, a friend of Indra , emancipated the earth, Phaṇīśvara (Śeṣa ; Patañjali) again brightened Mahābhāṣya . He had an intelligent soldier named Sarabhabheruṇḍa, who was an abode of weapons, holy texts and arts, and had large round arms. By means of his treasure, horses, brave soldiers, and very inaccessible forts he was equal to the king. Some time the sinful one made up his mind to rule over the kingdom after having forcibly killed the king together with the princes. With a desire to do like this he was determined (to kill the king with the princes). Due to the disease of cholera he died.

12-26. O you of a thin belly, after death the sinful one was born, due to that act, as a bright horse in Sindhu country. A certain vaiśya -son, knowing the facts about horses, bought him at a great price and took him (to his place) with great effort. After his death the king got old in course of time and looked after his kingdom with (the help of) his grandsons. The vaiśya-son came to give the horse to the king. He remained at the king's door waiting to meet him. Though the vaiśya was already known, he was presented (before the king) by the doorkeeper. "Speak why (you have come)." Thus asked by the king, he told (everything) clearly. "Thinking that this horse is a gem of the three worlds, I (bought) this horse of auspicious marks at a price of a million coins." Then looking at the faces of those seated by his side, the king ordered the vaisya : "Bring the horse here." The great horse made the heads of those knowing the marks of a horse, nod, and exciting the minds of the brave, ejecting hisvery bright fame earned by many speedy runs across, the entire earth, as it were, in the form of saliva and foam, he actually became comparable to Uccaiḥśravas by means of the similarity in virtues (with him). The very bright one bent his neck, as it were, through bashfulness. Constantly being fanned by chowries, white like the moon, he was like Uccaiḥśravas, unsteady like the Milky Ocean. Like the beauty of the clouds he had a pair of blue umbrellas, and the beauty of the peak of the Himalaya, with clouds touching it. Repeatedly raising his handsome neck, he was, as it were, turned into fire by the contact with the earth. He tore all the enemies; he brought prosperity in the form of victory with his loud neighing; he declared glory in (all) quarters. He was a very high heap of vitality; was, as it were, the treasure of gaits. He was actually the abode of beauty; he was the ocean of (auspicious) marks.

27-40. The vaiśya brought the horse; and the king saw him. The ministers knowing the (auspicious) marks described him in various ways. Giving the merchant as much gold as desired and aked [asked?] for by him, the king, full of extreme joy, quickly took the horse. Then having called the horsegroom, and carefully instructing him the king dismissed the assembly and went into his house after being taken leave of in many ways by (the members of) the assembly. He (took) the king, having the ornaments in the form of rows of scars of wounds made in battle, and resembling sattva (energy?). Once, the king, full of curiosity, having the sport of hunting (in mind), mounted him, and entered a forest. Leaving his soldiers behind, all of whom were running around, the king, being attracted by deer, was oppressed with thirst. Then the king got down from the horse, and looking for water, tied the horse to the branch of a tree, and ascended a rock. He saw half the verse from the fifteenth chapter of the Gītā written, and fallen where he looked into a fissure. When the king was reading the line of letters, the horse, hearing it, obtained salvation, and quickly fell. Then having cut off the knot, and dropping the saddle, he, being lifted by the king did not get up, (but) was dead. Then Sarabhabheruṇḍa, talking to the king in a sweet tone, got into a celestial aeroplane, and went to heaven. Then going up the mountain, he saw an excellent hermitage. It was full of the trees of punnāga , plantain, mango and coconut. It had groves of grapes and sugarcanes, and trees like nuts, nāgakesara and campaka . It had young elephants and deer playing in it. It had the flocks of peacocks dancing. The king, being free from the desire for worldly existence, saluted the brāhmaṇa who was in the hut, and asked him with great devotion:

41-46. "(Please) tell me, with what purpose the horse went to heaven." Having heard these words of the king, the brāhmaṇa said: "Due to his sin, he became a horse after a long time. Having heard half a verse from the fifteenth chapter of the Gītā written somewhere, when you read it, the horse went to

heaven.” Then the king, surrounded by his attendants who had come there, with horripilation due to joy, saluted the brāhmaṇa and left. The king, with his eyes dilating due to joy, read that writing having (half the verse from) the fifteenth (chapter) of the Gītā and he, along with the ministers, the counsellors, consecrated his son powerful like a lion, on the throne, and he of a pure mind, obtained salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 190

The Gītā-māhātmya · Khaḍgabāhu's Story

Chapter 602 of 693 · 35 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-
अतः परं प्रवक्ष्यामि षोडशाध्यायगौरवम् ।
आकर्णय कुरंगाक्षि हर्षोत्कंठप्रवर्षिणि १।
अस्ति सौराष्ट्रिकं नाम्ना पुरं गुर्जरमंडले ।
तत्रासीत्खड्गबाहुश्च राजा चंद्र इवापरः २।
यदीय कुसुमामोदमालासुरभितोदरे ।
वारांनिधौ हरिः स्वास्थ्यादशेत सह पद्मया ३।
यदीय कीर्तिकर्पूरकणाभांतिनभोंगणे ।
कीर्णा वैरिकृतश्वास मारुतैस्तारकाछलात् ४।
यस्यासिधारा तीर्थेषु स्नाता वै रिपुभूभुजः ।
व्यावर्त्त ते दिवोऽद्यापि स्वर्गस्त्रीवाग्विमोहिताः ५।
तस्यारिमर्दनोनाम मदहस्ती मदोद्धुरः ।
मदांबुधारा सलिले गुंजद्भ्रमरमंडलः ६।
कपोलफलकोत्तीर्ण मदधाराजलाविलः ।
बभौ यो निर्झरोद्गारैरंजनाद्रिरिवाच्यकैः ७।

यस्यांगेषु व्यराजंत चामराश्चंद्रिकोज्ज्वलाः ।
किरणाइव शीतांशोः पतिताः काननोदरे ८।
सिंदूरपांसुपटली राजत्कुंभस्थलो बभौ ।
यः संध्यावारिदव्याप्तं वियत्खंडमिव स्थितम् ९।
स कदाचिन्मोचयित्वा शृंखलान्निगडानपि ।
भंक्त्वा लौहदृढस्तंभं प्रसह्य निशि निर्गतः १०।
आधोरणगणान्सर्वान्पार्ष्णिविस्फूर्जदंकुशान् ।
क्रोधादवगणय्यैव निजशालां बभंज सः ११।
तीक्ष्णांकुशमुखैर्विष्वक्हन्यमानोऽपि वैणवैः ।
दंडैस्तु त्रासयामासुः सादिनो न मनागपि १२।
ततो राजा समागत्य निशम्येदं कुतूहलम् ।
तत्र हस्तिकलाभिज्ञैः समं राजकुमारकैः १३।
अदृश्यत समागत्य राज्ञा दंतावलो बली ।
मोहयन्नुद्भटाटोपो हताट्टालिकमालिकः १४।
ददृशुस्तं महाभीमं पौरा दूरतरं स्थिताः ।

गोपायंतः शिशून्भीत्या निवृत्तान्यकुतूहलाः १५।
रुद्धेषु तत्र मार्गेषु पलायनपरैर्जनैः ।
वासितेषु तदीयोग्रदानधारांबुसीकरैः १६।
स्नात्वा तेनाध्वना यातः सरसः कश्चन द्विजः ।
गीतानां षोडशाध्यायश्लोकान्कतिपयाञ्जपन् १७ भगवद्गीता/दैवासुरसम्पद्विभागयोगः।
निषिद्ध्यमानो बहुधा पौरैराधोरणैरपि १८।
अमन्यमानः करिणो भीतान्चलितवांस्ततः ।
फूत्कारेण स आवृण्वञ्जनान्विपरिमर्दयन् १९।
स्पृशन्दानांबुजं तस्य स्वस्तिमान्निर्गतो द्विजः ।
ततो महानभूत्तत्र विस्मयो वागगोचरः २०।
मानसे भूमिपालस्य पौराणामपि पश्यताम् ।
समाहुय ततो राजा फुल्लराजीवलोचनः २१।
तमापृच्छद्द्विजं वाहादवतीर्य प्रणम्य च २२।
राजोवाच-
अलौकिकमिदं विप्र त्वयाद्याचरितं महत् ।

कृतांतकल्पादेतस्मात्कथं निर्यातवान्गजात् २३।
कमर्चयसि गीर्वाणं कं मंत्रं जपसि प्रभो ।
का च सिद्धिस्तवास्तीति द्विजन्मन्समुदीरय २४।
द्विज उवाच ।
गीतायाः षोडशोध्यायः श्लोकान्कतिपयानहम् ।
जपामि प्रत्यहं भूप तेनैताः सर्वसिद्धयः २५।
ततो विहाय द्विरदं कौतूहलरसं नृपः ।
आजगाम द्विजन्मानमादाय निजमंदिरम् २६।
शुभं मुहुर्तमन्वीक्ष्य तोषयित्वा द्विजोत्तमम् २७।
सुवर्णैर्लक्ष्यसंख्याकैर्गीतामंत्रमुपाददे ।
गीतायाः षोडशाध्यायश्लोकान्कतिपयानपि २८।
समभ्यस्य ततो राजा सत्कारेण सकौतुकः ।
अथैकदा विनिर्गत्य बाह्यालीं सह सैनिकैः २९।
तमेवामोचयद्राजा मत्तमाधोरणाद्गजम् ।
विस्पष्टमिति वाक्यानि राज्यसौख्यममानयन् ३०।

तृणवज्जीवितं राजा गजस्याग्रेविशत्ततः ।
आदाय गंडफलकं मदपंक्तिनिरंकुशम् ३१।
आययौ मंत्रिविश्वासान्नृपः साहसिकाग्रणीः ।
राहोरिव मुखादिंदुः कालास्यादिव धार्मिकः ३२।
साधुः खलस्य वदनान्नृयोनिरगमद्गजात् ।
आगत्य नगरं राजा त्वभिषिच्य कुमारकम् ३३।
गीतायाः षोडशाध्यायादवाप परमां गतिम् ३४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरंखडे गीतामाहात्म्ये नवत्यधिकशततमोऽध्यायः१९०।

Roman transliteration

īśvara uvāca-
ataḥ paraṃ pravakṣyāmi ṣoḍaśādhyāyagauravam |
ākarṇaya kuraṃgākṣi harṣotkaṃṭhapravarṣiṇi 1|
asti saurāṣṭrikaṃ nāmnā puraṃ gurjaramaṃḍale |
tatrāsītkhaṅgabāhuśca rājā caṃdra ivāparaḥ 2|
yadīya kusumāmodamālāsurabhitodare |
vārāṃnidhau hariḥ svāsthyādaśeta saha padmayā 3|
yadīya kīrtikarpūrakaṇābhāṃtinabhoṃgaṇe |
kīrṇā vairikṛtaśvāsa mārutaistārakāchalāt 4|
yasyāsidhārā tīrtheṣu snātā vai ripubhūbhujaḥ |
vyāvarttaṃ te divo'dyāpi svargastrīvāgvimohitāḥ 5|
tasyārimardanonāma madahastī madoddhuraḥ |
madāṃbudhārā salile guṃjadbhramaramaṃḍalaḥ 6|
kapolaphalakottīrṇa madadhārājalāvilaḥ |
babhau yo nirjharodgoraiṃjanādririvāccakaiḥ 7|

yasyāṃgeṣu vyarājaṃta cāmarāścaṃdrikojjvalāḥ |
kiraṇāiva śītāṃśoḥ patitāḥ kānanodare 8|
siṃdūrapāṃsupaṭalī rājatkuṃbhasthalo babhau |
yaḥ saṃdhyāvāridavyāptaṃ viyatkhaṃḍamiva sthitam 9|
sa kadācinmocayitvā śṛṃkhalānnigaḍānapi |
bhaṃktvā lauhadṛḍhastaṃbhaṃ prasahya niśi nirgataḥ 10|
ādhoraṇagaṇānsarvānpārṣṇivisphūrjadaṃkuśān |
krodhādavagaṇayyaiva nijaśālāṃ babhaṃja saḥ 11|
tīkṣṇāṃkuśamukhairviṣvakhanyamāno'pi vaiṇavaiḥ |
daṃḍaistu trāsayāmāsuḥ sādino na manāgapi 12|
tato rājā samāgatya niśamyedaṃ kutūhalam |
tatra hastikalābhijñaiḥ samaṃ rājakumārakaiḥ 13|
adṛśyata samāgatya rājñā daṃtāvalo balī |
mohayannudbhaṭāṭopo hṛtāṭṭālikamālikaḥ 14|
dadṛśustaṃ mahābhīmaṃ paurā dūrataraṃ sthitāḥ |

gopāyaṃtaḥ śiśūnbhītyā nivṛttānyakutūhalāḥ 15|
ruddheṣu tatra mārgeṣu palāyanaparairjanaiḥ |
vāsiteṣu tadīyogradānadhārāṃbusīkaraiḥ 16|
snātvā tenādhvanā yātaḥ sarasaḥ kaścana dvijaḥ |
gītānāṃ ṣoḍaśādhyāyaślokānkatipayāñjapan 17 bhagavadgītā/daivāsurasampadvibhāgayogaḥ|
niṣiddhyamāno bahudhā paurairādhoraṇairapi 18|
amanyamānaḥ kariṇo bhītāncalitavāṃstataḥ |
phūtkāreṇa sa āvṛṇvañjanānviparimardayan 19|
spṛśandānāṃbujaṃ tasya svastimānnirgato dvijaḥ |
tato mahānabhūttatra vismayo vāgagocaraḥ 20|
mānase bhūmipālasya paurāṇāmapi paśyatām |
samāhūya tato rājā phullarājīvalocanaḥ 21|
tamāpṛcchaddvijaṃ vāhādavatīrya praṇamya ca 22|
rājovāca-
alaukikamidaṃ vipra tvayādyācaritaṃ mahat |

kṛtāṃtakalpādetasmātkathaṃ niryātavāngajāt 23|
kamarcayasi gīrvāṇaṃ kaṃ maṃtraṃ japasi prabho |
kā ca siddhistavāstīti dvijanmansamudīraya 24|
dvija uvāca |

gītāyāḥ ṣoḍaśodhyāyaḥ ślokānkatipayānaham |
japāmi pratyahaṃ bhūpa tenaitāḥ sarvasiddhayaḥ 25|
tato vihāya dviradaṃ kautūhalarasaṃ nṛpaḥ |
ājagāma dvijanmānamādāya nijamaṃdiram 26|
śubhaṃ muhūrtamanvīkṣya toṣayitvā dvijottamam 27|
suvarṇairlakṣyasaṃkhyākairgītāmaṃtramupādade |
gītāyāḥ ṣoḍaśādhyāyaślokānkatipayānapi 28|
samabhyasya tato rājā satkāreṇa sakautukaḥ |
athaikadā vinirgatya bāhyālīṃ saha sainikaiḥ 29|
tamevāmocayadrājā mattamādhoraṇādgajam |
vispaṣṭamiti vākyāni rājyasaukhyamamānayan 30|

tṛṇavajjīvitaṃ rājā gajasyāgreviśattataḥ |
ādāya gaṃḍaphalakaṃ madapaṃktiniraṃkuśam 31|
āyayau maṃtriviśvāsānnṛpaḥ sāhasikāgraṇīḥ |
rāhoriva mukhādiṃduḥ kālāsyādiva dhārmikaḥ 32|
sādhuḥ khalasya vadanānnṛyoniragamadgajāt |
āgatya nagaraṃ rājā tvabhiṣicya kumārakam 33|
gītāyāḥ ṣoḍaśādhyāyādavāpa paramāṃ gatim 34|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttaraṃkhaḍe gītāmāhātmye
navatyadhikaśatatamo'dhyāyaḥ190|

English translation

[Note : this page corresponds to chapter 190 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-9. Hereafter I shall narrate the greatness of the sixteenth chapter. Hear it, O fawn-eyed one, O you showering joy and eagerness. In the Gurjara country there was a city by name Saurāṣṭrika. There lived a king Khaḍgabāhu by name. He was, as it were, another moon. The ocean is made fragrant by the string of the fragrance of his flowers and Viṣṇu with Lakṣmī sleeps comfortably in it. The particles of the camphor of his fame shine in the sky, under the pretext of stars, after they were scattered there by the sighs of his enemies. Kings among his enemies who had bathed in the holy place of the edge of his sword, (though) fascinated by the words of divine women, even now turn back from heaven. He had an elephant named Arimardana . He was unrestrained due to rut. He had swarms of bees (hovering round and) humming in the water of the flowing ichor. It shone like mount Añjana with the springs rising, turbid due to being the water in the form of the stream of ichor crossing his large temples. In the interior of the forest the chowries bright like the moonlight shone on his limbs like the rays of the moon falling on them. He looked splendid with his temples shining with the cover of the particles of red lead. He was like a portion of the sky pervaded with the evening clouds.

10-22. Once, at night, he freed himself from the chains and fetters and forcibly broke the iron pillar (to which he was tied) and went out. Angrily ignoring all the hosts of drivers flashing the goads by his side, he broke his abode, though he was being struck in various ways with bamboo sticks to which goads were fixed, and though the drivers frightened him much. Then on hearing this wonder came there the king with those adept in the art. of (the marks of) elephants and with princes. Having come (there) the king saw the mighty elephant stupefying the pride of brave heroes and taking away rows of lofty mansions. The citizens, turning away from any other curiosity and through fear guarding their

children, looked at the very fierce elephant by keeping themselves at a distance. The paths were made fragrant by the drops of his rut and blocked by people intent on fleeing. Then a brāhmaṇa , after having bathed and muttering certain verses from the sixteenth chapter of the Gītā , came along the path, though he was prohibited in many ways by the citizens and the drivers of elephants. Not caring for those who were scared of the elephant, he walked on. The elephant covered the people with hissings and crushed them. The brāhmaṇa touched his ichor and went happily. Even when the citizens were watching, there arose a great wonder in the mind of the king which cannot be grasped by words. Then getting down from his horse, saluting the brāhmaṇa. the king asked him:

The king said :

23-24. O brāhmaṇa, today you have done a great, uncommon thing. How did you pass by the elephant resembling Death? Which god do you worship? Which hymn do you mutter, O lord? Which divine power do you possess? Tell it, O brāhmaṇa.

The brāhmaṇa said :

25-34. O king, everyday I mutter a few verses from the sixteenth chapter of the Gītā. All these divine powers are due to that.

Then leaving the elephant, the interesting object of curiosity, the king, taking the brāhmaṇa with him, came home. Having pleased the best brāhmaṇa at an auspicious time with golden coins numbering a lakh , he received from him the Gītā-hymn. The curious king also studied with reverence, a few verses from the sixteenth chapter of the Gītā. Once, with his soldiers, he went out of the city. Clearly not caring for the pleasures of the kingdom, he let loose the intoxicated elephant from his driver. The king offered his life like grass before the elephant. The king, the leader of the daring ones, took him, of large temples and unrestrained due to the line of the rut, and due to his confidence in his ministers came there. The king got away from the elephant as the moon would come out of Rāhu 's mouth or a righteous person from the mouth of Death or a good one from that of a wicked one. Having come to the city, the king consecrated his son (on the throne), and due to the muttering of the sixteenth chapter, obtained the best position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 191

The Gītā-māhātmya · Duḥśāsana's Story

Chapter 603 of 693 · 28 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-
षोडशाध्यायसामर्थ्यं कथितं शृणु सांप्रतम् ।
स्पष्टं सप्तदशाध्यायमहिमांभोनिधिं शिवे १।
खड्गबाहोः सुतस्यैव भृत्यो दुःशासनोऽभवत् ।
तं गजं धर्तुमागत्य गजात्प्राप्तो यमक्षयम् २।
तद्वासनानिबद्धात्मा गजयोनिमवाप्य च ।
गीता सप्तदशाध्यायं श्रुत्वा प्राप्तः परं पदम् ३।
देव्युवाच ।
दुःशासनो गजत्वं च प्राप्य मुक्त इति श्रुतम् ।
तदेव वद कल्याण विस्तरेण मम प्रभो ४।
ईश्वर उवाच-।
स्थितः कश्चन दुर्मेधा मंडलीककुमारकैः ।
बहुमूल्यं पणं कृत्वा गजमारूढवांस्ततः ५।
गत्वा कतिपयान्येव पदानि जनवारितः ।
नाम्ना दुःशासनो मूढः प्रौढवाक्यमुदीरयन् ६।

ततो निशम्य तद्वाक्यं क्रोधांधः सिंधुरोऽभवत् ।
न्यपतच्च स्खलत्पादः कंपमानकुमारकैः ७।
ततो निपतितं किंचिदुच्छ्वसंतं गजो रुषा ।
ऊर्द्ध्वमुन्मूलयांचक्रे कृतांतकनिरंकुशः ८।
गतासोरपि रोषेण तस्यास्थ्न्यां च गणं गजः ।
विकीर्णवान्पृथक्कृत्वा मत्तो दंतावलस्ततः ९।
ततः कालेन संप्रेत्य गजयोनिमवाप सः ।
महांतं कालमनयत्सिंहलद्वीपभूपतेः १०।
मैत्री गरीयसी सार्द्धं खड्गबाहुमहीभुजा ।
ततोऽयं जलमार्गेण प्रापितो वारुणो मतः ११।
जयदेवेन खड्गबाहोः प्रीत्या नीतो महीभुजा ।
जातिं स्मरन्स्वकीयां स पश्यन्बंधून्सहोदरान् १२।
दुःखेन महतास्तोकान्दिवसानत्यवाहयत् ।
उवास खड्गबाहोश्च गृहे तूष्णीमनिर्दिशन् १३।
स कदाचित्तु संतुष्टः समस्याश्लोकपूरणे ।

कस्मैचित्कवये प्रादात्तमुपायन हस्तिनम् १४।
शतेन तेन कविना रोगोपद्रवभीरुणा ।
मालवक्षोणिपालस्य विक्रीतश्चैत्यकुंजरः १५।
कियत्यपि गते काले पाल्यमानोऽपि यत्नतः ।
मुमूर्षुरभवत्तत्र कुंजरो दुर्जरज्वरः १६।
न जिघ्रति पयः शीतं नादत्ते कवलं गजः ।
स्वपित्यपि न सौख्येन मुंचत्यश्रूणि केवलम् ।
ततो हस्तिपकाख्यातं वृत्तांतमवनीपतिः १७।
आकर्ण्य स समायातो यत्रास्ते ज्वरितो गजः ।
स चावलोक्य भूपालं जगद्विस्मयकारिणीम् १८।
वाचमूचे गजः सम्यग्विसृष्टज्वरवेदनः ।
राजन्नशेषशास्त्रज्ञ राजनीतिपयोनिधे १९।
निर्जिताराति संघात मुरारिचरणप्रिय ।
किमौषधैरलं वैद्यैः किं धानैः किं नु जापकैः २०।
गीतासप्तदशाध्यायजापकं द्विजमानय ।

तेनायं मामको रोगः शाम्यत्यत्र न संशयः २१।
यथादिष्टं गजेनासौ तथा चक्रे नराधिपः ।
ततो गजत्वमुत्सृज्य मुक्तो दुःशासनोऽभवत् २२।
तेन विप्रेणाभिमंत्र्य जले क्षिप्ते तदुत्तमे ।
अथ दिव्यं समारूढं विमानमवनीपतिः २३।
तं दुःशासनमद्राक्षीत्पाकशासनतेजसम् २४।
राजोवाच।
किं जातीयः किमात्मा त्वं किं वृत्त इति मे वद ।
केन वा कर्मणा जातो गजः कथमिहागतः २५।
पृष्टो राज्ञा विमुक्तोऽसौ विमानस्थः स्थिराक्षरम् ।
वृत्तं यथा यदाचख्यौ निजं दुःशासनः क्रमात् २६।
गीतासप्तदशाध्यायं जपन्मालवभूपतिः ।
नरवर्माभवन्मुक्तः कालेनाल्पीयसा ततः २७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे गीतामाहात्म्ये एकनवत्यधिकशततमोऽध्यायः १९१ ।

Roman transliteration

īśvara uvāca-
ṣoḍaśādhyāyasāmarthyaṃ kathitaṃ śṛṇu sāṃpratam |
spaṣṭaṃ saptadaśādhyāyamahimāṃbhonidhiṃ śive 1|
khaḍgabāhoḥ sutasyaiva bhṛtyo duḥśāsano'bhavat |
taṃ gajaṃ dhartumāgatya gajātprāpto yamakṣayam 2|
tadvāsanānibaddhātmā gajayonimavāpya ca |
gītā saptadaśādhyāyaṃ śrutvā prāptaḥ paraṃ padam 3|
devyuvāca |
duḥśāsano gajatvaṃ ca prāpya mukta iti śrutam |
tadeva vada kalyāṇa vistareṇa mama prabho 4|
īśvara uvāca-|

sthitaḥ kaścana durmedhā maṃḍalīkakumārakaiḥ |
bahumūlyaṃ paṇaṃ kṛtvā gajamārūḍhavāṃstataḥ 5|
gatvā katipayānyeva padāni janavāritaḥ |
nāmnā duḥśāsano mūḍhaḥ prauḍhavākyamudīrayan 6|

tato niśamya tadvākyaṃ krodhāṃdhaḥ siṃdhuro'bhavat |
nyapatacca skhalatpādaḥ kaṃpamānakumārakaiḥ 7|
tato nipatitaṃ kiṃciducchvasaṃtaṃ gajo ruṣā |
ūrddhvamunmūlayāṃcakre kṛtāṃtakaniraṃkuśaḥ 8|
gatāsorapi roṣeṇa tasyāsthnyāṃ ca gaṇaṃ gajaḥ |
vikīrṇavānpṛthakkṛtvā matto daṃtāvalastataḥ 9|
tataḥ kālena saṃpretya gajayonimavāpa saḥ |
mahāṃtaṃ kālamanayatsiṃhaladvīpabhūpateḥ 10|
maitrī garīyasī sārddhaṃ khaḍgabāhumahībhujā |
tato'yaṃ jalamārgeṇa prāpito vāruṇo mataḥ 11|
jayadevena khaḍgabāhoḥ prītyā nīto mahībhujā |
jātiṃ smaransvakīyāṃ sa paśyanbaṃdhūnsahodarān 12|
duḥkhena mahatāstokāndivasānatyavāhayat |
uvāsa khaḍgabāhośca gṛhe tūṣṇīmanirdiśan 13|
sa kadācittu saṃtuṣṭaḥ samasyāślokapūraṇe |

kasmaicitkavaye prādāttamupāyana hastinam 14|
śatena tena kavinā rogopadravabhīruṇā |
mālavakṣoṇipālasya vikrītaścaityakuṃjaraḥ 15|
kiyatyapi gate kāle pālyamāno'pi yatnataḥ |
mumūrṣurabhavattatra kuṃjaro durjarajvaraḥ 16|
na jighrati payaḥ śītaṃ nādatte kavalaṃ gajaḥ |
svapityapi na saukhyena muṃcatyaśrūṇi kevalam |
tato hastipakākhyātaṃ vṛttāṃtamavanīpatiḥ 17|
ākarṇya sa samāyāto yatrāste jvarito gajaḥ |
sa cāvalokya bhūpālaṃ jagadvismayakāriṇīm 18|
vācamūce gajaḥ samyagvisṛṣṭajvaravedanaḥ |
rājannaśeṣaśāstrajña rājanītipayonidhe 19|
nirjitārātisaṃghāta murāricaraṇapriya |
kimauṣadhairalaṃ vaidyaiḥ kiṃ dhānaiḥ kiṃ nu jāpakaiḥ 20|
gītāsaptadaśādhyāyajāpakaṃ dvijamānaya |

tenāyaṃ māmako rogaḥ śāmyatyatra na saṃśayaḥ 21|
yathādiṣṭaṃ gajenāsau tathā cakre narādhipaḥ |
tato gajatvamutsṛjya mukto duḥśāsano'bhavat 22|
tena vipreṇābhimaṃtrya jale kṣipte taduttame |
atha divyaṃ samārūḍhaṃ vimānamavanīpatiḥ 23|
taṃ duḥśāsanamadrākṣītpākaśāsanatejasam 24|
rājovāca|
kiṃ jātīyaḥ kimātmā tvaṃ kiṃ vṛtta iti me vada |
kena vā karmaṇā jāto gajaḥ kathamihāgataḥ 25|
pṛṣṭo rājñā vimukto'sau vimānasthaḥ sthirākṣaram |
vṛttaṃ yathā yadācakhyau nijaṃ duḥśāsanaḥ kramāt 26|
gītāsaptadaśādhyāyaṃ japanmālavabhūpatiḥ |
naravarmābhavanmuktaḥ kālenālpīyasā tataḥ 27|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe gītāmāhātmye
ekanavatyadhikaśatatamo'dhyāyaḥ 191 |

English translation

[Note : this page corresponds to chapter 191 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

The lord said :

1-9. I told you the power of the sixteenth chapter. Now listen clearly, O Śiva , to the greatness of the seventeenth chapter. Duḥśāsana was a servant of Khaḍgabāhu 's son. He came to seize that elephant and was killed by the elephant. With his mind fixed on that desire, he obtained the stock of the elephant, (but)obtained the highest position on listening to the seventeenth chapter of the Gītā .

The goddess said :

I have heard that Duḥśāsana became an elephant and was released. O auspicious lord, tell me that only in detail.

The lord said :

There was a certain wicked-minded man. He laid a high-priced wager with the feudal princes and then mounted upon an elephant. The fool named Duḥśāsana, having gone a few steps only, (though) warded off by people, uttered audacious words. Then the elephant, hearing them, was blind with fury. With the princes trembling, he, with his steps stumbling, fell down. Then the elephant, unrestrained like death, angrily uprooted something panting and fallen. The mad elephant separating his bones, even though he was already dead, scattered them.

10-17. Then having died in course of time, he obtained the stock of elephant. He passed a long time (like that). The king of Siṃhaladvīpa had a close friendship with king Khaḍgabāhu. Then the honoured elephant was sent by the water-route by Jayadeva to Khaḍgabāhu. That king also took him with joy. Remembering his previous existence, and seeing his kinsmen and his brothers, he passed a few days with great grief. Not showing (any recognition) he quietly lived in Khaḍgabāhu's house. He, some time being pleased by the completing of an incomplete stanza (in a contest) (by a poet) gave the poet the elephant as a present. The poet, being afraid of a harm from a disease, sold the temple-elephant to the Mālava king for a hundred (coins). After some time had passed, the elephant suffering from fever due to old age difficult to be enjoyed, was on the point of dying. The elephant did not smell cold water, nor did he take a morsel; he did not sleep comfortably, but shed tears only.

18-27. Then hearing the account told by the elephant-driver, the king came where the elephant suffering from fever, lay. The elephant too, seeing the king, gave up the agony due to the fever, and spoke in a voice causing wonder to the world. "O king, O you who know all sacred texts, O you ocean of the science of politics, O you who have vanquished the host of your enemies, O you to whom Viṣṇu 's feet are dear, what is the use of medicines, shoots, and mutterings of hymns? Bring a brāhmaṇa who would mutter the seventeenth chapter of the Gītā. There is no doubt that my disease will end due to that." The king did as was told by the elephant. Then Duḥśāsana gave up his state as an elephant, and got release. When the brāhmaṇa had thrown consecrated water on the excellent one, the king saw that Duḥśāsana, lustrous like Indra , got into a divine aeroplane.

The king said :

Tell me what your caste is, who you are, what your livelihood is. Due to what act did you become an elephant? How did you come here?

Asked by the king, Duḥśāsana who was freed, remaining in the aeroplane, told in definite words his account. Then the lord of Mālava, muttering the seventeenth chapter of the Gītā, was released after a short time.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 192

The Gītā-māhātmya · A Brāhmaṇa Becomes Indra

Chapter 604 of 693 · 64 detected Sanskrit verse markers

Sanskrit

पावर्त्युवाच-
उक्तं सप्तदशाध्यायगौरवं भवता शिव ।
स त्वमष्टादशाध्यायमहिमानमुदीरय १।
ईश्वर उवाच-।
आकर्णय चिदानंद निष्पादि निगमोत्तरम् ।
पुण्यमष्टादशाध्यायमाहात्म्यं गिरिनंदिनि २।
समस्तशास्त्रसर्वस्वं श्रोत्रप्राप्तं रसायनम् ।
संसारयातनाजालविदारणपरायणम् ३।
परं रहस्यं सिद्धानामविद्योन्मूलनक्षमम् ।
चैतन्यं कैटभारातेरग्रगण्यं परं पदम् ४।
विवेकवल्लरीमूलं कामक्रोधमलापहम् ।
पुरंदरादिगीर्वाणचित्तविश्रामकारकम् ५।
सनकादिमहायोगिमनोरंजनकारणम् ।
पाठमात्रपराभूतकालकिंकरगर्जितम् ६।
अष्टोत्तरशतव्याधिमूलोन्मूलनकारकम् ।

नातः परतरं किंचिद्रहस्यं हंसगामिनि ७।
उपतापत्रयहरं महापातकनाशनम् ।
यथाकालेष्वहं नित्यो यथा पशुषु कामधुक् ८।
यथा व्यासो मुनींद्रेषु व्यासेषु ब्रह्मवित्तमः ।
यथा दिवौकसां शक्रो गुरुः शक्राद्यथा वरः ९।
यथा रसानां पीयूषमुत्तमं विश्वविश्रुतम् ।
तथा गिरीणां कैलासो यथा चेंद्रो दिवौकसाम् १०।
तीर्थानां पुष्करं तीर्थं यथा पुष्पेषु पंकजम् ।
पतिव्रतासु नारीषु यथा लोकेष्वरुंधती ११।
यथा मखेष्वश्वमेधो यथोद्यानेषु नंदनम् ।
यथारुद्रेषु सर्वेषु वीरभद्रो ममानुगः १२।
यथा दानेषु भूदानं यथा सिंधुषु गौतमी ।
यथा लोके हरिक्षेत्रं प्रशस्तं धर्मकर्मसु १३।
तथैवाष्टादशाध्यायमाहात्म्यं भुवनोत्तरम् ।
तत्राख्यानमिदं पुण्यं भक्त्याकर्णय पार्वति १४।

यथाकर्णनमात्रेण जंतुः पापैः प्रमुच्यते ।
अस्ति मेरुगिरेः शृंगे पुरी रम्यामरावती १५।
पुरा मम विनोदाय निर्मिता विश्वकर्मणा ।
निरंतरं गुणयुता कोटिगीर्वाणसेविता १६।
तेजःपुंजवती साक्षाद्ब्रह्मविद्येव विश्रुता ।
चिंतामणिशिलाबद्धाः प्रासादा यत्र कामदाः १७।
जयंति मेरुशिखरे चतुर्मुखपुरावधि ।
यत्र कल्पद्रुमच्छाया सुखासीना पुलोमजा १८।
शृणोति श्यामला गीर्भिर्गीतं गंधर्वयोषिताम् ।
यत्रास्ते सबलारातिर्देवैश्च दलितायुषाम् १९।
दैत्यानां रक्तकल्लोलैः स्वर्धुनी शोणतां गता ।
पुरातनसुधास्वादु स्मारं स्मारं दिवौकसः २०।
धयंति यत्र क्षुत्क्षामा कलां प्रत्यहमैंदवीम् ।
तस्यां कैवल्यकल्पायामासीत्पूर्वं शतक्रतुः २१।
शची समन्वितः श्रीमान्सर्वगीर्वाणसेवितः ।

स कदाचित्सुखासीनो विष्णुद्भूतैरधिश्रितम् २२।
सहस्रनेत्रमायांतमपश्यत्पुरुषं परम् ।
ततस्तदीय तेजोभिरभिभूतः पुरंदरः २३।
मणिसिंहासनात्तूर्णं पतितः स्थानमंडपे ।
सिंहासनात्प्रयातस्य ततस्तस्य हरेर्भटाः २४।
गीर्वाणगणसाम्राज्य पट्टबंधं वितेनिरे ।
अथ तस्याभिषिक्तस्य महेंद्रस्य पुलोमजा २५।
वामांकमारुरोहाशु दिव्यदुंदुंभिनिःस्वनैः ।
अथ त्रिदिवसंगीत गीर्वाणाः प्रमदान्विताः २६।
सुरा नीराजयामासुर्दिव्यरत्नैः सुरस्त्रियः ।
ततो वै ऋषयो वेदैराशीर्वादास्तदा ददुः २७।
रंभाद्या ननृतुस्तस्य पुरस्तादप्सरोगणाः ।
गंधर्वा ललितालापाञ्जगुर्मंगलकौतुकम् २८।
एवं नूतनमिंद्रं तु जुष्टं बहुभिरुत्सवैः ।
विना शतक्रतुं दृष्ट्वा शक्रो विस्मयमाययौ २९।

न मया विहिता मार्गे तडागा न विनिर्मिताः ।
न रोपिता महावृक्षाः पांथविश्रांतिकारकः ३०।
न कदाचिदहो दृष्टो देवस्त्रिपुरभैरवः ।
निधिवासे स्थिता देवी पूजिता न मदालसा ३१।
मेघंकरस्थितः शार्ङ्गधरो नैव निरीक्षितः ।
न कृतं विरजे स्नानं नैवं काशीं पुरीं गतः ३२।
न देववाटिकावासी दृष्टो नरहरिः स्वयम् ।
एरंडविष्णुर्हेरंबो न जातु परिशीलितः ३३।
रेणुकानेक्षिता जातु माता पुरनिवासिनी ।

न भक्त्या पूजिता देवी दाना पुरनिवासिनी ३४।
न भक्त्या त्रिपुरे दृष्टस्त्रिलिंगस्त्र्यंबकः स्वयम् ।
न शार्दूलतडागस्थो वीक्षितः सोमनाथकः ३५।
रेवापुरस्थितो देवो घुसृणेशो न वीक्षितः ।
नागदंतपुरे ख्यातो नागनाथो न वेक्षितः ३६।
पर्णग्रामस्थितो दृष्टो न महानमृतेश्वरः ।

न तुंगभद्रा तीरस्थो दृष्टो हरिहरः स्वयम् ३७।
न वेंकटाद्रिनिलयः श्रीनिवासः सुलक्षितः ।
कावेरी कर्णिकातीरे श्रीरंगो नैव वीक्षितः ३८।
दीनास्त्वनाथाः क्रोशंतः कारागारान्न मोचिताः ।
अन्नदानेन दौर्भिक्षे प्राणिनो नैव पूजिताः ३९।
रात्रौ रात्रौ कृता क्वापिनिर्जले नोदकप्रभा ४०।
न गौतम्यां कृतं स्नानं न दृष्टो हरिणेश्वरः ।
कृष्णवेण्यां च न कृतं स्नानं कन्यागते गुरौ ४१।
दत्तं नो भूखंडमपि कवयो नैव पूजिताः ।
न तीर्थेषु कृतं सत्रं न ग्रामेषु कृता मखाः ४२।
पुष्करिण्यो न विहिता मध्ये मार्गं बहुदकाः ।
न प्रासादाः कृताः क्वापि ब्रह्मविष्णुपिनाकिनाम् ४३।
न जातुचिद्भयाक्रांता रक्षिताः शरणागताः ।
कथमेकेन पुण्येन देवदत्तमिहार्जितम् ४४।
इति चिंताकुलो भूत्वा हरिं प्रष्टुं पुरंदरः ।

ययौ सरभसंखिन्नः क्षीरकूपारगह्वरम् ४५।
तत्र प्रविश्य गोविंदं कृतनिद्रं नवैस्तवैः ।
अकस्मान्निजसाम्राज्यभ्रंशदुःखमुवाच ह ४६।
इंद्र उवाच-।
रमाकांत भवत्प्रीत्यै कृतं क्रतुशतं पुरा ।
तेन पुण्येन संप्राप्तं मया पौरंदरं पदम् ४७।
इदानीं नूतनः कोऽपि जातो दिवि पुरंदरः ।
न तेन धर्मो विहितो न तेन क्रतवः कृताः ४८।
मम सिंहासनं दिव्यं कथमाक्रांतमच्युत ४९।
महादेव उवाच-।
इत्येवं वदतस्तस्य श्रुत्वा वाचं रमापतिः ।
उन्मीलितस्मिताक्षो सावुवाच मधुरं वचः 6.192.५०।
श्रीभगवानुवाच-।
किं दानैरल्पफलदैः किं तपोभिः किमध्वरैः ।
वर्त्तमानः क्षितितले सत्वं प्रीणितवान्पुरा ५१।

इन्द्र उवाच-।
भगवन्कर्मणा केन स त्वां प्रीणितवान्द्विजः ।

यत्प्रीत्या भगवान्प्रादात्तस्मै पौरंदरं पदम् ५२।
श्रीभगवानुवाच ।
जपत्यष्टादशाध्याये गीतानां श्लोकपंचकम् ।
यत्पुण्येन च संप्राप्तं तव साम्राज्यमुत्तमम् ५३।
सर्वपुण्यशिरोरत्न भूतेन त्वं स्थिरो भव ।
इति विष्णोर्वचः श्रुत्वा ज्ञातोपायं पुरंदरः ५४।
विप्रवेषधरो भूत्वा गतो गोदावरीतटम् ।
तत्रापश्यत्पुरं पुण्यं कालिकाग्राममुत्तमम् ५५।
यत्र कालेश्वरो देवो वर्त्तते कालमर्दनः ।
तत्र गोदावरी तीरे स्थितं परमधार्मिकम् ५६।
अपश्यत्करुणावंतं ब्राह्मणं वेदपारगम् ।
नित्यमष्टादशाध्यायं जपंतं दांतचेतसम् ५७।
ततस्तच्चरणद्वंद्वे लुठित्वा परया मुदा ।

सत्वमष्टादशाध्यायमपठत्तेन शिक्षितम् ५८।
अथ पुण्येन तेनाऽसौ विष्णोः सायुज्यमाययौ ।
हित्वा पुरंदरादीनां देवानां पदमल्पकम् ५९।
ज्ञात्वातीव मुदायुक्तो वैकुंठमगमत्पुरम् ।
अतएव परं तत्वं मुनीनामिदमुत्तमम् ६०।
दिव्यमष्टादशाध्यायमाहात्म्यं कथितं मया ।
यस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते ६१।
इत्येवं गीतामाहात्म्यं कथितं पापनाशनम् ।
पुण्यं पवित्रमायुष्यं स्वर्ग्यं स्वस्त्ययनं महत् ६२।
यः शृणोति महाभागे श्रद्धया संयुतः पुमान् ।
सर्वयज्ञफलं प्राप्य विष्णोः सायुज्यमाप्नुयात् ६३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायां उत्तरखंडे सतीश्वरसंवादे गीतामाहात्म्ये द्विनवत्यधिक शततमोऽध्यायः १९२।

Roman transliteration

pāvartyuvāca-
uktaṃ saptadaśādhyāyagauravaṃ bhavatā śiva |
sa tvamaṣṭādaśādhyāyamahimānamudīraya 1|
īśvara uvāca-|
ākarṇaya cidānaṃda niṣpādi nigamottaram |
puṇyamaṣṭādaśādhyāyamāhātmyaṃ girinaṃdini 2|
samastaśāstrasarvasvaṃ śrotraprāptaṃ rasāyanam |
saṃsārayātanājālavidāraṇaparāyaṇam 3|
paraṃ rahasyaṃ siddhānāmavidyonmūlanakṣamam |
caitanyaṃ kaiṭabhārāteragragaṇyaṃ paraṃ padam 4|
vivekavallarīmūlaṃ kāmakrodhamalāpaham |
puraṃdarādigīrvāṇacittaviśrāmakārakam 5|
sanakādimahāyogimanoraṃjanakāraṇam |

pāṭhamātraparābhūtakālakiṃkaragarjitam 6|
aṣṭottaraśatavyādhimūlonmūlanakārakam |

nātaḥ parataraṃ kiṃcidrahasyaṃ haṃsagāmini 7|
upatāpatrayaharaṃ mahāpātakanāśanam |
yathākāleṣvahaṃ nityo yathā paśuṣu kāmadhuk 8|
yathā vyāso munīṃdreṣu vyāseṣu brahmavittamaḥ |
yathā divaukasāṃ śakro guruḥ śakrādyathā varaḥ 9|
yathā rasānāṃ pīyūṣamuttamaṃ viśvaviśrutam |
tathā girīṇāṃ kailāso yathā ceṃdro divaukasām 10|
tīrthānāṃ puṣkaraṃ tīrthaṃ yathā puṣpeṣu paṃkajam |
pativratāsu nārīṣu yathā lokeṣvaruṃdhatī 11|
yathā makheṣvaśvamedho yathodyāneṣu naṃdanam |
yathārudreṣu sarveṣu vīrabhadro mamānugaḥ 12|
yathā dāneṣu bhūdānaṃ yathā siṃdhuṣu gautamī |
yathā loke harikṣetraṃ praśastaṃ dharmakarmasu 13|
tathaivāṣṭādaśādhyāyamāhātmyaṃ bhuvanottaram |
tatrākhyānamidaṃ puṇyaṃ bhaktyākarṇaya pārvati 14|

yathākarṇanamātreṇa jaṃtuḥ pāpaiḥ pramucyate |
asti merugireḥ śṛṃge purī ramyāmarāvatī 15|
purā mama vinodāya nirmitā viśvakarmaṇā |
niraṃtaraṃ guṇayutā koṭigīrvāṇasevitā 16|
tejaḥpuṃjavatī sākṣādbrahmavidyeva viśrutā |
ciṃtāmaṇiśilābaddhāḥ prāsādā yatra kāmadāḥ 17|
jayaṃti meruśikhare caturmukhapurāvadhi |
yatra kalpadrumacchāyā sukhāsīnā pulomajā 18|
śṛṇoti śyāmalā gīrbhirgītaṃ gaṃdharvayoṣitām |
yatrāste sabalārātirdevaiśca dalitāyuṣām 19|
daityānāṃ raktakallolaiḥ svardhunī śoṇatāṃ gatā |
purātanasudhāsvādu smāraṃ smāraṃ divaukasaḥ 20|
dhayaṃti yatra kṣutkṣāmā kalāṃ pratyahamaiṃdavīm |
tasyāṃ kaivalyakalpāyāmāsītpūrvaṃ śatakratuḥ 21|
śacī samanvitaḥ śrīmānsarvagīrvāṇasevitaḥ |

sa kadācitsukhāsīno viṣṇudūtairadhiśritam 22|
sahasranetramāyāṃtamapaśyatpuruṣaṃ param |
tatastadīya tejobhirabhibhūtaḥ puraṃdaraḥ 23|
maṇisiṃhāsanāttūrṇaṃ patitaḥ sthānamaṃḍape |
siṃhāsanātprayātasya tatastasya harerbhaṭāḥ 24|
gīrvāṇagaṇasāmrājya paṭṭabaṃdhaṃ vitenire |
atha tasyābhiṣiktasya maheṃdrasya pulomajā 25|
vāmāṃkamārurohāśu divyaduṃduṃbhiniḥsvanaiḥ |
atha tridivasaṃgīta gīrvāṇāḥ pramadānvitāḥ 26|
surā nīrājayāmāsurdivyaratnaiḥ surastriyaḥ |
tato vai ṛṣayo vedairāśīrvādāstadā daduḥ 27|
raṃbhādyā nanṛtustasya purastādapsaroganāḥ |
gaṃdharvā lalitālāpāñjagurmaṃgalakautukam 28|
evaṃ nūtanamiṃdraṃ tu juṣṭaṃ bahubhirutsavaiḥ |
vinā śatakratuṃ dṛṣṭvā śakro vismayamāyayau 29|

na mayā vihitā mārge taḍāgā na vinirmitāḥ |
na ropitā mahāvṛkṣāḥ pāṃthaviśrāṃtikārakaḥ 30|

na kadācidaho dṛṣṭo devastrīpurabhairavaḥ |
nidhivāse sthitā devī pūjitā na madālasā 31|
meghaṃkarasthitaḥ śārṅgadharo naiva nirīkṣitaḥ |
na kṛtaṃ viraje snānaṃ naivaṃ kāśīṃ purīṃ gataḥ 32|
na devavāṭikāvāsī dṛṣṭo naraharīḥ svayam |
eraṃḍaviṣṇurheraṃbo na jātu pariśīlitaḥ 33|
reṇukānekṣitā jātu mātā puranivāsinī |
na bhaktyā pūjitā devī dānā puranivāsinī 34|
na bhaktyā tripure dṛṣṭastriliṃgastryaṃbakaḥ svayam |
na śārdūlataḍāgastho vīkṣitaḥ somanāthakaḥ 35|
revāpurasthito devo ghusṛṇeśo na vīkṣitaḥ |
nāgadaṃtapure khyāto nāganātho na vekṣitaḥ 36|
parṇagrāmasthito dṛṣṭo na mahānamṛteśvaraḥ |

na tuṃgabhadrā tīrastho dṛṣṭo hariharaḥ svayam 37|
na veṃkaṭādrinilayaḥ śrīnivāsaḥ sulakṣitaḥ |
kāverī karṇikātīre śrīraṃgo naiva vīkṣitaḥ 38|
dīnāstvanāthāḥ krośaṃtaḥ kārāgārānna mocitāḥ |
annadānena daurbhikṣe prāṇino naiva pūjitāḥ 39|
rātrau rātrau kṛtā kvāpinirjale nodakaprabhā 40|
na gautamyāṃ kṛtaṃ snānaṃ na dṛṣṭo hariṇeśvaraḥ |
kṛṣṇaveṇyāṃ ca na kṛtaṃ snānaṃ kanyāgate gurau 41|
dattaṃ no bhūkhaṃḍamapi kavayo naiva pūjitāḥ |
na tīrtheṣu kṛtaṃ satraṃ na grāmeṣu kṛtā makhāḥ 42|
puṣkariṇyo na vihitā madhye mārgaṃ bahūdakāḥ |
na prāsādāḥ kṛtāḥ kvāpi brahmaviṣṇupinākinām 43|
na jātucidbhayākrāṃtā rakṣitāḥ śaraṇāgatāḥ |
kathamekena puṇyena devadattamihārjitam 44|
iti ciṃtākulo bhūtvā hariṃ praṣṭuṃ puraṃdaraḥ |

yayau sarabhasaṃkhinnaḥ kṣīrakūpāragahvaram 45|
tatra praviśya goviṃdaṃ kṛtanidraṃ navaistavaiḥ |
akasmānnijasāmrājyabhraṃśaduḥkhamuvāca ha 46|
iṃdra uvāca-|
ramākāṃta bhavatprītyai kṛtaṃ kratuśataṃ purā |
tena puṇyena saṃprāptaṃ mayā pauraṃdaraṃ padam 47|
idānīṃ nūtanaḥ ko'pi jāto divi puraṃdaraḥ |
na tena dharmo vihito na tena kratavaḥ kṛtāḥ 48|
mama siṃhāsanaṃ divyaṃ kathamākrāṃtamacyuta 49|
mahādeva uvāca-|
ityevaṃ vadatastasya śrutvā vācaṃ ramāpatiḥ |
unmīlitasmitākṣo sāvuvāca madhuraṃ vacaḥ 6.192.50|
śrībhagavānuvāca-|
kiṃ dānairalpaphaladaiḥ kiṃ tapobhiḥ kimadhvaraiḥ |
varttamānaḥ kṣititale satvaṃ prīṇitavānpurā 51|

indra uvāca-|
bhagavankarmaṇā kena sa tvāṃ prīṇitavāndvijaḥ |
yatprītyā bhagavānprādāttasmai pauraṃdaraṃ padam 52|
śrībhagavānuvāca |
japatyaṣṭādaśādhyāye gītānāṃ ślokapaṃcakam |
yatpuṇyena ca saṃprāptaṃ tava sāmrājyamuttamam 53|
sarvapuṇyaśiroratna bhūtena tvaṃ sthiro bhava |

iti viṣṇorvacaḥ śrutvā jñātopāyaṃ puraṃdaraḥ 54|
vipraveṣadharo bhūtvā gato godāvarītaṭam |
tatrāpaśyatpuraṃ puṇyaṃ kālikāgrāmamuttamam 55|
yatra kāleśvaro devo varttate kālamardanaḥ |
tatra godāvarī tīre sthitaṃ paramadhārmikam 56|
apaśyatkaruṇāvaṃtaṃ brāhmaṇaṃ vedapāragam |
nityamaṣṭādaśādhyāyaṃ japaṃtaṃ dāṃtacetasam 57|
tatastaccaraṇadvaṃdve luṭhitvā parayā mudā |

satvamaṣṭādaśādhyāyamapaṭhattena śikṣitam 58|
atha puṇyena tenā'sau viṣṇoḥ sāyujyamāyayau |
hitvā puraṃdarādīnāṃ devānāṃ padamalpakam 59|
jñātvātīva mudāyukto vaikuṃṭhamagamatpuram |
ataeva paraṃ tatvaṃ munīnāmidamuttamam 60|
divyamaṣṭādaśādhyāyamāhātmyaṃ kathitaṃ mayā |
yasya śravaṇamātreṇa sarvapāpaiḥ pramucyate 61|
ityevaṃ gītāmāhātmyaṃ kathitaṃ pāpanāśanam |
puṇyaṃ pavitramāyuṣyaṃ svargyaṃ svastyayanaṃ mahat 62|
yaḥ śṛṇoti mahābhāge śraddhayā saṃyutaḥ pumān |
sarvayajñaphalaṃ prāpya viṣṇoḥ sāyujyamāpnuyāt 63|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāṃ uttarakhaṃḍe satīśvarasaṃvāde gītāmāhātmye dvinavatyadhika śatatamo'dhyāyaḥ 192|

English translation

[Note : this page corresponds to chapter 192 of the Book 6 (Uttarakhaṇḍa) of the translation of The Padmapurāṇa]

Pārvatī said :

1. O Śiva , you have told me the greatness of the seventeenth chapter. (Now) tell me the importance of the eighteenth chapter.

The lord said :

2-15a. O you daughter of the (Himālaya) Mountain, listen to the greatness of the eighteenth chapter which is holy, which is the essence of all holy texts, which is the elixir that has come to the ears, which is intent on tearing off the mass of pangs in the worldly existence, which is the great secret of the siddhas , which is capable of uprooting ignorance, which is vitality, which is the best, the highest position of Kaiṭabha 's enemy (i.e. Viṣṇu), which is the root of the creeper of discretion, which removes the dirt of passion and anger, which gave repose to the hearts of gods like Indra , which amused the minds of the great meditating saints like Sanaka , which has given a setback to the roars of Yama merely by its being recited, which is the cause of uprooting the roots of one hundred and eight diseases. O you whose gait is like that of an elephant, there is no greater secret than this. It removes the three (kinds of) torments and destroys major sins. As I am eternal among times, as the desire-yielding cow is among the beasts, as Vyāsa is among the best sages, or as he who knows Brahman is among the Vyāsas , as Indra is among gods, as Guru (i.e. Bṛhaspati) is superior to Śukra , as among the liquids nectar is the best and well-known in the world, as Kailāsa is among mountains, and as Indra is among gods, as Puṣkara is among the holy places, as lotus is among flowers, as in the

worlds Arundhatī is among the chaste and virtuous wives, as the horse-sacrifice is among the sacrifices, as Paradise is among the gardens, as among all Rudras is my follower Vīrabhadra , as a gift of land is among gifts, as Godāvārī is among rivers, as Harikṣetra is recommended for all religious rites, so is the greatness of the eighteenth chapter excellent in the world. About it, O Pārvatī , listen devoutly to this auspicious account, so that by merely listening to it a being is free from sins.

15b-28. On the peak of Meru there was a beautiful city (named) Amarāvatī . It was formerly fashioned for my amusement by Viśvakarman . It is always full of virtues, and resorted to by crores of gods. There, palaces giving desired objects and built with desire-yielding stones, excel. It (spread) up to the city of Brahma . It possessed a mass of lustre, and is well-known like the knowledge of the Supreme Spirit. There happily sitting under the shade of the desire-yielding tree Śacī enjoyed the song sung by gandharva women. The divine river there turned bloody due to the billows of the blood of the demons whose lives were crushed by gods. There the gods, repeatedly remembering the ancient sweet ambrosia, and being emaciated with hunger, everyday drank the digit of the moon. In it, resembling final beatitude, formerly lived Indra. The prosperous one was accompanied by Śacī, and was waited upon by all gods. When once he was seated comfortably he saw a great man having a thousand eyes, waited upon by Viṣṇu's messengers, coming (to him). Then due to his lustre Indra was overpowered. He quickly fell into the hall from his jewelled throne. When he went away from the throne, Viṣṇu's soldiers tied him with the strap of the sovereignty over the gods. Pulomajā quickly sat on the left lap of that great Indra who was consecrated to the accompaniment of sounds of drums. Then gods along with their wives sang divine songs. The celestial ladies waved lights before him. Then sages gave him blessings with (hymns from) the Vedas . The bands of celestial nymphs like Rambhā danced before him. Gandharvas sang charming songs with auspicious desires.

29-4. Thus they served the new Indra who had not performed a hundred sacrifices. Seeing that old Indra was amazed. "By me (him?) lakes were never fashioned on the path; trees giving rest to travellers were never planted. God Tripurabhairava (i.e. Śiva) was never seen. Goddess Madālasā living in the place of treasure was never worshipped. Śārṅgadhara residing at Meghaṅkara was never seen. A bath was never taken at Viraja . The city of Kāśī was never visited. Narahari himself residing at the divine grove was never seen. Eraṇḍa Viṣṇu Heramba (?) was never contemplated upon. Mother Reṇukā living in the city was never seen. The goddess living at Dānāpura was never devoutly worshipped. Tryambaka with three phalluses was not devoutly seen at Tripura . Somanātha living at the Śārdūla lake was never seen. Ghuśṛṇeśa living at Revāpura was never seen. Nāganātha , well known in the city of Nāgadanta , was never seen. Great Amṛteśvara residing at Parṇagrāma was never seen. Harihara himself living on the bank of Tuṅgabhadrā was never seen. Śrīnivāsa residing on Veṅkaṭādri was not properly seen. Śrīraṅga residing at Kāverī Karṇikā was not at all seen. Poor and helpless and wailing people were not released from gaol. Beings were not honoured with (i.e. by giving them) food during a famine. On no night a water-fountain was erected at a place without water. A bath was not taken in Godāvarī . Hariṇeśvara was not seen. A bath was not taken in Kṛṣṇaveṇī , when Jupiter was in the Zodiacal sign Libra. Not a piece of land was given. Poets were not at all honoured. A sacrificial session was never performed at the holy places. Sacrifices also were not performed in villages. Water places containing much water were never made on the path. At no place temples of Brahmā , Viṣṇu and Śiva were built. Those that were overcome with fear and sought my shelter were never protected. Due to one act of religious merit how such a divine gift was got?"

45-46. Being full of thought like this, Indra, being dejected, hastily went to ask Viṣṇu to the cave in the Milky Ocean. Having entered there that Indra saw Viṣṇu who was asleep. All of a sudden he told him of his being deprived of sovereignty.

Indra said :

47-49. O Viṣṇu, in order to please you I formerly performed a hundred sacrifices. Due to that religious merit I obtained the position of Indra. Now some new person has become Indra in heaven. He has not done religious acts, nor has he performed sacrifices. O Acyuta , how is my throne ascended by him?

Mahādeva said :

50. Having heard the words of him who was speaking like this, Viṣṇu, with his eyes dilating due to smile, spoke sweet words.

The lord said :

51. What is the use of gifts, giving small fruits? What is the use of austerities or sacrifices? Remaining on the earth, he formerly pleased me.

Indra said :

52. O lord, by means of which act, did the brāhmaṇa please you, due to which being pleased you gave him Indra's position?

The lord said :

53-63. He mutters five verses from the eighteenth chapter of the Gītā . Due to that religious merit, the crown gem of all (kinds of) religious merit, he obtained your excellent sovereign empire. Be steady.

Hearing these words of Viṣṇu, Indra, who had (thus) known the means, took the guise of a brāhmaṇa and went to the bank of Godāvarī. There he saw the very auspicious and excellent Kālikāgrāma. There god Kāleśvara , crushing Death, resides. There on the bank of Godāvarī, he saw a very religious, kind brāhmaṇa who had mastered the Vedas, who everyday muttered the eighteenth chapter and whose mind was controlled. Then having rolled at his feet with great joy, he recited the eighteenth chapter taught by him. Then due to that religious merit he secured union with Viṣṇu. And knowing the position of gods like Indra to be small, he abandoned it, and went to Viṣṇu's city. Therefore, only this is a great truth for the sages. I have told you the divine importance of the eighteenth chapter, by just hearing which one is free from all sins. Thus I have told you the importance of the Gītā, which destroys sins, which is meritorious, purifying, which gives (long) life, which leads (one) to heaven, and which is a great means of securing prosperity. O noble one, a man who devoutly listens to it, obtains the fruit of all sacrifices and would obtain absorption into Viṣṇu.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 193

The Greatness of the Bhāgavata

Chapter 605 of 693 · 85 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
देवदेव महादेव सर्वज्ञ सकलार्थद ।
कृपां मयि परां कृत्वा यत्पृच्छे तद्वदस्व मे १।
श्रुतं च गीतामाहात्म्यं बह्वाश्चर्यकथायुतम् ।
तेन मे भक्तिरुत्पन्ना श्रोतुं कृष्णकथां पराम् २।
पुराणेषु तु सर्वेषु श्रीमद्भागवतं परम् ।
यत्र प्रतिपदं कृष्णो गीयते बहुधर्षिभिः ।
तन्माहात्म्यं यथातत्वं सेतिहासं वदाधुना ३।
ईश्वर उवाच-।
नैमिषे सूतमासीनमभिवाद्य महामतिम् ।
कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् ४।
शौनक उवाच ।
अज्ञानध्वांतविध्वंसि कोटिजन्माघनाशनम् ५।
श्रीमद्भागवताख्यानं सूताख्याहि रसायनम् ।
भक्तिज्ञानविरागाढ्यो विवेको वर्द्धते कथम् ६।

माहामोहनिरासश्च वैष्णवैः क्रियते कथम् ।
इह घोरे कलौप्रायो जीवश्चासुरतां गतः ७।
क्लेशाक्रांतस्य तस्याथ शोधने किं रसायनम् ।
श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम् ८।
कृष्णप्रीतिकरं यच्च साधनं तद्वदाधुना।
चिंतामणिं लोकसुखं सुरेंद्रास्पदसंपदम् ९।
प्रयच्छति गुरुः प्रीतो वैकुंठं चातिदुर्लभम् १०।
सूत उवाच-।
प्रीतोऽहं ते द्विजश्रेष्ठाः कथयिष्ये यथाश्रुतम् ।
सारात्सारतरं यच्च संसारभयनाशनम् ११।
भक्तिप्रवर्द्धकं यच्च कृष्णसंतुष्टिहेतुकम् ।
तन्मे कथयतः साधो सावधानतया शृणु १२।
कालव्यालमुखालीढ जगत्त्राणविधायकम् ।
श्रीमद्भागवतं शास्त्रं कलौ कृष्णेन भाषितम् १३।
एतस्मादपरं किंचिन्मनः शुद्धिकरं नहि ।

जन्मांतरकृतैः पुण्यैर्लभ्यते साधुभिस्तु तत् १४।
राज्ञः परीक्षितो मोक्षं ज्ञात्वा कमलसंभवः।
तोलयामास शास्त्राणि पुराणानि महांति च १५।
श्रीमद्भागवतं तत्र गरीयो भुवि संगतम्।
श्रीमद्भागवती वार्ता सुराणामपि दुर्लभा १६।
इति संचित्य बहुशो मुनयः साधवोऽमलाः।
मेनिरे भगवद्रूपं श्रीमद्भागवतं क्षितौ १७।
पठनाच्छ्रवणाद्यस्य नरो याति हरेः पदम्।
वर्षेण श्रवणं तस्य बहुसौख्यप्रदायकम् १८।
मासेन भक्तिराभास्यं लभते द्विजसत्तम।
सप्ताहेन श्रुतं चैतत्सर्वथा मुक्तिदायकम् १९।
किं बहुक्तेन वै साधो श्रीमद्भागवताऽमृतम्।
नित्यं सद्भिः प्रपातव्यं कृष्णलीलाप्रकाशकम् २०।
सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः।
ब्रह्मणः श्रुतपूर्वाय सप्ताहश्रवणे विधिः २१।

शौनक उवाच-।
पितुर्लब्ध्वा वरं ज्ञानं श्रीमद्भागवताभिधम्।
नारदो लोकतत्वज्ञः सर्वदा ह्यटते महीम् २२।
कुत्र तैः संगमो जातो नारदस्य महात्मभिः।
श्रुतो देवर्षिणा यत्र सप्ताहश्रवणे विधिः २३।
सूत उवाच-।
अत्र ते वर्णयिष्यामि भक्तियुक्तं कथानकम्।
यत्पुरा ब्रह्मरातेन मह्यं प्रोक्तं दयालुना २४।
एकदा तु विशालायामुपविष्टमधोमुखम्।
नारदं सनकाद्यास्ते ददृशुर्दीनमानसम् २५।
तं दृष्ट्वा चिंतयानं तु देवर्षिर्भ्रातरं स्वकम्।
पप्रच्छुर्विस्मयाविष्टा मुनयस्तत्वचिंतकाः २६।
कुमारा ऊचुः-।
किं त्वं चिंतयसे ब्रह्मन्नतिदीन इवातुरः।
तवेत्थं मुक्तिसंगस्य नोचितं वद कारणम् २७।

नारद उवाच-।
अहं पृथ्व्यां समायातो ज्ञात्वा सर्वोत्तमोत्तमाम्।
तीर्थैर्नानाविधैर्युक्तां पुण्यदैः पुण्यरूपिणीम् २८।
पुष्करे च प्रयागे च काश्यां गोदावरीतटे।
हरिक्षेत्रे कुरुक्षेत्रे श्रीरंगे सेतुबंधने २९।
एतेष्वन्येषु तीर्थेषु भ्रममाण इतस्ततः।
नापश्यं कुत्रचिच्छर्म मनः संतोषकारकम् ३०।
कलिना धर्ममित्रेण धरेयं बाधिताऽधुना।
सत्यं शौचं दया दानं नास्ति कुत्रापि भूतले ३१।

उदरंभरिणो लोका वराकाः कूटसाक्षिणः ।
मंदाः सुमंदमतयो महापाखंडसंश्रयाः ३२।
स्त्रीप्रधानगृहस्थाश्च वर्णिनो व्रतवर्जिताः ।
वानप्रस्थाः पुरावासा न्यासिनो भोगतत्परा ३३।
कन्याविक्रयिणो लोभात्कृषिकर्मपरायणाः ।
भ्रष्टाचारा दंभिनश्च स्वेच्छाचारनिदर्शिनः ३४।

आश्रमा यवनै रुद्धास्तीर्थानि सरितो ह्रदाः ।
देवतायतनान्यत्र दुष्टैरुच्छेदितानि च ३५।
योगी सिद्धोऽथवा ज्ञानी सत्क्रियोऽत्र न दृश्यते ।
कलिदावानलेनाद्य साधनं भस्मतां गतम् ३६।
अट्टशूला जनपदाः शिवशूला द्विजातयः ।
कामिन्यः केशशूलिन्यो दृश्यंते भुवि सर्वतः ३७।
एकदाहमनुप्राप्तो यमुनायास्तटं शुभम् ।
दृष्टं वृंदावनं तत्र यत्र लीला हरेरभूत् ३८।
तत्र यच्चाद्भुतं दृष्टं श्रूयतां तन्मुनीश्वराः ।
एका तु तरुणी तत्र निषण्णाखिन्नमानसा ३९।
द्वौ वृद्धौ पतितौ पार्श्वे निःश्वसंतावचेतनौ ।
शुश्रूषंती प्रबोधंती रुदती च तयोः पुरः ४०।
दृष्टा दिशो निरीक्षंती रक्षितारमिवात्मनः ।
वीज्यमाना बहुस्त्रीभिर्बोध्यमाना मुहुर्मुहुः ४१।
दृष्ट्वा दूराद्गतश्चाऽहं कौतुकेन तदंतिकम् ।

मां दृष्ट्वोत्थाय सा बाला वचनं चेदमब्रवीत् ४२।
बालोवाच-।
भो साधोऽत्र क्षणं तिष्ठ मम चिंतामपाकुरु ।
पुंसां च दर्शनं भद्र सर्वाघौघनिवारणम् ।
पुण्येन प्राक्तनेनैव दर्शनं तव जायते ४३।
अतो मे मानसं दुःखं च्छेत्तुमर्हसि मानद ।
नारद उवाच ।
एवमुक्तस्तया चाहं कृपया स्निग्धमानसः ।
अपृच्छंतां वरारोहां कौतुकेन समाकुलः ४४।
का त्वमेतौ च कौ भद्रे काश्चेमाः पद्मलोचनाः ।
आख्याहि मत्पुरः सर्वं तव दुःखस्य कारणम् ४५।
इति पृष्टा मया सा तु बाला दुःखितमानसा ।
प्रोवाच निखिलं दुःखमात्मनो दुःखकारणम् ४६।
बालोवाच-।
अहं भक्तिरिति ख्याता एतौ मे तनयौ वरौ ।

ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ ४७।
गंगाद्याः सरितश्चेमा मम सेवार्थमागताः ।

एताभिः सेविता नित्यं सत्कारेणापि नारद ४८।
न च श्रेयो लभे किंचित्क्षीणाऽहं सर्वतो मुने ।
ममपूर्वं तु वृत्तातं शृणु ब्राह्मणसत्तम ४९।
येनाऽहं दुःखिता जाता न लभे शर्म कुत्रचित् ।
उत्पन्ना द्रविडे चाहं कर्णाटे वृद्धिमागता 6.193.५०।
स्थिता किंचिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ।
तत्र घोरकलेर्योगात्पाखंडैः खंडितांगका ५१।
दुर्बलाहं चिरं जाता पुत्राभ्यां सह मंदताम् ५२।
वृंदावनमिदं प्राप्ता दैवयोगेन नारद ।
जाता हं तु पुनर्बाला नवीनेव सुरूपिणी ५३।
इमौ तु शयितावत्र सुतौ मे क्लिष्टमानसौ ।
अतिवृद्धौ परित्यज्य गंतुं नाहं क्षमाधुना ५४।
अहं बाला कथं जाता सुतौ मे जरठौ कुतः ।

त्रयाणामेकभावानां वैपरीत्यं कुतोऽभवत् ५५।
घटते जरठा माता बालकौ तनयाविति ।
अतः शोचामि चात्मानं विस्मयाविष्टमानसा ५६।
यदि त्वं वेत्सि धर्मज्ञ कृपालो दीनपालक ।
वद सर्वं यथातत्वं कारणं चात्र यद्भवेत् ५७।
एवं पृष्टस्तया चाहं क्षणं चैव विमृश्य तु ।
अवोचं भक्तिमाभाष्य क्लिष्टां कालेन भूयसा ५८।
ज्ञानेनाहं प्रपश्यामि वृत्तं सर्वं तवानघे ।
मा विषादं कुरु प्राज्ञे हरिः शं ते करिष्यति ५९।
सर्वसत्वहरो बाले युगोऽयं दारुणः कलि ।
लुप्तोऽनेन सदाऽचारो योगमार्गस्तपांसि च ६०।
जनाश्चाघा (द्या) सुरायंते शाठ्यदुष्कृतकारिणः ।
संतो ह्यस्मिन्सुदुःखार्ता असंतो हृष्टमानसाः ६१।
दृश्यते धीरचित्तस्तु पंडितोऽपि न कोऽपि च ।
अस्पृश्य नवलोक्येयं दुष्टभाराकुलाधरा ६२।

अन्वब्दं क्रमतो जातो मंगलं हीयतेऽन्वहम् ।
न त्वां तव सुतौ चेमौ कोऽपि पश्यति भामिनि ६३।
यूयं तु रागबहुलैस्त्यक्ता जर्जरतां गताः ।
वृंदावनस्य संयोगाद्बालात्वमभवः पुनः ६४।
धन्यं वृंदावनं चेदं भक्तिर्यत्राभवन्नवा ।
अत्रेमौ ग्राहकाभावान्नवीनत्वं न चागतौ ६५।
किंचिदात्मसुखेनेह प्रसुप्ताविति लक्ष्यते ।
भक्तिरुवाच-।
कथं परिक्षिता राज्ञा स्थापितोद्य शुचिः कलि ।
दयापरेण हरिणा ह्यधर्मः किमुपेक्षितः ६६।

एनं मे संशयं छिंधि त्वद्वाचा सुखितास्म्यहम् ।
तस्या वचः समाकर्ण्य भूयोऽहमवदं द्विजाः ६७।
यदि पृष्टस्त्वया बाले प्रेमतः श्रवणं कुरु ।
यदा मुकुंदो भगवान्क्ष्मां त्यक्त्वा स्वपदं गतः ६८।
कलिस्तद्दिनमारभ्य प्रवृत्तः सत्यबाधकः ।

दृष्टो दिग्विजये राज्ञा दीनवच्छरणं गतः ६९।
न हतोऽस्य गुणद्रष्टा सर्वसाधारणं त्विदम् ।
यत्फलं तपसा नैति न योगे न समाधिना ७०।
तत्फलं लभते धीमान्कलौ केशवकीर्तनात् ।
एतादृशं कलिं दृष्ट्वा सारात्सारफलप्रदम् ७१।
विष्णुरातः स्थापितवान्कलिजानां हिताय च ।
कुकर्माचरणात्सारः सर्वतो निर्गतोऽधुना ७२।
पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा ।
विप्रैर्भागवतीवार्त्ता गेहे गेहे जने जने ७३।
कारिता धनलोभेन कथासारस्ततो गतः ।
अत्युग्रभूरिकर्माणो नास्तिका दांभिका जनाः ७४।
तिष्ठंति सर्वतीर्थेषु तीर्थसारस्ततो गतः ।
कामक्रोधमहालोभतृष्णाव्याकुलचेतसः ७५।
समारभंते कर्माणि कर्मसारस्ततो गतः ।
मनसश्चाजयात्लोभाद्दंभात्पाखंडसंश्रयात् ७६।

शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।
पंडितास्ते कलत्रेषु रमंते महिषा इव ७७।
पुत्रोत्पादनदक्षाश्च न दक्षा मुक्तिसाधने ।
न हि वैष्णवता कुत्र संप्रदायपुरःसराः ७८।
देवनिंदापराः सर्वे साधुनिंदापरायणाः ।
अयं तु युगधर्मोऽस्ति दीयते कस्य दूषणम् ७९।
अतस्त्वं पुंडरीकाक्षं स्मृत्वा सौख्यमवाप्स्यसि ८०।
एवं मयोक्तं वचनं श्रुत्वा सा विस्मयं गता ।
उवाच वचनं भूयो मां प्रशस्य द्विजोत्तमाः ८१।
भक्तिरुवाच-।
देवर्षे त्वं तु धन्योऽसि मद्भाग्येन समागतः ।
साधूनां दर्शनं लोके सर्वसिद्धिप्रदायकम् ८२।
सुखोपायो यथा मे स्यात्तथादिश मुनेऽधुना ।
सर्वज्ञस्य तव ब्रह्मन्न साध्यं किमपीह वै ८३।
अजयदजितमायां यस्य कायाधवस्ते वचनरचनमेकं केवलं चाकलय्य ।

ध्रुवपदमुपयातो यत्कृपातो ध्रुवो वै तमहमरणभूतं ब्रह्मपुत्रं नतास्मि ८४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे भागवतमाहात्म्ये त्रिनवत्यधिकशततमोऽध्यायः १९३ ।

Roman transliteration

pārvatyuvāca-
devadeva mahādeva sarvajña sakalārthada |
kṛpāṃ mayi parāṃ kṛtvā yatpṛcche tadvadasva me 1|
śrutaṃ ca gītāmāhātmyaṃ bahvāścaryakathāyutam |
tena me bhaktirutpannā śrotuṃ kṛṣṇakathāṃ parām 2|
purāṇeṣu tu sarveṣu śrīmadbhāgavataṃ param |
yatra pratipadaṃ kṛṣṇo gīyate bahudharṣibhiḥ |
tanmāhātmyaṃ yathātatvaṃ setihāsaṃ vadādhunā 3|
īśvara uvāca-|
naimiṣe sūtamāsīnamabhivādya mahāmatim |
kathāmṛtarasāsvādakuśalaḥ śaunako'bravīt 4|
śaunaka uvāca |
ajñānadhvāṃtavidhvaṃsi koṭijanmāghanāśanam 5|
śrīmadbhāgavatākhyānaṃ sūtākhyāhi rasāyanam |
bhaktijñānavirāgāḍhyo viveko varddhate katham 6|

māhāmohanirāsaśca vaiṣṇavaiḥ kriyate katham |
iha ghore kalauprāyo jīvaścāsuratāṃ gataḥ 7|
kleśākrāṃtasya tasyātha śodhane kiṃ rasāyanam |
śreyasāṃ yadbhavecchreyaḥ pāvanānāṃ ca pāvanam 8|
kṛṣṇaprītikaraṃ yacca sādhanaṃ tadvadādhunā|
ciṃtāmaṇiṃ lokasukhaṃ sureṃdrāspadasaṃpadam 9|
prayacchati guruḥ prīto vaikuṃṭhaṃ cātidurlabham 10|
sūta uvāca-|
prīto'haṃ te dvijaśreṣṭhāḥ kathayiṣye yathāśrutam |
sārātsārataraṃ yacca saṃsārabhayanāśanam 11|
bhaktipravarddhakaṃ yacca kṛṣṇasaṃtuṣṭihetukam |
tanme kathayataḥ sādho sāvadhānatayā śṛṇu 12|
kālavyālamukhālīḍha jagattrāṇavidhāyakam |
śrīmadbhāgavataṃ śāstraṃ kalau kṛṣṇena bhāṣitam 13|
etasmādaparaṃ kiṃcinmanaḥ śuddhikaraṃ nahi |

janmāṃtarakṛtaiḥ puṇyairlabhyate sādhubhistu tat 14|
rājñaḥ parīkṣito mokṣaṃ jñātvā kamalasaṃbhavaḥ |
tolayāmāsa śāstrāṇi purāṇāni mahāṃti ca 15|
śrīmadbhāgavataṃ tatra garīyo bhuvi saṃgatam |
śrīmadbhāgavatī vārtā surāṇāmapi durlabhā 16|
iti saṃcitya bahuśo munayaḥ sādhavo'malāḥ |
menire bhagavadrūpaṃ śrīmadbhāgavataṃ kṣitau 17|
paṭhanācchravaṇādyasya naro yāti hareḥ padam |
varṣeṇa śravaṇaṃ tasya bahusaukhyapradāyakam 18|
māsena bhaktirābhāsyaṃ labhate dvijasattama |
saptāhena śrutaṃ caitatsarvathā muktidāyakam 19|
kiṃ bahūktena vai sādho śrīmadbhāgavatā'mṛtam |
nityaṃ sadbhiḥ prapātavyaṃ kṛṣṇalīlāprakāśakam 20|
sanakādyaiḥ purā proktaṃ nāradāya dayāparaiḥ |
brahmaṇaḥ śrutapūrvāya saptāhaśravaṇe vidhiḥ 21|

śaunaka uvāca-|
piturlabdhvā varaṃ jñānaṃ śrīmadbhāgavatābhidham |
nārado lokatatvajñaḥ sarvadā hyaṭate mahīm 22|
kutra taiḥ saṃgamo jāto nāradasya mahātmabhiḥ |

śruto devarṣiṇā yatra saptāhaśravaṇe vidhiḥ 23|
sūta uvāca-|
atra te varṇayiṣyāmi bhaktiyuktaṃ kathānakam |
yatpurā brahmarātena mahyaṃ proktaṃ dayālunā 24|
ekadā tu viśālāyāmupaviṣṭamadhomukham |
nāradaṃ sanakādyāste dadṛśurdīnamānasam 25|
taṃ dṛṣṭvā ciṃtayānaṃ tu devarṣirbhrātaraṃ svakam |
papracchurvismayāviṣṭā munayastatvaciṃtakāḥ 26|
kumārā ūcuḥ-|
kiṃ tvaṃ ciṃtayase brahmannatidīna ivāturaḥ |
tavetthaṃ muktisaṃgasya nocitaṃ vada kāraṇam 27|

nārada uvāca-|
ahaṃ pṛthvyāṃ samāyāto jñātvā sarvottamottamām |
tīrthairnānāvidhairyuktāṃ puṇyadaiḥ puṇyarūpiṇīm 28|
puṣkare ca prayāge ca kāśyāṃ godāvarītaṭe |
harikṣetre kurukṣetre śrīraṃge setubaṃdhane 29|
eteṣvanyeṣu tīrtheṣu bhramamāṇa itastataḥ |
nāpaśyaṃ kutraciccharma manaḥ saṃtoṣakārakam 30|
kalinā dharmamitreṇa dhareyaṃ bādhitā'dhunā |
satyaṃ śaucaṃ dayā dānaṃ nāsti kutrāpi bhūtale 31|
udaraṃbhariṇo lokā varākāḥ kūṭasākṣiṇaḥ |
maṃdāḥ sumaṃdamatayo mahāpākhaṃḍasaṃśrayāḥ 32|
strīpradhānagṛhasthāśca varṇino vratavarjitāḥ |
vānaprasthāḥ purāvāsā nyāsino bhogatatparā 33|
kanyāvikrayiṇo lobhātkṛṣikarmaparāyaṇāḥ |
bhraṣṭācārā daṃbhinaśca svecchācāranidarśinaḥ 34|

āśramā yavanai ruddhāstīrthāni sarito hradāḥ |
devatāyatanānyatra duṣṭairuccheditāni ca 35|
yogī siddho'thavā jñānī satkriyo'tra na dṛśyate |
kalidāvānalenādya sādhanaṃ bhasmatāṃ gatam 36|
aṭṭaśūlā janapadāḥ śivaśūlā dvijātayaḥ |
kāminyaḥ keśaśūlinyo dṛśyaṃte bhuvi sarvataḥ 37|
ekadāhamanuprāpto yamunāyāstaṭaṃ śubham |
dṛṣṭaṃ vṛṃdāvanaṃ tatra yatra līlā harerabhūt 38|
tatra yaccādbhutaṃ dṛṣṭaṃ śrūyatāṃ tanmunīśvarāḥ |
ekā tu taruṇī tatra niṣaṇṇākhinnamānasā 39|
dvau vṛddhau patitau pārśve niḥśvasaṃtāvacetanau |
śuśrūṣaṃtī prabodhaṃtī rudatī ca tayoḥ puraḥ 40|
dṛṣṭā diśo nirīkṣaṃtī rakṣitāramivātmanaḥ |
vijyamānā bahustrībhirbodhyamānā muhurmahuḥ 41|
dṛṣṭvā dūrādgataścā'haṃ kautukena tadaṃtikam |

māṃ dṛṣṭvotthāya sā bālā vacanaṃ cedamabravīt 42|
bālovāca-|
bho sādho'tra kṣaṇaṃ tiṣṭha mama ciṃtāmapākuru |
puṃsāṃ ca darśanaṃ bhadra sarvāghaughanivāraṇam |
puṇyena prāktanenaiva darśanaṃ tava jāyate 43|
ato me mānasaṃ duḥkhaṃ cchettumarhasi mānada |
nārada uvāca |
evamuktastayā cāhaṃ kṛpayā snigdhamānasaḥ |
apṛcchaṃtāṃ varārohāṃ kautukena samākulaḥ 44|

kā tvametau ca kau bhadre kāścemāḥ padmalocanāḥ |
ākhyāhi matpuraḥ sarvaṃ tava duḥkhasya kāraṇam 45|
iti pṛṣṭā mayā sā tu bālā duḥkhitamānasā |
provāca nikhilaṃ duḥkhamātmano duḥkhakāraṇam 46|
bālovāca-|
ahaṃ bhaktiriti khyātā etau me tanayau varau |

jñānavairāgyanāmānau kālayogena jarjarau 47|
gaṃgādyāḥ saritaścemā mama sevārthamāgatāḥ |
etābhiḥ sevitā nityaṃ satkāreṇāpi nārada 48|
na ca śreyo labhe kiṃcitkṣīṇā'haṃ sarvato mune |
mamapūrvaṃ tu vṛttātaṃ śṛṇu brāhmaṇasattama 49|
yenā'haṃ duḥkhitā jātā na labhe śarma kutracit |
utpannā draviḍe cāhaṃ karṇāṭe vṛddhimāgatā 6.193.50|
sthitā kiṃcinmahārāṣṭre gurjare jīrṇatāṃ gatā |
tatra ghorakaleryogātpākhaṃḍaiḥ khaṃḍitāṃgakā 51|
durbalāhaṃ ciraṃ jātā putrābhyāṃ saha maṃdatām 52|
vṛṃdāvanamidaṃ prāptā daivayogena nārada |
jātā haṃ tu punarbālā navīneva surūpiṇī 53|
imau tu śayitāvatra sutau me kliṣṭamānasau |
ativṛddhau parityajya gaṃtuṃ nāhaṃ kṣamādhunā 54|
ahaṃ bālā kathaṃ jātā sutau me jaraṭhau kutaḥ |

trayāṇāmekabhāvānāṃ vaiparītyaṃ kuto'bhavat 55|
ghaṭate jaraṭhā mātā bālakau tanayāviti |
ataḥ śocāmi cātmānaṃ vismayāviṣṭamānasā 56|
yadi tvaṃ vetsi dharmajña kṛpālo dīnapālaka |
vada sarvaṃ yathātatvaṃ kāraṇaṃ cātra yadbhavet 57|
evaṃ pṛṣṭastayā cāhaṃ kṣaṇaṃ caiva vimṛśya tu |
avocaṃ bhaktimābhāṣya kliṣṭāṃ kālena bhūyasā 58|
jñānenāhaṃ prapaśyāmi vṛttaṃ sarvaṃ tavānaghe |
mā viṣādaṃ kuru prājñe hariḥ śaṃ te kariṣyati 59|
sarvasatvaharo bāle yugo'yaṃ dāruṇaḥ kali |
lupto'nena sadā'cāro yogamārgastapāṃsi ca 60|
janāścāghā (dyā) surāyaṃte śāṭhyaduṣkṛtakāriṇaḥ |
saṃto hyasminsuduḥkhārtā asaṃto hṛṣṭamānasāḥ 61|
dṛśyate dhīracittastu paṃḍito'pi na ko'pi ca |
aspṛśya navalokyeyaṃ duṣṭabhārākulādharā 62|

anvabdaṃ kramato jāto maṃgalaṃ hīyate'nvaham |
na tvāṃ tava sutau cemau ko'pi paśyati bhāmini 63|
yūyaṃ tu rāgabahulaistyaktā jarjaratāṃ gatāḥ |
vṛṃdāvanasya saṃyogādbālātvamabhavaḥ punaḥ 64|
dhanyaṃ vṛṃdāvanaṃ cedaṃ bhaktiryatrābhavannavā |
atremau grāhakābhāvānnavīnatvaṃ na cāgatau 65|
kiṃcidātmasukheneha prasuptāviti lakṣyate |
bhaktiruvāca-|
kathaṃ parikṣitā rājñā sthāpitodya śuciḥ kali |
dayāpareṇa hariṇā hyadharmaḥ kimupekṣitaḥ 66|
enaṃ me saṃśayaṃ chiṃdhi tvadvācā sukhitāsmyaham |
tasyā vacaḥ samākarṇya bhūyo'hamavadaṃ dvijāḥ 67|
yadi pṛṣṭastvayā bāle prematāḥ śravaṇaṃ kuru |
yadā mukuṃdo bhagavānkṣmāṃ tyaktvā svapadaṃ gataḥ 68|

kalistaddinamārabhya pravṛttaḥ satyabādhakaḥ |

dṛṣṭo digvijaye rājñā dīnavaccharaṇaṃ gataḥ 69|
na hato'sya guṇadraṣṭā sarvasādhāraṇaṃ tvidam |
yatphalaṃ tapasā naiti na yoge na samādhinā 70|
tatphalaṃ labhate dhīmānkalau keśavakīrtanāt |
etādṛśaṃ kaliṃ dṛṣṭvā sārātsāraphalapradam 71|
viṣṇurātaḥ sthāpitavānkalijānāṃ hitāya ca |
kukarmācaraṇātsāraḥ sarvato nirgato'dhunā 72|
padārthāḥ saṃsthitā bhūmau bījahīnāstuṣā yathā |
viprairbhāgavatīvārttā gehe gehe jane jane 73|
kāritā dhanalobhena kathāsārastato gataḥ |
atyugrabhūrikarmāṇo nāstikā dāṃbhikā janāḥ 74|
tiṣṭhaṃti sarvatīrtheṣu tīrthasārastato gataḥ |
kāmakrodhamahālobhatṛṣṇāvyākulacetasaḥ 75|
samārabhaṃte karmāṇi karmasārastato gataḥ |
manasaścājayāllobhāddaṃbhātpākhaṃḍasaṃśrayāt 76|

śāstrānabhyasanāccaiva dhyānayogaphalaṃ gatam |
paṃḍitāste kalatreṣu ramaṃte mahiṣā iva 77|
putrotpādanadakṣāśca na dakṣā muktisādhane |
na hi vaiṣṇavatā kutra saṃpradāyapuraḥsarāḥ 78|
devaniṃdāparāḥ sarve sādhuniṃdāparāyaṇāḥ |
ayaṃ tu yugadharmo'sti dīyate kasya dūṣaṇam 79|
atastvaṃ puṃḍarīkākṣaṃ smṛtvā saukhyamavāpsyasi 80|
evaṃ mayoktaṃ vacanaṃ śrutvā sā vismayaṃ gatā |
uvāca vacanaṃ bhūyo māṃ praśasya dvijottamāḥ 81|
bhaktiruvāca-|
devarṣe tvaṃ tu dhanyo'si madbhāgyena samāgataḥ |
sādhūnāṃ darśanaṃ loke sarvasiddhipradāyakam 82|
sukhopāyo yathā me syāttathādiśa mune'dhunā |
sarvajñasya tava brahmanna sādhyaṃ kimapīha vai 83|
ajayadajitamāyāṃ yasya kāyādhavaste vacanaracanamekaṃ kevalaṃ cākalayya |

dhruvapadamupayāto yatkṛpāto dhruvo vai tamahamaraṇabhūtaṃ brahmaputraṃ natāsmi 84|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe bhāgavatamāhātmye trinavatyadhikaśatatamo'dhyāyaḥ 193 |

English translation

Pārvatī said :

1-3. O Mahādeva , O god of gods, O omniscient one, O you giving all (kinds of) wealth, showing great compassion for me, tell me what I ask you. I heard the greatness of the Gītā , containing many wonderful tales. Therefore, an eagerness to listen to the great account of Kṛṣṇa has arisen in me. Among all the Purāṇas , Bhāgavata is the best, in what by every word Kṛṣṇa is sung in various ways by the sages. Now tell me its greatness properly and along with the historical accounts.

The lord said :

4. Śaunaka , adept in tasting the sweetness of the nectar of a story, said to the highly intelligent Sūta seated in the Naimiṣa (forest), after having saluted him:

Śaunaka said :

5-10: Narrate (to us) the account of Śrīmad Bhāgavata which is an elixir, which destroys the darkness of ignorance and the sins of a crore of (past) existences,. O Sūta. How does discrimination rich with devotion, knowledge and detachment grow? How do Viṣṇu 's devotees remove illusion and delusion? Here in this Kali -age a being has almost attained demonhood. What is the elixir to purify him who is overcome with affliction? Now tell (us) that which is the (highest) felicity of (all) felicities, which is the most purifying of (all) purifying objects, and which is the means to please Kṛṣṇa. A preceptor who is pleased gives (to his disciple) the desire-yielding gem, happiness in the world, the wealth of the position of the lord of gods, and also Vaikuṇṭha , which is extremely difficult to obtain.

Sūta said :

11-21. O best brāhmaṇas , I am pleased with you. (Therefore) I shall tell you that as I have heard it which is better than the best, which destroys the fear of the mundane existence, which increases devotion, which is the cause of pleasing Kṛṣṇa. Listen attentively when I am telling it. In the Kali-age Kṛṣṇa has told the holy text of Śrīmad Bhāgavata, which brings about the protection of the world which is held in the mouth of the tiger of Death. There is nothing superior to this that would purify the mind. It is obtained by good men by means of religious merit earned in many (previous) existences. Knowing the salvation of king Parīkṣit , the lotus-born one compared the holy texts and the great Purāṇas. Among them Śrimad Bhāgavata came to be greater on the earth. The talk of Bhāgavata is difficult to be had even by gods. Thinking like this many good, pure sages looked upon Śrīmad Bhāgavata as a form of lord (Viṣṇu). By reciting and listening to it a man goes to Viṣṇu's position. Listening to it for a year gives great happiness. O best brāhmaṇa , devotion to it for a month earns splendour. Listening to it for a week gives salvation at all times. O good one, what is the use of talking too much? The good men should everyday drink the nectar of Śrimad Bhāgavata which records the sports of Kṛṣṇa. Sanaka and others, full of compassion, formerly told it to Nārada who had (already) heard it from Brahmā . The manner of listening to it for a week (was also told).

Śaunaka said :

22-23. Having obtained excellent knowledge called Śrīmad Bhāgavata from his father, Nārada who knows the facts about the worlds, always roams over the earth. Where did Nārada meet those noble ones from whom the divine sage heard the manner of listening to it for a week?

Sūta said :

24-26. About this I shall tell you an account full of devotion. which formerly kind Śukra told me. Once the sages Sanaka and others saw at (the bank of) Viśālā , Nārada with his mind dejected. The sages, given to thinking about the Supreme Spirit and full of amazement, seeing their brother, the divine sage, thinking (like that) asked him.

Kumāras said :

27. O brāhmaṇa, what are you, very much helpless and afflicted, thinking about? This is not proper for you who are associated with bliss. Tell (us) its cause.

Nārada said :

28-42. Knowing the earth to be the best of all the best, having various kinds of holy places, of an auspicious nature due to these auspicious places, I wandered here and there, at these holy places like Puṣkara , Prayāga , Kāśī , the bank of Godāvarī , Harikṣetra, Kurukṣetra , Śrīraṅga , Setubandhana, (but) nowhere did I find happiness, giving delight to my mind. Now the earth is afflicted by Kali, the friend of unrighteousness. On the earth truth, purity, pity, charity exist nowhere. People are selfish, miserable and are false witnesses. They are lethargic, dull-witted, and resort to highly heretical men. Householders attach importance to women; religious students are without (i.e. do not observe) vows. Anchorites are living in cities; those who have renounced the worldly ties are given to enjoyment. Through greed they sell their daughters; they are engaged in agriculture; they have fallen from (good) behaviour; they are hypocrites; they show wanton (behaviour). The hermitages, holy places, rivers, pools are besieged by Yavanas . The temples at other places are destroyed by the wicked. A meditating saint, a siddha or a wise man doing good deeds is not seen. Today fulfilment (of vows) is reduced to ash due to the wild fire in the form of Kali. Communities are everywhere seen to sell food; brāhmaṇas to use an auspicious object as a commodity; and beautiful ladies to use their hair as commodities. Once I reached the auspicious bank of Yamunā . There I saw Vṛndāvana where Viṣṇu had sported. O best sages, listen to the wonder that I saw there. A young lady, with her mind dejected, was seated there. Two old men, breathing and senseless, lay by her side. Weeping before the two, she was nursing and waking them up. I saw her looking into the directions, as it were, looking for her protector. Repeatedly she was fanned and advised by many women. Seeing her from a distance, I approached her through curiosity. Seeing me, the young lady got up and spoke these words:

The young lady said :

43-44a. O good man, stay here for a moment; remove my anxiety. O good one, the sight of (good) men completely destroys streams of sins. I have had your sight due to my deeds in former existences. Therefore, O you who respect others, please remove my mental agony.

Nārada said :

44b-46. Thus addressed by her, I with my heart affectionate through pity, and full of curiosity, asked the beautiful lady: “O good one, who are you? Who are these two? Who are these lotus-eyed ones? Tell me the entire cause of your grief.” Thus asked by me, that young lady, with her mind afflicted, told me her entire agony (and) the cause of the agony.

The young lady said :

47-52. I am known as ‘ Bhakti ’ (Devotion). These two are my excellent sons named ‘ Jñāna ’ (Knowledge) and ‘ Vairāgya ’ (Detachment). They are hurt due to contact with destiny. These rivers like Gaṅgā have come (here) to serve me. O Nārada, by these I am everyday served with respect. I am not getting any felicity; I am emaciated all round, O sage. O best brāhmaṇa, listen to my former account, due to which I became unhappy and am getting happiness nowhere. I was born in the Draviḍa country and brought up in Karṇāṭa . For a little (time) I lived in Mahārāṣṭra , and became old in Gurjara. There due to contact with heretics, I got my limbs cut. For a long time I have become weak,

and become dull along with my sons.

53-66a. O Nārada, through luck I have reached this Vṛndāvana: I have, as it were, again become a beautiful young girl. Here these two sons have their minds greatly afflicted. Now I am unable to go leaving them who are very old. How have I become a young girl? Why have my sons become old? Due to what is this difference among us who were of the same condition? The old mother exerts herself when the sons are young. So I, with my mind full of wonder, am worried. O you who know religious practices, O kind one, O protector of the helpless, tell me truly the cause that might be there.

Thus asked by her, I, having thought for a moment, again spoke to Bhakti who was emaciated for a long time: "O sinless one, through my wisdom I see all your account. Do not be sad, O wise one; Viṣṇu will make you happy. O child, this is Kali age, fearful and destroying all goodness. Due to it good conduct, the path of Yoga and penance are violated. Sinful men, doing dishonest and bad acts, become deities in this (age), and the good are much afflicted with grief, and the bad are delighted at heart. No strong-minded, or wise man is seen. This earth having the burden of the groups of the wicked is not fit to be touched or seen. This is the order every year; everyday auspiciousness is given up. O beautiful lady, no one will either see you or these your sons. Men, full of great attachment, have abandoned you; (therefore) you have become infirm. Due to your contact with Vṛndāvana you have again become young. This Vṛndā-vana where Bhakti has become young, is blessed. These two, for want of receivers, have not become young. It appears that they are asleep here due to a little joy to them."

Bhakti said :

66b-81. How did king Parikṣit install this impure Kali? Why did Viṣṇu, given to kindness, ignore impiety? Remove this doubt of me. I am happy with your words. O brāhamaṇa, having heard her words, I spoke again. "O girl, if you have asked affectionately, then listen. Since the day Viṣṇu, leaving the earth, went to his own place, Kali, obstructor of the truth, has proceeded. A king saw him in his conquest of the world, and he yielded like a helpless person. The seer of His virtues is not killed. This is common to all. In the Kali age an intelligent man gets that fruit by narrating the account of Viṣṇu, which he does not by means of penance, abstract meditation or concentration. Seeing Kali like this, giving substantial fruit from the unsubstantial, Viṣṇu established this for the good of those born in the Kali age. Due to bad actions, now all excellence has gone away from every place. Objects lie on the ground like husk without seeds. The brāhmaṇas have told the Bhāgavata story in every house out of greed for wealth. Therefore, the excellence has gone. Men doing very cruel deeds, atheists, and hypocrites stay at all holy places. So the excellence has gone. With their minds overtaken by passion, anger, great greed, desire they commence (religious) acts. Therefore, the excellence of the acts has gone. The fruit of abstract meditation has gone because of non-restraint of mind, greed, hypocrisy, resorting to heretics, want of the study of holy texts. The wise dally with their wives like he-buffaloes. They are expert in producing sons and not in accomplishing salvation. Devotion to Viṣṇu is (found) nowhere. All are led by tradition. All are given to censuring gods; all are fond of condemning the good. This is the practice of the age. Who should be blamed? Therefore, remembering the lotus-eyed (Viṣṇu) you will get happiness." Hearing these words uttered by me, she was amazed. O best brāhmaṇas, having praised me, she spoke again:

Bhakti said :

82-84. O divine sage, you are blessed. Due to my (good) luck you have come (here). The sight of the good gives all prosperity in the world. Now advise me in such a way that I will have a means for my happiness. O brāhmaṇa, in this world there is nothing to be accomplished by you. I salute Brahma 's

son, having heard whose one sentence (Prahlāda) the son of Kayādhū (wife of Hiraṇyakaśipu) subdued the Māyā of (Viṣṇu) the unborn one, and due to whose grace Dhruva attained to an undecaying eternal position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 194

Śrīmad Bhāgavata, the Destroyer of All Miseries

Chapter 606 of 693 · 75 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एवं संप्रार्थितो विप्रास्तया भक्त्यातिदीनया।
यतश्चाकथयं तद्वै तच्छृणुध्वं दयालवः १।
नारद उवाच-
मा खिदस्त्वं वृथा बाले समाधाय मनो हृदि ।
श्रीकृष्णचरणांभोजं स्मर सौख्यं लभिष्यसि २।
द्रौपदी च परित्राता येन कौरवकश्मलात् ।
पालिता गोपसुंदर्यः स कृष्णः क्वापि नो गतः ३।
त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका ।
त्वयाहुतस्तु भगवान्याति नीचगृहेष्वपि ४।
सत्यादि त्रियुगे बोधो विरागो मुक्तिसाधकौ ।
कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी ५।
इति निश्चित्य विद्रूपी स्वकां गात्त्वां ससर्ज ह ।
परमानंदचिन्मूर्तिः स्वप्रियां प्रीतमानसः ६।
बध्वांजलि त्वया पृष्टः किं करोमीति वै हरिः ।

त्वां तदाज्ञापयत्कृष्णो मद्भक्तान्पोषयेति च ७।
अंगीकृतं त्वया तद्वै प्रसन्नोऽभूद्धरिस्तदा ।
मुक्तिदासीं ददौ तुभ्यं ज्ञानवैराग्य आत्मजौ ८।
भक्तानां पोषणं नित्यं वैकुंठस्था करोषि च ।
भूमौ च भक्तपोषाय छायारूपं समाश्रिता ९।
विमुक्ति ज्ञानवैराग्यैः सह चैवागतात्र हि ।
कृतादिद्वापरांते हि काले मुक्ति मुदास्थिता १०।
कलौ तु संक्षयं प्राप्ता पाषंडामयपीडिता ।
त्वदाज्ञया गता शीघ्रं वैकुंठे पुनरेव सा ।
स्मृतमात्रा त्वयाद्यापि मुक्तिरायाति सत्वरम् ११।
पुत्रीकृत्य त्वयैमौ च स्वपार्श्वे परिरक्षितौ ।
उपेक्षातः कलौ मंदौ वृद्धौ जातौ सुतौ तव १२।
तथापि चिंतां मुंचत्वमुपायं चिंतयाम्यहम् ।
कलिना सदृशः कोऽपि युगो नास्ति वरानने १३।
तस्मिंस्त्वां ख्यापयिष्यामि गेहे गेहे जने जने ।

अन्यधर्मांस्तिरस्कृत्य पुरस्कृत्य महोत्सवान् १४।
यदि प्रवर्त्तये न त्वां तदा दासो हरेर्नहि ।
त्वदन्विताश्च ये जीवा भविष्यंति कलाविह १५।
पापिनोऽपि गमिष्यंति निर्भया हरिमंदिरम् ।
येषां चित्ते भवेद्भक्तिः सर्वदा प्रेमरूपिणी १६।
न ते पश्यंति कीनाशं स्वप्नेऽप्यमलमूर्त्तयः ।
न प्रेतो न पिशाचो वा राक्षसो वासुरोपि च १७।
भक्तियुक्तमनस्कानां स्पर्शने दर्शने प्रभुः ।
न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा १८।
हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ।
नृणां जन्मसहस्रेण भक्तिः सुकृतिनां भवेत् १९।
कलौ भक्तिः कलौ भक्तिर्भक्त्याकृष्णः पुरः स्थितः ।
भक्तिद्रोहकरा ये च ते सीदंति जगत्त्रये २०।
दुर्वासा दुःखमापन्नः पुरा भक्तिविनिंदकः ।
अलं वृत्तैरलंतीर्थैरलं योगैरलं मखैः २१।

अलं ज्ञानकथालापैर्भक्तिरेकैव मुक्तिदा ।
एवमुक्तं मया सा तु स्वमाहात्म्यं निशम्य वै २२।
सर्वांगहर्षसंयुक्ता मां पुनर्वाक्यमब्रवीत् ।
अहो नारद धन्योऽसि प्रीतिस्ते मयि निश्चला २३।
न कदाचिन्विमुंचामि चित्तं ते मयि संगतम् ।
कृपालुना त्वया साधो मद्बाधा ध्वंसिता क्षणात् २४।
पुत्रयोश्चेतना नास्ति ममेमौ प्रतिबोधय ।
तस्यास्तद्वचनं श्रुत्वा कारुण्येनान्वितो ह्यहम् २५।
तयोः प्रबोधनं कर्तुं प्रवृत्तः पाणिना स्पृशन् ।
मुखं संसृज्य कर्णांते शब्दमुच्चैः समुच्चरन् २६।
ज्ञान प्रबुद्ध्यतां शीघ्रं वैराग्यप्रतिबुध्यताम् ।
वेदवेदांतघोषैश्च गीता पाठैर्मुहुर्मुहुः २७।
बोध्यमानौ तदा तेन कथंचिद्बोधमागतौ ।
नेत्रैरनवलोकंतौ जृंभंतौ सालसावुभौ २८।
बकवत्पलितौ प्रायः शुष्ककाष्ठसमांगकौ ।

क्षुत्क्षामौ तौ निरीक्ष्यैव पुनः स्वापमुपागतौ २९।
तदा चिंतापरोऽभूवं किं विधेयं मयेति च ।
अहो निद्रा कथं याति वृद्धत्वं चानयोः परम् ३०।
चिंतयन्नित गोविंदं स्मरन्नासं द्विजोत्तमाः ।
व्योमवाणी तदैवाभून्मा ऋषे खिद्यतामिति ३१।
उद्यमस्सफलस्ते तु भविष्यति न संशयः ।
एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर ३२।
तत्कर्मतेऽभिधास्यंति साधवः साधुभूषणाः ।
सत्कर्मणि कृते तस्मिन्स्वपनं वृद्धतानयोः ३३।

गमिष्यति क्षणाद्भक्तिः सर्वतः प्रसरिष्यति ।
इत्याकाशवचः स्पष्टं निशम्यापि मया द्विजाः ३४।
न ज्ञातं यन्नभोवाण्या गोप्यत्वेन निरूपितं ।
किं तत्कर्म च येनैतौ भवतो ज्ञानसंयुतौ ३५।
क्व भविष्यंति ते संतः कथं वक्ष्यंति कर्म सत् ।
मयात्र किं प्रकर्त्तव्यं यदुक्तं व्योमभाषया ३६।

अथ तौ तत्र संस्थाप्य निर्गतोऽहं बहिर्द्विजाः ।
वृंदारण्यादपृच्छं च यत्र तत्र द्विजोत्तमान् ३७।
वृत्तांतं सर्व एवाथ श्रुत्वा विस्मितमानसाः ।
नैवोत्तरं प्रयच्छंति ह्यनभिज्ञानभोगिरः ३८।
असाध्यं केचन प्रोचुराविज्ञेयमथापरे ।
मूकी बभूवुरन्ये तु चिंतयानाः पुनः पुनः ३९।
वेदवेदांतघोषैश्च गीतापाठैर्मुहुर्मुहुः ।
बोध्यमानं त्रिकं ततु नोदतिष्ठदहो विधिः ४०।
योगिना नारदेनापि स्वयं न ज्ञायते तु यत् ।
तत्कथं शक्यते कर्तुमितरैरिह मानुषैः ।
ततश्चिंतातुरश्चाहं बदरीवनमागतः ४१।
तपश्चरामि चात्रैव तदर्थं कृतनिश्चयः ।
तावद्ददर्श पुरतः सनकाद्यान्मुनीश्वरान् ।
कोटिसूर्यसमाभासानुवाच मुनिसत्तमान् ४२।
इदानीं भूरिभागेन भवतां दर्शनं ह्यभूत् ।

तदुपायं महाभागा वदंतु प्रीतमानसाः ४३।
भवंतो योगिनां श्रेष्ठा बुद्धिमंतो बहुश्रुताः ।
कुमारा एवपंचाब्दाः पूर्वेषामपिपूर्वजाः ४४।
सदा वैकुंठनिलया हरिकीर्त्तनतत्पराः ।
लीलामृतकथोन्मत्ता हरिस्मरणतत्पराः ४५।
अतो हि कालदुहिता युष्मान्नैव प्रबाधते ।
येषां भ्रूभंगमात्रेण द्वारपालौ हरेः पुरा ४६।
दैत्यौ भूत्वा त्रिजन्मानि पुनस्तत्स्थानमास्थितौ ।
अशरीरगिरोक्तं यत्किंतत्साधनमुच्यताम् ४७।
अनुष्ठेयं यथा यत्र प्रब्रुवंतु कृपालवः ।
भक्तिज्ञानविरागाणांसुखमुत्पद्यतेयथा ।
ख्यातिर्वः सर्वलोकेषु तथा साधूच्यतां बुधाः ४८।
कुमारा ऊचुः-
मा चिंतां कुरु देवर्षे स्वचित्ते हर्षमावह ।
उपायः सुखासाध्योऽत्र विद्यते विश्वसौख्यदः ४९।

अहो नारद धन्योऽसि विरक्तानां शिरोमणिः ।
श्रीकृष्णप्रेमपात्राणामग्रणीर्वदतां वरः 6.194.५०।

त्वयि चित्रं न देवर्षे भक्तिसाधनतत्परे ।
उचितं कृष्णदासानां भक्तेः संचारणं भुवि ५१।
ऋषिभिर्बहुधा लोके उपायाः सिद्धये कृताः ।
श्रमसाध्याश्च ते सर्वे प्रायः स्वर्गफलप्रदाः ५२।
वैकुंठसाधकः पंथा गुप्तो लोकेषु वर्त्तते ।
तस्योपदेशकः साधुः प्रायो भाग्येन लभ्यते ५३।
यत्ते सत्कर्म निर्दिष्टं व्योमवाचा मुनीश्वर ।
तज्ज्ञेयमिह सर्वज्ञैर्ज्ञानयज्ञः पुरातनैः ५४।
श्रीमद्भागवतालापो ज्ञानयज्ञः शुकोदितः ।
भक्तिज्ञानविरागाणां सुखदः प्रतिभाति नः ५५।
कलिदोषा इमे सर्वे श्रीमद्भागवत ध्वनेः ।
प्रभीताः प्रलयायंते सिंहशब्दाद्बृका इव ५६।
ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा ।

प्रतिगेहं प्रतिजनं सुखक्रीडां करिष्यति ५७।
सूत उवाच-
कुमारोक्तं समाकर्ण्य नारदः प्रीतमानसः ।
पुनः प्रोवाच भगवांस्तदुत्कर्षं विभावयन् ५८।
नारद उवाच-
वेदवेदांतघोषैश्च गीतापाठैः प्रबोधितम् ।
नोदतिष्ठत्त्रिकं तत्तु कलिदोषतिरस्कृतम् ५९।
कथं भागवतालापात्तद्बिबोधमिहैष्यति ।
छिंदंतु संशयं ह्येनं भवंतोऽमोघदर्शनाः ६०।
विलंबो नात्र कर्त्तव्यः शरणागतवत्सलाः ।
ततस्ते सनकाद्यास्तु विरक्ता ह्यूर्द्ध्वरेतसः ६१।
सिद्धाः सनातना विप्रा नारदं प्रोचुरादरात् ६२।
कुमारा ऊचुः ।
वेदोपनिषदां साराज्जाता भागवती कथा ।
अत्युत्तमा ततो भाति पृथग्भूता फलोन्नतिः ६३।

आमूलाग्रं रसोस्त्येव रसालस्य यथा फले ।
पृथग्भूतं तु पानेन यथा विश्वमनोहरः ६४।
यथा दुग्धेस्थितं सर्पिर्न च स्वाद्रूपकल्प्यते ।
पृथग्भूतं तु तद्दिव्यं देवानां प्रीतिवर्द्धनम् ६५।
इक्षुष्विवादिमध्यांतं शर्करा व्याप्य तिष्ठति ।
पृथग्भूता तु सा मिष्टा तथा भागवती कथा ६६।
श्रीमद्भागवतं नाम पुराणं रसमेव हि ।
भक्तिज्ञानविरागाणां सौख्यायैव प्रकाशितम् ६७।
कृष्णेन ब्रह्मणे नाभिकंजस्थाय हृदैव हि ।
तच्चतुःश्लोकमखिलं ब्रह्मैव प्रतिभासते ६८।

तुभ्यं च ब्रह्मणा प्रोक्तं तच्चरित्रनिदर्शनम् ।
त्वयापि व्यासदेवाय प्रोक्तं तत्तापहानये ६९।
यदीयस्मरणात्सद्यो निर्विण्णो बादरायणः ।
चकार महदाख्यातुमात्माराम मनोहरम् ७०।
अत्र ते विस्मयः केन येन पृच्छेः पुनः पुनः ।

श्रीमद्भागवतं शास्त्रं क्षमं कृष्णानुकर्षणे ७१।
सूत उवाच-
एतन्निशम्य वचनं समुदाहृतं तु योगीश्वरैः सनकमुख्यतमैरभीष्टम् ।
भक्त्या विधृत्य चरणं च प्रणम्य मूर्ध्ना हृष्टो जगाद जगदाधिनिवर्त्तकांस्तान् ७२।
नारद उवाच-।
संदर्शनं च भवतां विनिहंत्यघौघं श्रेयस्तनोति भवदुःखदवार्दितानाम् ।
निःशेषशेषमुखगीतकथैकपानात्प्रेमप्रकाशनकृते शरणं गतो वः ७३।
पुण्योदयेन बहुजन्मसमर्जितेन सत्संगमो यदि भवेत्कृतिनो जनस्य ।
अज्ञानहेतुकृतमोहमहांधकारो नश्येत्तदा ह्युदयमेति महान्विवेकः ७४।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।
श्रीभागवतमाहात्म्ये चतुर्नवत्यधिकशततमोऽध्यायः १९४।

Roman transliteration

sūta uvāca-
evaṃ saṃprārthito viprāstayā bhaktyātidīnayā|
yataścākathayaṃ tadvai tacchṛṇudhvaṃ dayālavaḥ 1|
nārada uvāca-
mā khidastvaṃ vṛthā bāle samādhāya mano hṛdi |
śrīkṛṣṇacaraṇāṃbhojaṃ smara saukhyaṃ labhiṣyasi 2|
draupadī ca paritrātā yena kauravakaśmalāt |
pālitā gopasuṃdaryaḥ sa kṛṣṇaḥ kvāpi no gataḥ 3|
tvaṃ tu bhaktiḥ priyā tasya satataṃ prāṇato'dhikā |
tvayāhūtastu bhagavānyāti nīcagṛheṣvapi 4|
satyādi triyuge bodho virāgo muktisādhakau |
kalau tu kevalā bhaktirbrahmasāyujyakāriṇī 5|
iti niścitya vidrūpī svakāṃ gāttvāṃ sasarja ha |
paramānaṃdacinmūrtiḥ svapriyāṃ prītamānasaḥ 6|
badhvāṃjali tvayā pṛṣṭaḥ kiṃ karomīti vai hariḥ |

tvāṃ tadājñāpayatkṛṣṇo madbhaktānpoṣayeti ca 7|
aṃgīkṛtaṃ tvayā tadvai prasanno'bhūddharistadā |
muktidāsīṃ dadau tubhyaṃ jñānavairāgya ātmajau 8|
bhaktānāṃ poṣaṇaṃ nityaṃ vaikuṃṭhasthā karoṣi ca |
bhūmau ca bhaktapoṣāya chāyārūpaṃ samāśritā 9|
vimukti jñānavairāgyaiḥ saha caivāgatātra hi |
kṛtādidvāparāṃte hi kāle mukti mudāsthitā 10|
kalau tu saṃkṣayaṃ prāptā pāṣaṃḍāmayapīḍitā |
tvadājñayā gatā śīghraṃ vaikuṃṭhe punareva sā |
smṛtamātrā tvayādyāpi muktirāyāti satvaram 11|
putrīkṛtya tvayaimau ca svapārśve parirakṣitau |

upekṣātaḥ kalau maṃdau vṛddhau jātau sutau tava 12|
tathāpi ciṃtāṃ muṃcatvamupāyaṃ ciṃtayāmyaham |
kalinā sadṛśaḥ ko'pi yugo nāsti varānane 13|
tasmiṃstvāṃ khyāpayiṣyāmi gehe gehe jane jane |

anyadharmāṃstiraskṛtya puraskṛtya mahotsavān 14|
yadi pravarttaye na tvāṃ tadā dāso harernahi |
tvadanvitāśca ye jīvā bhaviṣyaṃti kalāviha 15|
pāpino'pi gamiṣyaṃti nirbhayā harimaṃdiram |
yeṣāṃ citte bhavedbhaktiḥ sarvadā premarūpiṇī 16|
na te paśyaṃti kīnāśaṃ svapne'pyamalamūrttayaḥ |
na preto na piśāco vā rākṣaso vāsuropi ca 17|
bhaktiyuktamanaskānāṃ sparśane darśane prabhuḥ |
na tapobhirna vedaiśca na jñānenāpi karmaṇā 18|
harirhi sādhyate bhaktyā pramāṇaṃ tatra gopikāḥ |
nṛṇāṃ janmasahasreṇa bhaktiḥ sukṛtināṃ bhavet 19|
kalau bhaktiḥ kalau bhaktirbhaktyākṛṣṇaḥ puraḥ sthitaḥ |
bhaktidrohakarā ye ca te sīdaṃti jagattraye 20|
durvāsā duḥkhamāpannaḥ purā bhaktiviniṃdakaḥ |
alaṃ vṛttairalaṃtīrthairalaṃ yogairalaṃ makhaiḥ 21|

alaṃ jñānakathālāpairbhaktirekaiva muktidā |
evamuktaṃ mayā sā tu svamāhātmyaṃ niśamya vai 22|
sarvāṃgaharṣasaṃyuktā māṃ punarvākyamabravīt |
aho nārada dhanyo'si prītiste mayi niścalā 23|
na kadācinvimuṃcāmi cittaṃ te mayi saṃgatam |
kṛpālunā tvayā sādho madbādhā dhvaṃsitā kṣaṇāt 24|
putrayoścetanā nāsti mamemau pratibodhaya |
tasyāstadvacanaṃ śrutvā kāruṇyenānvito hyaham 25|
tayoḥ prabodhanaṃ kartuṃ pravṛttaḥ pāṇinā spṛśan |
mukhaṃ saṃsṛjya karṇāṃte śabdamuccaiḥ samuccaran 26|
jñāna prabuddhytāṃ śīghraṃ vairāgyapratibudhyatām |
vedavedāṃtaghoṣaiśca gītā pāṭhairmuhurmuhuḥ 27|
bodhyamānau tadā tena kathaṃcidbodhamāgatau |
netrairanavalokaṃtau jṛṃbhaṃtau sālasāvubhau 28|
bakavatpalitau prāyaḥ śuṣkakāṣṭhasamāṃgakau |

kṣutkṣāmau tau nirīkṣyaiva punaḥ svāpamupāgatau 29|
tadā ciṃtāparo'bhūvaṃ kiṃ vidheyaṃ mayeti ca |
aho nidrā kathaṃ yāti vṛddhatvaṃ cānayoḥ param 30|
ciṃtayannita goviṃdaṃ smarannāsaṃ dvijottamāḥ |
vyomavāṇī tadaivābhūnmā ṛṣe khidyatāmiti 31|
udyamassaphalaste tu bhaviṣyati na saṃśayaḥ |
etadarthaṃ tu satkarma surarṣe tvaṃ samācara 32|
tatkarmate'bhidhāsyaṃti sādhavaḥ sādhubhūṣaṇāḥ |
satkarmaṇi kṛte tasminsvapanaṃ vṛddhatānayoḥ 33|
gamiṣyati kṣaṇādbhaktiḥ sarvataḥ prasariṣyati |
ityākāśavacaḥ spaṣṭaṃ niśamyāpi mayā dvijāḥ 34|
na jñātaṃ yannabhovāṇyā gopyatvena nirūpitaṃ |
kiṃ tatkarma ca yenaitau bhavato jñānasaṃyutau 35|
kva bhaviṣyaṃti te saṃtaḥ kathaṃ vakṣyaṃti karma sat |
mayātra kiṃ prakarttavyaṃ yaduktaṃ vyomabhāṣayā 36|

atha tau tatra saṃsthāpya nirgato'haṃ bahirdvijāḥ |
vṛṃdāraṇyādaprcchaṃ ca yatra tatra dvijottamān 37|
vṛttāṃtaṃ sarva evātha śrutvā vismitamānasāḥ |
naivottaraṃ prayacchaṃti hyanabhijñānabhogiraḥ 38|
asādhyaṃ kecana procurāvijñeyamathāpare |
mūkī babhūvuranye tu ciṃtayānāḥ punaḥ punaḥ 39|
vedavedāṃtaghoṣaiśca gītāpāṭhairmuhurmuhuḥ |
bodhyamānaṃ trikaṃ tattu nodatiṣṭhadaho vidhiḥ 40|
yoginā nāradenāpi svayaṃ na jñāyate tu yat |
tatkathaṃ śakyate kartumitarairiha mānuṣaiḥ |
tataściṃtāturaścāhaṃ badarīvanamāgataḥ 41|
tapaścarāmi cātraiva tadarthaṃ kṛtaniścayaḥ |
tāvaddadarśa purataḥ sanakādyānmuniśvarān |
koṭisūryasamābhāsānuvāca munisattamān 42|
idānīṃ bhūribhāgena bhavatāṃ darśanaṃ hyabhūt |

tadupāyaṃ mahābhāgā vadaṃtu prītamānasāḥ 43|
bhavaṃto yogināṃ śreṣṭhā buddhimaṃto bahuśrutāḥ |
kumārā evapaṃcābdāḥ pūrveṣāmapipūrvajāḥ 44|
sadā vaikuṃṭhanilayā harikīrttanatatparāḥ |
līlāmṛtakathonmattā harismaraṇatatparāḥ 45|
ato hi kāladuhitā yuṣmānnaiva prabādhate |
yeṣāṃ bhrūbhaṃgamātreṇa dvārapālau hareḥ purā 46|
daityau bhūtvā trijanmāni punastatsthānamāsthitau |
aśarīragiroktaṃ yatkiṃtatsādhanamucyatām 47|
anuṣṭheyaṃ yathā yatra prabruvaṃtu kṛpālavaḥ |
bhaktijñānavirāgāṇāṃsukhamutpadyateyathā |
khyātirvaḥ sarvalokeṣu tathā sādhūcyatāṃ budhāḥ 48|
kumārā ūcuḥ-
mā ciṃtāṃ kuru devarṣe svacitte harṣamāvaha |
upāyaḥ sukhāsādhyo'tra vidyate viśvasaukhyadaḥ 49|

aho nārada dhanyo'si viraktānāṃ śiromaṇiḥ |
śrīkṛṣṇapremapātrāṇāmagraṇīrvadatāṃ varaḥ 6.194.50|
tvayi citraṃ na devarṣe bhaktisādhanatatpare |
ucitaṃ kṛṣṇadāsānāṃ bhakteḥ saṃcāraṇaṃ bhuvi 51|
ṛṣibhirbahudhā loke upāyāḥ siddhaye kṛtāḥ |
śramasādhyāśca te sarve prāyaḥ svargaphalapradāḥ 52|
vaikuṃṭhasādhakaḥ paṃthā gupto lokeṣu varttate |
tasyopadeśakaḥ sādhuḥ prāyo bhāgyena labhyate 53|
yatte satkarma nirdiṣṭaṃ vyomavācā munīśvara |
tajjñeyamiha sarvajñairjñānayajñaḥ purātanaiḥ 54|
śrīmadbhāgavatālāpo jñānayajñaḥ śukoditaḥ |
bhaktijñānavirāgāṇāṃ sukhadaḥ pratibhāti naḥ 55|
kalidoṣā ime sarve śrīmadbhāgavata dhvaneḥ |
prabhītāḥ pralayāyaṃte siṃhaśabdādvṛkā iva 56|
jñānavairāgyasaṃyuktā bhaktiḥ premarasāvahā |

pratigehaṃ pratijanaṃ sukhakrīḍāṃ kariṣyati 57|
sūta uvāca-
kumāroktaṃ samākarṇya nāradaḥ prītamānasaḥ |
punaḥ provāca bhagavāṃstadutkarṣaṃ vibhāvayan 58|
nārada uvāca-
vedavedāṃtaghoṣaiśca gītāpāṭhaiḥ prabodhitam |

nodatiṣṭhattrikaṃ tattu kalidoṣatiraskṛtam 59|
kathaṃ bhāgavatālāpāttadvibodhamihaiṣyati |
chiṃdaṃtu saṃśayaṃ hyenaṃ bhavaṃto'moghadarśanāḥ 60|
vilaṃbo nātra karttavyaḥ śaraṇāgatavatsalāḥ |
tataste sanakādyāstu viraktā hyūrddhvaretasaḥ 61|
siddhāḥ sanātanā viprā nāradaṃ procurādarāt 62|
kumārā ūcuḥ |
vedopaniṣadāṃ sārājjātā bhāgavatī kathā |
atyuttamā tato bhāti pṛthagbhūtā phalonnatiḥ 63|

āmūlāgraṃ rasostyeva rasālasya yathā phale |
pṛthagbhūtaṃ tu pānena yathā viśvamanoharaḥ 64|
yathā dugdhesthitaṃ sarpirna ca svādūpakalpyate |
pṛthagbhūtaṃ tu taddivyaṃ devānāṃ prītivarddhanam 65|
ikṣuṣvivādimadhyāṃtaṃ śarkarā vyāpya tiṣṭhati |
pṛthagbhūtā tu sā miṣṭā tathā bhāgavatī kathā 66|
śrīmadbhāgavataṃ nāma purāṇaṃ rasameva hi |
bhaktijñānavirāgāṇāṃ saukhyāyaiva prakāśitam 67|
kṛṣṇena brahmaṇe nābhikaṃjasthāya hṛdaiva hi |
taccatuḥślokamakhilaṃ brahmaiva pratibhāsate 68|
tubhyaṃ ca brahmaṇā proktaṃ taccaritranidarśanam |
tvayāpi vyāsadevāya proktaṃ tattāpahānaye 69|
yadīyasmaraṇātsadyo nirviṃṇo bādarāyaṇaḥ |
cakāra mahadākhyātumātmārāma manoharam 70|
atra te vismayaḥ kena yena pṛccheḥ punaḥ punaḥ |

śrīmadbhāgavataṃ śāstraṃ kṣamaṃ kṛṣṇānukarṣaṇe 71|
sūta uvāca-
etanniśamya vacanaṃ samudāhṛtaṃ tu yogīśvaraiḥ sanakamukhyatamairabhīṣṭam |
bhaktyā vidhṛtya caraṇaṃ ca praṇamya mūrdhnā hṛṣṭo jagāda jagadādhinivarttakāṃstān 72|
nārada uvāca-|
saṃdarśanaṃ ca bhavatāṃ vinihaṃtyaghaughaṃ śreyastanoti bhavaduḥkhadavārditānām |
niḥśeṣaśeṣamukhagītakathaikapānātpremaprakāśanakṛte śaraṇaṃ gato vaḥ 73|
puṇyodayena bahujanmasamarjitena satsaṃgamo yadi bhavetkṛtino janasya |
ajñānahetukṛtamohamahāṃdhakāro naśyettadā hyudayameti mahānvivekaḥ 74|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasrayāṃ saṃhitāyāmuttarakhaṃḍe|
śrībhāgavatamāhātmye caturnavatyadhikaśatatamo'dhyāyaḥ 194|

English translation

Sūta said :

1. O kind sages, listen to what was told by Nārada when he was thus requested by that extremely helpless Bhakti .

Nārada said :

2-10. O girl, do not be sad in vain. Having placed your mind in your heart, remember Śrīkṛṣṇa 's lotus-like feet. (By that) you will obtain happiness. That Kṛṣṇa who protected Draupadī from ignominy from the Kauravas , who looked after the beautiful cowherdesses, has not gone anywhere (else). O

Bhakti, you are dear to him, (cared for) even more than his own life. Called by you, the lord will come to even mean houses. In the three ages like Satya knowledge and detachment accomplished salvation. In the Kali age Bhakti (devotion) alone brings about absorption into Brahman . Deciding like this he, of the nature of consciousness, of the form of highest bliss and consciousness, delighted in mind, produced you from his own body. With your palms joined you then asked Hari : “What do I do (now)?” Kṛṣṇa then ordered you: “Nourish my devotees.” You accepted to do so. Hari was then pleased. He gave you Salvation as your maid, and Knowledge and Detachment as your sons. Remaining in Vaikuṇṭha you always nourished your devotees. To nourish your devotees you resorted to the form of your shadow (i.e. semblance). Salvation, Knowledge and Detachment came here (i.e. to the earth) with you. From the Kṛta (age) to the Dvāpara age, Mukti (salvation) stayed (here).

11-22a. But in the Kali age, she became emaciated, and suffered from the disease due to the heretics. By your order she again went (back) to Vaikuṇṭha. On merely being remembered by you, she quickly comes (to this world). Looking upon these two as your sons, you have protected them by your side. Due to being ignored in the Kali age both these your sons have become dull and old. Yet you give up anxiety. I shall think of a means. O you beautiful lady, there is no (other) age like the Kali age. In it I shall make you known in every house. If by obscuring other practices and putting forward great festivals, I shall not (be able to) promote you, then I am not Hari’s servant. Those living beings, even though sinful, who are endowed with you in the Kali age, will, being fearless, go to Hari’s abode. Those of pure forms, who are devoted to you, always of the form of love, will not see Yama even in a dream. An evil spirit, a goblin, a demon or an asura is not capable of touching or seeing those whose minds are ful of devotion. Hari is not obtained by means of austerities, Vedas , knowledge or (religious) acts. He is obtained by devotion (only). The proof thereof are the cowherdesses. Men of righteous act might have devotion after a thousand existences. In the Kali age devotion alone (excels). By means of devotion Kṛṣṇa stands before (the devotee). Those who offend Bhakti, perish in the three worlds. Formerly Durvāsas who condemned Bhakti, suffered misery. Enough of virtuous conduct; enough of (visiting) holy places; enough of abstract meditations; enough of sacrifices; enough of narrations of wise tales; Bhakti alone always gives salvation.

22b-30. Thus addressed by me, and having heard her own greatness, she, with her entire body full of joy, again said these words (to me): “O Nārada, you are blessed. You have a steady affection for me. I shall never let go your attention to me. O good one, by you, kind (to me), my suffering is destroyed in a moment. My two sons do not have understanding. Rouse these two.” Hearing those words of her, I, having pity, touching (them) with my hand, proceeded to rouse (them). Bringing my mouth near their ears, I loudly uttered the words: “ Jñāna , rise quickly. O Vairāgya , awake.” Though repeatedly being roused by the sounds of the Vedas, by the recitals of the Gītā , they did not somehow get roused. Not seeing (anything) with their eyes, and languidly yawning, both were grey-haired like cranes, and had their bodies mostly dry like wood. The two, emaciated with hunger, having observed (me), again went to sleep. Then I was full of thought: ‘What should I do (now)? Oh, how will their sleep go (away)? Their old age is severe.’

31-42. O best brāhmaṇas , thinking like this, I constantly remembered Govinda . Just then there was heard a divine voice: “O sage, do not be dejected. Your exertion will be fruitful. There is no doubt. For this purpose, O divine sage, do a good deed. Good men, ornaments of the virtuous, will tell you that good deed. When that good deed is done, the sleep and the old age of these two will disappear in a moment. Bhakti (devotion) will spread everywhere.” O brāhmaṇas, even after having distinctly heard this divine voice, I could not make out as to what was told by the voice in a secretive manner. What is that deed due to which the two would be endowed with understanding? Where would be the good ones? How will they tell that good deed to me? Now what should I do (about) what the divine voice told me? Then, O brāhmaṇas, having placed them there, I went out of Vṛndāraṇya, and asked the best

brāhmaṇas here and there. Having heard the entire account and with their minds amazed, they, not understanding the divine voice, did not give a reply. Some said: “It cannot be comprehended”. Others said: “It cannot be understood.” Others, thinking again and again, kept mum. The triad, though being roused with the sounds of the Vedas, and Vedāntas , and also by repeated recitations of the Gītā, did not rise. ‘Oh, (how cruel) is fate! How can other human beings do that which the meditating saint Nārada himself could not understand?’ Then being thoughtful I came to Badarivana . I determined to practise penance for that purpose. Just then I saw the best sages, Sanaka and others, bright like a crore of suns. I spoke to those best sages:

43-48. “I saw you due to great luck. Therefore, O noble ones, with your minds pleased, you may (please) tell me the means. You are the greatest among the meditating saints. You are intelligent. You are very learned; you, Kumāras , five years old, are the ancestors of the ancient people. You always live in Vaikuṇṭha; you are always engaged in narrating (the glory of) Viṣṇu . You are intoxicated by the account—the nectar—of (Viṣṇu’s) sports. You are devoted to remembering Viṣṇu. Therefore, (old age,) the Daughter of Time does not trouble you. Due just to the knitting of your eye-brows, formerly the two doorkeepers of Viṣṇu became demons for three existences, and again came back to their places. (Please) tell the means which is told by the heavenly voice. O kind ones, (please) tell me what should be done and in what way in this matter. The wise ones should well tell (me) how Bhakti, Jñāna and Vairāgya would secure happiness, and how they would attain fame in all the worlds”.

Kumāras said :

49-57. O divine sage, do not be anxious. Have delight in your mind. There is a means in this matter, which can be easily had, and which gives happiness to the world. O Nārada, you are blessed. You are the crest-jewel of the detached ones. You are the foremost among those who are fit for Śrīkṛṣṇa’s love. You are the best among speakers. O divine sage, it is no wonder for you, engrossed in the means of devotion, to spread devotion properly on the earth. For (securing) divine faculties the sages have designed various means. They could be secured with exertion; and all of them mostly give heaven as their fruit. The path leading to Vaikuṇṭha is hidden in the worlds. A good man, teaching it, is generally not found. O best sage, that good act which the divine voice indicated to you, is known by the ancients to be jñānayajña (knowledge-sacrifice). We feel that the talk (i.e. the recitation) of Śrīmad Bhāgavata is a knowledge-sacrifice, told by Śuka , and would give happiness to Bhakti, Jñāna and Virāga . All these sins of Kali, afraid of the sound of Śrīmad Bhāgavata, run away like wolves at the roar of lion. Bhakti, along with Jñāna and Vairagya , producing the feeling of joy in each house, in each person, will sport happily.

Sūta said :

58. Having heard Kumāras’ words, revered Nārada, with his mind delighted, looking to their prosperity, spoke again.

Nārada said :

59-62. The triad, covered by Kali’s noxious qualities, is not rising (though) roused by sounds of Vedas and Vedāṅgas , and recitations of the Gītā. How (then) will it rise now by the recitation of Bhāgavata? You, whose sight is fruitful should (please) remove this doubt. O you who are affectionate to those who seek your shelter, (please) do not tarry in this matter.

Then Sanaka and others, detached and living in perpetual celibacy, the ancient brāhmaṇas, who had supernatural faculties, respectfully said to Nārada:

Kumāras said :

63-71. The Bhāgavata-account has risen from the quintessence of the Vedas and the Upaniṣads . Therefore, it appears to be the best, and the rise of fruit is different. As the taste is present in a mango fruit from the bottom to the top, but is different when separated and drunk, and delights all, as ghee present in milk is not thought to be pleasant, but when separated is divine, and increases the joy of gods, as sugar remains pervading the bottom, the middle and the end (i.e. the top) of a sugarcane, and is sweet when separated, so is Bhāgavata-story. The Purāṇa named Śrīmad Bhāgavata is relish itself; it is manifested for the happiness of Bhakti, Jñāna and Vairāgya to Brahma , remaining in the lotus born from his navel, by Kṛṣṇa. The four-versed (summary) of it appears to be the entire Brahman. That account was narrated to you by Brahmā . You also narrated it to Vyāsadeva, to destroy torment. By remembering it Bādarāyaṇa (Vyāsa) instantly became depressed; and in a manner delighting the soul, composed (the work of) the great name. Due to what are you amazed, that you are asking again and again? The holy text of Śrīmad Bhāgavata is capable of attracting Kṛṣṇa.

Sūta said :

72. Having heard these desired words spoken by the foremost ones like Sanaka, the best meditating saints, Nārada devoutly seized their feet, and saluting them by bowing his head, said to them who destroy the misery of the world.

Nārada said :

73-74. Your sight destroys the stream of sins. It gives bliss to those who are afflicted by the wild fire in the form of the misery of the mundane existence, by drinking it when fully sung by Śeṣa 's mouth. I have sought your shelter for the manifestation oflove. If due to the rise of religious merit earned in many existences a lucky person gets the company of the good, his great darkness of delusion caused by ignorance would perish, and great discrimination springs (in him).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 195

The Rule of Reciting and Listening to the Bhāgavata for a Week

Chapter 607 of 693 · 78 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
अथ देवऋषिस्तत्र कुमाराननुमान्य च ।
उवाच प्रणतो वाक्यं ज्ञानयज्ञ कृतादरः १।
नारद उवाच-
ज्ञानयज्ञं करिष्यामि शुकशास्त्र कथोज्वलम् ।
भक्ति ज्ञान विरागाणां स्थापनार्थे प्रयत्नतः २।
यत्र कार्यो मया यज्ञः स्थानं तत्कथ्यतां द्विजाः ।
चत्वारो यज्ञवाहाश्च यूयमेव वृता मया ३।
कियद्भिर्दिवसैः श्राव्या श्रीमद्भागवती कथा ।
को विधिस्तत्र कर्तव्यो ज्ञानयज्ञविशारदाः ४।
कुमारा ऊचुः।
शृणु नारद वक्ष्यामस्तुभ्यं यत्र कथा नृणाम् ।
शृण्वतां पापराशिघ्नो भवेत्पुण्यविबर्द्धिनी ५।
गंगाद्वार समीपे तु कामदाख्यं पुरं महत् ६।
स्वर्णद्याश्चोत्तरे पुण्ये तटमानंदनामकम् ।

नानाऋषिगणैर्जुष्टं देवसिद्धनिषेवितम् ७।
नाना तरुलताकीर्णं स्वच्छकोमल वालुकम् ।
रम्यमेकांतदेशस्थं स्वर्णपंकज शोभितम् ८।
यत्समीपस्थजीवानां क्षेत्रस्यैव प्रभावतः ।
मिथः संस्निग्धचित्तानां वैरं चेतसि न स्थितम् ९।
ज्ञानयज्ञस्त्वया तत्र कर्त्तव्यो हि प्रयत्नतः ।
अपूर्व रसदात्री च कथा तत्र भविष्यति १०।
वृंदावनप्रतोलिस्थं जराजीर्ण कलेवरम् ।
सुतद्वयं पुरस्कृत्य भक्तिस्तत्रागमिष्यति ११।
यत्र भागवती वार्ता भक्तिस्तत्र सहात्मजा ।
कृष्णकीर्तिसुधां पीत्वा तरुणी वा भविष्यति १२।
सूत उवाच-
एवमुक्त्वा कुमारास्ते नारदेन समंततः ।
गंगाद्वारे समाजग्मुर्ज्ञानयज्ञाय सत्वराः १३।
यदा प्राप्तास्तटं ते तु गंगाया भार्गवर्षभ ।

तदा कोलाहलश्चासीद्भूर्लोकादिक सप्तसु १४।
श्रीमद्भागवतास्वादलंपटा साप्तलौकिकाः।
धावं धावं समाजग्मुः प्राचीना वैष्णवाश्च ये १५।
भृगुर्वसिष्ठश्च्यवनश्च गौतमो मेधातिथिर्देबलदेवरातौ।
रामस्तथागाधिज शाकलौ च मृकंडपुत्रात्रिज पिप्पलादाः १६।
योगेश्वरौ व्यासपराशरौ च शुकादयो भागवतप्रधानाः।
शिष्यैरुपेता बहुशास्त्रविज्ञाः कृष्णामृतास्वाद कृतौ प्रधानाः १७।
वेदांतानि च वेदाश्च मंत्रास्तंत्राणि संहिताः।
दशसप्तपुराणानि षट्शास्त्राणि तथाययुः १८।
गंगाद्याः सरितस्तत्र पुष्करादि सरांसि च।
क्षेत्राणि च दिशः सर्वा दंडकादि वनानि च १९।
हिमादयो नगास्तत्र देवगंधर्वकिन्नराः।
द्वीपाः समुद्रा दिक्पालाः पातालस्थास्तथाययुः २०।
दीक्षायां नारदेनाथ दत्तमासनमुत्तमम्।
कुमारा वंदिता सर्वे निषेदुः कृष्णतत्पराः२१।

वैष्णवाः सुविरक्ताश्च न्यासिनो ब्रह्मचारिणः।
मुख्या ह्यग्रेस्थिता स्तेषां पुरतो नारदः स्थितः २२।
वामभागेमुनिगणादक्षिणेचदिवौकसः।
वेदोपनिषदोऽन्यत्रतीर्थानिचभृगूद्वह २३।
जयशब्दोनमः शब्दःशंखशब्दस्तथैवच।
बभूवाकाशसंस्पर्शीघोषयन्विदिशोदश २४।
विमानानिसमारुह्यप्रहृष्टानाकवासिनः।
कल्पवृक्षप्रसूनैश्चतांसभांसमवाकिरन् २५।
सूतउवाच-
एवंतेषुनिविष्टेषुभृग्वादिषुयथार्हतः।
श्रीभागवतमाहात्म्यमूचिरेनारदायते २६।
कुमारा ऊचुः।
शृणु नारद वक्ष्यामो महिमानं महाद्भुतम्।
श्रीमद्भागवताख्यस्य शास्त्रस्य विधिपूर्वकम् २७।
सदा नरैः सुकृतिभिः सेव्या भागवती कथा।

यस्याः श्रवणमात्रेण कृतार्थत्वं प्रयांति ते २८।
ग्रंथो ऽष्टादशसाहस्रो द्वादशस्कंध संयुतः।
परीक्षिच्छुकसंवादः श्रीमद्भागवताभिधः २९।
तावत्संसारचक्रेस्मिन्भ्रमत्यज्ञानमोहितः।
यावत्कर्णगतंनोस्याच्छुकशास्त्रं जनस्य च ३०।
किं श्रुतैर्बहुभिः शास्त्रैः पुराणैः संहितागमैः।
यदि भागवतं पुंभिर्न श्रुतं भक्तिभावनैः ३१।
कथा भागवतस्यापि नित्यं भवति यद्गृहे।
तद्गृहं तीर्थरूपं हि नृणां पापविनाशनम् ३२।

अश्वमेधसहस्राणि राजसूयशतानि च ।
भागवत्याः कथायाश्च कलां नार्हंति षोडशीम् ३३।
तावत्पापानि तिष्ठंति देहेऽस्मिन्मुनिपुंगव ।
यावन्न श्रूयते सम्यक्श्रीमद्भागवतं नरैः ३४।
न गंगा न गया काशी प्रतिष्ठानं न पुष्करः ।
कथाया भागवत्याश्च समा पुण्यफलेन च ३५।

श्लोकार्द्धं श्लोकपादं वा नित्यं भागवतोद्भवम् ।
पठस्व स्वमुखेनापि यदीच्छसि भवक्षयम् ३६।
वेदादिर्वेदमाता च पौरुषंसूक्तमेव च ।
त्रयी भागवतं चैव द्वादशाष्टाक्षरौ मनू ३७।
द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः ।
ब्राह्मणश्चाग्निहोत्रं च सुरभिर्द्वादशी तिथिः ३८।
तुलसी च वसंतर्तुः पुरुषोत्तम एव च ।
एतेषां वस्तुतो नास्ति पृथग्भावो मुनीश्वर ३९।
यश्च भागवतं शास्त्रं व्याकुर्यादन्वहं द्विज ।
जन्मकोटिकृतं पापं तस्य नश्यति नारद ४०।
श्रुतं च पठितं ध्यातं श्रीमद्भागवतं नृभिः ।
ददाति मुक्तिं भक्तिं वा तुलस्यग्र्योश्च सेवनम् ४१।
अंतकाले तु संप्राप्ते भयं त्यक्त्वा सुदूरतः ।
श्रीमद्भागवतं भक्त्या शृणुयाद्यः स मुक्तिभाक् ४२।
प्रौष्ठपद्यां च राकायां हेमसिंह समन्वितम् ।

अलंकृत्य द्विजाग्र्याय श्रीमद्भागवतं ददेत् ४३।
भक्तियुक्तो विमानश्च मिताशी च जितेंद्रियः ।
श्रुत्वादितः स कृष्णस्य सायुज्यं लोकमाप्नुयात् ४४।
आजन्ममात्रमपि येन शठेन चित्तं सम्यङ्नियम्य भुवि कृष्णकथा न पीता ।
चांडालवच्च पशुवद्बत तेन नीतं मिथ्या स्वजन्म जननी भृशमर्दिता च ४५।
यैर्न श्रुतं भागवतं पुराणमाराधितो नो पुरुषः पुराणः ।
मुखे हुतं नैव धरामराणां तेषां वृथा जन्म गतं नराणाम् ४६।
चित्तं न यस्य तु नरस्य हरेः कथायां संप्रीयते दुरितदुष्टमसत्प्रसंगात् ।
धिक्तं नरं पशुसमं भुविभारभूतमेवं वदंति मुनयः किल पूर्वसिद्धाः ४७।
दुर्ल्लभैव कथा लोके श्रीमद्भागवतोद्भवा ।
कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ४८।
तेन योगनिधे साधो श्रोतव्या सात्वती कथा ।
प्रत्यहं नियमो नास्ति दिनानां वस्तुतो द्विज ४९।
सत्येन ब्रह्मचर्येण यतोऽस्य श्रवणं मतम् ।
ततः कलौ विशेषो हि विधिः सप्तदिनात्मकः 6.195.५०।

मनसश्चाजयाद्रोगात्पुंसां चैवायुषः क्षयात् ।
कलेर्दोषबहुत्वाच्च सप्ताहश्रवणंमतम् ५१।

मनसो निग्रहश्चैव नियमाचरणं तथा ।
कर्तुं सप्तदिनं शक्यं ततो नियमकल्पना ५२।
श्रद्धया श्रवणे नित्यमाद्यंतावधि यत्फलम् ।
तत्फलं शुकदेवेन सप्ताहश्रवणे कृतम् ५३।
यत्फलं नास्ति तपसा न योगेन समाधिना ।
अनायासेन तत्सर्वं सप्ताह श्रवणाल्लभेत् ५४।
यज्ञाद्व्रताच्च तपसो ध्यानाज्ज्ञानाच्च तीर्थतः ।
श्रीभागवतसप्ताह नियमो ह्युत्तमो मतः ५५।
यदा कृष्णो भुवं त्यक्त्वा स्वपदं गंतुमुद्यतः ।
तदाज्ञायोद्धवो धीमान्गोविंदं वाक्यमब्रवीत् ५६।
उद्धव उवाच-
भगवन्भवता सर्वं देवकार्यं प्रसाधितम् ।
अधुना गंतुमिच्छुस्त्वं स्वंपदं तमसः परम् ५७।

अतश्चिंता ममोत्पन्ना त्वद्वियोग भिया विभो ।
तामपाकुरु देवेश त्वामहं शरणं गतः ५८।
आगतोऽयं कलिर्घोरोऽत्र सर्वेऽपि जनाः खलाः ।
भविष्यंति ततो नाथ किं विधेयं तदादिश ५९।
इयं भारवती भूमिः शरणं किं प्रयास्यति ।
त्वदन्यो दृश्यते नात्र त्राता स्याद् यदुनंदन ६०।
अतोऽस्मासु दयां कृत्वा तिष्ठात्रैव दयानिधे ।
साधूनां रक्षणायैव त्वमाविरभवः प्रभो ६१।
निर्गुणोऽपि निराकारः सच्चिदानंदविग्रहः ।
त्वद्वियोगेन ते भक्ताः कथं स्थास्यंति भूतले ६२।
निर्गुणोपासने कष्टमतोऽस्मद्धितमाचर ।
सूत उवाच-।
इत्युद्धववचः श्रुत्वा चिंतयित्वा क्षणं हरिः ६३।
ददौ भागवतं तस्मै कृपया परया युतः ।
निजं तेजः समाधाय श्रीमद्भागवते द्विज ६४।

दत्वोद्धवाय भगवान्स्वकीयं पदमाविशत् ।
तेनेयं वाङ्मयी मूर्तिर्वर्त्तते श्रीहरेरिह ६५।
सेवनात्सततं चास्याः पापं नश्येन्नृणां क्षणात् ।
सप्ताहश्रवणं तेन कथितं सर्वतोऽधिकम् ६६।
श्रोता वक्ता पृच्छकश्च यांति तन्मयतां द्विज ।
दुःखदारिद्र्य दौर्भाग्य पाप प्रक्षालनाय च ६७।
कामक्रोध जयार्थं च कलौ भागवतं क्षमम् ।
अन्यथा वैष्णवी माया देवानामपि दुर्जया ।
कथं निवर्तते पुंसां श्रीमद्भागवतं विना ६८।
सूत उवाच-

इत्येवमुक्त्वा माहात्म्यं श्रीमद्भागवतस्य ते ।
कथां भागवतीं दिव्यां प्रवक्तुमुपचक्रमुः ६९।
वेदोपनिषदां सारे श्रीमद्भागवते द्विजैः ।
आरभ्यमाणे तत्रैव भक्तिराविरभूत्क्षणात् ७०।
प्रेमान्विता चारुतनुर्मुदान्वितौ सुतौ गृहीत्वा तरुणौ स्वदोर्भ्याम् ।

श्रीकृष्ण गोविंद हरे मुरारे नाथेति नामानि मुहुर्वदंती ७१।
तामागतां भागवतार्थभूषां सुचारुवेषां ददृशुः सदस्याः ।
व्यतर्कयंश्चापि कथं कुतासौ कास्तीति सर्वेऽपि सुविस्मिताक्षाः ७२।
ततः कुमारा जगदुः कृतार्था कथार्थतो निष्पतिताधुनेयम् ।
एवं गिरः सा ससुता निशम्य जगाद नम्राब्जभुवः कुमारात् ७३।
भक्तिरुवाच-।
भवद्भिरद्यैव कृतास्मि पुष्टा कलौ प्रणष्टापि कथारसेन ।
तिष्ठामि कुत्राहमभीष्टमाभ्यां सहास्पदं मह्यमुपादशध्वम् ७४।
सूत उवाच-
तद्वाक्यमाकर्ण्य विधेः कुमारा विचार्य सम्यक्प्रणिधाय चित्ते ।
उचुश्च भक्तिं भवरोगहर्त्रीं प्रेमैकदात्रीं हरिभक्तिभाजाम् ७५।
कुमारा ऊचुः ।
भक्तेषु गोविंद परायणेषु साधुष्वथो दीनदया परेषु ।
मनो नियम्योत्पथसंप्रवृत्तं कृत्वैकतानं हरिपादपद्मे ७६।
ततो हि दोषाः कलिजा इमे त्वां द्रष्टुं न शक्ताः प्रभवोपि लोके ।

कलौ त्वमेकैव जगद्धिताय भविष्यसे नारद संप्रणीता ७७।
सकलभुवनमध्ये निर्धनाश्चातिधन्या निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
हरिरपि निजलोकं सत्वरं संविहाय प्रविशति हृदि येषां प्रेमसूत्रापिनद्धः ७८।

Roman transliteration

sūta uvāca-
atha devarṣistatra kumārānanumānya ca |
uvāca praṇato vākyaṃ jñānayajña kṛtādaraḥ 1|
nārada uvāca-
jñānayajñaṃ kariṣyāmi śukaśāstra kathojvalam |
bhakti jñāna virāgāṇāṃ sthāpanārthe prayatnataḥ 2|
yatra kāryo mayā yajñaḥ sthānaṃ tatkathyatāṃ dvijāḥ |
catvāro yajñavāhāśca yūyameva vṛtā mayā 3|
kiyadbhirdivasaiḥ śrāvyā śrīmadbhāgavatī kathā |
ko vidhistatra kartavyo jñānayajñaviśāradāḥ 4|
kumārā ūcuḥ|
śṛṇu nārada vakṣyāmastubhyaṃ yatra kathā nṛṇām |
śṛṇvatāṃ pāparāśighno bhavetpuṇyavibardvinī 5|
gaṃgādvāra samīpe tu kāmadākhyaṃ puraṃ mahat 6|
svarṇadyāścottare puṇye taṭamānaṃdanāmakam |

nānārṣigaṇairjuṣṭaṃ devasiddhaniṣevitam 7|
nānā tarulatākīrṇaṃ svacchakomala vālukam |
ramyamekāṃtadeśasthaṃ svarṇapaṃkaja śobhitam 8|
yatsamīpasthajīvānāṃ kṣetrasyaiva prabhāvataḥ |
mithaḥ saṃsnigdhacittānāṃ vairaṃ cetasi na sthitam 9|
jñānayajñastvayā tatra karttavyo hi prayatnataḥ |
apūrva rasadātrī ca kathā tatra bhaviṣyati 10|
vṛṃdāvanapratolisthaṃ jarājīrṇa kalevaram |
sutadvayaṃ puraskṛtya bhaktistatrāgamiṣyati 11|
yatra bhāgavatī vārtā bhaktistatra sahātmajā |
kṛṣṇakīrtisudhāṃ pītvā taruṇī vā bhaviṣyati 12|
sūta uvāca-
evamuktvā kumārāste nāradena samaṃtataḥ |
gaṃgādvāre samājagmurjñānayajñāya satvarāḥ 13|
yadā prāptāstaṭaṃ te tu gaṃgāyā bhārgavarṣabha |

tadā kolāhalaścāsīdbhūrlokādika saptasu 14|
śrīmadbhāgavatāsvādalaṃpaṭā sāptalaukikāḥ |
dhāvaṃ dhāvaṃ samājagmuḥ prācīnā vaiṣṇavāśca ye 15|
bhṛgurvasiṣṭhaścyavanaśca gautamo medhātithirdebaladevarātau |
rāmastathāgādhija śākalau ca mṛkaṃḍaputrātrija pippalādāḥ 16|
yogeśvarau vyāsaparāśarau ca śukādayo bhāgavatapradhānāḥ |
śiṣyairupetā bahuśāstraviṇāḥ kṛṣṇāmṛtāsvāda kṛtau pradhānāḥ 17|
vedāṃtāni ca vedāśca maṃtrāstaṃtrāṇi saṃhitāḥ |
daśasaptapurāṇāni ṣaṭśāstrāṇi tathāyayuḥ 18|
gaṃgādyāḥ saritastatra puṣkarādi sarāṃsi ca |
kṣetrāṇi ca diśaḥ sarvā daṃḍakādi vanāni ca 19|
himādayo nagāstatra devagaṃdharvakinnarāḥ |
dvīpāḥ samudrā dikpālāḥ pātālasthāstathāyayuḥ 20|
dīkṣāyāṃ nāradenātha dattamāsanamuttamam |
kumārā vaṃditā sarve niṣeduḥ kṛṣṇatatparāḥ21|

vaiṣṇavāḥ suviraktāśca nyāsino brahmacāriṇaḥ |
mukhyā hyagresthitā steṣāṃ purato nāradaḥ sthitaḥ 22|
vāmabhāgemunigaṇādakṣiṇecadivaukasaḥ |
vedopaniṣado'nyatratīrthānicabhṛgūdvaha 23|
jayaśabdonamaḥ śabdaḥśaṃkhaśabdastathaivaca |
babhūvākāśasaṃsparśighoṣayanvidiśodaśa 24|
vimānānisamāruhyaprahṛṣṭānākavāsinaḥ |
kalpavṛkṣaprasūnaiścatāṃsabhāṃsamavākiran 25|
sūtauvāca-
evaṃteṣuniviṣṭeṣubhṛgvādiṣuyathārhataḥ |
śrībhāgavatamāhātmyamūcirenāradāyate 26|
kumārā ūcuḥ|
śṛṇu nārada vakṣyāmo mahimānaṃ mahādbhutam |
śrīmadbhāgavatākhyasya śāstrasya vidhipūrvakam 27|
sadā naraiḥ sukṛtibhiḥ sevyā bhāgavatī kathā |

yasyāḥ śravaṇamātreṇa kṛtārthatvaṃ prayāṃti te 28|
graṃtho 'ṣṭādaśasāhasro dvādaśaskaṃdha saṃyutaḥ |
parīkṣicchukasaṃvādaḥ śrīmadbhāgavatābhidhaḥ 29|
tāvatsaṃsāracakresminbhramatyajñānamohitaḥ |
yāvatkarṇagataṃnosyācchukaśāstraṃ janasya ca 30|
kiṃ śrutairbahubhiḥ śāstraiḥ purāṇaiḥ saṃhitāgamaiḥ |

yadi bhāgavataṃ puṃbhirna śrutaṃ bhaktibhāvanaiḥ 31|
kathā bhāgavatasyāpi nityaṃ bhavati yadgṛhe |
tadgṛhaṃ tīrtharūpaṃ hi nṛṇāṃ pāpavināśanam 32|
aśvamedhasahasrāṇi rājasūyaśatāni ca |
bhāgavatyāḥ kathāyāśca kalāṃ nārhaṃti ṣoḍaśīm 33|
tāvatpāpāni tiṣṭhaṃti dehe'sminmunipuṃgava |
yāvanna śrūyate samyakśrīmadbhāgavataṃ naraiḥ 34|
na gaṃgā na gayā kāśī pratiṣṭhānaṃ na puṣkaraḥ |
kathāyā bhāgavatyāśca samā puṇyaphalena ca 35|

ślokārddhaṃ ślokapādaṃ vā nityaṃ bhāgavatodbhavam |
paṭhasva svamukhenāpi yadīcchasi bhavakṣayam 36|
vedādirvedamātā ca pauruṣaṃsūktameva ca |
trayī bhāgavataṃ caiva dvādaśāṣṭākṣarau manū 37|
dvādaśātmā prayāgaśca kālaḥ saṃvatsarātmakaḥ |
brāhmaṇaścāgnihotraṃ ca surabhirdvādaśī tithiḥ 38|
tulasī ca vasaṃtartuḥ puruṣottama eva ca |
eteṣāṃ vastuto nāsti pṛthagbhāvo munīśvara 39|
yaśca bhāgavataṃ śāstraṃ vyākuryādanvahaṃ dvija |
janmakoṭikṛtaṃ pāpaṃ tasya naśyati nārada 40|
śrutaṃ ca paṭhitaṃ dhyātaṃ śrīmadbhāgavataṃ nṛbhiḥ |
dadāti muktiṃ bhaktiṃ vā tulasyagnyośca sevanam 41|
aṃtakāle tu saṃprāpte bhayaṃ tyaktvā sudūrataḥ |
śrīmadbhāgavataṃ bhaktyā śṛṇuyādyaḥ sa muktibhāk 42|
prauṣṭhapadyāṃ ca rākāyāṃ hemasiṃha samanvitam |

alaṃkṛtya dvijāgryāya śrīmadbhāgavataṃ dadet 43|
bhaktiyukto vimānaśca mitāśī ca jiteṃdriyaḥ |
śrutvāditaḥ sa kṛṣṇasya sāyujyaṃ lokamāpnuyāt 44|
ājanmamātramapi yena śaṭhena cittaṃ samyaṅniyamya bhuvi kṛṣṇakathā na pītā |
cāṃḍālavacca paśuvadbata tena nītaṃ mithyā svajanma jananī bhṛśamarditā ca 45|
yairna śrutaṃ bhāgavataṃ purāṇamārādhito no puruṣaḥ purāṇaḥ |
mukhe hutaṃ naiva dharāmarāṇāṃ teṣāṃ vṛthā janma gataṃ narāṇām 46|
cittaṃ na yasya tu narasya hareḥ kathāyāṃ saṃprīyate duritaduṣṭamasatprasaṃgāt |
dhiktaṃ naraṃ paśusamaṃ bhuvibhārabhūtamevaṃ vadaṃti munayaḥ kila pūrvasiddhāḥ 47|
durllabhaiva kathā loke śrīmadbhāgavatodbhavā |
koṭijanmasamutthena puṇyenaiva tu labhyate 48|
tena yoganidhe sādho śrotavyā sātvatī kathā |
pratyahaṃ niyamo nāsti dinānāṃ vastuto dvija 49|
satyena brahmacaryeṇa yato'sya śravaṇaṃ matam |
tataḥ kalau viśeṣo hi vidhiḥ saptadinātmakaḥ 6.195.50|

manasaścājayādrogātpuṃsāṃ caivāyuṣaḥ kṣayāt |
kalerdoṣabahutvācca saptāhaśravaṇaṃmatam 51|
manaso nigrahaścaiva niyamācaraṇaṃ tathā |
kartuṃ saptadinaṃ śakyaṃ tato niyamakalpanā 52|
śraddhayā śravaṇe nityamādyaṃtāvadhi yatphalam |
tatphalaṃ śukadevena saptāhaśravaṇe kṛtam 53|
yatphalaṃ nāsti tapasā na yogena samādhinā |
anāyāsena tatsarvaṃ saptāha śravaṇāllabhet 54|
yajñādvratācca tapaso dhyānājjñānācca tīrthataḥ |
śrībhāgavatasaptāha niyamo hyuttamo mataḥ 55|
yadā kṛṣṇo bhuvaṃ tyaktvā svapadaṃ gaṃtumudyataḥ |

tadājñāyoddhavo dhīmāngoviṃdaṃ vākyamabravīt 56|
uddhava uvāca-
bhagavanbhavatā sarvaṃ devakāryaṃ prasādhitam |
adhunā gaṃtumicchustvaṃ svaṃpadaṃ tamasaḥ param 57|

ataściṃtā mamotpannā tvadviyoga bhiyā vibho |
tāmapākuru deveśa tvāmahaṃ śaraṇaṃ gataḥ 58|
āgato'yaṃ kalirghoro'tra sarve'pi janāḥ khalāḥ |
bhaviṣyaṃti tato nātha kiṃ vidheyaṃ tadādiśa 59|
iyaṃ bhāravatī bhūmiḥ śaraṇaṃ kiṃ prayāsyati |
tvadanyo dṛśyate nātra trātā syād yadunaṃdana 60|
ato'smāsu dayāṃ kṛtvā tiṣṭhātraiva dayānidhe |
sādhūnāṃ rakṣaṇāyaiva tvamāvirabhavaḥ prabho 61|
nirguṇo'pi nirākāraḥ saccidānaṃdavigrahaḥ |
tvadviyogena te bhaktāḥ kathaṃ sthāsyaṃti bhūtale 62|
nirguṇopāsane kaṣṭamato'smaddhitamācara |
sūta uvāca-|
ityuddhavavacaḥ śrutvā ciṃtayitvā kṣaṇaṃ hariḥ 63|
dadau bhāgavataṃ tasmai kṛpayā parayā yutaḥ |
nijaṃ tejaḥ samādhāya śrīmadbhāgavate dvija 64|

datvoddhavāya bhagavānsvakīyaṃ padamāviśat |
teneyaṃ vāṅmayī mūrtirvarttate śrīhareriha 65|
sevanātsatataṃ cāsyāḥ pāpaṃ naśyennṛṇāṃ kṣaṇāt |
saptāhaśravaṇaṃ tena kathitaṃ sarvato'dhikam 66|
śrotā vaktā pṛcchakaśca yāṃti tanmayatāṃ dvija |
duḥkhadāridrya daurbhāgya pāpa prakṣālanāya ca 67|
kāmakrodha jayārthaṃ ca kalau bhāgavataṃ kṣamam |
anyathā vaiṣṇavī māyā devānāmapi durjayā |
kathaṃ nivartate puṃsāṃ śrīmadbhāgavataṃ vinā 68|
sūta uvāca-
ityevamuktvā māhātmyaṃ śrīmadbhāgavatasya te |
kathāṃ bhāgavatīṃ divyāṃ pravaktumupacakramuḥ 69|
vedopaniṣadāṃ sāre śrīmadbhāgavate dvijaiḥ |
ārabhyamāṇe tatraiva bhaktirāvirabhūtkṣaṇāt 70|
premānvitā cārutanurmudānvitau sutau gṛhītvā taruṇau svadorbhyām |

śrīkṛṣṇa goviṃda hare murāre nātheti nāmāni muhurvadaṃtī 71|
tāmāgatāṃ bhāgavatārthabhūṣāṃ sucāruveṣāṃ dadṛśuḥ sadasyāḥ |
vyatarkayaṃścāpi kathaṃ kutāsau kāstīti sarve'pi suvismitākṣāḥ 72|
tataḥ kumārā jagaduḥ kṛtārthā kathārthato niṣpatitādhuneyam |
evaṃ giraḥ sā sasutā niśamya jagāda namrābjabhuvaḥ kumārāt 73|
bhaktiruvāca-|
bhavadbhiradyaiva kṛtāsmi puṣṭā kalau praṇaṣṭāpi kathārasena |
tiṣṭhāmi kutrāhamabhīṣṭamābhyāṃ sahāspadaṃ mahyamupādaśadhvam 74|
sūta uvāca-
tadvākyamākarṇya vidheḥ kumārā vicārya samyakpraṇidhāya citte |
ucuśca bhaktiṃ bhavarogahartrīṃ premaikadātrīṃ haribhaktibhājām 75|
kumārā ūcuḥ |
bhakteṣu goviṃda parāyaṇeṣu sādhuṣvatho dīnadayā pareṣu |
mano niyamyotpathasaṃpravṛttaṃ kṛtvaikatānaṃ haripādapadme 76|
tato hi doṣāḥ kalijā ime tvāṃ draṣṭuṃ na śaktāḥ prabhavopi loke |

kalau tvamekaiva jagaddhitāya bhaviṣyase nārada saṃpraṇītā 77|
sakalabhuvanamadhye nirdhanāścātidhanyā nivasati hṛdi yeṣāṃ śrīharerbhaktirekā |
harirapi nijalokaṃ satvaraṃ saṃvihāya praviśati hṛdi yeṣāṃ premasūtrāpinaddhaḥ 78|

English translation

Sūta said :

1. Then the divine sage, having asked for leave of the Kumaras , and bending down, showing respect for knowledge-sacrifice, said:

Nārada said :

2-4. With care I shall perform knowledge-sacrifice, highlighted by the narrative of the holy Śuka -text for establishing Bhakti , Jñāna and Virāga . O brāhmaṇas , tell me the place where I should perform the sacrifice. I have chosen you four only as the conductors of the sacrifice. O you proficient in knowledge-sacrifice, for how many days should the Bhāgavata -story be heard? What rite should be performed at that time?

Kumāras said :

5-12. O Nārada , listen. We shall tell you the place, being heard at which the story would destroy the heaps of sins of men, and increase their religious merit. Near Gaṅgādvāra there is a great city called Kāmada . To the north of the divine river there is a bank called Ānanda . It is resorted to by many hosts of sages and deities and siddhas . It is full of many trees and creepers, clean, soft sand. It is charming, is in a lonely region, and is adorned with golden lotuses. In the minds of the beings living near it and having in their minds love for one another, there was no enmity due to the power of this place only. You should carefully perform there knowledge-sacrifice. The story (of Bhāgavata) recited there will give unprecedented delight. Bhakti will come there followed by her two sons remaining on the street ofVṛndāvana and with their bodies worn out due to old age. Bhakti with her sons will become a young lady after drinking the nectar of Kṛṣṇa 's glory at the place where there will be recitation of Bhāgavata.

Sūta said :

13-20. Having spoken like this, the Kumāras , along with Nārada, went quickly to Gaṅgādvāra for (performing) the knowledge-sacrifice. O best among Bhārgavas , when they reached the bank of Gaṅgā , there was a great din in the seven worlds like Bhū. The residents of the seven worlds, desirous of (enjoying) the flavour of Bhāgavata came there running, so also the devotees of Viṣṇu like Bhṛgu , Vasiṣṭha , Cyavana , Gautama , Medhātithi , Devala , Devarāta , Rāma , Viśvāmitra , Śākala , sons of Mṛkaṇḍa , of Atri , and Pippalāda , masters of abstract meditation, Vyāsa , Parāśara , Śuka and others, the chief among the followers of Viṣṇu, who were accompanied by their disciples, who knew many holy texts, who were chief among those relishing Kṛṣṇa's account. The Upaniṣads , the Vedas , the hymns, the religious treatises teaching magical formulas for the worship of the deities, the digests, the ten and seven Purāṇas , the six Śāstras (philosophical treatises) also came there. So also rivers like Gaṅgā, lakes like Puṣkara , all holy places, all quarters, forests like Daṇḍaka , mountains like Himālaya , gods, gandharvas , kinnaras , islands, seas, regents of quarters, and residents of the nether world came there.

21-25. Nārada gave an excellent seat at the time of the initiation. All the Kumāras, highly devoted to Kṛṣṇa, who were saluted, sat (there). Devotees of Viṣṇu, those who were very much detached and had renounced the world, celibates, were the chief; they remained at the fore; and Nārada sat before them. On his left were the hosts of sages, on his right were the residents of heaven. O descendant ofBhṛgu,Vedas,Upaniṣads, so also the Holy Places were (seated) elsewhere. Echoing in the ten quarters the shouts of victory, words of salutation and the sound of conches touched the sky. The residents of heaven, being pleased, got into aeroplanes and showered flowers of desire-yielding trees over the assembly.

Sūta said :

26. When those Bhṛgu and others were seated as they deserved, they narrated the importance of Bhāgavata to Nārada.

Kumāras said :

27-48. O Nārada, listen. We shall, according to the rule, tell you the wonderful greatness of the holy text called Śrīmad Bhāgavata. Righteous people should always resort (i.e. listen) to the Bhāgavata-story, by hearing which they become contented. The treatise called Śrīmad Bhāgavata comprises eighteen thousand verses and twelve skandhas (sections), and is (in the form of) a dialogue between Parīkṣit and Śuka. As long as the text of (i.e. narrated by) Śuka does not reach the ears of a man, he, being deluded by ignorance, moves in the circle of the mundane existence. If men purified by devotion have not listened to Bhāgavata, what is the use of their having listened to many holy texts, Purāṇas, digests and scriptures? The houses of those men, in which the Bhāgavata-story is always (narrated), are of the nature of holy places and destroy sins. Thousands of horse-sacrifices and hundreds of Rājasūya sacrifices are not worth even a sixteenth part of the Bhāgavata-story. O best sage, sins remain in this body as long as Bhāgavata is not properly listened to by a man. In the meritorious fruit, Gaṅgā, Gayā Kāśī , or Puṣkara is not equal to the Bhāgavata-story. If you desire the destruction of the mundane existence, then recite everyday with your own mouth a half or a quarter verse from Bhāgavata. Bhāgavata is the origin of the Vedas, the mother of the Vedas, so also of the Puruṣa-sūkta . The triad of the Vedas is Bhāgavata; so also the two formulas—twelve-syllabled and eight-syllabled. The Sun, Pra- yāga , Time of the form of years, brāhmaṇas maintaining sacred fire, (the desire-yielding cow) Surabhi , the twelfth day (of a month), Tulasī , spring season, Puruṣottama (i.e. Viṣṇu)—among these, O best sage, there is actually no difference. O Nārada, the sin of that brāhmaṇa , committed during crores of existences, who would everyday expound Bhāgavata, perishes. To men, the listening to, reciting or thinking about Bhāgavata and waiting upon Tulasī and fire, give salvation and devotion. He who, being full of devotion, free from pride, eating limited (food), with his senses restrained, gives Śrīmad Bhāgavata along with a golden throne on the full-moon day of Bhādrapada to the best brāhmaṇa and listens to it from the beginning would obtain the world where absorption into Kṛṣṇa is had. He who, when his time of death has approached, abandoning fear far away, would devoutly listen to Bhāgavata, obtains salvation. He, the wicked one, who, right from his birth, has not, after properly controlling his mind, drunk (i.e. listened to) the account of Kṛṣṇa, has in vain led his life like a cāṇḍāla or a beast on the earth, and has very much tormented his mother. The life of those men who have not listened to Bhāgavata, have not worshipped the Ancient Man (Viṣṇu), have not offered oblations into the mouths of brāhmaṇas has become fruitless. The sages, the ancient siddhas, say: “Fie upon that man resembling a beast, a burden on the earth, whose mind, wicked due to the contact with the bad, does not take delight in the story of Bhāgavata.” The story of Bhāgavata is quite difficult to be had (i.e. heard) on the earth. It is had by means of the religious merit due to crores

of existences.

49-56. Therefore, O treasure of abstract meditation, O good man, the story of Viṣṇu should be heard everyday. O brāhmaṇa, there is really no rule about it (i.e. about listening to it). Since listening to it is believed to be done with truthfulness and celibacy, therefore, in the Kali age there is a special rule about it of the nature of (its being listened to for) seven days. The listening to it is prescribed for seven days on account of the lack of the control of a man's mind, a disease, or shortening of his life, and due to many blemishes of Kali. It is possible to control the mind and follow a prescribed course for seven days (only). Therefore, this rule is formed. That fruit which is had by devoutly listening (to it) everyday from the beginning to the end for seven days is laid down by Śuka. That fruit which is not had by means of penance, abstract meditation or concentration, is easily had by listening to it for seven days. The rule of (reciting or listening to) Bhāgavata for seven days is said to be better than performing a sacrifice, observing a vow, practising penance and meditation, acquiring knowledge and visiting a holy place. When Kṛṣṇa was ready to go to his own place after having left the earth, intelligent Uddhava , knowing it, said (these) words to Govinda :

Uddhava said :

57-63. O revered one, after having accomplished the entire mission of the gods, you now desire to go to your own place, beyond darkness. Therefore, O lord, worry due to fear of separation from you has arisen in me. O lord of gods, remove it. I have sought your refuge. This terrible Kali age has come. In it all people will be wicked. Therefore, O lord, tell (me) what should be done. Whose shelter will this earth, full of burden, seek? O Yadunandana, no other protector like you is seen here. Therefore, O treasure of compassion, showing pity on us, stay here only. O lord, you have manifested (yourself) only for the protection of the good. Even though you are qualityless, formless, and only of the form of the good, consciousness and bliss, your devotees will not remain on the earth in separation from you. There is difficulty in worshipping the qualityless. Therefore, do what is good for us.

Sūta said :

64-68. Having heard these words of Uddhava, Viṣṇu thought for a moment and being full of great compassion, gave him Bhāgavata, after having deposited his own lustre into it, O brāhmaṇa. Having given it to Uddhava, the lord entered his own place. Due to that this image of Viṣṇu in the form of words is here (in the world). By constantly resorting to it the sin of men would perish in a moment. Therefore, listening to it for seven days is said to be the best. O brāhmaṇa, its listeners, speaker or questioner become one with him. Bhāgavata is capable of removing misery, poverty, ill luck and sins, of overcoming passion and anger in the Kali age. Otherwise, how can, Viṣṇu's Māyā , difficult to be overcome even by gods, turn away from men without (the help of) Bhāgavata?

Sūta said :

69-73. Having thus told the greatness of Bhāgavata, they commenced narrating the divine story of Bhāgavata. When (the narration of) Bhāgavata, the essence of the Vedas and the Upaniṣads, was commenced by the brāhmaṇas, Bhakti in a moment manifested herself there only. She was full of love, of a charming body, and had held her two sons, full of joy, by her hands; and was uttering the names (like) Śrīkṛṣṇa , Govinda, Hari , Murāri , Nātha (lord). The members of the assembly saw her, the ornament of Bhāgavata and of a very fine dress; and with wonder in their eyes all of them thought: 'How (has she come)? Wherefrom (has she come)? Who is she?' Then the blessed Kumāras said: "Now she has come out from the contents of the story." Having heard words like this, she, along with her

sons, politely said to the sons of Brahmā :

Bhakti said :

74. Though perished in the Kali age, you have today nourished me with the elegance of the (Bhāgavata) story. Where shall I sit with these two? Show me a favourite seat.

Sūta said :

75. Having heard these words, Brahmā's sons having thought and properly reflected in their minds, spoke to Bhakti, who removes the disease in the form of the mundane existence, who gives love alone to those who have devotion for Viṣṇu.

Kumāras said :

76-78. When there are good devotees, having controlled their mind from going astray and having concentrated it on the lotus-like feet of Viṣṇu, after being devoted to Viṣṇu, these blemishes due to Kali, though powerful in the world, will not be able to see you. Led by Nārada, you alone will bring about the welfare of the world. In the entire world, those poor people in whose heart remains devotion to Viṣṇu alone, are, extremely blessed. Even Viṣṇu, tied by the bond of love, leaves his own world quickly and enters their heart.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 196

Dhundhulī's Story

Chapter 608 of 693 · 87 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
अथ वैष्णवचित्तेषु दृष्ट्वा भक्तिमलौकिकीम् ।
निजलोकं परित्यज्य भुवमभ्यगमद्धरिः १।
वनमाली घनश्यामः पीतवासाः किरीटधृक् ।
कांचीकलापपर्यस्तो लसन्मकरकुंडलः २।
त्रिभंगललितश्चारु कौस्तुभेन विराजितः ।
कोटिमन्मथ लावण्यो हरिचंदन चर्चितः ३।
परमानंद चिन्मूर्तिर्मधुरो मुरलीधरः ।
आविवेश स्वभक्तानां हृदयान्यमलानि च ४।
वैकुंठवासिनो ये च वैष्णवाः शांतमानसाः ।
गूढरूपाः समायाताः श्रवणाय हरेः कथाः ५।
तदा जयजयेत्युच्चैः शब्दोऽभूत्कंबुशब्दयुक् ।
येनामंगलमत्युग्रं कलिजं प्रलयं गतम् ६।
तत्रस्थानां जनानां च दृष्ट्वा गेहात्मविस्मृतिम् ।
नारदोऽध्यात्मतत्वज्ञः कुमारान्प्रत्युवाच ह ७।

नारद उवाच-
अलौकिकोऽयं महिमा मुनीश्वराः सप्ताहजन्योद्य विलोकितो मया ८।
मूढाः शठा ये पशुपक्षिणोऽपि तेपि प्रयांत्येव गतिं पराख्यात् ।
अतो नृलोकेन तु शास्त्रमन्यच्चित्तस्य शुध्यै विहितं पवित्रम् ९।
अघौघविध्वंसि कृतार्थतावहं कलौ युगे दोषनिधौ कुमाराः ।
के केन शुध्यंति वदंतु मह्यं सप्ताहयज्ञेन कथामयेन १०।
कृपालुभिर्लोकहितोभवद्भिः प्रकाशितं कोऽपि नवीनमार्गः ।
कुमारा ऊचुः।
ये मानवाः पापकृतः सुदुष्टाः सदा दुराचाररताः समत्सराः ११।
क्रोधाग्निदग्धाः कुटिलाश्च कामिनः सप्ताहयज्ञेन हरिं व्रजंति ते १२।
सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमवर्णबाह्याः ।
ये दांभिका जीवविहिंसकाश्च सप्ताहयज्ञेन हरिं व्रजंति ते १३।
पंचोग्रपापाश्च्छलकारिणश्च क्रूराः पिशाचा इव निर्दयाश्च ।
ब्रह्मस्वपुष्टा व्यभिचारिणश्च सप्ताहयज्ञेन हरिं व्रजंति ते १४।
कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वंति शठा हठेन ये ।

नीचाः कृतघ्ना मलिना दुराशयाः सप्ताहयज्ञेन हरिं व्रजंति ते १५।
सूत उवाच-
अथैवं तुष्टचित्तेऽथ नारदे देवपूजिते ।
प्रसन्नास्ते कुमाराश्च पुनरूचुश्च नारदम् १६।
कुमारा ऊचुः ।
अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् ।
यस्य श्रवणमात्रेण पापहानिः प्रजायते १७।
[https://sa.wikisource.org/s/xx7 तुंगभद्रा उपरि संक्षिप्तटिप्पणी]तुंगभद्रा तटे पूर्वं पत्तने कोहलाभिधे ।
वर्णाश्रमाचारयुते धनधान्यसमाकुले १८।
आत्मदेव इति ख्यातस्तत्रासीद्द्विजसत्तमः ।
वेदविद्याविधिप्राज्ञो नित्यकर्मपरायणः १९।
तत्प्रिया धुंधुली नाम नित्यं स्वीयहिते रता ।
स्ववाक्यस्थापनाचापि सुंदरी सुकुलोद्भवा २०।
पूर्वकर्मविपाकेन प्रायशो बहुजल्पिनी ।
शूरा च गृहकृत्येषु क्रूरा च कलहप्रिया २१।

एवं निवसतोस्तत्र दंपत्योर्निरपत्ययोः ।
व्यतिक्रांतं वयश्चापि पंचाशद्वर्षसंमितम् २२।
अथ तौ दुःखितौ जातौ निरपत्यौ गृहेस्थितौ ।
संतानोत्पत्तये ताभ्यां दत्तं चापि धनादिकम् २३।
गोभूहिरण्यवासांसि दत्तान्यपि बहुनि च ।
न पुत्रो नापि दुहिता जायते पूर्वकर्मणा २४।
स चैकदा तु निर्विण्ण आत्मदेवो द्विजोत्तमः ।
गृहं त्यक्त्वा गतोऽरण्यमानपत्येन दुःखितः २५।
यत्र तत्र भ्रमन्भ्रांतो दुःखाकुलितमानसः ।
क्षुत्क्षामस्तृट्परीतश्च दैवात्प्राप्तो जलाशयम् २६।
जलं पीत्वा ततस्तस्मिंस्तडागे स द्विजोत्तमः ।
वृक्षच्छायां समाश्रित्य निषण्णस्तत्र नारद २७।
अथ तत्र तदैवागात्कश्चित्सिद्धो भ्रमन्महीम् ।
जलं पीत्वा तडागे तु सोऽपि तत्रैव चागतः २८।
तं दृष्ट्वा न्यासिनं शांतमात्मदेव उदारधीः ।

सत्कृत्योत्थाय तत्पादौ जग्राह स्वगुरोरिव २९।
उपविष्टौ ततस्तौ द्वौ कृतप्रश्नौ परस्परम् ।
सुस्निग्धमानसौ भूत्वा गुरुशिष्याविवाश्रमे ३०।
अथ तं स यतिर्दृष्ट्वा श्वसंतं दुःखितांतरम् ।
पप्रच्छ करुणासिंधुरात्मदेवं पुरः स्थितम् ३१।
सिद्ध उवाच-।
का ते चिंता द्विजश्रेष्ठ दुःखाय हृदि वर्तते ।
तां समाचक्ष्व धर्मज्ञ परितापप्रदायिनीम् ३२।
तच्छ्रुत्वा वचनं तस्य सिद्धस्य सुमहात्मनः ।

आत्मदेव उवाचाथ स्वस्य दुःखस्य कारणम् ३३।
आत्मदेव उवाच-।
किं ब्रवीमि मुने दुःखं संचितं पूर्वकर्मणा ।
मदीयाः पूर्वजास्तोयं कवोष्णमुपभुंजते ३४।
मद्दत्तं नैव गृह्णंति पितरो देवता बलिम् ।
तेन दुःखेन निर्विण्णः प्राणांस्त्यक्तुमिहागतः ३५।

धिग्जीवितं प्रजाहीनं गृहं चैव धनं कुलम् ।
पाल्यते या मया धेनुः साऽपि वंध्यात्वमेति ह ३६।
यो मयारोपितो वृक्षः सोपि वंध्यत्वमागतः ।
निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे ३७।
कुमारा ऊचुः।
इत्युक्त्वा स रुरोदोच्चैस्तत्पुरो दुःखपीडितः ।
यदा तदा यतेश्चित्ते करुणाभूद्वरीयसी ३८।
ललाटाक्षरमालां च दृष्ट्वा ज्ञात्वा स योगवान् ।
आत्मदेवं द्विजं प्राज्ञः पुनरूचे सविस्तरम् ३९।
सिद्ध उवाच।
शृणु विप्र मया तेऽद्य प्रारब्धमवलोकितम् ।
सप्तजन्मावधि प्राप्तिः पुत्रस्य न च दृश्यते ४०।
मुंचाग्रहं प्रजाहेतोर्बलिष्ठा कर्मणो गतिः ।
विवेकं तु समासाद्य सुखी भव महामते ४१।
एवमुक्तं समाकर्ण्य सिद्धस्य द्विजसत्तमः।

प्रजाशाबद्धचित्तस्तु सिद्धं प्राहातिदुःखितः ४२।
विप्र उवाच-।
विवेकेन भवेत्किं मे पुत्रं देहि बलादपि ।
नो चेत्त्यजाम्यहं प्राणांस्त्वदग्रे शोकमूर्च्छितः ४३।
इति विप्राग्रहं दृष्ट्वा प्राब्रवीत्स तपोधनः ।
संततेः सगरो दुःखमवापांगः प्रजापतिः ४४।
चित्रकेतुर्गतः कष्टं विधिलेखविमार्ज्जनात् ।
अतस्त्वमपि धर्मज्ञ यदि पुत्रं लभेरपि ४५।
सुतेन न सुखीभूयाः दैवं हि बलवत्तरम् ।
इत्युक्त्वा द्विजवर्याय स सिद्धः साधुसंमतः ४६।
ददावेकं फलं तस्मै प्राग्रहेण सुतार्थिने ।
इदं फलं मया तुभ्यं दत्तं पुत्राप्तये द्विज ४७।
भार्यायै देहि पुत्रस्ते भविष्यति न संशयः ।
सत्यं शौचं दया दानमेकभक्तं तु भोजनम् ४८।
वर्षावधि स्त्रिया कार्यं तेन शुद्धो भवेत्सुतः ।

एवमुक्त्वा ययौ योगी विप्रः स्वगृहमागतः ४९।
दत्त्वा पत्न्यै फलं ततु सिद्धोक्तमवदच्च ह ।

अथ सा धुंधुली क्रूरा स्ववाक्यस्थापनोत्सुका 6.196.५०।
स्वसख्यै प्राह तत्सर्वं पत्योक्तं सिद्धभाषितम् ।
यद्यहं भक्षये चेदं फलं सिद्धेन चार्पितम् ५१।
गर्भो मम भवेत्तर्हि कथं चाहं सहाम्यहम् ।
स्वल्पं भक्ष्यमशक्तिश्च गमने गृहकर्मणि ५२।
तिर्यक्चेदागतो गर्भो तदा मे मरणं भवेत् ।
प्रसूतौ दारुणं दुःखं सुकुमारी कथं सहे ।
मंदयां मयि सर्वस्वं ननांदा संहरेत्सदा ५३।
चिंता मे समनुप्राप्ता किं करोमि शुचिस्मिते ।
सा तद्वचनमाकर्ण्य स्नेहभंगभयाद्विज ५४।
एवमेवेति तां प्राह प्रीत्या प्रहसिताननां ।
एवं कुतर्कयोगेन तत्फलं नैव भक्षितम् ५५।
पत्या पृष्टे फलं भुक्तं भुक्तं चेति तयेरितम् ।

एकदा भगिनी तस्याः स्वेच्छया तद्गृहं गता ५६।
तदग्रे कथितं सर्वं चिंतेयं महती हि मे ।
किं करोमि सगर्भोऽहं त्वं प्रब्रूहि यथातथम् ५७।
साब्रवीन्मम गर्भोस्ति तुभ्यं दास्ये प्रसूतितः ।
तावत्कालं सगर्भेव गुप्ता तिष्ठ गृहे सुखम् ५८।
तं बालं पोषयिष्यामि त्वद्गृहे चैव नित्यदा ।
फलं धेनोः प्रयच्छाद्य परीक्षार्थं शुभानने ५९।
इत्युक्त्वा सा ययौ गेहमात्मनो हृष्टमानसा ।
धुंधुल्यापि यथोद्दिष्टं तद्भगिन्या तथा कृतम् ६०।
अथ प्रसूय सा बालं धुंधुल्यै चार्पयद्द्रुतम् ।
तया च कथितं भर्त्रे प्रसूतः सुखमर्भकः६१।
लोकस्य सुखमुत्पन्नमात्मदेव प्रजोदयात् ।
दत्त्वा दानं द्विजाग्रेभ्यो जातकर्म चकार च ६२।
गीतवादित्रनिर्घोषो गृहे तस्यातिमङ्गलम् ।
बभूव हर्षमापन्न आत्मदेवो महामतिः ६३।

अथ सा प्राह भर्त्तारं दुग्धं मेस्तनयोर्नहि ।
पालयिष्ये कथं बालं सद्यः सूतं प्रभोऽधुना ६४।
मत्स्वसुश्च प्रसूताया मृतो बालः पुराभवत् ।
तामानीय गृहे रक्षसार्भकं पोषयिष्यति ६५।
इति श्रुत्वा वचस्तस्या धुंधुल्या द्विजसत्तमः ।
तथैव कृतवान्भ्रांतरात्मदेवो मुदान्वितः ६६।
धुंधुकारीति नामास्य कृतं मात्रा यथार्थतः ।
स्तन्येन पोषमाप्नोति नित्यं मातृष्वसुः सुतः ६७।
त्रिमासे निर्गते चाथ सा धेनुः सुषुवेऽर्भकम् ।
सर्वांगसुंदरं दिव्यं निर्मलं कनकप्रभम् ६८।

दृष्ट्वा प्रसन्नस्तं विप्रः संस्कारान्स्वयमादधे ।
तं दिदृक्षव आयाता जनाः सर्वेऽतिविस्मिताः ६९।
आत्मदेवस्य विप्रस्य महाभाग्योदयेन च ।
धेन्वा बालः प्रसूतश्च देवरूपोऽतिकौतुकम् ७०।
न ज्ञातं तद्रहस्यं तु केनापि विधियोगतः ।

गोकर्णः तं सुतं दृष्ट्वा गोकर्णेत्येवचाभ्यधात् ७१।
कियत्कालेन संप्राप्तौ तारुण्यं तावुभावपि ।
गोकर्णः पंडितो ज्ञानी धुंधुकारी महाखलः ७२।
स्नानशौचक्रियाहीनो भक्ष्याभक्षी क्रुधाप्लुतः ।
चौरः सर्वजनद्वेषी दुष्टचांडालसंगतः ७३।
क्रीडतो ह्यर्भकान्धृत्वा बलात्कूपे निपातयेत् ।
एवं वेश्याप्रसंगेनानयद्द्रव्यं क्षयं पितुः ७४।
पिता कृपणवत्तस्य शुचा निःस्वो रुरोद ह ।
अनपत्यः सुखी नित्यं कुपुत्रो दुःखदायकः ७५।
सिद्धेनोक्तं वचः सत्यमनुभूतं मयाधुना ।
क्व गच्छामि क्व तिष्ठामि को मे दुःखं निवारयेत् ७६।
प्राणांस्त्यक्ष्ये जले वह्नौ भृगोर्वापि पते ह्यहम् ।
इत्येवं चिंतयानं तमधोमुखमुपागतः ७७।
गोकर्णो जनकं ज्ञानी बोधयामास तत्वतः ।
गोकर्ण उवाच-

असारस्तात संसार दुःखमोहप्रदो नृणाम् ७८।
कः सुत किं धनं कस्य का जाया कः पतिः पितः ।
मोहेन बद्धो दीनात्मा लोकः क्लिश्यति नान्यथा ७९।
न चेंद्रस्य सुखं किंचिन्न सुखं चक्रवर्तिनः ।
विरक्तस्य सुखं तात मुनेरेकांतशीलिनः ८०।
मुंचाज्ञानं प्रजारूपं मोहं नरककारणम् ।
निर्द्वंद्वो निरभीमानो व्रज त्यक्त्वाखिलं वनम् ८१।
ततस्तद्वाक्यमाकर्ण्य गोकर्णं स द्विजोऽब्रवीत् ।
द्विज उवाच-
यत्कर्त्तव्यं वने साधो तन्ममाचक्ष्व विस्तरात् ८२।
मोहपाशनिबद्धं हि शठं कृपणमानसम् ।
संसारगर्ते पतितं मामुद्धर दयानिधे ८३।
पितुरित्थं वचः श्रुत्वा गोकर्णो ज्ञानपंडितः ।
उवाच दीनं निर्विण्णं पितरं हृष्टमानसः ८४।
गोकर्ण उवाच-

मांसास्थिरक्तनिकरे स्वशरीरकेऽस्मिन्स्वत्वं त्यजाशु ममतां वनिता सुतादौ ।
पश्यानिशं जगदिदं क्षणभंगनिष्ठं ज्ञानी विरागरसिको भव भक्तिनिष्ठः ८५।
धर्मं भजस्व सततं त्यज लोकधर्मान्संसेव्य साधुपुरुषान्जहि कामतृष्णाम् ।

अन्यस्य दोषगुण चिंतनमाशु मुक्त्वा विष्णोः कथारसमथो नितरां पिब त्वम् ८६।
कुमारा उचुः-
एवं सुतोक्तविदितानुभवो निरीहस्त्यक्त्वा गृहं स्थिरमतिर्गतषष्टिवर्षः ।
नित्यं हरिप्रियजनानुगतो महात्मा दुष्प्रापमाप च पदं स हरेर्वनस्थः ८७।

Roman transliteration

sūta uvāca-
atha vaiṣṇavacitteṣu dṛṣṭvā bhaktimalaukikīm |
nijalokaṃ parityajya bhuvamabhyagamaddhariḥ 1|
vanamālī ghanaśyāmaḥ pītavāsāḥ kirīṭadhṛk |
kāṃcīkalāpaparyasto lasanmakarakuṇḍalaḥ 2|
tribhaṃgalalitaścāru kaustubhena virājitaḥ |
koṭimanmatha lāvaṇyo haricaṃdana carcitaḥ 3|
paramānaṃda cinmūrtirmadhuro muralīdharaḥ |
āviveśa svabhaktānāṃ hṛdayānyamalāni ca 4|
vaikuṃṭhavāsino ye ca vaiṣṇavāḥ śāṃtamānasāḥ |
gūḍharūpāḥ samāyātāḥ śravaṇāya hareḥ kathāḥ 5|
tadā jayajayetyuccaiḥ śabdo'bhūtkaṃbuśabdayuk |
yenāmaṃgalamatyugraṃ kalijaṃ pralayaṃ gatam 6|
tatrasthānāṃ janānāṃ ca dṛṣṭvā gehātmavismṛtim |
nārado'dhyātmatatvajñaḥ kumārānpratyuvāca ha 7|

nārada uvāca-
alaukiko'yaṃ mahimā munīśvarāḥ saptāhajanyodya vilokito mayā 8|
mūḍhāḥ śaṭhā ye paśupakṣiṇo'pi tepi prayāṃtyeva gatiṃ parākhyāt |
ato nṛlokena tu śāstramanyaccittasya śudhyai vihitaṃ pavitram 9|
aghaughavidhvaṃsi kṛtārthatāvahaṃ kalau yuge doṣanidhau kumārāḥ |
ke kena śudhyaṃti vadaṃtu mahyaṃ saptāhayajñena kathāmayena 10|
kṛpālubhirlokahitobhavadbhiḥ prakāśitaṃ ko'pi navīnamārgaḥ |
kumārā ūcuḥ|
ye mānavāḥ pāpakṛtaḥ suduṣṭāḥ sadā durācāraratāḥ samatsarāḥ 11|
krodhāgnidagdhāḥ kuṭilāśca kāminaḥ saptāhayajñena hariṃ vrajaṃti te 12|
satyena hīnāḥ pitṛmātṛdūṣakāstṛṣṇākulāścāśramavarṇabāhyāḥ |
ye dāṃbhikā jīvavihiṃsakāśca saptāhayajñena hariṃ vrajaṃti te 13|
paṃcograpāpāścchalakāriṇaśca krūrāḥ piśācā iva nirdayāśca |
brahmasvapuṣṭā vyabhicāriṇaśca saptāhayajñena hariṃ vrajaṃti te 14|
kāyena vācā manasāpi pātakaṃ nityaṃ prakurvaṃti śaṭhā haṭhena ye |

nīcāḥ kṛtaghnā malinā durāśayāḥ saptāhayajñena hariṃ vrajaṃti te 15|
sūta uvāca-
athaivaṃ tuṣṭacitte'tha nārade devapūjite |
prasannāste kumārāśca punarūcuśca nāradam 16|
kumārā ūcuḥ |
atra te kīrtayiṣyāma itihāsaṃ purātanam |
yasya śravaṇamātreṇa pāpahāniḥ prajāyate 17|
[https://sa.wikisource.org/s/xx7 tuṃgabhadrā upari saṃkṣiptaṭippaṇī]tuṃgabhadrā taṭe pūrvaṃ pattane kohalābhidhe |
varṇāśramācārayute dhanadhānyasamākule 18|
ātmadeva iti khyātastatrāsīddivajasattamaḥ |
vedavidyāvidhiprājño nityakarmaparāyaṇaḥ 19|

tatpriyā dhuṃdhulī nāma nityaṃ svīyahite ratā |
svavākyasthāpanācāpi suṃdarī sukulodbhavā 20|
pūrvakarmavipākena prāyaśo bahujalpinī |
śūrā ca gṛhakṛtyeṣu krūrā ca kalahapriyā 21|

evaṃ nivasatostatra daṃpatyornirapatyayoḥ |
vyatikrāṃtaṃ vayaścāpi paṃcāśadvarṣasaṃmitam 22|
atha tau duḥkhitau jātau nirapatyau gṛhesthitau |
saṃtānotpattaye tābhyāṃ dattaṃ cāpi dhanādikam 23|
gobhūhiraṇyavāsāṃsi dattānyapi bahūni ca |
na putro nāpi duhitā jāyate pūrvakarmaṇā 24|
sa caikadā tu nirviṇṇa ātmadevo dvijottamaḥ |
gṛhaṃ tyaktvā gato'raṇyamānapatyena duḥkhitaḥ 25|
yatra tatra bhramanbhrāṃto duḥkhākulitamānasaḥ |
kṣutkṣāmastṛtparītaśca daivātprāpto jalāśayam 26|
jalaṃ pītvā tatastasmiṃstaḍāge sa dvijottamaḥ |
vṛkṣacchāyāṃ samāśritya niṣaṇṇastatra nārada 27|
atha tatra tadaivāgātkaścitsiddho bhramanmahīm |
jalaṃ pītvā taḍāge tu so'pi tatraiva cāgataḥ 28|
taṃ dṛṣṭvā nyāsinaṃ śāṃtamātmadeva udāradhīḥ |

satkṛtyotthāya tatpādau jagrāha svaguroriva 29|
upaviṣṭau tatastau dvau kṛtapraśnau parasparam |
susnigdhamānasau bhūtvā guruśiṣyāvivāśrame 30|
atha taṃ sa yatirdṛṣṭvā śvasaṃtaṃ duḥkhitāṃtaram |
papraccha karuṇāsiṃdhurātmadevaṃ puraḥ sthitam 31|
siddha uvāca-|
kā te ciṃtā dvijaśreṣṭha duḥkhāya hṛdi vartate |
tāṃ samācakṣva dharmajña paritāpapradāyinīm 32|
tacchrutvā vacanaṃ tasya siddhasya sumahātmanaḥ |
ātmadeva uvācātha svasya duḥkhasya kāraṇam 33|
ātmadeva uvāca-|
kiṃ bravīmi mune duḥkhaṃ saṃcitaṃ pūrvakarmaṇā |
madīyāḥ pūrvajāstoyaṃ kavoṣṇamupabhuṃjate 34|
maddattaṃ naiva gṛhṇaṃti pitaro devatā balim |
tena duḥkhena nirviṇṇaḥ prāṇāṃstyaktumihāgataḥ 35|

dhigjīvitaṃ prajāhīnaṃ gṛhaṃ caiva dhanaṃ kulam |
pālyate yā mayā dhenuḥ sā'pi vaṃdhyātvameti ha 36|
yo mayāropito vṛkṣaḥ sopi vaṃdhyatvamāgataḥ |
nirbhāgyasyānapatyasya kimato jīvitena me 37|
kumārā ūcuḥ|
ityuktvā sa rurodoccaistatpuro duḥkhapīḍitaḥ |
yadā tadā yateścitte karuṇābhūdgarīyasī 38|
lalāṭākṣaramālāṃ ca dṛṣṭvā jñātvā sa yogavān |
ātmadevaṃ dvijaṃ prājñaḥ punarūce savistaram 39|
siddha uvāca|
śṛṇu vipra mayā te'dya prārabdhamavalokitam |
saptajanmāvadhi prāptiḥ putrasya na ca dṛśyate 40|
muṃcāgrahaṃ prajāhetorbaliṣṭhā karmaṇo gatiḥ |
vivekaṃ tu samāsādya sukhī bhava mahāmate 41|
evamuktaṃ samākarṇya siddhasya dvijasattamaḥ|

prajāśābaddhacittastu siddhaṃ prāhātiduḥkhitaḥ 42|
vipra uvāca-|
vivekena bhavetkiṃ me putraṃ dehi balādapi |
no cettyajāmyahaṃ prāṇāṃstvadagre śokamūrcchitaḥ 43|
iti viprāgrahaṃ dṛṣṭvā prābravītsa tapodhanaḥ |
saṃtateḥ sagaro duḥkhamavāpāṃgaḥ prajāpatiḥ 44|
citraketurgataḥ kaṣṭaṃ vidhilekhavimārjjanāt |
atastvamapi dharmajña yadi putraṃ labherapi 45|
sutena na sukhībhūyāḥ daivaṃ hi balavattaram |
ityuktvā dvijavaryāya sa siddhaḥ sādhusaṃmataḥ 46|
dadāvekaṃ phalaṃ tasmai prāgraheṇa sutārthine |
idaṃ phalaṃ mayā tubhyaṃ dattaṃ putrāptaye dvija 47|
bhāryāyai dehi putraste bhaviṣyati na saṃśayaḥ |
satyaṃ śaucaṃ dayā dānamekabhaktaṃ tu bhojanam 48|
varṣāvadhi striyā kāryaṃ tena śuddho bhavetsutaḥ |

evamuktvā yayau yogī viprāḥ svagṛhamāgataḥ 49|
dattvā patnyai phalaṃ tattu siddhoktamavadacca ha |
atha sā dhuṃdhulī krūrā svavākyasthāpanotsukā 6.196.50|
svasakhyai prāha tatsarvaṃ patyoktaṃ siddhabhāṣitam |
yadyahaṃ bhakṣaye cedaṃ phalaṃ siddhena cārpitam 51|
garbho mama bhavettarhi kathaṃ cāhaṃ sahāmyaham |
svalpaṃ bhakṣyamaśaktiśca gamane gṛhakarmaṇi 52|
tiryakcedāgato garbho tadā me maraṇaṃ bhavet |
prasūtau dāruṇaṃ duḥkhaṃ sukumārī kathaṃ sahe |
maṃdayāṃ mayi sarvasvaṃ nanāṃdā saṃharetsadā 53|
ciṃtā me samanuprāptā kiṃ karomi śucismite |
sā tadvacanamākarṇya snehabhaṃgabhayāddivaja 54|
evameveti tāṃ prāha prītyā prahasitānanā |
evaṃ kutarkayogena tatphalaṃ naiva bhakṣitam 55|
patyā pṛṣṭe phalaṃ bhuktaṃ bhuktaṃ ceti tayeritam |

ekadā bhaginī tasyāḥ svecchayā tadgṛhaṃ gatā 56|
tadagre kathitaṃ sarvaṃ ciṃteyaṃ mahatī hi me |
kiṃ karomi sagarbho'haṃ tvaṃ prabrūhi yathātatham 57|
sābravīnmama garbhosti tubhyaṃ dāsye prasūtitaḥ |
tāvatkālaṃ sagarbheva guptā tiṣṭha gṛhe sukham 58|
taṃ bālaṃ poṣayiṣyāmi tvadgṛhe caiva nityadā |
phalaṃ dhenoḥ prayacchādya parīkṣārthaṃ śubhānane 59|
ityuktvā sā yayau gehamātmano hṛṣṭamānasā |
dhuṃdhulyāpi yathoddiṣṭaṃ tadbhaginyā tathā kṛtam 60|
atha prasūya sā bālaṃ dhuṃdhulyai cārpayaddrutam |
tayā ca kathitaṃ bhartre prasūtaḥ sukhamarbhakaḥ61|
lokasya sukhamutpannamātmadeva prajodayāt |
dattvā dānaṃ dvijāgrebhyo jātakarma cakāra ca 62|
gītavāditranirghoṣo gṛhe tasyātimaṅgalam |
babhūva harṣamāpanna ātmadevo mahāmatiḥ 63|

atha sā prāha bharttāraṃ dugdhaṃ mestanayornahi |
pālayiṣye kathaṃ bālaṃ sadyaḥ sūtaṃ prabho'dhunā 64|
matsvasuśca prasūtāyā mṛto bālaḥ purābhavat |
tāmānīya gṛhe rakṣasārbhakaṃ poṣayiṣyati 65|
iti śrutvā vacastasyā dhuṃdhulyā dvijasattamaḥ |
tathaiva kṛtavānbhrāṃtarātmadevo mudānvitaḥ 66|

dhuṃdhukārīti nāmāsya kṛtaṃ mātrā yathārthataḥ |
stanyena poṣamāpnoti nityaṃ mātṛsvasuḥ sutaḥ 67|
trimāse nirgate cātha sā dhenuḥ suṣuve'rbhakam |
sarvāṃgasuṃdaraṃ divyaṃ nirmalaṃ kanakaprabham 68|
dṛṣṭvā prasannastaṃ vipraḥ saṃskārānsvayamādadhe |
taṃ didṛkṣava āyātā janāḥ sarve'tivismitāḥ 69|
ātmadevasya viprasya mahābhāgyodayena ca |
dhenvā bālaḥ prasūtaśca devarūpo'tikautukam 70|
na jñātaṃ tadrahasyaṃ tu kenāpi vidhiyogataḥ |

gokarṇaḥ taṃ sutaṃ dṛṣṭvā gokarṇetyevacābhyadhāt 71|
kiyatkālena saṃprāptau tāruṇyaṃ tāvubhāvapi |
gokarṇaḥ paṃḍito jñānī dhuṃdhukārī mahākhalaḥ 72|
snānaśaucakriyāhīno bhakṣyābhakṣī krudhāplutaḥ |
cauraḥ sarvajanadveṣī duṣṭacāṃḍālasaṃgataḥ 73|
krīḍato hyarbhakāndhṛtvā balātkūpe nipātayet |
evaṃ veśyāprasaṃgenānayaddravyaṃ kṣayaṃ pituḥ 74|
pitā kṛpaṇavattasya śucā niḥsvo ruroda ha |
anapatyaḥ sukhī nityaṃ kuputro duḥkhadāyakaḥ 75|
siddhenoktaṃ vacaḥ satyamanubhūtaṃ mayādhunā |
kva gacchāmi kva tiṣṭhāmi ko me duḥkhaṃ nivārayet 76|
prāṇāṃstyakṣye jale vahnau bhṛgorvāpi pate hyaham |
ityevaṃ ciṃtayānaṃ tamadhomukhamupāgataḥ 77|
gokarṇo janakaṃ jñānī bodhayāmāsa tatvataḥ |
gokarṇa uvāca-

asārastāta saṃsāra duḥkhamohaprado nṛṇām 78|
kaḥ suta kiṃ dhanaṃ kasya kā jāyā kaḥ patiḥ pitaḥ |
mohena baddho dīnātmā lokaḥ kliśyati nānyathā 79|
na ceṃdrasya sukhaṃ kiṃcinna sukhaṃ cakravartinaḥ |
viraktasya sukhaṃ tāta munerekāṃtaśīlinaḥ 80|
muṃcājñānaṃ prajārūpaṃ mohaṃ narakakāraṇam |
nirdvaṃdvo nirabhīmāno vraja tyaktvākhilaṃ vanam 81|
tatastadvākyamākarṇya gokarṇaṃ sa dvijo'bravīt |
dvija uvāca-
yatkarttavyaṃ vane sādho tanmamācakṣva vistarāt 82|
mohapāśanibaddhaṃ hi śaṭhaṃ kṛpaṇamānasam |
saṃsāragarte patitaṃ māmuddhara dayānidhe 83|
pituritthaṃ vacaḥ śrutvā gokarṇo jñānapaṃḍitaḥ |
uvāca dīnaṃ nirviṇṇaṃ pitaraṃ hṛṣṭamānasaḥ 84|
gokarṇa uvāca-

māṃsāsthiraktanikare svaśarīrake'sminsvatvaṃ tyajāśu mamatāṃ vanitā sutādau |
paśyāniśaṃ jagadidaṃ kṣaṇabhaṃganiṣṭhaṃ jñānī virāgarasiko bhava bhaktiniṣṭhaḥ 85|
dharmaṃ bhajasva sataṭaṃ tyaja lokadharmānsaṃsevya sādhupuruṣāṃjahi kāmatṛṣṇām |
anyasya doṣaguṇa ciṃtanamāśu muktvā viṣṇoḥ kathārasamatho nitarāṃ piba tvam 86|
kumārā ucuḥ-
evaṃ sutoktaviditānubhavo nirīhastyaktvā gṛhaṃ sthiramatirgataṣaṣṭivarṣaḥ |
nityaṃ haripriyajanānugato mahātmā duṣprāpamāpa ca padaṃ sa harervanasthaḥ 87|

English translation

Sūta said :

1-7. Seeing extra-ordinary devotion in the minds of Viṣṇu 's devotees, Viṣṇu left his world, and went to the earth. He was having a garland of wood flowers; was dark like a cloud; had put on yellow garments; was wearing a crown; his group of girdles was dishevelled; his ear-rings in the shape of crocodiles were shining. He was charming due to three folds; was adorned with the beautiful Kaustubha ; he was handsome like a crore of Cupids; he was besmeared with (the yellow sandal called) haricandana . He was the image of great joy and consciousness; he was sweet; and had held a flute . He entered the pure hearts of his devotees. Those followers of Viṣṇu, who lived in Vaikuṇṭha and were of tranquil minds, and of concealed forms, came to listen to Viṣṇu's tale. Then there was a shout of victory mixed with the sound of conches, due to which (everything) inauspicious, very fierce due to Kali , perished. Seeing that the people there had forgotten their houses and themselves, Nārada knowing the truth about the Supreme Soul said to the Kumāras :

Nārada said :

8-11a. O best sages, this greatness due to the seven days' (reading of or listening to the Bhāgavata) which I saw is uncommon. Even the fools, the wicked, so also the beasts and birds do reach the position known to be the highest. No other holy text so pure is laid down for the purification of the heart in the world of men. O Kumāras, in the Kali age, the abode of blemishes, it destroys the stream of sins, and brings about blessedness. (Please) tell me who are not purified by the devotional act (of reading of or listening to the Bhāgavata) for seven days, full of the stories (from it). You, the kind ones, have shown a new path for the good of the people.

Kumāras said :

11b-15. Those men who are sinners, very wicked, engaged in doing bad acts, are jealous, burnt by fire in the form of anger, crooked, passionate, go to Viṣṇu by means of the devotional act for seven days. Those who are without truth (i.e. are not truthful), who censure their father and mother, who are full of thirst (i.e. desire), who are out (of the fold) of the (four) stages of human life and castes, who are hypocrites, who are hurtful, go to Viṣṇu by means of the devotional act (of reading or listening to the Bhāgavata) for seven days. Those, who have committed the five terrible sins, who are deceitful, cruel, who are pityless like goblins, who have fed themselves with others' wealth, who are adulterous, go to Viṣṇu by means of the devotional act extending over seven days. Those wicked ones who violently always commit sins with their body, words or mind, who are mean, ungrateful, impure, wicked-hearted, go to Viṣṇu by means of the devotional act extending over seven days.

Sūta said :

16. Then, when Nārada, honoured by gods, was thus pleased in heart, the Kumāras who were pleased, again said to Nārada:

Kumāras said :

17-31. About this I shall tell you an old historical account, by merely hearing which, destruction of sins takes place. Formerly in the city called Kohala , full of the practices (proper) for the castes and the stages of human life, and of wealth and grains, (situated) on the bank of Tuṅgabhadrā , there was the best brāhmaṇa known as Ātmadeva , who was proficient in Vedic learning and rites, and engaged in

daily duties. His dear wife was Dhundhulī by name. She was always engaged in her own welfare. She regulated (everything) with her words; she was beautiful, and was born in good family. Generally she talked much as a result of her former acts. She was valiant in domestic duties, cruel, and was quarrelsome. When the couple, having no child, was staying there, they crossed the age of the measure of fifty years. They, being childless, lived unhappily in their house. For the birth of a child they gave wealth etc. (to brāhmaṇas). So also they gave many cows, (pieces of) land, (coins of) gold and garments. (But) due to (the effect of) their former deeds, neither a son nor a daughter was born (to them). And once that best brāhmaṇa Ātmadeva, dejected and unhappy due to not having a child, left his house and went to a forest. With his mind overcome by grief, he, emaciated by hunger, and encompassed by thirst, wandering here and there, luckily reached a lake. That best brāhmaṇa, having drunk water in (i.e. from) that lake, sat after resorting to the shade of a tree, O Nārada. By chance, just then, a siddha , roaming over the earth, came (there); he too, drinking the water in (i.e. from) the lake, came there only. Having seen that tranquil anchorite, the noble-minded Ātmadeva honoured him and touched his feet as of his own preceptor. The two who were seated (there), being of very affectionate minds, asked questions to each other like a preceptor and his disciple in a hermitage. That anchorite, the ocean of pity, seeing him of an afflicted heart and sighing, asked that Ātmadeva, seated before him:

The siddha said :

32-33. O best brāhmaṇa, what great worry is there in your heart causing grief? O you who know religious practices, tell me that, tormenting you.

Hearing those words of that very noble siddha, Ātmadeva then told him the cause of his grief.

Ātmadeva said :

34-37. O sage, what should I tell you about the grief accumulated due to former deeds? My ancestors are drinking tepid water. My ancestors, so also deities, are not at all accepting the offerings made by me. Dejected due to that grief, I have come here to cast my life. Fie upon my life, my house without progeny, my wealth and family! Even the cow protected by me becomes barren. Even the tree planted by me becomes barren. What is the use of the life of me who am luckless and childless?

Kumāras said :

38-39. Speaking like this when he, oppressed by grief, wept loudly before him, great compassion arose in the heart of the sage. The wise one seeing the line of letters on his forehead and understanding it, spoke again in detail to the brāhmaṇa Ātmadeva:

The siddha said :

40-42. O brāhmaṇa, listen. Today I have read your fate. Your having a son is not seen till the seventh existence. Give up your persistence for a child. The course of fate is most powerful. Taking to right knowledge, be happy, O very intelligent one.

Hearing these words of the siddha, the best brāhmaṇa, with his heart fixed on having a child, and being very unhappy spoke to the siddha:

The brāhmaṇa said :

43-50. What would happen with right knowledge? Give me a son even by force. Otherwise, I, filled with grief, will cast my life before you.

Seeing this persistence of the brāhmaṇa, the ascetic said: " Sagara , king of Aṅga , obtained misery. Citraketu became miserable due to wiping out the writing of fate. Therefore, O you who know religious practices, you will not be happy with a son, for fate is very powerful." Saying so, that siddha, honoured by the good, gave a fruit to the best brāhmaṇa, who persisted for a son. "O brāhmaṇa, I have given this fruit to you for obtaining a son. Give it to your wife. By that a son will undoubtedly be born to you. The wife should, for a year, resort to truthfulness, purity, kindness, charity, eating once a day only. The son would be pure due to that." Speaking like this the meditating saint left, (and) the brāhmaṇa came home. Having given the fruit to his wife, he told her what the siddha had said. Then that cruel Dhundhulī was always eager to have her say.

51-59. She told her friend all that the siddha had said: "If I would eat the fruit given by the siddha, then I would be pregnant. How shall I be able to bear it? I shall have little food, and will not have strength to move or for domestic work. If the foetus would be slanting, then it would be my death. How can I, so delicate, bear the pangs of delivery? When I shall be dull my sister-in-law would take away all my possessions. I am worried. O you of bright smile, what do (i.e. should) I do?" She, O brāhmaṇa, for fear of breaking the friendship, with her face smiling affectionately said: "It is just so." Due to this wrong reasoning she did not eat the fruit at all. When her husband asked her: "Have you eaten the fruit?", she told him, "I have eaten it." Once her sister came to her house of her own accord. She told all that to her (saying): "This is my great anxiety. By being pregnant what shall I do? Tell me what is proper." She said: "I am carrying. After delivery I shall give my foetus (i.e. child) to you. Till that time live happily in your house, as if you are pregnant, concealing (the fact). I shall always nourish the child in your house only. O you of an auspicious face, today give the fruit to the cow to test (the siddha's words)."

60-69. Speaking like this, she went home with a pleased mind. Dhundhulī also did as her sister had told her. She, after having delivered a child, quickly gave it to Dhundhulī. She too told her husband: "The son is comfortably born." Due to a child born to Ātmadeva, people became happy. He gave gifts to best brāhmaṇas, and performed the ceremony at the birth of the child. In his house there was the auspicious sound of songs and musical instruments. Ātmadeva, the very intelligent one, was joyful. Then she said to her husband: "There is no milk in my breasts. How shall I now nourish the child born recently, O lord? My sister also has delivered; but soon her child died. Bring her and keep her in (our) house. She will nourish the child." Hearing the words of that Dhundhulī, the confused Ātmadeva, the best brāhmaṇa, full of joy, did just like that. The mother significantly named him Dhundhukārī. The boy obtained nourishment from the milk of his mother's sister. After three months had passed, the cow gave birth to a child. He was handsome in all limbs, was divine, spotless and had lustre like gold. Having seen him, the brāhmaṇa was pleased, and himself performed the sacraments. All people that had come with a desire to see him were very much amazed.

70-78a. (They said:) "Due to the rise of great good luck of the brāhmaṇa Ātmadeva a boy, of a divine form, is born of the cow. It is a great wonder." Due to destiny nobody knew the secret. Seeing the boy to have ears like those of a cow, he called him Gokarṇa only. After some time both of them attained youth. Gokarṇa was learned and wise. Dhundhukārin was very wicked. He was without a bath or purity or rites, ate prohibited food, and was full of anger. He was a thief, hated all people, and kept the company of wicked cāṇḍālas . He forcibly seized the children that were playing and threw them into a well. In the same way, being addicted to prostitutes, he diminished (i.e. squandered) his father's money. Like a helpless person, his poor father wept. "A childless person is happy. A bad son causes grief. Now I have experienced that the siddha's words are true. Where should I go? Where should I stay? Who would remove my misery? I shall cast my life in water or fire; or I would fall from a

precipice." To him, his father who was thinking like this and whose face was hung down, the wise Gokarṇa came and properly advised him.

Gokarṇa said :

78b-84. O father, the mundane existence is worthless; it causes misery and delusion to men. O father, who is a son? What is wealth? Who is whose wife? Who is the husband? The helpless world, tied by delusion, suffers, and not due to any other cause. Indra does not have any happiness; a sovereign emperor has no happiness. O father, only a detached sage, given to seclusion, has happiness. Give up your ignorance, the delusion of the form of progeny, the cause of hell. Being free from the couples (of opposite qualities) and from pride, and giving up everything, go to a forest.

Hearing these words of him, the brāhmaṇa said to Gokarṇa:

The brāhmaṇa said :

O good one, tell me in detail what should be done in the forest. O you treasure of pity, emancipate me who am tied down by the chains of delusion, who am wicked and of a mean mind, and who am fallen in the ditch of the worldly existence.

Hearing these words of his father Gokarṇa, learned due to knowledge and with his mind pleased, spoke to his helpless, dejected father:

Gokarṇa said :

85-86. Quickly give up the feeling of mineness for this (your) body which is a collection of flesh and bones, and for (your) wife, sons etc. Note that this world is momentary. Be a wise man, taking interest in detachment, and be firm in devotion. Always resort to religious practices. Give up the practices of (common) people. Serve good men. Give up desire for pleasures. Quickly give up thinking about the faults and virtues of others, and drink deep the juice of the stories of Viṣṇu.

Kumāras said :

87. Having thus known the experience told by his son, he who was of a firm mind and free from desire, and who had crossed sixty years, abandoned his house; and the magnanimous one, always followed by people dear to Viṣṇu, and living in a forest, obtained Viṣṇu's position.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 197

The Seven-day Bhāgavata Recitation

Chapter 609 of 693 · 114 detected Sanskrit verse markers

Sanskrit

कुमारा ऊचुः।
पितर्येवं वनं प्राप्ते पश्चादागत्य नारद ।
जननीं तर्जयामास धुंधुकारी महाखलः १।
क्व वित्तं तिष्ठति ब्रूहि मातरं प्रति नारद ।
सर्वथा त्वां हनिष्यामि न चेद्ब्रूया निधानकम् २।
सा तस्य वचनात्त्रस्ता रात्रौ दुःखितमानसा ।
निपत्य कूपे तु मृता लोकैर्ज्ञात्वा बहिः कृता ३।
गोकर्णस्तां तु निर्हृत्य द्विजैस्तज्ज्ञातिबांधवैः ।
तीर्थयात्रां ययौ प्राज्ञः समदुःखसुखो मुने ४।
धुंधुकारी गृहे तिष्ठन्स्वके पण्यवधूवृतः ।
अत्युग्रकर्माचारेण तत्पोषणविमूढधीः ५।
भूषणान्यभिलिप्स्यंत्यस्तमूचुर्वारयोषितः ।
भोभो प्रिय वयं सर्वास्त्वयानाथेन संगताः ६।
स्थिता नैवात्र कोप्यन्यो धनदोभ्येति मानद ।
तस्मात्सूक्ष्माणि वस्त्राणि भूषणानि द्युमंति च ७।

देहि नोचेद्व्रजिष्यामस्त्वत्सकाशान्नरांतरम् ।
इति श्रुत्वा वचस्तासां चिंतयित्वा क्षणं स च ८।
निर्गतः स्वगृहाद्रात्रौ कामांधो मृत्युमस्मरन् ।
मुषित्वा कस्यचिद्गेहाद्वस्त्राण्याभरणानि च ९।
ददौ ताभ्यो मुदायुक्तः प्रीत्यै तासां स नारद ।
तानि दृष्ट्वा ह्यमूल्यानि वस्त्राण्याभरणानि च १०।
ताः स्त्रियश्चिंतयामासुश्चौर्येणैतानि चामुना ।
आहृतानीति निश्चित्य परस्परममंत्रयन् ११।
चौर्यं करोत्यसौ नित्यमेनं राजा गृहीष्यति ।
वित्तं हृत्वा पुनश्चैव मारयिष्यति निश्चितम् १२।
अतो रहसि चास्माभिर्हत्वामुं चौर्यकारिणम् ।
वित्तं च बहु संगृह्य किमन्यत्र न गम्यते १३।
इति ताः क्रूरहृदयाः सुप्तं कंठग्रहं तदा ।
पाशैः सुतीक्ष्णैर्बद्ध्वा च व्यापादयितुमुद्यताः १४।
यदा च न मृतश्चासौ भृशं कंठग्रहेण वै ।

तदांगाराणि बहुशो मुखे चास्य विचिक्षिपुः १५।
अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः ।
तद्देहं चिक्षिपुर्गर्ते प्रायः साहसिकाः स्त्रियः १६।
न ज्ञातं तच्चरित्रं तु केनापि मुनिसत्तम ।
लोकैः पृष्टा वदंति स्म दूरे यातः पतिर्हि नः १७।
आगमिष्यति दीर्घेण कालेन धनकर्षितः ।
अतः स्त्रीणां न विश्वासः कर्त्तव्यो विदुषां वरैः १८।
विश्वस्तं सर्वथा घ्नंति प्रार्थयंत्यो नवं नवम् ।
सुधामयं वचो यासां कामिनां रसवर्द्धनम् १९।
हृदयं क्षुरधाराभं प्रियः को नाम योषिताम् ।
अथ ता बहुलं वित्तं गृहीत्वा वारयोषितः २०।
ग्रामांतरं ययुः शीघ्रं भयाद्राज्ञोऽतिविह्वलाः ।
धुंधुकारी बभूवाथ महाप्रेतः कुकर्मकृत् २१।
वात्यारूपधरो नित्यं धावन्दुर्मृत्युतो दिशः ।
शीतातपपरिक्लिष्टो निराहारः पिपासितः २२।

न च लेभे सुखं क्वापि हाहेति प्रवदन्मुहुः।
कियत्कालांतरे त्वेनं मृतं चैवावबुध्य च २३।
गोकर्णस्तीर्थयात्रायां गयाश्राद्धमथाकरोत् ।
समाप्य तीर्थयात्रां तु स्वंपुरं समुपेयिवान २४।
सभाजितः सपौरैस्तु प्रीत्या स्वजनबांधवैः ।
उवास स्वगृहे चैव दिनानि कतिचिद्द्विजः २५।
रात्रौ प्रसुप्तं गोकर्णं ज्ञात्वा वेश्मांगणे स तु ।
धुंधुकारी महादुष्टो रौद्रं रूपं व्यदर्शयत् २६।
क्षणं नागः क्षणं चोष्ट्रः क्षणं स महिषोऽभवत् ।
क्षणमग्निः क्षणं सर्पः क्षणेन पुरुषोऽभवत् २७।
वैपरीत्यमिदं दृष्ट्वा गोकर्णो धैर्यसंयुतः ।
चिंतयामास मेधावी किमेतदिति विस्मितः २८।
अयं दुर्गतिमापन्नः कोप्यस्ति पुरुषाधमः ।
इति निश्चित्य मनसा तमुवाच दयान्वितः २९।
गोकर्ण उवाच-

कस्त्वमुग्रतरो रात्रौ भीषयन्मामुपागतः ।
प्रेतो वाथ पिशाचो वा कुतः प्राप्तो दशामिमाम् ३०।
तद्ब्रूहि त्वं महाभाग किं कार्यं ते मयाधुना ।
घोररूपो यतो रात्रौ मत्समीपमुपागतः ३१।
इति श्रुत्वा वचो भ्रातुर्धुंधुकारी महाखलः ।
प्रेतभावमनुप्राप्तो रुरोद भृशमातुरः ३२।
वक्तुं नैव क्षमो वाचा प्रेतत्वेन विमोहितः ।
संज्ञया निर्दिदेशाथ जलं पातुं पिपासितः ३३।
अथासौ सुमहाभागो गोकर्णः साधुसंमतः ।

स्वकांजलौ जलं कृत्वा प्राक्षिपत्तमुदीरयन् ३४।
तत्क्षिप्तं तज्जलं भ्रात्रा गोकर्णेन महात्मना ।
उपस्थितं च तृप्त्यर्थं प्रेतस्य धुंधुकारिणः ३५।
अथोवाचागतज्ञानः प्रदत्तेनांबुनामुना ।
पुण्यात्मनात्मनो भ्रात्रा गोकर्णेन च नारद ३६।
प्रेत उवाच-

अहं भ्राता त्वदीयोऽस्मि धुंधुकारीति नामतः ।
आत्मनः कर्मदोषेण प्रेतत्वं समुपागतः ३७।
मम माता मृता दुःखाद्बहुशस्तर्जिता मया ।
द्रव्यहेतोस्ततः पश्चाद्वारस्त्रीपोषणोत्सुकः ३८।
निषिद्धं कृतवान्कर्म चौर्यादिधनलोभतः ।
एकदा प्रार्थितस्ताभिर्भूषणान्यंबराण्यहम् ३९।
धनिकस्य गृहाद्रात्रौ मुषित्वा तान्युपानयम् ।
ततस्ता धनलोभेन पाशैर्बद्ध्वा गले बलात् ४०।
मां तु व्यापादयामासुर्वह्निक्षेपेण मानद ।
गृहीत्वा मद्धनं भूरि ताः सर्वा भूपतेर्भयात् ४१।
पलायिताः पुरादस्मात्स्वार्थोन्मूलित सौहृदाः ।
अतः प्रेतत्वमापन्नो भ्रातरद्य त्वयांबुना ४२।
सिक्तः संज्ञामहं प्राप्तः पुण्येनातिकृपालुना ।
वाताहारेण जीवामि दैवादिष्टफलोदयः ४३।
अपश्यं त्वामहं सुप्तं भ्रातरं स्वगृहांगणे ।

ततस्त्वामनभिज्ञं मां धर्षणाय कृतोद्यमः ४४।
अभवं सहसा साधो ज्ञातश्चाहं त्वयाधुना ।
दीनबंधो दयासिंधो भ्रातर्मामाशु मोचय ४५।
प्रेतभावादमुष्मात्त्वं कृतार्थोऽसि न संशयः ।
इति श्रुत्वा वचो भ्रातुर्गोकर्णो ज्ञानवान्सुधीः ४६।
भ्रातरं प्राह खिन्नात्मा दुःखितं धुंधुकारिणम् ।
गोकर्ण उवाच-
तुभ्यं दत्तो मया पिंडो गयायां त्वामहं भृतम् ४७।
श्रुत्वा लोकमुखाद्भ्रातस्त्वं कथं प्रेततां गतः ।
गयापिंडप्रदानेन दुर्गतोऽपि शुभां गतिम् ४८।
प्राप्नोति नात्र संदेहस्त्वं कथं न दिवं गतः ।
भ्रातुरित्थंवचः श्रुत्वा गोकर्णस्य महात्मनः ४९।
धुंधुकारी दुःखितात्मा प्रोवाच पुरतः स्थितः ।
गयाश्राद्धशतेनापि न मे मुक्तिर्भविष्यति 6.197.५०।
उपायोऽन्यश्चिंतनीयो ममोद्धाराय वै त्वया ।

इति तद्वाक्यमाकर्ण्य गोकर्णो विस्मयं गतः ५१।
प्राह श्राद्धैर्न मुक्तिश्चेत्तर्ह्यसाध्या गतिस्तव ।

इदानीं त्वं निजस्थानमातिष्ठ प्रेत निर्भयः ५२।
विचार्याहं करिष्यामि मुक्त्युपायं परं तव ।
इति वाक्यं समाकर्ण्य धुंधुकारी ततो गतः ५३।
निजं स्थानं श्मशानस्थं कलिद्रुममतः परम् ।
शेषां रात्रिं स गोकर्णश्चिंतयन्नेव नारद ५४।
तस्य मुक्तिं स्थितस्तत्र तदुपायं न चाध्यगात् ।
प्रातस्ततः स गोकर्णः स्वज्ञाति कुलबांधवान् ५५।
धर्मशास्त्रविदोविप्रान्रात्रिवृत्तं न्यवेदयत् ।
ते विचार्य च तद्वृत्तं शास्त्रेषु बहुशो द्विजाः ५६।
यदा न ज्ञातवंतस्तद्वृत्तं सूर्यं तदा स्तुवन् ।
द्विजा ऊचुः-
नमस्ते भास्करादित्य तमोहंतर्गभस्तिमन् ५७।
लोकसाक्षिन्जगद्धाम सुरासुरनमस्कृत ।

द्वादशात्मन्हरिहय भास्वन्लोकप्रबोधक ५८।
त्वं गतिः सर्वलोकानां सततं धर्मशीलिनाम् ।
त्वं ब्रह्मा त्वं हरिः शूली सृष्टिस्थितिविनाशकृत् ५९।
त्वामृते नास्ति लोकेस्मिञ्छरणं प्राणिनां विभो ।
शर्वस्त्वं क्षितिरूपोऽसि भवोऽसि जलरूपधृक् ६०।
त्वमग्निरुपो रूद्रोसि वायुरस्युग्ररूपधृक् ।
भीमोस्याकाशदेहस्त्वं यज्वा पशुपतिः स्वयम् ६१।
महादेवः सोममूर्तिरीशानः सूर्य एव हि ।
तवाष्टौमूर्त्तयो दिव्या इज्यंते वेदवादिभिः ६२।
सर्वकामसमृद्ध्यर्थं व्याप्तलोकत्रयस्य च ।
मत्स्यस्त्वं वेदधृक् चासि कूर्मश्चाद्रिधरो वरः ६३।
धराधरो वराहोसि लोकधृक्त्वं त्रिविक्रमः ।
ब्रह्मध्रुग्घ्नो भार्गवस्त्वं लोकध्रुक्घ्नोसि राघवः ६४।
भूभारहंता कृष्णोसि बुद्धोस्यसुरमोहकृत् ।
कल्क्यसि म्लेच्छहंता त्वं धर्मग्लानौ युगेयुगे ६५।

देवासुरमनुष्याणां पशुपक्ष्यंबुचारिणाम् ।
नानाविधानं जीवानां त्वं स्रष्टा ब्रह्मरूपधृक् ६६।
इंद्रोसि धर्मराजोसि वरुणस्त्वं धनेश्वरः ।
लोकपालस्वरूपेण वर्त्तसे गोगणेश्वर ६७।
त्रयीमूर्त्तिस्त्रिकालेज्यस्त्रिधामा त्रिगुणात्मकः ।
त्वमेव पूज्यसे लोकैस्त्रिधा भिन्नो दिवाकरः ६८।
पद्मप्रबोधनकरस्त्वमेवासि जगत्पते ।
इत्युदीर्य द्विजश्रेष्ठा यावत्स्थुर्मुनीश्वर ६९।
तावदाकाशगः प्राह स्फुटं तेषां तु शृण्वताम् ।
श्रीसूर्य उवाच-

श्रूयतांभोद्विजश्रेष्ठा यदर्थं वर्णितोस्म्यहम् ७०।
भवद्भिर्धुंधुलीसूनोर्महापातकशांतये ।
आत्मदेवस्य पुण्येन गोकर्णो रौहिणो ह्ययम् ७१।
श्रीभागवतसप्ताहस्तस्योद्धर्ता भविष्यति ।
यद्भवद्भिः कृतं स्तोत्रं मम वैभववर्णनम् ७२।

तेन स्तुत्वा नरोविप्रा देवयानं लभिष्यति ।
पुत्रार्थी च धनार्थी च धर्मार्थी मोक्षकामुकः ७३।
वांछा चिंतामणिस्तोत्रं पठित्वात्यंतमाप्नुयात् ।
इत्युक्त्वा भास्करो देवो विरराम दिविस्थितः ७४।
ते द्विजाः साध्विति प्रोचुर्गोकर्णं हृष्टमानसाः ।
ततः समाजे विप्राणां तुंगभद्रा तटे शुभे ७५।
कौतुकं सुमहद्द्रष्टुं तत्रागान्नागरीप्रजा ।
गोकर्णो ज्ञाततत्वार्थो वक्ताध्यासनमास्थितः ७६।
नारायणादिकान्नत्वा सप्ताहं समवर्त्तयन् ।
श्रीहरेस्तु वचः शास्त्रं तीर्थपादाब्जसंभवम् ७७।
यदि सत्यं तदाप्नोतु धुंधुलीतनयो गतिम् ।
इति संकल्प्य मनसा श्रीमद्भागवताभिधम् ७८।
जन्माद्यस्य यतश्चेति धीमह्यंतमुपावदत् ।
तत्र प्रेतं समागत्य स्थानं पश्यन्नितस्ततः ७९।
सप्तग्रंथियुतं वंशं प्रविष्टो वातरूपधृक् ।

शृण्वत्सु वैष्णवाग्र्येषु ब्राह्मणेष्वथ नारद ८०।
शुश्राव धुंधुलीपुत्रो ग्रंथिछिद्रस्थितोऽन्वहम् ।
यदा कथाविरामोऽभूत्प्रथमेऽहनि नारद ८१।
तदैकाकी चकग्रंथिः पुस्फोटात्यद्भुतं ह्यभूत्।
द्वितीयादिष्वहःस्वेवमेकैकग्रंथिभेदनम् ८२।
बभूव सप्तमे भिन्ने स सद्यः प्रेततां जहौ ।
दिव्यरूपधरो भूत्वा तुलसीदाममंडितः ८३।
पीतवासा घनश्यामः प्रबभौ भूषणान्वितः ।
गोकर्णं भ्रातरं नत्वा प्रोवाचाखिल तत्वदृक् ८४।
त्वयाऽहं मोचितो बंधो कृपया प्रेतकश्मलात् ।
धन्या भागवतीवार्ता प्रेतत्वोन्मूलिनी श्रुता ८५।
सप्ताहोपि तथा धन्यो विष्णुलोकगतिप्रदः ।
यत्प्रभावाद्विमुक्तोऽहं प्रेतभावाद्भृशातुरः ८६।
आर्द्रं शुष्कं लघुस्थूलं वाङ्मनः कर्मभिः कृतम् ।
पातकं भस्मसात्कुर्यात्सप्ताहोऽग्निरिवेंधनम् ८७।

अस्मिन्वै भारते वर्षे देवानामप्यभीप्सिते ।
शृण्वतां भगवच्छास्त्रं गतिरत्युत्तमा भवेत् ८८।
स्नाय्वस्थि मज्जा मांसासृक्संघातं देहमुच्यते ।

शुचि भागवतास्वादादशुचित्वन्यथा मतम् ८९।
कर्मकश्मलसंदुष्टो देहो नरकभाजनम् ।
अतो दोषनिवृत्यर्थमेतदेव हि साधनम् ९०।
बुद्बुदा इव तोयेषु मशका इव जंतुषु ।
जायंते मरणायैव भगवच्छास्त्रवर्जिताः ९१।
भिद्यते हृदयग्रंथिश्छिद्यंते सर्वसंशयाः ।
क्षीयंते चास्य कर्माणि श्रुते भागवते द्विजाः ९२।
एवं ब्रुवति वै तस्मिन्विमानवरमागतम् ।
वैकुंठात्तदधिष्ठाय गतोऽसौ विष्णुमंदिरम् ९३।
विष्णुलोकं गतेतस्मिन्सर्वे विस्मितमानसाः ।
बभूवुश्चापि पप्रच्छुर्गोकर्णं ते द्विजोत्तमाः ९४।
द्विजा ऊचुः ।

श्रुतं भागवतं सर्वैरस्माभिरिह संगतैः ।
किं कारणं महाभाग त्वद्भ्रातैको गतो हरिम् ९५।
गोकर्ण उवाच-
श्रूयतामभिधास्यामि कारणं भातृसङ्गतौ ।
यच्छ्रुत्वा यूयमेवापि गोलोकं च गमिष्यथ ९६।
सप्ताहश्रवणं कार्यमुपवासपरायणैः ।
कृष्णैकतानमतिभिर्गोलोक गतिदायकम् ९७।
पुनः शृणुध्वं सप्ताहं श्रीमद्भागवतं द्विजाः ।
एकाग्रचित्ताः सततं कृष्णप्रेमामृतप्रदम् ९८।
इति श्रुत्वा वचस्तस्य गोकर्णस्य द्विजोत्तमाः ।
पुनः श्रोतुं भागवतं सप्ताहं समुपावसन् ९९।
कृष्णैकतानमतयो नियमेन च नारद ।
पुनस्ते शुश्रुवुः सर्वे श्रीमद्भागवतं द्विजाः 6.197.१००।
कथावसाने भगवान्कृष्णः कमललोचनः ।
आविरासीन्मुनिश्रेष्ठ शंखचक्रगदाब्जधृक् १०१।

किरीटकुंडलधरो वनमाली विभूषितः ।
पीतवासा घनश्यामः कटकांगदभूषितः १०२।
तं दृष्ट्वा ते द्विजाः सर्वे विष्वक्सेनादिभिर्युतम् ।
पार्षदप्रवरैर्हृष्टाः प्रणेमुर्भुवि संगताः १०३।
जयशब्दो नमः शब्दस्तदासीत्सर्वतो मुने ।
अथ शंखध्वनिं चक्रे हरिः संहर्षयन्द्विजान् १०४।
तदानेके विमानास्तु वैकुंठात्समुपागताः ।
द्विजानां पश्यतां तत्र पार्षदप्रवरैर्युताः १०५।
गोकर्णं तु समालिंग्य ददौ सारूप्यमात्मनः ।
श्रोतॄनन्यान्घनश्यामान्पीतकौशेयवाससः १०६।
किरीटिनः कुंडलिनो हारिणो वनमालिनः ।

चकार तत्क्षणात्तत्र महदाश्चर्यमप्यभूत् १०७।
तस्मिन्ग्रामे स्थिता ये तु आचांडालजना मुने।
समारुह्य विमानांस्तान्ययुः कृष्णाज्ञया दिवम् १०८।
गोकर्णसहितः कृष्णो गोपगोपीजनप्रियः।

गोलोकं समनुप्राप्तः सर्वलोकोपरिस्थितम्।
यत्र वृंदावनं रम्यं शतशृंगसमावृतम् १०९।
तद्ब्राह्मे परितोवृतं विजययाह्वत्यद्भुतं राजतेऽरण्यं यत्र तु मंडपानि सुबहुन्यच्छोदवाप्यो ह्रदाः।।
गावः कामदुघाः सुरद्रुमततिच्छायाश्रिता गोपकैः क्रीडातत्परमानसैः परिवृतो नंदात्मजः क्रीडति ११०।
मध्ये त्वस्य सुकाननस्य रचितो वृंदावनेशेच्छया रम्यं रत्नसमूहभर्मखचितं प्राकारमुद्भासयन्।
न्यग्रोधः सुमहांस्ततः प्रतिदिशं गोपीजनाध्यासितं वत्सालंकृतमद्भुताकृति महच्छ्रीगोकुलं राजते १११।
तन्मध्ये भवनं हरेरधिकृतं प्रोद्भासते भास्वरं यस्मिन्नंदगृहेश्वरी समुदितास्ते राधया राधिताः।
यद्भाग्यं महदप्युमापतिमुखैश्चिंत्यं सदाभ्यंतरैस्तत्सूनोर्मधुराकृतेरधिचकास्त्यंडौघभास्यांशुभिः ११२।
वातांबुपर्णाशनदेहशोषणैस्तपोभिरुग्रैर्जपयज्ञकर्मभिः।
असाध्यमप्यायसधेनुसंभवो लोकं न गाहाख्यमखप्रवर्त्तनात् ११३।
इतिहासमिमं पुण्यं यः पठेच्छृणुयादपि।।।
सोऽपि गोलोकमभ्येति किं श्रीभागवतं पुनः ११४।

Roman transliteration

kumārā ūcuḥ|
pitaryevaṃ vanaṃ prāpte paścādāgatya nārada |
jananīṃ tarjayāmāsa dhuṃdhukārī mahākhalaḥ 1|
kva vittaṃ tiṣṭhati brūhi mātaraṃ prati nārada |
sarvathā tvāṃ haniṣyāmi na cedbrūyā nidhānakam 2|
sā tasya vacanāttrastā rātrau duḥkhitamānasā |
nipatya kūpe tu mṛtā lokairjñātvā bahiḥ kṛtā 3|
gokarṇastāṃ tu nirhṛtya dvijaistajjñātibāṃdhavaiḥ |
tīrthayātrāṃ yayau prājñaḥ samaduḥkhasukho mune 4|
dhuṃdhukārī gṛhe tiṣṭhansvake paṇyavadhūvṛtaḥ |
atyugrakarmācāreṇa tatpoṣaṇavimūḍhadhīḥ 5|
bhūṣaṇānyabhilipsyaṃtyastamūcurvārayoṣitaḥ |
bhobho priya vayaṃ sarvāṃstvayānāthena saṃgatāḥ 6|
sthitā naivātra kopyanyo dhanadobhyeti mānada |
tasmātsūkṣmāṇi vastrāṇi bhūṣaṇāni dyumaṃti ca 7|

dehi nocedvrajiṣyāmastvatsakāśānnarāṃtaram |
iti śrutvā vacastāsāṃ ciṃtayitvā kṣaṇaṃ sa ca 8|
nirgataḥ svagṛhādrātrau kāmāṃdho mṛtyumasmaran |
muṣitvā kasyacidgehādvastrāṇyābharaṇāni ca 9|
dadau tābhyo mudāyuktaḥ prītyai tāsāṃ sa nārada |
tāni dṛṣṭvā hyamūlyāni vastrāṇyābharaṇāni ca 10|
tāḥ striyaściṃtayāmāsuścauryeṇaitāni cāmunā |
āhṛtānīti niścitya parasparamamaṃtrayan 11|
cauryaṃ karotyasau nityamenaṃ rājā gṛhīṣyati |
vittaṃ hṛtvā punaścaiva mārayiṣyati niścitam 12|
ato rahasi cāsmābhirhatvāmuṃ cauryakāriṇam |

vittaṃ ca bahu saṃgṛhya kimanyatra na gamyate 13|
iti tāḥ krūrahṛdayāḥ suptaṃ kaṃṭhagrahaṃ tadā |
pāśaiḥ sutīkṣṇairbaddhvā ca vyāpādayitumudyatāḥ 14|
yadā ca na mṛtaścāsau bhṛśaṃ kaṃṭhagraheṇa vai |

tadāṃgārāṇi bahuśo mukhe cāsya vicikṣipuḥ 15|
agnijvālātiduḥkhena vyākulo nidhanaṃ gataḥ |
taddehaṃ cikṣipurgarte prāyaḥ sāhasikāḥ striyaḥ 16|
na jñātaṃ taccaritraṃ tu kenāpi munisattama |
lokaiḥ pṛṣṭā vadaṃti sma dūre yātaḥ patirhi naḥ 17|
āgamiṣyati dīrgheṇa kālena dhanakarṣitaḥ |
ataḥ strīṇāṃ na viśvāsaḥ karttavyo viduṣāṃ varaiḥ 18|
viśvastaṃ sarvathā ghnaṃti prārthayaṃtyo navaṃ navam |
sudhāmayaṃ vaco yāsāṃ kāmināṃ rasavarddhanam 19|
hṛdayaṃ kṣuradhārābhaṃ priyaḥ ko nāma yoṣitām |
atha tā bahulaṃ vittaṃ gṛhītvā vārayoṣitaḥ 20|
grāmāṃtaraṃ yayuḥ śīghraṃ bhayādrājño'tivihvalāḥ |
dhuṃdhukārī babhūvātha mahāpretaḥ kukarmakṛt 21|
vātyārūpadharo nityaṃ dhāvandurmṛtyuto diśaḥ |
śītātapaparikliṣṭo nirāhāraḥ pipāsitaḥ 22|

na ca lebhe sukhaṃ kvāpi hāheti pravadanmuhuḥ|
kiyatkālāṃtare tvenaṃ mṛtaṃ caivāvabudhya ca 23|
gokarṇastīrthayātrāyāṃ gayāśrāddhamathākarot |
samāpya tīrthayātrāṃ tu svaṃpuraṃ samupeyivāna 24|
sabhājitaḥ sapauraistu prītyā svajanabāṃdhaṃvaiḥ |
uvāsa svagṛhe caiva dināni katiciddivajaḥ 25|
rātrau prasuptaṃ gokarṇaṃ jñātvā veśmāṃgaṇe sa tu |
dhuṃdhukārī mahāduṣṭo raudraṃ rūpaṃ vyadarśayat 26|
kṣaṇaṃ nāgaḥ kṣaṇaṃ coṣṭraḥ kṣaṇaṃ sa mahiṣo'bhavat |
kṣaṇamagniḥ kṣaṇaṃ sarpaḥ kṣaṇena puruṣo'bhavat 27|
vaiparītyamidaṃ dṛṣṭvā gokarṇo dhairyasaṃyutaḥ |
ciṃtayāmāsa medhāvī kimetaditi vismitaḥ 28|
ayaṃ durgatimāpannaḥ kopyasti puruṣādhamaḥ |
iti niścitya manasā tamuvāca dayānvitaḥ 29|
gokarṇa uvāca-

kastvamugrataro rātrau bhīṣayanmāmupāgataḥ |
preto cātha piśāco vā kutaḥ prāpto daśāmimām 30|
tadbrūhi tvaṃ mahābhāga kiṃ kāryaṃ te mayādhunā |
ghorarūpo yato rātrau matsamīpamupāgataḥ 31|
iti śrutvā vaco bhrāturdhuṃdhukārī mahākhalaḥ |
pretabhāvamanuprāpto ruroda bhṛśamāturaḥ 32|
vaktuṃ naiva kṣamo vācā pretatvena vimohitaḥ |
saṃjñayā nirdideśātha jalaṃ pātuṃ pipāsitaḥ 33|
athāsau sumahābhāgo gokarṇaḥ sādhusaṃmataḥ |
svakāṃjalau jalaṃ kṛtvā prākṣipattamudīrayan 34|
tatkṣiptaṃ tajjalaṃ bhrātrā gokarṇena mahātmanā |
upasthitaṃ ca tṛptyarthaṃ pretasya dhuṃdhukāriṇaḥ 35|
athovācāgatajñānaḥ pradattenāṃbunāmunā |
puṇyātmanātmano bhrātrā gokarṇena ca nārada 36|
preta uvāca-

ahaṃ bhrātā tvadīyo'smi dhuṃdhukārīti nāmataḥ |
ātmanaḥ karmadoṣeṇa pretatvaṃ samupāgataḥ 37|
mama mātā mṛtā duḥkhādbahuśastarjitā mayā |
dravyahetostataḥ paścādvārastrīpoṣaṇotsukaḥ 38|
niṣiddhaṃ kṛtavānkarma cauryādidhanalobhataḥ |
ekadā prārthitastābhirbhūṣaṇānyaṃbarāṇyaham 39|
dhanikasya gṛhādrātrau muṣitvā tānyupānayam |
tatastā dhanalobhena pāśairbaddhvā gale balāt 40|
māṃ tu vyāpādayāmāsurvahnikṣepeṇa mānada |
gṛhītvā maddhanaṃ bhūri tāḥ sarvā bhūpaterbhayāt 41|
palāyitāḥ purādasmātsvārthonmūlita sauhṛdāḥ |
ataḥ pretatvamāpanno bhrātaradya tvayāṃbunā 42|
siktaḥ saṃjñāmahaṃ prāptaḥ puṇyenātikṛpālunā |
vātāhāreṇa jīvāmi daivādiṣṭaphalodayaḥ 43|
apaśyaṃ tvāmahaṃ suptaṃ bhrātaraṃ svagṛhāṃgaṇe |

tatastvāmanabhijñaṃ māṃ dharṣaṇāya kṛtodyamaḥ 44|
abhavaṃ sahasā sādho jñātaścāhaṃ tvayādhunā |
dīnabaṃdho dayāsiṃdho bhrātarmāmāśu mocaya 45|
pretabhāvādamuṣmāttvaṃ kṛtārtho'si na saṃśayaḥ |
iti śrutvā vaco bhrāturgokarṇo jñānavānsudhīḥ 46|
bhrātaraṃ prāha khinnātmā duḥkhitaṃ dhuṃdhukāriṇam |
gokarṇa uvāca-
tubhyaṃ datto mayā piṃḍo gayāyāṃ tvāmahaṃ bhṛtam 47|
śrutvā lokamukhādbhrātastvaṃ kathaṃ pretatāṃ gataḥ |
gayāpiṃḍapradānena durgato'pi śubhāṃ gatim 48|
prāpnoti nātra saṃdehastvaṃ kathaṃ na divaṃ gataḥ |
bhrāturitthaṃvacaḥ śrutvā gokarṇasya mahātmanaḥ 49|
dhuṃdhukārī duḥkhitātmā provāca puratāḥ sthitaḥ |
gayāśrāddhaśatenāpi na me muktirbhaviṣyati 6.197.50|
upāyo'nyaściṃtanīyo mamoddhārāya vai tvayā |

iti tadvākyamākarṇya gokarṇo vismayaṃ gataḥ 51|
prāha śrāddhairna muktiścettarhyasādhyā gatistava |
idānīṃ tvaṃ nijasthānamātiṣṭha preta nirbhayaḥ 52|
vicāryāhaṃ kariṣyāmi muktyupāyaṃ paraṃ tava |
iti vākyaṃ samākarṇya dhuṃdhukārī tato gataḥ 53|
nijaṃ sthānaṃ śmaśānasthaṃ kalidrumamataḥ param |
śeṣāṃ rātriṃ sa gokarṇaściṃtayanneva nārada 54|
tasya muktiṃ sthitastatra tadupāyaṃ na cādhyagāt |
prātastataḥ sa gokarṇaḥ svajñāti kulabāṃdhavān 55|
dharmaśāstravidoviprānrātrivṛttaṃ nyavedayat |
te vicārya ca tadvṛttaṃ śāstreṣu bahuśo dvijāḥ 56|
yadā na jñātavaṃtastadvṛttaṃ sūryaṃ tadā stuvan |
dvijā ūcuḥ-
namaste bhāskarāditya tamohaṃtargabhastiman 57|
lokasākṣinjagaddhāma surāsuranamaskṛta |

dvādaśātmanharihaya bhāsvanlokaprabodhaka 58|
tvaṃ gatiḥ sarvalokānāṃ satataṃ dharmaśīlinām |
tvaṃ brahmā tvaṃ hariḥ śūlī sṛṣṭisthitivināśakṛt 59|
tvāmṛte nāsti lokesmiñcharaṇaṃ prāṇināṃ vibho |
śarvastvaṃ kṣitirūpo'si bhavo'si jalarūpadhṛk 60|
tvamagnirupo rūdrosi vāyurasyugrarūpadhṛk |

bhīmosyākāśadehastvaṃ yajvā paśupatiḥ svayam 61|
mahādevaḥ somamūrtirīśānaḥ sūrya eva hi |
tavāṣṭaumūrttayo divyā ijyaṃte vedavādibhiḥ 62|
sarvakāmasamṛddhyarthaṃ vyāptalokatrayasya ca |
matsyastvaṃ vedadhṛk cāsi kūrmaścādridharo varaḥ 63|
dharādharo varāhosi lokadhṛktvaṃ trivikramaḥ |
brahmadhrugghno bhārgavastvaṃ lokadhrukgghnosi rāghavaḥ 64|
bhūbhārahaṃtā kṛṣṇosi buddhosyasuramohakṛt |
kalkyasi mlecchahaṃtā tvaṃ dharmaglānau yugeyuge 65|

devāsuramanuṣyāṇāṃ paśupakṣyaṃbucāriṇām |
nānāvidhānaṃ jīvānāṃ tvaṃ sraṣṭā brahmarūpadhṛk 66|
iṃdrosi dharmarājosi varuṇastvaṃ dhaneśvaraḥ |
lokapālasvarūpeṇa varttase gogaṇeśvara 67|
trayīmūrttistrikālejyastridhāmā triguṇātmakaḥ |
tvameva pūjyase lokaistridhā bhinno divākaraḥ 68|
padmaprabodhanakarastvamevāsi jagatpate |
ityudīrya dvijaśreṣṭhā yāvattasthurmunīśvara 69|
tāvadākāśagaḥ prāha sphuṭaṃ teṣāṃ tu śṛṇvatām |
śrīsūrya uvāca-
śrūyatāṃbhodvijaśreṣṭhā yadarthaṃ varṇitosmyaham 70|
bhavadbhirdhuṃdhulīsūnormahāpātakaśāṃtaye |
ātmadevasya puṇyena gokarṇo rauhiṇo hyayam 71|
śrībhāgavatasaptāhastasyoddhartā bhaviṣyati |
yadbhavadbhiḥ kṛtaṃ stotraṃ mama vaibhavavarṇanam 72|

tena stutvā naroviprā devayānaṃ labhiṣyati |
putrārthī ca dhanārthī ca dharmārthī mokṣakāmukaḥ 73|
vāṃchā ciṃtāmaṇistotraṃ paṭhitvātyaṃtamāpnuyāt |
ityuktvā bhāskaro devo virarāma divisthitaḥ 74|
te dvijāḥ sādhviti procurgokarṇaṃ hṛṣṭamānasāḥ |
tataḥ samāje viprāṇāṃ tuṃgabhadrā taṭe śubhe 75|
kautukaṃ sumahaddraṣṭuṃ tatrāgānnāgarīprajā |
gokarṇo jñātatatvārtho vaktādhyāsanamāsthitaḥ 76|
nārāyaṇādikānnatvā saptāhaṃ samavarttayan |
śrīharestu vacaḥ śāstraṃ tīrthapādābjasaṃbhavam 77|
yadi satyaṃ tadāpnotu dhuṃdhulītanayo gatim |
iti saṃkalpya manasā śrīmadbhāgavatābhidham 78|
janmādyasya yataśceti dhīmahyaṃtamupāvadat |
tatra pretaṃ samāgatya sthānaṃ paśyannitastataḥ 79|
saptagraṃthiyutaṃ vaṃśaṃ praviṣṭo vātarūpadhṛk |

śṛṇvatsu vaiṣṇavāgryeṣu brāhmaṇeṣvatha nārada 80|
śuśrāva dhuṃdhulīputro graṃthichidrasthito'nvaham |
yadā kathāvirāmo'bhūtprathame'hani nārada 81|
tadaikākī cakagraṃthiḥ pusphoṭātyadbhutaṃ hyabhūt|
dvitīyādiṣvahaḥsvevamekaikagraṃthibhedanam 82|
babhūva saptame bhinne sa sadyaḥ pretatāṃ jahau |
divyarūpadharo bhūtvā tulasīdāmamaṃḍitaḥ 83|
pītavāsā ghanaśyāmaḥ prababhau bhūṣaṇānvitaḥ |
gokarṇaṃ bhrātaraṃ natvā provācākhila tatvadṛk 84|
tvayā'haṃ mocito baṃdho kṛpayā pretakaśmalāt |
dhanyā bhāgavatīvārtā pretatvonmūlinī śrutā 85|

saptāhopi tathā dhanyo viṣṇulokagatiṃpradaḥ |
yatprabhāvādvimukto'haṃ pretabhāvādbhṛśāturaḥ 86|
ārdraṃ śuṣkaṃ laghusthūlaṃ vāṅmanaḥ karmabhiḥ kṛtam |
pātakaṃ bhasmasātkuryātsaptāho'gniriveṃdhanam 87|

asminvai bhārate varṣe devānāmapyabhīpsite |
śṛṇvatāṃ bhagavacchāstraṃ gatiratyuttamā bhavet 88|
snāyvasthi majjā māṃsāsṛksaṃghātaṃ dehamucyate |
śuci bhāgavatāsvādādaśucitvanyathā matam 89|
karmakaśmalasaṃduṣṭo deho narakabhājanam |
ato doṣanivṛtyarthametadeva hi sādhanam 90|
budbudā iva toyeṣu maśakā iva jaṃtuṣu |
jāyaṃte maraṇāyaiva bhagavacchāstravarjitāḥ 91|
bhidyate hṛdayagraṃthiśchidyaṃte sarvasaṃśayāḥ |
kṣīyaṃte cāsya karmāṇi śrute bhāgavate dvijāḥ 92|
evaṃ bruvati vai tasminvimānavaramāgatam |
vaikuṃṭhāttadadhiṣṭhāya gato'sau viṣṇumaṃdiram 93|
viṣṇulokaṃ gatetasminsarve vismitamānasāḥ |
babhūvuścāpi papracchurgokarṇaṃ te dvijottamāḥ 94|
dvijā ūcuḥ |

śrutaṃ bhāgavataṃ sarvairasmābhiriha saṃgataiḥ |
kiṃ kāraṇaṃ mahābhāga tvadbhrātaiko gato harim 95|
gokarṇa uvāca-
śrūyatāmabhidhāsyāmi kāraṇaṃ bhātṛsadgatau |
yacchrutvā yūyamevāpi golokaṃ ca gamiṣyatha 96|
saptāhaśravaṇaṃ kāryamupavāsaparāyaṇaiḥ |
kṛṣṇaikatānamatibhirgoloka gatidāyakam 97|
punaḥ śuṇudhvaṃ saptāhaṃ śrīmadbhāgavataṃ dvijāḥ |
ekāgracittāḥ sataṭaṃ kṛṣṇapremāmṛtapradam 98|
iti śrutvā vacastasya gokarṇasya dvijottamāḥ |
punaḥ śrotuṃ bhāgavataṃ saptāhaṃ samupāvasan 99|
kṛṣṇaikatānamatayo niyamena ca nārada |
punaste śuśruvuḥ sarve śrīmadbhāgavataṃ dvijāḥ 6.197.100|
kathāvasāne bhagavānkṛṣṇaḥ kamalalocanaḥ |
āvirāsīnmuniśreṣṭha śaṃkhacakragadābjadhṛk 101|

kirīṭakuṃḍaladharo vanamālī vibhūṣitaḥ |
pītavāsā ghanaśyāmaḥ kaṭakāṃgadabhūṣitaḥ 102|
taṃ dṛṣṭvā te dvijāḥ sarve viṣvaksenādibhiryutam |
pārṣadapravarairhṛṣṭāḥ praṇemurbhuvi saṃgatāḥ 103|
jayaśabdo namaḥ śabdastadāsītsarvato mune |
atha śaṃkhadhvaniṃ cakre hariḥ saṃharṣayandvijān 104|
tadāneke vimānāstu vaikuṃṭhātsamupāgatāḥ |
dvijānāṃ paśyatāṃ tatra pārṣadapravarairyutāḥ 105|
gokarṇaṃ tu samāliṃgya dadau sārūpyamātmanaḥ |
śrotṝnanyāṃghanaśyāmānpītakauśeyavāsasaḥ 106|
kirīṭinaḥ kuṃḍalino hāriṇo vanamālinaḥ |
cakāra tatkṣaṇāttatra mahadāścaryamapyabhūt 107|
tasmingrāme sthitā ye tu ācāṃḍālajanā mune |
samāruhya vimānāṃstānyayuḥ kṛṣṇājñayā divam 108|
gokarṇasahitaḥ kṛṣṇo gopagopījanapriyaḥ |

golokaṃ samanuprāptaḥ sarvalokoparisthitam |
yatra vṛṃdāvanaṃ ramyaṃ śataśṛṃgasamāvṛtam 109|
tadbāhye paritovṛtaṃ vijayayāhyatyadbhutaṃ rājate'raṇyaṃ yatra tu maṃḍapāni
subahūnyacchodavāpyo hradāḥ ||
gāvaḥ kāmadughāḥ suradrumatatticchāyāśritā gopakaiḥ krīḍātatparamānasaiḥ parivṛto naṃdātmajaḥ
krīḍati 110|
madhye tvasya sukānanasya racito vṛṃdāvaneśecchayā ramyaṃ ratnasamūhabharmakhacitaṃ
prākāramudbhāsayan |
nyagrodhaḥ sumahāṃstataḥ pratidiśaṃ gopījanādhyāsitaṃ vatsālaṃkṛtamadbhutākṛti
mahacchrīgokulaṃ rājate 111|
tanmadhye bhavanaṃ hareradhikṛtaṃ prodbhāsate bhāsvaraṃ yasminnaṃdagrheśvarī samuditāste
rādhayā rādhitāḥ |
yadbhāgyaṃ mahadapyumāpatimukhaiściṃtyaṃ
sadābhyaṃtaraistatsūnormadhurākṛteradhicakāstyaṃḍaughabhāsyāṃśubhiḥ 112|
vātāṃbuparṇāśanadehaśoṣaṇaistapobhirugrairjapayajñakarmabhiḥ |
asādhyamapyāyasadhenusaṃbhavo lokaṃ na gāhākhyamakhapravarttanāt 113|
itihāsamimaṃ puṇyaṃ yaḥ paṭhecchṛṇuyādapi|| |
so'pi golokamabhyeti kiṃ śrībhāgavataṃ punaḥ 114|

English translation

Kumāras said :

1-10a. O Nārada , when the father had thus gone to the forest, the very wicked Dhundhukārin came and threatened his mother. O Nārada, (he said) to his mother: “Tell me where the wealth is. If you do not tell me about the grains, by all means I shall kill you. She, frightened by his words, and with her mind affiicted, fell at night in a well and died. After knowing it people took her out. Gokarṇa took out the dead body with the help of brāhmaṇas , her relatives. O sage, the wise one, to whom pleasure and pain were alike, went on a pilgrimage. Dhundhukārin lived in his house, and was surrounded by harlots. Dueto his practice of very fierce deeds, he did not know how to feed them. The harlots, desiring ornaments, said to him: “O dear one, all of us have been associated with you, our protector, and have stayed (with you). O you who respect others, here there is no other giver of wealth. Therefore, give us fine garments and bright ornaments. Otherwise, we shall go to another man from (i.e. leaving) you.” Hearing these words of them, he thought for a moment, and then he, blind due to desire for sensual enjoyment, and not being aware of death, went out of his house at night, stole from someone’s house garments and ornaments, and O Nārada, he, full of joy, gave those to them to please them.

10b-22. Seeing those priceless garments and ornaments, the women thought: ‘He has brought these by stealing them’. Deciding like this, they consulted one another. Everyday he commits thefts. The king will arrest him. Having snatched his wealth, he will certainly beat him. Then, why should we not secretly kill him committing thefts, and collecting much wealth go to another place? (Deliberating) like this, those wicked ones were intent on killing him, when asleep, binding him at the neck with very strong cords. When he did not die even after his neck was pressed, they threw many burning charcoals on his face. Being oppressed by the great affliction due to the flames of fire, he died. The almost rash women threw his body in a ditch. O best sage, nobody knew his whereabouts. When asked by people, they said, “Our lord has gone away. After getting wealth he will come (back) after a long time.” Therefore, the best learned men should not trust women. They always hurt the one that trusts them, and go to newer and newer (men). Their words are full of nectar, increasing the interest of the passionate; (but) their heart is like the edge of a razor. Who indeed is dear to women? Then those prostitutes, taking the large wealth, much perturbed by the fear of the king, quickly went to another

village. Dhundhukārin, doing bad deeds, became a big evil spirit. Taking up the form of a storm, he everyday ran (away) into the directions away from wicked death. He was troubled by cold and heat, was without food, and thirsty.

23-29. Repeatedly crying loudly "Ha! ha!" he did not get happiness anywhere. Knowing, after some time, that he was dead, Gokarṇa performed a śrāddha at Gaya during his pilgrimage. After completing his pilgrimage, he came (back) to his village. The villagers, his kinsmen and relatives honoured him. The brāhmaṇa stayed at home for a few days. Knowing that Gokarṇa was asleep in the yard of his house at night, wicked Dhundhukārin showed him his fierce form. For a moment he became an elephant; in a moment he became a camel; in a moment he became a buffalo; in a moment he became fire; in a moment he became a serpent; and a man in a moment. Seeing this inauspiciousness, the intelligent Gokarṇa, very much amazed, mustered courage and thought: 'What is this? This is some mean man, reduced to a miserable condition.' Deciding like this to his mind, he, full of pity, said:

Gokarṇa said :

30-36. Who are you so fierce, that have come at night to frighten me? Are you an evil spirit or a goblin? Due to what are you reduced to this condition? O glorious one, tell me what I should do for you now, since you, of a fierce form, have approached me at night.

Hearing these words of his brother, that very wicked Dhundhukārin who was reduced to the condition of an evil spirit, and who was very much afflicted, wept. Confused by his condition of an evil spirit, he was not able to speak with words. Being thirsty, he indicated with signs (that he wanted) to drink water. Then that highly virtuous Gokarṇa, esteemed by the good, took water in the hollow of his hands, and raising it, threw it (on him). That water thrown by the noble Gokarṇa, his brother, came to satisfy the evil spirit, Dhundhukārin. Then having obtained consciousness due to the water given by his virtuous brother, Gokarṇa, he spoke, O Nārada:

The evil spirit said :

37-47a. I am your brother named Dhundhukārin. Due to the fault of my deeds, I have been reduced to the condition of an evil spirit. My mother, terrified by me in many ways, died through grief. Then eager to feed the prostitutes, I, for getting money, committed prohibited acts like stealing, through greed of money. Once they asked me for excellent ornaments. Stealing them from a rich man's house at night, I brought them. Then through greed of wealth, O you who give respect (to others), they forcibly tied me at the neck, and killed me by throwing fire on me. Taking that abundant wealth, all of them, having given up the goodness of heart, ran away from this town through the fear of the king. I was reduced to the condition of an evil spirit. O brother, today being sprinkled by you, the kind one, with water due to (my) religious merit, I regained consciousness. I live on air. Due to my luck, the desired thing has come up. I saw you, my brother, asleep in the yard of your house. Then I suddenly exerted to attack you who did not know me. O good one, now I have been recognised by you. O my brother, O brother of the helpless, O ocean of pity, quickly free me from this condition of an evil spirit. There is no doubt that you are blessed.

Hearing these words of his brother, the wise, very intelligent Gokarṇa, with his mind dejected, spoke to his brother Dhundhukārin, who was afflicted:

Gokarṇa said :

47b-51. Hearing from the people's mouths that you were dead, I offered you a piṇḍa at Gayā . How have you been reduced to the condition of an evil spirit, O brother? Even one reduced to a miserable condition secures an auspicious course by means of a piṇḍa offered to him at Gaya. There is no doubt about this. How is it that you did not go to heaven?

Hearing these words of Gokarṇa, the noble one, Dhundhukārin who was in front of him and whose mind was afflicted, said: "Even by the śrāddha at Gaya I shall not be liberated. You should think of a means for my emancipation." Hearing these words of him Gokarṇa was amazed.

52-57a. He said: "If by means of śraddhas you are not getting liberation, then your reaching heaven is impossible. O evil spirit, now, being fearless, resort to your own place. After having thought I shall adopt a means for your liberation." Having heard these words, Dhundhukārin went from there to his place, the bibhitaka tree in the cremation ground. Then, O Nārada, the remaining night Gokarṇa remained there thinking about his liberation. He did not find a means for that. In the morning that Gokarṇa told the account of the night to his relatives and members of his family, so also to brāhmaṇas who knew sacred treatises. When after having pondered over the matter (consulting) sacred treatises, they did not find the means, they eulogized the Sun.

The brāhmaṇas said :

57b-70a. Salutation to you, O Bhāskara , Āditya , Tamohantā (Dispeller of darkness), Gabhastimat (Possesser of rays), Lokasākṣin (Observer of the world), Jagaddhāman (Resort of the world), to you who are saluted by gods and demons, O Dvādaśātman, Harihayabhāsvan (Shining with bay horses), Lokaprabodhaka (Awakener of the world), you always are the resort of the people of pious nature. You are Brahmā ; you are Viṣṇu ; you are Śiva —the authors of creation, maintenance and destruction. O lord, except you there is no refuge of the living beings in the world. You are Śarva , of the form of the earth, and Bhava , taking up the form of water. You are of the form of fire; you are Rudra ; you are air, taking up a fierce form. You are fearful, having the sky as your body. You are the sacrifices, and the lord of beings. You are Mahādeva , Īśāna , the form of the moon, so also the sun. Eight divine images of you pervading the three worlds are offered oblations by the teachers of the Vedas for accomplishing all desires. You are the Fish, holding the Vedas. You are the excellent Tortoise, supporting the mountain. You are Varāha , supporting the earth; you hold the three worlds; you are Trivikrama (i.e. Viṣṇu); you are Bhārgava (i.e. Paraśurāma) destroying the harmers of brāhmaṇas. You are Rāghava killing those who harm the world. You are Kṛṣṇa removing the burden of the earth. You are Buddha deluding the demons. You are Kalki , the killer of the Mlecchas in every age when piety is declining. You, taking up the form of Brahman , are the creator of gods, demons, men, beasts and birds, of beings moving in the water, of beings of many kinds. O Lord of the host of senses, you are Indra , Dharmarāja (i.e. Yama), Varuṇa , Kubera . You live in the form of the regent of a quarter. You are of three forms; you are to be offered oblations three times (a day); you are having three abodes; you are of the nature of three constituents. You, the Sun, separated in three ways, are alone worshipped by people. O lord of the world, you alone cause the lotuses to bloom.

O best sage, when, having spoken like this, the best brāhmaṇas stood (there), (the Sun) moving in the sky spoke distinctly when they were listening:

Śrī Sūrya said :

70b-84. O best brāhmaṇas, since you extolled me for pacifying the major sin of Dhundhulī's son, listen. This Gokarṇa, a calf, will emancipate him by means of (the reading of) the Bhā-gavata for seven days, due to the religious merit of Ātmadeva . By eulogizing (me) with the hymn composed by you, and

describing my glory, a man will obtain a divine vehicle, O brāhmaṇas. A man desiring sons, wealth, piety, salvation, will obtain it surely by reciting the Vāñchācintāmaṇi hymn.

Saying so, god Bhāskara, remaining in the sky, ceased (speaking). The brāhmaṇas, with their minds delighted, said 'Well (done)' to Gokarṇa. Then to the assembly of the brāhmaṇas on the auspicious bank of Tuṅgabhadrā , the citizens went to see the very great wonder. Gokarṇa, who had known the truth, who was the reciter, was seated on a high seat. Having saluted Nārāyaṇa and others, he commenced (the reading of the Bhāgavata for) seven days. 'If the holy text, the word of Viṣṇu is truly a holy place, springing from his lotus like feet, then may the son of Dhundhulī obtain heaven.' Mentally resolving like this, he recited (the Purāṇa) called Bhāgavata, beginning with Janmādyasya yataḥ and ending with Dhīmahi . Then the evil spirit, having come there, and looking for a seat here and there, took up the form of air and entered a bamboo having seven knots. O Nārada, while the brāhmaṇas, the foremost among the best brāhmaṇas were listening, the son of Dhundhulī, remaining in the hole of the knot everyday listened (to the Purāṇa). When, O Nārada, on the first day the narration came to an end, one knot of the bamboo bursted. It was a great wonder. On the second and other days also the knots bursted like this. When the seventh (knot) bursted he instantly abandoned his condition of an evil spirit. Being one having a divine form, and being adorned with a garland of Tulasī (leaves), wearing yellow garments, dark like a cloud, and full of ornaments, he shone. Saluting his brother Gokarṇa, he, seeing the entire truth, said:

85-95. "O brother, you have kindly freed me from the foulness of an evil spirit. The account of the lord is indeed blessed, which is known to remove the condition of an evil spirit. The (recitation of the Bhāgavata for a) week is also blessed, leading one to Viṣṇu's world. Due to its power, I who was much afflicted, am freed from the condition of an evil spirit. The (recitation of the Bhāgavata for a) week would reduce to ash deliberate, non-deliberate, minor or major sins of speech, mind or act, as fire reduces the fuel to ash. Listen to the holy text of the Bhāgavata in this Bhārata liked even by gods. (Your) position (thereby) would be excellent. The body is said to be an aggregate of sinews, bones, marrow, flesh, blood. It is said to be pure due to relishing the Bhāgavata; and impure otherwise. The body, polluted due to the blemishes of acts, is the recipient of hell. To remove the blemish due to that, it alone is the means. Those (who live) without (reading or listening to) the divine holy text, are born to die only like bubbles in water or gnats among beings. The knot of the heart is broken. All doubts are cut off (i.e. removed). The (effects of his) deeds diminish, when the Bhāgavata is listened to, O brāhmaṇas." When he was speaking like this, an excellent aeroplane came there from Vaikuṇṭha ; getting into it, he went to Viṣṇu's abode. When he went to Viṣṇu's heaven, the minds of all were amazed, and they asked Gokarṇa, the best brāhmaṇa:

The brāhmaṇas said :

O glorious one, all of us, that have gathered here, have listened to the Bhāgavata. For what reason has your brother alone gone to Viṣṇu?

Gokarṇa said :

96-104. Listen. I shall tell (you) the reason for the good course of my brother, hearing which you will also go to Goloka . For a week (the Bhāgavata) should be heard (by you) intent on (observing) a fast, and with (your) minds concentrated upon Kṛṣṇa. That gives an access to Goloka. O brāhmaṇas, again listen to the Bhāgavata for a week, with concentrated minds. It always gives the nectar in the form of Kṛṣṇa's love.

Hearing these words of that Gokarṇa, the best brāhmaṇas settled to listen to the Bhāgavata for a week. O Nārada, with restraint, and with their minds concentrated on Kṛṣṇa, all the brāhmaṇas again listened to the Bhāgavata. At the end (of the narration) of the story, O best sage, lord Kṛṣṇa appeared there. He was lotus-eyed; he held a conch, a disc, a mace and a lotus. He had put on a crown and ear-rings; he was adorned with a garland of wood-flowers. He had put on yellow garments; he was dark like a cloud. He was adorned with bracelets and armlets. Seeing him accompanied by the excellent companions like Viṣvaksena , the sages, gathered on the earth, being delighted, saluted him. O sage, at that the shouts of victory and salutation prevailed everywhere. Then, Viṣṇu, delighting the brāhmaṇas made the sound of (i.e. blew) his conch.

105-114. Then, when the brāhmaṇas were looking on, many aeroplanes, with excellent attendants, came there from Vaikuṇṭha. (Viṣṇu) having embraced Gokarṇa, gave him similarity of his form. At that moment only, he made other listeners dark like clouds wearing yellow, silken garments and crowns and ear-rings; (made them) charming, and wearing garlands of wood-flowers. There was a great wonder also. By Kṛṣṇa's order all the people up to (i.e. including) the cāṇḍālas got into the aeroplanes and went to heaven. Kṛṣṇa, dear to the cowherds and the cowherdesses, went, along with Gokarṇa, to Goloka, situated above all (other) worlds. There is the charming Vṛndāvana , covered with a hundred peaks. Outside it shines a very wonderful forest covered with hemp . There are many pavilions, wells like Acchoda and pools. There are desire-yielding cows, resorting to the shades of the celestial trees; the son of Nanda , surrounded by young cowherds, with their minds intent upon sporting, plays there. In the midst of this excellent grove is fixed a great fig tree, brightening the charming rampart, decked with masses of gems and gold according to the desire of the Lord of Vṛndāvana. Then shines Śrī Gokula of a wonderful form, resorted to by cowherdesses and adorned by calves in every direction. In it the bright house resided in by Hari (i.e. Kṛṣṇa) shines, in which house of Nanda, they, the lofty ones, are propitiated by Rādhā . The great fortune of the child of a charming figure, meditated upon by (gods) led by (Śiva) the lord of Umā, with their minds, shines more by means of the rays of the lustre of the worlds. By means of the commencement of the seven-day rite called (Bhāgavata) Saptāha, he (i.e. Gokarṇa), born of a cow, obtained the world impossible to be got by means of subsisting on air, water, leaves, parching up one's body, severe austerities, mutterings and sacrificial rites. He who would read or listen to this holy account, goes to Goloka. Then what to say of (him who would read or listent to) Śrī Bhāgavata!

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 198

Procedure to be Followed during the Saptāha

Chapter 610 of 693 · 121 detected Sanskrit verse markers

Sanskrit

कुमारा ऊचुः-
अथ ते संप्रवक्ष्यामः सप्ताहश्रवणे विधिम् ।
येन भागवतं सिद्ध्येत्पुंसां कृष्णार्पितात्मनाम् १।
दैवज्ञं शास्त्रकुशलं समाहुय धनांशुकैः ।
समभ्यर्च्य मुहुर्तं तु प्राक्पृच्छेद्भक्तिमान्नरः २।
स वदेद्यं मुहुर्तं तु तत्रारंभः प्रशस्यते ।
नभोनभस्येषोर्जाश्च सहः शुचिसमन्विताः ३।
मासाः श्रेष्ठाः कथारंभे पूर्णा चापि तिथिः शुभा ।
भौमार्किवर्जिता वारा भानि ध्रुव मृदूनि च ४।
शुभे योगे शुभे लग्ने प्रारंभः शस्यते सदा ।
नित्यायां च कथायां तु पुराणानां मुनीश्वर ५।
द्वादशीं वर्जयेत्प्राज्ञः सूतसूतकसंभवात् ।
श्रीमद्भागवतस्यापि सप्ताहेनैव केऽपि च ६।
न निषेधोस्ति देवर्षे प्राहुरेवं पुराविदः ।
श्रीभागवतसप्ताहो महायज्ञः स्मृतो बुधैः ७।

अतो निमंत्रणं कार्यं वैष्णवानां समंततः ।
सतां समाजो भविता सप्ताहं वैष्णवोत्तमाः ८।
आगंतव्यमतश्चात्र वैष्णवैः श्रवणार्थिभिः ।
समागतानां तेषां तु निवासं परिकल्पयेत् ९।
तीर्थे वापि वने वापि ग्रामे वापि प्रयत्नतः ।
संशोधितायां भूम्यां तु मंडपं परिकल्पयेत् १०।
कदलीस्तंभसंयुक्तं चतुर्दिक्षु ध्वजान्वितम् ।
उच्चमासनमप्युक्तं वक्तुस्तस्याग्रतो मुने ११।
आपाश्वर्वद्वयमुक्तानि श्रोतृणामासनानि च ।
उदङ्मुखो भवेद्वक्ता समाजेस्मिन्विदांवरः १२।
वेदशास्त्रार्थतत्वज्ञो वैष्णवो ब्राह्मणोत्तमः ।
दृष्टांतकुशलो धीरो वक्ता कार्योऽतिनिस्पृहः १३।
सर्वसंदेहहर्त्तापि कार्यो वक्ता न चैव हि ।
वक्तुः पार्श्वे सहायार्थं स्थाप्योऽन्य पंडितः सुधीः १४।
श्रोतृणां संशयच्छेत्ता ज्ञानांबोधविधायकः ।

कथाविघ्नविघातार्थं गणेशं प्राक्प्रपूजयेत् १५।
ततो दुर्गां हरं विष्णुं ब्रह्माणं भास्करं द्विजान्।
संपूज्य विधिवद्भक्त्या तर्पयेद्देवताः पितॄन् १६।
मुख्यः श्रोता ततः पश्चात्पूजयेत्पुस्तके हरिम्।
ततः प्रदक्षिणीकृत्य द्रव्यवस्त्रफलानि च १७।
धृत्वांजलौ पुस्तकस्थं हरिं संप्रार्थयेन्मुने।
त्वं भागवतलोकेस्मिन्स्वयं कृष्णो व्यवस्थितः १८।
समाश्रितो मया नाथ मुक्त्यर्थं भवसागरे।
मनोरथो मदीयोऽयं सर्वथा सफलस्त्वया १९।
निर्विघ्नेन प्रकर्तव्यो दासोऽहं तव केशव।
इत्युच्चार्य मुने द्रव्यं पुस्तकाग्रे समर्प्यतु २०।
वक्तारं प्रार्थयेच्चापि नमस्कुर्वन्कृतांजलि।
शुकरूपद्विजश्रेष्ठ सर्वशास्त्रविशारद २१।
श्रीभागवतव्याख्यानादज्ञानं मे विनाशय।
इति संप्रार्थ्य वक्तारं वरयेत्पंच वाडवान् २२।

द्वादशाक्षरमंत्रस्य जपार्थं मुनिसत्तम।
गीतवाद्यविधिज्ञांश्च संपूज्यार्थांशुकादिभिः २३।
स्थापयेत्कीर्तनार्थं तु कथांते विधिवन्मुने।
यस्तु जाया धनागार पुत्रचिंतां व्युदस्य च २४।
शृणुयादेकचित्तस्तु स समग्रं फलं लभेत्।
सूर्योदयं समारभ्य सार्द्धत्रिप्रहरांतकम् २५।
पठित्वार्थः प्रकर्त्तव्यो वाक्यमध्यायमेव वा।
मध्याह्ने घटिकायुग्मं विरमेदपि नारद २६।
कथाऽवसाने कर्त्तव्यं कीर्तनं केशवस्य च।
उपवासः प्रकर्त्तव्यः श्रोतृभिस्तत्फलेप्सुभिः २७।
तदशक्तो हविष्यान्नं सकृत्स्वल्पं समाहरेत्।
जलेनापि फलेनापि दुग्धेन च घृतेन वा २८।
केवलेनैव कर्त्तव्यं निर्विघ्नं धारणं तनोः।
सप्ताहव्रतिनां पुंसां नियमान्शृणु नारद २९।
विष्णुदीक्षाविहीनानां नाधिकारोऽत्र कीर्तितः।

ब्रह्मचर्यमधः सुप्तिः पत्रावल्यां च भोजनम् ३०।
समाचरेन्नित्यमेव सप्ताहे मुनिसत्तम।
द्विदलं मधु तैलं च परान्नं चेक्षुजं रसम् ३१।
भावदुष्टं क्रियादुष्टं जह्यात्पर्युषितं व्रती।
पलांडुलशुनं हिंगुं मूलकं गृंजनं तथा ३२।
नालिकां चैव कूष्मांडं नरो नाद्यात्कथाव्रती।
कामं क्रोधं मदं लोभं दंभं मात्सर्यमेव च ३३।
मोहं द्वेषं तथा हिंसां नैव कुर्यात्कथाव्रती ३४।
वेदवैष्णवविप्राणां गुरु गोव्रतिनां तथा।

स्त्री राजमहतां चापि निंदां जह्यात्कथाव्रती ३५।
सत्यं शौचं दयामौनमार्जवं विनयं तथा ।
मनः प्रसन्नतां चापि बुधः कुर्यात्कथाव्रती ३६।
श्रीकामस्तनयार्थी च जयकामश्च मोक्षधीः ।
शृणुयाद्वै भागवतं निष्कामः श्रीहरिं लभेत् ३७।
सप्तमे दिवसे कुर्याल्लंघनं तत्समाप्तिके ।

वक्तुश्च पूजा कर्त्तव्या गोभूस्वर्गं वरादिभिः ३८।
प्रसाद तुलसीं मालां श्रोतृभ्यः प्रतिदापयेत् ।
उत्सवश्च तथा कार्यो गीतवाद्यविशारदैः ३९।
गीतार्थं शृणुयाच्चापि परेऽहनि विचक्षणः ।
प्रतिश्लोकं च जुहुयाद्वायत्र्या वा यथाविधि ४०।
पायसं मधुसर्पिश्च तिलांस्तंडुलकान्यवान् ।
शर्करां च प्रियालं च द्राक्षां वाताम खर्जुरौ ४१।
अंभोजानि च कर्पूरं चंदनागुरुणीपुरम् ।
लवंगं बिल्वपत्राणि सहस्रं च पृथक्पृथक् ४२।
विघ्नस्य च विघातार्थं न्यूनाधिक्यनिवृत्तये ।
आत्मनः पूततार्थं च पठेन्नामसहस्रकम् ४३।
द्वादशाष्टादशाथापि श्रद्धयाह्यधिकांस्तथा ।
पायसेनाशयेद्विप्रान्स्वर्णं धेनुश्च दक्षिणा ४४।
व्रतसिद्ध्यर्थमप्यत्र प्रौष्ठपद्यामथापि वा ।
स्वर्णसिंहं विनिर्माय तस्य पृष्ठे निधाय च ४५।

श्रीमद्भागवतं वक्त्रे लेखयित्वा समर्पयेत् ।
एवं कृते विधाने तु सर्वपापनिवारणम् ४६।
भवेच्छ्रोतुः सुफलदं श्रीमद्भागवतं श्रुतम् ।
धर्मकामार्थमोक्षाणां साधनं भक्तिदायकम् ४७।
न कार्यं विद्यते लोके यदनेन न सिध्यति ।
ततो भागवतं लोके पुराणेभ्योऽधिकं मतम् ४८।
दोषाष्टादशनिर्मुक्तो वाचकः परिकीर्तितः ।
द्वात्रिंशदपराधैर्हि मुक्तो श्रोता मतो बुधैः ४९।
श्रीमद्भागवतं नाम पुराणं कामदं नृणाम् ।
तथापि श्रवणं चास्य निष्कामस्यैव भक्तिदम् 6.198.५०।
श्रीमद्भागवताभिधः सुरतरुस्तारांकुरः सज्जनिः स्कंधैर्द्वादशभिस्ततः प्रविलसद्भक्त्यालवालोदयः ।
द्वात्रिंशात्त्रिशतं च यस्य विलसच्छाखाः सहस्राण्यलं पर्णान्यष्टदशेष्टदोतिसुलभो वर्वर्ति सर्वोपरि ५१।
इति ते कथितं सर्वं कृतं चापि तवेप्सितम् ।
ज्ञानवैराग्यभक्तीनां तारुण्यं लोकमोक्षदम् ५२।
सूत उवाच-

इत्युक्ता ते कुमारास्तु कृष्णांघ्रिसुधयाप्लुताः ।
विरेमुर्भगवद्भक्ता दीनोद्धरणतत्पराः ५३।

तद्वाक्यं तु समाकर्ण्य नारदो भगवत्प्रियः ।
प्रेमगद्गदया वाचा तानुवाच कृतांजलिः ५४।
नारद उवाच-
धन्योस्म्यनुगृहीतोस्मि भवद्भिः करुणापरैः ।
यद्भागवतसप्ताहान्निकटे दर्शितो हरिः ५५।
एवं ब्रुवति वै तस्मिन्नारदे वैष्णवोत्तमे ।
पर्यटंस्तं समायातस्तत्र योगेश्वरः शुकः ५६।
द्विरष्टवर्षाकृतिरंबुजाक्षो व्यासात्मजो ज्ञानपयोधिचंद्रः।
कथावसाने निजलाभतुष्टो हृदानिशं भागवतं पठंश्च ५७।
दृष्ट्वा सदस्यास्तमथोरुतेजसंसद्यःसमुत्थाय वरासनं ददुः ।
स चोपविष्टः सुखमासने यदा तदाविरासीद्धरिरब्जलोचनः ५८।
भवो भवान्या कमलासनः सुतैस्तत्रागतः कीर्तनदर्शनाय च ।
सुरेशमुख्यास्त्रिदशा विमानकैः समागतास्तैरभवद्वृतं नभः ५९।

प्रह्लादस्तालधारीतरलगतितया ह्युद्धवः कांस्यधारी वीणाधारी सुरर्षिः स्वरकुशलतया रागकर्ताऽर्जुनोऽभूत् ।
इंद्रो मार्दंगिकोऽभूज्जयजय सुवचः प्रावदंस्ते कुमाराः सद्भावस्य प्रवक्ता निरतिशयगुणोव्यासपुत्रो बभूव ६०।
ननर्त्त मध्ये त्रिकमेव तत्र ज्ञानादिकानां नवरूपयुक्तम् ।
अलौकिकं कीर्त्तनकं समीक्ष्य प्रसन्नचेता हरिरित्युवाच ६१।
मत्तो वरं भागवता वृणीध्वं प्रीतात्कथाकीर्त्तनतो भृशं वः।
श्रुत्वाथ तद्वाक्यमतिप्रसन्ना प्रेमार्द्रचित्ता हरिमूचिरे ते ६२।
कुमारा ऊचुः-
सप्ताहयज्ञेन वितायतेन सद्यः प्रसन्नो भविता मुरारे ।
कलौयुगे घोरतरे नराणां स्वल्पायुषां विघ्नशताकुलानाम् ६३।
एवं वरं विश्वविधानपालनप्रणाशहेतोर्भवतोखिलात्मनः ।
वृणीमहेऽन्यो न मनोरथो विभो भवत्पदांभोजनिषेविणां हि नः ६४।
एवमस्त्विति चैवोक्त्वा तत्रैवांतर्दधे हरिः ।
नारदः सुप्रसन्नात्मा कुमारानभ्यवादयत् ६५।
ततस्ते सनकाद्याश्च भृग्वाद्याश्च शुकादयः ।
प्रययुः स्वाश्रमान्हृष्टाः पीत्वा तच्च कथामृतम् ६६।

भक्तिः सुताभ्यां सहिता नारदेन प्रवर्तिता ।
भूमंडले समस्तेऽस्मिंस्तदा प्रभृति शौनक ६७।
शिव उवाच-
आख्यानं महदाकर्ण्य प्रीतात्मा शौनकः प्रिये ।
पर्यपृच्छत्पुनः सूतं सर्वसंदेहभंजनम् ६८।
शौनक उवाच-।
शुकेनोक्तं कदा राज्ञे गोकर्णेन कदा पुनः ।
सुरर्षये कदा ब्राह्मैरेतदाख्याहि मानद ६९।
सूत उवाच-
श्रीकृष्णनिर्गमात्त्रिंशद्वर्षावधिगते कलौ ।

भाद्रशुक्लनवम्यां वै कथारंभं शुकोऽकरोत् ७०।
परीक्षिच्छ्रवणांते तु गते वर्षशतद्वये।
शुचिशुक्लनवम्यां तु गोकर्णोकथयत्कथाम् ७१।
कलौ सहस्रमब्दानामधुना प्रगतं द्विज।
परीक्षितो जन्मकालात्समाप्तिं नीयतां मखः ७२।

ईश्वर उवाच-
इति श्रुत्वा वचस्तस्य शौनको मुनिसत्तमः।
पूर्णं चकार तं यज्ञं सहस्रपरिवत्सरम् ७३।
ब्राह्मं पाद्मं वैष्णवं च कौर्म्यं मात्स्यं च वामनम्।
वाराहं ब्रह्मवैवर्त्तनारदीयं भविष्यकम् ७४।
आग्नेयमर्द्धं वै सूताच्छुश्रुवुर्लोमहर्षणात्।
एतानि तु पुराणानि द्वापरांते श्रुतानि हि ७५।
शौनकाद्यैर्मुनिवरैर्यज्ञारंभात्पुरैव हि।
यदा तु तीर्थयात्रायां वलदेवः समागतः ७६।
नैमिषं मिश्रिकं नाम समाहुतो मुनीश्वरैः।
तत्र सूतं समासीनं दृष्ट्वा त्वध्यासनोपरि ७७।
चुक्षुभे भगवान्रामः पर्वणीव महोदधिः।
आषाढशुक्लद्वादश्यां पारणाहनि पार्वति ७८।
पूर्वार्द्धयामवेलायां भावित्वात्कृष्णमायया।
मुग्धो दर्भकरो रामः प्राहरल्लोमहर्षणम् ७९।

ततो मुनिगणाः सर्वे हाहाकारपरायणाः।
बभूवुर्नगजेत्यर्थं शोकदुःखाकुलांतराः ८०।
ऊचुश्च रामं लोकेशं विनयेन क्षमापराः।
ऋषय ऊचुः-
रामराम महाबाहो भवता लोककारिणा ८१।
अजानतेवाचरिता हिंसा ब्रह्मवधाधिका।
व्यासशिष्यो ह्ययं साक्षात्पुराणर्षिर्महातपाः ८२।
अस्मै ह्यध्यासनं दत्तमस्माभिर्यज्ञकर्मणि।
अष्टादशपुराणानां वाचकाय कृतक्षणैः ८३।
कथायां जगदीशस्य दीर्घमायुश्च मानद।
तद्धवांल्लोकरक्षार्थं धर्मसेतुप्रवर्तकः ८४।
आविर्भूतो जगन्नाथो निग्रहानुग्रहक्षमः।
इत्युक्त्वा मुनयस्ते तु बलदेवाग्रतः प्रिये ८५।
तूष्णीं बभूवुः सहसा स्मरंतो नियतेर्बलम्।
ततः प्रोवाच भगवान्रामः शत्रुनिषूदनः ८६।

विप्रान्संप्रीणयंस्तांस्तु लोकवेदपथानुगः।
श्रीराम उवाच-
विप्राः शृणुत भद्रं वः कोपं त्यक्त्वा सुदूरतः ८७।

यदहं वेद्मि भवतामभीष्टं कार्यसिद्धिदम् ।
अस्य पुत्रो महाज्ञानी भविष्यति वरान्मम ८८।
भवतामीप्सितं सर्वं शास्त्रं वै कथयिष्यति ।
यदर्थमहमाहुतस्तच्च कार्य्यं समुच्यताम् ८९।
ईश्वर उवाच-
इति श्रुत्वा वचस्ते तु रामस्य सुमहात्मनः ।
बल्वलस्य वधार्थाय प्रेरयामासुरीश्वरम् ९०।
ततः स बल्वलं हत्वा प्रसाद्य मुनिपुंगवान् ।
प्रणिपत्याभ्यनुज्ञातस्तीर्थयात्रामुपागमत् ९१।
तीर्थयात्रां गते रामे शौनकाद्या मुनीश्वराः ।
लौमहर्षणिमाहुय सत्कृत्य नगनंदिनि ९२।
तत्पदे स्थापयामासुः शेषं संकीर्तनाय वै ।

आग्नेयोत्तरमाहात्म्यं श्रीमद्भागवतांतकम् ९३।
पुराणसप्तकं सार्द्धं शुश्रुवुर्हृष्टमानसाः ।
दशसप्तपुराणानि कृत्वा सत्यवतीसुतः ९४।
नाप्तवान्मनसस्तोषं भारतेनापि भामिनि ।
ज्ञात्वास्य हृदयं खिन्नं नारदो देवदर्शनः ९५।
समाजगाम भगवान्व्यासस्याश्रममुत्तमम् ।
तं दृष्ट्वा वासवीसूनुः सत्कृत्यासनपूर्वकम् ९६।
नारदं पूजयामास विधिदृष्टेनकर्मणा ।
अथ तं नारदः प्राह किं भवान्क्लिष्टमानसः ९७।
ध्यायते तत्समाचक्ष्व सर्वं संदेहकारणम् ।
इति पृष्टः स मुनिना पराशर सुतोऽब्रवीत् ९८।
ब्रह्मन्किं कारणं चेतो मोहे जाने न तत्त्वहम् ।
भवान्विज्ञानकुशलो ज्ञात्वा तत्प्रब्रवीतु मे ९९।
एवं विज्ञापितस्तेन नारदोऽध्यात्मकोविदः ।
उवाच परमं तत्वं यदुक्तं विधिनात्मने 6.198.१००।

नारद उवाच-
शृणु पाराशरे मत्तः कारणं येन वै तव ।
असंपन्नं मनो भाति शास्त्रयोनेरपि प्रभोः १०१।
त्वयावतीर्य लोकेस्मिन्वेदा व्यस्ता विभागशः ।
कृतानि च पुराणानि सेतिहासानि चानघ १०२।
यत्र सर्वस्त्रयी धर्मो वर्णाश्रमनिवासिनाम् ।
निर्दिष्टो वीक्ष्य कालेन नृणामल्पायुषां कलौ १०३।
यत्राधिकारः सर्वेषां दृश्यते श्रवणादिषु ।
स्त्री शूद्र द्विजबंधूनां साधूनां साधुसंगमः १०४।
धर्मादयो यथाशश्वद्वर्णितास्तेषु वै त्वया ।
प्राधान्येन तथा नैव वर्णितो महिमा हरेः ।

सर्वधर्मक्रियाशून्ये कलौ दोषनिधौ मुने १०५।
न गतिः पापकर्तॄणां विना कृष्णकथाऽमृतम्।
एष एव गुणो ह्यस्मिन्घोरे कलियुगे नराः १०६।
यत्कृष्णकीर्तनेनैव मुच्यंते कर्मबंधनात्।

यज्ञो दानं तपः कर्म ज्ञानं ध्यानं कृतादिषु १०७।
सिद्धिदं च तथा ब्रह्मन्नामकीर्त्तनकं कलौ।
अतो वै कलिजातानामुद्धारार्थं नृणां भवान् १०८।
श्रीमद्भागवतं नाम पुराणं वर्णयत्वलम्।
येन प्रवर्तितेनांग भवतो मानसं ध्रुवम् १०९।
तोषमेष्यति लोकाश्च प्राप्स्यंति कृतकृत्यताम् ११०।
ईश्वर उवाच-
एवमादिश्य स मुनिर्व्यासायामिततेजसे।
ययौ यादृच्छिकः शश्वद्वायन्हरिगुणान्प्रिये १११।
नारदे तु गते पश्चाद्व्यासः सर्वार्थदर्शनः।
चकार संहितामेतां श्रीमद्भावतीं पराम् ११२।
पैलादींश्चतुरो वेदानध्याप्य विधिपूर्वकम्।
पुराणसंहिताः सर्वाः सूताय प्रत्यपादयत् ११३।
श्रीमद्भागवतं नाम पुराणं ब्रह्मसंमितम्।
शुकमध्यापयामास विरतं लोकवेदतः ११४।

सा संहिता भागवती लोमहर्षणसूनुना।
श्रुता कथयतो राज्ञे औत्तरेयाय वै शुकात् ११५।
शौनकादिऋषिभ्यस्तु तेन प्रोक्ता यथार्थतः।
वरीवर्त्ति पुराणानामुपरीयं नगात्मने ११६।
अस्यां संलग्नचित्तानां नृणामन्यत्र नो रतिः।
जायते मानसे कृष्णो नंदसूनुश्चकास्ति च ११७।
यत्तु पृष्टं त्वया भद्रे लोकनिस्तारहेतवे।
श्रीभागवतमाहात्म्यं मह्यं संकीर्त्तयेति ह ११८।
तत्सर्वं च मया तुभ्यं निर्दिष्टं गणपांबिके।
नानेतिहाससहितं भक्तिमुक्तिप्रदायकम् ११९।
यः शृणोति नरो भक्त्या माहात्म्यं पठतेऽपि च।
अनुमोदनेन वा सोपि लभते परमां गतिम् १२०।
द्विजोऽधीत्याप्नुयाद्वेदान्क्षत्रियस्तु लभेज्जयम्।
धनं वैश्यस्तथाशूद्रः श्रुत्वैव लभते गतिम् १२१।

Roman transliteration

kumārā ūcuḥ-
atha te saṃpravakṣyāmaḥ saptāhaśravaṇe vidhim |
yena bhāgavataṃ siddhyetpuṃsāṃ kṛṣṇārpitātmanām 1|

daivajñaṃ śāstrakuśalaṃ samāhūya dhanāṃśukaiḥ |
samabhyarcya muhūrtaṃ tu prākpṛcchedbhaktimānnaraḥ 2|
sa vadedyaṃ muhūrtaṃ tu tatrāraṃbhaḥ praśasyate |
nabhonabhasyeṣorjāśca sahaḥ śucisamanvitāḥ 3|
māsāḥ śreṣṭhāḥ kathāraṃbhe pūrṇā cāpi tithiḥ śubhā |
bhaumārkivarjitā vārā bhāni dhruva mṛdūni ca 4|
śubhe yoge śubhe lagne prāraṃbhaḥ śasyate sadā |
nityāyāṃ ca kathāyāṃ tu purāṇānāṃ munīśvara 5|
dvādaśīṃ varjayetprājñaḥ sūtasūtakasaṃbhavāt |
śrīmadbhāgavatasyāpi saptāhenaiva ke'pi ca 6|
na niṣedhosti devarṣe prāhurevaṃ purāvidaḥ |
śrībhāgavatasaptāho mahāyajñaḥ smṛto budhaiḥ 7|

ato nimaṃtraṇaṃ kāryaṃ vaiṣṇavānāṃ samaṃtataḥ |
satāṃ samājo bhavitā saptāhaṃ vaiṣṇavottamāḥ 8|
āgaṃtavyamataścātra vaiṣṇavaiḥ śravaṇārthibhiḥ |
samāgatānāṃ teṣāṃ tu nivāsaṃ parikalpayet 9|
tīrthe vāpi vane vāpi grāme vāpi prayatnataḥ |
saṃśodhitāyāṃ bhūmyāṃ tu maṃḍapaṃ parikalpayet 10|
kadalīstaṃbhasaṃyuktaṃ caturdikṣu dhvajānvitam |
uccamāsanamapyuktaṃ vaktustasyāgrato mune 11|
āpārśvadvayamuktāni śroṭṛṇāmāsanāni ca |
udaṅmukho bhavedvaktā samājesminvidāṃvaraḥ 12|
vedaśāstrārthatatvajño vaiṣṇavo brāhmaṇottamaḥ |
dṛṣṭāṃtakuśalo dhīro vaktā kāryo'tinispṛhaḥ 13|
sarvasaṃdehaharttāpi kāryo vaktā na caiva hi |
vaktuḥ pārśve sahāyārthaṃ sthāpyo'nya paṃḍitaḥ sudhīḥ 14|
śroṭṛṇāṃ saṃśayacchettā jñānāṃbodhavidhāyakaḥ |

kathāvighnavighātārthaṃ gaṇeśaṃ prākprapūjayet 15|
tato durgāṃ haraṃ viṣṇuṃ brahmāṇaṃ bhāskaraṃ dvijān |
saṃpūjya vidhivadbhaktyā tarpayeddevatāḥ pitṝn 16|
mukhyaḥ śrotā tataḥ paścātpūjayetpustake harim |
tataḥ pradakṣiṇīkṛtya dravyavastraphalāni ca 17|
dhṛtvāṃjalau pustakasthaṃ hariṃ saṃprārthayenmune |
tvaṃ bhāgavatalokesminsvayaṃ kṛṣṇo vyavasthitaḥ 18|
samāśrito mayā nātha muktyarthaṃ bhavasāgare |
manoratho madīyo'yaṃ sarvathā saphalastvayā 19|
nirvighnena prakartavyo dāso'haṃ tava keśava |
ityuccārya mune dravyaṃ pustakāgre samarpyatu 20|
vaktāraṃ prārthayeccāpi namaskurvankṛtāṃjali |
śukarūpadvijaśreṣṭha sarvaśāstraviśārada 21|
śrībhāgavatavyākhyānādajñānaṃ me vināśaya |
iti saṃprārthya vaktāraṃ varayetpaṃca vāḍavān 22|

dvādaśākṣaramaṃtrasya japārthaṃ munisattama |
gītavādyavidhijñāṃśca saṃpūjyārthāṃśukādibhiḥ 23|
sthāpayetkīrtanārthaṃ tu kathāṃte vidhivanmune |
yastu jāyā dhanāgāra putraciṃtāṃ vyudasya ca 24|
śṛṇuyādekacittastu sa samagraṃ phalaṃ labhet |
sūryodayaṃ samārabhya sārddhatripraharāṃtakam 25|
paṭhitvārthaḥ prakarttavyo vākyamadhyāyameva vā |
madhyāhne ghaṭikāyugmaṃ viramedapi nārada 26|

kathā'vasāne karttavyaṃ kīrtanaṃ keśavasya ca |
upavāsaḥ prakarttavyaḥ śrotṛbhistatphalepsubhiḥ 27|
tadaśakto haviṣyānnaṃ sakṛtsvalpaṃ samāharet |
jalenāpi phalenāpi dugdhena ca ghṛtena vā 28|
kevalenaiva karttavyaṃ nirvighnaṃ dhāraṇaṃ tanoḥ |
saptāhavratināṃ puṃsāṃ niyamānśṛṇu nārada 29|
viṣṇudīkṣāvihīnānāṃ nādhikāro'tra kīrtitaḥ |

brahmacaryamadhaḥ suptiḥ patrāvalyāṃ ca bhojanam 30|
samācarennityameva saptāhe munisattama |
dvidalaṃ madhu tailaṃ ca parānnaṃ cekṣujaṃ rasam 31|
bhāvaduṣṭaṃ kriyāduṣṭaṃ jahyātparyuṣitaṃ vratī |
palāṃḍulaśunaṃ hiṃguṃ mūlakaṃ gṛṃjanaṃ tathā 32|
nālikāṃ caiva kūṣmāṃḍaṃ naro nādyātkathāvratī |
kāmaṃ krodhaṃ madaṃ lobhaṃ daṃbhaṃ mātsaryameva ca 33|
mohaṃ dveṣaṃ tathā hiṃsāṃ naiva kuryātkathāvratī 34|
vedavaiṣṇavaviprāṇāṃ guru govratināṃ tathā |
strī rājamahatāṃ cāpi niṃdāṃ jahyātkathāvratī 35|
satyaṃ śaucaṃ dayāmaunamārjavaṃ vinayaṃ tathā |
manaḥ prasannatāṃ cāpi budhaḥ kuryātkathāvratī 36|
śrīkāmastanayārthī ca jayakāmaśca mokṣadhīḥ |
śṛṇuyādvai bhāgavataṃ niṣkāmaḥ śrīhariṃ labhet 37|
saptame divase kuryāllaṃghanaṃ tatsamāptike |

vaktuśca pūjā karttavyā gobhūsvargaṃ varādibhiḥ 38|
prasāda tulasīṃ mālāṃ śrotṛbhyaḥ pratidāpayet |
utsavaśca tathā kāryo gītavādyaviśāradaiḥ 39|
gītārthaṃ śṛṇuyāccāpi pare'hani vicakṣaṇaḥ |
pratiślokaṃ ca juhuyādgāyatryā vā yathāvidhi 40|
pāyasaṃ madhusarpiśca tilāṃstaṃḍulakānyavān |
śarkarāṃ ca priyālaṃ ca drākṣāṃ vātāma kharjurau 41|
aṃbhojāni ca karpūraṃ caṃdanāguruṇīpuram |
lavaṃgaṃ bilvapatrāṇi sahasraṃ ca pṛthakpṛthak 42|
vighnasya ca vighātārthaṃ nyūnādhikyanivṛttaye |
ātmanaḥ pūtatārthaṃ ca paṭhennāmasahasrakam 43|
dvādaśāṣṭādaśāthāpi śraddhayāhyadhikāṃstathā |
pāyasenāśayedviprānsvarṇaṃ dhenuśca dakṣiṇā 44|
vratasiddhyarthamapyatra prauṣṭhapadyāmathāpi vā |
svarṇasiṃhaṃ vinirmāya tasya pṛṣṭhe nidhāya ca 45|

śrīmadbhāgavataṃ vaktre lekhayitvā samarpayet |
evaṃ kṛte vidhāne tu sarvapāpanivāraṇam 46|
bhavecchrotuḥ suphaladaṃ śrīmadbhāgavataṃ śrutam |
dharmakāmārthamokṣāṇāṃ sādhanaṃ bhaktidāyakam 47|
na kāryaṃ vidyate loke yadanena na sidhyati |
tato bhāgavataṃ loke purāṇebhyo'dhikaṃ matam 48|
doṣāṣṭādaśanirmukto vācakaḥ parikīrtitaḥ |
dvātriṃśadaparādhairhi mukto śrotā mato budhaiḥ 49|
śrīmadbhāgavataṃ nāma purāṇaṃ kāmadaṃ nṛṇām |
tathāpi śravaṇaṃ cāsya niṣkāmasyaiva bhaktidam 6.198.50|
śrīmadbhāgavatābhidhaḥ suratarustārāṃkuraḥ sajjaniḥ skaṃdhairdvādaśabhistataḥ
pravilasadbhaktyālavālodayaḥ |
dvātriṃśattriśataṃ ca yasya vilasacchākhāḥ sahasrāṇyalaṃ parṇānyaṣṭadaśeṣṭadotisulabho varvarti

sarvopari 51|
iti te kathitaṃ sarvaṃ kṛtaṃ cāpi tavepsitam |
jñānavairāgyabhaktīnāṃ tāruṇyaṃ lokamokṣadam 52|
sūta uvāca-

ityuktā te kumārāstu kṛṣṇāṃghrisudhayāplutāḥ |
viremurbhagavadbhaktā dīnoddharaṇatatparāḥ 53|
tadvākyaṃ tu samākarṇya nārado bhagavatpriyaḥ |
premagadgadayā vācā tānuvāca kṛtāṃjaliḥ 54|
nārada uvāca-
dhanyosmyanugṛhītosmi bhavadbhiḥ karuṇāparaiḥ |
yadbhāgavatasaptāhānnikaṭe darśito hariḥ 55|
evaṃ bruvati vai tasminnārade vaiṣṇavottame |
paryaṭaṃstaṃ samāyātastatra yogeśvaraḥ śukaḥ 56|
dviraṣṭavarṣākṛtiraṃbujākṣo vyāsātmajo jñānapayodhicaṃdraḥ|
kathāvasāne nijalābhatuṣṭo hṛdāniśaṃ bhāgavataṃ paṭhaṃśca 57|
dṛṣṭvā sadasyāstamathorutejasaṃsadyaḥsamutthāya varāsanaṃ daduḥ |
sa copaviṣṭaḥ sukhamāsane yadā tadāvirāsīddharirabjalocanaḥ 58|
bhavo bhavānyā kamalāsanaḥ sutaistatrāgataḥ kīrtanadarśanāya ca |
sureśamukhyāstridaśā vimānakaiḥ samāgatāstairabhavadvṛtaṃ nabhaḥ 59|

prahlādastāladhārītaralagatitayā hyuddhavaḥ kāṃsyadhārī vīṇādhārī surarṣiḥ svarakuśalatayā
rāgakartā'rjuno'bhūt |
iṃdro mārdaṃgiko'bhūjjayajaya suvacaḥ prāvadaṃste kumārāḥ sadbhāvasya pravaktā
niratiśayaguṇovyāsaputro babhūva 60|
nanartta madhye trikameva tatra jñānādikānāṃ navarūpayuktam |
alaukikaṃ kīrttanakaṃ samīkṣya prasannacetā haririty uvāca 61|
matto varaṃ bhāgavatā vṛṇīdhvaṃ prītātkathākīrttanato bhṛśaṃ vaḥ|
śrutvātha tadvākyamatiprasannā premārdracittā harimūcire te 62|
kumārā ūcuḥ-
saptāhayajñena vitāyatena sadyaḥ prasanno bhavitā murāre |
kalauyuge ghoratare narāṇāṃ svalpāyuṣāṃ vighnaśatākulānām 63|
evaṃ varaṃ viśvavidhānapālanapraṇāśahetorbhavatokhilātmanaḥ |
vṛṇīmahe'nyo na manoratho vibho bhavatpadāṃbhojaniṣeviṇāṃ hi naḥ 64|
evamastviti caivoktvā tatraivāṃtardadhe hariḥ |
nāradaḥ suprasannātmā kumārānabhyavādayat 65|
tataste sanakādyāśca bhṛgvādyāśca śukādayaḥ |
prayayuḥ svāśramānhṛṣṭāḥ pītvā tacca kathāmṛtam 66|

bhaktiḥ sutābhyāṃ sahitā nāradena pravartitā |
bhūmaṃḍale samaste'smistadā prabhṛti śaunaka 67|
śiva uvāca-
ākhyānaṃ mahadākarṇya prītātmā śaunakaḥ priye |
paryapṛcchatpunaḥ sūtaṃ sarvasaṃdehabhaṃjanam 68|
śaunaka uvāca-|
śukenoktaṃ kadā rājñe gokarṇena kadā punaḥ |
surarṣaye kadā brāhmairetadākhyāhi mānada 69|
sūta uvāca-
śrīkṛṣṇanirgamāttriṃśadvarṣāvadhigate kalau |
bhādraśuklanavamyāṃ vai kathāraṃbhaṃ śuko'karot 70|
parīkṣicchravaṇāṃte tu gate varṣaśatadvaye |
śuciśuklanavamyāṃ tu gokarṇokathayatkathām 71|
kalau sahasramabdānāmadhunā pragataṃ dvija |
parīkṣito janmakālātsamāptiṃ nīyatāṃ makhaḥ 72|

īśvara uvāca-
iti śrutvā vacastasya śaunako munisattamaḥ |
pūrṇaṃ cakāra taṃ yajñaṃ sahasraparivatsaram 73|
brāhmaṃ pādmaṃ vaiṣṇavaṃ ca kaurmyaṃ mātsyaṃ ca vāmanam |
vārāhaṃ brahmavaivarttanāradīyaṃ bhaviṣyakam 74|
āgneyamarddhaṃ vai sūtācchuśruvurlomaharṣaṇāt |
etāni tu purāṇāni dvāparāṃte śrutāni hi 75|
śaunakādyairmunivarairyajñāraṃbhātpuraiva hi |
yadā tu tīrthayātrāyāṃ valadevaḥ samāgataḥ 76|
naimiṣaṃ miśrikaṃ nāma samāhūto munīśvaraiḥ |
tatra sūtaṃ samāsīnaṃ dṛṣṭvā tvadhyāsanopari 77|
cukṣubhe bhagavānrāmaḥ parvaṇīva mahodadhiḥ |
āṣāḍhaśukladvādaśyāṃ pāraṇāhani pārvati 78|
pūrvārddhayāmavelāyāṃ bhāvitvātkṛṣṇamāyayā |
mugdho darbhakaro rāmaḥ prāharallomaharṣaṇam 79|

tato munigaṇāḥ sarve hāhākāraparāyaṇāḥ |
babhūvurnagajetyarthaṃ śokaduḥkhākulāṃtarāḥ 80|
ūcuśca rāmaṃ lokeśaṃ vinayena kṣamāparāḥ |
ṛṣaya ūcuḥ-
rāmarāma mahābāho bhavatā lokakāriṇā 81|
ajānatevācaritā hiṃsā brahmavadhādhikā |
vyāsaśiṣyo hyayaṃ sākṣātpurāṇarṣirmahātapāḥ 82|
asmai hyadhyāsanaṃ dattamasmābhiryajñakarmaṇi |
aṣṭādaśapurāṇānāṃ vācakāya kṛtakṣaṇaiḥ 83|
kathāyāṃ jagadīśasya dīrghamāyuśca mānada |
tadbhavāṃllokarakṣārthaṃ dharmasetupravartakaḥ 84|
āvirbhūto jagannātho nigrahānugrahakṣamaḥ |
ityuktvā munayaste tu baladevāgrataḥ priye 85|
tūṣṇīṃ babhūvuḥ sahasā smaraṃto niyaterbalam |
tataḥ provāca bhagavānrāmaḥ śatruniṣūdanaḥ 86|

viprānsaṃprīṇayaṃstāṃstu lokavedapathānugaḥ |
śrīrāma uvāca-
viprāḥ śṛṇuta bhadraṃ vaḥ kopaṃ tyaktvā sudūrataḥ 87|
yadahaṃ vedmi bhavatāmabhīṣṭaṃ kāryasiddhidam |
asya putro mahājñānī bhaviṣyati varānmama 88|
bhavatāmīpsitaṃ sarvaṃ śāstraṃ vai kathayiṣyati |
yadarthamahamāhūtastacca kāryyaṃ samucyatām 89|
īśvara uvāca-
iti śrutvā vacaste tu rāmasya sumahātmanaḥ |
balvalasya vadhārthāya prerayāmāsurīśvaram 90|
tataḥ sa balvalaṃ hatvā prasādya munipuṃgavān |
praṇipatyābhyanujñātastīrthayātrāmupāgamat 91|
tīrthayātrāṃ gate rāme śaunakādyā munīśvarāḥ |
laumaharṣaṇimāhūya satkṛtya naganaṃdini 92|
tatpade sthāpayāmāsuḥ śeṣaṃ saṃkīrtanāya vai |

āgneyottaramāhātmyaṃ śrīmadbhāgavatāṃtakam 93|
purāṇasaptakaṃ sārddhaṃ śuśruvurhṛṣṭamānasāḥ |
daśasaptapurāṇāni kṛtvā satyavatīsutaḥ 94|
nāptavānmanasastoṣaṃ bhāratenāpi bhāmini |
jñātvāsya hṛdayaṃ khinnaṃ nārado devadarśanaḥ 95|
samājagāma bhagavānvyāsasyāśramamuttamam |

taṃ dṛṣṭvā vāsavīsūnuḥ satkṛtyāsanapūrvakam 96|
nāradaṃ pūjayāmāsa vidhidṛṣṭenakarmaṇā |
atha taṃ nāradaḥ prāha kiṃ bhavānkliṣṭamānasaḥ 97|
dhyāyate tatsamācakṣva sarvaṃ saṃdehakāraṇam |
iti pṛṣṭaḥ sa muninā parāśara suto'bravīt 98|
brahmankiṃ kāraṇaṃ ceto mohe jāne na tattvaham |
bhavānvijñānakuśalo jñātvā tatprabravītu me 99|
evaṃ vijñāpitastena nārado'dhyātmakovidaḥ |
uvāca paramaṃ tatvaṃ yaduktaṃ vidhinātmane 6.198.100|

nārada uvāca-
śṛṇu pārāśare mattaḥ kāraṇaṃ yena vai tava |
asaṃpannaṃ mano bhāti śāstrayonerapi prabhoḥ 101|
tvayāvatīrya lokesminvedā vyastā vibhāgaśaḥ |
kṛtāni ca purāṇāni setihāsāni cānagha 102|
yatra sarvastrayī dharmo varṇāśramanivāsināṃ |
nirdiṣṭo vīkṣya kālena nṛṇāmalpāyuṣāṃ kalau 103|
yatrādhikāraḥ sarveṣāṃ dṛśyate śravaṇādiṣu |
strī śūdra dvijabaṃdhūnāṃ sādhūnāṃ sādhusaṃgamaḥ 104|
dharmādayo yathāśaśvadvarṇitāsteṣu vai tvayā |
prādhānyena tathā naiva varṇito mahimā hareḥ |
sarvadharmakriyāśūnye kalau doṣanidhau mune 105|
na gatiḥ pāpakartṝṇāṃ vinā kṛṣṇakathā'mṛtam |
eṣa eva guṇo hyasminghore kaliyuge narāḥ 106|
yatkṛṣṇakīrtanenaiva mucyaṃte karmabaṃdhanāt |

yajño dānaṃ tapaḥ karma jñānaṃ dhyānaṃ kṛtādiṣu 107|
siddhidaṃ ca tathā brahmannāmakīrttanakaṃ kalau |
ato vai kalijātānāmuddhārārthaṃ nṛṇāṃ bhavān 108|
śrīmadbhāgavataṃ nāma purāṇaṃ varṇayatvalam |
yena pravartitenāṃga bhavato mānasaṃ dhruvam 109|
toṣameṣyati lokāśca prāpsyaṃti kṛtakṛtyatām 110|
īśvara uvāca-
evamādiśya sa munirvyāsāyāmitatejase |
yayau yādṛcchikaḥ śaśvadgāyanhariguṇānpriye 111|
nārade tu gate paścādvyāsaḥ sarvārthadarśanaḥ |
cakāra saṃhitāmetāṃ śrīmadbhāvatīṃ parām 112|
pailādīṃścaturo vedānadhyāpya vidhipūrvakam |
purāṇasaṃhitāḥ sarvāḥ sūtāya pratyapādayat 113|
śrīmadbhāgavataṃ nāma purāṇaṃ brahmasaṃmitam |
śukamadhyāpayāmāsa viratāṃ lokavedataḥ 114|

sā saṃhitā bhāgavatī lomaharṣaṇasūnunā |
śrutā kathayato rājñe auttareyāya vai śukāt 115|
śaunakādirṣibhyastu tena proktā yathārthataḥ |
varīvartti purāṇānāmuparīyaṃ nagātmane 116|
asyāṃ saṃlagnacittānāṃ nṛṇāmanyatra no ratiḥ |
jāyate mānase kṛṣṇo naṃdasūnuścakāsti ca 117|
yattu pṛṣṭaṃ tvayā bhadre lokanistārahetave |
śrībhāgavatamāhātmyaṃ mahyaṃ saṃkīrttayeti ha 118|
tatsarvaṃ ca mayā tubhyaṃ nirdiṣṭaṃ gaṇapāṃbike |
nānetihāsasahitaṃ bhaktimuktipradāyakam 119|
yaḥ śṛṇoti naro bhaktyā māhātmyaṃ paṭhate'pi ca |

anumodanena vā sopi labhate paramāṃ gatim 120|
dvijo'dhītyāpnuyādvedānkṣatriyastu labhejjayam |
dhanaṃ vaiśyastathāśūdraḥ śrutvaiva labhate gatim 121|

English translation

Kumāras said :

1-7. Now we shall tell you the manner of listening to the (Bhāgavata recitation during a) week, by which Bhāgavata would accomplish success for those men who have dedicated their minds to Kṛṣṇa . A devout man, after having called an astrologer, and after having honoured him with wealth and garments, should first ask him about the auspicious time. The commencement (of narrating the Bhāgavata) should be made at the auspicious time which he would tell. The months of Śrāvaṇa , Bhādrapada , Āśvina , Kārtika , Mārgaśīrṣa , Jyeṣṭha (and Āṣāḍha) are best for the commencement of the narration; so also the Pūrṇā - tithi (i.e. 5th, 10th, 15th lunar days) is auspicious. Tuesdays and Saturdays shall be excluded and the constellations Dhruva and weak ones. The commencement is always recommended on an auspicious conjunction (of planets) and an auspicious lagna (i.e. the moment of the Sun's entrance into a Zodiacal sign). O best sage, when stories from the Purāṇas are (to be read) daily, a wise man should avoid Dvādaśī (the twelfth day) due to the impurity caused to Sūta . For the (reading of) Śrīmad Bhāgavata for a week there is no prohibition. Thus said those who know the past, O divine sage. The wise ones have said that (the reading of) Bhāgavata for a week is a great sacrifice.

8-16. Therefore, invitation should be extended to devotees of Viṣṇu all round: 'There will be a gathering during the week, O best devotees of Viṣṇu. Devotees of Viṣṇu desiring to listen (to the Bhāgavata) should come for it.' For those who come he should carefully make arrangement for their lodging at a holy place, in a grove, or in the village. He should erect a pavilion on the land that is purified. The pavilion should have four pillars with plantain trees, and should have banners in the four directions. A raised seat at its front is recommended for the speaker (i.e. the reader), O sage. The seats of the listeners are to be arranged on both the sides of him. The speaker, the most learned one, should face the north in the gathering. A speaker who knows the meaning and essential nature of the Vedas and holy texts, who is an excellent brāhmaṇa and a devotee of Viṣṇu, who is proficient in (telling) illustrative stories, who is patient, eloquent, free from desire, should be appointed. One removing all doubts should not be appointed. By the side of the speaker there should be another learned wise man. He should remove the doubts of the listeners and should enlighten the ignorant. To avoid any obstacle in (the narration of) the story, he should first worship Gaṇeśa . Then having, in the proper manner, worshipped Durgā , Śiva , Viṣṇu, Brahmā , the Sun and the brāhmaṇas , he should devoutly gratify the deities and the dead ancestors.

17-29. Then the chief listener should worship Viṣṇu represented in the book. Then having gone round, and having held in the hollow of his hands money, garments and fruits he should, O sage, request Viṣṇu (represented) in the book: "O divine one, you, Kṛṣṇa, have established yourself in this world. O lord, I have resorted to you for freedom from the ocean of the mundane existence. You should by all means make my desire fulfilled without any obstacle. O Keśava , I am your servant." Speaking like this and putting the money before the book, he should also, with his palms folded, salute and request the speaker (i.e. the reader): "O you best brāhmaṇa, of the form of Śuka , O you proficient in all holy texts, remove my ignorance by means of explaining the Bhagavata ." Having thus requested the speaker, he should select five brāhmaṇas for the recitation of the twelve-syllabled formula, O best sage. Having

honoured those knowing the rules about singing and instrumental music with money, garments etc., he should at the end of the narration of the story appoint them for the recital (i.e. singing) of the glory of the lord. He who, having given up the anxiety about his wife, wealth, house, sons, listens with a concentrated mind, would obtain the entire fruit. For three watches and a half, beginning from sunrise, it—a sentence or a chapter, should be read and its meaning explained. O Nārada , he should take rest even for a ghaṭikā at mid-day. At the end of the (narration) of the story, the glory of Viṣṇu should be sung. A fast should be observed by the listeners desiring its fruit. A man incapable of doing it, should eat the food fit to be eaten during fast or should a little once (only). The body should be sustained without difficulty with water, or fruit, or milk or ghee only. O Nārada, listen to the rules to be observed by those who take the vow for seven days.

30-44. Those who are not initiated into (worship of) Viṣṇu, are said to have no right for this vow. O best sage, during the week one should observe celibacy, should sleep on the bare ground, and eat from a plate made of leaves everyday. He who is observing the vow, should avoid pulses, honey, oil, others' food, sugarcane juice, food polluted by thought, polluted by act, and stale food, so also onion, garlic, asafoetida, radish and gṛñjana (a kind of garlic). So also a man observing the vow of (reading or listening to the Bhāgavata) story should not eat lotus-stalks and pumpkin gourd. He should not indulge in sexual pleasure, anger, pride, greed, hypocrisy, and jeolousy, so also infatuation, hatred and harm. He who is observing the vow of (reading or listening to the Bhāgavata) story, should avoid censuring Vedas, Viṣṇu's devotees, brāhmaṇas, preceptors, those observing the vow of (serving) a cow, so also women, kings and great men. The wise one who is observing the vow of (reading or listening to the Bhāgavata) should practise truthfulness, purity, kindness, silence, straightforwardness, politeness, and graciousness of mind. A man desiring wealth, desiring a son, desiring victory, or thinking of salvation, should listen to the Bhāgavata. He, having no desire, would obtain Śrī Hari . For its completion, he should fast on the seventh day. He should honour the reader with a cow, land, gold, garments etc. He should cause to give remnants of the food offered to the deity, garlands of Tulasī (leaves) to the listeners. So also with the (help of) those skilled in singing and playing upon musical instruments a festival should be celebrated. The wise one should also listen to the meaning of the Gītā on the next day. Or after every verse with the Gāyatrī hymn, he should make offerings (to Viṣṇu) according to the rules. He should also offer sweetened milk, honey, ghee, sesamum-seeds, rice, barley grains, sugar, priyāla, grapes, dates, lotuses, camphor, sandal, agaru (a kind of sandal), cloves, a thousand leaves of bilva separately. He should recite the (hymn called) Viṣṇu- sahasra - nāma for removing obstacles, removing deficiencies and excesses, and for purifying himself. He should devoutly offer sweetened milk to twelve, eighteen or more brahmaṇas , and (should give them) gold or a cow as a present.

45-52. On this day or the day of Pūrvā Bhādrapadā or Uttarā Bhādrapadā (constellations) he should fashion (the) golden (image of a) lion, should place the Bhāgavata (text) on its back, and writing on it (his name etc.) should give it to the reader. When this is done according to the rule, the Bhāgavata that is listened to would remove all the sins of the listener and would give him good fruit, be the means of religious merit, of the fulfilment of the desire for sensual enjoyments, acquisition of worldly objects and salvation, and would give (i.e. produces) devotion. There is no object in the world that is not secured by this. Therefore, in the world, the Bhāgavata is regarded as superior to (other) Purāṇas. The reader is said to be free from eighteen blemishes, and the listener is supposed to be free from thirty-two faults by the wise. The Purāṇa named Śrī Bhāgavata gives men their desired objects. Yet listening to it produces devotion only in a person free from desires. The divine tree called Śrīmad Bhāgavata has starlike shoots; has a good origin; it shines with twelve large boughs (i.e. sections); it grows in the basin of devotion; it has three hundred and thirty-two bright branches (i.e. chapters); it has eighteen thousand leaves (i.e. verses); it gives desired objects; it is easily accessible; and it stands

above all. Thus I have told you everything and have done what was desired by you. The youth of Jñāna , Vairāgya and Bhakti gives salvation to people.

Sūta said :

53-54. Having spoken like this, the Kumaras , inundated with the nectar (flowing) from Kṛṣṇa's feet, devotees of the lord, and intent on emancipating the helpless, ceased (speaking). Hearing their words, Nārada, dear to the lord, and with his palms joined, said to them in a voice faltering due to love:

Nārada said :

55-62. I am blessed; I am favoured by you highly devoted to compassion, since at the end of the Bhāgavata-saptāha (i.e. reciting or listening to the Bhāgavata for a week), you have presented Viṣṇu near me.

While Nārada, the best devotee of Viṣṇu, was speaking like this, Śuka, the chief among the meditating saints, (while) roaming, came there. His form was that of a youth of sixteen years; he was lotus-eyed; he was Vyāsa 's son; he was the moon to the ocean of knowledge; he was content at heart with whatever (given) at the end of (the narration of) the story, and constantly recited Bhagavata. The members of the assembly, seeing him of a great lustre, got up and gave him an excellent seat. When he comfortably sat on the seat, lotus-eyed Viṣṇu appeared (there). Śiva with Pārvatī and Brahmā with his sons came there to glorify and see him. Gods among whom Indra was the chief, came there in aeroplanes. The sky was covered by them. Prahlāda did the beating of time with a quick speed; Uddhava took the cymbals; the divine sage (Nārada) took the lute; Arjuna , through his skill in tunes, formed the musical modes. Indra played upon the tabor; the Kumāras uttered the loud shouts of victory. Vyāsa's son, of unsurpassed virtues, was a (versatile) speaker and of good sentiments. The triad of Jñāna etc. having new forms, just danced in the middle. Seeing the extraordinary glorification Viṣṇu, with his mind pleased, spoke as follows: "O devotees of Viṣṇu, ask for a boon from me who am very much pleased with the narration of the story." Hearing those words, they who were pleased, and with their heart flowing with love, said:

Kumāras said :

63-67. O Murāri (i.e. O Viṣṇu), you will be instantly pleased with the worship (in the form of reading or listening to the Bhāgavata) continued for a week in the very fierce Kali age by men having a short life and overcome by hundreds of obstacles. From you, the soul of everything and the creator, sustainer and destroyer of the universe, we, resorting to your lotus-like feet, ask for this boon and not any other (boon).

Saying, "Let it be so", Viṣṇu vanished there only. Nārada with his mind pleased, saluted Kumāras. Then those Sanaka and others, Bhṛgu and others and Śuka and others, delighted by drinking the nectar of the story went to their own hermitages. O Śaunaka , since then, Nārada propagated Bhakti along with her two sons over the entire earth.

Śiva said :

68. O dear one, having heard the great story, Śaunaka whose heart was pleased, again asked Sūta who removed all doubts:

Śaunaka said :

69. O you respecting (others), tell me when Śuka told it to the king, when Gokarṇa told it, and Brahmā's sons to the divine sage (Nārada).

Sūta said :

70-72. Śuka commenced (the narration of) the story on the ninth of the bright fortnight of Bhādrapada when the period of three hundred years of Kali after the departure of Śrīkṛṣṇa had passed. Gokarṇa told the story on the 9th day of the bright half of Jyeṣṭha (or Āṣāḍha), after two hundred years had passed from the time Parīkṣit had heard it. O brāhmaṇa, now a thousand years of the Kali age have passed from the time of Parīkṣit. (So) conclude the sacrifice.

The lord said :

73-81a. Hearing these words of him, the best sage Śaunaka completed the sacrifice that continued for a thousand years. These Purāṇas: Brāhma , Pādma , Vaiṣṇava , Kaurma , Matsya , Vāmana , Varāha , Brahmavaivarta, Nāradīya , Bhaviṣyaka, and half of Āgneya were formerly heard by excellent sages like Śaunaka from Sūta Lomaharṣaṇa up to the end of the Dvāpara age. When Baladeva came on a pilgrimage to (the forest) called Naimiṣa Miśrikā, he was called by the best sages. There seeing Sūta seated on an excellent seat, revered (Bala -) Rāma was agitated like the great ocean on a parvan day. O Pārvatī, on the Dvādaśī day of the bright half of Āṣāḍha, at the time of its earlier half, he, Rāma, being stupefied due to what was decided by Kṛṣṇa's Māyā , having darbhas in his hand, struck Lomaharṣaṇa. Then all the hosts of the sages did loud wailing, and their hearts were overcome by sorrow and grief, O daughter of the (Himālaya) Mountain. Then they, full of forgiveness, said humbly to Rāma, the lord of the world:

The sages said :

81b-87a. O Rāma, Rāma, O you of great arms, you, the author of the world, have ignorantly committed harm greater than that due to the murder of a brāhmaṇa. This is actually Vyāsa's disciple, an ancient sage, having a great penance (to his credit). We who had invited him, the narrator of the eighteen Purāṇas, gave him an excellent seat at this sacrificial rite. On (hearing) the story of the lord of the world one obtains long 1ife, O you who honour (others). Therefore, you who promoted the bridge of piety, who are capable of curbing and favouring, who are the lord of the world, have manifested yourself for the protection of the world.

Speaking like this to Baladeva, O dear one, the sages, remembering the force of destiny, suddenly became silent. Then revered Rāma, killer of his enemies, following the path of the world and the Vedas, pleasing those brāhmaṇas, said:

Śrī Rāma said :

87b-89. O brāhmaṇas, may well-being come to you; listen after casting far away your anger. I know what you like and what gives success to your undertaking. Due to my blessing his son will be very wise. He will narrate to you the holy text desired by you. Tell me the work for which you have invited me.

The lord said :

90-100. Hearing these words of the very noble Rāma, they prompted the lord to murder Balvala . Then, having killed Balvala and pleased the pre-eminent sages and saluting them, he went on a pilgrimage after being permitted by them. O daughter of the (Himālaya) Mountain, when Rāma left for the pilgrimage, the chief sages like Śaunaka called Laumaharṣaṇi , and after honouring him placed him in his position for the narration of the remaining (part). With their minds delighted, they listened to seven Purāṇas and a half (beginning with) the greatness of the later part of Āgneya up to Bhāgavata. O you beautiful lady, Satyavatī 's son (Vyāsa) was not mentally pleased after having composed seventeen Purāṇas and Bhārata also. Knowing that his heart was sad, revered Nārada, looking like a god, came to the excellent hermitage of Vyāsa. Seeing him, the son of Vāsavī (i.e. Vyāsa) hospitably received Nārada, offered him a seat, and honoured him with a rite according to the rules. Then Nārada said to him: "Tell me fully the cause of your doubt. What do you, with an afflicted mind, think of?" Thus asked by the sage, (Vyāsa) the son of Parāśara , said: "I really do not know the cause of the disturbance of my mind. You are proficient in knowledge. Understand it (i.e. the cause) and tell it to me." Thus requested by him, Nārada, proficient in the knowledge of the Supreme Spirit, told him the highest truth obtained by him from Brahma .

Nārada said :

101-110. O son of Parāśara, hear from me the cause due to which the mind of you, the master and the origin of holy texts, has become miserable. O innocent one, having descended on the earth, you have divided the Vedas into parts. You have also composed the Purāṇas along with the Itihāsa , in which, having observed in course of time the practices of the castes and of those living in the four stages of life, you have told them from the three Vedas. All women, śūdras , the twice-born fraternity, those prone to the company of the good, are entitled to listening to it. Religious practices, as are lasting, have been described in them by you. But you have not at all prominently described therein the greatness of Viṣṇu. O sage, in the Kali age, void of all religious practices and rites, and the reservoir of all blemishes, the sinners have no other course than the nectar of Kṛṣṇa's story. This alone is the merit in this terrible Kali age that men are freed from the bondage of their acts by means of narrating the glory of Kṛṣṇa only. Sacrifices, gifts, penance, rites, knowledge, meditation gave success in (ages) like Kṛta . In the same way, O brāhmaṇa, the narration of (Viṣṇu's) name (leads to success) in Kali. Therefore, for the emancipation of men born in the Kali age, you should relate Śrīmad Bhāgavata, by composing which, O dear one, your mind will be pleased and people will be blessed.

The lord said :

111-121. Having thus ordered Vyāsa of unlimited lustre, he, O dear one, constantly singing the virtues of Viṣṇu, went as he desired. After Nārada had gone, Vyāsa who saw everything, composed this great text, viz. Śrīmad Bhāgavata. Having taught the four Vedas to Paila and others according to the rule, he gave all the Purāṇa-texts to Sūta. That text of the Bhāgavata was heard by the son of Lomaharṣana, when it was being told to the king Parīkṣit by Śuka. O daughter of the (Himālaya) Mountain, he properly told it to sages like Śaunaka. It is above all Purāṇas and best among them. Men whose heart is attached to it find interest in nothing else. In their minds, Kṛṣṇa, son of Nanda , shines. O you mother of the chief of (my), attendants, I have told you the entire greatness of Śrī Bhāgavata, which you had asked me to narrate for crossing over the (mundane) world. A man who devoutly listens to or he too who reads with approval the greatness (of Śrī Bhāgavata) along with many historical accounts leading to devotion and salvation, obtains the highest position. Having studied it, a brāhmaṇa would obtain (the knowledge of) the Vedas, akṣatriya would get victory, a vaiśya (would obtain) wealth, and a śūdra gets the best position by just listening to it.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 199

The Glory of Yamunā

Chapter 611 of 693 · 48 detected Sanskrit verse markers

Sanskrit

ऋषय ऊचुः-
कालिंद्याश्चैव माहात्म्यं वद सूत सविस्तरम् ।
यस्मै प्रकाशितं येन तदाख्यानसमन्वितम् १।
सूत उवाच-
एकदा पांडुतनयः शुश्रूषुः सौभरेः शुभम् ।
ज्ञानं तत्स्थानमभ्येत्य नत्वा तमिति पृष्टवान् २।
युधिष्ठिर उवाच-
ब्रह्मन्मार्तंडतनया तीर तीर्थेषु यच्छुभम् ।
तीर्थं तद्वद वैकुंठ जन्मभूमिपरात्परम् ३।
सौभरिरुवाच-
एकदा तु मुनिश्रेष्ठौ दिवि नारदपर्वतौ ।
गच्छंतौ खांडवं पश्यन्पश्यतः सुमनोहरम् ४।
तत्रावतीर्णो नभस उपविष्टौ तटे शुभे ।
कालिंद्याः क्षणविश्रांतौ स्नातुं विविशतुर्जले ५।
शिबिरौशीनरो राजा मृगयांतौ चरन्वने ।

दृष्ट्वा तान्निर्गमापेक्षी निषसाद सरित्तटे ६।
तौ मुनी विधिवत्स्नात्वा परिधायांबराणि च ।
वंदितौ शिरसा राज्ञा तेनोपाविशतां तटे ७।
तत्रालोक्य सुवर्णस्य शिबिर्यूपान्सहस्रशः ।
नारदं गर्वरहितः पर्वतं च जगाद सः ८।
शिबिरुवाच-
कथ्यतां मुनिशार्दूलौ कस्येमा यागयष्टयः ।
केनात्र विहितो यज्ञः सुरेणाथ नरेण वा ९।
मुक्त्वा काश्यादितीर्थानि यज्ञैरीज्येऽत्र कः पुमान् ।
को विशेषोऽत्र तीर्थेभ्यस्तेभ्यो विज्ञानसन्निधिः १०।
नारद उवाच-
पुरा हिरण्यकशिपुर्जित्वा शक्रादिदेवताः ।
त्रैलोक्यराज्यमासाद्य सो खर्वं गर्वमाददे ११।
प्रह्लादस्तस्य तनयो नारायणपरायणः ।
तस्मै सो द्रुह्यताभीक्ष्णं पापात्मा नष्टमंगलः १२।

तद्द्रोहाद्विष्णुना सद्यो नृसिंहतनुधारिणा ।
हत्वा दैत्यपतिं स्वर्गराज्यं स्वःपतयेऽर्पितम् १३।
स्वपदं प्राप्य देवेशो बृहस्पतिमथावदत् ।
मूर्ध्नाभिवंद्य तत्पादौ नारायणगुणान्स्मरन् १४।
इंद्र उवाच-
गुरो नृसिंहरूपेण हरिणा लोकधारिणा ।
दत्तं मे देवताराज्यं यष्टुमिच्छामि तं मखैः १५।
स्थानं पवित्रं कथय ब्राह्मणांश्चैव मे गुरो ।
न विधेयो विलंबोऽत्र त्वया नो हितकारिणा १६।
बृहस्पतिरुवाच-
अस्ति ते खांडववनं रम्यं परमपावनम् ।
केतक्यशोकबकुलमधुमत्त मधुव्रतम् १७।
तत्रास्ति यमुना पुण्या धन्या त्रैलोक्यपावनी ।
ददाति स्मरणे स्वर्गं मरणे ब्रह्मणः पदम् १८।
तत्तीरे यज देवेश केशवं बहुभिर्मखैः ।

यदीच्छसि स्वकीयानां कल्याणं त्वं निरंतरम् १९।
नारद उवाच-
गुरोर्वचनमाकर्ण्य तूर्णमारुह्य वाहनम् ।
शिवप्रदमिमं शक्रः स्वकीयवनमागमत् २०।
गुरुणा सह देवैश्च यज्ञोपकरणैस्तथा ।
अत्रागत्य विलोक्यैतद्वनं लेभे मुदं पराम् २१।
गुरुणा नोदितः शक्रो सप्तर्षीन्ब्रह्मणः सुतान् ।
वसिष्ठादीन्द्विजान्वृत्वा यजति स्म जगत्पतिम् २२।
तस्य प्रसन्नो भगवान्ब्रह्मेशाभ्यां सहागतः ।
क्रतौ शतक्रतोर्यत्र महानभवदुत्सवः २३।
देवत्रयीं सतां वीक्ष्य शक्रो वक्रमतिस्तदा ।
उत्थायासनतस्तूर्णं ववंदे मुनिभिः सह २४।
वाहनेभ्योऽवरुह्याशु तदंतेषूपविश्य ते ।
आसनेषु सुहैमेषु बभुर्वेदीष्विवाग्नयः २५।
सितरक्तांगयोः शंभु ब्रह्मणोर्हरिराबभौ ।

नीलच्छविः पीतवासास्तडित्वानिव शृंगयोः २६।
शक्रः प्रक्षाल्य तत्पादान्मूर्ध्ना तज्जलमादधे ।
अब्रवीच्च मुदायुक्तो वचनं मधुराक्षरम् २७।
इंद्र उवाच-।
विहितोऽयं मया देव यज्ञोऽद्य सफलोऽभवत् २८।
यद्ययं दर्शनं प्राप्ता दुर्लक्ष्या अपि योगिभिः।
एकेनैव त्वया विष्णो कृता मूर्तिस्त्रयीमयी २९।
गुणैस्तथापि नानात्वं स्फटिकस्येव ते मृषा ।
यथा दारुषु गूढोऽग्निर्घर्षणेन विना विभो ३०।

नाविर्भवति भूतानां हत्सु भक्त्या तथा भवान् ।
एकस्य त्वयि भक्तिः स्यात्सर्वभूतोपकारिणी ३१।
बभूवुः सुखिनो देवाः प्रह्लादकृतया तया।
वयं विषयिणो देव त्वन्मायावृतचेतसः ३२।
न जानीमः स्वरूपं ते यथावत्पादसेवकाः ।
भो ब्रह्मन्भो महादेव युवामपि जगद्गुरू ३३।

एतस्यैव गुरुत्वेन यतो नातः पृथक्युवाम् ।
यत्किंचिदुच्यते वाचा मनसा च विचिंत्यते ।
अस्यैव माया तत्सर्वे तद्द्वयीदूरवर्त्तिनः ३४।
प्रपंचजातं यदिदं विलोक्य तेन सत्यमित्येव विचिंतयेन्न सः ।
भजंति विष्णोश्चरणं तरंति ते यदंबुमूर्ध्ना हर धार्यते त्वया ३५।
विधेस्य भूयादनुजन्मपादयो रतिर्मदीया कमलाभयोर्भृशम् ।
यदीक्षण क्षोभितया तया जगत्समस्तमेतन्महदादि जायते ३६।
भवादृशो नास्ति कृपापरोपरो विपक्षपक्षे वितनोषि यत्सुखम् ।
स्वलोकशोकापनये कृपालुता यदुच्यते ते नृहरे तदज्ञता ३७।
नारद उवाच-
इत्यभिष्टूय देवेशं केशवं प्रणतोऽग्रतः ।
तस्थौ तद्वाक्यशुश्रुषा दत्तचित्तो महीयते ३८।
एवमाकर्ण्य मुनय स्तुतिं तस्य रमापतेः ।
कृतामिंद्रेण सदसि साधुसाध्विति चाब्रुवन् ३९।
शतमन्यो वर्षशतं ये कुर्वंति महत्तपः ।

न तेषामीदृशी भक्तिर्यादृशी तव माधवे ४०।
न योगः सुलभोष्टांगः ख्यातिर्येनाधिगम्यते ।
समत्वेन च तत्त्यागस्तद्भक्तिः शरणं नृणाम् ४१।
स्वधर्मार्जितवित्तैर्यद्यथा विधि विधीयते ।
कर्मतस्यार्पणं विष्णौ भक्तिरेषा शिवप्रदाः ४२।
न निंदेद्देवतामन्यां विष्णुबुद्ध्यां च यो नमेत् ।
न त्यजेद्वेदवाक्यानि स भक्तोऽस्य हरेः प्रियः ४३।
ये शृण्वंति हरेर्गुणानहरहः कुर्वंति ये कीर्तनं ये चास्य स्मरणं यदोश्च भजनं येऽमुं यजंते तथा ४४।
ये दास्येन नमंति चैनममुना कुर्वंति ये मित्रतां ये च स्वं च निवेदयंति नहि ते वांच्छंति मुक्त्यादिकम् ४५।
इंद्र भक्त्या त्वमप्येनमाराधय जगद्गुरुम् ।
न कामये किमप्यास्मत्कृतकृत्यो भविष्यति ४६।
नारद उवाच-
मुनिभिरिति शिक्षिते समस्तसेव्यां त्रिभुवनपारपदप्रदां निशम्य ।
हरिरनिशगुरुः कृतां स्वभक्तिं मधुरमुवाच वचो हरिं समाजे ४७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।

कालिंदीमाहात्म्ये इंद्रयागविधिनोनाम एकोनद्विशततमोऽध्यायः१९९।

Roman transliteration

ṛṣaya ūcuḥ-
kāliṃdyāścaiva māhātmyaṃ vada sūta savistaram |
yasmai prakāśitaṃ yena tadākhyānasamanvitam 1|
sūta uvāca-
ekadā pāṃḍutanayaḥ śuśrūṣuḥ saubhareḥ śubham |
jñānaṃ tatsthānamabhyetya natvā tamiti prṣṭavān 2|
yudhiṣṭhira uvāca-
brahmanmārtaṃḍatanayā tīra tīrtheṣu yacchubham |
tīrthaṃ tadvada vaikuṃṭha janmabhūmiparātparam 3|
saubhariruvāca-
ekadā tu muniśreṣṭhau divi nāradaparvatau |
gacchaṃtau khāṃḍavaṃ paśyanpaśyataḥ sumanoharam 4|
tatrāvatīrṇo nabhasa upaviṣṭau taṭe śubhe |
kāliṃdyāḥ kṣaṇaviśrāṃtau snātuṃ viviśaturjale 5|
śibirauśīnaro rājā mṛgayāṃtau caranvane |

dṛṣṭvā tānnirgamāpekṣī niṣasāda sarittaṭe 6|
tau munī vidhivatsnātvā paridhāyāṃbarāṇi ca |
vaṃditau śirasā rājñā tenopāviśatāṃ taṭe 7|
tatrālokya suvarṇasya śibiryūpānsahasraśaḥ |
nāradaṃ garvarahitaḥ parvataṃ ca jagāda saḥ 8|
śibiruvāca-
kathyatāṃ muniśārdūlau kasyemā yāgayaṣṭayaḥ |
kenātra vihito yajñaḥ sureṇātha nareṇa vā 9|
muktvā kāśyāditīrthāni yajñairījye'tra kaḥ pumān |
ko viśeṣo'tra tīrthebhyastebhyo vijñānasannidhiḥ 10|
nārada uvāca-
purā hiraṇyakaśipurjitvā śakrādidevatāḥ |
trailokyarājyamāsādya so kharvaṃ garvamādade 11|
prahlādastasya tanayo nārāyaṇaparāyaṇaḥ |
tasmai so druhyatābhīkṣṇaṃ pāpātmā naṣṭamaṃgalaḥ 12|

taddrohādviṣṇunā sadyo nṛsiṃhatanudhāriṇā |
hatvā daityapatiṃ svargarājyaṃ svaḥpataye'rpitam 13|
svapadaṃ prāpya deveśo bṛhaspatimathāvadat |
mūrdhnābhivaṃdya tatpādau nārāyaṇaguṇānsmaran 14|
iṃdra uvāca-
guro nṛsiṃharūpeṇa hariṇā lokadhāriṇā |
dattaṃ me devatārājyaṃ yaṣṭumicchāmi taṃ makhaiḥ 15|
sthānaṃ pavitraṃ kathaya brāhmaṇāṃścaiva me guro |
na vidheyo vilaṃbo'tra tvayā no hitakāriṇā 16|
bṛhaspatiruvāca-
asti te khāṃḍavavanaṃ ramyaṃ paramapāvanam |
ketakyaśokabakulamadhumatta madhuvratam 17|
tatrāsti yamunā puṇyā dhanyā trailokyapāvanī |
dadāti smaraṇe svargaṃ maraṇe brahmaṇaḥ padam 18|
tattīre yaja deveśa keśavaṃ bahubhirmakhaiḥ |

yadīcchasi svakīyānāṃ kalyāṇaṃ tvaṃ niraṃtaram 19|
nārada uvāca-
gurorvacanamākarṇya tūrṇamāruhya vāhanam |
śivapradamimaṃ śakraḥ svakīyavanamāgamat 20|

guruṇā saha devaiśca yajñopakaraṇaistathā |
atrāgatya vilokyaitadvanaṃ lebhe mudaṃ parām 21|
guruṇā noditaḥ śakro saptarṣīnbrahmaṇaḥ sutān |
vasiṣṭhādīndvijānvṛtvā yajati sma jagatpatim 22|
tasya prasanno bhagavānbrahmeśābhyāṃ sahāgataḥ |
kratau śatakratoryatra mahānabhavadutsavaḥ 23|
devatrayīṃ satāṃ vīkṣya śakro vakramatistadā |
utthāyāsanatastūrṇaṃ vavaṃde munibhiḥ saha 24|
vāhanebhyo'varuhyāśu tadaṃteṣūpaviśya te |
āsaneṣu suhaimeṣu babhurvedīṣvivāgnayaḥ 25|
sitaraktāṃgayoḥ śaṃbhu brahmaṇorharirābabhau |

nīlacchaviḥ pītavāsāstaḍitvāniva śṛṃgayoḥ 26|
śakraḥ prakṣālya tatpādānmūrdhnā tajjalamādadhe |
abravīcca mudāyukto vacanaṃ madhurākṣaram 27|
iṃdra uvāca-|
vihito'yaṃ mayā deva yajño'dya saphalo'bhavat 28|
yadyayaṃ darśanaṃ prāptā durlakṣyā api yogibhiḥ|
ekenaiva tvayā viṣṇo kṛtā mūrtistrayīmayī 29|
guṇaistathāpi nānātvaṃ sphaṭikasyeva te mṛṣā |
yathā dāruṣu gūḍho'gnirgharṣaṇena vinā vibho 30|
nāvirbhavati bhūtānāṃ hṛtsu bhaktyā tathā bhavān |
ekasya tvayi bhaktiḥ syātsarvabhūtopakāriṇī 31|
babhūvuḥ sukhino devāḥ prahlādakṛtayā tayā|
vayaṃ viṣayiṇo deva tvanmāyāvṛtacetasaḥ 32|
na jānīmaḥ svarūpaṃ te yathāvatpādasevakāḥ |
bho brahmanbho mahādeva yuvāmapi jagadgurū 33|

etasyaiva gurutvena yato nātaḥ pṛthakyuvām |
yatkiṃciducyate vācā manasā ca viciṃtyate |
asyaiva māyā tatsarve taddvayīdūravarttinaḥ 34|
prapaṃcajātaṃ yadidaṃ vilokya tena satyamityeva viciṃtayenna saḥ |
bhajaṃti viṣṇoścaraṇaṃ taraṃti te yadaṃbumūrdhnā hara dhāryate tvayā 35|
vidhesya bhūyādanujanmapādayo ratirmadīyā kamalābhayorbhṛśam |
yadīkṣaṇa kṣobhitayā tayā jagatsamastametanmahadādi jāyate 36|
bhavādṛśo nāsti kṛpāparoparo vipakṣapakṣe vitanoṣi yatsukham |
svalokaśokāpanaye kṛpālutā yaducyate te nṛhare tadajñatā 37|
nārada uvāca-
ityabhiṣṭūya deveśaṃ keśavaṃ praṇato'gratah |
tasthau tadvākyaśuśruṣā dattacitto mahīyate 38|
evamākarṇya munaya stutiṃ tasya ramāpateḥ |
kṛtāmiṃdreṇa sadasi sādhusādhviti cābruvan 39|
śatamanyo varṣaśataṃ ye kurvaṃti mahattapaḥ |

na teṣāmīdṛśī bhaktiryādṛśī tava mādhave 40|
na yogaḥ sulabhoṣṭāṃgaḥ khyātiryenādhigamyate |
samatvena ca tattyāgastadbhaktiḥ śaraṇaṃ nṛṇām 41|
svadharmārjitavittairyadyathā vidhi vidhīyate |
karmatasyārpaṇaṃ viṣṇau bhaktireṣā śivapradāḥ 42|
na niṃdeddevatāmanyāṃ viṣṇubuddhyāṃ ca yo namet |
na tyajedvedavākyāni sa bhakto'sya hareḥ priyaḥ 43|
ye śṛṇvaṃti harerguṇānaharahaḥ kurvaṃti ye kīrtanaṃ ye cāsya smaraṇaṃ yadośca bhajanaṃ ye'muṃ
yajaṃte tathā 44|

ye dāsyena namaṃti cainamamunā kurvaṃti ye mitratāṃ ye ca svaṃ ca nivedayaṃti nahi te vāṃcchaṃti muktyādikam 45|
iṃdra bhaktyā tvamapyenamārādhaya jagadgurum |
na kāmaye kimapyāsmatkṛtakṛtyo bhaviṣyati 46|
nārada uvāca-
munibhiriti śikṣite samastasevyāṃ tribhuvanapārapadapradāṃ niśamya |
hariraniśaguruḥ kṛtāṃ svabhaktiṃ madhuramuvāca vaco hariṃ samāje 47|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|

kāliṃdīmāhātmye iṃdrayāgavidhinonāma ekonadviśatatamo'dhyāyaḥ199|

English translation

The sages said :

1. O Sūta tell us the glory of Yamunā in detail—to whom it was spoken, and by whom it was spoken—along with a story.

Sūta said :

2. Once Pāṇḍu 's son, desiring to hear auspicious knowledge from Saubhari , went to his place, and having saluted him, asked him like this:

Yudhiṣṭhira said :

3. O brāhmaṇa , tell me about that holy place which is (the best) among the holy places on the bank of Yamunā, and which is (even) superior to the land of the birth of Viṣṇu .

Saubhari said :

4-8. Once the two pre-eminent sages, Nārada and Parvata , moving in the sky, (while) looking (here and there), saw the very beautiful Khāṇḍava forest. From the sky they descended there and sat on the auspicious bank of Kālindī , and having rested awhile, entered her water to bathe. King Śibi , son of Uśīnara , hunting in the forest, saw the two, and waiting for them to come out, sat on the bank of the river. The two who after having duly bathed had put on garments, who were saluted by the king with his head (bent down), sat on the bank. Seeing thousands of golden sacrificial posts there, Śibi, free from pride, spoke to Nārada and Parvata:

Śibi said :

9-10. O pre-eminent sages, tell me, whose sacrificial posts these are. Who performed a sacrifice here-(was it) a god or a man? Leaving holy places like Kāśī , which man performed a sacrifice here? What peculiarity, O treasures of knowledge, does it have (in a greater extent) than other holy places?

Nārada said :

11-14. Formerly Hiraṇyakaśipu , having conquered deities like Indra , secured the kingdom of the three worlds, and entertained great pride. His son was Prahlāda , highly devoted to Nārāyaṇa . The wicked (Hiraṇyakaśipu), whose auspiciousness had perished, bore a great malice against him. Due to that malice, Viṣṇu, taking up the body of Nṛsiṃha , instantly killed the lord of demons, and gave the kingdom of heaven to (Indra) the lord of heaven. Having obtained his own position, the lord of gods, remembering the virtues of Viṣṇu, and saluting Bṛhas - pati 's feet with his head (bent down) said to him:

Indra said :

15-16. O preceptor, Viṣṇu, the supporter of the world, taking up the form of Nṛsiṃha, gave me the kindom of deities. I desire to worship him with sacrifices. O Guru , tell me (about) a pure place and also (about) the brāhmaṇas . You, doing good to us, should not delay in this matter.

Bṛhaspati said :

17-19. For you there is the charming and extremely holy Khāṇḍava forest which contains (the trees like) ketakī , aśoka , bakula and (also) bees intoxicated by honey. There is Yamunā, auspicious, holy and purifying the three worlds. On remembering her she gives heaven, and on death Brahma 's position. O lord of gods, if you desire the continuous well-being of your relatives, worship Viṣṇu with many sacrifices on her bank.

Nārada said :

20-27. Having heard Bṛhaspati 's words, and quickly getting into a vehicle, Indra came to this forest of him which caused happiness, along with Bṛhaspati and the materials of sacrifice. Having come here, and having seen this forest, he obtained great joy. Prompted by Guru, Indra, choosing the seven sages, the sons of Brahmā , the brāhmaṇas, worshipped the lord of the world with sacrifices. The lord, pleased with him, came, along with Brahmā and Śiva , to Indra's sacrifice, where there was a great festivity. That Indra, of a crooked mind, seeing the triad of gods, quickly got up from his seat, and along with the sages, saluted them. Quickly getting down from their vehicles, they sat near him on seats of excellent gold, and shone like fires on altars. With Śiva and Brahmā who had white and red bodies, Viṣṇu, of a dark complexion, wearing yellow garments, shone like a cloud on two peaks. Indra washed their feet and took that water on his head. Being full of joy, he spoke sweet words:

Indra said :

28-37. O gods, this sacrifice performed by me has become instantly fruitful, since you, difficult to see even by meditating saints are seen (by me). O Viṣṇu, you alone have taken up the three forms. Yet as in a crystal, the appearance of multiplicity in you in respect of qualities is false. As fire concealed in pieces of wood does not manifest itself without friction, in the same way you remaining in the hearts of your devotees (do not manifest yourself) without deep devotion. Devotion to you alone, would be helpful to all beings. By that (devotion) entertained by Prahlāda, gods became happy. O god, we, given to sensual pleasures, have our hearts screened by your Māyā . We, the servants of your feet, do not know your nature correctly. O Brahman , O Mahādeva , since you two also are the preceptors of the world due to his greatness, you are not different from him. Whatever is said with words, thought of by the mind is his Māya only. So all are away from that pair(?). He who sees this entire visible world to be unreal, would not think of (sensuous pleasures). O Śiva, those who resort to Viṣṇu's feet, cross the water held

by you on your head. O Brahman, may I have, in existence after existence, a great liking for his feet, resembling lotuses. Due to it being agitated by her (Māyā's) glance, the entire world, Mahat etc. springs up. There is none else given to kindness like you who give happiness (even) to your enemies. That which is described as your kindness, that removes the misery of your people is (just) (due to) ignorance, O Nṛhari.

Nārada said :

38-46. Having thus praised Viṣṇu, the lord of gods remained bent before him. He who had applied (i.e. concentrated) his mind with a desire to hear his words, looked great.

The sages, having thus heard the praise of Ramā 's lord, done by Indra in the assembly, said: "Well (done), well done." (They said:) "O Indra, (even) the devotion of those who practise severe penance for a hundred years is not like your devotion to Viṣṇu. The Yoga with eight parts, by means of which glory is obtained, is not easy. The refuge of men is renunciation with equanimity of mind and devotion to him. When the dedication of that act which is performed with the wealth earned in pursuance of the duties of one's own caste is made to Viṣṇu, that is devotion, giving happiness. He should not censure other deity, (and) him who salutes (the deity) with Viṣṇu in his mind. He should not ignore Vedic words. Such a devotee is dear to those who everyday listen to the virtues of Viṣṇu, who sing his glory, who remember him, resort to him, worship him, who salute him with servitude, who form friendship with him, who offer him their possessions, who do not desire salvation etc. O Indra, you also devoutly propitiate the lord of the world. Do not desire anything from him. Then you will be blessed."

Nārada said :

47. When Indra was thus advised by the sages, Viṣṇu, the lord, having heard about the devotion that was done to him, that could be resorted to by all, and that would cause the crossing of the three worlds, spoke sweet words to Indra in the assembly.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 200

The Episode of a Bhilla and a Lion

Chapter 612 of 693 · 119 detected Sanskrit verse markers

Sanskrit

श्रीभगवानुवाच-
नैतच्चित्रं सुराधीश मुनयो ज्ञानवत्तराः ।
मदीयां पदवीं भक्तिं गुर्वीं कुर्वंति सत्कृताम् १।
एते ज्ञानोपदेष्टारस्त्रिलोकतलवासिनाम् ।
प्रवर्तयंत्यमी नष्टं वेदमार्गं यतः सदा २।
भक्त्या भवानपि स्वर्गभोगासक्तोऽपि मां यतः ।
प्रपन्नोऽसि किमाश्चर्यं यतस्तव गुरुर्गुरुः ३।
यजस्व सुरशार्दूल मखैर्मां बहुदक्षिणैः ।
निष्क्रामस्त्वं समीपस्थं तूर्णं प्राप्स्यसि मत्पदम् ४।
प्रतियागं प्रयच्छ त्वं रत्नप्रस्थान्यनेकशः ।
आख्ययास्थानमेतत्ते इंद्रप्रस्थं भविष्यति ५।
विधे त्वमत्र रचय प्रयागं तीर्थपुंगवम् ।
सरस्वतीं समानीय गंगां च जनपाविनीम् ६।
काशीं च शिवकांचीं च त्वमत्र स्थापयेश्वर ।
गोकर्णं च समं गौर्या निवासं कुरु सर्वदा ७।

भो भो ब्रह्मसुता यूयं ज्ञानविज्ञानकोविदाः ।
निजयोगबलेनात्र कुरुध्वं तीर्थसप्तकम् ८।
निगमोद्बोधकं तीर्थं त्वं गुरो प्रतिपादय ।
विनाध्ययनमप्यत्र स्नानाद्बोधोस्तु छंदसाम् ९।
स्मृतिश्च जायतां पूर्वजन्मनस्तु परात्मनोः ।
अहमारोपयाम्यत्र द्वारकां सुमनोहराम् १०।
समुद्रेणसमं यत्र गोमत्यासंगमोऽभवत् ।
कोशलां च करोम्यत्र मध्वरण्यं च वासव ११।
ययोरवतरिष्यामि वपुर्भ्यां रामकृष्णयोः ।
बदर्याश्रममप्यत्र नरनारायणास्पदम् १२।
विदधामि सदा यत्र वसामि सुरनायक ।
हरिद्वारं पुष्करं च तीर्थद्वयमनुत्तमम् १३।
तदपि स्थापयाम्यत्र तवैव हितकाम्यया ।
नैमिषेयानि तीर्थानि यानि कालंजरे गिरौ १४।
सरस्वतीतटे यानि स्थापयाम्यहमत्र वै ।

नारद उवाच-
शिवे शिवतरं वाक्यं हरेः श्रुत्वा कृतं च तत् १५।
दृष्ट्वा तदुक्तमपि ते चक्रुर्ब्रह्मशिवादयः ।
सर्वतीर्थमयेऽमुष्मिन्स्थाने स त्रिदशाधिपः १६।
स्वर्णयूपैर्बहुमखैरीजे भूयो रमापतिम् ।
रत्नप्रस्थानि विप्रेभ्यः कृष्णस्य पुरतो ददौ १७।
नारायणः समस्तात्मा ममायमिति तुष्यतु ।
इंद्रप्रस्थमिदं तीर्थं ततःप्रभृति कथ्यते १८।
सर्वतीर्थमये यत्र मृतो भूयो न जायते ।
इंद्रदत्तानि ते लब्ध्वा रत्नप्रस्थानि भूसुराः १९।
तस्मै ददुरवितथामाशिषं तत्र संसदि ।
इंद्राय तव गोविंदो दानेनानेन तुष्यतु २०।
तावकी भक्तिरप्यस्मिन्भूयादव्यभिचारिणी ।
कर्मभूमाविह विभो पुरा यज्ञशतं कृतम् २१।
तेन पुण्येन लब्धं ते सकामेन सुरास्पदम् ।

अधुना पूजितो विष्णुर्निःकामेन त्वया मखैः २२।
स्वपदाद्विच्युतो भूमौ भविष्यति द्विजाग्रणीः ।
तत्रापि निजधर्मेण विष्णुमाराधयन्भवान् २३।
स्मरिष्यति निजं कर्म कृतमत्र मखादिकम् ।
तत्स्मृतेगृर्हमुत्सृज्य भवान्तीर्थानि पर्यटन् २४।
जनकेन समं शक्र तीर्थेऽस्मिन्संप्रपत्स्यते ।
चतुर्थाश्रममादाय त्यक्षत्यत्र कलेवरम् २५।
ततो विमानमारुह्य गणा नीतं रविप्रभम् ।
भवान्दिव्यांगवान्भूत्वा प्राप्स्यति श्रीहरेः पदम् २६।
नारद उवाच-
एवमाकर्ण्य विप्राणामाशिषं त्रिदशाधिपः ।
भविष्यपिशुनां चोक्तिं शिवे मुदमगात्तराम् २७।
समाप्य विधिवद्यज्ञान्नात्र सौवर्णयष्टिकान् ।
माधवप्रमुखान्देवान्पूजितान्स व्यसर्जयत् २८।
ऋत्विजो ब्रह्मणः पुत्रानभ्यर्च्य च धनादिभिः ।

बृहस्पतिं पुरस्कृत्य ययौ शक्रस्त्रिविष्टपम् २९।
तत्र राज्यं विधायेंद्रो हरिभक्तियुतः शिवे ।
अवातरद्भुवि क्षीणपुण्ये हास्तिनपत्तने ३०।
शिवशर्मा द्विजः कश्चिद्वेदवेदांगपारगः ।
तस्य भार्या गुणवती नाम्नान्वर्थवती भृशम् ३१।
तस्यां जातः सुवेलायामिंद्रः श्रीपतिसेवकः ।
ज्योतिर्विदः समाहुता लग्नं दृष्ट्वा बभाषिरे ३२।
ज्योतिर्विद ऊचुः-
शिवशर्मन्नयं बालः तव भावी हरिप्रियः ।

उद्धरिष्यति ते वंशं ब्रूमः सत्यं न वै मृषा ३३।
त्रयोदशाब्ददेहो यः सांगं वेदचतुष्टयम् ।
अधीतज्ञानसंपन्नो विवाहं तु करिष्यति ३४।
पुनरुत्पाद्य सत्पुत्रं वानप्रस्थो भविष्यति ।
तीर्थेषु पर्यटन्धीरः संन्यासं धारयिष्यति ३५।
इंद्रस्य खांडववने यमुनास्ति सरिद्वरा ।

तत्तीरेस्ति हरिप्रस्थं मरणं तत्र यास्यति ३६।
नारद उवाच-
गणकोदितमाकर्ण्य शिवशर्मा शिवं वचः ।
चकार विष्णुशर्माणं नाम्ना निजसुतं तदा ३७।
तान्विसृज्य च वित्तेन चिंतयामास बुद्धिमान् ।
धन्योऽहं यस्य मे पुत्रो विष्णुभक्तो भविष्यति ३८।
साधयिष्यति पुत्रोऽयमाश्रमांश्चतुरो मम ।
मरिष्यति च सत्तीर्थे मदन्यः कोऽस्ति भाग्यवान् ३९।
एवं विचिंत्य मनसा जातकर्माचकारयत् ।
शिशोर्द्विजातिप्रवरैः शिवशर्मा शुभेऽहनि ४०।
अथ सप्तस्वतीतेषु वर्षेषु द्विजसत्तमः ।
सुतोपनयनं चक्रे चैत्रमास्यष्टमेऽब्दके ४१।
आद्वादशाब्दादध्याप्य वेदानन्वगतः सुतम् ।
शिवशर्मा शिवे राजन्युयोज सह भार्यया ४२।
विष्णुशर्मा स्वभार्यायां पुत्रमुत्पाद्य बुद्धिमान् ।

चकार तीर्थयात्रायां मनो निर्विषयं स्वकम् ४३।
अभ्येत्य पितरं प्राह नत्वा तच्चरणद्वयम् ।
विष्णुशर्मा महाप्राज्ञो मुनिवाक्यमनुस्मरन् ४४।
विष्णुशर्मोवाच -
अनुजानीहि मां तात विष्णुमाराधयाम्यहम् ।
तृतीयाश्रममासाद्य सत्संगतिविधायकम् ४५।
दारागारधनापत्यसुहृदः क्षणभंगुराः ।
बुद्बुदा इव तोयेषु सुधीस्तेषु न सज्जते ४६।
स्वाध्यायेन च संतत्या मया तीर्णमृणद्वयम् ।
तीर्थेषु कामरहितो यष्टुमिच्छामि केशवम् ४७।
सन्यस्तगुणरागोऽहं पश्चात्तीर्थोत्तमे क्वचित् ।
स्थातुमिच्छाम्यहं तावद्यावत्प्रारब्धमस्ति मे ४८।
इत्युक्तस्तेन पुत्रेण स पिता बुद्धिमत्तरः ।
स्मृत्वा ज्योतिर्विदां वाक्यमाह संसारनिस्पृहः ४९।
शिवशर्मोवाच-

चतुर्थाश्रमकालोऽयं ममापि निरहंकृतेः ।
विषयान्विषवत्त्यक्त्वा सेविष्ये केशवामृतम् 6.200.५०।

गृहे मम मनः पुत्र रमते नाद्य वार्द्धके ।
आनीतस्य वनाद्बद्ध्वा गजस्येव नृपालये ५१।
तवानुजं सुशर्मायं कुटुंबं धारयिष्यति ।
आवाभ्यामुज्झितं विद्याश्रीकुलाभ्यां यथा नरम् ५२।
प्रव्रजंतं तु मामेव तव माता पतिव्रता ।
अनुयास्यति मार्तंडं यथा कांतिर्दिनात्यये ५३।
तस्मादावामविज्ञातो तया तात तवांबया ।
गच्छावश्चिंतयंतौ श्रीहरेः पादसरोरुहम् ५४।
नारद उवाच-
इत्यालोच्य मुमुक्षू तौ निशीथे तमसावृते ।
सुप्तं कुटुंबमुत्सृज्य गृहान्निर्याय जग्मतुः ५५।
सहैव पर्यटंतौ तौ सुतीर्थे निरहंकृती ।
शिवेऽत्रशिवदे तीर्थे शक्रप्रस्थे समीयतुः ५६।

अत्रागतः स्वविहितान्पूर्वजन्मनि यूपकान् ।
विष्णुशर्मा शमालोक्य सस्मार हरिसंगमम् ५७।
ऊचे च पितरं धीमान्शक्र आसमहं पुरा ।
मयात्र विहिता यज्ञा माधवप्रीणनेच्छया ५८।
अत्रैव मे प्रसन्नोऽभूत्केशवो भक्तवत्सलः ।
संतोषिता मणिप्रस्थैः द्विजाः सप्तर्षयश्च मे ५९।
तैरेव वैष्णवी भक्तिर्दत्ता मोक्षोभवेऽत्र च ।
विष्ण्वादिभिः समस्तैस्तु तीर्थान्यत्र कृतानि वै ६०।
सर्वतीर्थमयं तीर्थमिन्द्रप्रस्थमिदं कृतम् ।
अत्रैव मे मृतिश्चोक्ता तैरेव मुनिपुंगवैः ६१।
ततो हरिपदप्राप्तिरेतत्सर्वं स्मराम्यहम् ।
इमे गंगासरस्वत्यौ निजलोकाद्विरिंचिना ६२।
समानीते ययोर्योगे प्रयागोऽयं निगद्यते ।
एषा काशी शिवपुरी प्रयागात्पूर्वदेशके ६३।
द्विपंचाशद्धनुर्मात्रे मृतो यस्यां न जायते ।

काश्याः पश्चिमके भागे धनुषामेकविंशतिः ६४।
शिवकांची शिवेनैषा स्थापिता मृतमुक्तिदा ।
गोकर्णाख्यमिदं क्षेत्रं शंभोः परमवल्लभम् ६५।
धनुर्द्वयप्रमाणे तु भूमिभागे व्यवस्थितम् ।
इयं द्वारवती पुण्या तीर्थराजस्य पश्चिमे ६६।
धनुषां सप्ततिर्यत्र मृतो भावी चतुर्भुजः ।
अतोऽसौ पूर्वदिग्भागे कोशलाजनवत्सला ६७।
अष्टादशधनुर्मात्रे दृश्यते पुण्यदर्शना ।
एतन्मधुवनं तात स्थापितं विष्णुना स्वयम् ६८।
कोशला पश्चिमे भागे दशचापप्रमाणतः ।

अत उत्तरतस्तात नरनारायणास्पदम् ६९।
एतदेकादशधनुर्भूमिदेशे च तिष्ठति ।
एततीर्थं हरिद्वारमतो दक्षिणतः स्थितम् ७०।
त्रिंशद्धनुर्महीदेशे दृश्यते देवदुर्ल्लभम् ।
एतत्तु पुष्करं नाम तीर्थं तीर्थशिरोमणिम् ७१।

द्वादशेष्वासमात्रे भूभागे भो तात तिष्ठति ।
प्रयागादिक गव्यूतिः सप्तर्षीणां महात्मनाम् ७२।
पूर्वस्यां दिशि तीर्थानि सप्ततत्तीर्थसप्तकम् ।
तीर्थसप्तककाशोस्तु संति तीर्थान्यनेकशः ७३।
पदेपदे येषु मृतो जायते स चतुर्भुजः ।
प्रयागादेकगव्यूतिमात्रे पश्चिमभूतले ७४।
निगमोद्बोधकं नाम तीर्थं गुरुकृतं पुरा ।
तीर्थसप्तकनिगमोद्बोधयोरंतरं महत् ७५।
इंद्रप्रस्थमिदं क्षेत्रं स्थापितं दैवतैः पुरा ।
पूर्वपश्चिमयोस्तात एकयोजनविस्तृतम् ७६।
कालिंद्यावदक्षिणेवयावद्योजनानांवचतुष्टयम् ।
इंद्रप्रस्थस्यमर्यादा कथितैषा महर्षिभिः ७७।
देवत्रय्यां च योह्यत्र त्यजत्यंगं भवत्यजः ।
नारद उवाच-
पुत्रस्यैतद्वचः श्रुत्वा शिवशर्मा शिवे द्विजः ७८।

प्रत्याहलसंदिहानस्तं स्वपुत्रं सत्यवादिनम् ।
शिवशर्मोवाच-
कथमेतद्विजानीयां त्वं पुरासीः सुरेश्वरः ७९।
त्वमत्र कृतवान्यज्ञान्मणिभिस्तोषिता द्विजाः ।
त्वदुक्तज्ञानवान्पुत्र यथाऽहं स्यां तथा कुरु ८०।
इंद्रप्रस्थस्य मर्यादा कुत एषा त्वया श्रुता ।
यतः प्रभृति ते जाता मतिस्त्वं नात्यजो गृहम् ८१।
मत्त एव त्वयाधीतं सांगं वेदचतुष्टयम् ।
पूर्वजन्मकृते कृत्ये ज्ञानमासीत्कुतस्तव ८२।
विष्णुशर्मोवाच -
ऋषिभिर्मे वरो दत्तः पूर्वजन्मस्मृतिप्रदः ।
तेभ्य एवास्य तीर्थस्य श्रुता ह्येषा स्मृतिर्मया ८३।
निगमोद्बोधके तीर्थे स्नानमत्र पितः कुरु ।
दुर्लभं प्राप्स्यसे ज्ञानं पूर्वजन्मस्मृतिप्रदम् ८४।
ममापि पूर्वजनुषः प्रवृत्तिं त्वं स्मरिष्यसि ।

एततीर्थजलस्पर्शात्तात सत्यं वदामि ते ८५।
नारद उवाच-
शिवशर्मणि विप्रेंद्रे श्रुत्वैतत्स्नातुमुद्यते ।

निगमोद्बोधके तीर्थे स्मृतये पूर्वजन्मनः ८६।
सिंहेनानुगतः कश्चिद्भिल्लो धावन्समागतः ।
अतित्रासपरीतांगो निःश्वसन्श्रमविह्वलः ८७।
हिंसात्मको वर्त्मघाती वणिजां लुंठकः सदा ।
कृष्णांगः पिंगकेशश्च खर्वो मार्जारलोचनः ८८।
कुंतहस्तो भीममूर्ति देही पाप्मेव भूयते ।
सतः पश्यात्कियद्दूरे सिंहमालोक्य तावुभौ ८९।
पितृपुत्रौ समीपस्थे द्रुममारुह्य तस्थतुः ।
वदंताविति हा कृष्ण मोचयातोऽपमृत्युतः ९०।
स किरातस्तु राजेंद्र गृहीतुं वेगवत्तरम् ।
वीक्ष्य सिंहं द्रुमं भीतः समारोढुं प्रचक्रमे ९१।
आरोहणं प्रकुर्वंतं सिंहो जग्राह वेगवान् ।

पादयोरथ भूपृष्ठे पातयित्वा रुरोह तम् ९२।
अधःस्थितो किरातोऽपि कुंतेनोदरमस्य वै ।
ददार रुधिरौघाक्त निसृतांत्रकदंबकम् ९३।
जातव्यथो विधायाथ नादं परमदारुणम् ।
सिंहः पिपेष भिल्लस्य शिरः सद्यो ममार च ९४।
तयोः पंचत्वमापन्ने भूतसंघेऽत्र भूपते ।
विमानद्वयमुत्तीर्णं गणाभ्यां सह सत्पदात् ९५।
नवीनघनवर्णाभ्यां स्फटिकोपलनिर्मितम् ।
चारुकुंडलकर्णाभ्यां मणिप्रकरमंडितम् ९६।
शंखचक्रगदापद्महस्ताभ्यां चारुचित्रभृत् ।
दधद्भ्यां पीतवस्त्राणि हेमभित्तिविभूषितम् ९७।
प्रफुल्लांबुजनेत्राभ्यां पद्मरागगवाक्षभृत् ।
धीरनिह्रादमंजीरपद्भ्यां रणितकिंकिणी ९८।
प्रकोष्ठेवलयश्रेणीं बिभ्रद्भ्यां चारुवेदिकम् ।
मुक्ताहारैर्मनोहारि वक्षोभ्यां सवितानवत् ९९।

कुटिलालकवक्त्राभ्यां मुन्नतध्वजिराजितम् ।
भ्रूयुगाक्षिप्तपंचेषु धनुर्भ्यामुच्चतोरणम् 6.200.१००।
नासालज्जितकीराभ्यां निर्व्यूहशतशोभितम् ।
नवविद्रुमसच्छायतलाभ्यां दर्पणामलम् १०१।
दिव्यांगौ भिल्लपंचास्यौ त्यक्त्वांगं प्राकृतं स्थितौ ।
पुरैव प्राणनिर्याणे तीर्थस्यास्य प्रभावतः १०२।
तयोः समीपमानीय विमानौ तौ हरेर्गणौ ।
ऊचतुस्तावथारूपवेषाकृतिधरौ ततः १०३।
भो किरात नरश्रेष्ठ भो पंचास्य मृगाधिप ।
आवां जानीतमायातौ वैकुंठात् श्रीहरेर्गणौ १०४।
नेष्यामस्तत्पदं सत्यं युवां तत्र न चोर्मयः ।

स्वंस्वं विमानमारुह्य गम्यतामाशु मा चिरम् १०५।
स्वंस्वं विमानमारूढौ तौ किरातमृगाधिपौ।
ऊचतुर्विस्मयाविष्टौ लक्ष्मीपतिगणौ प्रति १०६।
भोभो त्रिदशशार्दूलौ श्रूयतां वाक्यमावयोः।

युवयोर्दर्शनाज्जातं ज्ञानं तौ पारमार्थिकम् १०७।
अत्र जन्मनि नावाभ्यां कृतं सुकृतमल्पकम्।
स्मृतिर्नो जायते पूर्वकर्मणां वां प्रसादतः १०८।
मांसाहारौ प्राणिहिंसारतौ क्रूरांतरेद्वियौ।
पापाचारकुले जातौ दर्शनेन भयप्रदौ १०९।
आवामेतादृशे लोके ह्यभूतामिति पापिनौ।
केन पुण्येन युवयोर्जातं दर्शनमावयोः ११०।
सारूप्यं च कुतः पुण्याद्यायावः श्रीहरेः पदम्।
गणावूचतुः।
तीर्थेत्र मरणान्नूनं सुराचार्यकृते पुरा १११।
युवयोर्दर्शनं जातं नौ च सारूप्यमद्भुतम्।
लक्ष्मीपतिपदपाप्तिर्भविष्यति च वां चिरम् ११२।
तावत्पापानि गर्जंति ब्रह्महत्यादिकानि वै।
जातं न दर्शनं यावत्तीर्थस्यास्य बृहस्पतेः ११३।
यथा तमांसि नश्यंति भास्करस्योदयादिह।

तथा पापानि निगमोद्बोधकस्याविलोकनात् ११४।
इंद्रप्रस्थाख्यमेतद्वै क्षेत्रमिंद्रस्य पावनम्।
तेनात्र पूजितो विष्णुः क्रतुभिर्बहुदक्षिणैः ११५।
तुष्टेन विष्णुना तस्मै वरो दत्तो निशम्यताम्।
भो शक्र तावके क्षेत्रे सर्वतीर्थमये जनाः ११६।
तनुं त्यक्षंति ये ते वै मतुल्या हिंसका अपि ११७।
नारद उवाच-
इत्युक्त्वा तौ गणःश्रेष्ठौ नीत्वा तौ जग्मतुः पदम्।
हरेर्यत्रगतोभूयो विश्वाब्धौ न निमज्जति ११८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदी।
माहात्म्ये भिल्लसिंहवैकुंठारोहणं नाम द्विशततमोऽध्यायः २००।

Roman transliteration

śrībhagavānuvāca-
naitaccitraṃ surādhīśa munayo jñānavattarāḥ |
madīyāṃ padavīṃ bhaktiṃ gurvīṃ kurvaṃti satkṛtām 1|
ete jñānopadeṣṭārastrilokatalavāsinām |
pravartayaṃtyamī naṣṭaṃ vedamārgaṃ yataḥ sadā 2|
bhaktyā bhavānapi svargabhogāsakto'pi māṃ yataḥ |
prapanno'si kimāścaryaṃ yatastava gururguruḥ 3|

yajasva suraśārdūla makhairmāṃ bahudakṣiṇaiḥ |
niṣkrāmastvaṃ samīpasthaṃ tūrṇaṃ prāpsyasi matpadam 4|
pratiyāgaṃ prayaccha tvaṃ ratnaprasthānyanekaśaḥ |
ākhyayāsthānametatte iṃdraprasthaṃ bhaviṣyati 5|
vidhe tvamatra racaya prayāgaṃ tīrthapuṃgavam |
sarasvatīṃ samānīya gaṃgāṃ ca janapāvinīm 6|
kāśīṃ ca śivakāṃcīṃ ca tvamatra sthāpayeśvara |
gokarṇaṃ ca samaṃ gauryā nivāsaṃ kuru sarvadā 7|

bho bho brahmasutā yūyaṃ jñānavijñānakovidāḥ |
nijayogabalenātra kurudhvaṃ tīrthasaptakam 8|
nigamodbodhakaṃ tīrthaṃ tvaṃ guro pratipādaya |
vinādhyayanamapyatra snānādbodhostu chaṃdasām 9|
smṛtiśca jāyatāṃ pūrvajanmanastu parātmanoḥ |
ahamāropayāmyatra dvārakāṃ sumanoharām 10|
samudreṇasamaṃ yatra gomatyāsaṃgamo'bhavat |
kośalāṃ ca karomyatra madhvaraṇyaṃ ca vāsava 11|
yayoravatariṣyāmi vapurbhyāṃ rāmakṛṣṇayoḥ |
badaryāśramamapyatra naranārāyaṇāspadam 12|
vidadhāmi sadā yatra vasāmi suranāyaka |
haridvāraṃ puṣkaraṃ ca tīrthadvayamanuttamam 13|
tadapi sthāpayāmyatra tavaiva hitakāmyayā |
naimiṣeyāni tīrthāni yāni kālaṃjare girau 14|
sarasvatītaṭe yāni sthāpayāmyahamatra vai |

nārada uvāca-
śive śivataraṃ vākyaṃ hareḥ śrutvā kṛtaṃ ca tat 15|
dṛṣṭvā taduktamapi te cakrurbrahmaśivādayaḥ |
sarvatīrthamaye'muṣminsthāne sa tridaśādhipaḥ 16|
svarṇayūpairbahumakhairīje bhūyo ramāpatim |
ratnaprasthāni viprebhyaḥ kṛṣṇasya purato dadau 17|
nārāyaṇaḥ samastātmā mamāyamiti tuṣyatu |
iṃdraprasthamidaṃ tīrthaṃ tataḥprabhṛti kathyate 18|
sarvatīrthamaye yatra mṛto bhūyo na jāyate |
iṃdradattāni te labdhvā ratnaprasthāni bhūsurāḥ 19|
tasmai daduravitathāmāśiṣaṃ tatra saṃsadi |
iṃdrāya tava goviṃdo dānenānena tuṣyatu 20|
tāvakī bhaktirapyasminbhūyādavyabhicāriṇī |
karmabhūmāviha vibho purā yajñaśataṃ kṛtam 21|
tena puṇyena labdhaṃ te sakāmena surāspadam |

adhunā pūjito viṣṇurniḥkāmena tvayā makhaiḥ 22|
svapadādvicyuto bhūmau bhaviṣyati dvijāgraṇīḥ |
tatrāpi nijadharmeṇa viṣṇumārādhayanbhavān 23|
smariṣyati nijaṃ karma kṛtamatra makhādikam |
tatsmṛtegṛrhamutsṛjya bhavāntīrthāni paryaṭan 24|
janakena samaṃ śakra tīrthe'sminsaṃprapatsyate |
caturthāśramamādāya tyakṣatyatra kalevaram 25|
tato vimānamāruhya gaṇā nītaṃ raviprabham |
bhavāndivyāṃgavānbhūtvā prāpsyati śrīhareḥ padam 26|
nārada uvāca-
evamākarṇya viprāṇāmāśiṣaṃ tridaśādhipaḥ |
bhaviṣyapiśunāṃ coktiṃ śive mudamagāttarām 27|

samāpya vidhivadyajñānnātra sauvarṇayaṣṭikān |
mādhavapramukhāndevānpūjitānsa vyasarjayat 28|
ṛtvijo brahmaṇaḥ putrānabhyarcya ca dhanādibhiḥ |

bṛhaspatiṃ puraskṛtya yayau śakrastriviṣṭapam 29|
tatra rājyaṃ vidhāyeṃdro haribhaktiyutaḥ śive |
avātaradbhuvi kṣīṇapuṇye hāstinapattane 30|
śivaśarmā dvijaḥ kaścidvedavedāṃgapāragaḥ |
tasya bhāryā guṇavatī nāmnānvarthavatī bhṛśam 31|
tasyāṃ jātaḥ suvelāyāmiṃdraḥ śrīpatisevakaḥ |
jyotirvidaḥ samāhūtā lagnaṃ dṛṣṭvā babhāṣire 32|
jyotirvida ūcuḥ-
śivaśarmannayaṃ bālaḥ tava bhāvī haripriyaḥ |
uddhariṣyati te vaṃśaṃ brūmaḥ satyaṃ na vai mṛṣā 33|
trayodaśābdadeho yaḥ sāṃgaṃ vedacatuṣṭayam |
adhītajñānasaṃpanno vivāhaṃ tu kariṣyati 34|
punarutpādya satputraṃ vānaprastho bhaviṣyati |
tīrtheṣu paryaṭandhīraḥ saṃnyāsaṃ dhārayiṣyati 35|
iṃdrasya khāṃḍavavane yamunāsti saridvarā |

tattīresti hariprasthaṃ maraṇaṃ tatra yāsyati 36|
nārada uvāca-
gaṇakoditamākarṇya śivaśarmā śivaṃ vacaḥ |
cakāra viṣṇuśarmāṇaṃ nāmnā nijasutaṃ tadā 37|
tānvisṛjya ca vittena ciṃtayāmāsa buddhimān |
dhanyo'haṃ yasya me putro viṣṇubhakto bhaviṣyati 38|
sādhayiṣyati putro'yamāśramāṃścaturo mama |
mariṣyati ca sattīrthe madanyaḥ ko'sti bhāgyavān 39|
evaṃ viciṃtya manasā jātakarmādyakārayat |
śiśordvijātipravaraiḥ śivaśarmā śubhe'hani 40|
atha saptasvatīteṣu varṣeṣu dvijasattamaḥ |
sutopanayanaṃ cakre caitramāsyaṣṭame'bdake 41|
ādvādaśābdādadhyāpya vedānanvagataḥ sutam |
śivaśarmā śive rājanyuyoja saha bhāryayā 42|
viṣṇuśarmā svabhāryāyāṃ putramutpādya buddhimān |

cakāra tīrthayātrāyāṃ mano nirviṣayaṃ svakam 43|
abhyetya pitaraṃ prāha natvā taccaraṇadvayam |
viṣṇuśarmā mahāprājño munivākyamanusmaran 44|
viṣṇuśarmovāca -
anujānīhi māṃ tāta viṣṇumārādhayāmyaham |
tṛtīyāśramamāsādya satsaṃgatividhāyakam 45|
dārāgāradhanāpatyasuhṛdaḥ kṣaṇabhaṃgurāḥ |
budbudā iva toyeṣu sudhīsteṣu na sajjate 46|
svādhyāyena ca saṃtatyā mayā tīrṇamṛṇadvayam |
tīrtheṣu kāmarahito yaṣṭumicchāmi keśavam 47|
sanyastaguṇarāgo'haṃ paścāttīrthottame kvacit |
sthātumicchāmyahaṃ tāvadyāvatprārabdhamasti me 48|
ityuktastena putreṇa sa pitā buddhimattaraḥ |
smṛtvā jyotirvidāṃ vākyamāha saṃsāranispṛhaḥ 49|
śivaśarmovāca-

caturthāśramakālo'yaṃ mamāpi nirahaṃkṛteḥ |
viṣayānviṣavattyaktvā seviṣye keśavāmṛtam 6.200.50|
gṛhe mama manaḥ putra ramate nādya vārddhake |
ānītasya vanādbaddhvā gajasyeva nṛpālaye 51|
tavānujaṃ suśarmāyaṃ kuṭuṃbaṃ dhārayiṣyati |
āvābhyāmujjhitaṃ vidyāśrīkulābhyāṃ yathā naram 52|
pravrajaṃtaṃ tu māmeva tava mātā pativratā |
anuyāsyati mārtaṃḍaṃ yathā kāṃtirdināyaye 53|
tasmādāvāmavijñāto tayā tāta tavāṃbayā |
gacchāvaściṃtayaṃtau śrīhareḥ pādasaroruham 54|
nārada uvāca-
ityālocya mumukṣū tau niśīthe tamasāvṛte |
suptaṃ kuṭuṃbamutsṛjya gṛhānniryāya jagmatuḥ 55|
sahaiva paryaṭaṃtau tau sutīrthe nirahaṃkṛtī |
śive'traśivade tīrthe śakraprasthe samīyatuḥ 56|

atrāgataḥ svavihitānpūrvajanmani yūpakān |
viṣṇuśarmā śamālokya sasmāra harisaṃgamam 57|
ūce ca pitaraṃ dhīmānśakra āsamahaṃ purā |
mayātra vihitā yajñā mādhavaprīṇanecchayā 58|
atraiva me prasanno'bhūtkeśavo bhaktavatsalaḥ |
saṃtoṣitā maṇiprasthaiḥ dvijāḥ saptarṣayaśca me 59|
taireva vaiṣṇavī bhaktirdattā mokṣobhave'tra ca |
viṣṇvādibhiḥ samastaistu tīrthānyatra kṛtāni vai 60|
sarvatīrthamayaṃ tīrthamindraprasthamidaṃ kṛtam |
atraiva me mṛtiścoktā taireva munipuṃgavaiḥ 61|
tato haripadaprāptiretatsarvaṃ smarāmyaham |
ime gaṃgāsarasvatyau nijalokādviriṃcinā 62|
samānīte yayoryoge prayāgo'yaṃ nigadyate |
eṣā kāśī śivapurī prayāgātpūrvadeśake 63|
dvipaṃcāśaddhanurmātre mṛto yasyāṃ na jāyate |

kāśyāḥ paścimake bhāge dhanuṣāmekaviṃśatiḥ 64|
śivakāṃcī śivenaiṣā sthāpitā mṛtamuktidā |
gokarṇākhyamidaṃ kṣetraṃ śaṃbhoḥ paramavallabham 65|
dhanurdvayapramāṇe tu bhūmibhāge vyavasthitam |
iyaṃ dvāravatī puṇyā tīrtharājasya paścime 66|
dhanuṣāṃ saptatiryatra mṛto bhāvī caturbhujaḥ |
ato'sau pūrvadigbhāge kośalājanavatsalā 67|
aṣṭādaśadhanurmātre dṛśyate puṇyadarśanā |
etanmadhuvanaṃ tāta sthāpitaṃ viṣṇunā svayam 68|
kośalā paścime bhāge daśacāpapramāṇataḥ |
ata uttaratastāta naranārāyaṇāspadam 69|
etadekādaśadhanurbhūmideśe ca tiṣṭhati |
etattīrthaṃ haridvāramato dakṣiṇataḥ sthitam 70|
triṃśaddhanurmahīdeśe dṛśyate devadurllabham |
etattu puṣkaraṃ nāma tīrthaṃ tīrthaśiromaṇim 71|

dvādaśeṣvāsamātre bhūbhāge bho tāta tiṣṭhati |
prayāgādika gavyūtiḥ saptarṣīṇāṃ mahātmanām 72|
pūrvasyāṃ diśi tīrthāni saptatattīrthasaptakam |
tīrthasaptakakāśostu saṃti tīrthānyanekaśaḥ 73|
padepade yeṣu mṛto jāyate sa caturbhujaḥ |
prayāgādekagavyūtimātre paścimabhūtale 74|

nigamodbodhakaṃ nāma tīrthaṃ gurukṛtaṃ purā |
tīrthasaptakanigamodbodhayoraṃtaraṃ mahat 75|
iṃdraprasthamidaṃ kṣetraṃ sthāpitaṃ daivataiḥ purā |
pūrvapaścimayostāta ekayojanavistṛtam 76|
kāliṃdyāvadakṣiṇevayāvadyojanānāṃvacatuṣṭayam |
iṃdraprasthasyamaryādā kathitaiṣā maharṣibhiḥ 77|
devatrayyāṃ ca yohyatra tyajatyaṃgaṃ bhavatyajaḥ |
nārada uvāca-
putrasyaitadvacaḥ śrutvā śivaśarmā śive dvijaḥ 78|

pratyāhalasaṃdihānastaṃ svaputraṃ satyavādinam |
śivaśarmovāca-
kathametadvijānīyāṃ tvaṃ purāsīḥ sureśvaraḥ 79|
tvamatra kṛtavānyajñānmaṇibhistoṣitā dvijāḥ |
tvaduktajñānavānputra yathā'haṃ syāṃ tathā kuru 80|
iṃdraprasthasya maryādā kuta eṣā tvayā śrutā |
yataḥ prabhṛti te jātā matistvaṃ nātyajo gṛham 81|
matta eva tvayādhītaṃ sāṃgaṃ vedacatuṣṭayam |
pūrvajanmakṛte kṛtye jñānamāsītkutastava 82|
viṣṇuśarmovāca -
ṛṣibhirme varo dattaḥ pūrvajanmasmṛtipradaḥ |
tebhya evāsya tīrthasya śrutā hyeṣā smṛtirmayā 83|
nigamodbodhake tīrthe snānamatra pitaḥ kuru |
durlabhaṃ prāpsyase jñānaṃ pūrvajanmasmṛtipradam 84|
mamāpi pūrvajanuṣaḥ pravṛttiṃ tvaṃ smariṣyasi |

etattīrthajalasparśāttāta satyaṃ vadāmi te 85|
nārada uvāca-
śivaśarmaṇi vipreṃdre śrutvaitatsnātumudyate |
nigamodbodhake tīrthe smṛtaye pūrvajanmanaḥ 86|
siṃhenānugataḥ kaścidbhillo dhāvansamāgataḥ |
atitrāsaparītāṃgo niḥśvasanśramavihvalaḥ 87|
hiṃsātmako vartmaghātī vaṇijāṃ luṃṭhakaḥ sadā |
kṛṣṇāṃgaḥ piṃgakeśaśca kharvo mārjāralocanaḥ 88|
kuṃtahasto bhīmamūrti dehī pāpmeva bhūyate |
sataḥ paścātkiyaddūre siṃhamālokya tāvubhau 89|
pitṛputrau samīpasthe drumamāruhya tasthatuḥ |
vadaṃtāviti hā kṛṣṇa mocayāto'pamṛtyutaḥ 90|
sa kirātastu rājeṃdra gṛhītuṃ vegavattaram |
vīkṣya siṃhaṃ drumaṃ bhītaḥ samāroḍhuṃ pracakrame 91|
ārohaṇaṃ prakurvaṃtaṃ siṃho jagrāha vegavān |

pādayoratha bhūpṛṣṭhe pātayitvā ruroha tam 92|
adhaḥsthito kirāto'pi kuṃtenodaramasya vai |
dadāra rudhiraughākta nisṛtāṃtrakadaṃbakam 93|
jātavyatho vidhāyātha nādaṃ paramadāruṇam |
siṃhaḥ pipeṣa bhillasya śiraḥ sadyo mamāra ca 94|
tayoḥ paṃcatvamāpanne bhūtasaṃghe'tra bhūpate |
vimānadvayamuttīrṇaṃ gaṇābhyāṃ saha satpadāt 95|
navīnaghanavarṇābhyāṃ sphaṭikopalanirmitam |
cārukuṃḍalakarṇābhyāṃ maṇiprakaramaṃḍitam 96|
śaṃkhacakragadāpadmahastābhyāṃ cārucitrabhṛt |
dadhadbhyāṃ pītavastrāṇi hemabhittivibhūṣitam 97|

praphullāmbujanetrābhyāṃ padmarāgagavākṣabhṛt |
dhīranihrādamaṃjīrapadbhyāṃ raṇitakiṃkiṇī 98|
prakoṣṭhevalayaśreṇīṃ bibhradbhyāṃ cāruvedikam |
muktāhārairmanohāri vakṣobhyāṃ savitānavat 99|

kuṭilālakavaktrābhyāṃ munnatadhvajirājitam |
bhrūyugākṣiptapaṃceṣu dhanurbhyāmuccatoraṇam 6.200.100|
nāsālajjitakīrābhyāṃ nirvyūhaśataśobhitam |
navavidrumasacchāyatalābhyāṃ darpaṇāmalam 101|
divyāṃgau bhillapaṃcāsyau tyaktvāṃgaṃ prākṛtaṃ sthitau |
puraiva prāṇaniryāṇe tīrthasyāsya prabhāvataḥ 102|
tayoḥ samīpamānīya vimānau tau harergaṇau |
ūcatustāvathārūpaveṣākṛtidharau tataḥ 103|
bho kirāta naraśreṣṭha bho paṃcāsya mṛgādhipa |
āvāṃ jānītamāyātau vaikuṃṭhāt śrīharergaṇau 104|
neṣyāmastatpadaṃ satyaṃ yuvāṃ tatra na cormayaḥ |
svaṃsvaṃ vimānamāruhya gamyatāmāśu mā ciram 105|
svaṃsvaṃ vimānamārūḍhau tau kirātamṛgādhipau |
ūcaturvismayāviṣṭau lakṣmīpatigaṇau prati 106|
bhobho tridaśaśārdūlau śrūyatāṃ vākyamāvayoḥ |

yuvayordarśanājjātaṃ jñānaṃ tau pāramārthikam 107|
atra janmani nāvābhyāṃ kṛtaṃ sukṛtamalpakam |
smṛtirno jāyate pūrvakarmaṇāṃ vāṃ prasādataḥ 108|
māṃsāhārau prāṇihiṃsāratau krūrāṃtareṃdriyau |
pāpācārakule jātau darśanena bhayapradau 109|
āvāmetādṛśe loke hyabhūtāmiti pāpinau |
kena puṇyena yuvayorjātaṃ darśanamāvayoḥ 110|
sārūpyaṃ ca kutaḥ puṇyādyāvaḥ śrīhareḥ padam |
gaṇāvūcatuḥ |
tīrthetra maraṇānnūnaṃ surācāryakṛte purā 111|
yuvayordarśanaṃ jātaṃ nau ca sārūpyamadbhutam |
lakṣmīpatipadapāptirbhaviṣyati ca vāṃ ciram 112|
tāvatpāpāni garjaṃti brahmahatyādikāni vai |
jātaṃ na darśanaṃ yāvattīrthasyāsya bṛhaspateḥ 113|
yathā tamāṃsi naśyaṃti bhāskarasyodayādiha |

tathā pāpāni nigamodbodhakasyāvilokanāt 114|
iṃdraprasthākhyametadvai kṣetramiṃdrasya pāvanam |
tenātra pūjito viṣṇuḥ kratubhirbahudakṣiṇaiḥ 115|
tuṣṭena viṣṇunā tasmai varo datto niśamyatām |
bho śakra tāvake kṣetre sarvatīrthamaye janāḥ 116|
tanuṃ tyakṣaṃti ye te vai mattulyā hiṃsakā api 117|
nārada uvāca-
ityuktvā tau gaṇaḥśreṣṭhau nītvā tau jagmatuḥ padam |
hareryatragatobhūyo viśvābdhau na nimajjati 118|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdī|
māhātmye bhillasiṃhavaikuṃṭhārohaṇaṃ nāma dviśatatamo'dhyāyaḥ 200 |

English translation

The lord said :

1-15a. O lord of gods, it is no wonder that these very wise sages respect and honour my devotion, (leading to) my position, since these who teach knowledge to those living in the three worlds, always propagate the Vedic path that has perished. You, though attached to the enjoyments in heaven, have devoutly approached me. What wonder is there, since Bṛhaspati is your preceptor. O best of gods, free from desires, worship me with sacrifices with many gifts. You will quickly reach my position which is near. At every sacrifice present many prasthas (particular measures) of jewels. This place will be called Indraprastha . O Brahmā , having brought Sarasvatī and Gaṅgā purifying the world, fashion here the best holy place (called) Prayāga . O Śiva , you establish here Kāśī and Śivakāñcī and Gokarṇa . Always live here along with Gaurī . O sons of Brahmā, proficient in metaphysical and worldly knowledge, fashion here seven holy places by means of the power of your abstract meditation. O Guru , you set up the holy place Nigamodbodhaka. Here the knowledge of Vedas would be had even without studying (them). The two highest souls would have the recollection of their former existence. I shall found here very beautiful Dvārakā , where Gomatī has joined the sea. O Indra , I shall also fashion here Kośalā and Madhvaraṇya, where I shall descend through the bodies of Rāma (i.e. Balarāma) and Kṛṣṇa . I shall also fashion here Badaryāśrama , the abode of Nara and Nārāyaṇa , where, O chief of gods, I shall always live. With a desire for your good only, I shall found the two excellent holy places, Haridvāra and Puṣkara . I shall found here all the holy places that are in Naimiṣa , on the Kālañjara mountain and the bank of Sarasvatī.

Nārada said :

15b-26. O Śibi , having heard those auspicious words of Viṣṇu , and having done and seen that, Brahmā, Śiva and others did as was said (by him). That lord of the gods again worshipped Lakṣmī 's lord with many sacrifices in this place full of all holy places. In front of Kṛṣṇa, he gave prasthas of jewels to brāhmaṇas . 'May this Nārāyaṇa, the soul of all, be pleased with me.' Since then this holy place is called Indraprastha. One who dies at this holy place full of all holy places, is not reborn. The brāhmaṇas, having received those prasthas of jewels given by Indra, gave him there, in the assembly, a blessing that would not be fruitless: "O Indra, may Govinda be pleased with this gift of you. May you also have steady devotion for him. O lord, in this land of (sacred) rites formerly you, having a desire, performed a hundred sacrifices. Due to that religious position you obtained a place among the gods. Now you, without any desire, have worshipped Viṣṇu with sacrifices. Falling from your position, you will be (born) as the best brāhmaṇa . There (i.e. in that existence) also, you, worshipping Viṣṇu in accordance with your (caste-)duty, will remember the act like the sacrifice that you did. On remembering that, you, abandoning your house and going to holy places with your father, will come to this Śakra-tīrtha . Resorting to the fourth stage of life you will caste your body here. Then you, having a divine body, will get into an aeroplane brought by the attendants and bright like the sun, and will reach the position of Śrī Hari (i.e. Viṣṇu)."

Nārada said :

27-32. Having heard this blessing of the brāhmaṇas and their words indicative of the future, the lord of gods was extremely delighted, O Śibi. Having honoured with (gifts of) wealth etc. Brahmā's sons, the priests at the sacrifice, Indra, honouring Bṛhaspati, went to heaven. O Śibi, Indra, full of devotion for Viṣṇu, having ruled there, with his religious merit exhausted, came down to Hastināpura . There was a brāhmaṇa, Śivaśarman (by name), who had mastered the Vedas and Vedāṅgas . His wife was Guṇavatī , of a very significant name. To her was born Indra, who served Viṣṇu, at an auspicious time.

Astrologers were called. Seeing the auspicious time they said:

The astrologers said :

33-36 O Śivaśaraman, this your boy will be dear to Viṣṇu. He will emancipate your family. We are telling the truth and not a lie. When he will have the body of thirteen years (i.e. when he will be thirteen years old), he, rich with knowledge learnt (i.e. got) by him, will marry. Then having produced a good son he will be an anchorite. The wise one, wandering to holy places, will renounce the world. There is the excellent river in Indra's Khāṇḍavavana. On her bank is Hariprastha. He will die there.

Nārada said :

37-44. Having heard the auspicious words uttered by the astrologers, he then named his son Viṣṇuśarman. Having dismissed them by (giving them) wealth, the intelligent one thought: 'I whose son will be Viṣṇu's devotee, am blessed. This son will accomplish for me the four stages of human life. He will die at the holy place. Who else is lucky like me?' Thinking like this in his mind, Śivaśarman got performed the ceremony to be performed at the birth of a child through the brāhmaṇas on an auspicious day. And when the son completed seven years, the best brāhmaṇa performed, in his eighth year, his thread ceremony in the month of Caitra . O king, after having imparted him education till the twelfth year he united the son with a wife, O Śibi. The intelligent Viṣṇuśarman having produced a son on his wife made up his mind, free from carnal desire, for visiting holy places. Having approached his father, and having saluted both his feet, the very wise Viṣṇuśarman, remembering the sages' words, said:

Viṣṇuśarman said :

45-49. O father, allow me. Having resorted to the third stage of life, causing good company, I (shall) worship Viṣṇu. Wife, house, wealth, children, friends are perishable. A wise man is not attached to them like bubbles on water. By means of Vedic study and progeny I have paid off the two debts (of the sages and forefathers). I, free from desires, (now) desire to offer a sacrifice to Viṣṇu. Having given up attachment for the constituents of nature I desire to stay at an excellent holy place, as long as my destiny allows.

Thus address by the son, the very intelligent father, remembering the words of the astrologers, and being desireless for (i.e. disugsted with) the mundane existence, said:

Śivaśarman said :

50-54. This is the time for resorting to the fourth stage of life for me also who am free from egoism. Having abandoned objects of senses like poison, I shall resort to the nectar in the form of Viṣṇu. O son, in this old age, my mind does not find delight in the house like an elephant brought from a forest and tied. Your younger brother Suśarman will support the family left by us two, like knowledge supporting a man forsaken by wealth and family. Your mother, a loyal wife, will (like to) follow me, renouncing the world, as brilliance follows the sun at the end of the day. Therefore, we too, not known by (i.e. without the knowledge of) your mother and thinking of Viṣṇu's lotus-like feet, (shall) go, O dear one.

Nārada said :

55-78a. Thus thinking, the two, desiring salvation, leaving (the members of) the family (that were) asleep, moved out of the house, and went. O Śibi, the two, free from egoism, wandered, and came to the excellent place, Śakraprastha , causing auspiciousness. Viṣṇuśarman who had come here, having seen the sacrificial posts laid by him in his former birth, remembered his contact with Viṣṇu. And the intelligent one said to his father: “Formerly (i.e. in my former birth) I was Indra. With a desire to please Viṣṇu, I performed sacrifices here. Here only, Viṣṇu, loving his devotees, was pleased with me. The brāhmaṇas, the seven sages, were pleased by me with prasthas of jewels. They only gave me devotion to Viṣṇu, salvation and birth. All, Viṣṇu and others, have put up holy places elsewhere. This holy place, Indraprastha, is full of all holy places. The best sages had told that I would die here only. After that I would obtain Viṣṇu’s feet. I remember all this. These two, Gaṅgā and Sarasvatī, were brought from his own world by Brahmā; due to their contact this is called Prayāga. This is Kāśī, Śiva’s city, in the eastern region ofPrayāga. At the distance of four hastas there is an island. A man dead on it is not reborn. At the western region of Kāśī, at a distance of eighty-four hastas, there is Śivakāñcī founded by Śiva and giving salvation to the dead. This holy place called Gokarṇa, is very dear to Śiva. It is established on a portion of land measuring eight hastas. To the west of the chief holy place is this auspicious Dvārāvatī . A man dead within a distance of two hundred and eighty hastas from here gets four arms. Then to the eastern region of this is Kośala , dear to people. It measures seventy-two hastas and its sight is meritorious. This is Madhuvana , O dear one, founded by Viṣṇu himself, which is to the west and which measures forty hastas. O dear one, to the north of this is the abode of Nara and Nārāyaṇa. It stands on a piece of ground measuring forty-four hastas. This holy place is Haridvāra, situated in the south of it. It is seen on a piece of land measuring one hundred and twenty hastas. This is the holy place Puṣkara, the crest-jewel of holy places. O dear one, it is situated on a piece of ground measuring forty-eight hastas. At a distance of one krośa from Prayāga, in the eastern direction, are seven holy places of the seven sages. This is the group of seven holy places. Near the seven holy places there are many other holy places, in which at every step a dead man becomes one with four arms. At a distance of one krośa from Prayāga, in the western region, is the holy place named Nigamodbodhaka, formerly founded by Guru. The distance between the seven holy places and Nigamodbodhaka is great. O dear one, this is the holy place Indraprastha, formerly founded by deities. It is extended up to a yojana in the east and the west. The great sages have said that four yojanas to the south of Yamunā is the limit of Indraprastha. He who casts his body here in (the confluence of) the three deities, is unborn.”

Nārada said :

78b-79a. O Śibi, hearing these words of his son, the brāhmaṇa Śivaśarman having a doubt, said to his son, truthful of words.

Śivaśarman said :

79b-82. How should I know that formerly you were the lord of gods; you performed sacrifices here; you pleased the brāhmaṇas with (presents of) jewels? O son, do that by which I would have the truth of what is told by you. Wherefrom did you hear about this limit of Indraprastha, since from the time you had understanding you did not leave the house? From me only you have studied the four Vedas with the Aṅgas . How did you have the knowledge of the acts done in the former birth?

Viṣṇuśarman said :

83-85. Formerly the sages had given me a boon causing the recollection of the former existence. This recollection of this holy place is had by me from them only. O father, bathe here in this holy place, viz. Nigamodbodhaka. You will obtain knowledge difficult to obtain, giving you the ability to recollect your former birth. You will recollect even my behaviour in my former existence by touching the water of this holy place. I tell you the truth, O father.

Nārada said :

86-101. When the best brāhmaṇa Śivaśarman, after having heard this was ready to bathe in the holy place Nigamodbodhaka for the recollection of his former birth, there came running a bhilla followed by a lion. His limbs were full of great fear; he was panting; he was overcome by fatigue. He was of a harmful nature; he killed (people) on the way; he always robbed merchants. His body was dark. His hair was tawny. He was short. His eyes were like those of a cat. He had a lance in his hand; his figure was fearful. The man existed as it were by sin. Then seeing at a distance after him a lion the father and son quickly climbed a nearby tree, and remained (on it), saying, 'O Kṛṣṇa, free us from this untimely death.' O best king, the bhilla, seeing the lion (pursuing him) faster to seize him, was afraid, and proceeded to climb up the tree. The impetuous lion seized him, climbing (up the tree) at his feet, knocked him down with his back on the ground, and mounted on him. The bhilla too, who was pained and was under (the lion), tore the lion's belly with his lance in such a way that the mass of his entrails, smeared with a stream of blood came out. The lion, with a piteous roar, pounded the bhilla's head, and he died instantly. When the two died, there came down, O king, attendants with a group of two aeroplanes, that were fashioned with crystal stones, that were decorated with multitudes of jewels, that had charming pictures (painted on them), that were adorned with snow-walls, that had windows (decked) with rubies, the bells of which were tinkling, that had charming raised seats, that had cushions, that shone with lofty flags, that had high arches, that looked beautiful due to a hundred doors, that were clear like mirrors due to their floors resembling new corals, along with (i.e. in which were seated) two attendants whose complexion was like fresh clouds, on whose ears were charming rings, who had in their hands conches, discs, maces and lotuses, who had put on yellow garments, whose eyes resembled fully bloomed lotuses, the anklets round whose feet were making a deep (tinkling) sound, who had rows of bracelets round their forearms, whose chests looked charming due to pearl necklaces, whose faces had curly hair over them, whose couples of eyebrows had cast down the bow of Cupid.

102-111a. The bhilla and the lion, even before life left them, gave up their bodies and remained in a natural state due to the power of this holy place. The attendants of Viṣṇu, bringing the aeroplanes near them, who were having no dress or form, said to them: "O bhilla, best of men, O lion, the lord of beasts, know us to be Viṣṇu's attendants who have come from Vaikuṇṭha (or from Viṣṇu). We shall take you to his place. It is true. There are no distresses there. Getting into your respective aeroplane, go quickly. Do not tarry." The bhilla and the lion, got into their respective aeroplanes, and full of amazement, spoke to the attendants of (Viṣṇu), the lord of Lakṣmī: "O best deities, listen to our words. Due to your sight knowledge of the highest truth is produced (in us). In this existence we have not done the slightest good act. By your favour we are having the recollection of our former deeds. We ate flesh; we were engaged in killing animals; our mind and senses were cruel; we were born in sinners' families; we cause fear when looked at. In such a world, we were sinners. Due to what religious merit, we have seen (you)? Due to what religious merit shall we have absorption into Śrī Harī?"

The two attendants said :

111b-117. Indeed due to your dying at this holy place, formerly fashioned by (Bṛhaspati,) the preceptor of gods, you saw us, and (would get) the wonderful absorption (into Viṣṇu). You will soon obtain (i.e. reach) the position of the lord of Lakṣmī. Sins like the murder of a brāhmaṇa roar till the time this holy place of Bṛhaspati is not seen. As darkness perishes on sunrise, in the same way sins perish on seeing Nigamodbodhaka. This holy place, called Indraprastha, purified Indra. Here he worshipped Viṣṇu with sacrifices with many presents. Viṣṇu pleased (by them), gave him a boon. Hear (it): "O Indra, those men, even killers, who cast their bodies at your holy place, full of all holy places, are equal to me."

Nārada said :

118. Speaking like this, the two best attendants took the two and went to Viṣṇu's place, having gone to which a man does not get drowned in the ocean of the world (i.e. the worldly existence).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 201

Śarabha's Story

Chapter 613 of 693 · 105 detected Sanskrit verse markers

Sanskrit

नारद उचाव-
अथावरुह्य तौ वृक्षात्पितृपुत्रौ सुविस्मितौ ।
दृष्ट्वा हरिपदप्राप्तिमभूतां पापिनोरपि १।
शिवशर्माथ विप्रेंद्रः श्रुत्वा तीर्थस्तुतिं तदा ।
गणोक्तां विष्णुशर्माणमुवाच सुतमात्मनः २।
शिवशर्मोवाच-
यत्पदं न सुलभं द्विजन्मनां साधितेन तपसापि लीलया ।
प्रापतुः शबरदंष्ट्रिणौ च ततीर्थराजमहिमा विलोक्य ताम् ३।
जन्मनः प्रभृति तावदामृतेः पापिनावपि च यत्प्रभावतः ।
जग्मतुः सुत हरेः सरूपतामस्य तीर्थवृषभस्य का स्तुतिः ४।
शुद्धसत्वमपि रूपमैश्वरं क्वाम्बुजन्मजनिदेवदुर्ल्लभम् ।
तामसौ क्व मृगनाथभिल्लकौ किं तु तीर्थमिदमद्भुतक्रियम् ५।
तात भो पतति वेधसः पदात्जंतुरंतमधिगम्य कर्मणाम् ।
अत्र देवगुरुनिर्मिते मृतिं प्राप्य माधवपदान्न विच्युतिः ६।
नारद उवाच-

एवं प्रत्यक्षमालोक्य माहात्म्यं स द्विजोत्तमः ।
तीर्थस्यास्य गुरो राजन्स्नातुं तत्र प्रचक्रमे ७।
मुख दंत पदानां सः कृत्वा शुद्धिं च चेतसः ।
पंचकच्छः शिखाबंधोपग्रही माधवं स्मरन् ८।
अश्वक्रांतेति श्लोकेन पाठेन तटमृत्तिकाम् ।
स्पृशंस्तयैव विदधत्तिलकं जलमाविशत् ९।
तत्र प्रवाहाभिमुखो निमज्जन्पुनरुत्थितः ।
पुनर्मग्नो हरिं स्मृत्वा गंगां च जनपावनीम् १०।
अयोध्याद्यापुरीः सप्त पुनरुत्थाय संस्मरन् ।
पुनर्ममज्ज सलिले गोविंदार्पितमानसः ११।
कृत्वा यथाविधिस्नानं धौतवस्त्रे च पर्यधात् ।
बहिरागत्य तिलकं चक्रे च द्विजसत्तमः १२।
करपादशिखासूत्रैर्दर्भांश्च विदधद्वशी ।
संध्यां चकार विधिवत्तर्पणं त्रिविधं तथा १३।
सूर्याय कुसुमैर्दत्त्वा स जलैरर्घमादृतः ।

शिरोबद्धांजलिपुटो नमश्चक्रे द्विजोत्तमः १४।
आवाहनादि नैवेद्यपर्यंतमथ विप्रराट् ।
जगत्पूज्यपदाब्जस्य विष्णोः पूजामचीकरत् १५।
कृतक्रियः सूपविष्टः तादृशं सुतमात्मनः ।
जगाद संस्मरन्पूर्वजन्मकर्मणि कृत्स्नशः १६।
शिवशर्मोवाच-
विष्णुशर्मन्न ते मिथ्या वाक्यं तात यतः स्मृतिः ।
अत्र स्नानेन मे जाता पूर्वेषां जन्मकर्मणाम् १७।
आकर्णय माहाभाग कथयामि तवाग्रतः ।
पुराहमन्वये जातो विशां धनिकधर्मिणाम् १८।
पिता मे शरभो नाम्ना कान्यकुब्जे पुरेऽवसन् ।
वाणिज्येनार्जयन्वित्तं भूरिधर्मधनाश्रितः १९।
व्यतीतस्तु महान्कालस्तस्य नाभवदात्मजः ।
जरागृहीतदेहस्य तच्चिंतातुरचेतसः २०।
अचिंतयदहोरात्रमिति वैश्यवरस्तदा ।

विना सुतेन मे व्यर्थं धनं भूर्यपि संचितम् २१।
ऋते सुतमृणीलोके पितृणां धनवानपि ।
सजलोऽपि विना वर्षं चातकानां यथा घनः २२।
पुमान्जयति संतत्या विश्वं धर्मधुरीणया ।
शक्त्या त्रिविधया राजा विपक्षमिव दुर्जयम् २३।
प्रीणाति संततिः शुद्धा सुमनः पितृमानवान् ।
मित्रप्रत्यर्थ्यु यदासीनान्सूनृता वाग्यथेरिता २४।
उदयस्थेन पुत्रेण वर्द्धते स्वयशः पितुः ।
निर्मलं द्विजराजेन नीरं तीरनिधेरिव २५।
तस्माद्यतेत्सुतोत्पत्यै शरीरेण धनेन वा ।
तमृते हि द्वयं व्यर्थं जनानां तडिदायुषाम् २६।
एवं चिंतयतस्तस्य गृहे मुनिवरस्तदा ।
देवलोऽतीद्रियज्ञानो वरं दातुं समाययौ २७।
आगतं तं समालोक्य प्रत्युत्थायासनात्पिता ।
दत्त्वार्घमथ पाद्यं च ववंदे शिरसा मुनिम् २८।

उपवेश्यासने दत्ते स्वहस्तेन पिता मम ।
पप्रच्छ च मुनिश्रेष्ठं देवलं देवदर्शनम् २९।
स्वागतं तु मुनिश्रेष्ठ शमस्ति भवतां कुले ।
तपः स्वाध्यायनियमा निष्प्रत्यूहा भवंति च ३०।
काले चातिथयः कच्चिदायांति भवदाश्रमे ।
कच्चिदाश्रमवृक्षा वः फलंति मनसेप्सितम् ३१।
व्याघ्रादयो न कुर्वंति कच्चिद्वैरं मृगादिभिः ।
त्वदीयाश्रममभ्येत्य भ्रातरो भ्रातृभिर्यथा ३२।
तवाटनं भुवि मुदे गृहिणामन्यथा कथम् ।

तेषां गृहाधिमग्नानां दर्शनं क्व भवादृशः ३३।
हरिपादरजोबुद्धेः कामं कामो न कुत्रचित्।
मुने तव तथाप्याशु हेतुमागमने वद ३४।
शिवशर्मोवाच-
इत्युक्तस्तेन स मुनिर्देवलो देवपूजितः।
अब्रवीत्तन्मनोभावं ज्ञातुकामो विशांपतिम् ३५।

देवल उवाच-
वैश्यवर्य त्वया भूरि धनं धर्मेण संचितम्।
करोषि येन धर्मज्ञ नित्यनैमित्तिकी क्रियाः ३६।
आदरं राजसदसि धनेन लभते नरः।
सुभटः शत्रुसंग्रामे विक्रमेण यथा जयम् ३७।
गृहस्थस्तु धनं प्राप्य परां पुष्टिं व्रजत्यलम्।
शरत्परिणतं सस्यमनड्वानिव विश्पते ३८।
धनिनां न विमुंचंति बंधवोऽन्ये च ये जनाः।
मधुमत्सुमनो युक्तं पादपं मधुपा इव ३९।
धनाभावेन गृहिणां कृशत्वमुपजायते।
सर्वतो ग्रीष्मसमये नभसां सरसामिव ४०।
तद्धनं वर्त्तते भूरि गृहे तव विशांपते।
कुतः कृशत्वमंगानां गोप्यं चेन्न वदाद्य मे ४१।
वैश्य उवाच-
हितोपदेशविरता भवंतः पितरो यथा।

गोपनीयं भवद्भ्यः किं मादृशैः पुत्रतां गतैः ४२।
त्वत्प्रसादान्मुनिश्रेष्ठ सर्वतोऽस्ति शिवं मम।
वार्द्धकेपि सुताभावो दुःखमेकमिदं मम ४३।
तस्मात्कृशत्वमंगानां विद्धि मे मुनिपुंगव।
बिभेम्यहं पितृऋणाद्यतोऽधः पतनं नृणाम् ४४।
तमुपायं कुरु मुने येन स्यां सुतवानहम्।
किंचित्कर्तुमशक्यं न भूतलेऽत्र भवादृशैः ४५।
शिवशर्मोवाच-
इत्याकर्ण्य वचस्तस्य वैश्यवर्यस्य देवलः।
मनः क्षणं स्थिरं कृत्वा दध्यौ मीलितलोचनः ४६।
संततेर्मत्पितुर्दृष्ट्वा प्रतिबंधस्य कारणम्।
देवलोतींद्रियज्ञानी बभाषे कारयन्स्मृतिम् ४७।
देवल उवाच-
एकदा तु पुरा वैश्य तवेयं धर्मचारिणी।
यं चकार स्वचित्ते तं कथयामि मनोरथम् ४८।

गुर्विणी यद्यहं गौरि भवेऽहं शंभुवल्लभे।
तदा त्वां तोषयिष्यामि षड्रसान्वितभोजनैः ४९।

धूपदीपकमालाभिस्तांबूलैर्नृत्यबाधकैः ।
तंत्रीमुखोद्भवैर्गीतैर्नानाविधविलेपनैः ५०।
एवं प्रतिश्रुत्य पुरः सखीनां दयिता तव ।
प्रतीक्षमाणा तं कालं तस्थौ तद्भक्तिसंयुता ५१।
तस्मिन्नेवाभवद्गर्भो मासेऽस्या योषितस्तव ।
ऊचुरेनां ततः सख्यः सर्वाः सस्नेहचेतसः ५२।
यस्त्वया वांछितो गर्भो गौर्या संप्रतिपादितः ।
अतः प्रतिश्रुतं देव्याः पूजनं सुभगे कुरु ५३।
नोचेद्विकाराद्भवति विघ्नं तु तदनुष्ठितात् ।
तोषिता रोषिताश्चात्र देव्यो हि वरशापदाः ५४।
सखीभिरिति ते भार्या कथितेयं मुदान्विता ।
त्वामुवाच महाभागा विनयेन पतिव्रता ५५।
नाथ पूजयितुं गौरीं वांछाम्यखिलकामदाम् ।

यत्प्रसादादहं याता वांछितार्थवती प्रभो ५६।
वैश्यवर्य त्वमेवैतच्छ्रुत्वास्या वचनं शुभम् ।
अमन्यत गर्भवतीमेनां निजगृहेश्वरीम् ५७।
परमोत्सवया मोदमानः सद्यो भवानपि ।
भृत्यानाज्ञापयामास पूजावस्तूपपादने ५८।
तैरानाय्य समस्तानि वस्तूनि भवता ततः ।
अस्यै दत्तानि मध्वन्न द्राक्षा गंधादिकान्यपि ५९।
ततो निजसखीः सर्वा आहुयेदमिदं जगौ ।
सख्यः समस्ताः सामग्री समानीतांबिकार्चने ६०।
नीत्वा पूजोपकरणं यूयं यातांबिकालयम् ।
संतोषयत तां देवीं पूजया विधिदृष्टया ६१।
गुर्विणीति कुलेऽस्माकं न निर्याति गृहाद्बहिः ।
अतोऽहं नागमिष्यामि यूयं यात तदर्चने ६२।
इत्याज्ञप्तास्तु ताः सख्यो नीत्वोपकरणं ययुः ।
अंबिकालयमुन्मत्तभ्रमद्भ्रमरकेतनम् ६३।

कोकिलाकुलसंकेलि सहकारकुलाकुलम् ।
हंससारसचक्राह्वमंडितं स्वच्छसारसम् ६४।
महादेवगुणालापि शुकसारिसमावृतम् ।
हारपूरालतासेके तत्परो मा सखीधरम् ६५।
उमापतेरुमापादन्यासपूतमहीतलम् ।
स्फटिकोपलसंबद्ध जलाधारसुरद्रुमम् ६६।
पार्वतीपतिसंनाट्य गायद्भृंधर्वनादितम् ।
मन्दानिलमनाग्धूत चूतचंपककोरकम् ६७।
नृत्यन्मयूरनिर्ह्राद प्रतिनादिलतागृहम् ।
तल्लीलाचलविद्योतमानं रत्नलसत्प्रभम् ६८।

तत्र गत्वा गिरिसुतां प्रणेमुस्ताः सभर्तृकाः ।
प्रदक्षिणीकृत्य ततो भक्त्या तां च बभाषिरे ६९।
जगदंबे नमतुभ्यं शन्नो देहि शिवप्रिये ।
त्वत्पूजार्थे समानीतो बलिरेष प्रगृह्यताम् ७०।
वैश्यस्तु शरभो नाम्ना तस्यास्ति ललितांगना ।

तयाभिलषितो गर्भस्तत्प्राप्तौ तव पूजनम् ७१।
त्वत्प्रसादादभूतस्याः स गर्भः शंभुवल्लभे ।
त्वत्पूजनाय प्रहितो बलिरस्माभिरेषकः ७२।
तस्याः कुले गर्भवती न निरेति बहिर्गृहात् ।
अतः सा नागता देवि प्रसीदैन गृहाण वै ७३।
इत्युक्त्वा तां तदा वैश्य त्वत्स्त्रीसख्यस्तु तं बलिम् ।
समर्पयित्वा विधिवदानर्चुश्चंदनादिभिः ७४।
प्रतिवाक्यमलब्ध्वा ता गौर्या प्रत्याययुर्गृहम् ।
निजसख्यै समाचख्युर्विषण्णां तां शिवप्रियाम् ७५।
तासामाकर्ण्य वचनमिति वैश्य तवाबला ।
उन्मनाश्चिंतयामास कुतो गौरीनपि प्रिये ७६।
सा जानाति यथा भक्तिस्तत्पूजाया कृता मया ।
तादृशीनां किमज्ञातं बाह्यं चाभ्यंतरं नृणाम् ७७।
न गताहं यतस्तत्र तज्जानात्यपि कारणम् ।
मया दत्तेन बलिना कुतः सा न तुतोष वै ७८।

नाहमन्यत्प्रजानामि तदतोषे हि कारणम् ।
ऋते मदगतेस्तत्र नूनं रम्ये तदालये ७९।
यदतीतं न तच्छक्यमन्यथाकर्तुमद्य वै ।
गर्भान्मुक्ता गमिष्यामि तत्पूजायै तदालये ८०।
नमस्तस्यै महादेव भार्यायै सा करोतु शम् ।
इत्युक्त्वा दधती गर्भं तस्थौ वैश्य तवांगना ८१।
शिवशर्मोवाच-
विष्णुशर्मन्निदं पूर्ववृत्तमाज्ञाय मत्पिता ।
पप्रच्छ मुनिशार्दूलं देवलं ज्ञानवत्तरम् ८२।
वैश्य उवाच-
मुने यथा प्रतिश्रुता पूजा ते स्नुषया तया ।
तथैवाकारि पार्वत्या विषादे कारणं वद ८३।
यतोऽसौ न गता तत्र तज्जानाति शिवास्वतः ।
सखीभ्यश्चोक्तमस्यास्तद्विषण्णा सा कुतोभवत् ८४।
देवल उवाच-।

वैश्यवर्य शृणुष्वेदं कारणं कथयामि ते ।
यतस्तस्या विषादोऽभूत्पार्वत्या गर्भनाशकः ८५।
निवृत्तासु सखीष्वस्याः संपूज्य स्कंदमातरम् ।

विजया पार्वतीं प्राह कौतूहलसमन्विता ८६।
विजयोवाच-
गिरिजे श्रद्धया तुभ्यं दत्तोमूभिरयं बलि ।
मानुषीभिः कुतः प्रीता नाभवस्त्वं वरानने ८७।
धूपदीपकनैवेद्यैः पूजिता तोषहेतवे ।
प्रत्युताकारणं देवि त्वं विषादं कुतो गता ८८।
देवल उवाच-
इत्याकर्ण्य वचः सख्या देवी देववरार्चिता ।
अब्रवीद्विजयां वैश्य विषादे कारणं सखीम् ८९।
पार्वत्युवाच-
विजये सखि जानामि वैश्यभार्या गृहाद्बहिः ।
निर्गंतुमक्षमां गर्भधारणास्वविवेकतः ९०।

समागतास्तु तत्सख्यो मत्पूजायै तदीरिताः ।
मादृशो न च गृह्णंति परहस्तकृतं बलिम् ९१।
तत्पतिश्चेत्समायास्यदभविष्यत्तदा शिवम् ।
तस्यास्तु मदवज्ञातो गर्भपातो भविष्यति ९२।
यद्व्रतं पूजनं यच्च कर्तुं न क्षमतेंगना ।
तत्कारयति नाथेन न भंगः स्यात्तयोःसखि ९३।
अथवा विप्रमुख्येन पृष्ट्वा पतिमनन्यधीः ।
यतः स्वयमनागत्य तत्कृतं मे तयार्चनम् ९४।
न कारितं च भर्त्रातो भविता दोहदोऽफलः ।
यद्युभौ तौ समागत्य दंपती श्रद्धया पुनः ९५।
मां पूजयिष्यतः पुत्रो भविष्यति तदा तयोः ।
देवल उवाच-
सशापो न त्वया वैश्य न चैव तव भार्यया ९६।
श्रुतः सखीभिरस्या नो प्रसादश्च तयार्पितः ।
तयोरज्ञानतो वैश्य युवयोर्नाभवत्सुतः ९७।

अजानतो प्रतिविधिं परत्रात्र सुखप्रदम् ।
एतत्ते कथितं वैश्य संतानाभावकारणम् ९८।
वसिष्ठेन यथापूर्वं दिलीपस्य महीपतेः ।
तच्छ्रुत्वा स यथा राजा नंदिनीं समतोषयत् ९९।
सस्त्रीकस्त्वं तथा वैश्य गौरिं तोषय कामदाम् ।
सा यथाराधिता राज्ञे दिलीपाय ददौ सुतम् १००।
आराधय तथा गौरीं त्वं सा तुभ्यं च दास्यति ।
वैश्य उवाच-
दिलीप इति भूपः कः का च सा नंदिनी मुने १०१।
यामाराध्यसुतंलेभेसभूयोभूपसत्तमः ।
महेशादिसुरान्मुक्त्वा त्रिवर्णफलदायिनः १०२।

आराधिता कुतः सैव सुतार्थं तेन भूभुजा ।
एतत्सर्वं समाख्याहि मुने यत्पृष्टवानहम् ।
श्रुत्वा ततो गिरिसुतां सेविष्ये सह भार्यया १०३।
शिवशर्मोवाच-

गदितमिति निशम्य विष्णुशर्मन्विनययुतेन विशा मदीय पित्रा ।
मुनिरिति गदितुं दिलीपवृत्तं जगति पवित्रतरं विचक्रमे सः १०४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदी।
माहात्म्ये एकाधिकद्विशततमोऽध्यायः २०१।

Roman transliteration

nārada ucāva-
athāvaruhya tau vṛkṣātpitṛputrau suvismitau |
dṛṣṭvā haripadaprāptimabhūtāṃ pāpinorapi 1|
śivaśarmātha vipreṃdraḥ śrutvā tīrthastutiṃ tadā |
gaṇoktāṃ viṣṇuśarmāṇamuvāca sutamātmanaḥ 2|
śivaśarmovāca-
yatpadaṃ na sulabhaṃ dvijanmanāṃ sādhitena tapasāpi līlayā |
prāpatuḥ śabaradaṃṣṭriṇau ca tattīrtharājamahimā vilokya tām 3|
janmanaḥ prabhṛti tāvadāmṛteḥ pāpināvapi ca yatprabhāvataḥ |
jagmatuḥ suta hareḥ sarūpatāmasya tīrthavṛṣabhasya kā stutiḥ 4|
śuddhasatvamapi rūpamaiśvaraṃ kvāmbujanmajanidevadurllabham |
tāmasau kva mṛganāthabhillakau kiṃ tu tīrthamidamadbhutakriyam 5|
tāta bho patati vedhasaḥ padātjaṃturaṃtamadhigamya karmaṇām |
atra devagurunirmite mṛtiṃ prāpya mādhavapadānna vicyutiḥ 6|
nārada uvāca-

evaṃ pratyakṣamālokya māhātmyaṃ sa dvijottamaḥ |
tīrthasyāsya guro rājansnātuṃ tatra pracakrame 7|
mukha daṃta padānāṃ saḥ kṛtvā śuddhiṃ ca cetasaḥ |
paṃcakacchaḥ śikhābaṃdhopagrahī mādhavaṃ smaran 8|
aśvakrāṃteti ślokena pāṭhena taṭamṛttikām |
spṛśaṃstayaiva vidadhattilakaṃ jalamāviśat 9|
tatra pravāhābhimukho nimajjanpunarutthitaḥ |
punarmagno hariṃ smṛtvā gaṃgāṃ ca janapāvanīm 10|
ayodhyādyāpurīḥ sapta punarutthāya saṃsmaran |
punarmamajja salile goviṃdārpitamānasaḥ 11|
kṛtvā yathāvidhisnānaṃ dhautavastre ca paryadhāt |
bahirāgatya tilakaṃ cakre ca dvijasattamaḥ 12|
karapādaśikhāsūtrairdarbhāṃśca vidadhadvaśī |
saṃdhyāṃ cakāra vidhivattarpaṇaṃ trividhaṃ tathā 13|
sūryāya kusumairdattvā sa jalairarghamādṛtaḥ |

śirobaddhāṃjalipuṭo namaścakre dvijottamaḥ 14|
āvāhanādi naivedyaparyaṃtamatha viprarāṭ |
jagatpūjyapadābjasya viṣṇoḥ pūjāmacīkarat 15|
kṛtakriyaḥ sūpaviṣṭaḥ tādṛśaṃ sutamātmanaḥ |
jagāda saṃsmaranpūrvajanmakarmaṇi kṛtsnaśaḥ 16|
śivaśarmovāca-

viṣṇuśarmanna te mithyā vākyaṃ tāta yataḥ smṛtiḥ |
atra snānena me jātā pūrveṣāṃ janmakarmaṇām 17|
ākarṇaya māhābhāga kathayāmi tavāgrataḥ |
purāhamanvaye jāto viśāṃ dhanikadharmiṇām 18|
pitā me śarabho nāmnā kānyakubje pure'vasan |
vāṇijyenārjayanvittaṃ bhūridharmadhanāśritaḥ 19|
vyatītastu mahānkālastasya nābhavadātmajaḥ |
jarāgṛhītadehasya tacciṃtāturacetasaḥ 20|
aciṃtayadahorātramiti vaiśyavarastadā |

vinā sutena me vyarthaṃ dhanaṃ bhūryapi saṃcitam 21|
ṛte sutamṛṇīloke pitṝṇāṃ dhanavānapi |
sajalo'pi vinā varṣaṃ cātakānāṃ yathā ghanaḥ 22|
pumānjayati saṃtatyā viśvaṃ dharmadhurīṇayā |
śaktyā trividhayā rājā vipakṣamiva durjayam 23|
prīṇāti saṃtatiḥ śuddhā sumanaḥ pitṛmānavān |
mitrapratyarthyu yadāsīnānsūnṛtā vāgyatheritā 24|
udayasthena putreṇa varddhate svayaśaḥ pituḥ |
nirmalaṃ dvijarājena nīraṃ tīranidheriva 25|
tasmādyatetsutotpatyai śarīreṇa dhanena vā |
tamṛte hi dvayaṃ vyarthaṃ janānāṃ taḍidāyuṣām 26|
evaṃ ciṃtayatastasya gṛhe munivarastadā |
devalo'tīdriyajñāno varaṃ dātuṃ samāyayau 27|
āgataṃ taṃ samālokya pratyutthāyāsanātpitā |
dattvārghamatha pādyaṃ ca vavaṃde śirasā munim 28|

upaveśyāsane datte svahastena pitā mama |
papraccha ca muniśreṣṭhaṃ devalaṃ devadarśanam 29|
svāgataṃ tu muniśreṣṭha śamasti bhavatāṃ kule |
tapaḥ svādhyāyaniyamā niṣpratyūhā bhavaṃti ca 30|
kāle cātithayaḥ kaccidāyāṃti bhavadāśrame |
kaccidāśramavṛkṣā vaḥ phalaṃti manasepsitam 31|
vyāghrādayo na kurvaṃti kaccidvairaṃ mṛgādibhiḥ |
tvadīyāśramamabhyetya bhrātaro bhrātṛbhiryathā 32|
tavāṭanaṃ bhuvi mude gṛhiṇāmanyathā katham |
teṣāṃ gṛhādhimagnānāṃ darśanaṃ kva bhavādṛśaḥ 33|
haripādarajobuddheḥ kāmaṃ kāmo na kutracit |
mune tava tathāpyāśu hetumāgamane vada 34|
śivaśarmovāca-
ityuktastena sa munirdevalo devapūjitaḥ |
abravīttanmanobhāvaṃ jñātukāmo viśāṃpatim 35|

devala uvāca-
vaiśyavarya tvayā bhūri dhanaṃ dharmeṇa saṃcitam |
karoṣi yena dharmajña nityanaimittikī kriyāḥ 36|
ādaraṃ rājasadasi dhanena labhate naraḥ |
subhaṭaḥ śatrusaṃgrāme vikrameṇa yathā jayam 37|
gṛhasthastu dhanaṃ prāpya parāṃ puṣṭiṃ vrajatyalam |
śaratpariṇataṃ sasyamanaḍvāniva viśpate 38|
dhanināṃ na vimuṃcaṃti baṃdhavo'nye ca ye janāḥ |
madhumatsumano yuktaṃ pādapaṃ madhupā iva 39|
dhanābhāvena gṛhiṇāṃ kṛśatvamupajāyate |
sarvato grīṣmasamaye nabhasāṃ sarasāmiva 40|

taddhanaṃ varttate bhūri gṛhe tava viśāṃpate |
kutaḥ kṛśatvamaṃgānāṃ gopyaṃ cenna vadādya me 41|
vaiśya uvāca-
hitopadeśaviratā bhavaṃtaḥ pitaro yathā |

gopanīyaṃ bhavadbhyaḥ kiṃ mādṛśaiḥ putratāṃ gataiḥ 42|
tvatprasādānmuniśreṣṭha sarvato'sti śivaṃ mama |
vārddhakepi sutābhāvo duḥkhamekamidaṃ mama 43|
tasmātkṛśatvamaṃgānāṃ viddhi me munipuṃgava |
bibhemyahaṃ pitṛṛṇādyato'dhaḥ patanaṃ nṛṇām 44|
tamupāyaṃ kuru mune yena syāṃ sutavānaham |
kiṃcitkartumaśakyaṃ na bhūtale'tra bhavādṛśaiḥ 45|
śivaśarmovāca-
ityākarṇya vacastasya vaiśyavaryasya devalaḥ |
manaḥ kṣaṇaṃ sthiraṃ kṛtvā dadhyau mīlitalocanaḥ 46|
saṃtatermatpiturdṛṣṭvā pratibaṃdhasya kāraṇam |
devalotīṃdriyajñānī babhāṣe kārayansmṛtim 47|
devala uvāca-
ekadā tu purā vaiśya taveyaṃ dharmacāriṇī |
yaṃ cakāra svacitte taṃ kathayāmi manoratham 48|

gurviṇī yadyahaṃ gauri bhave'haṃ śaṃbhuvallabhe |
tadā tvāṃ toṣayiṣyāmi ṣaḍrasānvitabhojanaiḥ 49|
dhūpadīpakamālābhistāṃbūlairnṛtyabādhakaiḥ |
taṃtrīmukhodgatairgītairnānāvidhavilepanaiḥ 50|
evaṃ pratiśrutya puraḥ sakhīnāṃ dayitā tava |
pratīkṣamāṇā taṃ kālaṃ tasthau tadbhaktisaṃyutā 51|
tasminnevābhavadgarbho māse'syā yoṣitastava |
ūcurenāṃ tataḥ sakhyaḥ sarvāḥ sasnehacetasaḥ 52|
yastvayā vāṃchito garbho gauryā saṃpratipāditaḥ |
ataḥ pratiśrutaṃ devyāḥ pūjanaṃ subhage kuru 53|
nocedvikārādbhavati vighnaṃ tu tadanuṣṭhitāt |
toṣitā roṣitāścātra devyo hi varaśāpadāḥ 54|
sakhībhiriti te bhāryā kathiteyaṃ mudānvitā |
tvāmuvāca mahābhāgā vinayena pativratā 55|
nātha pūjayituṃ gaurīṃ vāṃchāmyakhilakāmadām |

yatprasādādahaṃ yātā vāṃchitārthavatī prabho 56|
vaiśyavarya tvamevaitacchrutvāsyā vacanaṃ śubham |
amanyata garbhavatīmenāṃ nijagṛheśvarīm 57|
paramotsavayā modamānaḥ sadyo bhavānapi |
bhṛtyānājñāpayāmāsa pūjāvastūpapādane 58|
tairānāyya samastāni vastūni bhavatā tataḥ |
asyai dattāni madhvanna drākṣā gaṃdhādikānyapi 59|
tato nijasakhīḥ sarvā āhūyedamidaṃ jagau |
sakhyaḥ samastāḥ sāmagrī samānītāṃbikārcane 60|
nītvā pūjopakaraṇaṃ yūyaṃ yātāṃbikālayam |
saṃtoṣayata tāṃ devīṃ pūjayā vidhidṛṣṭayā 61|
gurviṇīti kule'smākaṃ na niryāti gṛhādbahiḥ |
ato'haṃ nāgamiṣyāmi yūyaṃ yāta tadarcane 62|
ityājñaptāstu tāḥ sakhyo nītvopakaraṇaṃ yayuḥ |
aṃbikālayamunmattabhramadbhramaraketanam 63|

kokilākulasaṃkeli sahakārakulākulam |
haṃsasārasacakrāhvamaṃḍitaṃ svacchasārasam 64|
mahādevaguṇālāpi śukasārisamāvṛtam |
hārapūrālatāseke tatparo mā sakhīdharam 65|
umāpaterumāpādanyāsapūtamahītalam |
sphaṭikopalasaṃbaddha jalādhārasuradrumam 66|
pārvatīpatisaṃnāṭya gāyadgaṃdharvanāditam |
mandānilamanāgdhūta cūtacaṃpakakorakam 67|
nṛtyanmayūranirhrāda pratināditatāgṛham |
tallīlācalavidyotamānaṃ ratnalasatprabham 68|
tatra gatvā girisutāṃ praṇemustāḥ sabhartṛkāḥ |
pradakṣiṇīkṛtya tato bhaktyā tāṃ ca babhāṣire 69|
jagadaṃbe namatubhyaṃ śanno dehi śivapriye |
tvatpūjārthe samānīto balireṣa pragṛhyatām 70|
vaiśyastu śarabho nāmnā tasyāsti lalitāṃganā |

tayābhilaṣito garbhastatprāptau tava pūjanam 71|
tvatprasādādabhūttasyāḥ sa garbhaḥ śaṃbhuvallabhe |
tvatpūjanāya prahito balirasmābhireṣakaḥ 72|
tasyāḥ kule garbhavatī na nireti bahirgṛhāt |
ataḥ sā nāgatā devi prasīdaina gṛhāṇa vai 73|
ityuktvā tāṃ tadā vaiśya tvatstrīsakhyastu taṃ balim |
samarpayitvā vidhivadānarcuścaṃdanādibhiḥ 74|
prativākyamalabdhvā tā gauryā pratyāyayurgṛham |
nijasakhyai samācakhyurviṣaṇṇāṃ tāṃ śivapriyām 75|
tāsāmākarṇya vacanamiti vaiśya tavābalā |
unmanāściṃtayāmāsa kuto gaurīnapi priye 76|
sā jānāti yathā bhaktistatpūjāyā kṛtā mayā |
tādṛśīnāṃ kimajñātaṃ bāhyaṃ cābhyaṃtaraṃ nṛṇām 77|
na gatāhaṃ yatastatra tajjānātyapi kāraṇam |
mayā dattena balinā kutaḥ sā na tutoṣa vai 78|

nāhamanyatprajānāmi tadatoṣe hi kāraṇam |
ṛte madagatestatra nūnaṃ ramye tadālaye 79|
yadatītaṃ na tacchakyamanyathākartumadya vai |
garbhānmuktā gamiṣyāmi tatpūjāyai tadālaye 80|
namastasyai mahādeva bhāryāyai sā karotu śam |
ityuktvā dadhatī garbhaṃ tasthau vaiśya tavāṃganā 81|
śivaśarmovāca-
viṣṇuśarmannidaṃ pūrvavṛttamājñāya matpitā |
papraccha muniśārdūlaṃ devalaṃ jñānavattaram 82|
vaiśya uvāca-
mune yathā pratiśrutā pūjā te snuṣayā tayā |
tathaivākāri pārvatyā viṣāde kāraṇaṃ vada 83|
yato'sau na gatā tatra tajjānāti śivāsvataḥ |
sakhībhyaścoktamasyāstadviṣaṇṇā sā kutobhavat 84|
devala uvāca-|

vaiśyavarya śṛṇuṣvedaṃ kāraṇaṃ kathayāmi te |
yatastasyā viṣādo'bhūtpārvatyā garbhanāśakaḥ 85|
nivṛttāsu sakhīṣvasyāḥ saṃpūjya skaṃdamātaram |
vijayā pārvatīṃ prāha kautūhalasamanvitā 86|
vijayovāca-
girije śraddhayā tubhyaṃ dattomūbhirayaṃ bali |

mānuṣībhiḥ kutaḥ prītā nābhavastvaṃ varānane 87|
dhūpadīpakanaivedyaiḥ pūjitā toṣahetave |
pratyutākāraṇaṃ devi tvaṃ viṣādaṃ kuto gatā 88|
devala uvāca-
ityākarṇya vacaḥ sakhyā devī devavarārcitā |
abravīdvijayāṃ vaiśya viṣāde kāraṇaṃ sakhīm 89|
pārvatyuvāca-
vijaye sakhi jānāmi vaiśyabhāryā gṛhādbahiḥ |
nirgaṃtumakṣamāṃ garbhadhāraṇāsvavivekataḥ 90|

samāgatāstu tatsakhyo matpūjāyai tadīritāḥ |
mādṛśo na ca gṛhṇaṃti parahastakṛtaṃ balim 91|
tatpatiścetsamāyāsyadabhaviṣyattadā śivam |
tasyāstu madavajñāto garbhapāto bhaviṣyati 92|
yadvrataṃ pūjanaṃ yacca kartuṃ na kṣamateṃganā |
tatkārayati nāthena na bhaṃgaḥ syāttayoḥsakhi 93|
athavā vipramukhyena pṛṣṭvā patimananyadhīḥ |
yataḥ svayamanāgatya tatkṛtaṃ me tayārcanam 94|
na kāritaṃ ca bhartrāto bhavitā dohado'phalaḥ |
yadyubhau tau samāgatya daṃpatī śraddhayā punaḥ 95|
māṃ pūjayiṣyataḥ putro bhaviṣyati tadā tayoḥ |
devala uvāca-
saśāpo na tvayā vaiśya na caiva tava bhāryayā 96|
śrutaḥ sakhībhirasyā no prasādaśca tayārpitaḥ |
tayorajñānato vaiśya yuvayornābhavatsutaḥ 97|

ajānato prativdhiṃ paratrātra sukhapradam |
etatte kathitaṃ vaiśya saṃtānābhāvakāraṇam 98|
vasiṣṭhena yathāpūrvaṃ dilīpasya mahīpateḥ |
tacchrutvā sa yathā rājā naṃdinīṃ samatoṣayat 99|
sastrīkastvaṃ tathā vaiśya gaurīṃ toṣaya kāmadām |
sā yathārādhitā rājñe dilīpāya dadau sutam 100|
ārādhaya tathā gaurīṃ tvaṃ sā tubhyaṃ ca dāsyati |
vaiśya uvāca-
dilīpa iti bhūpaḥ kaḥ kā ca sā naṃdinī mune 101|
yāmārādhyasutaṃlebhesabhūyobhūpasattamaḥ |
maheśādisurānmuktvā trivarṇaphaladāyinaḥ 102|
ārādhitā kutaḥ saiva sutārthaṃ tena bhūbhujā |
etatsarvaṃ samākhyāhi mune yatpṛṣṭavānaham |
śrutvā tato girisutāṃ seviṣye saha bhāryayā 103|
śivaśarmovāca-

gaditamiti niśamya viṣṇuśarmanvinayayutena viśā madīya pitrā |
muniriti gadituṃ dilīpavṛttaṃ jagati pavitrataraṃ vicakrame saḥ 104|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdī|
māhātmye ekādhikadviśatatamo'dhyāyaḥ 201|

English translation

Nārada said :

1-2. The two, the father and the son, got down from the tree, and seeing that even sinners got the position of Viṣṇu , were very much amazed. The best brāhmaṇa Śivaśarman , having heard the praise, expressed by the (two) attendants, of the holy place, spoke to Viṣṇuśarman, his son:

Śivaśarman said :

3-6. The bhilla and the lion have easily reached that position which is not easy to be reached by the brāhmaṇas even with penance practised. Observe the greatness of the holy place. It is not possible to praise in appropriate terms this best holy place, due to the power of which those who had committed sins from birth to death have obtained identity of form with Viṣṇu, O son? What a great disparity there is between the divine birth of Brahmā , which is from pure Sattva and difficult to be had even by gods on the one hand, and the Tamas -born lion and bhilla on the other! But this holy place is having a wonderful efficacy. O dear one, a being after having reached the end (of the fruits) of his actions. falls from the position of Brahman . (But) a being meeting death here (in this holy place), fashioned by (Bṛhaspati) the preceptor of the gods, has no fall from Viṣṇu's position.

Nārada said :

7-16. O king, the best brāhmaṇa, having actually seen the greatness of this holy place of Bṛhaspati, proceeded to bathe there. Having washed his face, teeth, feet and purified his mind, and having put on a garment with five hems, and having tied his tuft of hair, he remembered Viṣṇu, with the recitation of the verse Aśvakrāntā ... He touched the clay on the bank, made a mark (on his forehead) with it, and again got into the water. There, plunging into the water and facing the current, he again got up. Remembering Viṣṇu and Gaṅgā , purifying the people, he again plunged. Again getting up he remembered the seven cities [1] like Ayodhyā ; again dedicating his mind to Govinda , he plunged into the water. Having bathed duly he put on garments that were washed; and having come out the best brāhmaṇa put a mark (on his forehead). The restrained one put darbhas into his hands, on his feet and tufted hair. He duly performed the sandhyā (prayer) and offered oblations of three kinds. The honoured one made a respectful offering to the Sun with flowers, and the best brāhmaṇa, putting his folded palms on his head, saluted (the Sun). The best brāhmaṇa offered worship to Viṣṇu whose feet are revered by the world, beginning with an invocation and ending with an offering of eatables. Having performed the rites and seated comfortably, he, remembering fully the acts of his former birth, said to his son like that:

Śivaśarman said :

17-26. O Viṣṇuśarman, O dear one, your words are not false, since due to a bath here I had the recollection of my deeds in the former birth. O glorious one, listen to what I tell you. Formerly I was born in the family of wealthy and religious merchants. My father named Śarabha lived in the city of Kānyakubja . Resorting to the wealth of piety he obtained much wealth by trade. He, with his body seized by old age and his mind afflicted by anxiety, passed a long time, (but) a son was not born to him. The best merchant day and night thought like this: 'My wealth, though collected to a large extent, is in vain without a son. Even a rich person having no son is indebted to his dead ancestors, as a cloud full of water but not showing (it), is to the cātakas . A man conquers the three worlds by means of progeny having piety as the foremost (virtue), as a king conquers an enemy difficult to conquer by means of power [2] of three kinds. Pure progeny pleases parents of good minds as sweet and true words that are spoken please friends and foes. The glory of the father enhances by means of the son's prosperity, as the pure water of the ocean by means of the moon. Therefore, a man should strive with his body or

wealth to beget a son. Without him the two (i.e. the body and wealth) of men, having (momentary) life like that (of a flash) of lightning, are useless.'

27-34. When he was thinking like this, the excellent sage, Devala , having suprasensual knowledge, came there to give (him) a boon. Seeing him coming (my) father got up from (his) seat, and giving him a respectful offering and water to wash his feet with, saluted the sage with his head (bent down). Having made him sit on the seat offered with his own hand, my father asked the best sage Devala, of divine appearance: "O best sage, welcome to you. (I hope) there is happiness in your family, and the religious observances like penance and study of the Vedas are free from obstacles. I hope, guests come to your hermitage at the (proper) time. I hope, the trees in your hermitage bear fruits as desired by you. I hope, tigers etc. coming to your hermitage do not entertain hostility towards deer etc. as brothers towards their brothers. Your moving about on the earth gives joy to the householders. How (can it be) otherwise? How can they, engaged in (the affairs in) their houses, have your sight? O sage, granted that you, having your mind fixed on the dust particles on Viṣṇu's feet have absolutely no desire for anything; but quickly tell me about the purpose of your arrival."

Śivaśarman said :

35. Thus addressed that sage Devala, honoured by gods, desiring to know the thought in his mind, said to the great trader:

Devala said :

36-41. O best merchant, you have righteously collected much wealth, with which, O you knowing piety, perform obligatory and optional rites. A man gets respect in the king's assembly due to wealth, as a good (i.e. brave) warrior gets success in a battle due to valour. A householder, getting wealth, makes a great advance, as a bull, getting grains ripe in autumn, gets nourishment, O chief merchant. Relatives and other people do not leave the wealthy persons as bees do not abandon a tree with flowers containing honey. Due to want of wealth, the householders are fully reduced to feebleness, as the lakes without water in summer. O chief merchant, that ample wealth is there in your house. Why then, are your limbs feeble? (Please) tell me, if it is not a secret.

The merchant said :

42-45. You are like the fathers specially engaged in instructing (people) in their welfare. What is there to be concealed by men like me, who are (just) like your sons? O best sage, due to your favour I am fully happy. I am unhappy only due to want of a son in my old age. Know that the feebleness of my limbs is due to that, O best sage. I am afraid (of the repayment) of the debt to my dead ancestors, and of falling down (due to the non-repayment). O sage, suggest an expedient by which I shall have a son. For people like you there is nothing that cannot be done on the earth.

Śivaśarman said :

46-47. Having heard these words of the best merchant, Devala, having made his mind steady for a moment, and with his eyes closed, thought. Devala, having suprasensual knowledge, saw the obstacle in my father's having a child, and recollecting (it) said:

Devala said :

48-62. O vaiśya , I shall tell you what beautiful idea this your religious wife formerly had in her mind. ‘O Gaurī , O you dear to Śambhu , when I shall be pregnant, I shall please you with foods having the six flavours; [3] (so also) with incense, rows of lights, tāmbūlas , dances, songs coming out of lutes, and smearings of various kinds.’ Your wife having promised like this in front of her friends remained devoutly waiting for the time (of pregnancy). This your wife conceived in that month only. Then all her friends of affectionate hearts spoke to her: “O fortunate one, the pregnancy longed for by you, has been bestowed on you. Therefore, do what is promised to the goddess. Otherwise, there would be an obstacle due to the change wrought by her. Goddesses give boons or curses when they are (either) propitiated or angered.” Thus addressed by her friends your highly virtuous, loyal wife, full of joy, modestly said to you: “O lord, I desire to worship Gaurī fulfilling all desires, due to whose grace I have had my desired object.” O best merchant, hearing these auspicious words of your wife, you took her to be pregnant. Being delighted with great gaiety you instantly ordered your servants to bring the requisites of worship. You then gave her all the things brought by them, so also honey, food, grapes, perfumes, etc. Then she, calling all her friends, said to them: “O friends, taking the collection of materials brought for the worship of Ambikā , you, taking the requisites of worship, go to the temple of Ambikā, and please the goddess with worship laid down by the rules. In our family a pregnant woman does not move out of the house. Therefore, I shall not come. You (please) go to worship her.”

63-81. Thus ordered, the friends, taking the materials (of worship), went to the temple of Ambikā, which was the abode of intoxicated bees moving (here and there). It was crowded with groups of mango trees on which flocks of cuckoos were sporting. It was adorned with swans, cranes and geese. There were spotless lotuses. It was surrounded by parrots and (other) birds talking about the virtues of Mahādeva . There were the friends of Umā engaged in sprinkling garlands and creepers. There the ground was purified by light plantings of the steps of the lord of Umā. There were celestial trees on the boundary of the water bound by crystal stones. It was resounding with (the sound of) the gandharvas that were singing, accompanying the dance of Pārvatī ’s lord. There the mango tree, campaka trees, koraka trees were slightly tossed by gentle breezes. The bowers of creepers had the echoes of the notes of the dancing peacocks. It was brightened by her sports, and had flashing brightness like that of jewels. Those (friends) whose husbands were alive went there and saluted the daughter of the (Himalaya) Mountain; and going round her (image) keeping (it) to their right, they said with devotion: “O Jagadambā, salutation to you. Give us happiness, O you who are dear to Śiva . Accept this offering brought for your worship. There is a merchant Śarabha by name. He has a charming wife. She longed for pregnancy. This worship of you is for having had it. Due to your grace, O you dear to Śambhu, she had that foetus (i.e. she became pregnant). We have laid before you this offering to worship you. In her family a pregnant woman does not move out of the house. Therefore, O goddess, she has not come; be pleased and accept this (offering).” O vaiśya, having said like that to her, the friends of your wife offered the offering duly and worshipped her with sandal etc. Not receiving any reply from Gaurī, they returned home. They told their friend that Śiva’s beloved was dejected. Hearing these words of them, the vaisya woman, being uneasy, thought: ‘Why was Gaurī not pleased? She knows my devotion for her. She knows the worship I offered to her. How can the internal (thoughts) and external (behaviour) of men be not known to (deities) like her? She also knows the reason for which I did not go there. Why was she not pleased by the offering made by me? I do not see any other reason for her dissatisfaction, except my not having gone to that charming temple. What has gone by cannot be changed. After I am delivered of the foetus, I shall go to her temple for worshipping her. Salutation to that wife of Mahādeva. May she cause happiness.’ O vaiśya. speaking like this, your wife remained carrying the foetus.

Śivaśarman said :

82. O Viṣṇuśarman, the father, knowing this former account, asked the very wise, best sage, Devala:

The merchant said :

83-84. O sage, that your daughter-in-law offered the worship as promised. Tell me the cause of Pārvatī's dejection; since she herself knows the reason why she did not go there, and it was also told to her friends. Then why did she become dejected?

Devala said :

85-86. O best merchant, listen, I am telling you the reason for which Pārvatī's disappointment, destroying the foetus, took place. When her friends had returned after worshipping Skanda 's mother, Vijayā full of curiosity, said to Pārvatī:

Vijayā said :

87-88. O Girijā, these ladies devoutly made an offering to you. Then, O you of an excellent face, why were you not pleased? To please you they worshipped you with incense, lights and offerings of food. (Instead of being pleased) why are you, on the contrary, disappointed?

Devala said :

89. O merchant, hearing these words of her friend, the goddess, honoured by excellent gods, told her friend Vijayā, the cause of her dejection.

Pārvatī said :

90-96. I know, O friend Vijayā, that the merchant's wife was unable to move out of the house through lack of discrimination for pregnancy (corrupt reading). Her friends,prompted by her, came to worship me. (Deities) like me do not accept the worship offered through others' hands. Had her husband come that would have been well. Her foetus neglected by me will fall out (immaturely). O friend, if a lady causes that vow which she herself cannot practise, to be practised by her husband, then the vow of the two does not fail. Or, after having asked (the permission of) her husband, she of a concentrated mind, (could get it practised) by a pre-eminent brāhmaṇa. Since she did not come herself and did not worship me, therefore, I have made her pregnancy void and fruitless. If again, the couple will come and devoutly worship me then they will have a son.

Devala said :

97-101a. O merchant, that curse was not heard by you, or your wife or the friends, so also the favour granted by her. Due to this ignorance of you two, not knowing the counter-rite giving happiness in this world and the next, a son was not born to you. O merchant, I have told you this reason for your not having a child as formerly Vasiṣṭha had told king Dilīpa . As having heard that the king propitiated Nandinī , in the same way, along with your wife propitiate Gaurī, fulfilling desires. As she, being propitiated by king Dilīpa gave him a son, similarly propitiate Gaurī; she will give you a son.

The merchant said :

101b-103. O sage, who is that king Dilīpa, and who is that Nandinī, having propitiated whom that best king obtained a son? Why did the king, leaving the gods like Śiva, giving the fruits to the three castes, propitiate her only for (obtaining) a son? O sage, tell me all this that I ask you. Hearing it, I, with my wife, shall serve that daughter of the (Himalaya) Mountain.

Śivaśarman said :

104. O Viṣṇuśarman, the sage, having heard these words spoken by the polite merchant, my father, commenced telling him Dilīpa's account, very holy in the world.

[1]: [1] : Saptapurī—The seven cities that are said to be so sacred that death at any one of them is the giver of eternal happiness. They are: Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī. Avantikā, and Dvārāvatī.

[2]: [2] : Śakti: regal power. It has three parts or constituents: Prabhu-śakti or Prabhāva-śakti (the majesty or pre-eminent position of the king himself); Mantra-śakti (the power of good counsel); Utsāha-śakti (the power of energy).

[3]: [3] : Ṣaḍ-rasa: The six flavours: pungent, sour, sweet, saltish, bitter, and astringent.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 202

The Story of King Dilīpa

Chapter 614 of 693 · 59 detected Sanskrit verse markers

Sanskrit

देवल उवाच-
शृणुष्व भो महाप्राज्ञ दिलीपस्य महीपतेः ।
कथां दिव्यां विचित्रां च शृणुतां पापनाशिनीम् १।
वैवस्वतमनोर्वंशे दिलीपो भूभुजां वरः ।
आसीत्प्राचीनबर्हिस्तु स्वायंभुवमनोरिव २।
स तु धर्मभृतां श्रेष्ठो धर्मेण प्रतिपालयन् ।
महीं महीपतिर्लोकान्गुणैराद्धैररंजयत् ३।
मगधाधिपतेः पुत्री महिषी तस्य भूपतेः ।
सुदक्षणाख्यया ख्याता शचीवासीद्दिवस्पतेः ४।
गते महति काले तु महिष्यां नाभवत्सुतः ।
दध्याविति निजस्वांते स सम्राट्कोशलाधिपः ५।
रत्नाकरसुमेर्वादि नगरत्नैर्विराजितम् ।
धृतं भूवलयं दोषो भूषायै नाप्रजस्य मे ६।
वर्गत्रयी यथाकालं सेविता न विरोधिता ।
तथापि मेऽनपत्यस्य न सौख्यं विद्यते हृदि ७।

यज्ञैराराधितो विष्णुरिंद्राद्याश्च सुरोत्तमाः ।
दीर्घिकारामकूपाश्च कारिताः सर्वतो भुवि ८।
गोभूहिरण्यवासोभिः षड्रसान्वितभोजनैः ।
विप्रा अतिथयश्चैव भक्त्या संतोषिता मया ९।
वृत्यर्थं पृथिवीपालानुद्धृत्य युधि धर्मतः ।
धनेन महता कोशो मया हि बहुलीकृतः १०।
उन्मार्गगामिनो मत्ता निजधर्मविलंघिनः ।
विमुखः पितृदेवेभ्यो दंड्यास्ते दंडिता मया ११।
पंचपर्वसु वैष्णव्यां रवौ पित्र्ये च कर्मणि ।
दशम्यैकादशीतिथ्योर्न स्त्रीसेवा कृता मया १२।
ऋतुकालावधौ स्नातां स्वस्त्रियं नाहमत्यजम् ।
अनृतावपि तद्योग्ये काले चेत्प्रार्थितस्तया १३।
तदा तस्यां सकामिन्यां सकामं रमितं मया ।
एवं धर्मार्थकामा मे यथाकालं निषेविताः १४।
महिष्यां केन दोषेण जायते मे न संततिः ।

अतीतानागतज्ञानो वसिष्ठो गुरुरेव नः १५।
कथयिष्यति तं दोषं यन्मे पुत्रो न जायते ।
देवल उवाच-
इत्यालोच्य स भूपालो गमिष्यन्नाश्रमं गुरोः ।
मंत्रिष्वारोपयामास कोशलामृद्धिकोशलाम् १६।
अथ प्रजासृजं देवं पूजयित्वाश्रमं गुरोः ।
प्रतस्थाते पुत्रकामौ दंपती तौ शुभेऽहनि १७।
कतिचिद्वासरैर्मार्गमुल्लंघ्यैकरथे स्थितौ ।
तौ दंपती गुरोः सायमाश्रमं प्रापतुः शुभम् १८।
वैश्वदेवांत संप्राप्तातिथिसत्कारकृन्मुनिम् ।
हुताशनहुतद्रव्यप्रसरद्धूममालया १९।
पवित्रयंतमात्मस्थान्मुनीनागंतुकानपि ।
मृगैर्दूर्वाप्रतानौघप्रपूर्णोदरमंथरम् २०।
अभ्यागच्छद्भिरभितो मंडपं स मृगीगणैः ।
वासवृक्षमिलत्पक्षिकुलकोलाहलाकुलम् २१।

परस्परविनिर्मुक्तवैरव्याघ्रमृगादिकम् ।
जपध्यानपरर्षीणां क्षणश्रांतश्रुतिध्वनिम् २२।
अनध्ययनकालोत्थ क्रीडारक्तकुमारकम् ।
तस्मिन्वसिष्ठमद्राष्टां दंपती तौ कृतक्रियम् २३।
बृस्यां निषणमव्यग्रमरुंधत्योपसेवितम् ।
स ववंदे गुरोः पादौ महिषी सा च तत्स्त्रियः २४।
आशिषा गुरुरप्येनं युयोजारुंधती च ताम् ।
अतिथिं तमथाभ्यर्च्य मधुपर्कादिभिर्गुरुः २५।
अर्हणैरर्हतां श्रेष्ठो वसिष्ठ इति पृष्टवान् ।
वसिष्ठ उवाच-
भो भो भूमिभृतां श्रेष्ठ राज्ये कुशलमस्ति ते २६।
कुले च कच्चिल्लोके च निजधर्मानुवर्तिनि ।
धर्मेण पालिता कच्चित्वया वीरवसुंधरा २७।
संवर्द्धयति ते कोशं धर्मधीरिव सात्विकी ।
तव जानपदा राजन्पौराश्च स्थितिमात्मनः २८।

सारवंतो विमुंचंति कच्चिन्नांबुधयो यथा ।
स्नेहेन साहचर्येण सहवासतया प्रभो २९।
लक्ष्मीनारायणायेते कच्चित्ते पुरदंपती ।
काम्यव्रतानि राजेंद्र प्रजानां नगरे तव ।
फलंति वांछितं कच्चिद्धरिचंदनवद्दिवि ३०।
देवल उवाच-
पृष्ट्वैवं स मुनिश्रेष्ठो वसिष्ठो मुनिपुंगवः ।
योगप्रभावोपनतैर्नृपं भोज्यैरभोजयत् ३१।
अरुंधतीच तां राज्ञीं बह्वादरसमन्विता ।

नानाव्यंजनपक्वान्नैरभोजयदुदारधीः ३२।
कृतभोजनमासीनं स्वस्थः स्वस्थं मुनिर्नृपम्।
पुनः पप्रच्छ संगृह्य पाणिना पाणिमानतम् ३३।
वसिष्ठ उवाच-
सप्तांग संयुतं राज्यं निजधर्मरतप्रजम्।
प्रीतबंधुजनामात्यं शस्त्रास्त्रविधिवद्भटम् ३४।

वश्यमित्रं हतामित्रं कृष्णार्चापरमानसम्।
यस्यास्ति नृपते राज्यं स्वर्गराज्येन तस्य किम् ३५।
इक्ष्वाकुवंशराजानः पुत्रानुत्पाद्य धार्मिकाः।
राज्यं च तेषु विन्यस्य प्रपन्नास्तपसि प्रभो ३६।
त्वं युवा दृष्टपुत्रास्यो नाधिकारी तपोविधौ।
किमर्थमागतो ह्यत्र राज्यं त्यक्त्वा तथाविधम् ३७।
राजोवाच-
ब्रह्मन्नाहं तपः कर्तुमागतस्तावकाश्रमे।
स्वर्गकामनया त्यक्त्वा राज्यमत्र तथाविधम् ३८।
ब्रह्मन्सत्यमिदं चोक्तं भवता यत्तपोवनम्।
राज्यमारोप्य पुत्रेषु प्राप्ता इक्ष्वाकुवंशजाः ३९।
न तैस्त्यक्तं महीराज्यमिदं स्वर्गतैरपि।
तन्मूर्तिरस्यां विमनास्तिष्ठति ह्येव संततिः ४०।
यथा बाल्यं गतं तात यौवनं च समागतम्।
यास्यत्यदोपि च तथा जराप्येष्यति निश्चितम् ४१।

जरसोऽनतरं मृत्युः पुरुषस्य न संशयः।
मृत्युंगते मयि ब्रह्मन्विनातनयसंभवम् ४२।
कस्येदं जगतीराज्यं भविष्यति गुरो वद।
तस्मादपत्यहीनस्य राज्येऽपि मम तिष्ठतः ४३।
ममत्वं विद्यते नात्र पुरस्तात्तदभावतः।
वर्गत्रयस्य वै सम्यक्संवेत्ता त्वं गुरो मम ४४।
केन दोषेण मे पुत्रो जायते न तपोनिधे।
ध्यानेन दोषमालोक्य तं गुरो कथयाशुमे ४५।
तस्य प्रतिक्रियां कुर्यां श्रुत्वा संतानलब्धये।
देवल उवाच-
इत्याकर्ण्य वसिष्ठस्तु वचस्तस्य महीपतेः ४६।
उवाच संततिस्तंभहेतुं वीक्ष्य समाधिना।
वसिष्ठ उवाच-
त्वं पुरा राजशार्दूल संसेव्य सुरनायकम् ४७।
स्नातामिमां वधूं स्मृत्वा चलितो निजमंदिरम्।

गच्छतस्त्वरया तात संतानोत्कंठितस्य ते ४८।
आसीत्सुरतरोर्मूले कामेधनुः स्थिता पथि।

उत्पादिता त्वया तस्याः पूज्यांघ्रिरजसोऽतिरुट् ४९।
प्रदक्षिणनमस्कारसदाचारमकुर्वता ।
साऽशपत्त्वामतिक्रोधात्पुत्रो नोत्पत्स्यते तव ५०।
मम संतानशुश्रूषां यावत्त्वं न करिष्यसि ।
गच्छंस्त्वमृतुदानाय त्वरया सुतकामुकः ५१।
तन्मना नाश्रृणोः शापं नयंताक्षनिनादतः ।
तस्याः सुतासुतां धेनुं नंदिनीं ससुतां मम ५२।
आराधयानया वध्वा सार्द्धं सा दास्यते सुतम् ।
देवल उवाच-
इत्युक्तवति तत्रर्षौ वसिष्ठे सा तु नंदिनी ५३।
तपोवनात्समायाता वत्सस्नेहस्नुतस्तनी ।
तां दृष्ट्वा हृष्टहृदयो वसिष्ठो मुनिपुंगवः ।
उवाच भूपतिं भूयो दर्शयित्वा च नंदिनीम् ५४।

वसिष्ठ उवाच-
राजन्समागता ह्येषा स्मृतमात्रशुभाह्वया ।
अतो विद्धि समीपस्थां कार्यसिद्धिमिहात्मनः ५५।
आराधितानुगत्येयं त्वयारण्ये तथाश्रमे ।
वध्वा प्रसादात्ते पुत्रं दास्यते नात्र संशयः ५६।
यथानाभिभवेदेनां जंतुः कश्चिद्वनोद्भवः ।
तथा चारय राजेंद्र वने हिंस्रो धनुर्द्धर ५७।
देवल उवाच-
तथेति लघुवादिने नृपतये स्नुषायै च सक्षपाशयनहेतवे सदुटजं ददौ तापसः ।
स तत्र सहभार्यया समधिशय्यदर्भास्तृतां महीमगमयन्निशां नियतमानसो विश्पतिः ५८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कालिंदीमाहात्म्ये द्व्यधिकद्विशततमोध्यायः २०२।
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Roman transliteration

devala uvāca-
śṛṇuṣva bho mahāprājña dilīpasya mahīpateḥ |
kathāṃ divyāṃ vicitrāṃ ca śṛṇutāṃ pāpanāśinīm 1|
vaivasvatamanorvaṃśe dilīpo bhūbhujāṃ varaḥ |
āsītprācīnabarhistu svāyaṃbhuvamanoriva 2|
sa tu dharmabhṛtāṃ śreṣṭho dharmeṇa pratipālayan |
mahīṃ mahīpatirlokānguṇairāddhairaraṃjayat 3|
magadhādhipateḥ putrī mahiṣī tasya bhūpateḥ |
sudakṣaṇākhyayā khyātā śacīvāsīddivaspateḥ 4|
gate mahati kāle tu mahiṣyāṃ nābhavatsutaḥ |
dadhyāviti nijasvāṃte sa samrāṭkośalādhipaḥ 5|
ratnākarasumervādi nagaratnairvirājitam |
dhṛtaṃ bhūvalayaṃ doṣo bhūṣāyai nāprajasya me 6|
vargatrayī yathākālaṃ sevitā na virodhitā |
tathāpi me'napatyasya na saukhyaṃ vidyate hṛdi 7|

yajñairārādhito viṣṇuriṃdrādyāśca surottamāḥ |
dīrghikārāmakūpāśca kāritāḥ sarvato bhuvi 8|
gobhūhiraṇyavāsobhiḥ ṣaḍrasānvitabhojanaiḥ |
viprā atithayaścaiva bhaktyā saṃtoṣitā mayā 9|
vṛtyarthaṃ pṛthivīpālānuddhṛtya yudhi dharmataḥ |
dhanena mahatā kośo mayā hi bahulīkṛtaḥ 10|
unmārgagāmino mattā nijadharmavilaṃghinaḥ |
vimukhaḥ pitṛdevebhyo daṃḍyāste daṃḍitā mayā 11|
paṃcaparvasu vaiṣṇavyāṃ ravau pitrye ca karmaṇi |
daśamyaikādaśītithyorna strīsevā kṛtā mayā 12|
ṛtukālāvadhau snātāṃ svastriyaṃ nāhamatyajam |
anṛtāvapi tadyogye kāle cetprārthitastayā 13|
tadā tasyāṃ sakāminyāṃ sakāmaṃ ramitaṃ mayā |
evaṃ dharmārthakāmā me yathākālaṃ niṣevitāḥ 14|
mahiṣyāṃ kena doṣeṇa jāyate me na saṃtatiḥ |

atītānāgatajñāno vasiṣṭho gurureva naḥ 15|
kathayiṣyati taṃ doṣaṃ yanme putro na jāyate |
devala uvāca-
ityālocya sa bhūpālo gamiṣyannāśramaṃ guroḥ |
maṃtriṣvāropayāmāsa kośalāmṛddhikośalām 16|
atha prajāsṛjaṃ devaṃ pūjayitvāśramaṃ guroḥ |
pratasthāte putrakāmau daṃpatī tau śubhe'hani 17|
katicidvāsarairmārgamullaṃghyaikarathe sthitau |
tau daṃpatī guroḥ sāyamāśramaṃ prāpatuḥ śubham 18|
vaiśvadevāṃta saṃprāptātithisatkārakṛnmunim |
hutāśanahutadravyaprasaraddhūmamālayā 19|
pavitrayaṃtamātmasthānmunīnāgaṃtukānapi |
mṛgairdūrvāpratānaughaprapūrṇodaramaṃtharam 20|
abhyāgacchadbhirabhito maṃḍapaṃ sa mṛgīgaṇaiḥ |
vāsavṛkṣamilatpakṣikulakolāhalākulam 21|

parasparavinirmuktavairavyāghramṛgādikam |
japadhyānaparārṣīṇāṃ kṣaṇaśrāṃtaśrutidhvanim 22|
anadhyayanakālottha krīḍāraktakumārakam |
tasminvasiṣṭhamadrāṣṭāṃ daṃpatī tau kṛtakriyam 23|
bṛsyāṃ niṣaṇamavyagramaruṃdhatyopasevitam |
sa vavaṃde guroḥ pādau mahiṣī sā ca tatstriyaḥ 24|
āśiṣā gururapyenaṃ yuyojāruṃdhatī ca tām |
atithiṃ tamathābhyarcya madhuparkādibhirguruḥ 25|
arhaṇairarhatāṃ śreṣṭho vasiṣṭha iti pṛṣṭavān |
vasiṣṭha uvāca-
bho bho bhūmibhṛtāṃ śreṣṭha rājye kuśalamasti te 26|
kule ca kaccilloke ca nijadharmānuvarttini |
dharmeṇa pālitā kaccitvayā vīravasuṃdharā 27|
saṃvarddhayati te kośaṃ dharmadhīriva sātvikī |
tava jānapadā rājanpaurāśca sthitimātmanaḥ 28|

sāravaṃto vimuṃcaṃti kaccinnāṃbudhayo yathā |
snehena sāhacaryeṇa sahavāsatayā prabho 29|
lakṣmīnārāyaṇāyete kacitte puradaṃpatī |
kāmyavratāni rājeṃdra prajānāṃ nagare tava |
phalaṃti vāṃchitaṃ kacciddharicaṃdanavaddivi 30|
devala uvāca-

prṣṭvaivaṃ sa muniśreṣṭho vasiṣṭho munipuṃgavaḥ |
yogaprabhāvopanatairnṛpaṃ bhojyairabhojayat 31|
aruṃdhatīca tāṃ rājñīṃ bahvādarasamanvitā |
nānāvyaṃjanapakvānnairabhojayadudāradhīḥ 32|
kṛtabhojanamāsīnaṃ svasthaḥ svasthaṃ munirnṛpam |
punaḥ papraccha saṃgṛhya pāṇinā pāṇimānatam 33|
vasiṣṭha uvāca-
saptāṃga saṃyutaṃ rājyaṃ nijadharmarataprajam |
prītabaṃdhujanāmātyaṃ śastrāstravidhivadbhaṭam 34|

vaśyamitraṃ hṛtāmitraṃ kṛṣṇārcāparamānasam |
yasyāsti nṛpate rājyaṃ svargarājyena tasya kim 35|
ikṣvākuvaṃśarājānaḥ putrānutpādya dhārmikāḥ |
rājyaṃ ca teṣu vinyasya prapannāstapasi prabho 36|
tvaṃ yuvā dṛṣṭaputrāsyo nādhikārī tapovidhau |
kimarthamāgato hyatra rājyaṃ tyaktvā tathāvidham 37|
rājovāca-
brahmannāhaṃ tapaḥ kartumāgatastāvakāśrame |
svargakāmanayā tyaktvā rājyamatra tathāvidham 38|
brahmansatyamidaṃ coktaṃ bhavatā yattapovanam |
rājyamāropya putreṣu prāptā ikṣvākuvaṃśajāḥ 39|
na taistyaktaṃ mahīrājyamidaṃ svargagatairapi |
tanmūrtirasyāṃ vimānāstiṣṭhati hyeva saṃtatiḥ 40|
yathā bālyaṃ gataṃ tāta yauvanaṃ ca samāgatam |
yāsyatyadopi ca tathā jarāpyeṣyati niścitam 41|

jaraso'nataraṃ mṛtyuḥ puruṣasya na saṃśayaḥ |
mṛtyuṃgate mayi brahmanvinātanayasaṃbhavam 42|
kasyedaṃ jagatīrājyaṃ bhaviṣyati guro vada |
tasmādapatyahīnasya rājye'pi mama tiṣṭhataḥ 43|
mamatvaṃ vidyate nātra purastāttadabhāvataḥ |
vargatrayasya vai samyaksaṃvettā tvaṃ guro mama 44|
kena doṣeṇa me putro jāyate na taponidhe |
dhyānena doṣamālokya taṃ guro kathayāśume 45|
tasya pratikriyāṃ kuryāṃ śrutvā saṃtānalabdhaye |
devala uvāca-
ityākarṇya vasiṣṭhastu vacastasya mahīpateḥ 46|
uvāca saṃtatistaṃbhahetuṃ vīkṣya samādhinā |
vasiṣṭha uvāca-
tvaṃ purā rājaśārdūla saṃsevya suranāyakam 47|
snātāmimāṃ vadhūṃ smṛtvā calito nijamaṃdiram |

gacchatastvarayā tāta saṃtānotkaṃṭhitasya te 48|
āsītsuratarormūle kāmedhanuḥ sthitā pathi |
utpāditā tvayā tasyāḥ pūjyāṃghrirajaso'tiruṭ 49|
pradakṣiṇanamaskārasadācāramakurvatā |
sā'śapattvāmatikrodhātputro notpatsyate tava 50|
mama saṃtānaśuśrūṣāṃ yāvattvaṃ na kariṣyasi |
gacchaṃstvamṛtudānāya tvarayā sutakāmukaḥ 51|
tanmanā nāśrṛṇoḥ śāpaṃ nayaṃtākṣaninādataḥ |
tasyāḥ sutāsutāṃ dhenuṃ naṃdinīṃ sasutāṃ mama 52|
ārādhayānayā vadhvā sārddhaṃ sā dāsyate sutam |
devala uvāca-

ityuktavati tatrarṣau vasiṣṭhe sā tu naṃdinī 53|
tapovanātsamāyātā vatsasnehasnutastanī |
tāṃ dṛṣṭvā hṛṣṭahṛdayo vasiṣṭho munipuṃgavaḥ |
uvāca bhūpatiṃ bhūyo darśayitvā ca naṃdinīm 54|

vasiṣṭha uvāca-
rājansamāgatā hyeṣā smṛtamātraśubhāhvayā |
ato viddhi samīpasthāṃ kāryasiddhimihātmanaḥ 55|
ārādhitānugatyeyaṃ tvayāraṇye tathāśrame |
vadhvā prasādātte putraṃ dāsyate nātra saṃśayaḥ 56|
yathānābhibhavedenāṃ jaṃtuḥ kaścidvanodbhavaḥ |
tathā cāraya rājeṃdra vane hiṃsro dhanurddhara 57|
devala uvāca-
tatheti laghuvādine nṛpataye snuṣāyai ca sakṣapāśayanahetave saduṭajaṃ dadau tāpasaḥ |
sa tatra sahabhāryayā samadhiśayyadarbhāstṛtāṃ mahīmagamayanniśāṃ niyatamānaso viśpatiḥ 58|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye
dvyadhikadviśatatamodhyāyaḥ 202|
|

English translation

Devala said :

1-16a. O very wise one, listen to the divine, wonderful account of king Dilīpa , which removes the sin of those who hear it. In Vaivasvata Manu 's family was (born) the best king Dilīpa like Prācīnabarhis in Svāyambhuva Manu 's (family). That king, best among the religious, protecting the earth justly, pleased the people with his rich virtues. The queen, the wife of that king, the daughter of the lord of Magadha , named Sudakṣiṇā , was like Śacī to the lord of heaven. Even after a long time had passed, a son was not born to the queen. The sovereign, the lord of Kośala , thus thought in his mind: 'I have held (under my control) the earth adorned with the gems like the ocean, the great Meru mountain etc. There is nothing wanting that should lead to my disgrace. At the proper time I have practised the three objects of human life. I have not opposed it. Yet in the mind of me who am childless, there is no happiness. With sacrifices I have worshipped Viṣṇu ; so also the best gods like Indra . Everywhere on the earth I have got fashioned tanks , groves and wells. I have, with devotion, satisfied brāhmaṇas and guests with (presents of) cows, land, gold, garments, and with meals having the six (kinds of) tastes. Having justly uprooted the kings in battles for the maintenance (of piety), I have increased my treasury with great wealth. Those who went astray, who were arrogant, who violated their duties, who were averse to their dead ancestors and deities, and who (therefore) deserved punishment, were punished by me. On the five parvan days, the day sacred to Viṣṇu, to the Sun, on a day on which a rite in honour of the dead ancestors is performed, on the tenth and eleventh days I have not waited upon my wife. I never ignored my wife who had bathed at (the end of her) menstrual period; so also (I approached her) even at other times when requested by her. At that time I had sexual intercourse with her who had a passion for it. Thus I have resorted to religious practices, worldly pursuits and carnal pleasures at the proper time. Due to what defect in my queen am I not having a child? Vasiṣṭha , my preceptor, who knows the past and the future will alone tell me the defect due to which a son is not born to me.'

Devala said

16b-26a. Thinking like this, the king, deciding to go to his preceptor's hermitage, entrusted Kośala with rich treasures to his ministers. Then having worshipped God, the creator of beings, the couple, desiring a son, proceeded to the preceptor's hermitage on an auspicious day. The couple, seated in a chariot, having gone over the path, reached after some days the holy hermitage of the preceptor. There the sage received the guests that had come there after the offering made to all deities. It purified the sages in it and the guests also with the rising mass of smoke of the material offered into the fire. It was dull due to the (slow-moving) deer whose bellies were full due to the mass of shoots of dūrvās . In the hall of the hermitage the flock of female deer was entering from all sides. It was full of noise of groups of birds gathering on the trees which they had turned into their abodes. There were tigers and (other) beasts, that had given up their mutual hostility. The sound of the recitation of the Vedas made by great sages engaged there in muttering (hymns) and meditation, had ceased for a while. There the boys were engaged in sports during intermission of study. In it the couple saw Vasiṣṭha performing the rites. He was seated on a holy seat and was steady, and was waited upon by Arundhatī . He (i.e. Dilīpa) saluted the preceptor's feet, and his wife saluted the ladies of (the family of) him. The preceptor gave him a blessing, and Arundhatī gave her one. Preceptor Vasiṣṭha, the greatest among the adorable, honoured the guest with respectful offerings, and asked him like this:

Vasiṣṭha said :

26b-30. O greatest among kings, I hope everything is all right in your kingdom, in your family and with the people following their respective practices. O hero, I hope you have protected the earth righteously. (I hope) your treasury is growing like a righteous thought for good practices. O king, I hope your excellent villagers and citizens are not transgressing their limit like the oceans. I hope due to love, due to moving together and association, the couples in your cities act like Lakṣmī and Viṣṇu. O best king, I hope, the voluntary vows of your subjects are fruitful like the Haricandana [1] tree in heaven.

Devala said :

31-33. Having asked like this, that greatest sage, Vasiṣṭha, pre-eminent among sages, fed the king with eatables procured through the power of his abstract meditation. That old Arundhatī, of a generous mind, and full of respect, fed the queen with various dishes of cooked food. The steady sage, having held the hand of the king who was fed and had saluted him and who was seated comfortably, again asked him.

Vasiṣṭha said :

34-46a. O king, what is the use of the kingdom of heaven to that king whose kingdom has the seven constituents, [2] in which the subjects are engaged in their duties, in which kinsmen and relatives are pleased, where the soldiers know the science of weapons and missiles, in which friends are obedient, where the enemies are subdued, where the minds (of men) are devoted to Kṛṣṇa 's worship? O lord, the religious kings of the Ikṣvāku family, having produced sons, and having entrusted the kingdom to them, proceed to practise penance. You are young. You have not (as yet) seen the face of your son. Why have you, abandoning your kingdom like that, come here?

The king said :

O brāhmaṇa , with a desire for (going to) heaven, I, having abandoned my kingdom like that, have come to your hermitage to practise penance. O brāhmaṇa, you have told the truth that (kings) born in Ikṣvāku's family, entrusted their kingdom to their sons, and went to the penance-grove. As childhood has passed, so this youth that has come will also pass; and certainly old age will come. There is no doubt that a man meets death after old age. O brāhmaṇa, when I die, to whom will this kingdom, without a son's birth, go? Tell me that, O preceptor. Therefore, I who remain in the kingdom without a child, have no feeling of mineness for it, without it. O you my preceptor, you know the three objects of human life. O you treasure of penance, quickly tell me the defect after seeing it through meditation, due to which a son is not born to me. Having heard it, I shall adopt a remedy against it to obtain a child.

Devala said :

46b-47a. Having heard these words of the king, Vasiṣṭha, seeing through concentration the cause of the obstruction in (the birth of) a child, spoke:

Vasiṣṭha said :

47b-53a. Formerly, O king, you, having waited upon the chief of gods, and remembering this your young wife who had bathed (after her menstrual period) started for your home. O king, on the way of you who, being eager to have a child, were hurriedly going, stood under a divine tree the desire-yielding cow. You produced great anger in her by not saluting and not doing pious acts like saluting the dust of her venerable feet. With great anger she cursed you: "A son will not be born to you til you do not serve my progeny." You desiring a son, and therefore going quickly to give her (your semen after) menstruation, and thinking of that only, did not hear the curse nor did your charioteer hear it due to the noise caused by the axles. With this your young wife propitiate her young granddaughter, the cow Nandinī , along with her calf. She will give you a son.

Devala said :

53b-54. While Vasiṣṭha, the sage, was speaking like this that Nandinī, with her udders having (milk) flowing from them through affection, came there. Seeing her, the best sage Vasiṣṭha, with his heart delighted, saw her, and showing her to the king, again said to him:

Vasiṣṭha said :

55-57. O king, this (cow) of an auspicious name has come just when remembered. Therefore, know that the accomplishment of your object is near. There is no doubt that when you propitiate her by going after her in the forest and your young wife propitiates her in the hermitage, she will, through her favour, give you a son. O best king, O archer, graze her in such a way that no wild ferocious animal would attack her.

Devala said :

58. Then the ascetic (Vasiṣṭha) gave the king who talked little and to the daughter-in-law a good hut to pass their night in. There the king with his mind controlled along with his wife passed the night, sleeping on the ground covered with grass.

[1]: [1] : Haricandana: One of the five trees of Paradise. The five trees are: Mandāra, Pārijātaka, Santāna, Kalpa, and Haricandana.

[2]: [2] : Saptāṅga: the seven constituents of a kingdom: king, ministers, friend, treasury, people, forts, and army.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 203

Dilīpa Obtains a Son by Propitiating Nandinī

Chapter 615 of 693 · 70 detected Sanskrit verse markers

Sanskrit

देवल उवाच।
अथोषसि नराधीशः पूजितां कुसुमादिभिः ।
महिष्या नंदिनीं धेनुं नीत्वारण्यं जगाम सः १।
गच्छंतीमनु तां देवीं छायेव नृपतिर्ययौ ।
खादंतीमनुशष्पादि सोऽपि मूलाद्भक्षयत् २।
तरुच्छायामुपासीनामनु सोऽप्युपविष्टवान् ।
पिबंतीमनुपानीयं राजापि सलिलं पपौ ३।
स च राजा मृदुग्रासैर्दंशापनयनेन च ।
कंडूयनैः कामधेनुं गुरोरेवमसेवत ४।
अथ प्रत्याश्रमं सायं न्यवर्त्तंत महीपतेः ।
अंगं पवित्रयंती सा खुरोद्धूतैरजःकणैः ५।
अधोभारेण गुरुणा गच्छंती मंथरं बभौ ।
महीपालमहत्कार्यभाराक्रांतेव नंदिनी ६।
तां मुनेराश्रमाभ्याशे राज्ञी प्रत्युज्जगाम ह ।
चंदनाक्षतनैवेद्यधूपादीनुपनीय च ७।

तां पूजयित्वा विधिवत्प्रणम्य च पुनः पुनः ।
कृत्वा प्रदक्षिणं राज्ञी तस्थौ प्रांजलिरग्रतः ८।
सा गृहीत्वा च तां पूजां विहितां श्रद्धया तया ।
राज्ञा निश्चलमास्थाय ययौ ताभ्यां सहाश्रमम् ९।
आराधयति तामेवं दिलीपे तु दृढव्रते ।
एकाधिका व्यतीयाय दिनानां वैश्य विंशतिः १०।
अथ भूमिपतेस्तस्य भावजिज्ञासया तु सा ।
विवेश निर्भयस्वांता सशष्पां हिमवद्गुहाम् ११।
पश्यता हिमवत्सानु शोभामथ महीभृता ।
अलक्षितागमः सिंहो बलाज्जग्राह नंदिनीम् १२।
सा चक्रंद भृशं धेनुर्दुःखितेव दयास्वना ।
चित्ते धनुर्भृतस्तस्य जनयंती दयोदयम् १३।
तदाक्रंदितमाकर्ण्य तस्याः स जगतीपतिः ।
हिमवत्सानुसंलग्नां निजदृष्टिं न्यवर्त्तयत् १४।
उपर्युपरि तां धेनुं स्रवदश्रुमुखीं नृपः ।

तीक्ष्णदंष्ट्रनखं सिंहं दृष्ट्वा स व्यथितोऽभवत् १५।
गृहीतां तेन सिंहेन तामालक्ष्य धनुर्द्धरः ।
निषंगाद्बाणमुद्धर्तुं प्राहिणोद्दक्षिणं भुजम् १६।
बाणमुद्धृत्य तूणीरान्निहंतुं तं मृगाधिपम् ।
गुणेनापूर्णमायोज्य चकर्ष वसुधाधिपः १७।
जडीभूतः समस्तांगस्तत्सिंहालोकनेन सः ।
नाशकद्बाणमुत्सृष्टुं राजासीद्विस्मितस्ततः १८।
तादृशं नृपमालक्ष्य जगाद स मृगाधिपः ।
नरवाचा भृशं भूयो विस्मयं प्रापयन्निदम् १९।
सिंह उवाच-
दिलीपं त्वामहं राजन्जानामि रविवंशजम् ।
त्वं च जानीहि मां शंभोर्गणं कुंभोदराभिधम् २०।
देवदारुरयं यस्ते वर्त्तते दृष्टगोचरे ।
पार्वत्यापुत्रवद्वीर पालितः स्निग्धचित्तया २१।
एकदामुष्यवन्येन गजेनाघर्षता कटम् ।

उदपाटि महाराज वल्कलं मृदुलं भृशम् २२।
एनं तादृशमालक्ष्य मृडानी करुणान्विता ।
मामत्र स्थापयामास सिंहं कृत्वास्य रक्षणे २३।
ममाह चेति सा देवी कुंभोदर निशम्यताम् ।
योऽत्र जंतुः समागच्छेत्तं खादेस्त्वं वसन्निह २४।
ततः प्रभृति राजेंद्र तदाज्ञां पालयन्नहम् ।
पालितां त्रिदशैः सर्वैः कंदरेऽत्र वसाम्यहम् २५।
जडीभावे स्वदेहस्य त्वया कार्यो न विस्मयः ।
महती शांभवी माया वर्त्ततेऽत्र हिमाचले २६।
अन्यस्मिन्निव सिंहे त्वं प्रहर्तुं न मयि क्षमः ।
यतो मत्पृष्ठमारुह्य वृषमारोहति प्रभुः २७।
निवर्त्तस्व निजं देहं रक्ष सर्वार्थसाधनम् ।
दैवेनासादिता वीर गौरियं भक्षणाय मे २८।
देवल उवाच-
इत्याकर्ण्य वचस्तस्य वीरसंबोधनान्वितम् ।

प्रत्युवाच दिलीपस्तं स जडीभूतविग्रहः २९।
राजोवाच-
सर्गस्थितिविसर्गाणां कारणं जगतः शिवम् ।
अंबिकां जगदंबां च नमामि मृगराज तौ ३०।
त्वं च तत्सेवकत्वेन मान्यो मम मृगाधिप ।
ब्रवीमि यदहं वाक्यं श्रुत्वा शाधि करोमि किम् ३१।
वसिष्ठो ब्रह्मणः पुत्रो गुरुर्नो विदितस्तव ।
तस्येयं नंदिनीनाम धेनुः सर्वार्थसाधिका ३२।
संतानोत्पत्तये तेन दत्ताराधयितुं मम ।

येयमाराधिता सम्यक्दिनानि कतिचिन्मया ३३।
लघुतर्णक मातेयं धृता ते गिरिकंदरे ।
शुंभुभृत्याद्बलात्त्वत्तोशक्तामोचयितुंमया ३४।
अहं तस्य मुनेरग्रे गच्छाम्येनामृते कथम् ।
कामधेनोस्तु दौहित्री जगत्सेव्या यशस्विनी ३५।
अनया सदृशी नान्या गौर्यया तोषयामि तम् ।

तस्माद्विमुच्य गामेनामग्र्यां कुरु निजाशनम् ३६।
ददामि देहमात्मीयमपकीर्तिमलीमसम् ।
एवं न धर्महानिः स्यादृषेस्तव तु भोजनम् ।
गवार्थे त्यजतः प्राणान्ममापि गतिरुत्तमा ३७।
देवल उवाच-
एवमाकर्ण्य सिंहेन कृते मौने विशांपते ।
तदग्रेऽवाङ्मुखो राजा न्यपतद्धर्मकोविदः ३८।
तस्य प्रतीक्षमाणस्य सिंहपातं सुदुःसहम् ।
पपातोपरि पुष्पाणां वृष्टिर्मुक्ता सुरेश्वरैः ३९।
पुत्रोत्तिष्ठेति वचनं श्रुत्वा राजा स उत्थितः ।
जननीमिव तां धेनुं ददर्श न मृगाधिपम् ४०।
तं विस्मितमुवाचेदं नंदिनी नृपसत्तमम् ।
नंदिन्युवाच-
मायया सिंहरूपिण्या त्वं मयासि परीक्षितः ४१।
मुनिप्रभावान्मां राजन्गृहीतुं न क्षमोऽतकः ।

मनसापि कुतोऽन्येषां यद्ग्रहे शक्तिरंगिनाम् ४२।
स्वशरीरस्य दानेन त्वं मां रक्षितुमुद्यतः ।
अतस्तेऽहं प्रसन्नास्मि वृणीष्व वरमीप्सितम् ४३।
राजोवाच-
न गुप्तं देहिनामंतर्वर्तिवृत्तं भवादृशम् ।
अतो जननि जानासि वांच्छितं मम देहि तत् ४४।
मगधेशसुतायां मे वंशकर्तारमात्मजम् ।
प्रयच्छ किंचित्स्वच्छानां नासाध्यं हि भवादृशाम् ४५।
इत्युक्त्वांजलिमाधाय तत्पुरस्तस्थिवान्नृपः ।
तूष्णीं तदुत्तरापेक्षी तत्पुरोबद्धलोचनः ४६।
देवल उवाच-
निशम्येति वचस्तस्य भूपतेरिदमब्रवीत् ।
नंदिनी पितृदेवर्षिनरभूतार्थसाधिका ४७।
नन्दिन्युवाच-
पुत्र पत्रपुटे दुग्ध्वा पयो मम पिबेप्सितम् ।

आश्रमे गुरुणाज्ञप्तः पुनः पास्यसि शेषितम् ४८।
भविता वंशकर्ता ते सुतः शस्त्रास्त्रतत्ववित् ।

देवल उवाच-
इत्युक्तः सौरभेय्या तामुवाच विनयेन सः ४९।
दिलीप उवाच-
मातस्तवैव पास्यामि शेषं सर्वक्रियाविधेः ।
तृप्तोऽहं मातरासाद्य मिष्टं ते वचनामृतम् ५०।
नान्यदिच्छामि सारंगः कादंबिन्या यथा जलम् ।
तव शुश्रूषणान्मातरभवं सकलोद्भवः ५१।
समस्तजनपूज्याया विद्याया इव मूढधीः ।
तव मातामही दत्तः शापोऽप्यासीद्वरो मम ५२।
तमृते पुत्रलाभो मे कुतस्तव च दर्शनम् ।
वरायैव तथाप्यंब समाराध्या भवादृशः ।
न हि कश्चिद्विषाकांक्षी महादेवात्त्रिवर्गदात् ५३।
देवल उवाच-

श्रुत्वेति तद्वचः सा गौः प्रसन्ना साधुसाध्विति ।
आभाष्य हि महादर्पा ययौ तेन सहाश्रमम् ५४।
पूर्वेद्युरिव तत्रापि पूजिता राजभार्यया ।
प्रसन्ना सा बभौ धेनुः कार्यसिद्धिरिवांगभाक् ५५।
मुखं प्रसन्नमालक्ष्य मृगाक्षी सा क्षितीशितुः ।
अज्ञासीत्तं निजं कार्यं सिद्धं यत्नस्तु यत्कृते ५६।
अथ तौ दंपती धेन्वा विधिवद्विहितार्चया ।
तया सह गुरोरग्रे कृतकृत्यस्य जग्मतुः ५७।
निरीक्ष्य तौ मुनिवरः प्रसन्नमुखपंकजौ ।
अतींद्रियज्ञाननिधिः प्रोवाचेदं प्रहर्षयन् ५८।
वसिष्ठ उवाच-
राजञ्जानामि गौरेषा प्रसन्ना वामभूत्किल ।
अपूर्वा युवयोरद्य मुखकांतिर्हि लक्ष्यते ५९।
सुरभिः सुरशाखी च विश्रुतौ कामपूरिणौ ।
तदपत्यं समाराध्य सिद्धोऽथ स्यात्किमद्भुतम् ६०।

यो ददाति निखिलं मनोरथं कीर्तितेयमनघापि दूरतः ।
श्रद्धया निकट एव सेविता किं पुनः सुरतरंगिणीव सा ६१।
ज्ञानतो विदितमद्भुतं मया त्वत्कृतं यदनया परीक्षणम् ।
भूपते त्वमपि धर्ममात्मनो रक्षसि स्म च यथा च तत् ६२।
त्वय्यसौ मम मनोऽनुकूलतां भावमात्मनि विबुध्यते तथा ।
तुष्यति स्म कमला यथा हरेः पार्वतीव गिरिशस्य सज्जते ६३।
रात्रिरत्र सहाभार्ययानया धेनुपूजनपरेण नीयताम् ।
भूपभव्य भवता गमिष्यते श्वः समाप्तविधिना निजांपुरीम् ६४।
देवल उवाच-
वैश्यैवं धेनुमाराध्य सभार्यः प्राप्तवांछितः ।

प्रातर्युक्तरथः प्राप्य गुरोराज्ञामगाद्गृहम् ६५।
कतिचिद्वासरैस्तस्य दिलीपस्याभवद्रघुः ।
यस्य नाम्ना रघोर्वंशः पृथिव्यां विश्रुतोऽभवत् ६६।
यः पठिष्यति भूपस्य दिलीपस्य कथामिमाम् ।
धनं धान्यं सुतं वैश्य लप्स्यते स पुमानिह ६७।

शरभवरसुताप्तये स्वबुद्ध्या सममनया परितोषयाशु गौरीम् ।
त्वमपि कुलधुरं गुणान्वितं सा सुतमनघं खलु दास्यते च तुभ्यम् ६८।
शिवशर्मोवाच-
मुनिरिति चरितं दिलीपराज्ञो ललिततरं शरभाय पुण्यमुक्त्वा ।
अभिमतगतमात्मनः प्रपेदे विधिमुपदिश्य च पूज जनेंबिकायाः ६९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये त्र्यधिकद्विशततमोऽध्यायः २०३।

Roman transliteration

devala uvāca|
athoṣasi narādhīśaḥ pūjitāṃ kusumādibhiḥ |
mahiṣyā naṃdinīṃ dhenuṃ nītvāraṇyaṃ jagāma saḥ 1|
gacchaṃtīmanu tāṃ devīṃ chāyeva nṛpatiryayau |
khādaṃtīmanuśaṣpādi so'pi mūlādyabhakṣayat 2|
tarucchāyāmupāsīnāmanu so'pyupaviṣṭavān |
pibaṃtīmanupānīyaṃ rājāpi salilaṃ papau 3|
sa ca rājā mṛdugrāsairdaṃśāpanayanena ca |
kaṃḍūyanaiḥ kāmadhenuṃ gurorevamasevata 4|
atha pratyāśramaṃ sāyaṃ nyavarttaṃta mahīpateḥ |
aṃgaṃ pavitrayaṃtī sā khuroddhūtairajaḥkaṇaiḥ 5|
adhobhāreṇa guruṇā gacchaṃtī maṃtharaṃ babhau |
mahīpālamahatkāryabhārākrāṃteva naṃdinī 6|
tāṃ munerāśramābhyāśe rājñī pratyujjagāma ha |
caṃdanākṣatanaivedyadhūpādīnupanīya ca 7|

tāṃ pūjayitvā vidhivatpraṇamya ca punaḥ punaḥ |
kṛtvā pradakṣiṇaṃ rājñī tasthau prāṃjaliragrataḥ 8|
sā gṛhītvā ca tāṃ pūjāṃ vihitāṃ śraddhayā tayā |
rājñā niścalamāsthāya yayau tābhyāṃ sahāśramam 9|
ārādhayati tāmevaṃ dilīpe tu dṛḍhavrate |
ekādhikā vyatīyāya dinānāṃ vaiśya viṃśatiḥ 10|
atha bhūmipatestasya bhāvajijñāsayā tu sā |
viveśa nirbhayasvāṃtā saśaṣpāṃ himavadguhām 11|
paśyatā himavatsānu śobhāmatha mahībhṛtā |
alakṣitāgamaḥ siṃho balājjagrāha naṃdinīm 12|
sā cakraṃda bhṛśaṃ dhenurduḥkhiteva dayāsvanā |
citte dhanurbhṛtastasya janayaṃtī dayodayam 13|
tadākraṃditamākarṇya tasyāḥ sa jagatīpatiḥ |
himavatsānusaṃlagnāṃ nijadṛṣṭiṃ nyavarttayat 14|
uparyupari tāṃ dhenuṃ sravadaśrumukhīṃ nṛpaḥ |

tīkṣṇadaṃṣṭranakhaṃ siṃhaṃ dṛṣṭvā sa vyathito'bhavat 15|
gṛhītāṃ tena siṃhena tāmālakṣya dhanurddharaḥ |

niṣaṃgādbāṇamuddhartuṃ prāhiṇoddakṣiṇaṃ bhujam 16|
bāṇamuddhṛtya tūṇīrānnihaṃtuṃ taṃ mṛgādhipam |
guṇenāpūrṇamāyojya cakarṣa vasudhādhipaḥ 17|
jaḍībhūtaḥ samastāṃgastatsiṃhālokanena saḥ |
nāśakadbāṇamutsṛṣṭuṃ rājāsīdvismitastataḥ 18|
tādṛśaṃ nṛpamālakṣya jagāda sa mṛgādhipaḥ |
naravācā bhṛśaṃ bhūyo vismayaṃ prāpayannidam 19|
siṃha uvāca-
dilīpaṃ tvāmahaṃ rājanjānāmi ravivaṃśajam |
tvaṃ ca jānīhi māṃ śaṃbhorgaṇaṃ kuṃbhodarābhidham 20|
devadārurayaṃ yaste varttate dṛṣṭagocare |
pārvatyāputravadvīra pālitaḥ snigdhacittayā 21|
ekadāmuṣyavanyena gajenāgharṣatā kaṭam |

udapāṭi mahārāja valkalaṃ mṛdulaṃ bhṛśam 22|
enaṃ tādṛśamālakṣya mṛḍānī karuṇānvitā |
māmatra sthāpayāmāsa siṃhaṃ kṛtvāsya rakṣaṇe 23|
mamāha ceti sā devī kuṃbhodara niśamyatām |
yo'tra jaṃtuḥ samāgacchettaṃ khādestvaṃ vasanniha 24|
tataḥ prabhṛti rājeṃdra tadājñāṃ pālayannaham |
pālitāṃ tridaśaiḥ sarvaiḥ kaṃdare'tra vasāmyaham 25|
jaḍībhāve svadehasya tvayā kāryo na vismayaḥ |
mahatī śāṃbhavī māyā varttate'tra himācale 26|
anyasminniva siṃhe tvaṃ prahartuṃ na mayi kṣamaḥ |
yato matprṣṭhamāruhya vṛṣamārohati prabhuḥ 27|
nivarttasva nijaṃ dehaṃ rakṣa sarvārthasādhanam |
daivenāsāditā vīra gauriyaṃ bhakṣaṇāya me 28|
devala uvāca-
ityākarṇya vacastasya vīrasaṃbodhanānvitam |

pratyuvāca dilīpastaṃ sa jaḍībhūtavigrahaḥ 29|
rājovāca-
sargasthitivisargāṇāṃ kāraṇaṃ jagataḥ śivam |
aṃbikāṃ jagadaṃbāṃ ca namāmi mṛgarāja tau 30|
tvaṃ ca tatsevakatvena mānyo mama mṛgādhipa |
bravīmi yadahaṃ vākyaṃ śrutvā śādhi karomi kim 31|
vasiṣṭho brahmaṇaḥ putro gururno viditastava |
tasyeyaṃ naṃdinīnāma dhenuḥ sarvārthasādhikā 32|
saṃtānotpattaye tena dattārādhayituṃ mama |
yeyamārādhitā samyakdināni katicinmayā 33|
laghutarṇaka māteyaṃ dhṛtā te girikaṃdare |
śuṃbhubhṛtyādbalāttvattośaktāmocayituṃmayā 34|
ahaṃ tasya muneragre gacchāmyenāmṛte katham |
kāmadhenostu dauhitrī jagatsevyā yaśasvinī 35|
anayā sadṛśī nānyā gauryayā toṣayāmi tam |

tasmādvimucya gāmenāmagryāṃ kuru nijāśanam 36|
dadāmi dehamātmīyamapakīrtimalīmasam |
evaṃ na dharmahāniḥ syādṛṣestava tu bhojanam |
gavārthe tyajataḥ prāṇānmamāpi gatiruttamā 37|
devala uvāca-
evamākarṇya siṃhena kṛte maune viśāṃpate |
tadagre'vāṅmukho rājā nyapataddharmakovidaḥ 38|

tasya pratīkṣamāṇasya siṃhapātaṃ suduḥsaham |
papātopari puṣpāṇāṃ vṛṣṭirmuktā sureśvaraiḥ 39|
putrottiṣṭheti vacanaṃ śrutvā rājā sa utthitaḥ |
jananīmiva tāṃ dhenuṃ dadarśa na mṛgādhipam 40|
taṃ vismitamuvācedaṃ naṃdinī nṛpasattamam |
naṃdinyuvāca-
māyayā siṃharūpiṇyā tvaṃ mayāsi parīkṣitaḥ 41|
muniprabhāvānmāṃ rājangṛhītuṃ na kṣamoṃ'takaḥ |

manasāpi kuto'nyeṣāṃ yadgrahe śaktiraṃgināṃ 42|
svaśarīrasya dānena tvaṃ māṃ rakṣitumudyataḥ |
ataste'haṃ prasannāsmi vṛṇīṣva varamīpsitam 43|
rājovāca-
na guptaṃ dehināmaṃtarvartivṛttaṃ bhavādṛśam |
ato janani jānāsi vāṃcchitaṃ mama dehi tat 44|
magadheśasutāyāṃ me vaṃśakartāramātmajam |
prayaccha kiṃcitsvacchānāṃ nāsādhyaṃ hi bhavādṛśāṃ 45|
ityuktvāṃjalimādhāya tatpurastasthivānnṛpaḥ |
tūṣṇīṃ taduttarāpekṣī tatpurobaddhalocanaḥ 46|
devala uvāca-
niśamyeti vacastasya bhūpateridamabravīt |
naṃdinī pitṛdevarṣinarabhūtārthasādhikā 47|
nandinyuvāca-
putra patrapuṭe dugdhvā payo mama pibepsitam |

āśrame guruṇājñaptaḥ punaḥ pāsyasi śeṣitam 48|
bhavitā vaṃśakartā te sutaḥ śastrāstratatvavit |
devala uvāca-
ityuktaḥ saurabheyyā tāmuvāca vinayena saḥ 49|
dilīpa uvāca-
mātastavaiva pāsyāmi śeṣaṃ sarvakriyāvidheḥ |
tṛpto'haṃ mātarāsādya miṣṭaṃ te vacanāmṛtam 50|
nānyadicchāmi sāraṃgaḥ kādaṃbinyā yathā jalam |
tava śuśrūṣaṇānmātarabhavaṃ sakalodbhavaḥ 51|
samastajanapūjyāyā vidyāyā iva mūḍhadhīḥ |
tava mātāmahī dattaḥ śāpo'pyāsīdvaro mama 52|
tamṛte putralābho me kutastava ca darśanam |
varāyaiva tathāpyaṃba samārādhyā bhavādṛśaḥ |
na hi kaścidviṣākāṃkṣī mahādevāttrivargadāt 53|
devala uvāca-

śrutveti tadvacaḥ sā gauḥ prasannā sādhusādhviti |
ābhāṣya hi mahādarpā yayau tena sahāśramam 54|
pūrvedyuriva tatrāpi pūjitā rājabhāryayā |
prasannā sā babhau dhenuḥ kāryasiddhirivāṃgabhāk 55|
mukhaṃ prasannamālakṣya mṛgākṣī sā kṣitīśituḥ |
ajñāsīttaṃ nijaṃ kāryaṃ siddhaṃ yatnastu yatkṛte 56|
atha tau daṃpatī dhenvā vidhivadvihitārcayā |
tayā saha guroragre kṛtakṛtyasya jagmatuḥ 57|
nirīkṣya tau munivaraḥ prasannamukhapaṃkajau |
atīṃdriyajñānanidhiḥ provācedaṃ praharṣayan 58|
vasiṣṭha uvāca-
rājañjānāmi gaureṣā prasannā vāmabhūtkila |

apūrvā yuvayoradya mukhakāṃtirhi lakṣyate 59|
surabhiḥ suraśākhī ca viśrutau kāmapūriṇau |
tadapatyaṃ samārādhya siddho'tha syātkimadbhutam 60|

yo dadāti nikhilaṃ manorathaṃ kīrtiteyamanaghāpi dūrataḥ |
śraddhayā nikaṭa eva sevitā kiṃ punaḥ surataraṃgiṇīva sā 61|
jñānato viditamadbhutaṃ mayā tvatkṛtaṃ yadanayā parīkṣaṇam |
bhūpate tvamapi dharmamātmano rakṣasi sma ca yathā ca tat 62|
tvayyasau mama mano'nukūlatāṃ bhāvamātmani vibudhyate tathā |
tuṣyati sma kamalā yathā hareḥ pārvatīva giriśasya sajjate 63|
rātriratra sahābhāryayānayā dhenupūjanapareṇa nīyatām |
bhūpabhavya bhavatā gamiṣyate śvaḥ samāptavidhinā nijāṃpurīm 64|
devala uvāca-
vaiśyaivaṃ dhenumārādhya sabhāryaḥ prāptavāṃchitaḥ |
prātaryuktarathaḥ prāpya gurorājñāmagādgṛham 65|
katicidvāsaraistasya dilīpasyābhavadraghuḥ |
yasya nāmnā raghorvaṃśaḥ pṛthivyāṃ viśruto'bhavat 66|
yaḥ paṭhiṣyati bhūpasya dilīpasya kathāmimām |
dhanaṃ dhānyaṃ sutaṃ vaiśya lapsyate sa pumāniha 67|

śarabhavarasutāptaye svabuddhyā samamanayā paritoṣayāśu gaurīm |
tvamapi kuladhuraṃ guṇānvitaṃ sā sutamanaghaṃ khalu dāsyate ca tubhyam 68|
śivaśarmovāca-
muniriti caritaṃ dilīparājño lalitataraṃ śarabhāya puṇyamuktvā |
abhimatagatamātmanaḥ prapede vidhimupadiśya ca pūja janeṃbikāyāḥ 69|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye tryadhikadviśatatamo'dhyāyaḥ 203|

English translation

Devala said :

1-19. Then in the morning, the king taking (with him) the cow Nandinī worshipped by the queen with flowers went to the forest. Like her shadow the king followed the divine (cow). He too ate roots etc. after she had eaten young grass etc. After she had sat in the shade of a tree, he sat there. He drank water after she had drunk. The king thus served the preceptor's desire-yielding cow by (offering her) soft grass, driving away flies and scratching her (body). Purifying the king's body with dust-particles raised by her hoofs, she returned to the hermitage in the evening. Nandinī, as it were, loaded with the great burden of the mission of the king, appeared to be going slowly bent by the great burden. The queen taking to her sandal, sacred rice grains, articles of food, incense etc. went forth to (greet) her near the hermitage in the evening. The queen after duly worshipping and repeatedly saluting her and having gone round her keeping her to her right, stood before her with the palms of her hands joined. She (i.e. the cow) remaining steady accepted that worship devoutly offered by the queen and went to the hermitage with the two. O vaiśya , when Dilīpa of a firm vow was thus propitiating her, twenty-one days passed. Then, with a desire to know that king's devotion, she, of a fearless heart, entered Himālaya 's cave containing young grass. A lion whose arrival was not noticed by the king observing the beauty of the Himālayan peaks, forcibly seized Nandinī. The cow, as it were, afflicted, wailed much with a piteous sound, (thus) producing pity in the heart of the king. Then hearing her wailing, the lord of the world withdrew his eyes from the peaks of Himālaya. The king seeing a lion of sharp claws (seated) upon the cow with tears flowing on her face, was afflicted. Seeing her seized by the lion, the

archer put his right hand (on his back) to take out an arrow from the quiver. The lord of the earth, taking out an arrow from the quiver, fixing the arrow on the string, fully drew the string to kill the lion. When the lion looked towards him, his entire body was paralysed. The king could not discharge the arrow. He, therefore, was amazed. Seeing the king like that, the lion, making him still more amazed, spoke in a human voice.

The lion said :

20-28. O king, I know you to be Dilīpa, born in the solar family. You too know me to be Śiva 's attendant called Kumbhodara. O hero, this devadāru (tree) which is within the range of your sight is protected by Pārvatī of an affectionate heart like her (own) son. Once, O great king, the soft bark of this (tree) was very much torn by a wild elephant scratching his temples (against it). Noticing it like that, Pārvatī, full of pity, kept me, turning me into a lion, here, to protect it. And she said to me: "O Kumbhodara, listen. Living here you eat whichever animal would come here." Since then, O best king, I, obeying her order, obeyed by all gods, have been staying in this cave. You should not be amazed at your body being paralysed. On this Himalaya Mountain Śambhu 's great Māyā prevails. You cannot strike me like another (ordinary) lion, as the lord (Śiva) mounts on Nandin after getting on my back. O hero, go back; protect this (your) body, the means of (accomplishing) all objects. This cow has come as my prey through destiny.

Devala said :

29. Hearing these words of him, along with the address as 'O hero', the king with his body paralysed replied to him:

The king said :

30-37. O lord of beasts, I salute Śiva, the cause of the creation, maintenance and destruction of the world, and Pārvatī, the mother of the world. O lord of beasts, as their servant you are respectable to me. Having heard the words which I (shall) speak, direct me as to what I (should) do. You know, Vasiṣṭha , Brahmā 's son, is our preceptor. This is his cow, Nandinī by name, accomplishing all objects. He has given (i.e entrusted) her to me to propitiate her for the birth of a child (to me). For a few days she has been properly propitiated by me. This mother of a young calf is seized by you in the mountain-cave. It is not possible for me to release her forcibly from (you), a servant of Śiva. How can I go to that sage without her? She is the granddaughter of the desire-yielding cow, fit to be served by the world. There is no other cow like this with which I shall please him. Therefore, release this best cow, and have me for your meal. I give you my body tarnished by infamy. (Having done) like this, there will not be the loss of the sage's religious rite, and you will also have your meal. I, giving up my life for the cow, shall reach an excellent position (i.e. salvation).

Devala said :

38-41a. O best merchant, when the lion, on hearing this, remained silent, the king, conversant with religious practices, lay, looking up, before him. On him who was expecting the very unbearable jump of the lion fell the shower of flowers dropped by best gods. Hearing the words, 'O son, get up', the king got up. He saw (there) the cow like (his) mother and not the lion. To him, who was amazed, Nandinī said:

Nandinī said :

41b-43. By means of the illusion in the form of the lion, I tested you. O king, due to the sage's power (even) Yama cannot think of seizing me; then what other animals can to do so? By offering your own body you were ready to protect me. Therefore, I am pleased with you. Ask for your desired boon.

The king said :

44-47. For (deities) like you there is nothing that is concealed in the (hearts of) beings. Therefore, O mother, you know it. Give it to me. Give me a son, continuing my family, born to the daughter of the king of Magadha . For pure ones like you, nothing is impossible.

Saying so the king with his eyes fixed stood before her in silence with his palms joined and expecting a reply from her.

Devala said :

Hearing these words of the king, Nandinī, accomplishing the objects of the manes, gods, sages, men and (other) beings said these words:

Nandinī said :

48-49a. From a cup made of leaves drink to your satisfaction my milk, O son. Ordered by the preceptor you will again drink the remaining in the hermitage. You will have a son, continuing your family and knowing (the use of) weapons and missiles.

Devala said :

49b. Thus addressed by that granddaughter of Surabhi , he politely said to her:

Dilīpa said :

50-53. O mother, I shall drink the remnant of your (milk) only after the completion of the rite. Having drunk the nectar of your favourable words I am satiated. I do not desire anything else like a cātaka desiring water from the row of clouds (only). Having served you I have had the source of everything as a dullard has due to learning honoured by all men. Even the curse given by your grandmother has become a boon for me. Wherefrom, except you, can I get a son? How could I have had your sight? It has led to a boon only. O mother, (deities) like you are to be propitiated. Nobody would desire poison from Mahādeva , giving the three goals of human life.

Devala said :

54-58. Hearing these words, the cow, being pleased, said: "Well (said), well (said)", and being very proud, went with him to the hermitage. As on the previous day, the king's wife worshipped her on that day also. The cow, as it were, the accomplishment of (the king's) object embodied, became pleased. The lotus-eyed (wife) of the king, seeing the pleased face of the king, knew that the object for which an effort was made, has been accomplished. Then the couple, along with the cow to whom worship was duly offered, went to the blessed preceptor. The best sage, the treasure of suprasensual knowledge,

seeing them with their lotus-like faces pleased, delighting them, said:

Vasiṣṭha said :

59-64. O king, I know the cow is pleased (with you), for the lustre on your face today appears to be unprecedented. Surabhi (the divine, desire-yielding cow) and the divine tree are known to fulfil desires (of beings). Having propitiated her (grand-)child, if the object is accomplished, what wonder is there? The tree gives every desired (object). She (i.e. Surabhi), the innocent one, even though remembered from a distance (gives the desired object). Then, what will she not give like the divine river, when devoutly served (by remaining) in her vicinity only? Through my (supernatural) knowledge, I knew the test given to you by her. O king, you too preserve your righteousness as I am favourably inclined to you, as devotion is to the supreme soul, Lakṣmī is pleased with Viṣṇu , or Pārvatī is attached to Śiva. Highly devoted to the worship of the cow, you with your wife, pass the night here. O great king, you who have completed the rite will go to your city tomorrow.

Devala said :

65-68. O merchant, he, having, along with his wife, thus propitiated the cow, having obtained his desired object, having furnished his chariot, secured his preceptor's order, and went home. After a few days Raghu was born to that Dilīpa. The race of Raghu is well-known on the earth by his (i.e. Raghu's) name. O merchant, that man who will read this account of Dilīpa, will obtain wealth, grains, sons on the earth. O excellent Śarabha , you too, along with this (your wife), worship according to your own way and quickly propitiate Gaurī . She will also give you a son, the chief of your family, endowed with virtues, and sinless.

Śivaśarman said :

69. The sage, having narrated this very charming and auspicious account of Dilīpa to Śarabha, and having instructed him as to the manner of worshipping Ambikā , took to his desired path.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 204

The Story of a Merchant Śarabha and a Demon Vikaṭa

Chapter 616 of 693 · 144 detected Sanskrit verse markers

Sanskrit

शिवशर्मोवाच-
विष्णुशर्मंस्ततो वैश्यः शरभः सह भार्यया ।
नीत्वा पूजोपकरणं ययौ श्रीचंडिकालयम् १।
तत्र तौविधिवत्स्नात्वा सुमनो धूपदीपकैः ।
आनर्चतुर्भक्तियुक्तौ चंडिकां पुत्रकाम्यया २।
श्रद्धया पूजिता ताभ्यां दिनैः सप्तभिरंबिका ।
उवाच वाचा प्रत्यक्षं भूत्वा विशदमानसा ३।
पार्वत्युवाच-
भो भो वैश्य प्रसन्नास्मि भक्त्या सुदृढया तव ।
ददामि पुत्रं ते साधो यदर्थे यत्नवानसि ४।
गच्छ त्वं मा विलंबस्व वनमैद्रं च खांडवम् ।
तत्र तीर्थं महापुण्यमिंद्रप्रस्थाख्यमुत्तमम् ५।
निगमोद्बोधकं तत्र तीर्थं निखिलकामदम् ।
बृहस्पतिकृतं तत्र स्नाहि त्वं सुतवांछया ६।
भविष्यति सुतस्तात तव स्नानेन तत्र हि ।

तत्र स्नात्वा मयाप्यंग लब्धः स्कंदः सुरारिहा ७।
शिवशर्मोवाच-
इत्याकर्ण्य वचो देव्याः पिता मम सहस्त्रिया ।
अत्राजगाम सत्तीर्थे सस्नौ च सुतवांछया ८।
उपस्करवतीर्धेनूर्द्विजेभ्यः प्रददौ शतम् ।
देवान्पितॄंश्च संतर्प्य यथाविध्यत्र बुद्धिमान् ९।
सप्तरात्रमुषित्वा तु दंपती यतमानसौ ।
जग्मतुः स्वगृहानिष्टलाभोत्फुल्लमुखांबुजौ १०।
तस्मिन्नेवाभवद्गर्भो मासि मातुर्ममान्वहम् ।
व्यतीते नवमे मासि जातोऽहं दशमे शुभे ११।
विष्णुशर्मन्यदुक्तं ते पुरावृत्तमिदं मया ।
दशाब्दद्वयमेवैतच्छ्रुतं सर्वं पितुर्मुखात् १२।
एकदा क्षममालोक्य गृहकर्मणि मां पिता ।
गृहं मामर्पयामास विश्वाद्वैराग्यमाप्नुवन् १३।
मां चोवाच स धर्मात्मा गोविंदासक्तमानसः ।

विनिंदन्विषयासक्तिं विष्णुभक्तिं स्तुवन्मुहुः १४।
पितोवाच-
सुमते वार्द्धकं प्राप्तं पलिताश्चिकुरा मम ।
गोविंदचरणांभोजं सेविष्ये साधुसेवितम् १५।
तत्सैवया भवेत्स्वच्छं मनो यस्य च सुस्थिरम् ।
स पुमानात्मसंतुष्टो न किंचिदभिवांछति १६।
निष्कामः सुखदुःखाभ्यां भुंजन्सुकृतदुष्कृते ।
प्राकृते तत्समाप्तौ च त्यजन्देहं भवत्यजः १७।
तां वद्द्रव्यं गुणसुखं यावत्प्राप्तं न चित्सुखम् ।
तत्प्राप्तौ तद्भवेत्तुच्छं सुधाया इव तक्रकम् १८।
हरेर्मायाबलवतीयं मोहयति देहिनम् ।
हितानि तं न जानाति स यथा मदिरामदः १९।
प्रवृत्तिं च निवृत्तिं च विद्ययाविद्यया च सः ।
करोति स्वेच्छया काले बाललीलो हि स प्रभुः २०।
वेदोदितं यदा कर्म क्रियते फलमिच्छता ।

प्रवृत्तिं सा परा तात तेषामर्पणमीश्वरे २१।
यथा निर्दग्धाबीजानि न प्ररोहंति यत्नतः ।
यथा कर्माणि विश्वेशे निःकामेनार्पितानि तु २२।
कर्मणां च लयो मोक्षः सुखदुःखप्रदायिनाम् ।
तदुत्पत्तिस्तु बंधः स्यादित्यसौ शास्त्रनिर्णयः २३।
अतोऽहं कर्मवेदोक्तं कुर्वन्नाभिलषन्फलम् ।
पर्यटिष्यामि तीर्थेषु हृदि भक्तिं दधद्धरेः २४।
एवं प्रारब्धकर्माणि भुंजन्नान्यान्यतर्जयन्।
हनिष्यामि जगद्रोगं पीत्वा सत्संगमौषधम् २५।
शिवशर्मोवाच-
एवमाकर्ण्य वचनं तस्याहं पितुरात्मनः ।
अवदं विष्णुशर्मस्त्वं तन्निशामय तत्वतः २६।
वैश्यपुत्र उवाच-
अयं जनो दुराराध्यः कथयिष्यति नो यशः ।
दुष्टकुटुंबादुद्विज्य निःसृत्य गत इत्ययम् २७।

इयं विष्णुपदी तात भुवनत्रयपावनी ।
स्मृता हरत्यघं दूरात्कस्मादेनां विमुंचसि २८।
पापकारी जनस्तात म्रियते मगधे तु यः ।
सोप्यस्तपापो गंगायां स्वर्याति त्यजमाशुभम् २९।
पुत्राः षष्टिसहस्राणि सगरस्य महात्मनः ।
कपिलक्रोधनिर्दग्धा गतायत्स्पर्शनाद्दिवम् ३०।
तामिमां त्रिदिवश्रेणीं मुक्तेरपि विधायिनीम् ।
मुमुक्षुसेवितां तात मुक्त्वा मान्यत्र गम्यताम् ३१।
मावजानीहि सामीप्ये गंगा त्रिदशमानिताम् ।

यदिच्छसि महाभाग सेवितैषा प्रदास्यति ३२।
तिर्यंचोऽपि विना ज्ञानाज्जले चेत्स्युर्गतासवः ।
भवेयुस्तर्हि ते ब्रह्म सा कथं त्यज्यते त्वया ३३।
शिवशर्मोवाच-
निशम्यैतद्वचस्तातस्ततो मम ऋतप्रियः ।
उवास सदने सर्वविषयेभ्यः पराङ्मुखः ३४।

त्रिषु कालेषुं गगायां प्रत्यहं स्नानमाचरन् ।
पुराणं स्याद्गृहे यत्र तत्र याति स नित्यशः ३५।
एकदाकर्णयन्धीरो यमुनातीर्थगौरवम् ।
तत्र शुश्राव माहात्म्यमस्यतीर्थस्य पुत्र सः ३६।
अविमुक्त हरिद्वार प्रयागेभ्यश्च पुष्करात् ।
अयोध्याद्वारिका कांची मथुराभ्यस्तथान्यतः ३७।
सर्वतीर्थमयस्यास्य पुण्यं शतगुणाधिकम् ।
कथितं तेन विदुषा सुतेनाकर्ण्यमत्पिता ३८।
त्यक्त्वा गृहमगादत्र तीर्थे सर्वैरलक्षितः ।
आवामिव महाभागो गोविंदपदसेवकः ३९।
अत्रागत्य महाभागो मत्पिता मोक्षवांछया ।
निगमोद्बोधके तीर्थे त्रिकालं स्नानमाचरन् ४०।
उवास कतिचिन्मासानत्र तीर्थोत्तमे हि सः ४१।
कुर्वन्निजक्रियां धीमान्निस्पृहोप्यजवेश्मनि ।
एकदा सहसा तस्य ज्वरोऽभूदतिदारुणः ४२।

महत्या पीडया तस्य मुमोह गतचेतनः ।
मुहुर्तं स पिता मुह्यं तदवस्थो व्यतिष्ठित ४३।
पश्चात्समागतप्राणो विचिंत्य यदिदं तदा ।
अहो मे कष्टमापन्नं दूरे पुत्रः स धार्मिकः ४४।
यो मां ज्वरवितप्तांगमाश्वासयति बुद्धिमान् ।
अगम्यागमनं पापं कृतं यन्मे सुदारुणम् ४५।
प्रायश्चित्तं न तस्यापि कृतं कामे गतिर्भवेत् ।
आगमिष्यति पुत्रो मे तस्मै दास्यामि वस्विति ४६।
यन्मया गोपितं गेहे न दृष्टं च तदप्यहम् ।
शिवशर्मोवाच-
इति चिंतयतस्तस्य पान्थो वर्षेण पीडितः ४७।
शीतार्तः कंपितवपुरुटजं प्राविशत्तदा ।
स तं संविष्टमालोक्य भूयो गत्वा तदंतिके ४८।
मुनिरेष इति ज्ञात्वा ववंदे शिरसाध्वगः ।
ऊचे च कस्मात्सुप्तोसि मुने संध्या समागता ४९।

रविरस्तं प्रयात्येष न सुप्तेः काल एष ते ।
इत्युक्तमात्रे वचसि पथिकेन पिता मम ५०।

शरभो ज्वरतप्तांगस्तमाह कथमप्यहो ।
शरभ उवाच-
श्रूयतां वचनं पांथ यद्ब्रवीमि पुरस्तव ५१।
श्रुत्वा मद्भाग्ययातेन त्वया साधो विधीयताम् ।
वैश्योऽहं शरभो नाम्ना कान्यकुब्जे गृहं मम ५२।
अत्रागतो निषिद्धोपि जायामित्रसुतैरहम् ।
अस्य तीर्थस्य माहात्म्यं श्रुत्वा सूनुमुखेरितम् ५३।
मासास्तु कतिचित्साधो व्यतीता मयि चागते ।
दिनत्रयमतिक्रांतं ज्वरितस्य ममाधुना ५४।
प्राणा मे विगता आसन्नद्यभूयः समागताः ।
कियानप्यायुषः शेषः साधो मे खलु तिष्ठति ५५।
शमनस्य गृहं दृष्ट्वा यदहं पुनरागतः ।
भाग्योदयेन केनापि ममात्र त्वं समागतः ५६।

नय मां मद्गृहं मित्र द्रव्यं बहु ददामि ते ।
दास्याम्यपि गृहं गत्वा कृपां कुरु कृपानिधे ५७।
इह भूभाग उत्खाय गृह्यतां मामकं धनम् ।
शिवशर्मोवाच-
इत्याकर्ण्य स दुर्बुद्धिर्ग्राम्यो विषयलंपटः ५८।
उवाच धनलुब्धस्तं त्वदुक्तं साधयाम्यहम् ।
इत्युक्त्वा धनमुत्खाय तस्माद्भूभागतस्तदा ५९।
अग्रतः स्थापयामास शरभस्याह चाध्वगः ।
अध्वग उवाच-
धनमेतद्विशांनाथ तव भूभागतो मया ६०।
निष्कासितं प्रयच्छाशु शिबिकानयनाय मे ।
यामारोप्य ज्वरार्तं त्वां नयामि तव केतनम् ६१।
शिवशर्मोवाच-
इत्युक्तस्तेन स तदा ददौ स्वर्णपलत्रयम् ।
सोपि नीत्वा पितुर्द्रव्यं ययौ लवणपत्तनम् ६२।

उषित्वा रात्रिमेकां तु शिबिकां सपरिच्छदाम् ।
सवाहामानयत्पुत्र दत्त्वा स्वर्णपलद्वयम् ६३।
पलं द्वयं गृहीतं तत्तेनैवाधर्मबुद्धिना ।
आरोप्य शिबिकां तं तु शरभं वैश्यसत्तमम् ६४।
पांथः स चलितो वाहांस्त्वरयन्कान्यकुब्जकम् ।
अस्य तीर्थवरस्याथ कमंडलुजलं धृतम् ६५।
पाययन्नल्पमल्पं तं तृषार्तं सोध्वगो ययौ ।
अथ ते सरसस्तीरे उत्तीर्णा भोक्तुमध्वनि ६६।
स्नात्वा भुक्त्वा पुनस्तस्मात्स्थानाच्चेलुस्त्वरान्विताः ।
कियंति भूमिमुल्लंघ्य तृषार्तास्ते कमंडलोः ६७।

जलं पीत्वा तृषार्तं तं शरभं चाप्यपाययत् ।
अथ कश्चिन्महाभीमो विकटो नाम राक्षसः ६८।
विचरन्निर्जनेऽरण्ये गच्छतस्तानवैक्षत ।
तान्दृष्ट्वा स क्षुधाक्रांतो वेगवान्विवृताननः ६९।
अभिदुद्राव चरणाघातेनाकंपयन्महीम् ।

आगत्य तरसा पार्श्वे तान्वाहान्पथिकं च तम् ७०।
सकोशेषु समादाय भ्रामयामास खेचरः ।
गतासून्भ्रामणेनैव भूतले तानपोथयत् ७१।
चखाद पिशितं तेषां पपौ कोशाच्च शोणितम् ।
कुत्र यास्यति रोगार्तो नरोऽयं पुरतो मम ७२।
एनं तु भक्षयिष्यामि पश्चादंबु पिबाम्यहम् ।
इति कृत्वा मतिर्वारितीर्थस्यास्य कमंडलोः ७३।
मुखे चिक्षेप स तदा रजनीचरपुंगवः ।
क्षिप्तमात्रे जले तस्य पूर्वजन्मभवा स्मृतिः ७४।
जाता स तु वधात्तस्य शरभस्य न्यवर्तत ।
पूर्वजन्मकृतं पापं तदपि स्मृतिमागमत् ७५।
येन राक्षसभावस्तु भूतो विप्रोद्भवादपि ।
स्मृत्वा पापमुपेत्याशु समीपे शरभस्य तु ।
उवाच ज्ञानमापन्नो राक्षसः पितरं मम ७६।
राक्षस उवाच-

भो भो मनुष्यशार्दूल कस्त्वं के च जना अमी ।
भक्षिता ये मया घोर रूपेणाधमरक्षसा ७७।
कस्य तीर्थवरस्येदं जलं यस्य प्रभावतः ।
पापिनोऽपि स्मृतिर्जाता पूर्वजन्मभवा मम ७८।
वैश्य उवाच-
वैश्योऽहं राक्षसश्रेष्ठ कान्यकुब्जे गृहं मम ।
तीर्थानि पर्यटन्निंद्रप्रस्थेऽहं समुपागतः ७९।
तत्राहमभवं दुःखी ज्वरेण विधियोगतः ।
ततो मे बुद्धिरुत्पन्ना गंतुं गृहमसत्पथ ।
तत्र कश्चित्समायातः पांथो वर्षेण पीडितः ८०।
प्रार्थितः स मयानीय शिबिकां मां गृहं नय ।
स चायं शिबिकां पांथः समुपानीय सत्वरः ८१।
मामारोप्य च तां धीरश्चलितो मद्गृहं प्रति ।
स पांथस्ते च शिबिकावाहाः संप्रति भक्षिताः ८२।
त्वया जलमिदं यस्य तीर्थस्यापि च तच्छृणु ।

इंद्रस्य खांडववने यमुनास्ति सरिद्वरा ८३।
तत्तीरेऽस्ति हरिप्रस्थं तीर्थं तीर्थोत्तमोत्तमम् ।
सुराचार्यस्य तत्रास्ति तीर्थं सर्वार्थसाधकम् ८४।

निगमोद्बोधकं जाता स्मृतिस्ते यज्जलाशनात् ।
एतत्ते सर्वमाख्यातं यत्पृष्टोऽहंमिह त्वया ८५।
पृच्छामि त्वामहं किंचित्तद्वदाशु निशाचर ।
पूर्वजन्मकृतं कर्म स्मरसि त्वमिहाधुना ।
वद किं ते कृतं पापं येन जातोऽसि राक्षसः ८६।
राक्षस उवाच-
पुराहमभवं विप्रः पुण्ये वेदविदां कुले ।
दुराचारो ह्यधर्मात्मा शृणु सर्वं वदामि ते ८७।
क्रीडता हि मया नित्यं द्यूतेन सह तद्विदैः ।
हारितं द्रविणं भूरि स्वकीयं पितुरेव च ८८।
पित्रा निवेद्य भूपाय मामकं कर्म तज्जनैः ।
पुरान्निःसारितो निःस्वो गतोऽहं ग्राममंतिके ८९।

तत्रासीन्मे सखा नाम देवको ब्राह्मणोत्तमः ।
तेनाऽहं रक्षितो गेहे कुर्वता चिरमादरम् ९०।
वस्तुं तत्र सुखेनाहं तद्भार्यां रूपशालिनीम् ।
कामातुरोऽहमभजं बलान्मित्रे गते क्वचित् ९१।
सा मृता तत्क्षणात्साध्वी भक्षयित्वा महाविषम् ।
तां दृष्ट्वा तमसायुक्ते निशीथेऽहं पलायितः ९२।
पलायमानस्तरसा धृतोऽहं राजकिंकरैः ।
चौरोऽयमिति खड्गेन चिच्छिदुस्ते शिरो मम ९३।
मृतं मां यातनादेहमावेश्य यमकिंकराः ।
रौरवे निरयघोरे चिक्षिपुर्यमशासनात् ९४।
षष्टिवर्षसहस्राणि तत्राऽहं तीव्रयातनाम् ।
भुक्त्वा तेनैव पापेन राक्षसत्वमुपागतः ९५।
शतवर्षाण्यतीतानि राक्षसत्वे विशांपते ।
वदामि तमुपायं मे येनास्मान्मुक्तिमाप्नुयाम् ९६।
पुण्यं तदर्पिते साधो वदामि शृणु सादरम् ।

येन तीर्थवरस्येदं जलं मम मुखे गतम् ९७।
तत्रैव जन्मनि मया कृत्वा हरिदिने व्रतम् ।
संसर्गान्नेच्छया वैश्य रात्रौ जागरणं कृतम् ९८।
द्वादश्यामथ संस्नात्वा भोक्तुंमपि समुद्यते ।
मद्गृहे कश्चिदायातो वैष्णवो विष्णुरूपधृक् ९९।
कुपितोऽहं तमालोक्य दुर्वचो वदमग्रतः ।
क्व गच्छसि दुराचार दांभिकस्त्रीजनांतरे १००।
इत्युक्तं स मया धीरस्तुल्यो मानापमानयोः ।
तूष्णीमेव निकेतान्मे निर्गत्य चलितो यदा १०१।
तदाभिमुखमायांती पत्नी मम पतिव्रता ।
पतित्वा पादयोस्तस्य तं साधुं गृहमानयत् १०२।

मयापमानितस्यापि न क्रोधोऽभून्महात्मनः ।
तयादृतस्याप्यानंदो यतः सोरि सुहृत्समः १०३।
तमर्चयित्वा विधिवद्विष्टरे चोपवेश्य सा ।
भोज्यं भोजय जीवेश जयताद्भुवनत्रयम् १०४।

इत्युक्तोऽहं तया साध्व्या न्यगदं तं महाशयम् ।
म्लानवक्त्रः प्रसन्नास्यमुत्तिष्ठ शमय क्षुधाम् १०५।
इत्युक्त्वा तस्य चरणौ नोदितस्तनुमध्यमा ।
प्राक्षालयं पुनस्तं तु निवेश्यासनमुत्तमम् १०६।
अददां पात्रमन्नेन पूर्णं तस्मै विवेकिने ।
जलं च तत्करे साध्व्या प्रेरितोऽहं तया मुहुः १०७।
उपभुज्य स धर्मात्मा स्वैरं विगतविक्रियः ।
हरेराम हरेकृष्ण जपन्निति जगाम ह १०८।
कृतं पुण्यमिदं वैश्य नोदितेन मया स्त्रिया ।
पूर्वजन्मनि येनेदं प्रापितं तीर्थवारि मे १०९।
शिवशर्मोवाच-
विष्णुशर्मन्निदं वाक्यमुक्त्वा तिष्ठति राक्षसे ।
पथिकः स च ते वाहाः प्राहुः खे दिव्यदेहिनः ११०।
पथिकवाहा ऊचुः
भो भो विशांपते साधो प्राप्ता अप्यपमृत्युताम् ।

त्वत्प्रसादादिदं वारि पीत्वा देवत्वमागताः १११।
त्वत्संगे धनलोभेन विट्पते चलिता यतः ।
विगता न धनाकांक्षा मरणावसरेप्यतः ११२।
तीर्थराजजलस्यास्य तिष्ठतो जठरे हि नः ।
मरणे ह्यनुभावात्तु मैत्री प्राप्ता धनेशितुः ११३।
नमामस्त्वां वयं यामो धनेश नगरीं प्रभो ।
विमानैस्तद्गणानीतैर्नानामणिविभूषितैः ११४।
प्रयाहि मा विलंबस्व तीर्थे निगमबोधके ।
त्वमनेनसमं साधो तारयैनमपि द्रुतम् ११५।
शिवशर्मोवाच-
इत्युक्त्वा ते गतास्तात दिश्युदीच्यां समंततः ।
विमानकिंकिणीनादैर्नादयंतोऽथ रोदसी ११६।
अथ वैश्यो मम पिता तमाह रजनीचरम् ।
शरभ उवाच-
उत्तिष्ठ नय मामाशु तीर्थे निगमबोधके ११७।

ज्वरार्तेन मया पद्भ्यां तत्र गंतुं न शक्यते ।
यो मां नयति तत्तीर्थं त्वदन्यो नास्ति कश्चन ११८।
शिवशर्मोवाच-
तथेति तमथाश्वास्य वैश्यं स रजनीचरः ।

स्कंधमारोप्य वेगेन तत्तीर्थं पावनं ययौ ११९।
ऊषतुस्तावुभौ तत्र विश्रपतिः स च राक्षसः ।
कुर्वंतौ स्नानमात्रं तु सर्वतीर्थोत्तमोत्तमे १२०।
अथाऽहं पितुराकर्ण्य महतीं गुरुवेदनाम् ।
तं प्रति प्रेरितो मात्रा चलितो निजसद्मतः १२१।
अत्रागत्य मया दृष्टः स महाज्वरपीडितः ।
मूर्ध्ना च वंदितस्तेन दत्ताशीर्मेऽभ्यभाषि च १२२।
शरभ उवाच-
किमर्थमिह भो तात दूरमार्गे समागतः ।
दिनानि कतिचित्तिष्ठन्कुर्वन्नत्र निजक्रियाम् १२३।
विकटो नाम मे मित्रः राक्षसः समुपैति वै ।

उत्तिष्ठ वपुषामुष्य दंडवत्पत पादयोः १२४।
न भेतव्यं त्वयामुष्मात्यक्तहिंसादि कर्मणः ।
अधुना तीर्थमासाद्य सन्निधौ मम तिष्ठति १२५।
शिवशर्मोवाच-
इत्युक्तोऽहं तदा पित्रा शरभेण महात्मना ।
उत्थाय पतितस्तस्य पादयोर्दंडवद्भुवि १२६।
दोर्भ्यामुत्थाप्य मां सोऽथ गाढमालिंग्य राक्षसः ।
स्वागतं मित्रपुत्रेति जगादाशिषमीरयन् १२७।
राक्षस उवाच-
भाग्यवानसि भो तात यत्त्वमत्र समागतः ।
पितुर्धर्मात्मनः श्रुत्वा ज्वरपीडां सुदारुणाम् १२८।
पितुराण्यमाप्नोषि तीर्थे कृत्वा तिलोदकम् ।
स्नात्वा कुरु क्रियां स्वीयाः पूर्वजन्मस्मरिष्यसि १२९।
शिवशर्मोवाच-
एवमुक्तस्तदा तेन स्नातुं तीर्थे वरांभसि ।

प्रविष्टोऽहं स्मरंस्तात पूर्वजन्मशुभाशुभम् १३०।
स्नात्वा विधिवदत्रैव पितुरंतिकमागतः ।
अपृच्छं रक्षसो वृत्तं कुतोऽयं धर्मधीरिति १३१।
पित्रोक्तं रक्षसो वृत्तं वाहानां पथिकस्य च ।
श्रुत्वाऽहं तीर्थराजस्य स्तुतिमस्य चकार वै १३२।
पिता मे रोगनिर्मुक्तो भविष्यति यदा तदा ।
यास्यामि गृहमित्यत्र दशोषितमहानि मे १३३।
दशाहाभ्यंतरे तात तातस्य मरणं मम ।
अभूद्धर्धजले ह्यस्य तीर्थराजस्य पश्यतः १३४।
अथो गरुडमारुह्य वक्षसो धारयन्श्रियम् ।
आजगाम स्वयं विष्णुर्नवीन घनविग्रहः १३५।
पीतवासा चतुर्बाहुः पंकजारुणलोचनः ।

ब्रह्मेंद्रादिभिरादिव्यैः सनाथैरंधकारिणा १३६।
सेव्यमानो गुणग्रामान्गायद्भिः किन्नरैः सह ।
हाहाहुहुप्रभृतिभिः स्तूयमानश्च सर्वतः १३७।

दत्त्वा स्वकीय सारूप्यमारोप्य गरुडं तदा ।
पितरं मम ब्रह्माद्यैर्वृतो वैकुंठमारुहत् १३८।
पितुः सारूप्यमालोक्य विष्णोरहमचिंतयम् ।
इति चित्ते तदालोक्य जाततत्वोदये तदा १३९।
न हि वर्णयितुं शक्यो ह्यस्य तीर्थशिरोमणेः ।
महिमा यज्जलार्द्धे स्यान्मृतो जंतुश्चतुर्भुजः १४०।
न मया सर्वथा त्याज्यं तीर्थराजमिदं ननु ।
अंजसा दृढमाहात्म्यं धनरोगादितृष्ण्या १४१।
पितुरत्रोटजे तावत्स्थातव्यं हि मया मम ।
यावतु कर्मणां भुक्तः प्रारब्धानां महीतले १४२।
एवं विचिंतयित्वा च पितुः कृत्वा तु सत्क्रियाम् ।
रक्षसा तेन सहितः स्थितोऽहं मोक्षवांछया १४३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये चतुरधिकद्विशततमोऽध्यायः २०४।

Roman transliteration

śivaśarmovāca-
viṣṇuśarmaṃstato vaiśyaḥ śarabhaḥ saha bhāryayā |
nītvā pūjopakaraṇaṃ yayau śrīcaṃḍikālayam 1|
tatra tauvidhivatsnātvā sumano dhūpadīpakaiḥ |
ānarcaturbhaktiyuktau caṃḍikāṃ putrakāmyayā 2|
śraddhayā pūjitā tābhyāṃ dinaiḥ saptabhiraṃbikā |
uvāca vācā pratyakṣaṃ bhūtvā viśadamānasā 3|
pārvatyuvāca-
bho bho vaiśya prasannāsmi bhaktyā sudṛḍhayā tava |
dadāmi putraṃ te sādho yadarthe yatnavānasi 4|
gaccha tvaṃ mā vilaṃbasva vanamaidraṃ ca khāṃḍavam |
tatra tīrthaṃ mahāpuṇyamiṃdraprasthākhyamuttamam 5|
nigamodbodhakaṃ tatra tīrthaṃ nikhilakāmadam |
bṛhaspatikṛtaṃ tatra snāhi tvaṃ sutavāṃchayā 6|
bhaviṣyati sutastāta tava snānena tatra hi |

tatra snātvā mayāpyaṃga labdhaḥ skaṃdaḥ surārihā 7|
śivaśarmovāca-
ityākarṇya vaco devyāḥ pitā mama sahastriyā |
atrājagāma sattīrthe sasnau ca sutavāṃchayā 8|
upaskaravatīrdhenūrdvijebhyaḥ pradadau śatam |
devānpitṝṃśca saṃtarpya yathāvidhyatra buddhimān 9|
saptarātramuṣitvā tu daṃpatī yatamānasau |
jagmatuḥ svagṛhāniṣṭalābhotphullamukhāṃbujau 10|
tasminnevābhavadgarbho māsi māturmamānvaham |
vyatīte navame māsi jāto'haṃ daśame śubhe 11|
viṣṇuśarmanyaduktaṃ te purāvṛttamidaṃ mayā |

daśābdadvayamevaitacchrutaṃ sarvaṃ piturmukhāt 12|
ekadā kṣamamālokya gṛhakarmaṇi māṃ pitā |
gṛhaṃ māmarpayāmāsa viśvādvairāgyamāpnuvan 13|
māṃ covāca sa dharmātmā goviṃdāsaktamānasaḥ |

viniṃdanviṣayāsaktiṃ viṣṇubhaktiṃ stuvanmuhuḥ 14|
pitovāca-
sumate vārddhakaṃ prāptaṃ palitāścikurā mama |
goviṃdacaraṇāṃbhojaṃ seviṣye sādhusevitam 15|
tatsaivayā bhavetsvacchaṃ mano yasya ca susthiram |
sa pumānātmasaṃtuṣṭo na kiṃcidabhivāṃchati 16|
niṣkāmaḥ sukhaduḥkhābhyāṃ bhuṃjansukṛtaduṣkṛte |
prākṛte tatsamāptau ca tyajandehaṃ bhavatyajaḥ 17|
tāṃ vaddravyaṃ guṇasukhaṃ yāvatprāptaṃ na citsukham |
tatprāptau tadbhavettucchaṃ sudhāyā iva takrakam 18|
harermāyābalavatīyaṃ mohayati dehinam |
hitāni taṃ na jānāti sa yathā madirāmadaḥ 19|
pravṛttiṃ ca nivṛttiṃ ca vidyayāvidyayā ca saḥ |
karoti svecchayā kāle bālalīlo hi sa prabhuḥ 20|
vedoditaṃ yadā karma kriyate phalamicchatā |

pravṛttiṃ sā parā tāta teṣāmarpaṇamīśvare 21|
yathā nirdagdhābījāni na prarohaṃti yatnataḥ |
yathā karmāṇi viśveśe niḥkāmenārpitāni tu 22|
karmaṇāṃ ca layo mokṣaḥ sukhaduḥkhapradāyināṃ |
tadutpattistu baṃdhaḥ syādityasau śāstranirṇayaḥ 23|
ato'haṃ karmavedoktaṃ kurvannābhilaṣanphalam |
paryaṭiṣyāmi tīrtheṣu hṛdi bhakti dadhaddhareḥ 24|
evaṃ prārabdhakarmāṇi bhuṃjannānyānyatarjayan|
haniṣyāmi jagadrogaṃ pītvā satsaṃgamauṣadham 25|
śivaśarmovāca-
evamākarṇya vacanaṃ tasyāhaṃ piturātmanaḥ |
avadaṃ viṣṇuśarmastvaṃ tanniśāmaya tatvataḥ 26|
vaiśyaputra uvāca-
ayaṃ jano durārādhyaḥ kathayiṣyati no yaśaḥ |
duṣṭakuṭuṃbāddvijya niḥsṛtya gata ityayam 27|

iyaṃ viṣṇupadī tāta bhuvanatrayapāvanī |
smṛtā haratyaghaṃ dūrātkasmādenāṃ vimuṃcasi 28|
pāpakārī janastāta mriyate magadhe tu yaḥ |
sopyastapāpo gaṃgāyāṃ svaryāti tyajamāśubham 29|
putrāḥ ṣaṣṭisahasrāṇi sagarasya mahātmanaḥ |
kapilakrodhanirdagdhā gatāyatsparśanāddivam 30|
tāmimāṃ tridivaśreṇīṃ mukterapi vidhāyinīm |
mumukṣusevitāṃ tāta muktvā mānyatra gamyatām 31|
māvajānīhi sāmīpye gaṃgā tridaśamānitām |
yadicchasi mahābhāga sevitaiṣā pradāsyati 32|
tiryaṃco'pi vinā jñānājjale cetsyurgatāsavaḥ |
bhaveyustarhi te brahma sā kathaṃ tyajyate tvayā 33|
śivaśarmovāca-
niśamyaitadvacastātastato mama ṛtapriyaḥ |
uvāsa sadane sarvaviṣayebhyaḥ parāṅmukhaḥ 34|

triṣu kāleṣuṃ gagāyāṃ pratyahaṃ snānamācaran |
purāṇaṃ syādgṛhe yatra tatra yāti sa nityaśaḥ 35|
ekadākarṇayandhīro yamunātīrthagauravam |
tatra śuśrāva māhātmyamasyatīrthasya putra saḥ 36|
avimukta haridvāra prayāgebhyaśca puṣkarāt |
ayodhyādvārikā kāṃcī mathurābhyastathānyataḥ 37|
sarvatīrthamayasyāsya puṇyaṃ śataguṇādhikam |
kathitaṃ tena viduṣā sutenākarṇyamatpitā 38|
tyaktvā gṛhamagādatra tīrthe sarvairalakṣitaḥ |
āvāmiva mahābhāgo goviṃdapadasevakaḥ 39|
atrāgatya mahābhāgo matpitā mokṣavāṃchayā |
nigamodbodhake tīrthe trikālaṃ snānamācaran 40|
uvāsa katicinmāsānatra tīrthottame hi saḥ 41|
kurvannijakriyāṃ dhīmānnispṛhopyajaveśmani |
ekadā sahasā tasya jvaro'bhūdatidāruṇaḥ 42|

mahatyā pīḍayā tasya mumoha gatacetanaḥ |
muhūrtaṃ sa pitā muhyaṃ tadavastho vyatiṣṭhita 43|
paścātsamāgataprāṇo viciṃtya yadidaṃ tadā |
aho me kaṣṭamāpannaṃ dūre putraḥ sa dhārmikaḥ 44|
yo māṃ jvaravitaptāṃgamāśvāsayati buddhimān |
agamyāgamanaṃ pāpaṃ kṛtaṃ yanme sudāruṇam 45|
prāyaścittaṃ na tasyāpi kṛtaṃ kāme gatirbhavet |
āgamiṣyati putro me tasmai dāsyāmi vasviti 46|
yanmayā gopitaṃ gehe na dṛṣṭaṃ ca tadapyaham |
śivaśarmovāca-
iti ciṃtayatastasya pāntho varṣeṇa pīḍitaḥ 47|
śītārtaḥ kaṃpitavapuruṭajaṃ prāviśattadā |
sa taṃ saṃviṣṭamālokya bhūyo gatvā tadaṃtike 48|
munireṣa iti jñātvā vavaṃde śirasādhvagaḥ |
ūce ca kasmātsuptosi mune saṃdhyā samāgatā 49|

ravirastaṃ prayātyeṣa na supteḥ kāla eṣa te |
ityuktamātre vacasi pathikena pitā mama 50|
śarabho jvarataptāṃgastamāha kathamapyaho |
śarabha uvāca-
śrūyatāṃ vacanaṃ pāṃtha yadvadāmi purastava 51|
śrutvā madbhāgyayātena tvayā sādho vidhīyatām |
vaiśyo'haṃ śarabho nāmnā kānyakubje gṛhaṃ mama 52|
atrāgato niṣiddhopi jāyāmitrasutairaham |
asya tīrthasya māhātmyaṃ śrutvā sūnumukheritam 53|
māsāstu katicitsādho vyatītā mayi cāgate |
dinatrayamatikrāṃtaṃ jvaritasya mamādhunā 54|
prāṇā me vigatā āsannadyabhūyaḥ samāgatāḥ |
kiyānapyāyuṣaḥ śeṣaḥ sādho me khalu tiṣṭhati 55|
śamanasya gṛhaṃ dṛṣṭvā yadahaṃ punarāgataḥ |
bhāgyodayena kenāpi mamātra tvaṃ samāgataḥ 56|

naya māṃ madgṛhaṃ mitra dravyaṃ bahu dadāmi te |
dāsyāmyapi gṛhaṃ gatvā kṛpāṃ kuru kṛpānidhe 57|
iha bhūbhāga utkhāya gṛhyatāṃ māmakaṃ dhanam |
śivaśarmovāca-
ityākarṇya sa durbuddhirgrāmyo viṣayalaṃpaṭaḥ 58|
uvāca dhanalubdhastaṃ tvaduktaṃ sādhayāmyaham |

ityuktvā dhanamutkhāya tasmādbhūbhāgatastadā 59|
agrataḥ sthāpayāmāsa śarabhasyāha cādhvagaḥ |
adhvaga uvāca-
dhanametadviśāṃnātha tava bhūbhāgato mayā 60|
niṣkāsitaṃ prayacchāśu śibikānayanāya me |
yāmāropya jvarārtaṃ tvāṃ nayāmi tava ketanam 61|
śivaśarmovāca-
ityuktastena sa tadā dadau svarṇapalatrayam |
sopi nītvā piturdravyaṃ yayau lavaṇapattanam 62|

uṣitvā rātrimekāṃ tu śibikāṃ saparicchadām |
savāhāmānayatputra dattvā svarṇapaladvayam 63|
palaṃ dvayaṃ gṛhītaṃ tattenaivādharmabuddhinā |
āropya śibikāṃ taṃ tu śarabhaṃ vaiśyasattamam 64|
pāṃthaḥ sa calito vāhāṃstvarayankānyakubjakam |
asya tīrthavarasyātha kamaṃḍalujalaṃ dhṛtam 65|
pāyayannalpamalpaṃ taṃ tṛṣārtaṃ sodhvago yayau |
atha te sarasastīre uttīrṇā bhoktumadhvani 66|
snātvā bhuktvā punastasmātsthānāccelustvarānvitāḥ |
kiyaṃti bhūmimullaṃghya tṛṣārtāṃste kamaṃḍaloḥ 67|
jalaṃ pītvā tṛṣārtaṃ taṃ śarabhaṃ cāpyapāyayat |
atha kaścinmahābhīmo vikaṭo nāma rākṣasaḥ 68|
vicarannirjane'raṇye gacchatastānavaikṣata |
tāndṛṣṭvā sa kṣudhākrāṃto vegavānvivṛtānanaḥ 69|
abhidudrāva caraṇāghātenākaṃpayanmahīm |

āgatya tarasā pārśve tānvāhānpathikaṃ ca tam 70|
sakośeṣu samādāya bhrāmayāmāsa khecaraḥ |
gatāsūnbhrāmaṇenaiva bhūtale tānapothayat 71|
cakhāda piśitaṃ teṣāṃ papau kośācca śoṇitam |
kutra yāsyati rogārto naro'yaṃ purato mama 72|
enaṃ tu bhakṣayiṣyāmi paścādaṃbu pibāmyaham |
iti kṛtvā matirvāritīrthasyāsya kamaṃḍaloḥ 73|
mukhe cikṣepa sa tadā rajanīcarapuṃgavaḥ |
kṣiptamātre jale tasya pūrvajanmabhavā smṛtiḥ 74|
jātā sa tu vadhāttasya śarabhasya nyavartata |
pūrvajanmakṛtaṃ pāpaṃ tadapi smṛtimāgamat 75|
yena rākṣasabhāvastu bhūto viprodbhavādapi |
smṛtvā pāpamupetyāśu samīpe śarabhasya tu |
uvāca jñānamāpanno rākṣasaḥ pitaraṃ mama 76|
rākṣasa uvāca-

bho bho manuṣyaśārdūla kastvaṃ ke ca janā amī |
bhakṣitā ye mayā ghora rūpeṇādhamarakṣasā 77|
kasya tīrthavarasyedaṃ jalaṃ yasya prabhāvataḥ |
pāpino'pi smṛtirjātā pūrvajanmabhavā mama 78|
vaiśya uvāca-
vaiśyo'haṃ rākṣasaśreṣṭha kānyakubje gṛhaṃ mama |
tīrthāni paryaṭanniṃdraprasthe'haṃ samupāgataḥ 79|
tatrāhamabhavaṃ duḥkhī jvareṇa vidhiyogataḥ |
tato me buddhirutpannā gaṃtuṃ gṛhamasatpatha |
tatra kaścitsamāyātaḥ pāṃtho varṣeṇa pīḍitaḥ 80|
prārthitaḥ sa mayānīya śibikāṃ māṃ gṛhaṃ naya |

sa cāyaṃ śibikāṃ pāṃthaḥ samupānīya satvaraḥ 81|
māmāropya ca tāṃ dhīraścalito madgṛhaṃ prati |
sa pāṃthaste ca śibikāvāhāḥ saṃprati bhakṣitāḥ 82|
tvayā jalamidaṃ yasya tīrthasyāpi ca tacchṛṇu |

iṃdrasya khāṃḍavavane yamunāsti saridvarā 83|
tattīre'sti hariprasthaṃ tīrthaṃ tīrthottamottamam |
surācāryasya tatrāsti tīrthaṃ sarvārthasādhakam 84|
nigamodbodhakaṃ jātā smṛtiste yajjalāśanāt |
etatte sarvamākhyātaṃ yatpṛṣṭo'haṃmiha tvayā 85|
pṛcchāmi tvāmahaṃ kiṃcittadvadāśu niśācara |
pūrvajanmakṛtaṃ karma smarasi tvamihādhunā |
vada kiṃ te kṛtaṃ pāpaṃ yena jāto'si rākṣasaḥ 86|
rākṣasa uvāca-
purāhamabhavaṃ viprah puṇye vedavidāṃ kule |
durācāro hyadharmātmā śṛṇu sarvaṃ vadāmi te 87|
krīḍatā hi mayā nityaṃ dyūtena saha tadvidaiḥ |
hāritaṃ draviṇaṃ bhūri svakīyaṃ pitureva ca 88|
pitrā nivedya bhūpāya māmakaṃ karma tajjanaiḥ |
purānniḥsārito niḥsvo gato'haṃ grāmamaṃtike 89|

tatrāsīnme sakhā nāma devako brāhmaṇottamaḥ |
tenā'haṃ rakṣito gehe kurvatā ciramādaram 90|
vastuṃ tatra sukhenāhaṃ tadbhāryāṃ rūpaśālinīm |
kāmāturo'hamabhajaṃ balānmitre gate kvacit 91|
sā mṛtā tatkṣaṇātsādhvī bhakṣayitvā mahāviṣam |
tāṃ dṛṣṭvā tamasāyukte niśīthe'haṃ palāyitaḥ 92|
palāyamānastarasā dhṛto'haṃ rājakiṃkaraiḥ |
cauro'yamiti khaṅgena cicchiduste śiro mama 93|
mṛtaṃ māṃ yātanādehamāveśya yamakiṃkarāḥ |
raurave nirayaghore cikṣipuryamaśāsanāt 94|
ṣaṣṭivarṣasahasrāṇi tatrā'haṃ tīvrayātanām |
bhuktvā tenaiva pāpena rākṣasatvamupāgataḥ 95|
śatavarṣāṇyatītāni rākṣasatve viśāṃpate |
vadāmi tamupāyaṃ me yenāsmānmuktimāpnuyām 96|
puṇyaṃ tadarpite sādho vadāmi śṛṇu sādaram |

yena tīrthavarasyedaṃ jalaṃ mama mukhe gatam 97|
tatraiva janmani mayā kṛtvā haridine vratam |
saṃsargānnecchayā vaiśya rātrau jāgaraṇaṃ kṛtam 98|
dvādaśyāmatha saṃsnātvā bhoktuṃmapi samudyate |
madgṛhe kaścidāyāto vaiṣṇavo viṣṇurūpadhṛk 99|
kupito'haṃ tamālokya durvaco vadamagrataḥ |
kva gacchasi durācāra dāṃbhikastrījanāṃtare 100|
ityuktaṃ sa mayā dhīrastulyo mānāpamānayoḥ |
tūṣṇīmeva niketānme nirgatya calito yadā 101|
tadābhimukhamāyāṃtī patnī mama pativratā |
patitvā pādayostasya taṃ sādhuṃ gṛhamānayat 102|
mayāpamānitasyāpi na krodho'bhūnmahātmanaḥ |
tayādṛtasyāpyānaṃdo yataḥ sori suhṛtsamaḥ 103|
tamarcayitvā vidhivadviṣṭare copaveśya sā |
bhojyaṃ bhojaya jīveśa jayatādbhuvanatrayam 104|

ityukto'haṃ tayā sādhvyā nyagadaṃ taṃ mahāśayam |
mlānavaktraḥ prasannāsyamuttiṣṭha śamaya kṣudhām 105|
ityuktvā tasya caraṇau noditastanumadhyamā |
prākṣālayaṃ punastaṃ tu niveśyāsanamuttamam 106|
adadāṃ pātramannena pūrṇaṃ tasmai vivekine |
jalaṃ ca tatkare sādhvyā prerito'haṃ tayā muhuḥ 107|
upabhujya sa dharmātmā svairaṃ vigatavikriyaḥ |
harerāma harekṛṣṇa japanniti jagāma ha 108|
kṛtaṃ puṇyamidaṃ vaiśya noditena mayā striyā |
pūrvajanmani yenedaṃ prāpitaṃ tīrthavāri me 109|
śivaśarmovāca-
viṣṇuśarmannidaṃ vākyamuktvā tiṣṭhati rākṣase |
pathikaḥ sa ca te vāhāḥ prāhuḥ khe divyadehinaḥ 110|
pathikavāhā ūcuḥ
bho bho viśāṃpate sādho prāptā apyapamṛtyutām |

tvatprasādādidaṃ vāri pītvā devatvamāgatāḥ 111|
tvatsaṃge dhanalobhena viṭpate calitā yataḥ |
vigatā na dhanākāṃkṣā maraṇāvasarepyataḥ 112|
tīrtharājajalasyāsya tiṣṭhato jaṭhare hi naḥ |
maraṇe hyanubhāvāttu maitrī prāptā dhaneśituḥ 113|
namāmastvāṃ vayaṃ yāmo dhaneśa nagarīṃ prabho |
vimānaistadgaṇānītairnānāmaṇivibhūṣitaiḥ 114|
prayāhi mā vilaṃbasva tīrthe nigamabodhake |
tvamanenasamaṃ sādho tārayainamapi drutam 115|
śivaśarmovāca-
ityuktvā te gatāstāta diśyudīcyāṃ samaṃtataḥ |
vimānakiṃkiṇīnādairnādayaṃto'tha rodasī 116|
atha vaiśyo mama pitā tamāha rajanīcaram |
śarabha uvāca-
uttiṣṭha naya māmāśu tīrthe nigamabodhake 117|

jvarārttena mayā padbhyāṃ tatra gaṃtuṃ na śakyate |
yo māṃ nayati tattīrthaṃ tvadanyo nāsti kaścana 118|
śivaśarmovāca-
tatheti tamathāśvāsya vaiśyaṃ sa rajanīcaraḥ |
skaṃdhamāropya vegena tattīrthaṃ pāvanaṃ yayau 119|
ūṣatustāvubhau tatra viśpatiḥ sa ca rākṣasaḥ |
kurvaṃtau snānamātraṃ tu sarvatīrthottamottame 120|
athā'haṃ piturākarṇya mahatīṃ guruvedanām |
taṃ prati prerito mātrā calito nijasadmataḥ 121|
atrāgatya mayā dṛṣṭaḥ sa mahājvarapīḍitaḥ |
mūrdhnā ca vaṃditastena dattāśīrme'bhyabhāṣi ca 122|
śarabha uvāca-
kimarthamiha bho tāta dūramārge samāgataḥ |
dināni katicittiṣṭhankurvannatra nijakriyām 123|
vikaṭo nāma me mitraḥ rākṣasaḥ samupaiti vai |

uttiṣṭha vapuṣāmuṣya daṃḍavatpata pādayoḥ 124|
na bhetavyaṃ tvayāmuṣmāttyaktahiṃsādi karmaṇaḥ |
adhunā tīrthamāsādya sannidhau mama tiṣṭhati 125|
śivaśarmovāca-
ityukto'haṃ tadā pitrā śarabheṇa mahātmanā |
utthāya patitastasya pādayordaṃḍavadbhuvi 126|

dorbhyāmutthāpya māṃ so'tha gāḍhamāliṃgya rākṣasaḥ |
svāgataṃ mitraputreti jagādāśiṣamīrayan 127|
rākṣasa uvāca-
bhāgyavānasi bho tāta yattvamatra samāgataḥ |
piturdharmātmanaḥ śrutvā jvarapīḍāṃ sudāruṇām 128|
piturāṇyamāpnoṣi tīrthe kṛtvā tilodakam |
snātvā kuru kriyāṃ svīyāḥ pūrvajanmasmariṣyasi 129|
śivaśarmovāca-
evamuktastadā tena snātuṃ tīrthe varāṃbhasi |

praviṣṭo'haṃ smaraṃstāta pūrvajanmaśubhāśubham 130|
snātvā vidhivadatraiva pituraṃtikamāgataḥ |
apṛcchaṃ rakṣaso vṛttaṃ kuto'yaṃ dharmadhīriti 131|
pitroktaṃ rakṣaso vṛttaṃ vāhānāṃ pathikasya ca |
śrutvā'haṃ tīrtharājasya stutimasya cakāra vai 132|
pitā me roganirmukto bhaviṣyati yadā tadā |
yāsyāmi gṛhamityatra daśoṣitamahāni me 133|
daśāhābhyaṃtare tāta tātasya maraṇaṃ mama |
abhūdardhajale hyasya tīrtharājasya paśyataḥ 134|
atho garuḍamāruhya vakṣaso dhārayanśriyam |
ājagāma svayaṃ viṣṇurnavīna ghanavigrahaḥ 135|
pītavāsā caturbāhuḥ paṃkajāruṇalocanaḥ |
brahmeṃdrādibhirādivyaiḥ sanāthairaṃdhakāriṇā 136|
sevyamāno guṇagrāmāngāyadbhiḥ kinnaraiḥ saha |
hāhāhūhūprabhṛtibhiḥ stūyamānaśca sarvataḥ 137|

dattvā svakīya sārūpyamāropya garuḍaṃ tadā |
pitaraṃ mama brahmādyairvṛto vaikuṃṭhamāruhat 138|
pituḥ sārūpyamālokya viṣṇorahamaciṃtayam |
iti citte tadālokya jātatatvodaye tadā 139|
na hi varṇayituṃ śakyo hyasya tīrthaśiromaṇeḥ |
mahimā yajjalārdadhe syānmṛto jaṃtuścaturbhujaḥ 140|
na mayā sarvathā tyājyaṃ tīrtharājamidaṃ nanu |
aṃjasā dṛḍhamāhātmyaṃ dhanarogāditṛṣṇyā 141|
pituratroṭaje tāvatsthātavyaṃ hi mayā mama |
yāvattu karmaṇāṃ bhuktaḥ prārabdhānāṃ mahītale 142|
evaṃ viciṃtayitvā ca pituḥ kṛtvā tu satkriyām |
rakṣasā tena sahitaḥ sthito'haṃ mokṣavāṃchayā 143|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye caturadhikadviśatatamo'dhyāyaḥ 204|

English translation

Śivaśarman said :

1-3. O Viṣṇuśarman, then Śarabha , taking the materials of worship went with his wife to the temple of Śrī Caṇḍikā . Having duly bathed there, they, full of devotion, worshipped Caṇḍikā with flowers, incense and lights with a desire for (getting) a son. Ambikā , devoutly propitiated by them for seven days, spoke with a clear mind (these) words directly addressed to them:

Pārvatī said :

4-7. O merchant, by means of your very firm devotion I am pleased with you. O good one, I shall give you a son for whom you are striving. Go to the Khāṇḍava (forest) of Indra . Do not delay. There is the excellent, very auspicious holy place called Indraprastha . There is the holy place, fulfilling all desires and fashioned by Bṛhaspati . With a desire to have a son, bath there. By means of a bath there, O dear one, you will have a son. O dear one, by bathing there, I obtained Skanda , the killer of foes.

Śivaśarman said :

8-14. Hearing these words of the goddess, my father, with his wife, came here and with a desire for (having) a son bathed (here). The intelligent one gave a hundred cows with household materials to brāhmaṇas after having gratified gods and the dead ancestors properly. After having stayed there with their minds controlled for seven nights, the couple with their lotus-like faces blooming due to having secured the desired object, went home. In the same month my mother conceived; and when, day by day, nine months passed, I was born in the tenth auspicious month. O Viṣṇuśarman, the old account which I told you, was heard by me from my father when I was twenty years old. Once my father, seeing me capable of managing the household affairs and being detached from everything, handed over to me (the management of) the house. He, having his mind attached to Govinda and a religious nature, condemning addiction to objects of senses and repeatedly praising devotion for Viṣṇu , said to me:

The father said :

15-25. O you intelligent one, old age has come to me. My hair has grown grey. I shall resort to the lotus-like feet of Viṣṇu, that are resorted to by the good. That man whose mind becomes clear and quite steady due to service to him, is self-contented, and does not long for anything. Having no desire for pleasure and aversion to pain, and experiencing the natural (results of) good or bad deeds, he, at the end of them, casts his body and becomes unborn (i.e. is not reborn). Wealth gives excessive pleasure till the bliss of self-realization is not obtained. When it is obtained, it (i.e. the former) is small like buttermilk as contrasted with nectar. This Māyā of Viṣṇu is strong. It deludes a man. He like one intoxicated by liquor, does not know what is beneficial and what is not. The lord causes, as he wills, active worldly life or its absence, through knowledge or ignorance; for his sport is like that of a child. O dear one, when an act as told in the Veda is done by one desiring its fruit, it is great active worldly life. They (i.e. the acts) should be dedicated to the lord. As burnt seeds do not grow in spite of effort, similarly acts dedicated through desirelessness to the lord of the universe do not (fructify). Salvation is the destruction of (the fruits of) acts that give pleasure or pain. Bondage is their origin. This is the verdict of the holy texts. Therefore, I doing acts as told in the Vedas and not desiring their fruits and having devotion for Viṣṇu in my heart, am moving in (i.e. visiting) the holy places. Thus experiencing the (fruits of) acts that were commenced, and not censuring others, I shall destroy the disease due to (the life in) the world by drinking the medicine in the form of the company of the good.

Śivaśarman said :

26. O Viṣṇuśarman, listen accurately to what I said to my father after I had heard these words of him:

The merchants son said :

27-33. The people are difficult to please; they will not give you any credit. (They will say:) He has gone leaving the bad family being dejected with it. These feet of Viṣṇu purify the three worlds. (Even) when remembered from a distance they remove sins. Why do you leave them? O father, even a sinful person who dies in Magadha , has his sins washed in Gaṅgā . He goes to heaven. Do not give up the auspicious (Gaṅgā), (since) sixty thousand sons of the noble Sagara , who were burnt by Kapila 's anger, went to heaven due to her touch. O father, do not go elsewhere after abandoning her; that is a series (of steps) leading to heaven, that even brings about salvation, and is resorted to by those who desire salvation. Do not disregard Gaṅgā honoured by gods, (which is) in your vicinity. O glorious one, she, when resorted to, will give you what you desire. Even if lower animals, through ignorance, would die in her water, they would become Brahman . How do you abandon her?

Śivaśarman said :

34-47a. Hearing these words my father to whom sacred law was dear, being averse to all objects of senses, lived in the house. Everyday he thrice bathed in Gaṅgā, and always went to the house where a Purāṇa would be (read). O son, once listening to the greatness of Yamunā-tīrtha , the wise one heard about the greatness of this holy place. The religious merit of this holy place full of all holy places is a hundred times better than holy places like Avimukta , Haridvāra , Prayāga , Puṣkara , Ayodhyā , Dvārikā, Kāñcī , Mathurā and others. My father, having heard what the learned son had told him, went, unnoticed by all, to this holy place, after abandoning the house. My illustrious father, serving the feet of Viṣṇu like us came here with a desire for salvation. Bathing thrice (a day) at the Nigamodbodhaka Tīrtha he, the wise one, doing his rites and being desireless, lived at this best holy place—the abode of the unborn—for a few months. Once he had very severe fever. Due to the great pain (caused) by the fever he, losing his consciousness, fainted. For a while the father remained in the condition of unconsciousness. When later he regained his consciousness he thought like this: 'Oh! misery has befallen me. My very intelligent, religious son, who would console me, with my body hot due to fever, is away. I have not atoned for the very fearful sin of illicit intercourse. What would be my fate? (If) my son will come I shall give him the wealth which I have hidden in my house and which even I have not seen.'

Śivaśarman said :

47b-51a. While he was thinking like this, a traveller, troubled by rain, afflicted by cold, and with his body trembling, entered the hut. Seeing him asleep, the traveller again went near him, and knowing him to be an ascetic saluted him with (i.e. by bending) his head, and said to him: "O sage, why are you sleeping? The evening has come. This sun is setting. This is not the time for sleeping for you." When the traveller had just uttered these words, Śarabha, my father, with his body hot with fever, somehow spoke to him:

Śarabha said :

51b-58a. O traveller, listen to the words which I am speaking to you. Listening to the course of my fate you do (what is proper), O good one. I am a merchant named Śarabha. My house is in Kānyakubja . Though prevented by my wife, friends and son I came here on hearing the greatness of this holy place told by my son. O good one, some months have passed after I came here. Now for the last three days I have been suffering from fever. My life had departed. Today it has come (back) again. O good one, some portion of my life still remains (to be passed). I have come (back) after having seen Yama 's place, and due to my good fortune you have come here. O friend, take me to my house; I shall give you

much wealth after reaching home. O you treasure of kindness, favour me. Dig a portion of the land here and take my wealth.

Śivaśarman said :

58b-60a. Having heard this, the wicked-minded rustic, addicted to sensuous pleasures and greedy of wealth, said to him: “I shall do as told by you.” Speaking like this, and digging the wealth from that piece of land, the traveller placed it before Śarabha and said:

The traveller said:

60b-61. O chief of merchants, I have taken out this your wealth from the piece of land. Quickly give (some money) to me to bring a palanquin; having placed you, suffering from fever, in it, I shall take you to your place.

Śivaśarman said :

62-76. Thus addressed by him, he gave him three golden palas . He too took that money and went to the city of Lavaṇa . O son, having stayed there for a night, he, having paid a couple of palas, brought a palanquin with attendants and carriers. The wicked one took the two palas for himself only. Having put the excellent merchant, Śarabha, in the palanquin, the traveller, hastening the carriers, started for Kānyakubja. The traveller, repeatedly making him (i.e. giving him) who was oppressed with thirst, drink a small quantity of water collected from that holy place in a water-pot, proceeded. Then, on the way, they got to the bank of a lake to eat (food). Having bathed and eaten food, they hastily moved from that place. Having crossed some portion of the land, they were oppressed by thirst. (The traveller) drank the water from the water-pot and made Śarabha also drink it. Then a very fierce demon, Vikaṭa by name, moving in the solitary forest, saw them going. Seeing them, he, with his mouth open, and overcome by hunger, and causing the earth to tremble with the strokes (i.e. the plantings) of his feet, speedily ran (to them), and coming near them speedily, he seized the traveller and the carriers at their testicles and he, moving in the sky, whirled them. He dropped them who were dead due to being whirled only, on the ground. He ate their flesh and drank blood from their testicles. Thinking, ‘Where will this man suffering from a disease go from my presence? I shall (first) eat him up, and then drink the water’, that chief among the demons then threw water from the water-pot on his face. As soon as the water was thrown he had the recollection of his former birth. He turned away from killing that Śarabha. He also got the recollection of the sin committed by him in his former existence, due to which he obtained demonhood though he was born as a brāhmaṇa . The demon, having recollected his sin, and having got knowledge, quickly approached Śarabha (my father) and said to my father:

The demon said :

77-78. “O best man, who are you? And who are these men whom, I, a mean demon, of a fierce form. devoured? Of which excellent holy place is this water, due to whose power even a sinner like me had the recollection of my former existence?”

The merchant said :

79-86. O best demon, I am a merchant. My home is in Kānyakubja. Travelling to (various) holy places I came to Indraprastha. There I suffered from fever due to fate. O you having bad ways, then an idea to

go home arose in me. Some traveller troubled by rain came there. I requested him to bring a palanquin and take me home. And this is that wise traveller who quickly brought a palanquin and having put me in it, had proceeded to my house. Now that traveller and the carriers of the palanquin have been eaten by you. Hear of which holy place this water is. In the Khāṇḍava Vana of Indra there is the excellent river Yamunā . On her bank is the best holy place called Hariprastha. The preceptor of gods lives there. The holy place accomplishes everything (and is called) Nigamodbodhaka, drinking the water of which you got the recollection. I have told you all this that you had asked me. O demon, I shall ask you something. Tell (i.e. answer) me quickly about it. Now (and) here you will recollect the deeds in your former existence. Tell me what sin you committed, due to which you became a demon.

The demon said :

87-100. Listen. I shall tell you everything. Formerly I was a brāhmaṇa (born) in the family of those proficient in the Vedas. I was wicked and sinful. While playing with dice everyday with those conversant with it, I lost much wealth, mine as well as of my father. My father having reported my act to the king, formerly got me having no wealth, out of the house. I went to a village nearby. There was a friend, the best brāhmaṇa named Devaka . He, respecting me, allowed me to live comfortably in his house for a long time. When my friend had gone somewhere, I, afflicted by sexual urge, forcibly enjoyed his beautiful wife. At that moment only that very chaste lady, drinking strong poison, died. Seeing her (dead) I ran away at the dark night. I who was running (away) was arrested by the officers of the king. Saying, 'This is a thief', they cut off my head. Causing me to take up a body full of torment the servants of Yama threw me into the terrible Raurava hell by Yama's order. Having experienced severe torture there for sixty thousand years, I obtained demonhood due to that sin only. O chief of merchants, I have passed a hundred years as a demon. I (shall) tell (you) that remedy due to which I (shall) get salvation. O good one, you gave me religious merit. I shall speak (i.e. tell) it. Listen carefully to that by which this water of the excellent holy place got into my mouth. O merchant, in that same existence I observed the vow of Viṣṇu's day (i.e. Ekādaśī) due to company and not (my) desire, and kept awake at night. Having bathed on the Dvādaśī-day I got ready to eat also. (At that time) some devotee of Viṣṇu, having Viṣṇu's form, came to my house. Seeing him I got angry and uttered abusive words: "O hypocrite, O wicked one, why are you going amidst the ladies?"

101-109. When, addressed by me, the wise one, who looked equally upon respect or disrespect, silently went out of my house, my loyal wife, coming towards him, fell at his feet and brought the good man to the house. Though insulted by me, the noble one did not get angry. He was delighted when honoured by her, since he was one to whom enemies and friends were alike. She, having seated him on a seat (said to me): "O lord of my life, make him enjoy (i.e. offer him) food. Conquer the three worlds." Thus addressed by the chaste one, I, with a gloomy face, spoke to the noble-hearted one, of a pleasing face, "(Please) get up, pacify your hunger." Speaking like this, I, prompted by my slender-waisted (wife), again seated him on a seat and washed his feet. To the judicious one I offered a plate full of food. My good wife gave (i.e. poured) water on his hand. I was repeatedly prompted by her. The virtuous one, free from perturbation, went at will, muttering. 'Hare Rāma , Hare Kṛṣṇa .' O merchant, due to this religious merit which I, prompted by my wife, did in the previous existence, this water of the holy place was brought to me.

Śivaśarman said :

110. O Viṣṇuśarman, when the demon got up after saying these words, the traveller and the carriers, having divine bodies, spoke in the sky:

The traveller and the carriers said :

111-115. O chief merchant, O good one, though we met with death immaturely, we obtained godhead after drinking this water due to your favour. O chief of merchants, since we went with you through greed of wealth, our desire for wealth had not left (us) even at the time of death. By the power of the water of this best holy place in our belly, we secured at death the friendship of the lord of wealth. O lord, we salute you; we are going to the city of the lord of wealth in aeroplanes which are brought by his attendants, which are decorated with various jewels. Go to the holy place Nigamodbodhaka. Do not delay. O good one, along with you quickly emancipate him also.

Śivaśarman said :

116-117a. O dear one, speaking like this, they went, all around, to the northern direction, producing sound in the sky and on the earth with small bells of the aeroplanes. Then my father, the merchant, spoke to the demon:

Śarabha said :

117b-118. Get up. Quickly take me to the holy place Nigamodbodhaka. I, suffering from fever, cannot go there on foot. There is none else except you, who (would) take me to that holy place.

Śivaśarman said :

119-122. The demon, comforting the merchant with the words 'All right' put him on his shoulder, and speedily went to that purifying holy place. Both, the chief merchant and the demon, just bathing at the best of all holy places, stayed there. I having heard about the great agony of my father, and urged by my mother (to go to him) moved from my house. Having come here, I saw him, suffering from severe fever. I saluted him with (i.e. by bending my) head. He blessed me and said:

Śarabha said :

123-125. O dear one, why have you come here along a distant (i.e. long) path? My friend, a demon by name Vikaṭa, has come here, and (is) staying here doing his own rites. Get up, and fall at his feet (i.e. prostrate before him) like a staff. You should not be afraid of him who has given up harmful acts. Now, having reached this holy place, he stays near me.

Śivaśarman said :

126-127. Thus told by my father, that noble Śarabha, I got up and fell at his feet (prostrating myself) like a staff. He raised me (seizing me) with my arms, and closely embracing me and giving me a blessing said, "Welcome to you, O my friend's son."

The demon said :

128-129. O dear one, you are fortunate that you have come here on hearing your father's very severe suffering due to fever. Performing the rite with water mixed with sesamum-seeds, you will be free from the debt of your dead ancestors. Having bathed perform your rites; (thereby) you will remember your former existence.

Śivaśarman said :

130-143. O dear one, thus told by him, I, remembering the auspicious and inauspicious acts of the former existence, entered the holy place having excellent water. Having duly bathed here, I came near my father. I asked him the account of the demon: “Why has he become religious-minded?” Having heard the account of the demon, the carriers and the traveller, I praised this best holy place. Thinking, ‘I shall go home when my father will be free from the disease’, I stayed there for ten days. Within (those) ten days, while I watched (i.e. before me) the death of my father occurred in the (half) quantity of the water of this best holy place. Then, Viṣṇu, having a body like a fresh cloud, and holding Lakṣmī close to his bosom, came after having mounted Garuḍa . He had put on yellow garments; had four arms; his lotus-like eyes were tawny. He was served by the divine Brahmā and others along with Andhakārin, and by the kinnaras singing the hosts of his virtues. He was being praised on all sides by Hāhā , Hūhū and others. Giving my father identity with his own form, and putting him on Garuḍa, and surrounded by Brahmā and others, Viṣṇu went up to heaven. Seeing my father’s sameness of form with Viṣṇu, I thought, when, at that time, there sprang the truth in my heart: ‘It is the greatness of this crest-jewel of holy places that in half of its water a being that is dead becomes four-armed. I shall rightly not at all leave this best holy place having a strong efficacy urged by thirst for the disease in the form of wealth. I shall stay in this hut of my father till (I get) freedom from the (fruits of) acts that have been commenced on the earth.’ Having thought like this and performed proper rites (in honour) of my father, I stayed (there) with a desire for salvation along with the demon.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 205

The Efficacy of Nigamabodha

Chapter 617 of 693 · 52 detected Sanskrit verse markers

Sanskrit

शिवशर्मोवाच-
एकदाऽत्र महातीर्थे पंके मग्नां पयस्विनीम् ।
दृष्ट्वा स राक्षसश्रेष्ठस्तामुद्धर्तुं विवेश ह १।
गोरक्षणे महान्धर्मो रक्षतुः स्वर्गतिर्भवेत् ।
चिंतयन्निति मध्ये तु सगृहीतोंबुहस्तिना २।
नीतस्तु वारिणोऽधस्ताज्जलपूर्णोदरस्तदा ।
तत्याज जीवितं सद्यस्तेन पीडितविग्रहः ३।
दिव्यरूपं समास्थाय विमानमपि ढौकितम् ।
गणेन प्रहितेनाथ दैवैरिंद्रपुरोगमैः ४।
गच्छन्निति मया पृष्टः स निशाचरपुंगवः ।
मुक्तिदेऽत्र महातीर्थे मृत्युं प्राप्य सदुर्लभे ५।
कथं देवपदप्राप्तिर्जाता तव महामते ।
इत्युक्तो मामुवाचेदं वांछासीदत्र मेऽनघ ६।
तस्मिन्गते पुण्यजने स्वर्गं पुण्यवतां पदम् ।
एकाकिना मया विष्णुः सद्भक्तिः प्रापितस्तदा ७।

गच्छंस्तिष्ठन्स्वपन्जाग्रत्स्नानं कुर्वंश्च नित्यशः ।
तमेव पुंडरीकाक्षमहं दध्यावनन्यधीः ८।
हरे तव पदांभोजमहं शरणमागतः ।
ब्रह्मत्वे च महेशत्वे नेंद्रत्वे मम मानसम् ९।
प्रार्थयन्नित्यहं तात तमेव पुरुषोत्तमम् ।
उषितोऽत्र महातीर्थे कृत्वा निर्विषयं मनः १०।
विष्णुशर्मोवाच-
वसतोऽत्र महातीर्थे मरणं चेत्तवाभवत् ।
कथं जन्म पुनः प्राप्तं त्वयेति मम संशयः ११।
मर्यादां यस्य तीर्थस्य त्यक्त्वापि धनलोभतः ।
राक्षसान्मरणं प्राप्ताः पथिकस्ते च वाहकाः १२।
यस्य तीर्थवरस्यास्य जलपानाद्दिवंगताः ।
तथैव राक्षसोऽप्यस्मिन्नपमृत्युमवाप्य सः १३।
नक्रतः स्वेच्छया स्वर्गं जगाम तव पश्यतः ।
न नूनं तत्र मरणं जातं यज्जन्म दृश्यते १४।

नारद उवाच-
शिवे निशम्य पुत्रस्य शिवशर्मा शुभं वचः ।
उवाच पूर्ववृत्तांतं कारणं निजजन्मनः १५।
शिवशर्मोवाच-
विष्णुशर्मन्शृणुष्वेदं कारणं मम जन्मनः ।
कथयामि तवाग्रेऽहं श्रुत्वा निःसंशयो भव १६।
एकदा विष्णुपूजायां मयि ध्यानं समास्थिते ।
दुर्वासाः प्रकृतिक्रोधी ममाश्रममुपागतः १७।
तमागतमविज्ञाय विष्णुध्यानपरायणः ।
तस्थिवांस्तदवस्थोऽहं चिरं तं नामसंस्मरन् १८।
समुहुर्तं मुनिः स्थित्वा ममाग्रे क्रोधमूर्छितः ।
आत्मनात्मानमाहेदमुच्चैरारक्तलोचनः १९।
दुर्वासा उवाच-
अहो अत्रेरहं पुत्रोऽनसूयागर्भसंभवः ।
शिवांशो मानुषेणालमवज्ञातोऽमुना भवम् २०।

त्रिलोकीराज्यतः शक्रो मया येन प्रपातितः ।
तं मामपि मनुष्योऽयमवजानाति दुर्मतिः २१।
यो बिभेति न कः सोसि मत्तः कालानलादिव ।
मुक्त्वा देवत्रयीं लोके यतः सार्हत्तमा मम २२।
यामसौ ध्यायते मूढो देवतां ध्यानमास्थितः ।
न कथं बोधयत्येनं सेति मूर्त्तिस्थितो यमः २३।
नूनं नारायणं देवं ध्यायत्येष जगद्गुरुम् ।
यद्ध्यानामृततृप्तो हि न बाह्यज्ञानवानयम् २४।
हरिं वा ब्रह्म वा शंभुमन्यं वा ध्यायतामहम् ।
मयायं सर्वथा दंड्यो मदवज्ञाकरो ह्ययम् २५।
शिवशर्मोवाच-
एवं विचिंतयित्वा स सुमतिं मामबोधयत् ।
शशाप च विबुद्धं मामितिक्रोधारुणेक्षणः २६।
मामवज्ञाय यश्चित्ते ध्यानकाले मनोरथः ।
कुतस्तेन भवेह्यस्मिन्भविष्यति हि सर्वथा २७।

इत्युक्त्वा स यदा तात चलितो मुनिरत्रिजः ।
तदा मया चरणयोर्गृहीतोभयभीरुणा २८।
इत्युक्तश्च मुनिश्रेष्ठ क्षम्यतां रुद्विमुच्यताम् ।
मादृशा न विजानंति सम्यक्कर्म भवादृशाम् २९।
शापं त्वं दत्तवान्घोरं सांप्रतं मे निरेनसः ।
प्रसीद मम नम्रस्य शापांते कुर्वनुग्रहम् ३०।
इत्युक्तः कोपमुत्सृज्य दुर्वासा शीतलोभवत् ।
किमेतन्नोचितं तात स यतश्चंद्रशेखरः ३१।
उवाचेति समां धीमांस्तं भूत्वा ब्राह्मणोत्तमः ।

अत्रैव मरणं प्राप्य न भूयो जन्म लप्स्यसे ३२।
इति मामनुगृह्याथ स जगाम दिगंबरः ।
उषित्वा तद्दिनं तात मया सत्कारपूजितः ३३।
न मुनेर्भाषितं मिथ्या चिंतयित्वाहमित्यपि ३४।
जगाम स्वगृहं चित्ते पश्चात्तापं वहन्निति ।
अहो मे ध्यायतो नित्यं स तीर्थाश्रमिणस्तथा ३५।

दर्शनं दुर्लभं जातं श्रीपतेरिह जन्मनि ।
चातकस्येव मेघस्य शुचौ संतापकारिणि ३६।
कुतोऽयमागतो मह्यं वैकुंठगतिरोधकः ।
जनस्य प्रस्थितस्येव जलदो कालवारिमुक् ३७।
न दोषोऽस्ति मुनेर्नूनं तस्यैवेच्छाहरेः खलु ।
सुदर्शनं हि दत्त्वापि ममजन्मांतरं कृतम् ३८।
मया संसारभीतेन ग्राह्यं पादांबुजंहरेः ।
निदाघातपतप्तेन पथिकेनेव पादपः ३९।
किं धनापत्ययोषिद्भिरनित्यैश्चान्यबंधुभिः ।
गोविंदपरमानंद रामेति ममजल्पतः ४०।
उदासीनवदासीनः कुंटुबेषु हरिं भजन् ।
प्रारब्धमेव भोक्ष्यामि कर्माण्यन्यान्यतर्जयन् ४१।
चिंतयन्नित्यहं तात कियद्भिर्वासरैरहम् ।
प्राप्तवान्स्वगृहं स्नात्वा हरिपादोदकांतरे ४२।
पितुर्मरणमाख्यातं मात्रे बंधुभ्य एव च ।

श्रुत्वा तेऽपि शुचं चक्रुर्नाविंदन्निममस्थिरम् ४३।
सत्यलोकादि लोकेषु निस्पृहोऽहं गृहे वसन् ।
मरणं प्राप्तवान्कूले गंगाया मुनिसेविते ४४।
मुनेर्दुर्वाससः शापाज्जातोऽहं वैष्णवे कुले ।
मरणं चात्र सत्तीर्थे लब्ध्वा प्राप्स्ये हरेः पदम् ४५।
नारद उवाच-
एवं सुराचार्यविनिर्मिते तदा तीर्थे महाभाग पुराकृतानि तौ ।
द्विजोत्तमौ प्रोच्य मिथः सुतस्थतुर्विचिंतयंतौ हरिपादपल्लवम् ४६।
विचिंतयंतौ हरिमब्जलोचनं चतुर्भुजं नीरदनीलविग्रहम् ।
निजायुधालंकरणावभासितं स्मृत्वात्र सारूप्यमवापतुर्हरेः ४७।
यस्य क्षेत्रमिमं पुण्यमिंद्रप्रस्थाख्यमुत्तमम् ।
तस्योपाख्यानमाख्यातं फलमस्य शिवे शृणु ४८।
गंगास्नानेन यत्पुण्यं कन्यादानोद्भवं च यत् ।
श्रवणादस्य तत्पुण्यं श्रद्धया लभते नरः ४९।
पुत्रे जाते तु गोदानात्सिंहगे च बृहस्पतौ ।

गोदावरीजले स्नानाद्यत्फलं भुवि जायते ५०।
तत्फलं श्रवणादस्य जायते नात्र संशयः ।

अतस्तीर्थोत्तमादन्यत्तीर्थं नास्त्यखिलार्थदम् ।
यस्मिन्मरणतो नूनं तिर्यंचोऽपि चतुर्भुजाः ५१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये निगमबोधोपाख्यानं नाम पंचाधिकद्विशततमोऽध्यायः २०५।

Roman transliteration

śivaśarmovāca-
ekadā'tra mahātīrthe paṃke magnāṃ payasvinīm |
dṛṣṭvā sa rākṣasaśreṣṭhastāmuddhartuṃ viveśa ha 1|
gorakṣaṇe mahāndharmo rakṣatuḥ svargatirbhavet |
ciṃtayanniti madhye tu sagṛhītoṃbuhastinā 2|
nītastu vāriṇo'dhastājjalapūrṇodarastadā |
tatyāja jīvitaṃ sadyastena pīḍitavigrahaḥ 3|
divyarūpaṃ samāsthāya vimānamapi ḍhaukitam |
gaṇena prahitenātha daivairiṃdrapurogamaiḥ 4|
gacchanniti mayā pṛṣṭaḥ sa niśācarapuṃgavaḥ |
muktide'tra mahātīrthe mṛtyuṃ prāpya sadurlabhe 5|
kathaṃ devapadaprāptirjātā tava mahāmate |
ityukto māmuvācedaṃ vāṃchāsīdatra me'nagha 6|
tasmingate puṇyajane svargaṃ puṇyavatāṃ padam |
ekākinā mayā viṣṇuḥ sadgatiḥ prāpitastadā 7|

gacchaṃstiṣṭhansvapanjāgratsnānaṃ kurvaṃśca nityaśaḥ |
tameva puṃḍarīkākṣamahaṃ dadhyāvananyadhīḥ 8|
hare tava padāṃbhojamahaṃ śaraṇamāgataḥ |
brahmatve ca maheśatve neṃdratve mama mānasam 9|
prārthayannityahaṃ tāta tameva puruṣottamam |
uṣito'tra mahātīrthe kṛtvā nirviṣayaṃ manaḥ 10|
viṣṇuśarmovāca-
vasato'tra mahātīrthe maraṇaṃ cettavābhavat |
kathaṃ janma punaḥ prāptaṃ tvayeti mama saṃśayaḥ 11|
maryādāṃ yasya tīrthasya tyaktvāpi dhanalobhataḥ |
rākṣasānmaraṇaṃ prāptāḥ pathikaste ca vāhakāḥ 12|
yasya tīrthavarasyāsya jalapānāddivaṃgatāḥ |
tathaiva rākṣaso'pyasminnapamṛtyumavāpya saḥ 13|
nakrataḥ svecchayā svargaṃ jagāma tava paśyataḥ |
na nūnaṃ tatra maraṇaṃ jātaṃ yaj̃janma dṛśyate 14|

nārada uvāca-
śive niśamya putrasya śivaśarmā śubhaṃ vacaḥ |
uvāca pūrvavṛttāṃtaṃ kāraṇaṃ nijajanmanaḥ 15|
śivaśarmovāca-
viṣṇuśarmanśṛṇuṣvedaṃ kāraṇaṃ mama janmanaḥ |
kathayāmi tavāgre'haṃ śrutvā niḥsaṃśayo bhava 16|
ekadā viṣṇupūjāyāṃ mayi dhyānaṃ samāsthite |
durvāsāḥ prakṛtikrodhī mamāśramamupāgataḥ 17|
tamāgatamavijñāya viṣṇudhyānaparāyaṇaḥ |
tasthivāṃstadavastho'haṃ ciraṃ taṃ nāmasaṃsmaran 18|
samuhūrtaṃ muniḥ sthitvā mamāgre krodhamūrchitaḥ |
ātmanātmānamāhedamuccairāraktalocanaḥ 19|

durvāsā uvāca-
aho atrerahaṃ putro'nasūyāgarbhasaṃbhavaḥ |
śivāṃśo mānuṣeṇālamavajñāto'munā bhavam 20|

trilokīrājyataḥ śakro mayā yena prapātitaḥ |
taṃ māmapi manuṣyo'yamavajānāti durmatiḥ 21|
yo bibheti na kaḥ sosi mattaḥ kālānalādiva |
muktvā devatrayīṃ loke yataḥ sārhattamā mama 22|
yāmasau dhyāyate mūḍho devatāṃ dhyānamāsthitaḥ |
na kathaṃ bodhayatyenaṃ seti mūrttisthito yamaḥ 23|
nūnaṃ nārāyaṇaṃ devaṃ dhyāyatyeṣa jagadgurum |
yaddhyānāmṛtatṛpto hi na bāhyajñānavānayam 24|
hariṃ vā brahma vā śaṃbhumanyaṃ vā dhyāyatāmaham |
mayāyaṃ sarvathā daṃḍyo madavajñākaro hyayam 25|
śivaśarmovāca-
evaṃ viciṃtayitvā sa sumatiṃ māmabodhayat |
śaśāpa ca vibuddhaṃ māmitikrodhāruṇekṣaṇaḥ 26|
māmavajñāya yaścitte dhyānakāle manorathaḥ |
kutastena bhavehyasminbhaviṣyati hi sarvathā 27|

ityuktvā sa yadā tāta calito muniratrijaḥ |
tadā mayā caraṇayorgṛhītobhayabhīruṇā 28|
ityuktaśca muniśreṣṭha kṣamyatāṃ ruḍvimucyatām |
māḍṛśā na vijānaṃti samyakkarma bhavādṛśām 29|
śāpaṃ tvaṃ dattavānghoraṃ sāṃprataṃ me nirenasaḥ |
prasīda mama namrasya śāpāṃte kurvanugraham 30|
ityuktaḥ kopamutsṛjya durvāsā śītalobhavat |
kimetannocitaṃ tāta sa yataścaṃdraśekharaḥ 31|
uvāceti samāṃ dhīmāṃstaṃ bhūtvā brāhmaṇottamaḥ |
atraiva maraṇaṃ prāpya na bhūyo janma lapsyase 32|
iti māmanugṛhyātha sa jagāma digaṃbaraḥ |
uṣitvā taddinaṃ tāta mayā satkārapūjitaḥ 33|
na munerbhāṣitaṃ mithyā ciṃtayitvāhamityapi 34|
jagāma svagṛhaṃ citte paścāttāpaṃ vahanniti |
aho me dhyāyato nityaṃ sa tīrthāśramiṇastathā 35|

darśanaṃ durlabhaṃ jātaṃ śrīpateriha janmani |
cātakasyeva meghasya śucau saṃtāpakāriṇi 36|
kuto'yamāgato mahyaṃ vaikuṃṭhagatirodhakaḥ |
janasya prasthitasyeva jalado kālavārimuk 37|
na doṣo'sti munernūnaṃ tasyaivecchāhareḥ khalu |
sudarśanaṃ hi dattvāpi mamajanmāṃtaraṃ kṛtam 38|
mayā saṃsārabhītena grāhyaṃ pādāṃbujaṃhareḥ |
nidāghātapataptena pathikeneva pādapaḥ 39|
kiṃ dhanāpatyayoṣidbhiranityaiścānyabaṃdhubhiḥ |
goviṃdaparamānaṃda rāmeti mamajalpataḥ 40|
udāsīnavadāsīnaḥ kuṃṭubeṣu hariṃ bhajan |
prārabdhameva bhokṣyāmi karmāṇyanyānyatarjayan 41|
ciṃtayannityahaṃ tāta kiyadbhirvāsarairaham |
prāptavānsvagṛhaṃ snātvā haripādodakāṃtare 42|
piturmaraṇamākhyātaṃ mātre baṃdhubhya eva ca |

śrutvā te'pi śucaṃ cakrurnāviṃdannimamasthiram 43|
satyalokādi lokeṣu nispṛho'haṃ gṛhe vasan |
maraṇaṃ prāptavānkūle gaṃgāyā munisevite 44|
munerdurvāsasaḥ śāpājjāto'haṃ vaiṣṇave kule |
maraṇaṃ cātra sattīrthe labdhvā prāpsye hareḥ padam 45|
nārada uvāca-
evaṃ surācāryavinirmite tadā tīrthe mahābhāga purākṛtāni tau |
dvijottamau procya mithaḥ sutasthaturviciṃtayaṃtau haripādapallavam 46|
viciṃtayaṃtau harimabjalocanaṃ caturbhujaṃ nīradanīlavigraham |
nijāyudhālaṃkaraṇāvabhāsitaṃ smṛtvātra sārūpyamavāpaturhareḥ 47|
yasya kṣetramimaṃ puṇyamiṃdraprasthākhyamuttamam |
tasyopākhyānamākhyātaṃ phalamasya śive śṛṇu 48|
gaṃgāsnānena yatpuṇyaṃ kanyādānodbhavaṃ ca yat |
śravaṇādasya tatpuṇyaṃ śraddhayā labhate naraḥ 49|
putre jāte tu godānātsiṃhage ca bṛhaspatau |

godāvarījale snānādyatphalaṃ bhuvi jāyate 50|
tatphalaṃ śravaṇādasya jāyate nātra saṃśayaḥ |
atastīrthottamādanyattīrthaṃ nāstyakhilārthadam |
yasminmaraṇato nūnaṃ tiryaṃco'pi caturbhujāḥ 51|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye nigamabodhopākhyānaṃ nāma paṃcādhikadviśatatamo'dhyāyaḥ 205|

English translation

Śivaśarman said :

1-10. Once that best demon, having seen a milch cow plunged into mud, entered it to take her up. ‘There is a great religious merit in (i.e. due to) protecting a cow. The protector would go to heaven.’ He who was thinking like this was seized by a crocodile (literally, a water-elephant). He was taken down into the water. With his belly full of water, and with his body pressed by him, he died instantly. He resorted to a divine form; an aeroplane with an attendant was brought near him sent by gods led by Indra . I asked the chief of the demons, going (to heaven) after having died here in this great holy place, very difficult to be reached, and giving salvation, “O intelligent and divine one, how did you reach heaven?” Thus addressed, he said, “O innocent one, I longed for it.” When that meritorious one had gone to heaven, the place of the meritorious ones, I, remaining alone, was taken to Viṣṇu , the good resort. With a concentrated mind, I, while going, standing, sleeping, keeping awake, bathing, constantly meditated upon that lotus-eyed one only. “O Viṣṇu, I have sought lhe shelter of your lotus-like feet. I have no longing for the position of Brahmā , Śiva or Indra.” O dear one, making my mind free from the (longing for) objects of senses, and soliciting that Puruṣottama (i.e. Viṣṇu) only, I lived at this great holy place.

Viṣṇuśarman said :

11-14. When, while staying at this great holy place, you died, then how did you get a birth again? This is my doubt. The traveller and the carriers, on their having ignored the restriction (laid down) at this holy place due to greed for money, met with death from the demon (and) went to heaven on drinking the water of this great holy place. So also the demon meeting with, at his will, death from the crocodile, went to heaven while you were looking on (i.e. in your presence). There is no (re)birth (for a man whose) death takes place there.

Nārada said :

15. O Śibi , having heard the auspicious words of his son, Śivaśarman told him the former account, the cause of his birth.

Śivaśarman said :

16-19. O Viṣṇuśarman, listen to this cause of my birth. I am telling it to you. Having heard it, be free from doubts. Once when I had resorted to meditation while worshipping Viṣṇu, Durvāsas , irascible by nature, came to my hermitage. Not aware of his having arrived (there), I, intent upon meditation on Viṣṇu, remained in that condition recollecting (Viṣṇu's) name for a long time. The sage, standing for a while, full of anger and with his eyes red, spoke loudly to himself these (words):

Durvāsas said :

20-25. Oh! I, Atri 's son, born from the womb of Anasūyā , a portion of Śiva, am thus excessively neglected by this human being: This wicked man even ignores me who caused Indra to fall from the kingdom of the three worlds! Who are you that are not afraid of me who am like the destructive fire at the end of the world, since I have the greatest worth barring (that of) the three gods? How is it that that deity whom he is meditating upon, does not advise him that Yama has come in an embodied form? Indeed he is meditating upon Viṣṇu, the lord of the world, being satisfied with the nectar of meditation upon whom he does not have the knowledge of his surroundings. Let him meditate upon Viṣṇu, Brahmā, Śiva, or any other (deity). He should be punished by me by all means. He has disregarded me.

Śivaśarman said :

26-45. Thinking like this, he roused me, and with his eyes red due to anger, cursed me who had become conscious. "How will that desire, which you, ignoring me, had in your mind at the time of meditation, come true at all?" O dear one, when, after having spoken like this, the sage born of Atri, moved (to go), I dreaded with fear, seized his feet, and said like this: "O best sage, forgive me; give up your anger. (People) like me do not properly know the deeds of (sages) like you. Now you have given a fearful curse to me who am innocent. Favour me who am polite. Show favour for the end of (i.e. ending) your curse." Thus addressed, Durvāsas, giving up his anger, became cool. O darling, is it not proper, since he is Śiva (himself)? The wise one said to me: "You, being the best brāhmaṇa , will meet with death here only, and will not be reborn." Having thus favoured me that Śiva (i.e. Durvāsas) left, after staying there that day and being honoured by me with a hospitable reception. I, having thought that the sage's words would not be untrue, and repenting in my mind, went home: 'Oh! to me, having my hermitage in a holy place, and constantly meditating upon (Viṣṇu) the sight of Lakṣmī 's lord has become difficult to have in this existence, like that of a cloud to a cātaka in Caitra and Vaiśākha , causing heat? Wherefrom has this one, causing obstacle in my course to Vaikuṇṭha come like a cloud (coming in the way) of a man who has set out (on a journey)? It is not the fault of the sage. It is indeed the desire of that Viṣṇu only. Having well appeared before me, he has given me another (i.e. a new) existence. I, scared of the worldly existence, should seize the lotus-like feet of Viṣṇu, as a traveller heated by the heat of summer (takes to) the shade of a tree. What is the use of the transient wealth, children, wife and other relatives to me who am muttering ' Govinda , Paramānanda (the highest joy), Rāma .' Not censuring other acts, and resorting to Viṣṇu, and remaining like a neutral person among the members of my family, I shall enjoy what is destined.' O dear one, thinking like this, I, after having

bathed in the water sacred to Viṣṇu, came home after a few days. I told my mother and relatives about the death of my father. Hearing (the news) they lamented; they did not know that this (worldly existence) is transitory. Having no longing for the worlds like Satya , I remained in the house and died on the bank of Gaṅgā , resorted to by the sages. Due to the curse of the sage Durvāsas, I was born in the family of Viṣṇu's devotees. Having died at this holy place, I shall reach Viṣṇu's feet.

Nārada said :

46-51. O noble one, thus the two best brāhmaṇas talking to each other about the sins committed by them in their former existence, and thinking about Viṣṇu's foliage-like feet, remained at the holy place fashioned by the preceptor of gods. Thinking about and remembering Viṣṇu, of lotus-like eyes, of four arms, having a body dark blue like a cloud, and shining with his weapons and ornaments, they got absorption into Viṣṇu. The story of this excellent holy place which is the one called Indraprastha has been told. O Śibi, listen to its fruit. A man obtains the same fruit by devoutly listening to it as is obtained by him on bathing in Gaṅgā or by giving away his daughter (in marriage). There is no doubt that that fruit which is produced on the earth at the birth of a son, or by a bath in the water of Godāvarī when Jupiter is in the Zodiacal sign of Leo, is obtained by listening to it. There is no other holy place giving all objects than this best holy place, by dying at which even lower animals become fourarmed (ones).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 206

A Woman Should Never Desert Her Husband

Chapter 618 of 693 · 64 detected Sanskrit verse markers

Sanskrit

सौभरिरुवाच-
धर्मराजशिबिः श्रीमानाकर्ण्य तद्वचो मुनेः ।
नारदस्याब्रवीत्प्रीतमना इति तमुत्तमम् १।
शिबिरुवाच-
मुने तीर्थवरस्यास्य निगमोद्बोध कस्य ते ।
माहात्म्यं वर्णितं सम्यक्श्रुतं पापहरं मया २।
इंद्रप्रस्थेत्र शतशः संति तीर्थानि वै मुने ।
अन्यस्यापि समाचक्ष्व माहात्म्यं यदि विद्यते ३।
नारद उवाच-
इंद्रप्रस्थांतरावर्तिन्येषा या द्वारका नृप ।
अस्यां पुरा हि यद्वृत्तं तत्ते वच्मि शृणुष्व मे ४।
काम्पिल्येऽथ द्विजः कश्चित् पुष्पेषुर्मूर्तिमानिव ।
सर्वासां योषितां चित्तहारी स्यादग्रविभ्रमैः ५।
संगीतविद्याकुशलः कोकिलामधुरध्वनिः ।
एकदा स करे वीणां धारयन्वादयन्मुहुः ६।

कंठेन कोकिलालाप मधुरेण नराधिप ।
गायन्बभ्राम नगरे प्रतिरथ्यं महामतिः ७।
तस्य गीतिध्वनिं श्रुत्वा मूर्छनातानसंयुतम् ।
त्वक्त्वा स्वगृहकार्याणि तमीयुः पौरयोषितः ८।
मोहितास्तस्य रूपेण कामवेगं न सेहिरे ।
जाता स्खलितवीर्यास्ता गीतं श्रुत्वा समक्षतः ९।
ब्रह्मणो मानसं येन लोभितं भारतीं प्रति ।
शिवस्यार्द्धशरीरं च पार्वत्यै येन दापितम् १०।
ताभ्यामन्यो जनो लोके वशी वा ज्ञानवानपि ।
यः स्मरं तं क्षमो जेतुं स्त्रियः प्रकृतिचंचलाः ११।
ताः स्मरावेशमासोढुं न साध्योपि विषेहिरे ।
वक्तव्यमिति किं राजन्लोके कामो हि दुर्जयः १२।
अथ तास्तत्र तत्रेयुर्यत्र व्रजत्यसौ ।
प्रगायन्कंठवीणाभ्यां प्रगायन्स्वरमोहितः १३।
तासां पतिसुतभ्रातृपितरोऽथ नराधिप ।

आगत्य भर्त्सयित्वा ता निन्युः स्वान्स्वान्गृहान्प्रति १४।
तमन्विष्य पुनस्तास्तु जग्मुः सर्वास्तदंतिके ।
यदा तदा पौरजना वृत्तं तत्प्राहुरीश्वरे १५।
राजापि तं समाहुय पप्रच्छ रहसि द्विजम् ।
केन मंत्रेण भो विप्र मोहितास्ताः पुरस्त्रियः १६।
तन्ममाचक्ष्व विप्रेंद्र दास्यामि बहु ते धनम् ।
नोचेन्निष्कासयामि त्वां निजराज्यान्न संशयः १७।
नारद उवाच-
श्रुत्वेति नृपतेर्वाक्यं नृपतिं स द्विजोत्तमः ।
उवाच सत्यं तस्याग्रे वचोरूपगुणार्णवः १८।
द्विज उवाच-
न मंत्रं नौषधं राजन्विद्यते मयि भिक्षुके ।
किंतु ते नगरे सर्वा योषितो ह्यजितेंद्रियाः १९।
रूपं मम समालोक्य श्रुत्वा गीतध्वनिं तथा ।
स्मरवेगं सहंते न राजंस्तव पुरे स्त्रियः २०।

किं करोमि महाराज कोऽपराधोस्ति मे विभो ।
पुराकृतमिवोल्लंघ्यं शासनं न महीपते २१।
नारद उवाच-
उशीनरशीबे राजन्नेवं कथयति द्विजे ।
सर्वे पौराः समेत्याथ प्रावदन्निति भूपतिम् २२।
पौरा ऊचुः -
राजन्ननेन विप्रेण मोहिताः पौरयोषितः ।
गृहेषु न हि तिष्ठंति ह्यस्माभिरनिवारिताः २३।
यद्ययं मोहनः स्त्रीणां नगरे वत्स्यति प्रभो ।
तदा देशांतराण्येव यास्यामो वयमद्य वै ।
गतोऽस्माकं वृषो देवो हव्यकव्यक्रियात्मकः २४।
तमनुप्रस्थितात्क्षेत्राद्भौरियं पापिनामिव ।
विना तं शरणं यातं त्यक्तश्रीभिर्नरेश्वर २५।
अथैनमनुयास्यंति वासिताभिर्वृषं यथा ।
शून्यालये कथं लक्ष्मीर्यत्नतोप्यवतिष्ठति २६।

धर्मोऽर्थश्च गृहं चैतत् त्रयं स्त्रीवशगं यतः ।
कांताधर्म धनाधीना तयोर्नाशे न तिष्ठति २७।
नारद उवाच-
एवं वदत्सु पौरेषु स्त्रियस्तेषां समागताः ।
राजांतिक उपाविष्टा इत्यूचुस्ताः परस्परम् २८।
पौरस्त्रिय ऊचुः ।
कामं वामाकृतिं विप्रमेनं प्राप्यमनांसि नः ।
उल्लसंति दिवाधीशं कमलानीव वारिणि २९।
संकुचंति विना तेन कुमुदानि यथेंदुना ।

आगच्छंतमिलित्वैनंधारयामोनृपाग्रतः ३०।
अवध्योऽयं वयं चास्य किं करिष्यति भूपतिः ।
नारद उवाच-
इत्युक्त्वा तास्त्वरावत्यो जगृहुस्तं द्विजोत्तमम् ३१।
पश्यतां निजभर्तृणां राज्ञश्चैव पुरस्तदा ।
ऊचुश्चैनं मनोनाथ गृहानागच्छ हृच्छयम् ३२।

शमयाशु विनाद्यत्वां स्थातुं नैव च शक्नुमः ।
इत्याकर्ण्य वचस्तासां स विप्रः प्रत्युवाच ह ३३।
विप्र उवाच-
भवतीनामहं पुत्रो भवत्यो मातरो मम ।
गृहान्किमर्थमुत्सृज्य भवत्यः पर्यटंति हि ३४।
आराधयत नाथान्स्वान्यतो लोकद्वयं ध्रुवम् ।
आराधितेषु पतिषु विष्णुः सर्वसुरेश्वरः ३५।
प्रसन्नो भवति त्वत्र प्रसन्ने किमु दुर्लभम् ।
या स्त्री स्वपतिमुत्सृज्य सेवतेऽन्यसुखेच्छया ३६।
सापवादमवाप्नोति याति घोरां च दुर्गतिम् ।
उषित्वा तत्र कल्पांते यावत्सा पतिवंचना ३७।
पुनस्तस्माद्विनिर्गत्य स्थावरत्वं प्रपद्यते ।
तस्मादपि पशुत्वं सा लभते बहुजन्मसु ३८।
ततो मुक्ता मनुष्यत्वे व्यंगा भवति तत्र सा ।
एवं पापगतिं ज्ञात्वा निवर्तध्वमतो जनात् ३९।

नो वा यास्यथ देहांते नरकं भृशदारुणम् ।
यदिच्छंति भवंत्यो मे सुखं तन्नेह लप्स्यथ ।
पापमेव हि युष्माकं यतोधःपतनं नृणाम् ४०।
नारद उवाच-
श्रुत्वैवं वचनं तस्य दृष्ट्वा भर्तृसुखानि च ।
लज्जयानम्र मुख्यस्ता लतावातहता इव ४१।
तासां तु पुरनारीणां स्मराग्निर्भृशदारुणः ।
शशाम तस्य शीतेन बटोर्वचनवारिणा ४२।
उत्थाय चेलुः सर्वास्ता विनिंदंत्य इति स्मरम् ।
ब्रह्मशक्रादिदेवानामपि मोहकरं नृप ४३।
स्त्रिय ऊचुः ।
धिगिमं पापकर्माणं शीलदारुकुठारकम् ।
कामवामदृशां प्रीत्यै धन्यो येन हतः स्मरः ४४।
किं वदेम जगत्पूज्यां रुक्मिणीं जठरे यया ।
धृतः प्रद्युम्ननाम्नाऽसौ राहुः स्त्रीशीलचंद्रभुक् ४५।

स देवाधम आयाति यदि नो दृष्टगोचरम् ।
भूयो ध्यानकृतेशान दृगग्नौ तं क्षिपामहे ४६।

येनायं जनितः पापो ह्यात्मारामेण विष्णुना ।
कृतः षोडशसाहस्रस्त्रीप्रियः का हि नः कथा ४७।
एवं विनिंद्य तं कामं तुष्टुवुस्तं द्विजोत्तमम् ।
शीलं स्वस्य च तासां च रक्षितं येन भूपते ४८।
धन्या सामुष्य जननी ययायं ब्राह्मणोत्तमः ।
स्मरजिन्निर्मितो लोके परधर्मस्य रक्षकः ४९।
धिगस्तु नो राजलोकैर्हसिताः स्मरनिर्जिताः ।
याभिर्वाक्यमनोभ्यां च जनितं पापमुल्बणम् ५०।
नारद उवाच-
एवं विचिंतयंत्यस्ता एक्यमत्ययुताः स्त्रियः ।
जग्मुः स्वंस्वं गृहं सर्वा द्विजवाक्येन बोधिताः ५१।
अथ राजापि कांपिल्यस्तं द्विजं वस्त्रभूषणैः ।
संपूज्य प्रेषयामास सद्गृहे संयतेंद्रियम् ५२।

अथागच्छति काले तु कारूषाधिपतिर्बली ।
कांपिल्याधिपतिं सैन्यैर्नगरं रुरुधे तदा ५३।
तयोर्युद्धमभूद्घोरं तेन युद्धे स घातितः ।
नगरं लुठितं सर्वं हताः शूराश्च सर्वशः ५४।
ता स्त्रियः कालकूटं तु खादित्वा मरणं गताः ।
प्रायश्चित्तं तु न कृतं ताभिः पापस्य तस्य तु ५५।
येन पापेन ताः सर्वा भीषणाख्यस्य रक्षसः ।
राक्षस्यो नगरे जाता महाकाया भयानकाः ५६।
तत्र ता निहिताः सर्वाः पुरनार्यो हनूमता ।
यज्ञांश्च रसतो जिष्णोस्तिष्ठतां रथकेतने ५७।
पुनस्ता एव राक्षस्यो बभूवुर्मारवेध्वनि ।
क्षुधार्ताश्च तृषार्ताश्च दर्शनेन भयप्रदाः ५८।
एवं तेन तु पापेन वाङ्मनोविहितेन तु ।
ताभिर्जन्मद्वयं प्राप्तं राक्षसीयोनिमिश्रितम् ५९।
पापेन नाशितं तासां स नृपं नगरद्वयम् ।

अतएव न कर्त्तव्यं परकांतनिषेवणम् ६०।
नारीभिः पापभीताभिर्वाङ्मनोभ्यामपि प्रभो ।
रोगी जडो दरिद्रो वा नेत्राभ्यां वर्जितोऽपि वा ।
न त्याज्यः स्वपतिः स्त्रीभिः इच्छंतीभिस्तु सद्गतिम् ६१।
कथितमिदं मया मनोवचोभ्यां जनितमघं च यदन्यकांतभक्त्या ।
फलमपि च यदेव लब्धमाभिस्तदपि शिबे बहुविस्तरेण तुभ्यम् ६२।
इंद्रप्रस्थगता न ये ममनघा या द्वारका दृश्यते तास्तस्या जलबिंदुदेहपतनात्पौरस्त्रियो रेभिरे ।
स्वर्गं चित्तवचोऽन्यकांत भजनाज्जातं विमुच्चोल्बणं क्रव्यादत्वमवाप्य देववनिताभावं सुराह्लाददम् ६३।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये द्वारकावर्णंनंनाम
षष्ठाधिकद्विशततमोऽध्यायः २०६।

Roman transliteration

saubhariruvāca-
dharmarājaśibiḥ śrīmānākarṇya tadvaco muneḥ |
nāradasyābravītprītamanā iti tamuttamam 1|
śibiruvāca-
mune tīrthavarasyāsya nigamodbodha kasya te |
māhātmyaṃ varṇitaṃ samyakśrutaṃ pāpaharaṃ mayā 2|
iṃdraprasthetra śataśaḥ saṃti tīrthāni vai mune |
anyasyāpi samācakṣva māhātmyaṃ yadi vidyate 3|
nārada uvāca-
iṃdraprasthāṃtarāvartinyeṣā yā dvārakā nṛpa |
asyāṃ purā hi yadvṛttaṃ tatte vacmi śṛṇuṣva me 4|
kāmpilye'tha dvijaḥ kaścit puṣpeṣurmūrtimāniva |
sarvāsāṃ yoṣitāṃ cittahārī syādagravibhramaiḥ 5|
saṃgītavidyākuśalaḥ kokilāmadhuradhvaniḥ |
ekadā sa kare vīṇāṃ dhārayanvādayanmuhuḥ 6|

kaṃṭhena kokilālāpa madhureṇa narādhipa |
gāyanbabhrāma nagare pratirathyaṃ mahāmatiḥ 7|
tasya gītidhvaniṃ śrutvā mūrchanātānasaṃyutam |
tvaktvā svagṛhakāryāṇi tamīyuḥ paurayoṣitaḥ 8|
mohitāstasya rūpeṇa kāmavegaṃ na sehire |
jātā skhalitavīryāstā gītaṃ śrutvā samakṣataḥ 9|
brahmaṇo mānasaṃ yena lobhitaṃ bhāratīṃ prati |
śivasyārddhaśarīraṃ ca pārvatyai yena dāpitam 10|
tābhyāmanyo jano loke vaśī vā jñānavānapi |
yaḥ smaraṃ taṃ kṣamo jetuṃ striyaḥ prakṛticaṃcalāḥ 11|
tāḥ smāraveśamāsoḍhuṃ na sādhyopi viṣehire |
vaktavyamiti kiṃ rājanloke kāmo hi durjayaḥ 12|
atha tāstatra tatreyuryatra yatra vrajatyasau |
pragāyankaṃṭhavīṇābhyāṃ pragāyansvaramohitaḥ 13|
tāsāṃ patisutabhrātṛpitaro'tha narādhipa |

āgatya bhartsayitvā tā ninyuḥ svānsvāngṛhānprati 14|
tamanviṣya punastāstu jagmuḥ sarvāstadaṃtike |
yadā tadā paurajanā vṛttaṃ tatprāhurīśvare 15|
rājāpi taṃ samāhūya papraccha rahasi dvijam |
kena maṃtreṇa bho vipra mohitāstāḥ purastriyaḥ 16|
tanmamācakṣva vipreṃdra dāsyāmi bahu te dhanam |
nocenniṣkāsayāmi tvāṃ nijarājyānna saṃśayaḥ 17|
nārada uvāca-
śrutveti nṛpatervākyaṃ nṛpatiṃ sa dvijottamaḥ |
uvāca satyaṃ tasyāgre vacorūpaguṇārṇavaḥ 18|
dvija uvāca-
na maṃtraṃ nauṣadhaṃ rājanvidyate mayi bhikṣuke |
kiṃtu te nagare sarvā yoṣito hyajiteṃdriyāḥ 19|
rūpaṃ mama samālokya śrutvā gītadhvaniṃ tathā |
smaravegaṃ sahaṃte na rājaṃstava pure striyaḥ 20|

kiṃ karomi mahārāja ko'parādhosti me vibho |
purākṛtamivollaṃghyaṃ śāsanaṃ na mahīpate 21|
nārada uvāca-
uśīnaraśibe rājannevaṃ kathayati dvije |

sarve paurāḥ sametyātha prāvadanniti bhūpatim 22|
paurā ūcuḥ -
rājannanena vipreṇa mohitāḥ paurayoṣitaḥ |
gṛheṣu na hi tiṣṭhaṃti hyasmābhiranivāritāḥ 23|
yadyayaṃ mohanaḥ strīṇāṃ nagare vatsyati prabho |
tadā deśāṃtarāṇyeva yāsyāmo vayamadya vai |
gato'smākaṃ vṛṣo devo havyakavyakriyātmakaḥ 24|
tamanuprasthitātkṣetrādgauriyaṃ pāpināmiva |
vinā taṃ śaraṇaṃ yātaṃ tyaktaśrībhirnareśvara 25|
athainamanuyāsyaṃti vāsitābhirvṛṣaṃ yathā |
śūnyālaye kathaṃ lakṣmīryatnatopyavatiṣṭhati 26|

dharmo'rthaśca gṛhaṃ caitat trayaṃ strīvaśagaṃ yataḥ |
kāṃtādharma dhanādhīnā tayornāśe na tiṣṭhati 27|
nārada uvāca-
evaṃ vadatsu paureṣu striyasteṣāṃ samāgatāḥ |
rājāṃtika upāviṣṭā ityūcustāḥ parasparam 28|
paurastriya ūcuḥ |
kāmaṃ vāmākṛtiṃ vipramenaṃ prāpyamanāṃsi naḥ |
ullasaṃti divādhīśaṃ kamalānīva vāriṇi 29|
saṃkucaṃti vinā tena kumudāni yatheṃdunā |
āgacchaṃtamilitvainaṃdhārayāmonṛpāgrataḥ 30|
avadhyo'yaṃ vayaṃ cāsya kiṃ kariṣyati bhūpatiḥ |
nārada uvāca-
ityuktvā tāstvarāvatyo jagṛhustaṃ dvijottamam 31|
paśyatāṃ nijabhartṝṇāṃ rājñaścaiva purastadā |
ūcuścainaṃ manonātha gṛhānāgaccha hṛcchayam 32|

śamayāśu vinādyatvāṃ sthātuṃ naiva ca śaknumaḥ |
ityākarṇya vacastāsāṃ sa vipraḥ pratyuvāca ha 33|
vipra uvāca-
bhavatīnāmahaṃ putro bhavatyo mātaro mama |
gṛhāṃkimarthamutsṛjya bhavatyaḥ paryaṭaṃti hi 34|
ārādhayata nāthānsvānyato lokadvayaṃ dhruvam |
ārādhiteṣu patiṣu viṣṇuḥ sarvasureśvaraḥ 35|
prasanno bhavati tvatra prasanne kimu durlabham |
yā strī svapatimutsṛjya sevate'nyasukhecchayā 36|
sāpavādamavāpnoti yāti ghorāṃ ca durgatim |
uṣitvā tatra kalpāṃte yāvatsā pativaṃcanā 37|
punastasmādvinirgatya sthāvaratvaṃ prapadyate |
tasmādapi paśutvaṃ sā labhate bahujanmasu 38|
tato muktā manuṣyatve vyaṃgā bhavati tatra sā |
evaṃ pāpagatiṃ jñātvā nivartadhvamato janāt 39|

no vā yāsyatha dehāṃte narakaṃ bhṛśadāruṇam |
yadicchaṃti bhavaṃtyo me sukhaṃ tanneha lapsyatha |
pāpameva hi yuṣmākaṃ yatodhaḥpatanaṃ nṛṇām 40|
nārada uvāca-
śrutvaivaṃ vacanaṃ tasya dṛṣṭvā bhartṛsukhāni ca |
lajjayānamra mukhyastā latāvātahatā iva 41|
tāsāṃ tu purānārīṇāṃ smarāgnirbhṛśadāruṇaḥ |
śaśāma tasya śītena baṭorvacanavāriṇā 42|
utthāya celuḥ sarvāstā viniṃdaṃtya iti smaram |

brahmaśakrādidevānāmapi mohakaraṃ nṛpa 43|
striya ūcuḥ |
dhigimaṃ pāpakarmāṇaṃ śīladārukuṭhārakam |
kāmavāmadṛśāṃ prītyai dhanyo yena hataḥ smaraḥ 44|
kiṃ vadema jagatpūjyāṃ rukmiṇīṃ jaṭhare yayā |
dhṛtaḥ pradyumnanāmnā'sau rāhuḥ strīśīlacaṃdrabhuk 45|

sa devādhama āyāti yadi no dṛṣṭagocaram |
bhūyo dhyānakṛteśāna dṛgagnau taṃ kṣipāmahe 46|
yenāyaṃ janitaḥ pāpo hyātmārāmeṇa viṣṇunā |
kṛtaḥ ṣoḍaśasāhasrastrīpriyaḥ kā hi naḥ kathā 47|
evaṃ viniṃdya taṃ kāmaṃ tuṣṭuvustaṃ dvijottamam |
śīlaṃ svasya ca tāsāṃ ca rakṣitaṃ yena bhūpate 48|
dhanyā sāmuṣya jananī yayāyaṃ brāhmaṇottamaḥ |
smarajinnirmito loke paradharmasya rakṣakaḥ 49|
dhigastu no rājalokairhasitāḥ smaranirjitāḥ |
yābhirvākyamanobhyāṃ ca janitaṃ pāpamulbaṇam 50|
nārada uvāca-
evaṃ viciṃtayaṃtyastā ekyamatyayutāḥ striyaḥ |
jagmuḥ svaṃsvaṃ gṛhaṃ sarvā dvijavākyena bodhitāḥ 51|
atha rājāpi kāṃpilyastaṃ dvijaṃ vastrabhūṣaṇaiḥ |
saṃpūjya preṣayāmāsa sadgṛhe saṃyateṃdriyam 52|

athāgacchati kāle tu kārūṣādhipatirbalī |
kāṃpilyādhipatiṃ sainyairnagaraṃ rurudhe tadā 53|
tayoryuddhamabhūdghoraṃ tena yuddhe sa ghātitaḥ |
nagaraṃ luṭhitaṃ sarvaṃ hatāḥ śūrāśca sarvaśaḥ 54|
tā striyaḥ kālakūṭaṃ tu khāditvā maraṇaṃ gatāḥ |
prāyaścittaṃ tu na kṛtaṃ tābhiḥ pāpasya tasya tu 55|
yena pāpena tāḥ sarvā bhīṣaṇākhyasya rakṣasaḥ |
rākṣasyo nagare jātā mahākāyā bhayānakāḥ 56|
tatra tā nihitāḥ sarvāḥ puranāryo hanūmatā |
yajñāṃśca rasato jiṣṇostiṣṭhatāṃ rathaketane 57|
punastā eva rākṣasyo babhūvurmāravedhvani |
kṣudhārtāśca tṛṣārtāśca darśanena bhayapradāḥ 58|
evaṃ tena tu pāpena vāṅmanovihitena tu |
tābhirjanmadvayaṃ prāptaṃ rākṣasīyonimiśritam 59|
pāpena nāśitaṃ tāsāṃ sa nṛpaṃ nagaradvayam |

ataeva na karttavyaṃ parakāṃtaniṣevaṇam 60|
nārībhiḥ pāpabhītābhirvāṅmanobhyāmapi prabho |
rogī jaḍo daridro vā netrābhyāṃ varjito'pi vā |
na tyājyaḥ svapatiḥ strībhiḥ icchaṃtībhistu sadgatim 61|
kathitamidaṃ mayā manovacobhyāṃ janitamaghaṃ ca yadanyakāṃtabhaktyā |
phalamapi ca yadeva labdhamābhistadapi śibe bahuvistareṇa tubhyam 62|
iṃdraprasthagatā na ye mamanaghā yā dvārakā dṛśyate tāstasyā jalabiṃdudehapatanātpaurastriyo rebhire |
svargaṃ cittavaco'nyakāṃta bhajanājjātaṃ vimucvolbaṇaṃ kravyādatvamavāpya devavanitābhāvaṃ surāhlādadam 63|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye dvārakāvarṇaṃnaṃnāma ṣaṣṭhādhikadviśatatamo'dhyāyaḥ 206|

English translation

Saubhari said :

1. That religious king, the wealthy Śibi , having heard those words of the sage Nārada , was pleased in his mind, and (thus) spoke to the best one:

Śibi said :

2-3. O sage, you have properly described the greatness of this excellent holy place Nigamodbodhaka. I have heard it; that removes sins. O sage, there are hundreds of holy places in this Indraprastha . Tell me the greatness of some other holy place, if there is any.

Nārada said :

4-17. O king, I shall tell you what formerly took place in this Dvārakā which is situated within Indraprastha. Listen to it from me. In Kāmpilya there was a certain brāhmaṇa , Cupid embodied as it were. He attracted the hearts of all women with his excellent amorous actions. He was skilled in the science of music. His voice was sweet like that of a cuckoo. Once, that very intelligent one, holding a lute in his hand, repeatedly playing upon it, singing, without an equal, with voice sweet like that of a cukoo, moved in the city. Having heard the sound of his song, full of melody and protracted tones, the wives of citizens abandoned their domestic work and went (to him). Fascinated by his handsome form, they could not bear the force of lust. Hearing the song actually they were disturbed. What other self-controlled and wise person than the two (viz. Brahmā and Śiva) is able to conquer Cupid who created a longing for Sarasvatī in the mind of Brahmā, or who made half of Śiva's body to be given to Pārvatī ? And women are fickle by nature. Even the chaste ones were unable to put up with the excitement caused by Cupid. What could be said, O king? Cupid is difficult to be conquered in the world. They went everywhere he, singing with his throat and lute and fascinating with his tone, went. Their husbands, sons, brothers and fathers came there, and threatening them, took them (back) to their own homes, O king. When they again looking for him, approached him, the citizens told the account to their king. The king too called the best brāhmaṇa and asked him in private: "O best brāhmaṇa, tell me by means of which charm you fascinated the women in the city. I shall give you much wealth. Othewise I shall drive you out of my kingdom. There is no doubt about it."

Nārada said :

18. Hearing these words of the king, the best brāhmaṇa, the ocean of handsomeness and virtues, spoke to him true words.

The Brāhmaṇa said :

19-21. O king, I, a beggar, have neither a charm nor a herb; but all the women in your city have no control over their senses. O king, the women in your city cannot put up with the force of lust on seeing my handsome form and hearing the sound of my songs. O great king, what can I do? O lord, what is my fault? The order of the king, like (the fruits of) former acts, can never be resisted.

Nārada said :

22 . O king Uśīnara- Śibi, when the brāhmaṇa was telling like this all citizents, coming together, spoke thus to the king:

The citizens said :

23-27. O king, this brāhmaṇa has fascinated the wives of the citizens. They do not remain in their houses. They cannot be stopped by us. O lord, if this one who infatuates the women lives in the city, then today (only) we shall go to other countries. Our bull-god of the nature of havya and kavya (oblations to gods and dead ancestors) has gone(?). They have started going after him like a cow from the field of sinners. O lord of men, we, abandoned by glory, have no other shelter to seek. They will follow him as the female elephants follow their lord. How can Lakṣmī (wealth) remain in a vacant house? Since these three, viz. piety, worldly riches and house, depend upon the wife, one that depends upon the wife's piety and wealth cannot remain, when the two are lost.

Nārada said :

28. When the citizens were speaking like this, their wives came to the king, sat there, and thus spoke to one another:

The wives of the citizens said :

29-31a. Our minds open excessively on seeing this brāhmaṇa of a charming form as lotuses in the water do on seeing the lord of the day and they close in his absence as the white lotuses close without the moon: come, together we shall seize (and take) him before the king. He is not fit to be killed, nor are we. What will the king do?

Nārada said :

31b-33. Saying so, they hurriedly seized the best brāhmaṇa, when their own husbands were watching and in front of the king himself; and they said to him: "O lord of our minds, come to our house, and quickly pacify (the agony) tormenting our hearts. Today we cannot remain (i.e. live) without you." Hearing these words of them, the brāhmaṇa replied:

The brāhmaṇa said :

34-40. I am your son; you are my mothers. Leaving your houses, why are you wandering? Propitiate your own lords, since, when the husbands are propitiated, wives certainly (enjoy) the two worlds, and Viṣṇu , the lord of gods, is pleased. (And) when he is pleased, what is difficult to be obtained? That woman who, forsaking her own husband, resorts to another (man) with a desire for enjoyment, invites censure and goes to a fearful hell. She, the deceiver of her husband, lives there till the end of the kalpa . Again having moved out of it, she reaches the state of an inanimate object. Even from there, she obtains beasthood for many existences. Then freed from that (stock) she is born as a crippled one. Knowing the sinful course to be like this, turn away from Cupid. Otherwise at the end (i.e. fall) of your body, you will go to a very fearful hell. You will not have the pleasure that you desire to get from me. It is your sin, since it is a fall of a human being.

Nārada said :

41-43. Having heard his words like these, and seeing the faces of their husbands, they hung down their faces through shame like creepers struck by a (stormy) wind. The very terrible fire of lust of the women in the city went out due to the cold water in the form of the words of the chap. O king, all of them, condemning Cupid as one that fascinates even gods like Brahmā, Indra , got up, and walked (away).

The women said :

44-52. Fie upon this, committing sinful acts, an axe to the wood in the form of good character! He who has struck Cupid for the happiness of passionate beautiful women, is blessed. What should we say to Rukmiṇī , venerable to the world, who carried in her womb this Rāhu , named Pradyumna , eating the Moon of the good character of women? If that mean god comes within the range of our sight again, we shall throw him into the fire of the eye of the lord (Śiva) by meditating upon him. He, the sinful one, whom Viṣṇu, delighted in self, created, made Viṣṇu dear to (or the lover of) sixteen thousand women. Then what can be said about us?

Having thus censured that Cupid, the women praised that best brāhmaṇa who preserved his own character and that of them also, O king. 'Blessed is that mother of this (best brāhmaṇa) who gave, birth to this excellent brāhmaṇa who vanquished Cupid and preserved the virtue of others! Fie upon us who were laughed at by the king's men, who were vanquished by Cupid, and by whom great sin was committed through speech and mind!' All the women who were thus thinking, who were of the same view, being admonished by the brāhmaṇa's words, went to their respective houses. Then king Kāmpilya also, having honoured that brāhmaṇa with garments and ornaments, sent him to the house of that good man.

53-63. As time went on, the powerful lord of Kārūṣa besieged lord of Kāmpilya and his city with armies (i.e. a large army). A great war took place between the two. He (i.e. Kārūṣa king) got him killed. He plundered the entire city and the brave ones were killed everywhere. Those women eating (i.e. drinking) Kālakūṭa (poison) died. They had not made any atonement for that sin. Due to that sin all those were born as demonesses with huge bodies and causing fear in the city of the demon called Bhīṣaṇa . All the women in the city were killed by Hanūmat, occupying the banner of the chariot of Viṣṇu relishing sacrifices. The same were again born as demonesses on the path to Maru . They were oppressed by hunger and thirst, and caused fear at their sight. Thus due to the sin committed by means of speech and mind, they obtained two existences, mixed with (i.e. along with) the existence as demonesses. Due to their sin the two cities along with their kings were destroyed. Therefore, O lord, women, fearing sin, should never resort to another lover even through speech or mind. Women desiring salvation should not desert their husband even though he is diseased, dull, poor or blind. O Śibi, I have told you in great detail about the sin produced through devotion to another lover by means of speech or mind, so also the fruit of it obtained by these (women). By the drops (of water) of the pious Dvārakā, seen by those going to Indraprastha, falling on their bodies, the women in the city reached heaven after abandoning the severe condition of corpse-eaters, which they had reached due to their having resorted to another lover, and obtained the form of divine ladies delighting gods.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 207

The Story of Vimala

Chapter 619 of 693 · 70 detected Sanskrit verse markers

Sanskrit

सौभरिरुवाच-
धर्मात्मज निशाम्यैतद्वचस्तस्य महात्मनः ।
नारदस्य शिबी राजा प्रोवाचेदं विनीतवत् १।
शिबिरुवाच-
तिष्ठंत्यो मरुमार्गे ता राक्षस्यो मुनिपुंगव ।
एतस्या द्वारिकायास्तु लेभिरे सलिलं कुतः २।
नारद उवाच-
शृणु राजन्कथां दिव्यां पूतां पापप्रणाशिनीम् ।
विमलाख्यस्य विप्रस्य हिमवद्द्रोणिवासिनः ३।
एकस्तु हिमवद्द्रोण्यां विमलो नाम भूसुरः ।
देवर्षिपितृवह्नीनां पूजकोऽतिथिपूजकः ४।
हरिपादार्चनरतो वेदवेदांगधर्मवित् ।
वासुदेवगुणग्राम पुराणश्रुतिमानसः ५।
वार्द्धके तस्य पुत्रोऽभूत्प्रसादाच्चक्रपाणिनः ।
चकार हरिदत्तेति नाम्ना तं जनकस्तदा ६।

विधिवद्विदधे चास्य क्षौरकर्मादिकं च तत् ।
गुरोः सकाशाज्जग्राह छंदांसि हरिदत्तकः ७।
अधीत्य विधिवद्वेदान्दत्त्वा च गुरुदक्षिणाम् ।
प्रवव्राज विरक्तः सन्समूलं चाश्रमद्वयम् ८।
ज्ञात्वा तत्कर्मतन्माता व्यलपत्पुत्रवत्सला ।
स्नापयंती कुचद्वंद्वं पुत्रविश्लेषजाश्रुभिः ९।
मातोवाच-
मामनाथां परित्यज्य तात यातोऽसि कुत्र वै ।
पितरं च जराग्रस्तं षट्पदो बल्वजाविव १०।
वार्द्धके त्वं मया प्राप्तः श्रीपतेः पादसेवया ।
मां विहायाभजस्त्वं वै चरणं तस्य मुक्तये ११।
अहं मूढा ध्रुवं तात ध्रुवमाराध्य यद्धरिम् ।
अध्रुवं वांछितवती भवन्तं तु सुखलब्धये १२।
त्वं सुधीर्वत्स सर्वार्थं यद्विष्णुं भजसे स्वयम् ।
अध्रुवं जगदेतद्वै मत्वासीस्त्वमपि ध्रुवम् १३।

किं करोमि क्व गच्छामि माया ज्ञानं छिनत्ति मे ।
सुफलोत्पादकं शास्त्री रंभामूलमिवोल्बणा १४।
धन्यो दशरथो राजा यो मृतो रामशोकतः ।
धिङ्मां पुत्रस्य विश्लेषाद्धारयंती स्वजीवितम् १५।
आगच्छ दर्शंन देहि तात मां परितारय ।
वद वेदमयीं वाणीं पितुरग्रे गुणार्णव १६।
नारद उवाच-
एवं विलप्य तन्माता राजन्सा पतिता भुवि ।
दलनाद्राहुदत्तानां लेखा चांद्रमसी यथा १७।
अथाजगाम विप्रर्षिर्विमलो नृपसत्तमः ।
दृष्ट्वा तां पतितां भूमौ किंकिमित्यभ्यभाषत १८।
कस्मादियं कीर्णकेशव्यस्तवस्त्रविभूषणा ।
पतिता भुवि कल्याणं हरिदत्तस्य विद्यते १९।
तस्यावयस्यास्ताः सर्वाः प्रोचुस्तं विमलं नृप ।
वयस्या ऊचुः -

अधीत्य वेदांस्ते पुत्रो दत्त्वा च गुरुदक्षिणाम् २०।
नारायणपरो भूत्वा प्राव्रजद्धरिदत्तकः ।
तस्य विश्लेषशोकेन पतितेयं धरातले २१।
नारद उवाच-
इत्याकर्ण्य वचस्तासां विमलो बुद्धिमत्तरः ।
प्राबोधयन्निजां भार्यामिति वागमृतेन सः २२।
विमल उवाच-
उत्तिष्ठ जाये शृणु वाक्यमीरितं मया किमर्थं पतिता विषीदसि ।
धन्यः सुतस्ते य इमं विनश्वरं विज्ञाय भेजे हरिपादपल्लवम् २३।
धन्या त्वमप्यस्य जनि प्रदायिनी यस्याः सुतस्ते हरिपादभागभूत् ।
संतारयिष्यत्यपि मामसंशयं कुलं कुलोत्थानपि पूरुषान्शुभे २४।
क्व विश्वमेकतच्च्य पतच्चलं क्व सेवनं शाश्वतलोकदं हरेः ।
मत्वेति भेजुर्भरतादयो नृपा यथा हरिं साध्वि तथैव ते सुतः २५।
दारा धनागार शरीरबांधवा एते भवंति प्रतिजन्मदुःखदाः ।
तावन्नयावद्धरिपादपल्लवं भजेत धीरोऽखिलकामवर्जितः २६।

नारद उवाच-
एवं प्रबोधिता तेन धीरेण धरणीतलात् ।
उत्थाय निजभर्तारमब्रवीद्दीनया गिरा २७।
भार्योवाच।
सर्वं जानाम्यहं कांत यत्त्वया साधुभाषितम् ।
कुलधुर्यं न पश्यामि यतस्तप्यामि वै भृशम् २८।
पुत्रे सति महत्तीर्थे किं वा केशवसेवया ।
गृह एवावयोर्मृत्युश्चेत्स्याल्लोकद्वयं तदा २९।
सत्पुत्रोत्पादने यत्नः कर्त्तव्यः खलु मानवैः ।

तारयंति पितॄन्पुत्रा यतः संसारवारिधैः ३०।
स्रष्टारं सर्वजंतूनां धातारं पुत्रकाम्यया ।
भज वांछसि चेत्पुत्रं कुलधुर्यं महामते ३१।
नारद उवाच-
इत्याकर्ण्यवचस्तस्याः प्रत्याह विमलो द्विजः ।
ब्रह्मक्षेत्रं प्रयागं हि याम्यहं पुत्रकाम्यया ३२।

इत्युक्त्वा चलितः सोऽथ हरिद्वारमगाद्द्विजः ।
स्नात्वा तत्रापि विधिवदिंद्रप्रस्थमथागमत् ३३।
कतिभिर्वासरैर्वीर सायंकालेऽखिलार्थिदम् ।
स्नात्वा भुक्त्वा निशायां स सुष्वाप यमुनातटे ३४।
निशीथे स्वपतस्तस्य विमलस्यांतिके विधिः ।
हंसमारुह्य देवेशस्तीर्थैः सर्वैरनुद्रुतः ३५।
आगत्योत्थापयामास विमलं पुत्रवांच्छकम् ।
उवाच च सुरश्रेष्ठो वचनं मधुराक्षरम् ३६।
ब्रह्मोवाच-
जाने समीतिं चित्तं त्वदीये मनसि स्थितम् ।
न तत्पूरयितुं कल्पो यतस्तत्कारणं शृणु ३७ ।
एकदा मेरुशिखरे मिलिताः सर्वदेवताः ।
तुष्टुवुर्मद्भवमुखा माधवं कार्यसिद्धये ३८।
स्तुतो स्मदादिविबुधैः कृपया भगवान्हरिः ।
प्रसन्नोभूतदा विष्णुर्वृणुध्वमिति चाब्रवीत् ३९।

इत्युक्तास्तेन ते देवा यथाभिलषितं वरम् ।
श्रीपतेः प्राप्य ते जग्मुः सर्वे स्वं स्वं निकेतनम् ४०।
मयोक्तमिति देवेश देहि मे वरमुत्तमम् ।
प्रयागं नाम मे क्षेत्रं भवत्वखिलकामदम् ४१।
ततः शतगुणं भूयाद्वितीयं क्षेत्रकं मम ।
इंद्रप्रस्थगतं सम्यग्वृत्तं त्वत्तो मयानघ ४२।
इत्याकर्ण्य वचो मह्यं भगवानाह मां तदा ।
तथास्त्विति पुनर्वाचमुवाच श्रूयतां वचः ४३।
श्रीभगवानुवाच ।
इंद्रस्य खांडवारण्ये इंद्रप्रस्थाभिधं शुभम् ।
क्षेत्रं कलिंदजातीरे मत्तुल्यास्तत्र ये मृताः ४४।
विरिंचे रचिता तत्र स्वकीया द्वारकापुरी ।
मया शतगुणांभोधी तीरस्थायाः पुरा गुणैः ४५।
तामुल्लंघ्य नरो यस्तु तीर्थमन्यन्निषेव्यते ।
न तीर्थफलमाप्नोति स पुमान्न मृषोदितम् ४६।

सर्वतीर्थोदितं पुण्यं शक्रतीर्थे लभेन्नरः ।
द्वारका च पुरी मायातीर्थमन्यच्च रक्षति ४७।

यो निमज्ज्यान्यतीर्थेषु कृत्वा च विविधां क्रियाम् ।
अत्रैष्यति फलं तेभ्यः फलं प्राप्स्यति स ध्रुवम् ४८।
इत्युक्त्वांतर्द्धधे विष्णुरहमप्यगमं स्वकम् ।
लोकं द्विजेंद्र वैकुंठादधोभागे व्यवस्थितम् ४९।
प्रयागान्मामकात्क्षेत्रात्काशी शतगुणा स्मृता ।
काश्याः शतगुणं तीर्थं निगमोद्बोधकं तथा ५०।
तीर्थसप्तकमेतत्तु त्रयं तुल्यफलं स्मृतम् ।
एतत्त्रयमनुल्लंघ्य यो गच्छति सितासितम् ५१।
तस्याहं वांछितं विप्र ददामि खलु नान्यथा ।
केचिदाहुः सप्तपुरी समपुण्या महर्षयः ५२।
अयोध्याद्याः शतं ताभ्य इंद्रप्रस्थं प्रचक्षते ।
त्वमत्रागत्य विप्रेंद्र सर्वकामफलप्रदे ५३।
तीर्थे श्रीद्वारकाख्ये हि कुरु स्नानं सुतेच्छया ।

यावंति सर्वतीर्थानि ब्रह्मांडकलशोदरे ५४।
तेभ्यो परिमितं पुण्यं शतनामनि कीर्तिते ।
सुतं ते कुलधौरेयं तीर्थमेतत्प्रदास्यति ५५।
स्नानाच्च तव गोविंदः प्रसन्नात्मा भविष्यति ।
नारद उवाच-
इत्युक्त्वा देवदेवेशो ब्रह्मा तत्र तिरोधते ५६।
विमलोऽपि तदा स्नात्वा देवादीनप्यतर्पयत् ।
इत्युवाच स धर्मात्मा द्वारके कृष्णवल्लभे ५७।
सुतं वंशकरं देहि मह्यंभक्ताय ते नमः ।
इत्युक्ते तेन विप्रेण देववागभवत्तदा ५८।
देववागुवाच-
पुत्रस्ते धर्म्मतत्वज्ञो वंशकर्त्ता भविष्यति ।
प्रसादादस्य तीर्थस्य सर्वतीर्थशिरोमणेः ५९।
याहि गेहं विलंबं मा सुकृतं तेन मज्जनम् ।
नारद उवाच-

इत्याकर्ण्य सतां वाणीं विश्वस्तः पुत्रजन्मनि ६०।
चचाल जलमादाय द्वारकायाः कमंडलौ ।
मार्गे तस्य सखा विप्रो मलयाचलकेतनः ६१।
मीलितश्चलितो गेहं कृत्वा तीर्थानि सर्वतः ।
तस्मै स्ववृत्तमाख्यातं ब्रह्मसंवादकात्मकम् ६२।
यद्भूतं द्वारकातीर्थे श्रुत्वा सोऽपि विसिस्मये ।
उवाच स च धर्मात्मा सखे मम वचः शृणु ६३।
यावंति भारते क्षेत्रे तीर्थानि विहितानि मे ।
तावंति कर्तुमिच्छामि त्वदुक्तं तीर्थमुत्तमम् ६४।
नीत्वा मां दर्शय सखे तत्तीर्थं सर्वकामदम् ।

सखायस्ते वरा भूमावुपकुर्वंति ये सखीन् ६५।
न तैर्ननु समो लोके पितामाताऽथवा सुतः ।
निर्द्धनं पुरुषं लोके सर्वे मुंचंति बांधवाः ६६।
न मुंचंति सखायस्तु तस्य दुःखेन दुःखिताः ।
संसारार्णवनिर्मग्नान्सखीनुद्धरते सखा ६७।

उपदिश्य हरेर्भक्तिमार्गं जन्मेंधनानलम् ।
अतस्त्वं मे सखा श्रेष्ठ उपकारं विधेहि मे ६८।
दर्शयैतद्वरश्रेष्ठं तीर्थाख्यं द्वारकां द्विज ६९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये सप्ताधिकद्विशततमोऽध्यायः २०७।

Roman transliteration

saubhariruvāca-
dharmātmaja niśamyaitadvacastasya mahātmanaḥ |
nāradasya śibī rājā provācedaṃ vinītavat 1|
śibiruvāca-
tiṣṭhaṃtyo marumārge tā rākṣasyo munipuṃgava |
etasyā dvārikāyāstu lebhire salilaṃ kutaḥ 2|
nārada uvāca-
śṛṇu rājankathāṃ divyāṃ pūtāṃ pāpapraṇāśinīm |
vimalākhyasya viprasya himavaddroṇivāsinaḥ 3|
ekastu himavaddroṇyāṃ vimalo nāma bhūsuraḥ |
devarṣipitṛvahnīnāṃ pūjako'tithipūjakaḥ 4|
haripādārcanarato vedavedāṃgadharmavit |
vāsudevaguṇagrāma purāṇaśrutimānasaḥ 5|
vārddhake tasya putro'bhūtprasādāccakrapāṇinaḥ |
cakāra haridatteti nāmnā taṃ janakastadā 6|

vidhivadvidadhe cāsya kṣaurakarmādikaṃ ca tat |
guroḥ sakāśājjagrāha chaṃdāṃsi haridattakaḥ 7|
adhītya vidhivadvedāndattvā ca gurudakṣiṇāṃ |
pravavrāja viraktaḥ sansamūlaṃ cāśramadvayam 8|
jñātvā tatkarmatanmātā vyalapatputravatsalā |
snāpayaṃtī kucadvaṃdvaṃ putraviśleṣajāśrubhiḥ 9|
mātovāca-
māmanāthāṃ parityajya tāta yāto'si kutra vai |
pitaraṃ ca jarāgrastaṃ ṣaṭpado balvajāviva 10|
vārddhake tvaṃ mayā prāptaḥ śrīpateḥ pādasevayā |
māṃ vihāyābhajastvaṃ vai caraṇaṃ tasya muktaye 11|
ahaṃ mūḍhā dhruvaṃ tāta dhruvamārādhya yaddharim |
adhruvaṃ vāṃchitavatī bhavantaṃ tu sukhalabdhaye 12|
tvaṃ sudhīrvatsa sarvārthaṃ yadviṣṇuṃ bhajase svayam |
adhruvaṃ jagadetadvai matvāsīstvamapi dhruvam 13|

kiṃ karomi kva gacchāmi māyā jñānaṃ chinatti me |
suphalotpādakaṃ śāstrī raṃbhāmūlamivolbaṇā 14|
dhanyo daśaratho rājā yo mṛto rāmaśokataḥ |
dhiṅmāṃ putrasya viśleṣāddhārayaṃtī svajīvitam 15|

āgaccha darśaṃna dehi tāta māṃ paritāraya |
vada vedamayīṃ vāṇīṃ pituragre guṇārṇava 16|
nārada uvāca-
evaṃ vilapya tanmātā rājansā patitā bhuvi |
dalanādrāhudattānāṃ lekhā cāṃdramasī yathā 17|
athājagāma viprarṣirvimalo nṛpasattamaḥ |
dṛṣṭvā tāṃ patitāṃ bhūmau kiṃkimityabhyabhāṣata 18|
kasmādiyaṃ kīrṇakeśavyastavastravibhūṣaṇā |
patitā bhuvi kalyāṇaṃ haridattasya vidyate 19|
tasyāvayasyāstāḥ sarvāḥ procustaṃ vimalaṃ nṛpa |
vayasyā ūcuḥ -

adhītya vedāṃste putro dattvā ca gurudakṣiṇām 20|
nārāyaṇaparo bhūtvā prāvrajaddharidattakaḥ |
tasya viśleṣaśokena patiteyaṃ dharātale 21|
nārada uvāca-
ityākarṇya vacastāsāṃ vimalo buddhimattaraḥ |
prābodhayannijāṃ bhāryāmiti vāgamṛtena saḥ 22|
vimala uvāca-
uttiṣṭha jāye śṛṇu vākyamīritaṃ mayā kimarthaṃ patitā viṣīdasi |
dhanyaḥ sutaste ya imaṃ vinaśvaraṃ vijñāya bheje haripādapallavam 23|
dhanyā tvamapyasya jani pradāyinī yasyāḥ sutaste haripādabhāgabhūt |
saṃtārayiṣyatyapi māmasaṃśayaṃ kulaṃ kulotthānapi pūruṣāṃśubhe 24|
kva viśvamekatacca pataccalaṃ kva sevanaṃ śāśvatalokadaṃ hareḥ |
matveti bhejurbharatādayo nṛpā yathā hariṃ sādhvi tathaiva te sutaḥ 25|
dārā dhanāgāra śarīrabāṃdhavā ete bhavaṃti pratijanmaduḥkhadāḥ |
tāvannayāvaddharipādapallavaṃ bhajeta dhīro'khilakāmavarjitaḥ 26|

nārada uvāca-
evaṃ prabodhitā tena dhīreṇa dharaṇītalāt |
utthāya nijabhartāramabravīddīnayā girā 27|
bhāryovāca|
sarvaṃ jānāmyahaṃ kāṃta yattvayā sādhubhāṣitam |
kuladhuryaṃ na paśyāmi yatastapyāmi vai bhṛśam 28|
putre sati mahattīrthe kiṃ vā keśavasevayā |
gṛha evāvayormṛtyuścetsyāllokadvayaṃ tadā 29|
satputrotpādane yatnaḥ karttavyaḥ khalu mānavaiḥ |
tārayaṃti pitṝnputrā yataḥ saṃsāravāridhaiḥ 30|
sraṣṭāraṃ sarvajaṃtūnāṃ dhātāraṃ putrakāmyayā |
bhaja vāṃchasi cetputraṃ kuladhuryaṃ mahāmate 31|
nārada uvāca-
ityākarṇyavacastasyāḥ pratyāha vimalo dvijaḥ |
brahmakṣetraṃ prayāgaṃ hi yāmyahaṃ putrakāmyayā 32|

ityuktvā calitaḥ so'tha haridvāramagāddvijaḥ |
snātvā tatrāpi vidhivadiṃdraprasthamathāgamat 33|
katibhirvāsarairvīra sāyaṃkāle'khilārthidam |
snātvā bhuktvā niśāyāṃ sa suṣvāpa yamunātaṭe 34|
niśīthe svapatastasya vimalasyāṃtike vidhiḥ |
haṃsamāruhya deveśastīrthaiḥ sarvairanudrutaḥ 35|
āgatyotthāpayāmāsa vimalaṃ putravāṃcchakam |
uvāca ca suraśreṣṭho vacanaṃ madhurākṣaram 36|
brahmovāca-

jāne samītiṃ cittaṃ tvadīye manasi sthitam |
na tatpūrayituṃ kalpo yatastatkāraṇaṃ śṛṇu 37 |
ekadā meruśikhare militāḥ sarvadevatāḥ |
tuṣṭuvurmadbhavamukhā mādhavaṃ kāryasiddhaye 38|
stuto smadādivibudhaiḥ kṛpayā bhagavānhariḥ |
prasannobhūttadā viṣṇurvṛṇudhvamiti cābravīt 39|

ityuktāstena te devā yathābhilaṣitaṃ varam |
śrīpateḥ prāpya te jagmuḥ sarve svaṃ svaṃ niketanam 40|
mayoktamiti deveśa dehi me varamuttamam |
prayāgaṃ nāma me kṣetraṃ bhavatvakhilakāmadam 41|
tataḥ śataguṇaṃ bhūyāddivatīyaṃ kṣetrakaṃ mama |
iṃdraprasthagataṃ samyagvṛttaṃ tvatto mayānagha 42|
ityākarṇya vaco mahyaṃ bhagavānāha māṃ tadā |
tathāstviti punarvācamuvāca śrūyatāṃ vacaḥ 43|
śrībhagavānuvāca |
iṃdrasya khāṃḍavāraṇye iṃdraprasthābhidhaṃ śubham |
kṣetraṃ kaliṃdajātīre mattulyāstatra ye mṛtāḥ 44|
viriṃce racitā tatra svakīyā dvārakāpurī |
mayā śataguṇāṃbhodhī tīrasthāyāḥ purā guṇaiḥ 45|
tāmullaṃghya naro yastu tīrthamanyanniṣevyate |
na tīrthaphalamāpnoti sa pumānna mṛṣoditam 46|

sarvatīrthoditaṃ puṇyaṃ śakratīrthe labhennaraḥ |
dvārakā ca purī māyātīrthamanyacca rakṣati 47|
yo nimajjyānyatīrtheṣu kṛtvā ca vividhāṃ kriyām |
atraiṣyati phalaṃ tebhyaḥ phalaṃ prāpsyati sa dhruvam 48|
ityuktvāṃtarddhadhe viṣṇurahamapyagamaṃ svakam |
lokaṃ dvijeṃdra vaikuṃṭhādadhobhāge vyavasthitam 49|
prayāgānmāmakātkṣetrātkāśī śataguṇā smṛtā |
kāśyāḥ śataguṇaṃ tīrthaṃ nigamodbodhakaṃ tathā 50|
tīrthasaptakametattu trayaṃ tulyaphalaṃ smṛtam |
etattrayamanullaṃghya yo gacchati sitāsitam 51|
tasyāhaṃ vāṃchitaṃ vipra dadāmi khalu nānyathā |
kecidāhuḥ saptapurī samapuṇyā maharṣayaḥ 52|
ayodhyādyāḥ śataṃ tābhya iṃdraprasthaṃ pracakṣate |
tvamatrāgatya vipreṃdra sarvakāmaphalaprade 53|
tīrthe śrīdvārakākhye hi kuru snānaṃ sutecchayā |

yāvaṃti sarvatīrthāni brahmāṃḍakalaśodare 54|
tebhyo parimitaṃ puṇyaṃ śatanāmani kīrtite |
sutaṃ te kuladhaureyaṃ tīrthametatpradāsyati 55|
snānācca tava goviṃdaḥ prasannātmā bhaviṣyati |
nārada uvāca-
ityuktvā devadeveśo brahmā tatra tirodhate 56|
vimalo'pi tadā snātvā devādīnapyatarpayat |
ityuvāca sa dharmātmā dvārake kṛṣṇavallabhe 57|
sutaṃ vaṃśakaraṃ dehi mahyaṃbhaktāya te namaḥ |
ityukte tena vipreṇa devavāgabhavattadā 58|
devavāguvāca-
putraste dharmmatatvajño vaṃśakarttā bhaviṣyati |
prasādādasya tīrthasya sarvatīrthaśiromaṇeḥ 59|
yāhi gehaṃ vilaṃbaṃ mā sukṛtaṃ tena majjanam |

nārada uvāca-

ityākarṇya satāṃ vāṇīṃ viśvastaḥ putrajanmani 60|
cacāla jalamādāya dvārakāyāḥ kamaṃḍalau |
mārge tasya sakhā vipro malayācalaketanaḥ 61|
mīlitaścalito gehaṃ kṛtvā tīrthāni sarvataḥ |
tasmai svavṛttamākhyātaṃ brahmasaṃvādakātmakam 62|
yadbhūtaṃ dvārakātīrthe śrutvā so'pi visismaye |
uvāca sa ca dharmātmā sakhe mama vacaḥ śṛṇu 63|
yāvaṃti bhārate kṣetre tīrthāni vihitāni me |
tāvaṃti kartumicchāmi tvaduktaṃ tīrthamuttamam 64|
nītvā māṃ darśaya sakhe tattīrthaṃ sarvakāmadam |
sakhāyaste varā bhūmāvupakurvaṃti ye sakhīn 65|
na tairnanu samo loke pitāmātā'thavā sutaḥ |
nirddhanaṃ puruṣaṃ loke sarve muṃcaṃti bāṃdhavāḥ 66|
na muṃcaṃti sakhāyastu tasya duḥkhena duḥkhitāḥ |
saṃsārārṇavanirmagnānsakhīnuddharate sakhā 67|

upadiśya harerbhaktimārgaṃ janmeṃdhanānalam |
atastvaṃ me sakhā śreṣṭha upakāraṃ vidhehi me 68|
darśayaitadvaraśreṣṭhaṃ tīrthākhyaṃ dvārakāṃ dvija 69|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhiṃtāyāmuttarakhaṃḍe kāliṃdīmāhātmye saptādhikadviśatatamo'dhyāyaḥ 207|

English translation

Saubhari said :

1. O son of Dharma , having heard these words of that noble Nārada , king Śibi politely spoke these (words):

Śibi said :

2. O best sage, how did those demonesses, moving on the path to Maru , get the water from this Dvārakā ?

Nārada said :

3-9. O king, listen to the story, pure and destroying sin, of a brāhmaṇa named Vimala , living in the valley of the Himālaya (mountain). In the Himalayan valley lived a brāhmaṇa by name Vimala. He honoured gods, sages, his dead ancestors, and guests. He was engrossed in worshipping Viṣṇu 's feet. He knew the Vedas , the Vedāṅgas and religious practices. His mind was (devoted to) listening to the Purāṇa containing the hosts of Viṣṇu's virtues. In his old age a son was born to him due to Viṣṇu's grace. The father then named him Haridatta (literally, given by Viṣṇu). He duly performed his (sacraments like) shaving etc. Haridatta received (the knowledge of) the Vedas from his teacher. Having duly studied the Vedas, having paid the fee of the teacher, he, being detached, took to renunciation, (having) completely (dropped) the two stages (viz. the second and the third) of human life. On coming to know that act of him, his mother who loved her son, bathing (i.e. making wet) her pair ofbreasts with tears due to separation from her son, wept.

The mother said :

10-16. O dear one, like a bee abandoning coarse grass, where are you going, leaving me who am helpless, and your father stricken with old age? Due to service of the feet of Viṣṇu, I got you in my old age. You have resorted to his feet for salvation after having abandoned me. O dear one, I was certainly a fool, since having propitiated that eternal Viṣṇu I longed for you, the unsteady one, for getting happiness. O child, you are intelligent since you are resorting to Viṣṇu, the all-in-all. You too are looking upon this transient world as permanent. What should I do? Where should I go? Māyā cuts off my understanding, as a strong person having a weapon cuts off a plantain tree producing good fruits (right) from its roots. Blessed was king Daśaratha who died due to agony (caused by separation) from Rāma . Fie upon me who am (still) sustaining my life (even) after separation from my son! Come, appear before me, emancipate me. O dear one, O ocean of virtues, speak to your father words consisting of (the words from) the Vedas.

Nārada said :

17-20a. Weeping like this. O king, the mother fell on the ground like a digit of the moon due to its being cut off (from other digits) given to Rāhu . O best king, the brāhmaṇa sage came there. Seeing her fallen on the ground, he said: “What is this? Why has she, with her hair dishevelled and garments and ornaments disordered, fallen on the ground? Is Haridatta well?” All those her friends said to that Vimala, O king:

The friends said :

20b-21. Your son, Haridatta, having studied the Vedas, having paid the teacher’s fee, and being highly devoted to Viṣṇu, has renounced the world. Due to the grief caused by separation from him she has fallen on the ground.

Nārada said :

22. Having heard these words of them, the very wise Vimala roused his wife with this nectar of his words.

Vimala said :

23-26. O (my) wife, get up. Listen to the words spoken by me. Why have you fallen down and are dejected? Your son who, knowing this (world to be) transient, has resorted to Viṣṇu’s foliage-like feet, is blessed. You too, his mother, whose son has served the feet of Viṣṇu, are blessed. He will also undoubtedly emancipate me, (our) family, and men born in our family, O auspicious one. What a lot of difference is there between this unsteady world, and the service of Viṣṇu’s feet, giving an eternal world! Thinking like this kings like Bharata resorted to Viṣṇu. So (has) your son (done), O chaste one. Unless a wise man, free from lust, resorts to the foliage-like feet of Viṣṇu, in every existence (of him) his wife, wealth, house, body, relatives cause grief to him.

Nārada said :

27. Thus admonished by him, the wise one, she got up from the ground, and with a piteous voice spoke to her husband:

The wife said :

28-31. O darling, I understand all that you have said well. I am very much tormented since I do not see a leader for our family. What is the use of service to Viṣṇu, when there is the great holy place in the form of a son? Even if we meet with death in our house only, we shall have (the fruit of) both the worlds then (i.e. when we have a son). Men indeed should try to beget a good son; since sons emancipate their ancestors from the ocean of the mundane existence. O you very intelligent one, if you desire a son, the foremost in the family, then, with a desire to have a son, resort to the creator and supporter of all beings.

Nārada said :

32-36. Hearing these words of her Vimala, the brāhmaṇa, said: "With a desire to have a son, I shall go to Brahmakṣetra Prayāga ." Saying so, the brāhmaṇa set out and went to Haridvāra . Having duly bathed there, he then went to Indraprastha after a few days. O brave one, having bathed there (at the holy place) giving (whatever is desired) to everyone that solicits, in the evening, and having eaten (food) he slept at night on the bank of Yamunā . Near that Vimala sleeping at night, the lord of gods along with all holy places quickly came after having mounted on a swan. Having come he raised Vimala, desiring a son; and the best got spoke sweet words.

Brahmā said :

37-43. I know the desire hidden in your mind. Since there is no way to fulfil it, listen to the reason. Once all gods, led by me and Śiva , gathered on the peak of Meru , and praised Viṣṇu for success. Being praised by gods like me lord Viṣṇu was pleased then, and said: "Choose (a boon)."Thus addressed by Viṣṇu, all gods, having received (from him) a boon as desired, went to their respective houses. I said: "O lord of gods, give me an excellent boon. May my holy place, Prayāga, give all the desired objects. May another holy place of me at Indraprastha be a hundredfold (meritorious). O sinless one, I have properly chosen it from you." Having heard these words of me, the lord then said to me: "Let it be so," and again spoke (certain) words. Listen to (those) words.

The lord said :

44-56a. In Indra 's Khāṇḍava forest there is an auspicious holy place on the bank of Yamunā, called Indraprastha. Those who die there are equal to me. O Brahman , my own city of Dvārakā is a hundredfold more meritorious than when formerly it was at the shore of the ocean. A man who, having ignored it, resorts to another holy place, does not obtain the fruit of (a visit to) the holy place. This statement is not false. A man would obtain the merit said to be accruing from all holy places. The city of Dvārakā preserves another illusory holy place. He who, having bathed at other holy places, and having performed various rites, will come here, will certainly get the fruit of those holy places.

O best brāhmaṇa, having spoken these words, Viṣṇu disappeared. I too went to my world situated below Vaikuṇṭha . Kāśī is said to be a hundredfold more meritorious than Prayāga, my holy place. Similarly the hilly place Nigamodbodhaka is a hundredfold more meritorious than Kāśī. This group of seven holy places is said to have the fruit equal to the three. O brāhmaṇa, to him who goes to Prayāga without ignoring these three, I give his desired objects. Not otherwise. Some sages say that the seven, Ayodhyā etc., are equal in merit. Indraprastha is said to be hundredfold superior to those. O brāhmaṇa, having come to that holy place Śrī Dvārakā, which gives all the desired fruits, bathe there with the desire for a son. When the hundred names are uttered, unlimited religious merit accrues from

them. This holy place will give you a son, the foremost in your family; and due to your bathing here, Viṣṇu will be pleased.

Nārada said :

56b-58. Speaking like this, Brahma , the lord of the chief of gods, vanished. Vimala also then bathed, and offered oblations to gods etc. Thus said the pious one: “O Dvārakā, dear to Kṛṣṇa , give me a son, your devotee. Salutation to you.” When the brāhmaṇa spoke like this, there was (heard) a divine voice.

The divine voice said :

59-60a. Due to the favour of this holy place, the crest-jewel of all holy places, you will have a son, knowing the truth of religious practices and continuing your family. Go home; do not delay. The bath is well done.

Nārada said :

60b-69. Having heard that (divine) voice, he, trusting in the birth of a son (i.e. trusting he will have a son), took water of Dvārakā in a water-pot, and left (the place). On the way he met his friend living on the Malaya mountain. He was going (back) home after having visited all holy places. He told him all the account consisting of his dialogue with Brahmā . He too was amazed on hearing what had taken place at the holy place of Dvārakā. The pious one said: “O friend, listen to my words. I desire to visit all those holy places that are fashioned in Bhārata . O friend, take me to that holy place, granting all desired objects and show it to me. On the earth those friends who oblige their friends are excellent. In the world none is like them—(even) the father, the mother, or the son. All relatives desert a poor man. But friends, afflicted by his grief, do not leave the friend. A friend emancipates his friends plunged into the ocean of mundane existence. Having taught me the devotion to Viṣṇu, capable of destroying existences, you have become my best friend. O oblige me. O brāhmaṇa, show me the best holy place called Dvārakā.”

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 208

The Greatness of Dvārakā

Chapter 620 of 693 · 69 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
विमलस्तं द्विजं नीत्वा द्वारकायामिहागतः ।
पुनस्तौ सस्नतुं धीरौ श्रीपतेर्भक्तिकाम्यया ।
भूयः खे मेघगंभीरा वागासीदिति भूपते १।
आकाशवागुवाच-
शृणुतं द्विजशार्दूलौ हरेस्तीर्थमिदं शुभम् ।
एततीर्थ प्रसादाद्वां विष्णुभक्तिर्भविष्यति ।
यया जहाति लोकोऽयमविद्या मोहमुल्बणम् २।
नारद उवाच-
निशम्येतिद्विजश्रेष्ठौ तां वाचमशरीरिणीम् ।
प्रसादोऽयं हरेरासीदित्यूचाते परस्पराम् ३।
स्नात्वा तौ विधिवत्तत्र लब्ध्वा भक्तिं हरेः पराम् ।
चेलतुः प्रणिपत्येदं भाषमाणौ मिथस्तदा ४।
द्विजावूचतुः ।
यथावयोर्हि संयोगः पथिजातो विचारतः ।

यथा गृहकलत्रादि संयोगो भुवि जायते ।
सांप्रतं विरहोभावी यथा नौ मार्गवर्तिनौ ५।
तथादारसुतादीनां कालव्यास्यवर्तिनाम् ।
धन्यः स पुरुषो लोके यो दारसुतसंगमम् ६।
विज्ञाय क्षणिकं नित्यं संश्रयेत्श्रीपतिं भजेत् ।
नारद उवाच-
स्मरणं करणीयं मे दासोऽहं त्वत्पदाश्रयः ७।
संदेशः प्रेषणीयो मामित्युक्त्वा स्वगृहं गतौ ।
शृणु राजन्यथा तेन मित्रेण विमलस्य तु ८।
मोक्षणं राक्षसीनां तु विहितं पथिगच्छता ।
व्रजन्स ब्राह्मणः प्राप्तस्तं देशं जलवर्जितम् ९।
यत्र ताः पापविप्लुष्टा राक्षस्यः क्षुत्तृषाकुलाः ।
अथ ताः पथिगच्छंतं दूराद्दृष्ट्वा द्विजोत्तमम् १०।
सजलामत्रहस्तं तं मिथस्त्विति बभाषिरे ।
राक्षस्य ऊचुः -

आयाति पथिकः कश्चिेज्जलपात्रं करे दधत् ११।
अस्माकं क्षुत्तृषोः शांतिर्मनागपि भविष्यति ।
एनं संभक्षयिष्यामः पास्यामोऽस्य करे स्थितम् १२।
पात्रं जलं वयं तृष्णा क्षुधार्ताः शतवर्षतः ।
नारद उवाच-
काचिदाहेत्यहं पूर्वमस्योष्णं कालखंडकम् १३।
भक्षयित्वा ततो रक्तं पीत्वा यास्यामि जीवितम् ।
अन्या प्राह कियद्द्रव्यं विद्यतेऽस्य गजानने १४।
मम व्याघ्राननायास्तु पानायापि न दृश्यते ।
अन्या वै रथचक्राख्या श्रूयतां वचनं मम १५।
करिष्ये कुंडलमहं केनांत्रैरस्य मेखलाम् ।
अन्यावदद्दहं दंतैरेकतः श्यामलीकृतैः १६।
रमे षोडशभिर्द्यूतशालायां तद्विशारदः ।
इत्युक्त्वा ताः मिथः सर्वास्तंद्विजं प्रति दुद्रुवुः १७।
विवृतास्या ललज्जिह्वाः प्रद्योतैकमहाभुजाः ।

आयांतीस्ताः समालोक्य ब्राह्मणो भयविह्वलः १८।
आत्मानमभितश्चक्रे रक्षां वेदोदितां नृप ।
ता आगत्य स्थिता दूरं राक्षस्यो भीमविक्रमाः १९।
तेजसा तस्य मंत्रैश्च प्रत्यादिष्टा नराधिपः ।
ऊचुश्च को भवानत्र कुतः प्राप्तोऽसि तद्वद २०।
त्वद्दर्शनान्मनोऽस्माकं प्रसादमधिगच्छति ।
त्वत्पादस्पर्शनात्किं नो न विप्र भविता फलम् ।
अतो मूर्द्धसु नो देहि स्वकीयं पादपंकजम् २१।
नारद उवाच-
इत्याकर्ण्य वचस्तासां जगाद हरिदत्तजः ।
द्विज उवाच-
कृत्वा पवित्रतीर्थानि ब्राह्मणोऽहं समागतः २२।
सांप्रतं पुष्करं यामि भवतीभिः किमिच्छते ।
यतस्तत्प्रार्थ्यतां दातुं शक्तो दास्यामि चेत्तदा २३।
राक्षस्य ऊचुः ।

येषु तीर्थेषु विप्रेंद्र त्वया स्नातं वदस्व नः ।
तानि सर्वाणि पुण्यानि मोचयातः कुजन्मनः ।
अस्मानतितरां तृष्णा क्षुद्भ्यां दारुणदुःखदात् २४।
ब्राह्मण उवाच-
अवंतीमाश्रमात्पूर्वमहं हरिपुरीमितः ।
गतोऽहं द्वारकां तस्मात्स्नात्वा सोमोद्भवा जले २५।
ततः प्राप्तः प्रभासाख्यं तीर्थं नीरधितीरगम् ।
तस्मात्सेतुनिबंधेऽहं स्नातः परमपावने २६।
तस्मादहं महापुण्यां किष्किंधां समुपागतः ।

हतो यत्र तु रामेण वाली कपिगणेश्वरः २७।
तस्मान्मठं सरस्वत्यानर्मदातीरसंस्थितम् ।
समागतोऽहं यत्रास्ति भारती सर्वसेविता २८।
ततोऽहंमावेशंवेणींतांनत्वादक्षिणापथे ।
शिवकांची विष्णुकांच्यौ दृष्टे तत्र मया पुरौ २९।
ययोर्मरणतो जंतुः शिवो विष्णुश्च जायते ।

ततोऽहंमुत्कलं प्राप्तो यत्रास्ति हरिरीश्वरः ३०।
चतुर्वर्गप्रदः साक्षाद्भक्तानामपि कांक्षितम् ।
तमर्चयित्वा विधिवद्भक्षयित्वा निवेदितम् ३१।
प्रसादभूतं तस्यैव गंगासागरसंगमम् ।
तत्र देवानृषीन्पितॄंस्तर्पयित्वा यथाविधि ३२।
यत्र गंगाशतमुखी जाता तत्राहमागमम् ।
ततो गयामुपागत्य पिंडान्दत्त्वा यथाविधि ३३।
पितृभ्यस्तुलसीपुष्पचंदनोदकपूजितान् ।
कोशलां शरयूं वारिकर्णधारनभस्वता ३४।
पवित्रिताखिलजनांस्पर्शनेनाहमागमम् ।
तत्रास्ति गोप्रताराख्यं तीर्थं त्रिदशदुर्ल्लभम् ३५।
तत्र स्नानादिकं कर्म निशाचर्यः कृतं मया ।
ततः काशीमहंप्राप्तो राजधानीमुमापतेः ३६।
नत्वा विश्वेश्वरं देवं बिंदुमाधवमेव च ।
स्नातं मणिकर्णिकायां ज्ञानवाप्यां च भक्तितः ३७।

त्रिरात्रिमुषितस्तत्र प्रयागं पुनरागमम् ।
पौषशुक्लचतुर्दश्यां साक्षाद्यत्र प्रजापतिः ३८।
एकस्मिन्माघमासे तु स्नानं कृत्वाऽरुणोदये ।
पुनस्तस्मात्समायातो नैमिषं गोमतीतटे ३९।
यत्र तीर्थानि सर्वाणि वसंति च स्वमायया ।
ततोऽहं मथुरां प्राप्तो यत्र विश्रांतिसंज्ञकम् ४०।
तीर्थं तत्सन्निधौ पुण्यमसिकुंडाख्यमुत्तमम् ।
कृष्णगंगा ध्रुवाक्रूर केशिकालीयतीर्थभृत् ४१।
यमुनास्ति महापुण्या यत्र सर्वार्थदायिनी ।
उभयोः कूलयोस्तस्या वनानि द्वादश श्रिया ४२।
राजमानानि खेचर्यः समस्तार्थकराणि च ।
संति तेषु नरः स्नात्वा पीत्वा भूयो न जायते ४३।
ततोहमागमं पुण्यं हस्तिनापुरमुत्तमम् ।
यत्र श्रीपतिपादाब्ज जाता गंगा सरिद्वरा ४४।
ततो नारायणस्थानं हिमवद्भूमिसंस्थितम् ।

आगत्य माधवं दृष्ट्वा केदारमहमागमम् ४५।
तत्र संपूज्य विश्वेशं पीत्वा हंसोदकं पुनः ।

हरिद्वारं महापुण्यमागमं जाह्नवीतटे ४६।
तत्र स्नात्वापितॄन्देवानृषीन्संतर्प्य चाप्यहम् ।
समागतः कुरुक्षेत्रे यत्र प्राची सरस्वती ४७।
तत्राप्यहं क्रियाः सर्वाः कृतवान्नियतेंद्रियः ।
अर्चयित्वा च पादाब्जं श्रीपतेः पुष्करं प्रति ४८।
चलितो मार्गमध्ये तु विमलो नाम मे सखा ।
मिलितो मां व्रजन्गेहमिंद्रप्रस्थात्तु तीर्थतः ४९।
नीतोऽहं तेन राक्षस्यः पुनस्तत्र द्विजन्मना ।
तीर्थेति मे परावृत्य शक्रप्रस्थेऽखिलार्थदे ५०।
तत्रास्ति द्वारका पुण्या निर्मिता विष्णुना स्वयम् ।
तत्रावलोकितः साक्षाद्विष्णुर्वाक्यान्नरूपतः ५१।
तत्राहं स च संस्नातौ विष्णुभक्तिप्रलब्धये ।
दत्ता सा विष्णुना मह्यं तस्मै च कृष्णमूर्तिना ५२।

श्रुत्वा तत्र हरेर्वाणी न रूपं वै विलोकितम् ।
भक्तिर्लब्धा ततः स्थानाद्यमहं पुष्करं प्रति ५३।
तस्य तीर्थाधिपस्येदं द्वारकाख्यस्य वै जलम् ।
कमंडलुगतं पुण्यं निशाचर्यो वदाम्यहम् ५४।
भवतीभिरहं पृष्टो यत्तदाख्यातमेव मे ।
दृष्ट्वा वो दुर्दशामेतां कृपा मे जायते हृदि ५५।
उच्यतां किं करोम्यद्य भवतीनां वशो ह्यहम् ।
ज्ञानं भवतु युष्माकमिति ताः सिषिचेंभसा ५६।
तास्तज्जलाभिमर्शात्तु सर्वेषां जन्मकर्मणां ।
संस्मृत्य तत्यजुश्चैव राक्षसं देहमुल्बणम् ५७।
आसाद्य देवतादेहं विमानं सप्तमागतम् ।
आरुह्याप्सरसो भूत्वा ताः प्रणेमुर्द्विजन्मने ५८।
ऊचुश्च भो द्विजश्रेष्ठ द्वारकाजलसंगमात् ।
राक्षसत्वाद्वयं मुक्ता गच्छामस्त्रिदशालयम् ५९।
इंद्रप्रस्थांतरावर्तिन्येषा या द्वारका द्विज ।

नातः परतरं लोकेऽन्यत्तीर्थमखिलार्थदम् ६०।
नारद उवाच-
इत्युक्त्वा ताःसमारूढा विमानेषु महीपते ।
जग्मुः प्रार्चीं दिशं तेन दत्ताज्ञा वै द्विजन्मना ६१।
यमुनातीरवर्तिन्या द्वारकाया महीपते ।
शृण्वन्माहात्म्यमेतस्या नरः पापैः प्रमुच्यते ६२।
वेदज्ञानां ब्राह्मणानां शतस्येच्छासु भोजनात् ।
यत्फलं श्रवणादस्मान्महिम्नस्तत्प्रजायते ६३।
गोविंदाराधने सम्यग्यथा वै सौख्यमिंद्रियम् ।
माहात्म्यश्रवणादस्या द्वारकायास्तथा नृप ६४।

सूर्येंदुग्रहणे दानात्सुवर्णपलविंशतेः ।
यत्फलं शृण्वतैतस्या माहात्म्यं तदवाप्यते ६५।
विमलस्य सुतप्राप्तिं श्रुत्वा सुत इहाप्यते ।
तत्सख्युर्भक्तिलाभं च लभ्यते भक्तिरुत्तमा ६६।
राक्षसीनां विमोक्षं यः शृणोति श्रद्धयान्वितः ।

स याति ता इव श्रेष्ठं विमानेन सुरालयम् ६७।
नृपवरमहिमा ते वर्णितो द्वारकायास्त्रिभुवनजनसेव्या शक्रतीर्थस्थितायाः ।
किमपरमतिपुण्यं वर्णयामि त्वदग्रे कथय न हि विधेयः श्रेयसि स्वे विलंबः ६८।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिन्दी।
माहात्म्ये द्वारकाख्यानंनाम अष्टाधिकद्विशततमोऽध्यायः २०८।

Roman transliteration

nārada uvāca-
vimalastaṃ dvijaṃ nītvā dvārakāyāmihāgataḥ |
punastau sasnatuṃ dhīrau śrīpaterbhaktikāmyayā |
bhūyaḥ khe meghagaṃbhīrā vāgāsīditi bhūpate 1|
ākāśavāguvāca-
śṛṇutaṃ dvijaśārdūlau harestīrthamidaṃ śubham |
etattīrtha prasādādvāṃ viṣṇubhaktirbhaviṣyati |
yayā jahāti loko'yamavidyā mohamulbaṇam 2|
nārada uvāca-
niśamyetidvijaśreṣṭhau tāṃ vācamaśarīriṇīm |
prasādo'yaṃ harerāsīdityūcāte parasparām 3|
snātvā tau vidhivattatra labdhvā bhaktiṃ hareḥ parām |
celatuḥ praṇipatyedaṃ bhāṣamāṇau mithastadā 4|
dvijāvūcatuḥ |
yathāvayorhi saṃyogaḥ pathijāto vicārataḥ |

yathā gṛhakalatrādi saṃyogo bhuvi jāyate |
sāṃprataṃ virahobhāvī yathā nau mārgavartinau 5|
tathādārasutādīnāṃ kālavyāsyavartinām |
dhanyaḥ sa puruṣo loke yo dārasutasaṃgamam 6|
vijñāya kṣaṇikaṃ nityaṃ saṃśrayetśrīpatiṃ bhajet |
nārada uvāca-
smaraṇaṃ karaṇīyaṃ me dāso'haṃ tvatpadāśrayaḥ 7|
saṃdeśaḥ preṣaṇīyo māmityuktvā svagṛhaṃ gatau |
śṛṇu rājanyathā tena mitreṇa vimalasya tu 8|
mokṣaṇaṃ rākṣasīnāṃ tu vihitaṃ pathigacchatā |
vrajansa brāhmaṇaḥ prāptastaṃ deśaṃ jalavarjitam 9|
yatra tāḥ pāpaviplutā rākṣasyaḥ kṣuttṛṣākulāḥ |
atha tāḥ pathigacchaṃtaṃ dūrāddṛṣṭvā dvijottamam 10|
sajalāmatrahastaṃ taṃ mithastviti babhāṣire |
rākṣasya ūcuḥ -

āyāti pathikaḥ kaścijjalapātraṃ kare dadhat 11|
asmākaṃ kṣuttṛṣoḥ śāṃtirmanāgapi bhaviṣyati |
enaṃ saṃbhakṣayiṣyāmaḥ pāsyāmo'sya kare sthitam 12|

pātraṃ jalaṃ vayaṃ tṛṣṇā kṣudhārtāḥ śatavarṣataḥ |
nārada uvāca-
kācidāhetyahaṃ pūrvamasyoṣṇaṃ kālakhaṃḍakam 13|
bhakṣayitvā tato raktaṃ pītvā yāsyāmi jīvitam |
anyā prāha kiyaddravyaṃ vidyate'sya gajānane 14|
mama vyāghrānanāyāstu pānāyāpi na dṛśyate |
anyā vai rathacakrākhyā śrūyatāṃ vacanaṃ mama 15|
kariṣye kuṃḍalamahaṃ kenāṃtrairasya mekhalām |
anyāvadadahaṃ daṃtairekataḥ śyāmalīkṛtaiḥ 16|
rame ṣoḍaśabhirdyūtaśālāyāṃ tadviśāradaḥ |
ityuktvā tāḥ mithaḥ sarvāstaṃdvijaṃ prati dudruvuḥ 17|
vivṛtāsyā lalajjihvāḥ pradyotaikamahābhujāḥ |

āyāṃtīstāḥ samālokya brāhmaṇo bhayavihvalaḥ 18|
ātmānamabhitaścakre rakṣāṃ vedoditāṃ nṛpa |
tā āgatya sthitā dūraṃ rākṣasyo bhīmavikramāḥ 19|
tejasā tasya maṃtraiśca pratyādiṣṭā narādhipaḥ |
ūcuśca ko bhavānatra kutaḥ prāpto'si tadvada 20|
tvaddarśanānmano'smākaṃ prasādamadhigacchati |
tvatpādasparśanātkiṃ no na vipra bhavitā phalam |
ato mūrddhasu no dehi svakīyaṃ pādapaṃkajam 21|
nārada uvāca-
ityākarṇya vacastāsāṃ jagāda haridattajaḥ |
dvija uvāca-
kṛtvā pavitratīrthāni brāhmaṇo'haṃ samāgataḥ 22|
sāṃprataṃ puṣkaraṃ yāmi bhavatībhiḥ kimicchate |
yatastatprārthyatāṃ dātuṃ śakto dāsyāmi cettadā 23|
rākṣasya ūcuḥ |

yeṣu tīrtheṣu vipreṃdra tvayā snātaṃ vadasva naḥ |
tāni sarvāṇi puṇyāni mocayātaḥ kujanmanaḥ |
asmānatitarāṃ tṛṣṇā kṣudbhyāṃ dāruṇaduḥkhadāt 24|
brāhmaṇa uvāca-
avaṃtīmāśramātpūrvamahaṃ haripurīmitaḥ |
gato'haṃ dvārakāṃ tasmātsnātvā somodbhavā jale 25|
tataḥ prāptaḥ prabhāsākhyaṃ tīrthaṃ nīradhitīragam |
tasmātsetunibaṃdhe'haṃ snātaḥ paramapāvane 26|
tasmādahaṃ mahāpuṇyāṃ kiṣkiṃdhāṃ samupāgataḥ |
hato yatra tu rāmeṇa vālī kapigaṇeśvaraḥ 27|
tasmānmaṭhaṃ sarasvatyānarmadātīrasaṃsthitam |
samāgato'haṃ yatrāsti bhāratī sarvasevitā 28|
tato'haṃmāveśaṃveṇīṃtāṃnatvādakṣiṇāpathe |
śivakāṃcī viṣṇukāṃcyau dṛṣṭe tatra mayā purau 29|
yayormaraṇato jaṃtuḥ śivo viṣṇuśca jāyate |

tato'haṃmutkalaṃ prāpto yatrāsti harirīśvaraḥ 30|
caturvargapradaḥ sākṣādbhaktānāmapi kāṃkṣitam |
tamarcayitvā vidhivadbhakṣayitvā niveditam 31|
prasādabhūtaṃ tasyaiva gaṃgāsāgarasaṃgamam |
tatra devānṛṣīnpitṝṃstarpayitvā yathāvidhi 32|
yatra gaṃgāśatamukhī jātā tatrāhamāgamam |
tato gayāmupāgatya piṃḍāndattvā yathāvidhi 33|
pitṛbhyastulasīpuṣpacaṃdanodakapūjitān |

kośalāṃ śarayūṃ vārikarṇadhāranabhasvatā 34|
pavitritākhilajanāṃsparśanenāhamāgamam |
tatrāsti gopratārākhyaṃ tīrthaṃ tridaśadurllabham 35|
tatra snānādikaṃ karma niśācaryaḥ kṛtaṃ mayā |
tataḥ kāśīmahaṃprāpto rājadhānīmumāpateḥ 36|
natvā viśveśvaraṃ devaṃ biṃdumādhavameva ca |
snātaṃ maṇikarṇikāyāṃ jñānavāpyāṃ ca bhaktitaḥ 37|

trirātrimuṣitastatra prayāgaṃ punarāgamam |
pauṣaśuklacaturdaśyāṃ sākṣādyatra prajāpatiḥ 38|
ekasminmāghamāse tu snānaṃ kṛtvā'ruṇodaye |
punastasmātsamāyāto naimiṣaṃ gomatītaṭe 39|
yatra tīrthāni sarvāṇi vasaṃti ca svamāyayā |
tato'haṃ mathurāṃ prāpto yatra viśrāṃtisaṃjñakam 40|
tīrthaṃ tatsannidhau puṇyamasikuṃḍākhyamuttamam |
kṛṣṇagaṃgā dhruvākrūra keśikālīyatīrthabhṛt 41|
yamunāsti mahāpuṇyā yatra sarvārthadāyinī |
ubhayoḥ kūlayostasyā vanāni dvādaśa śriyā 42|
rājamānāni khecaryaḥ samastārthakarāṇi ca |
saṃti teṣu naraḥ snātvā pītvā bhūyo na jāyate 43|
tatohamāgamaṃ puṇyaṃ hastināpuramuttamam |
yatra śrīpatipādābja jātā gaṃgā saridvarā 44|
tato nārāyaṇasthānaṃ himavadbhūmisaṃsthitam |

āgatya mādhavaṃ dṛṣṭvā kedāramahāmāgamam 45|
tatra saṃpūjya viśveśaṃ pītvā haṃsodakaṃ punaḥ |
haridvāraṃ mahāpuṇyamāgamaṃ jāhnavītaṭe 46|
tatra snātvāpitṝndevānṛṣīnsaṃtarpya cāpyaham |
samāgataḥ kurukṣetre yatra prācī sarasvatī 47|
tatrāpyahaṃ kriyāḥ sarvāḥ kṛtavānniyateṃdriyaḥ |
arcayitvā ca pādābjaṃ śrīpateḥ puṣkaraṃ prati 48|
calito mārgamadhye tu vimalo nāma me sakhā |
milito māṃ vrajangehamiṃdraprasthāttu tīrthataḥ 49|
nīto'haṃ tena rākṣasyaḥ punastatra dvijanmanā |
tīrtheti me parāvṛtya śakraprasthe'khilārthade 50|
tatrāsti dvārakā puṇyā nirmitā viṣṇunā svayam |
tatrāvalokitaḥ sākṣādviṣṇurvākyānnarūpataḥ 51|
tatrāhaṃ sa ca saṃsnātau viṣṇubhaktipralabdhaye |
dattā sā viṣṇunā mahyaṃ tasmai ca kṛṣṇamūrtinā 52|

śrutvā tatra harervāṇī na rūpaṃ vai vilokitam |
bhaktirlabdhā tataḥ sthānādyamahaṃ puṣkaraṃ prati 53|
tasya tīrthādhipasyedaṃ dvārakākhyasya vai jalam |
kamaṃḍalugataṃ puṇyaṃ niśācaryo vadāmyaham 54|
bhavatībhiraham pṛṣṭo yattadākhyātameva me |
dṛṣṭvā vo durdaśāmetāṃ kṛpā me jāyate hṛdi 55|
ucyatāṃ kiṃ karomyadya bhavatīnāṃ vaśo hyaham |
jñānaṃ bhavatu yuṣmākamiti tāḥ siṣiceṃbhasā 56|
tāstajjalābhimarśāttu sarveṣāṃ janmakarmaṇāṃ |
saṃsmṛtya tatyajuścaiva rākṣasaṃ dehamulbaṇam 57|
āsādya devatādehaṃ vimānaṃ saptamāgatam |
āruhyāpsaraso bhūtvā tāḥ praṇemurdvijanmane 58|
ūcuśca bho dvijaśreṣṭha dvārakājalasaṃgamāt |

rākṣasatvādvayaṃ muktā gacchāmastridaśālayam 59|
iṃdraprasthāṃtarāvartinyeṣā yā dvārakā dvija |

nātaḥ parataraṃ loke'nyattīrthamakhilārthadam 60|
nārada uvāca-
ityuktvā tāḥsamārūḍhā vimāneṣu mahīpate |
jagmuḥ prārcīṃ diśaṃ tena dattājñā vai dvijanmanā 61|
yamunātīravartinyā dvārakāyā mahīpate |
śṛṇvanmāhātmyametasyā naraḥ pāpaiḥ pramucyate 62|
vedajñānāṃ brāhmaṇānāṃ śatasyecchāsu bhojanāt |
yatphalaṃ śravaṇādasmānmahimnastatprajāyate 63|
goviṃdārādhane samyagyathā vai saukhyamiṃdriyam |
māhātmyaśravaṇādasyā dvārakāyāstathā nṛpa 64|
sūryeṃdugrahaṇe dānātsuvarṇapalaviṃśateḥ |
yatphalaṃ śṛṇvataitasyā māhātmyaṃ tadavāpyate 65|
vimalasya sutaprāptiṃ śrutvā suta ihāpyate |
tatsakhyurbhaktilābhaṃ ca labhyate bhaktiruttamā 66|
rākṣasīnāṃ vimokṣaṃ yaḥ śṛṇoti śraddhayānvitaḥ |

sa yāti tā iva śreṣṭhaṃ vimānena surālayam 67|
nṛpavaramahimā te varṇito dvārakāyāstribhuvanajanasevyā śakratīrthasthitāyāḥ |
kimaparamatipuṇyaṃ varṇayāmi tvadagre kathaya na hi vidheyaḥ śreyasi sve vilaṃbaḥ 68|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kālindī|
māhātmye dvārakāyākhyānaṃnāma aṣṭādhikadviśatatamo'dhyāyaḥ 208|

English translation

Nārada said :

1. Taking the brāhmaṇa (with him) Vimala came here to Dvārakā . And the two wise ones with a desire for devotion for Viṣṇu bathed there. In the sky there was again heard the divine voice, deep like that of clouds.

The divine voice said :

2. Listen, O best brāhmaṇas , this is Viṣṇu's holy place. You will have, due to the grace of this holy place, devotion for Viṣṇu, due to which people abandon the strong infatuation due to Māyā .

Nārada said :

3-4. The two best brāhmaṇas having heard the incorporeal speech, said to each other: "This is Viṣṇu's favour." The two, having duly bathed there and obtained great devotion for Viṣṇu, saluting him and talking to each other walked.

The brāhmaṇas said :

5-7a. As we two, walking on the path came in contact with each other, as on the earth contact with a house and wife etc. takes place, so the future separation of us, being on the way, is (but) proper. So is (the contact and separation from) the wife, son etc. being in the mouth of tiger in the form of Death. That man who realising the contact with wife and sons to be transient, would ever resort to and

worship Viṣṇu, is blessed.

Nārada said :

7b-11a. “(Please) remember me. I am your servant, resorting to your feet. You may send me a message.” Saying like this, they went home. O king, listen, how that friend of Vimala, going along the path, brought about the liberation of the demonesses. The brāhmaṇa, while going, reached that place void of water, where the demonesses scorched by sins stood oppressed by hunger and thirst. Then they, seeing from a distance that brāhmaṇa with a pot containing water in his hand, said to one another:

The demonesses said :

11b-13a. Some traveller, holding a pot of water in his hand is corning. Our hunger and thirst will be at least partially satisfied. We shall eat him up and drink the water in the pot in his hand. We are oppressed by hunger and thirst for a hundred years.

Nārada said :

13b-21. One said: “Having first eaten his hot liver, then having drunk his blood, I shall gain life.” The other said: “How much material does he have, O Gajānanā? Even for me, Vyāghrānanā, it is not seen to be enough for drinking.” Another one called Rathacakrā, (said): “Hear my words. From one I shall fashion an ear-ring, and a girdle from (other) intestine.”Another one said: “I, skilled in gambling, will play dice in the gambling hall with his sixteen teeth, made black from one side.” All of them, thus speaking among themselves, ran to the brāhmaṇa, with their mouths opened, tongues lolling and bright great arms. Seeing them coming, the brāhmaṇa was overcome by fear. O king, he protected himself all round, as told in the Vedas . The demonesses of fierce valour having come (to him), stood away from him. O king, they were repelled by his lustre and hymns. And they said: “Tell us, who are you? Wherefrom have you come? Seeing you our mind is delighted. O brāhmaṇa, what will be the fruit of touching your feet? Therefore, place your lotus-like feet on our heads.”

Nārada said :

22a. Hearing their words Haridattaja (Haridatta ’s son?) said:

The brāhmaṇa said :

22b-23. I am a brāhmaṇa who has come after visiting holy places. Now I am going to Puṣkara . What do you desire? Since, if I am able to give it, I shall do so.

The demonesses said :

24. O brāhmaṇa, tell us in which holy places you bathed. All those are meritorious. Liberate us from this bad existence, giving terrible agony due to great hunger and thirst.

The brāhmaṇa said :

25-38. From my hermitage I went first to Haripura , Avantī . From there I went to Dvārakā. Having bathed in the water of Somodbhavā, I went to the holy place Prabhāsa situated on the shore of the sea. Then I bathed at the highly purifying Setunibandha. From there I came to the very holy Kiṣkindhā where Rāma had killed Valin , the lord of the host of monkeys. From there I came to the Sarasvatī temple situated on the bank of Narmadā where Sarasvatī, served by all, dwells. Then I reached Veṇī , saluted her and saw the two cities Śivakāñcī and Viṣṇukāñcī in the southern part of India , due to having died where a man becomes Śiva and Viṣṇu. From there I reached Utkala where lord Viṣṇu, actually giving the four ends of human life and the desired objects to his devotees dwells. Having duly worshipped him, and eaten the eatables offered to him, I went to Gaṅgāsāgara which was his favour only. Then having duly gratified gods, sages and (my) dead ancestors, I came to that place where Gaṅga had a hundred faces (i.e. flew in a hundred courses). Then having gone to Gaya and having duly offered piṇḍa , endowed with Tulasī blossoms, sandal and water to the dead ancestors, I came to Kośala , to Śarayū which by means of her touch cloudy due to the water, had purified all people. There is a holy place called Gopratāra difficult to be reached (even) by gods. O demonesses, there I did the acts like bathing etc. From there I reached Kāśī , the capital of the lord of Umā. Having saluted god Viśveśvara , so also Bindumādhava , I devoutly bathed in the Jñānavāpī at Maṇikarṇikā . Having stayed there for three nights, I again came to Prayāga where actually Brahmā (lives) on the fourteenth day of the bright half of Pauṣa .

39-49. At a dawn of Māgha , having bathed there, again from there I came to Naimiṣa on the bank of Gomatī , where all holy places, with their enchantment dwell. From there I reached Mathura where there is the. holy place called Visrānti. Near it is a holy, excellent pool called Asikuṇḍa. There very holy Yamunā giving everything and having the holy places of Kṛṣṇagaṅgā , Dhruvā , Krūrakeśī, Kālī exists. On both her banks are forests shining with splendour and producing all holy places. Having bathed in them and drunk (their water) a man is not born again. From there I came to the holy, excellent city of Hastināpura . There is the best riverGaṅgā that rose from lotus-like feet of Viṣṇu. Then coming to the place of Nārāyaṇa situated in the Himalayan region and seeing Mādhava (there), I came to Kedāra . Having worshipped Viśveśa (there) and having drunk the water of Haṃsā (lake), I came to the very holy Haridvāra , on the bank of Gaṅgā . Having bathed there and having gratified gods, sages and (my) dead ancestors, I came to Kurukṣetra where there is Prācī Sarasvatī. There too, I with my senses controlled, performed all rites, and having worshipped Viṣṇu's lotus-like feet I went to Puṣkara. On the way my friend named Vimala, going from the holy place Indraprastha , met me.

50-60. O demonesses, the brāhmaṇa, causing me to return, took me to the holy place Śakra -(i.e. Indra -) prastha , giving all (desired) objects. There is holy Dvārakā fashioned by Viṣṇu himself. There I actually saw Viṣṇu, not in form but through words. There he and I bathed to obtain devotion for Viṣṇu. Viṣṇu, of the form of Kṛṣṇa , gave it to him and me. We heard Viṣṇu's words, but did not see his form. We secured devotion for him. From that place I came to Puṣkara. O demonesses, I tell you that this water in the water-pot is from that holy place called Dvārakā, the chief among holy places. I have told you what you had asked me. Seeing this bad plight of you, compassion is produced in my heart. Tell me what I should do. I am at your disposal. Let knowledge come to you.

Saying so, he sprinkled them with (that) water. Due to the touch of that water they remembered all the acts in their (various) existences, and gave up their powerful demonish bodies. Obtaining divine bodies, and turning into celestial nymphs, they got into an aeroplane that had come from heaven, and saluted the brāhmaṇa. And they said: "O best brāhmaṇa, due to contact with the water from Dvārakā we are freed from demonhood, and are (now) going to heaven. O brāhmaṇa, there is no other better holy place giving all desired objects than this Dvārakā situated in Indraprastha."

Nārada said :

61-68. Speaking like this, O king, they got into the aeroplanes. And ordered by the brāhmaṇa, they went by that (aeroplane) to the eastern direction. A man, hearing the greatness of this Dvārakā situated on the bank of Yamunā, is freed from sins, O king. The same fruit as is had by giving meals to a hundred brāhmaṇas as desired by them, is produced by listening to this greatness. O king, as happiness is experienced on worshipping Viṣṇu, similarly (it is had) bylistening to the greatness of this Dvārakā. That fruit which is got by giving twenty palas of gold (to a brāhmaṇa) at the time of the solar eclipse and the lunar eclipse, is obtained by one hearing the greatness of this (Dvārakā). Having heard (the account of) the acquisition of a son by Vimala, (a man) obtains a son; and hearing (the account of) the acquisition of his friend's devotion (a man) secures the best devotion. He who, endowed with devotion, listens to (the account of) the liberation of the demonesses, goes like them in an aeroplane to heaven. O best king, I have described to you the greatness of Dvārakā that should be resorted by men in the three worlds and that is situated at Śakratīrtha . Tell me, what other (account) more meritorious than this, I should relate to you. No delay should be done in (securing) one's bliss.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 209

The Story of Brāhmaṇa Mukunda

Chapter 621 of 693 · 60 detected Sanskrit verse markers

Sanskrit

युधिष्ठिर उवाच-
सौभरे कस्य तीर्थस्य माहात्म्यं नारदो मुनिः ।
वर्णयामास शिबये शक्रतीर्थगतस्य च १।
अतस्तु मम शुश्रूषा जायते मुनिपुंगवः ।
शिविनारदसंवादं ब्रूहि पुण्यं नताय मे २।
सौभरिरुवाच-
धर्मराज शिबीराजा श्रुत्वा नारदवर्णितम् ।
द्वारकायास्तु माहात्म्यं तमेवापृच्छदादरात् ३।
शिबिरुवाच-
ब्रह्मांगज सुरश्रेष्ठ श्रुतं माहात्म्यमुत्तमम् ।
इंद्रप्रस्थतटस्थाया द्वारकाया मयाद्भुतम् ४।
अयोध्यायां यदि मुने किंचिदस्ति पवित्रकम् ।
चरितं मम तद्ब्रूहि पिपासोस्त्वद्वचोऽमृतम् ५।
नारद उवाच-
अस्त्यत्र चरितं पुण्यं महापातकनाशनम् ।

नापितस्याद्ययुक्तस्य मुकुंदस्य द्विजस्य च ६।
ब्रह्महा नापितो राजन्नपमृत्युं गतो द्विजः ।
प्रसादात्कोशलायास्तु द्वावपि स्वर्गतिं गतौ ७।
चंद्रभागा नदी तीरे पुरी सा च निवेशिता ।
तत्रास्ति नापितः पापश्चंडकोनाम गर्हितः ८।
चौर्येण परवित्तानामपहर्ता स पापकृत् ।
घातकः शस्त्रपाशाद्यैः पांथानामवलुंठकः ९।
द्यूतमद्यरतो नित्यं परस्त्रीलंपटेंद्रियः ।
भित्वा देवालयं भित्तिमिष्टिका ग्राव विक्रयी १०।
स तस्योद्वसिताभ्यासे ब्राह्मणो वसति श्रिया ।
संयुक्तो ब्रह्मकर्मज्ञो मुकुंदो नामतो नृप ११।
स एकदा समालिंग्य तरुणीमात्मयोषितम् ।
सुष्वाप सुरतायास श्लथांगो निशि निर्भयम् १२।
स चंडको निशीथेऽथ प्रविवेश तदालयम् ।
मुकुंदस्य समाहर्तुं हर्म्ये भूषादि वस्तु यत् १३।

उपकार्या बहिस्थं यत्तद्गृहीत्वोऽगमद्गृहम् ।
स्वकीयं च पुनस्तस्य ब्राह्मणस्याविशद्गृहम् १४।
कपाटोत्पाटनार्थी तु यत्नेन महताऽभवत् ।
लोहयंत्रावरुद्धश्च स नोद्घाटयितुं क्षमः १५।
आरुरोह तदा तस्य ब्राह्मणस्याविशद्गृहम् ।
प्रविश्य तद्गृहं क्रूरः कृपणं पाणिनादधत् १६।
अट्टालिकां स पापिष्ठो नापितस्तस्करक्रियः ।
तत्रापश्यत्प्रसुप्तौ तौ दंपतीरतिविह्वलौ १७।
जगाम च तयोः पार्श्वे हेमभूषाजिघृक्षया ।
शय्याया एकदेशस्थं गृहीत्वा भूषणं बहु १८।
हर्तुं तदंगतो हस्तं प्रससार स नापितः ।
तस्करस्पर्शतो विप्रो जजागार भयातुरः १९।
न किंचिद्बूचे संमील्य नेत्रे तत्रैव संस्थितः ।
यदा स तस्करः पापो गृहीत्वा देहभूषणम् २०।
चलितः स तदा तेन दोर्भ्यामात्तो द्विजेन हि ।

पश्चादागत्य वित्तस्यासहमानेन संक्षयम् २१।
तेनापि नृप चौरेण कृपाणेन हतो द्विजः ।
विदीर्णोदरमध्यस्तु तातमातरितीरयन् २२।
वदंतः किंकिमेत्येतत्पार्श्वं तस्या ययुर्जनाः ।
ददृशुस्तं निःसृतांत्रं रुधिरालिप्तविग्रहम् २३।
पप्रच्छुश्च मुकुंदेदं कर्म केनेदृशं कृतम् ।
सोऽपि कृच्छ्रेण महता प्रोवाचेदं स्वबांधवान् २४।
मुकुंद उवाच-।
ममैव परिपाकोऽयं पूर्वोपार्जितकर्मणाम् ।
न कश्चित्सुखदुःखस्य दाता कस्यापि देहिनः २५।
धर्मोऽधर्मश्च तावेव तेषां मूलं पुराकृतौ ।
नारद उवाच-
इत्युक्त्वा स तु भूयस्यापीडया गाढपीडितः २६।
तत्याज भूपते प्राणान्पश्यतां सुहृदां तदा ।
विललाप तदा तस्य माता द्विजसती नृप २७।

निधाय तच्छिरः स्वांके कुंडलाभ्यामलंकृतम् ।
मातोवाच-
हा हतास्मि त्वया वत्स दशामंत्यां च गच्छता २८।
दिनश्रीरिव सूर्येण पश्चिमाचललंबिना ।
यदंगं चंदनालेपयोग्यं तव महामते २९।
मां मज्जयार्तिशोकाब्धौ तदिदं धूलिधूसरम् ३०।
तांबूलचर्वणेभ्यासो यस्त्वया विहितस्त्वसौ ।
स एव रुधिरोद्गार मिश्रेण क्रियते ध्रुवम् ।
तव ये लोचने पूर्वं जिग्यतुः कमलश्रियम् ३१।

त एव सांप्रतं जाते तिमिरौघा वृते इव ।
उत्तिष्ठोत्तिष्ठ वत्स त्वं शिष्यानध्यापयात्मनः ३२।
यथावद्वैश्वदेवांते पूजयातिथिमागतम् ।
द्वारि स्थिता वयस्यास्ते त्वाह्वयंति प्रयाहि तान् ३३।
दातव्यं यद्दत्तस्वैभ्यो गृहीतव्यं गृहाण तत् ।
हाहा देहि प्रतिवचः पतामि तव पादयोः ३४।

नोचेदहं विमोक्ष्यामि प्राणांस्तव समीपतः ।
नारद उवाच-
इत्युक्त्वा मूर्छिता तस्य मुकुंदस्य प्रसूस्तदा ३५।
भार्या तस्य शिरः स्वांके विधाय व्यलपच्च सा ।
भार्योवाच-
नाममार्गेण पाथोधे मदीयं वचनं शृणु ३६।
रुष्टोऽसि चेत्समं मात्रा कुतो वद ममाग्रतः ।
न कदाचित्त्वया साधो मौनमीदृक्कृतं पुरा ।
केनापि लघुना भ्रात्रा ह्यपमानः कृतस्तव ३७।
शुकोऽयं पंजरस्थस्ते नान्नमत्ति त्वया विना ।
भोजयैनं सुसिद्धान्नं कलवाचं च सारिकाम् ३८।
रामराम हरेकृष्ण विष्णो नामावलीमिति ।
पाठयोत्तिष्ठ निपुणौ द्वावेतौ सारिकाशुकौ ३९।
अपराद्धं मया किं ते यत्वं मां नाभिभाषसे ।
यत्त्वया मे धनं दत्तं तन्मया साधुरक्षिणम् ४०।

अर्पितं यत्त्वया नाथ निजतेजो ममोदरे ।
सूतिकालमहं तस्य नोपेक्षे त्वामनुव्रजे ४१।
नारद उवाच-
एवं विलप्य सा तस्य मुकुंदस्य प्रिया तदा ।
न रुरोद स्वभर्तारमनुगंतुमना सती ४२।
अथ तस्य मुकुंदस्य गुरुर्वेदायनाभिधः ।
संन्यासी पर्यटन्पृथ्वीं तस्य वेश्म ययौ नृप ४३।
मुकुंदः क्व गतो माता भार्या तस्य च धीमतः ।
न दृश्यते तदा तेन पृष्टेत्याचष्ट चेटिका ४४।
चेटिकोवाच ।
स्वामिन्केनापि चौरेण मम स्वामी हतो निशि ।
स्नुषाया भूषणं नीतं दुकूलानि च सर्वशः ४५।
स मृतः पतितो भूमौ हर्म्यस्योपरि तिष्ठति ।
तस्य माता वधूश्चैव भ्रातरश्च तदंतिके ४६।
विलपंति महाशोकसागरे पतिता गुरो ।

नारद उवाच-
इत्याकर्ण्य परिव्राट्स वचनं चेटिकोदितम् ४७।

आरुह्य हर्म्यमद्राक्षीदात्मांते वासिनं मृतम् ।
तदंतिके समालोक्य बंधूनां क्रंदतो भृशम् ४८।
उद्धरिष्यन्निदं धीरः शोकाब्धेस्तानुवाच ह ।
वेदायन उवाच-
देहमुद्दिश्य वात्मानं शोकोऽयं क्रियते त्वया ४९।
मातः कथय सत्यं मे नोभयोर्युज्यते हि सः ।
देहोऽयं भूतसंघातः प्रारब्धेः समुपार्जितः ५०।
तेषु क्षीणेषु भूतानां पृथक्त्वमुपजायते ।
यदेकीभवनं तेषां कर्मभिर्जन्म तन्नृणाम् ५१।
तन्नाशे तत्पृथक्त्वं च तदेव मरणं स्मृतम् ।
एक्यं पृथक्त्वं भूतानां कर्मार्धा नेयतो? बुधैः ५२।
अतो देहे न कर्तव्यः शोकः परवशे जडे ।
अनाद्यविद्यया जीवे दृष्टे मरणजन्मनी ५३।

देहस्यात्मन्यहं बुद्ध्या मन्यते नहि तत्र ते ।
तन्निवृत्तौ स तद्ब्रह्म यच्छुद्धं रूपवर्जितम् ५४।
स्वप्रकाशं जगद्धेतु हेत्वतीतं गुणोर्जितम् ।
नित्यं विज्ञानमानंद स्वभासा भासयज्जगत् ५५।
न जिह्वा लेढि तच्चक्षुर्न पश्यति शृणोति न ।
श्रुतिर्जिघ्रति न घ्राणं न त्वक्स्पृशति कर्हिचित् ५६।
अतीतमिंद्रियेभ्यस्तत्स्वप्रकाशकमात्मदृक् ।
अविषयं मनोदूरं बुद्धेरपि न गोचरम् ५७।
तस्यावताररूपाणि शुद्धसत्वानि देवताः ।
सेवंते तन्न जानंति रूपं यत्सदसत्परम् ५८।
एवं स्वरूपमात्मा यस्तं समुद्दिश्य कः कुधीः ।
क्रोधं कुर्याद्यतस्तस्य नोत्पत्तिर्नैव संक्षयः ५९।
इति श्रीपाद्मेमहापुराणे पचंपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये नवाधिकद्विशततमोऽध्यायः २०९ ।

Roman transliteration

yudhiṣṭhira uvāca-
saubhare kasya tīrthasya māhātmyaṃ nārado muniḥ |
varṇayāmāsa śibaye śakratīrthagatasya ca 1|
atastu mama śuśrūṣā jāyate munipuṃgavaḥ |
śivināradasaṃvādaṃ brūhi puṇyaṃ natāya me 2|
saubhariruvāca-
dharmarāja śibīrājā śrutvā nāradavarṇitam |
dvārakāyāstu māhātmyaṃ tamevāpṛcchadādarāt 3|
śibiruvāca-
brahmāṃgaja suraśreṣṭha śrutaṃ māhātmyamuttamam |
iṃdraprasthataṭasthāyā dvārakāyā mayādbhutam 4|
ayodhyāyāṃ yadi mune kiṃcidasti pavitrakam |
caritaṃ mama tadbrūhi pipāsostvadvaco'mṛtam 5|

nārada uvāca-
astyatra caritaṃ puṇyaṃ mahāpātakanāśanam |

nāpitasyādyayuktasya mukuṃdasya dvijasya ca 6|
brahmahā nāpito rājannapamṛtyuṃ gato dvijaḥ |
prasādātkośalāyāstu dvāvapi svargatiṃ gatau 7|
caṃdrabhāgā nadī tīre purī sā ca niveśitā |
tatrāsti nāpitaḥ pāpaścaṃḍakonāma garhitaḥ 8|
cauryeṇa paravittānāmapahartā sa pāpakṛt |
ghātakaḥ śastrapāśādyaiḥ pāṃthānāmavaluṃṭhakaḥ 9|
dyūtamadyarato nityaṃ parastrīlaṃpaṭeṃdriyaḥ |
bhitvā devālayaṃ bhittimiṣṭikā grāva vikrayī 10|
sa tasyodvasitābhyāse brāhmaṇo vasati śriyā |
saṃyukto brahmakarmajño mukuṃdo nāmato nṛpa 11|
sa ekadā samāliṃgya taruṇīmātmayoṣitam |
suṣvāpa suratāyāsa ślathāṃgo niśi nirbhayam 12|
sa caṃḍako niśīthe'tha praviveśa tadālayam |
mukuṃdasya samāhartuṃ harmye bhūṣādi vastu yat 13|

upakāryā bahisthaṃ yattadgṛhītvo'gamadgṛham |
svakīyaṃ ca punastasya brāhmaṇasyāviśadgṛham 14|
kapāṭotpāṭanārthī tu yatnena mahatā'bhavat |
lohayaṃtrāvaruddhaśca sa noddhāṭayituṃ kṣamaḥ 15|
āruroha tadā tasya brāhmaṇasyāviśadgṛham |
praviśya tadgṛhaṃ krūraḥ kṛpaṇaṃ pāṇinādadhat 16|
aṭṭālikāṃ sa pāpiṣṭho nāpitastaskarakriyaḥ |
tatrāpaśyatprasuptau tau daṃpatīrativihvalau 17|
jagāma ca tayoḥ pārśve hemabhūṣājighṛkṣayā |
śayyāyā ekadeśasthaṃ gṛhītvā bhūṣaṇaṃ bahu 18|
hartuṃ tadaṃgato hastaṃ prasasāra sa nāpitaḥ |
taskarasparśato vipro jajāgāra bhayāturaḥ 19|
na kiṃcidūce saṃmīlya netre tatraiva saṃsthitaḥ |
yadā sa taskaraḥ pāpo gṛhītvā dehabhūṣaṇam 20|
calitaḥ sa tadā tena dorbhyāmātto dvijena hi |

paścādāgatya vittasyāsahamānena saṃkṣayam 21|
tenāpi nṛpa caureṇa kṛpāṇena hato dvijaḥ |
vidīrṇodaramadhyastu tātamātaritīrayan 22|
vadaṃtaḥ kiṃkimetyetatpārśvaṃ tasyā yayurjanāḥ |
dadṛśustaṃ niḥsṛtāṃtraṃ rudhirāliptavigraham 23|
papracchuśca mukuṃdedaṃ karma kenedṛśaṃ kṛtam |
so'pi kṛcchreṇa mahatā provācedaṃ svabāṃdhavān 24|
mukuṃda uvāca-|
mamaiva paripāko'yaṃ pūrvopārjitakarmaṇām |
na kaścitsukhaduḥkhasya dātā kasyāpi dehinaḥ 25|
dharmo'dharmaśca tāveva teṣāṃ mūlaṃ purākṛtau |
nārada uvāca-
ityuktvā sa tu bhūyasyāpīḍayā gāḍhapīḍitaḥ 26|
tatyāja bhūpate prāṇānpaśyatāṃ suhṛdāṃ tadā |
vilalāpa tadā tasya mātā dvijasatī nṛpa 27|

nidhāya tacchiraḥ svāṃke kuṃḍalābhyāmalaṃkṛtam |
mātovāca-

hā hatāsmi tvayā vatsa daśāmaṃtyāṃ ca gacchatā 28|
dinaśrīriva sūryeṇa paścimācalalaṃbinā |
yadaṃgaṃ caṃdanālepayogyaṃ tava mahāmate 29|
māṃ majjayārtiśokābdhau tadidaṃ dhūlidhūsaram 30|
tāṃbūlacarvaṇebhyāso yastvayā vihitastvasau |
sa eva rudhirodgāra miśreṇa kriyate dhruvam |
tava ye locane pūrvaṃ jigyatuḥ kamalaśriyam 31|
ta eva sāṃprataṃ jāte timiraughā vṛte iva |
uttiṣṭhottiṣṭha vatsa tvaṃ śiṣyānadhyāpayātmanaḥ 32|
yathāvadvaiśvadevāṃte pūjayātithimāgatam |
dvāri sthitā vayasyāste tvāhvayaṃti prayāhi tān 33|
dātavyaṃ yaddadasvaibhyo gṛhītavyaṃ gṛhāṇa tat |
hāhā dehi prativacaḥ patāmi tava pādayoḥ 34|

nocedahaṃ vimokṣyāmi prāṇāṃstava samīpataḥ |
nārada uvāca-
ityuktvā mūrchitā tasya mukuṃdasya prasūstadā 35|
bhāryā tasya śiraḥ svāṃke vidhāya vyalapacca sā |
bhāryovāca-
nāmamārgeṇa pāthodhe madīyaṃ vacanaṃ śṛṇu 36|
ruṣṭo'si cetsamaṃ mātrā kuto vada mamāgrataḥ |
na kadācittvayā sādho maunamīdṛkkṛtaṃ purā |
kenāpi laghunā bhrātrā hyapamānaḥ kṛtastava 37|
śuko'yaṃ paṃjarasthaste nānnamatti tvayā vinā |
bhojayainaṃ susiddhānnaṃ kalavācaṃ ca sārikām 38|
rāmarāma harekṛṣṇa viṣṇo nāmāvalīmiti |
pāṭhayottiṣṭha nipuṇau dvāvetau sārikāśukau 39|
aparāddhaṃ mayā kiṃ te yatvaṃ māṃ nābhibhāṣase |
yattvayā me dhanaṃ dattaṃ tanmayā sādhurakṣiṇam 40|

arpitaṃ yattvayā nātha nijatejo mamodare |
sūtikālamahaṃ tasya nopekṣe tvāmanuvraje 41|
nārada uvāca-
evaṃ vilapya sā tasya mukuṃdasya priyā tadā |
na ruroda svabhartāramanugaṃtumanā satī 42|
atha tasya mukuṃdasya gururvedāyanābhidhaḥ |
saṃnyāsī paryaṭanpṛthvīṃ tasya veśma yayau nṛpa 43|
mukuṃdaḥ kva gato mātā bhāryā tasya ca dhīmataḥ |
na dṛśyate tadā tena pṛṣṭetyācaṣṭa ceṭikā 44|
ceṭikovāca |
svāminkenāpi caureṇa mama svāmī hato niśi |
snuṣāyā bhūṣaṇaṃ nītaṃ dukūlāni ca sarvaśaḥ 45|
sa mṛtaḥ patito bhūmau harmyasyopari tiṣṭhati |
tasya mātā vadhūścaiva bhrātaraśca tadaṃtike 46|
vilapaṃti mahāśokasāgare patitā guro |

nārada uvāca-
ityākarṇya parivrāṭsa vacanaṃ ceṭikoditam 47|
āruhya harmyamadrākṣīdātmāṃte vāsinaṃ mṛtam |
tadaṃtike samālokya baṃdhūnāṃ kraṃdato bhṛśam 48|
uddhariṣyannidaṃ dhīraḥ śokābdhestānuvāca ha |
vedāyana uvāca-
dehamuddiśya vātmānaṃ śoko'yaṃ kriyate tvayā 49|

mātaḥ kathaya satyaṃ me nobhayoryujyate hi saḥ |
deho'yaṃ bhūtasaṃghātaḥ prārabdheḥ samupārjitaḥ 50|
teṣu kṣīṇeṣu bhūtānāṃ pṛthaktvamupajāyate |
yadekībhavanaṃ teṣāṃ karmabhirjanma tannṛṇām 51|
tannāśe tatpṛthaktvaṃ ca tadeva maraṇaṃ smṛtam |
ekyaṃ pṛthaktvaṃ bhūtānāṃ karmārdhā neyato? budhaiḥ 52|
ato dehe na kartavyaḥ śokaḥ paravaśe jaḍe |
anādyavidyayā jīve dṛṣṭe maraṇajanmanī 53|

dehasyātmanyahaṃ buddhyā manyate nahi tatra te |
tannivṛttau sa tadbrahma yacchuddhaṃ rūpavarjitam 54|
svaprakāśaṃ jagaddhetu hetvatītaṃ guṇorjitam |
nityaṃ vijñānamānaṃda svabhāsā bhāsayajjagat 55|
na jihvā leḍhi taccakṣurna paśyati śṛṇoti na |
śrutirjighrati na ghrāṇaṃ na tvakspṛśati karhicit 56|
atītamiṃdriyebhyastatsvaprakāśakamātmadṛk |
aviṣayaṃ manodūraṃ buddherapi na gocaram 57|
tasyāvatārarūpāṇi śuddhasatvāni devatāḥ |
sevaṃte tanna jānaṃti rūpaṃ yatsadasatparam 58|
evaṃ svarūpamātmā yastaṃ samuddiśya kaḥ kudhīḥ |
krodhaṃ kuryādyatastasya notpattirnaiva saṃkṣayaḥ 59|
iti śrīpādmemahāpurāṇe pacaṃpaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye navādhikadviśatatamo'dhyāyaḥ 209 |

English translation

Yudhiṣṭhira said :

1-2. O Saubhari , of which holy place, situated at Śakratīrtha , did the sage Nārada describe the greatness to Śibi ? Therefore, a desire to hear it is produced in me. Tell me who have bowed (to you) the meritorious dialogue between Śibi and Nārada.

Saubhari said :

3. O Dharmarāja , king Śibi, having heard the description (made) by Nārada, and also the greatness of Dvārakā , respectfully asked him only.

Śibi said :

4-5. O son of Brahma , O greatest god, I have heard the excellent, wonderful greatness of Dvārakā situated on the slope of Indraprastha . O sage, if there is any sacred story (about someone) in Ayodhyā , then tell it to me who am thirsty of drinking the nectar of your words.

Nārada said :

6-24. As to this there is a holy account, destroying great sins, of a barber and Mukunda , a diligent brāhmaṇa . Both the barber, the killer of a brāhmaṇa, and the king who died prematurely, went to heaven due to the favour of Kośalā . The city is situated on the bank of Candrabhāgā . There was a sinful, censurable barber, Caṇḍaka by name. The sinful one snatched the wealth of others through

stealing. He killed the travellers with weapons and nooses etc. and robbed them (of their possessions). He was always engaged in gambling and (drinking) liquor, and hankered after others' wives. He broke the walls of temples, and sold the bricks and stones. Near his locality lived a brāhmaṇa, endowed with wealth, knowing the Vedic rites, and named Mukunda, O king. Once at night he with his limbs loosened after fatigue due to coitus had fearlessly slept, having embraced his young wife. That Caṇḍaka entered at night the house of that Mukunda to snatch away ornaments etc. (found) in the mansion. Taking whatever was (found) outside the mansion, he went home, and again entered the brāhmaṇa's house. He made a great effort to break the door; (but) he was blocked by iron bolts and was unable to open it. He then climbed (over the wall) and entered the brāhmaṇa's house. The cruel one, holding a sword in his hand, entered the mansion. There he saw the couple, asleep and alarmed. To snatch away the golden ornaments, he approached them. The barber, after having taken many ornaments lying on one side of the bed, extended his hand to snatch away ornaments (put) on his body. The brāhmaṇa was awakened by the thief's touch and was overcome by fear. He did not say anything; (but) closing his eyes remained there only. When the sinful thief took the ornaments from his body and moved, the brāhmaṇa unable to bear the loss of his wealth, came from behind him, and seized him with his hands. O king, the thief also struck the brāhmaṇa with his sword. With his pierced belly, he cried. 'O father, O mother.' People shouting "What (happened)?" came near him. They saw him with his entrails coming out and his body smeared with blood. And they asked Mukunda: "Who has done such an act?" With great difficulty he too spoke like this to his relatives:

Mukunda said :

25-26a. This is the result of my deeds done in the previous birth. None (else) gives please or pain to a human being. These are just (the results of) piety and impiety. Their root lies in one's former act(s).

Nārada said :

26b-28a. Speaking like this, he was troubled by great agony. O king, at that time, when his friends were looking on (i.e. in the presence of his friends) he cast his life. O kind, then his mother, a chaste brāhmaṇa-lady wept after putting his head, adorned with ear-rings on her lap.

The mother said :

28b-35a. O son, you, reaching the final stage (i.e. dying) have destroyed me, as the day's grace is destroyed by the sun going to the western mountain. O very intelligent one, this body (of you) which is fit for being smeared with sandal, has, having plunged me into the ocean of affliction and grief, been greyish due to dust. Your habit of chewing tāmbūla is certainly being perpetuated by its being mixed with emission of blood. Those very eyes of you which formerly surpassed the beauty of lotuses have now become, as it were, covered with a mass of darkness. O child, get up, get up. Teach your students. At the end of the Vaiśvadeva (sacrifice), honour the guest that has arrived. Your friends, standing at the door, have called you. Go to them. Give them whatever is to be given to them, and take from them whatever is to be received. Oh, Oh! Give reply to me. I fall at your feet. Otherwise, I shall cast my life near you.

Nārada said :

35b-36a. Saying so, the mother of Mukunda, then fainted. His wife, taking his head on her lap, wailed:

The wife said :

36b-41. O lord, O ocean of virtues, listen to my words. If for some reason you are angry with your mother, speak out to me. O good one, formerly you never resorted to silence like this. Some younger brother has insulted you. This parrot in the cage does not eat food without you. Give him well-cooked food, so also to the sārikā uttering indistinct but sweet words. Teach the parrot and the sārikā the series of names of Viṣṇu (like) ' Rāma , Rāma; Hare Kṛṣṇa '. Get up. The two are very clever. What offence have I done to you, that you are not talking to me? I have well preserved the wealth which you have given to me. O lord, I will not wait till the delivery of your lustre (i.e. semen) that you have put into me. I shall follow you.

Nārada said :

42-44. Having thus lamented, that dear wife of Mukunda, desiring to follow him, stopped weeping. O king, then the ascetic, the preceptor of Mukunda, called Vedayana, wandering over the earth went to his house. "Where has Mukunda gone? The mother and the wife of the intelligent one are not seen." Thus he then asked the female servant.

The female servant said :

45-47a. O preceptor, some thief killed my master at night. He took (away) all the ornaments and silken garments of the daughter-in-law. Falling dead, he (i.e. his body) is at the top of the mansion. His mother, the daughter-in-law, his brothers, fallen into the ocean of great grief, are weeping near him.

Nārada said :

47b-49a. Having heard these words uttered by the female servant, the ascetic, going up to (the top of) the mansion saw his dead disciple. Seeing his relatives weeping excessively near him, the wise one desiring to take them up from the ocean of grief, said to them:

Vedāyana said :

49b-59. O mother, tell me whether you are thus lamenting for his body or his soul. Tell me the truth. (Your) lamenting is not proper for both (the body and the soul). This body, an aggregate of the elements, is earned due to (i.e. as a result of) deeds commenced (by one in one's existences). When they are exhausted, the elements get separated from them. The coming together of them with the deeds is the birth of men. When they perish, the getting separated of them (i.e. the elements) is the death (of men). Since the coming together or getting separated of the beings is due to their deeds, the wise should not lament for the dull body, dependent on (the deeds). Birth and death are seen in the soul due to the beginningless illusion. (A man) thinks them (to be there) due to his looking upon the body as the soul. (In reality) they are not there. When that (notion of identifying the body with the soul) is removed, he (becomes) that pure, formless Brahman which is self-illumined, the cause of the world, itself beyond a cause (i.e. having no cause), distinguished with virtues, which is eternal, which is knowledge, joy and which always illumines the world with its lustre. The tongue never licks it. The eyes never see it. The ears never hear it. The nose never smells it. The skin never touches it. It is beyond the senses. It is self-illumined; it is self-sighted. It is never the object. It is heyond the mind. It cannot be grasped even by the intelligence. Deities of pure sattva that are the forms of its incarnation serve it, but do not understand its form which is beyond the existent and the non-existent. Such is the nature of the

(highest) soul. What man would be so foolish as to be angry with it, since it is neither produced, nor does it perish?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 210

Mukunda Goes to Heaven

Chapter 622 of 693 · 71 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
एवं प्रबोध्य तान्सर्वान्वचोभिः पारमार्थिकैः ।
स हंसः कारयामास क्रियास्तस्यात्मसंभवाः १।
अंतर्वत्नी मुकुंदस्य निबंधं कुर्वती वधूः ।
अनुगंतुं स्वभर्तारं विदुषा तेन वारिता २।
तस्यास्थीनि समादाय तेन सन्यासिना समम् ।
तद्भ्राता प्रययौ गंगाजले पातयितुं नृप ३।
विप्रसन्यासिनौ तौ हि कतिभिर्वासरैर्नृप ।
सार्थलोकवशात्प्राप्तौ इंद्रप्रस्थेऽत्र सत्पदे ४।
इंद्रप्रस्थांतरावर्तिन्येषा या कोशला नृप ।
अत्र सुप्तौ निशायां तौ यमुनातीरभूतले ५।
आत्मनोरुभयोर्मध्ये न्यस्यास्थिपटसंपुटम् ।
मार्गखेदपरिक्रांतौ दशां सौषुप्तिकीं गतौ ६।
निशीथेऽथ प्रसुप्तेषु सार्थलोकेषु कश्चन ।
एकः श्वा तत्र संप्राप्तः पक्वान्नादि जिहीर्षया ७।

बभ्राम सर्वशिविरे जिघ्रन्पाकस्थलीं मुहुः ।
भाजनानि लिहन्मूर्ध्नि क्व च दंडाहतिं सहन् ८।
केनचित्ताडितो मूर्ध्नि निशब्दं विद्रुतस्ततः ।
प्रतिचक्रुमशक्तस्तु स्त्रीजितः स्वस्त्रिया यथा ९।
यत्रावकंडितः स श्वा दंडग्रावेष्टकादिभिः ।
पुनर्विवेश तत्रैव सान्नपात्रलिलिप्सया १०।
भोगेच्छया यथा वेश्या स्नेहवान्निर्द्धनो जनः ।
भ्रमन्नेवं स चात्रापि यत्र सुप्तौ हि तावुभौ ११।
सारमेयस्तयोर्मध्याज्जह्रे स पटसंपुटम् ।
नीत्वा स कियतीं भूमिं दंतैस्तत्पटसंपुटम् १२।
विदार्यास्थीनि तत्स्थानि निर्मांसान्यवलोक्य सः ।
एतस्याः कोशलायास्तु जलमध्ये समाक्षिपत् १३।
क्षिप्तमात्रेषु तेनास्थिष्वेतदंबुनि भूपते ।
दिव्यं विमानमास्थाय मुकुंदोऽत्र समागतः १४।
दृष्ट्वा गुर्वनुजौ सुप्तौ शनैः प्राबोधयत्तदा ।

उवाच च नमस्कृत्य गुंरुं दिव्याकृतिर्नृप १५।
मुकुंद उवाच।
वेदायन गुरो तुभ्यं नम आशीस्तवानुज ।
प्रासादाद्वां ममास्थीनि तीर्थेऽत्र पतितानि वै १६।
अयं मृत्युमहं गत्वा निरयं प्राप्य तत्फलम् ।
एतत्तीर्थप्रसादेन दैवी लब्धा मया गतिः १७।
त्वां गुरुं तीर्थभूतं तु नमस्कर्तुमिहागतः ।
अहं गच्छन्विमानेन दिव्येन त्रिदशालयम् १८।
नमस्कृतो भवानेतत्तीर्थ चायं सहोदरः ।
दृष्टो मामनुजानीहि यामि स्वर्गं सुखोदयम् १९।
नारद उवाच-
श्रुत्वैवं वचनं तस्य मुकुंदस्य गुरुस्तदा ।
वेदायनो विमानस्थं तमूचे गतविस्मयः २०।
देवायन उवाच-
मुकुंदाख्याहि मे सत्यं लब्ध्वा यन्मरणं भवान् ।

कस्मिंल्लोके गतस्तात यतो यात्यधुना दिवम् २१।
किं वृत्तं तत्र ते तात तस्यलोकस्य कोऽधिपः ।
कीदृशी च प्रजा कीदृक्धर्मस्तत्राखिलं वद २२।
मुकुंद उवाच-
कथयामि गुरो तुभ्यं यद्वृत्तं मरणादनु ।
तीर्थस्यास्य प्रसादेन स्मृतिर्मे जायतेऽधुना २३।
यदाहं तेन निहतश्चंडकेन दुरात्मना ।
नापितेन तदा जग्मुर्यमभृत्याः सुदारुणाः २४।
पिंगाक्षा रक्तकेशाश्च श्यामदेह नखाधराः ।
वामना दीर्घचरणा ह्रस्वनासाश्च दंतुराः २५।
नीयतां नीयतामेष धर्मराजस्य शासनात् ।
पुरीं संयमनीमेवमूचिरे ते परस्परम् २६।
इत्युक्त्वा यातना देहे मां निवेश्य महारुषा ।
निबध्य दारुणैः पाशैर्जघ्नुर्लोहस्य मुद्गरैः २७।
तैरहं नीयमानस्तु मार्गे ह्युत्तप्तवालुके ।

अरुदं भृशदुःखार्तस्ताडितोऽहं पुनश्च तैः २८।
प्रोचुश्च ते ध्रुवं कृत्वा निर्भर्त्स्येति च मां बहु ।
यमदूता ऊचुः ।
त्वया लुप्तो गुरुर्यस्माद्वदता ब्रह्म निश्चलम् २९।
किं करोषि यमस्याग्रे द्रष्टव्यं दारुणं मुखम् ।
तस्य पापस्य भोक्तव्यं दारुणस्य फलं त्वया ३०।
तेनैव पाप्मना पापिन्नपमृत्युं गतो भवान् ।
इत्युक्त्वा मां मुहुर्तेन बहुयोजनसंस्थिताम् ३१।
पुरीं संयमनीं निन्युर्यत्र राजा स्वयं यमः ।

प्रणम्य धर्मराजानं स्थापयित्वा तु मां पुरः ३२।
आनीतोऽयं द्विजः पाप इति मां ते न्यवेदयन् ।
दृष्ट्वा मां धर्मराजोऽथ प्रोवाच स्वसभासदः ३३।
यम उवाच-
भो सभ्या मामकीं वाचं शृण्वंतु सुसमाहिताः ।
यदाहं ब्रह्मणा ह्यस्मिन्नधिकारे निवेशितः ३४।

तदा मामित्युवाचासौ ब्रह्मा लोकपितामहः ।
ब्रह्मोवाच-
अधर्मिणां नराणां त्वं शास्ता संयमनीपतिः ३५।
यथापराधमाधत्स्व दंडं चंडकरात्मज ।
पित्रोरपोषको यस्तु समर्थो गुरुध्रुक्तु यः ।
एतौ महापातकिनौ निपात्यौ निरयेषु ते ३६।
सर्वेषु यावद्वर्षाणां प्रत्येकमयुतं भवेत् ।
एतयोर्न त्वया कार्या दया जातु ककुप्पते ३७।
यम उवाच-
इत्यहं ब्रह्मणो वाक्यात्स्वगुरुद्रुहि मानवे ।
न करोमि क्रियां सभ्यास्तथा पित्रोरपोषके ३८।
ब्राह्मणोऽयं गुरुद्रोही तद्द्रोहादपमृत्युताम् ।
प्राप्तो मच्छासनाद्भृत्यैरानीतो दर्शनाक्षमः ३९।
भो भृत्याः प्रथमं घोरे रौरवे वत्सरायुते ।
पात्यतां च पुनस्तस्मान्निःसार्य्यान्यत्र पात्यताम् ४०।

तावंतमेव कालं वै पापोऽयं गुरुलोपकः ।
नरकेष्विति सर्वेषु यथाकालं स्थितं द्रुतम् ४१।
मुकुंद उवाच-
वेदायन गुरो स्वामिन्भृत्यास्ते यमशासनात् ।
नीत्वा मां रौरवे घोरे पाशैर्बध्वा न्यपातयन् ४२।
तत्राहं तां व्यथां गुर्वी लब्धवानतिदारुणाम् ।
यथाकोऽपि क्षणस्तात नीतो मे युगवत्तदा ४३।
त्रिंशद्दिनानि तन्नीतं दुःखं मे तत्र तिष्ठता ।
एकत्रिंशतमे ह्यस्मिन्दिनेऽहं निर्गतस्तदा ४४।
पतितेष्वस्थिखंडेषु तीर्थेऽस्मिन्नुतमोत्तमे ।
गुरुलोपोद्भवं पापं सद्यो नष्टं ममाभवत ४५।
तीर्थस्यास्य प्रसादेन लब्धा च स्वर्गतिर्मया ।
सुखं स्वर्गे निवत्स्यामि यावदिंद्राश्चतुर्दश ४६।
यमस्य नगरे तस्मिन्याः प्रजा निवसंति वै ।
पापिनां भयदायिन्यो धर्मिणां ता मनोहराः ४७।

सिंहास्या गजकोलास्या महादंष्ट्रोन्नतोदरीः ।
बिडालास्याः पिंगकेश्यो भामिन्यो दीर्घपत्कराः ४८ ।

तीर्थस्यास्य प्रसादेन निःपापोहं यदाभवम् ।
तदा मया प्रजा दृष्टा दिव्यरूपा यमालये ४९।
सर्वास्ताः सत्यवादिन्यो विनयाचारसंचिताः ।
दिव्याभरणधारिण्यो दिव्यांबरविभूषिताः ५०।
इत्येतत्कथितं तात यत्पृष्टोऽहं त्वयानघ ।
अनुजानीहि मां गंतुममरेशपुरीं प्रति ५१।
नारद उवाच-
इत्याकर्ण्य स सन्यासी स्वशिष्योक्तं वचस्तदा ।
भूयः पप्रच्छ धर्मात्मा मुकुंदं तं द्विजं नृप ५२।
वेदायन उवाच-
बाल्यावधि गुरुस्नेहं मत्तोऽधीतं त्वयाखिलम् ।
शब्दशास्त्रसमेतश्च वेदस्तु सपदक्रमः ५३।
विहिता मम शुश्रूषा भावेन भवतोत्तमा ।

त्वयि संति सतां साधो गुणाः शमदमादयः ५४।
गुरुलोपकृतं पापं कथं ते समजायत ।
एतदाख्याहि मे तात यथा जानामि तत्वतः ५५।
मुकुंद उवाच-
जन्मोपवीतकन्यानां धातारो निगमस्य च ।
यज्ञोपवीतदातुश्च नाज्ञाभंगः कृतो मया ५६।
श्वश्रुश्वशुरयोः सेवा भृत्येनेव कृता मया ।
तवापि शास्त्रदातुश्च नाज्ञाभंगः कृतो मया ५७।
पुरोधा यः कुलाचार्यो वेदवेदांतपारगः।
तस्यापराद्धं केचिन्मे तत्र त्वं श्रोतुमर्हसि ५८।
यद्यस्माकं कुले पुत्रो जायते धर्मकोविद ।
तदा पुरोधसे धेनुमेकां वा तस्य दक्षिणाम् ५९।
दत्त्वा संच्छिद्यते नालमिति वंशस्य नः स्थितिः ।
पुरा ममैव पुत्रे तु जातमात्रे शुभेऽहनि ६०।
कुलक्रिया मया तात न कृता मूढबुद्धिना ।

तस्याश्चाकरणेनैव गुरुलोपकरोऽभवम् ६१।
निवेदितमिदं सर्वं गुरुलोपाद्यथा मम ।
पापमासीदनुज्ञा मे देहि यामि सुरालयम् ६२।
वेदायन उवाच-
इंद्रप्रस्थांतरावर्तिन्येषा या कोशला शुभा ।
स्मृतिरस्याः प्रसादेन दृश्यते पूर्वजन्मनः ६३।
केन पुण्येन तीर्थेऽस्मिन्नस्थीनि पतितानि ते ।
मुकुंदाख्याहि चैतस्य स्मृतिरस्ति तवानघ ६४।
मुकंद उवाच-
एकस्तु ब्राह्मणः कश्चित्सायं मद्गृहमागतः ।

तस्मै स्थानं मया दत्तं भोजनं च यथाविधि ६५।
सोऽपि भुक्त्वा यथाकामं सुष्वाप शयने शुभे ।
निशीथे तस्य सर्वांगे ज्वरोऽभूदति दारुणः ६६।
तेन पीडितसर्वांगो निद्रां लेभे न स द्विजः ।
प्रभात एव तत्याज प्राणान्मृत्यावुपस्थिते ६७।

तस्य दाहादि कर्माणि विहितानि मया गुरो ।
तदस्थीनि च गंगायां पातितानि विधानतः ६८।
तेन पुण्येन मेस्थीनि पतितानि शिवप्रदे ।
तीर्थेऽस्मिन्कोशले नाम्नि ब्रह्मदेवविनिर्मिते ६९।
नारद उवाच-
स्वचरितमितिराजन्स द्विजः प्रोच्य सद्यः सुरसुभगशरीरो द्यां ययौ यानगत्या ।
इदमकथित मया तं तस्करात्प्राप्य मृत्युं व्यलभत दिवमेतत्तीर्थराजप्रसादात् ७०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये मुकुंदोपाख्याने दशाधिकद्विशततमोऽध्यायः २१० ।

Roman transliteration

nārada uvāca-
evaṃ prabodhya tānsarvānvacobhiḥ pāramārthikaiḥ |
sa haṃsaḥ kārayāmāsa kriyāstasyātmasaṃbhavāḥ 1|
aṃtarvatnī mukuṃdasya nirbaṃdhaṃ kurvatī vadhūḥ |
anugaṃtuṃ svabhartāraṃ viduṣā tena vāritā 2|
tasyāsthīni samādāya tena sanyāsinā samam |
tadbhrātā prayayau gaṃgājale pātayituṃ nṛpa 3|
viprasanyāsinau tau hi katibhirvāsarairnṛpa |
sārthalokavaśātprāptau iṃdraprasthe'tra satpade 4|
iṃdraprasthāṃtarāvartinyeṣā yā kośalā nṛpa |
atra suptau niśāyāṃ tau yamunātīrabhūtale 5|
ātmanorubhayormadhye nyasyāsthipaṭasaṃpuṭam |
mārgakhedaparikrāṃtau daśāṃ sauṣuptikīṃ gatau 6|
niśīthe'tha prasupteṣu sārthalokeṣu kaścana |
ekaḥ śvā tatra saṃprāptaḥ pakvānnādi jihīrṣayā 7|

babhrāma sarvaśivire jighranpākasthalīṃ muhuḥ |
bhājanāni lihanmūrdhni kva ca daṃḍāhatiṃ sahan 8|
kenacittāḍito mūrdhni niśabdaṃ vidrutastataḥ |
praticakrumaśaktastu strījitaḥ svastriyā yathā 9|
yatrāvakaṃḍitaḥ sa śvā daṃḍagrāveṣṭakādibhiḥ |
punarviveśa tatraiva sānnapātralilipsayā 10|
bhogecchayā yathā veśyā snehavānnirddhano janaḥ |
bhramannevaṃ sa cātrāpi yatra suptau hi tāvubhau 11|
sārameyastayormadhyājjahre sa paṭasaṃpuṭam |
nītvā sa kiyatīṃ bhūmiṃ daṃtaistatpaṭasaṃpuṭam 12|
vidāryāsthīni tatsthāni nirmāṃsānyavalokya saḥ |
etasyāḥ kośalāyāstu jalamadhye samākṣipat 13|
kṣiptamātreṣu tenāsthiṣvetadaṃbuni bhūpate |

divyaṃ vimānamāsthāya mukuṃdo'tra samāgataḥ 14|
dṛṣṭvā gurvanujau suptau śanaiḥ prābodhayattadā |

uvāca ca namaskṛtya guṃruṃ divyākṛtirnṛpa 15|
mukuṃda uvāca|
vedāyana guro tubhyaṃ nama āśīstavānuja |
prāsādādvāṃ mamāsthīni tīrthe'tra patitāni vai 16|
ayaṃ mṛtyumahaṃ gatvā nirayaṃ prāpya tatphalam |
etattīrthaprasādena daivī labdhā mayā gatiḥ 17|
tvāṃ guruṃ tīrthabhūtaṃ tu namaskartumihāgataḥ |
ahaṃ gacchanvimānena divyena tridaśālayam 18|
namaskṛto bhavānetattīrtha cāyaṃ sahodaraḥ |
dṛṣṭo māmanujānīhi yāmi svargaṃ sukhodayam 19|
nārada uvāca-
śrutvaivaṃ vacanaṃ tasya mukuṃdasya gurustadā |
vedāyano vimānasthaṃ tamūce gatavismayaḥ 20|
devāyana uvāca-
mukuṃdākhyāhi me satyaṃ labdhvā yanmaraṇaṃ bhavān |

kasmiṃlloke gatastāta yato yātyadhunā divam 21|
kiṃ vṛttaṃ tatra te tāta tasyalokasya ko'dhipaḥ |
kīdṛśī ca prajā kīdṛkdharmastatrākhilaṃ vada 22|
mukuṃda uvāca-
kathayāmi guro tubhyaṃ yadvṛttaṃ maraṇādanu |
tīrthasyāsya prasādena smṛtirme jāyate'dhunā 23|
yadāhaṃ tena nihataścaṃḍakena durātmanā |
nāpitena tadā jagmuryamabhṛtyāḥ sudāruṇāḥ 24|
piṃgākṣā raktakeśāśca śyāmadeha nakhādharāḥ |
vāmanā dīrghacaraṇā hrasvanāsāśca daṃturāḥ 25|
nīyatāṃ nīyatāmeṣa dharmarājasya śāsanāt |
purīṃ saṃyamanīmevamūcire te parasparam 26|
ityuktvā yātanā dehe māṃ niveśya mahāruṣā |
nibadhya dāruṇaiḥ pāśairjaghnurlohasya mudgaraiḥ 27|
tairahaṃ nīyamānastu mārge hyuttaptavāluke |

arudaṃ bhṛśaduḥkhārtastāḍito'haṃ punaśca taiḥ 28|
procuśca te dhruvaṃ kṛtvā nirbhartsyeti ca māṃ bahu |
yamadūtā ūcuḥ |
tvayā lupto gururyasmādvadatā brahma niścalam 29|
kiṃ karoṣi yamasyāgre draṣṭavyaṃ dāruṇaṃ mukham |
tasya pāpasya bhoktavyaṃ dāruṇasya phalaṃ tvayā 30|
tenaiva pāpmanā pāpinnapamṛtyuṃ gato bhavān |
ityuktvā māṃ muhūrtena bahuyojanasaṃsthitām 31|
purīṃ saṃyamanīṃ ninyuryatra rājā svayaṃ yamaḥ |
praṇamya dharmarājānaṃ sthāpayitvā tu māṃ puraḥ 32|
ānīto'yaṃ dvijaḥ pāpa iti māṃ te nyavedayan |
dṛṣṭvā māṃ dharmarājo'tha provāca svasabhāsadaḥ 33|
yama uvāca-
bho sabhyā māmakīṃ vācaṃ śṛṇvaṃtu susamāhitāḥ |
yadāhaṃ brahmaṇā hyasminnadhikāre niveśitaḥ 34|

tadā māmityuvācāsau brahmā lokapitāmahaḥ |
brahmovāca-

adharmiṇāṃ narāṇāṃ tvaṃ śāstā saṃyamanīpatiḥ 35|
yathāparādhamādhatsva daṃḍaṃ caṃḍakarātmaja |
pitrorapoṣako yastu samartho gurudhruktu yaḥ |
etau mahāpātakinau nipātyau nirayeṣu te 36|
sarveṣu yāvadvarṣāṇāṃ pratyekamayutaṃ bhavet |
etayorna tvayā kāryā dayā jātu kakuppate 37|
yama uvāca-
ityahaṃ brahmaṇo vākyātsvagurudruhi mānave |
na karomi kriyāṃ sabhyāstathā pitrorapoṣake 38|
brāhmaṇo'yaṃ gurudrohī taddrohādapamṛtyutām |
prāpto macchāsanādbhṛtyairānīto darśanākṣamaḥ 39|
bho bhṛtyāḥ prathamaṃ ghore raurave vatsarāyute |
pātyatāṃ ca punastasmānniḥsāryyānyatra pātyatām 40|

tāvaṃtameva kālaṃ vai pāpo'yaṃ gurulopakaḥ |
narakeṣviti sarveṣu yathākālaṃ sthitaṃ drutam 41|
mukuṃda uvāca-
vedāyana guro svāminbhṛtyāste yamaśāsanāt |
nītvā māṃ raurave ghore pāśairbadhvā nyapātayan 42|
tatrāhaṃ tāṃ vyathāṃ gurvī labdhavānatidāruṇām |
yathāko'pi kṣaṇastāta nīto me yugavattadā 43|
triṃśaddināni tannītaṃ duḥkhaṃ me tatra tiṣṭhatā |
ekatriṃśatame hyasmindine'haṃ nirgatastadā 44|
patiteṣvasthikhaṃḍeṣu tīrthe'sminnutamottame |
gurulopodbhavaṃ pāpaṃ sadyo naṣṭaṃ mamābhavata 45|
tīrthasyāsya prasādena labdhā ca svargatirmayā |
sukhaṃ svarge nivatsyāmi yāvadiṃdrāścaturdaśa 46|
yamasya nagare tasminyāḥ prajā nivasaṃti vai |
pāpināṃ bhayadāyinyo dharmiṇāṃ tā manoharāḥ 47|

siṃhāsyā gajakolāsyā mahādaṃṣṭronnatodarīḥ |
biḍālāsyāḥ piṃgakeśyo bhāminyo dīrghapatkarāḥ 48 |
tīrthasyāsya prasādena niḥpāpohaṃ yadābhavam |
tadā mayā prajā dṛṣṭā divyarūpā yamālaye 49|
sarvāstāḥ satyavādinyo vinayācārasaṃcitāḥ |
divyābharaṇadhāriṇyo divyāṃbaravibhūṣitāḥ 50|
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niśīthe tasya sarvāṃge jvaro'bhūdati dāruṇaḥ 66|
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mukuṃdopākhyāne daśādhikadviśatatamo'dhyāyaḥ 210 |

English translation

Nārada said :

1-15. Having thus enlightened them with words expressing the highest truth, the ascetic got done his (obsequial) rites. The learned one stopped the young, pregnant wife of Mukunda , who insisted on following her husband. O king, having taken his bones, his brother, along with the anchorite, went to drop them into the water of Gaṅgā . O king, the brāhmaṇa (Mukunda's brother) and the ascetic reached along with the members of a caravan this holy place Indraprastha after a few days. O king, in this Kośalā which is in Indraprastha on the bank of Gaṅgā on earth, they slept at night. Keeping the bundle of the bones between themselves, the two, fatigued due to the journey, went to sleep. When, at night the members of the caravan had slept, a dog came there to take away cooked food etc. The dog, repeatedly smelling the kitchen, licking the vessels, at times tolerating the stroke of a staff, moved in the entire camp. Then being struck by someone on the head, he ran from there like a hen-pecked husband struck by his wife but unable to retaliate. The dog again entered the same place with a desire

to lick the vessels containing food, as he was struck with staffs and bricks, like a poor person loving a prostitute (enters her house) with a desire for enjoyment. Thus wandering, the dog (came) where the two were asleep, and took away the bundle of bones. Having carried it for a distance, he tore the bundle with his teeth and seeing the fleshless bones in it, threw them into the water of this Kośalā. The moment the bones were thrown into this water, O king, Mukunda, seated in a divine aeroplane, came there. Seeing his preceptor and younger brother asleep, he gently awakened them. O king, he, of a divine form, having saluted his teacher, said:

Mukunda said :

16-19. O my preceptor Vedāyana, I salute you. O my younger brother, my blessing to you. Due to your favour my bones have fallen into this holy place. This I, having died, having gone to hell and got its fruit, have secured a divine course due to the grace of this holy place. I have come here to salute you, my preceptor, who are a holy place. I, going to heaven in this divine aeroplane, saluted you, this holy place, and saw (i.e. met) my brother. (Please) allow me. I (shall) go to heaven causing happiness.

Nārada said :

20. Hearing these words of Mukunda, his preceptor Vedāyana with his amazement removed, said to him seated in the aeroplane.

Vedāyana said :

21-22. O Mukunda, tell me the truth. After your death, to which world did you go, from where you are now going to heaven, O dear one? O dear one, what happened there? Who is the ruler of that world? What kind of subjects are there? What are the religious practices? Tell all that.

Mukunda said :

23-28a. O preceptor, I shall tell you what took place after (my) death. Now my recollection is revived due to the favour of this holy place. When that wicked barber Caṇḍaka killed me, Yama 's very fearful servants came (there). They were tawny-eyed; their hair was red; their bodies, nails and lower lips were dark. They were short; had long feet, short noses and projected teeth. They said to one another: "Take him, take him, by the order of Yama, to (Yama's) city (called) Saṃyamanī only." Speaking like this, very angrily they put me into a body being tormented; fastening me by fierce nooses they struck me with iron mallets. I who was being taken by them, being overcome by grief, wept very much on the path having heated sand on it; and I was again beaten by them. And being firm, they, very much deriding me, said:

Yama's messengers said :

28b-33. Since you offended against your preceptor explaining (to you) the eternal Brahman , what will you do before Yama? You will have to see his fierce face. You will have to experience the fruit of that fearful sin. O sinner, due to that sin only you died prematurely.

Saying so, in a short time they took me to Saṃyamanī, Yama's city, situated in (an area of) many yojanas , where king Yama himself dwelt. Having saluted king Yama, and having placed me before him, they reported to him about me: "This sinful brāhmaṇa is brought." Seeing me, king Yama said to

the members of his assembly:

Yama said :

34-35a. O members of the assembly, being well attentive, listen to my words. When Brahmā assigned me this charge, he, the grandsire of the worlds, spoke to me like this:

Brahmā said :

35b-37. You, the lord of Saṃyamanī, will punish impious people. O son of the Sun, punish them in accordance with their offence. You should throw into hells these two, committing major sins, viz. one who does not support his parents and one who offends against his preceptor. The punishment would be staying in each hell for a myriad years. O you lord of the (Southern) quarter, you have not to show compassion to these two.

Yama said :

38-41. Therefore, O members of the assembly, by Brahma 's words I do not take pity on a man offending against his preceptor or not supporting his parents. This brāhmaṇa has offended against his preceptor. Due to that offence he met with an untimely death; and he, unfit to be seen, is brought (here) by my servants at my order. O servants, first throw him into the fearful Raurava (hell) for a myriad years; and taking him who has offended against his preceptor out of that (hell), throw him again into another (hell) for that much period. Then quickly let him stay for the proper period in all the hells.

Mukunda said :

42-51. O preceptor Vedāyana, O master, the servants, by Yama's order, took me to the fearful Raurava (hell), and fastening me with chains, threw me into it. There, O dear one, I experienced very severe, poignant agony, so that even a moment was passed as a yuga by me. Staying there I passed thirty days painfully. Today on this thirty-first day I have come out (of it), when (my) bones fell into this most excellent holy place. Due to the grace of this holy place my sin due to offending against my preceptor, perished instantly; and I went to heaven. I shall happily live in heaven as long as fourteen Indras (rule the heaven). The subjects that live in Yama's city cause fear to sinners, but are pleasing to the pious. The young women there have faces like those of lions, elephants, boars; have large fangs, plump bellies; have faces like those of cats; have tawny hair; and have long feet and long hands. When I became free from the sin due to the favour of this holy place, I saw in Yama's abode the subjects of divine forms. All of them were truthful in their speech, were full of modest behaviour, had worn divine ornaments, and were adorned with divine garments. O dear one, I have told this (in reply to) what you had asked me. (Please) allow me to go to the city of the lord of gods.

Nārada said :

52. That ascetic, having heard these words spoken by his disciple at that time, again asked that brāhmaṇa, Mukunda, O king:

Vedāyana said :

53-55. From your childhood and with affection for your preceptor, you learnt everything from me—Veda with the Pada (- pāṭha) and Krama-pāṭha (the two ways of reciting the Veda), along with the science of words (i.e. grammar). You excellently served me with devotion. O good one, in you reside the virtues of the good like tranquillity, control etc. O dear one, tell me, so that I shall understand it properly, how you committed the sin of offending against your preceptor.

Mukunda said :

56-62. I have never disobeyed them who gave me birth, performed my thread-ceremony, those who supported their daughters and the Vedas , so also him who made me wear the sacred thread. I served my mother-in-law and my father-in-law like a servant. I did not also disobey you who taught me the holy texts. (But) I offended against him who was the family priest, the preceptor of my family, and who had mastered the Vedas and the Vedāṅgas . (Please) listen to it. The settled rule of our family is: 'If a righteous son is born in our family, then his umblical cord is cut off after a cow, or a gift (equal to) her (value) is given to the family priest.' O dear one, when a son was just born to me only on an auspicious day, I, the foolish one, did not perform the rite of (i.e. befitting) my family. Due to my not performing it, I offended against my preceptor. I have told (you) all this as to how I committed a sin by offending against the preceptor. Now permit me. It (shall) go to heaven.

Vedāyana said :

63-64. Due to the favour of this auspicious Kośalā, situated within Indraprastha, the recollection of the previous existence appears. O Mukunda, due to which religious merit were your bones dropped in this holy place? O sinless one, tell it (if) you have its recollection.

Mukunda said :

65-69. (One) evening a brāhmaṇa came to my house. I duly gave him a seat and food. He too, having eaten as he desired, slept on a good bed. At night his entire body suffered from a very severe fever. Troubled by it, the brāhmaṇa did not get sleep. In the morning only he died. When his death took place, O preceptor, I performed all the rites like cremation and dropped his bones, according to the sacred rule, in Gaṅgā. Due to that religious merit my bones fell into this auspicious holy place, named Kośalā, fashioned by Brahmā.

Nārada said :

70. O king, the brāhmaṇa, having thus told his account, and having a charming body like that of a god, quickly went to heaven in an aeroplane. It is told how he met his death at the hands of the thief and obtained heaven through the grace of this best holy place.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 211

Caṇḍaka's Fate

Chapter 623 of 693 · 51 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
शिवे तवपुरः सर्वं मुकंदाख्यानमुत्तमम् ।
कथितं चंडकस्यापि नापितस्य शृणुष्व मे १।
यस्मिन्दिने मुकुंदस्तु ब्राह्मणस्तेन घातितः ।
चंडकेन तदा राजंस्तद्वृत्तं नागरैः श्रुतम् २।
श्रुत्वा तैस्तन्नृपस्याग्रे निवेदितमिति स्फुटम् ।
नागरा ऊचुः ।
चंडकेन हतो राजन्मुकुंदो ब्राह्मणोत्तमः ३।
नीतं च तद्धनं भूरि यच्चुक्तं तद्विधीयताम् ।
त्वमस्माकं प्रजानां हि रक्षकः शासकोऽसताम् ४।
नारद उवाच-
इत्याकर्ण्य स भूपालो मंत्रिणं पार्श्ववर्तिनम् ।
उवाच कोपरक्ताक्षः किमेभिः कथ्यते शृणु ५।
शीघ्रमानयतं पापं नोचेत्त्वां घातयाम्यहम् ।
उत्तिष्ठोत्तिष्ठ पापिष्ठ साधूनां शं विधीयताम् ६।

पीड्यंते विषये यस्य प्रजा दस्युभिरुल्बणैः ।
स नृपो नरकं याति तेभ्यस्ताश्चेन्न रक्षति ७।
नारद उवाच-
निशम्येति वचो राज्ञः सचिवः स शिवे नृपः ।
वेगेन हयमारुह्य पदातिशतसंयुतः ८।
ययौ गृहे मुकुंदस्य तस्य बंधूनपृच्छत ।
मुकुंदः केन निहतः सत्यं ब्रूत ममाग्रतः ९।
तं पापं निहनिष्यामि शासनाद्भूपतेरहम् ।
नारद उवाच-
श्रुत्वेति मंत्रिणो वाक्यं प्रत्यूचुर्विप्रबांधवाः १०।
विप्रबांधवा ऊचुः -
चंडकेन हतो मंत्रिन्मुकुंदो नापितेन हि ।
इदं पलायमानस्य तस्योष्णीषं पपात वै ११।
दृष्टः स्वचक्षुषा वध्वा मुकुंदस्यैव सोघकृत् ।
किं कुर्मस्तेन पापेन मज्जिताः शोकसागरे १२ ।

नारद उवाच -
इत्याकर्ण्य वचस्तेषां बंधूनां ब्राह्मणस्य हि ।
स मंत्री तस्य पापस्य नापितस्य गृहं ययौ १३।
अश्वादुत्तीर्य तरसा तद्गृहं स्वयमाविशत् ।
कतिभिः पत्तिभिः सार्द्धं शयानं च ददर्श ह १४।
पत्तयस्तु तदाज्ञप्ताः केशेष्वाकृष्य तत्क्षणात् ।
तत्पादुत्थापयामासुस्तं पापं नापिताधमम् १५।
किं किमित्येव संजल्पन्नेत्रे उन्मीलयत्यसौ ।
यावत्स नापितः पापस्तावत्तं ददृशे पुरः १६।
संस्मरंतं निजं कर्म रात्रौ यत्कृतवानघम् ।
अधोमुखः क्षणं तस्थौ पश्यन्मूर्ध्नि स्थितं यमम् १७।
ग्राहयित्वा च सचिवस्तं पापं च स्वपत्तिभिः ।
निनाय नृपतेः पार्श्वमिति चोवाच भूपतिम् १८।
आनीतो ब्रह्महा राजन्नयं चंडक नापितः ।
यदाज्ञापयसि स्वामिंस्तरसा तत्करोम्यहम् १९।

राजोवाच-
धर्मज्ञ सचिवश्रेष्ठ शृणु त्वं वचनं मम ।
इयं सरिद्वरा युष्मंश्चंद्रभागात्र निर्मलाः २०।
त्यजंति येऽत्र वै प्राणाल्लँभंते ते सुरास्पदम् ।
अत एष न हंतव्यः पापात्मा ह्यत्र नापितः २१।
पंचकोशांतरे ह्यस्या मर्यादाया बहिर्यदि ।
नरकान्दारुणान्ह्येष ब्रह्महा यातु मा चिरम् २२।
नारदोवाच-
इत्युक्तस्तेन वै राज्ञा स राजन्मंत्रिसत्तमः ।
श्वपचान्प्रेरयामास हंतुं तं भूपशासनात् २३।
श्वपचास्ते तमुन्नीय चंद्रभागापरे तटे ।
योजनद्वयभूभागं चिच्छिदुस्तस्य मस्तकम् २४।
स पापो मारवे देशे सर्पोऽभूत्कालविग्रहः ।
धवकोटरमध्यस्थो विषज्वालाकराननः २५।
स शुष्को धववृक्षस्तु तस्य फूत्कारवह्निना ।

तथा तपनतापेन सरसोऽपि यथा ह्रदः २६।
गमनात्तस्य पापस्य सर्वतो वृक्षमूषरम् ।
उच्छिद्य तृणजातादि जातं पश्वहितं तदा २७।
तत्र जातु समायातः सार्थो दक्षिणदेशतः ।
नारायणाश्रमं गच्छन्बदर्याख्यं शिवे नृप २८।
तत्रैको ब्राह्मणः कश्चित्सार्थेसंमीलितः पथि ।
निश्छिद्रां काष्ठमंजूषां पितृमात्रस्थिसंयुताम् २९।
स्कंधेन धारयन्याति तानि पातयितुं नृप ।
गंगांभसि महाभाग पापिनामपि कामदे ३०।

सोऽप्यागतस्तत्र वने यत्रास्ति स भुजंगमः ।
विविक्ते क्षिप्य मंजूषां शलाकालोहनिर्मिताम् ३१।
अथागत्य भुजंगोऽसौ शलाकां फणयाघटत् ।
किंचिदुद्घाटितायां स मंजूषायां समाविशत् ३२।
पुनः शलाका स्वंस्थानमागताथ स कुंडली ।
तत्रैव तस्थौ निश्चेष्टो मंजूषायां विषोल्बणः ३३।

अथ प्रभाते सर्वे ते चेलुः स्थानात्ततो नृप ।
ब्राह्मणः सोऽपि मंजूषां कंबलेन समावृताम् ३४।
कृत्वा शिरसि राजेंद्र चचाल प्रति जाह्नवीम् ।
कतिभिर्वासरैः सार्थः संप्राप्तस्तीर्थगामिनाम् ३५।
इहैव कोशलायां वै पुनीतायां महीपते ।
अथ शीतातुरो विप्रः कंबलं चोदघाटयत् ३६।
मंजूषावरणं राजन्तत्रायोध्यातटे शुभे ।
सोऽपि सर्पो निराहारो लब्ध्वा मारुतभोजनम् ३७।
निश्चक्राम बहिस्तस्मादुत्क्षेप्य सुशलाकिकाम् ।
तं निःसृतं समालोक्य सर्प्प सर्प इति क्रुधा३८।
व्याहरंतो जनाः सर्वे लोष्टहस्ताः समभ्ययुः ।
यावत्पलायते सर्पस्तावदेकेन घातितः ३९।
तत्याज स तदा प्राणान्पश्यतां तीर्थगामिनाम् ।
त्यक्त्वा भुजंगदेहं स देवत्वं प्राप दुर्लभम् ४०।
दिव्यं विमानमारुह्य प्रोवाचेदं जनानि ह ।

सर्प उवाच-
भो दाक्षिणात्याः शृणुत ब्राह्मणा वचनं मम ४१।
पुरा चंडकनामाहं नापितो ब्रह्महाधमः ।
ब्रह्महत्याप्रदोषेण सर्पआसं मरुस्थले ४२।
भुक्त्वा नरकदुःखानि वर्षाणां लक्षपंचकम् ।
अतीतं सर्पयोनौ मे वर्षाणामयुतद्वयम् ४३।
तीर्थस्यास्य प्रसादेन प्राप्तं देवत्वमुत्तमम् ।
तस्मादिदं न वै त्याज्यं तीर्थं वै कोशलाभिधम् ।
सर्वार्थदं यतो नाकः प्राप्तः पापीयसा मया ४४।
नारद उवाच-
एवं स नापितः पापो योनिं प्राप्य विनिंदिताम् ।
जगाम द्यां विमानस्थस्तीर्थस्यास्य प्रसादतः ४५।
ते दाक्षिणात्या यतयो भूत्वा तत्रैव तीर्थके ।
ऊषुर्गोविंदपादाब्ज मानसा दृष्टवैभवे ४६।
माहात्म्यमस्य तीर्थस्य दृष्ट्वा स ब्राह्मणोत्तमः ।

तीर्थेऽत्रजातविश्रद्धः पित्रोरस्थीनि सोऽक्षिपत् ४७।
पतितेष्वस्थिखंडेषु पितरौ तस्य तत्क्षणात् ।

विमानवरमारूढौ दिव्यौ तत्र समागतौ ४८।
ऊचतुश्च स्वतनयं शृण्वानेषु जनेषु वै ।
वत्स जीव चिरं लोके धनधान्यसुखी भव ४९।
आवयोर्मुक्तिदानाच्च मुक्तिं यास्यसि नो मृषा ।
गंगायां पिंडदानेन यत्फलं स्यात्सुतस्य वै ।
पितृणां या गतिश्चात्र द्वयं स्यादस्थिपाततः ५०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।
कालिंदीमाहात्म्ये मुकुंदोपाख्यानं नामैकादशाधिकद्विशतमोध्यायः २११।

Roman transliteration

nārada uvāca-
śive tavapuraḥ sarvaṃ mukaṃdākhyānamuttamam |
kathitaṃ caṃḍakasyāpi nāpitasya śṛṇuṣva me 1|
yasmindine mukuṃdastu brāhmaṇastena ghātitaḥ |
caṃḍakena tadā rājaṃstadvṛttaṃ nāgaraiḥ śrutam 2|
śrutvā taistannṛpasyāgre niveditamiti sphuṭam |
nāgarā ūcuḥ |
caṃḍakena hato rājanmukuṃdo brāhmaṇottamaḥ 3|
nītaṃ ca taddhanaṃ bhūri yadyuktaṃ tadvidhīyatām |
tvamasmākaṃ prajānāṃ hi rakṣakaḥ śāsako'satām 4|
nārada uvāca-
ityākarṇya sa bhūpālo maṃtriṇaṃ pārśvavartinam |
uvāca koparaktākṣaḥ kimebhiḥ kathyate śṛṇu 5|
śīghramānayataṃ pāpaṃ nocettvāṃ ghātayāmyaham |
uttiṣṭhottiṣṭha pāpiṣṭha sādhūnāṃ śaṃ vidhīyatām 6|

pīḍyaṃte viṣaye yasya prajā dasyubhirulbaṇaiḥ |
sa nṛpo narakaṃ yāti tebhyastāścenna rakṣati 7|
nārada uvāca-
niśamyeti vaco rājñaḥ sacivaḥ sa śive nṛpaḥ |
vegena hayamāruhya padātiśatasaṃyutaḥ 8|
yayau gṛhe mukuṃdasya tasya baṃdhūnapṛcchata |
mukuṃdaḥ kena nihataḥ satyaṃ brūta mamāgrataḥ 9|
taṃ pāpaṃ nihaniṣyāmi śāsanādbhūpateraham |
nārada uvāca-
śrutveti maṃtriṇo vākyaṃ pratyūcurviprabāṃdhavāḥ 10|
viprabāṃdhavā ūcuḥ -
caṃḍakena hato maṃtrinmukuṃdo nāpitena hi |
idaṃ palāyamānasya tasyoṣṇīṣaṃ papāta vai 11|
dṛṣṭaḥ svacakṣuṣā vadhvā mukuṃdasyaiva soghakṛt |
kiṃ kurmastena pāpena majjitāḥ śokasāgare 12 |

nārada uvāca -
ityākarṇya vacasteṣāṃ baṃdhūnāṃ brāhmaṇasya hi |
sa maṃtrī tasya pāpasya nāpitasya gṛhaṃ yayau 13|
aśvāduttīrya tarasā tadgṛhaṃ svayamāviśat |
katibhiḥ pattibhiḥ sārddhaṃ śayānaṃ ca dadarśa ha 14|
pattayastu tadājñaptāḥ keśeṣvākṛṣya tatkṣaṇāt |

talpādutthāpayāmāsustaṃ pāpaṃ nāpitādhamam 15|
kiṃ kimityeva saṃjalpannetre unmīlayatyasau |
yāvatsa nāpitaḥ pāpastāvattaṃ dadṛśe puraḥ 16|
saṃsmaraṃtaṃ nijaṃ karma rātrau yatkṛtavānagham |
adhomukhaḥ kṣaṇaṃ tasthau paśyanmūrdhni sthitaṃ yamam 17|
grāhayitvā ca sacivastaṃ pāpaṃ ca svapattibhiḥ |
ninīya nṛpateḥ pārśvamiti covāca bhūpatim 18|
ānīto brahmahā rājannayaṃ caṃḍaka nāpitaḥ |
yadājñāpayasi svāmiṃstarasā tatkaromyaham 19|

rājovāca-
dharmajña sacivaśreṣṭha śṛṇu tvaṃ vacanaṃ mama |
iyaṃ saridvarā yuṣmaṃścaṃdrabhāgātra nirmalāḥ 20|
tyajaṃti ye'tra vai prāṇālla~bhaṃte te surāspadam |
ata eṣa na haṃtavyaḥ pāpātmā hyatra nāpitaḥ 21|
paṃcakośāṃtare hyasyā maryādāyā bahiryadi |
narakāndāruṇānhyeṣa brahmahā yātu mā ciram 22|
nāradovāca-
ityuktastena vai rājñā sa rājanmaṃtrisattamaḥ |
śvapacānprerayāmāsa haṃtuṃ taṃ bhūpaśāsanāt 23|
śvapacāste tamunnīya caṃdrabhāgāpare taṭe |
yojanadvayabhūbhāgaṃ cicchidustasya mastakam 24|
sa pāpo mārave deśe sarpo'bhūtkālavigrahaḥ |
dhavakoṭaramadhyastho viṣajvālākarānanaḥ 25|
sa śuṣko dhavavṛkṣastu tasya phūtkāravahninā |

tathā tapanatāpena saraso'pi yathā hradaḥ 26|
gamanāttasya pāpasya sarvato vṛkṣamūṣaram |
ucchidya tṛṇajātādi jātaṃ paśvahitaṃ tadā 27|
tatra jātu samāyātaḥ sārtho dakṣiṇadeśataḥ |
nārāyaṇāśramaṃ gacchanbadaryākhyaṃ śive nṛpa 28|
tatraiko brāhmaṇaḥ kaścitsārthesaṃmīlitaḥ pathi |
niśchidrāṃ kāṣṭhamaṃjūṣāṃ pitṛmātrasthisaṃyutām 29|
skaṃdhena dhārayanyāti tāni pātayituṃ nṛpa |
gaṃgāṃbhasi mahābhāga pāpināmapi kāmade 30|
so'pyāgatastatra vane yatrāsti sa bhujaṃgamaḥ |
vivikte kṣipya maṃjūṣāṃ śalākālohanirmitām 31|
athāgatya bhujaṃgo'sau śalākāṃ phaṇayāghaṭat |
kiṃciduddhāṭitāyāṃ sa maṃjūṣāyāṃ samāviśat 32|
punaḥ śalākā svaṃsthānamāgatātha sa kuṃḍalī |
tatraiva tasthau niśceṣṭo maṃjūṣāyāṃ viṣolbaṇaḥ 33|

atha prabhāte sarve te celuḥ sthānāttato nṛpa |
brāhmaṇaḥ so'pi maṃjūṣāṃ kaṃbalena samāvṛtām 34|
kṛtvā śirasi rājeṃdra cacāla prati jāhnavīm |
katibhirvāsaraiḥ sārthaḥ saṃprāptastīrthagāminām 35|
ihaiva kośalāyāṃ vai punītāyāṃ mahīpate |
atha śītāturo vipraḥ kaṃbalaṃ codaghāṭayat 36|
maṃjūṣāvaraṇaṃ rājantatrāyodhyātaṭe śubhe |
so'pi sarpo nirāhāro labdhvā mārutabhojanam 37|
niścakrāma bahistasmādutkṣepya suśalākikām |
taṃ niḥsṛtaṃ samālokya sarppa sarpa iti krudhā38|
vyāharaṃto janāḥ sarve loṣṭahastāḥ samabhyayuḥ |

yāvatpalāyate sarpastāvadekena ghātitaḥ 39|
tatyāja sa tadā prāṇānpaśyatāṃ tīrthagāminām |
tyaktvā bhujaṃgadehaṃ sa devatvaṃ prāpa durlabham 40|
divyaṃ vimānamāruhya provācedaṃ janāni ha |

sarpa uvāca-
bho dākṣiṇātyāḥ śṛṇuta brāhmaṇā vacanaṃ mama 41|
purā caṃḍakanāmāhaṃ nāpito brahmahādhamaḥ |
brahmahatyāpradoṣeṇa sarpaāsaṃ marusthale 42|
bhuktvā narakaduḥkhāni varṣāṇāṃ lakṣapaṃcakam |
atītaṃ sarpayonau me varṣāṇāmayutadvayam 43|
tīrthasyāsya prasādena prāptaṃ devatvamuttamam |
tasmādidaṃ na vai tyājyaṃ tīrthaṃ vai kośalābhidham |
sarvārthadaṃ yato nākaḥ prāptaḥ pāpīyasā mayā 44|
nārada uvāca-
evaṃ sa nāpitaḥ pāpo yoniṃ prāpya viniṃditām |
jagāma dyāṃ vimānasthastīrthasyāsya prasādataḥ 45|
te dākṣiṇātyā yatayo bhūtvā tatraiva tīrthake |
ūṣurgoviṃdapādābja mānasā dṛṣṭavaibhave 46|
māhātmyamasya tīrthasya dṛṣṭvā sa brāhmaṇottamaḥ |

tīrthe'trajātaviśraddhaḥ pitrorasthīni so'kṣipat 47|
patiteṣvasthikhaṃḍeṣu pitarau tasya tatkṣaṇāt |
vimānavaramārūḍhau divyau tatra samāgatau 48|
ūcatuśca svatanayaṃ śṛṇvāneṣu janeṣu vai |
vatsa jīva ciraṃ loke dhanadhānyasukhī bhava 49|
āvayormuktidānācca muktiṃ yāsyasi no mṛṣā |
gaṃgāyāṃ piṃḍadānena yatphalaṃ syātsutasya vai |
pitṝṇāṃ yā gatiścātra dvayaṃ syādasthipātataḥ 50|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|
kāliṃdīmāhātmye mukuṃdopākhyānaṃ nāmaikādaśādhikadviśatamodhyāyaḥ 211|

English translation

Nārada said :

1-3a. O Śibi , I have told you the entire excellent account of Mukunda . Listen also to the account of the barber Caṇḍaka from me. O king, on the day when Caṇḍaka killed the brāhmaṇa Mukunda, the citizens heard that news. Hearing that they clearly reported like this to the king:

The citizens said :

3b-4. O king, Caṇḍaka has killed Mukunda, the best brāhmaṇa, and has taken (away) his ample wealth. Do what is proper. You are the protector of us (your) subjects, and the chastiser of the bad.

Nārada said :

5-7. Hearing this, the king with his eyes red with anger, said to the minister who was by his side: “Listen to what these (citizens) say. Quickly bring that sinner. Otherwise I shall kill you. O most sinful one, get up, get up, (and) do (what leads to) the happiness of the good. A king in whose country his

subjects are harassed by thieves and who does not protect them from them (i.e. the thieves), goes to hell."

Nārada said :

8-10a. O Śibi, having heard these words of the king, the minister quickly mounted his horse, and with a hundred foot-soldiers went to Mukunda's house, and asked his relatives: "Who killed Mukunda? Tell me the truth. By the order of the king I shall kill the sinner."

Nārada said :

10b. Hearing these words of the minister, the relatives of the brāhmaṇa said:

The relatives of the brāhmaṇa said :

11-12. O minister, Mukunda was killed by Caṇḍaka, the barber. This is his turban that had fallen when he was running away. The young wife of Mukunda herself has seen the sinner. What shall we do? We have plunged in the ocean of grief.

Nārada said :

13-19. Hearing these words of the relatives of the brāhmaṇa, the minister went to the house of that sinful barber. Quickly he got down from the horse and with some foot-soldiers went into his house and saw him asleep. Ordered by him the foot-soldiers seized him by his hair that moment (only) and they raised that sinful, mean barber from (his) bed. When the sinful barber saying, "What is this? what is this?" opened his eyes, he saw him (i.e. the minister). Recollecting his act—the sin that he had committed at night—he, for a moment, remained with his face hung down and realising (that) Yama had stood over his head. Getting him arrested by his foot-soldiers, the minister took him to the king, and thus spoke to the king: "O king, this barber Caṇḍaka, the killer of the brāhmaṇa, has been brought. I shall quickly do what you order."

The king said :

20-22. O best minister, O you who know religious practices, O long-lived one, listen to my words. Here there is this clean, best river, Candrabhāgā . Those who cast their lives here go to the place of gods. Therefore, this wicked barber should not be killed here. If (he would be killed) outside the boundary of five krośas of this (place), he would go to fearful hells. Make no delay.

Nārada said :

23-30. Thus addressed by the king, the best minister prompted cāṇḍālas to kill him at the king's order, O king. The cāṇḍālas taking him up on the other bank of Candrabhāgā to a place at a distance of two yojanas , cut off his head. The sinner became a serpent having a deadly body, living in the hollow of a dhava tree, and with his mouth producing flames of poison. The dhava tree dried due to the fire from his hissing as a pool full of water dries due to the heat of the sun. Due to the sinner's going there the dhava tree and the land around it, with the grass etc. cut off, became a barren land. O Śibi, once there came a caravan from the southern region. It especially was going to Nārāyaṇa 's hermitage, called Badara . On the way a brāhmaṇa had joined the caravan. O king, carrying on his shoulder a holeless

wooden box containing the bones of his father and mother, he was going to drop them into the water of Gaṅgāgiving the desired objects even to sinners.

31-4la. He too came there to the forest where the serpent was and kept the box made of red rods at a secluded place. Coming there the serpent raised a rod with his hood. When the box was partially opened, he entered the box. The rod returned to its original position. The serpent, dreadful due to poison, remained motionless there in the box only. Then in the morning all of them moved from that place, O king. The brāhmaṇa also taking the box covered with a blanket on his head, proceeded to Gaṅgā . O king, the caravan of the pilgrims reached this pure Kośalā after some days. Then the brāhmaṇa, sick due to cold opened the blanket which covered the box there on the auspicious slope of Ayodhyā . The serpent too who had no food (for a long time) got his food, i.e. air, and throwing up a strong rod, moved out of it. Seeing the serpent to have moved out, all men, saying 'A serpent, a serpent', and with clods in their hands, went there. While the serpent was running (away) he was hit by one of them. While the pilgrims were watching he cast his life. Giving up his serpent-body, he obtained godhead, difficult to be obtained. Getting into a divine aeroplane, he spoke these (words) to the people:

The serpent said :

41b-44. O brāhmaṇas from the south, hear my words. Formerly I was a mean barber named Caṇḍaka who killed a brāhmaṇa. Due to the great sin of the murder of a brāhmaṇa, I became a serpent in (this) desert. Having experienced the miseries in the hell for five lakhs of years, I have passed two myriads of years in this existence as a serpent. Due to the favour of this holy place, I have obtained excellent godhead. Therefore, this sacred place giving all (desired) objects should not be abandoned; from it, I, a sinner, have reached heaven.

Nārada said :

45-50. Thus that sinful barber, having reached a censurable existence, went seated in an aeroplane to heaven. The southerners, becoming ascetics, lived at that sacred place—whose grandeur they had seen—only, with their minds (fixed) on the lotuslike feet of Viṣṇu . That best brāhmaṇa, noticing the greatness of this holy place and having developed faith in it, dropped his parents' bones there. When the pieces of the bones fell there, his parents, seated in a divine aeroplane, came there at that moment only. And, while (other) people were listening, they said to their son: "O son, live long; be happy in the world with wealth and grains. Due to your having caused the liberation of both of us, you will obtain salvation. This is not false." Due to the dropping of the bones, both—the fruit that the son would have by offering piṇḍas into Gaṅga and the parents' going to heaven—took place.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 212

The Efficacy of Kośalā

Chapter 624 of 693 · 56 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
इत्युक्त्वा तस्य विप्रस्य पितरौ दिव्यरूपिणौ ।
विमानवरमारुह्य गतौ हरिपुरं प्रति १।
तयोः पुत्रस्तु तत्रैव कोशलायां दिनत्रयम् ।
उषित्वा स्वगृहं प्रायात्त्रितयंस्तीर्थवैभवम् २।
इयमेव तु कथ्यंते विबुधैः कोशला नृप ।
कथयिष्यामि तत्तेऽहं श्रवणोत्सुकचेतसे ३।
ते दाक्षिणात्या बटवस्तस्यामूषु मुमूर्षवः ।
समर्थार्थप्रदायिन्यां कोशलायां विपद्यताम् ४।
कश्चिदेकस्तदा तेषु तामनादृत्य कोशलाम् ।
गच्छन्नारायणस्थानं विष्णुना वारितः पथि ५।
वृद्धब्राह्मणरूपेण प्रोक्तं चेति द्विजं प्रति ।
वृद्धब्राह्मण उवाच-
क्व यासि ब्राह्मणश्रेष्ठ त्यक्त्वेमां कोशलां शुभाम् ६।
इंद्रप्रस्थमिदं तीर्थं सर्वतीर्थोत्तमं द्विज ।

कोशला ह्यत्र पुत्रेयं मुक्तिदा विष्णुवल्लभा ७।
यत्र यासि विहायैनां निष्कामपददायिनीम् ।
न सिद्धिर्भविता तत्र विष्णुस्ते च पराङ्मुखः ८।
मुक्तिं चेदिच्छसे विप्र तीर्थेन्या संप्रगृह्य च ।
यस्य यस्येच्छया स्नासि तं तं वर्गं प्रदास्यति ९।
तव दृष्टिपथे विप्र सर्पोऽपि सुरतामियात् ।
अस्याः प्रसादतो मुक्तौ स्वर्गस्थौ विप्रदंपती १०।
संजातप्रत्ययोऽपि त्वमेतन्माहात्म्यदर्शनात् ।
लब्ध्वा भाग्योदयेनापि कथमेनां विमुंचसि ११।
यथा कश्चित्तृषार्तोऽपि लब्ध्वाप्यमृतवारिधिम् ।
तं त्यक्त्वा याति पंकांभस्तद्वत्त्वं मूढ दृश्यसे १२।
यथा चिंतामणिं कश्चित्कूपे क्षिपति मोहितः ।
हस्तस्थं या गतिस्तस्य दृश्यते सा गतिस्तव १३।
आराध्य विष्णुं विश्वेशं यथा कश्चित्पुमान्कुधीः ।
सुखमैंद्रियकं तुच्छं याचते सा गतिस्तव १४।

न याति कोशलामेनां त्यक्त्वा सर्वार्थदायिनीम् ।
स्नातस्यात्र दिव प्राप्तिर्मृतस्यामृतसंस्थितिः १५।
नारद उवाच-
राजन्नाकर्ण्य विप्रोऽसौ द्विजश्रेयभृतो हरेः ।
वाक्यं प्रोवाच विप्राय श्रेष्ठं बदरिकाश्रमम् १६।
विप्र उवाच-
भो भो विप्रवर श्रद्धा तव वाक्येन जायते ।
मम श्रुतवतः पूर्वमल्पग्रामस्य वैभवम् १७।
इंद्रप्रस्थमिदं तीर्थं न कदाचिन्मया श्रुतम् ।
कुतस्तु कोशलावृद्ध एतदंतरवर्तिनी १८।
यत्र नारायणः साक्षान्मुक्ता यत्र च योगिनः ।
मुक्त्वा तमाश्रमं पुण्यं तिष्ठाम्यत्र कथं द्विज १९।
यथागत्य स्वयं विष्णुरित्युक्त्वा मां निवारयेत् ।
बदर्याश्चाधिकं क्षेत्रमिंद्रप्रस्थमिदं द्विज २०।
तदाहं न प्रतिष्ठामि चालितोऽपि तमाश्रमम् ।

मुक्तिकामः स्वसदनान्नान्यथा स्थितिरत्र मे २१।
नारद उवाच-
इत्युक्ते तेन विप्रेण प्रादुरासीच्चतुर्भुजः ।
विहाय प्राकृतं रूपं दिव्यरूपधरो हरिः २२।
उवाच च महाभागं तं द्विजं मोक्षकामुकम् ।
विष्णुरुवाच-
इंद्रप्रस्थमिदं विप्र सर्वतीर्थोत्तमोत्तमम् ।
ब्रह्मज्ञेष्विव सर्वेषु शंभुर्गंगानदीष्विव २३।
हिमवानिव शैलेषु पक्षिराडिव पक्षिषु ।
त्रिदशेषु यथा शक्रो वैष्णवेष्विव नारदः २४।
तेजस्विषु यथा सूर्यः क्षीराब्धिरिव चाब्धिषु ।
यथा वर्णेषु भूदेवः सृष्टिष्विव पितामहः २५।
विष्णोर्यथावतारेषु कौशल्या जनितो वरः ।
तथा समस्ततीर्थेषु शक्रप्रस्थमिदं वरम् २६।
निष्कामो वा सकामो वा याति तीर्थे क्वचिन्नरः ।

तत्र तत्र समस्तात्मा फलदाताहमेव वै २७।
इंद्रप्रस्थांतरगतां त्यक्त्वा यो याति कोशलाम् ।
स नो फलमवाप्नोति भक्तो वरदवृंदपात् २८।
नारद उवाच-
एवं निशम्य तद्वाक्यं दृष्ट्वा तद्रूपमुत्तमम् ।
प्रणिपत्य रमाकांतं तस्यामेवागमद्द्विजः २९।
भगवानपि विश्वात्मा सपत्नंतर्दधे विभुः ।
तत्त्वमुद्दिश्य तं विप्रं तेन भावेन पूजितः ३०।
तत्रागत्य स विप्रोऽसौ कोशलायां नराधिप ।

कथयामास तद्वृत्तं सर्वं सर्वान्स्वसंगिनः ३१।
तेपि श्रुत्वा महाभागा दाक्षिणात्या द्विजातयः ।
तस्यामनशनं कृत्वा तत्यजुः प्राकृतं वपुः ३२।
तदेव गरुडारूढः श्रीविष्णुं समुपागतः ।
विमानैः स्वगणैः सार्द्धं तावद्भिर्दीप्तिभास्वरैः ३३।
ते तं दृष्ट्वा समायांतं विमानं गणसंयुतम् ।

वपुषा दिव्यरूपेण दंडवत्पतिता भुवि ३४।
तुष्टवुश्च द्विजाः सर्वे दिव्यज्ञानवपुर्द्धराः ।
तं दिव्यरूपिणं देवदेववंद्यपदांबुजम् ३५।
ब्राह्मणा ऊचुः -
नमस्तेऽतसीपुष्पसंकाशभासं तनुं बिभ्रते पीतवासो वृताय ।
लसत्कुंडलप्रोतनानोपलाय श्रुतौ चंचला व्यापिनीलांबुदाय ३६।
भक्तिस्त्वदीया किल कल्पवल्ली समाश्रिता यच्छति चित्तवांच्छितम् ।
यथा तथैषा तव कोशला विभो जनैरुभे ते कृपया तवाप्यते ३७।
वंदामहे ते चरणारविंदं वृदारंकैर्वृंदितमीश्वराद्यैः ।
विचिंत्यमानं हृदि योगिवृंदैः कंदं परानंदभुवो विमुक्तेः ३८।
प्राप्ताः कामं श्रीपतेत्वत्स्वरूपं श्रीवत्साद्यैर्लक्षितं चारुचिह्नैः ।
वांच्छामस्ते दासभावं तथापि प्राप्तं सर्वैरादृतं नारदाद्यैः ३९।
यत्सौख्यं ते दासभावं गतानां तन्नो लक्ष्म्या वक्षसोंतर्वसंत्याः ।
तज्जानाति श्रीपते श्रीमहेशो नान्यो लोके येन तच्चानुभूतम् ४०।
मध्येऽस्माकं श्रीपते सेवकानां नीरागाणामप्यसौ माननीयः ।

अस्मात्तं ते नारदाद्या मुनीशास्त्वद्भक्ताप्तैर्लोकनाथं भजंते ४१।
कामं ब्रह्मानंदमासोंतरात्मा त्वद्दास्ये नो तृप्तिमायाति शंभुः ।
वारंवारं त्वद्गुणानाग्रहीतुं नृत्यत्युच्चैस्त्वत्परो भावयुक्तः ४२।
हेतोरस्माद्देहिनः स्वस्य दास्यं यत्प्राप्तानां नोर्मयः संभवंति ।
त्वच्चिह्नांगौ द्वारपालौ तदीयौ मोहाद्धामप्राप्य तौ तत्स्वकीयम् ४३।
लोकादस्मादंतरेण त्वदिच्छा त्वल्लोकानां नोद्यते चाशुपातः ।
को जानीयात्तावकीमत्र मायां दुर्विज्ञेयां ब्रह्म शर्वादिदेवैः ४४।
नारद उवाच-
एवं तैः स्तूयमानः स प्रभुर्निजपदोन्मुखः ।
उवाच तान्दाक्षिणात्यान्मेघगंभीरया गिरा ४५।
श्रीभगवानुवाच-
भोभो द्विजा भवंतोऽस्या कोशलायाः प्रसादतः ।
सारूप्यमपि मे प्राप्ता दासभावं च यास्यथ ४६।
अद्यप्रभृति मे विप्रास्तीर्थमेतदनुत्तमम् ।
दक्षिणकोशलेत्युच्चैर्नाम्ना ख्यातं भविष्यति ४७।

यत्र दाशरथी भूत्वा निहनिष्यद्दशाननम् ।
सा कथ्यते मुनिवरैः सर्वैरुत्तरकोशला ४८।

विपन्नो ज्ञानवान्यस्या वैकुंठमधिरोहति ।
विनापि तद्वसेद्योऽस्यां सोऽपि स्वर्गं च गच्छति ४९।
इमां ततो दशगुणामाहुर्दक्षिणकोशलाम् ।
एकादशगुणामेके सम्यगाहुर्मुनीश्वराः ५०।
इयानेव विशेषोऽस्ति तस्या अस्या मतिर्मम ।
तस्यां मृतं नयंत्येते वैकुंठं मामका गणाः ५१।
अस्यां मृतं स्वयमहमनन्यवदमानसम् ।
आरोप्य गरुडं दत्त्वा सारूप्यं प्रापयामि तत् ५२।
नारद उवाच-
इत्युक्त्वा तान्द्विजान्विष्णुर्नीत्वा वैकुंठमभ्यगात् ।
महिमानं स्तुवन्नस्य स्वयं तीर्थस्य भूपते ५३।
एतत्ते सर्वमाख्यातं कारणं जगतीपते ।
येनेयं कथ्यते विज्ञैरिह दक्षिणकोशला ५४।

कलिमलकुलहंता शृण्वतां मानवानां कमलनयनपादप्राप्तये वांच्छितश्च ।
नृपवर महिमा ते वर्णितः कोशलाया मधुवनभववृत्तं शृण्वतस्ते वदामि ५५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये कोशलामहिमावर्णनंनाम द्वादशाधिकद्विशततमोऽध्यायः २१२।

Roman transliteration

nārada uvāca-
ityuktvā tasya viprasya pitarau divyarūpiṇau |
vimānavaramāruhya gatau haripuraṃ prati 1|
tayoḥ putrastu tatraiva kośalāyāṃ dinatrayam |
uṣitvā svagṛhaṃ prāyātciṃtayaṃstīrthavaibhavam 2|
iyameva tu kathyaṃte vibudhaiḥ kośalā nṛpa |
kathayiṣyāmi tatte'haṃ śravaṇotsukacetase 3|
te dākṣiṇātyā baṭavastasyāmūṣu mumūrṣavaḥ |
samarthārthapradāyinyāṃ kośalāyāṃ vipadyatām 4|
kaścidekastadā teṣu tāmanādṛtya kośalām |
gacchannārāyaṇasthānaṃ viṣṇunā vāritaḥ pathi 5|
vṛddhabrāhmaṇarūpeṇa proktaṃ ceti dvijaṃ prati |
vṛddhabrāhmaṇa uvāca-
kva yāsi brāhmaṇaśreṣṭha tyaktvemāṃ kośalāṃ śubhām 6|
iṃdraprasthamidaṃ tīrthaṃ sarvatīrthottamaṃ dvija |

kośalā hyatra putreyaṃ muktidā viṣṇuvallabhā 7|
yatra yāsi vihāyaināṃ niṣkāmapadadāyinīm |
na siddhirbhavitā tatra viṣṇuste ca parāṅmukhaḥ 8|
muktiṃ cedicchase vipra tīrthenyā saṃpragṛhya ca |
yasya yasyecchayā snāsi taṃ taṃ vargaṃ pradāsyati 9|
tava dṛṣṭipathe vipra sarpo'pi suratāmiyāt |
asyāḥ prasādato muktau svargasthau vipradaṃpatī 10|
saṃjātapratyayo'pi tvametanmāhātmyadarśanāt |
labdhvā bhāgyodayenāpi kathamenāṃ vimuṃcasi 11|
yathā kaścittṛṣārto'pi labdhvāpyamṛtavāridhim |

taṃ tyaktvā yāti paṃkāṃbhastadvattvaṃ mūḍha dṛśyase 12|
yathā ciṃtāmaṇiṃ kaścitkūpe kṣipati mohitaḥ |
hastasthaṃ yā gatistasya dṛśyate sā gatistava 13|
ārādhya viṣṇuṃ viśveśaṃ yathā kaścitpumānkudhīḥ |
sukhamaiṃdriyakaṃ tucchaṃ yācate sā gatistava 14|

na yāti kośalāmenāṃ tyaktvā sarvārthadāyinīm |
snātasyātra diva prāptirmṛtasyāmṛtasaṃsthitiḥ 15|
nārada uvāca-
rājannākarṇya vipro'sau dvijaśreyabhṛto hareḥ |
vākyaṃ provāca viprāya śreṣṭhaṃ badarikāśramam 16|
vipra uvāca-
bho bho vipravara śraddhā tava vākyena jāyate |
mama śrutavataḥ pūrvamalpagrāmasya vaibhavam 17|
iṃdraprasthamidaṃ tīrthaṃ na kadācinmayā śrutam |
kutastu kośalāvṛddha etadaṃtaravartinī 18|
yatra nārāyaṇaḥ sākṣānmuktā yatra ca yoginaḥ |
muktvā tamāśramaṃ puṇyaṃ tiṣṭhāmyatra kathaṃ dvija 19|
yathāgatya svayaṃ viṣṇurityuktvā māṃ nivārayet |
badaryāścādhikaṃ kṣetramiṃdraprasthamidaṃ dvija 20|
tadāhaṃ na pratiṣṭhāmi cālito'pi tamāśramam |

muktikāmaḥ svasadanānnānyathā sthitiratra me 21|
nārada uvāca-
ityukte tena vipreṇa prādurāsīccaturbhujaḥ |
vihāya prākṛtaṃ rūpaṃ divyarūpadharo hariḥ 22|
uvāca ca mahābhāgaṃ taṃ dvijaṃ mokṣakāmukam |
viṣṇuruvāca-
iṃdraprasthamidaṃ vipra sarvatīrthottamottamam |
brahmajñeṣviva sarveṣu śaṃbhurgaṃgānadīṣviva 23|
himavāniva śaileṣu pakṣirāḍiva pakṣiṣu |
tridaśeṣu yathā śakro vaiṣṇaveṣviva nāradaḥ 24|
tejasviṣu yathā sūryaḥ kṣīrābdhiriva cābdhiṣu |
yathā varṇeṣu bhūdevaḥ sṛṣṭiṣviva pitāmahaḥ 25|
viṣṇoryathāvatāreṣu kauśalyā janito varaḥ |
tathā samastatīrtheṣu śakraprasthamidaṃ varam 26|
niṣkāmo vā sakāmo vā yāti tīrthe kvacinnaraḥ |

tatra tatra samastātmā phaladātāhameva vai 27|
iṃdraprasthāṃtaragatāṃ tyaktvā yo yāti kośalām |
sa no phalamavāpnoti bhakto varadavṛṃdapāt 28|
nārada uvāca-
evaṃ niśamya tadvākyaṃ dṛṣṭvā tadrūpamuttamam |
praṇipatya ramākāṃtaṃ tasyāmevāgamaddvijaḥ 29|
bhagavānapi viśvātmā sapadyaṃtardadhe vibhuḥ |
tattvamuddiśya taṃ vipraṃ tena bhāvena pūjitaḥ 30|
tatrāgatya sa vipro'sau kośalāyāṃ narādhipa |
kathayāmāsa tadvṛttaṃ sarvaṃ sarvānsvasaṃginaḥ 31|
tepi śrutvā mahābhāgā dākṣiṇātyā dvijātayaḥ |
tasyāmanaśanaṃ kṛtvā tatyajuḥ prākṛtaṃ vapuḥ 32|
tadeva garuḍārūḍhaḥ śrīviṣṇuṃ samupāgataḥ |
vimānaiḥ svagaṇaiḥ sārddhaṃ tāvadbhirdīptibhāsvaraiḥ 33|
te taṃ dṛṣṭvā samāyāṃtaṃ vimānaṃ gaṇasaṃyutam |

vapuṣā divyarūpeṇa daṃḍavatpatitā bhuvi 34|
tuṣṭavuśca dvijāḥ sarve divyajñānavapurddharāḥ |
taṃ divyarūpiṇaṃ devadevavaṃdyapadāṃbujam 35|
brāhmaṇā ūcuḥ -
namaste'tasīpuṣpasaṃkāśabhāsaṃ tanuṃ bibhrate pītavāso vṛtāya |
lasatkuṃḍalaprotanānopalāya śrutau caṃcalā vyāpinīlāṃbudāya 36|
bhaktistvadīyā kila kalpavallī samāśritā yacchati cittavāṃcchitam |
yathā tathaiṣā tava kośalā vibho janairubhe te kṛpayā tavāpyate 37|
vaṃdāmahe te caraṇāraviṃdaṃ vṛdāṃrakairvṛṃditamīśvarādyaiḥ |
viciṃtyamānaṃ hṛdi yogivṛṃdaiḥ kaṃdaṃ parānaṃdabhuvo vimukteḥ 38|
prāptāḥ kāmaṃ śrīpatetvatsvarūpaṃ śrīvatsādyairlakṣitaṃ cārucihnaiḥ |
vāṃcchāmaste dāsabhāvaṃ tathāpi prāptaṃ sarvairādṛtaṃ nāradādyaiḥ 39|
yatsaukhyaṃ te dāsabhāvaṃ gatānāṃ tanno lakṣmyā vakṣasoṃtarvasaṃtyāḥ |
tajjānāti śrīpate śrīmaheśo nānyo loke yena taccānubhūtam 40|
madhye'smākaṃ śrīpate sevakānāṃ nīrāgāṇāmapyasau mānanīyaḥ |

asmāttaṃ te nāradādyā munīśāstvadbhaktāptairlokanāthaṃ bhajaṃte 41|
kāmaṃ brahmānaṃdamāsoṃtarātmā tvaddāsye no tṛptimāyāti śaṃbhuḥ |
vāraṃvāraṃ tvadguṇānāgrahītuṃ nṛtyatyuccaistvatparo bhāvayuktaḥ 42|
hetorasmāddehinaḥ svasya dāsyaṃ yatprāptānāṃ normayaḥ saṃbhavaṃti |
tvaccihnāṃgau dvārapālau tadīyau mohāddhāmaprāpya tau tatsvakīyam 43|
lokādasmādaṃtareṇa tvadicchā tvallokānāṃ nodyate cāśupātaḥ |
ko jānīyāttāvakīmatra māyāṃ durvijñeyāṃ brahma śarvādidevaiḥ 44|
nārada uvāca-
evaṃ taiḥ stūyamānaḥ sa prabhurnijapadonmukhaḥ |
uvāca tāṃdākṣiṇātyānmeghagaṃbhīrayā girā 45|
śrībhagavānuvāca-
bhobho dvijā bhavaṃto'syā kośalāyāḥ prasādataḥ |
sārūpyamapi me prāptā dāsabhāvaṃ ca yāsyatha 46|
adyaprabhṛti me viprāstīrthametadanuttamam |
dakṣiṇakośaletyuccairnāmnā khyātaṃ bhaviṣyati 47|

yatra dāśarathī bhūtvā nihaniṣyaddaśānanam |
sā kathyate munivaraiḥ sarvairuttarakośalā 48|
vipanno jñānavānyasyā vaikuṃṭhamadhirohati |
vināpi tadvasedyo'syāṃ so'pi svargaṃ ca gacchati 49|
imāṃ tato daśaguṇāmāhurdakṣiṇakośalām |
ekādaśaguṇāmeke samyagāhurmunīśvarāḥ 50|
iyāneva viśeṣo'sti tasyā asyā matirmama |
tasyāṃ mṛtaṃ nayaṃtyete vaikuṃṭhaṃ māmakā gaṇāḥ 51|
asyāṃ mṛtaṃ svayamahamananyavadamānasam |
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English translation

Nārada said :

1-6a. Speaking like that, the brāhmaṇa 's parents, of divine forms, got into the excellent aeroplane, and went to Viṣṇu 's city. Their son, having lived there in Kośalā only for three days, went home, th inking about the grandeur of the holy place. This, O king, is called Kośalā by the wise. I shall tell (about) it to you whose mind has a curiosity to listen to it. Having gone to that Kośalā, the brāhmaṇa chaps from the south, desiring to die (there), lived in it giving proper objects. One of them going to Nārāyaṇa 's place after ignoring it, was stopped by Viṣṇu in the guise of an old brāhmaṇa. He thus spoke to the brāhmaṇa:

The old brāhmaṇa said :

6b-15. O best brāhmaṇa, ignoring this auspicious Kośalā, where are you going? O brāhmaṇa, this holy place Indraprastha is the best of all holy places. O son, here is this Kośalā, dear to Viṣṇu, and giving salvation. Success will not come to you there, where you are going after ignoring this giving a position free from all desires; and Viṣṇu will be averse to you. O brāhmaṇa, if you desire salvation, then this holy place will give you that object, with the desire of which, you, after taking a pledge, will bathe at this holy place. O brāhmaṇa, even within the range of your sight (i.e. when you were seeing), a serpent became a god. Due to the favour of this the brāhmaṇa couple resides in heaven. How then do you, even after having reached it due to the dawn of good fortune, and even after being convinced on seeing its greatness, ignore it? O fool, you appear to be like one who, after being oppressed by thirst, leaves the ocean of nectar, and goes to muddy water. Your fate appears to be like that of him who, being deluded, throws into a well the desire-yielding gem that was in his hand. Your fate is that of a foolish man who, after having propitiated Viṣṇu, desires the worthless pleasure of senses. No man goes (to another place) after having ignored this Kośalā, giving all desired objects. One who bathes here, goes to heaven. One who dies here lives among the immortal.

Nārada said :

16. O king, having heard (these) words of Viṣṇu, upholding the welfare of brāhmaṇas , he spoke to the brāhmaṇa, " Badarikāśrama is the best."

The brāhmaṇa said :

17-21. O best brāhmaṇa, in me who have heard about the grandeur of the small village, faith is produced by means of these words of you. I have never heard about this holy place, Indraprastha. O old one, how is Kośalā (situated) in it, where actually Viṣṇu (lives), and where the meditating saints are liberated. How should I ignore that meritorious hermitage and stay here as Viṣṇu, having himself come (here), and telling me like this, would stop me? O brāhmaṇa, this holy place is superior to Badarī . So, though driven to that hermitage, I shall not proceed (to it). Desiring salvation (I have come here). Otherwise I would not have stayed here.

Nārada said :

22-23a. When the brāhmaṇa spoke like this, Viṣṇu, the four-armed one, giving up the ordinary form (of a man), and having a divine form, said to the noble brāhmaṇa, desiring salvation:

Viṣṇu said :

23b-28. This Indraprastha is best of all holy places. As Śiva is among all those who know Brahman , as Gaṅgā is among rivers, as Himālaya is among mountains, as Garuḍa is among birds, as Śakra is among gods, as Nārada is among Viṣṇu's devotees, as the Sun is among luminaries, as the Milky Ocean is among oceans, as brāhmaṇa is among castes, as the grand-sire is among the created, as the son of Kausalyā is among the incarnations of Viṣṇu, so is this holy place Indraprastha the best of all holy places. A man, without or with a desire, sometimes goes to a holy place. At every place I myself am the giver of the fruit. A devotee who goes (to another holy place) by ignoring Kośalā situated in Indraprastha, does not obtain the fruit from the protector of the host of the givers of fruits.

Nārada said :

29-35. Having thus heard those words, and having seen that excellent form, and having saluted Viṣṇu, the brāhmaṇa left. The lord, the soul of the universe, instantly disappeared. He devoutly worshipped that brāhmaṇa as the supreme principle. Having come there to Kośalā the brāhmaṇa told the entire account to all his companions, O king. Those noble brāhmaṇas from the south, did not eat there and abandoned their ordinary bodies. Just then, Śrī Viṣṇu mounted upon Garuḍa came there with his attendants in those many aeroplanes shining with lustre. They, with divine forms, seeing him and the aeroplanes with attendants, fell prostrate like staffs on the earth. All the brāhmaṇas, having divine knowledge and bodies praised that god of divine form whose lotus-like feet are adored by gods.

The brāhmaṇas said :

36-44. Salutation to you who have a body shining like an atasī-flower, who have covered yourself with a yellow garment, who have various lotuses put on the bright ear-rings, who have put blue small lotuses on your ears. Devotion to you is indeed the desire-yielding creeper (tree) which, when resorted to, gives what is desired by the mind. Similar is this your Kośalā with objects of enjoyment. The two are secured through your grace. We salute your lotus-like feet saluted by respectable hosts of gods etc., thought of by delighted groups of meditating saints, and the root of salvation, the source of the highest joy. O lord of Lakṣmī , we have reached your form, distinguished with charming marks like Śrīvatsa etc.; yet we long for your service, secured and honoured by Nārada and others. (Even) Lakṣmī, residing within your chest (i.e. in your heart) does not have that happiness which is obtained by those who have become your servants. O lord of Lakṣmī, Śrī Maheśa knows it. He and none else has experienced it in the world. Among us, even having no attachment, he is to be honoured. The best sages like Nārada, your devotees, worship the lord of the worlds, due to him. Śambhu , though his heart is full of the joy due to Brahman, is satisfied only by serving you. Full of devotion to you he repeatedly dances excessively to receive your virtues. For this reason human beings who have secured your service, have no desires. His two doorkeepers, with your marks on their bodies reach their own abode through delusion(?). Your desire is with reference to this world. Quick fall of your worlds never takes place. Who would know your Maya which is difficult to be known by gods like Brahmā , Śiva etc.?

Nārada said :

45. That lord, eager to reach his place, being thus praised by them, said with a voice deep like that of clouds, to the southerners.

The lord said :

46-52. O brāhmaṇas, due to the grace of this Kośalā you have obtained absorption into me. You will also obtain my service. O brāhmaṇas, from today this excellent holy place of me will be known by the great name 'Dakṣiṇakośalā', where, Rāma , born as Daśaratha 's son, will kill Rāvaṇa . That where a poor wise man goes up to Vaikuṇṭha is called Uttarakośalā by all excellent sages. Even he who would live here without that (i.e. knowledge) goes to heaven. They say that this Dakṣiṇakośalā is ten times superior to it. Some best sages describe it to be eleven times superior. I think the difference between that and this is: My attendants carry to Vaikuṇṭha one who dies there; while I myself take him who dies here; putting him on Garuḍa I absorb him into myself.

Nārada said :

53-55. O king, having thus spoken to those brāhmaṇas, and taking them (with himself) and himself praising the greatness of this holy place, Viṣṇu went to Vaikuṇṭha. O lord of the world,

I have told you the reason for which the wise call her Dakṣiṇakośalā. O best king, I have described to you the greatness of Kośalā which destroys the sins of Kali , which is desired for reaching the feet of the Lotus-eyed (Viṣṇu); (now) I shall tell you the account that took place in Madhuvana .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 213

A Śrāddha at Madhuvana is More Meritorious

Chapter 625 of 693 · 83 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
एतन्मधुवनं तात शिवे परमपावनम् ।
देवराजाय तुष्टेन स्थापिता विष्णुना पुरी १।
अत्र विश्रांतिनामेदं तीर्थं त्रिभुवनोत्तमम् ।
विविदां मुक्तिदं पुंसां पवनं साधुसेवितम् २।
नित्यं वसति विश्वात्मा विष्णुः श्रीकोलरूपधृक् ।
अत्र तीर्थोत्तमे पुण्ये नृपविश्रांतिसंज्ञके ३।
बहुभिर्जन्मभिर्येन विष्णुराराधितः सदा ।
मरणं तस्य तीर्थेऽस्मिन्जायते किल भूपते ४।
कालिंद्या एव कूले तु द्वितीयं हरिणा कृतम् ।
तीर्थे विश्रांतिसंज्ञं तु यत्र कंसो निपातितः ५।
एतद्वयं समं राजन्गुणैर्वैकुंठदातृभिः ।
भाग्योदयेन केनापि लभ्यते सकलार्थदम् ६।
अथ तीर्थस्य माहात्म्यं कथयामि तवाग्रतः ।
यच्छ्रुत्वा सर्वतीर्थेषु मज्जनाल्लप्स्यसे फलम् ७।

हिमाचलोपत्यकायां किरातनगरे शुभे ।
ब्राह्मणो नाम कुशलो राजन्नासीद्दरिद्रतः ८।
तस्य पत्नी दुराचारा दुराचारनरे रता ।
कर्मणा मोहयामास पतिं सा बंधकी वरा ९।
पतिस्तया मोहितस्तु न निवारयितुं क्षमः ।
तदाज्ञा तत्परो दीनः क्रयक्रीतइवाभवत् १०।
लोका उपहरंति स्म तं द्विजं कुलटापतिम् ।
उपहासभयात्सोऽपि निर्ययौ न गृहात् कुधीः ११।
महार्हाणि दुकूलानि भूषणानि च सा दधौ ।
जारैर्दत्तानि दुष्टात्मा हसितापि न लज्जते १२।
वस्त्रं पुरातनं दास्यादुत्तीर्णं यच्छरीरतः ।
अवज्ञापूर्वकं दुष्टा स्वभर्त्रे संप्रयच्छति १३।
एवं तया कुलटया सोऽवज्ञातं स्वकः पतिः ।
नितांतं दुःखमापन्नो विषमत्वामृतो निशि १४।
सा भीता राजतः पापा ह्यनयात्स्वैरिणी तदा ।

अनुयास्यामि भर्तारमित्युवाच मृषा वचः १५।
तयैवं शिक्षिता सख्यः स्वकीयस्तां समीपगाः।
निवारयामासुरिति कथयित्वा महीपतेः १६।
सख्य ऊचुः -
भो मृगाक्षि किमर्थं ते क्रियतेऽनर्थ ईदृश।
यत्सुवर्णनिभं कायं त्वं नाशयितुमुद्यता १७।
भवत्या किं सुखं दृष्टममुष्या व्यवसायिनः।
दरिद्रस्यासमर्थस्य सखि स्वोदरपूरिणः १८।
पालयैनं सुतं बालं त्वदृते कोऽस्य पालकः।
मरिष्यामो वयं सर्वा मृतायां त्वयि सुंदरि १९।
गृहमेतदवेक्षस्व समुत्तिष्ठवरानने।
जीयादयं तव सुतोयस्त्रीभाविसुखप्रदः २०।
वांछंति बांधवाः सर्वे त्वदीयास्तव जीवितम्।
उत्तिष्ठ निजबंधूनां कुरु चित्तं समीहितम् २१।
रुदंति तव रागेण वयस्याः सकलाः सति।

निजवाक्यप्रदानेन वारयैताः सुदुःखिताः २२।
नारद उवाच-
इत्याकर्ण्य वचस्तासां दुष्टा सा धर्मविश्रुतम्।
उन्नमय्य मुखं प्राह श्रावयंती स्वबांधवान् २३।
सख्युवाच-
युष्माभिर्यद्वचो धर्मं प्रोक्तं जाने ऋतं ननु।
तथापि स्वपतिः स्त्रीभिर्मान्यो लोकद्वयप्रदः २४।
यदुच्यते मया वाक्यं धर्मशास्त्रसमन्वितम्।
तद्वचः श्रूयतां सख्यो युक्तं चेदनुमोदत २५।
या स्त्री निधनमापन्नं पतिमन्वेति तत्परा।
पापापि सह तेनैव स्वर्गे वसति सा चिरम् २६।
स्त्रीभिः पतिर्न हातव्यो निर्धनो रोगवानपि।
जीवन्मृतोऽनुगंतव्यः श्रुतिरेषा सनातनी २७।
विचिंत्येति स्वमनसि सख्योन्वेमि स्वकं पतिम्।
वर्तिष्यते स्वभाग्येन करिष्येऽहं किमस्य वै २८।

नारद उवाच-
इत्युक्तास्तास्तया सख्यो दुष्टा दुष्टमतिप्रदाः।
ऊचुस्तां धर्मवाक्येन समस्तजनमोहिनीम् २९।
सख्य ऊचुः -
जहि पूर्वं हि नः सुभ्रु पश्चादन्वेहि वल्लभे।
समस्तास्त्वद्वियोगं न वयं सोढुं क्षमामहे ३०।
अस्मांस्तव विनिघ्नंत्या अनुयांत्याः स्वकं पतिम्।
धर्मोऽल्पपापबाहुल्यं स्वर्गप्राप्तिस्तु कीदृशी ३१।
जीवन्नयं पतिः स्वीयः साध्वयं प्रतिपालितः।

यदुक्तं पतिपत्नीभ्यां तत्त्वया विहितं सखी ३२।
यावत्स्वजीवनोपायं विधातुमयमक्षमः ।
तावत्त्वदीयभाग्येन जीविष्यति सुतस्तव ३३।
नारद उवाच-
इत्युक्ता सा निववृते स्वभर्तुरनुयानतः ।
सुतेन कारयामास तदा तद्विरतिक्रियाम् ३४।

अथ कालेन कियता सुतोपनयने मतिम् ।
कारयामास सा विप्रैर्दत्त्वा जारार्पितं धनम् ३५।
कृतोपनयनः कुंडः स तत्त्वज्ञानवान्शिशुः ।
गृहान्निर्गम्य सपदि नारायणपरोऽभवत् ३६।
सतां संगतिमासाद्य त्यक्त्वा स्वं प्राकृतं वपुः ।
आरुरोह निजं लोकमप्राप्यं योगिभिश्च तत् ३७।
अथ सा निर्गते पुत्रे मनो दुःखं चकार वै ।
तस्मिन्नेव दिने राजन्भूयो जारैः सहारमत् ३८।
इति तै रममाणायां तस्यां जारैः समं नृप ।
समागता जरा काले लावण्यमदनाशिनी ३९।
त्यक्तोपपतिभिर्दृष्टा सा जराग्रस्तविग्रहा ।
बभूव दूतिकान्यासं कुलशीलविनाशिनी ४०।
तदा ह्येकस्य विप्रस्य सवत्सां गामपाहरत् ।
विक्रीता कियता राजन्द्रव्येण ननु सा तया ४१।
तयेति गमितः कालो दूतित्वेन कियान्नृप ।

पश्चाच्छुष्करशरीरोऽस्या विगुणः समजायत ४२।
तस्याः कुष्ठे समुत्पन्ने गलितं ह्यंगपंचकम् ।
हस्तौ पादौ च नृपते पंचमा नासिका तदा ४३।
एवंभूता यदाहारं न लभेत कुतश्चन ।
तदा तु तत्रोदितया दास्या सा नीयता पणम् ४४।
तत्र सा पतिता पापा लोकान्संप्रार्थ्य दीनया ।
गिरा धिगिति कुर्वाणा चक्रे स्वोदरपूरणम् ४५।
तदिहाभ्यासवत्त्यें को द्विजः सर्वागमार्थवित् ।
तां विलोक्य महावाग्मी प्रोवाचेदं वचो नृप ४६।
जनानां दुःखदं पापमिहलोके परत्र च ।
तस्मात्पापं न कर्त्तव्यं मानवैर्दुःखभीरुभिः ४७।
पापं कृत्वा जनो यस्तु प्रायश्चित्तं करोति वै ।
न तदाचरिते भूयो न तत्फलमवाप्नुयात् ४८।
यः कृत्वा मुहुरेनांसि प्रायश्चित्तं करोति न ।
तस्यास्या इव पापाया गतिरत्र परत्र च ४९।

अनया पापसंघातो लोकेऽत्र समुपार्जितः ।
इहैव तत्फलं भुंक्ते भोक्ष्यते नरकेऽप्यसौ ५०।

सर्वशास्त्रेषु दृष्टं वै सर्वेषां पापकर्मणाम् ।
प्रायश्चित्तं न च स्त्रीणां विन्मुखानां तु कर्मणः ५१।
नारद उवाच-
इत्युक्त्वा स द्विजश्रेष्ठो नमस्कृत्य रविं ययौ ।
विष्णुं संस्मृत्य संस्मृत्य भीतस्तदवलोकनात् ५२।
एवं सा दुःखमापन्ना भुंजाना कर्मणः फलम् ।
अर्जितस्य स्वयं राजन्मृता कतिपयैर्दिनैः ५३।
न तस्या अग्निसंस्कारः संजातः पापकर्मणः ।
आकृष्य केशे सा नीता श्वपचैर्नगराद्बहिः ५४।
मरणावसरे तस्या यमभृत्याः समागताः ।
प्रापय्य यातनादेहं तां निन्युर्भास्करेः पुरीम् ५५।
सौम्यः सधर्मिणां देवः साक्षाद्बह्यस्तु पापिनाम् ।
तस्या विलोकनाद्भूयः सोप्यभूद्वै पराङ्मुखः ५६।

भृत्यानाज्ञापयामास यम एव पराङ्मुखः ।
रौरवे नरके घोरे पात्यतां सा मयेरिता ५७।
इत्युक्तास्ते तदा भृत्या नीत्वा तां घोररौरवे ।
न्यपातयन्नधोववक्त्रां स्मरंतीं कर्म यत्कृतम् ५८।
एकमन्वंतरं यावत्सा स्थित्वा तत्र रौरवे ।
पश्चाद्बोधा समुत्पन्ना श्मशाने मृतमांसभुक् ५९।
तत्रापि सा वर्षशतं लेभे दुःखं स्वकर्मणः ।
फलं मृतकमांसे कुर्वत्याहारमुत्कटम् ६०।
एकदा स मुनेः पुत्रो योऽस्या कुक्षौ व्यजायत ।
विप्रयोनौ समायातः श्मशाने तत्र पर्यटन् ६१।
मुनिपुत्रस्तु तां वीक्ष्य मृतानां क्रव्यमश्नतीम् ।
ध्यात्वा क्षणं स्वमनसि बुबुधे तां स्वमातरम् ६२।
स उवाचात्मनात्मानं बुद्ध्वा तां निजमातरम् ।
मुनिपुत्र उवाच-
एतां तु तारयाम्यद्य दुस्तराद्दुःखवारिधेः ६३।

अहो न मुच्यते जंतुर्जातपापेन कर्मणा ।
आत्मनोपार्जितेनैव भोगकालावधिं विना ६४।
अस्याः कालो व्यतीयाय निरये मानवाभिधः ।
सांप्रतं च जनैस्त्वत्र वत्सराणां शतं गतम् ६५।
कियदग्रे च भोक्तव्यमेतया पापमुल्बणम् ।
नारद उवाच।
इत्यालोच्य पुनर्दध्यौ ज्ञानेनामील्य चक्षुषी ६६।
दृष्ट्वा तस्या गतिं घोरां पापाया दिव्यचक्षुषा ।
पुनरात्मानमादेहं स द्विजप्रवरो नृप ६७।
मुनिपुत्र उवाच-

अहो कल्पशतेनापि निस्तारोऽस्या न दृश्यते ।
विना सत्तीर्थमरणं शरणं वा रमापतेः ६८।
अथवा पिंडदानेन गयायां मत्कृतेन च ।
विनास्याः सद्गतिं नैव कल्पकोटिशतैरपि ६९।
न घटेत द्वयं चास्या अस्यां योनौ कदाचन ।

तत्तीर्थविषये मृत्युः सेवायां श्रीपते रतिः ७०।
अस्या उद्धारहेतुर्वै मग्नायाः पापसागरे ।
भविता मत्कृतं श्राद्धं गयाया च हित्रकम् ७१।
नारद उवाच-
इत्यालोच्य स धर्मात्मा ययौ स्वपितुराश्रमम् ।
आचख्यौ पितरं सर्वं स्वमातुर्दुःखकारणम् ७२।
निशम्य पुत्रवचनं मातृदुःखनिवेदकम् ।
उवाच स मुनिश्रेष्ठः पुत्रं प्रणतकंधरम् ७३।
मुनिरुवाच-
हे तात मातरं स्वीयां शीघ्रमुद्धर दुर्गतेः ।
नयविद्भूपतिः शत्रोर्जयलक्ष्मीमिवाहवे ७४।
न तारयति यः पुत्रो मातरं पितरं स्वकम् ।
दुःखात्स याति नरकं यदि तारयितुं क्षमः ७५।
स्वपुत्रात्प्राप्य पानीयं पिंडाश्च वरतीर्थके ।
पितरो नरकात्स्वर्गं स्वर्गाद्यांति हरेः पदम् ७६।

तस्मादाशु समुत्तिष्ठ गच्छ खांडवकानने ।
तत्रास्ति यमुना पुण्या मुनिवर्यनिषेविता ७७।
तत्तीरेऽस्ति हरिप्रस्थं सर्वतीर्थमयं ततः ।
पुण्यं मधुवनं तत्र विष्णुना स्थापितं स्वयम् ७८।
तत्र स्नात्वा तु विधिवत्कृत्वा नित्यक्रियां निजाम् ।
तामुद्दिश्य कुरु श्राद्धं स्वप्रसूं च कुरु क्रियाम् ७९।
त्वया तत्र कृते श्राद्धे तस्याः सद्गतिमिच्छता ।
सा प्राप्स्यति हरेर्लोकं हित्वा गोधांगमुल्बणम् ८०।
गयायां पिंडदानेन यत्फलं तात जायते ।
ततः शतगुणं पुण्यं सद्धिर्मधुवने स्मृतम् ८१।
इदानीं वर्तते तात कन्याराशिगतो रविः ।
पुत्र गत्वा कुरु श्राद्धं पूर्वानुद्दिश्य बांधवान् ८२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये त्रयोदशाधिकद्विशततमोऽध्यायः २१३ ।

Roman transliteration

nārada uvāca-
etanmadhuvanaṃ tāta śive paramapāvanam |
devarājāya tuṣṭena sthāpitā viṣṇunā purī 1|

atra viśrāṃtināmedaṃ tīrthaṃ tribhuvanottamam |
vividāṃ muktidaṃ puṃsāṃ pavanaṃ sādhusevitam 2|
nityaṃ vasati viśvātmā viṣṇuḥ śrīkolarūpadhṛk |
atra tīrthottame puṇye nṛpaviśrāṃtisaṃjñake 3|
bahubhirjanmabhiryena viṣṇurārādhitaḥ sadā |
maraṇaṃ tasya tīrthe'sminjāyate kila bhūpate 4|
kāliṃdyā eva kūle tu dvitīyaṃ hariṇā kṛtam |
tīrthe viśrāṃtisaṃjñaṃ tu yatra kaṃso nipātitaḥ 5|
etaddvayaṃ samaṃ rājanguṇairvaikuṃṭhadātṛbhiḥ |
bhāgyodayena kenāpi labhyate sakalārthadam 6|
atha tīrthasya māhātmyaṃ kathayāmi tavāgrataḥ |
yacchrutvā sarvatīrtheṣu majjanāllapsyase phalam 7|

himācalopatyakāyāṃ kirātanagare śubhe |
brāhmaṇo nāma kuśalo rājannāsīddaridrataḥ 8|
tasya patnī durācārā durācāranare ratā |
karmaṇā mohayāmāsa patiṃ sā baṃdhakī varā 9|
patistayā mohitastu na nivārayituṃ kṣamaḥ |
tadājñā tatparo dīnaḥ krayakrītaivābhavat 10|
lokā upaharaṃti sma taṃ dvijaṃ kulaṭāpatim |
upahāsabhayātso'pi niryayau na gṛhāt kudhīḥ 11|
mahārhāṇi dukūlāni bhūṣaṇāni ca sā dadhau |
jārairdattāni duṣṭātmā hasitāpi na lajjate 12|
vastraṃ purātanaṃ dāsyāduttīrṇaṃ yaccharīrataḥ |
avajñāpūrvakaṃ duṣṭā svabhartre saṃprayacchati 13|
evaṃ tayā kulaṭayā so'vajñātaṃ svakaḥ patiḥ |
nitāṃtaṃ duḥkhamāpanno viṣamattvāmṛto niśi 14|
sā bhītā rājataḥ pāpā hyanayātsvairiṇī tadā |

anuyāsyāmi bharttāramityuvāca mṛṣā vacaḥ 15|
tayaivaṃ śikṣitā sakhyaḥ svakīyastāṃ samīpagāḥ |
nivārayāmāsuriti kathayitvā mahīpateḥ 16|
sakhya ūcuḥ -
bho mṛgākṣi kimarthaṃ te kriyate'nartha īdṛśa |
yatsuvarṇanibhaṃ kāyaṃ tvaṃ nāśayitumudyatā 17|
bhavatyā kiṃ sukhaṃ dṛṣṭamamuṣyā vyavasāyinaḥ |
daridrasyāsamarthasya sakhi svodarapūriṇaḥ 18|
pālayainaṃ sutaṃ bālaṃ tvadṛte ko'sya pālakaḥ |
mariṣyāmo vayaṃ sarvā mṛtāyāṃ tvayi suṃdari 19|
gṛhametadavekṣasva samuttiṣṭhavarānane |
jīyādayaṃ tava sutoyastrībhāvisukhapradaḥ 20|
vāṃchaṃti bāṃdhavāḥ sarve tvadīyāstava jīvitam |
uttiṣṭha nijabaṃdhūnāṃ kuru cittaṃ samīhitam 21|
rudaṃti tava rāgeṇa vayasyāḥ sakalāḥ sati|

nijavākyapradānena vārayaitāḥ suduḥkhitāḥ 22|
nārada uvāca-
ityākarṇya vacastāsāṃ duṣṭā sā dharmaviśrutam |
unnamayya mukhaṃ prāha śrāvayaṃtī svabāṃdhavān 23|
sakhyuvāca-
yuṣmābhiryadvaco dharmaṃ proktaṃ jāne ṛtaṃ nanu |
tathāpi svapatiḥ strībhirmānyo lokadvayapradaḥ 24|
yaducyate mayā vākyaṃ dharmaśāstrasamanvitam |

tadvacaḥ śrūyatāṃ sakhyo yuktaṃ cedanumodata 25|
yā strī nidhanamāpannaṃ patimanveti tatparā |
pāpāpi saha tenaiva svarge vasati sā ciram 26|
strībhiḥ patirna hātavyo nirdhano rogavānapi |
jīvanmṛto'nugaṃtavyaḥ śrutireṣā sanātanī 27|
viciṃtyeti svamanasi sakhyonvemi svakaṃ patim |
vartiṣyate svabhāgyena kariṣye'haṃ kimasya vai 28|

nārada uvāca-
ityuktāstāstayā sakhyo duṣṭā duṣṭamatipradāḥ |
ūcustāṃ dharmavākyena samastajanamohinīm 29|
sakhya ūcuḥ -
jahi pūrvaṃ hi naḥ subhru paścādanvehi vallabhe |
samastāstvadviyogaṃ na vayaṃ soḍhuṃ kṣamāmahe 30|
asmāṃstava vinighnaṃtyā anuyāṃtyāḥ svakaṃ patim |
dharmo'lpapāpabāhulyaṃ svargaprāptistu kīdṛśī 31|
jīvannayaṃ patiḥ svīyaḥ sādhvayaṃ pratipālitaḥ |
yaduktaṃ patipatnībhyāṃ tattvayā vihitaṃ sakhī 32|
yāvatsvajīvanopāyaṃ vidhātumayamakṣamaḥ |
tāvattvadīyabhāgyena jīviṣyati sutastava 33|
nārada uvāca-
ityuktā sā nivavṛte svabhartturanuyānataḥ |
sutena kārayāmāsa tadā tadviratikriyām 34|

atha kālena kiyatā sutopanayane matim |
kārayāmāsa sā viprairdattvā jārārpitaṃ dhanam 35|
kṛtopanayanaḥ kuṃḍaḥ sa tattvajñānavāṃśiśuḥ |
gṛhānnirgamya sapadi nārāyaṇaparo'bhavat 36|
satāṃ saṃgatimāsādya tyaktvā svaṃ prākṛtaṃ vapuḥ |
āruroha nijaṃ lokamaprāpyaṃ yogibhiśca tat 37|
atha sā nirgate putre mano duḥkhaṃ cakāra vai |
tasminneva dine rājanbhūyo jāraiḥ sahāramat 38|
iti tai ramamāṇāyāṃ tasyāṃ jāraiḥ samaṃ nṛpa |
samāgatā jarā kāle lāvaṇyamadanāśinī 39|
tyaktopapatibhirdṛṣṭā sā jarāgrastavigrahā |
babhūva dūtikānyāsaṃ kulaśīlavināśinī 40|
tadā hyekasya viprasya savatsāṃ gāmapāharat |
vikrītā kiyatā rājandravyeṇa nanu sā tayā 41|
tayeti gamitaḥ kālo dūtitvena kiyānnṛpa |

paścācchuṣkaraśarīro'syā viguṇaḥ samajāyata 42|
tasyāḥ kuṣṭhe samutpanne galitaṃ hyaṃgapaṃcakam |
hastau pādau ca nṛpate paṃcamā nāsikā tadā 43|
evaṃbhūtā yadāhāraṃ na labheta kutaścana |
tadā tu tatroditayā dāsyā sā nīyatā paṇam 44|
tatra sā patitā pāpā lokānsaṃprārthya dīnayā |
girā dhigiti kurvāṇā cakre svodarapūraṇam 45|
tadihābhyāsavarttye ko dvijaḥ sarvāgamārthavit |
tāṃ vilokya mahāvāgmī provācedaṃ vaco nṛpa 46|
janānāṃ duḥkhadaṃ pāpamihaloke paratra ca |
tasmātpāpaṃ na karttavyaṃ mānavairduḥkhabhīrubhiḥ 47|
pāpaṃ kṛtvā jano yastu prāyaścittaṃ karoti vai |
na tadācarite bhūyo na tatphalamavāpnuyāt 48|

yaḥ kṛtvā muhurenāṃsi prāyaścittaṃ karoti na |
tasyāsyā iva pāpāyā gatiratra paratra ca 49|

anayā pāpasaṃghāto loke'tra samupārjitaḥ |
ihaiva tatphalaṃ bhuṃkte bhokṣyate narake'pyasau 50|
sarvaśāstreṣu dṛṣṭaṃ vai sarveṣāṃ pāpakarmaṇāṃ |
prāyaścittaṃ na ca strīṇāṃ vinmukhānāṃ tu karmaṇaḥ 51|
nārada uvāca-
ityuktvā sa dvijaśreṣṭho namaskṛtya raviṃ yayau |
viṣṇuṃ saṃsmṛtya saṃsmṛtya bhītastadavalokanāt 52|
evaṃ sā duḥkhamāpannā bhuṃjānā karmaṇaḥ phalam |
arjitasya svayaṃ rājanmṛtā katipayairdinaiḥ 53|
na tasyā agnisaṃskāraḥ saṃjātaḥ pāpakarmaṇaḥ |
ākṛṣya keśe sā nītā śvapacairnagarādbahiḥ 54|
maraṇāvasare tasyā yamabhṛtyāḥ samāgatāḥ |
prāpapya yātanādehaṃ tāṃ ninyurbhāskareḥ purīm 55|
saumyaḥ sadharmiṇāṃ devaḥ sākṣādguhyastu pāpināṃ |
tasyā vilokanādbhūyaḥ sopyabhūdvai parāṅmukhaḥ 56|

bhṛtyānājñāpayāmāsa yama eva parāṅmukhaḥ |
raurave narake ghore pātyatāṃ sā mayeritā 57|
ityuktāste tadā bhṛtyā nītvā tāṃ ghoraraurave |
nyapātayannadhovaktrāṃ smaraṃtīṃ karma yatkṛtam 58|
ekamanvaṃtaraṃ yāvatsā sthitvā tatra raurave |
paścādgodhā samutpannā śmaśāne mṛtamāṃsabhuk 59|
tatrāpi sā varṣaśataṃ lebhe duḥkhaṃ svakarmaṇaḥ |
phalaṃ mṛtakamāṃse kurvatyāhāramutkaṭam 60|
ekadā sa muneḥ putro yo'syā kukṣau vyajāyata |
viprayonau samāyātaḥ śmaśāne tatra paryaṭan 61|
muniputrastu tāṃ vīkṣya mṛtānāṃ kravyamaśnatīm |
dhyātvā kṣaṇaṃ svamanasi bubudhe tāṃ svamātaram 62|
sa uvācātmanātmānaṃ buddhvā tāṃ nijamātaram |
muniputra uvāca-
etāṃ tu tārayāmyadya dustarādduḥkhavāridheḥ 63|

aho na mucyate jaṃturjātapāpena karmaṇā |
ātmanopārjitenaiva bhogakālāvadhiṃ vinā 64|
asyāḥ kālo vyatīyāya niraye mānavābhidhaḥ |
sāṃprataṃ ca janaistvatra vatsarāṇāṃ śataṃ gatam 65|
kiyadagre ca bhoktavyametayā pāpamulbaṇam |
nārada uvāca|
ityālocya punardadhyau jñānenāmīlya cakṣuṣī 66|
dṛṣṭvā tasyā gatiṃ ghorāṃ pāpāyā divyacakṣuṣā |
punarātmānamādehaṃ sa dvijapravaro nṛpa 67|
muniputra uvāca-
aho kalpaśatenāpi nistāro'syā na dṛśyate |
vinā sattīrthamaraṇaṃ śaraṇaṃ vā ramāpateḥ 68|
athavā piṃḍadānena gayāyāṃ matkṛtena ca |
vināsyāḥ sadgatiṃ naiva kalpakoṭiśatairapi 69|
na ghaṭeta dvayaṃ cāsyā asyāṃ yonau kadācana |

tattīrthaviṣaye mṛtyuḥ sevāyāṃ śrīpate ratiḥ 70|
asyā uddhāraheturvai magnāyāḥ pāpasāgare |

bhavitā matkṛtaṃ śrāddhaṃ gayāyā ca hitrakam 71|
nārada uvāca-
ityālocya sa dharmātmā yayau svapiturāśramam |
ācakhyau pitaraṃ sarvaṃ svamāturduḥkhakāraṇam 72|
niśamya putravacanaṃ mātṛduḥkhanivedakam |
uvāca sa muniśreṣṭhaḥ putraṃ praṇatakaṃdharam 73|
muniruvāca-
he tāta mātaraṃ svīyāṃ śīghramuddhara durgateḥ |
nayavidbhūpatiḥ śatrorjayalakṣmīmivāhave 74|
na tārayati yaḥ putro mātaraṃ pitaraṃ svakam |
duḥkhātsa yāti narakaṃ yadi tārayituṃ kṣamaḥ 75|
svaputrātprāpya pānīyaṃ piṃḍāśca varatīrthake |
pitaro narakātsvargaṃ svargādyāṃti hareḥ padam 76|

tasmādāśu samuttiṣṭha gaccha khāṃḍavakānane |
tatrāsti yamunā puṇyā munivaryaniṣevitā 77|
tattīre'sti hariprastaṃ sarvatīrthamayaṃ tataḥ |
puṇyaṃ madhuvanaṃ tatra viṣṇunā sthāpitaṃ svayam 78|
tatra snātvā tu vidhivatkṛtvā nityakriyāṃ nijām |
tāmuddiśya kuru śrāddhaṃ svaprasūṃ ca kuru kriyām 79|
tvayā tatra kṛte śrāddhe tasyāḥ sadgatimicchatā |
sā prāpsyati harerlokaṃ hitvā godhāṃgamulbaṇam 80|
gayāyāṃ piṃḍadānena yatphalaṃ tāta jāyate |
tataḥ śataguṇaṃ puṇyaṃ sadbhirmadhuvane smṛtam 81|
idānīṃ vartate tāta kanyārāśigato raviḥ |
putra gatvā kuru śrāddhaṃ pūrvānuddiśya bāṃdhavān 82|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye trayodaśādhikadviśatatamo'dhyāyaḥ 213 |

English translation

Nārada said :

1-7. O dear one, O Śibi , Viṣṇu , who was pleased, established (this) city, this Madhuvana for Indra . Here is this holy place called Visranti, best in the three worlds, giving salvation to the very wise men, holy and resorted to by the good. O king, Viṣṇu, the universal soul, lives in the form of Śrī Kola (i.e. a bear) at this best, meritorious holy place called Viśrānti. O king, it is said that he who has always propitiated Viṣṇu during many existences, dies here. On the very bank of Kālindī (i.e. Yamunā) another holy place called Viśrānti, is fashioned by Viṣṇu himself, where Kaṃsa was hurled down. O king, the two are equal in merits giving Vaikuṇṭha . Due to the dawn of good fortune, it, giving all (desired) objects, is obtained. To you I shall tell the importance of this holy place, having heard which you will obtain the fruit of bathing in all holy places.

8-16. O king, there lived a poor brāhmaṇa named Kuśala in the auspicious city of Kirāta in the land at the foot of the Himalaya mountain. His wife of a bad conduct was fondly attached to a man of a bad character. The unchaste woman deluded her husband with her (bad) acts. Her husband deluded by her was unable to ward her off. He, the poor one, was intent on obeying her orders, and was (i.e. lived), as it were, bought (by her). People ridiculed the brāhmaṇa, the husband of the unchaste woman. He too, scared of the ridicule, did not stir out of the house. She put on very costly silken garments and ornaments given by her paramours. The wicked one, though ridiculed, was not ashamed. Due to his

servile nature she, the wicked one, contemptuously gave her husband old garments taken off from the bodies (of others). That her own husband who was thus slighted by the unchaste woman, being very much afflicted by grief, ate (i.e. drank) poison at night and died. The wanton woman was then scared of the king due to her bad conduct. She spoke (these) false words: “I shall follow my husband.” O king, her friends, tutored by her only, went near her, and speaking like this, stopped her.

The friends said :

17-22. O deer-eyed woman, why do you do this worthless act, that you are ready to destroy your body resembling gold? O friend, what happiness did you get from this poor, incapable (husband), not industrious, and filling his own belly? Nourish this young son? Except you, who is his guardian? O beautiful lady, all of us will die, if you die. O you beautiful lady, look after this your house; rise. Let this your son, who will give happiness later, be victorious. All the relatives desire your life (i.e. that you should live). Get up. Do what is desired in their minds by your relatives. O good one, all your friends due to affection for you, are weeping. Stop them who are much grieved (from weeping) by giving (i.e. speaking to) them your words.

Nārada said :

23. That wicked one, having thus heard their words flowing from righteousness, raised her face, and making her own relatives listen, said:

The friend said :

24-28. I know that the proper words that you spoke are indeed true. Yet women must respect their husbands, giving (the merit of) both the worlds. O friends, listen to words uttered by me and following the code of laws. If it is proper, permit me (to follow my husband). That woman, even though she is a sinner, who, devoted to her husband, follows her dead husband, lives with him for a long time in heaven. Women should never desert their husbands even though he is poor or diseased. He, alive or dead, should be followed (by them). This is (i.e. thus says) the ancient holy text. Thinking thus in mind, O friends, I am following my husband. He (i.e. son) will live by his fate. What shall I do to him?

Nārada said :

29. Thus addressed, her wicked friends, giving a wicked counsel, said to her, deluding all people by means of her righteous words:

The friends said :

30-33. O you lady of beautiful eyebrows, first desert us and then follow your husband, O dear one. All of us are unable to put up with separation from you. You, destroying us, and following your own husband, will have little religious merit and great sin. How can you obtain heaven? You well looked after this husband of yours, when he was alive. O friend, you have done what is laid down for a husband and his wife. As long as this your son is unable to have his livelihood, he will live by your fortune.

Nārada said :

34-45. Thus addressed, she turned away from following her husband. She got performed his obsequial rites by her son. Then after some time she thought of getting his thread ceremony performed, got it performed by brāhmaṇas after having given them the wealth given to her by her paramours. The boy born in adultery [1] , whose thread-ceremony was performed, who knew the real nature of human soul, quickly went out of the house, and was highly devoted to Viṣṇu. Having secured the company of the good, and given up his trifling body, he went up to the perpetual world, not accessible to the meditating saints. When the son went out she was unhappy in her mind. O king, on the same day she again dallied with her paramours. When she was thus dallying with her paramours, in course of time old age, destroying the arrogance of beauty, came over to her. Seeing her body stricken with old age, she was abandoned by the paramours. She spoiling the character of the group of other (women), became a go-between. Then she snatched the cow, along with her calf, of one brāhmaṇa; and, O king, she sold it for some money. O king, thus she passed some time (working) as a messenger. Then her dry body became worthless. When leprosy overcame her body, her five limbs—hands, feet, and the nose as the fifth, dropped. When, she who was reduced to such a condition, did not get food, she was taken to the market by a maid servant. There she, appealing to people with piteous words, and being despised, filed her belly.

46-51. O king, a brāhmaṇa, knowing all the Vedas , a great orator, who lived near, seeing her, spoke these words: “Sin gives pain to people in this world and the next. Therefore, men, afraid of pain, should not commit a sin. A man who, having committed a sin, performs an expiation, has not committed the sin; so he would not get its fruit. He who, having repeatedly committed sins, does not perform an expiation, meets the same fate as this woman, in this world and in the next. In this world she committed a host of sins. She will suffer its fruit here only, and also in a hell. In the holy texts an expiation is seen for all sinners, but not for women averse to (good) deeds.”

Nārada said :

52-63a. Speaking like this, the best brāhmaṇa, afraid of seeing her, again and again remembering Viṣṇu, and saluting the Sun, left. O king, she, thus suffering the fruit of her acts, obtained by herself, became miserable and died after a few days. No burning on funeral pyre of her, the sinful one, was done. Cāṇḍālas dragged her by (seizing) her hair, and took her out of the city. At the time of her death, Yama ’s servants came (there), and making her take up a body that caused torment, they took her to Yama’s city. That god, gentle to the pious and actually hated by the sinners, seeing her again, turned away his face. Yama, thus turning away his face, ordered his servants: “As pronounced by me, throw her into the Raurava hell.” Thus addressed, the servants remembering the acts which she had done, took her and threw her, with her face (turned) down, into that fierce Raurava. In that Raurava (hell) she remained for one period of Manu . Later she was born as an alligator eating the flesh of the dead in a cremation ground. There also, she, eating excessively the flesh of the dead, got the fruit, viz. misery. of her acts. Once that brāhmaṇa who was born from her womb in the stock of brāhmaṇas, and who was roaming came there to the cremation ground. The sage’s son, seeing her eating the flesh of the dead, thought for a moment in his mind, and recognised her to be his mother. Recognising her to be his mother, he said to himeslf:

The sage’s son said :

63b-66a. Today I shall emancipate her from the ocean of misery. Oh, a being is not freed, except at (the end of) the period of suffering (the fruit of his sins), from the sinful deed done by himself. She passed in the hell the period called (i.e. that was equal to) the period of a Manu, and with men she has passed here a hundred years. How much has she to experience (the fruit of) her great sin hereafter?

Nārada said :

66b-67. Thinking like this, he, closing his eyes, again thought by means of his sacred knowledge. Having noticed the fearful condition, with his divine sight, of that sinner, the best brāhmaṇa again said to himself, O king:

The sages' son said :

68-71. Oh! her liberation is not seen (to be possible) even after a hundred kalpas , except her dying at a holy place, or submitting herself to (Viṣṇu) the lord of Lakṣmī . Or she will not obtain heaven except by my offering piṇḍas at Gayā , even for hundreds of kalpas. In this birth of her she will never have these two—death in the region of a holy place, or liking for serving Viṣṇu. The (only) cause of the emancipation of her, the sinful one plunged in the ocean of sins, will be a śrāddha performed by me at Gayā.

Nārada said :

72-73. Thinking like this, the pious one went to his father's hermitage. He told his father the entire cause of his mother's misery. Having heard the son's words telling (about) his mother's misery, the best sage spoke to his son who had bowed his neck (i.e. head):

The sage said :

74-82. As a king, knowing polity, takes the sovereignty of his enemy in a war, O dear one, quickly raise your mother from this miserable condition. If a son, capable of emancipating his mother or father from misery, does not emancipate them, he goes to hell. Having received water and piṇḍas from their sons at an excellent holy place, the dead ancestors go to heaven from hell, and from heaven to Viṣṇu's place. Therefore, get up quickly. Go to Khāṇḍava - vana . There is the holy Yamunā, resorted to by the best sages. On her bank is Hariprastha, full of all holy places. Then there is the holy Madhuvana set up by Viṣṇu himself. Having duly bathed there, and having done your (usual) rites, offer a śrāddha to her, your mother, and (also) perform (other) rites. When a śrāddha is offered there by you desiring heaven for her, she abandoning the strong body of an alligator, will reach Viṣṇu's world. O dear one, the good have declared that the religious merit (due to offering a śrāddha) at Madhuvana, is a hundred times more than the one due to offering piṇḍas at Gayā. O dear one, now the Sun has entered the Zodiacal sign Libra. O son, go and offer a śrāddha to your ancestors.

[1]: [1] : Kuṇḍa: A son born in adultery. A son born of a woman from someone who is not her husband, and when the husband is alive.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 214

The Greatness of Madhuvana

Chapter 626 of 693 · 112 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
इत्याकर्ण्य पितुर्वाक्यं स जगाम त्वरान्वितः ।
पुण्यं मधुवनं राजन्गयाशतगुणाधिकम् १।
तत्तीर्थवासिनो विप्रान्सायमामंत्र्य मंत्रवित् ।
काले पुनः समाहुय बभाषे स्वागतं वचः २।
ततः प्रक्षाल्य तत्पादौ गंधाद्यैरभिपूज्य च ।
पादार्घ्यमददात्प्रीत्या समेन स्वयमाचमत् ३।
ततस्तान्ब्राह्मणान्नीत्वा श्राद्धदेशे न्यवेशयत् ।
कुशांबु तुलसीपुष्प गंधाक्षत तिलैः सह ४।
पूरयित्वा कर्मपात्रं पुंडरीकाक्षमस्मरत् ।
देवताभ्य इति श्लोकं त्रिःकृत्वा सोऽपठद्द्विजः ५।
सतिलं शोधितकुशैर्विदधे बंधनं ततः ।
अग्निष्वात्तेति मंत्रेण पूर्वादीनां दिशां क्रमात् ६।
रक्षोभूतेति मंत्रेण नीवीबंधं व्यधाच्च सः ।
ततः प्रतिज्ञामाधाय ददौ द्विजकुशासनम् ७।

पितॄन्समाह्वयामास स तदा ब्राह्मणोत्तमः ।
दत्त्वा ततस्तु हस्तार्घ्यं पात्रं न्युब्जीचकार वै ८।
कृत्वा गंधादिदानं च पुनः सव्येन चाचमत् ।
सव्यापसव्येन तदा दत्त्वा पात्राणि स द्विजः ९।
तैर्ब्राह्मणैरनुज्ञातश्चक्रेऽग्नौकरणं ततः ।
आज्यादिहविषा राजंस्तान्यमत्राण्यपूरयत् १०।
अनुत्तानोत्तानपाणिः कुर्वन्पात्रावलंबनम् ।
पपाठ पाठितो विप्रैः पृथ्वी त्वेति द्विजन्मनाम् ११।
असंस्कृतप्रणीतानामिति मंत्रेण स द्विजः ।
दर्भेषु दक्षिणाग्रेषु ददौ च विकिरासनम् १२।
अग्निदग्धेति मंत्रेण घृतमिश्रान्नमक्षिपत् ।
जलेन सह राजेंद्र विष्टरे कुशकल्पिते १३।
सव्येन पुनराचम्य ददौ चुलकजीवनम् ।
तृप्ताः स्थेति च संपृच्छ्यातृप्तास्म प्रतिभाषिताः १४।
शेषान्नभोजने तेषां जग्राहाज्ञां द्विजन्मनाम् ।

पिंडार्थं वेदिकां कृत्वा वितस्तिप्रमितां द्विजः १५।
रेखां चकार दर्भेण दक्षिणाभिमुखीं नृप ।
ये रूपाणीति मंत्रेण ददेऽग्निदिशि चोल्मुकम् १६।
पूर्वजन्मनि या माता पिता यश्च महीपते ।
तयोश्च पितरौ यौ हि यौ च राजन् पितामहौ १७।
यः प्रमातामहश्चापि पितरौ राजसत्तम ।
पित्रादीन्षट्सपत्नीकांस्तानुद्दिश्य यथाविधि १८।
कुशासनानि दत्त्वा वै ददौ पिंडान्षडैव हि ।
गंधादिभिश्च संपूज्य मध्यपिंडविसर्जनम् १९।
कृत्वाघ्राय च वामांसे पिंडपात्रं न्यवेशयेत् ।
जलपात्रं तदादाय वाजेवाजे पठन्निति २०।
पाद्यार्घं च पुनर्दत्त्वा दक्षिणाग्रैरतूतुषत् ।
आद्वारं ताननुव्रज्य तेभ्यो लब्ध्वानुशासनम् २१।
बुभुजे च स्वयं राजन्बांधवैः सह स द्विजः ।
एवं समाप्य राजेंद्र श्राद्धं स द्विजसत्तमः २२।

पूर्वसबंधिनां तत्र तीर्थे मधुवने शुभे ।
यदा चचाल शांतात्मा पितुराश्रमकं प्रति २३।
तदा संमिलिता मार्गे सर्वे ते श्राद्धभोजिनः ।
विमानषट्कमारूढा दिव्याभरणभूषिताः ।
दिव्यांबरधरा राजन्नित्यूचुस्तं द्विजोत्तमम् २४।
पितर ऊचुः -
भो वत्स विप्रशार्दूल वृणीष्व वरमुत्तमम् ।
तीर्थेऽत्र कुर्वता श्राद्धं भवता तारिता वयम् २५।
वयं गणत्वमापन्नाः श्रीपतेस्त्वत्प्रसादतः ।
प्रार्थयस्व महाबुद्धे यदिष्टं तव चेतसि २६।
मुनिपुत्र उवाच-
के यूयं कुत आयाता गणत्वं हि कुतो गताः ।
उपकारं विना कस्माद्वरं यन्मे प्रयच्छत २७।
नारद उवाच-
इत्याकर्ण्यवचस्तस्य पूर्वजन्मसुतस्य वै ।

पिता प्रोवाच यो दुःखाद्भक्षयित्वा विषं मृतः २८।
पितोवाच -
अहं तव पिता विप्र पूर्वजन्मनि भूसुरः ।
भार्यया व्यभिचारिण्या मात्रा ते पीडिता भृशम् २९।
अतीवदुःखमापन्नो भक्षयित्वा विषं निशि ।
अपमृत्युं गतस्तस्मादभवं रजनीचरः ३०।
एवं मन्वतरं तात शतं पंचदशाधिकम् ।
वर्षाणां च व्यतीतं तद्वाक्षसत्वं गते मयि ३१।
इदानीं षोडशाब्दे तु त्वया श्राद्धे कृतेऽत्र वै ।

पुण्ये मधुवने तीर्थे देवत्वं प्राप्तवानहम् ३२।
एतद्विमानमायांतं स्वर्गादिंद्रप्रणोदितम् ।
सगणं साप्सरोवृंदं ममारोहणहेतवे ३३।
अत्र तुभ्यं वरं दातुं सगणः साप्सरोगणः ।
विमानवरमारुह्य गच्छन्स्वर्गेऽहमागमम् ३४।
वरं वरय भद्रं ते न विलंबसहा वयम् ।

ऐरावतगजारूढः सुरेशो मामवेक्षते ३५।
नारद उवाच।
इत्युक्त्वा निजवृत्तांतं दत्त्वा च निजसूनवे ।
तत्प्रार्थितां हरेर्भक्तिं जगाम स दिवं नृप ३६।
अथ प्रोवाच तन्माता पूर्वजन्मसुतं च तम् ।
मातोवाच-।
त्वत्प्रसादादहं जाता देवी मुक्ता च पापतः ३७।
प्राप्तं शच्याः सखीत्वं मे पापयापि द्विजोत्तम ।
त्वयात्र विहिते श्राद्धे तीर्थे विश्रांतिसंज्ञके ३८।
प्रार्थयस्व महाभाग निजचित्तसमीहितम् ।
ददामि ते यतोऽस्माकं देवीनां न वचो मृषा ३९।
येन पापेन जाताहं गोधा च पितृकानने ।
नरके चिरमास्थाय तत्त्वं वेत्सि द्विजोत्तम ४०।
अनुजानीहि मां पुत्र पुलोमतनया दिवि ।
मामपेक्षितमाकाशे वृता देवांगनागणैः ४१।

नारद उवाच-
इत्युक्त्वा सापि तन्माता निष्कामाय स्वसूनवे ।
ययौ त्रिविष्टपं राजन्शिरसा तेन वंदिता ४२।
ततः पितामहस्तस्य स्वपौत्रं तं द्विजोत्तमम् ।
उवाच वचनं भूयः हरेर्बिभ्रत्स्वरूपताम् ४३।
पितामह उवाच-
वत्सवत्स चिरंजीव लभस्व निजवांच्छितम् ।
त्वत्प्रसादाद्वयं तीर्णा दुस्तराद्भवसागरात् ४४।
पितामहोऽहं ते वत्स तवेयं च पितामही ।
मृतं मानुगता साध्वी सालोक्यमचिरं गता ४५।
अद्य त्वयात्र विश्रांतौ विहिते श्राद्धकर्मणि ।
आवयोस्तु हरेर्लोके लब्धा तस्य स्वरूपता ४६।
नारद उवाच-
एवमुक्त्वा तया सार्द्धं स्वस्त्रिया भूपसत्तम ।
ब्रह्मलोकमतिक्रम्य वैकुंठं स ययौ द्विजः ४७।

अथ प्रोवाच राजेंद्र वचस्तत्प्रपितामहः ।
यत्ते तत्कथयाम्यद्य शृणुष्वैकमना द्विज ४८।

प्रपितामह उवाच-
भोभो वत्स महाभाग तवाहं प्रपितामहः ।
भ्रूणहत्याफलेनाहं शौकरीं योनिमाप्तवान् ४९।
ततो विनिर्गतस्तात श्वाभवं पापपीडितः ।
ततः स्थावरतां प्राप्तो विंध्ये पर्वतसत्तमे ५०।
तत्रापि चिरकालेन स्थितं स्थावरतां दधत् ।
हस्तिना केनचित्तात मूलादुत्पाटितो बलात् ५१।
तस्मिन्नेव ततः काले त्वया श्राद्धमकारि वै ।
अस्मिंस्तीर्थोत्तमे तात मुक्तोऽहं स्थावरात्ततः ५२।
प्राप्तोऽयं यक्षराजस्य नगर्य्यां वास उत्तमः ।
देह्यनुज्ञां द्विजश्रेष्ठ यामि तां त्वत्प्रसादतः ५३।
त्वां दिदृक्षुरिहायातो दृष्टस्त्वं पुण्यदर्शनः ।
तीर्थं च सर्वतीर्थेषु श्रेष्ठं मधुवनं मया ५४।

नारद उवाच-
इत्युक्तस्तेन राजेंद्र मुनिपुत्रः स धर्मवित् ।
पप्रच्छ शिरसा नम्य तं निजं प्रपितामहम् ५५।
ऋषिरुवाच-
ब्राह्मणानां कुले तात जातोऽसि त्वं गरीयसि ।
कथं विहितवान्पापं भ्रूणहत्याभिधं गुरो ५६।
येन निंद्यां समापन्नो भवान्योनिपरं पराम् ।
समाचक्ष्व महाभाग यदि तत्स्मृतिरस्ति ते ५७।
प्रपितामह उवाच-
पुराहं द्विजशार्दूल ब्राह्मणस्येव जन्मनि ।
मंत्रयंत्रविधानेन कृतवान्वृत्तिमात्मनः ५८।
धनलोभेन नारीणां गर्भार्थमहमौषधम् ।
दत्तवांश्चैव नाशाय दैवोपहतचेतनः ५९।
लोभो हि धनहीनानां जनानां ज्ञानमाहरेत् ।
शुचिकाले दिनाधीशः कुल्यानामिव जीवनम् ६०।

ज्ञाने नष्टे जनस्तात पापमाचरते ध्रुवम् ।
पापान्नरकमाप्नोति ततो याति कुयोनिताम् ६१।
काचिदेका तदा नारी गुर्विणी मामपृच्छत ।
किं जनिष्याम्यहं विप्र पुत्रं वेत्यथ वा स्त्रियम् ६२।
तदाहमुक्तवांस्तां वै तव कन्या भविष्यति ।
पुत्रोत्पत्तिकृते तुभ्यं प्रदास्यामि महौषधम् ६३।
इत्युक्ता च मया नारी दुर्बुद्धिस्त्रीशिरोमणिः ।
जग्राह मम पादौ तु दत्तं हेमपलं च मे ६४।
इत्युवाच च सा मह्यं षट्कन्याजनिता मया ।
सप्तमीयं त्वया चोक्ता जीविष्ये स्या न जन्मनि ६५।

तथा कुरु महाबुद्धे यथाहं वै न कन्यकाम् ।
जनयिष्यामि विप्रान्यां निजप्राणविनाशिनीम् ६६।
इत्याकर्ण्य वचस्तस्यास्तामहं पुनरुक्तवान् ।
प्रसूतिकाले दास्यामि पुत्रोत्पाद्यहमौषधम् ६७।
तथेति सा वचो मह्यं प्रतिश्रुत्य गता गृहम् ।

अपेक्षमाणा तं कालं तस्थौ वाक्यप्रतीतिकृत् ६८।
तस्यां गतायां भो तात चिंतया भवमातुरः ।
इत्यहं द्विजशार्दूल तच्छृणुष्व वदामि ते ६९।
पुत्रोत्पत्तिप्रतीतेयं मह्यं दत्तवती पलम् ।
सुवर्णस्य न जानामि किमस्याः संभविष्यति ७०।
किमत्र करणीयं मे कथमेतत्सुवर्णकम् ।
पलप्रमाणं तिष्ठेद्वै दरिद्रस्य गृहे मम ७१।
एवं विमृश्य तद्दास्यास्तस्यै हस्तेन दापितम् ।
गर्भपातकरं तात मया दारुणमौषधम् ७२।
तेनौषधेन तस्यास्तु गर्भस्रावेऽभवत्तदा ।
मासे तृतीये न ज्ञातं चिह्नं पुरुषकन्ययोः ७३।
तदा सा मद्गृहं प्राप्ता विषण्णा गर्भस्रावतः ।
अथार्थयत्सुवर्णं तन्निराशा पुत्रजन्मनि ७४।
तदाहमिष्टकाचूर्णं भस्मना च समन्वितम् ।
हरिद्राचूर्णसंयुक्तं सांबु तस्यै अदर्शयम् ७५।

एतच्चूर्णं कृतं मातस्त्वत्पुत्रोत्पत्तये मया ।
त्वद्दानाद्विगुणं द्रव्यं लग्नमेतस्य साधने ७६।
इत्युक्त्वा सा मया तात त्यक्त्वा चूर्णं गृहं ययौ ।
मामुक्त्वेति गृहीष्यामि काले त्वत्तो द्विजोत्तम ७७।
एवं मया कृता तात भ्रूणहत्यातिदारुणा ।
ययातिकुत्सिते योनित्रितये भ्रमितं मया ७८।
त्वत्प्रसादादहं मुक्तः सांप्रतं स्थावरत्वतः ।
देह्यनुज्ञां मुनिश्रेष्ठ याम्यहं ह्यलकां शुभाम् ७९।
नारद उवाच-
एवमुक्त्वा तु राजेंद्र तस्य तु प्रपितामहः ।
तेनाभिवंदितो मूर्ध्ना प्रययौ दिशमुत्तराम् ८०।
विमानेन विचित्रेण किंकिणीजालमालिना ।
नृत्यद्गंधर्वजुष्टेन मणिप्राकारशोभिना ८१।
अथ तस्य महाराज विप्रस्य प्रपितामही ।
उवाच स्वप्रपौत्रं तं विमानवरमास्थिता ८२।

प्रपितामह्युवाच ।
नान्यत्र कुत्र गंतासि पुण्येनानेन सुव्रत ।
विना पद्मापतेः पादपद्मचिह्नितमंदिरम् ८३।

अयं मम पतिः पापो मुने त्वत्प्रपितामहः ।
वारितोऽपि मया पापमाचचार सुदुष्टधीः ८४।
सोऽपि त्वयातिपापात्मा तारितो दुःखसागरात् ।
शक्यते केन वै कर्तुं तावकं गुणवर्णनम् ८५।
नारद उवाच-
इत्युक्त्वा सापि राजेंद्र पतिलोकं जगाम ह ।
अलकायां चिरं पत्या तेनैव मुमुदे सह ८६।
अथ ते मुनिपुत्रस्य सर्वे मातामहादयः ।
सपत्नीकाः समारुह्य विमानेषु ययुर्दिवम् ८७।
सोऽपि द्विजवरस्तस्मात्तीर्थात्स्वपितुराश्रमम् ।
गत्वा तं सर्ववृत्तांतं स्वपित्रे समवर्णयत् ८८।
सोऽपि तत्र गतः सार्द्धं कुटुंबेन वने मधोः ।

चकार पर्णशालां वै विश्रांतेस्तु समीपतः ८९।
तत्र विश्रांततीर्थं तु त्रिकालं स्नानमाचरन् ।
नाकरोद्विष्णुलोकेऽपि स्पृहां स मुनिसत्तमः ९०।
एकदा जलमध्ये स स्नानं कुर्वन्मुनिर्नृप ।
आचकांक्षे च भवता कदा मे हरिदर्शनम् ९१।
एवं कामयमानस्य मुनिवर्यस्य भूपते ।
आजगाम त्वरायुक्तो पक्षिराजासनो हरिः ९२।
लक्ष्म्या वक्षःस्थया सार्द्धं चतुर्बाहुधरो हरिः ।
नवीनघनवर्णांगो विद्युद्वर्णांबरावृतः ९३।
कौस्तुभोद्भासि सद्वक्षाः शंखचक्रगदाब्जभृत् ।
वनमालालसत्कंठो मकराकृतिकुंडलः ९४।
फुल्लांबुजपलाशाक्षः स्वलकालं कृताननः ।
विद्रुमाकारकरजोरुणहस्तांघ्रिसत्तलः ९५।
उवाच तं द्विजश्रेष्ठं दंतभासा विभासयन् ।
शरन्निशापतिस्तोम तिरस्कारकृतादिशः ९६।

श्रीभगवानुवाच-
भोभो द्विजवरैतन्मे तीर्थं मधुवनं शुभम् ।
विश्रांतसंज्ञकं स्नानात्सर्वकामोपपादकम् ९७।
अत्र त्वया स्नानकाले वांछितं मम दर्शनम् ।
तुभ्यं हि तन्मया दत्तं ब्रह्मादिसुरदुर्लभम् ९८।
त्यज देहमिमं विप्र मानुषं दिव्यमाप्नुहि ।
आयाहि मद्गृहं सार्द्धं मयारुह्य खगेश्वरम् ९९।
नारद उवाच-
इत्याकर्ण्यवचस्तस्य श्रीपतेः स मुनीश्वरः ।
तुष्टाव प्रणतो भूत्वा जल एव विशांपते १००।
मुनिरुवाच-

श्रीपते श्रीमदंभोज संमर्दितपदांबुजम् ।
भवतो भवतापघ्नं वंदे त्रिदशवंदितम् १०१।
त्वदीय मायया नाथ मोहिता येऽत्र जंतवः ।
तेषां कदाचिन्निस्तारो न कृपामंतरेण ते १०२।

सत्तीर्थसेवनादीश तथा सज्जनसंगमात् ।
पुसां भक्तिस्तु येषां वै जायते कृपया तव १०३।
साधुभिर्बहुभिरीरितं हरे यो निशम्य गुणकीर्त्तनं तव ।
कीर्तयत्यखिलपापनाशनं मातृगर्भकुहरे स नो पतेत् १०४।
श्रीपते तव जनस्य मानसं दैवतस्तु पतितं महारणे ।
गुंठितं च रजसा जहाति नो निर्मलत्वमिव रत्नमुत्तमम् १०५।
यः पुमान्पतति ते पदांबुजे दंडवत्पुलकमंगके दधत् ।
सोन्वयं नयति तावकं पदं स्वं च वांछितमशेषयोगिभिः १०६।
जीव एव तव मायया विभो मोहितो भ्रमति विश्ववर्त्मसु ।
त्वत्कृपाललितलोचनांचलैस्तत्क्षणं तरति विश्ववारिधिम् १०७।
नारद उवाच-
इति संस्तुत्य गोविंदं दंडवत्तस्य पादयोः ।
पपात स मुनिश्रेष्ठो जयेति मुहुरीरयन् १०८।
श्रीपतिस्तं मुनिश्रेष्ठं दंडवत्पतितं भुवि ।
उत्थाप्य बाहुभिस्तूर्णं सुपर्णे समरोपयत् १०९।

तत्कुटुंबं च विश्वात्मा वैकुंठं च जगाम ह ।
इत्येतत्कथितं राजन्शिवे मधुवनस्य वै ११०।
महात्म्यं सर्वपापघ्नं किमन्यच्छ्रोतुमिच्छसि ।
य इदं शृणुयान्मर्त्यः सर्वपापैः प्रमुच्यते १११।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये मधुवनमाहात्म्यंनाम चतुर्दशाधिकद्विशततमोऽध्यायः २१४ ।

Roman transliteration

nārada uvāca-
ityākarṇya piturvākyaṃ sa jagāma tvarānvitaḥ |
puṇyaṃ madhuvanaṃ rājangayāśataguṇādhikam 1|
tattīrthavāsino viprānsāyamāmaṃtrya maṃtravit |
kāle punaḥ samāhūya babhāṣe svāgataṃ vacaḥ 2|
tataḥ prakṣālya tatpādau gaṃdhādyairabhipūjya ca |
pādārghyamadadātprītyā samena svayamācamat 3|
tatastānbrāhmaṇānnītvā śrāddhadeśe nyaveśayat |
kuśāṃbu tulasīpuṣpa gaṃdhākṣata tilaiḥ saha 4|
pūrayitvā karmapātraṃ puṃḍarīkākṣamasmarat |
devatābhya iti ślokaṃ triḥkṛtvā so'paṭhaddvijaḥ 5|
satilaṃ śodhitakuśairvidadhe baṃdhanaṃ tataḥ |
agniṣvātteti maṃtreṇa pūrvādīnāṃ diśāṃ kramāt 6|
rakṣobhūteti maṃtreṇa nīvībaṃdhaṃ vyadhācca saḥ |

tataḥ pratijñāmādhāya dadau dvijakuśāsanam 7|

piṭ̄rnsamāhvayāmāsa sa tadā brāhmaṇottamaḥ |
dattvā tatastu hastārghyaṃ pātraṃ nyubjīcakāra vai 8|
kṛtvā gaṃdhādidānaṃ ca punaḥ savyena cācamat |
savyāpasavyena tadā datvā pātrāṇi sa dvijaḥ 9|
tairbrāhmaṇairanujñātaścakre'gnaukaraṇaṃ tataḥ |
ājyādihaviṣā rājaṃstānyamatrāṇyapūrayat 10|
anuttānottānapāṇiḥ kurvanpātrāvalaṃbanam |
papāṭha pāṭhito vipraiḥ pṛthvī tveti dvijanmanām 11|
asaṃskṛtapraṇītānāmiti maṃtreṇa sa dvijaḥ |
darbheṣu dakṣiṇāgreṣu dadau ca vikirāsanam 12|
agnidagdheti maṃtreṇa ghṛtamiśrānnamakṣipat |
jalena saha rājeṃdra viṣṭare kuśakalpite 13|
savyena punarācamya dadau culakajīvanam |
tṛptāḥ stheti ca saṃpṛcchyātṛptāsma pratibhāṣitāḥ 14|
śeṣānnabhojane teṣāṃ jagrāhājñāṃ dvijanmanām |

piṃḍārthaṃ vedikāṃ kṛtvā vitastipramitāṃ dvijaḥ 15|
rekhāṃ cakāra darbheṇa dakṣiṇābhimukhīṃ nṛpa |
ye rūpāṇīti maṃtreṇa dadhe'gnidiśi colmukam 16|
pūrvajanmani yā mātā pitā yaśca mahīpate |
tayośca pitarau yau hi yau ca rājan pitāmahau 17|
yaḥ pramātāmahaścāpi pitarau rājasattama |
pitrādīnṣaṭsapatnīkāṃstānuddiśya yathāvidhi 18|
kuśāsanāni dattvā vai dadau piṃḍānṣaḍaiva hi |
gaṃdhādibhiśca saṃpūjya madhyapiṃḍavisarjanam 19|
kṛtvāghrāya ca vāmāṃse piṃḍapātraṃ nyaveśayet |
jalapātraṃ tadādāya vājevāje paṭhanniti 20|
pādyārghaṃ ca punardattvā dakṣiṇādyairatūtuṣat |
ādvāraṃ tānanuvrajya tebhyo labdhvānuśāsanam 21|
bubhuje ca svayaṃ rājanbāṃdhavaiḥ saha sa dvijaḥ |
evaṃ samāpya rājeṃdra śrāddhaṃ sa dvijasattamaḥ 22|

pūrvasabaṃdhināṃ tatra tīrthe madhuvane śubhe |
yadā cacāla śāṃtātmā piturāśramakaṃ prati 23|
tadā saṃmilitā mārge sarve te śrāddhabhojinaḥ |
vimānaṣaṭkamārūḍhā divyābharaṇabhūṣitāḥ |
divyāṃbaradharā rājannityūcustaṃ dvijottamam 24|
pitara ūcuḥ -
bho vatsa vipraśārdūla vṛṇīṣva varamuttamam |
tīrthe'tra kurvatā śrāddhaṃ bhavatā tāritā vayam 25|
vayaṃ gaṇatvamāpannāḥ śrīpatestvatprasādataḥ |
prārthayasva mahābuddhe yadiṣṭaṃ tava cetasi 26|
muniputra uvāca-
ke yūyaṃ kuta āyātā gaṇatvaṃ hi kuto gatāḥ |
upakāraṃ vinā kasmādvaraṃ yanme prayacchata 27|
nārada uvāca-
ityākarṇyavacastasya pūrvajanmasutasya vai |

pitā provāca yo duḥkhādbhakṣayitvā viṣaṃ mṛtaḥ 28|
pitovāca -
ahaṃ tava pitā vipra pūrvajanmani bhūsuraḥ |

bhāryayā vyabhicāriṇyā mātrā te pīḍitā bhṛśam 29|
atīvaduḥkhamāpanno bhakṣayitvā viṣaṃ niśi |
apamṛtyuṃ gatastasmādabhavaṃ rajanīcaraḥ 30|
evaṃ manvataraṃ tāta śataṃ paṃcadaśādhikam |
varṣāṇāṃ ca vyatītaṃ tadrākṣasatvaṃ gate mayi 31|
idānīṃ ṣoḍaśābde tu tvayā śrāddhe kṛte'tra vai |
puṇye madhuvane tīrthe devatvaṃ prāptavānaham 32|
etadvimānamāyāṃtaṃ svargādiṃdrapraṇoditam |
sagaṇaṃ sāpsarovṛṃdaṃ mamārohaṇahetave 33|
atra tubhyaṃ varaṃ dātuṃ sagaṇaḥ sāpsarogaṇaḥ |
vimānavaramāruhya gacchansvarge'hamāgamam 34|
varaṃ varaya bhadraṃ te na vilaṃbasahā vayam |

airāvatagajārūḍhaḥ sureśo māmavekṣate 35|
nārada uvāca|
ityuktvā nijavṛttāṃtaṃ dattvā ca nijasūnave |
tatprārthitāṃ harerbhaktiṃ jagāma sa divaṃ nṛpa 36|
atha provāca tanmātā pūrvajanmasutaṃ ca tam |
mātovāca-|
tvatprasādādahaṃ jātā devī muktā ca pāpataḥ 37|
prāptaṃ śacyāḥ sakhītvaṃ me pāpayāpi dvijottama |
tvayātra vihite śrāddhe tīrthe viśrāṃtisaṃjñake 38|
prārthayasva mahābhāga nijacittasamīhitam |
dadāmi te yato'smākaṃ devīnāṃ na vaco mṛṣā 39|
yena pāpena jātāhaṃ godhā ca pitṛkānane |
narake ciramāsthāya tattvaṃ vetsi dvijottama 40|
anujānīhi māṃ putra pulomatanayā divi |
māmapekṣitamākāśe vṛtā devāṃganāgaṇaiḥ 41|

nārada uvāca-
ityuktvā sāpi tanmātā niṣkāmāya svasūnave |
yayau triviṣṭapaṃ rājanśirasā tena vaṃditā 42|
tataḥ pitāmahastasya svapautraṃ taṃ dvijottamam |
uvāca vacanaṃ bhūyaḥ harerbibhratsvarūpatām 43|
pitāmaha uvāca-
vatsavatsa ciraṃjīva labhasva nijavāṃcchitam |
tvatprasādādvayaṃ tīrṇā dustarādbhavasāgarāt 44|
pitāmaho'haṃ te vatsa taveyaṃ ca pitāmahī |
mṛtaṃ mānugatā sādhvī sālokyamaciraṃ gatā 45|
adya tvayātra viśrāṃtau vihite śrāddhakarmaṇi |
āvayostu harerloke labdhā tasya svarūpatā 46|
nārada uvāca-
evamuktvā tayā sārddhaṃ svastriyā bhūpasattama |
brahmalokamatikramya vaikuṃṭhaṃ sa yayau dvijaḥ 47|

atha provāca rājeṃdra vacastatprapitāmahaḥ |
yatte tatkathayāmyadya śṛṇuṣvaikamanā dvija 48|
prapitāmaha uvāca-
bhobho vatsa mahābhāga tavāhaṃ prapitāmahaḥ |
bhrūṇahatyāphalenāhaṃ śaukarīṃ yonimāptavān 49|
tato vinirgatastāta śvābhavaṃ pāpapīḍitaḥ |
tataḥ sthāvaratāṃ prāpto viṃdhye parvatasattame 50|
tatrāpi cirakālena sthitaṃ sthāvaratāṃ dadhat |

hastinā kenacittāta mūlādutpāṭito balāt 51|
tasminneva tataḥ kāle tvayā śrāddhamakāri vai |
asmiṃstīrthottame tāta mukto'haṃ sthāvarāttataḥ 52|
prāpto'yaṃ yakṣarājasya nagaryyāṃ vāsa uttamaḥ |
dehyanujñāṃ dvijaśreṣṭha yāmi tāṃ tvatprasādataḥ 53|
tvāṃ didṛkṣurihāyāto dṛṣṭastvaṃ puṇyadarśanaḥ |
tīrthaṃ ca sarvatīrtheṣu śreṣṭhaṃ madhuvanaṃ mayā 54|

nārada uvāca-
ityuktastena rājeṃdra muniputraḥ sa dharmavit |
papraccha śirasā namya taṃ nijaṃ prapitāmaham 55|
ṛṣiruvāca-
brāhmaṇānāṃ kule tāta jāto'si tvaṃ garīyasi |
kathaṃ vihitavānpāpaṃ bhrūṇahatyābhidhaṃ guro 56|
yena niṃdyāṃ samāpanno bhavānyoniparaṃ parām |
samācakṣva mahābhāga yadi tatsmṛtirasti te 57|
prapitāmaha uvāca-
purāhaṃ dvijaśārdūla brāhmaṇasyeva janmani |
maṃtrayaṃtravidhānena kṛtavānvṛttimātmanaḥ 58|
dhanalobhena nārīṇāṃ garbhārthamahamauṣadham |
dattavāṃścaiva nāśāya daivopahatacetanaḥ 59|
lobho hi dhanahīnānāṃ janānāṃ jñānamāharet |
śucikāle dinādhīśaḥ kulyānāmiva jīvanam 60|

jñāne naṣṭe janastāta pāpamācarate dhruvam |
pāpānnarakamāpnoti tato yāti kuyonitām 61|
kācidekā tadā nārī gurviṇī māmapṛcchata |
kiṃ janiṣyāmyahaṃ vipra putraṃ vetyatha vā striyam 62|
tadāhamuktavāṃstāṃ vai tava kanyā bhaviṣyati |
putrotpattikṛte tubhyaṃ pradāsyāmi mahauṣadham 63|
ityuktā ca mayā nārī durbuddhistrīśiromaṇiḥ |
jagrāha mama pādau tu dattaṃ hemapalaṃ ca me 64|
ityuvāca ca sā mahyaṃ ṣaṭkanyājanitā mayā |
saptamīyaṃ tvayā coktā jīviṣye syā na janmani 65|
tathā kuru mahābuddhe yathāhaṃ vai na kanyakām |
janayiṣyāmi viprānyāṃ nijaprāṇavināśinīm 66|
ityākarṇya vacastasyāstāmahaṃ punaruktavān |
prasūtikāle dāsyāmi putrotpādyahamauṣadham 67|
tatheti sā vaco mahyaṃ pratiśrutya gatā gṛham |

apekṣamāṇā taṃ kālaṃ tasthau vākyapratītikṛt 68|
tasyāṃ gatāyāṃ bho tāta ciṃtayā bhavamāturaḥ |
ityahaṃ dvijaśārdūla tacchṛṇuṣva vadāmi te 69|
putrotpattipratīteyaṃ mahyaṃ dattavatī palam |
suvarṇasya na jānāmi kimasyāḥ saṃbhaviṣyati 70|
kimatra karaṇīyaṃ me kathametatsuvarṇakam |
palapramāṇaṃ tiṣṭhedvai daridrasya gṛhe mama 71|
evaṃ vimṛśya taddāsyāstasyai hastena dāpitam |
garbhapātakaraṃ tāta mayā dāruṇamauṣadham 72|
tenauṣadhena tasyāstu garbhasrāve'bhavattadā |
māse tṛtīye na jñātaṃ cihnaṃ puruṣakanyayoḥ 73|
tadā sā madgrhaṃ prāptā viṣaṇṇā garbhasrāvataḥ |
athārthayatsuvarṇaṃ tannirāśā putrajanmani 74|

tadāhamiṣṭakācūrṇaṃ bhasmanā ca samanvitam |
haridrācūrṇasaṃyuktaṃ sāṃbu tasyai adarśayam 75|

etaccūrṇaṃ kṛtaṃ mātastvatputrotpattaye mayā |
tvaddānāddviguṇaṃ dravyaṃ lagnametasya sādhane 76|
ityuktvā sā mayā tāta tyaktvā cūrṇaṃ gṛhaṃ yayau |
māmuktveti gṛhīṣyāmi kāle tvatto dvijottama 77|
evaṃ mayā kṛtā tāta bhrūṇahatyātidāruṇā |
yayātikutsite yonitritaye bhramitaṃ mayā 78|
tvatprasādādahaṃ muktaḥ sāṃprataṃ sthāvaratvataḥ |
dehyanujñāṃ muniśreṣṭha yāmyahaṃ hyalakāṃ śubhām 79|
nārada uvāca-
evamuktvā tu rājeṃdra tasya tu prapitāmahaḥ |
tenābhivaṃdito mūrdhnā prayayau diśamuttarām 80|
vimānena vicitreṇa kiṃkiṇījālamālinā |
nṛtyadgaṃdharvajuṣṭena maṇiprākāraśobhinā 81|
atha tasya mahārāja viprasya prapitāmahī |
uvāca svaprapautraṃ taṃ vimānavaramāsthitā 82|

prapitāmahyuvāca |
nānyatra kutra gaṃtāsi puṇyenānena suvrata |
vinā padmāpateḥ pādapadmacihnitamaṃdiram 83|
ayaṃ mama patiḥ pāpo mune tvatprapitāmahaḥ |
vārito'pi mayā pāpamācacāra suduṣṭadhīḥ 84|
so'pi tvayātipāpātmā tārito duḥkhasāgarāt |
śakyate kena vai kartuṃ tāvakaṃ guṇavarṇanam 85|
nārada uvāca-
ityuktvā sāpi rājeṃdra patilokaṃ jagāma ha |
alakāyāṃ ciraṃ patyā tenaiva mumude saha 86|
atha te muniputrasya sarve mātāmahādayaḥ |
sapatnīkāḥ samāruhya vimāneṣu yayurdivam 87|
so'pi dvijavarastasmāttīrthātsvapiturāśramam |
gatvā taṃ sarvavṛttāṃtaṃ svapitre samavarṇayat 88|
so'pi tatra gataḥ sārddhaṃ kuṭuṃbena vane madhoḥ |

cakāra parṇaśālāṃ vai viśrāṃtestu samīpataḥ 89|
tatra viśrāṃtatīrthaṃ tu trikālaṃ snānamācaran |
nākarodviṣṇuloke'pi spṛhāṃ sa munisattamaḥ 90|
ekadā jalamadhye sa snānaṃ kurvanmunirnṛpa |
ācakāṃkṣe ca bhavatā kadā me haridarśanam 91|
evaṃ kāmayamānasya munivaryasya bhūpate |
ājagāma tvarāyukto pakṣirājāsano hariḥ 92|
lakṣmyā vakṣaḥsthayā sārddhaṃ caturbāhudharo hariḥ |
navīnaghanavarṇāṃgo vidyudvarṇāṃbarāvṛtaḥ 93|
kaustubhodbhāsi sadvakṣāḥ śaṃkhacakragadābjabhṛt |
vanamālālasatkaṃṭho makarākṛtikuṃḍalaḥ 94|
phullāṃbujapalāśākṣaḥ svalakālaṃ kṛtānanaḥ |
vidrumākārakarajoruṇahastāṃghrisattalaḥ 95|
uvāca taṃ dvijaśreṣṭhaṃ daṃtabhāsā vibhāsayan |
śaranniśāpatistoma tiraskārakṛtādiśaḥ 96|

śrībhagavānuvāca-
bhobho dvijavaraitanme tīrthaṃ madhuvanaṃ śubham |

viśrāṃtasaṃjñakaṃ snānātsarvakāmopapādakam 97|
atra tvayā snānakāle vāṃchitaṃ mama darśanam |
tubhyaṃ hi tanmayā dattaṃ brahmādisuradurlabham 98|
tyaja dehamimaṃ vipra mānuṣaṃ divyamāpnuhi |
āyāhi madgṛhaṃ sārddhaṃ mayāruhya khageśvaram 99|
nārada uvāca-
ityākarṇyavacastasya śrīpateḥ sa munīśvaraḥ |
tuṣṭāva praṇato bhūtvā jala eva viśāṃpate 100|
muniruvāca-
śrīpate śrīmadaṃbhoja saṃmarditapadāṃbujam |
bhavato bhavatāpaghnaṃ vaṃde tridaśavaṃditam 101|
tvadīya māyayā nātha mohitā ye'tra jaṃtavaḥ |
teṣāṃ kadācinnistāro na kṛpāmaṃtareṇa te 102|

sattīrthasevanādīśa tathā sajjanasaṃgamāt |
pusāṃ bhaktistu yeṣāṃ vai jāyate kṛpayā tava 103|
sādhubhirbahubhirīritaṃ hare yo niśamya guṇakīrttanaṃ tava |
kīrtayatyakhilapāpanāśanaṃ mātṛgarbhakuhare sa no patet 104|
śrīpate tava janasya mānasaṃ daivatastu patitaṃ mahāraṇe |
guṃṭhitaṃ ca rajasā jahāti no nirmalatvamiva ratnamuttamam 105|
yaḥ pumānpatati te padāṃbuje daṃḍavatpulakamaṃgake dadhat |
sonvayaṃ nayati tāvakaṃ padaṃ svaṃ ca vāṃchitamaśeṣayogibhiḥ 106|
jīva eva tava māyayā vibho mohito bhramati viśvavartmasu |
tvatkṛpālalitalocanāṃcalaistatkṣaṇaṃ tarati viśvavāridhim 107|
nārada uvāca-
iti saṃstutya goviṃdaṃ daṃḍavattasya pādayoḥ |
papāta sa muniśreṣṭho jayeti muhurīrayan 108|
śrīpatistaṃ muniśreṣṭhaṃ daṃḍavatpatitaṃ bhuvi |
utthāpya bāhubhistūrṇaṃ suparṇe samaropayat 109|

tatkuṭuṃbaṃ ca viśvātmā vaikuṃṭhaṃ ca jagāma ha |
ityetatkathitaṃ rājanśive madhuvanasya vai 110|
mahātmyaṃ sarvapāpaghnaṃ kimanyacchrotumicchasi |
ya idaṃ śṛṇuyānmartyaḥ sarvapāpaiḥ pramucyate 111|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye madhuvanamāhātmyaṃnāma caturdaśādhikadviśatatamo'dhyāyaḥ 214 |

English translation

Nārada said :

1-9. O king, having heard these words of his father, he quickly went to the holy Madhuvana , a hundred times holier than Gayā . Then the learned brāhmaṇa spoke to the brāhmaṇas living at that holy place, and again having invited them after some time, spoke to them words of welcome. Then having washed their feet and worshipped them with sandal etc. he made respectful offering at their feet, and similarly himself sipped (water). Then taking the brāhmaṇas he seated them at the place of the śrāddha . And filling the pot (used) for the rite with darbhas , water, tulasi (leaves), flowers, sandal, sacred rice grains and sesamum-seeds, he remembered Viṣṇu . The brāhmaṇas thrice recited the verse: Devatābhyaḥ .... Then he tied it containing sesamum-seeds with darbhas that were purified, in the directions beginning with the east, in the proper order with (the recital of) the hymn Agniṣvātta .... With the hymn Rakṣobhūta ... he tied the ends of the garment worn round the waist into a knot. Then taking the

pledge, he gave darbha seat to the brāhmaṇas. Then the best brāhmaṇa invoked his dead ancestors. Then giving respectful offering into their hands, he turned down the vessel and made it lie on its face. Having offered sandal etc. he, with his sacred thread hanging down over the left shoulder, sipped water. Then the brāhmaṇa gave the pots after having his sacred thread (once) hanging down over the left and (once) over the right shoulder.

10-24. Permitted by the brāhmaṇas, he offered oblations like ghee into the fire. Then he filled those vessels (with water), O king. With his hand turned up and down he took the vessels and taught by the brāhmaṇas he recited (the hymn) Pṛthvī tvā ... With (the reciting of) the hymn Asaṃskṛtapraṇītānām ... the brāhmaṇas offered seats with the darbhas strewn (there) with their points in the southern direction. O king, with (the reciting of) the hymn Agnidagdha ... he put food mixed with ghee and along with water on the seats made by darbhas. Again, with his sacred thread hanging down over the left shoulder, he sipped a mouthful of water. He asked them, "Are you satisfied?" They replied, "We are satisfied." He took the permission of those brāhmaṇas to eat the remaining food. The brāhmaṇa made an altar of the measure of the length of twelve aṅgulas , and drew a line facing the south with a darbha. He laid the firebrand with (the reciting of) the hymn Ye rūpāṇi ... in the direction of fire. O king, he duly offered darbha-seats and six piṇḍas only to them who were, in the former existence, his mother, father, so also to their parents, i.e. his grandfathers, so also, O best king, who were his maternal great-grandfather and paternal grandfather, along with their wives. Having worshipped them with sandal etc. and having cast off the middle piṇḍa and after having smelt the pot containing the piṇḍas, he put it on his left shoulder. Then taking the vessel containing water, and reciting (the hymn) Vāje vāje ... again offering respectful oblation to their feet, he pleased them with presents etc. Having followed them up to the door, and having secured their permission, the brāhmaṇa dined along with his relatives, O king. O best king, when the best brāhmaṇa, after thus finishing the śrāddha of his ancestors in the pious Madhuvana, and with his mind tranquil, started for his father's hermitage, he met on his way those who had eaten at the śrāddha. They, seated in six aeroplanes, adorned with divine ornaments, wearing celestial garments thus spoke to the best brāhmaṇa:

The ancestors said :

25-26. O child, O best brāhmaṇa, ask for an excellent boon. You, performing a śrāddha at this holy place, have emancipated us. Due to your favour we have become Viṣṇu's attendants. O you very intelligent one, ask for what is desired in (i.e. by) your mind.

The sage's son said :

27. Who are you? Wherefrom have you come? How did you become (Viṣṇu's) attendants? Why do you grant me a boon without my having obliged you?

Nārada said :

28. Hearing these words of the son in his former existence, the father, who had died after taking poison due to grief, said:

The father said :

29-35. O brāhmaṇa, I am your father, a brāhmaṇa, in your former existence. I was very much troubled by your. unchaste mother. Being extremely afflicted, I took poison at night, died prematurely, and,

therefore, became a demon: O dear one, after being turned into a demon, I passed a period of Manu and one hundred and fifteen years (in that condition). Now in the (hundred and) sixteenth year, when you performed a śrāddha in this meritorious holy place Madhuvana, I attained godhead. This aeroplane sent by Indra along with attendants and a host of the celestial nymphs has arrived from heaven for me to get in. I, along with the attendants and the host of celestial nymphs, have, while going to the heaven after getting into the excellent aeroplane, come here to give you a boon. Ask for a boon. God bless you. We can't brook any delay. Indra, mounted upon the elephant Airāvata , is waiting for me.

Nārada said :

36-37a. O king, thus telling his son his own account, and giving him the devotion for Viṣṇu (as) asked by him, he went to heaven. Then his mother spoke to him, her son in the previous existence:

The mother said :

37b-41. Due to your favour I have become a goddess and am freed from sins. O best brāhmaṇa, I, though a sinner, have become the friend of Śacī , when you performed the śrāddha at this holy place called Viśrānti. O glorious one, ask for what is desired by your mind. I shall give it to you, since the words of us, the deities, are never falsified. O best brāhmaṇa, you know the sin due to which I, after staying in the hell for a long time, became an alligator in the cremation ground. O son, allow me (to go). Śacī, surrounded by hosts of celestial ladies is waiting for me in the sky.

Nārada said :

42-43. O king, his mother too, having thus spoken to him, her desireless son, went after being saluted by him with his head (bent down) to heaven. Then his grandfather, having similarity of form with Viṣṇu, again spoke (these) words to his grandson, the best brāhmaṇa.

The grandfather said :

44-46. O child, O child, live long. Obtain what is desired by you. Due to your favour we have crossed over this ocean of mundane existence, difficult to cross. O child, I am your grandfather, and this is your grandmother. The chaste lady followed me who had died, and soon obtained residence in the same heaven (as of Viṣṇu). When today you performed the śrāddha-rite at Viśrānti, we have obtained similarity of form with Viṣṇu in his heaven.

Nārada said :

47-48. O best king, the brāhmaṇa, after having spoken like this, went along with her, his wife, to Vaikuṇṭha after having crossed Brahmā 's world. O best king, listen attentively to the words, the brāhmaṇa, his great-grandfather spoke to him, which I am telling you.

The great-grandfather said :

49-54. O child, O glorious one, I am your great-grandfather. As a result of my causing an abortion, I obtained the stock of (i.e. was born as) a pig. Then I went out of it, and being oppressed by my sin, became a dog. Then I became an inanimate object on the best mountain, Vindhya . Then I who for a

long time remained in that condition of an inanimate object, was forcibly uprooted by an elephant. Then at that time only you performed the śrāddha at this excellent holy place. And therefore I was freed from that inanimate condition and got an excellent residence in the city of the lord of yakṣas . O best brāhmaṇa, permit me. Due to your favour I (shall) go. With the desire to see you I have come here, and have seen you of a pious appearance (and) the Madhuvana, the best of all holy places.

Nārada said :

55. Thus addressed by him, the sage's son, knowing religious merit, asked, after saluting his great-grandfather with (having bent) his head to him, his great-grandfather:

The sage said :

56-57. O dear one, you were born in a great brāhmaṇa family. How did you, O great one, commit the sin of causing abortion, due to which you obtained (i.e. were born in) a series of censurable stocks? O illustrious one, tell me that if you recollect (it).

The great-grandfather said :

58-66. O best brāhmaṇa, formerly, in the existence of a brāhmaṇa, I maintained myself by the employment of spells and amulets. Due to greed of wealth, I, with my understanding destroyed due to (ill) luck, gave them (clients) medicine for conception and abortion; for greed would take away the understanding of those having no wealth, as the sun takes away the water of the canals in the hot season. O dear one, when a man's understanding perishes, he certainly commits a sin. Due to the sin he gets (into) a hell, and from there goes to (i.e. is born in) a bad stock. In that existence, one pregnant woman asked me: "O brāhmaṇa, shall I give birth to a son or a girl?" Then I said to her: "A daughter will be born to you. (Therefore) I shall give you a medicine for the birth of a son." Thus addressed, the woman, the crest-jewel of the foolish, seized my feet and gave me a pala of gold. She said to me: "I have given birth to six daughters. You have now told (i.e. predicted) the seventh. After her birth I shall not live. O brāhmaṇa do that by which I shall not give birth to another daughter destroying my life."

67-79. Hearing these words of her, I again said to her: "At the time of your delivery I shall give you a medicine (capable of) generating a son." Saying, "All right" and having heard me she went home and believing in my words, remained waiting for that time. When she had gone, I became anxious like this. Listen as to how I became so. I (shall) tell it. 'She convinced of the birth of a son, gave me a pala of gold. I did not know what (i.e. a boy or a girl) would be born to her. What should be done in this case? How would that (gold of) a measure of a pala remain in the house of me who am poor?' Thinking like this, I handed over to her maid that medicine causing abortion and made her give it to her. Due to that medicine she aborted in the third month (of pregnancy). The sign of either a boy or a girl was not noticed. She, dejected due to the abortion, came to my house, and having no hope for the birth of a son, demanded (back) the gold. Then I showed her powder of bricks (mixed) with ash, and mixed with turmeric powder and with water. "O mother, for the birth of a son to you I have prepared this powder. For preparing that I required double the money that you had given me." Thus addressed by me, she ignored the powder, and went home, saying to me, "O brāhmaṇa, I shall take it from you at the proper time." O dear one, I have thus caused a very fearful (sin of) abortion, due to which I roamed in three very censurable stocks. Now due to your favour I am freed from the state of an inanimate object. O best sage, permit me. I (shall) go to the auspicious Alakā .

Nārada said :

80-82. O king, his great-grandfather, speaking like this, and saluted by him with his head (bent down), went to the northern direction in a beautiful aeroplane having rows of small bells with gandharvas dancing (in it) and charming with jewelled ramparts. Then the great-grandmother of the brāhmaṇa seated in an excellent aeroplane, spoke to her great-grandson, O great king:

The great-grandmother said :

83-85. O you of a good vow, due to this religious merit you have not to go anywhere else except the temple marked with Viṣṇu's lotus-like feet. O sage, this my sinful husband is your great-grandfather. He, of a very wicked mind, though warded off by me, committed a sin. He too, of a very sinful mind, is liberated by you from the ocean of misery. Who is able to describe your virtues?

Nārada said :

86-96. Speaking like this, she too went to her husband's world, O best king. With that same husband she rejoiced in Alakā for a long time. Then all those—grandfather etc.—got into the aeroplanes along with their wives and went to heaven. The best brāhmaṇa went from that holy place to his father's hermitage. And he described to his father the full account. He also went along with his family to Madhuvana and prepared a hut of leaves near Viśrānti. The best sage, bathing three times (a day) at the holy place called Viśrānti, did not even long for Viṣṇu's world. O king, once, while bathing in the water he wondered: 'When shall I see Viṣṇu?' O king, when the excellent sage was wondering like this, Viṣṇu, seated on the king of birds, hastily came (there). He came along with Lakṣmī (close) to his chest; he had four arms. The complexion of his body was like a fresh cloud. He was covered with a garment with the colour of lightning. His large chest was shining with the Kaustubha (jewel). He held a coṇch, a disc and a lotus. His neck shone with a garland of wood-flowers. His earrings had the shape of crocodiles. His eyes resembled the blooming lotus-flowers. His hands were tawny, and feet had good soles. Covering the directions with the mass (of lustre) like that of the moon, he spoke to the best brāhmaṇa, illumining him with his lustre:

The lord sai :

97-99. O best brāhmaṇa, this is the meritorious place known as Viśrānta, and sacred to me. It gives all desired objects on one's bathing in it. Today at the time of your bath you longed for my sight. I have presented it, difficult to be obtained by gods, to you. O brāhmaṇa, give up this human body. Take up a divine one. Mounting on the lord of birds, come to my place along with me.

Nārada said :

100. O king, having heard these words of the lord of Lakṣmī, the chief of sages, bowing down, praised him (by remaining) in the water only.

The sage said :

101-107. O lord of Lakṣmī, your beautiful lotus-like feet have lovely lotuses offered to them. They destroy the torment of the mundane existence and are saluted by gods. O lord, those beings that are deluded by your Māyā here, can never be liberated without your grace. O lord, due to their resorting to

holy places, and their company with the good, devotion (for you) in (these) men is produced due to your grace. O Viṣṇu, he who, having heard the narration of your merits uttered (i.e. made) by many good people and destroying all sins, repeats it, would not fall into the cavity of a mother's womb. O lord of Lakṣmī, the mind of your man (i.e. devotee), (though) fallen into the great going (of the mundane existence) and covered with dust (i.e. passion), does not, like an excellent gem, give up its purity. The man who having horripilation on his body falls (prostrate) like a staff at your lotus-like feet, takes his family to your place, longed for by all meditating saints. O lord, this very soul, deluded by your Māyā roams along all paths, (but) by means of the glances of your charming eyes, crosses the ocean in the form of the world.

Nārada said :

108-111. Praising Viṣṇu like this, the best sage, saying, 'Victory to you', fell at his feet (prostrating himself) like a staff. Lakṣmī's lord, raised the best sage fallen at his feet like a staff, and the universal Soul put him and (the members of) his family on Garuḍa and went to Vaikuṇṭha. O Śibi , I have told you the greatness, destroying all sins, of Madhuvana, O king. What else do you desire to hear? A man who listens to this (account) is freed from all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 215

Budha Infuriated and Appeased

Chapter 627 of 693 · 59 detected Sanskrit verse markers

Sanskrit

सौभरिरुवाच-
युधिष्ठिरेदमाकर्ण्य नारदस्य वचः शुभम् ।
शिबिरौशीनरो राजा विनीतस्तमुवाच ह १।
शिबिरुवाच-
मुने मया तु माहात्म्यं श्रुतं मधुवनस्य वै ।
त्वन्मुखात्किंतु संदेहो ह्येकोस्ति मम मानसे २।
येन धर्मात्मना सर्वे तारिता निजबांधवाः ।
जन्मद्वयकृता ह्यासीत्स कथं स्वैरिणीसुतः ३।
एतदाचक्ष्व भगवन्सर्वस्वं वेत्सि तत्त्वतः ।
अतीतं वर्त्तमानं च भविष्यमपि नारद ४।
नारद उवाच-
एकदा मुनयः सर्वे हरिद्वारे समागताः ।
दशम्यां ज्येष्ठशुक्लस्य युक्तायां सर्वपर्वभिः ५।
तत्र ते विधिवत्स्नात्वा कृत्वा च स्वक्रियां शुभाम् ।
हिमाचलस्य पृष्ठे तु स्वस्थचित्ता उपाविशन् ६।

तारात्मजो बुधस्तत्र मुनिसंगे समागतः ।
सौंदर्यभरसंयुक्तः स्मरो मूर्त इवापरः ७।
तं समागतमालोक्य समुत्तस्थुर्मुनीश्वराः ।
तेनाभिवंदिता मूर्ध्ना पुनस्ते समुपाविशन् ८।
बुधस्यादरमालोक्य विहितं मुनिपुंगवैः ।
मुनिपुत्रः स पप्रच्छ पितरं स्वमिति प्रभो ९।
मुनिपुत्र उवाच-
कोऽयं तात समायातः सौंदर्येणापरः स्मरः ।
व्यासादिभिर्मुनिवरैर्भृशं तस्यादरः कृतः १०।
नारद उवाच-
इत्याकर्ण्य स धर्मात्मा स्वस्य पुत्रस्य भाषितम् ।
बभाषे मुनिशार्दूलः पुत्रं निबंधसंयुतम् ११।
पितोवाच-
बृहस्पतेः सुरगुरोः सुतस्तारोदरोद्भवः ।
बुद्धिमान्बुधनामायं शशिवंशकरः परः १२।

पुत्र उवाच-
किं त्वया कथितं तात निःसंबंधपरं वचः ।
बृहस्पतेः सुतो यस्तु स कथं शशिवंशकृत् १३।
जज्ञे न सूयया तात विधुरत्रेर्मुनीश्वरात् ।
तस्यवंशस्य कर्त्तायं कथं सुरगुरोः सुतः १४।
एष मे मानसे तात संशयो वर्तते महान् ।
तमपाकुरु विप्रेंद्र संदिहानस्य मे शिशोः १५।
पितोवाच-
पुरा बृहस्पतेर्भार्या तारानाम यशस्विनी ।
चंद्रेणापहृता तात बलाद्बलवता तदा १६।
अपहृत्य तदा नीता स्वगृहं विधिना गुरोः ।
भार्या सा तु तया सार्द्धं रमितं तेन वै चिरम् १७।
तस्मागर्भोऽभवत्तात कालेन कियता तदा ।
ततो बृहस्पतिर्भार्या निजां तां समयाचत १८।
चंद्रमापि मदाविष्टो न ददौ बलदर्पितः ।

ततो बृहस्पतिस्तात देवैः शक्रादिभिः सह १९।
सन्नद्धो योद्धुमारेभे समं बलवदिंदुना ।
सहायार्थं विधोः शुक्रः समं दितिजदानवैः २०।
समागतस्तदा तात तस्मिन्रणसमुद्यमे ।
ततस्तारानिमित्तं वै युद्धं प्रावर्त्ततोल्बणम् २१।
करिष्यते सर्वजनैः प्रधानं तारकामयम् ।
तस्मिन्युद्धे महाभीमे हता देवाश्च दानवाः २२।
न कस्यचिज्जयस्तात बभूव न पराजयः ।
ततः समागतो ब्रह्मा संनिवार्योल्बणं रणम् २३।
ददौ बृहस्पतेस्तारां बोधयित्वा निशापतिम् ।
बृहस्पतिस्तु तां वीक्ष्य तारां गर्भवतीं तदा ।
क्रुद्धो विरिंचेः प्रत्यक्षं समाजे देवदैत्ययोः २४।
बृहस्पतिरुवाच-
शृणुष्व मामकं वाक्यं तारे तरललोचने ।
कस्यायं ध्रियते गर्भो भवतेंदोर्ममाथवा २५।

पितोवाच-
एवं मुहुर्मुहुः पृष्टा सा च लज्जावती शुभा ।
यदा न कथयामास किंचित्तात तदग्रतः २६।
तदायं पश्यतां तेषां देवानां च सुरद्विषाम् ।
उत्पन्नस्तामुवाचेदं जननीं च रुषान्वितः २७।
बुध उवाच-
कस्मान्न कथ्यते दुष्टे मदीयो जनकस्त्वया ।
लज्जां विहाय संपश्य शापस्य मम वैभवम् २८।
पितोवाच-।

इत्युक्त्वा जलमादाय यदा शप्तुं समुद्यतः ।
तदा सा मंदमाहेदं पिता तव सुधाकरः २९।
इत्युक्ते च तया साध्व्या चंद्र स्वःतनयं बुधम् ।
अमुं गृहीत्वा सानंदं जगाम निजमंदिरम् ३०।
बृहस्पतिस्तु तां तारां गृहीत्वा स्वगृहं ययौ ।
ब्रह्मा देवाश्च दैत्याश्च तेपि स्वं स्वं गृहं ययुः ३१।

एतत्ते सर्वमाख्यातं यस्त्वं मां परिपृष्टवान् ।
बृहस्पतिस्त्रियां जातो यथायं चंद्रवंशकृत् ३२।
नारद उवाच-
इत्याकर्ण्य पितुर्वाक्यं जहासोच्चैर्मुनेः सुतः ।
उवाच च स्वपितरं कुंडोऽयं स्वैरिणीसुतः ३३।
उवाच च पिता पुत्रं हा पुत्रेदं न भण्यताम् ।
सर्वसत्वांतरज्ञोऽयं शप्स्यते त्वां त्वदुक्तवित् ३४।
नारद उवाच-
इत्युक्ते तेन मुनिना चांद्रिर्ज्ञात्वा तदीरितम् ।
सर्वेषां शृण्वतां प्राह मुनीनामिति भूपते ३५।
बुध उवाच-
शृण्वंतु मुनिशार्दूला भवंतो मम भाषितम् ।
यदि साध्वथवा साधु विचारयत मा चिरम् ३६।
भवतां तत्वबुद्धीनां दर्शनार्थमिहागतः ।
कृतवान्कस्यचिन्नाहमपराधं मनागपि ३७।

असूयया किमर्थं मामवजानंति दुर्मदाः ।
स्वजन्मसफलत्वाय भवद्दर्शनलालसः ३८।
स्वभाव एव दुष्टानां साधूनपि निरेनसः ।
उद्वेजयंति यत्क्वापि मिष्टवाचः पिका इव ३९।
दुःस्वभावं न मुंचंति दुष्टाः सत्संगमादपि ।
गंगाबुसंगमेनापि क्षारतामिव नीरधिः ४०।
अहो व्याधस्य दुष्टत्वं मुनिवृत्तीन्यतो मृगान् ।
वने मृगचरान्हंति निजगानविदोऽपि सः ४१।
मत्स्यैः किमपराद्धं हि धीवराणां दुरात्मनाम् ।
यज्जले चरतस्तीर्थे घ्नंति तत्प्रकृतिर्हि सा ४२।
साधवोऽपि न मुंचंति स्वभावं दुष्टसंगताः ।
वृता विषाग्नियुक्सर्पैः श्रीखंडा इव शीतताम् ४३।
परोदयेपि नृत्यंति किं स्वपक्षस्य साधवः ।
यथोन्मना मुनिवरा वारिवाहस्य बर्हिणः ४४।
धारयंति परार्थे हि निजांगमपि साधवः ।

पितृदेवमनुष्याणामर्थे मत्पितृवत्कलाः ४५।
निजोदयस्तु साधूनां स्वच्छस्यानंदहेतवः ।

यथा कुमुदपुष्पाणां मत्पितुः शीतलत्विषः ४६।
नारद उवाच-
इत्युदीर्य वचः क्रोधाद्बुधस्तं मुनिबालकम् ।
शशापेति त्वमप्याशु कुंडो भव महीतले ४७।
एवमाकर्ण्य तं शापं पिता बुधविसर्जितम् ।
स्वपुत्रं पातयामास तदंघ्र्योः क्षम्यतामिति ४८।
उवाच च न जानाति बालोऽयं तव वैभवम् ।
नोचितं क्रोधकरणमस्मिन्बाले भवादृशैः ४९।
कुतश्चित्कारणात्साधोः क्रुद्धस्य प्रकृतिक्षमा ।
हुताशनप्रतप्तस्य शीतत्वमिव चांबुनः ५०।
अतः क्षमां विधायाशु विधेह्यस्मिन्ननुग्रहम् ।
बाले विवेकरहिते क्षमासारा हि साधवः ५१।
नारद उवाच-

इत्युक्तस्तेन मुनिना शीतांशुतनयस्तदा ।
क्रोधं तत्याज शांतात्मा चक्रे तस्मिन्ननुग्रहम् ५२।
बुध उवाच-
अयं तव मुने बालः कुंडत्वं प्राप्य भूतले ।
दत्तयज्ञोपवीतः सँल्लप्स्यसे हि निजास्पदम् ५३।
एवं स मुनिपुत्रो वै बुधशापान्नृपोत्तम ।
कुंडत्वं प्राप्तवान्भूमौ पितरो येन तारिताः ५४।
इदं पवित्रं माहात्म्यं श्रुत्वा मधुवनस्य वै ।
समस्तमश्वमेधस्य फलं प्राप्नोति मानवः ५५।
ये नरा धारयंत्यस्य माहात्म्यस्यार्थमुत्तमम् ।
हृदये यत्र तत्तेषां विषयैर्नाभिभूयते ५६।
ये पठिष्यंति माहात्म्यं श्रोष्यंति च महाधियः ।
देहांते विष्णुसालोक्यं गमिष्यंति न संशयः ५७।
इदमनिशपवित्रं तुभ्यमावर्णितं मे मधुवनसुचरित्रं श्रीपतेः प्रीतिकारि ।
कलिकलुषकलापच्छेदने दक्षमक्षोत्पथगमननिरासे कारणं पुण्यमूर्तौ ५८।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये मधुवनवर्णनोनाम पंचदशाधिकद्विशततमोऽध्यायः २१५।

Roman transliteration

saubhariruvāca-
yudhiṣṭhiredamākarṇya nāradasya vacaḥ śubham |
śibirauśīnaro rājā vinītastamuvāca ha 1|
śibiruvāca-
mune mayā tu māhātmyaṃ śrutaṃ madhuvanasya vai |
tvanmukhātkiṃtu saṃdeho hyekosti mama mānase 2|
yena dharmātmanā sarve tāritā nijabāṃdhavāḥ |

janmadvayakṛtā hyāsītsa kathaṃ svairiṇīsutaḥ 3|
etadācakṣva bhagavansarvasvaṃ vetsi tattvataḥ |
atītaṃ varttamānaṃ ca bhaviṣyamapi nārada 4|
nārada uvāca-
ekadā munayaḥ sarve haridvāre samāgatāḥ |
daśamyāṃ jyeṣṭhaśuklasya yuktāyāṃ sarvaparvabhiḥ 5|
tatra te vidhivatsnātvā kṛtvā ca svakriyāṃ śubhām |
himācalasya pṛṣṭhe tu svasthacittā upāviśan 6|

tārātmajo budhastatra munisaṃge samāgataḥ |
rsaudaryabharasaṃyuktaḥ smaro mūrtta ivāparaḥ 7|
taṃ samāgatamālokya samuttasthurmunīśvarāḥ |
tenābhivaṃditā mūrdhnā punaste samupāviśan 8|
budhasyādaramālokya vihitaṃ munipuṃgavaiḥ |
muniputraḥ sa papraccha pitaraṃ svamiti prabho 9|
muniputra uvāca-
ko'yaṃ tāta samāyātaḥ sauṃdaryeṇāparaḥ smaraḥ |
vyāsādibhirmunivarairbhṛśaṃ tasyādaraḥ kṛtaḥ 10|
nārada uvāca-
ityākarṇya sa dharmātmā svasya putrasya bhāṣitam |
babhāṣe muniśārdūlaḥ putraṃ nirbaṃdhasaṃyutam 11|
pitovāca-
bṛhaspateḥ suraguroḥ sutastārodarododbhavaḥ |
buddhimānbudhanāmāyaṃ śaśivaṃśakaraḥ paraḥ 12|

putra uvāca-
kiṃ tvayā kathitaṃ tāta niḥsaṃbaṃdhaparaṃ vacaḥ |
bṛhaspateḥ suto yastu sa kathaṃ śaśivaṃśakṛt 13|
jajñe na sūyayā tāta vidhuratrermunīśvarāt |
tasyavaṃśasya karttāyaṃ kathaṃ suraguroḥ sutaḥ 14|
eṣa me mānase tāta saṃśayo vartate mahān |
tamapākuru vipreṃdra saṃdihānasya me śiśoḥ 15|
pitovāca-
purā bṛhaspaterbhāryā tārānāma yaśasvinī |
caṃdreṇāpahṛtā tāta balādbalavatā tadā 16|
apahṛtya tadā nītā svagṛhaṃ vidhinā guroḥ |
bhāryā sā tu tayā sārddhaṃ ramitaṃ tena vai ciram 17|
tasmāgarbho'bhavattāta kālena kiyatā tadā |
tato bṛhaspatirbhāryā nijāṃ tāṃ samayācata 18|
caṃdramāpi madāviṣṭo na dadau baladarpitaḥ |

tato bṛhaspatistāta devaiḥ śakrādibhiḥ saha 19|
sannaddho yoddhumārebhe samaṃ balavadiṃdunā |
sahāyārthaṃ vidhoḥ śukraḥ samaṃ ditijadānavaiḥ 20|
samāgatastadā tāta tasminraṇasamudyame |
tatastārānimittaṃ vai yuddhaṃ prāvarttatolbaṇam 21|
kariṣyate sarvajanaiḥ pradhānaṃ tārakāmayam |
tasminyuddhe mahābhīme hatā devāśca dānavāḥ 22|
na kasyacijjayastāta babhūva na parājayaḥ |
tataḥ samāgato brahmā saṃnivāryolbaṇaṃ raṇam 23|
dadau bṛhaspatestārāṃ bodhayitvā niśāpatim |
bṛhaspatistu tāṃ vīkṣya tārāṃ garbhavatīṃ tadā |
kruddho viriṃceḥ pratyakṣaṃ samāje devadaityayoḥ 24|

bṛhaspatiruvāca-
śṛṇuṣva māmakaṃ vākyaṃ tāre taralalocane |
kasyāyaṃ dhriyate garbho bhavateṃdormamāthavā 25|

pitovāca-
evaṃ muhurmuhuḥ pṛṣṭā sā ca lajjāvatī śubhā |
yadā na kathayāmāsa kiṃcittāta tadagrataḥ 26|
tadāyaṃ paśyatāṃ teṣāṃ devānāṃ ca suradviṣām |
utpannastāmuvācedaṃ jananīṃ ca ruṣānvitaḥ 27|
budha uvāca-
kasmānna kathyate duṣṭe madīyo janakastvayā |
lajjāṃ vihāya saṃpaśya śāpasya mama vaibhavam 28|
pitovāca-|
ityuktvā jalamādāya yadā śaptuṃ samudyataḥ |
tadā sā maṃdamāhedaṃ pitā tava sudhākaraḥ 29|
ityukte ca tayā sādhvyā caṃdra svaḥtanayaṃ budham |
amuṃ gṛhītvā sānaṃdaṃ jagāma nijamaṃdiram 30|
bṛhaspatistu tāṃ tārāṃ gṛhītvā svagṛhaṃ yayau |
brahmā devāśca daityāśca tepi svaṃ svaṃ gṛhaṃ yayuḥ 31|

etatte sarvamākhyātaṃ yastvaṃ māṃ paripṛṣṭavān |
bṛhaspatistriyāṃ jāto yathāyaṃ caṃdravaṃśakṛt 32|
nārada uvāca-
ityākarṇya piturvākyaṃ jahāsoccairmuneḥ sutaḥ |
uvāca ca svapitaraṃ kuṃḍo'yaṃ svairiṇīsutaḥ 33|
uvāca ca pitā putraṃ hā putredaṃ na bhaṇyatām |
sarvasatvāṃtarajño'yaṃ śapsyate tvāṃ tvaduktavit 34|
nārada uvāca-
ityukte tena muninā cāṃdrirjñātvā tadīritam |
sarveṣāṃ śṛṇvatāṃ prāha munīnāmiti bhūpate 35|
budha uvāca-
śṛṇvaṃtu muniśārdūlā bhavaṃto mama bhāṣitam |
yadi sādhvathavā sādhu vicārayata mā ciram 36|
bhavatāṃ tatvabuddhīnāṃ darśanārthamihāgataḥ |
kṛtavānkasyacinnāhamaparādhaṃ manāgapi 37|

asūyayā kimarthaṃ māmavajānaṃti durmadāḥ |
svajanmasaphalatvāya bhavaddarśanalālasaḥ 38|
svabhāva eva duṣṭānāṃ sādhūnapi nirenasaḥ |
udvejayaṃti yatkvāpi miṣṭavācaḥ pikā iva 39|
duḥsvabhāvaṃ na muṃcaṃti duṣṭāḥ satsaṃgamādapi |
gaṃgābusaṃgamenāpi kṣāratāmiva nīradhiḥ 40|
aho vyādhasya duṣṭatvaṃ munivṛttīnyato mṛgān |
vane mṛgacarānhaṃti nijagānavido'pi saḥ 41|
matsyaiḥ kimaparāddhaṃ hi dhīvarāṇāṃ durātmanām |
yajjale caratastīrthe ghnaṃti tatprakṛtirhi sā 42|
sādhavo'pi na muṃcaṃti svabhāvaṃ duṣṭasaṃgatāḥ |
vṛtā viṣāgniyuksarpaiḥ śrīkhaṃḍā iva śītatām 43|
parodayepi nṛtyaṃti kiṃ svapakṣasya sādhavaḥ |
yathonmanā munivarā vārivāhasya barhiṇaḥ 44|
dhārayaṃti parārthe hi nijāṃgamapi sādhavaḥ |

pitṛdevamanuṣyāṇāmarthe matpitṛvatkalāḥ 45|
nijodayastu sādhūnāṃ svacchasyānaṃdahetavaḥ |
yathā kumudapuṣpāṇāṃ matpituḥ śītalatviṣaḥ 46|
nārada uvāca-
ityudīrya vacaḥ krodhādbudhastaṃ munibālakam |
śaśāpeti tvamapyāśu kuṃḍo bhava mahītale 47|
evamākarṇya taṃ śāpaṃ pitā budhavisarjitam |
svaputraṃ pātayāmāsa tadaṃghryoḥ kṣamyatāmiti 48|
uvāca ca na jānāti bālo'yaṃ tava vaibhavam |
nocitaṃ krodhakaraṇamasminbāle bhavādṛśaiḥ 49|
kutaścitkāraṇātsādhoḥ kruddhasya prakṛtikṣamā |
hutāśanaprataptasya śītatvamiva cāṃbunaḥ 50|
ataḥ kṣamāṃ vidhāyāśu vidhehyasminnanugraham |
bāle vivekarahite kṣamāsārā hi sādhavaḥ 51|
nārada uvāca-

ityuktastena muninā śītāṃśutanayastadā |
krodhaṃ tatyāja śāṃtātmā cakre tasminnanugraham 52|
budha uvāca-
ayaṃ tava mune bālaḥ kuṃḍatvaṃ prāpya bhūtale |
dattayajñopavītaḥ sa~llapsyase hi nijāspadam 53|
evaṃ sa muniputro vai budhaśāpānnṛpottama |
kuṃḍatvaṃ prāptavānbhūmau pitaro yena tāritāḥ 54|
idaṃ pavitraṃ māhātmyaṃ śrutvā madhuvanasya vai |
samastamaśvamedhasya phalaṃ prāpnoti mānavaḥ 55|
ye narā dhārayaṃtyasya māhātmyasyārthamuttamam |
hṛdaye yatra tatteṣāṃ viṣayairnābhibhūyate 56|
ye paṭhiṣyaṃti māhātmyaṃ śroṣyaṃti ca mahādhiyaḥ |
dehāṃte viṣṇusālokyaṃ gamiṣyaṃti na saṃśayaḥ 57|
idamaniśapavitraṃ tubhyamāvarṇitaṃ me madhuvanasucaritraṃ śrīpateḥ prītikāri |
kalikaluṣakalāpacchedane dakṣamakṣotpathagamananirāse kāraṇaṃ puṇyamūrtau 58|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye madhuvanavarṇanonāma paṃcadaśādhikadviśatatamo'dhyāyaḥ 215|

English translation

Saubhari said :

1. O Yudhiṣṭhira , having heard these auspicious words of Nārada , modest Śibi Auśīnara said to him:

Śibi said :

2-4. O sage, from your mouth (i.e. from you) I have heard about the greatness of Madhuvana ; but there is some doubt in my mind. How was he, of a pious mind, who liberated all his kinsmen, the son of a wanton woman, in two existences? O revered one, tell this. You virtually know everything—the past, the present, and the future also, O Nārada.

Nārada said :

5-9. Once all sages gathered at Haridvāra on the tenth of the bright half of Jyeṣṭha connected with all festivals. There they having duly bathed and performed their (respective) auspicious rites, rested on the surface of Himālaya with their hearts at ease. Into the company of the sages, there came Budha , Tārā 's son, full of excessive handsomeness and, as it were, another Cupid embodied. Seeing him coming all the sages got up. Saluted by him with his head (bent down), they again sat down. Seeing the regard shown to Budha by the pre-eminent sages, the sage's son thus asked his father, O lord:

The sage's son said :

10. O father, who is this that has come (here), who is another Cupid in handsomeness and very much respected by sages like Vyāsa ?

Nārada said :

11. The pious, best sage, having heard these words of his son, said to him who had insisted (on knowing who Budha was):

The father said :

12. This is the intelligent, great son of Bṛhaspati , the preceptor of gods, and born of Tārā, and the perpetuator of the family of the Moon.

The son said :

13-15. O father, how have you spoken irrelevant words? How is he the son of Bṛhaspati as well as the perpetuator of the family of the Moon? O father, the Moon was born of Anasūyā from the chief of the sages, viz. Atri . How can this son of Bṛhaspati perpetuate his family? O father, this is a great doubt lurking in my mind. O best brāhmaṇa , remove that doubt of your child who is confused.

The father said :

16-24. O dear one, formerly Bṛhaspati's glorious wife named Tārā was forcibly kidnapped by the powerful Candra (i.e. the Moon). Kidnapping Bṛhaspati's wife the Moon took her to his house and dallied with her for a long time. O dear one, after some time she conceived. Then Bṛhaspati appealed (to Candra to return) his wife. Candra too, overcome by pride and puffed up by his power, did not give her (back). Then, O dear one, Bṛhaspati, getting ready along with gods like Indra , started fighting with the powerful Candra. To help Candra Śukra then came there to the battle that was commenced with the demons. Then a great war for Tārā took place. All people will look upon (that battle called) Tārakāmaya as important. In that very terrible war (both) gods and demons were killed. O dear one, no one was victorious or defeated. Then Brahmā came there, and stopping that fierce battle, gave, after admonishing the Moon, Tārā to Bṛhaspati. Bṛhaspati, seeing Tārā to be pregnant, was angry, and in the presence ofBrahmā (said to) Tārā in the gathering of the gods and demons:

Bṛhaspati said :

25. O Tārā of unsteady eyes, listen to my words. Whose child do you bear—of Candra or of me?

The father said :

26-27. O dear one, when that beautiful (Tārā) who was abashed and was thus repeatedly asked, did not say anything to him, then he (i.e. Budha), who was born (of her) and was angry, said to his mother when the gods and demons were looking on (i.e. in the presence of the gods and the demons).

Budha said :

28. Why do you not, giving up your sense of shame, declare my father? See the power of my curse.

The father said :

29-32. When, speaking like this, he was on the point of cursing her after taking water, she gently said: "Candra is your father." When the chaste lady spoke like this, Candra gladly took this Budha, his own son, and went home. Bṛhaspati also took that Tārā and went home. Brahmā, (other) gods, and demons also went home. I have told you all this that you had asked me as to how he, born of Bṛhaspati's wife, perpetuates Candra's line.

Nārada said :

33-34. Hearing these words of his father, the sage's son laughed loudly and said to his father: "This is the son of a wanton lady, born in adultery."

The father said to the son :

O son, don't speak (like) this. He, knowing (what is going on in) the heart of every being will, understanding your words, curse you.

Nārada said :

35. O king, when the sage had spoken like this, the son of Candra understood what he had said, and while all the sages were listening, he said:

Budha said :

36-46. O best sages, may you listen to my words; and think whether they are good or bad. Do not delay. To see you who know the truth, I have come here. I have not in the least offended anyone. (Then) why do the infatuated ones insult me through jealousy? I long to see you to make my life fruitful. It is the very nature of the wicked that they, like the cuckoos with sweet notes, sometimes upset the good though innocent. The wicked do not abandon their wicked nature even in the company of the good, as the ocean becomes saline even in the company of the water of Gaṅgā . Oh! (see) the wickedness of the hunter that he kills the deer leading life like sages, moving in the forest, and knowing their own songs(?). What offence have the fish done to the wicked fishermen that they kill them moving in the water at a sacred place? It is their very nature. The good also do not give up their nature in the company of the wicked, as the sandal trees, though surrounded by serpents, do not abandon their coolness. The good dance (with joy) even at the prosperity of their enemy. Then what to say of (the prosperity of) one belonging to their own party? The best sages are eager as the peacocks are (at the sight) of a cloud. The good sustain even their bodies for the good of others, as my father

bears the digits for the sake of manes, gods and men. To the good the continual rise (of others) causes joy, as the cool rays of my father (the Moon) cause joy to the white water lilies.

Nārada said :

47-51. Angrily speaking these words, Budha cursed that sage's son: "You too quickly become, like me, a son born in adultery on the earth." Having heard the curse given by Budha, the father made his son fall at his (i.e. Budha's) feet, saying, "(Please) forgive (him)". And he said, "This boy does not know your grandeur. It is not proper for (persons) like you to be angry with this boy. Forgiveness is the nature of a good man who is angry for some reason, as coolness in the nature of water heated by fire. Therefore, having forgiven him quickly favour this child having no discrimination, for forgiveness is the essence of the good."

Nārada said :

52. (Budha,) the son of Candra, thus addressed by him, gave up his anger, and with a cool mind favoured him.

Budha said :

53-58. O sage, this your son after being born in adultery on the earth, will obtain the perpetual place after a sacred thread is given to him (i.e. after his thread-ceremony).

O best king, due to the curse of Budha the sage's son obtained birth as a son born in adultery, and liberated his dead ancestors. Having heard this purifying greatness of Madhuvana, a man gets the entire fruit of a horse-sacrifice. The mind of those men who keep in it the excellent significance of this greatness, is not overpowered by objects of senses. There is no doubt that those highly intelligent ones who will recite and listen to this (description of the) greatness will go, after casting their body, to Viṣṇu 's world. I have described to you this ceaselessly pure account of Madhuvana, which delights the lord of Lakṣmī , which promptly cuts off the mass of blemishes due to Kali , which is the cause of warding off the senses going astray (and of leading to) the pious form (of Viṣṇu).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 216

The Greatness of Badarikāśrama

Chapter 628 of 693 · 102 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
अतो मधुवनाद्राजन्नयं बदरिकाश्रमः ।
एकादशधनुर्मात्रे भूभागे व्यवतिष्ठति १।
अस्य तीर्थवरस्याहं महिमानं महद्भुतम् ।
वर्णयामि पुरस्तात्ते यं श्रुत्वा मुच्यते भयात् २।
एकस्तु मगधे राजन्देवदासो हि नामतः ।
ब्राह्मणः सत्यवान्दांतः साक्षाद्धर्म इवापरः ३।
निष्णातः सर्वविद्यासु बृहस्पतिरिवापरः ।
हरिसंतोषको भक्त्या प्रह्लाद इव दैत्यराट् ४।
सस्त्रीकोऽपि स्मरं जेता पार्वत्याइव वल्लभः ।
सदाचारपरो नित्यं विश्वामित्रो मुनिर्यथा ५।
मगधेशगृहे मान्यो द्रोणतत्कुरुवेश्मनि ।
दानशीलः सुपात्रेषु बलिर्दैत्याधिपो यथा ६।
तस्यभार्योत्तमा नाम लक्ष्मीरिव गुणोत्तमा ।
पतिशुश्रूषणपरा यथाजनकनंदिनी ७।

तस्यैकश्च सुतो राजन्नंगदो नाम बुद्धिमान् ।
एका पुत्री तु वलया नाम सल्लक्षमणान्विता ८।
तयोर्ज्यायान्सुतः कन्या तस्माद्भूपकनीयसी ।
तयोर्यथाक्रमं चक्रे विवाहं स द्विजोत्तमः ९।
विवाहिता तु सा कन्या ययौ श्वशुरवेश्मनि ।
शुभलक्षणसंपन्ना कालेन कियता नृप १०।
अंगदस्तु महाबुद्धिर्गृहभारं बभार ह ।
पितृवत्सर्वशास्त्रज्ञो यौवनश्रीविभूषितः ११।
एकदा स तु विप्रेंद्रः पुत्रं तं गृहकर्मणि ।
क्षमं विज्ञाय राजेंद्र निजभार्यामुवाच ह १२।
देवदास उवाच ।
समाकर्णय मे साध्वि कालेऽस्मिन्नुचितं वचः ।
ततो यदुचितं भद्रे तदह्नाय विधीयताम् १३।
एषा जरा समायाता शरीरं पातयिष्यति ।
अंगान्याकंपयंतीव वात्या पक्वफलं यथा १४।

अक्ष्णामपि द्युतिं मंदां नूनमेषा करिष्यति ।
नक्षत्राणां सचंद्राणां प्रातर्वेलेव सुव्रते १५।
स्खलितो पादयोर्मंदां गतिं प्रतिपदक्रमम् ।
करिष्यति जरा ह्येषा यथानिगडशृंखला १६।
तस्मादेषा जरा यावन्न प्रौढा जायते शुभे ।
आत्मनस्तावदावाभ्यां करणीयं हि तं द्रुतम् १७।
गृहपुत्रसुहृद्भ्रातृपितरो हि विनश्वराः ।
द्रव्यादिकं च सुभगे तेषु सज्जेत नो बुधः १८।
अतोऽहं सर्वतीर्थेषु पर्यटन्विजितेंद्रियः ।
वानप्रस्थेन विधिना वीक्षिष्ये हरिमीश्वरम् १९।
ततः संन्यासमादाय क्वचित्तीर्थोत्तमे शुभे ।
प्रारब्धकर्मणामंते त्यक्ष्यामि स्वं कलेवरम् २०।
एवं चेत्प्राणमुक्तः स्यान्मुक्तिः स्यान्नात्र संशयः ।
मम श्रीपतिपादाब्जसम्यक्स्थापितचेतसः २१।
उत्तमोवाच-

पुमान्वा स्त्रीजनो वापि को रमेत विनश्वरे ।
संसारे माधवं मुक्त्वा नित्याश्रममचेतनः २२।
तस्मान्मामपि जीवेश त्वत्पादांबुजसेविनीम् ।
नीत्वा स्वसंगमे तावद्विश्वाब्धेराशु तारय २३।
पुत्रोऽयमंगदः श्रीमान्गृहभारस्य धारणे ।
समर्थोऽभूत्स्नुषा चेयं कल्याणी तत्सहायिनी २४।
पुत्रे समर्थे यो मूढः पुरुषः स्त्रीजनोऽथवा ।
न विरज्येत यो मूढो वंचितः श्रेयसा हि सः २५।
नारद उवाच-
एवमन्योन्यमामंत्र्य दंपती तौ रहस्तदा ।
पुत्रमाहुय कथयांचक्रतुस्त्विदमंगदम् २६।
दंपत्यूचतुः-
जरागमश्लथद्भात्रावावां विद्धि त्वमंगद ।
स्वश्रेयसे यतिष्यावः कुत्रचित्पुण्यभूतले २७।
हरेराराधनं भक्त्या श्रेयः परममुच्यते ।

तदर्थमेव निष्कामा यतंते साधवो भुवि २८।
विषयेषु न संसक्तिः समत्वं सर्वजंतुषु ।
येषां हर्षविवादौ च न जातु सुखदुःखयो २९।
त एव साधवो लोके गोविंदपदसेविनः ।
तेषां दर्शनमात्रेण कृतार्थो जायते नरः ३०।
तीर्थानि पर्यटन्धीरस्तद्दर्शनसमुत्सुकः ।
भाग्योदयेन केनापि तद्दर्शनमवाप्नुयात् ३१।
तस्माद्भारं कुटुंबस्य भुजयोर्युगदीर्घयोः ।
आरोप्य नौ विसर्जस्व तीर्थयात्रार्थमंगद ३२।

तीर्थयात्राप्रसंगेन कदाचित्साधुदर्शनम् ।
भवेद्यदि तदा पुत्र द्वयोर्नौ स्यात्कृतार्थता ३३।
नारद उवाच-
इत्युक्तः पितृभ्यां पुत्रः साधुवादमवादयत् ।
नारद उवाच-
समस्तकुलनिस्तारो भवद्भ्यामयमीरितः ३४।

आशु मामवजानीतं किं करोमि भवद्धितम् ।
अहमाज्ञाकरो नित्यं युवयोः पूज्यपादयोः ३५।
पुण्यतीर्थेषु दानार्थं गृहीतं धनमुत्तमम् ।
नयतं मामपि प्रेष्यं सेवायै निजसंगमम् ३६।
नारद उवाच-
इत्युक्त्वा धनमादाय गत्वा क्रोशद्वयं तयोः ।
संगे गृहमगात्ताभ्यां कथंचित्संनिवर्तितः ३७।
तौ गृहीत्वा धनं किंचिद्विष्णुर्नौ संयतामिति ।
कंदमूलफलाहारौ तत्रोषित्वा दिनत्रयम् ३८।
यदा तस्मात्प्रचलितौ दंपती जगतीपते ।
तदा मार्गे महान्कश्चित्सिद्धः संमीलितस्तयोः ३९।
ताभ्यामुभाभ्यां शिरसा वंदितः स उपाविशत् ।
उपविष्टस्तदा ताभ्यामिति पृष्टः स सिद्धराट् ४०।
को भवान्कुत आयातो किं चिकीर्षति तद्वद ।
सिद्ध उवाच-

सिद्धोऽहं तापसश्रेष्ठ कल्पग्रामे गृहं मम ४१।
इंद्रप्रस्थात्समायातो दृष्टं तत्र महाद्भुतम् ।
तत्रास्ति कपिलः सिद्धो नारायणसमो गुणैः ४२।
तस्मादहं पठन्सांख्यं निवसामि तदाश्रमे ।
एकदा मद्गुरुः श्रीमान्स्वाश्रमात्कपिलो ययौ ४३।
बदर्याख्यं महापुण्यं स्नातुं स यमुनाजले ।
तत्रैकोरण्यमहिषस्तृषार्तो यमुनाजले ४४।
प्रविष्टो जलमापीय पूर्वजन्मस्वमस्मरत् ।
स्मृत्वा स पूर्वकर्माणि महिषोऽरण्यसंभवः ४५।
जलान्निसृत्य तरसा ववंदे कपिलं गुरुम् ।
उवाच नरवाचा च मयि शृण्वति तापसः ।
यत्तत्ते कथयाम्यद्य शृणु त्वं परमाद्भुतम् ४६।
महिष उवाच-
भोभो विष्णुकलाभूत सिद्धानां कपिलेश्वर ।
किं नामेदं महातीर्थं नताय कथयस्व मे ४७।

अस्य तीर्थवरस्यांबुस्पर्शाद्वै पूर्वजन्मनि ।
जाता मम महाभाग पापस्यापि च कर्मणः ४८।

सिद्ध उवाच-
एवमाकर्ण्य तद्वाक्यं महिषस्य महामुनिः ।
जानन्नपि च तद्वृत्तं विहस्येदमुवाच ह ४९।
कपिल उवाच-
भवान्महिषशार्दूल क आसीत्पूर्वजन्मनि ।
तत्र किं कृतवान्कर्म योनिं येनाप माहिषीम् ५०।
महिष उवाच-
शृणुष्व मुनिशार्दूल वृत्तं वै पूर्वजन्मनः ।
अहमासं पुरा राजा कलिंगाधिपतिर्बली ५१।
स्वां परां नैव जानामि योषितं काममोहितः ।
वणिजां साधुवृत्तीनां धनहर्ता निरेनसाम् ५२।
निशीथे नगरे राजन् गतभीः पर्यटाम्यहम् ।
सुंदरीभिः परस्त्रीभिः क्रीडितुं रतिलीलया ५३।

यद्गृहे सुंदरीं नारीं पश्यामि स्मरमोहितः ।
वसामि निशि तत्राहं क्षेत्रे मध्ये गजो यथा ५४।
क्रीडित्वा तत्र निःशंकं धनं हत्वा च तद्गृहात् ।
स्वगृहं पुनरायामि कियद्भिर्वासरैरहम् ५५।
उपविष्टः सभामध्ये दिवा द्यौ पुरबालकौ ।
अनार्यबाहुयुद्धेन योधयामि निजाग्रतः ५६।
नियोधयति यो बालस्तं मत्वा धनिनं बलात् ।
गृह्णामि तत्पितुर्वित्तं स्वल्पं वा भूरि वा मुने ५७।
यः पराजयते तत्र कातरत्वान्महामुने ।
नायमर्हः पुरे स्थातुं ममेति विनिहन्मि तम् ५८।
एवमप्यद्यमारेभे वर्त्तमाने महीपतौ ।
पौरा नगरमुत्सृज्य प्रययुर्विषयांतरम् ५९।
एकदा मुनिशार्दूलो दुर्वासा पर्यटन्महीम् ।
पुरे मम समायातो दुर्वासा रुद्रसंभवः ६०।
मिलित्वा नागराः सर्वे तदाजग्मुस्तदंतिके ।

प्रणिपत्येदमाहुस्तं स्वदुःखज्ञापकं वचः ६१।
पौरा ऊचुः
आत्रेय मुनिशार्दूल कृपां कुरु कृपानिधे ।
अधर्मनिरतं भूपमेनं धर्मेण योजय ६२।
भाग्योदयेन केनापि भवानस्माकमागतः ।
उद्वेलाद्भूपदुःखाब्धेरस्मांस्तारय पोतवत् ६३।
धनं लोभयतातेन हृतं नो मुनिपुंगव ।
दूषिताश्च स्त्रियः साध्व्यः सकामेन निरेनसा ६४।
दशवत्सरदेशीया बहवः शिशवो हताः ।
अगण्य वैगुण्यनिधिरेष भूपो महामुने ६५।

महिष उवाच-
एवमाकर्ण्य पौराणां वचः स मुनिरत्रिजः ।
दंड्योयमिति संचित्य सभास्थं मामथा ययौ ६६।
दृष्ट्वा हि तं समायांतमवधूतं दिगंबरम् ।
आवारयमहं भृत्यैर्नेत्ययं दर्शनोचितः ६७।

रेणुना सर्वलिप्तांगो महिषाकृतिरेव वै ।
वार्यतामिति पार्श्वस्थान्बहुशोऽहं समादिशम् ६८।
ततस्ते तरसा भृत्यास्तं वारयितुमभ्यगुः ।
हुंकारेणैव तान्सर्वान्स चक्रे भस्मसान्मुनिः ६९।
यज्ञाश्वं रक्षतः स्वस्य पितुस्त्वमिव सागरात् ।
सर्वशस्तानहं भृत्यान्भस्मीभूतांस्तु तेजसा ७०।
आलक्ष्य सहसोत्थाय गृहमावेष्टुमुद्यतः ।
रेरे पापेति संबोध्य ततो मां मुनिसत्तमः ७१।
शशापेति महारण्ये महिषो भव सांप्रतम् ।
तेनाहमिति शप्तो वै मुक्त्वा राजतनुं तदा ७२।
मरुदेशे महारण्ये जातोऽहं महिषो मुने ।
चिरकालमहं तत्र न्यवसं मुनिपुंगवः ७३।
अत्रागतस्तु केनाहं पुण्येन तदपि शृणु ।
वापीकूपसरस्यस्तु बहबः कारिता मया ७४।
सहकारादिवृक्षाणामारोपो विहितः पथि ।

पुण्येनानेन मे देव पातो न नरकेऽभवत् ७५।
तीर्थस्य च मया प्राप्तो ह्यमुष्यजलसंगमः ।
एतत्ते कथितं सर्वं पूर्वजन्मशुभाशुभम् ७६।
येन तीर्थं मया प्राप्तमेतद्योनिश्च माहिषी ।
अस्यतीर्थवरस्यांबुस्पर्शाज्जातिस्मरोभवम् ।
कथमस्या असद्योनेर्मुक्तिः स्यात्तन्मुने वद ७७।
कपिल उवाच-
एतत्तीर्थं महापुण्यं बदर्याख्यं रमापतेः ।
अत्र स्नाहि द्रुतं कामं स्वचित्तस्थं हि लप्स्यसे ७८।
सिद्ध उवाच-
एतच्छ्रुत्वा वचस्तस्य महिषस्य महामुने ।
तत्र तीर्थे वरे स्नातुं प्राविशत्स्वर्गवांछया ७९।
स्नात्वा स्वर्गेच्छया तस्मिन्जलात्तटमुपागते ।
तत्क्षणं गजमारूह्य शक्रः स्वर्गात्समाययौ ८०।
इंद्र उवाच-

हे कलिंगपते नैजं देहं जहि हि माहिषम् ।
प्रतिलभ्य वपुर्दिव्यं सममायाहि मे दिवम् ।
त्वया स्वर्गेच्छया स्नातं प्राप्तं तत्ते सुरास्पदम् ८१।

सिद्ध उवाच-
इत्युक्तः स तदा तेन त्यक्त्वा देहं तु माहिषम् ।
दिव्यं वपुः समासाद्य गजराजं समारुहत् ८२।
गजराजं समारुह्य स्थित्वा च गगने क्षणम् ।
प्रणम्य शिरसा देवं तुष्टाव कपिलं मुनिम् ८३।
कलिङ्ग उवाच ।
नमस्ते परमेशान केवलज्ञानहेतवे ।
सेतवे वेदविद्यानां रिपवे तद्विरोधिनाम् ८४।
त्वत्तः प्रवृत्तिः सांख्यस्य जाता तत्वावबोधिनी ।
देहिनां मायया ग्रस्त चेतसामपि ते विभो ८५।
ये वेदविहितं त्यक्त्वा वर्तंते स्वेच्छया मुने ।
तान्दंडयसि दंड्यांस्त्वं मज्जयंस्तिर्यगादिषु ८६।

इंद्रादयो लोकपालाः सर्वे त्वदधिकारिणः ।
त्वदिच्छामनुवर्तंते भीता दंडकृतो हि ते ८७।
त्रयीधर्मविरोद्धारः पूर्वदेवा युगे युगे ।
अवतीर्य विनाशाय कृता सर्वात्मना त्वया ८८।
ये ये त्वया हता नाथ चक्रिणा त्रिदशारयः ।
ते ते तमोमयीं हित्वा तनुं वैकुंठमभ्यगुः ८९।
आज्ञापय जगन्नाथ गंतु मां त्रिदशालयम् ।
अनुगृह्णीष्व शक्रं च नमंतं वीक्षणामृतैः ९०।
प्रसादात्तव देवेश बदर्याख्यस्य च प्रभो ।
तीर्थस्य स्वतनुं हित्वा तामसीं सात्विकीं गतः ९१।
इंद्रेण सह नागेंद्रमारुह्य त्रिदशालयम् ।
गच्छामि स्वेच्छया नाथ कृपातस्ते कृपानिधेः ९२।
सिद्ध उवाच-
इत्यभिष्टूय देवेशं कपिलं स कलिंगपः ।
नमस्कृत्य च तत्पादौ जगाम त्रिदशालयम् ९३।

एतन्मयाद्भुतं विप्र दृष्टं बदरिकाश्रमे ।
गुरुं शुश्रूषमाणेन पापस्यापि विमोक्षणम् ९४।
नातः परं त्रिलोक्यां तु तीर्थं सर्वार्थदायकम् ।
याहि तत्रैव सस्त्रीकः परं श्रेयो यदीच्छसि ९५।
अहं यामि समानेतुं बदर्याख्यं गृहाद्विज ।
वृद्धं स्वकीय पितरं निस्पृहं मोक्षकामुकम् ९६।
नारद उवाच-
इति तीर्थवरस्यास्य बदर्याख्यस्य भूपते ।
महिमानं समुत्कीर्त्य स सिद्धः स्वगृहं ययौ ९७।
अथ कालेन कियता स द्विजः सह भार्यया ।
तीर्थानपर्यटन्धीरः इंद्रप्रस्थेभ्यगादहम् ९८।

तेनैव वपुषा राजन्नीतवांस्तौ निजालयम् ।
ससिद्धोऽपि स्वपितरं गृहादानीय सत्वरः ९९।
तत्रैव स्नापयामास तत्तीर्थे मोक्षकामुकम् ।
सोऽपि श्रीवासुदेवेन वृद्धः सिद्धपिता तदा १००।

ततो नीतो निजगृहं वृंदारकविवंदितः ।
इंद्रप्रस्थांतरगतमिदं सद्भदर्याख्यमीशः स्नानाद्दद्यादखिलजनिता मानसेष्टं पदार्थम् ।
माहात्म्यं ते नृपनतिमते वर्णितं तस्य पूतं यच्छ्रुत्वा वै पतति न जनो मातृगर्भे कदाचित् १०१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये बदरिकाश्रमवर्णनंनाम षोडशाधिकद्विशततमोऽध्यायः२१६।

Roman transliteration

nārada uvāca-
ato madhuvanādrājannayaṃ badarikāśramaḥ |
ekādaśadhanurmātre bhūbhāge vyavatiṣṭhati 1|
asya tīrthavarasyāhaṃ mahimānaṃ mahadbhutam |
varṇayāmi purastātte yaṃ śrutvā mucyate bhayāt 2|
ekastu magadhe rājandevadāso hi nāmataḥ |
brāhmaṇaḥ satyavāndāṃtaḥ sākṣāddharma ivāparaḥ 3|
niṣṇātaḥ sarvavidyāsu bṛhaspatirivāparaḥ |
harisaṃtoṣako bhaktyā prahlāda iva daityarāṭ 4|
sastrīko'pi smaraṃ jetā pārvatyāiva vallabhaḥ |
sadācāraparo nityaṃ viśvāmitro muniryathā 5|
magadheśagṛhe mānyo droṇatatkuruveśmani |
dānaśīlaḥ supātreṣu balirdaityādhipo yathā 6|
tasyabhāryottamā nāma lakṣmīriva guṇottamā |
patiśuśrūṣaṇaparā yathājanakanaṃdinī 7|

tasyaikaśca suto rājannaṃgado nāma buddhimān |
ekā putrī tu valayā nāma sallakṣamaṇānvitā 8|
tayorjyāyānsutaḥ kanyā tasmādbhūpakanīyasī |
tayoryathākramaṃ cakre vivāhaṃ sa dvijottamaḥ 9|
vivāhitā tu sā kanyā yayau śvaśuraveśmani |
śubhalakṣaṇasaṃpannā kālena kiyatā nṛpa 10|
aṃgadastu mahābuddhirgṛhabhāraṃ babhāra ha |
pitṛvatsarvaśāstrajño yauvanaśrīvibhūṣitaḥ 11|
ekadā sa tu vipreṃdraḥ putraṃ taṃ gṛhakarmaṇi |
kṣamaṃ vijñāya rājeṃdra nijabhāryāmuvāca ha 12|
devadāsa uvāca |
samākarṇaya me sādhvi kāle'sminnucitaṃ vacaḥ |
tato yaducitaṃ bhadre tadahnāya vidhīyatām 13|
eṣā jarā samāyātā śarīraṃ pātayiṣyati |
aṃgānyākaṃpayaṃtīva vātyā pakvaphalaṃ yathā 14|

akṣṇāmapi dyutiṃ maṃdāṃ nūnameṣā kariṣyati |
nakṣatrāṇāṃ sacaṃdrāṇāṃ prātarveleva suvrate 15|
skhalito pādayormaṃdāṃ gatiṃ pratipadakramam |
kariṣyati jarā hyeṣā yathānigaḍaśṛṃkhalā 16|

tasmādeṣā jarā yāvanna prauḍhā jāyate śubhe |
ātmanastāvadāvābhyāṃ karaṇīyaṃ hi taṃ drutam 17|
gṛhaputrasuhṛdbhrātṛpitaro hi vinaśvarāḥ |
dravyādikaṃ ca subhage teṣu sajjeta no budhaḥ 18|
ato'haṃ sarvatīrtheṣu payaryaṭanvijiteṃdriyaḥ |
vānaprasthena vidhinā vīkṣiṣye harimīśvaram 19|
tataḥ saṃnyāsamādāya kvacittīrthottame śubhe |
prārabdhakarmaṇāmaṃte tyakṣyāmi svaṃ kalevaram 20|
evaṃ cetprāṇamuktaḥ syānmuktiḥ syānnātra saṃśayaḥ |
mama śrīpatipādābjasamyaksthāpitacetasaḥ 21|
uttamovāca-

pumānvā strījano vāpi ko rameta vinaśvare |
saṃsāre mādhavaṃ muktvā nityāśramamacetanaḥ 22|
tasmānmāmapi jīveśa tvatpādāṃbujasevinīm |
nītvā svasaṃgame tāvadviśvābdherāśu tāraya 23|
putro'yamaṃgadaḥ śrīmāngṛhabhārasya dhāraṇe |
samartho'bhūtsnuṣā ceyaṃ kalyāṇī tatsahāyinī 24|
putre samarthe yo mūḍhaḥ puruṣaḥ strījano'thavā |
na virajyeta yo mūḍho vaṃcitaḥ śreyasā hi saḥ 25|
nārada uvāca-
evamanyonyamāmaṃtrya daṃpatī tau rahastadā |
putramāhūya kathayāṃcakratustvidamaṃgadam 26|
daṃpatyūcatuḥ-
jarāgamaślathadgātrāvāvāṃ viddhi tvamaṃgada |
svaśreyase yatiṣyāvaḥ kutracitpuṇyabhūtale 27|
harerārādhanaṃ bhaktyā śreyaḥ paramamucyate |

tadarthameva niṣkāmā yataṃte sādhavo bhuvi 28|
viṣayeṣu na saṃsaktiḥ samatvaṃ sarvajaṃtuṣu |
yeṣāṃ harṣavivādau ca na jātu sukhaduḥkhayo 29|
ta eva sādhavo loke goviṃdapadasevinaḥ |
teṣāṃ darśanamātreṇa kṛtārtho jāyate naraḥ 30|
tīrthāni paryaṭandhīrastaddarśanasamutsukaḥ |
bhāgyodayena kenāpi taddarśanamavāpnuyāt 31|
tasmādbhāraṃ kuṭuṃbasya bhujayoryugadīrghayoḥ |
āropya nau visarjasva tīrthayātrārthamaṃgada 32|
tīrthayātrāprasaṃgena kadācitsādhudarśanam |
bhavedyadi tadā putra dvayornau syātkṛtārthatā 33|
nārada uvāca-
ityuktaḥ pitṛbhyāṃ putraḥ sādhuvādamavādayat |
nārada uvāca-
samastakulanistāro bhavadbhyāmayamīritaḥ 34|

āśu māmavajānītaṃ kiṃ karomi bhavaddhitam |
ahamājñākaro nityaṃ yuvayoḥ pūjyapādayoḥ 35|
puṇyatīrtheṣu dānārthaṃ gṛhītaṃ dhanamuttamam |
nayataṃ māmapi preṣyaṃ sevāyai nijasaṃgamam 36|
nārada uvāca-
ityuktvā dhanamādāya gatvā krośadvayaṃ tayoḥ |
saṃge gṛhamagāttābhyāṃ kathaṃcitsaṃnivartitaḥ 37|
tau gṛhītvā dhanaṃ kicidviṣṇurnau saṃyatāmiti |
kaṃdamūlaphalāhārau tatroṣitvā dinatrayam 38|

yadā tasmātpracalitau daṃpatī jagatīpate |
tadā mārge mahānkaścitsiddhaḥ saṃmīlitastayoḥ 39|
tābhyāmubhābhyāṃ śirasā vaṃditaḥ sa upāviśat |
upaviṣṭastadā tābhyāmiti pṛṣṭaḥ sa siddharāṭ 40|
ko bhavānkuta āyāto kiṃ cikīrṣati tadvada |
siddha uvāca-

siddho'haṃ tāpasaśreṣṭha kalpagrāme gṛhaṃ mama 41|
iṃdraprasthātsamāyāto dṛṣṭaṃ tatra mahādbhutam |
tatrāsti kapilaḥ siddho nārāyaṇasamo guṇaiḥ 42|
tasmādahaṃ paṭhansāṃkhyaṃ nivasāmi tadāśrame |
ekadā madguruḥ śrīmānsvāśramātkapilo yayau 43|
badaryākhyaṃ mahāpuṇyaṃ snātuṃ sa yamunājale |
tatraikoraṇyamahiṣastṛṣārto yamunājale 44|
praviṣṭo jalamāpīya pūrvajanmasvamasmarat |
smṛtvā sa pūrvakarmāṇi mahiṣo'raṇyasaṃbhavaḥ 45|
jalānnisṛtya tarasā vavaṃde kapilaṃ gurum |
uvāca naravācā ca mayi śṛṇvati tāpasaḥ |
yattatte kathayāmyadya śṛṇu tvaṃ paramādbhutam 46|
mahiṣa uvāca-
bhobho viṣṇukalābhūta siddhānāṃ kapileśvara |
kiṃ nāmedaṃ mahātīrthaṃ natāya kathayasva me 47|

asya tīrthavarasyāṃbusparśādvai pūrvajanmani |
jātā mama mahābhāga pāpasyāpi ca karmaṇaḥ 48|
siddha uvāca-
evamākarṇya tadvākyaṃ mahiṣasya mahāmuniḥ |
jānannapi ca tadvṛttaṃ vihasyedamuvāca ha 49|
kapila uvāca-
bhavānmahiṣaśārdūla ka āsītpūrvajanmani |
tatra kiṃ kṛtavānkarma yoniṃ yenāpa māhiṣīm 50|
mahiṣa uvāca-
śṛṇuṣva muniśārdūla vṛttaṃ vai pūrvajanmanaḥ |
ahamāsaṃ purā rājā kaliṃgādhipatirbalī 51|
svāṃ parāṃ naiva jānāmi yoṣitaṃ kāmamohitaḥ |
vaṇijāṃ sādhuvṛttīnāṃ dhanahartā nirenasām 52|
niśīthe nagare rājan gatabhīḥ paryaṭāmyaham |
suṃdarībhiḥ parastrībhiḥ krīḍituṃ ratilīlayā 53|

yadgṛhe suṃdarīṃ nārīṃ paśyāmi smaramohitaḥ |
vasāmi niśi tatrāhaṃ kṣetre madhye gajo yathā 54|
krīḍitvā tatra niḥśaṃkaṃ dhanaṃ hṛtvā ca tadgṛhāt |
svagṛhaṃ punarāyāmi kiyadbhirvāsarairaham 55|
upaviṣṭaḥ sabhāmadhye divā dvau purabālakau |
anāryabāhuyuddhena yodhayāmi nijāgrataḥ 56|
niyodhayati yo bālastaṃ matvā dhanīnaṃ balāt |
gṛhṇāmi tatpiturvittaṃ svalpaṃ vā bhūri vā mune 57|
yaḥ parājayate tatra kātaratvānmahāmune |
nāyamarhaḥ pure sthātuṃ mameti vinihanmi tam 58|
evamapyadyamārebhe varttamāne mahīpatau |
paurā nagaramutsṛjya prayayurviṣayāṃtaram 59|
ekadā muniśārdūlo durvāsā paryaṭanmahīm |
pure mama samāyāto durvāsā rudrasaṃbhavaḥ 60|

militvā nāgarāḥ sarve tadājagmustadaṃtike |

praṇipatyedamāhustaṃ svaduḥkhajñāpakaṃ vacaḥ 61|
paurā ūcuḥ
ātreya muniśārdūla kṛpāṃ kuru kṛpānidhe |
adharmaniratarṃ bhūpamenaṃ dharmeṇa yojaya 62|
bhāgyodayena kenāpi bhavānasmākamāgataḥ |
udvelādbhūpaduḥkhābdherasmāṃstāraya potavat 63|
dhanaṃ lobhayatātena hṛtaṃ no munipuṃgava |
dūṣitāśca striyaḥ sādhvyaḥ sakāmena nirenasā 64|
daśavatsaradeśīyā bahavaḥ śiśavo hatāḥ |
agaṇya vaiguṇyanidhireṣa bhūpo mahāmune 65|
mahiṣa uvāca-
evamākarṇya paurāṇāṃ vacaḥ sa muniratrijaḥ |
daṃḍyoyamiti saṃcitya sabhāsthaṃ māmathā yayau 66|
dṛṣṭvā hi taṃ samāyāṃtamavadhūtaṃ digaṃbaram |
āvārayamahaṃ bhṛtyairnetyayaṃ darśanocitaḥ 67|

reṇunā sarvaliptāṃgo mahiṣākṛtireva vai |
vāryatāmiti pārśvasthānbahuśo'haṃ samādiśam 68|
tataste tarasā bhṛtyāstaṃ vārayitumabhyaguḥ |
huṃkāreṇaiva tānsarvānsa cakre bhasmasānmuniḥ 69|
yajñāśvaṃ rakṣataḥ svasya pitustvamiva sāgarāt |
sarvaśastānahaṃ bhṛtyānbhasmībhūtāṃstu tejasā 70|
ālakṣya sahasotthāya gṛhamāveṣṭumudyataḥ |
rere pāpeti saṃbodhya tato māṃ munisattamaḥ 71|
śaśāpeti mahāraṇye mahiṣo bhava sāṃpratam |
tenāhamiti śapto vai muktvā rājatanuṃ tadā 72|
marudeśe mahāraṇye jāto'haṃ mahiṣo mune |
cirakālamahaṃ tatra nyavasaṃ munipuṃgavaḥ 73|
atrāgatastu kenāhaṃ puṇyena tadapi śṛṇu |
vāpīkūpasarasyastu bahabaḥ kāritā mayā 74|
sahakārādivṛkṣāṇāmāropo vihitaḥ pathi |

puṇyenānena me deva pāto na narake'bhavat 75|
tīrthasya ca mayā prāpto hyamuṣyajalasaṃgamaḥ |
etatte kathitaṃ sarvaṃ pūrvajanmaśubhāśubham 76|
yena tīrthaṃ mayā prāptametadyoniśca māhiṣī |
asyatīrthavarasyāṃbusparśājjātismarobhavam |
kathamasyā asadyonermuktiḥ syāttanmune vada 77|
kapila uvāca-
etattīrthaṃ mahāpuṇyaṃ badaryākhyaṃ ramāpateḥ |
atra snāhi drutaṃ kāmaṃ svacittasthaṃ hi lapsyase 78|
siddha uvāca-
etacchrutvā vacastasya mahiṣasya mahāmune |
tatra tīrthe vare snātuṃ prāviśatsvargavāṃchayā 79|
snātvā svargecchayā tasminjalāttaṭamupāgate |
tatkṣaṇaṃ gajamārūhya śakraḥ svargātsamāyayau 80|
iṃdra uvāca-

he kaliṃgapate naijaṃ dehaṃ jahi hi māhiṣam |
pratilabhya vapurdivyaṃ samamāyāhi me divam |
tvayā svargecchayā snātaṃ prāptaṃ tatte surāspadam 81|

siddha uvāca-
ityuktaḥ sa tadā tena tyaktvā dehaṃ tu māhiṣam |
divyaṃ vapuḥ samāsādya gajarājaṃ samāruhat 82|
gajarājaṃ samāruhya sthitvā ca gagane kṣaṇam |
praṇamya śirasā devaṃ tuṣṭāva kapilaṃ munim 83|
kaliṅga uvāca |
namaste parameśāna kevalajñānahetave |
setave vedavidyānāṃ ripave tadvirodhinām 84|
tvattaḥ pravṛttiḥ sāṃkhyasya jātā tatvāvabodhinī |
dehināṃ māyayā grasta cetasāmapi te vibho 85|
ye vedavihitaṃ tyaktvā vartaṃte svecchayā mune |
tāndaṃḍayasi daṃḍyāṃstvaṃ majjayaṃstiryagādiṣu 86|

iṃdrādayo lokapālāḥ sarve tvadadhikāriṇaḥ |
tvadicchāmanuvartaṃte bhītā daṃḍakṛto hi te 87|
trayīdharmaviroddhāraḥ pūrvadevā yuge yuge |
avatīrya vināśāya kṛtā sarvātmanā tvayā 88|
ye ye tvayā hatā nātha cakriṇā tridaśārayaḥ |
te te tamomayīṃ hitvā tanuṃ vaikuṃṭhamabhyaguḥ 89|
ājñāpaya jagannātha gaṃtu māṃ tridaśālayam |
anugṛhṇīṣva śakraṃ ca namaṃtaṃ vīkṣaṇāmṛtaiḥ 90|
prasādāttava deveśa badaryākhyasya ca prabho |
tīrthasya svatanuṃ hitvā tāmasīṃ sātvikīṃ gataḥ 91|
iṃdreṇa saha nāgeṃdramāruhya tridaśālayam |
gacchāmi svecchayā nātha kṛpātaste kṛpānidheḥ 92|
siddha uvāca-
ityabhiṣṭūya deveśaṃ kapilaṃ sa kaliṃgapaḥ |
namaskṛtya ca tatpādau jagāma tridaśālayam 93|

etanmayādbhutaṃ vipra dṛṣṭaṃ badarikāśrame |
guruṃ śuśrūṣamāṇena pāpasyāpi vimokṣaṇam 94|
nātaḥ paraṃ trilokyāṃ tu tīrthaṃ sarvārthadāyakam |
yāhi tatraiva sastrīkaḥ paraṃ śreyo yadīcchasi 95|
ahaṃ yāmi samānetuṃ badaryākhyaṃ gṛhāndvija |
vṛddhaṃ svakīya pitaraṃ nispṛhaṃ mokṣakāmukam 96|
nārada uvāca-
iti tīrthavarasyāsya badaryākhyasya bhūpate |
mahimānaṃ samutkīrtya sa siddhaḥ svagṛhaṃ yayau 97|
atha kālena kiyatā sa dvijaḥ saha bhāryayā |
tīrthānaparyaṭandhīraḥ iṃdraprasthebhyagādaham 98|
tenaiva vapuṣā rājannītavāṃstau nijālayam |
sasiddho'pi svapitaraṃ gṛhādānīya satvaraḥ 99|
tatraiva snāpayāmāsa tattīrthe mokṣakāmukam |
so'pi śrīvāsudevena vṛddhaḥ siddhapitā tadā 100|

tato nīto nijagṛhaṃ vṛṃdārakavivaṃditaḥ |
iṃdraprasthāṃtaragatamidaṃ sadbadaryākhyamīśaḥ snānāddadyādakhilajanitā mānaseṣṭaṃ padārtham |
māhātmyaṃ te nṛpanatimate varṇitaṃ tasya pūtaṃ yacchrutvā vai patati na jano mātṛgarbhe kadācit 101|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye badarikāśramavarṇanaṃnāma ṣoḍaśādhikadviśatatamo'dhyāyaḥ216|

English translation

Nārada said :

1-12. O king, this Badarikāśrama is situated in the region of just eleven dhanus (i.e. forty-four hastas) from this Madhuvana . To you I shall describe the wonderful greatness of this excellent holy place. One listening to it is free from fear. O king, there was in Magadha a truthful, restrained brāhmaṇa named Devadāsa , who was, as it were, another Dharma . Proficient in all lores he was, as it were, another Bṛhaspati . Like Prahlāda , the king of demons, he pleased Viṣṇu . Though he had a wife, he had conquered, like Śiva , Cupid. Like the sage Viśvāmitra he was always engaged in good acts. He was honoured in the house of Magadha's lord, as Droṇa in Kuru 's house. Like Bali , lord of demons, he was disposed to giving gifts to worthy recipients. His wife by name Uttamā was excellent with virtues like Lakṣmī . She was engaged in serving her husband like Janaka 's daughter (Sītā). He had one intelligent son named Aṅgada ; and he had one daughter Valayā by name, having excellent marks. Of them the son was elder, the daughter was younger, O king. The best brāhmaṇa got them married in due course. O king, that daughter, endowed with auspicious marks, who was married, went to her father-in-law's house after some time. The very intelligent Aṅgada who knew all holy texts and who was adorned with the splendour of youth, bore the burden (i.e. the responsibility) of the household. Once that best brāhmaṇa, seeing his son to be capable of managing the duties, said to his wife, O best king:

Devadāsa said :

13-21. O good lady, listen to my words proper for this time; (and) then quickly do what is fit, O good one. This old age has come. Causing the limbs to tremble as a storm causes to tremble a ripe fruit, it will cause the body to fall. O you of a good vow, it will also make dull the brightness of the eyes, as the morning time makes dull the brightness of the stars along with the moon. Like an iron fetter this old age will lessen the speed of the stumbling feet at every step. Therefore, O auspicious one, as long as this old age does not become advanced, we should quickly do what is good to us. O fortunate one, a house, sons, friends, brothers, parents are perishable. So also is wealth etc. A wise man is not attached to them. Therefore, I, with my senses controlled, will wander, in the manner of an anchorite, about all holy places and will see Viṣṇu. Then, O auspicious one, taking to renunciation at an excellent holy place, I shall cast my body at the end of the fructification of my karmas . If thus I would be free from life, salvation would be (possible) for me who have properly placed my mind at the lotus-like feet of Lakṣmī's lord.

Uttamā said :

22-25. What man or woman (except one) having no sense would take delight in the perishable mundane existence, leaving Viṣṇu (i.e. and leave Viṣṇu), the perpetual abode? Therefore, O lord of my life, take me, serving your lotus-like feet with you, and quickly lift me up from the ocean of the worldly existence. This (our) glorious son Aṅgada has become capable of sustaining the burden of the household. This auspicious daughter-in-law will help him. That foolish man or woman, who, when his or her son is capable (of looking after the household), would not be detached, is deprived of bliss.

Nārada said :

26. Having thus talked to each other, that couple called their son Aṅgada on the same day and told him:

The couple said :

27-33. O Aṅgada, know us to have our limbs drooping due to the appearance of old age. At some holy place we shall strive for our spiritual good. Devoutly worshipping Viṣṇu is said to be the highest good. For that only the desireless good people strive on the earth. They who have no attachment for objects of senses, who look equally upon all beings, who are neither delighted nor dejected due to pleasure or pain, are alone the good men, serving the feet of Viṣṇu. By merely seeing them a man is blessed. A wise man, eager to see him (i.e. Viṣṇu), and wandering about the holy places, would see him by good luck. Therefore, O Aṅgada, having placed on your two long arms the burden of (maintaining) the family, allow us to go on a pilgrimage. O son, if, in course of our pilgrimage, we may see a good man, then we would be blessed.

Nārada said :

34-36. Thus addressed by the parents, the son spoke good words: "You have told this to be the emancipation of the entire family. Quickly order me what beneficial thing to you I should do. I always obey the orders of you whose feet are respectable (to me). Take with you the excellent wealth stored by you for giving gifts at holy places. So also take me with you as a servant to serve you."

Nārada said :

37-4la. Speaking like this, and taking money (with him) he went with them for a couple of krośas ; and somehow sent back by them, he came home. They took some money with them, and thinking, 'May Viṣṇu come to us' lived there for three days, eating bulbs, roots and fruits. O king, when the couple set off from that place, they met a siddha on their way. Saluted by both of them with their heads (bent down) he sat down. When the chief of siddhas was seated, they asked him thus: "Tell (us) who you are, wherefrom you have come, what you desire to do".

The siddha said :

41b-46. O best ascetic, I am a siddha. My house is at Kalpagrāma. I have come from Indraprastha . There I saw a great wonder. There is the siddha Kapila resembling Viṣṇu in merits. Learning Sāṃkhya from him I lived in his hermitage. Once my celebrated teacher, Kapila, went from his hermitage to the very holy (place) called Badarī , to bathe in the water of Yamunā . There one wild buffalo, oppressed by thirst, entered the water of Yamunā, and having drunk it, recollected his former existence. The wild buffalo, having recollected his past deeds, quickly came out of the water and saluted (my) teacher, Kapila; and when I was listening, the buffalo spoke with a human voice, which I (shall) tell you today. Listen to it, (which is) very wonderful.

The buffalo said :

47-48. O you Kapila, O you who are a portion of Viṣṇu, O you lord of the siddhas, tell me who have bowed to you, what the name of this great holy place is. Due to the touch of the water of this excellent holy place, I got (the recollection) of my deeds in the past existence, O illustrious one.

The siddha said :

49. Having heard these words of the buffalo, the great sage, though he knew his account, laughed and said these words:

Kapila said :

50. O best of buffaloes, who were you in your former existence? What deed did you do then, due to which you obtained (i.e. were born in) the stock of the buffalo?

The buffalo said :

51-61. O best sage, listen to the account of my former existence. Formerly I was a king, the mighty chief of Kaliṅga . Deluded by passion I did not know (i.e. discriminate between) my wife and that of another. I took away the wealth of sinless merchants of good conduct. O king(?), I, being fearless, wandered at night in the city to dally with beautiful wives of others. I, deluded by Cupid, at night lived in that house in which I saw a beautiful woman, as an elephant lives in a field. Sporting there fearlessly, and snatching wealth from that house, I returned to my house after a few days. By day I seated in my assembly made two city-lads fight a base duel in front of me. Regarding the boy who put down (the other boy) as rich, I forcibly took the wealth, little or much, of his father. Saying, “This one due to his cowardice is not fit to live in my city”, I killed him who was defeated, O sage. The citizens seeing the king to have begun behaving like this, abandoned the city, and went to another country. Durvāsas , the great sage born of Rudra , while roaming over the earth once came to my city. Then all citizens, gathering together approached him. Saluting him, they spoke to him these words acquainting him with their misery:

The citizens said :

62-71. O son of Atri , O best sage, O treasure of pity, favour us. Turn to piety this king, engrossed in doing unrighteous deeds. Due to the dawn of our good fortune you have come (here). Rescue us like a raft from this ocean of misery due to the king who is transgressing its limits. O best sage, the greedy one took away our wealth. The passionate one spoilt chaste and innocent ladies. Many children aged about ten years were killed by him. O great sage, this king is the store of innumerable faults.

The buffalo said :

Having heard these words of the citizens, that sage, the son of Atri, thinking, ‘He must be punished’, came to my assembly. Seeing the naked sage coming, I stopped him through my servants, saying, “He is not fit to be seen.” I many times ordered my servants: “Stop him whose figure is like that of a buffalo, with his entire body smeared with dust.” Then the servants quickly went tv stop him. Just by means of a ‘hum’ sound the sage reduced all of them to ash, as you did Sagara ’s sons, protecting the sacrificial horse of their father. Seeing the servants to be completely reduced to ash, I quickly got up and was about to enter my house. The best sage, addressing me as “O sinner”, cursed me:

72-77. “Now become a buffalo in a great forest.” Thus cursed by him, I gave up the royal body; I became a buffalo in a great forest in the Maru country, O sage. O best sage, I lived there for a long time. Hear due to which religious merit I have come here. I had got constructed many reservoirs of water, wells, and tanks . I had (also) planted many mango trees on (the sides of) the path. O god, due to that

religious merit, I did not fall into a hell. And I got the contact of the water of this holy place. I have thus told you about the righteous and unrighteous deeds in my former birth, due to which I reached this holy place, and due to which I had reached the buffalo's stock. Due to the touch of the water of this excellent place, I remembered my former existence. O sage, tell me how I shall be free from this miserable stock.

Kapila said :

78. This holy place of Lakṣmī's lord called Badarī is very meritorious. Bathe here, you will quickly obtain what is in your mind.

The siddha said :

79-80. O great sage, having heard these words of the king, he, desiring heaven, entered (the water of) the holy place to bathe. When, having bathed there with a desire (to go) to heaven, he came to the bank from the water, Indra came therejust at that moment from heaven.

Indra said :

81. O lord of Kaliṅga, give up your body of the buffalo. Receiving a divine body come to my heaven. You bathed (here) with a desire to (reach) heaven; you have secured that abode of gods.

The siddha said :

82-83. Thus addressed by him, he then abandoned his body of buffalo, and securing a divine body, he mounted upon the lord of elephants. Having mounted upon the lord of elephants, and remaining in the air for a moment, and saluting the god with his head bent down, he praised the sage Kapila.

The Kaliṅga-king said :

84-92. O highest lord, salutation to you, the cause of absolute knowledge, the bridge to all Vedic sciences, and an enemy of those who oppose them. The flow of the sāṃkhya (principles) causing the knowledge of the absolute truth among the human beings whose minds are overpowered by illusion, is due to you, O lord. O sage, you punish and throw into stocks of lower animals those who give up what is laid down in the Vedas and behave as they like. All regents of quarters like Indra are under your control. Afraid of you, the chastiser, they do what you desire. You, the soul of all, caused the gods to incarnate in each former yuga to destroy those opposing the practices laid down in the three Vedas. O lord, those enemies of gods who were killed by you, gave up their sorrowful bodies and reached Viṣṇu's heaven. O lord of the world, order me to go to heaven. Also favour Indra, with your nectar-like glances, who is bowing to you. O lord of gods, by the favour of you and (the holy place) called Badarī, I have given up my miserable body, and have got a virtuous body. O you treasure of grace, by your favour, I am, after moulting upon the lord of elephants, going to heaven willingly.

The siddha said :

93-96. Thus praising Kapila, the lord of gods, and saluting his feet, the Kaliṅga-king went to heaven. O brāhmaṇa, I, attending upon my preceptor, saw this wonder and also liberation from sin at Badarikāśrama. In the three worlds there is no better holy place giving all (desired) objects. If you

desire the highest good, go there with your wife. O brāhmaṇa, to take my old father desiring salvation (and) having no other yearning to Badarī, I am going home.

Nārada said :

97-101. O king, after having narrated the greatness of this excellent holy place called Badarī, the siddha went home. Then after some time that brāhmaṇa (Devadāsa) along with his wife, visiting (various) holy places, reached Indraprastha where the two were taken to his own abode by him (i.e. Vāsudeva) (appearing) in his own body (corrupt reading). The siddha also, having quickly brought his father from his house, bathed him, desiring salvation, there only at that excellent holy place. The old father of that siddha, saluted by gods, was also taken to his own abode by Śrī Viṣṇu. This (holy place) called Badarī, is in Indraprastha. The lord would give all the objects desired by the minds of those bathing here. O king of a modest mind, I have described to you its holy greatness. Having heard it, a man will never fall into a mother's womb (i.e. he will bever be reborn).

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 217

The Greatness of Haridvāra

Chapter 629 of 693 · 50 detected Sanskrit verse markers

Sanskrit

राजोवाच-
वर्णितं मे त्वया साधो माहात्म्यं बदरीभवम् ।
यं निशम्य मनो याति मम निर्मलतां मुने १।
एतदद्भुतमाहात्म्यं शक्रप्रस्थाख्यमुत्तमम् ।
सकलं मुनिशार्दूलचतुवर्गप्रदायकम् २।
भुवि नातः परं तीर्थं वतिरश्चातमपि मुक्तिदम् ।
श्रेष्ठं सकलपापघ्नं दर्शनादेव नारद ३।
एतदंतर्गतस्यास्य हरिद्वारस्य नारद ।
माहात्म्यं श्रोतुमिच्छामि त्वत्तः संतोषकारकात् ४।
मामुद्धर मुने दीनमविद्याकामकर्म्मभिः ।
वर्णनेनास्य तीर्थस्य शक्रप्रस्थगतस्य वै ५।
नारद उवाच-
आकर्णय महाभाग वर्णयामि तवाग्रतः ।
हरिद्वारस्य माहात्म्यमश्वमेधफलप्रदम् ६।
अत्रैकः श्वपचः पापः यथास्वर्गतिमाप्तवान् ।

तत्तेऽहं कथयाम्यद्य शृणुष्वैकमनाः प्रभो ७।
धर्मक्षेत्रे कुरुक्षेत्रे कालिग इति विश्रुतः ।
श्वपचः पापकर्म्मा वै वसति स्म पुराद्बहिः ८।
पंचषड्वर्षदेशीयान्बालान्नगरवासिनाम् ।
प्रसह्य वंचयित्वा च वने नीत्वा जघान सः ९।
तेषामलंकारमयं रजतं हेमवन्नृपः ।
रत्नादिकं च कायस्थं हत्वा तान्जगृहेऽधमः १०।
विवेश साधुनिलये रात्रौ धनजिहीर्षया ।
पथिकान्धनमालक्ष्य स जघ्ने निर्जनं वने ११।
कुरुक्षेत्रे समायाता एकदा रविपर्वणि ।
नानादिग्भ्यो जना राजन्नानादान जिहीर्षया १२।
तस्मिन्यथाविधि स्नात्वा रविपर्वणि भूपते ।
दानं दत्त्वा यथावच्च लोकाः स्वान्स्वान्गृहान्ययुः १३।
एकः कश्चिद्विशां श्रेष्ठो धनेन महता यतः ।
पश्चात्सर्वजनेभ्यस्तु चचाल स्वगृहंप्रति १४।

अश्ववारः पदातीनां विंशतिं पुरतो दधत् ।
कालिगः स महापापस्तमनुप्रस्थितः श्रियै १५।
कतिचिद्वसतीर्गत्वा सह तेन विशाधमः ।
सॐऽत्यजस्तद्धनं हर्तुं न लेभे समयं नृप १६।
बलेनापि गृहीतुं न क्षमोऽभूतस्य सश्रियम् ।
वैश्यस्तु जनविंशत्या संयुक्तस्तु स एकलः १७।
अत्रागतः स पापात्मा वैश्यस्यार्थेन पार्थिव ।
निशीथे शिबिरं तस्य धनं हर्तुं समाविशत् १८।
एकेन तस्य वैश्यस्य जनेन स तु लक्षितः ।
प्रविशन्नेव पापात्मा दधता प्रहरं स्वकम् १९।
तमालक्ष्य समीपस्थं स जनः प्रहरप्रदः ।
उभयोः पादयोराजन्स्वपन्नेव गृहीतवान् २०।
तौ गृहीत्वा जनानन्यान्बोधयन्प्रहरप्रदः ।
हस्तेनैव तु पापेन चौरेणाघातितो हि सः २१।
श्रुत्वा पलायमानस्तु गृहीतोऽन्यैर्जनैस्तदा ।

गृहीतारं पुनर्हत्वा सहसा स पलायितः २२।
एकेन केनचिद्राजन्सेवकेन धनुर्भृता ।
दूरादेव शरेणाशु धावन्स निहतोऽधमः २३।
हतमात्रः शरेणाशु तत्याज स च जीवितम् ।
चौरेण निहतौ राजन्वैश्यस्यानुचरावुभौ २४।
ते त्रयो वरयानानि गणानीतानि भूपते ।
समारुह्य दिविस्थित्वा वैश्यमेतद्बभाषिरे २५।
कालिगवैश्यानुचरा ऊचुः ।
भो भो वैश्यपते साधो तीर्थमेतदनुत्तमम् ।
इंद्रप्रस्थे हरिद्वारं शिवकृत्पापिनामपि २६।
वयं त्रयः सुतीर्थेऽस्मिन्नपमृत्युगता अपि ।
गच्छामस्त्रिदिवं वैश्य सांप्रतं शिवमस्तु ते २७।
श्रीनारद उवाच-
इत्युक्त्वा ते ययुः स्वर्गं शिवे शिवकृतां पदम् ।
यत्रेच्छया हि लभ्यंते भोग्यवस्तून्यनेकशः २८।

अथ रात्रौ व्यतीतायां प्रातरत्र विशांवरः ।
स्वभृत्यदेहयोः कृत्वा दाहमस्थीन्यपातयत् २९।
तीर्थेऽत्र पात्यमानेषु भृत्यौ तावस्थिषु प्रभो ।
स्वर्गात्पुनरिहायातौ तं वैश्यमिदमूचतुः ३०।
भृत्या ऊचतुः ।
भो भो वैश्यपते साधो तीर्थेऽत्र मरणाद्भुवि ।
पापानामपि जंतूनां स्वर्गप्राप्तिर्न संशयः ३१।
स्थले मृतस्य जंतोश्चेत्पतंत्यस्थीनि वारिणि ।
तीर्थस्यास्य तदा वैश्य सत्यलोके स्थितिर्भवेत् ३२।

स्थले मृताभ्यामावाभ्यामस्थिपातेन वारिणि ।
संप्राप्ता ब्रह्मणो लोके स्थितिराब्रह्मसंस्थिते ३३।
स्थले मृतस्य चौरस्यापेतुरस्थीनिनांबुनि ।
यतोऽत स विशांनाथ तस्थौ वृंदारकालये ३४।
तस्यापि देहमन्विष्य तीर्थेस्मिन्नाशु पातय ।
यथासोऽपि सुरश्रेष्ठ प्राप्नुयान्नौ गतिं पराम् ३५।

उपकारः सदाकार्यः परेषामपि साधुभिः ।
अपकारो न मंतव्यः कृतो भृशमसज्जनैः ३६।
नारद उवाच-
इत्युक्त्वा तौ महाभागौ गतौ हरिपुरं प्रति ।
हरिद्वारस्य तीर्थस्य सलिलेनास्थिपातनात् ३७।
स वैश्यस्तु महाभागस्तस्य चौरस्य विग्रहम् ।
दग्धुमन्वेषयामास न लब्धं तत्तु भूपते ३८।
पुनरावृत्य तत्रैव सर्वतीर्थशिरोमणौ ।
हरिद्वारे महाराज स सस्नाविति वांच्छया ३९।
अहमुत्पाद्य सत्पुत्रान्धर्म्मार्जितधनेन च ।
संतोष्य विप्रान्बंधूंश्च विष्णुमाराध्य सेवया ४०।
त्वय्येव मरणं प्राप्य गच्छामि हरिमंदिरम् ।
तीर्थराज नमस्तुभ्यमेतत्कर्तव्यमस्ति ते ४१।
इति कामनया राजन्स वैश्यस्तत्र कामदे ।
तीर्थे स्नात्वा गतः सर्वैर्भृत्यस्वं समगाद्गृहम् ४२।

तत्र गत्वा सपत्न्यां तु पुत्रानुत्पाद्य बुद्धिमान् ।
धर्मोपार्जितवित्तेन तोषयामास बांधवान् ४३।
भक्त्या परमया राजन्नाराध्य कमलापतिम् ।
तीर्थेऽस्मिन्मरणं प्राप्तो यतो वैकुंठमाप्नुयात् ४४।
इति वै वर्णितो राजंस्तीर्थस्य महिमा तव ।
हरिद्वारस्य पुण्यस्य श्रवणेऽस्य फलं शृणु ४५।
तिलद्रोणस्य दानेन माघे यत्फलमाप्नुयात् ।
जनस्तत्फलमाप्नोति शृण्वन्माहात्म्यमस्य तु ४६।
गोपीचंदन दानेन ब्रह्मपत्रेषु भोजनात् ।
यत्फलं तन्महिम्नोऽस्य श्रवणादेव कार्तिके ४७।
जागरे च प्रबोधिन्यां प्रहरे पश्चिमे नृप ।
यत्फलंन्तन्महिम्नोऽस्य तीर्थस्याकर्णनाद्भवेत् ४८।
हरिद्वारस्य सदृशं शक्रप्रस्थगतस्य वै ।
न तीर्थं पृथिवीलोके चतुर्वर्गफलप्रदम् ४९।
इतिं श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे इंद्रप्रस्थमाहाम्त्ये हरिद्वारवर्णनंनाम सप्ताधिकद्विशततमोऽध्यायः २१७ ।

Roman transliteration

rājovāca-
varṇitaṃ me tvayā sādho māhātmyaṃ badarībhavam |
yaṃ niśamya mano yāti mama nirmalatāṃ mune 1|
etadadbhutamāhātmyaṃ śakraprasthākhyamuttamam |
sakalaṃ muniśārdūlacatuvargapradāyakam 2|
bhuvi nātaḥ paraṃ tīrthaṃ vatiraścātamapi muktidam |
śreṣṭhaṃ sakalapāpaghnaṃ darśanādeva nārada 3|
etadaṃtargatasyāsya haridvārasya nārada |
māhātmyaṃ śrotumicchāmi tvattaḥ saṃtoṣakārakāt 4|
māmuddhara mune dīnamavidyākāmakarmmabhiḥ |
varṇanenāsya tīrthasya śakraprasthagatasya vai 5|
nārada uvāca-
ākarṇaya mahābhāga varṇayāmi tavāgrataḥ |
haridvārasya māhātmyamaśvamedhaphalapradam 6|
atraikaḥ śvapacaḥ pāpaḥ yathāsvargatimāptavān |

tatte'haṃ kathayāmyadya śṛṇuṣvaikamanāḥ prabho 7|
dharmakṣetre kurukṣetre kāliga iti viśrutaḥ |
śvapacaḥ pāpakarmmā vai vasati sma purādbahiḥ 8|
paṃcaṣaḍvarṣadeśīyānbālānnagaravāsinām |
prasahya vaṃcayitvā ca vane nītvā jaghāna saḥ 9|
teṣāmalaṃkāramayaṃ rajataṃ hemavannṛpaḥ |
ratnādikaṃ ca kāyasthaṃ hatvā tānjagṛhe'dhamaḥ 10|
viveśa sādhunilaye rātrau dhanajihīrṣayā |
pathikāndhanamālakṣya sa jaghne nirjanaṃ vane 11|
kurukṣetre samāyātā ekadā raviparvaṇi |
nānādigbhyo janā rājannānādāna jihīrṣayā 12|
tasminyathāvidhi snātvā raviparvaṇi bhūpate |
dānaṃ dattvā yathāvacca lokāḥ svānsvāngrhānyayuḥ 13|
ekaḥ kaścidviśāṃ śreṣṭho dhanena mahatā yataḥ |
paścātsarvajanebhyastu cacāla svagrhaṃprati 14|

aśvavāraḥ padātīnāṃ viṃśatiṃ purato dadhat |
kāligaḥ sa mahāpāpastamanuprasthitaḥ śriyai 15|
katicidvasatīrgatvā saha tena viśādhamaḥ |
saoṃ'tyajastaddhanaṃ hartuṃ na lebhe samayaṃ nṛpa 16|
balenāpi gṛhītuṃ na kṣamo'bhūttasya saśriyam |
vaiśyastu janaviṃśatyā saṃyuktastu sa ekalaḥ 17|
atrāgataḥ sa pāpātmā vaiśyasyārthena pārthiva |
niśīthe śibiraṃ tasya dhanaṃ harttuṃ samāviśat 18|
ekena tasya vaiśyasya janena sa tu lakṣitaḥ |
praviśanneva pāpātmā dadatā praharaṃ svakam 19|
tamālakṣya samīpasthaṃ sa janaḥ praharapradaḥ |
ubhayoḥ pādayorājansvapanneva gṛhītavān 20|
tau gṛhītvā janānanyānbodhayanpraharapradaḥ |
hastenaiva tu pāpena caureṇāghātito hi saḥ 21|
śrutvā palāyamānastu gṛhīto'nyairjanaistadā |

gṛhītāraṃ punarhatvā sahasā sa palāyitaḥ 22|
ekena kenacidrājansevakena dhanurbhṛtā |
dūrādeva śareṇāśu dhāvansa nihato'dhamaḥ 23|
hatamātraḥ śareṇāśu tatyāja sa ca jīvitam |

caureṇa nihatau rājanvaiśyasyānucarāvubhau 24|
te trayo varayānāni gaṇānītāni bhūpate |
samāruhya divisthitvā vaiśyametadbabhāṣire 25|
kāligavaiśyānucarā ūcuḥ |
bho bho vaiśyapate sādho tīrthametadanuttamam |
iṃdraprasthe haridvāraṃ śivakṛtpāpināmapi 26|
vayaṃ trayaḥ sutīrthe'sminnapamṛtyugatā api |
gacchāmastridivaṃ vaiśya sāṃprataṃ śivamastu te 27|
śrīnārada uvāca-
ityuktvā te yayuḥ svargaṃ śive śivakṛtāṃ padam |
yatrecchayā hi labhyaṃte bhogyavastūnyanekaśaḥ 28|

atha rātrau vyatītāyāṃ prātaratra viśāṃvaraḥ |
svabhṛtyadehayoḥ kṛtvā dāhamasthīnyapātayat 29|
tīrthe'tra pātyamāneṣu bhṛtyau tāvasthiṣu prabho |
svargātpunarihāyātau taṃ vaiśyamidamūcatuḥ 30|
bhṛtyā ūcatuḥ |
bho bho vaiśyapate sādho tīrthe'tra maraṇādbhuvi |
pāpānāmapi jaṃtūnāṃ svargaprāptirna saṃśayaḥ 31|
sthale mṛtasya jaṃtoścetpataṃtyasthīni vāriṇi |
tīrthasyāsya tadā vaiśya satyaloke sthitirbhavet 32|
sthale mṛtābhyāmāvābhyāmasthipātena vāriṇi |
saṃprāptā brahmaṇo loke sthitirābrahmasaṃsthite 33|
sthale mṛtasya caurasyāpeturasthīnināṃbuni |
yato'ta sa viśāṃnātha tasthau vṛṃdārakālaye 34|
tasyāpi dehamanviṣya tīrthesminnāśu pātaya |
yathāso'pi suraśreṣṭha prāpnuyānnau gatiṃ parām 35|

upakāraḥ sadākāryaḥ pareṣāmapi sādhubhiḥ |
apakāro na maṃtavyaḥ kṛto bhṛśamasajjanaiḥ 36|
nārada uvāca-
ityuktvā tau mahābhāgau gatau haripuraṃ prati |
haridvārasya tīrthasya salilenāsthipātanāt 37|
sa vaiśyastu mahābhāgastasya caurasya vigraham |
dagdhumanveṣayāmāsa na labdhaṃ tattu bhūpate 38|
punarāvṛtya tatraiva sarvatīrthaśiromaṇau |
haridvāre mahārāja sa sasnāviti vāṃcchayā 39|
ahamutpādya satputrāndharmmārjitadhanena ca |
saṃtoṣya viprānbaṃdhūṃśca viṣṇumārādhya sevayā 40|
tvayyeva maraṇaṃ prāpya gacchāmi harimaṃdiram |
tīrtharāja namastubhyametatkartavyamasti te 41|
iti kāmanayā rājansa vaiśyastatra kāmade |
tīrthe snātvā gataḥ sarvairbhṛtysvaṃ samagādgṛham 42|

tatra gatvā sapatnyāṃ tu putrānutpādya buddhimān |
dharmopārjitavittena toṣayāmāsa bāṃdhavān 43|
bhaktyā paramayā rājannārādhya kamalāpatim |
tīrthe'sminmaraṇaṃ prāpto yato vaikuṃṭhamāpnuyāt 44|
iti vai varṇito rājaṃstīrthasya mahimā tava |
haridvārasya puṇyasya śravaṇe'sya phalaṃ śṛṇu 45|
tiladroṇasya dānena māghe yatphalamāpnuyāt |
janastatphalamāpnoti śṛṇvanmāhātmyamasya tu 46|
gopīcaṃdana dānena brahmapatreṣu bhojanāt |

yatphalaṃ tanmahimno'sya śravaṇādeva kārtike 47|
jāgare ca prabodhinyāṃ prahare paścime nṛpa |
yatphalaṃntanmahimno'sya tīrthasyākarṇanādbhavet 48|
haridvārasya sadṛśaṃ śakraprasthagatasya vai |
na tīrthaṃ pṛthivīloke caturvargaphalapradam 49|
itiṃ śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe iṃdraprasthamāhāmtye haridvāravarṇanaṃnāma saptādhikadviśatatamo'dhyāyaḥ 217 |

English translation

The king said :

1-5. O good one, you have described to me the greatness of Badarī , having heard which my mind has become pure, O sage. O best sage, this excellent, wonderful greatness of Śakraprastha gives all the four goals of human life. O Nārada , there is no other holy place than this, which is the best, which gives salvation even to lower animals, which destroys sins just when it is seen. O Nārada, from you, giving delight, I really desire to hear about the greatness of Haridvāra which is in it. O sage, by the description of this holy place situated in Śakraprastha, emancipate me who am a poor person due to wanton deeds indulged in because of ignorance.

Nārada said :

6-19. O illustrious one, listen. I shall describe to you the greatness of Haridvāra, giving the fruit of a horse-sacrifice. I spall tell you today how a sinful cāṇḍāla went to heaven. O lord, listen to it attentively. In Dharmakṣetra Kurukṣetra there lived, outside the city, a sinful cāṇḍāla known as Kāliṅga . He cheated the citizens' boys, five or six years old, forcibly took them to a forest, and killed them there, O king. Having killed them, the mean one took away silver, golden ornaments, and jewels etc. from their bodies. At night he entered the houses of the good to snatch away wealth. Aiming at the wealth of travellers, he killed them in a lonely forest. Once, on the day of a solar eclipse, people desiring to make various presents came to Kurukṣetra from many quarters, O king. O king, having, on that solar eclipse day, duly bathed there, and having duly given presents, the people went home. One, best among merchants, having much wealth, proceeded towards his house after all men. He, seated on a horse, had twenty foot-soldiers in front of him. That great sinner Kāliṅga proceeded after him for (snatching) his wealth. After having traversed (the distance of) a few camps, the mean man, the cāṇḍāla could not wait (as) he did not get an opportunity to rob his wealth. Even with force he was unable to seize his wealth. The merchant was accompanied by twenty men, while he was alone. O king, the sinful (cāṇḍāla) came for (snatching) the merchant's wealth. At night he entered his camp to take away his wealth. But one of the merchant's men keeping a watch, noticed the sinner while entering.

20-25. Seeing him about to give a blow, the man keeping the watch, even while lying, seized him by both his feet, O king. The man, keeping the watch, seizing his feet, and awakening other people, was struck by the thief just with his hand. Other people, hearing (the sound) seized him who was running away. Again striking him who had seized him, he ran away. O king, one of the (merchant's) servants having a bow, struck the mean one who was quickly running, from a distance only. As soon as he was struck by the arrow, he quickly gave up his life. The thief killed two followers of the merchant, O king. The three, getting into excellent vehicles brought by the attendants, remained in the sky, and spoke these words to the merchant.

Kāliṅga and the merchants servants said :

26-27. O chief merchant, O good one, this Haridvāra is an excellent holy place in Indraprastha which is propitious even to sinners. O merchant, we three who died at this excellent holy place, will now go to heaven. Good luck to you.

Śrī Nārada said :

28-30. O Śibi , speaking like this the three went to heaven, the place of those who do good deeds and where many things of enjoyment are obtained according to (one's) desire. O king, when the night had passed, the merchant burnt the dead bodies of his two servants and dropped their bones here. O king, when the bones were being dropped at this holy place, the two servants came back here from heaven, and said these words to the merchant:

The two servants said :

31-36. O chief of the merchants, O good one, due to death at this holy place on the earth, even sinful beings undoubtedly go to heaven. O merchant, if the bones of a being who dies on a dry land, fall into the water of his holy place, he would stay in Satyaloka . Due to the bones of us who died on a dry land being dropped in the water (of this holy place) we have reached Brahmā 's world, and will stay here as long as Brahmā lives (here). Since the bones of the thief who died on a dry ground did not fall in the water of this holy place, he went to heaven, O king. Finding out his body also quickly drop it into (the water of) this place, so that, O best god, he too will obtain our state. Good men should always oblige others. They should never mind even a very bad turn done by the bad.

Nārada said :

37-49. Speaking like this the two illustrious ones went to Viṣṇu 's city(?) due to their bones being dropped into the water of the holy place of Haridvāra. O illustrious one, the merchant looked for the thief's body to burn it; but, O king, he did not find it. Again returning to that crest-jewel of all holy places, viz. Haridvāra, O great king, he bathed there only with the desire: 'Having produced good sons, having pleased brāhmaṇas and my kinsmen by (giving them) wealth earned righteously, and having propitiated Viṣṇu by serving him, and having died at you (i.e. at this holy place) only, I shall go to Viṣṇu's abode. O lord of the holy places, salutation to you. You must do this.' With this desire, O king, the merchant bathed with all his servants at that holy place giving all desired objects, and then went home. Having gone there the intelligent one produced sons on his wife and pleased his kinsmen by (giving them) wealth earned righteously. O king, having propitiated Lakṣmī 's lord with great devotion, he died at this holy place, due to which he would reach Vaikuṇṭha . O king, I have thus described to you the greatness of this holy place Haridvāra. Listen to the fruit (obtained) by listening to it. A man would obtain that fruit which he would obtain by giving a droṇa (approximately 30 kilograms) of sesamum seeds (to a brāhmaṇa) in Māgha . The fruit due to listening to (the account of) the greatness of this (holy place) is the same as by giving gopīcandana , and eating from brahma -leaves(?). The same fruit as is obtained on keeping awake in the last watch of the Prabodhinī Ekādaśī would be obtained by listening to (the account of) the greatness of this holy place. There is no other holy place on the earth, giving the fruit of the four goals of human life, like this Haridvāra in Indraprastha.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 218

The Greatness of Puṣkara: Puṇḍarīka's Story

Chapter 630 of 693 · 55 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
भूयः शृणु महाभाग माहात्म्यं परमाद्भुतम् ।
अत्रस्थितस्य तीर्थस्य पुष्करस्य शिवप्रदम् १।
प्रसादात्तस्य तीर्थस्य विष्णुः सर्वसुरेश्वरः ।
प्रसन्नं पुंडरीकस्य मासमेकं गृहे वसेत् ।
अत्र मुक्तिं तदनुजो लेभे पापरतोऽपि हि २।
शिबिरुवाच-
कः पुंडरीको धर्मात्मा कृतं तेन च कर्म्म किम् ।
येन प्रसन्नो भगवांस्तद्गृहे मासमावसत् ३।
कथं तदनुजः प्राप पापात्मा श्रीहरेः पदम् ।
तीर्थस्यास्य प्रसादेन सर्वमाख्याहि मे मुने ४।
शृण्वतोऽस्य न संतोषो माहात्म्यं मम जायते ५।
नारद उवाच-
विदर्भनगरे राजन्मालवाख्ये महायशाः ।
ब्राह्मणो ब्रह्मविच्छांतो विद्वान्विष्णुपरायणः ६।

देवर्षिपितृभूतानां मानुषाणां च पोषकः ।
विषयेषु न संसक्तो लोभमोहादिवर्जितः ७ ।
स एकदा महाभाग सिंहं प्राप्ते बृहस्पतौ ।
गोदावरीं महापुण्यां स्नातुं प्रतिजगाम ह ८।
दातुं तत्र सुवर्णस्य गृहान्निन्ये पलायुतम् ।
गच्छन्पथि स धर्मात्मा मनसैतदचिंतयत् ९।
मालव उवाच-
गृहाद्वानार्थमानीतं मया हेमपलायुतम् ।
यस्मै कस्मै न दातव्यं दातव्यं पूज्य साधवे १०।
निष्किंचनाय विप्राय पात्रायानुपकारिणे ।
पूज्याय देशे काले च दत्तमक्षयतां व्रजेत् ११।
उञ्छवृत्त्या समानीतं दत्त्वा दुर्वाससे मुनिः ।
शिलोंच्छवृत्तिर्धर्मात्मा स्वं त्यक्त्वा गात्परं पदम् १२।
दानवेंद्रो बली राजा पात्रं विज्ञाय वामनम् ।
विपक्षायाप्यदात्तस्मै त्रिलोकीं स्वभुजार्जिताम् १३।

तस्मात्पात्राय दातव्यं धनं धर्म्माजितं मया ।
गोविंदतुष्टये सम्यक्वांच्छनीयं न तत्फलम् १४।
पुंडरीकस्तु धर्मात्मा भागिनेयो गजाह्वयात् ।
आयास्यति मयाहुतः सर्वपात्रशिरोमणिः १५।
आनीतस्य धनस्यार्द्धं तस्मै पात्राय सूनवे ।
स्वसुर्द्दास्यामि शेषं तु श्रोत्रियेभ्यो यथाविधि १६।
नारद उवाच-
एवं विचिंत्य धर्मात्मा मालवं स द्विजोत्तमः ।
कतिचिद्वासरैः प्राप्तः पुण्यां गोदावरीं नृप १७।
मिलितस्तस्य धर्मात्मा पुंडरीकः स्वसुः सुतः ।
तस्य वै पूर्वमायातो मालवस्य महीपते १८।
स तत्र विधिना स्नात्वा सिंहसंक्रमवासरे ।
पुंडरीकाय वित्तार्द्धं ददौ मे प्रीयतां हरिः १९।
पुंडरीकोऽपि धर्मात्मा स्नात्वा गोदावरीजले ।
स्ववित्तस्य चतुर्थांशं श्रोत्रियेभ्यो ददौ मुदा २०।

स तत्र विधिवत्स्नात्त्वा दत्त्वा दानं च शक्तितः ।
गच्छंतं स्वगृहान्नाजन्नित्युवाच स्वसुः सुतम् २१।
मालव उवाच-
गुरून्प्रति नमस्कारो वाच्यो आशीर्लघून्प्रति ।
यथावयोर्हि संयोगः क्षणिकोऽयं बभूव ह २२।
एवं हि सर्वजंतूनां पुत्रदारादिभिः सह ।
तस्मात्क्षणिकसंयोगात्संसाराद्यः सुधीर्नरः २३।
विरज्येत कृपापात्रं स हरे स्याद्विनिश्चितम् ।
कृपातः श्रीहरेः प्राणी सत्संगमरतो भवेत् २४।
तस्तस्य हरेर्लीलाश्रवणेच्छा हि जायते ।
श्रुत्वा च कीर्तिता सद्भिर्हरिलीला अपि स्वयम् २५।
सुस्पृहं कीर्त्तयत्येव ततः स्मरति केवलम् ।
ततस्तस्य भवेत्प्रेमगोविंदपदसेवने २६।
नरस्ततस्तरत्याशु पोतेनेव महार्णवम् ।
एतदर्थं हि साधूनां ज्ञानिनां कर्मणां तथा ।

यत्नो भवति धर्मात्मन्नपि त्वं यत्नवान्भव २७।
नारद उवाच-
एवमुक्त्वा स वैदर्भः सुतं कथमपि स्वसुः ।
विसृज्याश्रुमुखो वाष्पपर्याकुलदृशं ययौ २८।
पुंडरीकोऽपि धर्मात्मा चचाल स्वगृहं प्रति ।
कतिभिर्वासरै राजन्नागतोऽत्र शुभास्पदे २९।
भरताख्यं कनीयांसं भ्रातरं पतितं भुवि ।
श्वसंतं क्षतनिर्गच्छद्रुधिराक्तमवैक्षत ३०।
पप्रच्छ च रुदन्नुच्चर्भ्रातः केनेदृशीं दशाम् ।

गमितोसि किमर्थं वा गृहादिह समागतः ३१।
इति पृच्छति राजेंद्र पुंडरीके सपीडया ।
महत्या भरतः सद्यः पीडितोसूनमुंचत ३२।
अवातरत्तदा यानमेकं सगणमद्भुतम् ।
आकाशात्पश्यतां भूप जनानां तद्भरोरपि ३३।
तदारुह्य स दिव्यांगो भरतः पापकार्यपि ।

उवाच वचनं ज्येष्ठं भ्रातरं विनमन्निदम् ३४।
भरतोवाच-
पुंडरीक महाबुद्धे तीर्थस्यास्य प्रसादतः ।
पुष्करस्य मया प्राप्ता पापिनापि दिवि स्थितिः ३५।
मदीयं दारुणं कर्म भ्रातर्जानासि यद्यपि ।
तथापि कथयाम्यद्य किंचिदज्ञातमस्ति ते ३६।
यथा मया प्रभावत्या वेश्यया रमितं सह ।
तद्गृहं व्ययितं भूरि धनं च मदिराकृते ३७।
द्यूतेन हारितं यच्च चौरकर्मसमार्जितम् ।
शिवरात्र्यां मया शंभुनिर्माल्यं यच्च भक्षितम् ३८।
यत्कृते भवता विप्रो जेबुको नाम दूषितः ।
एतन्मया कृतं कर्म्म विदितं पुंडरीक ते ३९।
गोदावरीं गते भ्रातस्त्वयि यत्कृतवानहं ।
न तत्ते विदितं कर्म कथयामि तदप्यहो ४०।
चलितेत्वय्यतिक्रांतोयदापक्षस्तदाह्यहम् ।

श्रुतवानिति लोकेभ्यो वचनं हरिदुःसहम् ४१।
पुंडरीको धनं दातुमाहुतो मातुलेन हि ।
निजसोदरमाहत्य पुंडरीकं तदा हृतम् ४२।
गृहीष्यामि धनं भूरि मालवेन समर्पितम् ।
महता वसुना तेन तोषयामि प्रभावतीम् ४३।
दुरोदरेण क्रीडामि स्वेच्छया तद्विदैः सह ।
इत्यालोच्य त्वदध्वानं निरुध्याहमिह स्थितः ४४।
हत्वा त्वां च धनं भूरि गृहीतुं च महामते ।
अतिक्रांते धने भ्रातः कुतश्चित्सार्थमागतः ४५।
वणिजामत्र सुप्तोऽहं रात्रौ तत्र महामते ।
अथ कश्चिन्निशीथे तु तस्करो वणिजां धनम् ४६।
हर्तुं तत्र समाविष्टः सार्थे जनसमाकुले ।
नीत्वा यदा धनं किंचित्स चौरस्तु पलायितः ।
तमन्वधावन्सहसा क्रोशंत इव सेवकाः ४७।
सेवका ऊचुः ।

गृह्यतां गृह्यतामेष चौरोऽयं याति सत्वरम् ।
मध्याह्नहुनामस्माकमपहृत्य धनं बहु ४८।

भरत उवाच-
इत्याकर्ण्य वचस्तेषां पुरतस्तु तमन्वहम् ।
अधावं सहसा भ्रातस्तद्ग्रहीतुं जिहीर्षया ४९।
ततस्ते वणिजां भृत्या ज्ञात्वा मां तस्य रक्षकम् ।
प्रजहुस्तरसा सर्वे सखड्गं खड्गपाणयः ५०।
तेषु कञ्चिद्द्विजश्रेष्ठो ब्राह्मणोऽहमिति ब्रुवन् ।
खड्गेन शितधारेण मया पापीयसा हतः ५१।
वणिजां सेवकैस्तैस्तु खड्गधारैरहं हतः ।
गतास्ते वणिजः प्रातर्निजगंतव्यनीवृतम् ५२।
ततो भवानिह प्राप्तः श्वसंतं मां ददर्श ह ।
चलद्रुधिरलिप्तांगं पीडामोहविचेतनम् ५३।
इत्येतत्कथितं भ्रातर्यदर्थमहमागतः ।
अपमृत्युं यथा प्राप्तस्तच्चापि कथितं मया ५४।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे कालिंदीमाहात्म्येऽष्टादशाधिकद्विशततमोऽध्यायः २१८ ।

Roman transliteration

nārada uvāca-
bhūyaḥ śṛṇu mahābhāga māhātmyaṃ paramādbhutam |
atrasthitasya tīrthasya puṣkarasya śivapradam 1|
prasādāttasya tīrthasya viṣṇuḥ sarvasureśvaraḥ |
prasannaṃ puṃḍarīkasya māsamekaṃ gṛhe vaset |
atra muktiṃ tadanujo lebhe pāparato'pi hi 2|
śibiruvāca-
kaḥ puṃḍarīko dharmātmā kṛtaṃ tena ca karmma kim |
yena prasanno bhagavāṃstadgṛhe māsamāvasat 3|
kathaṃ tadanujaḥ prāpa pāpātmā śrīhareḥ padam |
tīrthasyāsya prasādena sarvamākhyāhi me mune 4|
śṛṇvato'sya na saṃtoṣo māhātmyaṃ mama jāyate 5|
nārada uvāca-
vidarbhanagare rājanmālavākhye mahāyaśāḥ |
brāhmaṇo brahmavicchāṃto vidvānviṣṇuparāyaṇaḥ 6|

devarṣipitṛbhūtānāṃ mānuṣāṇāṃ ca poṣakaḥ |
viṣayeṣu na saṃsakto lobhamohādivarjitaḥ 7 |
sa ekadā mahābhāga siṃhaṃ prāpte bṛhaspatau |
godāvarīṃ mahāpuṇyāṃ snātuṃ pratijagāma ha 8|
dātuṃ tatra suvarṇasya gṛhānninye palāyutam |
gacchanpathi sa dharmātmā manasaitadaciṃtayat 9|
mālava uvāca-
gṛhāddānārthamānītaṃ mayā hemapalāyutam |
yasmai kasmai na dātavyaṃ dātavyaṃ pūjya sādhave 10|
niṣkiṃcanāya viprāya pātrāyānupakāriṇe |
pūjyāya deśe kāle ca dattamakṣayatāṃ vrajet 11|
uñchavṛttyā samānītaṃ dattvā durvāsase muniḥ |
śiloṃcchavṛttirdharmātmā svaṃ tyaktvā gātparaṃ padam 12|

dānaveṃdro balī rājā pātraṃ vijñāya vāmanam |
vipakṣāyāpyadāttasmai trilokīṃ svabhujārjitām 13|

tasmātpātrāya dātavyaṃ dhanaṃ dharmmājitaṃ mayā |
goviṃdatuṣṭaye samyakvāṃcchanīyaṃ na tatphalam 14|
puṃḍarīkastu dharmātmā bhāgineyo gajāhvayāt |
āyāsyati mayāhūtaḥ sarvapātraśiromaṇiḥ 15|
ānītasya dhanasyārddhaṃ tasmai pātrāya sūnave |
svasurddāsyāmi śeṣaṃ tu śrotriyebhyo yathāvidhi 16|
nārada uvāca-
evaṃ viciṃtya dharmātmā mālavaṃ sa dvijottamaḥ |
katicidvāsaraiḥ prāptaḥ puṇyāṃ godāvarīṃ nṛpa 17|
militastasya dharmātmā puṃḍarīkaḥ svasuḥ sutaḥ |
tasya vai pūrvamāyāto mālavasya mahīpate 18|
sa tatra vidhinā snātvā siṃhasaṃkramavāsare |
puṃḍarīkāya vittārddhaṃ dadau me prīyatāṃ hariḥ 19|
puṃḍarīko'pi dharmātmā snātvā godāvarījale |
svavittasya caturthāṃśaṃ śrotriyebhyo dadau mudā 20|

sa tatra vidhivatsnāttvā datvā dānaṃ ca śaktitaḥ |
gacchaṃtaṃ svagṛhānrājannityuvāca svasuḥ sutam 21|
mālava uvāca-
gurūnprati namaskāro vācyo āśīrlaghūnprati |
yathāvayorhi saṃyogaḥ kṣaṇiko'yaṃ babhūva ha 22|
evaṃ hi sarvajaṃtūnāṃ putradārādibhiḥ saha |
tasmātkṣaṇikasaṃyogātsaṃsārādyaḥ sudhīrnaraḥ 23|
virajyeta kṛpāpātraṃ sa hare syādviniścitam |
kṛpātaḥ śrīhareḥ prāṇī satsaṃgamarato bhavet 24|
tastasya harerlīlāśravaṇecchā hi jāyate |
śrutvā ca kīrtitā sadbhirharilīlā api svayam 25|
suspṛhaṃ kīrttayatyeva tataḥ smarati kevalam |
tatastasya bhavetpremagoviṃdapadasevane 26|
narastatastaratyāśu poteneva mahārṇavam |
etadarthaṃ hi sādhūnāṃ jñāninām karmaṇāṃ tathā |

yatno bhavati dharmātmannapi tvaṃ yatnavānbhava 27|
nārada uvāca-
evamuktvā sa vaidarbhaḥ sutaṃ kathamapi svasuḥ |
visṛjyāśrumukho vāṣpaparyākuladṛśaṃ yayau 28|
puṃḍarīko'pi dharmātmā cacāla svagṛhaṃ prati |
katibhirvāsarai rājannāgato'tra śubhāspade 29|
bharatākhyaṃ kanīyāṃsaṃ bhrātaraṃ patitaṃ bhuvi |
śvasaṃtaṃ kṣatanirgacchadrudhirāktamavaikṣata 30|
papraccha ca rudannurccbhrātaḥ kenedṛśīṃ daśām |
gamitosi kimarthaṃ vā gṛhādiha samāgataḥ 31|
iti pṛcchati rājeṃdra puṃḍarīke sapīḍayā |
mahatyā bharataḥ sadyaḥ pīḍitosūnamuṃcata 32|
avātarattadā yānamekaṃ sagaṇamadbhutam |
ākāśātpaśyatāṃ bhūpa janānāṃ tadgururapi 33|
tadāruhya sa divyāṃgo bharataḥ pāpakāryapi |

uvāca vacanaṃ jyeṣṭhaṃ bhrātaraṃ vinamannidam 34|
bharatovāca-

puṃḍarīka mahābuddhe tīrthasyāsya prasādataḥ |
puṣkarasya mayā prāptā pāpināpi divi sthitiḥ 35|
madīyaṃ dāruṇaṃ karma bhrātarjānāsi yadyapi |
tathāpi kathayāmyadya kiṃcidajñātamasti te 36|
yathā mayā prabhāvatyā veśyayā ramitaṃ saha |
tadgṛhaṃ vyayitaṃ bhūri dhanaṃ ca madirākṛte 37|
dyūtena hāritaṃ yacca caurakarmasamārjitam |
śivarātryāṃ mayā śaṃbhunirmālyaṃ yacca bhakṣitam 38|
yatkṛte bhavatā vipro jebuko nāma dūṣitaḥ |
etanmayā kṛtaṃ karmma viditaṃ puṃḍarīka te 39|
godāvarīṃ gate bhrātastvayi yatkṛtavānahaṃ |
na tatte viditaṃ karma kathayāmi tadapyaho 40|
calitetvayyatikrāṃtoyadāpakṣastadāhyaham |

śrutavāniti lokebhyo vacanaṃ hariduḥsaham 41|
puṃḍarīko dhanaṃ dātumāhūto mātulena hi |
nijasodaramāhatya puṃḍarīkaṃ tadā hṛtam 42|
gṛhīṣyāmi dhanaṃ bhūri mālavena samarpitam |
mahatā vasunā tena toṣayāmi prabhāvatīm 43|
durodareṇa krīḍāmi svecchayā tadvidaiḥ saha |
ityālocya tvadadhvānaṃ nirudhyāhamiha sthitaḥ 44|
hatvā tvāṃ ca dhanaṃ bhūri gṛhītuṃ ca mahāmate |
atikrāṃte dhane bhrātaḥ kutaścitsārthamāgataḥ 45|
vaṇijāmatra supto'haṃ rātrau tatra mahāmate |
atha kaścinniśithe tu taskaro vaṇijāṃ dhanam 46|
hartuṃ tatra samāviṣṭaḥ sārthe janasamākule |
nītvā yadā dhanaṃ kiṃcitsa caurastu palāyitaḥ |
tamanvadhāvansahasā krośaṃta iva sevakāḥ 47|
sevakā ūcuḥ |

gṛhyatāṃ gṛhyatāmeṣa cauro'yaṃ yāti satvaram |
madhyādbahūnāmasmākamapahṛtya dhanaṃ bahu 48|
bharata uvāca-
ityākarṇya vacasteṣāṃ puratastu tamanvaham |
adhāvaṃ sahasā bhrātastadgṛhītuṃ jihīrṣayā 49|
tataste vaṇijāṃ bhṛtyā jñātvā māṃ tasya rakṣakam |
prajahustarasā sarve sakhaḍgaṃ khaḍgapāṇayaḥ 50|
teṣu kaściddvijaśreṣṭho brāhmaṇo'hamiti bruvan |
khaḍgena śitadhāreṇa mayā pāpīyasā hataḥ 51|
vaṇijāṃ sevakaistaistu khaḍgadhārairahaṃ hataḥ |
gatāste vaṇijaḥ prātarnijagaṃtavyanīvṛtam 52|
tato bhavāniha prāptaḥ śvasaṃtaṃ māṃ dadarśa ha |
caladrudhiraliptāṃgaṃ pīḍāmohavicetanam 53|
ityetatkathitaṃ bhrātaryadarthamahamāgataḥ |
apamṛtyuṃ yathā prāptastaccāpi kathitaṃ mayā 54|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe
kāliṃdīmāhātmye'ṣṭādaśādhikadviśatatamo'dhyāyaḥ 218 |

English translation

Nārada said :

1-2. O illustrious one, listen to the very wonderful greatness. causing propitiousness, of the holy place Puṣkara , situated here. Viṣṇu , the lord of all gods, being pleased due to the grace of that holy place would live in Puṇḍarīka 's house for a month. His younger brother, though engaged in committing sins, obtained salvation here only.

Śibi said :

3-5. Who is that righteous Puṇḍarīka? What act did he do, due to which the lord, being pleased, lived in his house? O sage, tell me all that how his sinful younger brother reached Śrī Hari 's place due to the grace of this holy place. Listening to its greatness I am not being satisfied.

Nārada said :

6-9. In the Vidarbha -city, there lived a brāhmaṇa called Mālava , who was very famous, who knew the Vedas , who was tranquil, learned and highly devoted to Viṣṇu, who worshipped deities, sages, dead ancestors, and fed beings and men. He was not addicted to the objects of senses, and was free from greed and folly. Once that illustrious one went to bathe to the very holy Godāvarī , when Jupiter had entered the Zodiacal sign Leo. To offer (to brāhmaṇas) there he took ten thousand palas of gold from his house. The righteous one going along the way thought in his mind:

Mālava said (to himself):

10-16. From my house I have taken ten thousand palas of gold to be given (to brāhmaṇas). They are not to be given to anyone. They are to be given to a respectable good man. That which is given at the proper place and time to a worthy brāhmaṇa who has not rendered any service (to the giver), would be inexhaustible. The righteous sage, himself living by gleaning corn, having given what was obtained by gleaning corn to Durvāsas , gave up his own position, and went to the highest one. King Bali , the lord of the demons, knowing Vāmana to be a worthy recipient, gave him, even his enemy, the three worlds earned with his own arms (i.e. power). Therefore, to please Viṣṇu, I should give my wealth, earned righteously, to a worthy recipient. I should not long for its fruit. My sister's son, the pious Puṇḍarīka, who is the crest-jewel of all worthy recipients, will come when called from (the city) called Gaja . Half of the wealth brought by me I shall give to that worthy recipient, my sister's son. The remaining I shall duly give to learned brāhmaṇas.

Nārada said :

17-21. O king, then that best, pious brāhmaṇa Mālava, reached after a few days the holy Godāvarī. His sister's son, Puṇḍarīka, the pious one, joined him. O king, he had come there before that Mālava. Having duly bathed there, on the day when (the Sun) entered Leo, he gave half of his wealth to Puṇḍarīka, saying, "May Viṣṇu be pleased with me." That pious Puṇḍarīka also, having bathed in the water of Godāvarī, gladly gave the fourth part of his wealth to learned brāhmaṇas. He (i.e. Mālava), having bathed there and given gifts according to his capacity, spoke to his sister's son who was going home, O king:

Mālava said :

22-27. Tell (i.e. convey) my salutation to the elders and blessings to the younger, since, our union here has become (i.e. proved) to be momentary. Similarly our union with our sons, wife is momentary. Therefore, that wise man who gets detached from the mundane existence, where the union is momentary, would certainly be fit for Viṣṇu's favour. Due to viṣṇu's grace, a being would be interested in good company. Then in him is produced a desire to hear about Viṣṇu's playful acts. Having heard Viṣṇu's playful acts narrated by the good, he with a strong desire narrates them and then merely remembers Viṣṇu. Then he has love for serving Viṣṇu's feet. Then a man quickly crosses (the mundane existence) as a great ocean with a raft. For this reason, the good, the wise exert in deeds. O pious one, therefore, you also exert.

Nārada said :

28-34. Thus speaking, he, with his face bedewed with tears, dismissed his sister's son, with his eyes full of tears and went (home). The pious Puṇḍarīka also proceeded to his house. O king, after a few days, he came to this auspicious place. He saw his younger brother called Bharata , fallen on the ground, breathing, and smeared with blood flowing out of his wounds. Weeping loudly, he asked his brother: "Due to what are you reduced to this condition? For what purpose have you come here from (your) house?" O lord of kings, when Puṇḍarīka was asking like this Bharata afflicted by great pain, instantly died. O king, while men and his preceptor were watching, a wonderful vehicle with attendants descended from the sky. Having got into it, that Bharata, though he had committed sins, became one of a divine body, saluted his elder brother, and said these words to him:

Bharata said :

35-44a. O very intelligent Puṇḍarīka, due to the grace of this holy place, Puṣkara, I, though a sinner, secured a position in heaven. O brother, though you know my fierce deed, yet I shall today tell it (again), (because) some (part of it) is unknown to you. I dallied with the prostitute Prabhāvatī , and spent much money on liquor in her house. I lost in gambling whatever wealth I had earned by stealing. I ate the remnants of the offering to Śiva on Śivarātri , for which you blamed a brāhmaṇa named Jebuka. O Puṇḍarīka, you know this deed which I did. O brother, you do not know the deed which I did when you went to Godāvarī. I shall tell you that also. When you had left, and a fortnight had passed, I learnt from people words difficult to be borne by a man, viz. that the maternal uncle had called Puṇḍarīka to give him wealth. 'Having killed Puṇḍarīka, my uterine brother, I shall snatch away the wealth taken by him which (our) maternal uncle has given him; and with that great wealth I shall please Prabhāvatī. I shall play with a gamester and those who know it (i.e. gambling).'

44b-47. Thinking like this I remained blocking your way, to kill you and to take much wealth from you, O you very intelligent one. When the wealth was (to be) taken possession of (by me), O brother, from somewhere a caravan of merchants came, where I had slept at night, O very intelligent one. Then at night a thief entered the place full of the men of the caravan to snatch the wealth of the merchants. When the thief, after having taken some wealth, ran away the servants, crying, suddenly ran after him.

The servants said :

48. Catch him, catch him. He is a thiefgoing away hurriedly after having snatched much wealth in the midst of us (though) many.

Bharata said :

49-54. O brother, having heard these words of them, I suddenly ran after him in front of them with a desire to seize whatever he had snatched. Then the merchants' servants with swords in their hands, taking me to be his protector, and having a sword in my hand, struck me quickly. I, a sinner, killed an excellent brāhmaṇa among them (though he was) saying, 'I am a brāhmaṇa', with a sharp-edged sword. The merchants' servants killed me with edges of swords (i.e. sharp-edged swords). In the morning the merchants went to the kingdom where they wanted to go. Then you came here and saw me breathing and with my body smeared with blood flowing (from the wounds), and dead due to unconsciousness caused by the injury. O brother, I have thus told you what for I had come here, and I have also told you how I met with a premature death.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 219

The Greatness of Puṣkara: Puṇḍarīka attains Absorption into Viṣṇu

Chapter 631 of 693 · 53 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
इत्याकर्ण्य वचस्तस्य पुंडरीको महामनाः ।
उवाच निजबंधुं तं शृण्वतां निजसंगिनाम् १।
पुंडरीक उवाच-
केन पुण्येन तीर्थेऽस्मिन्मृत्युर्भरत तेऽभवत् ।
यदि जानासि तद्ब्रूहि पापं विख्यातमेव ते २।
भरत उवाच-
पुंडरीक शृणुष्वेदं कथयामि तवाग्रतः ।
एततीर्थप्रदं पुण्यं कृतं यदिह जन्मनि ३।
एकदा तु धनं जित्वा समागच्छन्निजं गृहम् ।
अपश्यं मृतकं बालं मृतस्यानाथमापणे ४।
निधाय तमहं मूर्ध्नि नीत्वा गंगातटे शुभे ।
वस्त्रादिभिरलंकृत्य चक्रे दाहादिसत्क्रियाम् ५।
द्यूतेनोपार्ज्जितं द्रव्यं तत्सर्वं व्ययितं मया ।
तेन पुण्येन प्राप्तं मे तीर्थमेतच्छुभावहम् ६।

कुरु त्वं मम देहस्य संस्कारं दाहपूर्वकम् ७।
श्रीनारद उवाच-
संस्कारे विहिते राजन्भरतः पापवानपि ।
तीर्थस्यास्य प्रसादेन पुष्करस्य गतो दिवि ।
मासमेकं यथा विष्णुः पुंडरीकगृहे हरिः ८।
उवासास्य प्रसादेन तीर्थस्य शृणु सांप्रतम् ।
अत्र तीर्थे स धर्मात्मा भरतस्यापि सद्गतिम् ।
दृष्ट्वेति हृदये मेने तीर्थमेतत्तु कामदम् ९।
अत्रेति वांच्छया सस्नौ पुंडरीकः स पंडितः ।
माघमासं स्वरूपेण हरिर्वसतु मे गृहे १०।
एवं स्नात्वा स कामेन ययौ निजगृहं प्रति ।
तीर्थेऽत्र नृपतिश्रेष्ठ पुंडरीकोऽखिलार्थदे ११।
बंधुभ्यो मरणं भ्रातुर्भरतस्य जगाद ह ।
तेपि श्रुत्वा शुचं चक्रुर्मायया वृतबुद्धयः १२।
पुंडरीकस्तदा कुर्वन्गृहे स्वस्मिन्निजक्रियाः ।

उवासेति महानंदस्तपस्यायास्यते हरिः १३।
पूर्णिमायामथो पौष्यां चक्रे स परमोत्सवम्।
मत्वेति श्वो गृहे मह्यं हरिरायास्यति ध्रुवम् १४।
श्रीखंडजलसेकेन गोमयालेपनेन च।
मुक्ताचूर्णचतुष्केन समस्कुरुत केतनम् १५।
शतद्वयं ब्राह्मणानां नानाभोज्यैरभोजयत्।
वह्नीभिर्दक्षिणाभिश्च तानेव समतोषयत् १६।
नानावादित्रकुशलैः कलकंठैश्च गायनैः।
रजन्यां स्वजनैर्गायंश्चक्रे जागरणं तथा १७।
अथ प्रभाते तान्सर्वान्गायनादीन्विसृज्य सः।
गोविंदागमनाकांक्षी गृहमध्ये उपाविशत् १८।
अथ तस्य गृहाभ्यासे निवर्त्य निजवाहनम्।
प्राविशद्गृहमध्ये तु कर्तुं स्वजनवांछितम् १९।
स पुंडरीकस्तं दृष्ट्वा माधवं समुपागतम्।
उत्थायासनतस्तूर्णं ववंदे शिरसा नृप २०।

उवाच च स धर्म्मात्मा गोविंदालोकनिर्वृतः।
संपूज्यार्घादिदानेन विष्टरे तं निवेशितम् २१।
पुंडरीक उवाच-
भवता भव तापघ्नं सुस्पष्टं तदनुष्ठितम्।
तावदत्र त्वया विष्णो स्थीयतां स्थितिकारिणा २२।
यावदस्य पुनीतस्य समाप्तिस्तपसो भवेत्।
यत्र त्वं सेवकास्ते च वसंति परिचर्यया २३।
तत्रैव खलु वैकुंठं सर्वदोषविवर्जितः।
यद्गृहे तव कर्माणि वर्ण्यं ते साधुभिर्विभो २४।
हरिर्निवसते तत्र सन्मुखादिति नः श्रुतम्।
येषां वचसि ते नाम हृदि रूपं च सुंदरम् २५।
कर्णयोश्च गुणारोपस्त एव खलु साधवः।
भवतो भवते स्वांतं येषां शुश्रूषणे विभो २६।
उत्तमांगे च निर्माल्यं त एव खलु साधवः।
येषां तु बुद्धिः शत्रौ च मित्रे च कमलापते २७।

चयापचययोश्चैव त एव खलु साधवः।
येषां विकुरुते चेतो न विकारस्य कारणे २८।
संति लक्ष्मीपते नूनं त एव खलु साधवः।
यत्र त्वं साधवस्तत्र संतो यत्र ततो भवान्।
भवानतो विज्ञाय तां साधुं माघे मम गृहे वस २९।
नारद उवाच-
इत्याकर्ण्य वचस्तस्य पुंडरीकस्य माधवः।
उवाच वचनं भासादंतानां भासयन्दिशः ३०।
श्रीभगवानुवाच-

साधूनामुत्तमः साधुस्त्वं पृथिव्यां महामते ।
यत्त्वया पुण्यतीर्थे तु स्नातं मत्संगवांछया ३१।
उत्तिष्ठ जाह्नवीतोय माघे स्नानं कुरु द्विज ।
माघांते स्नापयामि त्वां पूर्णिमायां तु पुष्करे ३२।
प्रयागे माघमासे तु पूर्णं यत्स्नानजं फलम् ।
तत्सर्वं पुष्करे तीर्थे दिनैकस्नानतो भवेत् ३३।

नारद उवाच-
एवमुक्तः स विप्रेंद्रः पुंडरीको मुरारिणा ।
किंचिदभ्युदिते सूर्ये स्नानं गंगाजलेऽकरोत् ३४।
प्रत्यक्ष पुंडरीकाक्ष पुंडरीकः समर्चयत् ।
तुलसीविकसत्पुष्पयवकुंकुमचंदनैः ३५।
धूपैरगरुजैरंगवासितांगं रमापतिम् ।
नीराजयति कर्पूरदीपकैः पंचभिः स्म सः ३६।
चतुर्विधमयैर्भोज्यैर्भोजयित्वा जगद्गुरुम् ।
सुप्तं स मणिपर्यंके चामरैस्तमवीजयत् ३७।
पादसंवाहनं जातु चक्रे तस्य रमापतेः ।
जातकर्पूरसंयुक्तं ददौ तांबूलवीटकम् ३८।
उष्णीषं बध्नतस्तस्य श्रीपतेः पुरतस्तदा ।
तस्थौ जातु स विप्रेंद्रः करेणानीय दर्पणम् ३९।
एवं निजगृहे तस्य वसतः स भवच्छिदः ।
सपर्यां विदधद्विप्रो माघं निन्ये स मस्तकम् ४०।

अथ माघावसाने तु पूर्णिमायां रमापतेः ।
स्मृतिमात्रागतं ताक्ष्यमपश्यत्पुरतः स्थितम् ४१।
तं दृष्ट्वा पुंडरीकाक्षः पुंडरीकमुवाच ह ।
श्रीभगवानुवाच-
श्रूयतां भो द्विजश्रेष्ठ यद्वचोऽहं वदामि ते ४२।
इंद्रप्रस्थगते तीर्थे पुष्करे ते यदृच्छया ।
स्नानायते मया दत्तं यन्मासमुषितं मया ४३।
अद्यपक्षींद्रमारुह्य मया सह महामते ।
व्रज तीर्थशिरोरत्नं तदेव प्रति पुष्करे ४४।
चतुर्वर्गप्रदे तस्मिन्स्नानं कुर्वन्यदीच्छसि ।
तदहं ते प्रदास्यामि यदहं तद्वशे द्विज ४५।
पापोऽपि भरतस्ते वै भ्राता यत्र मृतो गतः ।
स्वर्गं स्वर्गसुखाकांक्षी किमन्यत्तस्य वर्ण्यते ४६।
नारद उवाच-
एवमुक्त्वा स देवेंद्रो ब्राह्मणेंद्रं नरेंद्र तम् ।

पतगेंद्रं समारोप्य सर्वतीर्थेंद्रमागमत् ४७।
पुंडरीकस्य देहात्तु तेन तत्प्राणवायुना ।

समं ज्योतिः स निर्गत्य गोविंदपदमाविशत् ४८।
एवं पुष्करतीर्थेऽस्मिन्निंद्रप्रस्थगते नृप ।
स्नानेन पुंडरीकस्तु लेभे सायुज्यमीश्वरे ४९।
एवं तीर्थानुरोधेन गोविंदोऽपि च तद्गृहे ।
मासमेकं सुखं राजन्नुवास निजबंधुवत् ५०।
केन वर्णयितुं शक्यो महिमा पुष्करस्य वै ।
शक्रप्रस्थगतस्यास्य कोट्यंशो वर्णितो मया ५१।
माहात्म्यश्रवणादस्य श्रद्धया लभते नरः ।
अश्वमेधक्रतुफलं पठनादपि भूपते ५२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये
पुष्करमहिमावर्णनोनामैकोनविंशाधिकद्विशततमोऽध्यायः २१९ ।

Roman transliteration

nārada uvāca-
ityākarṇya vacastasya puṃḍarīko mahāmanāḥ |
uvāca nijabaṃdhuṃ taṃ śṛṇvatāṃ nijasaṃginām 1|
puṃḍarīka uvāca-
kena puṇyena tīrthe'sminmṛtyurbharata te'bhavat |
yadi jānāsi tadbrūhi pāpaṃ vikhyātameva te 2|
bharata uvāca-
puṃḍarīka śṛṇuṣvedaṃ kathayāmi tavāgrataḥ |
etattīrthapradaṃ puṇyaṃ kṛtaṃ yadiha janmani 3|
ekadā tu dhanaṃ jitvā samāgacchannijaṃ gṛham |
apaśyaṃ mṛtakaṃ bālaṃ mṛtasyānāthamāpaṇe 4|
nidhāya tamahaṃ mūrdhni nītvā gaṃgātaṭe śubhe |
vastrādibhiralaṃkṛtya cakre dāhādisatkriyām 5|
dyūtenopārjjitaṃ dravyaṃ tatsarvaṃ vyayitaṃ mayā |
tena puṇyena prāptaṃ me tīrthametacchubhāvaham 6|

kuru tvaṃ mama dehasya saṃskāraṃ dāhapūrvakam 7|
śrīnārada uvāca-
saṃskāre vihite rājanbharataḥ pāpavānapi |
tīrthasyāsya prasādena puṣkarasya gato divi |
māsamekaṃ yathā viṣṇuḥ puṃḍarīkagṛhe hariḥ 8|
uvāsāsya prasādena tīrthasya śṛṇu sāṃpratam |
atra tīrthe sa dharmātmā bharatasyāpi sadgatim |
dṛṣṭveti hṛdaye mene tīrthametattu kāmadam 9|
atreti vāṃcchayā sasnau puṃḍarīkaḥ sa paṃḍitaḥ |
māghamāsaṃ svarūpeṇa harirvasatu me gṛhe 10|
evaṃ snātvā sa kāmena yayau nijagṛhaṃ prati |
tīrthe'tra nṛpatiśreṣṭha puṃḍarīko'khilārthade 11|
baṃdhubhyo maraṇaṃ bhrāturbharatasya jagāda ha |
tepi śrutvā śucaṃ cakrurmāyayāvṛtabuddhayaḥ 12|
puṃḍarīkastadā kurvangṛhe svasminnijakriyāḥ |

uvāseti mahānaṃdastapasyāyāsyate hariḥ 13|
pūrṇimāyāmatho pauṣyāṃ cakre sa paramotsavam |

matveti śvo gṛhe mahyaṃ harirāyāsyati dhruvam 14|
śrīkhaṃḍajalasekena gomayālepanena ca |
muktācūrṇacatuṣkena samaskuruta ketanam 15|
śatadvayaṃ brāhmaṇānāṃ nānābhojyairabhojayat |
vahvībhirdakṣiṇābhiśca tāneva samatoṣayat 16|
nānāvāditrakuśalaiḥ kalakaṃṭhaiśca gāyanaiḥ |
rajanyāṃ svajanairgāyaṃścakre jāgaraṇaṃ tathā 17|
atha prabhāte tānsarvāngāyanādīnvisṛjya saḥ |
goviṃdāgamanākāṃkṣī gṛhamadhye upāviśat 18|
atha tasya gṛhābhyāse nivartya nijavāhanam |
prāviśadgṛhamadhye tu kartuṃ svajanavāṃchitam 19|
sa puṃḍarīkastaṃ dṛṣṭvā mādhavaṃ samupāgatam |
utthāyāsanatastūrṇaṃ vavaṃde śirasā nṛpa 20|

uvāca ca sa dharmmātmā goviṃdālokanirvṛtaḥ |
saṃpūjyārghādidānena viṣṭare taṃ niveśitam 21|
puṃḍarīka uvāca-
bhavatā bhava tāpaghnaṃ suspaṣṭaṃ tadanuṣṭhitam |
tāvadatra tvayā viṣṇo sthīyatāṃ sthitikāriṇā 22|
yāvadasya punītasya samāptistapaso bhavet |
yatra tvaṃ sevakāste ca vasaṃti paricaryayā 23|
tatraiva khalu vaikuṃṭhaṃ sarvadoṣavivarjitaḥ |
yadgṛhe tava karmāṇi varṇyaṃ te sādhubhirvibho 24|
harirnivasate tatra sanmukhāditi naḥ śrutam |
yeṣāṃ vacasi te nāma hṛdi rūpaṃ ca suṃdaram 25|
karṇayośca guṇāropasta eva khalu sādhavaḥ |
bhavato bhavate svāṃtaṃ yeṣāṃ śuśrūṣaṇe vibho 26|
uttamāṃge ca nirmālyaṃ ta eva khalu sādhavaḥ |
yeṣāṃ tu buddhiḥ śatrau ca mitre ca kamalāpate 27|

cayāpacayayoścaiva ta eva khalu sādhavaḥ |
yeṣāṃ vikurute ceto na vikārasya kāraṇe 28|
saṃti lakṣmīpate nūnaṃ ta eva khalu sādhavaḥ |
yatra tvaṃ sādhavastatra saṃto yatra tato bhavān |
bhavānato vijñāya tāṃ sādhuṃ māghe mama gṛhe vasa 29|
nārada uvāca-
ityākarṇya vacastasya puṃḍarīkasya mādhavaḥ |
uvāca vacanaṃ bhāsādaṃtānāṃ bhāsayandiśaḥ 30|
śrībhagavānuvāca-
sādhūnāmuttamaḥ sādhustvaṃ pṛthivyāṃ mahāmate |
yattvayā puṇyatīrthe tu snātaṃ matsaṃgavāṃchayā 31|
uttiṣṭha jāhnavītoya māghe snānaṃ kuru dvija |
māghāṃte snāpayāmi tvāṃ pūrṇimāyāṃ tu puṣkare 32|
prayāge māghamāse tu pūrṇaṃ yatsnānajaṃ phalam |
tatsarvaṃ puṣkare tīrthe dinaikasnānato bhavet 33|

nārada uvāca-
evamuktaḥ sa vipreṃdraḥ puṃḍarīko murāriṇā |
kiṃcidabhyudite sūrye snānaṃ gaṃgājale'karot 34|
pratyakṣa puṃḍarīkākṣa puṃḍarīkaḥ samarcayat |
tulasīvikasatpuṣpayavakuṃkumacaṃdanaiḥ 35|
dhūpairagarujairaṃgavāsitāṃgaṃ ramāpatim |
nīrājayati karpūradīpakaiḥ paṃcabhiḥ sma saḥ 36|

caturvidhamayairbhojyairbhojayitvā jagadgurum |
suptaṃ sa maṇiparyaṃke cāmaraistamavījayat 37|
pādasaṃvāhanaṃ jātu cakre tasya ramāpateḥ |
jātakarpūrasaṃyuktaṃ dadau tāṃbūlavīṭakam 38|
uṣṇīṣaṃ badhnatastasya śrīpateḥ puratastadā |
tasthau jātu sa vipreṃdraḥ kareṇānīya darpaṇam 39|
evaṃ nijagṛhe tasya vasataḥ sa bhavacchidaḥ |
saparyāṃ vidadhadvipro māghaṃ ninye sa mastakam 40|

atha māghāvasāne tu pūrṇimāyāṃ ramāpateḥ |
smṛtimātrāgataṃ tārkṣyamapaśyatpurataḥ sthitam 41|
taṃ dṛṣṭvā puṃḍarīkākṣaḥ puṃḍarīkamuvāca ha |
śrībhagavānuvāca-
śrūyatāṃ bho dvijaśreṣṭha yadvaco'haṃ vadāmi te 42|
iṃdraprasthagate tīrthe puṣkare te yadṛcchayā |
snānāyate mayā dattaṃ yanmāsamuṣitaṃ mayā 43|
adyapakṣīṃdramāruhya mayā saha mahāmate |
vraja tīrthaśiroratnaṃ tadeva prati puṣkare 44|
caturvargaprade tasminsnānaṃ kurvanyadīcchasi |
tadahaṃ te pradāsyāmi yadahaṃ tadvaśe dvija 45|
pāpo'pi bharataste vai bhrātā yatra mṛto gataḥ |
svargaṃ svargasukhākāṃkṣī kimanyattasya varṇyate 46|
nārada uvāca-
evamuktvā sa deveṃdro brāhmaṇeṃdraṃ nareṃdra tam |

pataṃeṃdraṃ samāropya sarvatīrtheṃdramāgamat 47|
puṃḍarīkasya dehāttu tena tatprāṇavāyunā |
samaṃ jyotiḥ sa nirgatya goviṃdapadamāviśat 48|
evaṃ puṣkaratīrthe'sminniṃdraprasthagate nṛpa |
snānena puṃḍarīkastu lebhe sāyujyamīśvare 49|
evaṃ tīrthānurodhena goviṃdo'pi ca tadgṛhe |
māsamekaṃ sukhaṃ rājannuvāsa nijabaṃdhuvat 50|
kena varṇayituṃ śakyo mahimā puṣkarasya vai |
śakraprasthagatasyāsya koṭyaṃśo varṇito mayā 51|
māhātmyaśravaṇādasya śraddhayā labhate naraḥ |
aśvamedhakratuphalaṃ paṭhanādapi bhūpate 52|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye puṣkaramahimāvarṇanonāmaikonaviṃśādhikadviśatatamo'dhyāyaḥ 219 |

English translation

Nārada said :

1. Hearing these words of him, the noble-minded Puṇḍarika spoke to his brother, when his companions were listening:

Puṇḍarīka said :

2. O Bharata , tell me if you know due to which religious merit you died at this holy place. Your sin is quite well-known.

Bharata said :

3-7. O Puṇḍarīka , listen. I am telling you which religious merit I did in this existence, which gave (i.e. brought) me (to) this holy place. Once, after having snatched wealth, I, while coming back to my house, saw a dead, helpless child of someone in the market. Putting it on my head, taking it to the auspicious bank of Gaṅgā and adorning it with a garment etc. I performed his funeral rites like burning his body. I spent all the wealth I had obtained through gambling. Due to that religious merit I secured (i.e. I reached) this holy place, bringing auspiciousness. Perform funeral rites of my body after burning it.

Śrī Nārada said :

8-16. O king, when the funeral rites were performed, even the sinful Bharata went to heaven by the favour of this holy place. Now listen as to how Viṣṇu , Hari , lived for a month in Puṇḍarīka's house by the favour of this holy place. The pious one seeing that Bharata got felicity at this holy place, thought in his mind that this holy place gives desired objects. That wise Puṇḍarīka bathed at this holy place with this desire: 'May Viṣṇu in his original form live in my house during the month of Māgha '. Having bathed with this desire he went home. O best king, Puṇḍarīka told his brothers about the death of Bharata at this holy place giving all (desired) objects. They too, with their minds covered by Maya , having heard it, lamented. Then Puṇḍarīka, doing his (usual) rites at home, and being highly delighted, lived in his house thinking that Viṣṇu would come due to his penance. On the full-moon day of Pauṣa he celebrated a great festival, thinking that Hari would certainly come to his house the next day. He adorned his house by sprinkling it with sandal mixed with water, smearing it with cow-dung, and by arranging the quadrangle with pearls. He fed two hundred brāhmaṇas with various kinds of food. He gratified them with profuse presents.

17-21. Singing at night with those skilled in playing on various musical instruments and singing sweet songs,he kept a wake with his kinsmen. In the morning having dismissed all those singers etc., he with his mind longing for Viṣṇu's arrival sat in his house. Then sending back his vehicle from the vicinity of his (i.e. Puṇḍarīka's) house, he (i.e. Viṣṇu) entered his house to do what was desired by his man. That Puṇḍarīka, having seen that Viṣṇu to have arrived, quickly got up from his seat, and saluted him by (bending down) his head, O king. That pious one, delighted to see Viṣṇu, having worshipped him by offering him materials of worship etc. said to him, seated on a seat:

Puṇḍarīka said :

22-29. You have very clearly done what removes the torment of the mundane existence. O Viṣṇu, you, causing preservation, stay here, till this pure penance would come to an end. Your Vaikuṇṭha , free from all blemishes, exists there only where all your servants, serving (you) live. We have heard from the mouths of the good that, O lord, Viṣṇu lives in that house where your deeds are described. They indeed are the good, in whose speech remains your name, in whose hearts remains your handsome form, and in whose ears remain your virtues. They indeed are the good whose heart (longs) for your service, and on whose heads are the remains of an offering to you. O lord of Lakṣmī , they alone are the good whose mind (views equally) their enemy and their friend, so also their gain and loss. O lord of Lakṣmī, they alone are the good whose mind is not affected by emotions. The good live where you live; you live where the good live. So knowing (me) to be good live in my house during (the month of) Māgha.

Nārada said :

30. Viṣṇu, having heard these words of that Puṇḍarīka, and brightening the quarters with the lustre of his teeth, said (these) words:

The lord said :

31-33. O you very intelligent one, you are the best among the virtuous men on the earth, since with a desire for my company you bathed at the holy place. O brāhmaṇa , get up. Bathe in the water of Gaṅgā in Māgha. At the end of Māgha, on the full-moon day, I shall bathe you at Puṣkara . All that entire fruit due to bathing in the month of Māgha at Prayāga , would be (obtained) due to bathing (just) on one day at the holy place, Puṣkara.

Nārada said :

34-42a. That best brāhmaṇa, Puṇḍarīka, thus addressed by Viṣṇu, bathed in the water of Gaṅgā, when the sun had slightly risen. Puṇḍarīka actually worshipped the lotus-eyed (Viṣṇu) with tulasī (-leaves), blooming flowers, barley, saffron, sandal, and he waved five lights of camphor before the lord of Lakṣmī, whose body was made fragrant with incenses of agaru . Having fed the lord of the world with four kinds of food, he fanned him lying on a jewelled bed with chowries. He shampooed the feet of the lord of Lakṣmī. He gave him a tāmbūla with camphor. Taking a mirror in his hand the best brāhmaṇa stood in front of Lakṣmī's lord when he was tying the turban. Thus the brāhmaṇa passed the entire month of Māgha in worshipping (Viṣṇu) destroying the mundane existence and living in his house. Then on the full-moon day at the end of Māgha, he saw Garuḍa waiting in front of him, who had come there on merely being remembered by the lord of Lakṣmī. Seeing him, the lotus-eyed (Viṣṇu) said to Puṇḍarīka:

The lord said :

42b-46. O best brāhmaṇa, listen to the words which I am speaking to you. I have given you—viz. that I lived (in your house) for a month—(what was desired by you), when you had by chance gone to the holy place Puṣkara situated in Indraprastha for a bath. O you very intelligent one, today having mounted upon the lord of birds with me go to that Puṣkara (again) which is the crest-jewel of all holy places. O brāhmaṇa, since I am at your disposal, I shall give you, bathing at the place giving the four goals of human life, whatever you desire. Your brother Bharata, though a sinner, desiring heaven got it when he died there. What else can be spoken about him?

Nārada said :

47-52. O lord of kings, having thus spoken to the best brāhmaṇa and putting him on the lord of birds, he came to that best holy place. From Puṇḍarīka's body a flash went out along with his vital breath and reached Viṣṇu's position. O king, Puṇḍarīka, by means of a bath at the holy place Puṣkara, situated in Indraprastha, obtained absorption into the lord. Thus by the solicitation of the holy place, even Viṣṇu happily lived in his house like his relative. Who can describe the greatness of Puṣkara situated in Indraprastha? I have described only a part equal to one fraction of a crore. O king, by devoutly listening to or by reciting the greatness, a man obtains the fruit of a horse-sacrifice.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 220

The Greatness of Prayāga: Mohinī's Story

Chapter 632 of 693 · 55 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
शिवस्यतीर्थराजस्य प्रयागस्य तवाग्रतः ।
महिमानं महापुण्यं श्रद्धया वर्णयामि ते १।
विश्वावसुर्महीपाल गंधर्वो लोकविश्रुतः ।
एकदा स गतो गातुं सुमेरौ ब्रह्मणः सभाम् २।
तत्र सर्वैः सुरश्रेष्ठमुपविष्टं सुविष्टरे ।
जुष्टं सुरगणैर्भूप विश्वावसुरवैक्षत ३।
ब्रह्मासनसमीपे तु वरासनगतं नृप ।
द्वितीयमिव लोकेशमिंद्रप्रस्थं स एक्षत ४।
सुरराजतीर्थराजौ ब्रह्मेंद्रप्रस्थयोर्नृप ।
चामरोद्धूननं मूर्ध्नि कुर्वंतौ स ददर्श ह ५।
अन्यानि देवतीर्थानि तयोर्दूरे महीपते ।
स्थितानि तेन दृष्टानि बद्धांजलिपुटानि तु ६।
तयोरग्रे जगौ राजन्गांधर्वं रागमुत्तमम् ।
तीर्थैः सममगात्सत्यलोकं देवान्विसृज्य हि ७।

अथ विश्वावसुर्ब्रह्मीमान्दृष्ट्वा तीर्थस्य वैभवम् ।
इंद्रप्रस्थस्य राजेंद्र हाहामेतदुवाच ह ८।
विश्वावसुरुवाच-
भोभो गंधर्वशार्दूल तीर्थमेतन्महाद्भुतम् ।
इंद्रप्रस्थाख्यमेतस्मिन्संसारे तीर्थराशिषु ९।
चराचरगुरुर्ब्रह्मा सुरवंद्य पदांबुजः ।
तस्यासनसमीपस्थं यदतिष्ठ समासनम् १०।
तीर्थराजोऽपि पृष्ठस्थश्चामरं यस्य मस्तके ।
अधुना भृत्यवज्जातस्तीर्थेष्वन्येषु का कथा ११।
पृथिव्यां यानि तीर्थानि त्रिवर्गफलदानि तु ।
इंद्रप्रस्थमिदं तीर्थं चतुर्वर्गफलप्रदम् १२।
अत्र स्थितानि तीर्थानि तादृशानि गुणैर्ध्रुवः ।
शेषेनापि न शक्यंते स्तोतुं तेषां महागुणाः १३।
नारद उवाच-।
एवं विश्वावसुर्धीमान्दृष्ट्वेंद्रप्रस्थवैभवम् ।

गत्वा तस्य गृहं राजन्पावनं सर्वकामदम् १४।
यथा देवेषु सर्वेषु शक्रः श्रेष्ठः शचीपतिः ।
तस्माद्ब्रह्मा च तीर्थेषु प्रयागोऽयं तथा वरः १५।
तस्मादपि महाराज शक्रप्रस्थमिदं वरम् ।
अस्यांतरगतो योऽयं प्रयागो नृप दृश्यते १६।
कथयाम्यत्र यद्वृत्तं मोहिन्याः पण्ययोषितः ।
नर्मदासरितस्तीरे पुरी माहिष्मती नृप १७।
मोहिनीनाम तत्रासीद्वेश्या बहुधनान्विता ।
रूपयौवनसंपन्ना निष्णाता नृत्यगीतयोः १८।
तया बहुनि पापानि कृतानि धनलुब्धया ।
ब्रह्महत्याः कृताः सप्त दास्यश्च बहवो हताः १९।
तासां च पातिता गर्भाः बहुशः पापया तया ।
एवं तया सुतारुण्यं गमितं पापकर्मभिः २०।
ततो जरा कियत्काले तद्देहे समपद्यत ।
जराग्रस्तशरीरा सा निवृत्तविषयस्पृहा २१।

न चक्रे मानसं यूनां ते च तां पतिभूपते ।
पापार्जितं धनं स्वीयं न विश्वसिति कस्यचित् २२।
न ददते न स्वयं भुंक्ते न निक्षिपति वै क्वचित् ।
एकदा सा निशीथे तु विबुध्येति विचिंतयत् २३।
मृतायां मयि कस्येदं धनं पापैरुपार्जितम् ।
तं नयिष्यति मां घोरं नरकं भृशदारुणम् २४।
दास्यस्तासां च भर्त्तारस्तद्भोक्ष्यंति धनं मम ।
मयैव सद्वृतिस्तस्य कथं न क्रियतेऽधुना २५।
एवं विचिंत्य सा धर्मे विधाय मतिमुत्तमाम् ।
चकारारामसरसि वापीकूपसुरालयान् २६।
अभितः पुरमाधत्ते प्रपाः पथिकहेतवे ।
निदाघे च महाराज तेभ्योऽन्नं प्रददौ च सा २७।
धर्मशालां गृहाभ्याशे निवासाय विदेशिनाम् ।
विदधे सा पुनस्तेभ्यो ददावाहारमुत्तमम् २८।
एवं प्रवर्त्तमाना हि धर्मे सा भूपमोहिनी ।

ज्वरातुराभवत्काले क्वचिच्चेति विचिंतयत् २९।
धर्मार्थे हि मया वित्तं व्ययितं भूरि यद्यपि ।
तथापि स्वर्णरूप्यादि प्रचुरं वर्त्तते परम् ३०।
श्रोत्रियेभ्यो ददाम्येतज्ज्ञानेनेति व्यचिंतयत् ।
विचिंत्येति समाहुता मोहिन्या नगरद्विजाः ३१।
नागतास्ते महीपाल ज्ञात्वा घोरं प्रतिग्रहम् ।
यदा तदा द्विभागं च चक्रे तत्तु धनं स्वकम् ३२।
एको भागस्तु दासीनां दत्तोन्यश्च विदेशिनाम् ।
स्वयं तु निर्द्धना राजन्नभवत्सा तु मोहिनी ३३।

तथा समागतं मृत्युं विज्ञायांतिकमंतिके ।
मुक्त्वा दास्यो धनं नीत्वा यथेष्टगतयोऽभवत् ३४।
इति मत्वा यदा ह्येषा ज्वरमुक्ता भविष्यति ।
तदानीं यद्धनं दत्तं नूनमादास्यते हि तत् ३५।
अथ सा लंघनान्यष्टादशकृत्वा महीपते ।
निजायुषस्तु शेषेण ज्वरमुक्ता तदाभवत् ३६।

एका जरद्गवानाम सखी तस्या महीपते ।
सा तामुपचचाराशु पथ्यादिभिरतंद्रिता ३७।
कियद्भिर्वासरैः सा तु पूर्णाहारा व्यजायत ।
तस्या जरद्गवायास्तु गृहे भुक्तं स्म लज्जया ३८।
मया स्थितं सुखेनात्र दुःखमद्य समागतम् ।
दारिद्र्यान्न मया स्थेयं सचिंत्येति गतान्यतः ३९।
गच्छती सा वने राजन्मोहिनी पुरतस्करैः ।
इति मत्वा विनिहता गृहीत्वा यात्यसौ धनम् ४०।
धनमप्राप्य तैस्तस्याः सकाशात्पुरतस्करैः ।
श्वसती सा परित्यक्ता तस्मिन्नेव वने नृप ४१।
अथ वैखानसः कश्चित्प्रयागस्यास्य वै जलम् ।
बिभ्रत्कमंडलौ राजन्नत्रारण्ये समाययौ ४२।
अथ तां पतितां वीक्ष्य शस्त्रविक्षतविग्रहाम् ।
याचमानामिदं राजन् जीवनं हस्तसंज्ञया ४३।
वैखानस उवाच-

का त्वं केन शितैः शस्त्रैः सक्षतीकृतविग्रहा ।
एकाकिनी किमर्थं वा निर्जनारण्यमागता ४४।
इंद्रप्रस्थगतस्येदं प्रयागस्य जले शुभे ।
भाग्योदयेन केनापि प्रापितं प्रियकाम्यया ४५।
इत्युक्ता तेन सा वक्तुमक्षमा व्याददे मुखम् ।
पातुं तद्वारिमहिषी भवेयमिति वांछया ४६।
अथैतस्य प्रयागस्य पातितेंबुनि तन्मुखे ।
तत्याज जीवितं सा तु मोहिनीगणिका नृप ४७।
प्राणप्रयाणकाले तु महिषीत्वं च वांच्छयत् ।
अतः सा महिषी जाता द्राविडे वीरवर्मणः ४८।
संभूय केरलाधीश गृहे तीर्थांबुपानतः ।
कुलशीलधनैश्वर्यसंयुक्तस्य महीपते ४९।
हेमगौरं ततः सांगं बभार कमलेक्षणा ।
अतस्तस्य पिता नाम हेमांगीति चकार ह ५०।
एकदा सा तु हेमांगी हेमाभरणभूषिता ।

कलायाः स्ववयस्याया मंत्रिपुत्र्या गृहं ययौ ५१।
तत्र यावकतैलेन स्नापिता भोजिता च सा ।

विविधान्नैस्तदा राजन्निविष्टा वरविष्टरे ५२।
पुष्पोद्ग्रथित धमिल्ला क्षामक्षौमविभूषिता।
कलां प्रोवाच दधती मुखे तांबूलवीटिकाम् ५३।
हेमांग्युवाच -
कले कलय मे वाक्यं कोकिलाकलभाषिणि।
गृहे यदद्भुतं वस्तु तव मामभिदर्शय ५४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये इंद्रप्रस्थवर्णनोनाम विंशाधिकद्विशततमोऽध्यायः २२०।

Roman transliteration

nārada uvāca-
śivasyatīrtharājasya prayāgasya tavāgrataḥ |
mahimānaṃ mahāpuṇyaṃ śraddhayā varṇayāmi te 1|
viśvāvasurmahīpāla gaṃdharvo lokaviśrutaḥ |
ekadā sa gato gātuṃ sumerau brahmaṇaḥ sabhām 2|
tatra sarvaiḥ suraśreṣṭhamupaviṣṭaṃ suviṣṭare |
juṣṭaṃ suragaṇairbhūpa viśvāvasuravaikṣata 3|
brahmāsanasamīpe tu varāsanagataṃ nṛpa |
dvitīyamiva lokeśamiṃdraprasthaṃ sa ekṣata 4|
surarājatīrtharājau brahmeṃdraprasthayornṛpa |
cāmaroddhūnanaṃ mūrdhni kurvaṃtau sa dadarśa ha 5|
anyāni devatīrthāni tayordūre mahīpate |
sthitāni tena dṛṣṭāni baddhāṃjaliputāni tu 6|
tayoragre jagau rājangāṃdharvaṃ rāgamuttamam |
tīrthaiḥ samamagātsatyalokaṃ devānviśṛjya hi 7|

atha viśvāvasurddhīmāndṛṣṭvā tīrthasya vaibhavam |
iṃdraprasthasya rājeṃdra hāhāmetaduvāca ha 8|
viśvāvasuruvāca-
bhobho gaṃdharvaśārdūla tīrthametanmahādbhutam |
iṃdraprasthākhyametasminsaṃsāre tīrtharāśiṣu 9|
carācaragururbrahmā suravaṃdya padāṃbujaḥ |
tasyāsanasamīpasthaṃ yadatiṣṭha samāsanam 10|
tīrtharājo'pi prṣṭhasthaścāmaraṃ yasya mastake |
adhunā bhṛtyavajjātastīrtheṣvanyeṣu kā kathā 11|
pṛthivyāṃ yāni tīrthāni trivargaphaladāni tu |
iṃdraprasthamidaṃ tīrthaṃ caturvargaphalapradam 12|
atra sthitāni tīrthāni tādṛśāni guṇairdhruvaḥ |
śeṣenāpi na śakyaṃte stotuṃ teṣāṃ mahāguṇāḥ 13|
nārada uvāca-|
evaṃ viśvāvasurdhīmāndṛṣṭveṃdraprasthavaibhavam |

gatvā tasya gṛhaṃ rājanpāvanaṃ sarvakāmadam 14|
yathā deveṣu sarveṣu śakraḥ śreṣṭhaḥ śacīpatiḥ |
tasmādbrahmā ca tīrtheṣu prayāgo'yaṃ tathā varaḥ 15|
tasmādapi mahārāja śakraprasthamidaṃ varam |
asyāṃtaragato yo'yaṃ prayāgo nṛpa dṛśyate 16|
kathayāmyatra yadvṛttaṃ mohinyāḥ paṇyayoṣitaḥ |

narmadāsaritastīre purī māhiṣmatī nṛpa 17|
mohinīnāma tatrāsīdveśyā bahudhanānvitā |
rūpayauvanasaṃpannā niṣṇātā nṛtyagītayoḥ 18|
tayā bahūni pāpāni kṛtāni dhanalubdhayā |
brahmahatyāḥ kṛtāḥ sapta dāsyaśca bahavo hatāḥ 19|
tāsāṃ ca pātitā garbhāḥ bahuśaḥ pāpayā tayā |
evaṃ tayā sutāruṇyaṃ gamitaṃ pāpakarmabhiḥ 20|
tato jarā kiyatkāle taddehe samapadyata |
jarāgrastaśarīrā sā nivṛttaviṣayaspṛhā 21|

na cakre mānasaṃ yūnāṃ te ca tāṃ patibhūpate |
pāpārjitaṃ dhanaṃ svīyaṃ na viśvasiti kasyacit 22|
na datte na svayaṃ bhuṃkte na nikṣipati vai kvacit |
ekadā sā niśīthe tu vibudhyeti viciṃtayat 23|
mṛtāyāṃ mayi kasyedaṃ dhanaṃ pāpairupārjitam |
taṃ nayiṣyati māṃ ghoraṃ narakaṃ bhṛśadāruṇam 24|
dāsyastāsāṃ ca bharttārastadbhokṣyaṃti dhanaṃ mama |
mayaiva sadgatistasya kathaṃ na kriyate'dhunā 25|
evaṃ viciṃtya sā dharme vidhāya matimuttamām |
cakārārāmasarasi vāpīkūpasurālayān 26|
abhitaḥ puramādhatte prapāḥ pathikahetave |
nidāghe ca mahārāja tebhyo'nnaṃ pradadau ca sā 27|
dharmaśālāṃ gṛhābhyāśe nivāsāya videśinām |
vidadhe sā punastebhyo dadāvāhāramuttamam 28|
evaṃ pravarttamānā hi dharme sā bhūpamohinī |

jvarāturābhavatkāle kvacicceti viciṃtayat 29|
dharmārthe hi mayā vittaṃ vyayitaṃ bhūri yadyapi |
tathāpi svarṇarūpyādi pracuraṃ varttate param 30|
śrotriyebhyo dadāmyetajjñāneneti vyaciṃtayat |
viciṃtyeti samāhūtā mohinyā nagaradvijāḥ 31|
nāgatāste mahīpāla jñātvā ghoraṃ pratigraham |
yadā tadā dvibhāgaṃ ca cakre tattu dhanaṃ svakam 32|
eko bhāgastu dāsīnāṃ dattonyaśca videśinām |
svayaṃ tu nirddhanā rājannabhavatsā tu mohinī 33|
tathā samāgataṃ mṛtyuṃ vijñāyāṃtikamaṃtike |
muktvā dāsyo dhanaṃ nītvā yatheṣṭagatayo'bhavat 34|
iti matvā yadā hyeṣā jvaramuktā bhaviṣyati |
tadānīṃ yaddhanaṃ dattaṃ nūnamādāsyate hi tat 35|
atha sā laṃghanānyaṣṭādaśakṛtvā mahīpate |
nijāyuṣastu śeṣeṇa jvaramuktā tadābhavat 36|

ekā jaradgavānāma sakhī tasyā mahīpate |
sā tāmupacacārāśu pathyādibhirataṃdritā 37|
kiyadbhirvāsaraiḥ sā tu pūrṇāhārā vyajāyata |
tasyā jaradgavāyāstu gṛhe bhuktaṃ sma lajjayā 38|
mayā sthitaṃ sukhenātra duḥkhamadya samāgatam |
dāridryānna mayā stheyaṃ saciṃtyeti gatānyataḥ 39|
gacchatī sā vane rājanmohinī purataskaraiḥ |
iti matvā vinihatā gṛhītvā yātyasau dhanam 40|
dhanamaprāpya taistasyāḥ sakāśātpuratataskaraiḥ |
śvasatī sā parityaktā tasminneva vane nṛpa 41|
atha vaikhānasaḥ kaścitprayāgasyāsya vai jalam |

bibhratkamaṃḍalau rājannatrāraṇye samāyayau 42|
atha tāṃ patitāṃ vīkṣya śastravikṣatavigrahām |
yācamānāmidaṃ rājan jīvanaṃ hastasaṃjñayā 43|
vaikhānasa uvāca-

kā tvaṃ kena śitaiḥ śastraiḥ sakṣatīkṛtavigrahā |
ekākinī kimarthaṃ vā nirjanāraṇyamāgatā 44|
iṃdraprasthagatasyedaṃ prayāgasya jale śubhe |
bhāgyodayena kenāpi prāpitaṃ priyakāmyayā 45|
ityuktā tena sā vaktumakṣamā vyādade mukham |
pātuṃ tadvārimahiṣī bhaveyamiti vāṃchayā 46|
athaitasya prayāgasya pātiteṃbuni tanmukhe |
tatyāja jīvitaṃ sā tu mohinīgaṇikā nṛpa 47|
prāṇaprayāṇakāle tu mahiṣītvaṃ ca vāṃcchayat |
ataḥ sā mahiṣī jātā drāviḍe vīravarmaṇaḥ 48|
saṃbhūya keralādhīśa gṛhe tīrthāṃbupānataḥ |
kulaśīladhanaiśvaryasaṃyuktasya mahīpate 49|
hemagauraṃ tataḥ sāṃgaṃ babhāra kamalekṣaṇā |
atastasya pitā nāma hemāṃgīti cakāra ha 50|
ekadā sā tu hemāṃgī hemābharaṇabhūṣitā |

kalāyāḥ svavayasyāyā maṃtriputryā gṛhaṃ yayau 51|
tatra yāvakatailena snāpitā bhojitā ca sā |
vividhānnaistadā rājanniviṣṭā varaviṣṭare 52|
puṣpodgrathita dhamillā kṣāmakṣaumavibhūṣitā |
kalāṃ provāca dadhatī mukhe tāṃbūlavīṭikām 53|
hemāṃgyuvāca -
kale kalaya me vākyaṃ kokilākalabhāṣiṇi |
gṛhe yadadbhutaṃ vastu tava māmabhidarśaya 54|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye iṃdraprasthavarṇanonāma viṃśādhikadviśatatamo'dhyāyaḥ 220 |

English translation

Nārada said :

1-4. To you I am describing devoutly the very meritorious greatness of the auspicious Prayāga , the principal among holy places. O king, there was a gandharva (named) Viśvāvasu , well-known in the world. Once he went to Brahmā 's assembly on Sumeru to sing. Viśvāvasu saw there the lord of gods resorted to by all hosts of gods, seated on an excellent seat, O king. O king, near the seat of Brahmā he saw Indraprastha , as if it was another lord of the world, seated on an excellent seat.

5-8. He saw the lord of gods and the chief of holy places waving chowries on the heads of Brahmaprastha and Indraprastha, O king. O king, he also saw there other divine holy places, standing with the palms of their hands joined in obeisance, at a distance from the two. In front of the two he sang an excellent Gāndharva - rāga . Leaving the gods he went to Satya-loka with the holy places. Then, O lord of kings, the intelligent Viśvāvasu, seeing the grandeur of the holy place Indraprastha, spoke these words to Hāhā .

Viśvāvasu said :

9-13. O best of gandharvas , in the world this holy place called Indraprastha is very wonderful among the heaps of (i.e. many) holy places, since he was seated on a seat near that of Brahmā who is the lord of the movable and the immovable, and whose lotus-like feet are saluted by the gods. Even the chief of the holy places standing behind, waved chowries on his head, (thus) becoming his servant. Then what can be said about other holy places? (All) the holy places that are there grant as a fruit (of a visit to them) the three goals of human life; but this holy place Indraprastha grants (all) the four goals. The holy places stationed here are Dhruva in merits. Their great merits cannot be described even by Śeṣa .

Nārada said :

14. O king, the intelligent Viśvāvasu, seeing the grandeur of Indraprastha like this, which was purifying and giving all desired objects, went home.

15-20. As Śakra , lord of Śacī , is the greatest among gods, and Brahmā is superior to him, so is this Prayāga the best of all holy places. Indraprastha is superior even to that, O great king. O king, I shall tell you the account of the prostitute Mohinī , which took place at Prayāga which is seen within it. O king, on the bank of river Narmadā there is the city Māhiṣmatī . In it was a prostitute named Mohinī, who had ample wealth, was endowed with beauty and youth, and skilled in dancing and singing. She, greedy of wealth, committed many sins. She killed seven brāhmaṇas and many maid servants. She, the sinful one, also many times caused their abortions. In this way she passed her good (i.e. valuable) youth in sinful acts.

21-28. Then after some time old age came to her body. She with her body afflicted by old age and with her desire for sensual objects gone, did not have a longing for young men, nor did they have (any longing) for her, O king. About her wealth, earned sinfully, she did not confide in anyone. She did not give it (to anyone); she did not enjoy it herself; she did not deposit it somewhere. Once, at night, she being awakened, thought like this: 'Whose will this wealth earned sinfully be when I am dead? It will take me to a dreadful hell. The maid servants and their husbands will enjoy that wealth of me. Then now, why should I not make a good use of it?' Thinking like this, she resolved upon doing righteous acts and constructed gardens, tanks , wells, reservoirs of water and temples. Near the city she fixed a place where water is distributed to travellers in summer; and she gave them food (also), O great king. Near her house she put up a guest house for foreigners to stay in. And she also gave them excellent food.

29-37. O king, when that Mohinī was thus engaged in righteous acts, in course of time old age came to her, and sometime she thought: 'Though I have spent much money on righteous acts, yet I still have much more wealth in (the form of) gold, silver etc. I shall voluntarily give it to learned brāhmaṇas.' Thus she thought. Thinking like this Mohinī invited the brāhmaṇas of the city. O king, when they, realising that the acceptance of the wealth from her was fearful, she divided her wealth into two parts. O king, she gave one part to her maid servants and the other to foreigners. She herself became destitute. Knowing that her death was imminent, her maid servants left her, took the wealth, and went (away) as they liked thinking that wealth which would be given by her when she would be free from fever (was already with them). She, after having observed eighteen fasts, was then free from fever, as (a part of the span of) her life was still left, O king. O king, she had one maid named Jaradgavā. Being careful, she actively waited upon her with (i.e. by giving her) salutary diet etc.

38-43. After a few days she was fit to take full diet. With (a sense of) shame she ate in the house of that Jaradgavā. 'Here (i.e. in the world) I have lived happily. Now misery has come to me. I shall not live in poverty.' Thinking like this, she went elsewhere. While she was going to a forest, the thieves of the city, thinking 'This is Mohinī, going after taking wealth', struck her. O king, not finding wealth with her,

they left her breathing in that very forest. Then, O king, some anchorite, carrying water from Prayāga in a water-pot came to the forest. Then seeing her fallen with her body wounded by weapons and asking for the water by means of signs made by her hand,

The anchorite said :

44-50. Who are you? Who has wounded your body with sharp weapons? Why have you, all alone, come to this lonely forest? O auspicious one, with a desire to do good this water of Prayāga, situated in Indraprastha, is brought by me due to good luck.

Thus addressed by him, she, unable to speak, opened her mouth to drink water, with the desire, 'May I be a queen'. O king, when this water of Prayāga was dropped into her mouth, that prostitute Mohinī gave up her life. At the time of her departure she longed for the status of a queen. Therefore, she, being born in the house of the lord of Kerala , became due to drinking the water of the holy place, the wife of king Vīravarman endowed with (good) family, (good) character, wealth, prosperity, in the Draviḍa country. The lotus-eyed one had a body yellowish like gold. Therefore, her father named her 'Hemāṅgī'.

51-53. Once that Hemāṅgī, adorned with golden ornaments, went to the house of Kalā , her friend and the minister's daughter. There she was bathed (after being smeared) with barley oil, was fed with various foods, and was seated on an excellent seat. With her braid tied with flowers, and adorned with thin silken garments, and having a tāmbūla in her mouth, she said to Kalā:

Hemāṅgī said :

54. O Kalā, speaking sweetly but indistinctly like a cuckoo, understand my words. Show me the thing which is wonderful in your house.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 221

The Greatness of Prayāga: Hemāṅgī and Vīravarman Go to Vaikuṇṭha

Chapter 633 of 693 · 54 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
इत्युक्ता सा कला राजंस्तया नृपतिभार्यया ।
स्वकोशात्स्वर्णमंजूषामानाय्य विदधे पुरः १।
उवाच च महाराज भार्येऽस्यामहदद्भुतम् ।
पुस्तकं वर्तते देवि तत्र चित्राणि संति वै २।
उद्घाट्य दृश्यतां किंचित्किं किमस्त्यत्र पुस्तके ।
रंस्यते ते मनो नूनं तत्रस्था लेख्यदर्शने ३।
इत्युक्त्वा भूपपत्नी सा दास्या तामुदघाटयत् ।
मंजूषां तत्र संस्थं च पुस्तकं पाणिनाऽग्रहीत् ४।
तत्रावलोकयामास सावतारान्समासतः ।
पूर्वं ततस्तु भूगोलं पंचाशत्कोटियोजनम् ५।
तत्रांधकारसंयुक्ता भूमिर्दृष्टाथ कांचनी ।
एतयोरंतरे राजँल्लोकालोकश्च पर्वतः ६।
सप्तद्वीपास्ततो दृष्ट्वा समुद्रैः सप्तभिर्वृताः ।
एतेषु नद्यः शैलाश्च खंडानि तु महामते ७।

एतद्भारतखंडं सा पश्यंती भूपतिप्रिया ।
यमुनाजाह्नवी मुख्या सरितः समवैक्षत ८।
यमुनातीरगं राजन्निंद्रप्रस्थमिदं शुभम् ।
ददर्श सा महाभागा तीर्थं व्रजयुतं नृप ९।
अत्र तीर्थमिदं दृष्ट्वा प्रयागं ब्रह्मनिर्मितम् ।
पूर्वजन्मकृतं कर्म सा सस्मार मनस्विनी १०।
ततस्तूष्णीं समुत्थाय तूर्णं सा स्वगृहं ययौ ।
निश्चित्येति न भोक्ष्यामि ततः प्रस्थाय तीर्थकम् ११।
तदैव सा तु हेमांगी सहगंतुमसुप्रियम् ।
वीरवर्माणमाहेदं तीर्थराजं प्रिया सती १२।
हेमांग्युवाच-
भो भो प्राणपते वाक्यं मदीयं शृणु धर्मदम् ।
विधेहि च महाभाग तूर्णं पूर्णो भविष्यति १३।
पुराहं मोहिनी नाम वेश्या च बहुपापकृत् ।
यौवने वार्द्धके किंचिद्धर्मे जाता मतिर्मम १४।

पापेनोपार्जितां वित्तं धर्मेण व्ययितं मया ।
निर्द्धनाहं यदा राजन्निर्गता निजपत्तनात् १५।
तदा मां निर्जनेऽरण्ये यांती जघ्नुस्तु तस्कराः ।
वृथा दारिद्र्यसंतप्ता पापा धनजिघृक्षया १६।
शितशस्त्रक्षतांगीं मां श्वसंतीं गतचेतनाम् ।
विसृज्य तस्करास्तत्र गता हतमनोरथाः १७।
ततो वैखानसो ह्येकः प्रयागस्य जलं वहन् ।
इंद्रप्रस्थगतस्यैव वने तत्र समागतः १८।
तत्र मां पतितां दृष्ट्वा तदवस्थां स तापसः ।
का त्वं कुतः किमर्थं वा हता केनेति पृष्टवान् १९।
तदा किमपि नोक्तं मे प्रार्थितं पुण्यमंबु तत् ।
तेन तन्मे मुखे क्षिप्तं ततोऽहं देहमत्यजम् २०।
प्राणप्रयाणकाले तु वारितत्सर्वकामदम् ।
श्रुत्वेति वांच्छितवती महिषी स्यामिति प्रभो २१।
तस्य तीर्थांभसो राजन्प्रसादात्ते गृहेश्वरी ।

जाताहं सत्कुलाचारा शीलया परयो निधेः २२।
सांप्रतं द्रष्टुमिच्छामि शक्रप्रस्थगतं नृप ।
प्रयागं तीर्थराजं तं भवता सह कामदम् २३।
प्रस्थास्येहं यदा राजन् तीर्थराजं प्रति प्रभो ।
तदाहमन्नं भोक्ष्यामि मयेति विहितः पणः २४।
राजोवाच-
कथमेतद्विजानीयां त्वदुक्तं चललोचने ।
प्रतीतं कुरु मे भद्रे त्वदुक्तं करवाण्यहम् २५।
नारद उवाच-
इत्युक्ते तेन भूपेन खे वागित्यभवत्तदा ।
आकाशवागुवाच-
सत्यमुक्तं वचो राजन्ननया तव भार्यया २६।
इंद्रप्रस्थे गते पुण्ये प्रयागे तीर्थपुंगवे ।
तत्र गत्वा कुरु स्नानं लप्स्यसे यद्यदिच्छसि २७।
नारद उवाच-

निशम्येति ततो वाणीं नृपो गगनसंभवाम् ।
दंडवत्पतितो भूमौ तद्वक्तारं नमाम्यहम् २८।
अथ मंत्रिणमाहुय राज्यमारोप्य तत्र वै ।
तया सह समारुह्य रथं तीर्थवरं ययौ २९।
कतिभिर्वासरैरत्र हेमांग्या सह आययौ ।
उपजह्न तीर्थराजे क्षीरं भार्यायुतो नृपः ३०।
सस्नतुस्तौ शिवे तीर्थे दंपती तत्र कामदे ।
प्रयागे तेन वपुषा वैकुंठप्राप्तिरस्तु मे ३१।
प्रतीच्छया स्नानमात्रे मिथुने तत्र भूपते ।

आगतौ सुरशार्दूलौ हंसपक्षींद्रवाहनौ ३२।
आगतौ तौ समालोक्य वीरवर्मा स भूपतिः ।
प्रणम्य शिरसा देवौ तुष्टावैकाग्रमानसः ३३।
राजोवाच-
नमो वां सुरशार्दूलौ बिभ्रद्भ्यामसितारुणे ।
वपुषी क्षौमवासांसि हेमसिंदूरभानि च ३४।

वंदे युवां सत्वरजः प्रधानौ चराचरस्य स्थितिसर्गहेतू ।
वैकुंठसत्याद्भुतलोकनाथौ चतुर्द्विबाहु खगराजवाहौ ३५।
वैराग्यसंरागवतां जनानां सन्मुक्तिभुक्तिप्रतिपादिकौ च ।
वृंदारके वंदितपादपद्मौ सद्भावनम्रेण नमामि मूर्ध्ना ३६।
गोविंदवृंदारकवंद्यपाद न कोऽपि जानाति तव स्वरूपम् ।
यतः परस्त्वं प्रकृतेश्च पुंसो मनोवचोभ्यामपि दूरवर्ती ३७।
धन्यः सलोके पुरुषः परात्मन्यो विश्वमेतत्क्षणिकं विचिंत्य ।
अनन्यचेता भजति त्वदीय पादारविंदं मुनिवृंदवंद्यम् ३८।
त्वत्पादसेवनंनाम तीर्थमेतच्च दुर्लभम् ।
जनानां भजमानानां वांछितार्थफलप्रदम् ३९।
तथाप्येतद्वयं सेव्यं मुक्तये नान्यलब्धये ।
अन्यकामनया यस्तु सेवते स तु वंचितः ४०।
संतो भवंतमासेव्य तीर्थमेतच्च मुक्तिदम् ।
नान्यमिच्छंत्यतिक्रम्य सर्वलोकान्जिजीषवः ४१।
नारद उवाच-

इत्यभिष्टूय देवेशं लोकेशं स च भूपतिः ।
तस्थौ यदा तदा राजन्हेमांगी सा जगाद ह ४२।
पद्मापते पद्मपलाशलोचन ब्रह्मन्करालासन भारती गुरो ।
नमो युवाभ्यां यदि दीनचेतसे प्रसीदतां तारयतां भवाब्धेः ४३।
तीर्थस्यास्य प्रसादेन जाताहं महिषी प्रभो ।
युवयोर्दर्शनं जातं देवानामपि दुर्लभम् ४४।
युवामखिलचित्तज्ञौ दत्तं नौ मानसेप्सितम् ।
स्नानकाले यदावाभ्यां विहितं पारमार्थिकम् ४५।
एवं ताभ्यामुभाभ्यां तौ संस्तुतौ देवपुंगवौ ।
प्रसन्नवदनौ भूत्वा प्रोचतुर्दंपती प्रति ४६।
हरिब्रह्माणावूचतुः ।
धन्या त्वमसि हेमांगि यतोऽयं तारितः पतिः ।
त्वया राज्यसुखासक्त चित्तोप्येतत्समागमात् ४७।
राज्ञां विषयसक्तानां दुर्लभा मुक्तिरीदृशी ।
त्वद्भर्तुर्यादृशी जाता तीर्थस्यास्य प्रसादतः ४८।

नारद उवाच-
इत्युक्त्वा तौ समालोक्य गरुडं पक्षिपुंगवम् ।

जग्मतुस्तौ सुरश्रेष्ठौ सत्यलोकं नरेश्वर ४९।
तत्र ते ब्रह्मणा सर्वे पूजिता विधिवन्नृप ।
तस्य चित्तानुरोधेन तस्थुरेकं मुहुर्तकम् ५०।
अथ ताभ्यामुभाभ्यां स दंपतीभ्यां समं हरिः ।
आरुह्य गरुडं श्रीमद्वैकुंठमगमन्नृप ५१।
इत्येतत्कथितं तुभ्यं तीर्थराजस्य वैभवम् ।
पुण्यं समस्तपापघ्नं यशस्यं सुतदं नृप ५२।
य एतच्छृणुयान्नित्यं पठेदपि च मानवः ।
स गच्छेद्वांछितं स्थानं सत्यमेतन्मयोदितम् ५३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे इंद्रप्रस्थमाहात्म्ये
प्रयागवर्णनंनामैकविंशत्यधिकद्विशततमोऽध्यायः २२१ ।

Roman transliteration

nārada uvāca-
ityuktā sā kalā rājaṃstayā nṛpatibhāryayā |
svakośātsvarṇamaṃjūṣāmānāyya vidadhe puraḥ 1|
uvāca ca mahārāja bhārye'syāmahadadbhutam |
pustakaṃ vartate devi tatra citrāṇi saṃti vai 2|
uddhāṭya dṛśyatāṃ kiṃcitkiṃ kimastyatra pustake |
raṃsyate te mano nūnaṃ tatrasthā lekhyadarśane 3|
ityuktvā bhūpapatnī sā dāsyā tāmudaghāṭayat |
maṃjūṣāṃ tatra saṃsthaṃ ca pustakaṃ pāṇinā'grahīt 4|
tatrāvalokayāmāsa sāvatārānsamāsataḥ |
pūrvaṃ tatastu bhūgolaṃ paṃcāśatkoṭiyojanam 5|
tatrāṃdhakārasaṃyuktā bhūmirdṛṣṭātha kāṃcanī |
etayoraṃtare rāja~llokālokaśca parvataḥ 6|
saptadvīpāstato dṛṣṭvā samudraiḥ saptabhirvṛtāḥ |
eteṣu nadyaḥ śailāśca khaṃḍāni tu mahāmate 7|

etadbhāratakhaṃḍaṃ sā paśyaṃtī bhūpatipriyā |
yamunājāhnavī mukhyā saritaḥ samavaikṣata 8|
yamunātīragaṃ rājanniṃdraprasthamidaṃ śubham |
dadarśa sā mahābhāgā tīrthaṃ vrajayutaṃ nṛpa 9|
atra tīrthamidaṃ dṛṣṭvā prayāgaṃ brahmanirmitam |
pūrvajanmakṛtaṃ karma sā sasmāra manasvinī 10|
tatastūṣṇīṃ samutthāya tūrṇaṃ sā svagṛhaṃ yayau |
niścityeti na bhokṣyāmi tataḥ prasthāya tīrthakam 11|
tadaiva sā tu hemāṃgī sahagaṃtumasupriyam |
vīravarmāṇamāhedaṃ tīrtharājaṃ priyā satī 12|
hemāṃgyuvāca-
bho bho prāṇapate vākyaṃ madīyaṃ śṛṇu dharmadam |
vidhehi ca mahābhāga tūrṇaṃ pūrṇo bhaviṣyati 13|
purāhaṃ mohinī nāma veśyā ca bahupāpakṛt |
yauvane vārddhake kiṃciddharme jātā matirmama 14|

pāpenopārjitāṃ vittaṃ dharmeṇa vyayitaṃ mayā |
nirddhanāhaṃ yadā rājannirgatā nijapattanāt 15|

tadā māṃ nirjane'raṇye yāṃtī jaghnustu taskarāḥ |
vṛthā dāridryasaṃtaptā pāpā dhanajighṛkṣayā 16|
śitaśastrakṣatāṃgīṃ māṃ śvasaṃtīṃ gatacetanām |
visṛjya taskarāstatra gatā hatamanorathāḥ 17|
tato vaikhānaso hyekaḥ prayāgasya jalaṃ vahan |
iṃdraprasthagatasyaiva vane tatra samāgataḥ 18|
tatra māṃ patitāṃ dṛṣṭvā tadavasthāṃ sa tāpasaḥ |
kā tvaṃ kutaḥ kimarthaṃ vā hatā keneti pṛṣṭavān 19|
tadā kimapi noktaṃ me prārthitaṃ puṇyamaṃbu tat |
tena tanme mukhe kṣiptaṃ tato'haṃ dehamatyajam 20|
prāṇaprayāṇakāle tu vāritatsarvakāmadam |
śrutveti vāṃcchitavatī mahiṣī syāmiti prabho 21|
tasya tīrthāṃbhaso rājanprasādātte gṛheśvarī |

jātāhaṃ satkulācārā śīlayā parayo nidheḥ 22|
sāṃprataṃ draṣṭumicchāmi śakraprasthagataṃ nṛpa |
prayāgaṃ tīrtharājaṃ taṃ bhavatā saha kāmadam 23|
prasthāsyehaṃ yadā rājan tīrtharājaṃ prati prabho |
tadāhamannaṃ bhokṣyāmi mayeti vihitaḥ paṇaḥ 24|
rājovāca-
kathametadvijānīyāṃ tvaduktaṃ calalocane |
pratītaṃ kuru me bhadre tvaduktaṃ karavāṇyaham 25|
nārada uvāca-
ityukte tena bhūpena khe vāgityabhavattadā |
ākāśavāguvāca-
satyamuktaṃ vaco rājannanayā tava bhāryayā 26|
iṃdraprasthe gate puṇye prayāge tīrthapuṃgave |
tatra gatvā kuru snānaṃ lapsyase yadyadicchasi 27|
nārada uvāca-

niśamyeti tato vāṇīṃ nṛpo gaganasaṃbhavām |
daṃḍavatpatito bhūmau tadvaktāraṃ namāmyaham 28|
atha maṃtriṇamāhūya rājyamāropya tatra vai |
tayā saha samāruhya rathaṃ tīrthavaraṃ yayau 29|
katibhirvāsarairatra hemāṃgyā saha āyayau |
upajahr tīrtharāje kṣīraṃ bhāryāyuto nṛpaḥ 30|
sasnatustau śive tīrthe daṃpatī tatra kāmade |
prayāge tena vapuṣā vaikuṃṭhaprāptirastu me 31|
pratīcchayā snānamātre mithune tatra bhūpate |
āgatau suraśārdūlau haṃsapakṣīṃdravāhanau 32|
āgatau tau samālokya vīravarmā sa bhūpatiḥ |
praṇamya śirasā devau tuṣṭāvaikāgramānasaḥ 33|
rājovāca-
namo vāṃ suraśārdūlau bibhradbhyāmasitāruṇe |
vapuṣī kṣaumavāsāṃsi hemasiṃdūrabhāni ca 34|

vaṃde yuvāṃ satvarajaḥ pradhānau carācarasya sthitisargahetū |
vaikuṃṭhasatyādbhutalokanāthau caturdvibāhū khagarājavāhau 35|
vairāgyasaṃrāgavatāṃ janānāṃ sanmuktibhuktipratipādikau ca |
vṛṃdārake vaṃditapādapadmau sadbhāvanamreṇa namāmi mūrdhnā 36|
goviṃdavṛṃdārakavaṃdyapāda na ko'pi jānāti tava svarūpam |
yataḥ parastvaṃ prakṛteśca puṃso manovacobhyāmapi dūravartī 37|
dhanyaḥ saloke puruṣaḥ parātmanyo viśvametatkṣaṇikaṃ viciṃtya |

ananyacetā bhajati tvadīya pādāraviṃdaṃ munivṛṃdavaṃdyam 38|
tvatpādasevanaṃnāma tīrthametacca durlabham |
janānāṃ bhajamānānāṃ vāṃchitārthaphalapradam 39|
tathāpyetaddvayaṃ sevyaṃ muktaye nānyalabdhaye |
anyakāmanayā yastu sevate sa tu vaṃcitaḥ 40|
saṃto bhavaṃtamāsevya tīrthametacca muktidam |
nānyamicchaṃtyatikramya sarvalokānjijīṣavaḥ 41|
nārada uvāca-

ityabhiṣṭūya deveśaṃ lokeśaṃ sa ca bhūpatiḥ |
tasthau yadā tadā rājanhemāṃgī sā jagāda ha 42|
padmāpate padmapalāśalocana brahmankarālāsana bhāratī guro |
namo yuvābhyāṃ yadi dīnacetase prasīdatāṃ tārayatāṃ bhavābdheḥ 43|
tīrthasyāsya prasādena jātāhaṃ mahiṣī prabho |
yuvayordarśanaṃ jātaṃ devānāmapi durlabham 44|
yuvāmakhilacittajñau dattaṃ nau mānasepsitam |
snānakāle yadāvābhyāṃ vihitaṃ pāramārthikam 45|
evaṃ tābhyāmubhābhyāṃ tau saṃstutau devapuṃgavau |
prasannavadanau bhūtvā procaturdaṃpatī prati 46|
haribrahmāṇāvūcatuḥ |
dhanyā tvamasi hemāṃgi yato'yaṃ tāritaḥ patiḥ |
tvayā rājyasukhāsakta cittopyetatsamāgamāt 47|
rājñāṃ viṣayasaktānāṃ durlabhā muktirīdṛśī |
tvadbharturyādṛśī jātā tīrthasyāsya prasādataḥ 48|

nārada uvāca-
ityuktvā tau samālokya garuḍaṃ pakṣipuṃgavam |
jagmatustau suraśreṣṭhau satyalokaṃ nareśvara 49|
tatra te brahmaṇā sarve pūjitā vidhivannṛpa |
tasya cittānurodhena tasthurekaṃ muhūrtakam 50|
atha tābhyāmubhābhyāṃ sa daṃpatībhyāṃ samaṃ hariḥ |
āruhya garuḍaṃ śrīmadvaikuṃṭhamagamannṛpa 51|
ityetatkathitaṃ tubhyaṃ tīrtharājasya vaibhavam |
puṇyaṃ samastapāpaghnaṃ yaśasyaṃ sutadaṃ nṛpa 52|
ya etacchṛṇuyānnityaṃ paṭhedapi ca mānavaḥ |
sa gacchedvāṃchitaṃ sthānaṃ satyametanmayoditam 53|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe iṃdraprasthamāhātmye prayāgavarṇanaṃnāmaikaviṃśatyadhikadviśatatamo'dhyāyaḥ 221 |

English translation

Nārada said :

1-3. O king, that Kalā , thus addressed by the king's wife, got brought a golden box from her treasure, and put it before (her). She said, "O queen, O wife of the great king, this is a very wonderful book. There are pictures in it. Having opened the book a little, see what it contains. By seeing the pictures in it your mind will be delighted."

4-12. Thus addressed by her, the queen got the box opened by her maid and took with her hand the book that was in it. In it she first saw succinctly (the pictures of) the incarnations. Then she saw the globe having an expanse of fifty crores of yojanas . In it she saw a region full of darkness. Between the

two stood the Lokāloka mountain, O king. Then she saw the seven islands surrounded by seven seas. So also in them, she saw rivers, mountains and continents, O very wise one. The wife of the king saw this Bhāratakhaṇḍa . She saw the chief rivers like Yamunā , Gaṅgā . O king, the illustrious one saw this auspicious Indraprastha along with Vraja on the bank of Yamunā. O king, the high-minded one seeing in it the holy place fashioned by Brahmā , recollected the act(s) done by her in her former birth. Then silently getting up she, determining, 'I shall not eat (food) till I leave for the holy place', hurriedly went home. Then only, that Hemāṅgī, loving the chief holy place, said to king Vīravarman , dear to her like her own life:

Hemāṅgī said :

13-19. O lord of my life, listen to my righteous words, and carry them out quickly, O illustrious one. (My desire) will be fulfilled. Formerly I was a prostitute. I committed many sins in my youth and in my old age I had a mind to do pious acts. I spent righteously the wealth I had earned sinfully. O king, when I who was penniless, went out of my city and was going in a forest, thieves who were sinful, who were tormented by improper poverty, struck me, with a desire to grab (my) wealth. The thieves, with their desires frustrated, leaving me, with my body wounded with sharp weapons, and breathing (but) unconscious, there, went (away). Then an anchorite carrying the water of Prayāga situated in Indraprastha, came into that forest. The ascetic seeing me lying in that condition there asked me: "Who are you? Wherefrom (have you come)? Why and by whom were you hit?"

20-24. I then did not say anything, but asked for that holy water. He put it into my mouth, and I abandoned (my) body. Hearing that that water fulfils all desires, I desired, O lord, at the time of the departure of my life: 'May I be (born as) a queen.' Due to the grace of that holy place I became your wife practising acts of a good family and of a very good character. O king, now I desire to see, along with you, that chief holy place Prayāga situated in Indraprastha and giving all desired objects. O king, I have taken this pledge that I shall eat food only when I proceed to that chief holy place, O lord.

The king said :

25. O you of unsteady eyes, how would I know (to be true) what you said? Convince me, O good one; I would do what you said.

Nārada said :

26a. When the king said like this, there was a voice in the sky.

The divine voice said :

26b-27. O king, your wife has spoken the truth. Having gone to the auspicious Prayāga, the best of all holy places situated in Indraprastha, bathe there; you will get whatever you desire.

Nārada said :

28-33. Having heard the words coming from the sky the king prostrated himself on the ground like a staff, and said, "I salute him who spoke those words." Then having called his minister, and having entrusted the kingdom to him, he, getting into an excellent chariot, went with her to the excellent holy place. After a few days the king came here with Hemāṅgī. The king with his wife drank the water at the

chief holy place. The couple bathed there at that auspicious holy place, giving all desired objects, desiring 'May I reach Vaikuṇṭha with this body.' When the couple had just bathed there, the best gods (Brahmā and Viṣṇu) having the swan and the eagle respectively as their vehicles arrived there. Seeing them who had come there, that king Vīravarman, with a concentrated mind, saluted by (bowing) his head, and praised them.

The king said :

34-41. Salutation to you, O best gods, having dark and tawny bodies and wearing garments like gold and red lead. I salute you, having mainly (qualities of) sattva and rajas , the wonderful lords of Vaikuṇṭha and Satyaloka , having four and two hands, and carried by best birds. I salute by (bowing) my head bent through good thoughts, you, giving good liberation and pleasures to men having detachment and attachment, and with your lotus-like feet saluted by gods. O you whose lotus-like feet are saluted by gods, nobody knows your original form, since you are beyondPrakṛti and transcend the mind and speech of man. O you highest soul, that man is blessed who, thinking this world to be transitory, resorts to your lotus-like feet saluted by hosts of sages. This holy place, where your feet are resorted to, is indeed difficult to be reached by men worshipping you, and it gives all desired objects. Yet these two are to be resorted to for salvation, not secured through any other (means). He who resorts to it with any other desire (than salvation) is (indeed) duped. Desiring to conquer all worlds the good, resorting to you and to this place giving salvation, do not long for anything except it.

Nārada said :

42. When having thus praised the lord of gods and the lord of the worlds, the king remained (silent), then that Hemāṅgī spoke, O king:

Hemāṅgī said :

43-46. O lord of Lakṣmī , O you having eyes like lotus petals, O Brahman having a high seat, and venerable to Sarasvatī , I salute you; if you favour me of a mean heart, then (help me to) cross this ocean of the mundane existence. O lord, due to the grace of this holy place I became a queen. I had your view difficult to be had even by gods. You two know the hearts of all; you have given us the best, which we two had longed for at the time of bathing.

The best gods, thus praised by both, had their faces pleased, and they said to the couple:

Viṣṇu and Brahmā said :

47-48. O Hemāṅgī, you are blessed since you, due to the contact with this holy place, have emancipated your husband whose mind was attached to the pleasures of the kingdom. Such a salvation is difficult to get for kings attached to objects of senses. Your husband has a wife like you due to the grace of this holy place.

Nārada said :

49-53. Speaking like this, and looking at Garuḍa , the best of birds, the two best gods (and the couple) went to Satyaloka, O lord of men. There they (the couple) were all duly honoured by Brahmā, O king. Then they stayed there for some time at the request of him. O king, then with the couple Viṣṇu,

mounting on Garuḍa, went to Śrī Vaikuṇṭha . O king, I have thus told you the greatness of the chief holy place, which is meritorious, destroys all sins, leads to success and gives sons. A man who would listen to or read this account daily would go to his desired place. I have told the truth.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 222

Kāśī, Gokarṇa, Śivakāñcī, Tīrthasaptaka and Bhīmakuṇḍa

Chapter 634 of 693 · 91 detected Sanskrit verse markers

Sanskrit

नारद उवाच-
आकर्ण्य शिबे राजन्वर्णयामि तवाग्रतः ।
पुण्यं यशस्यमायुष्यं काश्या माहात्म्यमुत्तमम् १।
इंद्रप्रस्थतटस्थायां काश्यामेकस्तु पादपः ।
शिंशपाख्योभवेद्राजन् पुरा पुण्ययुगे कृते २।
तत्रैको वायसो ह्यासीत्कृतनीडो वनस्पतौ ।
तस्याधस्तान्महासर्पं कोटरेव सति स्म ह ३।
एकदा तस्य काकस्य भार्यांडद्वयमालये ।
प्रतिमुच्य गता क्वापि न नीडे स्वे समागता ४।
स्वयमेव स काकस्तु पालयन्नंडकद्वयम् ।
तामेव शिंशपामुच्चैरध्यतिष्ठन्महीपते ५।
अथैकदा निशीधे तु महावात्या समागता ।
अभनक्शिंशपां राजन्मूलादपि दृढादपि ६।
वात्यया पात्यमानाया शिंशपायास्तदा तले ।
चूर्णितौ काकसर्पौ तौ गतप्राणौ बभूवतुः ७।

दिव्यांगास्ते त्रयो भूत्वा शिंशपा वायसादयः ।
विमानत्रयमारूढा जग्मुः श्रीपतिकेतनम् ८।
शिबिरुवाच-
देवर्षे केन पुण्येन प्राप्ता तैर्मुक्तिदा पुरी ।
आसंस्ते के त्रयः पूर्वं सर्वं कथय नारद ९।
नारद उवाच-।
कुरुजांगलदेशीयो ब्राह्मणः श्रवणाभिधः ।
तस्य भार्या कुडा नाम भ्राताभूच्च कुरंटकः १०।
अस्नातभोक्ता नित्यं स कवलो मिष्टभुग्ग्रहः ।
श्रवणस्तेन दोषेण बभूव ग्रामवायसः ११।
कुरंटकस्तु तद्भ्राता नास्तिकोऽभवदुल्बणः ।
श्रुतिस्मृतिपथोच्छेत्ता देवतानां च निंदकः १२।
तेन दोषेण स मृतो ह्यभवत्कालकुंडली ।
सा कुंडा श्रवणस्य स्त्री बभूवोभयदोषभाक् १३।
अतः सा स्थावरत्वं हि लब्ध्वासीदुभयाश्रया ।

एतत्ते कथितं भूप तद्वृत्तं पूर्वजन्मनि १४।
अतः परं प्रवक्ष्यामि तेषां पुण्यं यतस्त्रयः ।
प्रापुस्तेन पुरीं रम्यां काशीं वैश्वेश्वरीं नृप १५।
ग्रामांतरादेकदा तौ प्रत्यायातौ निजालयम् ।
कस्यचित्पथिकस्याथ कूपमग्नां पयस्विनीम् १६।
अवलोक्य तदुद्धारं चक्रतुस्तेन नोदितौ ।
ताभ्यांगदितमाकर्ण्य कुंडा साध्वित्यभाषत १७।
ते त्रयस्तेनपुण्येन मरणं प्राप्य दुर्लभम् ।
इंद्रप्रस्थतटस्थायां काश्यां वैकुंठमारुहन् १८।
इयं काशी महेशस्य पुरी यद्यपि भूपते ।
तथाप्यस्यां मृतं जंतुर्वैकुंठे स्यात्सुखी हरेः १९।
एतत्ते कथितं राजन्काश्या माहात्म्यमुत्तमम् ।
किमन्यच्छ्रोतुमिच्छा ते विद्यते तद्वदस्व मे २०।
शिबिरुवाच-
मुने त्वया महेशस्य क्षेत्रत्रयमुदीरितम् ।

काशी च शिवकांची च गोकर्णं च तथापरम् २१।
एकस्य महिमा प्रोक्तो त्वया काश्या महामुने ।
गोकर्णशिवकांच्योश्च कथ्यतां यदि विद्यते २२।
नारद उवाच-।
गोकर्णं केवलं शैवं क्षेत्रं परमपावनम् ।
तस्मिन्मृतो नरो राजन्शिवः स्यान्नात्र संशयः २३।
स्थले जलेंतरिक्षे च जंतुस्तत्र मृयेत चेत् ।
तदा कैलासशिखरो शिवः संभूय दीव्यति २४।
अत्र गोकर्णतीर्थे स्यान्मृतस्य न पुनर्भवः ।
शिवेन स समं राजन्मुक्तिं यास्यति कर्हिचित् २५।
अस्यापि तव माहात्म्यं गोकर्णस्य महामते ।
वर्णयामि यदाकर्णि मया ब्रह्ममुखात्प्रभो २६।
प्रयागादेकगव्यूतौ गुरुतीर्थसमीपगः ।
मर्यादापर्वतो योऽयं दृश्यते पुण्यदर्शनः २७।
तत्रैकः कर्कटो नाम भिल्ल आसीत्सुदारुणः ।

तस्य भार्या जरा नाम सा जघ्ने पतिपंचकम् २८।
सा जरा विषसंयुक्तं षष्ठं कर्कटकं तदा ।
अकरोन्मोदकं हंतुं तदा तेन स्वसुः श्रुतम् २९।
निजाया मुखतो राजन्भिल्लेन च महात्मना ।
बालां तां हंतुमारेभे कर्कटो भृशदारुणः ३०।
खड्गपाणिर्यदा याति तद्वधाय स भिल्लपः ।
यावत्तावत्तु सा यायाज्ज्ञात्वा निजवधोद्यमम् ३१।
वनमभ्यद्रवद्भीता निजप्राणपरीप्सया ।
तामनुद्रवता तेन कर्कटेन महीपते ३२।

अत्र गोकर्णतीर्थे तु गृहीता खड्गपाणिना ।
शिरश्छित्वा तु खड्गेन पातयित्वा जले वपुः ३३।
तस्य गोकर्णतीर्थस्य निजस्थानमगाच्च सः ।
सा जरा तत्र गोकर्णे पापापि निधनं गता ३४।
कैलासशिखरे राजन्पार्वत्या अभवत्सखी ।
अहं कथितवानेतत्तव गोकर्णवैभवम् ३५।

शिवकांच्याश्च माहात्म्यं पवित्रं वर्णयामि ते ।
इंद्रप्रस्थतटस्थायां शिवकांच्यामपि प्रभो ३६।
गतिः सा परमा पुंसां गोकर्णे या मयोदिता ।
अत्र श्रीमन्महादेवो विष्णुं सर्वसुरेश्वरम् ३७।
आराध्य भक्तराजत्वं लेभे ज्ञानं च तात्विकम् ।
अतः सर्वे वयं पुत्रा ब्रह्मणस्तं महेश्वरम् ३८।
आराधयामः सततं सद्भक्तिज्ञानलिप्सया ।
अत्र बाणासुरो राजन्नाराध महेश्वरम् ३९।
निराहारो वर्षशतं तद्गणत्वबुभूषया ।
तस्मै प्रसन्नो भगवान्गणत्वं दत्तवान्निजम् ४०।
स्वयं च सर्वदा तस्य पुरपालो बभूवह ।
इयं पुरी पुरा राजन्नासीद्विष्णोर्महात्मनः ४१।
दत्ता शिवाय तुष्टेन तपसा तस्य विष्णुना ।
अस्यामेकं पुरावृत्तं महदाश्चर्यकारकम् ४२।
विप्रस्य शिवभक्तस्य वैकुंठाप्तिर्यथाभवत् ।

एकस्तु ब्राह्मणो राजन् हेरंबो नाम धार्मिकः ४३।
कायेन मनसा वाचा शिवपूजारतः सदा ।
एकदा स महाभागः शिवतीर्थानि पर्यटन् ४४।
शिवभक्तः शिवे राजन्शिवकांच्यामिहागतः ।
एनां मनोहरां चैव न तत्याज स बुद्धिमान् ४५।
पश्चात्तत्रैव तत्याज प्राणानस्या जलांतरे ।
तत्रैव श्रीमहादेवगणास्तं ब्राह्मणोत्तमम् ४६।
नीत्वा कैलासमचलं चेलुस्तदनुशासनात् ।
अथ मध्ये समायाता गणा वैकुंठतो हरेः ४७।
तेभ्यो बलात्समादातुं तं द्विजश्रेष्ठमुद्यताः ।
आसीत्तेषां महद्युद्धं गणानां हरिशर्वयोः ४८।
तत्र युद्धेन वैकेषां विजयो न पराजयः ।
तत्र वैकुंठतो विष्णुरागतो गरुडासनः ४९।
कैलासाद्वृषभारूढो महेशश्च त्रिलोकधृक् ।
तावन्योन्यं मुखं दृष्ट्वा विहस्य जगदीश्वरौ ५०।

पश्यतस्म महद्युद्धं नभस्येव गणैः कृतम् ।
अथ स्वीयान्गणान्विष्णुः शैवांश्च दिवि युद्धतः ५१।

निवार्य तं द्विजं ताक्ष्यमारोप्यागाच्छिवालयम् ।
शिवेन तद्गणैश्चापि स्वकीयैरपि माधवः ५२।
वृतो गछन्पथि श्रीमान्स्तुतस्त्रिदशवंदितः ।
गत्वा विवेश तं चागं महादेवपुरःसरः ५३।
तस्मै द्विजाय वै तस्य दर्शयन्नमणीयताम् ।
अथ तस्मात्तु कैलासान्महादेवेन वंदितः ५४।
माधवः परया भक्त्या वैकुंठमगमत्तदा ।
द्विजः सोऽपि महाभागस्तीर्थस्यास्य प्रसादतः ५५।
गोविंददर्शनं प्राप्य मुमुदे हरसन्निधौ ।
एतत्ते कथितं राजन्शिवकांच्यास्तु वैभवम् ५६।
तीर्थसप्तकनाम्नस्तु शृणुष्व सुसमाहितः ।
तीर्थमेतन्महाराज चतुर्वर्गफलप्रदम् ५७।
दर्शनात्स्पर्शनाद्ध्यानात्स्मरणादपि भूपते ।

वसिष्ठादिभिरेतस्मिन्महर्षिभिरनुष्ठितम् ५८।
महत्तपस्तु सृष्ट्यर्थं तत्रासंस्तु क्षमा नृप ।
मरीचिरपि धर्मात्मा पुत्रार्थं स्नानमाचरन् ५९।
अत्र लेभे महाभागः कश्यपं सुतमुत्तमम् ।
अत्रिरत्रापि तपसा तोषयद्देवपुंगवान् ६०।
सोमं दुर्वाससं दत्तं तेभ्यो लेभे सुतत्रयम् ।
अंगिरा अपि धर्मात्मा तीर्थस्यास्य प्रसादतः ६१।
लेभे सुतांस्तुतद्वंश्या जाता आंगिरसा द्विजाः ।
पुलहोऽपि सुतं लेभे दंभोलि गुणवत्तरम् ६२।
योऽगस्त्योभूत्पुरा राजंस्तीर्थेऽत्रैव निमज्जनात् ।
पुलस्त्यस्यात्र तीर्थे वै पुत्रो लब्धो तपस्यतः ६३।
कुबेरोभून्महाभागो यः सखासीदुमापतेः ।
क्रतोरपि सुता जाता वालखिल्याः सहस्रशः ६४।
तीर्थस्यास्य प्रसादेन ते सर्वे ह्यूर्ध्वरेतसः ।
रजआदीन्सुताँ लेभे वसिष्ठोऽपि महातपाः ६५।

सप्तैव राजशार्दूल महिमा तस्य वर्णितः ।
अन्यान्यपि च तीर्थानि संत्यनेकानि भूपते ६६।
कपिलाश्रमकेदारप्रभासादीनि वै प्रभौ ।
नियुतैरपि वर्षाणां तेषां च महिमा नृप ।
अनंतेनापि नो वक्तुं शक्यते किमु मादृशैः ६७।
सौभरिरुवाच-
एवमुक्त्वा मुनिश्रेष्ठो नारदो मुनिपुंगवः ।
शिवं जगाम नभसो नारायणगुणान्गृणन् ६८।
शिबिरौशीनरो राजा शक्रप्रस्थस्य वैभवम् ।
श्रुत्वा मुनिमुखाद्राजन्कृतार्थं स्वममन्यत ६९।

तत्र स्नात्वा हि विधिवदिंद्रप्रस्थे स भूपतिः ।
विधाय सत्क्रियाः सर्वा जगाम निजपत्तनम् ७०।
इंद्रप्रस्थस्य माहात्म्यमेतत्तव मया विभो ।
यमुनातीरतीर्थस्य वर्णितं जनपावनम् ७१।
नास्यादरं करिष्यंति कलौ श्रद्धाविवर्जिताः ।

इंद्रप्रस्थस्य राजेंद्र सर्वतीर्थशिरोमणेः ७२।
अष्टादशपुराणानां श्रवणाद्भारतस्य च ।
यत्फलं तन्महिम्नस्य शक्रप्रस्थस्य जायते ७३।
अरुणोदयवेलायां माघलक्षैकमज्जनात् ।
यत्फलं तन्महिम्नोस्य श्रवणाच्छ्रद्धया भवेत् ७४।
श्रद्धयास्य तु माहात्म्यं यः शृणोति महीपते ।
तर्पितास्तेन पितरो देवाश्च मुनयस्तथा ७५।
कृच्छ्रातिकृच्छ्रपाराक चांद्रायण व्रतादिभिः ।
यत्फलं तन्महिम्नोऽस्य श्रद्धया श्रवणाद्भवेत् ७६।
अश्वमेधादियज्ञानां समस्तानां महीपते ।
यत्फलं तन्महिम्नोऽस्य श्रद्धया श्रवणाद्भवेत् ७७।
सूत उवाच-
एवं युधिष्ठिरो राजा श्रुत्वा शौनक सौभरेः ।
इंद्रप्रस्थस्य माहात्म्यं स ययौ हस्तिनं पुरम् ७८।
ततो विनीय सद्भ्रातॄन्दुर्योधनपुरःसरान् ।

इंद्रप्रस्थमगात्पुण्यं राजसूयचिकीर्षया ७९।
द्वारकायाः समागम्य गोविंदं कुलदैवतम् ।
राजसूयेन यज्ञेन स इयाज महीपतिः ८०।
मुक्तिदं तीर्थमेततु शपतोस्याप्यजायत ।
इति मत्वा हरिस्तत्र शिशुपालं जघान ह ८१।
शिशुपालोऽपि तस्यैव तीर्थस्य मरणाद्भुवि ।
सायुज्यमगमत्कृष्णे निखिलार्थप्रदायके ८२।
शिशुपालो हतो यत्र विहितो यत्र चक्रतुः ।
गदया तत्र भीमेन कृतं कुंडं सुविस्तरम् ८३।
भीमकुंडं तु विज्ञातं जातं तद्भुविपावनम् ।
कालिंद्या दक्षिणे भागे गव्यूत्यर्धं महीतले ८४।
इंद्रप्रस्थगताया यत्कालिंद्याः स्नानतः फलम् ।
तत्फलं तत्र कुंडे तु जायते नात्र संशयः ८५।
सूत उवाच-
यस्मिन्क्षेत्रे स्थितो जंतुस्तं क्षेत्रमनुवत्सरम् ।

प्रदक्षिणादिभिर्धर्मैः स्वापराधान्क्षमापयतेत् ८६।
प्रतिसंवत्सरं चैव परिक्रामति यो नरः ।
क्षेत्रापराधदोषैश्च न स लिप्येत्तु पातकैः ८७।

प्रदक्षिणमकुर्वाणः क्षेत्रसिद्धिं न विंदति ।
तस्मात्प्रदक्षिणा तीर्थे दातव्या च फलार्थिभिः ८८।
हरेर्नाम निसंजल्पन्प्रकरोति प्रदक्षिणाम् ।
पदेपदे स लभते कपिलादानजं फलम् ८९।
चैत्रकृष्णचतुर्दश्यां शक्रप्रस्थप्रदक्षिणाम् ।
यः करोति नरो धन्यः सर्वपापैः प्रमुच्यते ९०।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे कालिंदीमाहात्म्ये इंद्रप्रस्थगत काशीगोकर्णशिवकांचीतीर्थसप्तक भीमकुंडवर्णनोनाम द्वाविंशत्यधिकद्विशततमोऽध्यायः २२२ ।

Roman transliteration

nārada uvāca-
ākarṇaya śibe rājanvarṇayāmi tavāgrataḥ |
puṇyaṃ yaśasyamāyuṣyaṃ kāśyā māhātmyamuttamam 1|
iṃdraprasthataṭasthāyāṃ kāśyāmekastu pādapaḥ |
śiṃśapākhyobhavedrājan purā puṇyayuge kṛte 2|
tatraiko vāyaso hyāsītkṛtanīḍo vanaspatau |
tasyādhastānmahāsarpaṃ koṭareva sati sma ha 3|
ekadā tasya kākasya bhāryāṃḍadvayamālaye |
pratimucya gatā kvāpi na nīḍe sve samāgatā 4|
svayameva sa kākastu pālayannaṃḍakadvayam |
tāmeva śiṃśapāmuccairadhyatiṣṭhanmahīpate 5|
athaikadā niśīdhe tu mahāvātyā samāgatā |
abhanakśiṃśapāṃ rājanmūlādapi dṛḍhādapi 6|
vātyayā pātyamānāyā śiṃśapāyāstadā tale |
cūrṇitau kākasarpau tau gataprāṇau babhūvatuḥ 7|

divyāṃgāste trayo bhūtvā śiṃśapā vāyasādayaḥ |
vimānatrayamārūḍhā jagmuḥ śrīpatiketanam 8|
śibiruvāca-
devarṣe kena puṇyena prāptā tairmuktidā purī |
āsaṃste ke trayaḥ pūrvaṃ sarvaṃ kathaya nārada 9|
nārada uvāca-|
kurujāṃgaladeśīyo brāhmaṇaḥ śravaṇābhidhaḥ |
tasya bhāryā kuḍā nāma bhrātābhūcca kuraṃṭakaḥ 10|
asnātabhoktā nityaṃ sa kavalo miṣṭabhugrahaḥ |
śravaṇastena doṣeṇa babhūva grāmavāyasaḥ 11|
kuraṃṭakastu tadbhrātā nāstiko'bhavadulbaṇaḥ |
śrutismṛtipathocchettā devatānāṃ ca niṃdakaḥ 12|
tena doṣeṇa sa mṛto hyabhavatkālakuṃḍalī |
sā kuṃḍā śravaṇasya strī babhūvobhayadoṣabhāk 13|
ataḥ sā sthāvaratvaṃ hi labdhvāsīdubhayāśrayā |

etatte kathitaṃ bhūpa tadvṛttaṃ pūrvajanmani 14|
ataḥ paraṃ pravakṣyāmi teṣāṃ puṇyaṃ yatastrayaḥ |
prāpustena purīṃ ramyāṃ kāśīṃ vaiśveśvarīṃ nṛpa 15|
grāmāṃtarādekadā tau pratyāyātau nijālayam |
kasyacitpathikasyātha kūpamagnāṃ payasvinīm 16|
avalokya taduddhāraṃ cakratustena noditau |

tābhyāṃgaditamākarṇya kuṃḍā sādhvityabhāṣata 17|
te trayastenapuṇyena maraṇaṃ prāpya durlabham |
iṃdraprasthataṭasthāyāṃ kāśyāṃ vaikuṃṭhamāruhan 18|
iyaṃ kāśī maheśasya purī yadyapi bhūpate |
tathāpyasyāṃ mṛtaṃ jaṃturvaikuṃṭhe syātsukhī hareḥ 19|
etatte kathitaṃ rājankāśyā māhātmyamuttamam |
kimanyacchrotumicchā te vidyate tadvadasva me 20|
śibiruvāca-
mune tvayā maheśasya kṣetratrayamudīritam |

kāśī ca śivakāṃcī ca gokarṇaṃ ca tathāparam 21|
ekasya mahimā prokto tvayā kāśyā mahāmune |
gokarṇaśivakāṃcyośca kathyatāṃ yadi vidyate 22|
nārada uvāca-|
gokarṇaṃ kevalaṃ śaivaṃ kṣetraṃ paramapāvanam |
tasminmṛto naro rājanśivaḥ syānnātra saṃśayaḥ 23|
sthale jaleṃtarikṣe ca jaṃtustatra mṛyeta cet |
tadā kailāsaśikharo śivaḥ saṃbhūya dīvyati 24|
atra gokarṇatīrthe syānmṛtasya na punarbhavaḥ |
śivena sa samaṃ rājanmuktiṃ yāsyati karhicit 25|
asyāpi tava māhātmyaṃ gokarṇasya mahāmate |
varṇayāmi yadākarṇi mayā brahmamukhātprabho 26|
prayāgādekagavyūtau gurutīrthasamīpagaḥ |
maryādāparvato yo'yaṃ dṛśyate puṇyadarśanaḥ 27|
tatraikaḥ karkaṭo nāma bhilla āsītsudāruṇaḥ |

tasya bhāryā jarā nāma sā jaghne patipaṃcakam 28|
sā jarā viṣasaṃyuktaṃ ṣaṣṭhaṃ karkaṭakaṃ tadā |
akaronmodakaṃ haṃtuṃ tadā tena svasuḥ śrutam 29|
nijāyā mukhato rājanbhillena ca mahātmanā |
bālāṃ tāṃ haṃtumārebhe karkaṭo bhṛśadāruṇaḥ 30|
khaṅgapāṇiryadā yāti tadvadhāya sa bhillapaḥ |
yāvattāvattu sā yāyājjñātvā nijavadhodyamam 31|
vanamabhyadravadbhītā nijaprāṇaparīpsayā |
tāmanudravatā tena karkaṭena mahīpate 32|
atra gokarṇatīrthe tu gṛhītā khaṅgapāṇinā |
śiraśchitvā tu khaṅgena pātayitvā jale vapuḥ 33|
tasya gokarṇatīrthasya nijasthānamagācca saḥ |
sā jarā tatra gokarṇe pāpāpi nidhanaṃ gatā 34|
kailāsaśikhare rājanpārvatyā abhavatsakhī |
ahaṃ kathitavānetattava gokarṇavaibhavam 35|

śivakāṃcyāśca māhātmyaṃ pavitraṃ varṇayāmi te |
iṃdraprasthataṭasthāyāṃ śivakāṃcyāmapi prabho 36|
gatiḥ sā paramā puṃsāṃ gokarṇe yā mayoditā |
atra śrīmanmahādevo viṣṇuṃ sarvasureśvaram 37|
ārādhya bhaktarājatvaṃ lebhe jñānaṃ ca tātvikam |
ataḥ sarve vayaṃ putrā brahmaṇastaṃ maheśvaram 38|
ārādhayāmaḥ satataṃ sadbhaktijñānalipsayā |
atra bāṇāsuro rājannārarādha maheśvaram 39|
nirāhāro varṣaśataṃ tadguṇatvabubhūṣayā |
tasmai prasanno bhagavāngaṇatvaṃ dattavānnijam 40|
svayaṃ ca sarvadā tasya purapālo babhūvaha |

iyaṃ purī purā rājannāsīdviṣṇormahātmanaḥ 41|
dattā śivāya tuṣṭena tapasā tasya viṣṇunā |
asyāmekaṃ purāvṛttaṃ mahadāścaryakārakam 42|
viprasya śivabhaktasya vaikuṃṭhāptiryathābhavat |

ekastu brāhmaṇo rājan heraṃbo nāma dhārmikaḥ 43|
kāyena manasā vācā śivapūjāratāḥ sadā |
ekadā sa mahābhāgaḥ śivatīrthāni paryaṭan 44|
śivabhaktaḥ śive rājanśivakāṃcyāmihāgataḥ |
enāṃ manoharāṃ caiva na tatyāja sa buddhimān 45|
paścāttatraiva tatyāja prāṇānasyā jalāṃtare |
tatraiva śrīmahādevagaṇāstaṃ brāhmaṇottamam 46|
nītvā kailāsamacalaṃ celustadanuśāsanāt |
atha madhye samāyātā gaṇā vaikuṃṭhato hareḥ 47|
tebhyo balātsamādātuṃ taṃ dvijaśreṣṭhamudyatāḥ |
āsīṭteṣāṃ mahayuddhaṃ gaṇānāṃ hariśarvayoḥ 48|
tatra yuddhena vaikeṣāṃ vijayo na parājayaḥ |
tatra vaikuṃṭhato viṣṇurāgato garuḍāsanaḥ 49|
kailāsādvṛṣabhārūḍho maheśaśca trilokadhṛk |
tāvanyonyaṃ mukhaṃ dṛṣṭvā vihasya jagadīśvarau 50|

paśyatasma mahadyuddhaṃ nabhasyeva gaṇaiḥ kṛtam |
atha svīyāngaṇānviṣṇuḥ śaivāṃśca divi yuddhataḥ 51|
nivārya taṃ dvijaṃ tārkṣyamāropyāgācchivālayam |
śivena tadgaṇaiścāpi svakīyairapi mādhavaḥ 52|
vṛto gachanpathi śrīmānstutastridaśavaṃditaḥ |
gatvā viveśa taṃ cāgaṃ mahādevapuraḥsaraḥ 53|
tasmai dvijāya vai tasya darśayanramaṇīyatām |
atha tasmāttu kailāsānmahādevena vaṃditaḥ 54|
mādhavaḥ parayā bhaktyā vaikuṃṭhamagamattadā |
dvijaḥ so'pi mahābhāgastīrthasyāsya prasādataḥ 55|
goviṃdadarśanaṃ prāpya mumude harasannidhau |
etatte kathitaṃ rājanśivakāṃcyāstu vaibhavam 56|
tīrthasaptakanāmnastu śṛṇuṣva susamāhitaḥ |
tīrthametanmahārāja caturvargaphalapradam 57|
darśanātsparśanāddhyānātsmaraṇādapi bhūpate |

vasiṣṭhādibhiretasminmaharṣibhiranuṣṭhitam 58|
mahattapastu srṣṭyarthaṃ tatrāsaṃstu kṣamā nṛpa |
marīcirapi dharmātmā putrārthaṃ snānamācaran 59|
atra lebhe mahābhāgaḥ kaśyapaṃ sutamuttamam |
atriratrāpi tapasā toṣayaddevapuṃgavān 60|
somaṃ durvāsasaṃ dattaṃ tebhyo lebhe sutatrayam |
aṃgirā api dharmātmā tīrthasyāsya prasādataḥ 61|
lebhe sutāṃstutadvaṃśyā jātā āṃgirasā dvijāḥ |
pulaho'pi sutaṃ lebhe daṃbholi guṇavattaram 62|
yo'gastyobhūtpurā rājaṃstīrthe'traiva nimajjanāt |
pulastyasyātra tīrthe vai putro labdho tapasyataḥ 63|
kuberobhūnmahābhāgo yaḥ sakhāsīdumāpateḥ |
kratorapi sutā jātā vālakhilyāḥ sahasraśaḥ 64|
tīrthasyāsya prasādena te sarve hyūrdhvaretasaḥ |
rajaādīnsutā~ lebhe vasiṣṭho'pi mahātapāḥ 65|

saptaiva rājaśārdūla mahimā tasya varṇitaḥ |
anyānyapi ca tīrthāni saṃtyanekāni bhūpate 66|
kapilāśramakedāraprabhāsādīni vai prabhau |
niyutairapi varṣāṇāṃ teṣāṃ ca mahimā nṛpa |
anaṃtenāpi no vaktuṃ śakyate kimu mādṛśaiḥ 67|
saubhariruvāca-
evamuktvā muniśreṣṭho nārado munipuṃgavaḥ |
śivaṃ jagāma nabhaso nārāyaṇaguṇāngṛṇan 68|
śibirauśīnaro rājā śakraprasthasya vaibhavam |
śrutvā munimukhādrājankṛtārthaṃ svamamanyata 69|
tatra snātvā hi vidhivadiṃdraprasthe sa bhūpatiḥ |
vidhāya satkriyāḥ sarvā jagāma nijapattanam 70|
iṃdraprasthasya māhātmyametattava mayā vibho |
yamunātīratīrthasya varṇitaṃ janapāvanam 71|
nāsyādaraṃ kariṣyaṃti kalau śraddhāvivarjitāḥ |

iṃdraprasthasya rājeṃdra sarvatīrthaśiromaṇeḥ 72|
aṣṭādaśapurāṇānāṃ śravaṇādbhāratasya ca |
yatphalaṃ tanmahimnasya śakraprasthasya jāyate 73|
aruṇodayavelāyāṃ māghalakṣaikamajjanāt |
yatphalaṃ tanmahimnosya śravaṇācchraddhayā bhavet 74|
śraddhayāsya tu māhātmyaṃ yaḥ śṛṇoti mahīpate |
tarpitāstena pitaro devāśca munayastathā 75|
kṛcchrātikṛcchrapārāka cāṃdrāyaṇa vratādibhiḥ |
yatphalaṃ tanmahimno'sya śraddhayā śravaṇādbhavet 76|
aśvamedhādiyajñānāṃ samastānāṃ mahīpate |
yatphalaṃ tanmahimno'sya śraddhayā śravaṇādbhavet 77|
sūta uvāca-
evaṃ yudhiṣṭhiro rājā śrutvā śaunaka saubhareḥ |
iṃdraprasthasya māhātmyaṃ sa yayau hastinaṃ puram 78|
tato vinīya sadbhrātṝnduryodhanapuraḥsarān |

iṃdraprasthamagātpuṇyaṃ rājasūyacikīrṣayā 79|
dvārakāyāḥ samāgamya goviṃdaṃ kuladaivatam |
rājasūyena yajñena sa iyāja mahīpatiḥ 80|
muktidaṃ tīrthametattu śapatosyāpyajāyata |
iti matvā haristatra śiśupālaṃ jaghāna ha 81|
śiśupālo'pi tasyaiva tīrthasya maraṇādbhuvi |
sāyujyamagamatkṛṣṇe nikhilārthapradāyake 82|
śiśupālo hato yatra vihito yatra cakratuḥ |
gadayā tatra bhīmena kṛtaṃ kuṃḍaṃ suvistaram 83|
bhīmakuṃḍaṃ tu vijñātaṃ jātaṃ tadbhuvipāvanam |
kāliṃdyā dakṣiṇe bhāge gavyūtyardhaṃ mahītale 84|
iṃdraprasthagatāyā yatkāliṃdyāḥ snānataḥ phalam |
tatphalaṃ tatra kuṃḍe tu jāyate nātra saṃśayaḥ 85|
sūta uvāca-
yasminkṣetre sthito jaṃtustaṃ kṣetramanuvatsaram |

pradakṣiṇādibhirdharmaiḥ svāparādhāṅkṣamāpayatet 86|
pratisaṃvatsaraṃ caiva parikrāmati yo naraḥ |
kṣetrāparādhadoṣaiśca na sa lipyettu pātakaiḥ 87|
pradakṣiṇamakurvāṇaḥ kṣetrasiddhiṃ na viṃdati |
tasmātpradakṣiṇā tīrthe dātavyā ca phalārthibhiḥ 88|
harernāma nisaṃjalpanprakaroti pradakṣiṇām |

padepade sa labhate kapilādānajaṃ phalam 89|
caitrakṛṣṇacaturdaśyāṃ śakraprasthapradakṣiṇām |
yaḥ karoti naro dhanyaḥ sarvapāpaiḥ pramucyate 90|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe kāliṃdīmāhātmye iṃdraprasthagata kāśigokarṇaśivakāṃcītīrthasaptaka bhīmakuṃḍavarṇanonāma dvāviṃśatyadhikadviśatatamo'dhyāyaḥ 222 |

English translation

Nārada said :

1-8. O king Śibi , listen. I am describing to you the excellent, meritorious greatness of Kāśī giving success and long life. O king, formerly in the auspicious Kṛtayuga there was a tree called śiṃśapā in Kāśī situated on the slope of Indraprastha . There was a crow that had made its nest on the tree; and below it in the hollow (of the tree) lived a great serpent. Once his wife laid a couple of eggs in the nest and went somewhere. She did not come back to her nest. O king, that crow took care of the couple of eggs; lived high up on that śiṃśapā tree only. Once at night a great storm came and it broke the śiṃśapā tree from its root though strong. Then at the root of the śiṃśapā tree shattered by the storm, the crow and the serpent were crushed and died. The tree, śiṃśapā tree, (the serpent and) the crow etc. had divine bodies, and getting into three aeroplanes, went to Viṣṇu 's abode.

Śibi said :

9. O divine sage, due to what religious merit did they reach the city giving salvation? Who were they before that? Tell (me) all that, O Nārada .

Nārada Said :

10-14. There was a brāhmaṇa named Śravaṇa in the Kurujāṅgala country. His wife was Kuṇḍā by name, and his brother was Kuraṇṭaka. That Śravaṇa ate, without having bathed (first), sweetmeats. Due to that sin he became (i.e. was born as) a village crow. His brother Kuraṇṭaka was a strong atheist. He stopped (following) the path laid down by Śrutis and Smṛtis , and censured deities. Due to that fault he became a deadly serpent after his death. Śravaṇa's wife Kuṇḍā shared the sins of both (of them). Therefore, she got the condition of an immobile object (viz. the tree) which was resorted to by both (Śravaṇa and Kuraṇṭaka). O king, I have told you this that happened in their former existence.

15-20. Hereafter I shall tell you about their religious merit due to which they reached the charming city of the lord of the world, viz. Kāśī, O king. Once they were returning home from another village. Seeing the cow of a traveller fallen into a well and being urged by him they took her out. Hearing what they told, Kuṇḍā said: 'Well (done).' Due to that religious merit they met with death at Kāśī, on the slope of Indraprastha, which is difficult to have, and went up to Vaikuṇṭha . O king, I have told you this excellent greatness of Kāśī. Tell me what else you desire to hear.

Śibi said :

21-22. O sage, you mentioned three holy places of Śiva : Kāśī and Śivakāñcī , and the other (i.e. the third) one, viz. Gokarṇa . O great sage, you have told me the greatness of one viz. Kāśī, Tell me, if there

is any, the greatness of Gokarṇa and Śivakāñcī.

Nārada said :

23-30. O king, Gokarṇa is a very purifying holy place of Śiva only. A man dying there would be Śiva; there is no doubt about it. If a being would die there on land, in water or in the air, he after becoming Śiva, shines on the peak of Kailāsa . One dying here at the holy place of Gokarṇa is not born again. Shining like Śiva, one obtains salvation at any time. O king, O lord, O very intelligent one, I shall describe to you the greatness of this Gokarṇa also, which I had heard from Brahmā 's mouth. This frontier mountain of a meritorious appearance is seen near Gurutīrtha at a distance of two miles from Prayāga . On it was a very cruel bhilla named Karkaṭa . His wife was Jarā by name. She had killed (her) five husbands. That Jarā prepared a sweetmeat (mixed) with poison to kill Karkaṭa, (her) sixth husband. The noble bhilla heard about it from the mouth of his sister. That very cruel Karkaṭa set about killing that young woman.

3I-39a. When the king of the bhillas , with a sword in his hand, came to kill her, she, realising that he was ready to kill her, went (away). Being frightened and desiring (to save) her life she ran to a forest. That Karkaṭa, with a sword in his hand, seized her here at the holy place of Gokarṇa. Having cut off her head with the sword, and having dropped her body into the water of the holy place Gokarṇa, he went to his place. That sinful Jarā also met with death there at Gokarṇa. She became the friend of Pārvatī on the peak of Kailāsa. I have told you this glory of Gokarṇa. I shall describe to you the holy greatness of Śivakāñcī. O lord, the same bliss which I told (is obtained) in Gokarṇa is also obtained in Śivakāñcī situated on the slope of Indraprastha. Here god Śiva, on propitiating Viṣṇu, the lord of all gods, obtained the status of the chief devotee and metaphysical knowledge. Therefore, we all, the sons of Brahman , always propitiate him, with a desire to get good devotion and knowledge.

39b-48. O king, here the demon Bāṇa , observing a fast, propitiated Maheśvara for a hundred years with a desire to have qualities like him. The god was pleased with him and gave him the status of his attendant. And he himself became forever the protector of his city. O king, this city formerly belonged to the magnanimous Viṣṇu. Viṣṇu, pleased with the penance of Śiva, gave it to him. Here formerly a very wonderful event took place. A brāhmaṇa, a devotee of Śiva, reached Vaikuṇṭha here. O king, there was a religious brāhmaṇa by name Heramba . With his body, mind and words he was always engaged in worshipping Śiva. O king Śibi, once the noble one, Śiva's devotee, while visiting places holy to Śiva, came here to Śivakāñcī. The intelligent one did not leave this charming (holy place). Later he died in its water. There only the attendants of Mahādeva (i.e. Śiva) took the best brāhmaṇa and proceeded to the Kailāsa mountain by his (i.e. Śiva's) order. In the middle came the attendants of Viṣṇu from Vaikuṇṭha. They forcibly set out to take that best brāhmaṇa from them. There was a great battle between the attendants of Viṣṇu and Śiva.

49-56. In that battle none got victory or defeat. Viṣṇu, seated on Garuḍa , came there from Vaikuṇṭha. Śiva, the supporter of the three worlds, seated on his bull, also (came) there from Kailāsa. Then the two looking at each other's face, laughed (i.e. smiled) and only watched the great battle waged by their attendants in the sky. Then Viṣṇu warded his own attendants and those of Śiva off the battle in the sky, and putting the brāhmaṇa on Garuḍa, Viṣṇu went to Śiva's abode, surrounded by Śiva, Śiva's attendants and his own attendants. The glorious one while going along the way was saluted by gods. Led by Śiva he entered his abode, showing the brāhmaṇa the beauty of it. Then from that Kailāsa, Viṣṇu, saluted by Śiva with great devotion went to Vaikuṇṭha. The glorious brāhmaṇa also obtained the sight of Viṣṇu due to the grace of this holy place and enjoyed in the vicinity of Viṣṇu. O king, I have told you this grandeur of Śivakāñcī.

57-64. Listen very attentively to (the holy place) named Tīrthasaptaka. O great king, this holy place gives the fruit of the four goals of human life (to one who) visits it, comes in its contact, thinks about it or even (merely) remembers it. O king, great sages like Vasiṣṭha stayed there and practised severe penance for the creation. The religious Marīci also bathed here for (getting) a son; and the glorious one obtained an excellent son, viz. Kaśyapa . Atri also pleased here the best gods by his penance, and obtained three sons from them— Soma , Durvāsas and Datta . The pious Aṅgiras also obtained, due to the favour of this holy place, sons. They, the brāhmaṇas , viz. the Āṅgirasas , were born in his family. Pulaha also got a son, Dambholi , of excellent virtues, who was, O king, Agastya in olden times. By bathing in this holy place Pulastya , practising penance, got a son, the glorious Kubera , Śiva's friend. Kratu too had thousands of sons (called) Vālakhilyas .

65-67. Due to the favour of this holy place they were perpetual celibates. Vasiṣṭha too, practising severe penance, got seven sons, Raja and others. O best king, I have described its greatness. O king, there are many other holy places also, like Kapilāśrama, Kedāra , Prabhāsa . O king, their greatness cannot be described even by Ananta even during a million years; then how (can it be described) by (persons) like me?

Saubhari said :

68-71. Having spoken like this, Nārada, the best sage, extolling Viṣṇu's virtues went to Śiva from the sky. O king, Auśīnara Śibi, having heard about the grandeur of Indraprastha from the sage's mouth, regarded himself blessed. The king, having duly bathed there at Indraprastha, and having performed all auspicious rites, went to his city. O lord, I have described to you the greatness of Indraprastha, the holy place purifying people and situated on the bank of Yamunā .

72-77. O best king, in Kali (age), people, void of faith, will not have regard for this Indraprastha, the crest-jewel of all holy places. That fruit which is obtained by listening to the eighteen Purāṇas and Bhārata is produced by (listening to) the greatness of Indraprastha. That fruit which is obtained by means of a lakh of baths at dawn in the month of Māgha would be had by devoutly listening to (the description of) the greatness of this (holy place). O king, he who devoutly listens to (the description of) its greatness, would gratify his dead ancestors, gods and sages. That fruit which is had by means of the vows like Kṛcchra , Atikṛcchra, Parāka, and Cāndrāyaṇa , would be had by devoutly listening to (the description of) its greatness. O king, that fruit which is due to all sacrifices like the horse-sacrifice would be had by devoutly listening to (the description of) its greatness.

Sūta said :

78-80. King Yudhiṣṭhira having thus heard the greatness of Indraprastha from Śaunaka Saubhari , went to Hastināpura . Then having instructed his brothers led by Duryodhana , he went to the auspicious Indraprastha with a desire to perform a Rājasūya sacrifice. Having brought from Dvārakā , Kṛṣṇa , his family-deity, the king performed the Rājasūya sacrifice.

81-85. Thinking that this holy place could give salvation even to the abusive (Śiśupāla), Kṛṣṇa killed Śiśupāla there. Śiśupāla too, due to dying at that holy place only, got absorbed into Kṛṣṇa, giving all (desired) objects. Bhīma fashioned a very extensive pool at the place where Śiśupāla was killed, and the (Rājasūya) sacrifice was performed. Bhīma fashioned there a very extensive pool with his mace. It is known as Bhīmakuṇḍa, and has become purifying on the earth. There is no doubt that that fruit which is had by bathing in Yamunā at Indraprastha is had (by bathing) in that pool.

Sūta said :

86-90. That holy place will forgive the faults of a living being who stays there by practices like going round it for a year. The man who goes round it every year, would not be tinged with the evils (committed) at the holy place and sins. He who does not go round (it) does not get sanctification at the holy place. Therefore, those who desire a fruit should go round it. He who reciting Viṣṇu's names goes round it, obtains at every step the fruit of presenting a brown cow. The man who goes round Indraprastha on the fourteenth day of the dark half of Caitra , is blessed, and is freed from all sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 223

Gem of a Formula

Chapter 635 of 693 · 81 detected Sanskrit verse markers

Sanskrit

शौनक उवाच-
सूतसूत महाभाग धन्योसि त्वं भवांबुधौ ।
यन्नोऽत्यर्थं निमग्नानां पाययस्वमृतोत्करम् १।
साधोऽत्र भवनिस्तार वांछतां नः समादिश ।
मंत्ररत्नं भावशुद्धं यन्मयं सचराचरम् २।
सूत उवाच-
शृणु शौनक वक्ष्यामि मंत्ररत्नं महाद्भुतम् ।
यद्दिलीपाय गदितं वसिष्ठेन महात्मना ३।
एकदा तु दिलीपेन पृष्टमेतद्गुरुं प्रति ।
वसिष्ठं द्विजशार्दूलं प्रणिपत्य यथा त्वया ४।
दिलीप उवाच-
भगवन्भवता प्रोक्तास्सर्वधर्माविशेषतः ।
वर्णाश्रमयुता धर्मा नित्यनैमित्तिकाः क्रियाः ५।
राजधर्म्माश्च यज्ञाश्च तीर्थदानव्रतादिकम् ।
श्रुता मया मुनिःश्रेष्ठ अक्षय्य स्वर्गभोगदाः ६।

अधुना श्रोतुमिच्छामि मोक्षमार्गं सनातनम् ।
दिष्ट्याहं येन गच्छामि तद्ब्रह्मन्वक्तुमर्हसि ७।
को मंत्रं सर्वमंत्राणां भवरोगैकभेषजम् ।
सर्वेषामेव देहीनां को हि मोक्षप्रदः परः ८।
तत्समाख्याहि तत्त्वेन मयि वात्सल्यगौरवात् ९।
वसिष्ठ उवाच-
साधुपृष्टं त्वया राजन्सर्वलोकहितैषिणा ।
वक्ष्यामि परमं गुह्यमेकं संसारतारकम् १०।
पुरा महर्षयः सर्वे यज्ञदानपराः शुभाः ।
पप्रच्छुर्ब्रह्मणः पुत्रं नारदं मुनिसत्तमम् ११।
महर्षय ऊचुः -
भगवन्केन मंत्रेण गच्छामः परमं पदम् ।
तन्नो ब्रूहि महाभाग प्रसादं कर्तुमर्हसि १२।
नारद उवाच-।
पितामहं पुरा सर्वे योगिनः सनकादयः ।

पप्रच्छुरेकमेकांते मोक्षमार्गं सुदुर्ल्लभम् १३।
ब्रह्मोवाच-।
शृणुध्वं योगिनः सर्वे रहस्यमिदमद्भुतम् १४।
न जानंति सुराः सर्वे ऋषयश्च तपोधनाः ।
सर्गादौ प्रोक्तवान्देवो मह्यं नारायणोऽव्ययः १५।
ईश्वर्या सह देव्या च सम्यक्संपूजितो मया ।
ततः प्रसन्नो भगवान्मम नारायणोऽव्ययः १६।
प्राजापत्यं ददौ मह्यं श्रुतिजं सर्ववाङ्मयम् ।
प्रकाशकानि मंत्राणि व्यापकाव्यापकानि च १७।
ततस्तमब्रुवं देवं पुराणपुरुषोत्तमम् ।
भगवन्केन मंत्रेण संसारोत्तारणं नृणाम् १८।
तन्ममाचक्ष्व तत्त्वेन सर्वलोकहिताय वै ।
को मन्त्रः सर्वमन्त्राणां पुरश्चरणवर्जितः १९।
सकृदुच्चारणान्नृणां ददाति परमं पदम् ।
श्रीभगवानुवाच-

साधुपृष्टं महाभाग सर्वलोकहितैषिणा २०।
तस्माद्वक्ष्यामि ते गुह्यं येन मामाप्नुयुर्नराः २१।
सर्वेषामेव मंत्राणां मंत्ररत्नं शुभावहम् ।
सकृत्स्मरणमात्रेण ददाति परमं पदम् २२।
मंत्ररत्नद्वयं न्यासं प्रयतिः शरणागतिः ।
लक्ष्मीनारायणमिति मन्त्रः सर्वफलप्रदः २३।
नामानि मंत्ररत्नस्य पर्य्यायेण निबोधत ।
तस्योच्चारणमात्रेण परितुष्टोस्मि नित्यशः २४।
कुलजो वा तपस्वी वा वेदवेदांगपारगः ।
यज्ञदानपरो वापि सर्वतीर्थोपसेवकः २५।
व्रती वा सत्यवादी वा यतिर्वा ज्ञानवानपि ।
मन्त्राधिकारी न भवेत्तं प्रयत्नेन वर्जयेत् २६।
ब्राह्मणाः क्षत्रिया वैश्या स्त्रियः शूद्रास्तथेतराः ।
तस्याधिकारिणः सर्वे मम भक्तास्तु ते यदि २७।
अनन्यशरणानां च तथैवानन्यसेविनाम् ।

अनन्यसाधकानां च वक्तव्यो मन्त्र उत्तमः २८।
आर्तानामाशु फलदस्सकृदेव कृतो ह्यसौ ।
दृप्तानामपि जन्तूनां देहान्तरनिवारणः २९।
आर्त्तो जिज्ञासुरर्थार्थी ज्ञानी वापि प्रजापतिः ।
सकृन्मां शरणं याति ततः कामानवाप्नुयात् ३०।
नादीक्षिताय वक्तव्यं नाभक्ताय च मानिने ।
नास्तिकाय न लुब्धाय न श्रद्धाविमुखाय च ३१।
न चाशुश्रूषवे वाच्यं नासंवत्सरवासिने ।
कामक्रोधविमुक्तस्तु दंभलोभविवर्जितः ३२।

मां च यो व्यभिचारेण भक्तियोगेन सेवते ।
वक्तव्य तस्य विधिवन्मंत्ररत्नमनुत्तमम् ३३।
देशकालादिनियमानरिमित्रादि शोधनम् ।
न्यासमुद्रादिकं तस्य पुरश्चरणसंयुतम् ३४।
मच्चक्रांकितदेहत्वं मदीयाराधनं तथा ।
मयि सन्यस्तकर्मत्वं मदनन्यशरण्यतता ३५।

मयि सर्वफलन्यासो महाविश्वासपूर्वकम् ।
अनन्यसाधनो यत्नस्त्वकिंचनत्वमात्मनः ३६।
अवैष्णवानां संभाषा वंदनादि विवर्जनम् ।
अनन्यदेवतानां च वन्दनं पूजनं तथा ३७।
एवमाद्यादि नियमां प्रपन्नस्य प्रकीर्तिताः ।
इत्यादिगुणयुक्तस्य वक्तव्यं मंत्रमुत्तमम् ३८।
तस्य नारायणश्चाहमृषिर्विष्णुः सनातनः ।
देवता च श्रिया सार्द्धमहं वात्सल्यसागरः ३९।
सर्वलोकेश्वरः श्रीमान्सुशीलः सुभगस्तथा ।
सर्वज्ञः सर्वशक्तिश्च सदापूर्णमनोरथः ४०।
सर्वगः सर्वबंधुश्च कृपापीयूषसागरः ।
श्रीमन्नारायणश्चाहं देवता समुदाहृतः ४१।
छंदस्तु देवी गायत्री पंचविंशाक्षरात्मिका ।
द्विस्सप्तषट्त्रिपंचद्विषडंगानि नियोजयेत् ४२।
लक्ष्म्या मदनपायिन्या मां ध्यायेद्विश्वरूपिणम् ।

चक्रशंखगदापद्मपाणिनं दिव्यरूपिणम् ४३।
वामांकस्थश्रिया सार्द्धं पूजयेत्प्रयतं शुचिः ।
अनेन मंत्ररत्नेन गंधपुष्पनिवेदनैः ।
सकृत्संपूज्यमानोऽपि संतुष्टोस्मि प्रजापते ४४।
ब्रह्मोवाच-
सम्यगुक्तं त्वया नाथ रहस्यमिदमुत्तमम् ।
मंत्ररत्नप्रभावश्च सर्वसिद्धिप्रदो नृणाम् ४५।
पिता त्वं सर्वलोकानां माता त्वं गुरुरेव च ।
त्वं च स्वामी सखा भ्राता गतिस्त्वं शरणं सुहृत् ४६।
अहं तु तव देवेश दासश्शेष्यस्तथा सुहृत् ।
तस्मान्मम दयासिंधो प्रोक्तवानिदमुत्तमम् ४७।
अधुना मंत्ररत्नस्य दीक्षां सम्यग्विधानतः ।
ब्रूहि सर्वत्र तत्वेन लोकानां हितकाम्यया ४८।
श्रीभगवानुवाच -
शणु वत्स प्रवक्ष्यामि मंत्र दीक्षाविधिं परम् ।

आचार्यं संश्रयेत्पूर्वं मदाश्रयणसिद्धये ४९।
आचार्यो वेदसंपन्नो विष्णुभक्तो विमत्सरः ।

मंत्रज्ञो मन्त्रभक्तश्च सदा मंत्राश्रयः शुचिः ५०।
सत्संप्रदायसंयुक्तो ब्रह्मविद्याविशारदः ।
अनन्यसाधनश्चैव तथानन्यप्रयोजनः ५१।
ब्राह्मणो वीतरागश्च क्रोधलोभविवर्जितः ।
सद्वृत्तौ शासिता चैव मुमुक्षुः परमात्मवित् ५२।
एवमादिगुणेपेत आचार्यः स मुदा सुहृत् ।
आचाराञ्शासयेद्यस्तु स आचार्य इतीरितः ५३।
यस्त्वाचार्यपराधीनस्सद्वृत्तौ शास्यते यदि ।
शासने स्थिरवृत्तश्च शिष्यः सद्भिरुदाहृतः ५४।
एवं लक्षणसंयुक्तं शिष्यं सर्वगुणान्वितम् ।
अध्यापयेद्विधानेन मन्त्ररत्ननुत्तमम् ५५।
द्वादश्यां श्रवणे वापि कर्हिचिद्वैष्णवे दिने ।
सदाचार्योपसंप्रीतौ तत्र दीक्षां समाचेत् ५६।

सुदर्शनं पांचजन्यं सुवर्णेन प्रकारयेत् ।
रौप्येण वापि ताम्रेण कांस्येनापि प्रकारयेत् ५७।
स्नाप्य पंचामृतैः शुद्धैरर्चयेत्पुरतो मम ।
अर्च्चयेद्गंधपुष्पाद्यैस्तन्मंत्रेण विधानतः ५८।
तत्र संस्थापयेदग्निं स्वगृह्योक्त विधानतः ।
आचार्यो जुहुयादाज्यं मंत्रेणाथ द्विजोत्तमः ५९।
अष्टोत्तरसहस्रं वा शतमष्टोत्तरं तु वा ।
जुहुयान्मंत्ररत्नेन तथान्यैर्वैष्णवैः शुभैः ६०।
मंत्रैः पुरुषसूक्ताद्यैर्जुहुयाघृतपायसम् ।
तस्मिन्नग्नौ क्षिपेच्चक्रं शंखं च द्विजत्तमः ६१।
षडक्षरेण जुहुयादाज्यं विंशतिसंख्यया ।
प्रतप्तं चक्रमादाय मंत्रैणैव तथा गुरुः ६२।
शंखेनैवांकनं कुर्याद्बाह्वोर्दक्षिणसव्ययोः ।
होमशेषं समाप्याथ पुनः पूजां समाचरेत् ६३।
ततः कलशमादाय पवित्रोदकपूरितम् ।

मंत्रेणैवाभिमंत्र्याथ तस्य मूर्ध्न्यभिषेचयेत् ६४।
सितवस्त्रधरं सम्यगाचांतं विनयान्वितम् ।
ऊर्द्ध्वपुण्ड्रधरं शिष्यं मंत्रमध्यापयेद्गुरुः ६५।
मंत्रार्थश्च प्रवक्तव्यो वृत्तिश्चैव विशेषतः ।
लब्धमंत्रस्तदाचार्यं पूजयेद्भूषणादिभिः ६६।
अनेन विधिना मंत्रं योऽधीते वैष्णवाद्गुरोः ।
ततः स वैष्णवं याति नान्यथा सुरसत्तम ६७।
नारद उवाच-
एवमुक्त्वा विधातारं देवदेवो हरिः पिता ।
स्वचक्रेणांकयित्वा तु तस्मै मंत्रं ददौ स्वयम् ६८।

सर्वलोकेश्वरो देवो ब्रह्मा मम पिता प्रभुः ।
ममापि विधिवन्मंत्रं स ददौ मुनिसत्तमाः ६९।
तस्माद्यूयं मुनिश्रेष्ठा धारयित्वा सुदर्शनम् ।
नारायणपदं द्वंद्वं गच्छध्वं शरणं द्विजाः ७०।
वसिष्ठ उवाच-

इत्युक्त्वा मुनयः सर्वे नारदेन सुरर्षिणा ।
द्वयाधिकारिणः सर्वे याता विष्णोः परं पदम् ७१।
तस्मात्त्वमपि राजर्षे विष्णुसायुज्यमिच्छसि ।
दीक्षामार्गविधानेन धारयित्वा सुदर्शनम् ७२।
नारायणपदद्वंद्वं तदेकं शरणं व्रज ।
सर्वलोकेश्वरः साक्षाद्ब्रह्मा त्रिभुवनेश्वरः ७३।
ममापि नारदस्यापि प्रोक्तवान्मंत्रमुत्तमम् ।
शौनकादि महर्षीणां नैमिषारण्यवासिनाम् ७४।
नारदः प्रददौ मंत्रं प्रपत्तिं शरणागतिम् ।
एतद्ध्रुवतमं राजन्न जानंति महर्षयः ७५।
देवाताश्च न जानंति सिद्धा साध्याश्च दानवाः ।
मयापि प्रापितो मंत्रं शक्तिपुत्रः पराशरः ७६।
इदं रहस्यं परमं लक्ष्मीनारायणं द्वयम् ।
राजंस्तवापि वक्ष्यामि प्रपत्तिं शरणागतिम् ७७।
द्वयात्परतरं मन्त्रं नास्ति सत्यं ब्रवीमि ते ।

अस्मात्परतरं धर्म्मं नास्ति लोकेषु किंचन ७८।
सत्यं सत्यं पुनः सत्यं ब्रह्मणा कथितं पुरा ।
नारायणात्परो देवो नास्ति मुक्तिप्रदो नृणाम् ७९।
तत्सेवैव भवेन्मोक्षः सर्वकर्म निकृंतनः ८०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे वसिष्ठदिलीपसंवादे विद्योपदेशोनाम त्रयोविंशत्यधिकद्विशततमोऽध्यायः २२३।

Roman transliteration

śaunaka uvāca-
sūtasūta mahābhāga dhanyosi tvaṃ bhavāṃbudhau |
yanno'tyarthaṃ nimagnānāṃ pāyayasvamṛtotkaram 1|
sādho'tra bhavanistāra vāṃchatāṃ naḥ samādiśa |
maṃtraratnaṃ bhāvaśuddhaṃ yanmayaṃ sacarācaram 2|
sūta uvāca-
śṛṇu śaunaka vakṣyāmi maṃtraratnaṃ mahādbhutam |
yaddilīpāya gaditaṃ vasiṣṭhena mahātmanā 3|
ekadā tu dilīpena pṛṣṭametadguruṃ prati |
vasiṣṭhaṃ dvijaśārdūlaṃ praṇipatya yathā tvayā 4|
dilīpa uvāca-
bhagavanbhavatā proktāssarvadharmāviśeṣataḥ |
varṇāśramayutā dharmā nityanaimittikāḥ kriyāḥ 5|

rājadharmmāśca yajñāśca tīrthadānavratādikam |
śrutā mayā muniḥśreṣṭha akṣayya svargabhogadāḥ 6|

adhunā śrotumicchāmi mokṣamārgaṃ sanātanam |
diṣṭyāhaṃ yena gacchāmi tadbrahmanvaktumarhasi 7|
ko maṃtraṃ sarvamaṃtrāṇāṃ bhavarogaikabheṣajam |
sarveṣāmeva dehīnāṃ ko hi mokṣapradaḥ paraḥ 8|
tatsamākhyāhi tattvena mayi vātsalyagauravāt 9|
vasiṣṭha uvāca-
sādhuprṣṭaṃ tvayā rājansarvalokahitaiṣiṇā |
vakṣyāmi paramaṃ guhyamekaṃ saṃsāratārakam 10|
purā maharṣayaḥ sarve yajñadānaparāḥ śubhāḥ |
papracchurbrahmaṇaḥ putraṃ nāradaṃ munisattamam 11|
maharṣaya ūcuḥ -
bhagavankena maṃtreṇa gacchāmaḥ paramaṃ padam |
tanno brūhi mahābhāga prasādaṃ kartumarhasi 12|
nārada uvāca-|
pitāmahaṃ purā sarve yoginaḥ sanakādayaḥ |

papracchurekamekāṃte mokṣamārgaṃ sudurllabham 13|
brahmovāca-|
śṛṇudhvaṃ yoginaḥ sarve rahasyamidamadbhutam 14|
na jānaṃti surāḥ sarve ṛṣayaśca tapodhanāḥ |
sargādau proktavāndevo mahyaṃ nārāyaṇo'vyayaḥ 15|
īśvaryā saha devyā ca samyaksaṃpūjito mayā |
tataḥ prasanno bhagavānmama nārāyaṇo'vyayaḥ 16|
prājāpatyaṃ dadau mahyaṃ śrutīyaṃ sarvavāṅmayam |
prakāśakāni maṃtrāṇi vyāpakāvyāpakāni ca 17|
tatastamabruvaṃ devaṃ purāṇapuruṣottamam |
bhagavankena maṃtreṇa saṃsārottāraṇaṃ nṛṇām 18|
tanmamācakṣva tattvena sarvalokahitāya vai |
ko mantraḥ sarvamantrāṇāṃ puraścaraṇavarjitaḥ 19|
sakṛduccāraṇānnṛṇāṃ dadāti paramaṃ padam |
śrībhagavānuvāca-

sādhuprṣṭaṃ mahābhāga sarvalokahitaiṣiṇā 20|
tasmādvakṣyāmi te guhyaṃ yena māmāpnuyurnarāḥ 21|
sarveṣāmeva maṃtrāṇāṃ maṃtraratnaṃ śubhāvaham |
sakṛtsmaraṇamātreṇa dadāti paramaṃ padam 22|
maṃtraratnadvayaṃ nyāsaṃ prayatiḥ śaraṇāgatiḥ |
lakṣmīnārāyaṇamiti mantraḥ sarvaphalapradaḥ 23|
nāmāni maṃtraratnasya paryyāyeṇa nibodhata |
tasyoccāraṇamātreṇa parituṣṭosmi nityaśaḥ 24|
kulajo vā tapasvī vā vedavedāṃgapāragaḥ |
yajñadānaparo vāpi sarvatīrthopasevakaḥ 25|
vratī vā satyavādī vā yatirvā jñānavānapi |
mantrādhikārī na bhavettaṃ prayatnena varjayet 26|
brāhmaṇāḥ kṣatriyā vaiśyā striyaḥ śūdrāstathetarāḥ |
tasyādhikāriṇaḥ sarve mama bhaktāstu te yadi 27|
ananyaśaraṇānāṃ ca tathaivānanyasevinām |

ananyasādhakānāṃ ca vaktavyo mantra uttamaḥ 28|
ārtānāmāśu phaladassakṛdeva kṛto hyasau |

dṛptānāmapi jantūnāṃ dehāntaranivāraṇaḥ 29|
ārtto jijñāsurarthārthī jñānī vāpi prajāpatiḥ |
sakṛnmāṃ śaraṇaṃ yāti tataḥ kāmānavāpnuyāt 30|
nādīkṣitāya vaktavyaṃ nābhaktāya ca mānine |
nāstikāya na lubdhāya na śraddhāvimukhāya ca 31|
na cāśuśrūṣave vācyaṃ nāsaṃvatsaravāsine |
kāmakrodhavimuktastu daṃbhalobhavivarjitaḥ 32|
māṃ ca yo vyabhicāreṇa bhaktiyogena sevate |
vaktavya tasya vidhivanmaṃtraratnamanuttamam 33|
deśakālādiniyamānarimitrādi śodhanam |
nyāsamudrādikaṃ tasya puraścaraṇasaṃyutam 34|
maccakrāṃkitadehatvaṃ madīyārādhanaṃ tathā |
mayi sanyastakarmatvaṃ madananyaśaraṇyatatā 35|

mayi sarvaphalanyāso mahāviśvāsapūrvakam |
ananyasādhano yatnastvakiṃcanatvamātmanaḥ 36|
avaiṣṇavānāṃ saṃbhāṣā vaṃdanādi vivarjanam |
ananyadevatānāṃ ca vandanaṃ pūjanaṃ tathā 37|
evamādyādi niyamāṃ prapannasya prakīrtitāḥ |
ityādiguṇayuktasya vaktavyaṃ maṃtramuttamam 38|
tasya nārāyaṇaścāhamṛṣirviṣṇuḥ sanātanaḥ |
devatā ca śriyā sārddhamahaṃ vātsalyasāgaraḥ 39|
sarvalokeśvaraḥ śrīmānsuśīlaḥ subhagastathā |
sarvajñaḥ sarvaśaktiśca sadāpūrṇamanorathaḥ 40|
sarvagaḥ sarvabaṃdhuśca kṛpāpīyūṣasāgaraḥ |
śrīmannārāyaṇaścāhaṃ devatā samudāhṛtaḥ 41|
chaṃdastu devī gāyatrī paṃcaviṃśākṣarātmikā |
dvissaptaṣaṭtripaṃcadviṣaḍaṃgāni niyojayet 42|
lakṣmyā madanapāyinyā māṃ dhyāyedviśvarūpiṇam |

cakraśaṃkhagadāpadmapāṇinaṃ divyarūpiṇam 43|
vāmāṃkasthaśriyā sārddhaṃ pūjayetprayataṃ śuciḥ |
anena maṃtraratnena gaṃdhapuṣpanivedanaiḥ |
sakṛtsaṃpūjyamāno'pi saṃtuṣṭosmi prajāpate 44|
brahmovāca-
samyaguktaṃ tvayā nātha rahasyamidamuttamam |
maṃtraratnaprabhāvaśca sarvasiddhiprado nṛṇām 45|
pitā tvaṃ sarvalokānāṃ mātā tvaṃ gurureva ca |
tvaṃ ca svāmī sakhā bhrātā gatistvaṃ śaraṇaṃ suhṛt 46|
ahaṃ tu tava deveśa dāsaśśiṣyastathā suhṛt |
tasmānmama dayāsiṃdho proktavānidamuttamam 47|
adhunā maṃtraratnasya dīkṣāṃ samyagvidhānataḥ |
brūhi sarvatra tatvena lokānāṃ hitakāmyayā 48|
śrībhagavānuvāca -
śaṇu vatsa pravakṣyāmi maṃtra dīkṣāvidhiṃ param |

ācāryaṃ saṃśrayetpūrvaṃ madāśrayaṇasiddhaye 49|
ācāryo vedasaṃpanno viṣṇubhakto vimatsaraḥ |
maṃtrajño mantrabhaktaśca sadā maṃtrāśrayaḥ śuciḥ 50|
satsaṃpradāyasaṃyukto brahmavidyāviśāradaḥ |
ananyasādhanaścaiva tathānanyaprayojanaḥ 51|
brāhmaṇo vītarāgaśca krodhalobhavivarjitaḥ |
sadvṛttau śāsitā caiva mumukṣuḥ paramātmavit 52|

evamādiguṇepeta ācāryaḥ sa mudā suhṛt |
ācārāñśāsayedyastu sa ācārya itīritaḥ 53|
yastvācāryaparādhīnassadvṛttau śāsyate yadi |
śāsane sthiravṛttaśca śiṣyaḥ sadbhirudāhṛtaḥ 54|
evaṃ lakṣaṇasaṃyuktaṃ śiṣyaṃ sarvaguṇānvitam |
adhyāpayedvidhānena mantraratnanuttamam 55|
dvādaśyāṃ śravaṇe vāpi karhicidvaiṣṇave dine |
sadācāryopasaṃprītau tatra dīkṣāṃ samācet 56|

sudarśanaṃ pāṃcajanyaṃ suvarṇena prakārayet |
raupyeṇa vāpi tāmreṇa kāṃsyenāpi prakārayet 57|
snāpya paṃcāmṛtaiḥ śuddhairarcayetpurato mama |
arccayedgaṃdhapuṣpādyaistanmaṃtreṇa vidhānataḥ 58|
tatra saṃsthāpayedagni svagṛhyokta vidhānataḥ |
ācāryo juhuyādājyaṃ maṃtreṇātha dvijottamaḥ 59|
aṣṭottarasahasraṃ vā śatamaṣṭottaraṃ tu vā |
juhuyānmaṃtraratnena tathānyairvaiṣṇavaiḥ śubhaiḥ 60|
maṃtraiḥ puruṣasūktādyairjuhuyāghṛtapāyasam |
tasminnagnau kṣipeccakraṃ śaṃkhaṃ ca dvijattamaḥ 61|
ṣaḍakṣareṇa juhuyādājyaṃ viṃśatisaṃkhyayā |
prataptaṃ cakramādāya maṃtraiṇaiva tathā guruḥ 62|
śaṃkhenaivāṃkanaṃ kuryādbāhvordakṣiṇasavyayoḥ |
homaśeṣaṃ samāpyātha punaḥ pūjāṃ samācaret 63|
tataḥ kalaśamādāya pavitrodakapūritam |

maṃtreṇaivābhimaṃtryātha tasya mūrdhnyabhiṣecayet 64|
sitavastradharaṃ samyagācāṃtaṃ vinayānvitam |
ūrddhvapuṇḍradharaṃ śiṣyaṃ maṃtramadhyāpayedguruḥ 65|
maṃtrārthaśca pravaktavyo vṛttiścaiva viśeṣataḥ |
labdhamaṃtrastadācāryaṃ pūjayedbhūṣaṇādibhiḥ 66|
anena vidhinā maṃtraṃ yo'dhīte vaiṣṇavādguroḥ |
tataḥ sa vaiṣṇavaṃ yāti nānyathā surasattama 67|
nārada uvāca-
evamukttvā vidhātāraṃ devadevo hariḥ pitā |
svacakreṇāṃkayitvā tu tasmai maṃtraṃ dadau svayam 68|
sarvalokeśvaro devo brahmā mama pitā prabhuḥ |
mamāpi vidhivanmaṃtraṃ sa dadau munisattamāḥ 69|
tasmādyūyaṃ muniśreṣṭhā dhārayitvā sudarśanam |
nārāyaṇapadaṃ dvaṃdvaṃ gacchadhvaṃ śaraṇaṃ dvijāḥ 70|
vasiṣṭha uvāca-

ityuktvā munayaḥ sarve nāradena surarṣiṇā |
dvayādhikāriṇaḥ sarve yātā viṣṇoḥ paraṃ padam 71|
tasmāttvamapi rājarṣe viṣṇusāyujyamicchasi |
dīkṣāmārgavidhānena dhārayitvā sudarśanam 72|
nārāyaṇapadadvaṃdvaṃ tadekaṃ śaraṇaṃ vraja |
sarvalokeśvaraḥ sākṣādbrahmā tribhuvaneśvaraḥ 73|
mamāpi nāradasyāpi proktavānmaṃtramuttamam |
śaunakādi maharṣīṇāṃ naimiṣāraṇyavāsinām 74|
nāradaḥ pradadau maṃtraṃ prapattiṃ śaraṇāgatim |
etadguhyatamaṃ rājanna jānaṃti maharṣayaḥ 75|
devātāśca na jānaṃti siddhā sādhyāśca dānavāḥ |
mayāpi prāpito maṃtraṃ śaktiputraḥ parāśaraḥ 76|

idaṃ rahasyaṃ paramaṃ lakṣmīnārāyaṇaṃ dvayam |
rājaṃstavāpi vakṣyāmi prapatti śaraṇāgatim 77|
dvayātparataraṃ mantraṃ nāsti satyaṃ bravīmi te |

asmātparataraṃ dharmmaṃ nāsti lokeṣu kiṃcana 78|
satyaṃ satyaṃ punaḥ satyaṃ brahmaṇā kathitaṃ purā |
nārāyaṇātparo devo nāsti muktiprado nṛṇām 79|
tatsevaiva bhavenmokṣaḥ sarvakarma nikṛṃtanaḥ 80|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe vasiṣṭhadilīpasaṃvāde vidyopadeśonāma trayoviṃśatyadhikadviśatatamo'dhyāyaḥ 223|

English translation

Śaunaka said :

1-2. O glorious Sūta , you are blessed that you make us, plunged very much in the ocean of the mundane existence, drink a large quantity of nectar. O good one, tell us, desiring to cross the worldly existence, the gem of a formula, pure due to devotion, of which the mobile and the immobile are full.

Sūta said :

3-4. O Śaunaka , listen. I shall tell you the very wonderful gem of a formula, which the noble Vasiṣṭha spoke to Dilīpa . Once Dilīpa having saluted Vasiṣṭha, the best brāhmaṇa , his preceptor, asked him as you did (now).

Dilīpa said :

5-9. O revered one, you have particularly told me all the practices, so also practices with those of castes and the stages of life and the daily and occasional obligatory rites. O best sage, I have also heard the kingly duties, sacrifices, gifts (to be made) at holy places and vows etc., which give inexhaustible pleasures in heaven. Now I desire to hear about the ancient path leading to salvation. Tell me about it along which I can luckily go. What is the best of all sacred formulas, the only medicine for all the diseases in the worldly existence? What is the best formula giving salvation to all human beings? Tell all that truthfully and for the love and regard (that you have) for me.

Vasiṣṭha said :

10-11. O king, you desiring the good of all the world, have asked well. I shall, in private, tell you a great secret, emancipating (you) from the worldly existence. Formerly all holy sages intent on (performing) sacrifices and (giving) gifts, asked Nārada . Brahmā 's son, the best sage:

The great sages said :

12. O revered one, by what formula shall we go to the highest position? O glorious one, tell that to us. Please favour us.

Nārada said :

13. Formerly all meditating saints— Sanaka and others—asked in private Brahma about the path to salvation, very difficult to be obtained.

Brahmā said :

14-20a. O meditating saints, listen to this wonderful secret. All gods and sages having penance as their wealth do not know it. The immutable god Nārāyaṇa told it to me at the beginning of the creation. He, along with the great goddess was worshipped by me. Then the immutable Nārāyaṇa was pleased with me. He gave me the status of the creator and all the literature having its origin in the Veda , so also illuminating formulas, pervasive and non-pervasive. Then I spoke to the god, the ancient Puruṣottama (i.e. Viṣṇu): "O revered one, by what formula (can) men cross the mundane existence? Tell me about it truly for the good of all people. Which of all formulas, is the one without (i.e. not requiring) initiatory rite, which gives men the highest place (even) by being uttered once (only)?"

The lord said :

20b-27. O glorious one, you, desiring the good of all the people, have asked well. Therefore, I shall tell you the secret by means of which men would reach me. Of all the formulas the gem of a formula is auspicious. It gives the highest position even when it is remembered just once. The two gems of (i.e. in) the formula (are Lakṣmī , Nārāyaṇa). Nyāsa (assignment?), Prayati (purification?) and Śaraṇāgati (approaching for shelter?) are necessary. The formula ' Lakṣmī-Nārāyaṇa ' gives all fruits. Understand in succession the names of the gem of a formula(?). Merely by its utterance I am always pleased. A man born in a (noble) family, an ascetic, one who has mastered the Vedas and Vedāṅgas , one who is given to (performing) sacrifices and (giving) gifts, one resorting to all holy places, so also one who has taken a vow, one who speaks the truth, or even an ascetic having knowledge—is not entitled to the formula. He should carefully avoid it. Brāhmaṇas , kṣatriyas , vaiśyas , women, and others—all are entitled to it if they are my devotees.

28-33. The excellent formula should be given to those who do not seek the shelter of any other (deity than Viṣṇu), who do not serve any other (deity than Viṣṇu), who do not (try to) reach any other (deity than Viṣṇu). Even if recited once it gives a quick fruit to the afflicted. It keeps away another (i.e. re-)birth even of haughty beings. (If) an afflicted person, or an inquisitive person, or one longing for wealth, or a wise person or a king seeks my shelter (but) once, he would obtain all his desired objects. It should not be told to him who is not initiated, to him who is not a devotee, to a proud person, to an atheist, to a greedy person, to one who is averse to (i.e. who has no) faith. It should not be told to him who has no desire to listen (to it); to him who does not abide by Śiva , to him who is free from lust, anger, hypocrisy, greed, so also to him who resorts to me with steady devotion, this excellent gem of a formula should be duly told.

34-37. (The devotee should observe) rules with regard to place and time, (should have) exact determination of foes and friends, (should know) the nyāsa, [1] mudrā [2] etc., along with the initiatory rite; he should have his body marked with (the impression on my disc, so also do my worship, should dedicate his actions to me, should seek my shelter only. With great confidence in me he should assign all fruits to me. He should not possess anything. He should avoid talking to non-devotees of Viṣṇuor saluting them. He should also avoid saluting or worshipping other deities than (me).

38-44. Rules like this are declared for him who submits himself (to me). To a man endowed with such qualities, the excellent gem of a formula should be told. I, Nārāyaṇa, ancient Viṣṇu, am its seer; so also I, the ocean of affection, am its deity, along with Lakṣmī. I, Nārāyaṇa, the lord of the entire world, the

glorious one, of a good character, fortunate, omniscient, omnipotent, with my desires always fulfilled, omnipresent, having every one as my relative, ocean of the nectar of pity am with Lakṣmī said to be its deity. Its metre is said to be the goddess Gāyatrī , having twenty-five syllables. He should twice assign seven, six, three, five,two or six limbs(?) He should meditate up on me, along with Lakṣmī not separated from me, of the form of the universe, having in my hands a disc, a conch, a mace, and a lotus, and of a divine form. He, being restrainted and pure, should worship me along with Lakṣmī seated on my left lap, with this gem of a formula, and with sandal, flowers and offerings. O lord of the beings, even if I am worshipped once I am pleased.

Brahmā said :

45-48. O lord, you have properly told this excellent secret, so also the power of the gem of a formula, which gives every success to men. You are the father of all the worlds, so also their mother and preceptor. You are the master, friend, brother, recourse, refuge and friend. O lord of gods, I am your servant, disciple and friend. Therefore, O you ocean of pity, you told this excellent (formula) tome. Now with the desire for the good of all people, tell fully accurately the initiation of this gem of a formula for its proper practice.

The lord said :

49-54. O child, listen, I shall tell you the great rite of the initiation of this gem of a formula. To secure my resort, a man should first resort to a preceptor. The preceptor (should be) endowed with (the knowledge of) the Veda, (should be) Viṣṇu's devotee, free from jealousy, (should) know the formula, (should be) devoted to the formula, (should) always resort to the formula and (be) pure. He should belong to a good school; he should be proficient in the science of Brahman . He should not follow any other (deity than me); should not have any other aim (than me). He should be a brāhmaṇa, free from anger, attachment, and greed. He should teach good behaviour, should long for salvation, and should know the highest soul. A preceptor, a friendly one, having these qualities, who would teach (good) practices is called a preceptor. He who depends upon his preceptor when taught good behaviour, is steady in (obeying the preceptor's) order, is said to be a disciple by the good.

55-64. A preceptor should teach the excellent gem of a formula to a disciple having these characteristics, and endowed with all virtues. On a Dvādaśī day, or when the Sun is in the Śravaṇa constellation or on some day holy to Viṣṇu, a good preceptor should initiate the pleased (disciple). He should get fashioned the Sudarśana disc or the Pāñcajanya conch out of gold, silver, copper or bell-metal. Having bathed it with pure pañcāmṛta , [3] he should worship it before me. He should duly worship it with sandal and flowers, with (the utterance of) the formula. There he should establish fire in accordance with statements from his own Gṛhya (sūtras). The preceptor, the best brāhmaṇa, should offer ghee (into the fire) to the accompaniment of the formula. He should make oblations one thousand and eight times, or one hundred and eight times with the repetition of this gem of a formula or other auspicious formulas sacred to Viṣṇu. With (the recitation of) the hymns like the Puruṣasūkta he should offer ghee and milk into fire. The best brāhmaṇa should drop the disc and the conch into that fire. The preceptor, to the accompaniment (of the formula) of six letters should offer ghee into the fire twenty times. The preceptor, taking a heated disc, should make a mark (with it) and with the conch, to the accompaniment of the formula, on the left and the right arms. Having finished the remaining rite, he should again perform the worship. Then having brought a pitcher full of pure water, having consecrated it with (that) formula only, he should sprinkle (the water) on his head.

65-67. The preceptor should teach the formula to the disciple who has put on a white garment, has sipped water, is polite, has put on the sectarian mark. He should explain the meaning of the formula, and especially its operation. The disciple who has received the formula, should honour the preceptor with ornaments etc. O best god, he who, in this manner, learns the formula from a preceptor, Viṣṇu's devotee, goes to (the place) of Viṣṇu, not otherwise.

Nārada said :

68-70. The father, Viṣṇu, having thus spoken to the Creator, marked him with his own disc, and he himself gave (i.e. taught) him the formula. O best sages, the god, that lord Brahmā, my father, the lord of all worlds, duly gave (i.e. taught) the formula to me also. Therefore, O best sages, O brāhmaṇas, you too, putting on (the mark) of the Sudarśana (disc), seek the shelter of Viṣṇu's couple of feet.

Vasiṣṭha said :

71-80. All the sages, thus addressed by Nārada, the divine sage, and entitled to the two (feet of Viṣṇu) went to the highest position of Viṣṇu. Therefore, O royal sage, you too desire absorption into Viṣṇu after putting on (the mark of) Sudarśana according to the proper rule of initiation. Seek the shelter of the two feet of Viṣṇu alone. Brahmā, the lord of all the people and the three worlds, himself told me and Nārada also this excellent formula. Nārada taught the formula, exclusive devotion (to) and seeking refuge (of Viṣṇu) to the great sages like Śaunaka living in Naimiṣāraṇya . O king, the great sages, deities, siddhas , sādhyas and demons do not know this most secret formula. I too gave to Parāśara , Śakti 's son, this formula. O king, I shall tell you also this great secret—the couple of Lakṣmī and Viṣṇu, exclusive devotion (to) and seeking the refuge (of the two). There is no greater formula than the couple. I tell you the truth. In the worlds there is no practice superior to this. Formerly Brahmā told the truth, repeatedly(told) the truth that there is no other god than Viṣṇu who gives salvation to men. Service to him alone would be salvation, which would cut off (the fruits of) allacts.

[1]: [1] : Nyāsa: Assignment of the various parts of the body to different deities which is usually accompanied by prayer and corresponding gesticulations.

[2]: [2] : Mudrā: Certain positions of the fingers practised in devotion or religious worship.

[3]: [3] : Pañcāmṛta: The collection of five sweet things used in worshipping deities. They are: milk, sugar, ghee, curd and honey.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 224

Bearing the Marks of a Disc etc. Essential for a Brāhmaṇa

Chapter 636 of 693 · 81 detected Sanskrit verse markers

Sanskrit

दिलीप उवाच-
भगवन्सर्वमाचक्ष्व हरिभक्तिसुधामयम् ।
शृण्वतो नैव तृप्तिर्मे विष्णुभक्तिं सुखावहाम् १।
तापत्रयमहाज्वाला वह्निभिः सततं नृणाम् ।
संतप्तानां मुनिश्रेष्ठ विष्णुभक्तिसुधार्णवम् २।
विना किमन्यच्छरणं भवारण्ये भयानके ।
आचक्ष्व विस्तरेणाथ भक्तिभेदान्महामुने ।
उपास्यमानान्सततं मुनिभिः परमात्मनः ३।
वसिष्ठ उवाच-
साधु पृच्छसि राजेंद्र संसारोत्तारणं नृणां ।
वैकुंठस्य परेशस्य भक्तिं नित्यसुखावहाम् ४।
इममेवं महाप्रश्नं कैलासशिखरे पुरा ।
पप्रच्छ गिरिजादेवी शंकरं लोकपूजितम् ५।
पार्वत्युवाच-
देवदेव महादेव त्रिपुरघ्न सुरेश्वर ।

विष्णुभक्तिं ममाचक्ष्व मुक्तिदां सर्वदेहिनाम् ६।
उपास्यभेदान्मंत्रांश्च तस्य पूजाविधींस्तथा ।
तस्य विष्णोः स्वरूपं च तद्विभूतिर्गुणादिकम् ७।
तस्य लोकस्वरूपं च यं प्राप्य न निवर्तते ।
सर्गस्थितिलयं येन करोति भगवान्हरिः ८।
यद्गत्वा न निवर्तंते तद्धामपरमं हरेः ।
येन केन च कृत्येन साधनेन परं पदम् ९।
प्राप्नुवंति नराः पापा विषयासक्तचेतसः ।
विस्तरेण मयि प्रीत्या ब्रूहि सर्वमशेषतः १०।
वसिष्ठ उवाच-
इति पृष्टो महादेव्या हरस्त्रिपुरहा तदा ।
उवाच परमप्रीत्या नमस्कृत्य जनार्दनम् ११।
रुद्र उवाच-
साधुसाधु महादेवि सर्वलोकहितैषिणि ।
साधु पृच्छसि मां देवि श्रीशमाहात्म्यमुत्तमम् १२।

धन्यासि कृतपुण्यासि विष्णुभक्तासि पार्वति ।
परितुष्टोऽस्मि ते भद्रे शीलरूपगुणैः सदा १३।
अथ वक्ष्यामि गिरिजे भगवद्भक्तिमुत्तमाम् ।
तन्मंत्राणां विधानं च स्वरूपं तस्य शार्ङ्गिणः १४।
तत्वं नारायणो विष्णुर्वासुदेवस्सनातनः ।
परमात्मा परं ब्रह्म परं ज्योतिः परात्परः १५।
अच्युतः पुरुषः कृष्णः शाश्वतः शिव ईश्वरः ।
नित्यः सर्वगतः स्थाणू रुद्रस्साक्षी प्रजापतिः १६।
यज्ञो यज्ञपतिः साक्षाद्ब्रह्मणः पतिरेव च ।
हिरण्यगर्भं सविता लोककृल्लोकभृद्विभुः १७।
अकारवाच्यो भगवान् श्रीभू नीलापतिः प्रभुः ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति १८।
सहस्रमूर्द्धा विश्वात्मा सहस्राक्षः सहस्रपात् ।
स भूमिं सर्वतः स्पृत्वा ह्यत्यतिष्ठद्दशांगुलम् १९।
अनंतः श्रीपती रामो गुणभृन्निर्गुणो महान् ।

सर्वलोकेश्वरः श्रीमान्सर्वज्ञः सर्वतोमुखः २०।
तस्य लोकप्रधानस्य जगन्नाथस्य पार्वति ।
माहात्म्यं वासुदेवस्य यच्छक्यं तद्ब्रवीमि ते २१।
अशक्यं तन्मया वक्तुं ब्रह्मणा सह दैवतैः ।
सर्वोपनिषदामर्थं वेदांते परिनिश्चितम् २२।
तस्योपासनभेदांश्च शृणु वच्मि पुनः पृथक् ।
आद्यंतु वैष्णवं प्रोक्तं शंखचक्रांकनं हरेः २३।
धारणं चोर्ध्वपुंड्राणां तन्मंत्राणां परिग्रहः ।
अर्चनं च जपोध्यानं तन्नामस्मरणं तथा २४।
कीर्तनं श्रवणं चैव वंदनं पादसेवनम् ।
तत्पादोदकसेवा च तन्निवेदितभोजनम् २५।
तदीयानां च सेवाञ्च द्वादशीव्रतनिष्ठितम् ।
तुलसीरोपणं विष्णोर्देवदेवस्य शार्ङ्गिणः २६।
भक्तिः षोडशधा प्रोक्ता भवबंधविमुक्तये ।
सर्वेषामेव देवानां ममापि पुरुषोत्तमः २७।

पूजनीयो हरिर्नित्यं ब्राह्मणानां विशेषतः ।
तस्मात्तु ब्राह्मणो नित्यं विधिवत्पूजयेद्धरिम् २८।
तच्चिह्नैरंकितः श्रीशपदंप्राप्नोत्यसंशयम् ।
शंखचक्रांकनं कुर्याद्ब्राह्मणो बाहुमूलयोः २९।
हुताग्निनैव संतप्य सर्वपापापनुत्तये ।
चक्रं वा शंखचक्रे वा तथा पंचायुधानि वा ३०।
धारयित्वैव विधिवद्ब्रह्मकर्मसमारभेत् ।
अग्नितप्तं पवित्रं च धृत्वा वै भुजमूलयोः ३१।
त्यक्त्वा यमपुरं घोरं याति विष्णोः परं पदम् ।

चक्रचिह्नविहीनस्तु यः पूजयति केशवम् ३२।
तत्सर्वं विफलं याति पूजामंत्रजपादिकम् ।
अग्नितप्तेन चक्रेण ब्राह्मणो बाहुमूलयोः ३३।
अंकयित्वा जपन्मंत्रं संसारान्मोक्षमाप्नुयात् ।
सुदर्शनं धारयित्वा वह्नितप्तं द्विजोत्तमः ३४।
उपनीय विधानेन पश्चात्कर्मसु योजयेत् ।

विष्णुचक्रविहीनं तु य श्राद्धे भोजयिष्यति ३५।
व्यर्थं भवति तत्सर्वं निराशाः पितरो गताः ।
विष्णुचक्रांकितं विप्रं पूजयेच्छ्राद्धकर्मणि ३६।
विष्णुचक्रविहीनं तु प्रयत्नेन विवर्जयेत् ।
दद्याद्भोभूहिरण्यादि चक्रांकितभुजाय वै ३७।
यद्दत्तं चक्रहीनाय तत्सर्वमसुराय वै ।
अग्नितप्तेन चक्रेण बाहुमूले तु लांछिताः ३८।
सर्वपापविनिर्मुक्ता यांति विष्णोः परं पदम् ।
हुताग्नितप्तचक्रेण शरीरं यस्य चिह्नितम् ३९।
तस्य तीर्थानि यज्ञाश्च संप्राप्ता नात्र संशयः ।
अधृत्वा विधिना चक्रं ब्राह्मणः प्राकृतो भवेत् ४०।
न तस्य किंचिदश्नीयादपि क्रतुसहस्रिणः ।
अधृत्वा विधिना चक्रं ब्राह्मणो ज्ञानदुर्लभः ४१।
गर्हितस्सर्वलोकेषु ब्राह्मण्यात्प्रच्युतो भवेत् ।
शङ्खचक्रधरो देवो हरिः पूज्यो यथात्मभिः ४२।

तथैव सर्वैस्संपूज्यो विप्रश्चक्रादिचिह्नितः ।
सर्ववेदविदो वापि सर्वशास्त्रविशारदः ४३।
अधृत्वा विधिना चक्रं ब्राह्मणः पतितो भवेत् ।
ऊर्द्ध्वपुंड्रविहीनस्तु शंख चक्रविवर्जितः ४४।
तं गर्दभे समारोप्य बहिः कुर्यात्स्वपत्तनात् ।
प्रकृतिस्पर्शरहितो वासुदेवो जनार्दनः ४५।
तथैव ब्राह्मणो देवि विष्णुचक्रेण चिह्नितः ।
तस्मात्प्रकृतिसंसर्गपापौघदहनं हरेः ४६।
प्रतप्तं बिभृयाच्चक्रं शंखं च भुजमूलयोः ।
स्त्रीशूद्राणां सदा धार्य्ये चंदनेन सुगंधिना ४७।
बाहुमूले लिखेच्चक्रं तप्तं तु ब्राह्मणस्य वै ।
तप्तेनैवांकनं कुर्याद्ब्राह्मणस्य विधानतः ४८।
श्रौतस्मार्त्तादिसिद्ध्यर्थं मंत्रसिद्धौ तथैव च ।
हरेः पूजाधिकारार्थं चक्रं धार्यां विधानतः ४९।
वैष्णवत्वस्य सिद्ध्यर्थं ज्ञानसिद्ध्यर्थमेव च ।

प्रतप्येच्चक्रशंङ्खाभ्यां हुत्वा होमं विधानतः ५०।
अन्यैर्न दाहयेद्धात्रं ब्राह्मणो हरिलांछनात् ।

शंखचक्रगदाखड्गशार्ङ्गादन्यैहीरेरपि ५१।
लक्षणेन दहेद्देहं नान्यदग्ध्वोर्हतिक्रियाम्।
अचक्रधारिणं विप्रं दूरतः परिवर्जयेत् ५२।
श्वपाकमिव नेक्षेत लोके विप्रमवैष्णवम्।
वैष्णवो वर्णबाह्योऽपि पुनाति भुवनत्रयम् ५३।
तस्मात्तु विधिना चक्रं धार्यं विप्रैः शुभानने।
ब्राह्मणा मंत्रसिद्धौ च ज्ञानसिद्धौ च मुक्तये ५४।
अप्राकृतामहात्मानो विष्णुचक्रेण लांच्छिताः।
विष्णुचक्रविहीनास्तु ब्राह्मणाः प्राकृताः स्मृताः ५५।
सर्वाश्रमेषु वसतां ब्राह्मणानां विशेषतः।
विधिना वैष्णवं चक्रं धार्यं हि श्रुतिनोदनात् ५६।
दक्षिणे तु भुजे विप्रो बिभृयाद्वै सुदर्शनम्।
वामे तु शंखं बिभृयादिति ब्रह्मविदो विदुः ५७।

एवम्महोपनिषदि प्रोक्तं चक्रादिधारणम्।
तथैव साम्नि यजुषि ऋचि प्रोक्तं शुभानने ५८।
प्र ते विष्णो अब्जचक्रे पवित्रे जन्माम्भोधिं तर्तवे वर्षणीन्द्राः।
मूले बाह्वोर्दधतेऽन्ये पुराणा लिङ्गान्येन्ये तावकान्यर्पयन्ति ५९।
चरणं पवित्रं विततं पुराणं वाङ्मयं शुभम्।
तेन चक्रेण सन्तप्तास्तरेयुः पातकाम्बुधिम् ६०।
पवित्रं ब्राह्मणस्पत्यं जगद्व्याप्तं हरेस्सदा।
ते नातप्ततनूर्येषां न ते यान्ति परं पदम् ६१।
तेन तप्ता तनूर्येषां ते प्रयांति परं परदम्।
पवित्रचरणं नेमिर्हरेश्चक्रं सुदर्शनम् ६२
सहस्रारं प्राकृतघ्नं लोकद्वारं महौजसम्।
नामानि विष्णुचक्रस्य पर्यायेण निबोध मे ६३।
शुद्धेन वह्नितप्तेन ब्रह्मत्वेन पुनीहि नः।
यत्ते पवित्रमर्चिवदग्ने तेन पुनीहि नः ६४।
येन देवाः पवित्रेण आत्मानं पुनते सदा।

तेन सहस्रधारेण पावमान्यः पुनंतु माम् ६५।
प्रजापत्यं पवित्रं तु शतोद्यामं हिरण्मयम्।
वयं ब्रह्मविदस्तेन पूतं ब्रह्म पुनीमहे ६६।
सनेमिचक्रमजरं चक्षुरस्य महात्मनः।
अस्मिन्हि विधृते देवा महोन्नतपद ययौ ६७।
तस्माद्वै विधिवद्धार्याः शंखचक्रादिहेतयः।
ब्राह्मणानां विशेषेण वैष्णवानां विशेषतः ६८।
धृतोर्द्ध्वपुंड्रः कृतचक्रधारी विष्णोः पदं ध्यायति यो महात्मा।
स्वरेणमंत्रेण सदा हृदिस्थं परात्परं याति विशुद्धचेताः ६९।
ये कंठलग्नतुलसी नलिनाक्षमाला ये बाहुमूलपरिचिह्नितशंखचक्राः।

ये वा ललाटफलके लसदूर्ध्वपुंड्रास्ते वैष्णवा भुवनमाशु पवित्रयंति ७०।
दिवस्पतेः सुविततं पवित्रं ये तु रक्षिणः ।
न वहंति भुजे सम्यक्न हि शोचंति जन्तवः ७१।
ये वहंति भुजे चक्रं सस्थिरं विधिना द्रुतम् ।
परं व्योम्नि तु ते स्थानमधितिष्ठन्ति तेजसा ७२।

होमाग्निसंतप्तपवित्रलांछिता मूले तु बाह्वोः परमात्मनो हरेः ।
संतारयित्वा भवसागरं महच्छुद्धं परं याति परेशलोकम् ७३।
अङ्कयेत्तप्तचक्राद्यैरात्मनो बाहुमूलयोः ।
कलत्रापत्यभृत्येषु पश्वादिषु च अङ्कयेत् ७४।
इत्येवं श्रुतयस्सर्वाः कथयंति वरानने ।
तथैव सेतिहासेषु पुराणेष्वपि कथ्यते ७५।
द्विविधं वैष्णवं प्रोक्तं बाह्यमाभ्यंतरं तथा ।
शंखचक्रादिभिर्बाह्यमांतरं वीतरागता ७६।
बाह्याभ्यंतरसाम्यं यत्तद्वैष्णवमुदाहृतम् ।
तस्माच्चक्रादिचिह्नं तु प्रथमं वैष्णवं स्मृतम् ७७।
आंतरं स्मरदोषादि विमुक्तं स्वात्मदर्शनम् ।
सर्वभूतदयाशांतिरिंद्रियार्थेष्वलोलता ७८।
पुत्रदाराद्यसंगत्वं योगाभ्यासरतिस्तथा ।
अनन्यभक्तियोगेन परेशस्याभिषेवणम् ७९।
तस्माच्चक्रादिहेतीनामंकनं वैष्णवं स्मृतम् ।

चक्रादिचिह्नहीनत्वाद्वैष्णवत्वं न लभ्यते ८०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे सुदर्शनादिमाहात्म्यंनाम चतुर्विंशत्यधिकद्विशततमोऽध्यायः २२४ ।

Roman transliteration

dilīpa uvāca-
bhagavansarvamācakṣva haribhaktisudhāmayam |
śṛṇvato naiva tṛptirme viṣṇubhaktiṃ sukhāvahām 1|
tāpatrayamahājvālā vahnibhiḥ satataṃ nṛṇām |
saṃtaptānāṃ muniśreṣṭha viṣṇubhaktisudhārṇavam 2|
vinā kimanyaccharaṇaṃ bhavāraṇye bhayānake |
ācakṣva vistareṇātha bhaktibhedānmahāmune |
upāsyamānānsatataṃ munibhiḥ paramātmanaḥ 3|
vasiṣṭha uvāca-
sādhu pṛcchasi rājeṃdra saṃsārottāraṇaṃ nṝṇāṃ |
vaikuṃṭhasya pareśasya bhaktiṃ nityasukhāvahām 4|
imamevaṃ mahāpraśnaṃ kailāsaśikhare purā |
papraccha girijādevī śaṃkaraṃ lokapūjitam 5|
pārvatyuvāca-
devadeva mahādeva tripuraghna sureśvara |

viṣṇubhaktiṃ mamācakṣva muktidāṃ sarvadehināṃ 6|
upāsyabhedānmaṃtrāṃśca tasya pūjāvidhiṃstathā |
tasya viṣṇoḥ svarūpaṃ ca tadvibhūtirguṇādikam 7|
tasya lokasvarūpaṃ ca yaṃ prāpya na nivartate |
sargasthitilayaṃ yena karoti bhagavānhariḥ 8|
yadgatvā na nivartaṃte taddhāmaparamaṃ hareḥ |
yena kena ca kṛtyena sādhanena paraṃ padam 9|
prāpnuvaṃti narāḥ pāpā viṣayāsaktacetasaḥ |
vistareṇa mayi prītyā brūhi sarvamaśeṣataḥ 10|
vasiṣṭha uvāca-
iti pṛṣṭo mahādevyā harastripurahā tadā |
uvāca paramaprītyā namaskṛtya janārdanam 11|
rudra uvāca-
sādhusādhu mahādevi sarvalokahitaiṣiṇi |
sādhu pṛcchasi māṃ devi śrīśamāhātmyamuttamam 12|

dhanyāsi kṛtapuṇyāsi viṣṇubhaktāsi pārvati |
parituṣṭo'smi te bhadre śīlarūpaguṇaiḥ sadā 13|
atha vakṣyāmi girije bhagavadbhaktimuttamām |
tanmaṃtrāṇāṃ vidhānaṃ ca svarūpaṃ tasya śārṅgiṇaḥ 14|
tatvaṃ nārāyaṇo viṣṇurvāsudevassanātanaḥ |
paramātmā paraṃ brahma paraṃ jyotiḥ parātparaḥ 15|
acyutaḥ puruṣaḥ kṛṣṇaḥ śāśvataḥ śiva īśvaraḥ |
nityaḥ sarvagataḥ sthāṇū rudrassākṣī prajāpatiḥ 16|
yajño yajñapatiḥ sākṣādbrahmaṇaḥ patireva ca |
hiraṇyagarbhaṃ savitā lokakṛllokabhṛdvibhuḥ 17|
akāravācyo bhagavān śrībhū nīlāpatiḥ prabhuḥ |
utāmṛtatvasyeśāno yadannenātirohati 18|
sahasramūrddhā viśvātmā sahasrākṣaḥ sahasrapāt |
sa bhūmiṃ sarvataḥ spṛtvā hyatyatiṣṭhaddaśāṃgulam 19|
anaṃtaḥ śrīpatī rāmo guṇabhṛnnirguṇo mahān |

sarvalokeśvaraḥ śrīmānsarvajñaḥ sarvatomukhaḥ 20|
tasya lokapradhānasya jagannāthasya pārvati |
māhātmyaṃ vāsudevasya yacchakyaṃ tadbravīmi te 21|
aśakyaṃ tanmayā vaktuṃ brahmaṇā saha daivataiḥ |
sarvopaniṣadāmarthaṃ vedāṃte pariniścitam 22|
tasyopāsanabhedāṃśca śṛṇu vacmi punaḥ pṛthak |
ādyaṃtu vaiṣṇavaṃ proktaṃ śaṃkhacakrāṃkanaṃ hareḥ 23|
dhāraṇaṃ cordhvarpuṃḍrāṇāṃ tanmaṃtrāṇāṃ parigrahaḥ |
arcanaṃ ca japodhyānaṃ tannāmasmaraṇaṃ tathā 24|
kīrtanaṃ śravaṇaṃ caiva vaṃdanaṃ pādasevanam |
tatpādodakasevā ca tanniveditabhojanam 25|
tadīyānāṃ ca sevāñca dvādaśīvrataniṣṭhitam |
tulasīropaṇaṃ viṣṇordevadevasya śārṅgiṇaḥ 26|
bhaktiḥ ṣoḍaśadhā proktā bhavabaṃdhavimuktaye |
sarveṣāmeva devānāṃ mamāpi puruṣottamaḥ 27|

pūjanīyo harirnityaṃ brāhmaṇānāṃ viśeṣataḥ |
tasmāttu brāhmaṇo nityaṃ vidhivatpūjayeddharim 28|
taccihnairaṃkitaḥ śrīśapadaṃprāpnotyasaṃśayam |
śaṃkhacakrāṃkanaṃ kuryādbrāhmaṇo bāhumūlayoḥ 29|
hutāgninaiva saṃtapya sarvapāpāpanuttaye |
cakraṃ vā śaṃkhacakre vā tathā paṃcāyudhāni vā 30|

dhārayitvaiva vidhivadvrahmakarmasamārabhet |
agnitaptaṃ pavitraṃ ca dhṛtvā vai bhujamūlayoḥ 31|
tyaktvā yamapuraṃ ghoraṃ yāti viṣṇoḥ paraṃ padam |
cakracihnavihīnastu yaḥ pūjayati keśavam 32|
tatsarvaṃ viphalaṃ yāti pūjāmaṃtrajapādikam |
agnitaptena cakreṇa brāhmaṇo bāhumūlayoḥ 33|
aṃkayitvā japanmaṃtraṃ saṃsārānmokṣamāpnuyāt |
sudarśanaṃ dhārayitvā vahnitaptaṃ dvijottamaḥ 34|
upanīya vidhānena paścātkarmasu yojayet |

viṣṇucakravihīnaṃ tu ya śrāddhe bhojayiṣyati 35|
vyarthaṃ bhavati tatsarvaṃ nirāśāḥ pitaro gatāḥ |
viṣṇucakrāṃkitaṃ vipraṃ pūjayecchrāddhakarmaṇi 36|
viṣṇucakravihīnaṃ tu prayatnena vivarjayet |
dadyādgobhūhiraṇyādi cakrāṃkitabhujāya vai 37|
yaddattaṃ cakrahīnāya tatsarvamasurāya vai |
agnitaptena cakreṇa bāhumūle tu lāṃchitāḥ 38|
sarvapāpavinirmuktā yāṃti viṣṇoḥ paraṃ padam |
hutāgnitaptacakreṇa śarīraṃ yasya cihnitam 39|
tasya tīrthāni yajñāśca saṃprāptā nātra saṃśayaḥ |
adhṛtvā vidhinā cakraṃ brāhmaṇaḥ prākṛto bhavet 40|
na tasya kiṃcidaśnīyādapi kratusahasriṇaḥ |
adhṛtvā vidhinā cakraṃ brāhmaṇo jñānadurlabhaḥ 41|
garhitassarvalokeṣu brāhmaṇyātpracyuto bhavet |
śaṅkhacakradharo devo hariḥ pūjyo yathātmabhiḥ 42|

tathaiva sarvaissaṃpūjyo vipraścakrādicihnitaḥ |
sarvavedavido vāpi sarvaśāstraviśāradaḥ 43|
adhṛtvā vidhinā cakraṃ brāhmaṇaḥ patito bhavet |
ūrddhvapuṃḍravihīnastu śaṃkha cakravivarjitaḥ 44|
taṃ gardabhe samāropya bahiḥ kuryātsvapattanāt |
prakṛtisparśarahito vāsudevo janārdanaḥ 45|
tathaiva brāhmaṇo devi viṣṇucakreṇa cihnitaḥ |
tasmātprakṛtisaṃsargapāpaughadahanaṃ hareḥ 46|
prataptaṃ bibhṛyāccakraṃ śaṃkhaṃ ca bhujamūlayoḥ |
strīśūdrāṇāṃ sadā dhāryye caṃdanena sugaṃdhinā 47|
bāhumūle likheccakraṃ taptaṃ tu brāhmaṇasya vai |
taptenaivāṃkanaṃ kuryādbrāhmaṇasya vidhānataḥ 48|
śrautasmārttādisiddhyarthaṃ maṃtrasiddhyai tathaiva ca |
hareḥ pūjādhikārārthaṃ cakraṃ dhāryāṃ vidhānataḥ 49|
vaiṣṇavatvasya siddhyarthaṃ jñānasiddhyarthameva ca |

pratapeccakraśaṃṅkhābhyāṃ hutvā homaṃ vidhānataḥ 50|
anyairna dāhayedgātraṃ brāhmaṇo harilāṃchanāt |
śaṃkhacakragadākhaḍgaśārṅgādanyairharerapi 51|
lakṣaṇena daheddehaṃ nānyadagdhorhatikriyām |
acakradhāriṇaṃ vipraṃ dūrataḥ parivarjayet 52|
śvapākamiva nekṣeta loke vipramavaiṣṇavam |
vaiṣṇavo varṇabāhyo'pi punāti bhuvanatrayam 53|
tasmāttu vidhinā cakraṃ dhāryaṃ vipraiḥ śubhānane |
brāhmaṇā maṃtrasiddhyai ca jñānasiddhyai ca muktaye 54|
aprākṛtāmahātmāno viṣṇucakreṇa lāṃcchitāḥ |
viṣṇucakravihīnāstu brāhmaṇāḥ prākṛtāḥ smṛtāḥ 55|

sarvāśrameṣu vasatāṃ brāhmaṇānāṃ viśeṣataḥ |
vidhinā vaiṣṇavaṃ cakraṃ dhāryaṃ hi śrutinodanāt 56|
dakṣiṇe tu bhuje vipro bibhṛyādvai sudarśanam |
vāme tu śaṃkhaṃ bibhṛyāditi brahmavido viduḥ 57|

evammahopaniṣadi proktaṃ cakrādidhāraṇam |
tathaiva sāmni yajuṣi ṛci proktaṃ śubhānane 58|
pra te viṣṇo abjacakre pavitre janmāmbhodhiṃ tartave carṣaṇīndrāḥ|
mūle bāhvordadhate'nye purāṇā liṅgānyenye tāvakānyarpayanti 59|
caraṇaṃ pavitraṃ vitataṃ purāṇaṃ vāṅmayaṃ śubham |
tena cakreṇa santaptāstareyuḥ pātakāmbudhim 60|
pavitraṃ brāhmaṇaspatyaṃ jagadvyāptaṃ haressadā |
te nātaptatanūryeṣāṃ na te yānti paraṃ padam 61|
tena taptā tanūryeṣāṃ te prayāṃti paraṃ paradam |
pavitracaraṇaṃ nemirhareścakraṃ sudarśanam 62
sahasrāraṃ prākṛtaghnaṃ lokadvāraṃ mahaujasam |
nāmāni viṣṇucakrasya paryāyeṇa nibodha me 63|
śuddhena vahnitaptena brahmatvena punīhi naḥ |
yatte pavitramarcivadagne tena punīhi naḥ 64|
yena devāḥ pavitreṇa ātmānaṃ punate sadā |

tena sahasradhāreṇa pāvamānyaḥ punaṃtu mām 65|
prajāpatyaṃ pavitraṃ tu śatodyāmaṃ hiraṇmayam |
vayaṃ brahmavidastena pūtaṃ brahma punīmahe 66|
sanemicakramajaraṃ cakṣurasya mahātmanaḥ |
asminhi vidhṛte devā mahonnatapada yayau 67|
tasmādvai vidhivaddhāryāḥ śaṃkhacakrādihetayaḥ |
brāhmaṇānāṃ viśeṣeṇa vaiṣṇavānāṃ viśeṣataḥ 68|
dhṛtorddhvapuṃḍraḥ kṛtacakradhārī viṣṇoḥ padaṃ dhyāyati yo mahātmā |
svareṇamaṃtreṇa sadā hṛdisthaṃ parātparaṃ yāti viśuddhacetāḥ 69|
ye kaṃṭhalagnatulasī nalinākṣamālā ye bāhumūlaparicihnitaśaṃkhacakrāḥ |
ye vā lalāṭaphalake lasadūrdhvapuṃḍrāste vaiṣṇavā bhuvanamāśu pavitrayaṃti 70|
divaspateḥ suvitataṃ pavitraṃ ye tu rakṣiṇaḥ |
na vahaṃti bhuje samyakna hi śocaṃti jantavaḥ 71|
ye vahaṃti bhuje cakraṃ sasthiraṃ vidhinā drutam |
paraṃ vyomni tu te sthānamadhitiṣṭhanti tejasā 72|

homāgnisaṃtaptapavitralāṃchitā mūle tu bāhvoḥ paramātmano hareḥ |
saṃtārayitvā bhavasāgaraṃ mahacchuddhaṃ paraṃ yāti pareśalokam 73|
aṅkayettaptacakrādyairātmano bāhumūlayoḥ |
kalatrāpatyabhṛtyeṣu paśvādiṣu ca aṅkayet 74|
ityevaṃ śrutayassarvāḥ kathayaṃti varānane |
tathaiva setihāseṣu purāṇeṣvapi kathyate 75|
dvividhaṃ vaiṣṇavaṃ prauktaṃ bāhyamābhyaṃtaraṃ tathā |
śaṃkhacakrādibhirbāhyamāṃtaraṃ vītarāgatā 76|
bāhyābhyaṃtarasāmyaṃ yattadvaiṣṇavamudāhṛtam |
tasmāccakrādicihnaṃ tu prathamaṃ vaiṣṇavaṃ smṛtam 77|
āṃtaraṃ smaradoṣādi vimuktaṃ svātmadarśanam |
sarvabhūtadayāśāṃtiriṃdriyārtheṣvalolatā 78|
putradārādyasaṃgatvaṃ yogābhyāsaratistathā |
ananyabhaktiyogena pareśasyābhiṣevaṇam 79|
tasmāccakrādihetīnāmaṃkanaṃ vaiṣṇavaṃ smṛtam |

cakrādicihnahīnatvādvaiṣṇavatvaṃ na labhyate 80|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde sudarśanādimāhātmyaṃnāma caturviṃśatyadhikadviśatatamo'dhyāyaḥ 224 |

English translation

Dilīpa said :

1-3. O revered one, tell me all about (it) full of the nectar of devotion to Viṣṇu . Listening to (the account of) devotion to Viṣṇu, that brings happiness, I am not at all satisfied. O best sage, except the ocean of the nectar of devotion to Viṣṇu, what else is the refuge in the fearful forest of the mundane existence to men who are always tormented by the fires with huge flames in the form of the three torments? O great sage, tell (me) in detail the varieties of devotion to the highest soul that are constantly practised by the sages.

Vasiṣṭha said :

4-5. O lord of kings, you ask well about the means of emancipation of men from the worldly existence, viz. devotion to Viṣṇu, the highest lord, which always brings happiness. Formerly goddess Pārvatī asked the same great question to Śiva , worshipped by the world, on the peak of Kailāsa .

Pārvatī said :

6-10. O god of gods, Mahādeva , O killer of Tripura , O lord of gods, tell me about devotion to Viṣṇu, which gives salvation to all human beings. So also the different deities that are worshipped, the hymns, and the various ways of the worship, and the nature of that Viṣṇu, and his qualities like splendour, the nature of his heaven, reaching which (a devotee) does not return (to his world), and due to which the lord Viṣṇu brings about creation, maintenance and destruction. That is the great abode of Viṣṇu reaching which (men) do not return (to this world). With this or that act or means, sinful men, with their minds addicted to objects of senses, reach the highest place. Due to your love for me tell all that to me in detail.

Vasiṣṭha said :

11. Mahādeva, the killer of Tripura, thus asked by the great goddess, saluted Viṣṇu, and with great affection said (to her):

Rudra said :

12-17. Well, O great goddess, O you desiring the good of all people, you ask me well (to tell you) the excellent greatness of (Viṣṇu) the lord of Śrī. O Pārvatī, you are blessed; you have earned religious merit; you are Viṣṇu's devotee. O good one, I am always pleased with your (good) character, beauty and virtues. I shall, O Girijā, tell you about the best devotion (to Viṣṇu), the manner of (reciting) his hymns, and about his form. Viṣṇu, the ancient Vāsudeva is the truth. He is the highest soul, the highest Brahman , the highest light, and greater than the great. He is Acyuta , Puruṣa , Kṛṣṇa , the eternal one, the benevolent lord, the eternal and omnipresent one, the stable one, Rudra , the witness of everything, and the lord of created beings. He is the sacrifice, the lord of sacrifice, and actually the lord of the Veda . He is Hiraṇyagarbha , the sun, the lord creating and sustaining the worlds.

18-28. He is to be described by the letter A , is the lord, and the lord of Śrī, the Earth and Nīlā . He is the lord of immortality, and of that which grows with food. He has a thousand heads; he is the soul of all; he has a thousand eyes and a thousand feet. Having touched the earth on all sides, he has stood above it by ten fingers. He is Ananta , the lord of Lakṣmī , Rama ; he possesses qualities and is without them, and is great. He is the lord of all worlds, he has splendour, is omniscient, and is unlimited. O Pārvatī, I shall tell you as I can, the greatness of that Vāsudeva, the chief in the worlds, and the lord of the worlds. With Brahma and the deities it is impossible for me to describe it, the meaning of all Upaniṣads determined in the Vedanta . I shall also tell you the kinds of his worship. Listen, I shall tell them separately. The marking with Viṣṇu's conch and disc is said to be the first (worship) of Viṣṇu. (Other varieties are:) putting on rectangular marks, accepting hymns of (i.e. holy to) him, worshipping (him), muttering, meditating (on him), recollecting his names; so also narration (of), listening to his (accounts), saluting (him), serving his feet; so also taking the water (flowing) from his feet, and taking food after offering it to him. (So also) serving those who belong to him, faith in the vow of Dvādaśī, planting the Tulasī (plant). (Thus) the devotion to Viṣṇu, the holder of the Śārṅga bow and the god of gods is said to be of sixteen kinds for freedom from the bondage of the mundane existence. Viṣṇu is always venerable to all gods, so also to me, and especially to brāhmaṇas . Therefore, a brāhmaṇa should everyday duly worship Viṣṇu.

29-37. Having marks of his signs he doubtlessly reaches the feet (or the position) of the lord of Lakṣmī. A brāhmaṇa should have the marks of a conch and a disc at the roots of his arms, (and) for removing all sins the marks should be made after these are heated in fire. Having duly put on the mark of a disc or a conch and a disc or of the five weapons (of Viṣṇu), he should begin his religious duties. Having worn the mark of the disc heated in fire at the roots of his arms, he avoids the fearful city of Yama , and goes to the highest position of Viṣṇu. All that worship, hymns, muttering (of hymns) of him who worships Viṣṇu without (having on his body) the mark of a disc perish es. The brāhmaṇa who having marked (his body) at the roots of arms with a disc heated in fire, (then) mutters the hymn, would obtain salvation. The best brāhmaṇa having put on the mark of Sudarśana disc heated in fire and having duly made offerings should appoint (a brāhmaṇa) for the rites. All the śrāddha (offered) by him who feeds (a brāhmaṇa) without the mark of Viṣṇu on his body, becomes fruitless, and his dead ancestors leave disappointed. One should honour at a śrāddha a brāhmaṇa having (on his body) the mark of Viṣṇu's disc, and should carefully avoid one without the mark of Viṣṇu's disc (on his body). One should present a cow, land, gold to him having a mark of the disc (of Viṣṇuon his body).

38-46. Whatever is given to (a brāhmaṇa) not having the mark of a disc (on his body) is given to a demon. Those who have marks made with a disc heated in fire at the roots of their arms, get freed from all sins, and go to the highest position of Viṣṇu. To him whose body is marked with a disc heated in fire, all holy places and sacrifices have come. There is no doubt about it. A brāhmaṇa, not having (the mark of) the disc (made) duly, would be unrefined. Nothing would come to him even if he performs a thousand sacrifices. A brāhmaṇa, having knowledge not easily obtained, but not (having the mark of) the disc made duly, is condemned among all people, and would fall from the status of a brāhmaṇa. As Viṣṇu, holding the conch and disc is worshipped by the souls (i.e. men), similarly a brāhmaṇa, having (on his body) the marks of the disc etc. deserves to be honoured by all. A brāhmaṇa, even though he knows all the Vedas , or is proficient in all holy texts, would fall without having (i.e. if he does not have) (the mark of) the disc duly made (on his body); if he is without the mark or the marks of a conch or a disc, he should be put on a donkey and be driven out of the city. Vāsudeva Janārdana is untouched by the primordial matter (Prakṛti). O goddess, a brāhmaṇa having the mark of Viṣṇu's disc is just like that. Therefore, a man should have, at the roots of his arms, the (marks of) heated disc and conch of Viṣṇu, which burn the stream of sins (produced) due to the contact of matter.

47-50. He should have, at the roots of his arms, the marks made with heated disc and conch. Women and śūdras should always have those made with scented sandal (-paste). At the root of the arm of a brāhmaṇa the mark of the disc should be made with a heated (sign). Marks with heated (signs) must be duly made (on the body) of a brāhmaṇa. For the success in (rites prescribed by) the holy and the Smṛti texts, so also for being entitled to worshipping Viṣṇu, (the mark of) the disc should be duly had. For accomplishing the status of Viṣṇu, and for getting knowledge, a man should burn his body with (i.e. have marks of) heated conch and disc, after duly having offered oblations into fire.

51-53. A brāhmaṇa should not mark his body with any other symbol than that of Viṣṇu—with other symbols than the conch, disc, mace, sword and the Śārṅga (bow) of Viṣṇu. He should burn his body with marks (made with Viṣṇu's symbols). He, whose body is burnt with (i.e. has) other marks, is not entitled to (performing) rites. One should avoid a brāhmaṇa not having the disc (-mark) from a distance. In the world one should not look at a brāhmaṇa who is not a devotee of Viṣṇu as (one does not look at) a cāṇḍāla . Viṣṇu's devotee, even if he is outside the castes, purifies the three worlds.

54-59. Therefore, O you of a charming face, brāhmaṇas should duly have marks (on their bodies). Brāhmaṇas (with their bodies marked) with Viṣṇu's disc are refined and noble for acquiring mastery of hymns, knowledge and for salvation. Brāhmaṇas without (marks of) Viṣṇu's disc are not refined. As it is urged by the holy texts, especially brāhmaṇas, living in all stages of life, should duly have (the mark of) Viṣṇu's disc. Those who know the Vedas consider that a brāhmaṇa should have (the mark of) Sudarśana on his right arm, and (that of) the conch on the left. The wearing of (the mark of) the disc etc. is told in the Mahopaniṣad (the great Upaniṣad texts); so also in the Sāman (Veda), Yajur (Veda) and the Ṛg (Veda), O you of a beautiful face. O Viṣṇu, the other ancients have the marks of your pure lotus, disc for crossing the ocean of existence, at the roots of their arms. Others have other marks of you.

60-64. The extensive disc is known as Caraṇa . Pavitra is an old and auspicious word. Burnt by the disc they would cross the ocean of sins. Viṣṇu's disc is the lord of the hymns (brāhmaṇaspatyam?) and has always pervaded the world. Those whose bodies are not burnt (with it) do not go to the highest position. Those whose bodies are burnt with (it) go to the highest position. Know from me the names of Viṣṇu's disc in succession: Pavitra, Caraṇa, Nemi , Sudarśana, Haricakra , Sahasrāra (having a thousand spokes), Prākṛtaghna (killer of the mean), Lokadvāra (a gate to the good world), Mahaujasa (very bright). Purify us with the Brahmanhood, pure and burnt in fire. Purify us with that Pavitra, having flames of you, O Agni .

65-69. May the Pāvamānya (hymns) purify me with the thousand-edged disc with which they always protect themselves. The disc of the Creator is bright with metal plates and golden. We knowing the hymn purify it (already) purified by it. The unaging disc with the felly is the eye of the noble one. Having put it on gods reached a high position. Therefore, (the marks of) the weapons should be duly put on particularly by brāhmaṇas, especially by Viṣṇu's devotees. The noble one of a pure heart, who having the Ūrdhvapuṇḍra (perpendicular marks of sandal on the forehead) and the mark of the disc, meditates on Viṣṇu's position, by means of singing the hymn always reaches (god Viṣṇu) higher than the highest always remaining in his heart.

70-74. Those devotees of Viṣṇu, having stuck to (i.e. round) their necks the garland of Tulasī or lotuses or a rosary, having the marks of conch or disc at the roots of their arms, or those having the Ūrdhvapuṇḍra (the vertical lines) on their foreheads, quickly purify the world. Beings are not sorry for those who preserve (but) do not properly carry (the mark of) the extensive disc of the lord of heaven. Those who carry the disc very firm(-ly marked) with (the proper) rite on their arm(s), quickly occupy, by means of their lustre, a high place in the sky. He who has at the root(s) of his arms the disc mark of Viṣṇu, the highest soul (made) by heating (the disc) in the sacrificial fire, crosses the great ocean of the

mundane existence, and goes to the pure world of the highest lord. A man should make at the roots of his arms the marks with the heated discs etc. He should also get such marks put on (the bodies of) his wife, children, servants and beasts etc.

75-80. O you of an excellent face, all holy texts tell this. In the history (books) and the Purāṇas the same thing is told. The mark of devotion to Viṣṇu is said to be of two kinds: external and internal. The external (mark) is (produced) by means of a conch, a disc etc. The internal (one) is freedom from attachment. One having similarity between the external and the internal is said to belong to Viṣṇu. Therefore, the disc etc. are said to be the first (external) mark pertaining to Viṣṇu. The internal (mark) is realising the soul after being free from the faults due to Cupid (i.e. passion of love). So also showing compassion to all beings, tranquility and absence of greed for the objects of senses. So also having no attachment for sons, wife etc.; and delight in the study of Yoga ; serving the highest lord by means of undistracted application to devotion. Therefore, marking with (Viṣṇu's) weapons like the disc is said to pertain to Viṣṇu. Vaiṣṇavatva (the status of belonging to Viṣṇu) cannot be had without the marks of the disc etc.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 225

The Efficacy of Ūrdhvapuṇḍra

Chapter 637 of 693 · 60 detected Sanskrit verse markers

Sanskrit

शंकर उवाच-
ऊर्द्ध्वपुंड्रस्य माहात्म्यं वक्ष्यामि शुभदर्शने ।
धारणादेव मुच्येत भवबंधाद्द्विजोत्तमः १।
ऊर्द्ध्वपुंड्रस्य मध्ये तु विशाले सुमनोहरे ।
लक्ष्म्या सार्द्धं समासीनो देवदेवो जनार्दनः २ ।
तस्माद्यस्य शरीरे तु ऊर्द्ध्वपुंड्रं धृतो भवेत् ।
तस्यदेहं भगवतो विमलं मंदिरं शुभम् ३।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
धारयेदूर्द्ध्वपुंड्रं यो मृदाशुभ्रेण वैष्णवः ४।
ऊर्द्ध्वपुंड्रधरो विप्रः सर्वलोकेषु पूजितः ।
विमानवरमारुह्य याति विष्णोः परं पदम् ५।
धारयेदूर्द्ध्वपुंड्रं तु त्रिसंध्यं तु द्विजोत्तमः ।
सर्वपापविशुद्ध्यर्थमिष्टापूर्तफलाप्तये ६।
ऊर्द्ध्वपुंड्रधरं दृष्ट्वा सर्वपापैः प्रमुच्यते ।
नमस्कृत्वाथवा भक्त्या सर्वदानफलं लभेत् ७।

ऊर्द्ध्वपुंड्रधरं विप्रं यः श्राद्धे भोजयिष्यति ।
आकल्पकोटिपितरस्तस्य तृप्ता न संशयः ८।
ऊर्द्ध्वपुंड्रधरो यस्तु कुर्याच्छ्राद्धं शुभानने ।
कल्पकोटिसहस्राणि गयाश्राद्धफलं लभेत् ९।
यज्ञदानतपश्चर्या जपहोमादिकं च यत् ।
ऊर्द्ध्वपुंड्रधरः कुर्यात्तस्य पुण्यमनंतकम् १०।
ऊर्द्ध्वपुंड्रविहीनस्तु किंचित्कर्म करोति यः ।
इष्टापूर्तादिकं सर्वं निष्फलं स्यान्न संशयः ११।
यच्छरीरं मनुष्याणामूर्द्ध्वपुंड्र विवर्जितम् ।
द्रष्टव्यं नैव तत्किंचित्श्मशानसदृशं भवेत् १२।
ऊर्द्ध्वपुंड्रविहीनस्तु सन्ध्याकर्मादिकं चरेत् ।
तत्सर्वं राक्षसैर्नीतं नरकं चावगच्छति १३।
ऊर्द्ध्वपुंड्रधरोद्विप्रो मृदाशुभ्रेण वैदिकः ।
न तिर्यग्धारयेद्विद्वानापद्यपि कदाचन १४।
विप्राणामूर्द्ध्वपुंड्रं स्यात्तिलकं तु महीभृतः ।

पट्टाकारं तु वैश्यानां शूद्राणां वै त्रिपुंड्रकम् १५।
ऊर्द्ध्वपुंड्रं मृदा कार्यं कस्तूर्य्यास्तिलकं तथा।
पट्टाकारं तु गंधेन भस्मनैव त्रिपुंड्रकम् १६।
ऊर्द्ध्वपुंड्रं तु सर्वेषां न निषिद्धं कदाचन।
धारयेत्क्षत्रियाद्योऽपि विष्णुभक्तो भवेद्यदि १७।
विप्राणां नैव कार्य्यं स्यात्तिर्य्यक्पट्टादिधारणम्।
नारायणात्परेशानादन्येषामर्चनं न तु १८।
ब्राह्मणः कुलजो विद्वान्भस्मधारी भवेद्यदि।
वर्जयेत्तादृशं देवि मद्योच्छिष्टं घटं यथा १९।
त्रिपुंड्रं शूद्रकल्पानां शूद्राणां च विधिस्तथा।
त्रिपुंड्र धारणाद्विप्रः पतितः स्यान्न संशयः २०।
एकांतिनो महाभागाः सर्वभूतहिते रताः।
सांतरालं प्रकुर्वीरन्पुंड्रं हरिपदाकृतिम् २१।
हरेः पादाकृतिं कुर्याद्दूर्द्ध्वपुंड्रं विधानतः।
मध्यच्छिद्रेण संयुक्तं तद्धि वै मंदिरं हरेः २२।

ऊर्द्ध्वपुंड्रमृजुं सौम्यं सुपाश्वं सुमनोहरम्।
दंडाकारं सुशोभाढ्यं मध्येछिद्रं प्रकल्पयेत् २३।
तस्माच्छिद्रान्वितं पुंड्रं दण्डाकारं सुशोभनम्।
विप्राणां सततं कार्यं स्त्रीणां च शुभदर्शने २४।
ऊर्ध्वपुण्ड्रस्य मध्ये तु विशाले सुमनोहरे।
सान्तराले समासीनो हरिरस्ति श्रिया सह २५।
निरन्तरालं यः कुर्याद्दूर्द्ध्वपुंड्रं द्विजाधमः।
स हि तत्रस्थितं विष्णुं श्रियं चैव व्यपोहति २६।
अच्छिद्रमूर्द्ध्वपुंड्रं तु ये कुर्वंति द्विजाधमाः।
तेषां ललाटे सततं शुनःपादो न संशयः २७।
तस्माच्छिद्रान्वितं पुंड्रं सहरिद्रं शुभान्वितम्।
धारयेद्ब्राह्मणो नित्यं हरिसालोक्यसिद्धये २८।
आदाय परया भक्त्या वेड्कटाद्रौ ह्रदे मृदम्।
धारयेद्दूर्ध्वपुण्ड्राणि हरिसायुज्यसिद्धये २९।
श्रीकृष्णतुलसीमूले मृदमादाय भक्तिमान्।

धारयेदूर्द्ध्वपुंड्राणि हरिस्तत्र प्रसीदति ३०।
द्वारवत्यां शुभे रम्ये वासुदेवह्रदे तथा।
तत्रोद्भवां मृदं रम्यामादाय द्विजसत्तमः ३१।
धारयेदूर्द्ध्वपुंड्रांणि सर्वकामफलाप्तये।
आदाय परया भक्त्या गंगातीरोद्भवां मृदम् ३२।
तया धृतोर्द्ध्वपुंड्राणि सर्वयज्ञफलो लभेत्।
चंदनं च हरिद्रा च तथा भस्माग्निहोत्रजम् ३३।
सर्ववश्यकरं प्रोक्तमूर्द्ध्वपुंड्रस्य धारणात्।
यत्र पुण्यं हरिक्षेत्रं तत्र वै मृदमाहरेत् ३४।

पर्वताग्रे नदीतीरे बिल्वमूले जलाशये ।
सिंधुतीरे च वल्मीके हरिक्षेत्रे विशेषतः ३५।
विष्णोः स्नानोदकं यत्र प्रवाहयति नित्यशः ।
पुंड्राणां धारणार्थाय गृह्णीयात्तत्र मृत्तिकाम् ३६।
श्रीरङ्गे वेङ्कटाद्रौ च श्रीकूर्मे द्वारके शुभे ।
प्रयागेनारसिंहाद्रौ वाराहे तुलसीवने ३७।

गृहीत्वा मृत्तिकां भक्त्या विष्णुपादजलैः सह ।
धृत्वा पुंड्राणि चांगेषु विष्णुसायुज्यमाप्नुयात् ३८।
यस्मिन्कस्मिन्महाभागा वैष्णवा धारयंति वै ।
तस्मिन्वै मृत्तिका ग्राह्या ऊर्द्ध्वपुंड्रस्य धारणे ३९।
श्यामं शांतिकरं प्रोक्तं रक्तं वश्यकरं तथा ।
श्रीकरं पीतमित्याहुः श्वेतं मोक्षकरं शुभम् ४०।
वर्तुलं तिर्यगछिद्रं ह्रस्वं दीर्घं ततं तनुम् ।
वक्रं विरूपं बद्धाग्रं छिन्नमूलं पदच्युतम् ४१।
अशुभं रूक्षमासक्तं तथानंगुलिकल्पितम् ।
विगंधमवसह्यं च पुंड्रमाहुरनर्थकम् ४२।
आरभ्य नासिकामूलं ललाटं तं लिखेन्मृदा ।
समारभ्य भ्रुवोर्मध्यमंतरालं प्रकल्पयेत् ४३।
अंतरालं द्व्यंगुलं स्यात्पाश्र्वावंगुलिमात्रकौ ।
मृदा शुभ्रेण विलिखेत्पुण्ड्रं ऋजुतरं शुभम् ४४।
ललाटे केशवं ध्यायेन्नारायणमथोदरे ।

वक्षस्थले माधवं च गोविंदं कंठकूबरे ४५।
विष्णुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् ।
त्रिविक्रमं कंधरे तु वामनं वामपाश्र्वके ४६।
श्रीधरं बाहुके वामे हृषीकेशं तु कंधरे ।
पृष्ठे वै पद्मनाभं तु त्रिके दामोदरं न्यसेत् ४७।
तत्प्रक्षालनतोयेन वासुदेवं तु मूर्द्धनि ।
ललाटे भुजयुग्मे तु पृष्ठयोः कंठकूबरे ४८।
धारयेद्ऊर्द्ध्वपुंड्रं तु चतुरंगुलमात्रतः ।
कुक्षौ तत्पाश्र्वयोः प्रोक्तमायतं तु दशांगुलम् ४९।
बाह्वोर्वक्षस्थले पुंड्रमष्टांगुलमुदाहृतम् ।
एवं द्वादशपुंड्राणि ब्राह्मणः सततं धरेत् ५०।
तत्तत्पुण्ड्राणि तन्मूर्तीर्ध्यात्वा मंत्रेण धारयेत् ।
अंतरालेषु सर्वेषु हरिद्रां धारयेच्छ्रियाम् ५१।
चत्वारि भूभृतामाहुः पुंड्राणि द्वे विशां स्मृते ।
एकपुंड्रं तु नारीणां शूद्राणां च विधीयते ५२।

ललाटे हृदि बाह्वोश्च चतुःपुंड्राणि धारयेत् ।
ललाटे हृदये द्वे तु फालेत्वेकं विधीयते ५३।

ऊर्द्ध्वपुंड्रं ललाटे तु सर्वेषां प्रथमं स्मृतम् ।
ललाटादिक्रमेणैव धारणं तु विधीयते ५४।
मूर्तीस्तु वासुदेवाद्याश्चतुःपुंड्रेषु धारयेत् ।
द्वयोर्गोविंदकृष्णौ तु एकं नारायणं धरेत् ५५।
एवं पुंड्रविधिः प्रोक्तः सर्वेषां गिरिजे मया ।
अश्वत्थपत्रसंकाशो वेणुपत्राकृतिस्तथा ५६।
पद्मकुड्मलसंकाशो मोहनं त्रितयं स्मृतम् ।
महाभागवतः शुद्धः पुंड्रं हरिपदाकृतिम् ५७।
दंडाकारं तु वा देवि धारयेद्ऊर्द्ध्वपुंड्रकम् ।
सुदर्शनेनांकितबाहुमूलास्तथोर्द्ध्वपुंड्रांकित सर्वगात्राः ५८।
मालारविंदाक्षधरा विशुद्धा रक्षंति लोकान्दुरितौघसंगात् ५९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे ऊर्द्ध्वपुंड्रमाहात्म्यंनाम पंचविंशत्यधिकद्विशततमोऽध्यायः २२५ ।

Roman transliteration

śaṃkara uvāca-
ūrddhvapuṃḍrasya māhātmyaṃ vakṣyāmi śubhadarśane |
dhāraṇādeva mucyeta bhavabaṃdhāddvijottamaḥ 1|
ūrddhvapuṃḍrasya madhye tu viśāle sumanohare |
lakṣmyā sārddhaṃ samāsīno devadevo janārdanaḥ 2 |
tasmādyasya śarīre tu ūrddhvapuṃḍraṃ dhṛto bhavet |
tasyadehaṃ bhagavato vimalaṃ maṃdiraṃ śubham 3|
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ |
dhārayedūrddhvapuṃḍraṃ yo mṛdāśubhreṇa vaiṣṇavaḥ 4|
ūrddhvapuṃḍradharo vipraḥ sarvalokeṣu pūjitaḥ |
vimānavaramāruhya yāti viṣṇoḥ paraṃ padam 5|
dhārayedūrddhvapuṃḍraṃ tu trisaṃdhyaṃ tu dvijottamaḥ |
sarvapāpaviśuddhyarthamiṣṭāpūrtaphalāptaye 6|
ūrddhvapuṃḍradharaṃ dṛṣṭvā sarvapāpaiḥ pramucyate |
namaskṛtvāthavā bhaktyā sarvadānaphalaṃ labhet 7|

ūrddhvapuṃḍradharaṃ vipraṃ yaḥ śrāddhe bhojayiṣyati |
ākalpakoṭipitarastasya tṛptā na saṃśayaḥ 8|
ūrddhvapuṃḍradharo yastu kuryāchrāṃddhaṃ śubhānane |
kalpakoṭisahasrāṇi gayāśrāddhaphalaṃ labhet 9|
yajñadānatapaścaryā japahomādikaṃ ca yat |
ūrddhvapuṃḍradharaḥ kuryāttasya puṇyamanaṃtakam 10|
ūrddhvapuṃḍravihīnastu kiṃcitkarma karoti yaḥ |
iṣṭāpūrtādikaṃ sarvaṃ niṣphalaṃ syānna saṃśayaḥ 11|
yaccharīraṃ manuṣyāṇāmūrddhvapuṃḍra vivarjitam |
draṣṭavyaṃ naiva tatkiṃcitśmaśānasadṛśaṃ bhavet 12|
ūrddhvapuṃḍravihīnastu sandhyākarmādikaṃ caret |
tatsarvaṃ rākṣasairnītaṃ narakaṃ cāvagacchati 13|
ūrddhvapuṃḍradharodvipro mṛdāśubhreṇa vaidikaḥ |
na tiryagdhārayedvidvānāpadyapi kadācana 14|
viprāṇāmūrddhvapuṃḍraṃ syāttilakaṃ tu mahībhṛtaḥ |

paṭṭākāraṃ tu vaiśyānāṃ śūdrāṇāṃ vai tripuṃḍrakam 15|
ūrddhvapuṃḍraṃ mṛdā kāryaṃ kastūryyāstilakaṃ tathā |
paṭṭākāraṃ tu gaṃdhena bhasmanaiva tripuṃḍrakam 16|
ūrddhvapuṃḍraṃ tu sarveṣāṃ na niṣiddhaṃ kadācana |
dhārayetkṣatriyādyo'pi viṣṇubhakto bhavedyadi 17|
viprāṇāṃ naiva kāryyaṃ syāttiryyakpaṭṭādidhāraṇam |
nārāyaṇātpareśānādanyeṣāmarcanaṃ na tu 18|
brāhmaṇaḥ kulajo vidvānbhasmadhārī bhavedyadi |
varjayettādṛśaṃ devi madyocchiṣṭaṃ ghaṭaṃ yathā 19|
tripuṃḍraṃ śūdrakalpānāṃ śūdrāṇāṃ ca vidhistathā |
tripuṃḍra dhāraṇādvipraḥ patitaḥ syānna saṃśayaḥ 20|
ekāṃtino mahābhāgāḥ sarvabhūtahite ratāḥ |
sāṃtarālaṃ prakurvīranpuṃḍraṃ haripadākṛtim 21|
hareḥ pādākṛtiṃ kuryādūrddhvapuṃḍraṃ vidhānataḥ |
madhyachidreṇa saṃyuktaṃ taddhi vai maṃdiraṃ hareḥ 22|

ūrddhvapuṃḍramṛjuṃ saumyaṃ supārśvaṃ sumanoharam |
daṃḍākāraṃ suśobhāḍhyaṃ madhyechidraṃ prakalpayet 23|
tasmācchidrānvitaṃ puṃḍraṃ daṇḍākāraṃ suśobhanam |
viprāṇāṃ satataṃ kāryaṃ strīṇāṃ ca śubhadarśane 24|
ūrdhvapuṇḍrasya madhye tu viśāle sumanohare |
sāntarāle samāsīno harirasti śriyā saha 25|
nirantarālaṃ yaḥ kuryādūrddhvapuṃḍraṃ dvijādhamaḥ |
sa hi tatrasthitaṃ viṣṇuṃ śriyaṃ caiva vyapohati 26|
acchidramūrddhvapuṃḍraṃ tu ye kurvaṃti dvijādhamāḥ |
teṣāṃ lalāṭe satataṃ śunaḥpādo na saṃśayaḥ 27|
tasmācchidrānvitaṃ puṃḍraṃ saharidraṃ śubhānvitam |
dhārayedbrāhmaṇo nityaṃ harisālokyasiddhaye 28|
ādāya parayā bhaktyā veṅkaṭādrau hṛde mṛdam |
dhārayedūrdhvapuṇḍrāṇi harisāyujyasiddhaye 29|
śrīkṛṣṇatulasīmūle mṛdamādāya bhaktimān |

dhārayedūrddhvapuṃḍrāṇi haristatra prasīdati 30|
dvāravatyāṃ śubhe ramye vāsudevahṛde tathā |
tatrodbhavāṃ mṛdaṃ ramyāmādāya dvijasattamaḥ 31|
dhārayedūrddhvapuṃḍrāṃṇi sarvakāmaphalāptaye |
ādāya parayā bhaktyā gaṃgātīrodbhavāṃ mṛdam 32|
tayā dhṛtorddhvapuṃḍrāṇi sarvayajñaphalo labhet |
caṃdanaṃ ca haridrā ca tathā bhasmāgnihotrajam 33|
sarvavaśyakaraṃ proktamūrddhvapuṃḍrasya dhāraṇāt |
yatra puṇyaṃ harikṣetraṃ tatra vai mṛdamāharet 34|
parvatāgre nadītīre bilvamūle jalāśaye |
siṃdhutīre ca valmīke harikṣetre viśeṣataḥ 35|
viṣṇoḥ snānodakaṃ yatra pravāhayati nityaśaḥ |
puṃḍrāṇāṃ dhāraṇārthāya gṛhṇīyāttatra mṛttikām 36|
śrīraṅge veṅkaṭādrau ca śrīkūrme dvārake śubhe |
prayāgenārasiṃhādrau vārāhe tulasīvane 37|

gṛhītvā mṛttikāṃ bhaktyā viṣṇupādajalaiḥ saha |
dhṛtvā puṃḍrāṇi cāṃgeṣu viṣṇusāyujyamāpnuyāt 38|
yasminkasminmahābhāgā vaiṣṇavā dhārayaṃti vai |
tasminvai mṛttikā grāhyā ūrddhvapuṃḍrasya dhāraṇe 39|
śyāmaṃ śāṃtikaraṃ proktaṃ raktaṃ vaśyakaraṃ tathā |
śrīkaraṃ pītamityāhuḥ śvetaṃ mokṣakaraṃ śubham 40|

vartulaṃ tiryagachidraṃ hrasvaṃ dīrghaṃ tataṃ tanum |
vakraṃ virūpaṃ baddhāgraṃ chinnamūlaṃ padacyutam 41|
aśubhaṃ rūkṣamāsaktaṃ tathānaṃgulikalpitam |
vigaṃdhamavasahyaṃ ca puṃḍramāhuranarthakam 42|
ārabhya nāsikāmūlaṃ lalāṭaṃ taṃ likhenmṛdā |
samārabhya bhruvormadhyamaṃtarālaṃ prakalpayet 43|
aṃtarālaṃ dvyaṃgulaṃ syātpārśvāvaṃgulimātrakau |
mṛdā śubhreṇa vilikhetpuṃḍraṃ ṛjutaraṃ śubham 44|
lalāṭe keśavaṃ dhyāyennārāyaṇamathodare |

vakṣasthale mādhavaṃ ca goviṃdaṃ kaṃṭhakūbare 45|
viṣṇuṃ ca dakṣiṇe kukṣau bāhau ca madhusūdanam |
trivikramaṃ kaṃdhare tu vāmanaṃ vāmapārśvake 46|
śrīdharaṃ bāhuke vāme hṛṣīkeśaṃ tu kaṃdhare |
pṛṣṭhe vai padmanābhaṃ tu trike dāmodaraṃ nyaset 47|
tatprakṣālanatoyena vāsudevaṃ tu mūrddhani |
lalāṭe bhujayugme tu pṛṣṭhayoḥ kaṃṭhakūbare 48|
dhārayedūrddhvapuṃḍraṃ tu caturaṃgulamātrataḥ |
kukṣau tatpārśvayoḥ proktamāyataṃ tu daśāṃgulam 49|
bāhvorvakṣasthale puṃḍraṃmaṣṭāṃgulamudāhṛtam |
evaṃ dvādaśapuṃḍrāṇi brāhmaṇaḥ satataṃ dharet 50|
tattatpuṃḍrāṇi tanmūrtīrdhyātvā maṃtreṇa dhārayet |
aṃtarāleṣu sarveṣu haridrāṃ dhārayecchriyām 51|
catvāri bhūbhṛtāmāhuḥ puṃḍrāṇi dve viśāṃ smṛte |
ekapuṃḍraṃ tu nārīṇāṃ śūdrāṇāṃ ca vidhīyate 52|

lalāṭe hṛdi bāhvośca catuḥpuṃḍrāṇi dhārayet |
lalāṭe hṛdaye dve tu phāletvekaṃ vidhīyate 53|
ūrddhvapuṃḍraṃ lalāṭe tu sarveṣāṃ prathamaṃ smṛtam |
lalāṭādikrameṇaiva dhāraṇaṃ tu vidhīyate 54|
mūrtīstu vāsudevādyāścatuḥpuṃḍreṣu dhārayet |
dvayorgoviṃdakṛṣṇau tu ekaṃ nārāyaṇaṃ dharet 55|
evaṃ puṃḍravidhiḥ proktaḥ sarveṣāṃ girije mayā |
aśvatthapatrasaṃkāśo veṇupatrākṛtistathā 56|
padmakuḍmalasaṃkāśo mohanaṃ tritayaṃ smṛtam |
mahābhāgavataḥ śuddhaḥ puṃḍraṃ haripadākṛtim 57|
daṃḍākāraṃ tu vā devi dhārayedūrddhvapuṃḍrakam |
sudarśanenāṃkitabāhumūlāstathorddhvapuṃḍrāṃkita sarvagātrāḥ 58|
mālāraviṃdākṣadharā viśuddhā rakṣaṃti lokānduritaughasaṃgāt 59|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde
ūrddhvapuṃḍramāhātmyaṃnāma paṃcaviṃśatyadhikadviśatatamo'dhyāyaḥ 225 |

English translation

Śaṅkara said :

1-4. O you of an auspicious appearance, I shall tell you the greatness of the Ūrdhvapuṇḍra (vertical Vaiṣṇava mark on the forehead). The best brāhmaṇa would be free from the bond of the worldly existence just on having it. Within the large and very charming space in the Ūrdhvapuṇḍra, Viṣṇu , god of gods, is seated with Lakṣmī . Therefore, the body of him, on which there would be the mark, is the clean, auspicious temple of the lord. That devotee of Viṣṇu, who has the mark made with white clay,

has bathed at all holy places, is prepared for all sacrifices.

5-8. The brāhmaṇa having the mark is honoured among all people, (and) getting into an excellent aeroplane, goes to the highest place of Viṣṇu. The best brāhmaṇa should put on the mark thrice (a day), for purification of all sins, and for obtaining the fruit of performing sacrifices and digging wells and doing other acts of charity. (A man) seeing one having the mark, is freed from all sins. By saluting him devoutly he would obtain the fruit of all (kinds of) charity. The dead ancestors of him who wil feed a brāhmaṇa having the mark are undoubtedly pleased for crores of kalpas .

9-14. O you of an auspicious face, he who, having the mark, performs a śrāddha , would obtain, for crores of kalpas, the fruit of the śrāddha (performed) at Gayā . The religious merit of the sacrifices, gifts, penance, muttering (of hymns), sacrificial rites etc. of one having the mark is endless. All the sacrifices performed, wells dug, and other charitable acts done by him who does any act without having the mark, are useless. That human body which is without the mark should not be seen at all. It would be like a cremation ground. All the rites etc. which a man without the mark would do, are taken (away) by demons; and he goes down to hell. A brāhmaṇa well-versed in the Vedas , should have the mark with white clay. The wise one should never have it in an oblique manner even in a misery.

15-18. Brāhmaṇas should have the mark. The mark of kṣatriyas should be round; that of vaiśyas should be striplike; that of śūdras should have three lines. The mark should be made with clay; the round one with musk; the strip-like one with sandal; and the three-lined one with sacred ash. The vertical mark is recommended for all. It is not prohibited. A kṣatriya etc. also, if he is Viṣnu's devotee should have it. Brāhmaṇas are not to have the oblique or the strip-like mark. And they are not to worship any other (deity) than Viṣṇu, the highest lord.

19-23. O goddess, if a brāhmaṇa, learned and born in a noble family has put on (the mark of) sacred ash, one should avoid such a brāhmaṇa, as a pot in which liquor is left as the remnant. The mark of three lines is the practice for those who are śūdras and like śūdras. There is no doubt that a brāhmaṇa having the mark of three lines, falls. The very noble ones, interested in the good of all living beings, should have a puṇḍra with a gap like the shape of Viṣṇu's foot. A man should have the mark in accordance with the precept, resembling the foot of Viṣṇu and having a gap in its centre; for that is Viṣṇu's temple. He should have the mark which is good, pleasing, has the shape of a staff, good sides, which is very charming, very beautiful, and which has a gap at the centre.

24-27. Therefore, O you of an auspicious appearance, brāhmaṇas and women should always have the mark which has a gap, has the shape of a staff, and is very beautiful. In the large and very beautiful gap at the centre of the vertical mark, Viṣṇu is seated with Lakṣmī. That mean brāhmaṇa who would have a gapless vertical mark, expels Viṣṇu along with Lakṣmī seated there. There is no doubt that there always is a dog's foot on the foreheads of those mean brāhmaṇas who have a gapless vertical mark.

28-40. Therefore, in order to attain the same world as of Viṣṇu, a brāhmaṇa should always have a mark with a gap, with turmeric, and having auspiciousness. For securing absorption into Viṣṇu one should, with great devotion, bring the clay from the pool on the Venkata mountain, and make the vertical mark (with it). A devoted person should bring the clay from the rootof Tulasī of (i.e. dear to) Śrī Kṛṣṇa , and should make the vertical mark (with it). Viṣṇu is pleased with him. Or the best brāhmaṇa, having brought the pleasing clay from the auspicious, charming pool (i.e. sacred to) Viṣṇu at Dvārāvatī , should make the mark (with it) in order to secure all desired objects. He who, having brought with great devotion, clay from the banks of Gaṅgā , makes the mark with it, would obtain the fruit of all sacrifices. Due to having the mark (with) sandal, turmeric, so also (with) ash from the sacred fire one is said to control everything. He should bring the clay from that place which is sacred to Viṣṇu. One should get the clay from the top of a mountain, the bank of a river, the root of a bilva (tree),

a reservoir of water, the coast of a sea, an anthill, especially from a place sacred to Viṣṇu, and from the place where the water used for Viṣṇu's bath always flows, for having the mark. A man, taking clay with water flowing from Viṣṇu's feet, and having puṇḍra marks on the limbs of his body at Śrīraṅga , Veṅkaṭagiri , Śrīkūrma, the auspicious Dvārakā , Prayāga , Narasiṃha mountain, Varāha , a Tulasī-grove would get absorption into Viṣṇu. For having the mark clay should be taken from that place wherefrom the noble devotees of Viṣṇu take it. A dark mark is said to cause peace. So also a red one is said to bring about control. They say that a yellow one leads to riches. The white one leads to salvation and is auspicious.

41-50. They say that a round, oblique, gapless, short, long, protracted, thin, crooked, ugly mark, one with its top closed or with its root cut off, with a line missing, inauspicious, rough, fixed, one that is not drawn with the finger, not having fragrance, or inadequate is unfortunate. One should draw it with clay beginning with the root of the nose. Starting it from the middle of the eye-brows, he should have a gap in it. The gap should be of the measure of two fingers, and the sides of the size of a finger. With white clay he should draw a better and auspicious mark. He should meditate upon Keśava (as staying) on his forehead. (He should meditate) upon Nārāyaṇa (as staying) in his belly, Mādhava (as staying) in his chest, and Govinda (as staying) in his throat. (He should meditate) upon Viṣṇu (as staying) in the right side of his belly and Madhusūdana (as staying) in his right arm. (He should meditate) upon Trivikrama (as staying) in (the right side of) his neck, and Vāmana (as staying) in his left side. (He should meditate) upon Śrīdhara (as staying) in his left arm, and Hṛṣīkeśa in (the left side of) his neck. (He should meditate) upon Padmanābha (as staying) in his back, and place Dāmodara in the lower part of his spine. And with the water for washing it (he should meditate) upon Vāsudeva (as present) in his head. He should draw the mark of the measure of four fingers on his forehead, both the arms, on both (the sides) of the back, and on the neck. On the belly and near its sides a long one of the measure of ten fingers is recommended. On the arms and chest a mark of the measure of eight fingers is recommended. Thus a brāhmaṇa should always have twelve marks.

51-59. He should, after meditating upon those images with their respective hymns, have the marks (on those respective limbs of his body). In the gap he should have (i.e. put) auspicious turmeric. They say, kṣatriyas should have four marks and vaiśyas should have two. One mark is laid down for women and śūdras. He should have four marks on the forehead, on his chest, and on the arms. Two are laid down for the forehead and the chest and one for the place where the hair is separated. Of all the marks, the vertical one is said to be the first (that should be put) on the forehead. As laid down, it should be had in the order of the forehead first. One should have the images of Vāsudeva etc. in the four vertical marks. In two he should have the two (images of) Govinda and Kṛṣṇa and one of Nārāyaṇa. O Girijā, I have thus told (you) the manner in which the puṇḍra is had. The triad of one resembling the aśvattha -leaf, the reed-leaf, or the lotus-leaf, is said to be ' Mohana '. A pure, great devotee of Viṣṇu, should, in case of a controversy, have a vertical mark of the shape of a staff. Those, the roots of whose arms are marked with Sudarśana , so also all of whose limbs are marked with the vertical puṇḍra, who have lotus garlands and rosaries, protect the people from contact with heaps of sins.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 226

The Meaning of the Mantra (Formula)

Chapter 638 of 693 · 94 detected Sanskrit verse markers

Sanskrit

शंकर उवाच -
न्यासेवाप्यर्चने वापि मंत्रमेकांतिनः श्रयेत् ।
अवैष्णवोपदिष्टेन मंत्रेण न परा गतिः १।
अवैष्णवोपदिष्टंचेत्पूर्वमंत्रवरंद्वयम् ।
पुनश्च विधिना सम्यक्वैष्णवाद्ग्राहयेद्गुरोः २।
सहस्रशाखाध्यायी वा सर्वयज्ञेषु दीक्षितः ।
कुले महति जातोऽपि न गुरुः स्यादवैष्णवः ३।
यस्तु मंत्रद्वयं सम्यगध्यापयति वैष्णवः ।
स आचार्यस्तु विज्ञेयो भवबंधविदारकः ४।
आचार्यं संश्रयित्वाथ वत्सरं सेवयेद्द्विजः ।
तस्य वृत्तिं परिज्ञात्वा मंत्रमध्यापयेद्गुरुः ५।
कृत्वा तापादिसंस्कारान्पश्चान्मंत्रमुदीरयेत् ।
तापं पुंड्रं तथा नाम कृत्वा वै विधिना गुरुः ६।
पश्चादध्यापयेन्मंत्रं शिष्यं निर्मलचेतसम् ।
चक्रेण विधिना तप्तं ताप इत्यभिधीयते ७।

पुंड्रमूर्द्ध्वं तथा प्रोक्तं नाम वैष्णवमुच्यते ।
ततो मंत्रं विधानेन शिष्यमध्यापयेद्गुरुः ८।
न्यासमष्टाक्षरं मंत्रमन्यं वा वैष्णवं मनुम् ।
न्यासमेवात्र परमं वैष्णवानां शुभानने ९।
तस्मात्तु न्यासमेवैषामतिरिक्तमिहोच्यते ।
न्यासविद्यापरो यस्तु ब्राह्मणः श्रेष्ठ उच्यते १०।
न्यासात्परतरं नास्ति मन्त्रं सत्यं ब्रवीमि ते ।
न्यासं द्वयं प्रपत्तिः स्यात्पर्यायेण निबोध मे ११।
द्वयोपदेशपूर्वं तु सर्वकर्मसमाचरेत् ।
द्वयाधिकारी न भवेत्सर्वकर्मसु नार्हति १२।
तस्माद्वयमधीत्येव पश्चान्मंत्रमनुत्तमम् ।
श्रीमदष्टाक्षरं सम्यगभ्यसेद्द्विजसत्तमः १३।
मंत्रमष्टाक्षरं प्रोक्तं प्रणवस्यैव संग्रहात् ।
नैसर्गप्रणवाद्यन्तु मंत्रमित्युच्यतेबुधैः १४।
नान्यत्र सर्वमंत्रेषु प्रणवस्वस्वभावतः ।

पूर्वं तु सर्वमंत्राणां योजयेत्प्रणवं शुभम् १५।
ॐकारः प्रणवं ब्रह्म सर्वमंत्रेषु नायकः ।
आदौ सर्वत्र युंजीत मंत्राणां तु शुभानने १६।
स्वभावात्प्रणवन्तस्मिन्मूलमंत्रे प्रतिष्ठितम् ।
ओमित्येकाक्षरं पूर्वं द्व्यक्षरं नम इत्यथ १७।
ततो नारायणायेति पंचार्णानि यथाक्रमम् ।
एवमष्टाक्षरो मंत्रो ज्ञेयः सर्वार्थसाधकः १८।
सर्वदुःखहरः श्रीमान्सर्वमंत्रात्मकः शुभः ।
ऋषिर्नारायणस्तस्य देवता श्रीश एव च १९।
छंदस्तु देवी गायत्री प्रणवो बीजमुच्यते ।
नित्यानपायिनी देवी शक्तिः श्रीरुच्यते मनोः २०।
प्रथमं पदमोङ्कार द्वितीयं नम उच्यते ।
तृतीयं नारायणायेति पदत्रयमुदाहृतम् २१।
अकारश्चाप्युकारश्च मकारश्च ततः परम् ।
वेदत्रयात्मकं प्रोक्तं प्रणवं ब्रह्मणः पदम् २२।

अकारेणोच्यते विष्णुः श्रीरुकारेण चोच्यते ।
मकारस्त्वनयोर्दासः पंचविंशः प्रकीर्तितः २३।
वासुदेवस्वरूपं तदकारेणोच्यतै बुधैः ।
उकारेण श्रियो देव्या रूपं मुनिभिरुच्यते २४।
मकारेणोच्यते जीवः पंचविंशोदितः पुमान् ।
भूतानि च कवर्गेण चवर्गणेन्द्रियाणि च २५।
ट वर्गेण तवर्गेण ज्ञानं धादयस्तथा ।
मनः पकारेणैवोक्तं फकारेण त्वहंकृतिः २६।
बकारेण भकारेण महान्प्रकृतिरुच्यते ।
आत्मा तु स मकारः स्यात्पंचविंशः प्रकीर्तितः २७।
देहेंद्रियमनः प्राणादिभ्योन्योऽनन्यसाधनः ।
भगवच्छेषभूतोऽसौ मकाराख्यः स चेतनः २८।
अवधारणवाच्येवमुकारः कैश्चिदुच्यते ।
श्रीतत्वमपि तत्पक्षे वकारेणैव चोच्यते २९।
भास्करस्य प्रभा यद्वत्तस्य नित्यानपायिनी ।

आकारेणोच्यते विष्णुः कल्याणगुणसागरः ३०।
श्रीशः सर्वात्मनां शेषो जगद्बीजं परः पुमान् ।
जगत्कर्त्ता जगद्धर्त्ता ईश्वरो लोकबांधवः ३१।
जगतामीश्वरी नित्या विष्णोरनपगामिनी ।
माता सर्वस्य जगतः पत्नी विष्णोर्मनोरमा ३२।
जगदाधारभूता श्रीरुकारेणात्र चोच्यते ।
मकारेण तयोर्दासः क्षेत्रज्ञः प्रोच्यते बुधैः ३३।
ज्ञानाश्रमो ज्ञानगुणश्चेतनः प्रकृतेः परः ।
न जडो निर्विकारश्च एकरूप स्वरूपभाक् ३४।

अणुर्नित्यो व्याप्तिशीलश्चिदानंदात्मकस्तथा ।
अहमर्थोऽव्ययः क्षेत्री भिन्नरूपं सनातनः ३५।
अदाह्योच्छेद्यो ह्यक्लैद्यस्त्वशोष्योक्षर एव च ।
एवमादिगुणोपेतश्शेषभूतः परस्य वै ३६।
मकारेणोच्यते जीवः क्षेत्रज्ञः परवान्सदा ।
दासभूतो हरेरेव नान्यस्य तु कदाचन ३७।

एवं दासत्वमेवास्य मध्यमेवावधार्यते ।
इत्येवं प्रणवस्यार्थो ज्ञातव्योक्तो मयानघे ३८।
विवृतिः प्रणवस्यार्थ मन्त्रशेषेण वै शुभे ।
परस्य दासभूतस्य स्वातन्त्र्यं नेह विद्यते ३९।
तस्मान्महदहंकारौ मनसा विनिवर्तयेत् ।
स्वोपायबुद्ध्या यत्कृत्यं तदपि प्रतिषिध्यते ४०।
अहंकृतिर्मकारः स्यान्नकारस्तन्निषेधकः ।
तस्मात्तु मनसैवास्य अहंकारविमोचनम् ४१।
मनसा सर्वसिद्धिः स्यादन्यथा नाशमाप्नुयात् ।
नमसा सहितं किंचित्तदहंकार उच्यते ४२।
अहंकारेण युक्तस्य सुखं किंचिन्न विद्यते ।
अहंकारविमूढात्मा अंधे तमसि मज्जति ४३।
तस्मान्न मनसा चात्र स्वातंत्र्यं प्रतिषिध्यते ।
भगवत्परतंत्रोऽसौ तदायत्तश्च जीवति ४४।
तस्मात्साधनकर्तृत्वं चेतनस्य न विद्यते ।

ईश्वरस्यैव संकल्पाद्वर्तते स्वचराचरम् ४५।
तस्मात्स्वसामर्थ्यविधिं त्यजेत्सर्वमशेषतः ।
ईश्वरस्य तु सामर्थ्यान्नालभ्यं तस्य विद्यते ४६।
तस्मिन्न्यस्तभरः श्रीशे तत्कर्मैव समाचरेत् ।
परमात्मा हरिस्स्वामी स्वमहं तस्य सर्वदा ४७।
इच्छाया विनियोक्तव्यस्तस्यैवात्मेश्वरस्य हि ।
इत्येवं मनसा त्यक्तमहंता ममतोर्जितम् ४८।
देहेष्वहं मतिर्मूलं संसृतौ कर्मबंधने ।
तस्मान्महदहंकारौ मनसा वर्जयेद्बुधः ४९।
अथ नारायणपदं वक्ष्यामि गिरजे शुभे ।
नारा इत्यात्मनां संघास्तेषां गतिरसौ पुमान् ५०।
त एव चायनं तस्य तस्मान्नारायणः स्मृतः ।
सर्वं हि चिदचिद्वस्तु श्रूयते दृश्यते जगत् ५१।
योऽसौ व्याप्यस्थितो नित्यं स वै नारायणः स्मृतः ।
नाराश्चेति सर्वपुंसां समूहाः परिकीर्तिताः ५२।

गतिरालंबनं तेषां तस्मान्नारायणः स्मृतः ।
नराज्जातानि तत्वानि नाराणीति विदुर्बुधाः ५३।

तान्येव चायनं तस्य तेन नारायणस्स्मृतः ।
कल्पांतेपि जगत्कृत्स्नं ग्रसित्वा येन धार्यते ५४।
पुनः संसृज्यते येन स वै नारायणः स्मृतः ।
चराचरं जगत्कृत्स्नं नार इत्यभि धीयते ५५।
तस्य वासं गतिर्येन तेन नारायणः स्मृतः ।
नारो नराणां संघातस्तस्यासावयनं गतिः ५६।
तेनासौ मुनिभिर्नित्यं नारायण इतीरितः ।
प्रभवन्ति यतो लोका महाब्धौ पृथुफेनवत् ५७।
पुनर्यस्मात्प्रलीयन्ते तस्मान्नारायणः स्मृतः ।
यो वै नित्यपदे नित्यो नित्यमुक्तैकभोगवान् ५८।
ईशः सर्वस्य जगतः स वै नारायणः स्मृतः ।
नारायणः परंब्रह्म तत्वं नारायणः परम् ५९।
यच्च किंचिज्जगत्यस्मिन्दृश्यते श्रूयतेऽपि वा ।

अंतर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ६०।
अपहतपाप्मा पुरुषः सर्वभूतांतरस्थितः ।
दिव्यएकस्सदा नित्यो हरिर्नारायणोऽच्युतः ६१।
यस्तु द्रष्टा च द्रष्टव्यं श्रोता श्रोतव्यमेव च ।
स्प्रष्टा च स्पर्शितव्यश्च ध्याता ध्यातव्यमेव च ६२।
वक्ता च वाच्यं ज्ञाता च ज्ञातव्यं चिदचिज्जगत् ।
तच्च सर्वं हरिः श्रीशो नारायण उदाहृतः ६३।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स लोकान्सर्वतो व्याप्य अत्यतिष्ठद्दशांगुलम् ६४।
यद्भूतं यच्च भव्यं तत्सर्वं नारायणो हरिः ।
उतामृतत्वस्येशानो यदन्नेन विराट्पुमान् ६५।
स एव पुरुषो विष्णुर्वासुदेवोऽच्युतो हरिः ।
हिरण्मयोऽथ भगवान्सोऽमृतः शाश्वतः शिवः ६६।
पतिर्विश्वस्य जगतः सर्वलोकेश्वरं प्रभुः ।
हिरण्यगर्भाः सविता अनंतोऽसौ महेश्वरः ६७।

भगवानिति शब्दोऽयं तथा पुरुष इत्यपि ।
वर्त्तते निरुपाधिश्च वासुदेवोऽखिलात्मनि ६८।
ईश्वरो भगवान्विष्णुः परमात्मा जगत्सुहृत् ।
शास्ता चराचरस्यैको यतीनां परमा गतिः ६९।
यो वेदादौ स्वरः प्रोक्तो वेदांते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ७०।
योसावकारो वै विष्णुर्योऽसौ नारायणो हरिः ।
स एव पुरुषो नित्यः परमात्मा महेश्वरः ७१।
यस्मादुद्भूतमैश्वर्यं यस्मिन्कस्मिंश्च वर्तते ।
तस्मिन्नीश्वरशब्दोऽपि प्रोच्यते मुनिभिस्तथा ।

निरुपाधीश्वरत्वं हि वासुदेवे प्रतिष्ठितम् ७२।
आत्मेश्वर इति प्रोक्तो वेदवादैः सनातनैः।
तस्मान्महेश्वरत्वं तु वासुदेवे प्रतिष्ठितम् ७३।
असौ त्रिपाद्विभूतेस्तु लीलया अपि चेश्वरः।
विभूतिद्वयमैश्वर्यं तस्यैव सकलात्मनः ७४।

श्रीभूनीलापतिर्योसावीश्वरस्स उदाहृतः।
तस्मात्सर्वेश्वरत्वं तु वासुदेवे प्रतिष्ठितम् ७५।
असौ यज्ञेश्वरो यज्ञो यज्ञभुक्यज्ञकृद्विभुः।
यज्ञभुग्यज्ञपुरुषः स एव परमेश्वरः ७६।
यज्ञेश्वरो हव्यसमस्तकव्यभोक्ता व्ययात्मा हरिरीश्वरोऽत्र।
तत्संनिधानादपयांति सद्यो रक्षांस्यशेषाण्यसुराश्च सर्वे ७७।
योऽसौ विराट्त्वमापन्नो हरिर्भूतो जनार्दनः।
संतर्पयति लोकांस्त्रीन्स एव परमेश्वरः ७८।
येन पूर्णेन हविषा देवा यज्ञमतन्वत।
तस्माद्यज्ञात्समुत्पन्ना ये के चोभयादतः ७९।
तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे।
तस्मादश्वा अजायंत गावश्च पुरुषादयः ८०।
पुरुषस्य तनोरस्य सर्वयज्ञमयस्य वै।
हरेः सर्वं समुद्भूतं जगत्स्थावरजंगमम् ८१।
मुखबाहुरुपादाः स्युस्तस्य वर्णा यथाक्रमम्।

पद्भ्यां तु पृथिवी तस्य शिरसा द्यौरजायत ८२।
मनसश्चंद्रमा जातश्चक्षुषश्च प्रभाकरः।
मुखादग्निः सहस्राक्षो वायुः प्राणात्सदागतिः ८३।
नाभेर्विरिंचिर्गगनं जगत्सर्वं चराचरम्।
यस्मात्सर्वं समुद्भूतं जगद्विष्णोः सनातनात् ८४।
तस्मात्सर्वमयो विष्णुर्नारायण इतीरितः।
एवं सृष्ट्वा जगत्सर्वं पुनः संग्रसते हरिः ८५।
निजलीलासमुद्भूतं तान्तवं चोर्णनाभिवत्।
ब्रह्माणमिंद्रं रुद्रं च यमं वरुणमेव च ८६।
निगृह्य हरते यस्मात्तस्माद्धरिरहोच्यते।
असावेकार्णवीभूते मायावटतले पुमान् ८७।
जगत्स्वजठरे कृत्वा शेते तस्मिन्सनातनः।
आसीदेको हि वै चात्र विष्णुर्नारायणोऽच्युतः ८८।
न ब्रह्मा न च रुद्रश्च न देवा न महर्षयः।
नेमे द्यावापृथिव्यौ च न सोमो न च भास्करः ८९।

न नक्षत्राणि लोकाश्च न चांडं महदावृतम्।
यस्माज्जगद्भृतं तेन सकलं हरिणा शुभे ९०।
सृष्टं पुनस्तथा सर्गे तस्मान्नारायणस्स्मृतः।

तस्य दास्यं चतुर्थ्यानु मंत्रे प्रोक्तं तु पार्वति ९१।
दासभूतमिदं तस्य ब्रह्माद्यं सकलं जगत् ।
एवमर्थं विदित्वा वै पश्चान्मंत्रं प्रयोजयेत् ९२।
अविदित्वा तु मन्त्रार्थं सिद्धिं नैवाधिगच्छति ।
न तु भुक्तिं च भक्तिं च न च मुक्तिं वरानने ९३।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे मंत्रार्थोपदेशोनाम षड्विंशत्यधिकद्विशततमोऽध्यायः २२६।

Roman transliteration

śaṃkara uvāca -
nyāsevāpyarcane vāpi maṃtramekāṃtinaḥ śrayet |
avaiṣṇavopadiṣṭena maṃtreṇa na parā gatiḥ 1|
avaiṣṇavopadiṣṭaṃcetpūrvamaṃtravaraṃdvayam |
punaśca vidhinā samyakvaiṣṇavādgrāhayedguroḥ 2|
sahasraśākhādhyāyī vā sarvayajñeṣu dīkṣitaḥ |
kule mahati jāto'pi na guruḥ syādavaiṣṇavaḥ 3|
yastu maṃtradvayaṃ samyagadhyāpayati vaiṣṇavaḥ |
sa ācāryastu vijñeyo bhavabaṃdhavidārakaḥ 4|
ācāryaṃ saṃśrayitvātha vatsaraṃ sevayeddivajaḥ |
tasya vṛttiṃ parijñātvā maṃtramadhyāpayedguruḥ 5|
kṛtvā tāpādisaṃskārānpaścānmaṃtramudīrayet |
tāpaṃ puṃḍraṃ tathā nāma kṛtvā vai vidhinā guruḥ 6|
paścādadhyāpayenmaṃtraṃ śiṣyaṃ nirmalacetasam |
cakreṇa vidhinā taptaṃ tāpa ityabhidhīyate 7|

puṃḍramūrddhvaṃ tathā proktaṃ nāma vaiṣṇavamucyate |
tato maṃtraṃ vidhānena śiṣyamadhyāpayedguruḥ 8|
nyāsamaṣṭākṣaraṃ maṃtramanyaṃ vā vaiṣṇavaṃ manum |
nyāsamevātra paramaṃ vaiṣṇavānāṃ śubhānane 9|
tasmāttu nyāsamevaiṣāmatiriktamihocyate |
nyāsavidyāparo yastu brāhmaṇaḥ śreṣṭha ucyate 10|
nyāsātparataraṃ nāsti mantraṃ satyaṃ bravīmi te |
nyāsaṃ dvayaṃ prapattiḥ syātparyāyeṇa nibodha me 11|
dvayopadeśapūrvaṃ tu sarvakarmasamācaret |
dvayādhikārī na bhavetsarvakarmasu nārhati 12|
tasmādvayamadhītyeva paścānmaṃtramanuttamam |
śrīmadaṣṭākṣaraṃ samyagabhyaseddivajasattamaḥ 13|
maṃtramaṣṭākṣaraṃ proktaṃ praṇavasyaiva saṃgrahāt |
naisargapraṇavādyantu maṃtramityucyatebudhaiḥ 14|
nānyatra sarvamaṃtreṣu praṇavasvasvabhāvataḥ |

pūrvaṃ tu sarvamaṃtrāṇāṃ yojayetpraṇavaṃ śubham 15|
oṃkāraḥ praṇavaṃ brahma sarvamaṃtreṣu nāyakaḥ |
ādau sarvatra yuṃjīta maṃtrāṇāṃ tu śubhānane 16|
svabhāvātpraṇavantasminmūlamaṃtre pratiṣṭhitam |
omityekākṣaraṃ pūrvaṃ dvyakṣaraṃ nama ityatha 17|
tato nārāyaṇāyeti paṃcārṇāni yathākramam |
evamaṣṭākṣaro maṃtro jñeyaḥ sarvārthasādhakaḥ 18|
sarvaduḥkhaharaḥ śrīmānsarvamaṃtrātmakaḥ śubhaḥ |

ṛṣirnārāyaṇastasya devatā śrīśa eva ca 19|
chaṃdastu devī gāyatrī praṇavo bījamucyate |
nityānapāyinī devī śaktiḥ śrīrucyate manoḥ 20|
prathamaṃ padamoṅkāra dvitīyaṃ nama ucyate |
tṛtīyaṃ nārāyaṇāyeti padatrayamudāhṛtam 21|
akāraścāpyukāraśca makāraśca tataḥ param |
vedatrayātmakaṃ proktaṃ praṇavaṃ brahmaṇaḥ padam 22|

akāreṇocyate viṣṇuḥ śrīrukāreṇa cocyate |
makārastvanayordāsaḥ paṃcaviṃśaḥ prakīrtitaḥ 23|
vāsudevasvarūpaṃ tadakāreṇocyatai budhaiḥ |
ukāreṇa śriyo devyā rūpaṃ munibhirucyate 24|
makāreṇocyate jīvaḥ paṃcaviṃśoditaḥ pumān |
bhūtāni ca kavargeṇa cavargaṇendriyāṇi ca 25|
ṭa vargeṇa tavargeṇa jñānaṃ dhādayastathā |
manaḥ pakāreṇaivoktaṃ phakāreṇa tvahaṃkṛtiḥ 26|
bakāreṇa bhakāreṇa mahānprakṛtirucyate |
ātmā tu sa makāraḥ syātpaṃcaviṃśaḥ prakīrtitaḥ 27|
deheṃdriyamanaḥ prāṇādibhyonyo'nanyasādhanaḥ |
bhagavaccheṣabhūto'sau makārākhyaḥ sa cetanaḥ 28|
avadhāraṇavācyevamukāraḥ kaiściducyate |
śrītatvamapi tatpakṣe vakāreṇaiva cocyate 29|
bhāskarasya prabhā yadvattasya nityānapāyinī |

ākāreṇocyate viṣṇuḥ kalyāṇaguṇasāgaraḥ 30|
śrīśaḥ sarvātmanāṃ śeṣo jagadbījaṃ paraḥ pumān |
jagatkarttā jagadbharttā īśvaro lokabāṃdhavaḥ 31|
jagatāmīśvarī nityā viṣṇoranapagāminī |
mātā sarvasya jagataḥ patnī viṣṇormanoramā 32|
jagadādhārabhūtā śrīrukāreṇātra cocyate |
makāreṇa tayordāsaḥ kṣetrajñaḥ procyate budhaiḥ 33|
jñānāśramo jñānaguṇaścetanaḥ prakṛteḥ paraḥ |
na jaḍo nirvikāraśca ekarūpa svarūpabhāk 34|
aṇurnityo vyāptiśīlaścidānaṃdātmakastathā |
ahamartho'vyayaḥ kṣetrī bhinnarūpaṃ sanātanaḥ 35|
adāhyocchedyo hyaklaidyastvaśoṣyokṣara eva ca |
evamādiguṇopetaśśeṣabhūtaḥ parasya vai 36|
makāreṇocyate jīvaḥ kṣetrajñaḥ paravānsadā |
dāsabhūto harereva nānyasya tu kadācana 37|

evaṃ dāsatvamevāsya madhyamevāvadhāryate |
ityevaṃ praṇavasyārtho jñātavyokto mayānaghe 38|
vivṛtiḥ praṇavasyārtha mantraśeṣeṇa vai śubhe |
parasya dāsabhūtasya svātantryaṃ neha vidyate 39|
tasmānmahadahaṃkārau manasā vinivarttayet |
svopāyabuddhyā yatkṛtyaṃ tadapi pratiṣidhyate 40|
ahaṃkṛtirmakāraḥ syānnakārastanniṣedhakaḥ |
tasmāttu manasaivāsya ahaṃkāravimocanam 41|
manasā sarvasiddhiḥ syādanyathā nāśamāpnuyāt |
namasā sahitaṃ kiṃcittadahaṃkāra ucyate 42|
ahaṃkāreṇa yuktasya sukhaṃ kiṃcinna vidyate |
ahaṃkāravimūḍhātmā aṃdhe tamasi majjati 43|
tasmānna manasā cātra svātaṃtryaṃ pratiṣidhyate |

bhagavatparataṃtro'sau tadāyattaśca jīvati 44|
tasmātsādhanakartṛtvaṃ cetanasya na vidyate |

īśvarasyaiva saṃkalpādvarttate svacarācaram 45|
tasmātsvasāmarthyavidhiṃ tyajetsarvamaśeṣataḥ |
īśvarasya tu sāmarthyānnālabhyaṃ tasya vidyate 46|
tasminnyastabharaḥ śrīśe tatkarmaiva samācaret |
paramātmā harissvāmī svamahaṃ tasya sarvadā 47|
icchāyā viniyoktavyastasyaivātmeśvarasya hi |
ityevaṃ manasā tyaktamahaṃtā mamatorjitam 48|
deheṣvahaṃ matirmūlaṃ saṃsṛtau karmabaṃdhane |
tasmānmahadahaṃkārau manasā varjayedbudhaḥ 49|
atha nārāyaṇapadaṃ vakṣyāmi giraje śubhe |
nārā ityātmanāṃ saṃghāsteṣāṃ gatirasau pumān 50|
ta eva cāyanaṃ tasya tasmānnārāyaṇaḥ smṛtaḥ |
sarvaṃ hi cidacidvastu śrūyate dṛśyate jagat 51|
yo'sau vyāpyasthito nityaṃ sa vai nārāyaṇaḥ smṛtaḥ |
nārāśceti sarvapuṃsāṃ samūhāḥ parikīrtitāḥ 52|

gatirālaṃbanaṃ teṣāṃ tasmānnārāyaṇaḥ smṛtaḥ |
narājjātāni tatvāni nārāṇīti vidurbudhāḥ 53|
tānyeva cāyanaṃ tasya tena nārāyaṇassmṛtaḥ |
kalpāṃtepi jagatkṛtsnaṃ grasitvā yena dhāryate 54|
punaḥ saṃsṛjyate yena sa vai nārāyaṇaḥ smṛtaḥ |
carācaraṃ jagatkṛtsnaṃ nāra ityabhi dhīyate 55|
tasya vāsaṃ gatiryena tena nārāyaṇaḥ smṛtaḥ |
nāro narāṇāṃ saṃghātastasyāsāvayanaṃ gatiḥ 56|
tenāsau munibhirnityaṃ nārāyaṇa itīritaḥ |
prabhavanti yato lokā mahābdhau pṛthuphenavat 57|
punaryasmātpralīyante tasmānnārāyaṇaḥ smṛtaḥ |
yo vai nityapade nityo nityamuktaikabhogavān 58|
īśaḥ sarvasya jagataḥ sa vai nārāyaṇaḥ smṛtaḥ |
nārāyaṇaḥ paraṃbrahma tatvaṃ nārāyaṇaḥ param 59|
yacca kiṃcijjagatyasmindṛśyate śrūyate'pi vā |

aṃtarbaṃhiśca tatsarvaṃ vyāpya nārāyaṇaḥ sthitaḥ 60|
apahatapāpmā puruṣaḥ sarvabhūtāṃtarasthitaḥ |
divyaekassadā nityo harirnārāyaṇo'cyutaḥ 61|
yastu draṣṭā ca draṣṭavyaṃ śrotā śrotavyameva ca |
spraṣṭā ca sparśitavyaśca dhyātā dhyātavyameva ca 62|
vaktā ca vācyaṃ jñātā ca jñātavyaṃ cidacijjagat |
tacca sarvaṃ hariḥ śrīśo nārāyaṇa udāhṛtaḥ 63|
sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt |
sa lokānsarvato vyāpya atyatiṣṭhaddaśāṃgulam 64|
yadbhūtaṃ yacca bhavyaṃ tatsarvaṃ nārāyaṇo hariḥ |
utāmṛtatvasyeśāno yadannena virāṭpumān 65|
sa eva puruṣo viṣṇurvāsudevo'cyuto hariḥ |
hiraṇmayo'tha bhagavānso'mṛtaḥ śāśvataḥ śivaḥ 66|
patirviśvasya jagataḥ sarvalokeśvaraṃ prabhuḥ |
hiraṇyagarbhāḥ savitā anaṃto'sau maheśvaraḥ 67|

bhagavāniti śabdo'yaṃ tathā puruṣa ityapi |
varttate nirupādhiśca vāsudevo'khilātmani 68|

īśvaro bhagavānviṣṇuḥ paramātmā jagatsuhṛt |
śāstā carācarasyaiko yatīnāṃ paramā gatiḥ 69|
yo vedādau svaraḥ prokto vedāṃte ca pratiṣṭhitaḥ |
tasya prakṛtilīnasya yaḥ paraḥ sa maheśvaraḥ 70|
yosāvakāro vai viṣṇuryo'sau nārāyaṇo hariḥ |
sa eva puruṣo nityaḥ paramātmā maheśvaraḥ 71|
yasmādudbhūtamaiśvaryaṃ yasminkasmiṃśca vartate |
tasminnīśvaraśabdo'pi procyate munibhistathā |
nirupādhīśvaratvaṃ hi vāsudeve pratiṣṭhitam 72|
ātmeśvara iti prokto vedavādaiḥ sanātanaiḥ |
tasmānmaheśvaratvaṃ tu vāsudeve pratiṣṭhitam 73|
asau tripādvibhūtestu līlayā api ceśvaraḥ |
vibhūtidvayamaiśvaryaṃ tasyaiva sakalātmanaḥ 74|

śrībhūnīlāpatiryosāvīśvarassa udāhṛtaḥ |
tasmātsarveśvaratvaṃ tu vāsudeve pratiṣṭhitam 75|
asau yajñeśvaro yajño yajñabhukyajñakṛdvibhuḥ |
yajñabhugyajñapuruṣaḥ sa eva parameśvaraḥ 76|
yajñeśvaro havyasamastakavyabhoktā vyayātmā harirīśvaro'tra |
tatsaṃnidhānādapayāṃti sadyo rakṣāṃsyaśeṣāṇyasurāśca sarve 77|
yo'sau virāṭtvamāpanno harirbhūto janārdanaḥ |
saṃtarpayati lokāṃstrīnsa eva parameśvaraḥ 78|
yena pūrṇena haviṣā devā yajñamatanvata |
tasmādyajñātsamutpannā ye ke cobhayādataḥ 79|
tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire |
tasmādaśvā ajāyaṃta gāvaśca puruṣādayaḥ 80|
puruṣasya tanorasya sarvayajñamayasya vai |
hareḥ sarvaṃ samudbhūtaṃ jagatsthāvarajaṃgamam 81|
mukhabāhūrupādāḥ syustasya varṇā yathākramam |

padbhyāṃ tu pṛthivī tasya śirasā dyaurajāyata 82|
manasaścaṃdramā jātaścakṣuṣaśca prabhākaraḥ |
mukhādagniḥ sahasrākṣo vāyuḥ prāṇātsadāgatiḥ 83|
nābherviriṃcirgaganaṃ jagatsarvaṃ carācaram |
yasmātsarvaṃ samudbhūtaṃ jagadviṣṇoḥ sanātanāt 84|
tasmātsarvamayo viṣṇurnārāyaṇa itīritaḥ |
evaṃ sṛṣṭvā jagatsarvaṃ punaḥ saṃgrasate hariḥ 85|
nijalīlāsamudbhūtaṃ tāntavaṃ corṇanābhivat |
brahmāṇamiṃdraṃ rudraṃ ca yamaṃ varuṇameva ca 86|
nigṛhya harate yasmāttasmāddharirahocyate |
asāvekārṇavībhūte māyāvaṭatale pumān 87|
jagatsvajaṭhare kṛtvā śete tasminsanātanaḥ |
āsīdeko hi vai cātra viṣṇurnārāyaṇo'cyutaḥ 88|
na brahmā na ca rudraśca na devā na maharṣayaḥ |
neme dyāvāpṛthivyau ca na somo na ca bhāskaraḥ 89|

na nakṣatrāṇi lokāśca na cāṃḍaṃ mahadāvṛtam |
yasmājjagadvṛtaṃ tena sakalaṃ hariṇā śubhe 90|
sṛṣṭaṃ punastathā sarge tasmānnārāyaṇassmṛtaḥ |
tasya dāsyaṃ caturthyānu maṃtre proktaṃ tu pārvati 91|
dāsabhūtamidaṃ tasya brahmādyaṃ sakalaṃ jagat |
evamarthaṃ viditvā vai paścānmaṃtraṃ prayojayet 92|
aviditvā tu mantrārthaṃ siddhiṃ naivādhigacchati |

na tu bhuktiṃ ca bhaktiṃ ca na ca muktiṃ varānane 93|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde maṃtrārthopadeśonāma ṣaḍviṃśatyadhikadviśatatamo'dhyāyaḥ 226|

English translation

Śaṅkara said :

1-5. At (the time of) a nyāsa or worship, one should resort to Viṣṇu 's formula (mantra). The highest position is not had by means of a formula not sacred to Viṣṇu. If the former couple of sacred names (i.e. the one mentioned above) is imparted by one who is a non- Vaiṣṇava , then one should again receive it from a follower of Viṣṇu. Even if a man has studied a thousand branches (of the holy texts), even if he was initiated into all (kinds of) sacrifices, even if he is born in a good family, he should not be a preceptor if he is not a follower of Viṣṇu. That follower of Viṣṇu who properly imparts the two sacred names, should be known as the preceptor, tearing off the bond of the mundane existence. A brāhmaṇa should, after resorting to a preceptor, live (with him) for a year. The preceptor, knowing his behaviour, should impart him the formula.

6-9. Having first done the sacraments as burning his body (i.e. putting sectarian marks on it), he should then utter the formula, after burning, putting the sectarian mark and giving a name (to him). Then he should teach his disciple of a pure heart. The rite of burning with (i.e. putting marks like) the (heated) disc (etc.) is called tapa (or burning). The sectarian mark is said to be vertical and the name (accepted by) the Vaiṣṇava sect is pronounced. Then in accordance with the rule (about the mantra) the teacher should teach the formula to the disciple. (He should teach him) nyāsa, the eight-syllabled or any other formula sacred to Viṣṇu. O you of an auspicious face, here nyāsa is of a high value to the followers of Viṣṇu.

10-12. Therefore, for them nyāsa is said to be superior. A brāhmaṇa highly devoted to nyāsa is said to be the best. There is no greater mantra than a nyāsa. I am telling you the truth. Nyāsa and the couple of mantras are synonyms for devotion. Learn it from me. After having instruction in the two, he should practise all rites. He who is not entitled to both does not deserve to perform all rites.

13-16. Therefore, the best brāhmaṇa, having studied the two, should study the eight-syllabled formula properly. The formula is said to be eight-syllabled due to the inclusion of (the syllable) Om. The wise say that that is a sacred formula which naturally has Om at its beginning. Except at the beginning of all formulas Om is not naturally there. One should use it before (i.e. at the beginning of) all formulas. O you of an auspicious face, the sacred syllable Om is Brahman . It is the chief of all formulas. One should use it at the commencement of all formulas.

17-21. At the root-formula Om is naturally settled. The first (syllable) is Om, having one letter. Then is (the word) namaḥ having two letters. Then in proper order are the five letters Nārāyaṇāya. Thus the formula, accomplishing all objects, should be known to be eight-syllabled. It removes all sorrows; it is glorious; it contains all formulas; it is auspicious. Its seer is Nārāyaṇa , and (he) himself, the lord of Śrī, is its deity. Its metre is the divine Gāyatrī and origin is Om. The power of the formula is goddess Śrī who is never-failing. The first foot is said to be the letter Om ; the second to be Namaḥ , and the third to be Nārāyaṇāya. Thus the three feet are told.

22-26. The letters a , u , and m form the syllable Om , which is Brahman's word, and is of the nature of the three Vedas . Viṣṇu is expressed by the letter a, Śrī by the letter u ; the letter m is the servant of

these two, and is said to be the twenty-fifth (letter). It is said by the wise that a expresses Viṣṇu's form. The sages say that u expresses the form of the goddess Śrī. The letter m expresses the soul, the puruṣa , the twenty-fifth (principle of the Sāṃkhyas). The elements are expressed by the class of letters beginning with ka ; and the senses are denoted by the class of letters beginning with ca . The class of letters beginning with ṭa and that beginning with ta denote knowledge, so also the letters like dha (indicate the same). The mind is expressed by the letter pa only; and ego by the letter pha .

27-30. Mahat (i.e. Intellect) and Prakṛti (Primordial Matter) (the principles enunciated in the Sāṃkhya System) are (respectively) expressed by the letters ba and bha . The soul is said to be the letter ma and is said to be the twenty-fifth (principle). It is different from the body, the senses, the mind, the vital breath; and has no other means. He is the remnant of the lord, is denoted by ma and is sentient. Some say that ma indicates just the emphasis. According to them the principle of Śrī is expressed by the letter va (ma ?) only. As the sun's lustre does not go away from him, so Lakṣmī does not go away from him. Viṣṇu, the ocean of auspicious qualities, is expressed by the letter ā .

31-36. The lord of Śrī is the remnant of all souls, is the seed (i.e. source) of the world, and the highest person. He is the author and the sustainer of the world, the lord, and people's kin. (Lakṣmī) always controls the worlds, does not go away from Viṣṇu. She is mother of the entire world and Viṣṇu's charming wife. Here (i.e. in the mantra) the letter u expresses Śrī, who is the support of the world. The wise say that the letter ma expresses the soul, the servant of the two (i.e. Viṣṇu and Lakṣmī). He is the support of knowledge, has knowledge as his quality, is sentient, and is beyond Prakṛti. He is not insentient; he is without any modification; is uniform in nature and has (no other form than) his own form. He is subtle, eternal, pervading, of the nature of intellect and joy, is of the nature of ego, immutable, the soul, of different forms, and eternal. He cannot be burnt, cannot be cut off, cannot be made wet, cannot be dried, and is indestructible; he is (thus) endowed with such qualities and is an effect of the highest (soul).

37-42. The letter ma expresses the individual soul, always dependent. He is the servant of Viṣṇu only and of none else. Thus is determined his servitude to be mediocre. O sinless one, the meaning of Om should be known like this. I have explained it (to you). O auspicious one, the exposition of Om (is done) by means of the remnant of the meaning, the formula(?). In this world, he who is the servant of another, does not get freedom. Therefore, with (the help of) the mind one should turn away Mahat and Ahaṃkāra (i.e. Intellect and Ego). That act which is done by the knowledge of one's means, is also prohibited. The letter ma is (i.e. stands for) ego, and the letter na prohibits it. Therefore, with his mind only he gets freedom from the ego. Every accomplishment is due to the mind. Otherwise he would perish. Whatever is with the mind is said to be the ego.

43-46. One having egotism has absolutely no happiness. He whose mind is deluded by egotism sinks in the blinding darkness. Therefore, his freedom through mind is not prohibited. He is dependent upon the lord and lives under his influence. Therefore, the sentient is not the author of the means. The mobile and the immobile exist due to the will of the highest lord. Therefore, he would completely give up the application of his own power. Due to the lord's power there is nothing that is not obtained by him.

47-53. Having placed the burden (i.e. the responsibility) on that lord of Lakṣmī, he should do acts of (i.e. sacred to) him only. The highest soul, Viṣṇu, is the master. I always belong to him. His mind should be employed according to the desire of that lord only. Thus it is noble when egotism and sense of mineness are abandoned by the mind. In the mundane existence the sense of mineness is the root of the bondage due to the deeds. Therefore, a wise man should avoid Mahat (Intellect) and Ahaṃkāra (ego) with (the help of) the mind. (Now) O you auspicious Girijā, I shall explain (to you) the word Nārāyaṇa . Nārā is the assemblage of the souls. This Puruṣa (Nārāyaṇa) is their refuge. And they are

his abode; therefore he is said to be Nārāyaṇa . The entire world—the sentient and insentient objects—is heard, is seen. He, who always remains after pervading it, is said to be Nārāyaṇa . The groups of all men are said to be Nārā . He is their refuge and support. Therefore, he is said to be Nārāyaṇa . The wise know the principles produced from Nara (i.e. the Supreme Spirit) as nārā .

54-59. They alone are his abode. Therefore, he is called Nārāyaṇa, by whom the world, after devouring it even at the end of the kalpa , is supported, and by whom it is again created. Therefore he is said to be Nārāyaṇa . The entire world consisting of the mobile and the immobile is called Nāra . To it he is connected; therefore he is said to be Nārāyaṇa . The Nāra —the host of men—is his abode or refuge. Therefore, he is always called Nārāyaṇa by the sages; from him spring the worlds, as the massive foam in the ocean. Since they again merge into him, therefore, he is said to be Nārāyaṇa . He is (residing) at the eternal position, is eternal, and is always free and alone enjoys; he is the lord of the entire world. Therefore, he is called Nārāyaṇa . Nārāyaṇa is the highest Brahman. Nārāyaṇa is the highest principle.

60-64. Nārāyaṇa has remained after pervading whatever is seen or heard within and without this world. Hari , Nārāyaṇa, Acyuta is the Supreme soul with the sins destroyed. He resides within all beings. He is divine, always (all) alone, and is eternal. He is the seer and is what is to be seen. He is the listener and is what is listened to also. He is the one that touches and is also what is touched. He meditates and is what is meditated upon. He is the speaker and what is spoken. He is the knower and what is known. He is the sentient and insentient world. All that is said to be Hari, the lord of Śrī, Nārāyaṇa. He, the Supreme Being, has a thousand heads, a thousand eyes, a thousand feet. Having pervaded all the worlds he stands above them by (the measure of) ten fingers.

65-69. All that was and will be is Nārāyaṇa Hari. And he is the lord of immortality and the Virāṭ ; the Supreme Being (grows beyond) by the means of food. He alone is the Supreme Being, Viṣṇu, Vāsudeva , Acyuta, Hari, Hiraṇmāya, and the lord; he is immortal, eternal, auspicious (Śiva). He is the master of the entire world, is the lord of all people, and the master. He is Hiraṇyagarbha , the Sun, is Ananta (the endless) and the great god. The word Bhagavat , so also the word Puruṣa and the word Nirupādhi stand for Vāsudeva, the soul of all. The god, the lord Viṣṇu, the highest soul, the friend of the world, the only ruler of the movable and the immovable is the greatest refuge of the ascetics.

70-73. That one who is naturally merged into the sound uttered at the beginning of the Veda and who is settled in the Vedānta (i.e. the Upaniṣads), who is the greatest, is the great god. That one, viz. Viṣṇu, who is (indicated by) the letter a, the one who is Nārāyaṇa Hari, is the eternal Supreme Being, the highest soul, the great lord. Sages use the word Īśvara (i.e. the lord) also for him in whom wonderful glory exists. Unconditional lordship exists in Viṣṇu. The ancient words of Veda have described him as the soul, the lord. Therefore, in Vāsudeva the great lordship exists.

74-88. Due to his splendour he is Tripād (literally, having three feet). He is the lord of sport. He, the soul of all, has two kinds of grandeurs and glory. He who is the lord of Śrī, Bhū and Nīlā is called the lord. Therefore, mastery over all exists in Vāsudeva. He is the lord of sacrifice, is the sacrifice, the enjoyer of sacrifice, the performer of sacrifice, the lord, the enjoyer of sacrifice, the Puruṣa (i.e. the deity) of sacrifice. He alone is the highest lord. He is the lord of sacrifice. He is the enjoyer of the oblations made to gods and all offerings to the dead ancestors. He is immutable. He, Hari, is the lord here. All goblins and demons go away from his vicinity. He, Viṣṇu, who became Virāṭ and Hari, is himself the highest lord, who pleases the three worlds. With him as the complete oblation gods performed a sacrifice. Those who have a double row of teeth are born from that sacrifice. From that sacrifice with all the oblations sprang ṛks , sāmans . From it sprang horses, cows, men etc. The entire world consisting of the mobile and the immobile sprang from the body of the Supreme Being consisting of everything. The castes were his face, arms, thighs and feet in due order. From his feet the earth came up and the heaven from his head. From his mind the moon was produced, and the sun

from his eye. Fire with a thousand eyes (sprang) from his mouth, and the ever-moving wind from his breath. From his navel came up Brahmā , the sky, the movable and immovable world. Since the entire world came up from the eternal Viṣṇu, therefore, Viṣṇu full of all, is called Nārāyaṇa. Hari, having thus created the world again devours it, as a spider does the web produced from its saliva. Since, having curbed Brahmā, Indra , Rudra , Yama and Varuṇa , he subdues them, therefore, he is called Hari. This ancient Supreme Being having put the world in his belly, sleeps in the coating of (his) Māyā , which has become an ocean. (In the beginning) here this Viṣṇu, Nārāyaṇa, Acyuta was alone.

89-93. Brahmā, Rudra, gods, great sages, this heaven, this earth, the moon, the sun, the stars, the world, the (cosmic) egg covered by Mahat (were) not there. O auspicious one, since the entire world was held by that Hari (in his belly) and was again created at the time of creation, therefore he is said to be Nārāyaṇa. O Pārvatī , service to him is described in the formula by the dative case. This entire world, beginning with Brahmā, is his slave. Knowing the meaning to be like this one should then use the formula. O you of an excellent face, without knowing the meaning of the formula, one would not get success, so also enjoyment, devotion and salvation.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 227

The Description of the Vibhūti of Tripād

Chapter 639 of 693 · 81 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
विस्तरेण मयाचक्ष्व मंत्रार्थपदगौरवम् ।
ईश्वरस्य स्वरूपं च तद्विभूतिगुणांस्तथा १।
तद्विष्णोः परमं धामव्यूहभेदांस्तथा हरेः ।
सर्वमाख्याहि तत्त्वेन मम सर्वसुरेश्वर २।
ईश्वर उवाच-
शृणु देवि प्रवक्ष्यामि स्वरूपं परमात्मनः ।
विभूतिगुणसंघातं तदवस्थात्मकं हरेः ३।
यः परः पुरुषो विष्णुर्नारायण उदाहृतः ।
स ईश्वरश्च जगतां परमात्मा सनातनः ४।
विश्वतः पाणिपादश्च चक्षुष्मान्विश्वतः प्रभुः ।
विश्वानि भुवनान्यस्मिन्धामानि परमाणि वै ५।
धारयन्सोऽप्यत्यतिष्ठेन्मनांसि च मनीषिणाम् ।
एवं बहुस्वरूपः सञ्छ्रीपतिः पुरुषोत्तमः ।
ईश्वरर्य्या सहभोगार्थं दिव्यमंगलरूपवान् ६।

बृहच्छरीरोऽग्निसमानरूपो युवा कुमारत्वमुपेयिवान्हरिः ।
रेमे श्रियासौ जगतां जनन्या स्वज्योत्स्नया चंद्रइवामृतांशुः ७।
अयं च जगदीश्वर्य्या कुमारो नित्ययौवनः ।
कंदर्प्पकोटिलावण्यः स तस्थे परमे पदे ८।
भोगार्थं परमं व्योम लीलार्थमखिलं जगत् ।
भोगेन क्रीडया विष्णोर्विभूतिद्वयसंस्थितिः ९।
भोगे नित्यस्थितिस्तस्य लीलां संहरते कदा ।
भोगो लीला उभौस्तस्य धार्य्येते शक्तिमत्तया १०।
त्रिपाद्व्याप्तिः परे धाम्नि पादोस्येहाभवत्पुनः ।
त्रिपाद्विभूतिर्नित्या स्यादनित्यं पादमैश्वरम् ११।
नित्यं तद्रूपमीशस्य परे धाम्नि स्थितं शुभम् ।
अच्युतं शाश्वतं दिव्यं सदा यौवनमाश्रितम् १२।
नित्यं संभोगमीश्वर्या श्रिया भूम्या च संवृतम् ।
नित्यैवेषा जगन्माता विष्णोः श्रीरनपायिनी १३।
यथा सर्वगतो विष्णुस्तथा लक्ष्मीश्शुभानने ।

ईशाना सर्वजगतो विष्णुपत्नी सदा शिवा १४।
सर्वतः पाणिपादांता सर्वतोऽक्षिशिरोमुखी।
नारायणी जगन्माता समस्तजगदाश्रया १५।
यदपाङ्गाश्रितं सर्वं जगत्स्थावरजङ्गमम्।
जगत्स्थितिलयौ यस्या उन्मीलननिमीलनात् १६।
सर्वस्याद्या महालक्ष्मीस्त्रिगुणा परमेश्वरी।
लक्ष्यालक्ष्यस्वरूपा सा व्याप्य कृत्स्नं व्यवस्थिता १७।
शून्यं तदखिलं विश्वं विलोक्य परमेश्वरी।
शून्यं तदखिलं स्वेन पूरयामास तेजसा १८।
सा लक्ष्मीर्धरणी चैव नीलादेवीति विश्रुता।
आधारभूता जगतः पृथिवीरूपमाश्रिता १९।
तोयादिरसरूपेण सैव नीलावपुर्भवेत्।
लक्ष्मीरूपत्वमापन्ना धनवाग्रूपिणी हि सा २०।
एवं देवीस्वरूपा सा जगतः श्रीः श्रीताहरिम्।
समस्तविद्याभेदा स्युर्लक्ष्मीरूपा वरानने २१।

श्रीरूपमखिलं सर्वं तस्या हि वपुरुच्यते।
सौंदर्यं शीलवृत्तं च सौभाग्यं स्त्रीषु संस्थितम्।
तस्या रूपं च गिरिजे सर्वासां मूर्ध्नि योषिताम् २२।
यस्याः कटाक्षाय तमोग्रदृष्ट्या ब्रह्माशिवस्स्वर्गपतिर्महेंद्रः।
चंद्रश्च सूर्यो धनदोपमोग्निः प्रभूतमैश्वर्यमवाप्नुवंति २३।
लक्ष्मीः श्रीः कमला विद्या माता विष्णुप्रिया सती।
पद्मालया पद्महस्ता पद्माक्षी लोकसुंदरी २४।
भूतानामीश्वरी नित्या सह्या सर्वगता शुभा।
विष्णुपत्नी महादेवी क्षीरोदतनया रमा २५।
अनंता लोकमाता भूर्नीला सर्वसुखप्रदा।
रुक्मिणी च तथा सीता सर्ववेदवती शुभा २६।
सती सरस्वती गौरी शांतिः स्वाहा स्वधा रतिः।
नारायणी वरारोहा विष्णोर्नित्यानपायिनी २७।
एतानि पुण्यनामानि प्रातरुत्थाय यः पठेत्।
स महाश्रियमाप्नोति धनधान्यमकल्मषम् २८।

हिरण्यवर्णां हरिणीं सुवर्णरजतः स्रजाम्।
चंद्रां हिरण्मयीं लक्ष्मीं विष्णोरनपगामिनीम् २९।
गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम्।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ३०।
एवं ऋक्संहितायां तु स्तूयमाना महेश्वरी।
सर्वैश्वर्यसुखं प्रादाच्छिवादीनां दिवौकसाम् ३१।
अस्येशाना हि जगतो विष्णुपत्नी सनातनी।
यदपाङ्गाश्रितं सर्वं जगत्स्थावरजंगमम् ३२।
यस्य वक्षसि सा देवी प्रभाग्नाविव तिष्ठति।

स वै सर्वेश्वरः साक्षादक्षरः पुरुषोऽव्ययः ३३।
स वै नारायणः श्रीमान्वात्सल्यगुणसागरः ।
स्वामी सुशीलः सुभगः सर्वज्ञः सर्वशक्तिमान् ३४।
नित्यं संपूर्णकामश्च नैसर्गिकसुहृत्सखा ।
कृपापीयूषजलधिः शरणं सर्वदेहिनाम् ३५।
स्वर्गापवर्गसुखदो भक्तानां करुणाकरः ।

श्रीमते विष्णवे तस्मै दास्यं सर्वं करोम्यहम् ३६।
देशकालाद्यवस्था तु सर्वासु कमलापतेः ।
इति स्वरूपं संसिद्धं सुखं दास्यमवाप्नुयात् ३७।
एवं विदित्वा मंत्रार्थं तद्भक्तिं सम्यगाचरेत् ।
दासभूतमिदं तस्य जगत्स्थावरजंगमम् ३८।
श्रीमन्नारायणः स्वामी जगतां प्रभुरीश्वरः ।
माता पिता सुतो बंधुर्निवासः शरणं गतिः ३९।
कल्याणगुणवान्श्रीशः सर्वकामफलप्रदः ।
योऽसौ निर्गुण इत्युक्तः शास्त्रेषु जगदीश्वरः ४०।
प्राकृतैर्हेयसंयुक्तैर्गुणैर्हीनत्वमुच्यते ।
यत्र मिथ्या प्रपञ्चत्वं वाक्यैर्वेदांतगोचरैः ४१।
दृश्यमानमिदं सर्वमनित्यमिति चोच्यते ।
अत्रापि प्राकृतं रूपमण्डस्यैव विनाशनम् ४२।
प्राकृतानां हि रूपाणामनित्यत्वं तथोच्यते ।
इममर्थं महादेवि प्रकृतेरुद्भवं हरेः ४३।

क्रीडार्थं देवदेवस्य विष्णोर्लीलाधिकारिणः ।
लोकैश्चतुर्भिर्दशभिः सागरैर्द्वीपसंयुतैः ४४।
भूतैश्चतुर्विधैश्चापि भूधरैश्च महोच्छ्रयैः ।
परिपूर्णमिदं रम्यमंडं प्रकृतिसंभवम् ४५।
दशोत्तरगुणोपेतं सप्तावरणसंवृतम् ।
कलाकाष्ठादिरूपेण यः कालं परिवर्तते ४६।
कालेनैव जगत्सर्गस्थितिसंहरणं भवेत् ।
चतुर्युगसहस्रं वै ब्रह्मणो दिवसो भवेत् ४७।
तावंति रात्रिवर्षाणि ब्रह्मणोऽव्यक्तजन्मनः ।
क्षये तु ब्रह्मणः प्राप्ते सर्वसंहारको भवेत् ४८।
अंडमंडगता लोका दह्यंते कालवह्निना ।
सर्वात्मानस्तथा विष्णोः प्रकृतौ विनिवेशिताः ४९।
अंडावरणभूतानि प्रकृतौ लयमाप्नुयुः ।
सा सर्वजगदाधारा प्रकृतिर्हरिसंश्रिता ५०।
तया जगत्सर्गलयौ करोति भगवान्सदा ।

क्रीडार्थं देवदेवेन सृष्टा माया जगन्मयी ५१।
अविद्या प्रकृतिर्माया गुणत्रयमयी सदा ।

सर्गस्थितिलयानां सा हेतुभूता सनातनी ५२।
योगनिद्रा महामाया प्रकृतिस्त्रिगुणान्विता ।
अव्यक्ता च प्रधानं च विष्णोर्लीलाविकारिणः ५३।
जगत्सर्गलयौ स्यातां प्रकृतेरेव सर्वदा ।
असंख्यप्रकृतेः स्थानं निबिडध्वान्तमव्ययम् ५४।
ऊर्ध्वं तु सीम्नि विरजा निस्सीमाधस्सनातनी ।
तयादृतं जगत्सर्वं स्थूलसूक्ष्माद्यवस्थया ५५।
विकाससंकोचावस्थे तस्यां सर्गलयौ स्मृतौ ।
एवं सर्वाणि भूतानि प्रकृत्यंतर्गतानि वै ५६।
ततः शून्यमिदं सर्वं प्रकृत्यंतर्गतं महत् ।
एवं प्रकृतिरूपाया विभूते रूपमुत्तमम् ५७।
त्रिपाद्विभूतिरूपं तु शृणु भूधरनंदिनि ।
प्रधान परमव्योम्नोरंतरे विरजा नदी ५८।

वेदांगस्वेदजनिततोयैः प्रस्नाविता शुभा ।
तस्याः पारे परे व्योम्नि त्रिपाद्भूतिस्सनातनी ५९।
अमृतं शाश्वतं नित्यमनन्तं परमं पदम् ।
शुद्धं सत्वमयं दिव्यमक्षरं ब्रह्मणः पदम् ६०।
अनेककोटिसूर्याग्नि तुल्य वर्चसमव्ययम् ।
सर्ववेदमयं शुद्धं सर्गप्रलयवर्जितम् ६१।
असंख्यमजरं नित्यं जाग्रत्स्वप्नादिवर्जितम् ।
हिरण्मयं मोक्षपदं ब्रह्मानंदसुखावहम् ६२।
समानाधिक्यरहितमाद्यंतरहितं शुभम् ।
तेजसात्यद्भुतं रम्यं नित्यमानंदसागरम् ६३।
एवमादिगुणोपेतं तद्विष्णोः परमं पदम् ।
न तद्भासयते सूर्यो न शशांको न पावकः ६४।
यद्गत्वा न निवर्तंते तद्धाम परमं हरेः ।
तद्विष्णोः परमं धाम शाश्वतं नित्यमच्युतम् ।
न हि वर्णयितुं शक्यं कल्पकोटिशतैरपि ६५।

हरेः पदं वर्णयितुं न शक्यं मया च धात्रा च मुनींद्रसङ्घैः ।
यस्मिन्पदे ह्यच्युत ईश्वरो यः सो अङ्ग वेद यदि वा न वेद ६६।
यदक्षरं वेदगुह्यं यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्नो वेद किमृचा करिष्यति ये तद्विदुस्त इमे समासते ६७।
तद्विष्णोः परमं धाम सदा पश्यंति सूरयः ।
अक्षरं शाश्वतं दिव्यं देवि चक्षुरिवाततम् ६८।
तत्प्रवेष्टुमशक्यं च ब्रह्मरुद्रादिदैवतैः ।
ज्ञानेन शास्त्रमार्गेण वीक्ष्यते योगिपुंगवैः ६९।
अहं ब्रह्मा च देवाश्च न जानंति महर्षयः ।
सर्वोपनिषदामर्थं दृष्ट्वा वक्ष्यामि सुव्रते ७०।

विष्णोः पदे हि परमे पदे तत्सशुभाह्वयेः ।
यत्र गावो भूरिशृंगा आसते सुसुखाः प्रजाः ७१।
अत्राह तत्परं धाम गोपवेषस्य शार्ङ्गिणः ।
तद्भ्राति परमं धाम गोभिर्गोपैस्सुखाह्वयैः ७२।
आदित्यवर्णं तमसः परस्ताज्ज्योतिरच्युतम् ।

आधारो ब्रह्मणो लोकश्शुद्धसत्त्वस्सनातनः ७३।
सामान्या विभिते भूमिन्तेऽस्मिन्शाश्वते पदे ।
तस्थतुर्जागरूकेस्मिन्युवानौ श्रीसनातनौ ७४।
यतः स्वसारौ युवती भूनीले विष्णुवल्लभे ।
अत्र पूर्वे ये च साध्या विश्वेदेवास्सनातनाः ७५।
ते ह नाकं महिमानस्सचन्ते शुभदर्शनाः ।
तत्र विज्ञानिनो विप्रा जागृवांसस्समिन्धते ७६।
तत्पदं ज्ञानिनो विप्रा यांति संवासमिच्छवः ।
तद्विष्णोः परमं धाम मोक्ष इत्यभिधीयते ७७।
तस्मिन्बंधविनिर्मुक्ताः प्राप्नुवन्ति सुखं पदम् ।
तत्प्राप्य न निवर्तंते तस्मान्मोक्ष उदाहृतः ७८।
मोक्षं परं पदं दिव्यममृतं विष्णुमंदिरम् ।
अक्षरं परमं धाम वैकुण्ठं शाश्वतं पदम् ७९।
नित्यञ्च परमं व्योम सर्वोत्कृष्टं सनातनम् ।
पर्य्यायवाचकान्यस्य परधाम्नोच्युतस्य च ।

तस्य त्रिपाद्विभूतेस्तु रूपं वक्ष्यामि विस्तरात् ८०।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे त्रिपाद्विभूतिकथनंनाम सप्तविंशत्यधिकद्विशततमोऽध्यायः २२७ ।

Roman transliteration

pārvatyuvāca-
vistareṇa mayākakṣva maṃtrārthapadagauravam |
īśvarasya svarūpaṃ ca tadvibhūtiguṇāṃstathā 1|
tadviṣṇoḥ paramaṃ dhāmavyūhabhedāṃstathā hareḥ |
sarvamākhyāhi tattvena mama sarvasureśvara 2|
īśvara uvāca-
śṛṇu devi pravakṣyāmi svarūpaṃ paramātmanaḥ |
vibhūtiguṇasaṃghātaṃ tadavasthātmakaṃ hareḥ 3|
yaḥ paraḥ puruṣo viṣṇurnārāyaṇa udāhṛtaḥ |
sa īśvaraśca jagatāṃ paramātmā sanātanaḥ 4|
viśvataḥ pāṇipādaśca cakṣuṣmānviśvataḥ prabhuḥ |
viśvāni bhuvanānyasmindhāmāni paramāṇi vai 5|
dhārayanso'pyatyatiṣṭhenmanāṃsi ca manīṣiṇām |
evaṃ bahusvarūpaḥ sañchrīpatiḥ puruṣottamaḥ |
īśvararyyā sahabhogārthaṃ divyamaṃgalarūpavān 6|

bṛhaccharīro'gnisamānarūpo yuvā kumāratvamupeyivānhariḥ |
reme śriyāsau jagatāṃ jananyā svajyotsnayā caṃdraivāmṛtāṃśuḥ 7|
ayaṃ ca jagadīśvaryyā kumāro nityayauvanaḥ |
kaṃdarppakoṭilāvaṇyaḥ sa tasthe parame pade 8|
bhogārthaṃ paramaṃ vyoma līlārthamakhilaṃ jagat |
bhogena krīḍayā viṣṇorvibhūtidvayasaṃsthitiḥ 9|
bhoge nityasthitistasya līlāṃ saṃharate kadā |
bhogo līlā ubhaustasya dhāryyete śaktimattayā 10|
tripādvyāptiḥ pare dhāmni pādosyehābhavatpunaḥ |
tripādvibhūtirnityā syādanityaṃ pādamaiśvaram 11|
nityaṃ tadrūpamīśasya pare dhāmni sthitaṃ śubham |
acyutaṃ śāśvataṃ divyaṃ sadā yauvanamāśritam 12|
nityaṃ saṃbhogamīśvaryā śriyā bhūmyā ca saṃvṛtam |
nityaiveṣā jaganmātā viṣṇoḥ śrīranapāyinī 13|
yathā sarvagato viṣṇustathā lakṣmīśśubhānane |

īśānā sarvajagato viṣṇupatnī sadā śivā 14|
sarvataḥ pāṇipādāṃtā sarvato'kṣiśiromukhī |
nārāyaṇī jaganmātā samastajagadāśrayā 15|
yadapāṅgāśritaṃ sarvaṃ jagatsthāvarajaṅgamam |
jagatsthitilayau yasyā unmīlananimīlanāt 16|
sarvasyādyā mahālakṣmīstriguṇā parameśvarī |
lakṣyālakṣyasvarūpā sā vyāpya kṛtsnaṃ vyavasthitā 17|
śūnyaṃ tadakhilaṃ viśvaṃ vilokya parameśvarī |
śūnyaṃ tadakhilaṃ svena pūrayāmāsa tejasā 18|
sā lakṣmīrdharaṇī caiva nīlādevīti viśrutā |
ādhārabhūtā jagataḥ pṛthivīrūpamāśritā 19|
toyādirasarūpeṇa saiva nīlāvapurbhavet |
lakṣmīrūpatvamāpannā dhanavāgrūpiṇī hi sā 20|
evaṃ devīsvarūpā sā jagataḥ śrīḥ śrītāharim |
samastavidyābhedā syurlakṣmīrūpā varānane 21|

śrīrūpamakhilaṃ sarvaṃ tasyā hi vapurucyate |
sauṃdaryaṃ śīlavṛttaṃ ca saubhāgyaṃ strīṣu saṃsthitam |
tasyā rūpaṃ ca girije sarvāsāṃ mūrdhni yoṣitām 22|
yasyāḥ kaṭākṣāya tamogradṛṣṭyā brahmāśivassvargapatirmaheṃdraḥ |
caṃdraśca sūryo dhanadopamogniḥ prabhūtamaiśvaryamavāpnuvaṃti 23|
lakṣmīḥ śrīḥ kamalā vidyā mātā viṣṇupriyā satī |
padmālayā padmahastā padmākṣī lokasuṃdarī 24|
bhūtānāmīśvarī nityā sahyā sarvagatā śubhā |
viṣṇupatnī mahādevī kṣīrodatanayā ramā 25|
anaṃtā lokamātā bhūrnīlā sarvasukhapradā |
rukmiṇī ca tathā sītā sarvavedavatī śubhā 26|
satī sarasvatī gaurī śāṃtiḥ svāhā svadhā ratiḥ |
nārāyaṇī varārohā viṣṇornityānapāyinī 27|
etāni puṇyanāmāni prātarutthāya yaḥ paṭhet |
sa mahāśriyamāpnoti dhanadhānyamakalmaṣam 28|

hiraṇyavarṇāṃ hariṇīṃ suvarṇarajataḥ srajām |
caṃdrāṃ hiraṇmayīṃ lakṣmīṃ viṣṇoranapagāminīm 29|
gandhadvārāṃ durādharṣāṃ nityapuṣṭāṃ karīṣiṇīm |
īśvarīṃ sarvabhūtānāṃ tāmihopahvaye śriyam 30|
evaṃ ṛksaṃhitāyāṃ tu stūyamānā maheśvarī |
sarvaiśvaryasukhaṃ prādācchivādīnāṃ divaukasām 31|

asyeśānā hi jagato viṣṇupatnī sanātanī |
yadapāṅgāśritaṃ sarvaṃ jagatsthāvarajaṃgamam 32|
yasya vakṣasi sā devī prabhāgnāviva tiṣṭhati |
sa vai sarveśvaraḥ sākṣādakṣaraḥ puruṣo'vyayaḥ 33|
sa vai nārāyaṇaḥ śrīmānvātsalyaguṇasāgaraḥ |
svāmī suśīlaḥ subhagaḥ sarvajñaḥ sarvaśaktimān 34|
nityaṃ saṃpūrṇakāmaśca naisargikasuhṛtsakhā |
kṛpāpīyūṣajaladhiḥ śaraṇaṃ sarvadehinām 35|
svargāpavargasukhado bhaktānāṃ karuṇākaraḥ |

śrīmate viṣṇave tasmai dāsyaṃ sarvaṃ karomyaham 36|
deśakālādyavasthā tu sarvāsu kamalāpateḥ |
iti svarūpaṃ saṃsiddhaṃ sukhaṃ dāsyamavāpnuyāt 37|
evaṃ viditvā maṃtrārthaṃ tadbhaktiṃ samyagācaret |
dāsabhūtamidaṃ tasya jagatsthāvarajaṃgamam 38|
śrīmannārāyaṇaḥ svāmī jagatāṃ prabhurīśvaraḥ |
mātā pitā suto baṃdhurnivāsaḥ śaraṇaṃ gatiḥ 39|
kalyāṇaguṇavānśrīśaḥ sarvakāmaphalapradaḥ |
yo'sau nirguṇa ityuktaḥ śāstreṣu jagadīśvaraḥ 40|
prākṛtairheyasaṃyuktairguṇairhīnatvamucyate |
yatra mithyā prapañcatvaṃ vākyairvedāṃtagocaraiḥ 41|
dṛśyamānamidaṃ sarvamanityamiti cocyate |
atrāpi prākṛtaṃ rūpamaṇḍasyaiva vināśanam 42|
prākṛtānāṃ hi rūpāṇāmanityatvaṃ tathocyate |
imamarthaṃ mahādevi prakṛterudbhavaṃ hareḥ 43|

krīḍārthaṃ devadevasya viṣṇorlīlādhikāriṇaḥ |
lokaiścaturbhirdaśabhiḥ sāgarairdvīpasaṃyutaiḥ 44|
bhūtaiścaturvidhaiścāpi bhūdharaiśca mahocchrayaiḥ |
paripūrṇamidaṃ ramyamaṃḍaṃ prakṛtisaṃbhavam 45|
daśottaraguṇopetaṃ saptāvaraṇasaṃvṛtam |
kalākāṣṭhādirūpeṇa yaḥ kālaṃ parivartate 46|
kālenaiva jagatsargasthitisaṃharaṇaṃ bhavet |
caturyugasahasraṃ vai brahmaṇo divaso bhavet 47|
tāvaṃti rātrivarṣāṇi brahmaṇo'vyaktajanmanaḥ |
kṣaye tu brahmaṇaḥ prāpte sarvasaṃhārako bhavet 48|
aṃḍamaṃḍagatā lokā dahyaṃte kālavahninā |
sarvātmānastathā viṣṇoḥ prakṛtau viniveśitāḥ 49|
aṃḍāvaraṇabhūtāni prakṛtau layamāpnuyuḥ |
sā sarvajagadādhārā prakṛtirharisaṃśritā 50|
tayā jagatsargalayau karoti bhagavānsadā |

krīḍārthaṃ devadevena sṛṣṭā māyā jaganmayī 51|
avidyā prakṛtirmāyā guṇatrayamayī sadā |
sargasthitilayānāṃ sā hetubhūtā sanātanī 52|
yoganidrā mahāmāyā prakṛtistriguṇānvitā |
avyaktā ca pradhānaṃ ca viṣṇorlīlāvikāriṇaḥ 53|
jagatsargalayau syātāṃ prakṛtereva sarvadā |
asaṃkhyaprakṛteḥ sthānaṃ nibiḍadhvāntamavyayam 54|
ūrdhvaṃ tu sīmni virajā nissīmādhassanātanī |
tayādṛtaṃ jagatsarvaṃ sthūlasūkṣmādyavasthayā 55|
vikāsasaṃkocāvasthe tasyāṃ sargalayau smṛtau |
evaṃ sarvāṇi bhūtāni prakṛtyaṃtargatāni vai 56|

tataḥ śūnyamidaṃ sarvaṃ prakṛtyaṃtargataṃ mahat |
evaṃ prakṛtirūpāyā vibhūte rūpamuttamam 57|
tripādvibhūtirūpaṃ tu śṛṇu bhūdharanaṃdini |
pradhāna paramavyomnoraṃtare virajā nadī 58|

vedāṃgasvedajanitatoyaiḥ prasrāvitā śubhā |
tasyāḥ pāre pare vyomni tripādbhūtissanātanī 59|
amṛtaṃ śāśvataṃ nityamanantaṃ paramaṃ padam |
śuddhaṃ satvamayaṃ divyamakṣaraṃ brahmaṇaḥ padam 60|
anekakoṭisūryāgni tulya varcasamavyayam |
sarvavedamayaṃ śuddhaṃ sargapralayavarjitam 61|
asaṃkhyamajaraṃ nityaṃ jāgratsvapnādivarjitam |
hiraṇmayaṃ mokṣapadaṃ brahmānaṃdasukhāvaham 62|
samānādhikyarahitamādyaṃtarahitaṃ śubham |
tejasātyadbhutaṃ ramyaṃ nityamānaṃdasāgaram 63|
evamādiguṇopetaṃ tadviṣṇoḥ paramaṃ padam |
na tadbhāsayate sūryo na śaśāṃko na pāvakaḥ 64|
yadgatvā na nivartaṃte taddhāma paramaṃ hareḥ |
tadviṣṇoḥ paramaṃ dhāma śāśvataṃ nityamacyutam |
na hi varṇayituṃ śakyaṃ kalpakoṭiśatairapi 65|

hareḥ padaṃ varṇayituṃ na śakyaṃ mayā ca dhātrā ca munīṃdrasaṅghaiḥ |
yasminpade hyacyuta īśvaro yaḥ so aṅga veda yadi vā na veda 66|
yadakṣaraṃ vedaguhyaṃ yasmindevā adhi viśve niṣeduḥ |
yastanno veda kimṛcā kariṣyati ye tadvidusta ime samāsate 67|
tadviṣṇoḥ paramaṃ dhāma sadā paśyaṃti sūrayaḥ |
akṣaraṃ śāśvataṃ divyaṃ devi cakṣurivātatam 68|
tatpraveṣṭumaśakyaṃ ca brahmarudrādidaivataiḥ |
jñānena śāstramārgeṇa vīkṣyate yogipuṃgavaiḥ 69|
ahaṃ brahmā ca devāśca na jānaṃti maharṣayaḥ |
sarvopaniṣadāmarthaṃ dṛṣṭvā vakṣyāmi suvrate 70|
viṣṇoḥ pade hi parame pade tatsaśubhāhvayeḥ |
yatra gāvo bhūriśṛṃgā āsate susukhāḥ prajāḥ 71|
atrāha tatparaṃ dhāma gopaveṣasya śārṅgiṇaḥ |
tadbhāti paramaṃ dhāma gobhirgopaissukhāhvayaiḥ 72|
ādityavarṇaṃ tamasaḥ parastājjyotiracyutam |

ādhāro brahmaṇo lokaśśuddhasattvassanātanaḥ 73|
sāmānyā vibhite bhūminte'sminśāśvate pade |
tasthaturjāgarūkesminyuvānau śrīsanātanau 74|
yataḥ svasārau yuvatī bhūnīle viṣṇuvallabhe |
atra pūrve ye ca sādhyā viśvedevāssanātanāḥ 75|
te ha nākaṃ mahimānassacante śubhadarśanāḥ |
tatra vijñānino viprā jāgṛvāṃsassamindhate 76|
tatpadaṃ jñānino viprā yāṃti saṃvāsamicchavaḥ |
tadviṣṇoḥ paramaṃ dhāma mokṣa ityabhidhīyate 77|
tasminbaṃdhavinirmuktāḥ prāpnuvanti sukhaṃ padam |
tatprāpya na nivartaṃte tasmānmokṣa udāhṛtaḥ 78|
mokṣaṃ paraṃ padaṃ divyamamṛtaṃ viṣṇumaṃdiram |
akṣaraṃ paramaṃ dhāma vaikuṇṭhaṃ śāśvataṃ padam 79|
nityañca paramaṃ vyoma sarvotkṛṣṭaṃ sanātanam |
paryyāyavācakānyasya paradhāmnocyutasya ca |

tasya tripādvibhūtestu rūpaṃ vakṣyāmi vistarāt 80|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde tripādvibhūtikathanaṃnāma saptaviṃśatyadhikadviśatatamo'dhyāyaḥ 227 |

English translation

Pārvatī said :

1-2. Tell me in detail, the importance of the meaning and the words of the sacred formula, so also the lord's vibhūti (divine properties) and his qualities. O lord of all gods, properly tell me all about that highest abode of Viṣṇu , and about the kinds of his vyuhas (divine manifestations).

The lord said :

3-7. O goddess, listen. I shall explain to you the nature of the highest soul; so also the vibhūti and group of qualities of that Viṣṇu. That great, Supreme Being who is mentioned as Viṣṇu, Nārāyaṇa , is the lord of the worlds, and the eternal highest soul. The lord has hands and feet on all sides, has eyes on all sides. Having all worlds and great abodes in it (i.e. his body) he stands above the minds of men. The lord of Lakṣmī , Puruṣottama , has thus a multiple nature. For enjoyment with the goddess he takes up divine and auspicious forms. His is a large body. His form is like that of fire. Viṣṇu took to the form of a youth and a boy. He enjoyed with Lakṣmī, the mother of the worlds, as the Moon with rays (producing) nectar (enjoys with) his moonlight.

8-13. This (lord) of the goddess of the world is a young boy, ever young. Having hand someness like that of a crore of Cupids he remains at the highest place. For his enjoyment there is the highest sky; for his sport the entire world. The two kinds of Viṣṇu's vibhūti are due to his enjoyment and sport. He always remains enjoying. Sometime he withdraws his sport. Due to his having a (special) power, he has both enjoyment and sport. The pervading with his third step is done in the highest abode. One step of him was here also. His vibhūti with the third step is perpetual, (while) the step (on the earth) is non-perpetual. That eternal auspicious form of the lord has stayed in the highest abode. It is infallible, eternal, divine, and has always resorted to youth. It is always enjoying the goddess Lakṣmī and is surrounded by Lakṣmī and the earth. This Lakṣmī of Viṣṇu, the mother of the world, is eternal and imperishable.

14-21. O you of an auspicious face, as Viṣṇu is omnipresent so is Lakṣmī. This ever auspicious wife of Viṣṇu rules over the world. She has hands and feet on all sides. She has eyes and heads on all sides. This Nārāyaṇī , the mother of the world, is the resort of the entire world. The entire immobile and mobile world has resorted to (i.e. depends upon) her glance. The existence and the dissolution of the world is due to her opening and closing (her) eyes. This great Lakṣmī is the first of all. She has three constituents (viz. sattva , rajas and tamas). She is the greatest goddess. She of a visible and invisible form, remains after having pervaded everything. The great goddess having seen the entire universe void, filled that entire (universe) with her own lustre. That Lakṣmī is the Earth only, well-known as goddess Nīlā . Being the support of the world, she has resorted to the form of the earth. She herself would be of the form of Nīlā due to her liquid form of the nature of water etc. She has obtained the form of Lakṣmī. She is of the nature of wealth and speech. Thus, she, the goddess of the world, has resorted to Viṣṇu. O you of an auspicious face, all the varieties of knowledge would be (i.e. are) her forms.

22-23. Everything that has a beautiful form is said to be her body only. It remains in women as beauty, good character and behaviour, and good fortune (in the form of having their husbands alive). O Girijā, her beauty is at the head (i.e. top of the beauty) of all women. By means of the glance of her, of a strong vision, Brahmā , Śiva , Indra the lord of heaven, the Moon, the Sun, Kubera , Yama , Agni obtain ample affluence.

24-28. He who, after getting up in the morning would recite these auspicious names of her, viz. Lakṣmī, Śrī, Kamalā , Vidyā , Mātā , Viṣṇupriyā (dear to Viṣṇu), Satī , Padmālayā (having a lotus as her abode), Padmahastā (having a lotus in her hand), Padmākṣī (lotus-eyed), Lokasundarī, Bhutānām Īśvarī (She who controls the beings), Nityā , Sahyā (literally, bearable), Sarvagatā (omnipresent), Śubhā (auspicious), Viṣṇupatnī, Mahādevī , Kṣīrodatanayā (daughter of the Milky Ocean), Rāma , Ananta (endless), Lokamātā (the mother of the world), Bhū, Nīlā, Sarvasukhapradā (giving all pleasures), Rukmiṇī , so also Sītā , Śubhā (auspicious), Sarvavedavatī (possessing all Vedas), Satī, Sarasvatī , Gaurī , Śānti , Svāhā (the oblations offered to gods), Svadhā (the oblations offered to dead ancestors), Rati , Nārāyaṇī, Viṣṇu's eternal beautiful wife never leaving him, obtains wealth and faultless riches and grains.

29-37. I here invoke Śrī who has golden complexion, who is attractive, who has a golden and silver chaplet, who is moon-like, full of gold, Lakṣmī, who does not go away from Viṣṇu, who is perceptible through her fragrance, who is haughty, always nourished, who is the goddess of wealth, who controls all beings. The great goddess thus praised in Ṛgveda gave all the pleasure of affluence to gods like Śiva. This ancient wife of Viṣṇu controls this world. The entire mobile and immobile world resorts to (i.e. depends upon) her glances. He, the indestructible, immutable Supreme Being, on whose chest the goddess like Agni's lustre, rests, is actually the lord of all. He is the affluent Nārāyaṇa, the ocean of the quality of love. He is the lord, is good-tempered, amiable, omniscient and all-powerful. His desires are always fully gratified; he is a natural friend and companion. He is the ocean of the nectar of compassion. He is the shelter of men. He is the giver of heaven, salvation and happiness to his devotees. He is the mine of pity. I shall fully do service to that Viṣṇu. In all conditions like time and place the form of the lord of Kamalā is well-established. A man would easily obtain service to Viṣṇu.

38-42. Having thus known the meaning of the sacred formula, a man should properly practise devotion to him. All this immobile and mobile world is under his control. Lord Śrīmat Nārāyaṇa is the lord, the master of the worlds. He is the mother, the father, the son, the kinsman, the abode, the refuge and the shelter. The lord of Śri has auspicious qualities; he gives the fruits of all desires. He is the lord of the world, who is described as qualityless in the holy texts. He is said to be so in the sense that he is devoid of Prakṛti -born qualities associated with what should be abandoned. The falseness of the display of which is (indicated) by passages found in Vedānta , i.e. all that is seen, consists in its being transient. In this case also, the Prakṛti-born form of the (cosmic) egg itself is perishable.

43-48. In the same way the transitoriness of the Prakṛti-born forms is explained. The meaning is: O great goddess, the Prakṛti has come up for the play of Viṣṇu, the god of gods, entitled to sport. This egg (i.e. cosmos) having Prakṛti as its source is charming as it is complete with the four and ten worlds, oceans with islands, four kinds of beings and mountains with very lofty peaks. It is endowed with qualities more than ten; it is covered with seven covers. By means of that time only which moves in the form of (the measures of time like) kalā , [1] kāṣṭhā , [2] the creation, maintenance and destruction of the world would be (i. e. take place). A day of Brahma is of the duration of four thousand yugas . As many years' (duration) is a night of Brahmā, whose birth is not known. When the end of Brahma comes, he would be destroying everything.

49-51. The worlds existing in the (cosmic) egg are burnt by the destructive fire at the end of the world. Then all the souls are put into the Prakṛti (i.e. the personified will) of Viṣṇu. The cover of the egg, the

beings, are merged into the primordial matter. That primordial matter is the support of the entire world, and has resorted to Viṣṇu. By means of her the lord always brings about the creation and destruction of the world. The lord has created the illusion in the form of the world for his sport.

52-54. She (called) Avidyā (ignorance), Prakṛti (primordial matter), Māyā (illusion), Guṇatrayamayī (consisting of the three constituents, viz. sattva, rajas and tamas), Sanātanī (the ancient one) is ever the cause of creation, maintenance and destruction. This Yoganidra (Viṣṇu's sleep at the end of a yuga), the great illusion, the Prakṛti having the three constituents, unmanifest, Pradhāna is the sport of Viṣṇu that does not change. Due to Prakṛti only the creation and destruction of the world would always take place. The place of Prakṛti beyond calculation is imperishable, dense darkness.

55-59. On the boundary on the side above is Virajā ; on the lower side the ancient one is limitless. She in her gross and subtle condition has subdued the entire world. Creation and destruction are said to be the two states of expansion and contraction of her. Thus all beings are within Prakṛti. Then all this great world within Prakṛti is void. Thus the excellent form of (his) vibhūti is of the form of Prakṛti. O daughter of the (Himālaya) Mountain, listen to the vibhūti of the Tripād (liberally, having three feet or steps). The river Virajā is between Pradhāna and the highest heaven. She, the auspicious one, is caused to flow with the water produced by the sweat of the Vedāṅgas . At the other side of her, in the highest heaven is the ancient vibhūti, viz. Tripād (i.e. Viṣṇu).

60-63. (The nature of the highest place of Viṣṇu is:) immortal, eternal, continual, endless, the highest position, pure, full of sattva (i.e. goodness), divine, immutable and Brahman 's place. It is unchanging and has the lustre equal to that of many crores of suns. It is full of the Vedas, is pure, and free from creation and destruction. It is beyond calculation, unaging, continual, free from wakefulness and sleep etc. It is golden; it gives salvation; it gives bliss and happiness. It is without similarity or excess (i.e. nothing is equal or superior to it). It is without a beginning or an end. It is auspicious. It is wonderful due to lustre; is charming; is always the ocean of joy.

64-67. Viṣṇu's highest place is endowed with these and other qualities. The sun, or the moon, or the fire does not illumine it. That is the highest place of Viṣṇu, after going to which (beings) do not return (to the earth). That is Viṣṇu's highest abode, which is eternal, continual and fixed. Even for hundreds of crores of kalpas Viṣṇu's place cannot be described by me, or by Brahma, or by hosts of best sages. O dear one, the unfallen lord stays at that place; one may or may not know him. It is immutable; it is a mystery (even) to the Vedas (or it is a secret of the Vedas); in it all gods were seated. There is none who can describe it. What can one do with a ṛc? Those who know it are these, seated here.

68-75. O goddess, the wise ones always see that highest abode of Viṣṇu, which is indestructible, eternal, divine, and is like an expanded eye. It is not impossible for deities like Brahmā, Rudra to enter it. The best meditating sages see it through knowledge, the path of the holy texts. I, Brahmā, gods and great sages do not understand the significance of all the Upaniṣads . On understanding it I shall tell it, O you of a good vow. At that highest place of Viṣṇu, called good and auspicious, cows with many horns and very happy created beings live. They say here is the abode of Viṣṇu, dressed as a cowherd. With the cows and cowherds of pleasant appellations the great abode shines. It has the complexion of the sun. The unfailing lustre, viz. Viṣṇu's place is beyond darkness. It is Brahma's prop. That is a pure, good ancient world. At this highest position, the eternal place, in which the vulgar do not find a place, the two, young Śrī and the ancient (Viṣṇu), being watchful, stayed.

76-80. Bhū and Nīlā, dear to Viṣṇu, are the two sisters from there. Here the old Sādhyas , and all the ancient gods dwell. Those of an auspicious appearance, and great ones sought out heaven. There the learned watchful brāhmaṇas kindle (the fire). The wise brāhmaṇas, desiring its contact, go to that place. That highest place of Viṣṇu is called Mokṣa (liberation). Those free from bondage obtain (i.e.

reach) that happy place. Reaching it they do not come back (i.e. are not reborn). Therefore, it is called Mokṣa (liberation). Mokṣa is the highest place (state); it is divine, immortal, the abode of Viṣṇu; it is indestructible; it is the highest abode; it is Vaikuṇṭha , the eternal place. It is nitya (eternal), the highest heaven, the best and the sanātana (ancient). These are the synonyms of the highest abode of Viṣṇu. I shall (now) explain in detail the form of the vibhūti of that Tripād.

[1]: [1] : Kalā: A division of time variously computed as one minute, 48 seconds, or 8 seconds.

[2]: [2] : Kāsthā: A measure of time, 1/30 kalā.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 228

Description of the Highest Heaven etc.

Chapter 640 of 693 · 108 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच-
त्रिपाद्विभूतेर्लोकास्तु असंख्याताः प्रकीर्तिताः ।
शुद्धसत्वमयाः सर्वे ब्रह्मानंदसुखाह्वयाः १।
सर्वे नित्या निर्विकारा हेयरागादिवर्जिताः ।
सर्वे हिरण्मयाश्शुद्धाः कोटिसूर्य्यसमप्रभाः २।
सर्वे वेदमयार्दिव्याः काम क्रोधविवर्जिताः ।
नारायणपदांभोज भक्त्येकरससेविताः ३।
निरंतरं सामगानपरिपूर्णसुखं श्रिताः ।
सर्वे पंचोपनिषद स्वरूपा वेदवर्चसः ४।
सर्वे वेदमयैर्दिव्यैःपुरुषैः स्त्रीभिरावृताः ।
वेदैकरसतोयाढ्यैस्सरोभिरुपशोभिताः ५।
श्रुतिस्मृतिपुराणादि रूपस्थावरसंयुताः ।
सर्वं वर्णयितुं शक्यं न मया लोकविस्तृतम् ६।
विरजा परमव्योम्नोरंतरंकेवलं स्मृतम् ।
तत्स्थानमुपभोक्तव्यमव्यक्तब्रह्मसेविनाम् ७।

स्वात्मानुभवजानंदसुखदं केवलं पदम् ।
निःश्रेयसं च निर्वाणं कैवल्यं मोक्ष उच्यते ८।
श्रीशांघ्रिभक्तिसेवैकरसभोगविवर्धिताः तम् ।
तदिच्छन्त्यल्पमतयो मोक्षं सुखविवर्जितम् ।
महात्मानो महाभागा भगवत्पादसेवकाः ९।
तद्विष्णोः परमं धाम यांति ब्रह्मसुखप्रदम् ।
नानाजनपदाकीर्णं वैकुंठं तद्धरेः पदम् १०।
प्राकारैश्च विमानैश्च सौधैरत्नमयैर्वृतम् ।
तन्मध्ये नगरी दिव्या साऽयोध्येति प्रकीर्तिता ११।
मणिकांचनचित्राढ्य प्राकारैस्तोरणैर्वृता ।
चतुर्द्वारसमायुक्ता रत्नगोपुरसंवृता १२।
चंडादिद्वारपालैश्च कुमुदाद्यैश्च रक्षिता ।
चंडप्रचंडौ प्राग्द्वार याम्ये भद्रसुभद्रकौ १३।
वारुण्यां जयविजयौ सौम्ये धातृविधातरौ ।
कुमुदः कुमुदाक्षश्च पुंडरीकोऽथ वामनः १४।

शंकुकर्णः सर्वनेत्रः सुमुखः सुप्रतिष्ठितः ।
एते दिक्पतयः प्रोक्ताः पुर्य्यामत्र शुभानने १५।
कोटिवैश्वानरप्रख्य गृहपंक्तिभिरावृता ।
आरूढयौवनैर्नित्यैर्दिव्यनारीनरैर्युता १६।
अन्तःपुरं तु देवस्य मध्ये पुर्याम्मनोहरम् ।
मणिप्राकारसंयुक्तं रत्नतोरणशोभितम् १७।
विमानैर्गृहमुख्यैश्च प्रासादैर्बहुभिर्युतम् ।
दिव्याप्सरोगणैः स्त्रीभिस्सर्वतस्समलंकृतम् १८।
मध्ये तु मंडपं दिव्यं राजस्थानं महोच्छ्रयम् ।
माणिक्यस्तंभसाहस्रजुष्टं रत्नमयं शुभम् १९।
दिव्यैर्मुक्तैः समाकीर्णं सामगानोपशोभितम् ।
मध्ये सिंहासनं रम्यं सर्ववेदमयं शुभम् २०।
धर्मादिदैवतैर्नित्यैर्वृतवैदमयात्मकैः ।
धर्म्मज्ञानमहैश्वर्यवैराग्यैः पादविग्रहैः २१।
ऋग्यजुःसामचाथर्वैरूपैर्नित्यं वृतं क्रमात् ।

शक्तिराधारशक्तिश्च चिच्छक्तिश्च सदाशिवा २२।
धर्मादिदेवतानां च शक्तयः परिकीर्तिताः ।
वसंति मध्यमे तत्र वह्निसूर्यसुधांशवः २३।
कूर्मश्च नागराजश्च वैनतेयस्त्रयीश्वरः ।
छंदासि सर्वमंत्राश्च पीठरूपत्वमास्थिताः २४।
सर्वाक्षरमयं दिव्यं योगपीठमिति स्मृतम् ।
तन्मध्येऽष्टदलं पद्ममुदयार्कसमप्रभम् २५।
तन्मध्ये कर्णिकायां तु सावित्र्यां शुभदर्शने ।
ईश्वर्य्या सह देवेशस्तत्रासीनः परः पुमान् २६।
इंदीवरदलश्यामः कोटिसूर्यप्रकाशवान् ।
युवाकुमारः स्निग्धश्च कोमलावयवैर्वृतः २७।
फुल्लरक्तांबुजनिभः कोमलांघ्रिसरोजवान् ।
प्रबुद्धः पुंडरीकाक्षः सुभ्रू लतायुगाङ्कितः २८।
सुनासस्सुकपोलाढ्यस्सुश्रोत्रमुखपंकजः ।
मुक्ताफलाभदन्ताढ्यः सस्मिताधरविद्रुमः २९।

परिपूर्णेदुसंकाशः सुस्मिताननपंकजः ।
तरुणादित्यवर्णाभ्यां कुंडलाभ्यां विराजितः ३०।
सस्निग्धनीलकुटिलकुन्तलैरुपशोभितः ।
मन्दारपारिजाताढ्य कबरीकृतकेशवान् ३१।
प्रातरुद्यत्सहस्रांशुनिभकौस्तुभशोभितः ।
हारस्वर्णस्रगासक्त कम्बुग्रीवो विराजितः ३२।
सिंहस्कंधनिभैः प्रोच्चैः पीनैरंसैर्विराजितः ।
पीनवृत्तायतभुजैश्चतुर्भिरुपशोभितः ३३।
अङ्गुलीयैश्च कटकैः केयूरैः परिमण्डितः ।

बालार्ककोटिसंकाशैः कौस्तुभाद्यैः सुभूषणैः ३४।
विराजितमहावक्षो वनमालाविभूषितः ।
विधातृजननस्थान नाभिपङ्कजशोभितः ३५।
बालातपनिभश्लक्ष्ण पीतवस्त्रसमन्वितः ।
नानारत्नविचित्रांघ्रिः कटकाभ्यां विराजितः ३६।
सज्योत्स्नचंद्रप्रतिम नखपंक्तिसमन्वितः ।

कोटिकंदर्पलावण्य सौंदर्य्यनिधिरच्युतः ३७।
दिव्यचंदनलिप्तांगो दिव्यमालाविभूषितः ।
गृहीतशंखचक्राभ्यामुद्बाहुभ्यां विराजितः ३८।
वरदाभयहस्ताभ्यामितराभ्यां तथैव च ।
वामाङ्के संस्थिता देवी महालक्ष्मीर्महेश्वरी ३९।
हिरण्यवर्णा हरिणी सुवर्णरजतस्रजा ।
सर्वलक्षणसंपन्ना यौवनारंभविग्रहा ४०।
रत्नकुंडलसंयुक्ता नीला कुंचितशीर्षजा ।
दिव्यचंदनलिप्तांगी दिव्यपुष्पोपशोभिता ४१।
मंदारकेतकी जाती पुष्पाञ्चितसुकुंतला ।
सुभ्रूस्सुनासा सुश्रोणी पीनोन्नतपयोधरा ४२।
परिपूर्णेंदुसंकाशा सुस्मिताननपंकजा ।
तरुणादित्यवर्णाभ्यां कुंडलाभ्यां विराजिता ४३।
तप्तकांचनवर्णाभा तप्तकांचनभूषणा ।
हस्तैश्चतुर्भिः संयुक्ता कनकांबुजभूषिता ४४।

नानाविचित्ररत्नाढ्या कनकांबुजमालया ।
हारकेयूरकटकैरंगुलीयैश्च शोभिता ४५।
भुजद्वयघृतोदग्र पद्मयुग्मोपशोभिता ।
गृहीतमातुलुंगाख्य जांबूनदकराञ्चिता ४६।
एवं नित्यानपायिन्या महालक्ष्म्या महेश्वरः ।
मोदते परमे व्योम्नि शाश्वते सर्वदा प्रभुः ४७।
पार्श्वयोर्धरणी नीले समासीने शुभासने ।
अष्टदिक्षु दलाग्रेषु विमलाद्याश्च शक्तयः ४८।
विमलोत्कर्षिणी ज्ञानाक्रियायोगा तथैव च ।
प्रह्वी सत्या तथेशाना शक्तयः परमात्मनः ४९।
गृहीत्वा चामरान्दिव्यान्सुधाकरसमप्रभान् ।
सर्वलक्षणसंपन्ना मोदंते पतिमच्युतम् ५०।
दिव्याप्सरोगणाः पंच शतसंख्याश्च योषितः ।
अंतःपुरनिवासिन्यः सर्वाभरणभूषिताः ५१।
पद्महस्ताश्च ताः सर्वाः कोटिवैश्वानरप्रभाः ।

सर्वलक्षणसंपन्नाः शीतांशुसदृशाननाः ५२।
ताभिः परिवृतो राजा शुशुभे परमः पुमान् ।

अनंतविहगाधीश सेनान्याद्यैस्सुरेश्वरे ५३।
अन्यैः परिजनैर्नित्यैर्मुक्तैश्च परिसंवृतः ।
मोदते रमया सार्द्धं भोगैश्वर्यरतः पुमान् ५४।
एवं वैकुंठनाथोऽसौ राजते परमे पदे ।
तद्व्यूहभेदाँल्लोकांश्च वक्ष्यामि गिरिजे शुभे ५५।
प्राच्यां वैकुंठलोकस्य वासुदेवस्य मंदिरम् ।
आग्नेय्यां लक्ष्म्यालोकस्तु याम्यां संकर्षणालयः ५६।
सारस्वतस्तु नैर्ऋत्या प्राद्युम्नः पश्चिमे तथा ।
रतिलोकस्तु वायव्यामुदीच्यामनिरुद्धभूः ५७।
ऐशान्यां शांतिलोकः स्यात्प्रथमावरणं स्मृतम् ।
केशवादिचतुर्विंशत्यमी लोकास्ततः क्रमात् ५८।
द्वितीयावरणं प्रोक्तं वैकुंठस्य शुभाह्वयम् ।
मत्स्यकूर्मादिलोकास्तु तृतीयावरणं शुभम् ५९।

सत्याच्युतानंत दुर्गा विष्वक्सेन गजाननाः ।
शंखपद्मनिधीलोकाश्चतुर्थावरणं शुभम् ६०।
ऋग्यजुः सामाथर्वाणो लोका दिक्षु महत्सु च ।
सावित्र्या विहगेशस्य धर्मस्य च मखस्य च ६१।
पंचमावरणं प्रोक्तमक्षयं सर्ववाङ्मयम् ।
शंखचक्रगदापद्मखड्गशार्ङ्गहलं तथा ६२।
मौशलं च तथा लोकाः सर्वशस्त्रास्त्रसंयुताः ।
षष्ठमावरणं प्रोक्तं मंत्रास्त्रमयमक्षरम् ६३।
ऐंद्र पावकयाम्यानि नैर्ऋतं वारुणं तथा ।
वायव्यं सौम्यमैशानं सप्तमं मुनिभिः स्मृतम् ६४।
साध्या मरुद्गणाश्चैव विश्वेदेवास्तथैव च ।
नित्याः सर्वे परे धाम्नि ये चान्ये च दिवौकसः ६५।
ते वै प्राकृतलोकेस्मिन्न नित्यास्त्रिदशेश्वराः ।
ते ह नाकं महिमानः सचंत इति वै श्रुतिः ६६।
एवं परं पदं नित्यैर्मुक्तैर्भोगपरायणैः ।

दिव्याभिर्महिषीभिश्च राजते विभुरीश्वरः ६७।
न तद्भासयते सूर्यो न शंशांको न पावकः ।
यद्गत्वा न निवर्त्तते योगिनः संशितव्रताः ६८।
द्वयैकमंत्रनिष्ठा ये ते वै यांति तदव्ययम् ।
न वेदयज्ञाध्ययनैर्न दानैर्न व्रतैः शुभैः ६९।
न तपोभिर्निराहारैर्न च साधनकर्मभिः ।
एकेन द्वयमंत्रेण तथा भक्त्या त्वनन्यथा ७०।
तद्गम्यं शाश्वतं स्थानं प्रपत्त्या वै सनातनम् ।
पार्वत्युवाच-
साधूक्तं परमं स्वर्गस्वरूपं भवता प्रभो ७१।

परव्योम्नि स्थितो नित्यं कथं प्रकृतिमण्डले ।
स्थितवान्किं निमित्तेन लीलया किं प्रयोजनम् ७२।
शुद्धसत्वमये लोके संस्थितः परमेश्वरः ।
कथं रजस्तमोमिश्र विभूत्या स्थितवान्प्रभुः ७३।
रुद्र उवाच-

त्रिपाद्विभूतौ भगवानीश्वर्य्या परमेश्वरः ।
नित्यमुक्त्यैकभोग्योऽसौ मोदते सततं विभुः ७४।
तमीश्वरं महामाया प्रकृतिर्जगदाश्रया ।
कृतांजलिपुटा भूत्वा तुष्टाव परमेश्वरम् ७५।
महामायोवाच-।
नमस्ते त्रिजगद्धाम्ने नमस्ते विश्वरूपिणे ।
पुराणाय नमस्तुभ्यं जगदुत्पत्तिहेतवे ७६।
श्रीभूलीलाधिपतये नमो नारायणाय च ।
नमो भगवते तुभ्यं वासुदेवाय शार्ङ्गिणे ७७।
सर्वदेवस्वरूपाय विष्णवे जिष्णवे नमः ।
सहस्रमूर्तये तुभ्यमनंताय नमोस्तु ते ७८।
अच्युताय विकाराय शुद्धसत्त्वस्वरूपिणे ।
अदिमध्यांतरहित स्वरूपाय नमो नमः ७९।
नमो हिरण्यगर्भाय ज्ञानाय परमात्मने ।
सर्वभूतात्मने तुभ्यं सर्वभूताश्रयाय च ८०।

ब्रह्मणे ज्योतिषे तुभ्यं नमस्ते विश्वरूपिणे ।
नमः शुचिषदे तुभ्यं हंसाय परमाय च ८१।
संकर्षणाय रुद्राय सर्वभूतधराय च ।
हयग्रीवाय दीप्ताय कालाय हरये नमः ।
नमस्ते यज्ञपुरुष हव्यकव्यस्वरूपिणे ८२।
नमः प्रजापतये तस्मै सूर्याय शुभवर्चसे ।
अग्नये हव्यभोक्त्रे च तस्मै यज्ञात्मने नमः ८३।
नमस्ते प्रसवित्रे च सर्गस्थित्यंतहेतवे ।
नमो वेदांतवेद्याय चतुरात्मस्वरूपिणे ८४।
ब्रह्मणे विष्णवे तुभ्यं नमस्ते शंकराय च ।
त्रिगुणाय नमस्तुभ्यं सर्गस्थित्यंतहेतवे ८५।
निर्गुणाय नमस्तुभ्यं सर्वात्मान्तरवर्तिने ।
अव्यक्ताय नमस्तस्मै विष्णवे लोकसाक्षिणे ८६।
नारायणाय श्रीशाय पूर्णषाड्गुण्यमूर्तये ।
अनंतगुणपूर्णाय नमः सर्वार्थदायिने ८७।

नमस्ते वासुदेवाय पंचावस्थस्वरूपिणे ।
नमः पंचनवव्यूह भेदरूपाय ते नमः ८८।
नमो यज्ञवराहाय गोविंदाय नमो नमः ।

अविकाराय शुद्धाय हेयप्रतिभटाय च ८९।
नमो रामाय कृष्णाय नरसिंहाय ते नमः ।
केशवाय नमस्तुभ्यं जगतां क्लेशहारिणे ९०।
त्वमेव सर्वलोकानामाश्रयः पुरुषोत्तमः ।
प्रसीद देवदेवेश सर्वलोकहिताय वै ९१।
मत्संस्थाश्चेतनास्सर्वे निराधारा निराश्रयाः ।
हीनदेहा निराकाराः सर्वेन्द्रियविवर्जिताः ९२।
सर्वानुष्ठानरहिताः सततं दुःखभोगिनः ।
तेषां लोकांश्च देहांश्च दातुमर्हसि केशव ९३।
लीलाविभूतिं सर्वज्ञ यथापूर्वं प्रकल्पय ।
चेतनाचेतनं कृत्स्नं जगत्स्थावरजंगमम् ९४।
मया संमोहितं पश्य लीलार्थंपरमेश्वर ।

प्राकृताण्डं मया सार्धं सृजस्व पुरुषोत्तम ९५।
धर्म्माधर्म्मौ सुखं दुःखं तस्मिन्निक्षिप्य संसृतौ ।
मामधिष्ठाय लीलां वै कर्तुमर्हसि मा चिरम् ९६।
श्रीमहादेव उवाच-
एवमुक्तस्तया देव्या मायया परमेश्वरः ।
तस्यां निवेश्य मायायां जगत्स्रष्टुं प्रचक्रमे ९७।
योऽसौ प्रकृतिपुरुषः प्रोच्यते स ह्याच्युतः ।
स एव भगवान्विष्णुः प्रकृत्यां प्रविवेश ह ९८।
असृजत्प्रकृतौ ब्रह्मभूतादिमहदाश्रयम् ।
महतः पुरुषादस्मादहंकारोऽभ्यजायत ९९।
अहंकारात्तु वै तस्माद्भुणत्रयमजायत ।
त्रिभ्यो गुणेभ्यस्तन्मात्रामसृजद्विश्वभावनः १००।
तन्मात्रेभ्योभ्यजायंत महाभूतानि तत्क्षणात् ।
ॐकारः प्रथमं जातो ब्रह्मणस्त्रिगुणात्मनः १०१।
आकाशादभवद्वायुर्वायोरग्निरजायत ।

अग्नेरापः समुद्भूता अद्भ्यश्च पृथिवी मता १०२।
आकाशादीनि भूतानि सृष्टान्येकोत्तराणि वै ।
शब्दस्पर्शश्च रूपं च रसो गंधश्च तद्गुणाः १०३।
एकोत्तरगुणान्सृष्ट्वा तानादाय महाप्रभुः ।
तेषां विमिश्रणं कृत्वा जगदंडं महत्तरम् ।
असृजत्तत्रलान्वै संख्यया ये चतुर्दश १०४।
ब्रह्मादित्रिदशांस्तस्मिन्नसृजत्पुरुषोत्तमः ।
दैवतिर्य्यक्तथा मर्त्यं स्थावरं च चतुर्व्विधम् १०५।
तथा सृष्टो महासर्गन्तेन वै जलजेक्षणे।
तत्र कर्मानुरूपेण त्रिदशादिषु योनिषु १०६।
संस्थिताः प्रकृतौ पूर्व आत्मनः प्रभवंति हि १०७।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे परमव्योमादिवर्णनंनाम अष्टाविंशत्यधिकद्विशततमोऽध्यायः २२८ ।

Roman transliteration

śrīmahādeva uvāca-
tripādvibhūterlokāstu asaṃkhyātāḥ prakīrtitāḥ |
śuddhasatvamayāḥ sarve brahmānaṃdasukhāhvayāḥ 1|
sarve nityā nirvikārā heyarāgādivarjitāḥ |
sarve hiraṇmayāśśuddhāḥ koṭisūryyasamaprabhāḥ 2|
sarve vedamayārdivyāḥ kāma krodhavivarjitāḥ |
nārāyaṇapadāṃbhoja bhaktyekarasasevitāḥ 3|
niraṃtaraṃ sāmagānaparipūrṇasukhaṃ śritāḥ |
sarve paṃcopaniṣada svarūpā vedavarcasaḥ 4|
sarve vedamayairdivyaiḥpuruṣaiḥ strībhirāvṛtāḥ |
vedaikarasatoyāḍhyaissarobhirupaśobhitāḥ 5|
śrutismṛtipurāṇādi rūpasthāvarasaṃyutāḥ |
sarvaṃ varṇayituṃ śakyaṃ na mayā lokavistṛtam 6|
virajā paramavyomnoraṃtaraṃkevalaṃ smṛtam |
tatsthānamupabhoktavyamavyaktabrahmasevinām 7|

svātmānubhavajānaṃdasukhadaṃ kevalaṃ padam |
niḥśreyasaṃ ca nirvāṇaṃ kaivalyaṃ mokṣa ucyate 8|
śrīśāṃghribhaktisevaikarasabhogavivardhitāḥ tam |
tadicchantyalpamatayo mokṣaṃ sukhavivarjitam |
mahātmāno mahābhāgā bhagavatpādasevakāḥ 9|
tadviṣṇoḥ paramaṃ dhāma yāṃti brahmasukhapradam |
nānājanapadākīrṇaṃ vaikuṃṭhaṃ taddhareḥ padam 10|
prākāraiśca vimānaiśca saudhairatnamayairvṛtam |
tanmadhye nagarī divyā sā'yodhyeti prakīrtitā 11|
maṇikāṃcanacitrāḍhya prākāraistoraṇairvṛtā |
caturdvārasamāyuktā ratnagopurasaṃvṛtā 12|
caṃḍādidvārapālaiśca kumudādyaiśca rakṣitā |
caṃḍapracaṃḍau prāgdvāra yāmye bhadrasubhadrakau 13|
vāruṇyāṃ jayavijayau saumye dhātṛvidhātarau |
kumudaḥ kumudākṣaśca puṃḍarīko'tha vāmanaḥ 14|

śaṃkukarṇaḥ sarvanetraḥ sumukhaḥ supratiṣṭhitaḥ |
ete dikpatayaḥ proktāḥ puryyāmatra śubhānane 15|
koṭivaiśvānaraprakhya gṛhapaṃktibhirāvṛtā |
ārūḍhayauvanairnityairdivyanārīnarairyutā 16|
antaḥpuraṃ tu devasya madhye puryāmmanoharam |
maṇiprākārasaṃyuktaṃ ratnatoraṇaśobhitam 17|
vimānairgṛhamukhyaiśca prāsādairbahubhiryutam |
divyāpsarogaṇaiḥ strībhissarvatassamalaṃkṛtam 18|
madhye tu maṃḍapaṃ divyaṃ rājasthānaṃ mahocchrayam |
māṇikyastaṃbhasāhasrajuṣṭaṃ ratnamayaṃ śubham 19|
divyairmuktaiḥ samākīrṇaṃ sāmagānopaśobhitam |
madhye siṃhāsanaṃ ramyaṃ sarvavedamayaṃ śubham 20|
dharmādidaivatairnityairvṛṃtavaidamayātmakaiḥ |
dharmmajñānamahaiśvaryavairāgyaiḥ pādavigrahaiḥ 21|

ṛgyajuḥsāmacātharvairūpairnityaṃ vṛtaṃ kramāt |

śaktirādhāraśaktiśca cicchaktiśca sadāśivā 22|
dharmādidevatānāṃ ca śaktayaḥ parikīrtitāḥ |
vasaṃti madhyame tatra vahnisūryasudhāṃśavaḥ 23|
kūrmaśca nāgarājaśca vainateyastrayīśvaraḥ |
chaṃdāsi sarvamaṃtrāśca pīṭharūpatvamāsthitāḥ 24|
sarvākṣaramayaṃ divyaṃ yogapīṭhamiti smṛtam |
tanmadhye'ṣṭadalaṃ padmamudayārkasamaprabham 25|
tanmadhye karṇikāyāṃ tu sāvitryāṃ śubhadarśane |
īśvaryyā saha deveśastatrāsīnaḥ paraḥ pumān 26|
iṃdīvaradalaśyāmaḥ koṭisūryaprakāśavān |
yuvākumāraḥ snigdhaśca komalāvayavairvṛtaḥ 27|
phullaraktāṃbujanibhaḥ komalāṃghrisarojavān |
prabuddhaḥ puṃḍarīkākṣaḥ subhrū latāyugāṅkitaḥ 28|
sunāsassukapolāḍhyassuśrotramukhapaṃkajaḥ |
muktāphalābhadantāḍhyaḥ sasmitādharavidrumaḥ 29|

paripūrṇedusaṃkāśaḥ susmitānanapaṃkajaḥ |
taruṇādityavarṇābhyāṃ kuṃḍalābhyāṃ virājitaḥ 30|
sasnigdhanīlakuṭilakuntalairupaśobhitaḥ |
mandārapārijātāḍhya kabarīkṛtakeśavān 31|
prātarudyatsahasrāṃśunibhakaustubhaśobhitaḥ |
hārasvarṇasragāsakta kambugrīvo virājitaḥ 32|
siṃhaskaṃdhanibhaiḥ proccaiḥ pīnairaṃsairvirājitaḥ |
pīnavṛttāyatabhujaiścaturbhirupaśobhitaḥ 33|
aṅgulīyaiśca kaṭakaiḥ keyūraiḥ parimaṇḍitaḥ |
bālārkakoṭisaṃkāśaiḥ kaustubhādyaiḥ subhūṣaṇaiḥ 34|
virājitamahāvakṣo vanamālāvibhūṣitaḥ |
vidhātṛjananasthāna nābhipaṅkajaśobhitaḥ 35|
bālātapanibhaślakṣṇa pītavastrasamanvitaḥ |
nānāratnavicitrāṃghriḥ kaṭakābhyāṃ virājitaḥ 36|
sajyotsnacaṃdrapratima nakhapaṃktisamanvitaḥ |

koṭikaṃdarpalāvaṇya sauṃdaryyanidhiracyutaḥ 37|
divyacaṃdanaliptāṃgo divyamālāvibhūṣitaḥ |
gṛhītaśaṃkhacakrābhyāmudbāhubhyāṃ virājitaḥ 38|
varadābhayahastābhyāmitarābhyāṃ tathaiva ca |
vāmāṅke saṃsthitā devī mahālakṣmīrmaheśvarī 39|
hiraṇyavarṇā hariṇī suvarṇarajatasrajā |
sarvalakṣaṇasaṃpannā yauvanāraṃbhavigrahā 40|
ratnakuṃḍalasaṃyuktā nīlā kuṃcitaśīrṣajā |
divyacaṃdanaliptāṃgī divyapuṣpopaśobhitā 41|
maṃdāraketakī jātī puṣpāñcitasukuṃtalā |
subhrūssunāsā suśroṇī pīnonnatapayodharā 42|
paripūṃrṇeṃdusaṃkāśā susmitānanapaṃkajā |
taruṇādityavarṇābhyāṃ kuṃḍalābhyāṃ virājitā 43|
taptakāṃcanavarṇābhā taptakāṃcanabhūṣaṇā |
hastaiścaturbhiḥ saṃyuktā kanakāṃbujabhūṣitā 44|

nānāvicitraratnāḍhyā kanakāṃbujamālayā |
hārakeyūrakaṭakairaṃgulīyaiśca śobhitā 45|
bhujadvayaghṛtodagra padmayugmopaśobhitā |

gṛhītamātuluṃgākhya jāṃbūnadakarāñcitā 46|
evaṃ nityānapāyinyā mahālakṣmyā maheśvaraḥ |
modate parame vyomni śāśvate sarvadā prabhuḥ 47|
pārśvayordharaṇī nīle samāsīne śubhāsane |
aṣṭadikṣu dalāgreṣu vimalādyāśca śaktayaḥ 48|
vimalotkarṣiṇī jñānākriyāyogā tathaiva ca |
prahvī satyā tatheśānā śaktayaḥ paramātmanaḥ 49|
gṛhītvā cāmarāndivyānsudhākarasamaprabhān |
sarvalakṣaṇasaṃpannā modaṃte patimacyutam 50|
divyāpsarogaṇāḥ paṃca śatasaṃkhyāśca yoṣitaḥ |
aṃtaḥpuranivāsinyaḥ sarvābharaṇabhūṣitāḥ 51|
padmahastāśca tāḥ sarvāḥ koṭivaiśvānaraprabhāḥ |

sarvalakṣaṇasaṃpannāḥ śītāṃśusadṛśānanāḥ 52|
tābhiḥ parivṛto rājā śuśubhe paramaḥ pumān |
anaṃtavihagādhīśa senānyādyaissureśvare 53|
anyaiḥ parijanairnityairmuktaiśca parisaṃvṛtaḥ |
modate ramayā sārddhaṃ bhogaiśvaryarataḥ pumān 54|
evaṃ vaikuṃṭhanātho'sau rājate parame pade |
tadvyūhabhedā~llokāṃśca vakṣyāmi girije śubhe 55|
prācyāṃ vaikuṃṭhalokasya vāsudevasya maṃdiram |
āgneyyāṃ lakṣmyālokastu yāmyāṃ saṃkarṣaṇālayaḥ 56|
sārasvatastu nairṛtyā prādyumnaḥ paścime tathā |
ratilokastu vāyavyāmudīcyāmaniruddhabhūḥ 57|
aiśānyāṃ śāṃtilokaḥ syātprathamāvaraṇaṃ smṛtam |
keśavādicaturviṃśatyamī lokāstataḥ kramāt 58|
dvitīyāvaraṇaṃ proktaṃ vaikuṃṭhasya śubhāhvayam |
matsyakūrmādilokāstu tṛtīyāvaraṇaṃ śubham 59|

satyācyutānaṃta durgā viṣvaksena gajānanāḥ |
śaṃkhapadmanidhīlokāścaturthāvaraṇaṃ śubham 60|
ṛgyajuḥ sāmātharvāṇo lokā dikṣu mahatsu ca |
sāvitryā vihageśasya dharmasya ca makhasya ca 61|
paṃcamāvaraṇaṃ proktamakṣayaṃ sarvavāṅmayam |
śaṃkhacakragadāpadmakhaḍgaśārṅgahalaṃ tathā 62|
mauśalaṃ ca tathā lokāḥ sarvaśastrāstrasaṃyutāḥ |
ṣaṣṭhamāvaraṇaṃ proktaṃ maṃtrāstramayamakṣaram 63|
aiṃdra pāvakayāmyāni nairṛtaṃ vāruṇaṃ tathā |
vāyavyaṃ saumyamaiśānaṃ saptamaṃ munibhiḥ smṛtam 64|
sādhyā marudgaṇāścaiva viśvedevāstathaiva ca |
nityāḥ sarve pare dhāmni ye cānye ca divaukasaḥ 65|
te vai prākṛtalokesminna nityāstridaśeśvarāḥ |
te ha nākaṃ mahimānaḥ sacaṃta iti vai śrutiḥ 66|
evaṃ paraṃ padaṃ nityairmuktairbhogaparāyaṇaiḥ |

divyābhirmahiṣībhiśca rājate vibhurīśvaraḥ 67|
na tadbhāsayate sūryo na śaṃśāṃko na pāvakaḥ |
yadgatvā na nivarttaṃte yoginaḥ saṃśitavratāḥ 68|
dvayaikamaṃtraniṣṭhā ye te vai yāṃti tadavyayam |
na vedayajñādhyayanairna dānairna vrataiḥ śubhaiḥ 69|
na tapobhirnirāhārairna ca sādhanakarmabhiḥ |
ekena dvayamaṃtreṇa tathā bhaktyā tvananyathā 70|
tadgamyaṃ śāśvataṃ sthānaṃ prapattyā vai sanātanam |

pārvatyuvāca-
sādhūktaṃ paramaṃ svargasvarūpaṃ bhavatā prabho 71|
paravyomni sthito nityaṃ kathaṃ prakṛtimaṇḍale |
sthitavānkiṃ nimittena līlayā kiṃ prayojanam 72|
śuddhasatvamaye loke saṃsthitaḥ parameśvaraḥ |
kathaṃ rajastamomiśra vibhūtyā sthivānprabhuḥ 73|
rudra uvāca-

tripādvibhūtau bhagavānīśvaryyā parameśvaraḥ |
nityamuktyaikabhogyo'sau modate satataṃ vibhuḥ 74|
tamīśvaraṃ mahāmāyā prakṛtirjagadāśrayā |
kṛtāṃjalipuṭā bhūtvā tuṣṭāva parameśvaram 75|
mahāmāyovāca-|
namaste trijagaddhāmne namaste viśvarūpiṇe |
purāṇāya namastubhyaṃ jagadutpattihetave 76|
śrībhūlīlādhipataye namo nārāyaṇāya ca |
namo bhagavate tubhyaṃ vāsudevāya śārṅgiṇe 77|
sarvadevasvarūpāya viṣṇave jiṣṇave namaḥ |
sahasramūrtaye tubhyamanaṃtāya namostu te 78|
acyutāya vikārāya śuddhasattvasvarūpiṇe |
adimadhyāṃtarahita svarūpāya namo namaḥ 79|
namo hiraṇyagarbhāya jñānāya paramātmane |
sarvabhūtātmane tubhyaṃ sarvabhūtāśrayāya ca 80|

brahmaṇe jyotiṣe tubhyaṃ namaste viśvarūpiṇe |
namaḥ śuciṣade tubhyaṃ haṃsāya paramāya ca 81|
saṃkarṣaṇāya rudrāya sarvabhūtadharāya ca |
hayagrīvāya dīptāya kālāya haraye namaḥ |
namaste yajñapuruṣa havyakavyasvarūpiṇe 82|
namaḥ prajāpataye tasmai sūryāya śubhavarcase |
agnaye havyabhoktre ca tasmai yajñātmane namaḥ 83|
namaste prasavitre ca sargasthityaṃtahetave |
namo vedāṃtavedyāya caturātmasvarūpiṇe 84|
brahmaṇe viṣṇave tubhyaṃ namaste śaṃkārāya ca |
triguṇāya namastubhyaṃ sargasthityaṃtahetave 85|
nirguṇāya namastubhyaṃ sarvātmāntaravartine |
avyaktāya namastasmai viṣṇave lokasākṣiṇe 86|
nārāyaṇāya śrīśāya pūrṇaṣāḍguṇyamūrttaye |
anaṃtaguṇapūrṇāya namaḥ sarvārthadāyine 87|

namaste vāsudevāya paṃcāvasthasvarūpiṇe |
namaḥ paṃcanavavyūha bhedarūpāya te namaḥ 88|
namo yajñavarāhāya goviṃdāya namo namaḥ |
avikārāya śuddhāya heyapratibhaṭāya ca 89|
namo rāmāya kṛṣṇāya narasiṃhāya te namaḥ |
keśavāya namastubhyaṃ jagatāṃ kleśahāriṇe 90|
tvameva sarvalokānāmāśrayaḥ puruṣottamaḥ |
prasīda devadeveśa sarvalokahitāya vai 91|
matsaṃsthāścetanāssarve nirādhārā nirāśrayāḥ |
hīnadehā nirākārāḥ sarvendriyavivarjitāḥ 92|
sarvānuṣṭhānarahitāḥ satataṃ duḥkhabhoginaḥ |
teṣāṃ lokāṃśca dehāṃśca dātumarhasi keśava 93|
līlāvibhūtiṃ sarvajña yathāpūrvaṃ prakalpaya |

cetanācetanaṃ kṛtsnaṃ jagatsthāvarajaṃgamam 94|
mayā saṃmohitaṃ paśya līlārthaṃparameśvara |

prākṛtāṇḍaṃ mayā sārdhaṃ sṛjasva puruṣottama 95|
dharmmādharmmau sukhaṃ duḥkhaṃ tasminnikṣipya saṃsṛtau |
māmadhiṣṭhāya līlāṃ vai kartumarhasi mā ciram 96|
śrīmahādeva uvāca-
evamuktastayā devyā māyayā parameśvaraḥ |
tasyāṃ niveśya māyāyāṃ jagatsraṣṭuṃ pracakrame 97|
yo'sau prakṛtipuruṣaḥ procyate sa ihācyutaḥ |
sa eva bhagavānviṣṇuḥ prakṛtyāṃ praviveśa ha 98|
asṛjatprakṛtau brahmabhūtādimahadāśrayam |
mahataḥ puruṣādasmādahaṃkāro'bhyajāyata 99|
ahaṃkārāttu vai tasmādguṇatrayamajāyata |
tribhyo guṇebhyastanmātrāmasṛjadviśvabhāvanaḥ 100|
tanmātrebhyobhyajāyaṃta mahābhūtāni tatkṣaṇāt |
oṃkāraḥ prathamaṃ jāto brahmaṇastriguṇātmanaḥ 101|
ākāśādabhavadvāyurvāyoragnirajāyata |

agnerāpaḥ samudbhūtā adbhyaśca pṛthivī matā 102|
ākāśādīni bhūtāni sṛṣṭānyekottarāṇi vai |
śabdasparśaśca rūpaṃ ca raso gaṃdhaśca tadguṇāḥ 103|
ekottaraguṇānsṛṣṭvā tānādāya mahāprabhuḥ |
teṣāṃ vimiśraṇaṃ kṛtvā jagadaṃḍaṃ mahattaram |
asṛjattatralānvai saṃkhyayā ye caturdaśa 104|
brahmāditridaśāṃstasminnasṛjatpuruṣottamaḥ |
daivatiryyaktathā martyaṃ sthāvaraṃ ca caturvvidham 105|
tathā srṣṭo mahāsargantena vai jalajekṣaṇe|
tatra karmānurūpeṇa tridaśādiṣu yoniṣu 106|
saṃsthitāḥ prakṛtau pūrva ātmanaḥ prabhavaṃti hi 107|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
paramavyomādivarṇanaṃnāma aṣṭāviṃśatyadhikadviśatatamo'dhyāyaḥ 228 |

English translation

Śrī Mahādeva said :

1-6. The worlds of the vibhūti of Tripād are said to be innumerable. All they are made of pure sattva , and are called bliss and happiness. All they are eternal, free from change, and void of attachment etc. that are worthy of being abandoned. All are golden, pure, and have the lustre of crores of suns. They are full of all Vedas , are divine, and free from lust and anger. They are resorted to by those who take joy only in devotion to the lotus-like feet of Viṣṇu . They are completely happy due to continuous chanting of the Sāmans . All are of the nature of the five Upaniṣads and have the lustre of the Vedas. All of them are covered with divine men and women full of the Vedas. They are adorned with lakes having water in the form of only the flavour of the Vedas. They have the immobile objects in the form of the holy texts, the codes of law and the Purāṇas . It is not possible for me to describe the full expanse of (these) worlds.

7-13. Only the distance between Virajā and the highest heaven is said (to be covered by them). That place should be enjoyed by those who resort to the unmanifest Brahman . That absolute position which gives joy and happiness due to the experience of one’s own self is called Niśśreyas , Nirvāṇa , Kaivalya

and Mokṣa . Those who are nourished by the happiness due to their interest in devoutly serving the lotus-like feet of the lord of Śrī, and whose intellect is small, desire mokṣa, void of happiness. (But) the high-souled, noble ones who serve the feet of the lord go to that highest abode of Viṣṇu which gives pleasure (derived) from Brahman. That place of Viṣṇu (called) Vaikuṇṭha is crowded with diverse communities. It is covered with ramparts, splendid rooms and great mansions. In it is a divine city called Ayodhyā . It is covered with ramparts rich in gems, gold and pictures, and with portals. It has four gates and is covered with jewelled principal gates. It is protected by door-keepers like Caṇḍa and Kumuda . At the eastern gate there are Caṇḍa and Pracaṇḍa , and at the western there are Bhadra and Subhadraka .

14-18. Jaya and Vijaya are in the west, and Dhātṛ and Vidhātṛ are at the northern (gate). The other doorkeepers are: Kumuda, Kumudākṣa . Puṇḍarīka and Vāmana . (So also) Śankukarṇa, Sarvanetra , Sumukha , Supratiṣṭhita . These are said to be the regents of the quarters in this city, O you of an auspicious face. It is covered with crores of rows of houses resembling fire (brightness). It is endowed with eternal divine women and men, who have mounted (i.e. stepped into) youth. In the centre of the city there is the charming harem of the god. It is possessed of jewelled ramparts, and adorned with jewelled arched doorways. It has many splendid rooms, principal mansions, and palaces. On all sides it is adorned with bevies of divine celestial nymphs and ladies.

19-24. In the centre is an open hall with a high royal place. It is furnished with a thousand pillars (decked) with rubies, is full of gems and is beautiful. It is full of divine pearls and is adorned with chanting of Sāmans. At its centre is a charming, beautiful throne full of all Vedas. It is always surrounded by deities like Dharma (i.e. Righteousness), full of the Vedas, and by Piety, Knowledge, Great Affluence and Detachment having shining bodies. It is also surrounded by Ṛg, Yajus , Sāman and Atharvan (Vedas) in (due) order, and in a bodily form. Śakti (i.e. power), Ādhāraśakti (i.e. supporting power), Cicchakti (i.e. power of mind) always auspicious, so also the powers of the deities like Dharma are called Śakti. In the centre of it live the rays of Fire, the Sun, and the Moon. So also (there live) Kūrma , the king of serpents, Vainateya (i.e. Garuḍa) and the lord of the triad (of the Vedas). All the Vedas and the hymns have resorted to the condition of a seat?

25. The divine seat, full of all syllables is known as the seat of practice in abstract meditation. At its centre is an eight-petal-led lotus, bright like the rising sun.

26-39a. In it in a bright pericarp the Supreme Being, the lord of gods, is seated with the goddess, O you of a beautiful appearance. He is dark like the petal ofa blue lotus. He has the light like that of a crore of suns. He is a young boy, is glossy (or affectionate) and is covered with (i.e. has) delicate limbs. He resembles a full-blown red lotus. He has delicate, lotus-like feet. His eyes are like the full-blown lotuses; is marked with a couple of fine, creeper-like (arched) eye-brows. His nose is good; he is endowed with good cheeks; he has good ears and a lotus-like face. He has teeth resembling pearls. His coral-like lips have a smile on them. He resembles the full moon; his lotus-like face has a charming smile on it. He shines with ear-rings resembling the colour of the young sun. He is adorned with very glossy, dark and curly hair. His hair is tied into a braid having (the flowers of) mandara and pārijātaka . He is adorned with the Kaustubha (jewel) resembling the rising, morning sun. He shines with a conch-like neck to which garlands and golden wreaths are attached. He shines with very high, large shoulders resembling those of a lion. He is adorned with four plump, round and long arms. He is adorned with rings, bracelets and armlets. His large chest is adorned with good ornaments like the Kaustubha, resembling crores of young suns. He is adorned with a garland of wood-flowers. He has a lovely navel which is the place of origin of the Creator. He is endowed with (i.e. has put on) a soft yellow garment resembling the morning sunshine. His feet are beautiful due to various gems. He shines with two bracelets. He has a row of nails resembling the moon with the moonlight. Acyuta is the

treasure of the handsomeness and beauty of a crore of Cupids. He (i.e. his body) is smeared with divine sandal. He is adorned with a divine garland. He shines with his raised arms that have held the conch and the disc. So also (he shines) with the other two hands granting boons.

39b-46. On his left thigh is seated goddess Mahālakṣmī , the great deity. She has a golden complexion and is deer-eyed. She has (put on) a wreath of gold and silver. She is endowed with all (auspicious) marks; and her body has (just) the commencement of youth (i.e. the body is youthful). She has (put on) jewelled ear-rings. Her hair is dark and curly. Her body is smeared with divine sandal, and she shines with divine flowers. Her fine hair is decked with flowers of mandāra , ketakī and jasmine; her eyebrows are good; her nose is fine; her buttocks are good (i.e. plump); her breasts are plump and raised. She resembles the full moon. Her lotus-like face has a charming smile on it. She is adorned with ear-rings resembling the colour of the young sun. Her complexion resembles gold purified with fire. Her ornaments are made of gold purified by fire. She is endowed with four hands. She is adorned with a golden lotus. She is abounding in various beautiful gems. She is also adorned with necklaces, armlets, bracelets and rings. She shines with a couple of big lotuses held in both her hands. Her hands are graced with golden ornaments called citrons.

47-50. In this way the lord, the great god, always shines in the highest heaven with Mahālakṣmī never leaving him. On his two sides are seated the auspicious Dharaṇī and Nīlā on an auspicious seat. And on the tips of the petals in the eight directions are seated the Śaktis (i.e. the powers embodied) like Vimalā . Vimalā, Utkarṣiṇī, Jñānā, Kriyā , Yogā , so also Prahvī, Satya and Īśānā, are the (eight) powers of the highest soul. Endowed with all (auspicious) marks, they, holding divine chowries, having moon-like lustre, delight their lord, Acyuta.

51-54. (There are also) bevies of celestial nymphs, and five hundred women. They live in the harem and are adorned with all ornaments. All they have lotuses in their hands, and have lustre like that of crores of fires. They are endowed with all (auspicious) marks, and have faces resembling the moon. The king, the Highest Being, surrounded by them shines. He is also surrounded by Ananta , Garuḍa, and other principal gods like Kārtikeya . He is also surrounded by other servants, eternally liberated. The highest Being, fond of enjoyments and affluence, delights with Ramā .

55-57. O auspicious Girijā, in this way the lord of Vaikuṇṭha shines in the highest place. I shall explain to you his vyūhas (manifestations) and worlds. In the east of the Vaikuṇṭhaloka is the abode of Viṣṇu. In the southeast is Lakṣmī 's abode. In the south is Saṃkarṣaṇa 's abode. In the southwest is (the abode) of Sarasvatī . In the west is the abode of Pradyumna . In the northwest is the place of Rati . The land of Aniruddha is in the north.

58. In the northeast is the Śānti - loka . This is the first covering. Then there are twenty-four worlds in a sequence beginning with Keśava .

59-65. The second covering of Vaikuṇṭha is called Śubha . The third auspicious covering consists of the worlds of Matsya , Kūrma, etc. The fourth auspicious covering has the worlds Satya, Acyuta, Ananta, Durgā , Viṣvaksena , Gajānana , Śaṃkha, Padma , Nidhi . In the great directions are the worlds of Ṛg, Yajus, Saman and Atharvan. So also of Sāvitrī , Garuḍa, Dharma and Sacrifice. The fifth covering is said to be inexhaustible and full of all Speech. So also (there are) the conch, the disc, the mace, the lotus, the sword, the bow, the plough also, and the pestle. The worlds are (thus) equipped with all weapons and missiles. The sixth indestructible covering is said to be consisting of hymns and missiles. Then (there are those) of Indra , Agni , Yama , Nirṛti , Varuṇa , Vayu , Soma , Īśāna . The seventh is said to be (occupied) by the sages. The Sadhyas , the hosts of Maruts , the Viśvedevas , all are eternal (residents) in the highest abode. So also are other gods.

66-71a. In the material world they are the transient gods. The holy text says: 'The great ones sought out the heaven.' Thus the highest place shines with those liberated, eternal ones fond of enjoyment. The powerful lord shines with the divine queens. The sun does not illumine it; nor does the moon, nor does the fire. Having reached it, the ascetics of acute vows do not return (to the earth). Those who are devoted to the formula consisting of two (divine names) only go to that immutable (place). (It is) not (reached) by means of Vedas, sacrifices, study, gifts, auspicious vows, austerities accompanied by fasts, and other expedients. That eternal, ancient place is to be reached by means of the formula of a couple of names only, so also by means of concentrated devotion or submission.

Pārvatī said :

71b-73. O lord, you have well explained the nature of heaven. How did he dwell in the highest heaven, in the whole territory? For what purpose did he dwell (there)? What is the purpose of (his) sport? How did the lord, the highest god, living in the world consisting of pure sattva live with his vibhūti mixed with rajas and tamas ?

Rudra said :

74-75. In his Tripād-vibhūti the glorious highest lord, living with the goddess, and always having his sole enjoyment, is delighted. That great illusion, Prakṛti , the resort of the world, having joined the palms of her hands, extolled the highest god.

Mahāmāyā (the Great Illusion) said :

76-90. Salutation to you, the dwelling-place of the three worlds. Salutation to you of the form of the universe. Salutation to you, the ancient one. Salutation to you, the cause of the origin of the world. Salutation to (you) the lord of Śrī, Bhū, Līlā ; to Nārāyaṇa . Salutation to you the glorious one; to Viṣṇu, having the Śārṅga (bow). Salutation to you of the form of all gods, to Viṣṇu, to the triumphant one; to you of a thousand forms, and to you Ananta. Repeated salutations to Acyuta, the one having no modification, and of a pure, good form, and having a form that has no beginning, middle or end. Salutation to you, Hiraṇyagarbha , Yajña (i.e. Sacrifice), to the highest soul, to the soul of all beings, and to the refuge of all beings. Salutation to Brahman, to Light, to you of the form of the universe, to you of pure feet, to the supreme soul, the highest (being). Salutation to you, Saṃkarṣaṇa, Rudra , the prop of all beings, to Hayagrīva , to the blazing Kāla (i.e. Death), to Viṣṇu. Salutation to you, O man (i.e. the chief deity) of sacrifice, of the nature of the oblations made to deities and dead ancestors. Salutation to the lord of beings, to the Sun of auspicious] lustre, to Agni, enjoying oblations offered to gods, and to him, the soul (or of the nature) of sacrifice. Salutation to the procreator, to the cause of creation, maintenance and destruction. Salutation to him who is to be known by the Upaniṣads, and of the nature of four souls. Salutation to you, Brahma , Viṣṇu. Salutation to Śaṅkara (literally, doing good) also. Salutation to you having the three qualities and the cause of creation, maintenance and destruction. Salutation to you the qualityless one, living in the hearts of all. Salutation to that Viṣṇu, the unmanifest, watching the worlds. Salutation to Nārāyaṇa, the lord of Śrī, of the form of six qualities, to him full of unending qualities, and the giver of all objects. Salutation to Vāsudeva having the form of five states. Salutation to you having the five and nine different vyūhas (manifestations). Salutation to Yajña-varāha ; repeated salutations to Govinda , to the unchanging one, to the pure one, and to the adversary of what is fit to be abandoned. Salutation to you, Rāma , Kṛṣṇa , Narasiṃha . Salutation to you, Keśava, remover of the affliction of the worlds.

91-96. You, Viṣṇu, are the refuge of all the worlds. O lord of the god of gods, be pleased for the good of all worlds. All the sentient beings, having no support and shelter, stay in me. They are bodiless, formless and without all senses. They are without the practices of religious austerities, and always experience misery. O Keśava, please give them worlds and bodies. O omniscient one, create as before the vibhūti (glory) of your sport. O great lord, see, the entire sentient and insentient, mobile and immobile (world) is deluded by me for (your) sport. O Viṣṇu, create with me the material egg. Having put into the mundane existence, piety and impiety, pleasure, pain, and resorting to me, please indulge in sport. Do not tarry.

Śrī Mahādeva said :

97-101. The highest lord, thus addressed by the deity Māya , entered her, and started creating the world. He who is called Prakṛti- Puruṣa (Matter and Lord), here is Acyuta. He alone is lord Viṣṇu. He entered the Prakṛti. In the Prakṛti he created Brahmā and (other) beings, resorting to Mahat (i.e. intellect). From this Mahat, Ahaṃkāra (Ego) sprang up. From that Ahaṃkāra, the triad of the constituents (guṇas) came up. From the three constituents the creator of the universe produced the subtle elements. At that moment only the gross elements sprang up from the subtle elements. From Brahman, of the nature of the three constituents, Oṃkāra (i.e. the syllable Om) first came up.

102-107. Vāyu (i.e. air) sprang from Ākāśa (i.e. ether); from Vāyu, Agni (i.e. fire) came up. From Agni, water sprang up; and from water the earth is said to have sprung up. The elements—ether and others—were created one after another. Their qualities—sound, touch, colour, taste and odour (were produced). The great lord, having created and taken the guṇas one after another, and having mixed them up, created the very great egg of the world and those that merged there, which are fourteen in number. In it Viṣṇu created gods like Brahmā, divinities, lower animals, human beings and four kinds of immobile (objects). Then in him having lotus-like eyes he created the great creation. There, the former (souls) remaining in Prakṛti, are born from him in the stocks of gods etc. in accordance with their former deeds.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 229

A Description of Viṣṇu's Vyūhas

Chapter 641 of 693 · 181 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
विस्तरेण ममाख्याहि देवसर्गमनुत्तमम् ।
ब्रह्मादि त्रिदिवश्रेष्ठाः कथं जाताः सनातनाः ।
ईश्वरस्यावतारांश्च विस्तरेण वदस्व मे १।
रुद्र उवाच-
आकाशानिलतेजोंबु भुवः सृष्टा यथाक्रमम् ।
तासां मध्येऽसृजद्ब्रह्मा अगाधजलमर्णवम् २।
अस्मिन्नेकार्णवीभूते जलमायावटच्छदे ।
आदाय सर्व्वभूतानि योगनिद्रां ययौ हरिः ३।
स जगत्स्रष्टुकामस्तु योगनिद्रामुपेयिवान् ।
तया रेमे चिरं कालं मायया मधुसूदनः ४।
तस्यां तु जनयामास कालात्मानमनुत्तमम् ।
कलाकाष्ठादि भूता ये पक्षमासादिरूपिणः ५।
तस्मिन्काले हरेर्न्नाभिपंकजं मुकुलाकृति ।
विकसत्सर्वजगतो बीजभूतं सुवर्चसम् ६।

उदस्थादुद्भूत्तत्र ब्रह्मा च सुमहामतिः ।
स जगत्स्रष्टुकामस्तु रजोगुणविचोदितः ।
तुष्टाव योगनिद्रायां शयानं परमेश्वरम् ७।
ब्रह्मोवाच-
नमोस्तु विष्णवे तुभ्यं सर्गस्थित्यंतहेतवे ।
जगद्भूषणभूषाय श्रीमते विश्वरूपिणे ८।
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगद्धिताय कृष्णाय गोविंदाय नमोनमः ९।
प्रधानकालरूपाय पुरुषायेश्वराय च ।
नमः प्रपंचरूपाय निष्प्रपंचस्वरूपिणे १०।
नारायणाय विश्वाय विश्वेशाय नमोनमः ।
श्रीभूलीलाधिपतये ब्रह्मणे परमात्मने ११।
नमोस्तु वासुदेवाय विश्वरूपाय शार्ङ्गिणे ।
त्रयीनाथाय हरये विश्वनाथस्वरूपिणे १२।
अनंतकल्याणगुणपरिपूर्णाय ते नमः ।

जगच्च सर्व्वं स्वपिति त्वयि सुप्ते जगन्मये १३।
वृतं सर्वं जगन्नाथ प्रपंचे सचराचरम् ।
त्वमेव कारणं कर्त्ता कार्य्यं च त्रिगुणोद्भवम् १४।
स्रष्टा ध्याता विधाता च त्वमेव परमेश्वरः ।
जागर्षिशुद्धसत्वस्थस्तवनिद्रा कुतःप्रभो ।
देवत्वयि स्थितालोकाः समाधिष्ठाः सनातनाः १५।
शिव उवाच-
एवमुक्तो हृषीकेशो ब्रह्मणा परमेश्वरः ।
उत्तस्थौ शयनात्तस्माद्विमुक्तो योगनिद्रया १६।
नियम्य योगनिद्रां तां जगत्स्रष्टुं प्रचक्रमे ।
अचिंत्यस्तत्क्षणाद्देवो जगतां प्रभुरच्युतः १७।
चिंतयित्वा जगत्सर्वमसृजत्स पुमांस्ततः ।
लोकान्सर्व्वांस्तदा ह्यप्सु गतमंडं हिरण्मयम् १८।
सप्तद्वीपान्समुद्रांतान्मेदिनी भूधरैर्युतान् ।
सहैकाण्डकटाहेन नाभिपद्मेऽसृजत्प्रभुः १९।

तदण्डमध्ये चास्थानमीश्वरः कृतवान्हरिः ।
अथ नारायणंकस्तु दध्यावध्यात्मचेतसा २०।
ध्यानांते तस्य भालात्तु स्वेदबिंदुरजायत ।
स बिंदुर्बुद्बुदाकारः पृथिव्यामपतत्क्षणात् २१।
तस्मात्तु बुद्बुदात्सोऽहमुत्पन्नोस्मि वरानने ।
त्र्यक्षस्त्रिशूलहस्तोऽहं जटामुकुटमंडितः २२।
किंकरोमीति देवेशमवोचं विनयान्वितः ।
ततो नारायणो देवो मामित्याह मुदान्वितः २३।
कर्त्तासि जगतो रुद्र संहारं भीमदर्शनम् ।
साक्षात्संकर्षणांशेन संहारार्थे वरानने २४।
तस्मान्नारायणाद्देवि उत्पन्नोस्मि भयंकरः ।
नियोज्य मां तु संहारे पुनरेव जनार्दनः २५।
नेत्राभ्यामसृजच्चंद्रसूर्य्यौ ध्वांतापहारिणौ ।
वायुं दिशश्च श्रोत्राभ्यामिंद्राग्नीमुखतोऽसृजत् २६।
नासाभ्यां वरुणं मित्रमसृजत्पंकजेक्षणः ।

बाहुभ्यामखिलान्देवान्ससाध्यान्समरुद्गणान् २७।
समस्तरोमकूपेभ्यो रत्नान्योषधयस्तथा ।
त्वचि शैलान्समुद्राश्च गवाद्याः पशवस्तथा २८।
मुखतो ब्राह्मणः सृष्टो बाहुभ्यां क्षत्रियस्तथा ।
ऊर्व्वोर्वैश्यस्ततः पद्भ्यां शूद्रश्चैवमजायत २९।
एवं सृष्ट्वा जगत्सर्व्वमचेतनमवस्थितम् ।
विश्वरूपेण देवेशो यस्यांतरमधिष्ठितः ३०।
शक्त्या विना हरेस्तस्य नोन्मेषो विद्यते यतः ।
तस्मात्सर्वजगत्प्राणो विष्णुरेव सनातनः ३१।

स एवाव्यक्तरूपः सन्परमात्मा व्यवस्थितः ।
सर्गस्थितिलयं ब्रह्मा स्वयमेव प्रवर्त्तते ३२।
षाड्गुण्यपरिपूर्णोऽसौ वासुदेवः सनातनः ।
त्रिगुणादात्मनोरूपं चतुर्द्धा कुरुते जगत् ३३।
प्रद्युम्नमूर्त्तिर्भगवान्सर्वैश्वर्य्यसमन्वितः ।
विधेः प्रजापतीनां च कालस्य च जनस्य च ३४।

अंतर्य्यामित्वमापन्नो सर्गं सम्यक्करोति हि ।
सेतिहासांस्ततो वेदान्ददौ तस्मै महात्मने ३५।
प्रद्युम्नस्यांशभागोऽसौ ब्रह्मा लोकपितामहः ।
जगत्सर्गस्थितिं सर्व्वं प्रकरोत्यंशसंभवः ३६।
अनिरुद्धश्च भगवाञ्छक्तितेजः समन्वितः ।
मनूनां पार्थिवानां च कालस्य च जनस्य च ३७।
स्थितिं करोति भगवानंतर्य्यामित्वमास्थितः ।
संकर्षणो महाविष्णुर्विद्याबलसमन्वितः ३८।
कालस्य सर्वभूतानां रुद्रस्य च यमस्य च ।
अंतर्य्यामित्वमास्थाय जगत्संहरते प्रभुः ३९।
इत्यंतर्य्याम्यवस्थायामंतर्य्यामित्वमात्मनः ।
मत्स्यः कूर्म्मो वराहश्च नरसिंहोऽथ वामनः ४०।
रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश ।
एते तु विभवावस्था ब्रह्मणः परमात्मनः ४१।
नृसिंहरामकृष्णेषु षाड्गुण्यं परिकीर्तितम् ।

परावस्था तु देवस्य द्वीपादुत्पन्न द्वीपवत् ४२।
सा ह्यवस्था हरेरस्य शृणुष्व गिरिजे शुभे ।
वैकुंठं परमं लोकं विष्णुलोकमनुत्तमम् ४३।
श्वेतद्वीपं स्वरूपं तु क्षीरसागरमुत्तमम् ।
एवं चतुर्द्धा व्यूहं तु सम्यगुक्तं महर्षिभिः ४४।
जलावरणमध्ये तु वैकुंठं कारणं शुभम् ।
कोटिवैश्वानरप्रख्यं सर्वं धर्म्मवदव्ययम् ४५।
आमोदमंदारकरैर्वृक्षैर्वल्लिभिरास्थितम् ।
नानामणिमयं दिव्यं विमानकोटिभिर्य्युतम् ४६।
यदुक्तं परमं धाम तादृक्लक्षणसंस्थितम् ।
तस्मिन्वैकुंठनगरे नानारत्नसमुज्ज्वले ४७।
मध्ये देवजयारामं पुरं रम्यमनुत्तमम् ।
चतुर्द्वारसमायुक्तं हेमप्राकारतोरणम् ४८।
चंडादिद्वारपालाद्यैः कुमुदाद्यैश्च रक्षितम् ।
नानामणिमयैर्दिव्यैर्गृहैः पंक्तिभिरावृतम् ४९।

विततं पंचपद्माभिर्योजनैश्च समंततः ।
सहस्रयोजनोत्तुंगैः प्रासादैः कोटिभिर्वृतम् ५०।

आरूढयौवनैर्द्दिव्यैः पुंभिः स्त्रीभिश्च शोभितम् ।
स्त्रियश्च पुरुषाश्चास्मिन्सर्वलक्षणशोभिताः ५१।
समरूपाश्च श्रीविष्णोः सर्व्वालंकारभूषिताः ।
दिव्यस्रग्वस्त्रसंछन्ना दिव्यचंदनभूषिताः ५२।
मोदंते तत्र देवेश भक्त्या त्वात्ममनोरमे ।
मंत्राष्टाक्षरसंसिद्धा भक्त्या षोडशरूपया ५३।
वृतास्तत्पदमाविश्य मोदंते मनसीप्सितम् ।
गत्वास्मिन्न निवर्तंते विष्णुना सह संस्थिताः ५४।
अविच्छिन्नात्मना ते वै विष्णुना संगताः शुभाः ।
तत्समानसुखं नित्यं प्राप्नुवंति मनीषिणः ५५।
यत्रतत्र हरेर्लोकानाविश्य शुभचेतसः ।
प्राप्नुवंति पुनः स्वर्गं स्वर्गस्थाइव जंतवः ५६।
यथा सौमित्रि भरतौ यथा संकर्षणादयः ।

तथा तेपि च जायंते सत्यलोके यथेच्छया ५७।
पुनस्तेनैव यास्यंति तत्पदं शाश्वतं परम् ।
न कर्म्मबंधनं जन्म वैष्णवानां च विद्यते ५८।
विष्णोरनुचरत्वं हि मोक्षयाहुर्मनीषिणः ।
न दास्यममरेशस्य बंधनं परिकीर्तितम् ५९।
सर्वबंधननिर्मुक्ता हरिदासा निरामयाः ।
आब्रह्मभुवनाँ लोकाः पुनरावृत्तिलक्षणाः ६०।
कर्मबंधमया दुःखमित्रासख्यभयप्रदाः ।
बह्वाया सफला देवि जनिनाशकहेतवः ६१।
सुखभोगस्तु यन्नृणां विषमिश्राशनं यथा ।
स्वर्गसंस्थान्नरान्दृष्ट्वा क्षीणे कर्म्मणि देवताः ६२।
कुपिताः पातयन्त्येव संसृतौ कार्य्यबंधने ।
तस्मात्स्वर्गसुखं देवि बहुधायाससाधनम् ६३।
अनित्यं कुटिलं दुःखमिश्रं योगी परित्यजेत् ।
सततं संस्मरेद्विष्णुं सर्वदुःखौघनाशनम् ६४।

नामोच्चारणमात्रेण प्राप्नुवंति परं पदम् ।
तस्मात्तु वैष्णवं लोकं गौरि संप्रार्थयेत्सुधीः ६५।
भक्त्या त्वनन्यया देवं भजेत करुणांबुधिम् ।
स सर्वज्ञानगुणवान्रक्षत्येव न संशयः ६६।
तस्मादष्टाक्षरं मन्त्रं जप्त्वा सुखतरं शुभम् ।
संप्राप्नोति परं लोकं वैष्णवं सर्वकामदम् ६७।
तस्मिन्मणिमये तल्पे सहस्रसूर्य्यरश्मिनि ।
विमाने शुशुभे दिव्ये संस्थितो भगवान्हरिः ६८।
तत्र चाधारशक्त्यादि धृते पीठे हिरण्मये ।
नानारत्नमये दिव्ये नानावर्णसमन्विते ६९।

तस्मिन्नष्टदले पद्मे मंत्राक्षरपदे शुभे ।
कर्णिकायां सुरम्यायां लक्ष्मीबीजशुभाक्षरे ७०।
तस्मिन्वालार्कसाहस्रकोटितुल्य समप्रभे ।
दिव्ये नारायणः श्रीमानासीनः पंकजासने ७१।
तस्य दक्षिणके पार्श्वे जगन्माता हिरण्मयी ।

गृहीत्वा चामरान्दिव्यान् दिव्यमाल्यविभूषणा ७२।
वसुपात्रं मातुलुंगं स्वर्णपद्मं धृतं करैः ।
वामतः पृथिवीदेवी नीलोत्पलदलद्युतिः ७३।
नानाभरणसंयुक्ता विचित्रांबरभूषिता ।
सा धृत्वा चोर्द्ध्वबाहुभ्यां रम्यं रक्तोत्पलद्वयम् ७४।
इतराभ्यां धृतं देव्या धान्यपात्रयुगं तथा ।
गृहीत्वा चामरान्दिव्यान्शक्तयो विमलादिकाः ७५।
दलाग्रेषु समासीनाः सर्वलक्षणशोभिताः ।
तासां मध्ये समासीनो भगवानच्युतो हरिः ७६।
शंखचक्रगदापद्मपाणिभिर्दिव्यभूषणैः ।
केयूरांगदहाराद्यैर्भूषणै रूपशोभितः ७७।
प्रातरुद्यत्सहस्रांशु कुण्डलाभ्यां विराजितः ।
पूर्वोक्तैस्त्रिदशैर्न्नित्यैः सेवितः परमेश्वरः ७८।
आस्ते वैकुण्ठनगरे नित्ये सत्ये च भोगवान् ।
श्रीमदष्टाक्षरं मंत्रं सिद्धानां वै मनीषिणाम् ७९।

गम्यं तद्वैष्णवं लोकं नेतरेषां कथंचन ।
इत्येवं प्रथमं व्यूहं कथितं ते वरानने ८०।
द्वितीयं वैष्णवं लोकं शृणु वक्ष्यामि सुव्रते ।
योऽयं नित्य इति ख्यातो लोकाग्र्यो वैष्णवः स्मृतः ८१।
तं लोकं विपुलं पुण्यं शुद्धं सत्वमयं शुभम् ।
मध्याह्नसूर्य्यसाहस्रयुगपद्भासितं तदा ८२।
कल्पांतेऽपि न लीयेत तत्वलोकं महत्तरम् ।
मम ब्रह्मादिदेवानां न द्रष्टुमपि शक्यते ८३।
सर्वं कल्पद्रुमवनैः परिपूर्णं समंततः ।
सुधाम्बुपरिपूर्णाभिर्दीर्घिकाभिः समन्वितम् ८४।
स्वर्णरत्नमयैर्दिव्यैः पंकजैरुपशोभितम् ।
जलदग्निनिभैर्दिव्यैर्भूषणैः कोटिभिर्वृतम् ८५।
निरंतरं सामभिश्च कूजितैः कोकिलादिभिः ।
ऊह्यमानैर्गन्धवृक्षैः पुष्पकैरपि शोभितम् ८६।
ऊनषोडशवर्षाब्दैर्दिव्यनारीनरैर्वृतम् ।

सर्वलक्षणशोभाढ्यैर्दिव्यकल्पविभूषणैः ८७।
तत्रप्रदेशे रम्येषु देशेषु कमलापतिम् ।
मुदितैः पतिभिः सार्द्धमर्चयंति स्म योषितः ८८।

तत्प्रसादोपलभ्यं वै सुखमश्नन्ति सर्वदा ।
गायंति परमानंदं कृष्णस्य चरितं महत् ८९।
पद्मेक्षणाः पद्महस्ताः पद्मया सदृशाः शुभाः ।
दिव्यस्रग्वसनोपेताः क्रीडंति स्म सुयोषितः ९०।
शंखचक्रगदापद्मधरा भूषणभूषिताः ।
स्रग्विणः पीतवसनाः पुरुषास्तत्र संस्थिताः ९१।
अनन्यस्पर्शनात्तत्र स्त्रीपुंसोः क्रीडमानयोः ।
भवत्यनुदिनं वृद्धं हरिभक्तिसुखं रसम् ९२।
तन्मध्येंतःपुरं रम्यं वासुदेवस्य शोभितम् ।
चंदनागुरुकर्प्पूरकुंकुमोदकसंयुतम् ९३।
नानापुष्पविमानाद्यैः सर्वतः समलंकृतम् ।
तन्मध्ये कल्पवृक्षस्य च्छायायां कमलासने ९४।

विचित्रश्लक्ष्णपर्यंके शुभास्तरणसंवृते ।
दिव्यगंधसुशोभाढ्यैर्नानापुष्पपरिच्छदैः ९५।
तस्मिन्मनोरमे दिव्ये समासीनः श्रिया सह ।
ईश्वर्य्या सह देवेशो वासुदेवः सनातनः ९६।
सुधांशुकोटिसंकाशो दिव्याभरणभूषितः ।
सुवर्णशुभ्रयुगल श्लक्ष्णनासांचिताननः ९७।
स्निग्धायतसुलावण्यकपोलाभ्यां विराजितः ।
नीलकुंचितकेशाढ्यो रक्ताब्जदललोचनः ९८।
मंदारकेतकीजाती कैरवीकृतशेखरः ।
स्निग्धबिम्बफलाभौष्ठः सुस्मिताननपंकजः ९९।
अनर्घ्यमौक्तिकाभासदंतावलिविराजितः ।
हरिचंदनलिप्तांगः कस्तूरीतिलकांकितः १००।
उन्नतांसभुजैर्दीर्घैश्चतुर्भिरुपशोभितः ।
जपाकुसुमसंकाशकरपल्लवशोभितः १०१।
श्रीवत्सकौस्तुभाभ्यां च शोभितः पृथुवक्षसा १०२।

मुक्तामयैः सुशोभाढ्यैर्दिव्यस्रग्भिरलंकृतः ।
बालार्कसदृशज्योत्स्ना पीतवस्त्रेण वेष्टितः १०३।
माणिक्यनूपुरोपेत पद्मपत्रविराजितः ।
अकलंकितचंद्राभ नखपंक्तिविराजितः १०४।
रक्तोत्पलनिभश्लक्ष्ण शुभ्रांघ्रिकरपंकजः ।
पांचजन्यरथांगाभ्यां बाहुयुग्मविराजितः १०५।
इतराभ्यां श्रियो गात्रमाश्लिष्यन्निजवक्षसि ।
श्लिष्यद्विद्युल्लतोद्भीथ शिताभ्र इव राजते १०६।
सप्तजांबूनदश्लक्ष्ण शुभांघ्रियुगपंजकः ।
अत्र क्रीडति देवेशो वासुदेवः सनातनः १०७।
तप्तकांचनसंकाशा सर्वाभरणभूषिता ।

सुस्निग्धनीलकुटिलचंद्रराविविराजिता १०८।
मंदारपारिजातादि दिव्यपुष्पविराजिता।
कर्णावतंस शोभाढ्या चिकुरांतालिसन्निभा १०९।
पीनोन्नतस्तनाभ्यां च पीडंति हरिवक्षसि।

केयूरांगदहाराद्यैर्भूषणैरुपशोभिता ११०।
आरूढयौवना नित्यं सर्वलोकेशसुंदरी।
तत्र क्रीडति लोकेश पत्या सह निरंतरम् १११।
स एव वासुदेवोऽत्र सर्वभूतमनोहरः।
क्रीडते सर्वलोकेस्मिन्सर्वकामप्रदो नृणाम् ११२।
अत्राष्टशक्तयो लक्ष्म्यास्तनवः परितः स्थिताः।
रमा च रुक्मिणी सीता पद्मा पद्मालया शिवा ११३।
सुलक्षणा सुशीला च रतिकामप्रदाश्च ताः।
शंखचक्रगदापद्म शार्ङ्गाद्यैर्हेतिभिस्तथा ११४।
परितः पुष्कराकारैस्तं लोकं परिरक्षते।
एवं द्वितीयं रूपं च सम्यक्ते शुभदर्शने ११५।
संक्षेपतो मया प्रोक्तं न शक्यं विस्तरेण हि।
द्वादशाक्षरमंत्रं वै ये जपंति सुखाह्वयम् ११६।
ते प्राप्नुवंति सततं शाश्वतं शुभमक्षयम्।
न वेदाध्ययनैर्यज्ञैर्न व्रतैर्नोपवासतः ११७।

न प्राप्यं वैष्णवं लोकं विना दास्येन कुत्रचित्।
तस्माद्दास्यं हरेर्भक्तं भजेतानन्यमानसः ११८।
प्राप्नोति परमां सिद्धिं कर्मबंधविमोचनीम्।
एवं संप्रोच्यते देवि द्वितीयं व्यूहमव्ययम् ११९।
तृतीयं तु परं व्यूहं शृणु वक्ष्यामि पार्वति।
तोयाब्धेरुत्तरं कूलं श्वेतद्वीपे महामते १२०।
संदर्शनाय योगानां सनकादि महात्मनाम्।
सनकश्च सनंदश्च तृतीयश्च सनातनः १२१।
सनत्कुमारजाताश्च वोढुः पंचशिखस्तथा।
सप्तैते ब्रह्मणः पुत्रा योगिनः सुमहौजसः १२२।
विरक्ताः सर्वभोगेषु शुद्धाः सत्वगुणाः सदा।
भगवद्दर्शनोद्भूतसुखैकरससेविनः १२३।
नरनारायणाद्याश्च श्वेतद्वीपे वसंति ये।
तेषां संदर्शनार्थाय तत्र संनिहितो हरिः १२४।
शुभ्रांशुकोटिसंकाशे नानारत्नमयोज्ज्वले।

श्वेतद्वीपे महायोगि सेविते भयवर्जिते १२५।
तत्रोद्यानानि रम्याणि पारिजातसमानि वै।
संतानकलताकीर्णं चन्दनद्रुममंडितम् १२६।
फुल्लपद्मोत्पलोपेतं नानातोयालयैर्युतम्।

तन्मध्ये नगरी रम्या नाम्ना चैरावती शुभा १२७।
नानारत्नमयैर्दिव्यैर्विमानैरुपशोभिता।
दिव्यस्त्रीपुंभिराक्रांता बहुप्रासादसंकुला १२८।
तन्मध्येऽन्तपुरं रम्यं रत्नद्रुमसमाकुलम्।
बालसूर्यनिभैस्तुंगैः प्रासादैर्बहुभिर्वृतम् १२९।
तन्मध्ये मंडपं दिव्यं मणिकांचनशोभितम्।
चंदनागुरुकर्पूरकुंकुमामोदवाशितम् १३०।
नानाकुसुमशोभाढ्यैर्वितानैः समलंकृतम्।
दिव्याप्सरः समाकीर्णं सामगानोपशोभितम् १३१।
मध्ये सिंहासनं तत्र सूर्यवैश्वानरप्रभम्।
तन्मध्येऽष्टदलं पद्मं चंद्रबिंबमिवापरम् १३२।

तन्मध्ये कर्णिकायां तु समासीनो जनार्दनः।
शुद्धजांबूनदप्रख्यो मुक्ताहारविभूषितः १३३।
शंखचक्रगदापद्मशक्तिहस्तचतुष्टयः।
हारकेयूरकटकैरंगुलीयैश्च शोभितः १३४।
सुवर्णपंकजप्रख्यः पदयुग्मविराजितः।
संतानकनिभैः शुभ्रैर्नखपंक्तिविराजितः १३५।
षोडशाब्दवयो रूपयौवनेन विराजितः।
विशालभालदेशे तु कुंकुमेन सुगंधिना १३६।
रचितेनोर्ध्वपुंड्रेण सीमंतेनोपशोभितः।
मथितामृतफेनाभ शुक्लवस्त्रसुवेष्टितः १३७।
मुक्तामयाभ्यां शुभ्राभ्यां कुंडलाभ्यां विराजितः।
पद्मासनसमासीनो जगन्मोहनविग्रहः १३८।
वामांके संस्थिता देवी तस्य दिव्यस्वरूपिणी।
तस्यैव सदृशी लक्ष्मीः शीलसुष्टुगुणादिभिः १३९।
पद्मकिंजल्कसंकाशा यौवनारंभशोभिता।

सर्वलक्षणसंपन्ना तप्तकांचनभूषणा १४०।
दिव्यस्रग्वसनोपेता नीलकुंचितमूर्धजा।
चतुर्भुजैर्विराजंती केयूराङ्गदभूषिता १४१।
मुक्ताहारैर्विराजंती मंदारांचितशीर्षजा।
श्लक्ष्णनासापुटयुता लसद्दंतिवरा जिता १४२।
कस्तूरीतिलकोपेता नासाग्रांचित मौक्तिका।
स्वर्णकुंभसमप्रख्य पीनोन्नतपयोधरा १४३।
दिव्यकुंकुमलिप्तांगी पद्ममालोपशोभिता।
वस्त्रपात्रं मातुलिङ्गं दर्पणं हेमपंकजम् १४४।
करपद्मधृता देवी चेतसाभीष्टदायिनी।
तस्यैताः सदृशास्तत्र शक्तयः परितो हरेः १४५।
ईशावास्या महादेवी जाह्नवी कमलालया।

सावित्री सर्वगा पद्मा शक्तयः परिकीर्तिताः १४६।
श्रद्धा मेधा धृतिः प्रज्ञा धारणा शांतिरेव च।
श्रुतिस्मृतिर्धृतिर्मेधा वृद्धिर्बुद्धिर्मनीषिणी १४७।

दास्यस्ते ताः श्रियः प्रोक्ताः सर्वकार्यस्य कारिकाः।
अनंतवैनतेयादि देवता नित्यकिंकराः १४८।
साध्या मरुद्गणाश्चैव सेवंते नित्यदेवताः।
प्रासादेषु विमानेषु वनेषु नगरेषु च १४९।
तत्प्रसादोपलब्धेषु भोगेष्वत्रानुरंजिताः।
क्रीडंती सततं नित्या हेयनिष्फलवर्जिताः १५०।
ये विष्णुमंत्रजप्तारः सततं श्रद्धयान्विताः।
ये द्वादशीव्रते युक्तास्तत्पदं यांति तेऽव्ययम् १५१।
न वेदैर्न च दानैश्च न यज्ञैर्न व्रतैरपि।
प्राप्तुं च शक्यं गिरिजे विष्णुलोकं सनातनम् १५२।
भक्त्या चानन्यया प्राप्तुं शक्यं विष्णुपदं नृणाम्।
तस्मात्संपूजयेन्नित्यं भक्त्या देवं जनार्दनम् १५३।
कीर्तनं नाममात्रं च ध्यायन्मंत्रं जपेत्सदा।
जुहुयात्तर्पयेद्भक्त्या सर्वगं सर्वकामदम् १५४।
एवमुक्तं तृतीयं तु व्यूहं तु परमात्मनः।

स्वरूपं तव सुश्रोणि यथाप्रोक्तं पुरातनैः १५५।
अतः परं प्रवक्ष्यामि चतुर्थं व्यूहमुत्तमम्।
दिवौकसां रक्षणार्थं दुग्धाब्धौ परमेश्वरः १५६।
सुधांशुकोटिसंकाशः सहस्राक्षेण शोभिते।
पुरंदरसयूथैस्तु च्छादिते दुग्धवारिधौ १५७।
तस्मिन्ननंतपर्यंके शेतेऽसौ विस्तृते शुभे।
दिव्यासनसमासीनः पद्मनाभोऽच्युतो हरिः १५८।
नीलजीमूतसंकाशः पद्मपत्रायतेक्षणः।
विवस्वत्कोटिसंकाश किरीटेन विराजितः १५९।
नानारत्नोज्ज्वलद्दिव्यं कुंडलाभ्यां विराजितः।
बालार्कसदृशज्योत्स्ना पीतवस्त्रेण वेष्टितः १६०।
स्फुरद्वक्तारविंदाभ हस्तांघ्रितलशोभितः।
हारकेयूरकटकैरंगुलीयैर्विराजितः १६१।
शंखचक्रगदाशार्ङ्गखड्गहस्तैर्विभूषितः।
सुपुष्पफलशाखाढ्यकल्पवृक्षैर्विराजितः १६२।

विश्वस्य जन्ममरण नाभिपंकजशोभितः।
हरिचंदनलिप्तांगः सर्वाभरणभूषितः १६३।
मंदारपारिजातादि दिव्यपुष्पैर्मनोरमैः।
सुस्निग्धनीलकुटिलकबरीकृतकेशवान् १६४।
श्लक्ष्णोन्नतसुनासांस जानुयुग्मविराजितः।

मणिविद्रुमशाखाढ्य नूपुराङ्घ्रिविराजितः १६५।
अकलंकितचंद्राभ नखपंक्तिविराजितः ।
अशोकपुष्पसंकाश रक्तोष्ठमुखपंकजः १६६।
अनर्घ्यमुक्तिकाभास दंतपंक्तिविराजितः ।
संपूर्णचंद्रप्रतिम स्मितवक्त्रसुशोभितः १६७।
आरूढयौवनः श्रीमान्कोमलावयवोज्ज्वलः ।
शरण्यः सर्वलोकानां सर्वलोकफलप्रदः १६८।
सदृशी तस्य देवी तु रूपशीलगुणादिभिः ।
तप्तकांचनसंकाशा तप्तकांचनभूषणा १६९।
तरुणी रूपलावण्या कान्तिशीलगुणान्विता ।

दुग्धाब्धिफेनसंकाश शुभवस्त्रेण वेष्टिता १७०।
मंदारकेतकी जाती पुष्पार्चितशिरोरुहा ।
कस्तूरीतिलकोपेता रत्नसीमंतशोभिता १७१।
नानावर्णसुशोभाढ्या कर्णभूषणभूषिता ।
प्रवालसदृशज्योत्स्ना रक्तधारसुविस्मिता १७२।
मत्तभृङ्गोपमैः स्निग्धैरलकैः सुविराजिता ।
तनुमध्या विशालाक्षी पीनोन्नतपयोधरा १७३।
चतुर्हस्तैर्विराजंती सर्वाभरणभूषिता ।
उद्बाहुभ्यां धृता देवी हेमपद्मयुगं शुभम् १७४।
इतराभ्यां समाश्लिष्य भर्तारं निबिडं स्थिता ।
आलोकयंती सततं त्रिदशांश्च कटाक्षकै १७५।
निरीक्षितास्तया देव्या धन्यास्ते सततं शिवे ।
तत्र देवा विमानस्थाः सिद्धचारणकिन्नराः १७६।
गायंति सततं देवीमानंदाश्रुपरिप्लुताः ।
दैतेयैर्बाध्यमानैस्तु ब्रह्मरुद्रादिभिः सुरैः १७७।

संस्तूयमानस्तत्रेशो देवानामभयं ददौ ।
देवानामभयं दत्त्वा सर्वदेवेश्वरो हरिः १७८।
राक्षसान्हंतुमारेभे जगत्संरक्षणाय वै ।
एवं चतुर्थं व्यूहं तु हरेः प्रोक्तं तवानघे १७९।
किमन्यच्छ्रोतुकामासीत्तद्ब्रवीमि वरानने ।
धन्यासि कृतकृत्यासि भक्तासि पुरुषोत्तमे १८०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे विष्णुव्यूहभेदवर्णनंनाम एकोनत्रिंशदधिकद्विशततमोऽध्यायः २२९।

Roman transliteration

pārvatyuvāca-
vistareṇa mamākhyāhi devasargamanuttamam |
brahmādi tridivaśreṣṭhāḥ kathaṃ jātāḥ sanātanāḥ |

īśvarasyāvatārāṃśca vistareṇa vadasva me 1|
rudra uvāca-
ākāśānilatejoṃbu bhuvaḥ sṛṣṭā yathākramam |
tāsāṃ madhye'sṛjadbrahmā agādhajalamarṇavam 2|
asminnekārṇavībhūte jalamāyāvaṭacchade |
ādāya sarvvabhūtāni yoganidrāṃ yayau hariḥ 3|
sa jagatsraṣṭukāmastu yoganidrāmupeyivān |
tayā reme ciraṃ kālaṃ māyayā madhusūdanaḥ 4|
tasyāṃ tu janayāmāsa kālātmānamanuttamam |
kalākāṣṭhādi bhūtā ye pakṣamāsādirūpiṇaḥ 5|
tasminkāle harernnābhipaṃkajaṃ mukulākṛti |
vikasatsarvajagato bījabhūtaṃ suvarcasam 6|

udasthādudabhūttatra brahmā ca sumahāmatiḥ |
sa jagatsraṣṭukāmastu rajoguṇavicoditaḥ |
tuṣṭāva yoganidrāyāṃ śayānaṃ parameśvaram 7|
brahmovāca-
namostu viṣṇave tubhyaṃ sargasthityaṃtahetave |
jagadbhūṣaṇabhūṣāya śrīmate viśvarūpiṇe 8|
namo brahmaṇyadevāya gobrāhmaṇahitāya ca |
jagaddhitāya kṛṣṇāya goviṃdāya namonamaḥ 9|
pradhānakālarūpāya puruṣāyeśvarāya ca |
namaḥ prapaṃcarūpāya niṣprapaṃcasvarūpiṇe 10|
nārāyaṇāya viśvāya viśveśāya namonamaḥ |
śrībhūlīlādhipataye brahmaṇe paramātmane 11|
namostu vāsudevāya viśvarūpāya śārṅgiṇe |
trayīnāthāya haraye viśvanāthasvarūpiṇe 12|
anaṃtakalyāṇaguṇaparipūrṇāya te namaḥ |

jagacca sarvvaṃ svapiti tvayi supte jaganmaye 13|
vṛtaṃ sarvaṃ jagannātha prapaṃce sacarācaram |
tvameva kāraṇaṃ karttā kāryyaṃ ca triguṇodbhavam 14|
sraṣṭā dhyātā vidhātā ca tvameva parameśvaraḥ |
jāgarṣiśuddhasatvasthastavanidrā kutaḥprabho |
devatvayi sthitālokāḥ samādhiṣṭhāḥ sanātanāḥ 15|
śiva uvāca-
evamukto hṛṣīkeśo brahmaṇā parameśvaraḥ |
uttasthau śayanāttasmādvimukto yoganidrayā 16|
niyamya yoganidrāṃ tāṃ jagatsraṣṭuṃ pracakrame |
aciṃtyastatkṣaṇāddevo jagatāṃ prabhuracyutaḥ 17|
ciṃtayitvā jagatsarvamasṛjatsa pumāṃstataḥ |
lokānsarvvāṃstadā hyapsu gatamaṃḍaṃ hiraṇmayam 18|
saptadvīpānsamudrāṃtānmedinī bhūdharairyutān |
sahaikāṇḍakaṭāhena nābhipadme'sṛjatprabhuḥ 19|

tadaṇḍamadhye cāsthānamīśvaraḥ kṛtavānhariḥ |
atha nārāyaṇaṃkastu dadhyāvadhyātmacetasā 20|
dhyānāṃte tasya bhālāttu svedabiṃdurajāyata |
sa biṃdurbudbudākāraḥ pṛthivyāmapatatkṣaṇāt 21|
tasmāttu budbudātso'hamutpannosmi varānane |
tryakṣastriśūlahasto'haṃ jaṭāmukuṭamaṃḍitaḥ 22|
kiṃkaromīti deveśamavocaṃ vinayānvitaḥ |
tato nārāyaṇo devo māmityāha mudānvitaḥ 23|

karttāsi jagato rudra saṃhāraṃ bhīmadarśanam |
sākṣātsaṃkarṣaṇāṃśena saṃhārārthe varānane 24|
tasmānnārāyaṇāddevi utpannosmi bhayaṃkaraḥ |
niyojya māṃ tu saṃhāre punareva janārdanaḥ 25|
netrābhyāmasṛjaccaṃdrasūryyau dhvāṃtāpahāriṇau |
vāyuṃ diśaśca śrotrābhyāmiṃdrāgnīmukhato'sṛjat 26|
nāsābhyāṃ varuṇaṃ mitramasṛjatpaṃkajekṣaṇaḥ |

bāhubhyāmakhilāndevānsasādhyānsamarudgaṇān 27|
samastaromakūpebhyo ratnānyoṣadhayastathā |
tvaci śailānsamudrāśca gavādyāḥ paśavastathā 28|
mukhato brāhmaṇaḥ srṣṭo bāhubhyāṃ kṣatriyastathā |
ūrvvorvaiśyastataḥ padbhyāṃ śūdraścaivamajāyata 29|
evaṃ srṣṭvā jagatsarvvamacetanamavasthitam |
viśvarūpeṇa deveśo yasyāṃtaramadhiṣṭhitaḥ 30|
śaktyā vinā harestasya nonmeṣo vidyate yataḥ |
tasmātsarvajagatprāṇo viṣṇureva sanātanaḥ 31|
sa evāvyaktarūpaḥ sanparamātmā vyavasthitaḥ |
sargasthitilayaṃ brahmā svayameva pravarttate 32|
ṣāḍguṇyaparipūrṇo'sau vāsudevaḥ sanātanaḥ |
triguṇādātmanorūpaṃ caturddhā kurute jagat 33|
pradyumnamūrttirbhagavānsarvaiśvaryyasamanvitaḥ |
vidheḥ prajāpatīnāṃ ca kālasya ca janasya ca 34|

aṃtaryyāmitvamāpanno sargaṃ samyakkaroti hi |
setihāsāṃstato vedāndadau tasmai mahātmane 35|
pradyumnasyāṃśabhāgo'sau brahmā lokapitāmahaḥ |
jagatsargasthitiṃ sarvvaṃ prakarotyaṃśasaṃbhavaḥ 36|
aniruddhaśca bhagavāñchaktitejaḥ samanvitaḥ |
manūnāṃ pārthivānāṃ ca kālasya ca janasya ca 37|
sthitiṃ karoti bhagavānaṃtaryyāmitvamāsthitaḥ |
saṃkarṣaṇo mahāviṣṇurvidyābalasamanvitaḥ 38|
kālasya sarvabhūtānāṃ rudrasya ca yamasya ca |
aṃtaryyāmitvamāsthāya jagatsaṃharate prabhuḥ 39|
ityaṃtaryyāmyavasthāyāmaṃtaryyāmitvamātmanaḥ |
matsyaḥ kūrmmo varāhaśca narasiṃho'tha vāmanaḥ 40|
rāmo rāmaśca kṛṣṇaśca buddhaḥ kalkī ca te daśa |
ete tu vibhavāvasthā brahmaṇaḥ paramātmanaḥ 41|
nṛsiṃharāmakṛṣṇeṣu ṣāḍguṇyaṃ parikīrtitam |

parāvasthā tu devasya dīpādutpanna dīpavat 42|
sā hyavasthā harerasya śṛṇuṣva girije śubhe |
vaikuṃṭhaṃ paramaṃ lokaṃ viṣṇulokamanuttamam 43|
śvetadīpaṃ svarūpaṃ tu kṣīrasāgaramuttamam |
evaṃ caturddhā vyūhaṃ tu samyaguktaṃ maharṣibhiḥ 44|
jalāvaraṇamadhye tu vaikuṃṭhaṃ kāraṇaṃ śubham |
koṭivaiśvānaraprakhyaṃ sarvaṃ dharmmavadavyayam 45|
āmodamaṃdārakarairvṛkṣairvahnibhirāsthitam |
nānāmaṇimayaṃ divyaṃ vimānakoṭibhiryyutam 46|
yaduktaṃ paramaṃ dhāma tādṛklakṣaṇasaṃsthitam |
tasminvaikuṃṭhanagare nānāratnasamujjvale 47|
madhye devajayārāmaṃ puraṃ ramyamanuttamam |
caturdvārasamāyuktaṃ hemaprākāratoraṇam 48|

caṃḍādidvārapālādyaiḥ kumudādyaiśca rakṣitam |
nānāmaṇimayairdivyairgṛhaiḥ paṃktibhirāvṛtam 49|

vitataṃ paṃcapadmābhiryojanaiśca samaṃtataḥ |
sahasrayojanottuṃgaiḥ prāsādaiḥ koṭibhirvṛtam 50|
ārūḍhayauvanairddivyaiḥ puṃbhiḥ strībhiśca śobhitam |
striyaśca puruṣāścāsminsarvalakṣaṇaśobhitāḥ 51|
samarūpāśca śrīviṣṇoḥ sarvvālaṃkārabhūṣitāḥ |
divyasragvastrasaṃchannā divyacaṃdanabhūṣitāḥ 52|
modaṃte tatra deveśa bhaktyā tvātmamanorame |
maṃtrāṣṭākṣarasaṃsiddhā bhaktyā ṣoḍaśarūpayā 53|
vṛtāstatpadamāviśya modaṃte manasīpsitam |
gatvāsminna nivartaṃte viṣṇunā saha saṃsthitāḥ 54|
avicchinnātmanā te vai viṣṇunā saṃgatāḥ śubhāḥ |
tatsamānasukhaṃ nityaṃ prāpnuvaṃti manīṣiṇaḥ 55|
yatratatra harerlokānāviśya śubhacetasaḥ |
prāpnuvaṃti punaḥ svargaṃ svargasthāiva jaṃtavaḥ 56|
yathā saumitri bharatau yathā saṃkarṣaṇādayaḥ |

tathā tepi ca jāyaṃte satyaloke yathecchayā 57|
punastenaiva yāsyaṃti tatpadaṃ śāśvataṃ param |
na karmmabaṃdhanaṃ janma vaiṣṇavānāṃ ca vidyate 58|
viṣṇoranucaratvaṃ hi mokṣayāhurmanīṣiṇaḥ |
na dāsyamamareśasya baṃdhanaṃ parikīrtitam 59|
sarvabaṃdhananirmuktā haridāsā nirāmayāḥ |
ābrahmabhuvanā~ lokāḥ punarāvṛttilakṣaṇāḥ 60|
karmabaṃdhamayā duḥkhamitrāsakhyabhayapradāḥ |
bahvāyā saphalā devi janināśakahetavaḥ 61|
sukhabhogastu yannṝṇāṃ viṣamiśrāśanaṃ yathā |
svargasaṃsthānnarāndṛṣṭvā kṣīṇe karmmaṇi devatāḥ 62|
kupitāḥ pātayantyeva saṃsṛtau kāryyabaṃdhane |
tasmātsvargasukhaṃ devi bahudhāyāsasādhanam 63|
anityaṃ kuṭilaṃ duḥkhamiśraṃ yogī parityajet |
satataṃ saṃsmaredviṣṇuṃ sarvaduḥkhaughanāśanam 64|

nāmoccāraṇamātreṇa prāpnuvaṃti paraṃ padam |
tasmāttu vaiṣṇavaṃ lokaṃ gauri saṃprārthayetsudhīḥ 65|
bhaktyā tvananyayā devaṃ bhajeta karuṇāṃbudhim |
sa sarvajñānaguṇavānrakṣatyeva na saṃśayaḥ 66|
tasmādaṣṭākṣaraṃ mantraṃ japtvā sukhataraṃ śubham |
saṃprāpnoti paraṃ lokaṃ vaiṣṇavaṃ sarvakāmadam 67|
tasminmaṇimaye talpe sahasrasūryyaraśmini |
vimāne śuśubhe divye saṃsthito bhagavānhariḥ 68|
tatra cādhāraśaktyādi dhṛte pīṭhe hiraṇmaye |
nānāratnamaye divye nānāvarṇasamanvite 69|
tasminnaṣṭadale padme maṃtrākṣarapade śubhe |
karṇikāyāṃ suramyāyāṃ lakṣmībījaśubhākṣare 70|
tasminvālārkasāhasrakoṭitulya samaprabhe |
divye nārāyaṇaḥ śrīmānāsīnaḥ paṃkajāsane 71|
tasya dakṣiṇake pārśve jaganmātā hiraṇmayī |

gṛhītvā cāmarāndivyān divyamālyavibhūṣaṇā 72|
vasupātraṃ mātuluṃgaṃ svarṇapadmaṃ dhṛtaṃ karaiḥ |

vāmataḥ pṛthivīdevī nīlotpaladaladyutiḥ 73|
nānābharaṇasaṃyuktā vicitrāṃbarabhūṣitā |
sā dhṛtvā corddhvabāhubhyāṃ ramyaṃ raktotpaladvayam 74|
itarābhyāṃ dhṛtaṃ devyā dhānyapātrayugaṃ tathā |
gṛhītvā cāmarāndivyāṅśaktayo vimalādikāḥ 75|
dalāgreṣu samāsīnāḥ sarvalakṣaṇaśobhitāḥ |
tāsāṃ madhye samāsīno bhagavānacyuto hariḥ 76|
śaṃkhacakragadāpadmapāṇibhirdivyabhūṣaṇaiḥ |
keyūrāṃgadahārādyairbhūṣaṇai rūpaśobhitaḥ 77|
prātarudyatsahasrāṃśu kuṇḍalābhyāṃ virājitaḥ |
pūrvoktaistridaśairnnityaiḥ sevitaḥ parameśvaraḥ 78|
āste vaikuṇṭhanagare nitye satye ca bhogavān |
śrīmadaṣṭākṣaraṃ maṃtraṃ siddhānāṃ vai manīṣiṇām 79|

gamyaṃ tadvaiṣṇavaṃ lokaṃ netareṣāṃ kathaṃcana |
ityevaṃ prathamaṃ vyūhaṃ kathitaṃ te varānane 80|
dvitīyaṃ vaiṣṇavaṃ lokaṃ śṛṇu vakṣyāmi suvrate |
yo'yaṃ nitya iti khyāto lokāgryo vaiṣṇavaḥ smṛtaḥ 81|
taṃ lokaṃ vipulaṃ puṇyaṃ śuddhaṃ satvamayaṃ śubham |
madhyāhnasūryyasāhasrayugapadbhāsitaṃ tadā 82|
kalpāṃte'pi na līyeta tatvalokaṃ mahattaram |
mama brahmādidevānāṃ na draṣṭumapi śakyate 83|
sarvaṃ kalpadrumavanaiḥ paripūrṇaṃ samaṃtataḥ |
sudhāmbuparipūrṇābhirdīrghikābhiḥ samanvitam 84|
svarṇaratnamayairdivyaiḥ paṃkajairupaśobhitam |
jaladagninibhairdivyairbhūṣaṇaiḥ koṭibhirvṛtam 85|
niraṃtaraṃ sāmabhiśca kūjitaiḥ kokilādibhiḥ |
ūhyamānairgandharvṛkṣaiḥ puṣpakairapi śobhitam 86|
ūnaṣoḍaśavarṣābdairdivyanārīnarairvṛtam |

sarvalakṣaṇaśobhāḍhyairdivyakalpavibhūṣaṇaiḥ 87|
tatrapradeśe ramyeṣu deśeṣu kamalāpatim |
muditaiḥ patibhiḥ sārddhamarcayaṃti sma yoṣitaḥ 88|
tatprasādopalabhyaṃ vai sukhamaśnanti sarvadā |
gāyaṃti paramānaṃdaṃ kṛṣṇasya caritaṃ mahat 89|
padmekṣaṇāḥ padmahastāḥ padmayā sadṛśaḥ śubhāḥ |
divyasragvasanopetāḥ krīḍaṃti sma suyoṣitaḥ 90|
śaṃkhacakragadāpadmadharā bhūṣaṇabhūṣitāḥ |
sragviṇaḥ pītavasanāḥ puruṣāstatra saṃsthitāḥ 91|
ananyasparśanāttatra strīpuṃsoḥ krīḍamānayoḥ |
bhavatyanudinaṃ vṛddhaṃ haribhaktisukhaṃ rasam 92|
tanmadhyeṃtaḥpuraṃ ramyaṃ vāsudevasya śobhitam |
caṃdanāgurukarppūrakuṃkumodakasaṃyutam 93|
nānāpuṣpavimānādyaiḥ sarvataḥ samalaṃkṛtam |
tanmadhye kalpavṛkṣasya cchāyāyāṃ kamalāsane 94|

vicitraślakṣṇaparyaṃke śubhāstaraṇasaṃvṛte |
divyagaṃdhasuśobhāḍhyairnānāpuṣpaparicchadaiḥ 95|
tasminmanorame divye samāsīnaḥ śriyā saha |
īśvaryyā saha deveśo vāsudevaḥ sanātanaḥ 96|
sudhāṃśukoṭisaṃkāśo divyābharaṇabhūṣitaḥ |
suvarṇaśubhrayugala ślakṣṇanāsāṃcitānanaḥ 97|
snigdhāyatasulāvaṇyakapolābhyāṃ virājitaḥ |

nīlakuṃcitakeśāḍhyo raktābjadalalocanaḥ 98|
maṃdāraketakījātī kairavīkṛtaśekharaḥ |
snigdhabimbaphalābhauṣṭhaḥ susmitānanapaṃkajaḥ 99|
anarghyamauktikābhāsadaṃtāvalivirājitaḥ |
haricaṃdanaliptāṃgaḥ kastūrītilakāṃkitaḥ 100|
unnatāṃsabhujairdīrghaiścaturbhirupaśobhitaḥ |
japākusumasaṃkāśakarapallavaśobhitaḥ 101|
śrīvatsakaustubhābhyāṃ ca śobhitaḥ pṛthuvakṣasā 102|

muktāmayaiḥ suśobhāḍhyairdivyasragbhiralaṃkṛtaḥ |
bālārkasadṛśajyotsnā pītavastreṇa veṣṭitaḥ 103|
māṇikyanūpuropeta padmapatravirājitaḥ |
akalaṃkitacaṃdrābha nakhapaṃktivirājitaḥ 104|
raktotpalanibhaślakṣṇa śubhrāṃghrikarapaṃkajaḥ |
pāṃcajanyarathāṃgābhyāṃ bāhuyugmavirājitaḥ 105|
itarābhyāṃ śriyo gātramāśliṣyannijavakṣasi |
śliṣyadvidyullatodgītha śītābhra iva rājate 106|
saptajāṃbūnadaślakṣṇa śubhāṃghriyugapaṃjakaḥ |
atra krīḍati deveśo vāsudevaḥ sanātanaḥ 107|
taptakāṃcanasaṃkāśā sarvābharaṇabhūṣitā |
susnigdhanīlakuṭilacaṃdrarāvivirājitā 108|
maṃdārapārijātādi divyapuṣpavirājitā |
karṇāvataṃsa śobhāḍhyā cikurāṃtālisannibhā 109|
pīnonnatastanābhyāṃ ca pīḍaṃti harivakṣasi |

keyūrāṃgadahārādyairbhūṣaṇairupaśobhitā 110|
ārūḍhayauvanā nityaṃ sarvalokeśasuṃdarī |
tatra krīḍati lokeśa patyā saha niraṃtaram 111|
sa eva vāsudevo'tra sarvabhūtamanoharaḥ |
krīḍate sarvalokesminsarvakāmaprado nṛṇām 112|
atrāṣṭaśaktayo lakṣmyāstanavaḥ paritaḥ sthitāḥ |
ramā ca rukmiṇī sītā padmā padmālayā śivā 113|
sulakṣaṇā suśīlā ca ratikāmapradāśca tāḥ |
śaṃkhacakragadāpadma śārṅgādyairhetibhistathā 114|
paritaḥ puṣkarākāraistaṃ lokaṃ parirakṣate |
evaṃ dvitīyaṃ rūpaṃ ca samyakte śubhadarśane 115|
saṃkṣepato mayā proktaṃ na śakyaṃ vistareṇa hi |
dvādaśākṣaramaṃtraṃ vai ye japaṃti sukhāhvayam 116|
te prāpnuvaṃti satataṃ śāśvataṃ śubhamakṣayam |
na vedādhyayanairyajñairna vratairnopavāsataḥ 117|

na prāpyaṃ vaiṣṇavaṃ lokaṃ vinā dāsyena kutracit |
tasmāddāsyaṃ harerbhaktaṃ bhajetānanyamānasaḥ 118|
prāpnoti paramāṃ siddhiṃ karmabaṃdhavimocanīm |
evaṃ saṃprocyate devi dvitīyaṃ vyūhamavyayam 119|
tṛtīyaṃ tu paraṃ vyūhaṃ śṛṇu vakṣyāmi pārvati |
toyābdheruttaraṃ kūlaṃ śvetadvīpe mahāmate 120|
saṃdarśanāya yogānāṃ sanakādi mahātmanām |
sanakaśca sanaṃdaśca tṛtīyaśca sanātanaḥ 121|
sanatkumārajātāśca voḍhuḥ paṃcaśikhastathā |
saptaite brahmaṇaḥ putrā yoginaḥ sumahaujasaḥ 122|
viraktāḥ sarvabhogeṣu śuddhāḥ satvaguṇāḥ sadā |
bhagavaddarśanodbhūtasukhaikarasasevinaḥ 123|

naranārāyaṇādyāśca śvetadvīpe vasaṃti ye |
teṣāṃ saṃdarśanārthāya tatra saṃnihito hariḥ 124|
śubhrāṃśukoṭisaṃkāśe nānāratnamayojjvale |

śvetadvīpe mahāyogi sevite bhayavarjite 125|
tatrodyānāni ramyāṇi pārijātasamāni vai |
saṃtānakalatākīrṇaṃ candanadrumamaṃḍitam 126|
phullapadmotpalopetaṃ nānātoyālayairyutam |
tanmadhye nagarī ramyā nāmnā cairāvatī śubhā 127|
nānāratnamayairdivyairvimānairupaśobhitā |
divyastrīpuṃbhirākrāṃtā bahuprāsādasaṃkulā 128|
tanmadhye'ntapuraṃ ramyaṃ ratnadrumasamākulam |
bālasūryanibhaistuṃgaiḥ prāsādairbahubhirvṛtam 129|
tanmadhye maṃḍapaṃ divyaṃ maṇikāṃcanaśobhitam |
caṃdanāgurukarpūrakuṃkumāmodavāśitam 130|
nānākusumaśobhāḍhyairvitānaiḥ samalaṃkṛtam |
divyāpsaraḥ samākīrṇaṃ sāmagānopaśobhitam 131|
madhye siṃhāsanaṃ tatra sūryavaiśvānaraprabham |
tanmadhye'ṣṭadalaṃ padmaṃ caṃdrabiṃbamivāparam 132|

tanmadhye karṇikāyāṃ tu samāsīno janārdanaḥ |
śuddhajāṃbūnadaprakhyo muktāhāravibhūṣitaḥ 133|
śaṃkhacakragadāpadmaśaktihastacatuṣṭayaḥ |
hārakeyūrakaṭakairaṃgulīyaiśca śobhitaḥ 134|
suvarṇapaṃkajaprakhyaḥ padayugmavirājitaḥ |
saṃtānakanibhaiḥ śubhrairnakhapaṃktivirājitaḥ 135|
ṣoḍaśābdavayo rūpayauvanena virājitaḥ |
viśālabhāladeśe tu kuṃkumena sugaṃdhinā 136|
racitenordhvapuṃḍreṇa sīmaṃtenopaśobhitaḥ |
mathitāmṛtaphenābha śuklavastrasuveṣṭitaḥ 137|
muktāmayābhyāṃ śubhrābhyāṃ kuṃḍalābhyāṃ virājitaḥ |
padmāsanasamāsīno jaganmohanavigrahaḥ 138|
vāmāṃke saṃsthitā devī tasya divyasvarūpiṇī |
tasyaiva sadṛśī lakṣmīḥ śīlasuṣṭuguṇādibhiḥ 139|
padmakiṃjalkasaṃkāśā yauvanāraṃbhaśobhitā |

sarvalakṣaṇasaṃpannā taptakāṃcanabhūṣaṇā 140|
divyasragvasanopetā nīlakuṃcitamūrdhajā |
caturbhujairvirājaṃtī keyūrāṅgadabhūṣitā 141|
muktāhārairvirājaṃtī maṃdārāṃcitaśīrṣajā |
ślakṣṇanāsāpuṭayutā lasaddaṃtivarā jitā 142|
kastūrītilakopetā nāsāgrāṃcita mauktikā |
svarṇakuṃbhasamaprakhya pīnonnatapayodharā 143|
divyakuṃkumaliptāṃgī padmamālopaśobhitā |
vastrapātraṃ mātuliḍgaṃ darpaṇaṃ hemapaṃkajam 144|
karapadmadhṛtā devī cetasābhīṣṭadāyinī |
tasyaitāḥ sadṛśāstatra śaktayaḥ parito hareḥ 145|
īśāvāsyā mahādevī jāhnavī kamalālayā |
sāvitrī sarvagā padmā śaktayaḥ parikīrtitāḥ 146|
śraddhā medhā dhṛtiḥ prajñā dhāraṇā śāṃtireva ca |
śrutismṛtirdhṛtirmedhā vṛddhirbuddhirmanīṣiṇī 147|

dāsyaste tāḥ śriyaḥ proktāḥ sarvakāryasya kārikāḥ |
anaṃtavainateyādi devatā nityakiṃkarāḥ 148|
sādhyā marudgaṇāścaiva sevaṃte nityadevatāḥ |
prāsādeṣu vimāneṣu vaneṣu nagareṣu ca 149|
tatprasādopalabdheṣu bhogeṣvatrānuraṃjitāḥ |
krīḍaṃtī satataṃ nityā heyaniṣphalavarjitāḥ 150|
ye viṣṇumaṃtrajaptāraḥ satataṃ śraddhayānvitāḥ |
ye dvādaśīvrate yuktāstatpadaṃ yāṃti te'vyayam 151|
na vedairna ca dānaiśca na yajñairna vratairapi |
prāptuṃ ca śakyaṃ girije viṣṇulokaṃ sanātanam 152|
bhaktyā cānanyayā prāptuṃ śakyaṃ viṣṇupadaṃ nṛṇāṃ |
tasmātsaṃpūjayennityaṃ bhaktyā devaṃ janārdanam 153|
kīrtanaṃ nāmamātraṃ ca dhyāyanmaṃtraṃ japetsadā |
juhuyāttarpayedbhaktyā sarvagaṃ sarvakāmadam 154|
evamuktaṃ tṛtīyaṃ tu vyūhaṃ tu paramātmanaḥ |

svarūpaṃ tava suśroṇi yathāproktaṃ purātanaiḥ 155|
ataḥ paraṃ pravakṣyāmi caturthaṃ vyūhamuttamam |
divaukasāṃ rakṣaṇārthaṃ dugdhābdhau parameśvaraḥ 156|
sudhāṃśukoṭisaṃkāśaḥ sahasrākṣeṇa śobhite |
puraṃdarasayūthaistu cchādite dugdhavāridhau 157|
tasminnanaṃtaparyaṃke śete'sau vistṛte śubhe |
divyāsanasamāsīnaḥ padmanābho'cyuto hariḥ 158|
nīlajīmūtasaṃkāśaḥ padmapatrāyatekṣaṇaḥ |
vivasvatkoṭisaṃkāśa kirīṭena virājitaḥ 159|
nānāratnojjvaladdivyaṃ kuṃḍalābhyāṃ virājitaḥ |
bālārkasadṛśajyotsnā pītavastreṇa veṣṭitaḥ 160|
sphuradraktāraviṃdābha hastāṃghritalaśobhitaḥ |
hārakeyūrakaṭakairaṃgulīyairvirājitaḥ 161|
śaṃkhacakragadāśārṅgakhaḍgahastairvibhūṣitaḥ |
supuṣpaphalaśākhāḍhyakalpavṛkṣairvirājitaḥ 162|

viśvasya janmamaraṇa nābhipaṃkajaśobhitaḥ |
haricaṃdanaliptāṃgaḥ sarvābharaṇabhūṣitaḥ 163|
maṃdārapārijātādi divyapuṣpairmanoramaiḥ |
susnigdhanīlakuṭilakabarīkṛtakeśavān 164|
ślakṣṇonnatasunāsāṃsa jānuyugmavirājitaḥ |
maṇividrumaśākhāḍhya nūpurāṅghrivirājitaḥ 165|
akalaṃkitacaṃdrābha nakhapaṃktivirājitaḥ |
aśokapuṣpasaṃkāśa raktoṣṭhamukhapaṃkajaḥ 166|
anarghyamuktikābhāsa daṃtapaṃktivirājitaḥ |
saṃpūrṇacaṃdrapratima smitavaktrasuśobhitaḥ 167|
ārūḍhayauvanaḥ śrīmānkomalāvayavojjvalaḥ |
śaraṇyaḥ sarvalokānāṃ sarvalokaphalapradaḥ 168|
sadṛśī tasya devī tu rūpaśīlaguṇādibhiḥ |
taptakāṃcanasaṃkāśā taptakāṃcanabhūṣaṇā 169|
taruṇī rūpalāvaṇyā kāntiśīlaguṇānvitā |

dugdhābdhiphenasaṃkāśa śubhavastreṇa veṣṭitā 170|
maṃdāraketakī jātī puṣpārcitaśiroruhā |
kastūrītilakopetā ratnasīmaṃtaśobhitā 171|
nānāvarṇasuśobhāḍhyā karṇabhūṣaṇabhūṣitā |
pravālasadṛśajyotsnā raktadhārasuvismitā 172|
mattabhṛṅgopamaiḥ snigdhairalakaiḥ suvirājitā |

tanumadhyā viśālākṣī pīnonnatapayodharā 173|
caturhastairvirājaṃtī sarvābharaṇabhūṣitā |
udbāhubhyāṃ dhṛtā devī hemapadmayugaṃ śubham 174|
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English translation

Pārvatī said :

1. Tell me in detail about the excellent creation of gods. How were the ancient ones like Brahma , the best in heaven, were born? Tell me also in detail about the incarnations of the lord.

Rudra said :

2-7. Ether, Air, Fire, Water and Earth were created in due succession. Brahma created the unfathomable ocean of water among them. In this which had become an ocean, Viṣṇu , taking all the beings, slept the sleep at the end of a yuga , on a leaf of a fig-tree in the water that was his Māyā . Desiring to create the world, he had the sleep at the end of a yuga. Madhusūdana (i.e. Viṣṇu) enjoyed for a long time with that Māyā. On her he generated the excellent Time. So also the divisions of Time like Kalā , Kāṣṭhā , and of the form of a fortnight, a month etc. At that time the lotus in the form of Viṣṇu's navel, which was of the shape of a bud, began to expand. The very bright one was the origin of the world. There the very intelligent Brahma sprang up. He, desiring to create the world, and impelled by the quality of rajas , praised the highest god having his sleep at the end of the yuga.

Brahmā said :

8-15. Salutation to you, Viṣṇu, the cause of creation, maintenance, and destruction, to you adorned with the ornament of the world, to you the affluent one and of the form of the universe. Salutation to god Brahmaṇya (i.e. the creator), beneficial to cows and brāhmaṇas and beneficial to the world; repeated salutations to Kṛṣṇa , to Govinda . Salutation to (you) of the form of Pradhāna (i.e. Prakṛti) and Time, to the Highest Being, the god. Salutation to (you) of the form of the visible world and not having the form of it. Repeated salutations to Nārāyaṇa , Viśva , the lord of the universe, to the lord of Śrī, Bhū, Nīlā , to Brahman , the highest soul. Salutation to Vāsudeva , of the form of the universe and having the Śārṅga bow, to the lord of the triad (of the Vedas), to Hari , of the form of the lord of the

universe. Salutation to you, perfect with endless auspicious qualities. When you, full of the world, sleep, the entire world sleeps. O lord of the world, in the visible world, everything mobile and immobile is covered (by you). You alone are the cause, the agent, and the effect due to the three constituents (viz. sattva , rajas, tamas). You alone are the creator, the one who meditates, and the maker. You remaining in the pure sattva (quality) keep awake. Whence can you have sleep? O god, worlds, the ancient ones, have abided in you.

Śiva said :

16-19. Thus addressed by Brahmā , the highest god Viṣṇu, freed from his sleep at the end of the yuga, got up from that bed. The inconceivable Acyuta , the lord of the worlds, having controlled his sleep at the end of the yuga, commenced creating the world at that moment. Having thought, the Highest Being then created the entire world. Then the lord created in the lotus of his navel all the worlds, the golden egg lying in the water, the seven islands limited by oceans and having land and mountains, with the frying pan (like) egg.

20-24. The lord, Viṣṇu, took his place in the egg. Then with his mind devoted to the supreme spirit, Brahmā meditated upon Viṣṇu. At the end of the meditation a drop of perspiration was produced from his forehead. That drop, of the shape of a bubble, in a moment fell on the earth. O you of an excellent face, I, having three eyes, a trident, and adorned with the crown of the matted hair, was born from that bubble. With modesty I asked the lord of gods: “What shall I do?” Then god Viṣṇu, with delight, thus spoke to me: “O Rudra , you will bring about a fierce-looking destruction of the world, (after) actually being (my) portion, viz. Saṃkarṣaṇa , O you of an excellent face.”

25-29. O goddess, from that Nārāyaṇa, I, the fearful one, was born. Having entrusted me with the destruction (of the world), Viṣṇu just again produced from his eyes the moon and the sun, that remove darkness. From his ears he produced Vāyu and directions, and Indra and Agni from his mouth. The lotuseyed one produced Varuṇa (and) Mitra from his nostrils, and all gods with the Sādhyas and hosts of Maruts from his arms. (He produced) gems and herbs from all the pores of his skin. On (i.e. from) his skin (he produced) mountains, oceans and beasts like cows. Brāhmaṇa was created from his face, and kṣatriya from his arms. Vaiśya sprang up from his thighs and śūdra from his feet.

30-39. Having thus created the entire world, remaining insentient, the lord of the universe remained in it in a universal form. As without the power of that Viṣṇu it did not have winking, therefore, the ancient Viṣṇu alone is the life of the entire world. He alone, the highest soul, being of an unmanifest nature settled down. Brahmā himself proceeds with creation, maintenance and destruction. That ancient Vāsudeva is full of six qualities. From himself having the qualities (of sattva, rajas and tamas) he made his form, the world, into four. The lord of the form of Pradyumna is endowed with all grandeur. He having obtained the position of the inner controller of the lords of creation, time, and people, properly brings about the creation. Then to the high-souled one he gave the Vedas along with the Itihāsas . Brahmā, the grandsire of the world, the portion of Pradyumna, (thus) born of the portion, brings about the creation and maintenance of the world. Lord Aniruddha , endowed with power and lustre, and having got the position of the inner controller of Manus , kings, time and people looks after the maintenance. Lord Saṃkarṣaṇa, Mahā Viṣṇu, endowed with knowledge and power, after assuming the position of the inner controller of time, all beings, Rudra and Yama destroys the world.

40-44. Thus the state of the inner-controllership of self consists in his being the innermost soul. Matsya , Kūrma , Varāha , Narasiṃha , Vāmana , Rāma , Paraśurāma , Kṛṣṇa, Buddha and Kalki are the ten Vibhavas (incarnations) of Brahman, the highest soul. The group of six qualities is said to exist

in Nṛsiṃha , Rāma and Kṛṣṇa. The highest state of the god is like one lamp being produced (i.e. lighted) from another lamp. O auspicious Girijā, that is the state of this Viṣṇu. Listen. The highest heaven Vaikuṇṭha , the excellent Viṣṇuloka , his own form Śvetadvīpa , the excellent Milky Ocean are said to be the four-fold Vyūha (manifestation of god) by the great sages.

45-50. The auspicious origin of Vaikuṇṭha is in the covering of water. It is (bright) like a crore of fires. All that is imperishable like Dharma . It is resorted to by fragrant trees like mandāra and fires. It is full of many gems, is divine, and contains crores of aeroplanes. That which is said to be the highest abode has characteristics like those. In that excellent city of Vaikuṇṭha, bright with various jewels there is a charming, excellent abode called Devajayārāma, which has four doors and has golden ramparts and arched doorways. It is guarded by doorkeepers like Caṇḍa and Kumuda and others. It is filled with divine residences full of various jewels. On all sides it is extended up to five thousand billion yojanas . It is filled with crores of mansions as lofty as thousand yojanas.

51-58. It is adorned with divine men and women who have entered youth. The women and men here look splendid with all good marks. They resemble Śrī Viṣṇu in form, and are adorned with all ornaments. They are covered with divine garlands and garments, and are adorned with divine sandal (paste). They, accomplished with eight syllables of the formula (mantra), through devotion for the lord of gods, of sixteen kinds, rejoice (there), O you naturally charming one. Entering his place, they rejoice as liked by their mind. Having gone into it, and remaining with Viṣṇu, they never return. With their souls intact, the auspicious ones in the company of Viṣṇu, the wise ones, always obtain happiness like that of him. (Those) ones of auspicious hearts having here and there entered Viṣṇu's worlds, again obtain heaven, like the beings living in heaven. Like Lakṣmaṇa , Bharata and Saṃkarṣaṇa and others they are also born in Satyaloka according to their desire. Then by that (path) only they go to that eternal, highest place. The devotees of Viṣṇu do not have the bondage due to acts and birth.

59-66. The wise say that being Viṣṇu's servant is liberation. Being bound by the lord of gods is not described as a bondage. Viṣṇu's servants are free from all bonds and from blemishes. All worlds up to that of Brahma are characterized by returning (i.e. one has to come back to the earth after residing there for some time). They are marked by karmabandha (bondage due to. acts), have friends like (i.e. are accompanied by) misery, cause, fear, result in great exertion, and cause the destruction of birth, O goddess. The enjoyment of pleasures by men is (just) like food mixed with poison. The deities, getting angry on seeing men with (the effects of) their (good) deeds exhausted, drop them into the mundane existence, having the bondage due to deeds. Therefore, O goddess, the pleasures in heaven cause trouble in many ways: A meditating sage should avoid it which is transient, fraudulent and mixed with misery. He should always remember Viṣṇu, the medicine destroying the mass of all miseries. Merely by the utterance of (Viṣṇu's) name they obtain the highest position. Therefore, O Gaurī , a wise man should desire (to go to) the heaven of Viṣṇu. With undistracted devotion he should worship the lord, the ocean of pity. There is no doubt that he having all knowledge and virtues does protect him.

67-80. Therefore, having muttered the very pious, auspicious formula of eight syllables, he obtains Viṣṇu's world, giving all desired objects. The glorious Viṣṇu, seated on the jewelled couch (bright) like the rays of a thousand suns, (placed) in a divine hall, shone. The glorious Viṣṇu is seated on a divine lotus-seat, (placed on) a divine golden seat, which is held by Śaktis supporting it, which is full of many jewels, which has many colours; the seat is on the eight-petalled lotus, auspicious like the eight letters of the formula, having the auspicious mystical letter of Lakṣmī , and having the lustre like that of crores of young suns. To his right side is the world's mother, Hiraṇmayī (full of gold). She is holding the divine chowries. She is adorned with divine garlands. With her hands she has held a pot of jewels, a citron, and a golden lotus. To his right is goddess Pṛthivī (the Earth), bright like the petals of a blue lotus. She is having various ornaments and is adorned with beautiful garments. In her upper hands

she has held a couple of beautiful red lotuses. With the other two hands the goddess has held a couple of vessels of corn. Holding divine chowries, the Śaktis like Vimalā who are graced with all (good) marks, are seated on the tips of the petals. Among them is seated glorious Acyuta, Hari. He is adorned with hands having divine ornaments like the conch, the disc, the mace and the lotus, and ornaments like armlets and necklaces. He shines with ear-rings like the sun rising in the morning. The lord, enjoying (himself), served by the eternal gods mentioned before, lives in the eternal city of Vaikuṇṭha in the Satya (world). The rich, eight-syllabled formula takes the wise siddhas and never others to that Viṣṇu's world. O you of an excellent face, I have thus described to you the first Vyūha.

81-86. O you of a good vow, I shall explain to you the second world of Viṣṇu. This world of Viṣṇu is known as eternal and is said to be the best among the worlds. That large, meritorious, pure, auspicious world, full of goodness shines like a thousand mid-day suns (shining) simultaneously. Even at the end of the kalpa that very great world would not merge (into Brahman). It is not possible for me or the gods like Brahmā to see it. On all sides the whole of it is full of the groves of the desire-yielding trees. It is endowed with oblong lakes full of nectar-like water. It is graced with divine lotuses full of gold and jewels. It is covered with crores of divine ornaments resembling lightning. It is graced continually with Sāmans , cooings of cuckoos etc. and with trees and flowers carrying fragrance.

87-90. It is covered by divine women and men aged less than sixteen, rich with the grace of all (good) marks, and almost divine ornaments. Women, with their delighted husbands worship Lakṣmī's lord in charming regions in that land. They always obtain the happiness fit to be obtained through his grace. They sing the great deeds of Kṛṣṇa, giving great joy. Very beautiful, auspicious women, having lotus-like eyes, lotus-like feet, resembling Lakṣmī, having divine garlands and garments sport (there).

91-96. Men, holding conches, discs, maces and lotuses, adorned with ornaments, having garlands, wearing yellow garments, are there. Due to mutual touch the pleasure of devotion for Viṣṇu and delight of the men and women sporting there, grow day by day. In it is the charming and graced harem of Viṣṇu. It is endowed with sandal, agaru -sandal, camphor, saffron and water. It is all around decorated with many flowers and halls. In it, on a divine, beautiful and soft bed which is covered with a bright cover, which is on the lotus-seat, and which is under the shade of the desire-yielding tree, and which has the covers of flowers, rich in the beauty of divine fragrance, the ancient Viṣṇu, the lord of gods, is seated with goddess Lakṣmī.

97-107. He is like crores of moons. He is adorned with divine ornaments. His face is adorned with a pair of soft nostrils of a fine complexion. He shines with glossy, large and beautiful cheeks. He has dark and curly hair. His eyes resemble petals of a red lotus. He has put flowers of mandāra, ketakī , jasmine and white lotuses on his head. His lips are like glossy bimba -fruits. His lotus-like face has a beautiful smile on it. He shines with rows of teeth that shine like priceless pearls. His body is smeared with haricandana . He is having a mark made with musk. He has lovely elevated shoulders and four long arms. He has beautiful sprout-like hands resembling the japā -flower. He has his broad chest adorned with Śrīvatsa and Kaustubha . He is adorned with very beautiful divine wreaths full of pearls. He is covered with a yellow garment like (the light of) the early morning sun and the moonlight. He is adorned with lotus leaves along with anklets decked with rubies. He is adorned with rows of nails like the moon without a spot. His feet and lotus-like hands are soft like red lotuses and fair. He is adorned with a couple of arms having a conch and a disc. With the other two he has clung Lakṣmī's body to his chest. With her he shines like a cloud to which lightning has clung. His couple of auspicious and soft feet is like gold purified by fire. Here the ancient Viṣṇu, the lord of gods, sports.

108-117a. (Lakṣmī is) like gold purified by fire. She is adorned with all ornaments. She is adorned with very glistening and curved sapphires like the row of the digits of the moon. She is adorned with the divine flowers of mandāra and pārijāta . The ends of her hair are beautified by ear-ornaments, and

resemble bees. With her stout and raised breasts she presses Viṣṇu's chest. She is adorned with ornaments like armlets and necklaces. She, the beautiful wife of the lord of all worlds, is always full of youth (i.e. she is ever young). There she eternally sports with the lord of the worlds. That Vāsudeva only, attracting the minds of all beings, and giving the desired objects to men, plays in this entire world. Around him are the eight powers—the eight bodies of Lakṣmī. (They are) Ramā , Rukmiṇī , Sītā , Padmā , Padmālayā, Śivā , Sulakṣaṇā and Suśīlā ; they protect that place (lit. world) with weapons like conches, discs, maces, lotuses and śārṅgas (bows), and with lotus-like arrays formed around. Thus, O you of an auspicious appearance, I have properly and in brief described to you the form of the second (Vyūha). It is not possible to describe it in detail. Those who mutter the twelve-syllabled formula giving pleasure always obtain (this) eternal, auspicious, indestructible (world).

117b-123. The world of Viṣṇu can never be obtained by means of Vedic studies, sacrifices, vows and fasting, except by serving (Viṣṇu). Therefore, a devotee should worship Viṣṇu with an undistracted mind. He obtains the highest divine power, freeing him (self) from the bondage of (i.e. due to) his deeds. O goddess, the second, indestructible Vyūha is said to be like this. O Pārvatī , listen. I shall describe to you the third great Vyūha. O you very intelligent one, on the northern shore of the ocean is the Śvetadvīpa. There Viṣṇu stays to allow his view to the meditating sages like the noble Sanaka . Sanaka, Sananda , the third, viz. Sanātana , so also Sanatkumāra , Jātas , Voḍhu , Pañcaśikha —these very bright meditating sages are the sons of Brahma. They are detached from all enjoyments, are pure, and are always of pure qualities. They enjoy only the flavour of the pleasure due to seeing the lord.

124-133. Viṣṇu dwells there in the vicinity so that Nara , Nārāyaṇa, etc. who reside in the Śvetadvīpa, should (be able to) see him. In the Śvetadvīpa, resembling crores of suns, bright due to being full of various jewels, resorted to by great meditating sages, and free from fear, there are charming parks (having trees) like pārijāta. (The place is) crowded with santāna -creepers, adorned with sandal-trees containing blooming white and blue lotuses, and reservoirs of water. In it is an auspicious, charming city called Airāvaṭī . It shines with many divine halls full of various jewels. It is occupied by divine women and men, and full of many mansions. In it is a harem crowded with jewelled trees. It is covered with many lofty mansions, resembling the young sun. In it is a pavilion which is divine, which is graced with gems and gold, and made fragrant with the fragrance of sandal, agaru-sandal, camphor and saffron. It is adorned with canopies rich in beauty with various flowers. It is crowded with celestial damsels, and graced with the chanting of Sāmans. At the centre there is a throne bright like the sun or fire. In it there is an eight-petalled lotus like another orb of the moon. In it, in the pericarp, is seated Viṣṇu. He is like pure gold, and is adorned with a necklace of pearl.

134-138. He has four powerful hands holding a conch, a disc, a mace and a lotus. He is graced with a necklace, armlets, bracelets and rings. He has lovely feet resembling golden lotuses. He is graced with rows of white nails like santānaka (flowers). He is adorned with youth proper for the age and form of (a lad of) sixteen years. He is graced with an upright, fragrant mark (Ūrdhvapuṇḍra) made with saffron, and the parting line of hair. He is well covered with a white garment resembling the foam of nectar that was churned (out of the ocean). He is graced with white ear-rings made of pearls. He, whose body fascinates the world, is seated on the lotus-seat.

139-145. On his left lap is seated the goddess of a divine form. She, Lakṣmī, is worthy of him in character, good qualities etc. She resembles lotus-filaments, is graced with the advent of youth, is endowed with all (good) marks, and has ornaments of gold purified in fire. She has put on a divine garland and garment; her hair is dark and curly. She, shining with four arms, is adorned with armlets. She shines with pearl-necklaces; her hair is graced with mandāra (flowers). Her nostrils are soft; she is graced with rows of bright teeth. She has put on the mark of musk on her forehead. The tip of her nose is graced with pearls. She has stout and raised breasts like golden pitchers. Her body is smeared with

divine saffron. She is graced with a divine garland. The goddess holds in her lotus-like hands a vessel containing garments, a citron, a mirror, a golden lotus. Around Viṣṇu there are these Śaktis (powers) of her, resembling her:

146-150. Īśā, Vāsyā, Mahādevī , Jāhnavī , Kamalālayā , Sāvitrī , Sarvagā , Padma are said to be (her) Śaktis. Sraddhā, Medhā , Dhṛti , Prajñā , Dhāraṇa , and Śānti , (so also) Śruti , Smṛti , Dhṛti, Medha , Vṛddhi , Buddhi , Manīṣiṇī, are said to be Lakṣmī's maids, doing all (pieces of) work. The deities like Ananta and Garuḍa are the usual servants. The eternal deities like the Sādhyas, the hosts of Maruts, pleased with enjoyments obtained through his (her?) favour, serve him (her?) in the palaces, mansions, groves and cities. The eternal ones avoiding what should be abandoned and what is fruitless, always and continually play there.

151-153. Those who, full of faith, constantly mutter Viṣṇu's formula, those who are engaged in the Dvādaśī-vow, go to his immutable position. O Girijā, the ancient world of Viṣṇu cannot be reached by means of Vedas, gifts, sacrifices or even by vows. The place of Viṣṇu can be reached by men with undistracted devotion. Therefore, one should always worship Viṣṇu with undistracted devotion.

154-155. One should narrate (his account), (should utter) just his name, should meditate upon him, should always mutter his formula, should devoutly offer oblations to, and propitiate the omnipresent one giving all desired objects. O you of beautiful buttocks (i.e. beautiful one), I have told you about the third Vyūha and nature of the highest soul as described by the ancient ones.

156-168. Hereafter I shall explain (to you) the excellent fourth Vyūha. To protect the gods, he, resembling crores of moons, lies on the extensive, auspicious bed of Ananta, in the Milky Ocean adorned by Indra, and covered by youths like Indra. Padmanābha , Acyuta, Hari is seated on a divine seat. He resembles a dark cloud. His eyes are large like lotus-leaves. He is graced with a crown resembling a crore of suns. He shines with two divine ear-rings, bright with various jewels. He is covered with a yellow garment resembling the early morning sun or the moonlight. He is graced with the palms of his hands and soles of his feet resembling bright red lotuses. He is graced with necklaces, armlets, bracelets and rings. He is adorned with hands having the conch, disc, mace, Śārṅga (bow) and sword. He is graced with the desire-yielding trees rich in good flowers, fruits and branches. He is graced with the navel-lotus (the place) of the birth and death (i.e. the origin and destruction) of the universe. His body is smeared with yellow sandal. He is adorned with all ornaments. He has tied his very glossy, dark, curly hair into a braid with divine, charming flowers of mandāra, pārijāta etc. He is graced with a soft, high nose and a pair of high shoulders and knees. He is graced with feet having anklets and having gems and corals. He is graced with rows of nails like the spotless moon. His lotus-like face has lips resembling the aśoka -flowers. He is beautified with rows of teeth bright like priceless pearls. He is graced with a smiling face resembling the full moon. He has entered youth. He is glorious. He is bright with tender limbs. He is the refuge of all the people and gives the fruits to all the people.

169-175. The goddess is worthy of him in qualities like beauty, character etc. She resembles gold purified by fire, and has ornaments of gold purified by fire. She is young; has a beautiful form; she is endowed with charm, (good) character and qualities. She has covered herself with a white garment resembling the form of the Milky Ocean. Her hair is decked with the flowers of mandāra, ketakī and jasmine. She has the mark of musk on her forehead. The parting of her hair is graced with a gem. She has the beauty of many complexions. She is adorned with ear-ornaments. She smiles beautifully with her red lips having the light like the coral. She is well graced with glossy hair resembling intoxicated bees. Her waist is slender. Her eyes are large. Her breasts are stout and raised. She has four charming hands. She is adorned with all ornaments. The goddess has held a couple of auspicious golden lotuses in her raised hands. She has remained closely embracing her lord with the other two (hands). With her

glances she is constantly looking at the gods.

176-180. O Pārvatī, the gods constantly looked at by the goddess are fortunate. There gods, siddhas, cāraṇas , kinnars , remaining in the hall, and with their eyes full of the tears of joy constantly sing to the goddess. The lord of gods, being praised by the gods like Brahmā, Rudra harassed by the demons, granted fearlessness to the gods. Hari, the lord of all gods, having granted fearlessness to gods, started killing the demons for the protection of the world. O you sinless one, I. have thus explained to you Viṣṇu's fourth Vyūha. O you of an excellent face, what else do you desire to hear? I shall tell it. You are fortunate; you are blessed. You are a devotee of Viṣṇu.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 230

The Fish Incarnation of Viṣṇu

Chapter 642 of 693 · 32 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
भगवन्यत्रदेवेशो राक्षसान्मधुसूदनः ।
जघान केन रूपेण यथावद्वक्तुमर्हसि १।
वैभवं च स्थवीयस्य मत्स्यकूर्म्मादिरूपकम् ।
विस्तरेण समाख्याहि मम प्रीत्या महेश्वर २।
महादेव उवाच-
शृणु देवि प्रवक्ष्यामि वैभवं स्वस्थमानसा ।
मत्स्यकूर्म्मादि यद्रूपमवतारात्मकं हरेः ३।
दीपादुत्पाद्यते दीपो यथावत्तद्भविष्यति ।
परावस्थापरेशस्य सव्यूहा विभवादयः ४।
उक्ता देवावतारास्तु विविधाकारकाः शुभाः ।
अर्च्यावतारा देवस्य वैभवाः परमात्मनः ५।
प्राजापत्येन वै ब्रह्मा स सम्राट्परमोत्सवः ।
भृगुं मरीचिमत्रिं च दक्षं कर्दममेव च ६।
पुलस्त्यं पुलहं चैव गिरिशं च तथा क्रतुम् ।

नवप्रजानां पतय इमे प्रोक्ता यथाक्रमम् ७।
मरीचिर्भगवांस्तत्र जनयामास कश्यपम् ।
कश्यपस्याभवञ्जायाश्चतस्रः शुभदर्शने ८।
अदितिश्च दितिश्चैव कद्रुश्च विनता तथा ।
अदितिर्जनयामास देवांस्तु शुभदर्शनान् ९।
दितिश्च राक्षसान्पुत्रांस्तामसान्सुमहासुरान् ।
शंबूकस्तु हयग्रीवो हिरण्याक्षो महाबलः १०।
हिरण्यकशिपुर्जंभो मयाद्याः सुमहातपाः ।
मकरस्तु महावीर्यो ब्रह्मलोकमुपागतः ११।
ब्रह्माणं मोहयित्वाऽसौ वेदाञ्जग्राह वीर्यवान् ।
ग्रसित्वा च श्रुतिं सोऽथ प्रविवेश महार्णवम् १२।
ततः सर्वं जगच्छून्यमभवद्धर्मसंकरः ।
नाधीतं न वषट्कारं वर्णाश्रमविवर्जितम् १३।
ततः प्रजापतिर्देवः सर्वदेवगणैर्वृतः ।
गत्वा दुग्धांबुधिं देवं तुष्टाव शरणं गतः १४।

ब्रह्मोवाच-
प्रसीद देव मे नाथ नागपर्यंकसंस्थित ।
सर्वेश सर्वदेवात्मन्सर्ववेदमयाच्युत १५।
आद्यं जगद्भवो बीजं मध्ये त्वं सर्वतोऽधिकः ।
अंते च पशुनाथस्त्वं स्वेच्छया तस्तमेव च १६।
त्वमेव धत्से चिद्रूपं जगत्सर्वं सनातनम् ।
त्वमव्यक्तो हि भूतादिः प्रधानपुरुषोऽव्ययः १७।
त्वमादिमध्यांतवपुर्जगतः परमेश्वरः ।
त्वमेव सर्वलोकानामाश्रयः पुरुषोत्तमः १८।
भूतादिस्त्वं महद्भूतं भूतसंघस्य कारणम् ।
त्वमेव कारणमाश्रित्य रमते धाम आत्मवान् १९।
त्वमादिभूतश्चांतस्त्वं त्वं वायुः सर्व्वगो महान् ।
त्वमादिस्त्वमनादिश्च त्वमग्निस्तेजसां निधिः २०।
त्वमापः सर्व्वजगतां जीवनं परमेश्वरः ।
त्वं भूमिर्जगदाधारो भूधरस्त्वं महामते २१।

सरितं सागरस्त्वं वै सर्व्वस्यादिस्त्वमेव च ।
देवर्षिः सर्वभूतानि त्वमेव पुरुषोत्तम २२।
त्वयैव प्रेरिता लोकाश्चेष्टंते साध्वसाधुषु ।
दैत्येनोपद्रुता वेदाः प्रविष्टा महदर्णवम् २३।
वेदाधारमिदं सर्व्वं जगत्स्थावरजंगमम् ।
वेदाश्चैव हि सर्व्वेषां धर्माणां परितः स्थितिः २४।
वेदेषु सर्वदेवानां नित्यतृप्तिर्भविष्यति ।
तस्माद्वेदान्समानेतुं त्वमेवार्हसि केशव २५।
श्रीमहादेव उवाच-
एवमुक्तो हृषीकेशो ब्रह्मणा परमेश्वरः ।
मत्स्यरूपं समास्थाय प्रविवेश महोदधिम् २६।
तं दैत्यं सुमहाघोरं माकरंरूपमास्थितः ।
तुण्डाग्रेण विदार्याथ जघानामरपूजितं २७।
तं हत्वा सर्ववेदांश्च साङ्गोपाङ्गसमन्वितान् ।
गृहीत्वा प्रददौ तस्मै ब्रह्मणे स महाद्युतिः २८।

अन्योन्यमिश्रिता वेदा ग्रसितास्तेन रक्षसा ।
व्यक्ता भगवता तेन व्यासरूपेण धीमता २९।
पृथग्भूता समं वेदा व्यासेनैव महात्मना ।
एवं मत्स्यावतारेण रक्षिताः सर्व्वदेवताः ३०।
श्रुतिप्रदानेन जगत्त्रयं तदा कृत्वा निरातंकमहो रमाधवः ।
संस्तूयमानः सुरसिद्धसंघैरंतर्दधे योगिभिरर्च्चितांघ्रिः ।
वासुदेवो हि भवगान्सर्वदेवमयो हरिः ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्सहस्रसंहितायामुत्तरखंडे उमामहेश्वरसंवादे मत्स्यावतारवर्णनंनाम त्रिंशदधिकद्विशततमोऽध्यायः २३० ।

Roman transliteration

pārvatyuvāca-
bhagavanyatradeveśo rākṣasānmadhusūdanaḥ |
jaghāna kena rūpeṇa yathāvadvaktumarhasi 1|
vaibhavaṃ ca sthavīyasya matsyakūrmmādirūpakam |
vistareṇa samākhyāhi mama prītyā maheśvara 2|
mahādeva uvāca-
śṛṇu devi pravakṣyāmi vaibhavaṃ svasthamānasā |
matsyakūrmmādi yadrūpamavatārātmakaṃ hareḥ 3|
dīpādutpādyate dīpo yathāvattadbhaviṣyati |
parāvasthāpareśasya savyūhā vibhavādayaḥ 4|
uktā devāvatārāstu vividhākārakāḥ śubhāḥ |
arccāvatārā devasya vaibhavāḥ paramātmanaḥ 5|
prājāpatyena vai brahmā sa samrāṭparamotsavaḥ |
bhṛguṃ marīcimatriṃ ca dakṣaṃ karddamameva ca 6|
pulastyaṃ pulahaṃ caiva giriśaṃ ca tathā kratum |

navaprajānāṃ pataya ime proktā yathākramam 7|
marīcirbhagavāṃstatra janayāmāsa kaśyapam |
kaśyapasyābhavañjāyāścatasraḥ śubhadarśane 8|
aditiśca ditiścaiva kadruśca vinatā tathā |
aditirjanayāmāsa devāṃstu śubhadarśanān 9|
ditiśca rākṣasānputrāṃstāmasānsumahāsurān |
śaṃbūkastu hayagrīvo hiraṇyākṣo mahābalaḥ 10|
hiraṇyakaśipurjaṃbho mayādyāḥ sumahātapāḥ |
makarastu mahāvīryo brahmalokamupāgataḥ 11|
brahmāṇaṃ mohayitvā'sau vedāñjagrāha vīryavān |
grasitvā ca śrutiṃ so'tha praviveśa mahārṇavam 12|
tataḥ sarvaṃ jagacchūnyamabhavaddharmasaṃkaraḥ |
nādhītaṃ na vaṣaṭkāraṃ varṇāśramavivarjitam 13|
tataḥ prajāpatirdevaḥ sarvadevagaṇairvṛtaḥ |
gatvā dugdhāṃbudhiṃ devaṃ tuṣṭāva śaraṇaṃ gataḥ 14|

brahmovāca-
prasīda deva me nātha nāgaparyaṃkasaṃsthita |
sarveśa sarvadevātmansarvavedamayācyuta 15|
ādyaṃ jagadbhuvo bījaṃ madhye tvaṃ sarvato'dhikaḥ |
aṃte ca paśunāthastvaṃ svecchayā tastameva ca 16|
tvameva dhatse cidrūpaṃ jagatsarvaṃ sanātanam |
tvamavyakto hi bhūtādiḥ pradhānapuruṣo'vyayaḥ 17|
tvamādimadhyāṃtavapurjagataḥ parameśvaraḥ |
tvameva sarvalokānāmāśrayaḥ puruṣottamaḥ 18|
bhūtādistvaṃ mahadbhūtaṃ bhūtasaṃghasya kāraṇam |
tvameva kāraṇamāśritya ramate dhāma ātmavān 19|
tvamādibhūtaścāṃtastvaṃ tvaṃ vāyuḥ sarvvago mahān |
tvamādistvamanādiśca tvamagnistejasāṃ nidhiḥ 20|
tvamāpaḥ sarvvajagatāṃ jīvanaṃ parameśvaraḥ |
tvaṃ bhūmirjagadādhāro bhūdharastvaṃ mahāmate 21|

saritaṃ sāgarastvaṃ vai sarvvasyādistvameva ca |
devarṣiḥ sarvabhūtāni tvameva puruṣottama 22|
tvayaiva preritā lokāśceṣṭaṃte sādhvasādhuṣu |
daityenopadrutā vedāḥ praviṣṭā mahadarṇavam 23|

vedādhāramidaṃ sarvvaṃ jagatsthāvarajaṃgamam |
vedāścaiva hi sarvveṣāṃ dharmāṇāṃ paritaḥ sthitiḥ 24|
vedeṣu sarvadevānāṃ nityatṛptirbhaviṣyati |
tasmādvedānsamānetuṃ tvamevārhasi keśava 25|
śrīmahādeva uvāca-
evamukto hṛṣīkeśo brahmaṇā parameśvaraḥ |
matsyarūpaṃ samāsthāya praviveśa mahodadhim 26|
taṃ daityaṃ sumahāghoraṃ mākaraṃrūpamāsthitaḥ |
tuṇḍāgreṇa vidāryātha jaghānāmarapūjitaṃ 27|
taṃ hatvā sarvavedāṃśca sāṅgopāṅgasamanvitān |
gṛhītvā pradadau tasmai brahmaṇe sa mahādyutiḥ 28|

anyonyamiśritā vedā grasitāstena rakṣasā |
vyaktā bhagavatā tena vyāsarūpeṇa dhīmatā 29|
pṛthagbhūtā samaṃ vedā vyāsenaiva mahātmanā |
evaṃ matsyāvatāreṇa rakṣitāḥ sarvvadevatāḥ 30|
śrutipradānena jagattrayaṃ tadā kṛtvā nirātaṃkamaho ramādhavaḥ |
saṃstūyamānaḥ surasiddhasaṃghairaṃtardadhe yogibhirarccitāṃghriḥ |
vāsudevo hi bhavagānsarvadevamayo hariḥ 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsahasrasaṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde
matsyāvatāravarṇanaṃnāma triṃśadadhikadviśatatamo'dhyāyaḥ 230 |

English translation

Pārvatī said :

1-2. O venerable one, please tell me duly taking what form the lord of gods, Viṣṇu , killed the demons. O Śiva , tell me in detail the grandeur of the forms (i.e. incarnations) of the Fish, the Tortoise of (i.e. taken by) the Greatest (lord).

Mahādeva said :

3-11. O goddess, listen with an alert mind. I shall tell (you) the grandeur of Viṣṇu and the nature of his incarnations of the Fish, the Tortoise etc. As from one lamp another is produced (i.e. lighted), so would be the forms of the highest lord. The grand incarnations of the god are said to be auspicious and of various forms. There are also images of the highest lord that are worshipped. Brahma , due to his being the Creator, is the universal lord and a great joy. Bhṛgu , Marīci , Atri , Dakṣa , and Kardama , so also Pulastya , Pulaha , Giriśa and Kratu are said to be the nine lords, in succession, of the created beings. Venerable Marīci generated Kaśyapa . O you of an auspicious appearance, Kaśyapa had four wives: (They were:) Aditi , Diti , Kadru and Vinatā also. Aditi gave birth to gods of shining appearance. Diti (gave birth) to demonic sons who were Tāmasa by nature. Some very great demons were: Śambūka , Hayagrīva , and the very mighty Hiraṇyākṣa ; so also Hiraṇyakaśipu , Jambha , Maya and others. Makara , of a very severe penance, and very powerful, went to Brahma's world.

12-14. The powerful one, having duped Brahma, seized the Vedas . Having seized the holy texts he entered the great ocean. Then the whole world became a void, and religious practices got mixed. There were no studies. There was no offering made to deities. The practices of the castes and the stages of human life were ignored. Then god Brahma, surrounded by hosts of all gods, went to the Milky Ocean, and seeking refuge of god (Viṣṇu), praised him.

Brahmā said :

15-23a. Favour me, O god, O lord, O you seated on the serpent-couch, O lord of all gods, O soul of all gods, O you full of Vedas, O Acyuta . You are the first seed of the world-tree. In the middle (i.e. in its maintenance) you are superior to all. In the end (i.e. at the time of its destruction) you are Śiva. You move according to your will. You alone sustain the ancient world of the form of sentience. You are the unmanifest, the origin of the elements, the Pradhāna (i.e. the Primordial Matter) and the immutable Puruṣa . You, the Highest Lord, are the original, middle and the final form of the world. You, the Highest Being, are the refuge of all worlds. You are the origin of the beings. You are a great being. You are the cause of the group of the elements. You, possessing a soul and resorting to Ahaṃkāra , are divided into three. You are the origin and the end. You are the great Vāyu (air) that moves everywhere. You are, and you are not, the origin. You are fire, the treasure of lustres. You, the great lord, are the water, the life of all worlds. O you highly intelligent one, you are the earth, the support of the moving. You are the supporter of the earth. You are the rivers, the ocean, and you alone are the origin of everything. You are the divine sage; you are all the beings, O Highest Being. People urged by you only indulge in good or bad (acts).

23b-25. The Vedas, assaulted by the demon, have entered the great ocean. This entire world—immovable and movable—has the Vedas as its support. The Vedas alone are the limits on all sides of all (religious) practices. The gods are eternally satisfied with the Vedas. Therefore, O Keśava , please bring (back) the Vedas.

Śrī Mahādeva said :

26-31. Viṣṇu, the highest lord, thus addressed by Brahmā , resorted to the Fish-form and entered the great ocean. Resorting to the form of a crocodile, he, honoured by the gods, killed that very fearful demon, after tearing him with the tip of his mouth. Having killed him, and taken all the Vedas, the Vedāṅgas , the Upāṅgas , he, of a great lustre, gave them to that Brahma. The Vedas seized by the demon, were mixed up with one another. The intelligent lord, of the form of Vyāsa , made them distinct. By Vyāsa, the noble one, the Vedas were separated. Thus, he, with his Fish incarnation, protected all deities. Oh! at that time Lakṣmī 's lord made the world free from affliction by giving (back) the Vedas. He, the venerable Vāsudeva , Hari , full of all gods, being extolled by groups of gods and siddhas , and with his feet worshipped by the meditating sages, vanished.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 231

Durvāsas Curses Indra

Chapter 643 of 693 · 49 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
यत्कौर्म्यवैभवं विष्णोः सर्वलोकनमस्कृतम् ।
तद्वक्ष्यामि प्रिये सम्यक्शृणुष्वेकाग्रचेतसा १।
अत्रिपुत्रो महातेजा दुर्वासा इति विश्रुतः ।
प्रचण्डः सर्वलोकानां क्षोभकारी महातपाः २।
स ययौ हिमवत्पृष्ठं ब्रह्मर्षिस्तपसो निधिः ।
ममांशभूतो ब्रह्मर्षिः सर्वेषां भयदस्सदा ३।
उषितस्तत्र वर्षं तु किन्नरीभिः स पूजितः ।
महेंद्रं द्रष्टुकामोऽसौ स्वर्लोकं प्रययौ मुनिः ४।
तस्मिन्काले महातेजा गजारूढं महेश्वरम् ।
ददर्श सर्वदेवैस्तं पूज्यमानं शचीपतिम् ५।
तच्च दृष्ट्वा स हृष्टात्मा दुर्वासा सुमहातपाः ।
पारिजातस्रजं तस्मै प्रददौ विनयान्वितः ६।
आदाय देवताधीशस्तां स्रजं गजमूर्द्धनि ।
विन्यस्य तत्र देवेशः प्रययौ नंदनं प्रति ७।

करेणादाय तां मालां मदोद्रिक्तस्ततो गजः ।
पीडयित्वाथ चिक्षेप संस्थितां धरणीतले ८।
ततः क्रुद्धो महातेजा दुर्वासा रक्तलोचनः ।
प्रशप्तवान्महेंद्रं तं संतप्तक्रोधवह्निना ९।
दुर्वासा उवाच-
त्रैलोक्यैकश्रियायुक्तो यस्मान्मामवमन्यते ।
तस्मात्त्रैलोक्यश्रीर्नष्टा भवत्वेव न संशयः १०।
रुद्र उवाच-
इति शप्तस्ततः शक्रो जगाम स्वपुरं पुनः ।
ततः श्रीर्जगतां धात्री क्षणादंतर्दधे स्वयम् ११।
अंतर्द्धानं गता लक्ष्मीस्तदा नष्टं जगत्त्रयम् ।
यदपांगाश्रितं सर्वं जगत्स्थावरजंगमम् १२।
तस्यामंतर्द्धानवत्यां सर्वं नष्टतरं भवत् ।
ब्रह्मादि त्रिदशाः सर्वे गंधर्वा यक्ष किन्नराः १३।
दैत्याश्च दानावा नागा मनुष्या राक्षसास्तथा ।

पशवः पक्षिणः कीटाः सर्वे स्थावरजंगमाः १४।
तया लक्ष्म्या जगन्मात्रा ते सर्वे नावलोकिताः।
दारिद्र्येनैव विहितास्ते सर्वे दुःखभागिनः १५।
क्षुत्पिपासार्दिता देवाश्चुक्रुशुर्गतचेतसः।
न ववर्ष जलधरः सर्वे शुष्का जलाशयाः १६।
सर्वे ते पादपा शुष्काः फलपुष्पविवर्जिताः।
तदा देवाः सगंधर्वा दैत्यदानवराक्षसाः १७।
क्षुत्पिपासार्द्दिता जग्मुः ब्रह्माणममितौजसम्।
ऊचुस्तं देवदेवेशमब्जयोनिं पितामहम् १८।
देवा ऊचुः -
भगवन्क्षुत्पिपासाभ्यां पीडितं हि जगत्त्रयम्।
न हुतं न वषट्कारः सर्वधर्म्मविवर्जितम् १९।
क्षुत्पिपासार्द्दिताः सर्वे देवदानवमानवाः।
त्रातारं सर्वलोकेशं भवंतं शरणं गताः २०।
त्रातुमर्हसि देवेश क्षुत्पिपासार्दिताञ्जनान्।

रुद्र उवाच-
इति तेषां वचः श्रुत्वा सर्वलोकपितामहः २१।
उवाच परमप्रीतस्तान्सर्वान्प्रति मानदः।
ब्रह्मोवाच-
शृणुध्वं देवताः सर्वे दैत्यगंधर्वमानवाः २२।
महेंद्रस्यापचारेण सर्वमेतदुपस्थितम्।
समुद्भूतमिदं घोरं जगत्संवर्त्तकं महत् २३।
दुर्वासाः सुमहात्मातु यतः क्रोधमवाप्तवान्।
तस्मात्क्रोधेन तेनेदं नष्टं लोकत्रयं सुराः २४।
असौ रोषपरीतात्मा क्रोधेन कलुषीकृतः।
जगत्त्रयं च श्रीनष्टं भवत्वित्याह दुर्मतिः २५।
तच्छापाज्जगतां धात्री लक्ष्मीर्न्नारायणप्रिया।
अंतर्द्धानं गता देवी जगन्माता महेश्वरी २६।
यदपाङ्गे क्षिता लोका भवंति सुखितास्तथा।
नालोकिता जगन्मात्रा दुःखभागिन एव हि २७।

तस्मात्सर्वे वयं गत्वा दुग्धाब्धौ स्थितमुत्तमम्।
तत्र नारायणं देवमर्च्चयामः सनातनम् २८।
तस्मिन्प्रसन्ने देवेशे शिवमेतद्भवेज्जगत्।
इति निश्चित्य मनसा ब्रह्मा देवगणैर्युतः २९।
भृग्वादिमुनिभिः सार्द्धं प्रययौ क्षीरसागरम्।
क्षीराब्धावुत्तरतटे ब्रह्मरुद्रादिदेवताः ३०।
विष्णुं समर्च्चयामासुः पौरुषेण विधानतः।
जपन्नष्टाक्षरं मंत्रं पौरुषं सूक्तमेव च ३१।
ध्यायंतोऽनन्यमनसो जुहुवुः परमेश्वरम्।

तुष्टुवुः स्तवनैर्दिव्यैर्नमश्चक्रुर्विचित्रधा ३२।
ततः प्रसन्नो भगवान्सर्वेषां च दिवौकसाम्।
तेषां संदर्शने तस्थौ स्तूयमानो महर्षिभिः ३३।
वैनतेयं समारुह्य सर्वदेवमयं विभुम्।
तं दृष्ट्वा जगतामीशं शंखचक्रगदाधरम् ३४।
पीतवस्त्रं चतुर्बाहुं पुंडरीकनिभेक्षणम्।

श्रीवत्सकौस्तुभोरस्कं वनमालाविभूषितम् ३५।
किरीटहारकेयूरनूपुरैरुपशोभितम्।
तुष्टुवुर्जयशब्देन नमश्चक्रुर्निरंतरम् ३६।
ततः प्रोवाच भगवान्कृपया सर्वदेवताः।
वरदोस्मि वरं देवा वृणीध्वमिति चाब्रवीत् ३७।
इति श्रुत्वा तदा सर्वे देवा ब्रह्मपुरोगमाः।
ऊचुः प्रांजलयो देवमिदं वचनमीश्वरम् ३८।
देवा ऊचुः।
भगवन्मुनिशापेन संप्रतीदं जगत्त्रयम्।
क्षुत्पिपासार्दितं सर्वं सदेवासुरमानुषम् ३९।
तस्माद्भवंतं शरणं याताः स्म पुरुषोत्तम।
त्राहि सर्वमिमं लोकं नान्यः शक्तो भवेत्क्वचित् ४०।
रुद्र उवाच-
इत्युक्तो देवतैः सर्वैरच्युतः परमेश्वरः।
विचार्य्यैतदुवाचैतान्देवान्ब्रह्मपुरोगमान् ४१।

श्रीभगवानुवाच-
अत्रिसूनोर्मुनेः शापादंतर्द्धानं गता रमा।
कटाक्षदर्शनात्तस्या जगदैश्वर्य्यसंयुतम् ४२।
तस्माद्यूयं सुराः सर्वे शिवब्रह्मपुरोगमाः।
उत्पाट्य मंदरं शैलं निधाय क्षीरसागरम् ४३।
मंदरं घर्घरं कृत्वा सर्प्पराजेन वेष्टितम्।
कुरुध्वं मथनं देवा दैत्यगंधर्वदानवैः ४४।
उत्पद्यते च सा लक्ष्मीर्जगत्संरक्षणाय वै।
तया हृष्टा महाभागा भविष्यथ न संशयः ४५।
धारयाम्यहमेवाद्रिं कूर्मरूपेण संवृतः।
मम शक्त्या सुरान्सर्वान्प्रविश्य च बलीयसः ४६।
रुद्र उवाच-
इत्युक्ता देवताः सर्वा हरिणा कामलक्षणे।
साधुसाध्विति देवेशमूचुर्ब्रह्मपुरोगमाः ४७।
संस्तूयमानो भगवानच्युतः सुरसत्तमैः।

अंतर्दधे ततः श्रीमान्सर्वलोकनमस्कृतः।
सर्वाधारः सर्वदेवः सर्वत्र समदर्शनः ४८।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।
उमामहेश्वरसंवादे दुर्वाससःशापकथनंनाम एकत्रिंशदधिकद्विशततमोऽध्यायः २३१।

Roman transliteration

śrīrudra uvāca-
yatkaurmyavaibhavaṃ viṣṇoḥ sarvalokanamaskṛtam |
tadvakṣyāmi priye samyakśṛṇuṣvekāgracetasā 1|
atriputro mahātejā durvāsā iti viśrutaḥ |
pracaṇḍaḥ sarvalokānāṃ kṣobhakārī mahātapāḥ 2|
sa yayau himavatprṣṭhaṃ brahmarṣistapaso nidhiḥ |
mamāṃśabhūto brahmarṣiḥ sarveṣāṃ bhayadassadā 3|
uṣitastatra varṣaṃ tu kinnarībhiḥ sa pūjitaḥ |
maheṃdraṃ draṣṭukāmo'sau svarlokaṃ prayayau muniḥ 4|
tasminkāle mahātejā gajārūḍhaṃ maheśvaram |
dadarśa sarvadevaistaṃ pūjyamānaṃ śacīpatim 5|
tacca dṛṣṭvā sa hṛṣṭātmā durvāsā sumahātapāḥ |
pārijātasrajaṃ tasmai pradadau vinayānvitaḥ 6|
ādāya devatādhīśastāṃ srajaṃ gajamūrddhani |
vinyasya tatra deveśaḥ prayayau naṃdanaṃ prati 7|

kareṇādāya tāṃ mālāṃ madodriktastato gajaḥ |
pīḍayitvātha cikṣepa saṃsthitāṃ dharaṇītale 8|
tataḥ kruddho mahātejā durvāsā raktalocanaḥ |
praśaptavānmaheṃdraṃ taṃ saṃtaptakrodhavahninā 9|
durvāsā uvāca-
trailokyaikaśriyāyukto yasmānmāmavamanyate |
tasmāttrailokyaśrīrnaṣṭā bhavatveva na saṃśayaḥ 10|
rudra uvāca-
iti śaptastataḥ śakro jagāma svapuraṃ punaḥ |
tataḥ śrīrjagatāṃ dhātrī kṣaṇādaṃtardadhe svayam 11|
aṃtarddhānaṃ gatā lakṣmīstadā naṣṭaṃ jagattrayam |
yadapāṃgāśritaṃ sarvaṃ jagatsthāvarajaṃgamam 12|
tasyāmaṃtarddhānavatyāṃ sarvaṃ naṣṭataraṃ bhavat |
brahmādi tridaśāḥ sarve gaṃdharvā yakṣa kinnarāḥ 13|
daityāśca dānāvā nāgā manuṣyā rākṣasāstathā |

paśavaḥ pakṣiṇaḥ kīṭāḥ sarve sthāvarajaṃgamāḥ 14|
tayā lakṣmyā jaganmātrā te sarve nāvalokitāḥ |
dāridryenaiva vihitāste sarve duḥkhabhāginaḥ 15|
kṣutpipāsārditā devāścukruśurgatacetasaḥ |
na vavarṣa jaladharaḥ sarve śuṣkā jalāśayāḥ 16|
sarve te pādapā śuṣkāḥ phalapuṣpavivarjitāḥ |
tadā devāḥ sagaṃdharvā daityadānavarākṣasāḥ 17|
kṣutpipāsārdditā jagmuḥ brahmāṇamamitaujasam |
ūcustaṃ devadeveśamabjayoniṃ pitāmaham 18|
devā ūcuḥ -
bhagavankṣutpipāsābhyāṃ pīḍitaṃ hi jagattrayam |
na hutaṃ na vaṣaṭkāraḥ sarvadharmmavivarjitam 19|
kṣutpipāsārdditāḥ sarve devadānavamānavāḥ |
trātāraṃ sarvalokeśaṃ bhavaṃtaṃ śaraṇaṃ gatāḥ 20|

trātumarhasi deveśa kṣutpipāsārditāñjanān |

rudra uvāca-
iti teṣāṃ vacaḥ śrutvā sarvalokapitāmahaḥ 21|
uvāca paramaprītastānsarvānprati mānadaḥ |
brahmovāca-
śṛṇudhvaṃ devatāḥ sarve daityagaṃdharvamānavāḥ 22|
maheṃdrasyāpacāreṇa sarvametadupasthitam |
samudbhūtamidaṃ ghoraṃ jagatsaṃvarttakaṃ mahat 23|
durvāsāḥ sumahātmātu yataḥ krodhamavāptavān |
tasmātkrodhena tenedaṃ naṣṭaṃ lokatrayaṃ surāḥ 24|
asau roṣaparītātmā krodhena kaluṣīkṛtaḥ |
jagattrayaṃ ca śrīnaṣṭaṃ bhavatvityāha durmatiḥ 25|
tacchāpājjagatāṃ dhātrī lakṣmīrnnārāyaṇapriyā |
aṃtarddhānaṃ gatā devī jaganmātā maheśvarī 26|
yadapāṅge kṣitā lokā bhavaṃti sukhitāstathā |
nālokitā jaganmātrā duḥkhabhāgina eva hi 27|

tasmātsarve vayaṃ gatvā dugdhābdhau sthitamuttamam |
tatra nārāyaṇaṃ devamarccayāmaḥ sanātanam 28|
tasminprasanne deveśe śivametadbhavejjagat |
iti niścitya manasā brahmā devagaṇairyutaḥ 29|
bhṛgvādimunibhiḥ sārddhaṃ prayayau kṣīrasāgaram |
kṣīrābdhāvuttaratate brahmarudrādidevatāḥ 30|
viṣṇuṃ samarccayāmāsuḥ pauruṣeṇa vidhānataḥ |
japannaṣṭākṣaraṃ maṃtraṃ pauruṣaṃ sūktameva ca 31|
dhyāyaṃto'nanyamanaso juhuvuḥ parameśvaram |
tuṣṭuvuḥ stavanairdivyairnamaścakrurvicitradhā 32|
tataḥ prasanno bhagavānsarveṣāṃ ca divaukasām |
teṣāṃ saṃdarśane tasthau stūyamāno maharṣibhiḥ 33|
vainateyaṃ samāruhya sarvadevamayaṃ vibhum |
taṃ dṛṣṭvā jagatāmīśaṃ śaṃkhacakragadādharam 34|
pītavastraṃ caturbāhuṃ puṃḍarīkanibhekṣaṇam |

śrīvatsakaustubhoraskaṃ vanamālāvibhūṣitam 35|
kirīṭahārakeyūranūpurairupaśobhitam |
tuṣṭuvurjayaśabdena namaścakrurniraṃtaram 36|
tataḥ provāca bhagavānkṛpayā sarvadevatāḥ |
varadosmi varaṃ devā vṛṇīdhvamiti cābravīt 37|
iti śrutvā tadā sarve devā brahmapurogamāḥ |
ūcuḥ prāṃjalayo devamidaṃ vacanamīśvaram 38|
devā ūcuḥ|
bhagavanmuniśāpena saṃpratīdaṃ jagattrayam |
kṣutpipāsārditaṃ sarvaṃ sadevāsuramānuṣam 39|
tasmādbhavaṃtaṃ śaraṇaṃ yātāḥ sma puruṣottama |
trāhi sarvamimaṃ lokaṃ nānyaḥ śakto bhavetkvacit 40|
rudra uvāca-
ityukto devataiḥ sarvairacyutaḥ parameśvaraḥ |
vicāryyaitaduvācaitāndevānbrahmapurogamān 41|

śrībhagavānuvāca-
atrisūnormuneḥ śāpādaṃtarddhānaṃ gatā ramā |
kaṭākṣadarśanāttasyā jagadaiśvaryyasaṃyutam 42|

tasmādyūyaṃ surāḥ sarve śivabrahmapurogamāḥ |
utpāṭya maṃdaraṃ śailaṃ nidhāya kṣīrasāgaram 43|
maṃdaraṃ ghargharaṃ kṛtvā sarpparājena veṣṭitam |
kurudhvaṃ mathanaṃ devā daityagaṃdharvadānavaiḥ 44|
utpadyate ca sā lakṣmīrjagatsaṃrakṣaṇāya vai |
tayā hṛṣṭā mahābhāgā bhaviṣyatha na saṃśayaḥ 45|
dhārayāmyahamevādriṃ kūrmarūpeṇa saṃvṛtaḥ |
mama śaktyā surānsarvānpraviśya ca balīyasaḥ 46|
rudra uvāca-
ityuktā devatāḥ sarvā hariṇā kāmalakṣaṇe |
sādhusādhviti deveśamūcurbrahmapurogamāḥ 47|
saṃstūyamāno bhagavānacyutaḥ surasattamaiḥ |

aṃtardadhe tataḥ śrīmānsarvalokanamaskṛtaḥ |
sarvādhāraḥ sarvadevaḥ sarvatra samadarśanaḥ 48|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|
umāmaheśvarasaṃvāde durvāsasaḥśāpakathanaṃnāma ekatriṃśadadhikadviśatatamo'dhyāyaḥ 231|

English translation

Śrī Rudra said :

1-5. O dear one, I shall duly explain to you that grandeur of the Fish (incarnation) of Viṣṇu , that is saluted by all people. Listen with a concentrated mind. The very lustrous son of Atri , well known as Durvāsas , is wrathful, agitates all the world, and has (practised) severe penance. He, my portion, the brāhmaṇa sage, always causing fear to all, and the treasure of penance went to the Himalayan surface (i.e. region). He, worshipped by kinnara women, lived there for a year. (Then) the sage, desiring to see Indra , went to heaven. At that time he, of a great lustre, saw Śacī 's lord, the great god, mounted on an elephant and being honoured by all gods.

6-9. Seeing that, that Durvāsas, having a severe penance (to his credit), with his mind delighted and full of modesty, gave him the garland of pārijāta (flowers). The lord of the deities, received that garland, and placing it on the head of (his) elephant, went to Nandana (garden). The intoxicated elephant, took the garland with his trunk, pressed it and threw it on the ground. Then that Durvāsas of a great lustre got angry, and with the fire of his anger ablaze, cursed Indra.

Durvāsas said :

10. Since endowed with the entire prosperity of the three worlds, you are slighting me, therefore, the prosperity of the three worlds will surely he destroyed.

Rudra said :

11-18. Indra thus cursed went back to his city. Then Śrī, the mother of the worlds, vanished in a moment. When Lakṣmī vanished, the three worlds vanished. When she, to whose glance the entire world of the immovable and movable resorts, vanished, everything perished. All gods like Brahma , gandharvas , yakṣas , kinnaras , fiends, demons, serpents, men and goblins, beasts, birds, insects, all immovable and movable objects, all of them were not looked at by Lakṣmī, that mother of the world. All of them were reduced to poverty and experienced misery. Gods, oppressed by hunger and thirst,

andbeing dispirited, cried. Clouds did not shower. All reservoirs of water were dry. All the trees became dry, and were without flowers and fruits. Then gods, along with fiends, demons and goblins, being oppressed by hunger and thirst, went to Brahmā of unlimited vigour, and said to him, the grandsire, the lord of the god of gods and born in a lotus:

The gods said :

19-21a. O venerable one, the three worlds are oppressed by hunger and thirst. No oblations are offered into fire to a deity. The (three worlds) are without all religious practices. All gods, demons and human beings, oppressed by hunger and thirst, have sought the shelter of you, the protector, the lord of all worlds. O lord of gods, please protect the creatures oppressed by hunger and thirst.

Rudra said :

21b-22a. Hearing these words of (i.e. uttered by) them he who respected others and who was the grandsire of all worlds, being very much pleased, spoke to them all:

Brahmā said :

22b-27. Listen, O all gods, demons, gandharvas and men. All this has come to (us) due to Indra's misdeed. This great, fearful fire of universal destruction has come up. O gods, since that very high-minded Durvāsas became angry, all the three worlds perished due to his anger. The silly one, with his mind full of anger, and excited by anger, has said: "Let the three worlds and Lakṣmī, disappear." Due to his curse goddess Lakṣmī, dear to Viṣṇu, the mother and the supporter of the worlds, the great goddess, disappeared. The mother of the worlds, due to being looked at by whose glance the worlds become happy, did not look at (i.e. cared for) the worlds experiencing misery.

28-32. Therefore, all of us will go to Viṣṇu, the excellent one, staying in the Milky Ocean, and will worship the eternal god. When the lord of gods is pleased, this world will be happy.

Deciding like this in his mind, Brahma, accompanied by hosts of gods, went to the Milky Ocean with sages like Bhṛgu . On the northern coast of the Milky Ocean, the deities like Brahma, Rudra etc. worshipped Viṣṇu according to rules laid down for worshipping the god. Muttering the eight-syllabled formula, and the Puruṣa-sūkta , and meditating on him with undistracted minds, they offered oblations to the highest god. They praised him with divine hymns and saluted him in various ways.

33-36. Then the venerable one, being pleased and being praised by great sages, stood within the sight of all gods (i.e. appeared before them). Seeing the mighty lord of all worlds, who was full of all gods, who had mounted upon Garuḍa , who had held a conch, a disc and a mace, who had worn a yellow garment, who had four arms, whose eyes resembled lotuses, who had Śrī-vatsa and Kaustubha (marks) on his chest, who was adorned with a garland of wood-flowers, who was graced with a crown, a necklace, armlets and anklets, they praised him with shouts of victory and continually saluted him.

37-38. The revered one kindly said to all the deities: "I am a giver of boons. O gods, choose a boon." Thus he spoke (to them). Hearing these words, all gods led by Brahma and with the palms of their hands joined, said these words to the god:

The gods said :

39-40. O venerable one, now all these three worlds, along with gods, demons and human beings, are afflicted by hunger and thirst. Therefore, O Viṣṇu, we have sought your shelter. Protect all this world. None else would ever be able (to protect it).

Rudra said :

41. Acyuta , the highest lord, thus addressed by all deities, thought and spoke to these gods led by Brahma, these words:

The lord said :

42-46. Due to the curse of the son of the sage Atri Lakṣmī disappeared. The world will be endowed with grandeur due to her looking at it with (i.e. casting) her glance. Therefore, O gods, all of you led by Śiva and Brahmā, extract the Mandara mountain, and put it into the Milky Ocean. O gods, making the Mandara mountain encircled by the king of serpents, the churning rod, churn with the (help of) the fiends, gandharvas and demons, the Ocean. Then Lakṣmī will appear for the protection of the world. There is no doubt that you, looked at by her, will be very lucky. Concealed (in the Ocean) in the form of a tortoise I myself shall hold the (Mandara) mountain, and entering with my strength into all gods (I shall make them) stronger.

Rudra said :

47-48. O you of lotus-like eyes, when all the deities were thus addressed by Viṣṇu, they, led by Brahmā, spoke to the lord of gods: “Well, well.” Being praised by best gods, and saluted by all the worlds, venerable, glorious Acyuta, the prop and the god of all, looking equally everywhere, vanished.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 232

The Rise of Goddess Lakṣmī

Chapter 644 of 693 · 70 detected Sanskrit verse markers

Sanskrit

शंकर उवाच-
ततः सुरगणाः सर्वे दानवाद्या महाबलाः ।
उत्पाट्य मंदरं शैलं चिक्षिपुः पयसांनिधौ १।
ततो नारायणः श्रीमान्भगवान्भूतभावनः ।
कूर्मरूपेण तं शैलं दधारामितविक्रमः २।
अनादिमध्यांतवपुर्विश्वरूपः सनातनः ।
अधारयद्गिरिवरं संपूज्यो जगदीश्वरः ३।
तथैकेन भुजेनैव ईश्वरः सर्वगोऽव्ययः ।
ततो देवासुराः सर्वे ममंथुः क्षीरसागरम् ४।
सर्प्पराजेन संवेष्ट्य घर्घरं मंदराचलम् ।
मथ्यमानेऽथ दुग्धाब्धौ दैवतैः सुमहाबलैः ५।
उत्पादनार्थं लक्ष्म्याश्च सर्व एव महर्षयः ।
उपोष्य नियमं कृत्वा जेपुः श्रीसूक्तमेव च ६।
सहस्रनामपठनं चक्रुर्दिव्या द्विजोत्तमाः ।
एकादश्यां तु शुद्धायां मथ्यमाने महांबुधौ ७।

उपोष्य ऋषयः सर्वे जप्तं श्रीमंत्रमुत्तमम् ।
कांक्षमाणाश्च ये जप्तुं लक्ष्मीनारायणं हरिम् ८।
ध्यात्वा समर्च्चयामासुर्द्विजाग्र्या मुनिसत्तमाः ।
ततस्तस्मिन्मुहूर्ते तु मथ्यमाने महांबुधौ ९।
समभूत्तत्र प्रथमं कालकूटं महाविषम् ।
महापीडं महाघोरं संवर्ताग्निसमप्रभम् १०।
दृष्ट्वा प्रदुद्रुवुः सर्वे भयार्ता देवदानवाः ।
ततस्तान्विद्रुतान्दृष्ट्वा भयार्त्तान्सुरसत्तमान् ११।
ततस्तानब्रुवं वाक्यमहं तत्र शुभेक्षणे ।
भोभो देवगणाः सर्वैर्न भेतव्यं विषं प्रति १२।
अहमाहारयिष्यामि कालकूटं महाविषम् ।
इत्युक्तास्ते मया सर्वे देवा इंद्र पुरोगमाः १३।
साधुसाध्विति वाक्यैर्मां तुष्टुवुः प्रणता भृशम् ।
तद्दृष्ट्वा मेघसंकाशं प्रादुर्भूतं महाविषम् १४।
ध्यात्वा नारायणं देवं हृदये गरुडध्वजम् ।

उदयादित्यसंकाशं शंखचक्रगदाधरम् १५।
श्रीभूमिसहितं देवं तप्तकांचनकुण्डलम्।
एकाग्रमनसा ध्यात्वा सर्वदुःखहरं प्रभुम् १६।
नामरूपं महामंत्रं जप्त्वा लक्ष्म्यासमन्वितम्।
तद्विषं तु महाघोरमाद्यं सर्वभयंकरम् १७।
नामत्रयप्रभावाच्च विष्णोः सर्वगतस्य वै।
विषं तदभवज्जीर्णं लोकसंहारकारकम् १८।
अच्युतानंत गोविन्द इति नामत्रयं हरेः।
यो जपेत्प्रयतोभक्त्या प्रणवाद्यं नमोंतकम् १९।
तस्य मृत्युभयं नास्ति विषरोगाग्निजं महत्।
नामत्रयं महामंत्रं जपेद्यः प्रयतात्मवान् २०।
कालमृत्युभयं चापि तस्य नास्ति किमन्यतः।
इति नामत्रयेणैव पीतं देवि मया विषम् २१।
ततः प्रहृष्टास्त्रिदशास्तुष्टुवुर्मां सुविस्मिताः।
मां प्रणम्य पुनर्देवा ममंथुः क्षीरसागरम्।

तस्मिन्प्रमथ्यमाने तु मया देवैश्च भामिनि २२।
ज्येष्ठा देवी समुत्पन्ना रत्नस्रग्वाससा वृता।
उत्पन्ना साऽब्रवीद्देवान्किंकर्त्तव्यं मयेति वै २३।
तामब्रुवंस्तु ते देवीं सर्वदेवगणा भृशम्।
देवा ऊचुः।
येषां गृहांतरे रम्ये कलहः संप्रवर्त्तते २४।
तत्ते स्थानं प्रयच्छामो वस तत्राशुभान्विता।
परुषं भाषणं नित्यं वदंत्यनृतवादिनः २५।
संध्याकाले तु ये पापाः स्वपंति मलचेतसः।
तेषां वेश्मनि संतिष्ठ दुःखदारिद्र्यदायिनी २६।
कपालकेशभस्मास्थि तुषांगारानि यत्र तु।
तत्र ते सततं स्थानं भविष्यति न संशयः २७।
यस्यवेश्म कपालास्थि भस्मकेशादि चिह्नितम्।
तत्र वसाशुभे नित्यं कलिना सह नित्यशः २८।
अकृत्वा पादयोः शौचं यस्त्वाचामति दुर्म्मतिः।

तं भजस्व महादेवि कलुषेण भृशं वृतम् २९।
तुषांगारकपालाश्मवालुका वस्त्र चर्म्मभिः।
दंतधावनकर्तारो भविष्यंति नराधमाः ३०।
रमस्व कलिना देवि तेषां वेश्मसु नित्यशः।
तिलपिष्टं कलंजं च कलिगं शिग्रु गृंजनम् ३१।
छत्राकं विड्वराहं च बिल्वं कोशातकीफलम्।
अलाबुं च पलांडुं च ये खादंति नराधमाः।
तेषां गेहे ह्यवस्थानं देवी दारिद्र्यदे सदा ३२।
रुद्र उवाच-

इत्यादिश्य सुराः सर्वे ज्येष्ठां च कलिवल्लभाम् ।
पुनश्च मंथनं चक्रुः क्षीराब्धिं सुसमाहिताः ३३।
ततश्च वारुणी देवी समुत्पन्ना शुभानने ।
अनंतो नागराजोऽथ तां जग्राह सुलोचनाम् ३४।
ततः सुरा समुत्पन्ना सर्वाभरणभूषिता ।
वैनतेयस्य भार्याभूत्सर्वलक्षणशोभिता ३५।

ततोऽप्सरोगणा दिव्या गंधर्वाश्च महौजसः ।
जज्ञिरे रूपसंपन्ना मधुगायनतत्पराः ३६।
ऐरावतस्ततो जज्ञे तथैवोच्चैःश्रवा हयः ।
धन्वंतरिः पारिजातं सुरभिः सर्वकामधुक् ३७।
एतान्सर्वान्सहस्राक्षो जग्राह प्रीतमानसः ।
ततः प्रभातसमये द्वादश्यामुदिते रवौ ३८।
मथ्यमाने पुनस्तस्मिन्देवैरिंद्र पुरोगमैः ।
ततः प्रहृष्टवदनैस्तूयमाना महर्षिभिः ३९।
उत्पन्ना श्रीर्महालक्ष्मी सर्वलोकेश्वरी शुभा ।
बालार्ककोटिसंकाशा कनकांगदभूषिता ४०।
हेमांबुजसमासीना सर्वलक्षणशोभिता ।
पद्मपत्रविशालाक्षी नीलकुंचितमूर्द्धजा ४१।
दिव्यचंदनलिप्तांगी दित्यपुष्पैरलंकृता ।
नानारत्नमयैर्दिव्यैः सर्वैराभरणैर्युता ४२।
तनुमध्या जगद्धात्री पीनोन्नतपयोधरा ।

चतुर्हस्ता विशालाक्षी पूर्णेंदुसदृशानना ४३।
वसुपात्रं मातुलुंगं स्वर्णपद्मयुगं शुभम् ।
बिभ्राणा हस्तकमलैः सर्वाभरणभूषितैः ४४।
अम्लानपंकजां मालां धारयंती ह्युरः स्थले ।
ददृशुस्तां महादेवीं सर्वलोकहितैषिणीम् ४५।
ईश्वरीं सर्वभूतानां मातरं पद्ममालिनीम् ।
नारायणीं जगद्धात्रीं नारायणहृदालयाम् ४६।
तां विलोक्य महालक्ष्मीं प्रहृष्टाः सर्वदेवताः ।
अवादयंतः पटहान् दिविदेवगणा भृशम् ४७।
ववर्षुः पुष्पवर्षाणि वनदेव्यो निरंतरम् ।
जगुर्गंधर्वपतयो ननृतुश्चाप्सरोगणाः ४८।
ववुः पुण्यास्तथावाताः सुप्रभोऽभूद्दिवाकरः ।
जज्वलुश्चाग्नयः शांताः प्रसन्नाश्च दिशो दश ४९।
अनंतरं शीतरश्मिरुदभूत्क्षीरसागरे ।
सुधामयूखवान्सोमो मातुर्भ्राता सुखावहः ५०।

नक्षत्राधिपतिश्चाभूच्चंद्रो वै लोकमातुलः ।
ततो जाया हरेः पुण्या तुलसी लोकपावनी ५१।

समुत्पन्ना जगद्धात्री पूजार्थं शार्ङ्गिणो हरेः ।
ततः प्रहृष्टमनसः सर्वे देवा दिवौकसः ५२।
तं शैलं पूर्ववत्स्थाप्य परिपूर्णमनोरथाः ।
समेत्य मातरं सर्वे शिवब्रह्मपुरोगमाः ५३।
स्तुत्वा नामसहस्रेण जेपुः श्रीसूक्तसंहिताः ।
ततः प्रसन्ना सा देवि सर्वान्देवानुवाच ह ५४।
श्रीरुवाच-
वरं वृणीध्वं भद्रं वो वरदाहं सुरोत्तमाः ।
रुद्र उवाच-
ऊचुः प्रांजलयो देवाः श्रियं नम्रात्ममूर्तयः ५५।
देवा ऊचुः -
प्रसीद कमले देवि सर्वलोकेश्वरप्रिये ।
विष्णोर्वक्षस्थले देवि भव नित्यानपायिनी ५६।

त्रैलोक्यं पालया देवी नित्या त्वं परमेश्वरी ।
यदपांगाश्रितं सर्वं जगत्स्थावरजंगमम् ५७।
त्वया विलोकिताः सर्वे प्रभवंति दिवौकसः ।
माता रुद्रादिदेवानामैश्वर्यं त्वत्कटाक्षतः ५८।
एतदिच्छामहे देवि जगन्मातर्नमोस्तु ते ।
रुद्र उवाच-
इत्युक्ता दैवतैः सर्वैर्लोकमाता महेश्वरी ५९।
एवमस्त्विति तान्देवान्प्राह नारायणप्रिया ।
ततो नारायणः श्रीशः शंखचक्रगदाधरः ६०।
तथैवाविरभूद्ब्रह्मा पूर्ववत्क्षीरसागरे ।
ततः प्रतुष्टुवुर्देवा नमस्कृत्वा जनार्दनम् ६१।
ऊचुः प्रांजलयः सर्वे प्रहृष्टवदनाः शुभाः ।
देवा ऊचुः-
गृहाण देवीं सर्व्वेश महिषीं तव वल्लभाम् ६२।
जगत्संरक्षणार्थाय लक्ष्मीमनपगामिनीम् ।

रुद्र उवाच-
इत्युक्त्वा मुनिभिः सर्वे देवा ब्रह्मपुरोगमाः ६३।
नानारत्नमये दिव्ये पीठे बालार्कसंनिभे ।
निवेश्य देवीं देवं च आनंदाश्रुपरिप्लुताः ६४।
दिव्याम्बरैर्दिव्यमाल्यैर्नानारत्नविभूषितैः ।
लक्ष्म्या सह समासीनमर्चयामासुरच्युतम् ६५।
गंधैर्धूपैश्च दीपैश्च नैवेद्यैश्च सुधामयैः ।
अप्राकृतैः फलैर्दिव्यैरर्चयामासुरीश्वरीम् ६६।
अमृतादुत्थिता देवी तुलसी कोमला शुभा ।
तया श्रीपादयुगलमर्च्चयामासुरंजसा ६७।

प्रदक्षिणत्रयं कृत्वा नमस्कृत्वा मुहुर्मुहुः ।
तष्टुवुस्तुतिभिर्हृवा हर्षपूर्णाश्रुविक्लवाः ६८।
ततः प्रसन्नो भगवान्सर्वदेवेश्वरो हरिः ।
अभीष्टान्प्रददौ तेभ्यो वरान्देव्या सह प्रभुः ६९।
ततः सुहृष्टाः सुरमानुषाद्या लक्ष्मीकटाक्षार्प्पित दृष्टिपूताः ।

प्रभूतधान्यार्थयुता निरंतरं सुखं परं प्रापुरनामया भृशम् ७०।

Roman transliteration

śaṃkara uvāca-
tataḥ suragaṇāḥ sarve dānavādyā mahābalāḥ |
utpāṭya maṃdaraṃ śailaṃ cikṣipuḥ payasāṃnidhau 1|
tato nārāyaṇaḥ śrīmānbhagavānbhūtabhāvanaḥ |
kūrmarūpeṇa taṃ śailaṃ dadhārāmitavikramaḥ 2|
anādimadhyāṃtavapurviśvarūpaḥ sanātanaḥ |
adhārayadgirivaraṃ saṃpūjyo jagadīśvaraḥ 3|
tathaikena bhujenaiva īśvaraḥ sarvago'vyayaḥ |
tato devāsurāḥ sarve mamaṃthuḥ kṣīrasāgaram 4|
sarpparājena saṃveṣṭya ghargharaṃ maṃdarācalam |
mathyamāne'tha dugdhābdhau daivataiḥ sumahābalaiḥ 5|
utpādanārthaṃ lakṣmyāśca sarva eva maharṣayaḥ |
upoṣya niyamaṃ kṛtvā jepuḥ śrīsūktameva ca 6|
sahasranāmapaṭhanaṃ cakrurdivyā dvijottamāḥ |
ekādaśyāṃ tu śuddhāyāṃ mathyamāne mahāṃbudhau 7|

upoṣya ṛṣayaḥ sarve japtaṃ śrīmaṃtramuttamam |
kāṃkṣamāṇāśca ye japtuṃ lakṣmīnārāyaṇaṃ harim 8|
dhyātvā samarccayāmāsurdvijāgryā munisattamāḥ |
tatastasminmuhūrte tu mathyamāne mahāṃbudhau 9|
samabhūttatra prathamaṃ kālakūṭaṃ mahāviṣam |
mahāpīḍaṃ mahāghoraṃ saṃvartāgnisamaprabham 10|
dṛṣṭvā pradudruvuḥ sarve bhayārtā devadānavāḥ |
tatastānvidrutāndṛṣṭvā bhayārttānsurasattamān 11|
tatastānabruvaṃ vākyamahaṃ tatra śubhekṣaṇe |
bhobho devagaṇāḥ sarvairna bhetavyaṃ viṣaṃ prati 12|
ahamāhārayiṣyāmi kālakūṭaṃ mahāviṣam |
ityuktāste mayā sarve devā iṃdra purogamāḥ 13|
sādhusādhviti vākyairmāṃ tuṣṭuvuḥ praṇatā bhṛśam |
taddṛṣṭvā meghasaṃkāśaṃ prādurbhūtaṃ mahāviṣam 14|
dhyātvā nārāyaṇaṃ devaṃ hṛdaye garuḍadhvajam |

udayādityasaṃkāśaṃ śaṃkhacakragadādharam 15|
śrībhūmisahitaṃ devaṃ taptakāṃcanakuṃḍalam |
ekāgramanasā dhyātvā sarvaduḥkhaharaṃ prabhum 16|
nāmarūpaṃ mahāmaṃtraṃ japtvā lakṣmyāsamanvitam |
tadviṣaṃ tu mahāghoramādyaṃ sarvabhayaṃkaram 17|
nāmatrayaprabhāvācca viṣṇoḥ sarvagatasya vai |
viṣaṃ tadabhavajjīrṇaṃ lokasaṃhārakārakam 18|
acyutānaṃta govinda iti nāmatrayaṃ hareḥ |

yo japetprayatobhaktyā praṇavādyaṃ namoṃtakam 19|
tasya mṛtyubhayaṃ nāsti viṣarogāgnijaṃ mahat |
nāmatrayaṃ mahāmaṃtraṃ japedyaḥ prayatātmavān 20|
kālamṛtyubhayaṃ cāpi tasya nāsti kimanyataḥ |
iti nāmatrayeṇaiva pītaṃ devi mayā viṣam 21|
tataḥ prahṛṣṭāstridaśāstuṣṭuvurmāṃ suvismitāḥ |
māṃ praṇamya punardevā mamaṃthuḥ kṣīrasāgaram |

tasminpramathyamāne tu mayā devaiśca bhāmini 22|
jyeṣṭhā devī samutpannā ratnasragvāsasā vṛtā |
utpannā sā'bravīddevānkiṃkarttavyaṃ mayeti vai 23|
tāmabruvaṃstu te devīṃ sarvadevagaṇā bhṛśam |
devā ūcuḥ |
yeṣāṃ gṛhāṃtare ramye kalahaḥ saṃpravarttate 24|
tatte sthānaṃ prayacchāmo vasa tatrāśubhānvitā |
paruṣaṃ bhāṣaṇaṃ nityaṃ vadaṃtyanṛtavādinaḥ 25|
saṃdhyākāle tu ye pāpāḥ svapaṃti malacetasaḥ |
teṣāṃ veśmani saṃtiṣṭha duḥkhadāridryadāyinī 26|
kapālakeśabhasmāsthi tuṣāṃgārāni yatra tu |
tatra te satataṃ sthānaṃ bhaviṣyati na saṃśayaḥ 27|
yasyaveśma kapālāsthi bhasmakeśādi cihnitam |
tatra vasāśubhe nityaṃ kalinā saha nityaśaḥ 28|
akṛtvā pādayoḥ śaucaṃ yastvācāmati durmmatiḥ |

taṃ bhajasva mahādevi kaluṣeṇa bhṛśaṃ vṛtam 29|
tuṣāṃgārakapālāśmavālukā vastra carmmabhiḥ |
daṃtadhāvanakartāro bhaviṣyaṃti narādhamāḥ 30|
ramasva kalinā devi teṣāṃ veśmasu nityaśaḥ |
tilapiṣṭaṃ kalaṃjaṃ ca kaligaṃ śigru gṛṃjanam 31|
chatrākaṃ viḍvarāhaṃ ca bilvaṃ kośātakīphalam |
alābuṃ ca palāṃḍuṃ ca ye khādaṃti narādhamāḥ |
teṣāṃ gehe hyavasthānaṃ devī dāridryade sadā 32|
rudra uvāca-
ityādiśya surāḥ sarve jyeṣṭhāṃ ca kalivallabhām |
punaśca maṃthanaṃ cakruḥ kṣīrābdhiṃ susamāhitāḥ 33|
tataśca vāruṇī devī samutpannā śubhānane |
anaṃto nāgarājo'tha tāṃ jagrāha sulocanām 34|
tataḥ surā samutpannā sarvābharaṇabhūṣitā |
vainateyasya bhāryābhūtsarvalakṣaṇaśobhitā 35|

tato'psarogaṇā divyā gaṃdharvāśca mahaujasaḥ |
jajñire rūpasaṃpannā madhugāyanatatparāḥ 36|
airāvatastato jajñe tathaivoccaiḥśravā hayaḥ |
dhanvaṃtariḥ pārijātaṃ surabhiḥ sarvakāmadhuk 37|
etānsarvānsahasrākṣo jagrāha prītamānasaḥ |
tataḥ prabhātasamaye dvādaśyāmudite ravau 38|
mathyamāne punastasmindevairiṃdra purogamaiḥ |
tataḥ prahṛṣṭavadanaistūyamānā maharṣibhiḥ 39|
utpannā śrīrmahālakṣmī sarvalokeśvarī śubhā |
bālārkakoṭisaṃkāśā kanakāṃgadabhūṣitā 40|
hemāṃbujasamāsīnā sarvalakṣaṇaśobhitā |
padmapattraviśālākṣī nīlakuṃcitamūrddhajā 41|
divyacaṃdanaliptāṃgī dityapuṣpairalaṃkṛtā |

nānāratnamayairdivyaiḥ sarvairābharaṇairyutā 42|
tanumadhyā jagaddhātrī pīnonnatapayodharā |

caturhastā viśālākṣī pūrṇenmdusadṛśānanā 43|
vasupātraṃ mātuluṃgaṃ svarṇapadmayugaṃ śubham |
vibhrāṇā hastakamalaiḥ sarvābharaṇabhūṣitaiḥ 44|
amlānapaṃkajāṃ mālāṃ dhārayaṃtī hyuraḥ sthale |
dadṛśustāṃ mahādevīṃ sarvalokahitaiṣiṇīm 45|
īśvarīṃ sarvabhūtānāṃ mātaraṃ padmamālinīm |
nārāyaṇīṃ jagaddhātrīṃ nārāyaṇahṛdālayām 46|
tāṃ vilokya mahālakṣmīṃ prahṛṣṭāḥ sarvadevatāḥ |
avādayaṃtaḥ paṭahān dividevagaṇā bhṛśam 47|
vavarṣuḥ puṣpavarṣāṇi vanadevyo niraṃtaram |
jagurgaṃdharvapatayo nanṛtuścāpsarogaṇāḥ 48|
vavuḥ puṇyāstathāvātāḥ suprabho'bhūddivākaraḥ |
jajvaluścāgnayaḥ śāṃtāḥ prasannāśca diśo daśa 49|
anaṃtaraṃ śītaraśmirudabhūtkṣīrasāgare |
sudhāmayūkhavānsomo māturbhrātā sukhāvahaḥ 50|

nakṣatrādhipatiścābhūccaṃdro vai lokamātulaḥ |
tato jāyā hareḥ puṇyā tulasī lokapāvanī 51|
samutpannā jagaddhātrī pūjārthaṃ śārṅgiṇo hareḥ |
tataḥ prahṛṣṭamanasaḥ sarve devā divaukasaḥ 52|
taṃ śailaṃ pūrvavatsthāpya paripūrṇamanorathāḥ |
sametya mātaraṃ sarve śivabrahmapurogamāḥ 53|
stutvā nāmasahasreṇa jepuḥ śrīsūktasaṃhitāḥ |
tataḥ prasannā sā devi sarvāndevānuvāca ha 54|
śrīruvāca-
varaṃ vṛṇīdhvaṃ bhadraṃ vo varadāhaṃ surottamāḥ |
rudra uvāca-
ūcuḥ prāṃjalayo devāḥ śriyaṃ namrātmamūrtayaḥ 55|
devā ūcuḥ -
prasīda kamale devi sarvalokeśvarapriye |
viṣṇorvakṣasthale devi bhava nityānapāyinī 56|

trailokyaṃ pālayā devī nityā tvaṃ parameśvarī |
yadapāṃgāśritaṃ sarvaṃ jagatsthāvarajaṃgamam 57|
tvayā vilokitāḥ sarve prabhavaṃti divaukasaḥ |
mātā rudrādidevānāmaiśvaryaṃ tvatkaṭākṣataḥ 58|
etadicchāmahe devi jaganmātarnamostu te |
rudra uvāca-
ityuktā daivataiḥ sarvairlokamātā maheśvarī 59|
evamastviti tāndevānprāha nārāyaṇapriyā |
tato nārāyaṇaḥ śrīśaḥ śaṃkhacakragadādharaḥ 60|
tathaivāvirabhūdbrahmā pūrvavatkṣīrasāgare |
tataḥ pratuṣṭuvurdevā namaskṛtvā janārdanam 61|
ūcuḥ prāṃjalayaḥ sarve prahṛṣṭavadanāḥ śubhāḥ |
devā ūcuḥ-
gṛhāṇa devīṃ sarvveśa mahiṣīṃ tava vallabhām 62|
jagatsaṃrakṣaṇārthāya lakṣmīmanapagāminīm |

rudra uvāca-
ityuktvā munibhiḥ sarve devā brahmapurogamāḥ 63|

nānāratnamaye divye pīṭhe bālārkasaṃnibhe |
niveśya devīṃ devaṃ ca ānaṃdāśrupariplutāḥ 64|
divyāmbarairdivyamālyairnānāratnavibhūṣitaiḥ |
lakṣmyā saha samāsīnamarcayāmāsuracyutam 65|
gaṃdhairdhūpaiśca dīpaiśca naivedyaiśca sudhāmayaiḥ |
aprākṛtaiḥ phalairdivyairarcayāmāsurīśvarīm 66|
amṛtādutthitā devī tulasī komalā śubhā |
tayā śrīpādayugalamarccayāmāsuraṃjasā 67|
pradakṣiṇatrayaṃ kṛtvā namaskṛtvā muhurmuhuḥ |
taṣṭuvustutibhirddevā harṣapūrṇāśruviklavāḥ 68|
tataḥ prasanno bhagavānsarvadeveśvaro hariḥ |
abhīṣṭānpradadau tebhyo varāndevyā saha prabhuḥ 69|
tataḥ suhṛṣṭāḥ suramānuṣādyā lakṣmīkaṭākṣārppita dṛṣṭipūtāḥ |

prabhūtadhānyārthayutā niraṃtaraṃ sukhaṃ paraṃ prāpuranāmayā bhṛśam 70|

English translation

Śaṅkara said :

1-6. Then all the hosts of gods and the very powerful demons extracted the Mandara mountain and put it into the Milky Ocean. Then the powerful lord Viṣṇu , the creator of the beings, and of unlimited valour, supported, in the form of a tortoise, the mountain. The eternal, immutable, omniscient one, whose body has no beginning, middle or end, who is of a universal form, who is the lord of the worlds fit to be worshipped, supported the excellent mountain with one arm only. Then all gods and demons churned the Ocean, after encircling the Mandara mountain with the lord of serpents. Then when the Milky Ocean was being churned by the very powerful deities for generating (i.e. taking out) Lakṣmī , all the great sages fasted, observed restrictions and also muttered Śrīsūkta .

7-10. The divine excellent brāhmaṇas recited (the hymn Viṣṇu-) Sahasranāma . All the sages who desired to mutter (the formula of) Lakṣmī-Nārāyaṇa -Viṣṇu, fasted on the Ekādaśī day of the bright fortnight when the great ocean was being churned and muttered the excellent Śrī-hymn. The topmost brāhmaṇas, the best sages meditated upon and worshipped (the deity). Then at that time when the great ocean was being churned, at first there came up the very strong Kālakūṭa poison which was very painful, very fierce, and which was like the fire of universal destruction.

11-15. Seeing (it), all gods and demons, being frightened, fled away. O you of beautiful eyes, then seeing the best gods frightened and fleeing away, I said to them: “O you all hosts of gods, do not be afraid of the poison. I shall drink this strong poison, Kālakūṭa.” Thus addressed by me, all the gods, led by Indra and bowing, very much praised me with the words ‘Well, Well’. On seeing the strong poison, like a cloud, having come up I meditated in my heart upon the eagle-bannered god Viṣṇu, resembling the rising sun and holding a conch, a disc, and a mace.

16-21. Having meditated (i.e. when I meditated) with a concentrated mind upon that lord along with Śrī and Bhūmi , having earrings of gold purified by fire, remover of all miseries, and on my having muttered the great hymn of the name and form (of Viṣṇu) along with Mahālakṣmī , all that poison, which was very fierce, which was the first one, which was fearful to all, which was (capable of) destroying all the worlds, was digested (by me) due to the three names of Viṣṇu, the omnipresent one. He who, being restrained, would devoutly mutter the three names of Viṣṇu, viz. Acyuta , Ananta , Govinda , beginning with Praṇava (i.e. Om) and (also) ending with Om, has no fear of death, so also

the great fear due to poison, disease- and fire. The wise, restrained one, who would mutter the great hymn—the three names—does not have fear of Death; then from where else (can he have it)? Thus with (the muttering of) the three names I drank that poison.

22-24a. Then the gods, pleased and very much amazed, praised me. Having saluted me the gods again churned the Milky Ocean. O beautiful lady, when the ocean was being churned by me and the gods, Jyeṣṭhā Devī , covered with gems, wreaths and garments came up. When the goddess came up, she said: “What should I do?” Then all the hosts of gods repeatedly said to the goddess:

Gods said :

24b-32. We give you the place in the charming interior of the house of those where quarrel takes place. Having inauspicious (qualities), live there. Giving misery and poverty to them who, being liars, always speak harsh words, and who of impure hearts, sleep in the evening, stay in their house. There is no doubtthat you will always stay at thatplace where there will be potsherds, hair, ash, bones, fire of the chaff or charcoal. O you inauspicious one, always live, along with Kali , in that house which is marked by potsherds, bones, ash, hair etc. O great goddess, resort to him who, the stupid one, very much covered with sin, sips water without cleaning his feet. People cleaning their teeth with chaff, charcoal, potsherd, stone, sand, (a piece of) garment, (or of) hide, will be (i.e. are) mean. O goddess, causing poverty, always live in the house of those who eat sesamum, flesh of animals struck with a poisoned weapon, kaliṅga , pot-herb, garlic, mushrooms, viḍvarāha, bilva , kośātaki-fruit, bottle-gourd, and onions.

Rudra said :

33-45. Having thus ordered Jyeṣṭhā, dear to Kali, all the gods, well-composed, again churned the Milky Ocean. O you of an auspicious face, then goddess Vāruṇī came up. Ananta, the lord of serpents, took her of beautiful eyes. Then Surā (spirituous liquor), adorned with all ornaments, came up. She graced with all (auspicious) marks became the wife of Garuḍa . Then bevies of celestial nymphs and divine and very strong gandharvas endowed with handsomeness and engaged in sweet singing, came up. Then Airāvata came up. Then the horse Uccaiḥśravas came up. Then came up Dhanvantari , Pārijāta and Surabhi giving all desired objects. Indra with a pleased mind accepted all these. Then in the morning when the sun rose on the Dvādaśī day, and when the Ocean was again churned by gods led by Indra, Śrī, Mahālakṣmī, the auspicious goddess of all the worlds, being praised by great sages with pleasing faces, came up. She resembled a crore of young suns, and was adorned with golden armlets. She was seated on a golden lotus and was graced with all (auspicious) marks. Her eyes were large like lotus-petals. Her hair was dark and curly. Her body was smeared with divine sandal. She was adorned with divine flowers. She had (put on) all divine ornaments decked with various jewels. Her waist was slender. She was the mother of the world. Her breasts were stout and raised. She had four hands. Her eyes were large. Her face was like the full moon. She held with her lotus-like hands adorned with all ornaments, a pot of jewels, citron, and an auspicious couple of golden lotuses. On her bosom she wore a garland of unfaded lotuses. They saw that great goddess, desiring the good of all worlds.

46-54. Seeing her, the controller of all beings, the mother having a lotus-garland, Nārāyaṇī , world’s mother, having a place in the heart of Viṣṇu, all the deities were pleased. In heaven groups of gods beat drums strongly. The sylvan deities continuously showered flowers. The chief gandharvas sang and bevies of celestial damsels danced. So also auspicious breezes blew. The sun was very bright. The fires burnt noiselessly; the ten directions were bright. Then from the Milky Ocean the Moon came up. He,

Soma (i.e. the Moon), the brother of the mother (Lakṣmī), was pleasant. The Moon, the lord of the stars, became the maternal uncle of the world. Then Tulasī , Viṣṇu's wife, purifyingthe world, and the mother of the world came up for the worship of Viṣṇu. Then all the gods, with their minds pleased and all desires fulfilled, put (back) the (Mandara) mountain as before (in its own place), and led by Śiva and Brahmā , approached the mother (i.e. Lakṣmī). Having praised her with the (hymn Viṣṇu-) sahasranāma, they recited the text of the Śrī sūkta . Then, O goddess, she, being pleased, said to all gods:

Śrī said :

55a. O best gods, ask for a boon. Well-being to you. I am a giver of boons.

Rudra said :

55b. With their figures bent and palms of their hands joined, the gods said to Lakṣmī:

The gods said :

56-59a. O Kamalā , O goddess, O you dear to all gods, be pleased. Always rest on Viṣṇu's chest. Never go away (from there). O goddess, always look after the three worlds. O highest goddess, you, to whose glances the entire immovable and movable world resorts, are eternal. Gods, looked at (with favour) by you, are powerful. You are the mother of gods like Rudra . (Their) splendour is due to your glance. We desire this, O goddess. Salutation to you, O mother of the world.

Rudra said :

59b-62a. Thus addressed by all deities, the great goddess. the mother of the world, the one dear to Viṣṇu, said to the gods: "Let it be so." Then Viṣṇu, lord of Śrī, holding a conch, a disc and a mace, manifested himself as before in the Milky Ocean. Then the gods, having saluted Viṣṇu, praised him. All the auspicious (gods) with their faces delighted and with the palms of their hands joined said:

The gods said :

62b-63a. O lord of all, accept the goddess Lakṣmī, never leaving you, as your dear queen for the protection of the world.

Rudra said :

63b-70. Having said like this, all gods led by Brahmā and along with the sages, and with their eyes full of tears of joy, placed the goddess and the god, adorned with divine garments, divine wreath and various jewels, on a divine seat, full of various jewels and resembling the young sun, and worshipped Viṣṇu seated with Lakṣmī. They also worshipped the goddess with sandal, incense, lights, and offerings of eatables full of nectar, and with extraordinary fruits. Goddess Tulasī, delicate and auspicious, came up from the nectar. With that they properly worshipped Lakṣmī's couple of feet. Gods overcome with tears full of joy, having gone round him, keeping him to their right, three times, and having saluted him, praised him with eulogies. Then venerable Viṣṇu was pleased. With Lakṣmī, the Jord gave them boons desired (by them). Then gods, men and others were very much delighted. They were purified by Lakṣmī's glances. They had profuse grains and wealth. Being extremely healthy,

they obtained great happiness.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 233

Ekādaśī as a Day of Fast

Chapter 645 of 693 · 20 detected Sanskrit verse markers

Sanskrit

शंकर उवाच-
ततः प्रोवाच भगवान्सुरांश्चैव महामुनीन् ।
देव्या सह प्रहृष्टात्मा सर्वलोकहिताय वै १।
श्रीभगवानुवाच-
शृणुध्वं मुनयः सर्वे देवताश्च महाबलाः ।
एकादशी महापुण्या सर्वोपद्रवनाशिनी २।
लक्ष्मीसंदर्शनार्थाय भवद्भिः समुपोषिता ।
तस्मात्तु सर्वदा पुण्या द्वादशी मम वल्लभा ३।
अद्यप्रभृति ये लोका उषिताः पूर्ववासरे ।
द्वादश्यामुदिते भानौ श्रद्धया परया युताः ४।
ये पूजयंति मां भक्त्या तुलस्या च श्रिया सह ।
सर्वे ते बन्ध निर्मुक्ताः प्राप्नुवंति पदं मम ५।
नार्च्चयंति च ये वै मां द्वादश्यां पुरुषोत्तमम् ।
ते नराः पापकर्माणो मम मायाविमोहिताः ६।
ये नार्चयंति पापिष्ठा नरा नरकगामिनः ।

तान्पापान्विषयैर्वद्धान्ममपूजापराङ्मुखान् ७।
क्षिपत्यजस्रं संसारे माया मम दुरत्यया ।
रुद्र उवाच-
एवमुक्त्वा तु भगवान्परमात्मा सनातनः ८।
संस्तूयमानो मुनिभिः प्रययौ कमलालयम् ।
क्षीराब्धौ शेषपर्य्यङ्के विमाने सूर्य्यसन्निभे ९।
देव्या सह विशालाक्ष्या रमया परमेश्वरः ।
दर्शनार्थं सुराणां च तत्र सन्निहितोऽभवत् १०।
ततः सुरगणाः सर्व्वे कूर्म्मरूपं सनातनम् ।
भक्त्या संपूजयित्वाथ तुष्टुवुर्हृष्टमानसाः ११।
ततः प्रसन्नो भवगान्कूर्म्मरूपी जनार्द्दनः ।
भगवानुवाच-
वरं वृणीध्वं देवेशा यद्वो मनसि वर्त्तते ।
रुद्र उवाच-
ततो देवगणाः सर्वे कूर्म्मरूपं जनार्दनम् १२।

उचुः प्रांजलयः सर्व्वे हर्ष निर्भरमानसाः ।
देवा ऊचुः-
शेषस्य दिग्गजानां च सहायार्थं महाबल १३।
धर्तुमर्हसि देवेश सप्तद्वीपवतीं महीम् ।
रुद्र उवाच-
एवमस्त्विति हृष्टात्मा भगवांल्लोकभावनः १४।
धारयामास धरणीं सप्तद्वीपसमावृताम् ।
ततो देवाः सगंधर्वा दैत्यदानवमानुषाः १५।
महर्षिभिरनुज्ञाताः स्वर्लोकान्प्रतिपेदिरे ।
तदाप्रभृति ते सर्व्वे देवा ब्रह्मपुरोगमाः १६।
सिद्धा ये मानुषाश्चैव योगिनो मुनिसत्तमाः ।
विष्णोराज्ञां पुरस्कृत्य भक्त्या परमया युताः १७।
एकादश्यामुपोष्याथ भक्त्या चैव जनार्दनम् ।
द्वादश्यामर्च्चनं चक्रुर्विधिना वरवर्णिनि १८।
एतत्तु सर्वमाख्यातं देव्या जन्म वरानने ।

कौर्म्यं च वैभवं विष्णोः किमन्यच्छ्रोतुमिच्छसि १९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे एकादश्युपवासकथनंनाम त्रयस्त्रिंशदधिकद्विशततमोऽध्यायः २३३ ।

Roman transliteration

śaṃkara uvāca-
tataḥ provāca bhagavānsurāṃścaiva mahāmunīn |
devyā saha prahṛṣṭātmā sarvalokahitāya vai 1|
śrībhagavānuvāca-
śṛṇudhvaṃ munayaḥ sarve devatāśca mahābalāḥ |
ekādaśī mahāpuṇyā sarvopadravanāśinī 2|
lakṣmīsaṃdarśanārthāya bhavadbhiḥ samupoṣitā |
tasmāttu sarvadā puṇyā dvādaśī mama vallabhā 3|
adyaprabhṛti ye lokā uṣitāḥ pūrvavāsare |
dvādaśyāmudite bhānau śraddhayā parayā yutāḥ 4|
ye pūjayaṃti māṃ bhaktyā tulasyā ca śriyā saha |
sarve te bandha nirmuktāḥ prāpnuvaṃti padaṃ mama 5|
nārccayaṃti ca ye vai māṃ dvādaśyāṃ puruṣottamam |
te narāḥ pāpakarmāṇo mama māyāvimohitāḥ 6|
ye nārcayaṃti pāpiṣṭhā narā narakagāminaḥ |

tānpāpānviṣayairvaddhānmamapūjāparāṅmukhān 7|
kṣipatyajasraṃ saṃsāre māyā mama duratyayā |
rudra uvāca-
evamuktvā tu bhagavānparamātmā sanātanaḥ 8|
saṃstūyamāno munibhiḥ prayayau kamalālayam |
kṣīrābdhau śeṣaparyyaṅke vimāne sūryyasannibhe 9|
devyā saha viśālākṣyā ramayā parameśvaraḥ |
darśanārthaṃ surāṇāṃ ca tatra sannihito'bhavat 10|
tataḥ suragaṇāḥ sarvve kūrmmarūpaṃ sanātanam |
bhaktyā saṃpūjayitvātha tuṣṭuvurhṛṣṭamānasāḥ 11|

tataḥ prasanno bhavagānkūrmmarūpī janārddanaḥ |
bhagavānuvāca-
varaṃ vṛṇīdhvaṃ deveśā yadvo manasi varttate |
rudra uvāca-
tato devagaṇāḥ sarve kūrmmarūpaṃ janārdanam 12|

ucuḥ prāṃjalayaḥ sarvve harṣa nirbharamānasāḥ |
devā ūcuḥ-
śeṣasya diggajānāṃ ca sahāyārthaṃ mahābala 13|
dhartumarhasi deveśa saptadvīpavatīṃ mahīm |
rudra uvāca-
evamastviti hṛṣṭātmā bhagavāṃllokabhāvanaḥ 14|
dhārayāmāsa dharaṇīṃ saptadvīpasamāvṛtām |
tato devāḥ sagaṃdharvā daityadānavamānuṣāḥ 15|
maharṣibhiranujñātāḥ svarlokānpratipedire |
tadāprabhṛti te sarvve devā brahmapurogamāḥ 16|
siddhā ye mānuṣāścaiva yogino munisattamāḥ |
viṣṇorājñāṃ puraskṛtya bhaktyā paramayā yutāḥ 17|
ekādaśyāmupoṣyātha bhaktyā caiva janārdanam |
dvādaśyāmarccanaṃ cakrurvidhinā varavarṇini 18|
etattu sarvamākhyātaṃ devyā janma varānane |

kaurmyaṃ ca vaibhavaṃ viṣṇoḥ kimanyacchrotumicchasi 19|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde ekādaśyupavāsakathanaṃnāma trayastriṃśadadhikadviśatatamo'dhyāyaḥ 233 |

English translation

Śiva said :

1. Then for the good of all the world the lord along with the goddess, delighted in heart, spoke to the gods and great sages:

The lord said :

2-Sa. O all sages and deities having great power, listen. Ekādaśī is very meritorious and destroys all calamities. You have observed it as a day of fast in order to see Lakṣmī . Dvādaśī, dear to me, is always more meritorious than that. Since today all those men who observe a fast on the previous (i.e. Ekādaśī) day, and who, when the sun has risen on the Dvādaśī (day), worship with great faith and devotion me along with Lakṣmī and Tulasī , are freed from bondage and reach my position. Those men who do not worship me, the Highest Being, on Dvādaśī, are sinners, and are deluded by my Maya . My Māyā , difficult to cross, throws the sinners, the most sinful ones, bound by objects of senses, averse to my worship and going (i.e. fated to go) to hell, into the continuous mundane existence.

Rudra said :

8b-11. Speaking like this, the lord, the highest soul, the ancient one, being praised by the sages, went to Lakṣmī's place. The highest lord, along with goddess Lakṣmī of large eyes, remained near (the gods) on the bed of Śsṣa in a hall resembling the sun in the Milky Ocean for appearing before the gods. Then all

the hosts of gods, devoutly worshipping the ancient Tortoise-form (of the lord), praised him with delighted minds. Then lord Viṣṇu , of the form of Tortoise, was pleased.

The lord said :

12a. O best gods, ask for a boon that is in your mind.

Rudra said :

12b-13a. Then all the hosts of gods, with their minds full of joy, and joining the palms of their hands, said to Viṣṇu of the form of Tortoise:

The gods said :

13b-14a. O you very powerful one, O lord of gods, to help Śeṣa and the quarter-elephants, please sustain the earth having seven islands.

Rudra said :

14b-19. Saying, “Let it be so”, the lord, the creator of the worlds, with his mind pleased, sustained the earth covered by the seven islands. Then gods with gandharvas , fiends, demons and human beings, permitted by the great sages, went to their respective world. O you of an excellent complexion, since then all gods led by Brahmā , so also siddhas , human beings, meditating saints, best sages, honouring Viṣṇu’s order devoutly fasted on the Ekādaśī (day) and duly worshipped Viṣṇu on the Dvādaśī (day). O you beautiful one, I have told you all about the origin of goddess (Lakṣmī); so also about the splendour of Viṣṇu in his Tortoise-form. What else do you desire to hear?

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 234

How to Observe the Vow of Dvādaśī

Chapter 646 of 693 · 40 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
भगवञ्छ्रोतुमिच्छामि द्वादश्याश्च विधानकम् ।
विष्णोः पूजाविधानं च कर्त्तव्यं तत्र वै प्रभो १।
एकादश्याः प्रभावं च सर्वपापहरंनृणाम् ।
आचक्ष्व विस्तरेणैव मयि प्रीत्या महेश्वर २।
महादेव उवाच-
शृणु देवि प्रवक्ष्यामि द्वादश्याश्च विधानकम् ।
तस्याः स्मरणमात्रेण संतुष्टः स्याज्जनार्दनः ३।
एकादश्यां तु प्राप्तायां समुपोष्येह मानवः ।
सर्वपापविनिर्मुक्ता यांति विष्णोः परम्पदम् ४।
सप्तजन्मार्जितं पाप ज्ञानतोऽज्ञानतः कृतम् ।
क्षणादेव लयं याति द्वादश्यां हरिपूजनात् ५।
अश्वमेधसहस्राणि वाजपेयशतानि च ।
एकादश्युपवासस्य कलां नार्हंति षोडशीम् ६।
धर्म्मदा ह्यर्थदा चैव कामदा मोक्षदा किल ।

सर्व्वकामदुघा नृणां द्वादशी वरवर्णिनी ७।
एकादशी समं किंचित्पापत्राणं न विद्यते ।
एकादशीसमंकिचिद्व्रतं नास्ति शुभेक्षणे ८।
एकादशीं परित्यज्य यो ह्यन्यद्व्रतमाचरेत् ।
स करस्थं महाराज्यं त्यक्त्वा भैक्ष्यं तु याचते ९।
एकादशैंद्रियैः पापं यत्कृतं भवति प्रिये ।
एकादश्युपवासेन तत्सर्वं विलयं व्रजेत् १०।
रटंतीह पुराणानि भूयोभूयो वरानने ।
न भोक्तव्यं न भोक्तव्यं संप्राप्ते हरिवासरे ११।
अभक्ष्यं सर्वदा प्रोक्तं किं पुनः शुक्लकृष्णयोः ।
वर्णानामाश्रमाणां च सर्वेषां वरवर्णिनी १२।
एकादश्युपवासस्तु कर्त्तव्यो नात्र संशयः ।
एकादश्यां च प्राप्तायां मातापित्रोर्मृतेऽहनि १३।
द्वादश्यां तु प्रदातव्यं नोपवासदिने क्वचित् ।
गर्हितान्नं न वाश्नंति पितरश्च दिवौकसः १४।

एकादश्यां न भोक्तव्यं सुरां वा न पिबेत्क्वचित् ।
ब्राह्मणं नैव हन्यात्तु सममेतत्त्रयं मतम् १५।
तस्मादेकादशीं शुद्धामुपवासं समाचरेत् ।
अवस्थात्रितये यस्तु यत्नो वाक्कायकर्म्मभिः १६।
दशमीमिश्रितां तां तु प्रयत्नेन विवर्ज्जयेत् ।
अरुणोदयवेलायां दशमीमिश्रिता भवेत् १७।
तां त्यक्त्वा द्वादशीं शुद्धामुपोष्येहाविचारयन् ।
कलायां विद्यमानायां सूर्य्यस्योदयनं प्रति १८।
त्रयोदश्यां तथा देवि द्वादशी परिविद्यते ।
तथा च द्वादशी शुद्धा ह्युपवासे विधीयते १९।
अरुणोदयवेलायां कृत्यं सर्वं समाचरेत् ।
कलायामपि द्वादश्यां पारणं तत्र चोदितम् २०।
शुद्धामेकादशीं चापि त्यजेदत्र न संशयः ।
कलाप्येकादशी यत्र द्वादश्यामुदिते रवौ २१।
सर्वामेकादशीं त्यक्त्वा तत्रैवोपवसेद्द्विजः ।

एवं विधिं विनिश्चित्य समुपोष्यं हरेर्द्दिनम् २२।
सायमाद्यंतयोरह्नोः सायंप्रातस्तु मध्यमे ।
तत्रोपवासं कुर्वीत त्यक्त्वा भुक्तिचतुष्टयम् २३।
दशम्यामेकभक्तस्तु नारीसंगमवर्जितः ।
अवनीतल्पशायी च परेऽहनि वसेच्छुचिः २४।
धात्रीफलानुलिप्तांगः स्नानं संध्यां समाचरेत् ।
उपवासपरो भूत्वा रात्रौ संपूजयेद्धरिम् २५।
पाखंडिनं विकर्मस्थं पतितं श्वपचं तथा ।
नावलोकेन्न संभाषेन्न स्पृशेत्तत्र वैष्णवः २६।
अवैष्णवस्तु यो विप्रः स पाषण्डः प्रकीर्तितः ।
शिखोपवीतत्यागी च विकर्मस्थ इतीरितः २७।
महापापोपपापाभ्यां युक्तः पतित उच्यते ।
अंत्यजः श्वपचः प्रोक्तो वेदैस्तत्र सुनिर्णयः २८।
रात्रौ संपूज्य देवेशं जागरं च समाचरेत् ।
गंधैः पुष्पैस्तथा दीपैर्वस्त्रैराभरणैः शुभैः २९।

जपैस्तोत्रैर्नमस्कारैः पूजयेन्निशि भक्तितः ।
ततः प्रभातसमये तुलसीमिश्रितैर्जलैः ३०।
स्नात्वा सम्यग्विधानेन संतर्प्य पितृदेवताः ।
पूजयेज्जगतामीशं लक्ष्म्या सह जनार्दनम् ३१।
कोमलैस्तुलसीपत्रैः पुष्पैश्चैव सुगंधिभिः ।
दीपान्नीराजयेत्तत्र वारमष्टोत्तरं शतम् ३२।
शतपत्रकृतां मालां ताभ्यां सम्यङ्निवेदयेत् ।
धूपं दीपं च नैवेद्यं तांबूलं च समर्प्पयेत् ३३।
शर्करासहितं दिव्यं पायसान्नं समर्पयेत् ।

कर्पूरेण च संयुक्तं तांबूलं च निवेदयेत् ३४।
प्रदक्षिणे नमस्कारं कृत्वा भक्त्या समन्वितः ।
आज्येन जुहुयाद्वह्नौ शतमष्टोत्तरं तथा ३५।
प्रत्यृचं पुरुषसूक्तेन लक्ष्मीसूक्तेन पायसम् ।
ब्राह्मणान्भोजयेद्भक्त्या स्वयं भुंजीतवाग्यतः ३६।
पुराणादि प्रपाठेन क्षपयेत्तद्दिनं महत् ।

क्षितिशायी ब्रह्मचारी तस्यामेव निशि स्वपेत् ३७।
एवं संपूज्यमानं स द्वादश्यां कमलापतिः ।
क्षणात्प्रसन्नो भगवान्सर्वाभीष्टप्रदो ध्रुवम् ३८।
इत्येतत्कथितं देवि द्वादशीव्रतमुत्तमम् ।
किमन्यच्छ्रोतुकामासि तद्वक्तव्यं ब्रवीम्यहम् ३९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे द्वादशीमाहात्म्यंनाम चतुस्त्रिंशदधिकद्विशततमोऽध्यायः २३४ ।

Roman transliteration

pārvatyuvāca-
bhagavañchrotumicchāmi dvādaśyāśca vidhānakam |
viṣṇoḥ pūjāvidhānaṃ ca karttavyaṃ tatra vai prabho 1|
ekādaśyāḥ prabhāvaṃ ca sarvapāpaharaṃnṛṇām |
ācakṣva vistareṇaiva mayi prītyā maheśvara 2|
mahādeva uvāca-
śṛṇu devi pravakṣyāmi dvādaśyāśca vidhānakam |
tasyāḥ smaraṇamātreṇa saṃtuṣṭaḥ syājjanārdanaḥ 3|
ekādaśyāṃ tu prāptāyāṃ samupoṣyeha mānavaḥ |
sarvapāpavinirmuktā yāṃti viṣṇoḥ parampadam 4|
saptajanmārjitaṃ pāpa jñānato'jñānataḥ kṛtam |
kṣaṇādeva layaṃ yāti dvādaśyāṃ haripūjanāt 5|
aśvamedhasahasrāṇi vājapeyaśatāni ca |
ekādaśyupavāsasya kalāṃ nārhaṃti ṣoḍaśīm 6|
dharmmadā hyarthadā caiva kāmadā mokṣadā kila |

sarvvakāmadughā nṝṇāṃ dvādaśī varavarṇinī 7|
ekādaśī samaṃ kiṃcitpāpatrāṇaṃ na vidyate |
ekādaśīsamaṃkicidvrataṃ nāsti śubhekṣaṇe 8|
ekādaśīṃ parityajya yo hyanyadvratamācaret |
sa karasthaṃ mahārājyaṃ tyaktvā bhaikṣyaṃ tu yācate 9|
ekādaśeṃdriyaiḥ pāpaṃ yatkṛtaṃ bhavati priye |
ekādaśyupavāsena tatsarvaṃ vilayaṃ vrajet 10|
raṭaṃtīha purāṇāni bhūyobhūyo varānane |
na bhoktavyaṃ na bhoktavyaṃ saṃprāpte harivāsare 11|
abhakṣyaṃ sarvadā proktaṃ kiṃ punaḥ śuklakṛṣṇayoḥ |
varṇānāmāśramāṇāṃ ca sarveṣāṃ varavarṇinī 12|
ekādaśyupavāsastu karttavyo nātra saṃśayaḥ |
ekādaśyāṃ ca prāptāyāṃ mātāpitrormṛte'hani 13|
dvādaśyāṃ tu pradātavyaṃ nopavāsadine kvacit |
garhitānnaṃ na vāśnaṃti pitaraśca divaukasaḥ 14|

ekādaśyāṃ na bhoktavyaṃ surāṃ vā na pibetkvacit |
brāhmaṇaṃ naiva hanyāttu samametattrayaṃ matam 15|
tasmādekādaśīṃ śuddhāmupavāsaṃ samācaret |
avasthātritaye yastu yatno vākkāyakarmmabhiḥ 16|
daśamīmiśritāṃ tāṃ tu prayatnena vivarjjayet |
aruṇodayavelāyāṃ daśamīmiśritā bhavet 17|
tāṃ tyaktvā dvādaśīṃ śuddhāmupoṣyehāvicārayan |
kalāyāṃ vidyamānāyāṃ sūryyasyodayanaṃ prati 18|
trayodaśyāṃ tathā devi dvādaśī parividyate |
tathā ca dvādaśī śuddhā hyupavāse vidhīyate 19|
aruṇodayavelāyāṃ kṛtyaṃ sarvaṃ samācaret |
kalāyāmapi dvādaśyāṃ pāraṇaṃ tatra coditam 20|
śuddhāmekādaśīṃ cāpi tyajedatra na saṃśayaḥ |
kalāpyekādaśī yatra dvādaśyāmudite ravau 21|
sarvāmekādaśīṃ tyaktvā tatraivopavaseddvijaḥ |

evaṃ vidhiṃ viniścitya samupoṣyaṃ harerddinam 22|
sāyamādyaṃtayorahnoḥ sāyaṃprātastu madhyame |
tatropavāsaṃ kurvīta tyaktvā bhukticatuṣṭayam 23|
daśamyāmekabhaktastu nārīsaṃgamavarjitaḥ |
avanītalpaśāyī ca pare'hani vasecchuciḥ 24|
dhātrīphalānuliptāṃgaḥ snānaṃ saṃdhyāṃ samācaret |
upavāsaparo bhūtvā rātrau saṃpūjayeddharim 25|
pākhaṃḍinaṃ vikarmasthaṃ patitaṃ śvapacaṃ tathā |
nāvalokenna saṃbhāṣenna spṛśettatra vaiṣṇavaḥ 26|
avaiṣṇavastu yo vipraḥ sa pāṣaṇḍaḥ prakīrtitaḥ |
śikhopavītatyāgī ca vikarmastha itīritaḥ 27|
mahāpāpopapāpābhyāṃ yuktaḥ patita ucyate |
aṃtyajaḥ śvapacaḥ prokto vedaistatra sunirṇayaḥ 28|
rātrau saṃpūjya deveśaṃ jāgaraṃ ca samācaret |
gaṃdhaiḥ puṣpaistathā dīpairvastrairābharaṇaiḥ śubhaiḥ 29|

japaistotrairnamaskāraiḥ pūjayenniśi bhaktitaḥ |
tataḥ prabhātasamaye tulasīmiśritairjalaiḥ 30|
snātvā samyagvidhānena saṃtarpya pitṛdevatāḥ |
pūjayejjagatāmīśaṃ lakṣmyā saha janārdanam 31|
komalaistulasīpatraiḥ puṣpaiścaiva sugaṃdhibhiḥ |
dīpānnīrājayettatra vāramaṣṭottaraṃ śatam 32|
śatapatrakṛtāṃ mālāṃ tābhyāṃ samyaṅinavedayet |
dhūpaṃ dīpaṃ ca naivedyaṃ tāṃbūlaṃ ca samarppayet 33|
śarkarāsahitaṃ divyaṃ pāyasānnaṃ samarpayet |
karpūreṇa ca saṃyuktaṃ tāṃbūlaṃ ca nivedayet 34|
pradakṣiṇe namaskāraṃ kṛtvā bhaktyā samanvitaḥ |
ājyena juhuyādvahnau śatamaṣṭottaraṃ tathā 35|
pratyṛcaṃ puruṣasūktena lakṣmīsūktena pāyasam |
brāhmaṇānbhojayedbhaktyā svayaṃ bhuṃjītavāgyataḥ 36|
purāṇādi prapāṭhena kṣapayettaddinaṃ mahat |

kṣitiśāyī brahmacārī tasyāmeva niśi svapet 37|
evaṃ saṃpūjyamānaṃ sa dvādaśyāṃ kamalāpatiḥ |
kṣaṇātprasanno bhagavānsarvābhīṣṭaprado dhruvam 38|
ityetatkathitaṃ devi dvādaśīvratamuttamam |
kimanyacchrotukāmāsi tadvaktavyaṃ bravīmyaham 39|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde

dvādaśīmāhātmyaṃnāma catustriṃśadadhikadviśatatamo'dhyāyaḥ 234 |

English translation

Pārvatī said :

1-2. O lord, I desire to hear about the rule about Dvādaśī , and about (how) the worship of Viṣṇu should be done on that (day). O great lord, due to your love for me (i.e. since you love me), tell me in detail the power of Ekādaśī that removes all sins of men.

Mahādeva said :

3-8. O goddess, listen. I shall tell you the rule about Dvādaśī. Merely by (one's) remembering it, Viṣṇu would be pleased. Men fasting on Ekādaśī when it has come, are freed from all sins, and reach the highest position of Viṣṇu. By worshipping Viṣṇu on Dvādaśī all the sin (of one) committed knowingly or unknowingly perishes in a moment. Thousands of horse-sacrifices and hundreds of Vājapeya sacrifices do not equal even a sixteenth part af [of?] Ekādaśī-fast. The excellent Dvādaśī (vow) gives merit, wealth, desired objects and salvation also. It fulfils all desires of men. O you of beautiful eyes, there is nothing else that saves (one) from sins like Ekadaśī. There is no other vow like that of Ekādaśī.

9-16. He who, ignoring Ekādaśī, would observe some other vow, asks for begging after abandoning great kingdom which is in his hand . O dear one, all the sin that is committed with the eleven (sensory and motor) organs would perish by means of a fast on the Ekādaśī (day). O you of an excellent face, the Purāṇas repeatedly announce: "One should not eat, one should not eat, when the day of (i.e. sacred to) Viṣṇu has come." O you of an excellent complexion, there are always certain articles of food prohibited for the castes and stages of life. The more so on the Ekādaśī of the bright half and the dark half (of a month). There is no doubt that the Ekādaśī-fast should be observed. If the anniversary day of the death of one's mother and father is on the day on which Ekādaśī falls, the presents should be given on the Dvādaśī day, but never on the Ekādaśī day. Dead ancestors and gods do not eat censured food. On an Ekādaśī day one should not eat, should never drink liquor, should not hurt a brāhmaṇa . These three (sins) are said to be equal (in gravity). Therefore, on a pure (i.e. unmixed) Ekādaśī (day), one should observe a fast. In the three conditions, with speech, body and deeds, an effort should be made (for observing a fast).

17-24. Ekādaśī mixed with Daśamī should be carefully avoided. (If Daśamī continues) at the time of dawn (on the Ekādaśī day), it (i.e. the Ekādaśī) would be mixed with Daśamī. Leaving it (i.e. that Ekādaśī day) he should, without (further) thought, observe a fast on the pure (i.e. unmixed) Dvādaśī. O goddess, if a part of Ekādaśī continues at the sunrise on the Trayodaśī day, then Dvādaśī remains on that day also. At dawn he should perform all rites. Even if a part of Dvādaśī is there, breaking the fast (on that day) is recommended. In this case one should ignore even a pure Ekādaśī. There is no doubt about it. Even if a part of the Ekādaśī continues on the Dvādaśī, when the sun has risen, one should ignore the entire Ekādaśī (on the previous day) and observe a fast on that (Dvādaśī) day. Having decided the rite like this, one should observe a fast on the day of (i.e. sacred to) Viṣṇu. Avoiding four meals, one in the evening of the first day, another in the morning of the last (i.e. the third) day, and two on the middle (i.e. the second) day, one should observe a fast. On the Daśamī day he should eat once (only), avoid (sexual) union with his wife, sleep on the ground, and should remain pure on the next day.

25-32. With his body smeared with (the pulp of) the dhātrī -fruit, he should bathe and offer the sandhyā (prayer). Intent on (observing) a fast, he should worship Viṣṇu at night. A devotee of Viṣṇu should not see, talk with or touch a heretic, one doing a prohibited act, a fallen person or a cāṇḍāla . A brāhmaṇa who is not devoted to Viṣṇu is called a heretic. One who has given up the tuft of hair on the crown of the head and the sacred thread is said to be one remaining (i.e. persisting) in (doing) prohibited acts. One having (committed) major and minor sins is said to be fallen. One belonging to the lowest caste is said to be śvapaca . This proper decision is taken by the Vedas . Having worshipped the lord of gods, one should keep awake. With sandal, flowers, lights, garments, ornaments, auspicious mutterings, hymns, salutations, one should devoutly worship (Viṣṇu) at night. Then in the morning having bathed according to the proper rule with water mixed with Tulasī , and having gratified the dead ancestors and deities, one should worship Viṣṇu, the lord of the world along with Lakṣmī , with tender Tulasī-leaves, and fragrant flowers. Then one hundred and eight times he should wave lights (before Viṣṇu's idol).

33-39. To both of them (i.e. Viṣṇu and Lakṣmī) he should offer a garland made of lotuses. He should also offer them incense, light, articles of food and tāmbūla . One should offer (them) charming food of rice boiled in milk along with sugar, and should offer a tāmbūla with camphor. He should devoutly salute (them) while going round them. One hundred and eight times he should offer oblations into fire with ghee , offering rice boiled in milk with the recital of every ṛc, with (the recital of) the Puruṣa-sūkta and Lakṣmī- sūkta . He should feed the brāhmaṇas , and controlled in speech he himself should also eat. He should pass that great day by the recital of the Purāṇas etc. That night he, observing celibacy, should sleep on the ground. That lord of Kamalā , being thus worshipped on the Dvādaśī day, is pleased in a moment, and the lord certainly gives all desired objects. O goddess, I have thus told you the excellent vow of Dvādaśī. What else do you desire to hear? I shall tell that to you.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 235

The Birth of Heretics

Chapter 647 of 693 · 65 detected Sanskrit verse markers

Sanskrit

श्रीपार्वत्युवाच-
पाषंडानां च संवादं वर्जयेदिति यत्त्वया १।
उक्तं ममेह भगवान्श्वपचादपि गर्हितम् ।
ते यादृशाः समाख्याताः कैर्लिङ्गैश्चेह्निता भुवि ।
रुद्र उवाच-
येऽन्यदेवं परत्वेन वदंत्यज्ञानमोहिताः २।
नारायणाज्जगन्नाथात्ते वै पाषंडिनः स्मृताः ।
कपालभस्मास्थिधरा ये ह्यवैदिकलिङ्गिनः ३।
ऋते वनस्थाश्रमाच्च जटावल्कलधारिणः ।
अवैदिकक्रियोपेतास्तै वै पाषंडिनस्तथा ४।
शंखचक्रोर्ध्वपुंड्रादि चिह्नैः प्रियतमैहरेः ।
रहिता ये द्विजा देवि ते वै पाषंडिनः स्मृताः ५।
श्रुतिस्मृत्युदिताचारं यस्तु नाचरति द्विजः ।
स पाषंडीति विज्ञेयः सर्वलोकेषु गर्हितः ६।
विना वै भगवत्प्रीत्या ते वै पाषंडिनः स्मृताः ।

समस्तयज्ञभोक्तारं विष्णुं वै ब्रह्मदैवतम् ७।
उदिश्य देवता एव जुहोति च ददाति च ।
स पाषण्डीति विज्ञेयः स्वतंत्रः सर्वकर्मसु ८।
स्वातंत्र्यात्कुरुते यस्तु कर्म वेदोदितं महत् ।
यस्तु नारायणं देवं ब्रह्मरुद्रादिदैवतैः ९।
सममन्यैर्निरीक्षेत स पाषंडी भवेत्सदा ।
अवस्थात्रितये यस्तु मनोवाक्कायकर्म्मभिः १०।
वासुदेवं न जानाति स पाषंडी भवेद्द्विजः ।
किमत्र बहुनोक्तेन ब्राह्मणा येप्यवैष्णवाः ११।
न स्प्रष्टव्या न वक्तव्या न द्रष्टव्याः कदाचन ।
पार्वत्युवाच-
भगवन्परमं गुह्यं पृच्छामि सुरसत्तम १२।
मयि प्रीत्या समाचक्ष्व संशयो वर्त्तते भृशम् ।
कपालभस्मचर्म्मास्थि धारणं श्रुतिगर्हितम् १३।
तत्त्वया धार्य्यते देव गर्हितं केन हेतुना ।

स्त्रीचापल्येन देवेश पृच्छामि त्वां महामते १४।
महाप्रभावात्कथितं न कर्त्तव्यं क्वचिद्भवेत् ।
त्वयेति न पुरा प्रोक्तं विस्तरेण महाप्रभो १५।
अकर्त्तव्यमिति प्रश्नं क्षंतुमर्हसि मे प्रभो ।
वसिष्ठ उवाच-
इति देव्या हरः पृष्टो रहस्ये जनवर्जिते १६।
उवाच परमं गुह्यं यद्यदाचरितं स्वकम् ।
शिव उवाच-
शृणु देवि प्रवक्ष्यामि यद्गुह्यं परमाद्भुतम् १७।
न वक्तव्यं त्वया देवि जनेषु कथितं मया ।
अपृथक्त्वाच्छरीरस्य वक्ष्यामि तव सुव्रते १८।
नमुच्याद्या महादैत्याः पुरा स्वायंभुवेंतरे ।
महाबला महावीर्या महावीरा महौजसः १९।
सर्वे विष्णुरताः शुद्धाः सर्वपापविवर्जिताः ।
त्रयीधर्मवृताः सर्वे भग्ना इंद्रपुरोगमाः २०।

विष्णोः समीपमागम्य भयार्त्ताः शरणं गताः ।
देवा ऊचुः।
अजेयान्सर्वदेवानां तपोनिर्द्धूतकल्मषान् २१।
त्वमेवैतान्महादैत्याञ्जेतुमर्हसि केशव ।
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इत्याकर्ण्य हरिर्वाक्यं देवानां च भयानकम् २२।
तान्समाश्वास्य दिक्पालान्मामाह पुरुषोत्तमः ।
श्रीभगवानुवाच-
त्वं हि रुद्र महाबाहो मोहनार्थे सुरद्विषाम् २३।
पाषंडाचरणं धर्मं कुरुष्व सुरसत्तम ।
तामसानि पुराणानि कथयस्व च तान्प्रति २४।
मोहनानि च शास्त्राणि कुरुष्व च महामते ।
मयि मुक्ताश्च विप्रश्च भविष्यंति महर्षयः २५।
मद्भक्त्या तान्समाविश्य कथयस्व च तामसान् ।
काणादं गौतमं शक्तिमुपमन्युं च जैमिनिम् २६।

कपिलं चैव दुर्वासं मृकंडुं च बृहस्पतिम् ।
भार्गवं जामदग्न्यं च दशैतांस्तामसानृषीन् २७।
भावशक्त्या समाविश्य कुर्वता जगतो शिवम् ।
त्वच्छक्त्या च निविष्टास्ते तमसोद्रिक्तया भृशम् २८।
तामसास्ते भविष्यंति क्षणादेव न संशयः ।
कथयिष्यंति ते विप्रास्तामसानि जगत्त्रये २९।
पुराणानि च शास्त्रणि त्वया सत्वेन बृंहिताः ।
कपालचर्म्मभस्मास्थि चिह्नान्यमरसर्वशः ३०।
त्वमेव धृतवान्लोकान्मोहयस्व जगत्त्रये ।

तथा पाशुपतं शास्त्रं त्वमेव कुरु सत्कृतः ३१।
कंकालशैवपाषंडमहाशैवादिभेदतः ।
अलक्ष्यं च मतं सम्यग्वेदबाह्यं नराधमाः ३२।
भस्मास्थिधारिणः सर्वे भविष्यंति ह्यचेतसः ।
त्वां परत्वेन वक्ष्यंति सर्वशास्त्रेषु तामसाः ३३।
तेषां मतमधिष्ठाय सर्वे दैत्याः सनातनाः ।

भवेयुस्ते मद्विमुखाः क्षणादेव न संशयः ३४।
अहमप्यवतारेषु त्वां च रुद्र महाबल ।
तामसानां मोहनार्थं पूजयामि युगे युगे ३५।
मतमेतदवष्टभ्य पतंत्येव न संशयः ।
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सुमहद्वदनो दीनो बभूवात्र वरानने ।
नमस्कृत्वाथ तं देवमब्रवं परमेश्वरम् ३७।
त्वयोदितमिदं देव करोमि यदि भूतले ।
तस्मान्नाशाय मे नाथ भविष्यति न संशयः ३८।
तत्र शक्यं मया कर्तुमेतत्कृत्यं हरेऽधुना ।
त्वदाज्ञापि च नोल्लंघ्या एतद्दुःखतरं महत् ३९।
एवमुक्ते ततो देवि समाश्वास्य च मां पुनः ।
आत्मनाशाय तेनात्र भवत्वित्याह मां हरिः ४०।
देवतानां हितार्थाय कुरुष्व वचनं मम।

तवापि जीवनोपायं कथयामि सुरोत्तम ४१।
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हृदये मां समाधाय जप मंत्रं ममाव्ययम् ४२।
षडक्षरं महामंत्रं तारकं ब्रह्म उच्यते ।
ये जपंति हि मां भक्त्या तेषां मुक्तिर्न संशयः ४३।
इंदीवरदलश्यामं पद्मपत्रविलोचनम् ।
शंखांगशार्ङ्गेषुधरं सर्वाभरणभूषितम् ४४।
पीतवस्त्रं चतुर्बाहुं जानकीप्रियवल्लभम् ।
श्रीरामाय नम इत्येवमुच्चार्य्यं मन्त्रमुत्तमम् ४५।
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इमं मंत्रं जपन्नित्यममलस्त्वं भविष्यसि ४६।
भस्मास्थिधारणाद्यत्तु संभूतं किल्बिषं त्वयि ।
मंगलं तदभूत्सर्वं मन्मंत्रोच्चारणाच्छुभात् ४७।
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मदन्यदेवताभक्तिर्जायते न तु सुव्रत ४८।

मनसैवार्च्य हृदि मां नाथं पुरुषोत्तमम् ।
मदाज्ञां कुरु मत्प्रीत्या सर्वमेतच्छुभं तव ४९।

इति संदिश्य मां देवि विससर्ज मरुद्गणान् ।
विसृष्टास्ते ततो देवा निवृत्ताः स्वाश्रमं ययुः ५०।
ततो मां प्रार्थयामासुर्देवा इंद्र पुरोगमाः ।
इन्द्रादय ऊचुः ।
शीघ्रं कुरु हितं देव यथोक्तं हरिणाधुना ५१।
महादेव उवाच-
देवतानां हितार्थाय वृत्तिं पाखंडिनां शुभे ।
कपालचर्मभस्मास्थिधारणं तत्कृतं मया ५२।
तामसानि पुराणानि यथोक्तं विष्णुना शुभे ।
पाषंडशैवशास्त्राणि यथोक्तं कृतवानहम् ५३।
मच्छक्त्यापि समाविश्य गौतमादि द्विजानपि ।
वेदबाह्यानि शास्त्राणि सम्यगुक्तं मयानघे ५४।
इमं मतमवष्टभ्य दुष्टाः सर्वे च राक्षसाः ।

भगवद्विमुखाः सर्वे बभूवुस्तामसावृताः ५५।
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मामेव पूजयांचक्रुर्म्मासासृक्चंदनादिभिः ५६।
मत्तो वरप्रदानानि लब्ध्वा मदबलोद्धताः ।
अत्यंतविषयासक्ताः कामक्रोधसमन्विताः ५७।
सत्वहीनास्तु निर्वीर्य्या जिता देवगणैस्तदा ।
सर्वधर्म्मपरिभ्रष्टाः काले यांत्यधमां गतिम् ५८।
ये मे मतमवष्टभ्य चरंति पृथिवीतले ।
सर्वधर्मैश्च रहिताः पश्यंति निरयं सदा ५९।
एवं देवहितार्थाय वृत्तिर्मे देवि गर्हिता ।
विष्णोराज्ञां पुरस्कृत्य कृतं भस्मास्थिधारणम् ६०।
बाह्यचिह्नमिदं देवि मोहनार्थाय विद्विषाम् ।
अथांतर्हृदये नित्यं ध्यात्वा देवं जनार्दनम् ६१।
जपन्नेव च तन्मंत्रं तारकं ब्रह्मवाचकम् ।
सहस्रनामसदृशं विष्णोर्नारायणस्य तु ६२।

षडक्षरं महामंत्रं रघूणां कुलवर्द्धनम् ।
जपन्वै सततं देवि सदानंदसुधाप्लुतम् ।
सुखमात्यंतिकं ब्रह्म ह्यश्नाम सततं शुभे ६३।
एतत्ते सर्वमाख्यातं त्वयापृष्टं शुभानने ।
किमन्यच्छ्रोतुकामासि प्रीत्या तत्परिपृच्छ माम् ६४।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे पाषंडोत्पत्तिवर्णनंनाम पंचत्रिंशदधिकद्विशततमोऽध्यायः २३५।

Roman transliteration

śrīpārvatyuvāca-
pāṣaṃḍānāṃ ca saṃvādaṃ varjayediti yattvayā 1|
uktaṃ mameha bhagavānśvapacādapi garhitam |
te yādṛśāḥ samākhyātāḥ kairliṃṅgaiścihnitā bhuvi |
rudra uvāca-
ye'nyadevaṃ paratvena vadaṃtyajñānamohitāḥ 2|
nārāyaṇājjagannāthātte vai pāṣaṃḍinaḥ smṛtāḥ |
kapālabhasmāsthidharā ye hyavaidikaliṅginaḥ 3|
ṛte vanasthāśramācca jaṭāvalkaladhāriṇaḥ |
avaidikakriyopetāstai vai pāṣaṃḍinastathā 4|
śaṃkhacakrordhvapuṃḍrādi cihnaiḥ priyatamairhareḥ |
rahitā ye dvijā devi te vai pāṣaṃḍinaḥ smṛtāḥ 5|
śrutismṛtyuditācāraṃ yastu nācarati dvijaḥ |
sa pāṣaṃḍīti vijñeyaḥ sarvalokeṣu garhitaḥ 6|
vinā vai bhagavatprītyā te vai pāṣaṃḍinaḥ smṛtāḥ |

samastayajñabhoktāraṃ viṣṇuṃ vai brahmadaivatam 7|
udiśya devatā eva juhoti ca dadāti ca |
sa pāṣaṇḍīti vijñeyaḥ svataṃtraḥ sarvakarmasu 8|
svātaṃtryātkurute yastu karma vedoditaṃ mahat |
yastu nārāyaṇaṃ devaṃ brahmarudrādidaivataiḥ 9|
samamanyairnirīkṣeta sa pāṣaṃḍī bhavetsadā |
avasthātritaye yastu manovākkāyakarmmabhiḥ 10|
vāsudevaṃ na jānāti sa pāṣaṃḍī bhaveddivajaḥ |
kimatra bahunoktena brāhmaṇā yepyavaiṣṇavāḥ 11|
na spraṣṭavyā na vaktavyā na draṣṭavyāḥ kadācana |
pārvatyuvāca-
bhagavanparamaṃ guhyaṃ pṛcchāmi surasattama 12|
mayi prītyā samācakṣva saṃśayo varttate bhṛśam |
kapālabhasmacarmmāsthi dhāraṇaṃ śrutigarhitam 13|
tattvayā dhāryyate deva garhitaṃ kena hetunā |

strīcāpalyena deveśa pṛcchāmi tvāṃ mahāmate 14|
mahāprabhāvātkathitaṃ na karttavyaṃ kvacidbhavet |
tvayeti na purā proktaṃ vistareṇa mahāprabho 15|
akarttavyamiti praśnaṃ kṣaṃtumarhasi me prabho |
vasiṣṭha uvāca-
iti devyā haraḥ pṛṣṭo rahasye janavarjite 16|
uvāca paramaṃ guhyaṃ yadyadācaritaṃ svakam |
śiva uvāca-
śṛṇu devi pravakṣyāmi yadguhyaṃ paramādbhutam 17|
na vaktavyaṃ tvayā devi janeṣu kathitaṃ mayā |
apṛthaktvāccharirasya vakṣyāmi tava suvrate 18|
namucyādyā mahādaityāḥ purā svāyaṃbhuveṃtare |
mahābalā mahāvīryā mahāvīrā mahaujasaḥ 19|
sarve viṣṇuratāḥ śuddhāḥ sarvapāpavivarjitāḥ |
trayīdharmavṛtāḥ sarve bhagnā iṃdrapurogamāḥ 20|

viṣṇoḥ samīpamāgamya bhayārttāḥ śaraṇaṃ gatāḥ |
devā ūcuḥ|
ajeyānsarvadevānāṃ taponirddhūtakalmaṣān 21|
tvamevaitānmahādaityāñjetumarhasi keśava |
mahādeva uvāca-|
ityākarṇya harirvākyaṃ devānāṃ ca bhayānakam 22|

tānsamāśvāsya dikpālānmāmāha puruṣottamaḥ |
śrībhagavānuvāca-
tvaṃ hi rudra mahābāho mohanārthe suradviṣām 23|
pāṣaṃḍācaraṇaṃ dharmaṃ kuruṣva surasattama |
tāmasāni purāṇāni kathayasva ca tānprati 24|
mohanāni ca śāstrāṇi kuruṣva ca mahāmate |
mayi muktāśca vipraśca bhaviṣyaṃti maharṣayaḥ 25|
madbhaktyā tānsamāviśya kathayasva ca tāmasān |
kāṇādaṃ gautamaṃ śaktimupamanyuṃ ca jaiminim 26|

kapilaṃ caiva durvāsaṃ mṛkaṃḍuṃ ca bṛhaspatim |
bhārgavaṃ jāmadagnyaṃ ca daśaitāṃstāmasānṛṣīn 27|
bhāvaśaktyā samāviśya kurvatā jagato śivam |
tvacchaktyā ca niviṣṭāste tamasodriktayā bhṛśam 28|
tāmasāste bhaviṣyaṃti kṣaṇādeva na saṃśayaḥ |
kathayiṣyaṃti te viprāstāmasāni jagattraye 29|
purāṇāni ca śāstraṇi tvayā satvena bṛṃhitāḥ |
kapālacarmmabhasmāsthi cihnānyamarasarvaśaḥ 30|
tvameva dhṛtavānlokānmohayasva jagattraye |
tathā pāśupataṃ śāstraṃ tvameva kuru satkṛtaḥ 31|
kaṃkālaśaivapāṣaṃḍamahāśaivādibhedataḥ |
alakṣyaṃ ca mataṃ samyagvedabāhyaṃ narādhamāḥ 32|
bhasmāsthidhāriṇaḥ sarve bhaviṣyaṃti hyacetasaḥ |
tvāṃ paratvena vakṣyaṃti sarvaśāstreṣu tāmasāḥ 33|
teṣāṃ matamadhiṣṭhāya sarve daityāḥ sanātanāḥ |

bhaveyuste madvimukhāḥ kṣaṇādeva na saṃśayaḥ 34|
ahamapyavatāreṣu tvāṃ ca rudra mahābala |
tāmasānāṃ mohanārthaṃ pūjayāmi yuge yuge 35|
matametadavaṣṭabhya pataṃtyeva na saṃśayaḥ |
mahādeva uvāca-|
tacchrutvāhaṃ yathoktaṃ tu vāsudevena bhāmini 36|
sumahadvadano dīno babhūvātra varānane |
namaskṛtvātha taṃ devamabravaṃ parameśvaram 37|
tvayoditamidaṃ deva karomi yadi bhūtale |
tasmānnāśāya me nātha bhaviṣyati na saṃśayaḥ 38|
tatra śakyaṃ mayā kartumetatkṛtyaṃ hare'dhunā |
tvadājñāpi ca nollaṃghyā etadduḥkhataraṃ mahat 39|
evamukte tato devi samāśvāsya ca māṃ punaḥ |
ātmanāśāya tenātra bhavatvityāha māṃ hariḥ 40|
devatānāṃ hitārthāya kuruṣva vacanaṃ mama|

tavāpi jīvanopāyaṃ kathayāmi surottama 41|
dattavānkṛpayā mahyamātmanāma sahasrakam |
hṛdaye māṃ samādhāya japa maṃtraṃ mamāvyayam 42|
ṣaḍakṣaraṃ mahāmaṃtraṃ tārakaṃ brahma ucyate |
ye japaṃti hi māṃ bhaktyā teṣāṃ muktirna saṃśayaḥ 43|
iṃdīvaradalaśyāmaṃ padmapatravilocanam |
śaṃkhāṃgaśārṅgeṣudharaṃ sarvābharaṇabhūṣitam 44|
pītavastraṃ caturbāhuṃ jānakīpriyavallabham |
śrīrāmāya nama ityevamuccāryyaṃ mantramuttamam 45|
sarvaduḥkhaharaṃ caitatpāpināmapi muktidam |
imaṃ maṃtraṃ japannityamamalastvaṃ bhaviṣyasi 46|

bhasmāsthidhāraṇādyattu saṃbhūtaṃ kilbiṣaṃ tvayi |
maṃgalaṃ tadabhūtsarvaṃ manmaṃtroccāraṇācchubhāt 47|
tarpito nāśayiṣyāmi pāpaṃ sarvaṃ surottama |
madanyadevatābhaktirjāyate na tu suvrata 48|

manasaivārccaya hṛdi māṃ nāthaṃ puruṣottamam |
madājñāṃ kuru matprītyā sarvametacchubhaṃ tava 49|
iti saṃdiśya māṃ devi visasarja marudgaṇān |
visṛṣṭāste tato devā nivṛttāḥ svāśramaṃ yayuḥ 50|
tato māṃ prārthayāmāsurdevā iṃdra purogamāḥ |
indrādaya ūcuḥ |
śīghraṃ kuru hitaṃ deva yathoktaṃ hariṇādhunā 51|
mahādeva uvāca-
devatānāṃ hitārthāya vṛttiṃ pākhaṃḍināṃ śubhe |
kapālacarmabhasmāsthidhāraṇaṃ tatkṛtaṃ mayā 52|
tāmasāni purāṇāni yathoktaṃ viṣṇunā śubhe |
pāṣaṃḍaśaivaśāstrāṇi yathoktaṃ kṛtavānaham 53|
macchaktyāpi samāviśya gautamādi dvijānapi |
vedabāhyāni śāstrāṇi samyaguktaṃ mayānaghe 54|
imaṃ matamavaṣṭabhya duṣṭāḥ sarve ca rākṣasāḥ |

bhagavadvimukhāḥ sarve babhūvustāmasāvṛtāḥ 55|
bhasmādidhāraṇaṃ kṛtvā mahogratapasāvṛtāḥ |
māmeva pūjayāṃcakrurmmāṃsāsṛkcaṃdanādibhiḥ 56|
matto varapradānāni labdhvā madabaloddhatāḥ |
atyaṃtaviṣayāsaktāḥ kāmakrodhasamanvitāḥ 57|
satvahīnāstu nirvīryyā jitā devagaṇaistadā |
sarvadharmmaparibhraṣṭāḥ kāle yāṃtyadhamāṃ gatim 58|
ye me matamavaṣṭabhya caraṃti pṛthivītale |
sarvadharmaiśca rahitāḥ paśyaṃti nirayaṃ sadā 59|
evaṃ devahitārthāya vṛttirme devi garhitā |
viṣṇorājñāṃ puraskṛtya kṛtaṃ bhasmāsthidhāraṇam 60|
bāhyacihnamidaṃ devi mohanārthāya vidviṣām |
athāṃtarhṛdaye nityaṃ dhyātvā devaṃ janārdanam 61|
japanneva ca tanmaṃtraṃ tārakaṃ brahmavācakam |
sahasranāmasadṛśaṃ viṣṇornārāyaṇasya tu 62|

ṣaḍakṣaraṃ mahāmaṃtraṃ raghūṇāṃ kulavarddhanam |
japanvai satataṃ devi sadānaṃdasudhāplutam |
sukhamātyaṃtikaṃ brahma hyaśnāma satataṃ śubhe 63|
etatte sarvamākhyātaṃ tvayāpṛṣṭaṃ śubhānane |
kimanyacchrotukāmāsi prītyā tatparipṛccha mām 64|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
pāṣaṃḍotpattivarṇanaṃnāma paṃcatriṃśadadhikadviśatatamo'dhyāyaḥ 235|

English translation

Śrī Pārvatī said :

1-2b. O lord, you told me that one should avoid conversation with heretics, and that it is more censurable than (talking to) a cāṇḍāla . (Tell me) of what kind they are said to be, and with what signs they are marked.

Rudra said :

2c-12a. Those who, deluded by ignorance, describe any other deity as being superior to Viṣṇu , the lord of the world, are said to be heretics. Those who use skulls, apply ash, use bones, have non-Vedic marks, have matted hair and bark-garments though they do not belong to the hermit-stage of life are (said to be) heretics. Those brāhmaṇas who are without such marks dear to Viṣṇu as conches, discs, ūrdhvapuṇḍra (upright sectarian marks on the forehead) are said to be heretics. That brāhmaṇa who does not follow the practices laid down in the holy texts and codes of laws should be known as a heretic and is condemned among all people. Those that have no devotion for the lord are said to be heretics. He who is free in all acts (i.e. performs all acts as he likes) and offers oblations into fire and gives gifts directed to deities (other than) Viṣṇu, the enjoyer of the fruit of all sacrifices and the deity of the brāhmaṇas, and who independently does all great acts laid down in the Vedas , should be known as a heretic. He who looks upon god Viṣṇu as equal to other deities like Brahma , Rudra , would always be (called) a heretic. That brāhmaṇa who, in the three conditions, does not recognise Viṣṇu by means of speech, body and acts, would be a heretic. What is the use of saying much in this regard? Those brāhmaṇas who are not devotees of Viṣṇu, should never be asked (any question), should never be talked to and should never be seen.

Pārvatī said :

12b-15a. O lord, O best of gods, I am asking (you) a secret. Through love for me tell it. There is a great doubt. The holy texts have condemned wearing (i.e. using) skulls, (applying) ash and (wearing) hide. You wear (i.e. use) them. (Then), O god, for what purpose is it condemned? O lord of gods, O you highly intelligent one, through fickleness of (i.e. natural to) women I am asking it. It may be that due to your great power what is told ought not to be done by you. (But) you have not formerly told me in detail what ought not to be done. Therefore, O lord, please pardon me my question.

Vasiṣṭha said :

15b-17a. Thus by the goddess Śiva was asked in a lonely place, free from people. He told her the great secret, viz. whatever he did.

Śiva said :

17b-21a. O goddess, listen. I shall tell you that secret which is very wonderful. O goddess, you should not speak what I have told you among people. O you of a good vow, I shall tell it to you since your body is not separate from mine. In the age of Svāyambhuva (Manu) in olden times there were great demons like Namuci , who were very powerful, very valorous, very strong and great heroes. All of them were devoted to Viṣṇu, were pure, and free from all sins. They followed the practices (laid down) in the triad of the Vedas. All gods, being frustrated, led by Indra , and overcome by fear, approached Viṣṇu and sought his shelter.

Gods said :

21b-22a. O Keśava , you alone can conquer these great demons who cannot be conquered by all gods, and who have washed off their sins with penance.

Mahādeva said :

22b-25. Hearing these frightful words of the gods, Viṣṇu, Puruṣottama , consoled those regents of the quarters, and said to me:

The lord said :

O Rudra, O you of mighty arms, O you best god, for deluding the enemies of gods prepare a course of conduct to be followed by heretics. Narrate to them the dark Purāṇas (i.e. Purāṇas that will take them astray). O you very intelligent one, also fashion confusing holy texts. There will be brāhmaṇas and great sages who have given themselves away to me.

26-33. Approaching them through devotion for me, tell the vicious ones: Kaṇāda , Gautama , Śakti , Upamanyu , Jaimini , Kapila , Durvāsas , Mṛkaṇḍu , Bṛhaspati , Bhārgava and Jāmadagnya are the ten (?) vicious sages. Desiring to do the good of the world, approach them with your power of suggestion (bhāvaśakti?). By your power increased in viciousness infused into them they will be vicious in a moment. There is no doubt about it. Those brāhmaṇas with greater viciousness caused by you, will narrate the vicious Purāṇas and doctrines in the three worlds. O god, you yourself, wearing the marks like a skull, hide, ash, bones, fully delude the people in the three worlds. So also you, Śiva, prepare the Pāśupata order with its divisions like Kaṅkāla , Śaiva , Pāṣaṇḍa and Mahāśaiva; so also properly prepare the doctrine having no particular marks and outside the Vedic fold. All the mean men will wear ash, bones etc. and will be insensible. The vicious ones will describe you as the highest (god).

34-36a. Taking to their doctrine all the ancient demons will be averse to me in a moment. There is no doubt (about it). O very powerful Rudra, in my incarnations I too shall worship you in every age to delude the vicious ones. Having upheld this doctrine, they will undoubtedly fall.

Mahādeva said :

36b-37. O you beautiful one, having heard what Viṣṇu had said, I, though having a very large mouth (i.e. though a good speaker) became helpless then. Then having saluted the highest god, I said:

38-43. “O god, if I do what you have said on the earth, it will certainly lead to my destruction. O Viṣṇu, it is possible for me to carry out this mission. Your command is not to be disobeyed. This is very painful.” O goddess, when I spoke like this, Viṣṇu, having again cheered me up, said: “Let this not lead to your destruction. Do as I order you for the good of the deities. O best god, I shall also tell you about the means for your livelihood.” Then with compassion he gave me his thousand names (i.e. the hymn called Viṣṇusahasranāma): “Installing me in your heart, mutter my indestructible formula. The very great, six-syllabled formula is said to be Brahman , the emancipating one. Those who worship me with devotion obtain salvation. There is no doubt about this.

44-46. (Salutation to) him dark like the petal of a blue lotus, having eyes like lotus-petals, holding a conch, a disc, and the Śārṅga bow, and adorned with all ornaments. (To him) having put on a yellow garment, having four arms, the dear lord of Jānakī . ‘Salutation to Śrī Rāma ’: this excellent formula should be muttered. It removes all sins, and gives salvation even to sinners. Muttering this formula everyday you will be free from blemishes.

47-5la. All that sin produced in you due to having (applied) ash and having bones, has all become auspicious due to the auspicious utterance of my formula. O best god, being gratified I shall destroy all sin. O you of a good vow, devotion to other god than me will not come up. Worship me, the lord, the

Supreme Being, mentally in your heart. Obey my order. Due to my love, all this will be auspicious for you." Having thus ordered me, O goddess, he dismissed the hosts of gods. The gods, dismissed by him went to their own abodes. Then gods, led by Indra, requested me.

Indra and others said :

51b. O god, quickly do that beneficial act as told by Viṣṇu now.

Mahādeva said :

52-56. O auspicious one, for the good of the gods, I took to the way of the heretics, and had skulls, hides, ash and bones. O auspicious one, as told by Viṣṇu, I prepared the vicious Purāṇas and the heretic Śaiva doctrines. O sinless one, having entered through my power, Gautama and other brāhmaṇas I proclaimed the texts outside the Vedic fold. Resorting to this doctrine, all the wicked demons became averse to the lord (i.e. Viṣṇu), and were enveloped in viciousness. Applying ash to their bodies, covered with (i.e. having) very severe penance, they worshipped me only with flesh, blood and sandal.

57-64. On receiving from me grants of boons, they were haughty with pride and power. They were very much attached to objects of senses, and were full of lust and anger. They, void of goodness and powerless, were then defeated by the hosts of gods. Fallen from all righteous paths, they wil go to a mean position in (due) time. Those who, bereft of righteous paths, move on the earth by resorting to this doctrine of mine, always see (i.e. go to) hell. O goddess, (this) my course, that is censured, is thus (followed by me) (only) for the good of the gods. Following Viṣṇu's order I have (applied) ash and (use) bones. O goddess, this is an external mark intended for deluding the foes. In the heart however, I, always meditating upon god Viṣṇu, just mutter that emancipating formula, telling about Brahman. It is like the (hymn) Sahasranāma of Viṣṇu, Nārāyaṇa . O auspicious one, constantly muttering the great six-syllabled formula which increased the Raghu -race, we constantly obtain that Brahman which is filled with the nectar of constant joy, which is permanent happiness. O you of an auspicious face, I have told you all this that you had asked. What else do you desire to hear? Ask me that with affection.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 236

Characterization of Various Texts and Doctrines

Chapter 648 of 693 · 28 detected Sanskrit verse markers

Sanskrit

पार्वत्युवाच-
तामसानि च शास्त्राणि समाचक्ष्व ममानघ ।
संप्रोक्तानिच तैर्व्विप्रैर्भगवद्भक्तिवर्जितैः ।
तेषां नामानि क्रमशः समाचक्ष्व सुरेश्वर १।
रुद्र उवाच-
शृणु देवि प्रवक्ष्यामि तामसानि यथाक्रमम् २।
तेषां स्मरणमात्रेण मोहः स्याज्ज्ञानिनामपि ।
प्रथमं हि मयैवोक्तं शैवं पाशुपतादिकम् ३।
मच्छक्त्यावेशितैर्व्विप्रैः प्रोक्तानि च ततः शृणु ।
कणादेन तु संप्रोक्तं शास्त्रं वैशेषिकं महत् ४।
गौतमेन तथा न्यायं सांख्यं तु कपिलेन वै ।
धिषणेन तथा प्रोक्तं चार्व्वाकमतिगर्हितम् ५।
दैत्यानां नाशनार्थाय विष्णुना बुद्धरूपिणा ।
बौद्धशास्त्रमसत्प्रोक्तं नग्ननीलपटादिकम् ६।
मायावादमसच्छास्त्रं प्रच्छन्नं बौद्ध उच्यते ।

मयैव कथितं देवि कलौ ब्राह्मणरूपिणा ७।
अपार्थं श्रुतिवाक्यानां दर्शयन्लोकगर्हितम् ।
स्वकर्म्मरूपं त्याज्यत्वमत्रैव प्रतिपाद्यते ८।
सर्वकर्म्मपरिभ्रष्टैर्वैधर्म्मत्वं तदुच्यते ।
परेशजीवपारैक्यं मया तु प्रतिपाद्यते ९।
ब्रह्मणोस्य स्वयं रूपं निर्गुणं वक्ष्यते मया ।
सर्वस्य जगतोऽप्यत्र मोहनार्थं कलौ युगे १०।
वेदार्थवन्महाशास्त्रं मायया यदवैदिकम् ।
मयैव कल्पितं देवि जगतां नाशकारणात् ११।
मदाज्ञया जैमिनिना पूर्वं वेदमपार्थकम् ।
निरीश्वरेण वादेन कृतं शास्त्रं महत्तरम् १२।
शास्त्राणि चैव गिरिजे तामसानि निबोध मे ।
पुराणानि च वक्ष्यामि तामसानि यथाक्रमात् १३।
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा ।
तथैव नारदीयं तु मार्कण्डेयन्तु सप्तमम् १४।

आग्नेयमष्टमं प्रोक्तं भविष्यं नवमं तथा ।
दशमं ब्रह्मवैवर्तं लिङ्गमेकादशं स्मृतम् १५।
द्वादशं च वराहं च वामनं च त्रयोदशम् ।
कौर्म्मं चतुर्दशं प्रोक्तं मात्स्यं पंचदशं स्मृतम् १६।
षोडशं गारुडं प्रोक्तं स्कंदं सप्तदशं स्मृतम् ।
अष्टादशं तु ब्रह्मांडं पुराणानि यथाक्रमम् १७।
मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कांदं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोध मे १८।
वैष्णवं नारदीयं च तथा भागवतं शुभम् ।
गारुडं च तथा पाद्मं वाराहं शुभदर्शने १९।
सात्विकानि पुराणानि विज्ञेयानि शुभानि वै ।
ब्रह्मांड ब्रह्मवैवर्त्तं मार्कंडेयं तथैव च २०।
भविष्यं वामनं ब्राह्मं राजसानि निबोध मे ।
सात्विका मोक्षदाः प्रोक्ता राजसाः सर्वदा शुभाः २१।
तथैव तामसा देवि निरयप्राप्तिहेतवः ।

तथैव स्मृतयः प्रोक्ता ऋषिभिस्त्रिगुणान्विताः २२।
सात्विका राजसाश्चैव तामसा शुभदर्शने ।
वासिष्ठं चैव हारीतं व्यासं पाराशरं तथा २३।
भारद्वाजं काश्यपं च सात्विका मुक्तिदाः शुभाः ।
याज्ञवल्क्यं तथात्रेयं तैत्तिरं दाक्षमेव च २४।
कात्यायनं वैष्णवं च राजसां स्वर्गदाः शुभाः ।
गौतमं बार्हस्पत्यं च सांवर्त्तं च यमं स्मृतम् २५।
साख्यं चौशनसं चेति तामसा निरयप्रदाः ।
किमत्र बहुनोक्तेन पुराणेषु स्मृतिष्वपि २६।
तामसा नरकायैव वर्जयेत्तान्विचक्षणः ।
एतत्ते सर्वमाख्यातं प्रसंगाच्छुभदर्शनम् ।
शेषां च प्रभवावस्थां हरेर्वक्ष्यामि ते शृणु २७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे तामसशास्त्रकथनंनाम षट्त्रिंशदधिकद्विशततमोऽध्यायः २३६ ।

Roman transliteration

pārvatyuvāca-
tāmasāni ca śāstrāṇi samācakṣva mamānagha |
saṃproktānica tairvviprairbhagavadbhaktivarjitaiḥ |
teṣāṃ nāmāni kramaśaḥ samācakṣva sureśvara 1|
rudra uvāca-
śṛṇu devi pravakṣyāmi tāmasāni yathākramam 2|
teṣāṃ smaraṇamātreṇa mohaḥ syājjñānināmapi |
prathamaṃ hi mayaivoktaṃ śaivaṃ pāśupatādikam 3|
macchaktyāveśitairvvipraiḥ proktāni ca tataḥ śṛṇu |
kaṇādena tu saṃproktaṃ śāstraṃ vaiśeṣikaṃ mahat 4|
gautamena tathā nyāyaṃ sāṃkhyaṃ tu kapilena vai |

dhiṣaṇena tathā proktaṃ cārvvākamatigarhitam 5|
daityānāṃ nāśanārthāya viṣṇunā buddharūpiṇā |
bauddhaśāstramasatproktaṃ nagnanīlapaṭādikam 6|
māyāvādamasacchāstraṃ pracchannaṃ bauddha ucyate |

mayaiva kathitaṃ devi kalau brāhmaṇarūpiṇā 7|
apārthaṃ śrutivākyānāṃ darśayanlokagarhitam |
svakarmmarūpaṃ tyājyatvamatraiva pratipādyate 8|
sarvakarmmaparibhraṣṭairvaidharmmatvaṃ taducyate |
pareśajīvapāraikyaṃ mayā tu pratipādyate 9|
brahmaṇosya svayaṃ rūpaṃ nirguṇaṃ vakṣyate mayā |
sarvasya jagato'pyatra mohanārthaṃ kalau yuge 10|
vedārthavanmahāśāstraṃ māyayā yadavaidikam |
mayaiva kalpitaṃ devi jagatāṃ nāśakāraṇāt 11|
madājñayā jaimininā pūrvaṃ vedamapārthakam |
nirīśvareṇa vādena kṛtaṃ śāstraṃ mahattaram 12|
śāstrāṇi caiva girije tāmasāni nibodha me |
purāṇāni ca vakṣyāmi tāmasāni yathākramāt 13|
brāhmaṃ pādmaṃ vaiṣṇavaṃ ca śaivaṃ bhāgavataṃ tathā |
tathaiva nāradīyaṃ tu mārkaṇḍeyantu saptamam 14|

āgneyamaṣṭamaṃ proktaṃ bhaviṣyaṃ navamaṃ tathā |
daśamaṃ brahmavaivartaṃ liṅgamekādaśaṃ smṛtam 15|
dvādaśaṃ ca varāhaṃ ca vāmanaṃ ca trayodaśam |
kaurmmaṃ caturdaśaṃ proktaṃ mātsyaṃ paṃcadaśaṃ smṛtam 16|
ṣoḍaśaṃ gāruḍaṃ proktaṃ skaṃdaṃ saptadaśaṃ smṛtam |
aṣṭādaśaṃ tu brahmāṃḍaṃ purāṇāni yathākramam 17|
mātsyaṃ kaurmaṃ tathā laiḍgaṃ śaivaṃ skāṃdaṃ tathaiva ca |
āgneyaṃ ca ṣaḍetāni tāmasāni nibodha me 18|
vaiṣṇavaṃ nāradīyaṃ ca tathā bhāgavataṃ śubham |
gāruḍaṃ ca tathā pādmaṃ vārāhaṃ śubhadarśane 19|
sātvikāni purāṇāni vijñeyāni śubhāni vai |
brahmāṃḍa brahmavaivarttaṃ mārkaṃḍeyaṃ tathaiva ca 20|
bhaviṣyaṃ vāmanaṃ brāhmaṃ rājasāni nibodha me |
sātvikā mokṣadāḥ proktā rājasāḥ sarvadā śubhāḥ 21|
tathaiva tāmasā devi nirayaprāptihetavaḥ |

tathaiva smṛtayaḥ proktā ṛṣibhistriguṇānvitāḥ 22|
sātvikā rājasāścaiva tāmasā śubhadarśane |
vāsiṣṭhaṃ caiva hārītaṃ vyāsaṃ pārāśaraṃ tathā 23|
bhāradvājaṃ kāśyapaṃ ca sātvikā muktidāḥ śubhāḥ |
yājñavalkyaṃ tathātreyaṃ taittiraṃ dākṣameva ca 24|
kātyāyanaṃ vaiṣṇavaṃ ca rājasāṃ svargadāḥ śubhāḥ |
gautamaṃ bārhaspatyaṃ ca sāṃvarttaṃ ca yamaṃ smṛtam 25|
sākhyaṃ cauśanasaṃ ceti tāmasā nirayapradāḥ |
kimatra bahunoktena purāṇeṣu smṛtiṣvapi 26|
tāmasā narakāyaiva varjayettānvicakṣaṇaḥ |
etatte sarvamākhyātaṃ prasaṃgācchubhadarśanam |
śeṣāṃ ca prabhavāvasthāṃ harervakṣyāmi te śṛṇu 27|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe
tāmasaśāstrakathanaṃnāma ṣaṭtriṃśadadhikadviśatatamo'dhyāyaḥ 236 |

English translation

Summary : Characterization of Various Texts and Doctrines as Sāttvika , Rājasa and Tāmasa .

Pārvatī said :

1. O sinless one, tell me about the vicious texts which were composed by the brāhmaṇas bereft of devotion to the lord. O lord of gods, tell me their names in a sequence.

Rudra said :

2-4. O goddess, listen. I shall tell you about the vicious texts in a sequence. By merely remembering them even the wise ones would be deluded, First I myself proclaimed the Śaiva , Pāśupata (texts) etc. Hear about the ones which were proclaimed by the brāhmaṇas into whom my power had entered, after that: Kaṇāda proclaimed the great Vaiśeṣika text.

5-7. Similarly Gautama (proclaimed the doctrine of) Nyāya , and Kapila (proclaimed) Sāṃhkhya. Dhiṣaṇa (Bṛhaspati) in the same way (proclaimed) the much censured Cārvāka (doctrine); Viṣṇu of the form of Buddha proclaimed the false Buddhist doctrine and those of the naked and wearing dark blue garmentsfor the destruction of the demons. The doctrine of Māya (illusion) is a wicked doctrine and said to be pseudo-Buddhist. I myself, of the form of a brāhmaṇa , proclaimed it in Kali (age).

8-12. It shows the meaninglessness of the words of the holy texts and is condemned in the world. In this (doctrine) only the giving up of one's own duties is expounded. And that is said to be religiousness by those who have fallen from all duties. I have propounded the identity of the Highest Lord and the (individual) soul. I stated this Brahman 's nature to be qualityless. O goddess, I myself have conceived, for the destruction of the worlds, and for deluding the world in this Kali age, the great doctrine resembling the purport of the Vedas , (but) non-Vedic due to the principle of Māya (illusion) (present in it). By my order formerly Jaimini propounded the great doctrine of Pūrva Mīmāṃsā , stating godlessness and making the Veda meaningless.

13-17. O Girijā, know from me the vicious doctrines. I shall also narrate the names of the vicious Purānas [1] in succession: Brāhma , Pādma , Vaiṣṇava , Śaiva, so also Bhāgavata . So also Nāradīya and Mārkaṇḍeya as the seventh. Āgneya is said to be the eighth, and Bhaviṣya to be the ninth. Brahmavaivarta is said to be the tenth, and Liṅga to be eleventh. Vārāha is said to be the twelfth and Vāmana the thirteenth. Kaurma is said to be the fourteenth and Mātsya the fifteenth. Garuḍa is said to be the sixteenth, and Skānda to be the seventeenth. The eighteenth is Brahmāṇḍa . (These are) the Purāṇas in succession.

18-22a. Know from me that Mātsya, Kaurma, Laiṅga , Saiva , so also Skānda and Āgneya are tāmasa (vicious). O you of an auspicious appearance, the Purāṇas, viz. Vaiṣṇava, Nāradīya, so also the auspicious Bhagavata , similarly Gāruḍa , Pādma, Vārāha should be known to be sāttvika (or virtuous). Know from me that Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brāhma are rājasa (endowed with the quality of passion). The sattvika ones are said to give salvation and are always auspicious. Similarly, O goddess, the tāmasa are said to be the cause of (i.e. lead one to) hell.

22b-27. Similarly Smṛtis endowed with the three qualities are proclaimed by the sages. O you of an auspicious appearance, they are sāttvika, rājasa and tāmasa. Vāsiṣṭha , Hārīta , Vyāsa , Pārāśara , Bhāradvāja and Kāśyapa are said to sāttvika, giving (i.e. leading to) salvation and auspicious. Yājñavalkya Ātreya , so also Taittira, Dākṣa and Kātyāyana and Vaiṣṇava are rājasa, giving (i.e. leading

to) heaven, and auspicious. Gautama, Bārhaspatya , Sāṃvarta, Yama , Sāṃkhya and Auśanasa are said to be tāmasa, and giving (i.e. leading to) hell. What is the use of talking much in the case of the Purāṇas and the Smṛtis also? The tāmasa do lead to hell. A wise one should avoid them. As the occasion has come, I have told you all the auspicious doctrines. Listen. I shall tell you about the nature of the remaining birth (i.e. of the other incarnations) of Viṣṇu.

[1]: [1] : The immediately following list is not actually that of the vicious Purāṇas but of the Purāṇas in general, The vicious six Purāṇas follow this list of eighteen Purāṇas. The word ‘tāmasa’ in this verse is not appropriately used. (Ed.)

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 237

The Boar Incarnation of Viṣṇu

Chapter 649 of 693 · 30 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
हिरण्यक हिरण्याक्षौ काश्यपेयौ महाबलौ ।
दितिपुत्रौ महावीर्य्यौ सर्व्वदैत्यपती उभौ १।
नाम्ना तौ जयविजयौ श्वेतद्वीपे हरिं गतौ ।
तस्मिन्प्रविष्टयोगीन्द्रान्सनकादीन्महाबलौ २।
वारयामासतुर्देवि हरिसंदर्शनोत्सुकान् ।
तैः प्रशप्तौ महावीर्य्यौ द्वारपालौ सुरोत्तमौ ३।
सनकादय ऊचुः-
उत्सृज्य तत्पृथिव्यां च यातौ देवस्य किंकरौ ।
रुद्र उवाच-
इति शापं तयोर्दत्त्वा तत्र तस्थुर्मुनीश्वराः ४।
देवस्तमर्थं ज्ञात्वा च तानाहुय च तावपि ५।
तौ चोत्थायाब्रवीत्तत्र भगवान्भूतभावनः ।
भगवानुवाच-
कृतवंतौ महावीर्य्यावपराधं महात्मनाम् ६।

नातिक्रमणीयमिदं भवद्भ्यां द्वारपालकौ ।
दासत्वं सप्तजन्मानि युवां भक्तौ ममानघौ ७।
अमित्रतस्तथा त्रीणि जन्मानि भजतोऽपि वा ।
रुद्र उवाच-
इत्युक्तौ तौ महावीर्य्यावब्रूतां परमेश्वरम् ८।
जयविजयावूचतुः ।
चिरकालं महीं गंतुं न समर्थौ स्व मानद ।
तस्माद्वैराय जन्मानि विद्धि वां च व्रजावहे ९।
देवत्व यैव निहतो प्राप्स्यावो भवदंतिकम् ।
रुद्र उवाच-
इत्युक्त्वा द्वारपालौ तौ पूर्वं जातौ महाबलौ १०।
कश्यपस्य महावीर्य्यौ दितिगर्भे महासुरौ ।
हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षः कनिष्ठकः ११।
उभौ तौ लोकविख्यातौ महावीर्य्य बलोद्धतौ ।
अप्रमाणशरीरः स हिरण्याक्षो महोद्धतः १२।

उत्पाट्य बाहुसाहस्रैः पृथिवीं समहीधराम् ।
ससागरां द्वीपयुतां सर्व्वप्राणिसमन्विताम् १३।
उत्पाट्य शिरसा कृत्वा प्रविवेश रसातलम् ।
ततो देवगणाः सर्वे चुक्रुशुर्भयपीडिताः १४।
शरणं प्रययुर्देवं नारायणमनामयम् ।
ततस्तदद्भुतं ज्ञात्वा शंखचक्रगदाधरः १५।
वाराहरूपमास्थाय विश्वरूपं जनार्दनः ।
अनादिमध्यांतवपुः सर्वदेवमयो विभुः १६।
विश्वतः पाणिपच्चक्षुर्महादंष्ट्रो महाभुजः ।
दंष्ट्रैकया तु तं दैत्यं जघान परमेश्वरः १७।
संचूर्णितमहागात्रो ममार दितिजाधमः ।
पतितां धरणीं दृष्ट्वा दंष्ट्रयोद्धृत्य पूर्ववत् १८।
संस्थाप्य धारयामास शेषे कूर्म्मवपुस्तदा ।
तं दृष्ट्वा देवताः सर्व्वे क्रोडरूपं महाहरिम् ।
तुष्टुवुर्मुनयश्चैव भक्तिनम्रात्ममूर्त्तयः १९।

देवा ऊचुः-
नमो यज्ञवराहाय नमस्ते शतबाहवे ।
नमस्ते देवदेवाय नमस्ते विश्वरूपिणे २०।
नमः स्थितिस्वरूपाय सर्वयज्ञस्वरूपिणे ।
कलाकाष्ठानिमेषाय नमस्ते कालरूपिणे २१।
भूतात्मने नमस्तुभ्यमृग्वेदवपुषे तथा ।
सुरात्मने नमस्तुभ्यं सामवेदाय ते नमः २२।
ॐकाराय नमस्तुभ्यं यजुर्वेदस्वरूपिणे ।
ऋचःस्वरूपिणे चैव चतुर्वेदमयाय च २३।
नमस्ते वेदवेदाङ्ग सांगोपांगाय ते नमः ।
गोविंदाय नमस्तुभ्यमनादिनिधनाय च २४।
नमस्ते वेदविदुषे विशिष्टैकस्वरूपिणे ।
श्रीभूलीलाधिपतये जगत्पित्रे नमोनमः २५।
रुद्र उवाच-
इत्यादि स्तुतिभिः स्तुत्वा देवं वाराहरूपिणम् ।

अर्च्चयामासुरात्मेशं गंधपुष्पादिभिर्हरिम् २६।
समर्च्यमानस्तैर्देवैस्तेषामिष्टं वरं ददौ ।
गंधर्वैरप्सरोभिश्च गायमानो मुदा हरिः २७।
महर्षिभिः स्तूयमानस्तत्रैवांतरधीयत ।
एभिः स्तुत्वा नरो भक्त्या प्रातरुत्थाय भक्तिमान् २८।
ईप्सितांल्लभते भूमिं चिरं सस्यफलान्विताम् ।
एतत्ते सर्वमाख्यातं वाराहवैभवं हरेः ।
नारसिंहं तथा वक्ष्ये शृणु देवि वरानने २९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।

वराहावतारकथनंनाम सप्तत्रिंशदधिकद्विशततमोऽध्यायः २३७ ।

Roman transliteration

śrīrudra uvāca-
hiraṇyaka hiraṇyākṣau kāśyapeyau mahābalau |
ditiputrau mahāvīryyau sarvvadaityapatī ubhau 1|
nāmnā tau jayavijayau śvetadvīpe hariṃ gatau |
tasminpraviṣṭayogīndrānsanakādīnmahābalau 2|
vārayāmāsaturdevi harisaṃdarśanotsukān |
taiḥ praśaptau mahāvīryyau dvārapālau surottamau 3|
sanakādaya ūcuḥ-
utsṛjya tatpṛthivyāṃ ca yātau devasya kiṃkarau |
rudra uvāca-
iti śāpaṃ tayordattvā tatra tasthurmunīśvarāḥ 4|
devastamarthaṃ jñātvā ca tānāhūya ca tāvapi 5|
tau cotthāyābravīttatra bhagavānbhūtabhāvanaḥ |
bhagavānuvāca-
kṛtavaṃtau mahāvīryyāvaparādhaṃ mahātmanām 6|

nātikramaṇīyamidaṃ bhavadbhyāṃ dvārapālakau |
dāsatvaṃ saptajanmāni yuvāṃ bhaktau mamānaghau 7|
amitratastathā trīṇi janmāni bhajato'pi vā |
rudra uvāca-
ityuktau tau mahāvīryyāvabrūtāṃ parameśvaram 8|
jayavijayāvūcatuḥ |
cirakālaṃ mahīṃ gaṃtuṃ na samarthau sva mānada |
tasmādvairāya janmāni viddhi vāṃ ca vrajāvahe 9|
devatva yaiva nihato prāpsyāvo bhavadaṃtikam |
rudra uvāca-
ityuktvā dvārapālau tau pūrvaṃ jātau mahābalau 10|
kaśyapasya mahāvīryyau ditigarbhe mahāsurau |
hiraṇyakaśipurjyeṣṭho hiraṇyākṣaḥ kaniṣṭhakaḥ 11|
ubhau tau lokavikhyātau mahāvīryya baloddhatau |
apramāṇaśarīraḥ sa hiraṇyākṣo mahoddhataḥ 12|

utpāṭya bāhusāhasraiḥ pṛthivīṃ samahīdharām |
sasāgarāṃ dvīpayutāṃ sarvvaprāṇisamanvitām 13|
utpāṭya śirasā kṛtvā praviveśa rasātalam |
tato devagaṇāḥ sarve cukruśurbhayapīḍitāḥ 14|
śaraṇaṃ prayayurdevaṃ nārāyaṇamanāmayam |
tatastadadbhutaṃ jñātvā śaṃkhacakragadādharaḥ 15|
vārāharūpamāsthāya viśvarūpaṃ janārdanaḥ |
anādimadhyāṃtavapuḥ sarvadevamayo vibhuḥ 16|
viśvataḥ pāṇipaccakṣurmahādaṃṣṭro mahābhujaḥ |
daṃṣṭraikayā tu taṃ daityaṃ jaghāna parameśvaraḥ 17|
saṃcūrṇitamahāgātro mamāra ditijādhamaḥ |
patitāṃ dharaṇīṃ dṛṣṭvā daṃṣṭrayoddhṛtya pūrvavat 18|
saṃsthāpya dhārayāmāsa śeṣe kūrmmavapustadā |
taṃ dṛṣṭvā devatāḥ sarvve kroḍarūpaṃ mahāharim |
tuṣṭuvurmmunayaścaiva bhaktinamrātmamūrttayaḥ 19|

devā ūcuḥ-
namo yajñavarāhāya namaste śatabāhave |
namaste devadevāya namaste viśvarūpiṇe 20|
namaḥ sthitisvarūpāya sarvayajñasvarūpiṇe |
kalākāṣṭhānimeṣāya namaste kālarūpiṇe 21|
bhūtātmane namastubhyamṛgvedavapuṣe tathā |
surātmane namastubhyaṃ sāmavedāya te namaḥ 22|
oṃkārāya namastubhyaṃ yajurvedasvarūpiṇe |
ṛcaḥsvarūpiṇe caiva caturvedamayāya ca 23|
namaste vedavedāṅga sāṃgopāṃgāya te namaḥ |
goviṃdāya namastubhyamanādinidhanāya ca 24|
namaste vedaviduṣe viśiṣṭaikasvarūpiṇe |
śrībhūlīlādhipataye jagatpitre namonamaḥ 25|
rudra uvāca-
ityādi stutibhiḥ stutvā devaṃ vārāharūpiṇam |

arccayāmāsurātmeśaṃ gaṃdhapuṣpādibhirharim 26|
samarcyamānastairdevaisteṣāmiṣṭaṃ varaṃ dadau |
gaṃdharvairapsarobhiśca gāyamāno mudā hariḥ 27|
maharṣibhiḥ stūyamānastatraivāṃtaradhīyata |
ebhiḥ stutvā naro bhaktyā prātarutthāya bhaktimān 28|
īpsitāṃllabhate bhūmiṃ ciraṃ sasyaphalānvitām |
etatte sarvamākhyātaṃ vārāhavaibhavaṃ haraiḥ |
nārasiṃhaṃ tathā vakṣye śṛṇu devi varānane 29|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe|
varāhāvatārakathanaṃnāma saptatriṃśadadhikadviśatatamo'dhyāyaḥ 237 |

English translation

Śrī Rudra said :

1-3. Kaśyapa 's two sons, Hiraṇyaka and Hiraṇyākṣa were very powerful. They, the two sons of Diti , were great warriors and the lords of the demons. In Śvetadvīpa they were with Viṣṇu (as his doorkeepers) named Jaya and Vijaya . O goddess, (once) the two very powerful ones prevented the greatest meditating sages who were eager to see Viṣṇu. The two best, very powerful gods, the doorkeepers were cursed by them.

Sanaka and others said :

4a. O servants of the god, leave (this place) and be gone to the earth.

Rudra said :

4b-6a. Having cursed them like this, the best sages remained there. The god (Viṣṇu) having come to know the affair called them (i.e. the sages) and the two (doorkeepers) also, to whom, after they had stood, the lord, the cause of the beings, said:

The lord said :

6b-8a. O you very powerful ones, you have done a great wrong to the noble (sages). O doorkeepers, you cannot pass it over. If you desire to have seven existences, then you will be my sinless devotees. If you want to remain as my enemy, then you will have three existences.

Rudra said :

8b. Thus addressed, the very powerful Jaya and Vijaya said to the highest god:

Jaya and Vijaya said :

9-10a. O you who respect others, we can't go to (and live on) the earth for a longtime. Therefore, know that we shall go to (i.e. have) those existences causing enmity (for you). O god, killed by you only, we shall come near you.

Rudra said :

10b-14. Having spoken like this, the two very powerful doorkeepers were born from the womb of Diti, (the wife of) Kaśyapa. Hiraṇyakaśipu was the elder and Hiraṇyākṣa the younger. Both of them were well-known in the world. Both were very powerful and haughty due to their might. That Hiraṇyākṣa of an immeasurable body and very haughty removed, with his thousands of arms, the earth along with mountains, oceans, islands, and all living beings. Having removed it out and put it on his head he entered the lower world. Then all the hosts of gods, afflicted by fear, cried.

15-19. They sought the shelter of Nārāyaṇa , Viṣṇu. Then knowing that wonder, he, Viṣṇu, the holder of a conch, a disc, and a mace, took up the Boar-form, existing everywhere and having no beginning, middle or end. The highest lord full of everything, having hands and feet on all sides, having large fangs and arms, struck the demon with one fang. The mean son of Diti, with his huge body pounded, died. Seeing the earth fallen (from the demon's head), he lifted it with his fang, and putting it on Śeṣa 's head as before, took up the form of a Tortoise. 1 Seeing great Viṣṇu of the form of the hog, all deities and sages, with their bodies bowed with devotion, praised him.

The gods said :

20-25. Salutation to Yajñavarāha . Salutation to you of a hundred arms. Salutation to the god of gods. Salutation to you, the omnipresent. Salutation to you of an abiding form, to you of the form of all sacrifices. Salutation to you (of the form of the divisions of time like) kalā , kāṣṭhā and nimeṣa , to you of the form of time. Salutation to you, the soul of beings. Salutation to you having the Ṛgveda as your body. Salutation to you, the soul of the gods. Salutation to you, the Sāmaveda . Salutation to you, Oṃkāra . Salutation to you of the form of the Yajurveda , so also of the form of the ṛc and full of the four Vedas . Salutation to you of the (four) Vedas, the Vedāṅgas and the Upāṅgas . Salutation to you Govinda , having no beginning or end. Salutation to you knowing the Vedas, and having a peculiar form. Salutation to you the lord of Śrī, Bhū, Līlā and the father of the world.

Rudra said :

26-29. Having thus praised god Viṣṇu, the lord of the soul, and of the form of the boar, they worshipped with sandal, flowers etc. He, being properly worshipped by the gods, gave them a boon desired (by them). Viṣṇu who (i.e. whose praise) was being joyfully sung by the gandharvas and

celestial nymphs, and being praised by the great sages, vanished there only. A devoted man who, having got up in the morning, praises (the lord) with these (hymns), gets a desired (piece of) land, full of corn and fruits for a long time. I have told you this splendour of the Boar (incarnation) of Viṣṇu. In the same way I shall describe (his) Nārasiṃha (incarnation). Listen, O you of an excellent face.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 238

The Emergence of Nṛsiṃha

Chapter 650 of 693 · 156 detected Sanskrit verse markers

Sanskrit

रुद्र उवाच-
भ्रातरं निहतं ज्ञात्वा हिरण्यकशिपुस्ततः ।
तपस्तेपे महादैत्यो मेरोः पार्श्वे च मां प्रति १।
दिव्यवर्षसहस्राणि वायुभक्षो महाबलः ।
जपन्पंचाक्षरं मंत्रं पूजयामास मां शुभे २।
ततः प्रहृष्टमनसा तमवोचं महासुरम् ।
वरं वृणीष्व दैतेय यत्ते मनसि वर्त्तते ।
ततः प्रोवाच दैतेयो मां प्रसन्नं शुभानने ३।
हिरण्यकशिपुरुवाच-
देवासुरमनुष्याणां गंधर्वोरगरक्षसाम् ।
पशुपक्षिमृगाणां च सिद्धानां वै महात्मनाम् ४।
यक्षविद्याधराणां च किन्नराणां तथैव च ।
सर्वेषामेव रोगाणामायुधानां तथैव च ।
सर्वेषामृषिमुख्यानामवध्यत्वं प्रयच्छ मे ५।
रुद्र उवाच-

एवमस्त्विति तद्रक्षस्त्वब्रुवं प्रियदर्शने ।
मत्तो महद्वरं प्राप्य स दैतेयो महाबलः ६।
जित्वा महेंद्रं देवांश्च स त्रैलोक्येश्वरोऽभवत् ।
सर्वांश्च यज्ञभागांश्च स्वयमेवाग्रहीद्बलात् ७।
त्रातारं नाधिगच्छंति देवतास्तेन निर्जिताः ।
तस्यैव किंकराः सर्वे गंधर्वा देवदानवाः ८।
यक्षाश्चनागाः सिद्धाश्च साध्याश्च वशवर्तिनः ।
उत्तानपादस्य सुतां कल्याणीं नाम कन्यकाम् ९।
उपयेमे विधानेन दैत्यराजो महाबलः ।
तस्यां जातो महातेजाः प्रह्लादो दैत्यराट्शुभे १०।
अनुरक्तो हृषीकेशे गर्भवासेऽपि यो हरौ ।
सर्वावस्थासु कृत्येषु मनोवाक्कायकर्म्मभिः ११।
नान्यं जानाति देवेशात्प्रसन्नात्मा सनातनात् ।
स कालेऽपि विनीतः सन्गुरुगेहे वसत्सुधीः १२।
अधीत्य सर्ववेदांश्च शास्त्राणि विविधानि च ।

कस्यचित्त्वथ कालस्य गुरुणा सह दैत्यजः १३।
पितुः समीपमागत्य ववंदे विनयान्वितः ।
तं परिष्वज्य बाहुभ्यां तनयं शुभलक्षणम् ।
अंके निधाय दैत्येंद्रः प्रोवाचेदं सुविस्मितम् १४।
हिरण्यकशिपुरुवाच-
प्रह्लाद चिरकालं त्वं गुरुगेहे निवेशितः ।
यदुक्ता गुरुणा विद्या तन्ममाचक्ष्व सुव्रत १५।
रुद्र उवाच-
इति पृष्टः स्वपित्रा वै प्रह्लादो जन्मवैष्णवः ।
प्राह दैत्येश्वरं प्रीत्या वचनं कलुषापहम् १६।
प्रह्लाद उवाच-
यो वै सर्वोपनिषदामर्थः पुरुष ईश्वरः ।
तं वै सर्वगतं विष्णुं नमस्कृत्वा ब्रवीमि ते १७।
रुद्र उवाच-।
इति विष्णुस्तुतिं श्रुत्वा दैत्यराड् विस्मयान्वितः ।

उवाच तं गुरुं रोषात्किं त्वयोक्तं ममात्मजे १८।
ममात्मजस्य दुर्बुद्धे हरिसंस्तवमीदृशम् ।
किमर्थमुक्तवान्जाड्यमकार्य्यं ब्राह्मणोचितम् १९।
अश्राव्यं मदमित्रस्य स्तवमेतं ममाग्रतः ।
बालेनापिकृतंत्वेतत्त्वत्प्रसादाद्विजाधम २०।
इत्युक्त्वा परितो वीक्ष्य दैत्यराट्क्रोधमूर्च्छितः ।
उवाच दैत्यमेकं तु बंधयैनं द्विजाधमम् २१।
इतिराजवचः श्रुत्वा स बबंध भृगोः सुतम् ।
बध्यमानं गुरुं दृष्ट्वा प्रह्लादो ब्राह्मणप्रियः ।
उवाच पितरं तात इदं मे नोक्तवान्गुरुः २२।
कृपया देवदेवस्य शिक्षितोस्मि हरेः प्रभो ।
नान्यो गुरुर्मे भवति स एव प्रेरको हरिः २३।
श्रोता मंता तथा वक्ता द्रष्टा सर्वग ईश्वरः ।
हरिरेवाक्षयः कर्त्ता नियंता सर्वदेहिनाम् ।
तस्मादनागसो विप्रो मोक्तव्योऽयं गुरुः प्रभो २४।

रुद्र उवाच-
इति पुत्रवचः श्रुत्वा हिरण्यकशिपुस्ततः ।
तं ब्राह्मणं मोचयित्वा स्वसुतं प्राह विस्मयात् २५।
किं वत्स त्वं भ्रमस्येवं मिथ्यावाक्यैर्द्विजन्मनः ।
को विष्णुः किं तु तद्रूपं कुत्रासौ संस्थितो हरिः २६।
अहमेवेश्वरो लोके त्रैलोक्याधिपतिर्यतः ।
मामेवार्च्चय गोविंदं त्यज शत्रुं दुरासदम् २७।
अथवा शंकरं देवं रुद्रं लोकगुरुं प्रभुम् ।
अर्च्चयस्वासुराध्यक्षं सर्वैश्वर्य्यप्रदं शिवम् २८।

त्रिपुंड्रधारणं कृत्वा भस्मना दैत्यपूजितम् ।
पूजयित्वा महादेवं पाशुपत्योक्तमार्गतः २९।
रुद्र उवाच-
इति दैत्यपतेर्वाक्यं श्रुत्वा दैत्यपुरोहिताः ३०।
पुरोहिता ऊचुः-
एवमेव महाभाग कुरुष्व वचनं पितुः ।

त्यज शत्रुं कैटभारिं पूजयस्व त्रिलोचनम् ३१।
रुद्रात्परतरो देवो नास्ति सर्वप्रदो नृणाम् ।
पिता तवापि तस्यैव प्रसादादीश्वरोऽभवत् ३२।
रुद्र उवाच-
इति तेषां वचः श्रुत्वा प्रह्लादो जन्मवैष्णवं ३३।
प्रह्लाद उवाच-
अहो भगवतः श्रेष्ठा यन्माया मोहितं जगत् ।
अहो वेदांतविदुषः सर्वलोकेषु पूजिताः ३४।
ब्राह्मणा अपि चापल्याद्वदंत्येवं मदान्विताः ।
नारायणः परं ब्रह्म तत्वं नारायणः परम् ३५।
नारायणः परो ध्याता ध्यानं नारयणः परम् ।
गतिर्विश्वस्य जगतः शाश्वतं शिवमच्युतः ३६।
धाता विधाता जगतो वासुदेवः सनातनः ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ३७।
हिरण्मयवपुर्नित्यःपुंडरीकनिभेक्षणः ।

श्रीभूलीलापतिः सौम्योनिर्म्मलः शुभविग्रहः ३८।
तेनैव सृष्टौ ब्रह्मेशौ सर्गे देवोत्तमौ विभू ।
तस्यैवाज्ञां पुरस्कृत्य वर्त्तेते ब्रह्मशंकरौ ३९।
भीषास्माद्वाति पवनो भीषोदेति दिवाकरः ।
भीषास्मादग्निश्चंद्रोऽथ मृत्युर्धावति पंचमः ४०।
आसीदेको हरिर्दिव्यो देवो नारायणः परः ।
ब्रह्मा नेंद्रो न चेशानो न च चंद्र दिवाकरौ ४१।
न वा द्यावापृथिव्यौ च नक्षत्राणि दिवौकसः ।
तस्य विष्णोः परं धाम सदा पश्यंति सूरयः ४२।
एवं सर्वोपनिषदामर्थं हित्वा द्विजोत्तमाः ।
रागाल्लोभाद्भयाद्वापि किं ब्रवीथ ममाग्रतः ४३।
तं सर्वरक्षकं देवं त्यक्त्वा सर्वेश्वरं हरिम् ।
कथं पाषंडमाश्रित्य पूजयामि च शंकरम् ४४।
लक्ष्मीपतिं देवदेवमनंतं पुरुषोत्तमम् ।
इंदीवरदलश्यामं पद्मपत्रायतेक्षणम् ४५।

श्रीवत्सलक्षितोरस्कं सर्व्वाभरणभूषितम् ।
सदा कुमारं सर्व्वेशं नित्यानन्दसुखप्रदम् ४६।

कृष्णं दध्युर्महात्मानो योगिनः सनकादयः ।
यमर्चयंति ब्रह्मेश शक्राद्या देवतागणाः ४७।
यस्य पत्न्याः कटाक्षार्द्धदृष्ट्या दृष्टा दिवौकसः ।
ब्रह्मेंद्र रुद्र वरुण यम सोम धनाधिपाः ४८।
यन्नामस्मरणादेव पापिनामपि सत्वरम् ।
मुक्तिर्भवति जंतूनां ब्रह्मादीनां सुदुर्लभा ४९।
स एवं रक्षकः श्रीशो देवानामपि सर्वदा ।
तमेव पूजयिष्यामि लक्ष्म्या संयुतमच्युतम् ५०।
प्राप्स्यामि सुसुखेनैव तद्विष्णोः परमं पदम् ।
रुद्र उवाच-
इति तस्य वचः श्रुत्वा हिरण्यकशिपुस्ततः ५१।
क्रोधेन महताविष्टो जज्वालाग्निरिवापरः ।
परितो वीक्ष्य दैतेयानित्याह क्रोधमूर्छितः ५२।

हिरण्यकशिपुरुवाच -
भीषणैः शस्त्रसंघातैः प्रह्लादं पापकारिणम् ।
ममाज्ञया घातयध्वं शत्रुपूजनतत्परम् ५३।
रक्षिता हरिरेवेति रक्षते तेन वात्सलात् ।
अद्यैव सफलं तस्य पश्येयं हरिरक्षणम् ५४।
रुद्र उवाच-
तदोद्यतास्त्रा दैतेया हंतुं दैत्येश्वरात्मजम् ।
परिवार्य महात्मानं तस्थुर्दैत्येश्वराज्ञया ५५।
प्रह्लादोऽपि तथा विष्णुं ध्यात्वा हृदयपंकजे ।
जपन्नष्टाक्षरं मंत्रं तस्थौ गिरिरिवापरः ५६।
तं जघ्नुः परितो वीराः शूलतोमरशक्तिभिः ।
प्रह्लादस्य वपुस्तत्र हरिसंस्मरणाच्छुभे ५७।
विष्णोः प्रभावाद्दुर्द्धर्षाद्वज्रभूतमभून्नृशम् ।
ततः संप्राप्य तद्गात्रं महास्त्राणि सुरद्विषाम् ५८।
नीलोत्पलदलानीव पेतुश्चिच्छिन्नाः क्षितौ शुभे ।

अल्पमप्यस्य तद्गात्रं भेत्तुं दैत्या न च क्षमाः ५९।
विस्मितावाङ्मुखास्तस्थुर्दैत्य राजांतिके भटाः ।
तादृग्विधं महात्मानं दृष्ट्वा पुत्रं महाबलम् ६०।
विस्मयं परमं गत्वा दैत्यराट्क्रोधमूर्छितः ।
आदिदेश ततः सर्वान्दंदशूकान्महाविषान् ६१।
वासुकिप्रभृतीन्भीमान्खादयध्वमिति क्रुधा ।
आदिष्टास्तेन राज्ञाथ ते नागाः सुमहाबलाः ६२।
ज्वलितास्या महाभीमास्तं च खादुर्महाबलम् ।
गरुडध्वजभक्तं तं विदश्य गरलायुधाः ६३।
निर्विषाश्चिच्छिन्नदशना बभूवुरनिलाशनाः ।

वैनतेयसहस्रेण छिन्नगात्राः सुविह्वलाः ६४।
प्रदुद्रुवुर्दिशः सर्वावमंतो रुधिरं भृशम्।
तादृग्विधान्महासर्पान्दृष्ट्वा दैत्यपतिस्तदा ६५।
आदिदेश ततः क्रुद्धो दिग्गजान्सुमदान्वितान्।
निर्दिष्टास्तेन राज्ञाथ दिग्गजाश्च मदोद्धताः ६६।

परिवार्याथ तं जघ्नुर्दंतैः पृथुतरैर्भृशम्।
अथ दिग्गजदंताश्च छिन्नमूलाः पतन्भुवि ६७।
दंतैर्विनाकृता नागा भयार्ता वै प्रदुद्रुवुः।
तान्दृष्ट्वाथ महानागान्दैत्येंद्रः कुपितो बली ६८।
प्रज्वाल्य च महावह्निं चिक्षेप सुतमात्मनः।
जलशायिप्रियं दृष्ट्वा प्रह्लादं हव्यवाहनः ६९।
न ददाह च तं धीरं सुशीतः समभूच्छिखी।
अदह्यमानं तं बालं दृष्ट्वा राजा सुविस्मितः ७०।
प्रादात्तस्मै विषं घोरं सर्वभूतहितं तदा।
तस्य विष्णोः प्रभावाच्च विषमस्यामृतं भवेत् ७१।
अर्पणात्तस्य देवस्य विषं चामृतमश्नुते।
एवमाद्यैर्वधोपायैर्घोररूपैः सुदारुणैः ७२।
मोहयित्वात्मजं राजा तस्यावध्यत्वमीक्ष्य च।
ततः साम्ना सुतं प्राह दैत्यराड्विस्मयाकुलः ७३।
हिरण्यकशिपुरुवाच-

त्वया विष्णोः परत्वं च सम्यगुक्तं ममाग्रतः।
व्यापित्वात्सर्वभूतानां विष्णुरित्यभिधीयते ७४।
योऽसौ सर्वगतो देवः स एव परमेश्वरः।
तस्य सर्वगतत्वं वै प्रत्यक्षं दर्शयस्व मे ७५।
ऐश्वर्यशक्तितेजांसि ज्ञानवीर्यबलानि च।
परस्य तस्य परमं रूपं गुणविभूतयः ७६।
सम्यगदृष्ट्वा प्रयत्नेन विष्णुं मन्ये दिवौकसाम्।
मम प्रतिबलो लोके नास्ति देवेषु कश्चन ७७।
ईशानवरदानेन सर्वभूतेष्ववध्यताम्।
प्राप्तवान्सर्वभूतानांनदुर्जयत्वं च मानद।
ईश्वरत्वं लभेद्विष्णुर्मां जित्वा बलवीर्यतः ७८।
रुद्र उवाच-
इति तस्य वचः श्रुत्वा प्रह्लादः प्राह विस्मितः।
हरेः प्रभावं दैन्यस्य कथयामास सुव्रतः ७९।
प्रह्लाद उवाच-

योऽसौ नारायणः श्रीमान्परमात्मा सनातनः।
वसनात्सर्वभूतेषु वासुदेवः स उच्यते ८०।
सर्वस्यापि जगद्धाता विष्णुरित्यभिधीयते।

न किंचिदस्मादन्यं तु जगत्स्थावर जंगमम् ८१।
सर्वत्र चिदचिद्वस्तु रूपं तस्यैव नान्यथा ।
त्रिपाद्व्याप्तिः परं व्योम्नि पादव्याप्ति कलाद्भुता ८२।
योऽसौ चक्रगदापाणिः पीतवासा जनार्दनः ।
योगिभिर्दृश्यते भक्त्या नाभक्त्या दृश्यते क्वचित् ८३।
द्रष्टुं न शक्यो रोषाच्च मत्सराद्वा जनार्दनः ।
देवतिर्यङ्मनुष्येषु स्थावरेष्वपि जंतुषु ।
व्याप्य तिष्ठति सर्व्वेषु क्षुद्रेष्वपि महत्सु च ८४।
रुद्र उवाच-
इति प्रह्लादवचनं श्रुत्वा दैत्यवरस्तदा ।
उवाच रोषताम्राक्षो भर्त्सयंश्च सुतं मुहुः ८५।
हिरण्यकशिपुरुवाच-

असौ सर्वगतो विष्णुरपि चेत्परमः पुमान् ।
प्रत्ययं दर्शयस्वाद्य बहुभिः किं च लापितैः ८६।
महादेव उवाच-।
इत्युक्त्वा सहसा दैत्यः प्रासादस्तंभमात्मनः ।
ताडयामास हस्तेन प्रह्लादमिदमब्रवीत् ८७।
हिरण्यकशिपुरुवाच-
अस्मिन्दर्शय तं विष्णुं यदि सर्वगतो भवेत् ।
अन्यथा त्वां वधिष्यामि मिथ्यावाक्यप्रलापिनम् ८८।
रुद्र उवाच-
इत्युक्त्वा सहसा खड्गमाकृष्य दितिजेश्वरः ।
प्रह्लादोरसि चिक्षेप हंतुं खड्गेन तं रुषा ८९।
तस्मिन्क्षणे महाशब्दः स्तंभे संश्रूयते भृशम् ।
संवर्ताशनिसंरावैः खमिव स्फुटितांतरम् ९०।
तेन शब्देन महता दैत्यश्रोत्रविघातिना ।
सर्वे निपातिता भूमौ छिन्नमूला इव द्रुमाः ९१।

बिभ्यंतः संप्लुतं दैत्या मेनिरे वै जगत्त्रयम् ।
ततः स्तंभे महातेजा निष्क्रांतो वै महाहरिः ९२।
चकार स महाघोरं जगत्क्षयनिभं स्वनम् ।
तेन नादेन महता तारकाः पतिता भुवि ९३।
नृसिंहवपुरास्थाय तत्रैवाविरभूद्धरिः ।
अनेककोटिसूर्य्याग्नि तेजसा स समावृतः ९४।
मुखे पंचाननप्रख्यः शरीरे मानुषाकृतिः ।
दंष्ट्राकरालवदनः स्फुरज्जिह्वाम्बरोद्धतः ९५।
ज्वालावलितकेशांतस्तप्तालातेक्षणो विभुः ।
सहस्रबाहुभिर्दीर्घैः सर्वायुधसमन्वितैः ९६।
वृतो मेरुरिवाभाति बहुशाखानगान्वितः ।

दिव्यमाल्यांबरधरो दिव्याभरणभूषितः ९७।
तस्थौ नृकेसरीरूपः संहर्तुं सर्वदानवान्।
तं दृष्ट्वा घोरसंकाशं नरसिंहं महाबलम् ९८।
दग्धाक्षिपक्ष्मो दैत्येंद्रो विह्वलांगः पपात ह।

प्रह्लादोऽथ तदा दृष्ट्वा नारसिंहोपमं हरिम् ९९।
जयशब्देन देवेशं नमश्चक्रे जनार्दनम्।
ददर्श तस्य गात्रेषु नृसिंहस्य महात्मनः १०० 6.238.100।
लोकान्समुद्रा न्सद्वीपान्सुरगंधर्वमानुषान्।
अजांडानां सहस्रं तु सटाग्रे तस्य दृश्यते १०१।
दृश्यंते तस्य नेत्रेषु सोमसूर्य्यादयस्तथा।
कर्णयोरश्विनौ देवौ दिशश्च विदिशस्तथा १०२।
ललाटे ब्रह्मरुद्रौ च नभो वायुश्च नासिके।
इंद्राग्नी तस्य वक्त्रांतेजिह्वायां तु सरस्वती १०३।
दंष्ट्रासु सिंहशार्दूलाः शरभाश्च महोरगाः।
कंठे च दृश्यते मेरुः स्कंधेष्वपि महाद्रयः १०४।
देवतिर्य्यङ्मनुष्याश्च बाहुष्वपि महात्मनः।
नाभौ चास्यांतरिक्षं च पादयोः पृथिवीतथा १०५।
रोमस्वोषधयः सर्वाः पादपा नखपंक्तिषु।
निःश्वासेषु च वेदाश्च साङ्गोपाङ्गसमन्विताः १०६।

आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः।
सर्वाङ्गेषु प्रदृश्यंते गंधर्वाप्सरसश्च ये १०७।
इत्थं विभूतयस्तस्य दृश्यंते परमात्मनः।
श्रीवत्सकौस्तुभोरस्कं वनमालाविभूषितम् १०८।
शंखचक्रगदाखड्ग शार्ङ्गाद्यैर्हेतिभिर्युतम्।
सर्वोपनिषदामर्थं दृष्ट्वा दैत्येश्वरात्मजः १०९।
हर्षाश्रुजलसिक्तांगः प्रणनाम मुहुर्मुहुः।
दैत्येंद्रस्तु हरिं दृष्ट्वा क्रोधान्मृत्युवशे स्थितः ११०।
योद्धुं खड्गं समुद्यम्य नृसिंहं तमभिद्रवत्।
अथ दैत्यगणाः सर्व्वे लब्धसंज्ञा महाबलाः १११।
स्वान्यायुधानि चादाय हरिं जघ्नुस्त्वरान्विताः।
पलालकाण्डानि यथा वह्नौ क्षिप्तान्यनेकशः ११२।
तथैव भस्मतां यांति महास्त्राणि हरेस्तनौ।
तान्यनीकानि दैत्यानां दृष्ट्वा नरहरिस्तदा ११३।
सटैर्ददाह च ज्वालामालाविरचित स्फुटैः।

नृकेसरि सटोद्भूतवह्निना दानवा भृशम् ११४।
निर्भस्मिता गणाः सर्वे निःशेषं तदभूद्बलम्।
प्रह्लादं सानुगं हित्वा भस्मिते वीक्ष्य तद्बले ११५।
क्रोधाद्दैत्यपतिः खड्गमाकृष्याभिप्रपद्यत।

खड्गहस्तं तु दैत्येंद्रं जग्राहैकेन बाहुना ११६।
पातयामास देवेशो यथा शाखां महानिलः ।
गृहीत्वा पतितं भूमौ महाकायं नृकेसरी ११७।
स्वोत्संगे स्थापयामास ददर्शासौ मुखं हरेः ।
विष्णुनिंदाकृतंपापंतथावैष्णवदोषजम् ११८।
नृसिंहस्पर्शनादेवनिर्भस्मितमभूत्तदा ।
अथदैत्येश्वरस्याथमहद्वात्रंनृकेसरी ११९।
नखेर्विदारयामासतीक्ष्णैर्वज्रनिभैर्घनैः ।
सनिर्म्मलात्मादैत्येंद्र पःश्यन्साक्षान्मुखं हरेः १२०।
नखनिर्भिन्नहृदयः कृतार्थो विजहावसून् ।
तद्वात्रं शतधा भित्त्वा नखैस्तीक्ष्णैर्महाहरिः १२१।

आकृष्यांत्राणि दीर्घाणि कंठे संसक्तवान्प्रियान् ।
अथ देवगणाः सर्व्वे मुनयश्च तपोधनाः १२२।
ब्रह्मरुद्रौ पुरस्कृत्य शनैः स्तोतुं समाययुः ।
ते प्रसादयितुं भीता ज्वलंतं विश्वतोमुखम् १२३।
मातरं जगतां धात्रीं चिंतयामासुरीश्वरीम् ।
हिरण्यवर्णां हरिणीं सर्व्वोपद्रवनाशिनीम् १२४।
विष्णोर्नित्यानवद्यांगीं ध्यात्वा नारायणीं शुभाम् ।
देवीसूक्तजपैर्भक्त्या नमश्चक्रुः सनातनीम् १२५।
तैश्चिंत्यमाना सा देवी तत्रैवाविरभूत्तदा ।
चतुर्भुजा विशालाक्षी सर्वाभरणभूषिता १२६।
दुकूलवस्त्रसहितां दिव्यमालानुलेपनाम् ।
तां दृष्ट्वा देवदेवस्य प्रियां सर्वे दिवौकसः १२७।
ऊचुः प्रांजलयो देवीं प्रसन्नं कुरुते प्रियम् ।
त्रैलोक्यस्याभयं स्वामी यथा दद्यात्तथा कुरु १२८।
रुद्र उवाच-

इत्युक्ता सहसा देवी प्रियं प्राप्य जनार्दनम् ।
प्रणिपत्य नमस्कृत्य प्रसीदेति उवाच तम् १२९।
तां दृष्ट्वा महिषीं स्वस्य प्रियां सर्व्वेश्वरो हरिः ।
रक्षःशरीरजं क्रोधं तत्याज प्रीतवत्क्षणात् १३०।
अंकमादाय तां देवीं समाश्लिष्य दयानिधिः ।
कृपासुधार्द्रदृष्ट्या वै निरैक्षत सुरान्हरिः १३१।
ततो जयजयेत्युच्चैः स्तुवतां नमतां तदा ।
तद्दयादृष्टिदृष्टानां सानंदः संभ्रमोऽभवत् १३२।
ततो देवगणाः सर्वे हर्षनिर्भरमानसाः ।
ऊचुः प्रांजलयो देवं नमस्कृत्य जगत्पतिम् १३३।
देवगणा ऊचुः -
द्रष्टुमत्यद्भुतं तेजो न शक्तास्ते जगत्पते ।

अत्यद्भुतमिदं रूपं बहुबाहुपदांकितम् १३४।
जगत्त्रयसमाक्रांतं तेजस्तीक्ष्णतरं तव ।
द्रष्टुं स्थातुं न शक्ताः स्मः सर्व्व एव दिवौकसः १३५।

महादेव उवाच-।
इत्यर्थितस्तु विबुधैस्तेजस्तदतिभीषणम् ।
उपसंहृत्य देवेशो बभूव सुखदर्शनः १३६।
शरत्कोटींदुसंकाशः पुंडरीकनिभेक्षणः ।
सुधामय सटापुंज विद्युत्कोटिनिभः शुभः १३७।
नानारत्नमयैर्दिव्यैः केयूरैः कटकान्वितैः ।
बाहुभिः कल्पवृक्षस्य शाखौघैरिव सत्फलैः १३८।
चतुर्भिः कोमलैर्दिव्यैरन्वितः परमेश्वरः ।
जपाकुसुमसंकाशैः शोभितः करपंकजैः १३९।
शंखचक्रगृहीताभ्यामूर्द्धाहुभ्यां विराजितः ।
वरदाभयहस्ताभ्यामितराभ्यां नृकेसरी १४०।
श्रीवत्सकौस्तुभोरस्को वनमालाविभूषितः ।
उद्यद्दिनकराभ्यां च कुण्डलाभ्यां विराजितः १४१।
हारकेयूरकटकैर्भूषणैः समलंकृतः ।
सव्यांगस्थ श्रियायुक्तो राजते नरकेसरी १४२।

लक्ष्मीनृसिंहं तं दृष्ट्वा देवताः समहर्षयः ।
आनन्दाश्रुजलैः सिक्ता हर्षनिर्भरचेतसः १४३।
आनंदसिंधुमग्नास्ते नमश्चक्रुर्निरंतरम् ।
अर्चयामासुरात्मेशं दिव्यपुष्पसमर्पणैः १४४।
रत्नकुंभैः सुधापूर्णैरभिषिच्य सनातनम् ।
वस्त्रैराभरणैर्गंधैः पुष्पैर्धूपैर्म्मनोरमैः १४५।
दिव्यैर्निवेदितैर्दीपैरर्च्चयित्वा नृकेसरिम् ।
तुष्टुवुः स्तवनैर्दिव्यैर्नमश्चक्रुर्म्मुहुर्म्मुहुः १४६।
ततः प्रसन्नो लक्ष्मीशस्तेषामिष्टान्वरान्ददौ ।
ततो देवगणैः सार्धं सर्व्वेशो भक्तवत्सलः १४७।
प्रह्लादं सर्वदैत्यानां चक्रे राजानमव्ययम् ।
आश्वास्य भक्तं प्रह्लादमभिषिच्य सुरोत्तमैः १४८।
ददौ तस्मै वरानिष्टान्भक्तिं चाव्यभिचारिणीम् ।
ततो देवगणैः सर्वैः स्तूयमानो नृकेसरी १४९।
विकीर्णपुष्पवपुभिस्तत्रैवांतरधीयत ।

ततः सुरगणाः सर्वे स्वंस्वं स्थानं प्रपेदिरे १५०।
पुनश्च यज्ञभागान्स्वान्बुभुजुः प्रीतमानसाः ।
ततो देवाः सगंधर्वा निरातंकाभवंस्तदा १५१।
तस्मिन्हते महादैत्ये सर्व एव प्रहर्षिताः ।
प्रह्लादस्तु तदा चक्रे राज्यं धर्मेण वैष्णवः १५२।

हरेः प्रसादाल्लब्धं तु राज्यं वैष्णवसत्तमः ।
बहुभिर्यज्ञदानाद्यैरर्चयित्वा नृकेसरिम् १५३।
काले हरिपदं प्राप योगिगम्यं सनातनम् ।
एतत्प्रह्लादचरितं ये तु शृण्वंति नित्यशः १५४।
ते सर्वेपापनिर्मुक्ता यास्यंति परमां गतिम् ।
एतत्ते कथितं देवि नृसिंहं वैभवं हरेः ।
शेषां च वैभवावस्थां शृणु देवि यथाक्रमम् १५५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां सहिंतायामुत्तरखंडे उमामहेश्वरसंवादे
नृसिंहप्रादुर्भावोनामाष्टत्रिंशदधिकद्विशततमोऽध्यायः २३८।

Roman transliteration

rudra uvāca-
bhrātaraṃ nihataṃ jñātvā hiraṇyakaśipustataḥ |
tapastepe mahādaityo meroḥ pārśve ca māṃ prati 1|
divyavarṣasahasrāṇi vāyubhakṣo mahābalaḥ |
japanpaṃcākṣaraṃ maṃtraṃ pūjayāmāsa māṃ śubhe 2|
tataḥ prahṛṣṭamanasā tamavocaṃ mahāsuram |
varaṃ vṛṇīṣva daiteya yatte manasi varttate |
tataḥ provāca daiteyo māṃ prasannaṃ śubhānane 3|
hiraṇyakaśipuruvāca-
devāsuramanuṣyāṇāṃ gaṃdharvoragarakṣasām |
paśupakṣimṛgāṇāṃ ca siddhānāṃ vai mahātmanām 4|
yakṣavidyādharāṇāṃ ca kinnarāṇāṃ tathaiva ca |
sarveṣāmeva rogāṇāmāyudhānāṃ tathaiva ca |
sarveṣāmṛṣimukhyānāmavadhyatvaṃ prayaccha me 5|
rudra uvāca-

evamastviti tadrakṣastvabruvaṃ priyadarśane |
matto mahadvaraṃ prāpya sa daiteyo mahābalaḥ 6|
jitvā maheṃdraṃ devāṃśca sa trailokyeśvaro'bhavat |
sarvāṃśca yajñabhāgāṃśca svayamevāgrahīdbalāt 7|
trātāraṃ nādhigacchaṃti devatāstena nirjitāḥ |
tasyaiva kiṃkarāḥ sarve gaṃdharvā devadānavāḥ 8|
yakṣāścanāgāḥ siddhāśca sādhyāśca vaśavartinaḥ |
uttānapādasya sutāṃ kalyāṇīṃ nāma kanyakām 9|
upayeme vidhānena daityarājo mahābalaḥ |
tasyāṃ jāto mahātejāḥ prahlādo daityarāṭśubhe 10|
anurakto hṛṣīkeśe garbhavāse'pi yo harau |
sarvāvasthāsu kṛtyeṣu manovākkāyakarmmabhiḥ 11|
nānyaṃ jānāti deveśātprasannātmā sanātanāt |
sa kāle'pi vinītaḥ sangurugehe vasatsudhīḥ 12|
adhītya sarvavedāṃśca śāstrāṇi vividhāni ca |

kasyacittvatha kālasya guruṇā saha daityajaḥ 13|
pituḥ samīpamāgatya vavaṃde vinayānvitaḥ |
taṃ pariṣvajya bāhubhyāṃ tanayaṃ śubhalakṣaṇam |
aṃke nidhāya daityeṃdraḥ provācedaṃ suvismitam 14|
hiraṇyakaśipuruvāca-

prahlāda cirakālaṃ tvaṃ gurugehe niveśitaḥ |
yaduktā guruṇā vidyā tanmamācakṣva suvrata 15|
rudra uvāca-
iti pṛṣṭaḥ svapitrā vai prahlādo janmavaiṣṇavaḥ |
prāha daityeśvaraṃ prītyā vacanaṃ kaluṣāpaham 16|
prahlāda uvāca-
yo vai sarvopaniṣadāmarthaḥ puruṣa īśvaraḥ |
taṃ vai sarvagataṃ viṣṇuṃ namaskṛtvā bravīmi te 17|
rudra uvāca-|
iti viṣṇustutiṃ śrutvā daityarāḍ vismayānvitaḥ |

uvāca taṃ guruṃ roṣātkiṃ tvayoktaṃ mamātmaje 18|
mamātmajasya durbuddhe harisaṃstavamīdṛśam |
kimarthamuktavānjāḍyamakāryyaṃ brāhmaṇocitam 19|
aśrāvyaṃ madamitrasya stavametaṃ mamāgrataḥ |
bālenāpikṛtaṃtvetattvatprasādāddivajādhama 20|
ityuktvā parito vīkṣya daityarāṭkrodhamūrcchitaḥ |
uvāca daityamekaṃ tu baṃdhayainaṃ dvijādhamam 21|
itirājavacaḥ śrutvā sa babaṃdha bhṛgoḥ sutam |
badhyamānaṃ guruṃ dṛṣṭvā prahlādo brāhmaṇapriyaḥ |
uvāca pitaraṃ tāta idaṃ me noktavānguruḥ 22|
kṛpayā devadevasya śikṣitosmi hareḥ prabho |
nānyo gururme bhavati sa eva prerako hariḥ 23|
śrotā maṃtā tathā vaktā draṣṭā sarvaga īśvaraḥ |
harirevākṣayaḥ karttā niyaṃtā sarvadehinām |
tasmādanāgaso vipro moktavyo'yaṃ guruḥ prabho 24|

rudra uvāca-
iti putravacaḥ śrutvā hiraṇyakaśipustataḥ |
taṃ brāhmaṇaṃ mocayitvā svasutaṃ prāha vismayāt 25|
kiṃ vatsa tvaṃ bhramasyevaṃ mithyāvākyairdvijanmanaḥ |
ko viṣṇuḥ kiṃ tu tadrūpaṃ kutrāsau saṃsthito hariḥ 26|
ahameveśvaro loke trailokyādhipatiryataḥ |
māmevārccaya goviṃdaṃ tyaja śatruṃ durāsadam 27|
athavā śaṃkaraṃ devaṃ rudraṃ lokaguruṃ prabhum |
arccayasvāsurādhyakṣaṃ sarvaiśvaryyapradaṃ śivam 28|
tripuṃdradhāraṇaṃ kṛtvā bhasmanā daityapūjitam |
pūjayitvā mahādevaṃ pāśupatyoktamārgataḥ 29|
rudra uvāca-
iti daityapatervākyaṃ śrutvā daityapurohitāḥ 30|
purohitā ūcuḥ-
evameva mahābhāga kuruṣva vacanaṃ pituḥ |

tyaja śatruṃ kaiṭabhāriṃ pūjayasva trilocanam 31|
rudrātparataro devo nāsti sarvaprado nṝṇām |
pitā tavāpi tasyaiva prasādādīśvaro'bhavat 32|
rudra uvāca-
iti teṣāṃ vacaḥ śrutvā prahlādo janmavaiṣṇavaṃ 33|
prahlāda uvāca-
aho bhagavataḥ śreṣṭhā yanmāyā mohitaṃ jagat |
aho vedāṃtaviduṣaḥ sarvalokeṣu pūjitāḥ 34|
brāhmaṇā api cāpalyādvadaṃtyevaṃ madānvitāḥ |
nārāyaṇaḥ paraṃ brahma tatvaṃ nārāyaṇaḥ param 35|

nārāyaṇaḥ paro dhyātā dhyānaṃ nārayaṇaḥ param |
gatirviśvasya jagataḥ śāśvataṃ śivamacyutaḥ 36|
dhātā vidhātā jagato vāsudevaḥ sanātanaḥ |
viśvamevedaṃ puruṣastadviśvamupajīvati 37|
hiraṇmayavapurnityaḥpuṃḍarīkanibhekṣaṇaḥ |

śrībhūlīlāpatiḥ saumyonirmmalaḥ śubhavigrahaḥ 38|
tenaiva sṛṣṭau brahmeśau sarge devottamau vibhū |
tasyaivājñāṃ puraskṛtya varttete brahmaśaṃkarau 39|
bhīṣāsmādvāti pavano bhīṣodeti divākaraḥ |
bhīṣāsmādagniścaṃdro'tha mṛtyurdhāvati paṃcamaḥ 40|
āsīdeko harirdivyo devo nārāyaṇaḥ paraḥ |
brahmā neṃdro na ceśāno na ca caṃdra divākarau 41|
na vā dyāvāpṛthivyau ca nakṣatrāṇi divaukasaḥ |
tasya viṣṇoḥ paraṃ dhāma sadā paśyaṃti sūrayaḥ 42|
evaṃ sarvopaniṣadāmarthaṃ hitvā dvijottamāḥ |
rāgāllobhādbhayādvāpi kiṃ bravītha mamāgrataḥ 43|
taṃ sarvarakṣakaṃ devaṃ tyaktvā sarveśvaraṃ harim |
kathaṃ pāṣaṃḍamāśritya pūjayāmi ca śaṃkaram 44|
lakṣmīpatiṃ devadevamanaṃtaṃ puruṣottamam |
iṃdīvaradalaśyāmaṃ padmapatrāyatekṣaṇam 45|

śrīvatsalakṣitoraskaṃ sarvvābharaṇabhūṣitam |
sadā kumāraṃ sarvveśaṃ nityānandasukhapradam 46|
kṛṣṇaṃ dadhyurmahātmāno yoginaḥ sanakādayaḥ |
yamarcayaṃti brahmeśa śakrādyā devatāgaṇāḥ 47|
yasya patnyāḥ kaṭākṣārddhadṛṣṭyā dṛṣṭā divaukasaḥ |
brahmeṃdra rudra varuṇa yama soma dhanādhipāḥ 48|
yannāmasmaraṇādeva pāpināmapi satvaram |
muktirbhavati jaṃtūnāṃ brahmādīnāṃ sudurlabhā 49|
sa evaṃ rakṣakaḥ śrīśo devānāmapi sarvadā |
tameva pūjayiṣyāmi lakṣmyā saṃyutamacyutam 50|
prāpsyāmi susukhenaiva tadviṣṇoḥ paramaṃ padam |
rudra uvāca-
iti tasya vacaḥ śrutvā hiraṇyakaśipustataḥ 51|
krodhena mahatāviṣṭo jajvālāgnirivāparaḥ |
parito vīkṣya daiteyānityāha krodhamūrchitaḥ 52|

hiraṇyakaśipuruvāca -
bhīṣaṇaiḥ śastrasaṃghātaiḥ prahlādaṃ pāpakāriṇam |
mamājñayā ghātayadhvaṃ śatrupūjanatatparam 53|
rakṣitā harireveti rakṣate tena vātsalāt |
adyaiva saphalaṃ tasya paśyeyaṃ harirakṣaṇam 54|
rudra uvāca-
tadodyatāstrā daiteyā haṃtuṃ daityeśvarātmajam |
parivārya mahātmānaṃ tasthurdaityeśvarājñayā 55|
prahlādo'pi tathā viṣṇuṃ dhyātvā hṛdayapaṃkaje |
japannaṣṭākṣaraṃ maṃtraṃ tasthau giririvāparaḥ 56|
taṃ jaghnuḥ parito vīrāḥ śūlatomaraśaktibhiḥ |
prahlādasya vapustatra harisaṃsmaraṇācchubhe 57|
viṣṇoḥ prabhāvādduddharṣādvajrabhūtamabhūdbhṛśam |
tataḥ saṃprāpya tadgātraṃ mahāstrāṇi suradviṣām 58|
nīlotpaladalānīva petuścichannāḥ kṣitau śubhe |

alpamapyasya tadgātraṃ bhettuṃ daityā na ca kṣamāḥ 59|
vismitāvāṅmukhāstasthurdaitya rājāṃtike bhaṭāḥ |
tādṛgvidhaṃ mahātmānaṃ dṛṣṭvā putraṃ mahābalam 60|
vismayaṃ paramaṃ gatvā daityarāṭkrodhamūrchitaḥ |
ādideśa tataḥ sarvāndaṃdaśūkānmahāviṣān 61|
vāsukiprabhṛtīnbhīmānkhādayadhvamiti krudhā |
ādiṣṭāstena rājñātha te nāgāḥ sumahābalāḥ 62|
jvalitāsyā mahābhīmāstaṃ ca khādurmahābalam |
garuḍadhvajabhaktaṃ taṃ vidaśya garalāyudhāḥ 63|
nirviṣāścchinnadaśanā babhūvuranilāśanāḥ |
vainateyasahasreṇa chinnagātrāḥ suvihvalāḥ 64|
pradudruvurdiśaḥ sarvāvamaṃto rudhiraṃ bhṛśam |
tādṛgvidhānmahāsarpāndṛṣṭvā daityapatistadā 65|
ādideśa tataḥ kruddho diggajānsumadānvitān |
nirdiṣṭāstena rājñātha diggajāśca madoddhatāḥ 66|

parivāryātha taṃ jaghnurdaṃtaiḥ pṛthutarairbhṛśam |
atha diggajadaṃtāśca chinnamūlāḥ patanbhuvi 67|
daṃtairvināśkṛtā nāgā bhayārtā vai pradudruvuḥ |
tāndṛṣṭvātha mahānāgāndaityeṃdraḥ kupito balī 68|
prajvālya ca mahāvahniṃ cikṣepa sutamātmanaḥ |
jalaśāyipriyaṃ dṛṣṭvā prahlādaṃ havyavāhanaḥ 69|
na dadāha ca taṃ dhīraṃ suśītaḥ samabhūcchikhī |
adahyamānaṃ taṃ bālaṃ dṛṣṭvā rājā suvismitaḥ 70|
prādāttasmai viṣaṃ ghoraṃ sarvabhūtahitaṃ tadā |
tasya viṣṇoḥ prabhāvācca viṣamasyāmṛtaṃ bhavet 71|
arpaṇāttasya devasya viṣaṃ cāmṛtamaśnute |
evamādyairvadhopāyairghorarūpaiḥ sudāruṇaiḥ 72|
mohayitvātmajaṃ rājā tasyāvadhyatvamīkṣya ca |
tataḥ sāmnā sutaṃ prāha daityarāḍvismayākulaḥ 73|
hiraṇyakaśipuruvāca-

tvayā viṣṇoḥ paratvaṃ ca samyaguktaṃ mamāgrataḥ |
vyāpitvātsarvabhūtānāṃ viṣṇurityabhidhīyate 74|
yo'sau sarvagato devaḥ sa eva parameśvaraḥ |
tasya sarvagatatvaṃ vai pratyakṣaṃ darśayasva me 75|
aiśvaryaśaktitejāṃsi jñānavīryabalāni ca |
parasya tasya paramaṃ rūpaṃ guṇavibhūtayaḥ 76|
samyagdṛṣṭvā prayatnena viṣṇuṃ manye divaukasām |
mama pratibalo loke nāsti deveṣu kaścana 77|
īśānavaradānena sarvabhūteṣvavadhyatām |
prāptavānsarvabhūtānāṃnadurjayatvaṃ ca mānada |
īśvaratvaṃ labhedviṣṇurmāṃ jitvā balavīryataḥ 78|
rudra uvāca-
iti tasya vacaḥ śrutvā prahlādaḥ prāha vismitaḥ |
hareḥ prabhāvaṃ dainyasya kathayāmāsa suvrataḥ 79|
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yo'sau nārāyaṇaḥ śrīmānparamātmā sanātanaḥ |
vasanātsarvabhūteṣu vāsudevaḥ sa ucyate 80|
sarvasyāpi jagaddhātā viṣṇurityabhidhīyate |
na kiṃcidasmādanyaṃ tu jagatsthāvara jaṃgamam 81|
sarvatra cidacidvastu rūpaṃ tasyaiva nānyathā |
tripādvyāptiḥ paraṃ vyomni pādavyāpti kalādbhutā 82|

yo'sau cakragadāpāṇiḥ pītavāsā janārdanaḥ |
yogibhirdṛśyate bhaktyā nābhaktyā dṛśyate kvacit 83|
draṣṭuṃ na śakyo roṣācca matsarādvā janārdanaḥ |
devatiryaṅmanuṣyeṣu sthāvareṣvapi jaṃtuṣu |
vyāpya tiṣṭhati sarvveṣu kṣudreṣvapi mahatsu ca 84|
rudra uvāca-
iti prahlādavacanaṃ śrutvā daityavarastadā |
uvāca roṣatāmrākṣo bhartsayaṃśca sutaṃ muhuḥ 85|
hiraṇyakaśipuruvāca-

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pratyayaṃ darśayasvādya bahubhiḥ kiṃ ca lāpitaiḥ 86|
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ityuktvā sahasā daityaḥ prāsādastaṃbhamātmanaḥ |
tāḍayāmāsa hastena prahlādamidamabravīt 87|
hiraṇyakaśipuruvāca-
asmindarśaya taṃ viṣṇuṃ yadi sarvagato bhavet |
anyathā tvāṃ vadhiṣyāmi mithyāvākyapralāpinam 88|
rudra uvāca-
ityuktvā sahasā khaṅgamākṛṣya ditijeśvaraḥ |
prahlādorasi cikṣepa haṃtuṃ khaṅgena taṃ ruṣā 89|
tasminkṣaṇe mahāśabdaḥ staṃbhe saṃśrūyate bhṛśam |
saṃvartāśanisaṃrāvaiḥ khamiva sphuṭitāṃtaram 90|
tena śabdena mahatā daityaśrotravighātinā |
sarve nipātitā bhūmau chinnamūlā iva drumāḥ 91|

bibhyaṃtaḥ saṃplutaṃ daityā menire vai jagattrayam |
tataḥ staṃbhe mahātejā niṣkrāṃto vai mahāhariḥ 92|
cakāra sa mahāghoraṃ jagatkṣayanibhaṃ svanam |
tena nādena mahatā tārakāḥ patitā bhuvi 93|
nṛsiṃhavapurāsthāya tatraivāvirabhūddhariḥ |
anekakoṭisūryyāgni tejasā sa samāvṛtaḥ 94|
mukhe paṃcānanaprakhyaḥ śarīre mānuṣākṛtiḥ |
daṃṣṭrākarālavadanaḥ sphurajjihvāmbaroddhataḥ 95|
jvālāvalitakeśāṃtastaptālātekṣaṇo vibhuḥ |
sahasrabāhubhirdīrghaiḥ sarvāyudhasamanvitaiḥ 96|
vṛto merurivābhāti bahuśākhānagānvitaḥ |
divyamālyāṃbaradharo divyābharaṇabhūṣitaḥ 97|
tasthau nṛkesarīrūpaḥ saṃharttuṃ sarvadānavān |
taṃ dṛṣṭvā ghorasaṃkāśaṃ narasiṃhaṃ mahābalam 98|
dagdhākṣipakṣmo daityeṃdro vihvalāṃgaḥ papāta ha |

prahlādo'tha tadā dṛṣṭvā nārasiṃhopamaṃ harim 99|
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dadarśa tasya gātreṣu nṛsiṃhasya mahātmanaḥ 100 6.238.100|
lokānsamudrā nsadvīpānsuragaṃdharvamānuṣān |
ajāṃḍānāṃ sahasraṃ tu saṭāgre tasya dṛśyate 101|
dṛśyaṃte tasya netreṣu somasūryyādayastathā |
karṇayoraśvinau devau diśaśca vidiśastathā 102|
lalāṭe brahmarudrau ca nabho vāyuśca nāsike |
iṃdrāgnī tasya vaktrāṃtejihvāyāṃ tu sarasvatī 103|
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kaṃṭhe ca dṛśyate meruḥ skaṃdheṣvapi mahādrayaḥ 104|

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śrīvatsakaustubhoraskaṃ vanamālāvibhūṣitam 108|
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sarvopaniṣadāmarthaṃ dṛṣṭvā daityeśvarātmajaḥ 109|
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daityeṃdrastu hariṃ dṛṣṭvā krodhānmṛtyuvaśe sthitaḥ 110|
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atha daityagaṇāḥ sarvve labdhasaṃjñā mahābalāḥ 111|
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tānyanīkāni daityānāṃ dṛṣṭvā naraharistadā 113|
saṭairdadāha ca jvālāmālāviracita sphuṭaiḥ |

nṛkesari saṭodbhūtavahninā dānavā bhṛśam 114|
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prahlādaṃ sānugaṃ hitvā bhasmite vīkṣya tadbale 115|
krodhāddaityapatiḥ khaṅgamākṛṣyābhiprapadyata |
khaṅgahastaṃ tu daityeṃdraṃ jagrāhaikena bāhunā 116|
pātayāmāsa deveśo yathā śākhāṃ mahānilaḥ |
gṛhītvā patitaṃ bhūmau mahākāyaṃ nṛkesarī 117|
svotsaṃge sthāpayāmāsa dadarśāsau mukhaṃ hareḥ |
viṣṇuniṃdākṛtaṃpāpaṃtathāvaiṣṇavadoṣajam 118|
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nakhervidārayāmāsatīkṣṇairvajranibhairghanaiḥ |
sanirmmalātmādaityeṃdra paḥśyansākṣānmukhaṃ hareḥ 120|
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atha devagaṇāḥ sarvve munayaśca tapodhanāḥ 122|
brahmarudrau puraskṛtya śanaiḥ stotuṃ samāyayuḥ |
te prasādayituṃ bhītā jvalaṃtaṃ viśvatomukham 123|
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hiraṇyavarṇāṃ hariṇīṃ sarvvopadravanāśinīm 124|
viṣṇornityānavadyāṃgīṃ dhyātvā nārāyaṇīṃ śubhām |
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taiściṃtyamānā sā devī tatraivāvirabhūttadā |
caturbhujā viśālākṣī sarvābharaṇabhūṣitā 126|
dukūlavastrasahitāṃ divyamālānulepanām |
tāṃ dṛṣṭvā devadevasya priyāṃ sarve divaukasaḥ 127|
ūcuḥ prāṃjalayo devīṃ prasannaṃ kurute priyam |
trailokyasyābhayaṃ svāmī yathā dadyāttathā kuru 128|
rudra uvāca-

ityuktā sahasā devī priyaṃ prāpya janārdanam |
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tāṃ dṛṣṭvā mahiṣīṃ svasya priyāṃ sarvveśvaro hariḥ |
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kṛpāsudhārdradṛṣṭyā vai niraikṣata surānhariḥ 131|
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ūcuḥ prāṃjalayo devaṃ namaskṛtya jagatpatim 133|
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atyadbhutamidaṃ rūpaṃ bahubāhupadāṃkitam 134|
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draṣṭuṃ sthātuṃ na śaktāḥ smaḥ sarvva eva divaukasaḥ 135|

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sudhāmaya saṭāpuṃja vidyutkoṭinibhaḥ śubhaḥ 137|
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caturbhiḥ komalairdivyairanvitaḥ parameśvaraḥ |
japākusumasaṃkāśaiḥ śobhitaḥ karapaṃkajaiḥ 139|
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prahlādaṃ sarvadaityānāṃ cakre rājānamavyayam |
āśvāsya bhaktaṃ prahlādamabhiṣicya surottamaiḥ 148|
dadau tasmai varāniṣṭānbhaktiṃ cāvyabhicāriṇīm |
tato devagaṇaiḥ sarvaiḥ stūyamāno nṛkesarī 149|
vikīrṇapuṣpavapubhistatraivāṃtaradhīyata |

tataḥ suragaṇāḥ sarve svaṃsvaṃ sthānaṃ prapedire 150|
punaśca yajñabhāgānsvānbubhujuḥ prītamānasāḥ |
tato devāḥ sagaṃdharvā nirātaṃkābhavaṃstadā 151|
tasminhate mahādaitye sarva eva praharṣitāḥ |
prahlādastu tadā cakre rājyaṃ dharmeṇa vaiṣṇavaḥ 152|
hareḥ prasādāllabdhaṃ tu rājyaṃ vaiṣṇavasattamaḥ |

bahubhiryajñadānādyairarcayitvā nṛkesarim 153|
kāle haripadaṃ prāpa yogigamyaṃ sanātanam |
etatprahlādacaritaṃ ye tu śṛṇvaṃti nityaśaḥ 154|
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etatte kathitaṃ devi nṛsiṃhaṃ vaibhavaṃ hareḥ |
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English translation

Rudra said :

1-2. Having learnt that his brother was killed, the great demon Hiraṇyakaśipu practised a penance near Meru (dedicating it) to me. O auspicious one, he, the very powerful one, eating (i.e. subsisting on) air, muttering the five-syllabled formula, worshipped me for thousands of divine years.

3. Then with a pleased mind, I said to the great demon: “O demon, ask for the boon that is in your mind.” Then the demon spoke to me, who was pleased, O you of an auspicious face:

Hiraṇyakaśipu said :

4-5. Grant me exemption from death from gods, demons, human beings, gandharvas , serpents, fiends, beasts, birds, animals, noble siddhas and yakṣas , vidyādharas , so also kinnaras , so also all diseases, weapons, all principal sages.

Rudra said :

6-14. O you of a pleasing appearance, I said to the demon: “Let it be so.” The very powerful demon, having got the great boon from me, conquered Indra and gods and became the lord of the three worlds; and he himself forcibly took all portions of sacrifices. Gods, vanquished by him, did not find a protector. All gandharvas, gods, demons, yakṣas, nāgas , siddhas and sādhyas were under his control. The very mighty king of the demons married, according to proper rites, Uttānapāda ’s daughter named Kalyāṇī . O you auspicious one, from her was born the very lustrous Prahlāda , the king of the demons. Even while (he was) in (his mother’s) womb, he was attached to Viṣṇu . He, of a delighted mind, never knew anyone else except the lord of gods in all conditions and deeds (done) with his mind, speech and body. The humble and very intelligent one stayed in his preceptor’s house at a (proper) time. Having studied all the Vedas and various sacred texts, the demon’s son sometime came along with his preceptor to his father and saluted him with humility. The lord of the demons, having embraced his son of auspicious marks with his arms, and having put him who was much amazed, on his lap, said these (words to him):

Hiraṇyakaśipu said :

15. O Prahlāda, you stayed in your preceptor’s house for a long time. O you of a good vow, tell me the knowledge given to you by your preceptor.

Rudra said :

16. Thus asked by his father, Prahlāda, a born devotee of Viṣṇu, affectionately spoke words removing sins to the lord of demons:

Prahlāda said :

17. After having saluted Viṣṇu, the Highest Being, the lord, who is the aim of all Upaniṣads , I shall tell you.

Rudra said :

18-20. The lord of demons, having thus heard Viṣṇu's praise, was amazed. He angrily said to the preceptor: "What have you taught my son? O you wicked one, why did you teach my son such praise of Viṣṇu, a stupid thing not fit to be done by a brāhmaṇa ? O mean brāhmaṇa, due to your favour (only) this my son has told me the praise of my enemy, which is not fit to be heard."

21-24. Speaking like this and looking around, the demon-king, in a fit of anger, said to a demon: "Bind this mean brāhmaṇa." Hearing these words of the king, he bound (Śukra ,) Bhṛgu 's son. Seeing his preceptor being bound, Prahlāda, to whom brāhmaṇas were dear, said to his father: "O father, my perceptor [preceptor?] did not teach me this. I have learnt it through the favour of Viṣṇu, the speaker, the seer. The lord is omnipresent. Viṣṇu alone is the imperishable agent, the controller of all human beings. Therefore, O lord, This brāhmaṇa, my preceptor, who is innocent, should be released."

Rudra said :

25-29. Having heard the words of his son, Hiraṇyakaśipu then let the brāhmaṇa free, and with amazement said to his son: "O son, why do you thus go astray (influenced) by the brāhmaṇa's words? Who is Viṣṇu? What is his form? Where does this Viṣṇu stay? Since I am the lord in the world, the master of the three worlds, honour me only. Abandon this Viṣṇu, our enemy, difficult to be overpowered. Or worship lord Śaṅkara , god Śiva , Rudra , the father of the worlds, the chief of gods, giving all splendour. After putting on the mark of three lines on your forehead with ash worship Mahādeva worshipped by demons, in the manner as told in the Pāśupata sect.

Rudra said :

30-32. Hearing these words of the lord of the demons, the priest of the demons said: "O glorious one, do like this only as your father tells. Abandon (our) enemy, Kaiṭabha 's enemy, and worship the three-eyed (god, i.e. Śiva). There is no greater god than Śiva, who gives everything to men. Your father also became the lord (of demons) because of his favour only."

Rudra said :

33. Hearing these words of them, Prahlāda, a born devotee of Viṣṇu, said:

34-42. "O greatest ones, since the world is deluded by the Maya of the lord, even brāhmaṇas knowing Vedānta and honoured among all the people, being proud, speak like this through fickleness. Nārāyaṇa is the highest Brahman . Nārāyaṇa is the highest truth. Nārāyaṇa is the highest meditator and the highest meditation. He is the refuge of the entire world. Acyuta is the eternal good. Eternal

Vāsudeva is the sustainer, the creator of the world. The Highest Being is all this. Everything depends upon him. His body is all golden. He is eternal. His eyes are like lotuses. He is the lord of Śrī, Bhū and Līlā . He is pleasing, spotless and of an auspicious body. He alone created the two lords, Brahmā and Śiva, the two best gods. Brahmā and Śiva act by honouring (i.e. according to) his order only. The wind blows through his fear. The sun rises through his fear. Through his fear run fire, the moon and death as the fifth. The highest, divine god Nārāyaṇa Viṣṇu was alone there (in the beginning). Brahmā was not there; Indra was not there; Śiva was not there; the sun and the moon were not there. The heaven and the earth were not there; nor were the stars and the gods there. The wise men always see the highest abode of that Viṣṇu.

43-51a. O best brāhmaṇas, having ignored the significance of all Upaniṣads, why do you talk like this through attachment or greed before me? Abandoning that Viṣṇu, the god protecting all, and the god of all, how can I, resorting to heresy, worship Śiva? The noble meditating sages like Sanaka meditated upon Kṛṣṇa , the lord of Lakṣmī , the god of gods, Ananta , the Highest Being, dark like the petals of a blue lotus, having large eyes like lotus-leaves, with his chest marked with Śrīvatsa , adorned with all ornaments, always a youth, the lord of all, eternal joy, and giver of pleasures, whom the hosts of gods like Brahmā, Śiva, Indra and others worship, with half a glance of whose wife, gods like Brahmā, Indra, Rudra, Varuṇa , Yama , Soma and (Kubera) the lord of wealth, are looked at. Merely by recollecting his name, even sinful living beings quickly obtain salvation, very difficult to be secured (even) by Brahmā and others. That lord of Śrī alone is always the protector of even the gods. I shall worship only that Viṣṇu united with Lakṣmī. With great ease only I shall reach that highest place of Viṣṇu."

Rudra said :

51b. Hearing these words of him, Hiraṇyakaśipu, full of anger, burnt like another fire. Looking at the demons around him, he, in a fit of anger, spoke like this:

Hiraṇyakaśipu said :

52-54. By my order kill sinful Prahlāda highly devoted to worshipping my enemy, with multitudes of fierce weapons. His protector Viṣṇu alone will protect him through love. Today only I would see (if) his being protected by Viṣṇu is effective.

Rudra said :

55-59. Then by the order of the lord of demons, the demons, with weapons raised, stood round the son of the lord of demons to kill him. Prahlāda too, meditating upon Viṣṇu in the lotus of his heart, and muttering the eight-syllabled formula, stood like another mountain. On all sides the heroes struck him with lances, iron clubs and śaktis . O you auspicious one, due to Viṣṇu's inviolable power, Prahlāda's body very much became adamantine due to remembering Viṣṇu. Then the great missiles of the enemies of gods, having reached his body, and being cutt off, fell down on the ground like blue lotuses, O auspicious one. The demons were not able to pierce (i.e. hurt) his body even slightly.

60-67. The soldiers, being amazed and with their faces hung down, stood near the king. Seeing his very powerful son of that kind, the demon-king being very much amazed and full of anger, wrathfully ordered all the very poisonous, fearful snakes like Vāsuki : "Eat him (up)." Then the very powerful, very fierce snakes, with their mouths blazing, ate (i.e. started eating) the very powerful (Prahlāda). They, full of poison, bit the devotee of (Viṣṇu) the Garuḍa -bannered one. The (snakes) that subsisted

on air became poisonless and had their teeth cut off. With their limbs cut off by a thousand sons of Vinatā , and very much afflicted and vomiting profuse blood, they ran into all directions. Seeing the great snakes (reduced to a condition) like that, the angry lord of the demons then ordered the very much intoxicated quarter-elephants. The quarter-elephants, haughty with rut, ordered by that king, surrounded him, and struck him hard with their very large tusks. Then the tusks of the quarter-elephants, with their roots cut off, fell on the ground.

68-73. The elephants, rendered tuskless, and overcome by fear, fled. Seeing the great elephants (fleeing) the mighty lord of demons got angry. And burning a great fire, he threw it at his son. Fire, seeing Prahlāda, dear to Viṣṇu, did not burn the wise one. Fire became very cool. Seeing the boy not being burnt, the king, who was very much amazed, gave him, good to all beings, terrible poison. Due to the power of that Viṣṇu, the poison become nectar. Poison, due to one's offering (oneself) to that god, becomes nectar. Having thus deluded his son by means of such fierce and very terrible means, and seeing that he could not be killed, the king of demons, being full of amazement spoke mildly to his son:

Hiraṇyakaśipu said :

74-78. You have properly described before me Viṣṇu's greatness. He is called Viṣṇu because (he stands) pervading all worlds. He who is the omnipresent god is alone the highest god. Actually show me his omnipresence. Having carefully and properly seen the splendour of qualities like supremacy, power, lustre, knowledge, heroism, strength, excellent form of him the highest one, I shall honour Viṣṇu from among the gods. There is no match for my power among the gods. O you who honour (others), as a result of grant of a boon from Śiva I have obtained immunity from death among all living beings and invincibility for living beings. Viṣṇu would receive the title of lord after having vanquished me with power and might.

Rudra said :

79. Hearing these words of him, Prahlāda, being amazed, spoke. He, of a good vow, told about the glory of Viṣṇu to the demon.

Prahlāda said :

80-84. Since that Nārāyaṇa, the glorious one, the highest soul, the ancient one lives in all beings, he is called Vāsudeva. He, the sustainer of the world, is called Viṣṇu. Nothing other than him is the immobile and the mobile. The sentient objects everywhere are Viṣṇu only and none else. The heaven he has pervaded himself with three steps and the pervasion with one step is wonderful(?). That Viṣṇu, having a disc and a mace in his hands, and wearing a yellow garment, is seen by meditating sages through devotion and never without it. Viṣṇu cannot be seen through anger or jealousy. Having pervaded (everything) among gods, lower animals, immobile objects, living beings and among all small and great (objects), he dwells.

Rudra said :

85-87. Hearing these words of Prahlāda, that excellent demon, with his eyes red due to anger, reproaching his son repeatedly, said to him:

Hiraṇyakaśipu said :

If that Viṣṇu is omnipresent and the Highest Being, then actually show him to me. What is the use of much nonsensical talk?

Mahādeva said :

Speaking like this, Hìraṇyakaśipu struck a pillar of the palace with his hand, and said these (words) to Prahlāda:

Hìraṇyakaśipu said :

88. IfViṣṇu would be (i.e. is) omnipresent, then show him (to me) in this (pillar). Otherwise I shall kill you, uttering false words.

Rudra said :

89-93. Speaking like this, the lord of the demons, suddenly drew out his sword, and angrily threw it at Prahlāda's chest to kill him. At that moment, a great sound was heard from the pillar. The interior of the sky was as it were broken with sounds of the destructive fire. Due to that big sound, striking the ears of the demons, all fell on the ground like trees with their roots cut off. The frightened demons thought that the three worlds were inundated. Then great Viṣṇu, of a great lustre, came out of the pillar. He made a very fearful sound, resembling (the one) at the time of the destruction of the world. Due to that great sound stars fell on the ground.

94-97. Having assumed the body of Nṛsiṃha , Viṣṇu manifested (himself) there only. He was covered with the lustre of crores of suns and fires. In his face he resembled a lion, and in (the other parts of) the body he had a human figure. His mouth was fierce due to fangs, and was raised up to the sky with his throbbing tongue. The ends of his hair were surrounded by flames. The lord had eyes like burning firebrands. Covered by a thousand long arms, full of all weapons, he appeared like (mountain) Meru, with many trees having branches. He had worn a garland of divine flowers, and was decorated with divine ornaments.

98-107. To destroy all demons he remained in the form of a man-lion. Seeing very powerful, terrible-looking man-lion, the lord of demons, with his eyelashes burnt and body afflicted, fell (down). Then Prahlāda, seeing Viṣṇu like a man-lion, saluted Viṣṇu with the words 'Victory (to you).' On the limbs of that high-souled man-lion he saw worlds, seas, islands, gods, gandharvas, human beings; a thousand cosmic eggs were seen on the tip of his mane. Similarly in his eyes were seen the moon, the sun etc. In his eyes (were seen) gods Aśvinas , directions and intermediate directions. On his forehead (were seen) Brahmā and Rudra; in his nose (were seen) the sky and air. In his mouth Indra and Agni (were seen). On his tongue Sarasvatī (was seen). On his fangs (were seen) lions, tigers, Śarabhas (i.e. the fabulous eightlegged animals), and great serpents. On his throat was seen Meru, and great mountains (were seen) on his shoulders. On the arms of the noble one (were seen) gods, lower animals and human beings. The atmosphere (was seen) in his navel, and the earth (was seen) on his feet. On his hair all herbs (were seen). On the rows of his nails trees (were seen). In his breaths, Vedas with Aṅgas and Upāṅgas (were seen). On all his limbs (were seen) Ādityas , Vasus , Rudras , hosts of Maruts , gandharvas and celestial nymphs.

108-114. Thus were seen the splendours of the highest soul. The son of the lord of demons, seeing Viṣṇu having Śrīvatsa and Kaustubha (worn) on his chest, adorned with a garland of wood-flowers, endowed with weapons like a conch, a disc, a mace, a sword, the Śārṅga (bow), the goal of all

Upaniṣads, had his body sprinkled with tears of joy and repeatedly saluted him. The lord of demons, who was under the influence of (i.e. in the clutches of) death, seeing Viṣṇu, and raising his sword, ran to Nṛsiṃha to fight with him. Then all the very powerful demons who had regained consciousness, took their own weapons, and hurriedly struck Viṣṇu. The weapons were reduced to ash on (reaching) the body of Viṣṇu, as straws thrown into fire (are burnt) in various ways. At that time Viṣṇu, seeing the armies of the demons, burnt them with his bright mane which was arranged with lines of flames. The demons were very much burnt by the fire coming out of Nṛsiṃha's mane.

115-123. All the attendants (were thus burnt). The army had none left in it. Seeing that army, except Prahlāda with his followers, reduced to ash, the lord of demons angrily drew out his sword and moved (towards Viṣṇu). The lord of gods seized the lord of demons with a sword in his hand with one arm, and dropped him down, as a stormy wind (knocks down) a branch. Nṛsiṃha, taking the huge-bodied (demon), fallen on the ground, placed him on his lap. He saw Viṣṇu's face. At that time the sin due to censuring Viṣṇu, and due to the blemish of not being a devotee of Viṣṇu, was reduced to ash merely by Viṣṇu's touch. Then Nṛsiṃha tore off the huge body of the lord of demons with his sharp, hard nails resembling the thunderbolt. The lord of demons, with his soul purified, and with his heart torn off with the nails, actually saw the face of Viṣṇu, and being (thus) fortunate, gave up his life. Great Viṣṇu, having cut off his body into a hundred pieces, and drawn out his long entrails, put the dear ones round his neck (put them affectionately round his neck). Then all hosts of gods, sages having penance as their treasure, led by Brahmā and Rudra, slowly came there to praise (him). They were afraid to propitiate the blazing (Viṣṇu) having faces on all sides.

124-126. (Then) they brought before their mind the goddess, the mother, the supporter of the worlds, of a golden complexion, extremely beautiful (hariṇī) [1] , and destroying all troubles. Having prought [brought?] before their mind the auspicious Lakṣmī (wife) of Viṣṇu, always of a blameless body, with the hymns of the goddess (i.e. Lakṣmī), and devoutly saluted her, the eternal one, brought before their mind by them, that goddess, having four arms, large eyes, and adorned with all ornaments, appeared (there).

127-128. Seeing the beloved of the god of gods, who had put on silken garments, and a divine garland, all gods, with the palms of their hands joined, said to her: "Propitiate your husband. Act in such a way that the lord would give the three worlds immunity from fear."

Rudra said :

129-133. The goddess, thus addressed, suddenly went to her husband Viṣṇu and having bowed down before him and saluted him, said to him: "(Please) be pleased." Seeing his own dear wife, Viṣṇu, the lord of all, gave up his anger due to the demon's body, and in a moment became pleased. That ocean of pity, Viṣṇu, placing the goddess on his lap and embracing her, looked at the gods with eyes wet with the nectar of favour. Then there was a joyful agitation among them, praising him and saluting him, and seen by him with kind eyes. Then all the hosts of gods, with their minds full of joy, having saluted the god, the lord of the worlds, with the palms of their hands joined, said (to him):

The hosts of gods said :

134-135. O lord of the worlds, we are not able to see your very wonderful lustre, and your very wonderful form, marked with many arms and feet. We, all gods, are not able to see and put up with your very strong lustre that has filled the three worlds.

Mahādeva said :

136-146. Thus requested by the gods, the lord of gods withdrew that very fearful lustre, and became of a pleasing appearance, auspicious, resembling a crore of autumnal moons, having eyes like lotuses, resembling crores of flashes of lightning due to the mass of his mane full of nectar. The great lord was graced with four delicate, divine arms, endowed with divine armlets and bracelets full of various jewels, resembling the branches with fruits of the desire-yielding tree. The lord was decorated with lotus-like hands resembling japā -flowers. The man-lion was adorned with two raised hands holding a conch and a disc, and with other two granting boons and freedom from fear. His chest was (marked) with Śrīvatsa and Kaustubha; he was adorned with a garland of wood-flowers. He was also decorated with ear-rings resembling the rays of the rising sun. The man-lion, adorned with ornaments like necklaces, armlets, bracelets, shone with Lakṣmī sitting on the left (lap) of his body. The deities along with the great sages, seeing Lakṣmī and the man-lion, with their hearts full of joy, sprinkled them with tears of joy. They, plunged into the ocean of joy, constantly saluted them. By offering divine flowers, they worshipped the lord of souls. Having sprinkled the ancient Nṛsiṃha with the nectar from jewelled pitchers full of nectar, having worshipped him with divine offerings of lights, they praised him with divine hymns, and repeatedly saluted him.

147-155. Then the lord of Lakṣmī, who was pleased, gave them boons desired by them. Then Viṣṇu, to whom his devotees are dear, along with all hosts of gods made the imperishable Prahlāda the king of all demons. Having cheered up Prahlāda, and having, with the best gods, consecrated him, he gave him the boons desired by him and faithful devotion. Then Nṛsiṃha, being praised by all hosts of gods, and his body scattered over with beautiful flowers, vanished there only. Then all the hosts of gods went to their respective abodes. And again, they, with their minds pleased, enjoyed the portions of sacrifices. Then the gods, along with gandharvas, became free from fear. When the great demon was killed, all were delighted only. Prahlāda, Viṣṇu's devotee, then righteously ruled over the kingdom. The best devotee of viṣṇu obtained the kingdom through Viṣṇu's grace. He having worshipped Nṛsiṃha with many sacrifices and gifts etc. obtained, at (the proper) time, Viṣṇu's eternal place, obtained by meditating sages. Those who everyday listen to Prahlāda's account, are all free from sins, and will obtain the highest state. O goddess, I have told you this grandeur of Viṣṇu as Nṛsiṃha. O goddess, listen to the remaining state of grandeur in due order.

[1]: [1] : Hariṇī—One of the four classes of women, also called 'Citriṇī', who is said to be a woman endowed with various talents and excellences. The four divisions into which writers on erotical science class women are: Padminī, Citriṇī, Śaṅkhinī, and Hastinī or Kariṇī.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 239

The Rise of Bali and Kaśyapa’s Penance

Chapter 651 of 693 · 32 detected Sanskrit verse markers

Sanskrit

रुद्र उवाच-
प्रह्लादस्य सुतो जज्ञे विरोचन इतीरितः ।
तस्य पुत्रो महाबाहुर्बलिर्वैश्वानरः प्रभुः १।
स तु धर्मविदां श्रेष्ठः सत्यसंधो जितेंद्रियः ।
हरेः प्रियतमो भक्तो नित्यं धर्मरतः शुचिः २।
स जित्वा सकालान्देवान्सेंद्रांश्च समरुद्गणान् ।
त्रींल्लोकान्स्ववशे स्थाप्य राज्यं चक्रे महाबलः ३।
अकृष्टपच्या पृथिवी बहुसस्यफलप्रदा ।
गावः पूर्णदुघाः सर्वाः पादपाः फलपुष्पिताः ४।
स्वधर्म्मनिरताः सर्वे नराः पापविवर्जिताः ।
अर्चयंति हृषीकेशं सततं विगतज्वराः ५।
एवं चकार धर्मेण राज्यं दैत्यपतिर्बली ।
इंद्रादित्रिदशास्तस्य किंकराः समुपस्थिताः ६।
ऐश्वर्यं त्रिषु लोकेषु बुभुजे बलदर्प्पहृत् ।
भ्रष्टराज्यं सुतं दृष्ट्वा तस्यापि हितकाम्यया ७।

कश्यपो भार्यया सार्द्धं तपस्तेपे हरिं प्रति ।
अदित्या सह धर्मात्मा पयोव्रतसमन्वितः ८।
अर्चयामास देवेशं पद्मनाभं जनार्दनम् ।
ततो वर्षसहस्राणि तेन संपूजितो हरिः ९।
तत्रैवाविरभूत्तस्य देव्या सह सनातनः ।
तं दृष्ट्वा पुंडरीकाक्षं शंखचक्रगदाधरम् १०।
इंद्रनीलमणिश्यामं सर्वाभरणभूषितम् ।
स्फुरत्किरीटकेयूरहारकुंडलशोभितम् ११।
कौस्तुभोद्भासितोरस्कं पीतवस्त्रेण वेष्टितम् ।
श्रिया सह समासीनं मंडलेंद्रे महात्मनि १२।
तं दृष्ट्वा जगतामीशं हर्षनिर्भरचेतसा ।
पत्न्या सह नमस्कृत्वा तुष्टाव द्विजसत्तमः १३।
कश्यप उवाच-
नमो नमस्ते लक्ष्मीश सर्वज्ञ जगदीश्वर ।
सर्वात्मन्सर्वदेवेश सृष्टिसंहारकारकः १४।

अनादिनिधनानंतवपुषे विश्वधारिणे ।
नमस्ते वेदवेदांग वपुषे सर्वचक्षुषे १५।
सर्वात्मने नमस्तुभ्यं नमः सूक्ष्मतराय च ।
कल्याणगुणपूर्णाय योगिध्येयात्मने नमः १६।
नमो युवकुमाराय श्रीभूलीलाधिपाय च ।
नित्यमुक्तैकभोगाय परधाम्नि स्थिताय च १७।
चतुरात्मन्नमस्तुभ्यं चतुर्व्यूह नमोस्तु ते ।
पंचावस्थाय ते तुभ्यं नमस्ते पंचमात्मकम् १८।
पंचमात्मकनिष्ठैस्तु योगिभिः पूज्यसे सदा ।
पंचार्थतत्वविदुषां पंचसंस्कारसंस्थितः १९।
पंचापरं स्वरूपं ते विज्ञेयं सततं हरे ।
चतुर्धा परिपूर्णात्मन्नियतं कवयो विदुः २०।
त्वत्प्रसूतिं जगत्सर्वं पुनंति तव किंकराः ।
त्रयीमयाः कर्म्मनिष्ठा ये द्विजा भक्तवत्सलाः २१।
तेषां दये क्षणादेव भवबंधविमुक्तये ।

नमोस्तु त्रिजगद्धात्रे स्वयं धात्रेऽखिलात्मने २२।
धात्रे विधात्रे विश्वाय विश्वरूपाय ते नमः ।
नारायणाय कृष्णाय वासुदेवाय शार्ङ्गिणे ।
विष्णवे जिष्णवे तुभ्यं शुद्धसत्वाय ते नमः २३।
महादेव उवाच-
इत्यादिस्तुतिभिः सम्यक्स्तूयमानो महर्षिणा ।
प्राह गंभीरया वाचा परितुष्टो जनार्दनः २४।
श्रीभगवानुवाच-
संतुष्टोऽहं द्विजश्रेष्ठ त्वया भक्त्या समर्च्चितः ।
वरं वृणीष्व भद्रं ते करोमि तव वांछितम् २५।
महादेव उवाच-
ततः प्राह हृषीकेशं भार्य्यया सह कश्यपः २६।
कश्यप उवाच-
पुत्रत्वं मम देवेश संप्राप्य त्रिदशां हितम् ।
कुरुष्व बलिना देव त्रैलोक्यं निर्जितं बलात् २७।

इंद्रस्यावरजो भूत्वा उपेंद्र इति विश्रुतः ।
येनकेन च मार्गेण बलिं निर्जित्य मायया ।
त्रैलोक्यं मम पुत्राय देहि शक्राय शाश्वतम् २८।
महादेव उवाच-
इत्युक्तस्तेन विप्रेण तथेत्याह जनार्द्दनः ।
संस्तूयमानस्त्रिदशैस्तत्रैवांतरधीयत २९।
एतस्मिन्नेव काले तु कश्यपस्य महात्मनः ।
अदित्यागर्भमागच्छद्भगवान्भूतभावनः ३०।
तस्मिन्काले बलिर्यागं दीर्घसत्रं महातपाः ।

अष्टमहर्षिभिं साद्धमारेभे तद्विधानतः ३१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे
वामनप्रादुर्भावोनामैकोनचत्वारिंशदधिकद्विशततमोऽध्यायः २३९।

Roman transliteration

rudra uvāca-
prahlādasya suto jajñe virocana itīritaḥ |
tasya putro mahābārhubalirvaiśvānaraḥ prabhuḥ 1|
sa tu dharmavidāṃ śreṣṭhaḥ satyasaṃdho jiteṃdriyaḥ |
hareḥ priyatamo bhakto nityaṃ dharmarataḥ śuciḥ 2|
sa jitvā sakālāndevānseṃdrāṃśca samarudgaṇān |
trīṃllokānsvavaśe sthāpya rājyaṃ cakre mahābalaḥ 3|
akṛṣṭapacyā pṛthivī bahusasyaphalapradā |
gāvaḥ pūrṇadughāḥ sarvāḥ pādapāḥ phalapuṣpitāḥ 4|
svadharmmaniratāḥ sarve narāḥ pāpavivarjitāḥ |
arcayaṃti hṛṣīkeśaṃ satataṃ vigatajvarāḥ 5|
evaṃ cakāra dharmeṇa rājyaṃ daityapatirbalī |
iṃdrāditridaśāstasya kiṃkarāḥ samupasthitāḥ 6|
aiśvaryaṃ triṣu lokeṣu bubhuje baladarppahṛt |
bhraṣṭarājyaṃ sutaṃ dṛṣṭvā tasyāpi hitakāmyayā 7|

kaśyapo bhāryayā sārddhaṃ tapastepe hariṃ prati |
adityā saha dharmātmā payovratasamanvitaḥ 8|
arcayāmāsa deveśaṃ padmanābhaṃ janārdanam |
tato varṣasahasrāṇi tena saṃpūjito hariḥ 9|
tatraivāvirabhūttasya devyā saha sanātanaḥ |
taṃ dṛṣṭvā puṃḍarīkākṣaṃ śaṃkhacakragadādharam 10|
iṃdranīlamaṇiśyāmaṃ sarvābharaṇabhūṣitam |
sphuratkirīṭakeyūrahārakuṃḍalaśobhitam 11|
kaustubhodbhāsitoraskaṃ pītavastreṇa veṣṭitam |
śriyā saha samāsīnaṃ maṃḍaleṃdre mahātmani 12|
taṃ dṛṣṭvā jagatāmīśaṃ harṣanirbharacetasā |
patnyā saha namaskṛtvā tuṣṭāva dvijasattamaḥ 13|
kaśyapa uvāca-
namo namaste lakṣmīśa sarvajña jagadīśvara |
sarvātmansarvadeveśa sṛṣṭisaṃhārakārakaḥ 14|

anādinidhanānaṃtavapuṣe viśvadhāriṇe |
namaste vedavedāṃga vapuṣe sarvacakṣuṣe 15|
sarvātmane namastubhyaṃ namaḥ sūkṣmatarāya ca |
kalyāṇaguṇapūrṇāya yogidhyeyātmane namaḥ 16|
namo yuvakumārāya śrībhūlīlādhipāya ca |
nityamuktaikabhogāya paradhāmni sthitāya ca 17|
caturātmannamastubhyaṃ caturvyūha namostu te |
paṃcāvasthāya te tubhyaṃ namaste paṃcamātmakam 18|
paṃcamātmakaniṣṭhaistu yogibhiḥ pūjyase sadā |
paṃcārthatatvaviduṣāṃ paṃcasaṃskārasaṃsthitaḥ 19|
paṃcāparaṃ svarūpaṃ te vijñeyaṃ satataṃ hare |
caturdhā paripūrṇātmanniyataṃ kavayo viduḥ 20|
tvatprasūtiṃ jagatsarvaṃ punaṃti tava kiṃkarāḥ |

trayīmayāḥ karmmaniṣṭhā ye dvijā bhaktavatsalāḥ 21|
teṣāṃ daye kṣaṇādeva bhavabaṃdhavimuktaye |

namostu trijagaddhātre svayaṃ dhātre'khilātmane 22|
dhātre vidhātre viśvāya viśvarūpāya te namaḥ |
nārāyaṇāya kṛṣṇāya vāsudevāya śārṅgiṇe |
viṣṇave jiṣṇave tubhyaṃ śuddhasatvāya te namaḥ 23|
mahādeva uvāca-
ityādistutibhiḥ samyakstūyamāno maharṣiṇā |
prāha gaṃbhīrayā vācā parituṣṭo janārdanaḥ 24|
śrībhagavānuvāca-
saṃtuṣṭo'haṃ dvijaśreṣṭha tvayā bhaktyā samarccitaḥ |
varaṃ vṛṇīṣva bhadraṃ te karomi tava vāṃchitam 25|
mahādeva uvāca-
tataḥ prāha hṛṣīkeśaṃ bhāryyayā saha kaśyapaḥ 26|
kaśyapa uvāca-
putratvaṃ mama deveśa saṃprāpya tridaśāṃ hitam |
kuruṣva balinā deva trailokyaṃ nirjitaṃ balāt 27|

iṃdrasyāvarajo bhūtvā upeṃdra iti viśrutaḥ |
yenakena ca mārgeṇa baliṃ nirjitya māyayā |
trailokyaṃ mama putrāya dehi śakrāya śāśvatam 28|
mahādeva uvāca-
ityuktastena vipreṇa tathetyāha janārddanaḥ |
saṃstūyamānastridaśaistatraivāṃtaradhīyata 29|
etasminneva kāle tu kaśyapasya mahātmanaḥ |
adityāgarbhamāgacchadbhagavānbhūtabhāvanaḥ 30|
tasminkāle baliryāgaṃ dīrghasatraṃ mahātapāḥ |
aṣṭamaharṣibhiṃ sārddhamārebhe tadvidhānataḥ 31|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde vāmanaprādurbhāvonāmaikonacatvāriṃśadadhikadviśatatamo'dhyāyaḥ 239|

English translation

Rudra said :

1-4. A son was born to Prahlāda , who was known as Virocana . His son, the large-armed one, was lord Bali , (like) fire. He was the best among those who knew the ways of the world; he was veracious; his senses were subdued; he was the dearest devotee of Viṣṇu ; he was always engaged in pious practices, and was pure. The very mighty one, having defeated all gods with Indra and hosts of Maruts , brought the three worlds under his control, and ruled. Without being tilled, the earth grew (corn). It gave much corn and many fruits. All cows were full-milking. Trees had fruits and flowers.

5-9. All men, free from sins, were engaged in their own duties. Free from torment they constantly worshipped Viṣṇu. In this way, Bali, the lord of the demons, ruled righteously. His servants, the gods like Indra, stood by him. Removing the pride of the might (of others) he enjoyed supremacy in the three worlds. Kaśyapa , seeing his son, deprived of his kingdom, and desiring his good, practised penance, along with his wife, in honour of Viṣṇu. Along with (his wife) Aditi , the pious one, took to the vow of (drinking) water (only). He worshipped Padmanābha , Viṣṇu, the lord of gods. Then for thousands of years he worshipped Viṣṇu.

10-13. The ancient one, with the goddess (Lakṣmī) appeared there only. He saw the lotus-eyed (Viṣṇu), holding a conch, a disc, a mace, dark like the jewel sapphire, adorned with all ornaments, graced with a bright crown, armlets, necklaces, and ear-rings, with his chest brightened with Kaustubha , covered with a yellow garment, and seated on a great round seat with Lakṣmī. Seeing the lord of the worlds, the best brāhmaṇa , with his heart full of joy, and with his wife, saluted and praised him.

Kaśyapa said :

14-23. Repeated salutations to you, O lord of Lakṣmī, O omniscient one, O lord of the world, O soul of all, O lord of all gods, O creator and destroyer of the world; O you having no beginning, death or end, salutation to you having a body supporting the universe, having the body of the Vedas and the Vedāṅgas , and seeing everything; salutation to you, the soul of all; salutation to you, very subtle one, full of auspicious qualities; to you whose soul is fit to be meditated upon by the meditating sages; salutation to you the youthful boy, the lord of Śrī, Bhū, and Līlā ; to you who are eternally free and the only pleasure; to you who dwell in the highest abode; salutation to you, O you of four characters; salutation to you, O you of four forms; salutation to you having five conditions, and of the nature of five. You are always worshipped by the meditating sages, devoted to the five-natured one. You remain in the five sacraments of those who know the five principles. O Viṣṇu, your form superior to the five (forms) should always be known. O you of a complete form, the wise certainly know you in four ways. Your servants purify the entire world, your creation. In a moment you cause the freedom from the bond of the mundane existence of those brāhmaṇas , full of (the knowledge of) the three Vedas, devoted to their duties, and loving (your) devotees. Salutation to the supporter of the three worlds, the self-supporting one, and the soul of all. Salutation to you the supporter, the creator, the universe, of the form of the universe; to Nārāyaṇa , Kṛṣṇa , Vāsudeva , Śārṅgin ; to Viṣṇu, Jiṣṇu , of pure energy.

Mahādeva said :

24. The lord Janārdana who was thus properly being praised with such eulogies by the great sage, was pleased, and spoke with a grave voice:

The lord said :

25. O greatest brāhmaṇa, I, devoutly and properly worshipped by you, am pleased with you. Ask for a boon. Wellbeing to you. I shall do as desired by you.

Mahādeva said :

26. Then Kaśyapa, with his wife, thus spoke to Viṣṇu:

Kaśyapa said :

27-28. O lord of gods, being (born) as my son, do what is good to the gods. O god, Bali has forcibly conquered the three worlds. Being born as Indra's younger brother known as Upendra , and having, through your Māyā , vanquished Bali by whatever manner, give eternally the three worlds to Indra.

Mahādeva said :

29-31. Thus addressed by the brāhmaṇa (i.e. Kaśyapa), Viṣṇu said: “All right.” Being praised by the gods, he vanished there only. In the meanwhile, the lord, the creator of beings, came to the womb of Aditi, (the wife) of the noble Kaśyapa. At that time Bali, with (the help of) eight great sages commenced a long sacrificial session according to the rules.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 240

Viṣṇu Incarnates as Vāmana

Chapter 652 of 693 · 61 detected Sanskrit verse markers

Sanskrit

श्रीमहादेव उवाच-
अथ वर्षसहस्रांते सर्वलोकमहेश्वरम् ।
अदितिर्जनयामास वामनं विष्णुमच्युतम् १।
श्रीवत्सकौस्तुभोरस्कं पूर्णेंदुसदृशद्युतिम् ।
सुन्दरं पुंडरीकाक्षमतिखर्वतनुं हरिम् २।
वटुवेषधरं देवं सर्ववेदांगगोचरम् ।
मेखलाजिनदण्डादि चिह्नैरंकितमीश्वरम् ३।
तं दृष्ट्वा देवताः सर्वे शतक्रतुपुरोगमाः ।
स्तुत्वा महर्षिभिः सार्द्धं नमश्चक्रुर्महौजसम् ४।
ततः प्रसन्नो भगवान्प्रोवाच सुरसत्तमान् ।
वामन उवाच-
किं कर्तव्यं मया चाद्य तद्ब्रवीथ सुरोत्तमाः ५।
श्रीशंकर उवाच-।
ततः प्रहृष्टास्त्रिदशास्तमूचुः परमेश्वरम् ।
देवा ऊचुः ।

अस्मिन्काले बलेर्यज्ञो वर्तते मधुसूदन ६।
अप्रत्याख्यानकालोऽयं तस्य दैत्यपतेः प्रभो ।
याचित्वा त्रिदिवं लोकं तन्नस्त्वं दातुमर्हसि ७।
शंकर उवाच-
इत्युक्तास्त्रिदशैस्सर्वैराजगाम बलिं हरिः ।
यागदेशे समासीनमृषिभिस्सार्द्धमष्टभिः ८।
अभ्यागतं तु तं दृष्ट्वा सहसोत्थाय दैत्यराट् ।
अभ्यागतः स्वयं विष्णुरितिहास समन्वितः ९।
पूजयामास विधिना निवेश्य कुसुमासने ।
प्रणिपत्य नमस्कृत्य प्राह गद्गदया गिरा १०।
बलिरुवाच-
धन्योऽस्मि कृतकृत्योस्मि सफलं मम जीवितम् ।
त्वामर्च्चयित्वा विप्रेंद्र किं करोमि तव प्रियम् ११।
आगतोऽसि यदर्थं त्वं मामुद्दिश्य द्विजोत्तमः ।
तत्प्रयच्छामि ते शीघ्रं ब्रूहि वेदविदां वर १२।

शंकर उवाच-
ततः प्रहृष्टमनसा तमुवाच महीपतिम् ।
वामन उवाच-
शृणु राजेंद्र वक्ष्यामि ममागमनकारणम् १३।
अग्निकुण्डस्य पृथिवीं देहि दैत्यपते मम ।
मम त्रिविक्रमपदां नान्यदिच्छामि मानद १४।
सर्वेषामेव दानानां भूमिदानमनुत्तमम् ।
यो ददाति महीं राजा विप्रायाकिंचनाय वै १५।
अंगुष्ठमात्रामपि वा स भवेत्पृथिवीपतिः ।
न भूमिदानसदृशं पवित्रमिह विद्यते १६।
भूमिं यः प्रतिगृह्णाति भूमिं यश्च प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ निधने स्वर्गगामिनौ १७।
तस्माद्भूमिं महाराज प्रयच्छ त्रिपदीं मम ।
एतदल्पां महीं दातुं मा विशंक महीपते ।
जगत्त्रयप्रदानं तन्नाम भूप भविष्यति १८।

शंकर उवाच-
ततः प्रहृष्टवदनस्तथेत्याह महीपतिः ।
तस्मै महीप्रदानं तु कर्तुं मेने विधानतः १९।
तं दृष्ट्वा दैत्यराजानं तदा तस्य पुरोहितः ।
उशना ह्यब्रवीद्वाक्यं मा राजन्दीयतां महीम् २०।
शुक्र उवाच-
एष विष्णुः परेशोऽथ देवैः संप्रार्थितो नृप ।
वंचयित्वा महीं सर्वां त्वत्तः प्राप्तुमिहागतः २१।
तस्मान्मही न दातव्या तस्मै राजन्महात्मने ।
अन्यमर्थं प्रयच्छस्व वचनान्मम भूपते २२।
श्रीशंकर उवाच-
ततः प्रहस्य राजासौ तं गुरुं प्राह धैर्य्यतः ।
बलिरुवाच-
प्रीतये वासुदेवस्य सर्वं पुण्यं कृतं मया २३।
अद्य धन्योस्म्यहं विष्णुः स्वयमेवागतो यदि ।

तस्य प्रदेयमेवाद्य जीवितं च महत्सुखम् २४।
तस्मादस्मै प्रयच्छामि त्रिलोकीमपि मा चिरम् ।
श्रीशंकर उवाच-
इत्युक्त्वा भूपतिस्तस्य पादौ प्रक्षाल्य भक्तितः २५।
वांछितां प्रददौ भूमिं वारिपूर्वं विधानतः ।
परिणीय नमस्कृत्य दत्वा वै दक्षिणां वसु २६।
प्रोवाच तं पुनर्विप्रं प्रहृष्टेनांतरात्मना ।
बलिरुवाच-
धन्योस्मि कृतकृत्योस्मि तव दत्वा महीं द्विज २७।

यथेष्टा तव विप्रेंद्र तद्गृहाण महीमिमाम् ।
श्रीशंकर उवाच-
तमुवाच नृपं विष्णू राजंस्तव समीपतः २८।
मापयामि पदेनाद्य पृथिवीं तव पश्यतः ।
इत्युक्त्वा खर्वरूपं तद्विहाय परमेश्वरः २९।
त्रिविक्रमवपुर्भूत्वा जग्राह पृथिवीमिमाम् ।

पंचाशत्कोटिविस्तीर्ण ससमुद्र महीधराम् ३०।
ससागरां च सद्वीपां सदेवासुरमानुषाम् ।
पादेनैकेन वपुषो व्यक्रांत मधुसूदनः ३१।
उवाच दैत्यराजेंद्र किं करोमीति शाश्वतः ।
तद्वै त्रिविक्रमं रूपमीश्वरस्य महौजसम् ३२।
हितार्थमपि देवानामृषीणां च महात्मनाम् ।
न दृष्टमपि शक्यं स्याद्ब्रह्मणः शंकरस्य च ३३।
तत्पदं पृथिवीं सर्वामाक्रम्य गिरिजे शुभे ।
अतिरिक्तं समभवच्छतयोजनमायतम् ३४।
दिव्यचक्षुर्ददौ तस्मै दैत्यराज्ञे सनातनः ।
तस्मै संदर्शयामास स्वकं रूपं जनार्दनम् ३५।
तद्विश्वरूपं देवस्य दृष्ट्वा दैत्येश्वरो बलि ।
प्रहर्षमतुलं लेभे सानंदाश्रु परिप्लुतः ३६।
दृष्ट्वा देवं नमस्कृत्य स्तुत्वा स्तुतिभिरेव च ।
प्राह गद्गदया वाचा प्रहृष्टेनांतरात्मना ३७।

बलिरुवाच-
धन्योस्मि कृतकृत्योस्मि त्वां दृष्ट्वा परमेश्वरम् ।
लोकत्रयं त्वमेवैतद्गृहाण परमेश्वर ३८।
श्रीशंकर उवाच-
अथ सर्वेश्वरो विष्णुर्द्वितीयं पदमव्ययम् ।
ऊर्ध्वं प्रसारयामास ब्रह्मलोकांतमच्युतः ३९।
सनक्षत्रग्रहोपेतं सर्वदेवसमावृतम् ।
पदेन परिपूर्णोऽभूदच्युतस्य शुभानने ४०।
ततः पितामहो ब्रह्मचक्रपद्मादिचिह्नितम् ।
पादं तद्देवदेवस्य हर्षसंकुलचेतसा ४१।
धन्योस्मीति वदन्ब्रह्मा गृहीत्वा स्वकमंडलुम् ।
भक्त्या प्रक्षालयामास तत्रसंस्थित वारिणा ४२।
अक्षय्यमभवत्तोयं तस्य विष्णोः प्रभावतः ।
ततीर्थं मेरुशिखरे पपात विमलं जलम् ४३।
जगतः पावनार्थं वै चतुर्दिक्षु प्रवाहितम् ।

सिता चालकनन्दा च चक्षुर्भद्रा यथाक्रमम् ४४।
ततश्चालकनन्दा च मेरोर्दक्षिणतः स्मृता ।

त्रिधा नाम्ना त्रिपथगा त्रिस्रोता लोकपावनी ४५।
स्वर्गे मंदाकिनी प्रोक्ता त्वधो भोगवती तथा ।
मध्ये वेगवती गंगा पावनार्थं नृणां शिवा ४६।
तां दृष्ट्वा मेरुमध्ये तु प्रस्रवंतीं शुभानने ।
आत्मनः पावनार्थाय शिरसाहमधारयम् ४७।
दिव्यं वर्षसहस्रं तु धृत्वा गंगाजलं शुभम् ।
शिवत्वमगमं देवि सर्वलोकेषु पूजितः ४८।
यो वहेच्छिरसा गंगातोयं विष्णुपदोद्भवम् ।
प्राशयेद्वा जगत्पूज्यो भविष्यति न संशयः ४९।
गंगागंगेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ५०।
ततो भगीरथो राजा गौतमश्च महातपाः ।
तपसा पूजयित्वा मां गंगार्थं समयाचत ५१।

सर्वलोकहितार्थाय तां गंगां वैष्णवीं शिवाम् ।
तयोरहं तामददां प्रीत्या देवि सरिद्वराम् ५२।
गौतमेन समानीता गौतमी तेन कीर्त्तिता ।
भागीरथीति विख्याता तेन राज्ञा वृता यतः ५३।
प्रसंगात्ते समाख्यातं गंगाजन्मात्यनुत्तमम् ।
ततो नारायणः श्रीमान्बलिं दैत्यपतिं प्रभुः ५४।
रसातलं शुभं लोकं प्रददौ भक्तवत्सलः ।
सर्वेषां दानवानां तु नागानां यादसामपि ५५।
राजानं तु बलिं चक्रे यावदाभूतसंप्लवम् ।
प्रतिगृह्य बलेर्लोकान्बटुवेषेण दैत्यहा ५६।
महेंद्राय ददौ प्रीत्या काश्यपो विष्णुरव्ययः ।
ततो देवाः सगंधर्वा ऋषयश्च महौजसः ५७।
तुष्टुवुः स्तुतिभिर्दिव्यैः पूजयामासुरच्युतम् ।
संक्षिप्य तन्महद्रूपं तेषां संदर्शनाय वै ५८।
संपूज्यमानास्त्रिदशैरंतर्द्धानं ययौ हरिः ।

इत्थं सुरक्षितः शक्रो विष्णुना प्रभविष्णुना ५९।
त्रैलोक्यं महदैश्वर्य्यमवाप त्रिदिवेश्वरः ।
एतत्ते सर्वमाख्यातं वामनं वैभवं शुभम् ।
शेषं यद्वैभवं देवि तद्वक्ष्यामि यथाक्रमात् ६०।
इति श्रीपाद्मेमहापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे वामनप्रादुर्भावोनाम चत्वारिंशदधिकद्विशततमोऽध्यायः २४० ।

Roman transliteration

śrīmahādeva uvāca-
atha varṣasahasrāṃte sarvalokamaheśvaram |

aditirjanayāmāsa vāmanaṃ viṣṇumacyutam 1|
śrīvatsakaustubhoraskaṃ pūrṇeṃdusadṛśadyutim |
sundaraṃ puṃḍarīkākṣamatikharvatanuṃ harim 2|
vaṭuveṣadharaṃ devaṃ sarvavedāṃgagocaram |
mekhalājinadaṇḍādi cihnairaṃkitamīśvaram 3|
taṃ dṛṣṭvā devatāḥ sarve śatakratupurogamāḥ |
stutvā maharṣibhiḥ sārddhaṃ namaścakrurmahaujasam 4|
tataḥ prasanno bhagavānprovāca surasattamān |
vāmana uvāca-
kiṃ kartavyaṃ mayā cādya tadbravītha surottamāḥ 5|
śrīśaṃkara uvāca-|
tataḥ prahṛṣṭāstridaśāstamūcuḥ parameśvaram |
devā ūcuḥ |

asminkāle baleryajño varttate madhusūdana 6|
apratyākhyānakālo'yaṃ tasya daityapateḥ prabho |
yācitvā tridivaṃ lokaṃ tannastvaṃ dātumarhasi 7|
śaṃkara uvāca-
ityuktāstridaśaissarvairājagāma baliṃ hariḥ |
yāgadeśe samāsīnamṛṣibhissārddhamaṣṭabhiḥ 8|
abhyāgataṃ tu taṃ dṛṣṭvā sahasotthāya daityarāṭ |
abhyāgataḥ svayaṃ viṣṇuritihāsa samanvitaḥ 9|
pūjayāmāsa vidhinā niveśya kusumāsane |
praṇipatya namaskṛtya prāha gadgadayā girā 10|
baliruvāca-
dhanyo'smi kṛtakṛtyosmi saphalaṃ mama jīvitam |
tvāmarccayitvā vipreṃdra kiṃ karomi tava priyam 11|
āgato'si yadarthaṃ tvaṃ māmuddiśya dvijottamaḥ |
tatprayacchāmi te śīghraṃ brūhi vedavidāṃ vara 12|

śaṃkara uvāca-
tataḥ prahṛṣṭamanasā tamuvāca mahīpatim |
vāmana uvāca-
śṛṇu rājeṃdra vakṣyāmi mamāgamanakāraṇam 13|
agnikuṇḍasya pṛthivīṃ dehi daityapate mama |
mama trivikramapadāṃ nānyadicchāmi mānada 14|
sarveṣāmeva dānānāṃ bhūmidānamanuttamam |
yo dadāti mahīṃ rājā viprāyākiṃcanāya vai 15|
aṃguṣṭhamātrāmapi vā sa bhavetpṛthivīpatiḥ |
na bhūmidānasadṛśaṃ pavitramiha vidyate 16|
bhūmiṃ yaḥ pratigṛhṇāti bhūmiṃ yaśca prayacchati |
ubhau tau puṇyakarmmāṇau nidhane svargagāminau 17|
tasmādbhūmiṃ mahārāja prayaccha tripadīṃ mama |
etadalpāṃ mahīṃ dātuṃ mā viśaṃka mahīpate |
jagattrayapradānaṃ tannāma bhūpa bhaviṣyati 18|

śaṃkara uvāca-
tataḥ prahṛṣṭavadanastathetyāha mahīpatiḥ |
tasmai mahīpradānaṃ tu kartuṃ mene vidhānataḥ 19|
taṃ dṛṣṭvā daityarājānaṃ tadā tasya purohitaḥ |
uśanā hyabravīdvākyaṃ mā rājandīyatāṃ mahīm 20|
śukra uvāca-
eṣa viṣṇuḥ pareśo'tha devaiḥ saṃprārthito nṛpa |

vaṃcayitvā mahīṃ sarvāṃ tvattaḥ prāptumihāgataḥ 21|
tasmānmahī na dātavyā tasmai rājanmahātmane |
anyamarthaṃ prayacchasva vacanānmama bhūpate 22|
śrīśaṃkara uvāca-
tataḥ prahasya rājāsau taṃ guruṃ prāha dhairyyataḥ |
baliruvāca-
prītaye vāsudevasya sarvaṃ puṇyaṃ kṛtaṃ mayā 23|
adya dhanyosmyahaṃ viṣṇuḥ svayamevāgato yadi |

tasya pradeyamevādya jīvitaṃ ca mahatsukham 24|
tasmādasmai prayacchāmi trilokīmapi mā ciram |
śrīśaṃkara uvāca-
ityuktvā bhūpatistasya pādau prakṣālya bhaktitaḥ 25|
vāṃcchitāṃ pradadau bhūmiṃ vāripūrvaṃ vidhānataḥ |
pariṇīya namaskṛtya datvā vai dakṣiṇāṃ vasu 26|
provāca taṃ punarvipraṃ prahṛṣṭenāṃtarātmanā |
baliruvāca-
dhanyosmi kṛtakṛtyosmi tava datvā mahīṃ dvija 27|
yatheṣṭā tava vipreṃdra tadgṛhāṇa mahīmimām |
śrīśaṃkara uvāca-
tamuvāca nṛpaṃ viṣṇū rājaṃstava samīpataḥ 28|
māpayāmi padenādya pṛthivīṃ tava paśyataḥ |
ityuktvā kharvarūpaṃ tadvihāya parameśvaraḥ 29|
trivikramavapurbhūtvā jagrāha pṛthivīmimām |

paṃcāśatkoṭivistīrṇa sasamudra mahīdharām 30|
sasāgarāṃ ca sadvīpāṃ sadevāsuramānuṣām |
pādenaikena vapuṣo vyakrāṃta madhusūdanaḥ 31|
uvāca daityarājeṃdra kiṃ karomīti śāśvataḥ |
tadvai trivikramaṃ rūpamīśvarasya mahaujasam 32|
hitārthamapi devānāmṛṣīṇāṃ ca mahātmanām |
na dṛṣṭamapi śakyaṃ syādbrahmaṇaḥ śaṃkarasya ca 33|
tatpadaṃ pṛthivīṃ sarvāmākramya girije śubhe |
atiriktaṃ samabhavacchatayojanamāyatam 34|
divyacakṣurdadau tasmai daityarājñe sanātanaḥ |
tasmai saṃdarśayāmāsa svakaṃ rūpaṃ janārdanam 35|
tadviśvarūpaṃ devasya dṛṣṭvā daityeśvaro bali |
praharṣamatulaṃ lebhe sānaṃdāśru pariplutaḥ 36|
dṛṣṭvā devaṃ namaskṛtya stutvā stutibhireva ca |
prāha gadgadayā vācā prahṛṣṭenāṃtarātmanā 37|

baliruvāca-
dhanyosmi kṛtakṛtyosmi tvāṃ dṛṣṭvā parameśvaram |
lokatrayaṃ tvamevaitadgṛhāṇa parameśvara 38|
śrīśaṃkara uvāca-
atha sarveśvaro viṣṇurdvitīyaṃ padamavyayam |
ūrdhvaṃ prasārayāmāsa brahmalokāṃtamacyutaḥ 39|
sanakṣatragrahopetaṃ sarvadevasamāvṛtam |
padena paripūrṇo'bhūdacyutasya śubhānane 40|
tataḥ pitāmaho brahmacakrapadmādicihnitam |
pādaṃ taddevadevasya harṣasaṃkulacetasā 41|
dhanyosmīti vadanbrahmā gṛhītvā svakamaṃḍalum |
bhaktyā prakṣālayāmāsa tatrasaṃsthita vāriṇā 42|

akṣayyamabhavattoyaṃ tasya viṣṇoḥ prabhāvataḥ |
tattīrthaṃ meruśikhare papāta vimalaṃ jalam 43|
jagataḥ pāvanārthaṃ vai caturdikṣu pravāhitam |

sitā cālakanandā ca cakṣurbhadrā yathākramam 44|
tataścālakanandā ca merordakṣiṇataḥ smṛtā |
tridhā nāmnā tripathagā trisrotā lokapāvanī 45|
svarge maṃdākinī proktā tvadho bhogavatī tathā |
madhye vegavatī gaṃgā pāvanārthaṃ nṛṇāṃ śivā 46|
tāṃ dṛṣṭvā merumadhye tu prasravaṃtīṃ śubhānane |
ātmanaḥ pāvanārthāya śirasāhamadhārayam 47|
divyaṃ varṣasahasraṃ tu dhṛtvā gaṃgājalaṃ śubham |
śivatvamagamaṃ devi sarvalokeṣu pūjitaḥ 48|
yo vahecchirasā gaṃgātoyaṃ viṣṇupadodbhavam |
prāśayedvā jagatpūjyo bhaviṣyati na saṃśayaḥ 49|
gaṃgāgaṃgeti yo brūyādyojanānāṃ śatairapi |
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati 50|
tato bhagīratho rājā gautamaśca mahātapāḥ |
tapasā pūjayitvā māṃ gaṃgārthaṃ samayācata 51|

sarvalokahitārthāya tāṃ gaṃgāṃ vaiṣṇavīṃ śivām |
tayorahaṃ tāmadadāṃ prītyā devi saridvarām 52|
gautamena samānītā gautamī tena kīrttitā |
bhāgīrathīti vikhyātā tena rājñā vṛtā yataḥ 53|
prasaṃgātte samākhyātaṃ gaṃgājanmātyanuttamam |
tato nārāyaṇaḥ śrīmānbaliṃ daityapatiṃ prabhuḥ 54|
rasātalaṃ śubhaṃ lokaṃ pradadau bhaktavatsalaḥ |
sarveṣāṃ dānavānāṃ tu nāgānāṃ yādasāmapi 55|
rājānaṃ tu baliṃ cakre yāvadābhūtasaṃplavam |
pratigṛhya balerlokānbaṭuveṣeṇa daityahā 56|
maheṃdrāya dadau prītyā kāśyapo viṣṇuravyayaḥ |
tato devāḥ sagaṃdharvā ṛṣayaśca mahaujasaḥ 57|
tuṣṭuvuḥ stutibhirddivyaiḥ pūjayāmāsuracyutam |
saṃkṣipya tanmahadrūpaṃ teṣāṃ saṃdarśanāya vai 58|
saṃpūjyamānāstridaśairaṃtarddhānaṃ yayau hariḥ |

itthaṃ surakṣitaḥ śakro viṣṇunā prabhaviṣṇunā 59|
trailokyaṃ mahadaiśvaryyamavāpa tridiveśvaraḥ |
etatte sarvamākhyātaṃ vāmanaṃ vaibhavaṃ śubham |
śeṣaṃ yadvaibhavaṃ devi tadvakṣyāmi yathākramāt 60|
iti śrīpādmemahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde vāmanaprādurbhāvonāma catvāriṃśadadhikadviśatatamo'dhyāyaḥ 240 |

English translation

Śrī Mahādeva said :

1-5a. Then at the end of a thousand years Aditi gave birth to Vāmana , Viṣṇu , Acyuta , Hari , the lord, who was the great lord of all the worlds, who had Śrīvatsa and Kaustubha on his chest, whose lustre was like that of the full moon, who was handsome, whose eyes were like lotuses, whose body was very short, who was dressed like a lad, who could be known by means of the Vedas and the Vedāṅgas , who

was marked with such signs as a girdle, a (piece of) deer-hide, and a staff. Seeing him of a great vigour, all deities led by Indra , along with great sages, praised and saluted him. Then the lord who was pleased, said to the best gods:

Vāmana said :

5b. O best gods, tell me what I should do today.

Śrī Śaṅkara said :

6a. Then the gods who were delighted, spoke to that highest lord:

The gods said :

6b-7. O Madhusūdana , Bali 's sacrifice is going on now. O lord, this is the time for the lord of demons not to turn down (any request). Having asked for the three worlds from him, (please) give them to us.

Śaṅkara said :

8-10. Thus addressed by all gods, Viṣṇu went to Bali, seated at the place of the sacrifice along with eight sages. Seeing him having come as a guest, the king of demons suddenly got up. Seeing (as if) Viṣṇu himself had come as a guest, he, with a smile, seated him on a seat of flowers and properly honoured him. Having bowed before him and saluted him, he said in a faltering voice:

Bali said :

11-12. I am fortunate, I am blessed. My life is fruitful. O best brāhmaṇa , having honoured you, what dear to you, should I do? O best brāhmaṇa, I shall give you that for which you have come to me. O best among those who know the Vedas, speak quickly.

Śaṅkara said :

13a. Then with a delighted mind (Viṣṇu) spoke to the king:

Vāmana said :

13b-18. O best king, listen. I shaU tell you the reason for my arrival. O lord of demons, O you who remove the pride (of others, or you who respect others), give me (that much piece of) land measured by my three steps, for an enclosed place for keeping the fire-vessel. I do not desire anything else. Of all gifts, the gift of (a piece of) land is the best. That king who gives even that much piece of land measured by his thumb, to a poor brāh- maṇa , would be the lord of the world. In this world there is no other gift like that (of a piece) of land. Both of them—he who receives (a piece of) land and he who gives (a piece of) land—are meritorious and, after death, go to heaven. Therefore, O great king, give me that much piece of land measured by my three steps. O king, do not hesitate to give such a small (piece of) land. O king, that will indeed be (tantamount to) the gift of the three worlds.

Śaṅkara said :

19-20. Then the king, with his face delighted, said, “All right.” He intended to make him the gift of land in the proper way. Seeing the king of demons, his priest, Usanas , said to him (these) words, “O king, do not give him the land.”

Śukra said :

21-22. O king, this is Viṣṇu, the highest lord, who was requested by the gods. He has come here to take the entire earth after deceiving you. Therefore, land should not be given to the noble one. O king, by my word, give him some other object.

Śrī Śaṅkara said :

23a. Then having laughed the king firmly said to his preceptor:

Bali said :

23b-25a. To please Viṣṇu, I have done all meritorious acts. Today I am fortunate that Viṣṇu himself has come (to me). Today I shall very happily give (even) my life to him. Therefore, I shall give him even the three worlds.

Śrī Śaṅkara said :

25b-27a. Speaking like this, the king devoutly washed his feet and first (offering him) water, gave him the land in the proper manner. Taking him round, and having saluted him he gave him wealth as a present. With his heart delighted, he again said to the brāhmaṇa:

Bali said :

27b-28a. O brāhmaṇa, I am fortunate, I am blessed having given you land. O best brāhmaṇa, take this land as desired by you.

Śrī Śaṅkara said :

28b-35. To the king Viṣṇu said: “Near you, in your presence, I shall get the land measured with my steps.”Saying so, the highest lord abandoned his dwarfish form, and taking up the body of Viṣṇu, extending up to fifty crores (of yojanas) he seized the earth along with the seas and mountains, along with the oceans, islands, gods, demons and human beings. With one step of his body he crossed the entire earth. Then he said: “O best among the demon-kings, what do I do now?” It was the very powerful Trivikrama -form of the lord. It was good for the well-being of even the gods and the noble sages. It would not be possible even for Brahmā or Śiva to see it. O auspicious Girijā, having occupied the entire earth, that step became a hundred yojanas long. The ancient one gave the demon-king a divine sight. He showed him his Janārdana -form.

36-37. Seeing that universal form of the god, Bali, the lord of demons, got matchless joy, and was covered with tears of joy. Seeing the god, having saluted him, having praised him with eulogies, he, with his heart delighted, spoke in a faltering voice:

Bali said :

38. Seeing you, the highest god, I am fortunate, I am blessed. O highest lord, accept these three worlds.

Śrī Śaṅkara said :

39-48. Then Viṣṇu, Acyuta, the lord of all, spread up his other immutable foot along with stars and planets, and covering all gods, up to Brahmā's world. He was full of the foot of Acyuta, O you of an auspicious face. Then Brahmā, the grandsire, (seeing) that foot of the god of gods, which was marked with (the signs of) a disc, a lotus etc. saying, with his heart full of joy, "I am blessed," took his pot (of water), and with devotion washed the foot with the water from it. Due to Viṣṇu's majesty that water became inexhaustible. That pure holy water fell on the peak of Meru . For purifying the world it flowed in four streams: Sītā , Alakanandā , Cakṣu and Bhadrā in due order. Alakanandā is said to be (flowing) to the south of Meru in three streams; she, purifying the world, and having three streams is called Tripathagā . The auspicious river is called Mandākinī in heaven, Bhogavatī in nether world, and the speedy Gaṅgā in between (i.e. on the earth flowing) for purifying human beings. O you of an auspicious face, seeing her flowing over the Meru mountain, I held her on my head to purify myself. Having held (on my head) the auspicious water of Gaṅgā for a thousand divine years, I obtained bliss, and am adored in all worlds.

49-53. There is no doubt that he who would carry on his head the water of Gaṅgā rising from Viṣṇu's foot, or would drink it, would be respected by the world. He who would utter (the words) 'Gaṅgā, Gaṅgā' even from (a distance of) hundred yojanas, is freed from all sins, and goes to Viṣṇu's heaven. Then king Bhagīratha and Gautama having a great penance (to his credit) worshipped me with penance and asked for Gaṅgā. O goddess, then I affectionately gave that auspicious best river Gaṅgā, (rising from the foot) of Viṣṇu to them for the good of the entire world. Since she was brought by Gautama, she was called Gautamī . Since she was chosen by king (Bhagīratha), she was known as Bhāgīrathī .

54-60. I have in course (of the narration) told you the excellent greatness of Gaṅgā. Then that glorious lord Nārāyaṇa loving his devotees, gave the auspicious nether world to Bali, the lord of demons. He made Bali the king of all the demons, serpents and the aquatic animals till the (final) inundation (of the earth). In the guise of a lad the immutable Viṣṇu, the killer of demons, the son of Kaśyapa , affectionately gave the worlds to Indra. Then gods with gandharvas and the very powerful sages praised Viṣṇu with divine eulogies and worshipped him. For them to see his form, he contracted it; and being honoured by them Viṣṇu vanished. Viṣṇu, the mighty one, thus protected Indra well. The lord of the three worlds (i.e. Indra) obtained the three worlds and great affluence. I have thus told you the account of the auspicious splendour of Viṣṇu's incarnation as Vāmana. The rest of the splendour I shall narrate in due order.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 241

Paraśurāma's Story

Chapter 653 of 693 · 82 detected Sanskrit verse markers

Sanskrit

ईश्वर उवाच-
भृगुपुत्रो महानासीज्जमदग्निर्द्विजोत्तमः ।
समस्तवेदवेदांगपारगश्च महातपाः १।
तपस्तेपे सुधर्मात्मा महेंद्रं प्रति भामिनि ।
सहस्रवर्षपर्य्यंतं गंगायाः पुलिने शुभे २।
ततः प्रसन्नः प्राहेदं भगवान्पाकशासनः ।
इंद्र उवाच-
वरं वृणीष्व विप्रेंद्र यत्ते मनसि वर्त्तते ३।
ईश्वर उवाच-
ततः प्रोवाच विप्रर्षिः परितुष्टं शतक्रतुम् ।
जमदग्निरुवाच-
सुरभिं देहि मे देव सर्वकामदुघां सदा ४।
ईश्वर उवाच-
ततः प्रसन्नो देवेशस्तस्मै विप्राय गोत्रभित् ।
प्रददौ सुरभिं देवीं सर्वकामदुघां तदा ५।

स लब्ध्वा सुरभीं देवीं जमदग्निर्महातपाः ।
उवास महदैश्वर्यः शतक्रतुरिवापरः ६।
रेणुकस्य सुतां रम्यां रेणुकां नामनामतः ।
उपयेमे विधानेन जमदग्निर्महातपाः ७।
तया सह स धर्मात्मा रेमे वर्षाण्यनेकशः ।
पौलोम्या शुभया देव्या यथा संक्रन्दनो विभुः ८।
ततः स पुत्रकामत्वादिष्टिं चक्रे सुधार्म्मिकः ।
इष्ट्या संतोषयामास पाकशासनमीश्वरम् ९।
परितुष्टः शचीभर्त्ता तस्मै पुत्रं महाबलम् ।
महौजसं महाबाहुं सर्वशत्रुप्रतापनम् १०।
अथ कालेन विप्रेंद्रो रेणुकायां शुचिस्मिते ।
पुत्रमुत्पादयामास महावीर्य्यं बलान्वितम् ११।
विष्णोरंशांशभागेन सर्वलक्षणलक्षिणम् ।
तस्मिन्सुते महावीर्य्ये भृगुस्तस्य पितामहः १२।
नाम चास्मै ददौ हर्षाद्विष्णोरंशोपलक्षितम् ।

चक्रेऽथ नामधेयं तु राम इत्यस्य शोभनम् १३।
जमदग्नेः समुत्पन्नो जामदग्न्य इतीरितः ।
तद्भार्गवान्वयः सोऽपि ववृधे द्विजपुंगवः १४।
उपनीतं स्तुतो येन सर्वविद्याविशारदः ।
तपस्तप्तुं जगामाथ शालग्रामाचलं प्रति १५।
ददर्श कश्यपं तत्र ब्रह्मर्षिममितौजसम् ।
हर्षेण पूरितस्तस्मिन्मरीचितनयो द्विजः १६।
विधिना प्रददौ तस्मै मंत्रं वैष्णवमव्ययम् ।
लब्धमंत्रस्तदा रामं कश्यपात्तु महात्मनः १७।
पूजयामास विधिना स तदा कमलापतिम् ।
षडक्षरं महामंत्रं जपन्नेव दिवानिशम् १८।
ध्यायन्कमलपत्राक्षं विष्णुं सर्वगतं हरिम् ।
तपस्तेपे स धर्मात्मा बहुवर्षाणि भार्गवः १९।
जितेंद्रियस्तु यतवाक्तदा तस्थौ महातपाः ।
जमदग्निस्तु विप्रर्षिः स्थितो गंगातटे शुभे २०।

चकार विधिवद्धर्म्यं यज्ञदानादिकं महत् ।
धेन्वाः प्रसादादिंद्रस्य संपूर्णास्तस्य सम्पदः २१।
कस्यचित्त्वथकालस्य हैहयाधिपतिः प्रभुः ।
विजित्वा सर्वराष्ट्राणि सर्वसैन्यसमावृतः २२।
भार्गवस्याश्रमं प्राप्य जमदग्नेर्महीपतिः ।
समीक्ष्य तं महाभागं ववंदे मुनिसत्तमम् २३।
पृष्ट्वा तु कुशलं तस्य महर्षेर्भावितात्मनः ।
प्रददौ नृपतिस्तस्मै वस्त्राण्याभरणानि च २४।
स च संपूजयामास राजानं गृहमागतम् ।
मधुपर्केण विधिना पूजयित्वा नृपोत्तमम् २५।
ससैन्याय नृपेंद्राय भोजनं प्रददौ मुनिः ।
प्रार्थिता सुरभिस्तेन भार्गवेण सुधीमता २६।
संपूर्णमन्नपानादि ससर्ज शबला तदा ।
अक्षय्यमन्नपानादि तया सृष्टं महातपाः २७।
ससैन्याय नृपेंद्राय प्रददौ मुनिसत्तमः ।

तां दृष्ट्वा शबलां राजा कुतूहलसमन्वितः २८।
स्पृहां चकारयामास तस्यां गवि सुदुर्म्मतिः ।
अयाचत्सुरभिं तत्र जमदग्निं नृपोत्तमः २९।
कार्त्तवीर्य उवाच-
शबलां देहि मे विप्र कपिलां सर्वकामदाम् ।
अन्यधेनुसहस्राणि दास्यामि तव सुव्रत ३०।
ईश्वर उवाच-
इत्युक्तस्तेन राज्ञाथ जमदग्निर्महातपाः ।
जमदग्निरुवाच-।

न देया शबला राजन्मया तव महीपते ३१।
इयं च देवदेवेन शक्रेण परिपालिता।
देवतानां धनं राजन्दातव्यं स्यात्कथं मया ३२।
ईश्वर उवाच-
इत्युक्तः स तदा राजा क्रोधेन कलुषीकृतः।
बलाज्जग्राह शबलां सर्वसैन्यसमावृतः ३३।

ततः क्रुद्धा महाभागा शबला वरवर्णिनि।
जघान तस्य सैन्यानि शृंगैः खुरतलैरपि ३४।
घातयित्वा मुहुर्त्तेन तत्सैन्यं शबला बलात्।
अंतर्द्धानं गता देवी ययौ शक्रांतिकं क्षणात् ३५।
स्वसैन्यं निहतं दृष्ट्वा सोऽर्जुनः क्रोधमूर्च्छितः।
मुष्टिना ताडयामास भार्गवं द्विजसत्तमम् ३६।
ताडितस्तेन बहुशो विकलांगः प्रकल्पितः।
पपात सहसा भूमौ ममार द्विजसत्तमः ३७।
हत्वा मुनिवरं तत्र पापत्मा हैहयाधिपः।
महासैन्यपरीवारो विवेश नगरं स्वकम् ३८।
रामस्तु देवदेवेशं पूजयामास भार्गवः।
तेन संपूजितो देवः प्रसन्नः प्राह केशवः ३९।
श्रीभगवानुवाच-
प्रीतोस्मि तपसा वत्स भवतो नियतात्मनः।
संप्रदास्यामि ते विप्र मच्छक्तिं परमां शुभाम् ४०।

आवेशितोऽथ मच्छक्त्या जहि दुष्टान्नृपोत्तमान्।
भूभारकविनाशाय देवतानां हिताय वै ४१।
ईश्वर उवाच-
इत्युक्त्वा प्रददौ देवः परशुं शत्रुधर्षणम्।
वैष्णवं च महच्चापं दिव्यान्यस्त्राण्यनेकशः।
दत्वा प्रोवाच भगवाञ्जामदग्निं जनार्द्दनः ४२।
श्रीभगवानुवाच-
मदोत्कटान्नृपान्हत्वा बहुशः परवीरहा।
गृहाण पृथिवीं सर्वां सागरान्तां द्विजोत्तम ४३।
पालयस्व च धर्मेण वीर्य्येण महता वृतः।
कालेन मत्पदं चापि मत्प्रसादाद्गमिष्यसि ४४।
ईश्वर उवाच-
इत्युक्त्वांतर्हितो देवो वरं दत्वा द्विजन्मने।
रामोऽपि चाथ सहसा प्रययौ पितुराश्रमम् ४५।
पितरं निहतं दृष्ट्वा भार्गवः क्रोधमूर्च्छितः।

निष्क्षत्रां कर्तुमन्विच्छन्महीं नृपसमाकुलाम् ४६।
जगाम हैहयपतेर्नगरं नृपसंवृतम्।

क्रोधावेशज्वलद्गात्रो ह्यार्य्यतिष्ठदुदायुधः ४७।
तं दृष्ट्वा तत्पुरजना जामदग्न्यं महौजसम्।
जाज्वल्यमानं वपुषा कालाग्निमिव मेनिरे ४८।
भयार्ता विद्रुताः सर्वे राजानं हैहयाधिपम्।
शशंसुस्तं महासत्वं सर्वायुधसमन्वितम् ४९।
श्रुत्वा स राजा तद्वाक्यं प्राह विस्मितचेतसा।
हैहयाधिप उवाच-
कोऽसौ मम पुरद्वारि सायुधः संस्थितो बलात् ५०।
महेंद्रो वा यमो वापि रुद्रो वा धनदोऽपि वा।
सायुधो मत्पुरद्वारि स्थातुं शक्तो न कर्हिचित् ५१।
महादेव उवाच-
इत्युक्त्वा पार्थिवेंद्रो ऽसौ किंकरान्सुमहाबलान्।
प्रेरयामास तं द्रष्टुं गृह्णीतेत्याह दुर्मतिः ५२।

ते गत्वा ददृशुर्वीरं पुरद्वारि महाबलम्।
ज्वलंतमिव कालाग्निं दुर्निरीक्ष्यं स्वतेजसा ५३।
तस्य संदर्शनेऽप्यत्र न शक्तास्ते महाबलाः।
ग्रहीतुकामस्तं वीरं समंतात्प्रययुर्भृशम् ५४।
तान्दृष्ट्वा सायुधान्सर्वान्पार्थिवेन्द्रस्य किंकरान्।
प्रहसन्प्राह विप्रेन्द्रो जामदग्निर्महाबलः ५५।
परशुराम उवाच-
भार्गवस्य सुतो रामः संप्राप्तोऽहं नराधमाः।
स्वपितुर्निधनात्सर्वान्हनिष्यामि नृपोत्तमान् ५६।
कार्तवीर्यस्य रुधिरं मत्पित्रे तिलसंयुतम्।
दास्यामि पिण्डदानं च तच्छिरः कमलेन वै ५७।
महादेव उवाच-
इत्युक्तास्ते महावीर्य्याः किंकरास्तस्य भूपतेः।
शरैः स्म ताडयामासुः पलालैरिव पावकम् ५८।
ततः क्रुद्धो महावीर्यो रामस्सत्यपराक्रमः।

वैष्णवं चापमाकृष्य ज्यानिनादमथाकरोत् ५९।
तेन नादेन महता पूरितं भुवनत्रयम्।
देवानामपि संत्रासो बभूव महदद्भुतम् ६०।
ततः पावकसंकाशैराशुगैः सुमहाबलः।
ताडयामास तान्वीरान्किंकरान्वै महाबलान् ६१।
हत्वा तु किंकरास्तस्य पार्थिवस्य महात्मनः।
कालाग्निरिव संतस्थौ सर्वभूतभयंकरः ६२।
श्रुत्वा तु किंकरान्स्वस्य हतान्रामेण धीमता।
हैहयाधिपतिर्वीरः क्रोधसंरक्तलोचनः ६३।
निर्य्ययौ सहसैन्येन यत्रास्ते भागवोऽव्ययः।

तं दृष्ट्वा घोरसंकाशं ज्वलंतं स्वेन तेजसा ६४।
त्रस्ताः सर्वे जनास्तत्र शंकमाना जनक्षयम्।
ततो युद्धं महाघोरं रामस्य नृपतेस्तदा ६५।
शस्त्रास्त्रपातनैर्भीमैर्मेघयोरिव वर्षतोः।
ततो रामो महातेजास्तत्सैन्यं नृपतेस्तदा ६६।

निर्ददाह क्षणात्सर्वं वैष्णवास्त्रेण लीलया।
ततः परशुना रामस्तीक्ष्णेनामितविक्रमः ६७।
चिच्छेद बाहुसाहस्रं कार्त्तवीर्यस्य दुर्मतेः।
न शशाक महावीर्यो योद्धुं रामेण भूपतिः ६८।
नष्टवीर्य्यो बभूवात्र पापेन स्वेन दुर्म्मतिः।
चिच्छेद तच्छिरः क्रुद्धो रेणुकातनयो बली ६९।
महाद्रिशृङ्गंवज्रेण यथा देवपतिर्बली।
हत्वा सहस्रबाहुं तं जामदग्न्यः प्रतापवान् ७०।
जघान पार्थिवान्सर्वान्क्रुद्धः परशुना मृधे।
रामं दृष्ट्वा महारौद्रं पार्थिवाः पृथिवीतले ७१।
भयार्त्ता विद्रुताः सर्वे मातंगा इव केसरिम्।
विद्रुतानपि भूपालान्पितुर्निधनमन्युना ७२।
जघान भार्गवः क्रुद्धो नागानिव खगेश्वरः।
निःक्षत्रं कृतवान्सर्वं जामदग्निः प्रतापवान् ७३।
ररक्ष भगवानेकमिक्ष्वाकोः सुमहत्कुलम्।

मातामहस्यान्वयत्वाद्रेणुकावचनादथ ७४।
तान्भ्रष्टराज्यान्कृत्वा वै मातामहकुलोद्भवान्।
न हत्वा मनुवंशांस्तान्रामो नृपकुलांतकः ७५।
सर्वं तु भूभृतां वंशं नाशयामास वीर्य्यवान्।
कृत्वा चोर्वीं तु निःक्षत्रां जमदग्निसुतो बली ७६।
अश्वमेधं महायज्ञं चकार विधिवद्द्विजः।
प्रददौ विप्रमुख्येभ्यः सप्तद्वीपवतीं महीम् ७७।
दत्वा महीं स विप्रेभ्यो जामदग्न्यः प्रतापवान्।
तपस्तप्तुं ययौ सोऽथ नरनारायणाश्रमम् ७८।
एतत्ते कथितं देवि जामदग्नेर्महात्मनः।
शक्त्यावेशावतारस्य चरितं शार्ङ्गिणः प्रभोः ७९।
नोपास्यं हि भवेत्तस्य शक्त्यावेशान्महात्मनः।
उपास्यौ भगवद्भक्तैर्विप्रमुख्यैर्महात्मभिः ८०।
रामकृष्णावतारौ तु परिपूर्णौ हि सद्गुणैः।
उपास्यमानावृषिभिरपवर्गप्रदौ नृणाम् ८१।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे
परशुरामचरितंनामैकचत्वारिंशदधिकद्विशततमोऽध्यायः २४१।

Roman transliteration

īśvara uvāca-
bhṛguputro mahānāsījjamadagnirdvijottamaḥ |
samastavedavedāṃgapāragaśca mahātapāḥ 1|
tapastepe sudharmātmā maheṃdraṃ prati bhāmini |
sahasravarṣaparyyaṃtaṃ gaṃgāyāḥ puline śubhe 2|
tataḥ prasannaḥ prāhedaṃ bhagavānpākaśāsanaḥ |
iṃdra uvāca-
varaṃ vṛṇīṣva vipreṃdra yatte manasi varttate 3|
īśvara uvāca-
tataḥ provāca viprarṣiḥ parituṣṭaṃ śatakratum |
jamadagniruvāca-
surabhiṃ dehi me deva sarvakāmadughāṃ sadā 4|
īśvara uvāca-
tataḥ prasanno deveśastasmai viprāya gotrabhit |
pradadau surabhiṃ devīṃ sarvakāmadughāṃ tadā 5|

sa labdhvā surabhīṃ devīṃ jamadagnirmahātapāḥ |
uvāsa mahadaiśvaryaḥ śatakraturivāparaḥ 6|
reṇukasya sutāṃ ramyāṃ reṇukāṃ nāmanāmataḥ |
upayeme vidhānena jamadagnirmahātapāḥ 7|
tayā saha sa dharmātmā reme varṣāṇyanekaśaḥ |
paulomyā śubhayā devyā yathā saṃkrandano vibhuḥ 8|
tataḥ sa putrakāmatvādiṣṭiṃ cakre sudhārmmikaḥ |
iṣṭyā saṃtoṣayāmāsa pākaśāsanamīśvaram 9|
parituṣṭaḥ śacībharttā tasmai putraṃ mahābalam |
mahaujasaṃ mahābāhuṃ sarvaśatrupratāpanam 10|
atha kālena vipreṃdro reṇukāyāṃ śucismite |
putramutpādayāmāsa mahāvīryyaṃ balānvitam 11|
viṣṇoraṃśāṃśabhāgena sarvalakṣaṇalakṣiṇam |
tasminsute mahāvīryye bhṛgustasya pitāmahaḥ 12|
nāma cāsmai dadau harṣādviṣṇoraṃśopalakṣitam |

cakre'tha nāmadheyaṃ tu rāma ityasya śobhanam 13|
jamadagneḥ samutpanno jāmadagnya itīritaḥ |
tadbhārgavānvayaḥ so'pi vavṛdhe dvijapuṃgavaḥ 14|
upanītaṃ stuto yena sarvavidyāviśāradaḥ |
tapastaptuṃ jagāmātha śālagrāmācalaṃ prati 15|
dadarśa kaśyapaṃ tatra brahmarṣimamitaujasam |
harṣeṇa pūritastasminmarīcitanayo dvijaḥ 16|
vidhinā pradadau tasmai maṃtraṃ vaiṣṇavamavyayam |
labdhamaṃtrastadā rāmaṃ kaśyapāttu mahātmanaḥ 17|
pūjayāmāsa vidhinā sa tadā kamalāpatim |
ṣaḍakṣaraṃ mahāmaṃtraṃ japanneva divāniśam 18|
dhyāyankamalapatrākṣaṃ viṣṇuṃ sarvagataṃ harim |
tapastepe sa dharmātmā bahuvarṣāṇi bhārgavaḥ 19|
jiteṃdriyastu yatavāktadā tasthau mahātapāḥ |
jamadagnistu viprarṣiḥ sthito gaṃgātaṭe śubhe 20|

cakāra vidhivaddharmyaṃ yajñadānādikaṃ mahat |
dhenvāḥ prasādādiṃdrasya saṃpūrṇāstasya sampadaḥ 21|
kasyacittvathakālasya haihayādhipatiḥ prabhuḥ |
vijitvā sarvarāṣṭrāṇi sarvasainyasamāvṛtaḥ 22|

bhārgavasyāśramaṃ prāpya jamadagnermahīpatiḥ |
samīkṣya taṃ mahābhāgaṃ vavaṃde munisattamam 23|
pṛṣṭvā tu kuśalaṃ tasya maharṣerbhāvitātmanaḥ |
pradadau nṛpatistasmai vastrāṇyābharaṇāni ca 24|
sa ca saṃpūjayāmāsa rājānaṃ gṛhamāgatam |
madhuparkeṇa vidhinā pūjayitvā nṛpottamam 25|
sasainyāya nṛpeṃdrāya bhojanaṃ pradadau muniḥ |
prārthitā surabhistena bhārgaveṇa sudhīmatā 26|
saṃpūrṇamannapānādi sasarja śabalā tadā |
akṣayyamannapānādi tayā sṛṣṭaṃ mahātapāḥ 27|
sasainyāya nṛpeṃdrāya pradadau munisattamaḥ |

tāṃ dṛṣṭvā śabalāṃ rājā kutūhalasamanvitaḥ 28|
spṛhāṃ cakārayāmāsa tasyāṃ gavi sudurmmatiḥ |
ayācatsurabhiṃ tatra jamadagniṃ nṛpottamaḥ 29|
kārttavīrya uvāca-
śabalāṃ dehi me vipra kapilāṃ sarvakāmadām |
anyadhenusahasrāṇi dāsyāmi tava suvrata 30|
īśvara uvāca-
ityuktastena rājñātha jamadagnirmahātapāḥ |
jamadagniruvāca-|
na deyā śabalā rājanmayā tava mahīpate 31|
iyaṃ ca devadevena śakreṇa paripālitā |
devatānāṃ dhanaṃ rājandātavyaṃ syātkathaṃ mayā 32|
īśvara uvāca-
ityuktaḥ sa tadā rājā krodhena kaluṣīkṛtaḥ |
balājjagrāha śabalāṃ sarvasainyasamāvṛtaḥ 33|

tataḥ kruddhā mahābhāgā śabalā varavarṇini |
jaghāna tasya sainyāni śṛṃgaiḥ khuratalairapi 34|
ghātayitvā muhūrttena tatsainyaṃ śabalā balāt |
aṃtarddhānaṃ gatā devī yayau śakrāṃtikaṃ kṣaṇāt 35|
svasainyaṃ nihataṃ dṛṣṭvā so'rjunaḥ krodhamūrcchitaḥ |
muṣṭinā tāḍayāmāsa bhārgavaṃ dvijasattamam 36|
tāḍitastena bahuśo vikalāṃgaḥ prakalpitaḥ |
papāta sahasā bhūmau mamāra dvijasattamaḥ 37|
hatvā munivaraṃ tatra pāpatmā haihayādhipaḥ |
mahāsainyaparīvāro viveśa nagaraṃ svakam 38|
rāmastu devadeveśaṃ pūjayāmāsa bhārgavaḥ |
tena saṃpūjito devaḥ prasannaḥ prāha keśavaḥ 39|
śrībhagavānuvāca-
prītosmi tapasā vatsa bhavato niyatātmanaḥ |
saṃpradāsyāmi te vipra macchaktiṃ paramāṃ śubhām 40|

āveśito'tha macchaktyā jahi duṣṭānnṛpottamān |
bhūbhārakavināśāya devatānāṃ hitāya vai 41|
īśvara uvāca-
ityuktvā pradadau devaḥ paraśuṃ śatrudharṣaṇam |
vaiṣṇavaṃ ca mahaccāpaṃ divyānyastrāṇyanekaśaḥ |
datvā provāca bhagavāñjāmadagniṃ janārddanaḥ 42|
śrībhagavānuvāca-
madotkaṭānnṛpānhatvā bahuśaḥ paravīrahā |
gṛhāṇa pṛthivīṃ sarvāṃ sāgarāntāṃ dvijottama 43|

pālayasva ca dharmeṇa vīryyeṇa mahatā vṛtaḥ |
kālena matpadaṃ cāpi matprasādādgamiṣyasi 44|
īśvara uvāca-
ityuktvāṃtarhito devo varaṃ datvā dvijanmane |
rāmo'pi cātha sahasā prayayau piturāśramam 45|
pitaraṃ nihataṃ dṛṣṭvā bhārgavaḥ krodhamūrcchitaḥ |

niṣkṣatrāṃ kartumanvicchanmahīṃ nṛpasamākulām 46|
jagāma haihayapaternagaraṃ nṛpasaṃvṛtam |
krodhāveśajvaladgātro dvāryyatiṣṭhadudāyudhaḥ 47|
taṃ dṛṣṭvā tatpurajanā jāmadagnyaṃ mahaujasam |
jājvalyamānaṃ vapuṣā kālāgnimiva menire 48|
bhayārtā vidrutāḥ sarve rājānaṃ haihayādhipam |
śaśaṃsustaṃ mahāsatvaṃ sarvāyudhasamanvitam 49|
śrutvā sa rājā tadvākyaṃ prāha vismitacetasā |
haihayādhipa uvāca-
ko'sau mama puradvāri sāyudhaḥ saṃsthito balāt 50|
maheṃdro vā yamo vāpi rudro vā dhanado'pi vā |
sāyudho matpuradvāri sthātuṃ śakto na karhicit 51|
mahādeva uvāca-
ityuktvā pārthiveṃdro 'sau kiṃkarānsumahābalān |
prerayāmāsa taṃ draṣṭuṃ gṛhṇītetyāha durmatiḥ 52|

te gatvā dadṛśurvīraṃ puradvāri mahābalam |
jvalaṃtamiva kālāgniṃ durnirīkṣyaṃ svatejasā 53|
tasya saṃdarśane'pyatra na śaktāste mahābalāḥ |
grahītukāmastaṃ vīraṃ samaṃtātprayayurbhṛśam 54|
tāndṛṣṭvā sāyudhānsarvānpārthivendrasya kiṃkarān |
prahasanprāha viprendro jāmadagnirmahābalaḥ 55|
paraśurāma uvāca-
bhārgavasya suto rāmaḥ saṃprāpto'haṃ narādhamāḥ |
svapiturnidhanātsarvānhaniṣyāmi nṛpottamān 56|
kārtavīryasya rudhiraṃ matpitre tilasaṃyutam |
dāsyāmi piṇḍadānaṃ ca tacchiraḥ kamalena vai 57|
mahādeva uvāca-
ityuktāste mahāvīryyāḥ kiṃkarāstasya bhūpateḥ |
śaraiḥ sma tāḍayāmāsuḥ palālairiva pāvakam 58|
tataḥ kruddho mahāvīryo rāmassatyaparākramaḥ |

vaiṣṇavaṃ cāpamākṛṣya jyāninādamathākarot 59|
tena nādena mahatā pūritaṃ bhuvanatrayam |
devānāmapi saṃtrāso babhūva mahadadbhutam 60|
tataḥ pāvakasaṃkāśairāśugaiḥ sumahābalaḥ |
tāḍayāmāsa tānvīrānkiṃkarānvai mahābalān 61|
hatvā tu kiṃkarāstasya pārthivasya mahātmanaḥ |
kālāgniriva saṃtasthau sarvabhūtabhayaṃkaraḥ 62|
śrutvā tu kiṃkarānsvasya hatānrāmeṇa dhīmatā |
haihayādhipatirvīraḥ krodhasaṃraktalocanaḥ 63|
niryyayau sahasainyena yatrāste bhāgavo'vyayaḥ |
taṃ dṛṣṭvā ghorasaṃkāśaṃ jvalaṃtaṃ svena tejasā 64|
trastāḥ sarve janāstatra śaṃkamānā janakṣayam |
tato yuddhaṃ mahāghoraṃ rāmasya nṛpatestadā 65|
śastrāstrapātanairbhīmairmeghayoriva varṣatoḥ |

tato rāmo mahātejāstatsainyaṃ nṛpatestadā 66|

nirdadāha kṣaṇātsarvaṃ vaiṣṇavāstreṇa līlayā |
tataḥ paraśunā rāmastīkṣṇenāmitavikramaḥ 67|
ciccheda bāhusāhasraṃ kārttavīryasya durmateḥ |
na śaśāka mahāvīryo yoddhuṃ rāmeṇa bhūpatiḥ 68|
naṣṭavīryyo babhūvātra pāpena svena durmmatiḥ |
ciccheda tacchiraḥ kruddho reṇukātanayo balī 69|
mahādriśṛṅgaṃvajreṇa yathā devapatirbalī |
hatvā sahasrabāhuṃ taṃ jāmadagnyaḥ pratāpavān 70|
jaghāna pārthivānsarvānkruddhaḥ paraśunā mṛdhe |
rāmaṃ dṛṣṭvā mahāraudraṃ pārthivāḥ pṛthivītale 71|
bhayārttā vidrutāḥ sarve mātaṃgā iva kesarim |
vidrutānapi bhūpālānpiturnidhanamanyunā 72|
jaghāna bhārgavaḥ kruddho nāgāniva khageśvaraḥ |
niḥkṣatraṃ kṛtavānsarvaṃ jāmadagniḥ pratāpavān 73|
rarakṣa bhagavānekamikṣvākoḥ sumahatkulam |

mātāmahasyānvayatvādreṇukāvacanādatha 74|
tānbhraṣṭarājyānkṛtvā vai mātāmahakulodbhavān |
na hatvā manuvaṃśāṃstānrāmo nṛpakulāṃtakaḥ 75|
sarvaṃ tu bhūbhṛtāṃ vaṃśaṃ nāśayāmāsa vīryyavān |
kṛtvā corvīṃ tu niḥkṣatrāṃ jamadagnisuto balī 76|
aśvamedhaṃ mahāyajñaṃ cakāra vidhivaddvijaḥ |
pradadau vipramukhyebhyaḥ saptadvīpavatīṃ mahīm 77|
datvā mahīṃ sa viprebhyo jāmadagnyaḥ pratāpavān |
tapastaptuṃ yayau so'tha naranārāyaṇāśramam 78|
etatte kathitaṃ devi jāmadagnermahātmanaḥ |
śaktyāveśāvatārasya caritaṃ śārṅgiṇaḥ prabhoḥ 79|
nopāsyaṃ hi bhavettasya śaktyāveśānmahātmanaḥ |
upāsyau bhagavadbhaktairvipramukhyairmahātmabhiḥ 80|
rāmakṛṣṇāvatārau tu paripūrṇau hi sadguṇaiḥ |
upāsyamānāvṛṣibhirapavargapradau nṛṇām 81|

iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde paraśurāmacaritaṃnāmaikacatvāriṃśadadhikadviśatatamo'dhyāyaḥ 241 |

English translation

The lord said :

1-3a. Bhṛgu 's son was the great, best brāhmaṇa (named) Jamadagni . He had mastered all Vedas and Vedāṅgas and had practised a severe penance. O you beautiful lady, on the auspicious sandy bank of Gaṅgā the religious-minded one practised penance (in honour) of Indra for a thousand years. Then lord Indra, being pleased, said these (words):

Indra said :

3b. O best brāhmaṇa, ask for a boon that is (i.e. that you have) in your mind.

The lord said :

4a. Then the brāhmaṇa sage spoke to Indra who was pleased:

Jamadagni said :

4b. O god, give me (the desire-yielding cow) Surabhi always fulfilling one's desires.

The lord said :

5-8. Then Indra, the lord of gods, being pleased, gave him the divine Surabhi fulfilling all desires. That Jamadagni of a great penance (to his credit), having obtained Surabhi lived with great grandeur like another Indra. Jamadagni, of a great penance (to his credit) married in the proper manner, Reṇukā , Reṇuka 's daughter. The pious-minded one for many years enjoyed with her as Indra with Paulomī , his auspicious queen.

9-17a. Then the very pious one, with a desire for having a son, performed a sacrifice. With (that) sacrifice he pleased god Indra. (Indra) Śacī 's husband, being pleased, (promised) him a very strong, very powerful, mighty-armed son, tormentor of all enemies. Then in course of time the best brāhmaṇa generated a very strong and powerful son with a part of a portion of Viṣṇu and having all (good) marks, on Reṇukā, O you of a bright smile. When the very powerful son (was born), his grandfather joyfully gave him a name indicating Viṣṇu's portion. He gave him a very auspicious name (Paraśu -) Rāma . Being born from Jamadagni he was called Jāmadagnya . The best brāhmaṇa of the family of Bhṛgu grew. His thread ceremony was performed; he was proficient in all sciences and arts. To practise penance he went to the Śālagrāma mountain. There he saw the brāhmaṇa-sage Kaśyapa of unlimited splendour. The brāhmaṇa, Marīci 's son, was full of delight with (i.e. on seeing) him. In the proper manner he gave him the indestructible formula of Viṣṇu.

17b-23. Having received the formula from Kaśyapa, the high-souled one, (Paraśu-)Rāma, muttering day and night the great six-syllabled formula, worshipped the lord of Laksṃī. That pious Bhārgava (i.e. Paraśurāma) meditating upon Viṣṇu. having eyes like lotus-petals and the omniscient one, practised penance for many years. He, with senses subdued and speech controlled, and (practising) great penance, remained (there). The brāhmaṇa-sage Jamadagni remained on the auspicious bank of Gaṅgā. He performed pious acts according to the precepts like sacrifices and gifts. By the favour of Indra's cow his wealth was full. Sometime the king, the lord of Haihaya , surrounded by his entire army, having conquered all countries, reached the hermitage of Jamadagni, the son of Bhṛgu. Seeing the glorious, best sage, he saluted him.

24-29. The king, having asked the devout great sage about his well-being, gave him garments and ornaments. He too honoured the king that had come to his house. Having honoured according to the precept the king with madhuparka [1] the sage fed the best king along with his army. The very intelligent son of Bhṛgu (i.e. Jamadagni) solicited Surabhi. She, the cow of plenty, produced food, drink etc. at that time. The best sage, of a great penance, gave the inexhaustible food, drink etc. produced by her to the king along with his army. Seeing that cow of plenty, the king was full of curiosity. The very wicked-minded (king) longed for the cow. The best king then begged Jamadagni for Surabhi.

Kārtavīrya said :

30. O brāhmaṇa, give me this tawny cow of plenty, giving all desired objects. O you of a good vow, I shall give you thousands of other cows.

The lord said :

31-32. Thus addressed by the king, Jamadagni of a great penance (to his credit) said (to him): “O king, this cow of plenty cannot be given to you by me. This one was protected by Indra, the god of gods. O king, how should the wealth of deities be given by me?”

33-36. The king, thus addressed, was then excited with anger. He, surrounded by the entire army, seized the cow of plenty forcibly. Then, O you of an excellent complexion, the glorious cow of plenty became angry, and with her horns and soles of her hoofs struck his huge army. Then that goddess, the cow of plenty, having, in a short time, struck that army, vanished, and in a moment went near Indra. Then (Kārtavīrya) Arjuna , seeing his army struck, was overcome by anger. With his fist he struck Bhārgava, the best brāhmaṇa.

37-39. Being struck by him in many ways, he was weakened. The best brāhmaṇa suddenly fell on the ground and died. The lord of Haihaya, the wicked-minded one, having killed there the best sage, and surrounded by a great army entered his own city. Rāma Bhārgava worshipped the god of gods. Pleased by his worship Viṣṇu said:

God Viṣṇu said :

40-41. O child, with the penance of you of a controlled mind, I am pleased. O brāhmaṇa, I shall give you a very auspicious power. Possessed of my power, kill the wicked great kings for destroying those who cause a burden to the earth and for the good of the deities.

Mahādeva said :

42-44. Speaking like this, the god gave him an axe capable of killing the enemies, so also the great bow of Viṣṇu and many divine missiles. Lord Viṣṇu, having given (these) to Jamadagni, said: “O best brāhmaṇa, you, the killer of the enemy’s soldiers, having killed many arrogant kings repeatedly, take this entire earth bound by the ocean. Full of piety and great heroism you protect it. In course of time, you will reach my position by my grace.”

The lord said :

45-5Oa. Having said like this, and having given the brāhmaṇa a boon, the god vanished. Rāma also suddenly went to his father’s hermitage. Seeing his father killed, Bhārgava (i.e. Paraśurāma) was filled with anger. He desired to make the earth, crowded with kings, clear of kṣatriyas . He went to the city of the king of Haihaya, which was full of kings. With his body burning with anger, he, with his weapons raised, stood at the gate. The citizens of his city seeing that very powerful Jāmadagnya, with a blazing body, looked upon him as the destructive fire at the end of the world. Being afflicted by fear, all ran to the king, the lord of Haihaya. They praised him of great energy and equipped with all weapons. Hearing their words, the king with an amazed mind, said:

King of Haihaya said :

50b-51. Who is that forcibly standing at the gate of my city with weapons? Even Indra, or Yama , or Rudra , or Kubera , can never stand with weapons at the gate of my city.

Mahādeva said :

52-55. Saying so, the lord of kings impelled his very strong servants to see him, and the wicked one said to them: “Arrest him.” Having gone, they saw at the gate a very strong hero burning like the destructive fire at the end of the world, and difficult to be seen due to his lustre. The mighty ones were not even able to look at him. From all sides they, desirous of seizing him, often went to him. Seeing all those servants of the lord of kings with weapons, the very powerful best brāhmaṇa, Jāmadagnya, said laughing:

Paraśurāma said :

56-57. O mean men, I, Rāma, the son of Bhārgava, have come (here). I shall kill all best kings for (i.e. as a revenge of) my father’s murder. To my (dead) father I shall offer Kārtavīrya’s blood mixed with sesamum-seeds, and shall offer the piṇḍa with his lotus-head.

Mahādeva said :

58-62. Thus addressed, the very powerful servants of the king struck him with arrows as fire with straws. Then the very brave Rāma of genuine valour was angry, and drawing the bow of Viṣṇu made the sound of the bow-string. With that great sound the three worlds were filled. Even gods were frightened. (Such) was the great wonder. Then the very strong Paraśurāma struck the very brave, very powerful servants with arrows resembling fire. Having killed the servants of the glorious king, he stood like the destructive fire at the end of the world, deadly to all beings.

63-68. Hearing that his servants were killed in the battle by the intelligent (Paraśu-) Rāma, the brave king of Haihaya, with his eyes red with anger, went out with his army to the place where Bhārgava stood. Seeing him appearing deadly and blazing with his own lustre, all the men there, suspecting the destruction of human beings were frightened. Then a very fierce battle took place between Rāma and the kings, with fearful strokes of weapons and missiles, as between two showering clouds. Then Rāma of a great lustre easily burnt the king’s army in a moment with the missile of Viṣṇu. Then Rāma of unlimited valour cut off the thousand arms of the wicked Kārtavīrya with his sharp axe. The very brave king could not fight with (Paraśu-) Rāma in the battle.

69-74. The wicked-minded one lost his valour due to his own sin. The mighty son of Reṇukā, being angry, cut off his head, as mighty Indra did the peak of a big mountain, and he who was brave and angry, killed Sahasrabāhu and all the kings with his axe in the battle. Seeing Rāma, the very fearful one, all kings on the earth, struck by fear, ran away as elephants do on seeing a lion. The angry Rāma killed the kings even though they had fled due to the resentment against his father’s murder, as the angry Garuḍa killed the serpents. The valorous Rāma made the entire (world) clear of the kṣatriyas, but protected (i.e. spared) only the very great family of Ikṣvāku , due to its being the family to which his maternal grandfather was related, and due to his mother’s words.

75-78. Rāma, the destroyer of the families of kings, deprived the kings of the family of his maternal grandfather of their kingdoms, but did not kill them belonging to Manu ’s dynasty. But the brave one destroyed the families of all (other) kings. The brāhmaṇa, the mighty son of Jamadagni, having made the earth clear of the kṣatriyas, duly performed the great horse-sacrifice. He gave the earth with the

seven islands to chief brāhmaṇas . That brave son of Jamadagni, having given the earth to the brāhmaṇas, went to the hermitage of Nara-Nārāyaṇa to practise penance.

79-81. O goddess, I have told you this account of the incarnation of lord (Viṣṇu), holder of the Śārṅga bow, who had entered Rāma with his power. Due to the entrance of the power this (form) of the noble one cannot be worshipped. The chief, noble, brāhmaṇas, the devotees of the lord, should worship the incarnations of (Dāśarathi) Rāma and Kṛṣṇa , perfect with virtues, worshipped by sages, and giving salvation to human beings.

[1]: [1] : A preparation of curd, clarified butter, water, honey and sugar offered to guests.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 242

The Story of Rāma

Chapter 654 of 693 · 370 detected Sanskrit verse markers

Sanskrit

रुद्र उवाच-
स्वायम्भुवो मनुः पूर्वं द्वाशार्णं महामनुम् ।
जजाप गोमतीतीरे नैमिषे विमले शुभे १।
तेन वर्षसहस्रेण पूजितः कमलापतिः ।
मत्तो वरं वृणीष्वेति तं प्राह भगवान्हरिः २।
ततः प्रोवाच हर्षेण मनुः स्वायम्भुवो हरिम् ।
मनुरुवाच-
पुत्रत्वं भज देवेश त्रीणि जन्मानि चाच्युत ३।
त्वां पुत्रलालसत्वेन भजामि पुरुषोत्तमम् ।
रुद्र उवाच-
इत्युक्तस्तेन लक्ष्मीशः प्रोवाच सुमहागिरा ४।
विष्णुरुवाच-
भविष्यति नृपश्रेष्ठ यत्ते मनसि कांक्षितम् ।
ममैव च महत्प्रीतिस्तव पुत्रत्वहेतवे ५।
स्थितिप्रयोजने काले तत्र तत्र नृपोत्तम ।

त्वयि जाते त्वहमपि जातोस्मि तव सुव्रत ६।
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्म्मसंस्थापनार्थाय संभवामि तवानघ ७।
रुद्र उवाच-
एवं दत्वा वरं तस्मै तत्रैवांतर्दधे हरिः ।
अस्याभूत्प्रथमं जन्म मनोः स्वायंभुवस्य च ८।
रघूणामन्वये पूर्वं राजा दशरथो ह्यभूत् ।
द्वितीयो वसुदेवोऽभूद्वृष्णीनामन्वये विभुः ९।
कलेर्दिव्यसहस्राब्दप्रमाणस्यांत्यपादयोः ।
शंभलग्रामकं प्राप्य ब्राह्मणः संजनिष्यति १०।
कौशल्या समभूत्पत्नी राज्ञो दशरथस्य हि ।
यदोर्वंशस्य सेवार्थं देवकी नाम विश्रुता ११।
हरिव्रतस्य विप्रस्य भार्य्या देवप्रभा पुनः ।
एवं मातृत्वमापन्ना त्रीणि जन्मानि शार्ङ्गिणः १२।
पूर्वं रामस्य चरितं वक्ष्यामि तव सुव्रते ।

यस्य स्मरणमात्रेण विमुक्तिः पापिनामपि १३।
हिरण्यकहिरण्याक्षौ द्वितीयं जन्मसंश्रितौ ।
कुंभकर्ण दशग्रीवावजायेतां महाबलौ १४।
पुलस्त्यस्य सुतो विप्रो विश्रवानाम धार्मिकः ।
तस्य पत्नी विशालाक्षी राक्षसेंद्र सुताऽनघे १५।
सुकेशितनया सा स्यात्सुमाली दानवस्य च ।
केकसी नाम कन्यासीत्तस्य भार्या दृढव्रता १६।
कामोद्रिक्ता तु सा देवी संध्याकाले महामुनिम् ।
रमयामास तन्वंगी यथेष्टं शुभदर्शना १७।
कामात्संध्याभवाद्यत्वात्तस्यां जातौ महाबलौ ।
रावणः कुंभकर्णश्च राक्षसौ लोकविश्रुतौ १८।
कन्या शूर्पणखा नाम जातातिविकृताननना ।
कस्यचित्त्वथ कालस्य तस्यां जातो विभीषणः १९।
सुशीलो भगवद्भक्तः सत्यवाग्धर्म्मवाञ्शुचिः ।
रावणः कुंभकर्णश्च हिमवत्पर्वतोत्तमे २०।

महोग्रतपसा मां वै पूजयामासतुर्भृशम् ।
रावणस्त्वथ दुष्टात्मा स्वशिरःकमलैः शुभैः २१।
पूजयामास मां देवि दारुणेनैव कर्म्मणा ।
ततस्तमब्रुवं सुभ्रूः प्रहृष्टेनांतरात्मना २२।
वरं वृणीष्व मे वत्स यत्ते मनसि वर्त्तते ।
ततः प्रोवाच दुष्टात्मा देवदानव रक्षसाम् २३।
अवध्यत्वं प्रदेहीति सर्वलोकजिगीषया ।
ततोऽहं दत्तवांस्तस्मै राक्षसाय दुरात्मने २४।
देवदानवयक्षाणामवध्यत्वं वरानने ।
राक्षसोऽसौ महावीर्यो वरदानातु गर्वितः २५।
त्रींल्लोकान्पीडयामास देवदानवमानुषान् ।
तेन संबाध्यमानाश्च देवा ब्रह्मपुरोगमाः २६।
भयार्त्ताः शरणं जग्मुरीश्वरं कमलापतिम् ।
ज्ञात्वाथ वेदनां तेषामभयाय सनातनः २७।
उवाच त्रिदशान्सर्वान्ब्रह्मरुद्रपुरोगमान् ।

श्रीभगवानुवाच-
राज्ञो दशरथस्याहमुत्पत्स्यामि रघोः कुले २८।
वधिष्यामि दुरात्मानं रावणं सह बांधवम् ।
मानुषं वपुरास्थाय हन्मि दैवतकंटकम् २९।
नंदिशापाद्भवंतोऽपि वानरत्वमुपागताः ।
कुरुध्वं मम साहाय्यं गंधर्वाप्सरसोत्तमाः ३०।
रुद्र उवाच-
इत्युक्ता देवतास्सर्वा देवदेवेन विष्णुना ।
वानरत्वमुपागम्य जज्ञिरे पृथिवीतले ३१।

भार्गवेण प्रदत्ता तु महीसागरमेखला ।
दत्ता महर्षिभिः पूर्वं रघूणां सुमहात्मनाम् ३२।
वैवस्वतमनोः पुत्रो राज्ञां श्रेष्ठो महाबलः ।
इक्ष्वाकुरिति विख्यातस्सर्वधर्म्मविदांवरः ३३।
तदन्वये महातेजा राजा दशरथो बली ।
अजस्य नृपतेः पुत्रः सत्यवान्शीलवान्शुचिः ३४।

स राजा पृथिवीं सर्वां पालयामास वीर्य्यतः ।
राज्येषु स्थापयामास सर्वान्पार्थिवसत्तमान् ३५।
कोशलस्य नृपस्याथ पुत्री सर्वांगशोभना ।
कौशल्या नाम तां कन्यामुपयेमे स पार्थिवः ३६।
मागधस्य नृपस्याथ तनया च शुचिस्मिता ।
सुमित्रा नाम नाम्ना च द्वितीया तस्य भामिनी ३७।
तृतीया केकयस्याथ नृपतेर्दुहिता तथा ।
भार्य्याभूत्पद्मपत्राक्षी केकयी नाम नामतः ३८।
ताभिः स्म राजा भार्याभिस्तिसृभिर्धर्मसंयुतः ।
रमयामास काकुत्स्थः पृथिवीं चानुपालयन् ३९।
अयोध्यानाम नगरी सरयूतीर संस्थिता ।
सर्वरत्नसुसंपूर्णा धनधान्यसमाकुला ४०।
प्राकारगोपुरैर्जुष्टा हेमप्राकारसंकुला ।
उत्तमैर्नागतुरगैर्महेंद्रस्य यथा पुरी ४१।
तस्यां राजा स धर्मात्मा उवास मुनिसत्तमैः ।

पुरोहितेन विप्रेण वसिष्ठेन महात्मना ४२।
राज्यं चकारयामास सर्वं निहतकंटकम् ।
यस्मादुत्पत्स्यते तस्यां भगवान्पुरुषोत्तमः ४३।
तस्मात्तु नगरी पुण्या साप्ययोध्येति कीर्तिता ।
नगरस्य परं धाम्नो नाम तस्याप्यभूच्छुभे ४४।
यत्रास्ते भगवान्विष्णुस्तदेव परमं पदम् ।
तत्र सद्यो भवेन्मोक्षः सर्वकर्म्मनिकृंतनः ४५।
जाते तत्र महाविष्णौ नराः सर्वे मुदं ययुः ।
स राजा पृथिवीं सर्वां पालयित्वा शुभानने ४६।
अयजद्विष्णवेष्ट्या च पुत्रार्थी हरिमच्युतम् ।
तेन संपूजितः श्रीशो राजा सर्वगतो हरिः ४७।
वैष्णवेन तु यज्ञेन वरदः प्राह केशवः ।
तस्मिन्नाविरभूदग्नौ यज्ञरूपो हरिस्तदा ४८।
शुद्धजाम्बूनदप्रख्यः शंखचक्रगदाधरः ।
शुक्लांबरधरः श्रीमान्सर्वभूषणभूषितः ४९।

श्रीवत्सकौस्तुभोरस्को वनमालाविभूषितः ।
पद्मपत्रविशालाक्षश्चतुर्बाहुरुदारधीः ५०।

सव्यांकस्थ श्रिया सार्द्धमाविरासीद्धमेश्वरः ।
वरदोस्मीति तं प्राह राजानं भक्तवत्सलः ५१।
तं दृष्ट्वा सर्वलोकेशं राजा हर्षसमाकुलः ।
ववंदे भार्य्यया सार्द्धं प्रहृष्टेनांतरात्मना ५२।
प्रांजलिः प्रणतो भूत्वा हर्षगद्गदया गिरा ।
पुत्रत्वं मे भजेत्याह देवदेवं जनार्दनम् ५३।
ततः प्रसन्नो भगवान्प्राह राजानमच्युतः ।
विष्णुरुवाच-
उत्पत्स्येऽहं नृपश्रेष्ठ देवलोकहिताय वै ५४।
परित्राणाय साधूनां राक्षसानां वधाय च ।
मुक्तिं प्रदातुं लोकानां धर्म्मसंस्थापनाय च ५५।
महादेव उवाच-
इत्युक्त्वा पायसं दिव्यं हेमपात्रस्थितं शृतम् ।

लक्ष्म्याहस्तस्थितं शुभ्रं पार्थिवाय ददौ हरिः ५६।
विष्णुरुवाच-
इदं वै पायसं राजन्पत्नीभ्यस्तव सुव्रत ।
देहि ते तनयास्तासु उत्पत्स्यन्ते मदंगजाः ५७।
महादेव उवाच-
इत्युक्त्वा मुनिभिः सर्वैः स्तूयमानो जनार्दनः ।
स्वात्मानं दर्शयित्वाथ तथैवांतरधीयत ५८।
स राजा तत्र दृष्ट्वा च पत्नीं ज्येष्ठां कनीयसीम् ।
विभज्य पायसं दिव्यं प्रददौ सुसमाहितः ५९।
एतस्मिन्नन्तरे पत्नी सुमित्रा तस्य मध्यमा ।
तत्समीपं प्रयाता सा पुत्रकामा सुलोचना ६०।
तां दृष्ट्वा तत्र कौशल्या कैकेयी च सुमध्यमा ।
अर्द्धमर्द्धं प्रददतुस्ते तस्यै पायसं स्वकम् ६१।
तत्प्राश्य पायसं दिव्यं राजपत्न्यः सुमध्यमाः ।
संपन्नगर्भाः सर्वास्ता विरेजुः शुभ्रवर्च्चसः ६२।

तासां स्वप्नेषु देवेशः पीतवासा जनार्दनः ।
शंखचक्रगदापाणिराविर्भूतस्तदा हरिः ६३।
अस्मिन्काले मनोरम्ये मधुमासि शुचिस्मिते ।
शुक्ले नवम्यां विमले नक्षत्रेऽदितिदैवते ६४।
मध्याह्नसमये लग्ने सर्वग्रहशुभान्विते ।
कौसल्या जनयामास पुत्रं लोकेश्वरं हरिम् ६५।
इंदीवरदलश्यामं कोटिकंदर्प्पसन्निभम् ।
पद्मपत्रविशालाक्षं सर्वाभरणशोभितम् ६६।
श्रीवत्सकौस्तुभोरस्कं सर्वाभरणभूषितम् ।
उद्यद्दिनकरप्रख्यकुण्डलाभ्यां विराजितम् ६७।

अनेकसूर्य्यसंकाशं तेजसा महता वृतम् ।
परेशस्य तनो रम्यं द्वीपादुत्पन्नदीपवत् ६८।
ईशानं सर्वलोकानां योगिध्येयं सनातनम् ।
सर्वोपनिषदामर्थमनंतं परमेश्वरम् ६९।
जगत्सर्गस्थितिलये हेतुभूतमनामयम् ।

शरण्यं सर्वभूतानां सर्वभूतमयं विभुम् ७०।
समुत्पन्ने जगन्नाथे देवदुंदुभयो दिवि ।
विनेदुः पुष्पवर्षाणि ववर्षुः सुरसत्तमाः ७१।
प्रजापतिमुखा देवा विमानस्था नभस्तले ।
तुष्टुवुर्मुनिभिः सार्द्धं हर्षपूर्णांगविह्वलाः ७२।
जगुर्गंधर्वपतयो ननृतुश्चाप्सरोगणाः ।
ववुः पुण्यशिवा वाताः सुप्रभोभूद्दिवाकरः ७३।
जज्वलुश्चाग्नयः शांता विमलाश्च दिशोदश ।
ततस्स राजा हर्षेण पुत्रं दृष्ट्वा सनातनम् ७४।
पुरोधसा वसिष्ठेन जातकर्म्मतदाऽकरोत् ।
नाम चास्मै ददौ रम्यं वसिष्ठो भगवांस्तदा ७५।
श्रियः कमलवासिन्या रमणोऽयं महान्प्रभुः ।
तस्माच्छ्रीराम इत्यस्य नाम सिद्धं पुरातनम् ७६।
सहस्रनाम्नां श्रीशस्य तुल्यं मुक्तिप्रदं नृणाम् ।
विष्णुमासि समुत्पन्नो विष्णुरित्यभिधीयते ७७।

एवं नामास्य दत्वाथ वसिष्ठो भगवानृषिः ।
परिणीय नमस्कृत्य स्तुत्वा स्तुतिभिरेव च ७८।
संकीर्त्य नामसाहस्रं मंगलार्थं महात्मनः ।
विनिर्ययौ महातेजास्तस्मात्पुण्यतमाद्गृहात् ७९।
राजाथ विप्रमुख्येभ्यो ददौ बहुधनं मुदा ।
गवामयुतदानं च कारयामास धर्म्मतः ८०।
ग्रामाणां शतसाहस्रं ददौ रघुकुलोत्तमः ।
वस्त्रैराभरणैर्दिव्यैरसंख्येयैर्धनैरपि ८१।
विष्णोस्संतुष्टये तत्र तर्प्पयामास भूसुरान् ।
कौसल्या च सुतं दृष्ट्वा रामं राजीवलोचनम् ८२।
फुल्लहस्तारविंदाभं पद्महस्ताम्बुजान्वितम् ।
तस्य श्रीपादकमले पद्माब्जे च वरानने ८३।
शंखचक्रगदापद्मध्वजवस्त्रादिचिह्निते ।
दृष्ट्वा वक्षसि श्रीवत्सं कौस्तुभं वनमालया ८४।
तस्यांगे सा जगत्सर्वं सदेवासुरमानुषम् ।

स्मितवक्त्रे विशालाक्षी भुवनानि चतुर्दश ८५।
निश्वासे तस्य वेदांश्च सेतिहासान्महात्मनः ।
द्वीपानब्धीन्गिरींस्तस्य जघने वरवर्णिनि ८६।

नाभ्यां ब्रह्मशिवौ तस्य कर्णयोश्च दिशः शुभाः ।
नेत्रयोर्वह्निसूर्यौ च घ्राणे वायुं महाजवम् ८७।
सर्वोपनिषदामर्थं दृष्ट्वा तस्य विभूतयः ।
कृत्स्ना भीता वरारोहा प्रणम्य च पुनः पुनः।
हर्षाश्रुपूर्णनयना प्रांजलिर्वाक्यमब्रवीत् ८८।
कौशल्योवाच-
धन्यास्मि देवदेवेश लब्ध्वा त्वां तनयं प्रभो ।
प्रसीद मे जगन्नाथ पुत्रस्नेहं प्रदर्शय ८९।
ईश्वर उवाच-
एवमुक्तो हृषीकेशो मात्रा सर्वगतो हरिः ।
मायामानुषतां प्राप्य शिशुभावाद्रुरोद सः ९०।
अथ प्रमुदिता देवी कौशल्या शुभलक्षणा ।

पुत्रमालिंग्य हर्षेण स्तन्यं प्रादात्सुमध्यमा ९१।
तस्याः स्तन्यं पपौ देवो बालभावात्सनातनः ।
उवास मातुरुत्संगे जगद्भर्ता महाविभुः ९२।
देशे तस्मिञ्छुभे रम्ये सर्वकामप्रदे नृणाम् ।
उत्सवं चक्रिरे पौरा हृष्टा जनपदा नराः ९३।
कैकेय्यां भरतो जज्ञे पांचजन्यांशचोदितः ।
सुमित्रा जनयामास लक्ष्मणं शुभलक्षणम् ९४।
शत्रुघ्नं च महाभागा देवशत्रुप्रतापनम् ।
अनंतांशेन संभूतो लक्ष्मणः परवीरहा ९५।
सुदर्शनांशाच्छत्रुघ्नः संजज्ञेऽमितविक्रमः ।
ते सर्वे ववृधुस्तत्र वैवस्वतमनोः कुले ९६।
संस्कृतास्ते सुताः सम्यग्वसिष्ठेन महौजसा ।
अधीतवेदास्ते सर्वे श्रुतवंतस्तथा नृपाः ९७।
सर्वशास्त्रार्थतत्वज्ञा धनुर्वेदे च निष्ठिताः ।
बभूवुः परमोदारा लोकानां हर्षवर्द्धनाः ९८।

युग्मं बभूवतुस्तत्र राजानौ रामलक्ष्मणौ ।
तथा भरतशत्रुघ्नौ तयोर्युग्मं बभूव ह ९९।
अथ लोकेश्वरी लक्ष्मीर्जनकस्य निवेशने ।
शुभक्षेत्रे हलोद्धाते सुनासीरे शुभेक्षणे १००।
बालार्ककोटिसंकाशा रक्तोत्पलकराम्बुजा ।
सर्वलक्षणसंपन्ना सर्वाभरणभूषिता १०१।
धृत्वा वक्षसि चार्वङ्गी मालामम्लानपङ्कजाम् ।
सीतामुखे समुत्पन्ना बालभावेन सुंदरी १०२।
तां दृष्ट्वा जनको राजा कन्यां वेदमयीं शुभाम् ।
उद्धृत्यापत्यभावेन पुपोष मिथिलापतिः १०३।
जनकस्य गृहे रम्ये सर्वलोकेश्वरप्रिया ।

ववृधे सर्वलोकस्य रक्षणार्थं सुरेश्वरी १०४।
एतस्मिन्नंतरे देवि कौशिको लोकविश्रुतः।
सिद्धाश्रमे महापुण्ये भागीरथ्यास्तटे शुभे १०५।
क्रतुप्रवरमारेभे यष्टुं तत्र महामुनिः।

वर्त्तमानस्य तस्यास्य यज्ञस्याथ द्विजन्मनः १०६।
क्रतुविध्वंसिनोऽभूवन्रावणस्य निशाचराः।
कौशिकश्चिंतयित्वाथ रघुवंशोद्भवं हरिम् १०७।
आनेतुमैच्छद्धर्मात्मा लोकानां हितकाम्यया।
स गत्वा नगरीं रम्यामयोध्यां रघुपालिताम् १०८।
नृपश्रेष्ठं दशरथं ददर्श मुनिसत्तमः।
राजापि कौशिकं दृष्ट्वा प्रत्युत्थाय कृतांजलिः १०९।
पुत्रैः सह महातेजा ववंदे मुनिसत्तमम्।
धन्योऽहमस्मीति वदन्हर्षेण रघुनंदनं ११०।
अर्चयामास विधिना निवेश्य परमासने।
परिणीय नमस्कृत्य किं करोमीत्युवाच तम् १११।
ततः प्रोवाच हृष्टात्मा विश्वामित्रो महातपाः।
विश्वामित्र उवाच-
देहि मे राघवं राजन्रक्षणार्थं क्रतोर्मम ११२।
साफल्यमस्तु मे यज्ञे राघवस्य समीपतः।

तस्माद्रामं रक्षणार्थं दातुमर्हसि भूपते ११३।
ईश्वर उवाच-
तच्छ्रुत्वा मुनिवर्य्यस्य वाक्यं सर्वविदां वरः।
प्रददौ मुनिवर्य्याय राघवं सह लक्ष्मणम् ११४।
आदाय राघवं तत्र विश्वामित्रो महातपाः।
स्वमाश्रममभिप्रीतः प्रययौ द्विजसत्तमः ११५।
ततः प्रहृष्टास्त्रिदशाः प्रयाते रघुसत्तमे।
ववृषुः पुष्पवर्षाणि तुष्टुवुश्च महौजसः ११६।
अथाजगाम हृष्टात्मा वैनतेयो महाबलः।
अदृश्यभूतो भूतानां संप्राप्य रघुसत्तमम् ११७।
ताभ्यां दिव्ये च धनुषी तूणौ चाक्षयसायकौ।
दिव्यान्यस्त्राणि शस्त्राणि दत्वा च प्रययौ द्विजः ११८।
तौ रामलक्ष्मणौ वीरौ कौशिकेन महात्मना।
गच्छंती ज्ञापितारण्ये राक्षसी घोरदर्शना ११९।
नाम्ना तु ताडका देवि भार्या सुंदस्य रक्षसः।

जघ्नतुस्तां महावीरौ बाणैर्दिव्यधनुश्च्युतैः १२०।
निहता राघवेणाथ राक्षसी घोरदर्शना।
त्यक्त्वा तनुं घोररूपां दिव्यरूपा बभूव सा १२१।
जाज्वल्यमानावपुषा सर्वाभरणविभूषिता।

प्रययौ वैष्णवं लोकं प्रणम्य च रघूत्तमौ १२२।
तां हत्वा राघवः श्रीमान्कौशिकस्याश्रमं शुभम् ।
प्रविवेश महातेजा लक्ष्मणेन महात्मना १२३।
ततः प्रहृष्टा मुनयः प्रत्युद्गम्य रघूत्तमम् ।
निवेश्य पूजयामासुरर्घाद्यैः परमात्मने १२४।
कौशिकः कृतदीक्षस्तु यंष्टुं यज्ञमनुत्तमम् ।
आरेभे मुनिभिः सार्द्धं विधिना मुनिसत्तमः १२५।
वर्त्तमाने महायज्ञे मारीचो नाम राक्षसः ।
भ्रात्रा सुबाहुना तत्र विघ्नं कर्तुमवस्थितः १२६।
दृष्ट्वा तौ राक्षसौ घोरौ राघवः परवीरहा ।
जघानैकेन बाणेन सुबाहुं राक्षसेश्वरम् १२७।

पवनास्त्रेण महता मारीचं स निशाचरम् ।
सागरे पातयामास शुष्कपर्णमिवानिलः १२८।
स रामस्य महावीर्य्यं दृष्ट्वा राक्षससत्तमः ।
न्यस्तशस्त्रस्तपस्तप्तुं प्रययौ महादाश्रमम् १२९।
विश्वामित्रो महातेजाः समाप्ते महति क्रतौ ।
प्रहृष्टमनसा तत्र पूजयामास राघवम् १३०।
समाश्लिष्य महात्मानं काकपक्षधरं हरिम् ।
नीलोत्पलदलश्यामं पद्मपत्रायतेक्षणम् १३१।
उपाघ्राय तदा मूर्ध्नि तुष्टाव मुनिसत्तमः ।
एतस्मिन्नंतरे राजा मिथिलाया अधीश्वरः १३२।
वाजपेयं क्रतुं यष्टुमारेभे मुनिसत्तमैः ।
तं द्रष्टुं प्रययुस्सर्वे विश्वामित्रपुरोगमाः १३३।
मुनयो रघुशार्दूल सहिताः पुण्यचेतसः ।
गच्छतस्तस्य रामस्य पदाब्जेन महात्मनः १३४।
अभूत्सा पावनी भूमिः समाक्रांता महाशिला ।

सापि शप्ता पुरा भर्त्रा गौतमेन द्विजन्मना १३५।
अहल्या रघुनाथस्य पादस्पर्शाच्छुभाऽभवत् ।
अथ संप्राप्य नगरीं मिथिलां मुनिसत्तमाः १३६।
राघवाभ्यां तु सहिता बभूवुः प्रीतमानसाः ।
समागतान्महाभागान्दृष्ट्वा राजा महाबलः १३७।
प्रत्युद्गम्य प्रणम्याथ पूजयामास मैथिलः ।
रामं पद्मविशालाक्षमिंदीवरदलप्रभम् १३८।
पीताम्बरधरं श्लक्ष्णं कोमलावयवोज्ज्वलम् ।
अवधीरित कंदर्प्पकोटिलावण्यमुत्तमम् १३९।
सर्वलक्षणसम्पन्नं सर्वाभरणभूषितम् ।
स्वस्य हृत्पद्ममध्ये यः परेशस्य तनुर्हरिः १४०।
उत्पन्नो दीपवद्दीपात्सौशील्यादिगुणैः परैः ।

तं दृष्ट्वा रघुनाथं स जनको हृष्टमानसः १४१।
परेशमेव तं मेने रामं दशरथात्मजम्।
पूजयामास काकुत्स्थं धन्योस्मीति ब्रुवन्नृपः १४२।

प्रसादं वासुदेवस्य विष्णोर्मेने नरेश्वरः।
प्रदातुं दुहितां तस्मै मनसा चिंतयन्प्रभुः १४३।
आत्मजौ रघुवंशस्य ज्ञात्वा तत्र नृपोत्तमः।
पूजयामास धर्मेण वस्त्रैराभरणैः शुभैः १४४।
ऋषीन्समर्चयामास मधुपर्कादिपूजनैः।
ततोऽवसाने यज्ञस्य रामो राजीवलोचनः १४५।
भंक्त्वा शैवं धनुर्दिव्यं जितवान्जनकात्मजाम्।
अथासौ वीर्यशुल्केन महता परितोषितः १४६।
मुदा धरणिजां तस्मै प्रददौ मिथिलाधिपः।
केशवाय श्रियमिव यथापूर्वं महार्णवः १४७।
स दूतं प्रेषयामास राघवं मिथिलाधिपः।
पुत्राभ्यां सह धर्मात्मा मिथिलायां विवेश ह १४८।
वसिष्ठवामदेवाद्यैः प्रीतैः सह महीपतिः।
उवास नगरे रम्ये जनकस्य रघूत्तमः १४९।
तस्मिन्नेव शुभे काले रामस्य धरणीसुताम्।

विवाहमकरोद्राजा मिथिलेन समर्चितः १५०।
लक्ष्मणस्योर्मिलां नाम कन्यां जनकसंभवाम्।
जनकस्यानुजस्याथ तनये शुभवर्चसी १५१।
मांडवी श्रुतकीर्त्तिश्च सर्वलक्षणलक्षिते।
भरतस्य च सौमित्रेर्विवाहमकरोन्नृपः १५२।
निर्वर्त्यौद्वाहिकं तत्र राजा दशरथो बली।
अयोध्यां प्रस्थितः श्रीमान्पौरैर्जनपदैर्वृतः १५३।
पारिबर्हं समादाय मैथिलेन च पूजितः।
ससुतः सस्नुषः साश्वः सगजः सबलानुगः १५४।
तदध्वनि महावीर्य्यो जामदग्निः प्रतापवान्।
गृहीत्वा परशुं चापं संक्रुद्ध इव केसरी १५५।
अभ्यधावच्च काकुत्स्थं योद्धुकामो नृपांतकः।
संप्राप्य राघवं दृष्ट्वा वचनं प्राह भार्गवः १५६।
परशुराम उवाच-
रामराम महाबाहो शृणुष्व वचनं मम।

बहुशः पार्थिवान्हत्वा संयुगे भूरिविक्रमान् १५७।
ब्राह्मणेभ्यो महीं दत्वा तपस्तप्तुमहं गतः।
तव वीर्यबलं श्रुत्वा त्वया योद्धुमिहागतः १५८।
इक्ष्वाकवो न वध्या मे मातामहकुलोद्भवाः।
वीर्य्यं क्षत्रबलं श्रुत्वा न शक्यं सहितुं मम १५९।

रौद्रं चापं दुराधर्षं भज्यमानां त्वया नृप ।
तस्माद्बदान्य युद्धं मे दीयतां रघुसत्तम १६०।
इदं तु वैष्णवं चापं तेन तुल्यमरिंदम ।
आरोपय स्ववीर्येण निर्जितोस्मि त्वयैव हि १६१।
अथवा त्यज शस्त्राणि पुरस्ताद्बलिनो मम ।
शरणं भज काकुत्स्थ कातरोस्यथ चेतसी १६२।
ईश्वर उवाच-
एवमुक्तस्तु काकुत्स्थो भार्गवेण प्रतापवान् ।
तच्चापं तस्य जग्राह तच्छक्तिं वैष्णवीमपि १६३।
शक्त्या वियुक्तस्स तदा जामदग्निः प्रतापवान् ।

निर्वीर्यो नष्टतेजाभूत्कर्म्महीनो यथा द्विजः १६४।
विनष्टतेज संदृष्ट्वा भार्गवं नृपसत्तमाः ।
साधुसध्वेति काकुत्स्थं प्रशशंसुर्मुहुर्मुहुः १६५।
काकुत्स्थस्तन्महच्चापं गृहीत्वारोप्य लीलया ।
संधाय बाणं तच्चापे भार्गवं प्राह विस्मितम् १६६।
राम उवाच-
अनेन शरमुख्येन किं कर्त्तव्यं तव द्विज ।
छेद्मि लोकमिमं चाधः स्वर्गं वा हन्मि ते तपः १६७।
ईश्वर उवाच-
तन्दृष्ट्वा घोरसंकाशं बाणं रामस्य भार्गवः ।
ज्ञात्वा तं परमात्मानं प्रहृष्टो राममब्रवीत् १६८।
परशुराम उवाच-
रामराम महाबाहो न वेद्मि त्वां सनातनम् ।
जानाम्यद्यैव काकुत्स्थ तव वीर्य्यगुणादिभिः १६९।
त्वमादिपुरुषः साक्षात्परब्रह्मपरोऽव्ययः ।

त्वमनंतो महाविष्णुर्वासुदेवः परात्परः १७०।
नारायणस्त्वं श्रीशस्त्वमीश्वरस्त्वं त्रयीमयः ।
त्वं कालस्त्वं जगत्सर्वमकाराख्यस्त्वमेव च १७१।
स्रष्टा धाता च संहर्त्ता त्वमेव परमेश्वरः ।
त्वमचिंत्यो महद्भूतरूपस्त्वं तु मनुर्महान् १७२।
चतुःषट्पंचगुणवांस्त्वमेव पुरुषोत्तमः ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारस्त्रयीमयः १७३।
व्यक्ताव्यक्तस्वरूपस्त्वं गुणभृन्निर्गुणः परः ।
स्तोतुं त्वाहमशक्तश्च वेदानामप्यगोचरम् १७४।
यच्चापलत्वं कृतवांस्त्वां युयुत्सुतया प्रभो ।
तत्क्षंतव्यं त्वया नाथ कृपया केवलेन तु १७५।
तव शक्त्या नृपान्सर्वाञ्जित्वा दत्वा महीं द्विजान् ।
त्वत्प्रसादवशादेव शांतिमाप्नोति नैष्ठिकीम् १७६।

ईश्वर उवाच-
एवमुक्त्वा तु काकुत्स्थं जामदग्निर्महातपाः ।

परिणीय नमस्कृत्वा राघवं लोकरक्षकम् १७७।
शतक्रतुकृतं स्वर्गं तदस्त्राय न्यवेदयत् ।
राघवोऽथ महातेजा ववंदे तं महामुनिम् १७८।
विधिवत्पूजयामास पाद्यार्घाचमनादिभिः ।
तेन संपूजितस्तत्र जामदग्निर्महातपाः १७९।
तपस्तप्तुं ययौ रम्यं नरनारायणाश्रमम् ।
राजा दशरथः सोऽथ पुत्रैर्दारसमन्वितैः १८०।
स्वां पुरीं सुमुहुर्त्तेन प्रविवेश महाबलः ।
राघवो लक्ष्मणश्चैव शत्रुघ्नो भरतस्तथा १८१।
स्वान्स्वान्दारानुपागम्य रेमिरे हृष्टमानसाः ।
तत्र द्वादश वर्षाणि सीतया सह राघवः १८२।
रमयामास धर्मात्मा नारायण इव श्रिया ।
तस्मिन्नेव तु राजाथ काले दशरथः सुतम् १८३।
ज्येष्ठं राज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।
तस्य भार्याथ कैकेयी पुरा दत्तवरा प्रिया १८४।

अयाचत नृपश्रेष्ठं भरतस्याभिषेचनम् ।
विवासनं च रामस्य वत्सराणि चतुर्दश १८५।
स राजा सत्यवचनाद्रामं राज्यादथोः सुतम् ।
विवासयामास तदा दुःखेन हतचेतनः १८६।
शक्तोऽपि राघवस्तस्मिन्राज्यं संत्यज्य धर्मतः ।
दशग्रीववधार्थाय पितुर्वचनहेतुना १८७।
वनं जगाम काकुत्स्थो लक्ष्मणेन च सीतया ।
राजा पुत्रवियोगार्त्तः शोकेन च ममार सः १८८।
नियुज्यमानो भरतस्तस्मिन्राज्ये समंत्रिभिः ।
नैच्छद्राज्यं स धर्म्मात्मा सौभ्रात्रमनुदर्शयन् १८९।
वनमागम्य काकुत्स्थमयाचद्भ्रातरं ततः ।
रामस्तु पितुरादेशान्नैच्छद्राज्यमरिंदमः १९०।
स्वपादुके ददौ तस्मै भक्त्या सोऽप्यग्रहीत्तथा ।
रामस्य पादुके राज्यमवाप्य भरतः शुभे १९१।
प्रत्यहं गंधपुष्पैश्च पूजयन्कैकयीसुतः ।

तपश्चरणयुक्तेन तस्मिंस्तस्थौ नृपोत्तमः १९२।
यावदागमनं तस्य राघवस्य महात्मनः ।
तावद्व्रतपराः सर्वे बभूवुः पुरवासिनः १९३।
राघवश्चित्रकूटाद्रौ भरद्वाजाश्रमे शुभे ।
रमयामास वैदेह्या मन्दाकिन्या जले शुभे १९४।
कदाचिदंके वैदेह्याः शेते रामो महामनाः ।

ऐंद्रिः काकस्समागम्य तस्मिन्नेव चचार ह १९५।
स दृष्ट्वा जानकीं तत्र कंदर्प्पशरपीडितः।
विददार नखैस्तीक्ष्णैः पीनोन्नतपयोधरम् १९६।
तं दृष्ट्वा वायसं रामः कुशं जग्राह पाणिना।
ब्रह्मणास्त्रेण संयोज्य चिक्षेप धरणीधरः १९७।
तं तृणं घोरसंकाशं ज्वालारचितविग्रहम्।
दृष्ट्वा काकः प्रदुद्राव विमुंचन्कातरं स्वरम् १९८।
तं काकं प्रत्यनुययौ रामस्यास्त्रं सुदारुणम्।
वायसस्त्रिषुलोकेषु बभ्राम भयपीडितः १९९।

यत्र यत्र ययौ काकः शरणार्थी स वायसः।
तत्र तत्र तदस्त्रं तु प्रविवेश भयावहम् २००।
ब्रह्माणमिंद्रं रुद्रं च यमं वरुणमेव च।
शरणार्थी जगामाशु वायसः शस्त्रपीडितः २०१।
तं दृष्ट्वा वायसं सर्वे रुद्राद्या देव दानवाः।
न शक्ताः स्म वयं त्रातुमिति प्राहुर्मनीषिणः।
अथ प्रोवाच भगवान्ब्रह्मा त्रिभुवनेश्वरः २०२।
ब्रह्मोवाच-
भो भो बलिभुजां श्रेष्ठ तमेव शरणं व्रज।
स एव रक्षकः श्रीमान्सर्वेषां करुणानिधिः २०३।
रक्षत्येव क्षमासारो वत्सलं शरणागतान्।
ईश्वरः सर्वभूतानां सौशील्यादिगुणान्वितः २०४।
रक्षिता जीवलोकस्य पिता माता सखा सुहृत्।
शरणं व्रज देवेशं नान्यत्र शरणं द्विज २०५।
महादेव उवाच-

इत्युक्तस्तेन बलिभुग्ब्रह्मणा रघुनंदनम्।
उपेत्य सहसा भूमौ निपपात भयातुरः २०६।
प्राणसंशयमापन्नं दृष्ट्वा सीताथ वायसम्।
त्राहित्राहीति भर्तारमुवाच विनयाद्विभुम् २०७।
पुरतः पतितं देवी धरण्यां वायसं तदा।
तच्छिरः पादयोस्तस्य योजयामास जानकी २०८।
समुत्थाप्य करेणाथ कृपापीयूषसागरः।
ररक्ष रामो गुणवान् वायसं दययार्दितः २०९।
तमाह वायसं रामो मा भैरिति दयानिधिः।
अभयं ते प्रदास्यामि गच्छ गच्छ यथासुखम् २१०।
प्रणम्य राघवायाथ सीतायै च मुहुर्मुहुः।
स्वर्लोकं प्रययावाशु राघवेण च रक्षितः २११।
ततो रामस्तु वैदेह्या लक्ष्मणेन च धीमता।
उवास चित्रकूटाद्रौ स्तूयमानो महर्षिभिः २१२।

तस्मिन्संपूज्यमानस्तु भरद्वाजेन राघवः ।

जगामात्रेस्सुविपुलमाश्रमं रघुसत्तमः २१३।
समागतं रघुवरं दृष्ट्वा मुनिवरोत्तमः ।
भार्यया सह धर्म्मात्मा प्रत्युद्गम्य मुदा युतः २१४।
आसने सुशुभे मुख्ये निवेश्य सह सीतया ।
अर्घ्यपाद्याचमनीयं च वस्त्राणि विविधानि च २१५।
मधुपर्कन्ददौ प्रीत्या भूषणं चानुलेपनम् ।
तस्य पत्न्यनसूया तु दिव्यांबरमनुत्तमम् २१६।
सीतायै प्रददौ प्रीत्या भूषणानि द्युमंति च ।
दिव्यान्नपानभक्षाद्यैर्भोजयामास राघवम् २१७।
तेन संपूजितस्तत्र भक्त्या परमया नृपः ।
उवास दिवसं तत्र प्रीत्या रामस्सलक्ष्मणः २१८।
प्रभाते विमले रामः समुत्थाय महामुनिम्।
परिणीय प्रणम्याथ गमनायोपचक्रमे २१९।
अनुज्ञातस्ततस्तेन रामो राजीवलोचनः ।
प्रययौ दंडकारण्यं महर्षिकुलसंकुलम् २२०।

तत्रातिभीषणं घोरं विराधं नाम राक्षसम् ।
हत्वाथ शरभंगस्य प्रविवेशाश्रमं शुभम् २२१।
स तु दृष्ट्वाथ काकुत्स्थं सद्यः संक्षीणकल्मषः ।
प्रययौ ब्रह्मलोकं तु गंधर्वाप्सरसान्वितम् २२२।
सुतीक्ष्णस्याप्यगस्त्यस्य ह्यगस्त्यभ्रातुरेव च ।
क्रमेण प्रययौ रामस्तैश्च संपूजितस्तथा २२३।
पंचवट्यां ततो रामो गोदावर्यास्तटे शुभे ।
उवास सुचिरं कालं सुखेन परमेण च २२४।
तत्र गत्वा मुनिश्रेष्ठास्तापसा धर्मचारिणः ।
पूजयामासुरात्मेशं रामं राजीवलोचनम् २२५।
भयं विज्ञापयामासुस्तं च रक्षोगणेरितम् ।
तानाश्वास्य तु काकुस्थो ददौ चाभयदक्षिणाम् २२६।
ते तु संपूजितास्तेन स्वाश्रमान्संप्रपेदिरे ।
तस्मिंस्त्रयोदशाब्दानि रामस्य परिनिर्य्ययुः २२७।
गोदावर्य्यास्तटे रम्ये पंचवट्यां मनोरमे ।

कस्यचित्त्वथ कालस्य राक्षसी घोररूपिणी २२८।
रावणस्य स्वसा तत्र प्रविवेश दुरासदा ।
सा तु दृष्ट्वा रघुवरं कोटिकंदर्प्पसन्निभम् २२९।
इंदीवरदलश्यामं पद्मपत्रायतेक्षणम् ।
प्रोन्नतांसं महाबाहुं कम्बुग्रीवं महाहनुम् २३०।
संपूर्णचंद्रसदृशं सस्मिताननपंकजम् ।
भृंगावलिनिभैः स्निग्धैः कुटिलैः शीर्षजैर्वृतम् २३१।

रक्तारविंदसदृशं पद्महस्ततलांकितम् ।
निष्कलंकेन्दुसदृशं नखपंक्तिविराजितम् २३२।
स्निग्धकोमलदूर्वाभं सौकुमार्य्यनिधिं शुभम् ।
पीतकौशेयवसनं सर्वाभरणभूषितम् २३३।
युवाकुमारवयसं जगन्मोहनविग्रहम् ।
दृष्ट्वा तं राक्षसी रामं कंदर्प्पशरपीडिता २३४।
अब्रवीत्समुपेत्याथ रामं कमललोचनम् ।
राक्षस्युवाच-

कस्त्वं तापसवेषेण वर्त्तसे दंडके वने २३५।
आगतोऽसि किमर्थं च राक्षसानां दुरासदे ।
शीघ्रमाचक्ष्व तत्त्वेन नानृतं वक्तुमर्हसि २३६।
महेश्वर उवाच-
इत्युक्तः स तदा रामः संप्रहस्याब्रवीद्वचः ।
राम उवाच-।
राज्ञो दशरथस्याहं पुत्रो राम इतीरितः ।
असौ ममानुजो धन्वी लक्ष्मणो नाम चानघः २३७।
पत्नी चेयं च मे सीता जनकस्यात्मजा प्रिया ।
पितुर्वचननिर्देशादहं वनमिहागतः २३८।
विचरामो महारण्यमृषीणां हितकाम्यया ।
आगतासि किमर्थं त्वमाश्रमं मम सुंदरि २३९।
का त्वं कस्य कुले जाता सर्वं सत्यं वदस्व मे ।
महेश्वर उवाच-
इत्युक्ता सा तु रामेण प्राह वाक्यमशंकिता २४०।

राक्षस्युवाच-
अहं विश्रवसः पुत्री रावणस्य स्वसा नृप ।
नाम्ना शूर्पणखा नाम त्रिषु लोकेषु विश्रुता २४१।
इदं च दंडकारण्यं भ्रात्रा दत्तं मम प्रभो ।
भक्षयन्नृषिसंघान्वै विचरामि महावने २४२।
त्वां तु दृष्ट्वा मुनिवरं कंदर्पशरपीडिता ।
रंतुकामा त्वया सार्द्धमागतास्मि सुनिर्भया २४३।
मम त्वं नृपशार्दूल भर्ता भवितुमर्हसि ।
इमां तव सतीं सीतां ग्रसितुं भूप कामये २४४।
वनेषु गिरिमुख्येषु रमयामि त्वया सह ।
महेश्वर उवाच-।
इत्युक्त्वा राक्षसी सीतां ग्रसितुं वीक्ष्य चोद्यताम् २४५।
श्रीरामः खड्गमुद्यम्य नासाकर्णौ प्रचिच्छिदे २४६।
रुदंती सभयं शीघ्रं राक्षसी विकृताननना ।
खरालयं प्रविश्याह तस्य रामस्य चेष्टितम् २४७।

स तु राक्षससाहस्रैर्दूषणत्रिशिरो वृतः ।
आजगाम भृशं योद्धुं राघवं शत्रुसूदनः २४८।
तान्रामः कानने घोरे बाणः कालांतकोपमैः ।
निजघान महाकायान्राक्षसांस्तत्र लीलया २४९।
खरं त्रिशिरसं चैव दूषणं तु महाबलम् ।
रणे निपातयामास बाणैराशीविषोपमैः २५०।
निहत्य राक्षसान्सर्वान्दंडकारण्यवासिनः ।
पूजितः सुरसंघैश्च स्तूयमानो महर्षिभिः २५१।
उवास दंडकारण्ये सीतया लक्ष्मणेन च ।
राक्षसानां वधं श्रुत्वा रावणः क्रोधमूर्च्छितः २५२।
आजगाम जनस्थानं मारीचेन दुरात्मना ।
संप्राप्य पंचवट्यां तु दशग्रीवः स राक्षसः २५३।
मायाविना मरीचेन मृगरूपेण रक्षसः ।
अपहृत्याश्रमाद्दूरे तौ तु दशरथात्मजौ २५४।
जहार सीतां रामस्य भार्यां स्ववधकांक्षया ।

ह्रियमाणां तु तां दृष्ट्वा जटायुर्गृध्रराड्बली २५५।
रामस्य सौहृदात्तत्र युयुधे तेन रक्षसा ।
तं हत्वा बाहुवीर्येण रावणं शत्रुवारणः २५६।
प्रविवेश पुरीं लंकां राक्षसैर्बहुभिर्वृताम् ।
अशोकवनिकामध्ये निःक्षिप्य जनकात्मजाम् २५७।
निधनं रामबाणेन कांक्षयन्स्वगृहं विशत् ।
रामस्तु राक्षसं हत्वा मारीचं मृगरूपिणम् २५८।
पुनराविश्य तत्राथ भ्रात्रा सौमित्रिणा ततः ।
राक्षसापहृतां भार्यां ज्ञात्वा दशरथात्मजः २५९।
प्रभूतशोकसंतप्तो विललाप महामतिः ।
मार्गमाणो वने सीतां पथि गृध्रं महाबलम् २६०।
विच्छिन्नपादपक्षं च पतितं धरणीतले ।
रुधिरापूर्णसर्वांगं दृष्ट्वा विस्मयमागतः २६१।
पप्रच्छ राघवं श्रीमान्केन किं त्वं जिघांसितः ।
गृध्रस्तु राघवं दृष्ट्वा मंदमंदमुवाच ह २६२।

गृध्र उवाच-
रावणेन हृता राम तव भार्यां बलीयसा ।
तेन राक्षसमुख्येन संग्रामे निहतोस्म्यहम् २६३।
महेश्वर उवाच-
इत्युक्त्वा राघवस्याग्रे सहसा त्यक्तजीवितः ।
संस्कारमकरोद्रामस्तस्य ब्रह्मविधानतः २६४।
स्वपदं च ददौ तस्मै योगिगम्यं सनातनम् ।
राघवस्य प्रसादेन स गृध्रः परमं पदम् २६५।
हरेः सामान्यरूपेण मुक्तिं प्राप खगोत्तमः ।

माल्यवंतं ततो गत्वा मतंगस्याश्रमे शुभे २६६।
अभिगम्य महाभागां शबरीं धर्मचारिणीम् ।
सा तु भागवतश्रेष्ठा दृष्ट्वा तौ रामलक्ष्मणौ २६७।
प्रत्युद्गम्य नमस्कृत्वा निवेश्य कुशविष्टरे ।
पादप्रक्षालनं कृत्वा वन्यैः पुष्पैः सुगंधिभिः २६८।
अर्चयामास भक्त्या वै हर्षनिर्भरमानसा ।

फलानि च सुगंधीनि मूलानि मधुराणि च २६९।
निवेदयामास तदा राघवाभ्यां दृढव्रता ।
फलान्यास्वाद्य काकुत्स्थस्तस्यै मुक्तिं ददौ पराम् २७०।
ततः पंपासरो गत्वा राघवः शत्रुसूदनः ।
जघान राक्षसं तत्र कबंधं घोररूपिणम् २७१।
तं निहत्य महावीर्यो ददाह स्वर्गतश्च सः ।
ततो गोदावरीं गत्वा रामो राजीवलोचनः २७२।
पप्रच्छ सीतां गंगे त्वं किं तां जानासि मे प्रियाम् ।
न शशंस तदा तस्मै सा गंगा तमसावृता २७३।
शशाप राघवः क्रोधाद्रक्ततोया भवेति ताम् ।
ततो भयात्समुद्विग्ना पुरस्कृत्य महामुनीन् २७४।
कृतांजलिपुटा दीना राघवं शरणं गता ।
ततो महर्षयस्सर्वे रामं प्राहुस्सनातनम् २७५।
ऋषय ऊचुः-
त्वत्पादकमलोद्भूता गंगा त्रैलोक्यपावनी ।

त्वमेव हि जगन्नाथ तां शापान्मोक्तुमर्हसि २७६।
महेश्वर उवाच-
ततः प्रोवाच धर्मात्मा रामः शरणवत्सलः ।
राम उवाच-
शबर्याः स्नानमात्रेण संगता शुभवारिणा ।
मुक्ता भवतु मच्छापाद्गंगेयं पापनाशिनी २७७।
एवमुक्त्वा तु काकुत्स्थः शबरीतीर्थमुत्तमम् ।
गंगा गयासमं चक्रे शार्ङ्गकोट्या महाबलः २७८।
महाभागवतानां च तीर्थं यस्योदकेऽभवत् ।
तच्छरीरं जगद्वंद्यं भविष्यति न संशयः २७९।
एवमुक्त्वा तु काकुत्स्थ ऋष्यमूकं गिरिं ययौ ।
ततः पंपासरस्तीरे वानरेण हनूमता २८०।
संगतस्तस्य वचनात्सुग्रीवेण समागतः ।
सुग्रीववचनाद्धत्वा वालिनं वानरेश्वरम् २८१।
सुग्रीवमेव तद्राज्ये रामोसावभ्यषेचयत् ।

स तु संप्रेषयामास दिदृक्षुर्जनकात्मजाम् २८२।
हनुमत्प्रमुखान्वीरान्वानरान्वानराधिपः ।

स लंघयित्वा जलधिं हनूमान्मारुतात्मजः २८३।
प्रविश्य नगरीं लंकां दृष्ट्वा सीतां दृढव्रताम् ।
उपवासकृशां दीनां भृशं शोकपरायणाम् २८४।
मलपंकेन दिग्धांगीं मलिनाम्बरधारिणीम् ।
निवेदयित्वाऽभिज्ञानं प्रवृत्तिं च निवेद्य ताम् २८५।
सप्तमंत्रिसुतांस्तत्र रावणस्य सुतं तथा ।
तोरणस्तंभमुत्पाट्य निजघान स्वयं कपिः २८६।
समाश्वास्य च वैदेहीं बभंजोपवनं तदा ।
वनपालान्किंकरांश्च पंचसेनाग्रनायकान् २८७।
रावणस्य सुतेनाथ निगृहीतो यदृच्छया ।
दृष्ट्वा च राक्षसेंद्रं तु संभाषित्वा तथैव च २८८।
ददाह नगरीं लंकां स्वलांगूलाग्निना कपिः ।
तया दत्तमभिज्ञानं गृहीत्वा पुनरागमत् २८९।

सोऽभिगम्य महातेजा रामं कमललोचनम् ।
न्यवेदयद्वानरेंद्रो दृष्टा सीतेति तत्वतः २९०।
सुग्रीवसहितो रामो वानरैर्बहुभिर्वृतः ।
महोदधेस्तटं गत्वा तत्रानीकं न्यवेशयत् २९१।
रावणस्यानुजो भ्राता विभीषण इतीरितः ।
धर्मात्मा सत्यसंधश्च महाभागवतोत्तमः२९२।
ज्ञात्वा समागतं रामं परित्यज्य स्वपूर्वजम् ।
राज्यं सुतांश्च दारांश्च राघवं शरणं ययौ २९३।
परिगृह्य च तं रामो मारुतेर्वचनात्प्रभुः ।
तस्मै दत्वाऽभयं सौम्यं रक्षो राज्येऽभ्यषेचयत् २९४।
ततस्समुद्रं काकुत्स्थस्तर्तुकामः प्रपद्य वै ।
सुप्रसन्नजलं तं तु दृष्ट्वा रामो महाबलः २९५।
शार्ङ्गमादाय बाणौघैः शोषयामास वारिधिम् ।
ततस्तु सरितामीशः काकुत्स्थं करुणानिधिम् २९६।
प्रपद्य शरणं देवमर्चयामास वारिधिः ।

पुनरापूर्य जलधिं वरुणास्त्रेण राघवः २९७।
उदधेर्वचनात्सेतुं सागरे मकरालये ।
गिरिभिर्वानरानीतैर्नलः सेतुमकारयत् २९८।
ततो गत्वा पुरीं लंकां सन्निवेश्य महाबलम् ।
सम्यगायोधनं चक्रे वानराणां च रक्षसाम् २९९।
ततो दशास्यतनयः शक्रजिद्राक्षसो बली ।
बबंध नागपाशैश्च तावुभौ रामलक्ष्मणौ ३००।
वैनतेयः समागत्य तान्यस्त्राणि प्रमोचयत् ।
राक्षसा निहतास्सर्वे वानरैश्च महाबलैः ३०१।
रावणस्यानुजं वीरं कुंभकर्णं महाबलम् ।

निजघान रणे रामो बाणैरग्निशिखोपमैः ३०२।
ब्रह्मास्त्रेणेन्द्रजित्क्रुद्धः पातयामास वानरान्।
हनूमता समानीतो महौषधि महीधरः ३०३।
तस्यानीतस्य च स्पर्शात्सर्व एव समुत्थिताः।
ततो रामानुजो वीरः शक्रजेतारमाहवे ३०४।

निपातयामास शरैर्वृत्रं वज्रधरो यथा।
निर्यायावथ पौलस्त्यो योद्धुं रामेण संयुगे ३०५।
चतुरंगबलैः सार्द्धं मंत्रिभिश्च महाबलः।
समंततोभवद्युद्धं वानराणां च रक्षसाम् ३०६।
रामरावणयोश्चैव तथा सौमित्रिणा सह।
शक्त्या निपातयामास लक्ष्मणं राक्षसेश्वरः ३०७।
ततः क्रुद्धो महातेजा राघवो राक्षसांतकः।
जघान राक्षसान्वीराञ्शरैः कालांतकोपमैः ३०८।
प्रदीप्तैर्बाणसाहस्रैः कालदंडोपमैर्भृशम्।
छादयामास काकुत्स्थो दशग्रीवं च राक्षसम् ३०९।
स तु निर्भिन्नसर्वांगो राघवास्त्रैर्निशाचरः।
भयात्प्रदुद्राव रणाल्लंकां प्रति निशाचरः ३१०।
जगद्राममयं पश्यन्निर्वेदाद्बृहमाविशत्।
ततो हनूमता नीतो महौषधिमहागिरिः ३११।
तेन रामानुजस्तूर्णं लब्धसंज्ञोऽभवत्तदा।

दशग्रीवस्ततो होममारेभे जयकांक्षया ३१२।
ध्वंसितं वानरेंद्रैस्तदभिचारात्मकं रिपोः।
पुनर्युद्धाय पौलस्त्यो रामेण सह निर्ययौ ३१३।
दिव्यस्यन्दनमारुह्य राक्षसैर्बहुभिर्युतः।
ततः शतमखो दिव्यं रथं हर्यश्वसंयुतम् ३१४।
राघवाय ससूतं हि प्रेषयामास बुद्धिमान्।
रथं मातलिना नीतं समारुह्य रघूत्तमः ३१५।
स्तूयमानं सुरगणैर्युयुधे तेन रक्षसा।
ततो युद्धमभूद्घोरं रामरावणयोर्महत् ३१६।
सप्ताह्निकमहोरात्रं शस्त्रास्त्रैरतिभीषणम्।
विमानस्थाः सुरास्सर्वे ददृशुस्तत्र संयुगम् ३१७।
दशग्रीवस्य चिच्छेद शिरांसि रघुसत्तमः।
समुत्थितानि बहुशो वरदानात्कपर्दिनः ३१८।
ब्राह्ममस्त्रं महारौद्रं वधायास्य दुरात्मनः।
ससर्ज राघवस्तूर्णं कालाग्निसदृशप्रभम् ३१९।

तदस्त्रं राघवोत्सृष्टं रावणस्य स्तनांतरम्।
विदार्य धरणीं भित्त्वा रसातलतले गतम् ३२०।
संपूज्यमानं भुजगै राघवस्य करं ययौ।

स गतासुर्महादैत्यः पपात च ममार च ३२१।
ततो देवगणास्सर्वे हर्षनिर्भरमानसाः ।
ववृषुः पुष्पवर्षाणि महात्मनि जगद्गुरौ ३२२।
जगुर्गंधर्वपतयो ननृतुश्चाप्सरोगणाः ।
ववुः पुण्यास्तथा वाताः सुप्रभोऽभूद्दिवाकरः ३२३।
तुष्टुवुर्मुनयः सिद्धा देवगंधर्वकिन्नराः ।
लंकायां राक्षसश्रेष्ठमभिषिच्य विभीषणम् ३२४।
कृतकृत्यमिवात्मानं मेने रघुकुलोत्तमः ।
रामस्तत्राब्रवीद्वाक्यमभिषिच्य विभीषणम् ३२५।
राम उवाच-
यावच्चंद्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी ।
यावन्ममकथालोके तावद्राज्यं विभीषणे ३२६।

गत्वा मम पदं दिव्यं योगिगम्यं सनातनम् ।
सपुत्रपौत्रः सगणः संप्राप्नुहि महाबलः ३२७।
ईश्वर उवाच-
एवं दत्वा वरं तस्मै राक्षसाय महाबलः ।
संप्राप्य मैथिलीं तत्र परुषं जनसंसदि ३२८।
उवाच राघवः सीतां गर्हितं वचनं बहु ।
सा तेन गर्हिता साध्वी विवेश चानलं महत् ३२९।
ततो देवगणास्सर्वे शिवब्रह्मपुरोगमाः ।
दृष्ट्वा तु मातरं वह्नौ प्रविशंतीं भयातुराः ।
समागम्य रघुश्रेष्ठं सर्वे प्रांजलयोऽब्रुवन् ३३०।
देवा ऊचुः-
रामराम महाबाहो शृणु त्वं चातिविक्रम ।
सीतातिविमला साध्वी तव नीत्यानपायिनी ३३१।
अत्याज्या तु वृथा सा हि भास्करेण प्रभा यथा ।
सेयं लोकहितार्थाय समुत्पन्ना महीतले ३३२।

माता सर्वस्य जगतः समस्तजगदाश्रया ।
रावणः कुंभकर्णश्च भृत्यौ पूर्वपरायणौ ३३३।
शापात्तौ सनकादीनां समुत्पन्नौ महीतले ।
तयोर्विमुक्त्यै वैदेही गृहीता दण्डके वने ३३४।
तावुभौ वै वधं प्राप्तौ त्वया राक्षसपुंगवौ ।
तौ विमुक्तौ दिवं यातौ पुत्रपौत्रसहानुगौ ३३५।
त्वं विष्णुस्त्वं परं ब्रह्म योगिध्येयः सनातनः ।
त्वमेव सर्वदेवानामनादिनिधनोऽव्ययः ३३६।
त्वं हि नारायणः श्रीमान्सीता लक्ष्मीः सनातनी ।
माता सा सर्वलोकानां पिता त्वं परमेश्वर ३३७।
नित्यैवैष जगन्माता तव नित्यानपायिनी ।

यथा सर्वगतस्त्वं हि तथा चेयं रघूत्तम ३३८।
तस्माच्छुद्धसमाचारां सीतां साध्वीं दृढव्रताम्।
गृहाण सौम्य काकुत्स्थ क्षीराब्धेरिव मा चिरम् ३३९।
ईश्वर उवाच-

एतस्मिन्नंतरे तत्र लोकसाक्षी स पावकः।
आदाय सीतां रामाय प्रददौ सुरसन्निधौ।
अब्रवीत्तत्र काकुत्स्थं वह्निः सर्वशरीरगः ३४०।
वह्निरुवाच-
इयं शुद्धसमाचारा सीता निष्कल्मषा विभो।
गृहाण मा चिरं राम सत्यं सत्यं तवाब्रुवन् ३४१।
ईश्वर उवाच-
ततोऽग्निवचनात्सीतां परिगृह्य रघूद्वहः।
बभूव रामः संहृष्टः पूज्यमानः सुरोत्तमैः ३४२।
राक्षसैर्निहता ये तु संग्रामे वानरोत्तमाः।
पितामहवरात्तूर्णं जीवमानाः समुत्थिताः ३४३।
ततस्तु पुष्पकं नाम विमानं सूर्यसन्निभम्।
भ्रात्रा गृहीतं संग्रामे कौबेरं राक्षसेश्वरः ३४४।
तद्राघवाय प्रददौ वस्त्राण्याभरणानि च।
तेन संपूजितः श्रीमान्रामचंद्रः प्रतापवान् ३४५।

आरुरोह विमानाग्र्यं वैदेह्या भार्यया सह।
लक्ष्मणेन च शूरेण भ्रात्रा दशरथात्मजः ३४६।
ऋक्षवानरसंघातैः सुग्रीवेण महात्मना।
विभीषणेन शूरेण राक्षसैश्च महाबलैः ३४७।
यथाविमाने वैकुंठे नित्यमुक्तैर्महात्मभिः।
तथा सर्वे समारुह्य ऋक्षवानरराक्षसाः ३४८।
अयोध्यां प्रस्थितो रामः स्तूयमानः सुरोत्तमैः।
भरद्वाजाश्रमं गत्वा रामः सत्यपराक्रमः ३४९।
भरतस्यांतिके तत्र हनूमंतं व्यसर्जयत्।
स निषादालयं गत्वा गुहं दृष्ट्वाऽथ वैष्णवम् ३५०।
राघवागमनं तस्मै प्राह वानरपुंगवः।
नंदिग्रामं ततो गत्वा दृष्ट्वा तं राघवानुजम् ३५१।
न्यवेदयत्तथा तस्मै रामस्यागमनोत्सवम्।
भरतश्चागतं श्रुत्वा वानरेण रघूत्तमम् ३५२।
प्रहर्षमतुलं लेभे सानुजः ससुहृज्जनः।

पुनरागत्य काकुत्स्थं हनूमान्मारुतात्मजः ३५३।
सर्वं शशंस रामाय भरतस्य च वर्तितम्।
राघवस्तु विमानाग्र्यादवरुह्य सहानुजः ३५४।
ववंदे भार्यया सार्द्धं भारद्वाजं तपोनिधिम्।

स तु संपूजयामास काकुत्स्थं सानुजं मुनिः ३५५।
पक्वान्नैः फलमूलाद्यैर्वस्त्रैराभरणैरपि ।
तेन संपूजितस्तत्र प्रणम्य मुनिसत्तमम् ३५६।
अनुज्ञातः समारुह्य पुष्पकं सानुगस्तदा ।
नंदिग्रामं ययौ रामः पुष्पकेण सुहृद्वृतः ३५७।
मंत्रिभिः पौरमुख्यैश्च सानुजः केकयीसुतः ।
प्रत्युद्ययौ नृपवरैः सबलैः पूर्वजं मुदा ३५८।
संप्राप्य रघुशार्दूलं ववंदे सानुगैर्वृतः ।
पुष्पकादवरुह्याथ राघवः शत्रुतापनः ३५९।
भरतं चैव शत्रुघ्नमुपसंपरिषस्वजे ।
पुरोहितं वसिष्ठं च मातृवृद्धांश्च बांधवान् ३६०।

प्रणनाम महातेजाः सीतया लक्ष्मणेन च ।
विभीषणं च सुग्रीवं जाम्बवंतं तथांगदम् ३६१।
हनुमंतं सुषेणं च भरतः परिषस्वजे ।
भ्रातृभिः सानुगैस्तत्र मंगलस्नानपूर्वकम् ३६२।
दिव्यमाल्यांबरधरो दिव्यगंधानुलेपनः ।
आरुरोह रथं दिव्यं सुमंत्राधिष्ठितं शुभम् ३६३।
संस्तूयमानस्त्रिदशैर्वैदेह्या लक्ष्मणेन च ।
भरतश्चैव सुग्रीवः शत्रुघ्नश्च विभीषणः ३६४।
अङ्गदश्च सुषेणश्च जाम्बवान्मारुतात्मजः ।
नीलो नलश्च सुभगः शरभो गंधमादनः ३६५।
अन्ये च कपयः शूरा निषादाधिपतिर्गुहः ।
राक्षसाश्च महावीर्याः पार्थिवेंद्रा महाबलाः ३६६।
गजानश्वानथो सम्यगारुह्य बहुशः शुभान् ।
नानामंगलवादित्रैः स्तुतिभिः पुष्कलैस्तथा ३६७।
ऋक्षवानररक्षोभिर्निषादवरसैनिकैः ।

प्रविवेश महातेजाः साकेतं पुरमव्ययम् २६८।
आलोक्य राजनगरीं पथि राजपुत्रो राजानमेव पितरं परिचिंतयानः ।
सुग्रीवमारुतिविभीषणपुण्यपादसंचारपूतभवनं प्रविवेश रामः ३६९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे रामस्यायोध्याप्रवेशोनाम द्विचत्वारिंशदधिकद्विशततमोऽध्यायः २४२ ।

Roman transliteration

rudra uvāca-
svāyambhuvo manuḥ pūrvaṃ dvāśārṇaṃ mahāmanum |
jajāpa gomatītīre naimiṣe vimale śubhe 1|
tena varṣasahasreṇa pūjitaḥ kamalāpatiḥ |
matto varaṃ vṛṇīṣveti taṃ prāha bhagavānhariḥ 2|
tataḥ provāca harṣeṇa manuḥ svāyambhuvo harim |

manuruvāca-
putratvaṃ bhaja deveśa trīṇi janmāni cācyuta 3|
tvāṃ putralālasatvena bhajāmi puruṣottamam |
rudra uvāca-
ityuktastena lakṣmīśaḥ provāca sumahāgirā 4|
viṣṇuruvāca-
bhaviṣyati nṛpaśreṣṭha yatte manasi kāṃkṣitam |
mamaiva ca mahatprītistava putratvahetave 5|
sthitiprayojane kāle tatra tatra nṛpottama |

tvayi jāte tvahamapi jātosmi tava suvrata 6|
paritrāṇāya sādhūnāṃ vināśāya ca duṣkṛtām |
dharmmasaṃsthāpanārthāya saṃbhavāmi tavānagha 7|
rudra uvāca-
evaṃ datvā varaṃ tasmai tatraivāṃtardadhe hariḥ |
asyābhūtprathamaṃ janma manoḥ svāyaṃbhuvasya ca 8|
raghūṇāmanvaye pūrvaṃ rājā daśaratho hyabhūt |
dvitīyo vasudevo'bhūdvṛṣṇīnāmanvaye vibhuḥ 9|
kalerdivyasahasrābdapramāṇasyāṃtyapādayoḥ |
śaṃbhalagrāmakaṃ prāpya brāhmaṇaḥ saṃjaniṣyati 10|
kauśalyā samabhūtpatnī rājño daśarathasya hi |
yadorvaṃśasya sevārthaṃ devakī nāma viśrutā 11|
harivratasya viprasya bhāryyā devaprabhā punaḥ |
evaṃ mātṛtvamāpannā trīṇi janmāni śārṅgiṇaḥ 12|
pūrvaṃ rāmasya caritaṃ vakṣyāmi tava suvrate |

yasya smaraṇamātreṇa vimuktiḥ pāpināmapi 13|
hiraṇyakahiraṇyākṣau dvitīyaṃ janmasaṃśritau |
kuṃbhakarṇa daśagrīvāvajāyetāṃ mahābalau 14|
pulastyasya suto vipro viśravānāma dhārmikaḥ |
tasya patnī viśālākṣī rākṣaseṃdra sutā'naghe 15|
sukeśitanayā sā syātsumālī dānavasya ca |
kekasī nāma kanyāsīttasya bhāryā dṛḍhavratā 16|
kāmodriktā tu sā devī saṃdhyākāle mahāmunim |
ramayāmāsa tanvaṃgī yatheṣṭaṃ śubhadarśanā 17|
kāmātsaṃdhyābhavādyatvāttasyāṃ jātau mahābalau |
rāvaṇaḥ kuṃbhakarṇaśca rākṣasau lokaviśrutau 18|
kanyā śūrpaṇakhā nāma jātātivikṛtānanā |
kasyacittvatha kālasya tasyāṃ jāto vibhīṣaṇaḥ 19|
suśīlo bhagavadbhaktaḥ satyavāgdharmmavāñśuciḥ |
rāvaṇaḥ kuṃbhakarṇaśca himavatparvatottame 20|

mahogratapasā māṃ vai pūjayāmāsaturbhṛśam |
rāvaṇastvatha duṣṭātmā svaśiraḥkamalaiḥ śubhaiḥ 21|
pūjayāmāsa māṃ devi dāruṇenaiva karmmaṇā |
tatastamabruvaṃ subhrūḥ prahṛṣṭenāṃtarātmanā 22|
varaṃ vṛṇīṣva me vatsa yatte manasi varttate |
tataḥ provāca duṣṭātmā devadānava rakṣasām 23|
avadhyatvaṃ pradehīti sarvalokajigīṣayā |
tato'haṃ dattavāṃstasmai rākṣasāya durātmane 24|
devadānavayakṣāṇāmavadhyatvaṃ varānane |
rākṣaso'sau mahāvīryo varadānāttu garvitaḥ 25|
trīṃllokānpīḍayāmāsa devadānavamānuṣān |

tena saṃbādhyamānāśca devā brahmapurogamāḥ 26|
bhayārttāḥ śaraṇaṃ jagmurīśvaraṃ kamalāpatim |
jñātvātha vedanāṃ teṣāmabhayāya sanātanaḥ 27|
uvāca tridaśānsarvānbrahmarudrapurogamān |

śrībhagavānuvāca-
rājño daśarathasyāhamutpatsyāmi raghoḥ kule 28|
vadhiṣyāmi durātmānaṃ rāvaṇaṃ saha bāṃdhavam |
mānuṣaṃ vapurāsthāya hanmi daivatakaṃṭakam 29|
naṃdiśāpādbhavaṃto'pi vānaratvamupāgatāḥ |
kurudhvaṃ mama sāhāyyaṃ gaṃdharvāpsarasottamāḥ 30|
rudra uvāca-
ityuktā devatāssarvā devadevena viṣṇunā |
vānaratvamupāgamya jajñire pṛthivītale 31|
bhārgaveṇa pradattā tu mahīsāgaramekhalā |
dattā maharṣibhiḥ pūrvaṃ raghūṇāṃ sumahātmanām 32|
vaivasvatamanoḥ putro rājñāṃ śreṣṭho mahābalaḥ |
ikṣvākuriti vikhyātassarvadharmmavidāṃvaraḥ 33|
tadanvaye mahātejā rājā daśaratho balī |
ajasya nṛpateḥ putraḥ satyavānśīlavānśuciḥ 34|

sa rājā pṛthivīṃ sarvāṃ pālayāmāsa vīryyataḥ |
rājyeṣu sthāpayāmāsa sarvānpārthivasattamān 35|
kośalasya nṛpasyātha putrī sarvāṃgaśobhanā |
kauśalyā nāma tāṃ kanyāmupayeme sa pārthivaḥ 36|
māgadhasya nṛpasyātha tanayā ca śucismitā |
sumitrā nāma nāmnā ca dvitīyā tasya bhāminī 37|
tṛtīyā kekayasyātha nṛpaterduhitā tathā |
bhāryyābhūtpadmapatrākṣī kekayī nāma nāmataḥ 38|
tābhiḥ sma rājā bhāryābhistisṛbhirdharmasaṃyutaḥ |
ramayāmāsa kākutsthaḥ pṛthivīṃ cānupālayan 39|
ayodhyānāma nagarī sarayūtīra saṃsthitā |
sarvaratnasusaṃpūrṇā dhanadhānyasamākulā 40|
prākāragopurairjuṣṭā hemaprākārasaṃkulā |
uttamairnāgaturagairmaheṃdrasya yathā purī 41|
tasyāṃ rājā sa dharmātmā uvāsa munisattamaiḥ |

purohitena vipreṇa vasiṣṭhena mahātmanā 42|
rājyaṃ cakārayāmāsa sarvaṃ nihatakaṃṭakam |
yasmādutpatsyate tasyāṃ bhagavānpuruṣottamaḥ 43|
tasmāttu nagarī puṇyā sāpyayodhyeti kīrtitā |
nagarasya paraṃ dhāmno nāma tasyāpyabhūcchubhe 44|
yatrāste bhagavānviṣṇustadeva paramaṃ padam |
tatra sadyo bhavenmokṣaḥ sarvakarmmanikṛṃtanaḥ 45|
jāte tatra mahāviṣṇau narāḥ sarve mudaṃ yayuḥ |
sa rājā pṛthivīṃ sarvāṃ pālayitvā śubhānane 46|
ayajadvaiṣṇaveṣṭyā ca putrārthī harimacyutam |
tena saṃpūjitaḥ śrīśo rājā sarvagato hariḥ 47|
vaiṣṇavena tu yajñena varadaḥ prāha keśavaḥ |
tasminnāvirabhūdagnau yajñarūpo haristadā 48|
śuddhajāmbūnadaprakhyaḥ śaṃkhacakragadādharaḥ |
śuklāṃbaradharaḥ śrīmānsarvabhūṣaṇabhūṣitaḥ 49|

śrīvatsakaustubhorasko vanamālāvibhūṣitaḥ |
padmapatraviśālākṣaścaturbāhurudāradhīḥ 50|
savyāṃkastha śriyā sārddhamāvirāsīdrameśvaraḥ |
varadosmīti taṃ prāha rājānaṃ bhaktavatsalaḥ 51|
taṃ dṛṣṭvā sarvalokeśaṃ rājā harṣasamākulaḥ |
vavaṃde bhāryyayā sārddhaṃ prahṛṣṭenāṃtarātmanā 52|
prāṃjaliḥ praṇato bhūtvā harṣagadgadayā girā |
putratvaṃ me bhajetyāha devadevaṃ janārdanam 53|
tataḥ prasanno bhagavānprāha rājānamacyutaḥ |
viṣṇuruvāca-
utpatsye'haṃ nṛpaśreṣṭha devalokahitāya vai 54|
paritrāṇāya sādhūnāṃ rākṣasānāṃ vadhāya ca |
muktiṃ pradātuṃ lokānāṃ dharmmasaṃsthāpanāya ca 55|
mahādeva uvāca-
ityuktvā pāyasaṃ divyaṃ hemapātrasthitaṃ śṛtam |

lakṣmyāhastasthitaṃ śubhraṃ pārthivāya dadau hariḥ 56|
viṣṇuruvāca-
idaṃ vai pāyasaṃ rājanpatnībhyastava suvrata |
dehi te tanayāstāsu utpatsyante madaṃgajāḥ 57|
mahādeva uvāca-
ityuktvā munibhiḥ sarvaiḥ stūyamāno janārdanaḥ |
svātmānaṃ darśayitvātha tathaivāṃtaradhīyata 58|
sa rājā tatra dṛṣṭvā ca patnīṃ jyeṣṭhāṃ kanīyasīṃ |
vibhajya pāyasaṃ divyaṃ pradadau susamāhitaḥ 59|
etasminnantare patnī sumitrā tasya madhyamā |
tatsamīpaṃ prayātā sā putrakāmā sulocanā 60|
tāṃ dṛṣṭvā tatra kauśalyā kaikeyī ca sumadhyamā |
arddhamarddhaṃ pradadatuste tasyai pāyasaṃ svakam 61|
tatprāśya pāyasaṃ divyaṃ rājapatnyaḥ sumadhyamāḥ |
saṃpannagarbhāḥ sarvāstā virejuḥ śubhravarccasaḥ 62|

tāsāṃ svapneṣu deveśaḥ pītavāsā janārdanaḥ |
śaṃkhacakragadāpāṇirāvirbhūtastadā hariḥ 63|
asminkāle manoramye madhumāsi śucismite |
śukle navamyāṃ vimale nakṣatre'ditidaivate 64|
madhyāhnasamaye lagne sarvagrahaśubhānvite |
kausalyā janayāmāsa putraṃ lokeśvaraṃ harim 65|
iṃdīvaradalaśyāmaṃ koṭikaṃdarppasannibham |
padmapatraviśālākṣaṃ sarvābharaṇaśobhitam 66|
śrīvatsakaustubhoraskaṃ sarvābharaṇabhūṣitam |
udyaddinakaraprakhyakuṃḍalābhyāṃ virājitam 67|
anekasūryyasaṃkāśaṃ tejasā mahatā vṛtam |
pareśasya tano ramyaṃ dīpādutpannadīpavat 68|
īśānaṃ sarvalokānāṃ yogidhyeyaṃ sanātanam |
sarvopaniṣadāmarthamanaṃtaṃ parameśvaram 69|
jagatsargasthitilaye hetubhūtamanāmayam |

śaraṇyaṃ sarvabhūtānāṃ sarvabhūtamayaṃ vibhum 70|
samutpanne jagannāthe devaduṃdubhayo divi |
vineduḥ puṣpavarṣāṇi vavarṣuḥ surasattamāḥ 71|
prajāpatimukhā devā vimānasthā nabhastale |
tuṣṭuvurmunibhiḥ sārddhaṃ harṣapūrṇāṃgavihvalāḥ 72|
jagurgaṃdharvapatayo nanṛtuścāpsarogaṇāḥ |

vavuḥ puṇyaśivā vātāḥ suprabhobhūddivākaraḥ 73|
jajvaluścāgnayaḥ śāṃtā vimalāśca diśodaśa |
tatassa rājā harṣeṇa putraṃ dṛṣṭvā sanātanam 74|
purodhasā vasiṣṭhena jātakarmmatadā'karot |
nāma cāsmai dadau ramyaṃ vasiṣṭho bhagavāṃstadā 75|
śriyaḥ kamalavāsinyā ramaṇo'yaṃ mahānprabhuḥ |
tasmācchrīrāma ityasya nāma siddhaṃ purātanam 76|
sahasranāmnāṃ śrīśasya tulyaṃ muktipradaṃ nṛṇām |
viṣṇumāsi samutpanno viṣṇurityabhidhīyate 77|

evaṃ nāmāsya datvātha vasiṣṭho bhagavānṛṣiḥ |
pariṇīya namaskṛtya stutvā stutibhireva ca 78|
saṃkīrtya nāmasāhasraṃ maṃgalārthaṃ mahātmanaḥ |
viniryayau mahātejāstasmātpuṇyatamādgṛhāt 79|
rājātha vipramukhyebhyo dadau bahudhanaṃ mudā |
gavāmayutadānaṃ ca kārayāmāsa dharmmataḥ 80|
grāmāṇāṃ śatasāhasraṃ dadau raghukulottamaḥ |
vastrairābharaṇairdivyairasaṃkhyeyairdhanairapi 81|
viṣṇossaṃtuṣṭaye tatra tarppayāmāsa bhūsurān |
kausalyā ca sutaṃ dṛṣṭvā rāmaṃ rājīvalocanam 82|
phullahastāraviṃdābhaṃ padmahastāmbujānvitam |
tasya śrīpādakamale padmābje ca varānane 83|
śaṃkhacakragadāpadmadhvajavastrādicihnite |
dṛṣṭvā vakṣasi śrīvatsaṃ kaustubhaṃ vanamālayā 84|
tasyāṃge sā jagatsarvaṃ sadevāsuramānuṣam |

smitavaktre viśālākṣī bhuvanāni caturdaśa 85|
niśvāse tasya vedāṃśca setihāsānmahātmanaḥ |
dvīpānabdhīngirīṃstasya jaghane varavarṇini 86|
nābhyāṃ brahmaśivau tasya karṇayośca diśaḥ śubhāḥ |
netrayorvahnisūryau ca ghrāṇe vāyuṃ mahājavam 87|
sarvopaniṣadāmarthaṃ dṛṣṭvā tasya vibhūtayaḥ |
kṛtsnā bhītā varārohā praṇamya ca punaḥ punaḥ|
harṣāśrupūrṇanayanā prāṃjalirvākyamabravīt 88|
kauśalyovāca-
dhanyāsmi devadeveśa labdhvā tvāṃ tanayaṃ prabho |
prasīda me jagannātha putrasnehaṃ pradarśaya 89|
īśvara uvāca-
evamukto hṛṣīkeśo mātrā sarvagato hariḥ |
māyāmānuṣatāṃ prāpya śiśubhāvādruroda saḥ 90|
atha pramuditā devī kauśalyā śubhalakṣaṇā |

putramāliṃgya harṣeṇa stanyaṃ prādātsumadhyamā 91|
tasyāḥ stanyaṃ papau devo bālabhāvātsanātanaḥ |
uvāsa māturutsaṃge jagadbhartā mahāvibhuḥ 92|
deśe tasmiñchuśubhe ramye sarvakāmaprade nṛṇām |
utsavaṃ cakrire paurā hṛṣṭā janapadā narāḥ 93|
kaikeyyāṃ bharato jajñe pāṃcajanyāṃśacoditaḥ |
sumitrā janayāmāsa lakṣmaṇaṃ śubhalakṣaṇam 94|
śatrughnaṃ ca mahābhāgā devaśatrupratāpanam |
anaṃtāṃśena saṃbhūto lakṣmaṇaḥ paravīrahā 95|
sudarśanāṃśācchatrughnaḥ saṃjajñe'mitavikramaḥ |
te sarve vavṛdhustatra vaivasvatamanoḥ kule 96|

saṃskṛtāste sutāḥ samyagvasiṣṭhena mahaujasā |
adhītavedāste sarve śrutavaṃtastathā nṛpāḥ 97|
sarvaśāstrārthatatvajñā dhanurvede ca niṣṭhitāḥ |
babhūvuḥ paramodārā lokānāṃ harṣavarddhanāḥ 98|

yugmaṃ babhūvatustatra rājānau rāmalakṣmaṇau |
tathā bharataśatrughnau tayoryugmaṃ babhūva ha 99|
atha lokeśvarī lakṣmīrjanakasya niveśane |
śubhakṣetre haloddhāte sunāsīre śubhekṣaṇe 100|
bālārkakoṭisaṃkāśā raktotpalakarāmbujā |
sarvalakṣaṇasaṃpannā sarvābharaṇabhūṣitā 101|
dhṛtvā vakṣasi cārvaṅgī mālāmamlānapaṅkajām |
sītāmukhe samutpannā bālabhāvena suṃdarī 102|
tāṃ dṛṣṭvā janako rājā kanyāṃ vedamayīṃ śubhām |
uddhṛtyāpatyabhāvena puposa mithilāpatiḥ 103|
janakasya gṛhe ramye sarvalokeśvarapriyā |
vavṛdhe sarvalokasya rakṣaṇārthaṃ sureśvarī 104|
etasminnaṃtare devi kauśiko lokaviśrutaḥ |
siddhāśrame mahāpuṇye bhāgīrathyāstaṭe śubhe 105|
kratupravaramārebhe yaṣṭuṃ tatra mahāmuniḥ |

varttamānasya tasyāsya yajñasyātha dvijanmanaḥ 106|
kratuvidhvaṃsino'bhūvanrāvaṇasya niśācarāḥ |
kauśikaściṃtayitvātha raghuvaṃśodbhavaṃ harim 107|
ānetumaicchaddharmātmā lokānāṃ hitakāmyayā |
sa gatvā nagarīṃ ramyāmayodhyāṃ raghupālitām 108|
nṛpaśreṣṭhaṃ daśarathaṃ dadarśa munisattamaḥ |
rājāpi kauśikaṃ dṛṣṭvā pratyutthāya kṛtāṃjaliḥ 109|
putraiḥ saha mahātejā vavaṃde munisattamam |
dhanyo'hamasmīti vadanharṣeṇa raghunaṃdanaṃ 110|
arcayāmāsa vidhinā niveśya paramāsane |
pariṇīya namaskṛtya kiṃ karomītyuvāca tam 111|
tataḥ provāca hṛṣṭātmā viśvāmitro mahātapāḥ |
viśvāmitra uvāca-
dehi me rāghavaṃ rājanrakṣaṇārthaṃ kratormama 112|
sāphalyamastu me yajñe rāghavasya samīpataḥ |

tasmādrāmaṃ rakṣaṇārthaṃ dātumarhasi bhūpate 113|
īśvara uvāca-
tacchrutvā munivaryyasya vākyaṃ sarvavidāṃ varaḥ |
pradadau munivaryyāya rāghavaṃ saha lakṣmaṇam 114|
ādāya rāghavaṃ tatra viśvāmitro mahātapāḥ |
svamāśramamabhiprītaḥ prayayau dvijasattamaḥ 115|
tataḥ prahṛṣṭāstridaśāḥ prayāte raghusattame |
vavṛṣuḥ puṣpavarṣāṇi tuṣṭuvuśca mahaujasaḥ 116|
athājagāma hṛṣṭātmā vainateyo mahābalaḥ |
adṛśyabhūto bhūtānāṃ saṃprāpya raghusattamam 117|
tābhyāṃ divye ca dhanuṣī tūṇau cākṣayasāyakau |
divyānyastrāṇi śastrāṇi datvā ca prayayau dvijaḥ 118|
tau rāmalakṣmaṇau vīrau kauśikena mahātmanā |
gacchaṃtī jñāpitāraṇye rākṣasī ghoradarśanā 119|
nāmnā tu tāḍakā devi bhāryā suṃdasya rakṣasaḥ |

jaghnatustāṃ mahāvīrau bāṇairdivyadhanuścyutaiḥ 120|
nihatā rāghaveṇātha rākṣasī ghoradarśanā |
tyaktvā tanuṃ ghorarūpāṃ divyarūpā babhūva sā 121|
jājvalyamānāvapuṣā sarvābharaṇavibhūṣitā |
prayayau vaiṣṇavaṃ lokaṃ praṇamya ca raghūttamau 122|
tāṃ hatvā rāghavaḥ śrīmānkauśikasyāśramaṃ śubham |
praviveśa mahātejā lakṣmaṇena mahātmanā 123|
tataḥ prahṛṣṭā munayaḥ pratyudgamya raghūttamam |
niveśya pūjayāmāsurarghādyaiḥ paramātmane 124|
kauśikaḥ kṛtadīkṣastu yaṃṣṭuṃ yajñamanuttamam |
ārebhe munibhiḥ sārddhaṃ vidhinā munisattamaḥ 125|
varttamāne mahāyajñe mārīco nāma rākṣasaḥ |
bhrātrā subāhunā tatra vighnaṃ kartumavasthitaḥ 126|
dṛṣṭvā tau rākṣasau ghorau rāghavaḥ paravīrahā |
jaghānaikena bāṇena subāhuṃ rākṣaseśvaram 127|

pavanāstreṇa mahatā mārīcaṃ sa niśācaram |
sāgare pātayāmāsa śuṣkaparṇamivānilaḥ 128|
sa rāmasya mahāvīryyaṃ dṛṣṭvā rākṣasasattamaḥ |
nyastaśastrastapastaptuṃ prayayau mahādāśramam 129|
viśvāmitro mahātejāḥ samāpte mahati kratau |
prahṛṣṭamanasā tatra pūjayāmāsa rāghavam 130|
samāśliṣya mahātmānaṃ kākapakṣadharaṃ harim |
nīlotpaladalaśyāmaṃ padmapatrāyatekṣaṇam 131|
upāghrāya tadā mūrdhni tuṣṭāva munisattamaḥ |
etasminnaṃtare rājā mithilāyā adhīśvaraḥ 132|
vājapeyaṃ kratuṃ yaṣṭumārebhe munisattamaiḥ |
taṃ draṣṭuṃ prayayussarve viśvāmitrapurogamāḥ 133|
munayo raghuśārdūla sahitāḥ puṇyacetasaḥ |
gacchatastasya rāmasya padābjena mahātmanaḥ 134|
abhūtsā pāvanī bhūmiḥ samākrāṃtā mahāśilā |

sāpi śaptā purā bhartrā gautamena dvijanmanā 135|
ahalyā raghunāthasya pādasparśācchubhā'bhavat |
atha saṃprāpya nagarīṃ mithilāṃ munisattamāḥ 136|
rāghavābhyāṃ tu sahitā babhūvuḥ prītamānasāḥ |
samāgatānmahābhāgāndṛṣṭvā rājā mahābalaḥ 137|
pratyudgamya praṇamyātha pūjayāmāsa maithilaḥ |
rāmaṃ padmaviśālākṣamiṃdīvaradalaprabham 138|
pītāmbaradharaṃ ślakṣṇaṃ komalāvayavojjvalam |
avadhīrita kaṃdarppakoṭilāvaṇyamuttamam 139|
sarvalakṣaṇasampannaṃ sarvābharaṇabhūṣitam |
svasya hṛtpadmamadhye yaḥ pareśasya tanurhariḥ 140|
utpanno dīpavaddīpātsauśīlyādiguṇaiḥ paraiḥ |
taṃ dṛṣṭvā raghunāthaṃ sa janako hṛṣṭamānasaḥ 141|
pareśameva taṃ mene rāmaṃ daśarathātmajam |
pūjayāmāsa kākutsthaṃ dhanyosmīti bruvannṛpaḥ 142|

prasādaṃ vāsudevasya viṣṇormene nareśvaraḥ |
pradātuṃ duhitāṃ tasmai manasā ciṃtayanprabhuḥ 143|
ātmajau raghuvaṃśasya jñātvā tatra nṛpottamaḥ |
pūjayāmāsa dharmeṇa vastrairābharaṇaiḥ śubhaiḥ 144|
ṛṣīnsamarcayāmāsa madhuparkādipūjanaiḥ |
tato'vasāne yajñasya rāmo rājīvalocanaḥ 145|

bhaṃktvā śaivaṃ dhanurdivyaṃ jitavānjanakātmajām |
athāsau vīryaśulkena mahatā paritoṣitaḥ 146|
mudā dharaṇijāṃ tasmai pradadau mithilādhipaḥ |
keśavāya śriyamiva yathāpūrvaṃ mahārṇavaḥ 147|
sa dūtaṃ preṣayāmāsa rāghavaṃ mithilādhipaḥ |
putrābhyāṃ saha dharmātmā mithilāyāṃ viveśa ha 148|
vasiṣṭhavāmadevādyaiḥ prītaiḥ saha mahīpatiḥ |
uvāsa nagare ramye janakasya raghūttamaḥ 149|
tasminneva śubhe kāle rāmasya dharaṇīsutām |

vivāhamakarodrājā mithilena samarcitaḥ 150|
lakṣmaṇasyormilāṃ nāma kanyāṃ janakasaṃbhavām |
janakasyānujasyātha tanaye śubhavarcasī 151|
māṃḍavī śrutakīrttiśca sarvalakṣaṇalakṣite |
bharatasya ca saumitrervivāhamakaronnṛpaḥ 152|
nirvartyaudvāhikaṃ tatra rājā daśaratho balī |
ayodhyāṃ prasthitaḥ śrīmānpaurairjanapadairvṛtaḥ 153|
pāribarhaṃ samādāya maithilena ca pūjitaḥ |
sasutaḥ sasnuṣaḥ sāśvaḥ sagajaḥ sabalānugaḥ 154|
tadadhvani mahāvīryyo jāmadagniḥ pratāpavān |
gṛhītvā paraśuṃ cāpaṃ saṃkruddha iva kesarī 155|
abhyadhāvacca kākutsthaṃ yoddhukāmo nṛpāṃtakaḥ |
saṃprāpya rāghavaṃ dṛṣṭvā vacanaṃ prāha bhārgavaḥ 156|
paraśurāma uvāca-
rāmarāma mahābāho śṛṇuṣva vacanaṃ mama |

bahuśaḥ pārthivānhatvā saṃyuge bhūrivikramān 157|
brāhmaṇebhyo mahīṃ datvā tapastaptumahaṃ gataḥ |
tava vīryabalaṃ śrutvā tvayā yoddhumihāgataḥ 158|
ikṣvākavo na vadhyā me mātāmahakulodbhavāḥ |
vīryyaṃ kṣatrabalaṃ śrutvā na śakyaṃ sahituṃ mama 159|
raudraṃ cāpaṃ durādharṣaṃ bhajyamānāṃ tvayā nṛpa |
tasmādvadānya yuddhaṃ me dīyatāṃ raghusattama 160|
idaṃ tu vaiṣṇavaṃ cāpaṃ tena tulyamariṃdama |
āropaya svavīryeṇa nirjitosmi tvayaiva hi 161|
athavā tyaja śastrāṇi purastādbalino mama |
śaraṇaṃ bhaja kākutstha kātarosyatha cetasī 162|
īśvara uvāca-
evamuktastu kākutstho bhārgaveṇa pratāpavān |
taccāpaṃ tasya jagrāha tacchaktiṃ vaiṣṇavīmapi 163|
śaktyā viyuktassa tadā jāmadagniḥ pratāpavān |

nirvīryo naṣṭatejābhūtkarmmahīno yathā dvijaḥ 164|
vinaṣṭateja saṃdṛṣṭvā bhārgavaṃ nṛpasattamāḥ |
sādhusadhviti kākutsthaṃ praśaśaṃsurmuhurmuhuḥ 165|
kākutsthastanmahaccāpaṃ gṛhītvāropya līlayā |
saṃdhāya bāṇaṃ taccāpe bhārgavaṃ prāha vismitam 166|
rāma uvāca-
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English translation

Rudra said :

1-3a. Formerly Svāyambhuva Manu muttered the great formula of twelve syllables at Naimiṣa on the pure, auspicious bank of Gomatī . For a thousand years he worshipped Lakṣmī 's lord. Lord Viṣṇu said to him: "Choose a boon from me." Then Manu Svāyambhuva joyfully said to Viṣṇu:

Manu said :

3b-4a. O Viṣṇu, be born as my son in three existences, O lord of gods. I am worshipping you with a desire for a son.

Rudra said :

4b. Thus addressed, Lakṣmī's lord spoke with very good words:

Viṣṇu said :

5-7. O greatest king, whatever is desired (by you) in your mind will take place. I too have a great pleasure in being your son. O best king, when you will be born in the period having stability as its aim, I shall also be born as your son, O you of a good vow. O sinless one, in every age I shall be born of you for protecting the good, destroying the wicked and establishing righteousness.

Rudra said :

8-14. Having thus given him a boon, Viṣṇu vanished there only. From Manu Svāyambhuva he had the first birth. He was born as king Daśaratha in the Raghu -family formerly. The second birth was that of lord Vasudeva in the family of the Vṛṣṇis . He will be born as a brāhmaṇa in the town of Śambhala in the last two quarters of the Kali -age of the measure of a thousand divine years. Kausalyā was born as the wife of king Daśaratha. Devakī was known (to be born) to serve the Yadu -family. Devaprabhā was born as the wife of a brāhmaṇa Harivrata. Thus they obtained the motherhood of Viṣṇu in three existences. O you of a good vow, I shall first tell you the account of Rāma , by just remembering whom even sinners get liberation. Hiraṇyaka and Hiraṇyākṣa , taking up second birth, will be born as the very strong Kumbhakarṇa and Rāvaṇa .

15-22. O you innocent one, pious Viśravas , a brāhmaṇa, was the son of Pulastya . His wife, a demon's daughter, was Viśālākṣī . She was the daughter of Sukeśī And the demon Sumālin's daughter Kekasī (Kaikasi ?) was his (another) wife of a firm vow. Being excessively full of lust, the slim, respectful lady of a charming appearance had sexual intercourse with the great sage in the evening. Due to her desire for sexual enjoyment in the evening two very powerful demons, Rāvaṇa and Kumbhakarṇa, known in the world, were born to her. A daughter, Śūrpaṇakhā of a deformed face was also born to her. After sometime Bibhīṣaṇa was born to her. He was of a good character, devoted to God, veracious, pious and pure. Rāvaṇa and Kumbhakarṇa were greatest like the Himālaya mountain. The two very much propitiated me with very severe penance. O goddess, that wicked Rāvaṇa worshipped me with just a wicked deed with his lotuslike heads. Then, I with my mind very much pleased said to him:

23-30. "Ask for a boon that is in your mind, O child." Then the wicked one said: "With a desire (i.e. as I have a desire) to conquer all worlds, let me not be killed by gods, demons or fiends." Then, O you of a beautiful face, I gave the wicked demon immunity from death from gods, demons or fiends. The very powerful demon, proud due to the grant of the boon, troubled the three worlds, gods, demons and fiends. Gods, troubled by him, full of fear, led by Brahmā , sought the shelter of god (Viṣṇu), the lord of Lakṣmī. Understanding their anguish, the ancient one said, in order to grant them immunity from fear, to all gods led by Brahmā and Rudra :

The lord said :

I shall be born in the family of Raghu as the son of king Daśaratha. I shall kill the wicked Rāvaṇa with his relatives. Taking to a human body I shall kill the thorn (i.e. nuisance) to the deities. You too, born as monkeys due to Nandin 's curse, help me, O best gandharvas and celestial nymphs.

Rudra said :

31-32. All deities, thus addressed by Viṣṇu, god of gods, were born on the earth after being turned into (i.e. as) monkeys. Bhārgava also gave the earth girt by the ocean. It was formerly given to the very noble Raghus by great sages.

33. There was Vaivasvata Manu 's son, known as Ikṣvāku , the best among kings and very powerful, best among those who knew the ways of the world.

34-38. In his family was born the very brilliant and powerful king Daśaratha, king Aja's son, truthful, pure, and of a good character. The king protected the entire earth with valour. He installed all best kings on the kingdoms (i.e. thrones). That king married Kausalyā, king Kosala 's daughter, beautiful in all limbs. His second wife was Sumitrā by name, Magadha king's daughter, of a bright smile. His third wife was Kekayī, having eyes like lotus-petals, and the daughter of Kekaya king.

39-44. With these three wives the Kākutstha king (i.e. Daśaratha) enjoyed while protecting the earth. There was a city named Ayodhyā situated on the bank of Sarayū . It was full of all jewels and wealth and grains. It possessed ramparts and town-gates. It had golden ramparts. It had excellent elephants and horses as Indra 's city (had). In it lived the righteous king along with best sages and the noble brāhmaṇa Vasiṣṭha , his family priest. And he ruled over the kingdom in which the thorns (i.e. sources of nuisance) were destroyed. That city of Ayodhyā also was called holy, since the revered Supreme Being would be born in it. O auspicious one, the name of that city of the abode (of Viṣṇu) was great.

45-51. That is the highest place where revered Viṣṇu dwelt. There salvation, instantly cutting off (the bonds of) all acts, would take place. When Viṣṇu was born there, O you of an auspicious face, all men were delighted. That king (Daśaratha) having protected the entire earth, and longing for a son performed a sacrifice in honour of Viṣṇu (to propitiate) Hari , Acyuta . Worshipped with the sacrifice in his honour by him, Viṣṇu, the omnipresent king, the lord of Lakṣmī, giver of boons said. In the fire Viṣṇu of the form of sacrifice then appeared. He was like pure gold. He held a conch, a disc and a mace. He had put on white garments. He was glorious, and adorned with all ornaments. On his chest were Śrīvatsa and Kaustubha ; he was adorned with a garland of wood-flowers. His large eyes resembled lotus-petals, he had four arms, and was of a generous mind. The lord of Lakṣmī, with Lakṣmī seated on his left lap, appeared there. He who loved his devotees, said to the king: "I am the giver of boons (i.e. I shall grant you a boon)."

52-54a. Seeing him, the lord of all worlds, the king full of joy and with his mind full of delight, with his wife (wives?) saluted him. With the palms of his hands folded, and bowing down, he spoke words faltering due to joy. He said to Viṣṇu, the lord of gods: "Be my son." Then Viṣṇu, the lord, being pleased, said to the king:

Viṣṇu said :

54b-55. O best king, for the good of the gods and the earth, I shall be born (as your son), for the protection of the good, for killing the demons, for granting liberation to the worlds, and for establishing righteousness.

Mahādeva said :

56. Viṣṇu gave the king bright rice boiled in milk, kept in a golden pot and held in the hand of Lakṣmī.

Viṣṇu said :

57. O king, O you of a good vow, give this rice boiled in milk to your wives. On them will be born sons from my body.

Mahādeva said :

58-60. Speaking like this, Viṣṇu, being praised by all sages, presented himself, and vanished in the same way. The very calm king, seeing the eldest and the youngest queen, divided the divine rice boiled in milk, and gave it to them. In the meanwhile his beautiful-eyed middle wife, longing for a son, came near him.

61-62. Seeing her, Kausalyā and Kekayī of a beautiful waist, gave half (the portion of) their divine rice boiled in milk to her. Eating that divine rice boiled in milk all the queens with beautiful waists, conceived and they, of a bright lustre, shone.

63-68. Then Viṣṇu, the lord of gods, wearing yellow garments and holding a conch, a disc, a mace in his hands, appeared in their dreams. In this charming time, O you of a bright smile, in the month of Caitra , in the bright half of the month, on the ninth day, when the Sun was in the Puṣya constellation, in the noon, and at a time when all Planets were auspicious, Kausalyā gave birth to a son, Viṣṇu, the lord of worlds, who was dark like lotus-leaves, who resembled crores of Cupids, whose eyes were large like lotus-petals, and was adorned with all ornaments. On his chest were Śrīvatsa and Kaustubha. He was graced with all ornaments. He shone with two ear-rings (bright) like the rising sun, resembled many suns, was covered with great lustre. He, the charming one, was born from the body of the highest lord, as one lamp is produced (i.e. lighted) from another lamp.

69-70. He was the lord of all worlds, who was fit to be meditated upon by all meditating sages, was ancient, the goal of all Upaniṣads , endless and the highest god. He was Viṣṇu, the cause of the creation, maintenance and destruction of the world, the protector of all beings, the lord full of all beings.

71-75. When the lord of the world was born, in heaven divine drums were sounded; the best gods sent down showers of flowers. Gods led by Brahmā, seated in aeroplanes, and along with sages and with their entire bodies overcome by joy, praised (him). The chiefs of gandharvas sang and bevies of celestial nymphs danced. Holy, auspicious breezes blew. The sun became very bright. The fires burnt (after being) subsided; the ten quarters were clear. Then the king joyfully seeing his son, the ancient (god Viṣṇu), performed through Vasiṣṭha, the ceremony to be performed at the birth of a child. Then revered Vasiṣṭha also gave him a charming name.

76-79. “This great lord is the ‘ ramaṇa ’ or lover of Śrī, living in a lotus. Therefore, his ancient name Śrīrāma is settled.” It is equal to the thousand names of Viṣṇu (i.e. the hymn Viṣṇusahasranāma) and gives salvation to human beings. Brought into existence by Viṣṇu, he is called Viṣṇu. The revered sage Vasiṣṭha, having named him, taken him round, having saluted him, having praised him with eulogies and having recited the thousand names (of Viṣṇu) for the good luck of the noble one, the very lustrous one, went from that most auspicious house.

80-82. Then the king gladly gave much wealth to chief brāhmaṇas . He also righteously caused to give the gift of a myriad of cows. The best of the Raghu dynasty gave a hundred thousand villages (to brāhmaṇas). With divine garments, and ornaments, and immeasurable wealth, he gratified the brāhmaṇas to please Viṣṇu.

83-87. Kausalyā with expanded hands saw him resembling a white lotus, having a lotus in his lotus-like hand. She saw, O you of an excellent face, (marks of) lotuses on his beautiful feet. On his body (she saw) (signs of) a conch, a disc, a mace, a lotus, a flag and garments etc.; on his chest (she saw) Śrīvatsa and Kaustubha along with a garland of wood-flowers. On his body she saw the entire world with gods, demons and human beings. The large-eyed (Kausalyā) saw the fourteen worlds on his

smiling face. In the breath of the noble one she saw Vedas and Itihāsas (historical accounts). O you of an excellent complexion, on his buttocks (she saw) islands, oceans and mountains. In his navel (she saw) Brahmā and Śiva . In his ears (she saw) the bright quarters. In his eyes she saw fire and the sun and in his nose (she saw) the very speedy wind.

88. Seeing all his splendours, the goal of all the Upaniṣads, the beautiful (lady) was afraid, and having saluted him again and again, and with her eyes full of tears, she, with the palms of her hands folded, said (these) words:

Kausalyā said :

89. O lord of the god of gods, I am fortunate in having got you as my son, O master. O lord of the world, be pleased with me. Show towards me a son's affection.

The lord said :

90. Viṣṇu (i.e. Rāma), the omnipresent one, thus addressed by his mother, obtaining illusory manhood, cried due to his being a child.

91-93. Then queen Kausalyā of a beautiful waist and auspicious characteristics, joyfully embraced her son and gave him (i.e. fed him with) milk from her breast. The eternal one drank (sucked) milk from her breast as a child; the great lord, the sustainer of the world remained on his mother's lap. Citizens and countrymen, being delighted, celebrated a festival in that auspicious, charming region, giving all desired objects of men.

94-96. Bharata produced from the Pāñcajanya (conch of Viṣṇu) was born to Kaikeyī . Sumitrā gave birth to Lakṣmaṇa of auspicious signs. The glorious one also gave birth to Śatrughna , the tormentor of his enemies. Lakṣmaṇa, the killer of the enemy's heroes, was born with a portion of (the snake) Ananta . Śatrughna, of unlimited valour, was produced from Sudarśana . They all grew there in the family of Vaivasvata Manu.

97-98. The sons were properly taught by the very vigorous Vasiṣṭha. The princes studied the Vedas and were proficient in general knowledge. They knew the essential nature of all branches of knowledge, and were skilled in archery. They were very generous and they increased the joy of people.

99. The princes Rāma and Lakṣmaṇa formed a pair. Similarly Bharata and Śatrughna formed a pair.

100-104. Then Lakṣmī, the chief goddess of the worlds, who was beautiful, who resembled a crore of young suns, whose hands were like red lotuses, who was endowed with all (good) characteristics, who was adorned with all ornaments, who, the beautiful one, had worn on her bosom a garland of fresh flowers, was born in Janaka 's house, at the opening of a furrow, at an auspicious moment in an auspicious field dug up by Indra's plough. Seeing that girl, auspicious and full of all Vedas, the lord of Mithilā took her out and nourished her as (his) child. The chief goddess, dear to the lord of worlds, grew in the charming house of Janaka for the protection of the entire world.

105-110. In the meanwhile, O goddess, the great sage, Kauśika , well known in the world, commenced the performance of a sacrifice in the established hermitage on the auspicious, meritorious bank of Bhāgīrathī . When that sacrifice of the brāhmaṇa proceeded, the demons of Rāvaṇa destroyed his sacrifice. Pious Kauśika, having thought, desired to bring for the good of the world, Viṣṇu (i.e. Rāma) born in Raghu's family. Having gone to the charming city of Ayodhyā protected by (Daśaratha, the descendant of) Raghu, the best sage saw Daśaratha, the best king. The king of a great lustre too, having

seen Kauśika, got up, and with the palms of his hands joined, saluted, along with his sons, the best sage.

111-112a. The descendant of Raghu, saying, “I am fortunate” honoured the best sage with proper rite after seating him on an excellent seat. Having taken himself round him, and saluted him, he said to him: “What do (i.e. should) I do?” Then Viśvāmitra , with great penance (to his credit), and with his mind delighted, said:

Viśvāmitra said :

112b-113. O king, give me Rāma for the protection of my sacrifice. In Rāma’s vicinity (i.e. presence) may my sacrifice be fruitful. Therefore, O king, please give (me) Rāma for the protection of (my) sacrifice.

The lord said :

114-116. Hearing the words of the best sage, he, the best among the all-knowing ones, gave the best sage, Rāma with Lakṣmaṇa. Taking Rāma (with him), that best brāhmaṇa Viśvāmitra with great penance (to his credit), and being pleased, went to his hermitage. When the best descendant of Raghu went (with the sage), gods were delighted. The very lustrous ones sent down showers of flowers, and praised (him).

117-118. Then the very powerful Garuḍa , delighted in heart, came there unseen by beings, and having approached (the best descendant of) Raghu (i.e. Rāma), gave the two (i.e. Rāma and Lakṣmaṇa) two bows, two quivers, and two inexhaustible arrows. The bird also gave them divine missiles, weapons, and left.

119-123. The two heroes, Rāma and Lakṣmaṇa, were informed of the fierce-looking demoness moving in the forest by the noble Kauśika. O goddess, her name was Tāḍakā , and she was the wife of the demon Sunda . The two great heroes struck her with arrows discharged from their divine bows. Struck (with his arrow) by Rāma, the fierce-looking demoness gave up her fierce form, and became one of a divine form. She was glowing with her body, was adorned with all ornaments; having saluted the two (best descendants of) Raghu, she went to Viṣṇu’s world. Having killed her the celebrated and very lustrous Rāma entered, with the noble Lakṣmaṇa, the auspicious hermitage of Kauśika.

124-126. Then the delighted sages, having gone forth to meet the best of Raghus, seated him, and worshipped the highest soul with materials of worship etc. The best sage Kauśika, being initiated along with the sages properly commenced the excellent sacrifice. When the great sacrifice proceeded, a demon named Mārīca , along with his brother Subāhu , came there to create an obstacle.

127-129. Seeing the two fierce demons, Rāma, killer of his enemy’s heroes, killed Subāhu, the lord of demons, with one arrow. With a great wind-missile, he caused Mārīca to fall into the ocean as wind causes a dry leaf (to fall down). That best demon, seeing the great valour of Rāma, put down his weapons and went to a great hermitage to practise penance.

130-132a. Viśvāmitra, of great lustre, worshipped Rāma there with a pleased mind after the great sacrifice was over. The best sage, having embraced the noble one who had side-locks on his temples, who was dark like a lotus-leaf, whose eyes were large like lotus-leaves, and having smelt his head, praised him.

132b-141. In the meanwhile, the lord of lords, king of Mithilā commenced, with the (help of) best sages, the Vājapeya sacrifice. To see it all sages of auspicious hearts led by Viśvāmitra went along with best of the Raghus (to Mithilā). With the lotus-like foot of that Rāma who was going (to Mithilā), the land was purified, and the great stone was approached. That Ahalyā too, who was formerly cursed by her husband Gautama , became auspicious by the touch of Rāma's foot. Then the best sages having reached the city of Mithilā with the two descendants of Raghu (viz. Rāma and Lakṣmaṇa) were delighted at heart. The very powerful king of Mithilā having seen the illustrious ones to have come, went forth to meet them and honoured them. (He saw) Rāma whose eyes were large like lotuses, who resembled a lotus-leaf (in complexion), who had put on a yellow garment, was gentle, had tender limbs and was bright, who, the excellent one, had slighted Cupid with his handsomeness, who was endowed with all (good) marks, was decorated with all ornaments, who, the slender Viṣṇu, was born in the heart-lotus of the highest god, with the highest virtues like good character, as one lamp would be produced (i.e. lighted) from another. Seeing that Raghunātha , Janaka was delighted at heart.

142-145a. He looked upon Rāma, Daśaratha's son, just as the highest lord. Saying, "I am fortunate" he honoured the descendant of Kakutstha . He took that to be the favour of Viṣṇu, Vāsudeva . The lord thought to his mind to give him (in marriage) his daughter. Knowing the two to be sons from Raghu's family, the best king honoured them in accordance with Dharma with bright garments and ornaments. With honour like madhuparka he worshipped the sages.

145b-148. Then at the end of the sacrifice, the lotus-eyed Rāma broke the divine bow of Śiva and won Janaka's daughter. The lord of Mithilā, very much pleased with the great purchase-price in the form of (Rāma's) valour, gladly gave her (in marriage) to him, as formerly the great Ocean gave Lakṣmī to Viṣṇu. The lord of Mithilā sent a messenger to (Daśaratha) the descendant of Raghu. The pious one entered Mithilā with his two sons.

149-153. That best descendant of Raghu stayed along with the delighted Vasiṣṭha, Vāmadeva , etc. in Janaka's charming city. The king properly honoured by king Janaka got Rāma married to the Earth's daughter (i.e. Sītā) at an auspicious time. The king got Urmilā , Janaka's daughter, married to Lakṣmaṇa, and the two daughters of good figures and having all (auspicious) marks, Māṇḍavī and Śrutakīrti to Bharata and Śatrughna respectively. Then having completed the nuptial rites the powerful, happy Daśaratha surrounded by citizens and (other) subjects started for Ayodhyā.

154-156. Receiving the wedding present, and honoured by the king of Mithilā, he, along with his sons, daughters-in-law, horses, elephants and attendants (left for Ayodhyā). On their way, the very strong and valorous son of Jamadagni , the destroyer of kings, taking an axe, like an angry lion desiring to fight, ran to the descendant of Kakutstha. Reaching Rāma, and seeing him, Bhārgava spoke (these) words:

Paraśurāma said :

157-159. O Rāma, Rāma of mighty arms, listen to my words. Having killed many very brave kings in battles, and having given the land to brāhmaṇas I went to practise penance. Having heard about your valour and power, I have come to fight with you. The Ikṣvākus born in the family of my maternal grandfather are not to be killed by me. Having heard (i.e. when I hear) about the valour of a kṣatriya and his power, I cannot bear it.

160-162. O prince, you broke the fierce bow of Śiva difficult to be assailed. Therefore, O best of Raghus, O liberal one, fight with me. O you who curb your enemies, this is Viṣṇu's bow which is like that (bow of Śiva). Fix (an arrow to it). Then I am vanquished (by you) with your valour. Or abandon your

weapons before me, the powerful one. If you are afraid in your heart, then submit to me, O Kākutstha.

The lord said :

163-166. Kākutstha (i.e. Rāma), the brave one, thus addressed by Paraśurāma , took his bow and the power too of him (given to him) by Viṣṇu. Deprived of that power, that brave Paraśurāma became powerless and lustreless like a brāhmaṇa deprived of (holy) acts. Seeing Paraśurāma lustreless, the best kings repeatedly praised Rāma (with the words): “Well (done), well (done).” Rāma having easily raised the bow and fixed the arrow to it, spoke to Paraśurāma, who was amazed:

Rāma said :

167. O brāhmaṇa, what should I do to you with this best arrow? Do (i.e. should) I cut off this world, the nether (world) or heaven, or should I destroy your penance?

The lord said :

168. Bhārgava, seeing that very fierce arrow of Rāma and knowing him to be the highest self, was delighted, and said to Rāma:

Paraśurāma said :

169-176. O Rāma, Rāma of mighty arms, I did not know you to be the ancient (soul). Today only I knew you by means of your virtues like valour. You are actually the first, highest soul. You are the highest Brahman . You are the highest, the immutable one. You are Ananta (the endless one), great Viṣṇu, Vāsudeva, higher than the highest. You are Nārāyaṇa . You are the lord of Śrī. You are full of the three (Vedas). You are the Time (or Death). You are the entire world. You yourself are the one called A . You are the creator, the supporter and the destroyer. You are the highest lord. You are inconceivable; you are of the form of a great being; you are a great hymn. You are the highest being having four, six, five qualities. You are the sacrifice. You are thevaṣaṭkāra (i.e. exclamation used on making an oblation). You are the Oṃ consisting of the three (Vedas). You are of a manifest and an unmanifest form. You possess qualities. You are qualityless and the highest one. I am unable to praise you who are beyond the scope of even the Vedas. O lord, you, the absolute one (should) please forgive me my rash behaviour towards you. Having conquered, due to your power, all princes and having given the earth to the brāhmaṇas, I obtain peace due to your favour only.

The lord said :

177-185. Having spoken like this, Parasurāma of a great penance (to his credit) having gone round and saluted Rāma, the protector of the world, offered the heaven merited by having performed one hundred sacrifices to that missile. Rāma of a great lustre, then saluted the great sage. He duly worshipped him with water for washing his feet, materials of worship and water for being sipped. Parasurāma, of a great penance (to his credit), honoured by him went to the hermitage of Nara-Nārāyaṇa , for practising penance. And the mighty king Daśaratha, along with his sons and wives, entered his own city at an auspicious moment. Rāma, Lakṣmaṇa, Bharata and Śatrughna, having approached their wives, amused themselves with their minds delighted. Rāma, the pious one amused himself with Sītā for twelve years, like Viṣṇu amusing himself with Lakṣmī. At that time only king Daśaratha affectionately desired to bestow his kingdom upon his eldest son (Rāma). His dear wife

Kaikayī who was given (two) boons (by him) formerly, asked the best king for the coronation of Bharata and banishment of Rāma for fourteen years.

186-188. That king, with his mind struck by grief, (and) due to being veracious, banished his son. Rāma, the descendant of Kakutstha, though capable (of snatching the kingdom), righteously left it for him, and to (keep) the promise of his father, went, with Lakṣmaṇa and Sītā, to the forest to kill Rāvaṇa. That king (Daśaratha), afflicted by the separation from his son, died.

189-190. Pious Bharata, being appointed to the kingdom along with the ministers showing that he was a good brother, did not desire the kingdom. Having come to the forest, he requested (Rāma) his brother and the descendant of Kakutstha. Rāma who curbed his enemies, did not desire the kingdom as a result of his father's order.

191-193. He gave him his own sandals. He (i.e. Bharata) too received them with devotion. Bharata brought Rāma's auspicious sandals to the kingdom, and he, Kaikayī's son, everyday worshipped them with sandal, with flowers. And the best king, being engaged in the practice of penance, remained in it (i.e. the kingdom). Till the noble Rāma came (back to Ayodhyā) all the citizens remained engaged in vows.

194. Rāma with Sītā enjoyed himself on the mountain like Citrakūṭa , in the holy hermitage of Bharadvāja , and the holy water of Mandākinī .

195-202. Sometime the magnanimous Rāma was resting (with his head) on Sītā's lap. Indra's crow came there and went about him. He, seeing Jānakī there and being tormented by Cupid's arrow, tore her plump and raised breast with his sharp nails. King Rāma, seeing the crow, took a darbha with his hand and uniting it with the missile of Brahman, discharged it. The crow, seeing the fierce blade of grass, with its form full of flames, and crying with a distressed tone, ran away. Rāma's very fierce missile followed the crow. The crow, oppressed by fear, wandered in the three worlds. Wherever the crow, desiring shelter, went, the fearful missile of Rāma went after him. The crow, tormented by the missile and (therefore) seeking a shelter, quickly went to Brahmā, Indra, Rudra, Yama and Varuṇa . All the wise gods like Rudra and the demons, seeing the crow, said: "We are not able to protect (you)." Then Brahmā, the lord of the three worlds, said (to the crow):

Brahmā said :

203-205. O best of crows, submit yourself to him only. He, the glorious one alone, is the ocean of pity for all. He, the lord of beings, endowed with qualities like good character and affectionate to those who have sought his shelter, will certainly protect you. He is the father, the mother, the companion and the friend of the entire world. Seek the refuge of the lord of gods. O bird, there is no other refuge.

Mahādeva said :

206-208. Thus addressed by Brahmā, the crow, overcome by fear, suddenly approached Rāma and fell on the ground. Seeing the crow in peril of life, Sītā politely said to her lord, the mighty (Rāma), "Protect him, protect him." The respectable lady Sītā put the head of the crow that had fallen before her on Rāma's feet.

209-211. The virtuous Rāma, the ocean of the nectar of pity and afflicted by compassion, raised him with his hand and protected him. Rāma, the treasure of compassion, said to the crow: "Do not be afraid. I shall grant you protection from fear. Go as you please." He, protected by Rāma, repeatedly saluted Rāma and Sītā, and quickly went to heaven.

212-213. Then Rāma, along with Sītā and the intelligent Lakṣmaṇa, being praised by great sages, lived on the Citrakūṭa mountain. Rāma, the best of the Raghus, being worshipped on it by Bharadvāja, went to the very huge hermitage of Atri .

214-217. The excellent pious sage, seeing the best of the Raghus to have come, with joy went forth with his wife to greet him. Having seated him, along with Sītā, on a very auspicious and divine seat, he affectionately offered him materials of worship, water for washing his feet and for sipping, and various garments, madhuparka , so also ornaments and unction. His wife Anasūyā affectionately gave Sītā divine and excellent garments and bright ornaments. She fed Rāma with divine food, drink and eatables, etc.

218-219. Prince Rāma, along with Lakṣmaṇa, very devoutly honoured by him, lived there for a day. When it dawned, Rāma got up, took himself round the great sage, saluted him, and set about going.

220-221. Permitted by him the lotus-eyed Rāma went to the Daṇḍaka forest thronged by great sages. There he killed the very fierce demon named Virādha and then entered the auspicious hermitage of Śarabhaṅga .

222. He, on seeing Rāma, had his sins instantly destroyed and went, along with gandharvas and celestial nymphs to Brahmā's world.

223-224. One by one Rāma went to the hermitages of Sutīkṣṇa , of Agastya , of Agastya's brother also, and was honoured by them. Then Rāma lived very happily and for a long time in Pañcavaṭī , on the auspicious bank of Godāvarī .

225-227. On going there the greatest sages, the religious ascetics, worshipped the lotus-eyed Rāma, the lord of the souls. They acquainted him with the threat coming from the hosts of demons. Having comforted them, he gave them the gift of fearlessness. After being honoured by him they went to their own hermitages. Rāma passed thirteen happy years there.

228-229a. After sometime, the demoness, Rāvaṇa's unconquerable sister of a fierce form, entered the charming Pañcavaṭī on the auspicious bank of Godāvarī.

229b-235a. Having seen the excellent Raghu (i.e. Rāma) resembling a crore of Cupids, dark like lotus-leaves, having large, lotus-like eyes, a raised nose, large arms, a conch-like neck, and a large chin, resembling a red lotus, with his palms marked with lotuses, adorned with a row of nails like the spotless moon resembling glossy and tender dūrvā (grass), an auspicious treasure of delicacy, wearing a yellow silken garment, adorned with all ornaments, of the age of a youth, having a body deluding the world, the demoness, oppressed by Cupid's arrows, approached Rāma having lotus-like eyes, and said to him:

The demoness said :

235b-236. Who are you, dwelling in the Daṇḍaka forest in the guise of an ascetic? Why have you come to (this forest) difficult to be approached (even) by demons? Quickly tell the truth. (Please) do not tell a lie.

Maheśvara said :

237-240a. That Rāma, thus addressed, laughed and said:

Rāma said :

I am king Daśaratha's son, called Rāma. This archer is my innocent younger brother, Lakṣmaṇa. This is my dear wife Sītā, Janaka's daughter. By my father's order I have come to this forest. With a desire to do good to the sages, we are roaming in this great forest. O beautiful lady, why have you come to my hermitage? Who are you? In whose family are you born? Tell me the whole truth.

Maheśvara said :

240b. Thus addressed by Rāma, she said fearlessly:

The demoness said :

241-245a. O king, I am the daughter of Viśravas and the sister of Rāvaṇa. I am Śūrpaṇakhā by name, and am well-known in the three worlds. O lord, this Daṇḍaka forest is given to me by my brother. Eating groups of sages I roam in the great forest. Seeing you, an excellent sage, I, tormented by Cupid's arrows, and being very fearless, have come (here) with a desire to dally with you. O best king, please be my husband. O king, I desire to devour this Sītā (wife) of you. With you I shall dally in the forest with prominent mountains.

Maheśvara said :

245b-252a. Seeing the demoness, after having spoken like this, ready to devour Sītā, Śrī Rāma raised his sword and cut off her nose and ears. The demoness, with her face deformed, and weeping with fear, entered Khara 's house, and told him Rāma's act. He, the killer of his enemies, surrounded by thousands of demons, and with Dūṣaṇa and Triśiras , came to fight violently with Rāma. Rāma easily killed those demons of huge bodies in the fearful forest with arrows resembling Death (i.e. with fatal arrows). With arrows resembling serpents he knocked down in the battle Khara, Triśiras and the very powerful Dūṣaṇa. Having killed all the demons living in the Daṇḍaka forest, and worshipped by hosts of gods and praised by great sages, (Rāma) lived in Daṇḍaka forest with Sītā and Lakṣmaṇa.

252b-25Sa. Learning about the murder of the demons, Rāvaṇa, rendered violent with anger, came along with the wicked Mārīca to Janasthāna . That demon Rāvaṇa came to Pañcavaṭī with Mārīca of an illusory deer-form, and when Daśaratha's sons were away from the hermitage he, desiring his own murder, kidnapped Sītā, the wife of Rāma.

255b-257a. The powerful Jaṭāyu , the king of vultures, seeing her being kidnapped, fought due to his affection for Rāma with the demon. Rāvaṇa who resisted his enemies, killed him with the strength of his arms and entered the city of Laṅkā .

257b-261. Having kept Sītā in the Aśoka -grove he, desiring death by Rāma's arrow, entered his house. And Rāma having killed the demon Mārīca who had taken up the form of a deer, again came there (i.e. to his hermitage) with his brother Lakṣmaṇa. Coming to know that Sītā was kidnapped by a demon, the very intelligent son of Daśaratha, being tormented by great grief, lamented. Looking for Sītā in the forest, he, on his way seeing a very mighty vulture fallen on the ground with his feet and wings cut off and with his entire body full of blood, was amazed.

262a. The glorious Rāma asked him: "Who desired to kill you and why?"

262b. The vulture, on seeing Rāma, very gently spoke:

The vulture said :

263. O Rāma, the mighty Rāvaṇa has kidnapped your wife. He, the chief of the demons, struck me in the battle.

Maheśvara Said :

264-266. Having spoken like this, he suddenly cast his life before Rāma. Rāma performed his obsequies according to the Vedic precepts. And he gave him his own eternal abode, fit to be reached by meditating saints. The best bird, the vulture, attained salvation, the final position due to the common form of Viṣṇu. Then Rāma went to Mālyavat (mountain), to the auspicious hermitage of Mataṅga .

267-270. He went to the pious, glorious Śabarī . That best among Viṣṇu's devotees, seeing Rāma and Lakṣmaṇa, went forth to greet them. Having saluted and seated them on a seat of darbhas , she washed their feet. With her mind full of joy she devoutly worshipped them with fragrant wild flowers. She, of a firm vow, then offered the two descendants of Raghu (viz. Rāma and Lakṣmaṇa) fragrant fruits and sweet roots. (Rāma,) the descendant of Kakutstha, gave her the highest liberation.

271-273. Then Rāma, killer of his enemies, having gone to the Pampā lake killed there the demon Kabandha of a fierce form. The very vigorous one, having killed him, burnt him. (Then) he (i.e. Kabandha) went to heaven. Then the lotus-eyed Rāma, having gone to Godāvarī, asked her, "O Gaṅgā , do you know my dear (wife) Sītā?" That Gaṅgā, covered with ignorance, did not tell him (anything).

274-275. Rāma angrily cursed her: "Be of red water." Then being dejected she through fear, led by great sages, and being helpless and with the palms of her hands joined sought Rāma's refuge. Then all great sages said to the eternal Rāma:

The sages said :

276. Gaṅgā, purifying the three worlds, has risen from your lotus-like feet. O lord of the world, you alone can free her from the curse.

Maheśvara said :

277a. Then the pious Rāma, affectionate to those who seek his shelter, said:

Rāma said :

277bc. May this Gaṅgā, destroying sins, be free from my curse merely by Śabarī's bath and united with auspicious water.

278-279. Speaking like this, the very powerful Rāma made, with the tip of his Śārṅga bow, the Śabarī-tīrtha like Gaṅgā and Gayā . In its water was the holy place of great devotees of Viṣṇu. "Undoubtedly that form becomes venerable to the world."

280-282a. Speaking like this the descendant of Kakutstha went to Ṛṣyamūka mountain. Then on the bank of Pampā lake he was joined by the monkey Hanūmat. At his words (i.e. request) he came in contact with Sugrīva . At the words (i.e. request) of Sugrīva, Rāma, having bound Vālin , the lord of monkeys, consecrated Sugrīva on that kingdom.

282b-287. And the lord of monkeys desiring to find out Sītā, sent heroes like Hanūmat. Hanūmat, the son of Wind, entered the city of Lankā and saw (there) the helpless Sītā emaciated due to fasting and being very much grieved, with her body smeared with dirt and mud, and wearing a dirty garment. The monkey, having shown her the token of recognition and having told her the news (about Rāma), having killed seven sons of the ministers, so also Rāvaṇa's son, after having uprooted the pillar of the gateway, and having cheered up Sītā, destroyed the grove, the garden-keepers, the servants and the chief leaders of the army.

288-291. By chance he was arrested by Rāvaṇa's son. Seeing the lord of demons and having also talked to him, the monkey burnt the city of Lankā with the fire from his (burning) tail. Having taken the token of recognition given by her (i.e. Sītā) he again came (back to Rāma). The very lustrous chief of monkeys, approached the lotus-eyed Rāma and reported to him that he had actually seen Sītā. Rāma, with Sugrīva, and surrounded by many monkeys, went to the shore of the great ocean, and kept his army there.

292-294. Rāvaṇa's younger brother called Bibhīṣaṇa, who was pious, veracious, and best among the great devotees of Viṣṇu, knowing Rāma to have arrived, abandoned his elder brother (Rāvaṇa), so also the kingdom, sons, wife, and submitted himself to Rāma. At the words of Hanūmat the lord accepted him, and granting protection to the gentle one, consecrated him on the kingdom (i.e. the throne) of the demons.

295-297. Then Rāma, the descendant of Kakutstha, desiring to cross the ocean, approached him, and he, the mighty one, seeing the very clean water, took up the Śārṅga bow and dried up the ocean with volleys of arrows. Then the ocean, the lord of rivers, yielded himself to the descendant of Kakutstha (i.e. Rāma), the treasure of pity. Then Rāma again filled the ocean with the Varuṇa missile.

298-299. Then on the ocean, the abode of alligators, Nala constructed a bridge with rocks brought by the monkeys. Then the great army entered the city of Laṅkā, and a great battle between the monkeys and the demons was fought.

300-306. Then Rāvaṇa's very mighty son Indrajit bound both Rāma and Lakṣmaṇa with magical nooses (literally, serpent-nooses). Garuḍa, having come (there), let loose the nooses. The very powerful monkeys killed all the demons. In the battle Rāma killed Rāvaṇa's younger brother, the very strong Kumbhakarṇa, with arrows resembling flames of fire. With the missile presided over by Brahmā the angry Indrajit knocked down the monkeys. The mountain having great herbs was brought by Hanūmat. And all got up (alive) by the touch of it that was brought. Then Rāma's brave younger brother (i.e. Lakṣmaṇa), knocked down with arrows Indra's conqueror (i.e. Indrajit) as Indra did Vṛtra . The very strong Rāvaṇa set out with his complete army and ministers to fight with Rāma on the battlefield. The battle between the monkeys and demons took place on all sides.

307-321. A battle took place between Rāma and Rāvaṇa; so also with Lakṣmaṇa. The lord of demons knocked down-Lakṣmaṇa with (the missile called) Śakti . Then the angry Rāma. of great lustre and the destroyer of the demons, killed the demon soldiers with arrows resembling Yama, the god of death, and destroying eveything. Rāma very much covered the demon Rāvaṇa with thousands of blazing arrows resembling the rod of (Yama, the god of) Death. The demon, with his entire body pierced with missiles of Rāma, fled through fear from the battlefield to Laṅkā. Seeing the world full of Rāma, he entered his house through dejection. Then Hanūmat brought the great mountain with great herbs. Due to that Rāma's younger brother regained consciousness. Then with a desire for victory Rāvaṇa commenced a sacrifice. The chief monkeys then destroyed it of a magical form. Then Rāvaṇa again set out, after getting into a divine chariot and along with many demons, to fight with Rāma. Then the intelligent Indra sent to Rāma a divine chariot, yoked with bay horses and with a charioteer. The best

of the Raghus, having got into the chariot brought by Mātalin (Indra's charioteer), and being praised by hosts of gods, fought with that demon. Then a great, very fierce battle, with weapons and missiles took place day and night for a week between Rāma and Rāvaṇa. All the gods, remaining in aeroplanes, witnessed the battle. The best of the Raghus cut off the heads of Rāvaṇa, which many times sprang up due to the boon of Śiva. Rāma quickly discharged a very fierce missile sacred to Brahmā and resembling the fire at the time of the deluge to kill the wicked one. That missile, discharged by Rāghava , tore Rāvaṇa's chest, pierced the earth and went to the nether world, and being honoured by serpents (again) came back to Rāma's hand. That great demon losing his life, fell down and died.

322-325. Then all the hosts of gods with their minds full of joy, dropped showers of flowers on the noble lord of the world. The chiefs of gandharvas sang (his praise) and bevies of celestial nymphs danced. So also auspicious breezes blew, and the sun was very bright. Sages, siddhas , gods and kinnaras praised (him). The best of the Raghu-family consecrated the greatest demon Bibhīṣaṇa on the throne of Laṅkā, and looked upon himself as having accomplished his object. Having consecrated Bibhīṣaṇa Rāma then said these words to Bibhīṣaṇa:

Rāma said :

326-327. As long as the moon and the sun exist, as long as the earth exists, as long as my account exists, the kingdom (of Laṅkā) will rest with Bibhīṣaṇa. Being very powerful, reach, along with the host of your sons and grandsons, my divine, ancient abode accessible to meditating saints.

The lord said :

328-330. The very mighty one, Rāma, having thus given a boon to the demon and having approached Sītā, spoke many harsh and censurable words to her in the assembly of people. The chaste lady much censured by him entered fire. Then all the hosts of gods led by Śiva, Brahmā, seeing the mother (i.e. Sītā) entering fire, were afflicted by fear, and approaching the greatest of Raghus, said, with their palms joined, to him:

Gods said :

331-339. O Rāma, Rāma, O you of large arms and of a great valour, listen. Sītā is extremely pure. She never violates your norms of conduct. You should not abandon her wrongly, as the sun does not give up his light. She is the mother of the entire world, and is support of the whole world. Rāvaṇa and Kumbhakarṇa were your former highly devoted servants. Due to the curse of Sanaka etc. they were born on the earth. For their liberation Sītā was seized (by Rāvaṇa) in the Daṇḍaka forest. The two pre-eminent demons were killed by you. They are (now) liberated, and with their sons, grandsons and followers have gone to heaven. You are Viṣṇu; you are the highest Brahman; you are the ancient one meditated upon by the meditating saints. You alone, of all gods, are the immutable (god) without a beginning or an end. You are the glorious Nārāyaṇa. Sītā is the ancient Lakṣmī. She is the mother of all the worlds. You, O highest lord, are the father. This mother of the world is eternal and shall never abandon you. O best of the Raghus, as you are omnipresent, so also she is. Therefore, O you descendant of Kakutstha, O you gentle one, accept this chaste Sīta of a good conduct and a strong vow, as (Lakṣmī) from the Milky Ocean.

The lord said :

340. In the meanwhile Fire, the observer of the world, brought Sītā there, and handed her over to Rāma in the vicinity (i.e. the presence) of gods. Fire, present in all bodies, then said to the descendant of Kakutstha:

Fire said :

341. O lord, this Sītā is of a good conduct and is sinless. O Rāma, accept her quickly. I have told you the truth.

The lord said :

342-343. Then Rāma, the descendant of Raghu, having accepted Sītā at the words of Fire, (and) being worshipped by the best gods, was pleased. Those excellent monkeys who were killed in the battle by the demons, came back to life and got up due to the boon of the grandsire.

344-347. Then (Bibhīṣaṇa,) the lord of demons gave Rāma the aeroplane named Puṣpaka which resembled the sun, which belonged to Kubera , and which was seized (from Kubera) by his brother (Rāvaṇa). He (also) gave Rāma garments and ornaments. The brave, glorious Rāma, Daśaratha's son, honoured by him got into the excellent aeroplane along with Sīta and his brave brother Lakṣmaṇa, so also along with the hosts of bears and monkeys, the noble Sugrīva, the brave Bibhīṣaṇa, and the very mighty demons.

348-352a. All the bears, monkeys and demons got into the aeroplane and the ever-liberated noble ones got into an aeroplane of Vaikuṇṭha . Rāma, being praised by best gods, proceeded to Ayodhyā. Rāma of a genuine valour went to Bharadvāja's hermitage, and sent Hanūmat near Bharata. The best monkey having gone to the fisherman's house, saw Guha , a devotee of Viṣṇu, and told him about Rāma's arrival. Then from there he went to Nandigrāma , saw Rāma's younger brother and told him about the joyous occasion of Rāma's arrival.

352b-357. Having learnt from the monkey (i.e. Hanūmat) about the arrival of Rāma, Bharata, along with his younger brother and friends, obtained incomparable joy. Having again come back to Rāma, Hanūmat, the son of Wind, told all that Bharata did. Rāma also along with his younger brother got down from the best aeroplane and saluted with his wife Bharadvāja, the treasure of penance. The sage honoured the descendant of Kakutstha along with his younger brother by (offering him) cooked food, fruits, roots etc. and garments and ornaments. Honoured by him, Rāma saluted the best sage, and permitted by him, again, along with his followers, and surrounded by his friends went to Nandigrāma in the Puṣpaka (aeroplane).

358-361. Kekayī's son (Bharata) with his younger brother and along with his ministers and chief citizens, so also strong best kings, gladly went forth to greet his elder brother (Rāma). Approaching the best of Raghus, he, surrounded by his followers, saluted him. Rāma, the tormentor of his enemies, got down from the Puṣpaka aeroplane, and embraced Bharata and Śatrughna. The very lustrous one, along with Sītā and Lakṣmaṇa, saluted his family priest Vasiṣṭha, and relatives like his old mothers.

362-368a. Bharata embraced Bibhīṣaṇa, Sugrīva, Jāmbavanta, so also Aṅgada , Hanūmat and Suṣeṇa . After an auspicious bath along with his brother and attendants, he, having divine flowers and garments and smeared with divine sandal and being praised by gods, Sītā and Lakṣmaṇa, got into a divine auspicious chariot occupied by Sumanta . Bharata, Sugrīva, Śatrughna and Bibhīṣaṇa, Aṅgada and Suṣeṇa, Jāmbavat, Hanūmat, Nīla , Nala, Subhaga , Śarabha , Gandhamādana and other brave monkeys, so also Guha, the lord of the Niṣādas , very brave demons and very powerful greatest kings,

mounted many auspicious elephants and horses.

368b-369. The highly lustrous one entered the indestructible city of Sāketa to the accompaniment of many auspicious musical instruments, many eulogies, and along with bears, monkeys, demons and excellent warriors of Niṣādas (i.e. fishermen). Prince Rāma, on seeing the capital, and thinking only of his father king (Daśaratha) on the way, entered the house purified by the movements of the meritorious feet of Sugrīva, Māruti and Bibhīṣaṇa.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 243

Rāma's Consecration

Chapter 655 of 693 · 53 detected Sanskrit verse markers

Sanskrit

शंकर उवाच-
अथ तस्मिन्दिने पुण्ये शुभलग्ने शुभान्विते ।
मंगलस्याभिषेकार्थं मंगलं चक्रिरे जनाः १।
वसिष्ठो वामदेवश्च जाबालिरथ कश्यपः ।
मार्कंडेयश्च मौद्गल्यः पर्वतो नारदस्तथा २।
एते महर्षयस्तत्र जपहोमपुरस्सरम् ।
अभिषेकं शुभं चक्रुर्मुनयो राजसत्तमम् ३।
नानारत्नमये दिव्ये हेमपीठे शुभान्विते ।
निवेश्य सीतया सार्द्धं श्रिया इव जनार्दनम् ४।
सौवर्णकलशैर्दिव्यैर्नानारत्नमयैः शुभैः ।
सर्वतीर्थोदकैः पुण्यैर्माङ्गल्यद्रव्यसंयुतैः ५।
दूर्वाग्रतुलसीपत्रपुष्पगंधसमन्वितैः ।
मंत्रपूतजलैः शुद्धैर्मुनयः संशितव्रताः ६।
अजपन्वैष्णवान्सूक्तान्चतुर्वेदमयान्शुभान् ।
अभिषेकं शुभं चक्रुः काकुत्स्थं जगतः पतिम् ७।

तस्मिन्शुभतमे लग्ने देवदुंदुभयो दिवि ।
विनेदुः पुष्पवर्षाणि ववृषुश्च समंततः ८।
दिव्यांबरैर्भूषणैश्च दिव्यगंधानुलेपनैः ।
पुष्पैर्नानाविधैर्दिव्यैर्देव्या सह रघूद्वहः ९।
अलंकृतश्च शुशुभे मुनिभिर्वेदपारगैः ।
छत्रं च चामरं दिव्यं धृतवान्लक्ष्मणस्तदा १०।
पार्श्वे भरतशत्रुघ्नौ तालवृंतौ विरेजतुः ।
दर्पणं प्रददौ श्रीमान्राक्षसेंद्रो विभीषणः ११।
दधार पूर्णकलशं सुग्रीवो वानरेश्वरः ।
जाम्बवांश्च महातेजाः पुष्पमालां मनोहराम् १२।
वालिपुत्रस्तु तांबूलं सकर्पूरं ददौ हरेः ।
हनुमान्दीपकां दिव्यां सुषेणश्च ध्वजं शुभम् १३।
परिवार्य महात्मानं मंत्रिणः समुपासिरे ।
सृष्टिर्जयंतो विजयः सौराष्ट्रो राष्ट्रवर्द्धनः १४।
अकोपो धर्मपालश्च सुमंत्रो मंत्रिणः स्मृताः ।

राजानश्च नरव्याघ्रा नानाजनपदेश्वराः १५।
पौराश्च नैगमा वृद्धा राजानं पर्युपासत ।
ऋक्षैश्च वानरेंद्रैश्च मंत्रिभिः पृथिवीश्वरैः १६।
राक्षसैर्द्विजमुख्यैश्च किंकरैश्च समावृतः ।
परे व्योम्नि यथा लीनो दैवतैः कमलापतिः १७।
तथा नृपवरः श्रीमान्साकेते शुशुभे तदा ।
इंदीवरदलश्यामं पद्मपत्रनिभेक्षणम् १८।
आजानुबाहुं काकुत्स्थं पीतवस्त्रधरं हरिम् ।
कंबुग्रीवं महोरस्कं विचित्राभरणैर्युतम् १९।
देव्या सह समासीनमभिषिक्तं रघूत्तमम् ।
विमानस्थाः सुरगणा हर्षनिर्भरमानसाः २०।
तुष्टुवुर्जयशब्देन गंधर्वाप्सरसां गणाः ।
अभिषिक्तस्ततो रामो वसिष्ठाद्यैर्महर्षिभिः २१।
शुशुभे सीतया देव्या नारायण इव श्रिया ।
अतिमर्त्यतयाभीत उपासितुं पदांबुजम् २२।

दृष्ट्वा तुष्टाव हृष्टात्मा शंकरो हृष्टमागतः ।
कृतांजलिपुटो भूत्वा सानंदो गद्गदाकुलः ।
हर्षयन्सकलान्देवान्मुनीनपि च वानरान् २३।
महादेव उवाच-
नमो मूलप्रकृतये नित्याय परमात्मने ।
सच्चिदानंदरूपाय विश्वरूपाय वेधसे २४।
नमो निरंतरानंद कन्दमूलाय विष्णवे ।
जगत्त्रयकृतानंद मूर्तये दिव्यमूर्तये २५।
नमो ब्रह्मेंद्रपूज्याय शंकराभयदाय च ।
नमो विष्णुस्वरूपाय सर्वरूपनमोनमः २६।
उत्पत्तिस्थितिसंहारकारिणे त्रिगुणात्मने ।
नमोस्तु निर्गतोपाधिस्वरूपाय महात्मने २७।
अनया विद्यया देव्या सीतयोपाधिकारिणे ।
नमः पुंप्रकृतिभ्यां च युवाभ्यां जगतां कृते २८।
जगन्मातापितृभ्यां च जनन्यै राघवाय च ।

नमः प्रपंचरूपिण्यै निष्प्रपंचस्वरूपिणे २९।
नमो ध्यानस्वरूपिण्यै योगिध्येयात्ममूर्तये ।
परिणामापरीणामरिक्ताभ्यां च नमोनमः ३०।
कूटस्थबीजरूपिण्यै सीतायै राघवाय च ।
सीता लक्ष्मीर्भवान्विष्णुः सीता गौरी भवान्शिवः ३१।
सीता स्वयं हि सावित्रि भवान्ब्रह्मा चतुर्मुखः ।
सीता शची भवान्शक्रः सीता स्वाहानलो भवान् ३२।
सीता संहारिणी देवी यमरूपधरो भवान् ।
सीता हि सर्वसम्पत्तिः कुबेरस्त्वं रघूतम ३३।

सीता देवी च रुद्राणी भवान्रुद्रो महाबलः ।
सीता तु रोहिणी देवी चंद्रस्त्वं लोकसौख्यदः ३४।
सीता संज्ञा भवान्सूर्यः सीता रात्रिर्दिवा भवान् ।
सीतादेवी महाकाली महाकालो भवान्सदा ३५।
स्त्रीलिङ्गेषु त्रिलोकेषु यत्तत्सर्वं हि जानकी ।
पुन्नाम लांछितं यत्तु तत्सर्वं हि भवान्प्रभो ३६।

सर्वत्र सर्वदेवेश सीता सर्वत्र धारिणी ।
तदात्वमपिचत्रातुंतच्छक्तिर्विश्वधारिणी ३७।
तस्मात्कोटिगुणं पुण्यं युवाभ्यां परिचिह्नितम् ।
चिह्नितं शिवशक्तिभ्यां चरितं तव शांतिदम् ३८।
आवां राम जगत्पूज्यौ मम पूज्यौ सदा युवाम् ।
त्वन्नामजापिनी गौरी त्वन्मंत्रजपवानहम् ३९।
मुमूर्षोर्मणिकर्ण्यां तु अर्द्धोदकनिवासिनः ।
अहं दिशामि ते मंत्रं तारकं ब्रह्मदायकम् ४०।
अतस्त्वं जानकीनाथ परब्रह्मासि निश्चितम् ।
त्वन्मायामोहितास्सर्वे न त्वां जानंति तत्वतः ४१।
ईश्वर उवाच-
इत्युक्तः शंभुना रामः प्रसादप्रवणोऽभवत् ।
दिव्यरूपधरः श्रीमानद्भुताद्भुतदर्शनः ४२।
तथा तं रूपमालोक्य नरवानरदेवताः ।
न द्रष्टुमपिशक्तास्ते तेजसं महदद्भुतम् ४३।

भयाद्वै त्रिदशश्रेष्ठाः प्रणेमुश्चातिभक्तितः ।
भीता विज्ञाय रामोऽपि नरवानरदेवताः ।
मायामानुषतां प्राप्य स देवानब्रवीत्पुनः ४४।
रामचंद्र उवाच-
शृणुध्वं देवता यो मां प्रत्यहं संस्तुविष्यति ।
स्तवेन शंभुनोक्तेन देवतुल्यो भवेन्नरः ४५।
विमुक्तः सर्वपापेभ्यो मत्स्वरूपं समश्नुते ।
रणे जयमवाप्नोति न क्वचित्प्रतिहन्यते ४६।
भूतवेतालकृत्याभिर्ग्रहैश्चापि न बाध्यते ।
अपुत्रो लभते पुत्रं पतिं विंदति कन्यका ४७।
दरिद्रः श्रियमाप्नोति सत्ववाञ्शीलवान्भवेत् ।
आत्मतुल्यबलः श्रीमाञ्जायते नात्र संशयः ४८।
निर्विघ्नं सर्वकार्येषु सर्वारंभेषु वै नृणाम् ।
यंयं कामयते मर्त्यः सुदुर्लभमनोरथम् ४९।
षण्मासात्सिद्धिमाप्नोति स्तवस्यास्य प्रसादतः ।

यत्पुण्यं सर्वतीर्थेषु सर्वयज्ञेषु यत्फलम् ।
तत्फलं कोटिगुणितं स्तवेनानेन लभ्यते ५०।

ईश्वर उवाच-
इत्युक्त्वा रामचंद्रोऽसौ विससर्ज महेश्वरम् ।
ब्रह्मादि त्रिदशान्सर्वान्विससर्ज समागतान् ५१।
अर्चिता मानवाः सर्वे नरवानरदेवताः ।
विसृष्टा रामचंद्रेण प्रीत्या परमया युताः ५२।
इत्थं विसृष्टाः खलु ते च सर्वे सुखं तदा जग्मुरतीवहृष्टाः ।
परं पठंतः स्तवमीश्वरोक्तं रामं स्मरंतो वरविश्वरूपम् ५३।

Roman transliteration

śaṃkara uvāca-
atha tasmindine puṇye śubhalagne śubhānvite |
maṃgalasyābhiṣekārthaṃ maṃgalaṃ cakrire janāḥ 1|
vasiṣṭho vāmadevaśca jābāliratha kaśyapaḥ |
mārkaṃḍeyaśca maudgalyaḥ parvato nāradastathā 2|
ete maharṣayastatra japahomapurassaram |
abhiṣekaṃ śubhaṃ cakrurmunayo rājasattamam 3|
nānāratnamaye divye hemapīṭhe śubhānvite |
niveśya sītayā sārddhaṃ śriyā iva janārdanam 4|
sauvarṇakalaśairdivyairnānāratnamayaiḥ śubhaiḥ |
sarvatīrthodakaiḥ puṇyairmāṅgalyadravyasaṃyutaiḥ 5|
dūrvāgratulasīpatrapuṣpagaṃdhasamanvitaiḥ |
maṃtrapūtajalaiḥ śuddhairmunayaḥ saṃśitavratāḥ 6|
ajapanvaiṣṇavānsūktāncaturvedamayānśubhān |
abhiṣekaṃ śubhaṃ cakruḥ kākutsthaṃ jagataḥ patim 7|

tasminśubhatame lagne devaduṃdubhayo divi |
vineduḥ puṣpavarṣāṇi vavṛṣuśca samaṃtataḥ 8|
divyāṃbarairbhūṣaṇaiśca divyagaṃdhānulepanaiḥ |
puṣpairnānāvidhairdivyairdevyā saha raghūdvahaḥ 9|
alaṃkṛtaśca śuśubhe munibhirvedapāragaiḥ |
chatraṃ ca cāmaraṃ divyaṃ dhṛtavānlakṣmaṇastadā 10|
pārśve bharataśatrughnau tālavṛṃtau virejatuḥ |
darpaṇaṃ pradadau śrīmānrākṣaseṃdro vibhīṣaṇaḥ 11|
dadhāra pūrṇakalaśaṃ sugrīvo vānareśvaraḥ |
jāmbavāṃśca mahātejāḥ puṣpamālāṃ manoharām 12|
vāliputrastu tāṃbūlaṃ sakarpūraṃ dadau hareḥ |
hanumāndīpakāṃ divyāṃ suṣeṇaśca dhvajaṃ śubham 13|
parivārya mahātmānaṃ maṃtriṇaḥ samupāsire |
sṛṣṭirjayaṃto vijayaḥ saurāṣṭro rāṣṭravarddhanaḥ 14|
akopo dharmapālaśca sumaṃtro maṃtriṇaḥ smṛtāḥ |

rājānaśca naravyāghrā nānājanapadeśvarāḥ 15|
paurāśca naigamā vṛddhā rājānaṃ paryupāsata |
ṛkṣaiśca vānareṃdraiśca maṃtribhiḥ pṛthivīśvaraiḥ 16|
rākṣasairdvijamukhyaiśca kiṃkaraiśca samāvṛtaḥ |
pare vyomni yathā līno daivataiḥ kamalāpatiḥ 17|
tathā nṛpavaraḥ śrīmānsākete śuśubhe tadā |
iṃdīvaradalaśyāmaṃ padmapatranibhekṣaṇam 18|
ājānubāhuṃ kākutsthaṃ pītavastradharaṃ harim |

kaṃbugrīvaṃ mahoraskaṃ vicitrābharaṇairyutam 19|
devyā saha samāsīnamabhiṣiktaṃ raghūttamam |
vimānasthāḥ suragaṇā harṣanirbharamānasāḥ 20|
tuṣṭuvurjayaśabdena gaṃdharvāpsarasāṃ gaṇāḥ |
abhiṣiktastato rāmo vasiṣṭhādyairmaharṣibhiḥ 21|
śuśubhe sītayā devyā nārāyaṇa iva śriyā |
atimartyatayābhīta upāsituṃ padāṃbujam 22|

dṛṣṭvā tuṣṭāva hṛṣṭātmā śaṃkaro hṛṣṭamāgataḥ |
kṛtāṃjaliputo bhūtvā sānaṃdo gadgadākulaḥ |
harṣayansakalāndevānmunīnapi ca vānarān 23|
mahādeva uvāca-
namo mūlaprakṛtaye nityāya paramātmane |
saccidānaṃdarūpāya viśvarūpāya vedhase 24|
namo niraṃtarānaṃda kandamūlāya viṣṇave |
jagattrayakṛtānaṃda mūrttaye divyamūrttaye 25|
namo brahmeṃdrapūjyāya śaṃkarābhayadāya ca |
namo viṣṇusvarūpāya sarvarūpanamonamaḥ 26|
utpattisthitisaṃhārakāriṇe triguṇātmane |
namostu nirgatopādhisvarūpāya mahātmane 27|
anayā vidyayā devyā sītayopādhikāriṇe |
namaḥ puṃprakṛtibhyāṃ ca yuvābhyāṃ jagatāṃ kṛte 28|
jaganmātāpitṛbhyāṃ ca jananyai rāghavāya ca |

namaḥ prapaṃcarūpiṇyai niṣprapaṃcasvarūpiṇe 29|
namo dhyānasvarūpiṇyai yogidhyeyātmamūrttaye |
pariṇāmāparīṇāmariktābhyāṃ ca namonamaḥ 30|
kūṭasthabījarūpiṇyai sītāyai rāghavāya ca |
sītā lakṣmīrbhavānvisṇuḥ sītā gaurī bhavāńśivaḥ 31|
sītā svayaṃ hi sāvitri bhavānbrahmā caturmukhaḥ |
sītā śacī bhavāńśakraḥ sītā svāhānalo bhavān 32|
sītā saṃhāriṇī devī yamarūpadharo bhavān |
sītā hi sarvasampattiḥ kuberastvaṃ raghūttama 33|
sītā devī ca rudrāṇī bhavānrudro mahābalaḥ |
sītā tu rohiṇī devī caṃdrastvaṃ lokasaukhyadaḥ 34|
sītā saṃjñā bhavānsūryaḥ sītā rātrirdivā bhavān |
sītādevī mahākālī mahākālo bhavānsadā 35|
strīliṅgeṣu trilokeṣu yattatsarvaṃ hi jānakī |
punnāma lāṃchitaṃ yattu tatsarvaṃ hi bhavānprabho 36|

sarvatra sarvadeveśa sītā sarvatra dhāriṇī |
tadātvamapicatrātuṃtacchaktirviśvadhāriṇī 37|
tasmātkoṭiguṇaṃ puṇyaṃ yuvābhyāṃ paricihnitam |
cihnitaṃ śivaśaktibhyāṃ caritaṃ tava śāṃtidam 38|
āvāṃ rāma jagatpūjyau mama pūjyau sadā yuvām |
tvannāmajāpinī gaurī tvanmaṃtrajapavānaham 39|
mumūrṣormaṇikarṇyāṃ tu arddhodakanivāsinaḥ |
ahaṃ diśāmi te maṃtraṃ tārakaṃ brahmadāyakam 40|
atastvaṃ jānakīnātha parabrahmāsi niścitam |
tvanmāyāmohitāssarve na tvāṃ jānaṃti tatvataḥ 41|
īśvara uvāca-
ityuktaḥ śaṃbhunā rāmaḥ prasādapravaṇo'bhavat |
divyarūpadharaḥ śrīmānadbhutādbhutadarśanaḥ 42|

tathā taṃ rūpamālokya naravānaradevatāḥ |
na draṣṭumapiśaktāste tejasaṃ mahadadbhutam 43|

bhayādvai tridaśaśreṣṭhāḥ praṇemuścātibhaktitaḥ |
bhītā vijñāya rāmo'pi naravānaradevatāḥ |
māyāmānuṣatāṃ prāpya sa devānabravītpunaḥ 44|
rāmacaṃdra uvāca-
śṛṇudhvaṃ devatā yo māṃ pratyahaṃ saṃstuviṣyati |
stavena śaṃbhunoktena devatulyo bhavennaraḥ 45|
vimuktaḥ sarvapāpebhyo matsvarūpaṃ samaśnute |
raṇe jayamavāpnoti na kvacitpratihanyate 46|
bhūtavetālakṛtyābhirgrahaiścāpi na bādhyate |
aputro labhate putraṃ patiṃ viṃdati kanyakā 47|
daridraḥ śriyamāpnoti satvavāñśilavānbhavet |
ātmatulyabalaḥ śrīmāñjāyate nātra saṃśayaḥ 48|
nirvighnaṃ sarvakāryeṣu sarvāraṃbheṣu vai nṛṇām |
yaṃyaṃ kāmayate martyaḥ sudurlabhamanoratham 49|
ṣaṇmāsātsiddhimāpnoti stavasyāsya prasādataḥ |

yatpuṇyaṃ sarvatīrtheṣu sarvayajñeṣu yatphalam |
tatphalaṃ koṭiguṇitaṃ stavenānena labhyate 50|
īśvara uvāca-
ityuktvā rāmacaṃdro'sau visasarja maheśvaram |
brahmādi tridaśānsarvānvisasarja samāgatān 51|
arcitā mānavāḥ sarve naravānaradevatāḥ |
visṛṣṭā rāmacaṃdreṇa prītyā paramayā yutāḥ 52|
itthaṃ visṛṣṭāḥ khalu te ca sarve sukhaṃ tadā jagmuratīvahṛṣṭāḥ |
paraṃ paṭhaṃtaḥ stavamīśvaroktaṃ rāmaṃ smaraṃto varaviśvarūpam 53|

English translation

Śaṅkara said :

1-17a. On that auspicious day at an auspicious moment people performed auspicious acts for the consecration of the pious one. These sages— Vasiṣṭha , Vāmadeva , Jābāli , and Kaśyapa , Mārkaṇḍeya , Maudgalya , Parvata , so also Nārada , performed the auspicious consecration of the best king there with muttering of hymns and sacrifices. Having seated Rāma along with Sītā on an auspicious golden seat full of (i.e. decked with) jewels, as Viṣṇu with Lakṣmī , the sages who had fulfilled their vows, muttered the auspicious Vedic hymns in honour of Viṣṇu and consecrated the descendant of Kakutstha and the lord of the world with pure water which was purified with hymns, was (brought) from all holy places, was holy, which had auspicious substances in it, was furnished with tips of dūrvā grass, tulasī -leaves, flowers and sandal. At that most auspicious moment gods beat drums in heaven and dropped showers of flowers from all sides. With his queen (Sītā) the descendant of Raghu adorned with divine garments, ornaments, divine sandal and unguents and with various kinds of flowers looked superb in the company of the sages, the masters of the Vedas . At that time Lakṣmaṇa held the divine umbrella and chowrie. By his side(s) Bharata and Śatrughna stood brilliantly with fans. Bibhīṣaṇa , the lord of demons, gave him the mirror. Sugrīva , the lord of the monkeys, held a pitcher full (of water), and the very lustrous Jāmbavat (held) a charming garland of flowers. Vālin 's son gave Rāma a tāmbūla with camphor. Hunūmat (held) many divine lamps, and Suṣeṇa (held) an auspicious flag. The ministers, surrounding the noble one, waited upon him. Sṛṣṭi , Jayanta , Vijaya , Saurāṣṭra ,

Rāṣṭravardhana , Akopa, Dharmapāla , and Sumantra are said to be (his) ministers. Kings, best men, lords of various countries, citizens, traders, old men waited upon the king. He was surrounded by bears, chief monkeys, ministers, kings, demons, principal brāhmaṇas and servants.

17b-23. As the lord of Lakṣmī completely united with deities in the highest heaven (shines), similarly the best glorious king then shone in Sāketa . The hosts of gods seated in aeroplanes and with their minds full of joy, so also gandharvas and hosts of the celestial nymphs, praised with shouts of victory the descendant of Kakutstha, the best of the Raghus , whose hands reached his knees, who had worn a yellow garment, whose neck was like a conch, whose chest was large, who had (put on) beautiful ornaments, who was seated with queen (Sītā), and who was consecrated. Then Rāma, consecrated by great sages like Vasiṣṭha, shone with Sītā like god Viṣṇu with Lakṣmī. Śiva afraid due to Rāma's being a great mortal, of waiting on his lotus-like feet, seeing Rāma was pleased and with delight praised him. He folded the palms of his hands, was full of joy, and had a faltering (voice). He delighted all gods, sages and monkeys also.

Mahādeva said :

24-30. Salutation to the original source, to the eternal highest soul, to the one having the nature of existence, consciousness and bliss, to the one identical with the universe, to the creator. Salutation to Viṣṇu the bulb, the root of continuous joy, to the form delighting the three worlds; salutation to the one venerable to Brahmā and Indra , to one bringing about the welfare and giving protection from fear. Salutation to the one of the form of Viṣṇu. O you of the form of everything, salutation to you. Salutation to (you) the cause of creation, sustenance and destruction (of the world), to (you) of three qualities, to you of the form having no limitation, to the great soul. (Salutation to you) causing Nescience in the form of this goddess Sītā as a limiting adjunct. Salutation to both of you, the Puruṣa (the soul) and the Prakṛti (the primordial matter), the author of the worlds. Salutation to the mother and the father of the world, to the mother (Sītā) and to Rāghava (i.e. Rāma). Salutation to you, of the form of visible world, and of the form without the visible world. Salutation to you, of the form of meditation, to the form of the Supreme Soul fit to be meditated upon by the meditating saints. Salutation to both of you devoid of change and no-change.

31-40. Salutation to you the supreme soul, of the form of the seed, to Sītā and to Rāma. Sītā is Lakṣmī; you are Viṣṇu. Sītā is Pārvatī ; you are Śiva. Sītā herself is Sāvitrī ; you are the four-faced Brahmā. Sītā is Indrāṇī ; you are Indra. Sītā is Svāhā (the oblation made to all gods); you are Fire. Sītā is the destructive goddess; you are of the form of Yama . Sītā is all wealth; you are Kubera , O best of Raghus. Sītā is goddess Rudrāṇī ; you are very strong Rudra . Sītā is goddess Rohiṇī ; you are the Moon giving pleasure to the world. Sītā is Saṃjñā ; you are the Sun. Sītā is the Night; you are the Day. Sītā is goddess Mahākālī . You always are Mahākāla . In the three worlds whatever is of the feminine gender is Sītā. Whatever is marked with the masculine gender is you, O lord. O lord of all gods, Sītā is the supporter everywhere. Then you are also there to protect. Her power sustains the universe. Therefore, the merit marked (acquired?) by you two is a crore-fold. Your deeds marked (described?) by Śiva and Śakti , give peace. O Rāma, we two are venerable to the world. You two are always venerable to us. Gaurī mutters your name. I mutter your formula. To one desiring to die at Maṇikarṇikā and remaining in half of its water I give your emancipating formula, giving (i.e. leading to) Brahman .

41. Therefore, O lord of Jānakī , you are certainly the highest Brahman. All deluded by you do not know you truly.

The lord, said :

42-50. Thus addressed by Śambhu , Rāma who had assumed a divine form and was of a wonderful appearance, became disposed to favour. Seeing him of that form, men, monkeys and deities were not able even to see that lustrous, great, wonderful (form). The best gods, through fear saluted him devoutly. Rāma, realising that men, monkeys and deities were frightened, took up the illusory human form and again spoke to the gods:

Rāmacandra said :

O gods, listen. That man who will everyday praise me with the hymn told by Śiva, will be equal to a god. Freed from all sins he obtains my nature. In a battle he gets victory and is never repulsed. He is not tormented by ghosts, vampires and female deities to whom sacrifices are offered for destructive and magical purposes. A sonless man obtains a son. A maiden gets a husband. A poor man obtains wealth and would become virtuous and of good disposition. The glorious one has the power equal to that of the (highest) soul. There is no doubt about it. In all acts and undertakings men have no obstacle. Whatever desire, difficult to be fulfilled, is entertained by a man is satisfied within six months due to the grace of this eulogy. By means of this hymn is obtained the fruit a crore times more than the religious merit obtained in all holy places and all sacrifices.

The lord said :

51-53. Speaking like this Rāmacandra dismissed Maheśvara . He (also) dismissed all gods like Brahma that had come there. Rāmacandra honoured all men and dismissed with affection all men, monkeys and deities full of love. All of them thus dismissed by him, went very much delighted, reciting the great hymn uttered by the lord and remembering Rāma of a universal form.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 244

Rāma Goes to Heaven

Chapter 656 of 693 · 96 detected Sanskrit verse markers

Sanskrit

शंकर उवाच-
अथ रामस्तु वैदेह्या राज्यभोगान्मनोरमान् ।
बुभुजे वर्षसाहस्रं पालयन्सर्वतोदिशः १।
अंतःपुरजनास्सर्वे राक्षसस्य गृहे स्थिताम् ।
गर्हयंति स्म वैदेहीं तथा जानपदा जनाः २।
लोकापवादभीत्या च रामः शत्रुनिवारकः ।
दर्शयन्मानुषं धर्ममंतर्वत्नीं नृपात्मजाम् ३।
वाल्मीकेराश्रमे पुण्ये गंगातीरे महावने ।
विससर्ज महातेजा गर्भिणीं मुनिसंसदि ४।
सा भर्तुः परतंत्रा हि उवास मुनिवेश्मनि ।
अर्चिता मुनिपत्नीभिर्वाल्मीकमुनि रक्षिता ५।
तत्रैवासूत यमलौ नाम्ना कुशलवौ सुतौ ।
तौ च तत्रैव मुनिना संस्कृतौ च ववर्धतुः ६।
रामोऽपि भ्रातृभिस्सार्द्धं पालयामास मेदिनीम् ।
यमादिगुणसम्पन्नस्सर्वभोगविवर्जितः ७।

अर्चयन्सततं विष्णुमनादिनिधनं हरिम् ।
ब्रह्मचर्यपरो नित्यं शशास पृथिवीं नृपः ८।
शत्रुघ्नो लवणं हत्वा मथुरां देवनिर्मिताम् ।
पालयामास धर्मात्मा पुत्राभ्यां सह राघवः ९।
गंधर्वान्भरतो हत्वा सिंधोरुभयपार्श्वतः ।
स्वात्मजौ स्थापयामास तस्मिन्देशे महाबलौ १०।
पश्चिमे मद्रदेशे तु मद्रान्हत्वा च लक्ष्मणः ।
स्वसुतौ च महावीर्यौ अभिषिच्य महाबलः ११।
गत्वा पुनरयोध्यां तु रामपादावुपस्पृशत् ।
ब्राह्मणस्य मृतं बालं कालधर्ममुपागतम् १२।
जीवयामास काकुत्स्थः शूद्रं हत्वा च तापसम् ।
ततस्तु गौतमीतीरे नैमिषे जनसंसदि १३।
इयाज वाजिमेधं च राघवः परवीरहा ।
कांचनीं जानकीं कृत्वा तया सार्द्धं महाबलः १४।
चकार यज्ञान्बहुशो राघवः परमार्थवित् ।

अयुतान्यश्वमेधानि वाजपेयानि च प्रभुः १५।
अग्निष्टोमं विश्वजितं गोमेधं च शतक्रतुम् ।
चकार विविधान्यज्ञान्परिपूर्णसदक्षिणान् १६।
एतस्मिन्नंतरे तत्र वाल्मीकिः सुमहातपाः ।
सीतामानीय काकुत्स्थमिदं वचनमब्रवीत् १७।
वाल्मीकिरुवाच-
अपापां मैथिलीं राम त्यक्तुं नार्हसि सुव्रत ।
इयं तु विरजा साध्वी भास्करस्य प्रभा यथा ।
अनन्या तव काकुत्स्थ कस्मात्त्यक्ता त्वयानघ १८।
राम उवाच-
अपापां मैथिलीं ब्रह्मन्जानामि वचनात्तव ।
रावणेन हृता साध्वी दण्डके विजने पुरा १९।
तं हत्वा समरे सीतां शुद्धामग्निमुखागताम् ।
पुनर्यातोस्म्ययोध्यायां सीतामादाय धर्मतः २०।
लोकापवादः सुमहानभूत्पौरजनेषु च ।

त्यक्ता मया शुभाचारा तद्भयात्तव सन्निधौ २१।
तस्माल्लोकस्य संतुष्ट्यै सीता मम परायणा ।
पार्थिवानां महर्षीणां प्रत्ययं कर्तुमर्हति २२।
महेश्वर उवाच-
एवमुक्ता तदा सीता मुनिपार्थिवसंसदि ।
चकारप्रत्ययं देवी लोकाश्चर्यकरं सती २३।
दर्शयंस्तस्य लोकस्य रामस्यानन्यतां सती ।
अब्रवीत्प्रांजलिः सीता सर्वेषां जनसंसदि २४।
सीतोवाच-
यथाऽहं राघवादन्यं मनसापि न चिंतये ।
तथा मे धरणी देवी विवरन्दातुमर्हति २५।
यथैव सत्यमुक्तं मे वेद्मि रामात्परं न च ।
तथा स्वपुत्र्यां वैदेह्यां धरणी सहसा इयात् २६।
महेश्वर उवाच-
ततो रत्नमयं पीठं पृष्ठे धृत्वा खगेश्वरः ।

रसातलात्तदा वीरो विज्ञाय जननीं तदा २७।
ततस्तु धरणीदेवी हस्ताभ्यां गृह्य मैथिलीम् ।
स्वागतेनाभिनंद्यैनामासने संन्यवेशयत् २८।
सीतां समागतां दृष्ट्वा दिवि देवगणा भृशम् ।
पुष्पवृष्टिमविच्छिन्नां दिव्यां सीतामवाकिरन् २९।
सापि दिव्याप्सरोभिस्तु पूज्यमाना सनातनी ।
वैनतेयं समारुह्य तस्मान्मार्गाद्दिवं ययौ ३०।
दासीगणैः पूर्वभागे संवृता जगदीश्वरी ।
संप्राप्य परमं धाम योगिगम्यं सनातनम् ३१।

रसातलप्रविष्टां तु तां दृष्ट्वा सर्वमानुषाः ।
साधुसाध्विति सीतेयमुच्चैः सर्वे प्रचुक्रुशुः ३२।
रामः शोकसमाविष्टः संगृह्य तनयावुभौ ।
मुनिभिः पार्थिवेंद्रैश्च साकेतं प्रविवेश ह ३३।
अथ कालेन महता मातरः संशितव्रताः ।
कालधर्मं समापन्ना भर्तुः स्वर्गं प्रपेदिरे ३४।

दशवर्षसहस्राणि दशवर्षशतानि च ।
चकार राज्यं धर्मेण राघवः संशितव्रतः ३५।
कस्यचित्त्वथकालस्य राघवस्य निवेशनम् ।
कालस्तापसरूपेण संप्राप्तो वाक्यमब्रवीत् ३६।
काल उवाच-
राम राम महाबाहो धात्रा संप्रेषितोऽस्म्यहम् ।
यद्ब्रवीमि रघुश्रेष्ठ तच्छृणुष्व महामते ३७।
द्वन्द्वमेव हि कार्यं स्यादावयोः परिभाषितम् ।
तदंतरे प्रविष्टोयस्स वद्धो हि भविष्यति ३८।
महेश्वर उवाच-
तथेति च प्रतिश्रुत्य रामो राजीवलोचनः ।
द्वास्थं कृत्वा तु सौमित्रिं कालो वाक्यमभाषत ।
वैवस्वतोऽब्रवीद्वाक्यं रामं दशरथात्मजम् ३९।
काल उवाच-
शृणु राम यथावृत्तं समागमनकारणात् ।

दशवर्षसहस्राणि दशवर्षशतानि च ४०।
वसामि मानुषे लोके हत्वा राक्षसपुंगवौ ।
एवमुक्तः सुरगणैरवतीर्णोसि भूतले ४१।
तदयं समयः प्राप्तः स्वर्लोकं गमितुं त्वया ।
सनाथा हि सुरास्सर्वे भवंत्वद्य त्वयानघ ४२।
महेश्वर उवाच-
एवमस्त्विति काकुत्स्थो रामः प्राह महामुनिम् ।
एतस्मिन्नंतरे तत्र दुर्वासास्तु महातपाः ४३।
राजद्वारमुपागम्य लक्ष्मणं वाक्यमब्रवीत् ।
दुर्वासा उवाच-
मां निवेदय काकुत्स्थं शीघ्रं गत्वा नृपात्मज ४४।
महेश्वर उवाच-
तमब्रवील्लक्ष्मणस्तु असांनिध्यमिति द्विज ।
ततः क्रोधसमाविष्टः प्राह तं मुनिसत्तमः ४५।
दुर्वासा उवाच-

शापं दास्यामि काकुत्स्थं रामं न यदि दर्शये ।
महेश्वर उवाच-

तस्माच्छापभयाद्विप्रं राघवाय न्यवेदयत् ।
तत्रैवांतर्दधे कालः सर्वभूतभयावहः ४६।
पूजयामास तं प्राप्तमृषिं दुर्वाससं नृपः ।
अग्रजस्य प्रतिज्ञा तं विज्ञाय रघुसत्तमः ४७।
तत्याज मानुषं रूपं लक्ष्मणः सरयूजले ।
विसृज्य मानुषं रूपं प्रविवेश स्वकां तनुम् ४८।
फणासहस्रसंयुक्तः कोटींदुसमवर्चसः ।
दिव्यमाल्यांबरधरो दिव्यगंधानुलेपनः ४९।
नागकन्यासहस्रैस्तु संवृतः समलंकृतः ।
विमानं दिव्यमारुह्य प्रययौ वैष्णवं पदम् ५० 6.244.50।
लक्ष्मणस्य गतिं सर्वां विदित्वा रघुसत्तमः ।
स्वयमप्यथ काकुत्स्थः स्वर्गं गंतुमभीप्सितः ५१।
अभिषिच्याथ काकुत्स्थः स्वात्मजौ च कुशीलवौ ।

विभज्य रथनागाश्वं सधनं प्रददौ तयोः ५२।
कुशवत्यां कुशं तं च शरवत्यां लवं तथा ।
स्थापयामास धर्मेण राज्ये स्वे रघुसत्तमः ५३।
अभिप्रायं तु विज्ञाय रामस्य विदितात्मनः ।
आजग्मुर्वानराः सर्वे राक्षसाः सुमहाबलाः ५४।
विभीषणोऽथ सुग्रीवो जाम्बवान्मारुतात्मजः ।
नीलो नलः सुषेणश्च निषादाधिपतिर्गुहः ५५।
अभिषिच्य सुतौ वीरौ शत्रुघ्नश्च महामनाः ।
सर्व एते समाजग्मुरयोध्यां रामपालिताम् ५६।
ते प्रणम्य महात्मानमूचुः प्रांजलयस्तथा ।
वानरप्रभृतय ऊचुः -
स्वर्लोकं गंतुमुद्युक्तं ज्ञात्वा त्वां रघुसत्तम ५७।
आगताः स्म वयं सर्वे तवानुगमनं प्रति ।
न शक्ताः स्म क्षणं राम जीवितुं त्वां विना प्रभो ।
तस्मात्त्वया विशालाक्ष गच्छामस्त्रिदशालयम् ५८।

महेश्वर उवाच-
तैरेवमुक्तः काकुत्स्थो बाढमित्यब्रवीत्ततः ।
अथोवाच महातेजा राक्षसेंद्रं विभीषणम् ५९।
राम उवाच-
राज्यं प्रशास धर्मेण मा प्रतिज्ञां वृथा कृथाः ।
यावच्चंद्रश्च सूर्यश्च यावत्तिष्ठति मेदिनी ।
तावद्रमस्व सुप्रीतो काले मम पदं व्रज ६०।
महेश्वर उवाच-।
इत्युक्त्वाथ स काकुत्स्थः स्वाङ्गं विष्णुं सनातनम् ।
श्रीरंगशायिनं सौम्यमिक्ष्वाकुकुलदैवतम् ६१।

संप्रीत्या प्रददौ तस्मै रामो राजीवलोचनः ।
हनुमंतमथोवाच राघवः शत्रुसूदनः ६२।
राम उवाच-
मत्कथाः प्रचरिष्यंति यावल्लोके हरीश्वर ।
तावत्त्वमास मेदिन्यां काले मां व्रज सुव्रत ६३।

महेश्वर उवाच-
तमेवमुक्त्वा काकुत्स्थो जांबवंतमथाब्रवीत् ।
राम उवाच-
द्वापरे समनुप्राप्ते यदूनामन्वये पुनः ६४।
भूभारस्य विनाशाय समुत्पत्स्याम्यहं भुवि ।
करिष्ये तत्र संग्रामं स्वयं भल्लूकसत्तम ६५।
महेश्वर उवाच-
तमेवमुक्त्वा काकुत्स्थः सर्वांस्तानृक्षवानरान् ।
उवाच वाचा गच्छध्वमिति रामो महाबलः ६६।
मंत्रिणो नैगमाश्चैव भरतः कैकयीसुतः ।
राघवस्यानुगमने निश्चितास्ते समाययुः ६७।
ततः शुक्लांबरधरो ब्रह्मचारी ययौ परम् ।
कुशान्गृहीत्वा पाणिभ्यां संसक्तः प्रययौ परम् ६८।
रामस्य दक्षिणे पार्श्वे पद्महस्ता रमा गता ।
तथैव धरणीदेवी दक्षिणेतरगा तथा ६९।

वेदाः सांगाः पुराणानि सेतिहासानि सर्वतः ।
ॐकारोऽथ वषट्कारः सावित्री लोकपावनी ७०।
अस्त्रशस्त्राणि च तदा धनुराद्यानि पार्वति ।
अनुजग्मुस्तथा रामं सर्वे पुरुषविग्रहाः ७१।
भरतश्चैव शत्रुघ्नः सर्वे पुरनिवासिनः ।
सपुत्रदाराः काकुत्स्थमनुजग्मुः सहानुगाः ७२।
मंत्रिणो भृत्यवर्गाश्च किंकरा नैगमास्तथा ।
वानराश्चैव ऋक्षाश्च सुग्रीवसहितास्तदा ७३।
सपुत्रदाराः काकुत्स्थमन्वगच्छन्महामतिम् ।
पशवः पक्षिणश्चैव सर्वे स्थावरजंगमाः ७४।
अनुजग्मुर्महात्मानं समीपस्था नरोत्तमाः ।
ये च पश्यंति काकुत्स्थं स्वपथांतर्गतं प्रभुम् ७५।
ते तथानुगता रामं निवर्त्तते न केचन ।
अथ त्रियोजनं गत्वा नदीं पश्चान्मुखीं स्थिताम् ७६।
सरयूं पुण्यसलिलां प्रविवेश सहानुगः ।

ततः पितामहो ब्रह्मा सर्वदेवगणावृतः ७७।
तुष्टाव रघुशार्दूलमृषिभिः सार्द्धमक्षरैः ।
अब्रवीत्तत्र काकुत्स्थं प्रविष्टं सरयूजले ७८।

ब्रह्मोवाच-
आगच्छ विष्णो भद्रं ते दिष्ट्या प्राप्तोऽसि मानद ।
भ्रातृभिस्सहदेवाभैः प्रविशस्व निजां तनुम् ७९।
वैष्णवीं तां महातेजां देवाकारां सनातनीम् ।
त्वं हि लोकगतिर्देव न त्वां केचितु जानते ८०।
त्वामचिंत्यं महात्मानमक्षरं सर्वसंग्रहम् ।
यमिच्छसि महातेजस्तां तनुं प्रविशस्व भोः ८१।
महेश्वर उवाच-
तस्मिन्सूर्यकराकीर्णे पुष्पवृष्टिनिपातिते ।
उत्सृज्य मानुषं रूपं स्वां तनुं प्रविवेश ह ८२।
अंशाभ्यां शंखचक्राभ्यां शत्रुघ्नभरतावुभौ ।
तदा तेन महात्मानौ दिव्यतेजस्समन्वितौ ८३।

शंखचक्रगदाशार्ङ्गपद्महस्तश्चतुर्भुजः ।
दिव्याभरणसम्पन्नो दिव्यगंधानुलेपनः ८४।
दिव्यपीतांबरधरः पद्मपत्रनिभेक्षणः ।
युवा कुमारः सौम्यांगः कोमलावयवोज्ज्वलः ८५।
सुस्निग्धनीलकुटिलकुंतलः शुभलक्षणः ।
नवदूर्वांकुरः श्यामः पूर्णचंद्र निभाननः ८६।
देवीभ्यां सहितः श्रीमान्विमानमधिरुह्य च ।
तस्मिन्सिंहासने दिव्ये मूले कल्पतरोः प्रभुः ८७।
निषसाद महातेजाः सर्वदेवैरभिष्टुतः ।
राघवानुगता ये च ऋक्षवानरमानुषाः ८८।
स्पृष्ट्वैव सरयूतोयं सुखेन त्यक्तजीविताः ।
रामप्रसादात्ते सर्वे दिव्यरूपधराः शुभाः ८९।
दिव्यमाल्यांबरधरा दिव्यमंगलवर्चसः ।
आरुरोह विमानं तदसंख्यास्तत्र देहिनः ९०।
सर्वैः परिवृतः श्रीमान्रामो राजीवलोचनः ।

पूजितः सुरसिद्धौघैर्मुनिभिस्तु महात्मभिः ९१।
आययौ शाश्वतं दिव्यमक्षरं स्वपदं विभुः ।
यः पठेद्रामचरितं श्लोकं श्लोकार्धमेव वा ९२।
शृणुयाद्वा तथा भक्त्या स्मरेद्वा शुभदर्शने ।
कोटिजन्मार्जितात्पापाज्ज्ञानतोऽज्ञानतः कृतात् ९३।
विमुक्तो वैष्णवं लोकं पुत्रदारसबांधवैः ।
समाप्नुयाद्योगगम्यमनायासेन वै नरः ९४।
एतत्ते कथितं देवि रामस्य चरितं महत् ।
धन्योऽस्म्यहं त्वया देवि रामचंद्रस्य कीर्तनात् ।
किमन्यच्छ्रोतुकामासि तद्ब्रवीमि वरानने ९५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रीरामचरितकथनंनाम

चतुश्चत्वारिंशदधिकद्विशततमोऽध्यायः२४४ ।

Roman transliteration

śaṃkara uvāca-
atha rāmastu vaidehyā rājyabhogānmanoramān |
bubhuje varṣasāhasraṃ pālayansarvatodiśaḥ 1|
aṃtaḥpurajanāssarve rākṣasasya gṛhe sthitām |
garhayaṃti sma vaidehīṃ tathā jānapadā janāḥ 2|
lokāpavādabhītyā ca rāmaḥ śatrunivārakaḥ |
darśayanmānuṣaṃ dharmamaṃtarvatnīṃ nṛpātmajām 3|
vālmīkerāśrame puṇye gaṃgātīre mahāvane |
visasarja mahātejā garbhiṇīṃ munisaṃsadi 4|
sā bhartuḥ parataṃtrā hi uvāsa muniveśmani |
arcitā munipatnībhirvālmīkamuni rakṣitā 5|
tatraivāsūta yamalau nāmnā kuśalavau sutau |
tau ca tatraiva muninā saṃskṛtau ca vavardhatuḥ 6|
rāmo'pi bhrātṛbhissārddhaṃ pālayāmāsa medinīm |
yamādiguṇasampannassarvabhogavivarjitaḥ 7|

arcayansatataṃ viṣṇumanādinidhanaṃ harim |
brahmacaryaparo nityaṃ śaśāsa pṛthivīṃ nṛpaḥ 8|
śatrughno lavaṇaṃ hatvā mathurāṃ devanirmitām |
pālayāmāsa dharmātmā putrābhyāṃ saha rāghavaḥ 9|
gaṃdharvānbharato hatvā siṃdhorubhayapārśvataḥ |
svātmajau sthāpayāmāsa tasmindeśe mahābalau 10|
paścime madradeśe tu madrānhatvā ca lakṣmaṇaḥ |
svasutau ca mahāvīryau abhiṣicya mahābalaḥ 11|
gatvā punarayodhyāṃ tu rāmapādāvupaspṛśat |
brāhmaṇasya mṛtaṃ bālaṃ kāladharmamupāgatam 12|
jīvayāmāsa kākutsthaḥ śūdraṃ hatvā ca tāpasam |
tatastu gautamītīre naimiṣe janasaṃsadi 13|
iyāja vājimedhaṃ ca rāghavaḥ paravīrahā |
kāṃcanīṃ jānakīṃ kṛtvā tayā sārddhaṃ mahābalaḥ 14|
cakāra yajñānbahuśo rāghavaḥ paramārthavit |

ayutānyaśvamedhāni vājapeyāni ca prabhuḥ 15|
agniṣṭomaṃ viśvajitaṃ gomedhaṃ ca śatakratum |
cakāra vividhānyajñānparipūrṇasadakṣiṇān 16|
etasminnaṃtare tatra vālmīkiḥ sumahātapāḥ |
sītāmānīya kākutsthamidaṃ vacanamabravīt 17|
vālmīkiruvāca-
apāpāṃ maithilīṃ rāma tyaktuṃ nārhasi suvrata |
iyaṃ tu virajā sādhvī bhāskarasya prabhā yathā |
ananyā tava kākutstha kasmāttyaktā tvayānagha 18|
rāma uvāca-
apāpāṃ maithilīṃ brahmanjānāmi vacanāttava |
rāvaṇena hṛtā sādhvī daṇḍake vijane purā 19|
taṃ hatvā samare sītāṃ śuddhāmagnimukhāgatām |
punaryātosmyayodhyāyāṃ sītāmādāya dharmataḥ 20|
lokāpavādaḥ sumahānabhūtpaurajaneṣu ca |

tyaktā mayā śubhācārā tadbhayāttava sannidhau 21|
tasmāllokasya saṃtuṣṭyai sītā mama parāyaṇā |
pārthivānāṃ maharṣiṇāṃ pratyayaṃ kartumarhati 22|
maheśvara uvāca-
evamuktā tadā sītā munipārthivasaṃsadi |
cakārapratyayaṃ devī lokāścaryakaraṃ satī 23|
darśayaṃstasya lokasya rāmasyānanyatāṃ satī |
abravītprāṃjaliḥ sītā sarveṣāṃ janasaṃsadi 24|
sītovāca-
yathā'haṃ rāghavādanyaṃ manasāpi na ciṃtaye |
tathā me dharaṇī devī vivarandātumarhati 25|
yathaiva satyamuktaṃ me vedmi rāmātparaṃ na ca |
tathā svaputryāṃ vaidehyāṃ dharaṇī sahasā iyāt 26|
maheśvara uvāca-
tato ratnamayaṃ pīṭhaṃ pṛṣṭhe dhṛtvā khageśvaraḥ |

rasātalāttadā vīro vijñāya jananīṃ tadā 27|
tatastu dharaṇīdevī hastābhyāṃ gṛhya maithilīm |
svāgatenābhinaṃdyaināmāsane saṃnyaveśayat 28|
sītāṃ samāgatāṃ dṛṣṭvā divi devagaṇā bhṛśam |
puṣpavṛṣṭimavicchinnāṃ divyāṃ sītāmavākiran 29|
sāpi divyāpsarobhistu pūjyamānā sanātanī |
vainateyaṃ samāruhya tasmānmārgāddivaṃ yayau 30|
dāsīgaṇaiḥ pūrvabhāge saṃvṛtā jagadīśvarī |
saṃprāpya paramaṃ dhāma yogigamyaṃ sanātanam 31|
rasātalapraviṣṭāṃ tu tāṃ dṛṣṭvā sarvamānuṣāḥ |
sādhusādhviti sīteyamuccaiḥ sarve pracukruśuḥ 32|
rāmaḥ śokasamāviṣṭaḥ saṃgṛhya tanayāvubhau |
munibhiḥ pārthiveṃdraiśca sāketaṃ praviveśa ha 33|
atha kālena mahatā mātaraḥ saṃśitavratāḥ |
kāladharmaṃ samāpannā bhartuḥ svargaṃ prapedire 34|

daśavarṣasahasrāṇi daśavarṣaśatāni ca |
cakāra rājyaṃ dharmeṇa rāghavaḥ saṃśitavrataḥ 35|
kasyacittvathakālasya rāghavasya niveśanam |
kālastāpasarūpeṇa saṃprāpto vākyamabravīt 36|
kāla uvāca-
rāma rāma mahābāho dhātrā saṃpreṣito'smyaham |
yadbravīmi raghuśreṣṭha tacchṛṇuṣva mahāmate 37|
dvandvameva hi kāryaṃ syādāvayoḥ paribhāṣitam |
tadaṃtare praviṣṭoyassa vaddhyo hi bhaviṣyati 38|
maheśvara uvāca-
tatheti ca pratiśrutya rāmo rājīvalocanaḥ |
dvāsthaṃ kṛtvā tu saumitriṃ kālo vākyamabhāṣata |
vaivasvato'bravīdvākyaṃ rāmaṃ daśarathātmajam 39|
kāla uvāca-
śṛṇu rāma yathāvṛttaṃ samāgamanakāraṇāt |

daśavarṣasahasrāṇi daśavarṣaśatāni ca 40|
vasāmi mānuṣe loke hatvā rākṣasapuṃgavau |
evamuktaḥ suraganairavatīrṇosi bhūtale 41|
tadayaṃ samayaḥ prāptaḥ svarlokaṃ gamituṃ tvayā |
sanāthā hi surāssarve bhavaṃtvadya tvayānagha 42|
maheśvara uvāca-

evamastviti kākutstho rāmaḥ prāha mahāmunim |
etasminnaṃtare tatra durvāsāstu mahātapāḥ 43|
rājadvāramupāgamya lakṣmaṇaṃ vākyamabravīt |
durvāsā uvāca-
māṃ nivedaya kākutsthaṃ śīghraṃ gatvā nṛpātmaja 44|
maheśvara uvāca-
tamabravīllakṣmaṇastu asāṃnidhyamiti dvija |
tataḥ krodhasamāviṣṭaḥ prāha taṃ munisattamaḥ 45|
durvāsā uvāca-

śāpaṃ dāsyāmi kākutsthaṃ rāmaṃ na yadi darśaye |
maheśvara uvāca-
tasmācchāpabhayādvipraṃ rāghavāya nyavedayat |
tatraivāṃtardadhe kālaḥ sarvabhūtabhayāvahaḥ 46|
pūjayāmāsa taṃ prāptamṛṣiṃ durvāsasaṃ nṛpaḥ |
agrajasya pratijñā taṃ vijñāya raghusattamaḥ 47|
tatyāja mānuṣaṃ rūpaṃ lakṣmaṇaḥ sarayūjale |
visṛjya mānuṣaṃ rūpaṃ praviveśa svakāṃ tanum 48|
phaṇāsahasrasaṃyuktaḥ koṭīṃdusamavarcasaḥ |
divyamālyāṃbaradharo divyagaṃdhānulepanaḥ 49|
nāgakanyāsahasraistu saṃvṛtaḥ samalaṃkṛtaḥ |
vimānaṃ divyamāruhya prayayau vaiṣṇavaṃ padam 50 6.244.50|
lakṣmaṇasya gatiṃ sarvāṃ viditvā raghusattamaḥ |
svayamapyatha kākutsthaḥ svargaṃ gaṃtumabhīpsitaḥ 51|
abhiṣicyātha kākutsthaḥ svātmajau ca kuśīlavau |

vibhajya rathanāgāśvaṃ sadhanaṃ pradadau tayoḥ 52|
kuśavatyāṃ kuśaṃ taṃ ca śaravatyāṃ lavaṃ tathā |
sthāpayāmāsa dharmeṇa rājye sve raghusattamaḥ 53|
abhiprāyaṃ tu vijñāya rāmasya viditātmanaḥ |
ājagmurvānarāḥ sarve rākṣasāḥ sumahābalāḥ 54|
vibhīṣaṇo'tha sugrīvo jāmbavānmārutātmajaḥ |
nīlo nalaḥ suṣeṇaśca niṣādādhipatirguhaḥ 55|
abhiṣicya sutau vīrau śatrughnaśca mahāmanāḥ |
sarva ete samājagmurayodhyāṃ rāmapālitām 56|
te praṇamya mahātmānamūcuḥ prāṃjalayastathā |
vānaraprabhṛtaya ūcuḥ -
svarlokaṃ gaṃtumudyuktaṃ jñātvā tvāṃ raghusattama 57|
āgatāḥ sma vayaṃ sarve tavānugamanaṃ prati |
na śaktāḥ sma kṣaṇaṃ rāma jīvituṃ tvāṃ vinā prabho |
tasmāttvayā viśālākṣa gacchāmastridaśālayam 58|

maheśvara uvāca-
tairevamuktaḥ kākutstho bāḍhamityabravīttataḥ |
athovāca mahātejā rākṣaseṃdraṃ vibhīṣaṇam 59|
rāma uvāca-
rājyaṃ praśāsa dharmeṇa mā pratijñāṃ vṛthā kṛthāḥ |
yāvaccaṃdraśca sūryaśca yāvattiṣṭhati medinī |
tāvadramasva suprīto kāle mama padaṃ vraja 60|
maheśvara uvāca-|
ityuktvātha sa kākutsthaḥ svāḍgaṃ viṣṇuṃ sanātanam |
śrīraṃgaśāyinaṃ saumyamikṣvākukuladaivatam 61|
saṃprītyā pradadau tasmai rāmo rājīvalocanaḥ |

hanumaṃtamathovāca rāghavaḥ śatrusūdanaḥ 62|
rāma uvāca-
matkathāḥ pracariṣyaṃti yāvalloke harīśvara |
tāvattvamāsa medinyāṃ kāle māṃ vraja suvrata 63|

maheśvara uvāca-
tamevamuktvā kākutstho jāṃbavaṃtamathābravīt |
rāma uvāca-
dvāpare samanuprāpte yadūnāmanvaye punaḥ 64|
bhūbhārasya vināśāya samutpatsyāmyahaṃ bhuvi |
kariṣye tatra saṃgrāmaṃ svayaṃ bhallūkasattama 65|
maheśvara uvāca-
tamevamuktvā kākutsthaḥ sarvāṃstānṛkṣavānarān |
uvāca vācā gacchadhvamiti rāmo mahābalaḥ 66|
maṃtriṇo naigamāścaiva bharataḥ kaikayīsutaḥ |
rāghavasyānugamane niścitāste samāyayuḥ 67|
tataḥ śuklāṃbaradharo brahmacārī yayau param |
kuśāṅgṛhītvā pāṇibhyāṃ saṃsaktaḥ prayayau param 68|
rāmasya dakṣiṇe pārśve padmahastā ramā gatā |
tathaiva dharaṇīdevī dakṣiṇetaragā tathā 69|

vedāḥ sāṃgāḥ purāṇāni setihāsāni sarvataḥ |
oṃkāro'tha vaṣaṭkāraḥ sāvitrī lokapāvanī 70|
astraśastrāṇi ca tadā dhanurādyāni pārvati |
anujagmustathā rāmaṃ sarve puruṣavigrahāḥ 71|
bharataścaiva śatrughnaḥ sarve puranivāsinaḥ |
saputradārāḥ kākutsthamanujagmuḥ sahānugāḥ 72|
maṃtriṇo bhṛtyavargāśca kiṃkarā naigamāstathā |
vānarāścaiva ṛkṣāśca sugrīvasahitāstadā 73|
saputradārāḥ kākutsthamanvagacchanmahāmatim |
paśavaḥ pakṣiṇaścaiva sarve sthāvarajaṃgamāḥ 74|
anujagmurmahātmānaṃ samīpasthā narottamāḥ |
ye ca paśyaṃti kākutsthaṃ svapathāṃtargataṃ prabhum 75|
te tathānugatā rāmaṃ nivarttaṃte na kecana |
atha triyojanaṃ gatvā nadīṃ paścānmukhīṃ sthitām 76|
sarayūṃ puṇyasalilāṃ praviveśa sahānugaḥ |

tataḥ pitāmaho brahmā sarvadevagaṇāvṛtaḥ 77|
tuṣṭāva raghuśārdūlamṛṣibhiḥ sārddhamakṣaraiḥ |
abravīttatra kākutsthaṃ praviṣṭaṃ sarayūjale 78|
brahmovāca-
āgaccha viṣṇo bhadraṃ te diṣṭyā prāpto'si mānada |
bhrātṛbhissahadevābhaiḥ praviśasva nijāṃ tanum 79|
vaiṣṇavīṃ tāṃ mahātejāṃ devākārāṃ sanātanīm |
tvaṃ hi lokagatirdeva na tvāṃ kecittu jānate 80|
tvāmaciṃtyaṃ mahātmānamakṣaraṃ sarvasaṃgraham |
yamicchasi mahātejastāṃ tanuṃ praviśasva bhoḥ 81|
maheśvara uvāca-
tasminsūryakarākīrṇe puṣpavṛṣṭinipātite |
utsṛjya mānuṣaṃ rūpaṃ svāṃ tanuṃ praviveśa ha 82|
aṃśābhyāṃ śaṃkhacakrābhyāṃ śatrughnabharatāvubhau |
tadā tena mahātmānau divyatejassamanvitau 83|

śaṃkhacakragadāśārṅgapadmahastaścaturbhujaḥ |
divyābharaṇasampanno divyagaṃdhānulepanaḥ 84|
divyapītāṃbaradharaḥ padmapatranibhekṣaṇaḥ |
yuvā kumāraḥ saumyāṃgaḥ komalāvayavojjvalaḥ 85|
susnigdhanīlakuṭilakuṃtalaḥ śubhalakṣaṇaḥ |
navadūrvāṃkuraḥ śyāmaḥ pūrṇacaṃdra nibhānanaḥ 86|
devībhyāṃ sahitaḥ śrīmānvimānamadhiruhya ca |
tasminsiṃhāsane divye mūle kalpataroḥ prabhuḥ 87|
niṣasāda mahātejāḥ sarvadevairabhiṣṭutaḥ |
rāghavānugatā ye ca ṛkṣavānaramānuṣāḥ 88|
spṛṣṭvaiva sarayūtoyaṃ sukhena tyaktajīvitāḥ |
rāmaprasādātte sarve divyarūpadharāḥ śubhāḥ 89|
divyamālyāṃbaradharā divyamaṃgalavarcasaḥ |
āruroha vimānaṃ tadasaṃkhyāstatra dehinaḥ 90|
sarvaiḥ parivṛtaḥ śrīmānrāmo rājīvalocanaḥ |

pūjitaḥ surasiddhaughairmunibhistu mahātmabhiḥ 91|
āyayau śāśvataṃ divyamakṣaraṃ svapadaṃ vibhuḥ |
yaḥ paṭhedrāmacaritaṃ ślokaṃ ślokārdhameva vā 92|
śṛṇuyādvā tathā bhaktyā smaredvā śubhadarśane |
koṭijanmārjitātpāpājjñānato'jñānataḥ kṛtāt 93|
vimukto vaiṣṇavaṃ lokaṃ putradārasabāṃdhavaiḥ |
samāpnuyādyogagamyamanāyāsena vai naraḥ 94|
etatte kathitaṃ devi rāmasya caritaṃ mahat |
dhanyo'smyahaṃ tvayā devi rāmacaṃdrasya kīrttanāt |
kimanyacchrotukāmāsi tadbravīmi varānane 95|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde
śrīrāmacaritakathanaṃnāma catuścatvāriṃśadadhikadviśatatamo'dhyāyaḥ244 |

English translation

Śaṅkara said :

1-6. Rāma enjoyed with Sītā royal pleasures as desired while protecting directions on all sides for a thousand years. All inmates of the harem, so also the citizens, censured Sītā who had stayed in the demon's house. Rāma who warded off his enemies, through fear of public scandal, and exhibiting human behaviour, abandoned the princess (Sītā) who was pregnant, in the assembly of sages in Vālmīki 's holy hermitage in a large forest on the bank of Gaṅgā . Dependent upon her husband she stayed in the sage's house. Taken care of by the sage Vālmīki, she was honoured by sages' wives. There only she gave birth to twin sons named Kuśa and Lava . Educated and trained by the sage they grew there only.

7-13a. Rāma too, along with his brothers, protected the earth. He, the king, endowed with virtues like restraint, and free from all enjoyments, always worshipping Viṣṇu having no beginning or end, and highly devoted to celibacy, ruled over the earth. Śatrughna , the righteous descendant of Raghu , having killed Lavaṇa , ruled, along with his two sons, over Mathura created by gods. Bharata , having killed gandharvas on both the sides of Sindhu , installed his two very mighty sons in that country. The very powerful Lakṣmaṇa , having killed the Madras in the western Madra country, consecrated his two brave sons, and again going back to Ayodhyā , touched Rāma's feet. (Rāma,) the descendant of Kakutstha brought back to life the son of a brāhmaṇa that had met death, and then killed a śūdra ascetic.

13b-17. Then Rāma, the killer of his enemy's heroes performed a horse-sacrifice in the Naimiṣa (forest) in the assembly of people on the bank of Gautamī . Rāghava , knowing the highest truth, fashioned a golden (image of) Jānakī , and with that the very mighty one performed many sacrifices. The lord performed various sacrifices, complete with presents, like myriads of horse-sacrifices, Vājapeya sacrifices, Agniṣṭoma , Viśvajit , Gomedha and Śatakratu . In the meanwhile, Vālmīki of a very great (i.e. severe) penance (to his credit) brought Sītā there, and said these words to Rāma:

Vālmīki said :

18. O you of a good vow, you do not deserve to abandon (i.e. please do not abandon) sinless Sītā. This chaste one is free from passion and is like light to the sun. O descendant of Kakutstha, she is identical with you. O sinless one, why did you abandon her?

Rāma said :

19-22. O brāhmaṇa, from your words I understand that Sītā is sinless. The chaste lady was former]y kidnapped by Rāvaṇa in the secluded Daṇḍaka (forest). Having killed him in battle, and having properly taken Sītā who was purified and who came out of Agni 's mouth, I came to Ayodhyā (again). There was a great public scandal among the citizens. Being afraid of it I abandoned her of a good conduct, near you. Therefore, for satisfying the people, Sītā who is highly devoted to me, must convince the kings and great sages (of her innocence).

Maheśvara said :

23-24. Thus addressed the chaste Sītā put forward a proof amazing the people in the assembly of sages and kings. Showing those people her sole devotion to Rāma, the chaste Sītā, with the palms of her hands folded, said in the assembly of all (people):

Sītā said :

25-26. Since I have not thought of anyone except Rāma, may goddess Earth give me a cavity. Since I spoke the truth that I do not know anyone else but Rāma, Dharaṇī (i.e. the Earth) would at once come to her daughter Vaidehī .

Maheśvara said :

27-32. Then the lord of birds, the hero, knowing the mother (had come) from below the earth, held a seat full of jewels. Then goddess Dharaṇī, holding Sītā with both her hands, greeted her with a welcome, and seated her on the seat. Seeing her seated on the seat, the hosts of gods in heaven profusely and continuously scattered a shower of flowers on divine Sītā. She too, the ancient one, being honoured by divine damsels mounted on Garuḍa , and went to heaven by that path. On her front the goddess of the world was surrounded by hosts of maids. She reached the highest ancient abode, accessible to the meditating saints. Seeing her entering the lower world, all men shouted loudly: "Well (done), well (done), This is Sītā."

33-36. Rāma, overcome by grief, took both his sons and along with sages and best kings entered Sāketa . Then after a long time, (Rāma's) mothers who had fulfilled their vows, died and went to the heaven of their husband (i.e. to the heaven where Daśaratha had gone). Rāma who had fulfilled his

vows righteously, ruled over the kingdom for ten thousand and ten hundred years. Sometime the god of death came to Rama 's abode in the guise of an ascetic and spoke (these) words:

Death (Kāla) said :

37-38. O Rāma, Rāma, O you of large arms, I am sent by the Creator. O best of Raghus , O very intelligent one, listen to what I say. We shall carry on a conversation (lit. wordy duel). He who enters in between (i.e. disturbs us) will merit death.

Maheśvara said :

39. Promising him with the words "All right" the lotuseyed Rāma placed Lakṣmaṇa at the door. Then Death spoke (these) words: Yama (Death) spoke to Rāma, Daśaratha's son:

Kāla (Death) said :

40-42. O Rāma, listen to what led to my arrival. You descended on the mortal world, saying, after having killed the two best demons: "I would live in the mortal world for ten thousand and ten hundred years." Thus (also) told by the hosts of gods (you have stayed for that much period). Now the time for you to go (back) to heaven has come. O sinless one, let the gods today have the lord in you.

Maheśvara said :

43. To the great sage Rāma said, "Let it be so". In the meanwhile the great ascetic Durvāsas came to the gate of the royal palace and spoke (these) words to Lakṣmaṇa:

Durvāsas said :

44. O prince, O descendant of Kakutstha, go quickly and report to Rāma (about the arrival of) me.

Maheśvara said :

45. To him Lakṣmaṇa said: "O brāhmaṇa, (Rāma has ordered that) no person should be allowed near (him)." Then the best sage overcome by anger said:

Durvāsas said :

46a. I shall pronounce a curse if you do not present me to Rāma, the descendant of Kakutstha.

Maheśvara said :

46b-53. Due to the fear of the curse (Lakṣmaṇa) reported to Rāma (the arrival of) the sage. There only Death causing fear to all beings vanished. The king worshipped sage Durvāsas that had come (there). That best Raghu, Lakṣmaṇa, knowing that promise of his elder brother, gave up his human form in the water of Sarayū . Giving up the human form he entered his own body. He having a thousand hoods, and having a lustre of a crore of moons, having divine flowers and garments, smeared with divine sandal, surrounded by thousands of serpent-damsels, well-adorned, having got into a divine

aeroplane, went to the abode of Viṣṇu. The best Raghu Kākutstha (i.e. Rāma) knowing Lakṣmaṇa's going to heaven, also desired to go to heaven. Then Rāma, having consecrated his sons Kuśa and Lava, having divided wealth along with chariots, elephants and horses gave it to them. The best of Raghus installed righteously on his kingdom (i.e. throne) Kuśa at Kuśavatī and Lava at Śarasvatī.

54-58. Knowing the intention of Rāma who had realised his soul all the very powerful monkeys and demons came there. (They were) Bibhīṣaṇa , Sugrīva , Jāmbavat, (Māruti) the Wind's son, Nīla , Nala , Suṣeṇa , and Guha , the lord of the Niṣādas . Śatrughna also consecrated his brave sons as kings, and all of them came to Ayodhyā protected by Rama. Having saluted the noble one, with their palms joined they said to him:

The monkeys and others said :

O best of the Raghus, having come to know that you are ready to go to heaven, we have come (here) to follow you. O lord, O Rāma, we cannot live without you (even) for a moment. Therefore, O large-eyed one, with you we shall go to the abode of gods.

Maheśvara said :

59. Thus addressed by them the descendant of Kakutstha said: "All right." Then the very lustrous one said to Bibhīṣaṇa, the lord of demons:

Rāma said :

60. Rule over your kingdom righteously. Do not falsify your promise. Being well pleased enjoy as long as the moon, the sun and the earth remain. Then at the (proper) time come to my place.

Maheśvara said :

61-62. Speaking like this the lotus-eyed Rāma affectionately gave to him his ancient (image of) Viṣṇu, gentle and lying (on Śeṣa) and the family deity of the Ikṣvākus .To Hanūmat Rama. the killer of his enemies, said:

Rāma said :

63. O lord of monkeys, as long as my stories go on (being narrated) on the earth, remain on the earth. At the (proper) time. O you of a good vow, go to me..

Maheśvara said :

64a. Speaking like this to him, Rāma said to Jāmbavat:

Rāma said :

64b-65. When Dvāpara (age) will come, I shall again be born on the earth in the family of Yadus for destroying the burden of the earth. O best of bears, I shall (then) fight with you.

Maheśvara said :

66-72. The very powerful Rāma, the descendant of Kakutstha, having thus spoken to him, said to all the bears and monkeys (these words): "(Please) go." Ministers, traders, Bharata, the son of Kaikayī, determined to follow Rāma, came (there). Then the celibate, wearing white garments, went to the Supreme Spirit. Holding kuśas in his hands the restrained one went to the Supreme Spirit. To Rāma's right side was Ramā (i.e. Lakṣmī) with a lotus in her hand. Similarly to the side other than the right (i.e. to the left side) was goddess Dharaṇī (i.e. the earth). O Pārvatī , in the same way Vedas with the Vedāṅgas , Purāṇas with Itihāsas , Oṃkāra , Vaṣaṭkāra , so also Sāvitrī purifying the world, followed Rāma. Missiles, weapons like bows etc., all having male bodies followed Rāma. Bharata and Śatrughna, so also all citizens with their sons, wives and attendants went after Rāma.

73-78. Ministers, hosts of attendants, servants, traders, so also monkeys, bears along with Sugrīva and with their sons, wives went after the very intelligent descendant of Kakutstha. Beasts and birds, so also all immobile and mobile objects went after the noble one. So also the best men who saw the descendant of Kakutstha going to heaven. They who thus followed Rāma, did not return. Then having gone over three yojanas he saw Sarayū on the western side. With his followers he entered Sarayū of auspicious water. Then Brahmā , the grandsire, surrounded by hosts of all gods, and along with sages praised the best among Raghus with (suitable) words. He said to Rāma who had entered the water of the Sarayū (river):

Brahmā said :

79-81. O Viṣṇu, come, prosperity to you. O you who honour (others), you have luckily come (here). With your brothers, lustrous like gods, enter your own body of Viṣṇu, which is very bright, divine and ancient. O god, you are the refuge of the world; only few do not take cognizance of you who are inconceivable, noble, immutable, and comprising everything. O you of great lustre, enter that body which you desire (to enter).

Maheśvara said :

82-91. When he was full of the sun's rays, and when showers of flowers were dropped on him, he abandoned the human form and entered his own body. Both the noble Śatrughna and Bharata, endowed with divine lustre, were with him with the conch and the disc, his portions. He, the four-armed one, who had a conch, a disc, a mace, and the Śārṅga (bow) in his hands, who was possessed of divine ornaments, who had (his body) smeared with divine sandal, who had worn divine yellow garments, whose eyes were like lotus-leaves, who was a youth, whose-body was handsome, who was bright with delicate parts, whose hair was very glossy, dark and curly, who had auspicious marks, who was dark like fresh dūrvā -sprouts, whose face resembled the full moon, got along with the two goddesses into an aeroplane, and he, the lord, of a great lustre, praised by all gods, sat on the divine throne at the root of the desire-yielding tree. Those bears, monkeys and men, just on touching the water of Sarayū, happily cast their life. Due to Rama's grace all they were handsome and had divine forms. They had worn divine flowers and garments; they had divine, auspicious lustre. There were innumerable men. Śrī Rāma , having lotus-like eyes, surrounded by all, worshipped by hosts of gods and siddhas , praised by all gods, got into the aeroplane.

92-95. The lord came to his own eternal, divine, imperishable place. O you of a beautiful appearance, one who would recite the (full) account of Rāma, or would listen to a verse or half a verse or would devoutly remember it, would, being free from sins committed knowingly or unknowingly during crores

of existences, reach, along with his sons and wife, without any effort, Viṣṇu's world, to be reached (only) through abstract meditation. O goddess, I have narrated to you this great account of Rāma. Due to the narration (of the account) of Rāma, I am blessed along with you, O goddess. O you of an excellent face, what else do you desire to know? I shall narrate all that.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 245

The Brave Deeds of Kṛṣṇa

Chapter 657 of 693 · 393 detected Sanskrit verse markers

Sanskrit

श्रीपार्वत्युवाच-
रघुनाथस्य चरितं साधूक्तं हि त्वया विभो ।
श्रुत्वा धन्यास्मि देवेश त्वत्प्रसादान्महेश्वर १।
वसुदेवसुतस्यास्य कृष्णस्य चरितं महत् ।
श्रोतुमिच्छामि देवेश चरितं कल्मषापहम् २।
रुद्र उवाच-
शृणु देवि प्रवक्ष्यामि कृष्णस्यास्य महात्मनः ।
चरितं वासुदेवस्य सर्वेषां फलदं नृणाम् ३।
यदूनामन्वये देवि वसुदेव इतीरितः ।
देवमीढस्यपुत्रोऽभूत्सर्वधर्मविदांवरः ४।
देवकस्यैव दुहितां देवकीं देववर्णिनीम् ।
उपयेमे विधानेन मथुरायां नृपात्मजः ५।
उग्रसेनस्य पुत्रोऽभूत्कंसः शूरो महाबलः ।
तयो रथवरं तत्र चोदयामास सारथिः ६।
समागतेषु तेष्वेवं पथि रम्ये शुभावहे ।

अंतरिक्षेऽशरीरावाक्प्राह गंभीरया गिरा ७।
आकाशवागुवाच-
अस्यास्तवाष्टमो गर्भः कंस प्राणान्हरिष्यति ८।
रुद्र उवाच-
तच्छ्रुत्वा हंतुमारेभे कंसोऽपि भगिनीं तदा ।
तमब्रवीत्सुसंरब्धं वसुदेवः स्वबुद्धिना ९।
वसुदेव उवाच-
न हंतव्या महाभाग भगिनी धर्मतस्त्वया ।
गर्भानेव समुत्पन्नाञ्जहि राजन्महाबल १०।
रुद्र उवाच-
तथेत्याह तदा कंसो वसुदेवं च देवकीम् ।
निबध्य स्वगृहे रम्ये सर्वभोगे न्यवेशयत् ११।
एतस्मिन्नंतरे देवि पापिभारप्रपीडिता ।
जगाम धरणीदेवी सहसा ब्रह्मणोंतिकम् १२।
समेत्य जगतामीशं ब्रह्माणं परमेष्ठिनम् ।

प्राह गंभीरया वाचा धरणी लोकधारिणी १३।
धरण्युवाच-।
प्रजापते न शक्तास्मि धर्तुं लोकानिमान्प्रभो।
राक्षसाः पापकर्माणः संस्थिता मयि सुव्रत १४।
जगतः सकलान्धर्मान्विध्वंसंतो महाबलाः।
अधर्मवर्च्चसः सर्वे नराः पापविमोहिताः १५।
स्वल्पमल्पतरं धर्मं लोकेऽस्मिन्न च दृश्यते।
धर्मेणैव धृता देव सत्यशौचदमेन च।
तस्मादधर्मसंभूतं न लोकं धर्तुमुत्सहे १६।
रुद्र उवाच-
इत्युक्त्वा धरणीदेवी तत्रैवांतरधीयत।
ततः सुरगणाः सर्वे ब्रह्मरुद्रपुरोगमाः १७।
क्षीराब्धेरुत्तरं कूलमधिगम्य जगत्पतिम्।
तुष्टुवुः स्तुतिभिर्दिव्यैर्मुनयश्च महातपाः।
ततः प्रसन्नः प्राहेशः सर्वांस्तान्मुनिसत्तमान् १८।

श्रीभगवानुवाच-
भो भो देवगणास्सर्वे किन्निमित्तमिहागताः।
रुद्र उवाच-
ततः पितामहः प्राह देवदेवं जनार्दनम् १९।
ब्रह्मोवाच-
देवदेव जगन्नाथ पृथिवी भारपीडिता।
राक्षसा बहवो लोके समुत्पन्ना दुरासदाः २०।
जरासंधश्च कंसश्च प्रलम्बो धेनुकादयः।
दुरात्मानः प्रबाधंते सर्वलोकान्सनातनान् २१।
भारावतरणं कर्तुं पृथिव्यास्त्वमिहार्हसि।
रुद्र उवाच-
एवमुक्तो हृषीकेशो ब्रह्मणा परमेष्ठिना।
प्राह गंभीरया वाचा जगतीपतिरव्ययः २२।
श्रीभगवानुवाच-।
अवतीर्याथ लोकेस्मिन्यदूनामन्वये सुराः।

अवनीभारमव्यग्रमपास्यामि महाबलाः २३।
रुद्र उवाच-
एवमुक्ताः सुरास्सर्वे नमस्कृत्वा जनार्दनम्।
स्वान्स्वान्लोकान्समासाद्य परेशं तेन्वचिंतयन्।
ततो नारायणीं मायां परमेशः समब्रवीत् २४।
श्रीभगवानुवाच-
हिरण्याक्षस्य षट्पुत्रान्समानीयावनीतले।
वसुदेवस्य पत्न्यां तु देवक्यां सन्निवेशय २५।
अनंतांशः सप्तमोऽत्र संप्रविष्टस्तु माचिरम्।

तस्याः सपत्न्यां रोहिण्यां ददस्व शुभदर्शने २६।
ततोऽष्टमे ममांशस्तु देवक्यां संभविष्यति।
नंदगोपस्य पत्न्यां तु यशोदायां सनातनी २७।
तवांशभूता महानिद्रा विंध्यं गत्वा महाचलम्।
तत्र संपूज्यमाना हि देवैरिंद्र पुरोगमैः।
हन्याद्दैत्यान्महावीर्याञ्शुंभासुरपुरोगमान् २८।

रुद्र उवाच-
तथेत्युक्त्वा महामाया हिरण्याक्षसुतांस्तदा।
पर्यायेण च देवक्यां षड्गर्भान्संन्यवेशयत् २९।
ताञ्जघान तदा कंसो जातमात्रान्महाबलः।
ततस्तु सप्तमो गर्भो ह्यनंतांशेन चोदितः ३०।
वर्धमानं तु गर्भं तं रोहिण्यां समुपानयत्।
गर्भसंकर्षणात्तस्यां जातः संकर्षणोऽव्ययः ३१।
कृष्णाष्टम्यां तु रोहिण्यां प्रौष्ठपद्यां शुभोदये।
रोहिणी जनयामास पुत्रं संकर्षणं प्रभुम् ३२।
ततस्तु देवकी गर्भमापेदे भगवान्हरिः।
आपन्नगर्भां तां दृष्ट्वा कंसो भयनिपीडितः ३३।
ततः सुरगणाः सर्वे हर्षनिर्भरमानसाः।
तुष्टुवुर्देवकीं तत्र विमानस्था नभस्तले ३४।
ततस्तु दशमे मासि कृष्णे नभसि पार्वति।
अष्टम्यामर्द्धरात्रे च तस्यां जातो जनार्दनः ३५।

इंदीवरदलश्यामः पद्मपत्रायतेक्षणः।
चतुर्भुजः सुंदरांगो दिव्याभरणभूषितः ३६।
श्रीवत्सकौस्तुभोरस्को वनमालाविभूषितः।
वसुदेवस्य जातोऽसौ वासुदेवः सनातनः ३७।
तं दृष्ट्वा जगतां नाथं कृष्णमानकदुंदुभिः।
उवाच प्रांजलिर्भूत्वा नमस्कृत्य जगन्मयम् ३८।
वसुदेव उवाच-
जातोऽसि मे जगन्नाथ भक्तकल्पतरो प्रभो।
त्वमेव सर्वदेवानामनादिः पुरुषोत्तमः ३९।
त्वमचिन्त्यमहद्भूतो योगिध्येयः सनातनः।
मम पुत्रत्वमापन्नो धरण्यां धरणीधर ४०।
दृष्ट्वैतदद्भुतं रूपमैश्वरं पुरुषोत्तम।
दानवाः पापकर्माणो न सहंते महौजसः ४१।
रुद्र उवाच-
इत्यर्थितः स्तुतस्तेन पद्मनाभः सनातनः।

उपसंहृतवान्रूपं चतुर्भुजसमन्वितम् ४२।
मानुषेणैव भावेन द्विभुजेन व्यरोचत।

येचांगरक्षकाः सर्वे दानवास्तत्र संस्थिताः ४३।
ते चापि मायया तस्या मोहितास्तमसावृताः।
एतस्मिन्नंतरे देवमादायानकदुंदुभिः ४४।
प्रययौ नगरात्तूर्णं सर्वदेवैरभिष्टुतः ।
पयोधरे वर्षमाणे नागराजो महाबलः ४५।
फणासहस्रेणाच्छाद्य भक्त्या देवं समन्वगात् ।
तौ गोपुरकपाटौ तु तत्पादस्पर्शनात्तदा ४६।
भिद्यमानौ सुविवृतौ तत्रस्थाश्च विमोहिताः ।
स्रोतस्विनी सुपूर्णाया यमुनापि महात्मनः ४७।
प्रवेशाज्जानुमात्रं तु जलं सा चाप्युपावहत् ।
उत्तीर्य यमुनां सोथाव्रजत्तत्तीरसंस्थितम् ४८।
संस्तूयमानस्त्रिदशैः प्रविवेश यदूत्तमः ।
तत्र नंदस्य पत्नी सा प्रसूता गोव्रजे शुभे ४९।

विमोहिता माययैव सुषुप्ता तमसा वृता ।
तस्यास्तु शयने देवं विनिक्षिप्य स यादवः ५० 6.245.50।
तां कन्यां समुपादाय प्रययौ मथुरां पुनः ।
पत्न्यै दत्वाऽथ तां बालामुवास सुसमाहितः ५१।
रुरोद बालभावात्सा देवकीशयनं गता ।
अथ बालाध्वनिं श्रुत्वा तद्गृहं साङ्गरक्षकाः ५२।
कंसायावेदयामासुर्देवकीप्रसवं शुभम् ।
कंसस्तूर्णमुपेत्यैनां जग्राह बालिकां तदा ५३।
चिक्षेप च शिलापृष्ठे सापि तूर्णं वियत्स्थिता ।
तस्योत्तमांगे स्वपदं दत्वा पूर्णमुखास्थिता ५४।
उवाचाष्टभुजादेवी तदा राक्षसपुंगवम् ।
देव्युवाच-
किं मयाक्षिप्तया मंद जातो यस्त्वां वधिष्यति ५५।
सर्वस्य जगतः स्रष्टा धर्ता हर्ता च यः प्रभुः ।
अस्मिन्लोके समुत्पन्नः स ते प्राणान्हरिष्यिति ५६।

रुद्र उवाच-
इत्युक्त्वा तेजसा देवी सहसा पूरयन्नभः ।
जगाम देवगंधर्वैः स्तूयमाना हिमाचलम् ५७।
कंसस्तदोद्विग्नमनाः समाहुय स्वदानवान् ।
प्रलंबचाणूरमुखानुवाचभय पीडितः ५८।
कंस उवाच-
अस्माद्भयात्सुरगणा उपेत्य क्षीरसागरम् ।
आचचक्षुर्हरेः सर्वं रक्षो विध्वंसनं प्रति ५९।
तेषां तु वचनं श्रुत्वा धरण्यां धरणीधरः ।
मानुषेणैव भावेन समुत्पन्नो हि सोऽव्ययः ६०।

तदद्य सर्वे यूयं वै राक्षसाः कामरूपिणः ।
समुद्रिक्तबलान्बालान्मारयध्वमशंकिताः ६१।
रुद्र उवाच-
इत्यादिश्य ततः कंसो वसुदेवं च देवकीम् ।
आश्वास्य मोचयित्वाथ स्ववेश्मांतर्विवेश ह ।

वसुदेवस्ततो गत्वा नंदव्रजमनुत्तमम् ६२।
तेन संपूजितस्तत्र निक्षिप्य तनयं मुदा ।
उवाच नंदपत्नीं तां यशोदां यदुनंदनः ६३।
वसुदेव उवाच-
सुभगे मत्सुतमिमं रोहिणीजठरोद्भवम् ।
स्वपुत्रमिव रक्षस्व भिया कंसादिहागतम् ६४।
रुद्र उवाच-
तथेत्याह तदा तन्वी नंदपत्नी दृढव्रता ।
लब्ध्वैव युगलं पुत्रमुत्पुपोष मुदान्विता ६५।
निक्षिप्य तनयौ गेहं नंदगोपस्य यादवः ।
विश्रब्धः प्रययौ तूर्णं मथुरां कंसपालिताम् ६६।
ततो गर्गः शुभदिने वसुदेवेन नोदितः ।
नंदगोपव्रजं गत्वा तत्रस्थैः पूजितो द्विजः ६७।
विधिना जातकं कर्म कृत्वा देवस्य गोकुले ।
नाम चात्राकरोद्दिव्यं पुत्रयोर्वासुदेवयोः ६८।

संकर्षणो रौहिणेयो बलभद्रो महाबलः ।
राम इत्यादिनामानि पूर्वजस्याकरोद्विजः ६९।
श्रीधरः श्रीकरः श्रीमान्कृष्णोऽनंतो जगत्पतिः ।
वासुदेवो हृषीकेश इत्याद्यवरजस्य च ७०।
रामकृष्णाविति ख्यातिमस्मिंल्लोके गमिष्यतः ।
एवमुक्त्वा द्विजश्रेष्ठः संपूज्य पितृदेवताः ७१।
संपूज्यमानो गोपालैराययौ मथुरां पुनः ।
कंसेन प्रेषिता रात्रौ पूतनाबालघातिनी ७२।
विषलिप्तं स्तनं दत्वा कृष्णायामिततेजसे ।
कृष्णस्तु राक्षसीं ज्ञात्वा पपौ गाढं स्तनं भृशम् ७३।
प्राणैः सह महातेजा राक्षस्या यदुपुंगवः ।
सा विह्वलांगी सहसा विच्छिन्नस्नायुबंधना ७४।
पपात वेपमाना सा ममार च महास्वना ।
तस्याः शब्देन महता पूरितं च नभस्तलम् ७५।
त्रस्ताः सर्वे ततो गोपा दृष्ट्वा तां पतितां भुवि ।

कृष्णं च क्रीडमानं तं राक्षस्या महतोरसि ७६।
समुद्विग्नास्ततस्तूर्णमादाय तनयं तदा ।
रक्षोभिया तदा तस्मिन्गोपुरीषेण मूर्द्धनि ७७।

संमार्जयामास तदा गोवालेन तदाननम् ।
नंदगोपः समभ्येत्य सुतमादाय भामिनि ७८।
भगवन्नामभिस्तस्य सर्वांगेषु प्रमार्जनम् ।
कृत्वा तां तामसीं भीमां बहिर्विन्यस्य गोव्रजात् ७९।
ददाह गोपवृंदैश्च त्रासितैस्तत्र गोव्रजे ।
कदाच्छिकटस्याधः शयानो भगवान्हरिः ८०।
प्रसार्य चरणौ तत्र रुरोद मधुसूदनः ।
तस्य पादप्रहारेण शकटं परिवर्तितम् ८१।
विध्वस्तकुंभभाडं तद्विपरीतं पपात वै ।
ततो गोप्यश्च गोपाश्च दृष्ट्वा तच्छकटं महत् ८२।
विस्मयं परमं जग्मुः किमेतदिति शंकिताः ।
यशोदा च तदा तूर्णं बालं जग्राह विस्मिता ८३।

अल्पेनैव हि कालेन बालकौ तौ यदूत्तमौ ।
वर्द्धमानौ यशोदायाः स्तनपानेन पोषितौ ८४।
जानुभ्यामथ हस्ताभ्यां रिंगमाणौ विरेजतुः ।
मायावी राक्षसस्तत्र कृतश्च बटुवेषधृक् ८५।
कृष्णं हंतुं समारब्धो विचचार महीतले ।
ज्ञात्वा कृष्णस्तु तं रक्षो निजघान तलेन वै ८६।
राक्षसेनैव रूपेण निपपात ममार च ।
विचचार ततः सर्वं गोव्रजं मधुसूदनः ८७।
नवनीतं जहाराशु गोपीनां च गृहे गृहे ।
तदा यशोदा कुपिता दाम्ना मध्ये उलूखले ८८।
निबध्य कृष्णं प्रययौ विक्रेतुं गोरसादिकम् ।
कर्षमाणस्ततः कृष्णो दाम्ना बद्ध उलूखले ८९।
यमलार्जुनयोर्मध्ये जगाम धरणीधरः ।
उलूखलेन गोविंदः पातयामास तौ द्रुमौ ९०।
भग्नस्कंधौ निपतितौ स्वरेण धरणीतले ।

तेन शब्देन महता जग्मुस्तत्र महौजसः ९१।
गोपवृद्धास्ततो दृष्ट्वा विस्मयं परमं गताः ।
यशोदापि समुद्विग्ना विमुच्य धरणीधरम् ९२।
तं विस्मितं समादाय स्तनं प्रादान्महात्मने ।
यस्मिन्निबध्यमानस्तु दाम्ना मात्रा जगत्पतिः ९३।
तस्मिन्महर्षिभिः सर्वैर्दामोदर इतीरितः ।
तौ तु किंनरतां प्राप्तौ विमुक्तौ यमलार्जुनौ ९४।
गोपवृद्धास्ततः सर्वे नंदगोपपुरोगमाः ।
महोत्पातमिमं ज्ञात्वा स्थानांतरमुपाययुः ९५।
वृंदावने मनोरम्ये यमुनायास्तटे शुभे ।
निवासं चक्रिरे रम्यं गवांगोपीजनस्य च ९६।

तत्र तौ रामकृष्णौ तु वर्द्धमानौ महाबलौ ।
वत्सपालयुतौ वत्सान्पालयामासतुस्तदा ९७।
गोवत्समध्यगं कृष्णं बको नाम महासुरः ।
बकरूपेण तं हंतुमुद्युक्तोऽत्र यदूत्तमम् ९८।

तं दृष्ट्वा वासुदेवोऽपि लोष्टमुद्यम्य लीलया ।
ताडयामास पक्षांते पपातोर्व्यां महासुरः ९९।
ततः कतिपयाहस्तु गोवत्सान्पालयन्वने ।
छायायां जंबुवृक्षस्य प्रसुप्तौ पल्लवे मृदौ १०० 6.245.100।
एतस्मिन्नंतरे देवो ब्रह्मा देवगणैर्वृतः ।
द्रष्टुं कृष्णं समागम्य सुप्तौ दृष्ट्वा यदूत्तमौ १०१।
वत्सान्गोपशिशून्हृत्वा जगाम त्रिदिवं पुनः ।
प्रबुद्धौ तौ समालोक्य विनष्टाञ्शिशुवत्सकान् १०२।
गोवत्सागोपबालाश्च क्व गता इति विस्मितौ ।
ज्ञात्वा कृष्णस्तु तत्कर्म प्रजापतिकृतं तदा १०३।
तथैव ससृजे बालान्गोवत्सांश्च सनातनः ।
यथातूर्णं यथारूपं तथैव मधुसूदनः १०४।
ससर्ज वत्सान्गोपालानविता जगतां प्रभुः ।
दृष्ट्वा सायाह्नसमये गावस्त्वेषां च मातरः १०५।
स्वान्स्वान्वत्सानुपागम्य यथापूर्वं प्रवर्तिताः ।

एवं संवत्सरे काले गते तत्र महात्मनः १०६।
प्रजापतिः पुनस्तस्मै ददौ वत्सान्सबालकान् ।
कृतांजलिपुटो भूत्वा परिणीय प्रणम्य च ।
भयादुवाच गोविंदं ब्रह्मा त्रिभुवनेश्वरः १०७।
ब्रह्मोवाच-
नमो नमस्ते सर्वात्मंस्तत्वज्ञानस्वरूपिणे ।
नित्यानंदस्वरूपाय प्रियतात्मन्महात्मने १०८।
अणुर्बृहत्स्थूलतररूपः सर्वगतोऽव्ययः ।
अनादिमध्यांतरूप स्वरूपात्मन्नमोस्तु ते १०९।
नित्यज्ञानबलैश्वर्य वीर्यतेजोमयस्य च ।
महाशक्ते नमस्तुभ्यं पूर्णषाड्गुण्यमूर्तये ११०।
त्वं वेदपुरुषो ब्रह्मन्महापुरुषएव च ।
शरीरपुरुषत्वस्य छंदःपुरुष एव च १११।
चत्वारः पुरुषास्त्वं च पुराणः पुरुषोत्तम ।
विभूतयस्तव ब्रह्मन्पृथिव्यग्न्यनिलादयः ११२।

तव वाचा समुद्भूतौ क्ष्मा वह्नी जगदीश्वर ।
अंतरिक्षं च वायुश्च सृष्टौ प्राणेन ते विभो ११३।
चक्षुषा तव संसृष्टौ द्यौश्चादित्यस्तथाव्यय ।
दिशश्च चंद्रमाः सृष्टाः श्रोत्रेण तव चानघ ११४।

अपांस्रावश्च वरुणो मनसा ते महेश्वर ।
उक्ते महति मीमांसे यत्तद्ब्रह्मप्रकाशते ११५।
तथैव चाध्वरेष्वेतदेतदेव महाव्रते ।
छंदोगे ये नभस्येतद्दिव्ये तद्वायुरेव तत् ११६।
आकश्च एतदेवेदमोषधीष्वेवमेव च ।
नक्षत्रेषु च सर्वेषु ग्रहेष्वेतद्दिवाकरे ११७।
एवंभूतेष्वेवमेव ब्रह्मेत्याचक्षते श्रुतिः ।
तदेव परमं ब्रह्म प्रज्ञातं परितोमृतम् ११८।
हिरण्मयोऽव्ययो यज्ञः शुचिः शुचिषदित्यपि ।
वैदिकान्यभिधेयानि तथैतान्यस्य न क्वचित् ११९।
चक्षुर्मयं श्रोत्रमयं छंदोमय मनोमयम् ।

वाङ्मयं परमात्मानं परेशं शंसति श्रुतिः १२०।
इति सर्वोपनिषदामर्थस्त्वं कमलेक्षण ।
स्तोतुं न शक्तोऽयं त्वां तु सर्ववेदांतपारगम् १२१।
महापराधमेतत्ते वत्सापहरणं मया ।
कृतं तत्क्षम्यतां नाथ शरणागतवत्सल १२२।
महेश्वर उवाच-
एवं स्तुत्वा हरिं वेधाः प्रणम्य च पुनः पुनः ।
वत्सान्दत्वा पुनस्तस्मै प्रययौ स्वयमालयम् १२३।
हृदि कृत्वा सदा देवि बालरूपं हरिं विधिः ।
उवास त्रिदशैः सार्द्धं हृष्टपुष्टो महातपाः १२४।
कृष्णेन सृष्टा वत्सा वै पूर्ववत्सास्तथार्भकाः ।
अवापुरैक्यतां तत्र पश्यतां त्रिदिवौकसाम् १२५।
कृष्णस्तु वत्सपालैर्वै प्रययौ नंदगोकुलम् ।
ततः कतिपयाहस्सु गोपालैर्यदुपुंगवः १२६।
ह्रदं गत्वाऽथ कालिंद्यास्तत्रस्थं सुमहाविषम् ।

सहस्रशीर्षबलिनं नागराजानमच्युतः १२७।
निष्पिष्य फलसाहस्रं पादेनैकेन लीलया ।
प्राणसंशयमापन्नं चकार मधुसूदनः १२८।
स कालियो लब्धसंज्ञस्तमेव शरणं ययौ ।
ररक्ष भगवान्कृष्णो नागं त्यक्तविषं तदा १२९।
वैनतेयभयाद्भीतं स्वपदेनांक्य मूर्द्धसु ।
ह्रदाद्विवासयामास कालिंद्या यदुपुंगवः १३०।
त्यक्त्वा स तं ह्रदं तूर्णं पुत्रदारसमन्वितः ।
नमस्कृत्वाथ गोविंदं प्रययौ कालियस्तदा १३१।
विषदग्धास्तु ये पूर्वं तत्तीरस्थाश्च शाखिनः ।
कृष्णेन वीक्षितास्तूर्णं फलिनः पुष्पिणोऽभवन् १३२।
अथ कालेन कौमारमवाप्य मधुसूदनः ।

गोवृंदं पालयामास सर्वदेवमयः प्रभुः १३३।
स्वसमानवयोभिस्तु गोपालैस्तु यदूत्तमः ।
वृंदावने मनोरम्ये सरामो विचचार ह १३४।

तत्र हत्वा महाघोरं सर्परूपं महासुरम् ।
अपहत्य महाकायं मेरुमंदारगौरवम् १३५।
धेनुकस्य वनं प्राप्य तालहिंतालगह्वरम् ।
प्रविश्यतद्वनंरम्यंफलितंतालगह्वरम् ।
धेनुकं पर्वताकारं खररूपधरं सदा १३६।
पादौ गृह्य समुत्क्षिप्य तालेन विजघान ह ।
तत्क्षणादेव तत्पालास्तदंते रेमिरे तदा १३७।
निष्क्रम्य तद्वनात्तूर्णं भांडीरं वटमागताः ।
तत्र ते रामकृष्णाभ्यां चिक्रीडुर्बाललीलया १३८।
गोपवेषेण तत्रागात्प्रलंबोनाम राक्षसः ।
रामं स्वपृष्ठमारोप्य ययौ तूर्णं नभस्तलम् १३९।
मत्वा तं राक्षसं रामो मुष्टिना तस्य मूर्द्धनि ।
ताडयामास रोषेण विह्वलांगस्ततोऽपतत् १४०।
राक्षसेनैव रूपेण विनदन्भैरवं स्वनम् ।
भिन्नशीर्षतनुस्तत्र ममार रुधिरोक्षितः १४१।

ततः प्रदोषसमयेगोव्रजे नंदनंदनः ।
उवासगोपकन्याभिः क्रीडन्कौमोदवर्चसे १४२।
अरिष्टनामा दैत्येशो गत्वा तत्र वृषाकृतिः ।
कृष्णं हंतुं समागत्य जगर्ज च महास्वनम् १४३।
तं दृष्ट्वा विद्रुताः सर्वे गोपाला भयपीडिताः ।
कृष्णोऽपि दृष्ट्वा तं रौद्रमागतं दनुजाधिपम् १४४।
तालवृक्षं समुत्पाट्य शृंगमध्ये व्यपीडयत् ।
स तु भग्नशिरः शृंगो वमन्वै रुधिरं बहु १४५।
पपात भीमवेगेन निनदंस्त्यक्तजीवितः ।
इत्थं हत्वा महाकायमरिष्टं दनुजाधिपम् १४६।
आहुय गोपबालांश्च तत्रैवोवास गोव्रजे ।
ततः कतिपयाहस्सु केशी नाम महासुरः १४७।
हयकायेन गोविंदं हंतुं व्रजमुपाययौ ।
स गत्वा गोव्रजं रम्यमुच्चैर्हेषामथाकरोत् १४८।
तेन शब्देन महता पूरितं भुवनत्रयम् ।

भीताः सर्वे सुरगणाः शंकमाना युगक्षयम् १४९।
तत्रस्था मोहिताः सर्वे गोपागोप्यश्च विह्वलाः ।
लब्धसंज्ञास्तु ते सर्वे विद्रुताश्च समंततः १५० 6.245.150।
गोप्यस्तु शरणं जग्मुः कृष्णं त्राहीति चाब्रुवन् ।
न भेतव्यं न भेतव्यमित्याह भक्तवत्सलः १५१।

समाश्वास्य ततस्तूर्णं मुष्टिना वासवानुजः ।
ताडयामास शिरसि तस्य दैत्यस्य लीलया १५२।
विभिन्नदंतनेत्रोऽसौ विननाद महास्वनम् ।
महाशिलां समुत्क्षिप्य तस्यांगे वै न्यपातयत् १५३।
स तु चूर्णितसर्वांगो निनदन्भैरवं स्वनम् ।
पपात सहसा भूमौ ममार च महासुरः १५४।
केशिनं निहतं दृष्ट्वा दिवि देवगणा भृशम् ।
मुमुचुः पुष्पवर्षाणि साधुसाध्विति चाब्रुवन् १५५।
इत्थं शिशुत्वे वै दैत्यान्हरिर्हत्वा बलोत्कटान् ।
स मुमोद सुखेनैव बलरामसमन्वितः १५६।

इंदीवरदलश्यामः पद्मपत्रनिभेक्षणः ।
पीतांबरधरः स्रग्वी वनमालाविभूषितः १५७।
कौस्तुभोद्भासितोरस्कश्चित्रमाल्यानुलेपनः ।
विचित्राभरणैर्युक्तः कुंडलाभ्यां विराजितः १५८।
आमुक्ततुलसीमालः कस्तूरीतिलकांचितः ।
सुस्निग्धनीलकुटिल कबरीकृतकेशवान् १५९।
बद्धैर्नानाविधैः पुष्पैर्बर्हिबर्हावतंसकः ।
रक्तारविंदसदृश हस्तपादतलाधरः १६०।
पक्षमध्यगशीतांशु कलंकभ्रूलताननः ।
हारनूपुरकेयूरैः कटकाभ्यां विराजितः १६१।
वृंदावने महारम्ये फलपुष्पविराजिते ।
रम्यं निनादयन्वेणुं तत्रास्ते यदुनंदनः १६२।
अवधीरित कंदर्पकोटिलावण्यमच्युतम् ।
सर्वागोपस्त्रियो दृष्ट्वा मन्मथास्त्रेण पीडिताः १६३।
पुरा महर्षयः सर्वे दंडकारण्यवासिनः ।

दृष्ट्वा रामं हरिं तत्र भोक्तुमैच्छत्सुविग्रहम् १६४।
ते सर्वे स्त्रीत्वमापन्नाः समुद्भूतास्तु गोकुले ।
हरिं संप्राप्य कामेन ततो मुक्ता भवार्णवात् १६५।
क्रोधेनैव यथा दैत्याः समेत्य मधुसूदनम् ।
निधनं प्राप्य संग्रामे हता मुक्तिमवाप्नुयुः १६६।
कामक्रोधौ नृणां लोके निरयस्यैव कारणम् ।
हरिं समेत्य भावेन मुक्ता गोप्यः सुरद्विषः १६७।
कामाद्भयाद्वा द्वेषाद्वा ये भजंति जनार्दनम् ।
ते प्राप्नुवंति वैकुंठं किं पुनर्भक्तियोगतः १६८।
तस्य वेणुध्वनिं श्रुत्वा रजन्यां बल्लवांगनाः ।
शयनादुत्थिताः सर्वा विकीर्णांबरमूर्द्धजाः १६९।
त्यक्त्वा पतीन्सुतान्बधूंस्त्यक्त्वा लज्जां कुलं स्वकम् ।
जगत्पतिं समाजग्मुः कंदर्पशरपीडिताः १७०।

समेत्य गोप्यः सर्वास्तु भुजैरालिंग्य केशवम् ।
बुभुजुश्चाधरं देव्यः सुधामृतमिवामराः १७१।

ताभिः सर्वाभिरात्मेशः क्रीडयामास गोव्रजे ।
तेनापि ताः स्त्रियः सर्वा रेमिरे निर्भया व्रजे १७२।
इत्येवं रमयामासुरहन्यहनि केशवम् ।
वृंदावने मनोरम्ये कालिंदीपुलिने तथा १७३।
पार्वत्युवाच-
धर्मसंरक्षणार्थाय जगत्यामवतीर्य सः ।
परदाराभिगमनं कथं कुर्याज्जनार्दनः १७४।
रुद्र उवाच-
स्वशरीरे परेष्वंगभेदो नास्ति शुभानने ।
सर्वं जगच्च तस्यांगं पृथगत्र न विद्यते १७५।
स्त्रीपुंभेदो न वै तस्य पुरुषस्य महात्मनः ।
नैसर्गिकस्य भर्तृत्वादात्मेशत्वाज्जगत्पतेः १७६।
तथापहृतपाप्मत्व सामर्थ्याद्व्यापिनः प्रभोः ।
दोषोऽत्र नास्ति सुभगे देवस्य परमात्मनः १७७।
वसिष्ठ उवाच-

एवमुक्त्वा तु गिरिजां रुद्रः श्रीत्रिपुरान्तकः ।
कृष्णस्यशेषं चरितमाख्यातुं संप्रचक्रमे १७८।
रुद्र उवाच-
शरत्काले तु संप्राप्ते नंदगोपपुरोगमाः ।
गोपा महोत्सवं कर्तुमारब्धास्त्रिदशांपतेः १७९।
तदुत्सवं तु गोविंदो निवार्याथ शतक्रतोः ।
गोवर्द्धनाद्रिराजस्य कारयामास वीर्यवान् १८०।
ततः क्रुद्धः सहस्राक्षो नंदगोपस्य गोव्रजे ।
ववर्ष च महावृष्टिं सप्तरात्रं निरंतरम् १८१।
गोवर्द्धनं समुत्पाट्य महाशैलं जनार्दनः ।
गवां संरक्षणार्थाय धारयामास लीलया १८२।
तस्यच्छायां गिरेः प्राप्य गोपागोप्यश्च सुव्रते ।
अवसंश्च सुखेनैव हर्म्यांतरगता इव १८३।
ततः शक्रः सहस्राक्षो भीतः संभ्रांतचेतसा ।
वारयामास तद्वर्षं ययौ नंदस्य तद्व्रजम् १८४।

कृष्णोऽपि तं महाशैलं यथापूर्वं निवेशयत् ।
गोपवृद्धाश्च ते सर्वे नंदगोपपुरोगमाः १८५।
परिपूज्य च गोविंदं परं विस्मयमाययुः ।
ततः शतक्रतुर्देवः समेत्य मधुसूदनम् ।
तुष्टाव प्रांजलिर्भूत्वा हर्षगद्गदया गिरा १८६।
इन्द्र उवाच-

नमस्ते पुंडरीकाक्ष सर्वज्ञाति त्रिविक्रम ।
त्रिगुणातीत सर्वेश विश्वस्यात्मन्नमोस्तु ते १८७।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोङ्कारः क्रतुर्हविः ।
त्वमेव सर्वदेवानां पिता माता च केशव १८८।
अग्रे हिरण्यगर्भस्त्वं भूतस्य समवर्त्तत ।
त्वमेवैकः पतिरसि पुरुषस्त्वं हिरण्मयः १८९।
पृथिवीं द्यामिमां देव त्वमेव धृतवानसि ।
आत्मदः फलदो यश्च स्यादेवं जगदीश्वर १९०।
अवाप्तं तच्च त्रिदशैः प्रकाशं जगतांपतेः ।

अमृतं चैव मृत्युश्च छाया तव सनातन १९१।
तस्मै देवाय भवते विधेम हविषा वयम् ।
हेमवंत इमे यस्य समुद्भूता हिरण्मयाः १९२।
समुद्रा रसना यस्य वाहस्तस्यैव केशव ।
इमा दिशः प्रतिदिशो वायुर्यस्य तवाव्यय १९३।
तस्मै देवाय भवते विधेम हविषा वयम् ।
येन त्वया समारूढा पृथिवी वर्द्धता पुनः १९४।
स्वर्लोकः स्तंभितो येन त्वया ब्रह्मन्महेश्वर ।
त्वमंतरिक्षे रजसोवसानः सर्वगोव्ययः १९५।
तस्मै देवाय भवते विधेम हविषा वयम् ।
यं क्रंदसि राजमाने तप्तभासे गुणान्विते १९६।
अभ्यैक्षेतां च मनसा अवश्यं श्रीश्च सर्वदा ।
यत्रास्ति सूर उदितो विभाति परमे पदे १९७।
तस्मै देवाय भवते विधेम हविषा वयम् ।
यदापो बृहतीर्विश्व ब्रह्ममायं जनार्दनाः १९८।

गर्भं दधानाः सर्गेऽत्र जनयंतीरघौघकृत् ।
समवर्तत देवानामसुरेकोऽव्ययो विभुः १९९।
तस्मै देवाय भवते विधेम हविषा वयम् ।
या आपो महिना दक्षं पर्यपश्यत्प्रजापतिम् २००। 6.245.200।
यज्ञं दधानास्तत्रादौ जनयंतीर्हविः पुमान् ।
यो देवेष्वेक एवासीदधिदेवः परात्परः २०१।
तस्मै देवाय भवते विधेम हविषा वयम् ।
मा नो हिंसीज्जनिता यः पृथिव्या अव्ययः पुमान् २०२।
यो वा दिवं सत्यधर्मा जजानाव्यय ईश्वरः ।
यश्चंद्रो बृहतीरपो जजान सकलं जगत् २०३।
तस्मै देवाय भवते विधेम हविषा वयम् ।
एतानि विश्वजातानि बभूव परिता प्रभो २०४।
त्वदुत्पन्नप्रजाध्यक्ष भविष्यद्भूतमच्युतः ।
यजामस्त्वां च यत्कामास्तन्नो अस्तु समासतः २०५।

त्रयाणां पतयः स्याम तव कारुण्यवीक्षणात् ।

हिरण्मयाख्यः पुरुषो हिरण्यश्मश्रुकेशवान् २०६।
आप्रणखात्सर्वं हिरण्यं सविता तु हिरण्यभाक् ।
असौ सर्वगतो ब्रह्मा यस्त्वादित्ये व्यवस्थितः २०७।
तद्वै देवस्य सवितुर्वरेण्यं भर्ग उत्तमम् ।
सदा धीमहि ते रूपं धियो यो नः प्रभाति हि २०८ ।
नमस्ते पुंडरीकाक्ष श्रीश सर्वेश केशव ।
वेदांतवेद्य यज्ञेश यज्ञरूप नमोस्तु ते २०९।
नमस्ते वासुदेवाय गोपवेषाय ते नमः ।
तत्सर्वध्वंसनादेव अपराधं मया कृतम् २१०।
तत्क्षम्यतां जगन्नाथ घृणाब्धे पुरुषोत्तम ।
अल्पेनैव हि कालेन जहि कंसं दुरासदम् ।
देवानां हि हितं कृत्वा सुखेवस्थाय मेदिनीम् २११।
महादेव उवाच-
इति संस्तुत्य गोविंदं सर्वदेवेश्वरो हरिः ।
सुधामृतेनाभ्यषिंचद्दिव्यांबरविभूषणैः २१२।

अर्चयित्वा तु देवेशं जगाम त्रिदिवं पुनः ।
गोपवृद्धाश्च गोप्यश्च दृष्ट्वा तत्र शतक्रतुम् २१३।
तेन ते पूजिताश्चैव प्रहर्षमतुलं ययुः ।
रामकृष्णौ महावीर्यौ दिव्याभरणभूषितौ २१४।
नंदस्य गोव्रजे रम्ये सुसुखेनैव तस्थतुः ।
एतस्मिन्नंतरे देवि नारदो मुनिसत्तमः २१५ ।
सहसा मथुरां गत्वा कंसस्यांतिकमाविशत् ।
राज्ञा संपूजितास्तत्र समासीनः शुभासने २१६।
सर्वं विज्ञापयामास चेष्टितं शार्ङ्गिणस्तदा ।
देवतानां समुद्योगं जन्म वै केशवस्य च २१७।
तथा च वसुदेवेन पुत्रनिक्षेपणं व्रजे ।
निधनं राक्षसानां च सर्पराजविवासनम् २१८।
धारणं गिरिवर्यस्य शतक्रतुसमागमम् ।
निवेदयित्वा कंसस्य सर्वं निरवशेषतः २१९।
प्रययौ ब्रह्मभवनं पूजितस्तेन रक्षसा ।

कंसः समुद्विग्नमना मंत्रिभिः परिवेष्टितः २२०।
मंत्रयामास तैः साकमात्मनो निधनं प्रति ।
तत्र बुद्धिमतां श्रेष्ठमक्रूरं धर्मवत्सलम् ।
उवाचात्महितं कार्यं दानवेंद्रो महाबलः २२१।
कंस उवाच-
मद्भयात्त्रिदशाः सर्वे शतक्रतुपुरोगमाः ।
विष्णोः समीपमागत्य भयार्त्ताः शरणं गताः २२२।

स तेषामभयं दत्वा भगवान्भूतभावनः ।
उत्पन्नो देवकीगर्भे मां हंतुं मधुसूदनः २२३।
वसुदेवोऽपि दुष्टात्मा वंचयित्वा तु मां निशि ।
पुत्रं निक्षिप्तवान्गेहे नंदस्य सुदुरात्मनः २२४।
बालेनैव दुराधर्षो विजघान महासुरान् ।
मां हंतुमपि संनद्धो भवेदेव न संशयः २२५।
स तु हंतुं न वै शक्तः सेंद्रैरपि सुरासुरैः ।
उपायेनैव हंतव्यः समानीय मया तदा २२६।

मदोत्कटैस्तु मातंगैर्मल्लैश्च वरवाजिभिः ।
येनकेनाप्युपायेन हंतुं शक्यमिहैव तु २२७।
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सर्वान्गोपालवृद्धांश्च नंदगोपपुरोगमान् ।
उपभोक्तुं धनुर्यागामिहानय यदूत्तम २२८।
महादेव उवाच-।
तथेत्युक्त्वा यदुश्रेष्ठो रथमारुह्य वीर्यवान् ।
प्रययौ गोकुलं रम्यं कृष्णं संदर्शनोत्सुकः २२९।
महाभागवतश्रेष्ठो गवां मध्ये व्यवस्थितम् ।
ददर्श कृष्णमक्लिष्टमक्रूरो विनयान्वितः २३०।
नीलनीरदसंकाशं सर्वाभरणभूषितम् ।
पद्मपत्रं विशालाक्षं दीर्घबाहुमनामयम् २३१।
पीतवस्त्रेण संवीतं सर्वावयवसुंदरम् ।
कौस्तुभोद्भासितोरस्कं रत्नकुंडलशोभितम् २३२।
तुलसीवनमालाढ्यं वन्यपुष्पावतंसकम् ।

गोपकन्यापरिवृतं दृष्ट्वा तत्र जनार्दनम् २३३।
पुलकांकितसर्वांगो हर्षाश्रुप्लुतलोचनः ।
अवरुह्य रथात्तस्मात्प्रणनाम यदूद्वहः २३४।
हर्षात्समेत्य गोपालं परिणीय प्रणम्य च ।
रक्तारविंदसदृशौ वज्रचक्राङ्कचिह्नितौ २३५।
स्वमूर्ध्नि धृत्वा पादाब्जौ प्रणनाम पुनः पुनः ।
कैलासशिखराभासं नीलांबरधरं प्रभुम् २३६।
शरत्पूर्णेंदुसदृशं मुक्तादामविभूषितम् ।
बलरामं ततो दृष्ट्वा प्रणनाम स यादवः २३७।
हर्षेणोत्थाप्य तौ वीरौ परिगृह्य यदूत्तमौ ।
गृहमाजग्मतुर्वीरौ तेनाक्रूरेण वृष्णिना २३८।
नंदगोपस्तु तं दृष्ट्वा यदुश्रेष्ठं समागतम् ।
अभिगम्य महातेजा निवेश्य परमासने २३९।
अर्चयामास विधिवदर्घ्यपाद्यादिभिर्मुदा ।
वस्त्रैः समर्हणैर्दिव्यैरर्चयामास भक्तितः २४०।

अक्रूरो रामकृष्णाभ्यां वस्त्राण्याभरणानि च ।
प्रददौ नंदगोपाय यशोदायै च यादवः २४१।
पृष्ट्वा कुशलमव्यग्रमासीनस्तु कुशासने ।
राजकार्याणि सर्वाणि संपृष्टोवाच बुद्धिमान् २४२।
अक्रूर उवाच-
एष कृष्णो महातेजास्साक्षान्नारायणोऽव्ययः ।
देवतानां हितार्थाय साधूनां रक्षणाय च २४३।
भूभारकविनाशाय धर्मसंस्थापनाय च ।
कंसादीनां तु दैत्यानां सर्वेषां निधनाय च २४४।
संप्रार्थितः सुरगणैर्मुनिभिश्च महात्मभिः ।
देवकीजठरे जातः प्रावृट्काले महानिशि २४५।
भयात्कंसस्य देवेशमानीयानकदुंदुभिः ।
तव गेहे तदा रात्रौ पुत्रं निःक्षिप्तवान्हरिम् २४६।
तस्मिन्नेव तु कालेऽपि यशोदा तु यशस्विनी ।
कन्यां मायांशसंभूतां प्रसूता तु शुभाननाम् २४७।

तया संमोहितं सर्वमिदं व्रजकुलं शुभम् ।
मूर्च्छिताया यशोदायाः शयने यदुपुङ्गवम् २४८।
कृष्णं निक्षिप्य तां कन्यामादाय स्वगृहं ययौ ।
तां तु निक्षिप्य देवक्याः शयने बहिरागमत् २४९।
सा रुरोद ततः क्षिप्र देवकीशयने स्थिता ।
तच्छ्रुत्वा सहसा कंसः कन्यामादाय सुव्रत २५० 6.245.250।
भ्रामयित्वा शिलापृष्ठे चिक्षेपोत्पत्य वीर्यवान् ।
समुत्थाय च सा कन्या सायुधाष्टभुजान्विता ।
गगनस्था रुषा कंसं प्राह गंभीरया गिरा २५१।
कन्योवाच-
योऽनंतः सर्वदेवानामीश्वरः पुरुषोत्तमः ।
यातस्तव वधार्थाय गोव्रजे दानवाधम २५२।
अक्रूर उवाच-
इत्युक्त्वा सा महामाया हिमवंतं समाययौ ।
तदाप्रभृति दुष्टात्मा भयादुद्विग्नमानसः २५३।

दानवान्प्रेषयामास निधनाय महात्मनः ।
बालेनैव हताः सर्वे लीलयानेन धीमता २५४।
अत्यद्भुतानि कर्माणि कृतवान्परमेश्वरः ।
गोवर्द्धनादिधरणं नागराजविवासनम् २५५।
समागमं महेंद्रस्य निधनं सर्वरक्षसाम् ।
श्रुत्वा देवर्षिणा ख्यातमतीव भयपीडितः २५६।
इतो नीत्वा महाबाहु रामकृष्णौ दुरासदौ ।
मदोत्कटैर्महानागैर्मल्लैर्वा हंतुमुद्यतः २५७।
कृष्णस्यानयनार्थाय प्रेरयामास मामिह ।

वसुदेवस्य दुष्टात्मा निग्रहं कृतवानसौ २५८।
एतत्सर्वं समाख्यातं चेष्टितं सुदुरात्मनः ।
उपभोक्तुं धनुर्यागं यूयं सर्वे व्रजौकसः २५९।
दध्याज्यादिगृहीत्वा वै श्वोभूते गंतुमर्हथ ।
सहिता रामकृष्णाभ्यां गोपाः सर्वे तदंतिकम् २६०।
कृष्णेन निहतः कंसो भविष्यति न संशयः ।

परित्यज्य भयं तस्माद्गमिष्यध्वं नृपाज्ञया २६१।
ईश्वर उवाच-
इत्युक्त्वा स तदाक्रूरस्तूष्णीमासीत्सुबुद्धिमान् ।
तस्य तद्वचनं श्रुत्वा दारुणं रोमहर्षणम् २६२।
नंदगोपमुखाः सर्वे गोपवृद्धा भयातुराः ।
अभाषिरे महादुःखसागरे शोकमोहिताः २६३।
तानाश्वास्य हरिस्तत्र दृष्ट्वा कमललोचनः ।
न भीः कार्येति संप्राह राक्षसं प्रति वीर्यवान् २६४।
विनाशाय प्रयास्यामि कंसस्यास्य दुरात्मनः ।
मथुरां सह रामेण भवद्भिः सह संगतः २६५।
तत्र हत्वा दुरात्मानं कंसं दानवपुंगवम् ।
सर्वांश्च राक्षसान्हत्वा पालयिष्यामि मेदिनीम् २६६।
तस्माच्छोकं परित्यज्य गच्छध्वं मथुरां पुरीम् ।
एवमुक्तास्तु हरिणा गोपानंदपुरोगमाः २६७।
मुहुर्मुहुः परिष्वज्य मूर्द्धघ्राणं प्रचक्रिरे ।

अप्रमेयानि कर्माणि विचार्य सुमहात्मनः २६८।
अक्रूरवचनाच्चैव गोपाः सर्वे गतव्यथाः ।
दुग्धदध्याज्ययुक्तानि शुचीनि विविधानि च २६९।
पक्वान्नानि सुहृद्यानि स्वादूनि मधुराणि च ।
अक्रूराय ददौ सौम्यं यशोदा भोजनं बहु २७०।
सहितो रामकृष्णाभ्यां नंदाद्यैर्गोपसत्तमैः ।
सुहृद्भिर्बालवृद्धैश्च भवने समलंकृते २७१।
दत्तं यशोदया सौम्यं भोजनं कलुषापहम् ।
बुभुजे यादवश्रेष्ठो ह्यन्नं रोगापहं शुभम् २७२।
भोजयित्वा यथान्यायं दत्त्वा च मनमंभसा ।
सकर्पूरं सतांबूलं ददौ तस्मै दृढव्रता २७३।
अस्तंयाते दिनकरे संध्यामन्वास्य यादवः ।
सहितो रामकृष्णाभ्यां भुक्त्वा क्षीरान्नमुत्तमम् २७४।
ताभ्यामेव तदाक्रूरः शयनं समुपाविशत् ।
तस्मिंस्तु भवने श्रेष्ठे रम्ये दीपविराजिते २७५।

श्लक्ष्णे विचित्रपर्यंके नानापुष्पविराजिते ।
तस्मिन्शेते हरिः कृष्णः शेषे नारायणो यथा २७६।

तं दृष्ट्वा सहसाऽक्रूरो हर्षाश्रुपुलकांकितः ।
विहाय तामसीं निद्रां सुश्रेयः समुदीक्ष्य वै २७७।
पादसंवाहनं विष्णोश्चक्रे भागवतोत्तमः ।
एतावता मे साफल्यं जीवितं च सुजीवितम् २७८।
इदं त्रैलोक्यमैश्वर्यमिदं वै सुखमुत्तमम् ।
इदं राज्यमिदं धर्म्यमिदं मोक्षसुखं परम् २७९।
न शक्यं मनसा स्मर्तुं शिवब्रह्मादिदैवतैः ।
सनकाद्यैर्मुनींद्रैस्तु वसिष्ठाद्यैर्महर्षिभिः २८०।
तच्छ्रीशस्य पदद्वंद्वं शरदंबुरुहोज्ज्वलम् ।
संस्पृष्टमिंदिरा लक्ष्म्या कराभ्यां सुसुखं परम् २८१।
दिष्ट्या लब्धं मया विष्णोः श्रीपादाब्जयुगं शुभम् ।
व्यतीता सा क्षणाद्रात्रिस्तब्रह्मानंदगौरवात् २८२।
ततः प्रभाते विमले दिवि देवगणोत्तमैः ।

संस्तूयमानो बुबुधे तस्मात्तु शयनाद्धरिः २८३।
उपस्पृश्य यथान्यायं सह रामेण धीमता ।
पपात पादयोर्मातुः प्रयाणं चाभ्यरोचयत् २८४।
समुत्थाप्य यशोदा तु दुःखहर्षसमन्विता ।
अश्रुपूर्णमुखी पुत्रौ प्रेम्णा संपरिषस्वजे २८५।
आशिषं प्रददौ देवी तनयाभ्यां दृढव्रता ।
विससर्ज महावीरौ समालिङ्ग्य मुहुर्मुहुः २८६।
अक्रूरोऽपि यशोदायै प्रणम्य प्राह सांजलि २८७।
अक्रूर उवाच-
प्रयास्यामि महाभागे प्रसादं कुरु मेऽनघे ।
एष कृष्णो महाबाहुः कंसं हत्वा महाबलम् २८८।
सर्वस्य जगतो राजा भविष्यति न संशयः ।
तस्माच्छोकं परित्यज्य सुखी भव वरानने २८९।
ईश्वर उवाच-
इत्युक्तया तयाऽक्रूरो विसृष्टो यदुसत्तमः ।

सहितो रामकृष्णाभ्यामारुरोह रथोत्तमम् २९०।
प्रययौ मथुरां शीघ्रं स्तूयमानोऽप्सरोगणैः ।
नंदगोपमुखाः सर्वे गोपवृद्धास्तमन्वयुः २९१।
पुनर्गृहीत्वा दध्याज्यं फलानि विविधानि च ।
तं प्रयांतं हरिं दृष्ट्वा गोकुलाद्गोपयोषितः २९२।
अनुजग्मुर्विनिष्क्रांतं रथस्थं मधुसूदनम् ।
निवर्त्तयामास हरिस्ताः सर्वा गोपयोषितः २९३।
शोकसंतप्तहृदया विलेपुः कमलेक्षणम् ।
हा कृष्ण कृष्ण कृष्णेति गोविंदेत्यरुदन्मुहुः २९४।
अश्रुपूर्णेक्षणादीना रुदंत्यस्तत्र संस्थिताः ।

अथाक्रूरो रथं दिव्यं चोदयामास गोव्रजात् २९५।
सहितो रामकृष्णाभ्यां मथुरां प्रति यादवः ।
उत्तीर्य यमुनां शीघ्रं कूले स्थाप्य रथोत्तमम् २९६।
अवरुह्य रथात्तस्मात्स्नातुं तत्रोपचक्रमे ।
तथा चावश्यकं कर्तुं निमज्ज्याथ जले शुभे २९७।

तत्राघमर्षणं सम्यग्जपन्भागवतोत्तमः ।
ददर्श तौ जले तत्र रामकृष्णौ शुभान्वितौ २९८।
शरत्कोटींदुसंकाशं नीलांबरधरं प्रभुम् ।
दिव्यचंदनदिग्धांगं मौक्तिकाभरणच्छविम् २९९।
रक्तारविंदनयनं पुडंरीकावतंसकम् ।
रामं ददर्श कृष्णं च नीलनीरदसन्निभम् ३०० 6.245.300।
दिव्यपीतांबरधरं पुंडरीकायतेक्षणम् ।
हरिचंदनलिप्तांगं नानारत्नविभूषितम् ३०१।
दृष्ट्वा तत्र यदुश्रेष्ठो विस्मयं परमंगतः ।
उत्थाय स्यंदने तत्र तौ ददर्श महाबलौ ३०२।
पुनरप्यत्र निर्मज्ज्य जपन्मंत्रद्वयं हरिम् ।
सुधाब्धौ शेषपर्यंके रमया सहितं हरिम् ३०३।
सनकाद्यैस्तूयमानं सर्वैर्देवैरुपासितम् ।
दृष्ट्वा तस्मिन्जले देवं विस्मयं परमं ययौ ।
तुष्टावाथ यदुश्रेष्ठो हरिं सर्वगमीश्वरम् ३०४।

अक्रूर उवाच-
कालात्मने नमस्तुभ्यमनादिनिधनाय च ।
अव्यक्ताय नमस्तुभ्यमविकाराय ते नमः ३०५।
भूतभर्त्रे नमस्तुभ्यं भूतव्याघ्र नमो नमः ।
नमस्ते सर्वभूतानां नियन्त्रे परमात्मने ३०६।
विकारायाविकाराय प्रत्यक्षपुरुषाय च ।
गुणभर्त्रे नमस्तुभ्यं नियमाय नमो नमः ३०७।
देशकालादिनिर्भेदरहिताय परात्मने ।
अनंताय नमस्तुभ्यमच्युताय नमो नमः ३०८।
गोविंदाय नमस्तुभ्यं त्रयीनाथाय शार्ङ्गिणे ।
नारायणाय विश्वाय वासुदेवाय ते नमः ३०९।
विष्णवे पुरुरूपाय शाश्वताय नमो नमः ।
पद्मनेत्राय नित्याय शंखचक्रधराय च ३१०।
उद्यत्कोटिरविप्रख्य भूषणांचित वर्चसे ।
हरये सर्वलोकानामीश्वराय नमो नमः ३११।

सवित्रे सर्वजगतां बीजाय परमात्मने ।
संकर्षणाय कृष्णाय प्रद्युम्नाय नमो नमः ३१२।
अनिरुद्धाय धात्रे च विधात्रे विश्वयोनये ।

सहस्रमूर्तये तुभ्यं बहुमूर्द्धांघ्रिबाहवे ३१३।
सहस्रनाम्ने नित्याय पुरुषाय नमो नमः ।
नमस्ते नागपर्यंकशायिने सौम्यरूपिणे ३१४।
केशवाय नमस्तुभ्यं पीतवस्त्रधराय च ।
लक्ष्मीघनकुचाश्लेष विमर्दोज्ज्वलवर्चसे ।
श्रीधराय नमस्तुभ्यं श्रीशायानंतरूपिणे ३१५।
ईश्वर उवाच-
स्नानकाले पठेद्यस्तु देवं ध्यायन्सनातनम् ।
इमं स्तवं नरो भक्त्या महद्भिर्मुच्यते ह्यघैः ३१६।
सर्वतीर्थफलं प्राप्य विष्णुसायुज्यमाप्नुयात् ।
एवमंतर्जले देवं स्तुत्वा भागवतोत्तमः ३१७।
अर्चयामास स जलैः कुसुमैश्च सुगंधिभिः ।

कृतकृत्यस्तदाक्रूरो निर्गत्य यमुनाजलात् ३१८।
समेत्य रामकृष्णौ तु प्रणनाम शुभान्वितः ।
तं दृष्ट्वा प्राह गोविंदो विनीतं विस्मितं हरिः ३१९।
श्रीकृष्ण उवाच-
किमाश्चर्यं जले तस्मिन्दृष्टवानसि यादव ।
ईश्वर उवाच-
अक्रूरस्तु यदुश्रेष्ठं प्राह कृष्णं सुतेजसम् ३२०।
अक्रूर उवाच-
तव सर्वगतस्येश महिम्नो जगतः प्रभो ।
किमाश्चर्यं हृषीकेश जगत्सर्वं त्वमेव हि ३२१।
त्वमापस्त्वं नभो वह्निस्त्वं भूमिरनिलस्तथा ।
चतुर्विधमिमं सर्वं जगत्स्थावरजंगमम् ३२२।
त्वत्तो नान्यद्वासुदेव जीमूतादमृतं यथा ।
त्वं यज्ञस्त्वं वषट्कारस्त्वमोंकारो हविस्तथा ३२३।
त्वमेव सर्वदेवानामीश्वरः शाश्वतोऽव्ययः ।

नाकारणात्कारणाद्वा करणाकारणात्परः ३२४।
धर्मत्राणाय देवेश शरीरग्रहणं तव ।
मत्स्यकूर्मवराहादि वैभवत्वमुपागतः ३२५।
पासि सर्वमिमं लोकं त्वमेव त्वन्मयं विभो ३२६।
ईश्वर उवाच-
इति संस्तुत्य गोविंदं प्रणम्य जगतां पतिम् ।
आरुरोह रथं दिव्यं ताभ्यां सह यदूत्तमः ३२७।
ततस्तूर्णं समासाद्य मथुरां देवनिर्मिताम् ।
रामकृष्णौ पुरद्वारि निवेश्यांतःपुरं ययौ ३२८।
तयोरागमनं तस्य निवेद्य नृपतेस्तदा ।
राज्ञा संपूजितस्तेन ततः स्वगृहमाविशत् ३२९।

अथ सायाह्नसमये रामकृष्णौ महाबलौ ।
परस्परं करौ गृह्य मथुरायां समागतौ ३३०।
गछन्तौ च महावीर्यौ राजमार्गे यदूत्तमौ ।
ददृशतुर्महात्मानौ रजकं वस्त्ररंजकम् ३३१।

दिव्यवस्त्रवृतं राजगेहमायांतमच्युतः ।
ययाचे तानि वस्त्राणि सह रामेण वीर्यवान् ३३२।
न दत्तवांस्तदा तस्मै रुषा वै वस्त्ररंजकः ।
बहुनि कटुवाक्यानि प्राह तत्राध्वनि स्थितः ३३३।
ताडयामास तं कृष्णस्तलेनैव महाबलः ।
तत्रैव निहतो मार्गे वमन्वै रुधिरं बहु ३३४।
तानि वस्त्राणि रम्याणि गोपालैः सह बांधवैः ।
धारयामासतुर्वीरौ यथाहं रामकेशवौ ३३५।
मालाकारगृहं प्राप्य तेन दृष्टौ नमस्कृतौ ।
सुगंधिभिर्दिव्यपुष्पैः पूज्यमानौ मुदान्वितौ ३३६।
ददतुस्तौ वरं तस्मै वांछितं यदुपुंगवौ ।
समागतौ पुनर्वीथ्यामायांतीं च शुभाननाम् ३३७।
कुब्जां स्त्रियं महाभागौ धृतचंदनभाजनाम् ।
वक्रांगपृष्ठां वनितां दृष्ट्वा गंधमयाचतम् ३३८।
प्रहसंती तदा ताभ्यां ददौ चंदनमुत्तमम् ।

आदाय चंदनं दिव्यमुपलिप्य यथेच्छया ३३९।
तस्यैकांततरं रूपं दत्त्वाऽध्वनि समागतौ ।
निरीक्ष्यमाणौ योषिद्भिः सुकुमारौ शुभाननौ ३४०।
विवेशतुर्महात्मानौ यज्ञशालां सहानुगैः ।
दृष्ट्वा समर्चितं दिव्यं कार्मुकं तत्र केशवः ३४१।
लीलयैव गृहीत्वाऽथ बभंज मधुसूदनः ।
बिभज्यमानं तच्चापं श्रुत्वा कंसः सुविह्वलः ३४२।
आहुय मल्लान्सूतांस्तु प्रमुखान्दैत्यपुंगवान् ।
विमृश्य मंत्रिभिः प्राह चाणूरं दैत्यपुंगवः ३४३।
कंस उवाच-
रामकृष्णौ समायातौ सर्व दैत्यविनाशकौ ।
प्रभाते मल्लयुद्धेन हन्यतामविशंकया ३४४।
येनकेनाप्युपायेन हंतव्यौ बलदर्पितौ ।
मदोत्कटैर्गजैर्वापि मल्लमुख्यैश्च यत्नतः ३४५।
ईश्वर उवाच-

इत्यादिश्य ततो राजा सानुजः सचिवैः सह ।
आरुरोह भयात्तूर्णं दिव्यप्रासादमूर्द्धनि ३४६।
द्वारेषु सर्वमार्गेषु गजान्मत्तानयोजयत् ।
मल्लान्मदोत्कटान्नागान्स्थापयामास सर्वतः ३४७।

ज्ञात्वा कृष्णोऽपि तत्सर्वं सह रामेण धीमता ।
उवास रजनीं तत्र यज्ञगेहे सहानुगैः ३४८।
ततो रजन्यां व्युष्टायां प्रभाते विमले सति ।
शयनादुत्थितौ वीरौ रामकृष्णौ कृतोदकौ ३४९।
स्वलंकृतौ च तौ भुक्त्वा संग्रामाभिमुखोत्सुकौ ।
विनिर्गतौ गृहात्तस्मात्सिंहाविव महागुहात् ३५० 6.245.350।
राजद्वारि स्थितं नागं हिमाद्रिशिखरोपमम् ।
नाम्ना कुवलयापीडं कंसस्य जयवर्द्धनम् ३५१।
देवकुंजरदर्पघ्नं महाकायं मदोत्कटम् ।
दृष्ट्वा तं च महानागं पंचास्य इव केशवः ३५२।
करेणैव करं गृह्य सम्यगुत्प्लुत्य लीलया ।

भ्रामयित्वाथ चिक्षेप धरण्यां धरणीधरः ३५३।
स तु चूर्णितसर्वांगो निनदन्भैरवं स्वनम् ।
पपात सहसा भूमौ ममार च महागजः ३५४।
हत्वा दंतौ समुत्पाट्य गृहीत्वा रामकेशवौ ।
मल्लैरायोधनं कर्तुं रंगं विविशतुस्तदा ३५५।
तत्रस्था दानवा दृष्ट्वा गोविंदस्य पराक्रमम् ।
भीताः प्रविद्रुताःसर्वे राज्ञोंतःपुरमाययुः ३५६।
कपाटौ सुदृढौ बध्वा तत्र तस्थुः सहस्रशः ।
दृढबंधकपाटांस्तु दृष्ट्वा कृष्णस्तु लीलया ३५७।
ताडयित्वा पदेनैव पातयामास वीर्यवान् ।
तौ भग्नौ पातितौ तत्र सेनानीके व्यवस्थिते ३५८।
तत्रस्था निहताः सर्वे चूर्णितांगशिरोधराः ।
ततः प्रविश्य भवनं कंसस्यास्य महाबलौ ३५९।
भ्रामयंतौ महाभाग शृंगौ पीनौ रणोत्सुकौ ।
ददृशाते महात्मानौ मल्लौ चाणूरमुष्टिकौ ३६०।

कंसोऽपि दृष्ट्वा गोविंदं रामं च सुमहाबलम् ।
भयमाविश्य चाणूरं प्राह मल्लवरं तदा ३६१।
कंस उवाच-
अस्मिन्नवसरे मल्ल जहि गोपालबालकौ ।
विभज्य तव राज्यार्द्धमहं दास्याम्ययत्नतः ३६२।
ईश्वर उवाच-
तस्मिन्नवसरे कृष्णो मल्लाभ्यां दृश्यते महान् ।
मध्ये वने च संग्रामे महामेरुरिवापरः ३६३।
कंसस्य दृष्टिविषये संवर्त्ताग्निरिवाच्युतः ।
स्त्रीणां च साक्षान्मदनः पित्रोः शिशुरिवापरः ३६४।
त्रिदशानां हरिरिव गोपालानां सखा यथा ।
बहुरूपेण ददृशुस्तत्र सर्वगतं हरिम् ३६५।

वसुदेवस्तथाऽक्रूरो नंदगोपो महामतिः ।
अन्यं प्रासादमारुह्य ददृशुः कदनं महत् ३६६।
स्त्रीभिरंतःपुरस्थाभिर्देवकी तत्र संस्थिता ।

मुखं पुत्रस्य ददृशे साश्रुपूर्णेक्षणा शुभा ३६७।
ताभिराश्वासिता देवी भवनांतरमाविशत् ।
ततो देवगणाः सर्वे विमानस्था नभस्तले ३६८।
तुष्टुवुर्जयशब्देन पुंडरीकाक्षमच्युतम् ।
जहि कंसमिति प्राहुरुच्चैर्देवा मरुद्गणाः ३६९।
एतस्मिन्नंतरे तत्र तूर्यघोषनिनादिते ।
आसेदतुर्महामल्लौ यदुसिंहौ महाबलौ ३७०।
चाणूरेण तु गोविंदो मुष्टिकेन हलायुधः ।
युयुधाते महात्मानौ नीलश्वेताद्रि सन्निभौ ३७१।
मल्लयुद्धविधानेन मुष्टिभिः पादताडनैः ।
बभूव कदनं घोरं देवानां च भयावहम् ३७२।
चाणूरेण चिरं कालं क्रीडित्वाऽथ जनार्दनः ।
निष्पिष्य गांत्रं मल्लस्य पातयामास लीलया ३७३।
स पपात महीपृष्ठे संवमन्रुधिरं बहु ।
ममार च महामल्लो देवदानवदुःखदः ३७४।

मुष्टिकेन तथा रामश्चिरकालमयुध्यत ।
मुष्टिभिस्ताडयामास तस्य वक्षसि वीर्यवान् ३७५।
भिन्नास्थि स्नायुबंधोऽसौ पपात धरणीतले ।
ततस्तु दुद्रुवुः सर्वे मल्ला दृष्ट्वा पराक्रमम् ३७६।
कंसो महद्भयं तीव्रमाविशद्वेदनातुरः ।
एतस्मिन्नंतरे वीरौ रामकृष्णौ दुरासदौ ३७७।
आरोहतुर्महात्मानौ चैत्यप्रासादमूर्जितम् ।
ताडयित्वा तलेनैव कंसं मूर्ध्नि जनार्दनः ३७८।
अपातयद्धरा पृष्ठे प्रासादशिखराद्धरिः ।
स तु निर्भिन्नसर्वांगो धरण्यां त्यक्तजीवितः ३७९।
कृष्णेन निहते कंसे रामोऽपि सुमहाबलः ।
तस्यानुजं सुनामानं मुष्टिनैव जघान ह ३८०।
धरण्यां पातयामासानुजं च धरणीधरः ।
हत्वा कंसं दुरात्मानं सानुजं रामकेशवौ ३८१।
पित्रोः समीपमागम्य भक्त्या चैव प्रणेमतुः ।

देवकीवसुदेवश्च परिष्वज्य मुहुर्मुहुः ३८२।
स्नेहेन मूर्ध्न्युपाघ्राणं चक्रतुः पुत्रलालसौ ।
तयोरुपरि देवक्याः स्तनौ क्षीरं ववर्षतुः ३८३।
तत आश्वास्य पितरौ रामकृष्णौ बहिर्गतौ ।
एतस्मिन्नंतरे देवि देवदुंदुभयो दिवि ३८४।

विनेदुः पुष्पवर्षाणि ववृषुस्त्रिदशेश्वराः ।
स्तुत्वा मरुद्भणैर्दिव्यैर्नमस्कृत्य जनार्दनम् ३८५।
परं हर्षमनुप्राप्य लोकान्स्वान्स्वान् प्रपेदिरे ।
नंदगोपं नमस्कृत्य गोपवृद्धांश्च केशवः ३८६।
रामेण सह धर्मात्मा मुदा संपरिषस्वजे ।
बहुरत्नधनं तस्मै ददौ प्रीत्या जनार्दनः ३८७।
सर्वांस्तान्गोपवृद्धांश्च वस्त्रैराभरणादिभिः ।
बहुभिर्धनधान्यैश्च पूजयामास केशवः ३८८।
विसृष्टास्तेन कृष्णेन नंदगोपपुरोगमाः ।
प्रययुर्गोव्रजं दिव्यं हर्षशोकसमन्विताः ३८९।

मातामहं समासाद्य रामकृष्णौ दुरासदौ ।
बंधाद्विमोचयित्वाथ समाश्वास्य मुहुर्मुहुः ३९०।
चक्रे तस्याभिषेकं तु तद्राज्ये मधुसूदनः ।
अकारयद्द्विजश्रेष्ठैः स कंसस्योर्ध्वदैहिकम् ३९१।
अक्रूरप्रमुखान्राज्ये संस्थाप्य यदुपुंगवान् ।
राजानमुग्रसेनं तु कृत्वा धर्मेण मेदिनीम् ।
पालयामास धर्मात्मा वसुदेवसुतो हरिः ३९२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रीकृष्णचरिते कंसवधोनाम पंचचत्वारिंशदधिकद्विशततमोऽध्यायः २४५ ।

Roman transliteration

śrīpārvatyuvāca-
raghunāthasya caritaṃ sādhūktaṃ hi tvayā vibho |
śrutvā dhanyāsmi deveśa tvatprasādānmaheśvara 1|
vasudevasutasyāsya kṛṣṇasya caritaṃ mahat |
śrotumicchāmi deveśa caritaṃ kalmaṣāpaham 2|
rudra uvāca-
śṛṇu devi pravakṣyāmi kṛṣṇasyāsya mahātmanaḥ |
caritaṃ vāsudevasya sarveṣāṃ phaladaṃ nṛṇām 3|
yadūnāmanvaye devi vasudeva itīritaḥ |
devamīḍhasyaputro'bhūtsarvadharmavidāṃvaraḥ 4|
devakasyaiva duhitāṃ devakīṃ devavarṇinīm |
upayeme vidhānena mathurāyāṃ nṛpātmajaḥ 5|
ugrasenasya putro'bhūtkaṃsaḥ śūro mahābalaḥ |
tayo rathavaraṃ tatra codayāmāsa sārathiḥ 6|
samāgateṣu teṣvevaṃ pathi ramye śubhāvahe |

aṃtarikṣe'śarīrāvākprāha gaṃbhīrayā girā 7|
ākāśavāguvāca-
asyāstavāṣṭamo garbhaḥ kaṃsa prāṇānhariṣyati 8|
rudra uvāca-
tacchrutvā haṃtumārebhe kaṃso'pi bhaginīṃ tadā |
tamabravītsusaṃrabdhaṃ vasudevaḥ svabuddhinā 9|
vasudeva uvāca-

na haṃtavyā mahābhāga bhaginī dharmatastvayā |
garbhāneva samutpannāñjahi rājanmahābala 10|
rudra uvāca-
tathetyāha tadā kaṃso vasudevaṃ ca devakīm |
nibadhya svagṛhe ramye sarvabhoge nyaveśayat 11|
etasminnaṃtare devi pāpibhāraprapīḍitā |
jagāma dharaṇīdevī sahasā brahmaṇoṃtikam 12|
sametya jagatāmīśaṃ brahmāṇaṃ parameṣṭhinam |

prāha gaṃbhīrayā vācā dharaṇī lokadhāriṇī 13|
dharaṇyuvāca-|
prajāpate na śaktāsmi dhartuṃ lokānimānprabho |
rākṣasāḥ pāpakarmāṇaḥ saṃsthitā mayi suvrata 14|
jagataḥ sakalāndharmānvidhvaṃsaṃto mahābalāḥ |
adharmavarccasaḥ sarve narāḥ pāpavimohitāḥ 15|
svalpamalpataraṃ dharmaṃ loke'sminna ca dṛśyate |
dharmeṇaiva dhṛtā deva satyaśaucadamena ca |
tasmādadharmasaṃbhūtaṃ na lokaṃ dhartumutsahe 16|
rudra uvāca-
ityuktvā dharaṇīdevī tatraivāṃtaradhīyata |
tataḥ suragaṇāḥ sarve brahmarudrapurogamāḥ 17|
kṣīrābdheruttaraṃ kūlamadhigamya jagatpatim |
tuṣṭuvuḥ stutibhirdivyairmunayaśca mahātapāḥ |
tataḥ prasannaḥ prāheśaḥ sarvāṃstānmunisattamān 18|

śrībhagavānuvāca-
bho bho devagaṇāssarve kinnimittamihāgatāḥ |
rudra uvāca-
tataḥ pitāmahaḥ prāha devadevaṃ janārdanam 19|
brahmovāca-
devadeva jagannātha pṛthivī bhārapīḍitā |
rākṣasā bahavo loke samutpannā durāsadāḥ 20|
jarāsaṃdhaśca kaṃsaśca pralambo dhenukādayaḥ |
durātmānaḥ prabādhaṃte sarvalokānsanātanān 21|
bhārāvataraṇaṃ kartuṃ pṛthivyāstvamihārhasi |
rudra uvāca-
evamukto hṛṣīkeśo brahmaṇā parameṣṭhinā |
prāha gaṃbhīrayā vācā jagatīpatiravyayaḥ 22|
śrībhagavānuvāca-|
avatīryātha lokesminyadūnāmanvaye surāḥ |

avanībhāramavyagramapāsyāmi mahābalāḥ 23|
rudra uvāca-
evamuktāḥ surāssarve namaskṛtvā janārdanam |
svānsvānlokānsamāsādya pareśaṃ tenaciṃtayan |
tato nārāyaṇīṃ māyāṃ parameśaḥ samabravīt 24|
śrībhagavānuvāca-
hiraṇyākṣasya ṣaṭputrānsamānīyāvanītale |
vasudevasya patnyāṃ tu devakyāṃ sanniveśaya 25|
anaṃtāṃśaḥ saptamo'tra saṃpraviṣṭastu māciram |
tasyāḥ sapatnyāṃ rohiṇyāṃ dadasva śubhadarśane 26|
tato'ṣṭame mamāṃśastu devakyāṃ saṃbhaviṣyati |
naṃdagopasya patnyāṃ tu yaśodāyāṃ sanātanī 27|

tavāṃśabhūtā mahānidrā viṃdhyaṃ gatvā mahācalam |
tatra saṃpūjyamānā hi devairiṃdra purogamaiḥ |
hanyāddaityānmahāvīryāñśuṃbhāsurapurogamān 28|

rudra uvāca-
tathetyuktvā mahāmāyā hiraṇyākṣasutāṃstadā |
paryāyeṇa ca devakyāṃ ṣaḍgarbhānsaṃnyaveśayat 29|
tāñjaghāna tadā kaṃso jātamātrānmahābalaḥ |
tatastu saptamo garbho hyanaṃtāṃśena coditaḥ 30|
vardhamānaṃ tu garbhaṃ taṃ rohiṇyāṃ samupānayat |
garbhasaṃkarṣaṇāttasyāṃ jātaḥ saṃkarṣaṇo'vyayaḥ 31|
kṛṣṇāṣṭamyāṃ tu rohiṇyāṃ prauṣṭhapadyāṃ śubhodaye |
rohiṇī janayāmāsa putraṃ saṃkarṣaṇaṃ prabhum 32|
tatastu devakī garbhamāpede bhagavānhariḥ |
āpannagarbhāṃ tāṃ dṛṣṭvā kaṃso bhayanipīḍitaḥ 33|
tataḥ suragaṇāḥ sarve harṣanirbharamānasāḥ |
tuṣṭuvurdevakīṃ tatra vimānasthā nabhastale 34|
tatastu daśame māsi kṛṣṇe nabhasi pārvati |
aṣṭamyāmarddharātre ca tasyāṃ jāto janārdanaḥ 35|

iṃdīvaradalaśyāmaḥ padmapatrāyatekṣaṇaḥ |
caturbhujaḥ suṃdarāṃgo divyābharaṇabhūṣitaḥ 36|
śrīvatsakaustubhorasko vanamālāvibhūṣitaḥ |
vasudevasya jāto'sau vāsudevaḥ sanātanaḥ 37|
taṃ dṛṣṭvā jagatāṃ nāthaṃ kṛṣṇamānakaduṃdubhiḥ |
uvāca prāṃjalirbhūtvā namaskṛtya jaganmayam 38|
vasudeva uvāca-
jāto'si me jagannātha bhaktakalpataro prabho |
tvameva sarvadevānāmanādiḥ puruṣottamaḥ 39|
tvamacintyamahadbhūto yogidhyeyaḥ sanātanaḥ |
mama putratvamāpanno dharaṇyāṃ dharaṇīdhara 40|
dṛṣṭvaitadadbhutaṃ rūpamaiśvaraṃ puruṣottama |
dānavāḥ pāpakarmāṇo na sahaṃte mahaujasaḥ 41|
rudra uvāca-
ityarthitaḥ stutastena padmanābhaḥ sanātanaḥ |

upasaṃhṛtavānrūpaṃ caturbhujasamanvitam 42|
mānuṣeṇaiva bhāvena dvibhujena vyarocata |
yecāṃgarakṣakāḥ sarve dānavāstatra saṃsthitāḥ 43|
te cāpi māyayā tasyā mohitāstamasāvṛtāḥ|
etasminnaṃtare devamādāyānakaduṃdubhiḥ 44|
prayayau nagarāttūrṇaṃ sarvadevairabhiṣṭutaḥ |
payodhare varṣamāṇe nāgarājo mahābalaḥ 45|
phaṇāsahasreṇācchādya bhaktyā devaṃ samanvagāt |
tau gopurakapāṭau tu tatpādasparśanāttadā 46|
bhidyamānau suvivṛtau tatrasthāśca vimohitāḥ |
srotasvinī supūrṇāyā yamunāpi mahātmanaḥ 47|
praveśājjānumātraṃ tu jalaṃ sā cāpyupāvahat |
uttīrya yamunāṃ sothāvrajattattīrasaṃsthitam 48|
saṃstūyamānastridaśaiḥ praviveśa yadūttamaḥ |
tatra naṃdasya patnī sā prasūtā govraje śubhe 49|

vimohitā māyayaiva suṣuptā tamasā vṛtā |
tasyāstu śayane devaṃ vinikṣipya sa yādavaḥ 50 6.245.50|
tāṃ kanyāṃ samupādāya prayayau mathurāṃ punaḥ |
patnyai datvā'tha tāṃ bālāmuvāsa susamāhitaḥ 51|
ruroda bālabhāvātsā devakīśayanaṃ gatā |
atha bālādhvaniṃ śrutvā tadgṛhaṃ sāṅgarakṣakāḥ 52|
kaṃsāyāvedayāmāsurdevakīprasavaṃ śubham |
kaṃsastūrṇamupetyaināṃ jagrāha bālikāṃ tadā 53|
cikṣepa ca śilāpṛṣṭhe sāpi tūrṇaṃ viyatsthitā |
tasyottamāṃge svapadaṃ datvā pūrṇamukhāsthitā 54|
uvācāṣṭabhujādevī tadā rākṣasapuṃgavam |
devyuvāca-
kiṃ mayākṣiptayā maṃda jāto yastvāṃ vadhiṣyati 55|
sarvasya jagataḥ sraṣṭā dhartā hartā ca yaḥ prabhuḥ |
asminloke samutpannaḥ sa te prāṇānharaṣyiti 56|

rudra uvāca-
ityuktvā tejasā devī sahasā pūrayannabhaḥ |
jagāma devagaṃdharvaiḥ stūyamānā himācalam 57|
kaṃsastadodvignamanāḥ samāhūya svadānavān |
pralaṃbacāṇūramukhānuvācabhaya pīḍitaḥ 58|
kaṃsa uvāca-
asmādbhayātsuragaṇā upetya kṣīrasāgaram |
ācacakṣurhareḥ sarvaṃ rakṣo vidhvaṃsanaṃ prati 59|
teṣāṃ tu vacanaṃ śrutvā dharaṇyāṃ dharaṇīdharaḥ |
mānuṣeṇaiva bhāvena samutpanno hi so'vyayaḥ 60|
tadadya sarve yūyaṃ vai rākṣasāḥ kāmarūpiṇaḥ |
samudriktabalānbālānmārayadhvamaśaṃkitāḥ 61|
rudra uvāca-
ityādiśya tataḥ kaṃso vasudevaṃ ca devakīm |
āśvāsya mocayitvātha svaveśmāṃtarviveśa ha |

vasudevastato gatvā naṃdavrajamanuttamam 62|
tena saṃpūjitastatra nikṣipya tanayaṃ mudā |
uvāca naṃdapatnīṃ tāṃ yaśodāṃ yadunaṃdanaḥ 63|
vasudeva uvāca-
subhage matsutamimaṃ rohiṇījaṭharodbhavam |
svaputramiva rakṣasva bhiyā kaṃsādihāgatam 64|
rudra uvāca-
tathetyāha tadā tanvī naṃdapatnī dṛḍhavratā |
labdhvaiva yugalaṃ putramutpupoṣa mudānvitā 65|
nikṣipya tanayau gehaṃ naṃdagopasya yādavaḥ |
viśrabdhaḥ prayayau tūrṇaṃ mathurāṃ kaṃsapālitām 66|
tato gargaḥ śubhadine vasudevena noditaḥ |
naṃdagopavrajaṃ gatvā tatrasthaiḥ pūjito dvijaḥ 67|
vidhinā jātakaṃ karma kṛtvā devasya gokule |
nāma cātrākaroddivyaṃ putrayorvāsudevayoḥ 68|

saṃkarṣaṇo rauhiṇeyo balabhadro mahābalaḥ |
rāma ityādināmāni pūrvajasyākaroddivajaḥ 69|
śrīdharaḥ śrīkaraḥ śrīmānkṛṣṇo'naṃto jagatpatiḥ |
vāsudevo hṛṣīkeśa ityādyavarajasya ca 70|
rāmakṛṣṇāviti khyātimasmi~lloke gamiṣyataḥ |
evamuktvā dvijaśreṣṭhaḥ saṃpūjya pitṛdevatāḥ 71|

saṃpūjyamāno gopālairāyayau mathurāṃ punaḥ |
kaṃsena preṣitā rātrau pūtanābālaghātinī 72|
viṣaliptaṃ stanaṃ datvā kṛṣṇāyāmitatejase |
kṛṣṇastu rākṣasīṃ jñātvā papau gāḍhaṃ stanaṃ bhṛśam 73|
prāṇaiḥ saha mahātejā rākṣasyā yadupuṃgavaḥ |
sā vihvalāṃgī sahasā vicchinnasnāyubaṃdhanā 74|
papāta vepamānā sā mamāra ca mahāsvanā |
tasyāḥ śabdena mahatā pūritaṃ ca nabhastalam 75|
trastāḥ sarve tato gopā dṛṣṭvā tāṃ patitāṃ bhuvi |

kṛṣṇaṃ ca krīḍamānaṃ taṃ rākṣasyā mahatorasi 76|
samudvignāstatastūrṇamādāya tanayaṃ tadā |
rakṣobhiyā tadā tasmingopurīṣeṇa mūrddhani 77|
saṃmārjayāmāsa tadā govālena tadānanam |
naṃdagopaḥ samabhyetya sutamādāya bhāmini 78|
bhagavannāmabhistasya sarvāṃgeṣu pramārjanam |
kṛtvā tāṃ tāmasīṃ bhīmāṃ bahirvinyasya govrajāt 79|
dadāha gopavṛṃdaiśca trāsitaistatra govraje |
kadācchikaṭasyādhaḥ śayāno bhagavānhariḥ 80|
prasārya caraṇau tatra ruroda madhusūdanaḥ |
tasya pādaprahāreṇa śakaṭaṃ parivartitam 81|
vidhvastakuṃbhabhāḍaṃ tadviparītaṃ papāta vai |
tato gopyaśca gopāśca dṛṣṭvā tacchakaṭaṃ mahat 82|
vismayaṃ paramaṃ jagmuḥ kimetaditi śaṃkitāḥ |
yaśodā ca tadā tūrṇaṃ bālaṃ jagrāha vismitā 83|

alpenaiva hi kālena bālakau tau yadūttamau |
varddhamānau yaśodāyāḥ stanapānena poṣitau 84|
jānubhyāmatha hastābhyāṃ riṃgamāṇau virejatuḥ |
māyāvī rākṣasastatra kṛtaśca baṭuveṣadhṛk 85|
kṛṣṇaṃ haṃtuṃ samārabdho vicacāra mahītale |
jñātvā kṛṣṇastu taṃ rakṣo nijaghāna talena vai 86|
rākṣasenaiva rūpeṇa nipapāta mamāra ca |
vicacāra tataḥ sarvaṃ govrajaṃ madhusūdanaḥ 87|
navanītaṃ jahārāśu gopīnāṃ ca gṛhe gṛhe |
tadā yaśodā kupitā dāmnā madhye ulūkhale 88|
nibadhya kṛṣṇaṃ prayayau vikretuṃ gorasādikam |
karṣamāṇastataḥ kṛṣṇo dāmnā baddha ulūkhale 89|
yamalārjunayormadhye jagāma dharaṇīdharaḥ |
ulūkhalena goviṃdaḥ pātayāmāsa tau drumau 90|
bhagnaskaṃdhau nipatitau svareṇa dharaṇītale |

tena śabdena mahatā jagmustatra mahaujasaḥ 91|
gopavṛddhāstato dṛṣṭvā vismayaṃ paramaṃ gatāḥ |
yaśodāpi samudvignā vimucya dharaṇīdharam 92|
taṃ vismitaṃ samādāya stanaṃ prādānmahātmane |
yasminnibadhyamānastu dāmnā mātrā jagatpatiḥ 93|
tasminmaharṣibhiḥ sarvairdāmodara itīritaḥ |
tau tu kiṃnaratāṃ prāptau vimuktau yamalārjunau 94|
gopavṛddhāstataḥ sarve naṃdagopapurogamāḥ |
mahotpātamimaṃ jñātvā sthānāṃtaramupāyayuḥ 95|
vṛṃdāvane manoramye yamunāyāstaṭe śubhe |
nivāsaṃ cakrire ramyaṃ gavāṃgopīyanasya ca 96|

tatra tau rāmakṛṣṇau tu varddhamānau mahābalau |
vatsapālayutau vatsānpālayāmāsatustadā 97|
govatsamadhyagaṃ kṛṣṇaṃ bako nāma mahāsuraḥ |
bakarūpeṇa taṃ haṃtumudyukto'tra yadūttamam 98|

taṃ dṛṣṭvā vāsudevo'pi loṣṭamudyamya līlayā |
tāḍayāmāsa pakṣāṃte papātorvyāṃ mahāsuraḥ 99|
tataḥ katipayāhastu govatsānpālayanvane |
chāyāyāṃ jaṃbuvṛkṣasya prasuptau pallave mṛdau 100 6.245.100|
etasminnaṃtare devo brahmā devagaṇairvṛtaḥ |
draṣṭuṃ kṛṣṇaṃ samāgamya suptau dṛṣṭvā yadūttamau 101|
vatsāngopaśiśūnhṛtvā jagāma tridivaṃ punaḥ |
prabuddhau tau samālokya vinaṣṭāñśiśuvatsakān 102|
govatsāgopabālāśca kva gatā iti vismitau |
jñātvā kṛṣṇastu tatkarma prajāpatikṛtaṃ tadā 103|
tathaiva sasṛje bālāngovatsāṃśca sanātanaḥ |
yathātūrṇaṃ yathārūpaṃ tathaiva madhusūdanaḥ 104|
sasarja vatsāngopālānavitā jagatāṃ prabhuḥ |
dṛṣṭvā sāyāhnasamaye gāvastveṣāṃ ca mātaraḥ 105|
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English translation

Śrī Pārvatī said :

1-2. O lord, you have told well the story of Rāma . Having

heard it through your grace, I am happy, O great god. O lord of gods, I desire to hear the great story removing sins, of Kṛṣṇa , the son of Vasudeva .

Rudra said :

3-8a. O goddess, listen. I shall narrate (to you) the story giving all fruits to men, of the noble Kṛṣṇa, Vasudeva's son. O goddess, in the family of Yadus was born the son of Devamidha , called Vasudeva, the best among those knowing Dharma . The prince duly married Devakī of a divine complexion, the daughter of Devaka (Ugrasena 's brother), in Mathura . Kaṃsa was the brave and very strong son of Ugrasena. With the two (Vasudeva and Devakī?) the charioteer was driving the excellent chariot (obscure). When they came on a charming path bringing on auspiciousness, a divine voice gravely spoke from the air:

The heavenly voice said :

8b. O Kaṃsa, her eighth embryo (i.e. child) will take away your life.

Rudra said :

9. Having heard it, Kaṃsa set about killing his sister, Vasudeva, with presence of mind, said to him who was very much enraged:

Vasudeva said :

10. O glorious one, do not kill your legitimate sister. O very mighty king, just kill the embryos (i.e. children) that will be born.

Rudra said :

11-13. Saying “All right”, Kaṃsa having arrested Vasudeva and Devakī, placed them in his charming house full of all pleasures. In the meanwhile, O goddess, goddess Dharaṇī (i.e. the Earth) very much troubled by the burden of sinners, suddenly went to Brahma . Having gone to Brahma, the lord of the world, Dharaṇī, the supporter of the people, said with a grave voice:

Dharaṇī said :

14-16. O Creator, O lord, I am unable to support these people. O you of a good vow, the sinful demons have put up on me. The very powerful ones destroy all good practices of the world. All men deriving their strength from unrighteousness are deluded by sin. In this world very little of religious merit is seen. O god, I have sustained (people) because of (their) religious merit, truth, purity and control. Therefore, I am unable to sustain the world springing from unrighteousness.

Rudra said :

17-18. Speaking like this goddess Dharaṇī vanished there only. Then all hosts of gods led by Brahmā and Rudra and great ascetics went to the lord of the world at the northern shore of the Milky Ocean, and praised him with divine eulogies. Then the lord who was pleased, said to all those best sages:

The lord (Viṣṇu) said :

19a. O hosts of gods, for what purpose have you come here?

Rudra said :

19b. Then the grandsire said to Viṣṇu , the god of gods:

Brahmā said :

20-22a. O god of gods, O lord of the world, the Earth is oppressed with burden. In the world many unconquerable demons are born, like Jarāsandha , Kaṃsa, Pralamba , Dhenuka and others. The

wicked ones torment all old people. You are fit to take down the burden of the Earth.

Rudra said :

22bc. Thus addressed by Brahma, Viṣṇu, the immutable lord of the world, spoke with a grave voice:

The lord (Viṣṇu) said :

23. O very powerful gods, descending (i.e. being born) in the family of the Yadus, I shall cooly remove the burden of the Earth.

Rudra said :

24. Thus addressed, all gods, having saluted Viṣṇu, went to their respective worlds, and thought of that highest god. Then the highest lord said to the Nārāyaṇī Māyā :

The lord said :

25-28. Taking the six sons of Hiraṇyākṣa to the earth, put them into (the womb of) Devakī, the wife of Vasudeva. The seventh one, a portion of Śeṣa , has already entered (Devakī). Do not tarry. O you of an auspicious appearance, give it to Rohiṇī , her co-wife. Then in the eighth my portion will be born on Devakī. Then Mahānidrā, your ancient portion, will be born on Yaśodā , Nanda 's wife. She will go to the great mountain Vindhya , and there being worshipped by gods led by Indra would kill the very powerful demons led by the demon Śumbha .

Rudra said :

29-38. Saying, "All right" Mahāmayā put the sons of Hiraṇyākṣa as the six embryos in (the womb of) Devakī one by one. The very powerful Kaṃsa killed them as soon as they were born. The seventh embryo was infused by a portion of Śeṣa. (Mahāmayā) took the growing embryo into - (the womb of) Rohiṇī. Due to drawing out (saṃkarṣaṇāt) of the embryo, the immutable Saṃkarṣaṇa was born on her. On the eighth of the dark half of Bhādrapada (he was born) at an auspicious moment. Rohiṇī gave birth to a son, the lord Saṃkarṣaṇa. Then all hosts of gods seated in aeroplanes in the sky, and with their minds full of joy, praised Devakī. Then, O Pārvatī , in the tenth month (of her pregnancy) Viṣṇu was born on her at mid-night of the eighth of the dark half of Śrāvaṇa . He was dark like the petal of a blue lotus. His eyes were large like lotus-leaves. He had four arms. His body was handsome. He was graced with divine ornaments. On his chest were Śrīvatsa and Kaustubha (marks). He was adorned with a garland of wood-flowers. This ancient Vāsudeva (i.e. Viṣṇu) was born of Vasudeva. Seeing Kṛṣṇa, the lord of the worlds, Vasudeva with his palms joined saluted him, full of the world, and said:

Vasudeva said :

39-41. O lord, O desire-yielding tree to the devotees, O lord of the world, you are born of me (i.e. as my son). You, the highest being, are the one without a beginning or an end among the gods. O you inconceivable one, you are a great son. You are thought of by the meditating saints and are ancient. O you sustainer of the earth, you have become my son on the earth. The sinful demons, seeing this your wonderful majestic form will not bear the great vigour, O highest being.

Rudra said :

42-55a. Thus requested by him the ancient Viṣṇu withdrew his form possessed of four arms. He shone as a human being only with two hands. All the demons, his bodyguards, that were there, were deluded by his Māyā, and were covered by mental darkness. In the meanwhile Vasudeva, praised by all gods, took the god, and quickly went from that city. The very strong king of serpents devoutly covered him with a thousand hoods, and accompanied him, when it was raining. At that time the town-gates were opened due to the touch of his feet. Being broken they were wide open; and those (people) that were there, became unconscious. That river Yamunā , that was full, flowed with her water knee-deep only, when the noble one entered her (water). Having crossed Yamunā, the best of the Yadus, being praised by gods, entered (Vraja —the station of cowherds) situated on her bank. There, that wife of Nanda, delivered in the auspicious cow-pen. She who was asleep was deluded by Māyā and covered with Tamas (darkness). That Yādava (i.e. Vasudeva) having placed on her bed the god (i.e. Kṛṣṇa), and taking that daughter again went (back) to Mathurā . Having given that daughter to his wife (Devakī), he remained well-composed. She who was on Devakī's bed, wept due to her being a child. Having heard the voice of the girl in the house, the bodyguards informed Kaṃsa of the auspicious delivery of Devakī. Kaṃsa quickly came there, and seized the girl, and then threw her on a stone. She too quickly went to the sky. Placing her foot on his head, she stood with her full face (visible). The goddess with eight arms said to the lord of demons:

The goddess said :

55b-55. O dull one, what is the use of having thrown me? He who will kill you, is born. He, who is the creator, the sustainer and the destroyer of the world is born in this world. He will snatch your life.

Rudra said :

57-58. Having spoken like this, the goddess filling the sky with her lustre, and being praised by gods and gandharvas , suddenly went to the Himālaya mountain. Then Kaṃsa, with his mind dejected, and oppressed by fear, called his demons led by Pralamba, Cāṇūra , and said to them:

Kaṃsa said :

59-61. All hosts of gods, through our fear, have gone to the Milky Ocean, and have told everything about the destruction of the demons to Viṣṇu. Hearing their words, the supporter of the earth, the immutable one is born on the earth as a human being. So today, all you demons, taking any form as you desire, kill, without any fear children of excessive might.

Rudra said :

62-63. Having thus ordered (them), and having comforted and freed Vasudeva and Devakī, he entered his own house. Vasudeva then went to the excellent cow-pen (Vraja) of Nanda. Honoured by him, he gladly kept his son there. The descendant of Yadu said to Yaśodā, Nanda's wife:

Vasudeva said :

64. O honoured mother, protect as your own son, this son of mine, born from Rohiṇī's womb, who has come (i.e. been brought) here through fear of Kaṃsa.

Rudra said :

65-70. Nanda's delicate wife, of a firm vow, said, "All right". And having received a son of the pair, nourished him with joy. Having kept the sons in the house of the cowherd Nanda, Vasudeva being confident, went to Mathurā protected by Kaṃsa. Then on an auspicious day, Garga , impelled by Vasudeva, went to the cow-pen (Vraja) of the cowherd Nanda. The brāhmaṇa was honoured by the (people) residing there. Having duly performed their birth-rites in Gokula of the god, he gave divine names to Vasudeva's sons. The brāhmaṇa gave the elder one such names as Saṃkarṣaṇa, Rauhiṇeya , Balabhadra , Mahābala , Rāma. (He named) the younger one as Śrīdhara , Śrīkara , Śrīmat, Kṛṣṇa, Ananta , Jagatpati, Vāsudeva, Hṛṣīkeśa etc.

71-87. "In this world they will be known by the names Rāma, Kṛṣṇa." The best brāhmaṇa, having said so, and having worshipped the dead ancestors and deities, and being honoured by the cowherds again came (back) to Mathurā. At night Kaṃsa sent Pūtanā , the killer of children. She gave her breast smeared with poison to Kṛṣṇa of unlimited lustre (for being sucked by him). Knowing her to be a demoness, Kṛṣṇa the very lustrous, the best of the Yadus, drank (i.e. sucked) her breast deeply and profusely along with the life of the demoness. She with her body afflicted, and with her sinews suddenly cut off, fell down trembling and making a loud sound died. With her loud sound the sky was filled. Then all the cowherds seeing the demoness fallen on the ground, and Kṛṣṇa playing on her large breasts, were frightened. Being dejected, they quickly took the boy, and due to the fear of the demon, sprinkled with the cow's tail cowdung on his head. O you beautiful lady, the cowherd Nanda came and took the son. Having sprinkled (water) on all the limbs of his body to the accompaniment of (the utterance of) the names of the lord, put that wicked, fearful (demoness) out of Vraja. The group of cowherds who were frightened burnt her in that Vraja. Once Madhusūdana , Viṣṇu, lying under a cart, and having spread out his feet wept. With the stroke of his foot, he turned over the cart. With the pitchers and pots scattered about, it fell upside down. Then the cowherds and cowherdesses, seeing that great cart, were very much amazed, being apprehensive of what it was. The amazed Yaśodā quickly took the boy. Within just a short time only the two boys, the best Yadus, nourished with Yaśodā's milk, and growing, shone while crawling on their knees and hands. A fraudulent demon, disguised as a lad, set out to kill Kṛṣṇa, moved on the earth. Kṛṣṇa, knowing him to be a demon, struck him with his foot. In the form of the demon only he fell down and died. Then Kṛṣṇa roamed in the entire cowshed.

88-94. In every house of the cowherdesses, he took away butter. Then Yaśoda who was angry, tied him with a rope to a mortar and went to sell milk etc. Kṛṣṇa, the supporter of the earth, tied to the mortar with a rope, dragged it, and went between two arjuna trees. With the mortar Kṛṣṇa knocked down the two trees. With their trunks broken, they fell on the ground making a sound. Due to (i.e. on hearing) that loud sound, old, very vigorous cowherds went there, and seeing it were very much amazed. Yaśodā also being dejected freed the lord of the earth and taking him who was amazed gave the noble one her breast (i.e. breast-fed him). Since the lord of the world was tied with a rope (dāmnā) by his mother, therefore, he was called, Dāmodara by all the great sages. The two arjuna trees reached the status of kinnaras .

95-100. Then all the old cowherds, led by the cowherd Nanda, regarding it to be a great portent, went to another place. In the charming Vṛndāvana on the auspicious bank of Yamunā, they made an abode for the cows and the cowherdesses. Then the growing, very strong Rāma and Kṛṣṇa, accompanied by keepers of calves, looked after the calves. A great demon, named Baka , endeavoured in the form of a crane to kill Kṛṣṇa, the best of the Yadus, who was with the cows and the calves. Seeing him, Viṣṇu also easily raised a clod and struck on his wing. The great demon fell on the earth. Then after a few days, he, looking after the cows and calves in the forest, slept on the earth on sprouts under the shade of a

jambū tree.

101-107. In the meanwhile god Brahmā surrounded by hosts of gods came to see Kṛṣṇa, and seeing the two best Yadus (i.e. Balarāma and Kṛṣṇa) asleep, snatched the calves and the children of the cowherds, and again went (back) to heaven. When they got up they saw that the children and the calves were lost. They were amazed as to where the cows, calves, and children of the cowherds had gone. Knowing that it was the act done by the Creator, Kṛṣṇa, the ancient one, created the children, the cows and the calves just like that. Madhusūdana, the protector and the lord of the worlds, quickly created the calves and the cowherds of the same form. In the evening the cows—the mothers—seeing their own calves having come (back) behaved as before. When thus the period of a year was passed by the noble one, the creator again gave him (back) the calves and the children. Brahma, the lord of the three worlds, with his palms joined, taking himself round and saluting Govinda , spoke through fear:

Brahmā said :

108-113. Salutation to you, the soul of all; to you of the nature of true knowledge, of the nature of eternal joy; to the noble one, of a loving soul. You are minute, are of a big, gross form. You are omnipresent, immutable. O you, the beginning, the middle and the end, salutation to you. Salutation to you of eternal knowledge, power and supremacy; to you full of valour and lustre; to you, O you of a great power; to you of the form of six qualities. O brahman , you are the Supreme Being (described) of the Vedas ; you are the great Puruṣa ; you are the embodied Supreme Being; you are the Supreme Being of the sacred texts. You are the four (great) men; you are the best ancient man. O Brahman, the earth, fire, air are your powers. Due to your words the earth and fire sprang up, O lord of the world. With your life, O lord, the atmosphere and air were created.

114-118. O you immutable one, in the same way, from your eyes were created the sky and the sun; and O sinless one, from your ears were created the quarters and the moon. From your mind, O great god, were created the flow of water and Varuṇa . That Brahman which is manifested in the Mīmāṃsā that is proclaimed, is also (manifested) in sacrifices or in a great vow, in the hymns that are sung, in the sky, in the heaven. It is also the air. It is also in the sky, so also in the herbs. It is also in the stars, all planets, and the sun also. In the same way it is in the beings. The holy texts call it ‘Brahman’. That also is the highest Brahman, well known and immortal all round.

119-122. Hiraṇmaya , Avyaya (Immutable), Yajña , Śuci (Pure), Śucipād (of pure feet)—these are his epithets in the Vedas. Nowhere is his (likeness found). The holy text describes him as Cakṣurmaya (consisting of eyes), Śrotramaya (consisting of ears), Chandomaya (consisting of Vedas), Manomaya (consisting of mind), Vāṅmaya (consisting of speech), the highest soul, the highest god. O you lotus-eyed one, thus you are the (sole) aim of the Upaniṣads . This one is not able to praise you, who has mastered the entire Vedānta . It was a great offence that I snatched your calves. O you who are affectionate to those who seek your shelter, forgive me.

Maheśvara said :

123-130. The Creator, having thus praised Viṣṇu, and having repeatedly saluted him, gave him (back) the calves, and went home. He, delighted, nourished, and practising severe penance, always keeping in his mind Viṣṇu in the form of a child, lived with the gods, O goddess. Kṛṣṇa created the calves and children as before. They became one with him, when the gods were observing (i.e. in the presence of gods). With the keepers of the calves Kṛṣṇa went to Nandagokula . Then after a few days the best of Yadus, Acyuta , Madhusūdana, went with the cowherds to the pool of Yamunā, and there having injured easily with his one foot the thousand hoods of the very strong serpent, made him face the risk

to his life. That Kāliya , regaining consciousness, sought his shelter. Then revered Kṛṣṇa protected the serpent who had given up his poison. Having made marks with his foot on the hoods of him who was afraid of Garuḍa , the best of the Yadus banished him from the pool of Yamunā.

131-137. Then that Kāliya, along with his sons and wife, quickly left that pool. Having saluted Govinda he went (elsewhere). The trees on the bank that were formerly scorched by (Kāliya's) poison, on being seen by Kṛṣṇa quickly bore flowers and fruits. Madhusūdana, the lord, full of all gods, after having attained youth in (due) time, looked after the herd of cows. The best Yadu, with cowherds of his age and with Balarāma, moved in the charming Vṛndāvana. There having killed a very fierce demon of a huge body and of the form of a serpent and as big as Meru and Mandāra (mountains), he reached the forest of Dhenuka having the arbours of palm trees like tāla and hintāla ; he entered that charming forest, full of fruits and having arbours of palm trees, and having lifted Dhenuka, of the size of a mountain, and always having the form of an ass (or a cruel form), by seizing his feet, he struck him against a palm tree. At that moment only his keepers rejoiced near him.

138-143. Quickly moving out from that forest they came to the Bhāṇḍīra forest. There they played children's sports with Rāma and Kṛṣṇa. A demon named Pralamba came there in the guise of a cowherd. Putting Rāma on his back he quickly went to the sky. Knowing him to be a demon Rāma angrily struck his head with his fist; then he, with his body afflicted, fell (down). Roaring with a loud voice in his demonish form only, he, with his head and body broken, and smeared with blood, died. Then Nanda's son (Kṛṣṇa) remained, in the evening, in Govraja (cow-pen), with the young cowherdesses, sporting in Kaumodavarcasa. The best demon Arista went there in the form of a bull; as he had come to kill Kṛṣṇa, he roared loudly.

144-149. Seeing him, all cowherds, oppressed by fear, ran away. Kṛṣṇa too, seeing the chief of demons to have come, uprooted a palm tree and hurt him with it between his horns. He, with his head and horns broken, and vomiting profuse blood, died while roaring. Thus having killed Ariṣṭa , the chief demon of a huge body, he called the young cowherds, and Jived there only in Govraja (cow-pen). Then after a few days a great demon named Keśin came to Vraja taking up the body of a horse, to kill Govinda. Having gone to that charming Govraja, he neighed loudly. Due to that neighing all the three worlds were filled. All the hosts of gods, thinking it to be the end of the age, were frightened.

150-154. All the cowherds and cowherdesses living there were confounded and disturbed. Coming to senses they all ran on all sides. Saying "Protect (us)", the cowherdesses sought Kṛṣṇa's shelter. He who loved his devotees, said, "Do not be afraid, do not be afraid." Then he, the younger brother of Indra, having comforted them, easily and quickly struck with his fist on the head of the demon. With his teeth and eyes broken, he roared very loudly. He (i.e. Kṛṣṇa) lifting a great rock, dropped it on his body. The great demon with his entire body crushed, and roaring with a fierce sound, suddenly dropped on the ground and died.

155-156. Seeing Keśin killed, the hosts of gods in heaven profusely dropped showers of flowers and said, "Well (done), well (done)." Viṣṇu (i.e. Kṛṣṇa) having thus killed in his childhood very powerful demons, just happily rejoiced with Balarāma.

157-162. He was dark like the petals of a blue lotus. His eyes resembled lotus-petals. He wore a yellow garment. He had put on a garland. He was graced with a garland of wood-flowers. His chest shone with the Kaustubha (gem). He had a chaplet on his head, and smearing (of sandal etc.). He was (adorned) with lovely ornaments. He was graced with earrings. He had worn a tulasī -garland. He had put on the mark of musk. His very glossy, dark, curly hair was tied into a braid. He had the head ornaments of a peacock's plumage with various kinds of flowers tied; the palms of his hands, the soles of his feet and his lips resembled red lotus. Between the sides (shone) his face with the eyebrows

resembling the spot on the moon. He shone with necklaces, anklets, armlets and bracelets. The descendant of Yadu, sweetly playing upon the flute remained in the very charming Vṛndāvana, graced with fruits and flowers.

163-167. Seeing Viṣṇu who had despised the beauty of crores of Cupids, all the cowherdesses were tormented by Cupid's missile. Formerly all sages living in Daṇḍaka forest, seeing Rāma desired to enjoy Rāma of a beautiful body. All of them, turned into women, were born in Gokula. Having approached Viṣṇu with love, they were then freed from the ocean of the mundane existence. Since the demons angrily came to Kṛṣṇa, and met with death in the battle, they after being killed, obtained liberation. In the world lust and anger of people are the cause of (their falling into) hell. The cowherdesses, haters of gods (in their former existence), having devoutly approached him, were liberated.

168-173. Those who betake themselves to Viṣṇu (even) through lust, fear or hatred reach Vaikuṇṭha . Then what to say of those who do so through devotion! Having heard the sound of his flute at night the wives of the cowherds all got up from their beds with their garments and hair dishevelled. Tormented by Cupid's arrows, they left their husbands, sons, relatives, so also sense of shame and their own family; they came to the lord of the world. All the cowherdesses, having approached Govinda, embraced him with their arms, and enjoyed (i.e. kissed) his lower lip as the gods enjoy nectar. With all those, the lord of the self sported in Govraja. All those fearless women also sported with him in Vraja. Thus day after day they sported with Keśava in the charming Vṛndāvana and the bank of Yamunā.

Pārvatī said :

174. How would he, Janārdana , who had descended on the earth for the protection of Dharma, approach others' wives?

Rudra said :

175-177. O you of an auspicious face, he does not differentiate between his own body and those of others. The entire world is his body. There is nothing different from it. Due to his naturally being the lord, the master of the soul and the lord of the world, the noble one does not recognise the difference between a male and a female. So also due to his power of removing sins the (all-) pervading lord, the highest soul, the god, is not at a fault, O fortunate one.

Vasiṣṭha said :

178. Having thus spoken to Pārvatī, Rudra, the destroyer of Śrī Tripura , commenced telling the whole life of Kṛṣṇa.

Rudra said :

179-183. When autumn arrived, the cowherds led by the cowherd Nanda started celebrating the festival of the lord of gods (i.e. Indra). But Kṛṣṇa stopped that festival of Indra, and he, the powerful one, got celebrated the festival of Govardhana , the lord of mountains. Then the angry Indra, continuously poured down very heavy showers for seven nights in Govraja of Nanda. Kṛṣṇa, having uprooted the great mountain Govardhana, easily held it for the protection of the cows. O you of a good vow, having got the protection of the mountain, the cowherds and cowherdesses lived happily only as if they were in a mansion.

184-186. Then the thousand-eyed Indra who was afraid, with his mind confounded, stopped that shower, and went to that Vraja of Nanda. Kṛṣṇa too put the great mountain as before. All those old cowherds, led by the cowherd Nanda, worshipped Govinda (i.e. Kṛṣṇa) and were very much amazed. Then god Indra, having approached Kṛṣṇa, with his palms joined praised him with a voice faltering due to joy.

Indra said :

187-195. O lotus-eyed one, O omniscient one, O superior Viṣṇu, salutation to you. I salute you, O you who are beyond the three constituent qualities (of sattva , rajas and tamas), O lord of all, and the soul of the universe. You yourself are the sacrifice, the formula used on making an oblation to a deity; you are Oṃkāra , sacrifice (or power), oblation. O Keśava, you are the father and the mother of all gods. Before the creation you, Hiraṇyagarbha , existed. You alone are the lord, the Supreme Being, the Brahman. O god, you alone have supported this earth and heaven. O lord of the world, you thus give yourself (to your devotees) and give fruits (of devotion). O you, the lord of the worlds, gods have obtained light. O ancient one, your shadow is nectar as well as death. To that god, to you, we offer an oblation. From him these golden ones have come up. O Keśava, of him the oceans and the earth are the carrier. O you immutable one, these directions, intermediate directions and the air (Vāyu) belong to you. To that god, to you, who growing (in size) again got on the earth, we offer an oblation. O Brahman, O great lord, you supported heaven. In the atmosphere you remain in a mote of the sun-beam. You are omnipresent and immutable.

196-204. To that god we offer our oblation, to whom, shining, of a hot lustre and full of qualities, you cry. [1] Śrī would always necessarily see him mentally. In the highest place (i.e. in him) the sun, that has risen, shines. To you, that god, we offer an oblation. Your great water conceiving at the time of creation create the streams of water. Who, the immutable lord of gods (but you) stood before the demon? To you, that god, we offer our oblation. The water saw Dakṣa Prajāpati . Having a sacrifice they first produce the oblation. You are, among the gods, the superior god, the greatest of the great. To you, that god, we offer an oblation. You the immutable Man, the creator of the world, (please) do not harm us. He, the lord, of a pious act, created heaven. He created the moon, profuse water and the entire world. To you, that god, we offer our oblation. O lord, all these created objects have been around you.

205-211. O lord, beings have sprung from you. You are Acyuta. The future and the past are due to you. Let that, desiring which we offer a sacrifice, come to us wholly. Due to your kind gaze, may we be the lords of the three (worlds). You are the Supreme Being called Hiraṇmaya, having golden beard and moustache. From the point of the nail everything is gold. The sun shares gold. This is omnipresent Brahman that has settled as the sun. That is the excellent, best lustre of god Savitṛ . May we always think of the form of you who always illumine our minds. O you lotus-eyed one, O you lord of Śrī, O you lord of all, O Keśava, salutation to you. O you fit to be known through Vedanta , O lord of sacrifices, O you of the form of sacrifice, salutation to you. Salutation to you, to Vāsudeva, dressed as a cowherd. I have offended (you) by destroying all that. Forgive it, O lord of the world, O you ocean of compassion, O Supreme Being. In a short time kill Kaṃsa who is unassailable. Having done good to the gods, live in happiness, settling on the earth.

Mahādeva said :

212-221. Indra, the lord of all gods, having thus praised Kṛṣṇa, crowned him with nectar and divine garments and ornaments. Having worshipped the lord of gods, he went (back) to heaven. The old

cowherds and cowherdesses saw Indra there. And being honoured by him, they were very much delighted. The very brave Rāma and Kṛṣṇa adorned with divine ornaments, remained happily in Nanda's Govraja. O goddess, in the meanwhile, the best sage Nārada suddenly went to Mathurā, and entered Kaṃsa's vicinity. Being honoured by the king there, he was seated on an auspicious seat. He informed him of the acts of Viṣṇu, the active exertion of the deities and the birth of Viṣṇu (as Kṛṣṇa). So also (he told him about) Vasudeva's having put his son in Vraja, the death of the demons, and the expulsion of the king of the serpents; so also about (Kṛṛṇa's) holding up the best mountain (i.e. Govardhana) and the meeting with Indra. Having told Kaṃsa everything fully he, honoured by the demon, went to Brahma's abode. Kaṃsa, with his mind dejected and surrounded by his ministers, deliberated with them about his death. There the very powerful lord of demons, Kaṃsa, told about the mission for his good to Akrūra , the best among the intelligent ones and loving Dharma.

Kaṃsa said :

222-228. Due to my fear all gods led by Indra, overcome by fear, approached Viṣṇu and sought his shelter. He, Madhusūdana, the revered creator of the beings, granted them exemption from fear and was born from Devakī's womb. The wicked-hearted Vasudeva also deceived me and at night he, the very wicked one, put his son in Nanda's house. Even as a child he killed the unassailable great demons. There is no doubt that he is also ready to kill me. But even gods and demons along with Indra cannot kill him. So having brought him here, I must kill him with (some) stratagem. Through intoxicated elephants, wrestlers, or excellent horses—with this or that means he can be killed here. Therefore, O best of the Yadus, having gone to Govraja, fetch here to enjoy the ceremony of arrows, Kṛṣṇa, Rāma, so also all old cowherds led by Nanda, O descendant of Yadu.

Mahādeva said :

229-242. Saying "All right", the best of the Yadus, the powerful one, eager to see Kṛṣṇa, go t into a chariot and went to the charming Gokula. Akrūra, the best among the great devotees of Viṣṇu possessed of politeness, saw the unafflicted Kṛṣṇa settled among the cows. (He was) like a dark cloud; (he was) adorned with all ornaments; his eyes (were large) like lotus-leaves; (he had) long arms, and (was) healthy. (He had) covered himself with a yellow garment; (he was) handsome in all limbs; (his) chest (was) shining with the Kaustubha; (he was) graced with jewelled earrings. (He possessed) the garland of tulasī (-leaves) and wood-flowers; (he had put on) ear-ornaments of wood-flowers. Seeing Kṛṣṇa surrounded by young cowherdesses, he, the descendant of Yadu, with his entire body horripilated and his eyes full of tears of joy, got down from the chariot and saluted him. Joyfully approaching Kṛṣṇa, taking himself round him, and saluting him, he put on his head (Kṛṣṇa's) feet resembling red lotuses and marked with the signs of Vajra , and repeatedly saluted him. That descendant of Yadu then saw Balarāma resembling the full autumnal moon and decorated with pearl-necklaces, and saluted him. The two heroes, best of the Yadus, raised him with joy, and having embraced him, came home with that Akrūra, a descendant of Vṛṣṇi . The cowherd Nanda, of a great lustre, seeing the best of the Yadus to have arrived (there), approached him, and having seated him on an excellent seat, gladly, duly and devoutly honoured him with materials of worship, water for washing his feet, divine garments and adorations. Akrūra, a descendant of Yadu, gave garments and ornaments to Rāma, Kṛṣṇa, to the cowherd Nanda, and to Yaśodā. The intelligent one seated on a kuśa -seat asked the cool one about his well-being, and asked about all the state-affairs, said to him:

Akrūra said :

243-251. This Kṛṣṇa of great lustre, actually the immutable Viṣṇu, requested by the hosts of gods and magnanimous sages for the good of the deities and the protection of the good, so also for the destruction of those who were a burden to the earth, and for establishing righteousness, was born in (i.e. from) the belly (i.e. womb) of Devakī at midnight in rainy season. Through Kaṃsa's fear Vasudeva brought the lord of gods, Viṣṇu, his son, and put him in your house in that night. At that time only, the glorious Yaśodā gave birth to a daughter of an auspicious face born from a portion of Māyā (of the lord). She had deluded this entire auspicious Vraja. (Vasudeva) having put the best Yadu (i.e. Kṛṣṇa) on the bed of unconscious Yaśodā took the daughter and went home. Having put her on Devakī's bed, he came out. She (i.e. the daughter), remaining in Devakī's bed then quickly cried. O you of a good vow, having heard it (i.e. her crying), Kaṃsa suddenly took the girl and the powerful one, having whirled her, dropped her on a stone. That girl, (then) got up; and she having eight hands and weapons, and remaining in the sky, angrily spoke to Kaṃsa in a grave voice:

The girl said :

252. O you mean demon, he who is the Supreme Being, the lord of all gods, the eternal one, has gone to Vraja (is born) to kill you.

Akrūra said :

253-261. Speaking like this that Mahāmayā (the Great Illusion) went to the Himālaya (mountain). Since then the wicked one, with his mind dejected through fear, sent demons to kill the noble (Kṛṣṇa). This intelligent boy alone easily killed them all. The highest god performed very wonderful acts. Having heard about (these acts like) holding the Govardhana (mountain), expulsion of the king of serpents, meeting with Indra, death of all demons, which were told to him by the divine sage (Nārada), he, tormented by fear is eager to take from here the unassailable Rāma and Kṛṣṇa of mighty arms and to get them killed by intoxicated great elephants or by wrestlers. He has sent me here to fetch Kṛṣṇa. The wicked one has imprisoned Vasudeva. (I have) told you all these acts of that very wicked one. To enjoy the -ceremony of arrows all you cowherds, inhabitants of Vraja please go tomorrow, taking with you curd, ghee etc., and with Rāma and Kṛṣṇa to him. There is no doubt that Kaṃsa will be killed by Kṛṣṇa. Therefore, giving up your fear go (to Mathurā) by the order of the king.

The lord said :

262-272. Speaking like this, that very intelligent Akrūra became silent. Hearing those fierce and awe-inspiring words of him all old cowherds led by the cowherd Nanda, stupefied by grief, were in an indescribable ocean of sorrow. Seeing them (like that) the lotus-eyed Kṛṣṇa cheered them. The powerful one said: "Do not entertain any fear from the demon. Accompanied by Rāma and you, I shall go to Mathurā to destroy this wicked Kaṃsa. Having killed there that wicked Kaṃsa, the chief of demons, so also having killed all demons, I shall protect the earth. Therefore, giving up your grief, go to Mathurā." The cowherds led by the cowherd Nanda, who were thus addressed by Kṛṣṇa, repeatedly embraced him, and smelt his head. Having thought over the immeasurable acts of the very noble one, and on Akrūra's words, all the cowherds, were free from affliction. Yasodā gave Akrūra many pure cooked foods—tasty, savoury, and sweet—so also sumptuous, agreeable meals. The best of the Yadus (i.e. Akrūra) enjoyed, along with Rāma, Kṛṣṇa, the best cowherds like Nanda, so also the young and the old people, the food given by Yasodā, which was tasteful, removed foulness, diseases, which was good, in her (house) that was well decorated.

273-279. Having properly fed them and having given them water to rinse their mouths with, she of a firm vow, gave him a tāmbūla with camphor. When the sun had set, the Yādava, having offered the evening prayer, and having, along with Rāma and Kṛṣṇa, enjoyed the excellent food of sweetened milk, went to sleep with them. Kṛṣṇa slept as Viṣṇu on the Śeṣa, in that best mansion that was charming, illumined with lamps, beautiful, that had lovely beds, and that was graced with various flowers. Seeing him, the excellent bliss, Akrūra, marked with tears of joy and horripilation, gave up his sleep of ignorance, and the best devotee of Viṣṇu shampooed the feet of Viṣṇu (i.e. Kṛṣṇa). "By (doing) this much my life is fruitful; I have lived well. This is the prosperity in the three worlds; this is the best happiness, this is the righteous kingdom; this is the best joy of liberation.

280-284. It is not possible to recollect it mentally by deities like Śiva , Brahmā, best sages like Sanaka , and great sages like Vasiṣṭha . That couple of feet of the lord of Śrī, bright like the autumnal lotuses, and touched by Indirā , Lakṣmī with her hands, gives great pleasure. Fortunately I have secured this auspicious lotus-like couple of feet of Viṣṇu." Due to that great joy of (having secured) Brahman, the night passed as a moment. Then when the morning dawned Viṣṇu, being praised in heaven by the best hosts of gods, got up from the bed. Having properly rinsed his mouth, the intelligent one, along with Rāma, fell at the feet of his mother and made the departure agreeable.

285-287. Having raised them, Yaśodā, full of grief and joy, and with her face full of tears, affectionately embraced her sons. The respectable lady of a firm vow conferred a blessing (on them) and after repeatedly embracing the great heroes, she allowed them to go. Akrūra also saluted Yaśodā and with his palms joined, said:

Akrūra said :

288-289. O glorious one, I shall (now) leave. O sinless one. favour me. This Kṛṣṇa of great arms will, after killing the very powerful Kaṃsa, be the king of the entire world. There is no doubt about it. Therefore, O you of an excellent face, give up sorrow and be happy.

The lord said :

290-297. Thus addressed she allowed Akrūra, the best of Yādus , to go. With Rāma and Kṛṣṇa he got into an excellent chariot. Being praised by groups of celestial nymphs he quickly went to Mathurā. All old cowherds led by the cowherd Nanda, followed him. Seeing that Kṛṣṇa going the cowherdesses again took curd, ghee, various fruits, and followed Kṛṣṇa going out, seated in a chariot. Kṛṣṇa sent back all the cowherdesses. With their minds tormented by grief, they wept for the lotus-eyed one. They repeatedly wept saying, "O Kṛṣṇa, O Kṛṣṇa, O Kṛṣṇa, O Govinda." The helpless ones with their eyes full of tears, remained there weeping. Then Akrūra, the Yādava, along with Rāma and Kṛṣṇa drove that chariot from Govraja to Mathurā. Having quickly crossed Yamunā, and having placed the excellent chariot on the bank, having got down from the divine chariot, he set about to bathe there. Then to do the necessary (rites) he plunged in the auspicious water.

298-304. Muttering the expiatory hymn the best devotee of Viṣṇu saw in the water the bright Rāma and Kṛṣṇa. He saw Rāma like a crore of autumnal moons, the lord wearing a dark garment, with his body smeared with divine sandal, and having beauty due to ornaments of pearls, having eyes like red lotuses, and having ear-ornaments of white lotuses; and saw Kṛṣṇa like a dark cloud and wearing a divine yellow garment, having large lotus-like eyes with his body smeared with yellow sandal, and graced with various gems. Seeing (them) there the best Yadu was very much amazed. Getting up he saw the two very mighty ones in the chariot. Again plunging (in the water) and muttering the couple of hymns, he saw Viṣṇu in the ocean of nectar along with Lakṣmī being praised by Sanaka and others and

waited upon by all gods. Seeing the god in the water there, he was highly amazed. The best of the Yadus praised the omnipresent god Viṣṇu.

Akrūra said :

305-315. Salutation to you of the nature of Kāla (time or death), to you without a beginning or an end; salutation to you who are unmanifest and unchanging. Salutation to you, the lord of beings; repeated salutations to you, O best being. Salutation to you, the controller of all beings and the highest soul. Salutation to you, the changing and the unchanging, the actual Highest Being; to the lord of qualities and to the restraining (one). Salutation to you who are without such differences as of place and time. Salutation to you, the endless one, and the unfailing one. Salutation to you, to Govinda, to the lord of the three (Vedas), to the holder of the Śārṅga bow, to Nārāyaṇa , Viśva and Vāsudeva. Salutation to you, to Viṣṇu, of many forms; repeated salutation to you, the eternal one; to you, having lotuslike eyes, to the eternal one, to the holder of the conch and the disc. Repeated salutations to you whose brilliance is graced with ornaments resembling crores of rising suns; to Hari ; to the lord of all worlds. Salutations to Savitṛ (the generator), to the seed of the worlds, to the highest soul, to Saṃkarṣaṇa, Kṛṣṇa, Pradyumna . Salutation to you, Aniruddha , the supporter, the creator, the origin of everything, having a thousand forms, and having many heads, feet and hands. Salutation to you, having a thousand names, to the eternal one, to the Highest Being. Salutation to you shining on the bed of the serpent, to you of a pleasing form. Salutation to you, to Keśava, having put on a yellow garment, having a bright lustre while pressing in embrace the hard breasts of Lakṣmī, to you Śrīdhara, to the lord of Śrī, and to you having innumerable forms.

The lord said :

316-319. A man who at the time of bathing, meditating upon the ancient god, devoutly recites this hymn, is free from all sins. Having got the fruit of (visiting) all holy places, he would secure absorption in Viṣṇu. That best devotee of Viṣṇu thus praised the god (while remaining) in water and he, Akrūra, worshipped him with water and fragrant flowers. Being blessed, Akrūra then came out of the water of Yamunā and full of auspiciousness approached and saluted Rāma and Kṛṣṇa. Seeing him polite and amazed, Viṣṇu said to him:

Śrī Kṛṣṇa said :

320a. O Yādava, what wonder did you see in the water?

The lord said :

320b. Akrūra spoke to the greatest of the Yadus, Kṛṣṇa, of great lustre:

321-326. “What wonder is there, O lord, of the greatness of you, the omnipresent lord of the world? O Hṛṣīkesa, you yourself are the entire world. You are the water,the sky, the fire, the earth and the wind. You are this entire world of four kinds, the immobile and the mobile. O Vāsudeva, there is none other than you, as water from cloud only. You are the sacrifice, you are the exclamation on offering an oblation to a deity; you are the Oṃkāra; you are the oblation also. O lord of gods, you have taken up the form to protect righteousness. You obtained the grandeur (of the forms) of the Fish, the Tortoise, the Boar. O lord, you alone protect this entire world, full of you.”

The lord said :

327-330. Having thus praised Govinda, and having saluted him, the best of the Yadus got into the divine chariot along with them. Then having quickly reached Mathurā created by gods, he, having kept Rāma and Kṛṣṇa at the city-gate, went into the harem. Then having informed the king of their arrival, he, honoured by the king, entered his own house. Then in the evening Rāma and Kṛṣṇa, holding each other's hands went into Mathura.

331-335. The two very powerful, noble, best Yadus, while passing along the royal path, saw a washerman dyeing garments. Kṛṣṇa, the powerful one, along with Rāma, seeing him wearing divine garments and coming to the palace, asked for those garments. The washerman did not give them to him, and remaining there on the path spoke to him many caustic words. With the palm of his hand only Kṛṣṇa beat him. On the way itself, he, vomiting much blood, was struck down. Rāma and Kṛṣṇa, the two heroes, along with their relatives, put on those charming garments.

336-342a. The two best Yadus reached the house of a garland-maker. Seeing them he honoured them with fragrant flowers. Being delighted, the two best Yadus granted him his desired boon. Then they came to the path. There they saw a humpbacked lady of a happy face, whose body and back were crooked, and who had held a pot containing sandal. Seeing her they asked for the sandal. She, smiling, gave them excellent sandal. They took that divine sandal, and smeared (their bodies) as they liked. Giving her a beautiful form, they came to the path. Being observed by ladies, the two delicate noble ones of charming faces entered the sacrificial chamber with their followers. Keśava, Madhusūdana, seeing there a decorated, divine bow, easily took it and broke it.

342b-343. Kaṃsa, the chief of demons, seeing that bow being broken, was very much perturbed, called the principal, preeminent wrestlers and charioteers, and having deliberated with his ministers said to Cāṇūra:

Kaṃsa said :

344-345. Rāma and Kṛṣṇa, the destroyers of all demons, have come. In the morning kill them in wrestling without hesitation. With this or that means the two, proud of their strength, should be killed with endeavour by intoxicated elephants or chief wrestlers.

The lord said :

346-350. Having directed like this, the king with his younger brother and ministers, mounted, through fear, on the top of his divine palace. He put at all gates and on all paths intoxicated elephants. Everywhere he put wrestlers and intoxicated elephants. Knowing all that the intelligent Kṛṣṇa also, along with Rāma, stayed, with his followers, in the sacrificial chamber in the night. When at the end of the night, the day broke, Rāma and Kṛṣṇa got up from the bed, offered water, were well adorned, and having eaten (something) were eager and ready to fight. They went out of the house as two lions from a cave.

351-354. Kṛṣṇa saw at the gate of Kaṃsa's palace his elephant named Kuvalayāpīḍa who resembled the peak of the Himālaya mountain, bestowed prosperity on Kaṃsa, removed the pride of the elephant of god (Indra), whose body was huge, who was intoxicated. Seeing that great elephant, Kṛṣṇa the supporter of the earth, held his trunk with his hand, and jumping properly, easily whirled him round and threw him on the ground. That great elephant, with his entire body crushed, and crying with a fierce sound, suddenly fell on the ground, and died.

355-361. Having killed him, Rāma and Kṛṣṇa drew out his tusks, seized them and then entered the arena to fight with the wrestlers. The demons that were there, on seeing the valour of Kṛṣṇa were frightened; they fled and came to the harem. Having very securely closed the doors they remained there in thousands. Seeing the doors firmly closed, the mighty Kṛṣṇa easily struck them with his foot and caused them to fall down. The two being broken were knocked down. The army and the troop were arranged. All remaining there were killed with bodies and necks crushed. O you noble one, then the two very strong, magnanimous fleshy ones, eager to fight, whirling the tusks, saw the wrestlers, Cāṇūra and Muṣṭika . Kaṃsa also, seeing the very strong Kṛṣṇa and Rāma, was frightened, and then said to his best wrestler, Cāṇūra:

Kaṃsa said :

362. O wrestler, kill the two young cowherds at this time (i.e. now). Dividing my kingdom I shall readily give you half of it.

The lord said :

363-370. At that time Kṛṣṇa appeared to be great to the wrestlers, like another great Meru mountain in the house and the battle. He, Acyuta, was another fire of destruction in the eyes of Kaṃsa. To women he actually appeared like Cupid, and to his parents like a child. He appeared like Viṣṇu to the gods, and to cowherds like their friend. They there saw the omnipresent Viṣṇu in many forms. Vasudeva, Akrūra, so also the very intelligent cowherd Nanda climbed upon another palace, and saw the great destruction. Devakī, along with ladies staying in the harem, remained there; and all the auspicious ones with their eyes full of tears saw the boy's face. The queen consoled by them entered the house. Then all the hosts of gods, seated in aeroplanes in the sky, praised the lotus-eyed Kṛṣṇa with shouts of victory. The gods, and hosts of Maruts loudly said, "Kill Kaṃsa." In the meanwhile, when the musical instruments were sounded, the very strong, best Yadus attacked the two great wrestlers.

371-376. The magnanimous ones, resembling dark and white mountains fought with them—Kṛṣṇa with Cāṇūra, and Balarāma with Muṣṭika. Due to the fight between the wrestlers, so also to (strokes of) fists and kicks, there was a great havoc, causing fear (even) to gods. Kṛṣṇa, having sported with Cāṇūra for a long time, having crushed the body of the wrestler, easily knocked him down. That great wrestler who caused great unhappiness to gods and demons, vomiting profuse blood, fell on the ground and died. Similarly Rāma fought with Muṣṭika for a long time. The powerful one struck him on his chest with fists. With his bones and sinews broken he fell on the ground. Then all the wrestlers seeing the valour (of Balarāma) ran away.

377-387. Kaṃsa suffering from agony, was very much frightened. In the meanwhile the invincible, magnanimous heroes, Rāma and Kṛṣṇa got upon the high palatial seat. Kṛṣṇa, Hari, striking with one foot Kaṃsa on his head knocked him down on the ground from the top of the palace. He, with all his limbs broken, (fell) dead on the ground. When Kṛṣṇa had killed Kaṃsa, very strong Rāma also struck his (Kaṃsa's) younger brother Sunāman with the fist only. The supporter of the earth (i.e. Balarāma) knocked him down on the ground. Rāma and Kṛṣṇa, having killed the wicked Kaṃsa along with his younger brother, approached their parents, and saluted them devoutly. Devakī and Vasudeva repeatedly embraced them and longing for sons, smelled the two affectionately on their heads. Over them the breasts of Devakī showered milk. Then having cheered up their parents, Rāma and Kṛṣṇa went out. O goddess, in the meanwhile divine drums were beaten, and the chief gods dropped showers of flowers. The divine hosts of gods having praised and saluted Kṛṣṇa, and being very highly pleased, went to their respective worlds. Kṛṣṇa, the pious one, along with Rāma saluted the cowherd Nanda and

the old cowherds, and joyfully embraced them. He gladly gave them wealth with many gems.

388-392. Kṛṣṇa honoured all those old cowherds with garments, ornaments etc. and with much wealth and corn. Dismissed by that Kṛṣṇa, they, led by the cowherd Nanda, and full of joy and sorrow, went to the divine Vraja. Having approached their maternal grandfather, the invincible Rāma and Kṛṣṇa freed him from imprisonment, and having repeatedly consoled him, Kṛṣṇa consecrated him on the kingdom (i.e. as the king). Through best brāhmaṇas he got performed the obsequies of Kaṃsa. Having installed the chief Yadus like Akrūra on the kingdom (i.e. as kings) he made Ugrasena the (chief) king, and Kṛṣṇa, Vasudeva's pious son, ruled the kingdom righteously.

[1]: [1] : Vv. 196, 198, 199, 200, 201 etc. are not clear.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 246

Jarāsandha Defeated

Chapter 658 of 693 · 71 detected Sanskrit verse markers

Sanskrit

श्रीमहेश्वर उवाच-
अथोपनयनं नाम चकारानकदुंदुभिः ।
पुत्रयोर्वेदविधिना तस्मिन्वै रामकृष्णयोः १।
आचार्येण हि गर्गेण संस्कृतौ रामकेशवौ ।
पंडितैर्वैष्णवैर्दिव्यैः स्नापनैर्विमलैः शुभैः २।
कृतसंस्कारकर्माणौ रामकृष्णौ महाबलौ ।
सांदीपनेर्गृहं गत्वा नमस्कृत्य महात्मनः ३।
अधीत्य वेदशास्त्राणि तस्मात्तौ द्विजपुंगवात् ।
मृतं पुत्रं समानीय ददतुस्तस्य दक्षिणाम् ४।
आशिषो वचनं लब्ध्वा गुरोस्तस्मान्महात्मनः ।
तस्मै प्रणम्य मथुरां जग्मतुर्यदुपुंगवौ ५।
अथ कृष्णेन निहतं श्रुत्वा कंसं दुरासदम् ।
श्वशुरस्तस्य नृपतेर्जरासंधो महाबलः ६।
अक्षौहिणीसहस्रैस्तु सेनानीकैर्महाबलैः ।
कृष्णं हंतुं समागत्य रुरोध मथुरां पुरीम् ७।

रामकृष्णौ महावीर्यौ विनिर्गत्य पुरोत्तमात् ।
गजवाजिसमाकीर्णं तद्बलौघमपश्यताम् ८।
सस्मार वासुदेवस्तु पूर्वं रूपं सनातनम् ।
तस्य स्मरणमात्रेण दारुको विष्णुसारथिः ९।
सुग्रीवपुष्पकं नाम समानीय महारथम् ।
वाजिभिर्दिव्यपुष्पाद्यैरुह्यमानं सनातनम् १०।
दिव्यायुधैरुपेतं तं शंखचक्रगदादिभिः ।
वैनतेयपताकेन शोभितं देवदुर्जयम् ११।
अवनीं प्राप्य गोविंदं प्रणम्य हरिसारथिः ।
प्रददौ स्यंदनं शुभ्रं सायुधाश्वसमन्वितम् १२।
दृष्ट्वा हर्षेण कृष्णोऽपि परिणीय महारथम् ।
आरुरोहाग्रजेनैव स्तूयमानो मरुद्गणैः १३।
चतुर्भुजं वपुर्भूत्वा शंखचक्रगदासिभृत् ।
किरीटी कुंडली स्रग्वी संग्रामाभिमुखं ययौ १४।
बलदेवोऽपि मुशलं लांगलं गृह्य वीर्यवान् ।

तत्सैन्यं हंतुमारेभे महेश्वर इवापरः १५।
दारुकश्च रथं शीघ्रं नोदयामास तद्रणे ।
तृणगुल्मलताक्रांते काननेऽग्निमिवानिलः १६।
ततो गदाभिः परिघैः शक्तिभिर्मुद्गरैस्तथा ।
तद्रथं छादयामासुर्जरासंधस्य सैनिकाः १७।
चक्रेणैव हरिस्तूर्णं तानि चिच्छेद लीलया ।
बहुनि तृणकाष्ठानि महावह्निरिवार्चिषा १८।
ततः शार्ङ्गं समादाय सायकैरक्षयैः शितैः ।
चिच्छेद तानि सैन्यानि न प्राज्ञायत किंचन १९।
चक्रच्छिन्नास्यकमलाः केचित्तत्र महाबलाः ।
गदया चूर्णिताः केचित्केचिदन्यैर्महारणे २०।
केचिच्चैवासिनाछिन्नास्तथान्ये शरताडिताः ।
लांगलाग्रहतग्रीवा मुशलाहतमस्तकाः २१।
क्षणेन तद्बलं सर्वं निहत्य मधुसूदनः ।
शंखं दध्मौ यदुश्रेष्ठो लयाशनि निभस्वनम् २२।

शंखरावविनिर्भिन्नहृदयास्ते महाबलाः ।
योधाः साश्वाः सनागाश्च पतितास्त्यक्तजीविताः २३।
अक्षौहिणीसहस्रं तु साश्वं सरथकुंजरम् ।
कृष्णेनैकेन निहतं निःशेषं तदभूद्बलम् २४।
निहतं वासुदेवेन प्रहरार्द्धेन शार्ङ्गिणा ।
ततो देवगणाः सर्वे हर्षनिर्भरचेतसः २५।
ववृषुः पुष्पवर्षाणि साधुसाध्विति चाब्रुवन् ।
सर्वमप्यवनीभारं विमुच्य धरणीधरः २६।
संस्तूयमानस्त्रिदशैर्बभौ संग्राममूर्द्धनि ।
निहतं स्वबलं दृष्ट्वा जरासंधोऽतिवीर्यवान् २७।
योद्धुमभ्याययौ तूर्णं बलदेवेन दुर्मतिः ।
तयोर्युद्धमभूद्घोरं संग्रामेष्वनिवर्तिनोः २८।
रामो लांगलमादाय रथं तस्य ससारथिम् ।
विनिपात्य रणे शूरो गृहीत्वा तं महाबलम् २९।
उद्यम्य मुशलं तूर्णं तं हंतुमुपचक्रमे ।

प्राणसंशयमापन्नं जरासंधं नृपोत्तमम् ३०।
कृतं रामेण बलिना सिंहेनेव महागजम् ।
दृष्ट्वा कृष्णोग्रजं प्राह न हंतव्य इति प्रभुः ३१।
मोचयामास धर्मात्मा जरासंधं महामतिः ।
विमुच्य कृष्णवाक्येन शत्रुं संकर्षणोऽव्ययः ३२।
सानुजो रथमारुह्य मथुरां प्रविवेश ह ।
स कालयवनं प्राप्य महावीर्यं बलान्वितम् ३३।
पुत्रयोर्वसुदेवस्य समाचष्ट पराक्रमम् ।
दानवानां वधं चैव कंसस्य निधनं तथा ३४।

अक्षौहिणीनां च वधं तथा स्वस्य पराजयम् ।
सर्वं निवेदयामास कृष्णस्य चरितं महत् ३५।
तच्छ्रुत्वा यवनः क्रुद्धो महाबलपराक्रमैः ।
म्लेच्छकोटिसहस्रैस्तु संवृतो मदसंयुतैः ३६।
मगधाधिपतेस्तस्य सहायार्थं महाबलः ।
तेनैव सहितस्तूर्णं जगाम मथुरां पुरीम् ३७।

बलैराच्छाद्य पृथिवीं नानाजनपदान्विताम् ।
संनिवेश्य महासैन्यं रुरोध मथुरां पुरीम् ३८।
कृष्णोऽपि चिंतयित्वाऽथ पौराणां कुशलं तदा ।
ययाचे सागरं भूमिं निवासार्थं जनस्य च ३९।
त्रिंशद्योजनविस्तीर्णां ददौ कृष्णस्य सागरः ।
असृजत्पयसां मध्ये तत्र द्वारवतीं पुरीम् ४०।
बहुप्रासादसंयुक्तां हेमप्राकारतोरणाम् ।
नानामणिमयैर्दिव्यैर्गृहपंक्तिभिरावृताम् ४१।
उद्यानैश्च तथा रम्यैस्तडागैर्बहुभिर्युताम् ।
असृजत्पुंडरीकाक्षो यथेंद्रस्यामरावतीम् ४२।
सुषुप्तान्मथुरायां तु पौरांस्तत्र जनार्दनः ।
उद्धृत्य सहसा रात्रौ द्वारावत्यां निवेशयत् ४३।
प्रबुद्धास्ते जनाः सर्वे पुत्रदारसमन्विताः ।
हेमहर्म्यतलेविष्टा विस्मयं परमं ययुः ४४।
बहुभिर्धनधान्यैश्च दिव्यवस्त्रविभूषणैः ।

परिपूर्णैरिवाभोगैर्गृहमुख्यैः समावृताः ४५।
तस्मिन्प्रहृष्टाः संतस्थुर्दिवि देवगणा इव ।
यवनेन तदा योद्धुं रामकृष्णौ महाबलौ ४६।
विनिर्ययतुरात्मेशौ मथुराया बहिस्तदा ।
रामो लांगलमादाय मुशलं च महारथः ४७।
जघान समरे क्रुद्धो यवनानां महद्बलम् ।
कृष्णस्तु शार्ङ्गमासज्य बाणैरग्निशिखोपमैः ४८।
निर्ददाह बलं सर्वं म्लेच्छानां देवकीसुतः ।
निहतं स्वबलं दृष्ट्वा स कालयवनो बली ४९।
युयुधे वासुदेवेन गदया यवनेश्वरः ।
कृष्णोऽपि कदनं तेन कृत्वा चिरमनामयः ५० 6.246.50।
विमुखः प्राद्रवत्तस्मात्संग्रामात्कमलेक्षणः ।
सोनुयातोऽतिवेगेन तिष्ठतिष्ठेति चाब्रुवन् ५१।
वेगात्कृष्णो गिरिगुहां प्रविवेश महामतिः ।
तत्र प्रसुप्तो राजाऽसौ मुचुकुंदो महामुनिः ५२।

अदृश्यस्तस्य नृपतेः संस्थितो भगवान्हरिः ।
यवनोऽपि महावीरो गदामुद्यम्य पाणिना ५३।

कृष्णं हंतु समारब्धो गुहां तां प्रविवेश ह ।
दृष्ट्वा शयानं राजानं मत्वा कृष्णं जनार्दनम् ५४।
पादेन ताडयामास मुचुकुंदं महामुनिम् ।
ततः प्रबुद्धो भगवान्मुचुकुंदो महामुनिः ५५।
क्रोधात्संरक्तनयनो हुंकारं कृतवानसौ ।
तस्य हुंकारशब्देन तथा क्रोधनिरीक्षणात् ५६।
निर्दग्धो भस्मतां प्राप यवनस्त्यक्तजीवितः ।
ततस्तु कृष्णो ददृशे राजर्षेः पुरतः प्रभुः ५७।
नीलोत्पलदलश्यामः पुंडरीकनिभेक्षणः ।
शंखचक्रगदापाणिः पीतवासा जनार्दनः ५८।
दृष्ट्वा तं सहसोत्थाय राजर्षिरमितौजसम् ।
अहोभाग्यमहोभाग्यमित्युवाच महामुनिः ५९।
पुलकांकितसर्वांगः सानंदाश्रुजलाकुलः ।

स्तुवन्वै जयशब्देन प्रणनाम मुहुर्मुहुः ६०।
मुचुकुंद उवाच-
धन्योस्मि कृतकृत्योस्मि दर्शनात्परमेश्वर ।
अद्य मे सफलं जन्म जीवितं सफलं मम ६१।
नमस्ते वासुदेवाय जगन्नाथाय शार्ङ्गिणे ।
दामोदराय देवाय तेजसां निधये नमः ६२।
अधोक्षजाय हरये नृसिंहवपुषे नमः ।
राघवाय नमस्तुभ्यं पुंडरीकेक्षणाय च ६३।
अच्युतायाविकाराय तथानंताय ते नमः ।
गोविंदाय नमस्तुभ्यं विष्णवे जिष्णवे नमः ६४।
नारायणाय श्रीशाय कृष्णाय परमात्मने ।
मुकुंदाय नमस्तुभ्यं चतुर्व्यूहाय ते नमः ६५।
नमः परमकल्याण नमस्ते परमात्मने ।
वासुदेवाय शांताय यदूनां पतये नमः ६६।
महेश्वर उवाच-

एवं स्तुत्वा तु गोविंदं प्रणनाम पुनः पुनः ।
संतुष्टो भगवान्प्राह मुचुकुंदं महामुनिम् ६७।
श्रीभगवानुवाच-
वरं वृणीष्व राजर्षे यत्ते मनसि वर्त्तते ।
महेश्वर उवाच-
सोऽपि मुक्तिं ययाचाथ पुनरावृत्तिवर्जिताम् ६८।
तस्मै ददौ तदा कृष्णो दिव्यं लोकं सनातनम् ।
राजा तु मानुषं रूपं विहायाथ महामतिः ६९।
समानं रूपमास्थाय देवस्य परमात्मनः ।
वैनतेयं समारुह्य शाश्वतं पदमाविशत् ७०।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमाहेश्वरसंवादे श्रीकृष्णचरिते मुचुकुंदमोक्षोनाम षट्चत्वारिंशदधिकद्विशततमोऽध्यायः २४६।

Roman transliteration

śrīmaheśvara uvāca-
athopanayanaṃ nāma cakārānakaduṃdubhiḥ |
putrayorvedavidhinā tasminvai rāmakṛṣṇayoḥ 1|
ācāryeṇa hi gargeṇa saṃskṛtau rāmakeśavau |
paṃḍitairvaiṣṇavairdivyaiḥ snāpanairvimalaiḥ śubhaiḥ 2|
kṛtasaṃskārakarmāṇau rāmakṛṣṇau mahābalau |
sāṃdīpanergṛhaṃ gatvā namaskṛtya mahātmanaḥ 3|
adhītya vedaśāstrāṇi tasmāttau dvijapuṃgavāt |
mṛtaṃ putraṃ samānīya dadatustasya dakṣiṇām 4|
āśiṣo vacanaṃ labdhvā gurostasmānmahātmanaḥ |
tasmai praṇamya mathurāṃ jagmaturyadupuṃgavau 5|
atha kṛṣṇena nihataṃ śrutvā kaṃsaṃ durāsadam |
śvaśurastasya nṛpaterjarāsaṃdho mahābalaḥ 6|
akṣauhiṇīsahasraistu senānīkairmahābalaiḥ |
kṛṣṇaṃ haṃtuṃ samāgatya rurodha mathurāṃ purīm 7|

rāmakṛṣṇau mahāvīryau vinirgatya purottamāt |
gajavājisamākīrṇaṃ tadbalaughamapaśyatām 8|
sasmāra vāsudevastu pūrvaṃ rūpaṃ sanātanam |
tasya smaraṇamātreṇa dāruko viṣṇusārathiḥ 9|
sugrīvapuṣpakaṃ nāma samānīya mahāratham |
vājibhirdivyapuṣpādyairuhyamānaṃ sanātanam 10|
divyāyudhairupetaṃ taṃ śaṃkhacakragadādibhiḥ |
vainateyapatākena śobhitaṃ devadurjayam 11|
avanīṃ prāpya goviṃdaṃ praṇamya harisārathiḥ |
pradadau syaṃdanaṃ śubhraṃ sāyudhāśvasamanvitam 12|
dṛṣṭvā harṣeṇa kṛṣṇo'pi pariṇīya mahāratham |
ārurohāgrajenaiva stūyamāno marudgaṇaiḥ 13|
caturbhujaṃ vapurbhūtvā śaṃkhacakragadāsibhṛt |
kirīṭī kuṃḍalī sragvī saṃgrāmābhimukhaṃ yayau 14|
baladevo'pi muśalaṃ lāṃgalaṃ gṛhya vīryavān |

tatsainyaṃ haṃtumārebhe maheśvara ivāparaḥ 15|
dārukaśca rathaṃ śīghraṃ nodayāmāsa tadraṇe |
tṛṇagulmalatākrāṃte kānane'gnimivānilaḥ 16|
tato gadābhiḥ parighaiḥ śaktibhirmudgaraistathā |
tadrathaṃ chādayāmāsurjarāsaṃdhasya sainikāḥ 17|
cakreṇaiva haristūrṇaṃ tāni ciccheda līlayā |
bahūni tṛṇakāṣṭhāni mahāvahnirivārciṣā 18|
tataḥ śārṅgaṃ samādāya sāyakairakṣayaiḥ śitaiḥ |
ciccheda tāni sainyāni na prājñāyata kiṃcana 19|
cakracchinnāsyakamalāḥ kecittatra mahābalāḥ |
gadayā cūrṇitāḥ kecitkecidanyairmahāraṇe 20|
keciccaivāsināchinnāstathānye śaratāḍitāḥ |
lāṃgalāgrahatagrīvā muśalāhatamastakāḥ 21|
kṣaṇena tadbalaṃ sarvaṃ nihatya madhusūdanaḥ |

śaṃkhaṃ dadhmau yaduśreṣṭho layāśani nibhasvanam 22|

śaṃkharāvavinirbhinnahṛdayāste mahābalāḥ |
yodhāḥ sāśvāḥ sanāgāśca patitāstyaktajīvitāḥ 23|
akṣauhiṇīsahasraṃ tu sāśvaṃ sarathakuṃjaram |
kṛṣṇenaikena nihataṃ niḥśeṣaṃ tadabhūdbalam 24|
nihataṃ vāsudevena praharārddhena śārṅgiṇā |
tato devagaṇāḥ sarve harṣanirbharacetasaḥ 25|
vavṛṣuḥ puṣpavarṣāṇi sādhusādhviti cābruvan |
sarvamapyavanībhāraṃ vimucya dharaṇīdharaḥ 26|
saṃstūyamānastridaśairbabhau saṃgrāmamūrddhani |
nihataṃ svabalaṃ dṛṣṭvā jarāsaṃdho'tivīryavān 27|
yoddhumabhyāyayau tūrṇaṃ baladevena durmatiḥ |
tayoryuddhamabhūddhoraṃ saṃgrāmeṣvanivartinoḥ 28|
rāmo lāṃgalamādāya rathaṃ tasya sasārathim |
vinipātya raṇe śūro gṛhītvā taṃ mahābalam 29|
udyamya muśalaṃ tūrṇaṃ taṃ haṃtumupacakrame |

prāṇasaṃśayamāpannaṃ jarāsaṃdhaṃ nṛpottamam 30|
kṛtaṃ rāmeṇa balinā siṃheneva mahāgajam |
dṛṣṭvā kṛṣṇograjaṃ prāha na haṃtavya iti prabhuḥ 31|
mocayāmāsa dharmātmā jarāsaṃdhaṃ mahāmatiḥ |
vimucya kṛṣṇavākyena śatruṃ saṃkarṣaṇo'vyayaḥ 32|
sānujo rathamāruhya mathurāṃ praviveśa ha |
sa kālayavanaṃ prāpya mahāvīryaṃ balānvitam 33|
putrayorvasudevasya samācaṣṭa parākramam |
dānavānāṃ vadhaṃ caiva kaṃsasya nidhanaṃ tathā 34|
akṣauhiṇīnāṃ ca vadhaṃ tathā svasya parājayam |
sarvaṃ nivedayāmāsa kṛṣṇasya caritaṃ mahat 35|
tacchrutvā yavanaḥ kruddho mahābalaparākramaiḥ |
mlecchakoṭisahasraistu saṃvṛto madasaṃyutaiḥ 36|
magadhādhipatestasya sahāyārthaṃ mahābalaḥ |
tenaiva sahitastūrṇaṃ jagāma mathurāṃ purīm 37|

balairācchādya pṛthivīṃ nānājanapadānvitām |
saṃniveśya mahāsainyaṃ rurodha mathurāṃ purīm 38|
kṛṣṇo'pi ciṃtayitvā'tha paurāṇāṃ kuśalaṃ tadā |
yayāce sāgaraṃ bhūmiṃ nivāsārthaṃ janasya ca 39|
triṃśadyojanavistīrṇāṃ dadau kṛṣṇasya sāgaraḥ |
asṛjatpayasāṃ madhye tatra dvāravatīṃ purīm 40|
bahuprāsādasaṃyuktāṃ hemaprākāratoraṇām |
nānāmaṇimayairdivyairgṛhapaṃktibhirāvṛtām 41|
udyānaiśca tathā ramyaistaḍāgairbahubhiryutām |
asṛjatpuṃḍarīkākṣo yatheṃdrasyāmarāvatīm 42|
suṣuptānmathurāyāṃ tu paurāṃstatra janārdanaḥ |
uddhṛtya sahasā rātrau dvārāvatyāṃ niveśayat 43|
prabuddhāste janāḥ sarve putradārasamanvitāḥ |
hemaharmyataleviṣṭā vismayaṃ paramaṃ yayuḥ 44|
bahubhirdhanadhānyaiśca divyavastravibhūṣaṇaiḥ |

paripūrṇairivābhogairgṛhamukhyaiḥ samāvṛtāḥ 45|
tasminprahṛṣṭāḥ saṃtasthurdivi devagaṇā iva |
yavanena tadā yoddhuṃ rāmakṛṣṇau mahābalau 46|

viniryayaturātmeśau mathurāyā bahistadā |
rāmo lāṃgalamādāya muśalaṃ ca mahārathaḥ 47|
jaghāna samare kruddho yavanānāṃ mahadbalam |
kṛṣṇastu śārṅgamāsajya bāṇairagniśikhopamaiḥ 48|
nirdadāha balaṃ sarvaṃ mlecchānāṃ devakīsutaḥ |
nihataṃ svabalaṃ dṛṣṭvā sa kālayavano balī 49|
yuyudhe vāsudevena gadayā yavaneśvaraḥ |
kṛṣṇo'pi kadanaṃ tena kṛtvā ciramanāmayaḥ 50 6.246.50|
vimukhaḥ prādravattasmātsaṃgrāmātkamalekṣaṇaḥ |
sonuyāto'tivegena tiṣṭhatiṣṭheti cābruvan 51|
vegātkṛṣṇo giriguhāṃ praviveśa mahāmatiḥ |
tatra prasupto rājā'sau mucukuṃdo mahāmuniḥ 52|

adṛśyastasya nṛpateḥ saṃsthito bhagavānhariḥ |
yavano'pi mahāvīro gadāmudyamya pāṇinā 53|
kṛṣṇaṃ haṃtu samārabdho guhāṃ tāṃ praviveśa ha |
dṛṣṭvā śayānaṃ rājānaṃ matvā kṛṣṇaṃ janārdanam 54|
pādena tāḍayāmāsa mucukuṃdaṃ mahāmunim |
tataḥ prabuddho bhagavānmucukuṃdo mahāmuniḥ 55|
krodhātsaṃraktanayano huṃkāraṃ kṛtavānasau |
tasya huṃkāraśabdena tathā krodhanirīkṣaṇāt 56|
nirdagdho bhasmatāṃ prāpa yavanastyaktajīvitaḥ |
tatastu kṛṣṇo dadṛśe rājarṣeḥ puratāḥ prabhuḥ 57|
nīlotpaladalaśyāmaḥ puṃḍarīkanibhekṣaṇaḥ |
śaṃkhacakragadāpāṇiḥ pītavāsā janārdanaḥ 58|
dṛṣṭvā taṃ sahasotthāya rājarṣiramitaujasam |
ahobhāgyamahobhāgyamityuvāca mahāmuniḥ 59|
pulakāṃkitasarvāṃgaḥ sānaṃdāśrujalākulaḥ |

stuvanvai jayaśabdena praṇanāma muhurmuhuḥ 60|
mucukuṃda uvāca-
dhanyosmi kṛtakṛtyosmi darśanātparameśvara |
adya me saphalaṃ janma jīvitaṃ saphalaṃ mama 61|
namaste vāsudevāya jagannāthāya śārṅgiṇe |
dāmodarāya devāya tejasāṃ nidhaye namaḥ 62|
adhokṣajāya haraye nṛsiṃhavapuṣe namaḥ |
rāghavāya namastubhyaṃ puṃḍarīkekṣaṇāya ca 63|
acyutāyāvikārāya tathānaṃtāya te namaḥ |
goviṃdāya namastubhyaṃ viṣṇave jiṣṇave namaḥ 64|
nārāyaṇāya śrīśāya kṛṣṇāya paramātmane |
mukuṃdāya namastubhyaṃ caturvyūhāya te namaḥ 65|
namaḥ paramakalyāṇa namaste paramātmane |
vāsudevāya śāṃtāya yadūnāṃ pataye namaḥ 66|
maheśvara uvāca-

evaṃ stutvā tu goviṃdaṃ praṇanāma punaḥ punaḥ |
saṃtuṣṭo bhagavānprāha mucukuṃdaṃ mahāmunim 67|
śrībhagavānuvāca-
varaṃ vṛṇīṣva rājarṣe yatte manasi varttate |
maheśvara uvāca-
so'pi muktiṃ yayācātha punarāvṛttivarjitām 68|
tasmai dadau tadā kṛṣṇo divyaṃ lokaṃ sanātanam |
rājā tu mānuṣaṃ rūpaṃ vihāyātha mahāmatiḥ 69|

samānaṃ rūpamāsthāya devasya paramātmanaḥ |
vainateyaṃ samāruhya śāśvataṃ padamāviśat 70|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāheśvarasaṃvāde śrīkṛṣṇacarite mucukuṃdamokṣonāma ṣaṭcatvāriṃśadadhikadviśatatamo'dhyāyaḥ 246|

English translation

Śrī Maheśvara said :

1-7. Then Vasudeva performed the thread ceremony of Rāma and Kṛṣṇa according to the Vedic rite. The preceptor Garga performed the ritual for Rāma and Kṛṣṇa. The very strong Rāma and Kṛṣṇa whose purificatory rites were performed by the learned devotees of Viṣṇu , with clean, auspicious baths, went to the house of Sāndīpani . Having saluted him, and having learnt the Vedic texts and the scriptures from that noble best brāhmaṇa , they brought (back to life) his dead son, and gave that as the fee. Having received words of blessing from that noble preceptor, the two best Yadus saluted him and went (back) to Mathurā . Then the very mighty Jarāsandha , the father-in-law of that king (i.e. Kaṃsa), having heard that the invincible Kaṃsa was killed by Kṛṣṇa, came with a very great army having a strength of thousands of akṣauhiṇīs [1] to kill Kṛṣṇa and besieged the city of Mathurā.

8-16. The very powerful Rāma and Kṛṣṇa went out of that excellent city, and saw the flood of his army abounding in elephants and horses. Kṛṣṇa recollected his former, eternal form. Just by means of its recollection, Dāruka , Viṣṇu's charioteer brought the great chariot named Sugrīvapuṣpaka which was ancient and was drawn by ancient horses like Divyapuṣpa, which was equipped with divine weapons like the conch, the disc, the mace etc., was decorated with the flag (having on it the figure) of Garuda and was unconquerable (even) for gods. Viṣṇu's charioteer, on reaching the earth, saluted Kṛṣṇa and presented to him the bright chariot, possessed of weapons and horses. Kṛṣṇa too, seeing the great chariot with joy, took himself round it, and being praised by the hosts of gods, got into it along with his elder brother. He, being one with a body having four hands, holding the conch, the disc, the mace, wearing a crown, ear-rings, garlands, proceeded to fight. The strong Balarāma also, taking a pestle and a plough, started killing that army like an other Maheśvara . Dāruka too quickly drove the chariot to the battlefield, as wind (drives) fire in a forest covered with clusters of grass and creepers.

17-24. Then Jarāsandha's soldiers covered that chariot with maces, iron bars, (missiles called) śakti , and hammers. Viṣṇu quickly and easily destroyed them with his disc only, as a great fire destroys many (blades of) grass and (pieces of) wood with its flame. Then taking the Śārṅga (bow) (Kṛṣṇa) destroyed those troops with sharp arrows. Nothing was known about (the massacre). Some very strong ones had their lotus-like faces cut off with the disc. In the great battle some were crushed with the mace; some with (some) other (weapon). Some were cut off with the sword; others were struck with arrows. The necks of some were struck with the tip of the plough; the heads of some were struck with the pestle. Having, in a moment, killed that entire army, the best of the Yadus, Kṛṣṇa, blew his conch, sounding like the sound of the destructive fire. The great warriors, with their hearts rent by the sound of the conch, fell dead along with horses and elephants. Kṛṣṇa alone killed that army consisting of a thousand akṣauhiṇīs along with horses, chariots and elephants. The army had none left in it.

25-32. In half a watch Kṛṣṇa, the holder of the Śārṅga (bow) killed the army. Then all the hosts of gods with their hearts full of joy, dropped showers of flowers, and shouted, "Well (done), Well done!" The supporter of the earth having shed (i.e. removed) the entire burden of the earth, and being praised by gods, shone on the battlefield. The very mighty, wicked Jarāsandha, seeing his army killed, came to fight with Balarāma. The fight between the two not retreating from fights was very fierce. The brave

Rāma, taking his plough, knocked down his chariot along with the charioteer on the battlefield, and seizing the very strong one, raised the pestle and set out to kill him. Lord Kṛṣṇa seeing that the powerful Rāma had made Jarāsandha, the best king, face the peril to his life as a lion would do to a great elephant, said to his elder brother: “(Please) let him not be killed.” The righteous, very intelligent one got Jarāsandha freed. The immutable Saṃkarṣaṇa freed his enemy at the words of Kṛṣṇa.

33-37. He, along with his younger brother (Sunāman) got into a chariot and entered Mathura (? Magadha). Having approached Kālayavana , the powerful one, endowed with might, he told him about the valour of Vasudeva’s sons. He narrated to him the destruction of the akaṣauhiṇīs, so also his own defeat and the great deeds of Kṛṣṇa. Hearing that the very powerful, angry (Kāla) Yavana , surrounded by thousands of crores of arrogant, very strong and brave mlecchas , went quickly to Mathurā for the help of the king of Magadha.

38-39. Having covered the earth with many countries with his troops, and having placed a large army (outside the city), he besieged the city of Mathura. Kṛṣṇa too, thinking of the welfare of his citizens then asked the Ocean for (some) land for the people to reside (on).

40-46a. The Ocean gave Kṛṣṇa (a piece of land) having an expanse of thirty yojanas . In the water he created the Dvāravatī city. It had many palaces; its ramparts and arched doorways were golden. It was covered with rows of divine houses having (i.e. decked with) various jewels. It also had many charming gardens and lakes. The lotus-eyed (Kṛṣṇa) fashioned it like Indra ’s (city) Amaravatī . Janardana (i.e. Kṛṣṇa) suddenly, at night, lifted the people that were asleep there, and put them in Dvāravatī. When the people along with their sons and wives got up, they (found themselves) placed in golden mansions and (so) were much amazed. Surrounded by principal houses full of such objects of enjoyments as much wealth, corn, divine garments and ornaments, they stayed there as the hosts of gods (live) in heaven.

46b-52. Then the very powerful Rāma and Kṛṣṇa, the lords of themselves came out of Mathurā to fight with (Kāla)Yavana. Rāma, the great warrior, taking a plough and a pestle, being angry, killed the great army of the Yavanas in the battle. Kṛṣṇa, the son of Devakī , strung the Śārṅga (bow) with arrows resembling flames of fire, and burnt the entire army of the mlecchas. Seeing his army killed, that mighty Kālayavana, the lord of Yavanas, fought with Kṛṣṇa, with a mace. Seeing that great havoc (done) by him for a long time, the lotus-eyed Kṛṣṇa too, turning away from the battle, retreated. (Kālayavana) very speedily followed him, saying, ‘Wait, wait’. The very intelligent Kṛṣṇa speedily entered a cave. There the great sage, the king Mucukunda , was asleep.

53-55. Lord Kṛṣṇa remained invisible to the king. The great hero, Yavana also, raising his mace with his hand, and set out to kill Kṛṣṇa, entered that cave. Seeing the king that was asleep, and taking him to be Kṛṣṇa, Yavana struck the great sage Mucukunda with his foot. Then the revered great sage, Mucukunda, woke up.

56-60. He, with his eyes red through anger, made a hum sound. Due to his hum sound, so also due to looking at (Kālayavana) angrily, the Yavana was completely burnt, was reduced to ash and (thus) gave up his life. Then in front of the royal sage was seen Kṛṣṇa, who was dark like the petals of a blue lotus, whose eyes were like lotuses, who had the conch, the disc, the mace in his hands, and who had put on yellow garments. Seeing him of an unlimited lustre, the great sage suddenly got up and said, “Oh, great luck, great luck (to me)!” With his entire body horripilated, and (his eyes) full of tears of joy, he praising him with shouts of victory repeatedly saluted him (i.e. Kṛṣṇa).

Mucukunda said :

61 -66. O highest lord, seeing (you) I am today fortunate; I am blessed. Today my existence is fruitful; my life is fruitful. Salutation to Vāsudeva , Jagannātha (the lord of the world), Śārṅgin (holder of the Śārṅga bow), to Dāmodara , to the god, the treasure of lustres. Salutation to Adhokṣaja , to Hari , who had taken up the form of Man-Lion. Salutation to you, to Rāghava , the lotus-eyed one. Salutation to Acyuta (unfallen), to (A-) Vikāra (changeless) and Ananta (unlimited). Salutation to you, to Govinda , Viṣṇu, Jiṣṇu (conqueror). Salutation to Nārāyaṇa , to the lord of Śrī, to Śrī Kṛṣṇa, to the highest soul. Salutation to you, to Mukunda , to you having four forms. Salutation to you, the highest well-being, to the highest soul. Salutation to Vāsudeva, to Śānta (the peaceful one), to the lord of the Yadus.

Maheśvara said :

67. Having thus praised Govinda, he repeatedly saluted him. The lord, who was pleased, said to Mucukunda, the great sage:

The lord said :

68-70. O royal sage, ask for the boon which is in your mind.

Maheśvara said :

He too asked for liberation free from rebirth. Then Kṛṣṇa gave him the divine ancient world. The very intelligent king also having given up the human form, obtained the same form as of the god, the highest soul. Having mounted upon Garuḍa , he reached the eternal position.

[1]: [1] : One akaṣuhiṇī= 21870 chariots + 21870 elephants + 65610 horses+ 109350 foot-soldiers.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 247

Rukmiṇī's Abduction

Chapter 659 of 693 · 43 detected Sanskrit verse markers

Sanskrit

रुद्र उवाच-
हत्वाथ यवनं तत्र मुचुकुंदेन धीमता ।
दत्त्वा तस्मै वरं मुक्तिं निष्क्रांतो यदुनंदनः १।
हतं च यवनं श्रुत्वा जरासंधः सुदुर्मतिः ।
ययुधे रामकृष्णाभ्यां स्वबलेन समावृतः २।
कृष्णेन निहतं सैन्यं सर्वं तस्य दुरात्मनः ।
स पपात महीपृष्ठे मूर्च्छितो मगधाधिपः ३।
चिरेण लब्ध्वा संज्ञां तु विह्वलांगो भयातुरः ।
न शशाक रणे योद्धुं रामेण मगधेश्वरः ४।
विमुखः प्राद्रवत्तूर्णं हतशेषबलानुगः ।
अजेयाविति तौ मत्वा रामकृष्णौ महाबलौ ५।
तयोर्विरोधं त्यक्त्वाथ नगरीं स्वां विवेश ह ।
अथ तौ वसुदेवस्य तनयौ सह सेनया ६।
मथुरां त्यज्य नगरीं प्रविष्टौ द्वारिकां पुरीम् ।
इंद्रेण प्रेषितो वायुः सभां तत्र दिवौकसाम् ७।

कृष्णाय प्रददौ प्रीत्या निर्मितां विश्वकर्मणा ।
वज्रवैडूर्यरचितां बह्वासनविचित्रिताम् ८।
नानारत्नमयैर्दिव्यैः स्वर्णच्छत्रैर्विराजिताम् ।
तां प्राप्य रम्यां तु सभामुग्रसेनादयो नृपाः ९।
मोदंते नैगमैः सार्द्धं दिवि देवगणा इव ।
इक्ष्वाकुवंशसंभूतो रैवतो नाम पार्थिवः १०।
कन्यां दुहितरं स्वस्य सर्वलक्षणसंयुताम् ।
रामाय प्रददौ प्रीत्या रेवती नाम नामतः ११।
उपयेमे विधानेन स रामस्तां च रेवतीम् ।
रमयामास च तया शच्या इव सुरेश्वरः १२।
विदर्भराजो धर्मात्मा भीष्मको नाम धार्मिकः ।
बभूवुस्तस्य पुत्रास्तु रुक्मप्रभृतयः शुभाः १३।
तेषामवरजा कन्या रुक्मिणी वरवर्णिनी ।
कमलांशेन संभूता सर्वलक्षणसंयुता १४।
राघवत्वेभवत्सीता रुक्मिणी कृष्णजन्मनि ।

अन्येष्वेवावतारेषु विष्णोरेषा सहायिनी १५।
हिरण्यक हिरण्याक्षौ संभूतौ द्वापरे पुनः ।
शिशुपालो दंतवक्त्र इति नाम समन्वितौ १६।
चैद्यान्वये समुद्भूतौ महाबलपराक्रमौ ।
रुक्मिणी शिशुपालाय दातुमैच्छत्तदात्मजः १७।
तं नेच्छती पतिं सा तु शिशुपालं शुभानना ।
बाल्यात्प्रभृति वै विष्णुमनुरक्ता दृढव्रता १८।
उद्दिश्य कृष्णं भर्त्तारं सुराणामर्चनं सदा ।
चकार रुक्मिणी कन्या दानानि विविधानि च १९।
व्रतचर्यापराभूत्वा ध्यायंती पुरुषोत्तमम् ।
आत्मेशं स्वस्य भर्तारमुवास पितृमंदिरे २०।
कर्तुं तां शिशुपालाय विवाहं पार्थिवोत्तमः ।
चकार यत्नं पुत्रेण रुक्मिणा सविधीमता २१।
पुरोहितसुतं विप्रं प्रेषयामास रुक्मिणी ।
उद्दिश्य कृष्णं भर्त्तारं स तूर्णं द्वारकां ययौ २२।

समेत्य कृष्णं रामं च ताभ्यां विधिवदर्चितः ।
एकांते सर्वमाचष्ट रुक्मिणीभाषितं तयोः २३।
तच्छ्रुत्वा रामकृष्णौ तु तेन विप्रेण धीमता ।
सर्वशस्त्रास्त्रसंपूर्णं रथमाकाशगं प्रभुः २४।
आरुह्य सूतमुख्येन दारुकेण महात्मना ।
विदर्भनगरीं तूर्णं जग्मतुः पुरुषोत्तमौ २५।
राजानः सर्वराष्ट्रेभ्यो विवाहं द्रष्टुमागताः ।
जरासंधमुखाः सर्वे शिशुपालस्य धीमतः २६।
तस्मिन्नुद्वाहसमये रुक्मिणी रुक्मभूषणा ।
दुर्गां निःसृतार्चयितुं सखीभिर्नगराद्बहिः २७।
एतस्मिन्नेव काले तु संप्राप्तो देवकीसुतः ।
रथस्थां तां च जग्राह बलवान्मधुसूदनः २८।
सहसा रथमारोप्य ययौ तूर्णं स्वमालयम् ।
ततः क्रोधसमाविष्टा जरासंधमुखा नृपाः २९।
रुक्मिणा राजपुत्रेण युद्धाय समुपस्थिताः ।

अनुयाता हरिं क्रुद्धाश्चतुरंगबलान्विताः ३०।
बलभद्रो महाबाहुरवरुह्य रथोत्तमात् ।
लांगलं मुशलं गृह्य निजघान क्षणादरीन् ३१।
रथानश्वान्महानागांस्तथा पादचरानपि ।
लांगलमुशलाभ्यां वै निजघान बलाद्रणे ३२।
तस्य लांगलपातेन चूर्णिता रथपंक्तयः ।
नागाश्च पतिता भूमौ वज्रेणेव महीधराः ३३।
निर्भिन्नमस्तकाः सर्वे वमंतो रुधिरं बहु ।
क्षणेनैव हतं सैन्यं बलरामेण वै तदा ३४।

साश्वं सनागं सरथं सपदातिं महारणे ।
समंतात्समरे तत्र सुस्रुवुः शोणितापगाः ३५।
प्रभग्नाः पार्थिवाः सर्वे दुद्रुवुर्भयपीडिताः ।
कृष्णेन कदनं चक्रे रुक्मी क्रोधवशाद्बली ३६।
धनुरुद्यम्य बाणौघैस्ताडयामास शार्ङ्गिणम् ।
ततः प्रहस्य गोविंदः शार्ङ्गमादाय लीलया ३७।

जघानैकेनबाणेन रथाश्वांस्तस्य सारथिम् ।
रथंध्वजं पताकां च चिच्छेद धरणीधरः ३८।
विरथः खड्गमादाय धरण्यां स उपस्थितः ।
कृष्णस्तु खड्गं चिच्छेद बाणेनैकेन वीर्यवान् ३९।
ततः स मुष्टिमुद्यम्य कृष्णं वक्षस्यताडयत् ।
तं जग्राह रणे वीरं निबध्य निबिडं हरिः ४०।
तीक्ष्णं क्षुरप्रमादाय प्रहसन्मधुसूदनः ।
शिरसो मुंडनं कृत्वा मुमोच च जनार्दनः ४१।
स तु शोकसमाविष्टो निःश्वसन्नुरगो यथा ।
आविवेश पुरं स्वीयं स तु तत्रैव चावसत् ४२।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रीकृष्णचरिते विदर्भसेनाविध्वंसनंनाम सप्तचत्वारिंशदधिकद्विशततमोऽध्यायः २४७।

Roman transliteration

rudra uvāca-
hatvātha yavanaṃ tatra mucukuṃdena dhīmatā |
dattvā tasmai varaṃ muktiṃ niṣkrāṃto yadunaṃdanaḥ 1|
hataṃ ca yavanaṃ śrutvā jarāsaṃdhaḥ sudurmatiḥ |
yayudhe rāmakṛṣṇābhyāṃ svabalena samāvṛtaḥ 2|
kṛṣṇena nihataṃ sainyaṃ sarvaṃ tasya durātmanaḥ |
sa papāta mahīpṛṣṭhe mūrcchito magadhādhipaḥ 3|
cireṇa labdhvā saṃjñāṃ tu vihvalāṃgo bhayāturaḥ |
na śaśāka raṇe yoddhuṃ rāmeṇa magadheśvaraḥ 4|
vimukhaḥ prādravattūrṇaṃ hataśeṣabalānugaḥ |
ajeyāviti tau matvā rāmakṛṣṇau mahābalau 5|
tayorvirodhaṃ tyaktvātha nagarīṃ svāṃ viveśa ha |
atha tau vasudevasya tanayau saha senayā 6|
mathurāṃ tyajya nagarīṃ praviṣṭau dvārikāṃ purīm |
iṃdreṇa preṣito vāyuḥ sabhāṃ tatra divaukasām 7|

kṛṣṇāya pradadau prītyā nirmitāṃ viśvakarmaṇā |
vajravaiḍūryaracitāṃ bahvāsanavicitritām 8|
nānāratnamayairdivyaiḥ svarṇacchatrairvirājitām |
tāṃ prāpya ramyāṃ tu sabhāmugrasenādayo nṛpāḥ 9|
modaṃte naigamaiḥ sārddhaṃ divi devagaṇā iva |
ikṣvākuvaṃśasaṃbhūto raivato nāma pārthivaḥ 10|
kanyāṃ duhitaraṃ svasya sarvalakṣaṇasaṃyutām |
rāmāya pradadau prītyā revatī nāma nāmataḥ 11|

upayeme vidhānena sa rāmastāṃ ca revatīm |
ramayāmāsa ca tayā śacyā iva sureśvaraḥ 12|
vidarbharājo dharmātmā bhīṣmako nāma dhārmikaḥ |
babhūvustasya putrāstu rukmaprabhṛtayaḥ śubhāḥ 13|
teṣāmavarajā kanyā rukmiṇī varavarṇinī |
kamalāṃśena saṃbhūtā sarvalakṣaṇasaṃyutā 14|
rāghavatvebhavatsītā rukmiṇī kṛṣṇajanmani |

anyeṣvevāvatāreṣu viṣṇoreṣā sahāyinī 15|
hiraṇyaka hiraṇyākṣau saṃbhūtau dvāpare punaḥ |
śiśupālo daṃtavaktra iti nāma samanvitau 16|
caidyānvaye samudbhūtau mahābalaparākramau |
rukmiṇī śiśupālāya dātumaicchattadātmajaḥ 17|
taṃ necchatī patiṃ sā tu śiśupālaṃ śubhānanā |
bālyātprabhṛti vai viṣṇumanuraktā dṛḍhavratā 18|
uddiśya kṛṣṇaṃ bharttāraṃ surāṇāmarcanaṃ sadā |
cakāra rukmiṇī kanyā dānāni vividhāni ca 19|
vratacaryāparābhūtvā dhyāyaṃtī puruṣottamam |
ātmeśaṃ svasya bhartāramuvāsa pitṛmaṃdire 20|
karttuṃ tāṃ śiśupālāya vivāhaṃ pārthivottamaḥ |
cakāra yatnaṃ putreṇa rukmiṇā savidhīmatā 21|
purohitasutaṃ vipraṃ preṣayāmāsa rukmiṇī |
uddiśya kṛṣṇaṃ bharttāraṃ sa tūrṇaṃ dvārakāṃ yayau 22|

sametya kṛṣṇaṃ rāmaṃ ca tābhyāṃ vidhivadarcitaḥ |
ekāṃte sarvamācaṣṭa rukmiṇībhāṣitaṃ tayoḥ 23|
tacchrutvā rāmakṛṣṇau tu tena vipreṇa dhīmatā |
sarvaśastrāstrasaṃpūrṇaṃ rathamākāśagaṃ prabhuḥ 24|
āruhya sūtamukhyena dārukeṇa mahātmanā |
vidarbhanagarīṃ tūrṇaṃ jagmatuḥ puruṣottamau 25|
rājānaḥ sarvarāṣṭrebhyo vivāhaṃ draṣṭumāgatāḥ |
jarāsaṃdhamukhāḥ sarve śiśupālasya dhīmataḥ 26|
tasminnudvāhasamaye rukmiṇī rukmabhūṣaṇā |
durgāṃ niḥsṛtārcayituṃ sakhībhirnagarādbahiḥ 27|
etasminneva kāle tu saṃprāpto devakīsutaḥ |
rathasthāṃ tāṃ ca jagrāha balavānmadhusūdanaḥ 28|
sahasā rathamāropya yayau tūrṇaṃ svamālayam |
tataḥ krodhasamāviṣṭā jarāsaṃdhamukhā nṛpāḥ 29|
rukmiṇā rājaputreṇa yuddhāya samupasthitāḥ |

anuyātā hariṃ kruddhāścaturaṃgabalānvitāḥ 30|
balabhadro mahābāhuravaruhya rathottamāt |
lāṃgalaṃ muśalaṃ gṛhya nijaghāna kṣaṇādarīn 31|
rathānaśvānmahānāgāṃstathā pādacarānapi |
lāṃgalamuśalāmyāṃ vai nijaghāna balādraṇe 32|
tasya lāṃgalapātena cūrṇitā rathapaṃktayaḥ |
nāgāśca patitā bhūmau vajreṇeva mahīdharāḥ 33|
nirbhinnamastakāḥ sarve vamaṃto rudhiraṃ bahu |
kṣaṇenaiva hataṃ sainyaṃ balarāmeṇa vai tadā 34|
sāśvaṃ sanāgaṃ sarathaṃ sapadātiṃ mahāraṇe |
samaṃtātsamare tatra susruvuḥ śoṇitāpagāḥ 35|
prabhagnāḥ pārthivāḥ sarve dudruvurbhayapīḍitāḥ |
kṛṣṇena kadanaṃ cakre rukmī krodhavaśādbalī 36|

dhanurudyamya bāṇaughaistāḍayāmāsa śārṅgiṇam |
tataḥ prahasya goviṃdaḥ śārṅgamādāya līlayā 37|

jaghānaikenabāṇena rathāśvāṃstasya sārathim |
rathaṃdhvajaṃ patākāṃ ca ciccheda dharaṇīdharaḥ 38|
virathaḥ khaṅgamādāya dharaṇyāṃ sa upasthitaḥ |
kṛṣṇastu khaṅgaṃ ciccheda bāṇenaikena vīryavān 39|
tataḥ sa muṣṭimudyamya kṛṣṇaṃ vakṣasyatāḍayat |
taṃ jagrāha raṇe vīraṃ nibadhya nibiḍaṃ hariḥ 40|
tīkṣṇaṃ kṣurapramādāya prahasanmadhusūdanaḥ |
śiraso muṃḍanaṃ kṛtvā mumoca ca janārdanaḥ 41|
sa tu śokasamāviṣṭo niḥśvasannurago yathā |
āviveśa puraṃ svīyaṃ sa tu tatraiva cāvasat 42|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde śrīkṛṣṇacarite vidarbhasenāvidhvaṃsanaṃnāma saptacatvāriṃśadadhikadviśatatamo'dhyāyaḥ 247|

English translation

Rudra said :

1-3. After the intelligent Mucukunda had killed Yavana , the descendant of Yadu gave him a boon, and went out (of the cave). Having heard that Yavana was killed, the very wicked Jarāsandha , surrounded by his army, fought with Rāma and Kṛṣṇa . Kṛṣṇa killed the entire army of that wicked one. The lord of Magadha , having fainted, fell on the ground.

4-7a. The lord of Magadha, having regained consciousness after a long time, and being distressed by fear and his body afflicted by fear, could not fight with Rāma in the battle. With his remaining army and followers killed, he, turning away (from the battle) ran away. Taking the (two) Rāma and Kṛṣṇa as unconquerable, he gave up hostility against them and entered his own city. Then the two sons of Vasudeva , along with their army left the city of Mathurā and entered the city of Dvārikā.

7b-10a. Vāyu , sent by Indra , affectionately gave Kṛṣṇa the assembly(-hall) of gods, which was fashioned by Viśvakarman , was decorated with diamonds and lapis lazuli, graced with many seats, which shone with divine golden umbrellas, full of (i.e. decked with) various gems. The kings like Ugrasena along with the traders, on arriving at the charming assembly(-hall), were delighted as hosts of gods (are delighted) in heaven.

10b-12. The king named Raivata , born in the Ikṣvāku family, affectionately gave Rāma his daughter named Revatī who was endowed with all (auspicious) marks. That Rāma duly married that Revatī and amused himself with her as Indra with Śacī .

13-19. Bhīṣmaka , the king of Vidarbha , was pious and virtuous. He had good sons like Rukma . (Bhīṣmaka's) daughter, their youngest sister was Rukmiṇī , of an excellent complexion. She was born with a portion of Lakṣmī and had all auspicious marks. She was Sītā in (the lord's) existence as Rāma, and was Rukmiṇī in his birth as Kṛṣṇa. She accompanied Viṣṇu in his other incarnations also. In the Dvāpara (age) Hiraṇyaka and Hiraṇyākṣa were again born with the names Śiśupāla and Dantavaktra . The two very mighty and brave ones were born in the family of the Cedi (king). His son desired to give Rukmiṇī (in marriage) to Śiśupāla. The beautiful-faced (Rukmiṇī) did not want Śiśupala as her husband. She, of a firm vow, was attached to Viṣṇu from her childhood. That virgin Rukmiṇī, dedicated to Viṣṇu, always worshipped the deities and gave various presents (to brāhmaṇas).

20-21. Highly devoted to practising vows, and thinking of Viṣṇu, the lord of the soul, as her husband, she lived in her father's house. Through his intelligent son Rukmin, the best king tried to get her married to Śiśupāla.

22-23. Intending to have Kṛṣṇa as her husband, she sent a brāhmaṇa , the son of her family-priest (to Kṛṣṇa). He quickly went to Dvārakā . Having approached Kṛṣṇa and Rāma and being duly honoured by them, he told them in private what Rukmiṇī had said.

24-26. Having heard it, the two best among men, Rāma and Kṛṣṇa, along with that intelligent brāhmaṇa, got into the chariot full of all weapons and missiles and moving (even) in the sky along with the noble Dāruka , quickly went to the (capital) city of Vidarbha. All kings, led by Jarāsandha, from all countries had come to witness the marriage(-ceremony) of the intelligent Śiśupāla.

27-30. At the time of the marriage, Rukmiṇī, having put on golden ornaments, went out of the city with her friends to worship Durgā . At that time only Devakī 's son (Kṛṣṇa) reached (there). The strong Kṛṣṇa seized her who was in her chariot. Suddenly putting her into his chariot he quickly came home. Then kings like Jarāsandha, full of anger, went along with prince Rukmin, to fight (with Kṛṣṇa). With their army having the fourfold division, the angry ones pursued Kṛṣṇa.

31-35. The powerful Balabhadra , having got down from his excellent chariot, took the plough and the pestle and in a moment struck the enemies. With force he struck the chariots, horses, great elephants and foot-soldiers also with his plough and pestle in the battle. Due to the fall of his plough the rows of chariots were pounded. The elephants also fell on the ground as mountains due to (the fall of) the thunderbolt (on them). The heads of all were broken; all vomitted blood profusely. At that time, in a moment, Balarāma struck down the army along with the horses, the elephants and the chariots in the great battle. On the battlefield there rivers of blood flowed on all sides.

36-42. All the kings that were routed, being tormented by fear, fled away. The powerful Rukmin, through anger, fought with Kṛṣṇa. Raising his bow, he struck Kṛṣṇa with volleys of arrows. Then Kṛṣṇa laughed and taking his Śārṅga (bow) struck with one arrow the horses of his chariot and the charioteer. The supporter of the earth rent his chariot, flag and banner. He, deprived of his chariot, stood on the ground. The powerful Kṛṣṇa cut off his sword with one arrow. Then raising his fist, he struck Kṛṣṇa on his chest. Kṛṣṇa binding him, seized him on the battlefield. Kṛṣṇa (i.e. Viṣṇu), the killer of (the demon) Madhu , smiled, and taking an arrow with a sharp horse-shoe-shaped head, shaved his head and left him. He, full of grief, and hissing like a serpent, entered his own city and stayed there only.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 248

Rukmiṇī Formally Married to Kṛṣṇa

Chapter 660 of 693 · 20 detected Sanskrit verse markers

Sanskrit

रुद्र उवाच-
अथ कृष्णस्तु रामेण रुक्मिण्या दारुकेण च ।
दिव्यं स्यंदनमारुह्य ययौ तूर्णं स्वमालयम् १।
ततः प्रविश्य नगरीं द्वारकां देवकीसुतः ।
शुभेह्नि शुभलग्ने वै वेदोक्तविधिना हरिः २।
उपयेमे नृपसुतां रुक्मिणीं रुक्मभूषिताम् ।
तस्मिन्नुद्वाहसमये देवदुंदुभयो दिवि ३।
विनेदुः पुष्पवर्षाणि ववृषुः सुरसत्तमाः ।
वसुदेवोग्रसेनौ च तथाक्रूरो यदूत्तमः ४।
बलभद्रो महातेजा ये चान्ये यदुपुंगवाः ।
चक्रुः कृष्णस्य रुक्मिण्या विवाहं सुसुखं यथा ५।
नंदगोपोथ गोपालैर्गोपवृंदैः समागतः ।
स्वलंकृताभिर्योषाभिर्यशोदा च समागता ६।
वसुदेवस्त्रियः सर्वा देवकीप्रमुखास्तथा ।
रेवती रोहिणी देवी याश्चान्याः पुरयोषितः ७।

सर्वाण्युद्वाहकर्माणि चक्रुर्हर्षसमन्विताः ।
सुराणामर्चनं प्रीत्या कर्त्तव्यं तत्र देवकी ८।
वृद्धाभिर्नृपयोषिद्भिश्चकार विधिना तदा ।
सर्वमौद्वाहिकं कर्म उत्सवं हि द्विजोत्तमैः ९।
ब्राह्मणान्भोजयामास वस्त्रैराभरणैः शुभैः ।
उग्रसेनादयस्तत्र राजानश्च सुपूजिताः १०।
नंदगोपादयो गोपा यशोदाद्याश्च योषितः ।
बहुभिः स्वर्णरत्नाद्यैर्वासोभिः सविभूषणैः ११।
पूजिताः संप्रहृष्टास्ते तद्विवाहमहोत्सवे ।
तौ दंपती समाश्लिष्य प्रणतौ जातवेदसम् १२।
वेदविद्भिर्विप्रमुख्यैराशीर्भिरभिनंदितौ ।
तस्यां विवाहवेद्यां तु शुशुभाते वधूवरौ १३।
ब्राह्मणेभ्योऽथ वृद्धेभ्यो राजन्यः सह भार्य्यया ।
ववंदे देवकीपुत्रो ज्येष्ठस्य भ्रातुरेव च १४।
एवमौद्वाहिकं सर्वं निर्वर्त्य मधुसूदनः ।

व्यसर्जयन्नृपान्सर्वान्ये च तत्र समागताः १५।
प्रस्थिता हरिणा तत्र पूजिता नृपपुंगवाः ।
ब्राह्मणाः सुमहात्मानो निर्ययुः स्वकमालयम् १६।
रुक्मिण्या सह धर्मात्मा देवकीनंदनोऽव्ययः ।
उवास सुसुखेनैव दिव्यहर्म्यतले शुभे १७।
तया वै रमयामास नारायण इव श्रिया ।
संस्तूयमानो मुनिभिर्दिवि देवगणैरपि १८।
अहन्यहनि हृष्टात्मा सुखेनैव जनार्दनः ।
अथोवास सुशोभायां द्वारवत्यां सनातनः १९।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रीकृष्णचरिते रुक्मिणीविवाहकथनंनाम अष्टाचत्वारिंशदधिकद्विशततमोऽध्यायः २४८।

Roman transliteration

rudra uvāca-
atha kṛṣṇastu rāmeṇa rukmiṇyā dārukeṇa ca |
divyaṃ syaṃdanamāruhya yayau tūrṇaṃ svamālayam 1|
tataḥ praviśya nagarīṃ dvārakāṃ devakīsutaḥ |
śubhehri śubhalagne vai vedoktavidhinā hariḥ 2|
upayeme nṛpasutāṃ rukmiṇīṃ rukmabhūṣitām |
tasminnudvāhasamaye devaduṃdubhayo divi 3|
vineduḥ puṣpavarṣāṇi vavṛṣuḥ surasattamāḥ |
vasudevograsenau ca tathākrūro yadūttamaḥ 4|
balabhadro mahātejā ye cānye yadupuṃgavāḥ |
cakruḥ kṛṣṇasya rukmiṇyā vivāhaṃ susukhaṃ yathā 5|
naṃdagopotha gopālairgopavṛṃdaiḥ samāgataḥ |
svalaṃkṛtābhiryoṣābhiryaśodā ca samāgatā 6|
vasudevastriyaḥ sarvā devakīpramukhāstathā |
revatī rohiṇī devī yāścānyāḥ purayoṣitaḥ 7|

sarvāṇyudvāhakarmāṇi cakrurharṣasamanvitāḥ |
surāṇāmarcanaṃ prītyā karttavyaṃ tatra devakī 8|
vṛddhābhirnṛpayoṣidbhiścakāra vidhinā tadā |
sarvamaudvāhikaṃ karma utsavaṃ hi dvijottamaiḥ 9|
brāhmaṇānbhojayāmāsa vastrairābharaṇaiḥ śubhaiḥ |
ugrasenādayastatra rājānaśca supūjitāḥ 10|
naṃdagopādayo gopā yaśodādyāśca yoṣitaḥ |
bahubhiḥ svarṇaratnādyairvāsobhiḥ savibhūṣaṇaiḥ 11|
pūjitāḥ saṃprahṛṣṭāste tadvivāhamahotsave |
tau daṃpatī samāśliṣya praṇatau jātavedasam 12|
vedavidbhirvipramukhyairāśīrbhirabhinaṃditau |
tasyāṃ vivāhavedyāṃ tu śuśubhāte vadhūvarau 13|
brāhmaṇebhyo'tha vṛddhebhyo rājanyaḥ saha bhāryyayā |
vavaṃde devakīputro jyeṣṭhasya bhrātureva ca 14|
evamaudvāhikaṃ sarvaṃ nirvartya madhusūdanaḥ |

vyasarjayannṛpānsarvānye ca tatra samāgatāḥ 15|
prasthitā hariṇā tatra pūjitā nṛpapuṃgavāḥ |
brāhmaṇāḥ sumahātmāno niryayuḥ svakamālayam 16|
rukmiṇyā saha dharmātmā devakīnaṃdano'vyayaḥ |

uvāsa susukhenaiva divyaharmyatale śubhe 17|
tayā vai ramayāmāsa nārāyaṇa iva śriyā |
saṃstūyamāno munibhirdivi devagaṇairapi 18|
ahanyahani hṛṣṭātmā sukhenaiva janārdanaḥ |
athovāsa suśobhāyāṃ dvāravatyāṃ sanātanaḥ 19|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde śrīkṛṣṇacarite rukmiṇīvivāhakathanaṃnāma aṣṭācatvāriṃśadadhikadviśatatamo'dhyāyaḥ 248|

English translation

Rudra said :

1-6. Then getting into the divine chariot along with Rāma , Rukmiṇī and Dāruka , Kṛṣṇa speedily went home. Then having entered the city of Dvārakā , (Śrī Kṛṣṇa) the son of Devakī , married princess Rukmiṇī decorated with (ornaments of) gold according to the Vedic rite on an auspicious day and at an auspicious time. At the time of that marriage divine drums were sounded, and the best gods dropped showers of flowers. Vasudeva , Ugrasena , so also Akrūra , the best Yadu Balabhadra of a great lustre, so also other principal Yadus married Kṛṣṇa to Rukmiṇī with great pleasure. The cowherd Nanda came (there) with young cowherds and hosts of (other) cowherds. Yaśodā also came there with well-decorated ladies.

7-10. All the wives of Vasudeva led by Devakī, Revatī , queen Rohiṇī , and other ladies from the city performed all the marriage-rites with great joy. Devakī there affectionately honoured all gods. She got done the entire nuptial rite properly with (the help of) old ladies, and also a celebration through best brāhmaṇas . She fed the brāhmaṇas and kings like Ugrasena were well honoured with auspicious garments and ornaments.

11-14. Cowherds like Nanda, ladies like Yasodā were honoured with many ornaments of gold and jewels and with garments. They were also delighted in that marriage-celebration. The couple together saluted Agni . The two were congratulated with blessings by principal brāhmaṇas knowing the Vedas . On that marriage-altar the bride and the bridegroom shone. The kṣatriya (viz. Kṛṣṇa), the son of Devakī, with his wife saluted old brāhmaṇas, so also his elder brother.

15-19. Kṛṣṇa, having thus completed the entire nuptial rite dismissed all kings that had come there. The best kings honoured by Kṛṣṇa proceeded (homewards). The very noble brāhmaṇas went to their respective abodes. The pious, immutable son of Devakī, quite happily lived in that divine mansion. He, being praised by sages and hosts of gods in heaven, amused himself with her as Viṣṇu with Lakṣmī . The eternal Viṣṇu, with his mind pleased day by day lived in the very beautiful Dvāravatī .

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 249

Kṛṣṇa's other Marriages

Chapter 661 of 693 · 112 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
सत्राजितस्य तनया नाम्ना सत्या यशस्विनी ।
पृथिव्यंशेन संभूता भार्यां कृष्णस्य वा परा १।
वैवस्वती महाभागा कालिंदी नाम नामतः ।
तृतीया तस्य भार्या सा लीलांशा समुपस्थिता २।
विंदानुविंदस्य सुतां मित्रविंदां शुचिस्मिताम् ।
स्वयंवरस्थितां कन्यामुपयेमे जनार्दनः ३।
पाशेनैकेन बद्ध्वा तान् वृषभान्सप्तदुर्मदान् ।
तां वीर्यशुल्कां जग्राह पद्मपत्रायतेक्षणः ४।
सत्राजितो महारत्नं स्यमंताख्यं महीपतिः ।
अनुजाय ददौ सोऽयं प्रसेनाय महात्मने ५।
ययाचे तं मणिवरं कदाचिन्मधुसूदनः ।
उवाच वासुदेवं तं प्रसेनः प्रसभं तदा ६।
प्रसेन उवाच-
भारानष्टसुवर्णानि नित्यं प्रसवते मणिः ।

तस्मात्कस्य न दातव्यं स्यमंताख्यमिदं मया ७।
महादेव उवाच-
कृष्णस्तु तदभिप्रायं ज्ञात्वा तूष्णीमुवास ह ।
कदाचिन्मृगयां कर्तुं कृष्णः सर्वैर्यदूत्तमैः ८।
प्रविवेश महारण्यं प्रसेनाद्यैर्महाबलैः ।
प्रत्येकं वै मृगान्हंतुमनुयाताः सहस्रशः ९।
एक एव महारण्ये प्रसेनो दूरमागतः ।
तं सिंहो दृष्टमासाद्य हत्वा रत्नं जहार सः १०।
तं सिंहं जांबबान्हत्वा मणिं गृह्य महाबलः ।
प्रविवेश बिलं तूर्णं दिव्यस्त्रीभिर्निषेवितम् ११।
तस्मिन्नस्तंगते सूर्ये वासुदेवं सहानुगः ।
चतुर्थ्यामुदितं चंद्रं दृष्ट्वा स्वं पुरमाविशत् १२।
ततः सर्वे पुरजनाः कृष्णं प्रोचुः परस्परम् ।
हत्वा प्रसेनं गोविंदो मृगव्याजेन कानने १३।
स्यमंतकं मणिवरमग्रहीदविशंकया ।

तदाकर्ण्य हरिस्तस्मिन्द्वारकाजनभाषितम् १४।
अज्ञलोकभयात्सर्वैर्यदुभिर्गहनं ययौ ।
दर्शयामास तान्सर्वान्सिंहेन निहतं वने १५।
लब्धात्मशुद्धिस्तत्रैव संस्थाप्य महतीं चमूम् ।
एकः शार्ङ्गगदापाणिर्जगाम गहनं वनम् १६।
दृष्ट्वा महाबिलं कृष्णः प्रविवेश विशंकितः ।
तत्र नाना मणिवरद्योतिते विमले गृहे १७।
सुतं जांबवतो धात्री दोलामारोप्य लीलया ।
दोलामुखे मणिं धृत्वा दोलयन्गायती मुदा १८।
सिंहः प्रसेनमवधीत्सिंहो जांबवता हतः ।
सुकुमारक मा रोदीस्तव ह्येष स्यमंतकः १९।
तच्छ्रुत्वा वासुदेवोऽथ शंखं दध्मौ प्रतापवान् ।
तेन नादेन महता निर्जगामात्र जांबवान् २०।
तयोर्युद्धमभूद्घोरं दशरात्रं निरंतरम् ।
मुष्टिभिर्वज्रकल्पैश्च सर्वभूतभयावहम् २१।

कृष्णस्य बलवृद्धिं च तथात्मबलसंक्षयम् ।
अवेक्ष्य पूर्ववचनं बुबुधे परमात्मनः २२।
सोऽयं रामोऽवतीर्णोऽत्र धर्मत्राणाय वै पुनः ।
स आगतो मम स्वामी दातुं मम मनोरथम् २३।
एवं ज्ञात्वाथ ऋक्षेशो निर्वर्त्य रणकर्म तत् ।
प्रांजलि प्राह गोविंदं को भवानिति विस्मयात् २४।
निवर्त्य कदनं शौरिः प्रोचे गंभीरया गिरा ।
श्रीकृष्ण उवाच-
पुत्रोऽहं वसुदेवस्य वासुदेव इतीरितः २५।
ममरत्नं स्यमंताख्यं हृतवांस्त्वं सुनिर्भयः ।
तद्दीयतां च शीघ्रं मे अन्यथा वधमेष्यसि २६।
महादेव उवाच-
तच्छ्रुत्वा जांबवान्हृष्टः प्रणनामाथ दंडवत् ।
परिणीय नमस्कृत्य विनयात्प्राह केशवम् २७।
जांबवानुवाच-

धन्योस्मि कृतकृत्योस्मि तव संदर्शनात्प्रभो ।
दासोऽहं पूर्वभावेन तव देवकिनंदन २८।
दत्तवानसि गोविंद कदनं पूर्वकांक्षितम् ।
मयेदं कदनं मोहाद्यत्कृतं स्वामिना त्वया ।
तत्क्षम्यतां जगन्नाथ करुणाकर शाश्वत २९।
महादेव उवाच-
इत्युक्त्वा प्रणतो भूत्वा नमस्कृत्य पुनः पुनः ।
नानारत्नमये पीठे निवेश्य विनयात्प्रभुम् ३०।
शारदाब्जनिभौ पादौ प्रक्षाल्य शुभवारिणा ।

मधुपर्कविधानेन पूजयित्वा यदूद्वहम् ३१।
वस्त्रैराभरणैर्दिव्यैः पूजयित्वा विधानतः ।
पुत्रीं जांबवतीं नाम कन्यां लावण्यसंयुताम् ३२।
कन्यारत्नं ददौ तस्मै भार्यार्थममितौजसे ।
अन्यैश्च मणिमुख्यैश्च स्यमंताख्यं ददौ मणिम् ३३।
तत्रैवोद्वाह्य तां कन्यां प्रहृष्टपरवीरहा ।

ददौ तस्मै परां मुक्तिं प्रीत्या जांबवते हरिः ३४।
गृहीत्वा तनयां तस्य कन्यां जांबवतीं मुदा ।
विनिर्गत्य बिलात्तस्मात्प्रययौ द्वारकां पुरीम् ३५।
सत्राजिते ददौ रत्नं स्यमंताख्यं यदूत्तमः ।
दुहित्रे प्रददौसोऽपि कन्यायै मणिमुत्तमम् ३६।
मासि भाद्रपदे शुक्ले चतुर्थ्यां चंद्रदर्शनम् ।
मिथ्याभिदूषणं प्राहुस्तस्मात्तत्परिवर्जयेत् ३७।
प्राप्यते दर्शनं तत्र चतुर्थ्यां शीतगोर्नरः ।
स्यमंतस्य कथां श्रुत्वा मिथ्यावादात्प्रमुच्यते ३८।
सुलक्ष्मणां नाग्नजितीं सुशीलां च यशस्विनीम् ।
मद्रराजसुतास्तिस्रः कन्यकास्ताः शुभाननाः ३९।
स्वयंवरस्थास्ताः कृष्णं वरयामासुरुज्ज्वलाः ।
एकस्मिन्दिवसे तास्तु उपयेमे यदूद्वहः ४०।
अष्टौ महिष्यस्ताः सर्वा रुक्मिण्याद्या महात्मनः ।
रुक्मिणी सत्यभामा च कालिंदी च शुचिस्मिता ४१।

मित्रविंदा जांबवती नाग्नजित्यः सुलक्ष्मणा ।
सुशीला नाम तन्वंगी महिषी चाष्टमी स्मृता ४२।
भूमिपुत्रो महावीर्यो नरको नाम राक्षसः ।
जित्वा देवपतिं शक्रं सर्वांश्चैव सुरान्रणे ४३।
अदित्या देवमातुश्च कुंडले च सुवर्चसी ।
बलाज्जग्राह देवानां रत्नानि विविधानि च ४४।
ऐरावतं महेंद्रस्य तथैवोच्चैःश्रवं हयम् ।
माणिक्यादि धनेशस्य शंखपद्मनिधिं तथा ४५।
स्त्रियश्चाप्सरसश्चैव हृतवान्क्षितिनंदनः ।
वज्रादिहेतीस्तेषां च बलाद्धृत्वा दिवौकसाम् ४६।
तैरेव स सुरान्हत्वा सभां मयविनिर्मिताम् ।
उवास व्योमगो दिव्यो नगर्यां विमलेंबरे ४७।
ततो देवगणाः सर्वे पुरस्कृत्य शचीपतिम् ।
भयार्ताः शरणं जग्मुः कृष्णमक्लिष्टकारिणम् ४८।
कृष्णोऽपि तदुपश्रुत्य सर्वं नरकचेष्टितम् ।

देवानामभयं दत्वा वैनतेयं व्यचिंतयत् ४९।
तस्मिन्क्षणे हरेस्तस्य वैनतेयो महाबलः ।

प्रांजलिः पुरतस्तस्थौ सर्वदेवनमस्कृतः ५० 6.249.50।
तमारुह्य द्विजश्रेष्ठं सत्यया सह केशवः ।
संस्तूयमानो मुनिभिः प्रययौ राक्षसालयम् ५१।
प्रदीप्यमानमाकाशे यथा सूर्यस्य मंडलम् ।
राक्षसैर्बहुभिर्युक्तं दिव्यैराभरणैर्युतम् ५२।
ददर्श तत्पुरं कृष्णो दुर्भेद्यं त्रिदशैरपि ।
तदावरणानि भगवान्वीक्ष्य चक्रेण वीर्यवान् ५३।
चिच्छेद तेजसा दीप्त्या तमांसि च दिवाकरः ।
ततस्ते राक्षसाः सर्वे शतशोऽथ सहस्रशः ५४।
उद्यम्य शूलानि तदा युद्धायाभिमुखं ययुः ।
ततस्तु तोमरैर्दिव्यैर्भिण्डिपालैः सुपट्टिशैः ५५।
केशवं ताडयामासुः पलालैरिव पावकम् ।
ततस्तु शार्ङ्गमादाय भगवान्गरुडध्वजः ५६।

दिव्यशस्त्राणि चिच्छेद बाणैरग्निशिखोपमैः ।
तेषां शिरोधरा नागानश्वांश्चैव तरस्विनः ५७।
चक्रेणैव प्रचिच्छेद वीर्यवान्पुरुषोत्तमः ।
केचिच्चक्रेण संछिन्नास्तथान्ये शरताडिताः ५८।
गदया निहताः केचिद्राक्षसास्तद्रणाजिरे ।
एवं ते राक्षसाः सर्वे पातिता धरणीतले ५९।
शक्रोत्सृष्टेन वज्रेण निर्भिन्ना इव भूधराः ।
निहत्य दानवान्सर्वान्पुंडरीकायतेक्षणः ६०।
पाञ्चजन्यं महाशंखं प्रदध्मौ पुरुषोत्तमः ।
ततः स नरको दैत्यो धनुरादाय वीर्यवान् ६१।
दिव्यं स्यंदनमारुह्य ययौ युद्धाय केशवम् ।
तयोर्युद्धमभूद्घोरं तुमुलं लोमहर्षणम् ६२।
बहुभिर्बाणसाहस्रैर्मेघयोरिव वर्षतोः ।
ततोऽर्द्धचंद्र बाणेन वासुदेवः सनातनः ६३।
तस्य राक्षसमुख्यस्य धनुश्चिच्छेद वीर्यवान् ।

ससर्जास्त्रं महादिव्यं नरकस्य महोरसि ६४।
स तेन भिन्नहृदयः पपातोर्व्यां महासुरः ।
शक्रवज्रेण निर्भिन्नो महाचल इवोन्नदन् ६५।
उपगम्य ततः कृष्णः समीपं तस्य रक्षसः ।
भूम्या संप्रार्थितः प्राह वरं वृण्विति राक्षसम् ।
स चाह राक्षसः कृष्णं गरुडोपरि संस्थितम् ६६।
न मे कृत्यं वरेणास्ति नरकोऽहं तथापि च ।
अन्यलोकहितार्थाय वृणेऽहं वरमुत्तमम् ६७।
मृताहनि तु मे कृष्ण सर्वभूतेश्वरेश्वर ।
ये नरा मंगलस्नानं कुर्वंति मधुसूदन ।

न तेषां निरयप्राप्तिर्भवत्वेवं भयापह ६८।
महादेव उवाच-
एवमस्त्विति गोविंदो ददौ तस्मै वरं प्रभुः ।
ततः पश्यन्हरेः साक्षाच्छरदंबुज सन्निभौ ६९।
चरणौ वज्रवैडूर्य्यनूपुराभ्यां विराजितौ ।

अर्चितौ विधिरुद्राद्यैस्त्रिदशैर्मुनिभिस्तथा ७०।
त्यक्त्वा प्राणान्महीपुत्रः सारूप्यमगमद्धरेः ।
ततो देवगणाः सर्वे हर्षनिर्भरमानसाः ७१।
ववृषुः पुष्पवर्षाणि तुष्टुवुश्च महर्षयः ।
प्रविश्य नगरं तस्य कृष्णः कमललोचनः ७२।
बलात्तेन गृहीतानि रत्नानि त्रिदिवौकसाम् ।
कुंडले देवमातुश्च तथैवोच्चैःश्रवो हयम् ७३।
ऐरावतं गजश्रेष्ठं प्रदीप्तं मणिपर्वतम् ।
सर्वमेतद्यदुश्रेष्ठो ददौ शक्राय वज्रिणे ७४।
पार्थिवान्सर्वराष्ट्रेभ्यो जित्वाऽसौ नरको बली ।
कन्याषोडशसाहस्रं हृतवान्नरकस्तदा ७५।
सन्निरुद्धास्तु ताः सर्वा नरकांतःपुरे तदा ।
दृष्ट्वा कृष्णं महावीर्यं कंदर्पशतसंनिभम् ७६।
भर्तारं वव्रिरे सर्वाः पतिं विश्वस्य सर्वगम् ।
एतस्मिन्नेव काले तु गोविंदोऽनंतरूपवान् ७७।

तासां करग्रहं चक्रे विधिना पुरुषोत्तमः ।
नरकस्य सुताः सर्वे पुरस्कृत्य महीं तदा ७८।
गोविंदं शरणं जग्मुस्तानरक्षद्भृणानिधिः ।
तद्राज्ये स्थाप्य तान्सर्वान्पृथिव्या वाक्य गौरवात् ७९।
ऐन्द्रं विमानमारोप्य ताश्च सर्वा वरस्त्रियः ।
देवदूतैर्महाभागैर्द्वारवत्यां न्यवेशयत् ८०।
वैनतेयं समारुह्य सत्यया सह केशवः ।
स्वर्लोकं प्रययौ तूर्णं द्रष्टुं तां देवमातरम् ८१।
प्रविश्य नगरीं तत्र देवराज्ञो जनार्दनः ।
अवरुह्य द्विजश्रेष्ठात्पत्न्या सह महाबलः ८२।
ववंदे मातरं तत्र वंद्यां तां त्रिदिवौकसाम् ।
संपरिष्वज्य बाहुभ्यामदितिः पुत्रवत्सला ८३।
निवेश्यासनमुख्ये तु पूजयामास भक्तितः ।
आदित्या वसवो रुद्राः शतक्रतुपुरोगमाः ८४।
तत्र संपूजयामासुर्यथार्हं परमेश्वरम् ।

शचीगृहं समागम्य सत्यभामा यशस्विनी ८५।
तया समर्चिता देव्या समासीना सुखासने ।
तस्मिन्काले सुपुष्पाणि पारिजातस्य किंकराः ८६।

शच्यै देव्यै ददुः प्रीत्या सहस्राक्षेण चोदिताः ।
प्रगृह्य तानि पुष्पाणि शचीदेवी सुमध्यमा ८७।
नीलनिर्मलकेशे च बबंध स्वस्य मूर्धनि ।
अवमान्य शची तत्र सत्यभामां यशस्विनीम् ८८।
अनर्हा मानुषी चेयं देवार्हं कुसुमं शुभम् ।
इति कृत्वा मतिं तस्यै न ददौ कुसुमानि सा ८९।
विनिष्क्रम्य पुरात्तस्मात्सत्या कोपसमन्विता ।
समेत्य कृष्णं भर्त्तारमुवाच कमलेक्षणा ९०।
सत्योवाच-
एषा शची यदुश्रेष्ठ पारिजातेन गर्विता ।
अदत्त्वा मम गोविंद बबंध स्वस्य मूर्द्धनि ९१।
महादेव उवाच-।

सत्यया भाषितं श्रुत्वा वासुदेवो महाबलः ।
उत्पाट्य पारिजातं तु निवेश्य गरुडोपरि ९२।
आरुह्य सत्यया तूर्णं वैनतेयं महाबलम् ।
प्रययौ द्वारकां रम्यां नगरीं देवकीसुतः ९३।
ततः कोपसमाविष्टो देवराजः शतक्रतुः ।
रुद्रैर्वसुभिरादित्यैः साध्यैश्च मरुतां गणैः ९४।
ऐरावतं समारुह्य ययौ युद्धाय केशवम् ।
ततो देवगणाः सर्वे परिवार्य्य जनार्दनम् ९५।
ववृषुः शस्त्रवर्षाणि मेघा इव महाचलम् ।
कृष्णश्चिच्छेद चक्रेण तान्यस्त्राणि दिवौकसाम् ९६।
वैनतयस्तु संक्रुद्धः पक्षपातेन वीर्यवान् ।
पातयामास तान्देवान्पलालानीव मारुतः ९७।
ततः क्रुद्धः सहस्राक्षो देवानामीश्वरः प्रभुः ।
मुमोच सहसा दीप्तं वज्रं कृष्णजिघांसया ९८।
जग्राह कृष्णस्तं वज्रं हस्तेनैकेन लीलया ।

ततो भीतः सहस्राक्षो नागेंद्रादवरुह्य सः ९९।
प्रांजलिः पुरतः स्थित्वा नमस्कृत्वा जनार्दनम् ।
प्राह गद्गदया वाचा स्तुत्वा स्तुतिभिरेव च १०० 6.249.100।
इंद्र उवाच-
देवयोग्यमिदं कृष्ण पारिजातं त्वया पुरा ।
दत्तो मम सुराणां च कथं स्थास्यति मानुषे १०१।
महादेव उवाच-
ततः प्रोवाच भगवान्सहस्राक्षमुपस्थितम् ।
शच्यावमानिता सत्या तव गेहे सुरेश्वर १०२।
अदत्त्वा पारिजातानि सत्यायै सा पुलोमजा ।
स्वयमेव स्वशिरसि धारयामास ते प्रिया १०३।

अस्या निमित्तं देवेंद्र पारिजातो हृतो मया ।
अस्यै प्रतिश्रुतं दातुं मया सुरगणेश्वर १०४।
तव गेहे पारिजातं स्थापयामीति वासव ।
तस्मादद्य न दातव्यः पारिजातः सुरेश्वर १०५।

देवतानां हितार्थाय प्रापयिष्यामि भूतले ।
तावत्तिष्ठतु देवेंद्र पारिजातो ममालये १०६।
मयि स्वर्गं गते शक्र गृहाण त्वं यथेच्छया ।
महादेव उवाच-
एवमुक्त्वा यदुश्रेष्ठस्तस्मै वज्रं ददौ स्वयम् १०७।
एवमस्त्विति गोविंदं नमस्कृत्य स वज्रभृत् ।
प्रययौ स्वपुरं दिव्यं सह देवगणैर्वृतः १०८।
कृष्णोऽपि सत्यया देव्या गरुडोपरि संस्थितः ।
संस्तूयमानो मुनिभिर्द्वारवत्यां विवेश ह १०९।
सत्यया निकटे स्थाप्य पारिजातं सुरद्रुमम् ।
रमयामास भार्याभिः सर्वाभिः सर्वगो हरिः ११०।
निशासु तासां सर्वासां गृहेषु मधुसूदनः ।
विश्वरूपधरः श्रीमानुवास स सुखप्रदः १११।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे ।
उमामहेश्वरसंवादे श्रीकृष्णचरिते श्रीवासुदेवविवाहकथनं नामैकोनपंचाशदधिकद्विशततमोऽध्यायः २४९ ।

Roman transliteration

śrīrudra uvāca-
satrājitasya tanayā nāmnā satyā yaśasvinī |
pṛthivyaṃśena saṃbhūtā bhāryāṃ kṛṣṇasya vā parā 1|
vaivasvatī mahābhāgā kāliṃdī nāma nāmataḥ |
tṛtīyā tasya bhāryā sā līlāṃśā samupasthitā 2|
viṃdānuviṃdasya sutāṃ mitraviṃdāṃ śucismitām |
svayaṃvarasthitāṃ kanyāmupayeme janārdanaḥ 3|
pāśenaikena baddhvā tān vṛṣabhānsaptadurmadān |
tāṃ vīryaśulkāṃ jagrāha padmapatrāyatekṣaṇaḥ 4|
satrājito mahāratnaṃ syamaṃtākhyaṃ mahīpatiḥ |
anujāya dadau so'yaṃ prasenāya mahātmane 5|
yayāce taṃ maṇivaraṃ kadācinmadhusūdanaḥ |
uvāca vāsudevaṃ taṃ prasenaḥ prasabhaṃ tadā 6|
prasena uvāca-
bhārānaṣṭasuvarṇāni nityaṃ prasavate maṇiḥ |

tasmātkasya na dātavyaṃ syamaṃtākhyamidaṃ mayā 7|
mahādeva uvāca-
kṛṣṇastu tadabhiprāyaṃ jñātvā tūṣṇīmuvāsa ha |
kadācinmṛgayāṃ karttuṃ kṛṣṇaḥ sarvairyadūttamaiḥ 8|
praviveśa mahāraṇyaṃ prasenādyairmahābalaiḥ |
pratyekaṃ vai mṛgānhaṃtumanuyātāḥ sahasraśaḥ 9|
eka eva mahāraṇye praseno dūramāgataḥ |

taṃ siṃho dṛṣṭamāsādya hatvā ratnaṃ jahāra saḥ 10|
taṃ siṃhaṃ jāṃbabānhatvā maṇiṃ gṛhya mahābalaḥ |
praviveśa bilaṃ tūrṇaṃ divyastrībhirniṣevitam 11|
tasminnastaṃgate sūrye vāsudevaṃ sahānugaḥ |
caturthyāmuditaṃ caṃdraṃ dṛṣṭvā svaṃ puramāviśat 12|
tataḥ sarve purajanāḥ kṛṣṇaṃ procuḥ parasparam |
hatvā prasenaṃ goviṃdo mṛgavyājena kānane 13|
syamaṃtakaṃ maṇivaramagrahīdaviśaṃkayā |

tadākarṇya haristasmindvārakājanabhāṣitam 14|
ajñalokabhayātsarvairyadubhirgahanaṃ yayau |
darśayāmāsa tānsarvānsiṃhena nihataṃ vane 15|
labdhātmaśuddhistatraiva saṃsthāpya mahatīṃ camūṃ |
ekaḥ śārṅgagadāpāṇirjagāma gahanaṃ vanam 16|
dṛṣṭvā mahābilaṃ kṛṣṇaḥ praviveśa viśaṃkitaḥ |
tatra nānā maṇivaradyotite vimale gṛhe 17|
sutaṃ jāṃbavato dhātrī dolāmāropya līlayā |
dolāmukhe maṇiṃ dhṛtvā dolayangāyatī mudā 18|
siṃhaḥ prasenamavadhītsiṃho jāṃbavatā hataḥ |
sukumāraka mā rodīstava hyeṣa syamaṃtakaḥ 19|
tacchrutvā vāsudevo'tha śaṃkhaṃ dadhmau pratāpavān |
tena nādena mahatā nirjagāmātra jāṃbavān 20|
tayoryuddhamabhūdghoraṃ daśarātraṃ niraṃtaram |
muṣṭibhirvajrakalpaiśca sarvabhūtabhayāvaham 21|

kṛṣṇasya balavṛddhiṃ ca tathātmabalasaṃkṣayam |
avekṣya pūrvavacanaṃ bubudhe paramātmanaḥ 22|
so'yaṃ rāmo'vatīrṇo'tra dharmatrāṇāya vai punaḥ |
sa āgato mama svāmī dātuṃ mama manoratham 23|
evaṃ jñātvātha ṛkṣeśo nirvartya raṇakarma tat |
prāṃjali prāha goviṃdaṃ ko bhavāniti vismayāt 24|
nivartya kadanaṃ śauriḥ proce gaṃbhīrayā girā |
śrīkṛṣṇa uvāca-
putro'haṃ vasudevasya vāsudeva itīritaḥ 25|
mamaratnaṃ syamaṃtākhyaṃ hṛtavāṃstvaṃ sunirbhayaḥ |
taddīyatāṃ ca śīghraṃ me anyathā vadhameṣyasi 26|
mahādeva uvāca-
tacchrutvā jāṃbavānhṛṣṭaḥ praṇanāmātha daṃḍavat |
pariṇīya namaskṛtya vinayātprāha keśavam 27|
jāṃbavānuvāca-

dhanyosmi kṛtakṛtyosmi tava saṃdarśanātprabho |
dāso'haṃ pūrvabhāvena tava devakinaṃdana 28|
dattavānasi goviṃda kadanaṃ pūrvakāṃkṣitam |
mayedaṃ kadanaṃ mohādyatkṛtaṃ svāminā tvayā |
tatkṣamyatāṃ jagannātha karuṇākara śāśvata 29|
mahādeva uvāca-
ityuktvā praṇato bhūtvā namaskṛtya punaḥ punaḥ |
nānāratnamaye pīṭhe niveśya vinayātprabhum 30|
śāradābjanibhau pādau prakṣālya śubhavāriṇā |
madhuparkavidhānena pūjayitvā yadūdvaham 31|
vastrairābharaṇairdivyaiḥ pūjayitvā vidhānataḥ |
putrīṃ jāṃbavatīṃ nāma kanyāṃ lāvaṇyasaṃyutām 32|

kanyāratnaṃ dadau tasmai bhāryārthamamitaujase |
anyaiśca maṇimukhyaiśca syamaṃtākhyaṃ dadau maṇim 33|
tatraivodvāhya tāṃ kanyāṃ prahṛṣṭaparavīrahā |

dadau tasmai parāṃ muktiṃ prītyā jāṃbavate hariḥ 34|
gṛhītvā tanayāṃ tasya kanyāṃ jāṃbavatīṃ mudā |
vinirgatya bilāttasmātprayayau dvārakāṃ purīm 35|
satrājite dadau ratnaṃ syamaṃtākhyaṃ yadūttamaḥ |
duhitre pradadauso'pi kanyāyai maṇimuttamam 36|
māsi bhādrapade śukle caturthyāṃ caṃdradarśanam |
mithyābhidūṣaṇaṃ prāhustasmāttatparivarjayet 37|
prāpyate darśanaṃ tatra caturthyāṃ śītagornaraḥ |
syamaṃtasya kathāṃ śrutvā mithyāvādātpramucyate 38|
sulakṣmaṇāṃ nāgnajitīṃ suśīlāṃ ca yaśasvinīm |
madrarājasutāstisraḥ kanyakāstāḥ śubhānanāḥ 39|
svayaṃvarasthāstāḥ kṛṣṇaṃ varayāmāsurujjvalāḥ |
ekasmindivase tāstu upayeme yadūdvahaḥ 40|
aṣṭau mahiṣyastāḥ sarvā rukmiṇyādyā mahātmanaḥ |
rukmiṇī satyabhāmā ca kāliṃdī ca śucismitā 41|

mitraviṃdā jāṃbavatī nāgnajityaḥ sulakṣmaṇā |
suśīlā nāma tanvaṃgī mahiṣī cāṣṭamī smṛtā 42|
bhūmiputro mahāvīryo narako nāma rākṣasaḥ |
jitvā devapatiṃ śakraṃ sarvāṃścaiva surānraṇe 43|
adityā devamātuśca kuṃḍale ca suvarcasī |
balājjagrāha devānāṃ ratnāni vividhāni ca 44|
airāvataṃ maheṃdrasya tathaivoccaiḥśravaṃ hayam |
māṇikyādi dhaneśasya śaṃkhapadmanidhiṃ tathā 45|
striyaścāpsarasaścaiva hṛtavānkṣitinaṃdanaḥ |
vajrādihetīsteṣāṃ ca balāddhṛtvā divaukasām 46|
taireva sa surānhatvā sabhāṃ mayavinirmitām |
uvāsa vyomago divyo nagaryāṃ vimaleṃbare 47|
tato devagaṇāḥ sarve puraskṛtya śacīpatim |
bhayārtāḥ śaraṇaṃ jagmuḥ kṛṣṇamakliṣṭakāriṇam 48|
kṛṣṇo'pi tadupaśrutya sarvaṃ narakaceṣṭitam |

devānāmabhayaṃ datvā vainateyaṃ vyaciṃtayat 49|
tasminkṣaṇe harestasya vainateyo mahābalaḥ |
prāṃjaliḥ puratastasthau sarvadevanamaskṛtaḥ 50 6.249.50|
tamāruhya dvijaśreṣṭhaṃ satyayā saha keśavaḥ |
saṃstūyamāno munibhiḥ prayayau rākṣasālayam 51|
pradīpyamānamākāśe yathā sūryasya maṃḍalam |
rākṣasairbahubhiryuktaṃ divyairābharaṇairyutam 52|
dadarśa tatpuraṃ kṛṣṇo durbhedyaṃ tridaśairapi |
tadāvaraṇāni bhagavānvīkṣya cakreṇa vīryavān 53|
ciccheda tejasā dīptyā tamāṃsi ca divākaraḥ |
tataste rākṣasāḥ sarve śataśo'tha sahasraśaḥ 54|
udyamya śūlāni tadā yuddhāyābhimukhaṃ yayuḥ |
tatastu tomairdivyairbhiṃḍipālaiḥ supaṭṭiśaiḥ 55|
keśavaṃ tāḍayāmāsuḥ palālairiva pāvakam |
tatastu śārṅgamādāya bhagavāngaruḍadhvajaḥ 56|

divyaśastrāṇi ciccheda bāṇairagniśikhopamaiḥ |
teṣāṃ śirodharā nāgānaśvāṃścaiva tarasvinaḥ 57|
cakreṇaiva pracicccheda vīryavānpuruṣottamaḥ |
keciccakreṇa saṃchinnāstathānye śaratāḍitāḥ 58|
gadayā nihatāḥ kecidrākṣasāstadraṇājire |
evaṃ te rākṣasāḥ sarve pātitā dharaṇītale 59|
śakrotsṛṣṭena vajreṇa nirbhinnā iva bhūdharāḥ |
nihatya dānavānsarvānpuṃḍarīkāyatekṣaṇaḥ 60|
pāñcajanyaṃ mahāśaṃkhaṃ pradadhmau puruṣottamaḥ |
tataḥ sa narako daityo dhanurādāya vīryavān 61|
divyaṃ syaṃdanamāruhya yayau yuddhāya keśavam |
tayoryuddhamabhūdghoraṃ tumulaṃ lomaharṣaṇam 62|
bahubhirbāṇasāhasrairmeghayoriva varṣatoḥ |
tato'rddhacaṃdra bāṇena vāsudevaḥ sanātanaḥ 63|
tasya rākṣasamukhyasya dhanuścicccheda vīryavān |

sasarjāstraṃ mahādivyaṃ narakasya mahorasi 64|
sa tena bhinnahṛdayaḥ papātorvyāṃ mahāsuraḥ |
śakravajreṇa nirbhinno mahācala ivonnadan 65|
upagamya tataḥ kṛṣṇaḥ samīpaṃ tasya rakṣasaḥ |
bhūmyā saṃprārthitaḥ prāha varaṃ vṛṇiti rākṣasam |
sa cāha rākṣasaḥ kṛṣṇaṃ garuḍopari saṃsthitam 66|
na me kṛtyaṃ vareṇāsti narako'haṃ tathāpi ca |
anyalokahitārthāya vṛṇe'haṃ varamuttamam 67|
mṛtāhani tu me kṛṣṇa sarvabhūteśvareśvara |
ye narā maṃgalasnānaṃ kurvaṃti madhusūdana |
na teṣāṃ nirayaprāptirbhavatvevaṃ bhayāpaha 68|
mahādeva uvāca-
evamastviti goviṃdo dadau tasmai varaṃ prabhuḥ |
tataḥ paśyanhareḥ sākṣāccharadaṃbuja sannibhau 69|
caraṇau vajravaiḍūryyanūpurābhyāṃ virājitau |

arcitau vidhirudrādyaistridaśairmunibhistathā 70|
tyaktvā prāṇānmahīputraḥ sārūpyamagamaddhareḥ |
tato devagaṇāḥ sarve harṣanirbharamānasāḥ 71|
vavṛṣuḥ puṣpavarṣāṇi tuṣṭuvuśca maharṣayaḥ |
praviśya nagaraṃ tasya kṛṣṇaḥ kamalalocanaḥ 72|
balāttena gṛhītāni ratnāni tridivaukasām |
kuṃḍale devamātuśca tathaivoccaiḥśravo hayam 73|
airāvataṃ gajaśreṣṭhaṃ pradīptaṃ maṇiparvatam |
sarvametadyaduśreṣṭho dadau śakrāya vajriṇe 74|
pārthivānsarvarāṣṭrebhyo jitvā'sau narako balī |
kanyāṣoḍaśasāhasraṃ hṛtavānnarakastadā 75|
sanniruddhāstu tāḥ sarvā narakāṃtaḥpure tadā |
dṛṣṭvā kṛṣṇaṃ mahāvīryaṃ kaṃdarpaśatasaṃnibham 76|
bhartāraṃ vavrire sarvāḥ patiṃ viśvasya sarvagam |
etasminneva kāle tu goviṃdo'naṃtarūpavān 77|

tāsāṃ karagrahaṃ cakre vidhinā puruṣottamaḥ |
narakasya sutāḥ sarve puraskṛtya mahīṃ tadā 78|
goviṃdaṃ śaraṇaṃ jagmustānarakṣadghṛṇānidhiḥ |
tadrājye sthāpya tānsarvānpṛthivyā vākya gauravāt 79|
aindraṃ vimānamāropya tāśca sarvā varastriyaḥ |
devadūtairmahābhāgairdvāravatyāṃ nyaveśayat 80|

vainateyaṃ samāruhya satyayā saha keśavaḥ |
svarlokaṃ prayayau tūrṇaṃ draṣṭuṃ tāṃ devamātaram 81|
praviśya nagarīṃ tatra devarājño janārdanaḥ |
avaruhya dvijaśreṣṭhātpatnyā saha mahābalaḥ 82|
vavaṃde mātaraṃ tatra vaṃdyāṃ tāṃ tridivaukasām |
saṃpariṣvajya bāhubhyāmaditiḥ putravatsalā 83|
niveśyāsanamukhye tu pūjayāmāsa bhaktitaḥ |
ādityā vasavo rudrāḥ śatakratupurogamāḥ 84|
tatra saṃpūjayāmāsuryathārhaṃ parameśvaram |

śacīgrhaṃ samāgamya satyabhāmā yaśasvinī 85|
tayā samarcitā devyā samāsīnā sukhāsane |
tasminkāle supuṣpāṇi pārijātasya kiṃkarāḥ 86|
śacyai devyai daduḥ prītyā sahasrākṣeṇa coditāḥ |
pragrhya tāni puṣpāṇi śacīdevī sumadhyamā 87|
nīlanirmalakeśe ca babaṃdha svasya mūrdhani |
avamānya śacī tatra satyabhāmāṃ yaśasvinīm 88|
anarhā mānuṣī ceyaṃ devārhaṃ kusumaṃ śubham |
iti kṛtvā matiṃ tasyai na dadau kusumāni sā 89|
viniṣkramya purāttasmātsatyā kopasamanvitā |
sametya kṛṣṇaṃ bharttāramuvāca kamalekṣaṇā 90|
satyovāca-
eṣā śacī yaduśreṣṭha pārijātena garvitā |
adattvā mama goviṃda babaṃdha svasya mūrddhani 91|
mahādeva uvāca-|

satyayā bhāṣitaṃ śrutvā vāsudevo mahābalaḥ |
utpāṭya pārijātaṃ tu niveśya garuḍopari 92|
āruhya satyayā tūrṇaṃ vainateyaṃ mahābalam |
prayayau dvārakāṃ ramyāṃ nagarīṃ devakīsutaḥ 93|
tataḥ kopasamāviṣṭo devarājaḥ śatakratuḥ |
rudrairvasubhirādityaiḥ sādhyaiśca marutāṃ gaṇaiḥ 94|
airāvataṃ samāruhya yayau yuddhāya keśavam |
tato devagaṇāḥ sarve parivāryya janārdanam 95|
vavṛṣuḥ śastravarṣāṇi meghā iva mahācalam |
kṛṣṇaściccheda cakreṇa tānyastrāṇi divaukasām 96|
vainatayastu saṃkruddhaḥ pakṣapātena vīryavān |
pātayāmāsa tāndevānpalālānīva mārutaḥ 97|
tataḥ kruddhaḥ sahasrākṣo devānāmīśvaraḥ prabhuḥ |
mumoca sahasā dīptaṃ vajraṃ kṛṣṇajighāṃsayā 98|
jagrāha kṛṣṇastaṃ vajraṃ hastenaikena līlayā |

tato bhītaḥ sahasrākṣo nāgeṃdrādavaruhya saḥ 99|
prāṃjaliḥ puratāḥ sthitvā namaskṛtvā janārdanam |
prāha gadgadayā vācā stutvā stutibhireva ca 100 6.249.100|
iṃdra uvāca-
devayogyamidaṃ kṛṣṇa pārijātaṃ tvayā purā |
datto mama surāṇāṃ ca kathaṃ sthāsyati mānuṣe 101|
mahādeva uvāca-
tataḥ provāca bhagavānsahasrākṣamupasthitam |
śacyāvamānitā satyā tava gehe sureśvara 102|
adattvā pārijātāni satyāyai sā pulomajā |
svayameva svaśirasi dhārayāmāsa te priyā 103|

asyā nimittaṃ deveṃdra pārijāto hṛto mayā |
asyai pratiśrutaṃ dātuṃ mayā suragaṇeśvara 104|
tava gehe pārijātaṃ sthāpayāmīti vāsava |
tasmādadya na dātavyaḥ pārijātaḥ sureśvara 105|

devatānāṃ hitārthāya prāpayiṣyāmi bhūtale |
tāvattiṣṭhatu deveṃdra pārijāto mamālaye 106|
mayi svargaṃ gate śakra gṛhāṇa tvaṃ yathecchayā |
mahādeva uvāca-
evamuktvā yaduśreṣṭhastasmai vajraṃ dadau svayam 107|
evamastviti goviṃdaṃ namaskṛtya sa vajrabhṛt |
prayayau svapuraṃ divyaṃ saha devagaṇairvṛtaḥ 108|
kṛṣṇo'pi satyayā devyā garuḍopari saṃsthitaḥ |
saṃstūyamāno munibhirdvāravatyāṃ viveśa ha 109|
satyayā nikaṭe sthāpya pārijātaṃ suradrumam |
ramayāmāsa bhāryābhiḥ sarvābhiḥ sarvago hariḥ 110|
niśāsu tāsāṃ sarvāsāṃ gṛheṣu madhusūdanaḥ |
viśvarūpadharaḥ śrīmānuvāsa sa sukhapradaḥ 111|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe |
umāmaheśvarasaṃvāde śrīkṛṣṇacarite śrīvāsudevavivāhakathanaṃ
nāmaikonapaṃcāśadadhikadviśatatamo'dhyāyaḥ 249 |

English translation

Śrī Rudra said :

1-6. The glorious daughter of Satrājit , named Satyā , born with a portion of the Earth, was another wife of Kṛṣṇa . The glorious daughter of the Sun, named Kālindī , was his third wife. She had come up as a portion of Līlā . Kṛṣṇa married Vindānuvinda's daughter Mitravindā of a bright smile, who had stood for self-choice marriage. He whose eyes were large like lotus-leaves, having bound with one noose the seven maddened bulls, took her with the dowry of his valour. King Satrājit gave to his younger brother, the noble Prasena , a great jewel called ' Syamantaka ' (see notes below) Sometime Kṛṣṇa asked for that excellent gem. Then Prasena violently said to Vāsudeva :

Prasena said :

7. This gem everyday produces eight bhāras of gold. Therefore, this gem called Syamantaka is not to be given to anyone by me.

Mahādeva said :

8-12. Having understood his intention, Kṛṣṇa remained silent. Sometime with all the best Yadus like very powerful Prasena, Kṛṣṇa went ahunting, and entered a great forest. Many in thousands followed, each one to hunt beasts. Prasena alone went far in the great forest. A lion on seeing him approached him, killed him, and snatched the gem. The very mighty Jāmbavat also killed the lion, seized the gem and quickly entered a cave resorted to by the divine women. When the sun had set, Kṛṣṇa along with his followers, entered his own city on seeing the moon risen on the fourth day.

13-18. Then all the citizens said to one another about Kṛṣṇa: “Kṛṣṇa having killed Prasena in the forest under the pretext of hunting, has definitely taken the Syamantaka gem.” Kṛṣṇa, having heard those words of the people of Dvārakā , went to a dense forest through the fear of ignorant people. He showed to all of them (Prasena) killed by a lion. Having proved his innocence and having placed a great army there only, Kṛṣṇa alone went to a dense forest with Śārṅga -bow and his mace in his hand. Seeing a great cave, Kṛṣṇa entered it with a doubt. In it, in a clean house brightened with various excellent jewels, a maid having placed Jāmbavat’s son on a swing and sportively holding the (Syamantaka) gem on its top, was oscillating the swing and singing with joy:

19-25a. “A lion had killed Prasena. The lion was killed by Jāmbavat. O good boy, do not cry. This Syamantaka belongs to you (only).” Hearing it, the brave Kṛṣṇa blew his conch. Due to that great sound Jāmbavat came out to the place. Continuously for ten (days and) nights a fierce fight, with fists like the thunderbolt, and frightening all beings, took place between the two. Jāmbavat, seeing the increase in Kṛṣṇa’s might, and decrease in his own, realised the former words of the Supreme Being. ‘This is that Rāma that has again descended for the protection of Dharma . That my master has come to grant me (the object of) my desire.’ Knowing like this the lord of the bears desisted from the fight, and with great amazement, he, with his palms joined, asked Śrī Kṛṣṇa: “Who are you?” Kṛṣṇa, stopping fighting said with a grave voice:

Śrī Kṛṣṇa said :

25b-26 I am Vasudeva ’s son, called Vāsudeva. You very fearless, have taken away my gem called Syamantaka. Give it (back) to me quickly. Otherwise you will be killed.

Mahādeva said :

27. Hearing those (words), Jāmbavat was delighted. He saluted (Kṛṣṇa) by (prostrating himself before him) like a staff. Having taken himself round Kṛṣṇa, and saluting him, he spoke to him politely:

Jāmbavat said :

28-29. I am lucky, I am satisfied after seeing you, O lord. O you son of Devakī , I am your servant due to (my being your servant in) the former existence. O Govinda , you have given the battle desired before. O you lord of the world, mine of pity, eternal one, forgive me this battle that I had with you through delusion.

Mahādeva said :

30-36. Speaking like this, and bowing and repeatedly saluting the lord he politely seated him on a seat full of (i.e. decked with) many gems. He washed his feet resembling fresh lotuses with auspicious water; worshipped the descendant of Yadu with a (respectful offering called) madhuparka ; properly honoured him with (i.e. by giving him) divine garments and ornaments; he gave him, of unlimited lustre, as his wife, his daughter endowed with beauty, named Jāmbavatī , a gem among girls. He also gave him the great gem called Syamantaka, along with other gems. Kṛṣṇa, the delighted killer of his enemies, having married the girl there only, affectionately gave that Jāmbavat final beatitude. Gladly taking that girl, his (i.e. Jāmbavat’s) daughter, he went out of the cave and from it went to the city of Dvārakā. The best Yadu gave the gem called Syamantaka to Satrājit; and to that daughter (of Jāmbavat) also he gave an excellent gem.

37-47. They say that seeing the moon on the fourth of the bright half of Bhādrapada (leads to) a false charge. Therefore, one should avoid it. If a man sees the moon on that fourth day (i.e. of the bright half of Bhādrapada), he is freed from the false charge by listening to the account of the Syamantaka. The three beautiful bright daughters of the king of Madra , viz., Sulakṣmaṇā, Nāgnajiti, and glorious Suśīlā , standing for self-choice marriage, chose Kṛṣṇa (as their husband). On one day the descendant of Yadu married them. All these, beginning with Rukmiṇī , were thus the eight queens of the noble one: Rukmiṇī, Satyabhāmā , Kālindī of a bright smile, Mitravindā, Jāmbavatī, Nāgnajiti, Sulakṣmaṇā and Suśīlā, of a slim body, said to be the eighth one. A very powerful demon, the Earth's son, named Naraka , having conquered in a battle, Indra , the lord of gods, and all (other) gods, forcibly took away the very bright ear-rings of Aditi , the mother of gods, so also the various gems of gods. So also (he took away) the Airāvata elephant of Indra and his horse Uccaiḥśravas ; and rubies etc. of Kubera , and his treasures Śaṃkha [1] and Padma . The Earth's son also kidnapped the (divine) and the celestial nymphs; so also he forcibly took away the gods' weapons like the thunderbolt; and with them only, he, having struck the gods remaining in the heaven, lived in the assembly-hall fashioned by Maya in that city in the spotless sky.

48-58. Then all hosts of gods led by Indra and overcome by fear, sought the rufuge of Kṛṣṇa, non-tormenting (one). Kṛṣṇa too hearing all those acts of Naraka, granted exemption from fear to gods and thought of Garuḍa . At that moment the very powerful Garuḍa, saluted by all gods, stood with his palms joined in front of that Viṣṇu . Keśava (i.e. Kṛṣṇa), having mounted on the best bird along with Satyā, and being praised by the sages, went to the demon's abode. It was shining in the sky like the orb of the sun. It was full of many demons and had many divine ornaments. Kṛṣṇa saw that city difficult to be broken through even by gods. The powerful lord, having observed its covers, cut them off with his disc, as the sun (removes) the darkness. Then all the demons, having raised their lances, went, in hundreds and thousands to fight. Then with divine iron clubs, small javelins thrown with the hand, and good spears with a sharp edge they struck Keśava, as fire with straws. Then the eagle-bannered lord took his Śārṅga bow, and with arrows resembling the flames of fire, he cut off the divine weapons. The powerful Supreme Being cut off, with his disc only, their necks, elephants and speedy horses also. Some were cut off with the disc; others were struck with arrows.

59-65. In that battle some demons were struck with the mace. Thus all the demons were knocked down on the ground, as the mountains are pierced with thunderbolt discharged by Indra. The lotus-eyed Viṣṇu, having struck down all the demons, blew his great conch called Pāñcajanya . Then that brave Naraka, taking a bow and getting into a divine chariot came to fight with Keśava. The battle between the two was terrific, piercing and thrilling with many thousands of arrows like two showering clouds. Then the ancient, powerful son of Vasudeva cut off the bow of the chief of demons with a crescentshaped arrow. He discharged a very divine missile on the great chest of Naraka. The great demon, with his chest pierced with it, fell on the ground roaring like a great mountain pierced by Indra with his thunderbolt.

66-68. Then Kṛṣṇa, having gone near the demon (lying) on the ground, and entreated by him, said to the demon: "Choose a boon." The demon said to Kṛṣṇa seated on Garuḍa: "I have nothing to do with a boon, though I am Naraka. For the good of other people I am asking for an excellent boon. O lord of the lord of all beings, O Madhusūdana , O you who remove the fear (of your devotees), those men who take an auspicious bath on the day of my death (will) not obtain (i.e. go to) hell."

Mahādeva said :

69-75. Lord Govinda gave him the boon: "Let it be so." Then actually seeing Viṣṇu's feet resembling the autumnal lotuses, and decorated with diamonds and lapis lazuli, honoured by Brahmā , Rudra etc.,

so also by (other) gods and sages, the Earth's son gave up his life and obtained absorption into Viṣṇu. Then all the hosts of gods, with their minds full of joy, dropped showers of flowers, and the great sages praised (him). The lotus-eyed Kṛṣṇa entered his city. He gave to Indra, the wielder of the thunderbolt, the various gems of the gods forcibly snatched away by him, so also the ear-rings of the mother of gods, and the horse Uccaiḥśravas, the best elephant Airāvata and the blazing Maṇiparvata (literally, the mountain of gems). All this the best Yadu gave to Indra. The powerful Naraka had, after vanquishing kings from all countries, taken away sixteen thousand maidens.

76-80. All of them were then confined in the harem of Naraka. Seeing Kṛṣṇa of great might, and resembling a hundred Cupids, all of them chose him, the omnipresent lord of the universe, as their husband. At this time only Govinda, of endless forms, and the Supreme Being, duly took their hand (in marriage). All the sons of Naraka, led by the Earth, sought the shelter of Govinda. He, the treasure of pity, protected them. Due to (his giving) importance to the words of the Earth, he installed them all on his kingdom. He, putting all those excellent women into the aeroplane of Indra, took them to Dvāravatī through noble messengers of gods.

81-90. Having mounted upon Garuḍa, Keśava, along with Satyā quickly went to heaven to see the mother of gods. Janārdana , the very powerful one, having entered the city of the king of gods, got down from the best bird along with his wife. There he saluted the mother of gods fit to be saluted. Aditi, affectionate towards her son, embraced him with her arms, and having seated him on the chief seat honoured him devoutly. Ādityas , Vasus , Rudras , led by Indra, then worshipped the highest god as he deserved. The glorious Satyabhāmā came to the house of Śacī . Honoured duly by her she sat on a comfortable seat. At that time, her servants, directed by Indra, affectionately gave her the flowers of the Pārijāta (trees). Taking those flowers that slender-waisted goddess Śacī tied them on her own dark, clean hair on her head, insulting the glorious Satyabhāmā. 'This human female does not deserve the auspicious flowers fit for gods.' Thinking like this, she did not give the flowers to her. Going out of the city, Satyā, full of anger, went to her husband Kṛṣṇa, and the lotus-eyed one said (to him):

Satyā said :

91. O Govinda, O best of the Yadus, this Śacī being proud of the Pārijāta put (the flowers) on her own head without giving them to me.

Mahādeva said :

92-100. Having heard the words of Satya , the very strong Vasudeva, Devaki 's son, uprooted the Parijata tree, put it on Garuḍa, and having quickly mounted, along with Satya, on the strong one (i.e. Garuḍa), he went to the charming city of Dva- raka . Then Indra, the king of gods, full of anger, got on the Airāvata, and along with Rudras, Vasus, Ādityas, Sadhyas and hosts of Maruts went to fight with Keśava. Then all the hosts of gods, having surrounded Viṣṇu (i.e. Kṛṣṇa), dropped showers of weapons on him as clouds drop showers of water on a great mountain. With his disc Kṛṣṇa cut off those missiles of gods. The angry Garuḍa made the gods faU down with the movement of his wings as the wind makes the straws (to faU down). Then lord Indra, the master of the gods, suddenly discharged his blazing thunderbolt to kill Kṛṣṇa. Kṛṣṇa easily caught that thunderbolt with one hand. Then the frightened Indra, getting down from his best elephant (Airāvata), stood, with the palms of his hands joined, before (Kṛṣṇa) and having saluted him, and after praising him with hymns, said in a faltering tone:

Indra said' .

101. O Kṛṣṇa, this Parijata (tree) fit for the gods was formerly given to me and the gods. (Now) how can it remain in the human (world)?

Mahādeva said :

102-107a. Then the lord said to Indra standing by him: “O lord of gods, in your house Satyā was insulted. Your dear wife Pulomaja, instead of giving the Parijata (flowers) to Satya, wore them on her own head. For her (i.e. Satya) I took away the Parijāta (tree) to give it to her as promised, O lord of the hosts of gods. I shall place the Parijata (tree) in your house. Therefore, O lord of gods, let the Parijata be not given today. For the good of the deities I shall send the Parijata to the earth. Let it remain in my house till then. O Indra, when I go to heaven take it (back) as you like.”

Mahādeva said :

107b-lll. Speaking like this, the best of the Yadus, gave the thunderbolt (back) to him. Saying, “Let it be so”, that wielder of the thunderbolt (i.e. Indra), went, surrounded by hosts of gods, to his divine city. Kṛṣṇa too, having mounted, along with Satyā, Garuga, and being praised by sages, entered Dvāravatī. (Then that) omnipresent Viṣṇu, having placed that divine tree, Pārijāta, near Satyā, enjoyed with all wives. That glorious Viṣṇu, taking all forms, and giving happiness, lived in the abodes of all of them during nights.

Notes on the Syamantaka gem:

Syamantaka—A kind of gem said to yield eight bhāras of gold and to protect the owner from all kinds of dangers and portents. Satrājit, son of Nighna , got it from the Sun, and always wore it round his neck.He afterward gave it to his brother Prasena, from whom it passed into the hands of the monkey-chief Jāmbavat who got possession of it after having killed Prasena. Kṛṣṇa, however, overtook Jāmbavat and vanquished him in fight after along struggle. The monkey-chief thereupon presented it along with his daughter to Kṛṣṇa; Kṛṣṇa then gave the jewel back to its proper owner Satrājit who out of gratitude presented it along with his daughter Satyabhāmā to him. Afterwards when Satyabhāmā was at her fathers house with the jewel, Śatadhanvan at the instigation of a Yādava named Akrūra who desired the jewel for himself, killed Satrājit and gave it to Akrūra. Śatadhaanvan was afterwards killed by Kṛṣṇa, but when he found that the jewel was with Akrūra he allowed him to retain it with himself after having once shown it to the people.

[1]: [1] : Śaṅkha and Padma are two of the nine treasures of Kubera. The names of the nine treasures are: Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, Nīla, and Kharva.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 250

Aniruddha's Marriage

Chapter 662 of 693 · 92 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
रुक्मिण्यां कृष्णस्य प्रद्युम्नो मदनांशेन जज्ञे १।
असौ मदनसंभूतो महाबलः शंबरं जघ्निवान् २।
तस्य रुक्मिणः सुतायामनिरुद्धो जज्ञे ३।
सोऽपि बाणपुत्रीमुषां नाम कन्यामुपयेमे ४।
सा तु स्वप्ने नीलोत्पलदलश्यामं पुंडरीकनिभेक्षणं महाबाहुं विचित्राभरणोपेतं षोडशसमायथावदुपभुज्य प्रबुध्य तं पुरतो न दृष्ट्वा मदनेनपीडिता भ्रांतचित्ता मां तु त्यक्त्वा वयस्कं रक्तारविंदवक्त्रं क्वासि क्व यासीति बहुधा विललाप ५।
ततस्तस्याः सखी चित्रलेखेति नाम कन्यां तादृशीमवस्थां गतां विलोक्य किंनिमित्त विभ्रांतचित्तासीति पप्रच्छ ६।
सापि स्वप्नलब्धं पतिं यथावदाचष्ट ७।
सापि सकलदेवमानुषादिश्रेष्ठान्पटे विलिख्य तस्यै दर्शयामास ८।
यदुवंशसंभूतान्कृष्णसंकर्षणप्रद्युम्नानिरुद्धादीनपि सम्यङिनवेदयामास ९।
सा तेषां कृष्णमनुमान्य प्रद्युम्नानंतरमनिरुद्धं दृष्ट्वा स इत्येष इत्यालिलिंग १०।
अथ चित्रलेखा बह्वीभिर्मायावतीभिर्दैत्यस्त्रीभिर्द्वारवतीं गत्वा रात्रावंतःपुरे सुप्तमनिरुद्धं।
दृष्ट्वा गृहीत्वा मोहयित्वा माहिष्मत्यां बाणस्यांतःपुरे चैत्यप्रासादादियुक्ते तस्या बाणपुत्र्याः शय्यायां चिक्षेप ११।
सोऽपि प्रबुद्धोतिरम्येऽनंगपावके संस्थितामुषां सर्वलक्षणलक्षितां विचित्राभरणवसनगंधमाल्यालंकृतां कांचनवर्णां सुकेशीं सुजातस्तनीं दृष्ट्वा गाढमालिंग्य करिण्या गंधहस्तीव तयातिप्रीतिसंयुक्तया यथासुखं रमयामास १२।
एवं मासमात्रं निरंतरतयानिरुद्धं रममाणं कदाचिदंतःपुरनिवासिन्यो वृद्धा दैत्यस्त्रियो ज्ञात्वा राज्ञे निवेदयामासुः १३।

स राजा क्रोधताम्राक्षः परं विस्मयं गत्वा तमिहानयतेति पुरः किंकरान्प्रेषयामास १४।
तेऽपि तूर्णं नृपप्रासादमारुह्य राजपुत्र्याः शयने संस्थितमनिरुद्धं ग्रहीतुमाजग्मुः १५।
स तान्समारब्धान्दृष्ट्वा प्रासादस्तंभमेकं हेलयोत्पाट्य नियुतसंख्याकान् किंकरान्मुहुर्तमात्रणैव स्तंभेन चूर्णितमात्रं चकार १६।
अथ दैत्यपतिर्निहतान्किंकरान्दृष्ट्वा कौतूहलं गत्वा असौ श्रीकृष्णपौत्र इति देवर्षिणा प्रोक्तो धनुरादाय स्वयमेवानिरुद्धं ग्रहीतुं तत्समीपमाजगाम १७।
अनिरुद्धोऽपि योद्धुमायांतं सहस्रबाहुं राजानं दृष्ट्वा तत्परिघं भ्रामयित्वा बाणस्योपरि चिक्षेप १८।
स्वचापनिर्मुक्तेन बाणेन तं परिघं चिच्छेद १९।
अनंतरमुरगास्त्रेण अनिरुद्धं निबिडं बद्ध्वा स्वांतःपुरे निवेशयामास २०।
अथ कृष्णोप्येवंविधमेव देवर्षिणा ज्ञात्वा बलदेवप्रद्युम्नसहितः स्वसेनया विहंगमेंद्रमारुह्य तस्यबाणस्य भुजवनं छेत्तुमाजगाम २१।
बलिपुत्रेण पुरा शंकरोऽर्चितः प्रसन्नो वरं वृणीष्वेत्युवाच २२।
तमीश्वरं बाणो मम पुरद्वारिरक्षार्थं सर्वदोपविश्य समागतं परसैन्यं जहीत्येवं वरमयाचत२३।
तं तथेत्युक्त्वा शंकरोऽपि तस्य पुरद्वारि सायुधः सपुत्रः सगणः समासीनस्तस्मिन्नेव काले रुषा स्वसेनया समागतं वासुदेवं

दृष्ट्वा वृषमारुह्य सर्वायुधोपेतः स्वपुत्रगणसंवृतो योद्धुं निश्चक्राम २४।
कृष्णोऽपि तं भूतपतिं गजचर्मकपालभस्मधरं ज्वलितोरगाकल्पं पिंगलं त्रिलोचनं त्रिशूलधरं सर्वभूतगणसंहर्तारं सर्वभूतभयावहं संवर्त्ताग्निप्रभं पुत्रद्वयसमन्वितं समस्तगणावृतं त्रिपुरांतकं दृष्ट्वा सेनां सुदूरे पृष्ठतो निवेश्य बलभद्र प्रद्युम्नसहितस्तेन रुद्रे ण सह प्रहसन्निव योद्धुमारेभे २५।
प्रथमं तदभूद्घोरं कृष्णशंकरयोस्तदा।
पिनाकशार्ङ्गनिर्मुक्तैर्बाणैः संवर्त्तकोपमैः २६।
रामोऽपि चक्रे बाणेन प्रद्युम्नः षण्मुखेन च।

युयुधाते महावीर्यौ सिंहाविव बलोत्कटौ २७।
विनायकः स्वदंतेन जघानोरसि यादवम्।
रामो मुशलमादाय तस्य दंतमताडयत् २८।
निर्भिन्नदंतः सहसा प्रदुद्रावाखुवाहनः।
तदाप्रभृति लोकेऽस्मिन्हतदंतो गणेश्वरः २९।
देवदानवगंधर्वैरेकदंतइतीरितः।
प्रद्युम्नेन समं युद्धं चकार शिखिवाहनः ३०।
गणान्विद्रावयामास मुशलेन हलायुधः।
कृष्णेन सुचिरं कालं युद्धासौ नीललोहितः ३१।
तापज्वरं महादीप्तमस्मिन्संयोज्य सायके।
कोपान्मुमोच तदसौ भृशं संरक्तलोचनः ३२।
तदस्त्रं वारयामास कृष्णः शीतज्वरेण तु।
ताभ्यां हरिहराभ्यां तु विसृष्टौ ताविमौ ज्वरौ ३३।
विशतुर्मानुषे लोके तयोरेवाज्ञया भृशम्।
हरिशंकरयोर्युद्धं ये तु शृण्वंति मानवाः ३४।

ते सर्वे ज्वरनिर्मुक्ताः प्राप्नुवंति निरामयम्।
ततः स तु हृषीकेशो मोहनास्त्रं दुरासदम् ३५।
नियुज्य बाणं भूतेशो मुमोच मधुसूदनः।
मुहुर्मुहुर्व्यजृंभद्धै तेनास्त्रेण विमोहितः ३६।
पपात मूर्च्छितो भूमौ शंकरस्त्रिदशेश्वरः।
पितरं मोहितं दृष्ट्वा शक्तिमुद्यम्य वीर्यवान् ३७।
योद्धुमभ्याययौ कृष्णं षण्मुखः शिखिवाहनः।
हुंकारेणैव तं कृष्णश्चकारात्र पराङ्मुखम् ३८।
एवं जित्वा यदुश्रेष्ठः शूलपाणिं त्रिलोचनम्।
महास्वनं पांचजन्यं शंखं दध्मौ प्रतापवान् ३९।
कृष्णेन निर्जितं श्रुत्वा सात्मजं शंकरं तदा।
बाणः स्यंदनमास्थाय ययौ युद्धाय केशवम् ४०।
स दृष्ट्वा सहसा कृष्णं गरुडोपरिसंस्थितम्।
छादयामास गोविंदं बहुशस्त्रास्त्रवृष्टिभिः ४१।
गदाभिः परिघैः शूलैः शक्तिभिस्तोमरैरपि।

भिंडिपालैश्च खड्गैश्च चक्रैर्बाणैर्निरंतरम् ४२।
तानि सर्वाणि चिच्छेद चक्रेणैव जनार्दनः।

ससर्ज तस्य बाहुनां छेदनार्थं सुदर्शनम् ४३।
मुक्तं दनुजराजस्य सहस्रारं सुदर्शनम् ।
तद्बाहुकाननं तूर्णं छिन्नं चक्रे सहस्रधा ४४।
एतस्मिन्नंतरे देवि पार्वती संश्रितव्रता ।
हरेः समीपमागत्य कृतांजलिरभाषत ४५।
पार्वत्युवाच-
कृष्णकृष्ण जगन्नाथ नारायण दयानिधे ।
दास्यस्मि तव देवेश पूर्वभावे यदूत्तम ४६।
त्वया दत्तं वरं मह्यं तदा कौशलपर्वते ।
सौभाग्यं शाश्वतं सौम्य प्रसन्नेन महात्मना ४७।
तव मुख्यं सहस्रस्य नाम्नामन्यतमं विभो ।
गौरीसौभाग्यदातेति मुनिभिः परिकीर्तितम् ४८।
तत्सत्यं कुरु गोविंद गरुडारूढ शाश्वत ।

तस्मान्मम पतिं देव त्वं जीवयितुमर्हसि ४९।
रुद्र उवाच-
एवमुक्तस्ततो देव्या कृष्णः कमललोचनः ।
अस्त्रं संहारयामास येनासौ मोहितः पतिः ५० 6.250.50।
कृष्णास्त्रेण विनिर्मुक्तः सर्वभूतपतिः शिवः ।
उत्थाय प्रांजलिर्भूत्वा तुष्टाव जगतां पतिम् ५१।
शंकर उवाच-
कृष्णकृष्ण जगन्नाथ भगवन्पुरुषोत्तम ।
परेश परमेशान अनादिनिधनाव्यय ५२।
तीव्रवीर्यं मनुष्येषु शरीरग्रहणात्मिका ।
सर्वस्य तव चेष्टेयं मानलक्षणमेव तत् ५३।
प्रसीद मे नमस्तुभ्यं प्रसीद मम शाश्वत ।
प्रसीद मे जगत्स्वामिन्प्रसीदाच्युत केशव ५४।
त्वमेव जगतां स्रष्टा धाता हर्त्ता जगद्गुरुः ।
त्वमेव चिदचिद्वस्तुरूपं ब्रह्म सुरेश्वर ५५।

त्वमादिस्त्वमनादिस्त्वमीश्वरः शेष एव च ।
त्वं महत्त्वं परं ब्रह्म प्रत्यगात्मा त्वमेव हि ५६।
समस्तामरवर्य्यस्त्वममर्त्यस्त्वं सुरेश्वर ।
त्वं मर्त्येशः सयोनिस्त्वं सौशील्येन तव प्रभो ५७।
तव श्वाससमुत्पन्नौ परजीवौ सनातनौ ।
ततश्च पाल्यते चैव तव वात्सल्यगौरवात् ५८।
क्षराक्षरे परे धाम्नि रुचो नित्यं सुराश्रये ।
अधि विश्वे निधेषि त्वां दास्यकर्मणि नान्यथा ५९।
यस्त्वां न वेदलोकेऽस्मिन्स मूढः सर्वभावनः ।
परावरेश्वरं धाम विदुर्दास्ये मनीषिणः ६०।

ते वै समासते युक्तास्तत्पदं त्रिदशैः समम् ।
सामान्यो भजते दूरेनंतुं नित्यं पदं तव ६१।
तस्य तुर्या चारुकेशी चावस्था घटते तव ।
मिथुनानि तवाध्यक्ष ब्रुवते यदुशाश्वत ६२।
तव नामानि कर्माणि गुणानि शाश्वतानि च ।

ऐश्वर्याणि गुणातीत ब्रुवते चोत्तमे इमे ६३।
कर्मज्ञानमये रूपे इमे पूर्वोत्तरे श्रुते ।
ससुतौ युवतीशस्य स्तोतारौ तव केशव ६४।
त्वं प्रज्ञानं परं ब्रह्म त्वया प्राज्ञेन शाश्वत ।
जीवयैतेन प्रज्ञेन परेणैवात्मना त्वया ६५।
तस्माच्छरीरादुत्क्रम्य कृपया तव केवलम् ।
आमुष्मिके परे स्वर्गे त्वया दत्तात्मबोधवान् ६६।
प्रज्ञानं चैव विज्ञानं मेधां दृष्टिं तथा धृतिम् ।
सर्वान्कामानवाप्नोति अमृतं स भवेत्तदा ६७।
एतत्संज्ञानमात्मानं यदेतद्धृदि यन्मनः ।
मनीषा चैव युक्तिश्च स्मृतिः संकल्प एव च ६८।
तपश्च क्रतवः कामो दश इत्यादि ते प्रभो ।
भवंति नामधेयानि प्रज्ञानस्य घृणानिधेः ६९।
एष त्वं परमं ब्रह्म एष त्वं वै प्रजापतिः ।
एष त्वमिंद्रो रुद्रश्च एष त्वं सर्वदेवताः ७०।

एतानि सर्वभूतानि त्वमेव परमेश्वर ।
सुत मित्राणि जीवायुस्तथान्यानि सनातन ७१।
जरायुजाण्डजातानि स्वेदजोद्भिद्यजानि च ।
अश्वा गावश्च पुरुषा हस्तिनश्चेतराणि च ७२।
यत्किंचित्प्राणिजातं च जंगमाश्चैव जंतवः ।
स्थावरा ये च वै नाथ सर्वे त्वत्तो भवंति च ७३।
त्वां हि सर्वं गतं चेत्थं वदंति श्रुतयो हरिम् ।
त्वयैव प्रेरिता लोकाश्चेष्टंते साध्वसाधुषु ७४।
तस्मान्मया कृतं यच्च अपराधमिदं प्रभो ।
क्षमस्व करुणासिंधो गुणैः शुभतमैस्तव ७५।
नमस्ते पुंडरीकाक्ष गोविंदाच्युत माधव ।
वासुदेव जगद्बंद्य नारायण नमोस्तु ते ७६।
नमस्यामि जगत्स्वामिन्नृसिंहकरुणाकर ।
श्रीश सर्वगत श्रीमन्परमात्मन्नमोस्तु ते ७७।
निजावसथवैकुंठ नित्यमुक्तार्चितप्रभो ।

त्रयीनाथ नमस्तुभ्यं रामराजीवलोचन ७८।
भूभारकविनाशाय कृष्णानंदस्वरूपिणे ।
विष्णवे जिष्णवे तुभ्यं नमस्ते यदुनंदन ७९।

एवं स्तुत्वाथ गोविंदं प्रणिपत्य उमापतिः ।
प्रांजलिः प्राह भूतेशो वाक्यं गंभीरया गिरा ८०।
रुद्र उवाच-
मया दत्तवरो ह्येष बाणो बलिसुतः प्रभो ।
अहं च दत्तवांस्तस्मै पुरानेनार्थितो वरम् ८१।
अमरत्वं यदुश्रेष्ठ सर्वं कर्तुं त्वमर्हसि ।
तस्मादेनं बलिसुतं त्रातुमर्हसि मे प्रियम् ८२।
तथेत्युक्त्वा च भगवान्बाणं बलिसुतं तदा ।
प्राणसंशयमापन्नं च्छिन्नबाहुमसृक्चितम् ८३।
संहृत्य चक्रं गोविंदो मुमोच करुणानिधिः ।
मोचयित्वा बलिसुतं शंकरः संशितव्रतः ८४।
वृषभेंद्रं समारुह्य पार्वत्यासहितः प्रभुः ।

ययौ च वसतिस्थानं कैलासं धरणीधरम् ८५।
स तु बाणो नमस्कृत्य रामकृष्णौ महाबलौ ।
ताभ्यां वै नगरीं गत्वा मुमोच मदनात्मजम् ८६।
वस्त्रैराभरणैर्दिव्यैः पूजयित्वा यथार्हतः ।
उषां संप्रददौ तस्मै कृष्णपौत्राय शौरये ८७।
उद्वाह्य रामकृष्णौ तमनिरुद्धं यथाविधि ।
बाणेन पूजितौ तत्र प्रद्युम्नसहितौ तदा ८८।
उषयासहितं तत्रानिरुद्धं वै जनार्दनः ।
आरोप्य स्यंदने दिव्ये ययौ द्वारवतीं तदा ८९।
रामप्रद्युम्नसहितः सेनया सहितो हरिः ।
प्रविवेश पुरीं रम्यां त्रिदशैर्मघवानिव ९०।
अनिरुद्धो बाणपुत्र्या नानारत्नमये गृहे ।
अनिशं रमयामास नानाभोगैर्मुदान्वितः ९१।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे बाणासुरसंग्रामकथनंनाम पंचाशदधिकद्विशततमोऽध्यायः२५०।

Roman transliteration

śrīrudra uvāca-
rukmiṇyāṃ kṛṣṇasya pradyumno madanāṃśena jajñe 1|
asau madanasaṃbhūto mahābalaḥ śaṃbaraṃ jaghnivān 2|
tasya rukmiṇaḥ sutāyāmaniruddho jajñe 3|
so'pi bāṇaputrīmuṣāṃ nāma kanyāmupayeme 4|
sā tu svapne nīlotpaladalaśyāmaṃ puṃḍarīkanibhekṣaṇaṃ mahābāhuṃ vicitrābharaṇopetaṃ ṣoḍaśasamāyathāvadupabhujya prabudhya taṃ purato na dṛṣṭvā madanenapīḍitā bhrāṃtacittā māṃ tu tyaktvā vayaskaṃ raktāraviṃdavaktraṃ kvāsi kva yāsīti bahudhā vilalāpa 5|
tatastasyāḥ sakhī citralekheti nāma kanyāṃ tāḍṛśīmavasthāṃ gatāṃ vilokya kiṃnimitta vibhrāṃtacittāsīti papraccha 6|
sāpi svapnalabdhaṃ patiṃ yathāvadācaṣṭa 7|
sāpi sakaladevamānuṣādiśreṣṭhānpaṭe vilikhya tasyai darśayāmāsa 8|

yaduvaṃśasaṃbhūtānkṛṣṇasaṃkarṣaṇapradyumnāniruddhādīnapi samyaṅinavedayāmāsa 9|
sā teṣāṃ kṛṣṇamanumānya pradyumnānaṃtaramaniruddhaṃ dṛṣṭvā sa ityeṣa ityālilimga 10|
atha citralekhā bahvībhirmāyāvatībhirdaityastrībhirdvāravatīṃ gatvā rātrāvaṃtaḥpure suptamaniruddhaṃ|
dṛṣṭvā gṛhītvā mohayitvā māhiṣmatyāṃ bāṇasyāṃtaḥpure caityaprāsādādiyukte tasyā bāṇaputryāḥ śayyāyāṃ cikṣepa 11|
so'pi prabuddhotiramye'naṃgapāvake saṃsthitāmuṣāṃ sarvalakṣaṇalakṣitāṃ
vicitrābharaṇavasanagaṃdhamālyālaṃkṛtāṃ kāṃcanavarṇāṃ sukeśīṃ sujātastanīṃ dṛṣṭvā
gāḍhamāliṃgya kariṇyā gaṃdhahastīva tayātiprītisaṃyuktayā yathāsukhaṃ ramayāmāsa 12|
evaṃ māsamātraṃ niraṃtaratayāniruddhaṃ ramamāṇaṃ kadācidaṃtaḥpuranivāsinyo vṛddhā
daityastriyo jñātvā rājñe nivedayāmāsuḥ 13|

sa rājā krodhatāmrākṣaḥ paraṃ vismayaṃ gatvā tamihānayateti puraḥ kiṃkarānpreṣayāmāsa 14|
te'pi tūrṇaṃ nṛpaprāsādamāruhya rājaputryāḥ śayane saṃsthitamaniruddhaṃ grahītumājagmuḥ 15|
sa tānsamārabdhāndṛṣṭvā prāsādastaṃbhamekaṃ helayotpāṭya niyutasaṃkhyākān
kiṃkarānmuhūrtamātraṇaiva staṃbhena cūrṇitamātraṃ cakāra 16|
atha daityapatirnihatānkiṃkarāndṛṣṭvā kautūhalaṃ gatvā asau śrīkṛṣṇapautra iti devarṣiṇā prokto
dhanurādāya svayamevāniruddhaṃ grahītuṃ tatsamīpamājagāma 17|
aniruddho'pi yodbhumāyāṃtaṃ sahasrabāhuṃ rājānaṃ dṛṣṭvā tatparighaṃ bhrāmayitvā bāṇasyopari cikṣepa 18|
svacāpanirmuktena bāṇena taṃ parighaṃ ciccheda 19|
anaṃtaramuragāstreṇa aniruddhaṃ nibiḍaṃ baddhvā svāṃtaḥpure niveśayāmāsa 20|
atha kṛṣṇopyevaṃvidhameva devarṣiṇā jñātvā baladevapradyumnasahitaḥ svasenayā
vihaṃgameṃdramāruhya tasyabāṇasya bhujavanaṃ chettumājagāma 21|
baliputreṇa purā śaṃkaro'rcitaḥ prasanno varaṃ vṛṇīṣvetyuvāca 22|
tamīśvaraṃ bāṇo mama puradvārirakṣārthaṃ sarvadopaviśya samāgataṃ parasainyaṃ jahītyevaṃ varamayācata23|
taṃ tathetyuktvā śaṃkaro'pi tasya puradvāri sāyudhaḥ saputraḥ sagaṇaḥ samāsīnastasminneva kāle ruṣā
svasenayā samāgataṃ vāsudevaṃ dṛṣṭvā vṛṣamāruhya sarvāyudhopetaḥ svaputragaṇasaṃvṛto yoddhuṃ niścakrāma 24|
kṛṣṇo'pi taṃ bhūtapatiṃ gajacarmakapālabhasmadharaṃ jvalitoragākalpaṃ piṃgalaṃ trilocanaṃ
triśūladharaṃ sarvabhūtagaṇasaṃhṛtikarttāraṃ sarvabhūtabhayāvahaṃ saṃvarttāgniprabhaṃ
putradvayasamanvitaṃ samastagaṇāvṛtaṃ tripurāṃtakaṃ dṛṣṭvā senāṃ sudūre prṣṭhato niveśya
balabhadra pradyumnasahitastena rudre ṇa saha prahasanniva yoddhumārebhe 25|
prathamaṃ tadabhūdghoraṃ kṛṣṇaśaṃkarayostadā |
pināka śārṅganirmuktairbāṇaiḥ saṃvarttakopamaiḥ 26|
rāmo'pi cakre bāṇena pradyumnaḥ ṣaṇmukhena ca |

yuyudhāte mahāvīryau siṃhāviva balotkaṭau 27|
vināyakaḥ svadaṃtena jaghānorasi yādavam |
rāmo muśalamādāya tasya daṃtamatāḍayat 28|
nirbhinnadaṃtaḥ sahasā pradudrāvākhuvāhanaḥ |
tadāprabhṛti loke'sminhatadaṃto gaṇeśvaraḥ 29|
devadānavagaṃdharvairekadaṃtaitīritaḥ |
pradyumnena samaṃ yuddhaṃ cakāra śikhivāhanaḥ 30|
gaṇānvidrāvayāmāsa muśalena halāyudhaḥ |
kṛṣṇena suciraṃ kālaṃ yuddhāsau nīlalohitaḥ 31|
tāpajvaraṃ mahādīptamasminsaṃyojya sāyake |
kopānmumoca tadasau bhṛśaṃ saṃraktalocanaḥ 32|
tadastraṃ vārayāmāsa kṛṣṇaḥ śītajvareṇa tu |
tābhyāṃ hariharābhyāṃ tu visṛṣṭau tāvimau jvarau 33|
viśaturmānuṣe loke tayorevājñayā bhṛśam |
hariśaṃkarayoryuddhaṃ ye tu śṛṇvaṃti mānavāḥ 34|

te sarve jvaranirmuktāḥ prāpnuvaṃti nirāmayam |
tataḥ sa tu hṛṣīkeśo mohanāstraṃ durāsadam 35|
niyujya bāṇaṃ bhūteśe mumoca madhusūdanaḥ |
muhurmuhurvyajṛṃbhadvai tenāstreṇa vimohitaḥ 36|
papāta mūrcchito bhūmau śaṃkarastridaśeśvaraḥ |
pitaraṃ mohitaṃ dṛṣṭvā śaktimudyamya vīryavān 37|
yoddhumabhyāyayau kṛṣṇaṃ ṣaṇmukhaḥ śikhivāhanaḥ |
huṃkāreṇaiva taṃ kṛṣṇaścakārātra parāṅmukham 38|
evaṃ jitvā yaduśreṣṭhaḥ śūlapāṇiṃ trilocanam |
mahāsvanaṃ pāṃcajanyaṃ śaṃkhaṃ dadhmau pratāpavān 39|
kṛṣṇena nirjitaṃ śrutvā sātmajaṃ śaṃkaraṃ tadā |
bāṇaḥ syaṃdanamāsthāya yayau yuddhāya keśavam 40|
sa dṛṣṭvā sahasā kṛṣṇaṃ garuḍoparisaṃsthitam |
chādayāmāsa goviṃdaṃ bahuśastrāstravṛṣṭibhiḥ 41|
gadābhiḥ parighaiḥ śūlaiḥ śaktibhistomarairapi |

bhiṃḍipālaiśca khaṅgaiśca cakrairbāṇairniraṃtaram 42|
tāni sarvāṇi ciccheda cakreṇaiva janārdanaḥ |
sasarja tasya bāhūnāṃ chedanārthaṃ sudarśanam 43|
muktaṃ danujarājasya sahasrāraṃ sudarśanam |
tadbāhukānanaṃ tūrṇaṃ chinnaṃ cakre sahasradhā 44|
etasminnaṃtare devi pārvatī saṃśitavratā |
hareḥ samīpamāgatya kṛtāṃjalirabhāṣata 45|
pārvatyuvāca-
kṛṣṇakṛṣṇa jagannātha nārāyaṇa dayānidhe |
dāsyasmi tava deveśa pūrvabhāve yadūttama 46|
tvayā dattaṃ varaṃ mahyaṃ tadā kauśalaparvate |
saubhāgyaṃ śāśvataṃ saumya prasannena mahātmanā 47|
tava mukhyaṃ sahasrasya nāmnāmanyatamaṃ vibho |
gaurīsaubhāgyadāteti munibhiḥ parikīrtitam 48|
tatsatyaṃ kuru goviṃda garuḍārūḍha śāśvata |

tasmānmama patiṃ deva tvaṃ jīvayitumarhasi 49|
rudra uvāca-
evamuktastato devyā kṛṣṇaḥ kamalalocanaḥ |
astraṃ saṃhārayāmāsa yenāsau mohitaḥ patiḥ 50 6.250.50|
kṛṣṇāstreṇa vinirmuktaḥ sarvabhūtapatiḥ śivaḥ |
utthāya prāṃjalirbhūtvā tuṣṭāva jagatāṃ patim 51|
śaṃkara uvāca-
kṛṣṇakṛṣṇa jagannātha bhagavanpuruṣottama |
pareśa parameśāna anādinidhanāvyaya 52|
tīvravīryaṃ manuṣyeṣu śarīragrahaṇātmikā |
sarvasya tava ceṣṭeyaṃ mānalakṣaṇameva tat 53|
prasīda me namastubhyaṃ prasīda mama śāśvata |
prasīda me jagatsvāminprasīdācyuta keśava 54|
tvameva jagatāṃ sraṣṭā dhātā harttā jagadguruḥ |
tvameva cidacidvasturūpaṃ brahma sureśvara 55|

tvamādistvamanādistvamīśvaraḥ śeṣa eva ca |
tvaṃ mahattvaṃ paraṃ brahma pratyagātmā tvameva hi 56|
samastāmaravaryyastvamamartyastvaṃ sureśvara |
tvaṃ marttyeśaḥ sayonistvaṃ sauśīlyena tava prabho 57|
tava śvāsasamutpannau parajīvau sanātanau |
tataśca pālyate caiva tava vātsalyagauravāt 58|

kṣarākṣare pare dhāmni ruco nityaṃ surāśraye |
adhi viśve nidheṣi tvāṃ dāsyakarmaṇi nānyathā 59|
yastvāṃ na vedaloke'sminsa mūḍhaḥ sarvabhāvanaḥ |
parāvareśvaraṃ dhāma vidurdāsye manīṣiṇaḥ 60|
te vai samāsate yuktāstatpadaṃ tridaśaiḥ samam |
sāmānyo bhajate dūrenaṃtuṃ nityaṃ padaṃ tava 61|
tasya turyā cārukeśī cāvasthā ghaṭate tava |
mithunāni tavādhyakṣa bruvate yaduśāśvata 62|
tava nāmāni karmāṇi guṇāni śāśvatāni ca |

aiśvaryāṇi guṇātīta bruvate cottame ime 63|
karmajñānamaye rūpe ime pūrvottare śrute |
sasutau yuvatīśasya stotārau tava keśava 64|
tvaṃ prajñānaṃ paraṃ brahma tvayā prājñena śāśvata |
jīvayaitena prajñena pareṇaivātmanā tvayā 65|
tasmāccharīrādutkramya kṛpayā tava kevalam |
āmuṣmike pare svarge tvayā dattātmabodhavān 66|
prajñānaṃ caiva vijñānaṃ medhāṃ dṛṣṭiṃ tathā dhṛtim |
sarvānkāmānavāpnoti amṛtaṃ sa bhavettadā 67|
etatsaṃjñānamātmānaṃ yadetaddhṛdi yanmanaḥ |
manīṣā caiva yuktiśca smṛtiḥ saṃkalpa eva ca 68|
tapaśca kratavaḥ kāmo daśa ityādi te prabho |
bhavaṃti nāmadheyāni prajñānasya ghṛṇānidheḥ 69|
eṣa tvaṃ paramaṃ brahma eṣa tvaṃ vai prajāpatiḥ |
eṣa tvamiṃdro rudraśca eṣa tvaṃ sarvadevatāḥ 70|

etāni sarvabhūtāni tvameva parameśvara |
suta mitrāṇi jīvāyustathānyāni sanātana 71|
jarāyujāṇḍajātāni svedajodbhidyajāni ca |
aśvā gāvaśca puruṣā hastinaścetarāṇi ca 72|
yatkiṃcitprāṇijātaṃ ca jaṃgamāścaiva jaṃtavaḥ |
sthāvarā ye ca vai nātha sarve tvatto bhavaṃti ca 73|
tvāṃ hi sarvaṃ gataṃ cetthaṃ vadaṃti śrutayo harim |
tvayaiva preritā lokāśceṣṭaṃte sādhvasādhuṣu 74|
tasmānmayā kṛtaṃ yacca aparādhamidaṃ prabho |
kṣamasva karuṇāsiṃdho guṇaiḥ śubhatamaistava 75|
namaste puṃḍarīkākṣa goviṃdācyuta mādhava |
vāsudeva jagadvaṃdya nārāyaṇa namostu te 76|
namasyāmi jagatsvāminnṛsiṃhakaruṇākara |
śrīśa sarvagata śrīmanparamātmannamostu te 77|
nijāvasathavaikuṃṭha nityamuktārcitaprabho |

trayīnātha namastubhyaṃ rāmarājīvalocana 78|
bhūbhārakavināśāya kṛṣṇānaṃdasvarūpiṇe |
viṣṇave jiṣṇave tubhyaṃ namaste yadunaṃdana 79|
evaṃ stutvātha goviṃdaṃ praṇipatya umāpatiḥ |
prāṃjaliḥ prāha bhūteśo vākyaṃ gaṃbhīrayā girā 80|
rudra uvāca-
mayā dattavaro hyeṣa bāṇo balisutaḥ prabho |
ahaṃ ca dattavāṃstasmai purānenārthito varam 81|
amaratvaṃ yaduśreṣṭha sarvaṃ kartuṃ tvamarhasi |
tasmādenaṃ balisutaṃ trātumarhasi me priyam 82|
tathetyuktvā ca bhagavānbāṇaṃ balisutaṃ tadā |

prāṇasaṃśayamāpannaṃ cchinnabāhumasṛkcitam 83|
saṃhṛtya cakraṃ goviṃdo mumoca karuṇānidhiḥ |
mocayitvā balisutaṃ śaṃkaraḥ saṃśitavrataḥ 84|
vṛṣabheṃdraṃ samāruhya pārvatyāsahitaḥ prabhuḥ |

yayau ca vasatisthānaṃ kailāsaṃ dharaṇīdharam 85|
sa tu bāṇo namaskṛtya rāmakṛṣṇau mahābalau |
tābhyāṃ vai nagarīṃ gatvā mumoca madanātmajam 86|
vastrairābharaṇairdivyaiḥ pūjayitvā yathārhataḥ |
uṣāṃ saṃpradadau tasmai kṛṣṇapautrāya śauraye 87|
udvāhya rāmakṛṣṇau tamaniruddhaṃ yathāvidhi |
bāṇena pūjitau tatra pradyumnasahitau tadā 88|
uṣayāsahitaṃ tatrāniruddhaṃ vai janārdanaḥ |
āropya syaṃdane divye yayau dvāravatīṃ tadā 89|
rāmapradyumnasahitaḥ senayā sahito hariḥ |
praviveśa purīṃ ramyāṃ tridaśairmaghavāniva 90|
aniruddho bāṇaputryā nānāratnamaye gṛhe |
aniśaṃ ramayāmāsa nānābhogairmudānvitaḥ 91|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde bāṇāsurasaṃgrāmakathanaṃnāma paṃcāśadadhikadviśatatamo'dhyāyaḥ250|

English translation

Śrī Rudra said :

1-3. On Rukmiṇī was born Pradyumna , Madana 's (Cupid's) portion, from Kṛṣṇa . He, the very mighty one born of Cupid, killed Śambara . Aniruddha was born from him on Rukmin's daughter.

4-10. He too married Bāṇa 's daughter by name Uṣā. In her dream she, aged sixteen, having enjoyed properly (Aniruddha), dark like the petals of a dark lotus, having lotus-like eyes, of large arms, wearing beautiful ornaments, got up. Not seeing him after being awake, she, tormented by passion of love, with her mind confused, saying "O you having a face like a red lotus, where are you going?" lamented in many ways. Then her friend, named Citralekhā , seeing the girl reduced to that condition, asked her, "Why is your mind confused?" She too told her about the husband obtained in her dream. She too drew the pictures of all the best human beings and gods on a piece of cloth and showed them to her. She even properly showed her (the pictures of) Kṛṣṇa, Saṃkarṣaṇa , Pradyumna, Aniruddha, born in the Yadu family. Having approved out of the pictures that of Kṛṣṇa, she, seeing Aniruddha after Pradyumna, embraced it, saying: "This is he."

11-15. Then with many illusory demonesses Citralekhā at night went to Dvāravatī . She saw Aniruddha sleeping in the harem. She enticed him, seized him, and put him on the bed of Bāṇa's daughter in the harem of Bāṇa, full of many sanctuaries and mansions. He too became awake and on seeing Uṣā who lay on the soft couch, was marked with all (good) characteristics, adorned with beautiful ornaments, garments, sandal, flowers, who had a golden complexion, fine hair, well-developed breasts, embraced her who was full of love, and happily dallied with her. Old demonesses residing in the harem, having come to know about Aniruddha thus confined and continuously dallying (with Uṣā) for just a month, reported it to the king. The king, with his eyes red with anger, being very much amazed, sent the city-servants ordering them: "Bring him here". They too quickly went up the king's palace to arrest Aniruddha lying on the bed of the princess.

16-20. He, seeing them agitated, easily took out a pillar of the palace and in a very short time only smashed the servants numbering a million with the pillar. Then the lord of the demons, seeing his servants destroyed, became curious, and deciding 'This is Śrī Kṛṣṇa's grandson as told by the divine sage', he took his bow and himself came near Aniruddha to arrest him. Aniruddha too, seeing the king with a thousand arms having come to fight, whirling his iron club, hurled it at Bāṇa. He cut off that iron club with an arrow discharged from his bow: Then having tightly bound Aniruddha with the missile of serpent he placed him in his own harem.

21-25. Then Kṛṣṇa too, having learnt through the royal sage that it was just like that, mounted upon the best bird (i.e. Garuḍa), and along with Baladeva , Pradyumna and his army came to cut off the cluster of Bāṇa's arms. Formerly Bali 's son (Bāṇa) had adored Śaṅkara . He had said to (Bāṇa): "Choose a boon." Bāṇa had asked for this boon from that lord: "Always be seated at the gate of my city for (its) protection, and kill the army of the enemy that might come there." Śaṃkara too, saying, "All right" to him, remained at the gate of his city with weapons, his sons and attendants. Just at that time, seeing Kṛṣṇa to have angrily come along with his army, he got on his bull, and equipped with all weapons, and surrounded by his sons and attendants went out to fight (with Kṛṣṇa). Kṛṣṇa too seeing that lord of beings, who had held elephant's hide, a skull, who was decorated with blazing serpents, was tawny, had three eyes, had held the trident, was (capable of) destroying the entire host of beings, caused fear to all beings, resembled the fire of destruction, who was accompanied by his two sons, was surrounded by all his attendants, and who had destroyed Tripura , kept his army far behind, and accompanied by Balabhadra and Pradyumna started with a smile to fight with Rudra .

26-38. First a fierce (battle) took place between Kṛṣṇa and Śaṃkara, with arrows resembling the fire of destruction discharged from (Śaṃkara's bow called) Pināka and (Viṣṇu 's bow called) Śārṅga . Rāma too had (a fight) with Bāṇa, and Pradyumna with Kārtikeya . The two great heroes fought like two haughty lions. Gajānana struck Yādava on his chest with his tusk. Rāma took a pestle and struck at his tusk. (Gajānana) havingthe rat as his vehicle, with his tusk broken, suddenly fled. Since then the lord of the attendants has his tusk broken in the world. He is called Ekadanta by gods, demons and gandharvas . (Kārtikeya) having the peacock as his vehicle fought with Pradyumna. Balarāma caused (Śiva 's) attendants to run away. Śaṃkara, with his eyes very red, having fought with Kṛṣṇa for a very long time, put on his arrow a very blazing great fever, and discharged it. Kṛṣṇa by means of cold fever warded off that missile. The two fevers discharged by those two, Kṛṣṇa and Śiva, speedily entered the human world by their order. Those men who listen to (the account of) the battle between Kṛṣṇa and Śiva, are free from fever (or torment) and reach (Viṣṇu) the infallible one. Then that Hṛṣīkeśa (i.e. Kṛṣṇa), putting the deluding weapon on his arrow, discharged it at Śiva. Deluded by that missile, he yawned again and again; and he, Śaṅkara, the lord of gods, fell down on the ground in a swoon. Seeing his father unconscious, the powerful Kārtikeya, Ṣaṇmukha (literally, having six faces), raised the (missile called) Śakti and went to fight with Kṛṣṇa. Merely by the 'hum' sound, Kṛṣṇa turned him away.

39-45. Having thus vanquished the three-eyed god Śiva, having the trident in his hand, the brave and the best of the Yadus blew his loud-sounding conch. Hearing that Śaṃkara, along with his sons, was vanquished by Kṛṣṇa, Bāṇa, getting into a chariot, himself came to fight with Kṛṣṇa. Suddenly seeing Kṛṣṇa seated on Garuḍa, he covered him with showers of many weapons and missiles, with maces, iron bars, lances, (missiles called) Śakti, iron clubs, swords, and discs continuously. Kṛṣṇa cut them off with his disc only. He discharged his (disc) Sudarśana to cut off his arms. The Sudarśana having a thousand spokes discharged at the king of demons quickly cut off the forest (i.e. the large number) of his arms in a thousand ways. In the meanwhile, O goddess, Pārvatī who had fulfilled her vow, came near Kṛṣṇa, and with the palms of her hands joined, said:

Pārvatí said :

46-49. O Kṛṣṇa, Kṛṣṇa, O lord of the world, O Nārāyaṇa , O treasure of compassion, O best of the Yadus, O lord of gods, I was your female servant in a former existence. At that time you, the pleased noble one, had granted me a boon about the perpetual state of having my husband living, O gentle one. O lord, the sages have declared that one principal name of your thousand names has given good fortune to Gaurī . O Govinda , O eternal one mounted on Garuḍa, make it true. Therefore, please give life to my husband.

Rudra said :

50-51. Thus addressed by the goddess the lotus-eyed Kṛṣṇa withdrew the missile with which her husband was made unconscious. Freed from the missile of Kṛṣṇa, Śiva, the lord of all beings, got up and joining the palms of his hands, praised the lord of the worlds.

Śaṅkara said :

52-56. O Kṛṣṇa, O Kṛṣṇa, O lord of the world, O Supreme Being, O highest god, O highest lord, O you without a beginning and an end, O you immutable one, in the human beings there is a strong power. The action of taking up a body is due to you. It is the sign of honour. Be pleased with me. Salutation to you. O eternal one, be pleased with me. O lord of the world, favour me. Be gracious to me, O Acyuta , Keśava . You are the creator, the supporter, the destroyer of the worlds. You are the father of the worlds. O lord of gods, you alone are the Brahman of the nature of intelligence and the lack of it. You are the origin. You are without an origin. You are the lord and Śeṣa also. You are Mahat ; you are the highest Brahman; you alone are the individual soul.

57-61. O best of all gods, you are immortal; O lord of gods you are the lord of the mortals. Due to your extremely good character you have an origin. The two eternal highest souls have come up from your breath. So also the five elements (have come up from you) due to your great affection. You put yourself in the work of service (i.e. as a servant) in the perishable and the imperishable, in the highest abode resorted to by gods and the place of lustre, and in the universe. This is not otherwise. He who does not know you in the world, is a fool. You are the cause of everything. The wise ones know the abode of the lord of the low and high (to be good) for service (obscure !). They, the diligent ones rest at the position equal to the gods. The common man remains away to bow down to your eternal position.

62-69. That fourth stage (Turyā: the state of liberation of the soul) of charming rays of light is possible in your case. O you eternal superintendent, the couples talk about you. These best ones, O you beyond qualities, narrate your names, deeds, eternal qualities and grandeurs. O Keśava, in the former and latter learning full of action and knowledge, the two, along with their sons are singing the praise of you, the lord of young ladies (obscure !). You are wisdom; you are the highest Brahman; with your great knowledge only, O eternal one, you yourself, the wise one, give (him) life. Due to your grace only, he who knows the soul, obtains, in this world and the highest heaven, wisdom, proficiency, intellect, perception, so also courage, and all desired objects. Then he would be immortal. The self having this name is the heart. O lord, these ten are the names of the Wisdom, the treasure of compassion: (Ātman , Hṛd=heart,) mind, desire, reasoning, recollection, volition, penance, sacrifices, and love.

70-80. This you are the highest Brahman; this you are the creator. This you are Indra , Rudra, and all the deities. O highest lord, you are all these beings—sons, friends, (other forms) of existence and others also, O eternal one. The viviparous, the oviparous, the beings generated by sweet sweat, plants, horses, cows, men, elephants and others, so whatever being there is, so also the movable beings, so

also the immobile (objects)—all have sprung from you (only). The sacred texts describe you, Viṣṇu, as omnipresent. The people, impelled by you only act towards good or bad (things). Therefore, O ocean of pity, forgive by means of your most auspicious qualities this offence that I have committed. Salutation to you, O you lotus-eyed one, Govinda, Acyuta, Mādhava , Vāsudeva . O you fit to be saluted by the world, O Nārāyaṇa, salutation to you. O lord of the worlds, O Nṛsiṃha , O mine of pity, O lord of Lakṣmī , O omnipresent one, O glorious one, O highest soul, salutation to you. O lord, O you always worshipped by the liberated (souls) having Vaikuṇṭha as their dwelling place, O you lord of the three (Vedas), O Rāma, O you having lotus-like eyes, salutation to you. O you descendant of Yadu, salutation to you who destroy those that are a burden to the earth, who are of the form of Kṛṣṇa's mirth, who are Viṣṇu, who are Jiṣṇu (the conqueror).

Having thus praised and saluted Govinda, the lord of Umā, the lord of beings, having, joined the palms of his hands, spoke in a grave voice:

Rudra said :

81-90. O lord, this Bāṇa, Bali's son, is granted a boon by me. Formerly I had given him a boon that he had asked for, viz. immortality, O best of the Yadus. You deserve to do everything. Therefore, please protect this Bali's son, dear to me.

Saying "All right", the lord, Govinda, the ocean of compassion, withdrawing his disc, freed Bāṇa, Bali's son, who ran the risk to his life, had his arms cut off, and was covered with blood. Śaṃkara, the lord who had fulfilled his vow, after having freed Bali's son, having along with Pārvatī mounted the best bull (Nandin), went to his abode, the Kailāsa mountain. That Bāṇa, having saluted the very powerful Rāma and Kṛṣṇa, went with them to (his) city and freed (Aniruddha) Madana's son. Having honoured them, as they deserved, with divine garments and ornaments, he gave Uṣā (in marriage) to Śauri , Kṛṣṇa's grandson. Then Rāma and Kṛṣṇa got Aniruddha duly married. They, along with Pradyumna, were then worshipped by Bāṇa. Then Kṛṣṇa, having placed Aniruddha with Uṣā in a divine chariot, went to Dvāravatī. Like Indra with the gods, Rāmawith Pradyumna, and Kṛṣṇa with the army, entered the charming city. Aniruddha, full of joy, enjoyed day and night many pleasures in the company of Bāṇa's daughter in a house full of many jewels.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 251

Destruction of Pauṇḍraka's Son

Chapter 663 of 693 · 29 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
अथ पौंड्रक वासुदेवः काशिराजो वाराणस्यां विविक्ते द्वादशवर्षं महेशमर्च्चयन्निराहारः पंचाक्षरं जजाप १।
पौरश्चरणकाले शंकरं स्वनेत्रकमलेन पूजयामास २।
ततः शूलपाणिरुमापतिः प्रसन्नो वरं वृणीष्वेति तमाह ३।
असौ पंचवक्त्रंसर्वभूतपतिं शिवं प्रसन्नं वरद मम वासुदेवसमानरूपं प्रयच्छेत्युवाच ४।
शिवस्तस्मै शंख चक्र गदा पद्मयुत चतुर्भुजं पुंडरीकदलनिभलोचनं वासुदेवसमानकिरीट।
ललित कुंतलं पीतवस्त्रकौस्तुभाभरणादि चिह्नान्यपि मह्यं देहीति याचितः शिवः सर्वमपि तस्मै प्रददौ ५।
स तु वासुदेवोऽहमिति सर्वलोकान्मोहयामास ६।
कदाचित्स्वर्गतः मदबलोत्कटं तं काशिपतिं नारदोऽभ्येत्य वसुदेवसुतमजित्वा वासुदेवत्वं न विद्यते इत्युवाच ७।
स तु तस्मिन्नेव क्षणे गरुडपताकायुतरूपं रथमारोप्य चतुरंगाक्षौहिणीबलेन द्वारकामवाप ८।
तत्र पुरद्वारि स्वर्णयाने संस्थितो वासुदेवोऽहं युद्धार्थं संप्राप्तोस्मि मामजित्वात ववासुदेवत्वं नास्तीति दूतं प्रेषयामास ९।
विष्णुरपि तच्छ्रुत्वा वैनतेयमारुह्य पौंड्रकेण योद्धुं पुरद्वारि विनिष्क्रम्याक्षौहिणीबलेन स्यंदने समासीनं शंखचक्रगदापद्महस्तं पौंड्रकं ददर्श १०।
कृष्णोऽथ शार्ङ्गमादाय संवर्ताग्निप्रभैर्बाणैस्तथाश्वगजपदातियुक्तं महदक्षौहिणीबलं मुहुर्तमात्रेण निःशेषं ददाह ११।
शरेणैकेन तस्य हस्तावसक्तशंखचक्रगदादिहेतीरपि लीलयैव चिच्छेद १२।
पवित्रेण सुदर्शनेन किरीटकुंडलयुतं तस्य शिरः कमलं छित्त्वा वाराणस्यामंतः पुरे निपातयामास १३।

तद्दृष्ट्वा सर्वे काशीनिवासिनः किमेतदित्याशंक्य विस्मिता बभूवुः १४।
तस्य पौंड्रकस्य सुतो दंडपाणिरिति वासुदेवेन भगवता निहतं स्वपितरं श्रुत्वा मात्रा मृत्युना समादिष्टः स्वपुरोहितेनाभियुक्तो माहेश्वरेण क्रतुना शंकरमियाज १५।
स तु प्रसन्नः कृष्णजिघांसया समर्थां माहेश्वरीं कृत्यां तस्मै संप्रीत्या च दत्तवान् १६।
स काशिराजस्तां महोश्वरीं ज्वालाकुलोपचितविग्रहां संदीप्तसटाकलापां पिंगलनेत्रां ज्वलत्करालवदनां त्रिशूलहस्तां भस्मांगरागलिप्तां नरमुंडमालाविभूषितां सर्वदेवभयंकरीं रुद्रदत्तां समीक्ष्य सपुत्रदारबांधवसहितं कृष्णं जहीति प्रेरयामास १७।
सा तु सर्वलोकभयावहा सर्वां पृथ्वीं स्वतेजसा निर्दहंती प्रलयाशनिनिर्भरस्वनं नदंती द्वारकामवाप १८।
तत्रत्याः सर्वेजनास्तां दृष्ट्वा महाप्रलयमिति मत्वा हाहाकारं कुर्वंतः कृष्णं निवेदयामासुः १९।
कृष्णोऽपि तान्सर्वान्न भेतव्यमित्युक्त्वा प्राकारतोरणे स्थितां महारौद्रां कृत्यां तथाविधां दृष्ट्वा सकलशस्त्रास्त्रानिवारणसमर्थं सहस्रारं सुदर्शनं तस्या कृत्यायां सहसा मुमोच २०।
सा तु कल्पान्तार्ककोटिसमवर्चसा शतयोजनोद्वृतं सकलदीप्तास्त्रयुतं हिरण्मयं प्रभापूर्णं सकलजगत्प्रलयस्थितिसमर्थं सहस्रारं सर्वदेवनमस्कृतं जगच्छरणभूतं महासुदर्शनं विलोक्य विनष्टतेजा भयार्ता क्रोशंती वाराणसीं प्रतिदुद्राव २१।
सुदर्शनमपि तां कृत्यां भृशमन्वगात् २२।
सापि भयार्ता क्रोशंती काशिपतेस्तस्यांतःपुरं प्रविवेश २३।

सुदर्शनोऽपि तां वाराणसीं पुरीं प्राप्य सभृत्यबलवाहनं पौंड्रकसुतं दंडपाणिं नामकाशिराजं बहुप्रासादहर्म्यमालिनीं पुरीं माहेश्वरीमपि भस्मावशेषां कृत्वा सकलदेवमहर्षिभिः पूज्यमानः पुनरेव द्वारवत्यां कृष्णहस्तं सुसौम्यं कल्पमिव आविवेश २४।

अत्र च श्लोका गीयंते ।

शस्त्रास्त्रमोक्षमजरं दग्ध्वा तद्बलमोजसा ।
कृत्यां भस्मावशेषं तां ततो वाराणसीं पुरीम् २५।
प्रभूतरथमातंगां साश्वां पुंस्त्रीसमन्विताम् ।

साशेषकोषकोष्ठां तां दुर्निरीक्ष्यां सुरैरपि २६।
द्वारोपलक्षिताशेष गृहप्राकारचत्वराम् ।
प्रददाह हरेश्चक्रं सकलामेव तां पुरीम् २७।
अक्षीणगतिसामर्थ्यमसाध्यकृतसाधनम् ।
तच्चक्रं प्रज्वलद्भासं विष्णोरभ्याययौ करम् २८।

इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे श्रीकृष्णचरिते पौंड्रकपुत्रकृत्याविध्वंसनं नामैकपंचाशदधिक द्विशततमोऽध्यायः २५१ ।

Roman transliteration

śrīrudra uvāca-
atha pauṃḍraka vāsudevaḥ kāśirājo vārāṇasyāṃ vivikte dvādaśavarṣaṃ maheśamarccayannirāhāraḥ paṃcākṣaraṃ jajāpa 1|
pauraścaraṇakāle śaṃkaraṃ svanetrakamalena pūjayāmāsa 2|
tataḥ śūlapāṇirumāpatiḥ prasanno varaṃ vṛṇīṣveti tamāha 3|
asau paṃcavaktraṃsarvabhūtapatiṃ śivaṃ prasannaṃ varada mama vāsudevasamānarūpaṃ prayacchetyuvāca 4|
śivastasmai śaṃkha cakra gadā padmayuta caturbhujaṃ puṃḍarīkadalanibhalocanaṃ vāsudevasamānakirīṭa|
lalita kuṃtalaṃ pītavastrakaustubhābharaṇādi cihnānyapi mahyaṃ dehīti yācitaḥ śivaḥ sarvamapi tasmai pradadau 5|
sa tu vāsudevo'hamiti sarvalokānmohayāmāsa 6|
kadācitsvargataḥ madabalotkaṭaṃ taṃ kāśipatiṃ nārado'bhyetya vasudevasutamajitvā vāsudevatvaṃ na vidyate ityuvāca 7|
sa tu tasminneva kṣaṇe garuḍapatākāyutarūpaṃ rathamāropya caturaṃgākṣauhiṇībalena dvārakāmavāpa 8|
tatra puradvāri svarṇayāne saṃsthito vāsudevo'haṃ yuddhārthaṃ saṃprāptosmi māmajitvāta vavāsudevatvaṃ nāstīti dūtaṃ preṣayāmāsa 9|
viṣṇurapi tacchrutvā vainateyamāruhya pauṃḍrakeṇa yoddhuṃ puradvāri viniṣkramyākṣauhiṇībalena syaṃdane samāsīnaṃ śaṃkhacakragadāpadmahastaṃ pauṃḍrakaṃ dadarśa 10|
kṛṣṇo'tha śārṅgamādāya saṃvartāgniprabhairbāṇaistathāśvagajapadātiyuktaṃ mahadakṣauhiṇībalaṃ muhūrtamātreṇa niḥśeṣaṃ dadāha 11|
śareṇaikena tasya hastāvasaktaśaṃkhacakragadādihetīrapi līlayaiva ciccheda 12|
pavitreṇa sudarśanena kirīṭakuṃḍalayutaṃ tasya śiraḥ kamalaṃ chittvā vārāṇasyāmaṃtaḥ pure nipātayāmāsa 13|

taddṛṣṭvā sarve kāśīnivāsinaḥ kimetadityāśaṃkya vismitā babhūvuḥ 14|
tasya pauṃḍrakasya suto daṃḍapāṇiriti vāsudevena bhagavatā nihataṃ svapitaraṃ śrutvā mātrā mṛtyunā samādiṣṭaḥ svapurohitenābhiyukto māheśvareṇa kratunā śaṃkaramiyāja 15|

sa tu prasannaḥ kṛṣṇajighāṃsayā samarthāṃ māheśvarīṃ kṛtyāṃ tasmai saṃprītyā ca dattavān 16|
sa kāśirājastāṃ mahośvarīṃ jvālākulopacitavigrahāṃ saṃdīptasaṭākalāpāṃ piṃgalanetrāṃ jvalatkarālavadanāṃ triśūlahastāṃ bhasmāṃgarāgaliptāṃ naramuṃḍamālāvibhūṣitāṃ sarvadevabhayaṃkarīṃ rudradattāṃ samīkṣya saputradārabāṃdhavasahitaṃ kṛṣṇaṃ jahīti prerayāmāsa 17|
sā tu sarvalokabhayāvahā sarvāṃ pṛthvīṃ svatejasā nirdahaṃtī pralayāśaninirbharasvanaṃ nadaṃtī dvārakāmavāpa 18|
tatratyāḥ sarvejanāstāṃ dṛṣṭvā mahāpralayamiti matvā hāhākāraṃ kurvaṃtaḥ kṛṣṇaṃ nivedayāmāsuḥ 19|
kṛṣṇo'pi tānsarvānna bhetavyamityuktvā prākāratoraṇe sthitāṃ mahāraudrāṃ kṛtyāṃ tathāvidhāṃ dṛṣṭvā sakalaśastrāstrānivāraṇasamarthaṃ sahasrāraṃ sudarśanaṃ tasyā kṛtyāyāṃ sahasā mumoca 20|
sā tu kalpāntārkakoṭisamavarcasā śatayojanodgataṃ sakaladīptāstrayutaṃ hiraṇmayaṃ prabhāpūrṇaṃ sakalajagatpralayasthitisamarthaṃ sahasrāraṃ sarvadevanamaskṛtaṃ jagaccharaṇabhūtaṃ mahāsudarśanaṃ vilokya vinaṣṭatejā bhayārtā krośaṃtī vārāṇasīṃ pratidudrāva 21|
sudarśanamapi tāṃ kṛtyāṃ bhṛśamanvagāt 22|
sāpi bhayārtā krośaṃtī kāśipatestasyāṃtaḥpuraṃ praviveśa 23|
sudarśano'pi tāṃ vārāṇasīṃ purīṃ prāpya sabhṛtyabalavāhanaṃ pauṃḍrakasutaṃ daṃḍapāṇiṃ nāmakāśirājaṃ bahuprāsādaharmyamālinīṃ purīṃ māheśvarīmapi bhasmāvaśeṣāṃ kṛtvā sakaladevamaharṣibhiḥ pūjyamānaḥ punareva dvāravatyāṃ kṛṣṇahastaṃ susaumyaṃ kalpamiva āviveśa 24|
atra ca ślokā gīyaṃte |
śastrāstramokṣamajaraṃ dagdhvā tadbalamojasā |
kṛtyāṃ bhasmāvaśeṣaṃ tāṃ tato vārāṇasīṃ purīm 25|
prabhūtarathamātaṃgāṃ sāśvāṃ puṃstrīsamanvitām |

sāśeṣakoṣakoṣṭhāṃ tāṃ durnirīkṣyāṃ surairapi 26|
dvāropalakṣitāśeṣa gṛhaprākāracatvarām |
pradadāha hareścakraṃ sakalāmeva tāṃ purīm 27|
akṣīṇagatisāmarthyamasādhyakṛtasādhanam |
taccakraṃ prajvaladbhāsaṃ viṣṇorabhyāyayau karam 28|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde śrīkṛṣṇacarite pauṃḍrakaputrakṛtyāvidhvaṃsanaṃ nāmaikapaṃcāśadadhika dviśatatamo'dhyāyaḥ 251 |

English translation

Śrī Rudra said :

1-6. Then Pauṇḍraka Vāsudeva , king of Kāsī , fasted in a solitary place, and worshipping Maheśa for twelve years, muttered the five-syllabled formula. At the time of the repetition of the name of the deity he worshipped Śaṃkara with (i.e. by offering) his own lotus-like eye. Then the lord of Umā having the trident in his hand, being pleased, said to him: “Choose a boon”. Then he said to Śiva who had five faces, is the lord of all beings, and was pleased: “O giver of boons, give me a form similar to that of Vāsudeva (Kṛṣṇa).” Śiva (gave) him (a form with) four arms with a disc, a conch, a mace and a lotus (held in them), having eyes like lotus-petals, having charming hair with a crown (on it) resembling that of Vāsudeva. Solicited by him as “Give me also the marks like a yellow garment, and ornaments like the Kaustubha ”, Śiva also gave him all that. He enticed all people, saying, “I am Vāsudeva”.

7-9. Sometime Nārada , having come from heaven to that king of Kāśī , who was haughty with pride and power, said: “You cannot have the status of Vāsudeva without conquering Vasudeva ’s son.” That moment only he, having put himself into a chariot with Garuḍa -banner, reached Dvārakā with the

army of four divisions, (numbering) an akṣauhiṇī . There he sent a messenger (to Kṛṣṇa to tell him) “I, Vāsudeva standing in a golden carriage at the gate of the city, have come to fight (with you). Without conquering me you cannot have the status of Vāsudeva.”

10-14. Viṣṇu (i.e. Kṛṣṇa) too, having heard it, mounted upon Garuḍa and on coming out to fight with Pauṇḍraka, saw at the gate Pauṇḍraka with an army (numbering) an akṣauhiṇī, and seated in a chariot, and having a conch, a disc, a mace and a lotus in his hands. Kṛṣṇa took the Śārṅga (bow) and in a short time only completely destroyed that army (numbering) an akṣauhiṇī, consisting of horses, elephants and foot-soldiers with arrows resembling the fire of destruction in brightness. And with one arrow he easily chopped off the weapons in his hands like the conch, disc, mace etc. Having cut off his lotus-like head (adorned) with a crown, by means of his pure Sudarśana (disc), he caused it to fall into the harem in (the city of) Vārāṇasī . Seeing it all the residents of Kāśī, fearing ‘What is this?’ were amazed.

15-17. Daṇḍapāṇi , Pauṇḍraka’s son, having heard that his father was killed by lord Vāsudeva, and directed by his mother, (as if) by Death, and told by his priest, offered a sacrifice, called Māheśvara , to Śaṅkara . He, being pleased, affectionately gave him a Kṛtyā (a female deity capable of destruction and proficient in magic) belonging to Maheśvara and capable of killing Kṛṣṇa. That Kāśī king, seeing that Kṛtyā of Maheśvara, that had a body full of a group of flames, had a blazing mass of hair, had tawny eyes, whose face was blazing and fierce, that had a trident in her hand, whose body was smeared with ash, who was adorned with the string of human heads, that caused fear to all gods, was presented by Rudra , impelled her to kill Kṛṣṇa along with his sons, wives and relations.

18-19. And she causing fear to the entire world, burning with her lustre the whole earth, and roaring with a sound strong like the fire at the time of deluge reached Dvārakā. All people staying there saw her and thinking it to be a great deluge, and wailing aloud, reported it to Kṛṣṇa.

20-24. Kṛṣṇa too told all of them not to fear, and seeing that very fierce Kṛtyā standing like that at the portal of the rampart, suddenly discharged that Sudarśana of a thousand spokes, capable of keeping off all weapons and missiles at the Kṛtyā. She, with lustre resembling that of a crore of suns at the time of the end of a kalpa , seeing that great Sudarśana, going up a hundred yojanas , possessed of a thousand blazing weapons, made of gold, full of lustre, capable of making the entire world reduced to a condition at the time of deluge, saluted by all gods, the refuge of the entire world, lost her lustre, was overcome by fear, and crying (aloud) she ran to Vārāṇasī. Sudarśana too closely pursued her. She too, overcome by fear and crying entered that city of the king of Kāśī. Sudarśana also, reaching the city of Vārāṇasī, reducing to ash Pauṇḍraka’s son, Daṇḍapāṇi, along with servants and army and elephants, so also the city of Maheśvara having many palaces and mansions, and being worshipped by all gods and great sages, again reached Kṛṣṇa’s hand which was very soft, like a kalpa (sacred precept?). And about this the (following) verses are sung:

25-28. Having burnt with vigour that army discharging weapons and missiles and never decaying, reducing to ash the Kṛtyā, then the city of Vārāṇasī which had many chariots and elephants, and along with horses and men and women, and all stores and granaries, which was difficult to be seen even by gods, the houses, ramparts and courtyards of which were marked with doors, that disc of Viṣṇu burnt the entire city only. That disc, with its power of movement unexhausted, having accomplished what cannot be accomplished, with its lustre blazing, came to Viṣṇu’s hand.

Uttara-khaṇḍa · Chapter 252

Kṛṣṇa Goes Back to His Abode

Chapter 664 of 693 · 116 detected Sanskrit verse markers

Sanskrit

श्रीरुद्र उवाच-
अथ मगधाधिपः कंसवधानंतरं द्विषन्नेव यादवान्सदा पीडयामास ते दुःखिताः कृष्णमूचुः १।
स च भीमार्जुनावाहुय संमंत्रयामास कृष्णः अनेन रुद्र पूःजितस्तत्प्रसादाच्छस्त्रैरवध्यः परं केनापिप्रकारेण हंतव्य इति २।
अथ विचार्य भीममाह एनं प्रतिमल्लयुद्धं कुरु तत्तेन प्रतिज्ञातम् ३।
अथ सकल चराचरजगद्वंद्यो वासुदेवो भीमार्जुनसहितो जरासंधस्य पुरीं गत्वा विप्रवेषेण तस्यांतःपुरमवाप ४।
सोऽपि महावीर्यान्क्षत्रियान्युद्धे निर्जित्य बलाद्गृहीत्वा स्ववेश्मनि निरुध्य मासिमासि कृष्णचतुर्दश्यामेकैकं हत्वा तद्रक्तेनैव बलिं भैरवायाकरोत् ५।
एवंविधं सकलजनपार्थिववधं कुर्वतो जरासंधस्य समुद्यमानो भीमार्जुनसहितस्तस्य गृहे विप्रवेषेणैव प्रविवेश ६।
स तु तान्दृष्ट्वा दंडवत्प्रणतो भूत्वा यथोचितासनेषु निवेश्य मधुपर्कविधानेन संपूज्य धन्योस्मि कृतकृत्योस्मि किमर्थं भवन्तो मे समीप आगतास्तद्वक्तव्यमहं तत्सर्वं भवद्भ्यो दास्यामीत्युवाच ७।
तेषां वासुदेवः प्रहसन्पार्थिवं तमुवाच कृष्णभीमार्जुना युद्धार्थमागताः स्म अस्माकमन्यतमं द्वंद्वयुद्धार्थं वृणीष्वेत्यवदत् ८।
सोऽपि तथेत्यवदत्ततो द्वंद्वयुद्धार्थं मारुतिं वरयामास ९।
ततो भीमजरासंधयोरभितो भयंकरं मल्लयुद्धं निरंतरं पंचविंशतिवासरमभूत् १०।
ततः कृष्णेनैव संचोदितो वायुपुत्रस्तस्य शरीरं द्विधाकृत्य भूमौ निपातयामास ।।
एवं जरासंधं पांडुपुत्रेण हत्वा तान्जरासंधनिरोधितान्वासुदेवोऽपि पार्थिवान्मोचयामास ११।
निहत्य वायुपुत्रेण जरांसंधं यदूद्वहः ।
तद्गृहे सन्निरुद्धांस्तु मोचयामास पार्थिवान् १२।

ते च तत्र नमस्कृत्य स्तुत्वा च मधुसूदनम् ।
स्वान्स्वान्जनपदान्सर्वे जग्मुः कृष्णेन रक्षिताः १३।
अथ ताभ्यामिंद्रप्रस्थं गत्वा वासुदेवस्तत्र महाक्रतुं राजसूयं युधिष्ठिरं कारयामास १४।
तत्र समाप्ते क्रतौ अग्रपूजां भीष्मानुमतेन कृष्णाय दत्तवान् १५।
तत्र शिशुपालः कृष्णं बहुन्याक्षेपवाक्यान्युक्तवान् १६।
कृष्णोऽपि सुदर्शनेन तस्य शिरश्चिच्छेद १७।
असौ जन्मत्रयावसाने हरेः सारूप्यमगमत् १८।
अथ शिशुपालं निहतं श्रुत्वा दंतवक्त्रः कृष्णेन योद्धुं मथुरामाजगाम १९।
कृष्णस्तु तच्छ्रुत्वा रथमारुह्य तेन योद्धुं मथुरामाययौ २०।
दंतवक्त्रवासुदेवयोरहोरात्रं मथुरापुरद्वारि यमुनातीरे संग्रामः समवर्त्तत कृष्णस्तु गदया तं जघान २१।
स तु चूर्णितसर्वांगो वज्रनिर्भिन्न महीधर इव गतासुरवनितले पपात २२।
सोऽपि हरेः सायुज्यं योगिगम्यं नित्यानंदसुखं शाश्वतं परमं पदमवाप २३।
इत्थं जयविजयौ सनकादिशापव्याजेन केवलं भगवतोलीलार्थं संसृताववतीर्य जन्मत्रयेऽपि तेनैव निहतौ जन्मत्रयावसाने मुक्तिमवाप्तौ २४।

कृष्णोऽपि तं हत्वा यमुनामुत्तीर्य नंदव्रजं गत्वा प्राक्तनौ पितरावभिवाद्य आश्वास्य ताभ्यां साश्रुकंठमालिंगितः
सकलगोपवृद्धान्प्रणम्याश्वास्य रत्नाभरणादिभिस्तत्रस्थान्संतर्पयामास २५।
कालिंद्याः पुलिने रम्ये पुण्यवृक्षसमावृते ।

गोपनारीभिरनिशं क्रीडयामास केशवः २६।
रम्यकेलिसुखेनैव गोपवेषधरो हरिः ।
बद्धप्रेमरसेनात्र मासद्वयमुवास ह २७।
अथ तत्रस्था नंदगोपादयः सर्वेजनाः पुत्रदारसहिताः पशुपक्षिमृगादयश्च वासुदेवप्रसादेन दिव्यरूपधरा विमानमारूढाः परमं वैकुंठलोकमवापुः २८।
कृष्णस्तु नंदगोपव्रजौकसां सर्वेषां परमं निरामयं स्वपदं दत्वा दिवि देवगणैः संस्तूयमानो द्वारवतीं श्रीमतीं विवेश २९।
तत्र वसुदेवोग्रसेनसंकर्षणप्रद्युम्नानिरुद्धाक्रूरादिभिः प्रत्यहं संपूजित षोडशसहस्रभार्याभिरष्टाभिर्दिव्यमहिषीभिश्च विश्वरूपधरो दिव्यरत्नमय नानागृहांतरेषु सुतकुसुमांचित श्लक्ष्णतरपर्यंकेषु रमयामास ३०।
अथ रामकृष्णसतीर्थ्यो विप्रो बालसखा सदात्यंतदारिद्र्यपीडितो मुष्टिमात्रान्याचनाप्तपृथुकाञ्जीर्णवाससि निबध्य वासुदेवं द्रष्टुं श्रीमतीं द्वारकानगरीमाजगाम ३१।
स तु रुक्मिण्यंतःपुरद्वारि क्षणं तूष्णीं तस्थौ ३२।
कृष्णोऽपि समागतं ब्राह्मणं ज्ञात्वा प्रद्युम्नेन नमस्कृत्वा वामकरं गृहीत्वा गृहांतरे स्वासने निवेश्य भयाद्वेपमानं तं रुक्मिणीहस्तगतसुवर्णकलशजलेन पादौ प्रक्षाल्य मधुपर्केण पूजयामास ३३।
सुधामृतोपमैरन्नपानाद्यैस्तर्पयित्वा तस्य जीर्णवस्त्रांतरे याचनाप्तपृथुकान्स्वयमेव हस्तेन गृहीत्वा प्रहसन्जग्रास ३४।
कृष्णेन पृथुके भक्षिते तस्मिन्नेव क्षणे तस्य बहुधनधान्यवस्त्राभरणसंभूतं महदैश्वर्यमभूत् ३५।
स तु कृष्णेन विसृष्टो मम किंचिद्वस्त्रं वा धनं वा कृष्णेन न दत्तमिति मन्यमानः स्वपुरं विवेश ३६।
अथ बहुधनधान्ययुतं स्वगृहं दृष्ट्वा तत्प्रसादादिदं लब्धमिति वदन्प्रहृष्टेनांतरात्मना दिव्य वस्त्राभरणादिना भार्यया सह सर्वान्कामान्भुक्त्वा हरिसंतुष्ट्यै बहुयज्ञानिष्ट्वा तत्प्रसादेन परमं नित्यं स्वर्गसुखमवाप ३७।
अथ धृतराष्ट्रतनयो दुर्योधनः पांडुतनयान्कपटद्यूतव्याजेन राज्यमपहृत्य स्वराष्ट्राद्विवासयामास ३८।
ते तु युधिष्ठिरभीमार्जुननकुलसहदेवाः सुपत्न्या द्रौ पद्या सह महारण्यं गत्वा तत्र द्वादशाब्दान्स्थित्वा संवत्सरपर्यंतमज्ञाताः सर्वे मत्स्यदेशाधिपतेर्विराटस्य निवेशने स्थित्वा वासुदेवेन सहायेन धार्तराष्ट्रान्योद्धुमाजग्मुः ३९।

तेषां धार्तराष्ट्रपांडुपुत्राणां नानादेशाधिपनृपैः कुरुक्षेत्रमहापुण्ये देवानामपि भयंकरो महासंग्रामोऽभवत् ४०।
अथ श्रीकृष्णोऽप्यर्जुनसारथ्यं कुर्वन्नर्जुने स्वशक्तिमावेश्य तेन दुर्योधनभीष्मद्रो-
णप्रमुखान्सर्वान्पार्थिवानेकादशाक्षौहिणीबलसहितान्कुरुक्षेत्रे हत्वा पांडवान्राज्ये स्थापयित्वा निःशेषेण सर्वभूभारमपास्य स्वां पुरीं प्रविवेश ४१।
कस्यचित्त्वथकालस्य कतिपयाहनि वैदिको ब्राह्मणो मृतं पंचवार्षिकं बालमादाय राजद्वारि निधाय बहुशो
विलपन्बहुन्याक्रोशवाक्यानि कृष्णं जगाद ४२।
कृष्णस्तमाक्रोशं श्रुत्वा तूष्णीमुवास ४३।
स तु मम पंचपुत्राः पूर्वं हता अयं तु षष्ठः एनं कृष्णो न जीवयिष्यति तर्हि राजद्वारि मरिष्यामीत्युवाच ४४।
तस्मिन्काले अर्जुनः कृष्णं द्रष्टुमागतस्तथाविधं तं पुत्रशोकेन विलपंतं ददर्श ४५।
अर्जुनोऽपि कालधर्ममुपागतं पंचवार्षिकं बालकं दृष्ट्वा कृपयाविष्टस्तव पुत्रमहंजीवयिष्यामीति ब्राह्मणायाभयं दत्वा प्रतिश्रुतवान् ४६।
ब्राह्मणस्तु तेनाश्वासितो हृष्टवान् ४७।
अथैतं ब्राह्मणशिशुं बहुभिः संजीविनास्त्रैरभिमंत्र्य अलब्धजीवितं दृष्ट्वा वृथा प्रतिज्ञामवाप्य बहुशोकसमन्वितस्तेनैव प्राणांस्त्यक्तुमैच्छत् ४८।

कृष्णस्तु तत्सर्वं ज्ञात्वांतःपुराद्विनिष्क्रम्य तं वैदिकं प्राह तवपुत्रान्सर्वानहं दास्यामीत्युक्त्वाश्वास्य वैनतेयमारुह्यार्जुनसहितो वैष्णवं लोकमाजगाम ४९।
तत्र दिव्यमणिमंडपोद्देशे देव्या सह समासीनं नारायणं दृष्ट्वा कृष्णार्जुनौ नमश्चक्रतुः ५० 6.252.50।
स तौ बाहुभ्यां परिष्वज्य किमर्थमागतावित्युवाच ५१।
कृष्णश्च भगवन्वैदिकस्य तनयान्मम देहीत्युवाच ५२।
स तु नारायणस्तादृग्वयसि संस्थितान्ब्राह्मणपुत्रान्कृष्णाय संददौ ५३।
श्रीकृष्णोऽपि तान्वैनतेयस्कंधे समारोप्य हर्षसमन्वितोऽर्जुनसहितः स्वयमप्यारुह्य दिवि देवगणैः संस्तूयमानो द्वारवतीमाविवेश ५४।

तस्मै ब्राह्मणाय पंचवर्षवयःस्थान्षट्पुत्रान्ददौ सोऽप्यत्यंतहर्षसमन्वितः कृष्णं वर्द्धयस्वेत्याशिषं प्रायच्छत् ५५।
अर्जुनस्तु सफलां प्रतिज्ञामवाप्य कृष्णं नमस्कृत्य युधिष्ठिरपालितां स्वां पुरीमाजगाम ५६।
कृष्णस्य षोडशसहस्रभार्यास्वयुतसाहस्रपुत्रा जज्ञिरे तेषां पुत्रपौत्रसंख्यां वक्तुं न शक्यते ५७।
अत्रापि श्लोकः ।
अष्टौशतानि पुत्राणां सहस्राण्ययुतं तथा ।
प्रद्युम्नः प्रथमस्तेषां सर्वेषां रुक्मिणीसुतः ५८।
असंख्यैस्तैर्यादवैरियं पृथिवी संवृताऽभवत् ५९।
पुनरप्यवनीभारशंकया कृष्णस्तु तानृषिशापव्याजेन संहर्तुमैच्छत् ६०।
कदाचित्सर्वे कुमारा नर्मदायां विहर्तुमाजग्मुः ६१।
तत्र तपंतं कण्वं महर्षिं दृष्ट्वा जांबवत्याः ।
पुत्रं योषिद्वेषं कृत्वा तस्योदरे कात्वायसं मुसलं बद्ध्वा ऋषेः ।
समीपमागत्य सर्वे नमस्कृत्वा पत्नीरूपं सांबं कुमारं तस्य पुरतो निधाय ।
अस्या गर्भे स्त्री वा पुरुषो वा भविष्तीति ब्रूहीत्यूचुः ६२।
स तु मनसा तद्विज्ञाय तानमर्षमाणः सर्वाननेन मुसलेन यूयं सर्वे निहता भवतेत्युवाच ६३।
सर्वे समुद्विग्नमनसः कृष्णं समेत्य महर्षिणोक्तं तत्कर्म निवेदयामासुः ६४।

कृष्णोऽपि तदायसं मुसलं चूर्णीभूतं ह्रदे निपातयामास ६५।
तदयश्चूर्णीभूतबीजसमुद्भूता वज्रसन्निभा महाकाशाः संबभूवुः ६६।
तत्र तं मुसलावशिष्टं कनिष्ठांगुलिमात्रं मत्स्यो जग्रास तं मत्स्यं निषादो गृहीत्वा तदुदरस्थं मुशलखण्डमादाय बाणाग्रे फलकमकरोत् ६७।
कदाचित्सर्वे यादवा रामकृष्णप्रद्युम्नादयो मघवता प्रेषितां वारुणीं पीत्वा मत्ता बभूवुः६८।
परस्परं वीरणं नीत्वा बहुन्याक्रोशवाक्यानि वदंतो युद्धं चक्रुः क्षयं च गताः ६९।
कृष्णस्तु युद्धश्रांतः कल्पतरुच्छायायां शयनं चकार स निषादो धनुर्बाणं गृहीत्वा खेटकवृत्तिं जगाम ७०।
एवं निःशेषं त्यक्तजीविता बभूवुस्ते सर्वे स्वान्स्वांस्त्रिदशान्प्रपेदिरे ७१।
एवं मुशलेन संहृत्य सर्वं स्वयमेको देवो बहुगुल्मसमाकीर्णमहाद्रुमछायायां सुप्तश्चतुर्विधव्यूहगतं वासुदेवात्मकमात्मानं चिंतयञ्जानूपरिपदं निधायात्मनो मानुषंवपुस्त्यक्तुमनुनिषसाद ७२।
एतस्मिन्तरे मृगयाजीविको हरेः स तदा कालप्रभावेन चक्रवज्रध्वजांकुशादिचिह्नितमतिरक्ततमं हरेः पादकमलं दृष्ट्वा विव्याध ७३।
तदनंतरं श्रीकृष्णं ज्ञात्वा सुमहाभयार्तः प्रवेपमानः कृतांजलिपुटो महदपराधः सकलोपह्रियतामिति तं प्रणनाम ७४ ।
श्रीकृष्णस्तथाभूतं दृष्ट्वा सुधामयकराभ्यां तमुत्थाप्य भवतानापराद्धं कृतमिति वदन्महाभयपीडितमाश्वासयन्नुवाच ७५।
ततो योगिगम्यमपुनरावृत्तिशाश्वतं सर्वोपनिषदमयं वैष्णवं लोकं प्रददौ ७६।

असौ तस्मिन्नेव मुहूर्ते मानुषं रूपं विहाय पंचोपनिषन्मयं सकलपुत्रदारसहितो दीप्तिमयं वैष्णवं लोकं दिव्यं विमानमास्थाय सहस्रार्कद्युतिसदृशं दिव्याप्सरोगणाकीर्णं हिरण्मयं वासुदेवेत्येकं जगाम ७७।
तस्मिन्काले दारुको रथमारुह्य विष्णोः समीपं विवेश ७८।
कृष्णोऽपि मत्स्वरूपमर्जुनं पूर्वमानयस्वेति प्रेषयामास ७९।

स तु मनोजवस्यंदनमारुह्यार्जुनसमीपमाजगाम ८०।
एतस्मिन्नंतरे देव्यर्जुनस्तदारुह्य परिणीय नमस्कृत्वा किं करोमीति पुटांजलिरुवाच ८१।
कृष्णस्तु तमाह पार्थाहं स्वलोकं यास्यामि त्वं तु द्वारवतीं गत्वा तत्रस्था रुक्मिण्याद्यष्टभार्या आनीय मम शरीरे प्रेषय ८२।
स दारुकेण सहितो नगरीमाजगाम ८३।
एतस्मिन्नंतरे देवा विमानस्था नभसि संस्थिताः स्वर्लोकं यियान्तं कृष्णं दृष्ट्वा ऋषिभिः सार्द्धं स्तुत्वा पुष्पवर्षाणि ववृषुः ८४।
कृष्णोऽपि मानुषदेहं- संन्यस्यसकलजगत्स्थितिसंहारहेतुभूतं सकलक्षेत्रज्ञमंतर्यामियोगिध्येयमनामयं वासुदेवात्मकं देहं धृत्वा वैनतेयमारुह्य महर्षिभिस्तूयमानो जगाम ८५।
अर्जुनो वसुदेवोग्रसेनाभ्यां रुक्मिण्यादिमहिषीभ्यस्तत्सर्वं कथयामास ८६।
तच्छ्रुत्वा सर्वे पौरजनाः स्त्रियश्च द्वारवतीमुत्सृज्यांतःपुराद्बहिर्निष्क्रम्य सर्वास्ताः कृष्णवल्लभा वसुदेवोग्रसेनसहिताः शीघ्रमेव हरेः समीपं जग्मुः ८७।
ते सर्वे वसुदेवोग्रसेनाक्रूराः सर्वे यदुवृद्धा वपुस्त्यक्त्वा सनातनवासुदेवं समाजग्मुः८८।
रेवतीच बलभद्रशरीरं परिष्वज्याग्निं प्रविश्य तस्मिन्देहं प्राप्य दिव्यविमानारूढा भर्तुः स्थानं संकर्षणलोकं दिव्यमवाप ८९।
तथैव प्रद्युम्नेन सह रुक्मपुत्री तथानिरुद्धेनोषापि सर्वाश्च यादवस्त्रियः स्वस्वभर्तुः शरीराणि संपूज्याग्निप्रवेशं चक्रुः ९०।
तेषां सर्वेषामर्जुनऔर्द्ध्वदैहिकं कृतवान् ९१।
तस्मिन्काले दिव्यवाजिसमायुक्तं सुग्रीवाख्यकं सर्वरत्नोपेतं दिव्यं स्यंदनमारुह्य दारुकोप्याजगाम ९२।
पारिजाततरुर्देवसभासुधर्मात्रिदशेंद्रलोकमयाताम् ९३।
तस्मिन्समये द्वारवतीपुरी महोदधौ निमग्नाभूत् ९४।

ततः सर्वाः षोडशसहस्रभार्य्या अर्जुनेनसहेंद्रप्रस्थं गच्छंतीर्दस्यवो जगृहुः ९५।
पूर्वं देवगंधर्वयोषितो ह्यष्टावक्रं महामुनिं दृष्ट्वा जहसुस्ततस्तेन शप्ता वेश्या भविष्यथ ततस्ताभि प्रसादितः पूजितश्च तत्प्रसादात्सर्वलोकैश्च नमस्कृतं वासुदेवं भर्तारमवाप्यापि तेनैव दस्युहस्तं गता अभवन् ९६।
अर्जुनोऽपि दस्युभिर्निर्जितः शोकसमाविष्टो मम भुजबलं सवीर्यं कृष्णेनैव सह सर्वमैश्वर्यं निर्यातमिति मत्वा अद्य मम भाग्य क्षय इति वदन्सायं संध्यारविरिव निःशेषविनष्टतेजाः स्वां पुरीं समाजगाम ९७।
एवं हितार्थाय सर्वदेवानां समस्तभूभारविनाशाय यदुवंशेऽवतीर्य सकलराक्षसविनाशं कृत्वा महांतमपि चोर्वीभारं नाशयित्वा नंदव्रजद्वारकामथुरानिवासिनः सर्वान्स्थावरजंगमान्कालभवबंधैर्मोचयित्वा परमैश्वर्गे शाश्वते योगिगम्ये हिरण्मये रम्ये सात्विके संस्थाप्य नित्यं दिव्यमहिष्यादिसंसेव्यमानो वासुदेव उवास ९८।
अत्र श्लोकाः -
अन्ये सर्वेऽवताराः स्युः कृष्णस्य चरितं महत् ।
भूभारकविनाशाय प्रादुर्भूतो रमापतिः ९९।
एतत्कृष्णस्य चरितं दुष्टानां नाशहेतवे ।
श्रीकृष्णः करुणासिंधुर्वैकुंठे मोदते सदा १०० 6.252.100।
अत्यद्भुतमिदं देवि कृष्णस्य चरितं शुभम् ।
संग्रहेण मयैवोक्तं तव सर्वफलप्रदम् १०१।
वासुदेवस्य चरितं यः पठेद्धरिसन्निधौ ।
स्मरेद्वा शृणुयाद्भक्त्या स याति परमं पदम् १०२।

महापातकयुक्तो वा तथोपपातकसंयुतः ।
बालकृष्णस्य चरितं श्रुत्वा पापैः प्रमुच्यते १०३।

द्वारवत्यां समासीनं रुक्मिणीसहितं हरिम् ।
स्मरन्वै महदैश्वर्यमनेनाप्नोत्यसंशयः १०४।
संग्रामे संकटे दुर्गे शत्रुभिः परिवेष्टिते ।
नेतारं सर्वदेवानां ध्यात्वा सुविजयी भवेत् १०५।
यः स्मरेद्गोपकन्याभिः क्रीडंतं गोव्रजे शुभे ।
सर्वकामानवाप्नोति सौभाग्यं चैव विंदति १०६।
महोपसर्गरोगाद्यैर्युक्तो यस्तु सनातनम् ।
जेतारं च महारौद्रीं कृत्यां काशीपुरे स्थिताम् १०७।
किमत्र बहुनोक्तेन सर्वकालेषु चाप्सु भे ।
कृष्णाय नम इत्येवं मंत्रमुच्चारयेद्बुधः १०८।
कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतः क्लेशनाशाय गोविंदाय नमोनमः १०९।
इमं मंत्रं जपन्देवि भक्त्या प्रतिदिनं नरः ।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्नुयात् ११०।
सर्वेषामेव देवानामीश्वरोऽसौ जनार्दनः ।

रक्षणाय च लोकानामवस्थांतरमेति वै १११।
त्रिपुरं हंतुकामेन मया संपूजितो हरिः ।
बुद्धरूपधरः श्रीमान्मोहयामास तद्रिपून् ११२।
मोहितास्तेन शास्त्रेण सर्वधर्मविवर्जिताः ।
नारायणास्त्रेण मया निहता देवशत्रवः ११३।
अवतीर्य कलावंते ब्राह्मणस्य निवेशने ।
हनिष्यति तथा रौद्रान्म्लेच्छान्सर्वाञ्जनार्दनः ११४।
तैस्तैर्भावैर्मयावस्थाः सर्वाः प्रोक्ता जगत्पतेः ।
किमन्यच्छ्रोतुकामासि तद्ब्रवीमि शुभानने ११५।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे।
उमामहेश्वरसंवादे श्रीकृष्णचरिते श्रीकृष्णस्वधामगमननिरूपणंनाम द्विपंचाशदधिकद्विशततमोऽध्यायः २५२।

Roman transliteration

śrīrudra uvāca-
atha magadhādhipaḥ kaṃsavadhānaṃtaraṃ dviṣanneva yādavānsadā pīḍayāmāsa te duḥkhitāḥ kṛṣṇamūcuḥ 1|
sa ca bhīmārjunāvāhūya saṃmaṃtrayāmāsa kṛṣṇaḥ anena rudra pūḥjitastatprasādācchastrairavadhyaḥ paraṃ kenāpiprakāreṇa haṃtavya iti 2|
atha vicārya bhīmamāha enaṃ pratimallayuddhaṃ kuru tattena pratijñātam 3|
atha sakala carācarajagadvaṃdyo vāsudevo bhīmārjunasahito jarāsaṃdhasya purīṃ gatvā vipraveṣeṇa tasyāṃtaḥpuramavāpa 4|
so'pi mahāvīryānkṣattriyānyuddhe nirjitya balādgṛhītvā svaveśmani nirudhya māsimāsi kṛṣṇacaturdaśyāmekaikaṃ hatvā tadraktenaiva baliṃ bhairavāyākarot 5|

evaṃvidhaṃ sakalajanapārthivavadhaṃ kurvato jarāsaṃdhasya samudyamāno bhīmārjunasahitastasya gṛhe vipraveṣeṇaiva praviveśa 6|
sa tu tāndṛṣṭvā daṃḍavatpraṇato bhūtvā yathocitāsaneṣu niveśya madhuparkavidhānena saṃpūjya dhanyosmi kṛtakṛtyosmi kimarthaṃ bhavanto me samīpa āgatāstadvaktavyamahaṃ tatsarvaṃ bhavadbhyo dāsyāmītyuvāca 7|
teṣāṃ vāsudevaḥ prahasanpārthivaṃ tamuvāca kṛṣṇabhīmārjunā yuddhārthamāgatāḥ sma asmākamanyatamaṃ dvaṃdvayuddhārthaṃ vṛṇīṣvetyavadat 8|
so'pi tathetyavadattato dvaṃdvayuddhārthaṃ mārutiṃ varayāmāsa 9|
tato bhīmajarāsaṃdhayorabhito bhayaṃkaraṃ mallayuddhaṃ niraṃtaraṃ paṃcaviṃśativāsaramabhūt 10|
tataḥ kṛṣṇenaiva saṃcodito vāyuputrastasya śarīraṃ dvidhākṛtya bhūmau nipātayāmāsa ||
evaṃ jarāsaṃdhaṃ pāṃḍuputreṇa hatvā tānjarāsaṃdhanirodhitānvāsudevo'pi pārthivānmocayāmāsa 11|
nihatya vāyuputreṇa jarāṃsaṃdhaṃ yadūdvahaḥ |
tadgṛhe sanniruddhāṃstu mocayāmāsa pārthivān 12|

te ca tatra namaskṛtya stutvā ca madhusūdanam |
svānsvānjanapadānsarve jagmuḥ kṛṣṇena rakṣitāḥ 13|
atha tābhyāmiṃdraprasthaṃ gatvā vāsudevastatra mahākratuṃ rājasūyaṃ yudhiṣṭhiraṃ kārayāmāsa 14|
tatra samāpte kratau agrapūjāṃ bhīṣmānumatena kṛṣṇāya dattavān 15|
tatra śiśupālaḥ kṛṣṇaṃ bahūnyākṣepavākyānyuktavān 16|
kṛṣṇo'pi sudarśanena tasya śiraścicccheda 17|
asau janmatrayāvasāne hareḥ sārūpyamagamat 18|
atha śiśupālaṃ nihataṃ śrutvā daṃtavaktraḥ kṛṣṇena yoddhuṃ mathurāmājagāma 19|
kṛṣṇastu tacchrutvā rathamāruhya tena yoddhuṃ mathurāmāyayau 20|
daṃtavaktravāsudevayorahorātraṃ mathurāpuradvāri yamunātīre saṃgrāmaḥ samavarttata kṛṣṇastu gadayā taṃ jaghāna 21|
sa tu cūrṇitasarvāṃgo vajranirbhinna mahīdhara iva gatāsuravanitale papāta 22|
so'pi hareḥ sāyujyaṃ yogigamyaṃ nityānaṃdasukhaṃ śāśvataṃ paramaṃ padamavāpa 23|
itthaṃ jayavijayau sanakādiśāpavyājena kevalaṃ bhagavatolīlārthaṃ saṃsṛtāvavatīrya janmatraye'pi tenaiva nihatau janmatrayāvasāne muktimavāptau 24|
kṛṣṇo'pi taṃ hatvā yamunāmuttīrya naṃdavrajaṃ gatvā prāktanau pitarāvabhivādya āśvāsya tābhyāṃ sāśrukaṃṭhamāligitaḥ sakalagopavṛddhānpraṇamyāśvāsya
ratnābharaṇādibhistatrasthānsaṃtarpayāmāsa 25|
kāliṃdyāḥ puline ramye puṇyavṛkṣasamāvṛte |

gopanārībhiraniśaṃ krīḍayāmāsa keśavaḥ 26|
ramyakelisukhenaiva gopaveṣadharo hariḥ |
baddhapremarasenātra māsadvayamuvāsa ha 27|
atha tatrasthā naṃdagopādayaḥ sarvejanāḥ putradārasahitāḥ paśupakṣimṛgādayaśca vāsudevaprasādena divyarūpadharā vimānamārūḍhāḥ paramaṃ vaikuṃṭhalokamavāpuḥ 28|
kṛṣṇastu naṃdagopavrajaukasāṃ sarveṣāṃ paramaṃ nirāmayaṃ svapadaṃ datvā divi devagaṇaiḥ saṃstūyamāno dvāravatīṃ śrīmatīṃ viveśa 29|
tatra vasudevograsenasaṃkarṣaṇapradyumnāniruddhākrūrādibhiḥ pratyahaṃ saṃpūjita ṣoḍaśasahasrabhāryābhiraṣṭābhirdivyamahiṣībhiśca viśvarūpadharo divyaratnamaya nānāgṛhāṃtareṣu sutakusumāṃcita ślakṣṇataraparyaṃkeṣu ramayāmāsa 30|
atha rāmakṛṣṇasatīrthyo vipro bālasakhā sadātyaṃtadāridryapīḍito
muṣṭimātrānyācanāptapṛthukāñjīrṇavāsasi nibadhya vāsudevaṃ draṣṭuṃ śrīmatīṃ dvārakānagarīmājagāma 31|
sa tu rukmiṇyaṃtaḥpuradvāri kṣaṇaṃ tūṣṇīṃ tasthau 32|
kṛṣṇo'pi samāgataṃ brāhmaṇaṃ jñātvā pradyumnena namaskṛtvā vāmakaraṃ gṛhītvā gṛhāṃtare svāsane niveśya bhayādvepamānaṃ taṃ rukmiṇīhastagatasuvarṇakalaśajalena pādau prakṣālya madhuparkeṇa pūjayāmāsa 33|
sudhāmṛtopamairannapānādyaistarpayitvā tasya jīrṇavastrāṃtare yācanāptapṛthukānsvayameva

hastena gṛhītvā prahasanjagrāsa 34|
kṛṣṇena pṛthuke bhakṣite tasminneva kṣaṇe tasya bahudhanadhānyavastrābharaṇasaṃbhūtaṃ mahadaiśvaryamabhūt 35|
sa tu kṛṣṇena visṛṣṭo mama kiṃcidvastraṃ vā dhanaṃ vā kṛṣṇena na dattamiti manyamānaḥ svapuraṃ viveśa 36|
atha bahudhanadhānyayutaṃ svagṛhaṃ dṛṣṭvā tatprasādādidaṃ labdhamiti vadanprahṛṣṭenāṃtarātmanā divya vastrābharaṇādinā bhāryayā saha sarvānkāmānbhuktvā harisaṃtuṣṭyai bahuyajñāniṣṭvā tatprasādena paramaṃ nityaṃ svargasukhamavāpa 37|
atha dhṛtarāṣṭratanayo duryodhanaḥ pāṃḍutanayānkapaṭadyūtavyājena rājyamapahṛtya svarāṣṭrādvivāsayāmāsa 38|
te tu yudhiṣṭhirabhīmārjunanakulasahadevāḥ supatnyā drau padyā saha mahāraṇyaṃ gatvā tatra dvādaśābdānsthitvā saṃvatsaraparyaṃtamajñātāḥ sarve matsyadeśādhipatervirāṭasya niveśane sthitvā vāsudevena sahāyena dhārtarāṣṭrānyoddhumājagmuḥ 39|

teṣāṃ dhārtarāṣṭrapāṃḍuputrāṇāṃ nānādeśādhipanṛpaiḥ kurukṣetramahāpuṇye devānāmapi bhayaṃkaro mahāsaṃgrāmo'bhavat 40|
atha śrīkṛṣṇo'pyarjunasārathyaṃ kurvannarjune svaśaktimāveśya tena duryodhanabhīṣmadroṇapramukhānsarvānpārthivānekādaśākṣauhiṇībalasahitānkurukṣetre hatvā pāṃḍavānrājye sthāpayitvā niḥśeṣeṇa sarvabhūbhāramapāsya svāṃ purīṃ praviveśa 41|
kasyacittvathakālasya katipayāhani vaidiko brāhmaṇo mṛtaṃ paṃcavārṣikaṃ bālamādāya rājadvāri nidhāya bahuśo vilapanbahūnyākrośavākyāni kṛṣṇaṃ jagāda 42|
kṛṣṇastamākrośaṃ śrutvā tūṣṇīmuvāsa 43|
sa tu mama paṃcaputrāḥ pūrvaṃ hatā ayaṃ tu ṣaṣṭhaḥ enaṃ kṛṣṇo na jīvayiṣyati tarhi rājadvāri mariṣyāmītyuvāca 44|
tasminkāle arjunaḥ kṛṣṇaṃ draṣṭumāgatastathāvidhaṃ taṃ putraśokena vilapaṃtaṃ dadarśa 45|
arjuno'pi kāladharmamupāgataṃ paṃcavārṣikaṃ bālakaṃ dṛṣṭvā kṛpayāviṣṭastava putramahaṃjīvayiṣyāmīti brāhmaṇāyābhayaṃ datvā pratiśrutavān 46|
brāhmaṇastu tenāśvāsito hṛṣṭavān 47|
athaitaṃ brāhmaṇaśiśuṃ bahubhiḥ saṃjīvināstrairabhimaṃtrya alabdhajīvitaṃ dṛṣṭvā vṛthā pratijñāmavāpya bahuśokasamanvitastenaiva prāṇāṃstyaktumaicchat 48|
kṛṣṇastu tatsarvaṃ jñātvāṃtaḥpurādviniṣkramya taṃ vaidikaṃ prāha tavaputrānsarvānahaṃ dāsyāmītyuktvāśvāsya vainateyamāruhyārjunasahito vaiṣṇavaṃ lokamājagāma 49|
tatra divyamaṇimaṃḍapoddeśe devyā saha samāsīnaṃ nārāyaṇaṃ dṛṣṭvā kṛṣṇārjunau namaścakratuḥ 50
6.252.50|
sa tau bāhubhyāṃ pariṣvajya kimarthamāgatāvityuvāca 51|
kṛṣṇaśca bhagavanvaidikasya tanayānmama dehītyuvāca 52|
sa tu nārāyaṇastādṛgvayasi saṃsthitānbrāhmaṇaputrānkṛṣṇāya saṃdadau 53|
śrīkṛṣṇo'pi tānvainateyaskaṃdhe samāropya harṣasamanvito'rjunasahitaḥ svayamapyāruhya divi devagaṇaiḥ saṃstūyamāno dvāravatīmāviveśa 54|

tasmai brāhmaṇāya paṃcavarṣavayaḥsthānṣatputrāndadau so'pyatyaṃtarhaṣasamanvitaḥ kṛṣṇaṃ varddhayasvetyāśiṣaṃ prāyacchat 55|
arjunastu saphalāṃ pratijñāmavāpya kṛṣṇaṃ namaskṛtya yudhiṣṭhirapālitāṃ svāṃ purīmājagāma 56|
kṛṣṇasya ṣoḍaśasahasrabhāryāsvayutasāhasraputrā jajñire teṣāṃ putrapautrasaṃkhyāṃ vaktuṃ na śakyate 57|
atrāpi ślokaḥ |
aṣṭauśatāni putrāṇāṃ sahasrāṇyayutaṃ tathā |
pradyumnaḥ prathamasteṣāṃ sarveṣāṃ rukmiṇīsutaḥ 58|
asaṃkhyaistairyādavairiyaṃ pṛthivī saṃvṛtā'bhavat 59|
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English translation

Śrī Rudra said :

1-3. After the killing of Kaṃsa , the king of Magadha , hating Yādavas , always troubled them. They, being afflicted, told (about it) to Kṛṣṇa . Kṛṣṇa called Bhīma and Arjuna and consulted them: “He has worshipped Rudra . Due to his favour he cannot be killed with weapons. But somehow he must be killed.” Then having thought he said to Bhīma: “Wrestle with him.” He promised to do so.

4-8. Then Vāsudeva , fit to be saluted by all the mobile and immobile world, went along with Bhīma and Arjuna in the guise of a brāhmaṇa to his city and reached his harem. He too having vanquished in battle very powerful kṣatriyas and having confined them, killed one of them every month and with his blood only made an offering to Bhairava . Thus exerting to kill Jarāsandha who had killed many men and kings, he along with Bhīma and Arjuna entered his house in the guise of a brāhmaṇa. He, seeing them, saluted them (by prostrating himself) like a staff, seated them on proper seats, worshipped them with madhuparka , and said to them: “I am fortunate; I am blessed. Why have you approached me? Tell it to me. I shall give all that to you.” Out of them Vāsudeva, smiling, said to the king: “We Kṛṣṇa, Bhīma, and Arjuna have come to fight with you. Choose one of us for a duel.”

9-12. He too said, “All right.” Then he chose Bhīma for the duel. Then a fierce, continuous duel took place between Bhīma and Jarāsandha (lasting for) twenty-five days. Then prompted by Kṛṣṇa only (Bhīma) the son of Vāyu , split his (i.e. Jarāsandha’s) body into two, and dropped it on the ground. Thus Kṛṣṇa, getting Jarāsandha killed by Pāṇḍu ’s son (Bhīma), freed the kings confined by Jarāsandha. (Kṛṣṇa) the descendant of Yadu , getting Jarāsandha killed by (Bhīma) Vāyu’s son, freed the kings confined in his house.

13-20. All those, protected by Kṛṣṇa, having saluted and praised Kṛṣṇa, went to their respective countries. Then, going to Indraprastha with the two (i.e. Bhīma and Arjuna), Kṛṣṇa made Yudhiṣṭhira perform the Rājasūya sacrifice. There, after the sacrifice was over, the chief honour was given to Kṛṣṇa with the consent of Bhīṣma . There Śiśupāla spoke many abusive words to Kṛṣṇa. Kṛṣṇa too cut off his head with the Sudarśana (disc). He, after three existences, was assimilated into Viṣṇu . Having heard that Śiśupāla was killed, Dantavaktra came to Mathura to fight with Kṛṣṇa. Kṛṣṇa, having learnt about it, got into his chariot, and came to Mathurā .

21-24. On the bank of Yamunā , at the gate of Mathurā, a fight lasting a day and night took place between Dantavaktra and Kṛṣṇa; and Kṛṣṇa killed him with (his) mace. He with his entire body smashed dropped dead on the ground like a mountain broken through with the thunderbolt. He too obtained the eternal, highest position, the absorption into Viṣṇu, obtainable by the meditating saints. Thus Jaya and Vijaya , under the pretext of the curse of Sanaka and others, descended into the mundane existence merely for the sport of the lord, and in the three existences they were killed by him alone. They obtained liberation at the end of three existences.

25. Kṛṣṇa also, having killed him (i.e. Śiśupāla), having crossed Yamunā, having gone to Nandavraja , having saluted his old parents, and having consoled them and embraced by them with their throats (choked) with tears, having embraced all old cowherds, having cheered them up with gems, ornaments, etc. gratified the residents there.

26-30. On the charming sandy bank of Yamunā, covered with auspicious trees, Kṛṣṇa incessantly sported with the cow-herdesses. Viṣṇu, dressed as a cowherd, lived here for a couple of months with (i.e. enjoying) pleasure of charming sport and steady love. Then all the cowherds like Nanda , all people along. with their sons and wives, beasts, birds, and animals took up a divine form due to Kṛṣṇa’s favour, got into an aeroplane, and reached the highest world of Viṣṇu. Kṛṣṇa, having given all the residents of Nanda- vraja his own pure, highest position, and being praised in heaven by hosts of

gods, entered the glorious Dvārakā . There, he taking up an omnipresent form, and along. with Vasudeva , Ugrasena , Saṃkarṣaṇa , Pradyumna , Aniruddha , Akrūra etc., and everyday worshipped by his sixteen thousand wives and his eight divine queens, enjoyed on very soft beds graced with flowers in many mansions.

31-35. Then a fellow religious student of Rāma and Kṛṣṇa, a brāhmaṇa, their friend from childhood, very much oppressed by poverty, came, after having tied a handful of rice parched and flattened, obtained by begging, in an old piece of cloth, to the glorious city of Dvārakā to see Kṛṣṇa. He stood silent for a moment at the door of Rukmiṇī 's harem. Kṛṣṇa too, knowing that a brāhmaṇa had come, went forth to greet him; and having saluted him and held him by his hand, seated him on an excellent seat in his house, and worshipped him who was trembling with fear with madhuparka after washing his feet with the water from a golden pitcher in the hands of Rukmiṇī. Having gratified him with food, drink etc. resembling nectar, he himself took with his hand the parched and flattened rice that he had obtained by begging, and ate it with a smile. The moment Kṛṣṇa ate the parched and flattened rice, he had great affluence due to much wealth, corn, (many) garments and ornaments.

36-39. Dismissed byKṛṣṇa, he, thinking that Kṛṣṇa did not give him a small piece of cloth, or wealth, entered his own city. Then seeing his own house full of much wealth and corn, he said: "Due to his favour I have gotthis." With his mind delighted by means of the divine garments and ornaments, he, along with his wife, enjoyed all pleasures, performed many sacrifices to please Viṣṇu, and due to his favour got the happiness of heaven. Then Dhṛtarāṣṭra 's son Duryodhana , (having deceived) Pāṇḍu's sons under the pretext of gambling that was deceitful, took away their kingdom, and expelled them from his country. Those—Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva —along with their good wife Draupadī , went to a great forest. Having lived there for twelve years, and (having lived) incognito for a year, all of them lived in the house of Virāṭa , the king of Matsya (country); and came, with Kṛṣṇa's help to fight with the sons of Dhṛtarāṣṭra.

40-43. There took place a great war, causing fear even to gods, between the sons of Dhṛtarāṣṭra and of Pāṇḍu at the very holy Kurukṣetra . Then Śrīkṛṣṇa also, acting as the charioteer of Arjuna, put his power into Arjuna, and getting all kings led by Bhiṣma, Droṇa etc. and along with an army consisting of eleven akṣauhiṇīs killed by him, he put the Pāṇḍavas on the kingdom (i.e. the throne). And having completely removed the burden of the earth, he entered his own city. After some time, on some day, a brāhmaṇa brought his five-year old dead son, and putting him at the gate of the palace, lamenting much, spoke many words of censure to Kṛṣṇa. Hearing that imprecation, Kṛṣṇa remained silent.

44-48. He (i.e. the brāhmaṇa) said: "My five sons have been formerly killed. This is the sixth one. If Kṛṣṇa does not bring him back to life, I shall die at the royal gate." At that time Arjuna had come to see Kṛṣṇa. He saw him lamenting like that due to the grief (caused by the loss) of his son. Arjuna too, seeing the five-year old boy dead, was full of pity, and granting the brāhmaṇa protection, promised him: "I shall bring your son back to life." The brāhmaṇa, thus cheered up by him, was de : lighted. Then having consecrated the brāhmaṇā-child with liferestoring missiles, seeing him not regaining life, and finding himself of a futile promise, he, full of great grief, desired to give up his life with that only.

49-53. And Kṛṣṇa, knowing all that, came out of his harem, and said to that brāhmaṇa well-versed in the Vedas : "I shall give (you back) all your sons." Having cheered him, mounting upon Garuḍa , he, along with Arjuna came to Viṣṇu's world. Seeing Viṣṇu, along with the goddess (Lakṣmī) there, in a part of the jewelled pavilion, Kṛṣṇa and Arjuna saluted him. He embraced them with his arms, and asked them why they had come (there). Kṛṣṇa said: "O revered one, give me the sons of the brāhmaṇa well-versed in the Vedas." Then that Nārāyaṇa gave Kṛṣṇa those sons of the brāhmaṇa, who were of that age.

54-57. Śrī Kṛṣṇa too, putting them on the shoulders of Garuḍa, and being full of joy, himself also mounted upon Garuḍa, and being praised by groups of gods, entered Dvāravatī . To that brāhmaṇa he gave the six sons aged five. He (i.e. the brāhmaṇa) too, extremely joyful, gave a blessing to Kṛṣṇa: “May you prosper.” And Arjuna having had his promise fulfilled, saluted Kṛṣṇa and went to his own city protected by Yudhiṣṭhira. A myriad thousand sons were born to the sixteen thousand wives of Kṛṣṇa. It is not possible to tell the number of their sons and grandsons. Here (i.e. with regard to this) also there is a verse:

58-62. There were eight hundred thousands and a myriad of sons. Of all of them, Pradyumna, Rukmiṇī’s son was the first. This earth was covered with those innumerable Yādavas. Fearing a burden to the earth again, Kṛṣṇa desired to destroy them under the pretext of a sage’s curse. Sometime all the young boys came to sport in Narmadā . There, seeing the great sage Kaṇva practising austerity, they made Jāmbavatī ’s son put on the dress of a woman, and tying an iron pestle to his belly, they approached the sage, and placing Sāmba ’s son in the guise of a wife (husband?), said to him: “Tell us whether in (i.e.from) her womb a female or a male would be born.”

63-67. He, knowing it mentally, and not tolerating it, said to them all: “Be killed with this pestle.” All,with their minds dejected, approached Kṛṣṇa, and reported to him what the sage had said, and that act (of them). Kṛṣṇa too threw the pounded iron pestle into a pool. From the seed of the iron (pestle) reduced to powder great kāśa (grass) resembling the thunderbolt came up. A fish ate a portion of the pestle, of the size of the small finger. A fisherman, catching that fish, took the piece of the pestle lying in the belly of the fish and fashioned (out of it) the point at the end of an arrow.

68-71. Sometime all the Yādavas like Rāma, Kṛṣṇa, Pradyumna became intoxicated after drinking the spirituous liquor sent by Indra . They took to fighting with one another, and shouting loud words fought (among themselves) and perished. Kṛṣṇa, tired of fighting, slept in the shade of a desire-yielding tree. A hunter, taking a bow and an arrow, took to hunting. Thus they who had fully abandoned their lives, went to their respective gods.

72-74. Having thus destroyed everything with the pestle, the god himself slept in the shade of a great tree surrounded by many clumps of trees. Thinking about himself of the nature of Vāsudeva having four forms, and putting (one) foot on (another) knee, he sat (there) to abandon his human form. In the meanwhile, the hunter, due to the urging of Death, saw Hari ’s very red foot marked with a disc, a vajra , a banner, a goad etc., and pierced it. Then recognising him to be Śrī Kṛṣṇa, and struck by great fear and trembling he joined the palms of his hands and saluted him (saying), “Remove all my faults.”

75-77. Śrī Kṛṣṇa seeing him in that condition, made him rise with his hands full of nectar, and said to him (words) consoling him who was oppressed by great fear: “You have not committed a fault.” Then he granted him the world of Viṣṇu, which is accessible to the meditating saints (only), from which there is no return, which is eternal and full of all secret things. He gave up his human form just at that moment only; and along with all his sons and wives got into a bright, divine aeroplane and went to Viṣṇu’s world which resembled a thousand suns in brightness, was crowded with hosts of celestial nymphs and was golden, and which had Viṣṇu in it.

78-83. At that time, Dāruka getting into a chariot, approached Viṣṇu. Kṛṣṇa too sent him (back, telling him), “First bring Arjuna of my nature.” He, getting into a chariot having the mind’s speed, came near Arjuna. O goddess, in the meanwhile Arjuna got into it, went round (Śrī Kṛṣṇa), saluted him, and with the palms of his hands joined said: “Wat do (i.e. should) I do?” And Kṛṣṇa said to him: “O Pārtha , I shall go to my own world. Going to Dvāravatī and bringing (my) eight wives like Rukmiṇī staying there, send them into my body.” With Dāruka he came to the city.

84-86. In the meanwhile, gods seated in their aeroplanes and remaining in the sky, saw Kṛṣṇa going to heaven; and along with the sages praised him and dropped on him showers of flowers. Kṛṣṇa too gave up his human body, took up the body of the form of Vāsudeva, which was the cause of the maintenance and destruction of the entire world, which was all the individual souls, which was meditated upon by meditating saints checking their internal feelings, mounted upon Garuḍa, and being praised by great sages, went (to Vaikuṇṭha). Arjuna told it to all the queens like Rukmiṇī, along with Vasudeva and Ugrasena.

87-90. Hearing that all citizens and ladies abandoned Dvā-ravatī and all those ladies dear to Kṛṣṇa, went out of the harem, and along with Vasudeva and Ugrasena quickly approached Hari. All those old Yādavas like Vasudeva, Ugrasena and Akrūra, abandoned their bodies and came to the eternal Vāsudeva. Revatī also embraced Balabhadra 's body and entered fire. Having obtained a (divine) body in it, she got into a divine aeroplane and went to the divine world of Saṃkarṣaṇa, the place of her husband. In the same way Rukmaputrī with Pradyumna, Uṣā with Aniruddha and all Yādava ladies honoured the bodies of their husbands and entered fire.

91-94. Arjuna performed the obsequies of all of them. At that time Dāruka also, getting into the divine chariot called Sugrīva , yoked with divine horses and full of all gems, came (there). The Pārijāta tree and the assembly of gods also came to the world of the lord of gods. At that time the city of Dvāravatī submergd in the great ocean.

95-97. Then the enemies of gods seized all the sixteen thousand wives (of Śrī Kṛṣṇa) going to Indraprastha along with Arjuna. Formerly the wives of gods and gandharvas had laughed at the great sage Aṣṭāvakra after seeing him. He cursed them: "You will be prostitutes." Then he was propitiated and honoured by them. Due to his grace they, even after obtaining Vāsu - deva saluted by all the worlds, as their husband, got into the hands of the enemies of gods due to that (curse) only. Arjuna too, vanquished by the enemies of gods was overcome by grief. He thought: "The strength of my arms and all my glory have gone away with Kṛṣṇa." And saying (to himself): "Today my fortune has perished", he, with his lustre entirely perished like that of the evening sun, came to his own city.

98. Thus, for the good of all gods, for destroying the burden of the entire earth, Vāsudeva descended into the Yadu-family. He destroyed all demons and removed a great burden of the earth. He freed all the residents of Nandavraja, Dvārakā and Mathurā and all the mobile and immobile from the bonds of death and mundane existence, and settled them in (Vaikuṇṭha) which is full of great splendour, is eternal, which is accessible (only) to the meditating saints, is golden, charming and pure, and always being waited upon by divine queens etc. he lived (in Vaikuṇṭha). In this connection there are these verses:

99-107. There might be all other incarnations. (But) the deeds of Kṛṣṇa are great. The lord of Ramā appeared for destroying those who caused burden to the earth. These deeds of Kṛṣṇa were for destroying the wicked. Śrī Kṛṣṇa, the ocean of pity, always delights in Vaikuṇṭha. O goddess, these auspicious deeds of Kṛṣṇa are very wonderful. I told them to you in brief. They give all fruits. He who would recite, remember or listen to this life(-account) of Vāsudeva with devotion near (the image of) Hari, goes to the highest position. Even he who has (committed) major sins or minor sins, is freed after listening to the deeds of young Kṛṣṇa. He who remembers Hari seated with Rukmiṇī in Dvāravatī, undoubtedly acquires great power. He, after meditating upon him, the leader of all gods, while in a battle, a danger, a difficulty or while surrounded by his enemy, would be highly successful. He who would remember him sporting with the young cowherdesses in the auspicious Govraja , gets all the desired (objects) and also good fortune. So also he who, suffering from great misfortune and diseases etc., would remember the eternal one, the vanquisher of the very fierce Kṛtyā living in the city of Kāśī (would be happy).

108-115. O you desiring the fruits of all times, what is the use of speaking much in this regard? A wise man should only utter the formula: 'Salutation to Kṛṣṇa'. 'Repeated salutations to Kṛṣṇa, Vāsudeva, Hari, the highest soul. I, bowing down repeatedly salute Govinda for the destruction of my affliction.' O goddess, a man should, everyday, with devotion, mutter this formula. Being free from all sins, he would obtain Viṣṇu's world. This lord Janārdana assumes different form(s) for the protection of all gods and of the worlds. I, with a desire to kill Tripura , worshipped Viṣṇu. The glorious one, taking up the form of Buddha , deluded his enemies. Those who were deluded by that teaching gave up all religious practices. (These) enemies of gods were killed by me with Viṣṇu's missile. Viṣṇu, descending in a brāhmaṇa's house at the end of Kali , will kill all the cruel Mlecchas . I have described along with all those appearances, all the forms of the lord of the world. O you of an auspicious face, what else do you want to listen to? I shall narrate it.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 253

Modes of Viṣṇu's Worship

Chapter 665 of 693 · 181 detected Sanskrit verse markers

Sanskrit

श्रीपार्वत्युवाच-
भगवन्सर्वमाख्यातं वैभवावस्थितं हरेः ।
एतस्मिन्नामकृष्णाभ्यां चरित्रमति विस्मितम् १।
अहो रामस्यचरितं कृष्णस्य च महात्मनः ।
शृण्वत्या मम देवेश कल्पांतरशतैरपि २।
तृप्तिं नैवेति भूतेश चेतो हरिकथामृतम् ।
अधुना श्रोतुमिच्छामि विष्णोर्माहात्म्यमुत्तमम् ।
तत्पूजनविधिं देव श्रोतुमिच्छाम्यहं तथा ३।
श्रीरुद्र उवाच-
शृणु देवि प्रवक्ष्यामि हरेश्च सुमहात्मनः ।
स्थापनं च स्वयं व्यक्तं द्विविधं तत्प्रकीर्तितम् ४।
शिला मृद्दारुलोहाद्यैः कृत्वा प्रतिकृतिं हरेः ।
श्रौतस्मार्तागमप्रोक्तक्रियासंस्थापनं हि यत् ५।
तत्स्थापनमिति प्रोक्तं स्वयं व्यक्तं हि मे शृणु ।
यस्मिन्संनिहितो विष्णुः स्वयमेव नृणां भुवि ६।

पाषाणदार्वोरात्मेशः स्वयं व्यक्तं हि तत्स्मृतम् ।
स्वयं व्यक्तं स्थापितं वा पूजयेन्मधुसूदनम् ७।
देवतानां महर्षीणामर्चनार्थे सनातनः ।
स्वयमेव जगन्नाथः सान्निध्यं याति केशवः ८।
यस्य यद्विग्रहे भोग्यं तदेवाविरभूद्भुवि ।
तदेव पूजयेन्नित्यं तस्मिन्नेव रमेत्सदा ९।
श्रीरङ्गशायी देवेशो विधिनार्च्यः सुरोत्तमः ।
स एवेक्ष्वाकुनाथानां तपसाविरभूद्भुवि १०।
ममापि काश्यां संपूज्यो माधवः कलुषापहः ।
यत्र यत्र गृहे रम्ये स्वयं व्यक्तः सनातनः ११।
तत्रतत्र समागम्य रमेऽहं संव्यवस्थितः ।
नाष्टांगयोगे यज्ञेशस्त्वर्चायां विंदते नृणाम् १२।
चक्षुषोर्विषयं प्राप्य ददाति वरमीप्सितम् ।
सर्वावस्थासु सौलभ्यमर्चायां लभ्यते जनैः १३।
अज्ञानामपि सान्निध्यं सर्वदा पृथिवीतले ।

जंबूद्वीपे महापुण्ये वर्षे वै भारते शुभे १४।
अर्चायां संनिधौ विष्णुर्नेतरेषु कदाचन।
तत्तस्माद्भारते वर्षे मुनिभिस्त्रिदशैरपि १५।
सेवितः सततं देवि तपोयज्ञक्रियादिभिः।
भारतेऽस्मिन्महावर्षे नित्यं संनिहितो हरिः १६।
ऐंद्रद्युम्ने तथा कौर्मे सिंहाद्रौ करवीरके।
काश्यां प्रयागे सौम्ये च शालग्रामाचले तथा १७।
द्वारवत्यां नैमिषे च तथा बदरिकाश्रमे।
कृतशौचे हरेत्पापं पौंडरीके च दंडके १८।
माथुरे वेङ्कटाद्रौ च श्वेताद्रौ गरुडाचले।
कांच्यामनंतशयने श्रींरगे वासवाचले १९।
नारायणाचले सौम्ये वाराहे वामनाश्रमे।
एवमाद्याः स्वयं व्यक्ताः सर्वकामफलप्रदाः २०।
स्वयमेव हि सान्निध्यं यस्मिन्याति जनार्दनः।
तस्मिन्नेव स्वयं व्यक्तं वदंति मुनयः शुभाः २१।

महाभागवतश्रेष्ठो विधिना स्थाप्य केशवम्।
मंत्रेण कुर्यात्सांनिध्यं स्थापनं तद्विशिष्यते २२।
तस्मिन्संपूजयेद्देवं ग्रामेषु च गृहेषु च।
शालग्रामशिलायां तु गृहार्चा सद्भिरिष्यते २३।
अर्चनं मंत्रपठनं यागयोगो महात्मनः।
नामसंकीर्तनं सेवा तच्चिह्नैरंकनं तथा २४।
तदीयाराधनं च स्यान्नवधा भिद्यते शुभे।
तत्तत्कर्मविधानं च विप्रस्य सततं स्मृतम् २५।
महाभागवतः श्रेष्ठो ब्राह्मणो वै गुरुर्नृणाम्।
सर्वेषामेवलोकानामसौ पूज्यो यथा हरिः २६।
तापादिपंच संस्कारि नवेज्याकर्मकारकः।
अर्थपंचकविद्विप्रो महाभागवतः स्मृतः २७।
तत्तत्कर्मविधानेज्या क्षत्त्रियस्य विधीयते।
तच्चिह्नैरंकने सेवा तदीयानां च पूजनम् २८।
मंत्रवर्णस्य जपनं नामसंकीर्तनं हरेः।

वंदनं च विशां प्रोक्तं षट्कर्मेज्याविधानतः २९।
नामसंकीर्तनं सेवा पूजनं वंदनं तथा।
अर्चनं च तदीयानां पंचेज्या शूद्रजन्मनः ३०।
साधारणेन सर्वेषां मानसेज्या नृणां प्रिये।
स्वाधिकारानुरूपं च कार्या चेज्या जगत्पतेः ३१।
अनन्यदेवताभक्तैरनन्यफलसाधकैः।
वेदविद्ब्रह्मतत्त्वज्ञैर्वीतरागैर्मुमुक्षुभिः ३२।
गुरुभक्तिसमायुक्तैः सुप्रसन्नैः सुसाधुभिः।
ब्राह्मणैरितरैश्चापि पूजनीयो हरिः सदा ३३।

यथोचिता च वर्णस्य कार्या इज्या हरेर्नृणाम् ।
वर्णाश्रमानुरूपं च कर्त्तव्यं वैष्णवैः शुभैः ३४।
श्रुतिस्मृत्युदितं सम्यङ्नित्यमत्र समाचरेत् ।
श्रुतिस्मृत्युक्तकर्माणि नातिक्रामेत बुद्धिमान् ३५।
श्रुतिस्मृत्युक्तमाचारं यो न सेवेत वैष्णवः ।
स च पाखंडमापन्नो रौरवे नरके वसेत् ३६।

तस्माद्वर्णानुरूपां वै कुर्यादिज्यां जगत्पतेः ।
तस्मात्स्मृत्युक्तमाचारं कुर्याद्वै मानवः सदा ३७।
साधारणा हि सर्वेषां मानसेज्या शुभे नृणाम् ।
स्वाधिकारं निरीक्ष्यैव कर्म कुर्यादतंद्रितः ३८।
शमोदमस्तपः शौचं सत्यमामिषवर्जनम् ।
अस्तेयमेवाहिंसा च सर्वेषां धर्मसाधनम् ३९।
तस्माद्वर्णानुरूपेण पूजयेन्मधुसूदनम् ।
रात्रावंते समुत्थाय उपस्पृश्य यथाविधि ४०।
नमस्कृत्य गुरून्स्वस्य संस्मरेदच्युतं हृदि ।
सहस्रनामभिर्भक्त्या कीर्तयेद्वाग्यतः शुचिः ४१।
बहिर्ग्रामात्समुसृज्य मूलमंत्रं यथाविधि ।
शौचं कृत्वा यथान्यायमाचम्य प्रयतः शुचिः ४२।
दंतधावनपूर्वं तु स्नानं कुर्याद्यथाविधि ।
आदाय तुलसीमूलमृदं तत्पत्रसंयुताम् ४३।
मूलमंत्रेणाभिमंत्र्य गायत्र्या च शुभानने ।

मंत्रेणैवानुलिप्तांगः स्नायात्कृत्वाघमर्षणम् ४४।
हरिपादोद्भवां गंगां तत्रावाह्य सुनिर्मले ।
निमज्ज्याशु जपेत्सूक्तमघमर्षणमुत्तमम् ४५।
आचम्य मार्जनं कुर्यात्पौरुषोक्तक्रमादथ ।
पश्चादाशु निमज्ज्याथ मूलमंत्रं जपेद्बुधः ४६।
अष्टाविंशतिवारं वा शतमष्टोत्तरं च वा ।
प्रार्थयेदभिमंत्र्याथ जलमंत्रेण वैष्णवः ४७।
आचम्य तर्पयेद्देवान्नृषींश्चैव पितॄंस्तथा ।
निपीड्य वस्त्रमाचम्य धौतवस्त्रेण वेष्टितः ४८।
विमलां मृत्तिकां रम्यामादाय द्विजसत्तमः ।
मंत्रेणैवाभिमंत्र्याथ ललाटादिषु वैष्णवः ४९।
धारयेद्ऊर्द्ध्वपुंड्रानि यथासंख्यमतंद्रितः ।
उपास्य विधिवत्संध्यां सावित्रीं च जपेद्बुधः ५० 6.253.50।
संयतात्मा गृहं गत्वा पादौ प्रक्षाल्य वाग्यतः ।
आचम्यैकाग्रमनसा पूजामंडपमाविशेत् ५१।

रम्ये शुभ्रतरे पीठे पुष्पोपचय शोभिते ।
तस्मिन्निवेश्य देवं तं लक्ष्मीनारायणं प्रभुम् ५२।

पूजयेद्विधिना सम्यग्गंधपुष्पाक्षतादिभिः ।
स्थापने वा स्वयं व्यक्ते गृहार्चायां विधानतः ५३।
श्रौतस्मार्तागमोक्तानामर्चनं विधिना द्विजः ।
कुर्याद्भक्त्या यथार्हं च विष्णोः प्रयतमानसः ५४।
यथोपदिष्टं गुरुणा तथा कुर्वीत वैष्णवः ।
श्रौतं वैखानसं प्रोक्तं वासिष्ठं स्मार्तमुच्यते ५५।
पंचरात्रविधानं च दिव्यागममितीरितम् ।
क्रियालोपं न कर्त्तव्यं विष्णोराराधनं परम् ५६।
आवाहनासनार्घ्याद्यैर्गंधपुष्पाक्षतादिभिः ।
धूपैर्दीपैश्च नैवेद्यैस्तांबूलाद्यैर्नमस्कृतैः ५७।
कुर्यादाराधनं विष्णोर्यथाशक्त्या मुदान्वितः ।
प्रत्यृचं पुरुषसूक्तेन मूलमंत्रेण वैष्णवः ५८।
मंत्रद्वयेन कुर्वीत षोडशैरुपचारकैः ।

भूयः प्रत्युपचारेषु दद्यात्पुष्पाञ्जलिं ततः ५९।
आवाहयेज्जगन्नाथं मुद्रया चैव वैष्णवः ।
आसनं तु यथा दद्यात्पुष्पकेण च मुद्रया ६०।
दीपार्घ्याचमनं स्नानं पात्रस्थैर्विमलैर्जलैः ।
मंगलद्रव्यसंयुक्तैस्तुलसीदलमिश्रितैः ६१।
दद्यात्प्रत्युपचारं तु मूलमंत्रद्वयेन च ।
सुवासितेन तैलेन कुर्यादभ्यंजनं ततः ६२।
कस्तूर्याचंदेनेनापि कुर्याद्दुद्वर्त्तनादिकम् ।
सुगंधवासितैस्तोयैः स्नाप्य मंत्रयुतैः शुभैः ६३।
वस्त्रैराभरणैर्दिव्यैरलंकृत्य यथाविधि ।
मधुपर्कं ततो दद्याङ्गंधं दद्यात्सुवासितम् ६४।
सुरभीणि सुपुष्पाणि भक्त्या सम्यङ्निवेदयेत् ।
धूपं दशांगमष्टांगं दीपं च सुमनोहरम् ६५।
नैवेद्यं विविधं दद्यात्पायसापूपमिश्रितम् ।
कर्पूरं तु सतांबूलं भक्त्या चैव निवेदयेत् ६६।

दीपैर्नीराजनं कृत्वा पुष्पमालां समर्चयेत् ।
परिणीय प्रणम्याथ स्तुत्वा स्तोत्रैरनुत्तमैः ६७।
गरुडाङ्के शाययित्वा मङ्गलार्घ्यं निवेदयेत् ।
संकीर्त्य नामभिः पुण्यैः पश्चाद्धोमं समाचरेत् ६८।
हरेर्नैवैद्यशेषेण जहुयाद्वह्निमंडले ।
प्रत्यृचं पौरुषं सूक्तं श्रीसूक्तं मंगलाह्वयम् ६९।
होतव्यमाज्यसंमिश्रं हविषा वैदिकानले ।
प्रोक्तेन मंत्ररत्नेन जुहुयाद्भक्तिसंयुतम् ७०।
अष्टोत्तरशतवारमष्टाविंशतिमेव च ।
यज्ञरूपं महाविष्णुं ध्यायन्वै जुहुयाद्धविः ७१।

शुद्धजांबूनदनिभं शंखचक्रगदाधरम् ।
समस्तवेदवेदांतसांगोपांगयुतं प्रभुम् ७२।
देव्या श्रिया समासीनं ध्यात्वा होमं समाचरेत् ।
एकैकामाहुतिं पश्चान्नामभिर्जुहुयाद्बुधः ७३।
नित्यान्भक्तान्समुदिदश्य महाभागवतोत्तमः ।

भूलीला विमलाद्याश्च शक्तयः प्रथमं क्रमात् ७४।
अनंतं विहगेंद्रादि देवतास्तदनंतरम् ।
वासुदेवादयः पश्चात्तथा शक्त्यादि देवताः ७५।
मूर्तयः केशवाद्याश्च तथा संकर्षणादयः ।
मत्स्यकूर्मादयश्चैव तथा चक्रादिहेतयः ७६।
कुमुदादयश्च त्रिदशास्तथा चंद्रादिदेवताः ।
इंद्रादिलोकपालाश्च तथा धर्मादिदेवताः ७७।
होतव्याः क्रमशस्तस्मिन्संपूज्याश्च विशेषतः ।
एतद्वैकुंठहोमं तु महाभागवतोत्तमः ७८।
नित्यार्चनविधौ नित्यं कुर्वीत सुसमाहितः ।
गृहार्चने गृहद्वारि पंचयज्ञविधानतः ७९।
दत्त्वा बलिविधानेन पश्चादाचमनं चरेत् ।
उपविश्यासने शुभ्रे कृष्णाजिनकुशोत्तरे ८०।
मंत्रयोगे प्रकुर्वीत भोगार्थं सुखमात्मनः ।
सम्यक्पद्मासनासीनो भूतशुद्धिं समाचरेत् ८१।

प्राणायामत्रयं कुर्यान्मन्त्रेण विजितेंद्रियः ।
उदङ्मुखं ततः कृत्वा हृत्पङ्कजमनुत्तमम् ८२।
विकासं तस्य कुर्वीत विज्ञानरविणा हृदि ।
तत्कर्णिकायां वह्न्यर्कशशिबिंबान्यनुक्रमात् ८३।
त्रयं त्रयीमये तस्मिंश्चिंतयेद्वैष्णवोत्तमः ।
नानारत्नमयं पीठं तेषामुपरि चिंतयेत् ८४।
तस्मिन्हृत्पद्ममूलांते बालार्कसदृशद्युतिम् ।
अष्टैश्वर्यदलं पद्मं मंत्राक्षरमयं चरेत् ८५।
तस्मिन्देव्या समासीनं कोटिशीतांशुसंनिभम् ।
चतुर्भुजं सुंदरांगं शंखचक्रगदाधरम् ८६।
पद्मपत्रविशालाक्षं सर्वलक्षणलक्षितम् ।
श्रीवत्सकौस्तुभोरस्कं पीतवस्त्रधरं प्रभुम् ८७।
विचित्राभरणैर्युक्तं दिव्यमंडनमंडितम् ।
दिव्यचंदनलिप्तांगं दिव्यपुष्पोपशोभितम् ८८।
तुलसीकोमलदलवनमालाविभूषितम् ।

बालार्ककोटिसदृशं कांत्या देव्या श्रिया सह ८९।
सर्वलक्षणलक्षण्या समाश्लिष्टतनुः शिवम् ।
एवं ध्यात्वा जपेन्मंत्रं समाहितमनाः शुचिः ९०।

सहस्रं शतवारं वा यथाशक्त्याऽथवापि च ।
मनसैवार्चनं कृत्वा विरमेत्तत्र भक्तितः ९१।
तदीयानर्च्चयेद्भक्त्या तस्मिन्काले समागतान् ।
तर्पयित्वान्नपानाद्यैरनुव्रज्य विसर्जयेत् ९२।
अर्च्चयित्वा पितॄन्देवांस्तर्पयेच्च विधानतः ।
संपूज्यातिथिभृत्यांश्च भुंजीयातां च दम्पती ९३।
यक्षराक्षस भूतानामर्चनं वर्जयेत्सदा ।
यो मोहात्कुरुते विप्रः स चांडालो भवेद्ध्रुवम् ९४।
यक्षाणां च पिशाचानां मद्यमांसभुजां तथा ।
दिवौकसां तु भजनं सुरापानसमं स्मृतम् ९५।
ब्रह्मराक्षसवेतालयक्षभूतार्चनं नृणाम् ।
कुंभीपाकमहाघोर नरकप्राप्तिसाधनम् ९६।

कोटिजन्मकृतं पुण्यं यज्ञदानक्रियादिकम् ।
सद्यः सर्वं लयं याति यक्षभूतादिपूजनात् ९७।
स्त्रियो वा पुरुषो वापि यक्षभूतादिकार्च्चनात् ।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ९८।
क्रिमिर्भूत्वाथ विष्ठायां पितृभिः सह मज्जति ।
यक्षाणां च पिशाचानां तामसानां दिवौकसाम् ९९।
निवेदितान्नं योऽश्नाति पूयशोणितभुग्भवेत् ।
यक्षान्भूतगणांश्चान्यान्क्रूरान्वै ब्रह्मराक्षसान् १०० 6.253.100।
उद्दिश्य भुङ्क्ते यो विप्रः सद्यश्चाण्डाल एव सः ।
या नारी पूजयेद्यक्षान्पिशाचोरगराक्षसान् १०१।
सा याति नरकं घोरं कालसूत्रमधोमुखी ।
पितृभिः सह कल्पांतमुषित्वा तत्र दारुणे १०२।
लिहन्मूत्रपुरीषं वै कृच्छ्रात्सूचिमुखैस्तथा ।
कृमिभिर्भक्षमाणांगो यावदाभूतसंप्लवम् १०३।
पश्चाद्भूमौ दशाहेषु जायते शतसंख्यया ।

तस्माद्यक्षादिकानां च देवानामर्च्चनं त्यजेत् १०४।
स्वतंत्रपूजनं यत्र वैदिकानामपि त्यजेत् ।
अर्च्चयित्वा जगद्वंद्यं देवं नारायणं हरिम् १०५।
तदावरणसंस्थानं देवस्य परितोऽर्च्चयेत् ।
हरेर्भुक्तावशेषेण बलिं तेभ्यो विनिःक्षिपेत् १०६।
होमं चैव प्रकुर्वीत तच्छेषेणैव वैष्णवः ।
हरेर्निवेदितुं सम्यग्देवेभ्यो जुहुयाद्धविः १०७।
पितृभ्यश्चापि तद्दद्यात्सर्वमानंत्यमाप्नुयात् ।
प्राणिनां पीडनं यत्तद्विदुषां निरयाय वै १०८।
अदत्तं चैव यत्किंचित्परस्वं गृह्यते नरैः ।
स्तेयं तद्विद्धि गिरिजे नरकस्यैव कारणम् १०९।

लशुनं मद्यपानादि मूलकं गृंजनं तथा ।
तिलपिष्टं भिग्रु बिल्वं तथा कोशातकीं तथा ११०।
अलाबुं चैव वार्ताकं बीजालद्यं कवचानि च ।
एवमन्यान्यभक्ष्याणि शास्त्रदृष्टानि वै नरः १११।

खादन्नरकमाप्नोति विचित्रमशिवं तथा ।
अवैष्णवानां यच्चान्नं पतितानां तथैव च ११२।
अनर्पितं तथा विष्णोः श्वमांससदृशं भवेत् ।
यक्षराक्षसभूतान्नं सुरा मद्यं च गृञ्जनम् ११३।
योऽश्नाति निरयं याति पूयशोणितभोजनम् ।
एतैः संस्थापनस्पर्शसहवासादिभिर्नरः ११४।
तेपियान्त्येव निरयं विण्मूत्रकृमिभोजनम् ।
पतितानां च संसर्गात्पाखंडानां तथैव च ११५।
सर्वयज्ञस्यभोक्तारं पुराणं पुरुषोत्तमम् ।
ज्ञात्वा सर्वं प्रकुर्वीत नित्यनैमित्तिकाः क्रियाः ११६।
यक्षराक्षसभूताश्च कूष्माण्डगण भैरवाः ।
नार्च्चनीयाः सदा देवि स्वर्गलोकमभीप्सुभिः ११७।
यक्षराक्षसभूतानामर्च्चनं वर्जयेद्द्विजः ।
पैशाचत्वमवाप्नोति कल्पकोटिशतत्रयम् ११८।
तस्माद्राक्षसभूतानामर्चनं प्रतिषिध्यते ।

कल्पकोटिसहस्राणि कल्पकोटिशतानि च ११९।
रौरवं नरकं याति यक्षभूतगणार्चनात् ।
शंखचक्रादिभिश्चिह्नैरन्यैः प्रियतमैहरेः १२०।
रहितः सर्वधर्मेभ्यः प्रच्युतो नरकं व्रजेत् ।
अगम्यागमनाद्धिंसा परद्रव्यापहारणात् १२१।
अभक्ष्यभक्षणात्सद्यो नरकं समवाप्नुयात् ।
यस्तु पाणिगृहीतां च हित्वाऽन्यां यो स्त्रियं व्रजेत् १२२।
अगम्यागमनं तद्धि सद्यो नरककारकम् ।
पतितानां च संसर्गात्पाखंडानां तथैव च १२३।
विकर्मस्थानां च तथा यात्येव निरयं नरः ।
संसर्गिणां च संसर्गं तत्संसर्गमपि त्यजेत् १२४।
वैष्णवः कुलमेकं तु वर्जयेत्पापसंयुतम् ।
एकांती संत्यजेद्ग्रामं महापातकमिश्रितम् १२५।
तथैव परमेकान्ती तद्देशमपि वर्जयेत् ।
स्वकर्म्मज्ञानभक्त्यादि साधनं वैष्णवं स्मृतम् १२६।

हरेराज्ञानुरूपेण कर्मज्ञानादि यश्चरेत् ।
स एकांती भवेद्विप्रो वासुदेवपरायणः १२७।
अकृत्यं वैष्णवः पापबुद्ध्या सम्यक्परित्यजेत् ।
एकांती संत्यजेच्छास्त्रं दूषणान्मनसापि च १२८।

तथैव परमैकांती हेयबुद्ध्या परित्यजेत् ।
नित्यं नैमित्तिकं काम्यं कृत्यं तु त्रिविधं स्मृतम् १२९।
ज्ञानं तथैवलोकेऽस्मिन्मुनिभिः संप्रकीर्तितम् ।
कृत्याकृत्यविवेकं च परलोकस्य चिंतनम् १३०।
तत्प्राप्तिसाधनं विष्णोः स्वरूपज्ञानमेव च ।
भक्तियुक्तो भवेद्भक्तो नवधा सा प्रकीर्तिता १३१।
सुदर्शनोर्द्ध्वपुंड्रादि तच्चिह्नैरंकनं शुभम् ।
सद्भरोमंत्रपठनमर्चनं विधिना हरेः १३२।
स्मरणं कीर्तनं विष्णोः सेवा च परमात्मनः ।
प्रणामस्तस्य पुरतस्तदीयानां च पूजनम् १३३।
प्रसादतीर्थसेवा च भक्तिर्नवविधा स्मृता ।

यस्मात्प्रपद्यते देवं शरणं वैष्णवो हरिम् १३४।
प्रपत्तिः सा तु विज्ञेया त्रिविधा संप्रकीर्तिता ।
तामसी राजसी चैव सात्विकी त्रिविधा स्मृता १३५।
सापि त्रिधाकृता सिद्धिः सामान्या सर्वदेहिनाम् ।
एतच्चतुष्टयं देवि हेयं संत्यज्य वैष्णवः १३६।
उपायभूतं ब्रह्मैवमवलंबेत वैष्णवम् ।
उपायभावात्संत्यज्य कर्मज्ञानादिकं नरः १३७।
कुर्वीत भगवत्प्रीत्यै महाभागवतोत्तमः ।
त्रिकालमर्चयेद्विष्णुं भक्त्या वै पुरुषोत्तमम् १३८।
नैमित्तिके विशेषेण पूजयेद्विधिना शुभे ।
प्रत्यहं कार्तिके मासि जातीपुष्पैः समर्चयेत् १३९।
दद्यादखंडं दीपं च नियतात्मा दृढव्रतः ।
ब्राह्मणान्भोजयित्वांते हरिसायुज्यमाप्नुयात् १४०।
धनुष्युषसि देवेशं मासमेकं निरंतरम् ।
अर्चयेदुत्पलैर्देवि करवीरैः सितासितैः १४१।

धूपदीपैश्च नैवेद्यैर्यथाशक्त्या निवेदयेत् ।
समाप्तौ भोजयेद्विप्रान्महाभागवतोत्तमान् १४२।
अश्वमेधसहस्रस्य फलमाप्नोत्यसंशयम् ।
तपो मास्युदिते भानौ स्नात्वा नद्यां विशेषतः १४३।
अर्च्चयेन्माधवं पुष्पैरुत्पलैश्च शुभानने ।
पायसं सघृतं दिव्यं भक्त्या तत्र निवेदयेत् १४४।
स्नात्वा संपूजयेद्विष्णुं मासमेकं निरंतरम् ।
शर्करांबुयुतं नित्यमुद्यानं विनिवेदयेत् १४५।
वैष्णवान्पूजयेद्भक्त्या मासान्ते शुभदर्शने ।
मधुमासि तथा नित्यं बकुलैश्चंपकैरपि १४६।
पूजयेज्जगतामीशं गुडान्नं च निवेदयेत् ।
मासांते वैष्णवान्विप्रान्भोजयेत्सुसमाहितः १४७।

सहस्रवार्षिकीं पूजां प्रतिनित्यमवाप्नुयात् ।
माधवे पूजयेद्देवं शतपत्रैर्महोत्पलैः १४८।
पूजयित्वा विधानेन दद्यन्नं फलसंयुतम् ।

गुडोदकं च भक्त्या वै तस्मिन्देवि निवेदयेत् १४९।
लक्ष्म्या युक्तो जगन्नाथः प्रीतो भवति पार्वति ।
शुक्रे तु शुक्लकमलैः पाटलैः कुमुदोत्पलैः १५० 6.253.150।
अर्चयित्वा हृषीकेशमन्नं चूतफलैर्युतम् ।
निवेदयित्वा भक्त्या वै गवांकोटिप्रदो भवेत् १५१।
वैष्णवान्भोजयित्वाथ सर्वमानंत्यमाप्नुयात् ।
आषाढे देवदेवेशं लक्ष्मीभर्तारमच्युतम् १५२।
श्रीपुष्पैरर्चयेन्नित्यं पायसान्नं निवेदयेत् ।
मासान्ते भोजयेद्विप्रान्महाभागवतोत्तमान् १५३।
षष्टिवर्षसहस्रस्य पूजां प्राप्नोत्यसंशयः ।
नभोमास्यर्चयेद्विष्णुं पुन्नागैः केतकीदलैः १५४।
अर्चयित्वाच्युतं भक्त्या न भूयो जन्मभाग्भवेत् ।
दद्यादपूपान्भक्त्याथ शर्कराघृतमिश्रितान् १५५।
ब्राह्मणान्भोजयेत्तद्वत्सर्वमानंत्यमाप्नुयात् ।
नभस्येऽप्यर्चयेदीशं कुंदैः कुरबकैरपि १५६।

क्षीरान्नं गुडसंमिश्रं भक्त्या तत्र निवेदयेत् ।
गवांकोटिप्रदानस्य प्रत्यहं फलमाप्नुयात् १५७।
नीलोत्पलैरिषे मासि पूजयेन्मधुसूदनम् ।
भक्त्या निवेदयेत्तस्मिन्क्षीरमापूपमिश्रितम् १५८।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
वैष्णवं लोकमाप्नोति मुदितः स्वजनैर्वृतः १५९।
ऊर्जे मासि तथा देवि कोमलैस्तुलसीदलैः ।
पूजयित्वाच्युतं भक्त्या तत्सायुज्यमवाप्नुयात् १६०।
क्षीराज्यशर्करोपेतमन्नं वै पायसं तथा ।
अपूपं च क्रमेणैव भक्त्या सम्यङ्निवेदयेत् १६१।
अमायां मंदवारे च वैष्णवर्क्षे तथैव च ।
रविसंक्रमे व्यतीपाते ग्रहणं चंद्र सूर्ययोः १६२।
विशेषेणार्चयेद्विष्णुं यथाशक्त्या वरानने ।
गुरोरुत्क्रांतदिवसे जन्मर्क्षेषु तथा हरेः १६३।
इष्टिं च वैष्णवीं कुर्याच्छक्त्या वै द्विजसत्तमः ।

दद्यात्पुष्पांजलिं तत्र प्रत्यर्चं वेदसंमितम् १६४।
पारणं चापि कुर्वीत चरुणा पायसेन वा ।
वैष्णवान्भोजयेद्विप्राञ्छक्त्या दद्याच्च दक्षिणाम् १६५।
कुलकोटिं समुधृत्य वैष्णवं पदमाप्नुयात् ।
सर्ववेदैरशक्तश्चेद्यष्टुं भागवतोत्तमम् १६६।

वैष्णवैरनुवाकैर्वा सप्तरात्रं निरंतरम् ।
पुष्पांजलिसहस्रं तु होमं च प्रत्यहं चरेत् १६७।
प्रीतये वा भगवतः प्रतिश्लोकं यजेदबुधः ।
अथवा मंत्ररत्नं हि सप्तरात्रं निरंतरम् १६८।
अष्टोत्तरसहस्रं तु जुहुयाद्धविषा यजेत् ।
विशेषेणार्चयेद्विद्वान्महाभागवतोत्तमान् १६९।
अंते चावभृथं कुर्याद्यथाविभवसारतः ।
वैष्णवैरनुवाकैश्च कुर्यादवभृथं द्विजः १७०।
अत्र स्नात्वा विधानेन यथाशक्त्या द्विजोत्तमः ।
शुभे पात्रांतरे रम्ये पादौ प्रक्षाल्य भक्तितः १७१।

अर्चयेद्गंधपुष्पाद्यैर्वस्त्रैराभरणादिभिः ।
तांबूलेन फलैर्वापि यथाशक्त्या समर्चयेत् १७२।
भोजयित्वान्नपानाद्यैः प्रणम्य च पुनःपुनः ।
आसीमांतमनुव्रज्य नमस्कृत्य विसर्जितम् १७३।
पुनः प्रणम्य भक्त्याथ शनैस्तत्र निवर्तितः ।
गृहं प्रविश्य देवेशं पूजयेत्प्रयतात्मवान् १७४।
एवमभ्यर्चयेद्विष्णुं यावज्जीवमतंद्रितः ।
तदीयांश्च विशेषेण पूजयेत्सर्वदा शुभे १७५।
आराधनानां सर्वेषां विष्णोराराधनं परम् ।
तस्मात्परतरं देवि तदीयानां समर्चनम् १७६।
अर्चयित्वापि गोविंदं तदीयान्नार्चयेत्पुनः ।
न स भागवतो ज्ञेयः केवलं दांभिकः स्मृतः १७७।
पुमांस्तस्मात्प्रयत्नेन वैष्णवान्पूजयेत्सदा ।
सर्वं तरति दुःखौघं महाभागवतार्चनात् १७८।
एवमुक्तं मया देवि विष्णोराराधनं परम् ।

नित्यनैमित्तिकं चैव तदीयानां च पूजनम् १७९।
पौरुषं तस्य याथात्म्यं फलसाधनमेव च ।
तस्यावसथदेहं च कर्माद्यपि चतुष्टयम् ।
तव प्रोक्तं मया देवि किमन्यच्छ्रोतुमिच्छसि १८०।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे विष्णुपूजाविधानवैष्णवाचारकथनंनाम त्रिपंचाशदधिकद्विशततमोऽध्यायः २५३।

Roman transliteration

śrīpārvatyuvāca-
bhagavansarvamākhyātaṃ vaibhavāvasthitaṃ hareḥ |
etasminrāmakṛṣṇābhyāṃ caritramati vismitam 1|
aho rāmasyacaritaṃ kṛṣṇasya ca mahātmanaḥ |
śṛṇvatyā mama deveśa kalpāṃtaraśatairapi 2|
tṛptiṃ naiveti bhūteśa ceto harikathāmṛtam |

adhunā śrotumicchāmi viṣṇormāhātmyamuttamam |
tatpūjanavidhiṃ deva śrotumicchāmyahaṃ tathā 3|
śrīrudra uvāca-
śṛṇu devi pravakṣyāmi hareśca sumahātmanaḥ |
sthāpanaṃ ca svayaṃ vyaktaṃ dvividhaṃ tatprakīrtitam 4|
śilā mṛddārulohādyaiḥ kṛtvā pratikṛtiṃ hareḥ |
śrautasmārtāgamaproktakriyāsaṃsthāpanaṃ hi yat 5|
tatsthāpanamiti proktaṃ svayaṃ vyaktaṃ hi me śṛṇu |
yasminsaṃnihito viṣṇuḥ svayameva nṛṇāṃ bhuvi 6|

pāṣāṇadārvorātmeśaḥ svayaṃ vyaktaṃ hi tatsmṛtam |
svayaṃ vyaktaṃ sthāpitaṃ vā pūjayenmadhusūdanam 7|
devatānāṃ marhaṣīṇāmarcanārthe sanātanaḥ |
svayameva jagannāthaḥ sānnidhyaṃ yāti keśavaḥ 8|
yasya yadvigrahe bhogyaṃ tadevāvirabhūdbhuvi |
tadeva pūjayennityaṃ tasminneva rametsadā 9|
śrīraṅgaśāyī deveśo vidhinārcyaḥ surottamaḥ |
sa evekṣvākunāthānāṃ tapasāvirabhūdbhuvi 10|
mamāpi kāśyāṃ saṃpūjyo mādhavaḥ kaluṣāpahaḥ |
yatra yatra gṛhe ramye svayaṃ vyaktaḥ sanātanaḥ 11|
tatratatra samāgamya rame'haṃ saṃvyavasthitaḥ |
nāṣṭāṃgayoge yajñeśastvarcāyāṃ viṃdate nṛṇām 12|
cakṣuṣorviṣayaṃ prāpya dadāti varamīpsitam |
sarvāvasthāsu saulabhyamarcāyāṃ labhyate janaiḥ 13|
ajñānāmapi sānnidhyaṃ sarvadā pṛthivītale |

jaṃbūdvīpe mahāpuṇye varṣe vai bhārate śubhe 14|
arcāyāṃ saṃnidhau viṣṇurnetareṣu kadācana |
tattasmādbhārate varṣe munibhistridaśairapi 15|
sevitaḥ satataṃ devi tapoyajñakriyādibhiḥ |
bhārate'sminmahāvarṣe nityaṃ saṃnihito hariḥ 16|
aiṃdradyumne tathā kaurme siṃhādrau karavīrake |
kāśyāṃ prayāge saumye ca śālagrāmācale tathā 17|
dvāravatyāṃ naimiṣe ca tathā badarikāśrame |
kṛtaśauce haretpāpaṃ pauṃḍarīke ca daṃḍake 18|
māthure veṅkaṭādrau ca śvetādrau garuḍācale |
kāṃcyāmanaṃtaśayane śrīṃrage vāsavācale 19|
nārāyaṇācale saumye vārāhe vāmanāśrame |
evamādyāḥ svayaṃ vyaktāḥ sarvakāmaphalapradāḥ 20|
svayameva hi sānnidhyaṃ yasminyāti janārdanaḥ |
tasminneva svayaṃ vyaṃktaṃ vadaṃti munayaḥ śubhāḥ 21|

mahābhāgavataśreṣṭho vidhinā sthāpya keśavam |
maṃtreṇa kuryātsāṃnidhyaṃ sthāpanaṃ tadviśiṣyate 22|
tasminsaṃpūjayeddevaṃ grāmeṣu ca gṛheṣu ca |
śālagrāmaśilāyāṃ tu gṛhārcā sadbhiriṣyate 23|
arcanaṃ maṃtrapaṭhanaṃ yāgayogo mahātmanaḥ |
nāmasaṃkīrtanaṃ sevā taccihnairaṃkanaṃ tathā 24|
tadīyārādhanaṃ ca syānnavadhā bhidyate śubhe |
tattatkarmavidhānaṃ ca viprasya satataṃ smṛtam 25|
mahābhāgavataḥ śreṣṭho brāhmaṇo vai gururnṛṇām |
sarveṣāmevalokānāmasau pūjyo yathā hariḥ 26|
tāpādipaṃca saṃskāri navejyākarmakārakaḥ |

arthapaṃcakavidvipro mahābhāgavataḥ smṛtaḥ 27|
tattatkarmavidhānejyā kṣattriyasya vidhīyate |
taccihnairaṃkane sevā tadīyānāṃ ca pūjanam 28|
maṃtravarṇasya japanaṃ nāmasaṃkīrtanaṃ hareḥ |

vaṃdanaṃ ca viśāṃ proktaṃ ṣaṭkarmejyāvidhānataḥ 29|
nāmasaṃkīrtanaṃ sevā pūjanaṃ vaṃdanaṃ tathā |
arcanaṃ ca tadīyānāṃ paṃcejyā śūdrajanmanaḥ 30|
sādhāraṇena sarveṣāṃ mānasejyā nṛṇāṃ priye |
svādhikārānurūpaṃ ca kāryā cejyā jagatpateḥ 31|
ananyadevatābhaktairananyaphalasādhakaiḥ |
vedavidbrahmatattvajñairvītarāgairmumukṣubhiḥ 32|
gurubhaktisamāyuktaiḥ suprasannaiḥ susādhubhiḥ |
brāhmaṇairitaraiścāpi pūjanīyo hariḥ sadā 33|
yathocitā ca varṇasya kāryā ijyā harernṛṇām |
varṇāśramānurūpaṃ ca karttavyaṃ vaiṣṇavaiḥ śubhaiḥ 34|
śrutismṛtyuditaṃ samyaṅnityamatra samācaret |
śrutismṛtyuktakarmāṇi nātikrāmeta buddhimān 35|
śrutismṛtyuktamācāraṃ yo na seveta vaiṣṇavaḥ |
sa ca pākhaṃḍamāpanno raurave narake vaset 36|

tasmādvarṇānurūpāṃ vai kuryādijyāṃ jagatpateḥ |
tasmātsmṛtyuktamācāraṃ kuryādvai mānavaḥ sadā 37|
sādhāraṇā hi sarveṣāṃ mānasejyā śubhe nṛṇām |
svādhikāraṃ nirīkṣyaiva karma kuryādataṃdritaḥ 38|
śamodamastapaḥ śaucaṃ satyamāmiṣavarjanam |
asteyamevāhiṃsā ca sarveṣāṃ dharmasādhanam 39|
tasmādvarṇānurūpeṇa pūjayenmadhusūdanam |
rātrāvaṃte samutthāya upaspṛśya yathāvidhi 40|
namaskṛtya gurūnsvasya saṃsmaredacyutaṃ hṛdi |
sahasranāmabhirbhaktyā kīrtayedvāgyataḥ śuciḥ 41|
bahirgrāmātsamusṛjya mūlamaṃtraṃ yathāvidhi |
śaucaṃ kṛtvā yathānyāyamācamya prayataḥ śuciḥ 42|
daṃtadhāvanapūrvaṃ tu snānaṃ kuryādyathāvidhi |
ādāya tulasīmūlamṛdaṃ tatpatrasaṃyutām 43|
mūlamaṃtreṇābhimaṃtrya gāyatryā ca śubhānane |

maṃtreṇaivānuliptāṃgaḥ snāyātkṛtvāghamarṣaṇam 44|
haripādodbhavāṃ gaṃgāṃ tatrāvāhya sunirmale |
nimajjyāśu japetsūktamaghamarṣaṇamuttamam 45|
ācamya mārjanaṃ kuryātpauruṣoktakramādatha |
paścādāśu nimajjyātha mūlamaṃtraṃ japedbudhaḥ 46|
aṣṭāviṃśativāraṃ vā śatamaṣṭottaraṃ ca vā |
prārthayedabhimaṃtryātha jalamaṃtreṇa vaiṣṇavaḥ 47|
ācamya tarpayeddevānnṛṣīṃścaiva pitṝṃstathā |
nipīḍya vastramācamya dhautavastreṇa veṣṭitaḥ 48|
vimalāṃ mṛttikāṃ ramyāmādāya dvijasattamaḥ |
maṃtreṇaivābhimaṃtryātha lalāṭādiṣu vaiṣṇavaḥ 49|
dhārayedūrddhvapuṃḍrāni yathāsaṃkhyamataṃdritaḥ |
upāsya vidhivatsaṃdhyāṃ sāvitrīṃ ca japedbudhaḥ 50 6.253.50|
saṃyatātmā gṛhaṃ gatvā pādau prakṣālya vāgyataḥ |
ācamyaikāgramanasā pūjāmaṃḍapamāviśet 51|

ramye śubhratare pīṭhe puṣpopacaya śobhite |
tasminniveśya devaṃ taṃ lakṣmīnārāyaṇaṃ prabhum 52|
pūjayedvidhinā samyaggaṃdhapuṣpākṣatādibhiḥ |
sthāpane vā svayaṃ vyakte gṛhārcāyāṃ vidhānataḥ 53|
śrautasmārtāgamoktānāmarcanaṃ vidhinā dvijaḥ |
kuryādbhaktyā yathārhaṃ ca viṣṇoḥ prayatamānasaḥ 54|
yathopadiṣṭaṃ guruṇā tathā kurvīta vaiṣṇavaḥ |
śrautaṃ vaikhānasaṃ proktaṃ vāsiṣṭhaṃ smārtamucyate 55|
paṃcarātravidhānaṃ ca divyāgamamitīritam |
kriyālopaṃ na karttavyaṃ viṣṇorārādhanaṃ param 56|
āvāhanāsanārghyādyairgaṃdhapuṣpākṣatādibhiḥ |
dhūpairdīpaiśca naivedyaistāṃbūlādyairnamaskṛtaiḥ 57|
kuryādārādhanaṃ viṣṇoryathāśaktyā mudānvitaḥ |
pratyṛcaṃ puruṣasūktena mūlamaṃtreṇa vaiṣṇavaḥ 58|
maṃtradvayena kurvīta ṣoḍaśairupacārakaiḥ |

bhūyaḥ pratyupacāreṣu dadyātpuṣpāñjaliṃ tataḥ 59|
āvāhayejjagannāthaṃ mudrayā caiva vaiṣṇavaḥ |
āsanaṃ tu yathā dadyātpuṣpakeṇa ca mudrayā 60|
dīpārghyācamanaṃ snānaṃ pātrasthairvimalairjalaiḥ |
maṃgaladravyasaṃyuktaistulasīdalamiśritaiḥ 61|
dadyātpratyupacāraṃ tu mūlamaṃtradvayena ca |
suvāsitena tailena kuryādabhyaṃjanaṃ tataḥ 62|
kastūryācaṃdenenāpi kuryādudvarttanādikam |
sugaṃdhavāsitaistoyaiḥ snāpya maṃtrayutaiḥ śubhaiḥ 63|
vastrairābharaṇairdivyairalaṃkṛtya yathāvidhi |
madhuparkaṃ tato dadyādgaṃdhaṃ dadyātsuvāsitam 64|
surabhīṇi supuṣpāṇi bhaktyā samyaṅnivedayet |
dhūpaṃ daśāṃgamaṣṭāṃgaṃ dīpaṃ ca sumanoharam 65|
naivedyaṃ vividhaṃ dadyātpāyasāpūpamiśritam |
karpūraṃ tu satāṃbūlaṃ bhaktyā caiva nivedayet 66|

dīpairnīrājanaṃ kṛtvā puṣpamālāṃ samarcayet |
pariṇīya praṇamyātha stutvā stotrairanuttamaiḥ 67|
garuḍāṅke śāyayitvā maṅgalārghyaṃ nivedayet |
saṃkīrtya nāmabhiḥ puṇyaiḥ paścāddhomaṃ samācaret 68|
harernaivaidyaśeṣeṇa jahuyādvahnimaṃḍale |
pratyṛcaṃ pauruṣaṃ sūktaṃ śrīsūktaṃ maṃgalāhvayam 69|
hotavyamājyasaṃmiśraṃ haviṣā vaidikānale |
proktena maṃtraratnena juhuyādbhaktisaṃyutam 70|
aṣṭottaraśatavāramaṣṭāviṃśatimeva ca |
yajñarūpaṃ mahāviṣṇuṃ dhyāyanvai juhuyāddhaviḥ 71|
śuddhajāṃbūnadanibhaṃ śaṃkhacakragadādharam |
samastavedavedāṃtasāṃgopāṃgayutaṃ prabhum 72|
devyā śriyā samāsīnaṃ dhyātvā homaṃ samācaret |
ekaikāmāhutiṃ paścānnāmabhirjuhuyāddhaviḥ 73|
nityānbhaktānsamudidaśya mahābhāgavatottamaḥ |

bhūlīlā vimalādyāśca śaktayaḥ prathamaṃ kramāt 74|
anaṃtaṃ vihageṃdrādi devatāstadanaṃtaram |
vāsudevādayaḥ paścāttathā śaktyādi devatāḥ 75|
mūrttayaḥ keśavādyāśca tathā saṃkarṣaṇādayaḥ |
matsyakūrmādayaścaiva tathā cakrādihetayaḥ 76|
kumudādayaśca tridaśāstathā caṃdrādidevatāḥ |

iṃdrādilokapālāśca tathā dharmādidevatāḥ 77|
hotavyāḥ kramaśastasminsaṃpūjyāśca viśeṣataḥ |
etadvaikuṃṭhahomaṃ tu mahābhāgavatottamaḥ 78|
nityārcanavidhau nityaṃ kurvīta susamāhitaḥ |
gṛhārcane gṛhadvāri paṃcayajñavidhānataḥ 79|
dattvā balividhānena paścādācamanaṃ caret |
upaviśyāsane śubhre kṛṣṇājinakuśottare 80|
maṃtrayoge prakurvīta bhogārthaṃ sukhamātmanaḥ |
samyakpadmāsanāsīno bhūtaśuddhiṃ samācaret 81|

prāṇāyāmatrayaṃ kuryānmantreṇa vijiteṃdriyaḥ |
udaṅmukhaṃ tataḥ kṛtvā hṛtpaṅkajamanuttamam 82|
vikāsaṃ tasya kurvīta vijñānaraviṇā hṛdi |
tatkarṇikāyāṃ vahnyarkaśaśibiṃbānyanukramāt 83|
trayaṃ trayīmaye tasmiṃściṃtayedvaiṣṇavottamaḥ |
nānāratnamayaṃ pīṭhaṃ teṣāmupari ciṃtayet 84|
tasminhṛtpadmamūlāṃte bālārkasadṛśadyutim |
aṣṭaiśvaryadalaṃ padmaṃ maṃtrākṣaramayaṃ caret 85|
tasmindevyā samāsīnaṃ koṭiśītāṃśusaṃnibham |
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divyacaṃdanaliptāṃgaṃ divyapuṣpopaśobhitam 88|
tulasīkomaladalavanamālāvibhūṣitam |

bālārkakoṭisadṛśaṃ kāṃtyā devyā śriyā saha 89|
sarvalakṣaṇalakṣaṇyā samāśliṣṭatanuḥ śivam |
evaṃ dhyātvā japenmaṃtraṃ samāhitamanāḥ śuciḥ 90|
sahasraṃ śatavāraṃ vā yathāśaktyā'thavāpi ca |
manasaivārcanaṃ kṛtvā viramettatra bhaktitaḥ 91|
tadīyānarccayedbhaktyā tasminkāle samāgatān |
tarpayitvānnapānādyairanuvrajya visarjayet 92|
arccayitvā pitṝndevāṃstarpayecca vidhānataḥ |
saṃpūjyātithibhṛtyāṃśca bhuṃjīyātāṃ ca dampatī 93|
yakṣarākṣasa bhūtānāmarcanaṃ varjayetsadā |
yo mohātkurute vipraḥ sa cāṃḍālo bhaveddhruvam 94|
yakṣāṇāṃ ca piśācānāṃ madyamāṃsabhujāṃ tathā |
divaukasāṃ tu bhajanaṃ surāpānasamaṃ smṛtam 95|
brahmarākṣasavetālayakṣabhūtārcanaṃ nṛṇām |
kuṃbhīpākamahāghora narakaprāptisādhanam 96|

koṭijanmakṛtaṃ puṇyaṃ yajñadānakriyādikam |
sadyaḥ sarvaṃ layaṃ yāti yakṣabhūtādipūjanāt 97|
striyo vā puruṣo vāpi yakṣabhūtādikārccanāt |
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca 98|
krimirbhūtvātha viṣṭhāyāṃ pitṛbhiḥ saha majjati |
yakṣāṇāṃ ca piśācānāṃ tāmasānāṃ divaukasām 99|
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yakṣānbhūtagaṇāṃścānyānkrūrānvai brahmarākṣasān 100 6.253.100|
uddiśya bhuṅkte yo vipraḥ sadyaścāṃḍāla eva saḥ |
yā nārī pūjayedyakṣānpiśācoragarākṣasān 101|
sā yāti narakaṃ ghoraṃ kālasūtramadhomukhī |

pitṛbhiḥ saha kalpāṃtamuṣitvā tatra dāruṇe 102|
lihanmūtrapurīṣaṃ vai kṛcchrātsūcimukhaistathā |
kṛmibhirbhakṣamāṇāṃgo yāvadābhūtasaṃplavam 103|
paścādbhūmau daśāheṣu jāyate śatasaṃkhyayā |

tasmādyakṣādikānāṃ ca devānāmarccanaṃ tyajet 104|
svataṃtrapūjanaṃ yatra vaidikānāmapi tyajet |
arccayitvā jagadvaṃdyaṃ devaṃ nārāyaṇaṃ harim 105|
tadāvaraṇasaṃsthānaṃ devasya parito'rccayet |
harerbhuktāvaśeṣeṇa baliṃ tebhyo viniḥkṣipet 106|
homaṃ caiva prakurvīta tacceṣeṇaiva vaiṣṇavaḥ |
harernivedituṃ samyagdevebhyo juhuyāddhaviḥ 107|
pitṛbhyaścāpi taddadyātsarvamānaṃtyamāpnuyāt |
prāṇināṃ pīḍanaṃ yattadviduṣāṃ nirayāya vai 108|
adattaṃ caiva yatkiṃcitparasvaṃ gṛhyate naraiḥ |
steyaṃ tadviddhi girije narakasyaiva kāraṇam 109|
laśunaṃ madyapānādi mūlakaṃ gṛṃjanaṃ tathā |
tilapiṣṭaṃ śigru bilvaṃ tathā kośātakīṃ tathā 110|
alābuṃ caiva vārtākaṃ bīyāladyaṃ kavacāni ca |
evamanyānyabhakṣyāṇi śāstradṛṣṭāni vai naraḥ 111|

khādannarakamāpnoti vicitramaśivaṃ tathā |
avaiṣṇavānāṃ yaccānnaṃ patitānāṃ tathaiva ca 112|
anarpitaṃ tathā viṣṇoḥ śvamāṃsasadṛśaṃ bhavet |
yakṣarākṣasabhūtānnaṃ surā madyaṃ ca gṛñjanam 113|
yo'śnāti nirayaṃ yāti pūyaśoṇitabhojanam |
etaiḥ saṃsthāpanasparśasahavāsādibhirnaraḥ 114|
tepiyāntyeva nirayaṃ viṇmūtrakṛmibhojanam |
patitānāṃ ca saṃsargātpākhaṃḍānāṃ tathaiva ca 115|
sarvayajñasyabhoktāraṃ purāṇaṃ puruṣottamam |
jñātvā sarvaṃ prakurvīta nityanaimittikāḥ kriyāḥ 116|
yakṣarākṣasabhūtāśca kūṣmāṇḍagaṇa bhairavāḥ |
nārccanīyāḥ sadā devi svargalokamabhīpsubhiḥ 117|
yakṣarākṣasabhūtānāmarccanaṃ varjayeddvijaḥ |
paiśācatvamavāpnoti kalpakoṭiśatatrayam 118|
tasmādrākṣasabhūtānāmarcanaṃ pratiṣidhyate |

kalpakoṭisahasrāṇi kalpakoṭiśatāni ca 119|
rauravaṃ narakaṃ yāti yakṣabhūtagaṇārcanāt |
śaṃkhacakrādibhiścihnairanyaiḥ priyatamairhareḥ 120|
rahitaḥ sarvadharmebhyaḥ pracyuto narakaṃ vrajet |
agamyāgamanāddhiṃsā paradravyāpahāraṇāt 121|
abhakṣyabhakṣaṇātsadyo narakaṃ samavāpnuyāt |
yastu pāṇigrhītāṃ ca hitvā'nyāṃ yo striyaṃ vrajet 122|
agamyāgamanaṃ taddhi sadyo narakakārakam |
patitānāṃ ca saṃsargātpākhaṃḍānāṃ tathaiva ca 123|
vikarmasthānāṃ ca tathā yātyeva nirayaṃ naraḥ |
saṃsargiṇāṃ ca saṃsargaṃ tatsaṃsargamapi tyajet 124|
vaiṣṇavaḥ kulamekaṃ tu varjayetpāpasaṃyutam |
ekāṃtī saṃtyajedgrāmaṃ mahāpātakamiśritam 125|
tathaiva paramekāntī taddeśamapi varjayet |
svakarmmajñānabhaktyādi sādhanaṃ vaiṣṇavaṃ smṛtam 126|

harerājñānurūpeṇa karmajñānādi yaścaret |
sa ekāṃtī bhavedvipro vāsudevaparāyaṇaḥ 127|
akṛtyaṃ vaiṣṇavaḥ pāpabuddhyā samyakparityajet |
ekāṃtī saṃtyajecchāstraṃ dūṣaṇānmanasāpi ca 128|
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smaraṇaṃ kīrtanaṃ viṣṇoḥ sevā ca paramātmanaḥ |
praṇāmastasya puratastadīyānāṃ ca pūjanam 133|
prasādatīrthasevā ca bhaktirnavavidhā smṛtā |

yasmātprapadyate devaṃ śaraṇaṃ vaiṣṇavo harim 134|
prapattiḥ sā tu vijñeyā trividhā saṃprakīrtitā |
tāmasī rājasī caiva sātvikī trividhā smṛtā 135|
sāpi tridhākṛtā siddhiḥ sāmānyā sarvadehinām |
etaccatuṣṭayaṃ devi heyaṃ saṃtyajya vaiṣṇavaḥ 136|
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trikālamarcayedviṣṇuṃ bhaktyā vai puruṣottamam 138|
naimittike viśeṣeṇa pūjayedvidhinā śubhe |
pratyahaṃ kārtike māsi jātīpuṣpaiḥ samarcayet 139|
dadyādakhaṃḍaṃ dīpaṃ ca niyatātmā dṛḍhavrataḥ |
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samāptau bhojayedviprānmahābhāgavatottamān 142|
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tapo māsyudite bhānau snātvā nadyāṃ viśeṣataḥ 143|
arccayenmādhavaṃ puṣpairutpalaiśca śubhānane |
pāyasaṃ saghṛtaṃ divyaṃ bhaktyā tatra nivedayet 144|
snātvā saṃpūjayedviṣṇuṃ māsamekaṃ niraṃtaram |
śarkarāṃbuyutaṃ nityamudyānaṃ vinivedayet 145|
vaiṣṇavānpūjayedbhaktyā māsānte śubhadarśane |
madhumāsi tathā nityaṃ bakulaiścaṃpakairapi 146|
pūjayejjagatāmīśaṃ guḍānnaṃ ca nivedayet |
māsāṃte vaiṣṇavānviprānbhojayetsusamāhitaḥ 147|
sahasravārṣikīṃ pūjāṃ pratinityamavāpnuyāt |
mādhave pūjayeddevaṃ śatapatrairmahotpalaiḥ 148|
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guḍodakaṃ ca bhaktyā vai tasmindevi nivedayet 149|
lakṣmyā yukto jagannāthaḥ prīto bhavati pārvati |
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arcayitvā hṛṣīkeśamannaṃ cūtaphalairyutam |
nivedayitvā bhaktyā vai gavāṃkoṭiprado bhavet 151|
vaiṣṇavānbhojayitvātha sarvamānaṃtyamāpnuyāt |

āṣāḍhe devadeveśaṃ lakṣmībhartāramacyutam 152|
śrīpuṣpairarcayennityaṃ pāyasānnaṃ nivedayet |
māsānte bhojayedviprānmahābhāgavatottamān 153|
ṣaṣṭivarṣasahasrasya pūjāṃ prāpnotyasaṃśayaḥ |
nabhomāsyarcayedviṣṇuṃ punnāgaiḥ ketakīdalaiḥ 154|
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dadyādapūpānbhaktyātha śarkarāghṛtamiśritān 155|
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nabhasye'pyarcayedīśaṃ kuṃdaiḥ kurabakairapi 156|

kṣīrānnaṃ guḍasaṃmiśraṃ bhaktyā tatra nivedayet |
gavāṃkoṭipradānasya pratyahaṃ phalamāpnuyāt 157|
nīlotpalairiṣe māsi pūjayenmadhusūdanam |
bhaktyā nivedayettasminkṣīramāpūpamiśritam 158|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca |
vaiṣṇavaṃ lokamāpnoti muditaḥ svajanairvṛtaḥ 159|
ūrje māsi tathā devi komalaistulasīdalaiḥ |
pūjayitvācyutaṃ bhaktyā tatsāyujyamavāpnuyāt 160|
kṣīrājyaśarkaropetamannaṃ vai pāyasaṃ tathā |
apūpaṃ ca krameṇaiva bhaktyā samyaṅnivedayet 161|
amāyāṃ maṃdavāre ca vaiṣṇavarkṣe tathaiva ca |
ravisaṃkrame vyatīpāte grahaṇaṃ caṃdra sūryayoḥ 162|
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gurorutkrāṃtadivase janmarkṣeṣu tathā hareḥ 163|
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dadyātpuṣpāṃjaliṃ tatra pratyarcaṃ vedasaṃmitam 164|
pāraṇaṃ cāpi kurvīta caruṇā pāyasena vā |
vaiṣṇavānbhojayedviprāñchaktyā dadyācca dakṣiṇām 165|
kulakoṭiṃ samudhṛtya vaiṣṇavaṃ padamāpnuyāt |
sarvavedairaśaktaścedyaṣṭuṃ bhāgavatottamam 166|
vaiṣṇavairanuvākairvā saptarātraṃ niraṃtaram |
puṣpāṃjalisahasraṃ tu homaṃ ca pratyahaṃ caret 167|
prītaye vā bhagavataḥ pratiślokaṃ yajedabudhaḥ |
athavā maṃtraratnaṃ hi saptarātraṃ niraṃtaram 168|
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vaiṣṇavairanuvākaiśca kuryādavabhṛthaṃ dvijaḥ 170|
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śubhe pātrāṃtare ramye pādau prakṣālya bhaktitaḥ 171|

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punaḥ praṇamya bhaktyātha śanaistatra nivarttitaḥ |
gṛhaṃ praviśya deveśaṃ pūjayetprayatātmavān 174|
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tasmātparataraṃ devi tadīyānāṃ samarcanam 176|
arcayitvāpi goviṃdaṃ tadīyānnārcayetpunaḥ |

na sa bhāgavato jñeyaḥ kevalaṃ dāṃbhikaḥ smṛtaḥ 177|
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evamuktaṃ mayā devi viṣṇorārādhanaṃ param |

nityanaimittikaṃ caiva tadīyānāṃ ca pūjanam 179|
pauruṣaṃ tasya yāthātmyaṃ phalasādhanameva ca |
tasyāvasathadehaṃ ca karmādyapi catuṣṭayam |
tava proktaṃ mayā devi kimanyacchrotumicchasi 180|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde viṣṇupūjāvidhānavaiṣṇavācārakathanaṃnāma tripaṃcāśadadhikadviśatatamo'dhyāyaḥ 253|

English translation

Śrī Pārvatī said :

1-3. O venerable one, you have told me the very wonderful acts of Rāma and Kṛṣṇa in this (narration) of Kṛṣṇa's (deeds) in the state of grandeur. Oh, my heart, listening to the nectar of the tale of Hari —the acts of the noble Rāma and Kṛṣṇa—is not satisfied even for crores of kalpas , O lord ofgood, O lord of beings. Now I desire to listen to the excellent (account of the) greatness of Viṣṇu . O god, I also desire to hear about the manner of his worship.

Śrī Rudra said :

4-9. O goddess, listen. I shall tell you (the account) of the very noble Viṣṇu. The installation (of his idol) and his self-manifestation—these are the two aspects which it consists of. The installation with (the accompaniment of) the rites as told in the Śrauta and Smārta texts, of the representation of Viṣṇu of a stone, clay, wood, iron etc., is said to be Sthāpana . Listen (as) I (tell you) to that which is called self-manifestation. That representation of Viṣṇu of stone or wood in which the lord of souls has placed himself for men is said to be self-manifest on the earth. One should worship Viṣṇu (whose representation is) either self-manifest or installed. Keśava , the lord of the world, the eternal one, himself approaches (the deities and the great sages) for their worship. Just that which was to be enjoyed in a (particular) body became manifest. One should always worship that only and take delight in that only.

10-16. Viṣṇu, the lord of gods, should be properly worshipped. Due to the penance of the Ikṣvāku lords, he himself appeared on the earth. That Mādhava , removing sins, is to be worshipped by me at Kāśī . I settling myself properly take delight in the charming house, after visiting it, where the old one is self-manifest. The lord of sacrifices is not obtained by men by means of Yoga of eight constituents, but in worship. Being the object of the eyes he gives the desired boon. Men easily attain him in (i.e. by means of) worship in all conditions. In the very meritorious, auspicious country of Bhārata , in Jambūdvīpa , on the earth, he is always present near even the ignorant. Viṣṇu is always nearin a worship and never in other (modes of reaching him). Therefore, in the country Bhārata, he is, O goddess, always waited upon by sages and even by gods with rites like penance, sacrifice etc. In this country of Bhārata Viṣṇu is always near.

17-21. One should get rid of sin by purifying (oneself) at the Indradyumna (lake), Kaurmya, the Siṃha mountain, Karavīra , Kāśī Prayāga or (the division of Bhārata called) Saumya , or the Śālagrāma mountain, Dvāravatī , Naimiṣa (forest), so also in Badarikāśrama , Pauṇḍarika and Daṇḍaka (forest),

Mathurā , Veṅkaṭa - giri , Śveta mountain, Garuḍa mountain, Kāñcī , Anantaśayana , Śrīraṅga , Vāsava mountain, Nārāyaṇa mountain, Saumya, Varāha , Vāmanāśrama. These and others are self-manifest, and give all desired fruits. The good sages say that in that in which Viṣṇu himself is near, he is self-manifest.

22-26. The best among the great devotees of Viṣṇu should install the (idol of) Keśava according to the precept, and should bring about his proximity by (muttering) a (sacred) formula. That installation is excellent. He should worship the god (installed) in it in villages and houses. The good recommend the worship in the house on a Śālagrāma stone. Praising, repeating the formula, sacrifice, abstract meditation on the magnanimous one, repeating his name, serving him, being marked with his signs (like the disc etc.) would be his worship. O auspicious one, it is divided into nine kinds. For a brāhmaṇa doing every act for him, is always laid down. A brāhmaṇa, a great devotee of Viṣṇu is the greatest teacher of men. He is venerable to all people as Viṣṇu is.

27-35. A brāhmaṇa who has gone through the five purificatory rites like being heated (with the Vaiṣṇava marks) and having five motives is said to be a great brāhmaṇa. The worship for a kṣatriya is laid down through the performance of the various acts. For vaiśyas the six types of worship are said to be: Marking (his body) with his (i.e. Viṣṇu's) marks, service, honouring those who belong to him, repeating the letters of the formula, repeating viṣṇu's names, and salutation to him. The worship for a śūdra (consists of) five (types): Repeating his names, service to him, worshipping and saluting him and honouring those who belong to him. O dear one, mental worship is common to all men. The worship of the lord of the world should be done according to one's fitness. Viṣṇu should always be worshipped by brāhmaṇas and others who are devoted to no other deity (than Viṣṇu), who do not wish to accomplish any other fruit (than securing him), who know the Vedas and the truth about Brahman , who are free from attachment, who desire salvation, who possess devotion for their preceptors, who are well-pleased, who are very good. Men should perform Viṣṇu's proper worship (i.e. the worship fit) for their castes. The good devotees of Viṣṇu should do (acts) proper for their castes and stages of life. An intelligent man should always properly perform the rites told in the holy texts and codes of law. He should never transgress the acts prescribed in the holy texts and codes of law.

36-39. That devotee of Viṣṇu, who does not practise the acts prescribed in the Śrutis and Smṛtis , becomes a heretic, and would stay in the Raurava hell. Therefore, a man should offer to the lord of the world a worship fit for his caste. One should always practise acts prescribed in the codes of law. O auspicious one, the mental worship is common to all men. Only after considering his own fitness a man should carfully perform his duty. The means for all to acquire piety are: Tranquillity, control, austerities, purity, truthfulness, avoiding (eating) flesh, non-stealing, and harmlessness.

40-50. Therefore, one should worship Viṣṇu according to his caste and stage of life. Getting up at the end of night and having properly rinsed his mouth, and having saluted the elderly persons he should remember Viṣṇu in his heart. He being pure and controlled in his speech, should devoutly repeat the thousand names (of Viṣṇu). Having evacuated the bowels and discharged the urine [1] on the outside of the village, and having properly purified [2] himself, he, the restrained and pure one, should properly sip water and should properly bathe after having brushed his teeth. O auspicious one, taking the earth at the root of a tulasī along with its leaf, and having consecrated it with the principal formula and having smeared his body along with (the repetition of) the Gāyatrī hymn only, he should bathe after offering the expiatory formula. O you very pure one, having invoked there Gaṅgā rising from the feet of Viṣṇu, and having quickly dipped (into the water) he should repeat the excellent expiatory formula. Having sipped water, he should sprinkle his person with water in the order prescribed in the formula of (i.e. sacred to) Viṣṇu. Then the wise one having quickly dipped himself, should repeat the primary formula twenty-eight times or one hundred and eight times. The devotee of Viṣṇu having

consecrated himself with the formula (to be repeated) in water, should offer his prayers. Having sipped water, he should gratify deities, sages and dead ancestors. Having pressed his garment, having sipped water, he, the alert devotee of Viṣṇu, and the best brāhmaṇa, having put on a washed garment should take pure, charming clay and having consecrated it with a formula only, have on his forehead etc. the proper number of the upright sectarian marks. The wise one should then perform (i.e. offer) the sandhyā prayer and recite Sāvitrī (hymn).

51-55. He controlled in speech and mind, should go home and wash his feet. Having sipped water with a concentrated mind, he should enter the hall where worship is offered. Having placed (the idol of) the lord, the god Lakṣmī-Nārāyaṇa on a charming, very bright seat, adorned with a heap of flowers, he should worship him properly with sandal, flowers and sacred rice grains. The brāhmaṇa, with his mind controlled, should worship (the idol of) Viṣṇu—either installed or self-manifest—devoutly, properly and as deserved, according to the way told in Śrutis and Smṛtis. The devotee of Viṣṇu should do what is advised by his preceptor. The Śrauta way is Vaikhānasa and the Smārta is that of Vasiṣṭha .

56-59. What is laid down in Pañcarātra is called divine text. The rite should not be dropped; (for) the propitiation of Viṣṇu is the highest. He should gladly and according to his ability offer worship to Viṣṇu with invocation, seat, (offering) materials of worship etc., sandal, flowers, sacred rice grains, incense, lamps, offerings of eatables, tāmbūla etc. and salutations. The devotee of Viṣṇu should propitiate the deity with sixteen modes of paying homage to the accompaniment at every ṛc of the two hymns— Puruṣa-sūkta and the principal hymn. Again during the various modes of worship he should offer a handful of flowers.

60-70. With the (various) positions of fingers the devotee of Viṣṇu should invoke the lord of the earth. So also he should offer a seat with a flower and the finger-position. With the two principal hymns he should offer at every mode of worship lamp, materials of worship, (water for) sipping, a bath with pure water in vessels, and auspicious substances mixed with tulasī-leaves. Then with fragrant oil he should smear the idol. He should also rub and clean his body with musk and sandal. Having bathed with auspicious, fragrant water with (the accompaniment of) hymns, and having properly decorated (himself) with divine ornaments and garments, he should then offer madhuparka , so also sandal made fragrant. He should devoutly and properly offer fragrant, good flowers, incense, and very beautiful lamp having eight or ten limbs (i.e. wicks). He should also give various kinds of eatables, mixed with rice boiled with milk and cakes. He should also devoutly offer camphor with tāmbūla. Having waved the lamps he should worship (i.e. offer) a garland of flowers. Having taken himself round (the idol) and having saluted and praised (it) with excellent hymns, he should offer auspicious materials of worship after making (the idol) lie on the lap of Garuḍa. Having repeated auspicious names, he should then perform a sacrifice. He should make an offering into the fire-circle with the remaining of eatables offered to Viṣṇu. He should (repeat) every ṛc (of) the Puruṣa - sūkta and the Śrīsūkta invoking auspiciousness. He should offer into the Vedic fire oblation mixed with ghee . He should devoutly offer (it) with the gem of a hymn as (already) mentioned.

71-81. Meditating upon great Viṣṇu of the form of sacrifice one hundred and eight times or twenty-eight times, he should offer the oblation. After meditating upon the lord (i.e. Viṣṇu) resembling pure gold, holding a conch, a disc and a mace, consisting of the entire Vedas, Vedānta , Aṅgas and Upāṅgas , seated with goddess Lakṣmī , he should perform a sacrifice. He should offer the oblation with (Viṣṇu's) names (uttered) after each offering. The best devotee of Viṣṇu should assign (offerings) to the eternal devotees. Then in due order, he should offer oblations to and particularly worship the Śaktis like Bhū, Līlā , Vimalā etc. first and then the deities like Ananta , Garuḍa etc. Then Vāsudeva etc. and deities like Śakti , so also images like that of Keśava, Saṃkarṣaṇa etc., Matsya , Kūrma etc. and the weapons like the disc, so also gods like Viṣṇu, and deities like the Moon, the guardians of the

quarters like Indra , so also deities like Dharma should be offered oblations to and worshipped. The best devotee of Viṣṇu, being calm, should everyday, in his daily rite of worship offer the sacrifice to Viṣṇu. In the worship in the house, he, by offering properly the five sacrifices, should duly offer the oblation and then sip water. Seated on the white seat with the skin of the black antelope and darbhas placed on it he should bring about comfort for (being able to enjoy) pleasures by the use of hymns. Properly seated in the position of Padma he should purify the elements of the body.

82-90. With his senses controlled, he should, with a hymn, practise the three (kinds of) breath-control. Then facing the north he should bring about the expansion of the heart-lotus by means of the Sun of knowledge. The best devotee of Viṣṇu should one by one, imagine in its pericarp, full of the three, the triad of the orbs of the sun, the moon, and the fire. On them he should imagine a seat full of many gems. He should (mentally) arrange at the end of the root of the heart-lotus a lotus with eight (kinds of) grandeur, having brilliance like that of the young sun, and full of the syllables of the mystic formula. Then the pure devotee, of a calm mind, should meditate upon lord Viṣṇu who is seated on it with goddess (Lakṣmī), who resembles a crore of moons, who has four hands, a beautiful body, who holds a conch, a disc and a mace, whose eyes are large like lotus-petals, who is distinguished with all (auspicious) marks, on whose chest are Śrīvatsa and Kaustubha , who has put on a yellow garment, beautiful ornaments, who is adorned with divine ornaments, whose body is smeared with divine sandal, who is graced with divine flowers, is adorned with the garland of wood-flowers and delicate leaves of tulasī, who resembles a crore of suns in lustre, whose body is embraced by Lakṣmī having all (good) marks, who is auspicious; having thus meditated, he should repeat the hymn.

91-96. Having with devotion mentally worshipped (Viṣṇu) a thousand or hundred times, or according to his capacity, he should stop. He should devoutly honour those who belong to him (i.e. his devotees), that have come at that time, and having pleased them by (giving them) food, drink etc., he should dismiss them after following them (a few steps). Having worshipped the dead ancestors he should duly gratify the deities. Having honoured the guests and servants, the couple should eat. He should always avoid the worship of yakṣas , demons and spirits. A brāhmaṇa who through folly worships them, would certainly become a cāṇḍāla . Resorting to yakṣas, goblins and deities enjoying liquor and flesh is said to be equivalent to drinking liquor. The worship of ghosts of brāhmaṇas, vampires, yakṣas and spirits is the means for men of reaching the very fierce hell, Kumbhīpāka .

97-106. Due to the worship of yakṣas and spirits all the religious merit earned during crores of existences by (performance of) sacrifices and (giving) gifts, is lost instantly. Due to the worship of yakṣas and spirits, a woman or a man becomes an insect for thousands of crores of kalpas and hundreds of crores of kalpas and sinks in feces along with his dead ancestors. He who eats the food offered to yakṣas, goblins or vicious deities would be the eater of pus and blood. The brāhmaṇa (who eats food) assigned to yakṣas, hosts of spirits, cruel ghosts of brāḥmaṇas, (would instantly become) a cāṇḍāla only. That woman who would worship yakṣas, goblins, serpents, demons, goes with her face turned down to the fierce Kālasūtra hell. One having lived there along with one's dead ancestors, and licking urine and feces till deluge, and with one's body being eaten by insects, is then born within ten days in hundred (śatasaṃkhyayā?) on the earth. Therefore, one should avoid the worship of yakṣas etc. and of (vicious) deities. One should even avoid an independent worship of brāhmaṇas well-versed in Vedas. Having worshipped god Nārāyaṇa Hari, venerable to the world, a man should worship the installation of the god covered on all sides. With the remnant of what is enjoyed by Viṣṇu, he should throw an offering to them.

107-115. The devotee of Viṣṇu should also perform a sacrifice with (materials) that have remained after it (i.e. Viṣṇu's worship). He should offer an oblation to the deities after having properly made an offering to Viṣṇu. He should also offer everything to his dead ancestors and should secure immortality.

Harassing beings leads wise men to hell. O daughter of the (Himalaya) Mountain, know that which, without being given, is taken by men to be a theft and is the cause of hell. A man who eats prohibited articles of food like garlic, (drinks) liquor etc., (eats) radish, red garlic, sesamum-flour, pot-herb, bilva , kośātakī -fruit, bottle-gourd, egg-plant, bījāli-fruit, kavaca fruit, and other prohibited articles of food as noted in the holy texts, reaches a strange, inauspicious hell. The food of the non-devotees of Viṣṇu, that of the fallen, that which is not offered to Viṣṇu would be like the flesh of a dog. He who eats the food of (i.e. offered to) yakṣas, demons and spirits, so also (he who enjoys) wine, liquor and onion goes to a hell where the food is pus and blood. A man (goes to hell) by means of these—installing, touching or coming in contact with them. They too just go to a hell where the food is feces, urine and insects. So also a man (goes to hell) due to contact with the fallen and the heretics.

116-117. Knowing the ancient best Puruṣa (i.e. Viṣṇu), the entire enjoyer of all sacrifices, a man should perform his daily and occasional obligatory rites, so also those that are performed through the desire for some object (optional). O goddess, those who desire heaven, should never worship yakṣas, demons, spirits, goblins and Bhairavas .

118-124. A brāhmaṇa should avoid worshipping yakṣas, demons and spirits. (For by doing so) for three hundred crores of kalpas he remains in the state of a goblin. Therefore, the worship of demons and spirits is prohibited. Due to the worship of yakṣas and groups of spirits he goes to the Raurava hell (and stays there) for thousands of crores of kalpas and hundreds of crores of kalpas. He, being without the marks like the conch, the disc and other marks most dear to Viṣṇu, and fallen from all pious acts would go to hell. By means of illicit intercourse, harm (to others), snatching another's wealth, by eating prohibited articles of food, he would instantly reach hell. (If) a man abandoning the woman whose hand he has sought, goes to another woman, that is illicit intercourse; it is the cause of instantly going to hell. A man similarly goes to hell only due to the contact with the fallen, the heretics and also those who do impious deeds. He should even avoid the contact of those who come in contact with such persons.

125. The devotee of Viṣṇu should avoid a family full of sins. Seeking solitude, he should abandon the village mixed with (i.e. full of) great sins.

126-131. Similarly, he who desires absolute solitude, should even abandon that region. The means to attain Viṣṇu is said to be doing one's own duty, having knowledge, devotion etc. That brāhmaṇa who practises his duties and knowledge in accordance with Viṣṇu's order, and is highly devoted to Viṣṇu, would be the one who solicits solitude. The devotee of Viṣṇu should properly avoid a prohibited act with a sinful thought (i.e. by looking upon it as a sinful act). Soliciting solitariness he should even mentally abandon (acts according to) the holy text due to blemish. Similarly he who desires absolute solitude, should avoid (acts) looking upon them as fit to be abandoned. Acts are said to be of three kinds: daily, occasional (both obligatory) and (those which are) performed through the desire for some object (i.e. optional). The sages have declared knowledge also to be like that in the world: the discrimination between what ought and ought not to be done; thinking about the other world; the means to accomplish it; the knowledge of Viṣṇu's nature only. A devotee should be full of devotion. It is said to be of nine kinds:

132-140. The auspicious marks of Sudarśana (disc); the upright sectarian mark on the forehead; repeating the formula of (i.e. taught by) the good preceptor; worshipping Viṣṇu properly; recollection of Viṣṇu; glorification of Viṣṇu; service of the highest soul; salutation before him; and honouring those who belong to him; resorting to his favour and a holy place. (Thus) devotion is said to be of nine kinds. That with which the devotee of Viṣṇu seeks the shelter of god Viṣṇu, should be known as pious resignation. It is declared to be of three kinds: It is said to be of three types in the world: tāmasī (vicious), rājasī (passionate) and sāttvikī (sincere). Fulfilment is also divided into three (kinds); it is

common to all (human) beings. Looking upon these four as fit to be abandoned(?), the devotee of Viṣṇu should give it(?) up. Brahman only, being the means, would cling to Viṣṇu's devotee(?). The best among the great devotees of Viṣṇu should practise acts, knowledge through love for the lord, and abandoning (i.e. not looking upon) them as means. With devotion he 'Should worship Viṣṇu three times (a day). O you auspicious one, he should especially worship him at the time of an occasional obligatory (rite). On everyday of the month of Kārtika he should worship him (i.e. Viṣṇu) with jasmine flowers. He of a controlled mind and a firm vow, should continuously offer a lamp. Having fed brāhmaṇas he would, in the end, attain absorption into Viṣṇu.

141-145. O goddess, in Dhanu -month, he should every morning continuously worship the lord of gods with lotuses and white and black karavīra flowers. He should offer incense, lamps and eatables according to his capacity. At the conclusion he should feed brāhmaṇas who are the best among the great devotees of Viṣṇu. He undoubtedly gets the fruit of a thousand horse-sacrifices. In the month of Māgha , (every morning) when the sun has risen, he should particularly bathe in a river, and worship Viṣṇu with flowers and lotuses, O you of an auspicious face. He should offer rice cooked in milk and eatables with ghee (to Viṣṇu). Having bathed (every morning) he should continuously worship Viṣṇu (everyday) for a month. In conclusion he should offer sugar with water.

146-151. O you of an auspicious appearance, he should devoutly honour Viṣṇu's devotees at the end of the month. Similarly in the month of Caitra he should daily worship the lord of the world with campaka flowers and also with bakula flowers; and should offer food prepared in jaggery. Being well concentrated, he should feed brāhmaṇas at the end of the month. He would (thus) obtain (the fruit of) the worship performed for a thousand years. In Vaiśākha he should worship the god with great lotuses having hundred petals. O goddess, having worshipped him in the proper manner, he should devoutly offer him water mixed with molasses along with curd, food and fr uits. O Pārvatī , the lord of the world, along with Lakṣmī, is pleased. In the month of Jyeṣṭha , he, having worshipped Hṛṣīkeśa with white lotuses, trumpet(-flowers), and blue lotuses, and having devoutly offered him food with mangoes, he would be the giver-of a crore of cows.

152-157. Having fed Viṣṇu's devotees, he would obtain complete immortality. In (the month of) Āṣāḍha he should everyday worship devoutly Acyuta , Lakṣmī's husband, and the god of gods with clove-flowers, and offer him rice boiled in milk. At the end of the month he should feed brāhmaṇas, the best among great devotees of Viṣṇu. Undoubtedly he obtains (the merit) of the worship for sixty thousand years. In the month of Śrāvaṇa he should worship Viṣṇu with punnāga flower, and ketakī petals. Having worshipped Viṣṇu with devotion, he would not obtain birth again. Devoutly he should give cakes mixed with sugar and ghee. He should feed brāhmaṇas; similarly he-would obtain full immortality. In Śrāvaṇa he should worship the lord with kunda and kurabaka (flowers). He should devoutly-offer milk and food mixed with jaggery. Everyday he would obtain the fruit of the gift of a crore of cows.

158-170. In the month of Āśvina he should worship Viṣṇu. with blue lotuses. He should devoutly offer him milk mixed with cakes. Being delighted and surrounded by his own people, he reaches Viṣṇu's world for thousands of crores of kalpas and hundreds of crores of kalpas. O goddess, in the same way, in the month of Kartika he would obtain absorption (into Viṣṇu) on devoutly worshipping Acyuta with tender tulasī-leaves. With devotion, and in due order, he should devoutly and duly offer food with milk, ghee and sugar, so also rice boiled in milk and cakes. O you of an excellent face, one should, according to one's capacity, particularly worship Viṣṇu on the new-moon day, Saturday, constellation sacred to Viṣṇu, the Sun's passage, portentous calamity, and lunar or solar eclipse. The best brāhmaṇa should offer a sacrifice to Viṣṇu according to his capacity on the day of Jupiter's passage (from one to another constellation) and constellations of Viṣṇu's birth. He should offer a handful of flowers,

approved by the Vedas, for every ṛc. He should also break the fast with the oblation of rice, [3] barley and pulse boiled for presentation to the gods and the manes, or with rice cooked in milk. He should feed Viṣṇu's devotees and give them presents according to his capacity. Having emancipated a crore of (the members of) his family, he would obtain Viṣṇu's position. If the best devotee of Viṣṇu is unable to worship Viṣṇu, he should, along with the repetition of hymns sacred to Viṣṇu, [4] everyday offer a sacrifice with a thousand handfuls of flowers. Or the wise man should worship the lord to please him (offering a handful of flowers) with every verse. Or continuously for seven nights he should (recite) the gem of a hymn one thousand and eight times, and should worship him with an offering. The wise man should especially honour the best among the great devotees of Viṣṇu. At the end he should, according to his wealth, take an ablution. A brāhmaṇa should take an ablution to the accompaniment of the repetition of hymns sacred to Viṣṇu.

171-174. The best brāhmaṇa, having duly and according to his capacity, bathed here, and having devoutly washed his feet in another vessel, should worship (Viṣṇu) with incense, flowers etc. and garments, ornaments etc; so also he should worship him with a tāmbūla, fruits according to his capacity. Having fed (a brāhmaṇa) with food, drink etc. and having repeatedly saluted him, he should follow him to the boundary (of the village), and having saluted him who is dismissed, he should again salute him devoutly, and slowly return. With his mind controlled, he, having entered his house, should again worship the lord of beings.

175-179. Thus till he is alive, he should diligently worship Viṣṇu. O auspicious one, he should especially always honour those that belong to him. O goddess, of all worships that of Viṣṇu is the best. Therefore, honouring those that belong to him, is the best. He who would worship Viṣṇu, but would not honour those who belong to him should not be reckoned as Viṣṇu's devotee, but is known to be a hypocrite. Therefore, a man should always with (i.e. making an) effort honour those that belong to him. By means of honouring the best devotee of Viṣṇu, he overcomes the entire stream of difficulties. O goddess, thus I have described the excellent daily and occasional (obligatory) worship of Viṣṇu, so also that of those who belong to him.

180. O goddess, I have also described to you, his valour, nature, the accomplishment of the fruit, his residence, body so also the group of the four (kinds of) acts etc. What else do you desire to hear?

[1]: [1] : The reading is definitely 'Mala-mūtra' and not 'Mūla-mantra'.

[2]: [2] : Aghamarṣaṇa: Lit. expiatory, removing or destroying sin; usually applied to a prayer repeated by brāhmaṇas (the 190th hymn of the tenth Maṇḍala of the Ṛgveda).

[3]: [3] : Caru: An oblation of rice, barley, and pulse boiled for presentation to the gods and the manes.

[4]: [4] : (Vaiṣṇava) anuvāka: repeating (hymns) sacred to Viṣṇu.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 254

One Hundred and Eight Names of Rāma

Chapter 666 of 693 · 70 detected Sanskrit verse markers

Sanskrit

वसिष्ठ उवाच-
एवमुक्ता तु सा देवि पतिना शूलपाणिना ।
प्रणिपत्य महात्मानमुवाच प्रांजलिस्तदा १।
पार्वत्युवाच-
साधूक्तं हि त्वया नाथ वैष्णवं धर्ममुत्तमम् ।
गुह्याद्गुह्यतमं विष्णोः स्वरूपं परमात्मनः २।
धन्यास्मि कृतकृत्यास्मि सर्वदेवनमस्कृत ।
तव प्रसादाद्देवेशमर्चयामि सनातनम् ३।
वसिष्ठउवाच-
ततस्तद्वचनं श्रुत्वा स भवस्त्रिपुरांतकः ।
समाश्लिष्यावदद्देवीं प्रहृष्टेनांतरात्मनाः ४।
रुद्र उवाच-
साधुसाधु महादेवि साधुसाधु वरानने ।
अर्चयस्व हृषीकेशं लक्ष्मीभर्त्तारमच्युतम् ५।
कृतकृत्योऽस्म्यहं भद्रे वैष्णव्या भार्यया त्वया ।

गुरुणा तव चार्वंगि वामदेवेन धीमता ६।
अनुज्ञातार्चयस्वेशं पुराणं पुरुषोत्तमम् ।
गुरूपदेशमार्गेण पूजयित्वैव केशवम् ।
प्राप्नोति वाछितं सर्वं नान्यथा भूधरात्मजे ७।
वसिष्ठ उवाच-
एवमुक्ता तदा देवि वामदेवांतिकं नृप ।
जगाम सहसा हृष्टा विष्णुपूजनलालसा ८।
समेत्य तं गुरुं देवि पूजयित्वा प्रणम्य च ।
विनीता प्रांजलिर्भूत्वा उवाच मुनिसत्तमम् ९।
पार्वत्युवाच-
भगवंस्त्वत्प्रसादेन सम्यगाराधनं हरेः ।
करिष्यामि द्विजश्रेष्ठ त्वमनुज्ञातुमर्हसि १०।
वसिष्ठ उवाच-
इत्युक्तस्तु तया देव्या वामदेवो महामुनिः ।
तस्यै मंत्रवरं श्रेष्ठं ददौ स विधिना गुरुः ११।

नाम्नां सहस्रं विष्णोश्च प्रोक्तवान्मुनिसत्तमः ।
निवेदयित्वा पूजाया विधानमपि देशिकः ।
उवाच परमप्रीत्या पार्वतीं संशितव्रताम् १२।
वामदेव उवाच-
अर्चयित्वा हृषीकेशं प्रातर्नित्यं वरानने ।
सहस्रनामपठनं कुरुष्व तदनंतरम् १३।
वसिष्ठ उवाच-
द्वत्युक्ता तेन गुरुणा प्रहृष्टेनांतरात्मना ।
पूजयित्वा नमस्कृत्य पुनरायात्स्वमालयम् १४।
शिक्षिता गुरुणा तेन वामदेवेन पार्वती ।
ततः कतिपयाहस्तु द्वादश्यां वृषभध्वजः १५।
कैलासशिखरे रम्ये विष्णुमाराध्य शंकरः ।
उपविष्टस्ततो भोक्तुं पार्वतीं शंकरोऽब्रवीत् १६।
शंकर उवाच-
पार्वत्ये हिमया सार्द्धं भोक्तुं भुवनवंदिते ।

वसिष्ठ उवाच-
तमाह पार्वती देवी जप्त्वा नामसहस्रकम् १७।
ततो भोक्ष्याम्यहं देव भुज्यतां भवता प्रभो ।
ततस्तां पार्वतीं प्राह प्रहसन्परमेश्वरः १८।
शंकर उवाच-
धन्यासि कृतकृत्यासि विष्णुभक्तासि पार्वति ।
दुर्लभा वैष्णवी भक्तिर्भागधेयं विनेश्वरि १९।
रामरामेति रामेति रमे रामे मनोरमे ।
सहस्रनामततुल्यं रामनाम वरानने २०।
रकारादीनि नामानि शृण्वतो मम पार्वति ।
मनः प्रसन्नतां याति रामनामाभिशंकया २१।
रामेत्युक्त्वा महादेवि भुंक्ष्व सार्धं मयाधुना ।
वसिष्ठ उवाच-
ततो रामेति नामोक्त्वा सह भुंक्त्वाऽथ पार्वती २२।
रामेत्युक्ता महादेवी शंभुना सह संस्थिता ।

पप्रच्छ शंकरं देवं प्रीतिप्रणवमानसा २३।
पार्वत्युवाच-
सहस्रनामभिस्तुल्यं रामनाम त्वयोदितम् ।
तस्यापराणि नामानि संति चेद्रावणद्विषः ।
कथ्यतां मम देवेश तत्र मे भक्तिरुत्थिता २४।
श्रीमहादेव उवाच-
शृणु नामानि वक्ष्यामि रामचंद्रस्य पार्वति ।
लौकिका वैदिकाः शब्दाः ये केचित्संति पार्वति २५।
नामानि रामचंद्रस्य सहस्रं तेषु चाधिकम् ।

तेषु चात्यंतमुख्यं हि नाम्नामष्टोत्तरं शतम् २६।
विष्णोरेकैकनामैव सर्ववेदाधिकं मतम्।
तादृङ्नामसहस्राणि रामनामसमानि च २७।
यत्फलं सर्ववेदानां मंत्राणां जपतः प्रिये।
तत्फलं कोटिगुणितं रामनाम्नैव लभ्यते २८।
नामानि शृणु रामस्य मुख्यानि शुभदर्शने।

ऋषिभिः परिगीतानि तानि वक्ष्यामि ते प्रिये २९।
ॐ श्रीरामो रामचंद्रश्च रामभद्रश्च शाश्वतः।
राजीवलोचनः श्रीमान्राजेंद्रो रघुपुंगवः ३०।
जानकीवल्लभो जैत्रो जितामित्रो जनार्दनः।
विश्वामित्रप्रियो दांतः शरण्य त्राणतत्परः ३१।
वालिप्रमथनो वाग्मी सत्यवाक्सत्यविक्रमः।
सत्यव्रतो व्रतफलः सदा हनुमदाश्रयः ३२।
कौशलेयः खरध्वंसी विराधवधपंडितः।
विभीषणपरित्राता दशग्रीवशिरोहरः ३३।
सप्ततालप्रभेत्ता च हरकोदंड खंडनः।
जामदग्नि महादर्प्पदलनस्ताडकांतकृत् ३४।
वेदांतपारो वेदात्मा भवबंधैकभेषजम्।
दूषणत्रिशिरोरिश्च त्रिमूर्त्तिस्त्रिगुणस्त्रयी ३५।
त्रिविक्रमस्त्रिलोकात्मा पुण्यचारित्रकीर्त्तनः।
त्रिलोकरक्षको धन्वी दंडकारण्यवासकृत् ३६।

अहल्यापावनश्चैव पितृभक्तो वरप्रदः।
जितेंद्रियो जितक्रोधो जितलोभो जगद्गुरुः ३७।
ऋक्षवानरसंघाती चित्रकूटसमाश्रयः।
जयंतत्राणवरदः सुमित्रापुत्रसेवितः ३८।
सर्वदेवाधिदेवश्च मृतवानरजीवनः।
मायामारीचहंता च महाभागो महाभुजः ३९।
सर्वदेवस्तुतः सौम्यो ब्रह्मण्यो मुनिसत्तमः।
महायोगी महोदारः सुग्रीवस्थिरराज्यदः ४०।
सर्वपुण्याधिकफलः स्मृतः सर्वाघनाशनः।
आदिपुरुषो महापुरुषः परमः पुरुषस्तथा ४१।
पुण्योदयो महासारः पुराणपुरुषोत्तमः।
स्मितवक्त्रो मितभाषी पूर्वभाषी च राघवः ४२।
अनंतगुणगंभीरो धीरो दांतगुणोत्तरः।
मायामानुषचारित्रो महादेवाधिपूजितः ४३।
सेतुकृज्जितवारीशः सर्वतीर्थमयो हरिः।

श्यामांगः सुंदरः शूरः पीतवासा धनुर्द्धरः ४४।
सर्वयज्ञाधिपो यज्ञो जरामरणवर्जितः।

शिवलिंगप्रतिष्ठाता सर्वाद्यगुणवर्जितः ४५।
परमात्मा परब्रह्म सच्चिदानंदविग्रहः ।
परंज्योतिः परंधाम पराकाशः परात्परः ४६।
परेशः पारगः पारः सर्वभूतात्मकः शिवः ।
इति श्रीरामचन्द्रस्य नाम्नामष्टोत्तरं शतम् ४७।
गुह्याद्गुह्यतरं देवि तव स्नेहात्प्रकीर्तितम् ।
यः पठेच्छृणुयाद्वापि भक्तियुक्तेन चेतसा ४८।
सर्वैः प्रमुच्यते पापैः कल्पकोटिशतोद्भवैः ।
जलानि स्थलतां यांति शत्रवो यांति मित्रताम् ४९।
राजानो दासतां यांति वह्नयो यांति सौम्यताम् ।
आनुकूल्यं च भूतानि स्थैर्यं यांति चलाः श्रियः ५० 6.254.50।
अनुग्रहं ग्रहा यांति शांतिमायांत्युपद्रवाः ।
पठतो भक्तिभावेन नरस्य गिरिसंभवे ५१।

पठेत्परमया भक्त्या तस्य वश्यं जगत्त्रयम् ।
यंयं कामं प्रकुरुते तंतमाप्नोति कीर्त्तनात् ५२।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
वैकुंठे मोदते नित्यं दशपूर्वैर्दशापरैः ५३।
रामं दूर्वादलश्यामं पद्माक्षं पीतवाससम् ।
स्तुवंति नामभिर्द्दिव्यैर्न ते संसारिणो जनाः ५४।
रामाय रामभद्राय रामचंद्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ५५।
इमं मंत्रं महादेवि जपन्नेव दिवानिशम् ।
सर्वपापविनिर्मुक्तो विष्णुसायुज्यमाप्नुयात् ५६।
इति ते रामचंद्रस्य माहात्म्यं वेदसंमितम् ।
कथितं वै मया सुभ्रूस्तव प्रीत्या शुभाह्वयम् ५७।
वसिष्ठ उवाच-
तच्छ्रुत्वा शंकरेणोक्तं माहात्म्यं परमात्मनः ।
प्रहर्षमतुलं लेभे आनंदाश्रुजलाप्लुता ५८।

प्रणम्य प्राह देवेशं भर्तारं वृषभध्वजम् ।
पार्वत्युवाच-
अहो माहात्म्यमतुलं रामस्य परमात्मनः ।
श्रोत्रतृप्तिर्हि मे न स्यात्कल्पायुतशतैरपि ५९।
धन्याहं कृतकृत्यास्मि सर्वमुक्तं त्वयानघ ।
त्वत्प्रसादाद्धरेर्भक्तिर्जन्मजन्मनि चास्तु मे ६०।
वसिष्ठ उवाच-
एवमुक्त्वा स्वभर्तारं गौरी भागवतोत्तमा ।
रामाय रामभद्राय रामचंद्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ६१।

इममेव जपन्मंत्रं सर्वावस्थासु पार्वती ।
उवास च सुखेनैव कैलासे पतिना सह ६२।
एतत्ते सर्वमाख्यातं गुह्याद्गुह्यतमं नृप ।
रुद्रप्रोक्तानि शास्त्राणि तामसान्येव पार्थिव ६३।
संमोहनार्थं लोकानां प्रोक्तवान्वृषभध्वजः ।

रहसि प्रोक्तवान्देव्या इदमेकं हरः प्रभुः ६४।
यथार्थमर्थं गुह्यं च सारं मंत्रस्य भूपते ।
देव्या प्रीत्यै महादेवः कथयामास तत्परः ६५।
उमामहेश्वरं राजन्संवादमिममद्भुतम् ।
यः पठेच्छृणुयाद्वापि भक्तियुक्तेन चेतसा ६६।
स सर्ववंद्यः सर्वज्ञो महाभागवतो भवेत् ।
सर्वधर्मविनिर्मुक्तः प्राप्नोति परमं पदम् ६७।
धन्यः खलु भवान्लोके पार्थिवेंद्र महाबल ।
त्वदन्वये हरिः श्रीमान्पुराणः पुरुषोत्तमः ६८।
उत्पत्स्यते दाशरथिः सर्वलोकहिताय वै ।
तस्मादिक्ष्वाकवः पूज्याः सुराणामपि पार्थिव ६९।
येषां जातो हि भगवान्रामो राजीवलोचनः ।
इति श्रीपाद्मे महापुराणे पंचपचाशत्साहस्र्यां संहितायामुत्तरखंडे उमामहेश्वरसंवादे रामचंद्राष्टोत्तरशतनामकथनं नाम चतुःपंचाशदधिक द्विशततमोऽध्यायः २५४ ।

Roman transliteration

vasiṣṭha uvāca-
evamuktā tu sā devi patinā śūlapāṇinā |
praṇipatya mahātmānamuvāca prāṃjalistadā 1|
pārvatyuvāca-
sādhūktaṃ hi tvayā nātha vaiṣṇavaṃ dharmamuttamam |
guhyādguhyatamaṃ viṣṇoḥ svarūpaṃ paramātmanaḥ 2|
dhanyāsmi kṛtakṛtyāsmi sarvadevanamaskṛta |
tava prasādāddeveśamarcayāmi sanātanam 3|
vasiṣṭhauvāca-
tatastadvacanaṃ śrutvā sa bhavastripurāṃtakaḥ |
samāśliṣyāvadaddevīṃ prahṛṣṭenāṃtarātmanāḥ 4|
rudra uvāca-
sādhusādhu mahādevi sādhusādhu varānane |
arcayasva hṛṣīkeśaṃ lakṣmībharttāramacyutam 5|
kṛtakṛtyo'smyahaṃ bhadre vaiṣṇavyā bhāryayā tvayā |

guruṇā tava cārvaṃgi vāmadevena dhīmatā 6|
anujñātārcayasveśaṃ purāṇaṃ puruṣottamam |
gurūpadeśamārgeṇa pūjayitvaiva keśavam |
prāpnoti vāchitaṃ sarvaṃ nānyathā bhūdharātmaje 7|
vasiṣṭha uvāca-
evamuktā tadā devi vāmadevāṃtikaṃ nṛpa |
jagāma sahasā hṛṣṭā viṣṇupūjanalālasā 8|

sametya taṃ guruṃ devi pūjayitvā praṇamya ca |
vinītā prāṃjalirbhūtvā uvāca munisattamam 9|
pārvatyuvāca-
bhagavaṃstvatprasādena samyagārādhanaṃ hareḥ |
kariṣyāmi dvijaśreṣṭha tvamanujñātumarhasi 10|
vasiṣṭha uvāca-
ityuktastu tayā devyā vāmadevo mahāmuniḥ |
tasyai maṃtravaraṃ śreṣṭhaṃ dadau sa vidhinā guruḥ 11|

nāmnāṃ sahasraṃ viṣṇośca proktavānmunisattamaḥ |
nivedayitvā pūjāyā vidhānamapi deśikaḥ |
uvāca paramaprītyā pārvatīṃ saṃśitavratām 12|
vāmadeva uvāca-
arcayitvā hṛṣīkeśaṃ prātarnityaṃ varānane |
sahasranāmapaṭhanaṃ kuruṣva tadanaṃtaram 13|
vasiṣṭha uvāca-
dvatyuktā tena guruṇā prahṛṣṭenāṃtarātmanā |
pūjayitvā namaskṛtya punarāyātsvamālayam 14|
śikṣitā guruṇā tena vāmadevena pārvatī |
tataḥ katipayāhastu dvādaśyāṃ vṛṣabhadhvajaḥ 15|
kailāsaśikhare ramye viṣṇumārādhya śaṃkaraḥ |
upaviṣṭastato bhoktuṃ pārvatīṃ śaṃkaro'bravīt 16|
śaṃkara uvāca-
pārvatye himayā sārddhaṃ bhoktuṃ bhuvanavaṃdite |

vasiṣṭha uvāca-
tamāha pārvatī devī japtvā nāmasahasrakam 17|
tato bhokṣyāmyahaṃ deva bhujyatāṃ bhavatā prabho |
tatastāṃ pārvatīṃ prāha prahasanparameśvaraḥ 18|
śaṃkara uvāca-
dhanyāsi kṛtakṛtyāsi viṣṇubhaktāsi pārvati |
durlabhā vaiṣṇavī bhaktirbhāgadheyaṃ vineśvari 19|
rāmarāmeti rāmeti rame rāme manorame |
sahasranāmatattulyaṃ rāmanāma varānane 20|
rakārādīni nāmāni śṛṇvato mama pārvati |
manaḥ prasannatāṃ yāti rāmanāmābhiśaṃkayā 21|
rāmetyuktvā mahādevi bhuṃkṣva sārdhaṃ mayādhunā |
vasiṣṭha uvāca-
tato rāmeti nāmoktvā saha bhuṃktvā'tha pārvatī 22|
rāmetyuktā mahādevī śaṃbhunā saha saṃsthitā |

papraccha śaṃkaraṃ devaṃ prītipraṇavamānasā 23|
pārvatyuvāca-
sahasranāmabhistulyaṃ rāmanāma tvayoditam |
tasyāparāṇi nāmāni saṃti cedrāvaṇadviṣaḥ |
kathyatāṃ mama deveśa tatra me bhaktirutthitā 24|
śrīmahādeva uvāca-
śṛṇu nāmāni vakṣyāmi rāmacaṃdrasya pārvati |
laukikā vaidikāḥ śabdāḥ ye kecitsaṃti pārvati 25|
nāmāni rāmacaṃdrasya sahasraṃ teṣu cādhikam |
teṣu cātyaṃtamukhyaṃ hi nāmnāmaṣṭottaraṃ śatam 26|
viṣṇorekaikanāmaiva sarvavedādhikaṃ matam |
tādṛṅnāmasahasrāṇi rāmanāmasamāni ca 27|

yatphalaṃ sarvavedānāṃ maṃtrāṇāṃ japataḥ priye |
tatphalaṃ koṭiguṇitaṃ rāmanāmnaiva labhyate 28|
nāmāni śṛṇu rāmasya mukhyāni śubhadarśane |

ṛṣibhiḥ parigītāni tāni vakṣyāmi te priye 29|
oṃ śrīrāmo rāmacaṃdraśca rāmabhadraśca śāśvataḥ |
rājīvalocanaḥ śrīmānrājeṃdro raghupuṃgavaḥ 30|
jānakīvallabho jaitro jitāmitro janārdanaḥ |
viśvāmitrapriyo dāṃtaḥ śaraṇya trāṇatatparaḥ 31|
vālipramathano vāgmī satyavāksatyavikramaḥ |
satyavrato vrataphalaḥ sadā hanumadāśrayaḥ 32|
kauśaleyaḥ kharadhvaṃsī virādhavadhapaṃḍitaḥ |
vibhīṣaṇaparitrātā daśagrīvaśiroharaḥ 33|
saptatālaprabhettā ca harakodaṃḍa khaṃḍanaḥ |
jāmadagni mahādarppadalanastāḍakāṃtakṛt 34|
vedāṃtapāro vedātmā bhavabaṃdhaikabheṣajam |
dūṣaṇatriśirorihśca trimūrttistriguṇastrayī 35|
trivikramastrilokātmā puṇyacāritrakīrttanaḥ |
trilokarakṣako dhanvī daṃḍakāraṇyavāsakṛt 36|

ahalyāpāvanaścaiva pitṛbhakto varapradaḥ |
jiteṃdriyo jitakrodho jitalobho jagadguruḥ 37|
ṛkṣavānarasaṃghātī citrakūṭasamāśrayaḥ |
jayaṃtatrāṇavaradaḥ sumitrāputrasevitaḥ 38|
sarvadevādhidevaśca mṛtavānarajīvanaḥ |
māyāmārīcahaṃtā ca mahābhāgo mahābhujaḥ 39|
sarvadevastutaḥ saumyo brahmaṇyo munisattamaḥ |
mahāyogī mahodāraḥ sugrīvasthirarājyadaḥ 40|
sarvapuṇyādhikaphalaḥ smṛtaḥ sarvāghanāśanaḥ |
ādipuruṣo mahāpuruṣaḥ paramaḥ puruṣastathā 41|
puṇyodayo mahāsāraḥ purāṇapuruṣottamaḥ |
smitavaktro mitabhāṣī pūrvabhāṣī ca rāghavaḥ 42|
anaṃtaguṇagaṃbhīro dhīro dāṃtaguṇottaraḥ |
māyāmānuṣacāritro mahādevādhipūjitaḥ 43|
setukṛjjitavārīśaḥ sarvatīrthamayo hariḥ |

śyāmāṃgaḥ suṃdaraḥ śūraḥ pītavāsā dhanurddharaḥ 44|
sarvayajñādhipo yajño jarāmaraṇavarjitaḥ |
śivaliṃgapratiṣṭhātā sarvādyaguṇavarjitaḥ 45|
paramātmā parabrahma saccidānaṃdavigrahaḥ |
paraṃjyotiḥ paraṃdhāma parākāśaḥ parātparaḥ 46|
pareśaḥ pāragaḥ pāraḥ sarvabhūtātmakaḥ śivaḥ |
iti śrīrāmacandrasya nāmnāmaṣṭottaraṃ śatam 47|
guhyādguhyataraṃ devi tava snehātprakīrtitam |
yaḥ paṭhecchṛṇuyādvāpi bhaktiyuktena cetasā 48|
sarvaiḥ pramucyate pāpaiḥ kalpakoṭiśatodbhavaiḥ |
jalāni sthalatāṃ yāṃti śatravo yāṃti mitratām 49|
rājāno dāsatāṃ yāṃti vahnayo yāṃti saumyatām |
ānukūlyaṃ ca bhūtāni sthairyaṃ yāṃti calāḥ śriyaḥ 50 6.254.50|
anugrahaṃ grahā yāṃti śāṃtimāyāṃtyupadravāḥ |
paṭhato bhaktibhāvena narasya girisaṃbhave 51|

paṭhetparamayā bhaktyā tasya vaśyaṃ jagattrayam |
yaṃyaṃ kāmaṃ prakurute taṃtamāpnoti kīrttanāt 52|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca |
vaikuṃṭhe modate nityaṃ daśapūrvairdaśāparaiḥ 53|
rāmaṃ dūrvādalaśyāmaṃ padmākṣaṃ pītavāsasam |
stuvaṃti nāmabhirddivyairna te saṃsāriṇo janāḥ 54|
rāmāya rāmabhadrāya rāmacaṃdrāya vedhase |
raghunāthāya nāthāya sītāyāḥ pataye namaḥ 55|
imaṃ maṃtraṃ mahādevi japanneva divāniśam |
sarvapāpavinirmukto viṣṇusāyujyamāpnuyāt 56|
iti te rāmacaṃdrasya māhātmyaṃ vedasaṃmitam |
kathitaṃ vai mayā subhrūstava prītyā śubhāhvayam 57|
vasiṣṭha uvāca-
tacchratvā śaṃkareṇoktaṃ māhātmyaṃ paramātmanaḥ |
praharṣamatulaṃ lebhe ānaṃdāśrujalāplutā 58|

praṇamya prāha deveśaṃ bhartāraṃ vṛṣabhadhvajam |
pārvatyuvāca-
aho māhātmyamatulaṃ rāmasya paramātmanaḥ |
śrotratṛptirhi me na syātkalpāyutaśatairapi 59|
dhanyāhaṃ kṛtakṛtyāsmi sarvamuktaṃ tvayānagha |
tvatprasādāddharerbhaktirjanmajanmani cāstu me 60|
vasiṣṭha uvāca-
evamuktvā svabhartāraṃ gaurī bhāgavatottamā |
rāmāya rāmabhadrāya rāmacaṃdrāya vedhase |
raghunāthāya nāthāya sītāyāḥ pataye namaḥ 61|
imameva japanmaṃtraṃ sarvāvasthāsu pārvatī |
uvāsa ca sukhenaiva kailāse patinā saha 62|
etatte sarvamākhyātaṃ guhyādguhyatamaṃ nṛpa |
rudraproktāni śāstrāṇi tāmasānyeva pārthiva 63|
saṃmohanārthaṃ lokānāṃ proktavānvṛṣabhadhvajaḥ |

rahasi proktavāndevyā idamekaṃ haraḥ prabhuḥ 64|
yathārthamarthaṃ guhyaṃ ca sāraṃ maṃtrasya bhūpate |
devyā prītyai mahādevaḥ kathayāmāsa tatparaḥ 65|
umāmaheśvaraṃ rājansaṃvādamimamadbhutam |
yaḥ paṭhecchṛṇuyādvāpi bhaktiyuktena cetasā 66|
sa sarvavaṃdyaḥ sarvajño mahābhāgavato bhavet |
sarvadharmavinirmuktaḥ prāpnoti paramaṃ padam 67|
dhanyaḥ khalu bhavānloke pārthiveṃdra mahābala |
tvadanvaye hariḥ śrīmānpurāṇaḥ puruṣottamaḥ 68|
utpatsyate dāśarathiḥ sarvalokahitāya vai |
tasmādikṣvākavaḥ pūjyāḥ surāṇāmapi pārthiva 69|
yeṣāṃ jāto hi bhagavānrāmo rājīvalocanaḥ |
iti śrīpādme mahāpurāṇe paṃcapacāśatsāhasryāṃ saṃhitāyāmuttarakhaṃḍe umāmaheśvarasaṃvāde rāmacaṃdrāṣṭottaraśatanāmakathanaṃ nāma catuḥpaṃcāśadadhika dviśatatamo'dhyāyaḥ 254 |

English translation

Vasiṣṭha said :

1. That goddess, thus addressed by her lord, the Trident-holder, saluted the noble one, and with the palms of her hands joined, then spoke:

Pārvatī said :

2-3. O lord, you have well described the excellent practices of (i.e. sacred to) Viṣṇu , and the nature of the highest lord Viṣṇu, which is the greater secret than a secret (i.e. the greatest secret). O you saluted by all gods, I am fortunate; I am blessed. Due to your favour I (shall) worship the eternal lord of gods.

Vasiṣṭha said :

4. Then hearing her words Śiva , the destroyer of Tripura , with his heart pleased, embraced the goddess (and said):

Rudra said :

5-7. Well (said), well (said), O great goddess, O you of an excellent face. Worship Hṛṣīkeśa , Acyuta , the lord of Lakṣmī . O good one, with you as my wife, devoted to Viṣṇu, I am fortunate. O you of a beautiful body, permitted by your intelligent preceptor, Vāmadeva , worship the ancient lord, Viṣṇu. O you daughter of the (Himalaya) Mountain, by worshipping Viṣṇu in the way of (i.e. according to) the advice of the preceptor, a man obtains every desire (object), not otherwise.

Vasiṣṭha said :

8-9. The goddess, thus addressed, and being delighted and desirous of worshipping Viṣṇu, then suddenly approached Vāmadeva, O king. The goddess, after approaching, honouring the preceptor and saluting the best sage with the palms of her hands joined, said (to him):

Pārvatī said :

10. O revered one, O best brāhmaṇa , by your grace I shall properly worship Viṣṇu. Please permit me.

Vasiṣṭha said :

11-12. Thus addressed by the goddess, the preceptor, the great sage Vāmadeva, duly gave her an excellent mystic formula. The best sage told (her) the thousand names of Viṣṇu. The preceptor, after telling her the manner of worship, also spoke with great love to Pārvatī who had fulfilled her vow.

Vāmadeva said :

13. O you of an excellent face, having everyday worshipped Viṣṇu in the morning, repeat the thousand names of Viṣṇu after that.

Vasiṣṭha said :

14-16. Pārvatī who was advised by that preceptor Vāmadeva, thus addressed by that preceptor, worshipped (Viṣṇu) with her mind delighted, saluted (him), and again came to her abode. Then after a

few days, the bull-bannered Śaṅkara , having worshipped Viṣṇu on a Dvādaśī-day, was seated on a charming peak of Kailāsa . He then spoke to Pārvatī to take food.

Śaṅkara said :

17a. O Pārvatī, saluted by the world, come to eat with me.

Vasiṣṭha said :

17b-18. Goddess Pārvatī said to him: “O god, I shall eat after I repeat the thousand names (of Viṣṇu). O lord, you may eat food.” Then the highest lord, smiling, said to her:

Śaṅkara said :

19-22a. O Pārvatī, you are fortunate; you are blessed. You are Viṣṇu’s devotee. O goddess, without good luck, devotion to Viṣṇu is difficult to have. O you charming one, O you of an excellent face, I, saying ‘ Rāma , Rāma’, am interested in Rāma. Rāma’s name is equal to the thousand names (of Viṣṇu). O Pārvatī, my mind, hearing the names beginning with (the letter) ‘ra’, becomes pleased, due to the expectation of their being Rāma’s names. O great goddess, uttering (the word) Rāma , now eat with me.

Vasiṣṭha said :

22b-23. Then uttering the name Rāma Pārvatī ate with (Śaṅkara). Then the great goddess Pārvatī, seated with Śaṅkara, uttered the name Rāma , and with her mind disposed to love, asked god Śaṅkara:

Pārvatī said :

24. You said Rāma’s name is equivalent to the thousand names (of Viṣṇu). The enemy of Rāvaṇa has other names (also). O lord of gods, tell them to me. Devotion (for them) has arisen in me.

Śrī Mahādeva said :

25-29. O Pārvatī, listen. I shall tell the names of Rāma. O Pārvatī, whatever common and Vaidika words are there, they are Rāmacandra ’s names. Among them the (Viṣṇu-) sahasra (- nāma) is superior; and among them the hundred and eight names (told) below are chief. Just one name of Viṣṇu is said to be superior to all Vedas ; so also are the thousand names equal to Rāma’s names. O dear one, that fruit which one who recites the hymns of all Vedas, gets is obtained crorefold by Rāma’s name only. O you of an auspicious appearance, listen to the principal names of Rāma. O dear one, I shall tell you those which are sung by the sages:

30-47. Om, Śrīrāma ; Rāmacandra; the eternal Rāmabhadra ; the lotus-eyed one; the glorious lord of kings; the best among the Raghus ; the lord of Jānakī ; the conqueror; the victorious one; Janārdana ; the one dear to Viśvāmitra ; the controlled one; the one who is exclusively devoted to the protection of those who have sought his shelter; the destroyer of Vālin ; the eloquent one; the truth-speaking one; the one of genuine valour; the one true to his word; the one getting the fruit of his vow; always the resort of Hanūmat; the son of Kauśalyā ; the destroyer of Khara ; skilled in killing Virādha ; the protector of Bibhīṣaṇa ; the one who cut off the head of Rāvaṇa; the breaker of seven tālas ; the one

who broke Śiva's bow; the one who broke down the great pride of (Paraśurāma) the son of Jamadagni ; the one who killed Tāḍakā ; the one who mastered Vedānta ; the soul of the Vedas; the only medicine for the bondage to the mundane existence; the enemy of Dūṣaṇa and Triśiras ; the one having three forms; having three qualities and (of the form of the) triad (i.e. the three Vedas); the one having three strides; the soul of the three worlds; the one whose acts are said to be meritorious; the protector of the three worlds; the archer; the one who lived in Daṇḍaka forest; the one who sanctified Ahalyā ; the one devoted to his parents; the one who grants boons; the one who has controlled his senses and anger, his greed; and who is the preceptor of the world; the one who associated himself with bears and monkeys; the one who resorted to Citrakūṭa ; the one who gave the boon of protection of Jayanta ; and the one who was served by Sumitrā 's son; the one who is the superior lord of al gods; the one who brought the dead monkeys back to life; the killer of the deceitful Mārīca ; the one who is illustrious; and who has large arms; the one who is praised by all gods; who is gentle; who is friendly; who is the best sage; who is a great meditating saint; who is very generous; the one who gave a stable kingdom to Sugrīva ; the one who is said to give greater fruit than (one due to) all religious merit; who destroys all sins; the one who is the first god; and also the greatest god; the one who is the dawn of good fortune; who has great strength; who is the ancient and best Puruṣa (the Supreme Being); the one who has a smiling face; who speaks measured words; who speaks first; (who is called) Rāghava ; the one who is grave with infinite virtues; who is wise and uncommon due to the quality of control; who does human acts due to his Māyā (illusory power); the one who is honoured by Mahādeva (i.e. Śiva); the one who constructed the bridge; the one who vanquished the Ocean; who is full of all holy places; who is Viṣṇu; whose body is dark, handsome, brave; who wears yellow garments; who is an archer; who is the lord of all sacrifices; who (himself) is the sacrifice; who is free from old age and death; the one who installed Śiva's Phallus; who is free from primitive qualities; the one who is the highest lord; who is the highest Brahman ; who has the body of consciousness and joy; who is the highest light; the one who is the highest abode; the highest sky; and the higher than the high; who is the highest lord; who has gone to the other side; who is the opposite bank; who is of the nature of all souls; is auspicious. These are the hundred and eight names of Śrī Ramacandra .

48-51. O goddess, I have told you this secret of secrets through love for you. He who would recite or listen to these (names) with a devoted heart, is freed from all sins (committed) even during crores of kalpas . Watery places turn into dry grounds, and foes become friends. Kings become servants, and fires become mild. Spirits become favourable, and unstable wealth becomes stable for the man who recites them devoutly; so also planets become favourable; calamities are removed, of the man who recites (them) devoutly, O daughter of the (Himālaya) Mountain.

52-57. He who would recite it with great devotion, has the three worlds under his control. By narrating (them) he obtains whatever object he desires. With five ancestors and five successors, he always delights in Vaikuṇṭha for thousands of crores of kalpas, and hundreds of crores of kalpas. Those men who praise Rāma who is dark like dūrvā -blades, who is lotus-eyed, who has put on yellow garments, with divine names, are not worldly spirits. Salutation to Rāma, Rāmabhadra, Rāmacandra, the Creator, to Raghunātha , to the lord, and the husband of Sītā . O goddess, a man, repeating this hymn day and night, is free from all sins, and would obtain absorption into Viṣṇu. O you having beautiful brows, through love for you I have thus told you Rāma's greatness contained in the Vedas and called auspicious.

Vasiṣṭha said :

58-59a. Having heard that greatness of the highest lord told by Śaṅkara, she, with her eyes full of tears of joy, obtained incomparable delight. Having saluted her husband, the bull-bannered, lord of gods.

Pārvatī said :

59b-60. Oh, matchless is the greatness of Rāma, the highest soul. Even (after hearing it) for hundreds of kalpas my ears would not be satisfied. I am fortunate: I am blessed. O sinless one, you have told me everything. May I have, through your grace, devotion for Rāma in every existence.

Vasiṣṭha said :

61-69. Speaking like this, Pārvatī, the best devotee of Viṣṇu, lived happily in all conditions with her husband on the Kailāsa mountain, repeating the formula: 'Salutation to Rāma, Rāmabhadra, Rāmacandra, the Creator, to Raghunātha, the lord, the husband of Sītā.' O king, I have told you all this topmost secret. O king the religious treatises proclaimed by Rudra are vicious (tāmasa). The bull-bannered (god) narrated them for deluding people. Lord Śiva told this one in private to the goddess. The lord, highly devoted to her, told the goddess this significant gist of the hymn, with a hidden meaning, through love for her, O king. He who would listen to or recite with a mind full of devotion, this wonderful dialogue between Umā and the great Lord, would be an omniscient and great devotee of Viṣṇu. Being free from all practices, he obtains the highest position. O very mighty lord of kings, in your dynasty Viṣṇu, the propitious highest lord will be born as Daśaratha 's son for the good of all people. Therefore, the Ikṣvākus , among whom lord Rāma, of lotus-like eyes, is born, are honoured even by gods, O king.

Sanskrit source · English chapter witness

Uttara-khaṇḍa · Chapter 255

The Three Gods Subjected to Test by Bhṛgu

Chapter 667 of 693 · 128 detected Sanskrit verse markers

Sanskrit

दिलीप उवाच-
कथितं भवता ब्रह्मन्सर्वधर्ममशेषतः ।
सामान्यं च विशिष्टं च स्वरूपं परजीवयोः १।
स्वर्गापवर्गौ कथितौ साधनं च तयोरपि ।
धन्योऽस्म्यहं द्विजश्रेष्ठ त्वत्प्रसादात्सदागुरो २।
एकमन्यं द्विजश्रेष्ठ पृच्छामि त्वां कुतूहलात् ।
कथयस्व यथातथ्यमपि वात्सल्यगौरवात् ३।
महाभागवतश्रेष्ठो रुद्रस्त्रिपुरहंतकः ।
कस्माद्विगर्हितं रूपं प्राप्तवान्सह भार्य्यया ४।
योनिलिंगस्वरूपं च कथं स्यात्सुमहात्मनः ।
पंचवक्त्रश्चतुर्बाहुः शूलपाणिस्त्रिलोचनः ५।
कथं विगर्हितं रूपं प्राप्तवान्द्विजपुंगव ।
एवं सर्वं समाचक्ष्व मित्रावरुणनंदन ६।
वसिष्ठ उवाच-
शृणु राजन्प्रवक्ष्यामि यन्मां पृच्छसि गौरवात् ।

विशुद्धहृदये पुंसां बुद्धिः श्रेयसि जायते ७।
स्वायंभुवो मनुः पूर्वं मंदरे पर्वतोत्तमे ।
जगाम मुनिभिः सार्द्धं दीर्घसत्रमनुत्तमम् ८।
तस्मिन्समागताः सर्वे मुनयः शंसितव्रताः ।
नानाशास्त्रविदः श्रेष्ठा बालसूर्य्यानलप्रभाः ९।
सर्ववेदविदो विप्राः सर्वधर्मपरायणाः ।
वर्तमाने महासत्रे मुनयः क्षीणकल्मषाः १०।
अन्वेष्टुंदेवतातत्वंमिथः प्रोचुस्तपोधनाः ।
विप्राणां वेदविदुषां कः पूज्यो देवता वरः ११।
ब्रह्मविष्णुमहेशानां कः स्तुतो मुक्तिदो नृणाम् ।
कस्यपादोदकं सेव्यं भुक्तोच्छिष्टं च पावनम् १२।
कोऽव्ययः परमं धाम परमात्मा सनातनः ।
कस्य प्रसादं तीर्थं च पितृणां तृप्तिदं भवेत् १३।
तेषां समुपविष्टानां इति वादो महानभूत् ।
रुद्रमेकमिति प्रोचुः केचिदत्र महर्षयः १४।

ब्रह्मैव पूज्य इत्यन्ये वदंति मुनिसत्तमाः ।
सूर्य एवात्मनां पूज्य इत्यन्ये प्राहुरुत्तमाः १५।
योऽसो सर्वगतः श्रीमाञ्छ्रीपतिः पुरुषोत्तमः ।
अव्ययः पुंडरीकाक्षो वासुदेवः परात्परः १६।
अनादिनिधनो विष्णुः स एव परमेश्वरः ।
संपूज्यो देवताश्रेष्ठ इत्यन्ये चोचिरे द्विजाः १७।
तेषां विवदतां तत्र मनुः स्वायंभुवोऽब्रवीत् ।
शुद्धसत्वमयो योऽसौ कल्याणगुणवान्प्रभुः १८।
पुंडरीकेक्षणः श्रीमाञ्छ्रीपतिः पुरुषोत्तमः ।
विप्राणां वेदविदुषां एक एवार्चितः प्रभुः १९।
विप्राणां नेतरे पूज्या रजस्तमविमिश्रिताः ।
इति तस्य वचः श्रुत्वा सर्व एव महर्षयः ।
भृगुं तपोनिधिं विप्रं प्रोचुः प्रांजलयस्तथा २०।
ऋषय ऊचुः-
अस्माकं संशयं छेत्तुं त्वं समर्थोऽसि सुव्रत ।

ब्रह्मविष्णुमहेशानामंतिकं व्रज सुव्रत २१।
गत्वा तेषां समीपं तु तथा दृष्ट्वा तु विग्रहान् ।
शुद्धसत्वगुणं तेषां यस्मिन्संविद्यते मुने २२।
स एव पूज्यो विप्राणां नेतरस्तु कदाचन ।
शुद्धसत्वमयः साक्षाद्ब्रह्मण्यः स भविष्यति २३।
तीर्थप्रसादवाँल्लोके विप्राणां स भविष्यति ।
देवतानां पितॄणां च तस्योच्छिष्टं सुपावनम् २४।
तस्माद्याहि मुनिश्रेष्ठ विबुधानां निवासनम् ।
क्षिप्रं कुरु मुनिश्रेष्ठ सर्वलोकहितं प्रभो २५।
एवमुक्तस्ततस्तूर्णं कैलासं मुनिसत्तमः ।
जगाम वामदेवेन यत्रास्ते वृषभध्वजः २६।
गृहद्वारमुपागम्य शंकरस्य महात्मनः ।
शूलहस्तं महारौद्रं नंदिं दृष्ट्वाब्रवीद्द्विजः २७।
संप्राप्तोऽहं भृगुर्विप्रो हरं द्रष्टुं सुरोत्तमम् ।
निवेदयस्व मां शीघ्रं शंकराय महात्मने २८।

तस्य तद्वचनं श्रुत्वा नंदी सर्वगणेश्वरः ।
उवाच परुषं वाक्यं महर्षिममितौजसम् २९।
असांनिध्यं प्रभोस्तस्य देव्या क्रीडति शंकरः ।
निवर्त्तस्व मुनिश्रेष्ठ यदि जीवितुमिच्छसि ३०।
एवं निराकृतस्तेन तत्रातिष्ठन्महातपाः ।
बहुनि दिवसान्यस्मिन्गृहद्वारि महेशितुः ३१।
नारीसंगममत्तोऽसौ यस्मान्मामवमन्यते ।
योनिलिंगस्वरूपं वै तस्मात्तस्य भविष्यति ३२।
ब्राह्मणं मावजानाति तमसा समुपागतः ।

अब्रह्मण्यत्वमापन्नो ह्यपूज्योऽसौ द्विजन्मनाम् ३३।
तस्मादन्नं जलं पुष्पं तस्मै दत्तं हविस्तथा ।
निर्माल्यमस्य तत्सर्वं भविष्यति न संशयः ३४।
एवं शप्त्वा महातेजाः शंकरं लोकपूजितम् ।
उवाच गणमत्युग्रं नंदिं शूलधरं नृप ३५।
रुद्र भक्ताश्च ये लोके भस्मलिंगास्थिधारिणः ।

ते पाखंडत्वमापन्ना वेदबाह्या भवंतु वै ३६।
एवं शप्त्वा मुनिस्तत्र रुद्रं त्रिपुरहंतकम् ।
जगाम ब्रह्मलोकं वै सर्वलोकनमस्कृतम् ३७।
तत्र दैवैः सहासीनं ब्रह्माणं परमेष्ठिनम् ।
दृष्ट्वा प्रांजलिना देवं प्रणनाम महामतिः ३८।
प्रणम्य पुरतस्तस्य तूष्णीमास महातपाः ।
तं दृष्ट्वा मुनिशार्दूलं रजोगुण समावृतः ३९।
नार्चयामास धाताऽसौ महर्षिं समुपागतम् ।
प्रत्युत्थानं प्रियं वाक्यं न कृतं तस्य वेधसा ४०।
ऐश्वर्येणैव महता तस्थौ तत्रांबुजासनः ।
तं दृष्ट्वा रजसोद्रिक्तं महर्षिः पंकजासनम् ४१।
व्याजहार महातेजा वाक्यं लोकपितामहः ।
रजसा महतोद्रिक्तो यस्मान्मामवमन्यसे ४२।
तस्मात्त्वं सर्वलोकानामपूज्यत्वं समाप्नुहि ।
एवं शप्त्वा महात्मानं ब्रह्माणं लोकपूजितम् ४३।

जगाम सहसा विप्रो भगवन्मंदिरं भृगुः ।
प्रविश्य वैष्णवं लोकं क्षीराब्धेरुत्तरे तटे ४४।
तत्रस्थितैर्महाभागैः पूज्यमानो यथार्हतः ।
तत्रानिवार्य्यमाणस्तु प्रविष्टोंतःपुरं द्विजः ४५।
प्रविश्य तस्मिन्विमले विमाने रविसन्निभे ।
शयानं नागपर्यंके ददर्श कमलापतिम् ४६।
लक्ष्मीकरसरोजाभ्यां मृज्यमानपदद्वयम् ।
तं दृष्ट्वा मुनिशार्दूलो भृगुः कोपसमन्वितः ४७।
सव्यं पादं प्रचिक्षेप विष्णोर्वक्षसि शोभने ।
तूर्णमुत्थाय भगवान्धन्योस्मीति वदन्मुदा ४८।
हस्ताभ्यां चरणं तस्य पीडयामास हर्षितः ।
शनैर्मृदित्वा तत्पादं मधुरं वाक्यमब्रवीत् ४९।
धन्योस्म्यद्यैव विप्रर्षे कृतकृत्योस्मि सर्वदा ।
त्वत्पादस्पर्शनाद्देहे मंगलं मे भविष्यति ५० 6.255.50।
समस्तसंपत्समवाप्तिहेतवः समुत्थितापत्कुलधूमकेतवः ।

अपारसंसारसमुद्र सेतवः पुनंतु मां ब्राह्मणपादपांसवः ५१।
विप्रपादरजो यस्य देहे तिष्ठति सर्वदा ।

गंगादिसर्वतीर्थानि तस्य तिष्ठंत्यसंशयम् ५२।
इत्युक्त्वा सहसोत्थाय देव्या सार्द्धं जनार्दनः ।
भक्त्या समर्चयामास दिव्यस्रक्चंदनादिभिः ५३।
तं दृष्ट्वा मुनिशार्दूलो हर्षपूर्णोऽश्रुलोचनः ।
उत्थायासनमुख्यात्तं प्रणनाम दयानिधिम् ।
कृतांजलिपुटोभूत्वा हर्षात्प्राह महातपाः ५४।
श्रीभृगुरुवाच-
अहोरूपमहोशांतिरहोज्ञानमहो दया ।
अहो सुनिर्मला क्षांतिरहो सत्वगुणं हरेः ५५।
नैसर्गिकं शुभं सत्वं तथैव गुणवारिधेः ।
नान्येषां विद्यते किंचित्सर्वेषां त्रिदिवौकसाम् ५६।
ब्रह्मण्यश्च शरण्यश्च त्वमेव पुरुषोत्तमः ।
ब्राह्मणानां त्वमेवेशो नान्यः पूज्यः सुरः क्वचित् ५७।

येऽर्चयंति सुरानन्यांस्त्वां विना पुरुषोत्तम ।
ते पाखंडत्वमापन्नाः सर्वलोकविगर्हिताः ५८।
विप्राणां वेदविदुषां त्वमेवेज्यो जनार्दनः ।
नान्यः कश्चेत्सुराणां तु पूजनीयः कदाचन ५९।
अनर्च्याब्रह्मरुद्राद्या रजस्तमोविमिश्रिताः ।
त्वं शुद्धसत्वगुणवान्पूजनीयोऽग्रजन्मनाम् ६०।
त्वत्पादसलिलं सेव्यं पितृणां च दिवौकसाम् ।
सर्वेषां भूसुराणां च मुक्तिदं कल्मषापहम् ६१।
त्वद्भुक्तोच्छिष्टशेषं वै पितृणां च दिवौकसाम् ।
भूसुराणां च सेव्यं स्यान्नान्येषां तु कदाचन ६२।
इतरेषां तु देवानामन्नं पुष्पं जलं तथा ।
अस्पृश्यं तु भवेत्सर्वं निर्माल्यं सुरयासमम् ६३।
तस्माद्वै ब्राह्मणो नित्यं पूजयित्वा सनातनम् ।
त्वत्तीर्थं भुक्तमन्नं च भजेतैवानिशं बुधः ६४।
नान्यं देवं तु वीक्षेत ब्राह्मणो न च पूजयेत् ।

नान्यप्रसादं भुंजीत नान्यदायतनं विशेत् ६५।
न ददातीह यो विप्रः पितृणां श्राद्धकर्मणि ।
त्वद्भुक्तमन्नं तीर्थं च तत्सर्वं निष्फलं भवेत् ६६।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
पतंति पितरस्तस्य नरके पूयशोणिते ६७।
निवेदितं तव विभो यो जुहोति ददाति वा ।
देवतानां पितृणां च तृप्तिरानंत्यमश्नुते ६८।
तस्मात्त्वमेव विप्राणां पूज्यो नान्योस्ति कश्चन ।
मोहाद्यः पूजयेदन्यान्स पाखंडी भविष्यति ६९।
त्वं हि नारायणः श्रीमान्वासुदेवः सनातनः ।

विष्णुः सर्वगतो नित्यः परमात्मा महेश्वरः ७०।
त्वमेव सेव्यो विप्राणां ब्रह्मण्यः शुद्धसत्ववान्।
पूज्यत्वाद्ब्राह्मणानां वै शुद्धसत्वगुणादपि ७१।
सर्वेषामेव देवानां ब्राह्मणत्वमवाप्नुहि।
त्वामेव हि सदा विप्रा भजंति पुरुषोत्तमम् ७२।

ब्राह्मणास्ते बभूवुस्तु नान्यास्तत्र न संशयः।
ब्रह्मण्यो देवकीपुत्रो ब्रह्मण्यो मधुसूदनः ७३।
ब्रह्मण्यः पुंडरीकाक्षो ब्रह्मण्यो विष्णुरच्युतः।
ब्रह्मण्यो भगवान्कृष्णो वासुदेवोऽच्युतो हरिः ७४।
ब्रह्मण्यो नारसिंहः स्यात्तथा नारायणोऽव्ययः।
ब्रह्मण्यः श्रीधरः श्रीशो गोविंदो वामनस्तथा ७५।
ब्रह्मण्यो यज्ञवाराहः केशवः पुरुषोत्तमः।
ब्रह्मण्यो राघवः श्रीमान्रामो राजीवलोचनः ७६।
ब्रह्मण्यः पद्मनाभः स्यात्तथा दामोदरः प्रभुः।
ब्रह्मण्यो माधवो यज्ञस्तथा त्रिविक्रमः प्रभुः ७७।
ब्रह्मण्यश्च हृषीकेशः पीतवासा जनार्दनः।
नमो ब्रह्मण्यदेवाय वासुदेवाय शार्ङ्गिणे ७८।
नारायणाय श्रीशाय पुंडरीकेक्षणाय च।
नमो ब्रह्मण्यदेवाय वासुदेवाय विष्णवे ७९।
कल्याणगुणपूर्णाय नमस्ते परमात्मने।

नमो ब्रह्मण्यदेवाय सर्वदेवस्वरूपिणे ८०।
वाराहवपुषे नित्यं त्रयीनाथाय ते नमः।
नमो ब्रह्मण्यदेवाय नागपर्य्यंकशायिने ८१।
राजीवदलनेत्राय राघवाय नमो नमः।
मायया मोहिताः सर्वे देवाश्च ऋषयस्तव ८२।
न जानंति महात्मानं सर्वलोकेश्वरं प्रभो।
त्वां न जानंति भगवन्सर्ववेदविदोऽपि हि ८३।
नामरूपगुणैः श्रीश चारित्रैरपि दुष्कृतैः।
परत्वसूचकं सत्वं तव वेदितुमीश्वरः ८४।
महर्षिभिः प्रेषितोऽहमागतोस्मि तवांतिकम्।
तव शीलगुणाञ्ज्ञातुं चरणं मम केशव ८५।
दत्तं वक्षसि गोविंद तत्क्षंतव्यं कृपानिधे।
एवमुक्त्वा भृगुर्देवं प्रणम्य च मुहुर्मुहुः ८६।
दिव्यैर्महर्षिभिस्तत्र पूज्यमानो महात्मभिः।
पुनर्जगाम हृष्टात्मा यज्ञभूमिं शुभाह्वयाम् ८७।

समागतं महात्मानं तत्र दृष्ट्वा महर्षयः।
प्रत्युत्थाय नमस्कृत्वा पूजां चक्रुर्विधानतः ८८।
तेषां विज्ञापयामास तत्सर्वं मुनिपुंगवः।

रजस्तमगुणोद्रिक्तो विधीशानौ सुरोत्तमौ ८९।
शप्तौ मया न पूज्यौ तौ विप्राणामृषिसत्तमाः ।
अब्रह्मण्यत्वमापन्नो गर्हितं रूपमास्थितः ९०।
शप्तः कैलासशिखरे शंकरस्तमसावृतः ।
शुद्धसत्वमयो विष्णुः कल्याणगुणसागरः ९१।
नारायणः परं ब्रह्म विप्राणां दैवतं हरिः ।
ब्रह्मण्यः श्रीपतिर्विष्णुर्वासुदेवो जनार्दनः ९२।
ब्रह्मण्यः पुंडरीकाक्षो गोविंदो हरिरच्युतः ।
स एव पूज्यो विप्राणां नेतरः पुरुषर्षभाः ९३।
मोहाद्यः पूजयेदन्यं स पाखंडी भविष्यति ।
स्मरणादेव कृष्णस्य विमुक्तिः पापिनामपि ९४।
तस्य पादोदकं सेव्यं भुक्तोच्छिष्टं च पावनम् ।

स्वर्गापवर्गदं नृणां ब्राह्मणानां विशेषतः ९५।
विष्णोर्निवेदितं नित्यं देवेभ्यो जुहुयाद्धविः ।
पितृभ्यश्चैव तद्दद्यात्सर्वमानंत्यमश्नुते ९६।
यो न दद्याद्धरेर्भुक्तं पितृणां श्राद्धकर्मणि ।
अश्नंति पितरस्तस्य विण्मूत्रं सततं द्विजाः ९७।
तस्माद्विष्णोः प्रसादो वै सेवितव्यो द्विजन्मनाम् ।
इतरेषां तु देवानां निर्माल्यं गर्हितं भवेत् ९८।
सकृदेव हि योऽनाति ब्राह्मणो ज्ञानदुर्बलः ।
निर्माल्यं शंकरादीनां स चांडालो भवेद्ध्रुवम् ९९।
कल्पकोटिसहस्राणि पच्यते नरकाग्निना ।
निर्माल्यं भो द्विजश्रेष्ठा रुद्रादीनां दिवौकसाम् १०० 6.255.100।
रक्षोयक्षपिशाचान्नं मद्यमांससमं स्मृतम् ।
तद्ब्राह्मणैर्न भोक्तव्यं देवानां भुंजितं हविः १०१।
तस्मादन्यं परित्यज्य विष्णुमेव सनातनम् ।
पूजयध्वं द्विजश्रेष्ठा यावज्जीवमतंद्रिताः १०२।

तद्विष्णोः परमं धाममन्यंतो गतसंशयाः ।
तापादिपंचसंस्कारैरन्विष्टाः शुभचेतसः १०३।
अप्राकृतं हरिं सम्यगर्चयध्वं द्विजर्षभाः ।
चक्रांकितभुजा विप्रा भवंत्यप्राकृताः शुभाः १०४।
चक्रलांछनहीनास्तु प्राकृतास्तामसा स्मृताः ।
तस्मात्प्राकृतसंसर्गं पापौघ दहनं हरेः १०५।
प्रतप्तं बिभृयाच्चक्रं शंखं च भुजमूलयोः ।
उर्द्ध्वपुंड्राणि चांगेषु धृत्वा शास्त्रोक्तमार्गतः १०६।
अर्चयेन्मंत्ररत्नेन विधिना पुरुषोत्तमम् ।
तस्य प्रसादसेवां च कुर्य्यान्नित्यमतंद्रितः १०७।
तस्यावरणपूजायां त्रिदशानर्चयेत्सदा ।

तमेव सर्वयज्ञानां भोक्तारं परमेश्वरम् १०८।
ज्ञात्वा वै जुहुयाद्दद्याज्जपेद्वै सततं द्विजाः १०९।
वसिष्ठ उवाच-
एवमुक्तास्तु ते सर्वे ऋषयः क्षीणकल्मषाः ।

नमस्कृत्य भृगुं सम्यगूचुः प्रांजलयस्तदा ११०।
ऋषय ऊचुः ।
भगवन्संशयछेत्ता त्वमेव द्विजसत्तम ।
त्वं वै लोकगतिर्ब्रह्मंस्त्वमेव परमा गतिः १११।
त्वमेव परमोधर्मस्त्वमेव परमं तपः ।
त्वत्प्रसादाद्वयं विप्र भविष्यामो हि नान्यथा ११२।
वसिष्ठ उवाच-
एवं स्तुत्वा भृगुं विप्रं सर्व एव महर्षयः ।
तस्मात्संप्राप्तमंत्रा वै पूजयामासुरच्युतम् ११३।
एतत्ते सर्वमाख्यातं प्रसंगात्पार्थिवोत्तम ।
रामस्य हस्तकमलस्पर्शनाद्वै नृपोत्तम ११४।
भविष्यत्यमलं तच्च रूपं लोकविगर्हितम् ।
राघवः सर्वदेवानां पावनः पुरुषोत्तमः ११५।
स्पृष्टा दृष्टाश्च तेनैव विमलाः शंकरादयः ।
सर्वेषामपि देवानां पिता माता जनार्दनः ११६।

त्राता च सर्वलोकानां वात्सल्यगुणसागरः ।
तमेव शरणं गच्छ यदीच्छेत्परमं पदम् ११७।
एतत्ते सर्वमाख्यातं पुराणं वेदसंमितम् ।
ब्रह्मणा कथितं राजन्मनु स्वायंभुवोंतरे ११८।
विष्णुभक्तिविनीतस्य शुद्धसत्वस्य नान्यथा ।
तस्य संश्रावयेन्नित्यं विमुक्ता सा हरेः कथा ११९।
शंखचक्रोर्द्ध्वपुंड्रादि विहितो वाचकः पुमान् ।
तन्मुखाच्छ्रूयतां नित्यं पुत्री भवसि नान्यथा १२०।
यस्त्विदं श्रावयेन्नित्यं पठेद्वा सुसमाहितः ।
अनन्यभक्तिः श्रीशस्य जायते तस्य सर्वदा १२१।
विद्यार्थी लभते विद्यां धर्मार्थी धर्ममाप्नुयात् ।
मोक्षार्थी लभते मोक्षं कामार्थी लभते सुखम् १२२।
द्वादश्यां श्रवणार्के च संक्रांतौ ग्रहणे तथा ।
अमावस्यां पौर्णमास्यां पठेद्भक्तिसमन्वितः १२३।
श्लोकार्द्धं श्लोकपादं वा पठेद्यस्तु समाहितः ।

अश्वमेधसहस्रस्य फलं प्राप्नोत्यसंशयः १२४।
इत्येतत्कथितं गुह्यं पुराणं संहितात्मकम् ।
अर्चयस्व हृषीकेशं यदीच्छसि परमं पदम् १२५।
सूत उवाच-

एवमुक्तो वसिष्ठेन गुरुणा नृपसत्तमः ।
प्रणम्य च गुरुं राजा पूजयित्वा यथार्हतः १२६।
तस्मात्संप्राप्तमंत्रोऽसौ विधिना द्विजसत्तमात् ।
अर्चयित्वा हृषीकेशं यावज्जीवमतंद्रितः ।
काले हरिपदं प्राप योगिगम्यं सनातनम् १२७।
इति श्रीपाद्मे महापुराणे पंचपंचाशत्साहस्र्यां संहितायां वैयासिक्यामुत्तरखंडे भृगुपरीक्षाकथनंनाम पंचपंचाशदधिकद्विशततमोऽध्यायः २५५।
इति श्रीपाद्मे महापुराणे षष्ठमुत्तरखण्डं समाप्तम् ।

Roman transliteration

dilīpa uvāca-
kathitaṃ bhavatā brahmansarvadharmamaśeṣataḥ |
sāmānyaṃ ca viśiṣṭaṃ ca svarūpaṃ parajīvayoḥ 1|
svargāpavargau kathitau sādhanaṃ ca tayorapi |
dhanyo'smyahaṃ dvijaśreṣṭha tvatprasādātsadāguro 2|
ekamanyaṃ dvijaśreṣṭha pṛcchāmi tvāṃ kutūhalāt |
kathayasva yathātathyamapi vātsalyagauravāt 3|
mahābhāgavataśreṣṭho rudrastripurahaṃtakaḥ |
kasmādvigarhitaṃ rūpaṃ prāptavānsaha bhāryyayā 4|
yoniliṃgasvarūpaṃ ca kathaṃ syātsumahātmanaḥ |
paṃcavaktraścaturbāhuḥ śūlapāṇistrilocanaḥ 5|
kathaṃ vigarhitaṃ rūpaṃ prāptavāndvijapuṃgava |
evaṃ sarvaṃ samācakṣva mitrāvaruṇanaṃdana 6|
vasiṣṭha uvāca-
śṛṇu rājanpravakṣyāmi yanmāṃ pṛcchasi gauravāt |

viśuddhahṛdaye puṃsāṃ buddhiḥ śreyasi jāyate 7|
svāyaṃbhuvo manuḥ pūrvaṃ maṃdare parvatottame |
jagāma munibhiḥ sārddhaṃ dīrghasatramanuttamam 8|
tasminsamāgatāḥ sarve munayaḥ śaṃsitavratāḥ |
nānāśāstravidaḥ śreṣṭhā bālasūryyānalaprabhāḥ 9|
sarvavedavido viprāḥ sarvadharmaparāyaṇāḥ |
vartamāne mahāsatre munayaḥ kṣīṇakalmaṣāḥ 10|
anveṣṭuṃdevatātatvaṃmithaḥ procustapodhanāḥ |
viprāṇāṃ vedaviduṣāṃ kaḥ pūjyo devatā varaḥ 11|
brahmaviṣṇumaheśānāṃ kaḥ stuto muktido nṛṇām |
kasyapādodakaṃ sevyaṃ bhuktocchiṣṭaṃ ca pāvanam 12|
ko'vyayaḥ paramaṃ dhāma paramātmā sanātanaḥ |
kasya prasādaṃ tīrthaṃ ca pitṝṇāṃ tṛptidaṃ bhavet 13|
teṣāṃ samupaviṣṭānāṃ iti vādo mahānabhūt |
rudramekamiti procuḥ kecidatra maharṣayaḥ 14|

brahmaiva pūjya ityanye vadaṃti munisattamāḥ |
sūrya evātmanāṃ pūjya ityanye prāhuruttamāḥ 15|
yo'so sarvagataḥ śrīmāñchrīpatiḥ puruṣottamaḥ |
avyayaḥ puṃḍarīkākṣo vāsudevaḥ parātparaḥ 16|
anādinidhano viṣṇuḥ sa eva parameśvaraḥ |
saṃpūjyo devatāśreṣṭha ityanye cocire dvijāḥ 17|

teṣāṃ vivadatāṃ tatra manuḥ svāyaṃbhuvo'bravīt |
śuddhasatvamayo yo'sau kalyāṇaguṇavānprabhuḥ 18|
puṃḍarīkekṣaṇaḥ śrīmāñchrīpatiḥ puruṣottamaḥ |
viprāṇāṃ vedaviduṣāṃ eka evārcitaḥ prabhuḥ 19|
viprāṇāṃ netare pūjyā rajastamavimiśritāḥ |
iti tasya vacaḥ śrutvā sarva eva maharṣayaḥ |
bhṛguṃ taponidhiṃ vipraṃ procuḥ prāṃjalayastathā 20|
ṛṣaya ūcuḥ-
asmākaṃ saṃśayaṃ chettuṃ tvaṃ samartho'si suvrata |

brahmaviṣṇumaheśānāmaṃtikaṃ vraja suvrata 21|
gatvā teṣāṃ samīpaṃ tu tathā dṛṣṭvā tu vigrahān |
śuddhasatvaguṇaṃ teṣāṃ yasminsaṃvidyate mune 22|
sa eva pūjyo viprāṇāṃ netarastu kadācana |
śuddhasatvamayaḥ sākṣādbrahmaṇyaḥ sa bhaviṣyati 23|
tīrthaprasādavā~lloke viprāṇāṃ sa bhaviṣyati |
devatānāṃ pitṝṇāṃ ca tasyocchiṣṭaṃ supāvanam 24|
tasmādyāhi muniśreṣṭha vibudhānāṃ nivāsanam |
kṣipraṃ kuru muniśreṣṭha sarvalokahitaṃ prabho 25|
evamuktastatastūrṇaṃ kailāsaṃ munisattamaḥ |
jagāma vāmadevena yatrāste vṛṣabhadhvajaḥ 26|
gṛhadvāramupāgamya śaṃkarasya mahātmanaḥ |
śūlahastaṃ mahāraudraṃ naṃdiṃ ddaṣṭvābravīddivajaḥ 27|
saṃprāpto'haṃ bhṛgurvipro haraṃ draṣṭuṃ surottamam |
nivedayasva māṃ śīghraṃ śaṃkarāya mahātmane 28|

tasya tadvacanaṃ śrutvā naṃdī sarvagaṇeśvaraḥ |
uvāca paruṣaṃ vākyaṃ maharṣimamitaujasam 29|
asāṃnidhyaṃ prabhostasya devyā krīḍati śaṃkaraḥ |
nivarttasva muniśreṣṭha yadi jīvitumicchasi 30|
evaṃ nirākṛtastena tatrātiṣṭhanmahātapāḥ |
bahūni divasānyasmingṛhadvāri maheśituḥ 31|
nārīsaṃgamamatto'sau yasmānmāmavamanyate |
yoniliṃgasvarūpaṃ vai tasmāttasya bhaviṣyati 32|
brāhmaṇaṃ māvajānāti tamasā samupāgataḥ |
abrahmaṇyatvamāpanno hyapūjyo'sau dvijanmanām 33|
tasmādannaṃ jalaṃ puṣpaṃ tasmai dattaṃ havistathā |
nirmālyamasya tatsarvaṃ bhaviṣyati na saṃśayaḥ 34|
evaṃ śaptvā mahātejāḥ śaṃkaraṃ lokapūjitam |
uvāca gaṇamatyugraṃ naṃdiṃ śūladharaṃ nṛpa 35|
rudra bhaktāśca ye loke bhasmaliṃgāsthidhāriṇaḥ |

te pākhaṃḍatvamāpannā vedabāhyā bhavaṃtu vai 36|
evaṃ śaptvā munistatra rudraṃ tripurahaṃtakam |
jagāma brahmalokaṃ vai sarvalokanamaskṛtam 37|
tatra daivaiḥ sahāsīnaṃ brahmāṇaṃ parameṣṭhinam |
dṛṣṭvā prāṃjalinā devaṃ praṇanāma mahāmatiḥ 38|
praṇamya puratastasya tūṣṇīmāsa mahātapāḥ |
taṃ dṛṣṭvā muniśārdūlaṃ rajoguṇa samāvṛtaḥ 39|
nārcayāmāsa dhātā'sau maharṣiṃ samupāgatam |
pratyutthānaṃ priyaṃ vākyaṃ na kṛtaṃ tasya vedhasā 40|
aiśvaryeṇaiva mahatā tasthau tatrāṃbujāsanaḥ |
taṃ dṛṣṭvā rajasodriktaṃ maharṣiḥ paṃkajāsanam 41|

vyājahāra mahātejā vākyaṃ lokapitāmahaḥ |
rajasā mahatodrikto yasmānmāmavamanyase 42|
tasmāttvaṃ sarvalokānāmapūjyatvaṃ samāpnuhi |
evaṃ śaptvā mahātmānaṃ brahmāṇaṃ lokapūjitam 43|

jagāma sahasā vipro bhagavanmaṃdiraṃ bhṛguḥ |
praviśya vaiṣṇavaṃ lokaṃ kṣīrābdheruttare taṭe 44|
tatrasthitairmahābhāgaiḥ pūjyamāno yathārhataḥ |
tatrānivāryyamāṇastu praviṣṭoṃtaḥpuraṃ dvijaḥ 45|
praviśya tasminvimale vimāne ravisannibhe |
śayānaṃ nāgaparyaṃke dadarśa kamalāpatim 46|
lakṣmīkarasarojābhyāṃ mṛjyamānapadadvayam |
taṃ dṛṣṭvā muniśārdūlo bhṛguḥ kopasamanvitaḥ 47|
savyaṃ pādaṃ pracikṣepa viṣṇorvakṣasi śobhane |
tūrṇamutthāya bhagavāndhanyosmīti vadanmudā 48|
hastābhyāṃ caraṇaṃ tasya pīḍayāmāsa harṣitaḥ |
śanairmṛditvā tatpādaṃ madhuraṃ vākyamabravīt 49|
dhanyosmyadyaiva viprarṣe kṛtakṛtyosmi sarvadā |
tvatpādasparśanāddehe maṃgalaṃ me bhaviṣyati 50 6.255.50|
samastasaṃpatsamavāptihetavaḥ samutthitāpatkuladhūmaketavaḥ |

apārasaṃsārasamudra setavaḥ punaṃtu māṃ brāhmaṇapādapāṃsavaḥ 51|
viprapādarajo yasya dehe tiṣṭhati sarvadā |
gaṃgādisarvatīrthāni tasya tiṣṭhaṃtyasaṃśayam 52|
ityuktvā sahasotthāya devyā sārddhaṃ janārdanaḥ |
bhaktyā samarcayāmāsa divyasrakcaṃdanādibhiḥ 53|
taṃ dṛṣṭvā muniśārdūlo harṣapūrṇo'śrulocanaḥ |
utthāyāsanamukhyāttaṃ praṇanāma dayānidhim |
kṛtāṃjaliputobhūtvā harṣātprāha mahātapāḥ 54|
śrībhṛguruvāca-
ahorūpamahośāṃtirahojñānamaho dayā |
aho sunirmalā kṣāṃtiraho satvaguṇaṃ hareḥ 55|
naisargikaṃ śubhaṃ satvaṃ tathaiva guṇavāridheḥ |
nānyeṣāṃ vidyate kiṃcitsarveṣāṃ tridivaukasām 56|
brahmaṇyaśca śaraṇyaśca tvameva puruṣottamaḥ |
brāhmaṇānāṃ tvameveśo nānyaḥ pūjyaḥ suraḥ kvacit 57|

ye'rcayaṃti surānanyāṃstvāṃ vinā puruṣottama |
te pākhaṃḍatvamāpannāḥ sarvalokavigarhitāḥ 58|
viprāṇāṃ vedaviduṣāṃ tvamevejyo janārdanaḥ |
nānyaḥ kaścitsurāṇāṃ tu pūjanīyaḥ kadācana 59|
anarcyābrahmarudrādyā rajastamovimiśritāḥ |
tvaṃ śuddhasatvaguṇavānpūjanīyo'grajanmanām 60|
tvatpādasalilaṃ sevyaṃ pitṝṇāṃ ca divaukasām |
sarveṣāṃ bhūsurāṇāṃ ca muktidaṃ kalmaṣāpaham 61|
tvadbhuktocchiṣṭaśeṣaṃ vai pitṝṇāṃ ca divaukasām |
bhūsurāṇāṃ ca sevyaṃ syānnānyeṣāṃ tu kadācana 62|
itareṣāṃ tu devānāmannaṃ puṣpaṃ jalaṃ tathā |
aspṛśyaṃ tu bhavetsarvaṃ nirmālyaṃ surayāsamam 63|
tasmādvai brāhmaṇo nityaṃ pūjayitvā sanātanam |
tvattīrthaṃ bhuktamannaṃ ca bhajetaivāniśaṃ budhaḥ 64|
nānyaṃ devaṃ tu vīkṣeta brāhmaṇo na ca pūjayet |

nānyaprasādaṃ bhuṃjīta nānyadāyatanaṃ viśet 65|
na dadātīha yo viprāḥ pitṝṇāṃ śrāddhakarmaṇi |
tvadbhuktamannaṃ tīrthaṃ ca tatsarvaṃ niṣphalaṃ bhavet 66|
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca |
pataṃti pitarastasya narake pūyaśoṇite 67|
niveditaṃ tava vibho yo juhoti dadāti vā |
devatānāṃ pitṝṇāṃ ca tṛptirānaṃtyamaśnute 68|
tasmāttvameva viprāṇāṃ pūjyo nānyosti kaścana |
mohādyaḥ pūjayedanyānsa pākhaṃḍī bhaviṣyati 69|
tvaṃ hi nārāyaṇaḥ śrīmānvāsudevaḥ sanātanaḥ |
viṣṇuḥ sarvagato nityaḥ paramātmā maheśvaraḥ 70|
tvameva sevyo viprāṇāṃ brahmaṇyaḥ śuddhasatvavān |
pūjyatvādbrāhmaṇānāṃ vai śuddhasatvaguṇādapi 71|
sarveṣāmeva devānāṃ brāhmaṇatvamavāpnuhi |
tvāmeva hi sadā viprā bhajaṃti puruṣottamam 72|

brāhmaṇāste babhūvustu nānyāstatra na saṃśayaḥ |
brahmaṇyo devakīputro brahmaṇyo madhusūdanaḥ 73|
brahmaṇyaḥ puṃḍarīkākṣo brahmaṇyo viṣṇuracyutaḥ |
brahmaṇyo bhagavānkṛṣṇo vāsudevo'cyuto hariḥ 74|
brahmaṇyo nārasiṃhaḥ syāttathā nārāyaṇo'vyayaḥ |
brahmaṇyaḥ śrīdharaḥ śriśo goviṃdo vāmanastathā 75|
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brahmaṇyaḥ padmanābhaḥ syāttathā dāmodaraḥ prabhuḥ |
brahmaṇyo mādhavo yajñastathā trivikramaḥ prabhuḥ 77|
brahmaṇyaśca hṛṣīkeśaḥ pītavāsā janārdanaḥ |
namo brahmaṇyadevāya vāsudevāya śārṅgiṇe 78|
nārāyaṇāya śrīśāya puṃḍarīkekṣaṇāya ca |
namo brahmaṇyadevāya vāsudevāya viṣṇave 79|
kalyāṇaguṇapūrṇāya namaste paramātmane |

namo brahmaṇyadevāya sarvadevasvarūpiṇe 80|
vārāhavapuṣe nityaṃ trayīnāthāya te namaḥ |
namo brahmaṇyadevāya nāgaparyyaṃkaśāyine 81|
rājīvadalanetrāya rāghavāya namo namaḥ |
māyayā mohitāḥ sarve devāśca ṛṣayastava 82|
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tvāṃ na jānaṃti bhagavansarvavedavido'pi hi 83|
nāmarūpaguṇaiḥ śrīśa cāritrairapi duṣkṛtaiḥ |
paratvasūcakaṃ satvaṃ tava veditumīśvaraḥ 84|
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tava śīlaguṇāñjñātuṃ caraṇaṃ mama keśava 85|
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śaptaḥ kailāsaśikhare śaṃkarastamasāvṛtaḥ |
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nārāyaṇaḥ paraṃ brahma viprāṇāṃ daivataṃ hariḥ |
brahmaṇyaḥ śrīpatirviṣṇurvāsudevo janārdanaḥ 92|
brahmaṇyaḥ puṃḍarīkākṣo goviṃdo hariracyutaḥ |
sa eva pūjyo viprāṇāṃ netaraḥ puruṣarṣabhāḥ 93|
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smaraṇādeva kṛṣṇasya vimuktiḥ pāpināmapi 94|
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svargāpavargadaṃ nṝṇāṃ brāhmaṇānāṃ viśeṣataḥ 95|
viṣṇornivediṭaṃ nityaṃ devebhyo juhuyāddhaviḥ |
pitṛbhyaścaiva taddadyātsarvamānaṃtyamaśnute 96|
yo na dadyāddharerbhuktaṃ pitṝṇāṃ śrāddhakarmaṇi |
aśnaṃti pitarastasya viṇmūtraṃ satataṃ dvijāḥ 97|
tasmādviṣṇoḥ prasādo vai sevitavyo dvijanmanām |
itareṣāṃ tu devānāṃ nirmālyaṃ garhitaṃ bhavet 98|
sakṛdeva hi yośnāti brāhmaṇo jñānadurbalaḥ |
nirmālyaṃ śaṃkarādīnāṃ sa cāṃḍālo bhaveddhruvam 99|
kalpakoṭisahasrāṇi pacyate narakāgninā |
nirmālyaṃ bho dvijaśreṣṭhā rudrādīnāṃ divaukasām 100 6.255.100|
rakṣoyakṣapiśācānnaṃ madyamāṃsasamaṃ smṛtam |
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prataptaṃ bibhṛyāccakraṃ śaṃkhaṃ ca bhujamūlayoḥ |
urddhvapuṃḍrāṇi cāṃgeṣu dhṛtvā śāstroktamārgataḥ 106|
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tasya prasādasevāṃ ca kuryyānnityamataṃdritaḥ 107|
tasyāvaraṇapūjāyāṃ tridaśānarcayetsadā |
tameva sarvayajñānāṃ bhoktāraṃ parameśvaram 108|
jñātvā vai juhuyāddadyājjapedvai satataṃ dvijāḥ 109|
vasiṣṭha uvāca-
evamuktāstu te sarve ṛṣayaḥ kṣīṇakalmaṣāḥ |

namaskṛtya bhṛguṃ samyagūcuḥ prāṃjalayastadā 110|
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tvatprasādādvayaṃ vipra bhaviṣyāmo hi nānyathā 112|
vasiṣṭha uvāca-
evaṃ stutvā bhṛguṃ vipraṃ sarva eva maharṣayaḥ |
tasmātsaṃprāptamaṃtrā vai pūjayāmāsuracyutam 113|
etatte sarvamākhyātaṃ prasaṃgātpārthivottama |
rāmasya hastakamalasparśanādvai nṛpottama 114|

bhaviṣyatyamalaṃ tacca rūpaṃ lokavigarhitam |
rāghavaḥ sarvadevānāṃ pāvanaḥ puruṣottamaḥ 115|
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tameva śaraṇaṃ gaccha yadīcchetparamaṃ padam 117|
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mokṣārthī labhate mokṣaṃ kāmārthī labhate sukham 122|
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amāvasyāṃ paurṇamāsyāṃ paṭhedbhaktisamanvitaḥ 123|
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sūta uvāca-
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tasmātsaṃprāptamaṃtro'sau vidhinā dvijasattamāt |
arcayitvā hṛṣīkeśaṃ yāvajjīvamataṃdritaḥ |
kāle haripadaṃ prāpa yogigamyaṃ sanātanam 127|
iti śrīpādme mahāpurāṇe paṃcapaṃcāśatsāhasryāṃ saṃhitāyāṃ vaiyāsikyāmuttarakhaṃḍe
bhṛguparīkṣākathanaṃnāma paṃcapaṃcāśadadhikadviśatatamo'dhyāyaḥ 255|
iti śrīpādme mahāpurāṇe ṣaṣṭhamuttarakhaṇḍaṃ samāptam |

English translation

Dilīpa said :

1-6. O brāhmaṇa , you have fully told (me) about all the practices, and about the general and particular nature of the highest (lord) and the individual soul. O best brāhmaṇa, through curiosity I am asking you one other (question). Due to your great love (for me) properly tell (i.e. answer) that also. Rudra , the destroyer of Tripura , is the best among the great devotees of Viṣṇu . Due to what did he, along with his wife, have a condemned form? How did the very illustrious one have the form of clitoris? O best brāhmaṇa, how did the five-faced one, four-armed one, trident-holder and three-eyed one have a condemned form? O son of Mitra - Varuṇa , tell all this (to me).

Vasiṣṭha said :

7-13. O king, listen; I shall explain to you what you have asked me respectfully. In the pure hearts of men a thought for bliss is produced. Formerly on the best mountain Mandara Svāyambhuva Manu

performed, along with sages, an excellent prolonged sacrificial session. There came all sages who had fulfilled their vows, who were proficient in various holy texts, whose lustre was like that of the young sun and fire, who, the brāhmaṇas , were well-versed in all Vedas , and who had mastered all religious practices. When the great sacrificial session took place, the sages whose sins had been exhausted, and who had penance as their wealth, spoke among themselves in order to find the truth about the deity. Which excellent deity should be honoured by brāhmaṇas proficient in the Vedas? Who, out of Brahmā , Viṣṇu and Śiva , being praised, gives salvation to men? Water of (i.e. flowing from) whose feet should be resorted to? So also the purifying remnant of whose food should be enjoyed? Who, the immutable one, is the highest abode, the highest soul and who is eternal? Whose favour and holy place would gratify the manes?

14-20. Such a great discussion took place among those who were seated. Some great sages said: “Rudra alone (is the greatest deity).” Other best sages said: “Brahmā alone is fit to be worshipped.” Other best one said that the Sun alone was fit to be worshipped among the souls. Other brāhmaṇas said: “The immutable lotus-eyed Vāsudeva , the highest one, the one without a beginning or an end (viz.) Viṣṇu alone is the highest lord. He, the best among the deities, deserves to be worshipped.” To them, who were discussing, Svāyambhuva Manu said: “He, the lord, who is full of good nature, who has auspicious qualities, who is lotus-eyed, who is glorious, who is the lord of Lakṣmī , who is the highest Brahman , is the only lord adored by brāhmaṇas, proficient in Vedas. Others mixed with passion and vice are not fit to be worshipped.” Having heard these words of him, all the great sages, joining the palms of their hands, said to the brāh- maṇa , Bhṛgu , the treasure of penance:

The sages said :

21-25. O you of a good vow, you are able to remove our doubt. Approach, O you of a good vow, Brahmā, Viṣṇu and Maheśa . O sage, go near them and observe their bodies. Out of them, he who possesses the pure sattvaguṇa , is alone fit to be worshipped, and never anyone else. He, full of pure sattva , will be friendly to brāhmaṇas. To brāhmaṇas he will be a holy place and a favour. Even to deities and manes the remnants of his food will be purifying. Therefore, O best sage, go to the residence of gods. O lord, O best sage, quickly bring about the welfare of all people.

26-27. Thus addressed, the best sage, along with Vāmadeva , quickly went to Kailāsa where the bull-bannered (god) lived. Having gone near the door of the house of the magnanimous Śaṅkara and seeing very fierce Nandin with a spear in his hand, he said (to him):

28-34. “I, the brāhmaṇa Bhṛgu, have come to see Hara , the best god. Quickly announce me (i.e. my arrival) to the magnanimous Śaṅkara.” Hearing the words of him, Nandin, the lord of (Śiva’s) attendants spoke harsh words to the great sage of an unlimited splendour: “The lord is not in the vicinity. Śaṅkara is sporting with goddess (Pārvatī). O best sage, go back if you desire to live.” Thus repudiated by him the (sage) of a great penance remained there, at the door of the great lord, for many days. “Since he, arrogant due to the company of a woman, thinks lightly of me, he shall have the form of clitoris. Approached (i.e. overcome) by vice he slights me, a brāhmaṇa! Reduced to an impious state, he will not be adored by brāhmaṇas. Therefore, all the food, water, flowers and oblations offered to him will undoubtedly be useless.”

35-40. The very lustrous one, having thus cursed Śaṃkara honoured by the world, said to the very fierce attendant, Nan-din, holding a spear, O king: “May Śiva’s devotees, having ash, phallus and bones be impious and out of the Vedic fold.” The sage, having thus cursed Rudra, Tripura’s killer, went to Brahmā’s world, respected by all people. The very intelligent one, having seen Brahmā, saluted him by joining the palms of his hands. The great ascetic, having saluted him, remained silent before him.

Seeing the best sage, Brahmā, possessed of an abundance of rajas did not honour him, the great sage that had approached him. He also did not rise to honour him, nor did he speak pleasing words.

41-45. The lotus-seated (Brahmā) remained there with great majesty. Seeing him with preponderance of rajas, the great sage, the grandsire of all worlds, who was very lustrous, said (these) words to Brahman: “Since you, having preponderance of rajas, are slighting me, therefore, be dishonoured by all people.” Bhṛgu, the brāhmaṇa, having thus cursed the magnanimous Brahmā, respected by the world, suddenly went to Viṣṇu’s residence. The brāhmaṇa, having entered Viṣṇu’s world on the northern coast of the Milky Ocean, and being properly honoured there by the glorious ones remaining there, and not being stopped there, entered the inner apartment.

46-52. Having entered that spotless palace, resembling the sun, he saw Lakṣmī’s lord lying on the bed of the serpent. Both his feet were being rubbed by the lotus-like hands of Lakṣmī. Seeing him, the best sage Bhṛgu, full of anger kicked with his left foot Viṣṇu’s chest. The lord, getting up quickly, and gladly saying, “I am fortunate”, joyfully pressed his foot with his hands. Slowly stroking his feet he spoke (these) sweet words: “O brāhmaṇa-sage, I am fortunate. I am always blessed. Due to the contact of your foot, there will be propitiousness in my body. May the dust-particles from the foot of a brāhmaṇa, which are the cause of the acquisition of affluence, which are the comets to the host of calamities that have come up, which are bridges over the boundless ocean of the mundane existence, purify me. All the holy places like Gaṅgā etc. undoubtedly remain in the body of him, on whose body dust-particles from a brāhmaṇa’s foot always remain.”

53-54. Saying so and quickly getting up with goddess (Lakṣmī), Viṣṇu devoutly honoured him with divine garlands, sandal etc. Having seen him, the best sage, with his eyes full of tears of joy, got from the best seat, and saluted that treasure of compassion. The great ascetic, having joined the palms of his hands, gladly said:

Śrī Bhṛgu said :

55-64. Oh, what a (handsome) form! Oh, (great) tranquillity! Oh, (great) knowledge! Oh, (great) pity! Oh, his patience is spotless! Oh, the goodness of Viṣṇu! Similarly the ocean of virtues has natural, auspicious, goodness. It is not at all present in all other gods. You alone are hospitable to the brāhmaṇas. You alone are the protector. You alone are the highest Brahman. You alone are the lord of brāhmaṇas. No other god is respectable. O Puruṣottama , those who worship any other god than you, have become impious, and are censured by all the world. You, Janārdana , are alone fit to be worshipped by brāhmaṇas, well-versed in the Vedas. None else among the gods is ever venerable. Brahmā, Rudra and others, mixed with rajas and tamas are not fit to be worshipped. You, having pure sattva, are fit to be worshipped by brāhmaṇas. The water (flowing) from your feet should be resorted to by manes, gods, and all brāhmaṇas. It gives salvation, and destroys sins. Manes, gods, brāhmaṇas should take what is left over after you have eaten, and not what is left over after others have eaten. The food, flowers, so also water of (i.e. offered to) other gods, would all be unfit to be touched. It is useless like liquor. Therefore, a wise brāhmaṇa should constantly worship you, the eternal one, everyday and should take water of (i.e. sanctified by) you and food eaten by you.

65-68. A brāhmaṇa should not see another god; should not worship him. He should not partake of another god’s favour; should not enter the sanctuary of any other (god). (If) a man does not give in this world the food and holy water enjoyed by you in the rite of śrāddha offered to his ancestors, all that would be fruitless. His dead ancestors fall into (and live in) the hell of pus and blood for thousands of crores of kalpas and hundreds of crores of kalpas. O master, when one offers an oblation (into fire) or gives (offerings) to deities and manes after offering them to you, there is satisfaction (of deities and

manes), (i.e. he satisfies them) and he gets immortality.

69-78a. Therefore, you alone are adorable to gods, and none else. He who, through folly, would worship other (deities) will be impious. You are Nārāyaṇa ; you are glorious; you are the ancient Vāsudeva. You are omnipresent Viṣṇu. You are eternal, highest soul and the great god. You alone are fit to be worshipped by brāhmaṇas. You are hospitable to brāhmaṇas. You possess pure sattva. Due to your being venerable to brāhmaṇas and due to your virtue of having pure sattva, obtain the status of a brāhmaṇa among all the gods themselves; for all brāhmaṇas will resort to you, the highest Brahman, alone. They were brāhmaṇas and not others. There is no doubt about this. Devakī 's son is holy. Madhusūdana is holy. The lotus-eyed one is holy. Viṣṇu, Acyuta is holy. Lord Kṛṣṇa is holy. Vāsudeva, Acyuta, Hari (is holy). Narasiṃha is holy. So also is the immutable Nārāyaṇa. Śrīdhara , Śrīśa, Govinda , Vāmana is holy. The Yajñavarāha , Keśava , Puruṣottama is holy. Glorious, lotuseyed Rāma , descendant of Raghu , is holy. Padmanābha is holy. So also Dāmodara , the lord, Mādhava , Yajña , lord Trivikrama is holy. Hṛṣīkeśa is holy; Janārdana, wearing yellow garments (is holy).

78b-87. Salutation to the holy god, to Vāsudeva, holder of the Śārṅga (bow); (Salutation) to Nārāyaṇa, Śrīśa, having lotus-like eyes. Salutation to the holy god, Vāsudeva, Viṣṇu. Salutation to the highest god full of auspicious qualities. Salutation to the holy god, of the form of all gods. Salutation to you having the body of the Boar. Salutation to you, the lord of the triad (of the Vedas). Salutation to the holy god, lying on the bed of the serpent. Repeated salutations to Rāghava having eyes like lotus-petals. O lord, all gods and sages, deluded by Maya , do not know you, the lord of all worlds and a great soul. O revered one. even all those proficient in the Vedas do not know you by your name, form and qualities and your acts difficult to be performed. I, capable of knowing your sattva, suggesting your superiority, have been sent by the great sages; (and therefore) I have approached you. O Keśava, in order to know your character and qualities, I put my foot on your chest. O Govinda, O treasure of pity, forgive it.

Speaking like this, and repeatedly saluting Viṣṇu, and being honoured there by the divine, magnanimous, great sages, Bhṛgu, with his mind delighted, again went to the place of sacrifice having an auspicious name.

88-93. The great sages, having seen the magnanimous one to have come back, rose, saluted him, and duly worshipped him. The best sage told them all that: "O best sages, Brahmā and Śiva, the best sages have preponderance of the qualities of rajas and tamas. They were cursed by me. They are not fit to be worshipped by brāhmaṇas. Śaṃkara enveloped by tamas was cursed by me on the peak of Kailāsa. Viṣṇu full of pure sattva is the ocean of auspicious qualities. Nārāyaṇa is the highest Brahman. (He i.e.) Viṣṇu is the deity of brāhmaṇas. Śrīpati , Viṣṇu, Vāsudeva, Janārdana is holy. Govinda, Hari, Acyuta of lotus-like eyes is holy. O best men, he alone is fit to be worshipped by brāhmaṇas, and none else.

94-97. He who, through folly, would worship another (god) will be impious. Even sinners get salvation just by remembering Kṛṣṇa. The water (flowing) from his feet should be taken. The remnants of the food (offered to) him are purifying. It gives heaven and salvation to men, especially to brāhmaṇas. (A man) should everyday offer an oblation which is (first) offered to Viṣṇu, to the gods. He should also offer it to his dead ancestors. (Then) he gets complete immortality. O brāhmaṇas, the dead ancestors of him who does not offer (food) enjoyed by Viṣṇu, to them at a śrāddha-rite, always eat (and drink) feces and urine.

98-101. Therefore, brāhmaṇas should always eat the remnants of the food offered to Viṣṇu. The remnants (of food offered to other gods) are useless and (therefore) condemned. A brāhmaṇa, weak in knowledge, who even once eats the remnants of food etc. offered to Śaṅkara etc., would certainly be a cāṇḍāla . For thousands of crores of kalpas he is roasted in the fire in hell. O best brāhmaṇas, the

remnants of offerings to gods like Rudra, are said to be equal to food offered to demons, yakṣas , goblins and like liquor and flesh. Brāhmaṇas should not eat that food, the offering enjoyed by (these) gods.

102. Therefore, O best brāhmaṇas, leaving another god, worship diligently, till you live, the ancient Viṣṇu only.

103-109. With your doubts removed, endowed with the five purifications like imprinting the body with heated marks, with good hearts, looking upon that as the highest abode of Viṣṇu, properly worship that extraordinary Viṣṇu, O best brāhmaṇas. The brāhmaṇas marked with the disc(-impression) are good and extraordinary. Those without the disc-marks are said to be ordinary and vicious. Therefore, a man should have the heated marks of a disc and a conch at the roots of his arms, which (marks) of (i.e. sacred to) Viṣṇu burn the stream of sins due to contact with ordinary persons. Having had the upright sectarian marks on the body according to the manner prescribed in the holy texts, he should worship Viṣṇu according to the rules with the gem of the hymn (viz. Viṣṇu- sahasranāma). Being diligent he should also partake of the remnants of food offered to him. He should always worship gods at the time of finishing his worship. O brāhmaṇas, knowing him to be the highest lord enjoying all sacrifices, one should always offer (oblations into fire), give (presents to him) and mutter (his names).”

Vasiṣṭha said :

110. All the sages, thus addressed, and with their sins exhausted, saluted Bhṛgu and with the palms of their hands duly joined, said:

The sages said :

111-112. O revered best brāhmaṇa, you alone remove our doubts. You are the refuge ofthe people. O brāhmaṇa, you are the highest asylum. You alone are the best piety. You alone are the highest penance. We shall exist due to your favour, and not -otherwise, O brāhmaṇa.

Vasiṣṭha said :

113-117. All the great sages, having thus praised that brāhmaṇa Bhṛgu, and having got the hymn from him, worshipped Viṣṇu. O best king, I have told all this to you as the occasion has arisen. O best king, due to the touch of the lotus-like hand of Rāma the entire form condemned by the world will be spotless. Rāghava, the highest Brahman, is the purifier among al, gods. Touched and seen by him all these, Śaṃkara and others, become spotless. Viṣṇu, the ocean of the virtue of affection, is the father, the mother of all gods. He is also the protector of all people. If you desire the highest position, then seek his shelter only.

118. O king, I have told you the entire Purāṇa , acceptable to the Vedas, and narrated by Brahmā in the age of Svāyambhuva Manu.

119-125. This account, (causing) liberation, of Viṣṇu should be told to the one modest due to devotion for Viṣṇu and having pure sattva, and not otherwise (i.e. to none else). The reader (or reciter) of this should have the marks of a conch, a disc, an upright sectarian mark etc. It should always be heard from his mouth. (Then only) you will have a son. Not otherwise. In him who, being well-composed, would recite to others or read (for himself) this (Purāṇa), is always produced undivided devotion for Viṣṇu. A student obtains knowledge; one seeking religious merit obtains it. One seeking salvation obtains it. One desiring enjoyment gets happiness. A man, full of devotion, should read it on the twelfth day,

when the Sun is in the Śravaṇā (constellation), on a Saṃkrānti day, or at an eclipse, or on the full-moon day or the new-moon day. He who, being composed, reads half a verse or a quarter of it, undoubtedly obtains the fruit of a thousand horse-sacrifices. I have thus narrated to you this Purāṇa-text. Worship Viṣṇu if you desire the highest position.

Sūta said :

126-127. The best king (Dilīpa), thus addressed by his preceptor Vasiṣṭha , saluted and duly honoured him. Having properly received the hymn from the best brāhmaṇa, and having, till the end of his life, diligently worshipped Viṣṇu, he reached, in (due) time, the ancient position of Viṣṇu, fit to be reached by meditating saints.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 1

A Dialogue between Jaimini and Vyāsa

Chapter 668 of 693 · 39 detected Sanskrit verse markers

Sanskrit

लक्ष्मीनाथपदारविंदयुगलं ।
ब्रह्मेश्वराद्यामरश्रेणीनम्रशिरोलिरोलिमा अमलं।
वंदामहे संततम् ।
भक्त्या योगिमनस्तडागसुषमासंदोहपुष्यत्तमं गङ्गाम्भोमकरं ढविन्दुनिकरं संसारदुःखापहम् १।
यो मूर्तीर्बहुधा विधाय भगवान्रक्षन्नशेषं जगद्यत्पादार्चनतत्परा न हि पुनर्मज्जंति विश्वार्णवे ।
सर्वप्राणिहृदंबुजेषु वसतिर्यस्य प्रभोः संततं रम्यक्रोडवपुर्धराय हरये देवाय तस्मै नमः २।
वेदेभ्य उद्धृत्य समस्तधर्मान्योऽयं पुराणेषु जगाद देवः ।
व्यासस्वरूपेण जगद्धिताय वंदेतमेतं कमला समेतम् ३।
एकदा मुनयः सर्वे सर्वलोकहितैषिणः ।
सुरम्ये नैमिषारण्ये गोष्ठींचक्रुर्मनोरमाम् ४।
तत्रांतरे महातेजा व्यासशिष्यो महायशाः ।
सूतः शिष्यगणैर्युक्तः समायातो हरिं स्मरन् ५।
तमायांतं समालोक्य सूतं शास्त्रार्थपारगम् ।
नेमुः सर्वे समुत्थाय शौनकाद्यास्तपोधनाः ६।
सोऽपि तान्सहसा भक्त्या मुनीन्परमवैष्णवान् ।

ननाम दंडवद्भूमौ सर्वधर्मविदांवरः ७।
वरासने महाबुद्धिस्तैर्हृत्ते मुनिसत्तमैः ।
उवास ह मुनिर्मध्ये सर्वैः शिष्यगणैर्वृतः ८।
तत्रोपविष्टं तं सूतं शौनको मुनिसत्तमः ।
बद्धाञ्जलिरिमां वाचमुवाच विनयान्वितः ९।
शौनक उवाच-
महर्षे सूत सर्वज्ञ कलिकाले समागते ।
केनोपायेन भगवन्भूरिभक्तिर्भवेन्नृणाम् १०।
कलौ सर्वे भविष्यंति पापकर्मरता जनाः ।
वेदविद्याविहीनाश्च तेषां श्रेयः कथं भवेत् ११।
कलावन्नगताः प्राणा लोकाः स्वल्पायुषस्तथा ।
निर्धनाश्च भविष्यंति नानादुःखप्रपीडिताः १२।
प्रयाससाध्यं सुकृतं शास्त्रेषु क्रियते द्विज ।
तस्मात्केऽपि करिष्यंति कलौ न सुकृतं जनाः १३।
सुकृतेषु विनष्टेषु प्रवृत्ते पापकर्मणि ।

सवंशाः प्रलयं सर्वे गमिष्यंति दुराशयाः १४।
स्वल्पश्रमैरल्पवित्तैरल्पकालैश्च सत्तम ।
यथा भवेन्महापुण्यं तद्वै कथय सूतज १५।
यस्योपदेशतः पुण्यं पापं वा कुर्वते जनाः ।
स तद्भागी भवेन्मर्त्य इति शास्त्रेषु निश्चितम् १६।
पुण्योपदेशः सदयः कैतवैश्च विवर्जितः ।
पापमार्गविरोधी च चत्वारः केशवोपमाः १७।
ज्ञानं संप्राप्य संसारे यः परेभ्यो न यच्छति ।
ज्ञानरूपी हरिस्तस्मै प्रसन्न इव नेक्षते १८।
ज्ञानरत्नैश्च रत्नैश्च परसंतोषकृन्नरः ।
स ज्ञेयः सुमतिर्नूनं नररूपधरो हरिः १९।
त्वमेव मुनिशार्दूल वेदवेदाङ्गपारगः ।
त्वदृते न हि वक्ताऽन्यो यतस्त्वं व्यासशासितः २०।
सूत उवाच-
धन्योऽसि त्वं मुनिश्रेष्ठ त्वमेव वैष्णवाग्रणीः ।

यतः समस्तलोकानां हितं वाञ्छसि सर्वदा २१।
शृणु शौनक वक्ष्यामि यत्त्वया श्रोतुमिच्छितम् ।
सर्वलोकहितार्थाय वैष्णवानां विशेषतः २२।
पृष्टो जैमिनिना सर्वं यदुवाच शृणुष्व तत् ।
महर्षिर्जैमिनिर्नाम योगाभ्यासरतः सदा २३।
प्रणम्य शिरसा व्यासं पप्रच्छ मुनिसत्तमः ।
जैमिनिरुवाच-
भगवन्सर्वधर्मज्ञ व्यास सत्यवती सुत २४।
कलौ कस्माद्भवेन्मोक्षस्तन्ममाचक्ष्व मूलतः ।
सूत उवाच-
जैमिनेर्वचनं श्रुत्वा व्यासः संतुष्टमानसः २५।
प्रारेभे मुनिशार्दूल कथां मंगलसंयुताम् ।
व्यास उवाच-
जैमिने मुनिशार्दूल धन्योऽसि त्वं महामते २६।
नारायणकथां श्रोतुं यतो वांछसि सर्वदा ।

सत्कथाश्रवणे बुद्धिर्यस्य यस्य प्रवर्तते २७।
तस्य तस्य भवेज्ज्ञानं ज्ञानं मोक्षप्रदं विदुः।
न वैष्णवकथा यस्मै रोचते पापिने भुवि २८।
वृथैव सृष्ट्वा विधिना भूमिर्भारवती कृता ।
कथायै जगती वक्तुं श्लाघ्यते वैष्णवैर्जनैः २९।
तां मिथ्यामिव यो वक्ति स ज्ञेयः पापिनां वरः ।
यस्मिन्दिने मुनिश्रेष्ठ श्रूयते न हरेः कथा ३०।
तद्दिनं दुर्दिनं मन्ये घनच्छन्नं न दुर्दिनम् ।
यत्र यत्र महीभागे वैष्णवी वर्तते कथा ३१।

सांनिध्यं तत्र भगवान्न जहाति कदाचन ।
यो वैष्णवकथारम्भे विघ्नकृन्मानवो भवेत् ३२।
तमेव शप्त्वा भगवान्दैवतैः सह गच्छति ।
प्रभावं वासुदेवस्य श्रुत्वा हृष्यंति ये जनाः ३३।
ज्ञेयास्त एव देवांशाः पूज्या दृश्याश्च सत्तमाः ।
नारायणप्रभावं ये श्रुत्वा चोपहसंति वै ३४।

ते विज्ञेया दानवांशा नरा नरकभागिनः ।
तत्र तीर्थानि सर्वाणि गङ्गादीनि द्विजोत्तम ३५।
देवर्षयश्च देवाश्च मुनयश्च तपोधनाः ।
शृण्वतां लोकसंघानां पापव्याधिविनाशनी ३६।
नारायणकथा यत्र वर्तते प्रतिवासरम् ।
मुने क्रियायोगसारं बह्वर्थं पापनाशनम् ३७।
नारायणकथोपेतं सेतिहासं निशामय ३८।
इति श्रीपाद्मे महापुराणे क्रियायोगसारे जैमिनिव्याससंवादे प्रथमोऽध्यायः १ ।

Roman transliteration

lakṣmīnāthapadāraviṃdayugalaṃ |
brahmeśvarādyāmaraśreṇīnamraśirolirolimā amalaṃ|
vaṃdāmahe saṃtatam |
bhaktyā yogimanastaḍāgasuṣamāsaṃdohapuṣyattamaṃ gaṅgāmbhomakaraṃ davindunikaraṃ saṃsāraduḥkhāpaham 1|
yo mūrtīrbahudhā vidhāya bhagavānrakṣannaśeṣaṃ jagadyatpādārcanatatparā na hi punarmajjaṃti viśvārṇave |
sarvaprāṇiḥrdaṃbujeṣu vasatiryasya prabhoḥ saṃtataṃ ramyakroḍavapurdharāya haraye devāya tasmai namaḥ 2|
vedebhya uddhṛtya samastadharmānyo'yaṃ purāṇeṣu jagāda devaḥ |
vyāsasvarūpeṇa jagaddhitāya vaṃdetametaṃ kamalā sametam 3|
ekadā munayaḥ sarve sarvalokahitaiṣiṇaḥ |
suramye naimiṣāraṇye goṣṭhīṃcakrurmanoramām 4|
tatrāṃtare mahātejā vyāsaśiṣyo mahāyaśāḥ |
sūtaḥ śiṣyagaṇairyuktaḥ samāyāto hariṃ smaran 5|
tamāyāṃtaṃ samālokya sūtaṃ śāstrārthapāragam |
nemuḥ sarve samutthāya śaunakādyāstapodhanāḥ 6|
so'pi tānsahasā bhaktyā munīnparamavaiṣṇavān |

nanāma daṃḍavadbhūmau sarvadharmavidāṃvaraḥ 7|
varāsane mahābuddhistairddatte munisattamaiḥ |
uvāsa ha munirmadhye sarvaiḥ śiṣyagaṇairvṛtaḥ 8|
tatropaviṣṭaṃ taṃ sūtaṃ śaunako munisattamaḥ |
baddhāñjalirimāṃ vācamuvāca vinayānvitaḥ 9|
śaunaka uvāca-
maharṣe sūta sarvajña kalikāle samāgate |
kenopāyena bhagavanbhūribhaktirbhavennṛṇām 10|
kalau sarve bhaviṣyaṃti pāpakarmaratā janāḥ |
vedavidyāvihīnāśca teṣāṃ śreyaḥ kathaṃ bhavet 11|

kalāvannagatāḥ prāṇā lokāḥ svalpāyuṣastathā |
nirdhanāśca bhaviṣyaṃti nānāduḥkhaprapīḍitāḥ 12|
prayāsasādhyaṃ sukṛtaṃ śāstreṣu kriyate dvija |
tasmātke'pi kariṣyaṃti kalau na sukṛtaṃ janāḥ 13|
sukṛteṣu vinaṣṭeṣu pravṛtte pāpakarmaṇi |

savaṃśāḥ pralayaṃ sarve gamiṣyaṃti durāśayāḥ 14|
svalpaśramairalpavittairalpakālaiśca sattama |
yathā bhavenmahāpuṇyaṃ tadvai kathaya sūtaja 15|
yasyopadeśataḥ puṇyaṃ pāpaṃ vā kurvate janāḥ |
sa tadbhāgī bhavenmartya iti śāstreṣu niścitam 16|
puṇyopadeśaḥ sadayaḥ kaitavaiśca vivarjitaḥ |
pāpamārgavirodhī ca catvāraḥ keśavopamāḥ 17|
jñānaṃ saṃprāpya saṃsāre yaḥ parebhyo na yacchati |
jñānarūpī haristasmai prasanna iva nekṣate 18|
jñānaratnaiśca ratnaiśca parasaṃtoṣakṛnnaraḥ |
sa jñeyaḥ sumatirnūnaṃ nararūpadharo hariḥ 19|
tvameva muniśārdūla vedavedāṅgapāragaḥ |
tvadṛte na hi vaktā'nyo yatastvaṃ vyāsaśāsitaḥ 20|
sūta uvāca-
dhanyo'si tvaṃ muniśreṣṭha tvameva vaiṣṇavāgraṇīḥ |

yataḥ samastalokānāṃ hitaṃ vāñchasi sarvadā 21|
śṛṇu śaunaka vakṣyāmi yattvayā śrotumicchitam |
sarvalokahitārthāya vaiṣṇavānāṃ viśeṣataḥ 22|
pṛṣṭo jaimininā sarvaṃ yaduvāca śṛṇuṣva tat |
maharṣirjaiminirnāma yogābhyāsarataḥ sadā 23|
praṇamya śirasā vyāsaṃ papraccha munisattamaḥ |
jaiminiruvāca-
bhagavansarvadharmajña vyāsa satyavatī suta 24|
kalau kasmādbhavenmokṣastanmamācakṣva mūlataḥ |
sūta uvāca-
jaiminervacanaṃ śrutvā vyāsaḥ saṃtuṣṭamānasaḥ 25|
prārebhe muniśārdūla kathāṃ maṃgalasaṃyutām |
vyāsa uvāca-
jaimine muniśārdūla dhanyo'si tvaṃ mahāmate 26|
nārāyaṇakathāṃ śrotuṃ yato vāṃchasi sarvadā |

satkathāśravaṇe buddhiryasya yasya pravartate 27|
tasya tasya bhavejjñānaṃ jñānaṃ mokṣapradaṃ viduḥ|
na vaiṣṇavakathā yasmai rocate pāpine bhuvi 28|
vṛthaiva sṛṣṭvā vidhinā bhūmirbhāravatī kṛtā |
kathāyai jagatī vaktuṃ ślāghyate vaiṣṇavairjanaiḥ 29|
tāṃ mithyāmiva yo vakti sa jñeyaḥ pāpināṃ varaḥ |
yasmindine muniśreṣṭha śrūyate na hareḥ kathā 30|
taddinaṃ durdinaṃ manye ghanacchannaṃ na durdinam |
yatra yatra mahībhāge vaiṣṇavī vartate kathā 31|
sāṃnidhyaṃ tatra bhagavānna jahāti kadācana |
yo vaiṣṇavakathārambhe vighnakṛnmānavo bhavet 32|
tameva śaptvā bhagavāndaivataiḥ saha gacchati |
prabhāvaṃ vāsudevasya śrutvā hṛṣyaṃti ye janāḥ 33|
jñeyāsta eva devāṃśāḥ pūjyā dṛśyāśca sattamāḥ |
nārāyaṇaprabhāvaṃ ye śrutvā copahasaṃti vai 34|

te vijñeyā dānavāṃśā narā narakabhāginaḥ |
tatra tīrthāni sarvāṇi gaṅgādīni dvijottama 35|
devarṣayaśca devāśca munayaśca tapodhanāḥ |
śṛṇvatāṃ lokasaṃghānāṃ pāpavyādhivināśanī 36|
nārāyaṇakathā yatra vartate prativāsaram |
mune kriyāyogasāraṃ bahvarthaṃ pāpanāśanam 37|
nārāyaṇakathopetaṃ setihāsaṃ niśāmaya 38|
iti śrīpādme mahāpurāṇe kriyāyogasāre jaiminivyāsasaṃvāde prathamo'dhyāyaḥ 1 |

English translation

Salutation to Śrī Gaṇeśa . Now is commenced the Kriyāyogasārakhaṇḍa.

1. We devoutly, constantly salute the pair of the lotus-like feet of Lakṣmī 's lord, which is crowned with the bees of the heads that are bowing down, of the line of the gods like Brahmā , which very much nourishes the mass of the exquisite beauty of the lakes of the minds of the meditating saints, which has the mass of the drops of the honey of the water of Gaṅgā , and which removes the afflictions of the mundane existence.

2. Salutation to that god Viṣṇu who, the lord, taking up various forms protects the entire world, those who are highly devoted to worshipping whose feet never plunge into the universal ocean, of whom, the residence is continuously in the lotuslike hearts of all living beings, and who takes up the form of a hog.

3. I salute this (Viṣṇu) along with Lakṣmī, who, the god, spoke in the form of Vyāsa in (i.e. through) the Purāṇa the practices after having taken them out from the Vedas for the good of the world.

4-6. Once all sages, desiring the good of the world, had an interesting chat in the very charming Naimiṣāraṇya . In the meanwhile, Sūta , the very lustrous and glorious disciple of Vyāsa, came there recollecting Viṣṇu. All ascetics like Śaunaka , seeing Sūta, master of the meaning of holy texts, coming there, rose and saluted him.

7-9. He, the best among those who know religious practices, also suddenly and devoutly saluted, (after prostrating himself) like a staff on the ground, the sages, the great devotees of Viṣṇu. Surrounded by all the groups of his disciples, the very intelligent one sat among the sages on an excellent seat offered by the best sages. Śaunaka, the best sage, full of modesty and joining the palms of his hands, said these words to him, seated there:

Śaunaka said :

10-12. O Sūta, O revered one, O omniscient great sage, by what means would men have great devotion for Viṣṇu when the Kali age has arrived? In the Kali (age) all men will be engaged in doing sins; will be devoid of Vedic learning. How would they achieve their (spiritual) good? In the Kali (age) man's life is dependent on food. Similarly people are short-lived. So also they will be poor and troubled by various miseries.

13-16. O brāhmaṇa , whatever good act is told in the holy texts is accomplished with effort. Therefore, men will not at all do acts in the Kali (age). The wicked-hearted ones will, along with members of their families, meet with destruction when good acts have vanished (and) sinful acts have commenced. O best one, O son of Sūta, tell how great religious merit would be possible with very small exertion, little wealth and within a short time. It is decided in the holy texts that he, due to whose advice, men

perform (acts of) sin or (of) virtue, would partake of (the fruits of) them.

17-20. The four—givers of good advice, the kind ones, those free from deceitfulness and those opposing the sinful way—are comparable to Viṣṇu. Viṣṇu of the form of knowledge does not look pleasingly at him who, having obtained knowledge in the mundane existence, does not give it to others. That man, delighting others by means of gems of knowledge and (other) gems, should be known as very intelligent and as Viṣṇu having a human form. O best sage, you have mastered the Vedas and the Vedāṅgas . There is no other teacher than you, since you are taught by Vyāsa.

Sūta said :

21-24a. O best sage, you are fortunate. You alone are the chief of Viṣṇu's devotees, since you always desire the good of the people. O Śaunaka, listen. For the good of all the people, especially for that of Viṣṇu's devotees, I shall tell you what you desired to hear. Listen to all that (Vyāsa) said when asked by Jaimini . The great sage Jaimini, always engaged in the practice of abstract meditation, bowing his head, saluted Vyāsa.

Jaimini said :

24b-25a. O revered one, O you who know all religious practices, O son of Satyavati , tell me from the beginning by what means salvation would be (obtained) in Kali (age).

Sūta said :

25b. O best sage, hearing the words of Jaimini, Vyāsa, with his mind pleased, commenced the propitious tale:

Vyāsa said :

26a-33a. O Jaimini, O best sage, O very intelligent one, you are fortunate, since you always desire to listen to the story of Viṣṇu. Whosoever has a mind to listen to a good story, would have knowledge; and they look upon knowledge as giving salvation. The creator has in vain made the earth to have a burden by creating him, the sinner, who does not like the story of Viṣṇu. The devotees of Viṣṇu are proud of narrating Viṣṇu's tale on the earth. O best sage, that day on which the story of Viṣṇu is not heard, is a bad day, and not that day which is covered with clouds. The lord never abandons being present there on whichever portion of the earth the story of Viṣṇu exists (i.e. is narrated). Having cursed the man who brings in an obstacle when the story of Viṣṇu is commenced, the lord, along with deities goes (away).

33b-38. Those men who are delighted on hearing the glory of Viṣṇu, should be known as portions of gods. They, the best ones, should be looked upon as fit to be honoured. Those men who on hearing the story of Viṣṇu, laugh at (it), should be known as portions of demons. They partake of (i.e. live in) hell. O best brāhmaṇa, at that place where Viṣṇu's story which removes the sinful ailments of the people that listen to it, is (told) everyday, all the holy places like Gaṅgā, the divine sages, deities, sages having penance as their wealth, stay. O sage, listen to this Essence of the Yoga by Works which is very significant and which destroys sins, along with the story of Viṣṇu and Itihāsa .

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 2

Characteristic Marks of a Vaiṣṇava

Chapter 669 of 693 · 112 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
सृष्टेरादौ महाविष्णुः सिसृक्षुः सकलं जगत् ।
स्रष्टा पाता च संहर्ता त्रिमूर्तिरभवत्स्वयम् १।
सृष्ट्यर्थमस्य जगतः ससर्ज ब्रह्मसंज्ञकम् ।
दक्षिणां गतआत्मानमात्मना श्रेष्ठपूरुषः २।
ततस्तु पालनार्थाय जगतो जगतीपतिः ।
विष्णुं ससर्ज वामांशान्निजांशं केशवं मुने ३।
अथ संहरणार्थाय जगतो रुद्रमव्ययम् ।
मुने ससर्ज मध्यांगात्कृतपद्मालयः प्रभुः ४।
रजः सत्वं तमश्चेति पुरुषं त्रिगुणात्मकम् ।
वदंति केचिद्ब्रह्माणं विष्णुं केचिच्च शंकरम् ५।
एको विष्णुस्त्रिधा भूत्वा सृजत्यत्ति च पाति च ।
तस्माद्भेदो न कर्त्तव्यस्त्रिषु लोकेषु सत्तमैः ६।
आद्या प्रकृतिरेतस्य महाविष्णोः परात्मनः ।
निदानंभूतविश्वस्य विद्या विद्येति गीयते ७।

भावाभावस्वरूपा सा जगद्धेतुः सनातनी ।
ब्राह्मी लक्ष्मीरम्बिकेति त्रिमूर्तिः सहसाऽभवत् ८।
सृष्टिस्थितिविनाशेषु यां नियोज्य ततो मुने ।
आद्यां चैवाद्यपुरुषस्तत्रैवांतरधीयत ९।
यस्याज्ञया ततो ब्रह्मा महाभूतान्ससर्ज ह ।
पृथिव्याकाशवाय्वंबु वह्नीन्पञ्चसमाधिना १०।
भूर्भुवः स्वस्तथा चैव महश्चैव जनस्तथा ।
तपश्च सत्यमित्यादीन्सृष्टवान्कमलासनः ११।
अतलं सृष्टवान्ब्रह्मा ततोऽधोवितलं द्विज ।
ततोऽधःसुतलं चैव ततोऽधश्च तलातलम् १२।
महातलमधस्तस्मात्ततोऽधश्च रसातलम् ।
तस्मादधश्च पातालं लोकानेवं यथाक्रमम् १३।
देवतानांनिवासार्थं रत्नसानुं महागिरिम् ।
सृष्टवान्पृथिवीमध्ये जाम्बूनदसमुज्ज्वलम् १४।
मंदरं चरमं चैव त्रिकूटमुदयाचलम् ।

अन्यांश्च पर्वतांश्चैव सृष्टवान्विविधानपि १५।
लोकालोकस्ततश्चैव तन्मध्ये सप्तसागराः ।
सप्तद्वीपाश्च विप्रेन्द्र परमेश स्वयंभुवा १६।
जम्बुद्वीपो द्विजश्रेष्ठ द्वीपश्च प्लक्षसंज्ञितः ।
विज्ञेयो द्विगुणस्तस्माच्छाल्मलो द्विगुणस्ततः १७।
ते च प्लक्षादयो द्वीपाः सर्वभाग समन्विताः ।
समस्तगुणसंयुक्ता देवदेवर्षिमूर्तयः १८।
सप्तद्वीपा इमे विप्र सप्तसागरवेष्टिताः ।
तेषां नामानि वक्ष्यामि सागराणां निशामय १९।
लवणेक्षु सुरा सर्पिर्दधिदुग्धजलांतकाः ।
एते समुद्रा देवर्षे पूर्वस्माच्च परः पराः २०।
विज्ञेया द्विगुणाः सर्व आलोकालोकपर्वताः ।
द्वीपेद्वीपे ततो ब्रह्मा वृक्षगुल्मलतादिकान् २१।
तिर्यग्योनिगताञ्जन्तून्सृष्टवान्द्विजसत्तम ।
अथ देवान्मनुष्यांश्च नागान्विद्याधरांस्तथा २२।

क्रमात्ससर्ज पुत्रांश्च ततो दक्षादिकान्मुनीन् ।
ब्रह्मक्षत्त्रियविट्शूद्रानन्यांश्चैवांत्यजांस्तथा २३।
तेषां च वर्तनादीनि सृष्टवान्स प्रजापतिः ।
हेमाद्रि दक्षिणं यद्वै विंध्याद्रेरुत्तरं तथा २४।
आहुस्तद्भारतं वर्षं शुभाशुभफलप्रदम् ।
आसाद्य भारते वर्षे ये जन्मनि नरोत्तमाः २५।
धर्मकर्माणि कुर्वंति ते सर्वे केशवोपमाः ।
कर्मभूमौ कृतं कर्म शुभं वाशुभमेव वा २६।
तत्फलं भुंजते लोको भोगभूमिषु सत्तम ।
कर्मभूमिं समागत्य यो धर्मकर्मसूद्यतः २७।
न च तेन समः कोऽपि त्रिषुलोकेषु विद्यते ।
तस्य स्यात्सफलं जन्म जीवितं च सुजीवितम् २८।
श्रीनारायणसेवायां मतिर्यस्य न विद्यते ।
जन्मकोट्यर्जितैः पुण्यैः संसारैकाधिनायके २९।
नारायणे देवदेवे भक्तिः स्यात्सुदृढा नृणाम् ।

समस्तसुखदश्चापि स श्लाघ्यो निर्भयोऽपि च ३०।
त्याज्यः स देशः सहसा नातिष्ठेद्यत्र वैष्णवः ।
जन्मांतरार्जितं पापं स्वल्पं वा यदि वा बहु ३१।
तत्क्षणात्क्षयमाप्नोति भगवद्भक्तदर्शनात् ।
वैष्णवांघ्रिजलं यस्तु समस्तपातकापहम् ३२।
वहेत्स्वशिरसा भक्त्या गङ्गास्नानेन तस्य किम् ।
मुहुर्तमपि यः कुर्यात्सङ्गं भागवतैः सह ३३।
स मुच्यते सर्वपापैर्ब्रह्महत्यामुखैरपि ।
धर्मकर्माणि विप्रेन्द्र क्रियंते यानि कानि च ३४।

भगवद्भक्तपुरतस्तानि स्युरक्षयाणि च ।
मुहुर्तं वा मुहुर्तार्द्धं यत्र तिष्ठंति वैष्णवाः ३५।
सत्यं सत्यं पुनः सत्यं तत्तीर्थं तत्तपोवनम् ।
अन्नं वा सलिलं वापि फलं वा वैष्णवाय च ३६।
यत्किंचिद्दीयते विप्र तद्दानमक्षयं भवेत् ।
समस्तदेवतारूपो वैष्णवः परिकीर्तितः ३७।

स चेत्संतोषितो येन तोषिताः सर्वदेवताः ।
संसारेऽस्मिन्महाघोरे नानादुःखसमन्विते ३८।
भगवद्भक्तपुरुषः कदाचिन्नावसीदति ।
तस्मात्त्वमपि विप्रेन्द्र क्रियायोगेन केशवम् ३९।
समाराध्य सदा भक्त्या व्रज विष्णोः पदं परम् ।
सूत उवाच-
तदेतद्वचनं श्रुत्वा कानीनस्य महात्मनः ४०।
शिरसांजलिमादाय जैमिनिः पर्यपृच्छत ।
जैमिनिरुवाच-
भगवद्भक्तमाहात्म्यं त्वया प्रोक्तं पुनः पुनः ४१।
गुरो किं लक्षणं तेषां तत्सर्वं ब्रूहि सांप्रतम् ।
कथं वा वैष्णवा लोका ज्ञातव्या मुनिसत्तम ४२।
आदितो ब्रूहि तत्सर्वं यदि ते मय्यनुग्रहः ।
व्यास उवाच-।
मधुकैटभयोः पूर्वं हतयोर्वेधसा स्वयम् ४३।

पृष्टो यदाह भगवांस्तन्निशामय वेद्म्यहम् ।
कल्पांते रुद्ररूपेण संहार्य सकलं जगत् ४४।
स्वयमेकश्च भगवान्सुष्वाप योगमायया ।
सुप्ते तस्मिन्भगवति योगनिद्रा विमोहिते ।
अभवत्पृथिवी सर्वा सलिलौघ परिप्लुता ४५।
अतो ब्रह्मा जगत्स्रष्टा तन्नाभिकमलोपरि ।
तमादिपुरुषं ध्यात्वा तस्थौ तद्गतमानसः ४६।
तस्मिन्काले महाघोरे विष्णोः कर्णमलाद्द्विज ।
जातौ महासुरौ घोरौ मधुकैटभसंज्ञितौ ४७।
अंतरिक्षे भ्रमंतौ तौ दानवावतिदारुणौ ।
श्रीविष्णोर्नाभिकमले ब्रह्माणं तावपश्यताम् ४८।
तं हंतुमथ दैत्यौ तौ महाबलपराक्रमौ ।
उद्यमं चक्रतुर्विप्र क्रोधसंरक्तलोचनौ ४९।
ततो ब्रह्मा जगत्स्रष्टा विचिंत्य तद्वधं हृदा ।
योगनिद्रां भगवतीं तुष्टाव श्लक्ष्णया गिरा ५० 7.2.50।

तस्य स्तवं समाकर्ण्य ब्रह्मणः परमेष्ठिनः ।
उवाचेति वचः प्रीत्या किं तेऽभिमतमुच्यताम् ५१।

ब्रह्मोवाच-
अत्युग्रदानवावेतौ हंतुं मां कृतनिश्चयौ ।
मायया मोहय क्षिप्रं त्रातारमच्युतं त्यज ५२।
ततो भागवती निद्रा महाविष्णुं तमत्यजत् ।
दानवाभ्यां ततस्ताभ्यामंतरिक्षे कृपामयः ५३।
युयुधे बाहुयुद्धेन शरणागतवत्सलः ।
पञ्चवर्षसहस्राणि कृत्वा युद्धं सुदारुणम् ५४।
विजयं नागमत्कोऽपि न च कोऽपि पराभवम् ।
अथ तौ दानवौ तत्र महामायाविमोहितौ ५५।
वरं वृण्विति चास्मत्तोऽगदतां केशवं प्रति ।
ततः प्रहस्य देवेश उवाचेति वचो द्विज ५६।
यदि तुष्टौ च वां दैत्यौ मद्वध्यौ भवतं द्रुतौ ।
ततस्तौ दानवौ घोरौ भगवंतं जनार्दनम् ५७।

इत्यूचतुर्महामायौ महामायाविमोहितौ ।
अयमेव वरो दत्तो भवते नात्र संशयः ५८।
मारयावां विना वारि मही यत्र जनार्द्दन ।
महासुरौ ततस्तौ तु आनीय जघनं प्रति ५९।
निहतौ सहसा विप्र चित्रया चक्रधारया ।
चक्रिणा निहतौ दृष्ट्वा दानवौ मधुकैटभौ ।
तुष्टाव देवदेवेशं ब्रह्मा विगतसाध्वसः ६०।
ब्रह्मोवाच-
नमो नमस्ते परमेश्वराय प्रपन्नसर्वार्तिविनाशनाय ।
नमो नमस्ते त्रिगुणात्मकाय नारायणायामितविक्रमाय ६१।
त्वत्पादपाथोजयुगं प्रपन्ना जनाः क्वचिन्नो विपदं मनुष्याः ।
एतन्मया ज्ञातमनंतकीर्ते सद्यो हृतेयं महती ममापत् ६२।
योगेश्वरोऽसि सदयोऽसि जगत्त्रयेश त्वं देवदेवशरणागतपालकेश ।
त्वं निर्द्वयोऽरिनिकरस्य विनाशनेषु यद्भक्षितोऽहमसुरौ निहतौ त्वयैतौ ६३।
यद्यप्यत्यंतकठिनौ मधुकैटभौ तौ मन्ये तथापि स्वजनाविह चेतसाहम् ।

यस्मात्स्वजीवनविनाश वरप्रदानैः संतोषितोऽखिलशुभप्रद ईश्वरस्त्वम् ६४।
रम्यं जगत्त्रयमिदं पुरुषस्य तस्य नश्यंति सर्वरिपवः स्वकुलैः समेताः ।
वृद्धिं व्रजंति सुहृदोऽखिलबांधवाश्च यं पश्यसि त्वममरेश दयाभिरत्र ६५।
लक्ष्मीमुखांबुज मधुव्रत देवदेव संसारलोकभयशोकविनाशकारिन् ।
त्वच्चारुपादकमलद्वयमाश्रयंतं मां पाहि नाथ कृपया सततं नमस्ते ६६।
प्रसीद पुण्डरीकाक्ष प्रसीद कमलेश्वर ।
प्रसीद सर्वभूतेश विश्वंभर नमोस्तु ते ६७।
नमस्ते भक्ततुष्टाय नमस्ते भक्तिदायिने ।
नमस्ते ज्ञानरूपाय शरणं मे भवानघ ६८।
नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं नमोनमः ।

परित्राहि परित्राहि परित्राहि जगन्मय ६९।
व्यास उवाच-
एतैरन्यैरपि स्तोत्रैर्ब्रह्मणा लोककारिणा ।
स्तुतः स देवो भगवान्परमां प्रीतिमाययौ ७०।
श्रीभगवानुवाच -

स्तोत्रेणानेन ते भक्त्या तुष्टोऽस्मि कमलासन ।
किमस्त्यभिमतं ब्रूहि तत्ते दास्याम्यहं भुवि ७१।
ब्रह्मोवाच-
यदि तुष्टोऽसि देवेश करुणाब्धे जगन्मय ।
नापदस्तव भक्तानां भवंत्विति वरो मम ७२।
श्रीभगवानुवाच-
एवमस्तु सुरश्रेष्ठ दत्तोऽयं ते मया वरः ।
मद्भक्तस्य कदाप्यापन्न भवेत्क्षितिमण्डले ७३।
वैष्णवानां शरीरेषु सततं निवसाम्यहम् ।
लभंते नापदस्तस्मात्कदाचिद्वैष्णवा नराः ७४।
ब्रह्मोवाच-।
सर्वमेव जगन्नाथ त्वया दत्तं न संशयः ।
यद्येतौ च महादैत्यौ संग्रामे विनिपातितौ ७५।
कियत्कालं समासाद्य स्तोत्रेणानेन वै प्रभो ।
स्तौति त्वां परया भक्त्या तस्य त्राता भविष्यसि ७६।

अहो ध्यानैरपि ध्यातुं देवैस्त्वं न हि शक्यसे ।
स त्वं वैष्णवदेहेषु भ्रमसीत्यद्भुतं महत् ७७।
क्षणमात्रमपि स्वामिंस्त्वयि तुष्टेन किं भवेत् ।
स त्वं वैष्णवसंगेन भ्रमसीत्यद्भुतं महत् ७८।
के वैष्णवाः कैटभारे किं वा तेषां च लक्षणम् ।
कथं ज्ञेयास्तु ते सर्वे तन्मे कथय केशव ७९।
श्रीभगवानुवाच-
वैष्णवानां लक्षणानि कल्पकोटिशतैरपि ।
सम्यग्वक्तुं न शक्तोऽस्मि संक्षेपाच्छृणु सत्तम ८०।
संसारो वैष्णवाधीनो देवा वैष्णवपालिताः ।
अहं च वैष्णवाधीनस्तस्माच्छ्रेष्ठाश्च वैष्णवाः ८१।
क्षणमात्रमपि ब्रह्मन्विहाय वैष्णवं जनम् ।
तिष्ठामि नाहमन्यत्र वैष्णवा मम बांधवाः ८२।
कामक्रोधविहीना ये हिंसादंभविवर्जिताः ।
लोभमोहविहीनाश्च ज्ञेयास्ते वैष्णवा जनाः ८३।

अमत्सरा दयायुक्ताः सर्वभूतहितैषिणः ।
सत्योक्तिभाषिणश्चैव विज्ञेयास्ते च वैष्णवाः ८४।
धर्मोपदेशिनश्चैव धर्माचारधरास्तथा ।

गुरुशुश्रूषिणश्चैव विज्ञेयास्ते च वैष्णवाः ८५।
समानं ये च पश्यन्ति त्वां च मां च महेश्वरम् ।
कुर्वन्ति पूजामतिथेर्ज्ञेयास्ते वैष्णवा जनाः ८६।
वेदविद्यानिरुक्ता ये विप्र भक्तिरताः सदा ।
नपुंसकाः परस्त्रीषु ज्ञेयास्ते वैष्णवा जनाः ८७।
एकादशीव्रतं ये च भक्तिभावेन कुर्वते ।
गायंति मम नामानि ज्ञेयास्ते वैष्णवा जनाः ८८।
देवायतनकर्तारस्तुलसीमाल्यधारकाः ।
पद्माक्षधारिणो ये च ज्ञेयास्ते वैष्णवा जनाः ८९।
शङ्खचक्रगदापद्मैरङ्कितानि ममायुधैः ।
ब्रह्मन्येषां शरीराणि ज्ञेयास्ते वैष्णवा जनाः ९०।
धात्रीफलस्रजो येषां गलेषु कमलासन ।

मां पूजयंति तत्पत्रैर्ज्ञेयास्ते वैष्णवा जनाः ९१।
तुलसीमूलमृद्भिश्च तिलकानि नयंति ये ।
तुलसीकाष्ठपंकैश्च ज्ञेयास्ते वैष्णवा जनाः ९२।
गङ्गास्नानरता ये च गङ्गानामपरायणाः ।
गङ्गामाहात्म्यवक्तारो ज्ञेयास्ते वैष्णवा जनाः ९३।
शालग्रामशिला येषां गृहे वसति सर्वदा ।
शास्त्रं भागवतं चैव ज्ञेयास्ते वैष्णवा जनाः ९४।
संमार्जयंति ये नित्यं मम स्थानानि सत्तम ।
दीपं यच्छंति तत्रैव ज्ञेयास्ते वैष्णवा जनाः ९५।
शीर्णं मन्मंदिरं ये च कुर्वन्ति नूतनं पुनः ।
तत्रायतनशोभां च ज्ञेयास्ते वैष्णवा जनाः ९६।
अभयं ये च यच्छन्ति भीरुभ्यश्चतुरानन ।
विद्यादानं च विप्रेभ्यो ज्ञेयास्ते वैष्णवा जनाः ९७।
मत्पादसलिलैर्येषां सिक्तानि मस्तकानि च ।
मम नैवेद्यमश्नन्ति ज्ञेयास्ते वैष्णवा जनाः ९८।

क्षुत्तृट्प्रपीडितेभ्यश्च ये यच्छंत्यन्नमंबु च ।
कुर्युर्ये योगशुश्रूषां ज्ञेयास्ते वैष्णवा जनाः ९९।
आरामकारिणो ये च पिप्पलारोहिणोऽपि च ।
गोसेवां ये च कुर्वन्ति ज्ञेयास्ते वैष्णवा जनाः १०० 7.2.100।
अत्यन्तभक्ता ये ब्रह्मन्पितृयज्ञं प्रकुर्वते ।
कुर्वन्ति दीनशुश्रूषां ज्ञैयास्ते वैष्णवा जनाः १०१।
तडागग्रामकर्तारः कन्यादानरताश्च ये ।
सेवंते श्वशुरौ ये च ज्ञेयास्ते वैष्णवा जनाः १०२।
सेवंते ज्येष्ठभगिनीं ज्येष्ठभ्रातरमेव च ।
परनिंदां न कुर्वंति ज्ञेयास्ते वैष्णवा जनाः १०३।
वैष्णवेषु गुणाः सर्वे दोषलेशो न विद्यते ।

तस्माच्चतुर्मुख त्वं च वैष्णवो भव सांप्रतम् १०४।
समाराधय मां नित्यं क्रियायोगैः प्रजापते।
सर्वमेवाशु भद्रं ते भविष्यति न संशयः १०५।
देवस्वं ब्राह्मणद्रव्यं परस्वं च चतुर्मुख।

पश्यन्ति विषवच्चे च ज्ञेयास्ते वैष्णवा जनाः १०६।
पाखंडभक्तिरहिताः शिवभक्तिपरायणाः।
चतुर्द्दशीव्रतरता ज्ञेयास्ते वैष्णवा जनाः १०७।
बहुनात्र किमुक्तेन भाषितेन पुनः पुनः।
ममार्चां ये च कुर्वंति विज्ञेयास्ते च वैष्णवाः १०८।
भूयः पूर्वस्थितमिव सृज्यतां सकलं जगत्।
इत्युक्त्वांतर्द्दधे देवस्तत्रैव परमेश्वरः १०९।
ततस्तु पूर्ववद्ब्रह्मा सृष्टवान्सकलं जगत्।
क्रियायोगैर्हरिं चेष्ट्वा जगाम परमं पदम् ११०।
ये पठंती ममध्यायं भक्त्या नारायणाग्रतः।
सर्वपापविनिर्मुक्ता अन्ते यान्ति हरेर्गृहम् १११।
इति श्रीपाद्मे महापुराणे क्रियायोगसारे द्वितीयोऽध्यायः २।

Roman transliteration

vyāsa uvāca-
sṛṣṭerādau mahāviṣṇuḥ sisṛkṣuḥ sakalaṃ jagat |
sraṣṭā pātā ca saṃhartā trimūrtirabhavatsvayam 1|
sṛṣṭyarthamasya jagataḥ sasarja brahmasaṃjñakam |
dakṣiṇāṃ gataātmānamātmanā śreṣṭhapūruṣaḥ 2|
tatastu pālanārthāya jagato jagatīpatiḥ |
viṣṇuṃ sasarja vāmāṃśānnijāṃśaṃ keśavaṃ mune 3|
atha saṃharaṇārthāya jagato rudramavyayam |
mune sasarja madhyāṃgātkṛtapadmālayaḥ prabhuḥ 4|
rajaḥ satvaṃ tamaśceti puruṣaṃ triguṇātmakam |
vadaṃti kecidbrahmāṇaṃ viṣṇuṃ kecicca śaṃkaram 5|
eko viṣṇustridhā bhūtvā sṛjatyatti ca pāti ca |
tasmādbhedo na karttavyastriṣu lokeṣu sattamaiḥ 6|
ādyā prakṛtiretasya mahāviṣṇoḥ parātmanaḥ |
nidānaṃbhūtaviśvasya vidyā vidyeti gīyate 7|

bhāvābhāvasvarūpā sā jagaddhetuḥ sanātanī |
brāhmī lakṣmīrambiketi trimūrtiḥ sahasā'bhavat 8|
sṛṣṭisthitivināśeṣu yāṃ niyojya tato mune |
ādyāṃ caivādyapuruṣastatraivāṃtaradhīyata 9|
yasyājñayā tato brahmā mahābhūtānsasarja ha |
pṛthivyākāśavāyvaṃbu vahnīnpañcasamādhinā 10|
bhūrbhuvaḥ svastathā caiva mahaścaiva janastathā |
tapaśca satyamityādīnsṛṣṭavānkamalāsanaḥ 11|
atalaṃ sṛṣṭavānbrahmā tato'dhovitalaṃ dvija |
tato'dhaḥsutalaṃ caiva tato'dhaśca talātalam 12|
mahātalamadhastasmāttato'dhaśca rasātalam |

tasmādadhaśca pātālaṃ lokānevaṃ yathākramam 13|
devatānāṃnivāsārthaṃ ratnasānuṃ mahāgirim |
sṛṣṭavānpṛthivīmadhye jāmbūnadasamujjvalam 14|
maṃdaraṃ caramaṃ caiva trikūṭamudayācalam |

anyāṃśca parvatāṃścaiva sṛṣṭavānvividhānapi 15|
lokālokastataścaiva tanmadhye saptasāgarāḥ |
saptadvīpāśca viprendra parameśa svayaṃbhuvā 16|
jambudvīpo dvijaśreṣṭha dvīpaśca plakṣasaṃjñitaḥ |
vijñeyo dviguṇastasmācchālmalo dviguṇastataḥ 17|
te ca plakṣādayo dvīpāḥ sarvabhāga samanvitāḥ |
samastaguṇasaṃyuktā devadevarṣimūrtayaḥ 18|
saptadvīpā ime vipra saptasāgaraveṣṭitāḥ |
teṣāṃ nāmāni vakṣyāmi sāgarāṇāṃ niśāmaya 19|
lavaṇekṣu surā sarpirdadhidugdhajalāṃtakāḥ |
ete samudrā devarṣe pūrvasmācca paraḥ parāḥ 20|
vijñeyā dviguṇāḥ sarva ālokālokaparvatāḥ |
dvīpedvīpe tato brahmā vṛkṣagulmalatādikān 21|
tiryagyonigatāñjantūnsṛṣṭavāndvijasattama |
atha devānmanuṣyāṃśca nāgānvidyādharāṃstathā 22|

kramātsasarja putrāṃśca tato dakṣādikānmunīn |
brahmakṣattriyaviṭśūdrānanyāṃścaivāṃtyajāṃstathā 23|
teṣāṃ ca vartanādīni sṛṣṭavānsa prajāpatiḥ |
hemādri dakṣiṇaṃ yadvai viṃdhyādreruttaraṃ tathā 24|
āhustadbhārataṃ varṣaṃ śubhāśubhaphalapradam |
āsādya bhārate varṣe ye janmani narottamāḥ 25|
dharmakarmāṇi kurvaṃti te sarve keśavopamāḥ |
karmabhūmau kṛtaṃ karma śubhaṃ vāśubhameva vā 26|
tatphalaṃ bhuṃjate loko bhogabhūmiṣu sattama |
karmabhūmiṃ samāgatya yo dharmakarmasūdyataḥ 27|
na ca tena samaḥ ko'pi triṣulokeṣu vidyate |
tasya syātsaphalaṃ janma jīvitaṃ ca sujīvitam 28|
śrīnārāyaṇasevāyāṃ matiryasya na vidyate |
janmakoṭyarjitaiḥ puṇyaiḥ saṃsāraikādhināyake 29|
nārāyaṇe devadeve bhaktiḥ syātsudṛḍhā nṛṇām |

samastasukhadaścāpi sa ślāghyo nirbhayo'pi ca 30|
tyājyaḥ sa deśaḥ sahasā nātiṣṭhedyatra vaiṣṇavaḥ |
janmāṃtarārjitaṃ pāpaṃ svalpaṃ vā yadi vā bahu 31|
tatkṣaṇātkṣayamāpnoti bhagavadbhaktadarśanāt |
vaiṣṇavāṃghrijalaṃ yastu samastapātakāpaham 32|
vahetsvaśirasā bhaktyā gaṅgāsnānena tasya kim |
muhūrtamapi yaḥ kuryātsaḍgaṃ bhāgavataiḥ saha 33|
sa mucyate sarvapāpairbrahmahatyāmukhairapi |
dharmakarmāṇi viprendra kriyaṃte yāni kāni ca 34|
bhagavadbhaktapuratastāni syurakṣayāṇi ca |
muhūrttaṃ vā muhūrtārddhaṃ yatra tiṣṭhaṃti vaiṣṇavāḥ 35|
satyaṃ satyaṃ punaḥ satyaṃ tattīrthaṃ tattapovanam |
annaṃ vā salilaṃ vāpi phalaṃ vā vaiṣṇavāya ca 36|
yatkiṃciddīyate vipra taddānamakṣayaṃ bhavet |
samastadevatārūpo vaiṣṇavaḥ parikīrtitaḥ 37|

sa cetsaṃtoṣito yena toṣitāḥ sarvadevatāḥ |
saṃsāre'sminmahāghore nānāduḥkhasamanvite 38|
bhagavadbhaktapuruṣaḥ kadācinnāvasīdati |
tasmāttvamapi viprendra kriyāyogena keśavam 39|
samārādhya sadā bhaktyā vraja viṣṇoḥ padaṃ param |
sūta uvāca-
tadetadvacanaṃ śrutvā kānīnasya mahātmanaḥ 40|
śirasāṃjalimādāya jaiminiḥ paryapṛcchata |
jaiminiruvāca-
bhagavadbhaktamāhātmyaṃ tvayā proktaṃ punaḥ punaḥ 41|
guro kiṃ lakṣaṇaṃ teṣāṃ tatsarvaṃ brūhi sāṃpratam |
kathaṃ vā vaiṣṇavā lokā jñātavyā munisattama 42|
ādito brūhi tatsarvaṃ yadi te mayyanugrahaḥ |
vyāsa uvāca-|
madhukaiṭabhayoḥ pūrvaṃ hatayorvedhasā svayam 43|

pṛṣṭo yadāha bhagavāṃstanniśāmaya vedmyaham |
kalpāṃte rudrarūpeṇa saṃhārya sakalaṃ jagat 44|
svayamekaśca bhagavānsuṣvāpa yogamāyayā |
supte tasminbhagavati yoganidrā vimohite |
abhavatpṛthivī sarvā salilaugha pariplutā 45|
ato brahmā jagatsraṣṭā tannābhikamalopari |
tamādipuruṣaṃ dhyātvā tasthau tadgatamānasaḥ 46|
tasminkāle mahāghore viṣṇoḥ karṇamalāddvija |
jātau mahāsurau ghorau madhukaiṭabhasaṃjñitau 47|
aṃtarikṣe bhramaṃtau tau dānavāvatidāruṇau |
śrīviṣṇornābhikamale brahmāṇaṃ tāvapaśyatām 48|
taṃ haṃtumatha daityau tau mahābalaparākramau |
udyamaṃ cakraturvipra krodhasaṃraktalocanau 49|
tato brahmā jagatsraṣṭā viciṃtya tadvadhaṃ hṛdā |
yoganidrāṃ bhagavatīṃ tuṣṭāva ślakṣṇayā girā 50 7.2.50|

tasya stavaṃ samākarṇya brahmaṇaḥ parameṣṭhinaḥ |
uvāceti vacaḥ prītyā kiṃ te'bhimatamucyatām 51|
brahmovāca-
atyugradānavāvetau haṃtuṃ māṃ kṛtaniścayau |
māyayā mohaya kṣipraṃ trātāramacyutaṃ tyaja 52|
tato bhāgavatī nidrā mahāviṣṇuṃ tamatyajat |
dānavābhyāṃ tatastābhyāmaṃtarikṣe kṛpāmayaḥ 53|
yuyudhe bāhuyuddhena śaraṇāgatavatsalaḥ |
pañcavarṣasahasrāṇi kṛtvā yuddhaṃ sudāruṇam 54|
vijayaṃ nāgamatko'pi na ca ko'pi parābhavam |
atha tau dānavau tatra mahāmāyāvimohitau 55|
varaṃ vṛṇviti cāsmatto'gadatāṃ keśavaṃ prati |
tataḥ prahasya deveśa uvāceti vaco dvija 56|
yadi tuṣṭau ca vāṃ daityau madvadhyau bhavataṃ drutau |
tatastau dānavau ghorau bhagavaṃtaṃ janārdanam 57|

ityūcaturmahāmāyau mahāmāyāvimohitau |
ayameva varo datto bhavate nātra saṃśayaḥ 58|
mārayāvāṃ vinā vāri mahī yatra janārddana |
mahāsurau tatastau tu ānīya jaghanaṃ prati 59|
nihatau sahasā vipra citrayā cakradhārayā |
cakriṇā nihatau dṛṣṭvā dānavau madhukaiṭabhau |

tuṣṭāva devadeveśaṃ brahmā vigatasādhvasaḥ 60|
brahmovāca-
namo namaste parameśvarāya prapannasarvārtivināśanāya |
namo namaste triguṇātmakāya nārāyaṇāyāmitavikramāya 61|
tvatpādapāthojayugaṃ prapannā janāḥ kvacinno vipadaṃ manuṣyāḥ |
etanmayā jñātamanaṃtakīrte sadyo hṛteyaṃ mahatī mamāpat 62|
yogeśvaro'si sadayo'si jagattrayeśa tvaṃ devadevaśaraṇāgatapālakeśa |
tvaṃ nirddayo'rinikarasya vināśaneṣu yadrakṣito'hamasurau nihatau tvayaitau 63|
yadyapyatyaṃtakaṭhinau madhukaiṭabhau tau manye tathāpi svajanāviha cetasāham |

yasmātsvajīvanavināśa varapradānaiḥ saṃtoṣito'khilaśubhaprada īśvarastvam 64|
ramyaṃ jagattrayamidaṃ puruṣasya tasya naśyaṃti sarvaripavaḥ svakulaiḥ sametāḥ |
vṛddhiṃ vrajaṃti suhṛdo'khilabāṃdhavāśca yaṃ paśyasi tvamamareśa dayābhiratra 65|
lakṣmīmukhāṃbuja madhuvrata devadeva saṃsāralokabhayaśokavināśakārin |
tvaccārupādakamaladvayamāśrayaṃtaṃ māṃ pāhi nātha kṛpayā satataṃ namaste 66|
prasīda puṇḍarīkākṣa prasīda kamaleśvara |
prasīda sarvabhūteśa viśvaṃbhara namostu te 67|
namaste bhaktatuṣṭāya namaste bhaktidāyine |
namaste jñānarūpāya śaraṇaṃ me bhavānagha 68|
namastubhyaṃ namastubhyaṃ namastubhyaṃ namonamaḥ |
paritrāhi paritrāhi paritrāhi jaganmaya 69|
vyāsa uvāca-
etairanyairapi stotrairbrahmaṇā lokakāriṇā |
stutaḥ sa devo bhagavānparamāṃ prītimāyayau 70|
śrībhagavānuvāca -

stotreṇānena te bhaktyā tuṣṭo'smi kamalāsana |
kimastyabhimataṃ brūhi tatte dāsyāmyahaṃ bhuvi 71|
brahmovāca-
yadi tuṣṭo'si deveśa karuṇābdhe jaganmaya |
nāpadastava bhaktānāṃ bhavaṃtviti varo mama 72|
śrībhagavānuvāca-
evamastu suraśreṣṭha datto'yaṃ te mayā varaḥ |
madbhaktasya kadāpyāpanna bhavetkṣitimaṇḍale 73|
vaiṣṇavānāṃ śarīreṣu satataṃ nivasāmyaham |
labhaṃte nāpadastasmātkadācidvaiṣṇavā narāḥ 74|
brahmovāca-|
sarvameva jagannātha tvayā dattaṃ na saṃśayaḥ |
yadyetau ca mahādaityau saṃgrāme vinipātitau 75|
kiyatkālaṃ samāsādya stotreṇānena vai prabho |
stauti tvāṃ parayā bhaktyā tasya trātā bhaviṣyasi 76|

aho dhyānairapi dhyātuṃ devaistvaṃ na hi śakyase |
sa tvaṃ vaiṣṇavadeheṣu bhramasītyadbhutaṃ mahat 77|
kṣaṇamātramapi svāmiṃstvayi tuṣṭena kiṃ bhavet |
sa tvaṃ vaiṣṇavasaṃgena bhramasītyadbhutaṃ mahat 78|
ke vaiṣṇavāḥ kaiṭabhāre kiṃ vā teṣāṃ ca lakṣaṇam |
kathaṃ jñeyāstu te sarve tanme kathaya keśava 79|
śrībhagavānuvāca-
vaiṣṇavānāṃ lakṣaṇāni kalpakoṭiśatairapi |
samyagvaktuṃ na śakto'smi saṃkṣepācchṛṇu sattama 80|
saṃsāro vaiṣṇavādhīno devā vaiṣṇavapālitāḥ |
ahaṃ ca vaiṣṇavādhīnastasmācchreṣṭhāśca vaiṣṇavāḥ 81|

kṣaṇamātramapi brahmanvihāya vaiṣṇavaṃ janam |
tiṣṭhāmi nāhamanyatra vaiṣṇavā mama bāṃdhavāḥ 82|
kāmakrodhavihīnā ye hiṃsādaṃbhavivarjitāḥ |
lobhamohavihīnāśca jñeyāste vaiṣṇavā janāḥ 83|

amatsarā dayāyuktāḥ sarvabhūtahitaiṣiṇaḥ |
satyoktibhāṣiṇaścaiva vijñeyāste ca vaiṣṇavāḥ 84|
dharmopadeśinaścaiva dharmācāradharāstathā |
guruśuśrūṣiṇaścaiva vijñeyāste ca vaiṣṇavāḥ 85|
samānaṃ ye ca paśyanti tvāṃ ca māṃ ca maheśvaram |
kurvanti pūjāmatitherjñeyāste vaiṣṇavā janāḥ 86|
vedavidyāniruktā ye vipra bhaktiratāḥ sadā |
napuṃsakāḥ parastrīṣu jñeyāste vaiṣṇavā janāḥ 87|
ekādaśīvrataṃ ye ca bhaktibhāvena kurvate |
gāyaṃti mama nāmāni jñeyāste vaiṣṇavā janāḥ 88|
devāyatanakartārastulasīmālyadhārakāḥ |
padmākṣadhāriṇo ye ca jñeyāste vaiṣṇavā janāḥ 89|
śaṅkhacakragadāpadmairaṅkitāni mamāyudhaiḥ |
brahmanyeṣāṃ śarīrāṇi jñeyāste vaiṣṇavā janāḥ 90|
dhātrīphalasrajo yeṣāṃ galeṣu kamalāsana |

māṃ pūjayaṃti tatpatrairjñeyāste vaiṣṇavā janāḥ 91|
tulasīmūlamṛdbhiśca tilakāni nayaṃti ye |
tulasīkāṣṭhapaṃkaiśca jñeyāste vaiṣṇavā janāḥ 92|
gaṅgāsnānaratā ye ca gaṅgānāmaparāyaṇāḥ |
gaṅgāmāhātmyavaktāro jñeyāste vaiṣṇavā janāḥ 93|
śālagrāmaśilā yeṣāṃ gṛhe vasati sarvadā |
śāstraṃ bhāgavataṃ caiva jñeyāste vaiṣṇavā janāḥ 94|
saṃmārjayaṃti ye nityaṃ mama sthānāni sattama |
dīpaṃ yacchaṃti tatraiva jñeyāste vaiṣṇavā janāḥ 95|
śīrṇaṃ manmaṃdiraṃ ye ca kurvanti nūtanaṃ punaḥ |
tatrāyatanaśobhāṃ ca jñeyāste vaiṣṇavā janāḥ 96|
abhayaṃ ye ca yacchanti bhīrubhyaścaturānana |
vidyādānaṃ ca viprebhyo jñeyāste vaiṣṇavā janāḥ 97|
matpādasalilairyeṣāṃ siktāni mastakāni ca |
mama naivedyamaśnanti jñeyāste vaiṣṇavā janāḥ 98|

kṣuttṛtprapīḍitebhyaśca ye yacchaṃtyannamaṃbu ca |
kuryurye yogaśuśrūṣāṃ jñeyāste vaiṣṇavā janāḥ 99|
ārāmakāriṇo ye ca pippalārohiṇo'pi ca |
gosevāṃ ye ca kurvanti jñeyāste vaiṣṇavā janāḥ 100 7.2.100|
atyantabhaktā ye brahmanpitṛyajñaṃ prakurvate |
kurvanti dīnaśuśrūṣāṃ jñaiyāste vaiṣṇavā janāḥ 101|
taḍāgagrāmakartāraḥ kanyādānaratāśca ye |
sevaṃte śvaśurau ye ca jñeyāste vaiṣṇavā janāḥ 102|
sevaṃte jyeṣṭhabhaginīṃ jyeṣṭhabhrātarameva ca |
paraniṃdāṃ na kurvaṃti jñeyāste vaiṣṇavā janāḥ 103|
vaiṣṇaveṣu guṇāḥ sarve doṣaleśo na vidyate |
tasmāccaturmukha tvaṃ ca vaiṣṇavo bhava sāṃpratam 104|
samārādhaya māṃ nityaṃ kriyāyogaiḥ prajāpate |
sarvamevāśu bhadraṃ te bhaviṣyati na saṃśayaḥ 105|
devasvaṃ brāhmaṇadravyaṃ parasvaṃ ca caturmukha |

paśyanti viṣavadye ca jñeyāste vaiṣṇavā janāḥ 106|
pākhaṃḍabhaktirahitāḥ śivabhaktiparāyaṇāḥ |
caturddaśīvrataratā jñeyāste vaiṣṇavā janāḥ 107|
bahunātra kimuktena bhāṣitena punaḥ punaḥ |
mamārcāṃ ye ca kurvaṃti vijñeyāste ca vaiṣṇavāḥ 108|
bhūyaḥ pūrvasthitamiva sṛjyatāṃ sakalaṃ jagat |
ityuktvāṃtarddadhe devastatraiva parameśvaraḥ 109|
tatastu pūrvavadbrahmā sṛṣṭavānsakalaṃ jagat |
kriyāyogairhariṃ ceṣṭvā jagāma paramaṃ padam 110|
ye paṭhaṃtī mamadhyāyaṃ bhaktyā nārāyaṇāgrataḥ |
sarvapāpavinirmuktā ante yānti harergṛham 111|
iti śrīpādme mahāpurāṇe kriyāyogasāre dvitīyo'dhyāyaḥ 2 |

English translation

Vyāsa said :

1-7. At the beginning of the creation great Viṣṇu (Mahāviṣṇu), desiring to create the entire world, turned himself into three forms—creator, protector and destroyer. The Supreme Being produced from the right side of his body, himself, called Brahmā , for creating this world. O sage, then the lord of the world produced from the left portion (of his body), his portion viz. Viṣṇu, for the protection of the world. The lord who had taken his abode in a lotus, produced from the middle part of his body the imperishable Rudra for the destruction of the world. Some describe the god having the three qualities rajas , sattva and tamas as Brahmā, some as Viṣṇu and some as Śaṅkara . Viṣṇu (who is) one (only), dividing himself into three, creates, devours and protects (the world). Therefore, the best people should not differentiate among the three in the worlds. The original Prakṛti (Nature) of the great Viṣṇu, the highest soul, which is the cause of the universe of beings is described as (consisting of) Vidyā (knowledge) and Avidyā (ignorance).

8-9. She (Prakṛti), of the form of existence and non-existence, is eternal, and is the cause of the world. She suddenly had three forms, Brāhmī , Lakṣmī , Ambikā . O sage, then having appointed (this) original (Nature) to create, maintain and destroy (the world), the first Highest Being vanished there only.

10-17. By his order Brahmā then, with concentration, produced the five gross elements—earth, ether, air, water and fire. The lotus-seated one also produced (the seven worlds) like Bhūr, Bhuvar , Svar , Mahas , Jana , Tapas and Satya (above the earth). O brāhmaṇa , then Brahma created the (nether) worlds in this order: Atala , then Vitala below it, Sutala below it, Talātala still below, Mahātala below it, then Rasātala below it, and Pātāla below it. At the centre of the earth he produced the great mountain (viz. Meru) with jewelled peaks and bright like gold for the residence of the deities. He produced Mandara , the western mountain, Trikūṭa , Udaya and also various other mountains. Then he produced the Lokāloka mountain; and the highest lord, Brahmā, produced the seven oceans and the seven islands in between, O best brāhmaṇa. O best brāhmaṇa, (there is) Jambūdvipa, (then there is) the dvīpa called Plakṣa . It is double (the size on it (i.e. Jambūdvīpa). (The dvīpa) Śālmalī is double (the size of) it (i.e. Plakṣa).

18-20. These dvīpas (islands) like Plakṣa etc. have all divisions, have all qualities and are forms of deities and divine sages. O brāhmaṇa, these seven islands are surrounded by seven oceans: I shall narrate the names of the oceans. Listen: Lavaṇa , Ikṣu , Surā , Sarpi , Dadhi , Dugdha and Jala . O divine sage, these oceans are to the east and west.

21-22. The mountains like Lokāloka should be known to be double (in size). O best brāhmaṇa, then Brahma produced in every island trees, bushes, creepers etc., so also the lower animals, and gods, human beings, nāgas , and vidyādharas also.

23-28. Then in due order he created his sons, the sages like Dakṣa , so also brāhmaṇas , kṣatriyas , vaiśyas and śūdras . The lord also produced their livelihood etc. They call that Bhārata giving auspicious and inauspicious fruits, which lies to the south of the Hema mountain and to the north of the Vindhya mountain. All the best men who obtain a birth in Bhārata country, and do religious practices are like Viṣṇu. O best one, people enjoy (or suffer) the fruit in the land of an auspicious or an inauspicious act performed in the land of actions. There is none else like him in the three worlds, who, having come to the land of actions, is engaged in pious acts. His birth is fruitful and he has well lived his life.

29-30. He who has no inclination to the service of Viṣṇu (has lived in vain). Firm devotion to Viṣṇu, the god of gods, the only lord of the mundane existence, is produced in men by means of religious merit earned during crores of existences. He is the giver of all happiness; he is praiseworthy and fearless.

31-33. That country where a devotee of Viṣṇu does not stay should be abandoned. A small or great sin committed during previous existence, perishes that moment only when the devotee of Viṣṇu is seen. What is the use of a bath in Gaṅgā to him who would devoutly have the water (flowing) from the feet of a devotee of Viṣṇu, that removes all sins, on his head?

34-40a. He who associates himself with Viṣṇu's devotees even for a short time is freed from all sins among which a brāhmaṇa's murder is prominent. O best brāhmaṇa, all those religious acts that are performed before a devotee of Viṣṇu are protective. That place where Viṣṇu's devotees stay for a while is, to speak the truth, a holy place, a penance-grove. O brāhmaṇa, that gift like food, water, fruit, whichever is given to Viṣṇu's devotee would be inexhaustible. The devotee of Viṣṇu is said to be of the form of all deities. If a man has pleased him, then all deities are pleased in this very fierce worldly existence, full of various afflictions. A man who is a devotee of Viṣṇu never sinks. Therefore, O best brāhmaṇa, you too, having always devoutly propitiated Viṣṇu by the Yoga in the form of deeds, go to the highest position of Viṣṇu.

Sūta said :

40b-4la. Having heard these words of the magnanimous Vyāsa , Jaimini , putting the palms of his hands on his head, said:

Jaimini said :

41b-43a. O preceptor, you have repeatedly told the greatness of Viṣṇu's devotees. Now tell me everything—what are their characteristics, and, O best sage, how should Viṣṇu's devotees be recognised? Tell me all that from the beginning, if you favour me.

Vyāsa said :

43b-45. Listen to what the lord who was asked by the creator himself, had said when Madhu and Kaiṭabha were killed. I know it. Having, in the form of Rudra, destroyed the entire world at the end of a kalpa , the lord all alone slept by his magical power born of Yoga (Yogamāyā). When the lord had, under the influence of Yoganidrā , [1] slept, the entire earth, was plunged in the mass of water.

46-49. Then Brahma, the creator of the world, with his mind devoted to him (i.e. Viṣṇu), meditated upon that first god and remained on his lotus-like navel. O brāhmaṇa, at that very fierce time two fierce, very great demons, named Madhu and Kaiṭabha were produced from the excretion of wax from Viṣṇu's ear. The two very fierce demons moving in the air, saw Brahmā on the lotus-like navel of Śrī Viṣṇu. O brāhmaṇa, the two very mighty and brave demons, with their eyes red with anger exerted to kill him.

50-51. Then Brahmā, the creator of the world, conceiving their murder, praised the revered Yoganidrā with soft words. Having heard the praise of (i.e. uttered by) Brahmā, the highest god, she spoke (these) words with affection: "Tell me what you desire."

Brahmā said :

52. These two very fierce demons have determined to kill me. Quickly delude them with trickery. Leave Viṣṇu, the protector.

53-56. Then that sleep of the lord abandoned that great Viṣṇu. Then he, affectionate to those who sought his shelter, and full of pity, fought a close fight with the two demons in the air. After having fought a very fierce fight for five thousand years, nobody became victorious or nobody was defeated. Then the two demons, who were then deluded by that great Māyā , said to Viṣṇu: "Choose a born from us." O brāhmaṇa, then Viṣṇu laughed and spoke these words:

57-60. "O demons, if you are pleased, then quickly get yourselves killed by me." Then the two fierce demons, having great wisdom, and deluded by that great Māya said: "There is no doubt that just this boon is granted to you. O Viṣṇu, kill us at a place where there is neither water nor land." Then, O brāhmaṇa, bringing the two great demons up to his hip, he suddenly killed them with the wonderful edge of his disc. Seeing that (Viṣṇu) the Disc-holder had killed the demons Madhu and Kaiṭabha, Brahmā, with his fear gone, praised the lord of the god of gods.

Brahmā said :

61-64. Salutation to the highest god who destroys all the pains of him who submitted himself to him. Salutation to him of the nature of the three guṇas , to Nārāyaṇa of unlimited valour. Men who have resorted to your lotus-like feet, never meet with a calamity. O you of infinite fame, I have known this. You have instantly removed this great calamity of me. You are the lord of supernatural means. You are kind. O lord of the three worlds, O god of gods, O protector of those who seek your shelter, O god, though you protected me from being destroyed by the cruel host of demons, and killed these two demons, and though these two (demons) Madhu and Kaitabha are very ruthless, yet mentally I look upon them as our own kinsmen, since they pleased you, the god giving all auspicious (objects), by giving you the boon of the destruction of their own life.

65-69. O lord of gods, to that man, at whom you look with pity, the three worlds are charming; all his enemies along with (the members of) their families perish; his friends and all his kinsmen prosper. O bee to the lotus of the face of Lakṣmī, O god of gods, O you who destroy the fear and grief of the people in the worldly existence, always protect, with compassion, me who am resorting to the pair of your lotus-like feet. I salute you. O you lotus-eyed one, be pleased. O lord of Lakṣmī, be pleased. O lord of all beings, be pleased. O all-sustaining one, I salute you. Salutation to you who are pleased with your devotees. Salutation to you who give (i.e. produce) devotion. Salutation to you, of the form of knowledge. O faultless one, be my refuge. Salutation to you, salutation to you, salutation to you. (Repeated) salutations to you. O you full of the world, protect, protect (me).

Vyāsa said :

70. That revered god, praised with these and other hymns by Brahmā, creator of the worlds, was very much pleased.

The lord said :

71. O Lotus-seated (Brahmā), I am pleased with this hymn and devotion of you. Tell me what you desire. I shall give it to you on the earth.

Brahmā said :

72. O lord of gods, O ocean of compassion, O you full of the world, if you are pleased, then let there be no calamities to (i.e. befalling) your devotees. This is the boon of me (i.e. I ask for).

The lord said :

73-74. O best god, let it be so. I have granted this boon to you. On the earth let my devotee never face a calamity. I always live in the hearts of the devotees of Viṣṇu (i.e. me). Therefore, the devotees of Viṣṇu will never have calamities.

Brahma said :

75-79. O lord of the world, you have undoubtedly given (me) everything, since you have knocked down these demons in a battle. O lord, you will protect him who, finding sometime, praises you with this hymn with great devotion. Oh, it is a great wonder that you who cannot be conceived by means of meditation by gods, roam in the bodies of the devotees of Viṣṇu (i.e. you). O master, what would happen when you are pleased even for a moment? (Then) it is a great wonder that such as you are, you move in the company of the devotees of Viṣṇu. O enemy of Kaiṭabha, who are the devotees of Viṣṇu? Or what are their characteristic marks? How are all of them to be recognised? O Keśava , tell that to me.

The lord said :

80-82. O best one, it is not possible for me properly to narrate the characteristic marks of Viṣṇu's devotee even for hundreds of crores of kalpas . Listen to them in brief. The mundane existence is dependent on Viṣṇu's devotees. Gods are looked after by Viṣṇu's devotees. I am also dependent on them. Therefore, Viṣṇu's devotees are the greatest. O Brahman , leaving Viṣṇu's devotee I do not stay elsewhere even for a moment. Viṣṇu's devotees are my kinsmen.

83-103. Those who are without lust and anger, who are free from harmfulness and hypocrisy, who are free from greed and folly, should be known to be Viṣṇu's devotees. Those who are not jealous, who are kind, who desire the good of all beings, who speak the truth, should be known to be Viṣṇu's devotees. Those who advise pious acts, who practise pious acts, who serve their preceptors (and elders), should be known to be Viṣṇu's devotees. Those who look upon you, me and Śaṅkara as equal, and who honour a guest, should be known to be Viṣṇu's devotees. Those who have expounded the Vedic learning, who are always devoted to brāhmaṇas, who are impotent to other women (i.e. women who are not their wives), should be known to be Viṣṇu's devotees. Those who devoutly observe the Ekādaśī -vow, who

sing my names, should be known to be Viṣṇu's devotees. Those who put up temples of deities, who wear tulasī -garlands, who wear lotuses and akṣa -seeds, should be known to be Viṣṇu's devotees. O Brahman, those whose bodies are marked with (the signs of) my weapons like the conch, the disc, the mace, the lotus, should be known to be Viṣṇu's devotees. O Lotus-seated(Brahman), those around whose necks are (worn) the garlands of dhātrī -fruits, and who worship me with the leaves of dhātrī, should be known as Viṣṇu's devotees. Those who put marks (on their body) with the clay from the root of the tulasī-tree and with the mud of tulasī-wood, should be known to be Viṣṇu's devotees. Those who are devoted to a bath in Gaṅgā, to (repeating) the name of Gaṅgā, and describe the greatness of Gaṅgā, should be known to be Viṣṇu's devotees. Those in whose house the Śālagrāma -stone always remains, so also remains the holy text of Bhāgavata , should be known to be Viṣṇu's devotees. O best one, those who everyday clean my places, who offer me lamps, should be known to beViṣṇu's devotees. Those who again make new (i.e. repair) my shattered temple, and put there decorations, should be known as Viṣṇu's devotees. O you Four-faced (Brahma), those who grant security to the timid, who give knowledge to the brāhmaṇas, should be known to be Viṣṇu's devotees. Those whose heads are sprinkled with the water (flowing) from my feet, and who eat the offerings of eatables presented to me, should be known to be Viṣṇu's devotees. Those who offer food and water to those oppressed by hunger and thirst, and those who take to devout deeds, should be known to be Viṣṇu's devotees. Those who construct gardens and plant the pippala -trees, those who serve cows, should be known to be Vaiṣṇavas . O Brahman, those great devotees who make offering of libations of water everyday to the deceased ancestors, who serve the distressed, should be known to be Vaiṣṇavas. Those who construct lakes and put up villages, who are engaged in offering their daughters (in marriage), who serve their parents-in-law, should be known to be Vaiṣṇavas. Those who wait upon their eldest sister and eldest brother and who do not censure others, should be known to be Vaiṣṇavas.

104-111. All virtues are present in Viṣṇu's devotees. (Even) a particle of blemish is not present in them. Therefore, O Four-faced (Brahman), you now be a Vaiṣṇava . O lord of the beings, always propitiate me with the employment of devout deeds. Undoubtedly everything will be good for you. O four-faced (Brahman), those who look upon the wealth of a deity, the wealth of a brāhmaṇa, and the wealth of others as poison, should be known to be Vaiṣṇavas. Those who are free from devotion to heretics, who are highly devoted to Śiva , who are engaged in (observing) the vow of Caturdaśī, should be known to be Vaiṣṇavas. What is the use of speaking much again and again? Those who worship me, should be known to be Vaiṣṇavas. Create the world again as it was before.

Speaking like this, the highest god vanished there only. Then Brahmā created the entire world as before, and having worshipped Viṣṇu by means of the devout deeds, went to the highest position. Those who devoutly recite this chapter in front of (the idol of) Viṣṇu, become free from all sins, and in the end go to Viṣṇu's abode.

[1]: [1] : Sleep personified as a goddess and said to be a form of Durgā.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 3

The Story of King Manobhadra

Chapter 670 of 693 · 99 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
क्रियायोगस्य तत्वं मे ब्रूहि व्यास महामते ।
क्रियायोगमहं ज्ञातुमिच्छामि भवदग्रतः १।
व्यास उवाच-
शरीरं मानुषं विप्र दुर्लभं चात्र भूतले ।
धीरः शरीरमासाद्य मोक्षार्थं योगमभ्यसेत् २।
क्रियायोगध्यानयोगावुभौ योगौ प्रकीर्तितौ ।
तयोराद्यः क्रियायोगः कुर्वतां सर्वकामदः ३।
गङ्गा श्रीर्विष्णुपूजा च दानानि द्विजसत्तम ।
ब्राह्मणानां तथा भक्तिर्भक्तिरेकादशी व्रते ४।
धात्री तुलस्योर्भक्तिश्च तथा चातिथिपूजनम् ।
क्रियायोगाङ्गभूतानि प्रोक्तानीति समासतः ५।
क्रियायोगादृते विप्र ध्यानयोगेन सिद्धयति ।
क्रियायोगरतो याति तद्विष्णोः परमं पदम् ६।
जैमिनिरुवाच-

क्रियायोगाङ्गभूतानि यानि प्रोक्तानि भोः प्रभो ।
तन्माहात्म्यानि कथय यदि भो मय्यनुग्रहः ७।
गङ्गायाः के गुणा ब्रह्मन्विष्णुपूजाफलं च किम् ।
श्रेष्ठानि कानि दानानि का वा भक्तिर्द्विजन्मनाम् ८।
एकादश्याः फलं किंवा धात्रीभक्तिश्च कीदृशी ।
तुलस्याः कीदृशी भक्तिः किं वा चातिथिपूजनम् ९।
एतत्सर्वं मुने ब्रूहि श्रोतुमस्ति ममादरः ।
त्वत्तोऽन्य कथितुं कोऽपि न शक्नोति जगत्त्रये १०।
व्यास उवाच-
साधुसाधु द्विजश्रेष्ठ मनस्ते विमलं ध्रुवम् ।
यतो गुह्यकथामेतां श्रोतुं श्रद्धा च कौतुकम् ११।
भागीरथ्या गुणं सम्यक्कथितुं न हि शक्यते ।
तस्मात्समासतो वक्ष्ये श्रूयतामेकचेतसा १२।
गङ्गेत्यक्षरयुग्मं च जपत्यत्यन्तकोमलम् ।
मन्ये व्रजेत्तथाप्येनो महाभूतरसायनम् १३।

सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ।
गङ्गाद्वारे प्रयागे च गङ्गासागरसङ्गमे १४।
सवासवाः सुराः सर्वे गङ्गाद्वारं मनोरमम् ।
समागत्य प्रकुर्वन्ति स्नानदानादिकं मुने १५।
दैवयोगान्मुने तत्र ये त्यजंति कलेवरम् ।
मनुष्य पशु कीटाद्या लभंते परमं पदम् १६।
अत्रेतिहासं विप्रर्षे कथ्यमानं मया शृणु ।
सम्यक्छ्रवणमात्रेण सर्वपापैः प्रमुच्यते १७।
मनोभद्रो नाम राजा सोमवंश समुद्भवः ।
पूर्वमासीज्जगत्यस्मिन्बलवान्सर्वधर्म्मवित् १८।
तस्य हेमप्रभा नाम महिषी प्रियवादिनी ।
पतिव्रता महाभागा सर्वलक्षणसंयुता १९।
स राजा समरे हत्वा सकलानेव शात्रवान् ।
शशास पृथिवीं कृत्स्नां साब्धिद्वीपां महाबलः २०।
स एकदा महीपालः समाहुय स्वमंत्रिणः ।

उवाचेदं वचः प्रीत्या सभामध्ये महायशाः २१।
मनोभद्र उवाच-।
अमात्याः पृथिवी सर्वा मयेयं परिपालिता ।
निहता रिपवः सर्वे सपुत्रबलवाहनाः २२।
पालितानि स्वगोत्राणि दानैर्विप्राश्च तोषिताः ।
शिष्टाश्च त्रिदशाः सर्वे सपुत्रबलवाहनाः २३।
पालितानि स्वगोत्राणि यज्ञैः सर्वैः सदक्षिणैः ।
एतद्धि जरया सर्वं महत्या मे बलं हतम् २४।
कर्माणि कानिचित्कर्त्तुं न हि शक्नोमि दुर्बलः ।
सामर्थ्यहीने पुरुषे राजश्रीर्न हि शोभते २५।
सर्वाभरणसंयुक्ता वृद्धाङ्गा इव कामिनी ।
तावद्बिभ्यति सर्वेऽपि शत्रवः पृथिवीतले २६।
यावद्धि गतसामर्थ्यं नेच्छन्ति चारुचक्षुषा ।
समस्तगुणसम्पन्नामपि तद्गतमानसम् २७।
पृथ्वी त्यजेन्नृपं वृद्धं स्वैरिणीपालिता यथा ।

भक्तिलभ्यागुणाः सर्वे गुणलभ्यं महद्यशः २८।
निःश्रेयसं दानलभ्यं बललभ्या तु मेदिनी ।
सामर्थ्यहीनः कृपणो निश्चितो रिपुशासने २९।
मूर्खमात्रवचो ग्राही स नृपः शत्रुनंदनः ।
ततोऽहं सकलं राज्यं विभज्य वरमंत्रिणः ३०।
दातुमिच्छामि पुत्राभ्यां युष्माभिर्यदि मन्यते ।
मन्त्रिण ऊचुः -
यदेतद्वचनं प्रोक्तं त्वया नीतिविदा नृप ३१।
तदेव मतमस्माकं संदेहो नात्र विद्यते ।

अथायातौ नृपादेशात्संसदं प्रति सत्तमौ ३२।
वीरभद्र यशोभद्र नामानौ तनयावुभौ ।
तौ च सर्वगुणोपेतौ कुमारौ प्रियवादिनौ ३३।
पितृभक्तौ सदा शांतौ बलिनौ धर्मतत्परौ ।
ततः स भूपः सहसा राजनीति विदांवरः ३४।
विभज्य सकलं राज्यं ददौ ताभ्यां कुतूहलात् ।

अत्रांतरे गृध्र एकः स्वकीयस्त्री समन्वितः ३५।
आगत्य तत्सभामध्ये उपविष्टो द्विजोत्तमाः ।
तावागतौ समालोक्य पक्षिणावतिहर्षितौ ३६।
राजाह युवयोः कस्माच्छुभागमनमुच्यताम् ।
गृध्र उवाच-
गृध्रोऽहं पृथिवीपाल ममेयं स्त्री परंतपः ३७।
आगतोऽस्मि मुदा द्रष्टुं संपदं पुत्रयोस्तव ।
एतयोर्महती दृष्टा विपत्तिः पूर्वजन्मनि ३८।
इह जन्मनि संपत्तिं द्रष्टुमावां समागतौ ।
तस्यैतद्वचनं श्रुत्वा गृध्रस्य परमाद्भुतम् ।
राजोवाच पुनर्विप्र विस्मयाविष्टमानसः ३९।
राजोवाच-
अत्यद्भुतं वचो गृध्र त्वत्तः श्रुतमिदं मया ।
एतयोः पूर्ववृत्तान्तो भवता ज्ञायते कथम् ४०।
यदि जानासि तत्वेन पूर्ववृत्तांतमेतयोः ।

ब्रूहि तर्हि खगश्रेष्ठ सर्वमेतदशेषतः ४१।
गृध्र उवाच-
नृपते वृषलावेतौ युगे द्वापरसंज्ञके ।
गरसंगरनामानौ सत्यघोषसुतौ स्थितौ ४२।
एककाले च भूपाल मृतौ निज गृहांतरे ।
ततो नेतुमिमौ भूप दंष्ट्रिणो यमकिंकराः ४३।
पाशहस्ताः समायाताः कोटिकोटिसहस्रशः ।
बबंधुश्चर्मपाशेन द्वावेतौ तौ मदोद्धतौ ४४।
निन्युश्च निलयं मृत्योरतिदुर्गमवर्त्मना ।
इमौ दृष्ट्वा धर्मराजश्चित्रगुप्तमुवाच ह ४५।
एतयोः सकलं वृत्तं चित्रगुप्त विचार्यताम् ।
तस्याज्ञया चित्रगुप्तः सर्वकर्मशुभाशुभम् ४६।
मूलाद्विचारयामास तत इत्याह चांतकम् ।
चित्रगुप्त उवाच-
सत्यमेतौ महाबाहो पुण्यव्रत महाशयौ ४७।

अस्तिचेद्दुष्कृतं किञ्चित्सर्वकर्मविलोकितम् ।
स्वयंदानं समुत्सृज्य न हि दत्तं द्विजातये ४८।

तेनैव कर्मणा राजन्निमौ नरकगामिनौ ।
दाता दानं समुत्सृज्य यो न दद्याद्विजातये ४९।
स याति नरकं घोरं सर्वभूतभयावहम् ।
दाता हि न स्मरेद्दानं प्रतिग्राही न याचते ५० 7.3.50।
उभयोर्नरके वासो यावच्चन्द्र दिवाकरौ ।
तस्मादिमौ महापापौ ब्रह्मस्वाहारिणौ प्रभो ५१।
नयंतु किंकराः शीघ्रं नरकं प्रतिदारुणम् ५२।
यमाज्ञया ततो दूताः संदष्टौष्ठपुटाः क्रुधा ।
चिक्षिपुर्नरके घोरे तावेतौ पृथिवीपते ५३।
तस्मिन्नेव दिने राजन्ननया भार्यया सह ।
यमदूतैः समागत्य नीतोऽहं यममन्दिरम् ५४।
मयापि तत्कृतं कर्म तदाकर्ण्य भूपते ।
मूलात्सर्वं प्रवक्ष्यामि शृण्वतां विस्मयप्रदम् ५५।

पुरासीत्सर्वगो नाम ब्राह्मणोऽहं महाकुलः ।
सौराष्ट्रदेशवासी च वेदवेदाङ्गपारगः ५६।
इयं मंजूकषा नाम मम पत्नी यशस्विनी ।
पतिव्रता महाभागा पवित्रकुलसंभवा ५७।
प्रमत्तोऽहं महाभाग विद्यया वयसाधनैः ।
अवज्ञां मनसा पित्रोश्चकाराहं युवैकदा ५८।
अहं भूरि सभाश्लाघ्यो वनस्थः सर्वकर्मकृत् ।
धनवान्सुन्दरो ज्ञानी ज्ञातिपोषणतत्परः ५९।
ममैव पुंसः पितरौ तौ च पापपरायणौ ।
मुखरौ दययाहीनौ पाखंडिसङ्ग लोलुपौ ६०।
पौरुषं जीवनं चैव धनं चैव कुलं तथा ।
विद्या कीर्तिश्च सर्वस्वं पितृभ्यां विफलीकृतम् ६१।
एतद्विचिन्त्य मनसा मया नृप मुहुर्मुहुः ।
अवज्ञया परित्यक्ता पित्रोः सेवा शुभप्रदा ६२।
अनेन कर्मणा राजन्सदारोऽहं यमाज्ञया ।

विक्षिप्तो नरके दूतैर्यत्रतौ पापिनांवरौ ६३।
एताभ्यां सह पापाभ्यां सदारेण मया नृप ।
स्थितं च नरके घोरे यावत्कालं शृणुष्व तत् ६४।
युगकोटिसहस्राणि युगकोटिशतानि च ।
अनुभूतं महादुःखं नरकस्य नृपोत्तम ६५।
नरकांते ततः सोऽहं कांतया सह भूपते ।
गृध्रपक्षकुलेजातौ मृतमांसाशनौ तथा ६६।
एतावपि च तौ राजन्नरकांत गतैषिणौ ।
जातौ शलभयोर्वंशे भोक्तुं फलं स्वकर्मणः ६७।
यदेताभ्यां कृतं कर्म्म राजञ्छलभजन्मनि ।

तदाकर्णय वक्ष्यामि श्रोतृणां विस्मयप्रदम् ६८।
एकदा सुमहान्वायुः समायातो महीपते।
उड्डीय पातितौ तेन गङ्गागर्भे सुनिर्मले ६९।
निपत्य गङ्गासलिले कोमलाङ्गाविमौ तथा।
जग्मतुः पंचतां सद्यः समस्तकलुषापहम् ७०।

ततो नेतुमिमौ दूता आयाताश्चारुचक्षुषः।
आयातानि विमानानि सर्वभोगान्वितानि च ७१।
विमुक्तौ सर्वपापेभ्यस्तुलसी माल्य शोभितौ।
दिव्यंविमानमारुह्य गतौ विष्णुपुरं प्रति ७२।
तावत्कालं स्थितौ राजन्ब्रह्मणोऽव्यक्तजन्मनः।
ब्रह्माज्ञया समायातौ तत इन्द्रपुरं प्रति ७३।
भुक्तवंतौ सुखं तत्र दुर्ल्लभं यत्सुरैरपि।
तावत्कालं स्थितौ राजन्भोक्तुं कृच्छ्रां वसुंधराम् ७४।
पवित्रे भवतो वंशे जातावेतौ महायशौ।
गङ्गायां त्यजतो देहं भूयो जन्म न विद्यते ७५।
तथापि वसुधां भोक्तुं जातौ पुण्यतमाविमौ।
चिरं भुक्त्वा महीं कृत्स्नां पुत्रपौत्रसमन्वितौ ७६।
गङ्गामरणमासाद्य योगिनामपि दुर्ल्लभम्।
नारायणस्य सायुज्यमिमौ भूप गमिष्यतः ७७।
एतत्सर्वं मया प्रोक्तं पूर्व वृत्तांतमेतयोः।

जातिस्मरप्रभावेन नृपवर्गशिरोमणी ७८।
गङ्गामरणमासाद्य गतावेतौ दशामिमाम्।
आवयोः कः परित्राणं करिष्यति दुरात्मनोः ७९।
मित्रावज्ञा मनुष्याणां नरकक्लेशदायिनी।
ममैव पृथिवीपाल दृष्टा केवलमेवतत् ८०।
पित्रभक्तिर्द्विजश्रेष्ठ इहामुत्र च दुःखदा।
इह संपद्विनाशाय परत्र नरकाय च ८१।
वरं मन्ये महीपाल ब्रह्महत्यादि पातकम्।
कदाचिन्निष्कृतिस्तस्मादियं भवति शाश्वती ८२।
दुःखार्जितं पुण्यवृक्षं सर्वक्लेशविनाशनम्।
पित्रवज्ञाकुठारेण च्छिंदंति भुवि मानवाः ८३।
यत्किञ्चिद्दीयते राजन्पित्र्ये वक्त्रे परंतप।
तदश्नाति स्वयं विष्णुः पितृरूपो हरिर्यतः ८४।
प्रत्यक्षदेवौ पितरौ सेवंते येत्वहर्निशम्।
सर्वसिद्धिर्भवेत्तेषां प्रसादाज्जगतीपतेः ८५।

पितृभक्तिविहीना ये दिनं तिष्ठंति मानवाः।
तावत्कल्पसहस्रं तु तिष्ठंति नरके जनाः ८६।
तस्मादिदं महादुःखं बभूव मम सांप्रतम्।

मोक्षं कदा गमिष्यामि सदारोऽहं न वेद्मि तत् ८७।
व्यासउवाच-
एतत्तस्य वचः श्रुत्वा प्रगृह्य द्विजसत्तम ।
बभूव हर्षितो राजा विस्मितश्च पुनः पुनः ८८।
राजोवाच-
आश्चर्यं हि वचो गृध्र श्रुतमेतन्मुखात्तव ।
मम चैषां च हृदये प्रतीतिर्न हि जायते ८९।
अथांतरिक्षे वागुच्चैरिति जाता नृपोत्तम ।
सत्यं सत्यं सत्यमिदं संदेहोनात्र विद्यते ९०।
ततः स पक्षी विप्रर्षे सहसा भार्यया सह ।
गङ्गा माहात्म्यकथनात्पूर्वस्थित इवाभवत् ९१।
दिवि दुंदुभयो नेदुर्जगुर्गन्धर्वसत्तमाः ।

ननृतुश्चाप्सरोवर्गा ह्यपतत्पुष्पवर्षणम् ९२।
विमानमागतं दिव्यं सर्वभोगसमन्वितम् ।
समायाता दूतगणाः प्रेषिताः कैटभद्विषा ९३।
अथासौ सर्वगो विप्र प्रिययया सह भार्यया ।
सद्यो विमानमारुह्य जगाम भवनं हरेः ९४।
एतच्छ्रुत्वाद्भुतं कर्म स राजा द्विजसत्तम ।
सपुत्रदारः सेवायां गङ्गायास्तत्परोऽभवत् ९५।
भागीरथ्या समं तीर्थं नास्ति वै भुवनत्रये ।
यन्नामोच्चारणादेव सर्वगो मोक्षमाप्नुयात् ९६।
गङ्गाद्वारस्य माहात्म्यं कथितं ते द्विजोत्तम ।
समस्तपापविध्वंसि किमन्यच्छ्रोतुमिच्छसि ९७।
अध्यायमेतत्परमादरेण पठंति ये देवगृहे मनुष्याः ।
शृण्वंति ये च द्विजवर्गभक्ता नश्यंति तेषां दुरितानि सद्यः ९८।
इति श्रीपद्मपुराणे क्रियायोगसारे तृतीयोऽध्यायः ३ ।

Roman transliteration

jaiminiruvāca-
kriyāyogasya tatvaṃ me brūhi vyāsa mahāmate |
kriyāyogamahaṃ jñātumicchāmi bhavadagrataḥ 1|
vyāsa uvāca-
śarīraṃ mānuṣaṃ vipra durlabhaṃ cātra bhūtale |
dhīraḥ śarīramāsādya mokṣārthaṃ yogamabhyaset 2|
kriyāyogadhyānayogāvubhau yogau prakīrtitau |
tayorādyaḥ kriyāyogaḥ kurvatāṃ sarvakāmadaḥ 3|
gaṅgā śrīrviṣṇupūjā ca dānāni dvijasattama |
brāhmaṇānāṃ tathā bhaktirbhaktirekādaśī vrate 4|
dhātrī tulasyorbhaktiśca tathā cātithipūjanam |
kriyāyogāṅgabhūtāni proktānīti samāsataḥ 5|
kriyāyogādṛte vipra dhyānayogena siddhyati |

kriyāyogarato yāti tadviṣṇoḥ paramaṃ padam 6|
jaiminiruvāca-

kriyāyogāṅgabhūtāni yāni proktāni bhoḥ prabho |
tanmāhātmyāni kathaya yadi bho mayyanugrahaḥ 7|
gaṅgāyāḥ ke guṇā brahmanviṣṇupūjāphalaṃ ca kim |
śreṣṭhāni kāni dānāni kā vā bhaktirdvijanmanām 8|
ekādaśyāḥ phalaṃ kiṃvā dhātrībhaktiśca kīdṛśī |
tulasyāḥ kīdṛśī bhaktiḥ kiṃ vā cātithipūjanam 9|
etatsarvaṃ mune brūhi śrotumasti mamādaraḥ |
tvatto'nya kathituṃ ko'pi na śaknoti jagattraye 10|
vyāsa uvāca-
sādhusādhu dvijaśreṣṭha manaste vimalaṃ dhruvam |
yato guhyakathāmetāṃ śrotuṃ śraddhā ca kautukam 11|
bhāgīrathyā guṇaṃ samyakkathituṃ na hi śakyate |
tasmātsamāsato vakṣye śrūyatāmekacetasā 12|
gaṅgetyakṣarayugmaṃ ca japatyatyantakomalam |
manye vrajettathāpyeno mahābhūtarasāyanam 13|

sarvatra sulabhā gaṅgā triṣu sthāneṣu durlabhā |
gaṅgādvāre prayāge ca gaṅgāsāgarasaṅgame 14|
savāsavāḥ surāḥ sarve gaṅgādvāraṃ manoramam |
samāgatya prakurvanti snānadānādikaṃ mune 15|
daivayogānmune tatra ye tyajaṃti kalevaram |
manuṣya paśu kīṭādyā labhaṃte paramaṃ padam 16|
atretihāsaṃ viprarṣe kathyamānaṃ mayā śuṇu |
samyakchravaṇamātreṇa sarvapāpaiḥ pramucyate 17|
manobhadro nāma rājā somavaṃśa samudbhavaḥ |
pūrvamāsījjagatyasminbalavānsarvadharmmavit 18|
tasya hemaprabhā nāma mahiṣī priyavādinī |
pativratā mahābhāgā sarvalakṣaṇasaṃyutā 19|
sa rājā samare hatvā sakalāneva śātravān |
śaśāsa pṛthivīṃ kṛtsnāṃ sābdhidvīpāṃ mahābalaḥ 20|
sa ekadā mahīpālaḥ samāhūya svamaṃtriṇaḥ |

uvācedaṃ vacaḥ prītyā sabhāmadhye mahāyaśāḥ 21|
manobhadra uvāca-|
amātyāḥ pṛthivī sarvā mayeyaṃ paripālitā |
nihatā ripavaḥ sarve saputrabalavāhanāḥ 22|
pālitāni svagotrāṇi dānairviprāśca toṣitāḥ |
śiṣṭāśca tridaśāḥ sarve saputrabalavāhanāḥ 23|
pālitāni svagotrāṇi yajñaiḥ sarvaiḥ sadakṣiṇaiḥ |
etaddhi jarayā sarvaṃ mahatyā me balaṃ hṛtam 24|
karmāṇi kānicitkarttuṃ na hi śaknomi durbalaḥ |
sāmarthyahīne puruṣe rājaśrīrna hi śobhate 25|
sarvābharaṇasaṃyuktā vṛddhāṅgā iva kāminī |
tāvadvibhyati sarve'pi śatravaḥ pṛthivītale 26|
yāvaddhi gatasāmarthyaṃ necchanti cārucakṣuṣā |
samastaguṇasampannāmapi tadgatamānasam 27|
pṛthvī tyajennṛpaṃ vṛddhaṃ svairiṇīpālitā yathā |

bhaktilabhyāguṇāḥ sarve guṇalabhyaṃ mahadyaśaḥ 28|
niḥśreyasaṃ dānalabhyaṃ balalabhyā tu medinī |

sāmarthyahīnaḥ kṛpaṇo niścito ripuśāsane 29|
mūrkhamātravaco grāhī sa nṛpaḥ śatrunaṃdanaḥ |
tato'haṃ sakalaṃ rājyaṃ vibhajya varamaṃtriṇaḥ 30|
dātumicchāmi putrābhyāṃ yuṣmābhiryadi manyate |
mantriṇa ūcuḥ -
yadetadvacanaṃ proktaṃ tvayā nītividā nṛpa 31|
tadeva matamasmākaṃ saṃdeho nātra vidyate |
athāyātau nṛpādeśātsaṃsadaṃ prati sattamau 32|
vīrabhadra yaśobhadra nāmānau tanayāvubhau |
tau ca sarvaguṇopetau kumārau priyavādinau 33|
pitṛbhaktau sadā śāṃtau balinau dharmatatparau |
tataḥ sa bhūpaḥ sahasā rājanīti vidāṃvaraḥ 34|
vibhajya sakalaṃ rājyaṃ dadau tābhyāṃ kutūhalāt |

atrāṃtare gṛdhra ekaḥ svakīyastrī samanvitaḥ 35|
āgatya tatsabhāmadhye upaviṣṭo dvijottamāḥ |
tāvāgatau samālokya pakṣiṇāvatiharṣitau 36|
rājāha yuvayoḥ kasmācchubhāgamanamucyatām |
gṛdhra uvāca-
gṛdhro'haṃ pṛthivīpāla mameyaṃ strī paraṃtapaḥ 37|
āgato'smi mudā draṣṭuṃ saṃpadaṃ putrayostava |
etayormahatī dṛṣṭā vipattiḥ pūrvajanmani 38|
iha janmani saṃpattiṃ draṣṭumāvāṃ samāgatau |
tasyaitadvacanaṃ śrutvā gṛdhrasya paramādbhutam |
rājovāca punarvipra vismayāviṣṭamānasaḥ 39|
rājovāca-
atyadbhutaṃ vaco gṛdhra tvattaḥ śrutamidaṃ mayā |
etayoḥ pūrvavṛttānto bhavatā jñāyate katham 40|
yadi jānāsi tatvena pūrvavṛttāṃtametayoḥ |

brūhi tarhi khagaśreṣṭha sarvametadaśeṣataḥ 41|
gṛdhra uvāca-
nṛpate vṛṣalāvetau yuge dvāparasaṃjñake |
garasaṃgaranāmānau satyaghoṣasutau sthitau 42|
ekakāle ca bhūpāla mṛtau nija gṛhāṃtare |
tato netumimau bhūpa daṃṣṭriṇo yamakiṃkarāḥ 43|
pāśahastāḥ samāyātāḥ koṭikoṭisahasraśaḥ |
babaṃdhuścarmapāśena dvāvetau tau madoddhatau 44|
ninyuśca nilayaṃ mṛtyoratidurgamavartmanā |
imau dṛṣṭvā dharmarājaścitraguptamuvāca ha 45|
etayoḥ sakalaṃ vṛttaṃ citragupta vicāryatām |
tasyājñayā citraguptaḥ sarvakarmaśubhāśubham 46|
mūlādvicārayāmāsa tata ityāha cāṃtakam |
citragupta uvāca-
satyametau mahābāho puṇyavrata mahāśayau 47|

asticedduṣkṛtaṃ kiñcitsarvakarmavilokitam |
svayaṃdānaṃ samutsṛjya na hi dattaṃ dvijātaye 48|
tenaiva karmaṇā rājannimau narakagāminau |
dātā dānaṃ samutsṛjya yo na dadyāddvijātaye 49|
sa yāti narakaṃ ghoraṃ sarvabhūtabhayāvaham |
dātā hi na smareddānaṃ pratigrāhī na yācate 50 7.3.50|
ubhayornarake vāso yāvaccandra divākarau |

tasmādimau mahāpāpau brahmasvāhāriṇau prabho 51|
nayaṃtu kiṃkarāḥ śīghraṃ narakaṃ pratidāruṇam 52|
yamājñayā tato dūtāḥ saṃdaṣṭauṣṭhapuṭāḥ krudhā |
cikṣipurnarake ghore tāvetau pṛthivīpate 53|
tasminneva dine rājannanayā bhāryayā saha |
yamadūtaiḥ samāgatya nīto'haṃ yamamandiram 54|
mayāpi tatkṛtaṃ karma tadākarṇaya bhūpate |
mūlātsarvaṃ pravakṣyāmi śṛṇvatāṃ vismayapradam 55|

purāsītsarvago nāma brāhmaṇo'haṃ mahākulaḥ |
saurāṣṭradeśavāsī ca vedavedāṅgapāragaḥ 56|
iyaṃ maṃjūkaṣā nāma mama patnī yaśasvinī |
pativratā mahābhāgā pavitrakulasaṃbhavā 57|
pramatto'haṃ mahābhāga vidyayā vayasādhanaiḥ |
avajñāṃ manasā pitroścakārāhaṃ yuvaikadā 58|
ahaṃ bhūri sabhāślāghyo vanasthaḥ sarvakarmakṛt |
dhanavānsundaro jñānī jñātipoṣaṇatatparaḥ 59|
mamaiva puṃsaḥ pitarau tau ca pāpaparāyaṇau |
mukharau dayayāhīnau pākhaṃḍisaṅga lolupau 60|
pauruṣaṃ jīvanaṃ caiva dhanaṃ caiva kulaṃ tathā |
vidyā kīrtiśca sarvasvaṃ pitṛbhyāṃ viphalīkṛtam 61|
etadvicintya manasā mayā nṛpa muhurmuhuḥ |
avajñayā parityaktā pitroḥ sevā śubhapradā 62|
anena karmaṇā rājansadāro'haṃ yamājñayā |

vikṣipto narake dūtairyatratau pāpināṃvarau 63|
etābhyāṃ saha pāpābhyāṃ sadāreṇa mayā nṛpa |
sthitaṃ ca narake ghore yāvatkālaṃ śṛṇuṣva tat 64|
yugakoṭisahasrāṇi yugakoṭiśatāni ca |
anubhūtaṃ mahāduḥkhaṃ narakasya nṛpottama 65|
narakāṃte tataḥ so'haṃ kāṃtayā saha bhūpate |
gṛdhrapakṣakulejātau mṛtamāṃsāśanau tathā 66|
etāvapi ca tau rājannarakāṃta gataiṣiṇau |
jātau śalabhayorvaṃśe bhoktuṃ phalaṃ svakarmaṇaḥ 67|
yadetābhyāṃ kṛtaṃ karmma rājañchalabhajanmani |
tadākarṇaya vakṣyāmi śrotṝṇāṃ vismayapradam 68|
ekadā sumahānvāyuḥ samāyāto mahīpate |
uḍḍīya pātitau tena gaṅgāgarbhe sunirmale 69|
nipatya gaṅgāsalile komalāṅgāvimau tathā |
jagmatuḥ paṃcatāṃ sadyaḥ samastakaluṣāpaham 70|

tato netumimau dūtā āyātāścārucakṣuṣaḥ |
āyātāni vimānāni sarvabhogānvitāni ca 71|
vimuktau sarvapāpebhyastulasī mālya śobhitau |
divyaṃvimānamāruhya gatau viṣṇupuraṃ prati 72|
tāvatkālaṃ sthitau rājanbrahmaṇo'vyaktajanmanaḥ |
brahmājñayā samāyātau tata indrapuraṃ prati 73|
bhuktavaṃtau sukhaṃ tatra durllabhaṃ yatsurairapi |
tāvatkālaṃ sthitau rājanbhoktuṃ kṛcchrāṃ vasuṃdharām 74|
pavitre bhavato vaṃśe jātāvetau mahāyaśau |
gaṅgāyāṃ tyajato dehaṃ bhūyo janma na vidyate 75|
tathāpi vasudhāṃ bhoktuṃ jātau puṇyatamāvimau |
ciraṃ bhuktvā mahīṃ kṛtsnāṃ putrapautrasamanvitau 76|

gaṅgāmaraṇamāsādya yogināmapi durllabham |
nārāyaṇasya sāyujyamimau bhūpa gamiṣyataḥ 77|
etatsarvaṃ mayā proktaṃ pūrva vṛttāṃtametayoḥ |

jātismaraprabhāvena nṛpavargaśiromaṇī 78|
gaṅgāmaraṇamāsādya gatāvetau daśāmimām |
āvayoḥ kaḥ paritrāṇaṃ kariṣyati durātmanoḥ 79|
mitrāvajñā manuṣyāṇāṃ narakakleśadāyinī |
mamaiva pṛthivīpāla dṛṣṭā kevalamevatat 80|
pitrabhaktirdvijaśreṣṭha ihāmutra ca duḥkhadā |
iha saṃpadvināśāya paratra narakāya ca 81|
varaṃ manye mahīpāla brahmahatyādi pātakam |
kadācinniṣkṛtistasmādiyaṃ bhavati śāśvatī 82|
duḥkhārjitaṃ puṇyavṛkṣaṃ sarvakleśavināśanam |
pitravajñākuṭhāreṇa cchiṃdaṃti bhuvi mānavāḥ 83|
yatkiñciddīyate rājanpitrye vaktre paraṃtapa |
tadaśnāti svayaṃ viṣṇuḥ pitṛrūpo hariryataḥ 84|
pratyakṣadevau pitarau sevaṃte yetvaharniśam |
sarvasiddhirbhavetteṣāṃ prasādājjagatīpateḥ 85|

pitṛbhaktivihīnā ye dinaṃ tiṣṭhaṃti mānavāḥ |
tāvatkalpasahasraṃ tu tiṣṭhaṃti narake janāḥ 86|
tasmādidaṃ mahāduḥkhaṃ babhūva mama sāṃpratam |
mokṣaṃ kadā gamiṣyāmi sadāro'haṃ na vedmi tat 87|
vyāsauvāca-
etattasya vacaḥ śrutvā pragṛhya dvijasattama |
babhūva harṣito rājā vismitaśca punaḥ punaḥ 88|
rājovāca-
āścaryaṃ hi vaco gṛdhra śrutametanmukhāttava |
mama caiṣāṃ ca hṛdaye pratītirna hi jāyate 89|
athāṃtarikṣe vāguccairiti jātā nṛpottama |
satyaṃ satyaṃ satyamidaṃ saṃdehonātra vidyate 90|
tataḥ sa pakṣī viprarṣe sahasā bhāryayā saha |
gaṅgā māhātmyakathanātpūrvasthita ivābhavat 91|
divi duṃdubhayo nedurjagurgandharvasattamāḥ |

naṛtuścāpsarovargā hyapatatpuṣpavarṣaṇam 92|
vimānamāgataṃ divyaṃ sarvabhogasamanvitam |
samāyātā dūtagaṇāḥ preṣitāḥ kaiṭabhadviṣā 93|
athāsau sarvago vipra priyayā saha bhāryayā |
sadyo vimānamāruhya jagāma bhavanaṃ hareḥ 94|
etacchrutvādbhutaṃ karma sa rājā dvijasattama |
saputradāraḥ sevāyāṃ gaṅgāyāstatparo'bhavat 95|
bhāgīrathyā samaṃ tīrthaṃ nāsti vai bhuvanatraye |
yannāmoccāraṇādeva sarvago mokṣamāpnuyāt 96|
gaṅgādvārasya māhātmyaṃ kathitaṃ te dvijottama |
samastapāpavidhvaṃsi kimanyacchrotumicchasi 97|
adhyāyametatparamādareṇa paṭhaṃti ye devagṛhe manuṣyāḥ |
śṛṇvaṃti ye ca dvijavargabhaktā naśyaṃti teṣāṃ duritāni sadyaḥ 98|
iti śrīpadmapurāṇe kriyāyogasāre tṛtīyo'dhyāyaḥ 3 |

English translation

Jaimini said :

1. O very intelligent Vyāsa , tell me the truth about the yoga of devout deeds. From you I desire to know this yoga of devout deeds.

Vyiāa said :

2-6. It is difficult to obtain the human body (i.e. existence) on this earth, O brāhmaṇa . A wise man, after having got a body, should practise yoga for salvation. There are said to be two kinds of yoga: of acts and of meditation. The first of the two viz. that of acts, gives all desired objects to those who practise it. Worship of Gaṅgā , of Śrī Viṣṇu , (giving) presents, so also devotion to brāhmaṇas and to the Ekādaśī -vow, similarly devotion to Dhātrī and Tulasī and honouring guests are in brief said to be the constituents of the yoga of acts, O best brāhmaṇa. O brāhmaṇa, without the yoga of acts the yoga of meditation does not succeed. One engaged in the yoga of acts goes to the highest position of Viṣṇu.

Jaimini said :

7-10. O lord, tell me the importance of those which are the constituents of the yoga of acts, if you favour me. What are the virtues of Gaṅgā? O brāhmaṇa, what is the fruit of Viṣṇu-worship? Which are the best presents? What is the devotion to the brāhmaṇas? What is the fruit of the Ekādasī-vow? What kind of devotion is devotion to Dhātrī? What kind of devotion is Tulasī-devotion? What is honouring a guest? O sage, tell all this to me. I have got eagerness to hear all this. In the three worlds none else but you are able to tell it.

Vyāsa said :

11-16. Well, well, O best brāhmaṇa, your mind is certainly pure, since you have a strong desire and curiosity to hear this secret account. It is not possible to narrate thoroughly the merit of Bhāgīrathī . Therefore, I shall tell you in brief. Listen with an attentive mind. When one mutters the very soft couple of letters 'Gaṅgā', I think his sin would go away. It gratifies great beings. Gaṅgā is easily accessible everywhere. It is not easily accessible at (these) three places: Gaṅgādvāra , Prayāga , and at the place where Gaṅgā joins the ocean. O sage, all gods including Indra , come to the charming Gaṅgādvāra, and bathe there, offer presents etc. O sage, those human beings, animals, insects etc. that accidentally die there, obtain the highest position.

17-21. O brāhmaṇa, listen to a historical account about this, being told by me. By properly listening to it (a man) gets freed from all sins. Formerly in this world there was a powerful king named Manobhadra, who knew the entire prescribed course of conduct and who was born in the family of Soma . His queen was Hemaprabhā who was a loyal wife, who spoke pleasing words, who was very fortunate, and who was endowed with all (auspicious) marks. The very powerful king, having killed in battle one and all of his enemies, ruled over the entire -earth along with the oceans and islands. That very glorious king once called all his ministers and in the assembly spoke (to them) these words with affection:

Manobhadra said :

22-25. O ministers, I have protected this entire earth. All enemies, with their sons, army and elephants have been killed by me. I looked after members of my family by means of all sacrifices with the

accompaniment of presents (to brāhmaṇas). (But now) this power of me has been taken away by (this) mighty old age. I, being weak, am unable to perform certain acts. Royal glory like a lovely but an old woman, full of all ornaments, does not look splendid with a powerless person. As long as women of charming eyes do not desire a king to lose his power, all his enemies on the earth are afraid of him.

26-3la. The earth would abandon an old king, though he is endowed with all virtues, and though he has set his heart upon her, as a wanton lady (though) looked after (by a man leaves him). All virtues are obtained by means of devotion. Great glory is obtained through virtues. Bliss is obtainable through (giving) gifts. The Earth is obtainable through might. A man without might is helpless, and is not firm in taming his enemy. A king who accepts the words of a fool only, delights his enemies. Therefore, O excellent ministers, I, dividing my entire kingdom, desire to give it to my two sons, if you agree.

The ministers said :

31b-36. We agree to these words expressed by you, the wise one, O king. There is no doubt about it.

Then, by the king's order, his two young sons named Vīrabhadra and Yaśobhadra , who were the best, endowed with virtues, spoke pleasing words, were devoted to their father, always calm, strong, eagerly engaged in piety, came to the assembly. Then the king, the best among those who knew politics, suddenly divided his kingdom and gave it to them through curiosity. In the meanwhile, O best brāhmaṇas, a vulture along with his mate came there and sat in the assembly. Seeing the two (princes) to have come, the two birds were very much delighted.

37a. The king said: "Tell (me), what is your auspicious arrival due to?"

The vulture said :

37b-39. O king, O conqueror, I am a vulture. I have gladly come to see the prosperity of your sons. These two have seen (i.e. faced) a great calamity in their former birth. To see their prosperity in this birth we have come (here).

Hearing the very wonderful words of the vulture, the king, with his mind full of wonder spoke again, O brāhmaṇa.

The king said :

40-41. O vulture, I have heard these very wonderful words from you. How do you know the former account of these two? O best among birds, if you know the former account of these two, then tell it in full.

The vulture said :

42-45. O king, in the age called Dvāpara these two were cāṇḍālas . They were the sons of Satyaghoṣa, and their names were Gara and Saṅgara. O king, once they died in their house. To take them from there Yama 's servants with large teeth, having nooses in their hands and numbering thousands of crores came there and fastened these two, inflated with pride, with leather-nooses. And they took them to Yama's abode along a path very difficult to tread upon. Seeing these two, Yama said to Citragupta :

46-47a. "O Citragupta, take into account the entire conduct of these two." By his order Citragupta considered their auspicious and inauspicious acts from the beginning and said to Yama:

Citragupta said :

47b-51. These two large-armed ones, are really (men) of meritorious vows and a great heart. If there is any bad act seen among all acts, it is not giving a present to a brāhmaṇa, after picking it on their own. O king, due to that act only, these two went to hell. The giver who after picking a gift does not give it to a brāhmaṇa, goes to a fierce hell causing fear to all beings. The giver would not remember the gift; the receiver does not ask for it. Both live in hell as long as the moon and the sun are (in the sky). Therefore, O lord, these two, snatching the wealth of a brāhmaṇa, are great sinners.

52. Let the servants quickly take them to a fierce hell.

53-58. O lord of the earth, then the messengers, with their lips bitten due to anger, threw these two into a fierce hell. O king, on the same day Yama's servants coming to me took me along with my spouse to Yama's abode. O king, listen to the act which I also had done. I shall tell it from the beginning. It causes amazement to the listeners. Formerly I was a brāhmaṇa named Sarvaga , belonging to a great family, living in the Saurāṣṭra country, and master of the Vedas and the Vedāṅgas . This my glorious, loyal, very fortunate wife named Mañjukaṣā, was born in a pure family. I was mad due to learning, age and means, O glorious one. I, a youth, once mentally disrespected my parents. (I thought:)

59-63. 'I am worthy of being praised in the assembly of many. I am a hermit. I perform all (good) acts. I am wealthy. I am handsome. I am wise. I am engaged in feeding my relatives. But the parents of just a man like me are attached to sinful acts. They are talkative. They are cruel, and strongly desire the company of heretics. My parents have rendered fruitless valour, life, wealth, so also the family, knowledge, fame and all (my) possessions.' O king, repeatedly thinking like this in my mind, I, through disrespect, gave up service to parents, which gives auspicious (results). Due to this act, O king, I was thrown by (Yama's) messengers, by Yama's order, into the hell where the two great sinners (lived).

64-67. O king, listen how long I, along with my wife, lived in this fierce hell with these two sinners. O best king, I experienced the great misery of hell for thousands of crores of yugas and hundreds of crores of yugas. Then, O king, my wife and I were born in the family of vultures, eating the flesh of dead bodies. These two, O king, who desired to put an end to (their stay in) hell, were born in the family of locusts to experience the fruit of their deeds.

68-77. O king, listen to the deeds these two did in their existence as locusts. I shall tell them, which would amaze the listeners. O king, once a very mighty wind blew. It made the two fly up and dropped them into the very spotless interior of Gaṅgā. These two, of delicate bodies, having fallen into the water of Gaṅgā, instantly met with death removing all sins. Then messengers of charming eyes came to take them. So also aeroplanes endowed with all enjoyments came (there). These two, freed from all sins, and adorned with Tulasī and flowers, got into a divine-aeroplane, and went to Viṣṇu's city. O king, they remained there till Brahmā 's existence was manifested. Then by Brahmā's order they came to Indra's city. There they enjoyed pleasures difficult to be obtained even by gods. O king, they remained there till the time the very glorious ones were born in your family to enjoy the entire earth. For him who casts his body into Gaṅgā, there is no rebirth. Yet these two, very meritorious ones, were born to enjoy the earth. O king, these two, along with their sons and grandsons, will enjoy the earth for a long time, will meet with, death in Gaṅgā, which is difficult to be had even by the meditating saints, and will be absorbed into Viṣṇu.

78-79. Due to my power of recollecting the former existences, I have told you all this former account. These two crest-jewels of the class of kings, have reached this state after having met with death in Gaṅgā. Who will protect the two of us, the wicked ones.

80-87. Disrespect for friends gives men the affliction (to be suffered) in hell. O king, it was seen just in my case. O best brāhmaṇa, absence of devotion to parents gives pain in this world and in the next. In this world it leads to the destruction of wealth and in the next world (i.e. after death) it leads to hell. O king, I think the sin like a brāhmaṇa's murder is better. There is at sometime acquittance from it. But this (misery) is eternal. On the earth men cut off, with the axe of disrespect for their parents, the tree of religious merit, destroying all afictions, and secured with great trouble. O king, Viṣṇu himself eats whatever is presented into the mouth of the father (and mother), since, O hero, Viṣṇu is of the form of the father (and mother). Parents are actually deities. Those who serve them day and night, have all fulfilments due to the grace of the lord of the world. Those men who remain (even) for a day without serving their parents live for a thousand kalpas in hell. Therefore, this great misery has come to me now. I do not know when I, along with my wife, go to (i.e. obtain) salvation.

Vyāsa said :

88. Having heard these words of him, and having grasped them, O best brāhmaṇa, the king became delighted and being amazed, spoke again:

The king said :

89-94. O vulture, I have heard these wonderful words from your mouth. But I and these (ministers) do not properly apprehend them.

Then, O best king (?) there was heard a loud voice in the sky: "This is true, true, true. There is no doubt about it." Then, O brāhmaṇa sage, the bird, along with his wife, became as he was before the narration of the greatness of Gaṅgā. Drums were sounded. Best gandharvas sang. Hosts of celestial nymphs danced. Shower(s) of flowers dropped down. A divine aeroplane, endowed with all enjoyments, arrived. The hosts of messengers, sent by (Viṣṇu) the enemy of Kaiṭabha , (also) came (there). Then (the bird) moving everywhere, along with his dear wife forthwith got into the aeroplane and went to Viṣṇu's abode.

95-96. O best brāhmaṇa, the king, having heard about the wonderful act, became, along with his sons and wife, exclusively devoted to the worship of Gaṅgā. In the three worlds there is no holy place like Gaṅgā, by merely uttering the name of which (one) moving everywhere would obtain salvation.

97-98. O best brāhmaṇa, I have narrated to you the greatness of Gaṅgādvāra, which destroys all sins. What else do you desire to hear? The sins of those men who listen to this chapter with great respect in a temple, and of those devotees of the class of brāhmaṇas, who listen to it, perish suddenly.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 4

Praṇidhi, Padmāvatī and Dhanurdhvaja

Chapter 671 of 693 · 115 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
गङ्गाद्वारस्य माहात्म्यं त्वत्प्रसादाच्छ्रुतं मया ।
प्रयागस्य च माहात्म्यमिदानीं श्रोतुमिष्यसे १।
गङ्गाब्धिसङ्गमस्यापि माहात्म्यं कथ्यतां मुने ।
न सम्यक्कथितुं कोऽपि शक्नोति त्वदृते क्षितौ २।
व्यास उवाच-
प्रयागस्य फलं वत्स गङ्गाब्धिसङ्गमस्य च ।
सम्यग्वक्तुं न शक्नोमि संक्षेपाच्छ्रूयतां द्विज ३।
कोटिब्रह्माण्डमध्येषु यानि तीर्थानि वै मुने ।
प्रयांति तानि सर्वाणि प्रयागप्रतिमां तु किम् ४।
गङ्गाया यमुनायाश्च सरस्वत्याश्च सङ्गमे ।
प्रशंसंति सुराः सर्वे ब्रह्मविष्णुशिवादयः ५।
मकरस्थे रवौ माघे स्नानं ये तत्र कुर्वते ।
तेषामागमनं नास्ति विष्णुलोकात्कदाचन ६।
गवां कोटिसहस्राणि वाजिमेधमुखाध्वराः ।

मेरुतुल्यसुवर्णानि दानान्यन्यानि च द्विज ७।
कुरुक्षेत्रे पुष्करे च प्रभासे च गयासु च ।
हुत्वा दत्वा च विप्रेभ्यो यत्फलं प्राप्यते बुधैः ८।
माघे स्नात्वा प्रयागे तु तस्मात्कोटिगुणं भवेत् ।
तस्मात्समस्ततीर्थानां प्रयागः परमः स्मृतः ९।
सिंहराशिस्थिते सूर्ये गोदावर्यां द्विजोत्तम ।
चिरमुग्रतपस्तप्त्वा स्नानदानव्रतादिभिः १०।
वेदागमपुराणोक्तं यत्पुण्यमक्षयं भवेत् ।
माघे स्नात्वा प्रयागे तु तत्पुण्यं नात्र संशयः ११।
फाल्गुने कृष्णपक्षे तु चतुर्दश्यामुपोषितः ।
काश्यां यत्फलमाप्नोति तन्मे निगदतः शृणु १२।
कोटिजन्मार्जितैः पापैर्विमुक्तः सर्वरूपधृक् ।
उद्धृत्य कोटिपुरुषाञ्छिवेन सह मोदते १३।
माघेमासे प्रयागे तु स्नात्वा सकृदपि द्विजः ।
कल्पकोटिशतं विष्णुं संपूज्यान्यत्र यत्फलम् १४।

एकाहमपि संपूज्य मकरस्थे दिवाकरे ।
सत्यं सत्यमहं वच्मि सर्वमेवाक्षयं भवेत् १५।
यावद्दिनं माघमासे तत्र तिष्ठति मानवः ।
तावत्कल्पशतं विप्र मोदते विष्णुना सह १६।
गङ्गायमुनयोस्तोये स्नानं येन कृतं सकृत् ।
सद्यस्तद्दर्शनात्पापैर्मुच्यते सर्वपातकैः १७।
तर्तुं यदीच्छंति जनाः संसाराब्धिं सुदुस्तरम् ।
गङ्गायमुनयोः स्नात्वा भक्त्या पश्यंतु माधवम् १८।
यजंति मानवास्तत्र यद्यदिष्ट्वा कलेवरम् ।
सद्यो लभंते विप्रर्षे तत्तदेव न संशयः १९।
इतिहासमिहैवाहं कथयामि निशामय ।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः २०।
प्रणिधिर्नाम तत्रासीद्वैश्य एको महाधनी ।
देवतातिथिपूजासु विप्रभक्त्येकतत्परः २१।
तस्य पद्मावती नाम धर्मपत्नी पतिव्रता ।

चार्वङ्गी शीलयुक्ता च कुलजा प्रियवादिनी २२।
स्त्रीणां योग्या गुणा ये ये सृष्टाः श्रीपरमेष्ठिना ।
तच्छरीरे गुणास्ते ते निवसंति द्विजोत्तम २३।
अथासौप्रणिधिर्वैश्यः समादायधनं बहु ।
वाणिज्यार्थे गतो विप्र शुभे लग्ने शुभे तिथौ २४।
धनाद्धर्मः प्रभवति धनाच्च विपुलं यशः ।
धनात्कुलमवाप्नोति भवेत्किं वा धनादृते २५।
धनहीनं जनं दृष्ट्वा सखापि वा पलायते ।
मेघःशरद्यंबुहीनः खंडं खंडं नयेन्महत् २६।
खादितुं प्राप्यते यावत्तावदेव हि बांधवाः ।
धनं यस्य कुलं तस्य बुद्धिस्तस्य स पंडितः २७।
अर्थैर्विहीनः पुरुषो जीवन्नपि मृतोपमः ।
धर्मार्थविद्यार्जनतो मतिर्यस्य नि वर्तते २८।
ज्ञेयः स मूर्खः सुतरामधिकस्याधिकं फलम् ।
कर्त्तव्यः सततं धर्मश्चार्जितव्यं सदाधनम् २९।

शिक्षितव्या सदा विद्या पुंभिरेव विचक्षणैः ।
दानाद्धनं च विद्या च वर्द्धते प्रतिवासरम् ३०।
धर्मस्तु वर्द्धते नैव रक्षतेन विना नृणाम् ।
काष्ठं तृणं तुषं वापि संप्राप्य न परित्यजेत् ३१।
पुमान्संचयशीलोऽपि कदाचिन्नावसीदति ।
ततोऽसौ प्रणिधिर्वैश्यो नियोज्य स्त्रियमालये ३२।
गृहव्यापारनिष्णातो वाणिज्येन जगाम ह ।
अथैकदा तस्य पत्नी गृहीत्वोद्वर्तनादिकम् ३३।
सखीभिः सह विप्रर्षे जगाम स्नानहेतवे ।

ततो धनुर्ध्वजो नाम स्वयं च पातकाश्रयः ३४।
निजेच्छया प्रकुर्वंतीं स्नानकर्म ददर्श ताम्।
विकसत्स्वर्णपुष्पाढ्यां प्रफुल्लकमलाननाम् ३५।
मृगशावदृशं चारु पीनोन्नतपयोधराम्।
तां वैश्यपत्नीमालोक्य श्वपचोऽसौ स्मरातुरः ३६।
उवाच प्रहसन्वाणीं निजमूर्तिमचिंतयन्।

धनुर्ध्वज उवाच-
कासि कल्याणि सुश्रोणि चारुहासिनि सुन्दरि ३७।
मनो हरसि मे कस्मात्सुयौवनरसैः प्रिये।
विशालजघने तन्वि मया गुणवता सह ३८।
गुणवत्या त्वया सर्वं सुखमत्यनुभूयताम्।
धनुर्ध्वजवचः श्रुत्वा तस्याः सख्यस्ततो द्विज ३९।
ऊचुर्वाक्यं तथा क्रुद्धाः संदष्टदशनच्छदाः।
सख्य ऊचुः-
अरे मूढ दुराचार दुराचारकुलोद्भव ४०।
पादनिष्प्रेक्षणमपि नैतस्यास्ते प्रदीयते।
इयं पतिव्रता नारी धर्मकर्मपरायणा ४१।
आत्मानं सुखमिच्छद्भिः पापदृष्ट्या न दृश्यते।
परस्त्रीमुखसौंदर्यं परद्रव्यं च सर्वदा ४२।
दृष्ट्वा कामाग्निसंखिन्ना दह्यंते मूढमानसाः।
याहि पापमते दूरं मा वदोक्तिं सुदुःसहाम् ४३।

वयमेव भवंतं न स्पृशामश्चरणैरपि।
धनुर्ध्वज उवाच-
धिगस्त्वमुं जातिशब्दं संजानन्नखिलं गुणम् ४४।
संभावितो न युष्माभिः श्वपचत्वे यतोऽधुना।
कनकं मदिरापूर्णं कलशाभ्यंतरस्थितम् ४५।
संप्राप्य को न गृह्णाति तद्भुणग्रामवित्पुमान्।
अतोऽहं युवतीमेनां यथा प्राप्नोमि सांप्रतम् ४६।
तथा कुरुत हे सख्यः शरणं भो गतोस्मि यत्।
इति ब्रुवंतं तं मूढं भूयोभूयो द्विजोत्तम ४७।
ऊचुर्वाक्यमिदं तास्तु जातात्यंतकुतूहलाः।
सख्य ऊचुः-
यद्येतां रमणीं नूनमिच्छसि त्वं सुदुर्म्मते ४८।
गङ्गायमुनयोः शीघ्रं शरीरं संगमे त्यज।
मिथःकृतमुखालोका हसंत्यस्तास्ततो द्विज ४९।
तां साधुपत्नीमादाय ययुर्निजगृहांतरम्।

ततोऽसौ श्वपचो मोहाद्ब्रह्महत्यासहस्रकृत् ५० 7.4.50।
गंगायमुनयोस्तोये तामिष्ट्वा पंचतां गतः।

तत्स्वामिसदृशाकारः समस्तगुणवान्बली ५१।
स च एव श्वपाकोऽसौ स्ववृत्तांतं स्मरन्नभूत् ।
ततोऽसौ प्रणिधिर्वैश्यस्तस्मिन्नेव दिने शुभे ५२।
कृत्वा वाणिज्यमायातः स्वकीयं निलयं प्रति ।
श्वपाकोऽपि ततो विप्रस्तस्या वासं विवेश ह ५३।
प्रणिधेः सदृशो रूपैर्वयोभिश्च गुणैरपि ।
एकाकारौ समालोक्य पुरःस्थौ तौ गुणाकरौ ५४।
कस्याहं दयिता को वा मम भर्त्तेत्यचिंतयत् ।
ततः सा विस्मिता साध्वी विलोक्य तत्पतिद्वयम् ५५।
तुष्टाव माधवं देवं वचनैः कोमलाक्षरैः ५६।
पद्मावत्युवाच-
नमामि गोविन्दमनन्तमूर्तिं शक्रादिदेवार्चितपादपद्मम् ।
योगेश्वरं योगविदां निरीहं योगप्रदं योगिभिरर्चनीयम् ५७।

नमोऽस्तु ते कैटभमर्द्दनाय नमो मधुध्वंसकराय तुभ्यम् ।
नमोऽस्तु कंसासुरनाशनाय नमोऽस्तु चाणूरनिपातनाय ५८।
नमोऽस्तु वेदोद्धरणाग्रनित्यं नमोऽस्तु भूम्युद्धरणाय तुभ्यम् ।
नमोस्तु पृथ्वीधरणक्षमाय नमोस्तु दैत्यांतकराय तुभ्यम् ५९।
गङ्गांबुधौ तांघ्रियुगाय तुभ्यं नमोस्तु राजन्यकुलांतकाय ।
नमोस्तु ते रावणवंशहंत्रे अलं च दैत्यांतकराय तुभ्यम् ६०।
नमोस्तु ते चाध्वरनिंदकाय नमोस्तु ते म्लेच्छकुलांतकाय ।
नमोऽस्तु ते हृत्कमलासनाय नमोऽस्तु ते सर्वरिपुध्वजाय ६१।
प्रसीद गोपीजनवल्लभ प्रभो धृतैकहस्ताचलदेवदेव ।
प्रसीद लक्ष्मीमुखपद्मभृंग प्रसीद विष्णो सततं नमस्ते ६२।
प्रसीद पद्मेक्षणचक्रपाणे कौमोदकीहस्तगदाधर त्वम् ।
प्रसीद विष्णो धृतपांचजन्य नमोस्तु ते पद्मधराय नित्यम् ६३।
संसारकौतुहलमंदिरे ते मोहांधकारे च विवेकदीपे ।
संमोहिता केशव मायया हि त्वदीयया नित्यमहं भ्रमामि ६४।
विरञ्चि सेन्द्रार्कमुखाः सुरेन्द्रा मायां न जानन्ति तवासुरारे ।

मानुष्यहं किं तव वेद्मि मायां पुरोभ्रमं मे हरसानुकंपम् ६५।
व्यास उवाच-
तस्याः स्तवं समाकर्ण्य भगवान्माधवः प्रभुः ।
समालोक्य जगन्नाथश्चतुर्वर्गफलप्रदः ६६।
आविर्बभूव सहसा सूर्यकोटिसमप्रभः ।
सा मूर्ध्ना भूमिमालोक्य ववंदे तत्पदद्वयम् ६७।
नमस्ते कमलाकान्त भुक्तिमुक्तिफलप्रद ।
हर मे ज्ञानहीनायाः स्वकीय मतिविभ्रमम् ६८।
श्रीभगवानुवाच-
भ्रमं जहीहि चार्वंगि द्वावेतौ हि पती तव ।

एकभावेन सुश्रोणि कुरु सेवां तयोः सदा ६९।
यश्च ते प्रणिधिः स्वामी मद्भक्तस्तरुणः सुधीः ।
भोक्तुं सुखफलं साध्वि सोऽभवद्बहुविविधः स्वयम् ७०।
अनन्तरूपिणी लक्ष्मीर्यथा क्रीडे मया सह ।
तथा त्वमपि सुश्रोणि भुंक्ष्व ताभ्यां सुखं सदा ७१।

पद्मावत्युवाच-
एकस्या द्वौ पती देव न प्रशंसन्ति मानवाः ।
मग्नां लज्जाब्धिकल्लोले मामुद्धर दयामय ७२।
श्रीभगवानुवाच-
यदापकीर्तितः साध्वि बिभेषि त्वं ध्रुवं भुवि ।
तदा मत्पुरमागच्छ ताभ्यां सह वरानने ७३।
विमानमागतं सद्यस्ततो भगवदाज्ञया ।
तौ समादाय वैकुण्ठं सा गंतुमुपचक्रमे ७४।
अथ सा पथिगच्छन्ती भर्तृभ्यां सह जैमिने ।
ददर्शैकं महात्मानं रथस्थं स्त्रीसमन्वितम् ७५।
धृतं कमलपत्राक्षैरतसीकुसुमप्रभैः ।
चतुर्भुजैर्द्रुतगणैरासीनैर्गरुडोपरि ७६।
विष्णुद्रूतांस्ततस्तांस्तु विष्णुरूपान्वरांगना ।
कोऽयं रथस्थः पुरुष इति पप्रच्छ सा सती ७७।
के वा यूयं महात्मानः पुण्डरीकनिभेक्षणाः ।

सर्वेपि विष्णुसदृशाः शङ्खचक्रादिपाणयः ७८।
ततस्ते भगवद्भूता विष्णुतुल्यपराक्रमाः ।
विहस्योचुर्मुहुः सर्वे परमामोदसंयुताः ७९।
विष्णुद्रूता ऊचुः ।
विष्णुद्रूता वयं साध्वि पुण्यात्मानमिमंजनम् ।
समादाय पदं याम उदारं लोकमुत्तमम् ८०।
पद्मावत्युवाच-
केन पुण्यप्रभावेन गतोऽयमीदृशीं गतिम् ।
विष्णुद्रूता महात्मानः कथ्यतामित्यहो मम ८१।
विष्णुद्रूता ऊचुः -
अयं बृहद्ध्वजो नाम राक्षसो लोकशोककृत् ।
अरण्यादिनिवासी च महाबलपराक्रमः ८२।
परदारपरद्रव्यहारको रिपुकोद्यतः ।
गोमांसाशी निष्ठुरोक्तिभाषी च देवनिन्दकः ८३।
यद्यत्पापरतं कर्म्म तदनेन कृतं सदा ।

स्वप्नेऽपि न कृतं कर्म शुभं न च पतिव्रते ८४।
अयं रथं समारुह्य सततं कामपीडितः ।
परस्त्रीहरणार्थाय सुश्रोणि नभसि भ्रमन् ८५।

यां यां सुयौवनां नारीं यत्र यत्रायमीक्षते ।
बलाच्चालिङ्गितस्तां तु तत्र तत्र स्मरातुरः ८६।
अथैकदा भीमकेश नाम्नो नरपतेः प्रियाम् ।
ददर्श क्रीडामध्यस्थां सुंदरीं नवयौवनाम् ८७।
अथासौ तां समालोक्य सुवर्णकुसुमप्रभाम् ।
इत्युवाच वचः प्रेम्णा का त्वमत्र करोषि किम् ८८।
सैवोवाच ततः कांता भीमकेशस्य भूपतेः ।
अहं सुरतशास्त्रज्ञा केशिनी नाम भूषिता ८९।
अयि सर्वगुणज्ञां मां प्रेमहृष्टां न भूपतिः ।
स्ववंशजां दोषहीनां पश्यति क्षणमप्यसौ ९०।
स्थीयते नित्यमत्रैव भर्त्राखंडितचर्चया ।
मया स्वकर्मशोचंत्या विरहानलतप्तया ९१।

कस्त्वं कथमिदं प्राप्तमुद्यानं प्रतिसत्तम ।
समायातोऽसि तत्सर्वं प्रसन्नो वक्तुमर्हसि ९२।
अथायमित्याह वचः पूर्णचन्द्र निभानने ।
मायावी राक्षसोऽहं त्वामालिङ्गितुमिहागतः ९३।
जहीहि रुष्टभर्तारं सर्वदा दोषदर्शिनम् ।
तन्वि मां भज सर्वं ते दास्यामि सुखमुत्तमम् ९४।
ततो विहस्य साध्वीयं राक्षसेन्द्रमिमं मुदा ।
बबंध बाहुलतया विन्यस्य वदने मुखम् ९५।
स तामालिंग्य युवतीं विवेकोद्वेगविह्वलाम् ।
अनया सह सुश्रोणि दिव्यमारूढवान्रथम् ९६।
दंपतीभावमाश्रित्य तौ जातावतिकौतुकम् ।
वायुवेगरथारूढौ यातौ गगनवर्त्मनि ९७।
अथैनामयमित्याह पश्यतन्विवरानने ।
त्वद्भर्तृदेशादायातौ गङ्गासागरसङ्गमे ९८।
ततो रथस्थनारीयमधिगङ्गाब्धिसङ्गमम् ।

जगाम पंचतां सद्यः संदृश्यात्यंतसाध्वसैः ९९।
विलप्य बहुधा साध्वीं तत्रायमपि राक्षसः ।
गतप्राणां समालोक्य सद्यो मृत्युं जगाम ह १०० 7.4.100।
वैनतेयध्वजादेशादिमौ गलितकल्मषौ ।
नयामः पुण्यकर्माणौ वैकुण्ठं प्रति संप्रति १०१।
जलेस्थले चांतरिक्षे गङ्गासागरसङ्गमे ।
देहं संत्यज्य गच्छन्ति पापिनो हि परां गतिम् १०२।
त्रैलोक्यदुर्लभं तीर्थं गङ्गासागरसंगमे ।
माघे तपसि शुक्लायामेकादश्यामुपोषितः १०३।
तत्र शुद्धिमवाप्नोति ब्रह्महापि न संशयः ।
गङ्गाब्धिसङ्गमे स्नात्वा हरिं दृष्ट्वा च माधवम् १०४।

कार्तिकेयमुखं दृष्ट्वा पुनर्जन्म न विद्यते ।
कार्तिकेयो हरिः साक्षादित्यभेदः कृतः सदा १०५।
ये कार्तिकेयं पश्यंति ते सर्वे मोक्षगामिनः ।
सर्वतीर्थाधिकं तीर्थं गङ्गाब्धिसङ्गमं शृणु १०६।

जले स्थले चांतरिक्षे मृतो मोक्षमवाप्नुयात् ।
व्यास उवाच-
इत्युक्त्वा विष्णुदूतास्ते तौ समादाय जैमिने १०७।
जग्मुर्विष्णुगृहं सर्वे सह साकाशवर्त्मनि ।
या च पद्मावती साध्वी भर्तृद्वयसमन्विता १०८।
गता सारूप्यतां विष्णोश्चतुर्वर्गप्रदायिनः ।
तत्र भुक्त्वाखिलान्भोगान्दुर्ल्लभान्द्विजसत्तम १०९।
परमं ज्ञानमासाद्य ययुः सारूप्यतां हरेः ।
सर्वतीर्थमयी गङ्गा सर्वतीर्थमयो हरिः ११०।
गङ्गायाश्च हरेश्चैव तस्माद्भक्तिर्विधीयते ।
गङ्गाब्धिसंगमे पूर्वं माधवो नाम भूभुजः १११।
तप्त्वा तपश्चिरं तत्र सदारो मोक्षमाप्तवान् ११२।
जैमिनिरुवाच-
त्वयोक्तो माधवः कोऽसौ किं कर्म स चकार ह ।
कथं तेपे तपस्तन्मे सर्वं कथय सत्तम ११३।

व्यास उवाच-
चरितं तस्य विप्रर्षे माधवस्य महात्मनः ।
आकर्णय प्रवक्ष्यामि समासेन महामते ११४।
इति श्रीपद्मपुराणे क्रियायोगसारे व्यासजैमिनिसंवादे प्रयागवर्णनंनाम चतुर्थोऽध्यायः ४ ।

Roman transliteration

jaiminiruvāca-
gaṅgādvārasya māhātmyaṃ tvatprasādācchrutaṃ mayā |
prayāgasya ca māhātmyamidānīṃ śrotumiṣyase 1|
gaṅgābdhisaṅgamasyāpi māhātmyaṃ kathyatāṃ mune |
na samyakkathituṃ ko'pi śaknoti tvadṛte kṣitau 2|
vyāsa uvāca-
prayāgasya phalaṃ vatsa gaṅgābdhisaṅgamasya ca |
samyagvaktuṃ na śaknomi saṃkṣepācchrūyatāṃ dvija 3|
koṭibrahmāṇḍamadhyeṣu yāni tīrthāni vai mune |
prayāṃti tāni sarvāṇi prayāgapratimāṃ tu kim 4|
gaṅgāyā yamunāyāśca sarasvatyāśca saṅgame |
praśaṃsaṃti surāḥ sarve brahmaviṣṇuśivādayaḥ 5|
makarasthe ravau māghe snānaṃ ye tatra kurvate |
teṣāmāgamanaṃ nāsti viṣṇulokātkadācana 6|
gavāṃ koṭisahasrāṇi vājimedhamukhādhvarāḥ |

merutulyasuvarṇāni dānānyanyāni ca dvija 7|
kurukṣetre puṣkare ca prabhāse ca gayāsu ca |
hutvā datvā ca viprebhyo yatphalaṃ prāpyate budhaiḥ 8|
māghe snātvā prayāge tu tasmātkoṭiguṇaṃ bhavet |
tasmātsamastatīrthānāṃ prayāgaḥ paramaḥ smṛtaḥ 9|
siṃharāśisthite sūrye godāvaryāṃ dvijottama |
ciramugratapastaptvā snānadānavratādibhiḥ 10|
vedāgamapurāṇoktaṃ yatpuṇyamakṣayaṃ bhavet |
māghe snātvā prayāge tu tatpuṇyaṃ nātra saṃśayaḥ 11|
phālgune kṛṣṇapakṣe tu caturdaśyāmupoṣitaḥ |
kāśyāṃ yatphalamāpnoti tanme nigadataḥ śṛṇu 12|
koṭijanmārjitaiḥ pāpairvimuktaḥ sarvarūpadhṛk |
uddhṛtya koṭipuruṣāñchivena saha modate 13|
māghemāse prayāge tu snātvā sakṛdapi dvijaḥ |
kalpakoṭiśataṃ viṣṇuṃ saṃpūjyānyatra yatphalam 14|

ekāhamapi saṃpūjya makarasthe divākare |
satyaṃ satyamahaṃ vacmi sarvamevākṣayaṃ bhavet 15|
yāvaddinaṃ māghamāse tatra tiṣṭhati mānavaḥ |
tāvatkalpaśataṃ vipra modate viṣṇunā saha 16|
gaṅgāyamunayostoye snānaṃ yena kṛtaṃ sakṛt |
sadyastaddarśanātpāpairmucyate sarvapātakaiḥ 17|
tartuṃ yadīcchaṃti janāḥ saṃsārābdhiṃ sudustaram |
gaṅgāyamunayoḥ snātvā bhaktyā paśyaṃtu mādhavam 18|
yajaṃti mānavāstatra yadyadiṣṭvā kalevaram |
sadyo labhaṃte viprarṣe tattadeva na saṃśayaḥ 19|
itihāsamihaivāhaṃ kathayāmi niśāmaya |
yacchrutvā sarvapāpebhyo mukto bhavati mānavaḥ 20|
praṇidhirnāma tatrāsīdvaiśya eko mahādhanī |
devatātithipūjāsu viprabhaktyekatatparaḥ 21|
tasya padmāvatī nāma dharmapatnī pativratā |

cārvaṅgī śīlayuktā ca kulajā priyavādinī 22|
strīṇāṃ yogyā guṇā ye ye sṛṣṭāḥ śrīparameṣṭhinā |
taccharīre guṇāste te nivasaṃti dvijottama 23|
athāsauppraṇidhirvaiśyaḥ samādāyadhanaṃ bahu |
vāṇijyārthe gato vipra śubhe lagne śubhe tithau 24|
dhanāddharmaḥ prabhavati dhanācca vipulaṃ yaśaḥ |
dhanātkulamavāpnoti bhavetkiṃ vā dhanādṛte 25|
dhanahīnaṃ janaṃ dṛṣṭvā sakhāpi vā palāyate |
meghaḥśaradyaṃbuhīnaḥ khaṃḍaṃ khaṃḍaṃ nayenmahat 26|
khādituṃ prāpyate yāvattāvadeva hi bāṃdhavāḥ |
dhanaṃ yasya kulaṃ tasya buddhistasya sa paṃḍitaḥ 27|
arthairvihīnaḥ puruṣo jīvannapi mṛtopamaḥ |
dharmārthavidyārjanato matiryasya ni vartate 28|
jñeyaḥ sa mūrkhaḥ sutarāmadhikasyādhikaṃ phalam |
karttavyaḥ satataṃ dharmaścārjitavyaṃ sadādhanam 29|

śikṣitavyā sadā vidyā puṃbhireva vicakṣaṇaiḥ |
dānāddhanaṃ ca vidyā ca varddhate prativāsaram 30|
dharmastu varddhate naiva rakṣatena vinā nṛṇāṃ |
kāṣṭhaṃ tṛṇaṃ tuṣaṃ vāpi saṃprāpya na parityajet 31|
pumānsaṃcayaśīlo'pi kadācinnāvasīdati |
tato'sau praṇidhirvaiśyo niyojya striyamālaye 32|

gṛhavyāpāraniṣṇāto vāṇijyena jagāma ha |
athaikadā tasya patnī gṛhītvodvartanādikam 33|
sakhībhiḥ saha viprarṣe jagāma snānahetave |
tato dhanurdhvajo nāma svayaṃ ca pātakāśrayaḥ 34|
nijecchayā prakurvaṃtīṃ snānakarma dadarśa tām |
vikasatsvarṇapuṣpāḍhyāṃ praphullakamalānanām 35|
mṛgaśāvadṛśaṃ cāru pīnonnatapayodharām |
tāṃ vaiśyapatnīmālokya śvapaco'sau smarāturaḥ 36|
uvāca prahasanvāṇīṃ nijamūrtimaciṃtayan |

dhanurdhvaja uvāca-
kāsi kalyāṇi suśroṇi cāruhāsini sundari 37|
mano harasi me kasmātsuyauvanarasaiḥ priye |
viśālajaghane tanvi mayā guṇavatā saha 38|
guṇavatyā tvayā sarvaṃ sukhamatyanubhūyatām |
dhanurdhvajavacaḥ śrutvā tasyāḥ sakhyastato dvija 39|
ūcurvākyaṃ tathā kruddhāḥ saṃdaṣṭadaśanacchadāḥ |
sakhya ūcuḥ-
are mūḍha durācāra durācārakulodbhava 40|
pādaniṣprekṣaṇamapi naitasyāste pradīyate |
iyaṃ pativratā nārī dharmakarmaparāyaṇā 41|
ātmānaṃ sukhamicchadbhiḥ pāpadṛṣṭyā na dṛśyate |
parastrīmukhasauṃdaryaṃ paradravyaṃ ca sarvadā 42|
dṛṣṭvā kāmāgnisaṃkhinnā dahyaṃte mūḍhamānasāḥ |
yāhi pāpamate dūraṃ mā vadoktiṃ suduḥsahām 43|

vayameva bhavaṃtaṃ na spṛśāmaścaraṇairapi |
dhanurdhvaja uvāca-
dhigastvamuṃ jātiśabdaṃ saṃjānannakhilaṃ guṇam 44|
saṃbhāvito na yuṣmābhiḥ śvapacatve yato'dhunā |
kanakaṃ madirāpūrṇaṃ kalaśābhyaṃtarasthitam 45|
saṃprāpya ko na gṛhṇāti tadguṇagrāmavitpumān |
ato'haṃ yuvatīmenāṃ yathā prāpnomi sāṃpratam 46|
tathā kuruta he sakhyaḥ śaraṇaṃ bho gatosmi yat |
iti bruvaṃtaṃ taṃ mūḍhaṃ bhūyobhūyo dvijottama 47|
ūcurvākyamidaṃ tāstu jātātyaṃtakutūhalāḥ |
sakhya ūcuḥ-
yadyetāṃ ramaṇīṃ nūnamicchasi tvaṃ sudurmmate 48|
gaṅgāyamunayoḥ śīghraṃ śarīraṃ saṃgame tyaja |
mithaḥkṛtamukhālokā hasaṃtyastāstato dvija 49|
tāṃ sādhupatnīmādāya yayurnijagṛhāṃtaram |

tato'sau śvapaco mohādbrahmahatyāsahasrakṛt 50 7.4.50|
gaṃgāyamunayostoye tāmiṣṭvā paṃcatāṃ gataḥ |
tatsvāmisadṛśākāraḥ samastaguṇavānbalī 51|
sa ca eva śvapāko'sau svavṛttāṃtaṃ smarannabhūt |
tato'sau praṇidhirvaiśyastasminneva dine śubhe 52|
kṛtvā vāṇijyamāyātaḥ svakīyaṃ nilayaṃ prati |
śvapāko'pi tato viprastasyā vāsaṃ viveśa ha 53|
praṇidheḥ sadṛśo rūpairvayobhiśca guṇairapi |
ekākārau samālokya puraḥsthau tau guṇākarau 54|
kasyāhaṃ dayitā ko vā mama bharttetyaciṃtayat |
tataḥ sā vismitā sādhvī vilokya tatpatidvayam 55|

tuṣṭāva mādhavaṃ devaṃ vacanaiḥ komalākṣaraiḥ 56|
padmāvatyuvāca-
namāmi govindamanantamūrtiṃ śakrādidevārcitapādapadmam |
yogeśvaraṃ yogavidāṃ nirīhaṃ yogapradaṃ yogibhirarcanīyam 57|

namo'stu te kaiṭabhamarddanāya namo madhudhvaṃsakarāya tubhyam |
namo'stu kaṃsāsuranāśanāya namo'stu cāṇūranipātanāya 58|
namo'stu vedoddharaṇāgranityaṃ namo'stu bhūmyuddharaṇāya tubhyam |
namostu pṛthvīdharaṇakṣamāya namostu daityāṃtakarāya tubhyam 59|
gaṅgāṃbudhau tāṃghriyugāya tubhyaṃ namostu rājanyakulāṃtakāya |
namostu te rāvaṇavaṃśahaṃtre alaṃ ca daityāṃtakarāya tubhyam 60|
namostu te cādhvaraniṃdakāya namostu te mlecchakulāṃtakāya |
namo'stu te hṛtkamalāsanāya namo'stu te sarvaripudhvajāya 61|
prasīda gopījanavallabha prabho dhṛtaikahastācaladevadeva |
prasīda lakṣmīmukhapadmabhṛṃga prasīda viṣṇo satataṃ namaste 62|
prasīda padmekṣaṇacakrapāṇe kaumodakīhastagadādhara tvam |
prasīda viṣṇo dhṛtapāṃcajanya namostu te padmadharāya nityam 63|
saṃsārakautuhalamaṃdire te mohāṃdhakāre ca vivekadīpe |
saṃmohitā keśava māyayā hi tvadīyayā nityamahaṃ bhramāmi 64|
virañci sendrārkamukhāḥ surendrā māyāṃ na jānanti tavāsurāre |

mānuṣyahaṃ kiṃ tava vedmi māyāṃ purobhramaṃ me harasānukaṃpam 65|
vyāsa uvāca-
tasyāḥ stavaṃ samākarṇya bhagavānmādhavaḥ prabhuḥ |
samālokya jagannāthaścaturvargaphalapradaḥ 66|
āvirbabhūva sahasā sūryakoṭisamaprabhaḥ |
sā mūrdhnā bhūmimālokya vavaṃde tatpadadvayam 67|
namaste kamalākānta bhuktimuktiphalaprada |
hara me jñānahīnāyāḥ svakīya mativibhramam 68|
śrībhagavānuvāca-
bhramaṃ jahīhi cārvaṃgi dvāvetau hi patī tava |
ekabhāvena suśroṇi kuru sevāṃ tayoḥ sadā 69|
yaśca te praṇidhiḥ svāmī madbhaktastaruṇaḥ sudhīḥ |
bhoktuṃ sukhaphalaṃ sādhvi so'bhavaddvividhaḥ svayam 70|
anantarūpiṇī lakṣmīryathā krīḍe mayā saha |
tathā tvamapi suśroṇi bhuṃkṣva tābhyāṃ sukhaṃ sadā 71|

padmāvatyuvāca-
ekasyā dvau patī deva na praśaṃsanti mānavāḥ |
magnāṃ lajjābdhikallole māmuddhara dayāmaya 72|
śrībhagavānuvāca-
yadāpakīrtitaḥ sādhvi bibheṣi tvaṃ dhruvaṃ bhuvi |
tadā matpuramāgaccha tābhyāṃ saha varānane 73|
vimānamāgataṃ sadyastato bhagavadājñayā |
tau samādāya vaikuṇṭhaṃ sā gaṃtumupacakrame 74|
atha sā pathigacchantī bhartṛbhyāṃ saha jaimine |
dadarśaikaṃ mahātmānaṃ rathasthaṃ strīsamanvitam 75|
dhṛtaṃ kamalapatrākṣairatasīkusumaprabhaiḥ |
caturbhujairdūtagaṇairāsīnairgaruḍopari 76|
viṣṇudūtāṃstatastāṃstu viṣṇurūpānvarāṃganā |
ko'yaṃ rathasthaḥ puruṣa iti papraccha sā satī 77|
ke vā yūyaṃ mahātmānaḥ puṇḍarīkanibhekṣaṇāḥ |

sarvepi viṣṇusadṛśāḥ śaṅkhacakrādipāṇayaḥ 78|
tataste bhagavaddūtā viṣṇutulyaparākramāḥ |
vihasyocurmuhuḥ sarve paramāmodasaṃyutāḥ 79|
viṣṇudūtā ūcuḥ |
viṣṇudūtā vayaṃ sādhvi puṇyātmānamimaṃjanam |
samādāya padaṃ yāma udāraṃ lokamuttamam 80|
padmāvatyuvāca-
kena puṇyaprabhāvena gato'yamīdṛśīṃ gatim |
viṣṇudūtā mahātmānaḥ kathyatāmityaho mama 81|
viṣṇudūtā ūcuḥ -
ayaṃ bṛhaddhvajo nāma rākṣaso lokaśokakṛt |
araṇyādinivāsī ca mahābalaparākramaḥ 82|
paradāraparadravyahārako ripukodyataḥ |
gomāṃsāśī niṣṭhuroktibhāṣī ca devanindakaḥ 83|
yadyatpāparataṃ karmma tadanena kṛtaṃ sadā |

svapne'pi na kṛtaṃ karma śubhaṃ na ca pativrate 84|
ayaṃ rathaṃ samāruhya satataṃ kāmapīḍitaḥ |
parastrīharaṇārthāya suśroṇi nabhasi bhraman 85|
yāṃ yāṃ suyauvanāṃ nārīṃ yatra yatrāyamīkṣate |
balāccālingitastāṃ tu tatra tatra smarāturaḥ 86|
athaikadā bhīmakeśa nāmno narapateḥ priyām |
dadarśa krīḍāmadhyasthāṃ suṃdarīṃ navayauvanām 87|
athāsau tāṃ samālokya suvarṇakusumaprabhām |
ityuvāca vacaḥ premṇā kā tvamatra karoṣi kim 88|
saivovāca tataḥ kāṃtā bhīmakeśasya bhūpateḥ |
ahaṃ suratāśāstrajñā keśinī nāma bhūṣitā 89|
ayi sarvaguṇajñāṃ māṃ premahṛṣṭāṃ na bhūpatiḥ |
svavaṃśajāṃ doṣahīnāṃ paśyati kṣaṇamapyasau 90|
sthīyate nityamatraiva bhartrākhaṃḍitacarcayā |
mayā svakarmaśocaṃtyā virahānalataptayā 91|

kastvaṃ kathamidaṃ prāptamudyānaṃ pratisattama |
samāyāto'si tatsarvaṃ prasanno vaktumarhasi 92|
athāyamityāha vacaḥ pūrṇacandra nibhānane |
māyāvī rākṣaso'haṃ tvāmāliṅgitumihāgataḥ 93|
jahīhi ruṣṭabhartāraṃ sarvadā doṣadarśinam |
tanvi māṃ bhaja sarvaṃ te dāsyāmi sukhamuttamam 94|
tato vihasya sādhvīyaṃ rākṣasendramimaṃ mudā |
babaṃdha bāhulatayā vinyasya vadane mukham 95|
sa tāmāliṃgya yuvatīṃ vivekodvegavihvalām |
anayā saha suśroṇi divyamārūḍhavānratham 96|
daṃpatībhāvamāśritya tau jātāvatikautukam |
vāyuvegarathārūḍhau yātau gaganavartmani 97|
athainmāmayamityāha paśyatanvivarānane |
tvadbhartṛdeśādāyātau gaṅgāsāgarasaṅgame 98|
tato rathasthanārīyamadhigaṅgābdhisaṅgamam |

jagāma paṃcatāṃ sadyaḥ saṃdṛśyātyaṃtasādhvasaiḥ 99|
vilapya bahudhā sādhvīṃ tatrāyamapi rākṣasaḥ |
gataprāṇāṃ samālokya sadyo mṛtyuṃ jagāma ha 100 7.4.100|
vainateyadhvajādeśādimau galitakalmaṣau |
nayāmaḥ puṇyakarmāṇau vaikuṇṭhaṃ prati saṃprati 101|
jalesthale cāṃtarikṣe gaṅgāsāgarasaṅgame |

dehaṃ saṃtyajya gacchanti pāpino hi parāṃ gatim 102|
trailokyadurlabhaṃ tīrthaṃ gaṅgāsāgarasaṃgame |
māghe tapasi śuklāyāmekādaśyāmupoṣitaḥ 103|
tatra śuddhimavāpnoti brahmahāpi na saṃśayaḥ |
gaṅgābdhisaṅgame snātvā hariṃ dṛṣṭvā ca mādhavam 104|
kārtikeyamukhaṃ dṛṣṭvā punarjanma na vidyate |
kārtikeyo hariḥ sākṣādityabhedaḥ kṛtaḥ sadā 105|
ye kārtiṃkeyaṃ paśyaṃti te sarve mokṣagāminaḥ |
sarvatīrthādhikaṃ tīrthaṃ gaṅgābdhisaṅgamaṃ śṛṇu 106|

jale sthale cāṃtarikṣe mṛto mokṣamavāpnuyāt |
vyāsa uvāca-
ityuktvā viṣṇudūtāste tau samādāya jaimine 107|
jagmurviṣṇugṛhaṃ sarve saha sākāśavartmani |
yā ca padmāvatī sādhvī bhartṛdvayasamanvitā 108|
gatā sārūpyatāṃ viṣṇoścaturvargapradāyinaḥ |
tatra bhuktvākhilānbhogāndurllabhāndvijasattama 109|
paramaṃ jñānamāsādya yayuḥ sārūpyatāṃ hareḥ |
sarvatīrthamayī gaṅgā sarvatīrthamayo hariḥ 110|
gaṅgāyāśca hareścaiva tasmādbhaktirvidhīyate |
gaṅgābdhisaṃgame pūrvaṃ mādhavo nāma bhūbhujaḥ 111|
taptvā tapaściraṃ tatra sadāro mokṣamāptavān 112|
jaiminiruvāca-
tvayokto mādhavaḥ ko'sau kiṃ karma sa cakāra ha |
kathaṃ tepe tapastanme sarvaṃ kathaya sattama 113|

vyāsa uvāca-
caritaṃ tasya viprarṣe mādhavasya mahātmanaḥ |
ākarṇaya pravakṣyāmi samāsena mahāmate 114|
iti śrīpadmapurāṇe kriyāyogasāre vyāsajaiminisaṃvāde prayāgavarṇanaṃnāma caturtho'dhyāyaḥ 4 |

English translation

Jaimini said :

1-2. Through your grace I have heard about the greatness of Gaṅgādvāra . Now I desire to listen to the greatness of Prayāga . O sage, also tell me about the greatness of the union of Gaṅgā and the ocean. On the earth none except you is able to tell it.

Vyāsa said :

3-9. O dear, I cannot thoroughly tell about the fruit of (the bath at) Prayāga or at the place where Gaṅgā joins the ocean. O Brāhmaṇa , listen to it in brief. O sage, do all those crores of holy places in the universe attain similarity with Prayāga? All gods like Brahmā , Viṣṇu , Śiva praise (the bath) at the confluence of Gaṅgā, Yamunā and Sarasvatī . Those who bathe there in (the month of) Māgha , when the Sun is in (the Zodiacal sign) Capricornus, never return (to his world) from the world of Viṣṇu. The fruit, O brāhmaṇa, due to bathing at Prayāga in (the month of) Māgha would be a crore-fold more than that obtained by the wise by (offering) thousands of crores of cows, (performing) sacrifices like the horse-sacrifice, (giving) gifts of gold of the measure of Meru mountain and other gifts, offering oblations into fire and giving gifts to brāhmaṇas at Kurukṣetra , Puṣkara , Prabhāsa and Gayā .

Therefore, Prayāga is the best of all holy places.

10-13. Undoubtedly that inexhaustible religious merit which, O best brāhmaṇa, as told in Vedas , scriptures and Purāṇas , is had by practising a severe penance for a long time, by bathing, giving gifts and observing vows in (the water of) Godāvarī , when the Sun is in the Zodiacal sign Leo, is had by bathing at Prayāga in the month of Māgha. Hear from me who am telling it, about the fruit which a man obtains by fasting at Kāśī on Caturdaśī in the dark half of the month of Phālguna . He, freed from sins committed during crores of existences, and having every form, and emancipating a crore of men (of his family), delights with Śiva.

14-15. A brāhmaṇa gets the same fruit as he obtains by worshipping Viṣṇu for a hundred crores of kalpas at other places, by bathing just once at Prayāga in the month of Māgha and worshipping (Viṣṇu) even for a day, when the Sun is in (the Zodiacal sign) Capricornus. I am telling the truth (and) truth (only). All (that fruit) would be inexhaustible.

16-17. A man delights with Viṣṇu for as many hundred kalpas as many days a man stays there (i.e. at Prayāga) in the month of Māgha. He who has once bathed in the water of Gaṅgā and Yamunā is instantly freed from all sins by seeing it.

18-19. If men desire to cross this ocean of mundane existence very difficult to cross, they should devoutly see (the idol of) Viṣṇu after bathing in Gaṅgā and Yamunā. O brāhmaṇa sage, if men, by offering their body, worship him there, they instantly get whatever they desire. There is no doubt about it.

20-24. In this matter I shall tell you a historical account. Listen to it, hearing which a man is freed from all sins. There was a very wealthy vaisya named Praṇidhi . He was solely devoted to worshipping deities and guests, O brāhmaṇa. His wife, Padmāvatī by name, was chaste, loyal wife, of a beautiful body, endowed with good character, born of a good family and speaking in a pleasant manner. O best brāhmaṇa, all those virtues which the highest god has produced as fit to be present in the bodies of women, were present in her. O brāhmaṇa, that vaiśya Praṇidhi, having taken much wealth, went for trade at an auspicious time and on an auspicious day.

25-27. Piety springs from wealth. Great glory springs from wealth. A man secures a (noble) family through wealth. What would take place without wealth? Even a friend runs away by seeing a man without wealth. In autumn a cloud without water would be reduced to big pieces. As long as relatives get to eat, they remain (with him). He who has wealth has (i.e. is born in) a (noble) family. He (alone) is intelligent (and) wise.

28-31. A man, without wealth, though living, is like a dead one. He whose mind turns away from attaining religious merit, material wealth and knowledge should be known to be a fool. Greater is the fruit of more (exertion). Piety should always be practised. Wealth should always be earned. Knowledge should always be learnt (i.e. got) by wise men. Wealth and knowledge increase everyday by giving them (to others). Piety of men does not increase without its being preserved. A man should not abandon even (a piece of) wood or (a blade of) grass after having got them.

32-37a. A man given to storing never sinks. Then that vaiśya Praṇidhi skilled in domestic affairs, put his wife in his house, and went for trade. O brāhmaṇa sage, once his wife taking unguents to rub and cleanse the body with, went along with her friends for bathing. Then (a cāṇḍāla), the resting place of sins, Dhanurdhvaja by name, saw her who had the beauty of an expanding golden lotus, whose face was like a blooming lotus, whose eyes were like those of a young deer, whose breasts were charming, large and raised, bathing as she liked. Seeing the vaiśya-wife that cāṇḍāla, smit with love, and not considering his own figure, laughed and said (these) words:

Dhanurdhvaja said :

37b-40a. O auspicious one, O you having large hips, O you of a charming smile, O you beautiful one, who are you? O dear one, why do you take away my mind with charms of your exuberant youth? O you of large buttocks, O you slender one, you, who are virtuous, should enjoy full happiness with me who am (also) virtuous.

O brāhmaṇa, hearing Dhanurdhvaja's words, her friends, getting angry, and biting their lips, spoke (these) words:

The friends said :

40b-44a. O fool, O wicked one, O you born in the family -of the wicked, she will not throw even her foot at (i.e. will not even kick) you. This lady is a loyal wife, highly devoted to religious practices. Those who desire their own happiness do not look at her with an evil eye. Those who are foolish and who are afflicted with the fire of the passion of love, are burnt on seeing the beauty of the face of the wife of another person and the wealth of others. O you of a sinful mind, go away. Do not speak words which are very unbearable. We shall not touch you even with our feet.

Dhanurdhvaja said :

44b-48a. Fie upon this word 'caste', since you have not honoured me knowing all virtues in my cāṇḍālahood (i.e. due to my being a cāṇḍāla)! On reaching gold covered with necklaces and remaining in a pitcher, which man, conversant with the -collection of excellences, will not seize it? Therefore, O friends, act in such a way that I shall now secure this young lady. I submit myself to you.

O best brāhmaṇa, to the fool who was repeatedly speaking like this, the friends, with great curiosity produced in them, spoke these words (to him):

The friends said :

48b-53. O you very wicked one, if you indeed long for this young lady then quickly cast your body into the confluence of Gaṅgā and Yamunā.

Looking at one another's face, and laughing, they then took the good man's wife, and entered their houses. Then that cāṇḍāla who had killed thousands of brāhmaṇas, longing for her died in the water of Gaṅgā and Yamunā. Then that cāṇḍāla, remembering his own account, became a strong person, resembling the figure of her husband, and having all his qualities. Then that vaiśya Praṇidhi, having carried out the trade came home on just that auspicious day. The cāṇḍāla also, O brāhmaṇa, entered his house.

54-56. He resembled Praṇidhi in form, age and qualities. Seeing the two, of the same (i.e. similar) figure, who were mines of virtues, she thought (to herself): 'Whose wife am I? Who is my husband?' Then that chaste woman, seeing the pair of husbands, was amazed, and praised god Viṣṇu with words having pleasing letters.

Padmāvatī said :

57-61. I salute Govinda who has endless forms, whose lotus-like feet are worshipped by deities like Indra , who is the lord of deep and abstract meditation, who is desireless among those who know deep

and abstract meditation, who is the giver of devotion, and who is fit to be worshipped by the meditating saints. Salutation to you, the destroyer of Kaiṭabha ; salutation to you, the destroyer of Madhu ; salutation to you who destroyed the demon Kaṃsa ; salutation to you who knocked down Cāṇūra . Salutation to you who took out the Vedas; eternal salutation to you who lifted the earth; salutation to you who are capable of bearing the earth; salutation to you who are the destroyer of the demons. Salutation to you whose feet are washed by the water of Gaṅgā; salutation to you who destroy the kṣatriyas ; salutation to you who killed Rāvaṇa 's family; salutation to you who destroyed the demons. Salutation to you who denounced sacrifices; salutation to you who destroyed the Mleccha -families; salutation to you seated in the heart-lotus; salutation to you who are an ornament among your enemies (ripudhvaja?).

62-65. O lord, O dear to the cowherdesses, be pleased. O bee to the lotus-face of Lakṣmī , be pleased. O Viṣṇu, be pleased. I constantly salute you. O you lotus-eyed one, be pleased; O you who have the disc in your hand, O you who hold the mace called Kaumodakī in your hand, be pleased. O Viṣṇu, who has held (the conch called) Pāñcajanya , be pleased. I constantly, salute you who hold a lotus. I am constantly roaming, being deluded by you— Keśava , in the curious habitation of the mundane existence, having the darkness of ignorance and the lamp of knowledge. O enemy of the demons, Brahmā, Indra and other excellent gods do not understand your Māyā . (Then) how can I, a human being, understand your Māyā? Kindly remove (this) delusion (taking place) before (you).

Vyāsa said :

66-67. Having heard the praise of (i.e. made by) her, lord Viṣṇu, the master of the world, giving the fruits of the four goals (of human life), took notice of it, and he whose lustre was like that of a crore suns, suddenly manifested himself. She, having looked at (i.e. touched) the ground with her head, saluted the pair of his feet.

68. (She said:) O lord of Lakṣmī, O you who give enjoyment and salvation, salutation to you. Remove the confusion about my husband, of me who am without knowledge.

The lord said :

69-71. O beautiful-bodied one, give up your confusion. Both these are your husbands. O you lady of beautiful hips, always serve them devotedly. That who is your young, very intelligent husband Praṇidhi, has himself become two to enjoy the fruit of pleasure, O chaste lady. O you of beautiful buttocks, you too always enjoy pleasure with them, as Lakṣmī of infinite forms sports with me.

Padmāvati said :

72. O god, men do not approve two husbands of one woman. O you full of pity, save me who am sunk under the billow of the ocean of shame.

The lord said :

73. O chaste lady, as you are certainly afraid of infamy on the earth, the refore, O you of a beautiful face, come to my city with them.

74-75. Then by the order of the lord, an aeroplane immediately came there and taking the two (with her) she got ready to go to Vaikuṇṭha . She too, while going with her husbands along the path, saw a

magnanimous person along with a lady seated in a chariot, O Jaimini .

76-79. He was supported by hosts of messengers, having eyes like lotus-petals, resembling atasī flowers, having four hands, and seated on Garuḍa . That chaste, beautiful lady then asked those messengers of Viṣṇu, of the form of Viṣṇu, “Who is this man seated in the chariot? O magnanimous ones, who are you having lotus-like eyes, all resembling Viṣṇu, having in your hands conches, discs etc.?” Then all those messengers of Viṣṇu, very much delighted, resembling Viṣṇu in valour, laughed and said:

Viṣṇu’s messengers said :

80. O chaste lady, we are Viṣṇu’s messengers. Taking this man, a meritorious soul, we are going to the high, excellent world.

Padmāvatī said :

81-84. Due to the power of which merit has he acquired such a state? O magnanimous messengers of Viṣṇu, tell it to me.

Viṣṇu’s messengers said :

This is a demon named Bṛhaddhvaja . He, causing affliction to the world, lived in a forest etc. He is very powerful and valorous. He kidnapped others’ wives, snatched others’ wealth, and was an active deceiver. He ate cow’s flesh, spoke cruel words, and censured deities. He always did acts that were sinful. O you devoted wife, even in a dream he did not do a virtuous deed.

85-88. O you of large buttocks, this one always tormented by love, getting into a chariot, moves in the sky to kidnap the wife of another man. He, smitten by love forcibly embraces whichever very young woman he sees and wherever he sees her. Once he saw the beautiful wife of a king named Bhīmakeśa (engaged) in sport, and in the prime of youth. Then seeing her bright like a golden lotus, he affectionately said these words to her: “Who are you? What are you doing h ere?”

89-94. Then that wife of king Bhīmakeśa said: “I, adorned by the name Keśinī and knowing the art of sexual enjoyment, am the wife of king Bhīmakeśa. (But) the king does not even for a moment look at (i.e. care for) me who am conversant with all virtues, who am delighted in love, who am born in his own family, and who am blemishless. I, about whom inquiry is abandoned by the husband, who am grieving over my fate, who am tormented by the fire of separation, always stay here only. O best one, being pleased, please tell me everything: Who are you? How have you come to this garden?” Then he said these words: “O you having a face like the full moon, I am a demon using tricks, and have come here to embrace you. Abandon your angry husband who always finds fault with you. O slender one, resort to me. I shall give you excellent pleasure.”

95-99. Then that virtuous (?) wife bound the demon with her creeper-like arms and put her mouth into his (i.e. kissed him). O you of fine hips, having embraced her who got perturbed due to discrimination and excitement, he got along with her into a chariot. With great eagerness they became (i.e. acted like a married) couple. Getting into a chariot with the wind’s speed, they went along the aerial path. Then he spoke these words to her: “O slender one, see, from your husband’s country we have come to the place where Gaṅgā joins the Ocean”. Then the lady in the chariot, seeing the union of Gaṅgā and the Ocean suddenly died due to great fear.

100-102. The demon also seeing the good (?) lady dead, lamented much, and died instantly. By the order of the Garuḍa-bannered (Viṣṇu) we are taking these two, of meritorious deeds and free from sins, to Vaikuṇṭha. Even sinners casting their bodies in water, on ground, or in the air at (the place of) the union of Gaṅgā and the Ocean, reach the highest position.

103-107a. The holy place at the union of Gaṅgā and the Ocean is difficult to be found in the three worlds. Even a killer of a brāhmaṇa, who observes a fast there on the Ekādaśī day in the month of Māgha in winter becomes purified. There is no doubt about this. Having bathed at the place of the union of Gaṅgā and the Ocean, and having seen (the idol of) Hari , Mādhava (i.e. Viṣṇu), and having seen Kārtikeya , rebirth does not take place. Kārtikeya is actually Viṣṇu. The identity between the two is always established. All those who see Kārtikeya, go to (i.e. attain) liberation. Hear (i.e. note) that the holy place at the union of Gaṅgā and the Ocean is superior to all (other) holy places. One who dies there in water, on ground or in the air, obtains liberation.

Vyāsa said :

107b-112. O Jaimini, speaking like this, all those messengers of Viṣṇu, taking the two, went, along the aerial path, to Viṣṇu's abode. That (Praṇidhi's) wife, the chaste Padmāvatī, along with the couple of husbands, became assimilated with Viṣṇu, the giver of the four goals of human life, enjoyed all pleasures there, difficult to be obtained; they obtained the highest knowledge and were assimilated with Viṣṇu. Gaṅgā is full of all holy places. Viṣṇu is full of all holy places. Therefore, devotion for Gaṅgā and for Viṣṇu is laid down. Formerly, a king named Mādhava, practised penance for a long time at (the place of) the union of Gaṅgā and the Ocean, and along with his wife, got salvation.

Jaimini said :

113. Who is this Mādhava whom you have mentioned? What acts did he do? How did he practise penance? O best one, tell all that to me.

Vyāsa said :

114. Listen to the story of that magnanimous king Mādhava, O brāhmaṇa sage. O very intelligent one, I shall narrate it in brief.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 5

The Story of Mādhava and Sulocanā

Chapter 672 of 693 · 205 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
अस्ति तालध्वजा नाम नगरी त्रिदशोपमा ।
सर्वलोकेषु विख्याता प्रकीर्णा गुणिनां गणैः १।
तत्रासीद्विक्रमो नामा राजा शुद्धकुलोद्भवः ।
धार्मिकः सत्यवादी च प्रजापालनतत्परः २।
तस्य हारावती नाम वल्लभा भुवि दुर्ल्लभा ।
आसीत्स्वकीयवदनप्रभाजित शशिप्रभा ३।
तस्य सैव प्रिया राज्ञः स्त्रीगणेऽपि च तिष्ठति ।
गङ्गेव सरितां भर्तुस्तिष्ठत्यपि सरिद्गणे ४।
भूदेवदैवपरतः कालेन कियता द्विज ।
व्यजायत सुतस्तस्यां सर्वलक्षणसंयुतः ५।
शास्त्रोक्तविधिना तस्य स राजा सर्वशास्त्रवित् ।
माधवेति ततो नाम चक्रवर्ती चकार ह ६।
ततोऽसौ माधवो विप्रः कालेन कियता बली ।
सर्वविद्यासरित्पारंगतः सद्गुणसंगतः ७।

अथासौ यौवराज्येन राज्ये नरपतिः सुतम् ।
सिक्तवांस्तं महीदेव सर्वदेवगणार्चकम् ८।
एकस्मिन्दिवसे विप्र चतुरंगबलैर्वृतः ।
जगाम कौतुकेनासौ मृगयायै महद्वनम् ९।
तत्र हत्वा बहुञ्जन्तून्मध्याह्ने समये ततः ।
कृतवान्नगरे गंतुमुद्यमं विपिनादसौ १०।
नगरं स्वकमागच्छत्ससैन्यो माधवो मुदा ।
ददर्श युवतीमेकां सरसि स्नानतत्पराम् ११।
स्नानार्हद्रव्यवसनैर्व्यक्तीकृतकलेवराम् ।
स्वकीयमुखसौन्दर्य्यजितपूर्णनिशाकराम् १२।
सुवर्णकुण्डलद्वन्द्व विभ्राजद्गण्डमण्डलाम् ।
सुदीर्घकेशकैश्छन्न नितंबां चारुहासिनीम् १३।
सुवर्णपद्मकलिकां चारून्नतपयोधराम् ।
मृगारिकृशमध्यां च वसंते कोकिलस्वराम् १४।
यूनां मनोहरा राज्ये कन्दर्पेण महात्मना ।

आरोपिता पताकेव सुन्दरी सा व्यजायत १५।
तादृशीं तां समालोक्य प्रान्तरे सङ्गवर्जिते ।
कः कामवशगो न स्यात्क्षितौ प्राणान्वहन्पुमान् १६।
अथ विक्रमपुत्रोऽसौ तामालोक्य वराननाम् ।
कंदर्पबाणव्रणित हृदयश्चेति चिंतयन् १७।
एतस्याः सदृशी कापि न दृष्टा क्षितिमण्डले ।
एतामिह समालिङ्ग्य सफलं जन्म चेष्यते १८।
श्रेष्ठोऽस्मि सर्वलोकानां वयस्तेजोगुणैरहम् ।
यद्यपीन्द्रांगनेयं स्यान्नेतव्याद्य तथापि च १९।
परस्त्रीहरणे यो वा दोषो भवति सांप्रतम् ।
को वा शक्नोति तद्वक्तुं यतो राजा पिता मम २०।
इति संचिंत्य मनसा सुदृढं तेन कामिना ।
दूरे संस्थाप्य सैन्यानि ययौ सा स्नाति यत्र ह २१।
ऐश्वर्यं च मदश्चैव कामश्चैव महीतले ।
त्रय एते विवेकस्य तेजो घ्नंति किमद्भुतम् २२।

पितास्य दुरितध्वंसी धर्मरक्षाकरो नृणाम् ।
धिक्स्वयं कामदेवोऽसौ मोहयत्यखिलं जगत् २३।
तमायातं समालोक्य वेगेन महता ततः ।
एकाकिनी सा रमते भृशं चिंताकुलाभवत् २४।
एकाकिनीं समालोक्य कांतारस्थां सयौवनाम् ।
अयं धावति वेगेन तन्मे मनसि वर्तते २५।
जल्पंति मुनयः सर्वे धर्मो रक्षति रक्षितः ।
न च ज्ञातव्यमत्रैव किमत्र च भविष्यति २६।
सहायहीनं यत्स्थानं पुरो धावति शत्रवः ।
श्लाघ्यं पलायनं तत्र निवासः प्राणनाशकः २७।
इत्यालोच्य वरारोहा सव्यकच्छे घटं ततः ।
कृत्वा पलायने भीत्या मनश्चक्रे सरोवरात् २८।
ततः स माधवश्चापि जवेन महता द्विज ।
एवं तस्याः पुरो गत्वा प्रसारितकरः स्थितः २९।
श्रीमाधव उवाच-

वराङ्गने चारुदेहे सुयौवनबलान्मम ।
पलायसे मनो हृत्वा हतोस्म्यहमचेतनः ३०।
किं नाम चंचलापांगि चार्वङ्गि तव कः पतिः ।
स्वर्गात्किं वा गतासि त्वं त्वत्तुल्या नास्ति भूतले ३१।
सुन्दरि त्वमिह श्रेष्ठा सर्वलक्षणसंयुता ।
कथं वहसि पानीयं दासीव कमलानने ३२।
पयोधरौ शातकुंभौ सदा वहसि वक्षसि ।
कक्षेण जलकुम्भं च कोमलाङ्गीदमद्भुतम् ३३।
दिवाकरकरात्यंत संतप्ते पथि लोहिताः ।

पादांगुल्यंतरा भांति जपानां कलिका इव ३४।
सुश्रोणि भज मां प्रीत्या त्यज कुंभं वरानने ।
तव दुःखावसानोऽभून्मम दर्शनमात्रतः ३५।
श्रीमद्विक्रमभूभर्तुः पुत्रोऽहं माधवाह्वयः ।
सर्वभावैर्भविष्यामि वराङ्गस्तव सुन्दरि ३६।
ममस्त्रीगणमध्येषु सुभगा त्वं भविष्यसि ।

सुपुष्पवल्ली मध्येषु द्विरेफस्येव मालती ३७।
अथवा मम वाक्यं त्वं गर्वाल्लंघितुमिच्छसि ।
न त्यक्षामि तथापि त्वां यतोऽहं नृपतेः सुतः ३८।
व्यास उवाच-
तेनोक्तं वचनं श्रुत्वा पंथानं प्रविहाय सा ।
तस्थावधोमुखी विप्र प्राहेति च शनैः शनैः ३९।
कदापि चेत्परस्यापि न शृणोति वचो मम ।
तथापि लज्जां संत्यज्य वक्ष्याम्येव भवाग्रतः ४०।
तथा ह्यहं महावीर सुबाहुक्षत्त्रियप्रिया ।
नयामि देवपूजार्थं जलं चंद्रकला ह्यहम् ४१।
यद्वचो भवता प्रोक्तं न च तत्त्वत्कुलोचितम् ।
त्वद्वंशप्रभवाः सर्वे परस्त्रीषुनपुंसकाः ४२।
अहमेकाकिनी नारी वीराणां प्रभवो भवान् ।
बलादालिङ्ग्य मामत्र यशः किं ते भविष्यति ४३।
परस्त्रियं समालिङ्ग्य क्षणमात्रसुखं भवेत् ।

इहापकीर्तिः शेषं च दुःखं कल्पशताधिकम् ४४।
कर्मभूमिरियं शूर पुण्यमत्र विधीयताम् ।
परस्त्रीहरणे चित्तं कदाचिन्मां करिष्यसि ४५।
लोभात्प्रवर्तते कामः कामात्पापं प्रवर्त्तते ।
पापान्मृत्युर्मृतेऽपि स्याद्दुस्तरे नरके स्थितिः ४६।
सर्वेऽपि त्वद्विधा व्यर्थं त्वज्जन्मापि च निष्फलम् ।
कामस्य वशतां गत्वा रंतुमिच्छेः परस्त्रियम् ४७।
मांसमूत्रपूरीषास्थिनिर्मितं मे कलेवरम् ।
एतदेव समालोक्य स्मरस्य वशतां गतः ४८।
भूपालवंशोत्पत्तित्वात्पौरेभ्यो न बिभेषि किम् ।
मस्तकोपरि गर्जंतं नेक्षसे समवर्त्तिनम् ४९।
ग्रसंति बडिशं मत्स्यास्ते सर्वे ज्ञानवर्जिताः ।
ज्ञानीचेत्प्राप्य बडिशं भवान्कस्माद्ग्रसिष्यसि ५० 7.5.50।
विवेकस्त्रिषु लोकेषु संपदां परमं पदम् ।
अविवेको हि लोकानामापदां परमं पदम् ५१।

तयोक्तं वचनं श्रुत्वा माधवः काममोहितः ।
उवाच जैमिने वाचं विनयावनतः पुनः ५२।

तवोद्वीक्षणनाराच धाराजर्जरमानसम् ।
प्रिये मां त्राहि त्राहीति तवास्मि शरणं गतः ५३।
तावत्प्रियतमा नारी यावत्तिष्ठति यौवने ।
मृणालकोषां नलिनीं हेमभृंगो न गच्छति ५४।
प्रसीद हरिणीनेत्रे रक्ष मां सेवकं स्वकम् ।
त्वद्वाचं नीरसां श्रुत्वा भिनत्ति हृदयं मम ५५।
चन्द्रकलोवाच-
त्यज दुःखं महावीर शृणु मद्वचनं शुभम् ।
प्रवक्ष्यामि मनोदुःखं हंतुं यद्भवतः क्षमाम् ५६।
समुद्रपारे विख्याता पुरंदरपुरोपमा ।
प्लक्षद्वीपेऽस्ति दीप्यंती विख्याता संज्ञया पुरी ५७।
गुणाकराह्वयस्तत्र राजा श्रेष्ठो महायशाः ।
आस्ते सर्वगणैर्युक्तः प्रतापेऽग्निसमो बली ५८।

सुशीला नाम तद्भार्या सर्वलक्षणसंयुता ।
सेवावशीकृतस्वामि हृदया सदया जनैः ५९।
सुलोचनाख्या तत्कन्या वीरतत्कुक्षिसंभवा ।
सद्रूहरूपैरजयत्सकलान्सुन्दरीगणान् ६०।
तस्या रूपं गुणौघं च वर्णितुं भुवि कः क्षमः ।
तद्रूपदर्शमालोक्यासृजदन्यां स्वयं विधिः ६१।
अहमासं महावीर तस्या दासी नृपात्मजः ।
समागतास्मि दैवेन त्वद्देशं प्रति सुन्दरी ६२।
तत्समा सुन्दरी नास्ति त्वत्समो नास्ति सुन्दरः ।
गृहाण तां विवाहेन स्वर्गभोगं यदीच्छसि ६३।
जंबुकीं बलवान्सिंहो विहायांकगतामपि ।
हस्तिनीं न हि किं धत्ते यत्नतः प्रतिपत्तये ६४।
उद्योगी पुरुषो लोके लभते परमां श्रियम् ।
उद्योगेन विना ब्रूहि किं कार्यं भुवि विद्यते ६५।
व्यास उवाच-

तस्यास्तद्वचनं श्रुत्वा माधवो माधवार्चकः ।
दूरीकृत्य स्मरोद्भावं तामित्याह वराननाम् ६६।
माधव उवाच-
केन चिह्नेन तां कन्यां ज्ञास्यामि कमलानने ।
तन्मे कथय सुश्रोणि यदि ते मय्यनुग्रहः ६७।
सिंधुपार प्रतीपाङ्गः कथं यास्यामि मानुषः ।
भविष्यति तया सार्द्धं कथं संदर्शनं मम ६८।
चन्द्रकलोवाच-
तस्यास्तु वामजघने तिलकं तिलसन्निभम् ।
अस्ति तद्दर्शनेनैव ज्ञास्यसि त्वं सुलोचनाम् ६९।

उच्चैःश्रवससंज्ञस्य तुरगस्य महात्मनः ।
त्वन्मंदुरायां पुत्रोस्ति सर्वगामी हयोत्तमः ७०।
तमश्वश्रेष्ठमारुह्य जवेन पवनोपमम् ।
गमिष्यसि समुद्रांतं सुखसाध्या महीयतः ७१।
ततो भूपालपुत्रोऽसौ ससैन्यो गृहमागतः ।

सापि चन्द्रकला साध्वी सुप्रीता स्वगृहं गता ७२।
विचिंत्य वचनं तस्या माधवोऽति त्वरान्वितः ।
चिंताकुलितचित्तोऽसौ सहसा मंदुरां ययौ ७३।
तत्र बद्धाञ्जलिर्भूत्वा वैक्रमिर्विक्रमान्वितः ।
तुरंगमानिति प्राह गुणयुक्तान्महाबलान् ७४।
माधव उवाच-
यूयं सर्वे महात्मानः सर्वलक्षणसंयुताः ।
समुद्रपारे मां नेतुं कः शक्नोति तुरङ्गमः ७५।
अथ ते तुरगाः सर्वे श्रुत्वा तद्वचनं भिया ।
परस्परं क्षितिमुखास्तस्थुर्नो नेतुमुद्यताः ७६।
अथैकस्तुरगस्तत्र समस्तलक्षणैर्युतः ।
माधवस्य पुरो गत्वा वाचमेतामुवाच ह ७७।
अहं भवंतं नेष्यामि सिंधुपारं न संशयः ।
किं त्वाकर्णय दुःखानि मदीयानि नृपात्मज ७८।
अन्यभुक्तावशिष्टं यत्तृणं मम भक्षणम् ।

ग्रंथिकोटिप्रयुक्ताभीरज्जुभिर्मम बंधनम् ७९।
स्वप्नेऽपि व्रीहयो वीर न दृष्टा बलिना मया ।
अन्येषामपि भोगानां का कथात्र नृपात्मज ८०।
गौरवेण विना वीर न सतां विक्रमो भवेत् ।
जनिष्यति कथं वह्निर्विना काष्ठं घृतादिभिः ८१।
अहमीदृगिमे सर्वे नानाभूषासमन्विताः ।
न तु सिंहसमाः श्वानः सर्वाभरणभूषिताः ८२।
प्रदक्षिणाकारतया सशैलद्वीपसागराः ।
क्षणमात्रेण पृथिवीं शक्नोमि भूपते प्रभो ८३।
माधव उवाच-
क्षमस्व दोषं सकलं मत्पित्रा विहितं हय ।
अद्यप्रभृति मुख्योऽसि मंदुराभ्यंतरे मम ८४।
परेण दत्तः संतापः सदा तिष्ठति नोत्तमे ।
सलिलं वह्निसंतप्तं क्षणाच्छीतलतां व्रजेत् ८५।
स्वमाधुर्यैर्भवेदिक्षुः क्षणमपि हि तृप्तये ।

इत्युक्त्वा तं नमस्कृत्य तुरंगं नृपनंदनः ८६।
ततः शुभे क्षणे तस्य पृष्ठमारुह्य वाजिनः ।
प्रचेष्टाख्येन भृत्येन विलंघ्य जलधिं ययौ ८७।

पुरीं सर्वगुणैर्युक्तां पुरंदरपुरोपमाम् ।
जगाम माधवो भ्राजन्सौधावलिभिरुज्ज्वलाम् ८८।
तत्रोपस्थां च युवतीं गंधिनीं माधवो द्विजः ।
दृष्ट्वास्मितमुखो वाक्यमुवाचेति च कोमलम् ८९।
वृद्धे मातरहं पार्थो दिनमेकं तवालये ।
स्थातुमिच्छामि काऽज्ञाते धनवान्माधवाह्वयः ९०।
आतिथेयी गंधिनी सा तमादायातिथिं ततः ।
हर्षित्वा स्वगृहं तत्र जगामात्यंतभक्तितः ९१।
यथोक्तविधिना विप्र तया तस्यार्हणा कृता ।
माधवस्तां निशां निन्ये चिंताव्याकुलमानसः ९२।
अथ प्रभाते विमले गन्धिन्याः पुरतो द्विज ।
माधवः सकलं कार्यं कथयामास भूसुरः ९३।

देवी सुलोचनायाश्च तस्मिन्नेव दिने शुभे ।
गन्धादिवासनं कर्म रचयामास सा च तत् ९४।
श्रुत्वाधिवासनं कर्म राजपुत्र्यास्ततो द्विज ।
शोकसागरकल्लोल निकरो माधवोऽभवत् ९५।
यदर्थं राज्यवसतिर्मया त्यक्ता तदिच्छुना ।
यदर्थं बांधवास्त्यक्ता लंघितश्च महोदधिः ९६।
अद्यैव तस्या दैवेन भविष्यत्यधिवासनम् ।
निष्फलाः सकला एव यावंतो विहिताः श्रमाः ९७।
किंतु लोका न जल्पंति माध्व्या मुग्धो गतोऽखिलम् ।
कोऽपि भग्नोद्यमो न स्यात्प्रज्ञात्वा कार्यनिश्चयम् ९८।
एतद्विचिंत्य मनसा माधवोऽसौ पुनः पुनः ।
मालापुष्पादिके कार्यं लिलेख प्रेमवर्णितम् ९९।
कन्ये माधवनामाहं कुमारो धरणीपतेः ।
तालध्वजाधिराजस्य विक्रमस्य महात्मनः १०० 7.5.100।
त्वच्चेटी तत्र काप्यस्ति कन्ये चन्द्रकलाह्वया ।

तया तवगुणग्रामः कथितो मे पुरा किल १०१।
त्वद्गुणग्रामसंलग्नचित्तोऽहं निम्नसागरम् ।
विलङ्घ्य तुरगारूढः समायातः पुरीं तव १०२।
अधुना मां वरत्वेन वृणु कन्ये सुलोचने ।
यतः संसारमध्येऽस्मिंस्तवास्मि शरणं गतः १०३।
यथा गुणवतीं त्वां हि नान्यो जानाति तत्पुमान् १०४।
सरोजिनीगुणं वेत्ति भृंग एव न दर्दुरः ।
शुभ्रस्य जलदस्यापि गगनैकस्य नोदयः १०५।
तथापि न भजेदन्यं विना चन्द्रं कुमुद्वती ।
अथ तल्लिखनं वीरो मालाकारप्रिया करे १०६।
स्वर्णांगुलीय सहितं ददौ स विनयो नृपः ।

पुष्पमालांतरे कृत्वा तं लेखं सांगुलीयकम् १०७।
राजपुत्री समीपे सा गंधिनी तरसा ययौ ।
पुष्पमालां बलिं तस्यै दत्वा सा गंधिनी ततः १०८।
तस्थौ बद्धाञ्जलिर्भूत्वा दूरं गत्वा भिया कियत् ।

ततः सा राजतनया लिखितं सांगुलीयकम् १०९।
विलोक्य सकलं मूलात्पपाठात्यंतपण्डिता ।
सापि तत्पृष्ठपत्रे तु तद्योग्यमुत्तरं द्विज ११०।
अलिखद्विस्मिता कन्या यद्यच्य सर्वमुच्यते ।
राजपुत्र महाबाहो त्वद्वाक्यमखिलं श्रुतम् १११।
शृणु सत्तम वाक्यं मे यथोचितमिदं वचः ।
अद्याधिवासनं कर्म श्वो विवाहो मम ध्रुवम् ११२।
पितुर्यत्संमतं कार्यं पृथिव्यांकोऽपि नत्यजेत् ।
कार्ये तु दुःखसाध्ये तु कार्यो नातिश्रमो जनैः ११३।
कार्येसिद्धे श्रमो न स्यादसिद्धे श्रम एव हि ।
तथापि शृणु वक्ष्यामि येन प्राप्नोति मां भवान् ११४।
यदर्थो भवता चैव समुद्रोपि च लंघितः ।
मया प्रदक्षणी कार्यो वरो विद्याधरो ह्ययम् ११५।
तत्पुरोऽहं गमिष्यामि नानाभरणभूषिता ।
वामबाहुर्द्ध्वं कृत्वा च वीरः स्यान्मम संमुखः ११६।

येन मां शक्यते नेतुं स मे भर्ता भविष्यति ।
सत्यं सत्यमिदं सत्यं पत्रेऽस्मिंल्लिखितं मया ११७।
अन्यथा सुदृढं कार्यं लंघितुं न हि शक्यते ।
एतद्विलिख्य सा कन्या तस्या एव करे ददौ ११८।
सापि तत्पत्रमादाय गता माधवसन्निधिम् ।
तया यल्लिखितं पत्रे तत्पठित्वा तु माधवः ११९।
भूयोपि लिखितं विप्र लिलेखात्यंतकौतुकैः ।
त्वया यदुक्तं हे कन्ये धन्ये धन्यकुलोद्भवे १२०।
तदेव मन्मतं सर्वं कोऽपि नास्त्यत्र संशयः ।
ततस्तु गंधिनी भूयो गत्वा तन्निकटे द्विज १२१।
ददौ सुलोचनायै सा लिखनं सुन्दराक्षरम् ।
अथ तल्लिखनं ज्ञात्वा कुमारांगी कृतं द्विज १२२।
बभूवात्यन्तसंहृष्टा विस्मिता च पुनः पुनः ।
तस्मिन्नसंशयं कार्यं यदासौ स्वीकृतं ददौ १२३।
तदा किं स्वयमिन्द्रो वा यन्माया माधवः पुमान् ।

इहलोके परत्रास्ति स्नेहभूमिः पतिः सदा १२४।
विना संदर्शनेनापि न वरत्वेदृतो मया ।
इति संचिन्त्य सा साध्वी निःश्वस्य च पुनः पुनः १२५।
स्नानव्याजाद्गतावासं गन्धिन्याश्च सहालिभिः ।

हस्ते विधृत्य तां कन्यां गंधिनी सा पुरंध्रिका १२६।
माधवं दर्शयामास शयानं मंचकोपरि ।
तं समालोक्य सा कन्या कंदर्पसदृशं ततः १२७।
रोमांचितं समस्ताङ्गमुदातं पश्यति क्रमात् ।
तन्नेत्रयुगलं तस्मिन्यत्र यत्र निमज्जति १२८।
कष्टदृष्ट्या च नान्यत्र तस्मान्नामात्र गच्छति ।
साक्षादयं वा कन्दर्पो देवकीनन्दनोऽपि वा १२९।
शर्वो वा विषयाधीशः साक्षाद्वा पार्वतीपतिः ।
रूपैरेतैर्जगन्मध्ये मानुषो न हि जायते १३०।
अनेन स्वामिना जन्मसफलं हरिणीदृशः ।
मद्भक्तिवशगो भूत्वा विधातात्यंतयत्नतः १३१।

यदाहं कन्यका जाता तदैनं किं ससर्ज ह ।
अद्यप्रभृति नाथोऽयं स्वयं नास्त्यत्र संशयः १३२।
इत्युक्त्वा सा मतिं चक्रे गंतुं निजगृहं प्रति ।
गन्धिन्युवाच-
कन्ये युक्तिरियं भद्रे त्वयापि हृदि सेव्यताम् १३३।
यथा सुमूर्तिः पुरुषो न तथा भाति निन्दया ।
उल्लासो गात्रभंगश्च मन्ददृष्टिश्च विस्मितम् १३४।
सर्वाणि विष्णुचिह्नानि निद्रायां मृगलोचने ।
संदष्टौष्ठपुटाक्षेपात्प्रोक्तो नोत्तिष्ठति ध्रुवम् १३५।
शनैः शनैः करं तस्य स्वकराभ्यामदर्शयत् ।
त्वां द्रष्टुं राजकन्यायाः संधृत्यागमनं शृणु १३६।
श्रुत्वैतत्सोपि चोत्तस्थौ संभ्रमाक्रांतमानसः ।
विनयावनतो वाक्यं माधवश्चेत्युवाच ताम् १३७।
माधव उवाच-
कन्ये मज्जन्मसफलं श्रमश्च सफलो मम ।

त्वच्चारुवदनांभोजं साक्षादेव मयेक्षितम् १३८।
सकलैर्यौवनैः कन्ये त्वं वरत्वेन मां वृणु ।
त्वद्योगोस्ति वरो नान्यो मां विना भुवि सुन्दरि १३९।
सुलोचनोवाच-
सुगते त्वं मम स्वामी भाग्येन महता भवेः ।
मया यद्वचनं प्रोक्तं तदेव सुदृढं खलु १४०।
आज्ञां कुरु महाभाग गच्छामि निजमंदिरम् ।
माधव उवाच-
तिष्ठेति यदि वा वच्मि कन्ये गर्वस्तदा भवेत् १४१।
गच्छेति वचनं वक्तुं नायाति वदनान्मम ।
स्वयं विचार्य चार्वंगि यद्युक्तं तद्विधीयताम् १४२।
सत्येहवचनं तस्मिन्भविष्यसि सुतत्परा ।

इत्युक्ता तेन सा कन्या हर्षिता स्वगृहं गता १४३।
तत्रैव माधवस्तस्थौ वृतो बहुपरिच्छदैः ।
चारुविद्याधर एव स्थितो विद्याधरो वरः १४४।

तत्रस्थाश्च जनाः सर्वे स्रक्चन्दनविभूषिताः ।
दिव्यांबरपरीधाना रेजुर्देवगणा इव १४५।
क्वचिद्गीतं क्वचिन्नृत्यं क्वचित्कोलाहलध्वनिः ।
क्वचित्केन प्रदीपालिस्तत्पुरे समवर्तत १४६।
हेषितैः सप्तिवृंदानां हस्तिनां चैव बृंहितैः ।
हर्षस्वनैश्च पत्रीणां पूरिताः ककुभो दश १४७।
नानापताकानिवहैर्ध्वलैर्नृपसद्मभिः ।
समंताद्भगनं सर्वं व्याप्तं हि यत्र जैमिने १४८।
केऽपि शङ्खान्समादध्मुर्ढक्काडिंडिमझर्झरान् ।
वादयांचक्रिरे केऽपि मधुकोहलकादिकम् १४९।
ततो युवतयः सर्वाः सरोजकोरकस्तस्था ।
ललितानि सुगीतानि जगुश्चन्द्रनिभाननाः १५० 7.5.150।
परस्परं यौवनतो घर्षणच्युतमालया ।
प्रस्वेदाम्बुगलद्गंधैर्बभौ कन्येव तत्र भूः १५१।
गंभारीकाष्ठरचितं पीठमारुह्य सुन्दरी ।

ज्ञातिभिर्वेष्टिता याता वरं स्थानं सुलोचना १५२।
अत्रांतरे विक्रमपुत्र एष शय्योपरिष्टात्किल लब्धनिद्रः ।
न वेद दैवेन विवाहकार्यं सुलोचनायाश्च सुलोचनायाः १५३।
विधातृमायाशतमोहितानां कदापि न स्याद्भुवने सुखाय ।
ततः स्वसंकेतविधिं जनोऽयं विस्मृत्य निद्रामभजत्सुखेन १५४।
वनं परित्यज्य कृशानुभीत्या जलं प्रविष्टा नलिनी सुखार्थम् ।
संदह्यते तत्र हिमानलेन यद्यस्य कर्म न तदन्यथा स्यात् १५५।
वेदादिशास्त्रमखिलं प्रपठंतु लोकाः कुर्वंतु नामक्षितिपालसेवाम् ।
उग्रं तपः प्रतिदिवं प्रतिसाधयंतु न श्रीस्तथापि च भजत्यतिभाग्यहीनम् १५६।
मस्तकोपरि तिष्ठंति दुःखानि च सुखानि च ।
अन्यकाले समायान्ति हठादन्यानि सत्तम १५७।
निद्रावंतं समालोक्य माधवं दुःखभागिनम् ।
प्रचेष्टञ्चिंतयामास जानन्संकेतमेतयोः १५८।
धिगस्त्वमुं राजपुत्रं दैवमायाविमोहितः ।
विस्मृत्य निजसंकेतं निद्रां संप्राप्य सेवते १५९।

असौ दुःखागता कन्या वरस्य निकटेऽधुना ।
किं भवेन्नयने तादृक्संकेतं याति निष्फलम् १६०।
तिष्ठ त्वं वै पापकर्मन्निद्रां संसेव्य मस्तके ।
मया हयं समारुह्य नेतव्या सा वराङ्गना १६१।
कन्यारत्नं च रत्नं च मुदा प्राप्नोति दुर्ल्लभम् ।

तदा किं सेवया कार्यं माधवस्यास्य दुर्मतेः १६२।
धनार्थं क्रियते सेवा सर्वभावेन भूभुजाम् ।
तच्चेन्मुदा स्वयं प्राप्तं सेवादुःखेन किं तदा १६३।
प्रचेष्ट इति संचिंत्य समारुह्य तुरंगमम् ।
सा राजकन्या यत्रास्ते ययौ तत्र नभः पथा १६४।
वरं प्रदक्षिणीकृत्य स्मरंती समयं स्वकम् ।
वामहस्तं समुद्धृत्य तस्थौ विद्याधराग्रतः १६५।
हस्ते विधृत्य तां कन्यां प्रचेष्टोऽतिजवेन सः ।
पृष्ठे निवेशयामास सप्तेस्तस्य महाबलः १६६।
तां राजपुत्रीमादाय पुरीं कांचीं सुशोभनाम् ।

तामथासौ समालोक्य प्रचेष्टोऽतित्वरान्वितः १६७।
उवाच प्रवहन्पाणिं नष्टमानससाध्वसः ।
प्रचेष्ट उवाच-
समुद्रांतरतीरस्थां कांचीं नाम पुरीमिमाम् १६८।
पश्य सर्वत्र विख्यातां जनसर्वसुखप्रदाम् ।
अत्र माधववीरस्य तस्य विद्याधरस्य वा १६९।
कस्यापि च भयं नास्ति पश्य चन्द्रनिभानने ।
मच्चित्तेंधनसंलग्नां कामानलशिखावलिम् १७०।
कुचकुंभकरैः सिद्धं निर्वाणं देहि सुंदरि ।
त्वच्चारुमुखपद्मेऽस्मिन्मन्मुखभ्रमरोऽधुना १७१।
इच्छेत्पातुं मधून्यत्र काऽज्ञाते तिष्ठति प्रिये ।
त्वच्चारुगात्रसंस्पर्शाच्छरैस्तुदति मां स्मरः १७२।
त्राहि त्राहि प्रिये त्राहि तवास्मि शरणं गतः ।
इति ब्रुवंतं तं मूढमभिवीक्ष्य वरांगना १७३।
शोकाग्नितप्तसर्वाङ्गी चिंतयामास चेतसा ।

अयं मूढो दुष्टचेष्टः प्रचेष्टो नाम वेधसा १७४।
लिखितः किं ललाटे मे यन्मया हा हतास्म्यहम् ।
क्व माता क्व च मे तातः क्व च विद्याधरो वरः १७५।
अनेनाहं समानीता धिगस्तु घटनां विधेः ।
अलं लोकाः प्रकुर्वंति गर्वं जगति सर्वदा १७६।
वेत्ति च्छेतुं गर्ववृक्षं विधाता घटनासिना ।
तथापि विपदे धैर्यं निर्भयत्वं च तत्परम् १७७।
उपायाश्चेति चत्वारः प्रशस्या दीर्घदर्शिभिः ।
इत्यालोक्य हृदा कन्या वचोभिः कोमलाक्षरैः १७८।
प्रचेष्टं प्रत्युवाचासौ सर्वकार्यविचक्षणा ।
सुलोचनोवाच।
दृढं कुरु मनो वीर कन्याहमविवाहिता १७९।
मां समालिङ्ग्य मोहेन कथं यास्यसि दुर्मते ।

शास्त्रोक्तविधिना वीर विवाहेन गृहाण माम् १८०।
तव सेवां करिष्यामि दासीवत्कोऽत्र संशयः ।

त्वं मे प्राणाश्च मित्रश्च भूषणं बांधवस्तथा १८१।
अनन्यगतयो नार्यो भवान्नीतिमवैति किम् ।
विवाहयोग्यवस्तूनि विवाहार्थं समानय १८२।
मत्पाणिग्रहणं शीघ्रं कुरु जाड्यंगृहीति च ।
अंतर्दृढं बहिः श्लक्ष्णं बदरीफलवद्वचः १८३।
आकर्ण्य तस्या मूढोऽसौ परमां प्रीतिमाययौ ।
तुरंगमं च तां कन्यां संस्थाप्यैकत्र दुर्मतिः १८४।
करकंकणमादाय तस्यास्तत्पुरमाययौ ।
ततः सा चिंतयामास विधिं नूनं प्रशस्यतम् १८५।
यत आवां परित्यज्य मूढोऽसौ हर्षितो ययौ ।
किं कर्तव्यं क्व गंतव्यं क्व स्थातव्यं मयाधुना १८६।
अतिसंकटकार्येस्मिन्निस्तारो मे भवेत्कथम् ।
यदाहमत्र तिष्ठमि किं वदिष्यंति ते तदा १८७।
पुण्यतीर्थं समासाद्य परत्र जन्मकाम्यया ।
पंचतां प्रतियास्यामि सापि श्रेयस्करी यतः १८८।

मद्वियोगादयं मूढो न विद्याधर माधवौ ।
जीविष्यंति त्रयोप्येते क्षणमात्रमपि स्मरन् १८९।
मयि स्थितायामेतेषां भवेज्जीवनरक्षणम् ।
मृतायामपि यास्यंति त्रयोऽप्येते तु पंचताम् १९०।
मामुद्दिश्य यदा प्राणाः यक्ष्यंते तेऽत्र मे जनाः ।
भविष्यामि तदा नूनमहं तद्वधभागिनी १९१।
इदानीं पुण्यतीर्थेषु यष्टव्यो भगवान्हरिः ।
तस्मिन्प्रसन्ने भद्रं मे सर्वमेव भविष्यति १९२।
प्राणेषु च विनष्टेषु सर्वमेव विनश्यति ।
तेषु स्थितेषु सकलं स्तोकस्तोकेन सिध्यति १९३।
निशावशिष्टा नलिनी हिमाकरे दूरीकृते चण्डकरेण भास्वता ।
सुगन्धपुष्पप्रकरोऽतिसुंदरी नाप्नोति किं भृंगवरस्य संगमम् १९४।
हृदा विचिंत्येति वरांगना सा सप्तिं समारुह्य महाजवं तम् ।
तप्तुं तपः सागरविष्णुपत्न्योर्जगाम विज्ञोत्तमसंगमाय १९५।
तस्मिन्क्षेत्रवरे पुण्ये गङ्गासागरसंगमे ।

वसेद्राजा सुषेणाख्यः सोमवंशसमुद्भवः १९६।
गंतुं तस्य सभां राज्ञश्चेतसा सा व्यचिंतयत् ।
मया युवत्या कर्तव्यं कथं भूपालदर्शनम् १९७।
अधिवासनसूत्राणि सद्भूषणि भुजे मम ।
कन्याहं तुरगारूढा युवती संगवर्जिता १९८।
चारित्रं मामकं नूनं मनोविस्मयकारकम् ।

आत्मानं गोपयित्वाहं यास्यामि नृपतेः सभाम् १९९।
इन्द्रजालप्रभावेण सा भूत्वा पुरुषाकृतिः ।
प्रविवेश सभां राज्ञः सुधर्मामिव जैमिने २०० 7.5.200।
तं सपन्नमिवायांतं शक्तिहस्तं हयासनम् ।
स्वयं पप्रच्छ भूपालः कस्त्वं कुत इहागतः २०१।
तस्यैतद्वचनं श्रुत्वा सा कन्या पुरुषाकृतिः ।
प्रणम्योवाच राजानं सुहृदं सज्जनाश्रयम् २०२।
देव वीरवरो नाम पुत्रोऽहं पृथिवीपतेः ।
वर्तनाय समायातस्त्वद्राज्यं प्रति संप्रति २०३।

यद्यत्कार्यमसाध्यं स्यात्तदेव साधयाम्यहम् ।
मयि स्थिते न मद्भर्तुः कुत्रापि स्यात्पराजयः २०४।
इति श्रीपद्मपुराणे क्रियायोगसारे वीरवरप्रदर्शोनाम पंचमोऽध्यायः ५ ।

Roman transliteration

vyāsa uvāca-
asti tāladhvajā nāma nagarī tridaśopamā |
sarvalokeṣu vikhyātā prakīrṇā guṇināṃ gaṇaiḥ 1|
tatrāsīdvikramo nāmā rājā śuddhakulodbhavaḥ |
dhārmikaḥ satyavādī ca prajāpālanatatparaḥ 2|
tasya hārāvatī nāma vallabhā bhuvi durllabhā |
āsītsvakīyavadanaprabhājita śaśiprabhā 3|
tasya saiva priyā rājñaḥ strīgaṇe'pi ca tiṣṭhati |
gaṅgeva saritāṃ bharttustiṣṭhatyapi saridgaṇe 4|
bhūdevadaivaparataḥ kālena kiyatā dvija |
vyajāyata sutastasyāṃ sarvalakṣaṇasaṃyutaḥ 5|
śāstroktavidhinā tasya sa rājā sarvaśāstravit |
mādhaveti tato nāma cakravartī cakāra ha 6|
tato'sau mādhavo viprah kālena kiyatā balī |
sarvavidyāsaritpāraṃgataḥ sadguṇasaṃgataḥ 7|

athāsau yauvarājyena rājye narapatiḥ sutam |
siktavāṃstaṃ mahīdeva sarvadevagaṇārcakam 8|
ekasmindivase vipra caturaṃgabalairvṛtaḥ |
jagāma kautukenāsau mṛgayāyai mahadvanam 9|
tatra hatvā bahūñjantūnmadhyāhne samaye tataḥ |
kṛtavānnagare gaṃtumudyamaṃ vipināsau 10|
nagaraṃ svakamāgacchatsasainyo mādhavo mudā |
dadarśa yuvatīmekāṃ sarasi snānatatparām 11|
snānārhadravyavasanairvyaktīkṛtakalevarām |
svakīyamukhasaundaryyajitapūrṇaniśākarām 12|
suvarṇakuṇḍaladvandva vibhrājadgaṇḍamaṇḍalām |
sudīrghakeśakaiśchanna nitaṃbāṃ cāruhāsinīm 13|
suvarṇapadmakalikāṃ cārūnnatapayodharām |
mṛgārikṛśamadhyāṃ ca vasaṃte kokilasvarām 14|
yūnāṃ manoharā rājye kandarpeṇa mahātmanā |

āropitā patākeva sundarī sā vyajāyata 15|
tādṛśīṃ tāṃ samālokya prāntare saṅgavarjite |
kaḥ kāmavaśago na syātkṣitau prāṇānvahanpumān 16|
atha vikramaputro'sau tāmālokya varānanām |
kaṃdarpabāṇavraṇita hṛdayaśceti ciṃtayan 17|
etasyāḥ sadṛśī kāpi na dṛṣṭā kṣitimaṇḍale |
etāmiha samāliṅgya saphalaṃ janma ceṣyate 18|
śreṣṭho'smi sarvalokānāṃ vayastejoguṇairaham |
yadyapīndrāṃganeyaṃ syānnetavyādya tathāpi ca 19|
parastrīharaṇe yo vā doṣo bhavati sāṃpratam |
ko vā śaknoti tadvaktuṃ yato rājā pitā mama 20|
iti saṃciṃtya manasā sudṛḍhaṃ tena kāminā |
dūre saṃsthāpya sainyāni yayau sā snāti yatra ha 21|
aiśvaryaṃ ca madaścaiva kāmaścaiva mahītale |
traya ete vivekasya tejo ghnaṃti kimadbhutam 22|

pitāsya duritadhvaṃsī dharmarakṣākaro nṛṇāṃ |
dhikṣvayaṃ kāmadevo'sau mohayatyakhilaṃ jagat 23|
tamāyātaṃ samālokya vegena mahatā tataḥ |
ekākinī sā ramate bhṛśaṃ ciṃtākulābhavat 24|
ekākinīṃ samālokya kāṃtārasthāṃ sayauvanām |
ayaṃ dhāvati vegena tanme manasi vartate 25|
jalpaṃti munayaḥ sarve dharmo rakṣati rakṣitaḥ |
na ca jñātavyamatraiva kimatra ca bhaviṣyati 26|
sahāyahīnaṃ yatsthānaṃ puro dhāvati śatravaḥ |
ślāghyaṃ palāyanaṃ tatra nivāsaḥ prāṇanāśakaḥ 27|
ityālocya varārohā savyakacche ghaṭaṃ tataḥ |
kṛtvā palāyane bhītyā manaścakre sarovarāt 28|
tataḥ sa mādhavaścāpi javena mahatā dvija |
evaṃ tasyāḥ puro gatvā prasāritakaraḥ sthitaḥ 29|
śrīmādhava uvāca-

varāṅgane cārudehe suyauvanabalānmama |
palāyase mano hṛtvā hatosmyahamacetanaḥ 30|
kiṃ nāma caṃcalāpāṃgi cārvaṅgi tava kaḥ patiḥ |
svargātkiṃ vā gatāsi tvaṃ tvattulyā nāsti bhūtale 31|
sundari tvamiha śreṣṭhā sarvalakṣaṇasaṃyutā |
kathaṃ vahasi pānīyaṃ dāsīva kamalānane 32|
payodharau śātakuṃbhau sadā vahasi vakṣasi |
kakṣeṇa jalakumbhaṃ ca komalāṅgīdamadbhutam 33|
divākarakarātyaṃta saṃtapte pathi lohitāḥ |
pādāṃgulyaṃtarā bhāṃti japānāṃ kalikā iva 34|
suśroṇi bhaja māṃ prītyā tyaja kuṃbhaṃ varānane |
tava duḥkhāvasāno'bhūnmama darśanamātrataḥ 35|
śrīmadvikramabhūbharttuḥ putro'haṃ mādhavāhvayaḥ |
sarvabhāvairbhaviṣyāmi varāṅgastava sundari 36|
mamastrīgaṇamadhyeṣu subhagā tvaṃ bhaviṣyasi |

supuṣpavallī madhyeṣu dvirephasyeva mālatī 37|
athavā mama vākyaṃ tvaṃ garvāllaṃghitumicchasi |
na tyakṣāmi tathāpi tvāṃ yato'haṃ nṛpateḥ sutaḥ 38|
vyāsa uvāca-
tenoktaṃ vacanaṃ śrutvā paṃthānaṃ pravihāya sā |
tasthāvadhomukhī vipra prāheti ca śanaiḥ śanaiḥ 39|

kadāpi cetparasyāpi na śṛṇoti vaco mama |
tathāpi lajjāṃ saṃtyajya vakṣyāmyeva bhavāgrataḥ 40|
tathā hyahaṃ mahāvīra subāhukṣattriyapriyā |
nayāmi devapūjārthaṃ jalaṃ caṃdrakalā hyaham 41|
yadvaco bhavatā proktaṃ na ca tattvatkulocitam |
tvadvaṃśaprabhavāḥ sarve parastrīṣunapuṃsakāḥ 42|
ahamekākinī nārī vīrāṇāṃ prabhavo bhavān |
balādāliṅgya māmatra yaśaḥ kiṃ te bhaviṣyati 43|
parastriyaṃ samāliṅgya kṣaṇamātrasukhaṃ bhavet |

ihāpakīrtiḥ śeṣaṃ ca duḥkhaṃ kalpaśatādhikam 44|
karmabhūmiriyaṃ śūra puṇyamatra vidhīyatām |
parastrīharaṇe cittaṃ kadācinmāṃ kariṣyasi 45|
lobhātpravartate kāmaḥ kāmātpāpaṃ pravarttate |
pāpānmṛtyurmṛte'pi syāddustare narake sthitiḥ 46|
sarve'pi tvadguṇā vyarthaṃ tvajjanmāpi ca niṣphalam |
kāmasya vaśatāṃ gatvā raṃtumiccheḥ parastriyam 47|
māṃsamūtrapūrīṣāsthinirmitaṃ me kalevaram |
etadeva samālokya smarasya vaśatāṃ gataḥ 48|
bhūpālavaṃśotpattitvātpaurebhyo na bibheṣi kim |
mastakopari garjaṃtaṃ nekṣase samavarttinam 49|
grasaṃti baḍiśaṃ matsyāste sarve jñānavarjitāḥ |
jñānīcetprāpya baḍiśaṃ bhavānkasmādgrasiṣyasi 50 7.5.50|
vivekastriṣu lokeṣu saṃpadāṃ paramaṃ padam |
aviveko hi lokānāmāpadāṃ paramaṃ padam 51|

tayoktaṃ vacanaṃ śrutvā mādhavaḥ kāmamohitaḥ |
uvāca jaimine vācaṃ vinayāvanataḥ punaḥ 52|
tavodvīkṣaṇanārāca dhārājarjaramānasam |
priye māṃ trāhi trāhīti tavāsmi śaraṇaṃ gataḥ 53|
tāvatpriyatamā nārī yāvattiṣṭhati yauvane |
mṛṇālakoṣāṃ nalinīṃ hemabhṛṃgo na gacchati 54|
prasīda hariṇīnetre rakṣa māṃ sevakaṃ svakam |
tvadvācaṃ nīrasāṃ śrutvā bhinatti hṛdayaṃ mama 55|
candrakalovāca-
tyaja duḥkhaṃ mahāvīra śṛṇu madvacanaṃ śubham |
pravakṣyāmi manoduḥkhaṃ haṃtuṃ yadbhavataḥ kṣamām 56|
samudrapāre vikhyātā puraṃdarapuropamā |
plakṣadvīpe'sti dīpyaṃtī vikhyātā saṃjñayā purī 57|
guṇākarāhvayastatra rājā śreṣṭho mahāyaśāḥ |
āste sarvagaṇairyuktaḥ pratāpe'gnisamo balī 58|

suśīlā nāma tadbhāryā sarvalakṣaṇasaṃyutā |
sevāvaśīkṛtasvāmi hṛdayā sadayā janaiḥ 59|
sulocanākhyā tatkanyā vīratatkukṣisaṃbhavā |
sadūharūpairajayatsakalānsundarīgaṇān 60|
tasyā rūpaṃ guṇaughaṃ ca varṇituṃ bhuvi kaḥ kṣamaḥ |
tadrūpadarśamālokyāsṛjadanyāṃ svayaṃ vidhiḥ 61|
ahamāsaṃ mahāvīra tasyā dāsī nṛpātmajaḥ |
samāgatāsmi daivena tvaddeśaṃ prati sundarī 62|
tatsamā sundarī nāsti tvatsamo nāsti sundaraḥ |
gṛhāṇa tāṃ vivāhena svargabhogaṃ yadīcchasi 63|
jaṃbukīṃ balavānsiṃho vihāyāṃkagatāmapi |

hastinīṃ na hi kiṃ dhatte yatnataḥ pratipattaye 64|
udyogī puruṣo loke labhate paramāṃ śriyam |
udyogena vinā brūhi kiṃ kāryaṃ bhuvi vidyate 65|
vyāsa uvāca-

tasyāstadvacanaṃ śrutvā mādhavo mādhavārcakaḥ |
dūrīkṛtya smarodbhāvaṃ tāmityāha varānanām 66|
mādhava uvāca-
kena cihnena tāṃ kanyāṃ jñāsyāmi kamalānane |
tanme kathaya suśroṇi yadi te mayyanugrahaḥ 67|
siṃdhupāra pratīpājñaḥ kathaṃ yāsyāmi mānuṣaḥ |
bhaviṣyati tayā sārddhaṃ kathaṃ saṃdarśanaṃ mama 68|
candrakalovāca-
tasyāstu vāmajaghane tilakaṃ tilasannibham |
asti taddarśanenaiva jñāsyasi tvaṃ sulocanām 69|
uccaiḥśravasasaṃjñasya turagasya mahātmanaḥ |
tvanmaṃdurāyāṃ putrosti sarvagāmī hayottamaḥ 70|
tamaśvaśreṣṭhamāruhya javena pavanopamam |
gamiṣyasi samudrāṃtaṃ sukhasādhyā mahīyataḥ 71|
tato bhūpālaputro'sau sasainyo gṛhamāgataḥ |

sāpi candrakalā sādhvī suprītā svagṛhaṃ gatā 72|
viciṃtya vacanaṃ tasyā mādhavo'ti tvarānvitaḥ |
ciṃtākulitacitto'sau sahasā maṃdurāṃ yayau 73|
tatra baddhāñjalirbhūtvā vaikramirvikramānvitaḥ |
turaṃgamāniti prāha guṇayuktānmahābalān 74|
mādhava uvāca-
yūyaṃ sarve mahātmānaḥ sarvalakṣaṇasaṃyutāḥ |
samudrapāre māṃ netuṃ kaḥ śaknoti turaṅgamaḥ 75|
atha te turagāḥ sarve śrutvā tadvacanaṃ bhiyā |
parasparaṃ kṣitimukhāstasthurno netumudyatāḥ 76|
athaikasturagastatra samastalakṣaṇairyutaḥ |
mādhavasya puro gatvā vācametāmuvāca ha 77|
ahaṃ bhavaṃtaṃ neṣyāmi siṃdhupāraṃ na saṃśayaḥ |
kiṃ tvākarṇaya duḥkhāni madīyāni nṛpātmaja 78|
anyabhuktāvaśiṣṭaṃ yattattṛṇaṃ mama bhakṣaṇam |

graṃthikoṭiprayuktābhīrajjubhirmama baṃdhanam 79|
svapne'pi vrīhayo vīra na dṛṣṭā balinā mayā |
anyeṣāmapi bhogānāṃ kā kathātra nṛpātmaja 80|
gauraveṇa vinā vīra na satāṃ vikramo bhavet |
janiṣyati kathaṃ vahnirvinā kāṣṭhaṃ ghṛtādibhiḥ 81|
ahamīdṛgime sarve nānābhūṣāsamanvitāḥ |
na tu siṃhasamāḥ śvānaḥ sarvābharaṇabhūṣitāḥ 82|
pradakṣiṇākāratayā saśailadvīpasāgarāḥ |
kṣaṇamātreṇa pṛthivīṃ śaknomi bhūpate prabho 83|
mādhava uvāca-
kṣamasva doṣaṃ sakalaṃ matpitrā vihitaṃ haya |
adyaprabhṛti mukhyo'si maṃdurābhyaṃtare mama 84|
pareṇa dattaḥ saṃtāpaḥ sadā tiṣṭhati nottame |
salilaṃ vahnisaṃtaptaṃ kṣaṇācchītalatāṃ vrajet 85|
svamādhuryairbhavedikṣuḥ kṣaṇamapi hi tṛptaye |

ityuktvā taṃ namaskṛtya turaṃgaṃ nṛpanaṃdanaḥ 86|
tataḥ śubhe kṣaṇe tasya prṣṭhamāruhya vājinaḥ |
praceṣṭākhyena bhṛtyena vilaṃghya jaladhiṃ yayau 87|
purīṃ sarvaguṇairyuktāṃ puraṃdarapuropamām |
jagāma mādhavo bhrājansaudhāvalibhirujjvalām 88|
tatropasthāṃ ca yuvatīṃ gaṃdhinīṃ mādhavo dvijaḥ |
dṛṣṭvāsmitamukho vākyamuvāceti ca komalam 89|
vṛddhe mātarahaṃ pārtho dinamekaṃ tavālaye |
sthātumicchāmi kā'jñāte dhanavānmādhavāhvayaḥ 90|
ātitheyī gaṃdhinī sā tamādāyātithiṃ tataḥ |
harṣitvā svagrhaṃ tatra jagāmātyaṃtabhaktitaḥ 91|
yathoktavidhinā vipra tayā tasyārhaṇā kṛtā |
mādhavastāṃ niśāṃ ninye ciṃtāvyākulamānasaḥ 92|
atha prabhāte vimale gandhinyāḥ purato dvija |
mādhavaḥ sakalaṃ kāryaṃ kathayāmāsa bhūsuraḥ 93|

devī sulocanāyāśca tasminneva dine śubhe |
gandhādivāsanaṃ karma racayāmāsa sā ca tat 94|
śrutvādhivāsanaṃ karma rājaputryāstato dvija |
śokasāgarakallola nikaro mādhavo'bhavat 95|
yadarthaṃ rājyavasatirmayā tyaktā tadicchunā |
yadarthaṃ bāṃdhavāstyaktā laṃghitaśca mahodadhiḥ 96|
adyaiva tasyā daivena bhaviṣyatyadhivāsanam |
niṣphalāḥ sakalā eva yāvaṃto vihitāḥ śramāḥ 97|
kiṃtu lokā na jalpaṃti mādhvyā mugdho gato'khilam |
ko'pi bhagnodyamo na syātprajñātvā kāryaniścayam 98|
etadviciṃtya manasā mādhavo'sau punaḥ punaḥ |
mālāpuṣpādike kāryaṃ lilekha premavarṇitam 99|
kanye mādhavanāmāhaṃ kumāro dharaṇīpateḥ |
tāladhvajādhirājasya vikramasya mahātmanaḥ 100 7.5.100|
tvacceṭī tatra kāpyasti kanye candrakalāhvayā |

tayā tavaguṇagrāmaḥ kathito me purā kila 101|
tvadguṇagrāmasaṃlagnacitto'haṃ nimnasāgaram |
vilaṅghya turagārūḍhaḥ samāyātaḥ purīṃ tava 102|
adhunā māṃ varatvena vṛṇu kanye sulocane |
yataḥ saṃsāramadhye'smiṃstavāsmi śaraṇaṃ gataḥ 103|
yathā guṇavatīṃ tvāṃ hi nānyo jānāti tatpumān 104|
sarojinīguṇaṃ vetti bhṛṃga eva na dardaraḥ |
śubhrasya jaladasyāpi gaganaikasya nodayaḥ 105|
tathāpi na bhajedanyaṃ vinā candraṃ kumudvatī |
atha tallikhanaṃ vīro mālākārapriyā kare 106|
svarṇāṃgulīya sahitaṃ dadau sa vinayo nṛpaḥ |
puṣpamālāṃtare kṛtvā taṃ lekhaṃ sāṃgulīyakam 107|
rājaputrī samīpe sā gaṃdhinī tarasā yayau |
puṣpamālāṃ baliṃ tasyai datvā sā gaṃdhinī tataḥ 108|
tasthau baddhāñjalirbhūtvā dūraṃ gatvā bhiyā kiyat |

tataḥ sā rājatanayā likhitaṃ sāṃgulīyakam 109|
vilokya sakalaṃ mūlātpapāṭhātyaṃtapaṃḍitā |
sāpi tatprṣṭhapatre tu tadyogyamuttaraṃ dvija 110|
alikhadvismitā kanyā yadyacca sarvamucyate |
rājaputra mahābāho tvadvākyamakhilaṃ śrutam 111|
śṛṇu sattama vākyaṃ me yathocitamidaṃ vacaḥ |

adyādhivāsanaṃ karma śvo vivāho mama dhruvam 112|
pituryatsaṃmataṃ kāryaṃ pṛthivyāṃko'pi natyajet |
kārye tu duḥkhasādhye tu kāryo nātiśramo janaiḥ 113|
kāryesiddhe śramo na syādasiddhe śrama eva hi |
tathāpi śṛṇu vakṣyāmi yena prāpnoti māṃ bhavān 114|
yadartho bhavatā caiva samudropi ca laṃghitaḥ |
mayā pradakṣaṇī kāryo varo vidyādharo hyayam 115|
tatpuro'haṃ gamiṣyāmi nānābharaṇabhūṣitā |
vāmabāhūrddhvaṃ kṛtvā ca vīraḥ syānmama saṃmukhaḥ 116|

yena māṃ śakyate netuṃ sa me bhartā bhaviṣyati |
satyaṃ satyamidaṃ satyaṃ patre'smiṃllikhitaṃ mayā 117|
anyathā sudṛḍhaṃ kāryaṃ laṃghituṃ na hi śakyate |
etadvilikhya sā kanyā tasyā eva kare dadau 118|
sāpi tatpatramādāya gatā mādhavasannidhim |
tayā yallikhitaṃ patre tatpaṭhitvā tu mādhavaḥ 119|
bhūyopi likhitaṃ vipra lilekhātyaṃtakautukaiḥ |
tvayā yaduktaṃ he kanye dhanye dhanyakulodbhave 120|
tadeva manmataṃ sarvaṃ ko'pi nāstyatra saṃśayaḥ |
tatastu gaṃdhinī bhūyo gatvā tannikaṭe dvija 121|
dadau sulocanāyai sā likhanaṃ sundarākṣaram |
atha tallikhanaṃ jñātvā kumārāṃgī kṛtaṃ dvija 122|
babhūvātyantasaṃhṛṣṭā vismitā ca punaḥ punaḥ |
tasminnasaṃśayaṃ kāryaṃ yadāsau svīkṛtaṃ dadau 123|
tadā kiṃ svayamindro vā yanmāyā mādhavaḥ pumān |

ihaloke paratrāsti snehabhūmiḥ patiḥ sadā 124|
vinā saṃdarśanenāpi na varatvedṛto mayā |
iti saṃcintya sā sādhvī niḥśvasya ca punaḥ punaḥ 125|
snānavyājādgatāvāsaṃ gandhinyāśca sahālibhiḥ |
haste vidhṛtya tāṃ kanyāṃ gaṃdhinī sā puraṃdhrikā 126|
mādhavaṃ darśayāmāsa śayānaṃ maṃcakopari |
taṃ samālokya sā kanyā kaṃdarpasadṛśaṃ tataḥ 127|
romāṃcitaṃ samastāṅgamudāttaṃ paśyati kramāt |
tannetrayugalaṃ tasminyatra yatra nimajjati 128|
kaṣṭadṛṣṭyā ca nānyatra tasmānnāmātra gacchati |
sākṣādayaṃ vā kandarpo devakīnandano'pi vā 129|
śarvo vā viṣayādhīśaḥ sākṣādvā pārvatīpatiḥ |
rūpairetairjaganmadhye mānuṣo na hi jāyate 130|
anena svāminā janmasaphalaṃ hariṇīdṛśaḥ |
madbhaktivaśago bhūtvā vidhātātyaṃtayatnataḥ 131|

yadāhaṃ kanyakā jātā tadainaṃ kiṃ sasarja ha |
adyaprabhṛti nātho'yaṃ svayaṃ nāstyatra saṃśayaḥ 132|
ityuktvā sā matiṃ cakre gaṃtuṃ nijagṛhaṃ prati |
gandhinyuvāca-
kanye yuktiriyaṃ bhadre tvayāpi hṛdi sevyatām 133|
yathā sumūrtiḥ puruṣo na tathā bhāti nindayā |
ullāso gātrabhaṃgaśca mandadṛṣṭiśca vismitam 134|
sarvāṇi viṣṇucihnāni nidrāyāṃ mṛgalocane |
saṃdaṣṭauṣṭhapuṭākṣepātprokto nottiṣṭhati dhruvam 135|
śanaiḥ śanaiḥ karaṃ tasya svakarābhyāmadarśayat |
tvāṃ draṣṭuṃ rājakanyāyāḥ saṃdhṛtyāgamanaṃ śṛṇu 136|

śrutvaitatsopi cottasthau saṃbhramākrāṃtamānasaḥ |
vinayāvanato vākyaṃ mādhavaścetyuvāca tām 137|
mādhava uvāca-
kanye majjanmasaphalaṃ śramaśca saphalo mama |

tvaccāruvadanāṃbhojaṃ sākṣādeva mayekṣitam 138|
sakalairyauvanaiḥ kanye tvaṃ varatvena māṃ vṛṇu |
tvadyogosti varo nānyo māṃ vinā bhuvi sundari 139|
sulocanovāca-
sugate tvaṃ mama svāmī bhāgyena mahatā bhaveḥ |
mayā yadvacanaṃ proktaṃ tadeva sudṛḍhaṃ khalu 140|
ājñāṃ kuru mahābhāga gacchāmi nijamaṃdiram |
mādhava uvāca-
tiṣṭheti yadi vā vacmi kanye garvastadā bhavet 141|
gaccheti vacanaṃ vaktuṃ nāyāti vadanānmama |
svayaṃ vicārya cārvaṃgi yadyuktaṃ tadvidhīyatām 142|
satyehavacanaṃ tasminbhaviṣyasi sutatparā |
ityuktā tena sā kanyā harṣitā svagṛhaṃ gatā 143|
tatraiva mādhavastasthau vṛto bahupāricchadaiḥ |
cāruvidyādhara eva sthito vidyādharo varaḥ 144|

tatrasthāśca janāḥ sarve srakcandanavibhūṣitāḥ |
divyāṃbaraparīdhānā rejurdevagaṇā iva 145|
kvacidgītaṃ kvacinnṛtyaṃ kvacitkolāhaladhvaniḥ |
kvacitkena pradīpālistatpure samavartata 146|
heṣitaiḥ saptivṛṃdānāṃ hastināṃ caiva bṛṃhitaiḥ |
harṣasvanaiśca patrīṇāṃ pūritāḥ kakubho daśa 147|
nānāpatākānivahairdhavalairnṛpasadmabhiḥ |
samaṃtādgaganaṃ sarvaṃ vyāptaṃ hi yatra jaimine 148|
ke'pi śaṅkhānsamādadhmurḍhakkāḍiṃḍimajharjharān |
vādayāṃcakrire ke'pi madhukohalakādikam 149|
tato yuvatayaḥ sarvāḥ sarojakorakastasthā |
lalitāni sugītāni jaguścandranibhānanāḥ 150 7.5.150|
parasparaṃ yauvanato gharṣaṇacyutamālayā |
prasvedāmbugaladgaṃdhairbabhau kanyeva tatra bhūḥ 151|
gaṃbhārīkāṣṭharacitaṃ pīṭhamāruhya sundarī |

jñātibhirveṣṭitā yātā varaṃ sthānaṃ sulocanā 152|
atrāṃtare vikramaputra eṣa śayyopariṣṭātkila labdhanidraḥ |
na veda daivena vivāhakāryaṃ sulocanāyāśca sulocanāyāḥ 153|
vidhātṛmāyāśatamohitānāṃ kadāpi na syādbhuvane sukhāya |
tataḥ svasaṃketavidhiṃ jano'yaṃ vismṛtya nidrāmabhajatsukhena 154|
vanaṃ parityajya kṛśānubhītyā jalaṃ praviṣṭā nalinī sukhārtham |
saṃdahyate tatra himānalena yadyasya karma na tadanyathā syāt 155|
vedādiśāstramakhilaṃ prapaṭhaṃtu lokāḥ kurvaṃtu nāmakṣitipālasevām |
ugraṃ tapaḥ pratidivaṃ pratisādhayaṃtu na śrīstathāpi ca bhajatyatibhāgyahīnam 156|
mastakopari tiṣṭhaṃti duḥkhāni ca sukhāni ca |
anyakāle samāyānti haṭhādanyāni sattama 157|
nidrāvaṃtaṃ samālokya mādhavaṃ duḥkhabhāginam |
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English translation

Vyāsa said :

1-4. There was a city named Tāladhvaja . It resembled the city of gods. It was well-known in all the worlds and was crowded with the hosts of meritorious (persons). There was a king named Vikrama ,

born of a pure family. He was religious, truthful and devoted to the protection of his subjects. His wife named Hārāvatī was excellent in the world, who had vanquished the moon's lustre by means of her face. In a host of his wives she alone was dear to him, as Gaṅgā is to the Ocean in the host of rivers.

5-8. O dvija , due to fate a son endowed with all good marks was born to her after sometime. The sovereign emperor who knew all holy texts, named him Mādhava according to the rite told in the holy texts. O brāhmaṇa , then that powerful Mādhava, endowed with virtues, crossed, after sometime, the river of all learning. O brāhmaṇa, the king consecrated his son, the worshipper of the host of al deities, as the heir-apparent.

9-10. O brāhmaṇa, one day he, through curiosity, went along with an army of four divisions to a great forest for hunting. Having killed many animals there, he at mid-day strove to go to the city from the forest.

11-16. Mādhava gladly came to his city with his army. He saw a young woman engaged in bathing in a lake. Her body was visible due to substances and garments fit for bathing. With the beauty of her face she had vanquished the moon. Her beautiful cheeks were shining by means of two golden ear-rings. Her hips were covered by her very long hair; she laughed charmingly. She was the bud of a golden lotus. Her breasts were charming and raised. Her waist was slender like that of a lion; her voice was sweet like that of a cuckoo in spring. The beautiful, charming one, was placed by Cupid as the banner in the kingdom of youths. Seeing her like that in the lonely forest, which man carrying his life (i.e. which living man) would not be influenced by the passion of love?

17-20. Then that son of Vikrama seeing that beautiful one like that, had his heart wounded by Cupid's arrows, and thought: 'I have not seen anyone else like this on the earth. I desire to make my life fruitful by embracing her here. Of all people I am the best due to my age, handsomeness and virtues. I shall today take her even though she is Indra 's woman. Who can (publicly) speak about the fault due to kidnapping someone else's wife, since my father is the king?'

21-23. Having thus firmly thought in his mind, the passionate one kept his army away and went to (the place) where she was bathing. There is no wonder that in the world the three, viz. wealth, arrogance and desire of carnal gratification destroy the power of discrimination. His father is the destroyer of sins and protector of righteousness of people. It ispity that the god of love himself deludes the entire world!

24-27. Seeing him coming with a great speed, she who was sporting (all) alone, became very much anxious. 'I think that seeing me, the young one, alone in the forest, he speedily runs to me. All sages say: Righteousness when protected, protects (the people). What will happen here, cannot be known just now. Enemies run to the place where there is none to help (a person). In that case running away is commended. Staying there destroys life.'

28-29. That beautiful woman, thinking like this, and placing the pitcher on the left (side of her) waist, decided through fear to run away from the lake. Then that Mādhava also came in front of her with a great speed, O brāhmaṇa, and spreading out his hand, stood (before her).

Śrī Mādhava said :

30-35. O excellent lady, O you of a beautiful body, snatching away my heart by means of the power of your excellent youth, you are running away. I who have lost my sense, am tormented. O you of unsteady outer corners of your eyes, O you of a charming body, what is your name? Who is your husband? Have you come from heaven? (For) there is none else like you on the earth. O beautiful lady,

O you whose face is like a lotus, you are the best (lady) here (i.e. on the earth). You are endowed with all (auspicious) marks. How do you, like a maid-servant, carry water? On your bosom you always carry golden breasts; and on your waist you carry the water-pitcher. This is wonderful, O you lady of a delicate body. The toes (turned) red on the path very much heated by the sun, at times appear like the buds of the japā (flowers). O you of large buttocks, resort to me with love; O you of a beautiful face, abandon the pitcher. Just on seeing me, your affliction has ended (i.e. would end).

36-38. I am the son, called Mādhava, of king Śrī Vikrama. With full attachment I, of an excellent body, will be yours, O beautiful lady. In the group of my wives you will be my favourite, as the jasmine is to a bee among creepers having good flowers. Or even if, through pride, you transgress my words, I shall not leave you, since I am the son of the king.

Vyiāa said :

39-42. Hearing the words uttered by him, she left the path, and remained with her face hung down. (Then), O brāhmaṇa, she very slowly said: “Even if you will never listen to the words of me, a stranger to you, yet giving up my sense of shame, I will speak to you. O great hero, I am the wife of a kṣatriya Subāhu . I, Candrakalā , am taking water for the worship of deities. The words which you uttered are not becoming to your family. All (men) born in your family are impotent for others’ wives.

43-46. I am a lonely woman. You are the majestic dignity of heroes. What glory will be yours by forcibly embracing me here? By embracing the wife of another there would be plea sure for a moment only. There will be infamy here (i.e. in this world); the rest (i.e. afterwards there) will be misery for more than a hundred kalpas . O brave one, this is the land of religious rites. Meritorious deeds should he done here. Do not put your mind into (i.e. do not think of) kidnapping the wife of another (man). Desire of sensual enjoyments results from greed. Sin results from desire of sensual enjoyments. Death comes from sin. And even after death there (results) residence in hell.

47-51. All your virtues are in vain. Your existence also is fruitles s, (since) you, being influenced by lust, long for another’s wife. My body is produced from flesh, urine, feces, bones. Even seeing this, are you influenced by Cupid, not afraid of your citizens, because you are born in a royal family? Do you not see Yama , the god of death, roaring over your head? The fish seize the fish-hook; (but) all of them are ignorant. How do you, even being a wise one, seize a fish-hook on reaching it? In the three worlds discrimination is the highest abode of riches. Indiscretion is the highest abode of miseries.”

52-55. O Jaimini , having heard the words spoken by her. Madhava who was deluded by passion of love, again stooping humbly, said: “O dear one, protect me whose mind is shattered by the volley of the arrows of your glances. Protect me. I am seeking your refuge. A woman is most dear as long as she is in youth. A golden bee does not go to a lotus-plant whose fibres have become bud-like (i.e. contracted). O you deer-eyed one, be pleased. Protect me, your own servant. On hearin g your insipid words, my heart breaks.”

Candrakalā said :

56-57. O great hero, give up your grief. Listen to my good words. I shall tell you about my mental agony which is capable of removing your grief. In the Plakṣa island, beyond the ocean, there is a well-known city named Vikhyātā, resembling Indra’s city.

58-59. There lives the king named Guṇākara , who is the best (king), very glorious, endowed with all virtues, and who, the strong one, resembles fire in valour. His wife, Suśīlā by name, was endowed with

all (good) marks. By her service she had won over her husband's heart; (and) she was kind to people.

60-65. O hero, her daughter, named Sulocanā , was born from her womb. By her beauty she conquered all hosts of beautiful ladies. Who on the earth is able to describe her beauty and the heap of her virtues? The creator created another (woman) on seeing her beauty. O great hero, O prince, I was her maidservant. I, a beautiful woman, have through (bad) back, come to your land. There is no (other) beautiful lady like her. There is no (other) handsome man like you. If you desire heavenly enjoyments, then accept her in marriage. Does a strong lion not fix (his mind) to secure, with effort, a female elephant, after having discarded a female fox even though she has come near him? In the world an industrious man obtains great wealth. Tell me which work is (accomplished) without effort, in the world.

Vyāsa said :

66. Having heard those words of her, Mādhava, Viṣṇu 's worshipper, put away his passion of love and thus spoke to the beautiful woman:

Mādhava said :

67-68. O lotus-eyed one, by what mark shall I know the girl? Tell me that, O you of beautiful hips, if you favour me. How can I, an ignorant man, go to the other side of the ocean? How shall I have a meeting with her?

Candrakalā said :

69-71. On her left hip is a mark resembling a sesamum-seed. By just seeing that you will recognise the beautiful-eyed one. In your stable there is the son of the noble horse(of Indra) named Uccaiḥśravas . He is an excellent horse, going (i.e. able to go) every where. By mounting upon that best horse, having wind's speed, you will speedily go to the (other) end of the ocean, since the earth is easy to subdue (i.e. to tread upon).

72-74. Then the king's son, along with his army, came home. That chaste woman Candrakalā also being very pleased, went home. Thinking over her words, Mādhava, with his mind full of anxiety hastily and suddenly went to the stable. He, the son of Vikrama, endowed with valour, joined there the palms of his hands, and said to the very powerful horses endowed with good qualities:

Mādhava said :

75-77. All of you are noble and endowed with all (auspicious) marks. Which horse is able to take me beyond the ocean?

Then all those horses, on hearing his words, with one another turned their faces towards the ground through fear, and were not ready to take him. One horse, endowed with all (auspicious) marks, went in front of Mādhava, and spoke these words:

78-83. "I shall undoubtedly take you beyond the ocean. But, O prince, listen to my agonies: I eat what is left over after others have eaten. I am bound with cords having crores of knots. O hero, even in a dream, I, a strong one, have not seen grains of rice. Then, O prince, what can be said about other pleasures? O hero, the valour of the good would not be possible without respect (i.e. unless they are respected). How can fire be produced without wood (only) with ghee etc.? I am like this. All these are

endowed with decorations. But dogs, (though they are) adorned with all ornaments, are not like lions. O king, O lord, in a moment only I can go round the earth with the mountains, islands and oceans."

Mādhava said :

84-88. O horse, forgive all censures inflicted on you by my father. From today you are the chief (horse) in my stable. In (the mind of) the best man torment given by others does not always abide. Water, heated by fire, would be cool in a moment. Sugarcane causes satisfaction even for a moment due to its sweetness.

Having spoken thus, the prince saluted the horse. And then, at an auspicious moment, that brilliant Mādhava, along with his servant called Praceṣṭa, mounted on the back of the horse, and crossing the ocean, went to the city (of Vikhyātā) which was endowed with all excellences, was like the city of Indra, and bright due to the rows of great mansions.

89. Seeing there, a good lady, a female gardener, present nearby Mādhava, with a smiling face, uttered these soft words, O brāhmaṇa:

90-93. "O old lady, O mother, I am a traveller. O unknown one, I, a rich man, named Mādhava, desire to stay in your house for a day." That woman, (a female gardener,) seller of perfumes, who was hospitable, took the guest, and he being delighted, very devoutly entered her house. O brāhmaṇa, she treated him with respect, according to the manner told (in holy texts). O brāhmaṇa, Mādhava, with his mind full of anxiety, passed that night. O brāhmaṇa, when the bright morning dawned, Mādhava told the (female gardener), seller of perfumes, his entire mission.

94-98. On that auspicious day only, the queen arranged for the rite of anointing Sulocanā with fragrant substances etc. (as a preliminary to her marriage). O brāhmaṇa, having heard about that rite of anointing the princess, Mādhava sank in the mass of the billows of the ocean of grief. 'The rite of anointing her with perfumes etc., longing for whom I left my kingdom, I abandoned my relatives and crossed the great ocean, will take place today only. All the efforts I have made up to now are fruitless. But people will not say that he, fascinated by the sweet one, went over the entire (distance). He who well knows what ought to be done, would not have his exertion foiled.'

99-108. Repeatedly thinking like this in his mind, Mādhava wrote (and put) a love-letter into the garland, flowers, etc. (taken to Sulocanā by the female perfumer): "O maiden, I am the son, named Mādhava, of Vikrama, the magnanimous emperor of Tāladhvaja. O maiden, a female servant of you, Candrakalā by name, lives there. Formerly, the host of your virtues was narrated by her to me. With my heart attached to the host of your virtues, I, having mounted upon a horse, crossed the ocean and came to your city. O maiden Sulocanā, now choose me as your husband, since in this ocean of the mundane I seek your refuge, (and) since no other man knows you (to be) virtuous. A bee alone, and not a frog, knows the virtues of a lotus-plant. So also not one white cloud only appears in the sky (i.e. Many white clouds appear in the sky). But the lotus-plant chooses. none else but the moon." Then the prince, handed over that letter, along with a golden ring, to the female gardener. Then the perfumer, putting that letter, along with the ring, into a garland of flowers, went quickly to the princess. Having presented that garland of flowers to her, she went a little distance away from her through fear, and stood there with the palms of her hands joined.

109-118a. The very clever princess then saw the letter along with the ring, and read it from the beginning. The princess who was amazed, also wrote, on the backside of the letter, its reply: "O prince, O you of large arms, I have read all the words that you wrote. O best one, read these my words fitting (to your letter). Today will take place the rite of anointing with fragrant substances etc. (preliminary to

marriage); and my marriage will certainly take place tomorrow. Nobody in the world will disregard what is approved by one's father. In case of (a piece of) work which is accomplished with difficulty people should not exert themselves too much. If the work succeeds then no exertion is (felt), but if it does not succeed, then there is exertion (i.e it is felt). Yet, listen to (the means) by which you will (be able to) secure me, for which you have even crossed the ocean. I have to go round this Vidyādhara (chosen as the) groom (for me). Adorned with many ornaments and with my left arm raised I shall go before (i.e. to) him. The hero, would stand facing me. He who is able to take me (away) will be my husband. This is the truth, the truth only, that I have written in the letter. Otherwise it is not possible to transgress the well-fixed rite."

118b-119a. Writing this the maiden handed over (the letter) to her only. She too, taking that letter went to Mādhava.

119b-121. Mādhava, having read what she had written in the letter, again wrote (another letter) with great impatience, O brāhmaṇa: "O virtuous maiden born in a lucky family, all that you have said (in your letter) is just what I had (also) thought. There is no doubt about it." Then, O brāhmaṇa, that female gardener again approached her.

122-125a. And she gave Sulocanā that note (i.e. the letter) of beautiful letters. Then perceiving that her letter was accepted by the prince, she was very much delighted, and was repeatedly amazed, O brāhmaṇa. 'He will undoubtedly do it (i.e. accept me) as he has given his assent. Then is that man Mādhava Indra himself? A husband is always a receptacle of love in this world and the next. Even without seeing him he is respected by me as my husband.'

1255-132. Thinking like this, and sighing again and again, that chaste lady went with her friends to the perfumer's house under the pretext of (taking) a bath. That respectable perfumer, seizing the maiden with her hand, showed her Mādhava sleeping on a bed. The maiden seeing him resembling Cupid horripilated, and observed his entire great body. The pair of her eyes, merged in (i.e. fixed on) whichever part of the body of him, did not move elsewhere, as it found it difficult to glance anywhere else. (She said:) "He is actually god of love or (Kṛṣṇa) Devakī 's son, or actually Śarva , the lord of Pārvatī and the controller of all objects of senses. With such form a man is not born in the world. The life of a deer-eyed one with this one as her lord is fruitful. Did the creator, being influenced by my devotion, create him (as a man) with great effort, when I was born as a daughter? From today this one alone is my lord. There is no doubt about it."

133a. Speaking like this, she decided to go home.

133b-135. The perfumer (the female gardener) said: "O maiden, O good one, you should also keep in mind this consideration. A man does not look as handsome during sleep [1] as he actually is. O you deer-eyed one, (even) in his sleep (i.e. while he is asleep) all the godly signs like joy, (characteristic) bend in the body, gentle eyes and a peculiar smile (are seen). Though addressed, he will not certainly get up (as is clear from) his lips being bitten (i.e. closed)."

136-137. She slowly touched [2] his hand with her hands (and said:) "Listen, the princess has courageously come (to see you)." Hearing that Mādhava too, with his mind overcome with confusion, got up and politely said these words to her:

Mādhava said :

138-139. O maiden, my existence is fruitful; my effort is fruitful, that I have actually seen your lotus-like face. O maiden, with all your youth, choose me as your husband. O beautiful one, in the

world there is no other groom proper for you than me.

Sulocanā said :

140-14la. O fortunate one, due to my great luck you would be my lord. The words that I uttered are very reliable. O glorious one, order me. I shall go home.

Mādhava said :

14lb-143a. If I speak 'wait', O maiden, it would be arrogance (on my part). The word 'go' does not come from my mouth. Having thought for yourself, O beautiful-bodied one, do what is proper. Since the words are true, you will be very much devoted.

143b-151. Thus addressed by him, the maiden, being delighted, went home. Mādhava, surrounded by many attendants, stayed there only. The charming Vidyādhara just remained as the groom. All the men there, adorned with garlands and sandal, and wearing divine garments, shone. In that city at places there was singing, at places there was dancing, and at places there was a row of lamps (put) by someone. The ten quarters were filled with the neighing of the groups of horses, the trumpets of elephants and the delightful notes of birds. O Jaimini, the entire atmosphere was full of hosts of various banners and royal mansions. Some blew conches, some sounded large and (small) drums, so also the sweet(-sounding) musical instruments etc. Then all young ladies, with lotus-buds, and with faces resembling the moon, sang good, charming songs. The ground there appeared like a maiden, due to the garlands dropping down on account of mutual friction, and due to sandal flowing on account of perspiration.

152-155. The beautiful Sulocanā, surrounded by relatives, mounted upon a seat made of gambhāri-wood, and went to an excellent place. In the meanwhile Vikrama's son (Mādhava), asleep on the bed, did not, due to (his ill-)luck, know about the marriage of Sulocanā, of beautiful eyes. Those that are deluded by hundreds of tricks of the creator, are not happy in the world. Therefore, this man (Mādhava) forgot his own agreement, and slept happily. A lotus-plant that leaves the forest through fear of fire and enters water, is burnt (i.e. bitten) there by frost-fire. Whatever is one's fate cannot be changed.

156-158. Let people recite the entire holy texts like that of the Veda . Let them serve a king. Let them practise severe penance everyday. Yet prosperity does not go to the luckless. Pains and pleasures remain over (one's) head. O best one, they come at the time of others (i.e. Pains come when pleasures are expected and vice versa). Praceṣṭa, seeing the unhappy Mādhava sleeping, and knowing the agreement between the two, thought:

159-163. 'Fie upon this prince! Deluded by destiny's trickery, he, forgetting his agreement, enjoys sleep. That maiden now near the groom (Vidyādhara) would have been unhappy. What would happen if she is taken (by him)? The agreement with her will be fruitless. O sinful one, keeping sleep over your head, remain (here only). Mounting upon the horse I would carry away that beautiful lady. With a great difficulty does one obtain a gem of a maiden and a jewel. Then what is the use of serving this wicked Mādhava? Kings are served (by men) with full devotion for money. If that itself has gladly come (to me), why should I have the trouble of (rendering) service?'

164-168a. Having thought like this, and having mounted upon the horse, Praceṣṭa went, along the aerial path, to the place where the princess was. Having gone round the bridegroom keeping him to her right, and remembering her agreement, she had stood before the Vidyādhara after raising her left

hand (i.e. with her left hand raised). Having seized the maiden's hand, the very powerful Praceṣṭa very quickly put her on the horse's back. Taking the princess to the very beautiful city of Kāñcī , and seeing it, Praceṣṭa, with the fear in his mind gone away, and waving his hand, hurriedly said (to her):

Praceṣṭa said :

168b-174a. See this city named Kāñcī, which is near the seashore, which is well-known everywhere, and which gives happiness to all men. O you having a face like the moon, here there is no fear of either that hero Mādhava or the Vidyādhara. O beautiful lady, give extinction, accomplished by your pitcher-like breasts and your hands, to this row of flames of the fire of lust, sticking to the fuel (burning) in my heart. The bee of my mouth would now desire (i.e. now desires) to drink the honey in (i.e. from) the charming lotus of your mouth. O dear one, who waits for one about whom nothing is known? God of love strikes me with his arrows due to the conduct of your charming body. O dear one, protect me, protect me. I have sought your refuge.

The beautiful lady, with her entire body burnt with anger born of grief, seeing the fool, speaking like this thought in her mind:

174b-179a. 'Is this fool, of wicked acts, named Praceṣṭa, written on my forehead (i.e. destined to be my husband)? Oh, I am doomed. Where are my mother, my father, and Vidyādhara—the groom? This one has brought me. Fie upon this doing of the creator! In the world people always fully entertain pride. (But) the creator knows (how) to cut the tree of pride with the axe of exertion. Yet the prudent have recommended four ways out of a calamity: courage, fearlessness coming after that (etc.).' Mentally observing like this, the maiden, expert in all acts, spoke to Praceṣṭa with words of soft letters:

Sulocanā said :

179b-183a. O hero, make your mind steady. I am an unmarried girl. Having embraced me, O wicked-minded one, how will you go? O hero, accept me in marriage (performed) according to the manner laid down in the holy texts. I shall serve you as your maid. What doubt is there? You are my life, my friend, my ornament, and my kinsman. Do you not know that women have no other resort (than their husbands)? Bring objects fit for marriage for (our) marriage. Quickly accept my hand, O you lazy one.

183b-185. Having heard her words, tough within but soft without like a badari -fruit, the fool was very much delighted. The wicked-minded one, putting the maiden at a place on the horse, came to that city to fetch the marriage-string fastened round the wrist. Having thus recommended the rite to him, she thought:

186-194. 'Since the fool, being delighted, and leaving me, has gone what should I do now? Where should I go now? Where should I stay now? How shall I protect myself from this great peril? If I stay here, what then will they (i.e. people) say? Going to a holy place, and with a desire for a birth in the other world, I shall meet death, since it will promote my happiness. Remembering me even for a moment, this fool, so also the Vidyādhara and Mādhava—the three—will not survive. If I live, their life will be preserved. If I die, all the three will die. When these men will cast their life for me, then I shall indeed be responsible for their death. Now at the holy places lord Viṣṇu should be worshipped. When he is pleased, all happiness will come to me. When life perishes, everything will perish. When it remains everything will be accomplished bit by bit. Does not a very beautiful lotus plant that has survived (during) the night, obtain the union with an excellent bee with a mass of fragrant flowers, when the sun with hot rays has put away the moon?'

195-196. O best among the wise, having thus thought in her heart, that beautiful lady mounted upon that very speedy horse, and went to practise penance at the meeting-place of the Ocean and Gaṅgā. In that excellent, auspicious holy place, the meeting place of Gaṅgā and the Ocean, lived a king, named Suṣeṇa , born in the family of Soma (the moon).

197-200. She thought in her mind to go to that king's assembly: (She thought): 'How should I, a young lady, see the king? Around my wrist are (tied) the marriage-threads along with dūrvā grass. I am a young maiden without any company, and mounted upon horse. Indeed my behaviour will cause wonder in one's mind. Concealing myself (i.e. my true nature) I shall go to the king's assembly.' With magical power she became one of (i.e. turned herself into) the figure of a man. O Jaimini, she entered the king's assembly, like that of the assembly of gods.

201. Seeing him (i.e. Sulocanā in a man's garb), an affluent one, having a (missile called) śakti in his hand, seated upon a horse, coming (to him), the king himself asked him: "Who are you? Whence have you come?"

202-204. Having heard these words of him, that maiden in a man's figure, saluted the friendly king, the refuge of the good people. "O lord, I am a king's son, named Viravara . I have now come to your kingdom for my livelihood. I shall accomplish whatever mission is impossible to be accomplished. When I am there, my lord will be nowhere defeated."

[1]: [1] : nindayā is obviously a misprint. It should be nidrayā . (Ed.)

[2]: [2] : adarśayat is perhaps a misprint for amarśayat . (Ed.)

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 6

Happy End of the Story of Mādhava and Sulocanā

Chapter 673 of 693 · 100 detected Sanskrit verse markers

Sanskrit

राजोवाच-
तिष्ठात्रैव महाबाहो मम राज्ये सुशोभने ।
कर्तव्या ते मया वृत्तिः संशयो नात्र विद्यते १।
ततो वीरवरस्तस्य सन्निधौ धरणीपतेः ।
उवास सततं विप्र तत्सेवा गतमानसः २।
अथैकदा तस्य पुरे जैमिने सकलाः प्रजाः ।
भीमनादो नाम खड्गः क्षोभयामास संततम् ३।
तद्वधाय ततो राजा प्रेषयामास तं रुषा ।
ततोऽसौ गंडकं हंतु ययौ वीरवरो जनैः ४।
ददर्श पर्वताकारं सुप्तं तं धरणीतले ।
दंष्ट्राकरालवदनं खड्गिनं तं सशक्तिधृक् ५।
नभसि भ्रामयन्सप्तिं स च वीरवरो रुषा ।
खड्गिनं तमिति प्राह मेघगंभीरया गिरा ६।
उपार्जितास्त्वया ये ये दुरात्मन्पापपादपाः ।
बभूवुः फलिनस्ते ते ऋतुं प्राप्य यथा द्रुमाः ७।

खादिताः प्राणिनो ये ये राज्येऽस्मिन्पापिना त्वया ।
यमालये समस्तैस्तैर्दर्शनं ते भविष्यति ८।
मुंच निद्रामरे दुष्ट मां पश्यान्तकरं निजम् ।
अनया निद्रया किन्ते महानिद्र भविष्यति ९।
ततः सोऽपि समुत्तस्थौ क्रोधसंरक्तलोचनः ।
धूलिधूसरसर्वाङ्गस्त्यक्तनिद्रो महाबलः १०।
भीमनाद उवाच-
गर्वं मा कुरु दुर्बुद्धे तवायुः शेषतां गतम् ।
तत्संदर्शनमात्रेण प्राप्तः कोनु विमुच्यते ११।
ज्वलदग्निशिखाश्रेणीं प्रविशेच्छलभो यथा ।
मत्कोपानलराशौ त्वं तथैव निपतिष्यसि १२।
इति ब्रुवंतं तं द्रष्टुं शक्त्या निशितया तया ।
स जज्वाल महाकोपात्कृत्वा हुंकारनिःस्वनम् १३।
स पपात महीपृष्ठे गतायुर्गंडकस्ततः ।
चालयन्पृथिवीं सर्वां स्वनितौघ परिप्लुतः १४।

खड्गिनं पतितं दृष्ट्वा गङ्गाब्धिरोधसि द्विज ।
समीपं तस्य भूपस्य स गंतुमुपचक्रमे १५।
स गच्छन्पथिविप्रर्षे ददर्शैकं महाशयम् ।
जाज्वल्यमानं तेजोभिर्द्वितीयमिव भास्करम् १६।
विष्णुद्भूतगणैर्युक्तं तुलसीमाल्यभूषितम् ।
दिव्याम्बरधरं दिव्यं रथारूढं स्मिताननम् १७।
पप्रच्छेति ततो भक्त्या स च वीरवरश्च तम् ।
कस्त्वं कुत इहायातः क्व गच्छसि वदस्व नः १८।
पुरुष उवाच-
कन्येविधृतपुंवेशे मद्वृत्तांतं निशामय ।
कथयामि समासेन श्रोतुमिच्छसि चेन्मुदा १९।
अहमासं पुरा राजा चौरवंशवनानलः ।
धर्मबुद्धिरिति ख्यातः सर्वधर्मपरायणः २०।
मया यज्ञाः कृताः सर्वे दानानि सकलानि च ।
चतुर्वर्षसहस्राणि पालिता च वसुन्धरा २१।

पाखण्डजनवाक्येन मया भूमिर्द्विजन्मनः ।
लंघिता कोपमासाद्य दोषिता न हि कुत्रचित् २२।
मया तेनापराधेन स्वयमेव विधिस्ततः ।
जहार तत्क्षणादेव सर्वां राजश्रियं रुषा २३।
अथाहं गतसंपत्तिः शोकाग्निदग्धमानसः ।
कियद्भिर्दिवसैः साध्वि यमराजवशं गतः २४।
मां दृष्ट्वा चित्रगुप्तेन तत्कर्मप्रकटीकृतम् ।
उक्तश्च भास्करिर्देवश्चारुहासगतिः प्रभुः २५।
धर्मबुद्धिरयं राजा कृतपुण्यक्रियः सदा ।
अस्त्यस्य दुरितं किञ्चित्तन्निशामय वच्म्यहम् २६।
पाखण्डैर्बोधितोऽयं तु जहार द्विजशासनम् ।
तेनैव कर्मणा स्थानं नरके चास्यदुत्तरे २७।
वृत्तिच्छेदः सूर्यपुत्र यस्य येन विधीयते ।
स तस्य वधमाप्नोति शास्त्रेषु इति निश्चितम् २८।
तस्मादयं पापकर्मा ब्रह्महा पृथिवीपतिः ।

एतस्य निरये स्थानं कल्पकोटिशतावधि २९।
आत्मदत्तां हरेच्चस्तु परदत्तां च मेदिनीम् ।
स कोटिकुलसंयुक्तः प्रयाति नरकं विभो ३०।
यो हरेच्च महीं तावद्देवस्य ब्राह्मणस्य च ।
न तस्य निष्कृतिर्दृष्टा कल्पकोटिशतावधि ३१।
परदत्तां क्षितिं यस्तु रक्षितुर्यस्तु रक्षति ।
स कोटिगुणमाप्नोति पुण्यं दातृगुणादपि ३२।
ततोऽहं शमनादेशाद्भुक्त्वा वै पूतिमृत्तिकाम् ।
कल्पयोनौ प्राणिहिंसा सर्वदैव मया कृता ३३।

गावश्च ब्राह्मणाश्चैव तथैवान्येऽपि जीविनः ।
मया दुष्टेन निहताः कोटिकोटिसहस्रशः ३४।
कालेन प्रेरिता साध्वि मां सर्वक्षयिताश्रयम् ।
खड्गयोनिं समुत्पन्नं भवती प्रजघान ह ३५।
गङ्गाब्धिसङ्गमं तीर्थं दुर्ल्लभं दैवतैरपि ।
स्थलेऽपि मृत्युमासाद्य यत्रेयं मम सद्गतिः ३६।

गच्छ सुश्रोणि भद्रं ते भविष्यति न संशयः ।
अचिरेणैव पतिना दर्शनं ते भविष्यति ३७।
व्यास उवाच-
तस्यैतद्वचनं श्रुत्वा सा कन्या परमाद्भुतम् ।
ववंदे चरणौ तस्य धर्मबुद्धिर्महीपतिः ३८।
ततो रथं समारुह्य स राजा त्रिदिवं ययौ ।
सोऽपि वीरवरो विप्र जगाम नृपतेः सभाम् ३९।
राजा च तं मृतं श्रुत्वा खड्गिनं भीमविक्रमम् ।
तस्यै ददौ विवाहेन जयंतीं निजकन्यकाम् ४०।
जयंतीं तां समादाय सा कन्या पुरुषाकृतिः ।
तपस्तप्तुं मनश्चक्रे गङ्गासागरसङ्गमे ४१।
गङ्गाब्धिसंगमे स्नात्वा प्रभाते द्विजसत्तम ।
गीतैर्वाद्यैश्च नृत्यैश्च यजेन्नारायणं प्रभुम् ४२।
निरामिषं हविष्यं च फलाहारं द्विजोत्तम ।
कदाचिदुपवासं सा कुरुते च वराङ्गना ४३।

एकाकिनीं समालोक्य कोऽग्रहीदत्र भूतले ।
मां नीचमिति मत्वासौ समारुह्य च वाजिनम् ४४।
भूय एव निजं राज्यं साजगाम वराङ्गना ।
माधवस्य वियोगेन तस्य विद्याधरस्य वा ४५।
मृता सा राजतनया यतोऽन्यं न भजत्यपि ।
तस्यां मृतायां भृत्योऽसौ निर्जगाम यदृच्छया ४६।
विलप्य बहुधा तत्र प्रचेष्टोऽत्यंत शोकभाक् ।
जगाम मरणार्थाय गङ्गासागरसङ्गमम् ४७।
गङ्गाब्धिसङ्गमे स्नात्वा तुलसीमृद्विभूषितः ।
कृताञ्जलिरिति प्राह प्रचेष्टो भीष्ममातरम् ४८।
पवित्रे त्वज्जले मातस्त्यजाम्यत्र कलेवरम् ।
सुलोचना मे कांतास्याद्यथातत्त्वं करिष्यसि ४९।
भूयोभूयो ब्रुवंतं तमिति तस्याश्च किंकराः ।
बध्वा पाशेन तं निन्युर्निरुक्तां तत्सभां प्रति ५० 7.6.50।
तप्ता वीरवरादेशात्किंकरास्ते सुदारुणाः ।

कारायां स्थापयामासुः प्रचेष्टमनुविह्वलम् ५१।
एतस्मिन्नेव काले तु दृष्ट्वा तत्कार्यमद्भुतम् ।

हाहाकारो महानासीत्तद्राज्ये द्विजसत्तम ५२।
एतच्छ्रुत्वाद्भुतं कर्म स च राजा गुणाकरः ।
आयातोऽत्यंत संतप्तो वदतीति द्विजोत्तम ५३।
निषंगिणश्च रथिनश्चर्मिणः खड्गिनस्तथा ।
धानुष्काश्च कौंतकाश्च कोटिकोटिसहस्रशः ५४।
स्थाने स्थाने पुरे तस्मिन्राजा वै शोकविह्वलः ।
नियोजयामास तदा रक्षायै द्विजसत्तम ५५।
तेनाज्ञप्तास्ततः सर्वे योद्धारोऽमितविक्रमाः ।
सत्वराः पतिरक्षासु तस्थुस्तस्मिन्पुरे रुषा ५६।
गीतानि गायकैः सर्वैर्नृत्यानि नर्तकैस्तथा ।
वाद्यानि वादकैश्चैव तत्र त्यक्तानि साध्वसैः ५७।
ततः स राजा विप्रर्षे समाहुय स्वमंत्रिणः ।
किमेतदिति पप्रच्छ शोकोपहतमानसः ५८।

मंत्रिण ऊचुः-
देवाद्भुतमिदं कर्म न दृष्टं न श्रुतं क्वचित् ।
एतावतां नृणां मध्ये पश्यतां क्व जगाम सा ५९।
कोऽपि जल्पति सा लक्ष्मीः शापेनागत्य भूतले ।
त्वदीयं सौधमेतर्हि स्वयमंतरधीयत ६०।
मायामयी सा रमणी मायया त्वद्गृहे स्थिता ।
मायां स्वकीयां दर्शित्वा गतेत्यन्ये वदंति वै ६१।
केचिद्वदंति रमणी सर्वलक्षणसंयुता ।
आगमिष्यति भूयोऽपि भगाङ्गो मघवा यतः ६२।
तन्मुखंचन्द्रवन्मत्वा विचिंत्यात्मानमात्मना ।
केचिद्वदंति चन्द्रेण नीता सुप्रतिपत्तये ६३।
वदंति केऽपि सा कन्या सद्गुणा दीर्घवासना ।
भ्रान्त्या चन्द्रमसा ग्रस्ता पूर्णचंद्रनिभानना ६४।
दिग्गजैर्नलिनी भ्रान्त्या प्रफुल्लकमलानना ।
विषदण्डप्रहस्ता च नीरजा कलिकाकुचा ६५।

केचिद्वदंति सृष्ट्वा सा स्रष्टुमन्यां स्त्रियं नृपं ।
तद्रूपादर्शनालोक्ये नीता रूपगुणास्थिता ६६।
केचिद्वदंति भूपाल त्वया सर्वदिशो जिताः ।
रूपैर्दैवांगना जेतुं गता सा त्रिदिवं प्रति ६७।
अथ ते मंत्रिणोऽन्योन्यमालोक्येति मुखश्रियः ।
स्तब्धा इवाभवन्सर्वे निरुत्साहाः ससाध्वसाः ६८।
भूपः सुलोचने पुत्रि क्व गतासि विहाय माम् ।
इत्युक्त्वा स महीपालः पृथिव्यां मूर्च्छितोऽपतत् ६९।
राजानं पतितं दृष्ट्वा शोकेन महता ततः ।
जज्ञे हाहारवस्तस्मिन्नगरे द्विजसत्तम ७०।

तत्क्रंदनध्वनिं विप्र प्रतिश्रुत्वा च जायते ।
उत्प्रेक्षते तत्र लोके क्रंदंति ककुभो दश ७१।
धूलिधूसरतां गंतुं नृपतिं मुक्तकेशकम् ।
विधृत्य मंत्रिणः सर्वे तरसा सौधमाययुः ७२।
अथ विद्याधरस्तत्र श्रीविक्रमदेवजः ।

तस्याः पीठं समालिङ्ग्य रुरोद करुणस्वनैः ७३।
हा प्रिये चंचलापाङ्गि सुवर्णकुसुमप्रभे ।
शोकाब्धौ पातयित्वा मां क्व गतासि वरानने ७४।
मम किं दूषणं दृष्टं त्वया निर्दोषया प्रिये ।
न ददासि कथं भद्रे दर्शनं कमलानने ७५।
न जीविष्याम्यंहं भद्रे क्षणमात्रं त्वया विना ।
अतो मे दर्शनं दत्वा क्रियतां प्राणरक्षणम् ७६।
किं धनैः किं जनैः किं मे मित्रैः किं वा धनैर्गृहैः ।
नाप्नोमि यदि भद्रे त्वां प्राणेभ्योऽपि गरीयसीम् ७७।
एतच्चान्यच्च विप्रर्षे स कृत्वा करुणं महत् ।
शोकान्मृत्युं विनिश्चिंत्य ययौ गङ्गाब्धिसङ्गमम् ७८।
तत्र गङ्गाम्भसि स्नात्वा समुद्रजलमिश्रिते ।
निवेद्य भास्करायार्घं गंगां नत्वाह मातरम् ७९।
गंङ्गे देवि जगन्मातस्त्वज्जले विमले तनुम् ।
त्यजामि तां यथा भूयः प्राप्नोमि तत्करिष्यसि ८०।

इति ब्रुवंतं तं विप्र तत्किंकरवरास्ततः ।
विधिं विनिन्युः सदृशं क्रुद्धा वीरवरस्य च ८१।
ततो वीरवरः प्राह कस्त्वं भोः कुत आगतः ।
कथमत्र तनुत्यागं कुरुषे तद्वदस्व मे ८२।
तद्वाक्यमेतदाकर्ण्य ततो विद्याधरोऽखिलाम् ।
तां कथां कथयामास शृण्वतां विस्मयप्रदाम् ८३।
अथ त्वं मूर्खलोकानां प्रवरोसि न संशयः ।
गान्धर्वी राक्षसी वापि पन्नगी वापि किन्नरी ८४।
शापागतेव सा कन्या तस्मादन्तर्हिता स्वयम् ।
सा देवरूपिणी कन्या देवानां निलयं गता ८५।
कथं तया समं भूयो दर्शनं ते भविष्यति ।
चकोरपेयं पीयूषं गगने रोहिणीपतेः ८६।
किं शक्नुवंति तं पापा वायसा बलिनोऽपि च ।
यदप्राप्यं न तत्प्राप्यं प्राप्यं यत्तच्च लभ्यते ८७।
जानंति तज्जनं कश्चिन्मोहं प्रति न गच्छति ।

केनापि दीयते कन्या कन्या केनापि गृह्यते ८८।
पूर्वजन्मनि या कन्या तां कन्यां लभते पतिः ।
पुत्रप्रयोजना भार्या पुत्राः पिण्डप्रयोजनाः ८९।

कुर्वंति दारग्रहणमतएव मनीषिणः ।
यथेह दीयते नार्या तथा नारी समश्नुते ९०।
क्रंदन्नजन्यामप्येष भृङ्गः कुमुदिनीं सहेत् ।
सद्भूपोऽपि पतिः स्त्रीणां संतोषाय भवेन्नहि ९१।
रवौ स्थितेऽपि पद्मिन्या मधूनि भ्रमरः पिबेत् ।
नारीषु सततं चित्तं विष्णुभक्तिष्वनादरः ९२।
शोकैः कैश्चित्तनुत्यागस्तिस्रः पुंसां विडंबनाः ।
दाराः पुत्रास्तथा भ्राता देशाश्च बांधवास्तथा ९३।
पुनर्लभ्या इमे सर्वे पुनर्लभ्या न चासवः ।
न मुक्तो विषयो धर्मो न च कर्म कृतं त्वया ९४।
वर्तमाने गते मूढ भविष्यं जन्म दुर्ल्लभम् ।
मम माता मम पिता भार्या भ्राता धनं मम ९५।

निष्फलं याति वै जन्म नृणां ममतया तया ।
एवं प्रबोधितः सम्यक्तेन धीरवरेण सः ९६।
दौर्मनस्यं परित्यज्य तस्थौ तत्रैव जैमिने ।
ततस्तु गन्धिनी प्रीत्या हसंती स्वगृहं गता ९७।
गत्वा च माधवं मंचे स्वपंतं सा ददर्श ह ।
गन्धिन्युवाच-
उत्तिष्ठोत्तिष्ठ दुर्बुद्धे भ्रमस्ते विफलोऽभवत् ९८।
विवाहकाले सा कन्या बभूवांतर्हिता स्वयम् ।
एवं तस्या वचः श्रुत्वा समुत्तस्थौ स माधवः ९९।
विललापाकुलः शोकैर्महद्भिः क्ष्मातले लुठन् ।
कन्याया दूषणं नास्ति नास्ति विद्याधरस्य वा १०० 7.6.100।

Roman transliteration

rājovāca-
tiṣṭhātraiva mahābāho mama rājye suśobhane |
kartavyā te mayā vṛttiḥ saṃśayo nātra vidyate 1|
tato vīravarastasya sannidhau dharaṇīpateḥ |
uvāsa satataṃ vipra tatsevā gatamānasaḥ 2|
athaikadā tasya pure jaimine sakalāḥ prajāḥ |
bhīmanādo nāma khaḍgaḥ kṣobhayāmāsa saṃtatam 3|
tadvadhāya tato rājā preṣayāmāsa taṃ ruṣā |
tato'sau gaṃḍakaṃ haṃtu yayau vīravaro janaiḥ 4|
dadarśa parvatākāraṃ suptaṃ taṃ dharaṇītale |
daṃṣṭrākarālavadanaṃ khaḍginaṃ taṃ saśaktidhṛk 5|
nabhasi bhrāmayansaptiṃ sa ca vīravaro ruṣā |
khaḍginaṃ tamiti prāha meghagaṃbhīrayā girā 6|
upārjitāstvayā ye ye durātmanpāpapādapāḥ |
babhūvuḥ phalinaste te ṛtuṃ prāpya yathā drumāḥ 7|

khāditāḥ prāṇino ye ye rājye'sminpāpinā tvayā |
yamālaye samastaistairdarśanaṃ te bhaviṣyati 8|

muṃca nidrāmare duṣṭa māṃ paśyāntakaraṃ nijam |
anayā nidrayā kinte mahānidra bhaviṣyati 9|
tataḥ so'pi samuttasthau krodhasaṃraktalocanaḥ |
dhūlidhūsarasarvāṅgastyaktanidro mahābalaḥ 10|
bhīmanāda uvāca-
garvaṃ mā kuru durbuddhe tavāyuḥ śeṣatāṃ gatam |
tatsaṃdarśanamātreṇa prāptaḥ konu vimucyate 11|
jvaladagniśikhāśreṇīṃ praviśecchalabho yathā |
matkopānalarāśau tvaṃ tathaiva nipatiṣyasi 12|
iti bruvaṃtaṃ taṃ draṣṭuṃ śaktyā niśitayā tayā |
sa jajvāla mahākopātkṛtvā huṃkāraniḥsvanam 13|
sa papāta mahīpṛṣṭhe gatāyurgaṃḍakastataḥ |
cālayanpṛthivīṃ sarvāṃ svanitaugha pariplutaḥ 14|

khaḍginaṃ patitaṃ dṛṣṭvā gaṅgābdhirodhasi dvija |
samīpaṃ tasya bhūpasya sa gaṃtumupacakrame 15|
sa gacchanpathiviprarṣe dadarśaikaṃ mahāśayam |
jājvalyamānaṃ tejobhirdvitīyamiva bhāskaram 16|
viṣṇudūtagaṇairyuktaṃ tulasīmālyabhūṣitam |
divyāmbaradharaṃ divyaṃ rathārūḍhaṃ smitānanam 17|
papraccheti tato bhaktyā sa ca vīravaraśca tam |
kastvaṃ kuta ihāyātaḥ kva gacchasi vadasva naḥ 18|
puruṣa uvāca-
kanyevidhṛtapuṃveśe madvṛttāṃtaṃ niśāmaya |
kathayāmi samāsena śrotumicchasi cenmudā 19|
ahamāsaṃ purā rājā cauravaṃśavanānalaḥ |
dharmabuddhiriti khyātaḥ sarvadharmaparāyaṇaḥ 20|
mayā yajñāḥ kṛtāḥ sarve dānāni sakalāni ca |
caturvarṣasahasrāṇi pālitā ca vasundharā 21|

pākhaṇḍajanavākyena mayā bhūmirdvijanmanaḥ |
laṃghitā kopamāsādya doṣitā na hi kutracit 22|
mayā tenāparādhena svayameva vidhistataḥ |
jahāra tatkṣaṇādeva sarvāṃ rājaśriyaṃ ruṣā 23|
athāhaṃ gatasaṃpattiḥ śokāgnidagdhamānasaḥ |
kiyidbhirdivasaiḥ sādhvi yamarājavaśaṃ gataḥ 24|
māṃ dṛṣṭvā citraguptena tatkarmaprakaṭīkṛtam |
uktaśca bhāskarirdevaścāruhāsagatiḥ prabhuḥ 25|
dharmabuddhirayaṃ rājā kṛtapuṇyakriyaḥ sadā |
astyasya duritaṃ kiñcittanniśāmaya vacmyaham 26|
pākhaṇḍairbodhito'yaṃ tu jahāra dvijaśāsanam |
tenaiva karmaṇā sthānaṃ narake cāsyaduttare 27|
vṛtticchedaḥ sūryaputra yasya yena vidhīyate |
sa tasya vadhamāpnoti śāstreṣu iti niścitam 28|
tasmādayaṃ pāpakarmā brahmahā pṛthivīpatiḥ |

etasya niraye sthānaṃ kalpakoṭiśatāvadhi 29|
ātmadattāṃ haredyastu paradattāṃ ca medinīm |
sa koṭikulasaṃyuktaḥ prayāti narakaṃ vibho 30|
yo harecca mahīṃ tāvaddevasya brāhmaṇasya ca |
na tasya niṣkṛtirdṛṣṭā kalpakoṭiśatāvadhi 31|
paradattāṃ kṣitiṃ yastu rakṣituryastu rakṣati |
sa koṭiguṇamāpnoti puṇyaṃ dātṛguṇādapi 32|

tato'haṃ śamanādeśādbhuktvā vai pūtimṛttikām |
kalpayonau prāṇihiṃsā sarvadaiva mayā kṛtā 33|
gāvaśca brāhmaṇāścaiva tathaivānye'pi jīvinaḥ |
mayā duṣṭena nihatāḥ koṭikoṭisahasraśaḥ 34|
kālena preritā sādhvi māṃ sarvakṣayitāśrayam |
khaḍgayoniṃ samutpannaṃ bhavatī prajaghāna ha 35|
gaṅgābdhisaṅgamaṃ tīrthaṃ durllabhaṃ daivatairapi |
sthale'pi mṛtyumāsādya yatreyaṃ mama sadgatiḥ 36|

gaccha suśroṇi bhadraṃ te bhaviṣyati na saṃśayaḥ |
acireṇaiva patinā darśanaṃ te bhaviṣyati 37|
vyāsa uvāca-
tasyaitadvacanaṃ śrutvā sā kanyā paramādbhutam |
vavaṃde caraṇau tasya dharmabuddhirmahīpatiḥ 38|
tato rathaṃ samāruhya sa rājā tridivaṃ yayau |
so'pi vīravaro vipra jagāma nṛpateḥ sabhām 39|
rājā ca taṃ mṛtaṃ śrutvā khaḍginaṃ bhīmavikramam |
tasyai dadau vivāhena jayaṃtīṃ nijakanyakām 40|
jayaṃtīṃ tāṃ samādāya sā kanyā puruṣākṛtiḥ |
tapastaptuṃ manaścakre gaṅgāsāgarasaṅgame 41|
gaṅgābdhisaṃgame snātvā prabhāte dvijasattama |
gītairvādyaiśca nṛtyaiśca yajennārāyaṇaṃ prabhum 42|
nirāmiṣaṃ haviṣyaṃ ca phalāhāraṃ dvijottama |
kadācidupavāsaṃ sā kurute ca varāṅganā 43|

ekākinīṃ samālokya ko'grahīdatra bhūtale |
māṃ nīcamiti matvāsau samāruhya ca vājinam 44|
bhūya eva nijaṃ rājyaṃ sājagāma varāṅganā |
mādhavasya viyogena tasya vidyādharasya vā 45|
mṛtā sā rājatanayā yato'nyaṃ na bhajatyapi |
tasyāṃ mṛtāyāṃ bhṛtyo'sau nirjagāma yadṛcchayā 46|
vilapya bahudhā tatra praceṣṭo'tyaṃta śokabhāk |
jagāma maraṇārthāya gaṅgāsāgarasaṅgamam 47|
gaṅgābdhisaṅgame snātvā tulasīmṛdvibhūṣitaḥ |
kṛtāñjaliriti prāha praceṣṭo bhīṣmamātaram 48|
pavitre tvajjale mātastyajāmyatra kalevaram |
sulocanā me kāṃtāsyādyathātattvaṃ kariṣyasi 49|
bhūyobhūyo bruvaṃtaṃ tamiti tasyāśca kiṃkarāḥ |
badhvā pāśena taṃ ninyurniruktāṃ tatsabhāṃ prati 50 7.6.50|
taptā vīravarādeśātkiṃkarāste sudāruṇāḥ |

kārāyāṃ sthāpayāmāsuḥ praceṣṭamanuvihvalam 51|
etasminneva kāle tu dṛṣṭvā tatkāryamadbhutam |
hāhākāro mahānāsīttadrājye dvijasattama 52|
etacchrutvādbhutaṃ karma sa ca rājā guṇākaraḥ |
āyāto'tyaṃta saṃtapto vadatīti dvijottama 53|
niṣaṃgiṇaśca rathināścarmiṇaḥ khaḍginastathā |
dhānuṣkāśca kauṃtakāśca koṭikoṭisahasraśaḥ 54|
sthāne sthāne pure tasminrājā vai śokavihvalaḥ |
niyojayāmāsa tadā rakṣāyai dvijasattama 55|
tenājñaptāstataḥ sarve yoddhāro'mitavikramāḥ |
satvarāḥ patirakṣāsu tasthustasminpure ruṣā 56|
gītāni gāyakaiḥ sarvairnṛtyāni nartakaistathā |

vādyāni vādakaiścaiva tatra tyaktāni sādhvasaiḥ 57|
tataḥ sa rājā viprarṣe samāhūya svamaṃtriṇaḥ |
kimetaditi papraccha śokopahatamānasaḥ 58|

maṃtriṇa ūcuḥ-
devādbhutamidaṃ karma na dṛṣṭaṃ na śrutaṃ kvacit |
etāvatāṃ nṛṇāṃ madhye paśyatāṃ kva jagāma sā 59|
ko'pi jalpati sā lakṣmīḥ śāpenāgatya bhūtale |
tvadīyaṃ saudhametarhi svayamaṃtaradhīyata 60|
māyāmayī sā ramaṇī māyayā tvadgrhe sthitā |
māyāṃ svakīyāṃ darśitvā gatetyanye vadaṃti vai 61|
kecidvadaṃti ramaṇī sarvalakṣaṇasaṃyutā |
āgamiṣyati bhūyo'pi bhagāṅgo maghavā yataḥ 62|
tanmukhaṃcandravanmatvā viciṃtyātmānamātmanā |
kecidvadaṃti candreṇa nītā supratipattaye 63|
vadaṃti ke'pi sā kanyā sadguṇā dīrghavāsanā |
bhrāṃtyā candramasā grastā pūrṇacaṃdranibhānanā 64|
diggajairnalinī bhrāṃtyā praphullakamalānanā |
viṣadaṇḍaprahastā ca nīrajā kalikākucā 65|

kecidvadaṃti sṛṣṭvā sā sraṣṭumanyāṃ striyaṃ nṛpaṃ |
tadrūpādarśanālokye nītā rūpaguṇāsthitā 66|
kecidvadaṃti bhūpāla tvayā sarvadiśo jitāḥ |
rūpairdaivāṃganā jetuṃ gatā sā tridivaṃ prati 67|
atha te maṃtriṇo'nyonyamālokyeti mukhaśriyaḥ |
stabdhā ivābhavansarve nirutsāhāḥ sasādhvasāḥ 68|
bhūpaḥ sulocane putri kva gatāsi vihāya mām |
ityuktvā sa mahīpālaḥ pṛthivyāṃ mūrcchito'patat 69|
rājānaṃ patitaṃ dṛṣṭvā śokena mahatā tataḥ |
jajñe hāhāravastasminnagare dvijasattama 70|
tatkraṃdanadhvaniṃ vipra pratiśrutvā ca jāyate |
utprekṣate tatra loke kraṃdaṃti kakubho daśa 71|
dhūlidhūsaratāṃ gaṃtuṃ nṛpatiṃ muktakeśakam |
vidhṛtya maṃtriṇaḥ sarve tarasā saudhamāyayuḥ 72|
atha vidyādharastatra śrīvikramadevajaḥ |

tasyāḥ pīṭhaṃ samāliṅgya ruroda karuṇasvanaiḥ 73|
hā priye caṃcalāpāṅgi suvarṇakusumaprabhe |
śokābdhau pātayitvā māṃ kva gatāsi varānane 74|
mama kiṃ dūṣaṇaṃ dṛṣṭaṃ tvayā nirdoṣayā priye |
na dadāsi kathaṃ bhadre darśanaṃ kamalānane 75|
na jīviṣyāmyaṃhaṃ bhadre kṣaṇamātraṃ tvayā vinā |
ato me darśanaṃ datvā kriyatāṃ prāṇarakṣaṇam 76|
kiṃ dhanaiḥ kiṃ janaiḥ kiṃ me mitraiḥ kiṃ vā dhanairgṛhaiḥ |
nāpnomi yadi bhadre tvāṃ prāṇebhyo'pi garīyasīm 77|
etaccānyacca viprarṣe sa kṛtvā karuṇaṃ mahat |
śokānmṛtyuṃ viniścitya yayau gaṅgābdhisaṅgamam 78|
tatra gaṅgāmbhasi snātvā samudrajalamiśrite |
nivedya bhāskarāyārghaṃ gaṃgāṃ natvāha mātaram 79|
gaṃṅge devi jaganmātastvajjale vimale tanum |
tyajāmi tāṃ yathā bhūyaḥ prāpnomi tatkariṣyasi 80|

iti bruvaṃtaṃ taṃ vipra tatkiṃkaravarāstataḥ |
vidhiṃ vininyuḥ sadṛśaṃ kruddhā vīravarasya ca 81|
tato vīravaraḥ prāha kastvaṃ bhoḥ kuta āgataḥ |
kathamatra tanutyāgaṃ kuruṣe tadvadasva me 82|
tadvākyametadākarṇya tato vidyādharo'khilām |
tāṃ kathāṃ kathayāmāsa śṛṇvatāṃ vismayapradām 83|
atha tvaṃ mūrkhalokānāṃ pravarosi na saṃśayaḥ |
gāndharvī rākṣasī vāpi pannagī vāpi kinnarī 84|
śāpāgateva sā kanyā tasmādantarhitā svayam |
sā devarūpiṇī kanyā devānāṃ nilayaṃ gatā 85|
kathaṃ tayā samaṃ bhūyo darśanaṃ te bhaviṣyati |
cakorapeyaṃ pīyūṣaṃ gagane rohiṇīpateḥ 86|
kiṃ śaknuvaṃti taṃ pāpā vāyasā balino'pi ca |
yadaprāpyaṃ na tatprāpyaṃ prāpyaṃ yattacca labhyate 87|
jānaṃti tajjanaṃ kaścinmohaṃ prati na gacchati |

kenāpi dīyate kanyā kanyā kenāpi gṛhyate 88|
pūrvajanmani yā kanyā tāṃ kanyāṃ labhate patiḥ |
putraprayojanā bhāryā putrāḥ piṇḍaprayojanāḥ 89|
kurvaṃti dāragrahaṇamataeva manīṣiṇaḥ |
yatheha dīyate nāryā tathā nārī samaśnute 90|
kraṃdanrajanyāmapyeṣa bhṛṅgaḥ kumudinīṃ sahet |
sadrūpo'pi patiḥ strīṇāṃ saṃtoṣāya bhavennahi 91|
ravau sthite'pi padminyā madhūni bhramaraḥ pibet |
nārīṣu satataṃ cittaṃ viṣṇubhaktiṣvanādaraḥ 92|
śokaiḥ kaiścittanutyāgastisraḥ puṃsāṃ viḍaṃbanāḥ |
dārāḥ putrāstathā bhrātā deśāśca bāṃdhavāstathā 93|
punarlabhyā ime sarve punarlabhyā na cāsavaḥ |
na mukto viṣayo dharmo na ca karma kṛtaṃ tvayā 94|
vartamāne gate mūḍha bhaviṣyaṃ janma durllabham |
mama mātā mama pitā bhāryā bhrātā dhanaṃ mama 95|

niṣphalaṃ yāti vai janma nṛṇāṃ mamatayā tayā |
evaṃ prabodhitaḥ samyaktena dhīravareṇa saḥ 96|
daurmanasyaṃ parityajya tasthau tatraiva jaimine |
tatastu gandhinī prītyā hasaṃtī svagṛhaṃ gatā 97|
gatvā ca mādhavaṃ maṃce svapaṃtaṃ sā dadarśa ha |
gandhinyuvāca-
uttiṣṭhottiṣṭha durbuddhe bhramaste viphalo'bhavat 98|
vivāhakāle sā kanyā babhūvāṃtarhitā svayam |
evaṃ tasyā vacaḥ śrutvā samuttasthau sa mādhavaḥ 99|
vilalāpākulaḥ śokairmahadbhiḥ kṣmātale luṭhan |
kanyāyā dūṣaṇaṃ nāsti nāsti vidyādharasya vā 100 7.6.100|

English translation

The king said :

1. O you of large arms, stay here only, in my very auspicious kingdom. I shall undoubtedly look after your livelihood.

2-6. Then, O brāhmaṇa , Vīravara , with his mind set upon serving him, constantly stayed there, in the vicinity of the king. Once in his city, a rhinoceros, named Bhīmanāda , continuously agitated all his subjects, O Jaimini . To kill him, the king angrily sent him. Then Vīravara, with people, went to kill that rhinoceros. That powerful (Vīravara) saw that rhinoceros, of the size of a mountain, with his mouth fearful due to the fangs, sleeping on the ground. Making his horse move in the atmosphere that Vīravara angrily spoke to the rhinoceros with a voice deep like that of a cloud:

7-10. “O wicked one, those trees of sins that you have acquired, have fructified, as trees are when they reach the (proper) season (i.e. in the proper season). In Yama ’s abode you will see all the beings which you, the sinful one, had devoured in this kingdom. O wicked one, abandon your sleep. Look at me, your killer. What is the use of this sleep to you? You wil have ‘the great sleep’ (i.e. death).” Then that very powerful one also, with eyes red due to anger, with his entire body greyish due to dust, abandoned his sleep and got up.

Bhīmanāda said :

11-13. O wicked one, do not be proud. (Very little) has remained (of the span) of your life. Who is free just on seeing me? As a moth would enter the row of the flames of a burning fire, so you will fall into the heap of (i.e. the large) fire of my anger.

He (i.e. Vīravara), looking at him who was talking like this, uttered a ‘hum’ sound and burnt him with great anger.

14-15. Then the rhinoceros, shaking the entire earth, and full of (i.e. making) a thunder-like noise, fell dead on the ground. O brāhmaṇa, seeing the rhinoceros fallen (dead) on the shore (of the place of the union) of Gaṅgā and the Ocean, he proceeded to go in the vicinity of (i.e. to) the king.

16-18. O brāhmaṇa sage, while going he saw on the path a noble (man) blazing with lustre, and as it were another sun. (He was) accompanied by Viṣṇu ’s messengers, (was) adorned with tulasī -garlands, wore divine garments, was riding in a celestial chariot, and had a smiling face. That Vīravara thus asked him with devotion: “Who are you? Whence have you come? Where are you going? Tell it to us.”

The man said :

19-23. O girl who has put on a man’s dress, listen to my account. If you desire to hear it, I shall gladly tell it. Formerly I was a king, wild fire of the family of the Caura dynasty. I was known as Dharmabuddhi , devoted to all religious practices. I performed all sacrifices; (gave) all (kinds of) presents. I protected the earth for fourteen thousand years. By (i.e. on listening to) the words of a heretic, I being angry, seized the land of a brāhmaṇa, which was never (before) polluted. Due to that offence of me, Viṣṇu himself angrily took away just at that moment all my royal glory.

24-32. O good lady, I whose wealth was lost, whose mind was burnt by the fire of grief, was subdued by king Yama within a few days. Seeing me, Citragupta brought that action of me to light. He said to the lord, god Yama, Sun’s son, of a charming smile and gait: “This is king Dharmabuddhi. He has always done meritorious acts. He has (committed) some sin. Hear it. I shall tell it. Advised by heretics, he took away the royal grant of a brāhmaṇa. Due to that act only, he will have a place in the hell, difficult to be crossed. O Sun’s son, he who cuts off the livelihood of a person is guilty of (the sin of committing) his murder. This is decided in the holy texts. Therefore, this king, the killer of a brāhmaṇa, is a sinner. His place is in hell for the period of a hundred crores of kalpas . O king, he who would snatch the land given by himself, or by someone else, goes to (and stays in) hell along with a crore (members) of his

family. No atonement for him who would take away the land of a deity or a brāhmaṇa is seen for a period of hundred crores of kalpas. He who protects the land given by others, obtains religious merit which is a crore times more than that of the giver."

33-37. Then by Yama's order I ate pus and earth and always committed harm to beings in (my) existence (as a rhinoceros) in (this) kalpa . I,awicked one, killed thousands of crores cows, brāhmaṇas and other beings also. O good lady, impelled by Yama, you killed me, born in the stock of the rhinoceros, and having no abode. The holy place of the union of Gaṅgā and the Ocean is difficult to be obtained even by gods; dying on even a dry ground there, will give me liberation. O you of large buttocks, go. You will undoubtedly get happiness. You will soon see your husband.

Vyāsa said :

38-40. Having heard those very wonderful words of him, the maiden saluted his feet. The king Dharmabuddhi then got into a chariot and went to heaven. O brāhmaṇa, that hero Vīravara also went to the king's assembly. And the king having learnt that the fiercely valorous rhinoceros was dead, gave him (i.e. Vīravara) his daughter Jayantī in marriage.

41-43. Having accepted that girl Jayantī, (Vīravara) in a man's form decided to practise penance at (the place of) the union of Gaṅgā and the Ocean. O best brāhmaṇa, having bathed in the morning at (the place of) the union of Gaṅgā and the Ocean, she would worship lord Nārāyaṇa with songs, musical instruments and dances. O best brāhmaṇa, that excellent lady, ate fleshless food fit to be eaten during days of fast or ate fruits, or sometime fasted also.

44-47. (Praceṣṭa thought:) 'Who, seeing her all alone, has seized her on the earth? (Or) has that excellent lady, finding me to be (a) mean (man), mounted upon the horse and gone to her kingdom? Is that princess dead due to the separation of Mādhava or of Vidyādhara , since she would not resort to any other man?' That servant, Praceṣṭa, on her death (i.e. taking her to be dead), went at will. He very much lamented there and grieved very much. Desiring to die he came to (the place of) the union of Gaṅgā and the Ocean.

48. Having bathed at (the place of) the union of Gaṅgā and the Ocean, and having adorned himself with the earth (from the root) of a tulasī-plant, Praceṣṭa, after having joined the palms of his hands, said these (words) to (Gaṅgā) Bhīṣma 's mother:

49. "O mother, I shall now cast my body into your pure water, so that you will make Sulocanā my wife."

50-58. Her servants took him who was repeatedly speaking-like this, after binding him with a noose, to the learned assembly. The very fierce servants tormented Praceṣṭa by Vīravara's order and put him who was alarmed, into a prison. O best brāhmaṇa, at this time only on this wonderful deed being seen, there was a very loud wailing in his kingdom. O best brāhmaṇa, having heard about this wonderful deed, that king Guṇākara , who was inflamed, came there and said this (?). O best brāhmaṇa, at that time the king, overcome by grief, put at every place in the city, men with quivers, warriors who fight from a chariot, soldiers armed with shields, with swords, bowmen, lancers in thousands of crores for protection. All the warriors of unlimited valour, ordered by him, quickly and angrily stood in the city to protect their lord. Through fear, all singers abandoned (singing) songs,, dancer abandoned dances, musicians abandoned (their) musical instruments. Then, O brāhmaṇa-sage, the king called his ministers, and, with his mind overpowered by grief, asked them: "What is this?"

The ministers said :

59. O lord, this is a wonderful action. It was never seen nor heard of before. Where has he gone when so many men were seeing (him)?

60-61. Someone said: “Having come to the earth due to Lakṣmī ’s curse, she, of her own accord, has vanished in your palace.” “That lovély lady, full of tricks, lived in your house through trickery. Having shown her trick, she has gone,” thus said others.

62. Others said: “The lovely lady, endowed with all (auspicious) marks, will come again also from where Indra , of an excellent body (comes, i.e. from heaven).”

63. Some said: “Thinking her face to be like himself, the Moon took her to be himself and took her for observing her well.”

64-65. Some said: “That virtuous lady, having long clothes, and with her face resembling the full moon, has been erroneously seized by the Moon. She, with a face like a blooming lotus, with bud-like breasts and lotus-stalk-like open hands with the fingers spread, has been (struck) by quarter-elephants, mistaking her for a lotus-plant.”

66. Some said: “Having created her having beauty and excellences, the Creator took her to create, after seeing her, another lady like her, O king.”

67. Some said: “O king, you have conquered all the quarters. She has gone to heaven to vanquish divine ladies by her beauty.”

68. The ministers having thus looked at one another’s face, became silent, inactive, and nervous.

69-71. The king saying, “O Sulocanā, leaving me, where have you gone?” fell unconscious on the ground. O best brāhmaṇa, seeing the king fallen (unconscious), there was a loud wailing due to grief in that city. There was an echo of the wailing, O brāhmaṇa. There was a conjecture among the people there that the quarters were crying.

72. All the ministers took the king whose body was greyish due to dust and whose hair was loose, and quickly went to the palace.

73. Then that Vidyādhara, born of Śrī Vikramadeva, embraced her seat and wept with a piteous sound:

74-77. “O dear one, O you having tremulous eye-corners, O you having the lustre of a golden flower, O you of a charming face, where have you gone after dropping me into the ocean of grief? O dear one, what fault of me, did you, the faultless one, note, that you, O you having a lotus-like face, O you good one, are not appearing before me? O good one, even for a moment I shall not live without you. Therefore, appear before me, and save my life. If I do not obtain you, superior even to my life, (then) O good one, what is the use of wealth, people, friends, riches or home to me?”

78-79. O brāhmaṇa sage, having uttered such and other very piteous words, he, deciding to die due to his grief, went to (the place of) the union of Gaṅgā and the Ocean. There he bathed in the Gaṅgā-water mixed with the water of the Ocean, offered oblation to the Sun and saluted mother (Gaṅgā, and said):

80-82. “O Gaṅgā, O goddess, O mother, I am casting my body in your pure water. You will do that by which I shall again get her.” Then, O brāhmaṇa, the angry, excellent servants of Vīravara, took him to the law fit for him. Then Vīravara said (to him): “Who are you? Wherefrom have you come? Why do you cast your body here? Tell it to me.”

83-88. Having heard these words of him, that Vidyādhara told the entire story, causing wonder to the listeners. “And there is no doubt that you are the greatest among the foolish people. That maiden was a female gandharva , a demoness, a female serpent or a female kinnara . She had come (to the earth), as it were, through a curse. Therefore, she vanished of her own accord. That maiden of the form of a deity went to the abode of gods. How can you see her again? Can the wicked crows, though powerful, drink the moon’s nectar, fit to be drunk by the cakoras (only). What cannot be obtained can never be obtained. Whatever is fit to be obtained is (alone) obtained (by people). Some people know this; (and so) they are not deluded. A daughter is given (in marriage) by someone, and accepted by someone.

89-94. A groom gets that girl (as his wife) who was such a girl in his former life (also). The purpose of (having) a wife is to have sons. The purpose of (having) a son is (to receive) piṇḍas (from him at the śrāddha ceremony). For this purpose only the wise take a wife. A woman gets as is given by her in this world. The humming bee would put up with a lotus-creeper during the night. (But) even a handsome husband would not please women. Even though the sun is there a bee would drink the honey (from the lotuses) of a lotus-creeper. For a man (these) are matters for laughter: always thinking about women, indifferent to devotion for Viṣṇu, and casting the body (i.e. committing suicide) due to certain afflictions. All these, viz. the wife, the sons, the brother, the country (of one’s birth), the kinsmen can be obtained again. But life cannot be had again. You did not give up the objects of senses. You did not do pious acts.

95-98a. O fool, when the present (existence) has gone the future existence is difficult to secure. Due to the sense of mineness, viz. (this is) my mother, (this is) my father, this is my wife, my wealth, the life of men becomes fruitless.” O Jaimini, thus admonished properly by that Vīravara, he gave up his dejection and remained there only. Then that female perfumer, laughing (herself) went home. And having gone (home), she saw Mādhava, who was asleep.

The female perfumer said :

98b-99. Get up, get up, O wicked-minded one. Your roaming about would be useless. That maiden has disappeared of her own accord at the time of her marriage.”

Hearing her words like these, that Mādhava got up.

100-101. Being overcome by great grief, he rolled on the ground. (He said to himself:) “It is not the fault of the girl, nor ofVidyādhara. It is entirely my fault only, since I had the company of the mean. The Creator does not give happiness to men when they have the company of the mean.

102-111. I have realised just this, since this is my fate. Even a great (being) does not at all obtain happiness in the company of the mean: Śiva became naked, and had broken (pieces of objects) as his ornaments, due to his contact with evil spirits. A mean man, entering a hiding place, longs for a woman, riches etc. Having had some attachment Kārtikeya became six-faced. A mean man, having heard about the virtue of the good, instantly sinks down. He goes to listen to a fault which then would become of a hundred forms. A wise man, desiring his good, should not go to the mean. Even for a moment a wise man should not go to the mean. A wise man does not move even a step with the mean. He who takes the words of the mean to be reliable, instantly sinks down. If he gets to listen to a fault, he carefully comes to listen to it. Then getting an opportunity, he, laughing loudly, manifests it. Those whose minds are controlled, have one (i.e. the same) thing in their mind, in their speech and in their action. (But) the wicked have one thing in mind, another in their speech and (still) another in their action. When that girl, that princess will marry, then there will not be the slightest affliction in my mind. (So also I shall not be sorry) if the girl, endowed with all (good) marks, has gone to heaven. (If)

she is taken away by the mean (Praceṣṭa), then there would be unbearable grief in my mind. I am seeing her, of an excellent face, as it were, drawn in a picture at every place.

112-118a. I who am alive, cannot forget her. If the good lady has gone to the bosom of the mean one (i.e. is held in his bosom by the mean one), then she will not live (even) for a moment. Due to the intense grief on her account, that Vidyādhara also will not live. To secure her I had left my country as I had left my mother and my father. Undoubtedly I should cast my life like that only. To obtain her again, I shall abandon my life at (the place of) the union of Gaṅgā and the Ocean." Making such a firm decision, he proceeded to go. At this time only, that very intelligent Mādhava, after having obtained the unguent for the feet from the best sage Nārada , went to (i.e. reached) (the place of) the union of Gaṅgā and the Ocean, after a few days. Having bathed in the water at (the union of) the Gaṅgā with the Ocean, he worshipped Viṣṇu. Then Mādhava, adorned with the garlands of tulasī-leaves, and with the palms of his hands joined, said to that best river, Jahnu 's daughter:

Mādhava said :

118b-122a. O goddess, I, who am suffering grief, shall abandon my body. You will give that beautiful girl to me (as my wife) in my next birth.

Having spoken like this, and having saluted Gaṅgā, the mother of the three worlds, he proceeded to get into the deep water (of the river). O brāhmaṇa sage, Vīravara seized the prince by his back, and having speedily come, along with his men to the (king's) assembly, and resorting to love (i.e. affectionately) looked at the prince of praiseworthy beauty. Then he, being asked by Vīravara, "Who are you? How (i.e. why) do you cast your body here?" said to Vīravara:

Mādhava said :

122b-127. I am the son of king Vikrama , named Mādhava. Once I, along with my army, went for hunting to a fierce forest. In the vicinity of the city there was a lake beautiful due to lotuses. I who was lustful, saw there a lonely, beautiful woman. That beautiful woman, named Candrakalā , made a reference of Sulocanā (as living) on the earth to me, overcome by passion of love. Then mounting upon a horse, and crossing the ocean, I, along with my servant called Praceṣṭa, went to that city. On that day only the excellent (rite of the) application of perfumes etc. (as a preliminary to the marriage-rite) to her (was to take place). Hearing that I sent (her) a ring. What she also wrote on the back of the excellent letter, sent along with the ring by me, is told (now):

128-130. "O best one, there is the son of king Śrī Trivikramadeva, called Vidyādhara. My father will give me to him in marriage. (The right of) the application of perfumes etc. will take place today; and my marriage will certainly take place tomorrow. Yet I shall tell you the means by which you (can) obtain me. I (shall) remain with my left hand raised, and facing the bridegroom. He, who can take me is undoubtedly my husband."

131. Having written that letter the maiden gave it into the hand of the female perfumer. That female perfumer also gave that excellent letter to me.

132-133. Praceṣṭa, facing me, heard about the condition, and, mounting on the horse, took her (away). I was overcome by sleep. Listen, due to this affliction, (and) in order to secure her again, I am keeping awake according to the manner (laid down in the scriptures), O good one.

134-139. Thus addressed, that maiden, in a man's form, appointed many foot-soldiers for his protection, and she, laughing, went to the harem. Then, having put on a woman's dress and adorned

with various ornaments, she sent her maid-servant to fetch the prince. Having come (to the harem) by her order, the prince saw that chaste lady, as it were, Lakṣmī incarnate. That girl, with her body graced with horripilation, got up from the golden seat, and saluted his feet, O brāhmaṇa. Then that very intelligent prince, securing the marriage-thread there only, married the girl according to the gandharva-type of marriage. That prince sprinkled with the streams of the water of her love and sporting with her, passed the night there only.

140-145. Then when the day broke that chaste lady having eyes like those of a female deer, told Mādhava the whole account from the beginning. Then that chaste Sulocana , taking that princess Jayantī and Mādhava, went to Suṣeṇa 's assembly. Hearing (from) the girl (the account), the king, being delighted, gave to him in marriage Sulocanā and Jayantī. That king, highly devoted to piety and very much pleased, gave him as the dowry half of his kingdom and hundreds (of coins) of gold. Then that prince, having fashioned beautiful house, lived in that most holy place, O brāhmaṇa. Then, in the meanwhile, Mādhava, having brought Praceṣṭa, kept in the prison, to the assembly, thought:

146-149. 'I shall not protect this evil-minded, cruel man, treacherous to his master, this fool, the greatest enemy. A cruel man, though protected repeatedly with constant favour, wealth and food, acts like an enemy, when he gets an opportunity. (Such) a man, after reaching prosperity, would cut off the head of the master with the same hand with which, in adversity, he would carry the dust of the (master's) feet. The subjugated rows of kings do indeed kill their lord. Even hot water would instantly put out fire.'

150-154. O best brāhmaṇa, thinking like this in his mind, that prince drove out that insensible Praceṣṭa. O brāhmaṇa, with those two ladies, he, free from grief and malady, lived happily there for sometime. On that Sulocanā (the wife) of that magnanimous Mādhava a hundred sons were born; and two hundred sons were born on Jayantī. Those sons of Mādhava also were very proficient in the science of (using) weapons, were highly devoted to piety and became dear to the people. That Mādhava, associated with Viṣṇu's devotion secured in the former existence, once thought in his mind:

155-159. 'Who am I? Whence have I come? To whom do I belong? Who created me? Where shall I go again (after death)? Where shall I stay? The life of me, enjoying objects of senses, has passed without any religious merit. So, who will save me who am plunged in the ocean of perils. That man who, having taken birth in this mundane existence, has not propitiated Viṣṇu, should be known to be the killer of himself and one that is excommunicated. Birth would repeatedly take place, so also-death would take place again and again. Therefore, this mundane existence is said to be very fierce and causing affliction. Without devotion for Viṣṇu birth and death would not be kept off. Therefore, today, having abandoned everything, I shall worship Viṣṇu.'

160. Having thought like this in his mind, and having repeatedly trusted (Viṣṇu), he called Viśvakarman , and said these words to him:

Mādhava said :

161-167. O Viśvakarman, O you of big arms, having fashioned a stone-image of Viṣṇu, giving all desired objects, give it to me.

Then, O brāhmaṇa, by his order, the artisan Viśvakarman fashioned a stone-image of the great Viṣṇu. It was dark like a fresh cloud. Its eyes resembled lotuses. It held a conch, a disc, a mace and a lotus. It had four arms. It was united with Lakṣmī and Sarasvatī . It was adorned with a garland of wood-flowers. It possessed all (good) marks. It was adorned with all ornaments. Having installed that image of Viṣṇu, giving desired objects and having a disc in its hand, in a beautiful pavilion, he started

worshipping it. O brāhmaṇa, O best brāhmaṇa, in the same abode he would everyday offer a ghee -lamp with continuous flame. He would himself bathe in the morning, and would sweep (the hall) etc. He would decorate the path, and would smear it (with cowdung).

168-171. Having bathed in the water at (the place of the union of) Gaṅgā and the Ocean, and having offered the five great sacrifices, he would worship Viṣṇu thrice (a day) with excellent offerings, with sandal, incense, with offerings of eatables, tāmbūlas , incense and lamps, so also with songs and musical instruments, discourses, and excellent repetitions of hymns, so also by means of going round the image, keeping it to his right, with salutations, and sacrifices in which presents were given, so also with fleshless food fit to be eaten during days of fast, and by eating fruits. He would mutter the great (prayer) formula of eight letters, viz. 'Salutation to Nārāyaṇa' preceded by Oṃ (Oṃ namo Nārāyaṇāya), and giving all desired objects.

172-174. In this way for thousands of years he very devoutly performed the worship, giving all desired objects, of the noble Viṣṇu, the highest soul. By means of that devotion, (Viṣṇu) the crest-jewel of all gods was pleased. The lord, resembling a tulasī-sprout, appeared before him. Seeing Viṣṇu who had appeared before him, Mādhava along with his wives embraced (i.e. touched) the ground with his head, and saluted Viṣṇu's feet.

Mādhava said :

175-190. Salutation to the god of gods. Salutation to the highest soul. Salutation to the highest lord, to the lord of gods; salutation to the giver of knowledge. Salutation to you, O highest joy, O Puruṣottama , O Keśava . Salutation to the lotus-eyed one, to the lord of Lakṣmī. Salutation to you of many forms; repeated salutations to the formless one. Salutation to the conceivable one, to the inconceivable one, to the visible one, and the invisible one. Salutation to the lord of the three worlds; repeated salutations to the father of the worlds. Salutation to the one obtainable by knowledge; salutation to you belonging to all Vedas . Salutation to you, the enemy of Kaṃsa . Salutation to you, the enemy of Kaiṭabha . Salutation to you who seized Madhu ; repeated salutations to you, the creator, who taking the form of the Fish, extracted the Vedas. Repeated salutations to you. I resort to you who, in the form of the Tortoise, extracted the Earth along with mountains, forests and groves, from inside the water of the deep ocean. Repeated salutations to you who, in the form of the Boar, held up, with your tusk, the Earth, O lord of the Earth. Salutations to you who, in the form of Nṛsiṃha , tore off the angry demon Hiraṇyakaśipu . O god, salutation to you who, in the form of Vāmana , destroyed Bali 's sacrifice, and seized (the earth)for Kaśyapa . Salutation to you, that Rāma (i.e. Paraśurāma) who gratified your manes with the blood of the kṣatriyas and who killed Kārtavīrya . Salutation to you, that (Dāśarathi) Rāma, the son of Kauśalyā , who killed Rāvaṇa , so also Mārīca and Kumbhakarṇa . Salutation to you, that (Bala)Rāma, Revatī 's husband, who killed Pralamba , and who cleared the Kālindī (i.e. the Yamunā). Salutation to you that Buddha who, seeing the killing of beasts, censured the Vedas with compassion (for the beasts). Salutation to you, of the form of Kalki , who at the end of the yuga killed [1] the Mlecchas for the good of all people. O Hari , O Viṣṇu, O conqueror of the demons, O Nārāyaṇa full of pity, save me who am fallen into the fierce ocean of the worldly existence.

191-193. Then that Mādhava washed Viṣṇu's feet through joy, and dropping his entire body on the ground, spoke to Viṣṇu:

Mādhava said :

O Govinda , O you highest joy, O Mukunda , O Madhusūdana , O Kṛṣṇa , protect me, a sinner, since you destroy all sins.

Having heard this hymn of praise of him, the lord, affectionate to (his devotees), being very much pleased, himself said these words:

The lord said :

194. O dear, O Mādhava, O best kṣatriya , choose a boon. What do you desire—the state of Brahman , Śiva, or Śakra ?

Mādhava said :

195-196. O lord of the world, I have obtained everything. There is no doubt about it. I am seeing you who are invisible even to deities. You are capable of giving enjoyment, salvation, wealth, prosperity—everything. O lord, I am not fit for devotion. Give me devotion only.

The lord said :

197. I am undoubtedly pleased with this devotion of you. Tell me by giving which thing I shall be free from your debt.

Sūta said :

198. O brāhmaṇa, saying so, Viṣṇu who was very much pleased, spread his four arms and embraced him as a father embraces his son.

The lord said :

199-200. Due to the power of the embrace I am acquitted of the debt. O good one, everything will undoubtedly be auspicious. O child, by you having a desire my image was worshipped by means of the yoga of action.

Vyāsa said :

201-204. Having thus given him a boon and having embraced him with his four long arms dear as life, he vanished there only. Then Mādhava, along with his wife, devoutly worshipped that image of Viṣṇu by means of the yoga of action. Along with his sons and grandsons he enjoyed all pleasures. And having met his death along with his wife in Gaṅga , he obtained liberation. He who with full devotion, recites this chapter containing Viṣṇu's account, destroying all heaps of sins, enjoys all pleasures in this world, and ultimately goes to the abode of lord Śrī Vāsudeva .

[1]: [1] : vihitā is a misprint for vihatā .

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 7

Kālakalpa is Liberated by the Touch of Gaṅgā-water

Chapter 674 of 693 · 129 detected Sanskrit verse markers

Sanskrit

श्रीव्यास उवाच-
भूय एव प्रवक्ष्यामि गङ्गामाहात्म्यमुत्तमम् ।
तच्छ्रुत्वा मानवाः सर्वे सर्वान्कामानवाप्नुयुः १।
येन नाचरितं स्नानं गङ्गायां लोकमातरि ।
आलोक्य तन्मुखं सद्यः कर्त्तव्यं सूर्यदर्शनम् २।
प्रभाते यः स्मरेद्भक्त्या गङ्गा इत्यक्षरद्वयम् ।
तस्य नश्यंति पापानि तमोवदरुणोदये ३।
न दृष्टा येन सरितां प्रवरा जह्नुकन्यका ।
तस्याग्राह्याणि सर्वाणि अन्नादि सलिलानि च ४।
शरीराणि परित्यज्य गङ्गास्नानं प्रकुर्वताम् ।
गात्राण्यायान्ति पापानि गङ्गास्नानमकुर्वताम् ५।
अहो चित्रमहो चित्रमहोचित्रमिदं पुनः ।
पतंति नरके मूढा गङ्गानाम्निस्थिते सति ६।
शिरसा यो वहेद्भक्त्या गङ्गाम्भः कणिकामपि ।
स मुच्यते महापापैर्ब्रह्महत्यादिभिर्द्विजः ७।

ललाटे दृश्यते यस्य गङ्गासैकतमुत्तमम् ।
स पुण्यात्मा जगत्सर्वं पुनाति नात्र संशयः ८।
गङ्गातीरात्समायांतं यः पश्येत्परमादरैः ।
सोऽश्वमेधसहस्राणि फलं प्राप्नोति मानवः ९।
गङ्गातीरमहं यामि त्वमागच्छेति वक्ति यः ।
तस्य विष्णुः प्रसन्नात्मा सर्वान्कामान्प्रयच्छति १०।
गंगेति नाम संस्मृत्य यस्तु कूपजलेऽपि च ।
करोति मानवः स्नानं गङ्गास्नानफलं लभेत् ११।
गङ्गाम्भः शीकरं यस्तु संमितं सर्षपस्य च ।
प्राप्नोति मृत्युकालेषु स गच्छेत्परमं पदम् १२।
अत्रैव शृणु विप्रर्षे इतिहासं पुरातनम् ।
यस्य श्रवणमात्रेण गङ्गादेवी प्रसीदति १३।
आसीत्त्रेतायुगे विप्रो धर्मस्वो नाम धार्मिकः ।
शांतो दांतो दयायुक्तो वेदवेदाङ्गपारगः १४।
सत्यवादी क्रोधहीनो हिंसाहीनो जितेन्द्रियः ।

सर्वभूतहितैषी च योगाभ्यसरतः सदा १५।
संसारसागरं तर्तुं स विप्रो वैष्णवो जनः ।
पूजयामास देवेशं क्रियायोगेन केशवम् १६।
कदाचित्प्राप्य पुण्याहं स च विप्रर्षभो द्विज ।
जगाम जाह्नवीतीरं मुमुक्षुः स्नानहेतवे १७।
तत्र गंगांभसि स्नात्वा कृत्वा च तर्पणादिकम् ।
गृहं गंतुं मनश्चक्रे गंगांभः कर्त्तरीं वहन् १८।
तस्मिन्काले ततो विप्र वैश्यो रत्नकराह्वयः ।
कृत्वा वाणिज्यमायांतं सकलैः किंकरैर्वृतः १९।
तस्यैकः किंकरो विप्रः कालकल्प इति स्मृतः ।
दंडहस्तः समायातो विहिताखिलपातकः २०।
अथवर्त्मश्रमश्रांतस्तस्य रत्नकरस्य च ।
सुष्वापैको बलीवर्द्दः पथि ब्राह्मणसत्तम २१।
पथि स्वपंतं तं दृष्ट्वा कालकल्पो वृषं ततः ।
दण्डेन ताडयामास बाहुधाऽत्यंतनिर्द्दयः २२।

तद्दण्डघातजनितक्रोधेन वृषभेन सः ।
विषाणाभ्यां सुतीक्ष्णाभ्यां समुत्थाय विदारितः २३।
तच्छृङ्गद्वयनिर्भिन्नवक्षाः स गतलोचनः ।
तत्सन्निधिं दयायुक्तो धर्मस्तु त्वरितो ययौ २४।
ततः कर्णात्समादाय तुलसीपत्रमुत्तमम् ।
गङ्गाम्भः शीकरैर्दिव्यैः सिक्तोसौ तेन धीमता २५।
गतप्राणं समालोक्य स विप्रः परमार्थवित् ।
विस्मितः स्वगृहं गंतुं मनश्चक्रे द्विजोत्तम २६।
अथ गच्छन्पथि प्राज्ञो गङ्गानामानि कीर्तयन् ।
यमदूतान्ददर्शाग्रे कोटिकोटि सहस्रशः २७।
छिन्नैकपादाः केचिच्च केचिच्छिन्नैकपाणयः ।
केऽपि केऽपि च्छिन्नकर्णाः केऽप्येकनयनास्तथा २८।
केचिच्च च्छिन्ननासाश्च च्छिन्नजिह्वाश्च केचन ।
भग्नदंताः केऽपि केऽपि केऽपि दंतविवर्जिताः २९।
केऽपि शोणितधाराभिर्लिप्तसर्वकलेवराः ।

विमुक्तकैशिकाः केऽपि केऽपि वक्त्रविवर्जिताः ३०।
केऽपि केऽपि तथा नग्नाः केऽपि निर्भिन्नवक्षसः ।
केऽपि जर्जरितांगाश्च महातीक्ष्णैः शिलीमुखैः ३१।
निषिद्धांगुलिहस्ताश्च दृढपाशैस्तथापरे ।
क्रंदंतो व्यथया केऽपि पलायनपरायणाः ३२।
एवंभूतान्यमप्रेष्यान्स विलोक्य द्विजोत्तमः ।
सकंपहृदयो भीत्या ततः स्तब्धइवाभवत् ३३।
अवलंब्य ततो धैर्यं स विप्रो हरिभक्तिकृत् ।
इत्यपृच्छन्मधुरया किरातान्यमकिंकरान् ३४।

धर्म उवाच-।
के यूयं विकृताकाराः पाशमुद्गरपाणयः ।
दंष्ट्राकरालवदना अंगारसदृशप्रभाः ३५।
यूयं सर्वे महावीर ज्वलत्पावकलोचनाः ।
कृता तथापि युष्माकमियं केनापि दुर्गतिः ३६।
यमदूता ऊचुः -

यमदूता वयं सर्वे यमाज्ञाहारिणः सदा ।
सदंडोऽयं द्विजास्माकं सुमहान्कदनोदयः ३७।
धर्मस्व उवाच-
अकस्मादागता यूयं महाबलपराक्रमाः ।
एतावत इयं केन कथं वा दुर्गतिः कृता ३८।
यमदूता ऊचुः-
भयं मुंच द्विजश्रेष्ठ वृत्तांतं सकलं शृणु ।
यथास्माकमिदं दुःखं बभूवात्यंतदुःसहम् ३९।
योऽसौ वृषेण शृङ्गाभ्यां कालकल्पो विदारितः ।
तं नेतुं धर्मराजेन प्रेरिताः किंकरा वयम् ४०।
तेनाज्ञप्ता वयं सर्वे समस्तायुधपाणयः ।
बद्ध्वा तं पापिनां श्रेष्ठं नेतुमिह समागताः ४१।
अथासौ प्राप्तकालश्च कालकल्पो दुराशयः ।
वृषेणहेतुभूतेन विषाणाभ्यां विदारितः ४२।
सदयेन तथा तत्र गङ्गापानीयसीकरैः ।

सिक्तः पातकिनां श्रेष्ठो गङ्गानामानि जल्पता ४३।
गङ्गाम्भः कणिकासेकैर्गतकल्मषमप्यमुम् ।
बद्ध्वा पाशैर्दृढं नेतुमुद्यमं प्रतिचक्रिरे ४४।
नेतुं तमपि देवेशः शरणागतपालकः ।
स्वदूतान्प्रेषयामास महाबलपराक्रमान् ४५।
केऽपि दूताः समागत्य ततो नारायणाज्ञया ।
सकोपाः प्राहुरित्यस्मान्पथि ब्राह्मणसत्तम ४६।
विष्णुदूता ऊचुः ।
के भवंतो महात्मानः कथमेनं महाशयम् ।
बद्ध्वा नयथ पाशेन यूयं वा कस्य किंकराः ४७।
विहायैनं महात्मानं पलायध्वं यथासुखम् ।
न चेच्छिरांसि युष्माकं छेत्स्यामश्चक्रधारया ४८।
तेषामेतानि वाक्यानि गर्वितानि द्विजोत्तम ।
संश्रुत्याच्युतदूतानां तेऽस्माभिरतिजल्पिताः ४९।
दण्डपाणेर्वयंदूताः सर्वे प्राणाधिपस्य वै ।

नीत्वैनं पापिनां श्रेष्ठं प्रयामः शमनालयम् ५० 7.7.50।
यूयं सर्वे महात्मानस्तुलसीमाल्यभूषिताः ।

स्फुटपद्मपलाशाक्षाबलिनो गरुडध्वजाः ५१।
दिव्यांबरधरा यूयं मयूरगलसुंदराः ।
शंखचक्रगदापद्मधारणाश्च चतुर्भुजाः ५२।
के यूयमीदृशाः सर्वे सर्वलक्षणसंयुताः ।
इमं पातकिनां श्रेष्ठं कथं वा नेतुमिच्छथ ५३।
विष्णुदूता ऊचुः-
वयं सर्वे विष्णुदूताः पुण्यात्मानमिमं नरम् ।
नेतुमत्र समायाता वैकुंठं प्रति संप्रति ५४।
इमं श्रीभगवद्भक्तं स्वजनं गतकल्मषम् ।
मुंचताशु यमप्रेष्या यदि जीवितुमिच्छथ ५५।
भूयस्तेषामिदं वाक्यं श्रुत्वा सर्वगतं द्विज ।
कोपाद्यदुक्तमस्माभिस्तदाकर्णय कथ्यते ५६।
अयं पापी दुराचारो ब्रह्महत्यासहस्रकृत् ।

कृतघ्नश्चैव गोघ्नश्च मित्रघ्नश्च दुराशयः ५७।
मेरुप्रमाणहेमानि हृतानि सुबहुनि च ।
परदारा हृता नित्यमनेनातिदुरात्मना ५८।
कोटिकोटिसहस्राणि जंतूनां विष्णुकिंकराः ।
कृताश्च बहुधा हत्याः स्त्रीहत्या च तथैव च ५९।
अयं न्यासापहरणं स्वमातृगमनं तथा ।
गोमांसभक्षणं चैव चकार प्रतिवासरम् ६०।
परहिंसाकृतानेन दाहश्च परवेश्मनः ।
सभायां परनिंदा च विधवागर्भपातनम् ६१।
गृहमायांतमतिथिं धनलोभेन सत्तम ।
अहनन्निशितैः खड्गैर्निशायां यवनोपमः ६२।
एतान्यन्यानि पापानि महान्त्यगणितानि च ।
चकार नीचो मूढोऽसौ नाल्पमात्रं शुभावहम् ६३।
तस्मादयं महापापी नीयते यातनागृहम् ।
ज्ञेया हि पापिनो दंड्या धर्मराजस्य सत्तमाः ६४।

यूयं वै देवदेवस्य दूता भगवतो यदि ।
तदा कथमिमं नेतुं पापिनां श्रेष्ठमिच्छथ ६५।
विष्णुदूता ऊचुः ।
भविद्भः सत्यमेवोक्तं कोऽपि नास्त्यत्र संशयः ।
दण्ड्याः पातकिनः सर्वे जीविताधिपतेः सदा ६६।
अयं पापविनिर्मुक्तो गङ्गाशीकरसेचनात् ।
तस्मादेनं वयं सर्वे नेष्यामो हरिमंदिरम् ६७।
तावत्तिष्ठंति देहेषु पातकानि शरीरिणाम् ।
गङ्गाम्भः शीकरा यावन्न स्पृशंति सुदुर्ल्लभम् ६८।
चंद्रैककलया सर्वं तिमिरं हन्यते यथा ।

गङ्गाम्भः शीकरेणापि पातकं हन्यते तथा ६९।
गंगानामानि संस्मृत्य पापी मुच्येत पातकात्।
साक्षात्तत्सलिलं दृष्ट्वा मुच्यतेऽत्र किमद्भुतम् ७०।
शीतमप्युदकं गाङ्गं वह्निवत्पापकानने।
यथाग्निवत्पचवने शीतं तोयं च दाहकृत् ७१।

तस्मादयं पुण्यकर्मा द्वितीय इव केशवः।
गच्छध्वं शमनप्रेष्या यदि कल्याणमिच्छत ७२।
तेषां केशवदूतानां श्रुत्वास्माभिरिदं वचः।
भूय एव निरुक्तं यद्विहस्योच्चैः शृणुष्व तत् ७३।
अहो चित्रमहो चित्रमयं कल्मषमंदिरः।
गङ्गाम्भः सेचनादेव विमुक्तः सर्वपातकैः ७४।
स्वहस्तोपार्जितं कर्म शुभं वा यदि वाशुभम्।
नाभुक्त्वा मुच्यते मर्त्यः कल्पकोटिशतैरपि ७५।
यमाज्ञया नेतुमिमं वयं सर्वे समागताः।
कस्यायं वचसास्माभिस्त्यज्यते पापिनां वरः ७६।
विष्णुदूता ऊचुः।
यूयं पापधियो नूनं विवेकपरिवर्जिताः।
युष्माभिर्जह्नुकन्याया न ज्ञायंते यतो गुणाः ७७।
कार्यं वेदे निषिद्धं यत्तत्पातकमिति स्मृतम्।
यद्वेदसंमतं कार्यं तदेव धर्म्यमुच्यते ७८।

देवो नारायणः साक्षात्स्वयंभूरिति शुश्रुम।
यथा विष्णुस्तथा गंगा गंगैव सर्वपापहा ७९।
अशुभं वा शुभं कर्म स्वहस्तरचितं हरिः।
हरौ प्रसन्ने पापानि कुत्र तिष्ठंति देहिनाम् ८०।
जन्मान्तरार्जितैः पापैर्गता यूयमिमां गतिम्।
अद्यापि पापकर्माणः किमर्थं पापमिच्छथ ८१।
गङ्गानिन्दाकरा यूयं विष्णुनिंदाकरास्तथा।
अतो युष्मान्हनिष्यामः पापिनश्चक्रधारया ८२।
इत्युक्त्वा विष्णुदूतास्ते कोपादरुणलोचनाः।
चक्रिरे समरारंभमस्माभिः सह सत्तम ८३।
जीवेश दूता हन्यंतामिति प्रोचुश्च ते रुषा।
भूयोभूयो वदंतोऽस्मान्निजघ्नुश्चक्रधारया ८४।
इत्युक्त्वा विष्णुदूतास्ते संग्रामेत्यंतदारुणाः।
सर्वे शंखान्समादध्मुः सहसा हृष्टमानसाः ८५।
ततोऽस्माकं सिंहनादैः पयोदस्तनितैरिव।

कोदंडानां च विस्तारैर्व्याप्तं विप्र जगत्त्रयम् ८६।
अथ वृक्षैः शिलाभिश्च तथा पर्वतवृष्टिभिः।
अस्माभिर्विष्णुदूतास्ते बाणैश्च विदलीकृताः ८७।

ऋष्टिभिर्भिंदिपालैश्च बाणैश्च परिघैस्तथा ।
कुठारैश्छुरिकाभिश्च दंडैश्च शंकुभिस्तथा ८८।
खड्गैश्च शक्तिभिश्चैव निशितैश्च शिलीमुखैः ।
गदाभिश्चक्रधाराभिर्नाराचैश्च सुभीषणैः ८९।
एतैरन्यैश्च विषमैरस्त्रैस्ते विष्णुकिंकराः ।
निजघ्नुर्बहुधा कोपाद्वज्रकल्पैर्महार्णवे ९०।
तदास्त्रजर्जराः सर्वे वयं भीत्या पलायिताः ।
निपेतुः केऽपि संग्रामे गतप्राणाः सहस्रशः ९१।
ततोऽस्मांस्ते समालोक्य पलायनपरायणान् ।
मुदा कंबून्समादध्मुर्बलिनो विष्णुकिंकराः ९२।
अथ च्छित्त्वा द्विजश्रेष्ठ कालकल्पस्य बंधनम् ।
विमाने तं समारोप्य जग्मुर्भगवतः पुरम् ९३।

गङ्गाशीकरसेकस्य प्रभावेनैव सत्तम ।
जगाम हरिसालोक्यं कालकल्पोऽति पातकी ९४।
स्थित्वा कल्पशतं तत्र भुक्त्वा भोगान्मनोहरान् ।
ज्ञानमासाद्य तत्रैव परमं मोक्षमाप्तवान् ९५।
गङ्गाप्रभावैरस्माकमेतद्दुःखं गतं प्रभो ।
गच्छ ब्राह्मण भद्रं ते सुप्रीतो निजमंदिरम् ९६।
इत्युक्त्वा यमदूतास्ते ययुर्यमपुरं द्विज ।
भूय एव स धर्मस्वः प्रीतो गङ्गातटं ययौ ९७।
गंगायां स्नानमाचर्य सर्वलोकस्य मातरि ।
बद्धाञ्जलिः स विप्रस्तां तुष्टाव परमेश्वरीम् ९८।
धर्मस्व उवाच-
गंगे समस्तजगदंब चलत्तरंगेऽनगादिचारुतरमस्तकपुष्पमाले ।
कंसारिचारुचरणद्वयरेणुहन्त्रि भक्त्या नमामि दुरितक्षयकारिणीं त्वाम् ९९।
मातः समस्तसुखदे प्रवरे नदीनां व्यासादिविप्रचयगीतगणे गुणाढ्ये ।
संसारभैरवमहार्णवमध्यनौके वंदेत वांघ्रियुगलं दुरितापहारि १०० 7.7.100।

यस्यास्तवांबुकणिकामपि जह्नुकन्ये सौदासनामनृपतिर्द्विजकोटिहत्याम् ।
संप्राप्य मुक्तिमगमत्त्रिसुरैरलभ्यां तां त्वां नमामि शिरसा वरदे प्रसीद १०१।
नारायणाच्युतजनार्द्दनकृष्णराम गङ्गादि नाम गदतो मम देवि मातः ।
संसारपातकनिवारिणि देहपातस्त्वद्वारिणीह भवतु त्वदनुग्रहेण २।
किं वा तपोभिरखिलेश्वरि किं जपैर्वा दानैश्च किं तुरगमे द्युमखैश्च किंवा ।
त्वन्नीरशीकरमवाप्य सुरैरलभ्यां मुक्तिं व्रजंति मनुजा अतिपापिनोऽपि ३।
स्वाहा त्वमेव परमेश्वरि या स्वधा त्वं गीर्वाणवृंदपितृलोकसुतृप्तिहेतोः ।
सत्वं रजस्तम इति त्रिगुणस्वरूपां सृष्टिस्थितिप्रलयकारिणि नौमि तां त्वाम् ४।
धत्ते ललाटफलके तव सैकतं यः पुण्ड्रं च देवि तव तीरमृदा सदैवम् ।
त्वन्नाम सर्वरसधामवदेच्य भक्त्या त्वत्पादरेणुरखिलोस्तु ममैव मूर्ध्नि ५।
त्वद्बोधसि त्रिपथगे वसतिं विधाय पीत्वा च वारि तव पातकनाशकारि ।

स्मृत्वा च नाम तव वीचिरसं च दृष्ट्वा संसारबंधनहरे मम जातु जन्म ६।
नाकं शुभे सुमहदुल्लसिता मनुष्याः कुर्वंति भीतिरतिदुर्गमवर्त्म मत्वा।
व्यर्थेव सा किल यतोऽमृतदे त्वदीयं सोपानभूतमुदकं त्रिदिवप्रयाणे ७।
पापानि रोगनिकराश्च शरीरदेहे तिष्ठंति तावदखिलेश्वरि भुक्तिदात्रि।

कुर्वंति यावदमलेषु तवोदकेषु स्नानं न हि त्रिपथगे सरितां प्रधाने ८।
यस्यास्तवाच्युत विरंचि शिवादयोऽपि शक्रादिदेवनिकरा व्रजितुं महिम्नाम्।
पारं परे परममोक्षपदप्रदात्रीं तां त्वां वदंति तटिनीमितिकेऽपि मोहात् ९।
गङ्गे समस्तसुखदायिनि किंचिदेव जानाति ते पशुपतिर्भगवान्महत्त्वम्।
यस्मादसौ सुमनसां प्रवरोऽतिभक्त्या धत्ते सदैव शिरसा जगदीश्वरीं त्वाम् ११०।
गंगे देवि जगन्मातः प्रसीद परमेश्वरि।
परिपाहि नमस्तुभ्यं रक्ष मां सेवकं स्वकम् ११।
परब्रह्मस्वरूपां त्वां सर्वलोकैकमातरम्।
शक्नोमि किमहं स्तोतुं भ्रांतचित्तोऽत्र मोक्षदे १२।
व्यास उवाच-
इति स्तुता जगद्धात्री तेन विप्रेण धीमता।
आविर्बभूव सहसा गङ्गा मूर्तिमती द्विज १३।
ददर्श पुरतो गङ्गां द्विभुजां मकरासनाम्।
कुन्देन्दुशङ्खधवलां सर्वालङ्कारभूषिताम् १४।
तां दृष्ट्वा पुरतो गङ्गां गङ्गागङ्गेति कीर्तयन्।

ववंदे चरणौ तस्याः शिरसालिङ्ग्य मेदिनीम् १५।
मोहयंती स्मिता लोकैः सुप्रीता परमेश्वरी।
तमुवाच ततो विप्र वरं वृण्विति जैमिने १६।
धर्मस्व उवाच-
मातस्त्वत्सलिलस्पर्शाद्ब्रह्महापि च मोक्षभाक्।
मया त्वं दृश्यते साक्षात्साध्यं किमपरं मम ११७।
तथाप्येकं वरं याचे त्वन्नीरे परमेश्वरि।
मृत्युर्भवतु मे देवि त्वन्नामस्मरतो मम ११८।
मया कृतेन स्तोत्रेण यस्त्वां स्तौति सदेश्वरि।
सोऽपि भुक्त्वाखिलान्कामानंते यास्यति सद्गतिम् ११९।
गङ्गोवाच-
अनया भवतो भक्त्या संतुष्टास्मि द्विजोत्तम।
शीघ्रं ते कुशलं सर्वं भविष्यति न संशयः १२०।
त्वया कृतमिदं स्तोत्रं त्रिसंध्यं यः पठेन्नरः।
तस्याहमपि संतुष्टा दास्यामि मुक्तिमुत्तमाम् १२१।

व्यास उवाच-
इति दत्वा वरं तस्मै सा देवी भक्तवत्सला।
धर्मस्वनाम्ने विप्रेन्द्र तत्रैवांतरधीयत १२२।
स च विप्रो वरं प्राप्य कृतकृत्य इवाभवत्।

गङ्गारोधसि तत्रैव तस्थौ विप्र मनोरमे १२३।
ततः कालेन महता विमले जाह्नवीजले ।
सुखमृत्युं समासाद्य जगाम पदमुत्तमम् १२४।
कालकल्पोऽपि पापात्मा सिक्तो गङ्गाम्बुशीकरैः ।
प्राप्तवानुत्तमं मोक्षमन्येषां का कथा द्विज १२५।
अनिच्छयापि गाङ्गेयं जलं स्पृष्ट्वा फलान्वितम् ।
स्पृशतां भक्तिभावेन किं भवेन्नहि वेद्मि तत् १२६।
गङ्गासमं नास्ति तीर्थं भूयोभूयो मयोच्यते ।
यदम्बुकणिकां स्पृष्ट्वा परमं धाम लभ्यते १२७।
ये भक्तिभावेन सरिद्वरायाः स्पृशंति येंऽभकणिकामपीह ।
ते यांति नूनं पदमच्युतस्य पापैर्विमुक्ताः सकलैर्महोग्रैः १२८।

इति श्रीपद्मपुराणे क्रियायोगसारे गङ्गाशीकरमाहात्म्ये सप्तमोऽध्यायः ७ ।

Roman transliteration

śrīvyāsa uvāca-
bhūya eva pravakṣyāmi gaṅgāmāhātmyamuttamam |
tacchrutvā mānavāḥ sarve sarvānkāmānavāpnuyuḥ 1|
yena nācaritaṃ snānaṃ gaṅgāyāṃ lokamātari |
ālokya tanmukhaṃ sadyaḥ karttavyaṃ sūryadarśanam 2|
prabhāte yaḥ smaredbhaktyā gaṅgā ityakṣaradvayam |
tasya naśyaṃti pāpāni tamovadaruṇodaye 3|
na dṛṣṭā yena saritāṃ pravarā jahnukanyakā |
tasyāgrāhyāṇi sarvāṇi annādi salilāni ca 4|
śarīrāṇi parityajya gaṅgāsnānaṃ prakurvatām |
gātrāṇyāyānti pāpāni gaṅgāsnānamakurvatām 5|
aho citramaho citramahocitramidaṃ punaḥ |
pataṃti narake mūḍhā gaṅgānāmnisthite sati 6|
śirasā yo vahedbhaktyā gaṅgāmbhaḥ kaṇikāmapi |
sa mucyate mahāpāpairbrahmahatyādibhirdvijaḥ 7|

lalāṭe dṛśyate yasya gaṅgāsaikatamuttamam |
sa puṇyātmā jagatsarvaṃ punāti nātra saṃśayaḥ 8|
gaṅgātīrātsamāyāṃtaṃ yaḥ paśyetparamādaraiḥ |
so'śvamedhasahasrāṇi phalaṃ prāpnoti mānavaḥ 9|
gaṅgātīramahaṃ yāmi tvamāgaccheti vakti yaḥ |
tasya viṣṇuḥ prasannātmā sarvānkāmānprayacchati 10|
gaṃgeti nāma saṃsmṛtya yastu kūpajale'pi ca |
karoti mānavaḥ snānaṃ gaṅgāsnānaphalaṃ labhet 11|
gaṅgāmbhaḥ śīkaraṃ yastu saṃmitaṃ sarṣapasya ca |
prāpnoti mṛtyukāleṣu sa gacchetparamaṃ padam 12|
atraiva śṛṇu viprarṣe itihāsaṃ purātanam |
yasya śravaṇamātreṇa gaṅgādevī prasīdati 13|
āsīttretāyuge vipro dharmasvo nāma dhārmikaḥ |
śāṃto dāṃto dayāyukto vedavedāṅgapāragaḥ 14|
satyavādī krodhahīno hiṃsāhīno jitendriyaḥ |

sarvabhūtahitaiṣī ca yogābhyasarataḥ sadā 15|
saṃsārasāgaraṃ tarttuṃ sa vipro vaiṣṇavo janaḥ |
pūjayāmāsa deveśaṃ kriyāyogena keśavam 16|
kadācitprāpya puṇyāhaṃ sa ca viprarṣabho dvija |
jagāma jāhnavītīraṃ mumukṣuḥ snānahetave 17|
tatra gaṃgāṃbhasi snātvā kṛtvā ca tarpaṇādikam |
gṛhaṃ gaṃtuṃ manaścakre gaṃgāṃbhaḥ karttarīṃ vahan 18|
tasminkāle tato vipra vaiśyo ratnakarāhvayaḥ |
kṛtvā vāṇijyamāyāṃtaṃ sakalaiḥ kiṃkarairvṛtaḥ 19|
tasyaikaḥ kiṃkaro vipraḥ kālakalpa iti smṛtaḥ |
daṃḍahastaḥ samāyāto vihitākhilapātakaḥ 20|
athavartmaśramaśrāṃtastasya ratnakarasya ca |
suṣvāpaiko balīvarddaḥ pathi brāhmaṇasattama 21|
pathi svapaṃtaṃ taṃ dṛṣṭvā kālakalpo vṛṣaṃ tataḥ |
daṇḍena tāḍayāmāsa bāhudhā'tyaṃtanirddayaḥ 22|

taddaṇḍaghātajanitakrodhena vṛṣabhena saḥ |
viṣāṇābhyāṃ sutīkṣṇābhyāṃ samutthāya vidāritaḥ 23|
tacchṛṇgadvayanirbhinnavakṣāḥ sa gatalocanaḥ |
tatsannidhiṃ dayāyukto dharmastu tvarito yayau 24|
tataḥ karṇātsamādāya tulasīpatramuttamam |
gaṅgāmbhaḥ śīkarairdivyaiḥ siktosau tena dhīmatā 25|
gataprāṇaṃ samālokya sa vipraḥ paramārthavit |
vismitaḥ svagṛhaṃ gaṃtuṃ manaścakre dvijottama 26|
atha gacchanpathi prājño gaṅgānāmāni kīrtayan |
yamadūtāndadarśāgre koṭikoṭi sahasraśaḥ 27|
chinnaikapādāḥ kecicca kecicchinnaikapāṇayaḥ |
ke'pi ke'pi cchinnakarṇāḥ ke'pyekanayanāstathā 28|
kecicca cchinnanāsāśca cchinnajihvāśca kecana |
bhagnadaṃtāḥ ke'pi ke'pi ke'pi daṃtavivarjitāḥ 29|
ke'pi śoṇitadhārābhirliptasarvakalevarāḥ |

vimuktakaiśikāḥ ke'pi ke'pi vaktravivarjitāḥ 30|
ke'pi ke'pi tathā nagnāḥ ke'pi nirbhinnavakṣasaḥ |
ke'pi jarjaritāṃgāśca mahātīkṣṇaiḥ śilīmukhaiḥ 31|
niṣiddhāṃgulihastāśca dṛḍhapāśaistathāpare |
kraṃdaṃto vyathayā ke'pi palāyanaparāyaṇāḥ 32|
evaṃbhūtānyamapreṣyānsa vilokya dvijottamaḥ |
sakaṃpahṛdayo bhītyā tataḥ stabdhaivābhavat 33|
avalaṃbya tato dhairyaṃ sa vipro haribhaktikṛt |
ityaprcchanmadhurayā kirātānyamakiṃkarān 34|
dharma uvāca-|
ke yūyaṃ vikṛtākārāḥ pāśamudgarapāṇayaḥ |
daṃṣṭrākarālavadanā aṃgārasadṛśaprabhāḥ 35|
yūyaṃ sarve mahāvīra jvalatpāvakalocanāḥ |
kṛtā tathāpi yuṣmākamiyaṃ kenāpi durgatiḥ 36|
yamadūtā ūcuḥ -

yamadūtā vayaṃ sarve yamājñāhāriṇaḥ sadā |
sadaṃḍo'yaṃ dvijāsmākaṃ sumahānkadanodayaḥ 37|
dharmasva uvāca-
akasmādāgatā yūyaṃ mahābalaparākramāḥ |
etāvata iyaṃ kena kathaṃ vā durgatiḥ kṛtā 38|
yamadūtā ūcuḥ-

bhayaṃ muṃca dvijaśreṣṭha vṛttāṃtaṃ sakalaṃ śṛṇu |
yathāsmākamidaṃ duḥkhaṃ babhūvātyaṃtaduḥsaham 39|
yo'sau vṛṣeṇa śṛṅgābhyāṃ kālakalpo vidāritaḥ |
taṃ netuṃ dharmarājena preritāḥ kiṃkarā vayam 40|
tenājñaptā vayaṃ sarve samastāyudhapāṇayaḥ |
baddhvā taṃ pāpināṃ śreṣṭhaṃ netumiha samāgatāḥ 41|
athāsau prāptakālaśca kālakalpo durāśayaḥ |
vṛṣeṇahetubhūtena viṣāṇābhyāṃ vidāritaḥ 42|
sadayena tathā tatra gaṅgāpānīyasīkaraiḥ |

siktaḥ pātakināṃ śreṣṭho gaṅgānāmāni jalpatā 43|
gaṅgāmbhaḥ kaṇikāsekairgatakalmaṣamapyamum |
baddhvā pāśairdṛḍhaṃ netumudyamaṃ praticakrire 44|
netuṃ tamapi deveśaḥ śaraṇāgatapālakaḥ |
svadūtānpreṣayāmāsa mahābalaparākramān 45|
ke'pi dūtāḥ samāgatya tato nārāyaṇājñayā |
sakopāḥ prāhurityasmānpathi brāhmaṇasattama 46|
viṣṇudūtā ūcuḥ |
ke bhavaṃto mahātmānaḥ kathamenaṃ mahāśayam |
baddhvā nayatha pāśena yūyaṃ vā kasya kiṃkarāḥ 47|
vihāyainaṃ mahātmānaṃ palāyadhvaṃ yathāsukham |
na cecchirāṃsi yuṣmākaṃ chetsyāmaścakradhārayā 48|
teṣāmetāni vākyāni garvitāni dvijottama |
saṃśrutyācyutadūtānāṃ te'smābhiratijalpitāḥ 49|
daṇḍapāṇervayaṃdūtāḥ sarve prāṇādhipasya vai |

nītvainaṃ pāpināṃ śreṣṭhaṃ prayāmaḥ śamanālayam 50 7.7.50|
yūyaṃ sarve mahātmānastulasīmālyabhūṣitāḥ |
sphuṭapadmapalāśākṣābalino garuḍadhvajāḥ 51|
divyāṃbaradharā yūyaṃ mayūragalasuṃdarāḥ |
śaṃkhacakragadāpadmadhāraṇāśca caturbhujāḥ 52|
ke yūyamīdṛśāḥ sarve sarvalakṣaṇasaṃyutāḥ |
imaṃ pātakināṃ śreṣṭhaṃ kathaṃ vā netumicchatha 53|
viṣṇudūtā ūcuḥ-
vayaṃ sarve viṣṇudūtāḥ puṇyātmānamimaṃ naram |
netumatra samāyātā vaikuṃṭhaṃ prati saṃprati 54|
imaṃ śrībhagavadbhaktaṃ svajanaṃ gatakalmaṣam |
muṃcatāśu yamapreṣyā yadi jīvitumicchatha 55|
bhūyasteṣāmidaṃ vākyaṃ śrutvā sarvagataṃ dvija |
kopādyaduktamasmābhistadākarṇaya kathyate 56|
ayaṃ pāpī durācāro brahmahatyāsahasrakṛt |

kṛtaghnaścaiva goghnaśca mitraghnaśca durāśayaḥ 57|
merupramāṇahemāni hṛtāni subahūni ca |
paradārā hṛtā nityamanenātidurātmanā 58|
koṭikoṭisahasrāṇi jaṃtūnāṃ viṣṇukiṃkarāḥ |
kṛtāśca bahudhā hatyāḥ strīhatyā ca tathaiva ca 59|
ayaṃ nyāsāpaharaṇaṃ svamātṛgamanaṃ tathā |
gomāṃsabhakṣaṇaṃ caiva cakāra prativāsaram 60|
parahiṃsākṛtānena dāhaśca paraveśmanaḥ |
sabhāyāṃ paraniṃdā ca vidhavāgarbhapātanam 61|
gṛhamāyāṃtamatithiṃ dhanalobhena sattama |
ahananniśitaiḥ khaṅgairniśāyāṃ yavanopamaḥ 62|

etānyanyāni pāpāni mahāntyagaṇitāni ca |
cakāra nīco mūḍho'sau nālpamātraṃ śubhāvaham 63|
tasmādayaṃ mahāpāpī nīyate yātanāgṛham |
jñeyā hi pāpino daṃḍyā dharmarājasya sattamāḥ 64|

yūyaṃ vai devadevasya dūtā bhagavato yadi |
tadā kathamimaṃ netuṃ pāpināṃ śreṣṭhamicchatha 65|
viṣṇudūtā ūcuḥ |
bhavidbhaḥ satyamevoktaṃ ko'pi nāstyatra saṃśayaḥ |
daṇḍyāḥ pātakinaḥ sarve jīvitādhipateḥ sadā 66|
ayaṃ pāpavinirmukto gaṅgāśīkarasecanāt |
tasmādenaṃ vayaṃ sarve neṣyāmo harimaṃdiram 67|
tāvattiṣṭhaṃti deheṣu pātakāni śarīriṇām |
gaṅgāmbhaḥ śīkarā yāvanna spṛśaṃti sudurllabham 68|
caṃdraikakalayā sarvaṃ timiraṃ hanyate yathā |
gaṅgāmbhaḥ śīkareṇāpi pātakaṃ hanyate tathā 69|
gaṃgānāmāni saṃsmṛtya pāpī mucyeta pātakāt |
sākṣāttatsalilaṃ dṛṣṭvā mucyate'tra kimadbhutam 70|
śītamapyudakaṃ gāḍgaṃ vahnivatpāpakānane |
yathāgnivatpadmavane śītaṃ toyaṃ ca dāhakṛt 71|

tasmādayaṃ puṇyakarmā dvitīya iva keśavaḥ |
gacchadhvaṃ śamanapreṣyā yadi kalyāṇamicchata 72|
teṣāṃ keśavadūtānāṃ śrutvāsmābhiridaṃ vacaḥ |
bhūya eva niruktaṃ yadvihasyoccaiḥ śṛṇuṣva tat 73|
aho citramaho citramayaṃ kalmaṣamaṃdiraḥ |
gaṅgāmbhaḥ secanādeva vimuktaḥ sarvapātakaiḥ 74|
svahastopārjitaṃ karma śubhaṃ vā yadi vāśubham |
nābhuktvā mucyate martyaḥ kalpakoṭiśatairapi 75|
yamājñayā netumimaṃ vayaṃ sarve samāgatāḥ |
kasyāyaṃ vacasāsmābhistyajyate pāpināṃ varaḥ 76|
viṣṇudūtā ūcuḥ |
yūyaṃ pāpadhiyo nūnaṃ vivekaparivarjitāḥ |
yuṣmābhirjahnukanyāyā na jñāyaṃte yato guṇāḥ 77|
kāryaṃ vede niṣiddhaṃ yattatpātakamiti smṛtam |
yadvedasaṃmataṃ kāryaṃ tadeva dharmyamucyate 78|

devo nārāyaṇaḥ sākṣātsvayaṃbhūriti śuśruma |
yathā viṣṇustathā gaṃgā gaṃgaiva sarvapāpahā 79|
aśubhaṃ vā śubhaṃ karma svahastaracitaṃ hariḥ |
harau prasanne pāpāni kutra tiṣṭhaṃti dehinām 80|
janmāntarārjitaiḥ pāpairgatā yūyamimāṃ gatim |
adyāpi pāpakarmāṇaḥ kimarthaṃ pāpamicchatha 81|
gaṅgānindākarā yūyaṃ viṣṇuniṃdākarāstathā |
ato yuṣmānhaniṣyāmaḥ pāpinaścakradhārayā 82|
ityuktvā viṣṇudūtāste kopādaruṇalocanāḥ |
cakrire samarāraṃbhamasmābhiḥ saha sattama 83|
jīveśa dūtā hanyaṃtāmiti procuśca te ruṣā |
bhūyobhūyo vadaṃto'smānnijaghnuścakradhārayā 84|
ityuktvā viṣṇudūtāste saṃgrāmetyaṃtadāruṇāḥ |
sarve śaṃkhānsamādadhmuḥ sahasā hṛṣṭamānasāḥ 85|
tato'smākaṃ siṃhanādaiḥ payodastanitairiva |

kodaṃḍānāṃ ca vistārairvyāptaṃ vipra jagattrayam 86|
atha vṛkṣaiḥ śilābhiśca tathā parvatavṛṣṭibhiḥ |
asmābhirviṣṇudūtāste bāṇaiśca vidalīkṛtāḥ 87|
ṛṣṭibhirbhiṃdipālaiśca bāṇaiśca parighaistathā |
kuṭhāraiścurikābhiśca daṃḍaiśca śaṃkubhistathā 88|
khaṅgaiśca śaktibhiścaiva niśitaiśca śilīmukhaiḥ |
gadābhiścakradhārābhirnārācaiśca subhīṣaṇaiḥ 89|
etairanyaiśca viṣamairastraiste viṣṇukiṃkarāḥ |
nijaghnurbahudhā kopādvajrakalpairmahārṇave 90|
tadāstrajarjarāḥ sarve vayaṃ bhītyā palāyitāḥ |
nipetuḥ ke'pi saṃgrāme gataprāṇāḥ sahasraśaḥ 91|
tato'smāṃste samālokya palāyanaparāyaṇān |
mudā kaṃbūnsamādadhmurbalino viṣṇukiṃkarāḥ 92|
atha cchittvā dvijaśreṣṭha kālakalpasya baṃdhanam |
vimāne taṃ samāropya jagmurbhagavataḥ puram 93|

gaṅgāśīkarasekasya prabhāvenaiva sattama |
jagāma harisālokyaṃ kālakalpo'ti pātakī 94|
sthitvā kalpaśataṃ tatra bhuktvā bhogānmanoharān |
jñānamāsādya tatraiva paramaṃ mokṣamāptavān 95|
gaṅgāprabhāvairasmākametadduḥkhaṃ gataṃ prabho |
gaccha brāhmaṇa bhadraṃ te suprīto nijamaṃdiram 96|
ityuktvā yamadūtāste yayuryamapuraṃ dvija |
bhūya eva sa dharmasvaḥ prīto gaṅgātaṭaṃ yayau 97|
gaṃgāyāṃ snānamācarya sarvalokasya mātari |
baddhāñjaliḥ sa viprastāṃ tuṣṭāva parameśvarīm 98|
dharmasva uvāca-
gaṃge samastajagadaṃba calattaraṃge'nagādicārutaramastakapuṣpamāle |
kaṃsāricārucaraṇadvayareṇuhantri bhaktyā namāmi duritakṣayakāriṇīṃ tvām 99|
mātaḥ samastasukhade pravare nadīnāṃ vyāsādivipracayagītagaṇe guṇāḍhye |
saṃsārabhairavamahārṇavamadhyanauke vaṃdeta vāṃghriyugalaṃ duritāpahāri 100 7.7.100|

yasyāstavāṃbukaṇikāmapi jahnukanye saudāsanāmanṛpatirdvijakoṭihatyāṃ |
saṃprāpya muktimagamattrisurairalabhyāṃ tāṃ tvāṃ namāmi śirasā varade prasīda 101|
nārāyaṇācyutajanārddanakṛṣṇarāma gaṅgādi nāma gadato mama devi mātaḥ |
saṃsārapātakanivāriṇi dehapātastvadvāriṇīha bhavatu tvadanugraheṇa 2|
kiṃ vā tapobhirakhileśvari kiṃ japairvā dānaiśca kiṃ turagame dyumakhaiśca kiṃvā |
tvannīraśīkaramavāpya surairalabhyāṃ muktiṃ vrajaṃti manujā atipāpino'pi 3|
svāhā tvameva parameśvari yā svadhā tvaṃ gīrvāṇavṛṃdapitṛlokasutṛptihetoḥ |
satvaṃ rajastama iti triguṇasvarūpāṃ sṛṣṭisthitipralayakāriṇi naumi tāṃ tvām 4|
dhatte lalāṭaphalake tava saikataṃ yaḥ puṇḍraṃ ca devi tava tīramṛdā sadaivam |
tvannāma sarvarasadhāmavadecca bhaktyā tvatpādareṇurakhilostu mamaiva mūrdhni 5|
tvadrodhasi tripathage vasatiṃ vidhāya pītvā ca vāri tava pātakanāśakāri |
smṛtvā ca nāma tava vīcirasaṃ ca dṛṣṭvā saṃsārabaṃdhanahare mama jātu janma 6|
nākaṃ śubhe sumahadullasitā manuṣyāḥ kurvaṃti bhītiratidurgamavartma matvā |
vyartheva sā kila yato'mṛtade tvadīyaṃ sopānabhūtamudakaṃ tridivaprayāṇe 7|
pāpāni roganikarāśca śarīradehe tiṣṭhaṃti tāvadakhileśvari bhuktidātri |

kurvaṃti yāvadamaleṣu tavodakeṣu snānaṃ na hi tripathage saritāṃ pradhāne 8|
yasyāstavācyuta viraṃci śivādayo'pi śakrādidevanikarā vrajituṃ mahimnām |
pāraṃ pare paramamokṣapadapradātrīṃ tāṃ tvāṃ vadaṃti taṭinīmitike'pi mohāt 9|
gaṅge samastasukhadāyini kiṃcideva jānāti te paśupatirbhagavānmahattvam |
yasmādasau sumanasāṃ pravaro'tibhaktyā dhatte sadaiva śirasā jagadīśvarīṃ tvām 110|
gaṃge devi jaganmātaḥ prasīda parameśvari |

paripāhi namastubhyaṃ rakṣa māṃ sevakaṃ svakam 11|
parabrahmasvarūpāṃ tvāṃ sarvalokaikamātaram |
śaknomi kimahaṃ stotuṃ bhrāṃtacitto'tra mokṣade 12|
vyāsa uvāca-
iti stutā jagaddhātrī tena vipreṇa dhīmatā |
āvirbabhūva sahasā gaṅgā mūrtimatī dvija 13|
dadarśa purato gaṅgāṃ dvibhujāṃ makarāsanām |
kundenduśaṅkhadhavalāṃ sarvālaṅkārabhūṣitām 14|
tāṃ dṛṣṭvā purato gaṅgāṃ gaṅgāgaṅgeti kīrtayan |

vavaṃde caraṇau tasyāḥ śirasāliṅgya medinīm 15|
mohayaṃtī smitā lokaiḥ suprītā parameśvarī |
tamuvāca tato vipra varaṃ vṛṇviti jaimine 16|
dharmasva uvāca-
mātastvatsalilasparśādbrahmahāpi ca mokṣabhāk |
mayā tvaṃ dṛśyate sākṣātsādhyaṃ kimaparaṃ mama 117|
tathāpyekaṃ varaṃ yāce tvannīre parameśvari |
mṛtyurbhavatu me devi tvannāmasmarato mama 118|
mayā kṛtena stotreṇa yastvāṃ stauti sadeśvari |
so'pi bhuktvākhilānkāmānaṃte yāsyati sadgatim 119|
gaṅgovāca-
anayā bhavato bhaktyā saṃtuṣṭāsmi dvijottama |
śīghraṃ te kuśalaṃ sarvaṃ bhaviṣyati na saṃśayaḥ 120|
tvayā kṛtamidaṃ stotraṃ trisaṃdhyaṃ yaḥ paṭhennaraḥ |
tasyāhamapi saṃtuṣṭā dāsyāmi muktimuttamām 121|

vyāsa uvāca-
iti datvā varaṃ tasmai sā devī bhaktavatsalā |
dharmasvanāmne viprendra tatraivāṃtaradhīyata 122|
sa ca vipro varaṃ prāpya kṛtakṛtya ivābhavat |
gaṅgārodhasi tatraiva tasthau vipra manorame 123|
tataḥ kālena mahatā vimale jāhnavījale |
sukhamṛtyuṃ samāsādya jagāma padamuttamam 124|
kālakalpo'pi pāpātmā sikto gaṅgāmbuśīkaraiḥ |
prāptavānuttamaṃ mokṣamanyeṣāṃ kā kathā dvija 125|
anicchayāpi gāṅgeyaṃ jalaṃ spṛṣṭvā phalānvitam |
spṛśatāṃ bhaktibhāvena kiṃ bhavennahi vedmi tat 126|
gaṅgāsamaṃ nāsti tīrthaṃ bhūyobhūyo mayocyate |
yadambukaṇikāṃ spṛṣṭvā paramaṃ dhāma labhyate 127|
ye bhaktibhāvena saridvarāyāḥ spṛśaṃti yeṃ'bhakaṇikāmapīha |
te yāṃti nūnaṃ padamacyutasya pāpairvimuktāḥ sakalairmahograiḥ 128|

iti śrīpadmapurāṇe kriyāyogasāre gaṅgāśīkaramāhātmye saptamo'dhyāyaḥ 7 |

English translation

Śrī Vyāsa said :

1-4. I shall just again tell you the excellent importance of Gaṅgā ; having heard it all men would obtain all their desired objects. On seeing the face of him who has not bathed in Gaṅga , the mother of the world, a man should instantly look at the Sun. The sins of him who, in the morning, would devoutly

remember the couple of letters ‘Gaṅ-gā’, perish, as darkness perishes at dawn. All the food, water etc. of (i.e. offered by) him who has not seen the best among rivers, are unfit to be accepted.

5-9. The sins of those who bathe in Gaṅgā leave their bodies and go to the bodies of those who do not bathe in Gaṅgā. Oh, very, very strange it is that fools fall into a hell, (though) there is the name of Gaṅgā (to purify them). That brāhmaṇa who would carry even a drop of the Gaṅgā-water on his head is freed from great sins like the murder of a brāhmaṇa. That meritorious man, on whose forehead an j excellent mark made with the Gaṅgā-sand is seen, undoubtedly purifies the entire world. That man who would see (a man) who has come from the bank of Gaṅgā with great respect, obtains the fruit of thousands of horse-sacrifices.

10. Viṣṇu is pleased with him and gives him all his desired objects who says (to another man): “I am going to the bank of Gaṅgā. You (too) come (with me)”.

1 1-13. That man who, remembering the name Gaṅgā, bathes even in the water of a well, would obtain the fruit of a bath in Gaṅgā. He who, at the time of death, gets a drop of the Gaṅgā-water equal (to the size of) a mustard, would go to the highest position. O brāhmaṇa sage, in this context only listen to an ancient account, by merely hearing which goddess Gaṅgā is pleased.

14-17. In the Tretā age there was a brāhmaṇa by name Dharmasva . He was righteous, calm, controlled, full of pity and had mastered the Vedas and the Vedāṅgas . He spoke the truth, was without anger and free from harming (anyone); he had controlled his senses; he desired the good of all beings; he was always engaged in abstract meditation. To cross the ocean of the mundane existence, that devotee of Viṣṇu worshipped Keśava , the lord of gods, by means of the yoga of action (i.e. religious deeds). Sometime, finding an auspicious day, that best brāhmaṇa, desiring liberation, went to the bank of Gaṅgā to bathe, O brāhmaṇa.

18-24. Having bathed there in the Gaṅgā-water, and having presented libations of water etc. to the manes, he, carrying pitchers of the Gaṅgā-water, decided to go home. O brāhmaṇa, at that time a vaiśya called Ratnakara , surrounded by all his servants, came back after finishing trade. He had a brāhmaṇa servant known as Kālakalpa. He who had committed all (kinds of) sins, came (there) with a staff in his hand. O best brāhmaṇa, one ox of that Ratnakara, fatigued due to the journey, slept on the road. That very cruel Kālakalpa, seeing the bull lying on the path, struck him with the staff in various ways. Due to anger produced by the strokes of the staff, the bull got up and tore him with his very sharp horns. His chest was torn out by the couple of horns, and he (also) lost his sight. Dharmasva, full of pity, quickly went near him.

25-26. Then that intelligent one (i.e. Dharmasva) took an excellent tulasī -leaf from his ear, and sprinkled him with the divine drops of the water of Gaṅgā. O best brāhmaṇa, seeing him dead, he, the knower of the most sublime truth, was amazed, and decided to go home.

27-32. Then going along the path while repeating the names of Gaṅgā, he saw before him, thousands of crores of Yama ’s messengers. Some of them had one of their legs cut off. Some of them had one of their hands cut off. The ears of some were cut off. Some had one ear only. Some had their noses cut off. Some had their tongues cut off. The teeth of some were broken. Some were without teeth. The entire bodies of some were smeared with streams of blood. Some had their hair loose. Some had lost their mouths. Similarly some of them were naked. The chests of some were pierced. The bodies of some were disabled with very sharp arrows. Others had their fingers and hands tied with strong cords. Others wailing due to agony, were intent on running (away).

33-34. That best brāhmaṇa, seeing Yama’s servants reduced to such a state, had his heart trembling, and through fear he was a little motionless. Then mustering courage, that brāhmaṇa, a devotee of

Viṣṇu, asked thus with sweet (voice) the savage servants of Yama.

Dharma(sva) said :

35-36. Who are you of deformed figures and having nooses and hammers in your hands, with your mouths fierce due to fangs and resembling charcoal? All you have eyes like very powerfully burning fire. Yet, someone has reduced you to this bad plight.

Yama's messengers said :

37. We all are Yama's messengers, always carrying out Yama's order. This very great sin has come to us with great chastisement (as its fruit).

Dharmasva said :

38. You, of great power and valour, have come all of a sudden. Who has reduced you, and how has he reduced you to such a very bad plight?

Yama's messengers said :

39-46. O best brāhmaṇa, give up your fear. Listen to the whole account, since this agony of us has become extremely unbearable. We, the servants, have been sent forth by Yama to carry this Kālakalpa who has been torn with his horns by a bull. Ordered by him (i.e. Yama), all of us, with all weapons in our hands have come here to take the greatest of sinners after tying him. This wicked-hearted Kālakalpa whose death was imminent, was torn with his horns by the bull who became the cause (of his death). You, being kind, repeating the names of Gaṅgā, sprinkled the greatest of sinners with the drops of the water of Gaṅgā. Though his sins had gone due to his being sprinkled with the drops of water, we, binding him strongly with cords, exerted to take him (to Yama's abode). The lord of gods, the protector of those who have sought his refuge, also sent his very powerful and valorous messengers to take him (to Vaikuṇṭha). O best brāhmaṇa, certain messengers then came by Viṣṇu's order and angrily said these words to us on the path:

Viṣṇu's messengers said :

47-49. O noble ones, who are you? How do you take this noble-minded one after binding him with a cord? Whose servants are you? Leaving this noble one, run (away) as you please. Otherwise we shall cut off your heads with the edge of (our) discs. O best brāhmaṇa, having heard these proud words of them, the servants of Viṣṇu, we said to them:

50-53. "We all are the servants of Yama, the lord of (every) life. Taking this greatest sinner we are going to Yama's abode. All you noble ones are adorned with the garlands of tulasī-blossoms. Your eyes are like full-blown lotuses. You are strong, and are Garuḍa -bannered. You have put on divine garments. You are handsome like the peacock's neck. You are holding conches, discs, maces and lotuses. You (each) have four arms. Who are all of you, endowed with all (auspicious) marks? How do you desire to take this greatest sinner?"

Viṣṇu's messengers said :

54-55. All of us are Viṣṇu's messengers. To take this meritorious man to Vaikuṇṭha we have come here now. O servants of Yama, if you desire to live, then quickly release this our man, Viṣṇu's devotee, free from sins.

56-63. O brāhmaṇa, listen to the words we angrily uttered on hearing these words of them, addressed to all. I (shall) tell them. "This one is a sinner, of a bad conduct. He has committed thousands of murders of brāhmaṇas . He is ungrateful. He is the killer of cows, (his) friends, and is evil-hearted. This extremely wicked one has snatched very many (pieces of) gold of the size of the Meru (mountain). He has always kidnapped others' wives. O servants of Viṣṇu, he has committed thousands of crores of murders of living beings in various ways, so also murders of women. Everyday he snatched the deposits kept with him; he committed incest with his mother and ate cow's flesh also. He killed others and set fire to others' houses. He censured others in an assembly, and caused abortions of widows. He, resembling a Yavana , killed at night with sharp swords a guest that had come to his house through greed for wealth, O best one. This mean fool has committed innumerable sins (like) these and other great sins. He has not done even a little producing auspiciousness.

64. Therefore, this great sinner is being taken to the house of torture. O best ones, the sinners are known to be punished by Yama.

65. If you are the messengers of the lord, the god of gods, then how do you wish to take this greatest sinner (to Vaikuṇṭha)?"

Viṣṇu's messengers said :

66-72. You have spoken the truth only. There is no doubt about it. All sinners are always to be punished by the lord of beings. (But) this one is free from sins due to his being sprinkled with the drops of the water of Gaṅgā. Therefore, we all shall take him to Viṣṇu's abode. Till the drops of Gaṅgā-water, very difficult to be secured, do not touch the bodies of men, sins remain in their bodies. As by just one digit of the moon entire darkness is removed, in the same way sin is destroyed by a drop of Gaṅgā-water. By (merely) remembering the names of Gaṅgā a sinner is freed from his sins. What wonder is there if he is freed on actually seeing her water? Even the cold Gaṅgā-water is like fire to the forest of sins, as cold water acts like fire in the case of a lotus-pond. Therefore, this one is a meritorious man, as it were, another Viṣṇu. O servants of Yama, if you desire your wellbeing, (then) go (back).

73-76. Listen to what we again said, after laughing loudly on hearing these words of those messengers of Viṣṇu. "Oh wonder! Oh wonder! that this abode of sins has been freed from all sins just due to the sprinkling of Gaṅgā-water. A mortal is not freed even after hundreds of crores of kalpas , without experiencing (the fruit of) the act, good or bad, done by him. We have come (here) by Yama's order to take him (to Yama). By whose words should we leave this great sinner?"

Viṣṇu's messengers said :

77-80. Since you do not know the merits of the daughter of Jahnu (i.e. Gaṅgā), you are evil-minded and devoid of discrimination. That act which is prohibited in (i.e. by) the Veda is said to be a sin. That act approved by the Veda is alone said to be Teligious. We hear that god Nārāyaṇa is evidently self-born. As Viṣṇu is, so is Gaṅgā. Gaṅgā alone destroys all sins. A bad or a good act is fixed by Viṣṇu with his own hands. When Viṣṇu is pleased, where do men's sins remain?

81-84. You have been reduced to this state due to your sins earned (i.e. committed) in other (i.e. former) existences. O you of sinful acts, why do you even now desire (to commit) sinful acts? You

censure Gaṅgā; so also you censure Viṣṇu. Therefore, we shall kill you, the sinful ones, with the edge of our discs.

Speaking like this, O best one, those messengers of Viṣṇu, with their eyes red due to anger, started fighting with us. They angrily said: “Kill (these) messengers of Yama”. Repeatedly speaking like this, they struck us with the edge of their discs.

85-87. Speaking like that, all those messengers of Viṣṇu, very fierce in battle, and being delighted at heart, suddenly blew their conches. Then, O brāhmaṇa, the three worlds were pervaded by our lion-like roars, like thunderings of clouds, and by our bows being expanded (i.e. strung). Then with trees, stones and showers of rocks, we split those messengers of Viṣṇu.

88-91. In that ocean (of the battle) the messengers of Viṣṇu variously struck us with missiles like double-edged swords, small javelins, arrows, so also clubs studded with iron, axes, knives, staffs and darts, swords, (missiles called) śakti , sharp arrows, maces, edges of discs, and very fierce arrows of iron, and with fearful missiles. Then all of us wounded by the missiles ran away through fear. Thousands of us fell dead in the battle.

92-96. Then those mighty servants of Viṣṇu, seeing us intent on fleeing, joyfully blew their conches. Then cutting off the bond of Kālakalpa, and putting him into an aeroplane, they went to the lord’s city, O best brāhmaṇa. O best one, due to the efficacy of the sprinkling of the drops (of the water) of Gaṅga, that very sinful Kālakalpa obtained residence in the same heaven with Viṣṇu. Having lived there for a hundred kalpas, having enjoyed charming pleasures, and having obtained knowledge there only, he obtained liberation. O lord, due to the efficacy of Gaṅgā, this our affliction has gone. O brāhmaṇa, well-being to you. Being very much pleased, go home.

97. O brāhmaṇa, having spoken like this, those messengers of Yama went to Yama’s city. That Dharmasva again went to the bank of Gaṅgā.

98. Having bathed in Gaṅgā, the mother of the world, the brāhmaṇa, with the palms of his hands joined, praised that greatest goddess.

Dharmasva said :

99-112. O Gaṅga, O mother of the entire world, O you of unsteady ripples, O you having the garland of the flowers of the very charming heads of Anaṅga etc., O you who remove the dust on both the lovely feet of the enemy of Kaṃsa , I salute you who destroy sins. O mother, O you who give happiness to all, O you best among the rivers, O you whose merits have been sung by the hosts of brāhmaṇas like Vyāsa , O you rich in virtues, O you, the boat in the fearful, great ocean in the form of the mundane existence, I salute the pair of your feet, which remove sins. O daughter of Jahnu, with (i.e. by bowing) my head, I salute you, on having whose drop of water the king named Saudāsa , having (committed the sin of) the murder of crores of brāhmaṇas, obtained liberation, difficult to be obtained even by gods. O you giver of boons, be pleased. By your grace let the body of me, repeating the names like Nārāyaṇa, Acyuta , Janārdana , Kṛṣṇa , Rāma , Gaṅgā etc., fall into your water, O goddess, O mother, O you who remove sins in the worldly existence. O goddess of all, what is the use of austerities, muttering (the hymns etc.), (giving) presents, or of sacrifices like the horse-sacrifice? (For) even very sinful men obtain liberation, difficult to be obtained even by gods, on securing a drop of your water. O you highest goddess, O you who are the cause of the creation, maintenance, and destruction of the world, I salute you of the form of the three guṇas , viz. sattva (i.e. goodness), rajas (i.e. passion), and tamas (i.e. darkness or ignorance), who are that Svāhā (i.e. oblation offered indiscriminately to all gods), that Svadhā (i.e. offering of food made to the manes of deceased ancestors) for the great satisfaction of the

hosts of gods and manes. May the entire dust from your feet be on the head of me who always wear your sand, and a vertical mark with your clay on my forehead, who would devoutly repeat your name, the abode of all tastes. May my birth remove the tie with the worldly life, after (my) having lived on your bank, O Gaṅgā, after (my) having drunk your water which removes sins, after (my) having recollected your name, and after (my) having seen your water with waves. Looking upon heaven as having a difficult path leading to it, and taking it to be very important, very happy men have a great fear about it. But O giver of nectar, it is indeed in vain, since your water acts as a staircase for going to heaven. O you goddess of all, O you giver of enjoyments, O you Gaṅgā, the chief among rivers, sins, hosts of diseases remain in the bodies (of men) till they do not bathe in your pure water. O you of an uninterrupted flow, that some call you who are the giver of the highest liberation, to reach whose greatness (gods) like Viṣṇu, Brahmā , Śiva and hosts of gods like Indra (try hard), a (simple) river, is their ignorance! O Gaṅgā, O you who give all pleasures, lord Śiva knows a little of your importance, since he, the best of the good-minded, very devoutly holds you, the (only) goddess of the world, on his head. O Gaṅgā, O goddess, O mother of the world, O highest goddess, nourish me; salutation to you; protect me, your servant. O giver of liberation, can I whose mind is confused, praise you, of the nature of the highest Brahman and the only mother of the world?

Vyāsa said :

113-116. Gaṅgā, the mother of the world, thus praised by the intelligent brāhmaṇa, suddenly appeared before him in an embodied form, O brāhmaṇa. Before him he saw Gaṅgā with two arms, seated on a crocodile, white like a kunda (flower), the moon and a conch, and adorned with all ornaments. Then, he, seeing Gaṅgā before him, saying 'O Gaṅgā, O Gaṅgā,' saluted her after touching the ground with his head. O Jaimini , infatuating him with smiling looks, that highest goddess who was very-much pleased, said to him: "O brāhmaṇa, choose a boon."

Dharmasva said :

117-119. O mother, by the touch of your water even the murderer of a brāhmaṇa gets liberation. I am actually seeing you. What else have I to gain? Yet, O highest goddess, I ask for one boon: May I, while recollecting your name, die in your water. O goddess, he who praises you with the hymn composed by me, will, after enjoying all desired objects, obtain a good position in the end.

Gaṅgā said :

120-121. O best brāhmaṇa, by this devotion of you I am pleased. Undoubtedly you will soon have full happiness. Being pleased with the man who would recite this hymn composed by you, three times a day, I shall grant him the excellent liberation.

Vyāsa said :

122-128. That goddess, affectionate to her devotees, having thus given a boon to that (brāhmaṇa) named Dharmasva, vanished there only, O best brāhmaṇa. The brāhmaṇa too, having secured that boon, was as it were fortunate. O brāhmaṇa, he lived there only on the beautiful bank of Gaṅgā. Then after a long time having met a happy death in the pure water of Gaṅgā, he reached the best position. Even that wicked-minded Kālakalpa, sprinkled with the drops of the Gaṅgā-water, obtained excellent liberation. Then what need one say of others, O brāhmaṇa? The Gaṅga-water, even though touched unintentionally, gives fruit. I do not know what would happen to those who touch it with devotion. I

say repeatedly, there is no other holy place like Gaṅgā, touching a drop of water of which one obtains the highest abode. Those, who devoutly touch in this world just a drop of the water of this excellent river, go to the position of Viṣṇu after being freed from all very fierce sins.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 8

The Love Story of Indra and Padmagandhā

Chapter 675 of 693 · 111 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
पुनर्वक्ष्यामि विप्रेन्द्र गङ्गामाहात्म्यमुत्तमम् ।
गङ्गाकथासुधापानं कुरु मुक्तिं यदीच्छसि १।
दानं दत्तं तेन सर्वं तेन सर्वे मखाः कृताः ।
तेन प्रपूजितो विष्णुर्यद्भक्तिर्भीष्म मातरि २।
गङ्गायां धर्मकर्माणि क्रियंते यानि कानि च ।
अक्षयानि भवंत्यस्य तानि सर्वाणि जैमिने ३।
वहंतं जलमालोक्य गाङ्गेयानि जलानि यः ।
भक्त्या गच्छेत्समुत्थाय सोऽश्वमेधसहस्रकृत् ४।
गङ्गाजलेष्वागतेषु यो नो तिष्ठति भक्तितः ।
पशुता शाश्वती तस्य जन्मजन्मनि जैमिने ५।
गाङ्गेयं जलमासाद्य यो न गृह्णाति भक्तितः ।
जन्मकोट्यर्जितं पुण्यं क्षणादेव तु नश्यति ६।
गङ्गातीरं जिगमिषुं यस्तु वारयते द्विज ।
स कोटिकुलसंयुक्तो रौरवं नरकं व्रजेत् ७।

मूत्रं वाथ पुरीषं वा गंगातीरे करोति यः ।
न दृष्टा निष्कृतिस्तस्य कल्पकोटिशतैरपि ८।
श्लेष्माणं वापि निष्ठीवं दूषिकां वाश्रु वा मलम् ।
गंगातीरे त्यजेद्यस्तु स नूनं नारकी भवेत् ९।
उच्छिष्टं कफकं चैव गङ्गागर्भे च यस्त्यजेत् ।
स याति नरकं घोरं ब्रह्महत्यां च विंदति १०।
गङ्गारोधसि यः पापं कुरुते मूढधीर्नरः ।
तदक्षय भवेन्नूनं नान्यतीर्थेषु शाम्यति ११।
अन्यतीर्थे कृतं पापं गङ्गायां च विनश्यति ।
गङ्गायां यत्कृतं पापं तत्कुत्रापि न शाम्यते १२।
तस्मात्पापं न कर्तव्यं गङ्गायां शास्त्रकोविदैः ।
कर्मणा मनसा वाचा कर्तव्यो धर्मसंग्रहः १३।
न ते देशा न ते शैला न च तानि वनानि च ।
पापविध्वंसिनी यत्र न तिष्ठेत्सुरनिम्नगा १४।
गङ्गातीरं परित्यज्य मुहुर्तमपि जैमिने ।

न च स्थातव्यमन्यत्र यदि कार्यशतान्यपि १५।
भिक्षान्नमपि भुक्त्वा च स्थातव्यं जाह्नवीतटे ।
न चान्यत्र क्षणमपि प्राप्य भूपालतामपि १६।
संत्यज्य देहं गङ्गायां ब्रह्महापि विमुच्यते ।
अन्यत्र मुक्तये न स्यादश्वमेधसहस्रकृत् १७।
गङ्गातीरे वसन्यस्तु हरिपूजापरो भवेत् ।
जन्मजन्मांतरे येन कदाचिन्नार्चितो हरिः १८।
भक्तिर्भवति नैतस्य गङ्गायां लोकमातरि ।
श्रूयतां मानवाः सर्वे भूयोभूयो ब्रवीम्यहम् १९।
स्नानं विधाय गङ्गायां गम्यतां परमं पदम् ।
मृत्युकाले भजेद्यस्तु गङ्गागङ्गेति मानवः २०।
विमुक्तःपातकैः सर्वैर्दिवि देवयुगायुतम् ।
यस्य गङ्गाकथारम्भो मृत्युकाले भवेद्द्विज २१।
स गच्छेद्विष्णुभवनं गलिताखिल कल्मषः ।
यस्तु स्मरति वै प्राज्ञो मृत्युकाले द्विजोत्तम २२।

गङ्गेति मुक्तिदं नाम तस्य तुष्टो भवेद्धरिः ।
मृत्युकाले भवेद्यस्तु गङ्गामृत्पुण्ड्रमुत्तमम् २३।
गङ्गास्नायिनमालोक्य त्यजेद्यस्तु कलेवरम् ।
श्मशानेऽपि द्विजश्रेष्ठ स गङ्गामरणं लभेत् २४।
तिष्ठंत्यस्थीनि गङ्गायां यावत्कालं शरीरिणः ।
तावत्कल्पसहस्राणि विष्णुलोके महीयते २५।
यस्य मज्जन्ति गङ्गायां भस्मास्थीनि नखानि च ।
शिरोरुहाण्यपि प्राज्ञः स विष्णोर्भुवनं वसेत् २६।
स्थितेष्वस्थिषु गङ्गायां यत्कर्म लभते नरः ।
ब्रवीमि तत्फलं सर्वं शृणु नान्यमना द्विज २७।
एकदा भगवाञ्छक्रो नानालंकारभूषितः ।
क्रीडागृहं ययौ कामी युवत्या पद्मगंधया २८।
पद्मगंधा रसज्ञा सा संप्राप्त नवयौवना ।
नानारसप्रदानेन चकार सुरसं प्रति २९।
सपत्न्याः स्वर्णपर्यंके तस्याः शिशुमृगीदृशः ।

प्रीतः पादतले जिष्णुरुवास स्मरमोहितः ३०।
अथ तस्यै स्वयं शक्रो निर्माय स्वर्णवीटिकाम् ।
ददाति परमप्रीतस्तद्व्रणाकृष्टमानसः ३१।
एतस्मिन्नेव काले तु पौलोमी वरसुन्दरी ।
भूषणैर्भूषिता सर्वैः स्वयं तद्गृहमाययौ ३२।
दृष्ट्वा तथाविधं शक्रं सर्वदेवाधिपं प्रभुम् ।
भृशं चुकोप पौलोमी प्राहेति च सुलक्षणा ३३।
शच्युवाच-
देव किं कुरुषे कांत त्वं समस्तसुराधिप ।

मम दासीस्वरूपायै ददासि स्वर्णवीटिकाम् ३४।
स्पृशंति त्रिदशाः सर्वे शिरसा चरणौ तव ।
त्वं कथं पद्मगन्धाया दास्याः पादतले प्रभोः ३५।
याचितश्च सुगन्धित्वाङ्गंगः स्यानचतद्यशः ।
सुंदरी कोटिभर्त्ता त्वं समस्तरसवित्प्रभो ३६।
कथमेवंविधं कर्म करोष्यत्यंतकुत्सितम् ।

निर्गुणे पद्मगन्धेहे दासिदूरं परिव्रज ३७।
त्वमीश्वरी च पर्यंके शक्रः पादतले तव ।
व्यास उवाच-
तया निर्भर्त्सिता साध्वी पौलोम्या बहुधा ततः ३८।
उवाच पद्मगन्धा सा क्रोधादिति वरांगना ।
पद्मगंधोवाच-
गुणं च मम दोषं च स्वयं स्वाम्येव वेत्ति वै ३९।
केनाधिकारेणागत्य त्वं मां निंदसि निर्गुणे ।
अन्ये नेत्रद्वयेनापि पश्यंति गुणदोषकौ ४०।
सहस्रनेत्रैरप्येष न पश्येत्किं दुराशये ।
यथा दोषो हि लोकानां प्रचरेन्न गुणं तथा ४१।
आदौ कलंकश्चन्द्रस्य दृश्यते गुणवज्जनैः ।
अनर्थभाषिणी क्रूरा कुमूर्त्तिर्गुणवर्जिता ४२।
यदाहं नास्मि गुणिनी भजतु त्वां तदा पतिः ।
व्यास उवाच-

इत्युक्त्वा पद्मगंधा सा क्रोधात्कोकनदेक्षणा ४३।
उत्तस्थौ स्वर्णपर्यङ्कात्कुर्वंती करुणं महत् ।
इन्द्र उवाच-
प्रिये प्राणेश्वरि श्रेष्ठे मां विहाय क्व गच्छसि ४४।
मया किमपराद्धं ते मम तद्वद सुंदरि ।
कांते दासोऽस्म्यहं नूनं दासकर्म करोमि ते ४५।
दासपत्नी भवेद्दासी वाक्यं त्वं न शृणोषि कम् ।
समुत्थाय ततः शक्रस्तन्मोहाकुलमानसः ४६।
अंके निवेशयामास भूयस्तां वरसुंदरीम् ।
शच्युवाच-
क्रौंचित्वज्जीवनं धन्यं व्यर्थं मज्जीवनं ध्रुवम् ४७।
त्वं स्वामिसुभगा नित्यं दुर्भगाहं वरांगना ।
यावत्पुण्यक्षयं क्रौंचि तत्पुण्यं यास्यते क्षयम् ४८।
क्रौंचवंशसमुत्पन्ना दुःखंभूयोऽपि भोक्ष्यसि ।
देवेन्द्रेणसमं तावत्कुरु केलि यथासुखम् ४९।

कियद्भिर्दिवसैः क्रौंचि न भवेत्तव निर्गुणे ।
अत्यद्भुतं वचस्तस्याः पद्मगन्धा निशम्य सा ५० 7.8.50।

द्वन्द्वभावं परित्यज्य प्रणम्योवाच तां सतीम् ।
पद्मगंधोवाच-
पुलोमजे वरारोहे चित्रमेतत्त्वयोदितम् ५१।
क्रौंची कथमहं ब्रूहि श्रोतुमिच्छामि यत्नतः ।
काहं कुत्रस्थिता चापि कथमत्रागता सती ५२।
कालैः कियद्भिर्मत्पुण्यं क्षीणत्वं प्रतियास्यति ।
शच्युवाच-
पद्मगन्धे पुरा त्वं हि क्रौंची पक्षिसमुद्भवा ५३।
अमेध्यमामिषं कीटान्भक्षयंती क्षितौ स्थिता ।
न्यग्रोधतरुरेकोऽस्ति गङ्गातीरे मनोरमे ५४।
तत्र नीडं विनिर्माय भवत्या वसतिः कृता ।
एकदा कृष्णसर्पेण तस्मिन्न्यग्रोधपादपे ५५।
नीडं प्रविश्य दष्टा त्वं सहसा पंचतां गता ।

क्रव्याणि तव सर्वाणि स सर्पो भक्षयत्क्रुधा ५६।
स्थितानि तत्रैवास्थीनि निर्मांसानि वरानने ।
कदाचित्पवनैर्भद्रे महद्भिः स च पातितः ५७।
भग्नः पपात गङ्गायां समूलोऽपि वरांगने ।
गङ्गायां पतिते तस्मिन्न्यग्रोधे धरणीरुहे ५८।
गङ्गाजलैः प्लावितानि तान्यस्थीनि तवोत्तमे ।
यावदस्थीनि गङ्गायां तावत्तिष्ठंति तानि च ५९।
तावत्त्वं स्वामिसुभगा भविष्यसि सदैव हि ।
इति ते कथितं सर्वं पद्मगंधे मयाधुना ६०।
येन पुण्यप्रभावेण शक्रोऽपि वशगस्तव ।
धन्या तु जाह्नवी देवी क्रौंची यस्याः प्रसादतः ६१।
त्वमस्पृश्यासि चाण्डालैरंकेस्वपिषि वज्रिणः ।
तेनापमानिता साध्वी शक्रेणापि पुलोमजा ६२।
परिम्लानमुखांभोजा सा जगाम यथागता ।
शक्रांक एव सा तस्थौ पद्मगन्धा वरांगना ६३।

तद्वाक्यं हृदये तस्या जागरूकमिवस्थितम् ।
अथैकदा सुराधीशः सुप्रीतस्तद्भणैर्द्विज ६४।
वरं वरय सुश्रोणि स्वयं तामित्युवाच ह ।
पद्मगंधोवाच ।
त्वं सर्वदेवताधीशो नारीकोटिपतिस्थता ६५।
तथाप्यसि ममाधीनः स्वामिन्किमपरैर्वरैः ।
तथापि त्वं वरं दित्सुर्यदा नूनं सुरोत्तम ६६।
कर्मणा मनसा वाचा प्रतिज्ञां कुरु मत्पुरः ।
इंद्र उवाच-
जीवितं च धनं चैव राज्यं चैव परिच्छदम् ६७।

आज्ञापय किमेतद्वै तुभ्यं दास्यामि सुंदरि ।
सत्यं सत्यं पुनः सत्यं संदेहो नात्र विद्यते ६८।
यदीच्छसि मृगीनेत्रे तत्ते दास्याम्यहं ध्रुवम् ।
पद्मगंधोवाच-
नूनमेव प्रसन्नोऽसि यदि त्वं त्रिदशेश्वर ६९।

जन्म मे हस्तियोनौ च भूयो देहीति मे वरम् ।
इंद्र उवाच-
कृतप्रतिज्ञः सुश्रोणि वरं तेऽहं ददामि वै ७०।
किंतु दुःखानि यातानि बहुनि हृदये मम ।
त्वामदृष्ट्वा वरारोहे प्रीतिर्न प्राप्यते क्षणम् ७१।
कथं ते चिरविच्छेदं सोढुं शक्नोमि दुःसहम् ।
यदा मय्यनुकंपास्ति तव पीनपयोधरे ७२।
तदा कियद्दिनं तिष्ठ मया सह वराङ्गने ।
ततो देवाधिराजस्य वदंती बहुसंपदम् ७३।
वर्षाणामयुतं तस्थौ सा देवनिलये सती ।
पद्मगन्धोवाच-
आज्ञां देहि सुराधीश साधितुं सुमनोरथम् ७४।
व्रजाम्यहं कर्मभूमिं वंदे पादद्वयं तव ।
इन्द्र उवाच-
त्वत्प्रेमसिंधुमानेन मया चन्द्रनिभानने ७५।

स्थित्वा कतिदिनं पश्चाद्गमिष्यसि यथासुखम् ।
ततस्तुकौतुकागारे तेन सार्द्धमहर्निशम् ७६।
क्रीडंती पद्मगंधा सा तस्थौ वर्षायुतत्रयम् ।
सुराधीशं ततः सेति तदा प्राह मुदान्विता ७७।
आदेशं कुरु गच्छामि पृथिवीं प्रति संप्रति ।
इंद्र उवाच-
जाड्यं जहीहि सुश्रोणि तिष्ठात्रैव मया सह ७८।
त्वां त्यक्तुं न हि शक्नोमि प्राणेभ्योऽपि गरीयसीम् ।
पद्मगन्धोवाच-
पुण्यक्षये सुराधीश यदा यास्याम्यहं भुवि ७९।
तदा चिरं ते विच्छेदो भविष्यति मया सह ।
यद्विच्छेदे मया नाथ पुनर्गंतुं भुवं प्रति ८०।
इच्छाम्यहं पुनर्द्यौश्च पुण्योपार्जनहेतवे ।
कर्मभूमिमहं गत्वा येनोपायेन वासव ८१।
तत्करिष्यामि विच्छेदः कदाचित्स्यात्त्वया न मे ।

इन्द्र उवाच-
भद्रे त्वया यदा नूनं कर्मेदं कर्तुमिच्छितम् ८२।
तदा गच्छ पुनः शीघ्रमागमिष्यसि सुंदरि ।

सह नेत्राद्धि विगलद्बाष्पसिक्ततनुस्ततः ८३।
दोर्भ्यामालिङ्ग्य तां शक्रो गच्छेत्याह प्रिये वदन् ।
तदादेशात्ततः साध्वी कर्मभूमिं समागता ८४।
जाता च हस्तिनी योनौ भूत्वा जातिस्मरा द्विज ।
स्मरंती निजवृत्तांतं सा कियद्भिर्दिनैस्ततः ८५।
जगाम जाह्नवीतीरं हस्तियोनिसु संभवा ।
गङ्गायां स्नानमासाद्य गङ्गाकर्दमभूषिता ८६।
गंगागंगेति जल्पंती ह्रदं निम्नं विवेश सा ।
तस्मिन्गंगाह्रदे गत्वा हस्तिनी पर्वताकृतिः ८७।
निजां जातिं स्मरंती सा जगाम पंचतां पुनः ।
तस्याः साहसमालोक्य हस्तिनीं सर्वदेवताः ८८।
ववर्षुः पारिजाताद्यैः कुसुमैरुत्तमैर्मुदा ।

तामानेतुं ततः शक्रः सर्वदेवगणैर्वृतः ८९।
वेगात्तच्चिरविच्छेदात्कृष्णांगीं सुमना ययौ ।
पुष्पकेतां समालोक्य दिव्यदेहां सुराधिपः ९०।
कथयन्निजदुःखानि निजावासं जगाम ह ।
पुलोमजा च रंभा च प्रम्लोचा चोर्वशी तथा ९१।
सुंदर्योऽन्याश्च युवतीस्तस्यास्त्यक्त्वा मुदा गताः ।
शक्रस्य हृदयोत्साहं तन्वंती सा वरांगना ९२।
पुरंदरपुरे तस्थौ सुभगा प्रीतिवल्लभा ।
यस्यास्तिष्ठंति गङ्गायां यावदस्थीनि जैमिने ९३।
कुलकोटिशतं तावत्तस्थावास सुरालये ।
राजानो दिविराज्येषु ये ये भूतास्तपोबलात् ९४।
तेषांतेषां स्नेहभूमिर्भवत्यमरसुंदरी ।
गंगास्थिमज्जनादेव जैमिने फलमीदृशम् ९५।
गंगायां त्यजतो देहं फलं वक्तुं न शक्यते ।
मृतं शरीरं गंगायां यावदस्थीनि जैमिने ९६।

कल्पकोटिशतं तावत्तस्या वासः सुरालये ।
मृतं शरीरं गंगायां स्रोतोभिश्चलितं द्विज ९७।
दृश्यते देहिनस्तस्य तत्फलं शृणु जैमिने ।
स्वर्गे देवांगना त्रस्तचारुचामरवायुभिः ९८।
वीजितः स्वर्णपर्यंके सुप्तस्तिष्ठति कौतुकी ।
जाह्नवीसैकते यस्य शरीरं दृश्यते मृतम् ९९।
दिवाकरकरैस्तप्तं कुलं तस्य वदाम्यहम् ।
सुगन्धैश्चंदनैर्दिव्यैर्लिप्तसर्वकलेवरः १०० 7.8.100।
दिव्याङ्गनाभिः सहितो दिवि क्रीडतिसर्वदा ।
काकैर्गृध्रैश्च कंकैश्च शकुंतैर्भीष्ममातरि १०१।
वपुर्विदलितं यस्य दृश्यते तत्फलं शृणु ।

दिवि दिव्यांगनापीनप्रोत्तुङ्गरुचिरस्तनैः १०२।
श्लिष्टवक्षाश्च पर्यंके निद्राति नित्यमेव सः ।
पिपीलिकाभिः कीटैश्च मक्षिकाभिश्च वेष्टितः १०३।
गंगायां यस्य दृश्यंते अस्थीनि पतितानि च ।

तस्याक्षयं फलं विप्र वदतो मे निशामय १०४।
प्रणमत्त्रिदशव्यूह शिरोमुकुटभूषणैः ।
हतपादरजाः स्वर्गे स च शक्रायते चिरम् १०५।
अनिच्छयापि गङ्गायां यद्देहपतनं भवेत् ।
स विमुक्तोऽखिलैः पापैर्नरो नारायणो भवेत् १०६।
यस्यांगाराश्च दृश्यंते गङ्गायां चलिता जलैः ।
अङ्गारसङ्ख्यया स्वर्गे तिष्ठेत्कल्पशताधिकम् १०७।
सर्वेषामेव पुण्यानां कदाचित्क्षयमीक्षते ।
गङ्गायां पतिते देहे भवेत्पुण्यक्षयो न हि १०८।
बहुनात्र किमुक्तेन निश्चितं कथ्यतेऽधुना ।
गङ्गायां त्यक्तदेहस्य महिमा ज्ञायते नहि १०९।
विषमदुरितराशीनाशि गाङ्गं नरो यः स्पृशति भुवि कदाचिद्भावुको भक्तिभावैः ।
जगदुदधिजलं विलंघ्य घोरं व्रजति स पारमपारतुष्टि नावा ११०।
इति श्रीपद्मपुराणे क्रियायोगसारे गङ्गामाहात्म्येऽष्टमोऽध्यायः ८ ।

Roman transliteration

vyāsa uvāca-
punarvakṣyāmi viprendra gaṅgāmāhātmyamuttamam |
gaṅgākathāsudhāpānaṃ kuru muktiṃ yadīcchasi 1|
dānaṃ dattaṃ tena sarvaṃ tena sarve makhāḥ kṛtāḥ |
tena prapūjito viṣṇuryadbhaktirbhīṣma mātari 2|
gaṅgāyāṃ dharmakarmāṇi kriyaṃte yāni kāni ca |
akṣayāni bhavaṃtyasya tāni sarvāṇi jaimine 3|
vahaṃtaṃ jalamālokya gāṅgeyāni jalāni yaḥ |
bhaktyā gacchetsamutthāya so'śvamedhasahasrakṛt 4|
gaṅgājaleṣvāgateṣu yo no tiṣṭhati bhaktitaḥ |
paśutā śāśvatī tasya janmajanmani jaimine 5|
gāṅgeyaṃ jalamāsādya yo na gṛhṇāti bhaktitaḥ |
janmakoṭyarjitaṃ puṇyaṃ kṣaṇādeva tu naśyati 6|
gaṅgātīraṃ jigamiṣuṃ yastu vārayate dvija |
sa koṭikulasaṃyukto rauravaṃ narakaṃ vrajet 7|

mūtraṃ vātha purīṣaṃ vā gaṃgātīre karoti yaḥ |
na dṛṣṭā niṣkṛtistasya kalpakoṭiśatairapi 8|
śleṣmāṇaṃ vāpi niṣṭhīvaṃ dūṣikāṃ vāśru vā malam |
gaṃgātīre tyajedyastu sa nūnaṃ nārakī bhavet 9|
ucchiṣṭaṃ kaphakaṃ caiva gaṅgāgarbhe ca yastyajet |
sa yāti narakaṃ ghoraṃ brahmahatyāṃ ca viṃdati 10|
gaṅgārodhasi yaḥ pāpaṃ kurute mūḍhadhīrnaraḥ |
tadakṣaya bhavennūnaṃ nānyatīrtheṣu śāmyati 11|

anyatīrthe kṛtaṃ pāpaṃ gaṅgāyāṃ ca vinaśyati |
gaṅgāyāṃ yatkṛtaṃ pāpaṃ tatkutrāpi na śāmyate 12|
tasmātpāpaṃ na kartavyaṃ gaṅgāyāṃ śāstrakovidaiḥ |
karmaṇā manasā vācā kartavyo dharmasaṃgrahaḥ 13|
na te deśā na te śailā na ca tāni vanāni ca |
pāpavidhvaṃsinī yatra na tiṣṭhetsuranimnagā 14|
gaṅgātīraṃ parityajya muhūrtamapi jaimine |

na ca sthātavyamanyatra yadi kāryaśatānyapi 15|
bhikṣānnamapi bhuktvā ca sthātavyaṃ jāhnavītaṭe |
na cānyatra kṣaṇamapi prāpya bhūpālatāmapi 16|
saṃtyajya dehaṃ gaṅgāyāṃ brahmahāpi vimucyate |
anyatra muktaye na syādaśvamedhasahasrakṛt 17|
gaṅgātīre vasanyastu haripūjāparo bhavet |
janmajanmāṃtare yena kadācinnārcito hariḥ 18|
bhaktirbhavati naitasya gaṅgāyāṃ lokamātari |
śrūyatāṃ mānavāḥ sarve bhūyobhūyo bravīmyaham 19|
snānaṃ vidhāya gaṅgāyāṃ gamyatāṃ paramaṃ padam |
mṛtyukāle bhajedyastu gaṅgāgaṅgeti mānavaḥ 20|
vimuktaḥpātakaiḥ sarvairdivi devayugāyutam |
yasya gaṅgākathārambho mṛtyukāle bhaveddvija 21|
sa gacchedviṣṇubhavanaṃ galitākhila kalmaṣaḥ |
yastu smarati vai prājño mṛtyukāle dvijottama 22|

gaṅgeti muktidaṃ nāma tasya tuṣṭo bhaveddhariḥ |
mṛtyukāle bhavedyastu gaṅgāmṛtpuṇḍramuttamam 23|
gaṅgāsnāyinamālokya tyajedyastu kalevaram |
śmaśāne'pi dvijaśreṣṭha sa gaṅgāmaraṇaṃ labhet 24|
tiṣṭhaṃtyasthīni gaṅgāyāṃ yāvatkālaṃ śarīriṇaḥ |
tāvatkalpasahasrāṇi viṣṇuloke mahīyate 25|
yasya majjanti gaṅgāyāṃ bhasmāsthīni nakhāni ca |
śiroruhāṇyapi prājñaḥ sa viṣṇorbhuvanaṃ vaset 26|
sthiteṣvasthiṣu gaṅgāyāṃ yatkarma labhate naraḥ |
bravīmi tatphalaṃ sarvaṃ śṛṇu nānyamanā dvija 27|
ekadā bhagavāñchakro nānālaṃkārabhūṣitaḥ |
krīḍāgṛhaṃ yayau kāmī yuvatyā padmagaṃdhayā 28|
padmagaṃdhā rasajñā sā saṃprāpta navayauvanā |
nānārasapradānena cakāra surasaṃ prati 29|
sapatnyāḥ svarṇaparyaṃke tasyāḥ śiśumṛgīdṛśaḥ |

prītaḥ pādatale jiṣṇuruvāsa smaramohitaḥ 30|
atha tasyai svayaṃ śakro nirmāya svarṇavīṭikām |
dadāti paramaprītastadguṇākṛṣṭamānasaḥ 31|
etasminneva kāle tu paulomī varasundarī |
bhūṣaṇairbhūṣitā sarvaiḥ svayaṃ tadgṛhamāyayau 32|
dṛṣṭvā tathāvidhaṃ śakraṃ sarvadevādhipaṃ prabhum |
bhṛśaṃ cukopa paulomī prāheti ca sulakṣaṇā 33|
śacyuvāca-
deva kiṃ kuruṣe kāṃta tvaṃ samastasurādhipa |
mama dāsīsvarūpāyai dadāsi svarṇavīṭikām 34|
spṛśaṃti tridaśāḥ sarve śirasā caraṇau tava |
tvaṃ kathaṃ padmagandhāyā dāsyāḥ pādatale prabhoḥ 35|
yācitaśca sugandhitvādbhṛṃgaḥ syānacatadyaśaḥ |

suṃdarī koṭibharttā tvaṃ samastarasavitprabho 36|
kathamevaṃvidhaṃ karma karoṣyatyaṃtakutsitam |

nirguṇe padmagandhehe dāsidūraṃ parivraja 37|
tvamīśvarī ca paryaṃke śakraḥ pādatale tava |
vyāsa uvāca-
tayā nirbhartsitā sādhvī paulomyā bahudhā tataḥ 38|
uvāca padmagandhā sā krodhāditi varāṃganā |
padmagaṃdhovāca-
guṇaṃ ca mama doṣaṃ ca svayaṃ svāmyeva vetti vai 39|
kenādhikāreṇāgatya tvaṃ māṃ niṃdasi nirguṇe |
anye netradvayenāpi paśyaṃti guṇadoṣakau 40|
sahasranetrairapyeṣa na paśyetkiṃ durāśaye |
yathā doṣo hi lokānāṃ pracarenna guṇaṃ tathā 41|
ādau kalaṃkaścandrasya dṛśyate guṇavajjanaiḥ |
anarthabhāṣiṇī krūrā kumūrttirguṇavarjitā 42|
yadāhaṃ nāsmi guṇinī bhajatu tvāṃ tadā patiḥ |
vyāsa uvāca-

ityuktvā padmagaṃdhā sā krodhātkokanadekṣaṇā 43|
uttasthau svarṇaparyaṅkātkurvaṃtī karuṇaṃ mahat |
indra uvāca-
priye prāṇeśvari śreṣṭhe māṃ vihāya kva gacchasi 44|
mayā kimaparāddhaṃ te mama tadvada suṃdari |
kāṃte dāso'smyahaṃ nūnaṃ dāsakarma karomi te 45|
dāsapatnī bhaveddāsī vākyaṃ tvaṃ na śṛṇoṣi kam |
samutthāya tataḥ śakrastanmohākulamānasaḥ 46|
aṃke niveśayāmāsa bhūyastāṃ varasuṃdarīm |
śacyuvāca-
krauṃcitvajjīvanaṃ dhanyaṃ vyarthaṃ majjīvanaṃ dhruvam 47|
tvaṃ svāmisubhagā nityaṃ durbhagāhaṃ varāṃganā |
yāvatpuṇyakṣayaṃ krauṃci tatpuṇyaṃ yāsyate kṣayam 48|
krauṃcavaṃśasamutpannā duḥkhaṃbhūyo'pi bhokṣyasi |
devendreṇasamaṃ tāvatkuru keli yathāsukham 49|

kiyadbhirdivasaiḥ krauṃci na bhavettava nirguṇe |
atyadbhutaṃ vacastasyāḥ padmagandhā niśamya sā 50 7.8.50|
dvandvabhāvaṃ parityajya praṇamyovāca tāṃ satīm |
padmagaṃdhovāca-
pulomaje varārohe citrametattvayoditam 51|
krauṃcī kathamahaṃ brūhi śrotumicchāmi yatnataḥ |
kāhaṃ kutrasthitā cāpi kathamatrāgatā satī 52|
kālaiḥ kiyadbhirmatpuṇyaṃ kṣīṇatvaṃ pratiyāsyati |
śacyuvāca-
padmagandhe purā tvaṃ hi krauṃcī pakṣisamudbhavā 53|
amedhyamāmiṣaṃ kīṭānbhakṣayaṃtī kṣitau sthitā |
nyagrodhatarureko'sti gaṅgātīre manorame 54|
tatra nīḍaṃ vinirmāya bhavatyā vasatiḥ kṛtā |
ekadā kṛṣṇasarpeṇa tasminnyagrodhapādape 55|
nīḍaṃ praviśya daṣṭā tvaṃ sahasā paṃcatāṃ gatā |

kravyāṇi tava sarvāṇi sa sarpo bhakṣayatkrudhā 56|
sthitāni tatraivāsthīni nirmāṃsāni varānane |

kadācitpavanairbhadre mahadbhiḥ sa ca pātitaḥ 57|
bhagnaḥ papāta gaṅgāyāṃ samūlo'pi varāṃgane |
gaṅgāyāṃ patite tasminnyagrodhe dharaṇīruhe 58|
gaṅgājalaiḥ plāvitāni tānyasthīni tavottame |
yāvadasthīni gaṅgāyāṃ tāvattiṣṭhaṃti tāni ca 59|
tāvattvaṃ svāmisubhagā bhaviṣyasi sadaiva hi |
iti te kathitaṃ sarvaṃ padmagaṃdhe mayādhunā 60|
yena puṇyaprabhāveṇa śakro'pi vaśagastava |
dhanyā tu jāhnavī devī krauṃcī yasyāḥ prasādataḥ 61|
tvamasprśyāsi cāṇḍālairaṃkesvapiṣi vajriṇaḥ |
tenāpamānitā sādhvī śakreṇāpi pulomajā 62|
parimlānamukhāṃbhojā sā jagāma yathāgatā |
śakrāṃka eva sā tasthau padmagandhā varāṃganā 63|

tadvākyaṃ hṛdaye tasyā jāgarūkamivasthitam |
athaikadā surādhīśaḥ suprītastadguṇairdvija 64|
varaṃ varaya suśroṇi svayaṃ tāmityuvāca ha |
padmagaṃdhovāca |
tvaṃ sarvadevatādhīśo nārīkoṭipatisthatā 65|
tathāpyasi mamādhīnaḥ svāminkimaparairvaraiḥ |
tathāpi tvaṃ varaṃ ditsuryadā nūnaṃ surottama 66|
karmaṇā manasā vācā pratijñāṃ kuru matpuraḥ |
iṃdra uvāca-
jīvitaṃ ca dhanaṃ caiva rājyaṃ caiva paricchadam 67|
ājñāpaya kimetadvai tubhyaṃ dāsyāmi suṃdari |
satyaṃ satyaṃ punaḥ satyaṃ saṃdeho nātra vidyate 68|
yadīcchasi mṛgīnetre tatte dāsyāmyahaṃ dhruvam |
padmagaṃdhovāca-
nūnameva prasanno'si yadi tvaṃ tridaśeśvara 69|

janma me hastiyonau ca bhūyo dehīti me varam |
iṃdra uvāca-
kṛtapratijñaḥ suśroṇi varaṃ te'haṃ dadāmi vai 70|
kiṃtu duḥkhāni yātāni bahūni hṛdaye mama |
tvāmadṛṣṭvā varārohe prītirna prāpyate kṣaṇam 71|
kathaṃ te ciravicchedaṃ soḍhuṃ śaknomi duḥsaham |
yadā mayyanukaṃpāsti tava pīnapayodhare 72|
tadā kiyaddinaṃ tiṣṭha mayā saha varāṅgane |
tato devādhirājasya vadaṃtī bahusaṃpadam 73|
varṣāṇāmayutaṃ tasthau sā devanilaye satī |
padmagandhovāca-
ājñāṃ dehi surādhīśa sādhituṃ sumanoratham 74|
vrajāmyahaṃ karmabhūmiṃ vaṃde pādadvayaṃ tava |
indra uvāca-
tvatpremasiṃdhumānena mayā candranibhānane 75|

sthitvā katidinaṃ paścādgamiṣyasi yathāsukham |
tatastukautukāgāre tena sārddhamaharniśam 76|
krīḍaṃtī padmagaṃdhā sā tasthau varṣāyutatrayam |
surādhīśaṃ tataḥ seti tadā prāha mudānvitā 77|
ādeśaṃ kuru gacchāmi pṛthivīṃ prati saṃprati |
iṃdra uvāca-
jāḍyaṃ jahīhi suśroṇi tiṣṭhātraiva mayā saha 78|

tvāṃ tyaktuṃ na hi śaknomi prāṇebhyo'pi garīyasīm |
padmagandhovāca-
puṇyakṣaye surādhīśa yadā yāsyāmyahaṃ bhuvi 79|
tadā ciraṃ te vicchedo bhaviṣyati mayā saha |
yadvicchede mayā nātha punargaṃtuṃ bhuvaṃ prati 80|
icchāmyahaṃ punardyauśca puṇyopārjanahetave |
karmabhūmimahaṃ gatvā yenopāyena vāsava 81|
tatkariṣyāmi vicchedaḥ kadācitsyāttvayā na me |

indra uvāca-
bhadre tvayā yadā nūnaṃ karmedaṃ kartumicchitam 82|
tadā gaccha punaḥ śīghramāgamiṣyasi suṃdari |
saha netrāddhi vigaladvāṣpasiktatanustataḥ 83|
dorbhyāmāliṅgya tāṃ śakro gacchetyāha priye vadan |
tadādeśāttataḥ sādhvī karmabhūmiṃ samāgatā 84|
jātā ca hastinī yonau bhūtvā jātismarā dvija |
smaraṃtī nijavṛttāṃtaṃ sā kiyadbhirdinaistataḥ 85|
jagāma jāhnavītīraṃ hastiyonisu saṃbhavā |
gaṅgāyāṃ snānamāsādya gaṅgākardamabhūṣitā 86|
gaṃgāgaṃgeti jalpaṃtī hradaṃ nimnaṃ viveśa sā |
tasmingaṃgāhrade gatvā hastinī parvatākṛtiḥ 87|
nijāṃ jātiṃ smaraṃtī sā jagāma paṃcatāṃ punaḥ |
tasyāḥ sāhasamālokya hastinīṃ sarvadevatāḥ 88|
vavarṣuḥ pārijātādyaiḥ kusumairuttamairmudā |

tāmānetuṃ tataḥ śakraḥ sarvadevagaṇairvṛtaḥ 89|
vegāttaciravicchedātkṛṣṇāṃgīṃ sumanā yayau |
puṣpaketāṃ samālokya divyadehāṃ surādhipaḥ 90|
kathayannijaduḥkhāni nijāvāsaṃ jagāma ha |
pulomajā ca raṃbhā ca pramlocā corvaśī tathā 91|
suṃdaryo'nyāśca yuvatīstasyāstyaktvā mudā gatāḥ |
śakrasya hṛdayotsāhaṃ tanvaṃtī sā varāṃganā 92|
puraṃdarapure tasthau subhagā prītivallabhā |
yasyāstiṣṭhaṃti gaṅgāyāṃ yāvadasthīni jaimine 93|
kulakoṭiśataṃ tāvattasthāvāsa surālaye |
rājāno divirājyeṣu ye ye bhūtāstapobalāt 94|
teṣāṃteṣāṃ snehabhūmirbhavatyamarasuṃdarī |
gaṃgāsthimajjanādeva jaimine phalamīdṛśam 95|
gaṃgāyāṃ tyajato dehaṃ phalaṃ vaktuṃ na śakyate |
mṛtaṃ śarīraṃ gaṃgāyāṃ yāvadasthīni jaimine 96|

kalpakoṭiśataṃ tāvattasyā vāsaḥ surālaye |
mṛtaṃ śarīraṃ gaṃgāyāṃ srotobhiścalitaṃ dvija 97|
dṛśyate dehinastasya tatphalaṃ śṛṇu jaimine |
svarge devāṃganā trastacārucāmaravāyubhiḥ 98|
vījitaḥ svarṇaparyaṃke suptastiṣṭhati kautukī |
jāhnavīsaikate yasya śarīraṃ dṛśyate mṛtam 99|
divākarakaraistaptaṃ kulaṃ tasya vadāmyaham |
sugandhaiścaṃdanairdivyairliptasarvakalevaraḥ 100 7.8.100|
divyāṅganābhiḥ sahito divi krīḍatisarvadā |
kākairgṛdhraiśca kaṃkaiśca śakuṃtairbhīṣmamātari 101|
vapurvidalitaṃ yasya dṛśyate tatphalaṃ śṛṇu |
divi divyāṃganāpīnaprottuṅgarucirastanaiḥ 102|

śliṣṭavakṣāśca paryaṃke nidrāti nityameva saḥ |
pipīlikābhiḥ kīṭaiśca makṣikābhiśca veṣṭitaḥ 103|
gaṃgāyāṃ yasya dṛśyaṃte asthīni patitāni ca |

tasyākṣayaṃ phalaṃ vipra vadato me niśāmaya 104|
praṇamattridaśavyūha śiromukuṭabhūṣaṇaiḥ |
hatapādarajāḥ svarge sa ca śakrāyate ciram 105|
anicchayāpi gaṅgāyāṃ yaddehapatanaṃ bhavet |
sa vimukto'khilaiḥ pāpairnaro nārāyaṇo bhavet 106|
yasyāṃgāraśca dṛśyaṃte gaṅgāyāṃ calitā jalaiḥ |
aṅgārasaṅkhyayā svarge tiṣṭhetkalpaśatādhikam 107|
sarveṣāmeva puṇyānāṃ kadācitkṣayamīkṣate |
gaṅgāyāṃ patite dehe bhavetpuṇyakṣayo na hi 108|
bahunātra kimuktena niścitaṃ kathyate'dhunā |
gaṅgāyāṃ tyaktadehasya mahimā jñāyate nahi 109|
viṣamaduritarāśīnāśi gāṅgaṃ naro yaḥ spṛśati bhuvi kadācidbhāvuko bhaktibhāvaiḥ |
jagadudadhijalaṃ vilaṃghya ghoraṃ vrajati sa pāramapāratuṣṭi nāvā 110|
iti śrīpadmapurāṇe kriyāyogasāre gaṅgāmāhātmye'ṣṭamo'dhyāyaḥ 8 |

English translation

Vyāsa said :

1-6. O chief among brāhmaṇas , I shall again narrate the excellent greatness of Gaṅgā . If you desire liberation, drink the nectar in the form of an account of Gaṅgā. He who has-devotion for the mother of Bhīṣma , has given all gifts, has performed all sacrifices, and has worshipped Viṣṇu . O Jaimini , whatever religious rites are performed in Gaṅgā, all those become inexhaustible for him. Seeing flowing water he who gets up and goes to the water of Gaṅgā with devotion, is the performer of a thousand horse-sacrifices. He who does not show devotion (i.e. does not become devoted) when Gaṅgā-water has come (to him), will perpetually have beast-hood in every existence. The religious merit earned during crores of existences of him who, having come across the Gaṅgā-water, does not devoutly take it, perishes just in a moment.

7-10. He who stops one desiring to go to the bank of Gaṅgā, would, along with a crore (members of) his family, go to Raurava hell. The expiation for him who urinates or excretes on the bank of Gaṅgā is not seen even after hundreds of crores of kalpas . He who would drop phlegm, spittle, rheum, tears or dirt on the bank of Gaṅgā would be a resident of hell. He who would throw leavings of food and phlegm into Gaṅgā goes to a fearful hell, and gets (the sin of) the murder of a brāhmaṇa .

11-12. The sin which a foolish man commits on the bank of Gaṅgā, would indeed be perpetual and is not destroyed at (i.e. by visiting) other holy places. A sin committed at another holy place is destroyed in Gaṅgā; (but) the sin committed in Gaṅgā is destroyed nowhere.

13-14. Therefore, those who are proficient in the holy texts should not commit a sin in Gaṅgā. They should collect religious merit through (bodily) act, (act of) mind, and through words. They are not countries, they are not mountains, and they are also not the forests where the divine river, destroying sins, would not exist.

15-19. O Jaimini, even if one has (to carry out) a hundred (pieces of) work one should not stay at any other place even for a short while after leaving the bank of Gaṅgā. Even by eating begged food one

should stay at the bank of Gaṅgā, but not at other place, even for a moment, even after having obtained the status of a king. By casting his body in Gaṅgā even the killer of a brāhmaṇa is liberated. (But even) the performer of a thousand horse-sacrifices at any other place would not get liberation. He who would live on the bank of Gaṅgā and be devoted to Viṣṇu's worship (would obtain liberation). He who has never worshipped Viṣṇu in any former existence, would not have devotion for Gaṅgā, the mother of the world. O men, all of you listen. I am saying this repeatedly.

20-24 Having bathed in Gaṅgā, he would go to the highest position. That man who would worship Gaṅgā by repeating the name 'Gaṅgā, Gaṅgā', (would) freed from aU sins, (live) in heaven for a myriad divine ages. O brāhmaṇa, he who would start (narration of) the account of Gaṅgā at the time of his death, would, with all his sins dropped, go to the abode of Viṣṇu. O best brāhmaṇa, with the wise man who at the time of his death remembers the name 'Gaṅgā' giving liberation, Viṣṇu would be pleased. He who would, at the time of death, have a sectarian mark (on his forehead) of the Gaṅgā-clay (mṛtpuṇḍra), so also he who would cast his body after seeing him who bathes in Gaṅgā, would get (the fruit of) death in Gaṅgā even (if his death occurs) in a cremation ground, O brāhmaṇa.

25-26. As long as the bones of a man remain in Gaṅgā, he would, for thousands of kalpas, be honoured in Viṣṇu's heaven. That wise man whose ashes, bones, nails and hair lie dipped in Gaṅgā, would live in Viṣṇu's abode.

27-28. O brāhmaṇa, I shall tell (about) the fate a man has when his bones lie in Gaṅgā. I shall tell the entire fruit of it. Listen attentively. Once the lustful lord Indra , adorned with various ornaments, went along with a young woman Padmagandhā to the pleasure-house.

29-31. She who was called Padmagandhā, who had the prime of youth, contributed to great delight by giving him various pleasures. He, the conqueror, deluded by Cupid and being pleased, sat at the feet of that lady having eyes like those of a young deer, and seated on his wife's golden bed. Indra, being very much pleased and with his mind attracted by her virtues, himself prepared a tāmbūla and gave it to her.

32-33. Just at that time, very beautiful Paulomī , adorned with all ornaments, herself came to that (pleasure-)house. Paulomī, seeing lord Indra, the king of all gods, in that condition, was very angry; and she, of good marks, spoke thus:

Śacī said :

34-37a. O lord, O my husband, O king of all gods, what is this that you are doing? Giving a golden tāmbūla to one who is my maid! O lord, all gods touch your feet with their heads. Then how do you remain at the feet of Padmagandhā? A bee is solicited for its fragrance(?). It would not be its success(?). O lord, how do you, who are the lord of a crore of beautiful women, and who know all flavours, do such an extremely condemned act?

37b-38a. O you virtueless Padmagandhā, O you maid, go away. You, (as if you were) a goddess, are (lying) on the bed, and Indra is seated at your feet!

Vyāsa said :

38b-39a. Thus reproached in various ways by that Paulomī, that chaste woman of a beautiful body angrily spoke thus:

Padmagandhā said :

39b-43a. The lord himself knows my virtue and vice. O you virtueless one, with what authority are you, after coming (here), censuring me? Others see virtues and vices even with two eyes. O you wicked-minded one, would Indra not see with a thousand eyes, since the virtue of people is not propagated as (as quickly as) their fault? Virtuous people first see the spot on the moon. You are talking nonsense, are cruel, of a bad form, void of virtues. If I am not virtuous, then let your husband resort to you.

Vyāsa said :

43b-44a. Speaking like this, that lotus-eyed Padmagandhā, acting very pitiably, angrily got up from the golden bed.

Indra said :

44b-47a. O dear one, O mistress of my life, O greatest one, leaving me where are you going? Tell me, O beautiful lady, what offence have I committed against you. O dear one, I am your servant and will serve you as a servant. The wife of a servant would be a maid-servant. Do you not hear such words?

Then Indra, with his mind overcome by infatuation, got up. and again put that exquisitely beautiful woman on his lap.

Śacī said :

47b-51a. O female curlew, your life is good, (and) my life certainly fruitless. You are loved by the lord, and I, an excellent lady, am always disliked by him, till (your) religious merit (lasts). O female curlew, that religious merit will be exhausted. Being born in the family of curlew you will again suffer grief. Till then sport with the lord of gods as you please. O virtueless. female curlew, after a few days (the lord) would not be yours.

Having heard her very amazing words, that Padmagandhā,. giving up her antagonism, saluted that chaste lady (i.e. Śacī) and said to her:

Padmagandhā said :

51b-53a. O daughter of Puloman , O beautiful woman, what you have said is wonderful. Tell me how I am a female curlew. I desire to listen to it carefully. Who am I? Where did I stay? How have I, a chaste woman, come here? After how much time will my religious merit be exhausted?

Śacī said :

53b-60a. O Padmagandhā, formerly you were born of a curlew. You lived on the earth, eating impure flesh and insects. On the charming bank of Gaṅgā there was a fig tree. After building a nest on it, you lived there. Once a black serpent entered the hole on the fig tree and bit you. And you, a wicked one, suddenly died. The serpent angrily ate up all your flesh. O beautiful woman, all your fleshless bones remained there only. O good one, once the tree was hurled down by a strong wind. O beautiful one, being broken it fell into the Gaṅgā along with its roots. When that fig tree fell into Gaṅgā, your bones were submerged, O best lady. As long as those bones will remain in Gaṅgā, you will always be loved by

the lord.

60b-65a. O Padmagandhā, I have told you everything as to which. of your religious merits has placed (even) Indra under your thumb. Blessed is goddess Jāhnavī (i.e. Gaṅgā) due to whose favour, you, a female curlew, not touched even by cāṇḍālas , lie on the lap of Indra.

The daughter of Puloman, the chaste lady, being insulted even by Indra, with her lotus-face faded, went as she had come. That excellent woman Padmagandhā remained on Indra's lap only. Those words of her remained, as it were, wakeful in her heart. O brāhmaṇa, once the lord of gods very much pleased with her virtues, himself said to her: "O beautiful lady, ask for a boon."

Padmagandhā said :

65b-67a. You are the chief of all gods and the lord of crores of women. Yet, O lord, you are under my influence. (Then) what is the use of other boons? Yet, O best god, you who desire to grant (me) a boon (should) take a pledge before me with your (bodily) acts, mind and words.

Indra said :

67b-69a. O you beautiful lady, order me what I shall give you—(my) life, wealth, kingdom, clothes (or attendants). (What I promise) is true, (certainly) true, is repeatedly true. There is no doubt about it. O you fawn-eyed one, I shall certainly give you what you desire.

Padmagandhā said :

69b-70a. O lord of the three worlds, if you are indeed pleased with me, then give me the boon that I shall be born in the stock of elephant.

Indra said :

70b-74a. O beautiful lady, I who have given a promise, give you the boon. But many griefs have come to my heart. O beautiful lady, I do not get happiness if I do not see you even for a moment. Then how can I put up with the unbearable separation from you for a long time? O you of stout breasts, O you beautiful lady, if you have compassion for me, then stay with me for a few days (more).

Then enjoying the large wealth of the lord of the gods that chaste woman lived for a myriad of years in the house of the lord.

Padmagandhā said :

74b-75a. O lord of gods, give me an order to fulfil my desire. I (shall) go to the land of religious rites (i.e. Bhāratavarṣa). I salute the pair of your feet.

Indra said :

75b-76a. O you having a moon-like face, after living with me, having the measure of an ocean of love for you, for a few days, you will go as you please.

76b-78a. Then, that Padmagandhā, day and night sporting with him in the pleasure-house, lived there for three myriads of years. Then, she, full of joy, said to the lord of gods: “Give me an order. I (shall) now go to the earth.”

Indra said :

78b-79a. O you beautiful one, give up your apathy. Stay with me here only. I cannot abandon you; (you are) more important than (my own) life.

Padmagandhā said :

79b-82a. O lord of gods, when, on the exhaustion of my religious merit I shall go to the earth, then I shall have separation from you for a long time. On that separation, O lord, I, having gone to the earth, desire (to come back to) heaven. O Indra, having gone to the land of religious rites, I shall employ that means by which I shall never be separated from you.

Indra said :

82b-84. O good one, when you again desire to do this, then O beautiful one, you will again quickly come (here).

Then, with his body sprinkled by tears trickling from his eyes, he embraced her, and addressing her as “O dear one”, said: “You (can) go”. Then by his order the chaste woman came to the land of religious rites.

85-92a. O brāhmaṇa, she was born in the stock of female elephants and remembered her former birth. She who was wellborn in the stock of female elephants and remembered her account went, after a few days, to the bank of Gaṅgā. Bathing in Gaṅgā, and decorated with the mud from Gaṅgā, and uttering (the words) ‘Gaṅgā, Gaṅgā’, she entered a deep pool of water. That female elephant, of the form of a mountain, remembering her own birth, went into that pool of the Gaṅgā water, and died. Seeing her boldness, all deities gladly showered her with excellent flowers like pārijāta etc. To bring her, of a dark body, Indra, of a good mind, and surrounded by all hosts of gods, speedily went (to Gaṅgā) due to a long separation from her. Telling her, of a divine body, his own agonies (while) in the Puṣpaka (aeroplane) he went to his own abode, after gladly abandoning, for her sake, Śacī, Rambhā and Pramlocā and Urvaśī , that had come (there).

92b-95a. That excellent lady, increasing the happiness in the mind of Śakra , that fortunate one, dear (to Indra), stayed in the city of Indra as long as her bones remained in Gaṅgā, O Jaimini. A hundred crores (of the members of) her family lived in Indra’s abode for that period. That divine beauty became the object of the friendship of those who were kings of kingdoms in heaven due to the power of their austerities.

95b-97a. O Jaimini, such a fruit is had due to a bath in Gaṅgā. The fruit of (i.e. got by) him who casts his body in Gaṅgā cannot be described. O Jaimini, as long as the dead body and the bones remain in Gaṅgā, till that time, i.e. for a hundred crores of kalpas she resided in the abode of the god.

97b-99a. O Jaimini, listen to the fruit obtained by a man whose dead body is tossed in Gaṅgā by her currents: He, lying on a golden bed, and fanned with the breezes of charming chowries by divine ladies, becomes happy.

99b-1 04. I shall tell you about the abode of him whose dead body is seen on the sandy bank of Gaṅgā heated by the rays of the sun: With his entire body smeared with divine fragrant substances and sandal he always sports with divine damsels in heaven. Listen to the fruit obtained by him whose body is seen torn by crows, vultures, herons, and (other) birds in (Gaṅgā) the mother of Bhīṣma: He, with his chest embraced by the stout, high, charming breasts of divine damsels, always sleeps on a bed in heaven. O brāhmaṇa, listen to the inexhaustible fruit from me who am telling it, which he who (i.e. whose body) is surrounded by ants, insects and flies and whose bones are seen to have fallen in Gaṅgā, obtains.

105-110. He, with the dust-particles on his feet removed by the ornaments on their crowns and being saluted with their heads by the hosts of gods, behaves in heaven like Indrafor a long time. That man whose body falls into Gaṅgā even against his desire, is freed from all sins, and would become Viṣṇu. He whose charcoals (burnt parts of the body) are seen to be tossed by the water in Gaṅgā, would remain in heaven proportionately with the number of the charcoals for more than a hundred kalpas. Maybe all (kinds) of religious merit are exhausted. (But) when the body has fallen into Gaṅgā, the religious merit is never exhausted. What is the use of prolixity in this matter? The greatness of him who has cast his body in Gaṅgā is not (i.e. cannot be) known. That blessed man who, on the earth, sometime devoutly touches the water of Gaṅgā, destroying heaps of very strong sins, crosses the fearful ocean of the (mundane) world and goes to the (other) shore in a boat of boundless pleasure.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 9

The Greatness of Gaṅgā

Chapter 676 of 693 · 162 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
भूय एव गुरो ब्रूहि गङ्गामाहात्म्यमुत्तमम् ।
गङ्गाकथामृतं पातुं माधुर्यात्पुनरिष्यते १।
व्यास उवाच-
तदप्यहं ब्रवीमि त्वां गङ्गाभक्तो यतो भवान् ।
तौ पादौ सफलौ नृणां जाह्नवीतटगामिनौ २।
गङ्गाकल्लोलनिनदश्राविणौ श्रवणौ च तौ ।
सा जिह्वा या च जानाति स्वादुभेदं तदंभसः ३।
ते नेत्रे जाह्नवी चारुतरंगदर्शने च ते ।
तल्ललाटमिति प्रोक्तं गङ्गामृत्पुण्ड्रधारि यत् ४।
तौ हस्तौ जाह्नवी तीरे हरि पूजापरायणौ ।
शरीरं सफलं तच्च विमले जाह्नवी जले ५।
पतितं तद्द्विजश्रेष्ठ चतुर्वर्गफलप्रदम् ।
स्वर्गस्थाः पितरः सर्वे गच्छंतो जाह्नवीतटे ६।
संदृश्य हृष्टाः शंसंति वदंत इति जैमिने ।

तत्पुण्यं कृतमस्माभिः सद्गतिप्राप्तये पुरा ७।
भविष्यत्यक्षयं तच्च यतः पुत्रोऽयमीदृशः ।
अनेन गाङ्गैः सलिलैर्वयं संप्रति तर्पिताः ८।
यास्यामः परमं धाम दुर्ल्लभं यत्सुरैरपि ।
गङ्गायां यानि द्रव्याणि दास्यत्यस्माकमात्मजः ९।
अस्मभ्यं तानि सर्वाणि भविष्यंत्यक्षयाणि वै ।
नरकस्थाश्च पितरः सर्वदुःखसमन्विताः १०।
वदंतीति सुतं दृष्ट्वा गच्छंतं जाह्नवीतटम् ।
कृतानि यानि पापानि नरकक्लेशदानि वै ११।
यास्यंति संक्षयं तानि पुत्रस्यापि प्रसादतः ।
विमुक्ता नरकक्लेशैर्वयं सर्वे सुदुःसहैः १२।
अथ पुत्रप्रसादेन यास्यामः परमां गतिम् ।
यात्रां विधाय यो मर्त्यो गृहं मोहान्निवर्तते १३।
निराशाः पितरस्तस्य यांति सर्वे यथा गताः ।
आमिषं मैथुनं चैव दोलामश्वं गजं तथा १४।

उपानहं चातपत्रं गंगायात्रासु वर्जयेत् ।
अध्वश्रमोद्भवं दुःखं दुष्करं न हि मन्यते १५।
गृहे पद्मसुखं तत्र गङ्गास्नाने स्मरेन्न च ।
असत्यभाषणं चैव पाखंडसंगमेव च १६।
द्विर्भोजनं च कलहं गंगायात्रासु वर्जयेत् ।
परनिंदां च लोभं च गर्वं च क्रोधमत्सरौ १७।
अत्यंतहास्यशोकं च गंगायात्रासु वर्जयेत् ।
मंचसुप्तमिवात्मानं चिंतयेद्भूमिशायिनम् १८।
गंगानाम सुनामानि वदेद्वच्छञ्जनः पथि ।
माहात्म्यं जाह्नवी देव्याः सर्वपापप्रणाशनम् १९।
सुखदं मोक्षदं चैव कथयन्पथि गच्छति ।
गङ्गे देवि जगन्मातर्देहि संदर्शनं मम २०।
वचोभिः कोमलैरेभिः कुर्याच्छ्रमनिवारणम् ।
हा कथं सदनं त्यक्तमागतं वा कथं मया २१।
श्रमैरिति वदेद्यस्तु संपूर्णं तत्फलं नहि ।

क्व पर्यङ्कः क्व मे पत्नी क्व च मे च सुहृद्गृहम् २२।
स्वपामि प्रांतरे भूमौ कथं वाहं समागतः ।
धनधान्यादिवस्तूनां का गतिर्वा गृहे मम २३।
कियद्भिर्दिवसैर्भूयो गमिष्याम्यहमालयम् ।
इति चिंताकुला ये च पथि गच्छंति मानवाः २४।
गंगास्नानफलं तेषां संपूर्णं न भवेद्द्विज ।
गङ्गे गंतुं प्रतीतीरे यात्रेयं विहिता तव २५।
निर्विघ्नां सिद्धिमाप्नोमि त्वत्प्रसादात्सरिद्वरे ।
इमं मंत्रं समुच्चार्य यात्राकाले विशेषतः २६।
हर्षितो निलयाद्गच्छेद्विष्णवैः सह जैमिने ।
नातिवेगेन गंतव्यं न तथा च शनैः शनैः २७।
गङ्गायात्रासु कर्त्तव्यं नान्यत्कर्म विचक्षणैः ।
गंगातीरे प्रयागे तु वाणिज्यप्रमुखानि च २८।
कार्याणि कुरुते यस्तु तत्पुण्याद्धं विनश्यति ।
जन्मजन्मार्जितं पापं स्वल्पं वा यदि वा बहु २९।

गंगादेवीप्रसादेन सर्वं मे यास्यति क्षयम् ।
इत्युक्त्वा परमप्रीतः प्राज्ञो गङ्गातटं व्रजेत् ३०।
दृष्ट्वा च मातरं गङ्गामिमं मंत्रमुदीरयेत् ।
अद्य मे सफलं जन्म जीवितं च सुजीवितम् ३१।
साक्षाद्ब्रह्मस्वरूपां त्वामपश्यमिति चक्षुषा ।
देवि त्वद्दर्शनादेव महापातकिनो मम ३२।
विनष्टमभवत्पापं जन्मकोटिसमुद्भवम् ।
इत्युक्त्वा सकलं देहं निपात्य पृथिवीतले ३३।
प्रणमेज्जाह्नवीं देवीं भक्तिभावसमन्वितः ।

ततः स्रोतःसमीपे च बद्धाञ्जलिरिमं पुनः ३४।
पठेन्मंत्रं भक्तिभावैः सुप्रीतो द्विजसत्तम।
गंगे देवि जगद्धात्रि पादाभ्यां सलिलं तव ३५।
स्पृशामीत्यपराधं मे प्रसन्ना क्षंतुमर्हसि।
स्वर्गारोहणसोपानं त्वदीयमुदकं शुभे ३६।
अतः स्पृशामि पादाभ्यां गंगे देवि नमो नमः।

ततस्तु मस्तके धृत्वा गांगेयं वारि भक्तितः ३७।
स्नानार्थं प्रविशेत्स्रोतः प्राज्ञो गंगेति कीर्तयन्।
त्वत्कर्दमैरतिस्निग्धैः सर्वपापप्रणाशनैः ३८।
मया संलिप्यते गात्रं मातर्मे हर पातकम्।
गङ्गाकर्दमलिप्ताङ्गो गङ्गागङ्गेति कीर्तयन् ३९।
सर्वकल्मषनाशिन्यां गङ्गायां स्नानमाचरेत्।
भूयः पूर्वोक्तमन्त्रेण गृहीत्वा मृत्तिकां ततः ४०।
वक्ष्यमाणेन मन्त्रेण गृहीत्वा मृत्तिकां पुनः।
वक्ष्यमाणेन मंत्रेण भक्तितः स्नानमाचरेत् ४१।
ब्रह्मस्वरूपे हे गङ्गे स्नानमाचर्यते मया।
त्वदीये निर्मले तोये यथोक्तफलदा भव ४२।
ततो निजेच्छया विप्र गङ्गायां लोकमातरि।
स्नानं समाचरेत्प्राज्ञो गङ्गानारायणं स्मरन् ४३।
एवं स्नात्वा तु गङ्गायां गात्रं वस्त्रेण मार्जयेत्।
परिधेयांबरांबूनि गङ्गास्रोतसि न त्यजेत् ४४।

न दंतधावनं कुर्याद्गङ्गागर्भे विचक्षणः।
कुर्याच्चेन्मोहतः पुण्यं न गङ्गास्नानजं लभेत् ४५।
प्रभातेऽन्यत्र तां कृत्वा दंतकाष्ठादिकक्रियाम्।
रात्रिवासं परित्यज्य गङ्गायां स्नानमाचरेत् ४६।
बाह्यभूमिमगत्वा यो गङ्गायां स्नानमाचरेत्।
गङ्गास्नानफलं सोऽपि संपूर्णं च लभेन्नहि ४७।
स्नात्वा च गङ्गामृत्पुंड्रं स्थाने स्थाने नयेद्बुधः।
ततः स्थिरमनाः कुर्याद्विधिना तर्पणादिकम् ४८।
गाङ्गैरुदकैर्यस्तु कुरुते पितृतर्पणम्।
पितरस्तस्य तृप्यंति वर्षकोटिशतावधि ४९।
गङ्गायां कुरुते यस्तु पितृश्राद्धं द्विजोत्तम।
पितरस्तस्य तिष्ठंति संतुष्टास्त्रिदशालयम् ५० 7.9.50।
समाप्य स्नानकर्माणि गङ्गायां समुपोषितः।
दानं देवार्चनं चैव जयोऽन्याश्च क्रियास्तथा।
कृतास्तु यास्तु गङ्गायां क्षयस्तासां न विद्यते ५१।

समाप्य स्नानकर्माणि गंगायां समुपोषितः।
कृतपंचमहायज्ञो गंगापूजां समाचरेत् ५२।

गंगायाः प्रतिमां देव्याः श्रीविष्णोः प्रतिमां तथा ।
नालिकेरोदकैर्दिव्यैः स्नापयेद्भक्तितो बुधः ५३।
जाह्नवीप्रतिमाभावान्नालिकेरोदकानि वै ।
निक्षिपेज्जाह्नवीतोये जाह्नवीं हृदि संस्मरन् ५४।
दिव्यैर्गंधैश्च दीपैश्च घृतपूर्णसमुज्ज्वलैः ।
धूपैः सुवासितैश्चैव नानापुष्पमनोहरैः ५५।
नानाफलैः सुपक्वैश्च नैवेद्यैरुत्तमास्तथा ।
पाद्यार्घाचमनीयैश्च तांबूलैः खादिरान्वितैः ५६।
अन्यैरप्युपहारैश्च विशिष्टैर्निजभक्तितः ।
स्तवैर्नाना च नैवेद्यैर्गङ्गां विष्णुं च पूजयेत् ५७।
ततः संपूजितां देवीं विष्णुं च परमेश्वरम् ।
अंगप्रदक्षिणां कुर्याद्भक्त्या वारत्रयं बुधः ५८।
अथ स्थित्वा निराहारोऽपरेहनि सरिद्वरे ।

भोक्ष्यामि जह्नुतनये शरणं मे भवानघे ५९।
एवं संकल्प्य मतिमान्कर्मणा मनसा गिरा ।
रात्रौ जागरणं कुर्याज्जितनिद्रो ऽतिहर्षितः ६०।
अशक्त्या च द्विजश्रेष्ठ फलाहारो भवेदधः ।
अन्नमात्रं न भुंजीत न च कुर्याद्धि भोजनम् ६१।
प्रातर्गङ्गां च विष्णुं च पुनरभ्यर्च्य जैमिने ।
विप्राय दक्षिणां दद्याद्विभवस्यानुरूपतः ६२।
अर्चनं जागरं चैव यत्कृतं पुरतस्तव ।
अच्छिद्रमस्तु तत्सर्वं त्वत्प्रसादात्सरिद्वरे ६३।
इत्युक्त्वा तां नमस्कृत्य कृतनित्यक्रियो द्विजः ।
ततः सबंधुभिः सार्द्धं पारणं स्वयमाचरेत् ६४।
तीर्थोपवासमेवं यः कुरुते जाह्नवीतटे ।
तस्य पुण्यफलं वत्स वदतो मे निशामय ६५।
जन्मांतरार्जितैः पापैर्विमुक्तो विष्णुरूपधृक् ।
विष्णोः पुरं समासाद्य विष्णुना सह मोदते ६६।

कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
स्थित्वा विष्णुपुरं सर्वं सुखं भुंक्ते सुदुर्ल्लभम् ६७।
ततो नारायणादेशाद्ब्रह्मलोकं स गच्छति ।
ब्रह्मलोके सुखं भुंक्ते दुर्ल्लभं यत्सुरैरपि ६८।
तावत्कालं ब्रह्मलोके स्थित्वा ब्रह्मक्षयात्ततः ।
महादेवं ततो गच्छेद्रथमारुह्य शोभनम् ६९।
सुखं नानाविधं तत्र भुङ्क्तेऽत्यन्तसुदुर्ल्लभम् ।
गाणपत्यमवाप्नोति किमन्यैर्बहुभाषितैः ७०।
तावत्कालं शिवपुरे स्थित्वा वै पुण्यवान्नरः ।
इन्द्रलोकं ततो गच्छेद्द्वितीय इव वासवः ७१।

तेन पुण्यात्मना सार्द्धं वसेदेकासने ततः ।
तत्र भुक्त्वाखिलान्कामान्कल्पकोटिशतावधि ७२।
सूर्यलोकं ततो गच्छेद्द्वितीय इव चन्द्रमाः ।
तत्रामृतानि भुक्त्वा वै चिरं चन्द्रस्य सन्निधौ ७३।
पुनरागत्य पृथिवीं चक्रवर्ती नृपो भवेत् ।

पालयित्वा चिरं पृथ्वीं जित्वा वै सकलान्रिपून् ७४।
आयुषोंऽते च गङ्गायां सुखं मृत्युमवाप्नुयात् ।
भूयः स एवमारुह्य विमानं सुमहायशाः ७५।
पुरं भगवतो याति दैवतैरपि दुर्ल्लभम् ।
तत्र भुक्त्वाखिलान्भोगान्मन्वंतरचतुष्टयम् ७६।
परमं ज्ञानमासाद्य दुर्ल्लभं मोक्षमाप्नुयात् ।
जाह्नवीतीरयात्रायां दैवाद्यस्य भवेत्पथि ७७।
पंचता सोऽपि परमं धाम गच्छेन्न संशयः ।
सत्यधर्मो नाम राजा धार्मिकश्च प्रियंवदः ७८।
त्रेताद्वापरसंधौ च बभूव क्षितिमण्डले ।
विजया नाम महिषी तस्य भूमिपतेरभूत् ७९।
सुंदरी शीलयुक्ता सा पतिसेवापरायणा ।
सप्तवर्षसहस्राणि भुक्त्वा वसुमतीमिमाम् ८०।
कदाचित्प्राप्तकालोऽसौ सदारः पंचतां गतः ।
ततो यमभटैर्बद्धौ दंपती तौ भयंकरौ ८१।

दुःखप्रदेन मार्गेण जग्मतुर्यममंदिरम् ।
तौ दृष्ट्वा धर्मराजोऽपि चित्रगुप्तमुवाच ह ८२।
एतयोः सर्वकर्माणि चित्रगुप्त विचारय ।
तेनाज्ञप्तश्चित्रगुप्तस्तयोः कर्माणि जैमिने ८३।
मूलाद्विचारयामास प्राह चेति कृताञ्जलि ।
चित्रगुप्त उवाच-
एतयोः सकलं कर्म शृणु राजन्वदाम्यहम् ८४।
शुभं वाप्यशुभं कर्म यदेताभ्यां कृतं भुवि ।
किंचिदस्या नयोपायं वदामि तदहं शृणु ८५।
एकादा त्रासितो व्याघ्रैः कश्चिदेको मृगः प्रभो ।
वनाज्जीवनरक्षार्थमागतोऽस्य सभां प्रति ८६।
तमायांतं समालोक्य भूयोऽयं प्राप्तकौतुकः ।
जघने स्वयमुत्थाय खड्गेन तरसा मृगम् ८७।
जघान ह मृगं राजा शरणागतमप्यमुम् ।
तस्मात्सदारोभूपोऽयं दंडनीयस्त्वया प्रभो ८८।

यावंति तस्य रोमाणि संस्थितानि कलेवरे ।
मन्वंतरसहस्राणि मन्वंतरशतानि च ८९।
कोटिकोटिकुलैर्युक्ता नारकी स्यान्न संशयः ।

शरणागतरक्षां यः प्राणैरपि धनैरपि ९०।
कुरुते यो नरो ज्ञानी तस्य पुण्यं निशामय।
सर्वपापैर्विनिर्मुक्तो ब्रह्महत्यामुखैरपि ९१।
आयुषोऽन्ते व्रजेन्मोक्षं योगिनामपि दुर्ल्लभम्।
यमाज्ञया ततो दूतैः सदारोऽसौ महीपतिः ९२।
असिपत्रवने घोरे स्थापितोऽत्यंतदुःखदे।
असितुल्यानि पत्राणि यतस्तेषां च शाखिनाम् ९३।
असिपत्रवनं प्राहुरतस्तद्वै मनीषिणः।
स्थित्वासिपत्रविपिने युगकोटिशतानि च ९४।
सदारो नरकं भेजे व्याघ्रभक्ष्याह्वयं ततः।
निरयं तं प्रविशति सर्वोपद्रवसंयुतम् ९५।
भवेच्च भक्ष्यो व्याघ्रेण व्याघ्रभक्ष्यस्ततः स्मृतः।

युगकोटिसहस्राणि स्थित्वा तत्र स भूपतिः ९६।
सदारोऽजनि पापांते भेकयोनिं गतः क्षितौ।
जातिस्मरौ ततस्तौ तु भेकीभेकौ सुदुःखितौ ९७।
तीरे तस्थतुरेकस्मिन्सततं कीटभोजिनौ।
अथैकदा तेन पथा पुण्याहं प्राप्य मानवाः ९८।
गच्छंति जाह्नवीतीरं तांस्तौ ददृशतुर्द्विज।
भेक उवाच-
वर्षाभ्वि मोहाद्यत्सर्वं पापं कर्म कृतं मया ९९।
अद्यापि कर्मणा तेन दुःखमावां न मुंचति।
त्यक्त्वा शरीरं गंगायां मुक्ताः स्युः पापिनोऽपि च १०० 7.9.100।
तथाप्येवं विधं दुःखमनुभूयावहे कथम्।
गंगायां त्यक्तुमिच्छामि संप्रत्येतत्कलेवरम् १०१।
का युक्तिर्ब्रूहि तां कांते तितीर्षुर्दुःखसागरम्।
वर्षाभ्वी तद्वचः श्रुत्वा प्राहेति विनयान्विता १०२।
वर्षाभ्व्युवाच-

दुःखं न शक्यते सोढुं स्वामिन्नेतद् द्रुतं कुरु।
ततस्तौ दंपती विप्र स्मृत्वा गंगां शुभप्रदाम् १०३।
सहसा चक्रतुर्यात्रां मरणायोपहर्षितौ।
अथैतौ पथि गच्छंतौ चिरकालं बुभुक्षितौ १०४।
अपश्यत्पापकृत्क्ष्वेडः कालसर्पो भयंकरः।
कालसर्प्प उवाच-
दर्दुरौ पापिनौ येथाः प्राप्तकालौ युवां ततः १०५।
अथ नूनं भक्षितव्यौ क्षुधितेन मया युवाम्।
ततस्तावतिसंत्रस्तौ दंपती दुःखभागिनौ १०६।
इत्यूचतुर्वचो भक्त्या कालसर्पं पुरोगतम्।
नास्ति मृत्युभयं सर्प स्वल्पमप्यावयोर्हृदि १०७।

अहमासं पुरा राजा सत्यधर्माह्वयः क्षितौ ।
इयं च विजया नाम महिषी संस्थिता मम १०८।
मया दुरात्मना मोहान्नितः शरणं गतः ?।
तेनैव कर्मणा भुक्तं चिरं दुःखं यमालये १०९।

भोक्तुं स्वकर्मणः शेषं भेकयोनौ स्त्रिया सह ।
सोऽहं यातोऽस्मि पापेन कृतं कर्म न मुंचति ११०।
सत्यमावां जिगमिषू परमं धाम पन्नग ।
व्रजावो जाह्नवीतीरं शरीरत्यागहेतवे १११।
त्यजाविवेकतां सर्प नरकक्लेशदायिनीम् ।
आवां संखाद्य भवतो भविष्यति सुखं कियत् ११२।
आवयोर्हृदये विष्णुस्तवापि हृदये हरिः ।
अतएव त्वया सार्द्धं शत्रुता का भुजंगम ११३।
प्राणिहिंसा न कर्तव्या कदापि च विचक्षणैः ।
क्रियतेऽपि च तद्धिंसां विदधाति स्वयं विधिः ११४।
आयुः पुत्राश्च दाराश्च संपदश्च यशांसि च ।
हिंसां दत्वा मनुष्याणां हरेद्दुष्टो विधिः स्वयम् ११५।
किं जपैः किं तपोभिर्वा किं दानैः किमु चाध्वरैः ।
हिंसेति वर्णद्वितयं यस्यास्ति हृदये सदा ११६।
यः प्राणिहिंसको मर्त्यः स एव हरिहिंसकः ।

सर्वप्राणिशरीरस्थो भगवान्कमलापतिः ११७।
आत्मानं बहुधा सृष्ट्वा भगवान्भूतभावनः ।
संसारकौतुकागारे क्रीडेच्छिशुरिव स्वयम् ११८।
शरीरिणः शरीरं हि निलयः परमात्मनः ।
परमात्मा स्वयं विष्णुरतो हिंसां विवर्जयेत् ११९।
परप्राणविनाशेन चात्मतुष्टिर्विधीयते १२०।
क्षणं स्यादात्मनस्तुष्टिरन्यस्य प्राणसंक्षयः ।
चरित्रमेतल्लोकानामत्यद्भुतमिव क्षितौ १२१।
आत्मतृप्तिं प्रकुर्वंति परं हत्वातियत्नतः ।
धीमान्नात्मपरिज्ञानं कदाचित्कुरुते नहि १२२।
अहं विष्णुरसौविष्णुरिति चेतसि भावयेत् ।
परदुःखेन यो दुःखी सुखी यश्च परश्रिया १२३।
संसारेऽस्मिन्स विज्ञेयः साक्षादेव हरिः स्वयम् ।
धिगस्तु तत्सुखं नृणां मोहवंचितचेतसाम् १२४।
परहिंसाविधानेन सुखं यत्स्याद्भुजंगम ।

सुखानि वापि दुःखानि दीयंते यानि जंतवे १२५।
अचिरेणैव तानि स्म लभंते भुवि मानवाः ।
तस्माद्धिंसां परित्यज्य भुजंगम सुखी भव १२६।
त्वयि प्रसन्ने गच्छावः पारं दुःखमहोदधेः ।

सर्प उवाच-
यदा स्यात्परहिंसायां नूनं मे नातिपातकम् १२७।
तदा कथमहो सृष्टै वेधसा भक्ष्यभक्षकौ ।
परहिंसा न कर्तव्या सत्यमेतत्त्वयोदितम् १२८।
किंतु सर्वेषु भक्ष्येषु हिंसा संभाव्यते नहि ।
नारायणो विश्वरूपः सत्यमेतन्न संशयः १२९।
भक्ष्यभक्षकसंयुक्तं स्वयमेव ससर्ज ह ।
सृजति स्वयमात्मानमात्मानं रक्षति स्वयम् १३०।
आत्मानं स्वयमेवात्ति सृष्टिरेवंविधा हरेः ।
शक्तोऽहं किं युवां हंतुं कालरूपी स्वयं विधिः १३१।
संप्रति प्रेषयामास कार्येस्मिन्मां स्वयं हरिः ।

युवां ससर्ज यो देवो यश्च रक्षति वां सदा १३२।
कालरूपी स एवाद्य हंति हेतुं विधाय माम् ।
व्यास उवाच-।
ततस्तेन भुजंगेन भक्षितौ तौ च दंपती १३३।
गङ्गा गंगेति जल्पंतौ महत्या क्षुधया पथि ।
जाह्नवीतीरयात्रायां पादेपादे जनाविमौ १३४।
अश्वमेधाख्य यज्ञानां प्राप्तवंतौ महाफलम् ।
तस्मादेनौ महात्मानौ बह्वश्वमेधधारिणौ १३५।
एतयोः सदृशो नास्ति शतक्रतुरहं यतः ।
निजाधिकारेणैवान्यमवलंब्य पुरंदरः १३६।
अर्घ्यहस्तः पादचारी वृतो देवैः समाययौ ।
अथ रम्भोर्वशी चैव सुंदर्योऽन्याश्च हर्षिताः १३७।
अन्योन्यं कथयामासुर्निजयौवनगर्विताः ।
अयं पुण्यात्मनां श्रेष्ठो रसज्ञोऽत्यंतसुन्दरः १३८।
आयातोऽमुं करिष्यामि स्ववशं सेवितैः स्वकैः ।

काचित्कांचिद्वदत्येतज्जानामि सकलां कलाम् १३९।
अतएव भविष्यामि कांताहमस्य भूपतेः ।
काचित्कांचिदिति ब्रूयात्ते शक्रोपि वशो मम १४०।
किमत्र चित्रं वशगो भूपालोऽयं भविष्यति १४१।
भर्त्ता ममायं च पतिर्ममायं स्वामी ममायं मम नाथ एषः ।
इतीव सर्वाः परमप्रमोदैर्वदंति नार्योखिलसद्गुणज्ञाः १४२।
उच्चावचं विप्र निशम्य तासां जगाद काचिद्वणिनी रसज्ञा ।
सौदास्यकांतां नृपतिः स्वयं यां भजत्ययं किं कलहेन नार्यः १४३।
सुन्दर्य्यस्तास्ततः सर्वाः संत्यज्य कलहं द्विज ।
आजग्मुर्हृदयोत्साहैः सर्वाभरणभूषिताः १४४।
अथ तं नृपतिश्रेष्ठ सदारं गतकल्मषम् ।
पाद्याद्यैः पूजयामासुः प्राहेति च पुरंदरः १४५।

रथे निवेशयामास पुष्पके स्त्रीसमन्वितम् ।
भेरीमृदंगमधुरी डिंडिमानकनिःस्वनैः १४६।
करकं कणनादैश्च करतालस्वनैस्तथा ।

जयशब्दैश्च देवानां नाकः शब्दमयोऽभवत् १४७।
देवाङ्गना चारुहस्त श्वेतचामरमारुतैः ।
वीजितः सरथारूढः सदारस्त्रिदिवं ययौ १४८।
ततः शक्रः स्वयं तस्मै सत्यधर्माय भूभुजे ।
दत्तवान्निजासनार्द्धं शुभो वै क्षयशंकया १४९।
शक्रेण सह भूपोऽसौ वसन्नेकासने सदा ।
शक्रत्वमकरोत्स्वर्गे केशवस्यानुकंपया १५० 7.9.150।
युगकोटिसहस्राणि दिवि भुक्त्वाखिलं सुखम् ।
रथमारुह्यवैकुंठं ययौ भगवदाज्ञया १५१।
तत्र मन्वंतरं भुक्त्वा सर्वभोगमनोरमम् ।
परमं ज्ञानमासाद्य सदारो मोक्षमाप्तवान् १५२।
जाह्नवीतीरयात्रायां शरीरं त्यजतः पथि ।
फलमेवंविधं विप्र मया सर्वं प्रकीर्तितम् १५३।
जाह्नवीतीरगमने मुनिभिस्तत्वदर्शिभिः ।
न कालनियमः प्रोक्तो नारदाद्यैर्महर्षिभिः १५४।

यदायदा द्विजश्रेष्ठ गङ्गायां स्नानमाचरेत् ।
तदातदाऽक्षयं पुण्यं लभते मानवो ध्रुवम् १५५।
गंगा सर्वाणि पापानि नाशयंतीति निश्चयः ।
कुर्यात्पुनःपुनः पापं न च गंगा पुनाति तम् १५६।
पापबुद्धिं परित्यज्य गंगायां लोकमातरि ।
स्नानं कुरुत हे लोका यदि सद्गतिमिच्छथ १५७।
यत्पुण्यं गंगास्नानात्तु मानवानां भवेद्द्विज ।
तत्पुण्यं प्राप्यते विप्र कर्मभिः कैः सुदुस्तरैः १५८।
आसाराणां भूमिरेणोः संख्यां कर्तुं तु शक्यते ।
भागीरथीगुणास्ते न शक्या वक्तुं न च द्विज १५९।
विचार्य सर्वशास्त्राणि त्वदीयानि मयोच्यते ।
गंगांभसि सकृत्स्नात्वा मोक्षमाप्नोति मानवः १६०।
स्नानं कूपजलेऽपि यस्तु कुरुते गंगां विचिंत्य प्रभुं देवानां सकलार्त्तशोकदुरितत्रासौघविध्वंसिनीम् ।
मुक्तः सोऽपि समस्तपातकचयैर्गोविप्रहत्यादिभिर्गच्छेद्विष्णुपुरं समस्तसुखदं गंगाप्रसादाद्विज १६१।
इति श्रीपद्मपुराणे क्रियायोगसारे गंगामाहात्म्ये नवमोऽध्यायः ९ ।

Roman transliteration

jaiminiruvāca-
bhūya eva guro brūhi gaṅgāmāhātmyamuttamam |
gaṅgākathāmṛtaṃ pātuṃ mādhuryātpunariṣyate 1|

vyāsa uvāca-
tadapyahaṃ bravīmi tvāṃ gaṅgābhakto yato bhavān |
tau pādau saphalau nṝṇāṃ jāhnavītaṭagāminau 2|
gaṅgākallolaninadaśrāviṇau śravaṇau ca tau |
sā jihvā yā ca jānāti svādubhedaṃ tadaṃbhasaḥ 3|
te netre jāhnavī cārutaraṃgadarśane ca te |
tallalāṭamiti proktaṃ gaṅgāmṛtpuṇḍradhāri yat 4|
tau hastau jāhnavī tīre hari pūjāparāyaṇau |
śarīraṃ saphalaṃ tacca vimale jāhnavī jale 5|
patitaṃ taddvijaśreṣṭha caturvargaphalapradam |
svargasthāḥ pitaraḥ sarve gacchaṃto jāhnavītaṭe 6|
saṃdṛśya hṛṣṭāḥ śaṃsaṃti vadaṃta iti jaimine |

tatpuṇyaṃ kṛtamasmābhiḥ sadgatiprāptaye purā 7|
bhaviṣyatyakṣayaṃ tacca yataḥ putro'yamīdṛśaḥ |
anena gāṅgaiḥ salilairvayaṃ saṃprati tarpitāḥ 8|
yāsyāmaḥ paramaṃ dhāma durllabhaṃ yatsurairapi |
gaṅgāyāṃ yāni dravyāṇi dāsyatyasmākamātmajaḥ 9|
asmabhyaṃ tāni sarvāṇi bhaviṣyaṃtyakṣayāṇi vai |
narakasthāśca pitaraḥ sarvaduḥkhasamanvitāḥ 10|
vadaṃtīti sutaṃ dṛṣṭvā gacchaṃtaṃ jāhnavītaṭam |
kṛtāni yāni pāpāni narakakleśadāni vai 11|
yāsyaṃti saṃkṣayaṃ tāni putrasyāpi prasādataḥ |
vimuktā narakakleśairvayaṃ sarve suduḥsahaiḥ 12|
atha putraprasādena yāsyāmaḥ paramāṃ gatim |
yātrāṃ vidhāya yo martyo gṛhaṃ mohānnivartate 13|
nirāśāḥ pitarastasya yāṃti sarve yathā gatāḥ |
āmiṣaṃ maithunaṃ caiva dolāmaśvaṃ gajaṃ tathā 14|

upānahaṃ cātapatraṃ gaṃgāyātrāsu varjayet |
adhvaśramodbhavaṃ duḥkhaṃ duṣkaraṃ na hi manyate 15|
gṛhe padmasukhaṃ tatra gaṅgāsnāne smarenna ca |
asatyabhāṣaṇaṃ caiva pākhaṃḍasaṃgameva ca 16|
dvirbhojanaṃ ca kalahaṃ gaṃgāyātrāsu varjayet |
paraniṃdāṃ ca lobhaṃ ca garvaṃ ca krodhamatsarau 17|
atyaṃtahāsyaśokaṃ ca gaṃgāyātrāsu varjayet |
maṃcasuptamivātmānaṃ ciṃtayedbhūmiśāyinam 18|
gaṃgānāma sunāmāni vadedgacchañjanaḥ pathi |
māhātmyaṃ jāhnavī devyāḥ sarvapāpapraṇāśanam 19|
sukhadaṃ mokṣadaṃ caiva kathayanpathi gacchati |
gaṅge devi jaganmātardehi saṃdarśanaṃ mama 20|
vacobhiḥ komalairebhiḥ kuryācchramanivāraṇam |
hā kathaṃ sadanaṃ tyaktamāgataṃ vā kathaṃ mayā 21|
śramairiti vadedyastu saṃpūrṇaṃ tatphalaṃ nahi |

kva paryaṃṅkaḥ kva me patnī kva ca me ca suhṛdgṛham 22|
svapāmi prāṃtare bhūmau kathaṃ vāhaṃ samāgataḥ |
dhanadhānyādivastūnāṃ kā gatirvā gṛhe mama 23|
kiyadbhirdivasairbhūyo gamiṣyāmyahamālayam |
iti ciṃtākulā ye ca pathi gacchaṃti mānavāḥ 24|
gaṃgāsnānaphalaṃ teṣāṃ saṃpūrṇaṃ na bhaveddvija |
gaṅge gaṃtuṃ pratītīre yātreyaṃ vihitā tava 25|
nirvighnāṃ siddhimāpnomi tvatprasādātsaridvare |

imaṃ maṃtraṃ samuccārya yātrākāle viśeṣataḥ 26|
harṣito nilayādgacchedvaiṣṇavaiḥ saha jaimine |
nātivegena gaṃtavyaṃ na tathā ca śanaiḥ śanaiḥ 27|
gaṅgāyātrāsu karttavyaṃ nānyatkarma vicakṣaṇaiḥ |
gaṃgātīre prayāge tu vāṇijyapramukhāni ca 28|
kāryāṇi kurute yastu tatpuṇyārddhaṃ vinaśyati |
janmajanmārjitaṃ pāpaṃ svalpaṃ vā yadi vā bahu 29|

gaṃgādevīprasādena sarvaṃ me yāsyati kṣayam |
ityuktvā paramaprītaḥ prājño gaṅgātaṭaṃ vrajet 30|
dṛṣṭvā ca mātaraṃ gaṅgāmimaṃ maṃtramudīrayet |
adya me saphalaṃ janma jīvitaṃ ca sujīvitam 31|
sākṣādbrahmasvarūpāṃ tvāmapaśyamiti cakṣuṣā |
devi tvaddarśanādeva mahāpātakino mama 32|
vinaṣṭamabhavatpāpaṃ janmakoṭisamudbhavam |
ityuktvā sakalaṃ dehaṃ nipātya pṛthivītale 33|
praṇamejjāhnavīṃ devīṃ bhaktibhāvasamanvitaḥ |
tataḥ srotaḥsamīpe ca baddhāñjalirimaṃ punaḥ 34|
paṭhenmaṃtraṃ bhaktibhāvaiḥ suprīto dvijasattama |
gaṃge devi jagaddhātri pādābhyāṃ salilaṃ tava 35|
spṛśāmītyaparādhaṃ me prasannā kṣaṃtumarhasi |
svargārohaṇasopānaṃ tvadīyamudakaṃ śubhe 36|
ataḥ spṛśāmi pādābhyāṃ gaṃge devi namo namaḥ |

tatastu mastake dhṛtvā gāṃgeyaṃ vāri bhaktitaḥ 37|
snānārthaṃ praviśetsrotaḥ prājño gaṃgeti kīrtayan |
tvatkardamairatisnigdhaiḥ sarvapāpapraṇāśanaiḥ 38|
mayā saṃlipyate gātraṃ mātarme hara pātakam |
gaṅgākardamaliptāṅgo gaṅgāgaṅgeti kīrtayan 39|
sarvakalmaṣanāśinyāṃ gaṅgāyāṃ snānamācaret |
bhūyaḥ pūrvoktamantreṇa gṛhītvā mṛttikāṃ tataḥ 40|
vakṣyamāṇena mantreṇa gṛhītvā mṛttikāṃ punaḥ |
vakṣyamāṇena maṃtreṇa bhaktitaḥ snānamācaret 41|
brahmasvarūpe he gaṅge snānamācaryate mayā |
tvadīye nirmale toye yathoktaphaladā bhava 42|
tato nijecchayā vipra gaṅgāyāṃ lokamātari |
snānaṃ samācaretprājño gaṅgānārāyaṇaṃ smaran 43|
evaṃ snātvā tu gaṅgāyāṃ gātraṃ vastreṇa mārjayet |
paridheyāṃbarāṃbūni gaṅgāsrotasi na tyajet 44|

na daṃtadhāvanaṃ kuryādgaṅgāgarbhe vicakṣaṇaḥ |
kuryāccenmohataḥ puṇyaṃ na gaṅgāsnānajaṃ labhet 45|
prabhāte'nyatra tāṃ kṛtvā daṃtakāṣṭhādikakriyām |
rātrivāsaṃ parityajya gaṅgāyāṃ snānamācaret 46|
bāhyabhūmimagatvā yo gaṅgāyāṃ snānamācaret |
gaṅgāsnānaphalaṃ so'pi saṃpūrṇaṃ ca labhennahi 47|
snātvā ca gaṅgāmṛtpuṃḍraṃ sthāne sthāne nayedbudhaḥ |
tataḥ sthiramanāḥ kuryādvidhinā tarpaṇādikam 48|
gāṅgeyairudakairyastu kurute pitṛtarpaṇam |
pitarastasya tṛpyaṃti varṣakoṭiśatāvadhi 49|
gaṅgāyāṃ kurute yastu pitṛśrāddhaṃ dvijottama |
pitarastasya tiṣṭhaṃti saṃtuṣṭāstridaśālayam 50 7.9.50|
samāpya snānakarmāṇi gaṅgāyāṃ samupoṣitaḥ |

dānaṃ devārcanaṃ caiva jayo'nyāśca kriyāstathā |
kṛtāstu yāstu gaṅgāyāṃ kṣayastāsāṃ na vidyate 51|

samāpya snānakarmāṇi gaṃgāyāṃ samupoṣitaḥ |
kṛtapaṃcamahāyajño gaṃgāpūjāṃ samācaret 52|
gaṃgāyāḥ pratimāṃ devyāḥ śrīviṣṇoḥ pratimāṃ tathā |
nālikerodakairdivyaiḥ snāpayedbhaktito budhaḥ 53|
jāhnavīpratimābhāvānnālikerodakāni vai |
nikṣipejjāhnavītoye jāhnavīṃ hṛdi saṃsmaran 54|
divyairgaṃdhaiśca dīpaiśca ghṛtapūrṇasamujjvalaiḥ |
dhūpaiḥ suvāsitaiścaiva nānāpuṣpamanoharaiḥ 55|
nānāphalaiḥ supakvaiśca naivedyairuttamāstathā |
pādyārghācamanīyaiśca tāṃbūlaiḥ khādirānvitaiḥ 56|
anyairapyupahāraiśca viśiṣṭairnijabhaktitaḥ |
stavairnānā ca naivedyairgaṅgāṃ viṣṇuṃ ca pūjayet 57|
tataḥ saṃpūjitāṃ devīṃ viṣṇuṃ ca parameśvaram |
aṃgapradakṣiṇāṃ kuryādbhaktyā vāratrayaṃ budhaḥ 58|
atha sthitvā nirāhāro'parehani saridvare |

bhokṣyāmi jahnutanaye śaraṇaṃ me bhavānaghe 59|
evaṃ saṃkalpya matimānkarmaṇā manasā girā |
rātrau jāgaraṇaṃ kuryāj̃jitanidro 'tiharṣitaḥ 60|
aśaktyā ca dvijaśreṣtha phalāhāro bhavedadhaḥ |
annamātraṃ na bhuṃjīta na ca kuryāddhi bhojanam 61|
prātargaṅgāṃ ca viṣṇuṃ ca punarabhyarcya jaimine |
viprāya dakṣiṇāṃ dadyādvibhavasyānurūpataḥ 62|
arcanaṃ jāgaraṃ caiva yatkṛtaṃ puratastava |
acchidramastu tatsarvaṃ tvatprasādātsaridvare 63|
ityuktvā tāṃ namaskṛtya kṛtanityakriyo dvijaḥ |
tataḥ sabaṃdhubhiḥ sārddhaṃ pāraṇaṃ svayamācaret 64|
tīrthopavāsamevaṃ yaḥ kurute jāhnavītaṭe |
tasya puṇyaphalaṃ vatsa vadato me niśāmaya 65|
janmāṃtarārjitaiḥ pāpairvimukto viṣṇurūpadhṛk |
viṣṇoḥ puraṃ samāsādya viṣṇunā saha modate 66|

kalpakoṭisahasrāṇi kalpakoṭiśatāni ca |
sthitvā viṣṇupuraṃ sarvaṃ sukhaṃ bhuṃkte sudurllabham 67|
tato nārāyaṇādeśādbrahmalokaṃ sa gacchati |
brahmaloke sukhaṃ bhuṃkte durllabhaṃ yatsurairapi 68|
tāvatkālaṃ brahmaloke sthitvā brahmakṣayāttataḥ |
mahādevaṃ tato gacchedrathamāruhya śobhanam 69|
sukhaṃ nānāvidhaṃ tatra bhuṅkte'tyantasudurllabham |
gāṇapatyamavāpnoti kimanyairbahubhāṣitaiḥ 70|
tāvatkālaṃ śivapure sthitvā vai puṇyavānnaraḥ |
indralokaṃ tato gaccheddvitīya iva vāsavaḥ 71|
tena puṇyātmanā sārddhaṃ vasedekāsane tataḥ |
tatra bhuktvākhilānkāmānkalpakoṭiśatāvadhi 72|
sūryalokaṃ tato gaccheddvitīya iva candramāḥ |
tatrāmṛtāni bhuktvā vai ciraṃ candrasya sannidhau 73|
punarāgatya pṛthivīṃ cakravartī nṛpo bhavet |

pālayitvā ciraṃ pṛthvīṃ jitvā vai sakalānripūn 74|
āyuṣoṃ'te ca gaṅgāyāṃ sukhaṃ mṛtyumavāpnuyāt |

bhūyaḥ sa evamāruhya vimānaṃ sumahāyaśāḥ 75|
puraṃ bhagavato yāti daivatairapi durllabham |
tatra bhuktvākhilānbhogānmanvaṃtaracatuṣṭayam 76|
paramaṃ jñānamāsādya durllabhaṃ mokṣamāpnuyāt |
jāhnavītīrayātrāyāṃ daivādyasya bhavetpathi 77|
paṃcatā so'pi paramaṃ dhāma gacchenna saṃśayaḥ |
satyadharmo nāma rājā dhārmikaśca priyaṃvadaḥ 78|
tretādvāparasaṃdhau ca babhūva kṣitimaṇḍale |
vijayā nāma mahiṣī tasya bhūmipaterabhūt 79|
suṃdarī śīlayuktā sā patisevāparāyaṇā |
saptavarṣasahasrāṇi bhuktvā vasumatīmimām 80|
kadācitprāptakālo'sau sadāraḥ paṃcatāṃ gataḥ |
tato yamabhaṭairbaddhau daṃpatī tau bhayaṃkarau 81|

duḥkhapradena mārgeṇa jagmaturyamamaṃdiram |
tau dṛṣṭvā dharmarājo'pi citraguptamuvāca ha 82|
etayoḥ sarvakarmāṇi citragupta vicāraya |
tenājñaptaścitraguptastayoḥ karmāṇi jaimine 83|
mūlādvicārayāmāsa prāha ceti kṛtāñjali |
citragupta uvāca-
etayoḥ sakalaṃ karma śṛṇu rājanvadāmyaham 84|
śubhaṃ vāpyaśubhaṃ karma yadetābhyāṃ kṛtaṃ bhuvi |
kiṃcidasyā nayopāyaṃ vadāmi tadahaṃ śṛṇu 85|
ekādā trāsito vyāghraiḥ kaścideko mṛgaḥ prabho |
vanājjīvanarakṣārthamāgato'sya sabhāṃ prati 86|
tamāyāṃtaṃ samālokya bhūyo'yaṃ prāptakautukaḥ |
jaghane svayamutthāya khaḍgena tarasā mṛgam 87|
jaghāna ha mṛgaṃ rājā śaraṇāgatamapyamum |
tasmātsadārobhūpo'yaṃ daṃḍanīyastvayā prabho 88|

yāvaṃti tasya romāṇi saṃsthitāni kalevare |
manvaṃtarasahasrāṇi manvaṃtaraśatāni ca 89|
koṭikoṭikulairyuktā nārakī syānna saṃśayaḥ |
śaraṇāgatarakṣāṃ yaḥ prāṇairapi dhanairapi 90|
kurute yo naro jñānī tasya puṇyaṃ niśāmaya |
sarvapāpairvinirmukto brahmahatyāmukhairapi 91|
āyuṣo'nte vrajenmokṣaṃ yoginmāmapi durllabham |
yamājñayā tato dūtaiḥ sadāro'sau mahīpatiḥ 92|
asipatravane ghore sthāpito'tyaṃtaduḥkhade |
asitulyāni patrāṇi yatasteṣāṃ ca śākhinām 93|
asipatravanaṃ prāhuratastadvai manīṣiṇaḥ |
sthitvāsipatravipine yugakoṭiśatāni ca 94|
sadāro narakaṃ bheje vyāghrabhakṣyāhvayaṃ tataḥ |
nirayaṃ taṃ praviśati sarvopadravasaṃyutam 95|
bhavecca bhakṣyo vyāghreṇa vyāghrabhakṣyastataḥ smṛtaḥ |

yugakoṭisahasrāṇi sthitvā tatra sa bhūpatiḥ 96|
sadāro'jani pāpāṃte bhekayoniṃ gataḥ kṣitau |
jātismarau tatastau tu bhekībhekau suduḥkhitau 97|
tīre tasthaturekasminsatataṃ kīṭabhojinau |
athaikadā tena pathā puṇyāhaṃ prāpya mānavāḥ 98|
gacchaṃti jāhnavītīraṃ tāṃstau dadṛśaturdvija |
bheka uvāca-

varṣābhvi mohādyatsarvaṃ pāpaṃ karma kṛtaṃ mayā 99|
adyāpi karmaṇā tena duḥkhamāvāṃ na muṃcati |
tyaktvā śarīraṃ gaṃgāyāṃ muktāḥ syuḥ pāpino'pi ca 100 7.9.100|
tathāpyevaṃ vidhaṃ duḥkhamanubhūyāvahe katham |
gaṃgāyāṃ tyaktumicchāmi saṃpratyetatkalevaram 101|
kā yuktirbrūhi tāṃ kāṃte titīrṣurduḥkhasāgaram |
varṣābhvī tadvacaḥ śrutvā prāheti vinayānvitā 102|
varṣābhvyuvāca-

duḥkhaṃ na śakyate soḍhuṃ svāminnetad drutaṃ kuru |
tatastau daṃpatī vipra smṛtvā gaṃgāṃ śubhapradām 103|
sahasā cakraturyātrāṃ maraṇāyopaharṣitau |
athaitau pathi gacchaṃtau cirakālaṃ bubhukṣitau 104|
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kālasarppa uvāca-
darḍurau pāpinau yethāḥ prāptakālau yuvāṃ tataḥ 105|
atha nūnaṃ bhakṣitavyau kṣudhitena mayā yuvām |
tatastāvatisaṃtrastau daṃpatī duḥkhabhāginau 106|
ityūcaturvaco bhaktyā kālasarpaṃ purogatam |
nāsti mṛtyubhayaṃ sarpa svalpamapyāvayorhṛdi 107|
ahamāsaṃ purā rājā satyadharmāhvayaḥ kṣitau |
iyaṃ ca vijayā nāma mahiṣī saṃsthitā mama 108|
mayā durātmanā mohānnitaḥ śaraṇaṃ gataḥ ?|
tenaiva karmaṇā bhuktaṃ ciraṃ duḥkhaṃ yamālaye 109|

bhoktuṃ svakarmaṇaḥ śeṣaṃ bhekayonau striyā saha |
so'haṃ yāto'smi pāpena kṛtaṃ karma na muṃcati 110|
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vrajāvo jāhnavītīraṃ śarīratyāgahetave 111|
tyajāvivekatāṃ sarpa narakakleśadāyinīm |
āvāṃ saṃkhādya bhavato bhaviṣyati sukhaṃ kiyat 112|
āvayorhṛdaye viṣṇustavāpi hṛdaye hariḥ |
ataeva tvayā sārddhaṃ śatrutā kā bhujaṃgama 113|
prāṇihiṃsā na kartavyā kadāpi ca vicakṣaṇaiḥ |
kriyate'pi ca taddhiṃsāṃ vidadhāti svayaṃ vidhiḥ 114|
āyuḥ putrāśca dārāśca saṃpadaśca yaśāṃsi ca |
hiṃsāṃ datvā manuṣyāṇāṃ haredduṣṭo vidhiḥ svayam 115|
kiṃ japaiḥ kiṃ tapobhirvā kiṃ dānaiḥ kimu cādhvaraiḥ |
hiṃseti varṇadvitayaṃ yasyāsti hṛdaye sadā 116|
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sarvaprāṇiśarīrastho bhagavānkamalāpatiḥ 117|
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saṃsārakautukāgāre krīḍecchiśuriva svayam 118|
śarīriṇaḥ śarīraṃ hi nilayaḥ paramātmanaḥ |
paramātmā svayaṃ viṣṇurato hiṃsāṃ vivarjayet 119|
paraprāṇavināśena cātmatuṣṭirvidhīyate 120|
kṣaṇaṃ syādātmanastuṣṭiranyasya prāṇasaṃkṣayaḥ |
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ātmatṛptiṃ prakurvaṃti paraṃ hatvātiyatnataḥ |
dhīmānnātmaparijñānaṃ kadācitkurute nahi 122|
ahaṃ viṣṇurasauviṣṇuriti cetasi bhāvayet |
paraduḥkhena yo duḥkhī sukhī yaśca paraśriyā 123|

saṃsāre'sminsa vijñeyaḥ sākṣādeva hariḥ svayam |
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parahiṃsāvidhānena sukhaṃ yatsyādbhujaṃgama |

sukhāni vāpi duḥkhāni dīyaṃte yāni jaṃtave 125|
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tasmāddhiṃsāṃ parityajya bhujaṃgama sukhī bhava 126|
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tadā kathamaho sṛṣṭai vedhasā bhakṣyabhakṣakau |
parahiṃsā na kartavyā satyametattvayoditam 128|
kiṃtu sarveṣu bhakṣyeṣu hiṃsā saṃbhāvyate nahi |
nārāyaṇo viśvarūpaḥ satyametanna saṃśayaḥ 129|
bhakṣyabhakṣakasaṃyuktaṃ svayameva sasarja ha |
sṛjati svayamātmānamātmānaṃ rakṣati svayam 130|
ātmānaṃ svayamevātti sṛṣṭirevaṃvidhā hareḥ |
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tasmādenau mahātmānau bahvaśvamedhadhāriṇau 135|
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atha rambhorvaśī caiva suṃdaryo'nyāśca harṣitāḥ 137|
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ayaṃ puṇyātmanāṃ śreṣṭho rasajño'tyaṃtasundaraḥ 138|
āyāto'muṃ kariṣyāmi svavaśaṃ sevitaiḥ svakaiḥ |

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kācitkāṃciditi brūyātte śakropi vaśo mama 140|
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sakalārttaśokaduritatrāsaughavidhvaṃsinīṃ |
muktaḥ so'pi samastapātakacayairgoviprahatyādibhirgacchedviṣṇupuraṃ samastasukhadaṃ
gaṃgāprasādāddivaja 161|
iti śrīpadmapurāṇe kriyāyogasāre gaṃgāmāhātmye navamo'dhyāyaḥ 9 |

English translation

Jaimini said :

1. O preceptor, tell me again the excellent greatness of Gaṅgā . Due to its sweetness I again desire to drink the nectar of the account of Gaṅgā.

Vyāsa said :

2-9a. That too I shall tell you since you are a devotee of Gaṅgā. Those feet of men (alone) are fruitful (i.e. meritorious) that go to the bank of Gaṅgā. Those (alone) are (fruitful) ears that hear the sound of the waves of Gaṅgā. That (alone) is the (fruitful) tongue which knows the various (kinds of) sweetness of her water. Those (alone) are the (fruitful) eyes that see the charming ripples of Gaṅgā. That is said to be the (fruitful) forehead which bears a vertical mark of the clay of Gaṅgā. Those (alone) are the (fruitful) hands that are intent on worshipping Gaṅgā. That (alone) is the (fruitful) body, giving the fruit of the four goals of human life, which has fallen into the pure water of Gaṅgā. O best brāhmaṇa . All the manes of the dead ancestors, living in heaven, (seeing their son) going to the bank of Gaṅgā,

and seeing her water are delighted, and praise it, O Jaimini , saying: “Formerly we have done religious merit for obtaining a good position; and it will be inexhaustible, since we have such a son. He has now gratified us with the water of Gaṅgā. We shall go to the highest abode which is difficult to be had even by gods.

9b-15. Those substances which our son will offer to us and into Gaṅgā, will, all of them, be inexhaustible for us.” So also the manes living in hell and full of all miseries, will, on seeing their son going to the bank of Jāhnavī (i.e. Gaṅgā) speak thus: “Even by the grace of (our) son, all sins that we committed and that give the torments in hell, will perish. All of us are freed from all the torments in hell, extremely difficult to bear. Now due to the grace of our son we shall reach the highest position.” The manes of that man who having undertaken a pilgrimage returns home through folly, are disappointed, and all of them go (back) as they had come. While on pilgrimage to Gaṅgā, one should avoid (eating) flesh, coitus, a swing, a horse, an elephant, so also (using) shoes, an umbrella. The trouble due to the fatigue of the journey is not regarded as painful.

16-20. At the time of bath in Gaṅgā one should not remember the pleasure from padma (= a mode of coitus) (that is had) in the house. One should avoid, while on the pilgrimage to Gaṅgā, false speech and contact with heretics. (One should also avoid) eating twice (a day), a quarrel, censuring others, greed, pride, anger and jealousy. While on the pilgrimage to Gaṅgā one should also avoid laughing too much, and grief. One should look upon oneself, sleeping on the ground, as sleeping on a bed. While going along the path, a man should utter the good names of Gaṅgā. The greatness of goddess Jāhnavī destroys all sins. Uttering (the name of Gaṅgā) giving happiness and liberation he goes along the path. “O Gaṅgā, O goddess, O mother of the world, present yourself to me.”

21-27. With these gentle words he should remove his fatigue. “Oh, how I left my house; how I came here after (so much) exertion”. He who would speak like this, does not have the complete fruit of it (i.e. the pilgrimage). Those men who, overcome by such sorrowful thoughts as: “Where is my bed? Where is my wife? Where is my friend? Where is my house? I am sleeping on the ground on this desolate road. Howhave I come here? What is the position of the things like wealth and grains in my house? After how many days shall I go back to my house?,” go along the path, do not have the entire fruit of the bath in Gaṅgā, O brāhmaṇa. “O Gaṅgā, this pilgrimage is undertaken to reach your bank. O best river, due to your favour I shall succeed in it without any obstacle.” Having uttered this hymn, especially at the time of the pilgrimage, he, with delight, should go from his house along with devotees of Viṣṇu , O Jaimini. He should not go with a great speed, nor very slowly.

28-30. The wise ones should not undertake any other work during tha pilgrimages to Gaṅgā. Half of the religious merit of him who carries on trade, business etc. on the bank of Gaṅgā or at Prayāga , perishes. “All my sins, small or great, committed in existence after existence will perish due to the favour of the goddess Gaṅgā.” Saying so, a wise one, being very much delighted, should go to the bank of Gaṅgā.

31-35a. Seeing mother Gaṅgā, he should utter this hymn: “Today my existence is fruitful, today my life is well-lived, (since) with my eyes I am actually seeing you of the nature of Brahman , O goddess;just by seeing you the sin of me, a great sinner, produced during crores of existences, has perished.” Speaking like this, he, full of devotion, should salute goddess Jāhnavī, by dropping his body (i.e. by prostrating himself) on the ground. Then, O best brāhmaṇa, he, with the palms of his hands joined, with devotion and being very much delighted, should again utter this hymn:

35b-41. “O Gaṅgā, O goddess, O mother of the world, I am touching your water with my feet. Being pleased, pardon this fault of mine. O auspicious one, your water is a staircase for going up to the heaven. Therefore, I am touching it with my feet. O Gaṅgā, O goddess. I repeatedly salute you.” Then

the wise one, devoutly carrying the Gaṅgā-water on his head, should, saying ‘Gaṅgā’, enter the stream (of Gaṅgā). “I smear my body with your mud, very soft and destroying all sins. O mother, remove my sin.” With his body smeared with the mud of Gaṅgā, and uttering (the words) ‘Gaṅgā, Gaṅgā’, he should bathe in Gaṅgā, destroying all sins. Then again taking the clay to the accompaniment of the hymn mentioned before, and again taking the clay to the accompaniment of the hymn that will be told (now) he should devoutly bathe.

42-43. “O Gaṅgā, O you of the nature of Brahman, I am bathing in your pure water. Give me the fruit told(in the holy texts).” Then, O brāhmaṇa, the wise one, remembering Gaṅgā, Nārāyaṇa , should, as he wishes, bathe in Gaṅgā, the mother of the world.

44. Having thus bathed in Gaṅgā, he should clean his body with (a piece of) cloth. He should not drop the water from the clothes to be worn into Gaṅgā.

45-46. A wise man should not brush his teeth in Gaṅgā. If he does so through folly, he would not obtain the religious merit due to the water of Gaṅgā. Having done that act of brushing the teeth etc. in the morning somewhere else, he should abandon the garment worn during the night, and then should bathe in Gaṅgā.

47-48. He who without going to an external land would bathe in Gaṅgā, would also not obtain the full fruit of the bath in Gaṅgā. Having bathed, the wise one should place sectarian marks of clay at various places (on his body). Then with a steady mind he sh o uld present libations of water to the manes etc.

49-50. The manes of him who offers them libations of the water of Gaṅgā, are gratified for a period of a hundred crores of years. The manes of him who offers śrāddha to them on Gaṅgā, live pleased in the abode of gods (i.e. heaven), O best brāhmaṇa.

51-52. Observing a fast, and having performed rites like a bath etc. in Gaṅgā, he should then do acts like giving gifts, worshipping deities, (shouting) ‘victory (to Gaṅgā)’, which being done in Gaṅgā do not perish. Fasting and finishing the rites like bathing in Gaṅgā, he should perform the five major sacrifices (viz. brahma - , pitṛ - , deva - , bhūta - , and nṛ-yajña) and should worship Gaṅgā.

53-58. A wise man should bathe the image of goddess Gaṅgā, so also of Śrī Viṣṇu with the divine water of a cocoanut. In the absence of the image of Gaṅgā, he should recollecting Jāhnavī (i.e. Gaṅgā) in his heart, put the cocoanut-water into the Gaṅgā-water. He should (then) devoutly worship (the images of) Gaṅgā and Viṣṇu with divine fragrant substances, bright lamps full of ghee , fragrant incense, many beautiful flowers, many very ripe fruits, excellent offerings of eatables, water for washing the feet, respectful offerings, water for rinsing the mouth with, tāmbūlas with khadira , so also with other special presents, with various eulogies, and with offerings of eatables. Then the wise one should devoutly go three times round the image of the??ddess [Goddess?] that is worshipped and (that of) Viṣṇu, the highest lord, keeping them to his right.

59-60. Then the wise one making a solemn vow through physical acts, mind and speech as “O sinless one, O daughter of Jahnu , remaining without food (today) I shall eat food the next day (i.e. tomorrow); be my refuge”, he being extremely delighted should keep awake at night after having controlled his sleep.

61-62. If the wise one is too weak to eat fruits only, then, O greatest brāhmaṇa, he should eat (very) little food, but should not have a (full) meal. O Jaimini, having worshipped (the images of) Gaṅgā and Viṣṇu in the morning, he should give presents to a brāhmaṇa according to his wealth.

63-65. “O best river, may all that-—the worship, the keeping awake before you—be faultless through your favour.” Speaking like this, saluting her (i.e. Gaṅgā) and having performed his daily rites, the

brāhmaṇa himself should break his fast along with his relatives. O dear, listen to the fruit from me who am telling it, of the religious merit of him who thus observes the holy fast on the bank of Gaṅgā.

66-68. He is freed from sins committed during other (i.e. former) existences. He, having Viṣṇu's form and reaching Viṣṇu's city, rejoices (there) with Viṣṇu. Living in Viṣṇu's city for thousands of crores of kalpas and hundreds of crores of kalpas, he enjoys all prosperity, very difficult to be obtained. Then by Viṣṇu's order he goes to Brahmā 's world. In Brahmā's world he enjoys prosperity which is very difficult to be had even by gods.

69-70. Living in Brahma's world for that much period (i.e. thousands of crores of kalpas and hundreds of crores of kalpas), he, then, getting into a beautiful chariot, goes to Śiva from Brahmā's abode. There he enjoys pleasures of various kinds, which are extremely difficult to be had. He also gets the headship of Śiva's attendants. What is the use of speaking many other words?

71-78a. Then that meritorious man, after living in Śiva's abode for that much period (i.e. thousands of crores of kalpas and hundreds of crores of kalpas), would, as it were, another Indra , go to Indra's world. Then he would remain on the same seat with that virtuous (god). Having enjoyed there all his desired objects for a period of a hundred crores of kalpas, he would, like another Moon, go to the Sun's world from there. Having enjoyed nectar there, near the Moon, he would become a sovereign emperor after again having come to the earth. Having protected the earth for a long time and having conquered all his enemies, he would, at the end of his life (-span), happily meet death in Gaṅga . Again he, the very glorious one, himself getting into an aeroplane, goes to the city of the lord, difficult to be reached even by deities. Having enjoyed all pleasures there for four ages of Manus , he securing the highest knowledge, would obtain liberation, difficult to be secured. There is no doubt that even he who would meet death on the path when he is on his pilgrimage to Gaṅgā would go to the highest abode.

78b-84a. On the earth there was a religious and sweetspeaking king named Satyadharma during the junction of Treta and Dvāpara yugas . The queen of that king was Vijayā by name. She was beautiful, of good character, and highly devoted to the service of her husband. Having enjoyed for seven thousand years this earth, he whose time of death had come sometime died along with his wife. Then the couple, causing fear, tied by Yama 's soldiers went to Yama's abode along a painful path. Seeing them Dharmarāja also said to Citragupta : "O Citragupta, consider all acts of thesetwo." O Jaimini, Citragupta, being (thus) ordered by him, considered their acts from the beginning, and with the palms of his hands joined, spoke:

Citragupta said :

84b-85. O king, listen. I am telling all the acts of these two. Listen, I am also telling the remedy against their ill-luck (due to) whatever good or bad act they did on the earth.

86-88. Once, O competent one, a deer frightened by tigers, came from the forest to save its life, to his assembly. Seeing it coming, he, being very curious, got up and quickly struck on its hip with his sword. The king struck the deer even though it had sought his shelter. Therefore, O lord, this king, along with his wife, should be punished by you.

89-96. There is no doubt that he, along with crores and crores of members of his family, would reside in hell for as many thousands of ages and hundreds of ages of Manu as the number of hair on his body. Listen to the religious merit of the wise one who with (i.e. at the cost of) even his life and wealth protects him who has sought his shelter. Freed from all sins, chief among them being a brāhmaṇa's murder, he would at the end (of the span) of his life go to liberation difficult to be attained even by meditating saints.

Then by Yama's order, his messengers put the king with his wife in a very painful hell where the trees have leaves as sharp as swords. Since the leaves of the trees there resemble swords, the wise call it Asipatravana . Then living in that Asipatravipina (hell) for hundreds of crores of Yugas , he, along with his wife resorted to the hell called Vyāghrabhakṣya. (One) who enters that hell full of all troubles, would be a prey of tigers. Therefore, it is known as Vyāghrabhakṣya.

97-99a. The king, along with his wife, stayed there for thousands of crores of yugas, and at the end of his sins was born, after having gone to the earth, in the stock of frogs. The two, the male frog and the female frog, remembering their (former) births, were very much pained. Always eating insects, they lived on a bank (of a river). Once, finding (i.e. on) an auspicious day (some) men were going along the path to the bank of Jāhnavī. O brāhmaṇa, the two (frogs) saw them.

The frog said :

99b-102. Due to all those sinful acts I did due to my ignorance, even now pain does not abandon us. Casting their bodies into Gaṅgā, even the sinners would be freed. Yet, how can we experience such a kind of unhappiness? Now I desire to cast this body (of me) into Gaṅgā. O dear one, tell me, what is the remedy? I desire to cross the ocean of agony.

The female frog, having heard his words, spoke politely:

The female frog said :

103-105a. O lord, it is not possible to bear this agony. Do so quickly. O brāhmaṇa, the couple, then, remembering Gaṅgā, giver of auspicious things, was delighted and at once undertook the pilgrimage in order to die. A poisonous, fearful deadly serpent saw them, hungry for a long time, going along the path.

The deadly serpent said :

105b-112. O sinful frogs, you, whose time of death has come, have arrived. Therefore, you should be eaten by me who am hungry.

Then the unhappy, very much frightened couple spoke with reverence to the deadly serpent, that was in front of them, these words: "In our heart, O serpent, there is not the slightest fear of death. Formerly, I was a king called Satyadharma on the earth. This was my queen named Vijayā. Through temptation I, a wicked one, resorted to her(?) Due to that act I experienced pain for a long time in the abode of Yama. To undergo the remaining (fruit of) my act I went to (i.e. was born in) the stock of frogs along with my wife. The act done by a sinner does not leave (him). O serpent, we truly desire to go to the highest abode. We are going to the bank of Gaṅgā to cast our bodies (into her). O serpent, give up your indiscrimination, causing torment in the hell. How much pleasure will you have by devouring us?

113-116. Viṣṇu dwells in our heart. (In the same way) Hari (i.e. Viṣṇu) dwells in your heart also. Therefore, what enmity do we have with you, O serpent? The wise should never harm a living being. If it is done, then it is the Destiny that brings it about. Giving harm to men (i.e. causing them to commit harm) the wicked Destiny itself would take away (their) life, sons, wives, riches and glory. What is the use of mutterings (of names of deities), austerities, (giving) gifts, or sacrifices to him in whose heart the two letters 'hiṃ-sā' (i.e. harm) always remain?

117-118. That man who harms a living being just harms Viṣṇu (also). The revered lord of Lakṣmī lives in the bodies of all living beings. Lord Viṣṇu, having created himself in many ways, plays like a child in the pleasure-house of the mundane existence.

119-122. The body of a sentient being is the abode of the highest soul. Viṣṇu himself is the highest soul. Therefore, one should avoid doing harm. By destroying another's life one's own pleasure is had. (But) one's pleasure would be momentary (while) another would lose his life. This is the wonderful behaviour of people on the earth: Killing another person with great effort they bring about their own pleasure. An intelligent one never knows himself.

123-127a. He should think in his mind: 'I am Viṣṇu. He is (also) Viṣṇu.' He, who, in this worldly existence, is pained due to another man's agony and is happy on his happiness, should be known to be actually Viṣṇu himself. Fie upon the happiness of the men deceived by delusion, and the happiness which would be had by causing harm to another (being), O serpent! Men soon get the fruits of those pleasures and pains which are given by them to a living being on the earth. Therefore, O serpent, give up (doing) harm, and be happy. When you are pleased, we shall go to the other shore of the ocean of unhappiness."

The serpent said :

127b-133a. When there would not [1] (?) indeed be a major sin (involved) in killing others, then Oh, how (i.e. why) has the Creator created those that are the preys andthose that eat them? You have told the truth that harm should not be done to others. But in the case of all preys harm is not involved. Viṣṇu is of a universal form. It is the truth. There is no doubt about it. He himself has created the union of the prey and the one who eats it. He himself creates himself and himself protects himself. He himself eats himself. Such is the creation of Viṣṇu. Am I able to kill you? The creator of the form of Death, Viṣṇu himself, has sent me for this mission. That god who created you, and who always protects you, and who is of the nature of Death today kills you making me the instrument.

Vyāsa said :

133b-141. Then the serpent ate up (the couple of frogs), which was uttering, through great hunger, (the words) 'Gaṅgā, Gaṅgā', on the path. These two persons at every step obtained the great fruit of horse-sacrifices in their pilgrimage to the bank of the Gaṅgā. Therefore, these two noble ones have (the credit of) many horse-sacrifices. None is like them, since (even) I have performed (only) a hundred sacrifices. Indra, in his own authority depending upon another came (there) on foot with materials of worship in his hand and surrounded by gods. The beauties like Rambhā and Urvaśī , proud of their youth, said to one another: "This very handsome man of taste, the best among the meritorious, has come. With my service I shall bring him under my influence." Someone said to someone else: "I know all arts. Therefore, only I shall be the beloved of this king." Someone said to someone else: "Even your Indra is under my influence. Then what wonder is there that this king also will be under my influence?"

142-149. "This one is my husband. This one is my lord. This one is my master. This one is my protector." Thus all the women, appreciating good qualities, said with great delight. O brāhmaṇa, hearing these various (talks) of them, a virtuous, appreciative woman said: "This king has taken that charming one (viz. Vijayā) b elonging to Sudāsa as his wife. O ladies, (then) what is the use of quarrelling?" Then, O brāhmaṇa, those beauties, adorned with all ornaments, gave up quarrelling, and came there delighted at heart. They then worshipped that king with his sin vanished, and along with wife with (i.e. by giving him) water for washing his feet etc. Indra then spoke (to him) thus. Indra put

him, along with his wife, into the chariot (decorated) with flowers. Heaven was full of noise with the sounds of kettle-drums, tabors, melodious small drums, and large drums, so also with the sounds of bracelets and clappings, and the shouts of victory given by gods. He, fanned with the breezes produced from white chowries in the charming hands of the divine ladies, and seated ina chariot with his wife, went to heaven. Then the god Indra, fearing destruction, gave that king Satyadharma half of his seat.

150-152. Due to Viṣṇu's compassion, that king, sitting on the same seat with Indra, acted as Indra in heaven. Enjoying all pleasures for thousands of crores of yugas he got into a chariot by the lord's order, and went to Vaikuṇṭha . Having enjoyed all charming pleasures there for a Manu period, and having obtained the higest knowledge there, he, with his wife, obtained liberation.

153-159. O brāhmaṇa, I have told you the entire fruit of this kind of (i.e. got by) him who casts his body while going on a pilgrim age along the bank of Gaṅgā. Philosophers, great sages like Nārada , have not declared any restriction as regards time on going to the bank of Gaṅgā. O best brāhmaṇa, whenever a man would bathe in Gaṅgā, he certainly obtains inexhaustible religious merit. It is certain that Gaṅgā destroys all sins. If a man repeatedly commits sins, Gaṅgā does not purify him. O people, if you desire beatitude, then, giving up wicked thoughts, bathe in Gaṅgā, the mother of the world. By means of which very difficult acts do men get that religious merit which they would have by means of a bath in Gaṅgā? It is possible (for a man) to count the number of sharp showers and dust particles on the earth. (But) O brāhmaṇa, he cannot narrate the merits of Gaṅgā.

160-161. Having considered all your holy texts I say: "A man gets liberation after bathing Gust) once in the water of Gaṅgā. Even he who, thinking of the lord of gods, and of Gaṅgā, destroying the mass of the affliction of all the afflicted ones, and the fear of sins, bathes in the water of a well, is freed from the masses of all sins like the murder of a cow, and due to the favour of Gaṅgā, O brāhmaṇa, he would go to Viṣṇu's city, giving all pleasures."

[1]: [1] : The word ' na ' (not) is redundant as it gives a sense not intended in the context.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 10

The Efficacy of Campaka Flower

Chapter 677 of 693 · 78 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
माहात्म्यमेतद्भङ्गायास्त्वत्प्रसादाच्छ्रुतं मया ।
इदानीं श्रोतुमिच्छामि विष्णुपूजाफलं गुरो १।
व्यास उवाच-
शृणु लक्ष्मीपतेर्वत्स सपर्या फलमुत्तमम् ।
यच्छ्रुत्वा मानवाः सर्वे लभंते ज्ञानमुत्तमम् २।
विप्र द्वादशमासेषु माघादिषु सनातनः ।
पूजितव्यो विधानैर्यैः शृणु तानि वदाम्यहम् ३।
माघेमासि समायाते सर्वमासोत्तमे शुभे ।
आमिषं मैथुनं चैव त्याजयेद्वैष्णवोत्तमः ४।
प्रातःस्नायी भवेन्नित्यं तैलान्यपि च वर्जयेत् ।
द्विर्भोजनं परान्नं च माघेमासि परित्यजेत् ५।
प्रातः शुक्लांबरधरः कृतपंच महाध्वरः ।
सपर्यामारभेद्विष्णोः स्थिरचित्तो हि मानवः ६।
ईषदुष्णजलैः शुद्धैः स्नापयेद्विष्णुमव्ययम् ।

अतिश्लथैश्चंदनैश्च विष्णोरङ्गानि लेपयेत् ७।
पूजयेज्जगदीशस्य देवदेवस्य चक्रिणः ।
प्रक्षालितानि पात्राणि जलहीनानि कारयेत् ८।
स्नापयित्वा जगन्नाथमीषदुष्णेन वारिणा ।
प्रोक्षितव्यं तच्छरीरं दिव्यवस्त्रेण यत्नतः ९।
सलिलैरीषदुष्णैश्च प्रस्नापयति केशवम् ।
माघेमासि द्विजश्रेष्ठ फलं तस्य मयोच्यते १०।
विमुक्तः पातकैः सर्वैर्जन्मजन्मांतरार्जितैः ।
इह भुंक्ते सुखं सर्वं शेषे याति हरेर्गृहम् ११।
यत्नात्प्रक्षाल्य पात्राणि कृत्वाशुद्धानिवारिभिः ।
यः पूजयेज्जगन्नाथं तस्य पुण्यं निशामय १२।
इह भुक्त्वाखिलान्कामान्सर्वव्याधिविवर्जितः ।
अंते युगसहस्राणि तिष्ठेत्केशवमंदिरम् १३।
प्रभाते विश्वसंध्यायां पुरतश्चक्रपाणिनः ।
ज्वलंतं स्थापयेद्वह्निं निर्द्धूमं वैष्णवो जनः १४।

शीतस्य वारणार्थाय सायंप्रातश्च वैष्णवः ।
माघे विष्ण्वग्रतो वह्निं ज्वालयेत्तत्फलंशृणु १५।
इह भुक्त्वाखिलान्कामान्पुत्रपौत्रसमन्वितः ।
अंते विष्णुपुरं याति दैवतैरपि दुर्ल्लभम् १६।
यथैवात्मा तथा विष्णुः संदेहोनात्र विद्यते ।
स्वपंतं देवदेवेशं पर्यंकोपरि केशवम् १७।
आत्मनः कुरुते मर्त्यो यथा शीतनिवारणम् ।
क्षीरेण स्नापयेद्यस्तु माघे मासि जनार्दनम् ।
तस्मै देवोत्तमो विष्णुः संतुष्टो न ददाति किम् १८।
तथा शीतक्षयं कुर्याद्विव्यवस्त्रेण चक्रिणः १९।
यः पूजयेत्सकृन्माघे स्नापयित्वा चतुर्भुजम् ।
नालिकेरोदकैर्दुग्धैः फलं तस्य वदाम्यहम् २०।
नरकाब्धौ मज्जमानान्दुस्तरे स्वेन कर्मणा ।
उद्धृत्य कोटिपुरुषान्स याति चक्रिणः पदम् २१।
माघे मासे च शुक्लायां पंचम्यां द्विजसत्तम ।

एकादश्यां च पंचम्यां हरिपूजा विशेषतः २२।
दातव्यो देवदेवाय सपद्माय मुरारये ।
पायसो धूपसहितो माघेमासि दिने दिने २३।
सधूपपायसं यस्तु माघे यच्छति चक्रिणे ।
तस्य पुण्यफलं वच्मि शृणु वैष्णव जैमिने २४।
अंते विष्णुपुरं गत्वा मन्वंतरचतुष्टयम् ।
भुंक्ते मनोरमान्भोगान्प्रसादाच्चक्रपाणिनः २५।
पुनरागत्य धरणीं चक्रवर्ती नृपो भवेत् ।
भुंक्ते च भोगं सुचिरं मृतो याति हरेर्गृहम् २६।
पंचम्यां वापि सप्तम्यामेकादश्यां च जैमिने ।
अशक्तो वैष्णवो दद्यात्परमान्नं मुरारये २७।
कृष्णपक्षाद्विजश्रेष्ठ शुक्लपक्षे विशेषतः ।
शुक्लपक्षे तिथिष्वेषु दद्यादन्नं मुरारये २८।
एकाहमपि यो माघे विष्णवे दैत्यजिष्णवे ।
सपूपंपायसं दद्यान्न तस्य दुर्ल्लभो हरिः २९।

यत्किञ्चिद्विजतुष्ट्यर्थं माघेमासि प्रदीयते ।
तदक्षयं भवेत्पुंसः कोऽपि नास्त्यत्र संशयः ३०।
माघे मासि कृतं कर्म शुभं वाशुभमेव वा ।
तस्य नास्ति क्षयं विप्र मन्वंतरशतैरपि ३१।
माघे चंपकपुष्पेण योऽर्चयेत्कमलापतिम् ।
स गच्छेत्परमं धाम विमुक्तः सर्वपातकैः ३२।
यावंति स्वर्णपुष्पाणि दीयंते चक्रपाणये ।
तावद्युगसहस्राणि स्थीयते विष्णुमंदिरम् ३३।
मेरुतुल्यसुवर्णानि दत्वा भवति यत्फलम् ।

एकेन स्वर्णपुष्पेण हरिं संपूज्य तत्फलम् ३४।
सुवर्णपुष्पं विप्रेन्द्र सर्वदा केशवप्रियम् ।
माघेमासि विशेषेण पवित्रं केशवप्रियम् ३५।
सुवर्णकुसुमैर्दिव्यैर्येन नाराधितो हरिः ।
रत्नैर्हीनः सुवर्णाद्यैः स भवेज्जन्मजन्मनि ३६।
फलं चंपकपुष्पस्य ब्रवीम्यहं विशेषतः ।

आकर्णय द्विजश्रेष्ठ सेतिहासमनुत्तमम् ३७।
सुवर्णो नाम भूपालो बलवान्सर्वशास्त्रवित् ।
आर्यावर्तेषु सर्वेषु बभूव विप्रवर्चसा ३८।
राजश्रिया विद्यया च वयसा च स भूपतिः ।
अतिप्रमत्तो विप्रर्षे सदा पापरतोऽभवत् ३९।
पाखंडमंत्रिणां वाक्यैर्विनादोषैरपि द्विज ।
धनलोभात्तेन राज्ञा दंड्यंते साधवो जनाः ४०।
अन्यायोपार्जितं वित्तं गीतवाद्यादिभिर्वृतः ।
समस्तं नाशयामास यज्ञदानविवर्जितः ४१।
न ज्ञातिपोषणं चक्रे न देवद्विजभोजनम् ।
न च याचकसंतुष्टिं सर्वदा पापमोहितः ४२।
न चकारातिथेः पूजां सदा पापपरायणः ।
ययौ च मंदिरान्नित्यं स भूपः पापमंदिरः ४३।
कृतानि तेन पापानि यान्यन्यान्यविवेकिनाम् ।
अपि वर्षशतैः शक्तः संख्यातुं जनितानि किम् ४४।

एकदा स महीपालः कामेन परिमोहितः ।
जगाम वेश्यानिलयं निशीथे दुरिताशयः ४५।
तमायांतं ततो दृष्ट्वा भूपालमुज्ज्वलाह्वया ।
सहसोत्थाय पर्यंके चक्रे तत्पादवंदनम् ४६।
प्रक्षाल्य तत्पादयुगं भृंगारसलिलैश्च सा ।
मंचे निवेशयामास दोर्भ्यामालिङ्ग्य तं नृपम् ४७।
तत्प्रेमामृतधाराभिः सिक्तोऽसौ पृथिवीपतिः ।
तस्मिन्नुवास पर्यंके तया सह कुतूहली ४८।
ततः सा गणिका प्रीत्या हसंती नवयौवना ।
ददौ चंपकपुष्पाणां तस्मै भूमिभुजे स्वयम् ४९।
पुष्पमाला पुष्पमेकं तस्माद्भूपति हस्ततः ।
पपात धरणीपृष्ठे गन्धव्याप्तदिगंतरम् ५० 7.10.50।
तच्च्युतं कुसुमं दृष्ट्वा स राजाऽत्यतसंभ्रमात् ।
नमोनारायणायेति जगादोङ्कारपूर्वकम् ५१।
नारायणायेति वाक्यात्सर्वाणि पातकानि च ।

स्वर्णपुष्पप्रदानेन तस्य नष्टानि भूभुजः ५२।
ग्रामीणा अथ सर्वेऽपि समागत्यातिदुर्जये ।

तस्यामेव निशायां तं जघ्नुर्वेश्यागृहे स्थितम् ५३।
नेतुं तमथ भूपालं सर्वपातकिनां वरम् ।
किंकरान्प्रेषयामास क्रुद्धो वैवस्वतो भृशम् ५४।
तेनाज्ञप्तास्ततो दूताः पाशमुद्गरपाणयः ।
अतिवेगात्समायाताः क्रोधसंरक्तलोचनाः ५५।
उद्यमं चक्रिरे नेतुं यमदूताः स्वमालयम् ।
ततो नारायणप्रेष्याः शङ्खचक्रगदाधराः ५६।
आयाता गरुडारूढास्तं नेतुं पृथिवीपतिम् ।
पाशे नियंत्रितं दृष्ट्वा तं भूपं विष्णुकिंकराः ५७।
जघ्नुश्चक्रैर्गदाभिश्च यमदूतान्महाबलाः ।
समारोप्य रथे दिव्ये शंखान्दध्मुरनुत्तमान् ५८।
तथा राजा रथारूढस्तुलसीमाल्यभूषितः ।
पीतकौशेयवासाश्च स्वर्णालंकारभूषितः ५९।

स्तूयमानो मुनिगणैर्वेदवेदाङ्गपारगैः ।
विष्णुदूतैः परिवृतो हरेः सालोक्यमाययौ ६०।
अथोत्थाय स्वयं विष्णुश्चतुर्भिर्दीर्घबाहुभिः ।
तमालिंगितवान्भूपं प्रोक्तवांश्च द्विजोत्तम ६१।
श्रीभगवानुवाच-
नृपते कुशलं ब्रूहि सर्वपुण्यात्मनां वर ।
किमस्ति साध्यं भवतस्तदाज्ञापय संप्रति ६२।
नमोनारायणायेति वारैकमपि यो वदेत् ।
नित्यं तस्यानुपाल्योऽहं स मे भ्राता स मे पिता ६३।
नारायणेति मन्नाम कदाचिद्यः स्मेरन्नरः ।
साधयाम्यखिलं तस्य पितुः पुत्र इवेप्सितम् ६४।
भक्तोऽसि नृपतिश्रेष्ठ तस्मान्निजमनोरथम् ।
प्रकाशयाद्भुतं तात किं ते दास्यामि चाधुना ६५।
राजोवाच-
सर्वमेव दयासिन्धो त्वया दत्तं न संशयः ।

पापिनापि मया प्राप्तं तव स्थानं सुदुर्ल्लभम् ६६।
तस्यानेन तु वाक्येन प्रसन्नः कमलापतिः ।
स्नेहान्निवेशयामास भूपालं तन्निशामय ६७।
ततः सुवर्णालंकारैर्विश्वकर्मविनिर्मितैः ।
चकार मण्डलं तस्य स्वयमेव दयामया ६८।
अथ नानाविधैर्भक्ष्यैर्दिव्यैरपि सुदुर्ल्लभैः ।
तोषितः स महीपालो विष्णुनाति सहिष्णुना ६९।
एवं प्रतिदिनं तस्थौ स राजा विष्णुमंदिरम् ।
मन्वन्तरसहस्राणि नव वर्ष शतानि च ७०।
प्रजानां पालनं चक्रे स राजा धर्मतत्परः ।

पूजयामास सततं भक्त्या परमया हरिः ७१।
चारु चंपकपुष्पैश्च नैवेद्यैर्विविधैश्च सः ।
आयुःशेषे स भूपालो मरणं जाह्नवी जले ७२।
समासाद्य ययौ मोक्षं प्रसादाच्चक्रपाणिनः ।
व्यास उवाच-

विप्र चंपकपुष्पस्य प्रभावोऽयं प्रकीर्तितः ७३।
चपंकैर्हरिमभ्यर्च्य मुक्ताः स्युः पापिनो जनाः ।
स्फुटचंपकपुष्पेण पूजितो भगवान्हरिः ७४।
अचिरेणैव विप्रर्षे ददाति परमं पदम् ।
ये यजंति परात्मानमिच्छया वाप्यनिच्छया ७५।
तेऽपि यांति परं धाम विमुक्ताः सर्वपातकैः ७६।
हरौ प्रसन्ने दुरितानिकोऽपि यतः स राजा कृतपातकोऽपि ।
जगाम मोक्षं कृपयामुरारेर्विश्वार्णवं निम्नमिमं वितीर्य ७७।
दिव्यैः सुगन्धैः कनकप्रसूनैर्नारायणं पद्मदलायताक्षम् ।
भक्त्या यजेद्यः परमादरेण मर्त्यो व्रजेत्ततु विहाय पापम् ७८।

Roman transliteration

jaiminiruvāca-
māhātmyametadgaṅgāyāstvatprasādācchrutaṃ mayā |
idānīṃ śrotumicchāmi viṣṇupūjāphalaṃ guro 1|
vyāsa uvāca-
śṛṇu lakṣmīpatervatsa saparyā phalamuttamam |
yacchrutvā mānavāḥ sarve labhaṃte jñānamuttamam 2|
vipra dvādaśamāseṣu māghādiṣu sanātanaḥ |
pūjitavyo vidhānairyaiḥ śṛṇu tāni vadāmyaham 3|
māghemāsi samāyāte sarvamāsottame śubhe |
āmiṣaṃ maithunaṃ caiva tyājayedvaiṣṇavottamaḥ 4|
prātaḥsnāyī bhavennityaṃ tailānyapi ca varjayet |
dvirbhojanaṃ parānnaṃ ca māghemāsi parityajet 5|
prātaḥ śuklāṃbaradharaḥ kṛtapaṃca mahādhvaraḥ |
saparyāmārabhedviṣṇoḥ sthiracitto hi mānavaḥ 6|
īṣaduṣṇajalaiḥ śuddhaiḥ snāpayedviṣṇumavyayam |

atiślathaiścaṃdanaiśca viṣṇoraṅgāni lepayet 7|
pūjayejjagadīśasya devadevasya cakriṇaḥ |
prakṣālitāni pātrāṇi jalahīnāni kārayet 8|
snāpayitvā jagannāthamīṣaduṣṇena vāriṇā |
prokṣitavyaṃ tacharīraṃ divyavastreṇa yatnataḥ 9|
salilairīṣaduṣṇaiśca prasnāpayati keśavam |
māghemāsi dvijaśreṣṭha phalaṃ tasya mayocyate 10|
vimuktaḥ pātakaiḥ sarvairjanmajanmāṃtarārjitaiḥ |
iha bhuṃkte sukhaṃ sarvaṃ śeṣe yāti harergṛham 11|
yatnātprakṣālya pātrāṇi kṛtvāśuddhānivāribhiḥ |
yaḥ pūjayejjagannāthaṃ tasya puṇyaṃ niśāmaya 12|
iha bhuktvākhilānkāmānsarvavyādhivivarjitaḥ |

aṃte yugasahasrāṇi tiṣṭhetkeśavamaṃdiram 13|
prabhāte viśvasaṃdhyāyāṃ puratašcakrapāṇinaḥ |
jvalaṃtaṃ sthāpayedvahniṃ nirddhūmaṃ vaiṣṇavo janaḥ 14|

śītasya vāraṇārthāya sāyaṃprātaśca vaiṣṇavaḥ |
māghe viṣṇvagrato vahniṃ jvālayettatphalaṃśṛṇu 15|
iha bhuktvākhilānkāmānputrapautrasamanvitaḥ |
aṃte viṣṇupuraṃ yāti daivatairapi durllabham 16|
yathaivātmā tathā viṣṇuḥ saṃdehonātra vidyate |
svapaṃtaṃ devadeveśaṃ paryaṃkopari keśavam 17|
ātmanaḥ kurute martyo yathā śītanivāraṇam |
kṣīreṇa snāpayedyastu māghe māsi janārdanam |
tasmai devottamo viṣṇuḥ saṃtuṣṭo na dadāti kim 18|
tathā śītakṣayaṃ kuryāddivyavastreṇa cakriṇaḥ 19|
yaḥ pūjayetsakṛnmāghe snāpayitvā caturbhujam |
nālikerodakairdugdhaiḥ phalaṃ tasya vadāmyaham 20|
narakābdhau majjamānāndustare svena karmaṇā |
uddhṛtya koṭipuruṣānsa yāti cakriṇaḥ padam 21|
māghe māse ca śuklāyāṃ paṃcamyāṃ dvijasattama |

ekādaśyāṃ ca paṃcamyāṃ haripūjā viśeṣataḥ 22|
dātavyo devadevāya sapadmāya murāraye |
pāyaso dhūpasahito māghemāsi dine dine 23|
sadhūpapāyasaṃ yastu māghe yacchati cakriṇe |
tasya puṇyaphalaṃ vacmi śṛṇu vaiṣṇava jaimine 24|
aṃte viṣṇupuraṃ gatvā manvaṃtaracatuṣṭayam |
bhuṃkte manoramānbhogānprasādāccakrapāṇinaḥ 25|
punarāgatya dharaṇīṃ cakravartī nṛpo bhavet |
bhuṃkte ca bhogaṃ suciraṃ mṛto yāti harergṛham 26|
paṃcamyāṃ vāpi saptamyāmekādaśyāṃ ca jaimine |
aśakto vaiṣṇavo dadyātparamānnaṃ murāraye 27|
kṛṣṇapakṣāddivajaśreṣṭha śuklapakṣe viśeṣataḥ |
śuklapakṣe tithiṣveṣu dadyādannaṃ murāraye 28|
ekāhamapi yo māghe viṣṇave daityajiṣṇave |
sapūpaṃpāyasaṃ dadyānna tasya durllabho hariḥ 29|

yatkicciddivajatuṣṭyarthaṃ māghemāsi pradīyate |
tadakṣayaṃ bhavetpuṃsaḥ ko'pi nāstyatra saṃśayaḥ 30|
māghe māsi kṛtaṃ karma śubhaṃ vāśubhameva vā |
tasya nāsti kṣayaṃ vipra manvaṃtaraśatairapi 31|
māghe caṃpakapuṣpeṇa yo'rcayetkamalāpatim |
sa gacchetparamaṃ dhāma vimuktaḥ sarvapātakaiḥ 32|
yāvaṃti svarṇapuṣpāṇi dīyaṃte cakrapāṇaye |
tāvadyugasahasrāṇi sthīyate viṣṇumaṃdiram 33|
merutulyasuvarṇāni datvā bhavati yatphalam |
ekena svarṇapuṣpeṇa hariṃ saṃpūjya tatphalam 34|
suvarṇapuṣpaṃ viprendra sarvadā keśavapriyam |
māghemāsi viśeṣeṇa pavitraṃ keśavapriyam 35|
suvarṇakusumairdivyairyena nārādhito hariḥ |
ratnairhīnaḥ suvarṇādyaiḥ sa bhavejjanmajanmani 36|
phalaṃ caṃpakapuṣpasya bravīmyahaṃ viśeṣataḥ |

ākarṇaya dvijaśreṣṭha setihāsamanuttamam 37|
suvarṇo nāma bhūpālo balavānsarvaśāstravit |
āryāvarteṣu sarveṣu babhūva vipravarcasā 38|
rājaśriyā vidyayā ca vayasā ca sa bhūpatiḥ |
atipramatto viprarṣe sadā pāparato'bhavat 39|
pākhaṃḍamaṃtriṇāṃ vākyairvināḍoṣairapi dvija |
dhanalobhāttena rājñā daṃḍyaṃte sādhavo janāḥ 40|
anyāyopārjitaṃ vittaṃ gītavādyādibhirvṛtaḥ |
samastaṃ nāśayāmāsa yajñadānavivarjitaḥ 41|
na jñātipoṣaṇaṃ cakre na devadvijabhojanam |
na ca yācakasaṃtuṣṭiṃ sarvadā pāpamohitaḥ 42|
na cakārātitheḥ pūjāṃ sadā pāpaparāyaṇaḥ |
yayau ca maṃdirānnityaṃ sa bhūpaḥ pāpamaṃdiraḥ 43|
kṛtāni tena pāpāni yānyanyānyavivekinām |
api varṣaśataiḥ śaktaḥ saṃkhyātuṃ janitāni kim 44|

ekadā sa mahīpālaḥ kāmena parimohitaḥ |
jagāma veśyānilayaṃ niśīthe duritāśayaḥ 45|
tamāyāṃtaṃ tato dṛṣṭvā bhūpālamujjvalāhvayā |
sahasotthāya paryaṃke cakre tatpādavaṃdanam 46|
prakṣālya tatpādayugaṃ bhṛṃgārasalilaiśca sā |
maṃce niveśayāmāsa dorbhyāmāliṅgya taṃ nṛpam 47|
tatpremāmṛtadhārābhiḥ sikto'sau pṛthivīpatiḥ |
tasminnuvāsa paryaṃke tayā saha kutūhalī 48|
tataḥ sā gaṇikā prītyā hasaṃtī navayauvanā |
dadau caṃpakapuṣpāṇāṃ tasmai bhūmibhuje svayam 49|
puṣpamālā puṣpamekaṃ tasmādbhūpati hastataḥ |
papāta dharaṇīpṛṣṭhe gandhavyāptadigaṃtaram 50 7.10.50|
taccyutaṃ kusumaṃ dṛṣṭvā sa rājā'tyatasaṃbhramāt |
namonārāyaṇāyeti jagādoṅkārapūrvakam 51|
nārāyaṇāyeti vākyātsarvāṇi pātakāni ca |

svarṇapuṣpapradānena tasya naṣṭāni bhūbhujaḥ 52|
grāmīṇā atha sarve'pi samāgatyātidurjaye |
tasyāmeva niśāyāṃ taṃ jaghnurveśyāgṛhe sthitam 53|
netuṃ tamatha bhūpālaṃ sarvapātakināṃ varam |
kiṃkarānpreṣayāmāsa kruddho vaivasvato bhṛśam 54|
tenājñaptāstato dūtāḥ pāśamudgarapāṇayaḥ |
ativegātsamāyātāḥ krodhasaṃraktalocanāḥ 55|
udyamaṃ cakrire netuṃ yamadūtāḥ svamālayam |
tato nārāyaṇapreṣyāḥ śaṅkhacakragadādharāḥ 56|
āyātā garuḍārūḍhāstaṃ netuṃ pṛthivīpatim |
pāśe niyaṃtritaṃ dṛṣṭvā taṃ bhūpaṃ viṣṇukiṃkarāḥ 57|
jaghnuścakrairgadābhiśca yamadūtānmahābalāḥ |
samāropya rathe divye śaṃkhāndadhmuranuttamān 58|
tathā rājā rathārūḍhastulasīmālyabhūṣitaḥ |
pītakauśeyavāsāśca svarṇālaṃkārabhūṣitaḥ 59|

stūyamāno munigarṇairvedavedāṅgapāragaiḥ |
viṣṇudūtaiḥ parivṛto hareḥ sālokyamāyayau 60|
athotthāya svayaṃ viṣṇuścaturbhirdīrghabāhubhiḥ |
tamāliṃgitavānbhūpaṃ proktavāṃśca dvijottama 61|
śrībhagavānuvāca-
nṛpate kuśalaṃ brūhi sarvapuṇyātmanāṃ vara |

kimasti sādhyaṃ bhavatastadājñāpaya saṃprati 62|
namonārāyaṇāyeti vāraikamapi yo vadet |
nityaṃ tasyānupālyo'haṃ sa me bhrātā sa me pitā 63|
nārāyaṇeti mannāma kadācidyaḥ smerannaraḥ |
sādhayāmyakhilaṃ tasya pituḥ putra ivepsitam 64|
bhakto'si nṛpatiśreṣṭha tasmānnijamanoratham |
prakāśayādbhutaṃ tāta kiṃ te dāsyāmi cādhunā 65|
rājovāca-
sarvameva dayāsindho tvayā dattaṃ na saṃśayaḥ |

pāpināpi mayā prāptaṃ tava sthānaṃ sudurllabham 66|
tasyānena tu vākyena prasannaḥ kamalāpatiḥ |
snehānniveśayāmāsa bhūpālaṃ tanniśāmaya 67|
tataḥ suvarṇālaṃkārairviśvakarmavinirmitaiḥ |
cakāra maṇḍalaṃ tasya svayameva dayāmayā 68|
atha nānāvidhairbhakṣyairdivyairapi sudurllabhaiḥ |
toṣitaḥ sa mahīpālo viṣṇunāti sahiṣṇunā 69|
evaṃ pratidinaṃ tasthau sa rājā viṣṇumaṃdiram |
manvantarasahasrāṇi nava varṣa śatāni ca 70|
prajānāṃ pālanaṃ cakre sa rājā dharmatatparaḥ |
pūjayāmāsa satataṃ bhaktyā paramayā hariḥ 71|
cāru caṃpakapuṣpaiśca naivedyairvividhaiśca saḥ |
āyuḥśeṣe sa bhūpālo maraṇaṃ jāhnavī jale 72|
samāsādya yayau mokṣaṃ prasādāccakrapāṇinaḥ |
vyāsa uvāca-

vipra caṃpakapuṣpasya prabhāvo'yaṃ prakīrtitaḥ 73|
capaṃkairharimabhyarcya muktāḥ syuḥ pāpino janāḥ |
sphuṭacaṃpakapuṣpeṇa pūjito bhagavānhariḥ 74|
acireṇaiva viprarṣe dadāti paramaṃ padam |
ye yajaṃti parātmānamicchayā vāpyanicchayā 75|
te'pi yāṃti paraṃ dhāma vimuktāḥ sarvapātakaiḥ 76|
harau prasanne duritāniko'pi yataḥ sa rājā kṛtapātako'pi |
jagāma mokṣaṃ kṛpayāmurārerviśvārṇavaṃ nimnamimaṃ vitūrya 77|
divyaiḥ sugandhaiḥ kanakaprasūnairnārāyaṇaṃ padmadalāyatākṣam |
bhaktyā yajedyaḥ paramādareṇa martyo vrajettattu vihāya pāpam 78|

English translation

Jaimini said :

1. O preceptor, through your grace I have heard this (description of the) greatness of Gaṅgā . Now, I desire to listen to the fruit of Viṣṇu 's worship.

Vyāsa said :

2-3. O dear, listen to the excellent fruit of the worship of the lord of Lakṣmī , hearing whicḥ all men obtain excellent knowledge. O brāhmaṇa , listen to the rules according to which the Eternal One should be worshipped in the twelve months like Māgha . I shall (now) tell them.

4-8. When the auspicious month of Māgha, the best of all months, comes, the best devotee of Viṣṇu should give up (eating) flesh and coitus. He should everyday bathe in the morning; he should also avoid (the use of) oils; he should avoid taking food twice (a day) and also the food of others in the month of Māgha. A man, wearing a white garment, should, with a firm mind, begin worshipping Viṣṇu in the morning after having performed the five major sacrifices (viz. brahmayajña etc.). With lukewarm, pure water he should give bath to (the image of) the immutable Viṣṇu. He should besmear the parts of the body (of the image) of Viṣṇu with loose (i.e. soft) sandal. He should worship these of the lord of the world, the chief of gods, the Disc-holder. He should dry the vessels that are washed.

9-11. Having bathed (the image of) the lord of the world with lukewarm water, he should carefully dry his body with a divine garment. O best brāhmaṇa, I (shall) tell about the fruit which he who bathes (the image of) Viṣṇu with lukewarm water in the month of Māgha, gets. Freed from all sins committed in former existences, he enjoys all pleasure in this world, and (to enjoy) the remaining pleasure he goes to Viṣṇu's abode.

12-14. Listen to the religious merit of (i.e. obtained by) him who, after having washed the vessels and having purified them with water, would worship the (image of) the lord of the world. Free from all diseases, he, enjoying all desired objects here (i.e. in this world), would finally dwell for thousands of yugas in Viṣṇu's abode. In the morning and in the entire evening a devotee of Viṣṇu should place a smokeless, burning fire in front of (the image of) the Disc-holder (i.e. Viṣṇu).

15-19. Listen to the fruit of, i.e. obtained by, that devotee of Viṣṇu, who would burn fire in the morning and in the evening before (the image of) Viṣṇu in the month of Māgha to keep off cold. He, along with his sons and grandsons, enjoys all desired objects in this world, and in the end goes to Viṣṇu's city, difficult to be reached even by deities. As is his soul (to him) so is Viṣṇu. There is no doubt about this. A man should keep away cold from (the imags of) Viṣṇu sleeping on the bed as he keeps away cold from himself. What does the best god, being pleased, not give to him who would bathe (the image of) Viṣṇu with milk during the month of Māgha? In the same way he

should remove the cold (of the image) of the Disc-holder with a divine garment.

20-26. I shall tell the fruit of (i.e. obtained by) him who would worship (the image of) Viṣṇu after bathing him (it) with cocoanut water and milk in the month of Magha . He, having lifted up a crore of men of his family sinking due to their own acts in the ocean of hell, difficult to cross, goes to the position of the Disc-holder (i.e. Viṣṇu). O best brāhmaṇa, especially during the worship of Viṣṇu on the fifth day of the bright half in the month of Māgha, so also on the Ekādaśī day and the fifth day [1] (in the dark fortnight) rice boiled in milk along with a lamp should be offered to Mura 's enemy, the god of gods along with (his spouse) Lakṣmī. O Jaimini , O devotee of Viṣṇu, I shall tell you about the fruit of (i.e. obtained by) him who, everyday in the month of Māgha, offers rice boiled in milk along with incense to the Disc-holder (i.e. Viṣṇu). (Please) listen. Having at the end(of his life) gone to Viṣṇu's city, he enjoys (there) charming pleasures for four periods of Manu due to the grace of the Disc-holder. Again having come to the earth he would be a sovereign emperor. (There) he enjoys pleasures for a very long time and when dead (i.e. after death) goes to Viṣṇu's abode.

27-29. O Jaimini, a devotee of Viṣṇu, who is unable to give (rice boiled in milk) to the enemy of Mura on the fifth day, the seventh day or the eleventh day, should offer him best food. O best brāhmaṇa, the bright half is especially superior to the dark half. On the days (mentioned above) of the bright half one should give food to Viṣṇu. Viṣṇu is not difficult to be attained by him who would give rice boiled in milk along with cakes to Viṣṇu, the conqueror of demons, at least on one day in Māgha.

30-33. There is no doubt that whatever is offered by a man to please a brāhmaṇa in the month of Māgha, would be inexhaustible for him. O brāhmaṇa, there is no destruction of the (fruit of the) act, good or bad, done in the month of Māgha, even after hundreds of ages of Manu. He who would worship Viṣṇu with campaka flowers in the month of Māgha would, after being freed from all sins, go to the highest abode. He stays in Viṣṇu's abode for as many thousand yugas as the number of campaka flowers offered to Viṣṇu by him.

34-37. That fruit which is (obtained) by giving gold equal (in weight) to Meru , is obtained by worshipping Viṣṇu with (only) one campaka flower. O best brāhmaṇa, a campaka flower is always dear to Viṣṇu. Especially in the month of Māgha it is pure and dear to Viṣṇu. He who has not worshipped Viṣṇu with divine campaka flowers, would be without gems, without gold etc. in every birth. I am specially telling you the fruit of (the offering of) a campaka flower. O best brāhmaṇa, listen to it, the excellent one, along with its history.

38-44. O brāhmaṇa, a king named Suvarṇa , knowing all holy texts, became powerful in the entire Āryāvarta [2] due to his vigour. O brāhmaṇa sage, he, mad with royal glory, knowledge and youth, was always engaged in sins. By the words of his heretic ministers, he, through his greed for money, punished the good (even) without their fault, O brāhmaṇa. He, without sacrifices and gifts (i.e. who did not perform sacrifices and give gifts), surrounded by music and musical instruments squandered all the wealth obtained unjustly. He, always deluded by sins, did not support his kinsmen, did not feed deities and brāhmaṇas , and did not gratify the suppliants. He, always attached to sins, never honoured a guest. That king, the abode of sins, everyday went (away) from a temple. Was anyone among the indiscriminate ones able to count, even for hundreds of years, the other sins which he had committed?

45-52. Once that wicked-hearted king, deluded by lust, went to a prostitute's house at night. Seeing the king coming, (the prostitute) named Ujjvalā , suddenly getting up from the bed saluted him. Having washed his pair of feet with water from a golden pitcher, she, embracing the king with her arms, seated him on the bed. That king, sprinkled with the streams of the nectar of her love, and being curious remained on that bed. Then that harlot who was quite young, herself gave, with a smile, campaka flowers to the king. A flower from the garland of flowers dropped on the ground from the hand of the king, and pervaded the atmosphere with its fragrance. Seeing the flower that had fallen down, the king, through great confusion said (the words) ' Namo Nārāyaṇāya (salutation to Nārāyaṇa)' preceded by the syllable ' Oṃ '. All the sins of the king perished due to (his having uttered) the word 'Nārāyaṇa' and due to the offering of the campaka flower.

53-58. All the villagers also gathered there and killed him that night in the prostitute's invincible house. Yama , who was very angry, sent his servants to take the king, the greatest sinner (to his abode). The messengers ordered by him, with their eyes red due to anger and having nooses and mallets in their hands came the revery speedily. Yama's messengers exerted to take him to their abode. Then Nārāyaṇa's (i.e. Viṣṇu's) servants holding conches, discs and maces, and mounted upon Garuḍa came to take the king (to Viṣṇu's abode). Seeing the king bound by a noose, the very powerful servants of Viṣṇu struck Yama's messengers with discs and maces. Putting him into a divine chariot, they blew excellent conches.

59-61. Then the king who had got in the chariot, who was adorned with tulasī (leaves and) flowers, who had put on yellow silken garments, who was adorned with golden ornaments, who was being praised by hosts of sages, masters of the Vedas and the Vedāṅgas , who was surrounded by Viṣṇu's messengers, came to Viṣṇu's world. Then, O best brāhmaṇa, Viṣṇu himself got up, embraced the king with his four long arms and said to him:

The lord said :

62-65. O king, O best among all meritorious souls, tell (me) about (your) welfare. Now let us know what still remains to be attained by you. I always look after him who would even once say: ‘Salutation to Nārāyaṇa.’ He is my brother; he is my father. I accomplish all the desired objects, like a father to his son, of the man who would sometime remember my name ‘Nārāyaṇa’. O best king, you are my devotee. Therefore, disclose your desire. What wonderful object shall I give you now?

The king said :

66-73a. O ocean of pity, you have undoubtedly given (me) everything. Even a sinner like me has reached your inaccessible place.

By these words of him Lakṣmī’s lord was pleased, and he affectionately made him sit. Listen to it (i.e. that account). He, full of pity, himself adorned him with golden ornaments fashioned by Viśvakarman . Viṣṇu, the extremely tolerant one, gratified the king with various kinds of eatables, very difficult to be had even by the divine ones. In this way the king lived in Viṣṇu’s abode everyday for thousands of Manu’s ages and nine hundred years. The righteous king protected his subjects. With great devotion he always worshipped Viṣṇu with charming campaka flowers and various kinds of offerings of eatables. When the span of his life was over the king died in the water of Gaṅgā and obtained liberation by the grace of Viṣṇu.

Vyāsa said :

73b-78. O brāhmaṇa, I have told you this efficacy of campaka flowers. Sinful persons have been liberated after worshipping Viṣṇu with campaka flowers. O brāhmaṇa sage, revered Viṣṇu, worshipped with a full-blown campaka flower gives the highest position in a short time. Those who worship the highest soul intentionally or even without an intention are freed from all sins, and they also go to the highest position. When Viṣṇu is pleased, nobody is a sinner, since that king, even though he had committed a sin, crossed this deep worldly ocean through Viṣṇu’s favour and attained liberation. That man who, abandoning sin, would, with devotion and great respect, worship Nārā -yaṇa (i.e. Viṣṇu), having large eyes like lotus-petals, with divine, fragrant campaka flowers would go (to Viṣṇu).

[1]: [1] : The reading should have been ‘ saptamyām ’ in place of ‘ pañcamyām ’, as it rightly occurs in line 27a below.

[2]: [2] : Āryāvarta: Abode of the noble or the excellent (Āryas). Name of the region extending from the eastern to the western sea, and bounded on the north and south by the Himālaya and the Vindhya respectively.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 11

The Rules of Viṣṇu Worship

Chapter 678 of 693 · 171 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
जैमिने विधिना येन पूजितव्यो हरिः सदा ।
तमहं वच्मि विप्रर्षे शृणु वत्स समाहितः १।
कल्य उत्थाय पर्यंकाद्गृहीत्वा पात्रमंभसाम् ।
बहिर्देशं व्रजेत्प्राज्ञः शीर्षमाच्छाद्य वाससा २।
तत्रोदीच्यां दिशि मौनी यज्ञसूत्राणि कर्णयोः ।
कृत्वोपविष्टः प्राज्ञस्तु मलमूत्रं विसर्जयेत् ३।
देवतायतने मार्गे गोष्ठेषु चत्वरेषु च ।
रथ्यायां कृष्टभूमौ च दर्भमूले तथांगणे ४।
तटिनी पुलिने चैत्यवृक्षमूले तथा वने ।
तडागवापीगर्भेषु मलमूत्रं च न त्यजेत् ५।
रविं चंद्रमसं चैव द्विजान्गाश्च दिशो दश ।
मलमूत्रं त्यजेद्यावत्तावत्प्राज्ञो न पश्यति ६।
खनितां मूषिकाद्यैश्च बिलाभ्यंतरवर्तिनीम् ।
फालकृष्टां मृदं चैव न गृह्णीयाच्छौचहेतवे ७।

जलाज्जलं समानीय शौचं कुर्याद्विचक्षणः ।
पादं जलेषु वै दत्वा न शौचं कुरुते बुधः ८।
दक्षिणाभिमुखो रात्रौ कुर्यात्प्राज्ञो बहिःक्रियाम् ।
शिरः प्रावृत्य वस्त्रेण ततः शौचं समाचरेत् ९।
मृत्तिकैका प्रदातव्या लिंगे तिस्रस्तु वै गुदे ।
सप्त सव्ये करे प्राज्ञैर्हस्तयोरुभयोर्दश १०।
पादयोः षट्प्रदातव्या मृत्तिका च विचक्षणैः ।
कृतशौचक्रियः प्राज्ञः कुर्याद्दंतस्य धावनम् ११।
जिह्वपामार्जनं चैव दशनाच्छादनादिभिः ।
दक्षिणाभिमुखो भूत्वा पश्चिमाभिमुखस्तथा १२।
न दंतधावनं कुर्यात्कुर्याच्चेन्नारकी भवेत् ।
मध्यमानामिकाभ्यां च वृद्धांगुष्ठेन च द्विज १३।
दंतस्य धावनं कुर्यान्न तर्जन्या कदाचन ।
अश्वत्थवटवृक्षाणां धात्र्या कैथिकया बुधः १४।
न दंतधावनं कुर्यात्तथेंद्रस्यसुरस्य च ।

नित्यं क्रियाफलं तस्य सर्वमेव विनश्यति १५।
यः स्नानसमये कुर्याज्जैमिने दंतधावनम् ।
निराशाः पितरो यांति तस्य देवाः सुरर्षयः १६।
दंतस्य धावनं कुर्याद्यो मध्याह्नापराह्णयोः ।
तस्य पूजां न गृह्णंति देवताः पितरो जलम् १७।
स्नानकाले पुष्करिण्यां यः कुर्याद्दंतधावनम् ।
ततो ज्ञेयः स चांडालो यावद्गंगां न पश्यति १८।
भगवत्युदिते सूर्ये यः कुर्याद्दंतधावनम् ।
तद्दंतकाष्ठं पितरो भुक्त्वा गच्छंति दुःखिनः १९।
उपवासदिने विप्र पितृश्राद्धदिने तथा ।
न तत्फलमवाप्नोति दंतधावनकृन्नरः २०।
प्रभाते मार्जयेद्दंतान्वाससा रसनां तथा ।
कुर्याद्द्वादश विप्रेंद्र कल्लोलानि जलैर्बुधः २१।
उपवासे पितृश्राद्धे विधिनाऽनेन जैमिने ।
दंतधावनकृन्मर्त्यः संपूर्णं लभते फलम् २२।

अनेन विधिना कृत्वा दीर्घदर्शी बहिः क्रियाम् ।
ततो निजगृहं गत्वा रात्रिवस्त्रं परित्यजेत् २३।
ततो देवगृहद्वारे चोपविष्टो बुधः शुचिः ।
स्मरेन्नारायणं देवमनंतं परमेश्वरम् २४।
रामश्यामतनो विष्णो नारायण दयामय ।
जनार्दन जगद्धाम पापं मे हर केशव २५।
पीतांबरधरानंत पद्मनाभ जगन्मय ।
वामन प्रणतस्येश विभो त्वं शरणं भव २६।
दामोदर यदुश्रेष्ठ श्रीकृष्ण करुणार्णव ।
कमलेक्षण देवेंद्र वासुदेव कृपां कुरु २७।
गरुडध्वज गोविंद विश्वंभर गदाधर ।
शंखपाणे चक्रपाणे पद्महस्त हरापदः २८।
लक्ष्मीविलास वैकुंठ हृषीकेश सुरोत्तम ।
पुरुषोत्तम कंसारे कैटभारे भयं हर २९।
श्रीपते श्रीधर विभो श्रीद श्रीकर माधव ।

परंब्रह्म परंधाम शरणं मे भवाव्यय ३०।
इत्थं कृत्वा द्विजश्रेष्ठ श्रीविष्णुस्मरणं बुधः ।
बद्धांजलिरिति ब्रूते प्रविश्य निलयं गतः ३१।
ईश्वर श्रीपते कृष्ण देवकीनंदन प्रभो ।
निद्रां मुंच जगन्नाथ प्रभातसमयोऽभवत् ३२।
अथोस्थितमिव प्राज्ञः पर्यंके देवकीसुतम् ।
निद्रां त्यक्त्वा सलक्ष्मीकं चिंतयेन्निज चेतसा ३३।
ततः कृतच्छदं दिव्यं पात्रं च जलपूरितम् ।
मुखप्रक्षालनार्थाय दद्यात्कृष्णाय वैष्णवः ३४।

ईश्वरं वर्तनार्थाय सेवंते सेवका यथा ।
तथैव मतिमंतोपि सेवंते परमेश्वरम् ३५।
यस्तु सेवकरूपेण सेवते जगदीश्वरम् ।
अचिरेणैव विप्रर्षे तस्य सिध्यति वांछितम् ३६।
यथेश्वरस्य सभयाः सेवां कुर्वंति चेटकाः ।
प्राज्ञास्तथैव सेवंते सर्वदैव हरिं प्रभुम् ३७।

निजेच्छयानया विष्णुं निर्भयः पूजयेन्नरः ।
कुसेवकः स एवास्ति तदा नहि भवेद्द्विज ३८।
अतएव द्विजश्रेष्ठ त्वरया कमलापतेः ।
कर्त्तव्या सर्वदा सेवा पुंसा कैवल्यमिच्छुना ३९।
निर्माल्यं रात्रिवस्त्रं च गंधं पर्युषितं तथा ।
हरेरुत्तारयेदंगात्प्रभाते वैष्णवो जनः ४०।
ततो देवालये तस्मिन्स्वयमेव हि मार्जयेत् ।
कुर्याच्छनैःशनैः प्राज्ञः संमार्जन्या परिष्क्रियाम् ४१।
यावंतो निलयात्तस्माद्बच्छंति रेणवो बहिः ।
तावन्मन्वंतरशतं तिष्ठेद्विष्णुगृहे नरः ४२।
यस्तु संमार्जनं कुर्याद्ब्रह्महापि हरेर्गृहे ।
सोपि याति परं धाम किमन्यैर्बहुभाषितैः ४३।
तथोपलेपनं कुर्याद्भूर्णकैर्गोमयैर्द्विज ।
तस्मिन्विष्णुगृहे प्राज्ञः स्मरेन्नारायणं प्रभुम् ४४।
यस्तूपलेपनं कुर्यात्केशवस्य च मंदिरे ।

तस्य पुण्यमहं वच्मि संक्षेपाच्छृणु जैमिने ४५।
रजांसि तत्र यावंति विनश्यंति द्विजोत्तम ।
तावत्कल्पसहस्राणि तिष्ठेद्विष्णुगृहे सुखी ४६।
संमार्जनं विष्णुगृहे जनः कृत्वोपलेपनम् ।
लभते परमं धाम किं पूजाफलवित्प्रभोः ४७।
देव राज विरोधेन न शक्नोति यदा स्वयम् ।
तदा विष्णुगृहे चापि धर्मपत्नीं नियोजयेत् ४८।
अथवा तनयं भक्तं सुचरित्रं तथात्मनः ।
भ्रातरं भगिनीं वापि देवागारे नियोजयेत् ४९ ।
हरेः सपर्यावस्तूनि सप्तधा शुद्धवारिभिः ।
प्रक्षालयेत्त्रिधा वापि स्वयमेवातियत्नतः ५० 7.11.50।
अम्लेन ताम्रपात्राणि कांस्यपात्राणि भस्मना ।
वह्निना लोहपात्राणि शुध्यंति नात्र संशयः ५१।
धनाढ्यो लोहपात्रस्थैर्यः स्नापयति वारिभिः ।
नारायणं जगन्नाथं तस्य तुष्टो न केशवः ५२।

अज्ञानाद्वापि चेत्तर्हि गंगास्नानेन शुद्धति ।
संपदि ब्राह्मणश्रेष्ठ कर्त्तव्यो नियमः सदा ५३।

विपत्त्यां नियमो नास्ति शास्त्रेष्विति विनिश्चयः ।
यत्नात्प्रक्षालितः शङ्खो यदा भूमिं स्पृशेत्पुनः ५४।
तदा स शङ्खो विप्रेंद्र शतधौतेन शुध्यति ।
इत्थं प्रक्षाल्य यत्नेन पूजाद्रव्याणि चक्रिणः ५५।
गृहीत्वा स्नानवस्तूनि स्नानार्थं सरसीं व्रजेत् ।
अकृत्वा स्नानकर्माणि गृहमायाति यः पुनः ५६।
तस्मिन्दिने पितृगणस्तस्य नाप्नोति तर्पणम् ।
स्नानार्थं भोजनार्थं वा गच्छतो विघ्नकृद्भवेत् ५७।
यस्तु मोहाद्द्विजश्रेष्ठ स नूनं नारकी भवेत् ।
स्नानार्थं सरसीं गत्वा मलमूत्रं करोति यः ५८।
पितरस्तस्य विण्वमूत्रभोजिनः स्युर्न संशयः ।
ततः कृत्वा विधानेन स्नानं च तर्पणादिकम् ५९।
स्वकीयं गृहमागच्छेत्स्मरेन्नारायणं बुधः ।

ततश्च प्रांगणे विप्र प्रक्षाल्य चरणद्वयम् ६०।
प्रविशेद्देवतागारं शुचिर्ब्राह्मणसत्तमः ।
अप्रक्षालितपादो यः प्रविशेन्निलयं जनः ६१।
संवत्सरकृतं पुण्यं तस्य नश्यति तत्क्षणात् ।
स्नानं कृत्वा समागत्य प्रांगणेषु विचक्षणः ६२।
तस्मात्प्रक्षाल्य चरणौ प्रविशेद्देवतागृहम् ।
उपविश्य पादयुग्मं बुधः सव्येन पाणिना ६३।
यत्नात्प्रक्षालयेद्विप्र तथा पाणिद्वयं पुनः ।
पादेन पादं विप्रेंद्र तथा दक्षिणपाणिना ६४।
यश्च प्रक्षालयेन्मूढस्तं लक्ष्मीस्त्यजति ध्रुवम् ।
अथोपविष्टो मतिमान्केशवार्चनमारभेत् ६५।
अनन्यमानसो भूत्वा सर्वकामफलप्रदम् ।
मृगचर्मासने शुद्ध व्याघ्रचर्मासनेऽपि वा ६६।
वस्त्रासने केवले च तथा कुशमयासने ।
पुष्पासने चोपविष्टः पूजयेत्कमलापतिम् ६७।

काष्ठासने द्विजो विद्वान्न कुर्य्याद्विष्णुपूजनम् ।
विष्णुना त्वं धृता पृथ्वि सर्वेलोकास्त्वया धृताः ६८।
अतः सर्वसहे देहि वस्तुं मे स्थानमुत्तमम् ।
इत्युक्त्वासनमास्तीर्य वसेन्नारायणार्चकः ६९।
दक्षिणाभिमुखो भूत्वा न कुर्याद्विष्णुपूजनम् ।
शङ्खे कृत्वा तु पानीयं मंत्रपूतं सुवासितम् ७०।
स्नापयेत्कमलाकांतं कमलासहितं प्रभुम् ।
शङ्खेन स्नापयेद्यस्तु भगवंतं जनार्दनम् ७१।
तत्फलं तस्य वक्ष्यामि शृणु विप्रेंद्र जैमिने ।
विप्र गो स्त्री भ्रूणहत्या सुरापानादिपातकैः ७२।

विमुक्तो याति वैकुंठं भुंक्ते हि सकलं सुखम् ।
यदि दृष्ट्वा हृषीकेशं पूजयेन्मानवो द्विज ७३।
लभते ततदेवाशु प्रसादात्कमलापतेः ।
शंखाभावे तु विप्रेंद्र सुगंधितोयकं बुधः ७४।
कृत्वा च तुलसीं पात्रे स्नापयेत्केशवं बुधः ।

ततो देवं स्नापयित्वा संस्थाप्य च वरासने ७५।
सुगन्धैश्चंदनैस्तस्य कुर्यात्सर्वांगलेपनम् ।
तुलसीकाष्ठपंके च चक्रिणो देहपालनम् ७६।
यः करोति जनस्तस्य प्रसन्नः सततं हरिः ।
तुलसीपत्रमालेयं निजगन्धसुखप्रदा ७७।
दीयते ते जगन्नाथ सुप्रीतो भव सर्वदा ।
मंत्रेणानेन विप्रेंद्र तुलसीपत्रमालया ७८।
अलंकृतो महाविष्णुः प्रसन्नो न ददाति किम् ।
ततस्तु वैदिकैर्मंत्रैः कर्तव्यं स्वस्तिवाचनम् ७९।
दिग्बंधनं च कर्तव्यं मंत्रैः पौराणिकैर्बुधैः ।
कृष्णो रक्षतु पूर्वस्यामाग्नेय्यां देवकीसुतः ८०।
याम्यां रक्षतु दैत्यारिर्नैर्ऋत्यां मधुसूदनः ।
विदिक्षु रक्षतु श्रीमानूर्ध्वं च श्रीधरः प्रभुः ८१।
अधो रक्षतु विश्वात्मा कूर्ममूर्तिः कृपामयः ।
ये विघ्नकारकाः सर्वे पूजाकाले भवंति ह ८२।

दूरं गच्छंतु ते सर्वे हरिनामास्त्रताडिताः ।
इत्थं दिग्बंधनं कृत्वा ततः प्रह्वः कृतांजलि ८३।
वक्ष्यमाणेन मंत्रेण संकल्पं कुरुते दृढम् ।
मयारब्धामिमां पूजां देवदेव जनार्दन ८४।
सिंद्धिं प्रापय निर्विघ्नां प्रसीद परमेश्वर ।
ततस्तु कृतसंकल्पो वैष्णवः सर्वतत्ववित् ८५।
अंगन्यासादिकं कृत्वा ध्यायेन्नारयणं हृदा ।
नवीनमेघसंकाशं पुंडरीकनिभेक्षणम् ८६।
पीतांबरधरं देवं स्मितचारुतराननम् ।
कदंबपुष्पमालाभिर्भूषितं सुमहाभुजम् ८७।
बर्हिबर्ह(?)श्रेणिबद्धशिखंडधृतकुंडलम् ।
वंशी मधुरनादेन मोहयंतं दिशो दश ८८।
आवृतं गोपनारीभिश्चारुवृंदावने स्थितम् ।
एवं संचिंत्य देवेशं गोविंदं सर्वकामदम् ८९।
ततश्चावाहनं कुर्याद्भक्तिभावेन वैष्णवः ।

आवाहिताय कृष्णाय चतुर्वर्गप्रदायिने ९०।
पाद्यार्घ्याचमनीयानि तत्र दद्याद्विचक्षणः ।
कोमलैस्तुलसीपत्रै रम्यैर्वा कुसुमैर्बुधः ९१।

पूजयेत्सर्वदेवेशं श्रीकृष्णं देवकीसुतम् ।
नमो मत्स्याय कूर्माय वराहाय नमोनमः ९२।
नमोऽस्तु हरये तुभ्यं वामनाय नमोनमः ।
नमो रामाय रामाय रामाय बलिने नमः ९३।
नमो बुद्धाय शुद्धाय सकृपाय नमोनमः ।
नमोस्तु कल्किने तुभ्यं नमस्ते बहुमूर्तये ९४।
नारायणाय कृष्णाय गोविंदाय च शार्ङ्गिणे ।
दामोदराय देवाय देवदेवाय ते नमः ९५।
हृषीकेशाय शांताय व्योमपादाय वै नमः ।
नमोस्तु पद्मापतये नमस्ते पद्मचक्षुषे ९६।
अनंताय नमस्तुभ्यं गदाहस्ताय वै नमः ।
ताक्ष्यर्ध्वजाय वै तुभ्यं नमस्ते चक्रपाणये ९७।

पद्महस्ताय वै तुभ्यमच्युताय नमो नमः ।
नमो दैत्यारये तुभ्यं सर्वकामप्रदायिने ९८।
माधवाय सुरेशाय विष्णवे परमात्मने।
किरीटिने कुण्डलिने नमोऽस्तु हरये सदा ९९।
नमो भगवते तुभ्यं वाहनं गरुडाह्वयम् ।
ॐनमो गरुडायेति मंत्रेणैव विचक्षणः १०० 7.11.100।
नमः शंखाय चक्राय गदायै च नमोनमः ।
नमः पद्माय खड्गाय नंदकाय नमोनमः १०१।
इति संपूज्य देवेशं सदारं च सवाहनम् ।
सायुधं च ततो मंत्रं जपेदष्टाक्षरं बुधः १०२।
निजभक्त्या ततो जप्त्वा मंत्रमष्टाक्षरं बुधः ।
गोविंदाय ततो दद्यान्नानानैवेद्यमुत्तमम् १०३।
धूपं दीपं च तांबूलं देवदेवाय विष्णवे ।
अन्यान्यप्युपहाराणि प्रदद्याद्विष्णवो जनः १०४।
यस्तु धूपं द्विजश्रेष्ठ चंदनागरुवासितम् ।

दद्यान्मुरारये तस्य द्रुतं सिध्यति वांछितम् १०५।
धूपं यच्छति यो विप्र हरये घृतवासितम् ।
स गच्छेद्विष्णुभवनं विमुक्तः पापकोटिभिः १०६।
नारायणाय यो धूपं दद्याद्गुग्गुलुवासितम् ।
स याति परमं धाम दुर्ल्लभं यत्सुरैरपि १०७।
घृतेन दीपं यो दद्यात्तिलतैलेन वा पुनः ।
निमेषात्सकलं तस्य पापं हरति केशवः १०८।
कर्पूरवासितं यस्तु तांबूलं चक्रपाणये ।
दद्यात्तस्य द्विजश्रेष्ठ मुक्तिर्भवति जैमिने १०९।
यस्तु यच्छति तांबूलं खदिरेण समन्वितम् ।
इह भुक्त्वाखिलान्भोगानंते याति हरेः पदम् ११०।

षष्ठी मधुरिकायुक्तं तथा जातिफलादिभिः ।
तांबूलं हरये दत्वा स्वर्गमाप्नोति मानवः ११।
शङ्खे कृत्वा तु पानीयं कुर्याद्विष्णुप्रदक्षिणाम् ।
वक्ष्यमाणेन मंत्रेण जैमिने वैष्णवो जनः ११२।

जनार्दन जगद्बंधो शरणागतपालक ।
त्वद्दासदासदासत्वं दासस्य देहि मे प्रभो ११३।
मंत्रेणानेन यः कुर्यान्नारायणप्रक्षिणाम् ।
तस्य पुण्यफलं वच्मि संक्षेपाच्छृणु जैमिने ११४।
ब्रह्महत्यादिपापानि यानि यानि महांति च ।
तानि तानि प्रणश्यंति प्रदक्षिणपदे पदे ११५।
यावत्पादं नरो भक्त्या गच्छेद्विष्णुप्रदक्षिणे ।
तावत्कल्पसहस्राणि विष्णुना सह मोदते ११६।
हरिप्रदक्षिणे यावत्पदं गच्छेच्छनैः शनैः ।
पदेपदेऽश्वमेधस्य फलं प्राप्नोति मानवः ११७।
प्रदक्षिणीकृत्य सर्वं संसारे यत्फलं भवेत् ।
हरिं प्रदक्षिणीकृत्य तस्मात्कोटिगुणं फलम् ११८।
अंगं प्रदक्षिणीकृत्य यस्तु नारायणाग्रतः ।
सोऽपि तत्फलमाप्नोति किमन्यैर्बहुभाषितैः ११९।
न लंघयेत्सोमसूत्रं धीमाञ्शंभुप्रदक्षिणे ।

लंघयित्वा यदा विप्र सा पूजा निष्फला भवेत् १२०।
प्रदक्षिणा कारतया वारैकं यो हरिं व्रजेत् ।
जन्मजन्मनि विप्रेंद्र सार्वभौमो भवेद्ध्रुवम् १२१।
यस्तु वारद्वयं विप्र कुर्याद्विष्णुप्रदक्षिणाम् ।
ऐंद्रं पदमवाप्नोति त्रिदिनेनात्र संशयः १२२।
विष्णुप्रदक्षिणं यस्तु कुर्याद्वारद्वयं जनः ।
विमुक्तः सकलैः पापैः प्रविशेन्माधवीं तनुम् १२३।
भ्रामयेत्सोदकं शङ्खं केशवोपरि जैमिने ।
अंते देवालयं गत्वा सभवेत्सुरवंदितः १२४।
प्रणमेद्दंडवद्भूमौ सप्तधा यस्तु केशवम् ।
पातकं तच्छरीरस्थं भस्मीभवति तत्क्षणात् १२५।
शिरस्यंजलिमाधाय प्रणमेद्यो जनार्दनम् ।
तस्मै लक्ष्मीपतिर्विष्णुर्ददाति परमं पदम् १२६।
भूमौ निपात्य सर्वांगं हरिं प्रणमतां नृणाम् ।
पुण्यप्रभावं विप्रर्षे वदतो मे निशामय १२७।

यावद्धूरेणुभिर्नृणां भूषितं स्यात्कलेवरम् ।
तावत्कल्पसहस्राणि तिष्ठंति हरिसंनिधौ १२८।
ततः केशवनिर्माल्यं वैष्णवेभ्यः प्रदीयते ।
वैष्णवांस्तान्प्रवक्ष्यामि शृणु सत्तम जैमिने १२९।

शुकः सूतस्तथा व्यासो नारदः कपिलो मुनिः ।
प्रह्लादश्चांबरीषश्च तथाक्रूरोद्धवावपि १३०।
बिभीषणो हनूमांश्च तथैवान्येऽपि वैष्णवाः ।
निर्माल्यं वासुदेवस्य गृह्णंतु सर्वकामदम् १३१।
इत्युक्त्वा विष्णुनिर्माल्यं निक्षिपेद्भुवि वैष्णवः ।
ततस्तु हरिनिर्माल्यं स्वयं गृह्णाति भक्तितः १३२।
मस्तके दृश्यते यस्य हरिनिर्माल्यमुत्तमम् ।
स विज्ञेयो द्विजश्रेष्ठ साक्षादेव हरिः स्वयम् १३३।
दुर्लभं विष्णुनैवेद्यं निर्माल्यं पापनाशनम् ।
गृह्णंति त्रिदशाः सर्वे मनुष्याणां च का कथा १३४।
जैमिने तुलसीपत्रं यस्तु जिघ्रति वैष्णवः ।

तस्य देहांतरस्थं हि सर्वं पापं विनश्यति १३५।
तुलसीपत्रगंधस्तु प्रविशेद्यस्य नासिकाम् ।
आपदस्तच्छरीरस्थाः सद्यो गच्छंति संक्षयम् १३६।
तुलसीछदनघ्राणमाघ्राय योऽभिनंदति ।
तस्यालये भवेन्नित्यमानंदो द्विजसत्तम १३७।
स्तवैः स्तुत्वा जगन्नाथं कमलाप्रियमच्युतम् ।
कृतांजलिस्ततः प्राज्ञ इमं मंत्रमुदीरयेत् १३८।
नारायण जगद्रूप गच्छ धाम जगत्पते ।
गच्छ देव निजस्थानं प्रसन्नो भव सर्वदा १३९।
येयं स्वशक्त्या देवेंद्र तव पूजा कृता मया ।
अच्छिद्रास्तु जगन्नाथ त्वत्प्रसादाज्जगन्मय १४०।
ततः पादोदकं प्राज्ञो महाविष्णोः परात्मनः ।
समस्तपातकध्वंसि गृह्णीयाद्भक्तिभावतः १४१।
कणमात्रं वहेद्यस्तु विष्णोः पादोदकं शुभम् ।
स स्नातः सर्वतीर्थेषु जैमिने सत्यमुच्यते १४२।

स्पृशेत्पादोदकं विष्णोर्गंगास्नानफलं भवेत् ।
गांगेयं सलिलं विप्र विष्णुपादोदकं यतः १४३।
अकालमरणं नास्ति नास्ति व्याधिभयं तथा ।
यः स्पृशेत्पादसलिलं केशवस्य महात्मनः १४४।
पापव्याधिविनाशार्थं विष्णुपादोदकौषधम् ।
पापिनोऽपि नरास्ते च पिबंतु प्रतिवासरम् १४५।
विष्णुपादोदकं विप्र यः पिबेद्वैष्णवो जनः ।
पातकं तच्छरीरस्थं क्षणादेव तु नश्यति १४६।
यथौषधेन देहस्थं हन्यते देहिनो भृशम् ।
तथैव पातकं सर्वं विष्णुपादोदकेन च १४७।
विष्णुपादोदकं शुद्धं तुलसीपत्रसंयुतम् ।
यो वहेच्छिरसा विप्र तस्य पुण्यं वदाम्यहम् १४८।

ब्रह्महत्यादिभिः पापैर्विमुक्तो विष्णुरूपधृक् ।
अंते विष्णुपुरं गत्वा विष्णुना सह मोदते १४९।
मेरुप्रमाण हेमानि दत्वा भवति यत्फलम् ।

विष्णुपादोदकं स्पृष्ट्वा तद्भवेदधिकं फलम् १५० 7.11.150।
अश्वकोटिप्रदानेन तत्फलं प्राप्यते जनैः ।
सप्तद्वीपां महीं दत्वा द्विजेभ्यो यत्फलं लभेत् १५१।
तत्फलं लभते मर्त्यो विष्णुपादोदकं स्पृशन् ।
अश्वमेधसहस्राणि कृत्वा भवति यत्फलम् १५२।
विष्णुपादोदकं स्पृष्ट्वा तद्भवेदधिकं फलम् ।
दीर्घिकाशतदानेन यत्पुण्यं परिकीर्तितम् १५३।
तस्मादप्यधिकं पुण्यं लभेत्पादोदकं स्पृशन् ।
बहुनात्र किमुक्तेन संक्षेपादुच्यते मया १५४।
विष्णुपादोदकस्पर्शान्मुक्तो भवति मानवः ।
भूयोभूयोपि विप्रेंद्र सुदृढं कथ्यते मया १५५।
पुनर्न लभते जन्म स्पृशन्पादोदकं हरेः ।
विष्णुनैवेद्यशेषं यः सर्वपापविनाशनम् १५६।
योऽश्नाति भक्तिभावेन स गच्छेत्परमं पदम् ।
दुर्लभं विष्णुनैवेद्य भुंजते द्विजसत्तम १५७।

देहं त्यजति पापानि ब्रह्महत्यामुखान्यपि ।
भुंजतो हरिनैवेद्यं दासीव वशगा भवेत् १५८।
मुक्तिभूमिः सुरश्रेष्ठ दैवतैरपि दुर्लभा ।
संपूज्य कमलाकांतं किंचिन्नैवेद्यमत्यजन् १५९।
अचिरेणैव तं विष्णुर्नयति स्वां तनुं प्रति ।
नैवेद्यस्य महाविष्णोर्गुणं किं कथयाम्यहम् १६०।
यद्भुंजतः केशवोऽपि स्यादधीनो द्विज प्रभो ।
अनेन विधिना विप्र प्रतिमासे जनार्दनम् १६१।
विधिहीनामपि श्रेष्ठां पूजां श्रीकमलापतेः ।
यः कुर्याद्भक्तिभावेन सोऽपि स्यात्केशवप्रियः १६२।
विधिज्ञो विधिना विष्णुमभ्यर्च्य यत्फलं लभेत् ।
यथोक्तविधिना विप्र नैवेद्यैर्बहुभिः प्रभो १६३।
पूजितोऽपि न तुष्टः स्याद्यदि भक्तिर्न तिष्ठति ।
यस्य वै यावती भक्तिर्देवदेवे जनार्दने १६४।
तावदेव फलावाप्तिस्तस्य नास्त्यत्र संशयः ।

अभक्त्याया हरेः पूजा क्रियते भुवि मानवैः १६५।
सा पूजा ब्राह्मणश्रेष्ठ पूजाकाले भवेत्किल ।
ज्ञानमूलं हरेर्भक्तिर्भक्तिमूलं जगत्पतेः १६६।
पूजा मोक्षद्रुमोत्पत्तौ मूलमाराधनं हरेः ।
अल्पमात्रमपि प्राज्ञ श्रद्धया कुरुते हि यत् १६७।

तदक्षयं भवेत्सर्वं श्रद्धायुक्ताखिला क्रिया ।
भक्त्या यः पूजयेद्विष्णुं वारिमात्रमपि द्विज १६८।
संस्थानं लभते विष्णोर्यतो भक्तवशो हरिः १६९।
असारमेतद्भुवनं समस्तं सारं हरेः पूजनमेव विप्र ।
तस्मान्मनुष्यो निजमंगलैषी भक्त्या यजेत्कृष्णमनंतमूर्तिम् १७०।
इति श्रीपद्मपुराणे क्रियायोगसारे हरिपूजाविधिर्नाम एकादशोऽध्यायः ११।

Roman transliteration

vyāsa uvāca-
jaimine vidhinā yena pūjitavyo hariḥ sadā |
tamahaṃ vacmi viprarṣe śṛṇu vatsa samāhitaḥ 1|
kalya utthāya paryaṃkādgṛhītvā pātramaṃbhasām |
bahirdeśaṃ vrajetprājñaḥ śīrṣamācchādya vāsasā 2|
tatroḍiccyāṃ diśi maunī yajñasūtrāṇi karṇayoḥ |
kṛtvopaviṣṭaḥ prājñastu malamūtraṃ visarjayet 3|
devatāyatane mārge goṣṭheṣu catvareṣu ca |
rathyāyāṃ kṛṣṭabhūmau ca darbhamūle tathāṃgaṇe 4|
taṭinī puline caittyavṛkṣamūle tathā vane |
taḍāgavāpīgarbheṣu malamūtraṃ ca na tyajet 5|
raviṃ caṃdramasaṃ caiva dvijāṅgāśca diśo daśa |
malamūtraṃ tyajedyāvattāvatprājño na paśyati 6|
khanitāṃ mūṣikādyaiśca bilābhyaṃtaravartinīm |
phālakṛṣṭāṃ mṛdaṃ caiva na gṛhṇīyācchaucahetave 7|

jalājjalaṃ samānīya śaucaṃ kuryādvicakṣaṇaḥ |
pādaṃ jaleṣu vai datvā na śaucaṃ kurute budhaḥ 8|
dakṣiṇābhimukho rātrau kuryātprājño bahiḥkriyām |
śiraḥ prāvṛtya vastreṇa tataḥ śaucaṃ samācaret 9|
mṛttikaikā pradātavyā liṃge tisrastu vai gude |
sapta savye kare prājñairhastayorubhayordaśa 10|
pādayoḥ ṣaṭpradātavyā mṛttikā ca vicakṣaṇaiḥ |
kṛtaśaucakriyaḥ prājñaḥ kuryāddaṃtasya dhāvanam 11|
jihvapāmārjanaṃ caiva daśanācchādanādibhiḥ |
dakṣiṇābhimukho bhūtvā paścimābhimukhastathā 12|
na daṃtadhāvanaṃ kuryātkuryāccennārakī bhavet |
madhyamānāmikābhyāṃ ca vṛddhāṃguṣṭhena ca dvija 13|
daṃtasya dhāvanaṃ kuryānna tarjanyā kadācana |
aśvatthavaṭavṛkṣāṇāṃ dhātryā kaithikayā budhaḥ 14|
na daṃtadhāvanaṃ kuryāttathemdrasyasurasya ca |

nityaṃ kriyāphalaṃ tasya sarvameva vinaśyati 15|
yaḥ snānasamaye kuryājjaimine daṃtadhāvanam |
nirāśāḥ pitaro yāṃti tasya devāḥ surarṣayaḥ 16|
daṃtasya dhāvanaṃ kuryādyo madhyāhnāparāhṇayoḥ |
tasya pūjāṃ na gṛhṇaṃti devatāḥ pitaro jalam 17|
snānakāle puṣkariṇyāṃ yaḥ kuryāddaṃtadhāvanam |
tato jñeyaḥ sa cāṃḍālo yāvadgaṃgāṃ na paśyati 18|
bhagavatyudite sūrye yaḥ kuryāddaṃtadhāvanam |
taddaṃtakāṣṭhaṃ pitaro bhuktvā gacchaṃti duḥkhinaḥ 19|

upavāsadine vipra pitṛśrāddhadine tathā |
na tatphalamavāpnoti daṃtadhāvanakṛnnaraḥ 20|
prabhāte mārjayeddaṃtānvāsasā rasanāṃ tathā |
kuryāddvādaśa vipreṃdra kallolāni jalairbudhaḥ 21|
upavāse pitṛśrāddhe vidhinā'nena jaimine |
daṃtadhāvanakṛnmartyaḥ saṃpūrṇaṃ labhate phalam 22|

anena vidhinā kṛtvā dīrghadarśī bahiḥ kriyām |
tato nijagṛhaṃ gatvā rātrivastraṃ parityajet 23|
tato devagṛhadvāre copaviṣṭo budhaḥ śuciḥ |
smarennārāyaṇaṃ devamanaṃtaṃ parameśvaram 24|
rāmaśyāmatano viṣṇo nārāyaṇa dayāmaya |
janārdana jagaddhāma pāpaṃ me hara keśava 25|
pītāṃbaradharānaṃta padmanābha jaganmaya |
vāmana praṇatasyeśa vibho tvaṃ śaraṇaṃ bhava 26|
dāmodara yaduśreṣṭha śrīkṛṣṇa karuṇārṇava |
kamalekṣaṇa deveṃdra vāsudeva kṛpāṃ kuru 27|
garuḍadhvaja goviṃda viśvaṃbhara gadādhara |
śaṃkhapāṇe cakrapāṇe padmahasta harāpadaḥ 28|
lakṣmīvilāsa vaikuṃṭha hṛṣīkeśa surottama |
puruṣottama kaṃsāre kaiṭabhāre bhayaṃ hara 29|
śrīpate śrīdhara vibho śrīda śrīkara mādhava |

paraṃbrahma paraṃdhāma śaraṇaṃ me bhavāvyaya 30|
itthaṃ kṛtvā dvijaśreṣṭha śrīviṣṇusmaraṇaṃ budhaḥ |
baddhāṃjaliriti brūte praviśya nilayaṃ gataḥ 31|
īśvara śrīpate kṛṣṇa devakīnaṃdana prabho |
nidrāṃ muṃca jagannātha prabhātasamayo'bhavat 32|
athosthitamiva prājñaḥ paryaṃke devakīsutam |
nidrāṃ tyaktvā salakṣmīkaṃ ciṃtayennija cetasā 33|
tataḥ kṛtacchadaṃ divyaṃ pātraṃ ca jalapūritam |
mukhaprakṣālanārthāya dadyātkṛṣṇāya vaiṣṇavaḥ 34|
īśvaraṃ vartanārthāya sevaṃte sevakā yathā |
tathaiva matimaṃtopi sevaṃte parameśvaram 35|
yastu sevakarūpeṇa sevate jagadīśvaram |
acireṇaiva viprarṣe tasya sidhyati vāṃchitam 36|
yatheśvarasya sabhayāḥ sevāṃ kurvaṃti ceṭakāḥ |
prājñāstathaiva sevaṃte sarvadaiva hariṃ prabhum 37|

nijecchayānayā viṣṇuṃ nirbhayaḥ pūjayennaraḥ |
kusevakaḥ sa evāsti tadā nahi bhaveddvija 38|
ataeva dvijaśreṣṭha tvarayā kamalāpateḥ |
karttavyā sarvadā sevā puṃsā kaivalyamicchunā 39|
nirmālyaṃ rātrivastraṃ ca gaṃdhaṃ paryuṣitaṃ tathā |
hareruttārayedaṃgātprabhāte vaiṣṇavo janaḥ 40|
tato devālaye tasminsvayameva hi mārjayet |
kuryācchanaiḥśanaiḥ prājñaḥ saṃmārjanyā pariṣkriyām 41|
yāvaṃto nilayāttasmādgacchaṃti reṇavo bahiḥ |
tāvanmanvaṃtaraśataṃ tiṣṭhedviṣṇugṛhe naraḥ 42|
yastu saṃmārjanaṃ kuryādbrahmahāpi harergṛhe |
sopi yāti paraṃ dhāma kimanyairbahubhāṣitaiḥ 43|
tathopalepanaṃ kuryādūrṇakairgomayairdvija |
tasminviṣṇugṛhe prājñaḥ smarennārāyaṇaṃ prabhum 44|

yastūpalepanaṃ kuryātkeśavasya ca maṃdire |

tasya puṇyamahaṃ vacmi saṃkṣepācchṛṇu jaimine 45|
rajāṃsi tatra yāvaṃti vinaśyaṃti dvijottama |
tāvatkalpasahasrāṇi tiṣṭhedviṣṇugṛhe sukhī 46|
saṃmārjanaṃ viṣṇugṛhe janaḥ kṛtvopalepanam |
labhate paramaṃ dhāma kiṃ pūjāphalavitprabhoḥ 47|
deva rāja virodhena na śaknoti yadā svayam |
tadā viṣṇugṛhe cāpi dharmapatnīṃ niyojayet 48|
athavā tanayaṃ bhaktaṃ sucaritraṃ tathātmanaḥ |
bhrātaraṃ bhaginīṃ vāpi devāgāre niyojayet 49 |
hareḥ saparyāvastūni saptadhā śuddhavāribhiḥ |
prakṣālayettridhā vāpi svayamevātiyatnataḥ 50 7.11.50|
amlena tāmrapātrāṇi kāṃsyapātrāṇi bhasmanā |
vahninā lohapātrāṇi śudhyaṃti nātra saṃśayaḥ 51|
dhanāḍhyo lohapātrasthairyaḥ snāpayati vāribhiḥ |
nārāyaṇaṃ jagannāthaṃ tasya tuṣṭo na keśavaḥ 52|

ajñānādvāpi cettarhi gaṃgāsnānena śuddhyati |
saṃpadi brāhmaṇaśreṣṭha karttavyo niyamaḥ sadā 53|
vipattyāṃ niyamo nāsti śāstreṣviti viniścayaḥ |
yatnātprakṣālitaḥ śaṅkho yadā bhūmiṃ spṛśetpunaḥ 54|
tadā sa śaṅkho vipreṃdra śatadhautena śudhyati |
itthaṃ prakṣālya yatnena pūjādravyāṇi cakriṇaḥ 55|
gṛhītvā snānavastūni snānārthaṃ sarasīṃ vrajet |
akṛtvā snānakarmāṇi gṛhamāyāti yaḥ punaḥ 56|
tasmindine pitṛgaṇastasya nāpnoti tarpaṇam |
snānārthaṃ bhojanārthaṃ vā gacchato vighnakṛdbhavet 57|
yastu mohāddvijaśreṣṭha sa nūnaṃ nārakī bhavet |
snānārthaṃ sarasīṃ gatvā malamūtraṃ karoti yaḥ 58|
pitarastasya viṇvamūtrabhojinaḥ syurna saṃśayaḥ |
tataḥ kṛtvā vidhānena snānaṃ ca tarpaṇādikam 59|
svakīyaṃ gṛhamāgacchetsmarennārāyaṇaṃ budhaḥ |

tataśca prāṃgaṇe vipra prakṣālya caraṇadvayam 60|
praviśeddevatāgāraṃ śucirbrāhmaṇasattamaḥ |
aprakṣālitapādo yaḥ praviśennilayaṃ janaḥ 61|
saṃvatsarakṛtaṃ puṇyaṃ tasya naśyati tatkṣaṇāt |
snānaṃ kṛtvā samāgatya prāṃgaṇeṣu vicakṣaṇaḥ 62|
tasmātprakṣālya caraṇau praviśeddevatāgṛham |
upaviśya pādayugmaṃ budhaḥ savyena pāṇinā 63|
yatnātprakṣālayedvipra tathā pāṇidvayaṃ punaḥ |
pādena pādaṃ vipreṃdra tathā dakṣiṇapāṇinā 64|
yaśca prakṣālayenmūḍhastaṃ lakṣmīstyajati dhruvam |
athopaviṣṭo matimānkeśavārcanamārabhet 65|
ananyamānaso bhūtvā sarvakāmaphalapradam |
mṛgacarmāsane śuddha vyāghracarmāsane'pi vā 66|
vastrāsane kevale ca tathā kuśamayāsane |
puṣpāsane copaviṣṭaḥ pūjayetkamalāpatim 67|

kāṣṭhāsane dvijo vidvānna kuryyādviṣṇupūjanam |
viṣṇunā tvaṃ dhṛtā pṛthvi sarvelokāstvayā dhṛtāḥ 68|
ataḥ sarvasahe dehi vastuṃ me sthānamuttamam |

ityuktvāsanamāstīrya vasennārāyaṇārcakaḥ 69|
dakṣiṇābhimukho bhūtvā na kuryādviṣṇupūjanam |
śaṅkhe kṛtvā tu pānīyaṃ maṃtrapūtaṃ suvāsitam 70|
snāpayetkamalākāṃtaṃ kamalāsahitaṃ prabhum |
śaṅkhena snāpayedyastu bhagavaṃtaṃ janārdanam 71|
tatphalaṃ tasya vakṣyāmi śṛṇu vipreṃdra jaimine |
vipra go strī bhrūṇahatyā surāpānādipātakaiḥ 72|
vimukto yāti vaikuṃṭhaṃ bhuṃkte hi sakalaṃ sukham |
yadi dṛṣṭvā hṛṣīkeśaṃ pūjayenmānavo dvija 73|
labhate tattadevāśu prasādātkamalāpateḥ |
śaṃkhābhāve tu vipreṃdra sugaṃdhitoyakaṃ budhaḥ 74|
kṛtvā ca tulasīṃ pātre snāpayetkeśavaṃ budhaḥ |

tato devaṃ snāpayitvā saṃsthāpya ca varāsane 75|
sugandhaiścaṃdanaistasya kuryātsarvāṃgalepanam |
tulasīkāṣṭhapaṃke ca cakriṇo dehapālanam 76|
yaḥ karoti janastasya prasannaḥ satataṃ hariḥ |
tulasīpatramāleyaṃ nijagandhasukhapradā 77|
dīyate te jagannātha suprīto bhava sarvadā |
maṃtreṇānena vipreṃdra tulasīpatramālayā 78|
alaṃkṛto mahāviṣṇuḥ prasanno na dadāti kim |
tatastu vaidikairmaṃtraiḥ kartavyaṃ svastivācanam 79|
digbaṃdhanaṃ ca kartavyaṃ maṃtraiḥ paurāṇikairbudhaiḥ |
kṛṣṇo rakṣatu pūrvasyāmāgneyyāṃ devakīsutaḥ 80|
yāmyāṃ rakṣatu daityārirnairṛtyāṃ madhusūdanaḥ |
vidikṣu rakṣatu śrīmānūrdhvaṃ ca śrīdharaḥ prabhuḥ 81|
adho rakṣatu viśvātmā kūrmamūrtiḥ kṛpāmayaḥ |
ye vighnakārakāḥ sarve pūjākāle bhavaṃti ha 82|

dūraṃ gacchaṃtu te sarve harināmāstratāḍitāḥ |
itthaṃ digbaṃdhanaṃ kṛtvā tataḥ prahvaḥ kṛtāṃjali 83|
vakṣyamāṇena maṃtreṇa saṃkalpaṃ kurute dṛḍham |
mayārabdhāmimāṃ pūjāṃ devadeva janārdana 84|
siṃddhiṃ prāpaya nirvighnāṃ prasīda parameśvara |
tatastu kṛtasaṃkalpo vaiṣṇavaḥ sarvatatvavit 85|
aṃganyāsādikaṃ kṛtvā dhyāyennārayaṇaṃ hṛdā |
navīnameghasaṃkāśaṃ puṃḍarīkanibhekṣaṇam 86|
pītāṃbaradharaṃ devaṃ smitacārutarānanam |
kadaṃbapuṣpamālābhirbhūṣitaṃ sumahābhujam 87|
barhibarha(?)śreṇibaddhaśikhaṃḍadhṛtakuṃḍalam |
vaṃśī madhuranādena mohayaṃtaṃ diśo daśa 88|
āvṛtaṃ gopanārībhiścāruvṛṃdāvane sthitam |
evaṃ saṃciṃtya deveśaṃ goviṃdaṃ sarvakāmadam 89|
tataścāvāhanaṃ kuryādbhaktibhāvena vaiṣṇavaḥ |

āvāhitāya kṛṣṇāya caturvargapradāyine 90|
pādyārghyācamanīyāni tatra dadyādvicakṣaṇaḥ |
komalaistulasīpatrai ramyairvā kusumairbudhaḥ 91|
pūjayetsarvadeveśaṃ śrīkṛṣṇaṃ devakīsutam |
namo matsyāya kūrmāya varāhāya namonamaḥ 92|
namo'stu haraye tubhyaṃ vāmanāya namonamaḥ |
namo rāmāya rāmāya rāmāya baline namaḥ 93|
namo buddhāya śuddhāya sakṛpāya namonamaḥ |

namostu kalkine tubhyaṃ namaste bahumūrttaye 94|
nārāyaṇāya kṛṣṇāya goviṃdāya ca śārṅgiṇe |
dāmodarāya devāya devadevāya te namaḥ 95|
hṛṣīkeśāya śāṃtāya vyomapādāya vai namaḥ |
namostu padmāpataye namaste padmacakṣuṣe 96|
anaṃtāya namastubhyaṃ gadāhastāya vai namaḥ |
tārkṣyadhvajāya vai tubhyaṃ namaste cakrapāṇaye 97|

padmahastāya vai tubhyamacyutāya namo namaḥ |
namo daityāraye tubhyaṃ sarvakāmapradāyine 98|
mādhavāya sureśāya viṣṇave paramātmane|
kirīṭine kuṇḍaline namo'stu haraye sadā 99|
namo bhagavate tubhyaṃ vāhanaṃ garuḍāhvayam |
oṃnamo garuḍāyeti maṃtreṇaiva vicakṣaṇaḥ 100 7.11.100|
namaḥ śaṃkhāya cakrāya gadāyai ca namonamaḥ |
namaḥ padmāya khaḍgāya naṃdakāya namonamaḥ 101|
iti saṃpūjya deveśaṃ sadāraṃ ca savāhanam |
sāyudhaṃ ca tato maṃtraṃ japedaṣṭākṣaraṃ budhaḥ 102|
nijabhaktyā tato japtvā maṃtramaṣṭākṣaraṃ budhaḥ |
goviṃdāya tato dadyānnānānaivedyamuttamam 103|
dhūpaṃ dīpaṃ ca tāṃbūlaṃ devadevāya viṣṇave |
anyānyapyupahārāṇi pradadyādvaiṣṇavo janaḥ 104|
yastu dhūpaṃ dvijaśreṣṭha caṃdanāgaruvāsitam |

dadyānmurāraye tasya drutaṃ sidhyati vāṃchitam 105|
dhūpaṃ yacchati yo vipra haraye ghṛtavāsitam |
sa gacchedviṣṇubhavanaṃ vimuktaḥ pāpakoṭibhiḥ 106|
nārāyaṇāya yo dhūpaṃ dadyādgugguluvāsitam |
sa yāti paramaṃ dhāma durllabhaṃ yatsurairapi 107|
ghṛtena dīpaṃ yo dadyāttilatailena vā punaḥ |
nimeṣātsakalaṃ tasya pāpaṃ harati keśavaḥ 108|
karpūravāsitaṃ yastu tāṃbūlaṃ cakrapāṇaye |
dadyāttasya dvijaśreṣṭha muktirbhavati jaimine 109|
yastu yacchati tāṃbūlaṃ khadireṇa samanvitam |
iha bhuktvākhilānbhogānaṃte yāti hareḥ padam 110|
ṣaṣṭhī madhurikāyuktaṃ tathā jātiphalādibhiḥ |
tāṃbūlaṃ haraye datvā svargamāpnoti mānavaḥ 111|
śaṅkhe kṛtvā tu pānīyaṃ kuryādviṣṇupradakṣiṇām |
vakṣyamāṇena maṃtreṇa jaimine vaiṣṇavo janaḥ 112|

janārdana jagadbaṃdho śaraṇāgatapālaka |
tvaddāsadāsadāsatvaṃ dāsasya dehi me prabho 113|
maṃtreṇānena yaḥ kuryānnārāyaṇaprakṣiṇām |
tasya puṇyaphalaṃ vacmi saṃkṣepācchṛṇu jaimine 114|
brahmahatyādipāpāni yāni yāni mahāṃti ca |
tāni tāni praṇaśyaṃti pradakṣiṇapade pade 115|
yāvatpādaṃ naro bhaktyā gacchedviṣṇupradakṣiṇe |
tāvatkalpasahasrāṇi viṣṇunā saha modate 116|
haripradakṣiṇe yāvatpadaṃ gacchecchanaiḥ śanaiḥ |
padepade'śvamedhasya phalaṃ prāpnoti mānavaḥ 117|
pradakṣiṇīkṛtya sarvaṃ saṃsāre yatphalaṃ bhavet |
hariṃ pradakṣiṇīkṛtya tasmātkoṭiguṇaṃ phalam 118|
aṃgaṃ pradakṣiṇīkṛtya yastu nārāyaṇāgrataḥ |

so'pi tatphalamāpnoti kimanyairbahubhāṣitaiḥ 119|
na laṃghayetsomasūtraṃ dhīmāñśaṃbhupradakṣiṇe |

laṃghayitvā yadā vipra sā pūjā niṣphalā bhavet 120|
pradakṣiṇā kāratayā vāraikaṃ yo hariṃ vrajet |
janmajanmani vipreṃdra sārvabhaumo bhaveddhruvam 121|
yastu vāradvayaṃ vipra kuryādviṣṇupradakṣiṇām |
aiṃdraṃ padamavāpnoti tridinenātra saṃśayaḥ 122|
viṣṇupradakṣiṇaṃ yastu kuryādvāradvayaṃ janaḥ |
vimuktaḥ sakalaiḥ pāpaiḥ praviśenmādhavīṃ tanum 123|
bhrāmayetsodakaṃ śaṅkhaṃ keśavopari jaimine |
aṃte devālayaṃ gatvā sabhavetsuravaṃditaḥ 124|
praṇameddaṃḍavadbhūmau saptadhā yastu keśavam |
pātakaṃ taccharīrasthaṃ bhasmībhavati tatkṣaṇāt 125|
śirasyaṃjalimādhāya praṇamedyo janārdanam |
tasmai lakṣmīpatirviṣṇurdadāti paramaṃ padam 126|
bhūmau nipātya sarvāṃgaṃ hariṃ praṇamatāṃ nṛṇām |
puṇyaprabhāvaṃ viprarṣe vadato me niśāmaya 127|

yāvadbhūreṇubhirnṛṇāṃ bhūṣitaṃ syātkalevaram |
tāvatkalpasahasrāṇi tiṣṭhaṃti harisaṃnidhau 128|
tataḥ keśavanirmālyaṃ vaiṣṇavebhyaḥ pradīyate |
vaiṣṇavāṃstānpravakṣyāmi śṛṇu sattama jaimine 129|
śukaḥ sūtastathā vyāso nāradaḥ kapilo muniḥ |
prahlādaścāṃbarīṣaśca tathākrūroddhavāvapi 130|
bibhīṣaṇo hanūmāṃśca tathaivānye'pi vaiṣṇavāḥ |
nirmālyaṃ vāsudevasya gṛhṇaṃtu sarvakāmadam 131|
ityuktvā viṣṇunirmālyaṃ nikṣipedbhuvi vaiṣṇavaḥ |
tatastu harinirmālyaṃ svayaṃ gṛhṇāti bhaktitaḥ 132|
mastake dṛśyate yasya harinirmālyamuttamam |
sa vijñeyo dvijaśreṣṭha sākṣādeva hariḥ svayam 133|
durlabhaṃ viṣṇunaivedyaṃ nirmālyaṃ pāpanāśanam |
gṛhṇaṃti tridaśāḥ sarve manuṣyāṇāṃ ca kā kathā 134|
jaimine tulasīpatraṃ yastu jighrati vaiṣṇavaḥ |

tasya dehāṃtarasthaṃ hi sarvaṃ pāpaṃ vinaśyati 135|
tulasīpatragaṃdhastu praviśedyasya nāsikām |
āpadastaccharīrasthāḥ sadyo gacchaṃti saṃkṣayam 136|
tulasīchadanaghrāṇamāghrāya yo'bhinaṃdati |
tasyālaye bhavennityamānaṃdo dvijasattama 137|
stavaiḥ stutvā jagannāthaṃ kamalāpriyamacyutam |
kṛtāṃjalistataḥ prājña imaṃ maṃtramudīrayet 138|
nārāyaṇa jagadrūpa gaccha dhāma jagatpate |
gaccha deva nijasthānaṃ prasanno bhava sarvadā 139|
yeyaṃ svaśaktyā deveṃdra tava pūjā kṛtā mayā |
acchidrāstu jagannātha tvatprasādājjaganmaya 140|
tataḥ pādodakaṃ prājño mahāviṣṇoḥ parātmanaḥ |
samastapātakadhvaṃsi gṛhṇīyādbhaktibhāvataḥ 141|
kaṇamātraṃ vahedyastu viṣṇoḥ pādodakaṃ śubham |
sa snātaḥ sarvatīrtheṣu jaimine satyamucyate 142|

spṛśetpādodakaṃ viṣṇorgaṃgāsnānaphalaṃ bhavet |
gāṃgeyaṃ salilaṃ vipra viṣṇupādodakaṃ yataḥ 143|

akālamaraṇaṃ nāsti nāsti vyādhibhayaṃ tathā |
yaḥ spṛśetpādasalilaṃ keśavasya mahātmanaḥ 144|
pāpavyādhivināśārthaṃ viṣṇupādodakauṣadham |
pāpino'pi narāste ca pibaṃtu prativāsaram 145|
viṣṇupādodakaṃ vipra yaḥ pibedvaiṣṇavo janaḥ |
pātakaṃ taccharīrasthaṃ kṣaṇādeva tu naśyati 146|
yathauṣadhena dehasthaṃ hanyate dehino bhṛśam |
tathaiva pātakaṃ sarvaṃ viṣṇupādodakena ca 147|
viṣṇupādodakaṃ śuddhaṃ tulasīpatrasaṃyutam |
yo vahecchirasā vipra tasya puṇyaṃ vadāmyaham 148|
brahmahatyādibhiḥ pāpairvimukto viṣṇurūpadhṛk |
aṃte viṣṇupuraṃ gatvā viṣṇunā saha modate 149|
merupramāṇa hemāni datvā bhavati yatphalam |

viṣṇupādodakaṃ spṛṣṭvā tadbhavedadhikaṃ phalam 150 7.11.150|
aśvakoṭipradānena tatphalaṃ prāpyate janaiḥ |
saptadvīpāṃ mahīṃ datvā dvijebhyo yatphalaṃ labhet 151|
tatphalaṃ labhate martyo viṣṇupādodakaṃ spṛśan |
aśvamedhasahasrāṇi kṛtvā bhavati yatphalam 152|
viṣṇupādodakaṃ spṛṣṭvā tadbhavedadhikaṃ phalam |
dīrghikāśatadānena yatpuṇyaṃ parikīrtitam 153|
tasmādapyadhikaṃ puṇyaṃ labhetpādodakaṃ spṛśan |
bahunātra kimuktena saṃkṣepāducyate mayā 154|
viṣṇupādodakasparśānmukto bhavati mānavaḥ |
bhūyobhūyopi vipreṃdra sudṛḍhaṃ kathyate mayā 155|
punarna labhate janma spṛśanpādodakaṃ hareḥ |
viṣṇunaivedyaśeṣaṃ yaḥ sarvapāpavināśanam 156|
yo'śnāti bhaktibhāvena sa gacchetparamaṃ padam |
durlabhaṃ viṣṇunaivedya bhuṃjate dvijasattama 157|

dehaṃ tyajati pāpāni brahmahatyāmukhānyapi |
bhuṃjato harinaivedyaṃ dāsīva vaśagā bhavet 158|
muktibhūmiḥ suraśreṣṭha daivatairapi durlabhā |
saṃpūjya kamalākāṃtaṃ kiṃcinnaivedyamatyajan 159|
acireṇaiva taṃ viṣṇurnayati svāṃ tanuṃ prati |
naivedyasya mahāviṣṇorguṇaṃ kiṃ kathayāmyaham 160|
yadbhuṃjataḥ keśavo'pi syādadhīno dvija prabho |
anena vidhinā vipra pratimāse janārdanam 161|
vidhihīnāmapi śreṣṭhāṃ pūjāṃ śrīkamalāpateḥ |
yaḥ kuryādbhaktibhāvena so'pi syātkeśavapriyaḥ 162|
vidhijño vidhinā viṣṇumabhyarcya yatphalaṃ labhet |
yathoktavidhinā vipra naivedyairbahubhiḥ prabho 163|
pūjito'pi na tuṣṭaḥ syādyadi bhaktirna tiṣṭhati |
yasya vai yāvatī bhaktirdevadeve janārdane 164|
tāvadeva phalāvāptistasya nāstyatra saṃśayaḥ |

abhaktyāyā hareḥ pūjā kriyate bhuvi mānavaiḥ 165|
sā pūjā brāhmaṇaśreṣṭha pūjākāle bhavetkila |
jñānamūlaṃ harerbhaktirbhaktimūlaṃ jagatpateḥ 166|
pūjā mokṣadrumotpattau mūlamārādhanaṃ hareḥ |
alpamātramapi prājña śraddhayā kurute hi yat 167|
tadakṣayaṃ bhavetsarvaṃ śraddhāyuktākhilā kriyā |
bhaktyā yaḥ pūjayedviṣṇuṃ vārimātramapi dvija 168|

saṃsthānaṃ labhate viṣṇoryato bhaktavaśo hariḥ 169|
asārametadbhuvanaṃ samastaṃ sāraṃ hareḥ pūjanameva vipra |
tasmānmanuṣyo nijamaṃgalaiṣī bhaktyā yajetkṛṣṇamanaṃtamūrtim 170|
iti śrīpadmapurāṇe kriyāyogasāre haripūjāvidhirnāma ekādaśo'dhyāyaḥ 11|

English translation

Vyāsa said :

1-8. O Jaimini , O brāhmaṇa sage, I (shall) tell you the mode in which Viṣṇu should always be worshipped. Listen to it attentively. A wise man, having got up from his bed in the morning and taking a pot (full) of water, and covering his head with (a piece of) cloth, should go to a place outside (the town). There, the wise man, keeping mum, putting the sacred thread on his ear, should sit in the northern direction and urinate and excrete. He should not urinate or excrete in a temple of a deity, on the way, in cowpens, places where four roads meet, on the main road, in a ploughed soil, at the root of darbhas , in a courtyard, on the sandy bank of a river, at the root of a fig tree standing on a sacred spot, so also in a forest, in lakes and wells. A wise man should urinate and excrete till he does not see the sun, the moon, brāhmaṇas and the ten quarters. To cleanse himself he should not take the clay from inside the holes dug by mice etc. or (from) ploughed soil. A wise man should purify himself with water after bringing it from (a place of) water. A wise man does not purify himself by keeping his foot in water.

9-10. A wise man should answer the nature's call at night by facing the south. Covering his head with (a piece of) cloth he should answer the nature's call. A wise man should apply one (layer of) clay to his organ of generation, three (layers) to his anus, seven to his left hand, and ten to both the hands.

11-21. The wise should apply six (layers of) clay to both the feet. A wise man should brush his teeth after having (thus) purified himself. The cleansing of the teeth along with that of the lips etc. should be done. He should not brush his teeth by facing the south or the west. If he would do so, he would be a resident of hell. O brāhmaṇa, he should brush his teeth with the middle finger or the ring-finger or the thumb but never with the forefinger. A wise man should not brush his teeth with a twig of aśvattha or figtree or of dhātrī tree; so also with that of devadāru or asura tree (for by doing so) the entire fruit of his daily rites perishes. O Jaimini, the manes of him, so also gods and divine sages, being disappointed with him who brushes his teeth at the time of his bath go (away). The deities do not accept the worship of (i.e. offered by) him, and the manes do not accept the (libations of) water of (i.e. offered by) him who brushes his teeth in the noon or the afternoon. He who brushes his teeth at the time of his bath in a lake, should be known to be a cāṇḍāla till he sees Gaṅgā . The manes of him who brushes his teeth after the revered sun has risen, eat that stick with which he brushes his teeth and being grieved, go (away). A man brushing his teeth on a fast day or a śrāddha day does not get the fruit of it (i.e. of the fast or the śrāddha), O brāhmaṇa. O best brāhmaṇa, he should clean his teeth in the morning and his tongue with (a piece of) cloth. He should have twelve rinsings with water.

22-24. O Jaimini, the man who brushes his teeth in this manner on a fast day or the day of (offering of) śrāddha to the manes, gets the entire fruit. Doing the purification in this manner, the wise one should go into his house and abandon the night-garment. Then the wise, pure one, seated at the door of the chamber of the deity should remember the infinite god, the highest lord, Viṣṇu.

25-30. 'O Rāma , O you of a dark body, O Viṣṇu, O Nārāyaṇa , O you full of pity, O Janārdana , O you abode of the world, O Keśava , remove my sin. O you wearing a yellow garment, O infinite one, O

Padmanābha , O you full of the world, O Vāmana , O god, O lord, be the refuge of him who has sought your shelter. O Dāmodara , O greatest of the Yadus , O Śrī Kṛṣṇa , O ocean of pity, O lotus-eyed one, O lord of gods, O Vāsudeva , favour me. O Garuḍa -bannered one, O Govinda , O supporter of all, O holder of the mace, O you having the conch in your hand, O you having:the disc in your hand, O you having a lotus in your hand, remove (my) calamities. O you pleasure of Lakṣmī , O Viṣṇu, O Hṛṣīkeśa , O best of gods, O Puruṣottama , O enemy of Kaṃsa , O enemy of Kaiṭabha , remove (my) fear. O Śrīpati (i.e. lord of Lakṣmī), O Śrīdhara , O lord, O Śrīda, O Śrīkara , O Mādhava , O highest Brahman , O highest abode, O immutable one, be my refuge.'

31. O best brāhmaṇa, having thus remembered Viṣṇu, the wise man with the palms of his hands joined, having gone into the house, speaks like this:

32-35. 'O god, O Śrīpati, O Kṛṣṇa, O son of Devakī , O lord, O master of th e world, abandon your sleep. It is the morning time.' Then the wise man should think in his mind that Devakī's son along with Lakṣmī is seated on the bed after having given up sleep. Then the devotee of Viṣṇu should give to Kṛṣṇa, a divine, covered pot full of water for washing his face. The intelligent ones serve the highest lord as servants serve their master for their livelihood.

36. O brāhmaṇa sage, the desired object of him who serves the lord of the world as his servant, is soon accomplished.

37-39. As the servants serve their master through fear, so the wise ones always serve Viṣṇu, the lord. O brāhmaṇa, he who, being fearless, serves him with this desire of him, is just a bad servant. He would not be (a devotee). Therefore, O best brāhmaṇa, a man desiring final beatitude, should always render service to the lord of Lakṣmī.

40-44. In the morning a devotee of Viṣṇu should take off from the body of Viṣṇu (i.e. his image) the used flowers, the garment worn during the night, and stale sandal also. Then the wise man should himself sweep the temple. He should slowly clean it with a groom. That man would live in Viṣṇu's house for as many hundred periods of Manu as the number of particles of dust that go out of the temple. Even a murderer of a brāhmaṇa, who sweeps the temple of Viṣṇu, goes to the highest position. What is the use of saying much? He should smear the temple with wool and cowdung. In that temple a wise man should recollect Viṣṇu.

45-51. O Jaimini, I shall tell you in brief about the religious merit of him who smears Viṣṇu's temple. Listen to it. He would happily live in Viṣṇu's house for as many thousands of kalpas as the dust particles that perish (i.e. are removed). One who sweeps and smears Viṣṇu's temple obtains the highest abode. Then what to say about him who knows how to worship the lord? When due to a calamity due to Indra he is not able to do it himself, then he should appoint his wife in Viṣṇu's temple. Or he should appoint his devoted son of good character, or his brother or sister in the god's temple. He should himself very carefully wash the things (needed) for Viṣṇu's worship with pure water seven times or three times. There is no doubt that copper vessels are purified with acid, the vessels of bell-metal are purified with ash, and iron-vessels with fire.

52. Viṣṇu is not pleased with a rich man who bathes Viṣṇu, the lord of the world, with water in an iron pot.

53. If (he does so) through ignorance, he is purified by means of a bath in Gaṅgā. O best brāhmaṇa, in prosperity (i.e. when one is wealthy) one should always follow a rule.

54-62a. It is laid down in the holy texts that there is no rule in adversity. O best brāhmaṇa, when a conch which is carefully washed, touches the ground, it becomes pure after washing it a hundred

times. Having in this way carefully washed the materials for worship, he should take materials for his bath and should go to a lake. If he comes home without taking a bath, the hosts of his manes do not accept the libations offered by him on that day. That man who foolishly puts in an obstacle for him who goes for bathing or for taking a meal, would be a resident of hell. There is no doubt that the manes of him who, having gone to a lake for a bath, would urinate or excrete (there) would eat urine and feces. Then having bathed and offered libations according to the rules, a wise man, remembering Viṣṇu, should come home. Then, O brāhmaṇa, the best brāhmaṇa after having washed both his feet in the courtyard should enter the temple of the deity. The religious merit earned during a year, of him who would enter the temple without washing his feet, perishes that moment only.

62b-67. Therefore, a wise man, having come after having bathed, should wash his feet in the courtyard and then enter the temple of the deity. Having sat down, the wise man should wash the pair of his feet with his left hand. Then he should carefully wash both his hands, O brāhmaṇa. O best brānmaṇa, Lakṣmī certainly abandons the fool who washes one of his feet with another or with his right hand. Then the intelligent one, having sat down, and with full concentration should commence the worship of Viṣṇu, giving all desired objects. After sitting upon a pure seat of deer-hide or tiger-hide, or merely on a cloth-seat, or also on the seat of darbhas or of flowers, he should worship Lakṣmī's lord.

68-79. A learned brāhmaṇa should never worship Viṣṇu (after sitting) on a wooden seat. 'O Earth, you are held by Viṣṇu, you sustain all people. Therefore, O you who bear everything, give me an excellent seat to stay.' Speaking like this the worshipper of Viṣṇu should sit on the seat after spreading it out. He should never worship Viṣṇu by facing the South. Having poured water very fragrant and purified with a hymn into a conch, he should bathe the master, Lakṣmī's lord, along with Lakṣmī. O best brāhmaṇa, Jaimini, I shall tell you the fruit of (i.e. obtained by) him who bathes (the image of) the revered Janārdana with (water from) a conch. Listen. Being free from the sins of the murder of a brāhmaṇa, a cow, a woman, or of causing abortion or drinking liquor, he goes to Vaikuṇṭha , and (there) enjoys all pleasures. O brāhmaṇa, if a man on seeing (the image of) Viṣṇu, would worship (it) him, he quickly obtains whatever (he desires) through the grace of Lakṣmī's lord. O best brāhmaṇa, a wise man should, in the absence of a conch, put the fragrant water and tulasī (leaves) in a pot, and should bathe (the image of) Viṣṇu. Then having bathed (the image of the) god and having put (it) him on an excellent seat, he should smear his entire body with fragrant sandal. The man who treats the body of the Disc-holder with the mire of tulasī wood (tulasī-plant), has Viṣṇu always pleased with him. 'O lord of the world, this garland of tulasī leaves, giving pleasure by means of its fragrance is offered to you. Always be very well pleased.' O best brāhmaṇa, what does the great Viṣṇu, adorned with the garland of tulasī leaves to the accompaniment of this hymn, and pleased, not give? Then he should make the solemn observance with the hymns from the Veda .

80-89. The wise ones should then fix the directions with hymns from the Purāṇas : 'May Kṛṣṇa protect in the east. May Devakī's son protect in the south-east. May the enemy of demons protect in the south. May Madhusūdana protect in the southwest. May the Śrīmat (i.e. having Lakṣmī) protect in the intermediate directions. May Śrīdhara protect upwards. May the universal soul, of the form of the tortoise and full of pity protect from below. May all those who cause obstacles at the time of (Viṣṇu's) worship, go away, being struck by the missile of Viṣṇu's name.' Having thus fixed the directions he, bowing and with his palms joined, makes a solemn vow by means of the hymn to be told (hereafter): 'O god of gods, O Janārdana, make this worship commenced by me free from obstacles and successful. Be pleased, O highest god.' Having made a solemn vow (like this) a devotee of Viṣṇu, knowing everything, should assign the various parts of his body to different deities, and should meditate, with his heart on god Viṣṇu, resembling a fresh cloud, having eyes like lotuses, wearing a yellow garment, having a very charming, smiling face, adorned with the garlands of kadamba flowers, having very large arms, having ear-rings with the row of peacock's feathers on his head, deluding the ten directions with the sweet

sound of his flute , surrounded by cowherdesses, and living in the charming Vṛndāvana . Having thus meditated upon the lord of gods, Viṣṇu, giving all desired objects, the devotee of Viṣṇu should then devoutly invoke him.

90-92a. The wise one should then offer water for washing his feet, materials of worship and water for sipping to Kṛṣṇa who is invoked and who grants the four goals of human life. The wise one should worship Śrī Kṛṣṇa, Devakī's son and the lord of all gods, with tender tulasī leaves or charming flowers.

92b-101. 'Salutations to Matsya (incarnation), to Kūrma incarnation. Repeated salutations to Varāha (incarnation). Salutation to you, Hari ; repeated salutations to Vāmana. Salutation to the powerful Rāma, Rāma, Rāma. Repeated salutations to pure Buddha (the enlightened one), having pity. Salutation to you, Kalki ; salutation to you of many forms. Salutation to you, Nārāyaṇa, Kṛṣṇa, Govinda, the holder of the Śārṅga bow, to Dāmodara, to the lord, to the god of gods. Salutation to Hṛṣīkeśa, to Śānta (the tranquil one), to Vyomapāda (whose feet are extended in the heaven). Salutation to the lord of Lakṣmī. Salutation to (you) having lotus-like eyes. Salutation to you Ananta , to you having mace in your hand, to you, Garuḍa-bannered (one), to you having the disc in your hand. Repeated salutations to you having the lotus in your hand, to Acyuta . Salutation to you, the enemy of demons and giving all desired objects. I always salute Mādhava, Sureśa (lord of gods), Viṣṇu, the highest soul, the one having a crown and ear-rings. Salutation to you, the revered one.' The wise one (should invoke Viṣṇu's) vehicle called Garuḍa with the hymn: 'Salutation to Garuḍa. Salutation to (his). conch, to (his) disc. Repeated salutations to (his) mace. Repeated salutations to (his) lotus, to his sword Nandaka .'

102-104. Having thus worshipped the lord of gods along with his consort and vehicle and weapons, the wise one should repeat the eight-syllabled formula. The wise one having then devoutly repeated the eight-syllabled formula, should offer Viṣṇu many excellent eatables. The devotee of Viṣṇu should also offer god Viṣṇu incense, lamp, tāmbūla and other presents.

105. The desired object of him who would offer Viṣṇu excellent incense made fragrant with sandal and agaru , is accomplished quickly, O best brāhmaṇa.

106. O brāhmaṇa, he who offers Viṣṇu incense made fragrant with ghee , would, after being free from crores of sins, go to Viṣṇu's abode.

107. He who would offer Viṣṇu incense made fragrant with resin, goes to the highest abode, inaccessible even to gods.

108. Viṣṇu in a moment removes all the sins of him who offers him a lamp with ghee or sesamum oil.

109. O best brāhmaṇa, O Jaimini, he who would give a tāmbūla made fragrant with camphor to Viṣṇu, gets liberation.

110. He who gives a tāmbūla with khadira , ultimately goes to Viṣṇu's place after having enjoyed all pleasure here (i.e. in this world).

111. A man, after offering a tāmbūla with ṣaṣṭimadhurikā (?) and nutmeg to Viṣṇu, would obtain heaven.

112-113. O Jaimini, the devotee of Viṣṇu, should go round him (i.e. his image) after keeping water in a conch, to the accompaniment of the hymn which will be told (now). 'O Janārdana, friend of the world, O you protector of those who seek your refuge, O lord, give me the status of the servant of the servant of your servant.'

114-119. O Jaimini, I shall tell you in brief the fruit of the religious merit of him who would go round (the image of) Viṣṇu with (i.e. repeating) this hymn. At every step of the going round (the image of) Viṣṇu sins like the murder of a brāhmaṇa, and (other) major sins perish. For as many thousands of kalpas a man rejoices with Viṣṇu as the steps he would devoutly walk while going round Viṣṇu. When a man slowly walks step by step while going round Viṣṇu, he obtains the fruit of a horse-sacrifice at every step. A crore-fold greater fruit would be obtained by going round (the image of) Viṣṇu than the fruit (obtained by) going round all (other images) in the worldly existence. Even he who goes round himself in front of (the image of) Viṣṇu, gets the same fruit. What is the use of many other words?

120-123. An intelligent man, while going round (the Liṅga of) Śiva , should not cross the receptacle for receiving the water-with which the Liṅga has been bathed. By crossing it (i.e. if a man crosses it) his worship (of Śiva) would be fruitless. O best brāhmaṇa, he who would even once go round Viṣṇu, would certainly become a sovereign emperor in every birth. O brāhmaṇa, he who would go round Viṣṇu twice, obtains Indra's position within three days. There is no doubt about this. The man who would go round (the image of) Viṣṇu twice, would enter, after being freed from all sins, Viṣṇu's body.

124-125. O Jaimini, he who after entering a temple, would wave a conch over (the image of) Viṣṇu, would be honoured by gods. The sin in the body of him who would salute (the image of) Viṣṇu (by prostrating himself) like a staff on the ground, is reduced to ash that moment only.

126. Lakṣmī's lord Viṣṇu gives him who would salute Janārdana with his palms joined and placed on his head, the highest position.

127-129a. O brāhmaṇa sage, listen to the efficacy which I am telling, of the religious merit of those men who drop their entire body (i.e. prostrate themselves) on the ground and salute Viṣṇu. For as many thousands of kalpas as the dust particles with which their bodies are decorated, these men stay with Viṣṇu. Then the flowers taken off from (the image of) Viṣṇu are offered to the devotees of Viṣṇu.

129b-131. I shall tell you about these devotees of Viṣṇu. O best one, O Jaimini, listen. 'May Śuka , Sūta , so also Vyāsa , Nārada , sage Kapila , Prahlāda , Ambarīṣa , so also Akrūra and Uddhava , Bibhīṣaṇa , Hanūmān , and other devotees of Viṣṇu also accept the flowers taken off from (the image of) Viṣṇu, giving all desired objects.'

132-133. Saying so the devotee should drop on the ground the flowers taken off from (the image of) Viṣṇu. Then he himself devoutly accepts the flowers taken off from (the image of) Viṣṇu. O best brāhmaṇa, he on whose head are seen the excellent flowers taken off from (the image of) Viṣṇu, should be known to be actually Viṣṇu himself.

134-138. All deities take the offerings of eatables to Viṣṇu, and flowers taken off from (the image of) him, which are difficult to be had, and which destroy sins. Then what need one say about human beings? O Jaimini, all the sins remaining in the body of the devotee of Viṣṇu, who smells a tulasi leaf, perish. The diseases in the body of him, into whose nose the fragrance of a tulasī leaf enters, instantly perish. O best brāhmaṇa, joy always exists in the house of him who rejoices after smelling the fragrance of a tulasī leaf. A wise man, with his palms joined, having praised the lord of the world with eulogies, should recite this hymn:

139-140. 'O Nārāyaṇa, O you of the form of the world, O you lord of the world, go home. O god, go to your place. Always be pleased. O lord of the world, O you full of the world, may the worship which I offered according to my capacity be faultless through your grace.'

141. Then the wise one should devoutly take the water (flowing) from the feet of Viṣṇu, the highest soul, and destroying all sins.

142. He who carries (on his body) even a drop of water (flowing) from Viṣṇu's feet, has bathed at all holy places. I have told you the truth.

143. He should touch the water (flowing) from the feet of Viṣṇu. It would give him the fruit of a bath in Gaṅgā, since the water of Gaṅgā is the water (flowing) from the feet of Viṣṇu.

144. For him who would touch the water (flowing) from Viṣṇu's feet there is no untimely death nor any fear from a disease.

145-147. May even sinful men drink everyday the medicine of the water (flowing) from the feet of Viṣṇu for the destruction of their sins and diseases. O brāhmaṇa, the sin in the body of that man who would drink the water (flowing) from Viṣṇu's feet perishes just in a moment. As by a medicine (the disease) in a human body is very much destroyed, in exactly the same way all the sin is destroyed by the water (flowing) from Viṣṇu's feet.

148-149. O brāhmaṇa, I shall tell you about the religious merit of (i.e. obtained by) him who would carry on his head the pure water (flowing) from Viṣṇu's feet along with a tulasī leaf. He, freed from all sins like the murder of a brāhmaṇa, and assuming Viṣṇu's form, ultimately goes to Viṣṇu's city and rejoices with him.

150. A greater fruit would be obtained by touching the water (flowing) from Viṣṇu's feet than by giving gold equal to the measure of Meru (mountain).

151-154. A man who touches the water (flowing) from Viṣṇu's feet obtains that fruit which men get by giving a crore of horses, or which one would get by giving the earth with the seven islands to brāhmaṇas. A greater fruit would be obtained by touching the water (flowing) from the feet of Viṣṇu than the one that would be (obtained) by performing thousands of horse-sacrifices. A man would get a bigger fruit by touching the water (flowing) from the feet of Viṣṇu than the religious merit declared (to be got) by giving a hundred wells. What is the use of speaking much in this matter? I shall tell it in brief.

155-160a. A man becomes free due to the touch of the water (flowing) from Viṣṇu's feet. O best brāhmaṇa, I am repeatedly telling (this) firmly. He who touches the water (flowing) from Viṣṇu's feet, does not get rebirth. He who would devoutly eat the remnants of the eatables offered to Viṣṇu, which destroy all the sins, would go to the highest position. The body of him who, O best brāhmaṇa, eats the eatables offered to Viṣṇu, which are difficult to be had, abandons the sins even like the murder of a brāhmaṇa. The land of liberation, difficult to be obtained even by deities like the greatest god, would be obedient to him like a maid, who eats the articles of food offered to Viṣṇu. Viṣṇu soon takes him to his own body, who worships Viṣṇu without abandoning any of the eatables offered to Viṣṇu.

160b-169. How can I tell you the efficacy of the eatables offered to great Viṣṇu, on the enjoyer of which even Viṣṇu is dependent, O lord of brāhmaṇas? O brāhmaṇa, he who would devoutly offer excellent worship to Śrī Viṣṇu in this manner, even without the proper religious ceremony, every month, also would be dear to Viṣṇu, and would obtain the same fruit which he who knows the religious ceremony would get after performing the worship of Viṣṇu with the proper religious ceremony. O brāhmaṇa, O lord, if there is no devotion, then the lord would not be pleased even if he is worshipped with many offerings of eatables. There is no doubt that one gets as much fruit as is his devotion to the god. That worship of Viṣṇu which men perform without devotion would be a worship at a wrong time, O best brāhmaṇa. Knowledge is the root of devotion. Devotion is the root of Viṣṇu. For the coming up of the liberation due to worship, the root is the propitiation of Viṣṇu. All that, even very little which a man does with faith, would be inexhaustible, O wise one; (for) every act is accompanied by faith. O brāhmaṇa, he who devoutly worships Viṣṇu even (with) little water, obtains the position of Viṣṇu,

since Viṣṇu is dependent on his devotees.

170. O brāhmaṇa, this entire world is worthless. Worship of Viṣṇu is the only truth. Therefore, a man desiring his good should worship Kṛṣṇa of infinite forms.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 12

The Greatness of the Holy Fig Tree

Chapter 679 of 693 · 121 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
फाल्गुने ब्राह्मणश्रेष्ठ श्रीकृष्णं सुरवंदितम् ।
पूजयेद्भक्तिभावेन प्रत्यहं वैष्णवो जनः १।
फाल्गुने स्नापयेद्यस्तु सर्पिषा देवकीसुतम् ।
फलं तस्य प्रवक्ष्यामि यतः सम्यङ्निशामय २।
सर्वयज्ञफलं प्राप्य सर्वदानफलं तथा ।
अंते याति हरेः स्थानं सर्वपापविवर्जितः ३।
युगकोटिसहस्राणि भुक्त्वा भोगं हरेर्गृहे ।
तत्रैव मोक्षमाप्नोति संप्राप्य ज्ञानमुत्तमम् ४।
यस्तु यच्छति कृष्णाय शिशिरे गोपमूर्तये ।
तिलानां मोदकं दिव्यं स गच्छेद्धरिमंदिरम् ५।
यो दुग्धलड्डुकान्दद्यात्केशवाय महात्मने ।
स पिबेदमृतं स्वर्गे मन्वंतरशतावधि ६।
हरये ललितं खंडं यस्तु यच्छति जैमिने ।
तस्य विष्णुः प्रसन्नात्मा छिनत्ति भवबंधनम् ७।

विचित्रं फलितं दिव्यं दद्याद्भगवते द्विज ।
अंते शक्रपुरं गत्वा स भवेत्सुरवंदितः ८।
निर्मलां शर्करां यच्छेद्यस्तु कृष्णाय भक्तिमान् ।
स किं न लभते विप्र वासुदेवप्रसादतः ९।
सुपक्वं फाल्गुने मासि मधुरं बदरीफलम् ।
यस्तु यच्छति कृष्णाय फलं तस्य निशामय १०।
इह भुङ्क्ते सुखं सर्वं पुत्रपौत्रसमन्वितः ।
अंते हरेर्गृहं याति रथमारुह्य शोभनम् ११।
न दद्याद्भङसंयुक्तं हरये बदरीफलम् ।
अज्ञानाद्ब्राह्मणश्रेष्ठ दद्याच्चेन्नारकीभवेत् १२।
फाल्गुने मासि यो दद्याद्धरये दाडिमीफलम् ।
सुपक्वं तत्फलं विप्र वदतो मे निशामय १३।
तत्र यावंति बीजानि तिष्ठंति दाडिमीफले ।
तावन्मन्वंतरं विष्णोर्गृहे तिष्ठति भाग्यवान् १४।
फाल्गुने मासि यो दद्याद्धरये गुडपिष्टकम् ।

स विज्ञेयो द्विजश्रेष्ठ वाजिमेधसहस्रकृत् १५।
चैत्रे मासि द्विजश्रेष्ठ मधुना मधुसूदनम्।
स्नापयेल्लभते मर्त्यस्तद्विष्णोः परमं पदम् १६।
मधुना स्नापयेद्यस्तु नारायणमनामयम्।
न चर्चा क्रियते तस्य कदाचिद्भविसूनुना १७।
चैत्रे किंशुकपुष्पेण योऽर्चयेत्कमलापतिम्।
तन्नाम चित्रगुप्तेन पंजिकायां न लिख्यते १८।
चैत्रके जगतामीशं कृष्णं तिलकपुष्पकैः।
पूजतो नास्ति वै जन्म पुनरस्मिन्महीतले १९।
कृष्णवंजुलपुष्पेण सर्वदेवशिरोमणिम्।
पूजयन्मनुजो विप्र लभते नापदं क्वचित् २०।
वासंतीभिः सुगंधीभिर्वसंते यस्तु पूजयेत्।
भगवंतं प्रसन्नात्मा स देवैरपि पूज्यते २१।
तथा किसलयैर्दिव्यैरखण्डैर्योऽर्चयेद्धरिम्।
तं वंदते समुत्थाय स्वयं पीठासनोपि च २२।

धात्रीपत्रैर्नवैर्यस्तु कोमलैर्हरिमर्चयेत्।
अचिरेणैव लभते सकलं वांछितं जनः २३।
शांडिल्या खंडपत्रैश्च धत्तूरैश्चार्कपुष्पकैः।
योऽर्चयेद्विष्णुमीशं च स संसाराब्धिपारगः २४।
यो दद्याद्विष्णवे विप्र कदलीफलमुत्तमम्।
शक्राद्यास्त्रिदशाः सर्वे वंदंते तमहर्निशम् २५।
यो दद्याच्चैत्रके मासि भक्त्या गोपालरूपिणे।
गोधूमपिष्टकं विप्र सर्वपापैः प्रमुच्यते २६।
आयाते माधवे मासि पवित्रे माधव प्रिये।
आमिषं मैथुनं तैलं विष्णुभक्तः परित्यजेत् २७।
प्राप्तः समाचरेत्स्नानं माधवे मासि वैष्णवः।
परित्यजेत्परान्नं च न कुर्याच्च द्विभोजनम् २८।
प्रभाते पूजयेद्विष्णुंपू र्वोक्तविधिना द्विज।
वैशाखे स्नापयेद्विष्णुं पुष्पवासितवारिणा २९।
स्नापयेच्छीततोयेषु संध्यापर्यंतमच्युतम्।

त्रिसंध्यं पूजयेद्भक्त्या नैवेद्यैर्विविधैः प्रभुम् ३०।
वैशाखे दमनस्रग्भिर्लक्ष्मीपतिरलंकृतः।
न किं ददाति विप्रर्षे प्रसन्नः परमेश्वरः ३१।
वैशाखे मासि यो दद्याद्यवान्नं चक्रपाणये।
तस्य पुण्यानि संख्यातुं कः समर्थोऽस्ति पंडितः ३२।
यत्किंचिन्माधवे मासि माधवप्रीतिहेतवे।
दीयते माधवायैव तत्सर्वमक्षयं भवेत् ३३।
यदन्यत्सुकृतं कर्म क्रियते मासि माधवे।
माधवप्रीतये विप्र क्षयस्तस्य न विद्यते ३४।

वैशाखे मासि यः कुर्यात्प्रपां माधवतुष्टये ।
दिनेदिनेऽश्वमेधस्य फलमाप्नोति मानवः ३५।
वैशाखो दुर्ल्लभो मासः सर्वकर्मफलप्रदः ।
पूजितव्यो हरिस्तत्र हित्वा कर्मशतान्यपि ३६।
एकाहमपि यः पूजां वैशाखे कुरुते हरेः ।
षड्वर्षं हरिं पूजित्वा यत्फलं लभते स तत् ३७।

वैशाखे मासि यो नित्यं विष्णुमश्वत्थरूपिणम् ।
चतुर्वर्गफलप्राप्तिहेतवे वैष्णवो जनः ३८।
गण्डूषमात्रतो येन कुर्याद्योऽश्वत्थसेवनम् ।
सोऽपि याति परं स्थानं विमुक्तः कोटिपातकैः ३९।
अश्वत्थमूलं विप्रर्षे यो बध्नाति शिलादिभिः ।
अश्वत्थरूपी भगवान्किं किं तस्मै न यच्छति ४०।
अश्वत्थद्रुममालोक्य प्रणामं कुरुते यदि ।
सोऽपि याति परं स्थानमायुर्वृद्धिर्न संशयः ४१।
यदश्वत्थतले विप्र धर्मकर्म करोति यः ।
न्यूनातिरिक्तता न स्यात्तस्मिन्कर्मणि जैमिने ४२।
तत्र तीर्थानि सर्वाणि त्रिस्त्रोतादीनि जैमिने ।
यत्राश्वत्थतरुस्तिष्ठेदेकोपि शाखिनां वरः ४३।
अश्वत्थं पूजयेद्यस्तु स एव विष्णुपूजकः ।
अश्वत्थमूर्तिर्भगवान्स्वयमेव यतो द्विज ४४।
अवज्ञानाद्द्विजश्रेष्ठ योऽश्वत्थं हंति मूढधीः ।

संसारे नास्ति तत्कर्म यत्कृत्वा स च शुद्धति ४५।
अश्वत्थो वृक्षराजोऽयं हरिमूर्तिः प्रकीर्तितः ।
तस्मादश्वत्थहंतृणां त्राता कोऽपि न विद्यते ४६।
अश्वत्थं पश्यतो विप्र स्पृशतः परतस्तथा ।
देहस्थं पातकं सर्वं हरेत्प्रणमतो हरिः ४७।
विलोक्याश्वत्थहंतारं यः शक्तो न निवारयेत्।
तन्नेत्रयुग्मं बडिशैर्यमेनोत्पाट्यते स्वयम् ४८।
अश्वत्थच्छेदनं मूढो मा कुर्विति वदेन्न यः ।
तस्य जिह्वां छुरिकया स्वयं कृंतति प्रेतराट् ४९।
अश्वत्थशाखामेकां यः स्वल्पामपि निहंति वै ।
स कोटिब्रह्महत्यानां फलमाप्नोति मानवः ५० 7.12.50।
यत्पापं ब्रह्महत्यायां गुरुस्त्रीगमनेन च ।
सुरापाने तथास्तेये न्यासापहरणेऽपि च ५१।
यत्पापं भ्रूणहत्यायां गोहत्यायां द्विजोत्तम ।
स्त्रीहत्यायां च यत्पापं परस्त्रीगमने तथा ५२।

शरणागत हत्यायां हत्यायां सुहृदस्तथा ।
विश्वासवाक्याकथने पतिहिंसाविधौ च यत् ५३।

यत्पापं परनिंदायां हरिवासरभोजने ।
अश्वत्थच्छेदनाद्घोरं तत्पापं प्राप्यते जनैः ५४।
विष्णुमूर्त्तेर्जनो मोहादश्वत्थस्य निहंति यः ।
तत्तुल्यः पातकी कोऽपि न श्रुतः क्षितिमंडले ५५।
वदाम्यश्वत्थमाहात्म्यं सर्वपापविनाशनम् ।
सेतिहासं द्विजश्रेष्ठ शृणु वत्स समाहितः ५६।
पूर्वं धनंजयो नाम ब्राह्मणो हरिभक्तिकृत् ।
आसीत्त्रेतायुगे विप्र सर्वप्राणिहिते रतः ५७।
ज्ञातिपूजारतो नित्यं दीपदाने रतः सदा ।
सत्यवादी जितक्रोधो हिंसादंभविवर्जितः ५८।
मुमुक्षुः स द्विजश्रेष्ठ सर्वदा परमेश्वरम् ।
पूजयामास परया भक्त्या नारायणं प्रभुम् ५९।
तस्य भक्तिं ततो ज्ञात्वा महतीं सुदृढां प्रभुः ।

जहार सकलं वित्तं हेतुमात्रेण केनचित् ६०।
तथापि स द्विजश्रेष्ठः केशवस्य महात्मनः ।
पूजामनुदिने चक्रे भक्त्या परमया सुधीः ६१।
दुःखेनोपार्जितं वित्तं विनष्टं सकलं द्विज ।
दृष्ट्वापि तेन विप्रेण दुःखेनाचिंत्यचेतसा ६२।
भक्षणे वर्जनं चक्रे स विप्रः परमार्थवित् ।
महाविष्णुसपर्यायां दृढं बद्ध्वा मनो निजम् ६३।
भूयोऽपि तस्य विप्रस्य भक्तिं ज्ञात्वा जनार्दनः ।
चकार बंधुविच्छेदं सुदृढः शमदस्ततः ६४।
बांधवास्तस्य विप्रस्य विष्णुमायाविमोहिताः ।
हिंसामारेभिरे कर्तुं सर्वदैव द्विजोत्तम ६५।
ततो विप्रो हि निर्वृत्तो निर्बंधैः पुरुषोत्तमम् ।
पूजयामास सततं प्रीतः प्रचुरभक्तितः ६६।
परिकल्प्य च भूदेवो धनं केशवपूजने ।
माधवं च जगन्नाथं सबंधुशुचमत्यजत् ६७।

भूय एव महाविष्णुः कौतुकी तस्य जैमिने ।
जहार सानुकंपोऽपि पुत्रानपि दिने दिने ६८।
तथापि स द्विजश्रेष्ठः केशवं क्लेशनाशनम् ।
पूर्वद्विगुणया भक्त्या नित्यं विष्णुमपूजयत् ६९।
तस्य पत्नी ततो विप्र दुःखशोकातिदुःखिता ।
पितृगेहं गता विष्णोर्मायया परिमोहिता ७०।
अथैकाकी स भूदेवो विष्णुभक्तिपरायणः ।
विपदं चिंतयामास न कदापि सुचेतसा ७१।
एकदा स द्विजश्रेष्ठ विष्णुभक्तिमतां वरः ।
स्कंधे परशुमादाय काष्ठार्थं विपिने ययौ ७२।

वनात्काष्ठं समादाय नित्यमेव च स द्विजः ।
हिमागमे वस्त्रहीनः कुरुते शीतवारणम् ७३।
कदाचिद्विपिनं गंतुं नाशक्नोद्द्विजसत्तमः ।
जघान प्रांगणस्थस्य शाखामश्वत्थशाखिनः ७४।
अत्रांतरे महाविष्णुस्तस्मादश्वत्थ पादपात् ।

निश्चक्राम सुरश्रेष्ठो व्यथाव्यथितमानसः ७५।
ददर्श विष्णुं पुरतः स विप्रश्चतुर्भुजं पद्मदलायताक्षम् ।
पीतांबरं कुंडलिनं सुकेशं दधानमब्जादि निजायुधानि ७६।
परिस्रवद्विस्तररक्तधारा संध्यासु शोणीकृतनव्यमेघम् ।
विभावसुं चैव सुखं परेशं संदृश्यते देवगणैरदृश्यम् ।
हर्षाश्रुधारा रुचिराक्षियुग्मस्तुष्टाव विप्रो मृदुलैर्वचोभिः ७७।
ब्राह्मण उवाच-
हरे मुरारे जगदेकनाथ गोविंद दामोदर माधवेति ।
लक्ष्मीपते केशवकेशिशत्रो नारायणानंत विभो प्रसीद ७८।
तवावतारं किमहं ब्रवीमि त्वया विना नास्ति भुवीह कोऽपि ।
किं वा गुणव्याप्तसमस्तलोकं किं वा दयां मित्रपरैकतुल्याम् ७९।
दत्वा स्वीयां कस्यचिदीश विष्णो भक्तिं हरस्य च्युतदेहसंस्थाम् ।
श्रियं समादाय मुदं प्रदास्ये भक्तिः प्रदत्तामहतः सुधन्या ८०।
मन्ये महात्मानमनंतमूर्ते पापात्मनां श्रेष्ठमिवानिशं यत् ।
तदर्थमेवांघ्रियुगं त्वदीयं न पातकी पश्यति दैवचिंत्यम् ८१।

यद्यप्यहं दुःखवतां वरिष्ठो मन्ये तथापीन्द्रमिवाद्य विष्णो ।
आत्मानमात्मा जगतां भवंतं साक्षात्समीक्षेयत ईक्षणाभ्याम् ८२।
पूजां तवाल्पामपि वेद्मि नाहं द्रव्यं कदापि न ददामि तुभ्यम् ।
तथापि चाग्रे मम मूर्तिमांस्त्वं दृष्टोसि मे केशव एक पूज्यः ८३।
दत्तस्त्वयायं ममभक्ति वृक्षो धमार्थकामत्रय एव सोऽयम् ।
त्वद्दर्शनांभो मयवृष्टिसिक्तः प्रभोऽद्यकैवल्यफलं दधार ८४।
मूर्धा मदीयोऽखिललोकमूर्ध्नां श्रेष्ठो भवेत्केशवविश्वमूर्तेः ।
त्वत्पादपाथोजयुगेमनो मे संयाति वै संप्रतिदेवदेव ८५।
व्यासउवाच-
इत्थं स्तुत्वा जगन्नाथं नारायणमनामयम् ।
कृतांजलिपुनःप्राह भक्त्या तमिति स द्विजः ८६।
ब्राह्मण उवाच-
देवदेव जगन्नाथ लोकानुग्रहकारक ।
कशाप्रहरणैरेतद्गात्रं ते रुधिरोक्षितम् ८७।
सर्वेषामेव दैत्यानां युधि वंशास्त्वया हताः ।

त्वां हंतुं कः क्षमः पृथ्व्यां प्रभोऽद्भुतमिदं महत् ८८।
भगवानुवाच-
वत्स सत्यमिदं प्रोक्तं त्वया नास्त्यत्र संशयः ।

दानवो राक्षसो वापि मां हंतुं कोऽपि न क्षमः ८९।
अश्वत्थमूतिरेवाहं कुठारेण हतस्त्वया ।
अतोऽजनि शरीरे मे रक्तपातोऽधुना द्विज ९०।
व्यास उवाच-
तस्यवाक्यमिदं श्रुत्वा स विप्रो भयविह्वलः ।
निनिंद स्वयमात्मानमात्मना बहुधा द्विजः ९१।
धिगस्तु तत्वतो भाग्यं सर्वपातकिनां वरम् ।
त्रैलोक्याधिपतेर्दाता हृदये महतीं व्यथाम् ९२।
सर्वपापहरो विष्णुः समया व्याधितः कृतः ।
एतत्पापं मया पारं कर्तुं नैकेन शक्यते ९३।
यस्मिंस्तुष्टे पापिनोऽपि भवंति सुरवंदिताः ।
मद्दत्तया स व्यथया व्यथितो हा हतोऽस्म्यहम् ९४।

प्रसादयंति यं देवा ब्रह्माद्या अतिभक्तितः ।
अहो मया पापवता तस्य दत्ता हृदि व्यथा ९५।
किं तपोभिर्जपैः किं वा किं गृहैर्जीवनैश्च मे ।
धर्मार्थकाममोक्षाणां दातैकोऽयं व्यथातुरः ९६।
इत्युक्त्वा स द्विजश्रेष्ठ तमेव परशुं निजे ।
दातुं कंठे मनश्चक्रे विष्णुप्रीणनहेतवे ९७।
तस्यभक्तिं दृढां ज्ञात्वा दयालुः कमलापतिः ।
तद्धस्तात्तत्परं निन्ये जवेन भक्तवत्सलः ९८।
श्रीभगवानुवाच-
कथं त्वमेव कुरुषे वत्स कर्मातिदारुणम् ।
आत्महत्याकृतां पुंसां तुष्टोस्मि न कदाप्यहम् ९९।
तव भक्त्यातितुष्टोऽस्मि भीतिं मा कुरुसत्तम ।
वरं वरय विप्रेन्द्र यत्ते मनसि वर्तते १०० 7.12.100।
ब्राह्मण उवाच-
मया व्यथाप्रदत्तेयं महती परमेश्वर ।

मा तिष्ठतु शरीरे ते याचे वरमिमं प्रभो १०१।
श्रीभगवानुवाच-
अज्ञानाद्भवता वत्स कर्मेदं विहितं द्विज ।
अतोऽपराधो नेतव्यो महानपि न ते यथा १०२।
नित्यं तवानुपाल्योऽस्मि भक्तश्रेष्ठो यतो भवान् ।
भवदीयानहं मन्ये दोषान्वत्स दिनेदिने १०३।
तथापि ममभक्तिस्ते ववृधे महती सदा ।
तस्माद्वत्स तवानृण्यं गंतुमिच्छामि संप्रति १०४।
विहाय सकलां भीतिं वंर वृणु ममाग्रतः ।
ब्राह्मण उवाच-
त्वयि सर्वसुरश्रेष्ठ मम जन्मनिजन्मनि १०५।

तिष्ठतां सुदृढा भक्तिर्हरे किमपरैर्वरैः ।
व्यास उवाच-
श्रुत्वा वाक्यमिदं तस्य केशवप्रणयोदितम् १०६।
निजकण्ठस्थितां मालां प्रीतस्तस्मै ददौ ततः ।

समालिङ्ग्य ततो विप्रं पिता पुत्रमिव प्रभुः १०७।
चतुर्भिर्बाहुभिर्दीर्घैरुवाच मृदुलं वचः ।
श्रीभगवानुवाच-
मद्भक्तोऽसि यदा विप्र तथा ते मत्प्रसादतः १०८।
अचिरेणैव सकलं भद्रं विप्र भविष्यति ।
अश्वत्थरूपं मां नित्यं क्रियायोगेन सत्तम १०९।
समाराधय सर्वं ते साधयिष्यामि वांछितम् ।
इत्युक्त्वा तं द्विजश्रेष्ठं भूयोऽप्यालिङ्ग्य केशवः ११०।
अभवत्सहसादृश्यस्तत्रैव करुणालयः ।
विष्णोः कंठस्रजं प्राप्य स विप्रो वैष्णवोत्तमः १११।
कृतकृत्यमिवात्मानं मत्वा तस्थौ निजेगृहे ।
ततः कुबेरो विप्रर्षे तस्य विप्रस्य सद्मनि ११२।
स्वयं ववर्ष वित्तानि बहुनि केशवाज्ञया ।
प्रासादो रचितस्तस्य शिल्पिना विश्वकर्मणा ११३।
नारायणाज्ञया तत्र वैजयंत इवोत्तमः ।

दासदासीसमायुक्तो नानावस्तुविभूषितः ११४।
गजाश्वकोटिसंकीर्णं विबभौ तस्य मन्दिरम् ।
बभुवुः संगतास्तस्य नष्टा अपि च बांधवाः ११५।
कृतावज्ञा च तत्पत्नी स्वयं तद्गृहमाययौ ।
मृतपुत्रापि तत्पत्नी केशवस्यानुकंपया ११६।
स्थिरप्रजाभवद्विप्र स्वामिभक्तिपरायणा ।
चिरं भुक्त्वाखिलान्भोगान्पुत्रपौत्रसमन्वितः ११७।
आयुषोंऽते ययौ मोक्षं सदारो विप्रसत्तमः ।
व्यास उवाच-
साक्षादेव स्वयं विष्णुरश्वत्थो वृक्षसत्तमः ११८।
तद्भक्तिं कुर्वतां पुंसां विद्यते नाशुभं क्वचित् ।
अश्वत्थं सेवते यस्तु विष्णुं ध्यात्वा नरोत्तम ११९।
तस्य प्रसन्नो भगवान्ददाति परमं पदम् १२०।
इति श्रीपद्मपुराणे क्रियायोगसारे अश्वत्थमाहात्म्ये द्वादशोऽध्यायः १२।

Roman transliteration

vyāsa uvāca-
phālgune brāhmaṇaśreṣṭha śrīkṛṣṇaṃ suravaṃditam |
pūjayedbhaktibhāvena pratyahaṃ vaiṣṇavo janaḥ 1|

phālgune snāpayedyastu sarpiṣā devakīsutam |
phalaṃ tasya pravakṣyāmi yataḥ samyaṅinaśāmaya 2|
sarvayajñaphalaṃ prāpya sarvadānaphalaṃ tathā |
aṃte yāti hareḥ sthānaṃ sarvapāpavivarjitaḥ 3|
yugakoṭisahasrāṇi bhukttvā bhogaṃ harergṛhe |
tatraiva mokṣamāpnoti saṃprāpya jñānamuttamam 4|
yastu yacchati kṛṣṇāya śiśire gopamūrtaye |
tilānāṃ modakaṃ divyaṃ sa gaccheddharimaṃdiram 5|
yo dugdhalaḍḍukāndadyātkeśavāya mahātmane |
sa pibedamṛtaṃ svarge manvaṃtaraśatāvadhi 6|
haraye lalitaṃ khaṃḍaṃ yastu yacchati jaimine |
tasya viṣṇuḥ prasannātmā chinatti bhavabaṃdhanam 7|

vicitraṃ phalitaṃ divyaṃ dadyādbhagavate dvija |
aṃte śakrapuraṃ gatvā sa bhavetsuravaṃditaḥ 8|
nirmalāṃ śarkarāṃ yacchedyastu kṛṣṇāya bhaktimān |
sa kiṃ na labhate vipra vāsudevaprasādataḥ 9|
supakvaṃ phālgune māsi madhuraṃ badarīphalam |
yastu yacchati kṛṣṇāya phalaṃ tasya niśāmaya 10|
iha bhuṅkte sukhaṃ sarvaṃ putrapautrasamanvitaḥ |
aṃte harergṛhaṃ yāti rathamāruhya śobhanam 11|
na dadyādguḍasaṃyuktaṃ haraye badarīphalam |
ajñānādbrāhmaṇaśreṣṭha dadyāccennārakībhavet 12|
phālgune māsi yo dadyāddharaye dāḍimīphalam |
supakvaṃ tatphalaṃ vipra vadato me niśāmaya 13|
tatra yāvaṃti bījāni tiṣṭhaṃti dāḍimīphale |
tāvanmanvaṃtaraṃ viṣṇorgṛhe tiṣṭhati bhāgyavān 14|
phālgune māsi yo dadyāddharaye guḍapiṣṭakam |

sa vijñeyo dvijaśreṣṭha vājimedhasahasrakṛt 15|
caitre māsi dvijaśreṣṭha madhunā madhusūdanam |
snāpayellabhate martyastadviṣṇoḥ paramaṃ padam 16|
madhunā snāpayedyastu nārāyaṇamanāmayam |
na carcā kriyate tasya kadācidravisūnunā 17|
caitre kiṃśukapuṣpeṇa yo'rcayetkamalāpatim |
tannāma citraguptena paṃjikāyāṃ na likhyate 18|
caitrake jagatāmīśaṃ kṛṣṇaṃ tilakapuṣpakaiḥ |
pūjato nāsti vai janma punarasminmahītale 19|
kṛṣṇavaṃjulapuṣpeṇa sarvadevaśiromaṇim |
pūjayanmanujo vipra labhate nāpadaṃ kvacit 20|
vāsaṃtībhiḥ sugaṃdhībhirvasaṃte yastu pūjayet |
bhagavaṃtaṃ prasannātmā sa devairapi pūjyate 21|
tathā kisalayairdivyairakhaṇḍairyo'rcayeddharim |
taṃ vaṃdate samutthāya svayaṃ pīṭhāsanopi ca 22|

dhātrīpatrairnavairyastu komalairharimarcayet |
acireṇaiva labhate sakalaṃ vāṃchitaṃ janaḥ 23|
śāṃḍilyā khaṃḍapatraiśca dhattūraiścārkapuṣpakaiḥ |
yo'rcayedviṣṇumīśaṃ ca sa saṃsārābdhipāragaḥ 24|
yo dadyādviṣṇave vipra kadalīphalamuttamam |
śakrādyāstridaśāḥ sarve vaṃdaṃte tamaharniśam 25|
yo dadyāccaitrake māsi bhaktyā gopālarūpiṇe |
godhūmapiṣṭakaṃ vipra sarvapāpaiḥ pramucyate 26|

āyāte mādhave māsi pavitre mādhava priye |
āmiṣaṃ maithunaṃ tailaṃ viṣṇubhaktaḥ parityajet 27|
prāptaḥ samācaretsnānaṃ mādhave māsi vaiṣṇavaḥ |
parityajetparānnaṃ ca na kuryācca dvibhojanam 28|
prabhāte pūjayedviṣṇuṃpū rvoktavidhinā dvija |
vaiśākhe snāpayedviṣṇuṃ puṣpavāsitavāriṇā 29|
snāpayecchītatoyeṣu saṃdhyāparyaṃtamacyutam |

trisaṃdhyaṃ pūjayedbhaktyā naivedyairvividhaiḥ prabhum 30|
vaiśākhe damanasragbhirlakṣmīpatiralaṃkṛtaḥ |
na kiṃ dadāti viprarṣe prasannaḥ parameśvaraḥ 31|
vaiśākhe māsi yo dadyādyavānnaṃ cakrapāṇaye |
tasya puṇyāni saṃkhyātuṃ kaḥ samartho'sti paṃḍitaḥ 32|
yatkiṃcinmādhave māsi mādhavaprītihetave |
dīyate mādhavāyaiva tatsarvamakṣayaṃ bhavet 33|
yadanyatsukṛtaṃ karma kriyate māsi mādhave |
mādhavaprītaye vipra kṣayastasya na vidyate 34|
vaiśākhe māsi yaḥ kuryātprapāṃ mādhavatuṣṭaye |
dinedine'śvamedhasya phalamāpnoti mānavaḥ 35|
vaiśākho durllabho māsaḥ sarvakarmaphalapradaḥ |
pūjitavyo haristatra hitvā karmaśatānyapi 36|
ekāhamapi yaḥ pūjāṃ vaiśākhe kurute hareḥ |
ṣaḍvarṣaṃ hariṃ pūjitvā yatphalaṃ labhate sa tat 37|

vaiśākhe māsi yo nityaṃ viṣṇumaśvattharūpiṇam |
caturvargaphalaprāptihetave vaiṣṇavo janaḥ 38|
gaṇḍūṣamātrato yena kuryādyo'śvatthasevanam |
so'pi yāti paraṃ sthānaṃ vimuktaḥ koṭipātakaiḥ 39|
aśvatthamūlaṃ viprarṣe yo badhnāti śilādibhiḥ |
aśvattharūpī bhagavānkiṃ kiṃ tasmai na yacchati 40|
aśvatthadrumamālokya praṇāmaṃ kurute yadi |
so'pi yāti paraṃ sthānamāyurvṛddhirna saṃśayaḥ 41|
yadaśvatthatale vipra dharmakarma karoti yaḥ |
nyūnātiriktatā na syāttasminkarmaṇi jaimine 42|
tatra tīrthāni sarvāṇi tristrotādīni jaimine |
yatrāśvatthatarustiṣṭhedekopi śākhināṃ varaḥ 43|
aśvatthaṃ pūjayedyastu sa eva viṣṇupūjakaḥ |
aśvatthamūrtirbhagavānsvayameva yato dvija 44|
avajñānāddvijaśreṣṭha yo'śvatthaṃ haṃti mūḍhadhīḥ |

saṃsāre nāsti tatkarma yatkṛtvā sa ca śuddhyati 45|
aśvattho vṛkṣarājo'yaṃ harimūrtiḥ prakīrtitaḥ |
tasmādaśvatthahaṃtṝṇāṃ trātā ko'pi na vidyate 46|
aśvatthaṃ paśyato vipra spṛśataḥ paratastathā |
dehasthaṃ pātakaṃ sarvaṃ haretpraṇamato hariḥ 47|
vilokyāśvatthahaṃtāraṃ yaḥ śakto na nivārayet|
tannetrayugmaṃ baḍiśairyamenotpāṭyate svayam 48|
aśvatthacchedanaṃ mūḍho mā kurviti vadenna yaḥ |
tasya jihvāṃ churikayā svayaṃ kṛṃtati pretarāṭ 49|
aśvatthaśākhāmekāṃ yaḥ svalpāmapi nihaṃti vai |
sa koṭibrahmahatyānāṃ phalamāpnoti mānavaḥ 50 7.12.50|
yatpāpaṃ brahmahatyāyāṃ gurustrīgamanena ca |
surāpāne tathāsteye nyāsāpaharaṇe'pi ca 51|

yatpāpaṃ bhrūṇahatyāyāṃ gohatyāyāṃ dvijottama |
strīhatyāyāṃ ca yatpāpaṃ parastrīgamane tathā 52|

śaraṇāgata hatyāyāṃ hatyāyāṃ suhṛdastathā |
viśvāsavākyākathane patihiṃsāvidhau ca yat 53|
yatpāpaṃ paraniṃdāyāṃ harivāsarabhojane |
aśvatthacchedanāddhoraṃ tatpāpaṃ prāpyate janaiḥ 54|
viṣṇumūrtterjano mohādaśvatthasya nihaṃti yaḥ |
tattulyaḥ pātakī ko'pi na śrutaḥ kṣitimaṃḍale 55|
vadāmyaśvatthamāhātmyaṃ sarvapāpavināśanam |
setihāsaṃ dvijaśreṣṭha śṛṇu vatsa samāhitaḥ 56|
pūrvaṃ dhanaṃjayo nāma brāhmaṇo haribhaktikṛt |
āsīttretāyuge vipra sarvaprāṇihite rataḥ 57|
jñātipūjārato nityaṃ dīpadāne rataḥ sadā |
satyavādī jitakrodho hiṃsādaṃbhavivarjitaḥ 58|
mumukṣuḥ sa dvijaśreṣṭha sarvadā parameśvaram |
pūjayāmāsa parayā bhaktyā nārāyaṇaṃ prabhum 59|
tasya bhaktiṃ tato jñātvā mahatīṃ sudṛḍhāṃ prabhuḥ |

jahāra sakalaṃ vittaṃ hetumātreṇa kenacit 60|
tathāpi sa dvijaśreṣṭhaḥ keśavasya mahātmanaḥ |
pūjāmanudine cakre bhaktyā paramayā sudhīḥ 61|
duḥkhenopārjitaṃ vittaṃ vinaṣṭaṃ sakalaṃ dvija |
dṛṣṭvāpi tena vipreṇa duḥkhenāciṃtyacetasā 62|
bhakṣaṇe varjanaṃ cakre sa viprāḥ paramārthavit |
mahāviṣṇusaparyāyāṃ dṛḍhaṃ baddhvā mano nijam 63|
bhūyo'pi tasya viprasya bhaktiṃ jñātvā janārdanaḥ |
cakāra baṃdhuvicchedaṃ sudṛḍhaḥ śamadastataḥ 64|
bāṃdhavāstasya viprasya viṣṇumāyāvimohitāḥ |
hiṃsāmārebhire kartuṃ sarvadaiva dvijottama 65|
tato vipro hi nirvṛtto nirbaṃdhaiḥ puruṣottamam |
pūjayāmāsa satataṃ prītaḥ pracurabhaktitaḥ 66|
parikalpya ca bhūdevo dhanaṃ keśavapūjane |
mādhavaṃ ca jagannāthaṃ sabaṃdhuśucamatyajat 67|

bhūya eva mahāviṣṇuḥ kautukī tasya jaimine |
jahāra sānukaṃpo'pi putrānapi dine dine 68|
tathāpi sa dvijaśreṣṭhaḥ keśavaṃ kleśanāśanam |
pūrvadviguṇayā bhaktyā nityaṃ viṣṇumapūjayat 69|
tasya patnī tato vipra duḥkhaśokātiduḥkhitā |
pitṛgehaṃ gatā viṣṇormāyayā parimohitā 70|
athaikākī sa bhūdevo viṣṇubhaktiparāyaṇaḥ |
vipadaṃ ciṃtayāmāsa na kadāpi sucetasā 71|
ekadā sa dvijaśreṣṭha viṣṇubhaktimatāṃ varaḥ |
skaṃdhe paraśumādāya kāṣṭhārthaṃ vipine yayau 72|
vanātkāṣṭhaṃ samādāya nityameva ca sa dvijaḥ |
himāgame vastrahīnaḥ kurute śītavāraṇam 73|
kadācidvipinaṃ gaṃtuṃ nāśaknoddvijasattamaḥ |
jaghāna prāṃgaṇasthasya śākhāmaśvatthaśākhinaḥ 74|
atrāṃtare mahāviṣṇustasmādaśvattha pādapāt |

niścakrāma suraśreṣṭho vyathāvyathitamānasaḥ 75|
dadarśa viṣṇuṃ puratāḥ sa vipraścaturbhujaṃ padmadalāyatākṣam |

pītāṃbaraṃ kuḍalinaṃ sukeśaṃ dadhānamabjādi nijāyudhāni 76|
parisravadvistararaktadhārā saṃdhyāsu śoṇīkṛtanavyamegham |
vibhāvasuṃ caiva sukhaṃ pareśaṃ saṃdṛśyate devagaṇairadṛśyam |
harṣāśrudhārā rucirākṣiyugmastuṣṭāva vipro mṛdulairvacobhiḥ 77|
brāhmaṇa uvāca-
hare murāre jagadekanātha goviṃda dāmodara mādhaveti |
lakṣmīpate keśavakeśiśatro nārāyaṇānaṃta vibho prasīda 78|
tavāvatāraṃ kimahaṃ bravīmi tvayā vinā nāsti bhuvīha ko'pi |
kiṃ vā guṇavyāptasamastalokaṃ kiṃ vā dayāṃ mitraparaikatulyām 79|
datvā svīyāṃ kasyacidīśa viṣṇo bhaktiṃ harasya cyutadehasaṃsthām |
śriyaṃ samādāya mudaṃ pradāsye bhaktiḥ pradattāmahataḥ sudhanyā 80|
manye mahātmānamanaṃtamūrtte pāpātmanāṃ śreṣṭhamivāniśaṃ yat |
tadarthamevāṃghriyugaṃ tvadīyaṃ na pātakī paśyati daivaciṃtyam 81|

yadyapyahaṃ duḥkhavatāṃ variṣṭho manye tathāpīndramivādya viṣṇo |
ātmānamātmā jagatāṃ bhavaṃtaṃ sākṣātsamīkṣeyata īkṣaṇābhyām 82|
pūjāṃ tavālpāmapi vedmi nāhaṃ dravyaṃ kadāpi na dadāmi tubhyam |
tathāpi cāgre mama mūrtimāṃstvaṃ dṛṣṭosi me keśava eka pūjyaḥ 83|
dattastvayāyaṃ mamabhakti vṛkṣo dhamārthakāmatraya eva so'yam |
tvaddarśanāṃbho mayavṛṣṭisiktaḥ prabho'dyakaivalyaphalaṃ dadhāra 84|
mūrdhā madīyo'khilalokamūrdhnāṃ śreṣṭho bhavetkeśavaviśvamūrteḥ |
tvatpādapāthojayugemano me saṃyāti vai saṃpratidevadeva 85|
vyāsauvāca-
itthaṃ stutvā jagannāthaṃ nārāyaṇamanāmayam |
kṛtāṃjalipunaḥprāha bhaktyā tamiti sa dvijaḥ 86|
brāhmaṇa uvāca-
devadeva jagannātha lokānugrahakāraka |
kaśāpraharaṇairetadgātraṃ te rudhirokṣitam 87|
sarveṣāmeva daityānāṃ yudhi vaṃśāstvayā hatāḥ |

tvāṃ haṃtuṃ kaḥ kṣamaḥ pṛthvyāṃ prabho'dbhutamidaṃ mahat 88|
bhagavānuvāca-
vatsa satyamidaṃ proktaṃ tvayā nāstyatra saṃśayaḥ |
dānavo rākṣaso vāpi māṃ haṃtuṃ ko'pi na kṣamaḥ 89|
aśvatthamūtirevāhaṃ kuṭhāreṇa hatastvayā |
ato'jani śarīre me raktapāto'dhunā dvija 90|
vyāsa uvāca-
tasyavākyamidaṃ śrutvā sa vipro bhayavihvalaḥ |
niniṃda svayamātmānamātmanā bahudhā dvijaḥ 91|
dhigastu tatvato bhāgyaṃ sarvapātakināṃ varam |
trailokyādhipaterdātā hṛdaye mahatīṃ vyathām 92|
sarvapāpaharo viṣṇuḥ samayā vyādhitaḥ kṛtaḥ |
etatpāpaṃ mayā pāraṃ kartuṃ naikena śakyate 93|
yasmiṃstuṣṭe pāpino'pi bhavaṃti suravaṃditāḥ |
maddattayā sa vyathayā vyathito hā hato'smyaham 94|

prasādayaṃti yaṃ devā brahmādyā atibhaktitaḥ |
aho mayā pāpavatā tasya dattā hṛdi vyathā 95|
kiṃ tapobhirjapaiḥ kiṃ vā kiṃ gṛhairjīvanaiśca me |
dharmārthakāmamokṣāṇāṃ dātaiko'yaṃ vyathāturaḥ 96|
ityuktvā sa dvijaśreṣṭha tameva paraśuṃ nije |
dātuṃ kaṃṭhe manaścakre viṣṇuprīṇanahetave 97|
tasyabhaktiṃ dṛḍhāṃ jñātvā dayāluḥ kamalāpatiḥ |

taddhastāttatparaṃ ninye javena bhaktavatsalaḥ 98|
śrībhagavānuvāca-
kathaṃ tvameva kuruṣe vatsa karmātidāruṇam |
ātmahatyākṛtāṃ puṃsāṃ tuṣṭosmi na kadāpyaham 99|
tava bhaktyātituṣṭo'smi bhītiṃ mā kurusattama |
varaṃ varaya viprendra yatte manasi vartate 100 7.12.100|
brāhmaṇa uvāca-
mayā vyathāpradatteyaṃ mahatī parameśvara |

mā tiṣṭhatu śarīre te yāce varamimaṃ prabho 101|
śrībhagavānuvāca-
ajñānādbhavatā vatsa karmedaṃ vihitaṃ dvija |
ato'parādho netavyo mahānapi na te yathā 102|
nityaṃ tavānupālyo'smi bhaktaśreṣṭho yato bhavān |
bhavadīyānahaṃ manye doṣānvatsa dinedine 103|
tathāpi mamabhaktiste vavṛdhe mahatī sadā |
tasmādvatsa tavānṛṇyaṃ gaṃtumicchāmi saṃprati 104|
vihāya sakalāṃ bhītiṃ vaṃra vṛṇu mamāgrataḥ |
brāhmaṇa uvāca-
tvayi sarvasuraśreṣṭha mama janmanijanmani 105|
tiṣṭhatāṃ sudṛḍhā bhaktirhare kimaparairvaraiḥ |
vyāsa uvāca-
śrutvā vākyamidaṃ tasya keśavapraṇayoditam 106|
nijakaṇṭhasthitāṃ mālāṃ prītastasmai dadau tataḥ |

samāliṅgya tato vipraṃ pitā putramiva prabhuḥ 107|
caturbhirbāhubhirdīrghairuvāca mṛdulaṃ vacaḥ |
śrībhagavānuvāca-
madbhakto'si yadā vipra tathā te matprasādataḥ 108|
acireṇaiva sakalaṃ bhadraṃ vipra bhaviṣyati |
aśvattharūpaṃ māṃ nityaṃ kriyāyogena sattama 109|
samārādhaya sarvaṃ te sādhayiṣyāmi vāṃchitam |
ityuktvā taṃ dvijaśreṣṭhaṃ bhūyo'pyāliṅgya keśavaḥ 110|
abhavatsahasādṛśyastatraiva karuṇālayaḥ |
viṣṇoḥ kaṃṭhasrajaṃ prāpya sa vipro vaiṣṇavottamaḥ 111|
kṛtakṛtyamivātmānaṃ matvā tasthau nijegrhe |
tataḥ kubero viprarṣe tasya viprasya sadmani 112|
svayaṃ vavarṣa vittāni bahūni keśavājñayā |
prāsādo racitastasya śilpinā viśvakarmaṇā 113|
nārāyaṇājñayā tatra vaijayaṃta ivottamaḥ |

dāsadāsīsamāyukto nānāvastuvibhūṣitaḥ 114|
gajāśvakoṭisaṃkīrṇaṃ vibabhau tasya mandiram |
babhuvuḥ saṃgatāstasya naṣṭā api ca bāṃdhavāḥ 115|
kṛtāvajñā ca tatpatnī svayaṃ tadgrhamāyayau |
mṛtaputrāpi tatpatnī keśavasyānukaṃpayā 116|
sthiraprajābhavadvipra svāmibhaktiparāyaṇā |
ciraṃ bhuktvākhilānbhogānputrapautrasamanvitaḥ 117|
āyuṣoṃ'te yayau mokṣaṃ sadāro viprasattamaḥ |
vyāsa uvāca-
sākṣādeva svayaṃ viṣṇuraśvattho vṛkṣasattamaḥ 118|
tadbhaktiṃ kurvatāṃ puṃsāṃ vidyate nāśubhaṃ kvacit |
aśvatthaṃ sevate yastu viṣṇuṃ dhyātvā narottama 119|

tasya prasanno bhagavāndadāti paramaṃ padam 120|
iti śrīpadmapurāṇe kriyāyogasāre aśvatthamāhātmye dvādaśo'dhyāyaḥ 12|

English translation

Vyāsa said :

1-2. O best brāhmaṇa , a devotee of Viṣṇu should everyday in (the month of) Phalguna devoutly worship Śrī Kṛṣṇa saluted by gods. Listen properly to the fruit which I shall tell, of (i.e. obtained by) him who would bathe Devakī 's son with clarified butter in Phālguna .

3-6. He, having received the fruit of all sacrifices and of all gifts, and freed from all sins goes in the end to Viṣṇu's place. Having enjoyed pleasures in Viṣṇu's abode for thousands of crores of yugas , he, having obtained excellent knowledge, obtains liberation there only. He who offers, in winter, sweet-meat made of sesamum-seeds to Kṛṣṇa, of the form of a cowherd, would go to Viṣṇu's abode. He who would offer sweet balls made with ghee to Viṣṇu, the highest soul, would drink nectar in heaven for a period of hundreds of Manu 's ages.

7-9. Viṣṇu, with his mind pleased, cuts off the bond of the mundane existence of him who offers pleasing candied sugar to Viṣṇu, O Jaimini . O brāhmaṇa, a man should offer a beautiful fruit to the god. In the end he goes to Indra 's city and would be honoured by gods. What does he who, the devoted one, would offer pure sugar to Kṛṣṇa, not obtain through Vāsudeva 's grace, O brāhmaṇa?

10-12. Listen to the fruit of (i.e. obtained by) him who offers a very ripe, sweet, badari -fruit to Kṛṣṇa in the month of Phālguna? Along with his sons and grandsons he enjoys all pleasures here (i.e. in this world), and getting into a beautiful chariot, goes to Viṣṇu's abode in the end. A man should not give a badari-fruit with jaggery to Viṣṇu. O best brāhmaṇa, if, through ignorance, he would give it, he would be a resident of hell.

13-16. O brāhmaṇa, listen from me who am telling it, to the fruit of (i.e. obtained by) him who offers a very ripe pomegranate to Viṣṇu in the month of Phālguna. The lucky one stays for as many ages of Manu as there are seeds in the pomegranate in Viṣṇu's abode. O best brāhmaṇa, he who offers a mixture of flour and molasses ground and boiled together to Viṣṇu in the month of Phālguna, should be known to be the performer of a thousand horse-sacrifices. O best brāhmaṇa, the man who would bathe (the image of) Viṣṇu with honey in the month of Caitra , obtains the highest position of Viṣṇu.

17-18. The Sun's son (i.e. Yama) never makes an inquiry of him who would bathe (the image of) Nārāyaṇa , Anāmaya with honey (in the month of Caitra). The name of him who would bathe (the image of) Lakṣmī 's lord with a kiṃśuka flower, is not written by Citragupta in his record.

19-21. When in Caitra Kṛṣṇa, the lord of the worlds, is worshipped with tilaka flowers by a man, then he is not reborn on the earth. A man worshipping Kṛṣṇa, the crest-jewel of all gods, with a black aśoka flower, never meets with a calamity. He who with a pleased mind, worships in the spring, the lord with fragrant vernal (flowers), is honoured even by gods.

22. The lord, seated on the altar, himself gets up and honours him who would worship Viṣṇu with divine, unbroken sprouts.

23-24. A man who would worship Viṣṇu with fresh, tender dhātrī leaves, soon obtains his desired object. He who would worship lord Viṣṇu with bilva leaves, with flower of white thorn-apple and

flowers of sun-plant, crosses the ocean of the worldly existence.

25. O brāhmaṇa, all gods like Indra day and night honour him who would offer an excellent plantain fruit to Viṣṇu.

26. O brāhmaṇa, he who would devoutly offer wheat-flour to Viṣṇu of the form of a cowherd, is freed from all sins.

27-32. When the sacred month ofVaiśākha, dear to Viṣṇu, arrives, a devotee of Viṣṇu should abandon flesh, coitus and oil. In the month of Vaiśākha a devotee of Viṣṇu should bathe in the morning, should avoid the food of others, and should not eat twice (a day). In the morning, O brāhmaṇa, he should worship Viṣṇu according to the mode mentioned already. In (the month of) Vaiśākha he should bathe (the image of) Viṣṇu with water made fragrant with flowers. Till twilight he should bathe (the image of Viṣṇu) in cold water. Thrice a day (i.e. at dawn, in the noon and at sunset) he should devoutly worship the lord with various offerings of eatables. O brāhmaṇa sage, what would the lord of Lakṣmī, the highest god, decorated with the garlands of damana in Vaiśākha, and (therefore) pleased, not give (to the devotee)? Which wise man is able to measure the religious merit of him who would offer barley-food to the Disc-holder (i.e. Viṣṇu) in the month of Vaiśākha?

33-34. All that is offered to Viṣṇu only in the month of Vaiśākha to please him, would be inexhaustible. O brāhmaṇa, any other good act done in the month of Vaiśākha to please Viṣṇu, does not perish.

35-38. A man who puts up a place where water is distributed to travellers in the month of Vaiśākha to please Viṣṇu, everyday gets the fruit of a horse-sacrifice. Vaiśākha is a month difficult to be had. It gives the fruits of all acts. Abandoning even hundreds of other acts Viṣṇu should be worshipped during that month. He who worships Viṣṇu even for a day in Vaiśākha, obtains that fruit which is obtained by having worshipped Viṣṇu for six years. A man should worship Viṣṇu of the form of the holy fig tree everyday in Vaiśākha for securing the four goals of human life.

39-42. He who would worship the holy fig tree with a handful of water, would, after being free from crores of sins, go to the highest place. What would the lord in the form of the holy fig tree not give to him who binds the roots (i.e. puts up a platform around the roots) of the holy fig tree with stones etc., O brahmaṇa sage? He also, who, on seeing the holy fig tree, salutes it, goes to the highest place. (The span of) his life increases. There is no doubt about this. O Jaimini, there is no want or excess in the rite which, O brāhmaṇa, a man performs at theroot of the holy fig tree.

43-55. O Jaimini, all holy places like the Three-streamed (Gaṅgā) are present there where even one holy fig tree, the best among the trees, stands. O brāhmaṇa, he who would worship the holy fig tree, worships Viṣṇu, since the lord himself is of the form of the holy fig tree. There is no act in the world doing which he who, a fool, through disrespect, hurts the holy fig tree, is purified, O best brāhmaṇa. This holy fig tree, the lord of trees, is glorified to be Viṣṇu's form. Therefore, there is no savior of those who hurt a holy fig tree. O brāhmaṇa, Viṣṇu would remove the sin remaining in the body of him who seeing a holy fig tree, afterwards touches it and salutes it. Yama himself extracts with fish-hooks the eyes of him who sees him who harms a holy fig tree, and though capable, would not ward him off. Yama himself cuts off with a knife the tongue of him who, a fool, would not say: 'Do not cut off the holy fig tree.' That man who hurts even one small branch of a holy fig tree, obtains the fruit of a crore of murders of brāhmaṇas . That fierce sin which is involved in the murder of a brāhmaṇa, in violating the wife of one's preceptor, in drinking liquor, so also in snatching others' deposits, that sin which is involved in causing an abortion, in killing a cow, in the murder of a woman, in adultery, in killing him who has sought one's refuge, so also in killing one's friend, in not speaking in confidence, in killing one's husband, in censuring others, in eating on a day of (i.e. sacred to) Viṣṇu, is committed by men by

cutting off a holy fig tree. No sinner, comparable to him who hurts a holy fig tree, Viṣṇu's form, is heard on the earth.

56. I am telling the importance of the holy fig tree along with its history. O best brāhmaṇa, O dear, listen to it attentively.

57-63. O brāhmaṇa, formerly in Tretāyuga there was a brāhmaṇa devoted to Viṣṇu and engaged in the welfare of all beings. He was always delighted in honouring his relatives; he was always delighted in offering a lamp (to Viṣṇu). He spoke the truth; he had conquered his anger. He was harmless and without religious hypocrisy. O best brāhmaṇa, he, striving after final emancipation, always worshipped lord Viṣṇu, the highest god, with great devotion. The lord, knowing his very firm devotion, took away his entire wealth with some motive. Yet that very intelligent, best brāhmaṇa, everyday worshipped the noble Viṣṇu with great devotion. O brāhmaṇa, all his wealth earned with difficulty, perished. The brāhmaṇa, knowing the highest truth, seeing that also with grief that cannot be conceived by mind, gave up eating (food) after making his mind firm in the worship of the great Viṣṇu.

64-67. Knowing the devotion of that brāhmaṇa Viṣṇu, giving tranquillity, also again brought about the destruction of his relatives. O best brāhmaṇa, the brāhmaṇa's relatives, deluded by Viṣṇu's Māyā , always commenced doing harm (to others). The brāhmaṇa accomplished by means of restrictions and pleased, always worshipped Viṣṇu with great devotion. The brāhmaṇa, having made arrangement to secure money for the worship of Viṣṇu, (worshipped) Mādhava , the lord of the world, and gave up grief for his relatives.

68-69. O Jaimini, great Viṣṇu, though kind to him, being curious, took away even his sons day by day. Yet that best brāhmaṇa everyday worshipped Viṣṇu, the destroyer of distress, with double the former devotion.

70-73. O brāhmaṇa, then his wife, extremely distressed due to griefand affliction, and being deluded by Viṣṇu' s Māyā, went to her father's house. That lonely brāhmaṇa, highly given to Viṣṇu's devotion, never minded any calamity on account of his good heart. O best brāhmaṇa, once he, the best among Viṣṇu's devotees, taking an axe on his shoulder went to a forest. The brāhmaṇa, having no clothes, warded off cold everyday in winter after bringing wood from the forest.

74-77. Once the best brāhmaṇa was unable to go to the forest. (So) he cut off a branch of a holy fig tree standing in the courtyard (of his house). Meantime great Viṣṇu, the best of gods, with his mind distressed by agony came out of the holy fig tree. In front of him the brāhmaṇa happily saw Viṣṇu, the highest god, having four arms, large eyes like lotus-petals, having worn a yellow garment, having ear-rings, good hair, and having his weapons like the lotus etc., resembling a new cloud, very much reddened in the evening, due to large streams of blood flowing (from his body), (resembling) fire, and invisible (even) to the hosts of gods. The brāhmaṇa with his pair of eyes charming due to streams of tears of joy, praised (him) with soft words.

The brāhmaṇa said :

78-85. O Hari , Murāri , the only lord of the world, Govinda , Dāmodara , Mādhava, lord of Lakṣmī, Keśava , enemy of Keśin , Nārāyaṇa, infinite one, lord, be pleased. How can I describe your advent? In this world there is none else except you. O Acyuta , having given one the entire world full of virtues or having given compassion whereby one looks upon one's own (persons) and others as equal, why do you, O Viṣṇu, why do you take away the devotion for you, which resides in one's body? By getting (i.e. if I get) wealth I shall give (i.e. part with) my joy. Devotion given to the great is very blessed. Since I constantly look upon the greatest sinner as a noble one, a sinner (like me) never sees your pair of feet

meditated upon by gods. Though I am the greatest among the unhappy, yet I myself, with my eyes, am actually seeing you, like Indra, the soul of the worlds. I do not know even a small worship of you. Nor have I ever given any wealth to you. Yet, O Keśava, in front of me you, the only adorable one, are seen in a bodily form. You have given me this tree of devotion. It is full of piety, material welfare, and desire of sensual enjoyments. O lord, it, sprinkled with the water of your sight, has today borne the fruit of final emancipation. O Keśava, O you of a universal form, of all the heads in the world my head will be the best. O god of gods, my mind now goes to the couple of your lotus-like feet.

Vyāsa said :

86. That brāhmaṇa, having thus praised Jagannātha (i.e. lord of the world), Nārāyaṇa, Anāmaya, again, with the palms of his hands joined, devoutly spoke to him thus:

The brāhmaṇa said :

87-88. O god of gods, O lord of the world, O you who favour the world, with these strokes of the whip your body is wet with blood. In a battle you killed the members of the family of the demons. O lord, on the earth who is able to kill you? This is very wonderful.

The lord said :

89-90. O dear, you have undoubtedly spoken the truth. Neither a demon nor a fiend can kill me. O brāhmaṇa, I am just of the form of the holy fig tree. You cut me off with an axe. Therefore, there was now bleeding from my body.

Vyāsa said :

91-94. Hearing these words of him the brāhmaṇa, distressed with fear, censured himself in many ways. “Fie upon me, the unfortunate one and the greatest among sinners, who caused great grief to the heart of the lord of the three worlds. Viṣṇu removes all sins and he was hurt by me. Who can make me go beyond this sin? He, on whose being pleased sinners are honoured by gods, is distressed due to the trouble given by me. Oh, I am doomed!

95-96. I, a sinner, have caused pain to the heart of him whom gods like Brahmā please with great devotion. What is the use of austerities, mutterings of hymns, or life in the house to me, (since) this only giver of piety, material welfare, of sensual enjoyments and liberation is distressed with pain.”

97-98. O best brāhmaṇa, speaking like this he decided to put that axe only at his throat (i.e. to cut off his throat with that axe), to please Viṣṇu. Seeing his great devotion, the kind lord of Lakṣmī, loving his devotees, quickly took it away from his hand.

The lord said :

99-100. O dear, how (i.e. why) do you do such a very dreadful act? I am never pleased with men who commit suicide? I am very much pleased with your devotion. O best one, do not entertain fear. O best brāhmaṇa, choose a boon that is in your mind.

The brāhmaṇa said :

101. O highest god, I caused great pain to you. O lord, may it not remain in your body. This is the boon I choose, O lord.

The lord said :

102-105a. O dear, O brāhmaṇa, you did this act through ignorance. You should not, therefore, even regard it as a great offence. I am always obedient to you, since you are the greatest among devotees. Everyday I know your errors (i.e. you erred). Yet your devotion for me always increased. Therefore, O dear, I now desire to be free from your debt. Giving up all fear, choose a boon in front of (i.e. from) me.

The brāhmaṇa said :

105b-106a. O Viṣṇu, O best god, may I have very strong devotion for you in every birth.

Vyāsa said :

106b-108a. Hearing these words of him spoken due to affection for Viṣṇu, (Viṣṇu) being pleased, then gave him the garland that was (put) around his own neck. Then as a father embraces his son, he embraced the brāhmaṇa, with his four long arms, and spoke (these) soft words (to him):

The lord said :

108b-114. O brāhmaṇa, since you are my devotee, therefore you will soon have all prosperity. O brāhmaṇa, O best one, everyday propitiate me in the form of the Aśvattha tree with the employment of (proper) rites. I shall accomplish all your desired objects.

Speaking like this to the best brāhmaṇa and embracing him again, Viṣṇu, the abode of compassion, disappeared just there. That best devotee of Viṣṇu, that brāhmaṇa, having received the garland from the neck of Viṣṇu, regarded himself as having done his duty and remained in his own house. Then, O brāhmaṇa sage, Kubera himself, by Viṣṇu's order, showered much wealth into his house. The architect (of gods) Viśvakarman fashioned for him, by Viṣṇu's order, an excellent palace like that of Indra. It was having male and female servants. It was adorned with various things.

115-118. His abode crowded with crores of elephants and horses, shone. Even his relatives who were dead, were (again) united with him. His wife who had disrespected him, came home of her own accord. O brāhmaṇa, his wife whose sons were dead, had stable progeny due to the favour of Viṣṇu, and she was highly devoted to her husband. That best brāhmaṇa, having, for a long time, along with his sons and grandsons, enjoyed all pleasures, attained at the end of his life along with his wife liberation.

Vyāsa said :

119-120. The excellent, holy fig tree is actually Viṣṇu himself. Those men who worship it, never face any calamity. O best man, Viṣṇu, being pleased, gives him who, meditating upon Viṣṇu, worships the holy fig tree, the highest position.

Kriyāyogasāra-khaṇḍa · Chapter 13

Viṣṇu's Worship with Lotuses: The Story of Prajā

Chapter 680 of 693 · 170 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
ज्येष्ठे मासि द्विजश्रेष्ठ भगवंतं जनार्दनम् ।
पूजयेद्भक्तिभावेन जलैः संस्नाप्य शीतलैः १।
उद्वर्तनं च दातव्यं सुगन्ध्यामलकं तथा ।
तैलं सुगंधं हरये ग्रीष्मकाले दिनेदिने २।
सुवासिते शीतले च मन्दिरेऽतिमनोरमे ।
प्रत्यहं कमलाकांतं स्थापयेज्जनमंडपे ३।
न रौद्रदेशे विप्रेन्द्र सधूमे इंधनालये ।
न सूतिकागृहे चैव स्थापयेत्कमलापतिम् ४।
चामरैर्वीजितः श्वेतैः सुदीर्घैः कमलापतिम् ।
ज्येष्ठे मासि द्विजश्रेष्ठ सुप्रीतः किं न यच्छति ५।
मयूरपुच्छव्यजनैर्निदाघैर्वीजितो हरिः ।
ददात्यभिमतं सर्वमचिरेणैव सत्तम ६।
तालवृंतकवातेन पवित्रांबरवायुना ।
यै ग्रीष्मे वीज्यते विष्णुस्ते सर्वे स्वर्गगामिनः ७।

यो गात्रलेपनं कुर्यात्सुगन्धीयैश्च कर्दमैः ।
ग्रीष्मे हरिं चंदनैश्च स विशेन्माधवीं तनुम् ८।
उष्मागमे द्विजश्रेष्ठ स मुक्तो नात्र संशयः ।
प्रफुल्लकुसुमोद्याने तुलसीकानने तथा ९।
संध्यायां स्थापयेद्विष्णुं देशे धीरसमीरणे ।
स्रग्भिः पाटलपुष्पाणां येन विष्णुरलंकृतः १०।
ज्येष्ठे मासि स विज्ञेयो अश्वमेधसहस्रकृत् ।
यस्तु मुक्तावलिं दद्याद्ग्रीष्मे वै श्रीपतेर्जनः ११।
भूपालत्वं हरिस्तस्मै यच्छेज्जन्मनि जन्मनि ।
यस्तु मण्डयति ग्रीष्मे श्रीकृष्णं मणिमालया १२।
तस्य पुण्यफलं विप्र वदतो मे निशामय ।
यावद्ब्रह्मा सृजत्येतज्जैमिने सकलं जगत् १३।
तिष्ठेद्विष्णुपुरे तावन्मणिमालाविभूषितः ।
सुवर्णाभरणैर्यस्तु रजताभरणैस्तथा १४।
कृष्णं मंडयति ग्रीष्मे सोऽपि तत्फलमाप्नुयात् ।

विचित्रं यस्तु पर्यंकं सगंडूकं प्रयच्छति १५।
हरये देवदेवाय न स दुःखी कदाचन ।
ग्रीष्मकाले न देयानि गुरूणि वसनानि च १६।
हरये ब्राह्मणश्रेष्ठ देयं तन्वंशुकं शुचि ।
यस्त्वच्युतफलैर्दिव्यैः सुगंधैः पूजयेद्धरिम् १७।
अंते शक्रपुरं गत्वा सपिबेदमृतं मुदा ।
प्रियालानां फलैर्दिव्यैर्योऽर्चयेत्कमलापतिम् १८।
सोऽपि तत्फलमाप्नोति किमन्यैर्बहुभाषितैः ।
निदाघे हरये यस्तु यवागूमतिशीतलाम् १९।
नानाव्यंजनसंयुक्तां श्रद्धया वैष्णवो जनः ।
आषाढे मासि विप्रेन्द्र देवदेवं जगद्गुरुम् २०।
दधिभिः स्नापयित्वा च पूजयेद्भक्तितो बुधः ।
मातुः पयोधरपयः पुनस्तेन न पीयते २१।
घनागमे घनश्यामं कदंबकुसुमैर्हरिम् ।
आराधयति विप्रर्षे पराङ्गतिमवाप्नुयात् २२।

कदम्बपुष्पमालाभिर्मण्डपं ज्वलनोपमम् ।
यस्तस्य ब्राह्मणश्रेष्ठ वाजिमेधफलं भवेत् २३।
सुगन्धैः केतकीपुष्पैः पूजितः कमलापतिः ।
सर्वदुःखं हरत्येव मानवानां द्विजोत्तम २४।
पनसानां फलैर्दिव्यैः सुपक्वैर्घृतमिश्रितैः ।
पूजितो भगवान्विष्णुर्ददाद्यैश्वर्यमुत्तमम् २५।
आषाढे मासि दध्यन्नं हरये प्रतिवासरम् ।
श्रद्धया वैष्णवो दद्यान्मुक्तिमिच्छन्द्विजोत्तम २६।
कृष्णाय नवनीतं यो ददाति वैष्णवो जनः ।
विशुद्धः सकलैः पापैर्ब्रह्मलोकं स गच्छति २७।
शेफालिकाप्रसूनैश्च यूथिकाकुसुमैस्तथा ।
योऽर्चयेत्परमात्मानं सगच्छेत्परमं पदम् २८।
प्रफुल्लमालतीपुष्पैः सुगन्धैर्योऽर्चयेद्धरिम् ।
तत्पुण्येनास्य तत्पुण्यं येन नो भविता द्विज २९।
कंदपुष्पैश्च बकुलैर्जगद्बंधुं जनार्दनम् ।

अर्चयन्सकलं कामं प्राप्नोति भुवि मानवः ३०।
महामहाप्रसूनैश्च तथा कुरुबकैर्हरिम् ।
प्रफुल्लैः पूजयेद्यस्तु तस्य तुष्टः सदा हरिः ३१।
सैरीयकैश्च यो विष्णुं प्रसूपुष्पैश्च योऽर्चयेत् ।
करवीरप्रसूनैश्च स याति हरिसन्निधिम् ३२।
श्रावणे चैव यो दद्याल्लाजान्घृतसमन्वितान् ।
हरये तस्य विप्रर्षे गृहे श्रीःस र्वतोमुखी ३३।
भाद्रे मासि द्विजश्रेष्ठ नारायणमनामयम् ।
श्रद्धया पूजयेत्प्राज्ञश्चतुर्वर्गप्रदायकम् ३४।

निर्मिते नूतनागारे सर्वोपद्रववर्जिते ।
स्थापयेत्पुण्डरीकाक्षं भगवंतं जनार्दनम् ३५।
दंशैश्च मशकैश्चापि प्रकीर्णे मक्षिकादिभिः ।
हरिं पुरातनागारे स्थापयेन्न हि मानवः ३६।
सकर्दमे पतद्द्वारे गलद्भित्तौ गृहे तथा ।
हरिं न स्थापयेत्प्राज्ञो वर्षासु परमेश्वरम् ३७।

विष्ण्वाल्ये द्विजश्रेष्ठ प्रकुर्याच्चस्तु मानवः ।
चन्द्रातपं विचित्रं च चन्द्रलोकं स गच्छति ३८।
रात्रौ नानाविधैर्धूपैर्मन्दिरे जगतीपतेः ।
दंशाश्च मशकाश्चैव पूजाकाले निवारयेत् ३९।
मंसारिकाभिः प्रावृत्य मंचशायिनमच्युतम् ।
प्रावृषि स्थापयेद्विष्णुं निशायां दिव्यमंदिरे ४०।
कह्लारपत्रैर्देवेशं सुगंधैर्नूतनैस्तथा ।
मुमुक्षुः पूजयेन्मर्त्यो भाद्रे मासि दिनेदिने ४१।
न भाद्रे केतकीपुष्पैः पूजितव्यो जनार्दनः ।
यतो भाद्रपदेमासि केतकी स्यात्सुरा समा ४२।
पक्वैस्तालफलैर्दिव्यैर्योऽर्चयेद्यदुनंदनम् ।
गर्भवासमहादुःखं स भूयो लभते न च ४३।
संयुक्तं घृतदुग्धाभ्यां पक्वतालं मुरारये ।
यो दद्याच्छ्रद्धया मर्त्यः स गच्छेन्मन्दिरं हरेः ४४।
भाद्रे मासि द्विजश्रेष्ठ हरये तालपिष्टकम् ।

सघृतं वैष्णवो दद्यात्केवलप्राप्तिहेतवे ४५।
मासि भाद्रपदे विप्र न कुर्याच्छाकभक्षणम् ।
न रात्रौ भोजनं कुर्यान्मुमुक्षुर्वैष्णवो जनः ४६।
आश्विने मासि विप्रेन्द्र केशवं क्लेशनाशनम् ।
यत्तोयं दीयते विप्र पूर्वाह्णे हरये जनैः ४७।
पीयूषमिव तत्तोयं गृह्णाति कमलापतिः ।
मध्याह्ने दीयते यच्च तत्तोयं चक्रपाणये ४८।
तत्तोयमिव वेत्तव्यं तद्गृह्णाति द्विजोत्तम ।
अपराह्णे च यत्तोयं गोविन्दाय प्रदीयते ४९।
तत्तोयं रक्ततुल्यं स्यान्न गृह्णाति ततो हरिः ।
अतएव द्विजश्रेष्ठ पूर्वाह्णे हरिमर्चयेत् ५० 7.13.50।
समस्तं लभते कामं केशवस्यानुकंपया ।
एकवस्त्रेण विप्रेन्द्र न कुर्यात्पूजनं हरेः ५१।
कुर्याद्वापि तथा पूजां न गृह्णाति च केशवः ।
अधौतेन च वस्त्रेण यः पूजां कुरुते हरेः ५२।

विफला सा च पूजा स्यान्न च विष्णुः प्रसीदति ।
यैस्त्वबद्धशिखैः पूजा क्रियते चक्रिणो जनैः ५३।

पूजाफलं नाप्नुवंति बलिग्राह्या च सा भवेत् ।
असंस्कृतगृहे पूजा क्रियते जगतीपतेः ५४।
सा पूजा ब्राह्मणश्रेष्ठ बलिग्राह्या भवेत्खलु ।
स्नानं देवार्चनं चैव दानं च पितृपूजनम् ५५।
तिलकेन विना विप्र कुरुते न विचक्षणः ।
तिलकान्यगृहीत्वा यत्पुण्यकर्म विधीयते ५६।
भस्मीभवति तत्सर्वं कर्ता च नारकी भवेत् ।
शङ्खचक्रगदापद्मैरङ्कितं यस्य दृश्यते ५७।
शरीरं ब्राह्मणश्रेष्ठ विज्ञेयः सोऽच्युतः स्वयम् ।
यो लिखेद्दक्षिणे बाहौ शङ्ख पद्मे च वैष्णवः ५८।
सव्ये चक्रं गदां चैव स विष्णुर्नात्र संशयः ।
पङ्कजं दक्षिणे बाहौ शङ्खस्योपरि यो लिखेत् ५९।
पातकं सकलं तस्य क्षणादेव तु नश्यति ।

चक्रोपरि गदां यस्तु लिखेत्सव्ये भुजे द्विज ६०।
तं वंदंते द्विजश्रेष्ठ शक्राद्या अपि निर्जराः ।
मुरारिपादयुग्मं च स्वललाटे लिखेद्बुधः ६१।
पापात्मापि च तं दृष्ट्वा मुक्तो भवति पातकात् ।
अष्टाक्षरं महामंत्रं मत्स्यं कूर्मं च यो हृदि ६२।
लिखेत्स वैष्णवश्रेष्ठः पुनाति भुवनत्रयम् ।
कृष्णायुधांकितं यस्य शरीरं स्याद्दिनेदिने ६३।
तस्य कृष्णो जगन्नाथो ददाति परमं पदम् ।
कृष्णायुधांकिततनुर्यत्कर्म कुरुते नरः ६४।
शुभं वाप्यशुभं वापि तत्सर्वमक्षयं भवेत् ।
दानवा राक्षसाश्चैव भूतवेतालकास्तथा ६५।
पिशाचाः पन्नगाश्चापि यक्षविद्याधरास्तथा ।
किन्नरा गुह्यकाश्चैव ग्रहा बालग्रहास्तथा ६६।
कूष्माण्डाश्चैव डाकिन्यस्तथान्ये विघ्नकारकाः ।
सर्वे भीत्या पलायंते दृष्ट्वा कृष्णायुधाङ्कितम् ६७।

द्वीपाश्च द्वीपिनश्चैव तथान्ये वनवासिनः ।
दृष्ट्वैव प्रपलायंते भयात्कृष्णायुधांकितम् ६८।
कामलाद्या महारोगा देहदेहावपातिनः ।
कृष्णायुधांकिततनुं भक्त्या पश्यति यो जनः ६९।
कृष्णदर्शनतुल्यस्य फलं प्राप्नोति मानवः ।
त्रिपत्रीकृतदूर्वाभिरश्विने योऽर्चयेद्धरिम् ७०।
दूर्वावत्संततिस्तस्य अविच्छिन्ना प्रवर्तते ।
आश्विने मासि यो दद्याद्धरये कर्कटीफलम् ७१।
शोको न जायते तस्य कदाचिद्धृदये द्विज ।
कार्तिके च समायाते सर्वमासोत्तमे शुभे ७२।

दामोदरं देवदेवं भक्त्या प्राज्ञः प्रपूजयेत् ।
कार्तिके मासि विप्रेन्द्र विष्णुप्रीणनहेतवे ७३।
यथोक्तविधिना प्राज्ञः प्रातःस्नानं समाचरेत् ।
आमिषं मैथुनं चैव कार्तिके मासि यस्त्यजेत् ७४।
जन्मान्तरार्जितैः पापैर्मुक्तो याति पराङ्गतिम् ।

तुलाराशिगते सूर्ये प्रातःस्नानं द्विजोत्तम ७५।
हविष्यं ब्रह्मचर्यं च महापातकनाशनम् ।
आमिषं मैथुनं चैव कार्तिकेमासि सेवते ७६।
जन्मजन्मनि विप्रेन्द्र स भवेद्ग्रामशूकरः ।
द्विभोजनं परान्नं च तैलं च वैष्णवो जनः ७७।
आयाते कार्तिके मासि यत्नादपि परित्यजेत् ।
दामोदराय नभसि दीपं यस्तु प्रयच्छति ७८।
फलं तस्य प्रवक्ष्यामि समासेन शृणु द्विज ।
ब्रह्महत्यादिभिः पापैर्विमुक्तः क्लेशदायकैः ७९।
दामोदरपुरं गत्वा तिष्ठेत्कोटियुगावधि ।
दीपं ज्वलंतं नभसि त्रिदशा वासवादयः ८०।
विलोक्य हर्षिताः सर्वे वदंतीति परस्परम् ।
असौ पुण्यात्मनां श्रेष्ठः केशवार्चनतत्परः ८१।
प्रदीपं कार्तिके मासि यतो यच्छति चक्रिणे ।
कार्तिके मासि विप्रेन्द्र तस्य तुष्टः सदा हरिः ८२।

दद्यादक्षयदीपं यः कार्तिके हरिमंदिरे ।
दिनेदिनेऽश्वमेधस्य फलं प्राप्नोति मानवः ८३।
तुलसीदललक्षैर्यः कार्तिके पूजयेद्धरिम् ।
लक्षैकवाजिमेधस्य मानवो लभते फलम् ८४।
बिल्वस्य दललक्षेण योऽर्चयेद्विष्णुमव्ययम् ।
परमं मोक्षमाप्नोति प्रसादाज्जगतीपते ८५।
यत्किञ्चित्कार्तिकेमासि विष्णुमुद्दिश्य दीयते ।
तदक्षयं भवेत्सर्वं सत्यमेतन्मयोच्यते ८६।
घृताक्तं सुरपत्रं यः कार्तिके मासि वैष्णवे ।
दद्याद्दिनेदिने विप्र तस्य विष्णोः पुरे स्थितिः ८७।
प्रफुल्लपद्मपत्रेण सितेनाप्यसितेन वा ।
योऽर्चयेत्कमलाकांतं तस्य किं भुवि दुर्ल्लभम् ८८।
द्विजाग्र्यः कार्तिके मासि हरये येन पङ्कजम् ।
न दत्तं तेन किं विप्र विष्णवे दैत्यजिष्णवे ८९।
एकमेवांबुजं हृत्वा ददाति कैटभारये ।

तस्मै किं भगवान्विष्णुर्न ददाति श्रियः पतिः ९०।
कमलैः कार्तिके मासि येन नाराधितो हरिः ।
जन्मजन्मनि तद्गेहे कमला न हि तिष्ठति ९१।

पद्मबीजानि यो दद्यात्केशवाय महात्मने ।
स जायते विप्रकुले शुद्धे च प्रतिजन्मनि ९२।
ब्राह्मणस्य कुले जातश्चतुर्वेदसुहृद्भवेत् ।
धनवान्बहुपुत्रश्च कुटुंबानां च पोषकः ९३।
नास्ति पद्मसमं पुष्पं जैमिने सत्यमुच्यते ।
येन संपूज्य गोविन्दं पापात्मापि च मोक्षभाक् ९४।
पद्मपुष्पस्य माहात्म्यं विशेषादुच्यते मया ।
सेतिहासं द्विजश्रेष्ठ सावधानं निशामय ९५।
आसीदेकः प्रजा नाम ब्राह्मणः सर्वशास्त्रवित् ।
हरिपादांबुजे यस्य मनोभृङ्ग सदा स्थितिः ९६।
देवानां ब्राह्मणानां च गुरूणां चैव सर्वदा ।
कृता पूजा द्विजश्रेष्ठ कार्याकार्यशतान्यपि ९७।

परद्रव्यं विषं चैव परस्त्रीषु स्वमातृवत् ।
कृतं तेनैव यच्चैवं तथा मित्रे च शात्रवे ९८।
आयांतमतिथिं दृष्ट्वा स विप्रः परमार्थवित् ।
भृशं मानं न चाप्नोति याचकं च द्विजोत्तमम् ९९।
सर्वयज्ञाः कृतास्तेन व्रतानि सकलानि च ।
संसारसागरं घोरमपारंच तितीर्षुणा १०० 7.13.100।
एकदा स द्विजश्रेष्ठो हरिभक्तिपरायणः ।
स्वमृत्युं च निजां जातिं चिंतयामास चेतसा १०१।
अहं पूर्वं स्थितः को वा किं वा कर्म कृतं पुरा ।
कथं वा जन्म संप्राप्तं गमिष्यामि क्व वा पुनः १०२।
इति संचिंत्य विप्रोऽसौ निःश्वस्य च पुनः पुनः ।
विज्ञातुं पूर्ववृत्तांतं शिवक्षेत्रं जगाम ह १०३।
तत्र बद्धाञ्जलिर्विप्रो भक्त्या परमया युतः ।
तुष्टाव शंकरं देवं वाचा मधुरया शिवम् १०४।
ब्राह्मण उवाच-

नमस्तुभ्यं महादेव नमस्ते परमेश्वर ।
नमस्ते शंकरेशान नमस्ते वरद प्रभो १०५।
नमस्ते ज्ञानरूपाय नमस्ते ज्ञानदायिने ।
नमस्ते सर्वभूतानां हृदम्बुजनिवासिने १०६।
जगत्सृष्ट्रे नमस्तुभ्यं जगत्पित्रे नमो नमः ।
नमः संहराकर्त्रे च पशूनां पतये नमः १०७।
मनस्ते वह्निनेत्राय नमस्ते वह्निचक्षुषे ।
नमस्ते चन्द्रनेत्राय सूर्यनेत्राय वै नमः १०८।
नमस्ते भस्मभूषाय नमस्ते कृत्तिवाससे ।
नमोऽस्थिमालिने तुभ्यं नीलकंठाय वै नमः १०९।
नमस्ते पंचवक्त्राय नमस्ते शूलपाणिने ।

कन्दर्पदर्पविध्वंसकारिणे भीममूर्तये ११०।
नमस्ते देवदेवाय नमस्ते त्रिपुरारये ।
पार्वतीपतये तुभ्यं नमस्ते भीममूर्तये १११।
बाणभक्त्यातिसंतुष्ट मानसाय नमोस्तु ते ।

बहुरूपाय वै तुभ्यं विश्वरूपाय वै नमः ११२।
गङ्गाधराय वै तुभ्यं दक्षयज्ञविनाशिने ।
प्रेतानां पतये तुभ्यं नमस्तुभ्यं पिनाकिने ११३।
ईशानाय नमस्तुभ्यं मनीषाय नमो नमः ।
तुभ्यं नमोऽस्तु दृश्याय अदृश्याय नमो नमः ।
नमश्चिन्त्याय वै तुभ्यमचिन्त्याय नमोनमः ११४।
ब्रह्मा त्वमेव त्रिदशैकनाथस्त्वमेव विष्णुस्तपनस्त्वमेव ।
त्वमेव सोमः सकलार्तिहारी नमो नमस्ते परमेश्वराय ११५।
तस्यस्तवं समाकर्ण्य शंकरो लोकशंकरः ।
आविर्बभूव सहसा प्रसन्नः परमेश्वरः ११६।
आविर्भूतं समालोक्य सर्वदेवनमस्कृतम् ।
ववंदे चरणौ तस्य स विप्रोऽत्यंतभक्तिमान् ११७।
भूयोऽपि स द्विजश्रेष्ठो हर्षनिर्भरमानसः ।
कृताञ्जलिर्महादेवं तुष्टाव वरदं प्रभुम् ११८।
ब्राह्मण उवाच-

यं न पश्यंति देवेशं देवा अपि सवासवाः ।
पश्यामि तमहं साक्षान्महाभाग्यमिदं मम ११९।
ध्यानावस्थितचित्तेन योऽदृश्यः परमेश्वरः ।
पश्यामि तमहं साक्षान् साध्यं किमपरं मम १२०।
त्वन्नामस्मरणादेव महापातकिनोऽपि च ।
गच्छंति परमं स्थानं समीक्षे तमहं प्रभुम् १२१।
कृतार्थोऽस्मि कृतार्थोऽस्मि कृतार्थोऽस्मि च भाग्यवान् ।
नमस्तुभ्यं नमस्तुभ्यं प्रसीद परमेश्वर १२२।
महादेव उवाच-।
भवतोऽनेन वाक्येन तुष्टोऽस्मि द्विजसत्तम ।
वरं वृणु महाभाग वरं दित्सुरहं खलु १२३।
ब्राह्मण उवाच-
भवंतं परमात्मानमदृश्यं दैवतैरपि ।
साक्षात्पश्याम्यहं नाथ किं कार्यमपरैर्वरैः१२४।
तथापि त्वं महादेव वरं दित्सुः कृपामयः ।

पृच्छामि यदहं किंचित्तद्ब्रूहि परमेश्वर १२५।
कोऽहं तस्थौ पुरा देव किं वा कार्यं कृतं पुरा ।
संसारसागरे नाथ पतितोऽस्मि कथं प्रभो १२६।
कर्मणा प्राप्यते देहो देही पापेन लिप्यते ।

पुनः पापप्रभावेण प्राप्यते विषमा गतिः १२७।
प्रभावैः कर्मणां केषां जन्म प्राप्तमिदं मया ।
नानादुःखप्रदं नाथ प्रसन्नो ब्रूहि शंकर १२८।
पापमूलमिदं जन्म जन्म दुःखस्य कारणम् ।
ज्ञातुमिच्छाम्यहं तस्मात्पूर्ववृत्तांतमात्मनः १२९।
स्थितोऽहं जननी कुक्षौ जनठरानलतापितः ।
मूत्रविष्ठाप्रकीर्णे च विपाकेन च कर्मणाम् १३०।
गर्भवाससमं दुःखं संसारे न हि मन्यते ।
कथं मयानुभूतं तत्प्रभो भक्तार्तिनाशन १३१।
संसारेऽस्मिन्महाघोरे नानादुःखसमन्विते ।
असारे मायया विष्णोर्मोहिते पातकाश्रये १३२।

दुस्तरे बंधुहीने च कामक्रोधादिसंयुते ।
शोकरोगप्रदे चैव जन्ममृत्युप्रदे तथा १३३।
अपारे जगतामीश पतितोऽस्मि कथं शिव ।
एतत्सर्वं विभो ब्रूहि यदि ते मय्यनुग्रहः १३४।
महादेव उवाच-
यद्यप्येतद्विवजश्रेष्ठ गुह्याद्गुह्यतरं महत् ।
अप्रकाश्यं तथापि त्वां भक्तं प्रतिवदाम्यहम् १३५।
पुरा त्वं ब्राह्मणः श्रेष्ठ शबरान्वयसंभव ।
दण्डपाणिरिति ख्यातः स्थितः सल्लोकदुःखदः १३६।
परलोकभयं त्यक्त्वा विवेकैः परिवर्जितः ।
दस्युवृत्तिं प्रपन्नार्ति परमक्लेशदायिनीम् १३७।
दस्युवृत्तिगतं दृष्ट्वा भवंतमतिनिर्दयम् ।
अपरे भ्रातरः सर्वे बभूवुस्ते च दस्यवः १३८।
तेषां नामानि विप्रेन्द्र भातृणां निगदाम्यहम् ।
यैः सार्द्धं भवता पूर्वं भ्रातृभिर्दस्युता कृता १३९।

दंडी दंडायुधश्चैव दत्तवान्दत्तभूस्तथा ।
सुंदडो दंडकेतुश्च भ्रातरः षट्प्रकीर्तिताः १४०।
तैर्भ्रातृभिर्महाघोरैर्दयाभिः परिवर्जितः ।
दंडेन भवता नित्यं सर्वे व्यग्रीकृता जनाः १४१।
धनलोभेन भवता दुष्टैस्तैर्भ्रातृभिः सह ।
अरण्ये प्रांतरो विप्र हताः शतसहस्रशः १४२।
हत्वा च सायकैस्तीक्ष्णैर्वनस्थेन त्वया सदा ।
गवां क्रव्याणि भुक्त्वा च मदिराभिः सह द्विज १४३।
ततो यानविधिं सर्वे वणिजस्त्वद्भयात्तथा ।
तत्यजुर्विपिने तस्मिन्ननर्थः पतितः सदा १४४।
यस्य वित्तं न तद्वित्तं गृहं यस्य न तद्गृहम् ।
यस्य भार्या न तद्भार्या त्वयि दस्युत्वमागते १४५।

एवं स्वभ्रातृभिस्तैस्तु तस्मिन्नेव महावने ।
गतो वर्त्मश्रमश्रांतः स्नानार्थं सरसीं प्रति १४६।
तत्र स्नानं समाचर्य क्षुधितेन द्विजोत्तम ।

भक्षितानि मृणालानि भ्रातृभिस्तैर्जलानि च १४७।
अथ त्वया द्विजश्रेष्ठ कौतुकात्तत्र सत्तम ।
भुक्तानि पद्मपुष्पाणि प्रफुल्लानि बहुनि च १४८।
तस्मिन्नेव ततः काले ब्राह्मणो विपिनेचरः ।
सर्ववेदा इति ख्यातस्तत्र स्नानार्थमागतः १४९।
तत्र स्नात्वा स धर्मात्मा भगवंतं जनार्दनम् ।
यष्टुं त्वामकमंभोजं ययाचे विनयान्वितः १५० 7.13.150।
अथ त्वया च विप्रेन्द्र पद्ममेकं सुनिर्मलम् ।
दत्तं परमया भक्त्या पूजार्थं कमलापतेः १५१।
त्वया दत्तेन पद्मेन स च प्रीतो द्विजोत्तमः ।
पूजयामास तत्रैव विष्णुं सकलकारकम् १५२।
विष्णुपूजा परं दृष्ट्वा तं विप्रं सर्ववेदसम् ।
त्वमपि प्रहसन्विष्णुं ननन्थ च सुकामदम् १५३।
अथाभ्यर्च्य परात्मानं चतुर्वर्गफलप्रदम् ।
यथोक्तविधिना विप्र स जगाम यथागतः १५४।

तेनाम्बुजप्रदानेन प्रणामेन च सत्तम ।
विष्णुपूजादर्शनेन नष्टं ते सर्वपातकम् १५५।
ततः कियद्भिर्दिवसैस्तस्मिन्नेव महावने ।
संप्राप्तकालः पंचत्वं गतोऽसि त्वं द्विजोत्तम १५६।
तेनैव कर्मणा तुष्टो भगवान्करुणालयः ।
ददौ तुभ्यं परं स्थानं देवैरपि सुदुर्ल्लभम् १५७।
मन्वंतरसहस्राणि मन्वंतरशतानि च ।
भुक्तं नानासुखं तत्र कृपया कमलापतेः १५८।
ततः कर्मावसाने तु कर्मभूमिमिमां द्विज ।
आगत्य तैः पुण्यफलैर्जातोऽसि द्विजसंततौ १५९।
ब्राह्मणस्य कुले शुद्धे जन्म संप्राप्य सत्तम ।
सर्वगुणाश्रया लब्धा हरिभक्तिरचंचला १६०।
आराधितो महाविष्णुः क्रियायोगैस्त्वया प्रभुः ।
तुभ्यं दास्यति विज्ञानं ज्ञानान्मुक्तो भविष्यति १६१।
गच्छ ब्राह्मण भद्रं ते सुप्रीतो निजमंदिरम् ।

मद्दर्शनं त्वया प्राप्तं मुक्तोऽसि भवबंधनात् १६२।
व्यास उवाच-
इत्युक्त्वांतर्दधे विप्र तत्रैव जगदीश्वरः ।
कृतार्थो ब्राह्मणः सोऽपि जगाम भवनं स्वकम् १६३।
अथ स त्रिदिनं विष्णुं पद्मपुष्पैर्मनोरमैः ।

यत्नादाराधयामास स्तुत्यर्थं परमेश्वरम् १६४।
विष्णुं समाराध्य चिरं प्रसुप्तः पद्मप्रसूनैर्विचित्रैः सुपुष्पैः ।
ज्ञानं समासाद्य जगाम मोक्षं प्रसादतः श्रीगरुडध्वजस्य १६५।
अनिच्छयापि कमलं यच्छतः फलमीदृशम् ।
विष्णवे यच्छतो भक्त्या न जाने किं भवेदिति १६६।
सत्यं सत्यं पुनः सत्यं सत्यमेव मयोच्यते ।
कमलैर्हरिमभ्यर्च्य प्राप्यते परमं पदम् १६७।
एकमेवारविंदं यः प्रददाति मुरारये ।
तस्य नास्ति पुनर्जन्म संसारेषु भयावहे १६८।
नारायणं ये च प्रफुल्लवारिजैर्दयामयं कामदमर्चयंति ।

एकाहमप्युत्कटपापयुक्तास्ते यांति मुक्तिं प्रति पापिनोऽपि १६९।
इति श्रीपद्मपुराणे क्रियायोगसारे त्रयोदशोऽध्यायः १३।

Roman transliteration

vyāsa uvāca-
jyeṣṭhe māsi dvijaśreṣṭha bhagavaṃtaṃ janārdanam |
pūjayedbhaktibhāvena jalaiḥ saṃsnāpya śītalaiḥ 1|
udvartanaṃ ca dātavyaṃ sugandhyāmalakaṃ tathā |
tailaṃ suṃgaṃdhaṃ haraye grīṣmakāle dinedine 2|
suvāsite śītale ca mandire'timanorame |
pratyahaṃ kamalākāṃtaṃ sthāpayejjanamaṃḍape 3|
na raudradeśe viprendra sadhūme iṃdhanālaye |
na sūtikāgṛhe caiva sthāpayetkamalāpatim 4|
cāmarairvījitaḥ śvetaiḥ sudīrghaiḥ kamalāpatim |
jyeṣṭhe māsi dvijaśreṣṭha suprītaḥ kiṃ na yacchati 5|
mayūrapucchavyajanairnidārghairvījito hariḥ |
dadātyabhimataṃ sarvamacireṇaiva sattama 6|
tālavṛṃtakavātena pavitrāṃbaravāyunā |
yai grīṣme vījyate viṣṇuste sarve svargagāminaḥ 7|

yo gātralepanaṃ kuryātsugandhīyaiśca kardamaiḥ |
grīṣme hariṃ caṃdanaiśca sa viśenmādhavīṃ tanum 8|
uṣmāgame dvijaśreṣṭha sa mukto nātra saṃśayaḥ |
praphullakusumodyāne tulasīkānane tathā 9|
saṃdhyāyāṃ sthāpayedviṣṇuṃ deśe dhīrasamīraṇe |
sragbhiḥ pāṭalapuṣpāṇāṃ yena viṣṇuralaṃkṛtaḥ 10|
jyeṣṭhe māsi sa vijñeyo aśvamedhasahasrakṛt |
yastu muktāvaliṃ dadyādgrīṣme vai śrīpaterjanaḥ 11|
bhūpālatvaṃ haristasmai yacchejjanmani janmani |
yastu maṇḍayati grīṣme śrīkṛṣṇaṃ maṇimālayā 12|
tasya puṇyaphalaṃ vipra vadato me niśāmaya |
yāvadbrahmā sṛjatyetajjaimine sakalaṃ jagat 13|
tiṣṭhedviṣṇupure tāvanmaṇimālāvibhūṣitaḥ |
suvarṇābharaṇairyastu rajatābharaṇaistathā 14|
kṛṣṇaṃ maṃḍayati grīṣme so'pi tatphalamāpnuyāt |

vicitraṃ yastu paryaṃkaṃ sagaṃḍūkaṃ prayacchati 15|
haraye devadevāya na sa duḥkhī kadācana |
grīṣmakāle na deyāni gurūṇi vasanāni ca 16|
haraye brāhmaṇaśreṣṭha deyaṃ tanvaṃśuṃkaṃ śuci |
yastvacyutaphalairdivyaiḥ sugaṃdhaiḥ pūjayeddharim 17|
aṃte śakrapuraṃ gatvā sapibedamṛtaṃ mudā |
priyālānāṃ phalairdivyairyo'rcayetkamalāpatim 18|
so'pi tatphalamāpnoti kimanyairbahubhāṣitaiḥ |
nidāghe haraye yastu yavāgūmatiśītalām 19|
nānāvyaṃjanasaṃyuktāṃ śraddhayā vaiṣṇavo janaḥ |
āṣāḍhe māsi viprendra devadevaṃ jagadgurum 20|
dadhibhiḥ snāpayitvā ca pūjayedbhaktito budhaḥ |
mātuḥ payodharapayaḥ punastena na pīyate 21|
ghanāgame ghanaśyāmaṃ kadaṃbakusumairharim |
ārādhayati viprarṣe parāṅgatimavāpnuyāt 22|

kadambapuṣpamālābhirmaṇḍapaṃ jvalanopamam |
yastasya brāhmaṇaśreṣṭha vājimedhaphalaṃ bhavet 23|
sugandhaiḥ ketakīpuṣpaiḥ pūjitaḥ kamalāpatiḥ |
sarvaduḥkhaṃ haratyeva mānavānāṃ dvijottama 24|
panasānāṃ phalairdivyaiḥ supakvairghṛtamiśritaiḥ |
pūjito bhagavānviṣṇurdadyādaiśvaryamuttamam 25|
āṣāḍhe māsi dadhyannaṃ haraye prativāsaram |
śraddhayā vaiṣṇavo dadyānmuktimicchandvijottama 26|
kṛṣṇāya navanītaṃ yo dadāti vaiṣṇavo janaḥ |
viśuddhaḥ sakalaiḥ pāpairbrahmalokaṃ sa gacchati 27|
śephālikāprasūnaiśca yūthikākusumaistathā |
yo'rcayetparamātmānaṃ sagacchetparamaṃ padam 28|
praphullamālatīpuṣpaiḥ sugandhairyo'rcayeddharim |
tatpuṇyenāsya tatpuṇyaṃ yena no bhavitā dvija 29|
kaṃdapuṣpaiśca bakulairjagadbaṃdhuṃ janārdanam |

arcayansakalaṃ kāmaṃ prāpnoti bhuvi mānavaḥ 30|
mahāmahāprasūnaiśca tathā kurubakairharim |
praphullaiḥ pūjayedyastu tasya tuṣṭaḥ sadā hariḥ 31|
sairīyakaiśca yo viṣṇuṃ prasūpuṣpaiśca yo'rcayet |
karavīraprasūnaiśca sa yāti harisannidhim 32|
śrāvaṇe caiva yo dadyāllājāṅghṛtasamanvitān |
haraye tasya viprarṣe gṛhe śrīḥsa rvatomukhī 33|
bhādre māsi dvijaśreṣṭha nārāyaṇamanāmayam |
śraddhayā pūjayetprājñaścaturvargapradāyakam 34|
nirmite nūtanāgāre sarvopadravavarjite |
sthāpayetpuṇḍarīkākṣaṃ bhagavaṃtaṃ janārdanam 35|
daṃśaiśca maśakaiścāpi prakīrṇe makṣikādibhiḥ |
hariṃ purātanāgāre sthāpayenna hi mānavaḥ 36|
sakardame pataddvāre galadbhittau gṛhe tathā |
hariṃ na sthāpayetprājño varṣāsu parameśvaram 37|

viṣṇvālye dvijaśreṣṭha prakuryādyastu mānavaḥ |
candrātapaṃ vicitraṃ ca candralokaṃ sa gacchati 38|
rātrau nānāvidhairdhūpairmandire jagatīpateḥ |
daṃśāśca maśakāścaiva pūjākāle nivārayet 39|
maṃsārikābhiḥ prāvṛtya maṃcaśāyinamacyutam |
prāvṛṣi sthāpayedviṣṇuṃ niśāyāṃ divyamaṃdire 40|

kahlārapatrairdeveśaṃ sugaṃdhairnūtanaistathā |
mumukṣuḥ pūjayenmartyo bhādre māsi dinedine 41|
na bhādre ketakīpuṣpaiḥ pūjitavyo janārdanaḥ |
yato bhādrapademāsi ketakī syātsurā samā 42|
pakvaistālaphalairdivyairyo'rcayedyadunaṃdanam |
garbhavāsamahāduḥkhaṃ sa bhūyo labhate na ca 43|
saṃyuktaṃ ghṛtadugdhābhyāṃ pakvatālaṃ murāraye |
yo dadyācchraddhayā martyaḥ sa gacchenmandiraṃ hareḥ 44|
bhādre māsi dvijaśreṣṭha haraye tālapiṣṭakam |

saghṛtaṃ vaiṣṇavo dadyātkevalaprāptihetave 45|
māsi bhādrapade vipra na kuryācchākabhakṣaṇam |
na rātrau bhojanaṃ kuryānmumukṣurvaiṣṇavo janaḥ 46|
āśvine māsi viprendra keśavaṃ kleśanāśanam |
yattoyaṃ dīyate vipra pūrvāhṇe haraye janaiḥ 47|
pīyūṣamiva tattoyaṃ gṛhṇāti kamalāpatiḥ |
madhyāhne dīyate yacca tattoyaṃ cakrapāṇaye 48|
tattoyamiva vettavyaṃ tadgrhṇāti dvijottama |
aparāhṇe ca yattoyaṃ govindāya pradīyate 49|
tattoyaṃ raktatulyaṃ syānna gṛhṇāti tato hariḥ |
ataeva dvijaśreṣṭha pūrvāhṇe harimarcayet 50 7.13.50|
samastaṃ labhate kāmaṃ keśavasyānukaṃpayā |
ekavastreṇa viprendra na kuryātpūjanaṃ hareḥ 51|
kuryādvāpi tathā pūjāṃ na gṛhṇāti ca keśavaḥ |
adhautena ca vastreṇa yaḥ pūjāṃ kurute hareḥ 52|

viphalā sā ca pūjā syānna ca viṣṇuḥ prasīdati |
yaistvabaddhaśikhaiḥ pūjā kriyate cakriṇo janaiḥ 53|
pūjāphalaṃ nāpnuvaṃti baligrāhyā ca sā bhavet |
asaṃskṛtagrhe pūjā kriyate jagatīpateḥ 54|
sā pūjā brāhmaṇaśreṣṭha baligrāhyā bhavetkhalu |
snānaṃ devārcanaṃ caiva dānaṃ ca pitṛpūjanam 55|
tilakena vinā vipra kurute na vicakṣaṇaḥ |
tilakānyagrhītvā yatpuṇyakarma vidhīyate 56|
bhasmībhavati tatsarvaṃ kartā ca nārakī bhavet |
śaṅkhacakragadāpadmairaṅkitaṃ yasya dṛśyate 57|
śarīraṃ brāhmaṇaśreṣṭha vijñeyaḥ so'cyutaḥ svayam |
yo likheddakṣiṇe bāhau śaṅkha padme ca vaiṣṇavaḥ 58|
savye cakraṃ gadāṃ caiva sa viṣṇurnātra saṃśayaḥ |
paṅkajaṃ dakṣiṇe bāhau śaṅkhasyopari yo likhet 59|
pātakaṃ sakalaṃ tasya kṣaṇādeva tu naśyati |

cakropari gadāṃ yastu likhetsavye bhuje dvija 60|
taṃ vaṃdaṃte dvijaśreṣṭha śakrādyā api nirjarāḥ |
murāripādayugmaṃ ca svalalāṭe likhedbudhaḥ 61|
pāpātmāpi ca taṃ dṛṣṭvā mukto bhavati pātakāt |
aṣṭākṣaraṃ mahāmaṃtraṃ matsyaṃ kūrmaṃ ca yo hṛdi 62|
likhetsa vaiṣṇavaśreṣṭhaḥ punāti bhuvanatrayam |
kṛṣṇāyudhāṃkitaṃ yasya śarīraṃ syāddinedine 63|
tasya kṛṣṇo jagannātho dadāti paramaṃ padam |
kṛṣṇāyudhāṃkitatanuryatkarma kurute naraḥ 64|
śubhaṃ vāpyaśubhaṃ vāpi tatsarvamakṣayaṃ bhavet |
dānavā rākṣasāścaiva bhūtavetālakāstathā 65|

piśācāḥ pannagāścāpi yakṣavidyādharāstathā |
kinnarā guhyakāścaiva grahā bālagrahāstathā 66|
kūṣmāṇḍāścaiva ḍākinyastathānye vighnakārakāḥ |
sarve bhītyā palāyaṃte dṛṣṭvā kṛṣṇāyudhāṅkitam 67|

dvīpāśca dvīpinaścaiva tathānye vanavāsinaḥ |
dṛṣṭvaiva prapalāyaṃte bhayātkṛṣṇāyudhāṃkitam 68|
kāmalādyā mahārogā dehadehāvapātinaḥ |
kṛṣṇāyudhāṃkitatanuṃ bhaktyā paśyati yo janaḥ 69|
kṛṣṇadarśanatulyasya phalaṃ prāpnoti mānavaḥ |
tripatrīkṛtadūrvābhiraśvine yo'rcayeddharim 70|
dūrvāvatsaṃtatistasya avicchinnā pravartate |
āśvine māsi yo dadyāddharaye karkaṭīphalam 71|
śoko na jāyate tasya kadāciddhṛdaye dvija |
kārtike ca samāyāte sarvamāsottame śubhe 72|
dāmodaraṃ devadevaṃ bhaktyā prājñaḥ prapūjayet |
kārtike māsi viprendra viṣṇuprīṇanahetave 73|
yathoktavidhinā prājñaḥ prātaḥsnānaṃ samācaret |
āmiṣaṃ maithunaṃ caiva kārtike māsi yastyajet 74|
janmāntarārjitaiḥ pāpairmukto yāti parāṅgatim |

tulārāśigate sūrye prātaḥsnānaṃ dvijottama 75|
haviṣyaṃ brahmacaryaṃ ca mahāpātakanāśanam |
āmiṣaṃ maithunaṃ caiva kārtikemāsi sevate 76|
janmajanmani viprendra sa bhavedgrāmaśūkaraḥ |
dvibhojanaṃ parānnaṃ ca tailaṃ ca vaiṣṇavo janaḥ 77|
āyāte kārtike māsi yatnādapi parityajet |
dāmodarāya nabhasi dīpaṃ yastu prayacchati 78|
phalaṃ tasya pravakṣyāmi samāsena śṛṇu dvija |
brahmahatyādibhiḥ pāpairvimuktaḥ kleśadāyakaiḥ 79|
dāmodarapuraṃ gatvā tiṣṭhetkoṭiyugāvadhi |
dīpaṃ jvalaṃtaṃ nabhasi tridaśā vāsavādayaḥ 80|
vilokya harṣitāḥ sarve vadaṃtīti parasparam |
asau puṇyātmanāṃ śreṣṭhaḥ keśavārcanatatparaḥ 81|
pradīpaṃ kārtike māsi yato yacchati cakriṇe |
kārtike māsi viprendra tasya tuṣṭaḥ sadā hariḥ 82|

dadyādakṣayadīpaṃ yaḥ kārtike harimaṃdire |
dinedine'śvamedhasya phalaṃ prāpnoti mānavaḥ 83|
tulasīdalalakṣairyaḥ kārtike pūjayeddharim |
lakṣaikavājimedhasya mānavo labhate phalam 84|
bilvasya dalalakṣeṇa yo'rcayedviṣṇumavyayam |
paramaṃ mokṣamāpnoti prasādājjagatīpate 85|
yatkiñcitkārtikemāsi viṣṇumuddiśya dīyate |
tadakṣayaṃ bhavetsarvaṃ satyametanmayocyate 86|
ghṛtāktaṃ surapatraṃ yaḥ kārtike māsi vaiṣṇave |
dadyāddinedine vipra tasya viṣṇoḥ pure sthitiḥ 87|
praphullapadmapatreṇa sitenāpyasitena vā |
yo'rcayetkamalākāṃtaṃ tasya kiṃ bhuvi durllabham 88|
dvijāgryaḥ kārtike māsi haraye yena paṅkajam |
na dattaṃ tena kiṃ vipra viṣṇave daityajiṣṇave 89|
ekamevāṃbujaṃ hṛtvā dadāti kaiṭabhāraye |

tasmai kiṃ bhagavānviṣṇurna dadāti śriyaḥ patiḥ 90|
kamalaiḥ kārtike māsi yena nārādhito hariḥ |
janmajanmani tadgehe kamalā na hi tiṣṭhati 91|
padmabījāni yo dadyātkeśavāya mahātmane |
sa jāyate viprakule śuddhe ca pratijanmani 92|
brāhmaṇasya kule jātaścaturvedasuhṛdbhavet |
dhanavānbahuputraśca kuṭumbānāṃ ca poṣakaḥ 93|
nāsti padmasamaṃ puṣpaṃ jaimine satyamucyate |
yena saṃpūjya govindaṃ pāpātmāpi ca mokṣabhāk 94|
padmapuṣpasya māhātmyaṃ viśeṣāducyate mayā |
setihāsaṃ dvijaśreṣṭha sāvadhānaṃ niśāmaya 95|
āsīdekaḥ prajā nāma brāhmaṇaḥ sarvaśāstravit |
haripādāmbuje yasya manobhṛṅga sadā sthitiḥ 96|
devānāṃ brāhmaṇānāṃ ca gurūṇāṃ caiva sarvadā |
kṛtā pūjā dvijaśreṣṭha kāryākāryaśatānyapi 97|

paradravyaṃ viṣaṃ caiva parastrīṣu svamātṛvat |
kṛtaṃ tenaiva yaccaivaṃ tathā mitre ca śātrave 98|
āyāṃtamatithiṃ dṛṣṭvā sa vipraḥ paramārthavit |
bhṛśaṃ mānaṃ na cāpnoti yācakaṃ ca dvijottamam 99|
sarvayajñāḥ kṛtāstena vratāni sakalāni ca |
saṃsārasāgaraṃ ghoramapāraṃca titīrṣuṇā 100 7.13.100|
ekadā sa dvijaśreṣṭho haribhaktiparāyaṇaḥ |
svamṛtyuṃ ca nijāṃ jātiṃ ciṃtayāmāsa cetasā 101|
ahaṃ pūrvaṃ sthitaḥ ko vā kiṃ vā karma kṛtaṃ purā |
kathaṃ vā janma saṃprāptaṃ gamiṣyāmi kva vā punaḥ 102|
iti saṃciṃtya vipro'sau niḥśvasya ca punaḥ punaḥ |
vijñātuṃ pūrvavṛttāṃtaṃ śivakṣetraṃ jagāma ha 103|
tatra baddhāñjalirvipro bhaktyā paramayā yutaḥ |
tuṣṭāva śaṃkaraṃ devaṃ vācā madhurayā śivam 104|
brāhmaṇa uvāca-

namastubhyaṃ mahādeva namaste parameśvara |
namaste śaṃkareśāna namaste varada prabho 105|
namaste jñānarūpāya namaste jñānadāyine |
namaste sarvabhūtānāṃ hṛdambujanivāsine 106|
jagatsraṣṭre namastubhyaṃ jagatpitre namo namaḥ |
namaḥ saṃharākartre ca paśūnāṃ pataye namaḥ 107|
manaste vahninetrāya namaste vahnicakṣuṣe |
namaste candranetrāya sūryanetrāya vai namaḥ 108|
namaste bhasmabhūṣāya namaste kṛttivāsase |
namo'sthimāline tubhyaṃ nīlakaṃṭhāya vai namaḥ 109|
namaste paṃcaktrāya namaste śūlapāṇine |
kandarpadarpavidhvaṃsakāriṇe bhīmamūrtaye 110|
namaste devadevāya namaste tripurāraye |
pārvatīpataye tubhyaṃ namaste bhīmamūrtaye 111|
bāṇabhaktyātisaṃtuṣṭa mānasāya namostu te |

bahurūpāya vai tubhyaṃ viśvarūpāya vai namaḥ 112|
gaṅgādharāya vai tubhyaṃ dakṣayajñavināśine |
pretānāṃ pataye tubhyaṃ namastubhyaṃ pinākine 113|
īśānāya namastubhyaṃ maniṣāya namo namaḥ |
tubhyaṃ namo'stu dṛśyāya adṛśyāya namo namaḥ |
namaścintyāya vai tubhyamacintyāya namonamaḥ 114|

brahmā tvameva tridaśaikanāthastvameva viṣṇustapanastvameva |
tvameva somaḥ sakalārttihārī namo namaste parameśvarāya 115|
tasyastavaṃ samākarṇya śaṃkaro lokaśaṃkaraḥ |
āvirbabhūva sahasā prasannaḥ parameśvaraḥ 116|
āvirbhūtaṃ samālokya sarvadevanamaskṛtam |
vavaṃde caraṇau tasya sa vipro'tyaṃtabhaktimān 117|
bhūyo'pi sa dvijaśreṣṭho harṣanirbharamānasaḥ |
kṛtāñjalirmahādevaṃ tuṣṭāva varadaṃ prabhum 118|
brāhmaṇa uvāca-

yaṃ na paśyaṃti deveśaṃ devā api savāsavāḥ |
paśyāmi tamahaṃ sākṣānmahābhāgyamidaṃ mama 119|
dhyānāvasthitacittena yo'dṛśyaḥ parameśvaraḥ |
paśyāmi tamahaṃ sākṣān sādhyaṃ kimaparaṃ mama 120|
tvannāmasmaraṇādeva mahāpātakino'pi ca |
gacchaṃti paramaṃ sthānaṃ samīkṣe tamahaṃ prabhum 121|
kṛtārtho'smi kṛtārtho'smi kṛtārtho'smi ca bhāgyavān |
namastubhyaṃ namastubhyaṃ prasīda parameśvara 122|
mahādeva uvāca-|
bhavato'nena vākyena tuṣṭo'smi dvijasattama |
varaṃ vṛṇu mahābhāga varaṃ ditsurahaṃ khalu 123|
brāhmaṇa uvāca-
bhavaṃtaṃ paramātmānamadṛśyaṃ daivatairapi |
sākṣātpaśyāmyahaṃ nātha kiṃ kāryamaparairvaraiḥ124|
tathāpi tvaṃ mahādeva varaṃ ditsuḥ kṛpāmayaḥ |

pṛcchāmi yadahaṃ kiṃcittadbrūhi parameśvara 125|
ko'haṃ tasthau purā deva kiṃ vā kāryaṃ kṛtaṃ purā |
saṃsārasāgare nātha patito'smi kathaṃ prabho 126|
karmaṇā prāpyate deho dehī pāpena lipyate |
punaḥ pāpaprabhāveṇa prāpyate viṣamā gatiḥ 127|
prabhāvaiḥ karmaṇāṃ keṣāṃ janma prāptamidaṃ mayā |
nānāduḥkhapradaṃ nātha prasanno brūhi śaṃkara 128|
pāpamūlamidaṃ janma janma duḥkhasya kāraṇam |
jñātumicchāmyahaṃ tasmātpūrvavṛttāṃtamātmanaḥ 129|
sthito'haṃ jananī kukṣau janaṭharānalatāpitaḥ |
mūtraviṣṭhāprakīrṇe ca vipākena ca karmaṇām 130|
garbhavāsasamaṃ duḥkhaṃ saṃsāre na hi manyate |
kathaṃ mayānubhūtaṃ tatprabho bhaktārtināśana 131|
saṃsāre'sminmahāghore nānāduḥkhasamanvite |
asāre māyayā viṣṇormohite pātakāśraye 132|

dustare baṃdhuhīne ca kāmakrodhādisaṃyute |
śokarogaprade caiva janmamṛtyuprade tathā 133|
apāre jagatāmīśa patito'smi kathaṃ śiva |
etatsarvaṃ vibho brūhi yadi te mayyanugrahaḥ 134|
mahādeva uvāca-
yadyapyetaddivajaśreṣṭha guhyādguhyataraṃ mahat |
aprakāśyaṃ tathāpi tvāṃ bhaktaṃ prativadāmyaham 135|
purā tvaṃ brāhmaṇaḥ śreṣṭha śabarānvayasaṃbhava |
daṇḍapāṇiriti khyātaḥ sthitaḥ sallokaduḥkhadaḥ 136|
paralokabhayaṃ tyaktvā vivekaiḥ parivarjitaḥ |
dasyuvṛttiṃ prapannārti paramakleśadāyinīm 137|

dasyuvṛttigataṃ dṛṣṭvā bhavaṃtamatinirdayam |
apare bhrātaraḥ sarve babhūvuste ca dasyavaḥ 138|
teṣāṃ nāmāni viprendra bhātṝṇāṃ nigadāmyaham |
yaiḥ sārddhaṃ bhavatā pūrvaṃ bhrātṛbhirdasyutā kṛtā 139|

daṃḍī daṃḍāyudhaścaiva dattavāndattabhūstathā |
suṃdaḍo daṃḍaketuśca bhrātaraḥ ṣaṭprakīrtitāḥ 140|
tairbhrātṛbhirmahāghorairdayābhiḥ parivarjitaḥ |
daṃḍena bhavatā nityaṃ sarve vyagrīkṛtā janāḥ 141|
dhanalobhena bhavatā duṣṭaistairbhrātṛbhiḥ saha |
araṇye prāṃtaro vipra hatāḥ śatasahasraśaḥ 142|
hatvā ca sāyakaistīkṣṇairvanasthena tvayā sadā |
gavāṃ kravyāṇi bhuktvā ca madirābhiḥ saha dvija 143|
tato yānavidhiṃ sarve vaṇijastvadbhayāttathā |
tatyajurvipine tasminnanarthaḥ patitaḥ sadā 144|
yasya vittaṃ na tadvittaṃ gṛhaṃ yasya na tadgṛham |
yasya bhāryā na tadbhāryā tvayi dasyutvamāgate 145|
evaṃ svabhrātṛbhistaistu tasminneva mahāvane |
gato vartmaśramaśrāṃtaḥ snānārthaṃ sarasīṃ prati 146|
tatra snānaṃ samācarya kṣudhitena dvijottama |

bhakṣitāni mṛṇālāni bhrātṛbhistairjalāni ca 147|
atha tvayā dvijaśreṣṭha kautukāttatra sattama |
bhuktāni padmapuṣpāṇi praphullāni bahūni ca 148|
tasminneva tataḥ kāle brāhmaṇo vipinecaraḥ |
sarvavedā iti khyātastatra snānārthamāgataḥ 149|
tatra snātvā sa dharmātmā bhagavaṃtaṃ janārdanam |
yaṣṭuṃ tvāmakamaṃbhojaṃ yayāce vinayānvitaḥ 150 7.13.150|
atha tvayā ca viprendra padmamekaṃ sunirmalam |
dattaṃ paramayā bhaktyā pūjārthaṃ kamalāpateḥ 151|
tvayā dattena padmena sa ca prīto dvijottamaḥ |
pūjayāmāsa tatraiva viṣṇuṃ sakalakārakam 152|
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tvamapi prahasanviṣṇuṃ nanantha ca sukāmadam 153|
athābhyarcya parātmānaṃ caturvargaphalapradam |
yathoktavidhinā vipra sa jagāma yathāgataḥ 154|

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English translation

Vyāsa said :

1-4. O best brāhmaṇa , in the month of Jyeṣṭha (a man) should devoutly worship lord Viṣṇu after having bathed him (i.e. his image) with cold water. Everyday in summer unguents, fragrant āmalaka , fragrant oil should be offered to Viṣṇu. In a pavilion (having free access) to people he should everyday install (the image of) the lord of Lakṣmī in a temple which is made very fragrant, which is cool and very charming. One should not install (the image of) the lord of Lakṣmī in a hot place, in a place full of smoke or fuel, or in a lying-in chamber.

5-11. O best brāhmaṇa, what does the lord of Kamalā , very much pleased when fanned with very long, white chowries in Jye-ṣṭha, not give? O best one, Viṣṇu fanned with fans made of the feathers of peacocks in the summer soon gives everything that is desired. All those who fan Viṣṇu with breezes from a fan or from a pure (piece of) cloth, go to heaven. O best brāhmaṇa, one who in summer, when it arrives, smears the body of Mādhava with fragrant pastes or with sandal, enters his body. There is no doubt that he is liberated. One should install (the image of) Viṣṇu in a garden with blossoming flowers, so also in a tulasī -grove, having gentle breezes at twilight. He who has adorned Viṣṇu with pāṭala flowers in Jyeṣṭha, should be known to be the performer of a thousand horse-sacrifices.

12-16. Viṣṇu would give that man the position of a king in every birth, who would give a necklace of pearls to him in summer. O brāhmaṇa, listen to the fruit of the religious merit of him who decorates Śrì Kṛṣṇa with jewelled necklace, from me who am telling it. He, decorated with a jewelled necklace, would live in Viṣṇu's city till Brahmā creates the entire world, O Jaimini . He also, who decorates Kṛṣṇa with golden or silver ornaments in summer, would get the (same) fruit. He who gives god Viṣṇu a beautiful bed with a pillow, is never unhappy. In summer heavy garments should not be given (to Viṣṇu).

17-21. O best brāhmaṇa, light, pure silken garment should be given to Viṣṇu (in summer). He who would worship Viṣṇu with divine, fragrant fruits of acyuta (Morinda Tinctoria), would in the end go to Indra 's city, and would gladly drink nectar (there). He too, who would worship Lakṣmī's lord with the divine fruits of priyāla (Buchanania Latifolia), would get the (same) fruit. What is the use of speaking

so many words? That devotee of Viṣṇu, who devoutly offers in summer very cold rice-gruel with sauce (does not again drink the milk from a mother's breasts, i.e. is not reborn). O best brāhmaṇa, that wise man also, who, in the month of Āṣāḍha , would devoutly worship Viṣṇu, after bathing him (i.e. his image) with curd, does not again drink the milk from a mother's breasts (i.e. is not reborn).

22-23. O brāhmaṇa sage, he who at the advent of rainy season worships (Viṣṇu) dark like a cloud with kadamba flowers, would obtain the highest position. That brāhmaṇa whose pavilion looks like fire with garlands of kadamba flowers, would have the fruit of a horse sacrifice, O greatest brāhmaṇa.

24-25. O best brāhmaṇa, the lord of Lakṣmī worshipped with fragrant ketakī flowers does remove all miseries of human beings. Lord Viṣṇu worshipped with divine, very ripe breadfruits mixed with ghee , would give excellent affluence.

26-33. O best brāhmaṇa, a devotee of Viṣṇu, desiring liberation, should devoutly offer boiled rice mixed with curd to Viṣṇu everyday in the month of Āṣāḍha. That devotee of Viṣṇu who offers butter to Kṛṣṇa, is purified from all sins, and goes to Brahmā's world. He who would worship the highest soul with the flower of śephālikā (Vitex negundo) and jasmine flowers, would go to the highest position. He who would worship Viṣṇu with full-blown fragrant, jasmine flowers, would not be (born) due to the religious merit on account of that, O brāhmaṇa. The man, worshipping Viṣṇu, the friend of the world, with kanda (Amorphophallus campanulatus) flowers, obtains all his desired objects. Viṣṇu is always pleased with him who would worship Viṣṇu with large flowers and full-blown Barleria flowers. He who worships Viṣṇu with sairīyaka (Barleria cristata) flowers, herb-flowers, and karavira (Terminalia arjuna) flowers, goes near Viṣṇu. O brāhmaṇa, all-round prosperity exists in the house of him who would offer parched grain with ghee to Viṣṇu in Śrāvaṇa .

34-35. O greatest brāhmaṇa, a wise man should devoutly worship Nārāyaṇa , Anāmaya, giving the four goals in human life, in the month of Bhādrapada . He should install (the image of) lord Viṣṇu having lotus-like eyes in a house newly constructed and free from every obstacle.

36-37. A man should not install (the image of) Viṣṇu in an old house crowded with gad-flies, mosquitoes and flies etc. A wise man should not install (the image of) the highest lord Viṣṇu in a house with mud, with its doors and walls falling down.

38-39. O best brāhmaṇa, a man who fashions a beautiful candrātapa (a hall with a roof only) in Viṣṇu's temple, goes to the world of the Moon. At night at the time of worship he should drive away, with many kinds of incense in the lord's temple, gad-flies and mosquitoes.

40. In rainy season he should install (the image of) Viṣṇu lying on a bed in a divine temple at night after covering him with emeralds.

41-42. He who desires liberation, should, everyday in the month of Bhādrapada worship the lord of gods with fresh, fragrant lotuses. He should not worship Viṣṇu with ketakī flowers in Bhādrapada, since in the month of Bhādrapada ketakī is like liquor.

43-45. He who worships Yadunandana (i.e. Kṛṣṇa) with ripe, divine palmyra fruits, does not again have the great trouble of remaining in the womb (i.e. being born). That man who devoutly would offer a ripe palmyra fruit mixed with ghee and milk to Viṣṇu would go to Viṣṇu's abode. O best brāhmaṇa, a devotee of Viṣṇu should offer, in the month of Bhādrapada, palmyra powder along with ghee to Viṣṇu in order to obtain the Absolute.

46. O brāhmaṇa, Viṣṇu's devotee, desiring liberation, should not eat any vegetable in the month of Bhādrapada. He should not eat at night.

47-49a. O best brāhmaṇa, Lakṣmī's lord accepts that water as nectar which people offer to him, O brāhmaṇa, and which removes distress, in the forenoon (of a day) in the month of Āśvina .

49b-50. O best brāhmaṇa, that water which is offered at midday to Viṣṇu, should be known as water, and he accepts it (as water). That water which is offered to Govinda in the afternoon, would be like blood. Viṣṇu does not accept it. Therefore, O best brāhmaṇa, one should worship Viṣṇu in the forenoon.

51-54a. Due to Viṣṇu's compassion one gets all desired objects. O best brāhmaṇa, one should not worship Viṣṇu while having (just) one garment on one's body. If one performs (Viṣṇu's) worship like that, Viṣṇu does not accept it. That worship of Viṣṇu which one performs, with the garment on one's body not washed, is fruitless; and Viṣṇu is not pleased. Those who, without tying the tuft of hair on the crowns of their heads, perform the worship of the Disc-holder (i.e. Viṣṇu), do not obtain the fruit of the worship. It would be accepted by hogs.

54b-56a. O best brāhmaṇa, that worship of Viṣṇu which is performed in a house that is not purified, would indeed be accepted by hogs. O brāhmaṇa, a wise man does not bathe, worship deities, give gifts or honour his manes without having (sectarian) marks (on his body).

56b-57a. That entire holy act which is done without having sectarian marks on his body by a devotee, is reduced to ash. And the doer would be a resident of hell.

57b-60. O best brāhmaṇa, he whose body is marked with (the marks of) a conch, a disc, a mace, a lotus, should be known to be Viṣṇu himself. There is no doubt that he who would draw (the marks) of a conch and a lotus on his right hand, and (the marks of) a disc and a mace on his left hand is Viṣṇu (himself). All sin of him who would draw (the mark) ofa lotus upon (the mark of) the conch perishes in a moment.

61. Even gods like Indra salute him who would draw (the mark of) a mace upon (that of) the disc, O brāhmaṇa. A wise man should also draw (the marks of) the couple of the feet of Viṣṇu on his forehead.

62-67. Seeing him, even a sinner becomes free from his sin(s). That best devotee of Viṣṇu who would draw on his chest the eight-syllabled great formula, (the marks of) a fish and a tortoise purifies the three worlds. Kṛṣṇa, the lord of the world, gives him whose body is everyday marked with drawings of Kṛṣṇa's weapons, the highest position. All that act, auspicious or inauspicious, that a man whose body is marked with (the drawings of) the weapons of Kṛṣṇa, would be inexhaustible. Seeing him having marks of the weapons of Kṛṣṇa on his body, all demons and fiends, so also spirits and vampires, goblins, serpents, yakṣas , vidyādharas , kinnaras , guhyakas , evil demons, young evil demons seizing upon children, so also (goblins called) kuṣmāṇḍas , female goblins, so also others that bring about obstacles, run (away) through fear.

68-70a. Elephants, tigers, so also other inhabitants of the forest, run away through fear on seeing him who is marked with (the drawings of) the weapons of Kṛṣṇa. Severe diseases like jaundice causing the fall of the body (also go away). That man, who devoutly sees the body (of a man) marked with (the drawings of) the weapons of Kṛṣṇa, gets the fruit equivalent to that of seeing Kṛṣṇa.

70b-72a. The progeny of him who would worship Viṣṇu in Āśvina with three-bladed dūrvā grass, proceeds without any interruption. O brāhmaṇa, in the heart of him who would offer a karkaṭī (Cucumis utilissimus) fruit to Viṣṇu in the month of Āsvina, unhappiness is never produced.

72b-73a. A wise man should devoutly worship Dāmodara , god of gods, when the auspicious, the best of all months, viz. Kārtika has arrived.

73b-75a. O best brāhmaṇa, a wise man should bathe in the morning in the proper manner to please Viṣṇu in the month of Kārtika. He who would give up (eating) flesh, copulation in the month of Kārtika, goes to the highest position after being freed from sins committed during existence after existence.

75b-77a. O best brāhmaṇa, when the Sun enters the Libra sign of the Zodiac , a bath in the morning, offering of clarified butter and celibacy destroy great sins. O best brāhmaṇa, he who enjoys flesh, copulation in the month of Kārtika would become a village hog in existence after existence.

77b-79a. When the month of Kārtika has arrived, a devotee of Viṣṇu should, even with effort, avoid eating twice (a day), food of others and oil. O brāhmaṇa, I shall tell (you) in brief the fruit of (i.e. obtained by) him who offers a lamp to Viṣṇu in Śrāvaṇa. (Please) listen.

79b-80a. Being freed from agonising sins like those of the murder of a brāhmaṇa, he goes to the city of Dāmodara and would stay (there) for a period of a crore of yugas .

80b-81a. Seeing a lamp burning (before Viṣṇu's image) in Śrāvaṇa, all gods like Indra, being delighted, say to one another:

81b-82. "This one highly devoted to worshipping Viṣṇu is the best among the righteous souls, since he offers a lamp to the Disc-holder (Viṣṇu) in the month of Kārtika. O best brāhmaṇa, Viṣṇu is always pleased with him in the month of Kārtika.

83. That man who would continuously offer a lamp in Viṣṇu's temple in Kārtika, obtains the fruit of a horse-sacrifice everyday.

84. That man who would worship Viṣṇu with lakhs of tulasī leaves in Kārtika, obtains the fruit of a lakh of horse-sacrifices.

85. He who would worship the immutable Viṣṇu with a lakh of bilva -flowers, obtains liberation due to the favour of the lord of the world.

86. Whatever is given after dedicating it to Viṣṇu in Kārtika, all that would be inexhaustible. This is the truth told by me.

87. O brāhmaṇa, he who would offer the sura leaf smeared with ghee everyday in the month of Kārtika, remains in front of Viṣṇu, O brāhmaṇa.

88-90. What is difficult on the earth for the best brāhmaṇa who would worship Lakṣmī's lord with a white or black lotus that is full-blown? What has he who has offered a lotus to Viṣṇu in the month of Kārtika, not given to Viṣṇu, the conqueror of the demons? What does the revered lord of Lakṣmī not give to him who just takes a lotus and offers it to the enemy of Kaṭtabha?

91. Lakṣmī (i.e. Prosperity) does not stay during existence after existence in the house of him who has not worshipped Viṣṇu with lotuses in the month of Kārtika.

92-93. He who would offer lotus-seeds to the magnanimous Viṣṇu, is born in a brāhmaṇa family in every existence. He, born in a brāhmaṇa family, would be the friend of the four Vedas , be wealthy, have many sons and maintain the members of his family.

94-95. O Jaimini, I tell you the truth: There is no (other) flower like a lotus with which even a sinner having worshipped Viṣṇu enjoys liberation. O best brāhmaṇa, I shall especially tell the greatness of lotus, along with its history. Listen to it attentively.

96-100. There was a brāhmaṇa named Prajā , who knew all branches of holy literature, and the bee of whose mind always remained in the lotus of Viṣṇu's feet. (Abandoning) hundreds of acts fit and unfit to be done, he always worshipped deities, brāhmaṇas and preceptors (or elderly persons). To him the wealth of others was like poison. Wives of others were to him like his own mother. He did to his enemy what he did to his friend. That brāhmaṇa, knowing the sublime truth, did not have much regard on seeing a best brāhmaṇa as a guest or a suppliant. Desiring to cross the fearful, boundless ocean of the mundane existence, he performed all (kinds of) sacrifices and observed all vows.

101-102. Once that best brāhmaṇa, highly given to devotion for Viṣṇu, thought in his mind about his death and birth: 'Who was I formerly? What act have I done formerly? How have I got this (birth)? Where shall I go again?'

103. Thinking like this and sighing repeatedly, that brāhmaṇa went to a place sacred to Śiva to know his former account.

104. There, the brāhmaṇa with the palms of his hands joined, praised god Śiva with great devotion and with sweet words.

The brāhmaṇa said :

105-115. O great god, salutation to you. O highest god, salutation to you. O Śaṅkara , O Īśāna , O you giver of boons, O you lord, salutation to you. Salutation to you, of the form of knowledge; salutation to you the giver of knowledge. Salutation to you living in the lotuses of the hearts of all beings. Salutation to you, the creator of the world. Repeated salutations to you, the father of the world. Salutation to you, the destroyer (of the world). Salutation to you, the lord of beings. Salutation to you, Vahninetra (having fire-like eyes). Salutation to you Vahnicakṣus (having fire in your eye). Salutation to you, having the moon and the sun as your eyes. Salutation to you, decorated with ash; salutation to you, wearing a hide; salutation to you, having a string of bones; salutation to you, Nīlakaṇṭha . Salutation to you, Pañcavaktra (having five faces); salutation to you having the trident in your hand; to you who destroyed the pride of Cupid; and to you of a fierce form. Salutation to you, god of gods; salutation to you, Tripura 's enemy. Salutation to you, the lord of Pārvatī ; salutation to you, of a fierce form. Salutation to you whose mind was very much pleased with Bāṇa 's devotion. Salutation to you of many forms and of a universal form. Salutation to you, Gaṅgādhara (who sustains Gaṅgā on his head); to you, the destroyer of Dakṣa 's sacrifice. Salutation to you, the lord of the evil spirits; to the holder of (the bow) Pināka . Salutation to you, Īśāna; salutation to you, Manīśa. Salutation to you, the visible and the invisible one. Salutation to you who can and cannot be discovered. You alone are Brahmā; you alone are the lord of gods, Viṣṇu; you alone are the Sun. You alone are the Moon, removing all afflictions. Repeated salutations to you, the highest god.

116-118. Having heard his eulogy, Śaṅkara, the highest lord, who brings about the welfare of the world, was pleased, and suddenly manifested himself (before him). The very devout brāhmaṇa, seeing him, saluted by all gods to have manifested himself, saluted his feet. The best brāhmaṇa, with his mind full of joy and with the palms of his hands folded, also again praised Mahādeva , the lord, who grants boons.

119-122. "I actually see him, the lord of gods, whom even gods including Indra do not (i.e. are unable to) see. This is my great fortune. I actually see that highest god who cannot be seen with the mind set upon meditation. What else have I to accomplish? I see that lord by merely remembering whose name even great sinners go to the highest position. I am blessed, I am blessed, I am blessed, and I am fortunate. O highest god, repeated salutations to you. Be pleased."

Mahādeva said :

123. O best brāhmaṇa, with these words of you I am pleased. O glorious one, ask for a boon. I indeed desire to grant a boon.

The brāhmaṇa said :

124-127. O lord, I am actually seeing you, the highest soul, who cannot be seen even by deities. What is the use of other boons? Yet, O great god, you, full of pity, desire to grant a boon. O highest lord, I ask you something. Tell (i.e. answer) it. O god, who was I formerly? What acts did I do formerly? O lord, how have I fallen into this ocean of worldly existence? A body is obtained through acts. A man is smeared with sin. Again as a result of the sin miserable position is had.

128-130. Due to which acts have I obtained this existence full of many miseries? O Śaṅkara, be pleased, and tell it. This existence is the root of sins. Existence is the cause of misery. Therefore, I desire to know my former account. Due to the maturity of my acts, I, tormented by the digestive fire of the stomach, remained in my mother's womb mixed with urine and feces.

131-134. In the worldly existence no other affliction is said to be equal to that due to remaining in the womb. O lord, O you who remove the misery of your devotees, how did I experience it? O Śiva, O lord of the worlds, how have I fallen into this very fierce, worthless, limitless mundane existence which is full of various miseries, which is deluded by Viṣṇu's Māyā , which has supported sins, which is difficult to cross, which is without kinsmen, which is full of desire for sexual union and anger, which gives affliction and attachment, which also gives birth and death? O lord, if you favour, then tell (i.e. explain) all this to me.

Mahādeva said :

135-136. O best brāhmaṇa, even though this is a great secret among secrets (i.e. the greatest secret), and (therefore) is not to be divulged, yet I shall tell it to you (my) devotee. O best brāhmaṇa, formerly you were born in the family of mountaineers. You were known as Daṇḍapāṇi , and you lived by giving trouble to good people.

137-138. Abandoned by discrimination, and having abandoned the fear of the other world, you took to the livelihood of bandits, which caused great affliction and agony to those who were distressed. Seeing you, the extremely cruel one, to have taken to the livelihood of a robber your other brothers also became robbers.

139-143. O best brāhmaṇa, I (shall) tell you the names of your brothers with whom you formerly committed robbery: These six— Daṇḍin , Daṇḍāyudha, and Dattavān, Dattabhū, Sudaṇḍa , Daṇḍaketu —are said to be your brothers. Along with those very fierce and cruel brothers of yours, you always frightened all people with a club. O brāhmaṇa, due to greed for money, you, along with those wicked brothers of yours, killed hundreds of thousands (of people) in the forest on a desolate road. O brāhmaṇa, you, remaining in the forest, and killing with sharp arrows (cows), always ate the raw flesh of cows along with liquor.

144-145. Then all traders gave up using vehicles. A great calamity always befell (travellers) in that forest. When you took to robbery, the wealth of a man did not remain his wealth, the house of a man did not remain his house, and the wife of a man did not remain his wife.

146. In this way in that very great forest, you, along with those brothers of yours (once) after being fatigued due to the journey went to a lake for bathing.

147-148. O best brāhmaṇa, having bathed there you along with your brothers, being hungry, ate lotus-stalks and (drank) water. O greatest brāhmaṇa, O best one, there you ate, through curiosity, many full-blown lotuses.

149-150. Just at that time, a brāhmaṇa, known as Sarvavedas, roaming in the forest, came there for bathing. The religious-minded one, having bathed there, and desiring to worship Viṣṇu, politely asked you for your lotus.

151-154. Then, O best brāhmaṇa, you gave him, with great devotion, a very clean lotus for the worship of the lord of Lakṣmī. That best brāhmaṇa was pleased with the lotus given by you. And just there he worshipped Viṣṇu, bringing about everything. Seeing that brāhmaṇa absorbed in worshipping Viṣṇu, you too laughed and saluted Viṣṇu, the good giver of desired objects. That brāhmaṇa, having worshipped duly the highest soul, the giver of the fruit of the four goals of human life, went as he had come.

155-156. O best one, due to the present of the lotus and the salutation, and due to seeing Viṣṇu's worship, all your sin perished. O excellent brāhmaṇa, after a few days you, whose death was imminent, died in that great forest only.

157-159. The lord, the abode of compassion, pleased with just that act of yours gave you the highest place, very difficult to be obtained even by gods. Due to the favour of Lakṣmī's lord you enjoyed various pleasures there for thousands and hundreds of Manu -periods. Then at the end of (i.e. after the fruit of your) acts (was enjoyed), you came to this land of religious rites and were born in a brāhmaṇa family due to the fruits of that religious merit.

160-162. O best one, having secured a birth in a pure brāhmaṇa family, you obtained steady devotion for Viṣṇu, which is the abode of all virtues. The lord, the great Viṣṇu propitiated by you with the yoga of (ritual) acts, will give you special knowledge. And you will be liberated by means of (that) knowledge. O brāhmaṇa, being very much pleased, go home. Well-being to you. You have obtained my sight. You are freed from the bond of the worldly existence.

Vyāsa said :

163-164. O brāhmaṇa, having spoken like that, the lord of the world vanished there only. That brāhmaṇa also, being satisfied, went home. To glorify the highest lord Viṣṇu he with effort worshipped him day and night with lovely lotuses.

165-169. Having worshipped Viṣṇu with lotuses, beautiful, good flowers, he slept for a long time. Having obtained knowledge, he attained liberation through the favour of the Garuḍa -bannered (god). If such is the fruit of (i.e. obtained by) him who offers a lotus to Viṣṇu even unintentionally, then what would be the fruit of (i.e. obtained by) him who offers it intentionally? I am telling the truth. I am again telling the truth (only). By worshipping Viṣṇu with lotuses one obtains the highest position. He who offers a lotus (even) once to Mura 's enemy, is not reborn in this fearful worldly existence. Those full of major sins, even great sinners who worship Viṣṇu giving desired objects with fullblown lotuses even one day, go to (i.e. obtain) liberation.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 14

Prohibition regarding and Fruit of Viṣṇu Worship

Chapter 681 of 693 · 44 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
मार्गशीर्षे द्विजश्रेष्ठ महालक्ष्म्या समन्वितम् ।
पूजयेदव्ययं विष्णुं भक्तिभावेन वैष्णवः १।
म्लेच्छदेशे च विप्रेंद्र तथैव पतितालये ।
दुर्गंधैश्च परिव्याप्ते स्थाने विष्णुं न पूज्येत् २।
पाखंडानां समीपे च महापातकिनां तथा ।
असत्यभाषिणां चैव न कुर्याद्विष्णुपूजनम् ३।
क्रंदतां सन्निधौ चापि कलहानपि कुर्वताम् ।
तथोपहसतां स्थाने न कुर्यात्पूजनं हरेः ४।
प्रतिग्रहरतानां च स्थाने विष्णुं न पूजयेत् ।
कृपणानां गृहे चैव परवित्ताभिलाषिणाम् ५।
तथा कपटवृत्तीनां न कुर्याद्विष्णुपूजनम् ।
नारायणार्चने विप्र परं भक्तिपरायणः ६।
अन्यचित्तं परित्यज्य हरिध्यानपरो भवेत् ।
हाहाकारं च निश्वासं विस्मयं स द्विजोत्तम ७।

पाखंडजनसंभाषं न कुर्याद्धरिपूजनम् ।
अनन्यमानसो भूत्वा देवदेवं जगद्गुरुम् ८।
भस्मन्यपि च यत्पुष्पं दीयते लभते हरौ ।
चिंतागमशतश्रांतः शिलाचक्रेष्वपि द्विज ९।
पुष्पं ददाति यन्मर्त्यो न लभेदथ तत्प्रभुः ।
अनन्यमानसो भूत्वा भक्त्या विष्णुं यजेद्बुधः १०।
भ्रांतचित्तेन यत्कर्म क्रियते तच्च निष्फलम् ।
सर्वकर्म मनोधीनं मनोधीनं जगत्त्रयम् ११।
तस्मान्मनो दृढीकृत्य पूजयेत्कमलापतिम् ।
पूजान्यत्र मनोऽन्यत्र भवेद्यस्य द्विजोत्तम १२।
न च तस्य फलेत्कार्यं कल्पकोटिशतैरपि ।
यत्नाद्विहितशौचोऽपि विष्णुपूजापरोऽपि च १३।
मनःशुद्धिविहीनश्चेच्चांडाल इव गम्यते ।
अभक्त्या यत्तपस्तप्तं सुचिरं विधिना द्विज १४।
भवेन्निरर्थकं सर्वं केवलं कायशोधनम् ।

मेरुप्रमाणकं स्वर्णं ब्राह्मणाय कुटुंबिने १५।
दत्तमभ्यर्थनाशाय अभक्त्या श्रेयसेऽपि च ।
तस्मादेकमना भूत्वा भक्तिश्रद्धासमन्वितः १६।
सवास्तुकादि शाकं च दद्यात्सदसि वैष्णवे ।
नारंगस्य फलं दिव्यं सुपक्वं यस्तु यच्छति १७।
केशवाय द्विजश्रेष्ठ सोऽस्माभिरभिपूज्यते ।
यत्नेन नूतनं वस्तु प्रियं भगवतो हरेः १८।
तदेवाग्रयणे मासि भक्त्या दद्यान्मुरारये ।
पौषे मासि समायाते श्रीकृष्णं वरदं प्रभुम् १९।
देवमिक्षुरसैर्दिव्यैः स्नापयेद्वैष्णवो जनः ।
यः स्नापयति विप्रेन्द्र विष्णुमिक्षुरसैः प्रभुम् २०।
इह भुंक्ते सुखं सर्वं मृतो यातीक्षुसागरम् ।
यो दद्यादिक्षुनैवेद्यं देवदेवाय विष्णवे २१।
सोऽपि तत्फलमाप्नोति किमन्यैर्बहुभाषितैः ।
सुदुग्धपृथुकं पौषे दधिभिर्वा समन्वितम् २२।

दत्वा मुरारये मर्त्यः सर्वान्कामानवाप्नुयात् ।
सर्वैः पुरातनं वस्त्रं दूरीकृत्य मुरारये २३।
शीतस्य वारणार्थाय दद्याद्वस्त्रं च नूतनम् ।
पौषसंक्रमणे विप्र सलक्ष्मीकाय विष्णवे २४।
दद्यान्मुमुक्षुर्मनुजो दशवर्णं च पीठकम् ।
यस्तु शङ्खध्वनिं कुर्यात्संपूज्य कमलापतिम् २५।
तस्य पुण्यफलं वच्मि शृणु वत्स समाहितः ।
अगम्यागमनाद्यैश्च विमुक्तः सर्वपातकैः २६।
अंते विष्णुपुरं गत्वा विष्णुना सह मोदते ।
वैनतेयांकितां घंण्टां यस्तु वादयते हरेः २७।
पूजाकाले द्विजश्रेष्ठ तस्य पुण्यं वदाम्यहम् ।
अभक्ष्यभक्षणाद्यैश्च विमुक्तः सर्वपातकैः २८।
प्रयाति मंदिरं विष्णो रथमारुह्य शोभनम् ।
तत्र भुक्त्वाखिलान्कामान्कल्पकोटिशतावधि २९।
पुनरागत्य धरणीं चतुर्वेदी द्विजोत्तमः ।

तत्र भुक्त्वाखिलान्कामान्कल्पकोटिशतावधि ३०।
पुनर्विष्णुपुरं गत्वा मोक्षं प्राप्नोत्यनुत्तमम् ।
वीणां वादयते यस्तु पूजाकाले जगत्पतेः ३१।
पंडितानामग्रणीः स्यात्स मर्त्यः प्रतिजन्मनि ।
मृदंगवाद्यकृद्यस्तु पूजायां कैटभद्विषः ३२।
तस्य प्रसन्नो भगवान्ददात्यभिमतं फलम् ।
डमरुं डिडिमं चैव झर्झरीं मधुरीं तथा ३३।
पटहं दुंदुभिं चैव काहलं सिंधुवारकम् ।
कांस्यं च करतालं च वेणुं वादयते तु यः ३४।

पूजाकाले महाविष्णोस्तस्य पुण्यं निशामय ।
स्तेयार्थैः पातकैर्मुक्तो मंदिरं याति चक्रिणः ३५।
परमं ज्ञानमासाद्य तत्रैव परिमुच्यते ।
कलशब्दं च यः कुर्यात्पूजाकाले जगद्गुरोः ३६।
मुखवाद्यं च विप्रेन्द्र तस्य पुण्यं मयोच्यते ।
कोटिकोटिकुलैर्युक्तः प्रयाति मन्दिरं हरेः ३७।

ज्ञानमासाद्य तत्रैव मोक्षमक्षय्यमाप्नुयात् ।
विष्णोरायतने यस्तु भक्तियुक्तः प्रनृत्यति ३८।
स याति ब्राह्मणश्रेष्ठ तद्विष्णोः परमं पदम् ।
यस्तु गायति गीतानि भक्त्या नारायणाग्रतः ३९।
स नृपत्वमवाप्नोति गन्धर्वाणां पुरेषु च ।
स्तौति स्तोत्रैर्जगन्नाथं भक्त्या च वैष्णवो जनः ४०।
तस्य प्रसन्नो भगवान्सर्वान्कामान्प्रयच्छति ।
मासेमासे हरिं यस्तु विधिनानेन पूजयेत् ४१।
अचिरेणैव विप्रर्षे प्रसादयति सोऽच्युतः ४२।
जगदुदधिमिमं ये तर्तुमिच्छंति मर्त्याः प्रचुरतरगभीरं सर्वदुःखप्रदं च ।
परमपुरुषपादांभोजयुग्मं मनोज्ञं त्रिदशनिवह सेव्यंते च सर्वे यजंतु ४३।
इति श्रीपद्मपुराणे क्रियायोगसारे भगवत्पूजामाहात्म्यंनाम चतुर्दशोऽध्यायः १४ ।

Roman transliteration

vyāsa uvāca-
mārgaśīrṣe dvijaśreṣṭha mahālakṣmyā samanvitam |
pūjayedavyayaṃ viṣṇuṃ bhaktibhāvena vaiṣṇavaḥ 1|
mlecchadeśe ca vipreṃdra tathaiva patitālaye |
durgaṃdhaiśca parivyāpte sthāne viṣṇuṃ na pūjyet 2|
pākhaṃḍānāṃ samīpe ca mahāpātakināṃ tathā |
asatyabhāṣiṇāṃ caiva na kuryādviṣṇupūjanam 3|
kraṃdatāṃ sannidhau cāpi kalahānapi kurvatām |
tathopahasatāṃ sthāne na kuryātpūjanaṃ hareḥ 4|
pratigraharatānāṃ ca sthāne viṣṇuṃ na pūjayet |
kṛpaṇānāṃ gṛhe caiva paravittābhilāṣiṇām 5|
tathā kapaṭavṛttīnāṃ na kuryādviṣṇupūjanam |
nārāyaṇārcane vipra paraṃ bhaktiparāyaṇaḥ 6|
anyacittaṃ parityajya haridhyānaparo bhavet |
hāhākāraṃ ca niśvāsaṃ vismayaṃ sa dvijottama 7|

pākhaṃḍajanasaṃbhāṣaṃ na kuryāddharipūjanam |
ananyamānaso bhūtvā devadevaṃ jagadgurum 8|
bhasmanyapi ca yatpuṣpaṃ dīyate labhate harau |
ciṃtāgamaśataśrāṃtaḥ śilācakreṣvapi dvija 9|
puṣpaṃ dadāti yanmartyo na labhedatha tatprabhuḥ |
ananyamānaso bhūtvā bhaktyā viṣṇuṃ yajedbudhaḥ 10|
bhrāṃtacittena yatkarma kriyate tacca niṣphalam |
sarvakarma manodhīnaṃ manodhīnaṃ jagattrayam 11|

tasmānmano dṛḍhīkṛtya pūjayetkamalāpatim |
pūjānyatra mano'nyatra bhavedyasya dvijottama 12|
na ca tasya phaletkāryaṃ kalpakoṭiśatairapi |
yatnādvihitaśauco'pi viṣṇupūjāparo'pi ca 13|
manaḥśuddhivihīnaśceccāṃḍāla iva gamyate |
abhaktyā yattapastaptaṃ suciraṃ vidhinā dvija 14|
bhavennirarthakaṃ sarvaṃ kevalaṃ kāyaśodhanam |

merupramāṇakaṃ svarṇaṃ brāhmaṇāya kuṭuṃbine 15|
dattamabhyarthanāśāya abhaktyā śreyase'pi ca |
tasmādekamanā bhūtvā bhaktiśraddhāsamanvitaḥ 16|
savāstukādi śākaṃ ca dadyātsadasi vaiṣṇave |
nāraṃgasya phalaṃ divyaṃ supakvaṃ yastu yacchati 17|
keśavāya dvijaśreṣṭha so'smābhirabhipūjyate |
yatnena nūtanaṃ vastu priyaṃ bhagavato hareḥ 18|
tadevāgrayaṇe māsi bhaktyā dadyānmurāraye |
pauṣe māsi samāyāte śrīkṛṣṇaṃ varadaṃ prabhum 19|
devamikṣurasairdivyaiḥ snāpayedvaiṣṇavo janaḥ |
yaḥ snāpayati viprendra viṣṇumikṣurasaiḥ prabhum 20|
iha bhuṃkte sukhaṃ sarvaṃ mṛto yātīkṣusāgaram |
yo dadyādikṣunaivedyaṃ devadevāya viṣṇave 21|
so'pi tatphalamāpnoti kimanyairbahubhāṣitaiḥ |
sudugdhapṛthukaṃ pauṣe dadhibhirvā samanvitam 22|

datvā murāraye martyaḥ sarvānkāmānavāpnuyāt |
sarvaiḥ purātanaṃ vastraṃ dūrīkṛtya murāraye 23|
śītasya vāraṇārthāya dadyādvastraṃ ca nūtanam |
pauṣasaṃkramaṇe vipra salakṣmīkāya viṣṇave 24|
dadyānmumukṣurmanujo daśavarṇaṃ ca pīṭhakam |
yastu śaṅkhadhvaniṃ kuryātsaṃpūjya kamalāpatim 25|
tasya puṇyaphalaṃ vacmi śṛṇu vatsa samāhitaḥ |
agamyāgamanādyaiśca vimuktaḥ sarvapātakaiḥ 26|
aṃte viṣṇupuraṃ gatvā viṣṇunā saha modate |
vainateyāṃkitāṃ ghaṃṇṭāṃ yastu vādayate hareḥ 27|
pūjākāle dvijaśreṣṭha tasya puṇyaṃ vadāmyaham |
abhakṣyabhakṣaṇādyaiśca vimuktaḥ sarvapātakaiḥ 28|
prayāti maṃdiraṃ viṣṇo rathamāruhya śobhanam |
tatra bhuktvākhilānkāmānkalpakoṭiśatāvadhi 29|
punarāgatya dharaṇīṃ caturvedī dvijottamaḥ |

tatra bhuktvākhilānkāmānkalpakoṭiśatāvadhi 30|
punarviṣṇupuraṃ gatvā mokṣaṃ prāpnotyanuttamam |
vīṇāṃ vādayate yastu pūjākāle jagatpateḥ 31|
paṃḍitānāmagraṇīḥ syātsa martyaḥ pratijanmani |
mṛdaṃgavādyakṛdyastu pūjāyāṃ kaiṭabhadviṣaḥ 32|
tasya prasanno bhagavāndadātyabhimataṃ phalam |
ḍamaruṃ ḍiḍimaṃ caiva jharjharīṃ madhurīṃ tathā 33|
paṭahaṃ duṃdubhiṃ caiva kāhalaṃ siṃdhuvārakam |
kāṃsyaṃ ca karatālaṃ ca veṇuṃ vādayate tu yaḥ 34|
pūjākāle mahāviṣṇostasya puṇyaṃ niśāmaya |
steyārthaiḥ pātakairmukto maṃdiraṃ yāti cakriṇaḥ 35|
paramaṃ jñānamāsādya tatraiva parimucyate |
kalaśabdaṃ ca yaḥ kuryātpūjākāle jagadguroḥ 36|

mukhavādyaṃ ca viprendra tasya puṇyaṃ mayocyate |
koṭikoṭikulairyuktaḥ prayāti mandiraṃ hareḥ 37|

jñānamāsādya tatraiva mokṣamakṣayyamāpnuyāt |
viṣṇorāyatane yastu bhaktiyuktaḥ praṇṛtyati 38|
sa yāti brāhmaṇaśreṣṭha tadviṣṇoḥ paramaṃ padam |
yastu gāyati gītāni bhaktyā nārāyaṇāgrataḥ 39|
sa nṛpatvamavāpnoti gandharvāṇāṃ pureṣu ca |
stauti stotrairjagannāthaṃ bhaktyā ca vaiṣṇavo janaḥ 40|
tasya prasanno bhagavānsarvānkāmānprayacchati |
māsemāse hariṃ yastu vidhinānena pūjayet 41|
acireṇaiva viprarṣe prasādayati so'cyutaḥ 42|
jagadudadhimimaṃ ye tartumicchaṃti martyāḥ pracurataragabhīraṃ sarvaduḥkhapradaṃ ca |
paramapuruṣapādāṃbhojayugmaṃ manojñaṃ tridaśanivaha sevyaṃte ca sarve yajaṃtu 43|
iti śrīpadmapurāṇe kriyāyogasāre bhagavatpūjāmāhātmyaṃnāma caturdaśo'dhyāyaḥ 14 |

English translation

Vyāsa said :

1-10. A devotee of Viṣṇu should devoutly worship the immutable Viṣṇu along with the great Lakṣmī in Mārgaśīrṣa , O best brāhmaṇa . So also he should not worship Viṣṇu in a Mleccha region, in the house of a fallen person, or at a place full of bad odour, O best brāhmaṇa. He should not worship Viṣṇu near the heretics or great sinners, so also near those who tell lies. He should not worship Viṣṇu near those who are crying, who are quarrelling or at the place of those who are ridiculing. He should not worship Viṣṇu at the place of those who are engaged in accepting gifts, so also in the house of misers and of those who are greedy of others' wealth. So also he should not worship Viṣṇu in the house of those whose nature is deceitful. O brāhmaṇa, being highly devoted, he should, giving up attention to any other thing, be intent on meditating upon Viṣṇu at the time of worshipping Viṣṇu. He should not worship Viṣṇu, when there is loud wailing, when there are sighs, when there is a doubt, or a talk with the heretics, O best brāhmaṇa. Viṣṇu receives that flower which is offered even into ash by him whose mind is concentrated, to the god of gods, the lord of the world. O brāhmaṇa, the lord does not receive that flower which a man fatigued due to hundreds of thoughts, offers even on the discs of the (śālagrāma) stones. With an undivided mind a wise man should worship Viṣṇu.

11. That act which is done with a confused mind is fruitless. Every act depends upon the mind. The three worlds depend upon the mind.

12-16a. Therefore, after making his mind steady he should worship Lakṣmī's lord. O best brāhmaṇa, he who worships at one place, but whose mind is somewhere else, would not get the fruit of his act even after hundreds of crores of kalpas . He who has become (bodily) pure with effort, and engaged in Viṣṇu's worship, is taken to be like a cāṇḍāla if he is without the purity of mind. O brāhmaṇa, that penance which is duly performed for a long time, but without devotion, would all be fruitless, and would only purify the body. That gold, (even) as much as the measure of Meru (mountain), which is given without devotion to a brāhmaṇa with family for (securing) beatitude leads to the loss of the desired object.

16b-25a. Therefore, a devotee with a concentrated mind and full of faith and devotion, should give in his house vegetables with a dwelling etc. to Viṣṇu. O best brāhmaṇa, he who offers a very ripe, divine, orange to Viṣṇu is honoured by us. A devotee should devoutly and with effort give a new thing dear to

Viṣṇu, to him, the enemy of Mura , in the month of Mārgaśīrṣa. The devotee of Viṣṇu should bathe with divine sugarcane juice (the image of) god Viṣṇu, the lord Śrī Kṛṣṇa , who grants boons, when the month of Pauṣa has come. O best brāhmaṇa, he who bathes (the image of) Viṣṇu with sugarcane juice, enjoys all pleasures here (i.e. in this world) and after death goes to the Ikṣu - sāgara . So also he who would offer the sugarcane as an eatable to Viṣṇu, the god of gods, obtains the same fruit. What is the use of uttering many (more) words? A man by giving rice parched and flattened along with milk or with curd to Viṣṇu, would obtain all desired objects. Having removed the old garment (from Viṣṇu's image), he should offer him a new (piece of) cloth for keeping off cold, O brāhmaṇa, when the Sun passes from one Zodiacal sign to another. In Pauṣa (when he is in the Puṣya asterism), a man desiring liberation should give to Viṣṇu with Lakṣmī, a seat of ten colours.

25b-31a. O dear, I (shall) tell (you) the fruit of the religious merit of him who, after worshipping the lord of Lakṣmī, would blow a conch. Listen to it. Being freed from all sins like illicit intercourse, he in the end goes to Viṣṇu's city and rejoices with him. O best brāhmaṇa, I (shall) tell you about the religious merit of him who sounds at the time of (Viṣṇu's) worship a bell marked with Garuḍa . He, being freed from all sins like eating articles that are prohibited, goes after getting into a charming chariot to Viṣṇu's abode. Having enjoyed there all desired objects for a period of hundreds of crores of kalpas, he again comes to (i.e. is born on) the earth as a best brāhmaṇa, well-versed in the four Vedas . Having enjoyed there all desired objects for a period of hundreds of crores of kalpas, he again goes to Viṣṇu's city and obtains excellent liberation.

31b-36a. That man who plays upon the lute at the time of worship of the lord, would become the chief among the learned in every existence. The lord, being pleased with him who beats a tabor at the time of the worship of the enemy of Kaiṭabha , gives him immense fruit. Listen to the religious merit of(i.e. got by) him who beats a small drum shaped like an hourglass, a small drum, or who sounds sweet cymbals, or beats a tabor, a large kettledrum, a large drum, a sindhuvāraka (?), a gong of bell-metal, or claps, or plays upon a lute, at the time of (Viṣṇu's) worship; being freed from sins like theft, he goes to the abode of the Disc-holder (i.e. Viṣṇu).

36b-37. Getting the highest knowledge (there), he is freed there only. O best brāhmaṇa, I tell (you) about the religious merit of him who would produce sweet sound at the time of the worship of the lord of the world, or would play on the wind-instrument. With crores and crores (members) of his family, he goes to Viṣṇu's abode.

38-42. Having obtained knowledge, he would obtain inexhaustible liberation there only. O best brāhmaṇa, he who devoutly dances in the temple of Viṣṇu, goes to that highest position of Viṣṇu. He who devoutly sings songs in front (of the image) of Viṣṇu, becomes a king in cities of gandharvas . With that devotee of Viṣṇu, who devoutly praises the lord of the world with hymns of praise, the lord is pleased and gives him all his desired objects. O brāhmaṇa sage, that Viṣṇu soon favours him who would worship Viṣṇu in this manner every month.

43. All those men who desire to cross this mundane ocean which is very deep and which gives all afflictions, should worship the pair of the lotus-like feet of the Supreme Spirit, that is charming and served by the hosts of gods.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 15

The Efficacy of Rāma's Name

Chapter 682 of 693 · 107 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
नारायणस्य माहात्म्यं पुनर्वच्मि शृणु द्विज।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो भवति मानवः १।
विष्ण्वंशभूतं सकलं जगदेतद्द्विजोत्तम।
तस्माद्विष्णुमयं धीराः पश्यंति परमार्थिनः २।
ब्रह्मशंकररुद्राद्या विष्ण्वंशाः सकलाः सुराः।
तस्मात्समस्तदेवार्चा विष्णुमेकं प्रपद्यते ३।
स्मरतां विष्णुनामानि सर्वपापहराणि च।
येनकेनाप्युपायेन विद्यते नाशुभं क्वचित् ४।
सर्वमेव द्विजश्रेष्ठ कर्मणा पापमुच्यते।
अनपायि इदं विष्णोः स्मरणं पापनाशनम् ५।
स्वपन्भुञ्जन्वदंस्तिष्ठन्नुत्तिष्ठंश्च व्रजंस्तथा।
स्मरेदविरतं विष्णुं मुमुक्षुर्वैष्णवोजनः६।
उत्तुंगैर्मुनिभिः सर्वैः स्मरणे कमलापतेः।
न कालनियमः प्रोक्तः सर्वदुःखविनाशनः ७।

नामप्रभावं विप्रर्षे केशवस्य महात्मनः।
ब्रवीम्यहं समासेन सेतिहासं निशामय ८।
आसीत्स परशुर्नाम पूर्वं कृतयुगे शुचिः।
वैश्यो वैश्यकुलश्रेष्ठः समस्तगुणपारगः ९।
स वैश्यो दैवयोगेन प्रथमे वयसि द्विज।
जगाम वशतां मृत्योः कासश्वासगदार्दितः १०।
जीवंती नाम तत्पत्नी सुमध्या नवयौवना।
मृते भर्तरि तातस्य जगाम निलयं यतः ११।
सा जीवंती द्विजश्रेष्ठ नवयौवनगर्विता।
गतिं चकार जारेषु बाध्यमानापि बांधवैः १२।
व्रतस्य नियमं वापि गृहव्यापारमेव च।
जारानुरक्तचित्ता सा तत्याज्य नवयौवना १३।
अंधीकृता सा कामेन सुश्रोणी पीवरस्तनी।
धर्ममार्गं द्विजश्रेष्ठ न कदाचिद्ददर्श ह १४।
दुःशीलां चैव तां दृष्ट्वा तत्पिता धर्मतत्परः।

अपकीर्तिभयाद्भीरुरित्याहात्यंत कोपवान् १५।
दुष्टे पापिनि मद्वंशे सर्वदोषविवर्जिते।
आसाद्य जन्म किमिति क्रियते पातकं त्वया १६।
यदि ते पातके चित्तं ह्यदितुं नैव एहि वै।
अभद्रे गच्छ सदनाज्जहीहि मम मंदिरम् १७।
तातेनेति निरुक्ता सा क्रोधारुणितलोचना।
पितुर्गेहं परित्यज्य साजगाम यथासुखम् १८।
अथ सा स्वेच्छया नारी भ्रमंती जारकांक्षया।
वेश्यावृत्तिं समाश्रित्य तस्थौ लज्जाविवर्जिता १९।
पुलिंदः शबरो वापि चाण्डालो वापि तद्गृहम्।
आयाति तस्यास्तेनापि मुदा क्रीडति साऽसती २०।
परलोकभयं विप्र कदाचिदपि चेतसा।
न चिंतयामास च सा वारनारी यथाक्रमात् २१।
कदाचिद्ब्राह्मणश्रेष्ठ कश्चिद्व्याधस्तदालये।
शुकशावं समादाय विक्रयार्थं समाययौ २२।

सापि वाराङ्गना तं च शुकशावकमुत्तमम्।
जगृहे परमप्रीत्या धनैः संपूज्य लुब्धकम् २३।
तद्योग्याहारदानेन वारस्त्री नित्यमेव सा।
शुकस्य पोषणं चक्रे तस्य जातकुतूहला २४।
वारांगनानपत्या सा तमेव शुकशावकम्।
मत्वा पुत्रमिवात्मानं चक्रे तत्प्रतिपालनम् २५।
सोऽपि पक्षी द्विजश्रेष्ठ नित्यमेव तदाज्ञया।
ज्ञातिवच्चित्तवात्सल्य व्यवहारं करोति च २६।
ततोऽसौ लब्धभावश्च शुको गणिकया तदा।
रामेति सततं नाम पाठ्यते सुंदराक्षरम् २७।
रामनाम परं ब्रह्म सर्वदेवाधिकं महत्।
समस्तपातकध्वंसि स शुकस्तु सदा पठन् २८।
रामोच्चारणमात्रेण तयोश्च शुकवेश्ययोः।
विनष्टमभवत्पापं सर्वमेव सुदारुणम् २९।
कदाचिद्बारमुख्या सा शुकोऽपि च द्विजोत्तम।

उभावपि च पंचत्वमेककाले गतौ ततः ३०।
समानेतुं ततस्तौ तु विहिताखिलपातकौ।
किंकरान्प्रेषयामास चंडाद्यान्धर्मराट्ततः ३१।
ततस्ते किंकराः सर्वे चंडाद्याः अतिवेगिनः।
यमाज्ञया समायाताः पाशमुद्गरपाणयः ३२।
आनेतुं तौ समायाताः सर्वे विष्णुपराक्रमाः।
पाशबद्धौ तु तौ दृष्ट्वा पतितौ विष्णुकिंकराः ३३।
ऊचुर्वाक्यमिदं क्रुद्धा यमदूतान्सुरासदान् ३४।
विष्णुदूता ऊचुः -

अहो चित्रमिदं वाक्यं यमदूता मुखाच्छ्रुतम् ३५।
भक्तावपि हरेरेतौ दंड्यौ भास्करसूनुना।
अहो चरित्रं दुष्टानां कदाचिदपि नोत्तमम् ३६।
यत्नादपि यतो हिंसां कुर्वंति सततं सताम्।
दुष्टानां कृतपापानां चरित्रमिदमद्भुतम् ३७।
निष्पापमपि पश्यन्ति पुण्यात्मानोऽखिलं जगत्।

पापिनस्तु न पश्यन्ति कृतपापमिवाखिलम् ३८।
श्रुत्वा पुण्यात्मनां पुण्यमभितृप्यंति धर्मिणः।
तृप्यंति पातकं श्रुत्वा पापिनां पापिनो जनाः ३९।
पापचर्चां समाकर्ण्य यथा तृप्यंति पापिनः।
न तृप्यन्ति यथा प्राप्य स्वर्णभारशतान्यपि ४०।
अहो बलवती माया महाविष्णोर्महात्मनः।
आत्मपीडाकरमपि पापं कुर्वंति ते द्विज ४१।
व्यास उवाच-
इत्युक्त्वा विष्णुदूतास्ते विष्णुभक्ति परायणाः।
छिन्नवंतस्तयोर्विप्र बंधनं चक्रधारया ४२।
ततस्तु शमनप्रेष्याः क्रुद्धास्ते वह्निसंन्निभाः।
ववर्षुः सहसा तत्र ज्वलदंगारसंचयान् ४३।
दंड उवाच-।
विहितं च मयाप्येवं शुकं वेश्यां च पापिनीम्।
नेतुं यूयं समायाता इत्यद्भुतमिवाभवत् ४४।

नूनमेतौ यदा नेतुं यूयमिच्छतसत्तमाः।
तदा कुरुत संग्राममस्माभिः सह संप्रति ४५।
इत्युक्त्वा रामदूतास्ते बलिनो विधृतायुधाः।
सिंहनादैर्दिशः सर्वे पूरयामासुरुद्धताः ४६।
विष्णुदूता महात्मानः सुप्रतीकादयस्तथा।
शङ्खनादैः सुललितैश्चक्रुः शब्दमयं जगत् ४७।
याम्यैस्ततो महादूतैर्धनुर्मुक्तैः शिलीमुखैः।
छादिता विष्णुदूतास्ते संग्रामेऽत्यंतदारुणे ४८।
शूलान्यध्यक्षिपुः केचिच्छक्तिं केचिन्महार्णवे।
केचिच्छरसहस्राणि केचिच्चक्राणि ते रुषा ४९।
तैर्मुक्तानि महास्त्राणि विष्णुदूता महामराः।
बाणान्विचूर्णयामासुर्गदाप्रहरणादिभिः ५० 7.15.50।
ततो भागवतैरेतैर्याम्यानां चक्रधारया।
केषांचिच्चरणाश्छिन्नाः केषांचिद्बाहवस्तथा ५१।
केचिद्विच्छिन्नशिरसः केचिन्निर्भिन्नवक्षसः।

अत्यद्भुत क्षताः केचिद्व्यास्याः पेतुर्गतासवः ५२।
छिन्नैकचरणाः केचित्केचिच्छिन्नैकपाणयः।

संत्यज्य सहसा याम्याः संग्रामाच्च प्रदुद्रुवुः ५३।
तानालोक्य ततो दूतान्पलायनपरायणान्।
प्रविवेश रुषा चंडः संग्रामं धृतमुद्गरः ५४।
यमदूतगणश्रेष्ठश्चंडोऽत्यंत प्रतापवान्।
ताडयामास शतशो मुद्गरैर्विष्णुकिङ्करान् ५५।
अथ भागवता दूता निशितायुधवर्षणैः।
ववर्षुस्तरसा क्रुद्धास्तं चंडं चंडविक्रमम् ५६।
मुद्गरेण ततश्चण्डो विष्णुदूतान्पृथक्पृथक्।
ताडयामास विगलद्रक्तसंसिक्तविग्रहः ५७।
चंडेन ताडितास्तेन दूता भगवतो युधि।
त्यक्तसत्वाः पृष्ठभागं सुप्रकाशस्य वै ययुः ५८।
सुप्रकाशस्ततः क्रुद्धो जपापुष्पनिभेक्षणः।
प्रविवेश रणे युद्धं गदापाणिर्महाबलः ५९।

ताडयामास संक्रुद्धो विष्णुतुल्यपराक्रमः।
मुद्गराच्चंडहस्ताच्च प्रेक्ष्य जनभयप्रदात् ६०।
समुत्तस्थौ महाभीष्मः सधूमः पूतिगन्धवान्।
स मुद्गरेण चंडेन ताडितस्तस्य वेगिना६१।
स्फुलिंगा वर्षणं सद्यो मुमोचात्यंतभीतिदम्।
ततः क्रुद्धेन चंडोऽसौ तेनैव मुद्गरेण च ६२।
ताडयामास विप्रर्षे सुप्रकाशं महाबलम्।
सुप्रकाशस्ततो विप्र व्यथां विस्मृत्य कोपवान् ६३।
गदया ताडयामास चंडं शमनकिंकरम्।
तेन प्रताडितश्चंडस्तत्र रक्तः परिप्लुतः ६४।
पपात मूर्च्छितो भूमौ बालार्क इव जैमिने।
याम्यदूतास्ततस्ते च चंडमादाय मूर्च्छितम् ६५।
हाहाकारं प्रकुर्वंतो युद्धाद्भीताः प्रदुद्रुवुः।
विष्णुदूतास्ततो विप्र सर्वे चातिप्रहर्षिताः ६६।
अथ शंखान्समादध्मुर्जैमिने द्विजसत्तम।

यमदूतास्ततस्ते च शोणितौघपरिप्लुताः ६७।
यमस्यसन्निधिं जग्मुः क्रंदंतो भयविह्वलाः ६८।
यमदूता ऊचुः-
सूर्यपुत्र महाबाहो तवाज्ञाकारिणो वयम्।
तथापि विष्णुदूतैर्नः कृता दुर्गतिरीदृशी ६९।
महापातकिनां श्रेष्ठौ प्रभो यद्यपि तौ खलु।
रामनामप्रभावेण गतौ नारायणालयम् ७०।
भवता दंडनीया ये दुरात्मानः कृतैनसः।
तेऽपि विष्णुपुरं यांति प्रभुत्वं तव किं तदा ७१।
नास्माकं विष्णुदूतात्स्तैः कृतः परिभवस्त्वयम्।

तवैव केवलं नाथ यतो वै किंकरा वयम् ७२।
यम उवाच-
दूताः स्मरंतौ तौ राम रामनामाक्षरद्वयम्।
तदा न मे दंडनीयौ तयोर्नारायणः प्रभुः ७३।
संसारे नास्ति तत्पापं यद्रामस्मरणैरपि।

न याति संक्षयं सद्यो दृढं शृणुत किंकराः ७४।
ये मानवाः प्रतिदिनं मधुसूदनस्य नामानि घोरदुरितौघविनाशनानि।
भक्त्या स्मरंति विबुधप्रवरार्चितस्य ते पापिनोऽपि हि भटा मम नैव दंड्याः ७५।
गोविन्द केशव हरे जगदीश विष्णो नारायणप्रणतवत्सलमाधवेति।
भक्त्या वदंति पुरुषाः सततं क्षितौ ये दंड्या न ते मम भटा अतिपापिनोऽपि ७६।
भक्तार्तिनाशनसुरेश्वरदीनबंधो लक्ष्मीपते सकलपापविनाशकारिन्।
एतद्वदांतसततं भुवि ये मनुष्यास्ते पापिनोऽपि न भटा मम दंडनीयाः ७७।
दामोदरेश्वरमुखामरवृन्दसेव्य श्रीवासुदेव पुरुषोत्तम माधवेति।
येषां वदंति वदनेषु सदैव शब्दा दूता नमाम्यहमपि प्रतिवासरं तान् ७८।
नारायणस्य जगदेकपतेर्मुरारेश्चर्चासु चित्तमतिहार्हि नृणां च येषाम्।
तेषामहं च सततं सुभटा ह्यधीनो ये ते प्रफुल्लकमलेक्षणरूपभाजः ७९।
ये विष्णुपूजनरता हरिभक्तभक्ता एकादशीव्रतरताः कपटैर्विहीनाः।
ये विष्णुपादसलिलं शिरसा वहंति ते पापिनोऽपि न भटा मम दंडनीयाः ८०।
ये भुञ्जते भगवतो मधुसूदनस्य नैवेद्यशेषमखिलौघविनाशकारि।
ये कर्णयोश्च शिरसिच्छदनं तुलस्या नित्यं वहंति च भटाः प्रणमाम्यहं तान् ८१।

ये कृष्णपादकमलार्चनतत्पराश्च ये ब्राह्मणार्चनरता गुणसेविनश्च।
ये दीनलोकहृदयातिसुखप्रदाश्च तेषामहं सततमेव भटा अधीनः ८२।
ये सत्यवाक्यकथनेषु सदानुरक्ता लोकप्रियाश्च शरणागतलोकपालाः।
पश्यंति ये च सततं विषवत्परस्वं ते मानवा मम भटा न हि दंडनीयाः८३।
ये चान्नदाननिरताः सलिलप्रदाश्च भूमिप्रदा निखिललोकहितैषिणश्च।
ये वृत्तिहीनजनतृप्तिकराः प्रशांता दूता न ते खलु कदापि च दंडनीयाः ८४।
ये ज्ञातिपोषणरताः प्रियवादिनश्च ये दम्भकोपमदमत्सरहीनचित्ताः।
ये पापदृष्टिरहिता विजितेंद्रियाश्च तेषामहं न विदधामि कदापि चर्चाम् ८५।
व्यास उवाच-
एवं प्रबोधितास्तेन यमेन यमकिंकराः।
ज्ञातवंतो जगद्भर्तुः प्रभावमतुलं हरेः ८६।
विष्णोर्नामानि विप्रेन्द्र सर्वदेवाधिकानि वै।
तेषां मध्ये तु तत्त्वज्ञा रामनामवरं स्मृतम् ८७।
रामेत्यक्षरयुग्मं हि सर्वं मंत्राधिकं द्विज।
यदुच्चारणमात्रेण पापी याति पराङ्गतिम् ८८।

रामनामप्रभावं हि सर्वदेवप्रपूजनम्।
महेश एव जानाति नान्यो जानाति जैमिने ८९।
विष्णोर्नामसहस्राणां पठनाल्लभते फलम्।

तत्फलं लभते मर्त्यो रामनामस्मरन्नपि ९०।
अहो चित्रं मनुष्याणां चरित्रमिदमुच्यते।
रामेति मुक्तिदं नाम न स्मरंति दुराशयाः ९१।
वक्तुं श्रमो न चाल्पोऽपि श्रोतुमत्यंतसुन्दरम्।
तथापि रामरामेति न वदंति दुराशयाः ९२।
अत्यंतदुःखलभ्यापि मुक्तिर्जगति मानवैः।
लभ्यते रामनाम्नैव कर्मास्ति किमतः परम् ९३।
तावत्तिष्ठंति पापानि देहेषु देहिनां वर।
रामरामेति यावद्वै न स्मरंति सुखप्रदम् ९४।
श्राद्धे च तर्पणे चैव बलिदाने तथोत्सवे।
यज्ञे दाने व्रते चैव देवताराधनेऽपि च ९५।
अन्येष्वपि च कार्येषु वैदिकेषु विचक्षणः।

स्मरेद्यस्तत्फलप्रेप्सू रामरामेति भक्तितः ९६।
नमो रामायेति विप्रेन्द्र मन्त्रमोङ्कारपूर्वकम्।
षडक्षरं जपेद्यस्तु सायुज्यं प्राप्यते हरेः ९७।
षडक्षरेण मंत्रेण हरिपूजनकृन्नरः।
सर्वान्कामानवाप्नोति प्रसादाच्चक्रपाणिनः ९८।
मृत्युकाले द्विजश्रेष्ठ रामरामेति यः स्मरेत्।
स पापिष्ठोऽपि परमं मोक्षमाप्नोति मानवः ९९।
रामेति नाम यात्रायां ये स्मरंति मनीषिणः।
सर्वसिद्धिर्भवेत्तेषां यात्रायां नात्र संशयः १०० 7.15.100।
अरण्ये प्रांतरेवापि श्मशाने यो भयानके।
रामनामस्मरेत्तस्य विद्यंते नापदो द्विज १०१।
राजद्वारे तथा दुर्गे विदेशे दस्युसंमुखे।
दुःस्वप्नदर्शने चैव ग्रहपीडासु जैमिने १०२।
औत्पातिके भये चैव वातरोगभये तथा।
रामनाम स्मरन्मर्त्यो लभते नाशुभं क्वचित् १०३।

रामनाम द्विजश्रेष्ठ सर्वाशुभनिवारणम्।
कामदं मोक्षदं चैव स्मर्तव्यं सततं बुधैः १०४।
रामनामेति विप्रर्षे यस्मिन्न स्मर्यते क्षणे।
क्षणः स एव व्यर्थः स्यात्सत्यमेव मयोच्यते १०५।
स्मरंतो हरिनामानि नावसीदंति मानवाः १०६।
जन्मकोटिदुरितक्षयमिच्छुः संपदं च लभते भुवि मर्त्यः।
विष्णुनाम सततं भुवि भक्त्या मोक्षदातिमधुरं स्मरति स्म १०७।

Roman transliteration

vyāsa uvāca-
nārāyaṇasya māhātmyaṃ punarvacmi śṛṇu dvija|

yacchrutvā sarvapāpebhyo mukto bhavati mānavaḥ 1|
viṣṇvaṃśabhūtaṃ sakalaṃ jagadetaddivajottama|
tasmādviṣṇumayaṃ dhīrāḥ paśyaṃti paramārthinaḥ 2|
brahmaśaṃkararudrādyā viṣṇvaṃśāḥ sakalāḥ surāḥ|
tasmātsamastadevārcā viṣṇumekaṃ prapadyate 3|
smaratāṃ viṣṇunāmāni sarvapāpaharāṇi ca|
yenakenāpyupāyena vidyate nāśubhaṃ kvacit 4|
sarvameva dvijaśreṣṭha karmaṇā pāpamucyate|
anapāyi idaṃ viṣṇoḥ smaraṇaṃ pāpanāśanam 5|
svapanbhuñjanvadaṃstiṣṭhannuttiṣṭhaṃśca vrajaṃstathā|
smaredaviratāṃ viṣṇuṃ mumukṣurvaiṣṇavojanaḥ6|
uttuṃgairmunibhiḥ sarvaiḥ smaraṇe kamalāpateḥ|
na kālaniyamaḥ proktaḥ sarvaduḥkhavināśanaḥ 7|

nāmaprabhāvaṃ viprarṣe keśavasya mahātmanaḥ|
bravīmyahaṃ samāsena setihāsaṃ niśāmaya 8|
āsītsa paraśurnāma pūrvaṃ kṛtayuge śuciḥ|
vaiśyo vaiśyakulaśreṣṭhaḥ samastaguṇapāragaḥ 9|
sa vaiśyo daivayogena prathame vayasi dvija|
jagāma vaśatāṃ mṛtyoḥ kāsaśvāsagadārditaḥ 10|
jīvaṃtī nāma tatpatnī sumadhyā navayauvanā|
mṛte bhartari tātasya jagāma nilayaṃ yataḥ 11|
sā jīvaṃtī dvijaśreṣṭha navayauvanagarvitā|
gatiṃ cakāra jāreṣu bādhyamānāpi bāṃdhavaiḥ 12|
vratasya niyamaṃ vāpi gṛhavyāpārameva ca|
jārānuraktacittā sā tatyājya navayauvanā 13|
aṃdhīkṛtā sā kāmena suśroṇī pīvarastanī|
dharmamārgaṃ dvijaśreṣṭha na kadāciddadarśa ha 14|
duḥśīlāṃ caiva tāṃ dṛṣṭvā tatpitā dharmatatparaḥ|

apakīrtibhayādbhīrurityāhātyaṃta kopavān 15|
duṣṭe pāpini madvaṃśe sarvadoṣavivarjite|
āsādya janma kimiti kriyate pātakaṃ tvayā 16|
yadi te pātake cittaṃ hyadituṃ naiva ehi vai|
abhadre gaccha sadanājjahīhi mama maṃdiram 17|
tāteneti niruktā sā krodhāruṇitalocanā|
piturgehaṃ parityajya sājagāma yathāsukham 18|
atha sā svecchayā nārī bhramaṃtī jārakāṃkṣayā|
veśyāvṛttiṃ samāśritya tasthau lajjāvivarjitā 19|
puliṃdaḥ śabaro vāpi cāṃḍālo vāpi tadgṛham|
āyāti tasyāstenāpi mudā krīḍati sā'satī 20|
paralokabhayaṃ vipra kadācidapi cetasā|
na ciṃtayāmāsa ca sā vāranārī yathākramāt 21|
kadācidbrāhmaṇaśreṣṭha kaścidvyādhastadālaye|
śukaśāvaṃ samādāya vikrayārthaṃ samāyayau 22|

sāpi vārāṅganā taṃ ca śukaśāvakamuttamam|
jagrhe paramaprītyā dhanaiḥ saṃpūjya lubdhakam 23|
tadyogyāhāradānena vārastrī nityameva sā|
śukasya poṣaṇaṃ cakre tasya jātakutūhalā 24|
vārāṃganānapatyā sā tameva śukaśāvakam|
matvā putramivātmānaṃ cakre tatpratipālanam 25|
so'pi pakṣī dvijaśreṣṭha nityameva tadājñayā|

jñātivaccittavātsalya vyavahāraṃ karoti ca 26|
tato'sau labdhabhāvaśca śuko gaṇikayā tadā|
rāmeti satataṃ nāma pāṭhyate suṃdarākṣaram 27|
rāmanāma paraṃ brahma sarvadevādhikaṃ mahat|
samastapātakadhvaṃsi sa śukastu sadā paṭhan 28|
rāmoccāraṇamātreṇa tayośca śukaveśyayoḥ|
vinaṣṭamabhavatpāpaṃ sarvameva sudāruṇam 29|
kadācidvāramukhyā sā śuko'pi ca dvijottama|

ubhāvapi ca paṃcatvamekakāle gatau tataḥ 30|
samānetuṃ tatastau tu vihitākhilapātakau|
kiṃkarānpreṣayāmāsa caṃḍādyāndharmarāṭtataḥ 31|
tataste kiṃkarāḥ sarve caṃḍādyāḥ ativeginaḥ|
yamājñayā samāyātāḥ pāśamudgarapāṇayaḥ 32|
ānetuṃ tau samāyātāḥ sarve viṣṇuparākramāḥ|
pāśabaddhau tu tau dṛṣṭvā patitau viṣṇukiṃkarāḥ 33|
ūcurvākyamidaṃ kruddhā yamadūtānsurāsadān 34|
viṣṇudūtā ūcuḥ -
aho citramidaṃ vākyaṃ yamadūtā mukhācchrutam 35|
bhaktāvapi harereṭau daṃḍyau bhāskarasūnunā|
aho caritraṃ duṣṭānāṃ kadācidapi nottamam 36|
yatnādapi yato hiṃsāṃ kurvaṃti satataṃ satām|
duṣṭānāṃ kṛtapāpānāṃ caritramidamadbhutam 37|
niṣpāpamapi paśyanti puṇyātmāno'khilaṃ jagat|

pāpinastu na paśyanti kṛtapāpamivākhilam 38|
śrutvā puṇyātmanāṃ puṇyamabhitṛpyaṃti dharmiṇaḥ|
tṛpyaṃti pātakaṃ śrutvā pāpināṃ pāpino janāḥ 39|
pāpacarcāṃ samākarṇya yathā tṛpyaṃti pāpinaḥ|
na tṛpyanti yathā prāpya svarṇabhāraśatānyapi 40|
aho balavatī māyā mahāviṣṇormahātmanaḥ|
ātmapīḍākaramapi pāpaṃ kurvaṃti te dvija 41|
vyāsa uvāca-
ityuktvā viṣṇudūtāste viṣṇubhakti parāyaṇāḥ|
chinnavaṃtastayorvipra baṃdhanaṃ cakradhārayā 42|
tatastu śamanapreṣyāḥ kruddhāste vahnisaṃnnibhāḥ|
vavarṣuḥ sahasā tatra jvaladaṃgārasaṃcayān 43|
daṃḍa uvāca-|
vihitaṃ ca mayāpyevaṃ śukaṃ veśyāṃ ca pāpinīm|
netuṃ yūyaṃ samāyātā ityadbhutamivābhavat 44|

nūnametau yadā netuṃ yūyamicchatasattamāḥ|
tadā kuruta saṃgrāmamasmābhiḥ saha saṃprati 45|
ityuktvā rāmadūtāste balino vidhṛtāyudhāḥ|
siṃhanādairdiśaḥ sarve pūrayāmāsuruddhatāḥ 46|
viṣṇudūtā mahātmānaḥ supratīkādayastathā|
śaṅkhanādaiḥ sulalitaiścakruḥ śabdamayaṃ jagat 47|
yāmyaistato mahādūtairdhanurmuktaiḥ śilīmukhaiḥ|
chāditā viṣṇudūtāste saṃgrāme'tyaṃtadāruṇe 48|
śūlānyadhyakṣipuḥ kecicchaktiṃ kecinmahārṇave|
keciccharasahasrāṇi keciccakrāṇi te ruṣā 49|
tairmuktāni mahāstrāṇi viṣṇudūtā mahāmarāḥ|
bāṇānvicūrṇayāmāsurgadāpraharaṇādibhiḥ 50 7.15.50|

tato bhāgavatairetairyāmyānāṃ cakradhārayā|
keṣāṃciccaraṇāśchinnāḥ keṣāṃcidbāhavastathā 51|
kecidvicchinnaśirasaḥ kecinnirbhinnavakṣasaḥ|

atyadbhuta kṣatāḥ kecidvyāsyāḥ peturgatāsavaḥ 52|
chinnaikacaraṇāḥ kecitkecicchinnaikapāṇayaḥ|
saṃtyajya sahasā yāmyāḥ saṃgrāmācca pradudruvuḥ 53|
tānālokya tato dūtānpalāyanaparāyaṇān|
praviveśa ruṣā caṃḍaḥ saṃgrāmaṃ dhṛtamudgaraḥ 54|
yamadūtagaṇaśreṣṭhaścaṃḍo'tyaṃta pratāpavān|
tāḍayāmāsa śataśo mudgarairviṣṇukiṅkarān 55|
atha bhāgavatā dūtā niśitāyudhavarṣaṇaiḥ|
vavarṣustarasā kruddhāstaṃ caṃḍaṃ caṃḍavikramam 56|
mudgareṇa tataścaṇḍo viṣṇudūtānpṛthakpṛthak|
tāḍayāmāsa vigaladraktasaṃsiktavigrahaḥ 57|
caṃḍena tāḍitāstena dūtā bhagavato yudhi|
tyaktasatvāḥ prṣṭhabhāgaṃ suprakāśasya vai yayuḥ 58|
suprakāśastataḥ kruddho japāpuṣpanibhekṣaṇaḥ|
praviveśa raṇe yuddhaṃ gadāpāṇirmahābalaḥ 59|

tāḍayāmāsa saṃkruddho viṣṇutulyaparākramaḥ|
mudgarāccaṃḍahastācca prekṣya janabhayapradāt 60|
samuttasthau mahābhīṣmaḥ sadhūmaḥ pūtigandhavān|
sa mudgareṇa caṃḍena tāḍitastasya veginā61|
sphuliṃgā varṣaṇaṃ sadyo mumocātyaṃtabhītidam|
tataḥ kruddhena caṃḍo'sau tenaiva mudgareṇa ca 62|
tāḍayāmāsa viprarṣe suprakāśaṃ mahābalam|
suprakāśastato vipra vyathāṃ vismṛtya kopavān 63|
gadayā tāḍayāmāsa caṃḍaṃ śamanakiṃkaram|
tena pratāḍitaścaṃḍastatra raktaḥ pariplutaḥ 64|
papāta mūrcchito bhūmau bālārka iva jaimine|
yāmyadūtāstataste ca caṃḍamādāya mūrcchitam 65|
hāhākāraṃ prakurvaṃto yuddhādbhītāḥ pradudruvuḥ|
viṣṇudūtāstato vipra sarve cātipraharṣitāḥ 66|
atha śaṃkhānsamādadhmurjaimine dvijasattama|

yamadūtāstataste ca śoṇitaughapariplutāḥ 67|
yamasyasannidhiṃ jagmuḥ kraṃdaṃto bhayavihvalāḥ 68|
yamadūtā ūcuḥ-
sūryaputra mahābāho tavājñākāriṇo vayam|
tathāpi viṣṇudūtairnaḥ kṛtā durgatirīdṛśī 69|
mahāpātakināṃ śreṣṭhau prabho yadyapi tau khalu|
rāmanāmaprabhāveṇa gatau nārāyaṇālayam 70|
bhavatā daṃḍanīyā ye durātmānaḥ kṛtainasaḥ|
te'pi viṣṇupuraṃ yāṃti prabhutvaṃ tava kiṃ tadā 71|
nāsmākaṃ viṣṇudūtātstaiḥ kṛtaḥ paribhavastvayam|
tavaiva kevalaṃ nātha yato vai kiṃkarā vayam 72|
yama uvāca-
dūtāḥ smaraṃtau tau rāma rāmanāmākṣaradvayam|
tadā na me daṃḍanīyau tayornārāyaṇaḥ prabhuḥ 73|
saṃsāre nāsti tatpāpaṃ yadrāmasmaraṇairapi|

na yāti saṃkṣayaṃ sadyo dṛḍhaṃ śṛṇuta kiṃkarāḥ 74|
ye mānavāḥ pratidinaṃ madhusūdanasya nāmāni ghoraduritaughavināśanāni|
bhaktyā smaraṃti vibudhapravarārcitasya te pāpino'pi hi bhaṭā mama naiva daṃḍyāḥ 75|
govinda keśava hare jagadīśa viṣṇo nārāyaṇapraṇatavatsalamādhaveti|
bhaktyā vadaṃti puruṣāḥ satataṃ kṣitau ye daṃḍyā na te mama bhaṭā atipāpino'pi 76|
bhaktārtināśanasureśvaradīnabaṃdho lakṣmīpate sakalapāpavināśakārin|
etadvadāṃtasatataṃ bhuvi ye manuṣyāste pāpino'pi na bhaṭā mama daṃḍanīyāḥ 77|
dāmodareśvaramukhāmaravṛndasevya śrīvāsudeva puruṣottama mādhaveti|
yeṣāṃ vadaṃti vadaneṣu sadaiva śabdā dūtā namāmyahamapi prativāsaraṃ tān 78|
nārāyaṇasya jagadekapatermurāreścarāsu cittamatihārddi nṛṇāṃ ca yeṣām|
teṣāmahaṃ ca satataṃ subhaṭā hyadhīno ye te praphullakamalekṣaṇarūpabhājaḥ 79|
ye viṣṇupūjanaratā haribhaktabhaktā ekādaśīvrataratāḥ kapaṭairvihīnāḥ|
ye viṣṇupādasalilaṃ śirasā vahaṃti te pāpino'pi na bhaṭā mama daṃḍanīyāḥ 80|
ye bhuñjate bhagavato madhusūdanasya naivedyaśeṣamakhilaughavināśakāri|
ye karṇayośca śirasicchadanaṃ tulasyā nityaṃ vahaṃti ca bhaṭāḥ praṇamāmyahaṃ tān 81|

ye kṛṣṇapādakamalārcanatatparāśca ye brāhmaṇārcanaratā guṇasevinaśca|
ye dīnalokahṛdayātisukhapradāśca teṣāmahaṃ satatameva bhaṭā adhīnaḥ 82|
ye satyavākyakathaneṣu sadānuraktā lokapriyāśca śaraṇāgatalokapālāḥ|
paśyaṃti ye ca satataṃ viṣavatparasvaṃ te mānavā mama bhaṭā na hi daṃḍanīyāḥ83|
ye cānnadānaniratāḥ salilapradāśca bhūmipradā nikhilalokahitaiṣiṇaśca|
ye vṛttihīnajanatṛptikarāḥ praśāṃtā dūtā na te khalu kadāpi ca daṃḍanīyāḥ 84|
ye jñātipoṣaṇaratāḥ priyavādinaśca ye dambhakopamadamatsarahīnacittāḥ|
ye pāpadṛṣṭirahitā vijiteṃdriyāśca teṣāmahaṃ na vidadhāmi kadāpi carcām 85|
vyāsa uvāca-
evaṃ prabodhitāstena yamena yamakiṃkarāḥ|
jñātavaṃto jagadbhartuḥ prabhāvamatulaṃ hareḥ 86|
viṣṇornāmāni viprendra sarvadevādhikāni vai|
teṣāṃ madhye tu tattvajñā rāmanāmavaraṃ smṛtam 87|
rāmetyakṣarayugmaṃ hi sarvaṃ maṃtrādhikaṃ dvija|
yaduccāraṇamātreṇa pāpī yāti parāṅgatim 88|

rāmanāmaprabhāvaṃ hi sarvadevapraprūjanam|
maheśa eva jānāti nānyo jānāti jaimine 89|
viṣṇornāmasahasrāṇāṃ paṭhanāllabhate phalam|
tatphalaṃ labhate martyo rāmanāmasmarannapi 90|
aho citraṃ manuṣyāṇāṃ caritramidamucyate|
rāmeti muktidaṃ nāma na smaraṃti durāśayāḥ 91|
vaktuṃ śramo na cālpo'pi śrotumatyaṃtasundaram|
tathāpi rāmarāmeti na vadaṃti durāśayāḥ 92|
atyaṃtaduḥkhalabhyāpi muktirjagati mānavaiḥ|
labhyate rāmanāmnaiva karmāsti kimataḥ param 93|
tāvattiṣṭhaṃti pāpāni deheṣu dehināṃ vara|
rāmarāmeti yāvadvai na smaraṃti sukhapradam 94|
śrāddhe ca tarpaṇe caiva balidāne tathotsave|
yajñe dāne vrate caiva devatārādhane'pi ca 95|
anyeṣvapi ca kāryeṣu vaidikeṣu vicakṣaṇaḥ|

smaredyastatphalaprepsū rāmarāmeti bhaktitaḥ 96|
namo rāmāyeti viprendra mantramoṅkārapūrvakam|
ṣaḍakṣaraṃ japedyastu sāyujyaṃ prāpyate hareḥ 97|
ṣaḍakṣareṇa maṃtreṇa haripūjanakṛnnaraḥ|
sarvānkāmānavāpnoti prasādāccakrapāṇinaḥ 98|
mṛtyukāle dvijaśreṣṭha rāmarāmeti yaḥ smaret|

sa pāpiṣṭho'pi paramaṃ mokṣamāpnoti mānavaḥ 99|
rāmeti nāma yātrāyāṃ ye smaraṃti manīṣiṇaḥ|
sarvasiddhirbhavetteṣāṃ yātrāyāṃ nātra saṃśayaḥ 100 7.15.100|
araṇye prāṃtarevāpi śmaśāne yo bhayānake|
rāmanāmasmarettasya vidyaṃte nāpado dvija 101|
rājadvāre tathā durge videśe dasyusaṃmukhe|
duḥsvapnadarśane caiva grahapīḍāsu jaimine 102|
autpātike bhaye caiva vātarogabhaye tathā|
rāmanāma smaranmartyo labhate nāśubhaṃ kvacit 103|

rāmanāma dvijaśreṣṭha sarvāśubhanivāraṇam|
kāmadaṃ mokṣadaṃ caiva smartavyaṃ satataṃ budhaiḥ 104|
rāmanāmeti viprarṣe yasminna smaryate kṣaṇe|
kṣaṇaḥ sa eva vyarthaḥ syātsatyameva mayocyate 105|
smaraṃto harināmāni nāvasīdaṃti mānavāḥ 106|
janmakoṭiduritakṣayamicchuḥ saṃpadaṃ ca labhate bhuvi martyaḥ|
viṣṇunāma satataṃ bhuvi bhaktyā mokṣadātimadhuraṃ smarati sma 107|

English translation

Vyāsa said :

1-3. O brāhmaṇa , listen. I (shall) again tell you about the greatness of Viṣṇu , having heard which a man becomes free from all sins. O best brāhmaṇa, this entire world is a portion of Viṣṇu. Therefore, those wise men who desire the highest knowledge, look upon it as full of Viṣṇu. All gods like Brahmā , Śaṅkara , Rudra are Viṣṇu's portions. Therefore, worship offered to all gods, goes to Viṣṇu alone.

4-6. By this means or that no inauspicious (things) ever take place in the case of those who remember Viṣṇu's names, removing all sins. O best brāhmaṇa, everything is said to be a sin due to the act (involved in it). (But) the recollection of Viṣṇu is indestructible and destroys sins. A devotee of Viṣṇu, desiring liberation, should, while sleeping, eating, speaking, remaining (at one place), getting up, walking constantly remember Viṣṇu.

7-8. No exalted sages have laid down any restriction about time, destroying all afflictions, on the recollection of Lakṣmī 's lord. O brāhmaṇa sage, I (shall) tell (you) in brief about the efficacy of the name of the magnanimous Viṣṇu, along with its history. Listen.

9-10. Formerly, in Kṛta age, there lived a vaiśya named Paraśu , who was the greatest in the family of vaiśyas and who had mastered all virtues. O brāhmaṇa, due to (ill) luck, that vaiśya, suffering from cough and asthma, died in his youth.

11-14. His wife of a beautiful waist and quite young, and named Jīvantī , went to her father's house after her husband was dead. O best brāhmaṇa, since that Jīvantī was proud of the prime of her youth, she went to paramours, though checked by her relatives. She, in the prime of her youth and with her heart attached to the paramours, gave up observing vows and domestic duties. O best brāhmaṇa, she of beautiful buttocks and stout breasts, was blinded by lust, and never followed a religious path.

15-17. Her father, devoted to piety, seeing her of a bad character, was afraid of infamy, and being very angry, spoke to her thus: "O wicked one, O sinner, having secured a birth in my family, without any blemish, why do you commit (this) sin? If you have (set) your mind on (committing) a sin, then there is no (food here for you) to eat. O you inauspicious one, go (away) from my house. Leave my house."

18-19. Thus addressed by her father, she, with her eyes red through anger, left her father's house and went as she pleased. Then that woman moving with a desire for (having) a paramour, and being shameless, lived after resorting to the way of a prostitute.

20-21. A pulinda , a mountaineer or even a cāṇḍāla came to her house, and the unchaste woman, with pleasure sported with him. That prostitute never properly entertained in her mind the fear of the next world, O brāhmaṇa.

22-28. O best brāhmaṇa, sometime a fowler, carrying the young one of a parrot, came to her house to sell it. That prostitute too took (i.e. bought) that excellent young one of a parrot with great delight after honouring the fowler with much wealth. Out of curiosity the prostitute everyday nourished the parrot by (giving) proper food. The prostitute who was childless, nourished that young one of a parrot, looking upon it as her own son. O best brāhmaṇa, that bird too by her order always behaved affectionately with her like her relative. Then that prostitute always taught the parrot that had developed devotion for her the name of Rāma with beautiful letters. That parrot always repeated the name of Rāma, the highest Brahman , great and superior to all (other) gods, and destroying all sins.

29-30. Due to just uttering the name of Rāma the entire, very fierce sin of the parrot and the prostitute perished. O best brāhmaṇa, that prominent prostitute, so also the parrot, both died at the same time.

31-32. Then king Dharma (i.e. Yama) sent his servants like Caṇḍa to bring the two who had committed all sins (to him). Then all those very speedy servants with nooses and mallets in their hands came (there) by Yama's order.

33-34. All the servants of Viṣṇu, as valourous as Viṣṇu (himself), (also) came (there). Seeing the two bound by nooses and lying on the ground, the angry servants of Viṣṇu said to the unconquerable messengers of Yama these words:

Viṣṇu's messengers said :

35-37. Oh, strange are the words heard by us (coming) from your mouths, O messengers of Yama, that these two though devoted to Viṣṇu, are being punished by (Yama) the Sun's son. Oh, the behaviour of the wicked is never excellent, since even with efforts they always harm the good. Wonderful is this behaviour of the wicked who have committed sins.

38-41. The religious-minded ones always look upon the entire world as sinless. The sinners do not look upon it like that. They look upon the entire world as having committed sins. The religious ones rejoice on hearing about the religious merit of the righteous; (but) the sinful persons are delighted on hearing about the sin(s) of the sinful ones. The sinful ones are not so much gratified after getting hundreds of bhāras of gold, as they are after hearing the discussion about sins. Oh, powerful is the Māyā (Illusive Power) of the noble, great Viṣṇu, (since, due to it) sinners commit a sin (in spite of its being) painful to their selves, O brāhmaṇa.

Vyāsa said :

42-43. Speaking like this, Viṣṇu's messengers, highly engaged in devotion for Viṣṇu, cutoff their bonds with the edge of their discs, O brāhmaṇa. Then Yama's servants got angry. They, resembling fire, all of a sudden showered heaps of burning charcoals there.

Daṇḍa (Caṇḍa) said :

44-45. To take the parrot and the sinful prostitute I have arranged like this; and you have (also) come. It is simply wonderful. O best ones, if you desire to take these two, then now fight with us.

46-47. Speaking like this, all the strong, haughty messengers of Yama, who had held weapons, filled the quarters with lion-like roars. So also the magnanimous messengers of Viṣṇu like Supratīka , made the world full of sound with very charming sounds of conches.

48-53. In that very fierce battle, the great messengers of Yama then covered those messengers of Viṣṇu with arrows discharged from (their) bows. In that great ocean (of battle) some angrily discharged spears, some discharged (the missiles called) śakti , some discharged thousands of arrows and some discharged discs. The messengers of Viṣṇu, the great deities, pounded with weapons like maces the great missiles discharged by them. Then the followers of Viṣṇu cut off the feet of certain messengers of Yama and the hands of some with the edge of their discs. Some with their heads out off, some with their chests pierced, some with very amazing wounds, some with their mouths wide open, dropped dead (on the ground). The followers of Yama, with one foot of some cut off, with one hand of some cut off, suddenly left the battle, and fled away from it.

54-55. Seeing those messengers intent on fleeing, Caṇḍa holding a mallet, angrily entered the battle. Caṇḍa, the greatest among the host of Yama's messengers, and very brave, struck with mallets Viṣṇu's servants in hundreds.

56-57. Then Viṣṇu's messengers quickly showered Caṇḍa of a fearful valour with showers of sharp weapons. Then Caṇḍa with his body wetted with flowing blood, struck separately Viṣṇu's messengers.

58-68. The lord's messengers, struck by that Caṇḍa in the battle, gave up their spirit and went behind Suprakāśa. Then that angry and very strong Suprakāśa, having eyes (red) like the japā -flowers, taking a mace in his hand, entered the battle (going on) on the battlefield. He who was angry, and who resembled Viṣṇu in valour, struck (him). From the mallet in Caṇḍa's hand, which frightened the onlookers, a (column of) smoke having the smell of pus, rose. From him who was struck by the quick Caṇḍa, very fearful shower of sparks of fire was discharged. Then the angry Caṇḍa, struck, with that mallet only the very powerful Suprakāśa, O brāhmaṇa sage. Then, O brāhmaṇa, that Suprakāśa who was angry, forgot his pain and struck Caṇḍa, Yama's servant, with a mace. O Jaimini , Caṇḍa, struck by him, was wetted with blood, and he, resembling the young sun, fell unconscious on the ground. Then those messengers of Yama took Caṇḍa, who was in a swoon, and making a loud wailing, and being afraid of the battle, fled away. O brāhmaṇa, O Jaimini, O best brāhmaṇa, all the messengers of Viṣṇu, being very much delighted, blew (their) conches. Then those servants of Yama, wetted with streams of blood, overcome by fear and crying, approached Yama.

Yama's messengers said :

69-72. O Sun's son, O you of large arms, we are obedient to you. Yet the messengers of Viṣṇu have reduced us to such a miserable plight. O lord, though the two (i.e. the prostitute and the parrot) were greatest among sinners, they went to Viṣṇu's abode due to the efficacy of Rāma's name. Even those wicked sinners who are fit to be punished by you, go to Viṣṇu's city! What is your authority then? Oh, the messengers have not done this insult to us. It is, O lord, your insult only, since we are (just your) servants.

Yama said :

73-74. O messengers, they recollect the pair of letters—Rāma's name. So they are not to be punished by me. Viṣṇu is the lord of the two. Listen, O servants, there is no sin in the worldly existence, which does not instantly and thoroughly perish by recollection of Rāma.

75-80. O soldiers, those men who everyday devoutly remember the names which destroy heaps of sins, of Viṣṇu, worshipped by the best among the wise, are not at all fit to be punished by me, even though they are sinners. Those men who, on the earth, utter constantly and devoutly (the names) Govinda , Keśava , Hari , Jagadīśa , Viṣṇu, Nārāyaṇa , affectionate to those who are humble, and Mādhava are not fit to be punished by me, even though they are great sinners, O soldiers. O soldiers, those men who, on the earth, constantly utter (words like) 'O destroyer of the affliction of (your) devotees', 'O lord of gods', 'O friend of the distressed', 'O lord of Lakṣmī', 'O you destroyer of all sins', are not fit to be punished by me even though they are great sinners. O messengers, everyday I salute even those in (i.e. by) whose mouths words like ' Dāmodara ', 'Chief of gods', 'One who is fit to be served by the hosts of gods', 'Śrī Vāsudeva ', ' Puruṣottama ' (and) 'Mādhava' are uttered. O best soldiers, I am always subservient to those men whose very kind heart is always engaged in the reflections on Viṣṇu, Mura 's enemy, and the only lord of the world, and who resort to the form of the lotus-eyed (Viṣṇu). O soldiers, even though those who are engaged in Viṣṇu's worship, who are devoted to Viṣṇu's devotees, who are engrossed in the Ekādaśī vow, who are free from fraud, who carry on their heads the water (flowing) from Viṣṇu's feet, are great sinners, they are not fit to be punished by me.

81-82. O soldiers, I salute them who enjoy the remains of the offerings of eatable made to Viṣṇu, which destroy the entire heap (of sins), and who always carry on their ears and head, a tulasī -leaf. O soldiers, I am always dependent on them who are eagerly engaged in worshipping Kṛṣṇa 's feet, who are engaged in honouring brāhmaṇas , who resort to virtues, who give great joy to the hearts of the distressed people.

83-85. O soldiers, those men who are always given to speaking the truth, who are dear to people, who are like regents of the quarters to those who have resorted to them, who always look upon others' wealth as poison, are not fit to be punished by me. O messengers, they who are engaged in offering food, who offer water (to the thirsty), who give land, who desire the good of all people, who gratify those people who have no livelihood, who have curbed their senses, who are tranquil, are never to be punished by me. I never make any inquiry of them who speak pleasing word, whose minds are free from hypocrisy, anger, pride and jealousy, who do not have a sinful attitude, and who have controlled their senses.

Vyāsa said :

86-89. When the servants of Yama were thus informed by Yama, they knew the incomparable glory of Viṣṇu, the lord of the world. O best brāhmaṇa, names of Viṣṇu are superior to (the names of) all (other) gods. The knowers of Brahman have declared Rama 's name to be the best among them. O brāhmaṇa, the couple of letters, viz. Rāma, is superior to all magical formulas, by just uttering which a sinner goes to the highest position. Śiva alone and none else knows the efficacy of Rama's name (which is) the worship of all deities.

90-92. A man gets the same fruit even by recollecting Rāma's name as he gets by reciting the thousand names of Viṣṇu. Oh, wonderful is said to be the behaviour of men, that the wicked-hearted ones do not recollect the name 'Rāma' which gives liberation. To utter it there is not the least effort. It is very charming to hear. Yet the wicked-hearted ones do not utter (the name) 'Rāma, Rāma'.

93-94. In the world, liberation which is attained with great difficulty, is attained by Rāma's name only. What other (better) act can be there? So long as men do not recollect Rama's name giving pleasure, sins remain in their bodies.

95-97. A wise man desiring the fruit of that act should devoutly remember (the name) 'Rāma, Rāma' at a śrāddha , at the time of offering oblations to the manes, at the time of offering a portion of the daily meal to all creatures, so also at a festival, at a sacrifice, at the time of (making) a present, at the time of a vow, so also at the time of the worship of a deity, so also at other Vedic rites. O best brāhmaṇa, he who would mutter the formula ' Namo Rāmāy ' (salutation to Rāma) preceded by Oṃkāra , obtains absorption into Viṣṇu.

98. A man worshipping Viṣṇu with (this) formula of six letters, obtains all his desired objects through the grace of the Disc-holder (i.e. Viṣṇu).

99-103. O greatest brāhmaṇa, that man who at the time of death would remember (the name) 'Rāma, Rāma' obtains liberation, even though he is the most sinful. There is no doubt that the wise ones who remember the name Rāma while on a pilgrimage, would get success in everything. O brāhmaṇa, he who would remember Rāma's name in a forest, on a desolate road, or even at a frightful cremation ground would not face calamities.

A man remembering Rāma's name at the royal gate, at a difficult place, in a foreign country, in front of bandits, on seeing a bad dream, so also at the time of trouble caused by Planets, at the time of fear due to portents, so also at the time of fear due to the disease of gout, meets with nothing unfortunate, O Jaimini.

104-105. The wise should always remember Rāma's name which removes all calamities, which gives desired objects and liberation. O brāhmaṇa sage, that moment at which Rāma's name is not remembered, would be only useless. I am telling the truth.

106. Men, remembering Viṣṇu's names, do not sink down; and a man desiring the destruction of sins (committed) during crores of existences obtains affluence on the earth, and constantly remembers with devotion the very sweet name of Viṣṇu, giving liberation.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 16

Cakrika’s Story

Chapter 683 of 693 · 59 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
भूय एव द्विजश्रेष्ठ महाविष्णोः परात्मनः ।
ब्रवीमि शृणु माहात्म्यं सर्वदुःखविनाशनम् १।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्येन्त्यजास्तथा ।
हरिभक्तिं प्रपन्ना ये ते कृतार्था न संशयः २।
हरेरभक्तो विप्रोऽपि विज्ञेयः श्वपचाधिकः ।
हरिभक्तः श्वपाकोऽपि विज्ञेयो ब्राह्मणाधिकः ३।
स कथं ब्राह्मणो यस्तु हरिभक्तिविवर्जितः ।
स कथं श्वपचो यस्तु भगवद्भक्तिमानसः ४।
अव्याजेन यदा विष्णुः श्वपाकेनापि पूज्यते ।
तदा पश्येत्तमप्येवं चतुर्वेदद्विजाधिकम् ५।
पुरासीच्चक्रिको नाम शबरो लोककर्षकृत् ।
सुजातिवृत्तिहीनश्च युगे द्वापरसंज्ञके ६।
विप्रवादी जितक्रोधः परहिंसाविवर्जितः ।
दयालुर्ह्रीम्भहीनश्च पितृमातृपरायणः ७।

न कृतो वैष्णवोलापो मोक्षशास्त्रं न च श्रुतम् ।
तथापि जाता तच्चित्ते हरिभक्तिरचञ्चला ८।
हरे केशव गोविन्द वासुदेव जनार्दन ।
इत्यादीनि स्मरन्नित्यं स च नामानिचक्रिणः ९।
वन्यं फलं च यत्किञ्चित्प्राप्नोति द्विजसत्तम ।
आदौ ददाति तद्वक्त्रे निजे शबरवंशजः १०।
तन्माधुर्यं ततो ज्ञात्वा वक्त्रान्निष्कास्य तत्पुनः ।
ददाति हरये भक्त्या सुप्रीतः प्रतिवासरम् ११।
उच्छिष्टं वाप्यनुच्छिष्टं द्वयमेव न वेत्ति सः ।
निजजातिस्वभावो हि सततं मूर्ध्नि वर्तते १२।
कदाचित्स द्विजश्रेष्ठ काननाभ्यंतरे भ्रमन् ।
फलमेकं प्राप्य पक्वं प्रियालस्येति शाखिनः १३।
अथासौ हर्षितस्तस्य फलमप्राप्य चक्रिकः ।
स संरंभेण ज्ञात्वा वै निजवक्त्रांतरे ददौ १४।
स ददौ तत्फलं यावन्निजवक्त्रांतरे द्विज ।

प्रविवेश गलं तावत्तत्फलं शृणु जैमिने १५।
तावत्सव्येन हस्तेन गलरन्ध्रं बबंध सः ।
यत्नाद्विधृत्य सव्येन पाणिना सकलं द्विज १६।
चक्रिकश्चिन्तयामास हरिभक्तिपरायणः ।
फलमेतद्यदा तस्मै न ददामि मुरारये १७।
न जातः कोऽपि संसारे तदाहमिव पातकी ।
हरिं संचिंत्य बहुधा स चकार मतिं ततः १८।
तथापि तत्फलं तस्य न निष्क्रांतं गलाद्द्विज ।
हरेरेकांतभक्तोऽसौ छित्त्वा परशुना गलम् १९।
आनीय तत्फलं पक्वं ददौ देवाय विष्णवे ।
तत्सन्निधिं समायातस्तमेव हृदि चिंतयन् २०।
रुधिरोक्षितसर्वाङ्गः पतितः क्षितिमण्डले ।
तं दृष्ट्वा भगवान्विष्णुर्गतासुं व्यथितोऽभवत् २१।
एतस्य सदृशो भक्तो मम कोऽपि न विद्यते ।
यतो निजगलं छित्त्वा मम संतोषणं कृतम् २२।

यथा भक्तिमताऽनेन सात्विकं कर्म वै कृतम् ।
यद्दत्वानृण्यमाप्नोति तथा वस्तुकिमस्ति मे २३।
धन्योऽयमतिधन्योऽयं धन्योऽयं नात्र संशयः ।
प्राणानपि परित्यज्य ममसंतोषणं कृतम् २४।
ब्रह्मत्वं वा शिवत्वं वा चक्रित्वं वापि दीयते ।
तदाप्यानृण्यमेतस्य भक्तस्य न हि गम्यते २५।
इत्युक्त्वात्यंत संतुष्टो भगवान्गरुडध्वजः ।
स्वहस्तकमलेनास्य ततो मस्तकमस्पृशत् २६।
तद्धस्तकमलस्पर्शाच्छबरोऽसौ गतव्यथः ।
समुत्तस्थौ महासत्वो नारायणपरायणः २७।
व्यास उवाच-
ततोऽस्य भक्तश्रेष्ठस्य निजवस्त्रेण केशवः ।
पुत्रस्येव पिता गात्ररजः प्रोक्षितवान्द्विज २८।
चक्रिकस्तं समालोक्य मूर्तिमंतं जनार्दनम् ।
वाचा मधुरयाऽस्तौषीत्प्रह्वमस्तः कृताञ्जलिः २९।

चक्रिक उवाच-
गोविन्द केशव हरे जगदीश विष्णो जानामि यद्यपि न ते स्तुतियोगवाक्यम् ।
स्तोतुं तथापि रसना मम वांछति त्वां स्वामिन्प्रसीद हर दोषमिमं प्रवृद्धम् ३०।
त्यक्त्वा भवंतमखिलेश्वरचक्रपाणे अन्यं यजंति मनुजा जगतीह ये वै ।
मूढास्त एव दुरितप्रकरैकधाम सानुग्रहस्त्वमसि मय्यपि देव यस्मात् ३१।
जानाति देव भवतो भवनैकनाथ भक्त्यैव यद्यपि नृणांभवबंधहर्त्रीम् ।
एकांतपापशबरान्वयलब्धजन्मा विष्णोस्तथापि भगवान्मयि सुप्रसन्नः ३२।
यस्य प्रभो तव मनोज्ञ करारविंदं स्पर्शं चतुर्मुखमुखा अपि देववृन्दाः ।
न प्राप्नुवंति विदितस्य मयाद्य लब्धं त्वत्तो न कोऽपि सदयो निजसेवकेषु ३३।

येन त्वया भगवता त्रिदशाद्यवैरी कंसासुरो निमिसुतः कृतसर्वपापः ।
सेन्द्रामरप्रकरमर्त्यहिताय पूर्वं तस्मै नमः परममंगलदाय तुभ्यम् ३४।
येन त्वयातिबलिना यमलार्जुनौ तौ देवोत्तमेन निहतौ वसुदेवजेन ।
दुष्टश्च कालयवनो युधि धेनुकश्च तस्मै नमोऽस्तु नवमेघनिभाय तुभ्यम् ३५।
श्रीकृष्णदामोदरभो ह्यनंत येन त्वयामरपतेरचला विभूतिः ।
पूर्वं कृता भगवता परमेश्वरेण तस्मै नमोऽस्तु यदुवंशपराय तुभ्यम् ३६।

पारिजातो हृतो येन विजितोऽखंडलस्त्वया ।
लीलाजित महेशाय तस्मै तुभ्यं नमोनमः ३७।
कृत्वा वृकोदरं हेतुं जरासंधो निपातितः ।
बाणासुरस्य निहता बाहवो ये त्वया हताः ३८।
शिशुपालो हतो येन तस्मै नित्यं नमोनमः ।
भूमेरपहृतो भारस्त्वया येन महात्मना ३९।
क्षत्रियान्मायया हत्वा तस्मै नित्यं नमोनमः ।
व्यास उवाच-
इति तेन स्तुतो विष्णुश्चक्रिकेन महात्मना ४०।
उवाच परमप्रीतो वरं वृण्विति जैमिने ।
चक्रिक उवाच-
परं ब्रह्म परं धाम परमात्मन्कृपामय ४१।
पश्यामि त्वामहं साक्षाद्वरैः किमपरैर्द्विज ।
न ध्याता भवतो मूर्तिः पूजा च न कृता तव ४२।
नैवेद्यैर्दिव्यपुष्पैश्च दिव्यधूपैः प्रदीपकैः ।

न ते स्मृतानि नामानि कदाचिद्भवतो मया ४३।
त्वत्पादसलिलं स्वामिन्विधृतं न हि मूर्द्धनि ।
न भुक्तं तव नैवेद्यं त्वद्व्रतं न मया कृतम् ४४।
तथाप्यहमपश्यं त्वां किं करोम्यपरैर्वरैः ।
शबरान्वयजन्मास्मि सर्वधर्मबहिष्कृतः ४५।
तथापि पादपद्मं ते दैवतैरपि दुर्ल्लभम् ।
तदेवाद्य मया प्राप्तं वरैः किमपरैर्मम ४६।
तथापि कमलाकांत वरदित्सुर्यदा भवान् ।
त्वयि तिष्ठतु मे चित्तं न मज्जेत्त्वदनुग्रहात् ४७।
श्रीभगवानुवाच-
वचनाऽमृतवर्षेण त्वदीयेन महाशय ।
संप्राप्य महतीं तुष्टिं मया सेवकपापिना ४८।
यदिदं वत्स मे दत्तं त्वया कमलमुत्तमम् ।
अनेनात्यंततुष्टोऽस्मि भक्तिं गृह्णामि हर्षितः ४९।
व्यास उवाच-

इत्युक्त्वा भगवान्विष्णुर्भक्तिग्राही दयामयः ।
तमालिंगितवान्भक्तं चतुर्भिर्दीर्घबाहुभिः ५० 7.16.50।

श्रीभगवानुवाच-
तुष्टोऽस्मि भवतो भक्त्या वत्स चक्रिकसत्तम ।
यदिदं वत्स मे दत्तं क्षिप्रं भवति निश्चितम् ५१।
भूयोऽपि तं महाभक्तमालिङ्ग्य परमेश्वरः ।
तत्रैवांतर्द्दधे विप्र विश्वात्मा विश्वपालकः ५२।
स चक्रिकोऽतिसंतुष्टो हरिभक्तिपरायणः ।
पुत्रदारादिकं त्यक्त्वा जगाम द्वारकां पुरीम् ५३।
तत्र चैवं समासाद्य कृपया कमलापतेः ।
आयुषोऽन्ते ययौ मोक्षं देवानामपि दुर्ल्लभम् ५४।
तस्माद्भक्तवशो देवो भक्तिमात्रेण तुष्यति ।
न च स्तोत्रैर्न वित्तैश्च न तपोभिर्जपेन च ५५।
फलं यद्यपि चोच्छिष्टं दत्तं तेन द्विजोत्तम ।
तथापि तुष्टवान्विष्णुर्ज्ञात्वा भक्तिमचञ्चलाम् ५६।

तस्मान्नारायणो देवः संसारेऽस्मिन्मुमुक्षुभिः ५७।
ये यजंति दृढया किल भक्त्या वासुदेवचरणांबुजयुग्मम् ।
वासवादिविबुधप्रवरेज्यं ते व्रजन्ति मनुजाः किल मोक्षम् ५८।
इति श्रीपद्मपुराणे क्रियायोगसारे षोडशोऽध्यायः १६ ।

Roman transliteration

vyāsa uvāca-
bhūya eva dvijaśreṣṭha mahāviṣṇoḥ parātmanaḥ |
bravīmi śṛṇu māhātmyaṃ sarvaduḥkhavināśanam 1|
brāhmaṇāḥ kṣattriyā vaiśyāḥ śūdrāścānyentyajāstathā |
haribhaktiṃ prapannā ye te kṛtārthā na saṃśayaḥ 2|
harerabhakto vipro'pi vijñeyaḥ śvapacādhikaḥ |
haribhaktaḥ śvapāko'pi vijñeyo brāhmaṇādhikaḥ 3|
sa kathaṃ brāhmaṇo yastu haribhaktivivarjitaḥ |
sa kathaṃ śvapaco yastu bhagavadbhaktimānasaḥ 4|
avyājena yadā viṣṇuḥ śvapākenāpi pūjyate |
tadā paśyettamapyevaṃ caturvedadvijādhikam 5|
purāsīccakriko nāma śabaro lokakarṣakṛt |
sujātivṛttihīnaśca yuge dvāparasaṃjñake 6|
vipravādī jitakrodhaḥ parahiṃsāvivarjitaḥ |
dayālurddambhahīnaśca pitṛmātṛparāyaṇaḥ 7|

na kṛto vaiṣṇavolāpo mokṣaśāstraṃ na ca śrutam |
tathāpi jātā taccitte haribhaktiracañcalā 8|
hare keśava govinda vāsudeva janārdana |
ityādīni smarannityaṃ sa ca nāmānicakriṇaḥ 9|
vanyaṃ phalaṃ ca yatkiñcitprāpnoti dvijasattama |
ādau dadāti tadvaktre nije śabaravaṃśajaḥ 10|
tanmādhuryaṃ tato jñātvā vaktrānniṣkāsya tatpunaḥ |
dadāti haraye bhaktyā suprītaḥ prativāsaram 11|
ucchiṣṭaṃ vāpyanucchiṣṭaṃ dvayameva na vetti saḥ |
nijajātisvabhāvo hi satataṃ mūrghni vartate 12|

kadācitsa dvijaśreṣṭha kānanābhyaṃtare bhraman |
phalamekaṃ prāpya pakvaṃ priyālasyeti śākhinaḥ 13|
athāsau harṣitastasya phalamaprāpya cakrikaḥ |
sa saṃraṃbheṇa jñātvā vai nijavaktrāṃtare dadau 14|
sa dadau tatphalaṃ yāvannijavaktrāṃtare dvija |

praviveśa galaṃ tāvattatphalaṃ śṛṇu jaimine 15|
tāvatsavyena hastena galarandhraṃ babaṃdha saḥ |
yatnādvidhṛtya savyena pāṇinā sakalaṃ dvija 16|
cakrikaścintayāmāsa haribhaktiparāyaṇaḥ |
phalametadyadā tasmai na dadāmi murāraye 17|
na jātaḥ ko'pi saṃsāre tadāhamiva pātakī |
hariṃ saṃciṃtya bahudhā sa cakāra matiṃ tataḥ 18|
tathāpi tatphalaṃ tasya na niṣkrāṃtaṃ galāddvija |
harerekāṃtabhakto'sau chittvā paraśunā galam 19|
ānīya tatphalaṃ pakvaṃ dadau devāya viṣṇave |
tatsannidhiṃ samāyātastameva hṛdi ciṃtayan 20|
rudhirokṣitasarvāṅgaḥ patitaḥ kṣitimaṃḍale |
taṃ dṛṣṭvā bhagavānviṣṇurgatāsuṃ vyathito'bhavat 21|
etasya sadṛśo bhakto mama ko'pi na vidyate |
yato nijagalaṃ chittvā mama saṃtoṣaṇaṃ kṛtam 22|

yathā bhaktimatā'nena sātvikaṃ karma vai kṛtam |
yaddatvānṛṇyamāpnoti tathā vastukimasti me 23|
dhanyo'yamatidhanyo'yaṃ dhanyo'yaṃ nātra saṃśayaḥ |
prāṇānapi parityajya mamasaṃtoṣaṇaṃ kṛtam 24|
brahmatvaṃ vā śivatvaṃ vā cakritvaṃ vāpi dīyate |
tadāpyānṛṇyametasya bhaktasya na hi gamyate 25|
ityuktvātyaṃta saṃtuṣṭo bhagavāngaruḍadhvajaḥ |
svahastakamalenāsya tato mastakamaspṛśat 26|
taddhastakamalasparśācchabaro'sau gatavyathaḥ |
samuttasthau mahāsatvo nārāyaṇaparāyaṇaḥ 27|
vyāsa uvāca-
tato'sya bhaktaśreṣṭhasya nijavastreṇa keśavaḥ |
putrasyeva pitā gātrarajaḥ prokṣitavāndvija 28|
cakrikastaṃ samālokya mūrtimaṃtaṃ janārdanam |
vācā madhurayā'staukṣītprahvamastaḥ kṛtāñjaliḥ 29|

cakrika uvāca-
govinda keśava hare jagadīśa viṣṇo jānāmi yadyapi na te stutiyogavākyam |
stotuṃ tathāpi rasanā mama vāṃchati tvāṃ svāminprasīda hara doṣamimaṃ pravṛddham 30|
tyaktvā bhavaṃtamakhileśvaracakrapāṇe anyaṃ yajaṃti manujā jagatīha ye vai |
mūḍhāsta eva duritaprakaraikadhāma sānugrahastvamasi mayyapi deva yasmāt 31|
jānāti deva bhavato bhavanaikanātha bhaktyaiva yadyapi nṛṇāṃbhavabaṃdhahartrīm |
ekāṃtapāpaśabarānvayalabdhajanmā viṣṇostathāpi bhagavānmayi suprasannaḥ 32|
yasya prabho tava manojña karāraviṃdaṃ sparśaṃ caturmukhamukhā api devavṛndāḥ |
na prāpnuvaṃti viditasya mayādya labdhaṃ tvatto na ko'pi sadayo nijasevakeṣu 33|
yena tvayā bhagavatā tridaśādyavairī kaṃsāsuro nimisutaḥ kṛtasarvapāpaḥ |
sendrāmaraprakaramartyahitāya pūrvaṃ tasmai namaḥ paramamaṃgaladāya tubhyam 34|
yena tvayātibalinā yamalārjunau tau devottamena nihatau vasudevajena |
duṣṭaśca kālayavano yudhi dhenukaśca tasmai namo'stu navameghanibhāya tubhyam 35|
śrīkṛṣṇadāmodarabho hyanaṃta yena tvayāmarapateracalā vibhūtiḥ |
pūrvaṃ kṛtā bhagavatā parameśvareṇa tasmai namo'stu yaduvaṃśaparāya tubhyam 36|

pārijāto hṛto yena vijito'khaṃḍalastvayā |
līlājita maheśāya tasmai tubhyaṃ namonamaḥ 37|
kṛtvā vṛkodaraṃ hetuṃ jarāsaṃdho nipātitaḥ |
bāṇāsurasya nihatā bāhavo ye tvayā hatāḥ 38|
śiśupālo hato yena tasmai nityaṃ namonamaḥ |
bhūmerapahṛto bhārastvayā yena mahātmanā 39|
kṣattriyānmāyayā hatvā tasmai nityaṃ namonamaḥ |
vyāsa uvāca-
iti tena stuto viṣṇuścakrikena mahātmanā 40|
uvāca paramaprīto varaṃ vṛṇviti jaimine |
cakrika uvāca-
paraṃ brahma paraṃ dhāma paramātmankṛpāmaya 41|
paśyāmi tvāmahaṃ sākṣādvaraiḥ kimaparairdvija |
na dhyātā bhavato mūrtiḥ pūjā ca na kṛtā tava 42|
naivedyairdivyapuṣpaiśca divyadhūpaiḥ pradīpakaiḥ |

na te smṛtāni nāmāni kadācidbhavato mayā 43|
tvatpādasalilaṃ svāminvidhṛtaṃ na hi mūrddhani |
na bhuktaṃ tava naivedyaṃ tvadvrataṃ na mayā kṛtam 44|
tathāpyahamapaśyaṃ tvāṃ kiṃ karomyaparairvaraiḥ |
śabarānvayajanmāsmi sarvadharmabahiṣkṛtaḥ 45|
tathāpi pādapadmaṃ te daivatairapi durllabham |
tadevādya mayā prāptaṃ varaiḥ kimaparairmama 46|
tathāpi kamalākāṃta varaditsuryadā bhavān |
tvayi tiṣṭhatu me cittaṃ na majjettvadanugrahāt 47|
śrībhagavānuvāca-
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English translation

Vyāsa said :

1. O greatest brāhmaṇa , I am again describing the greatness of Viṣṇu , the highest soul, which destroys all unhappiness. (Please) listen.

2-3. Those brāhmaṇas , kṣatriyas , vaiśyas , śūdras and. others belonging to the lowest castes, who resort to Viṣṇu's devotion, are fortunate. There is no doubt about this. A brāhmaṇa who is not a devotee of Viṣṇu, should be known to be inferior to a cāṇḍāla , while a cāṇḍāla who is devoted to Viṣṇu, should be known to be superior to a brāhmaṇa.

4. How can he who is without devotion for Viṣṇu, be a brāhmaṇa? And how can he, in whose mind there is devotion for Viṣṇu, be a cāṇḍāla?

5. One should look upon that cāṇḍāla when he honestly worships Viṣṇu, to be superior to a brāhmaṇa knowing (all) the four Vedas .

6-16. Formerly in the yuga called Dvāpara , there was a mountaineer named Cakrika , who tilled (others') land and who did not have a good birth (i.e. birth in a good family) but was without a good livelihood. He talked like brāhmaṇas, had curbed his anger, was free from harming others, kind, without hypocrisy, and highly devoted to his father and mother. He had not talked about Viṣṇu; he had not learnt the holy texts about liberation. Yet there arose in his mind steady devotion for Viṣṇu. Everyday he remembered names of the Disc-holder (Viṣṇu) like Hari , Keśava , Govinda , Vāsudeva , Janārdana . He, born in a mountaineer's family, first put into his own mouth whatever wild fruit he had obtained. He then knowing its sweetness and taking it out of his mouth again and being very much pleased, everyday offered it to Viṣṇu. He did not discriminate between what is defiled (by being tasted by the mouth) and what is not. The habit of one's own class always remains at the top (i.e. prevails). O greatest brāhmaṇa, once he, while roaming in a forest, found a ripe fruit of priyāla tree. He, not finding (such) a fruit (before), was delighted, and to know (its taste) he hastily put it into his mouth. O Jaimini , just when he put the fruit into his mouth, it got into his throat, O brāhmaṇa. O brāhmaṇa, holding (his throat) carefully with his left hand, he arrested (the downward movement of the fruit through) the entire cavity of his throat with his right hand.

17-20. Then Cakrika, solely absorbed in devotion for Viṣṇu, thought: 'If I do not offer this fruit to that enemy of Mura , then no sinner like me is born in the worldly existence.' Meditating on Viṣṇu in various ways he then decided. Yet that fruit did not come out of his throat, O brāhmaṇa. That exclusive devotee of Viṣṇu cut his throat with an axe. He brought (out) that fruit (from his throat) and offered it to Viṣṇu. He, thinking about him only in his heart, approached him.

21-22. And with his entire body wetted with blood, he fell on the ground. Seeing him dead, lord Viṣṇu was distressed. "There is no (other) devotee like him, since, he having cut his throat, pleased me.

23-25. Since this devoted one has done a good act, what object can there be, by giving which I can be free from his debt? He is blessed, he is very blessed. He is undoubtedly blessed. Even sacrificing his life, he has pleased me. I do not know whether I (should) give him the position of Brahmā , or of Śiva or an emperor and be free from his debt."

26-27. Saying so, and being very much pleased, the Garuḍa -bannered god touched his head with the lotus in his own hand. Due to the touch of the lotus in his hand, that mountaineer, freed from the anguish, solely devoted to Viṣṇu, got up with great vigour.

Vyāsa said :

28-29. Then Viṣṇu cleaned the dust on the body of that greatest devotee with his own garment as a father (cleans the dust on the body of his son), O brāhmaṇa. Cakrika, seeing Viṣṇu in an embodied form, humbly bent down his head, and with the palms of his hands joined, praised him with sweet words.

Cakrika said :

30-32. O Govinda, Keśava, Hari, Jagadīśa , Viṣṇu, though I do not know (i.e. find) words proper for your praise, yet my tongue desires to praise you. O lord, be pleased; remove this enhanced blemish. O lord of everything, O you having the disc in your hand, those men who, leaving you, worship another god in the world are just fools, since you are favouring even me who am the abode of the heap of sins only. Though I who am extremely sinful and who have been born in a mountaineer's family, know you (only) through devotion for you which removes the bond of the mundane existence of men, yet the lord is very much pleased with me, O you, the only lord of the world.

33-37. O lord, I have today gained the touch of your charming, lotus-like hands which even hosts of gods led by Brahmā do not obtain. There is no one (more) kind than you to his servants. Salutation to you, the most auspicious (god), who, the lord, for the good of the group of gods like Indra , formerly (killed) the demon Kaṃsa , the first enemy of gods, and Nimi 's son who had committed all sins. Salutation to you resembling a fresh cloud, who, the very powerful son of Vasudeva and the best god killed the twin Arjuna trees, so also the wicked Kālayavana in a battle, so also Dhenuka . O Śrī Kṛṣṇa , O Dāmodara , O Ananta , salutation to you, the best in Yadu family, who, the lord, the highest god, formerly gave steady prosperity to the lord of gods (i.e. Indra). Repeated salutations to you who took away the pārijāta tree, who vanquished Indra and easily conquered Maheśa .

38-40a. Making Bhīma the instrument you knocked down Jarāsandha . The arms of Bāṇāsura struck by you, perished. I always salute him who killed Śiśupāla . Constant and repeated salutations to him who, the noble one, having killed the kṣatriyas through his Māyā , removed the burden of the earth.

Vyāsa said :

40b-4la. O Jaimini, Viṣṇu, thus praised by the magnanimous Cakrika, being very much pleased, said to him: "Choose a boon."

Cakrika said :

41b-47. O highest Brahman , O highest abode, O highest soul, O you full of pity, I am actually seeing you. What is the use of other boons, O twice-born? I did not meditate upon your form. I did not worship you with offerings of eatables, divine flowers, divine incenses or lamps. I never recollected your names. O lord, I never held on my head the water (flowing) from your feet. I did not eat the offerings of eatables made to you, nor did I observe any vow (in honour) of you. Yet I (am able to) see you. What shall I do with other boons? I am born in a mountaineer's family and am excluded from all religious rites. Yet I have today secured your lotus-like feet difficult to be secured even by deities. What (then) is the use of other boons to me? Yet, O lord of Lakṣmī , when you desire to grant a boon, (then) let my heart remain on you; let it not sink from (want of) your favour.

The lord said :

48-49. I, a sinful servant, have got great satisfaction by this shower of nectar that you have offered, O large-hearted one. O dear, I am very much pleased with this excellent lotus that you offered me. Being delighted (i.e. gladly) I accept your devotion.

Vyāsa said :

50. Speaking like this, Viṣṇu who accepted devotion and who was full of pity, embraced the devotee with his four long arms.

The lord said :

51-52. O dear, O Cakrika, O best one, I am pleased with your devotion. O dear, whatever I have given will certainly come off.

The universal soul, the protector of the universe, the highest lord, having again embraced that great devotee, vanished there only.

53-54. That Cakrika, highly intent upon devotion for Viṣṇu was very much pleased, and abandoning his sons, wife etc. went to the city of Dvārakā . Having, due to the favour of Lakṣmī's lord, thus gone there, he, at the end of his life, attained liberation, difficult to be had even by gods.

55-56. Therefore, god is dependent upon his devotees. He is pleased merely by means of devotion, and not by means of hymns of praise, wealth, austerities or muttering (a deity's names). O best brāhmaṇa, though he gave (Viṣṇu) the fruit that had been defiled by him (by tasting), yet Viṣṇu, knowing his steady devotion, was pleased with him.

57-58. Therefore, in this world those who desire liberation, (should worship) god Viṣṇu. Those men, who worship with a firm devotion the pair of Viṣṇu's lotus-like feet, fit to be worshipped by great deities like Indra, go to (i.e. obtain) liberation.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 17

Bhadratanu's Story

Chapter 684 of 693 · 266 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
पुनरेव गुरो ब्रूहि माहात्म्यं कमलापतेः ।
हरेः कथामृतं पीत्वा तृप्तिर्वै कस्य जायते १।
श्रीव्यास उवाच-
त्वत्तुल्यः कोऽपि संसारे सुकृती न हि विद्यते ।
यतः केशवमाहात्म्यं श्रोतुमिच्छसि भक्तितः २।
नारायणकथा रम्या पुनात्येवं जगत्त्रयम् ।
श्रोतारं पृच्छकं चैव वक्तारं च द्विजोत्तम ३।
शृणु लक्ष्मीपतेर्वत्स माहात्म्यं पापनाशनम् ।
कथयामि समासेन चतुर्वर्गफलप्रदम् ४।
भक्त्या परमया विष्णुमेकाहमपि योऽर्चयेत् ।
जन्मकोटिकृतं पापं सद्यस्तस्य हरेद्धरिः ५।
पुण्यात्मा स कथं मर्त्यो येन नाराधितो हरिः ।
स कथं पातकी यस्य भक्तिर्नारायणे प्रभौ ६।
अस्ति सर्वपुरश्रेष्ठं पुरुषोत्तमसंज्ञकम् ।

पुरं सर्वगुणैर्युक्तं सर्वदेव गणाश्रयम् ७।
सर्वेषामेव तीर्थानां वरिष्ठं तन्निगद्यते ।
यतस्तस्मिन्पुरे रम्ये साक्षाद्वसति केशवः ८।
तत्र भद्रतनुर्नाम पूर्वमेकोऽभवद्द्विजः ।
सुन्दरः प्रियवादी च पवित्रकुलसंभवः ९।
संप्राप्तयौवनो विप्रः सुंदरः काममोहितः ।
परलोकभयं त्यक्त्वा वारस्त्रीनिरतोऽभवत् १०।
न वेदाध्ययनं चक्रे पुराणानि च सर्वशः ।
तत्याजोत्तमसंज्ञां च पाखंडजनसङ्गमात् ११।
अयाज्यदानग्राही च परद्रव्यापहारकः ।
अभवद्धर्मनिन्दी च स विप्रः पापतत्परः १२।
तत्याज ब्राह्मणाचारं तथैव सत्यभावनम् ।
गुरूणामतिथीनां च पूजनं ब्राह्मणाधमः १३।
यद्यत्पापतरं कर्म तत्तदेव विधीयते ।
न च पुण्यतमं कर्म कदाचित्तेन जैमिने १४।

एकदा कृतपापोऽसौ लोकलज्जाभयान्वितः ।
श्राद्धं चकार विप्रो वै श्राद्धभक्तिविवर्जितः १५।
वारनारीमिति प्राह गतः स निशि तद्गृहम् ।
ब्राह्मण उवाच-
एतद्विशालजघने पितृश्राद्धदिनं मम १६।
आयातस्त्वद्गुणैर्बद्धस्तथापि निलयं तव ।
पश्य रात्रिमिमां कांते सर्वलोकभयावहाम् १७।
स्रवदंबुदसंघातं परिव्याप्तं नभःस्थलात् ।
नवांबुलुप्तमार्गायां त्वद्गुणाकृष्टमानसः १८।
अस्यामपि विभावर्यां तवाहं गृहमागतः ।
मेघविद्युत्प्रतीपेन कामेनार्थोपदेशिना १९।
त्वद्गुणाध्यानविश्वास आगतोऽहं निशि प्रिये ।
त्वामदृष्ट्वा क्षणमपि प्रीतिर्मे नहि जायते २०।
अपि दुःखेन हे तन्वि त्वां द्रष्टुमहमागतः ।
तीर्थतोयाभिषेकेन कांते किं मे प्रयोजनम् २१।

त्वत्प्रेमतीर्थतोयेन सिक्तः प्राप्तोऽस्म्यहं दिवि ।
परत्र सुखदां सेवामाराध्य मम किं फलम् २२।
जीवतैव मया स्वर्गः प्राप्यते त्वत्प्रसादतः ।
अपकीर्तिभयात्कांते श्राद्धकर्मकृतं गृहे २३।
अस्मिञ्छ्राद्धे मम श्रद्धा स्वल्पापि न हि गम्यते ।
त्वं मे जपस्तपस्त्वं मे त्वं मे नीतिश्च सुन्दरि २४।
त्वामेकामेव संसारे सर्वभावेन सुन्दरि ।
प्रपन्नोऽसि सदाऽहं ते आज्ञापय करोमि किम् २५।
सुमध्यमोवाच-
त्वया पुत्रेण तातस्तु पुत्रहीन इवाभवत् ।
पितृश्राद्धदिनेऽपि त्वं मैथुनं कर्तुमिच्छसि २६।
दुर्मते मैथुनं यस्तु कुरुते पितृवासरे ।
रेतोभोजिन एव स्युः पितरस्तस्य सोऽपि च २७।
कुरुते मैथुनं मूढो मोहात्पितृदिने यदि ।
तच्छ्राद्धं राक्षसग्राह्यं भवेन्नास्त्यत्र संशयः २८।

मय्यद्धा गदितं यत्ते यथा स्नेहेन मानसम् ।
तथा यदि भवेद्विष्णौ तदा प्राप्नोति किं नहि २९।
यमदंडांतरस्थायि जीवितं च शरीरिणाम् ।
तथापि पातकं मूढ कुरुषे निर्भयः सदा ३०।
जलबुद्बुदवन्मूढः क्षणविध्वंसि जीवितम् ।
किमर्थं शाश्वतधिया कुरुषेच्छुरितं सदा ३१।
ललाटे लिखितं यस्य मृत्युरित्यक्षरद्वयम् ।
स कथं कुरुते पापं समस्तक्लेशदायकम् ३२।
अहो माया महाविष्णोरेका बलवती क्षितौ ।

यतः पापं प्रकुर्वाणः सततं हर्षितो द्विज ३३।
स्थानं पापाय मे देहि निजदेहे दुराश्रये ।
दहत्याश्रममेधो हि वीतिहोत्र इव ज्वलन् ३४।
व्यास उवाच-
दैवप्रेरितपापाच्च तयेत्युक्तं सुवेश्यया ।
मनसा चिंतयामास ब्राह्मणः कृतपातकः ३५।

धिग्धिङ्मां च महापापं मूढं पातकिनां वरम् ।
वेश्याया एव तज्ज्ञानं तन्मे नास्ति दुरात्मनः ३६।
ब्राह्मणस्य कुले शुद्धे जन्म संप्राप्य वै मया ।
आत्मघातकरं पापं नित्यमेव कृतं महत् ३७।
जातो यदा ध्रुवो मृत्युर्मृते स्वामी यदा यमः ।
अविवेकतया पापं कथं तर्हि करोम्यहम् ३८।
जपस्तपस्तथा होमो वेदाध्ययनमेव च ।
विप्राचारोऽतिथेः पूजा गुरुभक्तिर्द्विजार्चनम् ३९।
पितृयज्ञादिकं कर्म पूजा च कमलापतेः ।
मया न चक्रे कस्माद्वै भविष्यत्युत्तमा गतिः ४०।
मार्कंडेयं महात्मानं सर्वधर्मविदां वरम् ।
तुष्टाव स द्विजो वाचा प्रणम्य भुवि दण्डवत् ४१।
ब्राह्मण उवाच-
नमस्तुभ्यं द्विजश्रेष्ठ दीर्घजीवनमोऽस्तुते ।
नारायणस्वरूपाय नमस्तुभ्यं महात्मने ४२।

नमो मृकण्डपुत्राय सर्वलोकहितैषिणे ।
ज्ञानार्णवाय वै तुभ्यं निर्विकाराय वै नमः ४३।
स्तुतस्तेनेति विप्रेण मार्कंडेयो महातपाः ।
उवाच परमप्रीतः सर्वशास्त्रार्थपारगः ४४।
मार्कंडेय उवाच-।
तव भक्त्याऽतितुष्टोऽस्मि महाभाग वरं वृणु ।
तवाभिलषितं सद्यः साधयिष्यामि नान्यथा ४५।
ब्राह्मण उवाच-
अहं पापात्मनां श्रेष्ठो द्विजाचारविवर्जितः ।
परहिंसान्वितो नित्यं परस्त्रीनिरतः सदा ४६।
मया मूढेन विप्रेन्द्र सदा पापं कृतं महत् ।
नामुत्रापि कृतं पुण्यं कदाचिदपि सादरम् ४७।
संसारसागरे घोरे दुःखदेऽत्यंत भैरवे ।
कथं भवति निस्तारो महापातकिनो मम ४८।
मार्कंडेय उवाच-

कृतपापोऽपि विप्रेन्द्र त्वं हि पुण्यात्मनां वरः ।
यतो बुद्धिरियं जाता त्वयि संसारदुर्ल्लभा ४९।

पुण्यात्मनां पुण्यदृष्टिर्वर्धते प्रतिवासरम् ।
पापात्मनां पापदृष्टिर्वर्द्धते तु दिनेदिने ५० 7.17.50।
पापत्मनापि भवता पापदृष्टिर्निवार्यते ।
अतस्तुभ्यं जगन्नाथः प्रसन्न इव लक्ष्यते ५१।
पापं कृत्वापि यो मर्त्यः पापाद्भूयो निवर्तते ।
तमुत्तरं नरं प्राहुः पूर्वजन्मार्चिताच्युतम् ५२।
निजभक्तं महाविष्णुर्दृष्ट्वा पापरतं प्रभुः ।
ददाति विपुलां बुद्धिं यथा भवति सद्गतिः ५३।
अतस्त्वं ब्राह्मणश्रेष्ठ प्रतिजन्माच्युतार्चकः ।
अचिरेणैव भद्रं ते भविष्यति न संशयः ५४।
यद्यत्पृष्टं त्वया विप्र मत्तः श्रोष्यसि तं नहि ।
यतो नित्यक्रियाकालो मम संप्रति वर्तते ५५।
दांतोनाम द्विजः कश्चिदस्ति सर्वार्थतत्ववित् ।

कथयिष्यति तत्सर्वं स च तस्याश्रमं व्रज ५६।
तेनोपदिष्टोऽसौ विप्रो मार्कंडेयेन धीमता ।
दांताश्रमं ययौ क्षिप्रं पवित्रमतिसुन्दरम् ५७।
अश्वत्थैश्चंपकैश्चैव बकुलैः प्रियकैस्तथा ।
अन्यैश्च पुष्पितैर्वृक्षैः शोभितं सुमनोहरम् ५८।
प्रफुल्लकुसुमामोदं परिव्याप्तदिगंतरम् ।
गुञ्जद्भ्रमरसंघातं फलशब्दातिशब्दितम् ५९।
मन्दंमन्दं वहद्वायुशीतलं चैव वारि च ।
शतश्वापदसंकीर्णं शिष्योपशिष्यसंकुलम् ६०।
तस्याश्रमं ततो विप्रः प्रविश्यातिमनोहरम् ।
ददर्श दांतं तत्वज्ञं सर्वशिष्यगणैर्वृतम् ६१।
स्तुत्वा तं ब्राह्मणश्रेष्ठ दांतं नारायणात्मकम् ।
ववंदे चरणौ तस्य शिरसा स द्विजोत्तमः ६२।
दांत उवाच-
कस्त्वं भद्र समायातः किमस्त्यत्र प्रयोजनम् ।

ब्रूहि तत्त्वं तु मां स्तौषि हेतुना केन सांप्रतम् ६३।
भद्रतनुरुवाच-।
ब्राह्मणोऽहं महाभाग ब्राह्मणाचारवर्जितः ।
नाम्ना भद्रतनुः ख्यातो विहिताखिलपातकः ६४।
संसारपापविच्छेदः कथं मे पापिनो भवेत् ।
एतन्मे कथय ब्रह्मन्यतस्त्वं सर्वतत्ववित् ६५।
दांत उवाच-
शृणु विप्र परं गुह्यं तवस्नेहान्मयोच्यते ।
येन संसारपाशस्य विच्छेदो भवते नृणाम् ६६।
त्यज पाखंडसंसर्गं संगं भज सतां सदा ।

कामं क्रोधं च मोहं च लोभं च दर्पमत्सरौ ६७।
असत्यं परहिसां च त्यज यत्नादपि द्विज ।
स्मरन्नामानि सततं महाविष्णोर्महात्मनः ६८।
संमार्जनं द्विजश्रेष्ठ तथोपलेपनं पुनः ।
मार्गशोभां च दीपं च केशवायतने कुरु ६९।

कुरु ब्राह्मणसेवां च ज्ञातिसेवां च सर्वदा ।
कुर्वन्न तोयदानं च नित्यं पंचमहाध्वरान् ७०।
कथां शृणु हरेर्मंत्रं जप त्वं द्वादशाक्षरम् ।
कर्माण्येतानि सवाणि कुर्वतस्तव सत्तम ७१।
भविष्यत्युत्तमं ज्ञानं ज्ञानान्मोक्षमवाप्स्यसि ७२।
ब्राह्मण उवाच-
यान्येतानि त्वया ब्रह्मन्प्रोक्तानि शुभदानि वै ।
तेषां विवरणं ब्रूहि किं मोहो दंभमत्सरौ ७३।
किमसत्यं च का हिंसा दयाशांतिर्दमश्च कः ।
समदृष्टिश्च का प्रोक्ता का पूजा कमलापतेः ७४।
अहोरात्रश्च कः प्रोक्तः किं विष्णुस्मरणं तथा ।
के वा पंचमहायज्ञाः को मंत्रो द्वादशाक्षरः ७५।
एषां विवरणं सर्वं ब्रूहि ब्राह्मणसत्तम ।
तथा तव प्रसादेन प्राप्नोमि परमं पदम् ७६।
दांत उवाच-।

ये वेदसंमतं कार्यं त्यक्त्वान्यत्कर्म कुर्वते ।
निजाचारविहीना ये पाखंडास्ते प्रकीर्तिताः ७७।
निजाचारग्राहिणो ये कुर्वते वेदसंमतम् ।
पापाभिलाषरहिताः सज्जनास्ते प्रकीर्तिताः ७८।
योऽभिलाषः सदा स्त्रीषु विभवोपार्जनादिषु ।
वर्त्तते ब्राह्मणश्रेष्ठ स काम इति कथ्यते ७९।
समाकर्ण्यात्मनो निन्दां यस्तापो हृदि जायते ।
स क्रोध इति विज्ञेयः सर्वधर्मावघातकः ८०।
परवित्तादिकं दृष्ट्वा नेतुं यो हृदि जायते ।
अभिलाषो द्विजश्रेष्ठ स लोभ इति कीर्तितः ८१।
मम माता मम पिता ममेयं गृहिणी गृहम् ।
एतदन्यन्ममत्वं हि स मोह इति कीर्तितः ८२।
अहं महात्मा धनवान्न तुल्यः कोऽपि भूतले ।
इदं यज्जायते चित्ते मदः प्रोक्तः स कोविदैः ८३।
निंदंति मां सदा लोका धिगस्तु मम जीवनम् ।

इत्यात्मानं वदेद्यस्तु धिक्कारः स च मत्सरः ८४।
यथार्थकथनं यच्च सर्वलोकसुखप्रदम् ।
तत्सत्यमिति विज्ञेयमसत्यं तद्विपर्ययम् ८५।

ऐश्वर्यं दारपुत्राद्या यान्त्यमुष्यकदा क्षयम् ।
इति या जायते चित्ते सा हिंसा परिकीर्तिता ८६।
यत्नादपि परक्लेशं हर्तुं यद्धृदि जायते ।
इच्छाभूमिर्द्विजश्रेष्ठ सा दया परिकीर्तिता ८७।
या तुष्टिर्जायते चित्ते शान्तिः सा गद्यते बुधैः ।
कुत्सितात्कर्मणोऽन्यत्र यच्चित्ताविनिवारणम् ८८।
संकीर्तितो दमः प्राज्ञैः संमतस्तत्वदर्शिभिः ।
दुःखे सुखे च विप्रेन्द्र या तुष्टिर्वर्तसे सदा ८९।
तथा शत्रौ च मित्रे च समदृष्टिर्हि सा स्मृता ।
नैवेद्यगंधपुष्पाद्यैः श्रद्धया पुरुषो हरेः ९०।
योऽर्चनं कुरुते विप्र सा पूजा परिकीर्तिता ।
मध्याह्ने चैव रात्रौ च लंघनं यद्विधीयते ९१।

तद्विज्ञेयमहोरात्रं पूर्वापरदिनाशनम् ।
आत्मनः केशवस्यापि द्वयोरपि च सत्तम ९२।
यदेकीकरणं तच्च विष्णुस्मरणमुच्यते ।
ब्रह्मयज्ञो नृयज्ञश्च देवयज्ञश्च सत्तम ९३।
पितृयज्ञो भूतयज्ञः पंचयज्ञाः प्रकीर्तिताः ।
नमो भगवते वासुदेवायोङ्कारपूर्वकम् ९४।
महामंत्रमिमं प्राहुस्तत्वज्ञा द्वादशाक्षरम् ।
इति ते कथितं सर्वं पृष्टं ब्राह्मणसत्तम ९५।
यज्ज्ञात्वा मानवाः सर्वे लभंते ज्ञानमुत्तमम् ।
ततः प्रतिदिनं विप्र नाम्नामष्टोत्तरं शतम् ९६।
पठित्वा कमलाभर्तुर्दुर्ल्लभं मोक्षमाप्स्यसि ।
भद्रतनुरुवाच-
ब्रूहि लक्ष्मीपतेर्विष्णोर्नाम्नामष्टोत्तरं शतम् ९७।
दांत उवाच-
शृणु विप्र प्रवक्ष्यामि नाम्नामष्टोत्तरं शतम् ।

सहस्रनाम चाकृष्य सारं विष्णोः परात्मनः ९८।
अष्टोत्तरशतं नाम्नां महापातकनाशनम् ।
पठितव्यं यथा ध्यात्वा शृणु ध्यानं मयोच्यते ९९।
अतसीकुसुमाकारं प्रफुल्लकमलेक्षणम् ।
गवांचरणधूलीभिर्भूषिताखिलविग्रहम् १०० 7.17.100।
गोपुच्छवालपाशेन मंडितोत्तममस्तकम् ।
वंशीध्वनिपरिन्यस्तरुचिरौष्ठपुटं प्रभुम् १०१।
गोगोष्ठवासिभिः स्निग्धैः शिशुभिः परिवारितम् ।
पीतांबरं स्मरमुखं ध्यायेत्कृष्णास्यमुत्तमम् १०२।
ॐनमोऽस्य कृष्णाष्टोत्तरशतनाम्नां वेदव्यासऋषिरनुष्टुप्छंदः ।
श्रीकृष्णो देवता श्रीकृष्णप्रीत्यर्थे जपे विनियोगः १०३।

नमः कृष्णः केशवश्च केशिशत्रुः सनातनः ।
कंसारिर्धेनुकारिश्च शिशुपालरिपुः प्रभुः १०४।
देवकीनन्दनः शौरिः पुण्डरीकनिभेक्षणः ।
दामोदरो जगन्नाथो जगत्कर्ता जगन्मयः १०५।

नारायणो बलिध्वंसी वामनोऽदितिनन्दनः ।
विष्णुर्यदुकुलश्रेष्ठो वासुदेवो वसुप्रदः १०६।
अनंतः कैटभारिश्च मल्लजिन्नरकांतकः ।
अच्युतः श्रीधरः श्रीमाञ्छ्रीपतिः पुरुषोत्तमः १०७।
गोविन्दो वनमाली च हृषीकेशोऽखिलार्तिहा ।
नृसिंहो दैत्यशत्रुश्च मत्स्यदेवो जगन्मयः १०८।
भूमिधारी महाकूर्मो वराहः पृथिवीपतिः ।
वैकुण्ठः पीतवासाश्च चक्रपाणिर्गदाधरः १०९।
शंखभृत्पद्मपाणिश्च नन्दकी गरुडध्वजः ।
चतुर्भुजो महासत्वो महाबुद्धिर्महाभुजः ११०।
महोत्सवो महातेजा महाबाहुप्रियः प्रभुः ।
विष्वक्सेनश्च शार्ङ्गी च पद्मनाभो जनार्दनः १११।
तुलसी वल्लभोऽपारः परेशः परमेश्वरः ।
परमक्लेशहारी च परत्र सुखदः परः ११२।
हृदयस्थोंऽबरस्थो यो मोहदो मोहनाशनः ।

समस्तपातकध्वंसी महाबलबलांतकः ११३।
रुक्मिणीरमणो रुक्मिप्रतिज्ञाखण्डनो महान् ।
दामबद्धः क्लेशहारी गोवर्द्धनधरो हरिः ११४।
पूतनारिर्मुष्टिकारिर्यमलार्जुनभञ्जनः ।
उपेन्द्रो विश्वमूर्तिश्च व्योमपादः सनातनः ११५।
परमात्मा परब्रह्म प्रणतार्तिविनाशनः ।
त्रिविक्रमो महामायो योगविद्विष्टरश्रवाः ११६।
श्रीनिधिः श्रीनिवासश्च यज्ञभोक्ता सुखप्रदः ।
यज्ञेश्वरो रावणारिः प्रलंबघ्नोऽक्षयोऽव्ययः ११७।
सहस्रनाम्नां चैतत्ते नाम्नामष्टोत्तरं शतम् ।
विष्णुप्रीतिकरं सर्वं सर्वपापविनाशनम् ११८।
दुःस्वप्ननाशनं चैव ग्रहपीडाविनाशनम् ।
सर्वरोगक्षयकरं परमैश्वर्यदं तथा ११९।
सर्वोपद्रवविध्वंसि सर्वकर्मफलप्रदम् ।
मया प्रोक्तं द्विजश्रेष्ठ वैष्णवप्रीतिहेतवे १२०।

त्रिसंध्यं यः पठेन्नित्यं भक्तितः पुरतो हरेः ।
शतमष्टोत्तरशतं नाम्नां तुष्टः सदा हरिः १२१।
श्राद्धे च यःपठेदेतद्भक्तिमान्वैष्णवो जनः ।
संतुष्टाः पितरस्तस्य प्रयांति परमं पदम् १२२।

यज्ञकाले पठेद्यस्तु देवताराधने तथा ।
दानकाले च यात्रायां स वै तत्फलमाप्नुयात् १२३।
अपुत्रो लभते पुत्रं धनार्थी लभते धनम् ।
विद्यार्थी लभते विद्यां स्तवस्यास्य प्रकीर्तनात् १२४।
ये पठंति हरेर्भक्त्या नाम्नामष्टोत्तरं शतम् ।
नाशुभं विद्यते तेषां कदाचिदपि भूतले १२५।
दांत उवाच-
गच्छ ब्राह्मण भद्रं ते प्रोक्तेन विधिना मया ।
समाराध्य हरिं भक्त्या परमं क्षेममाप्स्यसि १२६।
एवं प्रबोधितस्तेन दांतेन परमार्थिना ।
तस्मिन्क्षेत्रवरे पुण्ये हरिपूजापरोऽभवत् १२७।

नित्यं तु भक्त्या विप्रोऽसौ पंचाहानि च जैमिने ।
दांतप्रोक्तेन विधिना चकार हरिपूजनम् १२८।
ज्ञात्वा भक्तिं हरिस्तस्य सुदृढां करुणामयः ।
आविर्बभूव सहसा कोटिसूर्यइवांशुमान् १२९।
तं दृष्ट्वा जगतामीशं कमलाप्रियमच्युतम् ।
ववंदे शिरसा विप्रस्तत्पादकमलद्वये १३०।
अथासौ ब्राह्मणश्रेष्ठो हर्षनिर्भरमानसः ।
कृताञ्जलिर्जगन्नाथमस्तौषीत्कमलापतिम् १३१।
दृष्टिं हरे दुरितगामपि मे कृपालां भक्तिं निजां प्रति विभो शुभदामनैषीः ।
तस्मादहं विहितविस्तरपातकोऽपि ग्राम्यस्त्वयाकारि पुमानिवाद्य १३२।
रुष्टे त्वयि त्रिदशवंदितपादयुग्मे दृष्टिः प्रयाति दुरितं खलु मानवस्य ।
तुष्टे च याति सुकृतं प्रति सैव दृष्टिर्ज्ञातं मयैव परमेश्वर केवलं च १३३।
त्वां वच्मि नाथ भवतः स्मरणं प्रभावं यस्माद्व्रजामि निखिलार्जितपातकोऽपि ।
स्थानं जगाम परमं त्रिदशैकलभ्यमारुह्य शुद्धकनकच्छुरितं विमानम् १३४।
त्वत्पादपद्मसलिलस्य सदागुणाढ्यो व्याधः स वेत्ति कनिकः कृतसर्वपापः ।

त्वद्वेश्ममार्जनफलं जगदेकनाथ यज्ञध्वजः क्षितिपतिः सुरवंदितश्च १३५।
वेश्मोपलेपनफलं भवतो मुरारे सृष्टिस्थितिप्रलयकारण ईश्वरस्य ।
जानाति पन्नग रिपुध्वज यज्ञमाली भ्राता च तस्य कृतपापभयः सुमाली १३६।
हरिं प्रदक्षिणीकृत्य भवंतं यत्फलं भवेत् ।
धर्म एव स जानाति नान्यः कश्चिज्जगत्त्रये १३७।
तव चित्तं दयां नाथ गदितुं भुवि कः क्षमः ।
त्वां विद्ध्वापि शरैर्व्याधो जगाम परमं पदम् १३८।
निंदित्वापि जगन्नाथ भवंतं त्रिदशेश्वरम् ।
शिशुपालो ययौ मोक्षं तव भक्तस्य का कथा १३९।
ब्रह्मरूपेण येनासौ त्वया सृष्टमिदं जगत् ।
त्वयि तस्मिन्महाविष्णो रमतां मम मानसम् १४०।
सर्वो विष्णो त्वयानेन क्रियते जगतः क्षयः ।

रुद्र रूपेण संसारे तस्मै तुभ्यं नमोऽस्तु मे १४१।
यस्मादल्पतमं नास्ति यस्मान्नास्ति महत्तमम् ।
येन व्याप्तं जगत्सर्वं त्वया तस्मै नमोऽस्तु ते १४२।

नेत्राभ्यां यस्यदेवस्य सूर्योऽजनि दिवाकरः ।
मुखादग्निश्च जायेत तव तस्मै नमोऽस्तु ते १४३।
यस्य श्रोत्राद्वायवोऽपि जाताः प्राणाश्च केशव ।
तव तस्मै सुरश्रेष्ठ नमोऽस्तु मम सर्वदा १४४।
लक्ष्मीर्यस्य सदा क्रोडे श्यामाङ्गस्य सुनिर्वृता ।
सौदामिनीव मेघस्य तव तस्मै नमोऽस्तु ते १४५।
गंतुं महिम्नां सीमानं ब्रह्माद्या अपि निर्जराः ।
न शक्नुवंति वै यस्य तव तस्मै नमोऽस्तु ते १४६।
धर्माणां स्थापनार्थाय विनाशाय च पापिनाम् ।
युगेयुगे यः प्रभवेत्तस्मै तुभ्यं नमोऽस्तु मे १४७।
मायया मोहितं येन जगदेतन्महात्मना ।
क्षिणोति मायया शंभुर्यस्तस्मै ते नमोऽस्तु मे १४८।
भक्तिमात्रेण यस्तुष्टो न धनैर्न स्तवैस्तथा ।
न दानैर्न तपोभिश्च तस्मै तुभ्यं नमोऽस्तु मे १४९।
गवां च ब्राह्मणानां च साधूनां च हितं तथा ।

कृपां च कुरुते यस्तु तस्मै तुभ्यं नमोऽस्तु मे १५० 7.17.150।
अनाथानां च बंधूनां योगिनां दुःखिनां तथा ।
दुःखं हरति यो देवस्तस्मै तुभ्यं नमोऽस्तु मे १५१।
मनुष्येषु च देवेषु गजेषु सकलेषु च ।
वर्तते यः समत्वेन तस्मै तुभ्यं नमोऽस्तु मे १५२।
यस्मिंस्तुष्टे पर्वतोऽपि सद्य एव तृणायते ।
शैलीयते तृणं रुष्टे तस्मै तुभ्यं नमोऽस्तु मे १५३।
पुण्यानां च यथा पुण्ये निजे पुत्रे यथा पितुः ।
यथा पत्यौ सतीनां च तथा त्वयि ममास्तु वै १५४।
यूनां चित्तं यथा स्त्रीषु लुब्धानां च यथा धने ।
क्षुधितानां यथा चान्ने तथा त्वयि ममास्तु वै १५५।
घर्मार्तानां यथा चन्द्रे शीतार्तानां रवाविति ।
तृषार्तानां यथा तोये तथा त्वयि ममास्तु वै १५६।
यन्मया बुद्धिहीनेन गुरुस्त्रीगमनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १५७।

अवध्यानां वधो यस्तु मायामोहवता कृतः ।
तत्पातकं क्षयं यातु भवंतंपश्यतो मम १५८।
अपेयपानं च मया विहितं परमेश्वर ।
तत्पातकं क्षयं यातु भवं तं पश्यतो मम १५९।
अप्सुयोनौ तथा तोये यद्रेतः सेचनं कृतम् ।

तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६०।
भ्रूणहत्या कृता या च रेतसां सेचनं भुवि।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम ६११।
विश्वासघातकं यच्च अज्ञात्वा मा यया कृतम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६२।
असत्यवचनं यच्च मया प्रोक्तं क्षणे क्षणे।
तत्पातकं क्षयं यातु भवंतं पश्यतोमम १६३।
सतां निंदा कृता या च परहिंसा च सर्वदा।
तत्पातकं क्षयंयातु भवंतं पश्यतो मम १६४।
श्लेष्मा च कफकं चैव यद्वक्त्रे च मया कृतम्।

तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६५।
वनस्पतिगते सोमे यत्कृतं तरुघातनम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६६।
पथि देवालये गोष्ठे मूलमंत्रं च यत्कृतम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६७।
अभक्तिर्विहिता या च पितुर्मातुश्च केशव।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १६८।
स्नानार्थं भोजनार्थं च गच्छन्यस्तु निवारितः।
तत्पातकंक्षयंयातुभवंतंपश्यतोमम १६९।
एकादश्यांसुरश्रेष्ठयन्मयाभोजनंकृतम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७०।
अतिथिर्गृहमागच्छन्पूजितो न मया प्रभो।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७१।
द्वादश्यां च दशम्यां च कृतं यच्च द्विभोजनम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७२।

निवारणं कृतं यच्च पानार्थं धावती गवाम्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७३।
असमाप्य परित्यक्तं व्रतमारभ्य यन्मया।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७४।
कूटसाक्ष्यं निरुक्तं यन्मित्रवात्सल्यतो मया।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७५।
ऋतुकालाभिगमनं निजपत्न्यां कृतं न यत्।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७६।
असंस्कृते गृहे यच्च भोजनं विहितं मया।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७७।
ग्रामयाचकवृत्तिश्च या मया नृहरे कृता।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७८।
दण्ड्यमाने मया भूपे प्रभुत्वं यत्कृतं प्रभो।

तत्पातकं क्षयं यातु भवंतं पश्यतो मम १७९।
पौराणिककथामध्ये यो विघ्नो विहितो मया ।

तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८०।
आदरेण मया या च परपाककथा श्रुता ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८१।
अश्वत्थच्छेदनं यच्च धात्र्याश्च च्छेदनं कृतम् ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८२।
दधिदुग्धघृतानां च विक्रयो यः कृतो मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८३।
आशां दत्वा परेभ्यश्च कृता सा निष्फला मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८४।
द्विजाश्च याचकाश्चैव कोपदृष्ट्या मयेक्षिताः ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८५।
जीवनोपायदातारः कोपान्निर्भर्त्सिता मया ।
तत्पातकं क्षयं यातु भवंतं पश्यतो मम १८६।
बहुनात्र किमुक्तेन बहुजन्मार्जितानि च ।
क्षयं गतानि पापानि भवंतं पश्यतो मम १८७।

कृतार्थोऽस्मि कृतार्थोऽस्मि कृतार्थोऽस्मि न संशयः ।
नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं जगत्पते १८८।
इत्युक्त्वाऽसौ द्विजो भक्त्या पुलकांचितविग्रहः ।
पपात जैमिने विष्णोश्चारुपादांबुजद्वये १८९।
श्रीभगवानुवाच-
उत्तिष्ठोत्तिष्ठ ते विप्र तुष्टोऽस्मि तव भक्तितः ।
किंतेऽभिलषितं ब्रूहि तत्ते दास्याम्यहं ध्रुवम् १९०।
भद्रतनुरुवाच-
परमेश्वरगोविन्द दयालो परमाच्युत ।
यत्संप्रति मया प्राप्तं तत्केन भुवि लभ्यते १९१।
तथाप्येकं वरं याचे मुरारे तव सन्निधौ ।
जन्मजन्मनिमे भक्तिस्त्वय्यस्तु सुदृढा प्रभो १९२।
मया कृतमिदं स्तोत्रं यः पठेद्भक्तितो नरः ।
तस्याभिलषितं सर्वं प्रसन्नस्त्वं प्रदास्यसि १९३।
श्रीभगवानुवाच-

दत्तोऽयं ते वरः कोऽपि विप्र नास्त्यत्र संशयः ।
किंतु त्वया सह प्राज्ञ सख्यं कर्तुं मयेष्यते १९४।
न मे सेवकयोग्यास्ते भवानहमिह द्विज ।
अतः सख्यं प्रविवृतं त्वया सह मयाधुना १९५।
व्यास उवाच-
ततो नारायणो देवो दयालुर्भक्तवत्सलः ।

चकार जैमिने सख्यं तेन पुण्यात्मना सह १९६।
निजकण्ठगतां मालां ददौ तस्मै मुदा हरिः ।
सोऽपि विप्रो ददौ भक्त्या हरेस्तुलसिकास्रजम् १९७।
प्रसार्य चतुरो बाहुंस्तमालिंगितवान्हरिः ।
स विप्रोऽपि मुदा विष्णुं तमालिंगितवान्प्रभुः १९८।
इत्थं कृत्वा हरिः सख्यं तेनाग्रजन्मना सह ।
भक्तिग्राही दयालुः स तत्रैवांतरधीयत १९९।
ततः प्रतिदिनं तत्र क्षेत्रे च पुरुषोत्तमे ।
आरेभे कंदुकक्रीडां हरिस्तेनाग्रजन्मना २०० 7.17.200।

कदाचिद्दुर्बलं दृष्ट्वा तं विप्रं करुणामयः ।
उवाच वाचं विप्रर्षेमित्रवात्सल्यतो हरिः २०१।
श्रीभगवानुवाच-
सखे कथं दुर्बलस्त्वं हृतं केन धनं तव ।
हृदि का वा च ते चिन्ता सखे तद्वक्तुमर्हसि २०२।
भद्रतनुरुवाच-
त्वत्प्रीतये जगन्नाथ नित्यमेव मया तपः ।
क्रियते तेन मे गात्रं याति दुर्बलतां प्रभो २०३।
श्रीभगवानुवाच-
यथा त्वयि प्रसन्नोऽस्मि कस्मिंश्च न तथा सखे ।
कायक्लेशं पुनः कस्मात्करोषि द्विजसत्तम २०४।
दुर्बलं त्वां समालोक्य हृदि मे जायते व्यथा ।
कायक्लेशमतः सर्वं जहीहि द्विजसत्तम २०५।
निजोत्तरीयैर्निजवस्त्रभूषणसुचारुचामीकरकुङ्मलाभ्याम् ।
स्वहस्तराजद्बलयैश्च विप्रः स्वयं सुरेशेन च मंडितोऽसौ २०६।

किरीटमानीय निजाल्ललाटात्पादाच्च पादांगदयुग्ममीशः ।
सुवर्णहारं निजकंठदेशात्तस्मै ददौ विप्रवराय कृष्णः २०७।
तैर्भूषणैः श्रीहरिणा प्रदत्तैर्विभूषितोऽयं सुकृती द्विजन्मा ।
क्रीडेत्सदा कंदुककेलिवेत्ता कृष्णेन कृष्णांबुजसुंदरेण २०८।
तमेकदा भूषणभूषिताङ्गं तांबूलरागारुचिरोष्ठयुग्मम् ।
दिव्यांबरं चारुतरोत्तरीयं स्मेराननं तत्र ददर्श दांतः २०९।
दांत उवाच-
भद्र भद्रतनोऽद्यापि पापदृष्टिं न मुंचसि ।
दृष्ट्वापि भवतः कार्यं निंदितं सकलैर्जनैः २१०।
शिष्यः कृतस्त्वं यस्मान्मे सर्वमेव हि भूषणम् ।
अहंयुश्चापि दुःशीलो निर्दयः पापतत्परः २११।
गुरुकीर्तिविनाशी च पंचैते शिष्यपांसुलाः ।
अभक्तो बहुभाषी च तथा चंचलमानसः २१२।
परोक्षगुरुनिंदाकृत्प्रोक्ताः शिष्याधमा इमे ।

चरित्रमुत्तमं ज्ञात्वा शिष्यः कार्यो विचक्षणैः २१३।

यतो दुर्जनगा विद्या गुरूणां चापि दुःखदा ।
कीर्तिदास्तैश्च या विद्या निरुक्तास्तत्वदर्शिभिः २१४।
ता वै दुर्जनगाः सद्यो गुरोर्घ्नंति यशस्तरुम् ।
पापेभ्यः पुण्यकर्माणि न रोचंते कदापि च २१५।
न रोचते मक्षिकाभ्यः सुगन्धिचंदनं यथा ।
यथा मिष्टान्नपानेन न हि तृप्यंति गर्दभा २१६।
दुर्जना न हि तृप्यंति यथा धर्मस्य चिंतया ।
अपकीर्तिभयात्लक्ष्मीर्धर्मश्च सर्वकामदः २१७।
कदाचिन्न भजेद्दुष्टं भजेद्वा गच्छति क्षयम् ।
प्रतिजन्मनि या विद्या भाग्येन लभते परा २१८।
कदाचिल्लभते वापि तदा त्वं तरते विधिः २१९।
भद्रतनुरुवाच-
सत्यं ब्रवीषि विप्रर्षे नास्मि शास्त्रविशारदः ।
मया शिष्येण ते क्वापि नापकीर्तिर्भविष्यति २२०।
त्वत्प्रसादाद्विजश्रेष्ठ सर्वाभिलषितं मम ।

सिद्धिं प्रतिगतं यस्मात्त्वमेको भुवि दुर्ल्लभः २२१।
दांत उवाच-
किं तेऽभिलषितं विप्र सिद्धिं प्रतिगतं वद ।
अचिरेणैव तपसां कथमुद्यापनं कृतम् २२२।
भद्रतनुरुवाच-
स्वल्पश्रमैरपि प्राप्तं मया संदर्शनं हरेः ।
यस्याज्ञया गुरो त्यक्तं मया नित्यक्रियादिकम् २२३।
निजोत्तरीयं वस्त्रं च सुवर्णकलशद्वयम् ।
स्वहस्तवलयं चापि स्वललाटकिरीटकम् २२४।
निजपादतुलाकोटिं निजमुक्तावलीं ददौ ।
तथा मे भगवान्विष्णुः सुप्रीतो द्विजसत्तम २२५।
मया सह स कृत्वास्ते सख्यं सेवकदुःखहा ।
करोमि कंदुकाक्रीडां गुरो तेन सहानिशम् २२६।
एतन्मे वचनं श्रुत्वा गच्छामि न हि यद्यपि ।
प्रतीत्या च मया प्रोक्तं तथापि तव सन्निधौ २२७।

दांत उवाच-
सप्तवर्षसहस्राणि भक्त्या परमया मया ।
आराधितोऽपि मे विष्णुर्दर्शनं न ददौ विभुः २२८।
अहो विष्णुं समाराध्य पंचाहान्येव सत्तम ।
त्वया संदर्शनं प्राप्तं दैवतैरपि दुर्ल्लभम् २२९।
धन्योऽसि त्वं कृतार्थोऽसि साक्षाद्देवस्त्वमुच्यते ।
यतस्त्वया सह स्वामी प्रेम्णा सख्यं चकार ह २३०।

यदा मयि तव स्नेहो विद्यते द्विजसत्तम ।
कथं कथय मे विप्र दुर्ल्लभं विष्णुदर्शनम् २३१।
व्यास उवाच-
इत्युक्तो गुरुणा विप्रो विपिने निजमाश्रमम् ।
जगाम विस्मितो धीमान्विष्णुभक्तिपरायणः २३२।
अथान्यस्मिन्दिने गत्वा कंदुकक्रीडनं कृतम् ।
उवाचेति जगन्नाथं दयालुं विनयान्वितः २३३।
भद्रतनुरुवाच-

गुरुर्हि मम देवेंद्र तव दर्शनमिच्छति ।
काज्ञा ते तिष्ठतो ब्रूहि दयालो कमलापते २३४।
एकांतभक्तो विप्रोऽसौ तव पद्मनिभेक्षण ।
अतस्तस्मै सुरश्रेष्ठ दर्शनं दातुमर्हसि २३५।
श्रीभगवानुवाच-
अनेकजन्म विप्रेन्द्र भक्त्या परमया त्वया ।
पूजितोऽहमतो दत्तं दर्शनं ते मयाऽधुना २३६।
कतिचिद्दिवसांतेन मामभ्यर्च्य द्विजः स च ।
मां द्रष्टुमिच्छति प्राज्ञस्त्वदृश्यं दैवतैरपि २३७।
मम सोऽपि महाभक्तो मत्सपर्यापरायणः ।
मम संदर्शनं तस्मात्कदाचिद्द्विज लप्स्यति २३८।
व्यास उवाच-
इति तस्य वचः श्रुत्वा स विप्रः कमलापतिम् ।
इत्युवाच पुनर्भक्त्या केशवं क्लेशनाशनम् २३९।
भद्रतनुरुवाच-

अनुग्रहोस्ति देवेश यदा मयि जगत्पते ।
तदा मे संमुखे देहि दर्शनं भक्तवत्सल २४०।
अयाचत गुरुर्देव तव दर्शनदक्षिणाम् ।
अहो मे गुरवे दत्वा दर्शनं पाहि मां प्रभो २४१।
श्रीभगवानुवाच-
यदा नूनं त्वयोत्सृष्टा मत्संदर्शनदक्षिणा ।
तदा गुरुं समानीय दर्शनं मम कारय २४२।
इत्याज्ञप्तस्ततस्तेन गुरोराश्रममुत्तमम् ।
ययौ भद्रतनुः प्रीत्या पुनः स्वगुरुरागतः २४३।
तस्मिन्विप्रे समायाते दान्ते दातृवरे हरिः ।
आत्मानं दर्शयामास सर्वलक्षणसंयुतम् २४४।
ततो हरिं समालोक्य स विप्रो हरिभक्तिकृत् ।
बद्धाञ्जलिस्तमस्तौषीद्धर्षबाष्पविलोचनः २४५।
दांत उवाच-
दयालो कमलाकांत शरणागतपालक ।

नमस्तुभ्यं नमस्तुभ्यं नमस्तुभ्यं नमोनमः २४६।
अद्य मे सफलं जन्म अद्य मे सफलं तपः ।
अद्य मे सफलं सर्वं प्राप्तं त्वद्दर्शनं मया २४७।
पूर्वमालोचितं यद्यद्वचनं श्रीपते प्रभो ।
सिंधुकोटिगभीरस्य प्रसृतं पुरतस्तव २४८।
स्तोत्रं तन्नास्ति संसारे वागीशस्य जगत्पतेः ।
येन स्तोत्रेण ते प्रीतिं जनयिष्यामि चेतसि २४९।
रक्षरक्ष प्रभो रक्ष मां प्रसीद जगत्पते ।
त्वद्दासदासदासानां दासत्वेनापि मां वृणु ।
व्यास उवाच-
ततः प्रहस्य देवेशो भक्तिग्राही दयामयः ।
करारविंदं तन्मूर्ध्नि दत्वा प्राहेति जैमिने २५० 7.17.250।
श्रीभगवानुवाच-
मद्भक्तोऽसि द्विजश्रेष्ठ प्राप्तं मद्दर्शनं त्वया ।
मत्प्रसादेन भद्रं ते सर्वमेव भविष्यति २५१।

व्यास उवाच-
तमालिङ्ग्य ततो दांतं प्रेम्णा भद्रतनुं च तम् ।
तत्रैवांतर्दधे विप्र सहसा परमेश्वर २५२।
तस्मिन्क्षेत्रवरे पुण्ये दुर्ल्लभे पुरुषोत्तमे ।
क्रियायोगैर्हरिन्दृष्ट्वा दांतो धाम परं ययौ २५३।
सोऽपि भद्रतनुर्विप्रो हरिभक्तिपरायणः ।
आयुषोंते ययौ मोक्षं देवानामपि दुर्ल्लभम् २५४।
एकाहमपि यो भक्त्या पूजयेत्परमेश्वरम् ।
बहुजन्मकृतं पापं प्रीतिः संवर्द्धते हरौ २५५।
अद्यापि त्रिदशाः सर्वे ब्रह्माद्या अपि जैमिने ।
प्रभावं न हि जानंति हरिभक्तस्य भूतले २५६।
कर्मभूमिरियं विप्र स्वर्गादपि च दुर्ल्लभा ।
यत्र विष्णुं समभ्यर्च्य मर्त्याः स्युः सुरवंदिताः २५७।
शक्राद्यास्त्रिदशाः सर्वे सुपुण्यक्षयभीरवः ।
अन्योन्यमपि जल्पंतोऽनिशं च द्विजसत्तम २५८।

भूय एव गमिष्यामः कर्मभूमिं कदा वयम् ।
कदा तत्र करिष्यामः पूजां श्रीकमलापतेः २५९।
अतिधन्या इमे लोका अस्मत्तोऽपि महत्तराः ।
दुर्ल्लभे भारते वर्षे पूजयंति हरिं प्रभुम् २६०।
अहो भारतवर्षस्य कः शक्तो गुणभाषणे ।
यत्राराध्य हरिं पूर्वं वयं देवत्वमागताः २६१।
इत्थं देवगणाः सर्वे वासवाद्या द्विजोत्तम ।
नित्यं भारतभूभागं प्रशंसंति शुभप्रदम् २६२।
तत्र जन्म समासाद्य येन नाराधितो हरिः ।

तत्तुल्यः कोऽपि संसारे कोऽपि दृष्टः श्रुतो न च २६३।
सत्यं सत्यं पुनरपि गद्यते सत्यमेव तत् ।
विश्वात्मानं सकृदपि मानवा येऽर्चयंति च २६४।
अप्यश्रांतं द्विज सुदृढया कर्मभूमौ च भक्त्या ।
मुक्ताः पापैः सुकरचिरैर्याति कैवल्यमाशु २६५।
इति श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तमक्षेत्रे भद्रतनुवरप्रदानंनाम सप्तदशोऽध्यायः १७ ।

Roman transliteration

jaiminiruvāca-
punareva guro brūhi māhātmyaṃ kamalāpateḥ |
hareḥ kathāmṛtaṃ pītvā tṛptirvai kasya jāyate 1|
śrīvyāsa uvāca-
tvattulyaḥ ko'pi saṃsāre sukṛtī na hi vidyate |
yataḥ keśavamāhātmyaṃ śrotumicchasi bhaktitaḥ 2|
nārāyaṇakathā ramyā punātyevaṃ jagattrayam |
śrotāraṃ pṛcchakaṃ caiva vaktāraṃ ca dvijottama 3|
śṛṇu lakṣmīpatervatsa māhātmyaṃ pāpanāśanam |
kathayāmi samāsena caturvargaphalapradam 4|
bhaktyā paramayā viṣṇumekāhamapi yo'rcayet |
janmakoṭikṛtaṃ pāpaṃ sadyastasya hareddhariḥ 5|
puṇyātmā sa kathaṃ martyo yena nārādhito hariḥ |
sa kathaṃ pātakī yasya bhaktirnārāyaṇe prabhau 6|
asti sarvapuraśreṣṭhaṃ puruṣottamasaṃjñakam |

puraṃ sarvaguṇairyuktaṃ sarvadeva gaṇāśrayam 7|
sarveṣāmeva tīrthānāṃ variṣṭhaṃ tannigadyate |
yatastasminpure ramye sākṣādvasati keśavaḥ 8|
tatra bhadratanurnāma pūrvameko'bhavaddvijaḥ |
sundaraḥ priyavādī ca pavitrakulasaṃbhavaḥ 9|
saṃprāptayauvano viprah suṃdaraḥ kāmamohitaḥ |
paralokabhayaṃ tyaktvā vārastrīnirato'bhavat 10|
na vedādhyayanaṃ cakre purāṇāni ca sarvaśaḥ |
tatyājottamasaṃjñāṃ ca pākhaṃḍajanasaṅgamāt 11|
ayājyadānagrāhī ca paradravyāpahārakaḥ |
abhavaddharmanindī ca sa viprah pāpatatparaḥ 12|
tatyāja brāhmaṇācāraṃ tathaiva satyabhāvanam |
gurūṇāmatithīnāṃ ca pūjanaṃ brāhmaṇādhamaḥ 13|
yadyatpāpataraṃ karma tattadeva vidhīyate |
na ca puṇyatamaṃ karma kadācittena jaimine 14|

ekadā kṛtapāpo'sau lokalajjābhayānvitaḥ |
śrāddhaṃ cakāra vipro vai śrāddhabhaktivivarjitaḥ 15|
vāranārīmiti prāha gataḥ sa niśi tadgṛham |
brāhmaṇa uvāca-
etadviśālajaghane pitṛśrāddhadinaṃ mama 16|
āyātastvadguṇairbaddhastathāpi nilayaṃ tava |
paśya rātrimimāṃ kāṃte sarvalokabhayāvahām 17|
sravadaṃbudasaṃghātaṃ parivyāptaṃ nabhaḥsthalāt |
navāṃbuluptamārgāyāṃ tvadguṇākṛṣṭamānasaḥ 18|

asyāmapi vibhāvaryāṃ tavāhaṃ gṛhamāgataḥ |
meghavidyutpratīpena kāmenārthopadeśinā 19|
tvadguṇādhyānaviśvāsa āgato'haṃ niśi priye |
tvāmadṛṣṭvā kṣaṇamapi prītirme nahi jāyate 20|
api duḥkhena he tanvi tvāṃ draṣṭumahamāgataḥ |
tīrthatoyābhiṣekena kāṃte kiṃ me prayojanam 21|

tvatprematīrthatoyena siktaḥ prāpto'smyahaṃ divi |
paratra sukhadāṃ sevāmārādhya mama kiṃ phalam 22|
jīvataiva mayā svargaḥ prāpyate tvatprasādataḥ |
apakīrtibhayātkāṃte śrāddhakarmakṛtaṃ gṛhe 23|
asmiñchrāddhe mama śraddhā svalpāpi na hi gamyate |
tvaṃ me japastapastvaṃ me tvaṃ me nītiśca sundari 24|
tvāmekāmeva saṃsāre sarvabhāvena sundari |
prapanno'si sadā'haṃ te ājñāpaya karomi kim 25|
sumadhyamovāca-
tvayā putreṇa tātastu putrahīna ivābhavat |
pitṛśrāddhadine'pi tvaṃ maithunaṃ karttumicchasi 26|
durmate maithunaṃ yastu kurute pitṛvāsare |
retobhojina eva syuḥ pitarastasya so'pi ca 27|
kurute maithunaṃ mūḍho mohātpitṛdine yadi |
tacchrāddhaṃ rākṣasagrāhyaṃ bhavennāstyatra saṃśayaḥ 28|

mayyaddhā gaditaṃ yatte yathā snehena mānasam |
tathā yadi bhavedviṣṇau tadā prāpnoti kiṃ nahi 29|
yamadaṃḍāṃtarasthāyi jīvitaṃ ca śarīriṇām |
tathāpi pātakaṃ mūḍha kuruṣe nirbhayaḥ sadā 30|
jalabudbudavanmūḍhaḥ kṣaṇavidhvaṃsi jīvitam |
kimarthaṃ śāśvatadhiyā kuruṣecchuritaṃ sadā 31|
lalāṭe likhitaṃ yasya mṛtyurityakṣaradvayam |
sa kathaṃ kurute pāpaṃ samastakleśadāyakam 32|
aho māyā mahāviṣṇorekā balavatī kṣitau |
yataḥ pāpaṃ prakurvāṇaḥ sataṭaṃ harṣito dvija 33|
sthānaṃ pāpāya me dehi nijadehe durāśraye |
dahatyāśramamedho hi vītihotra iva jvalan 34|
vyāsa uvāca-
daivapreritapāpācca tayetyuktaṃ suveśyayā |
manasā ciṃtayāmāsa brāhmaṇaḥ kṛtapātakaḥ 35|

dhigdhiṅmāṃ ca mahāpāpaṃ mūḍhaṃ pātakināṃ varam |
veśyāyā eva tajjñānaṃ tanme nāsti durātmanaḥ 36|
brāhmaṇasya kule śuddhe janma saṃprāpya vai mayā |
ātmaghātakaraṃ pāpaṃ nityameva kṛtaṃ mahat 37|
jāto yadā dhruvo mṛtyurmṛte svāmī yadā yamaḥ |
avivekatayā pāpaṃ kathaṃ tarhi karomyaham 38|
japastapastathā homo vedādhyayanameva ca |
viprācāro'titheḥ pūjā gurubhaktirdvijārcanam 39|
pitṛyajñādikaṃ karma pūjā ca kamalāpateḥ |
mayā na cakre kasmādvai bhaviṣyatyuttamā gatiḥ 40|
mārkaṃḍeyaṃ mahātmānaṃ sarvadharmavidāṃ varam |
tuṣṭāva sa dvijo vācā praṇamya bhuvi daṇḍavat 41|
brāhmaṇa uvāca-
namastubhyaṃ dvijaśreṣṭha dīrghajīvanamo'stute |

nārāyaṇasvarūpāya namastubhyaṃ mahātmane 42|

namo mṛkaṇḍaputrāya sarvalokahitaiṣiṇe |
jñānārṇavāya vai tubhyaṃ nirvikārāya vai namaḥ 43|
stutasteneti vipreṇa mārkaṃḍeyo mahātapāḥ |
uvāca paramaprītaḥ sarvaśāstrārthapāragaḥ 44|
mārkaṃḍeya uvāca-|
tava bhaktyā'tituṣṭo'smi mahābhāga varaṃ vṛṇu |
tavābhilaṣitaṃ sadyaḥ sādhayiṣyāmi nānyathā 45|
brāhmaṇa uvāca-
ahaṃ pāpātmanāṃ śreṣṭho dvijācāravivarjitaḥ |
parahiṃsānvito nityaṃ parastrīniratāḥ sadā 46|
mayā mūḍhena viprendra sadā pāpaṃ kṛtaṃ mahat |
nāmutrāpi kṛtaṃ puṇyaṃ kadācidapi sādaram 47|
saṃsārasāgare ghore duḥkhade'tyaṃta bhairave |
kathaṃ bhavati nistāro mahāpātakino mama 48|
mārkaṃḍeya uvāca-

kṛtapāpo'pi viprendra tvaṃ hi puṇyātmanāṃ varaḥ |
yato buddhiriyaṃ jātā tvayi saṃsāradurllabhā 49|
puṇyātmanāṃ puṇyadṛṣṭirvardhate prativāsaram |
pāpātmanāṃ pāpadṛṣṭirvarddhate tu dinedine 50 7.17.50|
pāpatmanāpi bhavatā pāpadṛṣṭirnivāryate |
atastubhyaṃ jagannāthaḥ prasanna iva lakṣyate 51|
pāpaṃ kṛtvāpi yo martyaḥ pāpādbhūyo nivartate |
tamuttaraṃ naraṃ prāhuḥ pūrvajanmārcitācyutam 52|
nijabhaktaṃ mahāviṣṇurdṛṣṭvā pāparataṃ prabhuḥ |
dadāti vipulāṃ buddhiṃ yathā bhavati sadgatiḥ 53|
atastvaṃ brāhmaṇaśreṣṭha pratijanmācyutārcakaḥ |
acireṇaiva bhadraṃ te bhaviṣyati na saṃśayaḥ 54|
yadyatpṛṣṭaṃ tvayā vipra mattaḥ śroṣyasi taṃ nahi |
yato nityakriyākālo mama saṃprati vartate 55|
dāṃtonāma dvijaḥ kaścidasti sarvārthatatvavit |

kathayiṣyati tatsarvaṃ sa ca tasyāśramaṃ vraja 56|
tenopadiṣṭo'sau vipro mārkaṃḍeyena dhīmatā |
dāṃtāśramaṃ yayau kṣipraṃ pavitramatisundaram 57|
aśvatthaiścaṃpakaiścaiva bakulaiḥ priyakaistathā |
anyaiśca puṣpitairvṛkṣaiḥ śobhitaṃ sumanoharam 58|
praphullakusumāmodaṃ parivyāptadigaṃtaram |
guñjadbhramarasaṃghātaṃ phalaśabdātiśabditam 59|
mandaṃmandaṃ vahadvāyuśītalaṃ caiva vāri ca |
śataśvāpadasaṃkīrṇaṃ śiṣyopaśiṣyasaṃkulam 60|
tasyāśramaṃ tato viprāḥ praviśyātimanoharam |
dadarśa dāṃtaṃ tatvajñaṃ sarvaśiṣyagaṇairvṛtam 61|
stutvā taṃ brāhmaṇaśreṣṭha dāṃtaṃ nārāyaṇātmakam |
vavaṃde caraṇau tasya śirasā sa dvijottamaḥ 62|
dāṃta uvāca-
kastvaṃ bhadra samāyātaḥ kimastyatra prayojanam |

brūhi tattvaṃ tu māṃ stauṣi hetunā kena sāṃpratam 63|
bhadratanuruvāca-|
brāhmaṇo'haṃ mahābhāga brāhmaṇācāravarjitaḥ |

nāmnā bhadratanuḥ khyāto vihitākhilapātakaḥ 64|
saṃsārapāpavicchedaḥ kathaṃ me pāpino bhavet |
etanme kathaya brahmanyatastvaṃ sarvatatvavit 65|
dāṃta uvāca-
śṛṇu vipra paraṃ guhyaṃ tavasnehānmayocyate |
yena saṃsārapāśasya vicchedo bhavate nṛṇām 66|
tyaja pākhaṃḍasaṃsargaṃ saṃgaṃ bhaja satāṃ sadā |
kāmaṃ krodhaṃ ca mohaṃ ca lobhaṃ ca darpamatsarau 67|
asatyaṃ parahisāṃ ca tyaja yatnādapi dvija |
smarannāmāni satataṃ mahāviṣṇormahātmanaḥ 68|
saṃmārjanaṃ dvijaśreṣṭha tathopalepanaṃ punaḥ |
mārgaśobhāṃ ca dīpaṃ ca keśavāyatane kuru 69|

kuru brāhmaṇasevāṃ ca jñātisevāṃ ca sarvadā |
kurvanna toyadānaṃ ca nityaṃ paṃcamahādhvarān 70|
kathāṃ śṛṇu harermaṃtraṃ japa tvaṃ dvādaśākṣaram |
karmāṇyetāni savāṇi kurvatastava sattama 71|
bhaviṣyatyuttamaṃ jñānaṃ jñānānmokṣamavāpsyasi 72|
brāhmaṇa uvāca-
yānyetāni tvayā brahmanproktāni śubhadāni vai |
teṣāṃ vivaraṇaṃ brūhi kiṃ moho daṃbhamatsarau 73|
kimasatyaṃ ca kā hiṃsā dayāśāṃtirdamaśca kaḥ |
samadṛṣṭiśca kā proktā kā pūjā kamalāpateḥ 74|
ahorātraśca kaḥ proktaḥ kiṃ viṣṇusmaraṇaṃ tathā |
ke vā paṃcamahāyajñāḥ ko maṃtro dvādaśākṣaraḥ 75|
eṣāṃ vivaraṇaṃ sarvaṃ brūhi brāhmaṇasattama |
tathā tava prasādena prāpnomi paramaṃ padam 76|
dāṃta uvāca-|

ye vedasaṃmataṃ kāryaṃ tyaktvānyatkarma kurvate |
nijācāravihīnā ye pākhaṃḍāste prakīrtitāḥ 77|
nijācāragrāhiṇo ye kurvate vedasaṃmatam |
pāpābhilāṣarahitāḥ sajjanāste prakīrtitāḥ 78|
yo'bhilāṣaḥ sadā strīṣu vibhavopārjanādiṣu |
varttate brāhmaṇaśreṣṭha sa kāma iti kathyate 79|
samākarṇyātmano nindāṃ yastāpo hṛdi jāyate |
sa krodha iti vijñeyaḥ sarvadharmāvaghātakaḥ 80|
paravittādikaṃ dṛṣṭvā netuṃ yo hṛdi jāyate |
abhilāṣo dvijaśreṣṭha sa lobha iti kīrtitaḥ 81|
mama mātā mama pitā mameyaṃ gṛhiṇī gṛham |
etadanyanmamatvaṃ hi sa moha iti kīrtitaḥ 82|
ahaṃ mahātmā dhanavānna tulyaḥ ko'pi bhūtale |
idaṃ yajjāyate citte madaḥ proktaḥ sa kovidaiḥ 83|
niṃdaṃti māṃ sadā lokā dhigastu mama jīvanam |

ityātmānaṃ vadedyastu dhikkāraḥ sa ca matsaraḥ 84|
yathārthakathanaṃ yacca sarvalokasukhapradam |
tatsatyamiti vijñeyamasatyaṃ tadviparyayam 85|
aiśvaryaṃ dāraputrādyā yāntyamuṣyakadā kṣayam |
iti yā jāyate citte sā hiṃsā parikīrtitā 86|
yatnādapi parakleśaṃ hartuṃ yaddhṛdi jāyate |
icchābhūmirdvijaśreṣṭha sā dayā parikīrtitā 87|
yā tuṣṭirjāyate citte śāntiḥ sā gadyate budhaiḥ |

kutsitātkarmaṇo'nyatra yaccittāvinivāraṇam 88|
saṃkīrtito damaḥ prājñaiḥ saṃmatastatvadarśibhiḥ |
duḥkhe sukhe ca viprendra yā tuṣṭirvartase sadā 89|
tathā śatrau ca mitre ca samadṛṣṭirhi sā smṛtā |
naivedyagaṃdhapuṣpādyaiḥ śraddhayā puruṣo hareḥ 90|
yo'rcanaṃ kurute vipra sā pūjā parikīrtitā |
madhyāhne caiva rātrau ca laṃghanaṃ yadvidhīyate 91|

tadvijñeyamahorātraṃ pūrvāparadināśanam |
ātmanaḥ keśavasyāpi dvayorapi ca sattama 92|
yadekīkaraṇaṃ tacca viṣṇusmaraṇamucyate |
brahmayajño nṛyajñaśca devayajñaśca sattama 93|
pitṛyajño bhūtayajñaḥ paṃcayajñāḥ prakīrtitāḥ |
namo bhagavate vāsudevāyoṅkārapūrvakam 94|
mahāmaṃtramimaṃ prāhustatvajñā dvādaśākṣaram |
iti te kathitaṃ sarvaṃ pṛṣṭaṃ brāhmaṇasattama 95|
yajjñātvā mānavāḥ sarve labhaṃte jñānamuttamam |
tataḥ pratidinaṃ vipra nāmnāmaṣṭottaraṃ śatam 96|
paṭhitvā kamalābharturdurllabhaṃ mokṣamāpsyasi |
bhadratanuruvāca-
brūhi lakṣmīpaterviṣṇornāmnāmaṣṭottaraṃ śatam 97|
dāṃta uvāca-
śṛṇu vipra pravakṣyāmi nāmnāmaṣṭottaraṃ śatam |

sahasranāma cākṛṣya sāraṃ viṣṇoḥ parātmanaḥ 98|
aṣṭottaraśataṃ nāmnāṃ mahāpātakanāśanam |
paṭhitavyaṃ yathā dhyātvā śṛṇu dhyānaṃ mayocyate 99|
atasīkusumākāraṃ praphullakamalekṣaṇam |
gavāṃcaraṇadhūlībhirbhūṣitākhilavigraham 100 7.17.100|
gopucchavālapāśena maṃḍitottamamastakam |
vaṃśīdhvaniparinyastarucirauṣṭhapuṭaṃ prabhum 101|
gogoṣṭhavāsibhiḥ snigdhaiḥ śiśubhiḥ parivāritam |
pītāṃbaraṃ smaramukhaṃ dhyāyetkṛṣṇāsyamuttamam 102|
oṃnamo'sya kṛṣṇāṣṭottaraśatanāmnāṃ vedavyāsaṛṣiranuṣṭupchaṃdaḥ |
śrīkṛṣṇo devatā śrīkṛṣṇaprītyarthe jape viniyogaḥ 103|
namaḥ kṛṣṇaḥ keśavaśca keśiśatruḥ sanātanaḥ |
kaṃsārirdhenukāriśca śiśupālaripuḥ prabhuḥ 104|
devakīnandanaḥ śauriḥ puṃḍarīkanibhekṣaṇaḥ |
dāmodaro jagannātho jagatkartā jaganmayaḥ 105|

nārāyaṇo balidhvaṃsī vāmano'ditinandanaḥ |
viṣṇuryadukulaśreṣṭho vāsudevo vasupradaḥ 106|
anaṃtaḥ kaiṭabhāriśca mallajinnarakāṃtakaḥ |
acyutaḥ śrīdharaḥ śrīmāñchrīpatiḥ puruṣottamaḥ 107|
govindo vanamālī ca hṛṣīkeśo'khilārtihā |
nṛsiṃho daityaśatruśca matsyadevo jaganmayaḥ 108|
bhūmidhārī mahākūrmo varāhaḥ pṛthivīpatiḥ |
vaikuṃṭhaḥ pītavāsāśca cakrapāṇirgadādharaḥ 109|
śaṃkhabhṛtpadmapāṇiśca nandakī garuḍadhvajaḥ |
caturbhujo mahāsatvo mahābuddhirmahābhujaḥ 110|
mahotsavo mahātejā mahābāhupriyaḥ prabhuḥ |
viṣvaksenaśca śārṅgī ca padmanābho janārdanaḥ 111|
tulasī vallabho'pāraḥ pareśaḥ parameśvaraḥ |

paramakleśahārī ca paratra sukhadaḥ paraḥ 112|
hṛdayasthoṃ'barastho yo mohado mohanāśanaḥ |

samastapātakadhvaṃsī mahābalabalāṃtakaḥ 113|
rukmiṇīramaṇo rukmipratijñākhaṇḍano mahān |
dāmabaddhaḥ kleśahārī govarddhanadharo hariḥ 114|
pūtanārirmuṣṭikāriryamalārjunabhañjanaḥ |
upendro viśvamūrtiśca vyomapādaḥ sanātanaḥ 115|
paramātmā parabrahma praṇatārtivināśanaḥ |
trivikramo mahāmāyo yogavidviṣṭaraśravāḥ 116|
śrīnidhiḥ śrīnivāsaśca yajñabhoktā sukhapradaḥ |
yajñeśvaro rāvaṇāriḥ pralaṃbaghno'kṣayo'vyayaḥ 117|
sahasranāmnāṃ caitatte nāmnāmaṣṭottaraṃ śatam |
viṣṇuprītikaraṃ sarvaṃ sarvapāpavināśanam 118|
duḥsvapnanāśanaṃ caiva grahapīḍāvināśanam |
sarvarogakṣayakaraṃ paramaiśvaryadaṃ tathā 119|
sarvopadravavidhvaṃsi sarvakarmaphalapradam |
mayā proktaṃ dvijaśreṣṭha vaiṣṇavaprītihetave 120|

trisaṃdhyaṃ yaḥ paṭhennityaṃ bhaktitaḥ purato hareḥ |
śatamaṣṭottaraśataṃ nāmnāṃ tuṣṭaḥ sadā hariḥ 121|
śrāddhe ca yaḥpaṭhedetadbhaktimānvaiṣṇavo janaḥ |
saṃtuṣṭāḥ pitarastasya prayāṃti paramaṃ padam 122|
yajñakāle paṭhedyastu devatārādhane tathā |
dānakāle ca yātrāyāṃ sa vai tatphalamāpnuyāt 123|
aputro labhate putraṃ dhanārthī labhate dhanam |
vidyārthī labhate vidyāṃ stavasyāsya prakīrtanāt 124|
ye paṭhaṃti harerbhaktyā nāmnāmaṣṭottaraṃ śatam |
nāśubhaṃ vidyate teṣāṃ kadācidapi bhūtale 125|
dāṃta uvāca-
gaccha brāhmaṇa bhadraṃ te proktena vidhinā mayā |
samārādhya hariṃ bhaktyā paramaṃ kṣemamāpsyasi 126|
evaṃ prabodhitastena dāṃtena paramārthinā |
tasminkṣetravare puṇye haripūjāparo'bhavat 127|

nityaṃ tu bhaktyā vipro'sau paṃcāhāni ca jaimine |
dāṃtaproktena vidhinā cakāra haripūjanam 128|
jñātvā bhaktiṃ haristasya sudṛḍhāṃ karuṇāmayaḥ |
āvirbabhūva sahasā koṭisūryaivāṃśumān 129|
taṃ dṛṣṭvā jagatāmīśaṃ kamalāpriyamacyutam |
vavaṃde śirasā viprastatpādakamaladvaye 130|
athāsau brāhmaṇaśreṣṭho harṣanirbharamānasaḥ |
kṛtāñjalirjagannāthamastauṣītkamalāpatim 131|
dṛṣṭiṃ hare duritagāmapi me kṛpālāṃ bhaktiṃ nijāṃ prati vibho śubhadāmanaiṣīḥ |
tasmādahaṃ vihitavistarapātako'pi grāmyastvayākāri pumānivādya 132|
ruṣṭe tvayi tridaśavaṃditapādayugme dṛṣṭiḥ prayāti duritaṃ khalu mānavasya |
tuṣṭe ca yāti sukṛtaṃ prati saiva dṛṣṭirjñātaṃ mayaiva parameśvara kevalaṃ ca 133|
tvāṃ vacmi nātha bhavataḥ smaraṇaṃ prabhāvaṃ yasmādvrajāmi nikhilārjitapātako'pi |
sthānaṃ jagāma paramaṃ tridaśaikalabhyamāruhya śuddhakanakacchuritaṃ vimānam 134|
tvatpādapadmasalilasya sadāguṇāḍhyo vyādhaḥ sa vetti kanikaḥ kṛtasarvapāpaḥ |

tvadveśmamārjanaphalaṃ jagadekanātha yajñadhvajaḥ kṣitipatiḥ suravaṃditaśca 135|
veśmopalepanaphalaṃ bhavato murāre sṛṣṭisthitipralayakāraṇa īśvarasya |

jānāti pannaga ripudhvaja yajñamālī bhrātā ca tasya kṛtapāpabhayaḥ sumālī 136|
hariṃ pradakṣiṇīkṛtya bhavaṃtaṃ yatphalaṃ bhavet |
dharma eva sa jānāti nānyaḥ kaścijjagattraye 137|
tava cittaṃ dayāṃ nātha gadituṃ bhuvi kaḥ kṣamaḥ |
tvāṃ viddhvāpi śarairvyādho jagāma paramattaṃ padam 138|
niṃditvāpi jagannātha bhavaṃtaṃ tridaśeśvaram |
śiśupālo yayau mokṣaṃ tava bhaktasya kā kathā 139|
brahmarūpeṇa yenāsau tvayā sṛṣṭamidaṃ jagat |
tvayi tasminmahāviṣṇo ramatāṃ mama mānasam 140|
sarvo viṣṇo tvayānena kriyate jagataḥ kṣayaḥ |
rudra rūpeṇa saṃsāre tasmai tubhyaṃ namo'stu me 141|
yasmādalpatamaṃ nāsti yasmānnāsti mahattamam |
yena vyāptaṃ jagatsarvaṃ tvayā tasmai namo'stu te 142|

netrābhyāṃ yasyadevasya sūryo'jani divākaraḥ |
mukhādagniśca jāyeta tava tasmai namo'stu te 143|
yasya śrotrādvāyavo'pi jātāḥ prāṇāśca keśava |
tava tasmai suraśreṣṭha namo'stu mama sarvadā 144|
lakṣmīryasya sadā kroḍe śyāmāṅgasya sunirvṛtā |
saudāminīva meghasya tava tasmai namo'stu te 145|
gaṃtuṃ mahimnāṃ sīmānaṃ brahmādyā api nirjarāḥ |
na śaknuvaṃti vai yasya tava tasmai namo'stu te 146|
dharmāṇāṃ sthāpanārthāya vināśāya ca pāpinām |
yugeyuge yaḥ prabhavettasmai tubhyaṃ namo'stu me 147|
māyayā mohitaṃ yena jagadetanmahātmanā |
kṣiṇoti māyayā śaṃbhuryastasmai te namo'stu me 148|
bhaktimātreṇa yastuṣṭo na dhanairna stavaistathā |
na dānairna tapobhiśca tasmai tubhyaṃ namo'stu me 149|
gavāṃ ca brāhmaṇānāṃ ca sādhūnāṃ ca hitaṃ tathā |

kṛpāṃ ca kurute yastu tasmai tubhyaṃ namo'stu me 150 7.17.150|
anāthānāṃ ca baṃdhūnāṃ yogināṃ duḥkhināṃ tathā |
duḥkhaṃ harati yo devastasmai tubhyaṃ namo'stu me 151|
manuṣyeṣu ca deveṣu gajeṣu sakaleṣu ca |
vartate yaḥ samatvena tasmai tubhyaṃ namo'stu me 152|
yasmiṃstuṣṭe parvato'pi sadya eva tṛṇāyate |
śailīyate tṛṇaṃ ruṣṭe tasmai tubhyaṃ namo'stu me 153|
puṇyānāṃ ca yathā puṇye nije putre yathā pituḥ |
yathā patyau satīnāṃ ca tathā tvayi mamāstu vai 154|
yūnāṃ cittaṃ yathā strīṣu lubdhānāṃ ca yathā dhane |
kṣudhitānāṃ yathā cānne tathā tvayi mamāstu vai 155|
gharmārtānāṃ yathā candre śītārtānāṃ ravāviti |
tṛṣārtānāṃ yathā toye tathā tvayi mamāstu vai 156|
yanmayā buddhihīnena gurustrīgamanaṃ kṛtam |
tatpātakaṃ kṣayaṃ yātu bhavaṃtaṃ paśyato mama 157|

avadhyānāṃ vadho yastu māyāmohavatā kṛtaḥ |
tatpātakaṃ kṣayaṃ yātu bhavaṃtaṃpaśyato mama 158|
apeyapānaṃ ca mayā vihitaṃ parameśvara |
tatpātakaṃ kṣayaṃ yātu bhavaṃ taṃ paśyato mama 159|
apsuyonau tathā toye yadretaḥ secanaṃ kṛtam |
tatpātakaṃ kṣayaṃ yātu bhavaṃtaṃ paśyato mama 160|
bhrūṇahatyā kṛtā yā ca retasāṃ secanaṃ bhuvi |

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English translation

Jaimini said :

1. O preceptor, again tell me the greatness of Lakṣmī 's lord. Who is satisfied after drinking the nectar of Viṣṇu 's account?

Vyāsa said :

2-3. There is no one pious like you in the mundane existence, since you desire to listen to Viṣṇu's greatness with devotion. O best brāhmaṇa , the charming tale of Viṣṇu does purify the three worlds—(it purifies) the listener, the questioner and the speaker.

4-6. O dear, listen to the greatness of Lakṣmī's lord, which destroys sins. I shall narrate it, giving the four goals of human life, in brief. Viṣṇu would instantly remove the sin, committed during crores of births, of him who would worshipViṣṇu very devoutly even one day. How can he be (called) pious who has not worshipped Viṣṇu? How can he be (called) a sinner who has devotion for lord Viṣṇu?

7-8. There is the best city called Puruṣottama , a city endowed with all qualities and resorted to by hosts of all gods. It is said to be the greatest of al holy places, since in that charming city Viṣṇu actually lives.

9-14. Formerly there lived a brāhmaṇa named Bhadratanu . He was handsome; he spoke pleasing words; and was born in a pure family. The handsome brāhmaṇa, on attaining youth, was deluded by passion of love; and giving up the fear of (not attaining) the other world, he was attached to a prostitute. He did not study the Vedas , nor did he at all study the Purāṇas . Due to the company of heretics he abandoned the excellent Gāyatrī hymn. That brāhmaṇa, highly attached to sins, accepted gifts not fit for sacrificial purposes, snatched others' wealth, and censured religion. He, the mean brāhmaṇa, abandoned the conduct of brāhmaṇas , so also devotion to truth, and also the worship of elderly persons (or preceptors) and guests. He did every act that was more and more sinful. O Jaimini , he never did the most meritorious act.

15. Once that brāhmaṇa who had committed sins and who was not ashamed and afraid of people, performed a śrāddha without faith in it.

16-25. Having gone to the prostitute's house at night he said to her:

The brāhmaṇa said :

O you of large buttocks, this is the day of the śrāddha to be offered to my manes. Yet, bound by your virtues I have come to your house. O dear one, see this night fearful to all people. The sky, (right) from the ground, has multitudes of clouds dropping water, and is covered. Even at this night, at which the way is lost due to fresh clouds, I, with my mind attracted towards your qualities, have come (to you), with the lamp of lightning in the clouds and my longing directing me to the object. O dear one, I, with anxiety about and relying upon your qualities have come (to you) at night. Not seeing you even for a moment, I am not happy. O slender one, I have come to see you with difficulty. O dear, what have I to do with a bath with the water of a holy place? Sprinkled with the holy water of your love I have reached heaven. What fruit would I get by exerting for pleasure in the other world (i.e. heaven)? Due to your favour, O dear one, I get heaven even while alive. O dear one, I performed the śrāddha-rite at home for fear of bad name. I do not have the slightest faith in this śrāddha. O beautiful lady, you are my muttering of prayers, my penance, and my prudence. O beautiful lady, I have resorted to you only in this mundane existence with full devotion. I always belong to you. Order (me) what I (should) do.

Sumadhyamā said :

26-34. With you as his son, your father has become like one who is sonless. You desire to have coitus even on the day of the śrāddha (offered) to the manes. O wicked one, the manes of him who has coitus on the day of (the śrāddha offered to) his manes, and he also eat semen. If a fool, through folly, has coitus on the day of (the śrāddha offered to his) manes, the śrāddha is fit to be received by demons. There is no doubt about this. I have clearly told you. What would one not get if one's mind in accordance with that (i.e. what I have said) would be (set) on Viṣṇu? The life of living beings remains within (the control of) Yama 's staff. Yet, O fool, you, being fearless are always commiting sin(s). O fool, life perishes in a moment like a water-bubble. Then thinking that it is eternal, why do you always

commit (sinful acts) secretly? How does he, on whose head the couple of letters ‘mṛ-tyu’ (i.e. death) is written, commit a sin, giving pain to all? Oh! wonderful is great Viṣṇu’s Māyā on the earth, since, O brāhmaṇa, a sinner is always delighted. The sacrifice performed in the stage of a householder, burning like fire (says:) “Give place to (your) sin in my body, difficult to be resorted to.”

Vyāsa said :

35-40. Due to the sin impelled by destiny that good prostitute spoke like this. The brāhmaṇa who had committed sins, thought in his mind. ‘Fie upon me a great sinner, a fool, the greatest among sinners! I, a wicked one, do not have that knowledge which the prostitute has. I, having got birth in a pure brāhmaṇa family, have everyday committed great sin(s), destroying myself. How do I still commit sin(s) through indiscrimination, when death is certain, and Yama is my master after my death! When I have not muttered (the names of Viṣṇu), when I have not observed penance, so also when I have not performed a sacrifice, when I have not studied the Vedas, when I have not practised the conduct of a brāhmaṇa, when I have not honoured guests, when I have not been devoted to my preceptor, when I have not honoured brāhmaṇas, so also when I have not offered a śrāddha to my dead ancestors, so also when I have not offered worship to Lakṣmī’s lord, how can I have an excellent position (after death)?’

41-43. That brāhmaṇa, having saluted like (i.e. prostrating himself like) a staff on the ground, the illustrious Mārkaṇḍeya , the best among the knowers of religious rules, praised him with (proper) words. “Salutation to you, O greatest brāhmaṇa. Salutation to you, O long-lived one. Salutation to you the illustrious one, of the form of Viṣṇu. Salutation to Mṛkaṇḍu ’s son, desiring the good of all people. Salutation to you, the ocean of knowledge. Salutation to you, the immutable one.”

44. Thus praised by the brāhmaṇa, the great ascetic Mārkaṇḍeya, master of the significance of all holy texts, being very much delighted, spoke (thus):

Mārkaṇḍeya said :

45. O very blessed one, I am very much pleased by your devotion. Choose a boon. I shall instantly accomplish your desired object. (This will) not (be) otherwise.

The brāhmaṇa said :

46-48. I am the greatest of sinners. I am without (i.e. I do not follow) the practices of a brāhmaṇa. I am always connected with doing harm to others. I am always interested in others’ wives. O best brāhmaṇa, I, a fool, always committed great sin(s). I have never done any pious act with regard to the other world. How can I, a great sinner, cross the fearful ocean of the worldly existence which causes pain and which is very fierce?

Mārkaṇḍeya said :

49-51. O best brāhmaṇa, even if you have committed sins, you are the best among the pious, since (in you) has arisen this knowledge difficult to be found in the world. The liking for religious merit of the pious ones increases everyday. The liking for sins of the sinful ones (also) increases everyday. Though you are a sinner, you (can) keep oft' your thought for sins. Therefore, the lord indeed appears to be pleased with you.

52-53. They call the man to be the best, who having first committed a sin, turns away from it (afterwards), and who has worshipped Viṣṇu in his former existence(s). Lord Viṣṇu, the great one, seeing his devotee attached to sins, gives him broad understanding, so that he gets felicity.

54-55. Therefore, O best brāhmaṇa, you who have worshipped Viṣṇu in every existence, will soon have good fortune. There is no doubt. (But) O brāhmaṇa, since now it is time for me to perform my religious rites, you will not hear from me (the answers to) whatever you have asked me.

56-62. There is a brāhmaṇa named Dānta , who knows the truth of every object. He will tell you all that. Go to his hermitage.

Advised by that intelligent Mārkaṇḍeya, the brāhmaṇa quickly went to the pure and very beautiful hermitage of Dānta. It was adorned with trees like aśvattha , campaka , bakula and priyaka , so also other flowered trees and was very charming. The atmosphere was filled with the fragrance of full-blown flowers. It had swarms of humming bees. It was very much resounding with the sounds of (i.e. produced by) fruits. Breezes gently blew there. The water there was cold. It was crowded with hundreds of wild beasts, and with pupils and their pupils. That brāhmaṇa, having entered that very charming hermitage, saw Dānta who knew the true nature of Brahman and who was surrounded by the hosts of his pupils. That best brāhmaṇa, having praised that best brāhmaṇa, Dānta, of the nature of Viṣṇu, saluted his feet with (i.e. by bowing) his head.

Dānta said :

63. O good one, who are you that have come (here)? What is your intention (in coming over) here? Tell the truth. With what motive are you praising me now?

Bhadratanu said :

64-65. O distinguished one, I am a brāhmaṇa without (i.e. not following) the practices of a brāhmaṇa. I am known by the name Bhadratanu, and have committed all sins. O brāhmaṇa, since you know the true nature of Brahman, tell me this: How can I, a sinner, destroy the sins (I have committed) in the world?

Dānta said :

66-72. O brāhmaṇa, listen to a great secret. Through affection for you I tell it, by which the fetter of the worldly existence of men is cut off. Give up the company of heretics. Always resort to the company of the good. Give up lust, anger, delusion, greed, pride and jealousy. So also, O brāhmaṇa, carefully avoid falsehood and doing harm to others, while always recollecting the names of the magnanimous, great Viṣṇu. O best brāhmaṇa, in the same way clean and also besmear Viṣṇu's temple. Adorn the path leading to it, and put lamps in it. Always giving water (to the thirsty) and performing the five great sacrifices, serve the brāhmaṇas and your relatives. Listen to the tale of Viṣṇu. Mutter the formula of twelve syllables. O best one, you who will be doing all these acts, will have excellent knowledge, and due to knowledge you will obtain liberation.

The brāhmaṇa said :

73-76. O brāhmaṇa, explain these good (qualities) which you talked about. (Tell me:) What is moha , what are religious hypocrisy and jealousy? What is falsehood? What is (doing) harm (to others)? What is pity? What is tranquillity? And what is control? What is said to be impartiality? What is (said to be)

the worship of Lakṣmī's lord? What is said to be the day and the night? What is recollection of Viṣṇu? What are the five great sacrifices? What is twelve-lettered formula? O best brāhmaṇa, give me the full explanation of these, so that through your favour I shall reach the highest place.

Dānta said :

77-86. Those who, giving up acts approved by the Vedas, do other acts, and who are without their own practices (i.e. who do not follow practices laid down for their own caste) are declared to be heretics. Those who follow their practices (i.e. practices laid down for their caste) approved by the Vedas, and who are without sins and greed are declared to be good people. O best brāhmaṇa, that constant longing for women and for obtaining wealth is said to be kāma , desire of sensual enjoyments. That torment which is produced in one's heart after hearing one's censure should be known as anger. It destroys all virtue. That desire which is produced in one's mind to take others' wealth on seeing it, is said to be greed, O best brāhmaṇa. The feeling of mineness as 'This is my mother, this is my father, this is my wife, this is my house', is said to be moha (attachment). The (feeling viz.) 'I am noble, I am rich, nobody is comparable to me onthe earth,'which is produced in one's mind is called pride. 'People always censure me. Fie upon my life!' He who says like this to himself (has) contempt for himself. Such contempt is (called) matsara , self-condemnation. That which is the statement of facts and which delights all people should be known to be truth. The opposite of it is falsehood. Such a thought—when will his affluence, wife, sons perish?—which is produced in a man's heart is called hiṃsā , harm.

87-95. That desire which is produced in the heart to remove the affliction of others even with an effort is said to be pity, O best brāhmaṇa. The satisfaction that is produced in the heart is called tranquillity. Taking away the heart from a censured act is declared by the wise to be self-control and is approved by those who see the truth. O best brāhmaṇa, that contentment which always prevails in misery or happiness, so also viewing an enemy or a friend as equal is called impartiality. O brāhmaṇa, that is said to be the worship of Viṣṇu, when reverence is paid to Viṣṇu with faith by means of offering of eatables, sandal, flowers etc. Abstinence from taking food observed during the day and at night on the first and the subsequent day is known as fast. O best one, the unification of oneself and of Viṣṇu is said to be the recollection of Viṣṇu. Teaching and reciting the Vedas (brahmayajña), reception of guests (nṛyajña), sacrifice to the superior gods made by oblations to fire (devayajna), obsequial offerings (pitṛyajña), an oblation to all created beings (bhūtayajña), are said to be the five sacrifices. The wise call this—namo bhagavate Vāsudevāya (Salutation to the revered Vāsudeva) preceded by (the syllable) Om to be a great formula of twelve syllables. O best brāhmaṇa, I have thus told you what was asked by you.

96-97a. Hearing it all men get excellent knowledge. O brāhmaṇa, therefore, having everyday recited the one hundred and eight names of the lord of Lakṣmī, you will obtain liberation which is difficult to be obtained.

Bhadratanu said :

97b. (Please) tell (me) the hundred and eight names of Viṣṇu, the lord of Lakṣmī.

Dānta said :

98-102. O brāhmaṇa, listen. Having drawn the essence of the thousand names of Viṣṇu, the highest soul, I shall tell you the mode of meditation, having meditated in which way the hundred and eight names destroy great sins. Having meditated upon the excellent face of Kṛṣṇa , which has the form of a

hemp -flower, of Kṛṣṇa whose eyes are like full-blown lotuses, the entire body of whom (i.e. of the lord) is adorned with the dust from cows' feet, whose excellent head is adorned with the beautiful hair of a cow's tail, the lord who has put on his charming lips the beautiful sound of the flute (i.e. the sweet-sounding flute), who is surrounded by children living in cowpens, who has put on a yellow garment, whose face is like that of Cupid, one should repeat the hundred and eight names of Viṣṇu.

103-117. (He should repeat it in the following way:) 'Oṃ, salutation to him. Of the hundred and eight names of Kṛṣṇa, the seer is Veda Vyāsa . The metre is anuṣṭup . The deity is Śrī Kṛṣṇa. Application is to the muttering: Salutation. Kṛṣṇa, Keśava , Keśi 's enemy, Sanātana (ancient), Kaṃsāri (Kaṃsa 's enemy), Dhenukāri (Dhenuka 's enemy), Śiśupāla - ripu (Śiśupāla's enemy) Prabhu (the lord), Devakīnandana (Devakī 's son), Śauri , Puṇḍarīkanibhekṣaṇa (having lotus-like eyes), Dāmodara , Jagannātha , Jagatkartā (creator of the world), Jaganmaya (full of the world), Nārāyaṇa , Balidhvaṃsī (destroyer of Bali), Vāmana , Ditinandana (Diti 's son), Viṣṇu, Yadukulaśreṣṭha (the best in Yadu 's family), Vāsudeva (son of Vasudeva), Vasuprada (giver of wealth), Ananta , Kaiṭabhāri (enemy of Kaiṭabha), Mallajit (conqueror of Malla), Narakāntaka (destroyer of Naraka), Acyuta , Śrīdhara , Śrīmat (possessing abundance), Śrīpati (Lakṣmī's lord), Puruṣottama (the highest Brahman). Govinda , Vanamālin (who wore a garland of wood-flowers), Hṛṣīkeśa , Akhilārtihā (who removes all afflictions), Nṛsiṃha , Daityaśatru (enemy of demons), Matsyadeva (the Fish-god), Jaganmaya (full of the world), Bhūmidhārin (sustainer of the earth), Mahākūrma (the great tortoise), Varāha , Pṛthivīpati (lord of the earth), Vaikuṇṭha , Pītavāsas (who wears a yellow garment), Cakrapāṇi (who has a disc in his hand), Gadādhara (who holds a mace), Śaṃkhabhṛt (who holds a conch), Padmapāṇi (who has a lotus in his hand), Nandakin (who holds the Nandaka sword), Garuḍadhvaja (the eagle-bannered god), Caturbhuja (having four arms), Mahāsattva (very powerful), Mahābuddhi (very intelligent), Mahābhuja (having large arms), Mahotsava (very joyful), Mahātejas (very lustrous), Mahābāhupriya (liking the large-armed i.e. mighty ones), Prabhu (the lord), Viṣvaksena (Aniruddha), Śārṅgin (having the Śārṅga bow), Padmanābha , Janārdana , Tulasī - vallabha (lover of Tulasī), Apara (unlimited), Pareśa (the highest lord), Parameśvara (the highest god), Paramakleśahārin (remover of great affliction), Paratrasukhada (giving happiness in the next world), Para (the highest one), Hṛdayastha (remaining in the heart), Ambarastha (remaining in the sky), Mohada (causing delusion), Mohanāśana (destroying delusion), Samastapātaka-dhvaṃsin (destroying all sins), Mahābalabalāntaka (destroyer of the power of the very mighty ones), Rukmiṇīramaṇa (Rukmiṇī 's husband), Rukmipratijñākhaṇḍana (who broke Rukmi 's pledge), Mahat (the great one), Dāmabaddha (who was tied with a rope), Kleśahārin (who removes affliction), Govaradhanadhara (who held up the Govardhana mountain), Hari , Pūtanāri (Putanā's enemy), Muṣṭikāri (Muṣṭika 's enemy) Yamalārjunabhañjana (who broke the twin Arjuna trees), Upendra , Viśvamūrti (of a universal form), Vyomapāda (having his foot in the sky), Sanātana (the eternal one), Paramātman (the highest soul), Parabrahman (the highest brahman), Praṇatārtivināśana (destroying the affliction of those that bow to him), Trivikrama (having three strides), Mahāmāya (having great divine power), Yogavid (knowing the Yoga), Vistaraśravas (far-famed), Śrīnidhi (treasure of wealth), Śrīnivāsa (abode of glory), Yajñabhoktṛ (enjoyer of sacrifices), Sukhaprada (giving happiness), Yajñeśvara (lord of sacrifices), Rāvaṇāri (Rāvaṇa 's enemy), Pralambaghna (killer of Pralamba), Akṣaya (inexhaustible), Avyaya (immutable).

118-120. O best brāhmaṇa, I have told you these one hundred and eight names (of Viṣṇu) (selected) from his thousand names, for pleasing Viṣṇu. All of them destroy sins. They destroy (the effect of) bad dreams. They destroy the trouble due to Planets. They destroy all diseases. They give great affluence also. They destroy all harms. They give the fruits of all acts.

121-125. With him who, three times everyday, would repeat these hundred and eight names before Viṣṇu, Viṣṇu is always pleased. The dead ancestors of him, the devotee of Viṣṇu, who would devoutly

recite these hundred and eight names at the time of a śrāddha, are pleased, and go to the highest position. He who would recite them at the time of a sacrifice, at the worship of a deity, at the time of giving (gifts), during a pilgrimage, would (also) obtain that fruit. By repeating this hymn, one who has no son gets a son, one longing for wealth gets wealth, one desiring knowledge gets it. Never any evil befalls them on the earth who devoutly recite these hundred and eight names of Viṣṇu.

Dānta said :

126-131. O brāhmaṇa, go. Well-being to you. Having very devoutly propitiated Viṣṇu in the manner as told by me, you will obtain the highest happiness.

Thus advised by Dānta, the knower of Brahman, he was engaged in worshipping Viṣṇu in that excellent holy place. O Jaimini, that brāhmaṇa devoutly worshipped Viṣṇu in the manner as told by Dānta everyday for five days. Knowing his very firm devotion, Viṣṇu, full of compassion, and lustrous like a crore of suns, appeared before him. Seeing that lord of the worlds, Acyuta, dear to Lakṣmī, the brāhmaṇa saluted his pair of feet by (bowing) his head. Then the greatest brāhmaṇa, with his mind full of joy, praised Lakṣmī's lord by joining the palms of his hands.

132-134. "O Viṣṇu, you have taken my intellect disposed to sins to your kind devotion giving auspicious objects. Therefore, I, a rustic, who has done abundant sins, have been today made a (gentle) man. O highest lord, I have known this much only: When you whose pair of feet is saluted by the three worlds, are angry, then man's intellect goes towards a sin. And when you are pleased, the same goes to good acts. O lord, I tell you about the efficacy of remembering you, due to which I who have committed all sins, went, after getting into an aeroplane covered with pure gold, to the highest place.

135-136. The hunter Kanika , who was rich in virtues, (but) who had committed sins, knows (the efficacy) of the water (flowing) from your lotus-like feet. O you, the only lord of the world, king Yajñadhvaja, honoured by gods, knows the fruit of smearing the abode of you, the lord, O Mura 's enemy, O you the cause of the creation, the maintenance and the destruction of the world. Yajñamālin, his brother Sumālin who is afraid of sins (also) know it, O you having on your banner (Garuḍa) the enemy-of serpents.

137-140. Dharma alone, and none else in the three worlds, knows that fruit which would be (obtained) by going round you, Viṣṇu. O lord, on the earth who is able to describe your heart and your kindness? A hunter, having pierced you with arrows, went to the highest place. O lord of the world, even after censuring, you Śiśupāla obtained liberation. (Then) what to say about your devotee? May my mind delight in you who, in the form of Brahma , created this world, O great Viṣṇu.

141-153. O Viṣṇu, the entire destruction of the world is done by you in the form of Rudra in this mundane existence. Salutation to you who are that. Salutation to you, than whom the world is neither smaller nor larger, and who has occupied the entire world. Salutation to you, from the eyes of which god. the Sun that causes the day is produced; and from whose mouth fire is produced. O best god, O Keśava, I always salute you, from whose ear airs and vital airs also have sprung up. Salutation to you, (embracing) the chest of whom, of a dark body, Lakṣmī was very happy as the lightning is (after resorting to the body) of a cloud. Salutation to you, the limit of whose greatness even gods, like Brahmā have not been able to reach. Salutation to you who would be born in every yuga for establishing righteousness and destroying sinners. Salutation to you who, the noble one, has deluded this world, and due to whose delusion Śiva destroys it. Salutation to you who arepleased by means of devotion alone, and not by means of wealth, eulogies, gifts and austerities. Salutation to you who bring about the welfare of and who favour cows, brāhmaṇas and the good. Salutation to you, the god, who

remove the affliction of the helpless, the kinsmen, and the meditating saints. Salutation to you who behave equally with all men, gods and elephants. Salutation to you, on whose being pleased even a mountain suddenly becomes (soft) like grass, and on whose being angry grass becomes (hard) like a mountain.

154-156. May I have my (mind) on you (i.e. may I think of you), as the meritorious ones have theirs on religious merit, as the father has his (mind) on his son, or as the chaste ladies have theirs on their husband. May I have my (mind) on you (i.e. may I think of you) as that of the hungry on food. May I have my (mind) on you (i.e. may I think of you) as those that are tormented by heat have theirs on the moon, as those that are afflicted by cold have theirs on the sun, or as those oppressed by thirst have theirs on water.

157-186. May the sin of cohabiting with my preceptor's wife, which I, who am seeing you, committed, perish. May the sin of the murder of those who did not merit it, who was deluded by (your) Māyā and who am seeing you, committed by me perish. O highest lord, I drank (liquor etc.) that is prohibited. May that sin of me who am seeing you (perish). May the sin which I who am seeing you, committed (when) I emitted my semen in water or in a vulva (perish). May the sin which I who am seeing you, committed, when I, sprinkling (i.e. dropping) my semen on the earth, caused an abortion, perish. May the sin which I who am seeing you, committed, by unintentionally deceiving (others), perish. May the sin which I who am seeing you, committed when I told lies every moment (perish). May the sin which I who am seeing you, committed when I censured the good and always harmed others (perish). May the sin which I who am seeing you, committed (when) I kept phlegm in my mouth (perish). May the sin which I who am seeing you, committed, (when) I cut off a tree which had some life in it, perish. May the sin which I who am seeing you, committed, (when) I urinated or evacuated feces on a path, in a temple of a deity or in a cowpen, perish. May the sin which I who am seeing you, committed, (when) I had no devo tion to my father and mother, perish. May the sin which I who am seeing you, com mitted (wh en) I stopped (a person) going for a bath or for a meal, perish. O best god, may the sin which I who am seeing you, committed, (when) I took a meal on the Ekādaśī -day (perish). O lord, I did not honour a guest coming to my house. May that sin of me who am seeing you, perish. May that sin which I who am seeing you, committed, (when) I twice took meals on Dvādaśī (the twelfth day) and Daśamī (the tenth day of a month), perish. May the sin which I who am seeing you, committed, (when) I stopped cows running to drink (water), perish. May the sin which I who am seeing you, committed, (when) I gave up a vow without completing it, perish. May the sin which I who am seeing you, committed, (when) I gave a false testimony due to my love for my friends, perish. May the sin which I who am seeing you, committed, (when) I did not approach my wife during the time favourable for conception, perish. May the sin which I who am seeing you committed, (when) I took meals in an unhallowed house, perish. May the sin which I who am seeing you committed, (when) I followed the livelihood of a beggar, perish, O Nṛhari. May the sin which I who am seeing you committed, (when) O lord, I showed ascendancy when I was being punished by the king, perish. May the sin which I who am seeing you committed, (when) I put up an obstacle in the (narration of) the tales from the Purāṇas, perish. May that sin which I who am seeing you committed, (when) I listened to the account of the consequences of acts done by others, perish. May that sin which I who am seeing you committed, (when) I cut off the holy fig tree and the dhātrī tree, perish. May that sin which I committed, (when) I sold curd, milk and ghee , perish. May that sin which I committed, (when) I gave hope to others, and made it fruitless (i.e. disappointed them), perish. May that sin which I committed, when I cast an angry glance at brāhmaṇas and mendicants, perish. May that sin which I committed, (when) through anger I reproached those who gave me means of livelihood, perish.

187-189. What is the use of speaking much in this regard? The sins of me who am seeing you, have perished. There is no doubt that I am fortunate, I am fortunate, I am fortunate. O Lord of the world,

salutation to you, salutation to you, salutation to you." O Jaimini, having spoken like this, that brāhmaṇa, with his body horripilated due to devotion, fell at the charming pair of the feet of Viṣṇu.

The lord said :

190. Rise, get up, O brāhmaṇa, I am pleased with you by your devotion. Tell me what is desired by you. I shall certainly give it to you.

Bhadratanu said :

191-193. O highest lord, O Govinda, O kind one, O greatest one, O Acyuta, who will get on the earth what I have received now? Yet, O enemy of Mura, I ask for one boon from you. O lord, may I have firm devotion to you in every existence. You, being pleased, will give everything desired by that man who would devoutly recite this hymn composed by me.

The lord said :

194-195. O brāhmaṇa, the boon is given to you. There is no doubt about it. Yet, O wise one, I desire to form friendship with you. I do not deserve to have a servant (like you), since you are just like (i.e. equal to) me. Therefore, I have now displayed this friendship with you.

Vyāsa said :

196-201. O Jaimini, then that kind god Viṣṇu, loving his devotees, formed friendship with the pious one. Viṣṇu gladly gave him the garland put round his own neck. The brāhmaṇa also devoutly gave Viṣṇu a garland of tulasī (-leaves). Having spread out his four hands, Viṣṇu embraced him. The brāhmaṇa also joyfully embraced lord Viṣṇu. Having thus formed friendship with that brāhmaṇa, kind Viṣṇu, accepting devotion, vanished there only. Then Viṣṇu everyday played with the brāhmaṇa with a ball in that holy place (called) Puruṣottama. O brāhmaṇa sage, once, seeing the brāhmaṇa (to be) weak, Viṣṇu, full of pity. said (these) words to the brāhmaṇa with affection:

The lord said :

202. O friend, how have you become weak? Who snatched away your wealth? What is the anxiety in your mind? Friend, please tell it.

Bhadratanu said :

203. O lord of the world, to please you I practise penance everyday. Due to that, O lord, my body has become weak.

The lord said :

204-209. I am not so much pleased with anyone else as I am pleased with you. (Then) O best brāhmaṇa, why do you trouble your body again? Seeing you weak, anxiety is produced in my heart. Therefore, O best brāhmaṇa, give up this trouble to your body.

The brāhmaṇa was adorned by the lord of gods with his own upper garments, with his own garments and ornaments, with very charming golden rings, and with bracelets shining round his own hands.

Lord Kṛṣṇa took the crown from his own forehead, the pair of anklets from his own feet, a golden necklace from his own neck, and gave them to the best brāhmaṇa. The pious brāhmaṇa, adorned with those ornaments given by Śrī Hari, and knowing the game with a ball would always play with Kṛṣṇa charming like a black lotus. Once Dānta saw him who had adorned his body with ornaments, whose pair of lips was bright due to the redness of tāmbūla , who had put on a divine garment and a very beautiful upper garment and who had a smiling face.

Dānta said :

210-219. O good Bhadratanu, you still do not give up sinful notions. All people, even after seeing your act, condemn it. Since I made you my disciple, all the ornaments are mine. An egotist, one of a bad character, a cruel one, one addicted to sins, one who destroys the teacher's fame, are five defiled disciples. So also, one having no faith, one who is garrulous, one of a fickle mind, one who censures the preceptor behind his back—these are said to be mean disciples. The wise ones should make a disciple after ascertaining his excellent character, since knowledge going to the wicked always causes pain to the preceptor also. Those sciences which are declared by the philosophers to bring fame, instantly destroy the tree of the teacher's fame, when they are taught to the wicked. The sinful ones never like pious deeds, as the flies do not like fragrant sandal. As donkeys are not gratified by eating sweet meats, in the same way the wicked are not gratified by pious thoughts. Lakṣmī and piety, giving all desired objects, would never resort to a wicked one for fear of infamy. Or if they resort to him, they perish. And by chance he obtains, through (good) luck, highest knowledge; (if) he obtains it, (good) fortune leaves him.

Bhadratanu said :

220-221. O brāhmaṇa sage, you are speaking the truth. I am not proficient in the holy texts. You will never have infamy due to me (as) your disciple. O best brāhmaṇa, since, through your favour, I accomplished all my desired objects, you alone are difficult to be secured on the earth.

Dānta said :

222. O brāhmaṇa, tell (me) which desired object you accomplished. How did you terminate your penance just in a short time?

Bhadratanu said :

223-227. O preceptor, I gave up my daily rites etc. by the order of Viṣṇu whom I was able to see with little trouble. O best brāhmaṇa, Viṣṇu was so much pleased with me that he gave me his upper garment, (another) garment, two golden pitchers, the bracelet(s) (worn) round his hand(s), the crown on his forehead, the anklet(s) from his feet, and his own necklace. He who removes the affliction of his servants, has formed friendship with me. O preceptor, I constantly play with him the game with a ball. Though I do not go after (your) having heard these words of me, yet I have told with conviction in your presence.

Dānta said :

228-231. Lord Viṣṇu did not appear before me though I have propitiated him for seven thousand years with great devotion. Oh, having worshipped Viṣṇu only for five days, O best one you had his audience,

difficult to be obtained even by gods. You are blessed; you are fortunate. You are (i.e. should be) called actually a god, since the lord affectionately formed friendship with you. O best brāhmaṇa, when you have affection for me, (then) tell me, O brāhmaṇa, how seeing Viṣṇu is difficult for me.

Vyāsa said :

232-233. Thus addressed by his preceptor, the wise, amazed brāhmaṇa, highly devoted to Viṣṇu, went to his own hermitage. Then the next day he went (to Viṣṇu) and played (with him) with a ball. And full of politeness, he said these words to the kind lord of the world:

Bhadratanu said :

234-235. O lord o f gods, O kind one, O lord of Lakṣmī, my preceptor desires to see you. Tell me who am here, what your order is. O you having lotus-like eyes, the brāhmaṇa is extremely devoted to you. Therefore, O best god, please appear before him.

The lord said :

236-238. O best brāhmaṇa, you worshipped me with great devotion during many births. Therefore, now I appeared before you. That wise brāhmaṇa, having worshipped me, (should) desire to see me, invisible even to deities, after a few days. He too is my great devotee. He is very much interested in worshipping me. Therefore, O brāhmaṇa, he will sometime have my audience.

Vyāsa said :

239. Having heard these words the brāhmaṇa again devoutly spoke to Viṣṇu, the destroyer of afflictions:

Bhadratanu said :

240-241. O lord of the world, O you who love your devotees, if you favour me, then appear before him in my presence. O god, my preceptor has asked for your audience as his fee. (Therefore,) O lord, having granted him audience, protect me.

The lord said :

242-245. When you laid out as his fee my audience, then bring your preceptor and make him see me.

Thus ordered by him, Bhadratanu went to the excellent hermitage of his preceptor. The preceptor came joyfully. When that brāhmaṇa Dānta, the best among donors, came (there) Viṣṇu showed himself endowed with all (good) marks to him. Then that brāhmaṇa, Viṣṇu's devotee, with his eyes full of tears of joy, joined the palms of his hands, and praised him.

Dānta said :

246-249. O kind one, O lord of Kamalā , O you who protect those who seek your shelter, salutation to you, salutation to you, salutation to you. Today my existence is fruitful; today my penance is fruitful; today everything of me is fruitful, (since) I saw you. O lord of Lakṣmī, O master, I have put before you,

deep like crores of oceans, those words which I have thought out before. There is no eulogy of the lord of speech, the master of the world, which will produce love for you in my mind. O lord, protect me, protect me; be pleased, O lord of the world. Choose me even as the servant of the servant of the servant of you.

Vyāsa said :

250. O Jaimini, then that lord of gods, who accepted devotion and who was full of pity, laughed, put his lotus-like hand on his head, and spoke thus:

The lord said :

251. O best brāhmaṇa, you are my devotee. You have seen me. You will have all welfare due to my favour.

Vyāsa said :

252-257. O brāhmaṇa, having affectionately embraced Dānta and Bhadratanu, the greatest god suddenly disappeared just there. In that excellent holy place Puruṣottama, difficult to reach, Dānta, having seen Viṣṇu by means of kriyāyoga (employment of rituals), went to the highest place. That brāhmaṇa Bhadratanu very much interested in devotion to Viṣṇu also obtained at the end of his life liberation, difficult to be obtained even by gods. The sin committed during many existences by him who would devoutly worship the highest lord even for a day, (perishes. His) love for Viṣṇu increases. Even today all gods like Brahma do not know the power of Viṣṇu's devotee on the earth, O Jaimini. O brāhmaṇa, this land of religious rites (i.e. Bhāratavarṣa), where having worshipped Viṣṇu men would be honoured by gods, is more difficult than heaven to be secured.

258-263. O best brāhmaṇa, all gods like Indra , afraid of losing their great religious merit, constantly say to one another: "When shall we just again go to the land of religious rites? When shall we worship there the lord of Lakṣmī? These people are very fortunate and are greater even than we, (since) they worship lord Viṣṇu in Bhāratavarṣa, difficult to be reached. Oh, who can describe the merits ofBhāratavarṣa where having formerly worshipped Viṣṇu we have attained godhead?" O best brāhmaṇa, in this way all hosts of gods like Indra always praise the Bharata region, giving happiness. In this mundane existence no one like him who, after getting a birth there, has not worshipped Viṣṇu, is either seen or heard of.

264-265. I am telling the truth. I am again telling the truth only. Those men who, without being tired, and with firm devotion, even once worship the lord of the universe in this land of religious rites, are freed from sins easily committed, and quickly reach beatitude.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 18

The Greatness of Puruṣottama

Chapter 685 of 693 · 55 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
तीर्थश्रेष्ठमिति प्रोक्तं यत्त्वया पुरुषोत्तमम् ।
तन्माहात्म्यं गुरो ब्रूहि यदि ते मय्यनुग्रहः १।
व्यास उवाच-
पुरुषोत्तमस्य माहात्म्यं समासेन शृणु द्विज ।
सम्यग्वक्तुं जगत्यस्मिन्कः शक्तो विष्णुना विना २।
लवणांभोनिधेस्तीरं पुरुषोत्तमसंज्ञितम् ।
पुरं तद्ब्राह्मणश्रेष्ठ स्वर्गादपि च दुर्ल्लभम् ३।
स्वयमस्ति पुरे तस्मिन्यतः श्रीपुरुषोत्तमः ।
पुरुषोत्तममित्युक्तं तस्मात्तन्नामकोविदैः ४।
क्षेत्रं तद्दुर्ल्लभं विप्र समंताद्दशयोजनम् ।
तत्रस्थदेहिनो देवैर्दृश्यंते च चतुर्भुजाः ५।
प्रविशन्वै तु तत्क्षेत्रं सर्वे स्युर्विष्णुमूर्तयः ।
तस्माद्विचारणा तत्र न कर्त्तव्या विचक्षणैः ६।
चाण्डालेनापि संस्पृष्टं ग्राह्यं तत्रान्नमग्रजैः ।

साक्षाद्विष्णुर्यतस्तत्र चाण्डालो द्विजसत्तम ७।
तत्रान्नपाचिका लक्ष्मीः स्वयं भोक्ता जनार्द्दनः ।
तस्मात्तत्रौदनं विप्र दैवतैरपि दुर्ल्लभम् ८।
हरिभुक्तावशिष्टं यत्पवित्रं भुवि दुर्ल्लभम् ।
अन्नं ये भुञ्जते लोकास्तेषां मुक्तिर्न दुर्ल्लभा ९।
ब्रह्माद्यास्त्रिदशाः सर्वे तदन्नमतिदुर्ल्लभम् ।
भुञ्जते नित्यमागत्य मानुषाणां च का कथा १०।
न यस्य रमते चित्तं तस्मिन्नन्ने सुदुर्ल्लभे ।
तमेव विष्णुद्वेष्टारं प्राहुः सर्वमहर्षयः ११।
पवित्रं भुवि सर्वत्र यथा गङ्गाजलं द्विज ।
तथा पवित्रं सर्वत्र तदन्नं पापनाशनम् १२।
तदन्नं कोमलं दिव्यं यद्यपि द्विजसत्तम ।
कृकचस्योदरप्रायं तथाप्यघविदारणे १३।
पूर्वार्जितानि पापानि क्षयं यास्यंति यस्य वै ।
भक्तिः प्रवर्तते यस्य तस्मिन्नन्ने सुदुर्ल्लभे १४।

बहुजन्मार्जितं पुण्यं यस्य यास्यति संक्षयम् ।
तस्मिन्नन्ने द्विजश्रेष्ठ तस्य भक्तिर्न जायते १५।
इन्द्रद्युम्नस्य सरसि मार्कंडेयह्रदे तथा ।
रोहिण्यां च समुद्रे च श्वेतगङ्गाजलेषु च १६।
स्नानं ये कुर्वते मर्त्या भक्तिभावसमन्विताः ।
तेषां न विद्यते जन्म पुनरस्मिन्महीतले १७।
लवणांभोनिधेस्तोयैः पितरस्तर्पिता द्विज ।
सर्वदुःखविनिर्मुक्ता व्रजंति हरिमंदिरम् १८।
तीर्थराजः समुद्रो ऽसौ कीर्तितस्तत्वदर्शिभिः ।
तस्मात्तत्र कृतं कर्म सर्वमेवाक्षयं भवेत् १९।
पित्रर्चनं तथा दानं भगवच्चरणार्चनम् ।
जप यज्ञं तथान्यच्च तस्मिन्क्षेत्रे मनोरमे २०।
यत्कर्म कुरुते मर्त्यो विष्णुप्रीणनहेतवे ।
सर्वमेवाक्षयं तच्च भवेन्नास्त्यत्र संशयः २१।
बलभद्रं सुभद्रां च कृष्णं च कमलेक्षणम् ।

ये मानवाः प्रपश्यंति तेषां किंचिन्न दुर्ल्लभम् २२।
अदृष्ट्वा श्रीजगन्नाथं सुभद्रां च बलं तथा ।
मोक्षं न लभते मर्त्यः कुर्वन्पुण्यशतान्यपि २३।
तत्र वेत्रप्रहारेण शरीरं यस्य लोहितम् ।
तं वंदंते द्विजश्रेष्ठ देवाः शक्रादयोऽखिलाः २४।
स्थित्वांतरिक्षे शक्राद्याः सर्वदेवगणा द्विज ।
विमानचारिणोऽन्योन्यं प्रवदंतीति हर्षिताः २५अं।
कदा मानुष्यमस्मभ्यं दास्यते कमलापतिः ।
मनुष्य इव गच्छामस्तदा द्रष्टुं हरिं प्रभुम् २६।
कदा वेत्रप्रहारेण क्षेत्रे श्रीपुरुषोत्तमे ।
भविष्यंत्यस्मदीयानि लोहितानि वपूंषि च २७।
वासवाद्याः सुराः सर्वे तस्मिन्क्षेत्रे वरप्रदे ।
सदा वेत्रप्रहारांश्च वांछंति द्विजसत्तम २८।
तत्राक्षयवटं ये तु भक्त्या पश्यंति मानवाः ।
कोटिजन्मार्जितैः पापैर्मुक्ता यांति परां गतिम् २९।

सुभद्रां बलभद्रं च जगन्नाथमनामयम् ।
श्वेतं माधवदेवेशं मार्कंडेयह्रदं तथा ३०।
ज्यामेश्वरं हनूमंतं तत्राक्षय्यं वटं द्विज ।
पश्यंति भक्त्या ये मर्त्यास्तेषां मुक्तिर्हि शाश्वती ३१।
दोलायमानं गोविन्दं फाल्गुनेमासि तत्र ये ।
पश्यंति मानवा भक्त्या तेषां पुण्यं निशामय ३२।
विमुक्ताः सकलैः पापैरंते यांति हरेर्गृहम् ।
ज्ञानं संप्राप्य तत्रैव मोक्षं यांति सुदुर्ल्लभम् ३३।
चेत्रके मासि वारुण्यां यो जगन्नाथमीक्षते ।

स मृतः प्रविशेद्देहं जगन्नाथस्य जैमिने ३४।
वैशाखे चैव शुक्लायामेकादश्यां जगत्पतिम् ।
तृतीयायां च यः पश्येन्मुक्त एव स मानवः ३५।
प्रविशेद्यस्तु मनुजो महास्नानं जगत्पतेः ।
तस्य सिद्ध्यंति विप्रर्षे सर्व एव मनोरथाः ३६।
ब्रह्माद्यास्त्रिदशाः सर्वे स्थित्वाकाशे जगत्पतेः ।

महास्नानं प्रपश्यंति भक्तिभावसमन्विताः ३७।
महाज्येष्ठ्यां च विप्रर्षे जगन्नाथमनामयम् ।
आलोक्य लभते मर्त्यो विष्णोस्तत्परमं पदम् ३८।
गुंडिकामण्डपं यांतमाषाढे कमलापतिम् ।
बलभद्रं च यः पश्येत्स मुक्तो नात्र संशयः ३९।
यः पश्यति जगन्नाथं रथस्थं कमलेक्षणम् ।
तस्य नास्ति पुनर्जन्म संसारे सर्वदुःखदे ४०।
रथारूढां सुभद्रां च भक्त्या पश्यंति मानवाः ।
छिनत्ति भगवांस्तस्य दुःखदं भवबंधनम् ४१।
अपुत्रा मृतपुत्रा च या सुभद्रां प्रपश्यति ।
बह्वपत्या जीववत्सा सा नारी भवति द्विज ४२।
दुर्भगा काकवंध्या वा सुभद्रां या प्रपश्यति ।
सा स्वामिसुभगा नारी बह्वपत्या भवेत्खलु ४३।
गुंडिकामंडपस्थं च कृष्णं पश्यति यः पुमान् ।
बलभद्रं सुभद्रां च स याति परमं पदम् ४४।

रोगी दुःखी च यः पश्येद्गुण्डिकामंडपे हरिम् ।
रोगाच्छोकाच्च सहसा जैमिने स प्रमुच्यते ४५।
यस्त्वपुत्रो जगन्नाथं गुंडिकामण्डपे स्थितम् ।
पश्येत्स च द्विजश्रेष्ठ पुत्रं प्राप्नोति वैष्णवम् ४६।
विद्यार्थी लभते विद्यां धनार्थी लभते धनम् ।
दारार्थी लभते दारान्मोक्षार्थी मोक्षमाप्नुयात् ४७।
भ्रष्टराज्यो नृपो यस्तु हरिं पश्यति भक्तितः ।
गुंडिकामंडपे विप्र निजराज्यं लभेत सः ४८।
शत्रुभिर्वर्जितो यस्तु गुंडिकामंडपे हरिम् ।
भक्त्या पश्यति विप्रर्षे तस्य नश्यंति शत्रवः ४९।
गुंडिकामंडपे पश्येद्यो राजपीडितो भृशम् ।
स सद्य एव राजानं स्वकीयं वशमानयेत् ५० 7.18.50।
सर्वासामेव यात्राणां गुंडिका प्रवरा मता ।
तस्मात्स मानवैः कार्या त्यक्त्वा कार्यशतान्यपि ५१।
शयने च तथोत्थाने तस्मिन्क्षेत्रे मनोरमे ।

हरिं पश्यति यो मर्त्यः स देवैरपि पूज्यते ५२।
पुरुषोत्तममाहात्म्यं वक्तुं शक्नोति कः क्षितौ ।

यस्य प्रवेशमात्रेण नरो नारायणो भवेत् ५३।
बहुनात्र किमुक्तेन संक्षेपादुच्यते मया ।
सर्वेषामेव तीर्थानां वरिष्ठं पुरुषोत्तमम् ५४।
संसारसिन्धुमतिनिम्नमिमं तितीर्षुः क्लेशप्रदं विषमपापगणाश्रयं यः ।
क्षेत्रे समस्तसुखदे पुरुषोत्तमाख्ये पश्येदमुं सुरवरं पुरुषोत्तमं च ५५।
इति श्रीपद्मपुराणे क्रियायोगसारे पुरुषोत्तममाहत्म्यंनाम अष्टादशोऽध्यायः १८ ।

Roman transliteration

jaiminiruvāca-
tīrthaśreṣṭhamiti proktaṃ yattvayā puruṣottamam |
tanmāhātmyaṃ guro brūhi yadi te mayyanugrahaḥ 1|
vyāsa uvāca-
puruṣottamasya māhātmyaṃ samāsena śṛṇu dvija |
samyagvaktuṃ jagatyasminkaḥ śakto viṣṇunā vinā 2|
lavaṇāmbhonidhestīraṃ puruṣottamasaṃjñitam |
puraṃ tadbrāhmaṇaśreṣṭha svargādapi ca durllabham 3|
svayamasti pure tasminyataḥ śrīpuruṣottamaḥ |
puruṣottamamityuktaṃ tasmāttannāmakovidaiḥ 4|
kṣetraṃ taddurllabhaṃ vipra samaṃtāddaśayojanam |
tatrasthadehino devairdṛśyaṃte ca caturbhujāḥ 5|
praviśanvai tu tatkṣetraṃ sarve syurviṣṇumūrtayaḥ |
tasmādvicāraṇā tatra na karttavyā vicakṣaṇaiḥ 6|
cāṇḍālenāpi saṃspṛṣṭaṃ grāhyaṃ tatrānnamagrajaiḥ |

sākṣādviṣṇuryatastatra cāṇḍālo dvijasattama 7|
tatrānnapācikā lakṣmīḥ svayaṃ bhoktā janārddanaḥ |
tasmāttatraudanaṃ vipra daivatairapi durllabham 8|
haribhuktāvaśiṣṭaṃ yatpavitraṃ bhuvi durllabham |
annaṃ ye bhuñjate lokāsteṣāṃ muktirna durllabhā 9|
brahmādyāstridaśāḥ sarve tadannamatidurllabham |
bhuñjate nityamāgatya mānuṣāṇāṃ ca kā kathā 10|
na yasya ramate cittaṃ tasminnanne sudurllabhe |
tameva viṣṇudveṣṭāraṃ prāhuḥ sarvamaharṣayaḥ 11|
pavitraṃ bhuvi sarvatra yathā gaṅgājalaṃ dvija |
tathā pavitraṃ sarvatra tadannaṃ pāpanāśanam 12|
tadannaṃ komalaṃ divyaṃ yadyapi dvijasattama |
kṛkacasyodaraprāyaṃ tathāpyaghavidāraṇe 13|
pūrvārjitāni pāpāni kṣayaṃ yāsyaṃti yasya vai |
bhaktiḥ pravartate yasya tasminnanne sudurllabhe 14|

bahujanmārjitaṃ puṇyaṃ yasya yāsyati saṃkṣayam |
tasminnanne dvijaśreṣṭha tasya bhaktirna jāyate 15|
indradyumnasya sarasi mārkaṃḍeyahrade tathā |
rohiṇyāṃ ca samudre ca śvetagaṅgājaleṣu ca 16|
snānaṃ ye kurvate martyā bhaktibhāvasamanvitāḥ |
teṣāṃ na vidyate janma punarasminmahītale 17|
lavaṇāmbhonidhestoyaiḥ pitarastarpitā dvija |
sarvaduḥkhavinirmuktā vrajaṃti harimaṃdiram 18|
tīrtharājaḥ samudro 'sau kīrtitastatvadarśibhiḥ |

tasmāttatra kṛtaṃ karma sarvamevākṣayaṃ bhavet 19|
pitrarcanaṃ tathā dānaṃ bhagavaccaraṇārcanam |
japa yajñaṃ tathānyacca tasminkṣetre manorame 20|
yatkarma kurute martyo viṣṇuprīṇanahetave |
sarvamevākṣayaṃ tacca bhavennāstyatra saṃśayaḥ 21|
balabhadraṃ subhadrāṃ ca kṛṣṇaṃ ca kamalekṣaṇam |

ye mānavāḥ prapaśyaṃti teṣāṃ kiṃcinna durllabham 22|
adṛṣṭvā śrījagannāthaṃ subhadrāṃ ca balaṃ tathā |
mokṣaṃ na labhate martyaḥ kurvanpuṇyaśatānyapi 23|
tatra vetraprahāreṇa śarīraṃ yasya lohitam |
taṃ vaṃdaṃte dvijaśreṣṭha devāḥ śakrādayo'khilāḥ 24|
sthitvāṃtarikṣe śakrādyāḥ sarvadevagaṇā dvija |
vimānacāriṇo'nyonyaṃ pravadaṃtīti harṣitāḥ 25aṃ|
kadā mānuṣyamasmabhyaṃ dāsyate kamalāpatiḥ |
manuṣya iva gacchāmastadā draṣṭuṃ hariṃ prabhum 26|
kadā vetraprahāreṇa kṣetre śrīpuruṣottame |
bhaviṣyaṃtyasmadīyāni lohitāni vapūṃṣi ca 27|
vāsavādyāḥ surāḥ sarve tasminkṣetre varaprade |
sadā vetraprahārāṃśca vāṃchaṃti dvijasattama 28|
tatrākṣayavaṭaṃ ye tu bhaktyā paśyaṃti mānavāḥ |
koṭijanmārjitaiḥ pāpairmuktā yāṃti parāṃ gatim 29|

subhadrāṃ balabhadraṃ ca jagannāthamanāmayam |
śvetaṃ mādhavadeveśaṃ mārkaṃḍeyahradaṃ tathā 30|
jyāmeśvaraṃ hanūmaṃtaṃ tatrākṣayyaṃ vaṭaṃ dvija |
paśyaṃti bhaktyā ye martyāsteṣāṃ muktirhi śāśvatī 31|
dolāyamānaṃ govindaṃ phālgunemāsi tatra ye |
paśyaṃti mānavā bhaktyā teṣāṃ puṇyaṃ niśāmaya 32|
vimuktāḥ sakalaiḥ pāpairaṃte yāṃti harergṛham |
jñānaṃ saṃprāpya tatraiva mokṣaṃ yāṃti sudurllabham 33|
cetrake māsi vāruṇyāṃ yo jagannāthamīkṣate |
sa mṛtaḥ praviśeddehaṃ jagannāthasya jaimine 34|
vaiśākhe caiva śuklāyāmekādaśyāṃ jagatpatim |
tṛtīyāyāṃ ca yaḥ paśyenmukta eva sa mānavaḥ 35|
praviśedyastu manujo mahāsnānaṃ jagatpateḥ |
tasya siddhyaṃti viprarṣe sarva eva manorathāḥ 36|
brahmādyāstridaśāḥ sarve sthitvākāśe jagatpateḥ |

mahāsnānaṃ prapaśyaṃti bhaktibhāvasamanvitāḥ 37|
mahājyeṣṭhyāṃ ca viprarṣe jagannāthamanāmayam |
ālokya labhate martyo viṣṇostatparamaṃ padam 38|
guṃḍikāmaṃḍapaṃ yāṃtamāṣāḍhe kamalāpatim |
balabhadraṃ ca yaḥ paśyetsa mukto nātra saṃśayaḥ 39|
yaḥ paśyati jagannāthaṃ rathasthaṃ kamalekṣaṇam |
tasya nāsti punarjanma saṃsāre sarvaduḥkhade 40|
rathārūḍhāṃ subhadrāṃ ca bhaktyā paśyaṃti mānavāḥ |
chinatti bhagavāṃstasya duḥkhadaṃ bhavabaṃdhanam 41|
aputrā mṛtaputrā ca yā subhadrāṃ prapaśyati |
bahvapatyā jīvavatsā sā nārī bhavati dvija 42|
durbhagā kākavaṃdhyā vā subhadrāṃ yā prapaśyati |
sā svāmisubhagā nārī bahvapatyā bhavetkhalu 43|
guṃḍikāmaṃḍapasthaṃ ca kṛṣṇaṃ paśyati yaḥ pumān |

balabhadraṃ subhadrāṃ ca sa yāti paramaṃ padam 44|

rogī duḥkhī ca yaḥ paśyedguṇḍikāmaṃḍape harim |
rogācchokācca sahasā jaimine sa pramucyate 45|
yastvaputro jagannāthaṃ guṃḍikāmaṇḍape sthitam |
paśyetsa ca dvijaśreṣtha putraṃ prāpnoti vaiṣṇavam 46|
vidyārthī labhate vidyāṃ dhanārthī labhate dhanam |
dārārthī labhate dārānmokṣārthī mokṣamāpnuyāt 47|
bhraṣṭarājyo nṛpo yastu hariṃ paśyati bhaktitaḥ |
guṃḍikāmaṃḍape vipra nijarājyaṃ labheta saḥ 48|
śatrubhirvarjito yastu guṃḍikāmaṃḍape harim |
bhaktyā paśyati viprarṣe tasya naśyaṃti śatravaḥ 49|
guṃḍikāmaṃḍape paśyedyo rājapīḍito bhṛśam |
sa sadya eva rājānaṃ svakīyaṃ vaśamānayet 50 7.18.50|
sarvāsāmeva yātrāṇāṃ guṃḍikā pravarā matā |
tasmātsa mānavaiḥ kāryā tyaktvā kāryaśatānyapi 51|
śayane ca tathotthāne tasminkṣetre manorame |

hariṃ paśyati yo martyaḥ sa devairapi pūjyate 52|
puruṣottamamāhātmyaṃ vaktuṃ śaknoti kaḥ kṣitau |
yasya praveśamātreṇa naro nārāyaṇo bhavet 53|
bahunātra kimuktena saṃkṣepāducyate mayā |
sarveṣāmeva tīrthānāṃ variṣṭhaṃ puruṣottamam 54|
saṃsārasindhumatinimnamimaṃ titīrṣuḥ kleśapradaṃ viṣamapāpagaṇāśrayaṃ yaḥ |
kṣetre samastasukhade puruṣottamākhye paśyedamuṃ suravaraṃ puruṣottamaṃ ca 55|
iti śrīpadmapurāṇe kriyāyogasāre puruṣottamamāhatmyaṃnāma aṣṭādaśo'dhyāyaḥ 18 |

English translation

Jaimini said :

1. O preceptor, if you favour me, then tell me about the greatness of Puruṣottama which you said to be the greatest holy place.

Vyāsa said :

2-6. O brāhmaṇa , listen to the greatness of Puruṣottama (told by me) in brief. Who else but Viṣṇu is able to tell it in the world? O best brāhmaṇa, the city called Puruṣottama is (situated) on the shore of the Lavaṇa sea (the Salt-sea), and it is more difficult to be reached than even heaven. Since Śrī Puruṣottama (i.e. Viṣṇu) lives in that city, therefore those who are conversant with the name have called it Puruṣottama. O brāhmaṇa, that rare holy place is ten yojanas (in area) on all sides. The men living there are seen to have four arms by gods. Whileentering the holy place, all would have the form of Viṣṇu. Therefore, the wise should raise no doubt about it.

7-9. O best brāhmaṇa, since Viṣṇu is a cāṇḍāla there, the food of (i.e. offered by) cāṇḍālas should be accepted by brāhmaṇas (at that holy place). There Lakṣmī cooks the food, and Viṣṇu himself eats (it). Therefore, O brāhmaṇa, the boiled rice there is difficult to be had even by deities. For those men who eat the pure food left over after it is eaten by Viṣṇu, salvation is not difficult to be had.

10-11. All gods like Brahmā everyday come (there) and eat that food which is very difficult to be had. Then what can be said about human beings? All great sages call him the hater of Viṣṇu, whose mind does not take delight in that food which is very difficult to be had.

12-19. O brāhmaṇa, as the water of Gaṅgā is pure everywhere, in the same way that food, destroying sins, is pure everywhere. O best brāhmaṇa, though that food is delicate, divine, and of the size of a partridge's belly, it is capable of removing sins. The sins committed formerly of (i.e. by) him whose devotion proceeds to that food, very difficult to obtain, perish. O best brāhmaṇa, he whose religious merit earned in many existences perishes, does not develop devotion for that food. Those mortals, full of devotion, who bathe in the lake of Indradyumna , in the large and deep pool of Mārkaṇḍeya , in Rohiṇī , in the sea, so also in the water of Śvetagaṅgā, are not reborn on this earth. O brāhmaṇa, the dead ancestors gratified with the water of the Salt-sea, are free from all afflictions, and go to Viṣṇu's abode. The wise ones have declared this sea to be the king of holy places. Therefore, every act done there would be inexhaustible.

20-25. There is no doubt that whatever act—honouring dead ancestors, giving gifts, worshipping the feet of the lord, muttering prayers, or any other act which a man performs in that charming holy place Viṣṇu would be fully inexhaustible. Those men who see (the idols of) Balabhadra , Subhadrā , and lotus-eyed Kṛṣṇa , have nothing that is difficult to be got. A man, even performing hundreds of acts of religious merit, does not get liberation without seeing (the idols of) Śrī Jagannātha , Subhadrā and Bala (rāma). O best brāhmaṇa, all gods like Indra salute him whose body has become red due to stroke(s) of cane there. O brāhmaṇa, all hosts of gods like Indra, remaining in the atmosphere and moving in aeroplanes, and being very delighted speak like this to one another:

26-28. 'When will Lakṣmī's lord give us the existence of a man? Then like a man we shall go to see lord Viṣṇu. When will our bodies be red due to the stroke(s) of cane in that holy place Śrī Puruṣottama?' O best brāhmaṇa, all gods like Indra always long for the stroke(s) of cane in that holy place, granting boons.

29-32. Those men who see there the Akṣaya Vaṭa (the inexhaustible fig-tree) with devotion, are freed from sins committed during crores of existences, and go to the highest position. The liberation of those who see (the idols of) Subhadra , Balabhadra, Jagannātha, Anāmaya (i.e. Kṛṣṇa), the white Mādhava —the lord of gods, so also the deep and large pool of Markaṇḍeya, Jyāmeśvara, Hanūmat, the Akṣaya Vaṭa with devotion, is eternal. Listen to the religious merit of those men who there see Govinda rocked to and fro in a swing in the month of Phālguna .

33-38. Freed from all sins they go to Viṣṇu's abode in the end. Having obtained knowledge there only, they attain beatitude, very difficult to be secured. O Jaimini , he who sees Jagannātha in the west in the month of Caitra , would enter Viṣṇu's body after he is dead. That man who would see the lord of the world on the Ekādaśī of the bright half of Caitra, so also on the Tṛtīyā , is surely liberated. O brāhmaṇa sage, all the desires of that man who would enter (the place of) the great bath of the lord of the world, are fulfilled, in the sky. All gods like Brahmā, remain in the sky, and full of devotion, observe the great bath of the lord of the world. O brāhmaṇa sage, a mortal on seeing (the idol of) Viṣṇu, the lord of the world, on the great full-moon day, obtains that highest position of Viṣṇu.

39-41. There is no doubt that he who would see (the idols of) Lakṣmī's lord and Balabhadra going to the Guṇḍikā- maṇḍapa (the pavilion called Guṇḍikā) in Āṣāḍha , is liberated. He who sees (the idol of) the lotus-eyed lord of the world seated in a chariot, does not get rebirth in the mundane existence, giving every (kind of) affliction. The lord cuts off the painful bond of the worldly existence of those men who devoutly see (the idol of) Subhadrā mounted on a chariot.

42. O brāhmaṇa, that woman who is sonless, or whose son is dead and who sees (the idol of) Subhadrā, has many children, and her children live (long).

43-55. An unfortunate lady (deserted by her husband) that has but one child would indeed become fortunate in the matter of her lord and would have many children. That man who sees (the idol of) Kṛṣṇa that is in the Guṇḍikā-maṇḍapa, so also (those of) Balabhadra and Subhadrā, goes to the highest position. O Jaimini, a sick person or an unhappy person who would see (the idol of) Viṣṇu in the Guṇḍikā-maṇḍapa, is instantly free from the disease or the affliction. O best brāhmaṇa, he who, being sonless, would see (the idol of) Viṣṇu that is in the Guṇḍikā-maṇḍapa, would obtain a son who is Viṣṇu's devotee. One desiring knowledge gets it. One longing for wealth obtains it. One wanting a wife gets her. One desiring liberation would get it. O brāhmaṇa, that king who is deprived of his kingdom and who sees with devotion (the idol of) Viṣṇu in the Guṇḍikā-maṇḍapa gets it (back). The enemies of him who, troubled by his enemies, devoutly sees (the idol of) Viṣṇu in the Guṇḍikā-maṇḍapa, perish, O brāhmaṇa sage. He who, very much harrassed by the king, sees (the idol of) Viṣṇu in the Guṇḍikā-maṇḍapa, would instantly bring the king under his control. Of all pilgrimages the one to Guṇḍikā is said to be the best. Therefore, even by abandoning hundreds of other activities, men should undertake it. That man who in that charming holy city sees Viṣṇu at the time of going to bed or getting up, is honoured even by gods. On the earth who can describe the importance of Puruṣottama, by entering which (holy place) a man would become Viṣṇu? What is the use of prolixity? I tell in brief: Of all holy places Puruṣottama is the best. He who desires to cross this ocean of worldly existence, which is very deep, which causes pain, which is the resort of dangerous hosts of sins, should see Viṣṇu, the best of gods, in the holy place called Puruṣottama, giving all pleasure.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 19

What Pleases Viṣṇu; What Makes Him Angry?

Chapter 686 of 693 · 118 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
नारायणप्रपन्ना ये नराभक्तिसमन्विताः ।
कदाचिदशुभं तेषां विद्यते न द्विजोत्तम १।
पुनरेव प्रवक्ष्यामि माहात्म्यं कमलापतेः ।
यच्छ्रुत्वा मानवाः सर्वे लभंते परमं पदम् २।
वासुदेवस्य माहात्म्यं श्रुत्वा तृप्यंति वैष्णवाः ।
पाखण्डा न हि तृप्यंति नरके क्लेशभागिनः ३।
पाखण्डानां समीपे तु विष्णुमाहात्म्यमुत्तमम् ।
न वक्तव्यं द्विजश्रेष्ठ वक्तव्यं वैष्णवाग्रतः ४।
पूर्वं त्रेतायुगे विप्र उर्वीशुर्नाम जैमिने ।
आसीत्पापरतो नित्यं धर्मनिंदापरायणः ५।
ब्रह्मस्वहारी विप्रेन्द्र परस्त्रीगमनोद्यतः ।
गोमांसाशी सुरापी च वेश्याविभ्रमलोलुपः ६।
शरणागतहंता च परनिंदाकरः सदा ।
विश्वासघाती मित्रघ्नो ज्ञातिपीडाकरस्तथा ७।

असत्यभाषी क्रूरश्च पाखंडजनसङ्गभाक् ।
वृत्तिच्छेदी द्विजातीनां न्यासापहारकस्तथा ८।
तादृशं तं समालोक्य दुष्टं पापपरायणम् ।
आजग्मुर्ज्ञातयः सर्वे क्रुद्धास्तस्य निजंगृहम् ९।
ज्ञातय ऊचुः -
प्रतिष्ठोपार्जिता पूर्वैरस्माकं विमले कुले ।
सा प्रतिष्ठा त्वया मूढ विनाशं प्रतिनीयते १०।
धर्ममार्गं परित्यज्य कुरुषे पातकं सदा ।
मद्वंशकीर्तिहननं जातोऽसि ज्ञातिदुःखदः ११।
अतिविस्मयदा सृष्टिर्विधातुर्मन्यते त्वयि ।
यस्मिन्सिंधौ शशी जातस्तत्र क्ष्वेडोद्भवोऽपि च १२।
अहो शक्तिः कुपुत्राणां संख्यातुं न च शक्यते ।
अनेकैः पुरुषैः कीर्तिं संचितां हंति तत्क्षणात् १३।
जाते पुत्रोत्तमे वंशः श्रेष्ठः स्याद्धमोऽपि च ।
पुत्रेधमेतु श्रेष्ठोऽपि वंशो गच्छति हीनताम् १४।

व्यास उवाच-
इत्युक्त्वा ज्ञातयस्ते च तं सर्वे पापिनां वरम् ।
अपकीर्तिभयात्क्रुद्धास्तत्यजुः सहसा द्विज १५।
ज्ञातिभिः स परित्यक्तो जनैः सर्वैश्च धिक्कृतः ।
प्रपेदे दस्युतां दुःखी विभ्रष्टाखिलवैभवः १६।
तं दस्युकर्मकुर्वंतं निर्ह्रयं परहिंसकम् ।
धृत्वा जनपदाः सर्वे भूपालाय न्यवेदयन् १७।
तेन भूमिभुजा तस्य पितृस्नेहाद्विजोत्तम ।
न हतोऽसौ दुराचारो निजदेशाद्बहिष्कृतः १८।
ततोऽसौ वनमाश्रित्य दस्युभिः सह निर्ह्रयः ।
पांथस्वहरणार्थाय तस्थौ बहुभिरुद्धतैः १९।
कदाचित्तटिनीतीरं दस्युभिः सह जैमिने ।
वनपर्यटने श्रांतो जगाम स्नानहेतवे २०।
तस्यां तटिन्यां भगवत्परिचर्यापरायणान् ।
असौ ददर्श दुष्टात्मा ब्राह्मणाकृतिनो बहुन् २१।

अथ ते ब्राह्मणाः सर्वे समाराध्य जनार्दनम् ।
अन्योन्यं कथयामासुर्विहिता अति कौतुकात् २२।
अद्य चंपकपुष्पाणि मया त्यक्तानि तानि वै ।
कश्चिद्बदति तांबूलं मया दत्तं मुरारये २३।
न खादितव्यं तांबूलं कदाचिदपि जन्मनि ।
मयाद्य हरये दत्तं कदलीफलमुत्तमम् २४।
जन्मजन्मानि च मया भक्ष्यं च कदलीफलम् ।
कोऽपि वक्ति मया दत्तं हरये दाडिमीफलम् २५।
कोऽपि वक्ति मया दत्तं रसालफलमुत्तमम् ।
अन्योऽन्यमेतद्बदतां तेषां श्रुत्वा वचांसि च २६।
उर्वीशुश्चिन्तयामास किं प्रदास्यामि विष्णवे ।
संसारे यानि वस्तूनि भक्ष्याणि संति तान्यहम् २७।
न हि शक्नोमि संत्यक्तुं किं दास्यामि मुरारये ।
नित्यं वनांतरस्थोऽहं चौरो राजभयाकुलः २८।
शकटारोहणे नास्ति ह्यधिकारः कदापि मे ।

व्यास उवाच-
इत्युक्त्वा दस्युना तेन भूयोभूयो द्विजोत्तम २९।
शकटं हरये दत्तं चतुर्वर्गप्रदायिने ।
अथ तेब्राह्मणाः सर्वे जग्मुर्विप्र यथागताः ३०।
सोऽपि दस्युर्दस्युभिश्च जगाम निजमाश्रयम् ।
एकदा गुडकंडोलं तेनैव खलु वर्त्मना ३१।
गृहीत्वा पथिकः कश्चित्काकीमंडलमागतः ।
ततोऽसौ सहसा दस्युर्निर्भयः परहिंसकः ३२।
जहार गुडकंडोलमध्वनीनस्य तस्य च ।

अथ ते दस्यवश्चक्रुर्गुडकंडोल भंजनम् ३३।
उर्वीशुश्चापतद्भागे शकटं गुडनिर्मितम् ।
उर्वीशुः शकटं गौडं समासाद्य द्विजोत्तम ३४।
मनसा चिंतयामास वचःस्मरणपूर्वकम् ।
अनो मया पुरा दत्तं स्वयमेव मुरारये ३५।
तस्मादनो न मे ग्राह्यं कदाचिदिह जन्मनि ।

विचिन्त्येति हृदा दातुं तदनो गुडनिर्मितम् ३६।
दत्तं विप्राय कस्मैचिन्माधवप्रीतिहेतवे ।
तां भक्तिं तस्य विज्ञाय महापातकिनो द्विज ३७।
जहार सकलं पापं सद्यः प्रीतो जनार्दनः ।
तस्मिन्नेव दिने विप्र प्रविश्य च महावनम् ३८।
हतः पौरजनैः सर्वैरथ क्रुद्धैः स उर्विशुः ।
भगवानथ तं नेतुं विमानं स्वर्णनिर्मितम् ३९।
दूतांश्च प्रेषयामास नानाभरणभूषितान् ।
अथ ते भगवद्दूतास्तमुर्वीशुं गतैनसम् ४०।
समारोप्य विमाने तं सद्यो जग्मुः पुरं हरेः ।
ततौऽसौ हरिसान्निध्यं प्राप्य पुण्यात्मनां वरः ४१।
पुनर्मन्वंतरशतं स्थित्वा केशवसन्निधिम् ।
परमं ज्ञानमासाद्य स विवेश तनुं हरेः ४२।
व्यास उवाच-
येन केनाप्युपायेन हरिभक्तिकरो नरः ।

संसारजलधेः पारं राजहंस इव व्रजन् ४३।
क्षणमेव हरेर्भक्तिर्वर्तते यस्य चेतसि ।
तत्पदं परमं याति स पापात्मापि गच्छति ४४।
एकमप्युत्तमं वस्तु दत्वाऽसौ तन्मुरारये ।
स्वयमेव हि भोक्तव्यं पश्चात्पापोपशांतये ४५।
यद्वस्तु हरये दत्तं तच्च दद्याद्विजातये ।
किंचिच्छेषं न भोक्तव्यं तस्यावश्यं स्वयं बुधैः ४६।
वस्तूनि ब्राह्मणश्रेष्ठमिष्टानि यानि कानि च ।
अदत्वा विष्णवे तानि न भोक्तव्यानि वैष्णवैः ४७।
विष्णुनैवेद्यमाहात्म्यं सर्वपापप्रणाशनम् ।
सेतिहासं पुनर्वच्मि शृणु विप्र समाहितः ४८।
आसीत्सर्वजनिर्नाम ब्राह्मणः शुद्धवंशजः ।
शांतो दांतो दयायुक्तो गुरुब्राह्मणपूजकः ४९।
हरेः पूजापरश्चैव हरिस्मरणतत्परः ।
प्रपन्नक्लेशविध्वंसी सत्यवादी जितेन्द्रियः ५० 7.19.50।

प्रातःस्नायी निजाचारग्राही हिंसा विवर्जितः ।
एकादशीव्रतरतो ज्ञातिपूजापरायणः ५१।

कदाचित्स द्विजश्रेष्ठः स्वप्नेऽपश्यच्च केशवम् ।
श्यामं विरजपद्माक्षं स्मेरास्यं पीतवाससम् ५२।
स्वर्णकुण्डलमञ्जीरकिरीटोज्ज्वलविग्रहम् ।
कौस्तुभोद्भासितोरस्कं वनमालाविभूषितम् ५३।
चतुर्बाहुं शङ्खचक्रगदापद्मधरं प्रभुम् ।
समस्तैर्लक्षणैर्युक्तं स्वर्णयज्ञोपवीतिनम् ५४।
संप्राप्य दर्शनं स्वप्ने स विप्रो जगतीपतेः ।
कृताञ्जलिस्तमस्तौषीद्रोमांचिततनुर्मुदा ५५।
तुभ्यं नमोऽस्तु जगतः सकलस्यभर्त्रे सल्लोकशोकभयरोगविनाशनाय ।
नारायणाय कमलाहृदयप्रियाय धर्मार्थकामपरमामृतदाय तुभ्यम् ५६।
पापानि चैव सकलानि मया कृतानि मत्तेन मोहवशगेन सदा मुरारे ।
तस्माद्बिभेमि जगदंबुनिधेर्गभीरान्मामुद्धरस्व निजभक्तितरीं प्रदाय ५७।
जानामि यद्यपि हरे दुरितं मनुष्यो व्यामोहमाशुचलभे भुवि कैटभारे ।

पापं तथापि च मुदा सततं करोमि तस्मान्न कोऽप्यहमिवास्ति जनो विमूढः ५८।
पुण्यद्रुमः सुखफलं सहसैव धत्ते किं वेद्मि नेति नृहरे कृतपातकोऽहम् ।
पुष्पद्रुमार्पणविधौ न ममास्ति वित्तं नाथ प्रसीद भगवन्किमहं करोमि ५९।
त्वत्पादपद्मयुगलं परमामृतस्य स्थानं विहाय मम चित्तमधुव्रतोऽयम् ।
नारीमुखं व्रजति देवमृतिप्रदं यच्छलेष्मप्रकीर्णमनिशं कमलभ्रमेण ६०।
पाणिःप्रदानरहितोऽनृतभाषिवक्त्रं कर्णौ च पापश्रवणाय सदैव दक्षौ ।
दोषानिमान्मम हरे हर सेवकस्य यस्मान्नु नाथ शरणागतदोषहंता ६१।
संसारघोरजलधौ नृहरे कदाचित्त्वद्भक्तिनौरिह मया सुदृढा च लब्धा ।
तत्रापि दैववशगोऽहमहो दुरात्मा वर्तेत एव सततं ममदुःखकालः ६२।
संसारपारगमनाय लसत्पथोऽस्ति किं सर्वदुःखरहितः सदयः प्रसन्नः ।
अंधीकृतस्य मम मोहमहत्तमिस्रैर्दृष्टिस्त्वयीह न कदापि च याति विष्णो ६३।
पापात्मनोऽपि मम चित्तमिदं मुरारे नष्टं विनष्टजनकष्टविनष्टिकारि ।
यस्त्वां समस्तसुरवंदितपादपद्म स्वप्नेऽपि केशिमथनाद्य विभो समीक्षे ६४।
व्यास उवाच-
इति तेन स्तुतो देवो भगवान्कमलापतिः ।

उवाच वाक्यं वाक्यज्ञः संसारार्णवतारकः ६५।
श्रीभगवानुवाच-
भक्तिभिस्तव विप्रेंद्र तुष्टोऽहं नित्यमेव च ।
तस्मात्तवाचिरेणैव सर्वं भद्रं भविष्यति ६६।
पापिनोऽपि तवोद्धारो मया पूर्वं कृतो द्विज ।
अधुना मम भक्तोऽसि न विपत्तिर्भविष्यति ६७।
ब्राह्मण उवाच।
कोऽहं तस्थौ पुरा विष्णो किं वा पापं मया कृतम् ।
पापिनोऽपि ममोद्धारः कथं पूर्वं त्वया कृतः ६८।
संसारेऽस्मिन्कथं जातो जनितोऽहं कथं त्वया ।

एतत्सर्वं विभो ब्रूहि यतस्त्वं सदयः सदा ६९।
श्रीभगवानुवाच-
अप्रकाश्यमिदं गुह्यं यद्यपि द्विजसत्तम ।
तथापि तव वात्सल्यान्निगदामि निशामय ७०।
पुरा त्वं ब्राह्मणश्रेष्ठ पक्षिवंशसमुद्भवः ।

भूतोऽसि भूमिभागेषु निजकर्मविपाकतः ७१।
क्षुधया तृषया वापि सततं व्याकुलो भवान् ।
बभ्राम भक्षयन्कीटान्निर्झरोष्णोदकं तथा ७२।
नानादुःखं सदा भुंजन्पक्षियोनौ समुद्भवः ।
चतुर्वर्षसहस्राणि स्थितोऽसि त्वं पुरा क्षितौ ७३।
एकदा कुलभद्राख्यो ब्राह्मणः सर्वतत्ववित् ।
पूजयामास मां भक्त्या नैवेद्यैर्नदीतटे ७४।
समभ्यर्च्य स विप्रेंद्रो मम नैवेद्यतंदुलम् ।
ययौ तत्रैव निक्षिप्य भूय एव निजं गृहम् ७५।
ततो वृक्षात्समागत्य क्षुधिना पक्षिणा त्वया ।
मम नैवेद्यसंबंधि भक्षितं सर्वतंदुलम् ७६।
भुक्त्वैव सद्यो मुक्तोऽसि पातकैरतिदारुणैः ।
कदाचित्प्राप्तकालस्त्वं कालधर्मगतो द्विज ७७।
त्वामानेतुं मया दूताः प्रेषिताः सर्वथा निजाः ।
ततो रथे समारोप्य भवंतं नष्टकल्मषम् ७८।

सद्यो दूतगणाः सर्वे समायाताः परं पदम् ।
युगकोटिसहस्राणि स्थितोऽसि मम सन्निधौ ७९।
भुंजन्सुखानि सर्वाणि दुर्ल्लभानि सुरैरपि ।
ततो यातोऽसि विप्रेन्द्र विशुद्धे ब्राह्मणान्वये ८०।
तत्रापि मयि भक्तिस्ते जातातिसुदृढा पुनः ।
क्रियायोगेन मां नित्यं समाराध्य द्विजोत्तम ८१।
आयुर्षोंते मत्प्रसादान्मामकं पदमाप्स्यसि ।
यदा तुष्टोऽस्म्यहं विप्र सपापात्मापि मुक्तिभाक् ८२।
कदाचिद्यस्य रुष्टोस्मि पुण्यात्मापि च पापभाक् ।
तस्माद्ब्राह्मण भद्रं ते भक्तोऽसि मम सुव्रत ८३।
दास्यामि ते परं स्थानं यदलभ्यं सुरैरपि ।
ब्राह्मण उवाच-
त्वत्प्रसादाच्छ्रुतं नाथ पूर्ववृत्तांतमात्मनः ८४।
इदानीं श्रोतुमिच्छामि यत्किञ्चिद्ब्रूहि तत्प्रभो ।
कस्य तुष्टोऽसि देवेन्द्र कस्य रुष्टोऽसि वा प्रभो ८५।

महत्या कृपया सर्वमेतन्मे वक्तुमर्हसि ।
श्रीभगवानुवाच-
कर्मणा येनविप्रेन्द्र तुष्टिर्मे हृदि जायते ८६।

क्रोधश्च तत्समस्तं च कथयामि समासतः ।
यो दयावान्द्विजश्रेष्ठ सर्वभूतेषु सर्वदा ८७।
अहंकारविहीनश्च तस्य तुष्टोऽस्म्यहं सदा ।
कर्म कुर्यान्मदर्थं यो धर्मभक्तिसमन्वितः ८८।
ब्रूते मदर्थं यः शांतं तस्य तुष्टोऽस्म्यहं सदा ।
मिष्टं वस्तु समासाद्य दत्वा मे यश्च मानवः ८९।
मानापमाने सदृशस्तस्य तुष्टोऽस्म्यहं सदा ।
सर्वभूतशरीरस्थं यो मां जानाति मानवः ९०।
परहिंसाविहीनो यस्तस्य तुष्टोऽस्म्यहं सदा ।
कर्माणि कुरुते यस्तु सुविचार्य पुनः पुनः ९१।
गोब्राह्मणहितैषी यस्तस्य तुष्टोऽस्म्यहं सदा ।
स्वयं निरुक्तं वचनं यत्नाद्यः परिपालयेत् ९२।

प्रपन्नं याति यत्नाद्यस्तस्य तुष्टोऽस्म्यहं सदा ।
ददात्यनुपकारिभ्यो दानानि द्विजसत्तम ९३।
मयि चित्तं सदा यस्य तस्य तुष्टोऽस्म्यहं सदा ।
कर्मणा येनतुष्टोऽस्मि निरुक्तं तत्समासतः ९४।
रुष्टोऽस्मि कर्मणा येन विप्र वच्मि शृणुष्वतम् ।
परहिंसारतो यस्तु निर्हृयः सर्वजंतुषु ९५।
अहंयुः सर्वदा क्रुद्धः समां नयति शत्रुताम् ।
असत्यभाषीक्रूरश्च परनिंदापरस्तु यः ९६।
कविवर्तनविध्वंसी समां नयति शत्रुताम् ।
अदृष्टदोषौ पितरौ स्त्रीभ्रातृभगिनी तथा ९७।
मोहात्त्यजति यो मूढः समां नयति शत्रुताम् ।
पितृभिर्भर्त्सनं यस्तु कुरुते मूढधीर्नरः ९८।
गुर्ववज्ञाकरो विप्र समां नयति शत्रुताम् ।
आरामच्छेदिनो ये च जलाशयविलायिनः ९९।
ग्रामनाशकरायेचतेमांनयंतिशत्रुताम् ।

परस्त्रियं समालोक्य विषादं यान्ति ये जनाः १०० 7.19.100।
शृण्वंति पापचर्चां च तेषां रुष्टोस्म्यहं सदा ।
द्विषंति नाथं ये मूढा अनाथस्वं हरंति ये १०१।
विश्वासघातिनो ये च तेषां रुष्टोऽस्म्यहं सदा ।
ये च गोवीर्यहंतारो वृषलीपतयश्च ये १०२।
अश्वत्थघातिनो ये च तेषां रुष्टोऽस्म्यहं सदा ।
ब्रह्मविष्णुमहेशानां मध्ये ये भेदकारिणः १०३।
परदारातिरक्ता ये तेषां रुष्टोऽस्म्यहं सदा ।
एकादश्यां भुंजते ये लोभात्पापधियो नराः १०४।
वेदनिंदाकरा ये च तेषांरुष्टोऽस्म्यहं सदा ।
पापबुद्धिरता ये च मित्रद्रोहरतास्तथा १०५।

धात्रीतरुं च ये घ्नंति तेषां रुष्टोऽस्म्यहं सदा ।
दिवसे मैथुनं ये च कुर्वंते काममोहिताः १०६।
रजस्वला स्त्रियां चैव तेषां रुष्टोऽस्म्यहं सदा ।
ये चादृष्टार्तवां नारीं मोहाद्व्रच्छंति सत्तम १०७।

व्रतस्थां च सदा जाल्मास्ते मां नयंति शत्रुताम् ।
अमावास्यातिथौ ये च कुर्वंते निशिभोजनम् १०८।
भोजनद्वयमेवार्के तेषां रुष्टोऽस्म्यहं सदा ।
आमिषं मैथुनं तैलममावास्यादिने द्विजाः १०९।
न ये त्यजंति विप्रेन्द्र तेषां रुष्टोऽस्म्यहं सदा ।
बहुनात्र किमुक्तेन संक्षेपात्ते वदाम्यहम् ११०।
निंदंति वैष्णवान्ये च तेषां रुष्टोस्म्यहं सदा ।
व्यास उवाच-
इत्युक्त्वा भगवान्विष्णुरदृश्यः सहसाऽभवत् १११।
स च विप्रः समुत्तस्थौ त्यक्तनिद्रस्तु मंचतः ।
केशवोक्तेन वाक्येन स विप्रो हरिभक्तिकृत् ११२।
संत्यज्य सकलं कार्यं क्रियायोगरतोऽभवत् ।
नारायणस्य नैवेद्यं भुंजतोऽपि फलं त्विदम् ११३।
हरिपूजाकृतां पुंसां न जाने किं भवेदिति ।
समासेन ब्रवीमि त्वां शृणु सत्तम जैमिने ११४।

सकृत्कृत्वा हरेः पूजां प्राप्यते परमं पदम्।
मानुष्यं दुर्ल्लभं लोके पूजा तत्रापि चक्रिणः ११५।
भक्तिस्तत्रापि विप्रेन्द्र दुर्ल्लभा परिकीर्तिता ११६।
संसाराब्धिं सर्वदुःखप्रपूर्णं तर्तुं वांछा यस्य चित्तेस्ति पुंसः ।
भक्त्या नित्यं वासुदेवस्य पूजां कुर्यादार्यः कर्मणां सोऽखिलानाम् ११७।
इति श्रीपद्मपुराणे क्रियायोगसारे एकोनविंशतितमोऽध्यायः १९ ।

Roman transliteration

vyāsa uvāca-
nārāyaṇaprapannā ye narābhaktisamanvitāḥ |
kadācidaśubhaṃ teṣāṃ vidyate na dvijottama 1|
punareva pravakṣyāmi māhātmyaṃ kamalāpateḥ |
yacchrutvā mānavāḥ sarve labhaṃte paramaṃ padam 2|
vāsudevasya māhātmyaṃ śrutvā trpyaṃti vaiṣṇavāḥ |
pākhaṇḍā na hi trpyaṃti narake kleśabhāginaḥ 3|
pākhaṇḍānāṃ samīpe tu viṣṇumāhātmyamuttamam |
na vaktavyaṃ dvijaśreṣtha vaktavyaṃ vaiṣṇavāgrataḥ 4|
pūrvaṃ tretāyuge vipra urvīśurnāma jaimine |
āsītpāparato nityaṃ dharmaniṃdāparāyaṇaḥ 5|
brahmasvahārī viprendra parastrīgamanodyataḥ |
gomāṃsāśī surāpī ca veśyāvibhramalolupaḥ 6|
śaraṇāgatahaṃtā ca paraniṃdākaraḥ sadā |

viśvāsaghātī mitraghno jñātipīḍākarastathā 7|

asatyabhāṣī krūraśca pākhaṃḍajanasaṅgabhāk |
vṛtticchedī dvijātīnāṃ nyāsāpahārakastathā 8|
tādṛśaṃ taṃ samālokya duṣṭaṃ pāpaparāyaṇam |
ājagmurjñātayaḥ sarve kruddhāstasya nijaṃgṛham 9|
jñātaya ūcuḥ -
pratiṣṭhopārjitā pūrvairasmākaṃ vimale kule |
sā pratiṣṭhā tvayā mūḍha vināśaṃ pratinīyate 10|
dharmamārgaṃ parityajya kuruṣe pātakaṃ sadā |
madvaṃśakīrtihananaṃ jāto'si jñātiduḥkhadaḥ 11|
ativismayadā sṛṣṭirvidhāturmanyate tvayi |
yasminsiṃdhau śaśī jātastatra kṣveḍodbhavo'pi ca 12|
aho śaktiḥ kuputrāṇāṃ saṃkhyātuṃ na ca śakyate |
anekaiḥ puruṣaiḥ kīrtiṃ saṃcitāṃ haṃti tatkṣaṇāt 13|
jāte putrottame vaṃśaḥ śreṣṭhaḥ syādadhamo'pi ca |
putredhametu śreṣṭho'pi vaṃśo gacchati hīnatām 14|

vyāsa uvāca-
ityuktvā jñātayaste ca taṃ sarve pāpināṃ varam |
apakīrtibhayātkruddhāstatyajuḥ sahasā dvija 15|
jñātibhiḥ sa parityakto janaiḥ sarvaiśca dhikkṛtaḥ |
prapede dasyutāṃ duḥkhī vibhraṣṭākhilavaibhavaḥ 16|
taṃ dasyukarmakurvaṃtaṃ nirddayaṃ parahiṃsakam |
dhṛtvā janapadāḥ sarve bhūpālāya nyavedayan 17|
tena bhūmibhujā tasya pitṛsnehāddivajottama |
na hato'sau durācāro nijadeśādvahiṣkṛtaḥ 18|
tato'sau vanamāśritya dasyubhiḥ saha nirddayaḥ |
pāṃthasvaharaṇārthāya tasthau bahubhiruddhataiḥ 19|
kadācittaṭinītīraṃ dasyubhiḥ saha jaimine |
vanaparyaṭane śrāṃto jagāma snānahetave 20|
tasyāṃ taṭinyāṃ bhagavatparicaryāparāyaṇān |
asau dadarśa duṣṭātmā brāhmaṇākṛtino bahūn 21|

atha te brāhmaṇāḥ sarve samārādhya janārdanam |
anyonyaṃ kathayāmāsurvihitā ati kautukāt 22|
adya caṃpakapuṣpāṇi mayā tyaktāni tāni vai |
kaścidvadati tāṃbūlaṃ mayā dattaṃ murāraye 23|
na khāditavyaṃ tāṃbūlaṃ kadācidapi janmani |
mayādya haraye dattaṃ kadalīphalamuttamam 24|
janmajanmāni ca mayā bhakṣyaṃ ca kadalīphalam |
ko'pi vakti mayā dattaṃ haraye dāḍimīphalam 25|
ko'pi vakti mayā dattaṃ rasālaphalamuttamam |
anyo'nyametadvadatāṃ teṣāṃ śrutvā vacāṃsi ca 26|
urvīśuścintayāmāsa kiṃ pradāsyāmi viṣṇave |
saṃsāre yāni vastūni bhakṣyāṇi saṃti tānyaham 27|
na hi śaknomi saṃtyaktuṃ kiṃ dāsyāmi murāraye |
nityaṃ vanāṃtarastho'haṃ cauro rājabhayākulaḥ 28|
śakaṭārohaṇe nāsti hyadhikāraḥ kadāpi me |

vyāsa uvāca-
ityuktvā dasyunā tena bhūyobhūyo dvijottama 29|
śakaṭaṃ haraye dattaṃ caturvargapradāyine |

atha tebrāhmaṇāḥ sarve jagmurvipra yathāgatāḥ 30|
so'pi dasyurdasyubhiśca jagāma nijamāśrayam |
ekadā guḍakaṃḍolaṃ tenaiva khalu vartmanā 31|
gṛhītvā pathikaḥ kaścitkākīmaṃḍalamāgataḥ |
tato'sau sahasā dasyurnirbhayaḥ parahiṃsakaḥ 32|
jahāra guḍakaṃḍolamadhvanīnasya tasya ca |
atha te dasyavaścakrurguḍakaṃḍola bhaṃjanam 33|
urvīśuścāpatadbhāge śakaṭaṃ guḍanirmitam |
urvīśuḥ śakaṭaṃ gauḍaṃ samāsādya dvijottama 34|
manasā ciṃtayāmāsa vacaḥsmaraṇapūrvakam |
ano mayā purā dattaṃ svayameva murāraye 35|
tasmādano na me grāhyaṃ kadācidiha janmani |

vicintyeti hṛdā dātuṃ tadano guḍanirmitam 36|
dattaṃ viprāya kasmaicinmādhavaprītihetave |
tāṃ bhaktiṃ tasya vijñāya mahāpātakino dvija 37|
jahāra sakalaṃ pāpaṃ sadyaḥ prīto janārdanaḥ |
tasminneva dine vipra praviśya ca mahāvanam 38|
hataḥ paurajanaiḥ sarvairatha kruddhaiḥ sa urviśuḥ |
bhagavānatha taṃ netuṃ vimānaṃ svarṇanirmitam 39|
dūtāṃśca preṣayāmāsa nānābharaṇabhūṣitān |
atha te bhagavaddūtāstamurvīśuṃ gatainasam 40|
samāropya vimāne taṃ sadyo jagmuḥ puraṃ hareḥ |
tatau'sau harisānnidhyaṃ prāpya puṇyātmanāṃ varaḥ 41|
punarmanvaṃtaraśataṃ sthitvā keśavasannidhim |
paramaṃ jñānamāsādya sa viveśa tanuṃ hareḥ 42|
vyāsa uvāca-
yena kenāpyupāyena haribhaktikaro naraḥ |

saṃsārajaladheḥ pāraṃ rājahaṃsa iva vrajan 43|
kṣaṇameva harerbhaktirvartate yasya cetasi |
tatpadaṃ paramaṃ yāti sa pāpātmāpi gacchati 44|
ekamapyuttamaṃ vastu datvā'sau tanmurāraye |
svayameva hi bhoktavyaṃ paścātpāpopaśāṃtaye 45|
yadvastu haraye dattaṃ tacca dadyāddivajātaye |
kiṃciccheṣaṃ na bhoktavyaṃ tasyāvaśyaṃ svayaṃ budhaiḥ 46|
vastūni brāhmaṇaśreṣṭhamiṣṭāni yāni kāni ca |
adatvā viṣṇave tāni na bhoktavyāni vaiṣṇavaiḥ 47|
viṣṇunaivedyamāhātmyaṃ sarvapāpapraṇāśanam |
setihāsaṃ punarvacmi śṛṇu vipra samāhitaḥ 48|
āsītsarvajanirnāma brāhmaṇaḥ śuddhavaṃśajaḥ |
śāṃto dāṃto dayāyukto gurubrāhmaṇapūjakaḥ 49|
hareḥ pūjāparaścaiva harismaraṇatatparaḥ |
prapannakleśavidhvaṃsī satyavādī jitendriyaḥ 50 7.19.50|

prātaḥsnāyī nijācāragrāhī hiṃsā vivarjitaḥ |
ekādaśīvratarato jñātipūjāparāyaṇaḥ 51|
kadācitsa dvijaśreṣṭhaḥ svapne'paśyacca keśavam |
śyāmaṃ virajapadmākṣaṃ smerāsyaṃ pītavāsasam 52|
svarṇakuṇḍalamaṇjīrakirīṭojjvalavigraham |
kaustubhodbhāsitoraskaṃ vanamālāvibhūṣitam 53|
caturbāhuṃ śaṅkhacakragadāpadmadharaṃ prabhum |
samastairlakṣaṇairyuktaṃ svarṇayajñopavītinam 54|

saṃprāpya darśanaṃ svapne sa vipro jagatīpateḥ |
kṛtāñjalistamastauṣīdromāṃcitatanurmudā 55|
tubhyaṃ namo'stu jagataḥ sakalasyabharttre sallokaśokabhayarogavināśanāya |
nārāyaṇāya kamalābhṛdayapriyāya dharmārthakāmaparamāmṛtadāya tubhyam 56|
pāpāni caiva sakalāni mayā kṛtāni mattena mohavaśagena sadā murāre |
tasmādbibhemi jagadaṃbunidhergabhīrānmāmuddharasva nijabhaktitarīṃ pradāya 57|
jānāmi yadyapi hare duritaṃ manuṣyo vyāmohamāśucalabhe bhuvi kaiṭabhāre |

pāpaṃ tathāpi ca mudā satataṃ karomi tasmānna ko'pyahamivāsti jano vimūḍhaḥ 58|
puṇyadrumaḥ sukhaphalaṃ sahasaiva dhatte kiṃ vedmi neti nṛhare kṛtapātako'ham |
puṣpadrumārpaṇavidhau na mamāsti vittaṃ nātha prasīda bhagavankimahaṃ karomi 59|
tvatpādapadmayugalaṃ paramāmṛtasya sthānaṃ vihāya mama cittamadhuvrato'yam |
nārīmukhaṃ vrajati devamṛtipradaṃ yacchleṣmaprakīrṇamaniśaṃ kamalabhrameṇa 60|
pāṇiḥpradānarahito'nṛtabhāṣivaktraṃ karṇau ca pāpaśravaṇāya sadaiva dakṣau |
doṣānimānmama hare hara sevakasya yasmānnu nātha śaraṇāgatadoṣahaṃtā 61|
saṃsāraghorajaladhau nṛhare kadācittvadbhaktinauriha mayā sudṛḍhā ca labdhā |
tatrāpi daivavaśago'hamaho durātmā varteta eva satataṃ mamaduḥkhakālaḥ 62|
saṃsārapāragamanāya lasatpatho'sti kiṃ sarvaduḥkharahitaḥ sadayaḥ prasannaḥ |
aṃdhīkṛtasya mama mohamahattamisrairdṛṣṭistvayīha na kadāpi ca yāti viṣṇo 63|
pāpātmano'pi mama cittamidaṃ murāre naṣṭaṃ vinaṣṭajanakaṣṭavinaṣṭikāri |
yastvāṃ samastasuravaṃditapādapadma svapne'pi keśimathanādya vibho samīkṣe 64|
vyāsa uvāca-
iti tena stuto devo bhagavānkamalāpatiḥ |

uvāca vākyaṃ vākyajñaḥ saṃsārārṇavatārakaḥ 65|
śrībhagavānuvāca-
bhaktibhistava vipreṃdra tuṣṭo'haṃ nityameva ca |
tasmāttvācireṇaiva sarvaṃ bhadraṃ bhaviṣyati 66|
pāpino'pi tavoddhāro mayā pūrvaṃ kṛto dvija |
adhunā mama bhakto'si na vipattirbhaviṣyati 67|
brāhmaṇa uvāca|
ko'haṃ tasthau purā viṣṇo kiṃ vā pāpaṃ mayā kṛtam |
pāpino'pi mamoddhāraḥ kathaṃ pūrvaṃ tvayā kṛtaḥ 68|
saṃsāre'sminkathaṃ jāto janito'haṃ kathaṃ tvayā |
etatsarvaṃ vibho brūhi yatastvaṃ sadayaḥ sadā 69|
śrībhagavānuvāca-
aprakāśyamidaṃ guhyaṃ yadyapi dvijasattama |
tathāpi tava vātsalyānnigadāmi niśāmaya 70|
purā tvaṃ brāhmaṇaśreṣṭha pakṣivaṃśasamudbhavaḥ |

bhūto'si bhūmibhāgeṣu nijakarmavipākataḥ 71|
kṣudhayā tṛṣayā vāpi satataṃ vyākulo bhavān |
babhrāma bhakṣayankīṭānnirjharoṣṇodakaṃ tathā 72|
nānāduḥkhaṃ sadā bhuṃjanpakṣiyonau samudbhavaḥ |
caturvarṣasahasrāṇi sthito'si tvaṃ purā kṣitau 73|
ekadā kulabhadrākhyo brāhmaṇaḥ sarvatatvavit |
pūjayāmāsa māṃ bhaktyā naivedyādyairnadītaṭe 74|
samabhyarcya sa vipreṃdro mama naivedyataṃdulam |
yayau tatraiva nikṣipya bhūya eva nijaṃ gṛham 75|
tato vṛkṣātsamāgatya kṣudhinā pakṣiṇā tvayā |
mama naivedyasaṃbaṃdhi bhakṣitaṃ sarvataṃdulam 76|
bhuktvaiva sadyo mukto'si pātakairatidāruṇaiḥ |
kadācitprāptakālastvaṃ kāladharmagato dvija 77|

tvāmānetuṃ mayā dūtāḥ preṣitāḥ sarvathā nijāḥ |
tato rathe samāropya bhavaṃtaṃ naṣṭakalmaṣam 78|

sadyo dūtagaṇāḥ sarve samāyātāḥ paraṃ padam |
yugakoṭisahasrāṇi sthito'si mama sannidhau 79|
bhuṃjansukhāni sarvāṇi durllabhāni surairapi |
tato yāto'si viprendra viśuddhe brāhmaṇānvaye 80|
tatrāpi mayi bhaktiste jātātisudṛḍhā punaḥ |
kriyāyogena māṃ nityaṃ samārādhya dvijottama 81|
āyuṣoṃte matprasādānmāmakaṃ padamāpsyasi |
yadā tuṣṭo'smyahaṃ vipra sapāpātmāpi muktibhāk 82|
kadācidyasya ruṣṭosmi puṇyātmāpi ca pāpabhāk |
tasmādbrāhmaṇa bhadraṃ te bhakto'si mama suvrata 83|
dāsyāmi te paraṃ sthānaṃ yadalabhyaṃ surairapi |
brāhmaṇa uvāca-
tvatprasādācchrutaṃ nātha pūrvavṛttāṃtamātmanaḥ 84|
idānīṃ śrotumicchāmi yatkiñcidbrūhi tatprabho |
kasya tuṣṭo'si devendra kasya ruṣṭo'si vā prabho 85|

mahatyā kṛpayā sarvametanme vaktumarhasi |
śrībhagavānuvāca-
karmaṇā yenaviprendra tuṣṭirme hṛdi jāyate 86|
krodhaśca tatsamastaṃ ca kathayāmi samāsataḥ |
yo dayāvāndvijaśreṣṭha sarvabhūteṣu sarvadā 87|
ahaṃkāravihīnaśca tasya tuṣṭo'smyahaṃ sadā |
karma kuryānmadarthaṃ yo dharmabhaktisamanvitaḥ 88|
brūte madarthaṃ yaḥ śāṃtaṃ tasya tuṣṭo'smyahaṃ sadā |
miṣṭaṃ vastu samāsādya datvā me yaśca mānavaḥ 89|
mānāpamāne sadṛśastasya tuṣṭo'smyahaṃ sadā |
sarvabhūtaśarīrasthaṃ yo māṃ jānāti mānavaḥ 90|
parahiṃsāvihīno yastasya tuṣṭo'smyahaṃ sadā |
karmāṇi kurute yastu suvicārya punaḥ punaḥ 91|
gobrāhmaṇahitaiṣī yastasya tuṣṭo'smyahaṃ sadā |
svayaṃ niruktaṃ vacanaṃ yatnādyaḥ paripālayet 92|

prapannaṃ yāti yatnādyastasya tuṣṭo'smyahaṃ sadā |
dadātyanupakāribhyo dānāni dvijasattama 93|
mayi cittaṃ sadā yasya tasya tuṣṭo'smyahaṃ sadā |
karmaṇā yenatuṣṭo'smi niruktaṃ tatsamāsataḥ 94|
ruṣṭo'smi karmaṇā yena vipra vacmi śṛṇuṣvatam |
parahiṃsārato yastu nirddayaḥ sarvajaṃtuṣu 95|
ahaṃyuḥ sarvadā kruddhaḥ samāṃ nayati śatrutām |
asatyabhāṣīkrūraśca paraniṃdāparastu yaḥ 96|
kavivartanavidhvaṃsī samāṃ nayati śatrutām |
adṛṣṭadoṣau pitarau strībhrātṛbhaginī tathā 97|
mohāttyajati yo mūḍhaḥ samāṃ nayati śatrutām |
pitṛbhirbhartsanaṃ yastu kurute mūḍhadhīrnaraḥ 98|
gurvavajñākaro vipra samāṃ nayati śatrutām |
ārāmacchedino ye ca jalāśayavilāyinaḥ 99|
grāmanāśakarāyecatemāṃnayaṃtiśatrutām |

parastriyaṃ samālokya viṣādaṃ yānti ye janāḥ 100 7.19.100|
śṛṇvaṃti pāpacarcāṃ ca teṣāṃ ruṣṭosmyahaṃ sadā |

dviṣaṃti nāthaṃ ye mūḍhā anāthasvaṃ haraṃti ye 101|
viśvāsaghātino ye ca teṣāṃ ruṣṭo'smyahaṃ sadā |
ye ca govīryahaṃtāro vṛṣalīpatayaśca ye 102|
aśvatthaghātino ye ca teṣāṃ ruṣṭo'smyahaṃ sadā |
brahmaviṣṇumaheśānāṃ madhye ye bhedakāriṇaḥ 103|
paradārātiraktā ye teṣāṃ ruṣṭo'smyahaṃ sadā |
ekādaśyāṃ bhuṃjate ye lobhātpāpadhiyo narāḥ 104|
vedaniṃdākarā ye ca teṣāṃruṣṭo'smyahaṃ sadā |
pāpabuddhiratā ye ca mitradroharatāstathā 105|
dhātrītaruṃ ca ye ghnaṃti teṣāṃ ruṣṭo'smyahaṃ sadā |
divase maithunaṃ ye ca kurvaṃte kāmamohitāḥ 106|
rajasvalā striyāṃ caiva teṣāṃ ruṣṭo'smyahaṃ sadā |
ye cādṛṣṭārtavāṃ nārīṃ mohādgacchaṃti sattama 107|

vratasthāṃ ca sadā jālmāste māṃ nayaṃti śatrutām |
amāvāsyātithau ye ca kurvaṃte niśibhojanam 108|
bhojanadvayamevārke teṣāṃ ruṣṭo'smyahaṃ sadā |
āmiṣaṃ maithunaṃ tailamamāvāsyādine dvijāḥ 109|
na ye tyajaṃti viprendra teṣāṃ ruṣṭo'smyahaṃ sadā |
bahunātra kimuktena saṃkṣepātte vadāmyaham 110|
niṃdaṃti vaiṣṇavānye ca teṣāṃ ruṣṭosmyahaṃ sadā |
vyāsa uvāca-
ityuktvā bhagavānviṣṇuradṛśyaḥ sahasā'bhavat 111|
sa ca vipraḥ samuttasthau tyaktanidrastu maṃcataḥ |
keśavoktena vākyena sa vipro haribhaktikṛt 112|
saṃtyajya sakalaṃ kāryaṃ kriyāyogarato'bhavat |
nārāyaṇasya naivedyaṃ bhuṃjato'pi phalaṃ tvidam 113|
haripūjākṛtāṃ puṃsāṃ na jāne kiṃ bhaveditī |
samāsena bravīmi tvāṃ śṛṇu sattama jaimine 114|

sakṛtkṛtvā hareḥ pūjāṃ prāpyate paramaṃ padam|
mānuṣyaṃ durllabhaṃ loke pūjā tatrāpi cakriṇaḥ 115|
bhaktistatrāpi viprendra durllabhā parikīrtitā 116|
saṃsārābdhiṃ sarvaduḥkhaprapūrṇaṃ tartuṃ vāṃchā yasya cittesti puṃsaḥ |
bhaktyā nityaṃ vāsudevasya pūjāṃ kuryādāryaḥ karmaṇāṃ so'khilānām 117|
iti śrīpadmapurāṇe kriyāyogasāre ekonaviṃśatitamo'dhyāyaḥ 19 |

English translation

Vyāsa said :

1-2. O best brāhmaṇa , those men who, full of devotion, resort to Viṣṇu , never face a disaster. I will once more narrate the greatness of Lakṣmī 's lord, hearing which all men obtain the highest position.

3-4. Devotees of Viṣṇu are satisfied with listening to the greatness of Kṛṣṇa . Heretics, suffering from trouble in a hell, are not satisfied. O best brāhmaṇa, the excellent greatness of Viṣṇu should not be narrated in the presence of heretics. It should be told in the presence of Viṣṇu's devotees.

5-9. O Jaimini , formerly in Tretā-yuga there lived a brāhmaṇa, Urvīśu by name. He was always engaged in sinful acts, and was highly given to the censure of religion. He snatched brāhmaṇas ' wealth. O best brāhmaṇa, he was always bent upon cohabitation with another's wife. He ate cow's

flesh. He drank liquor. He had an ardent longing for the amorous gestures of prostitutes. He harmed him who sought his shelter. He always censured others. He was a traitor. He harmed his friends. He harassed his kinsmen also. He told lies. He was cruel. He used to have the company of heretics. He cut off the livehood of brāhmaṇas. He took away deposits. Seeing him cruel and highly attached to sins like that all his kinsmen who were angry came to his house.

The kinsmen said :

10-14. O fool, the eminence which our ancestors had earned in our pure family is (now) being destroyed by you. Giving up the righteous path, you are always committing sin(s). You are born as the destroyer of the fame of our family and as one giving pain to your kinsmen. In you (i.e. with regard to you) the Creator's creation is thought to be causing wonder. Poison came up from that sea from which the moon had come up. Oh, it is not possible to measure the power of bad sons. In a moment they destroy the fame gathered by many men (i.e. their ancestors). Even a low family becomes the greatest when the best son is born (in it). But even the best family is degraded when a mean son is born in it.

Vyāsa said :

15-20. O brāhmaṇa, speaking like this all the kinsmen, getting angry due to the fear of infamy, deserted that greatest sinner. He, deserted by all his kinsmen and reproached by all people, was sorry, and deprived of all his affluence, became a bandit. All (the members of) the community seized him who did that act of a robber, cruel and harmful to others, and reported him to the king. O best brāhmaṇa, the king, due to affection for his father, did not kill him, (but) expelled him from his country. Then the cruel one, resorting to a forest along with many (other) haughty bandits, remained (there) for snatching the wealth of travellers. O Jaimini, he, fatigued while roaming in the forest, sometime went, along with (other) bandits, for a bath to a river-bank.

21-22. This wicked one saw in that river many blessed brāhmaṇas highly devoted to the lord's worship. Then all the brāhmaṇas, having worshipped Viṣṇu, spoke to one another with great curiosity:

23-29a. "I have today dropped those campaka -flowers (in honour of Viṣṇu)." Someone (else) said: "I have offered tāmbūla to Viṣṇu. In my life I shall never eat a tāmbūla. Today I have offered the best banana to Viṣṇu. Birth after birth I would eat a banana." Someone said: "I have offered a pomegranate to Viṣṇu." Someone said: "I have offered an excellent mango (to Viṣṇu)." Having heard these words of them talking to one another, Urvīśu thought, 'What shall I offer to Viṣṇu? I cannot give all those things that are eatables in the worldly existence to Viṣṇu. (Then) What shall I offer to him? I, a thief, overcome by the fear of the king, always stay in the forest. I am never entitled to getting into a cart.'

Vyāsa said :

29b-33. O best brāhmaṇa, the thief, repeatedly speaking like this, gave a cart to Viṣṇu, the giver of the four goals (of human life). Then all the brāhmaṇas went as they had come. That thief also went to his abode along with (other) thieves. Once a traveller carrying a basket of jaggery came to that region of the impudent (thieves) along the same path. Then this fearless bandit, harming others, snatched that basket of jaggery of the traveller. Then the robbers broke the basket of jaggery.

34-36. As his share Urvīśu obtained a cart fashioned from jaggery. O best brāhmaṇa, Urvīśu, having obtained that jaggery-cart thought in his mind recollecting the words (of those brāhmaṇas): 'Formerly I myself have presented a cart to Viṣṇu. Therefore, in this existence, I should not take a cart.' Thinking

like this in his mind he intended to give the cart (to a brāhmaṇa).

37-42. To please Viṣṇu he gave it to some brāhmaṇa. O brāhmaṇa, knowing that devotion of that great sinner, Viṣṇu who was pleased, instantly removed all his sin. O brāhmaṇa, on the same day all the angry citizens entered that great forest and killed that Urvīśu. To take him (to his own abode) the lord sent an aeroplane made of gold, so also messengers adorned with various ornaments. Then those messengers of the lord, having put that Urvīśu who was dead, into the aeroplane, instantly went to Viṣṇu's city. Then the best one among the pious obtained Viṣṇu's proximity. After living near Viṣṇu for a hundred periods of Manu , and after securing the highest knowledge, he entered Viṣṇu's body.

Vyāsa said :

43-44. A man who, somehow or the other, is devoted to Viṣṇu, goes, like a royal swan beyond the ocean of the worldly existence. He in whose heart there is devotion for Viṣṇu even for a moment, goes to the highest position. Even though he is a sinner, he goes (to the highest position).

45. One should, after offering even the best thing to Viṣṇu, afterwards enjoy it for the appeasement of the sin.

46. The thing that is offered to Viṣṇu should be given to a brāhmaṇa. The wise should not enjoy any remnant of it themselves.

47. O best brāhmaṇa, a devotee of Viṣṇu should not enjoy whatever things and sweets without offering them to Viṣṇu.

48-51. I shall again tell, along with its history, the greatness of eatables offered to Viṣṇu, which destroy all sins. O brāhmaṇa, being attentive, listen to it. There was a brāhmaṇa, Sarvajani by name, who was born in a pure family. He was calm, controlled, kind and honoured his preceptors (or elderly persons) and brāhmaṇas. He was absorbed in Viṣṇu's worship, and was exclusively devoted to remembering Viṣṇu. He removed the affliction of those who sought his shelter; he was truthful, and had curbed his senses. He (everyday) bathed in the morning. He followed the practices of his own (caste); he abandoned harm (to others); he was absorbed in (observing) the Ekādaśī vow; he was intent upon honouring his kinsmen.

52-54. Once that best brāhmaṇa saw in his dream lord Viṣṇu who was dark, whose eyes were like dustless lotuses, who had a smiling face, who had put on a yellow garment, whose body was bright due to golden ear-rings and anklets and a crown, whose chest shone with the Kaustubha (gem), who was adorned with a garland of wood-flowers. He had four arms, had held a conch, a disc, a mace and a lotus, was endowed with all (auspicious) marks, and had worn a golden sacred thread.

55. Having seen the lord of the world in the dream, the brāhmaṇa joined the palms of his hands, and with his body horripilated, gladly praised him.

56-64. "I salute you, (i.e.) Viṣṇu, who are the lord of the entire world, who destroy the grief, fear and diseases of good people, who are dear to Lakṣmī's heart, who give the nectar of piety, material welfare, and sensual enjoyment. O Murāri , I, being arrogant through folly committed all sins. I am, therefore, frightened. Giving the boat of your devotion, take me out of this deep ocean of (the existence in) the world. O Viṣṇu, though I know that a man quickly obtains sin and delusion on the earth, yet I am always gladly committing sins. Therefore, there is no man here (i.e. on the earth) who is foolish like me. O Viṣṇu, do I who have committed sins, not know that the tree of religious merit suddenly gives the fruit of happiness, O Nṛhari? O lord, I have no wealth to (undertake) the act of offering you a tree having flowers. Be pleased. O lord, what shall I do? O god, this bee of my heart, leaving the pair of your

lotus-like feet, the place of the best nectar, constantly moves to a woman's face—misunderstanding it for a lotus which causes death and which is full of the phlegm of deceit. (My) hand is bereft of (giving) gifts. (My) mouth tells lies. (My) ears are always intent upon listening to sinful things. O Viṣṇu, remove these faults of me, your servant, since, O lord, you always destroy the blemishes of him who has sought your shelter. O Nṛhari, at one time, I have, in this world, obtained the very strong boat of your devotion in (order to cross) this fearful ocean of the worldly existence. Even in that case, I, under the sway of Destiny, remain a wicked-hearted person. I am constantly having an unhappy time. Is there a bright path, kind, pleasant and free from all afflictions, for crossing the mundane existence? O Viṣṇu, my eyes blinded by a great darkness in the form of delusion never go to you in this world. O destroyer of Keśin , O you whose lotus-like feet are saluted by all gods, since I see you today, this mind of me, even of a wicked nature, destroying the trouble of people that are tormented, has perished."

Vyāsa said :

65. Thus praised by him, the revered god, the lord of Lakṣmī, knower of words and saviour from the ocean of the worldly existence, said (these) words:

The lord said :

66-67. O best brāhmaṇa, I am constantly pleased with your devotion. Therefore, you will have full happiness soon. O brāhmaṇa, I have formerly emancipated you, though a sinner. Now you are my devotee. You will not face a calamity.

The brāhmaṇa said :

68-69. O Viṣṇu, who was I formerly? What sin did I commit? How did you formerly emancipate me, though a sinner? Since you are always kind, O lord, tell me all this—How was I born, and how was I created by you in this mundane existence?

The lord said :

70-73. O best brāhmaṇa, though this secret is not to be divulged, lam telling it through affection for you. Listen. O best brāhmaṇa, formerly due to the ripening of your acts you were born in a region on the earth in the stock of a bird. You, always oppressed by hunger and thirst, wandered, eating insects and (drinking) the hot water of springs. You, born in the stock of a bird, always experiencing various afflictions formerly lived for four thousand years on the earth.

74-77. Once, a brāhmaṇa named Kulabhadra, knowing the full truth, devoutly worshipped me with offerings of eatables etc. on the bank of a river. The best brāhmaṇa, having offered me rice as the offering of eatables, again went home after leaving it just there. Then you, a hungry bird, having come down from the tree, ate all that rice offered as an offering of eatables to me. On just eating it you were instantly freed from very fearful sins. Once, on the completion of your life, you died, O brāhmaṇa.

78-80. Then by all means I sent my messengers to bring you (to me). Then putting you whose sins had perished, into a chariot, the hosts of messengers instantly came to the highest place. Enjoying all pleasures, difficult to be had even by gods, you stayed with me for thousands of crores of yugas . Then, O best brāhmaṇa, you went to (i.e. were born in) a pure brāhmaṇa-family.

81-84a. There (i.e. in that existence) also, very firm devotion for me was again produced in you. O excellent brāhmaṇa, having everyday worshipped me with employment of rituals, you will obtain my position at the end of your life. O brāhmaṇa, when I am pleased, you, though a sinner, will enjoy liberation. When sometime I am angry with a man, he is a sinner, even though he is pious; (but) O brāhmaṇa, when I am pleased, a man, though he is a sinner, obtains liberation. Therefore, O brāhmaṇa, O you of a good vow, may you have welfare. You are my devotee. I shall give you that place which cannot be obtained even by gods.

The brāhmaṇa said :

84b-86a. O lord, due to your grace, I have heard my former account. Now I desire to hear something. O lord, tell it. O lord, with whom are you pleased? O best of gods, with whom are you angry? With great favour please tell me all this.

The lord said :

86b-94. O best brāhmaṇa, I shall tell (you) all that in brief, due to which act pleasure is produced in my heart and due to which anger is produced. O best brāhmaṇa, with him who acts for my sake and who is without egotism, I am always pleased.. With him who, full of piety and devotion, speaks calmly for me, I am always pleased. With that man who having secured sweetmeat gives it to me and who is equanimous in honour and insult, I am always pleased. With the man who knows me to be present in the bodies of all beings and who avoids harm to others, I am always pleased. With him who repeatedly thinking well, does his acts and who desires the good of cows and brāhmaṇas, I am always pleased. With him who would, with great effort, keep the word uttered by him, and who goes to him carefully who has sought his shelter, lam always pleased. O best brāhmaṇa, with him who always gives gifts to those who do not oblige him, and whose heart is always in me, I am always delighted. I have told (you) in brief with which act I am pleased.

95-111a. O brāhmaṇa, I (now) tell the act due to which I am angry. Listen to it. He who is engaged in harming others, who is cruel to all living beings, who is egoistic, who is always angry, makes me his enemy. He who tells lies, who is cruel, who is given to censuring others, who destroys the mode of the living of the wise, makes me his enemy. The fool who, through delusion, abandons his parents whose faults are not noticed, so also his wife, brother, sister, makes me his enemy. A dull-witted man who reproaches his parents, who insults his preceptor, makes me his. enemy, O brāhmaṇa. Those who destroy groves, who destroy lakes, who destroy villages, make me their enemy. With those people who, on seeing another's wife are dejected, who listen to sinful discussion, I am always angry. With those who hate the lord, who snatch the wealth of the unprotected, who are traitors, I am always angry. With those who take away the price of cow's milk, who are the husbands of Śūdra women, who harm the holy fig-tree, I am always angry. With those who make a distinction among Brahmā , Viṣṇu and Śiva , and who are very much attached to other's wives, I am always angry. With those men of sinful minds, who eat on the Ekādaśī day through greed and who censure the Vedas , I am always angry. With those who are attached to sinful thoughts and to plotting against their friends, and who destroy the dhātrī -tree I am always angry. With those who, deluded by lust, cohabit by day and who cohabit with a woman in her menses, I am always angry. O best one, those who, through folly, approach a woman who has not attained puberty, so also the rogues who approach a woman observing a vow, make me their enemy. I am always angry with them who take a meal at night on the new-moon day, so also with them who take two meals on Sundays. O brāhmaṇa, with those who do not avoid cohabitation, flesh, oil on new-moon day, I am always angry. What is the use of talking much in this matter? I (shall) tell you in brief. So also I am always angry with them who censure Viṣṇu's devotees.

Vyāsa said :

111b-117. Speaking like this lord Viṣṇu suddenly vanished. And that brāhmaṇa, having abandoned his sleep, got up from his bed. Due to the words uttered by Viṣṇu the brāhmaṇa, the devotee of Viṣṇu, gave up all (other) activities and was engaged in the employment of rituals. This is the fruit of (i.e. obtained by) them who even eat the articles of food (after they are) offered to Viṣṇu. I do not know how much fruit would be theirs who have worshipped Viṣṇu. O best one, O Jaimini, I (shall) tell you in brief. Listen. A man, having performed Viṣṇu's worship (but) once, obtains the highest position. In the world manhood is difficult to be obtained. Even in it worship of Viṣṇu is (difficult to be had). O best brāhmaṇa, there also devotion is declared to be difficult. That respectable man in whose mind there is a desire to cross the ocean of the mundane existence, should everyday devoutly worship Viṣṇu with all rites.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 20

The Great Efficacy of Giving (Charity)

Chapter 687 of 693 · 161 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
विष्णुपूजाफलं विप्र संक्षेपात्कथितं मया ।
इदानीं वच्मि दानानि निशामय समाहितः १।
दानं तपो द्वयोर्मध्ये दानमेकं परं स्मृतम् ।
तपसा पापमित्युक्तं न पापो दानकर्मणि २।
तपः कृतयुगे श्रेष्ठं त्रेतायां ध्यानमेव च ।
सपर्या द्वापरे श्रेष्ठा दानं श्रेष्ठं कलौ युगे ३।
तस्मात्कलियुगे दानं प्रीतये कमलापतेः ।
कर्तव्यं सततं प्राज्ञैरिच्छद्भिः परमं पदम् ४।
कलया कलया चन्द्र कलां संवर्द्धते तथा ।
दानस्य सा गतिः प्रोक्ता तपसश्च मनीषिभिः ५।
पलादपि द्विजश्रेष्ठ कर्तव्यो वित्तसंग्रहः ।
संचितं तु धनं प्राज्ञो दानकर्मणि संक्षिपेत् ६।
धने स्थितोपि यो मर्त्यो नाश्नाति न ददाति यः ।
दरिद्र सः च विज्ञेयो दानभोगविवर्जितः ७।

वित्तं केन सहायाति याति तेन तु को द्विज ।
आयाति तत्पुरा दत्तमिह पंचत्वमागते ८।
दत्वा दत्वा सदा दानं मानवा ये दरिद्रति ।
न ते दरिद्रा विज्ञेयाः परलोके महेश्वराः ९।
धनं रक्षंति कार्पण्याद्ये ते ज्ञेयाः सुदुःखिताः ।
अंते त्यक्त्वा च तत्सर्वं निराशा यांति जैमिने १०।
परलोके द्विजश्रेष्ठः साधुसङ्गलवर्जितः ।
निर्द्धने बंधुहीने च नादत्तमुपतिष्ठते ११।
स्तोकं स्तोकं च विप्रेन्द्र भक्तिश्रद्धासमन्वितः ।
नित्यं देयानि दानानि वैष्णवैर्निजभक्तितः १२।
सर्वेषामेव दानानामन्नदानं द्विजोत्तम ।
जलदानं च तत्वज्ञैरतिश्रेष्ठं प्रकीर्तितम् १३।
विनान्नेन न तिष्ठंति प्राणा देहेषु देहिनाम् ।
अन्नदः प्राणदो ज्ञेयः प्राणदः सकलप्रदः १४।
तस्मात्समस्तदानानामन्नदो लभते फलम् ।

अन्नदानसमं दानं जलदानं च जैमिने १५।
विना तोयेन नान्नं स्यादतस्तोयं प्रदीयते ।
क्षुधा तृषापि विप्रेन्द्र द्वे तुल्ये तु प्रकीर्तिते १६।
तस्माद्दत्वा च तोयं च श्रेष्ठं प्रोक्तं मनीषिभिः ।
जीवनं जीवनं नृणां जीवनं न च जीवनम् १७।
अतो जीवनरक्षार्थं जीवनं प्राज्ञ उत्सृजेत् ।
अन्नं तोयं च विप्रेन्द्र दत्तं येन महीतले १८।
तेन सर्वाणि दानानि कृतानि नात्र संशयः ।
अन्नदानस्य माहात्म्यं जलदानस्य वै शृणु १९।
बभूव हास्तिनपुरे कुबेर इव वित्तवान् ।
तस्मिन्नेव पुरे वेश्या बभूव सुरसुंदरी २०।
ख्याता रतिविदग्धेति सर्वलक्षणसंयुता ।
तत्र क्षेमंकरी नाम ब्राह्मणी श्रेष्ठवंशजा २१।
समस्तगुणसम्पन्ना विधवासीद्विजात्मजा ।
सा ब्राह्मणी द्विजश्रेष्ठ जारानुरक्तमानसा २२।

निषिद्धं कर्म कुर्वंती त्यक्त्वा यात्यविवेकताम् ।
तया संनिहिता विप्र वेश्यापि ब्राह्मणी च सा २३।
चकार सख्यं स्नेहेन वेश्यावृत्तिमुपेत्य सा ।
सा वेश्या ब्राह्मणी चापि द्वेऽप्येकत्र दिने दिने २४।
पापानि चक्रतुः प्रीत्या असंख्यातानि जैमिने ।
ततो रतिविदग्धा सा वृद्धभावमुपागता २५।
ब्राह्मणी चापि विप्रेन्द्र दुःशीलात्यंतपापिनी ।
कदाचिद्वारमुख्या सा जरंती तां निजां सखीम् २६।
प्राहेति विस्मिता विप्र वचनं विनयान्विता ।
रतिविदग्धोवाच -
सखि त्वया सहानेकं दारुणं पातकं कृतम् २७।
अद्यापि पातके दृष्टिर्महती वर्तते मम ।
सौन्दर्यं च बलं चैव सर्वं मे जरया हृतम् २८।
इत्थमस्वास्थ्यकृन्नित्यमाशां त्यक्तुं न शक्यते ।
स्थावरं सुमहत्प्राप्तं कृतपातकया मया २९।

समागतमिवैतर्हि समीक्ष्य मरणं गतम् ।
उपार्जितेन पापेन यानि वित्तानि वै मया ३०।
रक्षिष्यंत्यनपत्यायां मृतायां मयि तानि के ।
तस्मात्सर्वाणि वित्तानि अन्यायोपार्जितानि च ३१।
दातुमिच्छामि विप्रेभ्यो यदि त्वं मन्यसे सखि ।
ब्राह्मण्युवाच-
मया यावन्ति वित्तानि पश्येति संचितानि च ३२।
असत्पात्रेषु दत्तानि तानि सर्वाणि नित्यशः ।
तस्मादहं धनैर्हीना किं दास्यामि द्विजातये ३३।

अस्ति चेद्यदि वित्तं ते दानमाशु तदा कुरु ।
तस्या एवं वचः श्रुत्वा सा वेश्यात्यंतहर्षिता ३४।
वित्तेन सकलेनैव अन्नदानं चकार ह ।
हरिशर्मा च विप्रेन्द्रो धनवानतिभक्तितः ३५।
पूजयामास सततं भगवंतं जनार्दनम् ।
जितेन्द्रियो जितक्रोधो हिंसादम्भविवर्जितः ३६।

प्रीतये कमलाभर्तुः स तेपे सुमहत्तपः ।
गंधपुष्पैश्च बलिभिर्घृतधूपैः प्रदीपकैः ३७।
पूजयामास देवेशं नित्यमेव जनार्दनम् ।
धनवानपि विप्रोऽसौ वित्तस्य क्षयशंकितः ३८।
पिपीलिकामूषिकाश्च तथान्येऽपि च जंतवः ।
कृपणस्य द्विजश्रेष्ठ गृहे नित्यं बुभुक्षिताः ३९।
उपार्जितं धनं सर्वं स्वयमेव दिनेदिने ।
बुभुजे ब्राह्मणश्रेष्ठ दानकर्मविवर्जितः ४०।
सुहृदां ब्राह्मणानां च बांधवानां कदापि सः ।
चकार न च संभाषामर्थप्रार्थनशंकया ४१।
विगणय्य स्ववित्तानि सुबहुनि निजालये ।
मत्वा श्रेष्ठमिवात्मानं मोदतेऽसौ द्विजोत्तम ४२।
कदाचित्प्राप्तकालोऽसौ ब्राह्मणोऽत्यंतवित्तवान् ।
गणिका ब्राह्मणी सा च एककाले मृता द्विज ४३।
अथ दूताः समायातास्तान्नेतुमतिभीषणाः ।

धर्मराजस्य देवस्य पाशमुद्गरपाणयः ४४।
ते च चण्डादयो दूतास्तान्समादाय जैमिने ।
ययुर्धर्मपुरं सद्यो दुर्गमेन पथा ततः ४५।
चण्ड उवाच-
आनीतो हरिशर्मा च वेश्या च ब्राह्मणी च सा ।
तवाज्ञया जीवितेश पश्यैतान्पुरतः स्थितान् ४६।
तान्समालोक्य जीवेशः प्रहस्य द्विजसत्तम ।
चित्रगुप्तमिति प्राह सर्वकार्यविचक्षणम् ४७।
यम उवाच-
एतेषां सर्वकार्याणि शुभदान्यशुभानि च ।
मूलाद्विचारय प्राज्ञ चित्रगुप्त महामते ४८।
यमादेशात्ततस्तेषां चित्रगुप्तो विचक्षणः ।
सर्वं विचारयामास शुभकर्माशुभं तथा ४९।
चित्रगुप्त उवाच-
देवाकर्णय वक्ष्यामि पुण्यं च पातकं तथा ।

इयं वेश्या ब्राह्मणी च हरिशर्मा चकार यत् ५० 7.20.50।
एषा रतिविदग्धाख्या गणिकाति दुराशया ।

चकार यानि पापानि वक्तुं तानि न शक्यते ५१।
अन्यायोपार्जितैर्वित्तैरखिलैरेव सूर्यज ।
अन्नदानं चकारेयं गणिका गतयौवना ५२।
अन्नदानप्रभावेण यातनागृहवासदैः ।
त्यक्तेयं पातकैः सर्वैः कोटिजन्मार्जितैरपि ५३।
अन्नदानं महाराज ये कुर्वंति जनाः क्षितौ ।
ते पापिनोऽपि गच्छंति तद्विष्णोः परमं पदम् ५४।
यावन्त्यन्नानि यच्छंति मानवाः क्षितिमण्डले ।
तावंत्यो ब्रह्महत्याश्च तस्य नश्यंत्यसंशयः ५५।
अन्नानि यच्छतां त्यक्त्वा शरीराणि च पातकम् ।
गृह्णतामेव पात्राणि सहसा याति सूर्यज ५६।
तस्मात्पापिनामन्नानि न गृह्णंति विचक्षणाः ।
मोहाद्गृह्णंति ये मूढास्त एव पापभागिनः ५७।

शुभकर्माशुभं वापि वेश्यायाः कथितं प्रभो ।
ब्राह्मण्याः शृणु कर्माणि शुभानि चाशुभानि च ५८।
इयं क्षेमंकरी नाम ब्राह्मणी शुद्धवंशजा ।
भद्रकीर्तिप्रिया सर्वं चकार दुरितं प्रभो ५९।
त्यक्त्वा निजाश्रमाचारं निजयौवनगर्विता ।
बभूवात्यंतपापिष्ठा जारसंगमलोलुपा ६०।
कदाचिच्छैशवे राजन्खेलंती शिशुभिः सह ।
रथ्यायां खननं चक्रे चतुष्कोणसमन्वितम् ६१।
तस्मिन्नेव दिने मेघ उदकानि ववर्ष च ।
पूरितं तज्जलैः खातं तया विनिर्मितं प्रभो ६२।
ततो मध्याह्नसमये गौरेकस्तृषितो नृप ।
अपिबत्तत्र पानीयं तापितस्तपनातपैः ६३।
तेनैव सर्वपापानि विनष्टानि महांति वै ।
तस्याः सूर्यसुत प्राज्ञ जलदानप्रभावतः ६४।
विमुक्ताः सकलैः पापैर्व्रजेन्नारायणालयम् ।

कृतपापा हि देवेश ब्राह्मणीयं दुराशया ६५।
विमुक्ता सकलैः पापैर्जलदानप्रभावतः ।
अयं विप्रो महाभक्तो देवदेवस्य चक्रिणः ६६।
ततोऽस्योपरि जीवेश प्रभुरेकोऽच्युतः स्मृतः ।
व्यास उवाच-
चित्रगुप्तस्य तद्वाक्यं समाकर्ण्य स दंडभृत् ६७।
तां वेश्यां ब्राह्मणीं चापि ववंदे ब्राह्मणं च तम् ।
दिव्यैः सुवर्णालंकारैर्वस्त्रैर्नानाविधैस्तथा ६८।
तेषां पूजां यमः श्रुत्वा कुटुंबिनां च जैमिने ।
उवाच प्रहसन्वाक्यं सुप्रीतो मृदुलाक्षरम् ८९।

यम उवाच-
यूयं सर्वे महात्मानो विनष्टाखिलपातकाः ।
समस्तसुखदं स्थानं गच्छत श्रीपतेः प्रभोः ७०।
तानारोप्य ततो दिव्ये यमः कांचननिर्मिते ।
राजहंसयुते स्थाने प्रेषयामास चक्रिणः ७१।

ततो दिव्यरथारूढाः सर्वाभरणभूषिताः ।
पुरं भगवतो जग्मुस्ते सर्वे गतपातकाः ७२।
गणिका ब्राह्मणी सा च विनष्टाखिलकल्मषा ।
सान्निध्यं प्राप्य देवस्य तस्थौ विप्र चिरं सुखम् ७३।
हरिश्शर्माणमालोक्य समायांतं जनार्द्दनः ।
ददौ वरासनं तस्मै स्नेहात्कनकनिर्मितम् ७४।
पाद्यार्घ्याचमनीयैश्च तमभ्यर्च द्विजोत्तमम् ।
वरासनोपविष्टं च पप्रच्छेति मुदा हरिः ७५।
श्रीभगवानुवाच-
द्विजन्म कुश्लं ब्रूहि मद्भक्तप्रवरोऽसि यत् ।
चिरं मे मंदिरं तिष्ठ सर्वोपद्रववर्जिते ७६।
ब्राह्मण उवाच-
त्वां स्मृत्वापीक्षितो देव लभते कुश्लं प्रभो ।
त्वत्सान्निध्यं मया प्राप्तं कुश्लं किमतः परम् ७७।
व्यास उवाच-

एतस्य वचनं श्रुत्वा भगवान्प्रणयोदितम् ।
दत्तवान्निजसारूप्यं प्रीतस्तस्मै द्विजन्मने ७८।
ददौ तस्मै सुखं सर्वं दुर्ल्लभं कमलापतिः ।
आहारमात्रं न ददौ तत्कार्पण्यं स्मरन्प्रभुः ७९।
दिनद्वयांतरे विप्रो निराहारः क्षुधाकुलः ।
प्रोवाच विष्णुं देवेशं विनयावनतः स्थितः ८०।
ब्राह्मण उवाच-
प्रभोप्राप्तंतवस्थानमनेकतपसांफलैः ।
अत्रापि क्षुधया नित्यं विफलोऽस्मि कथं प्रभो ८१।
देवकन्या गणैर्दिव्यैः संप्राप्तनवयौवनैः ।
श्वेतचामरवातेन मंचेष्वपि निवीजितः ८२।
सुगंधानां प्रसूनानां महास्रग्भिरलंकृतः ।
चंदनैर्लिप्तसर्वांगो राजश्रेष्ठ इव प्रभो ८३।
चार्वङ्गीभिः कामिनीभिर्नित्यं मत्पुरतः प्रभो ।
गीतेन नृत्यते चापि नारायण तवाज्ञया ८४।

वासवाद्याः सुराः सर्वे रजांसि मम पादयोः ।
शिरः किरीटशोभीनि नित्यमेव वहंति वै ८५।
देवदेवर्षयश्चापि मुनयश्च जगत्पते ।

स्तुवंति मां स्तवैर्नित्यं किंकरा इव सर्वदा ८६।
चतुर्बाहुरहं श्यामः शङ्खचक्रगदाब्जभृत्।
प्रफुल्लपुण्डरीकाक्षः पीतवासाः सुकुण्डलः ८७।
स्वर्णयज्ञोपवीती च किरीटी कुण्डली तथा।
दृश्ये त्वमिव देवाद्यैर्द्वितीयो गरुडध्वजः ८८।
सुखान्येतानि दत्तानि दुर्ल्लभानि त्वया प्रभो।
ददासि कथमाहारं न मह्यं परमेश्वर ८९।
क्षुधाग्निना च सुमहच्छरीरं मम दह्यते।
यथैव ज्वलितो वृक्षः कोटरस्थेन वह्निना ९०।
सुखमेतत्त्वया दत्तं हरे मह्यं न रोचते।
प्रज्वलज्जठराग्नौ तु विह्वलाङ्गाय केशव ९१।
कर्मणा मनसा वाचा त्वां विना जगदीश्वरम्।

न पूजितो मया कश्चिद्देवदेव गणार्चितः ९२।
स्वप्नेनापि जगन्नाथ तस्य भक्तिः कृता नहि।
आहारं केन दोषेण ददासि नहि मे प्रभो ९३।
व्यास उवाच-
अथासौ भगवान्विष्णुः कौतुकी समुवाच तम्।
गच्छ ब्राह्मण भद्रं ते ब्रह्माणं प्रति सत्वरम् ९४।
इति श्रुत्वा वचो विप्रः शीघ्रं ब्रह्माणमाययौ।
ब्रह्मा तं प्रति प्रोवाच कार्पण्यं तस्य दर्शयन् ९५।
ब्रह्मोवाच-
दुःखादुपार्जितं कर्म दीयते यन्न भूसुरे।
स्वयं न भुंजते तच्च नष्टमेव न संशयः ९६।
कारणं तव दुःखस्य सर्वमेव मयोदितम्।
गच्छ ब्राह्मण भद्रं ते निःसंदेहोयमागतः ९७।
ब्राह्मण उवाच-
निजकर्मविपाकोऽयं त्वत्प्रसादाच्छुतोऽखिलः।

इदानीं ब्रूहि दानानि कानि देयानि मानवैः ९८।
ब्रह्मोवाच-
बहुनि संति दानानि तानि वक्तुं न शक्यते।
संक्षेपात्कथ्यते विप्र निशामय समाहितः ९९।
भूमिदानं द्विजश्रेष्ठ सर्वदानोत्तमोत्तमम्।
कृतं पुण्यात्मना येन स ज्ञेयः सर्वदानकृत् १०० 7.20.100।
गोचर्ममात्रं भूमिं यो ददाति द्विजसत्तम।
स गच्छेत्परमं स्थानं विमुक्तः सर्वपातकैः १०१।
भूमिं सस्यसमेतां यो दरिद्राय द्विजातये।
ददाति ब्राह्मणश्रेष्ठ तस्य पुण्यं निशामय १०२।
सर्वपापविनिर्मुक्तो नारायणपुरं व्रजेत्।

तत्र भुंक्ते सुखं सर्वं यावदिंद्राश्चतुर्दश १०३।
भूयो भूमिं समासाद्य सार्वभौमो नृपो भवेत्।
चिरं भुक्त्वा महीं कृत्स्नां नरो नारायणो भवेत् १०४।
यस्माद्भूमिर्द्विजैर्ग्राह्या त्यक्त्वा दानशतान्यपि।

भूमिदो भूमिनेता च द्वावपि स्वर्गगामिनौ १०५।
मंदबुद्धिर्द्विजो यस्तु भूमिदानं परित्यजेत्।
प्रतिजन्मनि विप्रेन्द्र स भवेदतिदुःखितः १०६।
अन्येभ्योऽपि समादाय भूमिदानं य आचरेत्।
तस्य विष्णुरति प्रीतो ददाति परमं पदम् १०७।
ग्रामं यच्छति यो विप्र दरिद्राय द्विजातये।
दापयत्यपि वा तस्य पुण्यं वापि निशामय १०८।
यावंतो रेणवो भूमौ यावंतो वृष्टिबिंदवः।
मन्वंतराणि तावंति विष्णुलोके वसेत्सुधीः १०९।
धेनुं पयस्विनीं यस्तु सवत्सां यच्छति द्विज।
तस्य ब्रवीम्यहं पुण्यमाकर्णय महात्मनः ११०।
सप्तद्वीपां महीं दत्वा ससस्यां यत्फलं लभेत्।
तत्फलं लभते मर्त्यो धेनुं यच्छन्द्विजातये १११।
ददाति वृषभं यस्तु ब्राह्मणाय कुटुंबिने।
विमुक्तः पातकै रुद्रै रुद्रलोकं स गच्छति ११२।

तस्य यावंति रोमाणि शरीरे वृषभस्य च।
तावत्कल्पसहस्राणि रुद्रेण सह मोदते ११३।
यस्तु वेदविदे धेनुं दद्यादुभयतोमुखीम्।
न तस्य पुनरावृत्ती रुद्रलोकात्कदाचन ११४।
वृषं तिलसमायुक्तं कृष्णं यस्तु प्रयच्छति।
स रुद्रभवने तिष्ठेद्द्विजेन्द्र तिलसंख्यया ११५।
तिलप्रमाणमपि च स्वर्णं दद्याद्द्विजातये।
स याति विष्णुभवनं कुलकोटिसमन्वितः ११६।
यो भक्त्या रजतं यच्छेद्हरिद्राय द्विजातये।
चंद्रलोकं समासाद्य सुधापानं करोति सः ११७।
हीरकं मौक्तिकं चापि प्रवालं च मणिं तथा।
यो ददाति द्विजश्रेष्ठ शक्रलोकं स गच्छति ११८।
अश्वदानं द्विजश्रेष्ठ यः करोति महाशयः।
गन्धर्वराजराजत्वं स प्राप्नोति न संशयः ११९।
ददाति वारणं यस्तु युवानं दोषवर्जितम्।

देवराज्ये विभागी स भवेदिन्द्र इव द्विज १२०।
नरदोलां च यो दद्याद्ब्राह्मणाय सदक्षिणाम्।
सोऽपीन्द्रपदमासाद्य वसेत्कल्पचतुष्टयम् १२१।
शालिग्रामशिलादानं यो ददाति द्विजातये।

तस्य पुण्यं प्रवक्ष्यामि समासेन शृणु द्विज १२२।
सप्तद्वीपां महीं दत्वा सशैलवनकाननाम् ।
यत्फलं तच्च लभते शालग्रामशिलाप्रदः १२३।
तुलापुरुषदानेन यत्फलं प्राप्यते नरैः ।
शालग्रामशिलां यच्छंस्तस्मात्कोटिगुणं लभेत् १२४।
शालग्रामशिला येन प्रदत्ता द्विजसत्तम ।
नूनं तेन प्रदत्तानि भुवनानि चतुर्दश १२५।
तुलापुरुषदानं यः प्रकरोति नरोत्तम ।
दिवि दिव्यांबरधरश्चिरं स च महीपतिः १२६।
जननीजठरे भूयस्तस्य जन्म न विद्यते ।
ददाति यस्तु वै कन्यां सालंकारां नरोत्तमः १२७।

स गच्छेद्विष्णुभवनं पुनरावृत्तिवर्जितः ।
यः कन्याविक्रयं मूढो मोहात्प्रकुरुते नरः १२८।
स गच्छेन्नरकं घोरं पुरीषह्रदसंज्ञकम् ।
विक्रीतायाश्च कन्याया यः पुत्रो जायते द्विज १२९।
स चांडाल इव ज्ञेयः सर्वधर्मबहिष्कृतः ।
कन्याविक्रयिणः पुंसो मुखं पश्येन्न शास्त्रवित् १३०।
पश्येदज्ञानतो वापि कुर्याद्भास्करदर्शनम् ।
यत्किंचित्क्रियते कर्म कन्याविक्रयिणः पुरः १३१।
शुभं तत्सकलं कर्म गच्छेद्विफलतां द्विज ।
कन्याविक्रयिणो नास्ति नरकान्निष्कृतिः पुनः १३२।
कन्यादानकृतो नास्ति स्वर्गादागमनं पुनः ।
बहुनात्र किमुक्तेन संक्षेपेण ब्रवीमि ते १३३।
हीरकक्षितिकन्यानां फलं स्याच्च शताधिकम् ।
उपानहं चातपत्रं यस्तु यच्छति भूतले १३४।
शृणु तस्य तु वै पुण्यं संक्षेपेण ब्रवीमि ते ।

इह वर्षशतं जीवेत्सर्वसंपत्समन्वितः १३५।
मृतः शक्रपुरं प्राप्य शतकल्पचतुष्टयम् ।
ददाति नूतनं वस्त्रं स याति परमां गतिम् १३६।
वस्त्रं पुरातनं यच्छेद्धेनुं च रजतीं तथा ।
कन्यां रजस्वलां यस्तु स सदा नरकं व्रजेत् १३७।
फलदो मानवो विप्र गच्छति त्रिदशालयम् ।
भुंक्ते कल्पसहस्राणि फलं तत्रामृतोपमम् १३८।
शाकप्रदो याति विप्र शंभोर्भगवतः पदम् ।
तत्र कल्पद्वयं भुंक्ते पायसं दुर्ल्लभं सुरैः १३९।
दुग्धदो दधिदश्चैव घृतदस्तक्रदस्तथा ।
प्राप्नोति वै सुधापानं पुरो भगवतो हरेः १४०।
पुष्पदो मनुजो विप्र गन्धदश्च सुरालयम् ।

तिष्ठेद्युगसहस्राणि पुष्पगन्धविभूषितः १४१।
शय्यादानं द्विजश्रेष्ठ यः करोति द्विजोत्तम।
स ब्रह्मलोकमागत्य पर्यंकशयनश्चिरम् १४२।

दीपदः पीठदश्चैव सर्वपापविवर्जितः।
दिव्यसिंहासनस्थश्च जलदीपावलीवृतः १४३।
तांबूलदो नरो राजन्भुवि भुंक्तेऽखिलं शुभम्।
दिवि देवाङ्गनाक्रोडे सुप्तस्तांबूलमत्ति वै १४४।
विद्यादानं द्विजश्रेष्ठ यः करोति नरोत्तम।
संप्राप्य संनिधिं विष्णोस्तिष्ठेद्युगशतद्वयम् १४५।
ततो ज्ञानं समासाद्य तत्रैव द्विजसत्तम।
प्राप्नोति दुर्ल्लभं मोक्षं प्रसादात्कमलापतेः १४६।
अनाथं ब्राह्मणं यस्तु पाठयत्यतिदुःखितम्।
स याति विष्णुभवनं पुनरावृत्तिदुर्ल्लभम् १४७।
कुलीनोऽपि द्विजश्रेष्ठो न भाति विद्यया विना।
तस्माद्विवजं पाठयंतः प्रयांति परमं पदम् १४८।
भुवि प्रत्यक्षदेवोऽपि ब्राह्मणो देवताश्रयः।
सर्ववर्णगुरुर्नैव विद्याहीनो विराजते १४९।
संसारे यानि दानानि संति हेमादिकानि च।

तानि तेन प्रदत्तानि ब्राह्मणो येन पाठितः १५० 7.20.150।
कुर्यात्पुस्तकदानं यो नरो भक्तिसमन्वितः।
तस्य पुण्यं द्विजश्रेष्ठ संक्षेपात्ते वदाम्यहम् १५१।
तत्राक्षराणि यावंति पत्रे पत्रे च पुस्तके।
प्रत्यक्षरे लभेत्पुण्यं कपिलाकोटिदानजम् १५२।
यावद्दिनं पुस्तकं तत्प्रपठंति द्विजातयः।
तावन्मन्वंतरं तिष्ठेद्वैकुंठे पुस्तकप्रदः १५३।
एवमादीन्यनेकानि संति दानानि भूसुर।
सम्यग्वक्तुं जगत्यस्मिन्कः शक्तो द्विशतैरपि १५४।
ब्रह्महत्यादि पापानि क्रियंते यानि मानवैः।
हन्यंते तानि पापानि तस्माद्दानं समाचरेत् १५५।
आत्मपुण्येन यद्दानं दीयते च त्रिभिर्जनैः।
यावद्द्रव्यं फलं तस्मात्तस्य दानस्य लभ्यते १५६।
प्रीतये कमलाभर्तुर्यद्दानं दीयते जनैः।
तस्यकोटिगुणं पुण्यं लभते नात्र संशयः १५७।

तस्मान्नारायणप्रीतिहेतवे मतिमान्नरः।
दानं समाचरेद्विप्र भक्तिकर्मसमन्वितः १५८।
तपसोऽपि परं दानं निरुक्तं तत्वदर्शिभिः।
अतो यत्नादपि प्राज्ञो दानकर्मसमाचरेत् १५९।
दानं तपो द्वे अपि यः प्रकरोति नरोत्तमः।

तस्य तुल्यो जगत्यस्मिन्विद्यते न हि भूसुर १६०।
इति श्रीपद्मपुराणे क्रियायोगसारे सर्वदानमाहात्म्यंनाम विंशोऽध्यायः २० ।

Roman transliteration

vyāsa uvāca-
viṣṇupūjāphalaṃ vipra saṃkṣepātkathitaṃ mayā |
idānīṃ vacmi dānāni niśāmaya samāhitaḥ 1|
dānaṃ tapo dvayormadhye dānamekaṃ paraṃ smṛtam |
tapasā pāpamityuktaṃ na pāpo dānakarmaṇi 2|
tapaḥ kṛtayuge śreṣṭhaṃ tretāyāṃ dhyānameva ca |
saparyā dvāpare śreṣṭhā dānaṃ śreṣṭhaṃ kalau yuge 3|
tasmātkaliyuge dānaṃ prītaye kamalāpateḥ |
kartavyaṃ satataṃ prājñairicchadbhiḥ paramaṃ padam 4|
kalayā kalayā candra kalāṃ saṃvarddhate tathā |
dānasya sā gatiḥ proktā tapasaśca manīṣibhiḥ 5|
palādapi dvijaśreṣṭha kartavyo vittasaṃgrahaḥ |
saṃcitaṃ tu dhanaṃ prājño dānakarmaṇi saṃkṣipet 6|
dhane sthitopi yo martyo nāśnāti na dadāti yaḥ |
daridra saḥ ca vijñeyo dānabhogavivarjitaḥ 7|

vittaṃ kena sahāyāti yāti tena tu ko dvija |
āyāti tatpurā dattamiha paṃcatvamāgate 8|
datvā datvā sadā dānaṃ mānavā ye daridrati |
na te daridrā vijñeyāḥ paraloke maheśvarāḥ 9|
dhanaṃ rakṣaṃti kārpaṇyādye te jñeyāḥ suduḥkhitāḥ |
aṃte tyaktvā ca tatsarvaṃ nirāśā yāṃti jaimine 10|
paraloke dvijaśreṣṭhaḥ sādhusadbalavarjitaḥ |
nirddhane baṃdhuhīne ca nādattamupatiṣṭhate 11|
stokaṃ stokaṃ ca viprendra bhaktiśraddhāsamanvitaḥ |
nityaṃ deyāni dānāni vaiṣṇavairnijabhaktitaḥ 12|
sarveṣāmeva dānānāmannadānaṃ dvijottama |
jaladānaṃ ca tatvajñairatiśreṣṭhaṃ prakīrtitam 13|
vinānnena na tiṣṭhaṃti prāṇā deheṣu dehinām |
annadaḥ prāṇado jñeyaḥ prāṇadaḥ sakalapradaḥ 14|
tasmātsamastadānānāmannado labhate phalam |

annadānasamaṃ dānaṃ jaladānaṃ ca jaimine 15|
vinā toyena nānnaṃ syādatastoyaṃ pradīyate |
kṣudhā tṛṣāpi viprendra dve tulye tu prakīrtite 16|
tasmāddatvā ca toyaṃ ca śreṣṭhaṃ proktaṃ manīṣibhiḥ |
jīvanaṃ jīvanaṃ nṝṇāṃ jīvanaṃ na ca jīvanam 17|
ato jīvanarakṣārthaṃ jīvanaṃ prājña utsṛjet |
annaṃ toyaṃ ca viprendra dattaṃ yena mahītale 18|
tena sarvāṇi dānāni kṛtāni nātra saṃśayaḥ |
annadānasya māhātmyaṃ jaladānasya vai śṛṇu 19|
babhūva hāstinapure kubera iva vittavān |
tasminneva pure veśyā babhūva surasuṃdarī 20|
khyātā ratividagdheti sarvalakṣaṇasaṃyutā |
tatra kṣemaṃkarī nāma brāhmaṇī śreṣṭhavaṃśajā 21|
samastaguṇasampannā vidhavāsīddvijātmajā |

sā brāhmaṇī dvijaśreṣṭha jārānuraktamānasā 22|

niṣiddhaṃ karma kurvaṃtī tyaktvā yātyavivekatām |
tayā saṃnihitā vipra veśyāpi brāhmaṇī ca sā 23|
cakāra sakhyaṃ snehena veśyāvṛttimupetya sā |
sā veśyā brāhmaṇī cāpi dve'pyekatra dine dine 24|
pāpāni cakratuḥ prītyā asaṃkhyātāni jaimine |
tato ratividagdhā sā vṛddhabhāvamupāgatā 25|
brāhmaṇī cāpi viprendra duḥśīlātyaṃtapāpinī |
kadācidvāramukhyā sā jaraṃtī tāṃ nijāṃ sakhīm 26|
prāheti vismitā vipra vacanaṃ vinayānvitā |
ratividagdhovāca -
sakhi tvayā sahānekaṃ dāruṇaṃ pātakaṃ kṛtam 27|
adyāpi pātake dṛṣṭirmahatī vartate mama |
saundaryaṃ ca balaṃ caiva sarvaṃ me jarayā hṛtam 28|
itthamasvāsthyakṛnnityamāśāṃ tyaktuṃ na śakyate |
sthāvaraṃ sumahatprāptaṃ kṛtapātakayā mayā 29|

samāgatamivaitarhi samīkṣya maraṇaṃ gatam |
upārjitena pāpena yāni vittāni vai mayā 30|
rakṣiṣyaṃtyanapatyāyāṃ mṛtāyāṃ mayi tāni ke |
tasmātsarvāṇi vittāni anyāyopārjitāni ca 31|
dātumicchāmi viprebhyo yadi tvaṃ manyase sakhi |
brāhmaṇyuvāca-
mayā yāvanti vittāni paśyeti saṃcitāni ca 32|
asatpātreṣu dattāni tāni sarvāṇi nityaśaḥ |
tasmādahaṃ dhanairhīnā kiṃ dāsyāmi dvijātaye 33|
asti cedyadi vittaṃ te dānamāśu tadā kuru |
tasyā evaṃ vacaḥ śrutvā sā veśyātyaṃtaharṣitā 34|
vittena sakalenaiva annadānaṃ cakāra ha |
hariśarmā ca viprendro dhanavānatibhaktitaḥ 35|
pūjayāmāsa satataṃ bhagavaṃtaṃ janārdanam |
jitendriyo jitakrodho hiṃsādambhavivarjitaḥ 36|

prītaye kamalābhartuḥ sa tepe sumahattapaḥ |
gaṃdhapuṣpaiśca balibhirghṛtadhūpaiḥ pradīpakaiḥ 37|
pūjayāmāsa deveśaṃ nityameva janārdanam |
dhanavānapi vipro'sau vittasya kṣayaśaṃkitaḥ 38|
pipīlikāmūṣikāśca tathānye'pi ca jaṃtavaḥ |
kṛpaṇasya dvijaśreṣṭha gṛhe nityaṃ bubhukṣitāḥ 39|
upārjitaṃ dhanaṃ sarvaṃ svayameva dinedine |
bubhuje brāhmaṇaśreṣṭha dānakarmavivarjitaḥ 40|
suhṛdāṃ brāhmaṇānāṃ ca bāṃdhavānāṃ kadāpi saḥ |
cakāra na ca saṃbhāṣāmarthaprārthanaśaṃkayā 41|
vigaṇayya svavittāni subahūni nijālaye |
matvā śreṣṭhamivātmānaṃ modate'sau dvijottama 42|
kadācitprāptakālo'sau brāhmaṇo'tyaṃtavittavān |
gaṇikā brāhmaṇī sā ca ekakāle mṛtā dvija 43|
atha dūtāḥ samāyātāstānnetumatibhīṣaṇāḥ |

dharmarājasya devasya pāśamudgarapāṇayaḥ 44|
te ca caṇḍādayo dūtāstānsamādāya jaimine |
yayurdharmapuraṃ sadyo durgamena pathā tataḥ 45|

caṇḍa uvāca-
ānīto hariśarmā ca veśyā ca brāhmaṇī ca sā |
tavājñayā jīviteśa paśyaitānpurataḥ sthitān 46|
tānsamālokya jīveśaḥ prahasya dvijasattama |
citraguptamiti prāha sarvakāryavicakṣaṇam 47|
yama uvāca-
eteṣāṃ sarvakāryāṇi śubhadānyaśubhāni ca |
mūlādvicāraya prājña citragupta mahāmate 48|
yamādeśāttatasteṣāṃ citragupto vicakṣaṇaḥ |
sarvaṃ vicārayāmāsa śubhakarmāśubhaṃ tathā 49|
citragupta uvāca-
devākarṇaya vakṣyāmi puṇyaṃ ca pātakaṃ tathā |

iyaṃ veśyā brāhmaṇī ca hariśarmā cakāra yat 50 7.20.50|
eṣā ratividagdhākhyā gaṇikāti durāśayā |
cakāra yāni pāpāni vaktuṃ tāni na śakyate 51|
anyāyopārjitairvittairakhilaireva sūryaja |
annadānaṃ cakāreyaṃ gaṇikā gatayauvanā 52|
annadānaprabhāveṇa yātanāgṛhavāsadaiḥ |
tyakteyaṃ pātakaiḥ sarvaiḥ koṭijanmārjitairapi 53|
annadānaṃ mahārāja ye kurvaṃti janāḥ kṣitau |
te pāpino'pi gacchaṃti tadviṣṇoḥ paramaṃ padam 54|
yāvantyannāni yacchaṃti mānavāḥ kṣitimaṇḍale |
tāvaṃtyo brahmahatyāśca tasya naśyaṃtyasaṃśayaḥ 55|
annāni yacchatāṃ tyaktvā śarīrāṇi ca pātakam |
gṛhṇatāmeva pātrāṇi sahasā yāti sūryaja 56|
tasmātpāpināmannāni na gṛhṇaṃti vicakṣaṇāḥ |
mohādgṛhṇaṃti ye mūḍhāsta eva pāpabhāginaḥ 57|

śubhakarmāśubhaṃ vāpi veśyāyāḥ kathitaṃ prabho |
brāhmaṇyāḥ śṛṇu karmāṇi śubhāni cāśubhāni ca 58|
iyaṃ kṣemaṃkarī nāma brāhmaṇī śuddhavaṃśajā |
bhadrakīrtipriyā sarvaṃ cakāra duritaṃ prabho 59|
tyaktvā nijāśramācāraṃ nijayauvanagarvitā |
babhūvātyaṃtapāpiṣṭhā jārasaṃgamalolupā 60|
kadācicchaiśave rājankhelaṃtī śiśubhiḥ saha |
rathyāyāṃ khananaṃ cakre catuṣkoṇasamanvitam 61|
tasminneva dine megha udakāni vavarṣa ca |
pūritaṃ tajjalaiḥ khātaṃ tayā vinirmitaṃ prabho 62|
tato madhyāhnasamaye gaurekastṛṣito nṛpa |
apibattatra pānīyaṃ tāpitastapanātapaiḥ 63|
tenaiva sarvapāpāni vinaṣṭāni mahāṃti vai |
tasyāḥ sūryasuta prājña jaladānaprabhāvataḥ 64|
vimuktāḥ sakalaiḥ pāpairvrajennārāyaṇālayam |

kṛtapāpā hi deveśa brāhmaṇīyaṃ durāśayā 65|
vimuktā sakalaiḥ pāpairjaladānaprabhāvataḥ |
ayaṃ vipro mahābhakto devadevasya cakriṇaḥ 66|
tato'syopari jīveśa prabhureko'cyutaḥ smṛtaḥ |
vyāsa uvāca-
citraguptasya tadvākyaṃ samākarṇya sa daṃḍabhṛt 67|
tāṃ veśyāṃ brāhmaṇīṃ cāpi vavaṃde brāhmaṇaṃ ca tam |
divyaiḥ suvarṇālaṃkārairvastrairnānāvidhaistathā 68|

teṣāṃ pūjāṃ yamaḥ śrutvā kuṭumbināṃ ca jaimine |
uvāca prahasanvākyaṃ suprīto mṛdulākṣaram 89|
yama uvāca-
yūyaṃ sarve mahātmāno vinaṣṭākhilapātakāḥ |
samastasukhadaṃ sthānaṃ gacchata śrīpateḥ prabhoḥ 70|
tānāropya tato divye yamaḥ kāṃcananirmite |
rājahaṃsayute sthāne preṣayāmāsa cakriṇaḥ 71|

tato divyarathārūḍhāḥ sarvābharaṇabhūṣitāḥ |
puraṃ bhagavato jagmuste sarve gatapātakāḥ 72|
gaṇikā brāhmaṇī sā ca vinaṣṭākhilakalmaṣā |
sānnidhyaṃ prāpya devasya tasthau vipra ciraṃ sukham 73|
hariśarmāṇamālokya samāyāṃtaṃ janārddanaḥ |
dadau varāsanaṃ tasmai snehātkanakanirmitam 74|
pādyārghyācamanīyaiśca tamabhyarca dvijottamam |
varāsanopaviṣṭaṃ ca papraccheti mudā hariḥ 75|
śrībhagavānuvāca-
dvijanma kuśalaṃ brūhi madbhaktapravaro'si yat |
ciraṃ me maṃdiraṃ tiṣṭha sarvopadravavarjite 76|
brāhmaṇa uvāca-
tvāṃ smṛtvāpīkṣito deva labhate kuśalaṃ prabho |
tvatsānnidhyaṃ mayā prāptaṃ kuśalaṃ kimataḥ param 77|
vyāsa uvāca-

etasya vacanaṃ śrutvā bhagavānpraṇayoditam |
dattavānnijasārūpyaṃ prītastasmai dvijanmane 78|
dadau tasmai sukhaṃ sarvaṃ durllabhaṃ kamalāpatiḥ |
āhāramātraṃ na dadau tatkārpaṇyaṃ smaranprabhuḥ 79|
dinadvayāṃtare vipro nirāhāraḥ kṣudhākulaḥ |
provāca viṣṇuṃ deveśaṃ vinayāvanataḥ sthitaḥ 80|
brāhmaṇa uvāca-
prabhoprāptaṃtavasthānamanekatapasāṃphalaiḥ |
atrāpi kṣudhayā nityaṃ viphalo'smi kathaṃ prabho 81|
devakanyā gaṇairdivyaiḥ saṃprāptanavayauvanaiḥ |
śvetacāmaravātena maṃceṣvapi nivījitaḥ 82|
sugaṃdhānāṃ prasūnānāṃ mahāsragbhiralaṃkṛtaḥ |
caṃdanairliptasarvāṃgo rājaśreṣṭha iva prabho 83|
cārvaṅgībhiḥ kāminībhirnityaṃ matpurataḥ prabho |
gītena nṛtyate cāpi nārāyaṇa tavājñayā 84|

vāsavādyāḥ surāḥ sarve rajāṃsi mama pādayoḥ |
śiraḥ kirīṭaśobhīni nityameva vahaṃti vai 85|
devadevarṣayaścāpi munayaśca jagatpate |
stuvaṃti māṃ stavairnityaṃ kiṃkarā iva sarvadā 86|
caturbāhurahaṃ śyāmaḥ śaṅkhacakragadābjabhṛt |
praphullapuṃḍarīkākṣaḥ pītavāsāḥ sukuṃḍalaḥ 87|
svarṇayajñopavītī ca kirīṭī kuṃḍalī tathā |
dṛśye tvamiva devādyairdvitīyo garuḍadhvajaḥ 88|
sukhānyetāni dattāni durllabhāni tvayā prabho |
dadāsi kathamāhāraṃ na mahyaṃ parameśvara 89|
kṣudhāgninā ca sumahaccharīraṃ mama dahyate |
yathaiva jvalito vṛkṣaḥ koṭarasthena vahninā 90|
sukhametattvayā dattaṃ hare mahyaṃ na rocate |

prajvalajjaṭharāgnau tu vihvalāṅgāya keśava 91|
karmaṇā manasā vācā tvāṃ vinā jagadīśvaram |

na pūjito mayā kaściddevadeva gaṇārcitaḥ 92|
svapnenāpi jagannātha tasya bhaktiḥ kṛtā nahi |
āhāraṃ kena doṣeṇa dadāsi nahi me prabho 93|
vyāsa uvāca-
athāsau bhagavānviṣṇuḥ kautukī samuvāca tam |
gaccha brāhmaṇa bhadraṃ te brahmāṇaṃ prati satvaram 94|
iti śrutvā vaco viprah śighraṃ brahmāṇamāyayau |
brahmā taṃ prati provāca kārpaṇyaṃ tasya darśayan 95|
brahmovāca-
duḥkhādupārjitaṃ karma dīyate yanna bhūsure |
svayaṃ na bhuṃjate tacca naṣṭameva na saṃśayaḥ 96|
kāraṇaṃ tava duḥkhasya sarvameva mayoditam |
gaccha brāhmaṇa bhadraṃ te niḥsaṃdehoyamāgataḥ 97|
brāhmaṇa uvāca-
nijakarmavipāko'yaṃ tvatprasādācchruto'khilaḥ |

idānīṃ brūhi dānāni kāni deyāni mānavaiḥ 98|
brahmovāca-
bahūni saṃti dānāni tāni vaktuṃ na śakyate |
saṃkṣepātkathyate vipra niśāmaya samāhitaḥ 99|
bhūmidānaṃ dvijaśreṣṭha sarvadānottamottamam |
kṛtaṃ puṇyātmanā yena sa jñeyaḥ sarvadānakṛt 100 7.20.100|
gocarmamātraṃ bhūmiṃ yo dadāti dvijasattama |
sa gacchetparamaṃ sthānaṃ vimuktaḥ sarvapātakaiḥ 101|
bhūmiṃ sasyasametāṃ yo daridrāya dvijātaye |
dadāti brāhmaṇaśreṣṭha tasya puṇyaṃ niśāmaya 102|
sarvapāpavinirmukto nārāyaṇapuraṃ vrajet |
tatra bhuṃkte sukhaṃ sarvaṃ yāvadiṃdrāścaturdaśa 103|
bhūyo bhūmiṃ samāsādya sārvabhaumo nṛpo bhavet |
ciraṃ bhuktvā mahīṃ kṛtsnāṃ naro nārāyaṇo bhavet 104 |
yasmādbhūmirdvijairgrāhyā tyaktvā dānaśatānyapi |

bhūmido bhūminetā ca dvāvapi svargagāminau 105|
maṃdaburddhirdvijo yastu bhūmidānaṃ parityajet |
pratijanmani viprendra sa bhavedatiduḥkhitaḥ 106|
anyebhyo'pi samādāya bhūmidānaṃ ya ācaret |
tasya viṣṇurati prīto dadāti paramaṃ padam 107|
grāmaṃ yacchati yo vipra daridrāya dvijātaye |
dāpayatyapi vā tasya puṇyaṃ vāpi niśāmaya 108|
yāvaṃto reṇavo bhūmau yāvaṃto vṛṣṭibiṃdavaḥ |
manvaṃtarāṇi tāvaṃti viṣṇuloke vasetsudhīḥ 109|
dhenuṃ payasvinīṃ yastu savatsāṃ yacchati dvija |
tasya bravīmyahaṃ puṇyamākarṇaya mahātmanaḥ 110|
saptadvīpāṃ mahīṃ datvā sasasyāṃ yatphalaṃ labhet |
tatphalaṃ labhate martyo dhenuṃ yacchandvijātaye 111|
dadāti vṛṣabhaṃ yastu brāhmaṇāya kuṭuṃbine |
vimuktaḥ pātakai rudrai rudralokaṃ sa gacchati 112|

tasya yāvaṃti romāṇi śarīre vṛṣabhasya ca |
tāvatkalpasahasrāṇi rudreṇa saha modate 113|

yastu vedavide dhenuṃ dadyādubhayatomukhīm |
na tasya punarāvṛttī rudralokātkadācana 114|
vṛṣaṃ tilasamāyuktaṃ kṛṣṇaṃ yastu prayacchati |
sa rudrabhavane tiṣṭheddvijendra tilasaṃkhyayā 115|
tilapramāṇamapi ca svarṇaṃ dadyāddvijātaye |
sa yāti viṣṇubhavanaṃ kulakoṭisamanvitaḥ 116|
yo bhaktyā rajataṃ yaccheddaridrāya dvijātaye |
caṃdralokaṃ samāsādya sudhāpānaṃ karoti saḥ 117|
hīrakaṃ mauktikaṃ cāpi pravālaṃ ca maṇiṃ tathā |
yo dadāti dvijaśreṣṭha śakralokaṃ sa gacchati 118|
aśvadānaṃ dvijaśreṣṭha yaḥ karoti mahāśayaḥ |
gandharvarājarājatvaṃ sa prāpnoti na saṃśayaḥ 119|
dadāti vāraṇaṃ yastu yuvānaṃ doṣavarjitam |

devarājye vibhāgī sa bhavedindra iva dvija 120|
naradolāṃ ca yo dadyādbrāhmaṇāya sadakṣiṇām |
so'pīndrapadamāsādya vasetkalpacatuṣṭayam 121|
śāligrāmaśilādānaṃ yo dadāti dvijātaye |
tasya puṇyaṃ pravakṣyāmi samāsena śṛṇu dvija 122|
saptadvīpāṃ mahīṃ datvā saśailavanakānanām |
yatphalaṃ tacca labhate śālagrāmaśilāpradaḥ 123|
tulāpuruṣadānena yatphalaṃ prāpyate naraiḥ |
śālagrāmaśilāṃ yacchaṃstasmātkoṭiguṇaṃ labhet 124|
śālagrāmaśilā yena pradattā dvijasattama |
nūnaṃ tena pradattāni bhuvanāni caturdaśa 125|
tulāpuruṣadānaṃ yaḥ prakaroti narottama |
divi divyāṃbaradharaściraṃ sa ca mahīpatiḥ 126|
jananījaṭhare bhūyastasya janma na vidyate |
dadāti yastu vai kanyāṃ sālaṃkārāṃ narottamaḥ 127|

sa gacchedviṣṇubhavanaṃ punarāvṛttivarjitaḥ |
yaḥ kanyāvikrayaṃ mūḍho mohātprakurute naraḥ 128|
sa gacchennarakaṃ ghoraṃ purīṣahradasaṃjñakam |
vikrītāyāśca kanyāyā yaḥ putro jāyate dvija 129|
sa cāṃḍāla iva jñeyaḥ sarvadharmabahiṣkṛtaḥ |
kanyāvikrayiṇaḥ puṃso mukhaṃ paśyenna śāstravit 130|
paśyedajñānato vāpi kuryādbhāskaradarśanam |
yatkiṃcitkriyate karma kanyāvikrayiṇaḥ puraḥ 131|
śubhaṃ tatsakalaṃ karma gacchedviphalatāṃ dvija |
kanyāvikrayiṇo nāsti narakānniṣkṛtiḥ punaḥ 132|
kanyādānakṛto nāsti svargādāgamanaṃ punaḥ |
bahunātra kimuktena saṃkṣepeṇa bravīmi te 133|
hīrakakṣitikanyānāṃ phalaṃ syācca śatādhikam |
upānahaṃ cātapatraṃ yastu yacchati bhūtale 134|
śṛṇu tasya tu vai puṇyaṃ saṃkṣepeṇa bravīmi te |

iha varṣaśataṃ jīvetsarvasaṃpatsamanvitaḥ 135|
mṛtaḥ śakrapuraṃ prāpya śatakalpacatuṣṭayam |
dadāti nūtanaṃ vastraṃ sa yāti paramāṃ gatim 136|
vastraṃ purātanaṃ yaccheddhenuṃ ca rajatīṃ tathā |
kanyāṃ rajasvalāṃ yastu sa sadā narakaṃ vrajet 137|
phalado mānavo vipra gacchati tridaśālayam |
bhuṃkte kalpasahasrāṇi phalaṃ tatrāmṛtopamam 138|

śākaprado yāti vipra śaṃbhorbhagavataḥ padam |
tatra kalpadvayaṃ bhuṃkte pāyasaṃ durllabhaṃ suraiḥ 139|
dugdhado dadhidaścaiva ghṛtadastakradastathā |
prāpnoti vai sudhāpānaṃ puro bhagavato hareḥ 140|
puṣpado manujo vipra gandhadaśca surālayam |
tiṣṭhedyugasahasrāṇi puṣpagandhavibhūṣitaḥ 141|
śayyādānaṃ dvijaśreṣṭha yaḥ karoti dvijottama |
sa brahmalokamāgatya paryaṃkaśayanaściram 142|

dīpadaḥ pīṭhadaścaiva sarvapāpavivarjitaḥ |
divyasiṃhāsanasthaśca jaladīpāvalīvṛtaḥ 143|
tāṃbūlado naro rājanbhuvi bhuṃkte'khilaṃ śubham |
divi devāṅganākroḍe suptastāṃbūlamatti vai 144|
vidyādānaṃ dvijaśreṣṭha yaḥ karoti narottama |
saṃprāpya saṃnidhiṃ viṣṇostiṣṭhedyugaśatadvayam 145|
tato jñānaṃ samāsādya tatraiva dvijasattama |
prāpnoti durllabhaṃ mokṣaṃ prasādātkamalāpateḥ 146|
anāthaṃ brāhmaṇaṃ yastu pāṭhayatyatiduḥkhitam |
sa yāti viṣṇubhavanaṃ punarāvṛttidurllabham 147|
kulīno'pi dvijaśreṣṭho na bhāti vidyayā vinā |
tasmāddivajaṃ pāṭhayaṃtaḥ prayāṃti paramaṃ padam 148|
bhuvi pratyakṣadevo'pi brāhmaṇo devatāśrayaḥ |
sarvavarṇagururnaiva vidyāhīno virājate 149|
saṃsāre yāni dānāni saṃti hemādikāni ca |

tāni tena pradattāni brāhmaṇo yena pāṭhitaḥ 150 7.20.150|
kuryātpustakadānaṃ yo naro bhaktisamanvitaḥ |
tasya puṇyaṃ dvijaśreṣṭha saṃkṣepātte vadāmyaham 151|
tatrākṣarāṇi yāvaṃti patre patre ca pustake |
pratyakṣare labhetpuṇyaṃ kapilākoṭidānajam 152|
yāvaddinaṃ pustakaṃ tatprapaṭhaṃti dvijātayaḥ |
tāvanmanvaṃtaraṃ tiṣṭhedvaikuṃṭhe pustakapradaḥ 153|
evamādīnyanekāni saṃti dānāni bhūsura |
samyagvaktuṃ jagatyasminkaḥ śakto dviśatairapi 154|
brahmahatyādi pāpāni kriyaṃte yāni mānavaiḥ |
hanyaṃte tāni pāpāni tasmāddānaṃ samācaret 155|
ātmapuṇyena yaddānaṃ dīyate ca tribhirjanaiḥ |
yāvaddravyaṃ phalaṃ tasmāttasya dānasya labhyate 156|
prītaye kamalābharturyaddānaṃ dīyate janaiḥ |
tasyakoṭiguṇaṃ puṇyaṃ labhate nātra saṃśayaḥ 157|

tasmānnārāyaṇaprītihetave matimānnaraḥ |
dānaṃ samācaredvipra bhaktikarmasamanvitaḥ 158|
tapaso'pi paraṃ dānaṃ niruktaṃ tatvadarśibhiḥ |
ato yatnādapi prājño dānakarmasamācaret 159|
dānaṃ tapo dve api yaḥ prakaroti narottamaḥ |
tasya tulyo jagatyasminvidyate na hi bhūsura 160|
iti śrīpadmapurāṇe kriyāyogasāre sarvadānamāhātmyaṃnāma viṃśo'dhyāyaḥ 20 |

English translation

Vyāsa said :

1. O brāhmaṇa , I have told you in brief the fruit of Viṣṇu 's worship. Now I shall tell (you about) the presents. Listen attentively.

2-3. Of giving presents and penance, giving presents is said to be superior. Due to penance, it is said, there is sin. In the act of giving presents there is no sin. Penance is (said to be) the best in Kṛtayuga . And meditation is (said to be) the best in Tretā (yuga). Worship is (said to be) the best in Dvāpara (yuga). Giving presents is (said to be) the best in Kali (yuga).

4-6. Therefore, the wise desiring the highest position, should always make presents for pleasing Lakṣmī 's lord in Kaliyuga . As the moon waxes digit by digit, similar is said to be the condition of giving gifts and of penance by the wise. O best brāhmaṇa, wealth should be stored (beginning) with even a straw. A wise man should use his stored wealth in giving gifts.

7-8. A man who, though having wealth, does not enjoy or give it, should be known to be a poor man, deprived of giving gifts or of enjoyment. O brāhmaṇa, with whom does wealth come? Who goes with it? When death comes, that which is given before in this world comes (to a man's help).

9-11. Those men who become poor due to repeatedly giving gifts should not be known to be poor. They are the great lords in the next world. Those who save wealth due to miserliness should be known to be very unhappy. O Jaimini , at the end, giving it up all, they, being disappointed, go (i.e. die). O best brāhmaṇa, a man bereft of a good, strong power (lives) in the other world devoid of wealth and relatives. Whatever is not given by a man, does not stand by him there.

12. O best brāhmaṇa, the devotees of Viṣṇu, having devotion and faith, should everyday devoutly give small gifts.

13-19a. O best brāhmaṇa, the wise have declared the gift of food as the best of all gifts. So also the gift of water. Vital airs cannot stay in the body without food. (Therefore) one who gives food should be known to be the giver of life. (And) the giver of life is the giver of everything. Therefore, the giver of food obtains the fruit of all (kinds of) gifts. O Jaimini, giving water is similar to giving food. Food would not exist without water. Therefore, water is given. O best brāhmaṇa, hunger and thirst are said to be equal. Therefore, the wise have said the gift of water to be the best. Water is the life of men. Life is not their life. Therefore, for the protection of life, a wise man should give water. O best brāhmaṇa, he who has given food and water on the earth, has given all gifts. There is no doubt about it.

19b. Listen to the greatness of the gift of food and the gift of water:

20-26a. In the city of Hastināpura itself there lived a prostitute beautiful like a divine damsel, rich like Kubera . She was known as Ratividagdhā , and had all the marks (of a beautiful lady). There (also) lived a brāhmaṇa lady, named Kṣemaṅkarī, born in a great family. That daughter of a brāhmaṇa, who possessed all virtues, was a widow. O best brāhmaṇa, that brāhmaṇa lady had her mind attached to paramours. She, doing prohibited act(s) became thoughtless. O brāhmaṇa, the brāhmaṇa lady, being near the prostitute, formed friendship with her, and took to the life of a prostitute, O Jaimini, the prostitute and the brāhmaṇa lady together, joyfully, everyday committed inumerable sins. Then that Ratividagdhā attained old age. The brāhmaṇa lady of a bad character also (became old). Sometime that chief prostitute who was aging, who was very much amazed, and who was full of modesty, said these words to her friend, O brāhmaṇa:

Ratividagdhā said :

26b-32a. O friend, along with you, I committed many fearful sins. Even now I have a great thought (i.e. a strong desire) for (committing) sins. All my beauty and strength has been taken away by old age. (The condition) like this causing ill-health, does not make (me) give up hope. I, who have committed sins, have secured very great real estate. Seeing this my death, as it were, has approached. Who will protect my wealth obtained through sins which I committed, when I die issuless? Therefore, O friend, if you consent, I desire to give to brāhmaṇas all my wealth obtained unjustly.

The brāhmaṇa lady said :

32b-34. See, I have always given to unworthy recipients all the wealth which I had collected. Therefore, I am without wealth. What shall I give to a brāhmaṇa? If you have wealth, then make a present of it quickly.

Hearing these words of her, the prostitute was very much glad.

35-43. With all her wealth she made a present of food. There was an excellent brāhmaṇa named Hariśarman , who very devoutly always worshipped lord Viṣṇu. He who had curbed his senses and his anger, who was free from harming (others) and hypocrisy, practised a great (i.e. severe) penance to please Lakṣmī's lord. With sandal, flowers, offerings, incense, ghee and lamps he everyday worshipped Viṣṇu, the lord of gods. Even though the brāhmaṇa was rich he was always afraid of spending money. O best brāhmaṇa, in the house of the miser, ants, rats and other living beings, were always hungry. O best brāhmaṇa, he, without (i.e. not doing) the act of giving gifts, himself enjoyed everyday all the wealth that he had earned. For fear of being requested (to give) money, he never conversed with his friends and his brāhmaṇa relatives. O best brāhmaṇa, counting his very large wealth in his own house, he, regarding himself as the greatest, delighted himself. O brāhmaṇa, at the time destined for death, that very rich brāhmaṇa, that prostitute and that brāhmaṇa lady died at the same time.

44-45. Then, very fierce messengers, with nooses and mallets in their hands, of god Dharmarāja (i.e. Yama) came to take them (to him). Then, O Jaimini, those messengers like Caṇḍa , took them and instantly went to Yama's city along a difficult path.

Caṇḍa said (to Yama):

46. O lord of life, by your order Hariśarman is brought here. So also the prostitute, the brāhmaṇa lady (are brought here). Look at them standing before you.

47. Seeing them, the lord of life laughed, O best brāhmaṇa, and spoke thus to Citragupta skilled in all jobs:

Yama said :

48. O wise, very intelligent Citragupta, think over, from the beginning all the good and evil acts of these.

49. Then by Yama's order, the wise Citragupta considered all their good as well as evil acts.

Citragupta said :

50-56. O god, listen I shall tell (you) their religious merit and sins, which this prostitute, this brāhmaṇa lady and Hariśarman did. It is not possible to narrate the sins which this prostitute called

Ratividagdhā, of a very wicked heart, committed. O Sun's son, this one, when she became old, gave food with all her wealth that was unjustly earned. Due to the efficacy of the gift of food, she was abandoned by all her sins committed during crores of existences, which would have resulted in her residence in houses of torments (i.e. where torments are inflicted). O great king, those who, even though they are sinners, give gift of food on the earth, go to the highest position of Viṣṇu. As many sins of (i.e. due to) brahminicide perish as the number of foods given by men on the earth. There is no doubt about it. Sin, leaving the bodies of the givers of food, goes to the vessels of those receiving it, O Sun's son.

57-58. Therefore, the wise ones do not accept the food of sinners. Those fools who accept it through delusion are sinners only. O lord, I have told the good and evil acts of the prostitute. Listen to the good and evil acts of the brāhmaṇa lady.

59-67a. O lord, this brāhmaṇa lady named Kṣemaṅkarī, born in a pure family, and the wife of Bhadrakīrti, committed evil acts. Abandoning the acts of (i.e. suited to) the stage of life, she, proud of her youth, ardently longing for union with paramours, became most sinful. O king, once in her childhood, while playing with (other) children, she dug a ditch having four corners on the road. On the same day clouds showered water. O lord, that ditch made by her was filled with water. O king, at noon, a thirsty bull scorched by the sun's heat drank water there. Due to the efficacy of the act of giving water only, all her great sins perished, O wise son of the Sun. Freed from all sins, she went to Viṣṇu's abode. O lord of gods, this wicked brāhmaṇa lady who had committed sins, became freed from all sins due to the effcacy of the gift of water. This brāhmaṇa is a great devotee of the Disc-holder, the god of gods. Therefore, O lord of life, Viṣṇu alone is said to be superior to him.

Vyāsa said :

67b-69. Having heard those words of Citragupta, Yama saluted the prostitute, the brāhmaṇa lady and the brāhmaṇa. Having heard about the worship of them and the members of their family, Yama, very much pleased, laughed and spoke words containing soft letters (i.e. spoke soft words), O Jaimini.

Yama said :

70-71. All you noble ones have all your sins perished. Go to the place of Viṣṇu, lord of Lakṣmī, which gives all pleasures.

Then Yama, having put them into a divine (chariot) which was made of gold and to which royal swans were yoked, sent them to the place of the Disc-holder (i.e. Viṣṇu).

72. Then all of them, freed from sins, mounted upon a divine chariot, and adorned by all ornaments, went to the lord's city.

73-75. That prostitute, with all her sins perished, obtained the proximity of the god, and lived happily for a long time, O brāhmaṇa. So also the brāhmaṇa lady. Seeing that Hariśarman in the assembly Viṣṇu, through affection, gave him an excellent seat made of gold. Having gladly honoured the best brāhmaṇa by offering him water for washing his feet, a respectful offering, water for sipping, Viṣṇu asked him seated on an excellent seat (there):

The lord said :

76. O brāhmaṇa, tell me about your happiness (i.e. How do you do?). Since you are my excellent devotee, stay for a long time in my abode, free from all troubles.

The brāhmaṇa said :

77. O god, O lord, on remembering you, you are seen. (And the devotee) gets happiness. I have obtained your proximity. What greater happiness is there than this?

Vyāsa said :

78-80. Hearing his words spoken through affection, the lord gave the brāhmaṇa his similarity (i.e. assimilated the brāhmaṇa into himself). The lord of Lakṣmī, gave him all happiness difficult to be obtained; but remembering his miserliness, did not give him his measure of food. After a couple of days, the brāhmaṇa, being without food (and therefore) overcome by hunger, and being humble through modesty, said to Viṣṇu, the lord of gods:

The brāhmaṇa said :

81-90. O lord, as the fruits of many austerities I have secured your position. O lord, even here how am I everyday suffering from hunger? Even on beds I am fanned with breezes from white chowries by celestial hosts of divine maidens who have attained the prime of youth? O lord, like the best king, I am adorned with large garlands of fragrant flowers and my entire body is smeared with sandal. O Viṣṇu, by your order, everyday ladies with beautiful bodies dance to the accompaniment of songs before me. Everyday, gods like Indra always carry the dust-particles from my feet (on their heads), which beautify the crowns on their heads. And, O lord of the world, gods, divine sages, (other) sages, always praise me with eulogies like (my) servants. I have become Viṣṇu, having four arms, dark, holding a conch, a disc, a mace, and a lotus, having eyes like full-blown lotuses, wearing a yellow garment, and fine ear-rings. I am having a golden sacred thread, a crown and also ear-rings. By gods I am seen to be another Garuḍa -bannered (god) like you. O lord, you have given me all these pleasures difficult to be obtained. (Then) O highest lord, how (i.e. why) do you not give me food? As a tree is burnt by the fire in its hollow, my body is being very much scorched by the fire of hunger.

91-93. O Viṣṇu, with the digestive fire of the stomach blazing, I, whose body is afflicted, do not like this happiness given by you. None else worshipped by hosts of gods, except you, the lord of the world, has ever been worshipped by me through (physical) acts, mentally, or through speech. I have not been devoted to him (i.e. any other god than you) even in a dream. (Then) due to which fault (of mine), O lord, you are not giving me food?

Vyāsa said :

94-95. Then lord Viṣṇu, full of joy, said to him: “Well-being to you, O brāhmaṇa. Go quickly to Brahmā .”

Hearing these words, the brāhmaṇa quickly went to Brahma . Pointing out to him his miserliness, Brahmā said to him:

Brahmā said :

96-97. There is no doubt that (the fruit of) an action, obtained with difficulty, which is not given to a brāhmaṇa nor enjoyed by oneself, perishes. I have told you the entire cause of your affliction. O brāhmaṇa, well-being to you; you who have come from Yama, (now) go without any doubt.

The brāhmaṇa said

98. Through your grace I have heard fully (about) this maturity of my acts. Now tell (me) which gifts should be given by men.

Brhamā said :

99-101. There are many (kinds) of gifts. (All) cannot be described. O brāhmaṇa, I (shall) tell (about them) in brief. Listen attentively. O best brāhmaṇa, the pious one who has made the gift of land, the best of all gifts, should be known to be the giver of all (kinds of) gifts. O best brāhmaṇa, he who _gives (a piece of) land measuring a gocarman , [1] would, being freed from all sins, go to the highest place.

102-107. Listen to the religious merit of (i.e. earned by) him who gives land along with the crop to a poor braāhmaṇa, O best brāhmaṇa. Freed from all sins, he would go to Viṣṇu's city. There he enjoys all happiness as long as fourteen Indras (rule). Again obtaining land, he would be a sovereign emperor. That man, enjoying the entire earth for a long time, would become Viṣṇu. Since, brāhmaṇas should accept the land, even after abandoning (i.e. not accepting) hundreds of (other) gifts, the giver of the land and its receiver both go to heaven. O best brāhmaṇa, that dull brāhmaṇa who would reject the gift of land, would be very much afflicted in every existence. Even with him Viṣṇu is pleased and gives the highest position to him who would give a gift of land, even after obtaining it from others.

108-110. O brāhmaṇa, listen to the religious merit of (i.e. obtained by) him who gives or causes (someone else) to give a village to a poor brāhrnaṇa. The wise one would live in Viṣṇu's world for as many periods of Manu as there are dust-particles on the earth or as there are drops in showers. O brāhmaṇa, I am telling you about the religious merit of the noble one who gives a milch-cow along with her calf (to a brāhmaṇa). Listen.

111-121. A man who gives a cow to a brāhmaṇa would obtain that fruit which one would get by giving the earth with the seven islands along with the crop (on it). He who gives a bull to a brāhmaṇa with a family, is freed from sins and goes to Rudra 's world. For as many thousands of kalpas as the number of small hair on the body of the bull, he rejoices with Rudra. He who gives a cow to one proficient in the Vedas , never returns (to this world) from Rudra's world. O best brāhmaṇa, he who gives a bull with sesamum seeds (to a brāhmaṇa) would live in Rudra's abode in accordance with the number of the sesamum seeds. He who gives gold even of the measure of a sesamum seed to a brāhmaṇa, goes, along with crores (of the members) of his family to Viṣṇu's abode. He who would devoutly give silver to a poor brāhmaṇa, reaches the world of the Moon and drinks nectar (there). O best brāhmaṇa, he who gives a diamond or a pearl or a coral or any (other) gem, goes to Indra's world. O best brāhmaṇa, he, the generous-minded one, who gives the gift of a horse (to a brāhmaṇa) obtains the kingship of kings of gandharvas . There is no doubt about it. He who gives a young elephant without blemishes, would become a partner in the kingdom of gods like Indra, O brāhmaṇa. He too, who would give a palanquin carried by men, along with presents, to a brāhmaṇa, would also, having secured Indra's position, live there for four kalpas.

122-126. O brāhmaṇa, I shall tell, in brief, (about) the religious merit of (i.e. got by) him who gives the gift of śālagrāma stone to a brāhmaṇa; (please) listen. The giver of a śālagrāma stone obtains the same fruit as one obtains by giving the earth with the seven islands and with mountains and forests. The

giver of a śālagrāma stone would get a crores times greater fruit than the one which men obtain by giving gold, jewelsor other valuable things equal to their own weight. [2] O best brāhmaṇa, he who has given a śālagrāma stone has indeed given the fourteen worlds. O best man, that man who gives gold etc. equal to his weight, (lives) in heaven wearing divine garments, and (becomes) a king.

127-130. He is not born again in (i.e. from) the mother's womb. That best man who gives his daughter adorned (with ornaments, in marriage, to a worthy groom), would go to Viṣṇu's abode without (being required) to be born again. That foolish man who through delusion, sells his daughter, would go to the fearful hell called Purīṣahrada. O brāhmaṇa, that son that is born from the daughter (thus) sold, should be known like a cāṇḍāla , expelled from all religious rites. A man knowing the holy texts, should never see the face of him who sells his daughter.

131-136. If through ignorance he sees it, he should look at the Sun. O brāhmaṇa, all that auspicious act that is done in the presence of him who sells his daughter, would become fruitless, O brāhmaṇa. For the seller of his daughter there is no escape from hell. The one who gives his daughter (in marriage) does not again return from heaven. What is the use of talking much in this regard? I shall tell (it to you) in brief. The fruit of (the gift of) a diamond, (a piece) of land, and a daughter is hundred times more. Listen to the religious merit of (i.e. obtained by) him who gives a pair of shoes, an umbrella on the earth. I shall tell it to you in brief. Endowed with all affluence he would live here (i.e. in this world) for a hundred years. Reaching Indra's city after death (he would live there) for four hundred kalpas. He who gives a new garment goes to the best position.

137-147. He who would give an old garment, or an aging [3] cow or a girl in her menses, would always go to hell. O brāḥmaṇa, a man who gives (the gift of) a fruit, goes to the abode of gods (i.e. heaven). There he enjoys the fruit like nectar for thousands of kalpas. O brāhmaṇa, the giver of vegetables goes to the position of lord Śiva . There he enjoys, along with gods, rice boiled in milk for two kalpas. A giver of milk, of curd, of ghee and of butter-milk obtains the drink of nectar in front of lord Viṣṇu. O brāhmaṇa, a man who gives flowers, sandal, (would go) to the abode of gods (i.e. heaven and), decorated with flowers and sandal would stay there for thousands of yugas . O best brāhmaṇa, he who offers a bed, comes to Brahmā's world, and lies for a long time on a bed there. O best brāhmaṇa, he who offers a lamp or a seat, being free from all sins, is seated, surrounded by rows of burning lamps, on divine throne. O king(?), the giver of a tāmbūla enjoys all auspicious things. Lying on the bosom of divine ladies in heaven, he eats tāmbūla. O best brāhmaṇa, O best man, he who gives knowledge, would, after securing Viṣṇu's proximity, stay (near him) for a couple of hundred yugas. Then, O best brāhmaṇa, having secured knowledge there, he obtains, through the grace of Lakṣmī's lord, liberation, difficult to obtain. He who teaches a helpless, much afflicted brāhmaṇa, goes to Viṣṇu's abode, from which return (to this earth) is difficult to be had.

148-153. Even the best brāhmaṇa belonging to a noble family, does not shine without knowledge. Therefore, those who teach a brāhmaṇa, go to the highest position. A brāhmaṇa, to whom deities resort, is actually a god. The preceptor of all castes does not at all shine without knowledge. He who has taught a brāhmaṇa, has given (all) the gifts like gold, that are there in the world. O best brāhmaṇa, I (shall) tell you in brief the religious merit of that man who devoutly gives the gift of a book. For every letter that is there on every leaf of the book, he would get the fruit of giving a crore of tawny cows. The giver of the book would live in Vaikuṇṭha for as many periods of Manu as the days twice-borns read that book.

154-160. O brāhmaṇa, there are many such gifts. Even in two hundred (months) who is in this world able to describe them correctly? All those sins like brāhmaṇicide which are committed by men are destroyed (by gifts). Therefore, one should give gifts. The fruit of that gift is obtained as long as the material of the gift given by the three castes through their religious merit, exists. There is no doubt that

a man obtains the religious merit, crore times more than the gift given to please Lakṣmī's lord. O brāhmaṇa, therefore, an intelligent man should devoutly give a gift to please Viṣṇu. The wise have declared giving gifts to be superior even to penance. Therefore, a wise man should, even with an effort, give gifts. O brāhmaṇa, there is none like him in this world who does both—giving gifts and practising penance.

[1]: [1] : Gocarman—A particular measure of surface thus defined by Vasiṣṭha:

[2]: [2] : Tulāpuruṣa—Gold, jewels or other valuable things equal to a man's weight (given to a brāhmaṇa as a gift).

[3]: [3] : Rajatī— Jaratī seems to be the correct reading and not rajatī which means 'whitish'.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 21

Brāhmaṇas; Gift of Food and Water

Chapter 688 of 693 · 135 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
ब्रह्मणो वचनं श्रुत्वा हरिशर्मा द्विजोत्तमः ।
भूयोऽपि तं नमस्कृत्य भक्त्या प्राहेति जैमिने १।
हरिशर्मोवाच-
प्रोक्तानि यानि दानानि सुखहुनि त्वया प्रभो ।
कस्मै देयानि दानानि तन्मे गदितुमर्हसि २।
ब्रह्मोवाच-
सर्वेषामेव वर्णानां ब्राह्मणः परमो गुरुः ।
तस्मै देयानि दानानि भक्तिश्रद्धासमन्वितैः ३।
सर्वदेवाश्रयो विप्रः प्रत्यक्षस्त्रिदशो भुवि ।
स तारयति दातारं दुस्तरे विश्वसागरे ४।
ब्राह्मण उवाच-
सर्ववर्णगुरुर्विप्रस्त्वया प्रोक्तः सुरोत्तम ।
तेषां मध्ये तु कः श्रेष्ठः कस्मै दानं प्रदीयते ५।
ब्रह्मोवाच-

सर्वेऽपि ब्राह्मणाः श्रेष्ठाः पूजनीयाः सदैव हि ।
स्तेयादिदोषतप्ता ये ब्राह्मणा ब्राह्मणोत्तम ६।
अस्माकं द्वेषिणस्ते च परेभ्यो न कदाचन ।
अनाचारा द्विजाः पूज्या न च शूद्रा जितेन्द्रियाः ।
अभक्ष्यभक्षका गावो लोकानां मातरः स्मृताः ७।
माहात्म्यं भूमिदेवानां विशेषादुच्यते मया ।
तव स्नेहाद्द्विजश्रेष्ठ निशामय समाहितः ८।
क्षत्रियाणां च वैश्यानां शूद्राणां गुरवो द्विजाः ।
अन्योन्यं गुरवो विप्राः पूजनीयाश्च भूसुराः ९।
ब्राह्मणं पूजयेद्यस्तु विष्णुबुद्ध्या नरोत्तम ।
आयुः पुत्रश्च कीर्तिश्च संपत्तिस्तस्य वर्द्धते १०।
संचिनोति द्विजं यस्तु मूढधीर्मानवो भुवि ।
सुदर्शनेन तच्छीर्षं हंतुमिच्छति केशवः ११।
पुष्पहस्तं पयोहस्तं देवहस्तं च जैमिने ।
न नमेद्ब्राह्मणं प्राज्ञस्तैलाभ्यंगितविग्रहम् १२।

जलस्थं देववेश्मस्थं ध्यानमज्जितचेतसम् ।
देवपूजां प्रकुर्वंतं न नमेद्ब्राह्मणं बुधः १३।
बहिष्क्रियां प्रकुर्वंतं भुंजानं च द्विजोत्तम ।
तथा सामानि गायंतं न नमेद्ब्राह्मणं बुधः १४।
ब्राह्मणा यत्र तिष्ठंति बहवो द्विजसत्तम ।
प्रत्येकं तु नमस्कारस्तत्र कार्यो न धीमता १५।
कृताभिवादनं विप्रं भक्त्या यो नाभिवादयेत् ।
स चाण्डालसमो ज्ञेयो नाभिवाद्यः कदाचन १६।
कृतप्रणामंतनयंनमेतांपितरौनच ।
कृतप्रणामाः सर्वेऽपि नमस्कार्या द्विजैर्द्विजाः १७।
कृतदोषान्द्विजान्गाश्च न द्विषन्ति विचक्षणाः ।
द्विषंति वापि मोहेन तेषां रुष्टः सदा हरिः १८।
याचकान्ब्राह्मणान्यस्तु कोपदृष्ट्या प्रपश्यति ।
सूचीप्ररोपणं तस्य नेत्रयोः कुरुते यमः १९।
विप्रनिर्भर्त्सनं मूढा येन वक्त्रेण कुर्वते ।

तस्मिन्वक्त्रे यमस्तप्तं लोहदंडं ददाति वै २०।
ब्राह्मणो यद्गृहं भुंक्ते तद्गृहे केशवः स्वयम् ।
देवताः सकला ये च पितरश्च सुरर्षयः २१।
विप्रपादोदकं यस्तु कणमात्रं वहेद्बुधः ।
देहस्थं पातकं तस्य सर्वमेवाशु नश्यति २२।
कोटिब्रह्माण्डमध्येषु संति तीर्थानि यानि वै ।
तीर्थानि तानि सर्वाणि विप्रपादे तु दक्षिणे २३।
विप्रपादोदकैर्नित्यं सिक्तं स्याद्यस्य मस्तकम् ।
स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः २४।
सर्वपापानि घोराणि ब्रह्महत्यादिकानि च ।
सद्यस्तस्य विनश्यंति विप्रपादांबुधारणात् २५।
क्षयाद्या व्याधयः सर्वाः परमक्लेशदायिकाः ।
गच्छंति विलयं सद्यो विप्रपादांबुधारणात् २६।
पित्रर्थं यानि तोयानि दीयंते विप्रपादयोः ।
तैस्तृप्ताः पितरः स्वर्गे तिष्ठंत्याचंद्रतारकम् २७।

प्रक्षाल्य विप्रचरणौ दूर्वाभिर्योऽर्चयेद्बुधः ।
तेनार्चितो जगत्स्वामी विष्णुः सर्वसुरोत्तमः २८।
विप्राणां पादनिर्माल्यं यो मर्त्यः शिरसा वहेत् ।
सत्यं सत्यमहं वच्मि तस्य मुक्तिर्हि शाश्वती २९।
विप्रं प्रदक्षिणीकृत्ये वंदते यो नरोत्तमः ।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुन्धरा ३०।
यो दद्यात्फलतांबूलं विप्राणां पादसेचनात् ।
रोगी रोगात्प्रमुच्येत पापी मुच्यत पातकात् ३१।
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अनपत्याश्च या नार्यो मृता पत्याश्च याः स्त्रियः ३२।
बह्वपत्या जीववत्सा विप्रपादस्य सेचनात् ।
माहात्म्यं शृणु विप्रेन्द्र सर्वपापप्रणाशनम् ३३।
द्विजांघ्रिसेचनस्याहं समासेन ब्रवीमि ते ।
पूर्वं भद्रक्रियो नाम पवित्रकुलसंभवः ३४।
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वेदवित्सदयः शांतः पितृभक्तिपरायणः ३५।
अतिथीनां कृता पूजा ज्ञातिपूजाकरस्तथा ।
एकदा स द्विजश्रेष्ठस्तैलाभ्यंगितविग्रहः ३६।
जगाम सरसीं स्नातुं गृहीतस्नानवस्त्रकः ।
कृतस्नानः स विप्रेन्द्रो विधिना तर्पणादिकम् ३७।
चकार सर्वशास्त्रज्ञः सर्वलोकहिते रतः ।
समाप्य स्नानकर्माणि हरिनामानि कीर्तयन् ३८।
आजगाम स्वके गेहे हरिपूजापरोऽभवत् ।
पादौ प्रक्षालयामास पानीयैरतिशीतलैः ३९।
प्रक्षालितांघ्रिहस्तोऽसौ ब्राह्मणो ब्राह्मणार्चकः ।
स्थापयामास सर्वाणि स्नानोपकरणानि च ४०।
द्वारदेशे द्विजश्रेष्ठ निदाघतपनातपैः ।
तापितो भषकः कश्चिदग्निकल्पैः समागतः ४१।
विप्रपादोदके तस्मिन्प्रसुप्तोत्यंतशीतले ।
विप्रपादोदकस्पर्शाद्भषक्तोऽत्यंतपातकी ४२।

विमुक्तः पातकैः सर्वैः कोटिजन्मकृतैरपि ।
स सुप्तो मन्दिरद्वारि भषको विकलस्तृषा ४३।
पानीयं याचयामास ताडितो द्विजकिंकरैः ।
जगाम पंचतां सद्यस्तत्रैव भषको द्विजः ४४।
द्विजाङ्घ्रिसेचनस्पर्शाद्भषको वीतकल्मषः ।
तमालोक्य महात्मानं मूर्तिमंतमिवेश्वरम् ४५।
विनयावनतः प्राह ब्राह्मणोऽसौ तपोधनः ।
ब्राह्मण उवाच-
कस्त्वं ब्रूहि महाभाग केन दुःखी तु कर्मणा ।
भषकस्य कुले जातो नानादुःखसमाकुले ४६।
ब्रह्मोवाच-
वचनं तस्य विप्रर्षेः समाकर्ण्य महायशाः ।
कथयामास वृत्तांतं मूलतः सर्वमात्मनः ४७।
अहमासं सर्वभौमः शङ्खनामा महाबलः ।
चतुर्वर्षसहस्राणि महीं कृत्स्नामपालयम् ४८।

मयाज्ञया कृताः सर्वे जिताश्च रिपवो युधि ।
दत्तानि सर्वदानानि पालिताज्ञा तयोनिजाः ४९।

एकदाऽहं महाभागं संधितः स्मरसायकैः ।
बलाज्जनवधूं कांचिज्जहार भृशसुंदरीम् ५० 7.21.50।
तेन पापप्रभावेण मम श्रीः संशयं गता ।
ततस्समस्तैर्लोकैश्च निरस्तोऽहं महाबलः ५१।
ततस्तु भ्रष्टराज्योऽहं काननाभ्यंतरे स्थितः ।
क्षुधातृषापरिश्रांतःकदाचित्पंचतां गतः ५२।
अंतकस्य पुरं गत्वा दुःखं भुक्तं मया चिरम् ।
तदाकर्ण्य विप्रेन्द्र शृण्वतां चित्तदुःखदम् ५३।
संतप्तलोहशस्त्रायां तप्ता ताम्रमयीं महीम् ।
संरेमे प्रज्वलद्वह्निं शिखाततिसुभीषणाम् ५४।
ततस्तु शमनादेशाल्लोहस्तंभं सुभीषणम् ।
ज्वलता वह्निना तप्तं समालिङ्ग्य स्थितोऽस्म्यहम् ५५।
शीते क्षुरांबुधाराभिः सिक्तोऽहं यमकिङ्करैः ।

दुःखमन्यच्च सुमहद्भुक्तं तत्र यमालये ५६।
ततो नरकशेषे च जन्मासाद्य मुहुर्मुहुः ।
पापयोनौ मया दुःखमनुभूतं चिरं महत् ५७।
त्वत्पादजलसंसर्गान्मुक्तोऽहं पापरज्जुना ।
गच्छामि परमं धाम दुर्ल्लभं योगिनामपि ५८।
त्वं मे गुरुर्द्विजश्रेष्ठ नमस्तेऽस्तु महात्मने ।
त्वत्प्रसादाद्विमुक्तोऽहं पापैर्यामि पुरं हरेः ५९।
भद्रक्रिय उवाच-
पूर्वजन्मकथा राजन्मनुष्यो न कदाचन ।
अतस्तु तनयं त्यक्त्वा सर्वदा नीतिमाचरेत् ६०।
नीतिग्राही नृपो यस्तु विपत्तिर्नास्ति तस्य वै ।
चिरं भुनक्ति पृथिवीं कंटकैः परिवर्जिताम् ६१।
यस्मै न रोचते नीतिर्भूपालाय दुरात्मने ।
भ्रष्टश्रीरचिरेणापि स भवेन्नात्र संशयः ६२।
आयुर्बलं यशो मित्रं विजयं सुखमिच्छता ।

मंत्रिणः पंडिता राज्ञा नियोज्याः सर्वदैव हि ६३।
अवज्ञाय महीभर्तुस्त्यजंते सादरं बुधाः ।
सभायां बुधहीनायां नीतिर्बलवती नहि ६४।
ततो नीतौ विनष्टायां सहसा धरणीपतेः ।
राजश्रियो विनश्यंति सकोशबलवाहनाः ६५।
ब्राह्मणान्गणकांश्चैव वैद्यांश्च बांधवांस्तथा ।
नृपाः कल्याणमिच्छंति न द्विषंति कदाचन ६६।
गतश्रीर्गणकद्वेष्टा वैद्यद्वेष्टायुवर्जितः ।
ज्ञातिद्वेष्टानिष्कुलः स्याद्द्विजद्वेष्टाखिलार्तिभाक् ६७।
राजानः पितरः प्रोक्ताः पुत्रा जानपदास्तथा ।

ततो भूपाः पालयंति प्रजाः पुत्रमिवौरसान् ६८।
पौरलोके तथा कुर्याद्यथा स्नेहो निजात्मजे ।
प्रजापीडाकरा ये च भूपाला अतिपापिनः ६९।
शिरःस्था विपदस्तेषां विज्ञेया दीर्घदर्शिभिः ।
विवेकिनो महीपालाः पालयंति यथा प्रजाः ७०।

तथा तानपि देवेशः पालयत्यनिशं हरिः ।
प्रजानां पालनं दंडं द्वेऽपि राज्ञे शुभावहे ७१।
द्वाभ्यां विवर्जिता भूपास्ते विज्ञेया नृपाधमाः ।
दुष्टानां शासनं चैव शिष्टानां प्रतिपालनम् ७२।
प्रकुर्वंतो महीपालाश्चिरं नंदंति भूतले ।
न्यायेनोपार्जितं वित्तं यत्नाद्रक्षेन्महीपतिः ७३।
दुर्वृत्तो हि महीपालो विपत्तौ न हि विस्तरेत् ।
नृपाः कल्याणमिच्छंतो निजराज्यं शुभाशुभम् ७४।
पश्यंति नित्यं विप्रेन्द्र सत्वराश्चारचक्षुषा ।
परचक्रभयं यावन्नायाति चिंतयेद्भयम् ७५।
आगते तु भये भूप आचरेन्निर्भयोऽपि च ।
ज्ञातौ वापि च मित्रे वा पुत्रे वापि च मंत्रिणि ७६।
कुर्यान्मुखेन गांभीर्यं मनसा प्रेमकेवलम् ।
मंत्रिणो ज्ञातयः पुत्राः प्रजाश्च भ्रातरस्तथा ७७।
गांभीर्यहीनं भूपालं मन्यंते नहि भूपवत् ।

तिष्ठंति प्रथमं दूरे न संति पुरतस्तथा ७८।
लोकाश्रयं न हीच्छन्ति त्यक्तगांभीर्यभूपतेः ।
एकश्च मंत्री राजा वै चिरं राज्यत्वमिच्छता ७९।
कर्तव्यः सकले राज्ये वृद्धये न हि भूसुर ।
अत्यंतबुद्धिवृत्तीनां भृत्यानां सपदं हरेत् ८०।
तस्मात्संसदि भूपालो भृत्यमन्यं नियोजयेत् ।
मूर्खस्त्रीविजितो राजा गीतवाद्यरतः सदा ८१।
तुरंगवाहनैर्हीनः सहसा विपदं व्रजेत् ।
आचारग्रहणं सत्यं स्ववाक्यप्रतिपालनम् ८२।
गांभीर्यं चेति भूपानां लक्षणानि द्विजोत्तम ।
स कथं नृपतिर्यस्तु प्रतापेन विवर्जितः ८३।
स कथं नृपतिर्येनाऽनिर्जिता परमेदिनी ।
जितायां परमेदिन्यां यावत्पादं व्रजेन्नृपः ८४।
प्रतिपादेऽश्वमेधस्य फलं प्राप्नोति चाक्षयम् ।
परभूमिजयाकांक्षी हतो नृपतिभिर्युधि ८५।

तदागच्छेत्परं स्थानं विमुक्तः सर्वपातकैः ।
युधि प्राप्तजयो राजा प्राप्नोति परमं पदम् ८६।
संग्रामे प्राप्तमृत्युर्वा दिवीन्द्र संपदं लभेत् ।

त्यक्तशस्त्रं त्यक्तसत्वं पलायनपरायणम् ८७।
योद्धारं यदि यो हंति स भूपो यात्यधोगतिम् ।
पलायनपरो युद्धे तद्धंता च द्विजोत्तम ८८।
तावुभावपि तिष्ठेतां नरकेऽत्यंतदुःसहे ।
युद्धोत्साहसवान्योद्धा तद्धंता च द्विजोत्तम ८९।
तिष्ठेतां तावपि स्वर्गे यावच्चन्द्र दिवाकरौ ।
बहुनात्र किमुक्तेन संक्षेपादुच्यते मया ९०।
प्रजापालनकृद्राजा कदाचिन्नावसीदति ।
ब्रह्मोवाच-
इति ब्रुवति भूपाले तस्मिन्गलितकल्मषे ९१।
पुष्पवृष्टिरभूतस्मिन्महती गगनाद्द्विज ।
अथ दूताः समायाताः केशवस्य महात्मनः ९२।

राजहंसयुतं दिव्यं रथमादाय सुन्दरम् ।
रथं स तं समारुह्य दिव्यं कनकनिर्मितम् ९३।
जगाम विष्णुभवनं स राजा गतकल्मषः ।
विप्रपादोदकस्यैतन्माहात्म्यं ते प्रकीर्तितम् ९४।
तच्छ्रुत्वा भक्तिभावेन नरो निर्वाणमाप्नुयात् ।
इति ते कथितं सर्वं श्रोतुं यद्वांछितं त्वया ९५।
गच्छ ब्राह्मण भद्रं ते चक्रिणो निलयं प्रति ।
हरिशर्मोवाच-
क्षुधानलेन महता शरीरं मम दह्यते ९६।
केनोपायेन भगवन्क्षुधाशांतिर्भवेन्मम ।
एतन्मे वद देवेश भक्तस्त्वं भक्तवत्सलः ९७।
प्राप्नोमि सुमहद्दुःखं नित्यं दग्धक्षुधानलैः ।
ब्रह्मोवाच-
यच्छरीरं त्वया पुष्टं सततं भोजनैः कृतम् ९८।
भुंक्ष्व तस्य शरीरस्य मांसानि द्विजसत्तम ।

आत्मतृप्तिं प्रकुर्वन्ति भोजनेन परस्य ये ।
मांसानि स्वशरीराणां भुंजते तेपरत्र हि ९९।
व्यास उवाच-
ब्रह्मणो वचनं श्रुत्वा निष्ठुरं द्विजसत्तमः ।
पुनस्तुष्टाव तं देवं वचनैः कोमलाक्षरैः १०० 7.21.100।
ब्राह्मण उवाच-।
प्रसीद देवदेवेश शरणागतपालक ।
क्षमस्व सकलं दोषं सुरश्रेष्ठ नमोऽस्तु ते १०१।
मलमूलप्रकीर्णानि वपूंषि वहतां नृणाम् ।
सर्व एव प्रभो दोषाः संति केचिद्गुणा न च १०२।
कृतं मया मोहवता दूषणं क्षंतुमर्हसि ।

शरणापन्नलोकानां सद्भिर्दोषो न चेक्ष्यते १०३।
आत्मदेहस्य मांसानि भोक्तुं ब्रह्मन्न शक्यते ।
देहिनां वद यद्योग्यं संतुष्टिर्जायते यतः १०४।
इत्येवमुक्तं वचनं भक्त्या तेनाग्रजन्मना ।

उवाच सदयो ब्रह्मा सर्वज्ञो ब्राह्मणप्रियः १०५।
ब्रह्मोवाच-
शोकं मा कुरु विप्रेन्द्र शृणु मे वचनं शुभम् ।
आहारो लभते येन प्रकारेणात्र संप्रति १०६।
आत्मनो जायते पुत्रो यथैवात्मा तथा सुतः ।
तस्मात्पुत्रकृतं कर्म लभंते पितरः खलु १०७।
चिरं तिष्ठसि देवस्य भवनेऽत्यंतशोभने ।
एवमुक्तस्ततस्तेन स विप्रः क्षुधयाकुलः १०८।
स्वप्ने संदर्शनं दत्वा पुत्रं वचनमब्रवीत् ।
ब्राह्मण उवाच-
दीक्षितोऽसि सुतश्रेष्ठ तथास्तु परमां शिवम् १०९।
तवास्मि जनकः सौम्य ममदुःखं निशामय ।
तपःप्रभावैः परमं धाम प्राप्तं मया सुत ११०।
क्षुधानलेन संतप्तस्तत्र सीदाम्यहं सदा ।
यदा मयि पितृस्नेहस्तवास्ति सुत संप्रति १११।

तदान्नमुदकं चापि मदर्थं दीयतां द्विज ।
यत्किंचिद्दीयते पुत्रैः पित्रर्थं क्षितिमंडले ११२।
लभंते पितरस्तच्च यत्पुत्राः पितृदेहजाः ।
पुरा परमया भक्त्या पूजितो भगवान्मया ११३।
गीतैर्वाद्यैश्चनृत्यैश्च स्तवपाठैश्च शोभनैः ।
गंधैर्धूपैश्च नैवेद्यैर्घृतपूर्णप्रदीपकैः ११४।
पाद्यार्घ्याचमनीयैश्च ध्यानैरावाहनादिभिः ।
न दत्तं जगदीशाय कृपणेन मयात्मज ११५।
अन्नमत्रमपि क्वापि नैवेद्यं पापहारिणे ।
अतिथेर्न कृता पूजा तोयैरन्यैः कदाचन ११६।
ज्ञातीनां याचकानां च संतुष्टिर्न कृता मया ।
तेनैव कर्मणा पुत्र नारायणगृहेऽपि च ११७।
क्षुधानलेन संतप्तः सीदामि प्रतिवासरे ।
अतोऽन्नतोयदानानि दरिद्राय द्विजातये ११८।
दत्वा क्षिप्रं सुरश्रेष्ठ प्राणरक्षां कुरुष्व भोः ।

अथवा न करोषि त्वं निष्ठुरत्वाद्यदा भवान् ११९।
स्वमांसान्येव भोक्ष्यामि तदा वै विष्णुमंदिरे ।
अथाऽसौ क्षुधितो विप्रः शुष्ककंठोष्ठतालुकः १२०।
इत्युक्त्वा दीक्षितं पुत्रमदृश्यः सहसाऽभवत् ।

ततः प्रभाते विमले प्रादुर्भूते दिवाकरे १२१।
स्वप्ने यदुक्तं पित्रा तु चिंतयामास दीक्षितः ।
आत्मनः कर्मदोषेण परलोकेऽपि मत्पिता १२२।
क्षुधया दग्धसर्वाङ्गः सीदति प्रतिवासरम् ।
धिगस्तु मां मंदधियं कृपणप्रवरञ्जनम् १२३।
मयापि पितृपुण्येन न किञ्चिदपि दीयते ।
इति संचिंत्य बहुधा दीक्षितोऽपि द्विजोत्तम १२४।
ददौ दानानि विप्रेभ्यः श्रद्धाभक्तिसमन्वितः ।
तेन पुण्यप्रभावेण तृषयारहितः क्षुधा १२५।
तस्थौ नारायणागारे यावत्कालं शृणुष्व तत् ।
चतुर्युगसहस्राणि ब्रह्मणोऽहं प्रकीर्तितम् १२६।

भवंति तस्मिन्नेवाह्नि मनवश्च चतुर्दश ।
इंद्राश्चतुर्दश प्रोक्तास्तस्मिन्नेव दिने च ते १२७।
भुंजते ब्राह्मणः श्रेष्ठ विषयान्स्वान्पृथक्पृथक् ।
एकस्मिन्ब्रह्मदिवसे भुक्त्वा स्वान्विषयाञ्छुभान् १२८।
इन्द्राश्च मनवश्चैव विनश्यंति चतुर्दश ।
विष्णुलोके स्थिते तस्मिन्हरिशर्मातिभास्वरे १२९।
समस्तसुखदे रम्ये ब्रह्मणो दिवसो गतः ।
तत्रासौ कालमेतावद्भुक्त्वा भोगान्मनोरमान् १३०।
परमं ज्ञानमासाद्य प्रविवेश हरेस्तनुम् ।
व्यास उवाच-
अन्नतोयसमं दानं संसारे नास्ति जैमिने १३१।
सर्वदानफलान्येव अन्नतोयप्रदानतः ।
न च पात्रपरीक्षा च न कालनियमः क्वचित् २३२।
अन्नतोयप्रदानेषु निरुक्तस्तत्वदर्शिभिः ।
अन्नतोयप्रदानानि कर्तव्यानि सदैव हि १३३।

एतत्पठंति मनुजाः परमादरेण माहात्म्यमन्नजलयोश्च तथा द्विजानाम् ।
ते प्राप्य चान्नजलदानफलं ततोऽते नारायणस्य निलयं सुखदं प्रयांति १३४।
इति श्रीपद्मपुराणे क्रियायोगसारे अन्नदानजलदानमाहात्म्यंनाम एकविंशतितमोऽध्यायः २१ ।

Roman transliteration

vyāsa uvāca-
brahmaṇo vacanaṃ śrutvā hariśarmā dvijottamaḥ |
bhūyo'pi taṃ namaskṛtya bhaktyā prāheti jaimine 1|
hariśarmovāca-
proktāni yāni dānāni sukhahūni tvayā prabho |
kasmai deyāni dānāni tanme gaditumarhasi 2|
brahmovāca-
sarveṣāmeva varṇānāṃ brāhmaṇaḥ paramo guruḥ |
tasmai deyāni dānāni bhaktiśraddhāsamanvitaiḥ 3|

sarvadevāśrayo viprah pratyakṣastridaśo bhuvi |
sa tārayati dātāraṃ dustare viśvasāgare 4|
brāhmaṇa uvāca-
sarvavarṇagururviprastvayā proktaḥ surottama |
teṣāṃ madhye tu kaḥ śreṣṭhaḥ kasmai dānaṃ pradīyate 5|
brahmovāca-

sarve'pi brāhmaṇāḥ śreṣṭhāḥ pūjanīyāḥ sadaiva hi |
steyādidoṣataptā ye brāhmaṇā brāhmaṇottama 6|
asmākaṃ dveṣiṇaste ca parebhyo na kadācana |
anācārā dvijāḥ pūjyā na ca śūdrā jitendriyāḥ |
abhakṣyabhakṣakā gāvo lokānāṃ mātaraḥ smṛtāḥ 7|
māhātmyaṃ bhūmidevānāṃ viśeṣāducyate mayā |
tava snehāddvijaśreṣṭha niśāmaya samāhitaḥ 8|
kṣattriyāṇāṃ ca vaiśyānāṃ śūdrāṇāṃ guravo dvijāḥ |
anyonyaṃ guravo viprāḥ pūjanīyāśca bhūsurāḥ 9|
brāhmaṇaṃ pūjayedyastu viṣṇubuddhyā narottama |
āyuḥ putraśca kīrtiśca saṃpattistasya varddhate 10|
saṃcinoti dvijaṃ yastu mūḍhadhīrmānavo bhuvi |
sudarśanena tacchīrṣaṃ haṃtumicchati keśavaḥ 11|
puṣpahastaṃ payohastaṃ devahastaṃ ca jaimine |
na namedbrāhmaṇaṃ prājñastailābhyaṃgitavigraham 12|

jalasthaṃ devaveśmasthaṃ dhyānamajjitacetasam |
devapūjāṃ prakurvaṃtaṃ na namedbrāhmaṇaṃ budhaḥ 13|
bahiṣkriyāṃ prakurvaṃtaṃ bhuṃjānaṃ ca dvijottama |
tathā sāmāni gāyaṃtaṃ na namedbrāhmaṇaṃ budhaḥ 14|
brāhmaṇā yatra tiṣṭhaṃti bahabo dvijasattama |
pratyekaṃ tu namaskārastatra kāryo na dhīmatā 15|
kṛtābhivādanaṃ vipraṃ bhaktyā yo nābhivādayet |
sa cāṇḍālasamo jñeyo nābhivādyaḥ kadācana 16|
kṛtapraṇāmaṃtanayaṃnametāṃpitaraunaca |
kṛtapraṇāmāḥ sarve'pi namaskāryā dvijairdvijāḥ 17|
kṛtadoṣāndvijāngāśca na dviṣanti vicakṣaṇāḥ |
dviṣaṃti vāpi mohena teṣāṃ ruṣṭaḥ sadā hariḥ 18|
yācakānbrāhmaṇānyastu kopadṛṣṭyā prapaśyati |
sūcīpraropaṇaṃ tasya netrayoḥ kurute yamaḥ 19|
vipranirbhartsanaṃ mūḍhā yena vaktreṇa kurvate |

tasminvaktre yamastaptaṃ lohadaṃḍaṃ dadāti vai 20|
brāhmaṇo yadgṛhaṃ bhuṃkte tadgṛhe keśavaḥ svayam |
devatāḥ sakalā ye ca pitaraśca surarṣayaḥ 21|
viprapādodakaṃ yastu kaṇamātraṃ vahedbudhaḥ |
dehasthaṃ pātakaṃ tasya sarvamevāśu naśyati 22|
koṭibrahmāṇḍamadhyeṣu saṃti tīrthāni yāni vai |
tīrthāni tāni sarvāṇi viprapāde tu dakṣiṇe 23|
viprapādodakairnityaṃ siktaṃ syādyasya mastakam |
sa snātaḥ sarvatīrtheṣu sarvayajñeṣu dīkṣitaḥ 24|
sarvapāpāni ghorāṇi brahmahatyādikāni ca |
sadyastasya vinaśyaṃti viprapādāṃbudhāraṇāt 25|
kṣayādyā vyādhayaḥ sarvāḥ paramakleśadāyikāḥ |
gacchaṃti vilayaṃ sadyo viprapādāṃbudhāraṇāt 26|
pitrarthaṃ yāni toyāni dīyaṃte viprapādayoḥ |

taistṛptāḥ pitaraḥ svarge tiṣṭhaṃtyācaṃdratārakam 27|

prakṣālya vipracaraṇau dūrvābhiryo'rcayedbudhaḥ |
tenārcito jagatsvāmī viṣṇuḥ sarvasurottamaḥ 28|
viprāṇāṃ pādanirmālyaṃ yo martyaḥ śirasā vahet |
satyaṃ satyamahaṃ vacmi tasya muktirhi śāśvatī 29|
vipraṃ pradakṣiṇīkṛtye vaṃdate yo narottamaḥ |
pradakṣiṇīkṛtā tena saptadvīpā vasundharā 30|
yo dadyātphalatāṃbūlaṃ viprāṇāṃ pādasecanāt |
rogī rogātpramucyeta pāpī mucyata pātakāt 31|
mucyate bandhanādbaddho viprāṇāṃ pādasecane |
anapatyāśca yā nāryo mṛtā patyāśca yāḥ striyaḥ 32|
bahvapatyā jīvavatsā viprapādasya secanāt |
māhāmtyaṃ śṛṇu viprendra sarvapāpapraṇāśanam 33|
dvijāṃghrisecanasyāhaṃ samāsena bravīmi te |
pūrvaṃ bhadrakriyo nāma pavitrakulasaṃbhavaḥ 34|
babhūva brāhmaṇo viṣṇoḥ paricaryāparāyaṇaḥ |

vedavitsadayaḥ śāṃtaḥ pitṛbhaktiparāyaṇaḥ 35|
atithīnāṃ kṛtā pūjā jñātipūjākarastathā |
ekadā sa dvijaśreṣṭhastailābhyaṃgitavigrahaḥ 36|
jagāma sarasīṃ snātuṃ gṛhītasnānavastrakaḥ |
kṛtasnānaḥ sa viprendro vidhinā tarpaṇādikam 37|
cakāra sarvaśāstrajñaḥ sarvalokahite rataḥ |
samāpya snānakarmāṇi harināmāni kīrtayan 38|
ājagāma svake gehe haripūjāparo'bhavat |
pādau prakṣālayāmāsa pānīyairatiśītalaiḥ 39|
prakṣālitāṃghrihasto'sau brāhmaṇo brāhmaṇārcakaḥ |
sthāpayāmāsa sarvāṇi snānopakaraṇāni ca 40|
dvāradeśe dvijaśreṣṭha nidāghatapanātapaiḥ |
tāpito bhaṣakaḥ kaścidagnikalpaiḥ samāgataḥ 41|
viprapādodake tasminprasuptotyaṃtaśītale |
viprapādodakasparśādbhaṣakto'tyaṃtapātakī 42|

vimuktaḥ pātakaiḥ sarvaiḥ koṭijanmakṛtairapi |
sa supto mandiradvāri bhaṣako vikalastṛṣā 43|
pānīyaṃ yācayāmāsa tāḍito dvijakiṃkaraiḥ |
jagāma paṃcatāṃ sadyastatraiva bhaṣako dvijaḥ 44|
dvijāṅghrisecanasparśādbhaṣako vītakalmaṣaḥ |
tamālokya mahātmānaṃ mūrtimaṃtamiveśvaram 45|
vinayāvanataḥ prāha brāhmaṇo'sau tapodhanaḥ |
brāhmaṇa uvāca-
kastvaṃ brūhi mahābhāga kena duḥkhī tu karmaṇā |
bhaṣakasya kule jāto nānāduḥkhasamākule 46|
brahmovāca-
vacanaṃ tasya viprarṣeḥ samākarṇya mahāyaśāḥ |
kathayāmāsa vṛttāṃtaṃ mūlataḥ sarvamātmanaḥ 47|
ahamāsaṃ sarvabhaumaḥ śaṅkhanāmā mahābalaḥ |
caturvarṣasahasrāṇi mahīṃ kṛtsnāmapālayam 48|

mayājñayā kṛtāḥ sarve jitāśca ripavo yudhi |
dattāni sarvadānāni pālitājñā tayonijāḥ 49|
ekadā'haṃ mahābhāgaṃ saṃdhitaḥ smarasāyakaiḥ |

balājjanavadhūṃ kāṃcijjahāra bhṛśasuṃdarīm 50 7.21.50|
tena pāpaprabhāveṇa mama śrīḥ saṃśayaṃ gatā |
tatassamastairlokaiśca nirasto'haṃ mahābalaḥ 51|
tatastu bhraṣṭarājyo'haṃ kānanābhyaṃtare sthitaḥ |
kṣudhātṛṣāpariśrāṃtaḥkadācitpaṃcatāṃ gataḥ 52|
aṃtakasya puraṃ gatvā duḥkhaṃ bhuktaṃ mayā ciram |
tadākarṇya viprendra śṛṇvatāṃ cittaduḥkhadam 53|
saṃtaptalohaśastrāyāṃ taptā tāmramayīṃ mahīm |
saṃreme prajvaladvahniṃ śikhātatisubhīṣaṇām 54|
tatastu śamanādeśāllohastaṃbhaṃ subhīṣaṇam |
jvalatā vahninā taptaṃ samāliṅgya sthito'smyaham 55|
śīte kṣurāṃbudhārābhiḥ sikto'haṃ yamakiṅkaraiḥ |

duḥkhamanyacca sumahadbhuktaṃ tatra yamālaye 56|
tato narakaśeṣe ca janmāsādya muhurmuhuḥ |
pāpayonau mayā duḥkhamanubhūtaṃ ciraṃ mahat 57|
tvatpādajalasaṃsargānmukto'haṃ pāparajjunā |
gacchāmi paramaṃ dhāma durllabhaṃ yogināmapi 58|
tvaṃ me gururdvijaśreṣṭha namaste'stu mahātmane |
tvatprasādādvimukto'haṃ pāpairyāmi puraṃ hareḥ 59|
bhadrakriya uvāca-
pūrvajanmakathā rājanmanuṣyo na kadācana |
atastu tanayaṃ tyaktvā sarvadā nītimācaret 60|
nītigrāhī nṛpo yastu vipattirnāsti tasya vai |
ciraṃ bhunakti pṛthivīṃ kaṃṭakaiḥ parivarjitām 61|
yasmai na rocate nītirbhūpālāya durātmane |
bhraṣṭaśrīracireṇāpi sa bhavennātra saṃśayaḥ 62|
āyurbalaṃ yaśo mitraṃ vijayaṃ sukhamicchatā |

maṃtriṇaḥ paṃḍitā rājñā niyojyāḥ sarvadaiva hi 63|
avajñāya mahībhartustyajaṃte sādaraṃ budhāḥ |
sabhāyāṃ budhahīnāyāṃ nītirbalavatī nahi 64|
tato nītau vinaṣṭāyāṃ sahasā dharaṇīpateḥ |
rājaśriyo vinaśyaṃti sakośabalavāhanāḥ 65|
brāhmaṇāngaṇakāṃścaiva vaidyāṃśca bāṃdhavāṃstathā |
nṛpāḥ kalyāṇamicchaṃti na dviṣaṃti kadācana 66|
gataśrīrgaṇakadveṣṭā vaidyadveṣṭāyuvarjitaḥ |
jñātidveṣṭāniṣkulaḥ syāddvijadveṣṭākhilārtibhāk 67|
rājānaḥ pitaraḥ proktāḥ putrā jānapadāstathā |
tato bhūpāḥ pālayaṃti prajāḥ putramivaurasān 68|
pauraloke tathā kuryādyathā sneho nijātmaje |
prajāpīḍākarā ye ca bhūpālā atipāpinaḥ 69|
śiraḥsthā vipadasteṣāṃ vijñeyā dīrghadarśibhiḥ |
vivekino mahīpālāḥ pālayaṃti yathā prajāḥ 70|

tathā tānapi deveśaḥ pālayatyaniśaṃ hariḥ |
prajānāṃ pālanaṃ daṃḍaṃ dve'pi rājñe śubhāvahe 71|
dvābhyāṃ vivarjitā bhūpāste vijñeyā nṛpādhamāḥ |
duṣṭānāṃ śāsanaṃ caiva śiṣṭānāṃ pratipālanam 72|
prakurvaṃto mahīpālāściraṃ naṃdaṃti bhūtale |
nyāyenopārjitaṃ vittaṃ yatnādrakṣenmahīpatiḥ 73|
durvṛtto hi mahīpālo vipattau na hi vistaret |
nṛpāḥ kalyāṇamicchaṃto nijarājyaṃ śubhāśubham 74|

paśyaṃti nityaṃ viprendra satvarāścāracakṣuṣā |
paracakrabhayaṃ yāvannāyāti ciṃtayedbhayam 75|
āgate tu bhaye bhūpa ācarennirbhayo'pi ca |
jñātau vāpi ca mitre vā putre vāpi ca maṃtriṇi 76|
kuryānmukhena gāṃbhīryaṃ manasā premakevalam |
maṃtriṇo jñātayaḥ putrāḥ prajāśca bhrātarastathā 77|
gāṃbhīryahīnaṃ bhūpālaṃ manyaṃte nahi bhūpavat |

tiṣṭhaṃti prathamaṃ dūre na saṃti puratastathā 78|
lokāśrayaṃ na hīcchanti tyaktagāṃbhīryabhūpateḥ |
ekaśca maṃtrī rājā vai ciraṃ rājyatvamicchatā 79|
kartavyaḥ sakale rājye vṛddhaye na hi bhūsura |
atyaṃtabuddhivṛttīnāṃ bhṛtyānāṃ sapadaṃ haret 80|
tasmātsaṃsadi bhūpālo bhṛtyamanyaṃ niyojayet |
mūrkhastrīvijito rājā gītavādyarataḥ sadā 81|
turaṃgavāhanairhīnaḥ sahasā vipadaṃ vrajet |
ācāragrahaṇaṃ satyaṃ svavākyapratipālanam 82|
gāṃbhīryaṃ ceti bhūpānāṃ lakṣaṇāni dvijottama |
sa kathaṃ nṛpatiryastu pratāpena vivarjitaḥ 83|
sa kathaṃ nṛpatiryenā'nirjitā paramedinī |
jitāyāṃ paramedinyāṃ yāvatpādaṃ vrajennṛpaḥ 84|
pratipāde'śvamedhasya phalaṃ prāpnoti cākṣayam |
parabhūmijayākāṃkṣī hato nṛpatibhiryudhi 85|

tadāgacchetparaṃ sthānaṃ vimuktaḥ sarvapātakaiḥ |
yudhi prāptajayo rājā prāpnoti paramaṃ padam 86|
saṃgrāme prāptamṛtyurvā divīndra saṃpadaṃ labhet |
tyaktaśastraṃ tyaktasatvaṃ palāyanaparāyaṇam 87|
yoddhāraṃ yadi yo haṃti sa bhūpo yātyadhogatim |
palāyanaparo yuddhe taddhaṃtā ca dvijottama 88|
tāvubhāvapi tiṣṭhetāṃ narake'tyaṃtaduḥsahe |
yuddhyetsāhasavānyoddhā taddhaṃtā ca dvijottama 89|
tiṣṭhetāṃ tāvapi svarge yāvaccandra divākarau |
bahunātra kimuktena saṃkṣepāducyate mayā 90|
prajāpālanakṛdrājā kadācinnāvasīdati |
brahmovāca-
iti bruvati bhūpāle tasmingalitakalmaṣe 91|
puṣpavṛṣṭirabhūttasminmahatī gaganāddvija |
atha dūtāḥ samāyātāḥ keśavasya mahātmanaḥ 92|

rājahaṃsayutaṃ divyaṃ rathamādāya sundaram |
rathaṃ sa taṃ samāruhya divyaṃ kanakanirmitam 93|
jagāma viṣṇubhavanaṃ sa rājā gatakalmaṣaḥ |
viprapādodakasyaitanmāhātmyaṃ te prakīrtitam 94|
tacchrutvā bhaktibhāvena naro nirvāṇamāpnuyāt |
iti te kathitaṃ sarvaṃ śrotuṃ yadvāṃchitaṃ tvayā 95|
gaccha brāhmaṇa bhadraṃ te cakriṇo nilayaṃ prati |
hariśarmovāca-
kṣudhānalena mahatā śarīraṃ mama dahyate 96|
kenopāyena bhagavankṣudhāśāṃtirbhavenmama |
etanme vada deveśa bhaktastvaṃ bhaktavatsalaḥ 97|
prāpnomi sumahadduḥkhaṃ nityaṃ dagdhakṣudhānalaiḥ |
brahmovāca-

yaccharīraṃ tvayā puṣṭaṃ satataṃ bhojanaiḥ kṛtam 98|
bhuṃkṣva tasya śarīrasya māṃsāni dvijasattama |

ātmatṛptiṃ prakurvanti bhojanena parasya ye |
māṃsāni svaśarīrāṇāṃ bhuṃjate teparatra hi 99|
vyāsa uvāca-
brahmaṇo vacanaṃ śrutvā niṣṭhuraṃ dvijasattamaḥ |
punastuṣṭāva taṃ devaṃ vacanaiḥ komalākṣaraiḥ 100 7.21.100|
brāhmaṇa uvāca-|
prasīda devadeveśa śaraṇāgatapālaka |
kṣamasva sakalaṃ doṣaṃ suraśreṣṭha namo'stu te 101|
malamūlaprakīrṇāni vapūṃṣi vahatāṃ nṛṇām |
sarva eva prabho doṣāḥ saṃti kecidguṇā na ca 102|
kṛtaṃ mayā mohavatā dūṣaṇaṃ kṣaṃtumarhasi |
śaraṇāpannalokānāṃ sadbhirdoṣo na cekṣyate 103|
ātmadehasya māṃsāni bhoktuṃ brahmanna śakyate |
dehināṃ vada yadyogyaṃ saṃtuṣṭirjāyate yataḥ 104|
ityevamuktaṃ vacanaṃ bhaktyā tenāgrajanmanā |

uvāca sadayo brahmā sarvajño brāhmaṇapriyaḥ 105|
brahmovāca-
śokaṃ mā kuru viprendra śṛṇu me vacanaṃ śubham |
āhāro labhate yena prakāreṇātra saṃprati 106|
ātmano jāyate putro yathaivātmā tathā sutaḥ |
tasmātputrakṛtaṃ karma labhaṃte pitaraḥ khalu 107|
ciraṃ tiṣṭhasi devasya bhavane'tyaṃtaśobhane |
evamuktastatastena sa vipraḥ kṣudhayākulaḥ 108|
svapne saṃdarśanaṃ datvā putraṃ vacanamabravīt |
brāhmaṇa uvāca-
dīkṣito'si sutaśreṣṭha tathāstu paramāṃ śivam 109|
tavāsmi janakaḥ saumya mamaduḥkhaṃ niśāmaya |
tapaḥprabhāvaiḥ paramaṃ dhāma prāptaṃ mayā suta 110|
kṣudhānalena saṃtaptastatra sīdāmyahaṃ sadā |
yadā mayi pitṛsnehastavāsti suta saṃprati 111|

tadānnamudakaṃ cāpi madarthaṃ dīyatāṃ dvija |
yatkiṃciddīyate putraiḥ pitrarthaṃ kṣitimaṃḍale 112|
labhaṃte pitarastacca yatputrāḥ pitṛdehajāḥ |
purā paramayā bhaktyā pūjito bhagavānmayā 113|
gītairvādyaiścanṛtyaiśca stavapāṭhaiśca śobhanaiḥ |
gaṃdhairdhūpaiśca naivedyairghṛtapūrṇapradīpakaiḥ 114|
pādyārghyācamanīyaiśca dhyānairāvāhanādibhiḥ |
na dattaṃ jagadīśāya kṛpaṇena mayātmaja 115|
annamatramapi kvāpi naivedyaṃ pāpahāriṇe |
atitherna kṛtā pūjā toyairanyaiḥ kadācana 116|
jñātīnāṃ yācakānāṃ ca saṃtuṣṭirna kṛtā mayā |
tenaiva karmaṇā putra nārāyaṇagṛhe'pi ca 117|
kṣudhānalena saṃtaptaḥ sīdāmi prativāsare |
ato'nnatoyadānāni daridrāya dvijātaye 118|
datvā kṣipraṃ suraśreṣṭha prāṇarakṣāṃ kuruṣva bhoḥ |

athavā na karoṣi tvaṃ niṣṭhuratvādyadā bhavān 119|
svamāṃsānyeva bhokṣyāmi tadā vai viṣṇumaṃdire |

athā'sau kṣudhito vipraḥ śuṣkakaṃṭhoṣṭhatālukaḥ 120|
ityuktvā dīkṣitaṃ putramadṛśyaḥ sahasā'bhavat |
tataḥ prabhāte vimale prādurbhūte divākare 121|
svapne yaduktaṃ pitrā tu ciṃtayāmāsa dīkṣitaḥ |
ātmanaḥ karmadoṣeṇa paraloke'pi matpitā 122|
kṣudhayā dagdhasarvāṅgaḥ sīdati prativāsaram |
dhigastu māṃ maṃdadhiyaṃ kṛpaṇapravarañjanam 123|
mayāpi pitṛpuṇyena na kiñcidapi dīyate |
iti saṃciṃtya bahudhā dīkṣito'pi dvijottama 124|
dadau dānāni viprebhyaḥ śraddhābhaktisamanvitaḥ |
tena puṇyaprabhāveṇa tṛṣayārahitaḥ kṣudhā 125|
tasthau nārāyaṇāgāre yāvatkālaṃ śṛṇuṣva tat |
caturyugasahasrāṇi brahmaṇo'haṃ prakīrtitam 126|

bhavaṃti tasminnevāhni manavaśca caturdaśa |
iṃdrāścaturddaśa proktāstasminneva dine ca te 127|
bhuṃjate brāhmaṇaḥ śreṣṭha viṣayānsvānpṛthakpṛthak |
ekasminbrahmadivase bhuktvā svānviṣayāñchubhān 128|
indrāśca manavaścaiva vinaśyaṃti caturdaśa |
viṣṇuloke sthite tasminhariśarmātibhāsvare 129|
samastasukhade ramye brahmaṇo divaso gataḥ |
tatrāsau kālametāvadbhuktvā bhogānmanoramān 130|
paramaṃ jñānamāsādya praviveśa harestanum |
vyāsa uvāca-
annatoyasamaṃ dānaṃ saṃsāre nāsti jaimine 131|
sarvadānaphalānyeva annatoyapradānataḥ |
na ca pātraparīkṣā ca na kālaniyamaḥ kvacit 232|
annatoyapradāneṣu niruktastatvadarśibhiḥ |
annatoyapradānāni kartavyāni sadaiva hi 133|

etatpaṭhaṃti manujāḥ paramādareṇa māhātmyamannajalayośca tathā dvijānām |
te prāpya cānnajaladānaphalaṃ tatoṃ'te nārāyaṇasya nilayaṃ sukhadaṃ prayāṃti 134|
iti śrīpadmapurāṇe kriyāyogasāre annadānajaladānamāhātmyaṃnāma ekaviṃśatitamo'dhyāyaḥ 21 |

English translation

Vyāsa said :

1. Having heard Brahmā 's words, that best brāhmaṇa , Hariśarman , again saluted him devoutly, and spoke, O Jaimini :

Hariśarman said :

2. O lord, please tell me as to whom the many gifts that you narrated should be given.

Brahmā said :

3-4. Of all the castes brāhmaṇa is the most venerable person. Gifts should be given to him by men having devotion and faith. A brāhmaṇa is the resort of all deities. He is actually a god on the earth. He saves a giver in this ocean of the universe, which is difficult to cross.

The brāhmaṇa said :

5. O best god, you have declared brāhmaṇa to be the most respectable of all castes. But out of them (i.e. brāhmaṇas) who is the greatest? To whom is a gift given?

Brahmā said :

6-8. O best brāhmaṇa, all the brāhmaṇas are superior, and all are always respectable. But those brāhmaṇas who are spoilt by such blemishes as theft, so also our haters, are not respectable. So (gifts should) not be given to others. Brāhmaṇas of bad conduct are not respectable. Śūdras with their senses curbed are respectable. So also those who eat what is prohibited (are not to be honoured). Cows are supposed to be the mothers of people. O best brāhmaṇa, I am now particularly telling the greatness of brāhmaṇas through affection for you. Listen to it attentively.

9-11. Brāhmaṇas are respectable to kṣatriyas , vaiśyas and śūdras. Brāhmaṇas are respectable to one another, and brāhmaṇas are to be honoured. O best man, the life, sons, fame, wealth of him who would worship a brāhmaṇa looking upon him as Viṣṇu , increase. O brāhmaṇa, Viṣṇu desires to cut off the head of that foolish man who hoards (wealth) on the earth.

12-15. O Jaimini(?), a wise man should not salute a brāhmaṇa who has flowers in his hand, who has water in his hand, who has (the idol of) a god in his hand, and whose body is smeared with

oil. A wise man should not salute a brāhmaṇa who is in water, who is in a temple of a deity, whose mind is absorbed in meditation, and who is worshipping a deity. O best brāhmaṇa, a wise man should not salute a brāhmaṇa performing outside (i.e. morning) duties, who is taking his meal, so also a brāhmaṇa who is singing Sāmans . An intelligent man should not salute everyone of the brāhmaṇas (separately) where many brāhmaṇas are present, O best brāhmaṇa.

16. He who would not salute (in return) abrāhmaṇa who has devoutly saluted, should be known to be like a cāṇḍāla , and should never be saluted.

17. Parents saluted by their son, should not salute him (in return). All brāhmaṇas saluted by (other) brāhmaṇas, should salute them (in return).

18. The wise ones do not hate brāhmaṇas and cows who have committed faults. If through folly they hate, Viṣṇu is always angry with them.

19. Yama puts a needle into both the eyes of him who looks angrily at suppliants (and) brāhmaṇas.

20. O brāhmaṇa, Yama puts a heated iron rod into that mouth with which fools reproach(others).

21. In that house where a brāhmaṇa eats (food), Viṣṇu himself (lives). So also all deities, manes and divine sages.

22-28. Yama quickly destroys all the sin in the body of him, the wise one, who would carry just a drop of water from the foot of a brāhmaṇa. All the holy places that exist in crores of worlds, exist in the right foot of a brāhmaṇa. He whose head is sprinkled with water from the feet of a brāhmaṇa, has bathed at all holy places and is initiated for all sacrifices. By carrying (on his head) the water from the foot of a brāhmaṇa all his fierce sins like the murder of a brāhmaṇa perish at once. By carrying (on the head) the water from the foot of a brāhmaṇa, all diseases like consumption, highly afflicting, perish instantly. The dead ancestors gratified by the water offered at the feet of a brāhmaṇa for the dead ancestors, live in heaven as long as the moon and the stars (exist). By a wise man who would worship a brāhmaṇa's

feet with dūrvās after washing them, Viṣṇu, the lord of the world and the best of all gods, is worshipped.

29-33. I am telling the truth (and) the truth (only). That mortal who would carry on his head the remains of the offering at the feet of brāhmaṇas, obtains eternal liberation. That best man who goes round a brāhmaṇa while keeping him to his right, has gone round the earth with the seven islands. He who would give a fruit or a tāmbūla after wetting the feet of brāhmaṇas is free from a disease if he is ill, and from a sin if he is a sinner. One that is bound gets free from his bond on washing the feet of brāhmaṇas. By washing the feet of brāhmaṇas those women who have no children or whose children are dead, have many children and their children live (long). O best brāhmaṇa, listen to the greatness (of the wetting of a brāhmaṇa's feet) which removes all sins.

34a. I (shall) tell you in brief about (the importance of) wetting the feet of a brāhmaṇa.

34b-46a. Formerly there was a brāhmaṇa named Bhadrakriya, born in a pure family and highly devoted to worshipping. Viṣṇu. He knew the Vedas , he was tranquil, and was highly devoted to his parents. He honoured guests; so also he honoured his kinsmen. Once that best brāhmaṇa, with his body smeared with oil, went, taking with him clothes used for bathing, to a lake to bathe (then). That best brāhmaṇa who knew all holy texts and who was engaged in the well-being of all people, having bathed made offerings to his dead ancestors in the proper manner. Having finished the bath-rite, and repeating Viṣṇu's names, he came to his own house and was engrossed in worshipping Viṣṇu. With very cold water he washed both his feet. That brāhmaṇa who honoured (other) brāhmaṇas, who had washed his feet and hands, placed all utensils for the bath (of the deity). O best brāhmaṇa, to the region of the door came a dog that was tormented by the heat of the summer sun, resembling that of fire. He lay in the very cold water used by the brāhmaṇa for washing his feet. Due to the touch of the water used by the brāhmaṇa for washing his feet, the extremely sinful dog was freed from all sins committed during crores of existences. The dog lying at the door of the house and overcome by thirst, begged water. He was beaten by the brāhmaṇa's servants. O brāhmaṇa, the dog died there only. Due to the touch of the wetness of the brāhmaṇa's feet, the dog was free from sins. Seeing the noble one, as it were, the lord of the universe in an embodied form, the brāhmaṇa ascetic bowing with modesty, said to him:

The brāhmaṇa said :

46bc. O noble one, tell (me) who you are. Due to which act are you afflicted? (How) are you born in the stock of a dog, full of many afflictions?

Brahmā said :

47-57. Having heard the words of the brāhmaṇa sage, the very glorious one told all his account from the beginning. "I was a very powerful sovereign emperor named Śaṃkha. I protected the whole earth for four thousand years. All obeyed my orders. I conquered all enemies in battles. I gave all (kinds of) gifts, and protected my relatives. O glorious one, once I, struck by the arrows of Cupid, forcibly kidnapped a very beautiful bride of a man. As a result of that sin my glory was in danger. Then, I, very powerful one, was expelled by all people. Then, I, deprived of my kingdom, lived in a forest. Fatigued with hunger and thirst, I sometime died (there). Having gone to Yama's. city I experienced distress for a long time. O best brāhmaṇa, listen to it, causing pain to the heart of the listeners. I experienced a very fearful mass of the flames of blazing fire on the land full of redness due to heated iron weapons. Then by Yama's order I remained clasping a very fearful iron pillar, heated by a blazing fire. Then Yama's servants sprinkled me with streams of cold water (sharp) like razors. There in Yama's abode I

experienced another great misery. Then again and again being born in the remaining hells, I experienced great misery in a sinful stock for a long time.

58-59. Due to the contact of the water (flowing) from your feet I am rescued from the bond of sin. I am going to the highest position difficult to be obtained even by meditating saints. O best brāhmaṇa, you are my preceptor. My salutation to you, the noble one. Being freed from sins due to your grace I (shall) go to Viṣṇu's city."

Bhadrakriya said :

60-71. O king, a man should never (forget) the account of the previous existence. Therefore, abandoning one's son, one should always follow a wise course of action. A king who practises wisdom never faces misery. He enjoys the earth free from troublesome fellows for a long time. That wicked king who does not like wisdom is soon deprived of glory. There is no doubt about this. A king who desires a (long) life, strength, glory, friends, victory and happiness should always appoint wise ministers. Wise men, disregarding a king, abandon him with care. In an assembly without the wise, statesmanship is not strong. Then, when statesmanship of a king has suddenly vanished, the royal glory along with the treasure, the army and the elephants, vanishes. Kings desiring (their) well-being never hate brāhmaṇas, astrologers, physicians and kinsmen. A king who hates astrologers loses his glory. The one hating physicians loses his life. One who hates his kinsmen loses his family. One who hates brāhmaṇas suffers from all afflictions. Kings are said to be the fathers and subjects to be the sons. Therefore, kings protect the subjects as sons born of themselves. A king should love his citizens as his own sons. The wise ones should know that calamities hang over the heads of those very sinful kings who harass their subjects. Viṣṇu, the lord of gods, protects wise kings as they protect their own subjects. The two, viz. looking after and punishing the subjects, bring him good fortune.

72-75. Kings without (these) two should be known to be mean kings. Kings curbing the wicked and protecting the virtuous rejoice on the earth for a long time. A king should preserve with care the wealth that is obtained justly. A king of bad conduct would not prosper in a calamity. O bestbrāhmaṇa, kings desiring their own good, always speedily observe the auspicious and inauspicious (happenings) in their kingdom through spies as their eyes. A king should entertain fear till an invasion by an enemy takes place.

76-80. When that fear (of an invasion) has come, the king should act fearlessly. Towards his kinsman, or a friend, or a minister, he should be serious on his face (i.e. outwardly) but should mentally have love only (for him). His ministers, kinsmen, sons, subjects and brothers do not look upon a king without seriousness as a king. First they keep away, so also they do not stand before him. People do not desire the shelter of a king who has given up seriousness. O brāhmaṇa, a king desiring to be (i.e. continue) a king for a long time, should not have only one minister in the entire kingdom for its prosperity. He would take away the position of very intelligent servants.

81-91a. Therefore, the king should appoint another man in the assembly. A king won over by foolish women and always engaged in singing and playing upon musical instruments, so also without horses and elephants, would suddenly face a calamity. O best brāhmaṇa, following (good) practices, truthfulness, keeping one's promise, seriousness are the characteristics of kings. How can he be (called) king who is without valour? How can he be (called) king who has not conquered the land of others? After the land of another (king) is conquered, the king obtains the inexhaustible fruit of a horse-sacrifice for every step that he would go over. When a king, desiring to conquer another king's land, is killed by other kings in a battle, then he, being freed from all sins, would go to the highest place. A king who gets victory in a battle, obtains the highest position. Or if he is killed in a battle he

would obtain Indra 's affluence in heaven. That king who kills a warrior who has abandoned his weapon, who has lost his energy, or who is bent upon fleeing, has a downfall. O best brāḥmaṇa, both he who is bent upon fleeing and he who kills him, would stay in a hell extremely unbearable. O best brāhmaṇa, a courageous warrior and he who kills him would both live in heaven as long as the moon and the sun exist. What is the use of talking too much in this regard? I shall tell (you) in brief. A king who protects his subjects, never sinks.

Brahmā said :

9lb-96a. O brāhmaṇa, when the king was speaking like this, a great shower of flowers fell on him whose sin had dropped, from the sky. Then messengers of the noble Viṣṇu came there taking (with them) a beautiful chariot to which royal swans were yoked. That king whose sins had gone away, got into the divine chariot made of gold and went to Viṣṇu's abode. I have told (you) this greatness of the water (flowing) from a brāhmaṇa's feet. Having listened to it devoutly, a man would obtain liberation. Thus I have told you everything that you desired to hear. O brāhmaṇa, go to the abode of Viṣṇu. Well-being to you.

Hariśarman said :

96b-98a. Due to the great fire of hunger my body is being burnt. O lord of gods, tell me by which means my hunger would be satiated. You are a devotee, loving your devotees. Everyday due to the very blazing fire of hunger I am having very great pain.

Brahmā said :

98b-99. O best brāhmaṇa, eat the flesh of your body which you have always fed with food; for, those who satisfy themselves with the food (meant) for another (person), eat the flesh of their own bodies in the other world.

Vyāsa said :

100. Hearing the cruel words of Brahmā, that best brāhmaṇa again praised the god with words having pleasing letters (i.e. with pleasing words).

The brāhmaṇa said :

101-105. O god of gods, O you who protect him who seeks your refuge, pardon all my faults. Salutation to you, O greatest god. O lord, there are all faults (i.e. committed by) and no virtues of men who carry bodies full of feces and urine. Please pardon the fault committed by me who was deluded. The good do not take into account the fault of those who have sought their shelter. O Brahman , it is not possible for living beings to eat the flesh of their own bodies. Tell what is proper for them, and by what they will be gratified.

Thus the brāhmaṇa devoutly spoke these words. The omnicient Brahmā, dear to brāhmaṇas, and kind, spoke (thus):

Brahmā said :

106-109a. O best brāhmaṇa, do not grieve. Listen to my good words as to the means by which you will now obtain food. The son is born from oneself. (Therefore) the son is like one's own self. Therefore, the manes obtain (the fruit of) the deed of their sons. For a long time you will stay in the very beautiful abode of the god.

Then that brāhmaṇa, thus addressed by him, and oppressed by hunger, appeared before his son in a dream and said to him:

The brāhmaṇa said :

109b-116. O best son, you are initiated. May you have the highest good! O dear one, I am your father. Listen to my grief. O son, due to the efficacy of penance I have obtained the highest abode. Tormented by the fire of hunger I have always been sinking there. O son, O brāhmaṇa, if you have affection for me as your father, then now give food and water to me. Whatever is offered by sons to their fathers on the earth, is obtained by the fathers, since sons are born from (their) fathers' bodies. Formerly I very devoutly worshipped the lord with songs, musical instruments, dances and auspicious recitals of hymns, sandals, incenses, offerings of eatables and lamps full of ghee , so also with water for washing the feet, respectful offerings and water for sipping, so also meditations and invocations. O son, I, a miser, never gave the lord of the world food, or (oth er) offerings of eatables. I never honoured a guest with water or other (articles).

117-122a. I never satisfied my kinsmen or suppliants. O son, due to that act only, I, being tormented by the fire of hunger, am everyday sinking (while I live) in Viṣṇu's abode. Therefore, O best of the learned men, by giving the gifts of food and water to brāhmaṇas, protect my life. If, through cruel ty you do not do so, then I shall eat my flesh only in Viṣṇu's abode.

Then that hungry brāhmaṇa, with his throat, lips and palate dried up, speaking like this to his son, suddenly disappeared. Then when in the bright morning the sun appeared, the (son who was) initiated thought over what his father had said to him in his dream.

122b-124a. 'Due to the fault in his acts my father, with his body burnt by hunger, everyday is sinking. Fie upon me who am a dull, miserly person. I too am giving nothing through my father's religious merit.'

124b-125. Thinking like this in many ways the brāhmaṇa, though initiated, with faith and devotion gave gifts to brāhmaṇas, O best brāhmaṇa.

126-13 la. Listen for how much period he remained in Viṣṇu's abode free from hunger and thirst due to the efficacy of that religious merit. The day of Brahma is said to be (i.e. to consist) of four thousand yugas . During that day only fourteen periods of Manu pass. During that day only fourteen Indras are said (to rule). O best brāhmaṇa, they enjoy their separate domains. Having enjoyed their auspicious domains during one day of Brahma, the fourteen Indras and Manus perish. When that Hariśarman lived in the very bright world of Viṣṇu, which gave pleasure and which was charming, one day of Brahmā passed. There, he, having enjoyed charming pleasures for this much period, obtained the highest knowledge and entered Viṣṇu's body.

Vyāsa said :

131b-132. O Jaimini, in the world there is no other gift like that of food and water. Fruits of all gifts are had from the gifts of food and water. (For them) there is no test of a worthy recipient, or any restriction about time.

133-134. The wise have expressed (their view) regarding the gifts of food and water. (They say:) Gifts of food and water should always be made. Those men who, with great respect, recite this (description of the) greatness (of the gifts) of food and water and of brāhmaṇas, obtain the fruit of the gift of food and water and go to Viṣṇu's abode, giving happiness.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 22

The Greatness of Ekādaśī

Chapter 689 of 693 · 148 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
गङ्गायाः शुभ माहात्म्यं विष्णुपूजाफलं तथा ।
अन्नदानस्य माहात्म्यं जलदानस्य चोत्तमम् १।
विप्रपादोदकस्यापि माहात्म्यं पापनाशनम् ।
त्वत्प्रसादाच्छ्रुतं सर्वं सेतिहासं गुरो मया २।
इदानीं मुनिशार्दूल श्रोतुमिच्छामि सादरम् ।
एकादश्याः फलं सर्वं सर्वपातकनाशनम् ३।
कस्मादेकादशी श्रेष्ठा तस्याः को वा विधिः स्मृतः ।
कदाचित् क्रियते किं वा फलं तस्या वदस्व मे ४।
का वा पूज्यतमा तत्र देवता सद्गुणार्णव ।
अकुर्वतः स्यात्को दोषस्तन्मे वक्तुमिहार्हसि ५।
व्यास उवाच-
एकादश्याः फलं सर्वं वक्तुं नारायणादृते ।
शक्नोति नान्यो विप्रर्षे तस्माद्वच्मि समासतः ६।
सृष्ट्वादौ पुरुषश्रेष्ठः संसारं सचराचरम् ।

सर्वेषां दमनार्थाय सृष्टवान्पापपूरुषम् ७।
द्विजातिहत्यामूर्द्धानं मदिरापानलोचनम् ।
स्वर्णस्तेयं च वदनं गुरुतल्पगतिः श्रुतिः ८।
स्त्रीहत्या नासिकं चैव गोहत्यादोष बाहुकम् ।
न्यासापहारण ग्रीवं भ्रूणहत्या गलं तथा ९।
परस्त्रीगतबुक्काग्रं सुहृल्लोकवधोदरम् ।
शरणापन्नहत्यादि नाभिगर्तावधिं कटिम् १०।
गुरुनिंदा सक्थिभागं कन्याविक्रय शेफसम् ।
विश्वासवाक्यकथनं पायुं प्रीतिवधांघ्रिकम् ११।
उपपातकरोमाणं महाकायं भयंकरम् ।
कृष्णवर्णं पिंगनेत्रं स्वाश्रयात्यंतदुःखदम् १२।
तं दृष्ट्वा पापपुरुषमत्युग्रं पुरुषोत्तमम् ।
सदयश्चिंतयामास प्रजाक्लेशहरः प्रभुः १३।
सृष्टोऽयं दुर्जनः क्रूरः स्वाश्रयक्लेशदायकः ।
प्रजानां दमनार्थाय सृजाम्येतस्य कारणम् १४।

अथासौ भगवान्विष्णुर्बभूव स्वयमंतकः ।
ससर्ज रौरवादींश्च निरयान्पापिदुःखदान् १५।
पापं यः सेवते मूढो न याति परमं पदम् ।
यमाज्ञया व्रजेत्तत्र नरकं रौरवादिकम् १६।
एकदा भगवान्विष्णुः प्रजानां दुःखनाशनः ।
वैनतेयं समारुह्य जगाम यममंदिरम् १७।
तं दृष्ट्वा जगतामीशं नारायणमनामयम् ।
धूपाद्यैः पूजयामास भास्करिस्तुष्टमानसः १८।
यमेनाभ्यर्चितो विष्णुः सर्वलोकैकनायकः ।
उवास द्विजशार्दूल पीठे कनकनिर्मिते १९।
तत्रोपविष्टो भगवान्यमेन सह दैत्यहा ।
शुश्राव क्रंदनं ध्यानं दक्षिणस्यां दिशि प्रभो २०।
अथासौ कमलाकांतो विस्मयाविष्टमानसः ।
उवाचेति यमं तेषां कुतोऽयं क्रंदनध्वनिः २१।
यम उवाच-

देवपातकिनो मर्त्या निरयेऽत्यंतदुःखदे ।
स्वहस्तार्जितदोषेण सीदंति च ममालये २२।
पापवृक्षफलं विष्णो भोक्तुमत्यंतदुःखदम् ।
रुदंति पापिनस्तस्मात्तेषां ध्वनिरसौ महान् २३।
इत्युक्तः सूर्यपुत्रेण कृष्णः कमललोचनः ।
जगाम सहसा तत्र पापवंतो रुदंति ते २४।
तान्दृष्ट्वा पापिनो मर्त्यान्रौरवादिषु संस्थितान् ।
भगवांश्चिंतयामास हृदिजातदयः प्रभुः २५।
मया सृष्टाः प्रजाः सर्वा दोषेण निजकर्मणाम् ।
मयि स्थितेऽपि नरके सीदंत्येकांतदुःखदे २६।
एतच्चान्यच्च विप्रेन्द्र विचिंत्य करुणामयः ।
बभूव सहसा तत्र स्वयमेकादशी तिथिः २७।
ततस्तान्पापिनः सर्वान्कारयामास तच्छ्रुतम् ।
ते च सर्वे परं धाम ययुर्गलितकल्मषाः २८।
तस्मादेकादशीं विष्णोर्मूर्तिं विद्धि परात्मनः ।

समस्तदुष्कृतिश्रेष्ठं व्रतानां व्रतमुत्तमम् २९।
एकादशीं तिथिं कृत्वा पावयंतीं जगत्त्रयम् ।
शंकितः पापपुरुषो विष्णुं स्तोतुमुपाययौ ३०।
ततो बद्धाञ्जलिर्भक्त्या स पापपुरुषो द्विज ।
तुष्टाव कमलाकांतं भगवंतं जनार्दनम् ३१।
तस्यस्तवं समाकर्ण्य प्रसन्नः परमेश्वरः ।
उवाचाहं प्रसन्नोऽस्मि किंतेऽभिमतमुच्यताम् ३२।
पापपुरुष उवाच-
सृष्टो भगवता विष्णो निजानुग्रहदुःखदः ।

एकदश्याः प्रभावेण क्षयं प्राप्नोमि सांप्रतम् ३३।
मृते मयि जगत्यस्मिन्सर्वे ते च शरीरिणः ।
भविष्यंति विनिर्मुक्ता भवबंधैः शरीरिणः ३४।
सर्वेषु च विमुक्तेषु देहिश्रेष्ठेषु पूरुषम् ।
संसारकौतुकागारे कैस्त्वं क्रीडिष्यसे प्रभो ३५।
क्रीडितुं यदि ते वांछा जगत्कौतुकमंदिरे ।

एकादशी तिथि भयात्तदा मां त्राहि केशव ३६।
अन्यैः पुण्यसहस्रैस्तु मां हंतुं न हि शक्यते ।
शक्नोत्येकादशी पुण्या मां हंतुं वरदो भव ३७।
मनुष्यपशुकीटेषु तथाऽन्येषु च जंतुषु ।
पर्वतेषु च वृक्षेषु स्थानेषु च जलेषु च ३८।
नदीषु च समुद्रेषु वनेषु प्रांतरेषु च ।
स्वर्गे मर्त्ये च पाताले देवगंधर्वपक्षिषु ३९।
एकादशीतिथि भयाद्भूयान्विष्णो पलायितः ।
कुत्रापि निर्भयस्थानं न च तेन च कुत्रचित् ४०।
कोटिब्रह्माण्डमध्येषु देवदेव सनातन ।
एकादश्यां तिथौ स्थातुं मया स्थानं न लभ्यते ४१।
एकादश्यामहं कुत्र वत्स्यामि निर्भयः प्रभो ।
तन्मे कथय देवेश त्वयासृष्टोऽस्म्यहेतुकः ४२।
व्यास उवाच-
इत्युक्त्वा पापपुरुषः क्लेशनाशनमच्युतम् ।

भूमौ निपत्य चक्रंद स्रवद्बाष्पविलोचनः ४३।
ततः प्रहस्य भगवान्मधुकैटभमर्दनः ।
एकादशी भयात्त्रस्तमुवाच पापपूरुषम् ४४।
श्रीभगवानुवाच-
उत्तिष्ठ पापपुरुष त्यज शोकं मुदं कुरु ।
एकादश्यां तिथौ यत्र तव स्थानं वदामि ते ४५।
एकादश्यां समायांत्यां प्रपुनन्त्यां जगत्त्रयम् ।
स्थातव्यमन्नमाश्रित्य भवता पापपूरुषः ४६।
अन्नमाश्रित्य तिष्ठंतं भवंतं पापपूरुषम् ।
न हनिष्यति मन्मूर्तिरियमेकादशी तिथिः ४७।
ततो देवोऽपि विप्रर्षे तत्रैवांतर्हितोऽभवत् ।
कृतार्थः पापपुरुषो ययौ च स यथागतः ४८।
तस्मादन्नं न भोक्तव्यं कदाचिदपि सत्तमैः ।
आत्मनो हितमिच्छद्भिः संप्राप्ते हरिवासरे ४९।
संसारे यानि पापानि तान्येवैकादशीदिने ।

अन्नमाश्रित्य तिष्ठंति श्रीमन्नारायणाज्ञया ५० 7.22.50।
कुर्वतां सर्वपापानि नरकान्निष्कृतिर्भवेत् ।

येचान्नं भुञ्जतेऽत्रापि ते ज्ञेयाः पापिनां वराः ५१।
भूयोभूयो दृढं वच्मि श्रूयतां श्रूयतां जनाः ।
न भोक्तव्यं न भोक्तव्यं न भोक्तव्यं कदाचन ५२।
ब्रह्मक्षत्रियविट्शूद्रैरन्यैश्च द्विजसत्तम ।
सर्वैरेकादशी कार्या चतुर्वर्गफलप्रदा ५३।
अष्टादशनिमेषास्तु काष्ठा प्रोक्ता मनीषिभिः ।
क्षणं त्रिंशत्कलाभिः स्यान्मुहुर्तो द्वादशक्षणैः ।
त्रिंशन्मुहुर्ता लोकानामहोरात्रः प्रकीर्तितः ५५।
तैः पंञ्चदशभिः पक्षो विज्ञेयो द्विजसत्तम ।
पक्षाभ्यां शुक्लकृष्णाभ्यां मासस्तु परिकल्पितः ५६।
तस्मिन्मासे द्विजश्रेष्ठ पक्षयोः शुक्ल कृष्णयोः ।
महापातकयुक्तोऽपि करोत्येकादशीं यदि ५७।
सर्वपापविनिर्मुक्तो विष्णुलोकमवाप्नुयात् ।

माता न प्रोच्यते माता माता ह्येकादशी तिथिः ५८।
इहैव पालयेन्माता सर्वत्रैकादशी तिथिः ।
एकादशीव्रतं त्यक्त्वा व्रतमन्यत्करोति यः ५९।
स्वकरस्थं मणिं त्यक्त्वा लोष्ठं गृह्णाति मूढधीः ।
एकादशीव्रतं यैस्तु कृतं भक्तिसमन्वितैः ६०।
तैस्तु यज्ञा कृताः सर्वे व्रतानि सकलानि च ।
एकादश्यां च भुञ्जन्ति ये मोहात्पापिनो नराः ६१।
शुक्लायां वापि कृष्णायां तेषां रुष्टः सदा हरिः ।
तेन धर्माः कृताः सर्वे लङ्घिता येन सा तिथिः ६२।
यथा समस्तदेवानां श्रेष्ठो विष्णुः प्रकीर्तितः ।
तथा सर्वव्रतानां च श्रेष्ठमेकादशी व्रतम् ६३।
आदित्यानां यथा सूर्यो नक्षत्राणां यथा शशी ।
तथा सर्वव्रतश्रेष्ठं प्रोक्तमेकादशीव्रतम् ६४।
वृक्षाणां च यथाश्वत्थो वेदानां साम कीर्तितम् ।
तथा सर्वव्रतश्रेष्ठं प्रोक्तमेकादशीव्रतम् ६५।

कवीनामुशना श्रेष्ठो वर्णानां ब्राह्मणो यथा ।
तथा सर्वव्रतश्रेष्ठं प्रोक्तमेकादशीव्रतम् ६६।
व्यासः श्रेष्ठो मुनीनां च देवर्षीणां च नारदः ।
तथा व्रतानां सर्वेषां श्रेष्ठमेकादशीव्रतम् ६७।
यथा समस्तदानानामन्नदानं वरं स्मृतम् ।
तथा सर्वव्रतश्रेष्ठं प्रोक्तमेकादशीव्रतम् ६८।
यथा पुण्यसमं मित्रं नास्ति शास्त्रसमो गुरुः ।
तथैवैकादशी तुल्यं व्रतं नास्ति जगत्त्रये ६९।
इन्द्रियाणां यथा श्रेष्ठं मनः प्रोक्तं मनीषिभिः ।
मासानां कार्तिकः श्रेष्ठः पाण्डवानां यथार्जुनः ७०।

यथा समस्तशास्त्राणां श्रेष्ठा वेदाः प्रकीर्तिताः ।
तथा व्रतानां प्रवरं स्मृतमेकादशीव्रतम् ७१।
वेदागमपुराणेषु शास्त्रेष्वन्येषु च द्विज ।
कुत्राप्येकादशीतुल्यं व्रतं प्रोक्तं न कोविदैः ७२।
निर्भया मानवाः सर्वे तिष्ठंति क्षितिमण्डले ।

एकादशीव्रतं कृत्वा किं करिष्यति भास्करिः ७३।
एकामेकादशीं सम्यक्कुर्वतां किंकरो यमः ।
एकादशीव्रतं तस्मात्कर्तव्यं हि शुभप्रदम् ७४।
एकादशीव्रतविधिं संक्षेपात्कथयाम्यहम् ।
समाहितमना भूत्वा शृणु सत्तम जैमिने ७५।
दशम्यां प्रातरुत्थाय कर्तव्यं दंतधावनम् ।
ततस्तैलादृते स्नानं कर्तव्यमन्नवर्जनैः ७६।
ततो विष्णुं समभ्यर्च्य पाद्याद्यैर्जगदीश्वरम् ।
हरिध्यानपरो भूत्वा एकभोजनमाचरेत् ७७।
आमिषं लवणं चैव तथा मांसं मसूरकम् ।
बृहन्माषं तथा शाकं दशम्यां परिवर्जयेत् ७८।
द्विर्भोजनं परान्नं च मधूनि मैथुनं तथा ।
भोजनं कांस्यपात्रेषु दशम्यां परिवर्जयेत् ७९।
निम्बपत्रं च वृंताकं दग्धं जंबीरमेव च ।
घृतहीनं तथा गव्यं दशम्यां परिवर्जयेत् ८०।

अत्यन्तभोजनं चैव अत्यन्ताशनभोजनम् ।
तांबूलभक्षणं चैव दशम्यां परिवर्जयेत् ८१।
दशम्यां यानि वस्तूनि निषिद्धानि द्विजोत्तम ।
द्वादश्यामपि तान्येव निषिद्धानि न संशयः ८२।
दशम्यां विप्रशार्दूल द्वादश्यामपि वैष्णवः ।
सम्यग्व्रतफलप्रेप्सुर्न कुर्यान्निशि भोजनम् ८३।
अतो हविष्यं कृत्वा तु दशम्यां सत्वरो व्रती ।
अपराह्णे पुनः कुर्याद्विधिना दंतधावनम् ८४।
सायं देवालयं गत्वा गृहीत्वा कुसुमाञ्जलिम् ।
केशवं मनसा ध्यायन्मंत्रमेतमुदीरयेत् ८५।
एतद्गृहीतं गोविंद मया त्वत्पुरतो व्रतम् ।
सिद्धिं गच्छतु निर्विघ्नं तव पादानुकंपया ८६।
अतिचंचलचित्तोऽहं लोभमोहमयो नरः ।
शक्नोम्येतद्व्रतं कर्तुं किं तवानुग्रहादृते ८७।
इमौ मंत्रौ पठित्वा तु तमेव कुसुमांजलिम् ।

दत्वा नारायणायाथ दंडवत्प्रणमेद्भुवि ८८।
तस्मिन्नेव गृहे विष्णोर्विष्णुस्मरणतत्परः ।
कुशेन शय्यामास्तीर्य भूमौ शयनमाचरेत् ८९।

ततः प्रभाते विमले न कुर्याद्दंतधावनम् ।
कल्लोलैर्मुखशुद्धिं तु कुर्याद्द्वादशभिर्बुधः ९०।
नित्यक्रियां प्रकुर्वीत विष्णुपूजादिकक्रियाम् ।
ततो निशायां विप्रेन्द्र सकलैर्व्रतिभिर्जनैः ९१।
एकत्र जागरं कुर्यात्पुरतो जगतांपतेः ।
समातृकः सभार्यश्च सभ्राता सपिता तथा ९२।
तथा सपुत्रमित्रश्च कुरुते जागरं हरेः ।
स तिष्ठेद्विष्णुभवने चिरं व्रतकरो द्विज ९३।
शङ्खचक्रादिकं चित्रं यो लिखेद्विष्णुमंदिरे ।
बहुजन्मकृतं पापं हरेत्तस्य जनार्दनः ९४।
तंडूलचूर्णपंकेन विष्णोरायतनेषु च ।
अन्यैर्वर्न्यैश्च वा चित्रं लिखेत्तस्य फलं शृणु ९५।

पुत्रपौत्रप्रपौत्रैश्च भुङ्क्ते च सकलं शुभम् ।
शेषे विष्णुपुरं गत्वा तत्र मोक्षमवाप्नुयात् ९६।
वासरे कमलाभर्तुर्ध्वजारोपणकृन्नरः ।
उद्धृत्य कोटिपुरुषान्नारायणपुरं व्रजेत् ९७।
पताकावल्लिभिर्युक्तं विष्णोरायतनं जनः ।
मण्डयत्यवनीपालः स लभेत्प्रतिजन्मनि ९८।
पताकाप्रचलंती च यावद्भवति वायुना ।
तत्कर्तुः पातकं सर्वं तावदेव विनश्यति ९९।
पताकावलयाः प्राज्ञैर्नानावर्णा हरेर्गृहे ।
स्थापितव्याः परं स्थानमिच्छद्भिर्हरिवासरे १०० 7.22.100।
विष्णोः शिरसि यच्छत्रं धत्ते चारुतरं जनः ।
प्रतिजन्मनि विप्रर्षे क्षत्त्री भवति स क्षितौ १०१।
वासरे वासुदेवस्य पुष्पमंडपकृन्नरः ।
प्रतिपुष्पं लभेत्पुण्यं वाजिमेधशतोत्तरम् १०२।
वासुदेवदिने पुष्पैः सुंगधैर्मंडयन्बुधः ।

यत्नादपि च कर्तव्यं चतुर्वर्गफलाप्तये १०३।
यो वस्त्रगृहनिर्माणं कुरुते हरिवासरे ।
स सौधवासी विप्रर्षे भवति त्रिदशालये १०४।
निर्माय वस्त्रभवनं तत्र बध्नाति मानवः ।
श्वेतं वा लोहितं वापि कृष्णं वासोऽच्युतप्रियः १०५।
शालिग्रामशिलां तत्र प्रतिमां वा श्रियःपतेः ।
पञ्चामृतेन संस्नाप्य स्थापयेद्भक्तितो व्रती १०६।
आदौ स्वस्त्ययनं कुर्यात्संकल्पं च तथा बुधः ।
यत्नादपि च कर्तव्यं चतुर्वर्गफलाप्तये १०७।
भूतशुद्धिं निजां विप्र विधानं शास्त्रभाषितैः ।
ततश्चैकमना भूत्वा गृहीत्वा पुष्पमुत्तमम् १०८।

ध्यायन्नारायणं देवं हृदयांभोजवासिनम् ।
आसीनं हेमपीठे च तथा मणिमयेऽपि च १०९।
आसीनं हेमपीठे मणिमयज्वलनालंकृतं क्रीडवेशं बिभ्रल्ले।
खोज्वलाभ्रद्युतिरुचिरतनुं दीर्घदोर्भिश्चतुर्भिः ।

नित्यं विभ्राजमानं सकलकरलयैः सायुधैः पद्मनेत्रैः ।
पश्यंतं श्रीमुखं तच्छ्रमनुदमनिशं तं भजेऽपाङ्गदृष्ट्या ११०।
आगच्छ भगवन्देवसहितः श्रीपतेः प्रिय ।
कर्तव्या हि मया भक्त्या सपर्यास्मिन्व्रते तव १११।
सर्वलक्षणसंपन्न लक्ष्म्या सह जगद्गुरो ।
अस्मिन्वरासने तिष्ठ यावत्पूजां करोमि ते ११२।
समस्तलोकविख्यात कीर्ते नारायणप्रभो ।
कच्चित्ते कुशलं सर्वं सर्वं वद सुरार्चित ११३।
पाद्यं गृहाण देवेश नारायणसुवासितम् ।
पादद्वयरजोहारि पवित्रमतिशीतलम् ११४।
अर्घ्यं ददामि ते विष्णो दूर्वापल्लवसंयुतम् ।
अखंडतंडुलोपेतं पुंडरीकनिभेक्षण ११५।
इदमाचमनीयं ते सुपवित्रं ददाम्यहम् ।
गृहाण परमानंद परमानंदवर्द्धनम् ११६।
मया दत्तेन गंधेन जरासंधविनाशन ।

तवास्तु भूषितं गात्रं लक्ष्मीनाथ सुगंधिना ११७।
ददाम्यहं पवित्रार्थं जगतामादिकारकम् ।
इदमाचमनं देव तद्गृहाण सुरेश्वर ११८।
सृष्टोऽयं विधिना पूर्वं देवानां तुष्टिवृद्धये ।
अतस्तुभ्यं सुरश्रेष्ठ धूपोऽयं दीयते मया ११९।
तमसः स्तोमसंहर्ता घृतपूर्णो जनार्दन ।
तवास्तु प्रीतये देव एष दीपो जनार्दन १२०।
सोत्तरीयमिदं वस्त्रं बस्तिश्रोणिसुशोभनम् ।
ददाम्यहं ते देवेश सोपवीतं जगद्गुरो १२१।
अन्नं चतुर्विधं स्वादुरसैः षड्भिः समन्वितम् ।
मया निवेदितं भक्त्या गृहाण परमेश्वर १२२।
मुखदुर्गन्धहरणं कर्पूरखदिरान्वितम् ।
गृहाण विष्णो तांबूलं कैवल्यद महामते १२३।
विधिनानेन गोविन्दमुपहारैरनुत्तमैः ।
पूजयेत्संवृतो भक्त्या प्रहरेषु चतुर्ष्वपि १२४।

नानोपहारान्हरये यो यच्छेद्धरिवासरे ।
वित्तशाठ्यं न कर्तव्यं कर्मणां फलमिच्छता १२५।
ततस्तु व्रतिभिः सर्वैर्नारायणपरायणैः ।
निशि जागरणं कार्य्यं नृत्यगीतस्तवादिभिः १२६।

प्रदक्षिणं द्विजश्रेष्ठ नामानि कमलापतेः ।
सर्वपापविनाशीनि स्मर्तव्यानि व्रते रतैः १२७।
स्फुरंतं प्रतिवक्त्रेभ्यो हरिनामध्वनिं जनाः ।
शृण्वंति ते विमुक्ताः स्युर्महद्भिः पापसंचयैः १२८।
न पाखंण्डजनालापः कर्तव्यो हरिवासरे ।
पाखंडालापमात्रेण सर्वधर्मो विनश्यति १२९।
नारायणयशोगीतं प्रतिकंठं विनिःसृतम् ।
श्रुत्वा मूढा न तृप्यंति श्वानो वीणाक्वणं यथा १३०।
संतो हर्षं समायांति श्रुत्वा गीतं जगत्पतेः ।
समस्तपापविध्वंसि वीणाक्वाणं यथा मृगाः १३१।
गायंतं हरिगीतानि नृत्यंति नृत्यमुत्तमम् ।

तृप्यंति व्रतिनो दृष्ट्वा तृप्यंति कमलापतेः १३२।
व्रतिनो येन तृप्यंति विष्णोरायतने द्विज ।
प्रतिजन्मनि वै तेषां पशुता शाश्वती भवेत् १३३।
न ये गीतानि गायंति व्रतिनो हरिवासरे ।
विहीना वचनैस्ते च भ्रमंति प्रतिजन्मनि १३४।
मृदंगादीनि वाद्यानि कर्तव्यानि हरेः पुरः ।
यतो वाद्यैर्भवेत्तुष्टो भगवान्मधुसूदनः १३५।
कुर्वंति जागरं विष्णोर्वेदाध्ययनमुत्तमम् ।
पुराणपठनं वापि कर्तव्यं वैष्णवैर्जनैः १३६।
रामायणं भागवतं भारतं व्यासभाषितम् ।
अन्यानि च पुराणानि पाठ्यानि हरिवासरे १३७।
ये पठंति पुरो विष्णोर्ये शृण्वन्ति हरेर्दिने ।
प्रत्यक्षरे लभंते ते कपिलादानजं फलम् १३८।
निशि जागरणं कुर्यात्सानंदो वैष्णवो जनः ।
जितनिद्रो भवेत्सम्यग्ध्यायते केशवं हृदा १३९।

प्रदक्षिणाकारतया भूयोभूयो हरेर्द्दिने ।
निपत्य दण्डवद्भूमौ प्रणमेच्च जनार्द्दनम् १४०।
ततः प्रभाते विमले कृतपंचमहाध्वरः ।
हरिं संस्नाप्य दुग्धेन पूजयेद्भक्तिमान्व्रती १४१।
व्रतस्य दक्षिणां दद्यान्निजशक्त्या द्विजन्मने ।
ततस्तु द्वादशीमध्ये व्रती पारणमाचरेत् १४२।
पारणं कुरुते यस्तु विलंघ्य द्वादशीतिथिम् ।
जन्मकोट्यर्जितं पुण्यं तस्य चैव विनश्यति १४३।
द्वादशीतिथिमध्ये तु कर्तव्यं पारणं बुधैः ।
न कदाचित्त्रयोदश्यां व्रतस्य फलमिच्छुभिः १४४।
उपवासदिने विप्र निशायामपि वैष्णवः ।
उपवासफलप्रेप्सुर्यत्नात्स्वापं विवर्जयेत् १४५।

विना जागरणं नूनमुपवासो निरर्थकः ।
अतो जागरणं कार्य्यमुभयोरपि पक्षयोः १४६।
एकादशीव्रतं येन विधिनानेन कुर्वते ।

सत्यं सत्यं द्विजश्रेष्ठ सर्वे ते मोक्षगामिनः १४७।
जन्ममृत्युहरणैकनिदानं सेंद्र देवनिकरैरपि कार्यम् ।
वासुदेवदिवसव्रतसारं जैमिने त्वमनिशं कुरु यत्नात् १४८।
इति श्रीपद्मपुराणे क्रियायोगसारे एकादशीमाहात्म्ये द्वाविंशोऽध्यायः २२ ।

Roman transliteration

jaiminiruvāca-
gaṅgāyāḥ śubha māhātmyaṃ viṣṇupūjāphalaṃ tathā |
annadānasya māhātmyaṃ jaladānasya cottamam 1|
viprapādodakasyāpi māhātmyaṃ pāpanāśanam |
tvatprasādācchrutaṃ sarvaṃ setihāsaṃ guro mayā 2|
idānīṃ muniśārdūla śrotumicchāmi sādaram |
ekādaśyāḥ phalaṃ sarvaṃ sarvapātakanāśanam 3|
kasmādekādaśī śreṣṭhā tasyāḥ ko vā vidhiḥ smṛtaḥ |
kadācit kriyate kiṃ vā phalaṃ tasyā vadasva me 4|
kā vā pūjyatamā tatra devatā sadguṇārṇava |
akurvataḥ syātko doṣastanme vaktumihārhasi 5|
vyāsa uvāca-
ekādaśyāḥ phalaṃ sarvaṃ vaktuṃ nārāyaṇādṛte |
śaknoti nānyo viprarṣe tasmādvacmi samāsataḥ 6|
sṛṣṭvādau puruṣaśreṣṭhaḥ saṃsāraṃ sacarācaram |

sarveṣāṃ damanārthāya sṛṣṭavānpāpapūruṣam 7|
dvijātihatyāmūrddhānaṃ madirāpānalocanam |
svarṇasteyaṃ ca vadanaṃ gurutalpagatiḥ śrutiḥ 8|
strīhatyā nāsikaṃ caiva gohatyādoṣa bāhukam |
nyāsāpahāraṇa grīvaṃ bhrūṇahatyā galaṃ tathā 9|
parastrīgatabukkāgraṃ suhṛllokavadhodaram |
śaraṇāpannahatyādi nābhigartāvadhiṃ kaṭim 10|
gurunīṃdā sakthibhāgaṃ kanyāvikraya śephasam |
viśvāsavākyakathanaṃ pāyuṃ prītivadhāṃghrikam 11|
upapātakaromāṇaṃ mahākāyaṃ bhayaṃkaram |
kṛṣṇavarṇaṃ piṃganetraṃ svāśrayātyaṃtaduḥkhadam 12|
taṃ dṛṣṭvā pāpapuruṣamatyugraṃ puruṣottamam |
sadayaściṃtayāmāsa prajākleśaharaḥ prabhuḥ 13|
sṛṣṭo'yaṃ durjanaḥ krūraḥ svāśrayakleśadāyakaḥ |
prajānāṃ damanārthāya sṛjāmyetasya kāraṇam 14|

athāsau bhagavānviṣṇurbabhūva svayamaṃtakaḥ |
sasarja rauravādīṃśca nirayānpāpiduḥkhadān 15|
pāpaṃ yaḥ sevate mūḍho na yāti paramaṃ padam |
yamājñayā vrajettatra narakaṃ rauravādikam 16|
ekadā bhagavānviṣṇuḥ prajānāṃ duḥkhanāśanaḥ |
vainateyaṃ samāruhya jagāma yamamaṃdiram 17|
taṃ dṛṣṭvā jagatāmīśaṃ nārāyaṇamanāmayam |

dhūpādyaiḥ pūjayāmāsa bhāskaristuṣṭamānasaḥ 18|
yamenābhyarcito viṣṇuḥ sarvalokaikanāyakaḥ |
uvāsa dvijaśārdūla pīṭhe kanakanirmite 19|
tatropaviṣṭo bhagavānyamena saha daityahā |
śuśrāva kraṃdanaṃ dhyānaṃ dakṣiṇasyāṃ diśi prabho 20|
athāsau kamalākāṃto vismayāviṣṭamānasaḥ |
uvāceti yamaṃ teṣāṃ kuto'yaṃ kraṃdanadhvaniḥ 21|
yama uvāca-

devapātakino martyā niraye'tyaṃtaduḥkhade |
svahastārjitadoṣeṇa sīdaṃti ca mamālaye 22|
pāpavṛkṣaphalaṃ viṣṇo bhoktumatyaṃtaduḥkhadam |
rudaṃti pāpinastasmātteṣāṃ dhvanirasau mahān 23|
ityuktaḥ sūryaputreṇa kṛṣṇaḥ kamalalocanaḥ |
jagāma sahasā tatra pāpavaṃto rudaṃti te 24|
tāndṛṣṭvā pāpino martyānrauravādiṣu saṃsthitān |
bhagavāṃściṃtayāmāsa hṛdijātadayaḥ prabhuḥ 25|
mayā sṛṣṭāḥ prajāḥ sarvā doṣeṇa nijakarmaṇāṃ |
mayi sthite'pi narake sīdaṃtyekāṃtaduḥkhade 26|
etaccānyacca viprendra viciṃtya karuṇāmayaḥ |
babhūva sahasā tatra svayamekādaśī tithiḥ 27|
tatastānpāpinaḥ sarvānkārayāmāsa tacchrutam |
te ca sarve paraṃ dhāma yayurgalitakalmaṣāḥ 28|
tasmādekādaśīṃ viṣṇomūrtiṃ viddhi parātmanaḥ |

samastaduṣkṛtiśreṣṭhaṃ vratānāṃ vratamuttamam 29|
ekādaśīṃ tithiṃ kṛtvā pāvayaṃtīṃ jagattrayam |
śaṃkitaḥ pāpapuruṣo viṣṇuṃ stotumupāyayau 30|
tato baddhāñjalirbhaktyā sa pāpapuruṣo dvija |
tuṣṭāva kamalākāṃtaṃ bhagavaṃtaṃ janārdanam 31|
tasyastavaṃ samākarṇya prasannaḥ parameśvaraḥ |
uvācāhaṃ prasanno'smi kiṃte'bhimatamucyatām 32|
pāpapuruṣa uvāca-
sṛṣṭo bhagavatā viṣṇo nijānugrahaduḥkhadaḥ |
ekadaśyāḥ prabhāveṇa kṣayaṃ prāpnomi sāṃpratam 33|
mṛte mayi jagatyasminsarve te ca śarīriṇaḥ |
bhaviṣyaṃti vinirmuktā bhavabaṃdhaiḥ śarīriṇaḥ 34|
sarveṣu ca vimukteṣu dehiśreṣṭheṣu pūruṣam |
saṃsārakautukāgāre kaistvaṃ krīḍiṣyase prabho 35|
krīḍituṃ yadi te vāṃchā jagatkautukamaṃdire |

ekādaśī tithi bhayāttadā māṃ trāhi keśava 36|
anyaiḥ puṇyasahasraistu māṃ haṃtuṃ na hi śakyate |
śaknotyekādaśī puṇyā māṃ haṃtuṃ varado bhava 37|
manuṣyapaśukīṭeṣu tathā'nyeṣu ca jaṃtuṣu |
parvateṣu ca vṛkṣeṣu sthāneṣu ca jaleṣu ca 38|
nadīṣu ca samudreṣu vaneṣu prāṃtareṣu ca |
svarge martye ca pātāle devagaṃdharvapakṣiṣu 39|
ekādaśītithi bhayādbhūyānviṣṇo palāyitaḥ |
kutrāpi nirbhayasthānaṃ na ca tena ca kutracit 40|
koṭibrahmāṇḍamadhyeṣu devadeva sanātana |
ekādaśyāṃ tithau sthātuṃ mayā sthānaṃ na labhyate 41|
ekādaśyāmahaṃ kutra vatsyāmi nirbhayaḥ prabho |

tanme kathaya deveśa tvayāsṛṣṭo'smyahetukaḥ 42|
vyāsa uvāca-
ityuktvā pāpapuruṣaḥ kleśanāśanamacyutam |

bhūmau nipatya cakraṃda sravadvāṣpavilocanaḥ 43|
tataḥ prahasya bhagavānmadhukaiṭabhamardanaḥ |
ekādaśī bhayāttrastamuvāca pāpapūruṣam 44|
śrībhagavānuvāca-
uttiṣṭha pāpapuruṣa tyaja śokaṃ mudaṃ kuru |
ekādaśyāṃ tithau yatra tava sthānaṃ vadāmi te 45|
ekādaśyāṃ samāyāṃtyāṃ prapunantyāṃ jagattrayam |
sthātavyamannamāśritya bhavatā pāpapūruṣaḥ 46|
annamāśritya tiṣṭhaṃtaṃ bhavaṃtaṃ pāpapūruṣam |
na haniṣyati manmūrtiriyamekādaśī tithiḥ 47|
tato devo'pi viprarṣe tatraivāṃtarhito'bhavat |
kṛtārthaḥ pāpapuruṣo yayau ca sa yathāgataḥ 48|
tasmādannaṃ na bhoktavyaṃ kadācidapi sattamaiḥ |
ātmano hitamicchadbhiḥ saṃprāpte harivāsare 49|
saṃsāre yāni pāpāni tānyevaikādaśīdine |

annamāśritya tiṣṭhaṃti śrīmannārāyaṇājñayā 50 7.22.50|
kurvatāṃ sarvapāpāni narakānniṣkṛtirbhavet |
yecānnaṃ bhuñjate'trāpi te jñeyāḥ pāpināṃ varāḥ 51|
bhūyobhūyo dṛḍhaṃ vacmi śrūyatāṃ śrūyatāṃ janāḥ |
na bhoktavyaṃ na bhoktavyaṃ na bhoktavyaṃ kadācana 52|
brahmakṣatriyaviṭśūdrairanyaiśca dvijasattama |
sarvairekādaśī kāryā caturvargaphalapradā 53|
aṣṭādaśanimeṣāstu kāṣṭhā proktā manīṣibhiḥ |
kṣaṇaṃ triṃśatkalābhiḥ syānmuhūrto dvādaśakṣaṇaiḥ |
triṃśanmuhūrtā lokānāmahorātraḥ prakīrtitaḥ 55|
taiḥ paṃñcadaśabhiḥ pakṣo vijñeyo dvijasattama |
pakṣābhyāṃ śuklakṛṣṇābhyāṃ māsastu parikalpitaḥ 56|
tasminmāse dvijaśreṣṭha pakṣayoḥ śukla kṛṣṇayoḥ |
mahāpātakayukto'pi karotyekādaśīṃ yadi 57|
sarvapāpavinirmukto viṣṇulokamavāpnuyāt |

mātā na procyate mātā mātā hyekādaśī tithiḥ 58|
ihaiva pālayenmātā sarvatraikādaśī tithiḥ |
ekādaśīvrataṃ tyaktvā vratamanyatkaroti yaḥ 59|
svakarasthaṃ maṇiṃ tyaktvā loṣṭhaṃ gṛhṇāti mūḍhadhīḥ |
ekādaśīvrataṃ yaistu kṛtaṃ bhaktisamanvitaiḥ 60|
taistu yajñā kṛtāḥ sarve vratāni sakalāni ca |
ekādaśyāṃ ca bhuñjanti ye mohātpāpino narāḥ 61|
śuklāyāṃ vāpi kṛṣṇāyāṃ teṣāṃ ruṣṭaḥ sadā hariḥ |
tena dharmāḥ kṛtāḥ sarve laṅghitā yena sā tithiḥ 62|
yathā samastadevānāṃ śreṣṭho viṣṇuḥ prakīrtitaḥ |
tathā sarvavratānāṃ ca śreṣṭhamekādaśī vratam 63|
ādityānāṃ yathā sūryo nakṣatrāṇāṃ yathā śaśī |
tathā sarvavrataśreṣṭhaṃ proktamekādaśīvratam 64|
vṛkṣāṇāṃ ca yathāśvattho vedānāṃ sāma kīrtitam |
tathā sarvavrataśreṣṭhaṃ proktamekādaśīvratam 65|

kavīnāmuśanā śreṣṭho varṇānāṃ brāhmaṇo yathā |
tathā sarvavrataśreṣṭhaṃ proktamekādaśīvratam 66|
vyāsaḥ śreṣṭho munīnāṃ ca devarṣīṇāṃ ca nāradaḥ |
tathā vratānāṃ sarveṣāṃ śreṣṭhamekādaśīvratam 67|
yathā samastadānānāmannadānaṃ varaṃ smṛtam |
tathā sarvavrataśreṣṭhaṃ proktamekādaśīvratam 68|
yathā puṇyasamaṃ mitraṃ nāsti śāstrasamo guruḥ |
tathaivaikādaśī tulyaṃ vrataṃ nāsti jagattraye 69|
indriyāṇāṃ yathā śreṣṭhaṃ manaḥ proktaṃ manīṣibhiḥ |
māsānāṃ kārtikaḥ śreṣṭhaḥ pāṇḍavānāṃ yathārjunaḥ 70|
yathā samastaśāstrāṇāṃ śreṣṭhā vedāḥ prakīrtitāḥ |
tathā vratānāṃ pravaraṃ smṛtamekādaśīvratam 71|
vedāgamapurāṇeṣu śāstreṣvanyeṣu ca dvija |
kutrāpyekādaśītulyaṃ vrataṃ proktaṃ na kovidaiḥ 72|
nirbhayā mānavāḥ sarve tiṣṭhaṃti kṣitimaṇḍale |

ekādaśīvrataṃ kṛtvā kiṃ kariṣyati bhāskariḥ 73|
ekāmekādaśīṃ samyakkurvatāṃ kiṃkaro yamaḥ |
ekādaśīvrataṃ tasmātkartavyaṃ hi śubhapradam 74|
ekādaśīvratavidhiṃ saṃkṣepātkathayāmyaham |
samāhitamanā bhūtvā śṛṇu sattama jaimine 75|
daśamyāṃ prātarutthāya kartavyaṃ daṃtadhāvanam |
tatastailādṛte snānaṃ kartavyamannavarjanaiḥ 76|
tato viṣṇuṃ samabhyarcya pādyādyairjagadīśvaram |
haridhyānaparo bhūtvā ekabhojanamācaret 77|
āmiṣaṃ lavaṇaṃ caiva tathā māṃsaṃ masūrakam |
bṛhanmāṣaṃ tathā śākaṃ daśamyāṃ parivarjayet 78|
dvirbhojanaṃ parānnaṃ ca madhūni maithunaṃ tathā |
bhojanaṃ kāṃsyapātreṣu daśamyāṃ parivarjayet 79|
nimbapatraṃ ca vṛṃtākaṃ dagdhaṃ jaṃbīrameva ca |
ghṛtahīnaṃ tathā gavyaṃ daśamyāṃ parivarjayet 80|

atyantabhojanaṃ caiva atyantāśanabhojanam |
tāṃbūlabhakṣaṇaṃ caiva daśamyāṃ parivarjayet 81|
daśamyāṃ yāni vastūni niṣiddhāni dvijottama |
dvādaśyāmapi tānyeva niṣiddhāni na saṃśayaḥ 82|
daśamyāṃ vipraśārdūla dvādaśyāmapi vaiṣṇavaḥ |
samyagvrataphalaprepsurna kuryānniśi bhojanam 83|
ato haviṣyaṃ kṛtvā tu daśamyāṃ satvaro vratī |
aparāhṇe punaḥ kuryādvidhinā daṃtadhāvanam 84|
sāyaṃ devālayaṃ gatvā gṛhītvā kusumāñjalim |
keśavaṃ manasā dhmāyanmaṃtrametamudīrayet 85|
etadgṛhītaṃ goviṃda mayā tvatpurato vratam |
siddhiṃ gacchatu nirvighnaṃ tava pādānukaṃpayā 86|
aticaṃcalacitto'haṃ lobhamohamayo naraḥ |
śaknomyetadvrataṃ kartuṃ kiṃ tavānugrahādṛte 87|
imau maṃtrau paṭhitvā tu tameva kusumāṃjalim |

datvā nārāyaṇāyātha daṃḍavatpraṇamedbhuvi 88|
tasminneva gṛhe viṣṇorviṣṇusmaraṇatatparaḥ |
kuśena śayyāmāstīrya bhūmau śayanamācaret 89|
tataḥ prabhāte vimale na kuryāddaṃtadhāvanam |
kallolairmukhaśuddhiṃ tu kuryāddvādaśabhirbudhaḥ 90|
nityakriyāṃ prakurvīta viṣṇupūjādikakriyām |

tato niśāyāṃ viprendra sakalairvratibhirjanaiḥ 91|
ekatra jāgaraṃ kuryātpurato jagatāṃpateḥ |
samātṛkaḥ sabhāryaśca sabhrātā sapitā tathā 92|
tathā saputramitraśca kurute jāgaraṃ hareḥ |
sa tiṣṭhedviṣṇubhavane ciraṃ vratakaro dvija 93|
śaṅkhacakrādikaṃ citraṃ yo likhedviṣṇumaṃdire |
bahujanmakṛtaṃ pāpaṃ harettasya janārdanaḥ 94|
taṃḍūlacūrṇapaṃkena viṣṇorāyataneṣu ca |
anyairvanyaiśca vā citraṃ likhettasya phalaṃ śṛṇu 95|

putrapautraprapautraiśca bhuṅkte ca sakalaṃ śubham |
śeṣe viṣṇupuraṃ gatvā tatra mokṣamavāpnuyāt 96|
vāsare kamalābharturdhvajāropaṇakṛnnaraḥ |
uddhṛtya koṭipuruṣānnārāyaṇapuraṃ vrajet 97|
patākāvallibhiryuktaṃ viṣṇorāyatanaṃ janaḥ |
maṇḍayatyavanīpālaḥ sa labhetpratijanmani 98|
patākāpracalaṃtī ca yāvadbhavati vāyunā |
tatkartuḥ pātakaṃ sarvaṃ tāvadeva vinaśyati 99|
patākāvalayāḥ prājñairnānāvarṇā harergṛhe |
sthāpitavyāḥ paraṃ sthānamicchadbhirharivāsare 100 7.22.100|
viṣṇoḥ śirasi yacchatraṃ dhatte cārutaraṃ janaḥ |
pratijanmani viprarṣe kṣattrī bhavati sa kṣitau 101|
vāsare vāsudevasya puṣpamaṃḍapakṛnnaraḥ |
pratipuṣpaṃ labhetpuṇyaṃ vājimedhaśatottaram 102|
vāsudevadine puṣpaiḥ suṃgadhairmaṃḍayanbudhaḥ |

yatnādapi ca kartavyaṃ caturvargaphalāptaye 103|
yo vastragṛhanirmāṇaṃ kurute harivāsare |
sa saudhavāsī viprarṣe bhavati tridaśālaye 104|
nirmāya vastrabhavanaṃ tatra badhnāti mānavaḥ |
śvetaṃ vā lohitaṃ vāpi kṛṣṇaṃ vāso'cyutapriyaḥ 105|
śāligrāmaśilāṃ tatra pratimāṃ vā śriyaḥpateḥ |
pañcāmṛtena saṃsnāpya sthāpayedbhaktito vratī 106|
ādau svastyayanaṃ kuryātsaṃkalpaṃ ca tathā budhaḥ |
yatnādapi ca kartavyaṃ caturvargaphalāptaye 107|
bhūtaśuddhiṃ nijāṃ vipra vidhānaṃ śāstrabhāṣitaiḥ |
tataścaikamanā bhūtvā gṛhītvā puṣpamuttamam 108|
dhyāyannārāyaṇaṃ devaṃ hṛdayāṃbhojavāsinam |
āsīnaṃ hemapīṭhe ca tathā maṇimaye'pi ca 109|
āsīnaṃ hemapīṭhe maṇimayajvalanālaṃkṛtaṃ kṛīḍaveśaṃ bibhralle|
khojjvalābhradyutiruciratanuṃ dīrghadorbhiścaturbhiḥ |

nityaṃ vibhrājamānaṃ sakalakaralayaiḥ sāyudhaiḥ padmanetraiḥ |
paśyaṃtaṃ śrīmukhaṃ tacchramanudamaniśaṃ taṃ bhaje'pāṅgadṛṣṭyā 110|
āgaccha bhagavandevasahitaḥ śrīpateḥ priya |
kartavyā hi mayā bhaktyā saparyāsminvrate tava 111|
sarvalakṣaṇasaṃpanna lakṣmyā saha jagadguro |
asminvarāsane tiṣṭha yāvatpūjāṃ karomi te 112|
samastalokavikhyāta kīrte nārāyaṇaprabho |
kaccitte kuśalaṃ sarvaṃ sarvaṃ vada surārcita 113|
pādyaṃ gṛhāṇa deveśa nārāyaṇasuvāsitam |
pādadvayarajohāri pavitramatiśītalam 114|
arghyaṃ dadāmi te viṣṇo dūrvāpallavasaṃyutam |

akhaṃḍataṃḍulopetaṃ puṃḍarīkanibhekṣaṇa 115|
idamācamanīyaṃ te supavitraṃ dadāmyaham |
gṛhāṇa paramānaṃda paramānaṃdavarddhanam 116|
mayā dattena gaṃdhena jarāsaṃdhavināśana |

tavāstu bhūṣitaṃ gātraṃ lakṣmīnātha sugaṃdhinā 117|
dadāmyahaṃ pavitrārthaṃ jagatāmādikārakam |
idamācamanaṃ deva tadgṛhāṇa sureśvara 118|
sṛṣṭo'yaṃ vidhinā pūrvaṃ devānāṃ tuṣṭivṛddhaye |
atastubhyaṃ suraśreṣṭha dhūpo'yaṃ dīyate mayā 119|
tamasaḥ stomasaṃhartā ghṛtapūrṇo janārdana |
tavāstu prītaye deva eṣa dīpo janārdana 120|
sottarīyamidaṃ vastraṃ bastiśroṇisuśobhanam |
dadāmyahaṃ te deveśa sopavītaṃ jagadguro 121|
annaṃ caturvidhaṃ svādurasaiḥ ṣaḍbhiḥ samanvitam |
mayā niveditaṃ bhaktyā gṛhāṇa parameśvara 122|
mukhadurgandhaharaṇaṃ karpūrakhadirānvitam |
gṛhāṇa viṣṇo tāṃbūlaṃ kaivalyada mahāmate 123|
vidhināṇena govindamupahārairanuttamaiḥ |
pūjayetsaṃvṛto bhaktyā prahareṣu caturṣvapi 124|

nānopahārānharaye yo yaccheddharivāsare |
vittaśāṭhyaṃ na kartavyaṃ karmaṇāṃ phalamicchatā 125|
tatastu vratibhiḥ sarvairnārāyaṇaparāyaṇaiḥ |
niśi jāgaraṇaṃ kāryyaṃ nṛtyagītastavādibhiḥ 126|
pradakṣiṇaṃ dvijaśreṣṭha nāmāni kamalāpateḥ |
sarvapāpavināśīni smartavyāni vrate rataiḥ 127|
sphuraṃtaṃ prativaktrebhyo harināmadhvaniṃ janāḥ |
śṛṇvaṃti te vimuktāḥ syurmahadbhiḥ pāpasaṃcayaiḥ 128|
na pākhaṃṇḍajanālāpaḥ kartavyo harivāsare |
pākhaṃḍālāpamātreṇa sarvadharmo vinaśyati 129|
nārāyaṇayaśogītaṃ pratikaṃṭhaṃ viniḥsṛtam |
śrutvā mūḍhā na tṛpyaṃti śvāno vīṇākvaṇaṃ yathā 130|
saṃto harṣaṃ samāyāṃti śrutvā gītaṃ jagatpateḥ |
samastapāpavidhvaṃsi vīṇākvāṇaṃ yathā mṛgāḥ 131|
gāyaṃtaṃ harigītāni nṛtyaṃti nṛtyamuttamam |

tṛpyaṃti vratino dṛṣṭvā tṛpyaṃti kamalāpateḥ 132|
vratino yena tṛpyaṃti viṣṇorāyatane dvija |
pratijanmani vai teṣāṃ paśutā śāśvatī bhavet 133|
na ye gītāni gāyaṃti vratino harivāsare |
vihīnā vacanaiste ca bhramaṃti pratijanmani 134|
mṛdaṃgādīni vādyāni kartavyāni hareḥ puraḥ |
yato vādyairbhavettuṣṭo bhagavānmadhusūdanaḥ 135|
kurvaṃti jāgaraṃ viṣṇorvedādhyayanamuttamam |
purāṇapaṭhanaṃ vāpi kartavyaṃ vaiṣṇavairjanaiḥ 136|
rāmāyaṇaṃ bhāgavataṃ bhārataṃ vyāsabhāṣitam |
anyāni ca purāṇāni pāṭhyāni harivāsare 137|
ye paṭhaṃti puro viṣṇorye śṛṇvanti harerdine |
pratyakṣare labhaṃte te kapilādānajaṃ phalam 138|
niśi jāgaraṇaṃ kuryātsānaṃdo vaiṣṇavo janaḥ |
jitanidro bhavetsamyagdhyāyate keśavaṃ hṛdā 139|

pradakṣiṇākāratayā bhūyobhūyo harerddine |
nipatya daṇḍavadbhūmau praṇamecca janārddanam 140|
tataḥ prabhāte vimale kṛtapaṃcamahādhvaraḥ |
hariṃ saṃsnāpya dugdhena pūjayedbhaktimānvratī 141|
vratasya dakṣiṇāṃ dadyānnijaśaktyā dvijanmane |
tatastu dvādaśīmadhye vratī pāraṇamācaret 142|
pāraṇaṃ kurute yastu vilaṃghya dvādaśītithim |
janmakoṭyarjitaṃ puṇyaṃ tasya caiva vinaśyati 143|
dvādaśītithimadhye tu kartavyaṃ pāraṇaṃ budhaiḥ |
na kadācittrayodaśyāṃ vratasya phalamicchubhiḥ 144|
upavāsadine vipra niśāyāmapi vaiṣṇavaḥ |
upavāsaphalaprepsuryatnātsvāpaṃ vivarjayet 145|
vinā jāgaraṇaṃ nūnamupavāso nirarthakaḥ |
ato jāgaraṇaṃ kāryyamubhayorapi pakṣayoḥ 146|
ekādaśīvrataṃ yena vidhinānena kurvate |

satyaṃ satyaṃ dvijaśreṣṭha sarve te mokṣagāminaḥ 147|
janmamṛtyuharaṇaikanidānaṃ seṃdra devanikarairapi kāryam |
vāsudevadivasavratasāraṃ jaimine tvamaniśaṃ kuru yatnāt 148|
iti śrīpadmapurāṇe kriyāyogasāre ekādaśīmāhātmye dvāviṃśo'dhyāyaḥ 22 |

English translation

Jaimini said :

1-2. O preceptor, by your grace I have heard the sin-destroying greatness along with its history, of the water flowing from a brāhmaṇa 's feet, the auspicious greatness of Gaṅgā , so also the fruit of the worship of Viṣṇu , the excellent (account of the) greatness of the gift of food and of water.

3-5. O best sage, now I desire to hear carefully the entire fruit of (the vow of) Ekādaśī , which destroys all sins., Why is the Ekādaśī(-vow) the greatest? What is declared to be the mode of (its observance)? When is it observed? What is its fruit? Tell me. O you ocean of virtues, who is the most adorable deity there? Please tell me what fault (accrues) to him who does not observe it.

Vyāsa said :

6-12. O brāhmaṇa sage, none else but Viṣṇu is able to narrate the entire fruit of the Ekādaśī(vow). Therefore, I shall tell it in brief. The highest Puruṣa (Brahman) having first created the world with the mobile and the immobile, created the 'Man of Sin' (sin personified) for curbing all. His head was the murder of brāhmaṇas . His eyes were the drink of liquor. His face was the theft of gold. His ears were the violation of the preceptor's bed (i.e. his wife). His nose was the murder of women. His arms were the sin of killing cows. His neck was the snatching of deposits. His throat was causing abortions. The tip ofhis heart was adultery. His belly was the murder of friends. His waist ending with the hollow of his navel was the murder of those who sought his shelter. His thigh was the preceptor's censure. His penis was the sale of (one's) daughter. His anus was the divulging of confidential words. His feet were the murder of love. The small hair on his body was misfortunes. His body was huge. He was fierce. His complexion was dark. His eyes were tawny. He gave great pain to those who sought his shelter.

13-14. Seeing that Man of Sin, the best among men (but) very fierce, the kind lord who removes the affliction of his creation (i.e. mankind), thought: 'For curbing my creation, I have created this wicked man, cruel and giving affliction to those that resort to him. (Now) I shall create the means (to control

him)'.

15-16. Then lord Viṣṇu himself became Yama . He created hells like Raurava that gave affliction to the sinners. A fool who commits a sin does not go to the highest position. By Yama's order he would go to a hell like Raurava.

17. Once lord Viṣṇu, who removes the afiliction of the created beings, mounted upon Garuḍa and went to Yama's abode.

18. The Sun's son, on seeing Anāmaya Viṣṇu, the lord of the worlds, was pleased in mind, and worshipped him with incense etc.

19. Viṣṇu, the only chief of all the worlds, honoured by Yama, sat on a seat made of gold, O best brāhmaṇa.

20. The lord, the killer of demons, seated there, heard crying, meditation (dhyānaṃ ?), in the southern direction, O lord.

21. Then that lord of Lakṣmī , with his mind full of amazement, said to Yama: "Wherefrom is this sound of their crying (coming)?"

Yama said :

22-23. O god, sinful mortals sink in the hell giving great affliction, in my abode due to sins committed by their own hands. O Viṣṇu, it is extremely painful to eat the fruit of the tree of sins. Therefore, the sinners are crying. This big noise is theirs.

24-25. Thus told by the Sun's son, Kṛṣṇa , having lotus-like eyes, suddenly went where they were crying. Then the lord, the master, seeing those sinful mortals living in Raurava etc. had pity produced in his heart and thought:

26. 'I have created all these living beings in accordance with the fault in their acts. In spite of my presence they sink in hell, giving great distress.'

27. O best brāhmaṇa, thinking this and something else, he, full of pity, himself suddenly became the day of Ekādaśī.

28-30. Then he made it well-known to all the sinners. All of them, with their sins dropped went to the highest abode. Therefore, know Ekādaśī to be the embodiment of Viṣṇu, the highest soul. He made the Ekādaśī day, as the best of all vows, the best one (removing) all misdeeds, and as one purifying the three worlds. The Man of Sin, being afraid, went to Viṣṇu to praise him.

31. Then, O brāhmaṇa, that Man of Sin, devoutly joining the palms of his hands, praised lord Viṣṇu, the lord of Lakṣmī.

32. Hearing his hymn of praise the lord was pleased. He said: "I am pleased. Tell me what you desire."

The Man of Sin said :

33-34. O Viṣṇu, you, the lord, have created me, giving distress (to beings) by obliging them. Due to the power of Ekādaśī, I am perishing now. When I die, all the sentient beings will be free from the bonds of the worldly existence.

35-42. O lord, when all the best sentient beings will be freed, with whom will you sport in this play-house in the form of the worldly existence? O Viṣṇu, if you have a desire to sport in the playhouse in the form of the world, then protect me from the fear of the Ekādaśī day. I cannot be killed by thousands of other (kinds of) religious merit. The meritorious Ekādaśī (alone) can kill me. Grant me a boon. For me who ran away through the fear of Ekādaśī, I do not find any place free from fear among men, insects, other living beings, on mountains, trees, dry grounds, in water, rivers, seas, forests, on desolate roads, in heaven, on the earth, in the nether world, (or) among gods, gandharvas , birds. O god of gods, O eternal one, due to this Ekādaśī day I am not getting a place to stay in the crores of universes. O lord, O lord of gods, tell me where I shall live without fear on the Ekādaśī (day). You have created me without a purpose.

Vyāsa said :

43-44. The Man of Sin spoke like this to Viṣṇu who removes affliction. He, with tears in his eyes, fell down on the ground and wept. Then the lord, the destroyer of Madhu and Kaiṭabha , laughed and said to the Man of Sin who was alarmed through the fear of Ekādaśī:

The lord said :

45-47. O Man of Sin, give up your grief. Be joyful. I shall tell you where you will have your place on the Ekadaśī day. O Man of Sin, when Ekādaśī, the purifier of the three worlds, arrives, you should resort to food. This Ekādaśī day, my embodiment, will not kill you, the Man of Sin, who have taken shetler [shelter?] inside food.

48-49. Then, O brāhmaṇa sage, the god also disappeared there only. The Man of Sin, being satisfied, went as he had come. Therefore, those best ones who desire their welfare should never eat food when the day of (i.e. sacred to) Viṣṇu, has come.

50-52. By the order of glorious Viṣṇu al the sins that are there in the world, save themselves by resorting to food on the Ekādaśī day. (Even) those committing all (kinds of) sins would be discharged from hell. But those who eat food even on this day should be known to be the greatest sinners (and have no requittal). Repeatedly I am telling firmly. O people, listen, listen. Never, never eat food (on the Ekādaśī day).

53-56. O best brāhmaṇa, all brāhmaṇas, kṣatriyas , vaiśyas , śūdras and others should observe; the Ekādaśī (vow), which gives (the fruit of) the four goals of human life. The wise say that a kāṣṭhā is formed by eighteen nimeṣas . Those who know everything say that a kalā is formed by thirty kāṣṭhās . A kṣaṇa is formed by thirty kalās , and a muhūrta by twelve kṣaṇas . The day and night of people is declared to be of thirty muhūrtas . O best brāhmaṇa, a fortnight should be known (to be formed) by those fifteen (days). A month is formed by the two fortnights—the bright and the dark.

57-58a. O best brāhmaṇa, he who, even having committed great sins, observes the Ekādaśī (vow) in both the bright and dark halves in the month, would, after being freed from all sins, obtain Viṣṇu's world.

58b-62. A mother is not said to be mother. The mother is the Ekādaśī day. A mother would look after (one) in this world only. But the Ekādaśī day (looks after one) everywhere. That dull person who, abandoning the Ekādaśī vow observes another vow, takes up a clod after giving up a gem in his hand. Those who, full of devotion, have observed the Ekādaśī vow, have performed all sacrifices, and have observed all vows. Viṣṇu is always angry with those sinful men who, through folly, eat (food) on the

Ekādaśī of the bright half or of the dark half (of a month). He, who has fasted on the Ekādaśī day has performed all religious rites.

63-71. As Viṣṇu is declared to be the greatest of all gods, so is the Ekādaśī Vow the greatest of all vows. As the Sun is (said to be the greatest) among Ādityas , as the Moon is (said to be the greatest) among the constellations, so the vow of Ekādaśī is said to be the greatest of all vows. As the holy fig tree is declared (to be the greatest) of all trees, as the Sāma (Veda) is (declared to be the greatest) of all Vedas , so is the Ekādaśī vow said to be the greatest of all vows. As Uśanas (i.e. Śukrācārya) is (said to be the greatest) of (all) thinkers, as brāhmaṇa is (said to be the best) among castes, so is the Ekādaśī vow said to be the greatest of all vows. Among the sages Vyāsa is the greatest. Nārada is the greatest among the divine sages. Similarly the Ekādaśī vow is the greatest of all vows. As the gift of food is said to be the best of all gifts, similarly the Ekādaśī vow is said to be the greatest of all vows. As there is no friend like religious merit, as there is no teacher like the holy texts, similarly there is no vow comparable to the Ekādaśī vow in the three worlds. As the wise have declared mind to be the greatest of the senses, the month of Kārtika to be the greatest among the months, Arjuna to be the greatest of the Pāṇḍavas , as the Vedas are declared to be the greatest of all holy texts, so is the Ekādaśī vow said to be the best among vows.

72-74. O brāhmaṇa, the wise have not declared any other vow equal to the Ekādaśī vow in the Vedas, scriptures, Purāṇas and other holy texts. Having observed the Ekādaśī vow all men remain without fear on the earth. What will (Yama), the Sun's son, do (to them)? Yama is the servant of those who properly observe (even) one Ekādaśī. Therefore, one should observe the Ekādaśī vow, giving happiness.

75. I am telling you in brief the manner of (observing) the Ekādaśī vow. O best one, O Jaimini , being of (i.e. with) an attentive mind listen (to it).

76-81. Having got up in the morning on the tenth (day) a man should brush his teeth. Then he should bathe without (smearing his body with) oil and (remain) without food. Then having worshipped Viṣṇu by offering water for washing his feet etc., he should, being highly devoted to the meditation of Viṣṇu, take one meal (only). On the tenth he should avoid (eating) flesh, salt, meat, pulses, big beans, so also vegetables. On the tenth he should avoid eating twice, the food of another (man), spirituous liquors, sexual union, so also taking food from vessels of bell-metal. On the tenth he should avoid nimba -leaf, egg-plant-fruit, and dry citron, so also milk without ghee . On the tenth he should avoid eating too much, very much enjoying and eating food and tāmbūla .

82. O best brāhmaṇa, just those articles which are prohibited on the tenth are also undoubtedly prohibited on the twelfth.

83. O best brāhmaṇa, a devotee of Viṣṇu desiring the proper fruit of his vow should not eat at night on the tenth, so also on the twelfth.

84. Therefore, he who observes a vow, having quickly eaten food proper for a fast should, in the proper manner, brush his teeth in the afternoon on the tenth.

85-87. In the evening, having gone to (Viṣṇu's) temple with a handful of flowers, he, meditating mentally upon Viṣṇu, should utter this prayer: 'O Govinda , I have taken up this vow before you. By the grace of your feet, may it reach its completion without any obstacle. Can I, a man of a very fickle mind, full of greed and delusion, observe it without your favour?'

88-93. Having recited these two hymns, and having offered just that handful of flowers to Viṣṇu, he should salute (Viṣṇu) prostrating himself like a staff on the ground. In that very abode of Viṣṇu, he,

engaged in remembering Viṣṇu, should sleep on the ground after covering his bed with kuśa (grass). Then when it is the bright morning, he should not brush his teeth. The wise one should clean his mouth with twelve mouthfuls of water. He should (then) perform his daily rites like Viṣṇu's worship etc. Then, O best brāhmaṇa, at night, he should, together with all other men observing the vow, keep awake in front of the lord of worlds. O best brāhmaṇa, he who observes the vow for a long time along with his mother, wife, brother or also his father, his son, friend, and who would keep awake before Viṣṇu, would dwell in Viṣṇu's abode.

94. Viṣṇu would take away the sin of (i.e. committed by) him during many existences, who would draw the picture of a conch, or a disc etc. in Viṣṇu's temple.

95-100. Listen to the fruit of (i.e. obtained by) him who would draw in Viṣṇu's temple a picture with the paste of rice-powder or with other sylvan materials. He enjoys all auspicious (things) along with his sons, grandsons, and great-grandsons. And afterwards, he, going to Viṣṇu's abode, would get liberation there. A man hoisting a flag on the day of (i.e. sacred to) Lakṣmī's lord, would go to Viṣṇu's city after emancipating crores of men. That man who would decorate Viṣṇu's temple with lines of banners would be a king in every birth. As soon as the banner moves due to breezes all the sin of the maker of it perishes just then. Wise men desiring the highest position, should put up the lines of banners of various colours in Viṣṇu's temple on the day of (i.e. sacred to) Viṣṇu.

101-105. O brāhmaṇa sage, that man who holds a very beautiful umbrella over Viṣṇu's head, becomes (i.e. is born as) a kṣatriya in every existence on the earth. He who, on the day of (i.e. sacred to) Viṣṇu, prepares a pavilion of flowers, would obtain for every flower the religious merit due to more than a hundred horse-sacrifices. A wise man should even with effort prepare a pavilion with flowers on the day of (i.e. sacred to) Viṣṇu in order to obtain (the fruit of) the four goals of human life. He who makes an abode of cloth (i.e. a tent) on the day of (i.e. sacred to) Viṣṇu, lives in a mansion in heaven, O brāhmaṇa sage. Having fashioned an abode of cloth, a man, dear to Viṣṇu, (or to whom Viṣṇu is dear), ties there a white, or red or black (piece of) cloth.

106. The observer of the vow should devoutly install there a śālagrāma stone or idol of the lord of Lakṣmī after bathing it with pañcāmṛta .

107. A wise man should first perform, even with effort the svastyayana (recitation of mantras for averting evil) and then declare the purpose in order to obtain (the fruit of) the four goals of human life.

108. Having performed one's bhūtaśuddhi (the removal of ghosts from oneself) in accordance with the formality prescribed by scriptures he should take with a concentrated mind an excellent flower.

109-110. He should meditate upon Viṣṇu residing in the lotus of his heart, seated on a golden seat and on a jewelled one. "Constantly looking from the corners of my eyes at him, seated on a golden seat, adorned with fire-like (bright) gems, having donned a sporting attire, having a beautiful body like the sky, having the digit (of the moon), always shining with the four arms holding weapons, looking with his lotus-like eyes at Lakṣmī's face that removes his fatigue, I worship him.

111-123. O lord, O lord of Lakṣmī, O dear one, come along with the gods. In this vow I have to worship you with devotion. O you endowed with all good characteristics, Olordof the world, remain with Lakṣmī on this excellent seat till I worship you. O you whose fame is well-known in all the worlds, O Nārāyaṇa , O lord, I hope you are quite all right. Tell me all that, O you who are worshipped by the gods. O lord of gods, O Nārāyaṇa, accept the fragrant water for washing your feet. It will remove the dust-particles from both your feet; it is pure and very cold. O Viṣṇu, I offer you materials of worship along with dūrvā grass. It is along with unbroken rice grains, O you whose eyes resemble lotuses. I am offering you this very pure water for sipping. O you highest joy, accept it which enhances great joy. O

you destroyer of Jarāsandha , O you lord of Lakṣmī, may your body be decorated with the fragrant sandal offered by me. O god, O lord of gods, to you the first cause of the worlds I am offering this water for sipping, for purifying. (Please) accept it. For increasing the joy of the god, this incense was formerly created by Brahmā . Therefore, I offer it to you, O greatest among gods. O Janārdana , O god, may this lamp, full of ghee, and destroyer of the mass of darkness, please you. This garment along with the upper one will very well decorate your abdomen and hips. O lord of gods, O master of the world, I am giving it to you along with the sacred thread. O highest god, I have devoutly offered to you four kinds of food having six agreeable tastes. (Please) accept it. O Viṣṇu, O you very intelligent one, accept this tāmbūla removing the bad odour of the mouth, with (i.e. containing) camphor and khadira , and giving beatitude".

124-126. Full of devotion he should in this way worship Viṣṇu with excellent offerings in (all) the four watches (of the day). He who would offer various offerings on the day of(i.e. sacred to) Viṣṇu should not show guile about wealth if he desires the fruit of his acts. Then all the observers of the vow, highly devoted to Viṣṇu, should keep awake at night while dancing, singing and eulogizing etc.

127. O best brāhmaṇa, those who are engaged in the vow, should remember Viṣṇu's names destroying all sins, while going round (the image of Viṣṇu) keeping it to their right.

128. Those who hear the sound of Viṣṇu's name coming from every mouth would be free from great heaps of sins.

129. On the day of (i.e. sacred to) Viṣṇu one should not talk to heretics. Due to a mere talk with heretics (one's) entire religious merit perishes.

130. Fools are not pleased on hearing the song of Viṣṇu's glory which comes out from every mouth, as dogs are not pleased on hearing the sound of a lute.

131. The good ones are pleased on hearing the song about the lord of the world, which destroys all sins, as the deer are pleased on hearing the sound of a lute.

132-134. They sing songs about Viṣṇu. They dance an excellent dance. They are pleased on seeing the observers of Viṣṇu's vow. They are pleased with what the observers of Viṣṇu's vow are pleased with in the temple of Viṣṇu, O brāhmaṇa. Those observers of (Viṣṇu's) vow who do not sing on the day of (i.e. sacred to) Viṣṇu, attain beasthood eternally in every existence. They, without (the power of uttering) words (i.e. being dumb) roam in every existence.

135. Musical instruments like tabor should be beaten in front of (the image of) Viṣṇu, since lord Viṣṇu would be pleased with (the sound of) musical instruments.

136. The devotees of Viṣṇu keeping awake (in front) of Viṣṇu study Vedas (in his temple) or recite a Purāṇa (in the temple).

137. On the day of (i.e. sacred to) Viṣṇu, Rāmāyaṇa , Bhāgavata , or Bhārata narrated by Vyāsa or other Purāṇas should be read.

138. Those who read (these) before (the image of) Viṣṇu and those who listen to them on the day of (i.e. sacred to) Viṣṇu, obtain for every letter the fruit due to the gift of a tawny cow.

139. A devotee of Viṣṇu should joyfully keep awake at night. He should curb his sleep. He properly meditates upon Viṣṇu with his heart.

140-142. On the day of (i.e. sacred to) Viṣṇu, he should salute Viṣṇu by falling (i.e. prostrating himself) on the ground like a staff while going round (the image keeping it to his) right. Then the devout

observer of the vow, after having performed the five great sacrifices in the bright morning, should bathe (the image of) Viṣṇu with milk and worship him. The observer of the vow should give a present according to his capacity to a brāhmaṇa. Then on the twelfth day he should break the fast.

143-147. The religious merit earned during cores of existences by him who breaks his fast after having observed a fast on the twelfth day, perishes. The wise ones, desiring the fruit of the vow, should break the fast on the twelfth day, and never on the thirteenth day. O brāhmaṇa, the devotee of Viṣṇu, desiring the fruit of the fast, should, with effort, avoid sleep even at night on the day of the fast. Without keeping awake the fast is useless. Therefore, (on the Ekādaśī days) in both the fortnights he should keep awake. O greatest brāhmaṇa, all those who observe the Ekādaśī vow in this manner truly go to (i.e. attain) liberation.

148. O Jaimini, even hosts of gods like Indra and others should observe this essence of the vow of the day of (i.e. sacred to) Viṣṇu, which is the only cause of avoiding birth and death. You also observe it carefully.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 23

Queen Suprajñā on the Efficacy of Ekādaśī Vow

Chapter 690 of 693 · 179 detected Sanskrit verse markers

Sanskrit

व्यास उवाच-
पूर्वं कोचरशोनाम राजाऽभूत्क्षितिमंडले ।
शांतः परमधर्मज्ञो राजनीतिविदांवरः १।
सत्यवादी जितक्रोधो जितवैरि समुच्चयः ।
नारायणार्चनपरो हरिसेवा रतः परः २।
सुप्रज्ञा नाम महिषी तस्यासीत्प्रियवादिनी ।
सर्वलक्षणसंपन्ना पतिसेवापरायणा ३।
एकादशीव्रतरता सर्वप्राणिहितैषिणी ।
जातिस्मरा महाभागा सुशीला वरवर्णिनी ४।
स राजा दशमीं कृत्वा सदारः परमार्थवित् ।
एकादशीं निशीथिन्यां जागरं कर्तुमुद्यतः ५।
तत्रांतरे द्विजः कश्चिच्छौरिर्नाम महीपतेः ।
आजगाम महातेजास्तस्य जागरमण्डपम् ६।
तमायांतं स भूपालो नारायणपरायणः ।
पाद्याद्यैः पूजयामास सदारोऽत्यंतहर्षितः ७।

तेषां मध्ये सूपविष्ठः स विप्रोऽखिलतत्ववित् ।
विष्णुपूजापरांस्तत्र ददर्श व्रतिनो बहुन् ८।
पूजयंति हरिं केचिन्नानापुष्पैर्मनोरमैः ।
गंधैर्धूपैस्तथादीपैरुपहारैरनुत्तमैः ९।
गङ्गामृद्भूषिताकेचितुलसीपत्रमालया ।
अलंकृता हरेरग्रे नृत्यंति व्रतिनो मुदा १०।
केचिद्गायंति गीतानि ललितानि हरेः पुनः ।
करतालं समादाय व्रतिनो भगवत्प्रियाः ११।
स्तवैरनुत्तमैः केचिन्नारायणमनामयम् ।
स्तुवंति जगतामीशं दिव्यार्थैः कोमलाक्षरैः १२।
श्वेतचामरवातेन शीतलेन जगत्पतेः ।
वीजयंति हरेः प्रीतिं केचिच्च महतीं तथा १३।
केचिद्वीणादिकं वाद्यं ललितं शुचिमंगलम् ।
वादयंतो महात्मानः केचिद्गायंति केशवम् १४।
स राजा राजमहिषी द्वावप्यत्यंतहर्षितौ ।

गायतां ललितं गीतं नृत्यतां नृत्यमुत्तमम् १५।
तौ दंपती महात्मानौ नृत्यगीतादिकारिणौ ।
वाचा मधुरया प्राह स शौरिर्ब्राह्मणोत्तमः १६।
शौरिरुवाच-
धन्योऽसि त्वं महीपाल धन्या च महिषी तव ।
चरित्रं युवयोरेतन्मङ्गलं भुविदुर्ल्लभम् १७।
त्वां वक्ष्यामि यतः कश्चिेन्न दृष्टो वैष्णवोत्तमः ।
त्वया भूमिभुजा पृथ्वी धन्येयं नात्र संशयः १८।
एकादशीव्रतमिदं पवित्रं भगवत्प्रियम् ।
सदारः कुरुषे भूप तस्मात्त्वं वैष्णवाग्रणीः १९।
सप्तद्वीपैकनाथश्च सदारस्त्वं नृपोत्तम ।
नारायणाग्रतः प्रीत्या यतो नृत्यसि गायसि २०।
चरित्रं युवयोरेतद्दंपत्योर्दृष्टमद्भुतम् ।
कस्माद्बुद्धिरियं जाता युवयोरतिनिर्मला २१।
व्यास उवाच-

तस्येदं वाक्यमाकर्ण्य शौरिनाम्नो द्विजन्मनः ।
ईषद्धास्यमुखीप्राह सुप्राज्ञा तमथो द्विजम् २२।
सुप्राज्ञोवाच-
एकादशीप्रभावेन पूर्वमावां द्विजोत्तम ।
अतिपातकिनौ मुक्तौ सूर्यजेन महात्मना २३।
जातिस्मृतिप्रभावेण दिव्यमेकादशीव्रतम् ।
कुर्वः संप्रति विप्रेन्द्र परमस्थानकाङ्क्षया २४।
शौरिरुवाच-
यदि नूनं वरारोहे पूर्वां जातिं त्वमात्मनः ।
वेत्सि मे ब्रूहि तां श्रोतुं जायते कौतुकं हृदि २५।
पूर्वं स्थिता का भवती पतिर्वा कः स्थितस्तव ।
कथं भास्करिणा त्यक्तौ युवां पातकिनावपि २६।
सुप्राज्ञोवाच-
अप्रकाश्यमिदं वाक्यं यद्यपि द्विजसत्तम ।
स्थितास्मि वारमुख्याऽहं रतिशास्त्रविशारदा २७।

तस्मिञ्जन्मनि पापानि घोराणि सुबहुनि च ।
मया कृतानि विप्रेन्द्र नरकक्लेशदानि वै २८।
अयं नित्योदयो नाम शूद्र स्वाःचारवर्जितः ।
परदारहरः क्रूरः परद्रव्यापहारकः २९।
सुरापो मित्रहंता च भ्रूणहा परहिंसकः ।
अत्यहंकारयुक्तश्च धर्मनिंदाकरः सदा ३०।
एकदा ज्ञातिभिः सर्वैः परित्यक्तो हि सद्व्रतैः ।
आजगाम ममागारं वेश्याविभ्रमलोलुपः ३१।
युवानं सुंदरं दृष्ट्वा तमेनं द्विजसत्तम ।

मयापि प्रीतिमासाद्य संतुष्टः सुरतैरपि ३२।
ततोऽनुभूय सुरतं मया सह तपोधन।
अयमाह च मां प्रेम्णा विनयावनतो वचः ३३।
अहं सुरतशास्त्रज्ञः परित्यक्तः स्वबंधुभिः।
यदि त्वं मन्यसे तस्मिंस्तिष्ठाम्यत्र त्वया सह ३४।
विनयावनतं वाक्यमिदं शुश्राव तद्विज।

दंपतीभावमासाद्य सहानेन स्थितास्म्यहम् ३५।
कदाचिद्विजशार्दूल एकादश्यां तिथौ हरेः।
महद्भिः पीडिताहं च देहदेहावघातकैः ३६।
तस्मिन्नेव द्विजश्रेष्ठ ज्वरजर्जरदेहया।
न पीतमुदकं नान्नं भुक्तं च परया भिया ३७।
ममस्नेहोदयोऽयं च तस्मिन्नेव दिने हरेः।
तत्याजान्नं च तोयं च विषण्ण इव जन्मना ३८।
अथ रात्रौ द्विजश्रेष्ठ दीपं प्रज्वाल्य सर्पिषा।
मया कृतं जागरणं ज्वरापहतचेतसा ३९।
नारायण हरेकृष्ण रक्ष मामिति जल्पता।
मुहुर्मुहुरनेनापि कृतं जागरणं निशि ४०।
उपवासप्रभावेण केशवोच्चारणेन च।
आवयोः सकलं पापं विनष्टमभवद्विज ४१।
ततः प्रभाते विमले भगवत्युदिते रवौ।
ज्वरार्दिताहं पंचत्वं गता ब्राह्मणसत्तम ४२।

संप्राप्तपंचतां दृष्ट्वा मामयं च ततः शुचिः।
सहत्या मरणं भेजे निंदितः सकलैर्जनैः ४३।
सूर्य्यजस्य ततः प्रेष्यैर्ज्वलदग्निनिभेक्षणैः।
बद्ध्वा दृढेन पाशेन नीतौ दुर्गमवर्त्मना ४४।
शुभकर्मा शुभं वापि चित्रगुप्तो यमाज्ञया।
सर्वं विचारयामास मूलात्स तु विचक्षणः ४५।
चित्रगुप्त उवाच-
यद्यप्येतौ महाबाहो महापातकिनां वरौ।
तथापि पातकैर्मुक्तौ ह्येकादश्यामुपोषणात् ४६।
अनिच्छयापि यः कुर्यात्पुण्यमेकादशीव्रतम्।
सोऽपि गच्छेत्परंस्थानं सर्वपापविवर्जितः ४७।
इत्युक्तश्चित्रगुप्तेन धर्मराजो महायशाः।
आसनात्सहसोत्थाय ववंदे ताममुंच सः ४८।
सुगंधैश्चंदनैर्दिव्यैर्धूपैः पुष्पैश्च मृत्युना।
सुवर्णाभरणैरेव मंडितौ पापवर्जितौ ४९।

फलैर्नानाविधैस्तत्र मधुरैरमृतोपमैः।
भास्करिः कारयामास प्रीत्या भोजनमावयोः ५० 7.23.50।

अथ स्तुत्वा स्तवैर्दिव्यैः स्वयमावां यमः प्रभुः ।
समारोप्य रथे दिव्ये प्रोवाचेति कृताञ्जलि ५१।
यम उवाच-
युवां पुण्यवतां श्रेष्ठौ सर्वपापविवर्जितौ ।
यत्रास्ते भगवान्विष्णुर्गच्छेतां तत्र संप्रति ५२।
इत्युक्तौ धर्मराजेन विनयावनतेन वै ।
अथैतदुक्तमावाभ्यां नत्वा तत्पादपङ्कजे ५३।
गंतव्यं नान्यथा देव तद्विष्णोः परमं पदम् ।
किंत्वस्ति नरकं द्रष्टुं त्वद्गृहस्थं स्पृहावयोः ५४।
यमाज्ञया ततो विप्र रथमारुह्य शोभनम् ।
दुष्प्रेक्ष्या निरया दृष्टा आवाभ्यां तत्र विस्तराः ५५।
ब्राह्मण उवाच-
तत्रावस्था पापवतां या या दृष्टाः पतिव्रते ।

विस्तरेण समाख्यातुं तास्ताः सर्वास्त्वमर्हसि ५६।
पुण्यात्मानः पथा येन व्रजन्ति यममंदिरम् ।
पापात्मानश्च सुश्रोणि तन्मे कथय विस्तरात् ५७।
पुण्यात्मा कीदृशं पश्येत्तत्र वैवस्वतं प्रभुम् ।
पुण्यात्मनां पापिनां च पंथानं सुखदुःखदम् ५८।
सुप्राज्ञोवाच-
आदौ ब्रवीमि पंथानं नृणां पुण्यवतामहम् ।
शृणुष्व द्विजशार्दूल शृण्वतां प्रीतिवर्द्धनम् ५९।
प्रस्तरैर्विस्तरैर्बद्धो दिव्यवस्त्रैः समावृतः ।
भाति पुण्यवतां पंथाः सर्वोपद्रववर्जितः ६०।
क्वचिद्गंधर्वकन्याभिर्गीयते गानमद्भुतम् ।
क्वचिन्मञ्जुशरीराभिरप्सरोभिश्च नृत्यते ६१।
क्वचिद्वीणाक्वणं नाना वाद्यं चक्रुर्मनोरमम् ।
क्वचित्कुसुमवृष्टिश्च क्वचिद्वायुश्च शीतलः ६२।
क्वचित्प्रपा शीततोया क्वचिच्च भुक्तिशालिकाः ।

क्वचिद्देवाश्च गंधर्वाः पठंति स्तवमुत्तमम् ६३।
क्वचित्क्वचिद्वीर्घिकाश्च फुल्लपद्माः सुशोभनाः ।
सुच्छायाः पादपाः क्वापि पुष्पिता वंजुलादयः ६४।
ततस्तु सुखसम्पन्नाः पथि गच्छंति मानवाः ।
पुण्यात्मानो द्विजश्रेष्ठ सुखमृत्युमवाप्य च ६५।
केचित्तुरंगमारूढा नानालंकारभूषिताः ।
उद्दण्डधवलच्छत्रैर्गच्छंत्यावृत्य मस्तकम् ६६।
केचिद्यांति गजारूढा रथारूढाश्च केचन ।
यानारूढा जनाः केचित्सुखेन यममंदिरम् ६७।
केचिद्देवाङ्गना हस्त न्यस्तचामरवायुभिः ।

गच्छंति वीजिता मर्त्याः स्तूयमानाः सुरर्षिभिः ६८।
केचिद्दिव्यायुधधराः स्रक्चन्दनविभूषिताः।
भुंजंतो यांति तांबूलं पुण्यात्मानो यमालयम् ६९।
निजगात्रत्विषा केचिज्ज्वालयंतो दिशो दश।
व्रजंति शमनागारं जलग्रहनिवासिनः ७०।

केचिच्च पायसं दिव्यं भुंजतो यांति सत्तम।
सुभक्षणं प्रकुर्वंतः पथि यांतः सुखेन च ७१।
केचिद्दुग्धं पिबंतश्च केचिदिक्षुरसं तथा।
केचित्तक्रं पिबंतश्च गच्छंति यममंदिरम् ७२।
केचिद्दधीनि भक्षंतः केचिन्नानाफलानि च।
केचिन्मधुपिबंतश्च पुण्यवंतो व्रजंति वै ७३।
तानागतांस्ततो दृष्ट्वा बहुन्धर्मपरायणान्।
भास्करीं प्रीतिमासाद्य स्वयं नारायणो भवेत् ७४।
चतुर्बाहुः श्यामवर्णः प्रफुल्लकमलेक्षणः।
शङ्खचक्रगदापद्मधारी गरुडवाहनः ७५।
स्वर्णयज्ञोपवीती च स्मरचारुमहाननः।
किरीटी कुण्डली चैव वनमालाविभूषितः ७६।
चित्रगुप्तो महाप्राज्ञश्चंडाद्या यमकिंकराः।
सर्वे नारायणाकारा बभूवुर्मधुरोक्तयः ७७।
ततः स्वयं धर्मराजस्तान्सर्वान्मनुजोत्तमान्।

परमां प्रीतिमासाद्य मित्रवच्चार्चयेद्द्विज ७८।
दिव्यरत्नैः फलैश्चैव तेषां पुण्यवतां नृणाम्।
भोजनं कारयित्वा तु तानुवाचाथ भास्करिः ७९।
यम उवाच-
यूयं सर्वे महात्मानो नरकक्लेशभीरवः।
निजकर्मप्रभावेण गम्यतां परमं पदम् ८०।
संसारे जन्म संप्राप्य पुण्यं यः कुरुते नरः।
स मे पिता स मे भ्राता स मे बंधुसमः सुहृत् ८१।
इत्युक्ता धर्मराजेन ते सर्वे द्विजसत्तम।
दिव्यं रथं समारुह्य नारायणपुरं गताः ८२।
पुण्यात्मनां गतिः प्रोक्ता समासेन द्विजोत्तम।
पापात्मनां शृणु गतिं विस्तरेण वदाम्यहम् ८३।
षडशीतिसहस्राणि योजनानि दुरात्मनाम्।
प्रोक्तो मार्गस्य विस्तारः सर्वदुःखान्वितः स च ८४।
कुत्रचिद्वह्निवृष्टिश्च कुत्रचिच्चाश्मवर्षणम्।

क्वचित्क्वचिद्द्विजश्रेष्ठ संतप्तं तप्तवालुकम् ८५।
क्वचित्क्वचित्तीक्ष्णशिलाः क्वचित्तप्तशिलास्तथा।
क्वचित्क्वचिच्छस्त्रवृष्टिः क्वचिदंगारवर्षणम् ८६।

क्वचिदग्निरिवातीव संतप्ता वांति मारुताः ।
गंभीरांधकराः क्वापि तृणावर्तमुखा द्विज ८७।
क्वचित्कंटकवृष्टिश्च नाराचमयकंटकैः ।
पाषाणश्रेणयः क्वापि दुःखरोहाः सपन्नगाः ८८।
गच्छंति पापिनस्तत्र शुष्ककंठोष्ठतालुकाः ।
एवं बहुविधक्लेशे छायाजलविवर्जिते ८९।
तस्मिन्मार्गे द्विजश्रेष्ठ पापिनो यांति दुःखिताः ।
नाम्ना विमुक्तकेशाश्च प्रेताकारा भयंकराः ९०।
रुधिरौघप्लुताः केचित्केचित्कर्दमभूषिताः ।
केचित्केचिच्च कृष्णांगाः पथि गच्छंति पापिनः ९१।
क्रंदंतो व्यथया केचित्स्रवद्बाष्पाकुले क्षणाः ।
शोचंतः स्वानि कर्माणि केचिद्गच्छंति पापिनः ९२।

कस्यचिच्चर्मपाशस्य बंधनं पापिनां गले ।
कंकाले कस्यचिद्बद्धाः कस्यचिच्च पदद्वये ९३।
गले सूचीसमुत्कीर्णे पाशं दत्वा दृढं रुषा ।
आकृष्यंते यमप्रेष्याः केषांचिच्च कृतैनसाम् ९४।
वर्त्मस्थान्गुरुपाषाणान्वहंतः कर्णरन्ध्रकैः ।
अयोभारांश्च शीर्षाग्रैर्व्रजंति पथि पापिनः ९५।
कांश्चिद्बद्धजेषु पाशेषु नयंति यमकिंकराः ।
ग्रीवासु पापिनः केचित्करप्रहरणैर्दृढैः ९६।
क्षिप्तक्षिप्ता यमप्रेष्या नयंति यमकिंकराः ।
यांत्यधः शिरसः केचिदूर्ध्वपादास्तथापरे ९७।
गच्छंति बाहुभिः केचिदेकपादाश्च केचन ।
इत्येवं विकृताकारा आर्तरावविरावणाः ९८।
यमदूतैस्ताड्यमानाः पापिनो यांति तत्पथे ।
तेष्वागतेषु सर्वेषु पापात्मा सुरुषा यमः ९९।
दिव्यां मूर्तिं परित्यज्य बभूवात्यंतभैरवः ।

त्रिंशद्योजनदीर्घांगो वापीसदृशलोचनः १०० 7.23.100।
धूम्रवर्णो महातेजाः प्रलंबो घर्घरध्वनिः ।
सुदीर्घदशनश्रेणिः शूर्पोपम नखावलिः १०१।
प्रचण्डमहिषारूढः संदष्टदशनच्छदः ।
दंडहस्तश्चर्मपाशो भ्रुकुटी कुटिलाननः १०२।
चित्रगुप्तो महामायः क्रोधारुणितलोचनः ।
अट्टाट्टहासं कुर्वाणः समवर्ती विराजते १०३।
चंडाद्याः किंकराः सर्वे पाशमुद्गरपाणयः ।
बभूवुर्भैरवाः क्रुद्धा गर्जंतो जलदा इव १०४।
जहि जह्याशु पापिष्ठान्भिन्धि च्छिंदय विंधय ।
समंतादेव धावंतो वल्गंति यमकिंकराः १०५।

तानाह पततः सर्वान्पापिनो धर्मराट्प्रभुः ।
तर्जयेत्कालदंडेन त्यजन्हुंकारनिःस्वनम् १०६।
यम उवाच-
रेरे पापा दुराचारा युष्माभिरविवेकिभिः ।

अहो कृतानि पापानि आत्मपीडाकराण्यपि १०७।
मस्तकोपरि तिष्ठंतं नेक्षध्वं समवर्तिनम् ।
ज्ञात्वापि मां जीवितेशं युष्माभिः पातकं कृतम् १०८।
पुण्यात्मनामहं बंधुरहं पापात्मनां रिपुः ।
इति कुत्रापि युष्माभिर्न श्रुतं श्रवणैः स्वकैः १०९।
निरया दुःसहाः संति नानादुःखसमन्विताः ।
पापिनो भुंजते तांश्च युष्माभिर्नेति विश्रुतम् ११०।
मत्वा मिथ्यैव युष्माभिश्चर्चा मम दुराशयाः ।
अद्य सैव स्वकैर्नेत्रैर्दृश्यतां कृतपातकाः १११।
वित्तांध्येन वचो मत्ता यूयं सर्वे सदैव हि ।
चक्रिरे पापजालानि युष्माभिः सततं यथा ११२।
तथा पापफलं दुष्टा भुंजतां क्रंदनेन किम् ।
सुप्राज्ञोवाच-
इत्युक्त्वा भास्करिर्देवश्चित्रगुप्तमुवाच ह ११३।
एतेषां पापकर्माणि महाभाग विचारय ।

धर्मराजवचः श्रुत्वा चित्रगुप्तो महत्तदा ११४।
तेषां यावंति पापानि तावंति प्राह चोदितः ।
ततस्ते पापिनः सर्वे क्रंदंति द्विजसत्तम ११५।
इत्यूचुः शमनं भीताश्चर्मपाशे नियंत्रिताः ।
पापिन ऊचुः
अस्माभिर्यानि पापानि कृतानि भास्करात्मज ११६।
के स्थिताः साक्षिणस्तत्र के वा यूयं निवेदिताः ।
अशुभं वा शुभं वापि यतोऽस्माभिः कृतं पुरा ११७।
तथा च दृष्टं केनात्र पुरोऽस्माकं निगद्यताम् ।
ततः प्रहस्य भगवान्कोपेन महता द्विज ११८।
आहुय साक्षिणः सर्वानिदं वचनमब्रवीत् ।
यम उवाच-
यूयं सर्वे यथावृत्तं संनिधौ साक्षिणस्तथा ११९।
आकाशं पृथिवीं चैव जलं च तिथयस्तथा ।
दिनं रात्रिरुभे संध्ये धर्मश्चैते तु साक्षिणः १२०।

तेषां पापात्मनामूचुः सर्वं कर्मशुभाशुभम् ।
यस्य यस्य च वेलायां कर्म यद्यदिकारितम् १२१।
स स साक्षी तस्य तस्य जगाद यमसन्निधौ ।
तच्छ्रुत्वा पापिनः सर्वे साध्वसा कृष्टमानसाः १२२।

सकंपहृदयास्तस्थुर्मेघं दृष्ट्वा मृगा इव ।
ततस्तु दंतावलिभिः कुर्वन्कडकडध्वनिम् १२३।
धर्मराट्कालदंडेन ताञ्जघान पृथक्पृथक् ।
ताडिता धर्मराजेन ते सर्वे कृतपातकाः १२४।
क्रंदंति निजकर्माणि शोचंतः प्राप्तसाध्वसाः ।
ततस्तान्पापिनः सर्वान्दूताश्चंडादयो रुषा १२५।
नरकेषु यमादेशाद्रौरवादिषु चिक्षिपुः ।
तपने चिक्षिपुः कांश्चिदवीचौ कृतपातकान् १२६।
संघाते कालसूत्रे च महारौरवके तथा ।
संतप्ते वालुकाकुंडे कुंभीपाके तथापरान् १२७।
निरुच्छ्वासे महाघोरे चिक्षिपुश्च प्रमर्दने ।

असिपत्रवने घोरे नानाभक्षेषु पापिनः १२८।
वैतरण्यां तथा केऽपि चिक्षिपुर्यमकिंकराः ।
घोरे विष्ठाह्रदे कांश्चित्तुषांगारास्थिकंटकैः १२९।
पूर्णे नितांतसंतप्ते चिक्षिपुर्यमकिंकराः ।
पुरीषलेपने चैव पुरीषभोजने तथा १३०।
स्वमांसभोजने चैव स्थापिता यमकिंकरैः ।
श्लेष्माणं भुंजते केचित्केचिद्वीर्यं च भुंजते १३१।
पिबंति केचिन्मूत्राणि केचिद्रक्तानि पापिनः ।
केषांचिद्वदनेष्वेव जलौकाः पन्नगोपमाः १३२।
पूर्यंते पन्नगाश्चैव यमदूतैर्भयंकरैः ।
उत्पाद्यंतेऽतिसंतप्तैर्जिह्वाश्च द्विजसत्तम १३३।
केषांचित्कर्णरंध्रेषु मुखेषु च कृतैनसाम् ।
तप्ततैलानि पूर्यंते निर्दयैर्यमकिंकरैः १३४।
केषांचित्खड्गधाराभिर्बाहुं च चरणं तथा ।
कर्णादिनासिकाश्चैव च्छिंदंति च दुरात्मनाम् १३५।

शयनं कुर्वते केचिज्ज्वलदंगारसंचये ।
केचिन्नाराचतुल्येषु शयनं कंटकेषु च १३६।
कर्दमेषु च तप्तेषु कांश्चिच्छमनकिंकराः ।
पातयंति द्विजश्रेष्ठ केशेष्वाकृष्य पापिनः १३७।
वमनेषु च केषांचिन्नखसंधिषु पापिनाम् ।
तप्तसूचीसहस्राणि प्रक्षिपंति मुहुर्मुहुः १३८।
संतप्तलोहशूलाग्रे कांश्चिदारोपयंति वै ।
क्रंदंति कंटकैस्तीक्ष्णैः केषांचिन्मस्तकानि वै १३९।
गृहीत्वा हस्तपादेषु शाल्मलिद्रुमकंटकैः ।
निष्कुषंति रुषा कांश्चिदार्तरावविराविणः १४०।
बद्ध्वा गलेषु पाषाणं कांश्चिच्छमनकिंकराः ।
रक्तगर्ते पयोगर्ते पातयंति पुनः पुनः १४१।

याम्यैर्दूतैरुद्विरंति शिरांसि पापिनां नृणाम् ।
चूर्णयंत्युपलैर्याम्या मुहुर्मुहुरतिक्रुधा १४२।
वक्षोमध्येषु केषांचिल्लोहकीलकसंचयान् ।

आरोपयंति लोकानां क्रंदतां दुरितात्मनाम् १४३।
चक्षूंषि बडिशैः केषामुत्पाट्यंते कृतैनसाम् ।
केषांचिन्नासिका एव पूर्य्यंते वृश्चिकैर्द्विज १४४।
केषांचिद्वृक्षशाखायां बद्ध्वा पादांश्च पाशकैः ।
ज्वालयंति तले वह्निं सधूमं यमकिंकराः १४५।
धूमपानं प्रकुर्वन्ति ते तत्र कृतकिल्विषाः ।
अधोमुखा ऊर्ध्वपादास्तस्थुराचन्द्र तारकम् १४६।
मुसलैर्मुद्गरैः केचित्ताड्यमानाः पुनः पुनः ।
याम्यैर्दूतैरुद्विरन्ति शोणितानि व्यथाकुलाः १४७।
अन्धकारमये गेहे पूतिगन्धवति द्विज ।
दंशैश्च मशकैश्चैव केचित्सीदंति पापिनः १४८।
भस्मानि भुञ्जते केचित्कृमीन्केचिच्च भुञ्जते ।
केचिद्दुर्गन्धमांसानि केचिच्च पूतिमृत्तिकाम् १४९।
श्वभिर्व्याघ्रैः शृगालैश्च वज्रदन्तनखैस्तथा ।
ऋक्षैः केचिद्भक्ष्यमाणाः क्रंदन्ति रुधिराप्लुताः १५० 7.23.150।

नितांतोग्रविषैः सर्पैर्भक्ष्यमाणास्तथापरे ।
अन्ये महिषशृंगाग्रनिर्भिन्नवक्षसो द्विज १५१।
पतन्ति मूर्च्छिताः पृथ्वीं सिंचंतो रुधिरैर्महीम् ।
यमदूतधनुर्मुक्तैर्घोरैराशीविषोपमैः १५२।
जर्जराखिलदेहाश्च लुठंत्यन्ये महीतले ।
तप्तायः पिण्डनिलयं तप्तपाषाणमेव च १५३।
दंशशस्त्रेण केषांचित्कुष्णंति वदनेषु च ।
नासारन्ध्रेषु केषांचिद्यमदूता मुखेषु च १५४।
श्वासानिलनिरोधार्थं नासारन्ध्रं वयंति वै ।
केषांचित्तीक्ष्णधाराभिर्यमशाक्तिभिरुद्धतैः १५५।
उत्पाट्यंतेंगचर्माणि यमदूतैर्महाबलैः ।
कांश्चिद्गृहीत्वा केशेषु निपात्य पृथिवीतले १५६।
कीलैः पादादिभिर्घातैस्ताडयंति सदैव हि ।
केचित्क्षारांबुधाराभिः संतप्ताः कृतपातकाः १५७।
क्षारांबुपानं कुर्वंति क्रंदंतो बहुधा द्विज ।

पित्तपानं महाभाग केचित्कुर्वन्ति पापिनः १५८।
स्नुहीक्षीराणि केचिच्च पिबंति पापिनां वराः ।
केषांचित्स्वपतां भूमौ वक्षःसु यमकिंकरैः १५९।
दीयंते गुरुपाषाणाः संतप्ताः पर्वतोपमाः ।
काष्ठखंडद्वयं दत्वा ग्रीवायां च गले तथा १६०।

उदग्रमुखं बध्नन्ति केषांचिद्दृढपाशकैः ।
आरोप्य वृक्षशाखायां कांश्चेद्भूमौ क्षिपंति च १६१।
उत्थापयंति भूमौ च प्रक्षिपंति पुनः पुनः ।
एवं ते पापिनः सर्वे क्षुधितास्तृषितास्तथा १६२।
त्राहि त्राहीति जल्पंतो रुदंति यातनागृहे ।
युगकल्पांतपर्यंतं भुक्त्वा निरययातनाम् १६३।
नातिभुक्त्वा पापशेषे जायंते पापयोनिषु ।
पापयोनौ समुत्पन्ना भवंति व्याधिपीडिताः १६४।
हीनांगा अधिकांगाश्च दुःखिनः पापसेवकाः ।
अपुत्रा अतिमूर्खाश्च परहिंसापरायणाः १६५।

अल्पायुषोऽल्पमतयः कुभार्यापतयस्तथा ।
नित्यं पापानि कर्माणि कर्मणा मनसा गिरा १६६।
पुनः पापप्रभावेन निरयं यांति पूर्ववत् ।
तस्मात्पापं न कर्तव्यं कदाचिदपि सत्तमैः १६७।
नराणां कृतपापानां नरकान्नास्ति निष्कृतिः ।
संक्षेपात्पापिनां दुःखं निरुक्तं द्विजसत्तम १६८।
सम्यग्वक्तुं कः क्षमोस्ति वर्षायुतशतैरपि ।
दुर्गतीनां ततो दृष्ट्वा मनुजानां कृतैनसाम् १६९।
आवां विमानमारुह्य नारायणपुरं गतौ ।
कल्पकोटिसहस्राणि भुक्त्वा भोगान्हरेर्गृहे १७०।
जातौ वै राजवंशेऽस्मिन्विशुद्धे द्विजसत्तम ।
अत्र भुक्त्वाखिलान्भोगान्सर्वसंपत्समन्वितान् १७१।
सुखमृत्युं समासाद्य गंतव्यं परमं पदम् ।
एकादशीव्रतसमं व्रतं नास्ति जगत्त्रये १७२।
अनिच्छयापि यत्कृत्वा गतिरेवंविधाऽवयोः ।

एकादशीव्रतं ये तु भक्तिभावेन कुर्वते १७३।
न जाने किं भवेत्तेषां वासुदेवानुकम्पया ।
इति ते कथितं सर्वं पृष्टं ब्राह्मणसत्तम १७४।
विष्णोर्दिवसमाहात्म्यं किमन्यच्छ्रोतुमर्हसि ।
व्यास उवाच-
तस्यैतद्वचनं श्रुत्वा स विप्रः परमार्थवित् १७५।
एकादशीव्रते चित्तं चकार सुदृढं निजम् ।
स राजा राजमहिषी चिरं भुक्त्वा वसुंधराम् १७६।
अंते विष्णुपुरं गत्वा प्राप्तवंतौ परं पदम् ।
व्रतराजस्य माहात्म्यं ये शृण्वंति पठंति च १७७।
पापजालैर्विनिर्मुक्ता लभंते हरिसन्निधौ १७८।
इति श्रीपद्मपुराणे क्रियायोगसारे एकादशीमाहात्म्ये त्रयोविंशतितमोऽध्यायः २३ ।

Roman transliteration

vyāsa uvāca-
pūrvaṃ kocaraśonāma rājā'bhūtkṣitimaṃḍale |
śāṃtaḥ paramadharmajño rājanītividāṃvaraḥ 1|
satyavādī jitakrodho jitavairi samuccayaḥ |
nārāyaṇārcanaparo harisevā rataḥ paraḥ 2|
suprajñā nāma mahiṣī tasyāsītpriyavādinī |
sarvalakṣaṇasaṃpannā patisevāparāyaṇā 3|
ekādaśivrataratā sarvaprāṇihitaiṣiṇī |
jātismarā mahābhāgā suśīlā varavarṇinī 4|
sa rājā daśamīṃ kṛtvā sadāraḥ paramārthavit |
ekādaśīṃ niśīthinyāṃ jāgaraṃ kartumudyataḥ 5|
tatrāṃtare dvijaḥ kaścicchaurirnāma mahīpateḥ |
ājagāma mahātejāstasya jāgaramaṇḍapam 6|
tamāyāṃtaṃ sa bhūpālo nārāyaṇaparāyaṇaḥ |
pādyādyaiḥ pūjayāmāsa sadāro'tyaṃtaharṣitaḥ 7|

teṣāṃ madhye sūpaviṣṭhaḥ sa vipro'khilatatvavit |
viṣṇupūjāparāṃstatra dadarśa vratino bahūn 8|
pūjayaṃti hariṃ kecinnānāpuṣpairmanoramaiḥ |
gaṃdhairdhūpaistathādīpairupahārairanuttamaiḥ 9|
gaṅgāmṛdbhūṣitākecittulasīpatramālayā |
alaṃkṛtā hareragre nṛtyaṃti vratino mudā 10|
kecidgāyaṃti gītāni lalitāni hareḥ punaḥ |
karatālaṃ samādāya vratino bhagavatpriyāḥ 11|
stavairanuttamaiḥ kecinnārāyaṇamanāmayam |
stuvaṃti jagatāmīśaṃ divyārthaiḥ komalākṣaraiḥ 12|
śvetacāmaravātena śītalena jagatpateḥ |
vījayaṃti hareḥ prītiṃ kecicca mahatīṃ tathā 13|
kecidvīṇādikaṃ vādyaṃ lalitaṃ śucimaṃgalam |
vādayaṃto mahātmānaḥ kecidgāyaṃti keśavam 14|
sa rājā rājamahiṣī dvāvapyatyaṃtaharṣitau |

gāyatāṃ lalitaṃ gītaṃ nṛtyatāṃ nṛtyamuttamam 15|
tau daṃpatī mahātmānau nṛtyagītādikāriṇau |
vācā madhurayā prāha sa śaurirbrāhmaṇottamaḥ 16|
śauriruvāca-
dhanyo'si tvaṃ mahīpāla dhanyā ca mahiṣī tava |
caritraṃ yuvayoretanmaṅgalaṃ bhuvidurllabham 17|
tvāṃ vakṣyāmi yataḥ kaścinna dṛṣṭo vaiṣṇavottamaḥ |
tvayā bhūmibhujā pṛthvī dhanyeyaṃ nātra saṃśayaḥ 18|
ekādaśivratamidaṃ pavitraṃ bhagavatpriyam |
sadāraḥ kuruṣe bhūpa tasmāttvaṃ vaiṣṇavāgraṇīḥ 19|
saptadvīpaikanāthaśca sadārastvaṃ nṛpottama |
nārāyaṇāgrataḥ prītyā yato nṛtyasi gāyasi 20|
caritraṃ yuvayoretaddaṃpatyordṛṣṭamadbhutam |
kasmādbuddhiriyaṃ jātā yuvayoratinirmalā 21|
vyāsa uvāca-

tasyedaṃ vākyamākarṇya śaurināmno dvijanmanaḥ |
īṣaddhāsyamukhīprāha suprājñā tamatho dvijam 22|
suprājñovāca-
ekādaśīprabhāvena pūrvamāvāṃ dvijottama |

atipātakinau muktau sūryajena mahātmanā 23|
jātismṛtiprabhāveṇa divyamekādaśīvratam |
kurvaḥ saṃprati viprendra paramasthānakāṅkṣayā 24|
śauriruvāca-
yadi nūnaṃ varārohe pūrvāṃ jātiṃ tvamātmanaḥ |
vetsi me brūhi tāṃ śrotuṃ jāyate kautukaṃ hṛdi 25|
pūrvaṃ sthitā kā bhavatī patirvā kaḥ sthitastava |
kathaṃ bhāskariṇā tyaktau yuvāṃ pātakināvapi 26|
suprājñovāca-
aprakāśyamidaṃ vākyaṃ yadyapi dvijasattama |
sthitāsmi vāramukhyā'haṃ ratiśāstraviśāradā 27|

tasmiñjanmani pāpāni ghorāṇi subahūni ca |
mayā kṛtāni viprendra narakakleśadāni vai 28|
ayaṃ nityodayo nāma śūdra svāḥcāravarjitaḥ |
paradāraharaḥ krūraḥ paradravyāpahārakaḥ 29|
surāpo mitrahaṃtā ca bhrūṇahā parahiṃsakaḥ |
atyahaṃkārayuktaśca dharmaniṃdākaraḥ sadā 30|
ekadā jñātibhiḥ sarvaiḥ parityakto hi sadvrataiḥ |
ājagāma mamāgāraṃ veśyāvibhramalolupaḥ 31|
yuvānaṃ suṃdaraṃ dṛṣṭvā tamenaṃ dvijasattama |
mayāpi prītimāsādya saṃtuṣṭaḥ suratairapi 32|
tato'nubhūya surataṃ mayā saha tapodhana |
ayamāha ca māṃ premṇā vinayāvanato vacaḥ 33|
ahaṃ suratośāstrajñaḥ parityaktaḥ svabaṃdhubhiḥ |
yadi tvaṃ manyase tasmiṃstiṣṭhāmyatra tvayā saha 34|
vinayāvanataṃ vākyamidaṃ śuśrāva taddivaja |

daṃpatībhāvamāsādya sahānena sthitāsmyaham 35|
kadāciddivajaśārdūla ekādaśyāṃ tithau hareḥ |
mahadbhiḥ pīḍitāhaṃ ca dehadehāvaghātakaiḥ 36|
tasminneva dvijaśreṣṭha jvarajarjaradehayā |
na pītamudakaṃ nānnaṃ bhuktaṃ ca parayā bhiyā 37|
mamasnehodayo'yaṃ ca tasminneva dine hareḥ |
tatyājānnaṃ ca toyaṃ ca viṣaṇṇa iva janmanā 38|
atha rātrau dvijaśreṣṭha dīpaṃ prajvālya sarpiṣā |
mayā kṛtaṃ jāgaraṇaṃ jvarāpahatacetasā 39|
nārāyaṇa harekṛṣṇa rakṣa māmiti jalpatā |
muhurmuhuranenāpi kṛtaṃ jāgaraṇaṃ niśi 40|
upavāsaprabhāveṇa keśavoccāraṇena ca |
āvayoḥ sakalaṃ pāpaṃ vinaṣṭamabhavaddivaja 41|
tataḥ prabhāte vimale bhagavatyudite ravau |
jvarārditāhaṃ paṃcatvaṃ gatā brāhmaṇasattama 42|

saṃprāptapaṃcatāṃ dṛṣṭvā māmayaṃ ca tataḥ śuciḥ |
sahatyā maraṇaṃ bheje niṃditaḥ sakalairjanaiḥ 43|
sūryyajasya tataḥ preṣyairjvaladagninibhekṣaṇaiḥ |
baddhvā dṛḍhena pāśena nītau durgamavartmanā 44|
śubhakarmā śubhaṃ vāpi citragupto yamājñayā |
sarvaṃ vicārayāmāsa mūlātsa tu vicakṣaṇaḥ 45|
citragupta uvāca-
yadyapyetau mahābāho mahāpātakināṃ varau |
tathāpi pātakairmuktau hyekādaśyāmupoṣaṇāt 46|

anicchayāpi yaḥ kuryātpuṇyamekādaśīvratam |
so'pi gacchetparaṃsthānaṃ sarvapāpavivarjitaḥ 47|
ityuktaścitraguptena dharmarājo mahāyaśāḥ |
āsanātsahasotthāya vavaṃde tāmamuṃca saḥ 48|
sugaṃdhaiścaṃdanairdivyairdhūpaiḥ puṣpaiśca mṛtyunā |
suvarṇābharaṇaireva maṃḍitau pāpavarjitau 49|

phalairnānāvidhaistatra madhurairamṛtopamaiḥ |
bhāskariḥ kārayāmāsa prītyā bhojanamāvayoḥ 50 7.23.50|
atha stutvā stavairdivyaiḥ svayamāvāṃ yamaḥ prabhuḥ |
samāropya rathe divye provāceti kṛtāñjali 51|
yama uvāca-
yuvāṃ puṇyavatāṃ śreṣṭhau sarvapāpavivarjitau |
yatrāste bhagavānviṣṇurgaṃcchetāṃ tatra saṃprati 52|
ityuktau dharmarājena vinayāvanatena vai |
athaitaduktamāvābhyāṃ natvā tatpādapaṅkaje 53|
gaṃtavyaṃ nānyathā deva tadviṣṇoḥ paramaṃ padam |
kiṃtvasti narakaṃ draṣṭuṃ tvadgṛhasthaṃ spṛhāvayoḥ 54|
yamājñayā tato vipra rathamāruhya śobhanam |
duṣprekṣyā nirayā dṛṣṭā āvābhyāṃ tatra vistarāḥ 55|
brāhmaṇa uvāca-
tatrāvasthā pāpavatāṃ yā yā dṛṣṭāḥ pativrate |

vistareṇa samākhyātuṃ tāstāḥ sarvāstvamarhasi 56|
puṇyātmānaḥ pathā yena vrajanti yamamaṃdiram |
pāpātmānaśca suśroṇi tanme kathaya vistarāt 57|
puṇyātmā kīdṛśaṃ paśyettatra vaivasvataṃ prabhum |
puṇyātmanāṃ pāpināṃ ca paṃthānaṃ sukhaduḥkhadam 58|
suprājñovāca-
ādau bravīmi paṃthānaṃ nṛṇāṃ puṇyavatāmaham |
śṛṇuṣva dvijaśārdūla śṛṇvatāṃ prītivarddhanam 59|
prastarairvistarairbaddho divyavastraiḥ samāvṛtaḥ |
bhāti puṇyavatāṃ paṃthāḥ sarvopadravavarjitaḥ 60|
kvacidgaṃdharvakanyābhirgīyate gānamadbhutam |
kvacinmañjuśarīrābhirapsarobhiśca nṛtyate 61|
kvacidvīṇākvaṇaṃ nānā vādyaṃ cakrurmanoramam |
kvacitkusumavṛṣṭiśca kvacidvāyuśca śītalaḥ 62|
kvacitprapā śītatoyā kvacicca bhuktiśālikāḥ |

kvaciddevāśca gaṃdharvāḥ paṭhaṃti stavamuttamam 63|
kvacitkvaciddīrghikāśca phullapadmāḥ suśobhanāḥ |
succhāyāḥ pādapāḥ kvāpi puṣpitā vaṃjulādayaḥ 64|
tatastu sukhasampannāḥ pathi gacchaṃti mānavāḥ |
puṇyātmāno dvijaśreṣṭha sukhamṛtyumavāpya ca 65|
kecitturaṃgamārūḍhā nānālaṃkārabhūṣitāḥ |
uddaṇḍadhavalacchatrairgacchaṃtyāvṛtya mastakam 66|
kecidyāṃti gajārūḍhā rathārūḍhāśca kecana |
yānārūḍhā janāḥ kecitsukhena yamamaṃdiram 67|
keciddevāṅganā hasta nyastacāmaravāyubhiḥ |
gacchaṃti vījitā martyāḥ stūyamānāḥ surarṣibhiḥ 68|
keciddivyāyudhadharāḥ srakcandanavibhūṣitāḥ |
bhuṃjaṃto yāṃti tāṃbūlaṃ puṇyātmāno yamālayam 69|
nijagātratviṣā kecijjvālayaṃto diśo daśa |

vrajaṃti śamanāgāraṃ jalagrahanivāsinaḥ 70|

kecicca pāyasaṃ divyaṃ bhuṃjato yāṃti sattama |
subhakṣaṇaṃ prakurvaṃtaḥ pathi yāṃtaḥ sukhena ca 71|
keciddugdhaṃ pibaṃtaśca kecidikṣurasaṃ tathā |
kecittakraṃ pibaṃtaśca gacchaṃti yamamaṃdiram 72|
keciddadhīni bhakṣaṃtaḥ kecinnānāphalāni ca |
kecinmadhupibaṃtaśca puṇyavaṃto vrajaṃti vai 73|
tānāgatāṃstato dṛṣṭvā bahūndharmaparāyaṇān |
bhāskarīṃ prītimāsādya svayaṃ nārāyaṇo bhavet 74|
caturbāhuḥ śyāmavarṇaḥ praphullakamalekṣaṇaḥ |
śaṅkhacakragadāpadmadhārī garuḍavāhanaḥ 75|
svarṇayajñopavītī ca smaracārumahānanaḥ |
kirīṭī kuṇḍalī caiva vanamālāvibhūṣitaḥ 76|
citragupto mahāprājñaścaṃḍādyā yamakiṃkarāḥ |
sarve nārāyaṇākārā babhūvurmadhuroktayaḥ 77|
tataḥ svayaṃ dharmarājastānsarvānmanujottamān |

paramāṃ prītimāsādya mitravaccārcayeddvija 78|
divyaratnaiḥ phalaiścaiva teṣāṃ puṇyavatāṃ nṛṇām |
bhojanaṃ kārayitvā tu tānuvācātha bhāskariḥ 79|
yama uvāca-
yūyaṃ sarve mahātmāno narakakleśabhīravaḥ |
nijakarmaprabhāveṇa gamyatāṃ paramaṃ padam 80|
saṃsāre janma saṃprāpya puṇyaṃ yaḥ kurute naraḥ |
sa me pitā sa me bhrātā sa me baṃdhusamaḥ suhṛt 81|
ityuktā dharmarājena te sarve dvijasattama |
divyaṃ rathaṃ samāruhya nārāyaṇapuraṃ gatāḥ 82|
puṇyātmanāṃ gatiḥ proktā samāsena dvijottama |
pāpātmanāṃ śṛṇu gatiṃ vistareṇa vadāmyaham 83|
ṣaḍaśītisahasrāṇi yojanāni durātmanām |
prokto mārgasya vistāraḥ sarvaduḥkhānvitaḥ sa ca 84|
kutracidvahnivṛṣṭiśca kutraciccāśmavarṣaṇam |

kvacitkvaciddvijaśreṣṭha saṃtaptaṃ taptavālukam 85|
kvacitkvacittīkṣṇaśīlāḥ kvacittaptaśīlāstathā |
kvacitkvacicchastravṛṣṭiḥ kvacidaṃgāravarṣaṇam 86|
kvacidagnirivātīva saṃtaptā vāṃti mārutāḥ |
gaṃbhīrāṃdhakarāḥ kvāpi tṛṇāvartamukhā dvija 87|
kvacitkaṃṭakavṛṣṭiśca nārācamayakaṃṭakaiḥ |
pāṣāṇaśreṇayaḥ kvāpi duḥkharohāḥ sapannagāḥ 88|
gacchaṃti pāpinastatra śuṣkakaṃṭhoṣṭhatālukāḥ |
evaṃ bahuvidhakleśe chāyājalavivarjite 89|
tasminmārge dvijaśreṣṭha pāpino yāṃti duḥkhitāḥ |
nāmnā vimuktakeśāśca pretākārā bhayaṃkarāḥ 90|
rudhiraughaplutāḥ kecitkecitkardamabhūṣitāḥ |
kecitkecicca kṛṣṇāṃgāḥ pathi gacchaṃti pāpinaḥ 91|
kraṃdaṃto vyathayā kecitsravadbāṣpākule kṣaṇāḥ |
śocaṃtaḥ svāni karmāṇi kecidgacchaṃti pāpinaḥ 92|

kasyaciccarmapāśasya baṃdhanaṃ pāpināṃ gale |
kaṃkāle kasyacidbaddhāḥ kasyacicca padadvaye 93|
gale sūcīsamutkīrṇe pāśaṃ datvā dṛḍhaṃ ruṣā |

ākṛṣyaṃte yamapreṣyāḥ keṣāṃcicca kṛtainasām 94|
vartmasthāngurupāṣāṇānvahaṃtaḥ karṇarandhrakaiḥ |
ayobhārāṃśca śīrṣāgrairvrajaṃti pathi pāpinaḥ 95|
kāṃścidbhujeṣu pāśeṣu nayaṃti yamakiṃkarāḥ |
grīvāsu pāpinaḥ kecitkarapraharaṇairdṛḍhaiḥ 96|
kṣiptakṣiptā yamapreṣyā nayaṃti yamakiṃkarāḥ |
yāṃtyadhaḥ śirasaḥ kecidūrdhvapādāstathāpare 97|
gacchaṃti bāhubhiḥ kecidekapādāśca kecana |
ityevaṃ vikṛtākārā ārtarāvavirāvaṇāḥ 98|
yamadūtaistāḍyamānāḥ pāpino yāṃti tatpathe |
teṣvāgateṣu sarveṣu pāpātmā suruṣā yamaḥ 99|
divyāṃ mūrtiṃ parityajya babhūvātyaṃtabhairavaḥ |

triṃśadyojanadīrghāṃgo vāpīsadṛśalocanaḥ 100 7.23.100|
dhūmravarṇo mahātejāḥ pralaṃbo ghargharadhvaniḥ |
sudīrghadaśanaśreṇiḥ śūrpopama nakhāvaliḥ 101|
pracaṇḍamahiṣārūḍhaḥ saṃdaṣṭadaśanacchadaḥ |
daṃḍahastaścarmapāśo bhrukuṭī kuṭilānanaḥ 102|
citragupto mahāmāyaḥ krodhāruṇitalocanaḥ |
aṭṭāṭṭahāsaṃ kurvāṇaḥ samavartī virājate 103|
caṃḍādyāḥ kiṃkarāḥ sarve pāśamudgarapāṇayaḥ |
babhūvurbhairavāḥ kruddhā garjaṃto jaladā iva 104|
jahi jahyāśu pāpiṣṭhānbhindhi cchiṃdaya viṃdhaya |
samaṃtādeva dhāvaṃto valgaṃti yamakiṃkarāḥ 105|
tānāha patataḥ sarvānpāpino dharmarāṭprabhuḥ |
tarjayetkāladaṃḍena tyajanhuṃkāraniḥsvanam 106|
yama uvāca-
rere pāpā durācārā yuṣmābhiravivekibhiḥ |

aho kṛtāni pāpāni ātmapīḍākarāṇyapi 107|
mastakopari tiṣṭhaṃtaṃ nekṣadhvaṃ samavartinam |
jñātvāpi māṃ jīviteśaṃ yuṣmābhiḥ pātakaṃ kṛtam 108|
puṇyātmanāmahaṃ baṃdhurahaṃ pāpātmanāṃ ripuḥ |
iti kutrāpi yuṣmābhirna śrutaṃ śravaṇaiḥ svakaiḥ 109|
nirayā duḥsahāḥ saṃti nānāduḥkhasamanvitāḥ |
pāpino bhuṃjate tāṃśca yuṣmābhirneti viśrutam 110|
matvā mithyaiva yuṣmābhiścarcā mama durāśayāḥ |
adya saiva svakairnetrairdṛśyatāṃ kṛtapātakāḥ 111|
vittāṃdhyena vaco mattā yūyaṃ sarve sadaiva hi |
cakrire pāpajālāni yuṣmābhiḥ satataṃ yathā 112|
tathā pāpaphalaṃ duṣṭā bhuṃjatāṃ kraṃdanena kim |
suprājñovāca-
ityuktvā bhāskarirdevaścitraguptamuvāca ha 113|
eteṣāṃ pāpakarmāṇi mahābhāga vicāraya |

dharmarājavacaḥ śrutvā citragupto mahattadā 114|
teṣāṃ yāvaṃti pāpāni tāvaṃti prāha coditaḥ |
tataste pāpinaḥ sarve kraṃdaṃti dvijasattama 115|
ityūcuḥ śamanaṃ bhītāścarmapāśe niyaṃtritāḥ |
pāpina ūcuḥ
asmābhiryāni pāpāni kṛtāni bhāskarātmaja 116|
ke sthitāḥ sākṣiṇastatra ke vā yūyaṃ niveditāḥ |
aśubhaṃ vā śubhaṃ vāpi yato'smābhiḥ kṛtaṃ purā 117|

tathā ca dṛṣṭaṃ kenātra puro'smākaṃ nigadyatām |
tataḥ prahasya bhagavānkopena mahatā dvija 118|
āhūya sākṣiṇaḥ sarvānidaṃ vacanamabravīt |
yama uvāca-
yūyaṃ sarve yathāvṛttaṃ saṃnidhau sākṣiṇastathā 119|
ākāśaṃ pṛthivīṃ caiva jalaṃ ca tithayastathā |
dinaṃ rātrirubhe saṃdhye dharmaścaite tu sākṣiṇaḥ 120|

teṣāṃ pāpātmanāmūcuḥ sarvaṃ karmaśubhāśubham |
yasya yasya ca velāyāṃ karma yadyadikāritam 121|
sa sa sākṣī tasya tasya jagāda yamasannidhau |
tacchrutvā pāpinaḥ sarve sādhvasā kṛṣṭamānasāḥ 122|
sakaṃpahṛdayāstasthurmeghaṃ dṛṣṭvā mṛgā iva |
tatastu daṃtāvalibhiḥ kurvankaḍakaḍadhvanim 123|
dharmarāṭkāladaṃḍena tāñjaghāna pṛthakpṛthak |
tāḍitā dharmarājena te sarve kṛtapātakāḥ 124|
kraṃdaṃti nijakarmāṇi śocaṃtaḥ prāptasādhvasāḥ |
tatastānpāpinaḥ sarvāndūtāścaṃḍādayo ruṣā 125|
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English translation

Vyāsa said :

1-2. Formerly on the earth there was a king named Kocaraśa. He was calm. He knew the excellent ways of life. He was the best among those who know statesmanship. He, the great one, spoke the truth. He had conquered his anger. He had vanquished the multitude of his enemies. He was very much devoted to Nārāyaṇa 's worship. He was engrossed in the service of Hari .

3-4. His queen was Suprajñā by name, who spoke pleasing words, was endowed with all (good) characteristics, and was absorbed in serving her husband. She was engaged in (observing) the Ekādaśī vow, and desired the good of all living beings. She remembered her (past) births. She was noble and of an excellent complexion.

5-6. That king who knew the highest truth, having observed the Daśami (vow), was along with his wife engrossed in keeping awake at night on the Ekādaśī day. In the meantime a certain brāhmaṇa named Śauri , who was very lustrous, came to the king's pavilion where people kept awake.

7-8. The king, highly devoted to Viṣṇu , seeing him coming, was highly delighted and honoured him by offering him water for washing his feet etc. The brāhmaṇa, knowing the entire truth, and comfortably seated among them, saw there many observers (of the Ekādaśī vow) engaged in Viṣṇu's worship.

9-14. Some worshipped Viṣṇu with many lovely flowers, sandal, incense, lamps and excellent presents. Some observers of the vow decorated with the clay from Gaṅgā , and adorned with garlands of tulasī

leaves, gladly danced in front of (the image of) Viṣṇu. (Some) observers of the vow, dear to the lord, sang, keeping rhythm with clapping their hands, charming songs about Viṣṇu. Some (others) praised Anāmaya, Viṣṇu, the lord of the worlds, with excellent hymns having divine meanings and containing pleasing letters. Some fanned (the image of) Viṣṇu, the lord of the world, with white chowries to his great delight. Some played upon the charming, pure, auspicious musical instruments like the lute. Some noble ones sang (songs) to (i.e. in honour of) Viṣṇu.

15-16. The two—the king and the queen—being very much delighted, sang a charming song, and danced an excellent dance. That best brāhmaṇa, Śauri, spoke with gentle words to the noble couple, dancing and singing:

Śauri said :

17-20. O king, you are fortunate, so also is your queen fortunate. This auspicious behaviour of you two is difficult to be found on the earth. I shall speak something to you, since I have not seen an excellent devotee of Viṣṇu (like you). There is no doubt that the earth, with you as the king, is blessed. O king, along with your wife you are observing this pure Ekādaśī vow, dear to the lord. Therefore, you are the chief among Viṣṇu's devotees, since, O best king, you, the only lord of (the earth with) the seven islands, are, along with your wife, joyfully dancing and singing before (the image of) Viṣṇu.

21. This behaviour of you, the couple, is seen to be wonderful. For what reason such an extremely pure thought has arisen in(the mind of) you?

Vyāsa said :

22. Having heard these words of that brāhmaṇa, Śauri, Suprajñā, with a face having a slight smile on it, spoke to the brāhmaṇa:

Suprajñā said :

23-24. O best brāhmaṇa, we two, very great sinners, were formerly freed by the noble (Yama), the son of the Sun, due to the efficacy of the Ekādaśī (vow). O best brāhmaṇa, due to (my) power of recollecting (the past) existences, we two are now observing this divine Ekādaśī vow with a desire for (reaching) the highest place.

Śauri said :

25-26. O beautiful lady, if you know your former birth, then tell me (about it). In my heart a great curiosity is produced to listen to it. Who were you formerly? Who was your husband? How was it that you, though sinners, were released by Yama?

Suprajñā said :

27-28. Though these words are not to be divulged (I shall tell you), O best brāhmaṇa. I, proficient in the science of love, was the chief prostitute. O best brāhmaṇa, in that existence, I committed very many fearful sins, giving torment in hell.

29-30. This (king) was a śūdra named Nityodaya, who had given up the practices of his own (caste), who, the cruel one, kidnapped other's wives and snatched other's wealth. He drank liquor, killed his

friends, caused abortions, harmed others, was very proud, and always censured the prescribed course of conduct.

31-33. Once he, abandoned by all his kinsmen of good vows, and longing for the amorous movements of prostitutes, came to my house. O best brāhmaṇa, seeing this handsome youth, I too, having love for him, pleased him with sexual unions (with him). Then, O you rich in penance, he, having had sexual union with me, being humble with modesty, spoke to me (these) words with love:

34. “I am proficient in the science of sexual union. I am abandoned by my relatives. If you agree about it (i.e. the sexual union), then I shall stay here with you.”

35-40. Hearing these polite words, O brāhmaṇa, I forming the relation of a couple, stayed with him. O best brāhmaṇa, once on a day of (i.e. sacred to) Viṣṇu, I was tormented by major (diseases) harming the body. On that (day) only, O best brāhmaṇa, I, with my body dull by fever, did not drink water, nor did I eat food due to great fear. This one, in whom love for me was begotten, abandoned food and water on the same day, and was as it were unhappy with existence. Then, O best brāhmaṇa, I, with my mind smitten with fever, burnt a lamp with ghee , and kept awake. He too, repeatedly saying, ‘Nārāyaṇa, Hari, Kṛṣṇa ,’ kept awake during the night.

41. O brāhmaṇa, due to the efficacy of the fast, and the utterance of (the name) Keśava , all our sin perished.

42-43. Then, O best brāhmaṇa, when the morning dawned, and the sun rose, I, oppressed by fever, expired. Then he, seeing me dead, and censured by all people, resorted to death with me.

44-45. Then we two, after being bound with a strong noose by the servants of Yama, whose eyes were like blazing fire, were taken (to him) along a difficult path. That wise Citragupta considered, from the beginning, all our good and evil acts by Yama’s order.

Citragupta said :

46-49. O you large-armed one, even though these two are the greatest sinners, yet they are freed from sins due to their fasting on the Ekādaśī day. Even he who would observe the meritorious Ekādaśī vow unintentionally would, being free from all sins, go to the highest place.

The very glorious Dharmarāja , thus addressed by Citragupta, suddenly rose from his seat, and saluted her and him. The two, free from sins, were adorned with fragrant sandal, divine incense, and flowers, so also with golden ornaments by Yama.

50-51. Then the Sun’s son affectionately fed us with various kinds of fruits, sweet and resembling nectar. Then lord Yama himself praised us with divine eulogies and having put us in a divine chariot said to us with the palms of his hands joined:

Yama said :

52. You are the greatest among the meritorious. You are free from sins. Now go there where Viṣṇu dwells.

53-54. When we two were thus addressed by Yama, humble with modesty, we, bowing at his lotus-like feet, said to him: “O god, we would not go anywhere (else). (We would go to) the highest position of Viṣṇu. But we have a desire to see the hell situated in your dwelling.”

55. Then, O brāhmaṇa, by Yama's order we two got into a beautiful chariot and we two saw there extensive hells, difficult to be seen.

The brāhmaṇa said :

56-58. O you chaste lady, please tell (me) in detail all the conditions of the sinners which you saw there. O you beautiful lady, tell me in detail by which path the meritorious ones go to Yama's house, and by which way the sinners go. How would a pious soul see there lord Yama and the paths of the pious and of the sinners, giving pleasure and pain (respectively)?

Suprajñā said :

59-64. I shall first describe the path of the pious men, which increases the pleasure of the meritorious. O best brāhmaṇa, listen. The path of the pious, built with big stones and covered with divine pieces of cloth, appears to be free from all troubles. At places wonderful songs are sung by gandharva -maidens. At places celestial nymphs of beautiful bodies dance. At places they produce the sound of the lute and the charming (sound) of various musical instruments. At places there is a shower of flowers; at places cold breezes blow. At places there are stalls where water is distributed to travellers, at places there are houses for eating. At places god and gandharvas recite excellent eulogies. At places there are very beautiful lakes with fully bloomed lotuses. At places there are very shady trees like blossomed aśoka trees.

65-73. From there, O best brāhmaṇa, the pious men endowed with happiness, and meeting with a happy death, go along the path. Some are mounted on horses; some are decorated with various ornaments. They go covering their heads with white umbrellas with their handles raised. Some mounted on elephants, some mounted on chariots, some having got into vehicles, happily go to Yarna's abode. Some men, fanned with breezes from the chowries placed in the hands of divine ladies, and praised by great sages, go (to Yama's abode). Certain pious men, holding divine weapons, adorned with garlands and sandal and eating tāmbūla go to Yama's abode. Some living in houses built near water, blazing the ten quarters with the lustre of their bodies go to Yama's abode. O best one, certain (men), enjoying rice boiled in milk, and eating well go happily to Yama's abode. Some drinking milk, some drinking sugarcane juice, also some drinking butter-milk go to Yama's abode. Some meritorious ones eating curd, some eating various fruits, some drinking spirituous liquor go (to Yama's abode).

74-76. Seeing many (such) pious men, securing Yama's love and coming there, Viṣṇu would himself appear there. He has four arms; his complexion is dark; his eyes are like full-blown lotuses. He holds a conch, a disc, a mace and a lotus. His vehicle is Garuḍa . His sacred thread is golden. His great face is lovely like that of Cupid. He puts on a crown and ear-rings. He is adorned with a garland of wood flowers.

77-79. All like the very wise Citragupta, Yama's servants like Caṇḍa , speaking sweetly have the forms of Viṣṇu. O brāhmaṇa, then Yama himself, having great affection, would worship all those excellent men. Having (honoured) the pious men with divine gems (and) fed them fruits the Sun's son (i.e. Yama) said:

Yama said :

80-81. O you noble ones afraid of the torment in the hell, you (will) go to the highest position due to the efficacy of your acts. The man who, being born in the world, does (acts of) merit, is my father, my

brother, and is my friend and like my kinsmen.

82. O best brāhmaṇa, all those, thus addressed by Yama, got into a divine chariot and went to Viṣṇu's city.

83-98. O best brāhmaṇa, I have told you in brief (about) the fate of the meritorious. Listen to the fate of sinners. I shall tell it in detail. The expanse of the path, full of all afflictions, of the wicked ones, is said to be eighty-six thousand yojanas . At places there is a shower of fire. At places there is a shower of stones, and O best brāhmaṇa, at places there is hot sand. At places there are sharp stones. At places there are hot stones. At places there is a shower of weapons. At places there is a shower of burning charcoals. At places breezes, very hot like fire, blow. At places are deep places of darkness with their openings covered with grass, O brāhmaṇa. At places there is a shower of thorns, along with thorny arrows. At places there are rows of rocks, difficult to climb, along with serpents. The sinners, with their throats and palates parched up, go there. O best brāhmaṇa, the unhappy sinners go along that path full of various kinds of sufferings and without shade or water. The sinners named Vimuktakeśa, some of the form of goblins, fierce, wet with steams of blood, some adorned (i.e. smeared) with mud, some with dark bodies, go along the path. Some sinners waiting with agony, some with their eyes full of tears that are trickling, some repenting for their deeds, go along the path. Round the neck of some sinner a hide-noose is tied. (Chains) are bound round someone's skeleton and someone's both feet. Yama's servants, angrily putting a noose round the sinners' necks pierced with needles, drag them. The sinners carrying in the cavities of their ears heavy stones lying on the path, and (carrying) iron-loads on the tops of their heads, go along the path. Yama's servants take some sinners after putting nooses round their arms and (after keeping) strong weapons on their necks. By tossing the sinners Yama's servants take them. Some walk with their heads down, and some with their feet up. Some walk on their hands; some walk on one foot. Thus they are deformed, and cry piteously.

99-102. The sinners, being beaten by Yama's messengers go along that path. When they had come, evil-minded Yama, angrily gave up his divine form and became very fierce. His body was thirty yojanas long, and his eyes resembled wells. His complexion was smoky. He was very lustrous. He was prominent. His sound was gurgling. He had rows of very long teeth. His rows of nails resembled winnowing baskets. He was mounted on a strong he-buffalo. He bit his lips. He had a staff in his hand. He had a noose of hide. His face had curved eyebrows.

103. With him shone Citragupta who had great illusory power, whose eyes were red due to anger, and who was laughing loudly.

104-105. All (Yama's) servants, with nooses and mallets in their hands, who were fierce and angry, thundered like clouds. Yama's servants, running from every side said boastfully: "Quickly kill the most sinful ones. Break them, cut them, pierce them."

106. Lord Yama threatened all the sinners that were running, giving out a 'hum' sound with these words:

Yama said :

107-113a. O sinners,O wicked ones, you thoughtless ones have committed sins which trouble yourselves. You do not see me remaining over your heads. Even knowing me, the lord of life, (to be observing your deeds), you committed sins. Nowhere have you heard with your own ears that I am the brother of the meritorious and the enemy of sinners. Hells are unbearable; they are full of various afflictions. The sinners experience them (i.e. undergo tortures there). Have younot heard this? O you wicked-hearted ones, you regarded my inquiry to be just untrue. O you who have committed sins,

today see it with your own eyes. In the blindness due to wealth, all of you being insolent, never followed my words. You always committed heaps of sins. In accordance with that (heap of sins), O wicked ones, experience the fruit of your sins. What is the use of crying?

Suprajñā said :

113b-116a. Speaking (to them) like this, Yama said to Citragupta: “O you noble one, take into account the sinful deeds of these.”

Hearing those great words of Yama, Citragupta being (thus) directed (by Yama) told as many sins of them (as they had committed). Then, O best brāhmaṇa, all the sinners waited. They, who were frightened, and who were controlled with a noose of hide (said):

The sinners said :

116b-119a. O Sun’s son, who were the witness presented by you to the sins which we had committed. Tell us who witnessed the good or evil deeds that we did formerly.

Then, O brāhmaṇa, Yama having laughed spoke these words very angrily after summoning all the witnesses:

Yama said :

119b-120. You were all nearby and witnesses to whatever took place. The sky, the earth, so also the water, the dates, the day, the night, both the twilights and Dharma —these are the witnesses.

121-122. They narrated all the good and evil deeds of the sinners, and the deed of each one of them and the time when it was done. Each witness told (the deeds) in Yama’s presence. Hearing them, the minds of all sinners were overpowered by fright.

123-125a. They stood with their hearts trembling as deer (remain) on seeing a cloud. Then making a ‘ Kaḍa Kaḍa’ sound with the rows of his teeth (i.e. gnawing his teeth),Yama separately struck them with his fatal staff. All those sinners, struck separately by Dharmarāja (i.e. Yama) wailed over their deeds and being alarmed lamented.

125b-132. Then, Caṇḍa and others, the messengers of Yama, threw, by Yama’s order, all those sinners into hells. They dropped some sinners into (the hell called) Tapana , and some into (the hell called) Avīci . (They threw others) into Saṃghāta , Kālasūtra , Mahāraurava , into a hot basin containing sand, and into Kumbhīpāka . They threw the sinners into (hells like) Pramardana which was breathless (i.e. where breathing was not possible) and which was very fierce; so also in the fearful (hell called) Asipatravana , and into (hells) containing various kinds of foods. Certain servants of Yama similarly threw (some) sinners into Vaitaraṇā. Yama’s servants threw some sinners into a fierce pool of feces; some (sinners) into (a hell) full of thorns along with bones and chaff-fire, and extremely hot; so also Yama’s servants threw them into hells where smearing was done with feces, where the foods was feces, so also in the hell where one’s own flesh was eaten. Some (sinners) ate phlegm; some drank semen. Some sinners drank urine; some drank blood. In the mouths of some were leeches, resembling serpents.

133-151. Some (hells) were filled with serpents by the fierce messengers of Yama. O best brāhmaṇa, the very angry (servants of Yama) extracted the tongues of some (sinners). The cruel servants of Yama filled (i.e. put) heated oil into the cavities of the ears and into the mouths of some. They cut off with the

edges of swords (i.e. with sharp swords) a hand and a foot also, so also ears and noses of some wicked ones. Some slept on the heap of burning charcoals; some on thorns resembling arrows. O best brāhmaṇa, Yama's servants pulled out the hair of sinners and threw them into hot mud. They repeatedly inserted thousands of heated needles into the mouths and joints of nails of certain sinners. They put certain (sinners) on the tip of a heated pike. With sharp thorns they hurt the heads of some (sinners). (Yama's servants) seized some sinners crying piteously by their hands and feet, and cut them asunder with the thorns of śālmali trees. Yama's servants, after tying a stone round the necks (of the sinners) repeatedly threw some into ditches full of blood and into ditches full of pus. The messengers of Yama devoured the heads of the sinners. They angrily again and again crushed them with stones. They put into the chests of the wicked ones who were crying, masses of iron nails. The eyes of certain sinners were extracted with hooks. O brāhmaṇa, the noses of some were filled with scorpions. Yama's servants tied the feet of some with ropes to the branch of a tree and burnt fire with smoke at the root (of the tree). There the sinners inhaled smoke. They remained there with their faces down and feet up as long as the moon and stars (shine in the sky). Some (sinners), being repeatedly beaten with pestles and mallets by Yama's messengers, and overcome by agony, vomitted blood, Certain sinners sank into an abode full of darkness and having the odour of pus, along with gad-flies and gnats. Some ate ash; some ate insects. Some ate ill-smelling flesh, and some earth with pus. Some, being eaten by dogs, tigers, jackals and hogs, so also by bears, and wet with blood, wail(ed). Some others were being eaten by serpents with extremely strong poison. O brāhmaṇa, the chests of others were being torn asunder by the horns of he-buffaloes.

152-161. Sprinkling the ground with their blood, they fell in a swoon on the earth. With their entire bodies shattered with arrows, resembling snakes, which (arrows) were discharged from the bows of Yama's servants, others rolled on the ground. They (crush) a mass of heated iron balls and a heated stone with a cutting weapon into their mouths. Yama's messengers sewed the nostrils and mouths of some in order to suppress breath. The arrogant, very strong servants of Yama, pulled out, with Yama's sharp-edged (weapons called) Śakti , the skin of the bodies of some. They seized some by their hair, and dropped them on the ground. They always struck (the sinners) with weapons and (their) feet etc. Some sinners were tormented with streams of saline water. O brāhmaṇa, they wailing in various ways, drank saline water. Certain sinners drank bile , O noble one. Some great sinners drank the mucus resembling thick milk flowing from the nose. Yama's servants placed on the chests of some lying on the ground, big, heated stones, resembling mountains. They tied with strong cords the faces of some turned upwards, after putting a pair of logs at their necks and into their throats. They dropped some on the ground after placing them on the branch of a tree.

162-167. They raised them and again and again threw them on the ground. In this way all the sinners, hungry and thirsty, and murmuring 'save me, save me' cried in the abode of torment (i.e. in hell). Having, till the end of the yuga experienced torment in hell, and having not experienced (the fruit of) the remaining sins, they are born in sinful stocks. They, born in sin ful stocks, are troubled by diseases. They are defective in a limb, or have an excess limb. They are unhappy and resort to sins. They are sonless. They are great fools. They are absorbed in harming others. They have a short (span of) life. They are dull. They are the husbands of bad wives. Everyday they do sinful acts through (physical) deeds, mind and words. Again as a result of their sins they go to hell as before. Therefore, the best ones should never commit a sin.

168-175a. Men who have committed sins, cannot escape from hell. O best brāhmaṇa, I have explained to you in brief the affliction of sinners. Who is able to describe it properly even with hundreds of myriads of years? Then, having observed the sinners with a bad plight, we, getting into an aeroplane, went to Viṣṇu's city. Having enjoyed pleasures in Viṣṇu's house for thousands of crores of kalpas , we were born in this very pure royal family, O best brāhmaṇa. Having enjoyed here (i.e. in this existence)

all pleasures with all affluence, O best brāhmaṇa, we had a happy (i.e. peaceful) death, and we would go to the highest place. In the three worlds, there is no (other) vow like the Ekādaśī vow. Such is our mode of existence even after our having observed the vow unintentionally. I do not know what would happen to them, through Viṣṇu's grace, who observe the Ekādaśī vow with devotion. O best brāhmaṇa, I have thus told you all that (you) had asked (me) about the importance of the day of (i.e. sacred to) Viṣṇu. What else do you want to listen to?

Vyāsa said :

175b-178. Hearing these words of him, the brāhmaṇa, knowing the highest truth, put his mind very firmly into (observing) the Ekādaśī vow. The king and the queen having, for a long time, enjoyed the earth, in the end went to Viṣṇu's city and obtained the highest position. Those who listen to or recite the importance of this king of vows are freed from the heaps of sins and obtain (a place) near Viṣṇu.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 24

The Greatness of Tulasī and Dhātrī

Chapter 691 of 693 · 68 detected Sanskrit verse markers

Sanskrit

सूत उवाच-
एकादश्याः फलं श्रुत्वा सुप्रीतो जैमिनिस्ततः ।
कृताञ्जलिरुवाचेदं कृष्णद्वैपायनं प्रभुम् १।
जैमिनिरुवाच-
विष्णोर्देवस्य माहात्म्यं त्वत्प्रसादाच्छ्रुतं मया ।
तुलस्या ब्रूहि माहात्म्यं शृण्वतां पापनाशनम् २।
व्यास उवाच-
इन्द्राद्यैर्दैवतैः सर्वैस्तुलसी भगवत्यसौ ।
संसेव्या सर्वदा विप्र चतुर्वर्गफलप्रदा ३।
स्वर्गे मर्त्ये च पाताले तुलसी दुर्ल्लभा सताम् ।
चतुर्वर्गफलप्राप्तिस्तस्यां भक्तिः करोति वै ४।
यत्रैकस्तुलसीवृक्षस्तिष्ठत्यपि च सत्तम ।
तत्रैव त्रिदशाः सर्वे ब्रह्मविष्णुशिवादयः ५।
केशवः पत्रमध्ये च पत्राग्रे च प्रजापतिः ।
पत्रवृंते शिवस्तिष्ठेत्तुलस्याः सर्वदैव हि ६।

लक्ष्मी सरस्वती चैव गायत्री चंडिका तथा ।
सर्वाश्चान्या देवपत्न्यस्तत्पत्रेषु वंसति च ७।
इन्द्रो ऽग्नि शमनश्चैव नैर्ऋतिर्वरुणस्तथा ।
पवनश्च कुबरेश्च तच्छाखायां वसंत्यमी ८।
आदित्यादि ग्रहाः सर्वे विश्वेदेवाश्च सर्वदा ।
वसवो मुनयश्चैव तथा देवर्षयोऽखिलाः ९।
कोटिब्रह्माण्डमध्येषु यानि तीर्थानि भूतले ।
तुलसीदलमाश्रित्य तान्येव निवसंति वै १०।
तुलसीं सेवते यस्तु भक्तिभावसमन्वितः ।
सेवितास्तेन तीर्थाश्च देवा ब्रह्मादयस्तथा ११।
छिन्दंति तृणजालानि तुलसीमूलजानि ये ।
तद्देहस्थां ब्रह्महत्यां क्षिणत्ति तत्क्षणाद्धरिः १२।
ग्रीष्मकाले द्विजश्रेष्ठ सुगंधैः शीतलैर्जलैः ।
तुलसीसेचनं कृत्वा नरो निर्वाणमाप्नुयात् १३।
चन्द्रातपं वा छत्रं वा तस्यै यस्तु प्रयच्छति ।

विशेषतो निदाघेषु स मुक्तः सर्वपातकैः १४।
वैशाखेऽक्षतधाराभिरद्भिर्यस्तुलसीं जनः ।
सिंचयेत्सोऽश्वमेधस्य फलं प्राप्नोति नित्यशः १५।
प्रसृतोदकमात्रेण तुलसीं यस्य सेचयेत् ।
सोऽपि स्वर्गमवाप्नोति सर्वपापविवर्जितः १६।
कदाचित्तुलसीं दुग्धैः सेचयेद्यो नरोत्तमः ।
तस्य वेश्मनि विप्रर्षे लक्ष्मीर्भवति निश्चला १७।
गोमयैस्तुलसीमूलं यः कुर्यादुपलेपनम् ।
संमार्जनं च विप्रर्षे तस्य पुण्यफलं शृणु १८।
रजांसि तत्र यावंति दूरीभूतानि जैमिने ।
तावत्कल्पसहस्राणि मोदते विष्णुना सह १९।
प्रदीपं यस्तु संध्यायां स्थापयेतुलसीतले ।
स याति मंदिरं विष्णोः कुलकोटिसमन्वितः २०।
गोभ्यः श्वभ्यः खरेभ्यश्च मनुष्येभ्यश्च रक्षति ।
शिशुभ्यस्तुलसीं यस्तु तं रक्षेत्केशवः सदा २१।

तुलस्यारोपणं यस्तु भक्तितः कुरुते नरः ।
स मृतः परमं मोक्षं प्राप्नोत्येव न संशयः २२।
प्रभाते तुलसीं पश्येद्भक्तिमान्यो नरोत्तमः ।
स विष्णुदर्शनस्यैव फलं प्राप्नोति चाक्षयम् २३।
तुलसीं प्रणमेद्यस्तु नरो भक्तिसमन्वितः ।
आयुर्बलं यशोवित्तं संततिस्तस्य वर्द्धते २४।
तुलसीस्मरणेनैव सर्वपापं विनश्यति ।
तुलसीस्पर्शनेनैव नश्यंति व्याधयो नृणाम् २५।
योऽश्नाति तुलसीपत्रं सर्वपापहरं शुभम् ।
तच्छरीरांतरस्थायि पापं नश्यति तत्क्षणात् २६।
तुलसीकाष्ठसंभूतां मालां वहति यो नरः ।
तद्देहे पातकं नास्ति सत्यमेतन्मयोच्यते २७।
तुलसीपत्रगलितं यस्तोयं शिरसा वहेत् ।
गंगायाः स्नानजं पुण्यं लभते नात्र संशयः २८।
दूर्वाभिरक्षतैः पुष्पैर्नैवेद्यैस्तुलसीं शुभाम् ।

समाराध्य नरो भक्त्या विष्णुपूजा फलं लभेत् २९।
येनार्चिता भगवती तुलसी कदाचिन्नैवेद्य पुष्पवरधूपघृतप्रदीपैः ।
धर्मार्थकामपरमामृतदायि विप्राः किं तस्य विष्णुचरणापचितिप्रयोगैः ३०।
स्थानेषु दोषरहितेषु सुरौघसेव्यामारोपयंति तुलसीं हरितुष्टिकर्त्रीम् ।
तुष्टो हरिस्त्रिजगतामधिपोऽमुरारिस्तेभ्यो ददाति परमं पदमाशु विप्र ३१।
यज्ञं व्रतं च पितृपूजनमच्युतार्च्यां दानं यदन्यदपि कर्मशुभं मनुष्याः ।
कुर्वंति दोषरहिते तुलसीतले च तान्यक्षयाणि सकलानि भवंति नूनम् ३२।
यद्धर्मकर्मकुरुते मनुजः पृथिव्यां नारायणप्रियतमां तुलसीं विना च ।
तत्सर्वमेव विफलं भवति द्विजेन्द्र पद्मेक्षणोऽपि न हि तुष्यति देवदेवः ३३।

यात्रासु पश्यति शुभां तुलसीं पवित्रां यो भक्तिभावसहितो मनुजो हि नूनम् ।
यात्राफलं सकलमेव हरिप्रसादात्तस्याशु सिद्धाति वचः सुदृढं ममैतत् ३४।
त्यक्त्वा सुगन्धिकुसुमं भुवनैकनाथो मंदारकुन्दनलिनादिकमप्यनंतः ।
गृह्णाति सद्व्रणमयीं तुलसीं प्रमोदैः शुष्कामपि प्रचुरपापविनाशरक्षाम् ३५।
उत्पाट्य चैव तुलसीं भुवि निक्षिपंति पापाशयाऽमृतलताभ निदानभूताम् ।
अज्ञानतो नरहरिस्तुलसीप्रियोऽसौ तेषां श्रियं हरति संततमेव सत्यम् ३६।

मूत्रं पुरीषं तुलसीतलेषु कुर्वंति येऽपि च मलं सततं मनुष्याः ।
देवाश्रये संचित पातकानां तेषां हरत्याशु हरिर्धनानि ३७।
नारायणस्यपूजार्थं चिनोमि त्वां नमोस्तुते ।
कुसुमैः पारिजाताद्यैर्गंधाद्यैरपि केशवः ३८।
त्वया विना नैति तृप्तिं चिनोमि त्वामतः शुभे ।
त्वया विना महाभागे समस्तं कर्म निष्फलम् ३९।
अतस्तु तुलसी देवि चिनोमि वरदा भव ।
चयनोद्भव दुःखं ते यद्देवि हृदि जायते ४०।
तत्क्षमस्व जगन्नाथे तुलसि त्वां नमाम्यहम् ।
कृताञ्जलिरिमान्मन्त्रान्पठित्वा वैष्णवो जनः ४१।
करतालद्वयं दत्वा चिनोति तुलसीदलम् ।
यथा न कंपते शाखा तुलस्या द्विजसत्तम ४२।
पत्रस्य चयने देवी भग्नशाखा यदा भवेत् ।
तदा हृदि व्यथा विष्णोर्ज्जायते तुलसीपतेः ४३।
शाखाग्रात्पतितं भूमौ पत्रं पत्रं पुरातनम् ।

तेनापि पूज्यो गोविन्दो मधुकैटभमर्द्दनः ४४।
कोमलैस्तुलसीपत्रैर्योऽर्चयेदच्युतं प्रभुम् ।
सर्वं स लभते शीघ्रं यद्यदिच्छति चेतसा ४५।
जैमिनिरुवाच-
तुलसीवृक्षसदृशः कोवृक्षोऽस्ति द्विजर्षभ ।
तमहं ज्ञातुमिच्छामि ब्रूहि सत्यवतीसुत ४६।
व्यास उवाच-
यथा प्रियतमा विष्णोस्तुलसी सततं द्विज ।
तथा प्रियतमा धात्री सर्वपापप्रणाशिनी ४७।
तुलसीवृक्षमासाद्य या यास्तिष्ठंति देवताः ।
आमलक्यास्तले तास्ता निवसंति द्विजोत्तम ४८।
गंगादीनि च तीर्थानि तत्रैव द्विजसत्तम ।
विष्णुप्रियतमा धात्री पवित्रा यत्र तिष्ठति ४९।
अशुभं वाशुभं वापि यत्कर्मामलकीतले ।
क्रियते मानवैर्विप्र भवेत्तत्सत्यमक्षयम् ५० 7.24.50।

पवित्रैर्नूतनैः पत्रैर्धात्र्या यः पूजयेद्धरिम् ।
स मुक्तः पापजालेन सायुज्यं लभते हरेः ५१।

धात्री च तुलसीदेवी न तिष्ठेद्यत्र जैमिने ।
स्थानं तदपवित्रं स्यान्न च क्रियाफलं लभेत् ५२।
न तिष्ठत्याश्रमे यस्य धात्री च तुलसी शुभा ।
तेन कर्म कृतं सर्वं नूनं गच्छति निष्फलम् ५३।
धात्र्या तुलस्या हीनं च निलयं यस्य भूसुर ।
अलक्ष्मीः पातकं सर्वं कलिश्च तेन तोषितः ५४।
स्थाने तस्मिन्द्विजश्रेष्ठ न धात्री तुलसी न च ।
श्मशानतुल्यं स्थानं तद्विज्ञेयं तत्वदर्शिभिः ५५।
धात्री च तुलसी यत्र तिष्ठेत्तत्राखिलाः सुराः ।
न धात्री तुलसी पत्रं तत्रैवाखिलपातकम् ५६।
धात्रीफलस्रजं यस्तु पापहर्त्रीं वहेद्बुधः ।
तस्याश्रित्य तनुं विष्णुः सदा तिष्ठेच्छ्रिया सह ५७।
धात्रीकाष्ठस्य मालां च यो वहेन्मतिमान्नरः ।

तस्य देहं समाश्रित्य तिष्ठंति सर्वदेवताः ५८।
धात्रीफलस्रजं गृह्णन्यत्कर्म कुरुते नरः ।
तत्सर्वमक्षयं प्रोक्तं शुभं वा यदि वाशुभम् ५९।
यस्तु धात्रीफलं भुंक्ते मानवोऽखिलतत्ववित् ।
तद्देहाभ्यंतरस्थायि सर्वं पापं विनश्यति ६०।
धात्रीफलमयीं मालां यो वहेद्विजसत्तम ।
ब्रवीमि शृणु माहात्म्यं सर्वपापहरं परम् ६१।
श्मशानेऽपि यदा मृत्युस्तस्य स्याद्वैवयोगतः ।
गङ्गामरणजं पुण्यं संप्राप्नोति न संशयः ६२।
तं दृष्ट्वा पापिनः सर्वे पापजालैः सुदारुणैः ।
सद्य एव प्रमुच्यंते जन्मकोटिशतैरपि ६३।
नित्यं गृह्णाति विप्रेंद्र यो धात्रीफलकर्ङमम् ।
दिने दिने लभेत्पुण्यं संप्राप्नोति न संशयः ६४।
धात्रीतरुं च यो हंति सर्वदेवगणाश्रयम् ।
स ददाति हरेरंगे घातं नास्त्यत्र संशयः ६५।

सर्वदेवमयी धात्री विशेषात्केशवप्रिया ।
सम्यग्वक्तुं गुणं तस्या ब्रह्मणापि न शक्यते ६६।
धात्र्यास्तुलस्या विदधाति भक्तिं यो मानवो ज्ञातसमस्ततत्वः ।
भुक्त्वा च भोगान्सकलां स्ततोंऽते स मुक्तिमाप्नोति हरेः प्रसादात् ६७।
इति श्रीपद्मपुराणे क्रियायोगसारे तुलसीमाहात्म्यं नाम चतुर्विंशोऽध्यायः २४ ।

Roman transliteration

sūta uvāca-
ekādaśyāḥ phalaṃ śrutvā suprīto jaiministataḥ |
kṛtāñjaliruvācedaṃ kṛṣṇadvaipāyanaṃ prabhum 1|

jaiminiruvāca-
viṣṇordevasya māhātmyaṃ tvatprasādācchrutaṃ mayā |
tulasyā brūhi māhātmyaṃ śṛṇvatāṃ pāpanāśanam 2|
vyāsa uvāca-
indrādyairdaivataiḥ sarvaistulasī bhagavatyasau |
saṃsevyā sarvadā vipra caturvargaphalapradā 3|
svarge martye ca pātāle tulasī durllabhā satām |
caturvargaphalaprāptistasyāṃ bhaktiḥ karoti vai 4|
yatraikastulasīvṛkṣastiṣṭhatyapi ca sattama |
tatraiva tridaśāḥ sarve brahmaviṣṇuśivādayaḥ 5|
keśavaḥ patramadhye ca patrāgre ca prajāpatiḥ |
patravṛnte śivastiṣṭhettulasyāḥ sarvadaiva hi 6|

lakṣmī sarasvatī caiva gāyatrī caṃḍikā tathā |
sarvāścānyā devapatnyastatpatreṣu vaṃsati ca 7|
indro 'gni śamanaścaiva nairṛtirvaruṇastathā |
pavanaśca kubareśca tacchākhāyāṃ vasaṃtyamī 8|
ādityādi grahāḥ sarve viśvedevāśca sarvadā |
vasavo munayaścaiva tathā devarṣayo'khilāḥ 9|
koṭibrahmāṇḍamadhyeṣu yāni tīrthāni bhūtale |
tulasīdalamāśritya tānyeva nivasaṃti vai 10|
tulasīṃ sevate yastu bhaktibhāvasamanvitaḥ |
sevitāstena tīrthāśca devā brahmādayastathā 11|
chindaṃti tṛṇajālāni tulasīmūlajāni ye |
taddehasthāṃ brahmahatyāṃ kṣiṇatti tatkṣaṇāddhariḥ 12|
grīṣmakāle dvijaśreṣṭha sugaṃdhaiḥ śītalairjalaiḥ |
tulasīsecanaṃ kṛtvā naro nirvāṇamāpnuyāt 13|
candrātapaṃ vā chatraṃ vā tasyai yastu prayacchati |

viśeṣato nidāgheṣu sa muktaḥ sarvapātakaiḥ 14|
vaiśākhe'kṣatadhārābhiradbhiryastulasīṃ janaḥ |
siṃcayetso'śvamedhasya phalaṃ prāpnoti nityaśaḥ 15|
prasṛtodakamātreṇa tulasīṃ yasya secayet |
so'pi svargamavāpnoti sarvapāpavivarjitaḥ 16|
kadācittulasīṃ dugdhaiḥ secayedyo narottamaḥ |
tasya veśmani viprarṣe lakṣmīrbhavati niścalā 17|
gomayaistulasīmūlaṃ yaḥ kuryādupalepanam |
saṃmārjanaṃ ca viprarṣe tasya puṇyaphalaṃ śṛṇu 18|
rajāṃsi tatra yāvaṃti dūrībhūtāni jaimine |
tāvatkalpasahasrāṇi modate viṣṇunā saha 19|
pradīpaṃ yastu saṃdhyāyāṃ sthāpayettulasītale |
sa yāti maṃdiraṃ viṣṇoḥ kulakoṭisamanvitaḥ 20|
gobhyaḥ śvabhyaḥ kharebhyaśca manuṣyebhyaśca rakṣati |
śiśubhyastulasīṃ yastu taṃ rakṣetkeśavaḥ sadā 21|

tulasyāropaṇaṃ yastu bhaktitaḥ kurute naraḥ |
sa mṛtaḥ paramaṃ mokṣaṃ prāpnotyeva na saṃśayaḥ 22|
prabhāte tulasīṃ paśyedbhaktimānyo narottamaḥ |
sa viṣṇudarśanasyaiva phalaṃ prāpnoti cākṣayam 23|
tulasīṃ praṇamedyastu naro bhaktisamanvitaḥ |
āyurbalaṃ yaśovittaṃ saṃtatistasya varddhate 24|
tulasīsmaraṇenaiva sarvapāpaṃ vinaśyati |
tulasīsparśanenaiva naśyaṃti vyādhayo nṛṇām 25|

yo'śnāti tulasīpatraṃ sarvapāpaharaṃ śubham |
taccharīrāṃtarasthāyi pāpaṃ naśyati tatkṣaṇāt 26|
tulasīkāṣṭhasaṃbhūtāṃ mālāṃ vahati yo naraḥ |
taddehe pātakaṃ nāsti satyametanmayocyate 27|
tulasīpatragalitaṃ yastoyaṃ śirasā vahet |
gaṃgāyāḥ snānajaṃ puṇyaṃ labhate nātra saṃśayaḥ 28|
dūrvābhirakṣataiḥ puṣpairnaivedyaistulasīṃ śubhām |

samārādhya naro bhaktyā viṣṇupūjā phalaṃ labhet 29|
yenārcitā bhagavatī tulasī kadācinnaivedya puṣpavaradhūpaghṛtapradīpaiḥ |
dharmārthakāmaparamāmṛtadāyi viprāḥ kiṃ tasya viṣṇucaraṇāpacitiprayogaiḥ 30|
sthāneṣu doṣarahiteṣu suraughasevyāmāropayaṃti tulasīṃ harituṣṭikartrīm |
tuṣṭo haristrijagatāmadhipo'murāristebhyo dadāti paramaṃ padamāśu vipra 31|
yajñaṃ vrataṃ ca pitṛpūjanamacyutārccāṃ dānaṃ yadanyadapi karmaśubhaṃ manuṣyāḥ |
kurvaṃti doṣarahite tulasītale ca tānyakṣayāṇi sakalāni bhavaṃti nūnam 32|
yaddharmakarmakurute manujaḥ pṛthivyāṃ nārāyaṇapriyatamāṃ tulasīṃ vinā ca |
tatsarvameva viphalaṃ bhavati dvijendra padmekṣaṇo'pi na hi tuṣyati devadevaḥ 33|
yātrāsu paśyati śubhāṃ tulasīṃ pavitrāṃ yo bhaktibhāvasahito manujo hi nūnam |
yātrāphalaṃ sakalameva hariprasādāttasyāśu siddhyati vacaḥ sudṛḍhaṃ mamaitat 34|
tyaktvā sugandhikusumaṃ bhuvanaikanātho maṃdārakundanalinādikamapyanaṃtaḥ |
gṛhṇāti sadguṇamayīṃ tulasīṃ pramodaiḥ śuṣkāmapi pracurapāpavināśarakṣām 35|
utpāṭya caiva tulasīṃ bhuvi nikṣipaṃti pāpāśayā'mṛtalatābha nidānabhūtām |
ajñānato naraharistulasīpriyo'sau teṣāṃ śriyaṃ harati saṃtatameva satyam 36|

mūtraṃ purīṣaṃ tulasītaleṣu kurvaṃti ye'pi ca malaṃ satataṃ manuṣyāḥ |
devāśraye saṃcita pātakānāṃ teṣāṃ haratyāśu harirdhanāni 37|
nārāyaṇasyapūjārthaṃ cinomi tvāṃ namostute |
kusumaiḥ pārijātādyairgaṃdhādyairapi keśavaḥ 38|
tvayā vinā naiti tṛptiṃ cinomi tvāmataḥ śubhe |
tvayā vinā mahābhāge samastaṃ karma niṣphalam 39|
atastu tulasī devi cinomi varadā bhava |
cayanodbhava duḥkhaṃ te yaddevi hṛdi jāyate 40|
tatkṣamasva jagannāthe tulasi tvāṃ namāmyaham |
kṛtāñjalirimānmantrānpaṭhitvā vaiṣṇavo janaḥ 41|
karatāladvayaṃ datvā cinoti tulasīdalam |
yathā na kaṃpate śākhā tulasyā dvijasattama 42|
patrasya cayane devī bhagnaśākhā yadā bhavet |
tadā hṛdi vyathā viṣṇorjjāyate tulasīpateḥ 43|
śākhāgrātpatitaṃ bhūmau patraṃ patraṃ purātanam |

tenāpi pūjyo govindo madhukaiṭabhamarddanaḥ 44|
komalaistulasīpatrairyo'rcayedacyutaṃ prabhum |
sarvaṃ sa labhate śīghraṃ yadyadicchati cetasā 45|
jaiminiruvāca-
tulasīvṛkṣasadṛśaḥ kovṛkṣo'sti dvijarṣabha |
tamahaṃ jñātumicchāmi brūhi satyavatīsuta 46|
vyāsa uvāca-
yathā priyatamā viṣṇostulasī sataṭaṃ dvija |
tathā priyatamā dhātrī sarvapāpapraṇāśinī 47|
tulasīvṛkṣamāsādya yā yāstiṣṭhaṃti devatāḥ |
āmalakyāstale tāstā nivasaṃti dvijottama 48|
gaṃgādīni ca tīrthāni tatraiva dvijasattama |
viṣṇupriyatamā dhātrī pavitrā yatra tiṣṭhati 49|

aśubhaṃ vāśubhaṃ vāpi yatkarmāmalakītale |
kriyate mānavairviṃpra bhavettatsatyamakṣayam 50 7.24.50|

pavitrairnūtaneḥ patrairdhātryā yaḥ pūjayeddharim |
sa muktaḥ pāpajālena sāyujyaṃ labhate hareḥ 51|
dhātrī ca tulasīdevī na tiṣṭhedyatra jaimine |
sthānaṃ tadapavitraṃ syānna ca kriyāphalaṃ labhet 52|
na tiṣṭhatyāśrame yasya dhātrī ca tulasī śubhā |
tena karma kṛtaṃ sarvaṃ nūnaṃ gacchati niṣphalam 53|
dhātryā tulasyā hīnaṃ ca nilayaṃ yasya bhūsura |
alakṣmīḥ pātakaṃ sarvaṃ kaliśca tena toṣitaḥ 54|
sthāne tasmindvijaśreṣṭha na dhātrī tulasī na ca |
śmaśānatulyaṃ sthānaṃ tadvijñeyaṃ tatvadarśibhiḥ 55|
dhātrī ca tulasī yatra tiṣṭhettatrākhilāḥ surāḥ |
na dhātrī tulasī patraṃ tatraivākhilapātakam 56|
dhātrīphalasrajaṃ yastu pāpahartrīṃ vahedbudhaḥ |
tasyāśritya tanuṃ viṣṇuḥ sadā tiṣṭhecchriyā saha 57|
dhātrīkāṣṭhasya mālāṃ ca yo vahenmatimānnaraḥ |

tasya dehaṃ samāśritya tiṣṭhaṃti sarvadevatāḥ 58|
dhātrīphalasrajaṃ grhṇanyatkarma kurute naraḥ |
tatsarvamakṣayaṃ proktaṃ śubhaṃ vā yadi vāśubham 59|
yastu dhātrīphalaṃ bhuṃkte mānavo'khilatatvavit |
taddehābhyaṃtarasthāyi sarvaṃ pāpaṃ vinaśyati 60|
dhātrīphalamayīṃ mālāṃ yo vaheddivajasattama |
bravīmi śṛṇu māhātmyaṃ sarvapāpaharaṃ param 61|
śmaśāne'pi yadā mṛtyustasya syāddaivayogataḥ |
gaṅgāmaraṇajaṃ puṇyaṃ saṃprāpnoti na saṃśayaḥ 62|
taṃ dṛṣṭvā pāpinaḥ sarve pāpajālaiḥ sudāruṇaiḥ |
sadya eva pramucyaṃte janmakoṭiśatairapi 63|
nityaṃ gṛhṇāti vipreṃdra yo dhātrīphalakarddamam |
dine dine labhetpuṇyaṃ saṃprāpnoti na saṃśayaḥ 64|
dhātrītaruṃ ca yo haṃti sarvadevagaṇāśrayam |
sa dadāti hareraṃge ghātaṃ nāstyatra saṃśayaḥ 65|

sarvadevamayī dhātrī viśeṣātkeśavapriyā |
samyagvaktuṃ guṇaṃ tasyā brahmaṇāpi na śakyate 66|
dhātryāstulasyā vidadhāti bhaktiṃ yo mānavo jñātasamastatatvaḥ |
bhuktvā ca bhogānsakalāṃ statoṃ'te sa muktimāpnoti hareḥ prasādāt 67|
iti śrīpadmapurāṇe kriyāyogasāre tulasīmāhātmyaṃ nāma caturviṃśo'dhyāyaḥ 24 |

English translation

Sūta said :

1-2. Jaimini , being very much pleased on hearing the fruit of the Ekādaśī (vow), spoke, with the palms of his hands joined, these (words) to lord Kṛṣṇa Dvaipāyana (i.e. Vyāsa): “Through your grace I have heard the greatness of god Viṣṇu . (Now) tell me about the greatness of tulasī which destroys the sins of the listeners.”

Vyāsa said :

3-6. O brāhmaṇa , this revered tulasī should always be worshipped by all deities like Indra . It gives the fruit of the four goals of human life. To the good tulasī is difficult to be obtained in heaven, in the mortal world and in the nether world. Devotion to it secures the four goals of human life. O best one, at that place only where one tulasī-plant stands, all gods like Brahmā , Viṣṇu and Śiva dwell. Always Keśava dwells in the middle of the leaf, Prajāpati at the tip of the leaf, and Śiva at the foot-stalk of the leaf of tulasī.

7-10. Lakṣmī , Sarasvatī , so also Gāyatrī and Caṇḍikā , likewise all other wives of (other) gods dwell in the leaves of that (tulasī-plant). These, viz. Indra, Agni , Śamana , Nairṛti , so also Varuṇa , Vāyu and Kubera dwell in the branch of the tulasī-plant. All planets like the Sun, the Viśvedevas , [1] Vasus , [2] all sages and all divine sages, so also all the holy places that are there in the crores of universes and on the earth, live by resorting to (i.e. in) the tulasī plant.

11-17. He who devoutly worships tulasī, has worshipped the holy places, so also all gods like Brahmā. Viṣṇu just at that moment destroys (the sin of) the murder of a brāhmaṇa remaining in the body of those who remove the masses of grass at the root of tulasī. O best brāhmaṇa, by sprinkling the tulasī plant with fragrant and cold water in summer a man would obtain eternal bliss. He who gives it moonlight or an umbrella, especially in summer, is freed from all sins. A man who would everyday sprinkle the tulasī plant with continuous streams in Vaiśākha obtains the fruit of a horse-sacrifice. He who would sprinkle the tulasī plant with water from the hand stretched out and hollowed also obtains heaven after being freed from all sins. O brāhmaṇa sage, in the house of that man who would sometime sprinkle the tulasī plant with milk, Lakṣmī is steady.

18-22. O brāhmaṇa sage, listen to the fruit of the merit of him who would smear the root of the tulasī plant with cow-dung. For as many thousands of kalpas as the dust particles removed from there, he rejoices with Viṣṇu, O Jaimini. He who would place a lamp at the root of the tulasī plant at twilight, goes along with a crore (members) of his family to Viṣṇu's abode. Viṣṇu would always protect him who protects the tulasī plant from cows, dogs, asses, men and children. There is no doubt that he who devoutly plants a tulasī plant, obtains the highest liberation after death.

23. That best devout man who would see the tulasī plant in the morning uninterruptedly obtains the fruit of seeing Viṣṇu.

24. The life, strength, fame, wealth, progeny of one who would devoutly salute the tulasī plant, grow.

25. By remembering tulasī, all sin perishes. The diseases of men perish on just touching the tulasī (plant).

26-27. The sin in the body of him who eats the auspicious tulasī leaf, removing all sins, perishes at that moment (only). In the body of the man who wears a rosary made of tulasī wood there is no sin. This is the truth that I tell.

28. There is no doubt that he who bears on his head the water dropped from the leaves of tulasī, obtains the religious merit due to a bath in Gaṅgā .

29. A man having devoutly worshipped the auspicious tulasī with dūrvās , sacred rice grains, flowers, offerings of eatables, would obtain the fruit of the worship (offered) to Viṣṇu.

30. O brāhmaṇas (?), what is the use of worshipping Viṣṇu's feet to him who has sometime worshipped revered tulasī, giving the highest nectar of piety, material welfare and sensual enjoyment, with offerings of eatables, flowers, excellent incense and ghee -lamps?

31. O brāhmaṇa, Viṣṇu is pleased with them who plant tulasī pleasing Viṣṇu and fit to be worshipped by gods, at places free from blemishes; and Mura 's enemy, the lord of the three worlds, quickly gives them the highest position.

32. Whatever auspicious act—a sacrifice, a vow, honouring the dead ancestors, worship of Viṣṇu, giving gifts—and other auspicious act(s) that men perform at the blemishless root of tulasi —all those indeed become inexhaustible.

33. O best brāhmaṇa, all that pious act which a man does on the earth without tulasī, dear to Viṣṇu, becomes fruitless. The god of gods, the lotus-eyed one (i.e. Viṣṇu) is also not pleased.

34. A man who, with devotion, sees the auspicious, pure tulasī during pilgrimages, quickly gets the fruit of the pilgrimages through Viṣṇu's grace. This statement is very firm.

35-36. Ananta (i.e. Viṣṇu), the only lord of the world, abandoning fragrant flowers like mandāra , kunda , lotus, gladly accepts even dry tulasī full of virtues and the security for the destruction of sins. Hari (i.e. Viṣṇu) to whom tulasī is dear always snatches the wealth of those wicked men who, through ignorance, uproot a tulasī (plant) purifying like the nectar-giving creeping plant, and place it on the ground. This is the truth.

37. Viṣṇu quickly snatches the wealth of those men who always urinate or excrete or put dirt at the root of tulasī, the abode of gods, and thus collect sins.

38-42. "I am collecting (the leaves of) you for worshipping Viṣṇu. I am collecting (the leaves of) you since even with flowers like (those of) pārijāta , so also with sandal etc., put without you Viṣṇu is not satisfied. O holy one, without you every act is fruitless. Therefore, O goddess Tulasī, I am collecting (the leaves of) you. Grant me a boon. O leader of the world, pardon me that pain which is produced in your heart due to (your leaves) being plucked. O Tulasī I salute you." A devotee of Viṣṇu, joining the palms of his hands recites these two hymns and then clapping twice collects tulasī leaves in such a way that the tulasī branch does not shake, O best brāhmaṇa.

43. When at the time of plucking a leaf, a branch of goddess (Tulasī) would be broken, then anguish is produced in the heart of Viṣṇu, Tulasī's lord.

44. Viṣṇu, the destroyer of (the demons) Madhu and Kaiṭabha should be worshipped even with every old leaf fallen from the tip of a branch.

45. He who would worship lord Viṣṇu with tender tulasī leaves, quickly gets whatever he desires with (i.e. in) his heart.

Jaimini said :

46. O best brāhmaṇa, what (other) tree is like that of tulasī? I desire to know it. O son of Satyavatī , (please) tell it.

Vyāsa said :

47-51. O brāhmaṇa, as tulasī is always most dear to Viṣṇu, so is dhātrī , destroying all sins. O best brāhmaṇa, all those deities who dwell in the plant after having reached it, stay at the root of āmalakī . O best brāhmaṇa, holy places like Gaṅgā dwell just there where pure dhātrī, most dear to Viṣṇu, remains. That act, auspicious or inauspicious, which is done by men at the root of āmalakī, would certainly become inexhaustible, O brāhmaṇa. He who would worship Viṣṇu with pure, fresh leaves of

dhātrī, is freed from mass of sins and secures absorption into Viṣṇu.

52-56. O Jaimini, that place where there would be neither dhātrī nor tulasī is impure. (A man) does not obtain the fruit -of his act (performed there). All the (pious) acts done by him in his hermitage where the auspicious dhātrī or tulasī does not exist indeed become fruitless. O brāhmaṇa, (in the house) of him, which is without dhātrī and tulasī, poverty and sin (remain) and by that Kali is pleased. The wise should look upon that place where there is neither tulasī nor dhātrī as a cremation ground, O best brāhmaṇa. All gods dwell there where dhātri and tulasī exist. All sin exists there where there is neither a leaf of dhātrī nor of tulasī.

57-60. Viṣṇu, along with Lakṣmī, would remain by resorting to the body of the wise man who would wear a rosary of dhātrī-fruits. All deities live by resorting to the body of the intelligent man who would wear a garland of dhātrī wood. All the act, auspicious or inauspicious, which a man wearing a garland (i.e. rosary) of dhātrī fruits does, is said to be inexhaustible. The entire sin remaining in the body of that man knowing the entire nature of Brahman , who eats the dhātri fruit, perishes.

61-63. O best brāhmaṇa, I (shall) tell (you) the greatness destroying all sins (of the man) who would wear a rosary of the dhātrī fruits. Listen (to it). Even if he by chance dies in a cremation ground, he obtains the religious merit due to a bath in Gaṅgā. There is no doubt about it. Seeing him, all sinners are instantly freed from very fierce heaps of sins, (committed) even during hundreds of crores of existences.

64-66. There is no doubt, O best brāhmaṇa, that he who-everyday takes a lump of the dhātri fruit would obtain religious merit everyday and store it. There is no doubt that he who harms the dhātri tree, the resort of all gods, gives blows on the body of Viṣṇu. Dhātrī is full of all gods. It is especially dear to Viṣṇu. Even Brahmā cannot correctly describe its virtues.

67. That man who, having known the entire truth, has devotion for dhātrī and tulasī, enjoys all pleasures, and then in the end obtains liberation due to Viṣṇu's grace.

[1]: [1] : Viśvedeva (Viśvedevāḥ)—Name of a particular group of deities ten in number and supposed to be sons of Viśvā; their names are: Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas, and Mādravas.

[2]: [2] : Vasu (Vasavaḥ)—Vasus are a class of deities. They are eight in number: Āpa, Dhruva, Soma, Dhara or Dhava, Anila, Anala, Pratyūṣa, and Prabhāsa.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 25

The Importance of Honouring a Guest

Chapter 692 of 693 · 88 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
भूय एव महाभाग तुलस्याः पापनाशनम् ।
अतिथेः पूजनस्यापि माहात्म्यं ब्रूहि विस्तरात् १।
सूत उवाच-
ततो व्यासो महातेजास्तुलस्या द्विजसत्तम ।
माहात्म्यं वक्तुमारेभे शृण्वतां पापनाशनम् २।
व्यास उवाच-
इयं साक्षान्महालक्ष्मीस्तुलसी भगवत्प्रिया ।
तस्मादिमां न पश्यंति वृक्षज्ञानेन जैमिने ३।
सदैव तुलसीं मर्त्यो यथैव भुवि सेवते ।
तथैव सेन्द्रा विबुधाः सेवंते तं सुरालये ४।
परब्रह्मस्वरूपेयं तुलसी यत्र तिष्ठति ।
तत्रैव कुशलं सर्वं सुदृढं प्रोच्यते मया ५।
प्राप्नोति मृत्युकाले यस्तोयं पातकवानपि ।
तुलसीपत्रगलितं स याति हरिसन्निधिम् ६।

तुलसीमृत्तिकापुण्ड्रं यो मृत्युसमये वहेत् ।
स मुक्तः सकलैः पापैः पुरं गच्छति चक्रिणः ७।
यस्य स्यातुलसीपत्रं मुखे शिरसि कर्णयोः ।
मृत्युकाले द्विजश्रेष्ठ तस्य स्वामी न भास्करिः ८।
पवित्रनामा सुमतिर्बभूव परमार्थवित् ।
बभूव ब्राह्मणी तस्य बहुला नाम धारिणी ९।
सद्वंशप्रभवा साध्वी पतिसेवापरायणा ।
अनपत्यपतिर्नाम तत्रैकोस्ति द्विजोत्तमः १०।
सख्यं तेन पवित्रोऽसौ चकार द्विजसेविना ।
ततोऽनपत्यपतिना कथालोभेन सत्तमः ११।
उपविष्टः पवित्रोऽसौ स्नेहादेकवरासने ।
तत्रांतरे महातेजा लोमशो नाम स द्विजः १२।
कथयंतौ कथाश्चित्राः समागत्य ददर्श तौ ।
अथ तं लोमशं विप्रं विप्रावुत्थाय पीठतः १३।
पाद्यार्घ्याचमनीयाद्यैः पूजयामासतुश्च तौ ।

सुप्रीतो लोमशस्ताभ्यां नारायणपरायणः १४।
उवास ब्राह्मणश्रेष्ठ आसने कीर्तयन्हरिम् ।
आसनस्थं महात्मानं लोमशं तं कृताञ्जलिम् १५।
पवित्रानापत्यमुनी भक्त्या प्राहतुर्लोमशम् ।
भगवन्सर्वधर्मज्ञ त्वत्पादयुगलैर्नृभिः १६।
सद्भिर्ग्राह्यैराश्रमोऽयं पूतोऽभून्नूनमावयोः ।
कृतानि यानि पापानि आवाभ्यां मोहतः पुरा १७।
तानि सर्वाणि नष्टानि त्वत्पादयुगदर्शनात् ।
भवान्नारायणः साक्षात्पूजनीयोऽमरैरपि १८।
सम्यक्ते पूजनं कर्तुं किमावां मानुषौ क्षमौ ।
अतिथेर्या कृता पूजा तेऽस्माभिर्निजशक्तितः १९।
अनया भव सुप्रीतः क्षमस्व दोषमावयोः ।
इत्युक्त्वा तौ महात्मानौ तस्यागंतोः पदद्वये ।
निपेततुर्द्विजश्रेष्ठ वयस्यौ गृहमेधिनौ २०।
व्यास उवाच-

ततो भक्त्या सुसंतुष्टो लोमशो विदुषांवरः ।
युवां विनयिनां श्रेष्ठौ द्विजाग्र्यौ धर्मतत्परौ २१।
आप्यायितोऽस्मि सुतरां युवयोर्विनयोक्तिभिः ।
साक्षाद्ब्रह्मा शिवो विष्णुरतिथिः प्रोच्यते बुधैः २२।
तस्मिन्नेतावतीभक्तिर्युवयोरस्तु मङ्गलम् ।
आराधितोऽस्म्यहंसम्यगतिथिर्भूरिभोजनैः २३।
व्यास उवाच-
तत उत्थाय तौ विप्रौ तत्पादकमलद्वये ।
भूयोऽपि तं नमस्कृत्य प्राहतुर्लोमशं मुनिम् २४।
ब्राह्मणावूचतुः
ब्रह्मन्नतिथिपूजाया माहात्म्यं वक्तुमर्हसि ।
यां कृत्वा प्राप्यते मुक्तिर्दुःखलभ्यापि मानवैः २५।
कोऽतिथिः प्रोच्यते लोके तस्य पूजा च कीदृशी ।
आतिथेयोऽतिथिश्चेमौ लभेते कामुभौ गतिम् २६।
लोमश उवाच-

वानप्रस्थो ब्रह्मचारी भिक्षुश्चैषां प्रपूजनात् ।
निरुच्यते गृहं श्रेष्ठमाश्रमेषु चतुर्ष्वपि २७।
चतुराश्रममध्येषु प्रधाना गृहिणो मताः ।
तैश्चातिथीनां कर्तव्या पूजा भक्तिसमन्वितैः २८।
गृहिणां परमो धर्मः प्रोक्तश्चातिथिपूजनम् ।
आश्रमाचारतोऽभ्रष्टास्ततस्ते गृहिणो मताः २९।
वंहत्यतिथिपूजायां दक्षतां गृहिणो यदि ।
तदा प्रयोजनं तेषां किमन्यैः पुण्यकर्मभिः ३०।
यस्य न श्रूयते नाम न च गोत्रं न च स्थितिः ।

अकस्माद्गृहमागच्छेत्सोऽतिथिः प्रोच्यते बुधैः ३१।
ब्राह्मणाः क्षत्रिया वापि वैश्या वा वृषलास्तथा।
गृहागताः पूजिताश्च विष्णुवत्तत्त्वदर्शिभिः ३२।
चाण्डालप्रमुखा येऽन्ये हीनवर्णसमुद्भवाः।
विष्णुवत्पूजितव्यास्ते पाद्यार्घ्यैर्भूरिभोजनैः ३३।
समागतेष्वतिथिषु प्रयाणं कुरुते गृही।

अपि स त्वरया दद्यात्पाद्यार्घ्यादीनि च द्विजः ३४।
कुर्याच्च कुशलं प्रश्नं वचनैः कोमलाक्षरैः।
कारयेद्भोजनं वापि दिव्यरत्नैर्मुदा गृही ३५।
सुखदे मन्दिरे तस्य शयनं कारयेद्बुधः।
प्रातर्जिगमिषुं दृष्ट्वा तमायांतं विवर्जयेत् ३६।
यदि कर्मविपाकेन गृही भवति वित्तवान्।
अतिथ्येनातिथिः पूज्यस्तदहं वच्मि सत्तमौ ३७।
समागतेष्वतिथिषु भक्त्या दद्यात्तृणादिकम्।
तृणाभावेन वै ब्रूयाद्भूमौ तिष्ठेति भक्तितः ३८।
पादप्रक्षालनार्थं तुदद्यादुदकमुत्तमम्।
अतो मधुरया वाचा पृच्छेच्च कुशलादिकम् ३९।
फलादिकं ततो दद्याद्भक्त्या भोजनहेतवे।
तदभावेन मतिमान्मुदा विप्र प्रकाशयेत् ४०।
वदेच्चाहं महापापी दरिद्र प्रवरोऽतिथे।
कर्तुमिच्छामि भक्तिं ते दैवतंत्रंविरोधकम् ४१।

अनेन विधिना दीनः सत्यक्त्वातिथिपूजनम्।
स्वाचारपतितो नान्यो यथोक्तं फलमाप्नुयात् ४२।
अनर्चितोऽतिथिर्यस्य गच्छेद्वै गृहिणो गृहात्।
जन्मकोट्यर्जितं पुण्यं तस्य गच्छति संक्षयम् ४३।
एक एवातिथिर्येन भक्तिभावेन पूज्यते।
हरेत्तस्य हरिः सद्यो पातकं कोटिजन्मजम् ४४।
सत्यं वच्मि हितं वच्मि दृढं वच्मि प्रयत्नतः।
विनातिथिसपर्याभिर्गृहिणो नास्ति वा गतिः ४५।
सत्यं सत्यं पुनः सत्यमागंतुपूजया विना।
गतिर्नास्त्येव नास्त्येव नास्त्येव गृहिधर्मिणाम् ४६।
ज्ञातिधर्म इति ख्यातो वल्लभो द्वापरे युगे।
बभूव सर्वधर्मज्ञस्तस्य श्रीवल्लभाह्वया ४७।
तेन सर्वाणि कर्माणि कृतानि ज्ञातिसेविना।
सौराष्ट्रे वसतिं चक्रे तया सह सभार्यया ४८।
तत्र दुर्ग्रहसंचाराद्वादशाब्दं च वासवः।

न ववर्षांबु तेनासीद्दुर्भिक्षं सुमहद्द्विजौ ४९।
तस्मिन्महति दुर्भिक्षे लोकास्तद्देशवासिनः।

बभूवुर्दुःखिताः सर्वे मर्यादामपि तत्यजुः ५० 7.25.50।
ज्ञानभद्रो महायोगी युगे द्वापर संज्ञके ।
दुर्भिक्षहृतसंपत्तिर्बभूवात्यन्तदुःखितः ५१।
क्षुधाकुलान्सुतान्दृष्ट्वा दारांश्च द्विजसंमतौ ।
फलमूलादनार्थाय जगामोत्पत्यकां गिरेः ५२।
गिरेरुपत्यकाप्रांते चिरायुः स बुभुक्षितः ।
कूष्माण्डफलमेकं च लेभे ब्राह्मणसत्तमौ ५३।
समादाय फलं तच्च हर्षितोऽसौ निजालयम् ।
जवैर्जगाम विप्रेन्द्रो ज्ञानभद्रो महायशाः ५४।
एतस्मिन्नन्तरे विप्र मेघैर्न्नीलपदैरिव ।
आवृते गगने वृष्टिर्महासारैर्बभूव ह ५५।
स मुनिश्च तया वृष्ट्या प्लाविताखिलविग्रह ।
वनाद्वनचरः कश्चिच्छीतार्तश्चाययौ गृहम् ५६।

दृष्ट्वातिथिं तु शीतार्तं ववंदे शिरसा ततः ।
ददौ तृणासनं भक्त्या तस्मै पाद्यादिकं ततः ५७।
ततो मधुरया वाचा तेनैवातिथिना सह ।
तस्थौ स्वस्थेन मनसा प्रज्ञालापं प्रकुर्वता ५८।
गृहिण्या सह गोपेन स्वामिसेवा सुदक्षया ।
ततः कूष्माण्डकं नव्यं पक्वमत्यंत यत्नतः ५९।
संप्राप्य हर्षिता साध्वी ददौ भागं विधाय सा ।
अथासौ दुर्बलो गोपो दिनविंशमुपोषणात् ६०।
आतिथेयो महाभागं ददौ चातिथये मुदा ।
ततस्तद्गृहिणी साध्वी स्वामिभक्तिपरायणा ६१।
ददौ सा पतितं भागं तस्मै चातिथये मुदा ।
अथातिथेस्तयोस्तत्र दंपत्योः सुमहात्मनोः ६२।
अभूद्भागद्वयं भुक्त्वा सुप्रीतो द्विजसत्तम ।
विष्णुवत्पूजितस्ताभ्यां सोऽतिथिर्दृढभक्तितः ६३।
विश्रामं रात्रौ तत्रैव प्रातः स्नात्वा चिरं ययौ ।

गतैवमुपवासेन दिनानामेकविंशतिः ६४।
दंपती तौ महात्मानौ पंचतां ययतुस्ततः ।
तेन पुण्यप्रभावेण दंपती तौ महाशयौ ६५।
प्रापतुर्विष्णुसायुज्यं दुर्ल्लभं योगिनामपि ।
तयोः पुण्यप्रभावेण विहितातिथिपूजया ६६।
तस्मिन्राज्ये तु दुर्भिक्षं विनष्टमभवत्ततः ।
अत्यंतसुखिनोलोकाः शोकव्याधिविवर्जिताः ६७।
धनधान्यादिसम्पन्ना बभूवुर्धर्मतत्पराः ।
विनष्टा दस्यवस्तत्र नृपोऽभूल्लोकपालकः ६८।
निजाचाररतालोका जलदाः कामवर्षिणः ।

पूर्वजाः कोटिपुरुषास्तथैवापरजास्तयोः ६९।
तेनैव कर्मणा मुक्तिं जग्मुः पापविवर्जिताः ।
निर्दोषा धनसंपन्नाः सर्वलोकैकपूजिताः ७०।
शोकव्याधिविहीना च ववृधे संततिस्तयोः ।
लोमश उवाच-

आगंतुपूजामाहात्म्यं सेतिहासं मयोदितम् ७१।
युवयोः प्रीतयोर्विप्रौ किमन्यच्छ्रोतुमिच्छथ ।
व्यास उवाच-
इति ब्रुवति वै तस्मिँल्लोमशे तपसां धने ७२।
कालग्रस्तः कृष्णआखुस्तत्रोत्तस्थौ बिलान्निजात् ।
तमुत्थितं बिलात्कृष्णमूषकं क्रोधविह्वलः ७३।
पवित्रस्तत्र चोत्तस्थौ वदन्निति मुहुर्मुहुः ।
अयं पापाशयो दुष्टो मूषको निशि चाश्रमम् ७४।
खनते तीक्ष्णदंतौघैर्गृहद्रव्यं च कृंतति ।
सर्वेषामेव वर्णानां कृपा श्रेष्ठा प्रकीर्तिता ७५।
सा च सर्वेषु कर्तव्या न च दुष्टेषु जंतुषु ।
इत्युक्त्वासौ मूषिकं तं द्विजश्रेष्ठ कृतैनसम् ७६।
नाराचेनातितीक्ष्णेन प्राप्तकालं जघान ह ।
स्रवच्छोणितधाराभिः प्लाविताङ्गः स मूषकः ७७।
पपात भूमौ विप्रर्षे व्यथया हतचेतनः ।

आखौ निपतिते तस्मिन्दयालुर्द्विजसत्तमः ७८।
हाहाकारं ततः कृत्वा समुत्तस्थौ जवेन सः ।
निजकर्णात्समानीय तुलसीपत्रमुत्तमम् ७९।
तस्याखोर्वदने शीर्षे कर्णयोश्च प्रदत्तवान् ।
मातस्तु तुलसीदेवि गोविन्दह्लादकारिणि ८०।
अस्याखोः कृतपापस्य कुरु त्वं गतिमुत्तमाम् ।
इत्युक्त्वा सद्विजश्रेष्ठ सर्वलोकोपकारकः ८१।
हरेनारायणानन्त इत्युच्चैरकरोद्ध्वनिम् ।
तुलसीपत्रसंस्पर्शान्मूषको वीतकल्मषः ८२।
श्रवणाद्धरिनाम्नश्च मुक्तोऽभूद्भवबंधनात् ।
ततो द्रुता महाविष्णोः सर्वलक्षणसंयुताः ८३।
आजग्मुः सुरथैः शीघ्रं नेतुं तं गतकल्मषम् ।
समारुह्य रथं दिव्यं विष्णुद्रुतगणैर्वृताः ८४।
जगाम परमं स्थानं मूषको द्विजसत्तम ।
युगकोटिसहस्राणि स्थित्वा नारायणाश्रमे ८५।

ज्ञानमासाद्य तत्रैव मोक्षमाखुर्जगाम सः ।
व्यास उवाच-
माहात्म्यं तुलसीदेव्याः कथितं ते द्विजोत्तम ८६।

इदानीं ब्रूहि किं श्रोतुं महाभाग त्वमिच्छसि ८७।
इति श्रीपद्मपुराणे क्रियायोगसारे पंचविंशोऽध्यायः २५ ।

Roman transliteration

jaiminiruvāca-
bhūya eva mahābhāga tulasyāḥ pāpanāśanam |
atitheḥ pūjanasyāpi māhātmyaṃ brūhi vistarāt 1|
sūta uvāca-
tato vyāso mahātejāstulasyā dvijasattama |
māhātmyaṃ vaktumārebhe śṛṇvatāṃ pāpanāśanam 2|
vyāsa uvāca-
iyaṃ sākṣānmahālakṣmīstulasī bhagavatpriyā |
tasmādimāṃ na paśyaṃti vṛkṣajñānena jaimine 3|
sadaiva tulasīṃ martyo yathaiva bhuvi sevate |
tathaiva sendrā vibudhāḥ sevaṃte taṃ surālaye 4|
parabrahmasvarūpeyaṃ tulasī yatra tiṣṭhati |
tatraiva kuśalaṃ sarvaṃ sudṛḍhaṃ procyate mayā 5|
prāpnoti mṛtyukāle yastoyaṃ pātakavānapi |
tulasīpatragalitaṃ sa yāti harisannidhim 6|

tulasīmṛttikāpuṇḍraṃ yo mṛtyusamaye vahet |
sa muktaḥ sakalaiḥ pāpaiḥ puraṃ gacchati cakriṇaḥ 7|
yasya syāttulasīpatraṃ mukhe śirasi karṇayoḥ |
mṛtyukāle dvijaśreṣṭha tasya svāmī na bhāskariḥ 8|
pavitranāmā sumatirbabhūva paramārthavit |
babhūva brāhmaṇī tasya bahulā nāma dhāriṇī 9|
sadvaṃśaprabhavā sādhvī patisevāparāyaṇā |
anapatyapatirnāma tatraikosti dvijottamaḥ 10|
sakhyaṃ tena pavitro'sau cakāra dvijasevinā |
tato'napatyapatinā kathālobhena sattamaḥ 11|
upaviṣṭaḥ pavitro'sau snehādekavarāsane |
tatrāṃtare mahātejā lomaśo nāma sa dvijaḥ 12|
kathayaṃtau kathāścitrāḥ samāgatya dadarśa tau |
atha taṃ lomaśaṃ vipraṃ viprāvutthāya pīṭhataḥ 13|
pādyārghyācamanīyādyaiḥ pūjayāmāsatuśca tau |

suprīto lomaśastābhyāṃ nārāyaṇaparāyaṇaḥ 14|
uvāsa brāhmaṇaśreṣṭha āsane kīrtayanharim |
āsanasthaṃ mahātmānaṃ lomaśaṃ taṃ kṛtāñjalim 15|
pavitrānāpatyamunī bhaktyā prāhaturlomaśam |
bhagavansarvadharmajña tvatpādayugalairnṛbhiḥ 16|
sadbhirgrāhyairāśramo'yaṃ pūto'bhūnnūnamāvayoḥ |
kṛtāni yāni pāpāni āvābhyāṃ mohataḥ purā 17|
tāni sarvāṇi naṣṭāni tvatpādayugadarśanāt |
bhavānnārāyaṇaḥ sākṣātpūjanīyo'marairapi 18|
samyakte pūjanaṃ kartuṃ kimāvāṃ mānuṣau kṣamau |
atitheryā kṛtā pūjā te'smābhirnijaśaktitaḥ 19|
anayā bhava suprītaḥ kṣamasva doṣamāvayoḥ |
ityuktvā tau mahātmānau tasyāgaṃtoḥ padadvaye |
nipetaturdvijaśreṣṭha vayasyau gṛhamedhinau 20|

vyāsa uvāca-

tato bhaktyā susaṃtuṣṭo lomaśo viduṣāṃvaraḥ |
yuvāṃ vinayināṃ śreṣṭhau dvijāgryau dharmatatparau 21|
āpyāyito'smi sutarāṃ yuvayorvinayoktibhiḥ |
sākṣādbrahmā śivo viṣṇuratithiḥ procyate budhaiḥ 22|
tasminnetāvatībhaktiryuvayorastu maṅgalam |
ārādhito'smyahaṃsamyagatithirbhūribhojanaiḥ 23|
vyāsa uvāca-
tata utthāya tau viprau tatpādakamaladvaye |
bhūyo'pi taṃ namaskṛtya prāhaturlomaśaṃ munim 24|
brāhmaṇāvūcatuḥ
brahmannatithipūjāyā māhātmyaṃ vaktumarhasi |
yāṃ kṛtvā prāpyate muktirduḥkhalabhyāpi mānavaiḥ 25|
ko'tithiḥ procyate loke tasya pūjā ca kīdṛśī |
ātitheyo'tithiścemau labhete kāmubhau gatim 26|
lomaśa uvāca-

vānaprastho brahmacārī bhikṣuścaiṣāṃ prapūjanāt |
nirucyate gṛhaṃ śreṣṭhamāśrameṣu caturṣvapi 27|
caturāśramamadhyeṣu pradhānā gṛhiṇo matāḥ |
taiścātithīnāṃ kartavyā pūjā bhaktisamanvitaiḥ 28|
gṛhiṇāṃ paramo dharmaḥ proktaścātithipūjanam |
āśramācārato'bhraṣṭāstataste gṛhiṇo matāḥ 29|
vaṃhatyatithipūjāyāṃ dakṣatāṃ gṛhiṇo yadi |
tadā prayojanaṃ teṣāṃ kimanyaiḥ puṇyakarmabhiḥ 30|
yasya na śrūyate nāma na ca gotraṃ na ca sthitiḥ |
akasmādgṛhamāgacchetso'tithiḥ procyate budhaiḥ 31|
brāhmaṇāḥ kṣatriyā vāpi vaiśyā vā vṛṣalāstathā |
gṛhāgatāḥ pūjitāśca viṣṇuvattattvadarśibhiḥ 32|
cāṇḍālapramukhā ye'nye hīnavarṇasamudbhavāḥ |
viṣṇuvatpūjitavyāste pādyārghyairbhūribhojanaiḥ 33|
samāgateṣvatithiṣu prayāṇaṃ kurute gṛhī |

api sa tvarayā dadyātpādyārghyādīni ca dvijaḥ 34|
kuryācca kuśalaṃ praśnaṃ vacanaiḥ komalākṣaraiḥ |
kārayedbhojanaṃ vāpi divyaratnairmudā gṛhī 35|
sukhade mandire tasya śayanaṃ kārayedbudhaḥ |
prātarjigamiṣuṃ dṛṣṭvā tamāyāṃtaṃ vivarjayet 36|
yadi karmavipākena gṛhī bhavati vittavān |
atithyenātithiḥ pūjyastadahaṃ vacmi sattamau 37|
samāgateṣvatithiṣu bhaktyā dadyāttṛṇādikam |
tṛṇābhāvena vai brūyādbhūmau tiṣṭheti bhaktitaḥ 38|
pādaprakṣālanārthaṃ tudadyādudakamuttamam |
ato madhurayā vācā pṛcchecca kuśalādikam 39|
phalādikaṃ tato dadyādbhaktyā bhojanahetave |
tadabhāvena matimānmudā vipra prakāśayet 40|
vadeccāhaṃ mahāpāpī daridra pravaro'tithe |
karttumicchāmi bhaktiṃ te daivataṃtraṃvirodhakam 41|

anena vidhinā dīnaḥ satyaktvātithipūjanam |
svācārapatito nānyo yathoktaṃ phalamāpnuyāt 42|
anarcito'tithiryasya gacchedvai gṛhiṇo gṛhāt |

janmakoṭyarjitaṃ puṇyaṃ tasya gacchati saṃkṣayam 43|
eka evātithiryena bhaktibhāvena pūjyate |
harettasya hariḥ sadyo pātakaṃ koṭijanmajam 44|
satyaṃ vacmi hitaṃ vacmi dṛḍhaṃ vacmi prayatnataḥ |
vinātithisaparyābhirgṛhiṇo nāsti vā gatiḥ 45|
satyaṃ satyaṃ punaḥ satyamāgaṃtupūjayā vinā |
gatirnāstyeva nāstyeva nāstyeva gṛhidharmiṇām 46|
jñātidharma iti khyāto vallabho dvāpare yuge |
babhūva sarvadharmajñastasya śrīvallabhāhvayā 47|
tena sarvāṇi karmāṇi kṛtāni jñātisevinā |
saurāṣṭre vasatiṃ cakre tayā saha sabhāryayā 48|
tatra durgrahasaṃcārāddvādaśābdaṃ ca vāsavaḥ |

na vavarṣāṃbu tenāsīddurbhikṣaṃ sumahaddvijau 49|
tasminmahati durbhikṣe lokāstaddeśavāsinaḥ |
babhūvurduḥkhitāḥ sarve maryādāmapi tatyajuḥ 50 7.25.50|
jñānabhadro mahāyogī yuge dvāpara saṃjñake |
durbhikṣahṛtasaṃpattirbabhūvātyantaduḥkhitaḥ 51|
kṣudhākulānsutāndṛṣṭvā dārāṃśca dvijasaṃmatau |
phalamūlādanārthāya jagāmotpatyakāṃ gireḥ 52|
girerupatyakāprāṃte cirāyuḥ sa bubhukṣitaḥ |
kūṣmāṇḍaphalamekaṃ ca lebhe brāhmaṇasattamau 53|
samādāya phalaṃ tacca harṣito'sau nijālayam |
javairjagāma viprendro jñānabhadro mahāyaśāḥ 54|
etasminnantare vipra meghairnnīlapadairiva |
āvṛte gagane vṛṣṭirmahāsārairbabhūva ha 55|
sa muniśca tayā vṛṣṭyā plāvitākhilavigraha |
vanādvanacaraḥ kaścicchītārtaścāyayau gṛham 56|

dṛṣṭvātithiṃ tu śītārtaṃ vavaṃde śirasā tataḥ |
dadau tṛṇāsanaṃ bhaktyā tasmai pādyādikaṃ tataḥ 57|
tato madhurayā vācā tenaivātithinā saha |
tasthau svasthena manasā prajñālāpaṃ prakurvatā 58|
gṛhiṇyā saha gopena svāmisevā sudakṣayā |
tataḥ kūṣmāṇḍakaṃ navyaṃ pakvamatyaṃta yatnataḥ 59|
saṃprāpya harṣitā sādhvī dadau bhāgaṃ vidhāya sā |
athāsau durbalo gopo dinaviṃśamupoṣaṇāt 60|
ātitheyo mahābhāgaṃ dadau cātithaye mudā |
tatastadgṛhiṇī sādhvī svāmibhaktiparāyaṇā 61|
dadau sā patitaṃ bhāgaṃ tasmai cātithaye mudā |
athātithestayostatra daṃpatyoḥ sumahātmanoḥ 62|
abhūdbhāgadvayaṃ bhuktvā suprīto dvijasattama |
viṣṇuvatpūjitastābhyāṃ so'tithirdṛḍhabhaktitaḥ 63|
viśrāmaṃ rātrau tatraiva prātaḥ snātvā ciraṃ yayau |

gataivamupavāsena dinānāmekaviṃśatiḥ 64|
daṃpatī tau mahātmānau paṃcatāṃ yayatustataḥ |
tena puṇyaprabhāveṇa daṃpatī tau mahāśayau 65|
prāpaturviṣṇusāyujyaṃ durllabhaṃ yogināmapi |
tayoḥ puṇyaprabhāveṇa vihitātithipūjayā 66|
tasminrājye tu durbhikṣaṃ vinaṣṭamabhavattataḥ |
atyaṃtasukhinolokāḥ śokavyādhivivarjitāḥ 67|
dhanadhānyādisampannā babhūvurdharmatatparāḥ |

vinaṣṭā dasyavastatra nṛpo'bhūllokapālakaḥ 68|
nijācāraratālokā jaladāḥ kāmavarṣiṇaḥ |
pūrvajāḥ koṭipuruṣāstathaivāparajāstayoḥ 69|
tenaiva karmaṇā muktiṃ jagmuḥ pāpavivarjitāḥ |
nirdoṣā dhanasaṃpannāḥ sarvalokaikapūjitāḥ 70|
śokavyādhivihīnā ca vavṛdhe saṃtatistayoḥ |
lomaśa uvāca-

āgaṃtupūjāmāhātmyaṃ setihāsaṃ mayoditam 71|
yuvayoḥ prītayorviprau kimanyacchrotumicchatha |
vyāsa uvāca-
iti bruvati vai tasmi~llomaśe tapasāṃ dhane 72|
kālagrastaḥ kṛṣṇaākhustatrottasthau bilānnijāt |
tamutthitaṃ bilātkṛṣṇamūṣakaṃ krodhavihvalaḥ 73|
pavitrastatra cottasthau vadanniti muhurmuhuḥ |
ayaṃ pāpāśayo duṣṭo mūṣako niśi cāśramam 74|
khanate tīkṣṇadaṃtaughairgṛhadravyaṃ ca kṛṃtati |
sarveṣāmeva varṇānāṃ kṛpā śreṣṭhā prakīrtitā 75|
sā ca sarveṣu kartavyā na ca duṣṭeṣu jaṃtuṣu |
ityuktvāsau mūṣikaṃ taṃ dvijaśreṣṭha kṛtainasam 76|
nārācenātitīkṣṇena prāptakālaṃ jaghāna ha |
sravacchoṇitadhārābhiḥ plāvitāṅgaḥ sa mūṣakaḥ 77|
papāta bhūmau viprarṣe vyathayā hatacetanaḥ |

ākhau nipatite tasmindayālurdvijasattamaḥ 78|
hāhākāraṃ tataḥ kṛtvā samuttasthau javena saḥ |
nijakarṇātsamānīya tulasīpatramuttamam 79|
tasyākhorvadane śīrṣe karṇayośca pradattavān |
mātastu tulasīdevi govindahlādakāriṇi 80|
asyākhoḥ kṛtapāpasya kuru tvaṃ gatimuttamām |
ityuktvā sadvijaśreṣṭha sarvalokopakārakaḥ 81|
harenārāyaṇānanta ityuccairakaroddhvanim |
tulasīpatrasaṃsparśānmūṣako vītakalmaṣaḥ 82|
śravaṇāddharināmnaśca mukto'bhūdbhavabaṃdhanāt |
tato dūtā mahāviṣṇoḥ sarvalakṣaṇasaṃyutāḥ 83|
ājagmuḥ surathaiḥ śīghraṃ netuṃ taṃ gatakalmaṣam |
samāruhya rathaṃ divyaṃ viṣṇudūtagaṇairvṛtāḥ 84|
jagāma paramaṃ sthānaṃ mūṣako dvijasattama |
yugakoṭisahasrāṇi sthitvā nārāyaṇāśrame 85|

jñānamāsādya tatraiva mokṣamākhurjagāma saḥ |
vyāsa uvāca-
māhātmyaṃ tulasīdevyāḥ kathitaṃ te dvijottama 86|
idānīṃ brūhi kiṃ śrotuṃ mahābhāga tvamicchasi 87|
iti śrīpadmapurāṇe kriyāyogasāre paṃcaviṃśo'dhyāyaḥ 25 |

English translation

Jaimini said :

1. O glorious one, tell me in detail again about tulasī 's greatness destroying sins, so also about the importance of honouring a guest.

Sūta said :

2. Then, O best brāhmaṇa , that very lustrous Vyāsa , started telling the greatness of tulasī, destroying the sins of the listeners.

Vyāsa said :

3-4. This tulasī, dear to the lord, is actually great Lakṣmī . Therefore, O Jaimini they do not recognise it as a tree. As a mortal always worships tulasī on the earth, so gods along with Indra worship it in heaven.

5-6. I am telling firmly that everything is prosperous there only where this tulasī, of the nature of the highest Brahman , stands. Even a sinner who gets, at the time of his death, water dropped from a leaf of tulasī, goes near Viṣṇu .

7. He who would have, at the time of his death, a vertical sectarian mark (ūrdhvapuṇḍra) is freed from all sins and goes to Viṣṇu.

8. O best brāhmaṇa, Yama is not the master of him who would have a tulasī leaf in his mouth, on his head or in his ears at the time of his death.

9-12a. There was a pious brāhmaṇa by name Pavitra , who knew the highest truth. His wife had the name Bahulā . The chaste lady belonged to a good family and was highly devoted to serving her husband. There (also) lived an excellent brāhmaṇa named Anapatyapati. That Pavitra, serving brāhmaṇas , formed friendship with him. Then, O best one, Pavitra, through love (for his friend) and with a desire to have talk, sat with Anapatyapati on an excellent seat.

12b-13a. In the meanwhile a good brāhmaṇa, of a great lustre, named Lomasa , came there and saw the two telling (each other) wonderful stories.

13b-14a. Then the two brāhmaṇas, getting up from the seat, honoured that brāhmaṇa Lomaśa with water for washing his feet, with respectful offerings and water for rinsing his mouth.

14b-16a. That Lomaśa, highly devoted to Viṣṇu, was very much pleased with them, and narrating (tales of) Viṣṇu, sat on the seat, O best brāhmaṇa. The two sages, Pavitra and Anapatya, said devoutly to the magnanimous Lomaśa who had joined the palms of his hands:

16b-20a. “O revered one, O you who know all the worldly practices, indeed our hermitage is purified by the couple of your feet which are fit to be seized (i.e. touched) by the good. By seeing the couple of your feet, all the sins that we had formerly committed through delusion, have perished. You are actually lord Viṣṇu fit to be worshipped even by gods. How are we, men, able to worship you properly? With the worship that we have, according to our capacity, offered to you, our guest, be pleased. Pardon the faults of us two.”

20bc. O best brāhmaṇa, speaking like this, the two high-souled friends, the two householders, fell at the couple of the feet of the guest.

Vyāsa said :

21-23. Then Lomaśa, best among the learned, was very much pleased. (He said to them:) “You are best among the polite, You are the best brāhmaṇas, and are highly devoted to piety. By your polite words I am very much pleased. The wise say that a guest is actually Brahmā , Śiva , or Viṣṇu. You have shown

so much devotion to me. May auspiciousness come to you. I, a guest, have been properly entertained by you with abundant eatables."

Vyāsa said :

24. Then the two brāhmaṇas got up, and saluting him by touching the couple of his feet, said to that sage Lomaśa:

The two brāhmaṇas said :

25-26. O brāhmaṇa, please tell us the importance of the worship of a guest, having done which, liberation, to be obtained by men but with difficulty, is obtained. Who is said to be a guest in the world? How is his worship (done)? What position do the one attentive to a guest and the guest obtain?

Lomaśa said :

27-28. Of the four stages of life that of the householder is said to be the best due to its honouring the anchorite, celibate and a religious mendicant. Among (the members of) the four stages of life the householders are said to be the chief. They should devoutly honour guests.

29-30. The greatest duty of householders is said to be honouring guests. They are said to be householders since they have not fallen from the duty of their stage of life. If householders take care in honouring guests, then what purpose do they have with other pious acts?

31-32. The wise call him to be a guest whose name, family and position are not heard of (before), and who would accidentally come to their house. The wise ones should honour like Viṣṇu brāhmaṇas, kṣatriyas , vaiśyas and śūdras who have come to their house.

33-34. Those others born in low castes, among whom cāṇḍālas are the chief ones, should be honoured like Viṣṇu with water for washing their feet, with respectful offerings and abundant eatables. When guests come, a householder goes forth (to greet them). A brāhmaṇa should quickly give them water for washing their feet and materials of worship.

35. With soft words he would make a friendly enquiry after the (guests') health. And the householder should gladly feed them with divine foods.

36. The wise one should prepare his bed in a comfortable chamber. Seeing him desirous to go in the morning he should give him leave.

37-38. O best ones, I shall tell you how a guest should be honoured with hospitality if the householder is unfortunately not wealthy. When guests have come he should devoutly offer them (a) grass (seat) etc. If there is no grass seat he should not devoutly say to him: "Sit on the ground."

39-41. For washing his feet he should give him excellent water. Then with sweet words he should ask in a friendly way about his health etc. Then he should devoutly give him fruit etc. for eating. Without that an intelligent person should not gladly present himself (to the guest). And he should say: "O guest, I am a great sinner, very poor. I desire to offer you (worship with) devotion. But the destiny is opposing."

42-44. The poor one who has avoided honouring a guest in this manner and not anyone else fallen from his duty, would obtain the fruit as stated (in holy texts). The religious merit earned during crores

of existences, of the householder from whose house a guest goes unhonoured, perishes. Viṣṇu would instantly remove the sin committed during crores of existences, of him who honours with devotion just one guest.

45-46. I am telling the truth. I am saying what is beneficial. I am making a firm statement. A householder does not go to heaven without carefully honouring a guest. It is truth, (nothing but) the truth. It is the repeated truth. For householders going to heaven is not (possible), is not (at all) possible, except by honouring a guest.

47-51. In the Dvāpara age there was a cowherd known as Jñātidharma. He knew all the ways of life. His wife was called Śrīvallabhā. He who served his kinsmen did all (good) acts. With his wife he lived in Saurāṣṭra . O brāhmaṇas, due to the movement of bad planets Indra did not shower water for twelve years. Therefore, there was a very great famine. During that great famine, the inhabitants of that country were distressed, and all of them gave up even the limit (of decorum). The great meditating saint Jñānabhadra, with his wealth lost due to the great famine, became very much distressed in the age called Dvāpara.

52-53. Seeing his wife and sons distressed with hunger, he with the brāhmaṇa's consent(?), went to the land at the foot of a mountain to eat fruits and roots. O you two best brāhmaṇas, the long-lived one, who was hungry, found one pumpkin gourd at the border of the land at the foot of the hill.

54-56. That very glorious best brāhmaṇa Jñānabhadra, being delighted on getting the fruit, speedily went (back) to his house. O brāhmaṇas, in the meanwhile, when the clouds had covered the sky, as it were, with dark blue feet, it rained with powerful showers. The sage's entire body was bathed with that shower. A forester, afflicted with cold, went to (his) house from the forest.

57-63. Seeing the guest afflicted with cold, he saluted him by (bowing) his head. He then devoutly gave him a grass-seat and water for washing his feet etc. Then with that guest only making an intelligent talk with sweet words the cowherd along with his wife diligent in serving her lord, remained with a composed mind. The chaste lady was delighted on having, with effort, secured a pumpkin gourd and gave a part to him after cutting it (into parts). Then that hospitable cowherd who had become weak due to fasting for twenty-one days gladly gave a large part (of the fruit) to the guest. Then that chaste housewife highly devoted to her husband also gladly gave that (other) part (of the fruit) to the guest. O best brāhmaṇa, the guest having eaten both the parts (of the fruit) of (i.e. meant for) that noble couple, was very much delighted. The two with firm devotion worshipped the guest like Viṣṇu.

64. Having rested there only at night, he went in the morning after a long time after having bathed. (The two) passed twenty-one days in fasting.

65-66a. Then that noble couple died. Due to the efficacy of that religious merit the noble-hearted couple obtained absorption into Viṣṇu, difficult to be obtained even by meditating saints.

66b-67. Due to the efficacy of their religious merit and the worship of the guest that they had done, the famine in the kingdom came to an end. The people were extremely happy and were free from grief and diseases.

68. They were rich in wealth and grains and were highly devoted to religion. The bandits there disappeared, and the king protected the people.

69-70. People were engaged in their own practices (i.e. practices laid down for their respective castes), and the clouds rained as desired. Crores of the ancestors and successors of the two, being freed from sins due to that act only obtained salvation. They were blemishless, endowed with wealth and were alone honoured by all the people.

71a. The progeny of the two grew without grief and diseases.

Lomaśa said :

71b-72a. I have told you the importance of the worship of a guest along with its history. O brāhmaṇas, what else do you desire to hear for your pleasure?

Vyāsa said :

72b-76a. When that Lomaśa, rich in austerities was speaking like this, a black mouse, seized by death came up from its hole. Seeing that black mouse to have come from the hole, Pavitra, beside himself with anger got up, repeatedly speaking like this: “This wicked mouse of a sinful heart digs (the ground of) the hermitage with its sharp teeth at night, and destroys domestic things. For all the castes pity is said to be the best. It should be shown to all living beings, but not to wicked ones.”

76b-80a. Speaking like this, O best brāhmaṇa, with a very sharp iron arrow he killed the mouse that had committed sins and the death of whom bad approached. That rat, with its body bathed (i.e. wet) with the streams of flowing blood, fell on the ground with its consciousness affected due to agony, O brāhmaṇa sage. Seeing the mouse fallen, the kind, best brāhmaṇa, wailed loudly and speedily got up. Taking an excellent tulasī leaf from his own ear, he put it into the mouse’s mouth, on its head and ears.

80b-82a. “O mother, O goddess Tulasī, O you causing delight to Govinda , give the best position to this mouse who has committed sins.” O best brāhmaṇa, he who obliged all the world, loudly uttered the sound (i.e. the words): ‘ Hari , Nārāyaṇa Ananta ’.

82b-83a. The mouse, due to the touch of the tulasī leaf, and due to hearing Viṣṇu’s name, was free from sins and became free from the bond of the worldly existence.

83b-86a. Then the messengers of the great Viṣṇu, who were endowed with all (good) characteristics, quickly came there in good chariots to take (the mouse) whose sins had gone (to Viṣṇu’s abode). The mouse surrounded by the hosts of Viṣṇu’s messengers got into a divine chariot and went to the highest place. The mouse, having stayed in Viṣṇu’s abode for thousands of crores of yugas , and having secured knowledge there only, went to (i.e. obtained) final emancipation.

Vyāsa said :

86b-87. O best brāhmaṇa, I have told you the importance of goddess Tu1asī. O glorious one, tell me what you desire to hear now.

Sanskrit source · English chapter witness

Kriyāyogasāra-khaṇḍa · Chapter 26

Conduct in the Four Yugas

Chapter 693 of 693 · 56 detected Sanskrit verse markers

Sanskrit

जैमिनिरुवाच-
कलौ युगे महाभाग समायाते सुदारुणे ।
भविष्यंति जनाः सर्वे कीदृशास्तद्वदस्व मे १।
व्यास उवाच-
आद्यं सत्ययुगं प्राहुस्तत्र विप्रादयो जनाः ।
नारायणार्चनपराः शोकव्याधिविवर्जिताः २।
सत्योक्तिभाषिणः सर्वे सदया दीर्घजीविनः ।
धनधान्यादिसम्पन्ना हिंसादंभविवर्जिताः ३।
परोपकरणाश्चैव सर्वशास्त्रविदस्तथा ।
एवंविधाः सत्ययुगे सर्वे लोका द्विजोत्तम ४।
राजधर्मग्राहिणश्च भूपाला जनपालनाः ।
अहो सत्ययुगस्यास्ति को व्याख्यातुं गुणं यशः ५।
अधर्मोच्चारणं यत्र जनाः केऽपि न कुर्वते ।
त्रेतायुगे समायाते धर्मः पादोनकं गतः ६।
अल्पशोकान्विता लोकाः केचित्केचिदघाश्रयाः ।

विष्णुध्यानरता लोका यज्ञदानपरायणाः ७।
वर्णाश्रमाचाररताः सुखिनः स्वस्थचेतसः ।
क्षेत्रभूमिकृतः शूद्राः सर्वेब्राह्मणसेविनः ८।
ब्राह्मणाश्च महात्मानो वेदवेदाङ्गपारगाः ।
प्रतिग्रहनिवृत्ताश्च सत्यसन्धा जितेन्द्रियाः ९।
तपोव्रतरता नित्यं दातारो विष्णुसेविनः ।
त्रेतायुगस्यावसाने द्वापरे युग आगते १०।
द्विपादहीनो धर्मः स्यात्सुखदुःखान्विता नराः ।
केचित्केचित्पापरताः केचित्केचिच्च धर्मिणः ११।
केचित्केचिद्गुणैर्हीनाः केचित्केचिन्महागुणाः ।
अत्यन्तदुःखिनः केचित्केचिच्च सुखिनस्तथा १२।
प्रतिग्रहे ब्राह्मणश्च कदाचित्कुरुते स्पृहाम् ।
भूभुजैर्धनलोभेन कदाचित्पीड्यते प्रजा १३।
विष्णुपूजापरा विप्राः शूद्राश्च द्विजसेविनः ।
यदा युगेयुगे धर्मः पादोनतां गतो द्विज १४।

तदा व्यासो विष्णुरूपी वेदभागं चकार ह ।
कलौयुगे च विप्रेन्द्र सर्वपापैकमंदिरे १५।
एकपादो भवेद्धर्मः सर्वे पापरता जनाः ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राः पापपरायणाः १६।
अत्यंतकामिनः क्रूरा भविष्यंति कलौ युगे ।
वेदनिंदाकराश्चैव द्यूतचौर्यकरास्तथा १७।
विधवासंगमग्नाश्च भविष्यंति कलौ युगे ।
वृत्त्यर्थब्राह्मणाः केचिन्महाकपटधर्मिणः १८।
सर्वे स्त्रैणा भविष्यंति मादकद्रव्यसेविनः ।
सदा स्त्रीयोनिनिरताः परद्रव्यं हरंति च १९।
परान्नलोलुपा नित्यं तपोव्रतपराङ्मुखाः ।
पाखण्डसङ्घबद्धाश्च भविष्यंति कलौ युगे २०।
रक्ताम्बरा भविष्यंति ब्राह्मणाः शूद्रधर्मिणः ।
कलौ यास्यंति निर्वृत्ता उत्तमा अति नीचताम् २१।
नीचाश्च धनसम्पन्ना यास्यंत्युच्चपदं प्रति ।

प्रदास्यंत्युपकारिभ्यो दानानि सकला जनाः २२।
यत्नादपि च नेष्यंति वृषला विप्रवर्त्तनम् ।
मित्रस्नेहाद्वदिष्यंति कूटसाक्ष्यं कलौ जनाः २३।
अधर्मबुद्धिलपना धर्मबुद्धिविलापिनः ।
परोक्षनिंदकाः क्रूराः संमुखे प्रियवादिनः २४।
साध्वीवादं वदिष्यंति भर्तारं पुंश्चली स्त्रियः ।
परस्त्रीहिंसकाश्चैव गोत्रविक्रयिणो द्विजाः २५।
कन्याविक्रयिणश्चैव भविष्यंति कलौ युगे ।
स्त्रीजिताः पुरुषाः सर्वे स्त्रियोऽप्यत्यंतचञ्चलाः २६।
कलौयुगे भविष्यंति कलौ मर्त्या दुराशयाः ।
अल्पसस्या वसुमती मेघाः स्वल्पोदकास्तथा २७।
अकालवर्षिणश्चापि भविष्यंति कलौ युगे ।
कलौ विड्भोजिनो गावः स्वल्पक्षीराश्च जैमिने २८।
घृतहीनं च तत्क्षीरं भविष्यंति न संशयः ।
आत्मस्तुतिपरा लोकाः परनिंदापरायणाः २९।

भविष्यंति च खर्वाङ्गा बाला बह्वन्नभोजनाः ।
पितृयज्ञं करिष्यंति दंभार्थं ब्राह्मणाः कलौ ३०।
सर्वे वचःस्नेहिनः स्युर्यावत्कार्यं न सिद्ध्यति ।
नरान्धर्मपरान्दृष्ट्वा सर्वे चोपहसंति वै ३१।
वर्धंत्यधर्मतो लोकास्तस्मात्पापरता जनाः ।
दशद्वादशवर्षे च समूलोऽप्येति संक्षयम् ३२।
जलस्येव भविष्यंति यथा वर्षासु वृद्धयः ।
ततो लोका भविष्यंति कलौ गलितयौवनाः ३३।
पंचमे वापि षष्ठे वा वर्षे स्त्री गर्भधारिणी ।

बह्वपत्याश्च पुरुषा भविष्यंत्यतिदुःखिनः ३४।
नेतुकामाश्च सर्वेऽपि दातुकामा न केऽपि च ।
कलौ म्लेच्छा भविष्यंति राजानः पापतत्पराः ३५।
एकवर्णा भविष्यंति विषयार्थं कलौ जनाः ।
कलेः प्रथमसंध्यायां हरिं निंदंति मानवाः ३६।
कलेर्मध्ये न पश्यंति हरेर्नामानि केवले ।

ब्राह्मणाः क्षत्रिया वैश्या वृषलाश्च कलौ युगे ३७।
एकवर्णा भविष्यंति वर्णाश्चत्वार एव च ।
यदायदा द्विजश्रेष्ठ हानिः सुकृतिनां भवेत् ३८।
वृद्धिश्च पापिनां नृणां ज्ञेया वृद्धिस्तदा कलौ ।
यद्यप्ययं कलिर्घोरो मया प्रोक्तो द्विजोत्तम ३९।
तथाप्यस्ति महानस्य गुणो गुणवतां वर ।
सत्ये द्वादशभिर्वर्षैर्भवेत्पुण्यस्य साधनम् ४०।
तदर्धेन च त्रेतायां मासेन द्वापरे भवेत् ।
अहोरात्रेणैव विप्र भवेत्तच्च कलौ युगे ४१।
तस्मात्कलियुगे नृणां मर्त्येनैवोत्तमा गतिः ।
द्वादशाब्दैर्युगेऽन्यस्मिन्हरिमभ्यर्च्य यत्फलम् ४२।
तत्फलं लभते मर्त्यो हरिमुच्चार्य वै कलौ ।
हरेर्नामैकमप्यत्र कलौ वदति यो नरः ४३।
कलिर्न बाधते तं च सत्यं सत्यं न संशयः ।
जैमिनिरुवाच-

मनः शुद्धिविहीनत्वात्समस्तं कर्मनिष्फलम् ४४।
इति पूर्वं त्वया प्रोक्तं मनो विस्मयदं मम ।
कलौ सर्वे भविष्यंति मनःशुद्धिविवर्जिताः ४५।
तेषां यथा भवेत्कर्म सकलं ब्रूहि तद्गुरो ।
व्यास उवाच-
यत्किंचित्कुरुते कर्म मर्त्यो धर्मं कलौ युगे ४६।
तदर्पयेन्महाविष्णौ भक्तिभावसमन्वितः ।
विष्णौ समर्पितं कर्म सर्वमेवाक्षयं भवेत् ४७।
व्यास उवाच-
इति ते कथितं सर्वं वृत्तं ब्राह्मणसत्तम ।
यच्छ्रुत्वा भक्तिभावेन नरो मोक्षमवाप्नुयात् ४८।
सूत उवाच-
एवं प्रबोधितस्तेन जैमिनिः परमात्मना ।
क्रियायोगरतो भूत्वा जगाम परमं पदम् ४९।
इमं क्रियायोगसारं व्यासेनोक्तं महात्मना ।

ये पठंति जना भक्त्या शृण्वंति च मुमुक्षवः ५० 7.26.50।
ते सर्वे पातकैर्घोरैर्बहुजन्मार्जितैरपि ।

विमुक्ताः परमां मुक्तिं लभंते नात्र संशयः ५१।
यद्यदिष्टं पठंत्येतच्छृण्वन्ति च मुमुक्षवः ।
लभंते तत्तदेवाशु प्रसादात्कमलापतेः ५२।
श्लोकार्द्धं श्लोकमेकं वा श्लोकपादमथापि वा ।
नरः पठित्वा श्रुत्वा च लभते वांछितं फलम् ५३।
लिखित्वा लेखयित्वा वा यः शास्त्रमिदमर्चयेत् ।
स विष्णुपूजनस्यैव फलं प्राप्नोति मानवः ५४।
इदमतिशयगुह्यं निःसृतं व्यास वक्त्राद् ??चिरतरपुराणं प्रीतिदं वैष्णवानाम् ।
चिरममरवराचैर्वंदितांघ्रेर्मुरारेः सकलभुवनभर्त्तुश्चक्रिणः प्रीतयेऽस्तु ५५।
इति श्रीपद्मपुराणे क्रियायोगसारखण्डे व्यासजैमिनिसंवादे युगधर्मनिरूपण।
पूर्वकं पुराणमाहात्म्यवर्णनंनाम षड्विंशतितमोऽध्यायः २६ ।

Roman transliteration

jaiminiruvāca-
kalau yuge mahābhāga samāyāte sudāruṇe |
bhaviṣyaṃti janāḥ sarve kīdṛśāstadvadasva me 1|
vyāsa uvāca-
ādyaṃ satyayugaṃ prāhustatra viprādayo janāḥ |
nārāyaṇārcanaparāḥ śokavyādhivivarjitāḥ 2|
satyoktibhāṣiṇaḥ sarve sadayā dīrghajīvinaḥ |
dhanadhānyādisampannā hiṃsādaṃbhavivarjitāḥ 3|
paropakaraṇāścaiva sarvaśāstravidastathā |
evaṃvidhāḥ satyayuge sarve lokā dvijottama 4|
rājadharmagrāhiṇaśca bhūpālā janapālanāḥ |
aho satyayugasyāsti ko vyākhyātuṃ guṇaṃ yaśaḥ 5|
adharmoccāraṇaṃ yatra janāḥ ke'pi na kurvate |
tretāyuge samāyāte dharmaḥ pādonakaṃ gataḥ 6|
alpaśokānvitā lokāḥ kecitkecidaghāśrayāḥ |

viṣṇudhyānaratā lokā yajñadānaparāyaṇāḥ 7|
varṇāśramācāraratāḥ sukhinaḥ svasthacetasaḥ |
kṣetrabhūmikṛtaḥ śūdrāḥ sarvebrāhmaṇasevinaḥ 8|
brāhmaṇāśca mahātmāno vedavedāṅgapāragāḥ |
pratigrahanivṛttāśca satyasandhā jitendriyāḥ 9|
tapovrataratā nityaṃ dātāro viṣṇusevinaḥ |
tretāyugasyāvasāne dvāpare yuga āgate 10|
dvipādahīno dharmaḥ syātsukhaduḥkhānvitā narāḥ |
kecitkecitpāparatāḥ kecitkecicca dharmiṇaḥ 11|
kecitkecidguṇairhīnāḥ kecitkecinmahāguṇāḥ |
atyantaduḥkhinaḥ kecitkecicca sukhinastathā 12|
pratigrahe brāhmaṇaśca kadācitkurute spṛhām |
bhūbhujairdhanalobhena kadācitpīḍyate prajā 13|
viṣṇupūjāparā viprāḥ śūdrāśca dvijasevinaḥ |
yadā yugeyuge dharmaḥ pādonatāṃ gato dvija 14|

tadā vyāso viṣṇurūpī vedabhāgaṃ cakāra ha |
kalauyuge ca viprendra sarvapāpaikamaṃdire 15|

ekapādo bhaveddharmaḥ sarve pāparatā janāḥ |
brāhmaṇāḥ kṣattriyā vaiśyāḥ śūdrāḥ pāpaparāyaṇāḥ 16|
atyaṃtakāminaḥ krūrā bhaviṣyaṃti kalau yuge |
vedaniṃdākarāścaiva dyūtacauryakarāstathā 17|
vidhavāsaṃgamagnāśca bhaviṣyaṃti kalau yuge |
vṛttyarthabrāhmaṇāḥ kecinmahākapaṭadharmiṇaḥ 18|
sarve straiṇā bhaviṣyaṃti mādakadravyasevinaḥ |
sadā strīyoniniratāḥ paradravyaṃ haraṃti ca 19|
parānnalolupā nityaṃ tapovrataparāṅmukhāḥ |
pākhaṇḍasaṅgabaddhāśca bhaviṣyaṃti kalau yuge 20|
raktāmbarā bhaviṣyaṃti brāhmaṇāḥ śūdradharmiṇaḥ |
kalau yāsyaṃti nirvṛttā uttamā ati nīcatām 21|
nīcāśca dhanasampannā yāsyaṃtyuccapadaṃ prati |

pradāsyaṃtyupakāribhyo dānāni sakalā janāḥ 22|
yatnādapi ca neṣyaṃti vṛṣalā vipravarttanam |
mitrasnehādvadiṣyaṃti kūṭasākṣyaṃ kalau janāḥ 23|
adharmabuddhilapanā dharmabuddhivilāpinaḥ |
parokṣaniṃdakāḥ krūrāḥ saṃmukhe priyavādinaḥ 24|
sādhvīvādaṃ vadiṣyaṃti bhartāraṃ puṃścalī striyaḥ |
parastrīhiṃsakāścaiva gotravikrayiṇo dvijāḥ 25|
kanyāvikrayiṇaścaiva bhaviṣyaṃti kalau yuge |
strījitāḥ puruṣāḥ sarve striyo'pyatyaṃtacañcalāḥ 26|
kalauyuge bhaviṣyaṃti kalau martyā durāśayāḥ |
alpasasyā vasumatī meghāḥ svalpodakāstathā 27|
akālavarṣiṇaścāpi bhaviṣyaṃti kalau yuge |
kalau viḍbhojino gāvaḥ svalpakṣīrāśca jaimine 28|
ghṛtahīnaṃ ca tatkṣīraṃ bhaviṣyaṃti na saṃśayaḥ |
ātmastutiparā lokāḥ paraniṃdāparāyaṇāḥ 29|

bhaviṣyaṃti ca kharvāṅgā bālā bahvannabhojanāḥ |
pitṛyajñaṃ kariṣyaṃti daṃbhārthaṃ brāhmaṇāḥ kalau 30|
sarve vacaḥsnehinaḥ syuryāvatkāryaṃ na siddhyati |
narāṃdharmaparāṃdṛṣṭvā sarve copahasaṃti vai 31|
vardhaṃtyadharmato lokāstasmātpāparatā janāḥ |
daśadvādaśavarṣe ca samūlo'pyeti saṃkṣayam 32|
jalasyeva bhaviṣyaṃti yathā varṣāsu vṛddhayaḥ |
tato lokā bhaviṣyaṃti kalau galitayauvanāḥ 33|
paṃcame vāpi ṣaṣṭhe vā varṣe strī garbhadhāriṇī |
bahvapatyāśca puruṣā bhaviṣyaṃtyatiduḥkhinaḥ 34|
netukāmāśca sarve'pi dātukāmā na ke'pi ca |
kalau mlecchā bhaviṣyaṃti rājānaḥ pāpatatparāḥ 35|
ekavarṇā bhaviṣyaṃti viṣayārthaṃ kalau janāḥ |
kaleḥ prathamasaṃdhyāyāṃ hariṃ niṃdaṃti mānavāḥ 36|
kalermadhye na paśyaṃti harernāmāni kevale |

brāhmaṇāḥ kṣattriyā vaiśyā vṛṣalāśca kalau yuge 37|
ekavarṇā bhaviṣyaṃti varṇāścatvāra eva ca |
yadāyadā dvijaśreṣṭha hāniḥ sukṛtināṃ bhavet 38|
vṛddhiśca pāpināṃ nṝṇāṃ jñeyā vṛddhistadā kalau |
yadyapyayaṃ kalirghoro mayā prokto dvijottama 39|
tathāpyasti mahānasya guṇo guṇavatāṃ vara |
satye dvādaśabhirvarṣairbhavetpuṇyasya sādhanam 40|

tadardhena ca tretāyāṃ māsena dvāpare bhavet |
ahorātreṇaiva vipra bhavettacca kalau yuge 41|
tasmātkaliyuge nṝṇāṃ martyenaivottamā gatiḥ |
dvādaśābdairyuge'nyasminharimabhyarcya yatphalam 42|
tatphalaṃ labhate martyo harimuccārya vai kalau |
harernāmaikamapyatra kalau vadati yo naraḥ 43|
kalirna bādhate taṃ ca satyaṃ satyaṃ na saṃśayaḥ |
jaiminiruvāca-

manaḥ śuddhivihīnatvātsamastaṃ karmaniṣphalam 44|
iti pūrvaṃ tvayā proktaṃ mano vismayadaṃ mama |
kalau sarve bhaviṣyaṃti manaḥśuddhivivarjitāḥ 45|
teṣāṃ yathā bhavetkarma sakalaṃ brūhi tadguro |
vyāsa uvāca-
yatkiṃcitkurute karma martyo dharmaṃ kalau yuge 46|
tadarpayenmahāviṣṇau bhaktibhāvasamanvitaḥ |
viṣṇau samarpitaṃ karma sarvamevākṣayaṃ bhavet 47|
vyāsa uvāca-
iti te kathitaṃ sarvaṃ vṛttaṃ brāhmaṇasattama |
yacchrutvā bhaktibhāvena naro mokṣamavāpnuyāt 48|
sūta uvāca-
evaṃ prabodhitastena jaiminiḥ paramātmanā |
kriyāyogarato bhūtvā jagāma paramaṃ padam 49|
imaṃ kriyāyogasāraṃ vyāsenoktaṃ mahātmanā |

ye paṭhaṃti janā bhaktyā śṛṇvaṃti ca mumukṣavaḥ 50 7.26.50|
te sarve pātakairghorairbahujanmārjitairapi |
vimuktāḥ paramāṃ muktiṃ labhaṃte nātra saṃśayaḥ 51|
yadyadiṣṭaṃ paṭhaṃtyetacchṛṇvanti ca mumukṣavaḥ |
labhaṃte tattadevāśu prasādātkamalāpateḥ 52|
ślokārddhaṃ ślokamekaṃ vā ślokapādamathāpi vā |
naraḥ paṭhitvā śrutvā ca labhate vāṃchitaṃ phalam 53|
likhitvā lekhayitvā vā yaḥ śāstramidamarcayet |
sa viṣṇupūjanasyaiva phalaṃ prāpnoti mānavaḥ 54|
idamatiśayaguhyaṃ niḥsṛtaṃ vyāsa vaktrād ??ciratarapurāṇaṃ prītidaṃ vaiṣṇavānām |
ciramamaravarādyairvaṃditāṃghrermurāreḥ sakalabhuvanabharttuścakriṇaḥ prītaye'stu 55|
iti śrīpadmapurāṇe kriyāyogasārakhaṇḍe vyāsajaiminisaṃvāde yugadharmanirūpaṇa|
pūrvakaṃ purāṇamāhātmyavarṇanaṃnāma ṣaḍviṃśatitamo'dhyāyaḥ 26 |

English translation

Jaimini said :

1. O glorious one, tell me how will all people be(i.e. behave) when the very fierce Kali age has come.

Vyāsa said :

2-5. The first (age) is called Satya-yuga . In it the people— brāhmaṇas and others—were devoted to worshipping Viṣṇu , and were free from grief and diseases. All of them spoke the truth, all were kind, and all lived long. They were rich in wealth and grains. They were free from (doing) harm (to others) and from religious hypocrisy. All obliged others. All knew sacred treatises. O best brāhmaṇa , in Satya

- yuga all people were like this. And the kings followed royal duties and protected people. Oh! Who can relate the merit and the glory of Satya-yuga?

6-8. In it no man practised unrighteousness. When Tretā-yuga came, Dharma became deficient in one foot. Some people had little unhappiness. Some resorted to kindness. People were engaged in meditating upon Viṣṇu. They were highly devoted to (performing) sacrifices and (giving) gifts. They were engaged in (following) the practices of castes and stages of human life. They were happy and of a composed mind. All the śūdras tilled the soil and served brāhmaṇas.

9-11. Brāhmaṇas were noble and had mastered the Vedas and the Vedāṅgas . They were averse to accepting presents. They were true to their words. They had curbed their senses. They were always engaged in penance and vows. They always worshipped Viṣṇu. When at the end of Tretā -yuga, Dvāpara-yuga arrived. Dharma would be deficient in two feet and some men would have happiness and unhappiness. Some would be engrossed in sins, and some were pious.

12. Some lacked some virtues. Some men of high virtues were extremely unhappy. Some were happy.

13. Sometime a brāhmaṇa longed for receiving (a present). At some time or other kings harassed their subjects through greed for wealth.

14-17. Brāhmaṇas were very much given to Viṣṇu's worship, and śūdras served brāhmaṇas. When, O brāhmaṇa, in yuga after yuga Dharma became deficient (foot) by foot, then Vyāsa of the form of Viṣṇu divided the Veda . O best brāhmaṇa, in Kali-yuga which is the only abode of all sins, Dharma would be having one foot (only), and all people would be engaged in (committing) sins. Brāhmaṇas, kṣatriyas , vaiśyas and śūdras will be very much addicted to sins, will be very voluptuous and cruel. They will censure the Vedas and indulge in gambling and stealing.

18-20. They will be engaged in cohabiting with widows in Kali-yuga. Certain brāhmaṇas, looking to their livelihood (only), will be acting very fraudulently. All will be exceedingly fond of women, all will drink intoxicating liquors. All will be engaged in sexual acts and snatch other's wealth. They will always ardently long for other's food. They will be averse to penance and vows. They will be bound by the company of heretics in Kali-yuga.

21-22. Brāhmaṇas following śūdras' practices, will be (vagrant devotees) wearing red garments. In Kali-yuga the accomplished one will reach a very low position. And the mean, being endowed with wealth, will go to a very high position. All men will give gifts to those who have obliged them.

23-24. Even with effort (being made) cāṇḍālas will not abide by brāhmaṇas. In Kali-yuga people will give false testimony through affection for their friends. They will talk impious ideas. They will lament over righteous thoughts. They will censure (people) in (their) absence. They will be cruel, and will speak sweetly in the presence of other (people).

25-26. Unchaste women will speak like chaste women to their husbands. Brāhmaṇas will harm other's wives and will sell their possessions. In Kali-yuga, people will sell their daughters. All men will be subjugated by women. Women too will be very fickle.

27-29. In Kali-yuga men will be wicked-hearted. The earth will have few crops and clouds will have little water. They will also shower (water) at a wrong time. O Jaimini , in Kali-yuga cows will eat feces and will yield little milk. And undoubtedly that milk will be ghee -less. People will be given to self-praise. They will be intent on censuring others.

30. Boys will have short bodies, and will eat too much food. In Kali-yuga, brāhmaṇas will offer libations to the dead ancestors for religious hypocrisy.

31. All will be affectionate in words (only) till their mission does not succeed. All will laugh at (certain) people, seeing them to be devoted to piety.

32-33. People will prosper through wicked deeds. Therefore, people will be addicted to sins. And they will completely perish within ten or twelve years. (They will prosper) as water will increase in the rainy season. People will lose their youth in Kali-yuga.

34. A girl will conceive in her fifth or eighth year. Men will have many children and (therefore) they will be very unhappy.

35. All will long for taking (gifts), none will long for giving. In Kali (yuga) Mlecchas will be kings, addicted to sins.

36. In Kali-yuga people will be of one caste (only) in order to satisfy carnal desires. In the first division of Kali (yuga) men (will) censure Viṣṇu.

37-38. In the middle (part) of Kali (yuga) men will only recognise Viṣṇu's names. Brāhmaṇas, kṣatriyas, vaiśyas, śūdras will have (but) one caste in Kali-yuga, and there will be only four castes.

39-40a. O best brāhmaṇa, whenever there will be a decrease in (the number of) the pious ones, it should be known that the sinners will be on the increase in Kali (yuga). O best brāhmaṇa, though I have described this Kali (yuga) to be fierce, yet O best among the virtuous, it has (one) great merit.

40b-41. In Satya (yuga) religious merit would be accomplished after twelve years. In Tretā (yuga) (it would be accomplished during half the period of that. In Dvāpara (it would be accomplished) within a month. But it would be produced in a day and night in Kali-yuga.

42-44a. Therefore, in the mortal world men do not at all reach a good position. A man obtains that fruit in Kali-yuga merely by uttering (the name of) Viṣṇu, which he would obtain by worshipping Viṣṇu for twelve years in another yuga. Kali does not trouble that man who utters only one name of Viṣṇu in Kali-yuga in this world. This is the truth, the (only) truth. There is no doubt in it.

Jaimini said :

44b-46a. Every act becomes fruitless due to the lack of the purity of mind. You have told this before. Therefore, my mind gives wonder (i.e. is amazed). In Kali-yuga all lack the purity of mind. O preceptor, tell me how their acts would be (done).

Vyāsa said :

46b-47. A man should devoutly offer whatever act he does in Kali-yuga to the great Viṣṇu. Every act that is dedicated to Viṣṇu would be inexhaustible.

Vyāsa said :

48. O best brāhmaṇa, I have thus told you the entire account, having devoutly heard which a man would obtain liberation.

Sūta said :

49. Jaimini thus informed by that highest soul, became engaged in the employment of rituals, and went to the highest position.

50-52. Those men desiring liberation, who devoutly recite or listen to this Essence of the Employment of Rituals are freed from all fierce sins committed during many existences, and obtain liberation. There is no doubt about this. Those men who, desiring liberation, recite and listen to this, get whatever is desired by them through the auspicious favour of Lakṣmī 's lord.

53. A man, reciting or listening to half a verse, or a verse, or a quarter of a verse, gets the desired fruit.

54. That man who, after writing or getting written this holy text, would worship it, obtains the fruit of Viṣṇu's worship only.

55. May this Purāṇa which is very secret, has come out from Vyāsa's mouth, is very charming, gives delight to Viṣṇu's devotees, pleases the Disc-holder (Viṣṇu), Murāri whose feet are for a long time saluted by gods and others and who is the lord of the entire world.

May auspiciousness prevail. May it be dedicated to Viṣṇu.

End of the Treatise.

Sanskrit source · English chapter witness